Language: English

Book: Genesis

Genesis

Chapter 1

1 In the beginning, God created the heavens and the earth. **2** The earth was without form and empty. Darkness was upon the surface of the deep. The Spirit of God was moving above the surface of the waters.

3 God said, "Let there be light," and there was light. **4** God saw the light, that it was good. He divided the light from the darkness. **5** God called the light "day," and the darkness he called "night." And there was evening and there was morning, the first day.

6 God said, "Let there be an expanse between the waters, and let it divide the waters from the waters." **7** God made the expanse and divided the waters which were under the expanse from the waters which were above the expanse. It was so. **8** God called the expanse "sky." And there was evening and there was morning, the second day.

9 God said, "Let the waters under the sky be gathered together to one place, and let the dry land appear." It was so. **10** God called the dry land "earth," and the gathered waters he called "seas." He saw that it was good.

11 God said, "Let the earth sprout vegetation: plants yielding seed and fruit trees bearing fruit whose seed is in the fruit, each according to its own kind." It was so. **12** The earth produced vegetation, plants producing seed after their kind, and trees bearing fruit whose seed was in it, after their kind. God saw that it was good. **13** And there was evening and there was morning, the third day.

14 God said, "Let there be lights in the sky to divide the day from the night and let them be as signs, for seasons, for days and years. **15** Let them be lights in the sky to give light upon the earth." It was so. **16** God made the two great lights, the greater light to rule the day, and the lesser light to rule the night. He made the stars also. **17** God set them in the sky to give light upon the earth, **18** to rule over the day and over the night, and to divide the light from the darkness. God saw that it was good. **19** And there was evening and there was morning, the fourth day.

20 God said, "Let the waters be filled with great numbers of living creatures, and let birds fly above the earth in the expanse of the sky." **21** God created the great sea creatures, as well as every living creature after its kind, creatures that move and which fill the waters everywhere, and every winged bird after its kind. God saw that it was good. **22** God blessed them, saying, "Be fruitful and multiply, and fill the waters in the seas. Let birds multiply on the earth." **23** And there was evening and there was morning, the fifth day.

24 God said, "Let the earth produce living creatures, each according to its own kind, livestock, creeping things, and wild animals, each according to its own kind." It was so. **25** God made the wild animals after their kind, the livestock after their kind, and everything that creeps upon the ground after its kind. He saw that it was good.

26 God said, "Let us make man in our image, after our likeness. Let them have dominion over the fish of the sea, over the birds of the sky, over the livestock, over all the earth, and over every creeping thing that creeps on the earth." [1]

27 God created man in his own image. In his own image he created him. Male and female he created them.

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28 God blessed them and said to them, "Be fruitful, and multiply. Fill the earth, and subdue it. Have dominion over the fish of the sea, over the birds of the sky, and over every living thing that moves upon the earth."

29 God said, "See, I have given you every plant yielding seed which is upon the surface of all the earth, and every tree with fruit which has seed in it. They will be food to you. **30** To every beast of the earth, to every bird of the heavens, and to everything that creeps upon the earth, and to every creature that has the breath of life I have given every green plant for food." It was so.

31 God saw everything that he had made. Behold, it was very good. And there was evening and there was morning, the sixth day.

Footnotes

1:26 [1]Some ancient copies have:

Genesis 1 General Notes

Structure and formatting

This chapter presents the first account of God creating the world. There is a pattern to this account: "God said ... God saw that it was good ... This was evening and morning, the first day." Translators should preserve this pattern in their versions.

Special concepts in this chapter

The universe

This account of creation is told within the framework of ancient Hebrew ideas about the universe: the earth was resting with water around it and below it. Over the earth was something like a vast dome, called "an expanse between the waters" (1:6), on top of which was more water. Translators should try to keep these original images in their work, even though readers in their project language might have a completely different idea of what the universe is like.

Evening and morning

Genesis 1 presents the ancient Hebrew idea of a day: it begins with sunset, lasts through the night and continues through the daylight hours until the next sunset. This pattern should be preserved in translation, even if readers in the project language define "day" differently.

Other possible translation difficulties in this chapter

"In the beginning"

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

"God said, 'Let there be'"

This expression occurs often in this chapter. It can be difficult to translate, because God is not shown as talking to a particular person. If God is talking to a thing, it is something not yet in existence. Translators should find the most natural way in the project language to signal the idea that God spoke things into existence; he created the world and the things in it by simply commanding that they should exist.

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Genesis 1:1

In the beginning, God created the heavens and the earth
"This is about how God made the heavens and the earth in the beginning." This statement summarizes the rest of the chapter. Some languages translate it as "A very long time ago God created the heavens and the earth." Translate it in a way that shows this actually happened and is not just a folk story.

In the beginning
This refers to the start of the world and everything in it.

the heavens and the earth
"the sky, the ground, and everything in them"

heavens
This refers here to the sky.

Genesis 1:2

without form and empty
God had not yet put the world in order.

the deep
"the water" or "the deep water" or "the vast water"

the surface of the waters
"the surface of the water" or "the water"

Genesis 1:3

Let there be light
This is a command. By commanding that light should exist, God made it exist.

Genesis 1:4

God saw the light, that it was good
"God considered the light and was pleased with it." "Good" here means "pleasing" or "suitable."

divided the light from the darkness
"separated the light and the darkness" or "made it light at one time and dark at another." This refers to God creating the daytime and the night time.

Genesis 1:5

And there was evening and there was morning, the first day
God did these things on the first day that the universe existed.

evening and ... morning
This refers to the whole day. The writer speaks of the whole day as if it were these two parts. In the Jewish culture, a day begins when the sun sets.

Genesis 1:6

Let there be an expanse ... let it divide
These are commands. By commanding that the expanse should exist and that it divide the waters, God made it exist and divide the waters.

expanse
large empty space. The Jewish people thought of this space as being shaped like the inside of dome or the inside of a bowl that is turned upside down.

between the waters
"in the water"

Genesis 1:7

God made the expanse and divided the waters
"In this way God made the expanse and divided the waters." When God spoke, it happened. This sentence explains what God did when he spoke.

It was so
"It happened like that" or "That is what happened." What God commanded happened just as he said it should. This phrase appears throughout the chapter and has the same meaning wherever it appears.

Genesis 1:8

And there was evening and there was morning
This refers to the whole day. The writer speaks of the whole day as if it were these two parts. In the Jewish culture, a day begins when the sun sets. See how you translated this in [Genesis 1:5]

the second day
This refers to the second day that the universe existed. See how you translated "the first day" in Genesis 1:5 and decide if you should translate this the same way.

Genesis 1:9

Let the waters ... be gathered
This can be translated with an active verb. This is a command. By commanding that the waters gather together, God made them gather together. Alternate translation: "Let the waters ... gather" or "Let the waters ... come together"

let the dry land appear
The water had covered the land. Now the water would move aside and some of the land would be uncovered. This is a command. By commanding that dry land should appear, God made it appear. Alternate translation: "let dry land become visible" or "let the dry land become clear" or "let the land be uncovered"

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dry land
This refers to land that is not covered with water. It does not refer to land that is too dry for farming.

It was so
"It happened like that" or "That is what happened." What God commanded happened just as he said it should. This phrase appears throughout the chapter and has the same meaning wherever it appears. See how you translated it in Genesis 1:7.

Genesis 1:10

the dry land "earth," and
"the part that was dry 'earth,' and"

He saw that it was good
Here "it" refers to the land and the sea. See how you translated this in Genesis 1:4.

Genesis 1:11

Let the earth sprout vegetation
This is a command. By commanding that vegetation should sprout on the earth, God made it sprout. Alternate translation: "Let vegetation sprout up on the earth" or "Let vegetation grow on the earth"

vegetation: plants yielding seed and fruit trees bearing fruit
"vegetation, each plant that bears seed and each tree that bears fruit" or "vegetation. Let them be plants that produce seeds and fruit trees that produce fruit." Here "vegetation" is used here as a general term that includes all plants and trees.

plants
These are kinds of vegetation that have soft stems, rather than woody stems.

fruit trees bearing fruit whose seed is in the fruit
"trees that bear fruit with seeds in them"

each according to its own kind
The seeds would produce plants and trees that would be like the ones they came from. In this way, the plants and trees would "reproduce themselves" .

It was so
"It happened like that" or "That is what happened." What God commanded happened just as he said it should. This phrase appears throughout the chapter and has the same meaning wherever it appears. See how you translated this in Genesis 1:7.

Genesis 1:12

God saw that it was good
Here "it" refers to the vegetation, plants, and trees. See how you translated this in Genesis 1:10.

Genesis 1:13

And there was evening and there was morning
This refers to the whole day. The writer speaks of the whole day as if it were these two parts. In the Jewish culture, a day begins when the sun sets. See how you translated this in [Genesis 1:5]

the third day
This refers to the third day that the universe existed. See how you translated "the first day" in Genesis 1:5 and decide if you should translate this the same way.

Genesis 1:14

Let there be lights in the sky
This is a command. By commanding that lights should exist, God made them exist.

lights in the sky
"things that shine in the sky" or "things that give light in the sky." This refers to the sun, moon, and stars.

in the sky
"in the expanse of the sky" or "in the large space of the sky"

to divide the day from the night
"to separate the day from the night." This means "to help us tell the difference between day and night." The sun means it is daytime, and the moon and stars mean it is nighttime.

let them be as signs
This is a command. By commanding that they should serve as signs, God made them serve as signs. Alternate translation: "Let them serve as signs" or "let them show"

signs
Here this means something that reveals or points to something.

for seasons, for days and years
The sun, moon, and stars show the passing of time. This enables us to know when it is time for events that happen each week, month, or year.

seasons
times that are set aside for festivals and other things that people do

Genesis 1:15

Let them be lights in the sky to give light upon the earth
This is a command. By commanding that they should light the earth, God made them light the earth.

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to give light upon the earth
"to shine light on the earth" or "to brighten the earth." The earth does not self-shine but it is lit and so reflects light.

It was so
"It happened like that" or "That is what happened." What God commanded happened just as he said it should. This phrase appears throughout the chapter and has the same meaning. See how you translated this in Genesis 1:7.

Genesis 1:16

God made the two great lights
"In this way God made the two great lights." This sentence explains what God did when he spoke.

the two great lights
"the two large lights" or "the two bright lights." The two great lights are the sun and the moon.

to rule the day
The lights that controlled the day are spoken of as if they were a human ruler that controlled what people do. Alternate translation: "to direct the daytime as a ruler directs a group of people" or "to mark the times of the day"

day
This refers only to the daylight hours.

the lesser light
"the smaller light" or "the dimmer light"

Genesis 1:17

in the sky
"in the heavens" or "in the open space of the sky"

Genesis 1:18

to divide the light from the darkness
"to separate the light from the darkness" or "to make it light at one time and dark at another." See how you translated this in Genesis 1:4.

God saw that it was good
Here "it" refers to the sun, moon, and stars. See how you translated this in Genesis 1:4.

Genesis 1:19

And there was evening and there was morning
This refers to the whole day. The writer speaks of the whole day as if it were these two parts. In the Jewish culture, a day begins when the sun sets. See how you translated this in [Genesis 1:5]

the fourth day
This refers to the fourth day that the universe existed. See how you translated "the first day" in Genesis 1:5 and decide if you should translate this the same way.

Genesis 1:20

Let the waters be filled with great numbers of living creatures
This is a command. By commanding that living creatures should fill the waters, God made them exist. Some languages may have one word that refers to all kinds of fish and sea animals. Alternate translation: "Let the waters be full of many living things" or "Let many animals that swim live in the oceans"

let birds fly
This is a command. By commanding that birds should fly, God made them fly.

birds
"animals that fly" or "flying things"

the expanse of the sky
"the open space of the sky" or "the sky"

Genesis 1:21

God created
"In this way God created"

great sea creatures
"large animals that live in the sea"

after its kind
Living things of the same "kind" are like the ones they came from. See how you translated "kind" in Genesis 1:11,12.

every winged bird
"every flying thing that has wings." If the word for birds is used, it may be more natural in some languages to simply say "every bird," since all birds have wings.

God saw that it was good
Here "it" refers to the birds and the fish. See how you translated this in Genesis 1:4.

Genesis 1:22

blessed them
"blessed the animals that he had made"

Be fruitful and multiply
This is God's blessing. He told the sea animals to produce more sea animals like themselves, so that there would be many of them in the seas. The word "multiply" explains how they are to be "fruitful."

multiply
increase greatly in number

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Let birds multiply
This is a command. By commanding that birds should multiply, God made birds multiply.

birds
"animals that fly" or "flying things." See how you translated this in Genesis 1:20.

Genesis 1:23

And there was evening and there was morning
This refers to the whole day. The writer speaks of the whole day as if it were these two parts. In the Jewish culture, a day begins when the sun sets. See how you translated this in [Genesis 1:5]

the fifth day
This refers to the fifth day that the universe existed. See how you translated "the first day" in Genesis 1:5 and decide if you should translate this the same way.

Genesis 1:24

Let the earth produce living creatures
"Let the earth produce living things" or "Let many living animals live on the earth." This is a command. By commanding that the earth should produce living creatures, God made the earth produce living creatures.

each according to its own kind
"so that each kind of animal will produce more of its own kind"

livestock, creeping things, and wild animals
This shows that God created all kinds of animals. If your language has another way of grouping all the animals, you can use that, or you can use these groups.

livestock
These are animals that people look after.

creeping things
"small animals"

wild animals
These are animals that live in the wild. People do not take care of them.

It was so
"It happened like that" or "That is what happened." What God commanded happened just as he said it should. This phrase appears throughout the chapter and has the same meaning. See how you translated this in Genesis 1:7.

Genesis 1:25

God made the wild animals
"In this way God made the wild animals"

He saw that it was good
Here "it" refers to the living creatures on the earth. See how you translated this in Genesis 1:4.

Genesis 1:26

Let us make
The word "us" here refers to God. God was saying what he intended to do. The pronoun "us" is plural. Possible reasons for the plural use are 1) the plural form suggests that God is discussing something with the angels that make up his heavenly court or 2) the plural form foreshadows the later New Testament implications that God exists in the form of the Holy Trinity. Some translate it as "Let me make" or "I will make." If you do this, consider adding a footnote to say that the word is plural.

man
human beings

in our image, after our likeness
These two phrases mean the same thing and emphasize that God made mankind to be like him. This verse does not tell in what ways God made people to be like himself. God does not have a body, so it does not mean that people would look like God. Alternate translation: "to truly be like us"

have dominion over
"rule over" or "have authority over"

Genesis 1:27

God created man ... he created him
These two sentences mean the same thing and emphasize that God created people in his own image.

God created man
The way that God created man was different from the way he created everything else. Do not specify that he created man by simply speaking, as in the preceding verses.

Genesis 1:28

God blessed them
The word "them" refers to the man and woman God had created.

Be fruitful, and multiply
God told the man and the woman to produce more people like themselves so that there would be many of them. The word "multiply" explains how they are to be "fruitful." See how you translated this in [Genesis 1:22]

Fill the earth
Fill the earth with people.

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Genesis 1:29

General Information:
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Genesis 1:30

General Information:
God continues speaking.

every bird of the heavens
"all the birds that fly in the sky"

that has the breath of life
"that breathes." This phrase emphasizes that these animals had a different kind of life than the plants. Plants do not breathe, and were to be used as food for the animals. Here "life" means physical life.

It was so
"It happened like that" or "That is what happened." What God commanded happened just as he said it should. This phrase appears throughout the chapter and has the same meaning. See how you translated it in Genesis 1:7.

Genesis 1:31

Behold, it
"This is true and important: it"

it was very good
Now when God looked at everything he had made, it was "very good. "See how you translated "it was good" in Genesis 1:10.

And there was evening and there was morning
This refers to the whole day. The writer speaks of the whole day as if it were these two parts. In the Jewish culture, a day begins when the sun sets. See how you translated this in [Genesis 1:5]

the sixth day
This refers to the sixth day that the universe existed. See how you translated "the first day" in Genesis 1:5 and decide if you should translate this the same way.

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Chapter 2

1 Then the heavens and the earth were finished, and all the living things that filled them.

2 On the seventh day God came to the end of his work which he had done, and so he rested on the seventh day from all his work. **3** God blessed the seventh day and sanctified it, because on it God rested from all his work which he had created and made.

4 This is the account of the heavens and the earth, when they were created, on the day that Yahweh God made the earth and the heavens.

5 No bush of the field was yet in the earth, and no plant of the field had yet sprouted, for Yahweh God had not caused it to rain upon the earth, and there was no man to cultivate the ground. **6** But a mist went up from the earth and watered the whole surface of the ground. **7** Yahweh God formed man from the dust of the ground, and breathed into his nostrils the breath of life, and man became a living being. **8** Yahweh God planted a garden eastward, in Eden, and there he put the man whom he had formed. **9** Out of the ground Yahweh God made every tree to grow that is pleasant to the sight and good for food. This included the tree of life that was in the midst of the garden, and the tree of the knowledge of good and evil. **10** A river went out of Eden to water the garden. From there it divided and became four rivers. **11** The name of the first is Pishon. It is the one which flows throughout the whole land of Havilah, where there is gold. **12** The gold of that land is good. There are also bdellium and the onyx stone. **13** The name of the second river is Gihon. This one flows throughout the whole land of Cush. **14** The name of the third river is Tigris, and it flows east of Ashur. The fourth river is the Euphrates. **15** Yahweh God took the man and put him into the garden of Eden to work it and to maintain it. **16** Yahweh God commanded the man, saying, "From every tree in the garden you may freely eat. **17** But from the tree of the knowledge of good and evil you must not eat, for on the day that you eat from it, you will surely die."

18 Then Yahweh God said, "It is not good that the man should be alone. I will make him a helper suitable for him." **19** Out of the ground Yahweh God formed every animal of the field and every bird of the sky. Then he brought them to the man to see what he would call them. Whatever the man called each living creature, that was its name. **20** The man gave names to all the livestock, to all the birds of the sky, and to every beast of the field. But for the man himself there was found no helper suitable for him. **21** Yahweh God caused a deep sleep to fall upon the man, so the man slept. Yahweh God took one of his ribs and closed up the flesh where he took the rib. **22** With the rib that Yahweh God had taken from the man, he made a woman and brought her to the man. **23** The man said,

"This time, this one is bone of my bones,
and flesh of my flesh.
She will be called 'woman,'
because she was taken out of man."

24 Therefore a man will leave his father and his mother, he will be united to his wife, and they will become one flesh. **25** They were both naked, the man and his wife, but were not ashamed.

Genesis 2 General Notes

Structure and formatting

Gen. 2:1-3 ends the first creation account, begun in the previous chapter. The second creation account, beginning in 2:4, is very different, using a more natural, story-telling style instead of following a set formula using repeated phrases. Translators should try to imitate this difference in their versions.

Special concepts in this chapter

The second creation account in Gen. 2:4-25

Gen. 2:4-25 presents an account of creation from a different viewpoint than the one given in Gen. 1:1-2:3. This second account should be regarded as filling out the first account, not as conflicting with it.

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Yahweh, the name of God
"Yahweh," the personal name of God in the Old Testament, appears for the first time in this chapter. Translators must decide how to represent it in their versions. For 2,000 years, it has been traditional for many Christians to represent it with the term "the Lord." Indeed, it is demanded by Roman Catholics for their Bible versions to continue doing this. Of course, the disadvantage of using "the Lord" is that this is a title for God, not a personal name. (See: yahweh)

Translators who are not producing versions for Roman Catholics can consider transliterating the name "Yahweh," approximating the name as best as their project languages allow.

Or translators can consider using expressions for the supreme god that might exist in their project languages, such as, "The Great One," "The Ruler of All," "The One who Never Sleeps," etc. Of course, these are descriptive titles, not personal names, so they suffer from the same disadvantages that "the Lord" has.

Translators can also consider pairing a transliteration of "Yahweh" with a meaningful title for the supreme god in the project language. Whatever solution is found should be followed consistently when the name "Yahweh" occurs in the Scriptures.

The Garden of Eden
This was not a vegetable garden or cultivated field. Instead, it was probably a large area of land with fruit trees and other plants bearing leaves, etc., that were good to eat. A river flowed out from the Garden of Eden, giving the impression that the Garden was a holy place; in the ancient Near East, temples had gardens and waterways. In Rev. 22:1-2, the throne of God in the New Jerusalem is pictured with a river flowing out from it. (See: holy)

Genesis 2:1

the heavens
"the sky" or "the skies"

and all the living things that filled them
"and all the many living things that are in them" or "and all the crowds of living things in them"

were finished
This can be stated in active form. Alternate translation: "God had finished creating them"

Genesis 2:2

On the seventh day God came to the end of his work
God did not work at all on the seventh day.

came to the end of
This is an idiom. Alternate translation: "had finished"

he rested on the seventh day from all his work
"on that day he did not work"

Genesis 2:3

God blessed the seventh day
Possible meanings are 1) God caused the seventh day to produce good result or 2) God said that the seventh day was good.

sanctified it
"made it holy" or "set it apart"

Genesis 2:4

General Information:
The rest of Genesis 2 tells about how God created people on the sixth day.

This is the account of the heavens and the earth
"This is the story about the heavens and the earth." Possible meanings are 1) it is a summary of the events described in Genesis 1:1-2:3 or 2) it introduces the events to follow. If possible, translate this so that people can understood it either way.

they were created
"Yahweh God created them." In chapter 1 the writer always speaks of God as "God," but in chapter 2 he always speaks of God as "Yahweh God."

on the day that Yahweh God made
"when Yahweh God created." The word "day" refers to the whole time span of the creation, not to just one particular day.

Yahweh
This is the name of God that he revealed to his people in the Old Testament. See the translationWord page about Yahweh concerning how to translate this.

Genesis 2:5

No bush of the field
no shrubs growing in the wild that animals might eat

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no plant of the field
no leafy plants like vegetables or greens that both animals and humans can eat

to cultivate
to do everything he needed to do so that the plants would grow well

Genesis 2:6

mist
Possible meanings are 1) something like dew or morning fog o 2) springs from underground streams.

the whole surface of the ground
the entire earth

Genesis 2:7

formed man
"molded man" or "shaped man" or "created man"

man ... man
"a human being ... the human" or "a person ... the person" not specifically a male

his nostrils
"his nose"

breath of life
"breath that makes things live." Here "life" refers to physical life.

Genesis 2:8

a garden
This could have been an orchard of fruit trees or an area with all kinds of trees.

eastward
in the east

Genesis 2:9

the tree of life
"the tree that gives people life"

life
Here this means "eternal life" or life that does not end.

the tree of the knowledge of good and evil
"the tree that gives people the ability to understand both good and evil" or "the tree that makes people who eat its fruit able to know good things and bad things"

good and evil
This is a figure of speech that refers to both extremes and everything in between. Alternate translation: "everything, including both good and evil"

in the midst of the garden
"in the middle of the garden." The two trees may not have been in the exact center of the garden.

Genesis 2:10

A river went out of Eden to water the garden
The garden was in Eden. The river continued to flow outside of Eden. "A river flowed through Eden to water the garden"

Genesis 2:11

Pishon
This is the only time this river is referred to in the Bible.

the whole land of Havilah
"the whole land called Havilah." It was somewhere in the Arabian Desert.

where there is gold
This phrase gives information about Havilah. Some languages would translate it as a separate sentence. Alternate translation: "There is gold in Havilah"

Genesis 2:12

There are also bdellium and the onyx stone
The word "there" is placed first in the sentence for emphasis. Alternate translation: "This is also where people can find bdellium and onyx stones"

bdellium
This resin comes from a tree and smells nice. A resin is sticky stuff that comes out of some trees and can burn.

the onyx stone
"onyx stones." Onyx is a certain kind of beautiful stone.

Genesis 2:13

Gihon
This is the only mention of this river in the Bible.

flows throughout the whole land of Cush
The river did not cover the whole land, but wound through various parts of the land.

the whole land of Cush
"the entire land called Cush"

Genesis 2:14

it flows east of Ashur
The Tigris River flows from north to south. If people do not know what Ashur was, it can be made clear

that it was a city. Alternate translation: "it flows in the land east of the city of Ashur"

Genesis 2:15

the garden of Eden
"the garden that was in Eden"

to work it
"to cultivate it." This means to do everything necessary so that the plants will grow well.

to maintain it
to guard against anything bad happening in it

Genesis 2:16

From every tree in the garden
"The fruit of every tree in the garden"

you
This pronoun is singular.

may freely eat
"may eat without restriction"

Genesis 2:17

the tree of the knowledge of good and evil
"the tree that gives people the ability to understand both good and evil" or "the tree that makes people who eat its fruit able to know good things and bad things." See how you translated this in Genesis 2:9.

Genesis 2:18

I will make him a helper suitable for him
"I will make a helper who is just right for him"

Genesis 2:19

every animal of the field and every bird of the sky
The phrases "of the field" and "of the sky" tell where the animals and birds are usually found. Alternate translation: "all kinds of animals and birds"

Genesis 2:20

all the livestock
"all the animals that people look after"

there was found no helper suitable for him
This can be stated in active form. Alternate translation: "there was no companion that was right for him"

Genesis 2:21

caused a deep sleep to fall upon the man
"caused the man to sleep intensely." A deep sleep is a time of sleeping in which a person is not easily disturbed or wakened.

flesh
This refers to the soft parts of the body like skin and muscle.

Genesis 2:22

With the rib ... he made a woman
"From the rib ... he formed a woman." The rib was the material God made the woman from.

Genesis 2:23

This time, this one is bone of my bones, and flesh of my flesh
"Finally, this one's bones are like my bones, and her flesh is like my flesh." After looking among all the animals for a partner and not finding one, he finally saw someone who was like him and could be his partner. The man was probably expressing his feeling of relief and joy.

She will be called 'woman,' because she was taken out of man
The translator may want to write a footnote saying "The Hebrew word for 'woman' sounds like the Hebrew word for 'man.'

Genesis 2:24

General Information:
What follows is written by the author. The man did not say these things.

Therefore a man
"That is why a man"

a man will leave his father and his mother
"a man will stop living in his father and mother's home." This is about men in general. It does not refer to any particular man at any particular time.

they will become one flesh
This idiom speaks of sexual activity as though the bodies that are together become one body. Alternate translation: "their two bodies will become one body"

Genesis 2:25

They were both naked
The word "they" refers to the man and the woman that God had created.

naked
"not wearing clothing"

but were not ashamed
"they were not ashamed about being naked"

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Chapter 3

1 Now the serpent was more shrewd than any other beast of the field which Yahweh God had made. He said to the woman, "Has God really said, 'You must not eat from any tree of the garden'?" **2** The woman said to the serpent, "We may eat the fruit from the trees of the garden, **3** but concerning the fruit of the tree which is in the middle of the garden, God said, 'You must not eat it, and you must not touch it, or you will die.'" **4** The serpent said to the woman, "You will surely not die. **5** For God knows that the day you eat it your eyes will be opened, and you will be like God, knowing good and evil." **6** When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make one wise, she took some of its fruit and ate it. Then she also gave some to her husband who was with her, and he ate it. **7** The eyes of both of them were opened, and they knew that they were naked. So they sewed fig leaves together and made coverings for their loins. **8** They heard the sound of Yahweh God walking in the garden in the cool of the day, so the man and his wife hid themselves from the presence of Yahweh God among the trees of the garden.

9 Yahweh God called to the man and said to him, "Where are you?" **10** The man said, "I heard you in the garden, and I was afraid, because I was naked. So I hid myself." **11** God said, "Who told you that you were naked? Have you eaten from the tree that I commanded you not to eat from?" **12** The man said, "The woman whom you gave to be with me, she gave me fruit from the tree, and I ate it." **13** Yahweh God said to the woman, "What is this you have done?" The woman said, "The serpent deceived me, and I ate."

14 Yahweh God said to the serpent, "Because you have done this,

cursed are you alone among all the livestock
and all the beasts of the field.
It is on your stomach that you will go,
and it is dust that you will eat
all the days of your life.
15 I will put hostility between you and the woman,
and between your seed and her seed.
He will bruise your head,
and you will bruise his heel."

16 To the woman he said,

"I will greatly multiply your pain in childbirth;
it is in pain that you will give birth to children.
Your desire will be for your husband,
but he will rule over you."

17 To Adam he said, "Because you have listened to the voice of your wife, and have eaten from the tree, concerning which I commanded you, saying, 'You may not eat from it,'

Cursed is the ground because of you;
through painful work you will eat from it
all the days of your life.
18 It will produce thorns and thistles for you,
and you will eat the plants of the field.
19 By the sweat of your face
you will eat bread,
until you return to the ground,
for out of it you were taken.
For dust you are,
and to dust you will return."

20 The man called his wife's name Eve because she was the mother of all the living. **21** Yahweh God made for Adam and for his wife garments of skins and clothed them.

22 Yahweh God said, "Now the man has become like one of us, knowing good and evil. So now he must not be allowed to reach out with his hand, take from the tree of life, eat it, and live forever." **23** Therefore Yahweh God sent him out from the garden of Eden, to cultivate the ground from which he had been taken.

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24 So God drove the man out of the garden, and he placed cherubim at the east of the garden of Eden, and a flaming sword that turned every way, in order to guard the way to the tree of life.

Genesis 3 General Notes

Structure and formatting

This chapter continues the second creation account that began in Gen. 2:4. But a new section of this account begins in 3:1. The ULB reads, "Now the serpent was more shrewd than any other beast of the field which Yahweh God had made," because this is how the Scriptures introduce the serpent into the account. However, many languages prefer different ways to introduce new characters or things into stories, for example, "One of the wild animals made by God was the serpent" or "This is about the serpent, one of the wild animals that God had made."

Scholars typically refer to the events of this chapter as "the fall" or "the fall of man" because sin is introduced into creation. (See: sin)

Special concepts in this chapter

Curses

In this chapter, God curses the man, the woman, and the serpent for their sins. In general, cursing is calling down God's punishment on someone or something. In this chapter, however, it is God himself who is doing the cursing. Of course, he does not call down punishment on the man, the woman, and the serpent from someone else. Instead, he is promising that he himself will punish them. (See: curse)

Serpent

Most scholars believe that the serpent is Satan, even though his name is not used in this chapter. There are other places in Scripture where the serpent is used as an image for Satan.)

Genesis 3:1

Now

The writer is beginning a new part of the story.

more shrewd

"more cunning" or "smarter at getting what he wanted by telling lies"

Has God really said, 'You ... garden'?

The snake is pretending to be surprised that God has made this rule. This rhetorical question can be translated as a statement. Alternate translation: "I am surprised that God said, 'You ... garden.'"

You must not eat

The word "you" is plural and refers to the man and the woman.

Genesis 3:2

We may eat

"We are allowed to eat" or "We have permission to eat"

Genesis 3:3

You must not ... and you must not ... you will die

The word "you" is plural and refers to the man and the woman.

You must not eat it, and you must not touch it

"Do not eat it, and do not touch it" or "You must not eat it or touch it"

or you will die

This tells what would happen if they ate or touched the fruit of that tree. Alternate translation: "If you eat it or touch it, you will die"

Genesis 3:4

You will ... not die

These words refer to the man and the woman and so are dual or plural.

Genesis 3:5

you ... your ... you

These words refer to the man and the woman and so are dual or plural.

your eyes will be opened

"your eyes will open." This idiom means "you will become aware of things" or "you will understand new things." This meaning can be stated clearly. Alternate translation: "It will be as though your eyes were opened"

knowing good and evil

Here "good and evil" is a figure of speech that refers to both extremes and everything in between.

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See how you translated "knowledge of good and evil" in [Genesis 2:9]

Genesis 3:6

it was a delight to the eyes
"the tree was delightful to look at" or "it was nice to look at" or "it was very beautiful"

that the tree was desirable to make one wise
"she wanted the tree's fruit because it could make a person wise" or "she wanted its fruit because it could make her understand what was right and wrong just as God does"

Genesis 3:7

The eyes of both of them were opened
"Then their eyes opened" or "They became aware" or "They understood." See how you translated "your eyes will be opened" in Genesis 3:5.

sewed
put together, probably using vines as thread

fig leaves
If people do not know what fig leaves are like, this can be translated as "large leaves from a fig tree" or simply "large leaves."

made coverings for their loins
They did this because they were ashamed. This implicit information can be made explicit. Alternate translation: "clothed themselves with them because they were ashamed"

Genesis 3:8

in the cool of the day
"at the time of day when a cool breeze blows"

from the presence of Yahweh God
"from Yahweh God's sight" or "so that Yahweh God would not see them" or "from Yahweh God"

Genesis 3:9

Where are you?
"Why are you trying to hide from me?" God knew where the man was. When the man answered, he did not say where he was but why he was hiding.

you
In verses 9 and 11, God was speaking to the man. Languages that have a singular form of "you" would use that here.

Genesis 3:10

I heard you
"I heard the sound you were making"

Genesis 3:11

Who told you
God knew the answer to this question. He asked it in order to help Adam to confess that he had disobeyed God.

Have you eaten from ... from?
Again, God knew that Adam had eaten from that tree. Translate this question in a form that shows that God was speaking about Adam's disobedience. The sentence can be translated as a statement. Alternate translation: "You must have eaten from ... from."

Genesis 3:12

General Information:
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Genesis 3:13

What is this you have done?
God already knew what the woman had done. When he asked this question, he was giving her the opportunity to tell him about it, and he was expressing his disappointment with what she had done. Many languages use rhetorical questions for scolding or rebuking. If possible, use a form that expresses this disappointment. It can also be translated as a statement. Alternate translation: "You have done a terrible thing."

Genesis 3:14

cursed are you alone
"you alone are cursed." The word "curse" is first in Hebrew in order to emphasize the contrast between God's blessing on the animals and this curse on the serpent. This is a "curse formula," or the way that curses were expressed. By saying this curse, God made it happen.

all the livestock and all the beasts of the field
"all domestic animals and all wild animals"

It is on your stomach that you will go
"You will move along the ground on your stomach." The words "it is upon your stomach" comes first to emphasize the contrast between the way other animals would move along using their legs and the way the serpent would slither along on its stomach. This is also part of the curse formula.

it is dust that you will eat
"you will eat dust." The words "it is dust" comes first to emphasize the contrast between the plants above the ground that other animals would eat and the dirty food on the ground that the serpent would eat. This is part of the curse formula.

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Genesis 3:15

hostility between you and the woman
This means that the serpent and the woman would become enemies.

seed
The word "seed" refers to what a man puts into a woman to cause a baby to grow inside the woman. Like the word "offspring," it can refer to more than one person. Try to find a word that is singular but can refer to more than one person.

He will bruise ... his heel
The words "he" and "his" refer to the woman's descendant. If "seed" was translated as plural, this can be translated as "they will bruise ... their heel"; in this case, consider inserting footnotes to say that the "they" and "their" are used to translate a singular pronoun.

bruise
"crush" or "strike" or "attack"

Genesis 3:16

I will greatly multiply your pain
"I will make your pain increase much" or "I will make your pain to be very severe"

in childbirth
"in giving birth to children" or "when you give birth to children"

Your desire will be for your husband
"You will have a strong desire for your husband." Possible meanings are 1) "You will want very much to be with your husband" or 2) "You will want to control your husband"

he will rule over you
"he will be your master" or "he will control you"

Genesis 3:17

Adam
The name Adam is the same as the Hebrew word for "man." Some translations say "Adam" and some say "the man." You may use either form as it refers to the same person.

you have listened to the voice of your wife
This is an idiom. Alternate translation: "you have obeyed what your wife said"

have eaten from the tree
You can say what it was that they ate. Alternate translation: "have eaten the fruit of the tree" or "have eaten some of the fruit of the tree"

You may not eat from it
"You must not eat from it" or "Do not eat its fruit"

cursed is the ground
The word "curse" comes first in the sentence to emphasize that the ground, which had been "good"

through painful work
"by doing hard work"

you will eat from it
The word "it" refers to the ground and is a metonym for the parts of the plants, which grow in the ground, that people eat. Alternate translation: "you will eat what grows from it"

Genesis 3:18

the plants of the field
Possible meanings are 1) "the plants that you take care of in your fields" or 2) "the wild plants that grow in the open fields."

Genesis 3:19

By the sweat of your face
"By doing hard work that makes your face sweat"

you will eat bread
Here the word "bread" is a synecdoche for food in general. Alternate translation: "you will eat food"

until you return to the ground
"until you die and your body is put in the ground." In some cultures, they put the bodies of people who have died in a hole in the ground. Man's hard work does not end until the time of his death and burial.

For dust you are, and to dust you will return
"I made you from soil, so your body will become soil again." Translate both occurrences of "dust" with the same word in order to show that man begins and ends in the same condition.

Genesis 3:20

The man
Some translations say "Adam."

called his wife's name Eve
"gave his wife the name Eve" or "named his wife Eve"

Eve
Translators may write a footnote saying "The name Eve sounds like the Hebrew word that means 'living.'"

all the living
The word "living" refers to people. Alternate translation: "all people" or "all living people"

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Genesis 3:21

garments of skins
"clothing made out of animal skins"

Genesis 3:22

the man
Possible meanings are 1) God was referring to one human, the man, or 2) God was referring to humans in general, so this would mean the man and his wife. Even if God was speaking about one person, what he said applied to both of them.

like one of us
"like us." The pronoun "us" is plural. See how you translated "Let us make" in Genesis 1:26.

knowing good and evil
Here "good and evil" is a figure of speech that refers to both extremes and everything in between. See how you translated "knowledge of good and evil" in [Genesis 2:9]

he must not be allowed
This can be stated in active form. Alternate translation: "I will not allow him"

tree of life
"the tree that gives people life." See how you translated this in Genesis 2:9.

Genesis 3:23

the ground from which he had been taken
"dirt because he had been taken from dirt." This does not refer to the particular place on the land that the God took man from.

to cultivate
This means to what is needed so that plants grow well. See how you translated this in Genesis 2:5.

Genesis 3:24

So God drove the man out of the garden
"God forced the man to leave the garden." This refers to the event in Genesis 3:23, where it says "Yahweh God sent him out of the garden of Eden." God did not send the man out a second time.

in order to guard the way to the tree of life
"in order to stop people from going to the tree of life"

flaming sword
Possible meanings are 1) a sword that had flames coming from it or 2) a fire that was shaped like a sword. Languages that do not have swords could use another weapon such as a spear or arrow.

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Chapter 4

1 The man knew Eve his wife and she conceived and gave birth to Cain. She said, "I have produced a man
with Yahweh's help." **2** Then she gave birth to his brother Abel. Now Abel became a keeper of flocks, but
Cain cultivated the soil. **3** It came about that in the course of time Cain brought some of the fruit of the
ground as an offering to Yahweh. **4** As for Abel, he brought some of the firstborn of his flock and some of
the fat. Yahweh accepted Abel and his offering, **5** but Cain and his offering he did not accept. So Cain was
very angry, and he scowled. **6** Yahweh said to Cain, "Why are you angry and why are you scowling? **7** If
you do what is right, will you not be accepted? But if you do not do what is right, sin crouches at the door
and desires to control you, but you must rule over it." **8** Cain spoke to Abel his brother. It came about that
while they were in the fields, Cain rose up against Abel his brother and killed him. [1]

9 Then Yahweh said to Cain, "Where is Abel your brother?" He said, "I do not know. Am I my brother's
keeper?" **10** Yahweh said, "What have you done? Your brother's blood is calling out to me from the ground.
11 Now cursed are you from the ground, which has opened its mouth to receive your brother's blood from
your hand. **12** When you cultivate the ground, from now on it will not yield to you its strength. A fugitive
and a wanderer you will be in the earth." **13** Cain said to Yahweh, "My punishment is greater than I can
bear. **14** Indeed, you have driven me out this day from this ground, and I will be hidden from your face. I
will be a fugitive and a wanderer in the earth, and whoever finds me will kill me." **15** Yahweh said to him,
"If anyone kills Cain, vengeance will be taken on him sevenfold." Then Yahweh put a mark on Cain, so that
if anyone found him, that person would not attack him.

16 So Cain went out from the presence of Yahweh and lived in the land of Nod, on the east of Eden. **17**
Cain knew his wife and she conceived. She gave birth to Enoch. He built a city and named it after his son
Enoch. **18** To Enoch was born Irad. Irad became the father of Mehujael. Mehujael became the father of
Methushael. Methushael became the father of Lamech. **19** Lamech took for himself two wives. The name
of the one was Adah, and the name of the other was Zillah. **20** Adah gave birth to Jabal. He was the father
of those who live in tents and have livestock. **21** His brother's name was Jubal. He was the father of those
who play the harp and pipe. **22** As for Zillah, she bore Tubal-Cain, the forger of tools of bronze and iron.
The sister of Tubal-Cain was Naamah. **23** Lamech said to his wives,

"Adah and Zillah, listen to my voice;
you wives of Lamech, listen to my words.
For I have killed a man for wounding me,
a young man for bruising me.
24 If Cain is avenged seven times,
then Lamech will be avenged seventy-seven times."

25 Adam knew his wife again, and she bore another son. She called his name Seth and said, "God has
given me another son in the place of Abel, for Cain killed him." **26** A son was born to Seth and he called
his name Enosh. At that time people began to call on the name of Yahweh.

Footnotes

4:8 [1]The best ancient copies read in this way. However, some old translations and some modern translations read

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Genesis 4 General Notes

Structure and formatting

Most of the text in this chapter is prose, but 4:23-24 is poetry. It would be good if the translator could put these two verses into poetic form, or at least into elegant speech, so that they are different from the rest of the chapter.

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Special concepts in this chapter

Vengeance
The theme of vengeance is important in this chapter. Ancient Hebrew society allowed for people to seek revenge if a relative was murdered. After Cain murdered his brother Abel, he thought that he would be helpless against this danger because he had been driven away from God's protection. (See: avenge)

The theme of vengeance continues with the words of Lamech, who had killed someone for injuring him: "I have killed a man for wounding me, a young man for bruising me. If Cain is avenged seven times as much, truly Lamech will be avenged seventy-seven times as much" (Gen. 4:23b-24).

Genesis 4:1

The man knew Eve
This is a polite way of saying that the man had sexual relations with Eve. You may need to use another euphemism in your language.

The man
"the human being" or "Adam"

I have produced a man
The word for "man" typically describes an adult male, rather than a baby or child. If that would cause confusion, it could be translated as "manchild" or "boy" or "baby boy" or "son."

Cain
Translators may want to include a footnote that says "The name Cain sounds like the Hebrew word that means 'produce.' Eve named him Cain because she produced him."

Genesis 4:2

Then she gave birth
We do not know how much time passed between the births of Cain and Abel. They may have been twins, or Abel may have been born after Eve became pregnant again. If possible, use an expression that does not tell how much time passed.

cultivated
This means he did everything he needed to do so that the plants would grow well. See how "cultivate" is translated in Genesis 2:5.

Genesis 4:3

It came about that
This phrase is used to mark the beginning of a new part of the story. If your language has a way for doing this, you could consider using that method here.

in the course of time
Possible meanings are 1) "after some time had passed" or 2) "at the right time"

fruit of the ground
This refers to the food that came from plants he had tended. Alternate translation: "crops" or "harvest"

Genesis 4:4

some of the fat
This refers to the fatty parts of the lambs that he had killed, it was the best part of the animal. Alternate translation: "some of their fat parts"

accepted
"looked favorably upon" or "was pleased with"

Genesis 4:5

did not accept
"did not look favorably upon" or "was not pleased with"

was very angry
Some languages have an idiom for anger such as "He burned" or "His anger burned."

he scowled
This means that the expression on his face showed that he was angry or jealous. Some languages have an idiom that describes what a person's face looks like when he is angry.

Genesis 4:6

Why are you angry and why are you scowling?
God used these rhetorical questions to tell Cain that he was wrong to be angry and scowl. They may also have been intended to give Cain an opportunity to confess that he was wrong.

Genesis 4:7

If you ... will you not be accepted?
God used this rhetorical question to remind Cain of something Cain should have already known. Alternate translation: "You know that if you do what is right, I will accept you"

But if you do not ... you must rule over it
God speaks of sin as if it were a person. Alternate translation: "But if you do not do what is right, you will desire to sin even more, and then you will do sinful things. You must refuse to obey it"

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sin crouches ... to control you
Here sin is spoken of as a dangerous wild animal that is waiting for the chance to attack Cain. Alternate translation: "you will become so angry that you will not be able to stop sin"

sin
Languages that do not have a noun that means "sin" could translate this as "your desire to sin" or "the bad things you want to do."

you must rule over it
Yahweh speaks of Cain's desire to sin as if it were a person over whom Cain should rule. Alternate translation: "you must control it so you do not sin"

Genesis 4:8

Cain spoke to Abel his brother.
Some early translations tell explicitly what Cain said to his brother. You may want to do the same if it is present in your national version. Alternate translation: "Cain said to Abel his brother, 'Let us go into the fields.'"

brother
Abel was Cain's younger brother. Some languages may need to use the word for "younger brother."

rose up against
Standing up to fight against a person is an idiom for attacking him. Alternate translation: "attacked"

Genesis 4:9

Where is Abel your brother
God knew that Cain had killed Abel, but he asked Cain this question so that Cain would have to answer.

Am I my brother's keeper?
Cain used this rhetorical question so that he would not have to tell the truth. This can be translated as a statement. Alternate translation: "I am not my brother's keeper!" or "You know that taking care of my brother is not my job!"

Genesis 4:10

What have you done?
God uses a rhetorical question to rebuke Cain. This can be translated as a statement. Alternate translation: "What you have done is terrible!"

Your brother's blood is calling out to me
Abel's blood is a metonym for his death, as if it were a person calling out for God to punish Cain. Alternate translation: "Your brother's blood is like a person calling out to me to punish the person who killed him"

Genesis 4:11

Now cursed are you from the ground
This can be stated in active form. Alternate translation: "I am cursing you so that you will not be able to grow food from the ground"

which has opened its mouth to receive your brother's blood
God speaks of the earth as if it were a person who could drink Abel's blood. Alternate translation: "which is soaked with your brother's blood"

from your hand
Here Cain is represented by his "hand," to emphasize that he personally had killed his brother. Alternate translation: "that spilled when you killed him" or "from you"

Genesis 4:12

cultivate
This means to do everything necessary to do so that the plants would grow well. See how "cultivate" is translated in Genesis 2:5.

it will not yield to you its strength
The ground is personified as if it were a person who loses strength. Alternate translation: "the ground will not produce much food for you"

A fugitive and a wanderer
You can join these words together. Alternate translation: "A homeless wanderer"

Genesis 4:13

General Information:
This page has intentionally been left blank.

Genesis 4:14

I will be hidden from your face
The term "your face" represents God's presence. Alternate translation: "I will not be able to speak to you"

a fugitive and a wanderer
See how you translated this in Genesis 4:12

Genesis 4:15

vengeance will be taken on him sevenfold
This can be stated in active form. Alternate translation: "I will take vengeance on him seven times" or "I will punish that person seven times as severely as I am punishing you"

would not attack him
"would not kill Cain"

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Genesis 4:16

went out from the presence of Yahweh
Even though Yahweh is everywhere, this idiom speaks of Cain as though he went far away. Alternate translation: "went away from where Yahweh spoke to him"

Nod
Translators may add a footnote saying "The word Nod means 'wandering.'"

Genesis 4:17

Cain knew his wife
This is a polite way of saying that Cain had sexual relations with his wife. You may need to use another euphemism in your language. See how you translated this in [Genesis 4:1]

He built a city
"Cain built a city"

Genesis 4:18

To Enoch was born Irad
It is implied that Enoch grew up and married a woman. Alternate translation: "Enoch grew up and married and became the father of a son whom he named Irad"

Irad
This is a man's name.

Genesis 4:19

Adah ... Zillah
women's names

Genesis 4:20

Adah
See how you translated this woman's name in Genesis 4:19.

He was the father of those who live in tents and have livestock
Possible meanings are 1) "He was the first person to live in a tent and have livestock" or 2) "his descendants live in tents and have livestock."

Genesis 4:21

He was the father of those who play the harp and pipe
Possible meanings are 1) "He was the first person to play the harp and pipe" or 2) "He and his descendants played the harp and pipe."

Genesis 4:22

Zillah
See how you translated this woman's name in Genesis 4:19.

Tubal-Cain
the name of a man

the forger of tools of bronze and iron
"who made tools out of bronze and iron"

iron
a very strong metal used to make tools and weapons.

Genesis 4:23

Adah ... Zillah
See how you translated these women's names in Genesis 4:19.

listen to my voice ... listen to my words
Lamech said the same thing twice for emphasis. His voice is a synecdoche for his whole person. Alternate translation: "listen carefully to me"

a man for wounding me, a young man for bruising me
Lamech killed only one person. These two phrases means the same thing and are repeated to emphasize the certainly of his action. Alternate translation: "a young man because he hurt me"

Genesis 4:24

If Cain is avenged seven times, then Lamech
Lamech knows that God will avenge Cain seven times. Alternate translation: "Since God will punish anyone who kills Cain seven times, Lamech"

then Lamech will be avenged seventy-seven times
This can be stated in active form. Alternate translation: "whoever kills me, God will punish seventy-seven times"

seventy-seven
77

Genesis 4:25

Adam knew his wife
This is a polite way of saying that Adam had sexual relations with his wife. You may need to use another euphemism in your language. See how you translated this in [Genesis 4:1]

said, "God has given me another son
This is the reason that she named him Seth. This can be made explicit. Alternate translation: "explained, 'God has given me another child"

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Seth
Translators may add a footnote that says "This name sounds like the Hebrew word that means 'has given.'"

to call on the name of Yahweh
This is the first time people called God by the name Yahweh. This can be made explicit. Alternate translation: "to worship God by using the name Yahweh"

Genesis 4:26

A son was born to Seth
This can be made explicit. Alternate translation: "Seth's wife bore him a son"

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Chapter 5

1 This is the record of the descendants of Adam. On the day that God created mankind, he made them in his own likeness. **2** Male and female he created them. He blessed them and named them mankind when they were created. **3** When Adam had lived 130 years, he became the father of a son in his own likeness, after his image, and he called his name Seth. **4** After Adam became the father of Seth, he lived eight hundred years. He became the father of more sons and daughters. **5** Adam lived 930 years, and then he died.

6 When Seth had lived 105 years, he became the father of Enosh. **7** After he became the father of Enosh, he lived 807 years and became the father of more sons and daughters. **8** Seth lived 912 years, and then he died.

9 When Enosh had lived ninety years, he became the father of Kenan. **10** After he became the father of Kenan, Enosh lived 815 years. He became the father of more sons and daughters. **11** Enosh lived 905 years, and then he died.

12 When Kenan had lived seventy years, he became the father of Mahalalel. **13** After he became the father of Mahalalel, Kenan lived 840 years. He became the father of more sons and daughters. **14** Kenan lived 910 years, and then he died.

15 When Mahalalel had lived sixty-five years, he became the father of Jared. **16** After he became the father of Jared, Mahalalel lived 830 years. He became the father of more sons and daughters. **17** Mahalalel lived 895 years, and then he died.

18 When Jared had lived 162 years, he became the father of Enoch. **19** After he became the father of Enoch, Jared lived eight hundred years. He became the father of more sons and daughters. **20** Jared lived 962 years, and then he died.

21 When Enoch had lived sixty-five years, he became the father of Methuselah. **22** Enoch walked with God three hundred years after he became the father of Methuselah. He became the father of more sons and daughters. **23** Enoch lived 365 years. **24** Enoch walked with God, and then he was gone, for God took him.

25 When Methuselah had lived 187 years, he became the father of Lamech. **26** After he became the father of Lamech, Methuselah lived 782 years. He became the father of more sons and daughters. **27** Methuselah lived 969 years. Then he died.

28 When Lamech had lived 182 years, he became the father of a son. **29** He called his name Noah, saying, "This one will give us rest from our work and from the painful labor of our hands, which we must do because of the ground that Yahweh has cursed." **30** Lamech lived 595 years after he became the father of Noah. He became the father of more sons and daughters. **31** Lamech lived 777 years. Then he died.

32 After Noah had lived five hundred years, he became the father of Shem, Ham, and Japheth.

Genesis 5 General Notes

Structure and formatting

This chapter provides the first of many lists of descendants in the Bible. This is not a simple list, because the author makes comments about each person. Translators should format this text in the way that is clearest in the project language. Many may choose to introduce each new person in a separate paragraph, as the ULB and UDB do.

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Genesis 5:1

General Information:
This is the beginning of the list of Adam's descendants.

in his own likeness
This phrase means that God made mankind to be like him. This verse does not tell in what ways God made people to be like himself. God does not have a body, so it does not mean that people would look like God. See how "after our likeness" is translated in [Genesis 1:26]

Genesis 5:2

when they were created
This can be made active. Alternate translation: "when he created them"

Genesis 5:3

130
Translators may write the words "one hundred thirty."

he became the father of a son
"he had a son"

in his own likeness, after his image
These two phrases mean the same thing. They are used as a reminder that God made man in his own image. See how you translated similar phrases in Genesis 1:26.

Seth
See how you translated this name in Genesis 4:25.

Genesis 5:4

eight hundred
Translators may write the numerals "800."

He became the father of more sons and daughters
"He had more sons and daughters"

Genesis 5:5

then he died
This phrase will be repeated throughout the chapter. Use the ordinary word for "died."

Adam lived 930 years
"Adam lived nine hundred and thirty years." People used to live a very long time. Use your ordinary word for "years." Alternate translation: "Adam lived a total of 930 years"

Genesis 5:6

105 years
"one hundred and five years"

he became the father of Enosh
Here "father" means his actual father, not his grandfather. Alternate translation: "he had his son Enosh"

Enosh
This is the name of a person.

Genesis 5:7

807 years
"eight hundred and seven years"

and became the father of more sons and daughters
"and had more sons and daughters"

Genesis 5:8

Seth lived 912 years
"Seth lived nine hundred and twelve years." Seth lived a total of 912 years.

then he died
This phrase is repeated throughout the chapter. Use the ordinary word for "died."

Genesis 5:9

General Information:
The records in Genesis 5:6-27 have the same format. Translate them according to the notes in [Genesis 5:6-8]

ninety years
"90 years"

Genesis 5:10

815 years
"eight hundred and fifteen years"

Genesis 5:11

905 years
"nine hundred and give years"

Genesis 5:12

General Information:
The records in Genesis 5:6-27 have the same format. Translate them according to the notes in [Genesis 5:6-8]

seventy years
"70 years"

Genesis 5:13

840 years
"eight hundred and forty years"

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Genesis 5:14

910 years
"nine hundred and ten years"

Genesis 5:15

General Information:
The records in Genesis 5:6-27 have the same format. Translate them according to the notes in [Genesis 5:6-8]

Genesis 5:16

General Information:
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Genesis 5:17

General Information:
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Genesis 5:18

General Information:
The records in Genesis 5:6-27 have the same format. Translate them according to the notes in [Genesis 5:6-8]

Genesis 5:19

General Information:
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Genesis 5:20

General Information:
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Genesis 5:21

he became the father of Methuselah
"he had his son Methuselah"

Methuselah
This is the name of a man.

Genesis 5:22

Enoch walked with God
To walk with someone is a metaphor for being in a close relationship with him. Alternate translation: "Enoch had a close relationship with God" or "Enoch lived in union with God"

He became the father of more sons and daughters
"He had more sons and daughters"

Genesis 5:23

Enoch lived 365 years
"Enoch lived three hundred and sixty-five years." Enoch lived a total of 365 years.

Genesis 5:24

then he was gone
The word "he" refers to Enoch. He was no longer on earth.

for God took him
This means that God took Enoch to be with himself (God).

Genesis 5:25

General Information:
The records in Genesis 5:6-27 have the same format. Translate them according to the notes in [Genesis 5:6-8]

Lamech
This Lamech is different from the Lamech in Genesis 4:18.

Genesis 5:26

General Information:
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Genesis 5:27

General Information:
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Genesis 5:28

182 years
"one hundred and eighty-two years"

became the father of a son
"had a son"

Genesis 5:29

Noah
Translators may want to add a footnote that says: "This name sounds like the Hebrew word that means 'rest.'"

from our work and from the painful labor of our hands
Lamech says the same thing twice to emphasize how hard the work was. Alternate translation: "from working so hard with our hands"

Genesis 5:30

595 years
"five hundred and ninety-five years"

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Genesis 5:31

Lamech lived 777 years
"Lamech lived seven hundred seventy-seven years." Lamech lived a total of 777 years"

Genesis 5:32

he became the father of
"he had his sons." This does not tell us whether the sons were born on the same day or in different years.

Shem, Ham, and Japheth
These sons may not be listed in the order of their birth. There is disagreement about which one was the oldest. Avoid translating this in a way that implies that the list is in the order of their ages.

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Chapter 6

1 It came about when mankind began to multiply on the earth and daughters were born to them, **2** that the sons of God saw that the daughters of mankind were attractive. They took for themselves wives, any of them that they chose. **3** Yahweh said, "My spirit will not remain in mankind forever, for they are flesh. They will live 120 years." **4** The Nephilim were on the earth in those days, and also afterward. This happened when the sons of God married daughters of men, and they had children with them. These were the mighty men of old, men of renown.

5 Yahweh saw that the wickedness of mankind was great in the earth, and that every inclination of the thoughts of their hearts was only evil continually. **6** Yahweh regretted that he had made mankind on the earth, and it grieved him to his heart. **7** So Yahweh said, "I will wipe away mankind whom I have created from the surface of the earth—mankind and animals, and creeping things and birds of the heavens, for I regret that I have made them." **8** But Noah found favor in the eyes of Yahweh.

9 This is the account of Noah. Noah was a righteous man, and blameless among the people of his time. Noah walked with God. **10** Noah became the father of three sons: Shem, Ham, and Japheth. **11** The earth was corrupt before God, and it was filled with violence. **12** God saw the earth; behold, it was corrupt, for all flesh had corrupted their way upon the earth.

13 God said to Noah, "I can see that it is time to put an end to all flesh, for the earth is filled with violence through them. Indeed, I will destroy them with the earth. **14** Make for yourself an ark of cypress wood. Make rooms in the ark, and cover it with pitch within and without. **15** This is how you will make it: The length of the ark is to be three hundred cubits; the breadth of it is to be fifty cubits, and the height of it is to be thirty cubits. **16** Make a roof for the ark, and finish it at a cubit from the top of the side. Place a door in the side of the ark and make a lower, a second, and a third deck. **17** Listen, I am about to bring the flood of waters upon the earth, to destroy all flesh that has in it the breath of life from under heaven. Everything that is on the earth will die. **18** But I will establish my covenant with you. You will come into the ark, you, and your sons, and your wife, and your sons' wives with you. **19** Of every living creature of all flesh, two of every kind you must bring into the ark, to keep them alive with you, both male and female. **20** Of the birds after their kind, and of animals after their kind, of every creeping thing of the ground after its kind, two of every sort will come to you to keep them alive. **21** Gather for yourself every kind of food that is eaten and store it, so that it will be food for you and for them." **22** So Noah did this. According to all that God commanded him, so he did.

Genesis 6 General Notes

Structure and formatting

Beginning in 6:22, the author gives statements summarizing events he tells about again in the text that follows. In the next chapter, the author sometimes gives summary statements that introduce events for the first time. If these statements, and the surrounding events, are not carefully translated, readers can believe that the same events happened twice or three times instead of only one time. Translators should be careful not to give this impression.

Genesis 6:1

It came about

This phrase is used here to mark the beginning of a new part of the story. If your language has a way for doing this, you could consider using it here.

daughters were born to them

This can be active. Alternate translation: "the women bore daughters"

Genesis 6:2

sons of God

Translators could add a footnote saying: "It is not clear whether this refers to heavenly beings or human beings. In either case, they were beings that God created." Some believe these words refer to angels who rebelled against God, that is, evil spirits or demons. Others think this may refer to powerful political rulers, and others think this may refer to the descendants of Seth.

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Genesis 6:3

My spirit
Here Yahweh is talking about himself and his spirit, which is the Spirit of God.

flesh
This means that they have physical bodies that will one day die.

They will live 120 years
"They will live one hundred and twenty years." Possible meanings are 1) the normal lifespan of people would decrease to 120 years. Alternate translation: "They will not live more than 120 years" or 2) in 120 years everyone would die. Alternate translation: "They will live only 120 years"

Genesis 6:4

The Nephilim
These seem to have been giants, very tall, large people.

This happened when
"The Nephilim were born because"

sons of God
See how you translated this in Genesis 6:2.

These were the mighty men of old
"These Nephilim were the mighty men who lived long ago" or "These children grew to become the powerful fighters who lived long ago"

mighty men
men who are courageous and victorious in battle

men of renown
"famous men"

Genesis 6:5

every inclination of the thoughts of their hearts
"everything their hearts wanted to think about"

the thoughts of their hearts
The writer speaks of the heart as if it were the part of the body that thinks. Your language may use a word other than "heart" to talk about the part of people that thinks. Alternate translation: "their inner, secret thoughts"

Genesis 6:6

it grieved him to his heart
The writer speaks of the heart as if it were the part of the body that feels sadness. Your language may use a word other than "heart" to talk about the emotions. Alternate translation: "he was very, very sad about it"

Genesis 6:7

I will wipe away mankind ... from the surface of the earth
The writer speaks of God killing people as if God were wiping dirt off a flat surface. Alternate translation: "I will destroy mankind ... so that there will not be any people on the earth"

I will wipe away mankind whom I have created
Some languages would need to translate this as two sentences. Alternate translation: "I created mankind. I will wipe them away"

wipe away
"completely destroy." Here "wipe away" is used in a negative sense, for God is talking about destroying the people because of their sin.

Genesis 6:8

Noah found favor in the eyes of Yahweh
The phrase "found favor" is an idiom which means to be approved of by someone. Also, the eyes represent seeing, and seeing represents thoughts or judgment. Alternate translation: "Yahweh looked favorably on Noah" or "Yahweh was pleased with Noah"

Genesis 6:9

General Information:
This begins the story of Noah, which continues into chapter 9.

walked with God
See how you translated this in Genesis 5:21.

Genesis 6:10

Noah became the father of three sons
"Noah had three sons" or "Noah's wife had three sons"

Shem, Ham, and Japheth
Translators may add the following footnote: "The sons are not listed in the order in which they were born."

Genesis 6:11

The earth
Possible meanings are 1) the people who lived on the earth or 2) "The earth itself."

was corrupt
The people doing what is evil is spoken of as if they were food that has become rotten. Alternate translation: "was rotten" or "was completely evil"

before God
Possible meanings are 1) "in God's sight" or 2) "in the presence of Yahweh" as in Genesis 4:16.

and it was filled with violence
The writer speaks of violence as if it were something that could be put into a container and of the earth as a container. Alternate translation: "and there were very many violent people on the earth" or "because it was full of people who did evil things to each other"

Genesis 6:12

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

all flesh
Possible meanings for what "all flesh" represents are 1) all human beings or 2) all physical beings, including humans and animal.

had corrupted their way
How a person behaves is spoken of as if it were a way or road. Alternate translation: "had stopped living the way God wanted" or "had behaved in an evil way"

Genesis 6:13

all flesh
See how you translated these words in Genesis 6:12.

the earth is filled with violence through them
"people everywhere on earth are violent"

I will destroy them with the earth
"I will destroy both them and the earth" or "I will destroy them when I destroy the earth"

Genesis 6:14

an ark
This refers to a very large box that would be able to float on water even in a very bad storm. "a large boat" or "a ship" or "a barge"

cypress wood
People do not know exactly what kind of tree this was. "wood used for building boats" or "good wood"

cover it with pitch
The reason for doing this can be made explicit. Alternate translation: "spread pitch on it" or "paint tar on it" or "cover it with pitch to make it waterproof"

pitch
This is a thick, sticky or oily liquid that people put on the outside of a boat to stop water from going through gaps in the wood into the boat.

Genesis 6:15

cubits
A cubit was a unit of measure, a little less than half a meter long.

three hundred cubits
"138 meters." You may use the Hebrew measuring units from the ULB or the metric units from the UDB or your own culture's units if you know how they compare to the metric units. You may also write a footnote that says: "Three hundred cubits is about 138 meters."

fifty cubits
"twenty-three meters"

thirty cubits
"fourteen meters"

Genesis 6:16

a roof for the ark
This was probably a peaked or slanted roof. Its purpose was to protect everything in the ark from the rain.

cubit
A cubit was a little less than half a meter long. See how you translated this in [Genesis 6:15]

a lower, a second, and a third deck
"a lower deck, a middle deck, and an upper deck" or "three decks inside"

deck
"floor" or "level"

Genesis 6:17

Listen
God said this in order to emphasize that he would do what he was about to say. "Pay attention" or "Listen to what I am saying"

I am about to bring the flood of waters
In some languages it may b e better to say "to send" instead of "to bring. It is also possible to avoid the direction and say "to cause." Alternate translation: "I am about to send a flood of waters" or "I am about to cause a flood"

all flesh
Here "flesh" represents all physical beings, including humans and animals.

that has in it the breath of life
Here "breath" represents life. Alternate translation: "that lives"

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Genesis 6:18

establish my covenant with you
"make a covenant between you and me"

with you
with Noah

You will come into the ark
"You will enter the ark." Some translations say "You will go into the ark."

Genesis 6:19

Of every living creature of all flesh, two of every kind you must bring into the ark
"You must bring into the ark two of every kind of living creature"

creature
an animal God created

all flesh
See how you translated these words in Genesis 6:12.

Genesis 6:20

after their kind
"of each different kind"

creeping thing of the ground
This refers to small animals that move on the ground .

two of every sort
This refers to two of every kind of bird and animal.

to you
This refers to Noah and so is singular.

to keep them alive
"so you can keep them alive"

Genesis 6:21

yourself ... you
These refer to Noah and are singular.

food that is eaten
"food that people and animals eat"

Genesis 6:22

So Noah did this. According to all that God commanded him, so he did
These two sentences mean the same thing. The second sentence explains the first and emphasizes that Noah obeyed God. These parallel sentences can be combined into one. Alternate translation: "So Noah did everything that God commanded him to do"

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Chapter 7

1 Yahweh said to Noah, "Come, you and all your household, into the ark, for I have seen that you are
righteous before me in this generation. **2** Of every clean animal you will bring with you seven males and
seven females. From the animals that are not clean, of them bring two, the male and his mate. **3** Also of
the birds of the sky, bring seven males and seven females, to keep their offspring alive upon the surface of
all the earth. **4** For in seven days I will cause it to rain upon the earth for forty days and forty nights. I will
destroy from off the surface of the ground every living thing that I have made." **5** Noah did all that
Yahweh commanded him.

6 Noah was six hundred years old when the flood came upon the earth. **7** Noah, his sons, his wife, and his
sons' wives went into the ark together because of the waters of the flood. **8** Clean animals and unclean
animals, birds, and everything that creeps upon the ground, **9** two by two, male and female, came to Noah
and went into the ark, just as God had commanded Noah. **10** It came about that after the seven days, the
waters of the flood came upon the earth. **11** In the six hundredth year of Noah's life, in the second month,
on the seventeenth day of the month, on the same day, all the fountains of the great deep burst open, and
the windows of heaven were opened. **12** The rain began and fell on the earth for forty days and forty
nights.

13 On that very same day Noah and his sons, Shem, Ham, and Japheth, and Noah's wife, and the three
wives of his sons with them, entered into the ark. **14** They entered along with each wild animal according
to its kind, and each sort of livestock according to its kind, and each creeping thing that creeps upon the
earth according to its kind, and every sort of bird according to its kind, each kind of creature with wings.
15 Two of all flesh in which was the breath of life came to Noah and entered into the ark. **16** The animals
that went in were male and female of all flesh; they entered in just as God had commanded him. Then
Yahweh shut the door after them. **17** Then the flood came upon the earth for forty days, and the water
increased and lifted the ark and raised it above the earth. **18** The waters completely covered over the
earth, and the ark floated upon the surface of the water. **19** The waters rose greatly on the earth so that
all the high mountains that were under the entire sky were covered. **20** The waters rose fifteen cubits
above the tops of the mountains. **21** All living beings that moved upon the earth died—birds, livestock,
wild animals, all the living creatures that lived in great numbers upon the earth, and all mankind. **22** All
living creatures who lived on the land, who breathed the breath of life through their noses, died. **23** So
every living thing that was on the surface of the earth was wiped out, mankind and animals and creeping
things and birds of the sky. They were all destroyed from the earth. Only Noah and those with him in the
ark were left. **24** The waters stayed upon the earth for 150 days.

Genesis 7 General Notes

Structure and formatting

In this chapter, the author continues his pattern of statements that summarize events already described, and of repeating events that have already happened. Again, careful translation is necessary so that readers do not think that the same events happened more than one time in the story. Special attention in this regard should be given to 7:5,10,13, and 17.

Special concepts in this chapter

Clean animals and birds

Noah sacrificed to Yahweh some of the "clean" animals and birds that he had with him (8:20). These were animals and birds that the Hebrew people would later consider to be fit to eat and to sacrifice to God. (See: clean)

Water underneath and over the earth

The flood is presented as occurring because of rain pouring out of the sky and because of seawater rising from under the earth. This is because the ancient Hebrews pictured the earth as resting on top of the sea. They also pictured the sky as containing water above the earth that poured down through windows in the sky when God allowed it to rain. Translators should not try to change this picture in order to suit what readers believe about the world. (See: heaven)

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Genesis 7:1

General Information:
The events in this chapter take place after Noah built the ark, gathered the food, and put it in the ark.

Come ... into the ark
"Enter ... into the ark." Many translations read "Go ... into the ark."

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

your household
"your family"

righteous before me
This means that God saw Noah as righteous.

in this generation
This refers to all the people who were living at that time. Alternate translation: "among all the people who are now living"

Genesis 7:2

you will bring
"take." Many translations read "you will take."

clean animal
This was an animal that God allowed his people to eat and to sacrifice.

animals that are not clean
These were animals that God did not allow people to eat or to sacrifice.

Genesis 7:3

to keep their offspring alive
"so that they will have offspring that will live" or "so that, after the flood, animals will continue to live"

Genesis 7:4

forty days and forty nights
This was a full forty days. It was not a total of eighty days. Alternate translation: "forty days and nights"

living
This refers to physical life.

Genesis 7:5

General Information:
This page has intentionally been left blank.

Genesis 7:6

General Information:
Verses 6-12 repeat for a second time and give more detail about how Noah went into the ark with his family and the animals in Genesis 7:1-5. This is not a new event.

came upon the earth
"happened" or "came on the earth"

Genesis 7:7

because of the waters of the flood
"because of the flood that would come" or "to escape the flood water"

Genesis 7:8

General Information:
Verses 6-12 repeat for a second time and give more detail about how Noah went into the ark with his family and the animals in Genesis 7:1-5. This is not a new event.

clean animals
These were animals that God allowed people to eat and to give to him as sacrifices.

unclean animals
These were animals that God did not allow people to eat or to give to him as sacrifices.

Genesis 7:9

two by two
The animals entered the boat in pairs of one male and one female.

Genesis 7:10

It came about that
This phrase is used here to mark an important event in the story: the start of the flood. If your language has a way for doing this, you could consider using it here.

after the seven days
"after seven days" or "seven days later"

the waters of the flood came upon the earth
The implicit information, "it started to rain" can be made explicit. Alternate translation: "it started to rain and the waters of the flood came upon the earth"

Genesis 7:11

General Information:
Verses 6-12 repeat for a second time and give more detail about how Noah went into the ark with his

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family and the animals in Genesis 7:1-5. This is not a new event.

In the six hundredth year of Noah's life
"When Noah was 600 years old"

the second month, on the seventeenth day of the month
Since Moses wrote this book, it is possible he is referring to the second month of the Hebrew calendar. But this is uncertain.

on the same day
This refers to the specific day when the rain began. This phrase emphasizes how all of these major events happened quickly when the time arrived.

the fountains of the great deep burst open
"water from under the earth rushed up to the earth's surface"

the great deep
This refers to the sea that was thought to be under the earth.

the windows of heaven were opened
This refers to rain. It describes the sky as a ceiling that keeps the waters above it from falling down to the earth. When the windows, or doors, in the sky were opened, the water came down through them. Alternate translation: "the sky opened" or "the doors in the sky opened"

Genesis 7:12

rain
If your language has a word for a great amount of rain, it would be appropriate here.

Genesis 7:13

General Information:
Verses 13-18 repeat for a third time and give more detail about how Noah went into the ark with his family and the animals in Genesis 7:1-5. This is not a new event.

On that very same day
"On that exact day." This refers to the day that the rain started. Verses 13-16 tell what Noah did immediately before the rain began.

Genesis 7:14

wild animal ... livestock ... creeping thing ... bird
These four groups are listed to show that every kind of animal was included. If your language has another way of grouping all the animals, you can use that, or you can use these groups. See how you translated this in Genesis 1:24.

creeping thing
This refers to animals that crawl on the ground, like rodents, insects, lizards, and snakes.

according to its kind
"so that each kind of animal will produce more of its own kind." See how you translated this in Genesis 1:24.

Genesis 7:15

General Information:
Verses 13-18 repeat for a third time and give more detail about how Noah went into the ark with his family and the animals in Genesis 7:1-5. This is not a new event.

Two of all flesh
Here "flesh" represents animals.

in which was the breath of life
Here "breath" represents life. Alternate translation: "that lived"

came to Noah
The word "came" can be translated as "went."

of all flesh
Here "flesh" represents animals. Alternate translation: "of every kind of animal"

Genesis 7:16

after them
The full meaning can be stated explicitly. Alternate translation: "after they entered the ark"

Genesis 7:17

General Information:
Verses 13-18 repeat for a third time and give more detail about how Noah went into the ark with his family and the animals in Genesis 7:1-5. This is not a new event.

the water increased
"the water became very deep." This happened during the forty days while the water kept coming.

lifted the ark
"it caused the ark to float"

raised it above the earth
"causes the ark to rise up high over the ground" or "he ark floated on top of the deep water"

Genesis 7:18

General Information:
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Genesis 7:19

The waters rose greatly on the earth
"The water totally overwhelmed the earth"

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Genesis 7:20

fifteen cubits
"six meters." See how you translated this in Genesis 6:15.

Genesis 7:21

moved upon
"moved about" or "roamed"

all the living creatures that lived in great numbers upon the earth
This refers to all the animals that move around on the ground in large groups.

Genesis 7:22

who breathed the breath of life through their noses
Here "noses" represent the whole animal or human. Alternate translation: "everyone that breathed"

the breath of life
The words "breath" and "life" represent the power that causes people and animals to be alive.

Genesis 7:23

So every living thing ... was wiped out
If necessary, this can be stated in active form. Alternate translation: "So every living thing ... perished" or "So the flood completely destroyed every living thing"

They were all destroyed
This can be stated in active form. Alternate translation: "God destroyed them all"

from the earth
"so they were no longer on the earth"

those with him
"the people and animals that were with him"

were left
"remained" or "lived" or "remained alive"

Genesis 7:24

General Information:
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Chapter 8

1 God remembered Noah, all the wild animals, and all the livestock that were with him in the ark. God made a wind blow over the earth, and the waters started going down. **2** The fountains of the deep and the windows of heaven were closed, and it stopped raining. **3** The flood waters went down slowly from the earth, and after the end of 150 days the waters had gone down. **4** The ark came to rest in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat. **5** The waters continued to go down until the tenth month. On the first day of the month, the tops of the mountains appeared.

6 It came about after forty days that Noah opened the window of the ark which he had made. **7** He sent out a raven and it flew back and forth until the waters were dried up from the earth. **8** Then he sent out a dove to see if the waters had gone down from the surface of the earth, **9** but the dove found no place to rest her foot, and she returned to him in the ark, for the waters were still covering the whole earth. He reached out with his hand, and took and brought her into the ark with him. **10** He waited another seven days and again he sent out the dove from the ark. **11** The dove returned to him in the evening. Look! In her mouth was a freshly plucked olive leaf. So Noah knew that the waters had gone down from the earth. **12** He waited another seven days, and sent out the dove again. She did not return again to him.

13 It came about in the six hundred and first year, in the first month, on the first day of the month, that the waters were dried up from off the earth. Noah removed the covering of the ark, looked out, and saw that, behold, the surface of the ground was dry. **14** In the second month, on the twenty-seventh day of the month, the earth was dry. **15** God said to Noah, **16** "Go out of the ark, you, your wife, your sons, and your sons' wives with you. **17** Take out with you every living creature of all flesh that is with you—the birds, the animals, and every creeping thing that creeps upon the earth—so that they may increase greatly on the earth, that they may be fruitful and multiply upon the earth." **18** So Noah went out with his sons, his wife, and his sons' wives with him. **19** Every living creature, every creeping thing, and every bird, everything that moves on the earth, according to their families, left the ark.

20 Noah built an altar to Yahweh. He took some of the clean animals and some of the clean birds, and offered burnt offerings on the altar. **21** Yahweh smelled the pleasing aroma and said in his heart, "I will not again curse the ground because of mankind, even though the intention of mankind's heart is evil from childhood. Nor will I again destroy everything living, as I have done.

22 While the earth remains,
seed time and harvest,
cold and heat,
summer and winter,
and day and night
will not cease."

Genesis 8 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 8:22, which is part of what Yahweh was telling Noah.

Special concepts in this chapter

Flood waters

The waters receded after this great flood. Because there was so much water, and it came from God, it is described in a unique way.

The mountains of Ararat

It is unclear where Ararat was located. Many people believe it is located in the modern country of Turkey.

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Genesis 8:1

God remembered Noah
This does not mean that God had forgotten about Noah and suddenly remembered him. The words "God remembered Noah" mean that God was now going to help Noah after the flood. Alternate translation: "God had not forgotten Noah" or "God thought of Noah" or "God decided to help Noah"

ark
This refers to a very large box that would be able to float on water even in a very bad storm. See how you translated this in Genesis 6:14. Alternate translation: "a large boat" or "a ship" or "a barge"

Genesis 8:2

The fountains of the deep and the windows of heaven were closed
"The water stopped coming out of the ground and the rain stopped falling." This can be stated in active form. Alternate translation: "God closed the fountains of the deep and the windows of heaven"

fountains of the deep
"water from under the earth." See how this is translated in Genesis 7:11.

the windows of heaven were closed
This refers to the rain stopping. It describes the sky as a ceiling that keeps the waters above it from falling down to the earth. When the windows, or doors, in the sky were closed, the water stopped coming through them. See how "the windows of heaven" is translated in Genesis 7:11. Alternate translation: "the sky closed" or "the doors in the sky closed"

Genesis 8:3

General Information:
This page has intentionally been left blank.

Genesis 8:4

came to rest
"landed" or "stopped on solid ground"

in the seventh month, on the seventeenth day of the month
Because Moses wrote this book, it is possible he is referring to the seventh month of the Hebrew calendar, but this is uncertain.

Genesis 8:5

tenth month
Because Moses wrote this book, it is possible he is referring to the tenth month of the Hebrew calendar, but this is uncertain.

On the first day of the month
"On the first day of the tenth month"

appeared
This can be made more explicit: "appeared above the surface of the water."

Genesis 8:6

It came about
This phrase is used here to mark the beginning of a new part of the story. If your language has a way for doing this, you could consider using it here. Alternate translation: "It happened that"

It came about ... the window of the ark which he had made
The phrase "which he had made" tells about the window. Some languages may need to make this phrase a separate sentence: "Noah had made a window in the boat. It came about after forty days that he opened the window"

Genesis 8:7

raven
a black bird that eats mainly the flesh of dead animals

it flew back and forth
This means that the raven kept leaving the boat and returning.

until the waters were dried up
This can be stated in active form. Alternate translation: "until the wind dried up the waters" or "until the waters dried up"

Genesis 8:8

he sent out a dove
If you use masculine pronouns for the word "dove," you may need to insert Noah's name here to avoid confusion: "Noah sent out a dove."

Genesis 8:9

to rest her foot
"to land" or "to perch." It means to land on something in order to rest from flying.

her foot ... she returned ... and brought her
The word "dove" is feminine in the author's language. You could translate these phrases with the pronouns "its ... it ... it" or "his ... he ... him," depending on how your language refers to a dove.

he ... him
If you use masculine pronouns for the word "dove," you may need to insert Noah's name here to avoid confusion: "Noah sent out a dove," "Noah stretched forth his hand," etc.

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Genesis 8:10

He waited another seven days
"He again waited for seven days"

Genesis 8:11

Look
"Pay attention" or "This is important"

a freshly plucked olive leaf
"a leaf that she had just plucked from an olive tree"

plucked
"broken off"

Genesis 8:12

She did not return again to him
If people would not understand, you could state the reason explicitly: "She did not return again to him because she found a place to land."

Genesis 8:13

It came about
This phrase is used here to mark the beginning of a new part of the story. If your language has a way for doing this, you could consider using it here.

in the six hundred and first year
"when Noah was 601 years old"

the first month, on the first day of the month
Since Moses wrote this book it is possible he is referring to the first month of the Hebrew calendar, but this is uncertain.

the waters were dried up from off the earth
This can be stated in active form. Alternate translation: "the waters covering the earth dried up" or "the wind dried up the waters covering the earth"

the covering of the ark
This refers to a cover that kept the rain water from going into the ark.

behold
The word "behold" tells us to pay attention to the important information that comes next.

Genesis 8:14

In the second month, on the twenty-seventh day of the month
"On the twenty seventh day of the second month." This may refer to the second month of the Hebrew calendar, but this is uncertain.

the earth was dry
"the ground was completely dry"

Genesis 8:15

General Information:
This page has intentionally been left blank.

Genesis 8:16

Go out of
"Leave." Some translations read "Come out."

Genesis 8:17

Take out
"Take." Some translations read "Bring out."

every living creature of all flesh
"every kind of living creature." See how "all flesh" is translated in Genesis 6:12.

be fruitful and multiply
This is an idiom. See how this is translated in [Genesis 1:28]

Genesis 8:18

Noah went out
Some translations read "Noah came out."

Genesis 8:19

according to their families
"in groups of their own kinds"

Genesis 8:20

built an altar to Yahweh
"built an altar dedicated to Yahweh" or "built an altar for worshiping Yahweh." He may have built it with stones.

clean animals ... clean birds
Here "clean" means that God allowed these animals to be used in sacrifice. Some animals were not used for sacrifices and were called "unclean."

offered burnt offerings
Noah killed the animals and then completely burned them up as an offering to God. Alternate translation: "burned the animals as offerings to Yahweh"

Genesis 8:21

pleasing aroma
This refers to the good smell of the roasted meat.

said in his heart
Here the word "heart" refers to God's thoughts and emotions.

curse the ground
"do very serious harm to the earth"

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because of mankind
This can be made more explicit: "because mankind is sinful."

the intention of mankind's heart is evil from childhood
"from their earliest years they tend to do evil things" or "when they are young, they want to do evil things"

the intention of mankind's heart
Here the word "heart" refers to people's thoughts, emotions, desires, and will. Alternate translation: "their tendency" or "their habit"

from childhood
This refers to an older child. Alternate translation: "from their youth"

Genesis 8:22

While the earth remains
"While the earth lasts" or "As long as the earth exists"

seed time
"the season for planting"

cold and heat, summer and winter
These expressions both refer to two major weather conditions in the year. Translators may use local expressions.

summer
the hot, dry time of the year

winter
the cool, wet or snowy time of the year

will not cease
"will continue"

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Chapter 9

1 Then God blessed Noah and his sons, and said to them, "Be fruitful, multiply, and fill the earth. **2** The
fear of you and the dread of you will be upon every living thing on the earth, upon every bird of the sky,
upon everything that moves on the ground, and upon all the fish of the sea. They are given into your
hand. **3** Every moving thing that lives will be food for you. Just as I gave you the green plants, I now give
you everything. **4** But you must not eat meat with its life—that is its blood—in it. **5** But for your blood, the
life that is in your blood, I will require payment. From the hand of every animal I will require it. From the
hand of any man, that is, from the hand of one who has murdered his brother, I will require an accounting
for the life of that man.

6 Whoever sheds man's blood,
by man will his blood be shed,
for it was in the image of God that he made man.

7 As for you, be fruitful and multiply, spread throughout the earth and multiply on it."

8 Then God spoke to Noah and to his sons with him, saying, **9** "As for me, listen! I am going to confirm my
covenant with you and with your descendants after you, **10** and with every living creature that is with you,
with the birds, the livestock, and every creature of the earth with you, from all that came out of the ark,
to every living creature on the earth. **11** I hereby confirm my covenant with you, that never again will all
flesh be destroyed by the waters of a flood. Never again will there be a flood to destroy the earth."

12 God said, "This is the sign of the covenant which I am making between me and you and every living
creature that is with you, for all future generations: **13** I have set my rainbow in the cloud, and it will be
the sign of the covenant between me and the earth. **14** It will come about when I bring a cloud over the
earth and the rainbow is seen in the cloud, **15** then I will call to mind my covenant, which is between me
and you and every living creature of all flesh. The waters will never again become a flood to destroy all
flesh. **16** The rainbow will be in the clouds and I will see it, in order to remember the everlasting covenant
between God and every living creature of all flesh that is on the earth."

17 Then God said to Noah, "This is the sign of the covenant that I have confirmed between me and all
flesh that is on the earth."

18 The sons of Noah that came out of the ark were Shem, Ham, and Japheth. Ham was the father of
Canaan. **19** These three were the sons of Noah, and from these the whole earth was populated.

20 Noah began to be a man of the soil, and he planted a vineyard. **21** He drank some of the wine and
became drunk. He was lying uncovered in his tent. **22** Then Ham, the father of Canaan, saw the
nakedness of his father and told his two brothers outside. **23** So Shem and Japheth took a robe and laid it
upon both their shoulders, and walked backwards and covered the nakedness of their father. Their faces
were turned the other way, so they did not see their father's nakedness. **24** When Noah awoke from his
wine, he learned what his youngest son had done to him. **25** So he said,

"Cursed be Canaan.
May he be a servant to his brothers' servants."

26 He also said,

"May Yahweh, the God of Shem, be blessed,
and may Canaan be his servant.
27 May God extend the territory of Japheth,
and let him make his home in the tents of Shem.
May Canaan be his servant."

28 After the flood, Noah lived three hundred fifty years. **29** All the days of Noah were nine hundred fifty
years, and then he died.

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Genesis 9 General Notes

Structure and formatting

Some translations prefer to set apart extended quotations, prayers or songs. The ULB and many other English translations set the lines of 9:6-7, which is the poetic part of the quotation, farther to the right on the page than the rest of the text. They also set apart 9:25-27, which contains two quotations.

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 9:6 and 9:25-27.

Special concepts in this chapter

Man's relationship to animals

There is a noticeable shift in man's relationship with the animals on the earth. Before the flood, there apparently was harmony between man and the animals. After the flood, the animals fear man and man is permitted to eat the animals, something he was not allowed to do previously.

Life in the blood

This chapter introduces the concept that there is life in the blood of an animal and in man. In Hebrew thought, blood represents the life present in a living thing. This is an image used throughout Scripture. (See: life and blood)

Covenant with Noah

God made a covenant with Noah. This covenant was an unconditional promise God made to never destroy the whole world with a flood. Rainbows are a perpetual sign of this covenant. (See: covenant and promise)

A father's nakedness

In Noah's culture, it was unacceptable to see a father's nakedness. It was wrong for Ham to show his brothers their father's nakedness. Ham's actions were insulting or disrespectful.

Other possible translation difficulties in this chapter

"Be fruitful, multiply, and fill the earth"

This is a command that God gives. He expects Noah to obey him.

Genesis 9:1

Be fruitful, multiply, and fill the earth

This is God's blessing. He told Noah and his family to produce more humans like themselves, so that there would be many of them. The word "multiply" explains how they are to be "fruitful." See how you translated these commands in [Genesis 1:28]

Genesis 9:2

The fear of you and the dread of you will be upon every living thing ... and upon all the fish of the sea

The writer speaks of fear and dread as if they were physical objects that could be upon the animals. Alternate translation: "Every living thing ... and all the fish of the sea will be dreadfully afraid of you"

The fear of you and the dread of you

The words "fear" and "dread" mean basically the same thing and emphasize how afraid the animals will be of mankind. Alternate translation: "A dreadful fear of you" or "A terrible fear of you"

every living thing on the earth

"every animal on the earth." This is the first of the four categories of animals that the writer lists, and not a summary of the rest of the animals that he mentions next. Here, the writer is referring to larger animals that walk on the earth.

bird

This is a general term for things that fly. See how you translated this in Genesis 1:21.

upon everything that moves on the ground

This includes all types of small animals. See how you translated this in Genesis 1:25.

They are given into your hand

The hand represents control. This can be made active. Alternate translation: "They are given into your control" or "I have put them under your control"

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Genesis 9:3

General Information:
God continues speaking to Noah and his sons.

Genesis 9:4

life ... blood
Translators may add a footnote such as this: "The blood is a symbol for life." They may also add a footnote that says something like this: "God was commanding people not to eat meat while the blood was still in it. They had to drain out the blood first."

Genesis 9:5

General Information:
God continues speaking to Noah and his sons.

But for your blood
This contrasts man's blood with the blood of animals (Genesis 9:4).

for your blood, the life that is in your blood
It is implied that the blood is shed, or poured out, or spilled out. Alternate translation: "if anyone causes your blood to pour out" or "if anyone spills your blood" or "if anyone kills you"

life
This refers to physical life.

I will require payment
This payment refers to the death of the murderer, not to money. Alternate translation: "I will require anyone who kills you to pay"

from the hand
Here the word "hand" refers to the one who is responsible for something happening.

From the hand of every animal I will require it
"I will require any animal that takes your life to pay"

From the hand of any man, that is, from the hand of one who has murdered his brother, I will require an accounting for the life of that man
"I will require anyone who takes the life of another person to pay"

From the hand of
This phrase refers to the person in a very personal way. Alternate translation: "From that very man"

brother
Here "brother" is used as a general reference to relatives, such as members of the same tribe, clan, or people group.

Genesis 9:6

Whoever sheds man's blood, by man will his blood be shed
The shedding of blood is a metaphor for killing someone. This means that if a person murders someone, someone else must kill the murderer. However, "blood" is very significant in this passage and should be used in the translation if possible. Translate "sheds blood" with words that indicate a major loss of blood that causes death.

for it was in the image of God that he made man
"because God made people to be like him" or "because I made people in my own image"

Genesis 9:7

be fruitful and multiply
This is God's blessing. He told Noah and his family to produce more humans like themselves, so that there would be many of them. The word "multiply" explains how they are to be "fruitful." See how you translated this in [Genesis 1:28]

Genesis 9:8

Then God spoke to Noah and to his sons with him
God was already speaking to them. This phrase marks a change in what God was going to speak about. Alternate translation: "God continued speaking to Noah and his sons" or "Then God went on to say"

Genesis 9:9

As for me
This phrase is used in English to mark the change from God talking about what Noah and his sons must do to talking about what God would do.

confirm my covenant with you
"make a covenant between you and me." See how you translated this in Genesis 6:18.

Genesis 9:10

General Information:
This page has intentionally been left blank.

Genesis 9:11

General Information:
God continues speaking to Noah and his sons.

I hereby confirm my covenant with you
"By saying this, I make my covenant with you." See how similar words are translated in Genesis 6:18.

all flesh
Possible meanings for what "all flesh" represents are 1) all human beings or 2) all physical beings,

including humans and animal. See how this is translated in [Genesis 6:12]

Never again will there be a flood to destroy the earth
"There will never again be a flood that destroys the earth." There would be floods, but they would not destroy the whole earth.

Genesis 9:12

sign
This means a reminder of something that was promised.

covenant ... for all future generations
The covenant applies to Noah and his family and also to all generations that follow.

Genesis 9:13

General Information:
This page has intentionally been left blank.

Genesis 9:14

General Information:
God continues speaking to Noah and his sons.

It will come about when
"Whenever." It is something that would happen many times.

the rainbow is seen
It is not clear who will see the rainbow, but because the covenant is between Yahweh and people, if you need to say who it is who will see the rainbow, it would be best to name both Yahweh and people. This can be translated in active form. Alternate translation: "people and I see the rainbow"

rainbow
the colorful strip of light that appears in the rain when the sun shines from behind the viewer

Genesis 9:15

I will call to mind my covenant
This does not mean that God would first forget. Alternate translation: "I will think about my covenant"

me and you
The word "you" is plural. God was speaking to Noah and Noah's sons.

every living creature of all flesh
"every kind of living being"

all flesh
Possible meanings for what "all flesh" represents are 1) all human beings or 2) all physical beings, including humans and animal. See how this is translated in [Genesis 6:12]

Genesis 9:16

General Information:
God continues speaking to Noah and his sons.

in order to remember
"so that I will remember" or "so that I will think about"

between God and every living creature
God is speaking here. Alternate translation: "between me and every living creature"

every living creature of all flesh
"every kind of living being." See how you translated this in Genesis 9:15.

Genesis 9:17

Then God said to Noah
God was already talking to Noah. This phrase marks the final part of what God was saying. Alternate translation: "God finished by saying to Noah" or "So God said to Noah"

Genesis 9:18

General Information:
Verses 18-19 introduce the three sons of Noah, who will be an important part of the next story.

father
Ham was Canaan's true father.

Genesis 9:19

General Information:
This page has intentionally been left blank.

Genesis 9:20

man of the soil
person who raises plants for food

Genesis 9:21

became drunk
"drank too much wine"

uncovered
The text does not specify how much of Noah's body was uncovered as he lay drunk. His sons' reactions show us that it was shameful.

Genesis 9:22

his father
This refers to Noah.

Genesis 9:23

General Information:
This page has intentionally been left blank.

Genesis 9:24

awoke from his wine
He awoke after drinking wine and becoming drunk. He "became sober."

his youngest son
This refers to Ham. Alternate translation: "his youngest son, Ham"

Genesis 9:25

General Information:
In verses 25-27 Noah pronounced a curse on Ham's son and blessings on Ham's brothers. What Noah said about them also applied to their descendants, as shown in the UDB. Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in Noah's curse and blessings in verses 25-27.

Cursed be Canaan
"I curse Canaan" or "May bad things happen to Canaan"

Canaan
This was one of Ham's sons. Alternate translation: "Ham's son Canaan"

a servant to his brothers' servants
"the lowest servant of his brothers" or "the least important servant of his brothers"

his brothers
This could refer either to Canaan's brothers or to his relatives in general.

Genesis 9:26

General Information:
If you can, format these verses as they are formatted here to show your readers that this is poetry.

May Yahweh, the God of Shem, be blessed
"Praised be Yahweh, the God of Shem," or "Yahweh, the God of Shem, is worthy of praise" or "I praise Yahweh, the God of Shem"

Genesis 9:27

May Canaan be his servant
"And let Canaan be Shem's servant." This includes Canaan's and Shem's descendants.

May God extend the territory of Japheth
Possible meanings are 1) "May God make Japheth's territory larger" or 2) "May God cause Japheth to have many descendants."

let him make his home in the tents of Shem
"let him leave peacefully with Shem." This includes Japheth's and Shem's descendants.

May Canaan be his servant
"Let Canaan be Japheth's servant." This includes Canaan's and Japheth's descendants.

Genesis 9:28

General Information:
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Genesis 9:29

General Information:
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Chapter 10

1 These were the descendants of the sons of Noah, that is, Shem, Ham, and Japheth. Sons were born to them after the flood.

2 The sons of Japheth were Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras.

3 The sons of Gomer were Ashkenaz, Riphath, and Togarmah.

4 The sons of Javan were Elishah, Tarshish, the Kittites, [1] and Dodanim. **5** From these the coastland peoples separated and went into their lands, every one with its own language, according to their clans, by their nations.

6 The sons of Ham were Cush, Mizraim, Put, and Canaan.

7 The sons of Cush were Seba, Havilah, Sabtah, Raamah, and Sabteka. The sons of Raamah were Sheba and Dedan.

8 Cush became the father of Nimrod, who was a mighty one on the earth. **9** He was a mighty hunter before Yahweh. That is why it is said, "Like Nimrod, a mighty hunter before Yahweh." **10** The first centers of his kingdom were Babylon, Uruk, Akkad, and Kalneh, in the land of Shinar. **11** Out of that land he went to Assyria and built Nineveh, Rehoboth Ir, Calah, **12** and Resen, which was between Nineveh and Calah. It was a large city.

13 Mizraim became the father of the Ludites, the Anamites, the Lehabites, the Naphtuhites, **14** the Pathrusites, the Kasluhites (from whom the Philistines came), and the Caphtorites.

15 Canaan became the father of Sidon, his firstborn, and of Heth, **16** also of the Jebusites, the Amorites, the Girgashites, **17** the Hivites, the Arkites, the Sinites, **18** the Arvadites, the Zemarites, and the Hamathites. Afterward the clans of the Canaanites spread out. **19** The border of the Canaanites was from Sidon, in the direction of Gerar, as far as Gaza, and as one goes toward Sodom, Gomorrah, Admah, and Zeboyim, as far as Lasha. **20** These were the sons of Ham, by their clans, by their languages, in their lands, and in their nations.

21 Sons also were born to Shem, the older brother of Japheth. Shem was also the ancestor of all the people of Eber.

22 The sons of Shem were Elam, Ashur, Arphaxad, Lud, and Aram.

23 The sons of Aram were Uz, Hul, Gether, and Meshech.

24 Arphaxad became the father of Shelah, and Shelah became the father of Eber.

25 Eber had two sons. The name of the one was Peleg, for in his days the earth was divided. His brother's name was Joktan.

26 Joktan became the father of Almodad, Sheleph, Hazarmaveth, Jerah, **27** Hadoram, Uzal, Diklah, **28** Obal, Abimael, Sheba, **29** Ophir, Havilah, and Jobab. All these were the sons of Joktan.

30 Their territory was from Mesha, all the way to Sephar, the mountain of the east. **31** These were the sons of Shem, according to their clans and their languages, in their lands, according to their nations.

32 These were the clans of the sons of Noah, according to their genealogies, by their nations. From these the nations separated and went over the earth after the flood.

Footnotes

10:4 [1] Some modern English translations read,

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Genesis 10 General Notes

Structure and formatting

This chapter begins a genealogical record. It also records the location of ancient people groups.

Special concepts in this chapter

Assyria and Nineveh

While these places may be located in the same area as the Assyria mentioned later in Scripture, they are not the same kingdom.

Other possible translation difficulties in this chapter

"Sons were born to"

This is an unusual phrase meaning "were sons of."

Genesis 10:1

These were the descendants of the sons of Noah

"This is the account of Noah's sons." This sentence introduces the account of Noah's descendants in Genesis 10:1-11:9.

Genesis 10:2

General Information:

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Genesis 10:3

General Information:

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Genesis 10:4

General Information:

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Genesis 10:5

From these the coastland peoples separated and went into their lands

"Javan's sons and descendants separated and moved to the coastlands and islands"

coastland peoples

This refers to people who lived along the coast and on the islands.

their lands

"their homelands." These are the places that the people moved to and lived in.

every one with its own language

"Each people group spoke its own language" or "The people groups divided themselves according to their languages"

Genesis 10:6

Mizraim

Mizraim is the Hebrew name for "Egypt."

Genesis 10:7

General Information:

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Genesis 10:8

mighty one

Possible meanings are 1) "mighty warrior" or 2) "mighty man" or 3) "powerful ruler."

Genesis 10:9

before Yahweh

Possible meanings are 1) "in Yahweh's sight" or 2) "with Yahweh's help"

That is why it is said

This introduces a proverb. Your language may introduce proverbs and sayings in a different way. Alternate translation: "This is the reason people say"

Genesis 10:10

The first centers

Possible meanings are 1) the first centers he developed or 2) the important cities.

Genesis 10:11

he went to Assyria

"Nimrod went into Assyria"

Genesis 10:12

General Information:

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Genesis 10:13

Mizraim became
The list of Noah's descendants continues.

Mizraim
Mizraim was one of Ham's sons. His descendants became the people of Egypt. Mizraim is the Hebrew name for Egypt.

Genesis 10:14

General Information:
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Genesis 10:15

General Information:
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Genesis 10:16

Jebusites ... Amorites ... Girgashites
These names refer to larger groups of people that descended from Canaan.

Genesis 10:17

General Information:
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Genesis 10:18

General Information:
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Genesis 10:19

border
line between one person's land and another person's land

from Sidon, in the direction of Gerar, as far as Gaza
The direction south can be stated explicitly if needed. Alternate translation: "from Sidon city in the north as far south as Gaza town, which is near Gerar"

as one goes toward Sodom, Gomorrah, Admah, and Zeboyim, as far as Lasha
The direction "east" or "inland" can be stated explicitly if needed. Alternate translation: "then east toward Sodom, Gomorrah, Admah, and Zeboyim towns, as far as Lasha"

Genesis 10:20

These were the sons of Ham
The word "these" refers to the people and people groups who were listed in verses Genesis 6-19.

by their languages
"broken up according to their different languages"

in their lands
"in their homelands"

Genesis 10:21

General Information:
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Genesis 10:22

General Information:
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Genesis 10:23

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Genesis 10:24

Arphaxad
Arphaxad was one of Shem's sons.

Genesis 10:25

Peleg
Translators may add a footnote note that says: "The name Peleg means 'division.'"

the earth was divided
This can be made active. Alternate translation: "the people of the earth divided themselves" or "the people of the earth separated from one another" or "God divided the people of the earth"

Genesis 10:26

Joktan
Joktan was one of Eber's sons.

Genesis 10:27

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Genesis 10:28

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Genesis 10:29

All these
"These" here refers to the sons of Joktan.

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Genesis 10:30

Their territory
"The land they controlled" or "The land they lived in"

Genesis 10:31

These were the sons of Shem
The word "these" refers to the descendants of Shem (Genesis 10:21-29).

Genesis 10:32

These were the clans
This refers back to all the people listed in Genesis 10:1-31.

according to
"listed by"

From these the nations separated and went over the earth
"From these clans the nations divided and spread over the earth" or "These clans divided from each other and formed the nations of the earth"

after the flood
This can be stated clearly or more explicitly. Alternate translation: "after the flood destroyed the earth"

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Chapter 11

1 Now the whole earth used one language and had the same words. **2** As they journeyed in the east, they found a plain in the land of Shinar and they settled there. **3** They said to one another, "Come, let us make bricks and bake them thoroughly." They had brick instead of stone and tar as mortar. **4** They said, "Come, let us build ourselves a city and a tower whose top will reach to the sky, and let us make a name for ourselves. If we do not, we will be scattered across the surface of the whole earth." **5** So Yahweh came down to see the city and the tower which the descendants of Adam had built. **6** Yahweh said, "Look, they are one people with the same language, and they are beginning to do this! Soon nothing that they intend to do will be impossible for them. **7** Come, let us go down and confuse their language there, so that they may not understand each other." **8** So Yahweh scattered them from there across the surface of all the earth and they stopped building the city. **9** Therefore, its name was called Babel, because there Yahweh confused the language of the whole earth and from there Yahweh scattered them abroad over the surface of all the earth.

10 These were the descendants of Shem. Shem was a hundred years old, and he became the father of Arphaxad two years after the flood. **11** Shem lived five hundred years after he became the father of Arphaxad. He also became the father of other sons and daughters.

12 When Arphaxad had lived thirty-five years, he became the father of Shelah. **13** Arphaxad lived 403 years after he became the father of Shelah. He also became the father of other sons and daughters.

14 When Shelah had lived thirty years, he became the father of Eber. **15** Shelah lived 403 years after he became the father of Eber. He also became the father of other sons and daughters.

16 When Eber had lived thirty-four years, he became the father of Peleg. **17** Eber lived 430 years after he became the father of Peleg. He also became the father of other sons and daughters.

18 When Peleg had lived thirty years, he became the father of Reu. **19** Peleg lived 209 years after he became the father of Reu. He also became the father of other sons and daughters.

20 When Reu had lived thirty-two years, he became the father of Serug. **21** Reu lived 207 years after he became the father of Serug. He also became the father of other sons and daughters.

22 When Serug had lived thirty years, he became the father of Nahor. **23** Serug lived two hundred years after he became the father of Nahor. He also became the father of other sons and daughters.

24 When Nahor had lived twenty-nine years, he became the father of Terah. **25** Nahor lived 119 years after he became the father of Terah. He also became the father of other sons and daughters.

26 After Terah had lived seventy years, he became the father of Abram, Nahor, and Haran.

27 Now these were the descendants of Terah. Terah became the father of Abram, Nahor, and Haran, and Haran became the father of Lot. **28** Haran died in the presence of his father Terah in the land of his birth, in Ur of the Chaldeans. **29** Abram and Nahor took wives. The name of Abram's wife was Sarai and the name of Nahor's wife was Milkah, a daughter of Haran, who was the father of Milkah and Iskah. **30** Now Sarai was barren; she had no child.

31 Terah took Abram his son, Lot the son of his son Haran, and Sarai his daughter-in-law, his son Abram's wife, and together they left Ur of the Chaldeans, to go into the land of Canaan. But they came to Haran and stayed there. **32** Terah lived 205 years and then died in Haran.

Genesis 11 General Notes

Structure and formatting

This chapter is a story traditionally referred to as the "Tower of Babel."

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This chapter seeks to answer the questions: why do people speak different languages? how did people become so dispersed across the earth? God's punishment described in this chapter may also explain why the world has racial and ethnic divisions.

Special concepts in this chapter

Age of people when they die

After the flood, people began to live shorter lives. This chapter begins to record the shortening of the average lifespan.

Important figures of speech in this chapter

Personification

The statement "Yahweh came down to see" is a type of personification. Yahweh always knows what happens on earth. This statement indicates that Yahweh is about to bring judgment on mankind. (See: and judge)

Other possible translation difficulties in this chapter

"Let us build ourselves a city and a tower whose top will reach to the sky"

The people were very full of pride and rebelled against God in this action.

Genesis 11:1

Now

This word shows that the writer is beginning a new part of the story.

the whole earth

This represents all the people on the earth. Alternate translation: "all the people on the earth"

used one language and had the same words

These two phrases mean basically the same thing and emphasize that all people spoke the same language.

Genesis 11:2

they journeyed

"they moved around"

in the east

Possible meanings are 1) "in the east" or 2) "from the east" or 3) "to the east." The preferred choice is "in the east" because Shinar is to the east of where scholars believe the ark came to rest.

settled

stopped moving from one place to another and began to live at one location

Genesis 11:3

Come

If your language has a way of urging or commanding people to begin work, like the English "Come on!" you might use it here.

bake them thoroughly

People make bricks out of clay and heat them in a very hot oven to make them hard and strong.

tar

a thick, sticky, black liquid that comes up from the ground

mortar

This is a thick substance made of lime powder, clay, sand, and water used to make stones or bricks stick together.

Genesis 11:4

let us make a name for ourselves

"let us make our reputation great"

name

reputation

we will be scattered

This can be stated in active form. Alternate translation: "we will separate from each other and live in different places"

Genesis 11:5

the descendants of Adam

"the people"

came down

The information about where he came down from can be made explicit: "came down from heaven." This does not tell how he came down. Use a general word meaning "came down."

to see

"to observe" or "to look more closely"

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Genesis 11:6

one people with the same language
All the people were one big group and they all spoke the same language.

they are beginning to do this
Possible meanings are 1) "they have begun to do this," meaning that they have begun to build the tower but it is not finished, or 2) "this is just the first thing they have done," meaning that in future they will do greater things.

nothing that they intend to do will be impossible for them
This can be stated in positive form. Alternate translation: "anything they intend to do will be possible for them" or "they will be able to do anything they want to do"

Genesis 11:7

Come
If your language has a way of urging or commanding people to begin work, like the English "Come on!" you might use it here. See how this is translated in Genesis 11:3.

let us go down
The word "us" is plural even though it refers to God. Some translate it as "let me go down" or "I will go down." If you do this, consider adding a footnote to say that the pronoun is plural. See the note on "Let us make" in [Genesis 1:26]

confuse their language
This means that Yahweh would cause the people all over the earth to stop speaking the same language. Alternate translation: "mix up their language"

so that they may not understand each other
This was the purpose of confusing their language. Alternate translation: "so that they will not be able to understand what each other is saying"

Genesis 11:8

from there
"from the city"

Genesis 11:9

its name was called Babel, because there Yahweh confused
The name "Babel" sounds like the word that means "confused." Translators may want to add a footnote about this.

confused the language of the whole earth
It means that Yahweh caused the people all over the earth to no longer speak the same language. Alternate translation: "mixed up the language of the whole earth"

Genesis 11:10

General Information:
The rest of this chapter lists the line of Shem's descendants down to Abram.

These were the descendants of Shem
This sentence begins the list of Shem's descendants.

flood
This is the flood from Noah's time when people had become so evil that God sent a worldwide flood to cover the earth.

became the father of Arphaxad
"had his son Arphaxad" or "his son Arphaxad was born"

Arphaxad
a man's name

a hundred ... two
Translators may write the words or the numerals "100" and "2."

Genesis 11:11

five hundred
Translators may write the words or the numeral "500."

Genesis 11:12

he became the father of Shelah
"his son Shelah was born"

Shelah
This is a man's name.

Genesis 11:13

403 years
"four hundred and three years"

Genesis 11:14

General Information:
The records in Genesis 11:12-25 have the same format. See how you translated them in [Genesis 11:12-13]

Genesis 11:15

General Information:
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Genesis 11:16

General Information:
The records in Genesis 11:12-25 have the same format. See how you translated them [Genesis 11:12-13]

Genesis 11:17

General Information:
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Genesis 11:18

General Information:
The records in Genesis 11:12-25 have the same format. See how you translated them in [Genesis 11:12-13]

Genesis 11:19

General Information:
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Genesis 11:20

General Information:
The records in Genesis 11:12-25 have the same format. See how you translated them in [Genesis 11:12-13]

Genesis 11:21

General Information:
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Genesis 11:22

General Information:
The records in Genesis 11:12-25 have the same format. See how you translated them in [Genesis 11:12-13]

Genesis 11:23

General Information:
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Genesis 11:24

General Information:
The records in Genesis 11:12-25 have the same format. See how you translated them in [Genesis 11:12-13]

Genesis 11:25

General Information:
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Genesis 11:26

Abram, Nahor, and Haran
We do not know the birth order of his sons.

Genesis 11:27

Now these were the descendants of Terah
This sentence introduces the account of Terah's descendants. Genesis 11:27-25:11 tells about Terah's descendants, particularly his son Abraham. Alternate translation: "This is the account of Terah's descendants"

Genesis 11:28

Haran died in the presence of his father Terah
This means that Haran died while his father was still living. Alternate translation: "Haran died while his father, Terah, was with him"

Genesis 11:29

took wives
"married wives"

Iskah
This is a female name.

Genesis 11:30

Now
This word is used to introduce new information about Sarai that will become important in later chapters.

barren
This term describes a woman who is physically unable to conceive or bear a child.

Genesis 11:31

his
Here the word "his" refers to Terah.

Sarai his daughter-in-law, his son Abram's wife
"his daughter-in-law Sarai, who was the wife of his son Abram"

Haran ... Haran
These are two different names and they are spelled differently in Hebrew. One refers to a person and the other refers to a city. (The "h" sound in the city's name is louder than the "h" sound in the person's name.) You might choose to spell them differently in your language to show this.

Genesis 11:32

205 years
"two hundred and five years"

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Chapter 12

1 Now Yahweh said to Abram, "Go from your country, and from your relatives, and from your father's household, to the land that I will show you.

2 I will make of you a great nation, and I will bless you,
and make your name great, and you will be a blessing.
3 I will bless those who bless you, but whoever dishonors you I will curse.
Through you will all the families of the earth be blessed."

4 So Abram went, as Yahweh had told him to do, and Lot went with him. Abram was seventy-five years old when he left Haran. **5** Abram took Sarai, his wife, Lot, his brother's son, all their possessions that they had accumulated, and the people that they had acquired in Haran. They left to go into the land of Canaan, and came to the land of Canaan. **6** Abram passed through the land as far as Shechem, to the oak of Moreh. At that time the Canaanites lived in the land. **7** Yahweh appeared to Abram, and said, "To your descendants I will give this land." So there Abram built an altar to Yahweh, who had appeared to him. **8** From there he moved to the hill country to the east of Bethel, where he pitched his tent, with Bethel to the west and Ai to the east. There he built an altar to Yahweh and called on the name of Yahweh. **9** Then Abram continued journeying, going toward the Negev.

10 There was a famine in the land, so Abram went down into Egypt to stay, for the famine was severe in the land. **11** When he was about to enter into Egypt, he said to Sarai his wife, "See now, I know that you are a beautiful woman. **12** When the Egyptians see you they will say, 'This is his wife,' and they will kill me, but they will keep you alive. **13** Say that you are my sister, so that it may be well with me because of you, and so that my life will be spared because of you." **14** It came about that when Abram entered into Egypt, the Egyptians saw that Sarai was very beautiful. **15** The princes of Pharaoh saw her, and praised her to Pharaoh, and the woman was taken into Pharaoh's household. **16** Pharaoh treated Abram well for her sake, and Abram received sheep and cattle, male donkeys, male servants, female servants, female donkeys, and camels. **17** Then Yahweh afflicted Pharaoh and his house with great plagues because of Sarai, Abram's wife. **18** Pharaoh summoned Abram, and said, "What is this that you have done to me? Why did you not tell me that she was your wife? **19** Why did you say, 'She is my sister,' so that I took her to be my wife? Now therefore, here is your wife. Take her, and go your way." **20** Then Pharaoh gave orders to his men concerning him, and they sent him away, along with his wife and all that he had.

Genesis 12 General Notes

Special concepts in this chapter

Abram

When God said, "Go from your country, and from your relatives," he established several new people groups. These groups descended from Abram.

God's covenant with Abram

God made a covenant with Abram. This covenant was not conditioned upon anything that Abram needed to do, but the fulfillment of its promises is conditioned upon the actions of each generation of his descendants. It has not yet been fulfilled in its entirety. (See: covenant and fulfill and promise)

Other possible translation difficulties in this chapter

"They will kill me"

Abram was afraid the Egyptians would see him as a foreigner and upon seeing his beautiful wife, they would try to kill him. This would free Sarai to marry someone else. Apparently, it would have been easy for them to kill a foreigner without punishment. If she was Abram's sister, they would have shown favor to him. (See: and favor)

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Genesis 12:1

Now
This word is used to mark a new part of the story.

Go from your country, and from your relatives
"Go from your land, from your family"

Genesis 12:2

I will make of you a great nation
Here "you" is singular and refers to Abram, but Abram represents his descendants. Alternate translation: "I will start a great nation through you" or "I will make your descendants become a great nation"

make your name great
The word "name" represents the person's reputation. Alternate translation: "make you famous"

you will be a blessing
The words "to other people" are understood. Alternate translation: "you will be a blessing to other people"

Genesis 12:3

whoever dishonors you I will curse
"I will curse whoever treats you in a shameful way" or "if anyone treats you as worthless, I will curse him"

Through you will all the families of the earth be blessed
This can be made active. Alternate translation: "I will bless all the families of the earth through you"

Through you
"Because of you" or "Because I have blessed you"

Genesis 12:4

General Information:
This page has intentionally been left blank.

Genesis 12:5

possessions
This includes animals and non-living property.

the people that they had acquired
Possible meanings are 1) "slaves that they had accumulated" or 2) "the people whom they had gathered to be with them."

Genesis 12:6

Abram passed through the land
Only Abram's name is mentioned because he was the head of the family. God had given him the command to take his family and go there. Alternate translation: "So Abram and his family went through the land"

the land
"the land of Canaan"

the oak of Moreh
Moreh was probably the name of a place.

Genesis 12:7

Yahweh, who had appeared to him
"Yahweh, because he had appeared to him"

Genesis 12:8

he pitched his tent
Abram had many people with him as he traveled. People who moved from place to place lived in tents. Alternate translation: "they set up their tents"

called on the name of Yahweh
"prayed in the name of Yahweh" or "worshiped Yahweh"

Genesis 12:9

Then Abram continued journeying
You may need to make explicit that he took his tent with him. "Then Abram took his tent and continued journeying."

toward the Negev
"toward the Negev region" or "toward the south" or "south to the Negev desert"

Genesis 12:10

There was a famine
The crops did not grow well that season. This can be made explicit. Alternate translation: "There was a shortage of food"

in the land
"in the area" or "in the land where Abram was living"

went down into
Possible meanings are 1) "went further south" or 2) "went away from Canaan into." It would be best to translate this using your usual words for going from a higher place to a lower place.

Genesis 12:11

See now, I
The phrase "See now" indicates that what follows is a polite request for the hearer to pay attention. "Please listen carefully: I"

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Genesis 12:12

they will kill me ... you alive
The reason they would kill Abram can be made explicit: "they will kill me so that they can marry you"

Genesis 12:13

so that my life will be spared because of you
This can be stated in active form. Alternate translation: "so that, because of you, they will not kill me"

Genesis 12:14

It came about that
Possible meanings are 1) This phrase is used here to mark where the action starts, and if your language has a way for doing this, you could consider using it here, or 2) "And that was what happened" .

Genesis 12:15

The princes of Pharaoh saw her
"Pharaoh's officials saw Sarai" or "the king's officials saw her"

the woman was taken into Pharaoh's household
This can be stated in active form. Alternate translation: "Pharaoh took her into his household" or "Pharaoh had his soldiers take her into his household"

the woman
Sarai

Pharaoh's household
Possible meanings are 1) "Pharoah's family," that is, as a wife, or 2) "Pharaoah's house" or "Pharaoh's palace," a euphemism for Pharaoh making her one of his wives.

Genesis 12:16

for her sake
"for Sarai's sake" or "because of her"

Genesis 12:17

because of Sarai, Abram's wife
This can be made more explicit. Alternate translation: "because Pharaoh intended to take Sarai, Abram's wife, to be his own wife"

Genesis 12:18

Pharaoh summoned Abram
"Pharaoh called Abram" or "Pharaoh ordered Abram to come to him"

What is this that you have done to me?
Pharaoh used this rhetorical question to show how angry he was about what Abram had done to him. It can also be stated as an exclamation. Alternate translation: "You have done a terrible thing to me!"

Genesis 12:19

General Information:
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Genesis 12:20

Then Pharaoh gave orders to his men concerning him
"Then Pharaoh directed his officials concerning Abram"

they sent him away, along with his wife and all that he had
"the officials sent Abram away from Pharoah, with his wife and all his possessions"

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Chapter 13

1 So Abram went up from Egypt and went into the Negev, he, his wife, and all that he had. Lot also went with them. **2** Now Abram was very rich in livestock, in silver, and in gold. **3** He continued on his journey from the Negev to Bethel, to the place where his tent had been before, between Bethel and Ai. **4** He went to the place where the altar was that he had built previously. Here he called on the name of Yahweh. **5** Now Lot, who was traveling with Abram, also had flocks, herds, and tents. **6** The land was not able to support them both living close together, because their possessions were very many, so that they could not stay together. **7** Also, there was a dispute between the herdsmen of Abram's livestock and the herdsmen of Lot's livestock. The Canaanites and the Perizzites were living in the land at that time. **8** So Abram said to Lot, "Let there be no strife between you and me, and between your herdsmen and my herdsmen; after all, we are family. **9** Is not the whole land before you? Go ahead and separate yourself from me. If you go to the left, then I will go to the right. Or if you go to the right, then I will go to the left." **10** So Lot looked around, and saw that the whole plain of the Jordan was well watered everywhere all the way to Zoar, like the garden of Yahweh, like the land of Egypt. This was before Yahweh destroyed Sodom and Gomorrah. **11** So Lot chose for himself all the plain of the Jordan and traveled east, and the relatives separated from each other. **12** Abram lived in the land of Canaan, and Lot lived among the cities of the plain. He set up his tents as far away as Sodom. **13** Now the men of Sodom were very wicked sinners against Yahweh.

14 Yahweh said to Abram after Lot had departed from him, "Look from the place where you are standing to the north, south, east, and west. **15** All this land which you see, I will give to you and to your descendants forever. **16** I will make your descendants as the dust of the earth, so that if one can count the dust of the earth, your descendants also can be counted. **17** Arise, walk through the length and breadth of the land, for I will give it to you." **18** So Abram picked up his tent, and came and lived by the oaks of Mamre, which are in Hebron, and there built an altar to Yahweh.

Genesis 13 General Notes

Special concepts in this chapter

Abram's faith

Since the land could not support both Lot's and Abram's family, they each went their own way. Even though good land was not plentiful, Abram allowed Lot to choose the better land because he trusted in God to fulfill his promises. (See: trust and fulfill and promise)

God's covenant with Abram

God made a covenant with Abram. This covenant was not conditioned upon anything that Abram needed to do, but the fulfillment of its promises is conditioned upon the actions of each generation of his descendants. It has not yet been fulfilled in its entirety. This chapter continues the covenant which began in the previous chapter. (See: covenant)

Other possible translation difficulties in this chapter

Built an altar

Abram would have built an altar in order to offer sacrifices to Yahweh. There is an implicit understanding that building an altar was an act of worship.

Genesis 13:1

went up from

"left" or "departed from"

went into the Negev

The Negev was a desert region in southern Canaan, east of Egypt. This can be made explicit. Alternate translation: "went back to the Negev desert"

Genesis 13:2

Abram was very rich in livestock, in silver, and in gold

"Abram had many livestock, much silver, and much gold"

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Genesis 13:3

He continued on his journey
Abram and his family traveled by stages, going from place to place. This can be made explicit. Alternate translation: "They continued on their journey"

to the place where his tent had been before
Translators may add a footnote that says "See Genesis 12:8." The time of his travel can be made explicit. Alternate translation: "to the place where he had set up his tent before he went to Egypt"

Genesis 13:4

called on the name of Yahweh
"prayed in the name of Yahweh" or "worshiped Yahweh." See how you translated this in Genesis 12:8.

Genesis 13:5

Now
This word is used to show what follows is background information to help the reader understand the events that follow.

Genesis 13:6

The land was not able to support them
There was not enough grazing land and water for all their animals.

their possessions
This includes livestock, which need pasture and water.

could not stay together
"could not live together"

Genesis 13:7

The Canaanites and the Perizzites were living in the land at that time
This is another reason that the land could not support them all.

Genesis 13:8

Let there be no strife between you and me
"Let's not quarrel"

strife
arguments or fights

between your herdsmen and my herdsmen
"let's stop the men who take care of our animals from quarreling"

after all, we are family
"because we are family"

family
"kinsmen" or "relatives." Lot was Abraham's nephew.

Genesis 13:9

Is not the whole land before you?
This rhetorical question can be translated as a positive statement. Alternate translation: "The whole land is available for you to use."

Go ahead and separate yourself from me
Abraham was speaking kindly to Lot and encouraging him to do something that would help them both. "Let's separate."

If you go to the left, then I will go to the right
Possible meanings are 1) "If you go one way, then I will go the other" or 2) "If you go to the north, I will go to the south." Abram let Lot choose the part of the land he wanted, and Abram would take what remained.

Genesis 13:10

the whole plain of the Jordan
This refers to the general region of the Jordan River.

was well watered
"had much water"

like the garden of Yahweh, like the land of Egypt
"like the garden of Yahweh or like the land of Egypt." These were two different places.

the garden of Yahweh
This is another name for the garden of Eden.

garden
Use the same word for "garden" as you used in Genesis 2:8.

This was before Yahweh destroyed Sodom and Gomorrah
This anticipates something that would happen later. It is important here because it explains why Lot settled in a region that later was not fertile.

Genesis 13:11

the relatives
"the kinsmen" or "the families." This refers to Lot and Abram with their households.

Genesis 13:12

Abram lived
"Abram made his home" or "Abram stayed"

the land of Canaan
"the land of the Canaanites"

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He set up his tents as far away as Sodom
Possible meanings are 1) "He set up his tents near Sodom" or 2) "He moved his tents around in an area that reached all the way to Sodom."

Genesis 13:13

General Information:
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Genesis 13:14

after Lot had departed from him
"after Lot left Abraham"

Genesis 13:15

General Information:
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Genesis 13:16

I will make your descendants as the dust of the earth
This is a simile. God is saying that he will give Abram very many descendants.

Genesis 13:17

walk through the length and breadth of the land
"walk around all over the whole land"

Genesis 13:18

Mamre
This was the name of the man who owned the oak trees.

Hebron
This is the name of a place.

an altar to Yahweh
"an altar for worshiping Yahweh"

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Chapter 14

1 It came about in the days of Amraphel, king of Shinar, Arioch, king of Ellasar, Kedorlaomer, king of Elam, and Tidal, king of Goyim, **2** that they made war against Bera, king of Sodom, Birsha, king of Gomorrah, Shinab, king of Admah, Shemeber, king of Zeboyim, and the king of Bela (also called Zoar). **3** These latter five kings joined together in the Valley of Siddim (also called the Salt Sea). **4** Twelve years they had served Kedorlaomer, but in the thirteenth year they rebelled. **5** Then in the fourteenth year, Kedorlaomer and the kings who were with him came and attacked the Rephaim in Ashteroth Karnaim, the Zuzites in Ham, the Emites in Shaveh Kiriathaim, **6** and the Horites in their hill country of Seir, as far as El Paran, which is near the desert. **7** Then they turned and came to En Mishpat (also called Kadesh), and defeated all the country of the Amalekites, and also the Amorites who lived in Hazezon Tamar.

8 Then the king of Sodom, the king of Gomorrah, the king of Admah, the king of Zeboyim, and the king of Bela (also called Zoar) went out and prepared for battle in the Valley of Siddim **9** against Kedorlaomer, king of Elam, Tidal, king of Goyim, Amraphel, king of Shinar, Arioch, king of Ellasar; four kings against the five. **10** Now the Valley of Siddim was full of tar pits, and as the kings of Sodom and Gomorrah fled, they fell in there. Those who were left fled to the mountains. **11** So the kings took all the goods of Sodom and Gomorrah and all their provisions, and went their way. **12** When they went, they also took Lot, Abram's brother's son, who was living in Sodom, along with all his possessions.

13 One who had escaped came and told Abram the Hebrew. He was living by the oaks that belonged to Mamre, the Amorite, who was the brother of Eshkol and Aner, who were all allies of Abram. **14** Now when Abram heard that enemies had captured his relative, he led out his 318 trained men who had been born in his house, and he pursued them as far as Dan. **15** He divided his men against them at night, he and his servants, and he pursued them as far as Hobah, which is north of Damascus. **16** Then he brought back all the possessions, and also brought back his relative Lot and his goods, as well as the women and the other people.

17 After Abram returned from defeating Kedorlaomer and the kings who were with him, the king of Sodom went out to meet him at the Valley of Shaveh (also called the King's Valley).

18 Melchizedek, king of Salem, brought out bread and wine. He was priest of God Most High. **19** He blessed him saying,

"Blessed be Abram by God Most High,
Creator of heaven and earth.
20 Blessed be God Most High,
who has given your enemies into your hand."

Then Abram gave him a tenth of everything.

21 The king of Sodom said to Abram, "Give me the people, and take the goods for yourself." **22** Abram said to the king of Sodom, "I have lifted up my hand to Yahweh, God Most High, Creator of heaven and earth, **23** that I will not take a thread, a sandal strap, or anything that is yours, so that you can never say, 'I have made Abram rich.' **24** I will take nothing except what the young men have eaten and the share of the men that went with me. Let Aner, Eshkol, and Mamre take their portion."

Genesis 14 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. ULB does this with the poetry in 14:19-20.

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Special concepts in this chapter

Names of places
Sometimes the names of places in Scripture are referred to by the name used during the time of the writer. For example, the location referred to as Dan was not yet known by that name because Dan had not yet come to live there. Moses, the author of Genesis, would have known this location as Dan.

Melchizedek
Melchizedek was both a priest and a king. Because of this, he parallels the roles of Jesus. Melchizedek is an important figure in the book of Hebrews. (See: priest)

Other possible translation difficulties in this chapter

God Most High
Melchizedek worshiped the God Most High. This is probably a reference to the true and only God who created the heavens and the earth and came to be known as Yahweh. (See: heaven)

Genesis 14:1

It came about
This phrase is used here to mark the beginning of a new part of the story. If your language has a way for doing this, you could consider using it here.

in the days of
"in the time of"

Amraphel ... Arioch ... Kedorlaomer ... Tidal
These are names of men.

Shinar ... Ellasar ... Elam ... Goyim
These are names of places. See how you translated "Shinar" in Genesis 10:10

Genesis 14:2

they made war
"they went to war" or "they started a war" or "they prepared for war"

Genesis 14:3

These latter five kings joined together
The information that their armies were with them can be made explicit. Alternate translation: "These latter five kings and their armies joined together"

Genesis 14:4

Twelve years they had served
The events in verses 4-7 happened before verse 3. Your language may have a way of showing this.

they had served Kedorlaomer
They probably had to pay him taxes and serve in his army. Alternate translation: "they had been under the control of Kedorlaomer"

they rebelled
"they refused to serve him" or "they stopped serving him"

Genesis 14:5

came and attacked
They did this because the other kings rebelled.

the Rephaim ... the Zuzites ... the Emites
These are the names of people groups.

Ashteroth Karnaim ... Ham ... Shaveh Kiriathaim
These are the names of places.

Ham
This name in Hebrew is different from the name of Noah's son, which is spelled the same way in English.

Genesis 14:6

the Horites
This is the name of a people group.

Seir ... El Paran
These are the names of places.

El Paran, which is near the desert
This phrase helps readers understand where El Paran was. It can be translated as a separate sentence if necessary. Alternate translation: "El Paran. El Paran is near the desert"

Genesis 14:7

General Information:
Verses 8 and 9 repeats what was said in Genesis 14:3 and continues to tell what happened when the kings came together to fight.

they turned and came
The word "they" refers to the four foreign kings who were attacking the region of Canaan. Their names were Amraphel, Arioch, Chedorlaomer, and Tidal. Alternate translation: "they turned and went"

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the Amorites who lived in Hazezon Tamar
This phrase tells which Amorite people were defeated. There were other Amorite people who lived in other places.

Genesis 14:8

the king of Bela (also called Zoar)
The city of Bela was also called Zoar. This information could also be put at the end of the sentence. "the king of Bela went out and prepared for battle. Bela is also called Zoar."

prepared for battle
"joined battle" or "drew up battle lines." Some translators may need to also say that the armies fought, as the UDB does in verse 9.

Genesis 14:9

four kings against the five
Since the five kings were listed first, some languages might prefer to translate this as "five kings against four."

Genesis 14:10

Now
This word introduces background information about the valley of Siddim. Your language may have another way of introducing background information.

was full of tar pits
"had many tar pits." These were holes in the ground that had tar in them.

tar
a thick, sticky, black liquid that comes up from the ground. See how this is translated in Genesis 11:3.

the kings of Sodom and Gomorrah
Here the kings represent themselves and their armies. Alternate translation: the kings of Sodom and Gomorrah and their armies"

they fell in there
Possible meanings are 1) some of their soldiers fell in the tar pits or 2) the kings themselves fell in the tar pits. Since [Genesis 14:17]

Those who were left
"Those who did not die in battle and did not fall in the pits"

Genesis 14:11

the goods of Sodom and Gomorrah
The words "Sodom" and "Gomorrah" are metonyms for the people who lived in those cities. Alternate translation: "the wealth of the people of Sodom and Gomorrah" or "the property of the people of Sodom and Gomorrah"

their provisions
"their food and drink"

went their way
"they went away"

Genesis 14:12

they also took Lot, Abram's brother's son, who was living in Sodom, along with all his possessions
The phrases "Abram's brother's son" and "who was living in Sodom" remind the reader of things that were written earlier about Lot. Alternate translation: "they also took Lot, along with all his possessions. Lot was Abram's brother's son and was living in Sodom at that time"

Genesis 14:13

One who had escaped came
"A man escaped from the battle and came"

He was living
"Abram was living." This introduces background information.

were all allies of Abram
"were treaty-partners with Abram" or "had a peace agreement with Abram"

Genesis 14:14

his relative
This is a reference to Abram's nephew Lot.

318 trained men
"three hundred and eighteen trained men"

trained men
"men who were trained to fight"

men who had been born in his house
"men who were born in Abram's household." They were children of Abram's servants.

pursued them
"chased them"

Dan
This is a city in the far north of Canaan, far from Abram's camp.

Genesis 14:15

He divided his men against them at night, he and his servants, and
This elliptical statement probably refers to a battle strategy. Alternate translation: "At night Abram divided his men—he attacked them from one side and his servants attacked them from another—and"

servants
"men of war." They served him by fighting for him.

Genesis 14:16

all the possessions
This refers to the things that the enemies had stolen from the cities of Sodom and Gomorrah.

his goods
"Lot's property that the enemies had stolen from Lot"

as well as the women and the other people
"as well as the women and other people that the four kings had captured"

Genesis 14:17

returned
The implied information about where he was returning to can be made explicit. Alternate translation: "returned to where he was living"

Genesis 14:18

Melchizedek, king of Salem
This is the first time this king is mentioned.

bread and wine
People commonly ate bread and wine. See how you translated "bread" in Genesis 3:19 and "wine" in Genesis 9:21.

Genesis 14:19

He blessed him
King Melchizedek blessed Abram.

Blessed be Abram by God Most High, Creator of heaven and earth
This can be stated in active form. Alternate translation: "May God Most High, the Creator of heaven and earth, bless Abram"

heaven
This refers to the place where God lives.

Genesis 14:20

God Most High, who has given
"God Most High, because he has given." The phrase starting with "who has given" tells us something more about God Most High.

Blessed be God Most High
This is a way of praising God. See how you translated "blessed be" in Genesis 9:26.

into your hand
"into your control" or "into your power"

Genesis 14:21

Give me the people
The phrase "the people" may refer to the people of Sodom that the enemies had captured. Abram rescued them when he rescued Lot.

Genesis 14:22

I have lifted up my hand
This means "I have taken an oath" or "I have made a promise."

Genesis 14:23

General Information:
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Genesis 14:24

I will take nothing except what the young men have eaten
This double negative emphasizes that what the young men have eaten is all that Abram would take. Alternate translation: "I will take from you only what my young men have eaten."

what the young men have eaten
It seems that Abram's soldiers had eaten some of the supplies during the journey back to Sodom after the battle.

the share of the men that went with me
The full meaning of this statement can be made explicit. Alternate translation: "the share of the recovered property that belongs to the men who helped me get it back"

Aner, Eshkol, and Mamre
These are the allies of Abram (Genesis 14:13). Because they were Abram's allies they fought battles alongside him. The full meaning of this statement can be made explicit. Alternate translation: "my allies Aner, Eshkol, and Mamre"

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Chapter 15

1 After these things the word of Yahweh came to Abram in a vision, saying, "Fear not, Abram! I am your shield and your very great reward."

2 Abram said, "Lord Yahweh, what will you give me, since I continue childless, and the heir of my house is Eliezer of Damascus?" **3** Abram said, "Since you have given me no descendant, see, one born in my house will be my heir!" **4** Then, behold, the word of Yahweh came to him, saying, "This man will not be your heir; but rather the one who will come from your own body will be your heir." **5** Then he brought him outside, and said, "Look toward heaven, and number the stars, if you are able to number them." Then he said to him, "So will your descendants be." **6** He believed Yahweh, and he counted it to him as righteousness. **7** He said to him, "I am Yahweh, who brought you out of Ur of the Chaldeans, to give you this land to inherit it." **8** He said, "Lord Yahweh, how will I know that I will inherit it?" **9** Then he said to him, "Bring me a heifer three years old, a female goat three years old, a ram three years old, a dove, and a young pigeon." **10** He brought him all these, and cut them in two, and placed each half opposite the other, but he did not divide the birds. **11** When the birds of prey came down upon the carcasses, Abram drove them away.

12 Then when the sun was going down, Abram fell sound asleep and, behold, a deep and terrifying darkness overwhelmed him. **13** Then Yahweh said to Abram, "Know for certain that your descendants will be strangers in a land that is not theirs, and will be enslaved and oppressed for four hundred years. **14** I will judge that nation that they will serve, and afterward they will come out with abundant possessions. **15** But you will go to your fathers in peace, and you will be buried in a good old age. **16** In the fourth generation they will come here again, for the iniquity of the Amorites has not yet reached its limit." **17** When the sun had gone down and it was dark, behold, a smoking firepot and a flaming torch passed between the pieces. **18** On that day Yahweh made a covenant with Abram, saying, "To your descendants I hereby give this land, from the river of Egypt to the great river, the Euphrates— **19** the Kenites, the Kenizzites, the Kadmonites, **20** the Hittites, the Perizzites, the Rephaites, **21** the Amorites, the Canaanites, the Girgashites, and the Jebusites."

Genesis 15 General Notes

Special concepts in this chapter

Inheritance

In the ancient Near East, a person's children inherited the property and land of their parents. Abram doubted the fulfillment of God's covenant because he did not have any children to whom to give his land. This showed a lack of faith. (See: inherit and fulfill,covenant and faith)

Fulfilling a promise

In the ancient Near East, two people performed a similar sacrifice by dividing animals in half. It was a way to say to the other person, "may this happen to me if I do not fulfill my promise." The event recorded here indicates that God will fulfill his promise and only he is responsible for bringing it about. (See: fulfill and promise)

God's covenant with Abram

God made a covenant with Abram. This covenant was not conditioned upon anything that Abram needed to do, but the fulfillment of its promises is conditioned upon the actions of each generation of his descendants. This covenant has not yet been fulfilled in its entirety.

Genesis 15:1

After these things

"These things" refers to when the kings fought and Abram rescued Lot.

the word of Yahweh came to Abram in a vision, saying, "Fear

The idiom "the word of Yahweh came to" is used to introduce a special message from God. Alternate translation: "Yahweh gave a message to Abram in a vision. He said, 'Fear" or "Yahweh spoke this message to Abram in a vision: 'Fear"

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shield ... reward
God used these two metaphors to tell Abram about his character and his relationship to Abram.

I am your shield
Soldiers use a shield to protect themselves from their enemies. Alternate translation: "I will protect you like shield" or "I am your shield to protect you"

I am ... your very great reward
Possible meanings are 1) "I myself will be all that you need" or 2) "I will give you all you need."

reward
the result of a person's actions. This seems to be a metonym for the gracious blessing God would give Abram.

Genesis 15:2

General Information:
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Genesis 15:3

Abram said, "Since you have given me
"Abram continued speaking and said, 'Since you have given me'"

Genesis 15:4

Then, behold
The word "behold" emphasizes the fact that the word of Yahweh came to Abraham again.

the word of Yahweh came to him, saying, "This
The idiom "The word of Yahweh came to" is used to introduce a special message from God. See how you translated this idiom in [Genesis 15:1]

This man
This refers to Eliezer of Damascus.

the one who will come from your own body
"the one that you will father" or "your very own son." Abram's own son would become his heir.

Genesis 15:5

number the stars
"count the stars"

So will your descendants be
Just as Abram would not be able to count all the stars, he would not be able to count all his descendants because there would be so many.

Genesis 15:6

He believed Yahweh
This means he accepted and trusted what Yahweh said was true.

he counted it to him as righteousness
"Yahweh counted Abram's belief as righteousness" or "Yahweh considered Abram righteous because Abram believed him"

Genesis 15:7

I am Yahweh, who brought you out of Ur
Yahweh was reminding Abraham of what he had already done so that Abraham would know that Yahweh had the power to give Abram what he promised him.

to inherit it
"to receive it" or "so that you will possess it"

Genesis 15:8

how will I know
Abram was asking for more proof that Yahweh would give him the land.

Genesis 15:9

General Information:
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Genesis 15:10

General Information:
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Genesis 15:11

the carcasses
"the dead bodies of the animals and birds"

Abram drove them away
"Abram chased the birds away." He made sure the birds did not eat the dead animals.

Genesis 15:12

Abram fell sound asleep
This is an idiom. Alternate translation: "Abraham slept deeply"

a deep and terrifying darkness
"an extreme darkness that terrified him"

overwhelmed him
"surrounded him"

Genesis 15:13

strangers
people who are at home in one place but have to live in another place

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will be enslaved and oppressed
This can be stated in active form. Alternate translation: "the owners of that land will enslave your descendants and oppress them"

Genesis 15:14

General Information:
Yahweh continued to speak to Abram while Abram dreamed.

I will judge
Here "judge" is a metonym for what will happen after God makes the judgment. Alternate translation: "I will punish"

that they will serve
The full meaning of this statement can be made explicit. Alternate translation: "that your descendants will serve"

abundant possessions
This is an idiom. Alternate translation: "many possessions" or "great wealth"

Genesis 15:15

you will go to your fathers
This is a polite way of saying "you will die."

fathers
The word "fathers" is a synecdoche for all ancestors. Alternate translation: "ancestors" or "ancestral fathers"

you will be buried in a good old age
"you will be very old when you die and your family buries your body"

Genesis 15:16

In the fourth generation
Here one generation refers to a lifespan of 100 years. "After four hundred years"

they will come here again
"your descendants will come back here." Abraham's descendants would come to the land where Abram was then living, the land that Yahweh had promised to give to him.

has not yet reached its limit
"is not yet complete" or "will get much worse before I punish them"

Genesis 15:17

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

a smoking firepot and a flaming torch passed between the pieces
God did this to show Abram that he was making a covenant with him.

passed between the pieces
"passed through between the two rows of animal pieces"

Genesis 15:18

covenant
In this covenant God promises to bless Abram, and he will continue to bless him as long as Abram follows him.

I hereby give this land
By saying this, God was giving the land to Abram's descendants. God was doing this then, but the descendants would not go into the land until many years later.

Genesis 15:19

the Kenites, the Kenizzites, the Kadmonites
These are the names of groups of people who lived in that land. God would allow Abraham's descendants to conquer these people and take their land.

Genesis 15:20

the Hittites, the Perizzites, the Rephaites
These are the names of groups of people who lived in that land. God would allow Abraham's descendants to conquer these people and take their land.

Genesis 15:21

the Amorites, the Canaanites, the Girgashites, and the Jebusites
These are the names of groups of people who lived in that land. God would allow Abraham's descendants to conquer these people and take their land.

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Chapter 16

1 Now Sarai, Abram's wife, had not borne any children for him, but she had a female servant, an Egyptian, whose name was Hagar. **2** So Sarai said to Abram, "See now, Yahweh has kept me from having children. Please go to my servant. It may be that I will have children by her." Abram listened to the voice of Sarai. **3** It was after Abram had lived ten years in the land of Canaan that Sarai, Abram's wife, gave Hagar, her Egyptian servant, to her husband as a wife. **4** So he went to Hagar, and she conceived. When she saw that she had conceived, she looked with contempt on her mistress. **5** Then Sarai said to Abram, "This wrong on me is because of you. I gave my servant woman into your embrace, and when she saw that she had conceived, I was despised in her eyes. Let Yahweh judge between me and you." **6** But Abram said to Sarai, "See here, your servant woman is in your power, do to her what you think best." So Sarai dealt harshly with her, and she fled from her.

7 The angel of Yahweh found her by a spring of water in the wilderness, the spring that is on the way to Shur. **8** He said, "Hagar, Sarai's servant, where did you come from and where are you going?" Then she said, "I am fleeing from my mistress Sarai." **9** The angel of Yahweh said to her, "Return to your mistress, and submit yourself to her authority." **10** Then the angel of Yahweh said to her, "I will greatly multiply your descendants, so that they will be too numerous to count." **11** The angel of Yahweh also said to her,

"Behold, you are pregnant
and will bear a son,
and you will call his name Ishmael,
because Yahweh has heard your affliction.
12 He will be a wild donkey of a man.
He will be hostile against every man,
and every man will be hostile to him,
and he will live apart from all his brothers."

13 Then she gave this name to Yahweh who spoke to her, "You are the God who sees me," for she said, "Do I really continue to see, even after he has seen me?" **14** Therefore the well was called Beer Lahai Roi; behold, it is between Kadesh and Bered.

15 Hagar gave birth to Abram's son, and Abram named his son, whom Hagar bore, Ishmael. **16** Abram was eighty-six years old when Hagar bore Ishmael to Abram.

Genesis 16 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 16:11-12.

Special concepts in this chapter

Plural marriage

Abram married Hagar while he was also married to Sarai. Even though Abram had his wife's permission, this was an immoral and sinful action. It also showed a lack of faith in God. Sarai quickly became jealous of Hagar.

Genesis 16:1

Now

This word is used in English to introduce a new part of the story and background information about Sarai.

female servant

"slave-girl." This type of slave would serve the woman of the household.

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Genesis 16:2

See now, Yahweh
The phrase "See now" indicates that what follows is a polite request for the hearer to pay attention. "Please listen carefully: Yahweh" See how you translated similar words in Genesis 12:11.

from having children
"from giving birth to children"

Please go to my servant
This is a polite way of telling him to have sexual relations with her servant. You may need to use another euphemism in your language. Alternate translation: "Please have sexual relations with my servant" or "Please lie with my servant"

I will have children by her
"I will build my family through her"

Abram listened to the voice of Sarai
"Abram did what Sarai said"

Genesis 16:3

General Information:
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Genesis 16:4

So he went to Hagar
This is a polite way of saying that he had sexual relations with Hagar. See how you translated a similar phrase in [Genesis 16:2]

she looked with contempt on her mistress
"she despised her mistress" or "she thought that she was more valuable than her mistress"

her mistress
Here this refers to Sarai. A mistress has authority over her slave. Alternate translation: "her owner" or "Sarai"

Genesis 16:5

This wrong on me
"This injustice against me"

is because of you
"is your responsibility" or "is your fault"

I gave my servant woman into your embrace
Sarai used the word "embrace" here to refer to him sleeping with her. Alternate translation: "I gave you my servant so that you would sleep with her"

I was despised in her eyes
This can be active. Alternate translation: "she hated me" or "she began to hate me" or "she thought she was better than me"

Let Yahweh judge between me and you
"I want Yahweh to say whether this is my fault or your fault" or "I want Yahweh to decide which one of us is right." The phrase "to judge between" means to decide which person is right in a dispute between them.

Genesis 16:6

See here
"Listen to me" or "Pay attention"

in your power
"under your authority"

Sarai dealt harshly with her
"Sarai treated Hagar very badly"

she fled from her
"Hagar fled from Sarai"

Genesis 16:7

The angel of Yahweh
Possible meanings are 1) Yahweh made himself look like an angel or 2) this was one of Yahweh's angels or 3) this was a special messenger from God (some scholars think it was Jesus). Since the phrase is not well understood, it is best to simply translate it as "the angel of Yahweh" using the normal word that you use for "angel."

wilderness
The wilderness area she went to was a desert. Alternate translation: "desert"

Shur
This was the name of a place south of Canaan and east of Egypt.

Genesis 16:8

my mistress
Here this refers to Sarai. A mistress has authority over her slave. See how "her mistress" is translated in Genesis 16:4. Alternate translation: "my owner"

Genesis 16:9

The angel of Yahweh said to her
"The angel of Yahweh said to Hagar"

your mistress
Sarai. See how "her mistress" is translated in Genesis 16:4.

Genesis 16:10

the angel of Yahweh
See the note about this phrase in Genesis 16:7.

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the angel of Yahweh said to her, "I
When he said "I," he was referring to Yahweh. When translating what is in the quote, do it as the angel of Yahweh did and use the word "I" when referring to Yahweh.

I will greatly multiply your descendants
"I will give you very many descendants"

too numerous to count
"so many that no one will be able to count them"

Genesis 16:11

The angel of Yahweh
See the note about this phrase in Genesis 16:7.

Behold
"Look" or "Listen" or "Pay attention"

bear a son
"give birth to a son"

you will call his name
"you will name him." The word "you" refers to Hagar.

Ishmael, because Yahweh has heard
Translators may add a footnote that says "The name 'Ishmael' means 'God has heard.'"

affliction
She has been afflicted by distress and suffering.

Genesis 16:12

He will be a wild donkey of a man
This was not an insult. It may mean that Ishmael would be independent and strong like a wild donkey. Alternate translation: "He will be like a wild donkey among men"

He will be hostile against every man
"He will be every man's enemy"

every man will be hostile to him
"everyone will be his enemy"

he will live apart from
This can also mean "he will live in hostility with."

his brothers
"his relatives" or "the other members of his family"

Genesis 16:13

Yahweh who spoke to her
"Yahweh, because he spoke to her"

Do I really continue to see, ... me?
Hagar used this rhetorical question to express her amazement that she was still alive even after she met God. People expected that if they met God, they would die. Here seeing represents living. Alternate translation: "I am surprised that I am still alive, ... me."

Genesis 16:14

Therefore the well was called Beer Lahai Roi
Translators may add a footnote that says "Beer Lahai Roi means 'the well of the living one who sees me.'"

behold, it is between Kadesh and Bered
The word "behold" here draws attention to the fact that the well was in a place that the author and his readers knew. Alternate translation: "in fact, it is between Kadesh and Bered"

Genesis 16:15

Hagar gave birth
Hagar's return to Sarai and Abram is implict. You can make this more explicit. Alternate translation: "So Hagar went back and gave birth"

named his son, whom Hagar bore
"named his son by Hagar" or "named his and Hagar's son"

Genesis 16:16

Abram was
This introduces background information about Abram's age when these things happened. Your language may have a special way to mark background information.

bore Ishmael to Abram
This means "gave birth to Abram's son, Ishmael." The focus is on Abram having a son.

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Chapter 17

1 When Abram was ninety-nine years old, Yahweh appeared to Abram and said to him, "I am God Almighty. Walk before me, and be blameless. **2** Then I will confirm my covenant between me and you, and will multiply you exceedingly." **3** Abram bowed low with his face to the ground and God talked with him, saying, **4** "As for me, behold, my covenant is with you. You will be the father of a multitude of nations. **5** No longer will your name be Abram, but your name will be Abraham—for I appoint you to be the father of a multitude of nations. **6** I will make you exceedingly fruitful, and I will make nations of you, and kings will descend from you. **7** I will establish my covenant between me and you and your descendants after you, throughout their generations for an everlasting covenant, to be God to you and to your descendants after you. **8** I will give to you, and to your descendants after you, the land where you have been sojourning, all the land of Canaan, for an everlasting possession, and I will be their God."

9 Then God said to Abraham, "As for you, you must keep my covenant, you and your descendants after you throughout their generations. **10** This is my covenant, which you must keep, between me and you and your descendants after you: Every male among you must be circumcised. **11** You must be circumcised in the flesh of your foreskin, and this will be the sign of the covenant between me and you. **12** Every male among you that is eight days old must be circumcised, throughout your people's generations. This includes him who is born into your household and him who is bought with money from any foreigner who is not one of your descendants. **13** He who is born into your household and he who is bought with your money must be circumcised. Thus my covenant will be in your flesh for an everlasting covenant. **14** Any uncircumcised male who is not circumcised in the flesh of his foreskin will be cut off from his people. He has broken my covenant."

15 God said to Abraham, "As for Sarai your wife, do not call her Sarai any more. Instead, her name will be Sarah. **16** I will bless her, and I will give you a son by her. I will bless her, and she will become the mother of nations. Kings of peoples will come from her." **17** Then Abraham bowed low with his face to the ground, and laughed, and said in his heart, "Can a child be born to a man who is a hundred years old? How can Sarah, who is ninety years old, bear a son?" **18** Abraham said to God, "Oh that Ishmael might live before you!" **19** God said, "No, but Sarah your wife will bear you a son, and you must name him Isaac. I will establish my covenant with him as an everlasting covenant with his descendants after him. **20** As for Ishmael, I have heard you. Behold, I have blessed him and will make him fruitful and will multiply him abundantly. He will be the father of twelve princes, and I will make him become a great nation. **21** But my covenant I will establish with Isaac, whom Sarah will bear to you at this time in the next year."

22 When he had finished talking with him, God went up from Abraham. **23** Then Abraham took Ishmael his son, and all those who were born into his household, and all those who were bought with his money, every male among the men of Abraham's household, and circumcised the flesh of their foreskin in that same day, as God had said to him. **24** Abraham was ninety-nine years old when he was circumcised in the flesh of his foreskin. **25** Ishmael his son was thirteen years old when he was circumcised in the flesh of his foreskin. **26** On the very same day Abraham and Ishmael his son were both circumcised. **27** All the men of his household were circumcised with him, including those born into the household and those bought with money from a foreigner.

Genesis 17 General Notes

Special concepts in this chapter

"The father of a multitude of nations"

Abram came to have many descendants. He had so many descendants that many of his immediate descendants became large people groups and nations.

God's covenant with Abram

God made a covenant with Abram. This covenant was not conditioned upon anything that Abram needed to do, but the fulfillment of its promises is conditioned upon the actions of each generation of his descendants. It has not yet been fulfilled in its entirety. It is important to note in this chapter that Isaac is the son who receives the promises associated with the covenant and not Ishmael. (See: covenant and fulfill and promise)

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Circumcision
Circumcision was an unusual practice in the ancient Near East. It served to separate the Hebrew people from the rest of the world. This chapter records the beginning of this practice among Abram and his descendants. (See: circumcise)

Name change
In this chapter, God changed Abram's name to "Abraham." In Scripture, a change in name always occurs at a highly significant point in a person's life. The beginning of the practice of circumcision was a significant event in the history of the Hebrew people.

Genesis 17:1

When Abram was ninety-nine years old
This phrase is used here to mark the beginning of a new part of the story. If your language has a way for doing this, you could consider using it here.

God Almighty
"the all-powerful God" or "the God who has all power"

Walk before me
Walking is a metaphor for living, and "before me" or "in my presence" here is a metaphor for obedience. Alternate translation: "Live the way I want you to" or "Obey me"

Genesis 17:2

Then I will confirm
"If you do this, then I will confirm"

I will confirm my covenant
"I will give my covenant" or "I will make my covenant"

covenant
In this covenant God promises to bless Abram, but he also requires Abram to obey him.

multiply you exceedingly
Here "multiply you" is an idiom that means he will give him more descendants. Alternate translation: "greatly increase the number of your descendants" or "give you very many descendants"

Genesis 17:3

Abram bowed low with his face to the ground
"Abram threw himself face down on the ground" or "Abraham immediately lay down with his face to the ground." He did this to show that he respected God and would obey him.

Genesis 17:4

As for me
God used this phrase to introduce what he would do for Abram as part of his covenant with Abram.

behold, my covenant is with you
The word "behold" here says that what comes next is certain: "my covenant is certainly with you."

the father of a multitude of nations
"the father of a great number of nations" or "the one after whom many nations name themselves"

Genesis 17:5

General Information:
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Genesis 17:6

I will make you exceedingly fruitful
"I will cause you to have very many descendants"

I will make nations of you
"I will cause your descendants to become nations"

kings will descend from you
"among your descendants there will be kings" or "some of your descendants will be kings"

Genesis 17:7

General Information:
God continues speaking to Abraham.

throughout their generations
"for each generation"

for an everlasting covenant
"as a covenant that will last forever"

to be God to you and to your descendants after you
"to be your God and your descendants' God" or "covenant"

Genesis 17:8

Canaan, for an everlasting possession
"Canaan, as an everlasting possession" or "Canaan, to possess forever"

Genesis 17:9

As for you
God uses this phrase to introduce what Abram would have to do as part of God's covenant with him.

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keep my covenant
"observe my covenant" or "honor my covenant" or "obey my covenant"

Genesis 17:10

This is my covenant
"This is a requirement of my covenant" or "This is part of my covenant." This sentence introduces the part of the covenant that Abram must do.

Every male among you must be circumcised
This can be stated in an active form. Alternate translation: "You must circumcise every male among you"

Every male
This refers to human males.

Genesis 17:11

You must be circumcised in the flesh of your foreskin
Some communities may prefer a less descriptive expression such as "You must be circumcised." If your translation of "be circumcised" already includes the word for "foreskin", you do not need to repeat it. This can be made active. Alternate translation: "You must circumcise every male among you"

the sign of the covenant
"the sign that shows that the covenant exists"

the sign
Possible meanings are 1) "the sign" or 2) "a sign." The first means that there was one sign, and the second means that there may have been more than one sign. Here the word "sign" means a reminder of something that God had promised.

Genesis 17:12

General Information:
God continues speaking to Abraham.

Every male
"Every human male"

throughout your people's generations
"in every generation"

him who is bought with money
This refers to slaves. This can be stated in active form. Alternate translation: "any male that you buy"

Genesis 17:13

my covenant will be in your flesh
This can be stated in active form. Alternate translation: "you will mark my covenant in your flesh"

for an everlasting covenant
"as a permanent covenant." Because it was marked in flesh, no one could easily erase it.

Genesis 17:14

uncircumcised male who is not circumcised
This can be stated in active form, and you may leave out words that will give wrong meaning in your language. Alternate translation: "male whom you have not circumcised"

Any uncircumcised male ... foreskin will be cut off from his people
Possible meanings are 1) "I will cut off any uncircumcised male ... foreskin from his people" or 2) "I want you to cut off any uncircumcised male ... foreskin from his people."

cut off from his people
Possible meanings are 1) "killed" or 2) "sent away from the community."

He has broken my covenant
"He has not obeyed the rules of my covenant." This is the reason that he would be cut off from his people.

Genesis 17:15

As for Sarai
The words "As for" introduce the next person God talks about.

Genesis 17:16

I will give you a son by her
"I will make her bear a son for you"

she will become the mother of nations
"she will be the ancestor of many nations" or "her descendants will become nations"

Kings of peoples will come from her
"Kings of peoples will descend from her" or "Some of her descendants will be kings of peoples"

Genesis 17:17

said in his heart
"thought to himself" or "said to himself silently"

Can a child be born to a man who is a hundred years old?
Abraham used this rhetorical question because he did not believe that this could happen. Alternate translation: "Surely a man who is a hundred years old cannot father a child!"

How can Sarah, who is ninety years old, bear a son?
Again Abraham used a rhetorical question because he did not believe this could happen. The phrase "who is ninety years old" tells why Abraham did not

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believe that Sarah could bear a son. Alternate translation: "Sarah is ninety years old. Could she bear a son?" or "Sarah is ninety years old. Surely she could not bear a son!"

Genesis 17:18

Oh that Ishmael might live before you
"Please let Ishmael inherit the covenant that you have made with me" or "Perhaps Ishmael could receive your covenant blessing." Abraham suggested something that he believed really could happen.

Genesis 17:19

No, but Sarah your wife will bear
God said this to correct Abraham's belief that Sarah could not have a son.

you must name him
The word "you" refers to Abraham.

Genesis 17:20

As for Ishmael
The words "As for" show that God is switching from talking about the baby that would be born to talking about Ishmael.

Behold
"Look" or "Listen" or "Pay attention to what I am about to tell you"

will make him fruitful
This is an idiom that means "will cause him to have many children."

will multiply him abundantly
"I will cause him to have many descendants"

princes
"chiefs" or "rulers." Ishmael's twelve sons are different from the twelve sons of Jacob who were the fathers of the twelve tribes of Israel.

Genesis 17:21

But my covenant I will establish with Isaac
God returns to talking about his covenant with Abraham and emphasizes that he would fulfill his promise with Isaac, not with Ishmael.

Genesis 17:22

When he had finished talking with him
"When God had finished talking with Abraham"

God went up from Abraham
"God left Abraham"

Genesis 17:23

every male among the men of Abraham's household
"every human male in Abraham's household" or "every male person in Abraham's household." It refers to human males of all ages: babies, boys, and men.

Genesis 17:24

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Genesis 17:25

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Genesis 17:26

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Genesis 17:27

including those born into the household and those bought with money from a foreigner
"This includes those who were born in his household and those he had bought from foreigners"

those bought with money from a foreigner
This refers to servants or slaves.

those bought
This can be stated in active form. Alternate translation: "those whom he had bought"

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Chapter 18

1 Yahweh appeared to Abraham by the oaks of Mamre, as he sat in the tent doorway in the heat of the day. **2** He looked up and, behold, he saw three men standing across from him. When he saw them, he ran to meet them from the tent door and bowed low to the ground. **3** He said, "My Lord, if I have found favor in your sight, please do not pass by your servant." **4** Let a little water be brought, wash your feet, and rest yourselves under the tree. **5** Let me bring a little food, so that you may refresh yourselves. Afterwards you can go your way, since you have come to your servant." They replied, "Do as you have said." **6** Then Abraham quickly went into the tent to Sarah, and said, "Hurry, get three seahs of fine flour, knead it, and make bread." **7** Then Abraham ran to the herd, and took a calf that was tender and good, and gave it to the servant, and he hurried to prepare it. **8** He took curds and milk, and the calf that had been prepared, and placed the food before them, and he stood by them under the tree while they ate.

9 They said to him, "Where is Sarah your wife?" He replied, "There, in the tent." **10** He said, "I will certainly return to you in the springtime, and see, Sarah your wife will have a son." Sarah was listening in the tent doorway, which was behind him. **11** Now Abraham and Sarah were old, very advanced in age, and Sarah had passed the age when women could bear children. **12** So Sarah laughed to herself, saying to herself, "After I am worn out and my master is old, will I now have this pleasure?" **13** Yahweh said to Abraham, "Why did Sarah laugh and say, 'Will I really bear a child, when I am old'? **14** Is anything too hard for Yahweh? At the time appointed by me, in the spring, I will return to you. About this time next year Sarah will have a son." **15** Then Sarah denied it and said, "I did not laugh," for she was afraid. He replied, "No, you did laugh."

16 Then the men arose to leave and looked down toward Sodom. Abraham went with them to see them on their way. **17** But Yahweh said, "Should I hide from Abraham what I am about to do, **18** since Abraham will indeed become a great and mighty nation, and all the nations of the earth will be blessed in him? **19** For I have chosen him so that he may instruct his children and his household after him to keep the way of Yahweh, to do righteousness and justice, so that Yahweh may bring upon Abraham what he has said to him." **20** Then Yahweh said, "Because the outcry against Sodom and Gomorrah is so great, and because their sin is so serious, **21** I will now go down there and see the outcry against her that has come to me, whether they have really done it. If not, I will know."

22 So the men turned from there, and went toward Sodom, but Abraham remained standing before Yahweh. **23** Then Abraham approached and said, "Will you sweep away the righteous with the wicked? **24** Perhaps there are fifty righteous within the city. Will you sweep it away and not spare the place for the sake of the fifty righteous that are there? **25** Far be it from you to do such a thing, killing the righteous with the wicked, so that the righteous should be treated the same as the wicked. Far be it from you! Will not the Judge of all the earth do what is just?" **26** Yahweh said, "If I find in Sodom fifty righteous within the city, then I will spare the whole place for their sake." **27** Abraham answered and said, "See now, I have undertaken to speak to my Lord, even though I am only dust and ashes! **28** What if there are five less than fifty righteous? Will you destroy the whole city for lack of five?" Then he said, "I will not destroy it, if I find there forty-five." **29** He spoke to him yet again, and said, "What if there are forty found there?" He replied, "I will not do it for the forty's sake." **30** He said, "Please do not be angry, Lord, so I may speak. Perhaps thirty will be found there." He replied, "I will not do it, if I find thirty there." **31** He said, "See now, I have undertaken to speak to my Lord! Perhaps twenty will be found there." He replied, "I will not destroy it for the twenty's sake." **32** He said, "Please do not be angry, Lord, and I will speak this one last time. Perhaps ten will be found there." Then he said, "I will not destroy it for the ten's sake." **33** Yahweh went on his way as soon as he had finished talking with Abraham, and Abraham returned home.

Genesis 18 General Notes

Special concepts in this chapter

Three men

The three men who visited Abraham were probably angels. This is evident from Abraham's reaction to them. Also, it appears Abraham knew that he was speaking directly to Yahweh through these men.

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Disbelief
When Sarah heard the news that she was going to have a baby, she laughed in disbelief because she was considered too old to have a baby. She also asked a rhetorical question in order to further show her disbelief. This would have been considered an insult to God.

In his exchange with God, Abraham did not show any sign of unbelief. Instead, he is asking God for mercy because he trusted in the character of God. He does not question God's power to accomplish things as Sarah had done. (See: trust)

Other possible translation difficulties in this chapter

Sarah's age
It should be apparent that Sarah was physically no longer able to have children because of her age. There is a natural period in a woman's life when she stops being able to have children. The text assumes the reader understands that Sarah has already experienced this event. In English, this is called "menopause."

Genesis 18:1

Mamre
This was the name of the man who owned the oak trees.

in the tent doorway
"at the opening of the tent" or "at the entrance of the tent"

heat of the day
"hottest time of day"

Genesis 18:2

He looked up and, behold, he saw three men standing
"He looked up and saw, and behold, three men were standing"

behold, he saw
"he was surprised because he saw"

across from him
"nearby" or "there." They were near him, but far enough away for him to run to them.

bowed
This means to bend over to humbly express respect and honor toward someone.

Genesis 18:3

Lord
This is a title of respect. Possible meanings are 1) Abraham knew that one of these men was God or 2) Abraham knew that these men came on behalf of God.

if I have found favor in your sight
Here "found favor" is an idiom that means be approved of or that the Lord is pleased with him, and "your sight" is a metaphor representing the Lord's evaluation. Alternate translation: "if you have evaluated me and approve" or "if you are pleased with me"

in your sight
Abraham is speaking to one of the men.

do not pass by
"please do not keep on going past"

your servant
"me." Abraham refers to himself this way in order to show respect to his guest.

Genesis 18:4

Let a little water be brought
This can be stated in active form. Alternate translation: "Let me bring you some water" or "My servant will bring you some water"

a little water
"some water." Saying "little" was a polite way of showing generosity. Abraham would give them more than enough water.

wash your feet
This custom helped tired travelers to refresh themselves after walking long distances.

Genesis 18:5

a little food
"some food." Saying "little" was a polite way of showing generosity. Abraham would give them more than enough food.

your ... you
Abraham speaks to all three of the men, so "you" and "your" are plural.

Genesis 18:6

three seahs
about 22 liters

bread
This bread was probably cooked quickly on a hot stone. It may have been flat or round like small loaves or rolls.

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Genesis 18:7

he hurried
"the servant hurried"

to prepare it
"to cut it up and roast it"

Genesis 18:8

curds
This refers to the solid part of fermented milk. It may have been yogurt or cheese.

the calf that had been prepared
"the roasted calf"

before them
"before the three visitors"

Genesis 18:9

They said to him
"Then they said to Abraham"

Genesis 18:10

He said, "I will certainly return to you
The word "He" refers to the man whom Abraham called "Lord" in Genesis 18:3.

in the springtime
"when this same season comes next year" or "about this time next year"

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

in the tent doorway
"at the opening of the tent" or "at the entrance of the tent"

Genesis 18:11

General Information:
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Genesis 18:12

After I am worn out and my master is old, will I now have this pleasure?
You may want to make explicit that Sarah is speaking of the pleasure of having a baby. Sarah used this rhetorical question because she did not believe that she could have a child. Alternate translation: "I am worn out and my master is old, so I cannot believe that I will experience the joy of having a child.""

I am worn out
"I am too old to conceive a child"

my master is old
This means "since my husband is also old."

my master
This is a title of respect that Sarah gave to her husband Abraham.

Genesis 18:13

Why did Sarah laugh and say, 'Will I really bear a child, when I am old'?
God used this rhetorical question to show that he knew what Sarah was thinking and that he was not pleased with it. He repeats Sarah's rhetorical question

Genesis 18:14

Is anything too hard for Yahweh?
"Is there anything that Yahweh cannot do?" Yahweh speaks of himself as if he were speaking of someone else to remind Abraham that he, Yahweh, is great and can do anything. Alternate translation: "There is nothing that I, Yahweh, cannot do!"

At the time appointed by me, in the spring
"At the time I have appointed, which is in the spring"

Genesis 18:15

Then Sarah denied it and said
"The Sarah denied it by saying"

He replied
"Yahweh replied"

No, you did laugh
"Yes, you did laugh." This means "No, that is not true; you did in fact laugh."

Genesis 18:16

to see them on their way
"to send them on their way" or "to say 'Farewell' to them." It was polite to go some distance with guests as they were leaving.

Genesis 18:17

Should I hide from Abraham what I am about to do
God used this rhetorical question to say that he was going to talk to Abraham about something very important and that it was best for him to do so. Alternate translation: "I should not and will not hide from Abraham what I am about to do" or "I should and will tell Abraham what I am about to do"

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Genesis 18:18

Connecting Statement:
The rhetorical question that begins with the words "Should I hide" in verse 17 ends here.

since Abraham ... in him?
The rhetorical question that begins with the words "Should I hide" in verse 17 ends here. God uses this rhetorical question to say that he was going to talk to Abraham about something very important and that it was best for him to do so. "I should not and will not hide ... since Abraham in him." or "I should and will tell ... since Abraham in him"

since ... him?
"This is because ... him"

all the nations of the earth will be blessed in him
This can be stated in active form. Alternate translation: "I will bless all the nations of the earth through Abraham"

will be blessed in him
"will be blessed because of Abraham" or "will be blessed because I have blessed Abraham." For translating "in him" see how you translated "through you" in Genesis 12:3.

Genesis 18:19

that he may instruct
"that he will direct" or "so that he will command"

to keep the way of Yahweh ... Yahweh may bring ... he has said
Yahweh is speaking about himself as if he were another person. Alternate translation: "to obey what I, Yahweh, require ... I, Yahweh, may bring ... I have said"

to keep the way of Yahweh
"to obey the commands of Yahweh"

to do righteousness and justice
"by doing righteousness and justice." This tells how to keep the way of Yahweh.

so that Yahweh may bring upon Abraham what he has said to him
"so that Yahweh may bless Abraham just as he said he would." This refers to the covenant promise to bless Abraham and make him a great nation.

Genesis 18:20

the outcry against Sodom and Gomorrah is so great
This can be reworded so that the abstract noun "outcry" is expressed as the verb "accuse." Alternate translation: "so many people have been accusing the people of Sodom and Gomorrah of doing evil things"

their sin is so serious
"they have sinned so much"

Genesis 18:21

I will now go down there
"I will now go down to Sodom and Gomorrah"

go down there and see
"go down there to find out" or "go down there to decide"

see the outcry ... that has come to me
Yahweh speaks as if he knew about this matter because he had heard the cries and accusations coming from the people who had suffered. This can be reworded so that the abstract noun "outcry" is expressed as the verb "accuse." Alternate translation: "as wicked as those who are accusing them say that they are"

If not
"If they are not as wicked as the outcry suggests"

Genesis 18:22

turned from there
"went out from Abraham's camp"

Abraham remained standing before Yahweh
"Abraham and Yahweh remained together"

Genesis 18:23

approached and said
"approached Yahweh and said" or "stepped closer to Yahweh and said"

sweep away
Abraham speaks of destroying people as if it were sweeping dirt with a broom. Alternate translation: "destroy"

the righteous with the wicked
"the righteous people with the wicked people"

Genesis 18:24

General Information:
Abraham continues talking to Yahweh.

Perhaps there are
"Suppose there are"

Will you sweep it away and not spare the place for the sake of the fifty righteous that are there?
Abraham was hoping that Yahweh would say, "I will not sweep it away." Alternate translation: "I think you would not sweep it away. Instead, you would spare the place for the sake of the fifty righteous that are there"

sweep it away
"destroy it." Abraham speaks of destroying people as if it were sweeping dirt with a broom. Alternate translation: "destroy the people who live there"

not spare the place for the sake of the fifty righteous that are there?
Abraham was hoping that God would say "I will spare the place for the sake of the fifty righteous people there."

spare the place
"let the people live"

for the sake of
"because of"

Genesis 18:25

Far be it from you to do such a thing
Here "Far be it from you" is an idiom that means the person should never do something like that. Alternate translation: "I would never want you to do something like that" or "You should not want to do something like that"

such a thing, killing
"such a thing as killing" or "such a thing, that is, killing"

the righteous should be treated the same as the wicked
This can be stated in active from. Alternate translation: "you should treat the righteous the same way you treat the wicked"

Will not the Judge of all the earth do what is just?
Abraham used this rhetorical question to say what he expected God to do. Alternate translation: "The Judge of all the earth will certainly do what is just!" or "Since you are the Judge of all the earth, you will surely do what is right!"

Judge
God is often referred to as a judge because he is the one perfect judge who makes the final decisions about what is right or wrong.

Genesis 18:26

General Information:
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Genesis 18:27

See now, I
The phrase "See now" indicates that what follows is a polite request for the hearer to pay attention. "Please listen carefully: I" See how you translated this phrase in Genesis 12:11.

I have undertaken to speak
"Pardon me for being so bold as to speak to you" or "Excuse me for daring to speak"

to my Lord
Abraham shows his respect to Yahweh by speaking to Yahweh as if he were speaking to someone else. Alternate translation: "to you, my Lord"

only dust and ashes
This metaphor describes Abraham as a human being, who will die and whose body will turn into to dust and ashes. Alternate translation: "only a mortal man" or "as unimportant as dust and ashes"

Genesis 18:28

five less than fifty righteous
"only forty-five righteous people"

for lack of five
"if there are five fewer righteous people"

I will not destroy it
"I will not destroy Sodom"

Genesis 18:29

He spoke to him
"Abraham spoke to Yahweh"

if there are forty found there
This can be translated in active form. You may have to fill in the ellipsis, "righteous people." Alternate translation: "if you find forty righteous people there"

for the forty's sake
"for the sake of the forty" or "if I find forty there." You may have to fill in the ellipsis, "righteous people." Alternate translation: "for the sake of the forty righteous people" or "if I find forty righteous people there"

He replied
"Yahweh answered"

I will not do it for the forty's sake
"I will not destroy the cities if I find forty righteous people there"

Genesis 18:30

thirty will be found there
This can be translated in active form. You may have to fill in the ellipsis, "righteous people." Alternate translation: "you will find thirty righteous people there"

Genesis 18:31

See now, I
The phrase "See now" indicates that what follows is a polite request for the hearer to pay attention. "Please listen carefully: I" See how you translated similar words in Genesis 12:11.

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I have undertaken to speak
"Pardon me for being so bold as to speak to you" or "Excuse me for daring to speak." See how this is translated in Genesis 18:27.

twenty will be found there
This can be translated in active form. You may have to fill in the ellipsis, "righteous people." Alternate translation: "you will find twenty righteous people there"

for the twenty's sake
"for the sake of the twenty" or "if I find twenty there." You may have to fill in the ellipsis, "righteous people." Alternate translation: "for the sake of the twenty righteous people" or "if I find twenty righteous people there"

Genesis 18:32

Perhaps ten will be found there
"Perhaps you will find ten righteous people there"

Perhaps ten
"Perhaps ten righteous people" or "ten good people"

Then he said
"And Yahweh answered"

for the ten's sake
"if I find ten righteous people there"

Genesis 18:33

Yahweh went on his way
Here "went on his way" is an idiom that means he left, or he continued his journey. Yahweh appeared to Abraham in human form as a traveler. Alternate translation: "Yahweh departed" or "Yahweh continued on his journey"

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Chapter 19

1 The two angels came to Sodom in the evening, while Lot was sitting at the gate of Sodom. Lot saw them, arose to meet them, and bowed down with his face to the ground. **2** He said, "See now, my masters, please turn aside into your servant's house, stay for the night, and wash your feet. Then you can rise up early and go on your way." They replied, "No, we will spend the night in the town square." **3** But he urged them strongly, so they went with him, and entered into his house. He prepared a meal and baked unleavened bread, and they ate. **4** But before they lay down, the men of the city, the men of Sodom, surrounded the house, both young and old, all the men from every part of the city. **5** They called to Lot, and said to him, "Where are the men that came in to you tonight? Bring them out to us, that we may know them." **6** So Lot went out the door to them and shut the door after himself. **7** He said, "I beg you, my brothers, do not act so wickedly. **8** See now, I have two daughters who have not known any man. Please let me bring them out to you, and you do to them whatever is good in your eyes. Only do nothing to these men, because they have come under the shadow of my roof." **9** They said, "Stand back!" They also said, "This one came here to live as a foreigner, and now he has become our judge! Now we will deal worse with you than with them." They pressed hard against the man, against Lot, and came near to break down the door. **10** But the men reached out their hands and brought Lot into the house with them and shut the door. **11** Then Lot's visitors struck with blindness the men who were outside the door of the house, both small and great, so that they became exhausted when they were trying to find the door.

12 Then the men said to Lot, "Do you have anyone else here? Any sons-in-law, your sons and your daughters, and whoever you have in the city, get them out of here. **13** For we are about to destroy this place, because the accusations against it before Yahweh have become so loud that he has sent us to destroy it." **14** Lot went out and spoke to his sons-in-law, the men who had promised to marry his daughters, and said, "Quick, get out of this place, for Yahweh is about to destroy the city." But to his sons-in-law he seemed to be joking. **15** When dawn came, the angels urged Lot, saying, "Get going, take your wife and your two daughters that are here, so you are not swept away in the punishment of the city." **16** But he lingered. So the men grabbed his hand, and the hand of his wife, and the hands of his two daughters, because Yahweh was merciful to him. They brought them out, and set them outside the city. **17** When they had brought them out, one of the men said, "Run for your lives! Do not look back, or stay anywhere on the plain. Escape to the mountains so you are not swept away." **18** Lot said to them, "No, please, my masters! **19** See now, your servant has found favor in your eyes, and you have shown me great kindness in saving my life, but I cannot escape to the mountains, because the disaster will overtake me, and I will die. **20** See now, the city over there is a little one. Please, let me escape there—Is it not a little one?—and my life will be saved." **21** He said to him, "Alright, I am granting this request also, that I will not destroy the city which you have mentioned. **22** Hurry! Escape there, for I cannot do anything until you arrive there." Therefore the city was named Zoar.

23 The sun had risen upon the earth when Lot reached Zoar. **24** Then Yahweh rained down upon Sodom and Gomorrah sulfur and fire from Yahweh out of the sky. **25** He destroyed those cities, and all the plain, and all the inhabitants of the cities, and the plants that grew on the ground. **26** But Lot's wife, who was behind him, looked back, and she became a pillar of salt.

27 Abraham got up early in the morning and went to the place where he had stood before Yahweh. **28** He looked down toward Sodom and Gomorrah and toward all the land of the plain. He looked and behold, smoke was rising from the land like the smoke of a furnace.

29 So when God destroyed the cities of the plain, God called Abraham to mind. He sent Lot out of the midst of the destruction when he destroyed the cities in which Lot had lived.

30 But Lot went up from Zoar to live in the mountains with his two daughters, because he was afraid to live in Zoar. So he lived in a cave, he and his two daughters. **31** The firstborn said to the younger, "Our father is old, and there is no man anywhere to lie with us according to the way of all the world. **32** Come, let us make our father drink wine, and we will lie with him, so that we may keep our family line alive through our father." **33** So they made their father drink wine that night. Then the firstborn went in and lay with her father; he did not know when she lay down, nor when she got up. **34** The next day the firstborn said to the younger, "Listen, here I lay last night with my father. Let us make him drink wine tonight also, and you should go and lie with him, so that we may keep our family line alive through our father." **35** So

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they made their father drink wine that night also, and the younger went and lay with him. He did not know when she lay down or when she got up. **36** So both the daughters of Lot conceived by their father. **37** The firstborn gave birth to a son, and named him Moab. He became the ancestor of the Moabites of today. **38** As for the younger daughter, she also gave birth to a son, and named him Ben-Ammi. He became the ancestor of the people of Ammon of today.

Genesis 19 General Notes

Special concepts in this chapter

The evil desires of the Sodomites

The men of Sodom desired to forcibly have sexual relations with the angels who came to the city appearing as men. Such action is known as "rape." Their desire was viewed as especially evil because Lot was obligated to protect his guests at all costs, even that of sacrificing his own children for his guests. (See: evil)

Hospitality

Hospitality, or being kind to a visitor, was very important in the Ancient Near East. Lot showed his guests loyalty by doing his utmost to protect them from the people of Sodom.

Important figures of speech in this chapter

Contrasts

It is probable that Abraham's faith and actions in chapter 18 are intended to contrast with the actions of the worldly Sodomites. (See: faith)

Genesis 19:1

The two angels

The two men who have gone to Sodom (Genesis 18:22) are really angels.

the gate of Sodom

"the entrance to the city of Sodom." The city had a wall around it, and people had to go through a gate to get into it. This was a very important place in a city. Important people often spent time there.

bowed down with his face to the ground

He put his knees on the ground then touched his forehead and nose to the ground.

Genesis 19:2

See now, my masters

The phrase "See now" indicates that what follows is a polite request for the hearer to pay attention. "Please listen carefully: my masters" See how you translated this phrase in Genesis 12:11.

my masters

This was a term of respect Lot used for the angels.

please turn aside into your servant's house

"Please come and stay in your servant's house"

your servant's house

Lot refers to himself as their servant in order to show them respect.

wash your feet

People liked to wash their feet after traveling.

rise up early

"wake up early"

we will spend the night

When the two angels said this, they were referring only to themselves, not to Lot. The two of them planned to spend the night in the square. Some languages would use the exclusive form of "we" here.

town square

This is a public, outdoor place in the town.

Genesis 19:3

they went with him

"they turned and went with him"

Genesis 19:4

before they lay down

"before the people in Lot's house lay down to go to sleep"

the men of the city, the men of Sodom

"the men of the city, that is, the men of Sodom" or just "the men of the city of Sodom"

the house

"Lot's house"

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both young and old
"from the youngest to the oldest." This means "men of all ages" and refers to the men of Sodom who were surrounding Lot's house.

Genesis 19:5

that came in to you
"that went into your house"

that we may know them
The phrase "know them" is a polite way of saying "have sexual relations with them." The men probably were not trying to be polite.

Genesis 19:6

after himself
"behind him" or "after he went through"

Genesis 19:7

I beg you, my brothers
"I plead with you, my brothers"

my brothers
Lot spoke in a friendly way to the men of the city hoping that they would listen to him. Alternate translation: "my friends"

do not act so wickedly
"do not do something so wicked" or "do not do such a wicked thing"

Genesis 19:8

See now, I
The phrase "See now" indicates that what follows is a polite request for the hearer to pay attention. "Please listen carefully: I" See how you translated this phrase in Genesis 12:11.

who have not known any man
This is a polite way of saying that the daughters had not had sexual relations with any man. You may need to use another euphemism in your language. See how you translated similar words in [Genesis 4:1]

whatever is good in your eyes
"whatever you desire" or "whatever you think is right"

under the shadow of my roof
The two men were guests in Lot's home, so he needed to protect them. The word "roof" is a synecdoche for the whole house and a metaphor for Lot protecting them. Alternate translation: "into my house, and God expects me to protect them"

Genesis 19:9

Stand back!
"Step aside!" or "Get out of our way!"

This one came here to live as a foreigner
"This one came here as an outsider" or "This foreigner came to live here"

This one
"Lot." The men are speaking to each other. If this would be unclear in your language, you may have the men speak to Lot here, as in UDB.

and now
The speaker would not expect a foreigner to judge the people of that land. Alternate translation: "but even though he has no good reason to"

he has become our judge
Here "has become our judge" is an idiom that means Lot is acting as if he can tell the men what actions are right or wrong. Alternate translation: "he acts as if he has the authority to tell us what is right and what is wrong"

Now we
"Because you are telling us that what we are doing is wrong, we"

we will deal worse with you than with them
The men are angry that Lot said, "Do not act so wickedly" (Genesis 19:7), so they are threatening to act more wickedly than Lot had feared at first. Alternate translation: "we will act more wickedly with you than we will with them"

They pressed hard against the man, against Lot, and came near to break down the door
Possible meanings are 1) "They kept coming closer to the man, to Lot, until they were close enough to break down the door" or 2) they physically pushed Lot up against the wall or door of the house and were about to break the door down.

the man ... Lot
This is two ways of referring to Lot.

Genesis 19:10

But the men
"But Lot's two guests" or "But the two angels"

the men reached out their hands and brought ... them and shut
Your language may need to add that the men opened the door first. Alternate translation: 'the men opened the door far enough so they could reach out their hands and pull ... them, and then they shut"

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Genesis 19:11

Lot's visitors struck with blindness the men
The phrase "struck with blindness" is a metaphor; the visitors did not physically hit the men. Alternate translation: "Lot's visitors blinded the men" or "they took away their sight"

both small and great
Possible meanings are 1) this refers to age. Alternate translation: "both the young men and the old men" or 2) this refers to status. Alternate translation: "both the unimportant men and the important men"

both small and great
This merism emphasizes that the visitors blinded all the men. Alternate translation: "men of all ages" or "men of every status"

Genesis 19:12

Then the men said
"Then the two men said" or "Then the angels said"

Do you have anyone else here?
"Are there any other members of your family in the city?" or "Do you have any other family members in this place?"

whoever you have in the city
"any other members of your family living in this city"

Genesis 19:13

we are about to destroy
The word "we" here is exclusive. Only the two angels would destroy the city; Lot would not destroy it. If your language has an exclusive form of "we," use it here.

the accusations against it before Yahweh have become so loud
This can be reworded so that the abstract noun "accusations" is expressed as a verb. See how similar words are translated in [Genesis 18:20]

Genesis 19:14

Lot went out
"So Lot left the house"

his sons-in-law, the men who had promised to marry his daughters
The phrase "the men who had promised to marry his daughters" explains what "sons-in-law" means here. Alternate translation: "the men who were going to marry his daughters" or "his daughters' fiancés"

Genesis 19:15

When dawn came
"Just before the sun came up"

Get going
"Go now"

you are not swept away in the punishment of the city
This can be stated in active form. Alternate translation: "so Yahweh does not also destroy you when he punishes the people of this city"

not swept away in the punishment
God destroying the people of the city is spoken of as if a person were sweeping away dust.

of the city
Here "city" stands for the people.

Genesis 19:16

But he lingered
"But Lot hesitated" or "But Lot did not start to leave"

So the men grabbed
"So the two men grabbed" or "So the angels grabbed"

was merciful to him
"had compassion on Lot." Yahweh is described as being "merciful" because he was sparing the lives of Lot and his family instead of destroying them when he destroyed the people of Sodom for the wrong they had done.

Genesis 19:17

When they had brought them out
"When the two men had brought Lot's family out"

Run for your lives!
This is a way of telling them to run so that they do not die. Alternate translation: "Run away and save your lives!"

Do not look back
The phrase "at the city" is understood. Alternate translation: "Do not look back at the city" or "Do not look back at Sodom"

on the plain
This means the plain of the Jordan River. This refers to the general region of the Jordan River.

so you are not swept away
It is understood that they would swept away with the people of the city. This can be stated in active form. Alternate translation: "or else God will destroy you along with the people of the city"

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not swept away
God destroying the people of the city is spoken of as if a person were sweeping away dust.

Genesis 19:18

General Information:
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Genesis 19:19

See now, your servant
The phrase "See now" indicates that what follows is a polite request for the hearer to pay attention. "Please listen carefully: your servant" See how you translated this phrase in Genesis 12:11.

your servant has found favor in your eyes
The phrase "found favor" is an idiom which means to be approved of by someone. Here "eyes" are a metonym for sight, and sight is a metaphor representing his evaluation. Alternate translation: "you have been pleased with me"

your servant has
Lot was showing respect by referring to himself as "your servant." Alternate translation: "I, your servant, have"

you have shown me great kindness in saving my life
The abstract noun "kindness" can be stated as "kind." Alternate translation: "you have been very kind to me by saving my life"

I cannot escape to the mountains, because the disaster will overtake me, and I will die
Being unable to get far enough away from Sodom when God destroys the city is spoken of as if "disaster" is a person that will chase and catch up with Lot. Alternate translation: "My family and I will certainly die when God destroys the people of Sodom, because the mountains are too far away for us to get there safely"

my life ... I cannot escape ... overtake me, and I will die
It is implied that Lot's family would die along with him. Alternate translation: "our lives ... we cannot escape ... overtake us, and we will die"

Genesis 19:20

See now, the city
The phrase "See now" indicates that what follows is a polite request for the hearer to pay attention. "Please listen carefully: the city" See how you translated this phrase in Genesis 12:11.

let me escape there—Is it not a little one?—and my life will be saved
Lot used this rhetorical question to get the angels to notice that the city really is a small one. Alternate translation: "let me escape there. You can see how small it is. If you let us go there we will live"

let me escape there
Lot's full request can be made explicit. Alternate translation: "instead of destroying that city, let me escape there"

my life will be saved
It is implied that the lives of Lot's family will be saved along with his. This can also be stated in active form. Alternate translation: "so that we will live" or "so that we will survive"

Genesis 19:21

I am granting this request also
"I will do what you have asked"

Genesis 19:22

cannot do anything
This can be made more explicit. Alternate translation: "cannot destroy the other cities"

Zoar
Translators may add a footnote that says "The name Zoar sounds like the Hebrew word that means 'little.' Lot called this town 'little' in Genesis 19:20."

Genesis 19:23

The sun had risen upon the earth
"The sun had risen over the earth." The phrase "upon the earth" can be left implicit as it is in the UDB where it is not translated.

when Lot reached Zoar
It is implied that Lot's family is with him. Alternate translation: "when Lot and his family arrived at Zoar"

Genesis 19:24

Yahweh rained down upon Sodom and Gomorrah sulfur and fire from Yahweh out of the sky
The phrase "from Yahweh" stands for God's power to cause the sulfur and fire to fall on the city. Alternate translation: "Yahweh caused sulfur and fire to fall from the sky onto Sodom and Gomorrah"

sulfur and fire
These two words are used together to describe one object. Alternate translation: "burning sulfur" or "fiery rain"

Genesis 19:25

those cities
This refers primarily to Sodom and Gomorrah, but also to three other towns.

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the inhabitants of the cities
"the people who lived in the cities"

Genesis 19:26

she became a pillar of salt
"she became like a statue of salt" or "her body became like a tall stone of salt." Because she disobeyed the angel who told them not to look back at the city, God caused her to become something like a statue made out of rock salt.

Genesis 19:27

General Information:
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Genesis 19:28

behold
The word "behold" draws attention to the surprising information that follows.

like the smoke of a furnace
This shows that it was a very large amount of smoke. Alternate translation: "like the smoke from a very large fire"

Genesis 19:29

General Information:
Verse 29 is a summary of this chapter.

God called Abraham to mind
This tells why God rescued Lot. To "call to mind" is a way of saying "remember." This does not imply that God forgot about Abraham. It means he considered Abraham and had mercy on him. Alternate translation: "God thought about Abraham and had mercy on him"

out of the midst of the destruction
"away from the destruction" or "away from danger"

Genesis 19:30

Lot went up from Zoar to live in the mountains
The phrase "went up from" is used because Lot went to a higher elevation in the mountains.

Genesis 19:31

The firstborn ... the younger
Here "firstborn" and "younger" are nominal adjectives that refer to Lot's two daughters according to their birth order. Alternate translation: "Lot's first daughter ... Lot's last daughter" or "The older daughter ... the younger daughter"

to lie with us
These words are a euphemism for sexual relations.

according to the way of all the world
Here "the world" stands for the people. Alternate translation: "as people everywhere do"

Genesis 19:32

drink wine
It can be made explicit that their goal was to get him drunk. Alternate translation: "drink wine until he gets drunk" or "get drunk with wine"

we will lie with him
To "lie with" someone is a euphemism for having sexual relations with that person. Alternate translation: "we will have sexual relations with him"

so that we may keep our family line alive through our father
This speaks about giving Lot descendants as if his family were a line that they are making longer. Alternate translation: "so that we can bear children who will be our father's descendants"

Genesis 19:33

lay with her father
This is probably a euphemism for sexual activity. Alternate translation:"had sexual relations with her father"

when she lay down
Possible meanings are 1) these words are literal, a complement to "when she got up," or 2) they are a euphemism for sexual relations. Alternate translation: "when she had sexual relations with him"

Genesis 19:34

I lay last night with my father ... lie with him
The phrase "lay with" is a euphemism meaning that she had sexual relations with her father. Alternate translation: "I had sexual relations with my father ... have sexual relations with him"

Let us make him drink wine ... family line
See how you translated these phrases in Genesis 19:32.

drink wine
It can be made explicit that their goal was to get him drunk. Alternate translation: "drink wine until he gets drunk" or "get drunk with wine"

so that we may keep our family line alive through our father
This speaks about giving Lot descendants as if his family were a line that they are making longer. Alternate translation: "so that we can bear children who will be our father's descendants"

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Genesis 19:35

So they made ... or when she got up
See how you translated similar phrases in Genesis 19:33.

lay with him
This is probably a euphemism for sexual activity. Alternate translation:"had sexual relations with him"

when she lay down
Possible meanings are 1) these words are literal, a complement to "when she got up," or 2) they are a euphemism for sexual relations. See how these words are translated in Genesis 19:33. Alternate translation: "when she had sexual relations with him"

Genesis 19:36

conceived by their father
"became pregnant by their father" or "conceived children with their father"

Genesis 19:37

He became
"He is"

the Moabites of today
"the Moab people who are now living"

of today
The word "today" refers to the time when the author of Genesis was living. The author was born and wrote this many years after Lot's family lived and died.

Genesis 19:38

Ben-Ammi
This is a male name.

the people of Ammon
"the descendants of Ammon" or "the Ammon people"

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Chapter 20

1 Abraham journeyed from there toward the land of the Negev, and lived between Kadesh and Shur. He was a foreigner living in Gerar. **2** Abraham said concerning Sarah his wife, "She is my sister." So Abimelek king of Gerar sent for Sarah and took her. **3** But God came to Abimelek in a dream in the night, and said to him, "Behold, you are a dead man because of the woman whom you have taken, for she is a man's wife." **4** Now Abimelek had not come near her and he said, "Lord, would you kill even a righteous nation? **5** Did he not himself say to me, 'She is my sister?' Even she herself said, 'He is my brother.' I have done this in the integrity of my heart and the innocence of my hands." **6** Then God said to him in the dream, "Yes, I also know that in the integrity of your heart you did this, and I also kept you from sinning against me. Therefore I did not allow you to touch her. **7** Therefore, return the man's wife, for he is a prophet. He will pray for you, and you will live. But if you do not restore her, know that you and all who are yours will surely die."

8 Abimelek rose early in the morning and called all of his servants to himself. He told all these things to them, and the men were very afraid. **9** Then Abimelek called for Abraham and said to him, "What have you done to us? How have I sinned against you, that you have brought on me and on my kingdom a great sin? You have done to me deeds that ought not to be done." **10** Abimelek said to Abraham, "What prompted you to do this thing?" **11** Abraham said, "Because I thought, 'Surely there is no fear of God in this place, and they will kill me because of my wife.' **12** Besides, she is indeed my sister, the daughter of my father, but not the daughter of my mother; and she became my wife. **13** When God caused me to leave my father's house and travel from place to place, I said to her, 'You must show me this faithfulness as my wife: At every place where we go, say about me, "He is my brother."'" **14** Then Abimelek took sheep and cattle, and male slaves and female slaves, and gave them to Abraham. Then he returned Sarah, Abraham's wife, to him. **15** Abimelek said, "Look, my land is before you. Settle wherever it pleases you." **16** To Sarah he said, "Look, I have given your brother a thousand pieces of silver. It is to cover any offense against you in the eyes of all who are with you, and before everyone, you are completely made right." **17** Then Abraham prayed to God, and God healed Abimelek, his wife, and his female slaves so that they were able to have children. **18** For Yahweh had closed all the wombs of the household of Abimelek because of Sarah, Abraham's wife.

Genesis 20 General Notes

Special concepts in this chapter

"She is my sister"

Abraham was afraid the people of Gerar would see him as a foreigner and upon seeing his beautiful wife, they would try to kill him. This would free Sarah to marry someone else. Apparently, it would have been easy for them to kill a foreigner without punishment. If she was Abraham's sister, they would have shown favor to him. (See: and favor)

Other possible translation difficulties in this chapter

Irony

Abraham believed that the people of Gerar did not fear Yahweh, but when confronted by Yahweh, the king showed that he feared Yahweh. Instead, it was Abraham who did not show any fear of Yahweh when he sinned. This is irony. (See: fear and sin)

Genesis 20:1

Shur

This is a desert region on the eastern border of Egypt.

Genesis 20:2

sent for Sarah and took her

"made his men go get Sarah and bring her to him"

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Genesis 20:3

God came to Abimelek
"God appeared to Abimelek"

Behold
"pay attention, because what I am about to say is both true and important: "

you are a dead man
This is a strong way of saying the king will die. Alternate translation: "you will certainly die soon" or "I will kill you"

a man's wife
"a married woman"

Genesis 20:4

Now ... her
This word is used here to mark a change from the story to information about Abimelech.

Abimelek had not come near her
This is a polite way of saying he did not have sex with her. Alternate translation: "Abimelek had not had sexual relations with Sarah"

even a righteous nation
Here "nation" stands for the people. Abimelech is worried that God will punish not only him, but his people also. Alternate translation: "even a people who are innocent"

Genesis 20:5

Did he not himself say to me, 'She is my sister?' Even she herself said, 'He is my brother.'
This has quotations within a quotation. They can be stated as indirect quotations. Alternate translation: "Did he himself not tell me that she is his sister? Even she herself told me that he is her brother."

Did he not himself say to me, 'She is my sister?'
Abimelech used this rhetorical question to remind God of something God already knew. This can be translated as a statement. Alternate translation: "Abraham himself told me, 'She is my sister.'" or "Abraham said that she is his sister."

Did he not himself say ... Even she herself
The words "he himself" and "she herself" are used for emphasis to bring attention to Abraham and Sarah and to blame them for what happened.

I have done this in the integrity of my heart and the innocence of my hands
Here "heart" stands for his thoughts or intentions. Also "hands" stands for his actions. Alternate translation: "I have done this with good intentions and actions" or "I have done this with no evil thoughts or actions"

Genesis 20:6

God said to him
"God said to Abimelech"

in the integrity of your heart you did this
Here "heart" stands for his thoughts or intentions. Alternate translation: "you did this with good intentions" or "you did this without evil intentions"

to touch her
This is a euphemism for having sex with Sarah. Alternate translation: "to sleep with her"

Genesis 20:7

the man's wife
"Abraham's wife"

you will live
"I will let you live"

all who are yours
"all of your people"

Genesis 20:8

He told all these things to them
"He told them everything that God had told him"

Genesis 20:9

What have you done to us?
Abimelech used this rhetorical question to accuse Abraham. Alternate translation: "You have done something bad to us!" or "Look what you have done to us!"

to us
The word "us" here is exclusive and does not include Abraham and Sarah. If your language uses an exclusive form of "we" or "us," use it here.

How have I sinned against you, that you have brought ... sin?
Abimelech used this rhetorical question to remind Abraham that he had not sinned against Abraham. Alternate translation: "I have done nothing against you to cause you to bring ... sin."

that you have brought on me and on my kingdom a great sin
To cause someone to be guilty of sinning is spoken of as if "sin" was a thing that could be placed on a person. Alternate translation: "that you should make me and my kingdom guilty of such a terrible sin"

on my kingdom
Here "kingdom" stands for the people. Alternate translation: "on the people of my kingdom"

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You have done to me deeds that ought not to be done
"You should not have done this to me"

Genesis 20:10

What prompted you to do this thing?
"What caused you to do this?" or "Why did you do this?" What Abraham did can be stated explicitly. Alternate translation: "Why did you tell me that Sarah is your sister?"

Genesis 20:11

Because I thought, 'Surely there is no fear of God in this place, and they will kill me because of my wife.'
This is a quotation within a quotation. It can be stated as an indirect quotation. Alternate translation: "Because I thought that since no one here fears God, someone may kill me so they can take my wife."

no fear of God in this place
Here "place" refers to the people. Alternate translation: "no one here in Gerar fears God"

fear of God
This means to deeply respect God and show that respect by obeying him.

Genesis 20:12

Besides, she is indeed my sister
"Also, it is true that Sarah is my sister" or "Also, Sarah really is my sister"

the daughter of my father, but not the daughter of my mother
"we have the same father, but we have different mothers"

Genesis 20:13

General Information:
Verse 13 is a continuation of Abraham's answer to Abimelech.

my father's house
Here "house" stands for Abraham's family. Alternate translation: "my father and the rest of my family" or "my father's household"

I said to her, 'You must show me this faithfulness as my wife: At every place where we go, say about me, "He is my brother."'
This has quotations within quotations. They can be stated as indirect quotations. Alternate translation: "I said to Sarah that I wanted her to be faithful to me by telling people everywhere we go that I am her brother"

Genesis 20:14

Abimelek took
"Abimelek brought some"

Genesis 20:15

Abimelek said
"Abimelek said to Abraham"

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

my land is before you
This is a way of saying "I make all of my land available to you"

Settle wherever it pleases you
"Live wherever you want"

Genesis 20:16

a thousand
"1,000"

It is to cover any offense against you in the eyes of all who are with you
Giving money to prove to others that Sarah is innocent is spoken of as if he is placing a cover over an offense so no one can see it. Alternate translation: "I am giving this to him, so that those who are with you will know that you have done nothing wrong"

in the eyes
The eyes represent seeing, and seeing represents thoughts or judgment. Alternate translation: "in the opinion" or "in the judgement"

before everyone, you are completely made right
The passive phrase "made right" can be stated in active form. Alternate translation: "everyone will know that you are innocent"

Genesis 20:17

General Information:
This page has intentionally been left blank.

Genesis 20:18

closed all the wombs of the household of Abimelek
"made all the women of Abimelek's household totally unable to have children"

because of Sarah, Abraham's wife
The full meaning can be stated explicitly. Alternate translation: "because Abimelech had taken Abraham's wife Sarah"

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Chapter 21

1 Yahweh paid attention to Sarah as he had said he would, and Yahweh did for Sarah just as he had promised. **2** Sarah conceived and bore a son to Abraham in his old age, at the set time of which God had spoken to him. **3** Abraham named his son, the one who had been born to him, whom Sarah bore to him, Isaac. **4** Abraham circumcised his son Isaac when he was eight days old, just as God had commanded him. **5** Abraham was one hundred years old when his son Isaac was born to him. **6** Sarah said, "God has made me laugh; every one who hears will laugh with me." **7** She also said, "Who would have said to Abraham that Sarah would nurse children, and yet I have borne him a son in his old age!"

8 The child grew and was weaned, and Abraham made a great feast on the day that Isaac was weaned. **9** Sarah saw the son of Hagar the Egyptian, whom she had borne to Abraham, mocking. **10** So she said to Abraham, "Drive out this slave woman and her son, for the son of this slave woman will not be heir with my son, with Isaac." **11** This thing was very grievous to Abraham because of his son. **12** But God said to Abraham, "Do not be grieved because of the young man and because of your servant girl. Listen to Sarah's words in all she says to you about this matter, because it is through Isaac that your descendants will be named. **13** I will also make the son of the servant woman into a nation, because he is your descendant." **14** Abraham rose up early in the morning, took bread and a skin of water, and gave it to Hagar, putting it on her shoulder. He gave her the boy and sent her away. She departed and wandered in the wilderness of Beersheba. **15** When the water in the waterskin was gone, she abandoned the child under one of the bushes. **16** Then she went, and sat down a short distance from him, about the distance of a bowshot away, for she said, "Let me not look upon the death of the child." As she sat there across from him, she lifted up her voice and wept. **17** God heard the voice of the young man, and the angel of God called to Hagar out of heaven, and said to her, "What troubles you, Hagar? Do not be afraid, for God has heard the voice of the young man where he is. **18** Get up, raise up the young man, and encourage him; for I will make him into a great nation." **19** Then God opened her eyes, and she saw a well of water. She went and filled the skin with water and gave the young man a drink. **20** God was with the young man, and he grew. He lived in the wilderness and became an archer. **21** He lived in the wilderness of Paran, and his mother got a wife for him from the land of Egypt.

22 It came about at that time that Abimelek and Phicol the captain of his army spoke to Abraham, saying, "God is with you in all that you do. **23** Now therefore swear to me here by God that you will not deal falsely with me, nor with my offspring, nor with my descendants. Show to me and to the land in which you have been staying the same covenant faithfulness that I have shown to you." **24** Abraham said, "I swear." **25** Abraham also complained to Abimelek concerning a well of water that Abimelek's servants had seized from him. **26** Abimelek said, "I do not know who has done this thing. You did not tell me before now; I have not heard of it until today." **27** So Abraham took sheep and cattle and gave them to Abimelek, and the two men made a covenant. **28** Then Abraham set seven female lambs of the flock by themselves. **29** Abimelek said to Abraham, "What is the meaning of these seven female lambs that you have set by themselves?" **30** He replied, "These seven female lambs you will receive from my hand, so that it may be a witness for me, that I dug this well." **31** So he called that place Beersheba, because there they both swore an oath. **32** They made a covenant at Beersheba, and then Abimelek and Phicol, the captain of his army, returned to the land of the Philistines. **33** Abraham planted a tamarisk tree in Beersheba. There he called on the name of Yahweh, the eternal God. **34** Abraham remained as a foreigner in the land of the Philistines many days.

Genesis 21 General Notes

Special concepts in this chapter

Sarah's anger

After Sarah was able to have her own child, and he survived infancy, she began to get angry with Abraham's other son, Ishmael. He would have been a constant reminder of her own sin. God blessed Ishmael, but he was not able to inherit the promises given to Abraham. (See: sin, inherit and promise and bless)

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Abandoning Ishmael
According to the law at this time, Hagar was able to gain her freedom from slavery by abandoning any claim to receive an inheritance. This is why Hagar would have abandoned her son under the tree.

Treaty
The Gentile king, Abimelech, made a covenant or treaty with Abraham. It is possible that he did this because he recognized the power of Abraham's God, but his exact reasons are unknown. (See: covenant)

Genesis 21:1

Yahweh paid attention to Sarah
Here the phrase "paid attention to" refers to Yahweh helping Sarah have a baby. Alternate translation: "Yahweh helped Sarah"

Genesis 21:2

bore a son to Abraham
"gave birth to Abraham's son"

in his old age
"when Abraham was very old"

at the set time of which God had spoken to him
"at the exact time that God had told him it would happen"

Genesis 21:3

Abraham named his son, the one who had been born to him, whom Sarah bore to him, Isaac
"Abraham named his newborn son, the one Sarah gave birth to, Isaac" or "Abraham named their newborn son Isaac"

Genesis 21:4

Abraham circumcised his son Isaac when he was eight days old
"When his son Isaac was eight days old, Abraham circumcised him"

eight days
"8 days"

had commanded him
"had commanded Abraham to do"

Genesis 21:5

one hundred
"100"

Genesis 21:6

God has made me laugh
Sarah was laughing because she was surprised and happy. This can be made explicit. Alternate translation: "God has caused me to laugh joyfully"

every one who hears
What people would hear can be stated explicitly. Alternate translation: "everyone who hears about what God has done for me"

Genesis 21:7

Who would have said to Abraham that Sarah would nurse children
This rhetorical question can be translated as a statement. Alternate translation: "No one would have ever said to Abraham that Sarah will nurse children"

nurse children
This is a polite way of referring to breast-feeding babies. Alternate translation: "feed a baby her own milk"

Genesis 21:8

The child grew and ... Isaac was weaned
"Wean" here is a polite way of saying the child was finished with breast feeding. Alternate translation: "Isaac grew, and when he no longer needed his mother's milk, Abraham had a large feast"

Genesis 21:9

the son of Hagar the Egyptian, whom she had borne to Abraham
The name of Hagar's son can be stated explicitly. Alternate translation: "Ishmael, the son of Hagar the Egyptian and Abraham"

mocking
It can be stated explicitly that he was jeering or laughing at Isaac. Alternate translation: "laughing at Isaac"

Genesis 21:10

she said to Abraham
"Sarah said to Abraham"

Drive out
"send away" or "get rid of"

this slave woman and her son
This refers to Hagar and Ishmael. Sarah probably did not refer to them by name because she was angry with them.

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with my son, with Isaac
"with my son Isaac"

Genesis 21:11

This thing was very grievous to Abraham
"Abraham was very unhappy about what Sarah said"

because of his son
"because it was about his son." It is implied that this means his son, Ishmael.

Genesis 21:12

Do not be grieved because of the young man and because of your servant girl
"Do not be upset about the boy and your handmaid"

Listen to Sarah's words in all she says to you about this matter
"Do everything that Sarah says to you about them"

it is through Isaac that your descendants will be named
The phrase "will be named" means those born through Isaac are the ones God considers to be the descendants that he promised Abraham. This can be stated in active form. Alternate translation: "Isaac is the one who will be the forefather of the descendants I promised to give you"

Genesis 21:13

I will also make the son of the servant woman into a nation
The word "nation" means God will give him many descendants so that they become a great nation of people. Alternate translation: "I will make the servant woman's son also become the father of a great nation"

Genesis 21:14

took bread
These words could refer to 1) food in general or 2) bread specifically.

a skin of water
"a bag of water." The water container was made out of animal skin.

Genesis 21:15

When the water in the waterskin was gone
"When the water bag was empty" or "When they had drank all of the water"

Genesis 21:16

about the distance of a bowshot away
This refers to the distance that a person could shoot an arrow with a bow. This is about 100 meters.

Let me not look upon the death of the child
The abstract noun "death" can be stated as "die." Alternate translation: "I do not want to watch the boy die"

she lifted up her voice and wept
Here "voice" stands for the sound of her crying. To "life up her voice" means to cry loudly. Alternate translation: "she cried out loudly and wept" or "she wept loudly"

Genesis 21:17

the voice of the young man
"the young man's voice." Here "voice" stands for the sound of the young man crying or speaking. Alternate translation: "the sound of Ishmael"

the angel of God
"a messenger from God" or "God's messenger"

out of heaven
Here "heaven" means the place where God lives.

What troubles you
"What is wrong" or "Why are you crying"

the voice of the young man where he is
Here "voice" stands for the sound of the young man crying or speaking. Alternate translation: "the sound of the young man lying over there"

Genesis 21:18

raise up the young man
"help the young man stand up"

I will make him into a great nation
To make Ishmael into a great nation means God will give him many descendants who will become a great nation. Alternate translation: "I will make his descendants become a great nation" or "I will make him become the ancestor of a great nation"

Genesis 21:19

God opened her eyes, and she saw
God making Hagar aware of the well is spoken of as if he literally opened her eyes. Alternate translation: "God caused Hagar to see" or "God showed her"

the skin
"the container made of skin" or "the bag"

the young man
"the boy" or "Ishmael"

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Genesis 21:20

God was with the young man
Here the phrase "was with" is an idiom that means God helped or blessed the young man. Alternate translation: "God guided the young man" or "God blessed the young man"

became an archer
"became very skilled at using a bow and arrows"

Genesis 21:21

got a wife
"found a wife"

Genesis 21:22

It came about at that time
This phrase marks the beginning of a new part of the story. If your language has a way for doing this, you could consider using it here.

Phicol
This is the name of a man.

captain of his army
"commander of his army"

his army
The word "his" refers to Abimelech.

God is with you in all that you do
Here the phrase "is with you" is an idiom that means God helps or blesses Abraham. Alternate translation: "God blesses everything you do"

Genesis 21:23

Now therefore
The word "Now" does not mean "at this moment," but is used to draw attention to the important point that follows. Alternate translation: "Therefore"

swear to me here by God
This is an idiom meaning to make a solemn oath witnessed by a higher authority, in this instance, God. Alternate translation: "promise me with God as your witness"

that you will not deal falsely with me
"that you will not lie to me"

will not deal falsely ... with my descendants
"will deal honestly with me and my descendants"

Show to me ... covenant faithfulness that I have shown to you
The two men had made a covenant with each other. The abstract noun "faithfulness" can be stated as "faithful" or "loyal." Alternate translation: "Be as faithful to me and to the land as I have been to you"

to the land
Here "land" stands for the people. Alternate translation: "to the people of the land"

Genesis 21:24

I swear
This can be stated with the understood information. Alternate translation: "I swear to be as faithful to you and your people as you have been to me"

Genesis 21:25

Abraham also complained to Abimelek
Possible meanings are 1) Abraham was complaining about what happened or 2) "Abraham also rebuked Abimelek"

concerning a well of water that Abimelek's servants had seized from him
"because Abimelek's servants had taken one of Abraham's wells"

seized from him
"taken from Abraham" or "had taken control of"

Genesis 21:26

I have not heard of it until today
"This is the first time I have heard about it"

Genesis 21:27

Abraham took sheep and cattle and gave them to Abimelek
This is a sign of friendship and that Abraham agrees to make covenant with Abimelek.

Genesis 21:28

Abraham set seven female lambs of the flock by themselves
"Abraham separated seven female lambs from the flock"

Genesis 21:29

What is the meaning of these seven female lambs that you have set by themselves?
"Why have you separated these seven lambs from the flock?"

Genesis 21:30

you will receive
"you will take"

from my hand
Here "hand" stands for Abraham. Alternate translation: "from me"

it may be a witness
The word "it" refers to the gift of seven lambs.

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so that it may be a witness for me
The abstract noun "witness" can be stated as "to prove." Alternate translation: "to prove to everyone"

Genesis 21:31

he called that place
"Abraham called that place"

Beersheba
Translators may add a footnote saying "Beersheba can mean either "well of the oath" or "well of seven."

they both
"Abraham and Abimelech"

Genesis 21:32

Phicol
This is the name of a man. See how you translated this name in Genesis 21:22.

Genesis 21:33

a tamarisk tree
This is an evergreen tree that can grow in the desert. It can be stated more generally. Alternate translation: "a tree"

the eternal God
"the God who lives forever"

Genesis 21:34

many days
"for a long time"

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Chapter 22

1 It came about after these things that God tested Abraham. He said to him, "Abraham!" Abraham said, "Here I am." **2** Then God said, "Take your son, your only son, whom you love, Isaac, and go to the land of Moriah. Offer him there as a burnt offering upon one of the mountains there, which I will tell you about." **3** So Abraham rose early in the morning, saddled his donkey, and took two of his young men with him, along with Isaac his son. He cut the wood for the burnt offering, then set out on his journey to the place that God had told him about. **4** On the third day Abraham looked up and saw the place afar off. **5** Abraham said to his young men, "Stay here with the donkey, and I and the young man will go over there. We will worship and come again to you." **6** Then Abraham took the wood for the burnt offering and put it on Isaac his son. He took in his own hand the fire and the knife; and they went both of them together. **7** Isaac spoke to Abraham his father and said, "My father," and he said, "Here I am, my son." He said, "See, here is the fire and the wood, but where is the lamb for the burnt offering?" **8** Abraham said, "God himself will provide the lamb for the burnt offering, my son." So they went on, both of them together.

9 When they came to the place that God had told him about, Abraham built an altar there and laid the wood on it. Then he bound Isaac his son, and laid him on the altar, on top of the wood. **10** Abraham reached out with his hand and took up the knife to kill his son. **11** Then the angel of Yahweh called to him from heaven and said, "Abraham, Abraham!" and he said, "Here I am." **12** He said, "Do not lay your hand upon the young man, nor do anything to harm him, for now I know that you fear God, seeing that you have not withheld your son, your only son, from me." **13** Abraham looked up and behold, behind him was a ram caught in the bushes by his horns. Abraham went and took the ram and offered him up as a burnt offering instead of his son. **14** So Abraham named that place, "Yahweh will provide," and it is said to this day, "On the mountain of Yahweh it will be provided." **15** The angel of Yahweh called to Abraham a second time from heaven **16** and said—this is Yahweh's declaration—by myself I have sworn that because you have done this thing, and have not withheld your son, your only son, **17** I will surely bless you and I will greatly multiply your descendants as the stars of the heavens, and as the sand which is upon the seashore; and your descendants will possess the gate of their enemies. **18** Through your offspring all the nations of the earth will be blessed, because you have obeyed my voice." **19** So Abraham returned to his young men, and they departed and went together to Beersheba, and he lived at Beersheba.

20 It came about after these things that Abraham was told, "Milkah has borne children, as well, to your brother Nahor." **21** They were Uz his firstborn, Buz his brother, Kemuel the father of Aram, **22** Kesed, Hazo, Pildash, Jidlaph, and Bethuel. **23** Bethuel became the father of Rebekah. These were the eight children that Milkah bore to Nahor, Abraham's brother. **24** His concubine, whose name was Reumah, also bore Tebah, Gaham, Tahash, and Maakah.

Genesis 22 General Notes

Special concepts in this chapter

Sacrificing his son

Although Isaac was not Abraham's only son, he was the son who was to inherit Abraham's promised blessings. It is possible this parallels God's actual sacrifice of his son, Jesus, for the sins of man. (See: inherit and promise and sin)

Covenant affirmation

After important events, it is common for Scripture to affirm the tenets of a covenant. This serves as a reminder of the covenant and affirms it. (See: covenant)

Other possible translation difficulties in this chapter

God tests Abraham

Extra care should be taken when translating "testing." It is best to avoid using the same word used for "tempting" even though they overlap in meaning. This is because Scripture also says God does not tempt anyone. (See: test and tempt and James 2:13)

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Genesis 22:1

It came about
This phrase is used here to mark the beginning of a new part of the story. If your language has a way for doing this, you could consider using it here.

after these things
This phrase refers to the events in chapter 21.

God tested Abraham
It is implied that God tests Abraham to learn if Abraham will be faithful to him. The full meaning of this statement can be made explicit. Alternate translation: God tested Abraham's faithfulness"

Here I am
"Yes, I am listening" or "Yes, what is it?"

Genesis 22:2

your only son
It is implied that God knows that Abraham has another son, Ishmael. This emphasizes that Isaac is the son that God promised to give Abraham. The full meaning of this statement can be made explicit. Alternate translation: "your only son whom I have promised"

whom you love
This emphasizes Abraham's love for his son, Isaac.

the land of Moriah
"the land called Moriah"

Genesis 22:3

saddled his donkey
"loaded his donkey" or "put on his donkey what he needed for the journey"

young men
"servants"

set out on his journey
"started his journey" or "started traveling"

Genesis 22:4

On the third day
The word "third" is the ordinal number for three. Alternate translation: "After traveling for three days"

saw the place afar off
"saw far away the place that God had spoken of"

Genesis 22:5

young men
"servants"

We will worship
The word "we" refers only to Abraham and Isaac, but not to the young men.

come again to you
"return to you"

Genesis 22:6

put it on Isaac his son
"had Isaac, his son, carry it"

He took in his own hand
Here "his own hand" emphasizes that Abraham himself carried these things. Alternate translation: "Abraham himself carried"

the fire
Here "fire" stands for a pan containing burning coals or a torch or lamp. Alternate translation: "something for starting a fire"

they went both of them together
"they left together" or "the two of them went together"

Genesis 22:7

My father
This is a loving way for a son to speak to his father.

Here I am
"Yes, I am listening" or "Yes, what is it?" See how you translated this in Genesis 22:1.

my son
This is a loving way for a father to speak to his son.

the fire
Here "fire" stands for a pan containing burning coals or a torch or lamp. See how you translated this in [Genesis 22:6]

the lamb for the burnt offering
"the lamb that you will give as a burnt offering"

Genesis 22:8

God himself
Here "himself" emphasizes that it is God who will provide the lamb.

will provide
"will give us"

Genesis 22:9

When they came to the place
"When Abraham and Isaac arrived at the place"

he bound
"he tied up"

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on the altar, on top of the wood
"on top of the wood that was on the altar"

Genesis 22:10

reached out with his hand and took up the knife
"picked up the knife"

Genesis 22:11

the angel of Yahweh
Possible meanings are 1) Yahweh made himself look like an angel or 2) this was one of Yahweh's angels or 3) this was a special messenger from God (some scholars think it was Jesus). Since the phrase is not well understood, it is best to simply translate it as "the angel of Yahweh" using the normal word that you use for "angel." See the note about this phrase in Genesis 16:7.

from heaven
This refers to the place where God lives.

Here I am
"Yes, I am listening" or "Yes, what is it?" See how you translated this in Genesis 22:1.

Genesis 22:12

Do not lay your hand upon the young man, nor do anything to harm him
The phrase "Do not lay your hand upon" is a way of saying "do not harm." God said basically the same thing twice to emphasize that Abraham should not hurt Isaac. Alternate translation: "Do not hurt the boy in any way"

now I know ... from me
The words "I" and "me" refer to Yahweh. When translating what is in the quote, do it as the angel of Yahweh did and use the words "I" and "me" when referring to Yahweh.

you fear God
This refers to deeply respecting God and showing that respect by obeying him.

seeing that
"because I see that"

you have not withheld your son ... from me
"you have not held back your son ... from me." or "you were willing to offer your son ... to me"

your son, your only son
It is implied that God knows that Abraham has another son, Ishmael. This emphasizes that Isaac is the son that God promised to give Abraham. See how you translated a similar phrase in [Genesis 22:2]

Genesis 22:13

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

was a ram caught in the bushes by his horns
This can be stated in active form. Alternate translation: "was a ram whose horns were stuck in the bushes" or "was a ram stuck in the bushes"

went and took the ram
"Abraham went over to the ram and took it"

Genesis 22:14

will provide ... will be provided
Use the same word for "provide" as you used in Genesis 22:8.

to this day
"even now." This means even to the time that the author was writing this book.

it will be provided
This can be stated in active form. Alternate translation: "he will provide"

Genesis 22:15

The angel of Yahweh
Possible meanings are 1) Yahweh made himself look like an angel or 2) this was one of Yahweh's angels or 3) this was a special messenger from God (some scholars think it was Jesus). Since the phrase is not well understood, it is best to simply translate it as "The angel of Yahweh" using the normal word that you use for "angel." See the note about this phrase in Genesis 16:7.

a second time
The word "second" is the ordinal number for two. Alternate translation: "again"

from heaven
Here the word "heaven" refers to the place where God lives.

Genesis 22:16

said—this is Yahweh's declaration
"spoke this message from Yahweh" or "declared these words of Yahweh." This is a formal way of saying that the words that follow come directly from Yahweh.

by myself I have sworn
"I have promised and I am my witness." To swear means to use the name of something or someone as the basis or power on which the oath is made. There is nothing more powerful for Yahweh to swear by than himself.

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you have done this thing
"you obeyed me"

have not withheld your son
"have not kept back your son" or "were willing to offer your son to me"

your son, your only son
It is implied that God knows that Abraham has another son, Ishmael. This emphasizes that Isaac is the son that God promised to give Abraham. See how you translated a similar phrase in [Genesis 22:2]

Genesis 22:17

surely bless
"certainly bless"

I will greatly multiply your descendants
"I will cause your descendants to increase again and again" or "I will cause your descendants to be very many"

as the stars of the heavens, and as the sand which is upon the seashore
God compared Abraham's descendants to the stars and the sand. Just as people cannot count the huge number of stars or the grains of sand, so there would be so many of Abraham's descendants that people would not be able to count them. Alternate translation: "beyond what you can count"

as the stars of the heavens
Here the word "heavens" refers to everything we see above the earth, including the sun, moon, and stars.

will possess the gate of their enemies
Here "gate" represents the whole city. To "possess the gate of their enemies" means destroying their enemies. Alternate translation: "will completely triumph over their enemies"

Genesis 22:18

General Information:
The angel of Yahweh continues speaking to Abraham.

all the nations of the earth will be blessed
This can be stated in active form. Alternate translation: "I, the Lord, will bless all the people living everywhere"

nations of the earth
Here "nations" stands for the people of the nations.

you have obeyed my voice
Here "voice" stands for what God said. Alternate translation: "you have obeyed what I said" or "you have obeyed me"

Genesis 22:19

Abraham returned
Only Abraham was named because he was the father, but it was implied that his son went with him. The full meaning of this statement can be made explicit. Alternate translation: "Abraham and his son went back"

young men
"servants"

they departed
"they left that place"

he lived at Beersheba
Only Abraham was mentioned because he was the leader of his family and servants, but it was implied that they were with him. The full meaning of this statement can be made explicit. Alternate translation: "Abraham and his people stayed in Beersheba"

Genesis 22:20

It came about after these things
"After these events." The phrase "these things" refers to the events of Genesis 22:1-19.

Abraham was told
This can be stated in active form. Alternate translation: "someone told Abraham"

Milkah has borne children, as well
"Milkah has also borne children"

Milkah
This is the name of a woman.

Genesis 22:21

They were Uz his firstborn, Buz his brother
"The name of his firstborn was Uz, and the names of the rest of his children were Buz his brother"

Uz ... Buz ... Kemuel ... Aram
These are all names of men. Translate this so that it is clear that all of these except Aram are the sons of Nahor and Milkah.

Genesis 22:22

Kesed, Hazo, Pildash, Jidlaph, and Bethuel
These are all names of men. Translate this so that it is clear that all of these are the sons of Nahor and Milkah.

Genesis 22:23

Bethuel became the father of Rebekah
"Later Bethel became the father of Rebekah"

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These were the eight children that Milkah bore to Nahor, Abraham's brother
"These were the eight children of Milkah and Nahor, Abraham's brother." This refers to the children that were listed in Genesis 22:21-22.

Genesis 22:24

His concubine
"Nahor's concubine"

Reumah
This is the name of a woman.

also bore
"also gave birth to"

Tebah, Gaham, Tahash, and Maakah
These are all names of men.

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Chapter 23

1 Sarah lived 127 years. These were the years of the life of Sarah. **2** Sarah died in Kiriath Arba, that is, Hebron, in the land of Canaan. Abraham mourned and wept for Sarah. **3** Then Abraham rose up and went from his dead wife, and spoke to the sons of Heth, saying, **4** "I am a foreigner and sojourner among you. Please grant me a property for a burial place among you, so that I may bury my dead." **5** The sons of Heth answered Abraham, saying, **6** "Listen to us, my master. You are a prince of God among us. Bury your dead in the choicest of our tombs. None of us will refuse you his tomb, so that you may bury your dead." **7** Abraham arose and bowed down to the people of the land, to the sons of Heth. **8** He spoke to them, saying, "If you agree that I should bury my dead, then hear me and plead with Ephron son of Zohar, for me. **9** Ask him to sell me the cave of Machpelah, which he owns, which is at the end of his field. For the full price let him sell it to me publicly as a property for a burial place." **10** Now Ephron was sitting among the sons of Heth, and Ephron the Hittite answered Abraham in the hearing of the sons of Heth, of all those who had come into the gate of his city, saying, **11** "No, my master, hear me. I give you the field, and the cave that is in it. I give it to you in the presence of the sons of my people. I give it to you to bury your dead." **12** Then Abraham bowed down before the people of the land. **13** He spoke to Ephron in the hearing of the people of the land, saying, "But if you are willing, please hear me. I will pay for the field. Take the money from me, and I will bury my dead there." **14** Ephron answered Abraham, saying, **15** "Please, my master, listen to me. A piece of land worth four hundred shekels of silver, what is that between me and you? Bury your dead." **16** Abraham listened to Ephron and Abraham weighed out to Ephron the amount of silver that he had spoken in the hearing of the sons of Heth, four hundred shekels of silver, according to the standard measurement of the merchants.

17 So the field of Ephron, which was in Machpelah, which was next to Mamre, that is, the field, the cave that was in it, and all the trees that were in the field and all around its border, passed **18** to Abraham by purchase in the presence of the sons of Heth, before all those who had come into the gate of his city. **19** After this, Abraham buried Sarah his wife in the cave of the field of Machpelah, which is next to Mamre, that is, Hebron, in the land of Canaan. **20** So the field and the cave in it passed to Abraham as a property for a burial place from the sons of Heth.

Genesis 23 General Notes

Special concepts in this chapter

Abraham's character

Abraham's interaction with the people show that he was greatly respected. This would have been unusual for a foreigner and indicates that Abraham was a man of great character.

Burial

Burial was a common practice when Abraham lived, but only the wealthy were able to bury their dead relatives in this way.

Genesis 23:1

These were the years of the life of Sarah

Some translations do not include this sentence.

Genesis 23:2

Kiriath Arba

This is the name of a city.

Abraham mourned and wept for Sarah

"Abraham was very sad and cried because Sarah died"

Genesis 23:3

rose up and went from his dead wife

"got up and left his wife's body"

the sons of Heth

Here "sons" stands for those who descended from Heth. Alternate translation: "the descendants of Heth" or "the Hittites"

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Genesis 23:4

among you
This idea may be expressed in terms of location. "in your country" or "here"

Please grant me a property
"Sell me some land" or "Allow me to buy a piece of land"

my dead
The nominal adjective "dead" can be stated as an adjective or a verb. Alternate translation: "my dead wife" or "my wife who has died"

Genesis 23:5

The sons of Heth
Here "sons" stands for those who descended from Heth. See how you translated this in [Genesis 23:3]

Genesis 23:6

my master
This phrase is used to show respect to Abraham.

a prince of God
This is an idiom. This probably means "a powerful man" or "a mighty leader."

your dead
The nominal adjective "dead" can be stated as a verb or simply as "wife." Alternate translation: "your wife who has died" or "your wife"

the choicest of our tombs
"the best of our burial places"

refuse you his tomb
"withhold his burial place from you" or "refuse to give to you his tomb"

Genesis 23:7

bowed down
This means to bend over or kneel down very low to humbly express respect and honor toward someone.

to the people of the land, to the sons of Heth
"to the sons of Heth who lived in the area"

the sons of Heth
Here "sons" stands for those who descended from Heth. See how you translated this in [Genesis 23:3]

Genesis 23:8

my dead
The nominal adjective "dead" can be stated as a verb or simply as "wife." Alternate translation: "my wife who has died" or "my wife"

Ephron ... Zohar
These are names of men.

Genesis 23:9

the cave of Machpelah, which he owns, which is at the end of his field
"his cave that is at the end of his field in Machpelah"

the cave of Machpelah
"the cave in Machpela." Machpela was the name of an area or region. Ephron owned a field in Machpela and the cave that was in the field.

which he owns
This tells something about the cave. Ephron owned the cave.

which is at the end of his field
This also tells something about the cave. The cave was at the end of Ephron's field.

sell it to me publicly
"sell it to me in front of you all" or "sell it to me in your presence"

as a property
"as a piece of land that I may own and use"

Genesis 23:10

Now Ephron was sitting among the sons of Heth
Here "Now" is used here to mark a change from the story to background information about Ephron.

Ephron
This is the name of a man. See how you translated this in [Genesis 23:8]

the sons of Heth
Here "sons" stands for those who descended from Heth. See how you translated this in [Genesis 23:3]

in the hearing of the sons of Heth
The abstract noun "the hearing" can be stated as "hear" or "listening." Alternate translation: "so that all the sons of Heth could hear him" or "while all the sons of Heth were listening"

all those who had come into the gate of his city
This tells which sons of Heth were listening. Alternate translation: "all those who had gathered at the gate of his city"

gate of his city
The city gate was where the leaders of the city would meet to make important decisions.

his city
"the city where he lived." This phrase shows that Ephron belonged to that city. It does not mean that he owned it.

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Genesis 23:11

my master
This phrase is used to show respect to Abraham.

in the presence of the sons of my people
Here "presence" stands for the people serving as witnesses. Alternate translation: "with my fellow countrymen as my witnesses"

sons of my people
This means "my fellow countrymen" or "my fellow Hittites"

my people
This phrase shows that Ephron was part of that group of people. It does not mean that he was their leader.

I give it to you to bury your dead
"I give it to you. Bury your dead"

your dead
The nominal adjective "dead" can be stated as a verb or simply as "wife." Alternate translation: "your wife who has died" or "your wife"

Genesis 23:12

bowed down
This means to bend over or kneel down very low to humbly express respect and honor toward someone.

people of the land
"people who lived in that area"

Genesis 23:13

in the hearing of the people of the land
The abstract noun "the hearing" can be stated as "hear" or "listening" Alternate translation: "so that the people who lived in the area could hear" or "while the people who lived in the area were listening"

But if you are willing
The word "but" shows a contrast. Ephron wanted to give the field to Abraham; Abraham wanted to pay for it. Alternate translation: "No, but if you are willing" or "No, but if you agree with this"

I will pay for the field
"I will give you money for the field"

my dead
The nominal adjective "dead" can be stated as a verb or simply as "wife." Alternate translation: "my wife who has died" or "my wife"

Genesis 23:14

Ephron
This is the name of a man. See how you translated this in [Genesis 23:8]

Genesis 23:15

Please, my master, listen to me
"Hear me, my master" or "Listen to me, kind sir"

my master
This phrase is used to show respect to Abraham.

A piece of land worth four hundred shekels of silver, what is that between me and you?
Ephron meant that since he and Abraham were both so wealthy, 400 pieces of silver was a small amount. This rhetorical question can be translated as a statement. Alternate translation: "The piece of land is worth only four hundred shekels of silver. For you and me, that is nothing."

four hundred shekels of silver
This is about 4.5 kilograms of silver.

four hundred
"400"

Bury your dead
The nominal adjective "dead" can be stated as a verb or simply as "wife." Alternate translation: "Go bury your wife who has died" or "Go bury your wife"

Genesis 23:16

Abraham weighed out to Ephron the amount of silver
"Abraham weighed the silver and gave Ephron the amount" or "Abraham counted out to Ephron the amount of silver"

the amount of silver that he had spoken
"the amount of silver that Ephron had said"

in the hearing of the sons of Heth
The abstract noun "the hearing" can be stated as "hear" or "listening." Alternate translation: "so that all the sons of Heth could hear him" or "while all the sons of Heth were listening"

the sons of Heth
Here "sons" stands for those who descended from Heth. See how you translated this in [Genesis 23:3]

according to the standard measurement of the merchants
"using the standard measurement of weight that merchants used." This can be stated as a new sentence. Alternate translation: "He weighed the silver the same way that the merchants used to weigh it"

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Genesis 23:17

Machpelah
Machpela was the name of an area or region. See how you translated this in [Genesis 23:9]

Mamre
This was another name for the city of Hebron. It may have been named after Mamre, the friend of Abraham who lived there.

that is, the field, the cave that was in it, and all the trees
This phrase explains what the author meant when he wrote "the field of Ephron." It was not only the field, but also the cave and trees in the field.

passed
"became property that belonged"

Genesis 23:18

to Abraham by purchase
These words complete the idea that begins with the word "passed" in verse 17. "became Abraham's possession when he purchased it" or "belonged to Abraham after he bought it"

in the presence of the sons of Heth
Here "presence" stands for the people serving as witnesses. Alternate translation: "with the people of Heth watching as witnesses"

the sons of Heth
Here "sons" stands for those who descended from Heth. See how you translated this in [Genesis 23:3]

all those who had come into the gate of his city
This tells which sons of Heth saw Abraham buy the property. See how you translated this in [Genesis 23:10]

gate of his city
The city gate was where the leaders of the city would meet to make important decisions.

his city
"the city where he lived." This phrase shows that Ephron belonged to that city. It does not mean that he owned it.

Genesis 23:19

After this
"After he bought the field"

the cave of the field
"the cave in the field"

the field of Machpelah
"the field in Machpelah"

that is, Hebron
Possible meanings are 1) Mamre was another name for Hebron or 2) Hebron was formerly called Mamre or 3) Mamre was very near the larger city of Hebron, so people usually called it Hebron.

Genesis 23:20

passed to Abraham as a property for a burial place from the sons of Heth
"became Abraham's property for a burial ground when he bought it from the sons of Heth"

the sons of Heth
Here "sons" stands for those who descended from Heth. See how you translated this in [Genesis 23:3]

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Chapter 24

1 Now Abraham was very old and Yahweh had blessed Abraham in all things. **2** Abraham said to his servant, the one who was the oldest of his household and who was in charge of all that he had, "Put your hand under my thigh **3** and I will make you swear by Yahweh, the God of heaven and the God of the earth, that you will not get a wife for my son from the daughters of the Canaanites, among whom I make my home. **4** But you will go to my country, and to my relatives, and get a wife for my son Isaac." **5** The servant said to him, "What if the woman will not be willing to follow me to this land? Must I take your son back to the land from which you came?" **6** Abraham said to him, "Make sure that you do not take my son back there! **7** Yahweh, the God of heaven, who took me from my father's house and from the land of my relatives, and who promised me with a solemn oath saying, 'To your descendants I will give this land,' he will send his angel before you, and you will get a wife for my son from there. **8** But if the woman is not willing to follow you, then you will be free from this oath of mine. Only you are not to take my son back there." **9** So the servant put his hand under the thigh of Abraham his master, and swore to him concerning this matter.

10 The servant took ten of his master's camels and departed. He also took with him all kinds of goods from his master. He departed and went to the region of Aram Naharaim, to the city of Nahor. **11** He made the camels kneel down outside the city by the well of water. It was evening, the time that women go out to draw water. **12** Then he said, "Yahweh, God of my master Abraham, grant me success today and show covenant faithfulness to my master Abraham. **13** Look, here I am standing by the spring of water, and the daughters of the men of the city are coming out to draw water. **14** Let it happen like this. When I say to a young woman, 'Please lower your pitcher so that I may drink,' and she says to me, 'Drink, and I will water your camels too,' then let her be the one that you have appointed for your servant Isaac. By this I will know that you have shown covenant faithfulness to my master." **15** It came about that even before he had finished speaking, behold, Rebekah came out with her water pitcher on her shoulder. Rebekah was born to Bethuel son of Milkah, the wife of Nahor, Abraham's brother. **16** The young woman was very beautiful and a virgin. No man had ever known her. She went down to the spring, filled her pitcher and came up. **17** Then the servant ran to meet her and said, "Please give me a little drink of water from your pitcher." **18** She said, "Drink, my master," and she quickly let down her pitcher on her hand, and gave him a drink. **19** When she had finished giving him a drink, she said, "I will draw water for your camels also, until they have finished drinking." **20** So she hurried and emptied her pitcher into the trough, then ran again to the well to draw water, and drew water for all his camels. **21** The man watched her in silence to see whether Yahweh had prospered his journey or not. **22** As the camels finished drinking, the man brought out a gold nose ring weighing half a shekel, and two gold bracelets for her arms weighing ten shekels, **23** and asked, "Whose daughter are you? Tell me please, is there room in your father's house for us to spend the night?" **24** She said to him, "I am the daughter of Bethuel son of Milkah, whom she bore to Nahor." **25** She also said to him, "We have plenty of both straw and feed, and also room for you to spend the night." **26** Then the man bowed down and worshiped Yahweh. **27** He said, "Blessed be Yahweh, the God of my master Abraham, who has not abandoned his covenant faithfulness and his trustworthiness toward my master. As for me, Yahweh has led me directly to the house of my master's relatives."

28 Then the young woman ran and told her mother's household about all of these things. **29** Now Rebekah had a brother, and his name was Laban. Laban ran to the man who was out at the road by the spring. **30** When he had seen the nose ring and the bracelets on his sister's arms, and when he had heard the words of Rebekah his sister, "This is what the man said to me," he went to the man, and, behold, he was standing by the camels at the spring. **31** Then Laban said, "Come, you blessed of Yahweh. Why are you standing outside? I have prepared the house, and a place for the camels." **32** So the man came to the house and he unloaded the camels. The camels were given straw and feed, and water was provided to wash his feet and the feet of the men who were with him. **33** They set food before him to eat, but he said, "I will not eat until I have said what I have to say." So Laban said, "Speak on." **34** He said, "I am Abraham's servant. **35** Yahweh has blessed my master very much and he has become great. He has given him sheep and cattle, silver and gold, male servants and female servants, and camels and donkeys. **36** Sarah, my master's wife, bore a son to my master when she was old, and he has given everything that he owns to him. **37** My master made me swear, saying, 'You must not get a wife for my son from the daughters of the Canaanites, in whose land I make my home. **38** Instead, you must go to my father's family, and to my relatives, and get a wife for my son.' **39** I said to my master, 'Perhaps the woman will not follow me.' **40** But he said to me,

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'Yahweh, before whom I walk, will send his angel with you and he will prosper your way, so that you will get a wife for my son from among my relatives and from my father's family line. **41** But you will be free from my oath if you come to my relatives and they will not give her to you. Then you will be free from my oath.' **42** So I arrived today at the spring, and said, 'O Yahweh, God of my master Abraham, please, if you do indeed intend to make my journey successful— **43** here I am, standing by the spring of water—let the young woman who comes out to draw water, the woman to whom I say, "Please give me a little water from your pitcher to drink," **44** the woman who says to me, "Drink, and I will also draw water for your camels"—let her be the woman whom you, Yahweh, have chosen for my master's son.' **45** Even before I had finished speaking in my heart, behold, Rebekah came out with her pitcher on her shoulder and she went down to the spring and drew water. So I said to her, 'Please give me a drink.' **46** She quickly lowered her pitcher from her shoulder and said, 'Drink, and I will give your camels water also.' So I drank, and she watered the camels also. **47** I asked her and said, 'Whose daughter are you?' She said, 'The daughter of Bethuel, Nahor's son, whom Milkah bore to him.' Then I put the ring in her nose and the bracelets on her arms. **48** Then I bowed down and worshiped Yahweh, and blessed Yahweh, the God of my master Abraham, who had led me by the way that is right to find the daughter of my master's relative for his son. **49** Now therefore, if you are prepared to show steadfast love and faithfulness to my master, tell me. But if not, tell me, so that I may turn to the right hand or to the left."

50 Then Laban and Bethuel answered and said, "The thing has come from Yahweh; we cannot speak to you either bad or good. **51** Look, Rebekah is before you. Take her and go, so she may be the wife of your master's son, as Yahweh has spoken." **52** When Abraham's servant heard their words, he bowed down to the ground before Yahweh. **53** The servant brought out articles of silver and articles of gold, and clothing, and gave them to Rebekah. He also gave precious gifts to her brother and to her mother. **54** Then he and the men who were with him ate and drank. They stayed there overnight, and when they arose in the morning, he said, "Send me away to my master." **55** Her brother and her mother said, "Let the young woman stay with us for a few more days, at least ten. After that she may go." **56** But he said to them, "Do not hinder me, since Yahweh has prospered my way. Send me on my way so that I may go to my master." **57** They said, "We will call the young woman and ask her." **58** So they called Rebekah and asked her, "Will you go with this man?" She replied, "I will go." **59** So they sent their sister Rebekah, along with her female servant, on her journey with Abraham's servant and his men. **60** They blessed Rebekah, and said to her,

"Our sister, may you be the mother
of thousands of ten thousands,
and may your descendants possess
the gate of those who hate them."

61 Then Rebekah arose, and she and her servant girls mounted the camels, and followed the man. Thus the servant took Rebekah, and went his way.

62 Now Isaac was living in the Negev, and had just returned from Beer Lahai Roi. **63** Isaac went out to meditate in the field in the evening. When he looked up and saw, behold, there were camels coming! **64** Rebekah looked, and when she saw Isaac, she jumped down from the camel. **65** She said to the servant, "Who is that man who is walking in the field to meet us?" The servant said, "It is my master." So she took her veil, and covered herself. **66** The servant recounted to Isaac all the things that he had done. **67** Then Isaac brought her into his mother Sarah's tent and took Rebekah, and she became his wife, and he loved her. So Isaac was comforted after his mother's death.

Genesis 24 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 24:60.

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Special concepts in this chapter

Intermarriage
Abraham would not allow his son to marry anyone from the people of Canaan. This is because it would cause his son to worship other gods. Intermarriage and worshiping false gods are things that frequently caused Abraham's descendants to struggle. (See: falsegod)

Abraham's wealth
There are many instances recorded in this chapter which highlight Abraham's significant wealth. He owned more than 10 camels and had large amounts of gold.

Other possible translation difficulties in this chapter

"Put your hand under my thigh"
Many scholars believe this is a euphemism. Putting one's hand on a man's genitals was a way to make an important oath. It represented power and progeny.

Genesis 24:1

Now
This word is used here to mark a stop in the main story. Here the author starts to tell a new part of the story.

Genesis 24:2

Put your hand under my thigh
Abraham was about to ask the servant to swear to do something. Putting his hand under Abraham's thigh would show that he would certainly do what he would swear to do.

Genesis 24:3

I will make you swear
This can be expressed as a command. Alternate translation: "swear"

swear by Yahweh
The term "swear by" means to use the name of something or someone as the basis or power on which the oath is made. "promise me with Yahweh as your witness"

the God of heaven and the God of the earth
"the God of heaven and earth." The words "heaven" and "earth" are used together to mean every thing that God created. Alternate translation: "the God of everything in heaven and earth"

heaven
This refers to the place where God lives.

from the daughters of the Canaanites
"from the Canaanite women" or "from the Canaanites." This refers to Canaanite females.

among whom I make my home
"among whom I live." Here, "I" stands for Abraham and all of his family and servants. Alternate translation: "among whom we live"

Genesis 24:4

But you will go
This can be stated as a command. Alternate translation: "Swear that you will go" or "But go"

my relatives
"my family"

Genesis 24:5

What if
"What should I do if"

will not be willing to follow me
"will not follow me" or "refuses to come back with me"

Must I take your son back to the land from which you came
"Should I take you son to live in the land from which you came"

Genesis 24:6

Make sure that you do not take my son back there
The phrase "Make sure" emphasizes the command that follows. "Be careful not to take my son back there" or "You definitely must not take my son there"

Genesis 24:7

who took me from my father's house
Here "house" stands for the people in his family. Alternate translation: "who took me from my father and the rest of my family"

promised me with a solemn oath
"swore an oath to me"

saying, 'To your descendants I will give this land,'
This is a quotation within a quotation. It can be stated as an indirect quotation. Alternate

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translation: "saying that he would give this land to my descendants"

he will send his angel
The words "he" and "his" refer to Yahweh.

Genesis 24:8

General Information:
Verse 8 is a continuation of the instructions Abraham gave his servant.

But if the woman is not willing to follow you
"But if the woman refuses to come with you." Abraham was answering the servant's question from Genesis 24:5.

you will be free from this oath of mine
"you will be released from the oath you made to me." Not having to fulfill an oath is spoken of as if the person is free from an object to which he was bound. Alternate translation: "you will not have to do what you swore to me that you would do"

Genesis 24:9

put his hand under the thigh of Abraham his master
This was to show that he would certainly do what he was swearing to do.

swore to him
"made an oath to him"

concerning this matter
"concerning Abraham's request" or "that he would do what Abraham said"

Genesis 24:10

departed. He also took
The sentence starting with "He also took" gives additional information about what the servant took with him on the journey. He gathered them before he departed.

He also took with him all kinds of goods from his master
This means he also took many good things that his master wanted to give to the woman's family.

departed and went
"set out and went" or "he left and went"

the city of Nahor
Possible meanings are 1) the city where Nahor lived" or 2) "the city called Nahor." If you can translate it without choosing a meaning, do so.

Genesis 24:11

He made the camels kneel down
Camels are tall animals with long legs. He made them bend their legs and lower their bodies to the ground. "He made the camels lie down"

well of water
"water well" or "well"

draw water
"get water"

Genesis 24:12

Then he said
"Then the servant said"

grant me success today and show covenant faithfulness to my master Abraham
You can state this with the connecting word "by." This makes clear how the servant wants God to show covenant faithfulness. Alternate translation: "Show covenant faithfulness to my master Abraham by granting me success today"

grant me success
"give me success." The servant wanted to find a good wife for Abraham's son. The abstract noun "success" can be stated as a verb. Alternate translation: "help me to succeed" or "make me able to do what I have come here to do"

show covenant faithfulness to my master Abraham
The abstract noun "faithfulness" can be stated as "faithful." Alternate translation: "be faithful to the covenant you have with my master Abraham" or "be faithful to my master Abraham"

Genesis 24:13

Look, here I am standing
"You can see me standing here"

the spring of water
"the spring" or "the well"

the daughters of the men of the city
"the young women of the city"

Genesis 24:14

Let it happen like this
"Let it happen this way" or "Make this happen"

When I say to a young woman, 'Please lower your pitcher so that I may drink,'
This is a quotation within a quotation. This can be expressed with an indirect quote. Alternate translation: "When I ask a young woman to let me have a drink of water from her jar"

Please lower your pitcher
The women carried the pitchers on their shoulder. She would have to lower it to give the man a drink.

pitcher
a medium-size jar made of clay used for holding and pouring liquids

that you have shown covenant faithfulness to my master
The abstract noun "faithfulness" can be stated as "been faithful." Alternate translation: "that you have been faithful to the covenant you have with my master Abraham" or "you have been faithful to my master Abraham"

Genesis 24:15

It came about that
This phrase is used here to mark where the action starts. If your language has a way for doing this, you could consider using it here.

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

pitcher
This is a medium-size jar made of clay used for holding and pouring liquids. See how you translated this in Genesis 24:14.

Rebekah was born to Bethuel son of Milkah, the wife of Nahor, Abraham's brother
"Rebekah's father was Bethuel. Bethuel's parents were Milkah and Nahor. Nahor was Abraham's brother"

Bethuel
Bethuel was Rebekah's father. See how you translated this name in [Genesis 22:22]

Nahor
This is the name of a man. See how you translated his name in [Genesis 11:22]

Milkah
Milkah was Nahor's wife and Bethuel's mother. See how you translated this name in [Genesis 11:29]

Genesis 24:16

No man had ever known her
This is a polite way of saying that the she had not had sexual relations with any man. You may need to use another euphemism in your language.

She went down to the spring ... and came up
The spring was somewhere lower in elevation than where the servant was standing.

Genesis 24:17

to meet her
"to meet the young woman"

a little drink of water
"a little water"

pitcher
This is a medium-size jar made of clay used for holding and pouring liquids. See how you translated this in Genesis 24:14.

Genesis 24:18

my master
"sir." Here the woman uses this term of respect to refer to the man, though she is not his slave.

she quickly let down her pitcher on her hand
"she quickly lowered her pitcher." She was carrying the pitcher on her shoulder. She had to lower it to get water for the servant.

Genesis 24:19

I will draw water
"I will get water"

Genesis 24:20

So she hurried and emptied her pitcher
"So she quickly emptied her pitcher"

the trough
"the animals' water trough." A trough is a long open container for holding water for animals to drink.

Genesis 24:21

The man
"The servant"

watched her
"watched Rebekah" or "watched the young woman"

to see
Learning something is often spoken of as if it were seeing. Alternate translation: "to know" or "to determine"

had prospered his journey
"had fulfilled the purpose of his journey" or "had made his journey successful." You can make explicit what specifically the servant was trying to determine. Alternate translation: "was showing him the woman who would become Isaac's wife"

or not
You can state clearly the understood information. Alternate translation: "or not prospered his journey"

Genesis 24:22

a gold nose ring weighing half a shekel
"a gold nose ring that weighed six grams." The weight indicates the value of the ring. Alternate translation: "an expensive gold nose ring"

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two gold bracelets for her arms weighing ten shekels
"two gold bracelets for her arms that weighed 110 grams." The weight shows their size and value. Alternate translation: "two large gold bracelets for her arms"

Genesis 24:23

Whose daughter are you
"Who is your father"

is there room in your father's house
"is there a place in your father's house"

for us
Apparently other men went on this journey with Abraham's servant. Here "us" refers to the servant and those traveling with him, but not to those to whom he was speaking.

to spend the night
"to stay tonight" or "to stay for the night"

Genesis 24:24

She said
"Rebekah said" or "the young woman said"

to him
"to the servant"

I am the daughter of Bethuel son of Milkah, whom she bore to Nahor
"Bethuel is my father, and his parents are Milkah and Nahor"

Genesis 24:25

We have plenty of both straw and feed
It is understood that the straw and feed are for the camels. You can make clear this understood information. Alternate translation: "We have plenty of straw and feed for the camels"

for you to spend the night
"for you to stay tonight" or "where you can stay for the night"

for you
Here "you" refers to the servant and those traveling with him.

Genesis 24:26

the man
"the servant"

bowed down
This is a sign of humility before God.

Genesis 24:27

has not abandoned his covenant faithfulness and his trustworthiness toward my master
"has not stopped showing his covenant faithfulness and trustworthiness to my master." The abstract nouns "faithfulness" and "trustworthiness" can be stated as "to be faithful and trustworthy." Alternate translation: "has not stopped being faithful to his covenant and trustworthy toward my master" or "has not stopped being faithful and trustworthy to my master"

has not abandoned
This can be stated in positive form. Alternate translation: "continues to show"

my master's relatives
"my master's family" or "my master's clan"

Genesis 24:28

ran and told her mother's household
Here "household" stands for all the people living in her mother's house. Alternate translation: "ran to the house and told her mother and everyone there"

all of these things
"everything that had just happened"

Genesis 24:29

Now
This word is used here to mark a stop in the main story. Here the author tells background information about Rebekah. The author introduces her brother, Laban, to the story.

Genesis 24:30

When he had seen the nose ring ... and when he had heard the words of Rebekah his sister
These things happened before he ran out to the man. This tells why Laban ran out to the man.

when he had heard the words of Rebekah his sister, "This is what the man said to me,"
This can be stated as an indirect quotation. Alternate translation: "when he had heard his sister Rebekah tell what the man had said to her"

behold, he
The word "behold" here adds emphasis to what follows. "it was just as she had said: he"

Genesis 24:31

Come, you
"Come in, you" or "Enter, you"

you blessed of Yahweh
"you whom Yahweh has blessed"

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you
Here the word "you" refers to Abraham's servant.

Why are you standing outside?
Laban used this question to invite Abraham's servant into his house. This question can be translated as a statement. Alternate translation: "You do not need to stay outside."

Genesis 24:32

So the man came to the house
The word "came" can be translated as "went."

he unloaded the camels
It is not clear who did this work. This may be stated in active form. Alternate translation: "Laban's servants unloaded the camels" or "the camels were unloaded"

The camels were given straw and feed, and water was provided
This does not say who did the work. If you state this in active form use "Laban's servants" as the subject. Alternate translation: "Laban's servants gave straw and feed to the camels, and they provided water"

to wash his feet ... him
"for Abraham's servant and the men who were with him to wash their feet"

Genesis 24:33

They set
Here, the word "they" refers to Laban's family members or to the household servants.

set food before him
"gave food to the servant"

said what I have to say
"spoken my words" or "told you why I am here"

Genesis 24:34

General Information:
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Genesis 24:35

he has become great
Here the word "he" refers to Abraham.

become great
"become very wealthy"

He has given
The word "he" refers to Yahweh.

Genesis 24:36

General Information:
Abraham's servant continues speaking to Rebekah's family.

bore a son to my master
"gave birth to a son"

he has given ... to him
"my master has given ... to his son"

Genesis 24:37

My master made me swear, saying
"My master made me swear that I would do what he told me to do. He said"

from the daughters of the Canaanites
This refers to Canaanite females. Alternate translation: "from the Canaanite women" or "from the Canaanites"

in whose land I make my home
"among whom I live." Here, "I" stands for Abraham and all of his family and servants. Alternate translation: "among whom we live"

Genesis 24:38

to my relatives
"to my own clan"

Genesis 24:39

General Information:
Abraham's servant continues speaking to Rebekah's family.

Perhaps the woman will not follow me.
This is something that could possibly happen. The servant wanted to know what he should do if that happened. Alternate translation: "What if the woman will not come back with me?" or "What should I do if the woman will not come back with me?"

Genesis 24:40

before whom I walk
Serving Yahweh is spoken of as if Abraham were walking in Yahweh's presence. Alternate translation: "whom I serve"

he will prosper your way
"he will make your journey successful"

family line
"family"

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Genesis 24:41

you will be free from my oath
"you will be released from the oath you made to me." Not having to fulfill an oath is spoken of as if the person is free from an object to which he was bound. Alternate translation: "you will not have to do what you swore to me that you would do"

if you come to my relatives
Languages use the words come and go differently. Alternate translation: "if you arrive at my relatives' home" or "if you go to my relatives"

Genesis 24:42

General Information:
Abraham's servant continues speaking to Rebekah's family.

the spring
"the well"

Genesis 24:43

let the young woman who comes ... the woman to whom I say
The servant goes back to stating his request. These are the first two things he has to say about the woman whom he hopes will come.

to draw water
"to get water"

pitcher
This is a medium-size jar made of clay used for holding and pouring liquids. See how you translated this in Genesis 24:14.

Genesis 24:44

the woman who says to me, "Drink ... camels"
The thought that begins with the words "let the young woman who comes" in verse 43 ends here. This is the third of the three things the servant has to say about the woman whom he hopes will come.

let her be the woman
The servant finishes his request.

Genesis 24:45

General Information:
Abraham's servant continues speaking to Rebekah's family.

speaking in my heart
To pray silently in one's mind is spoken of as if he were speaking in his heart. The word "heart" refers to his thoughts and his mind. Alternate translation: "praying" or "praying quietly"

behold, Rebekah came
"suddenly Rebekah came" or "I was surprised because I saw Rebekah coming"

pitcher
This is a medium-size jar made of clay used for holding and pouring liquids. See how you translated this in Genesis 24:14.

she went down to the spring
The phrase "went down" is used because the spring was somewhere lower than where the servant was standing.

spring
opening in the ground from which fresh water comes

Genesis 24:46

watered the camels
"gave water to the camels"

Genesis 24:47

General Information:
Abraham's servant continues speaking to Rebekah's family.

The daughter of Bethuel, Nahor's son, whom Milkah bore to him
"My father is Bethuel. His parents are Nahor and Milkah"

ring ... bracelets
In this story, all of these items were made of gold. See how you translated these in Genesis 24:22.

Genesis 24:48

I bowed down
This is a sign of humility before God.

led me by the way that is right
"brought me here"

who had led me
The connecting word "because" can be used to show this is why the servant worshiped God. Alternate translation: "because Yahweh led me"

my master's relative
This refers to Bethuel, the son of Abraham's brother Nahor.

Genesis 24:49

General Information:
Abraham's servant continues speaking to Rebekah's family.

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Now therefore
"Now." Here "Now" does not mean "at this moment," but is used to draw attention to the important point that follows.

if you are prepared to show steadfast love and faithfulness to my master, tell me
The abstract nouns "love" and "faithfulness" can be stated with the verb "love" and the adjective "faithful." Also, you could state explicitly how they could show the "steadfast love and faithfulness." Alternate translation: "tell me if you will love my master and be faithful to him by giving Rebekah to be his son's wife"

you
The word "you" refers to Laban and Bethuel.

But if not
The understood information can be stated clearly. Alternate translation: "But if you are not prepared to treat my master with steadfast love and faithfulness"

so that I may turn to the right hand or to the left
Possible meanings are 1) deciding what to do is spoken of as if the person will physically turn one direction or another. Alternate translation: "so that I will know what do" or 2) the servant wants to know if he needs to travel somewhere else. Alternate translation: "so that I may continue on my journey"

Genesis 24:50

Bethuel
This was the father of Laban and Rebekah.

The thing has come from Yahweh
"Yahweh has caused all of this to happen"

we cannot speak to you either bad or good
They are saying they do not have the authority to decide whether what God has done is good or bad. Alternate translation: "we dare not judge what Yahweh is doing"

Genesis 24:51

Look, Rebekah is
"You can see Rebekah here"

Rebekah is before you
"Here is Rebekah"

Genesis 24:52

their words
"what Laban and Bethuel said"

he bowed down
Bowing down before God is an expression of worship to him.

Genesis 24:53

articles of silver and articles of gold
"silver and gold items" or "things made of silver and gold"

precious gifts
"expensive gifts" or "valuable gifts"

Genesis 24:54

he and the men who were with him
"Abraham's servant and his men"

stayed there overnight
"slept there that night"

arose in the morning
"got up the next morning"

Send me away
"Let me leave and return"

Genesis 24:55

a few more days, at least ten
"at least ten more days"

After that
"Then"

Genesis 24:56

he said
"Abraham's servant said"

to them
"to Rebekah's brother and mother"

Do not hinder me
"Do not delay me" or "Do not make me wait"

Yahweh has prospered my way
Here "way" stands for a journey. Alternate translation: "Yahweh has caused me to succeed in the purpose my journey"

Send me on my way
"Allow me to leave"

Genesis 24:57

General Information:
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Genesis 24:58

General Information:
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Genesis 24:59

So they sent their sister Rebekah
"So the family sent Rebekah"

their sister
Rebekah was Laban's sister. Alternate translation: "their relative" or "Laban's sister"

her female servant
This refers to the female servant who had fed Rebekah when she was a baby, cared for her when she was a child, and still served her.

Genesis 24:60

Our sister
Rebekah was not the sister to everyone in her family. But they called her this to show that they loved her. Alternate translation: "Our dear Rebekah"

may you be the mother of thousands of ten thousands
Here "mother" stands for ancestor. Alternate translation: "may you be the ancestor of millions of people" or "may you have very many descendants"

thousands of ten thousands
This means a very large number or an uncountable number.

may your descendants possess the gate of those who hate them
Armies would break through the gate of their enemies' cities and conquer the people. Alternate translation: "may your descendants completely defeat those who hate them"

Genesis 24:61

Then Rebekah arose, and she and her servant girls mounted the camels
"Then Rebekah and her servant girls went and got on the camels"

Thus the servant took Rebekah, and went his way
"In this way Abraham's servant took Rebekah with him and returned to where he had come from"

Genesis 24:62

Now
This word marks a change in the story. It was telling about the servant finding a wife, and now it will tell about Isaac.

Beer Lahai Roi
This is the name of a water well in the Negev. See how you translated it in Genesis 16:14.

Genesis 24:63

Isaac went out to meditate in the field in the evening
"One evening Isaac went out to the field to think." This must have been a long time after the servant and Rebekah left her home since they had to travel a long distance.

When he looked up and saw, behold, there were camels coming!
The word "behold" here alerts us to pay attention to the surprising information that follows. "When he looked up he was surprised to see camels coming"

Genesis 24:64

Rebekah looked
"Rebekah looked up"

she jumped down from the camel
"she quickly got off the camel"

Genesis 24:65

So she took her veil, and covered herself
"So she covered her face with her veil." This is a sign of respect and modesty towards the man she will marry. The full meaning of this can be made explicit.

veil
a piece of cloth used to cover a person's head, shoulders and face

Genesis 24:66

General Information:
This page has intentionally been left blank.

Genesis 24:67

took Rebekah, and she became his wife
Both of these phrases mean that Isaac married Rebekah. Alternate translation: "married Rebekah" or "took her as his wife"

So Isaac was comforted
This can be stated in active form. Alternate translation: "So Rebekah comforted Isaac"

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Chapter 25

1 Abraham took another wife; her name was Keturah. **2** She bore him Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah. **3** Jokshan became the father of Sheba and Dedan. The descendants of Dedan were the Assyrian people, the Letush people, and the Leum people. **4** Midian's sons were Ephah, Epher, Hanok, Abida, and Eldaah. All these were Keturah's descendants. **5** Abraham gave all that he owned to Isaac. **6** However, while he was still living, he gave gifts to the sons of his concubines and sent them to the land of the east, away from Isaac, his son. **7** These were the days of the years of Abraham's life which he lived, 175 years. **8** Abraham breathed his last and died at a good old age, an old man with a full life, and he was gathered to his people. **9** Isaac and Ishmael, his sons, buried him in the cave of Machpelah, in the field of Ephron son of Zohar the Hittite, which is near Mamre. **10** This field Abraham had bought from the sons of Heth. Abraham was buried there with Sarah his wife. **11** After the death of Abraham, God blessed Isaac his son, and Isaac lived near Beer Lahai Roi.

12 Now these were the descendants of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's servant, bore to Abraham.

13 These were the names of Ishmael's sons, according to their birth order: Nebaioth—the firstborn of Ishmael, Kedar, Adbeel, Mibsam, **14** Mishma, Dumah, Massa, **15** Hadad, Tema, Jetur, Naphish, and Kedemah. **16** These were Ishmael's sons, and these were their names, by their villages, and by their encampments; twelve princes according to their tribes. **17** These were the years of the life of Ishmael, 137 years. He breathed his last and died, and was gathered to his people. **18** They lived from Havilah to Ashhur, which is near Egypt, as one goes toward Assyria. They lived in hostility with each other.

19 This is the account of Isaac, Abraham's son. Abraham became the father of Isaac. **20** Isaac was forty years old when he took as his wife Rebekah, the daughter of Bethuel the Aramean of Paddan Aram, the sister of Laban the Aramean. **21** Isaac prayed to Yahweh for his wife because she was barren, and Yahweh answered his prayer, and Rebekah his wife conceived. **22** The children struggled together within her, and she said, "Why is this happening to me?" She went to ask Yahweh about this. **23** Yahweh said to her,

> "Two nations are in your womb,
> and two peoples will be separated from within you.
> One people will be stronger than the other,
> and the older will serve the younger."

24 When it was time for her to give birth, behold, there were twins in her womb. **25** The first child came out red all over like a hairy garment. They called his name Esau. **26** After that, his brother came out. His hand was grasping Esau's heel. He was named Jacob. Isaac was sixty years old when his wife bore them.

27 The boys grew up, and Esau became a skillful hunter, a man of the field; but Jacob was a quiet man, who spent his time in the tents. **28** Now Isaac loved Esau because he ate the animals that he had hunted, but Rebekah loved Jacob. **29** Jacob cooked some stew. Esau came in from the field, and he was weak from hunger. **30** Esau said to Jacob, "Feed me with that red stew. Please, I am exhausted!" That is why his name was called Edom. **31** Jacob said, "First sell me your birthright." **32** Esau said, "Look, I am about to die. What good is the birthright to me?" **33** Jacob said, "First swear to me," so Esau swore an oath and in that way he sold his birthright to Jacob. **34** Jacob gave Esau bread and stew of lentils. He ate and drank, then got up and went on his way. In this manner Esau despised his birthright.

Genesis 25 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 25:23.

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Special concepts in this chapter

Polygamy
Abraham married another wife. This was sinful of him. Many other Hebrew leaders came to marry multiple wives. This is known as "polygamy." It has never been an acceptable practice. (See: sin)

Inheritance
In the ancient Near East, inheritance was passed on through the eldest son. Even though Esau and Jacob were twins, it is very important that Esau was born first. It was his birthright to receive his inheritance, but he foolishly gave it up. (See: inherit and birthright and foolish)

Other possible translation difficulties in this chapter

God fulfills his promise
God begins to fulfill the promise he gave to Abraham about making his descendants numerous. Many of these children through his concubines would become large people groups. This may not be easy to understand without the remainder of the Old Testament and the history it records.

Genesis 25:1

General Information:
See.

Genesis 25:2

General Information:
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Genesis 25:3

General Information:
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Genesis 25:4

All these
This refers to the people named in verses 2-4.

Genesis 25:5

Abraham gave all that he owned to Isaac
"Isaac inherited all that Abraham owned." It was normal for the father to divide his wealth when he was old and not leave that for others to do after he died.

Genesis 25:6

General Information:
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Genesis 25:7

These were the days of the years of Abraham's life which he lived, 175 years
"These were ... he lived, one hundred and seventy-five years." Abraham lived 175 years.

Genesis 25:8

Abraham breathed his last and died
"Abraham took his last breath and died." The phrases "breathed his last" and "died" mean basically the same thing. Alternate translation: "Abraham died"

breathed his last
This is a polite way of saying a person died.

at a good old age, an old man with a full life
These two phrases mean basically the same thing and emphasize that Abraham lived a very long time. Alternate translation: "when he had lived a very long time and was very old"

an old man with a full life
Living a long life is spoken of as if life were a container that becomes full.

he was gathered to his people
This means that after Abraham died, his soul went to the same place as his relatives who died before him. This can be stated in active form. Alternate translation: "he joined his family members who had already died"

Genesis 25:9

the cave of Machpelah, in the field of Ephron
Ephron owned a field in Machpelah and the cave that was in that field. Abraham bought the field from Ephron.

Machpelah
Machpelah was the name of an area or region. See how you translated this in [Genesis 23:9]

Ephron ... Zohar
These are names of men. See how you translated these men's names in [Genesis 23:8]

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which is near Mamre
Machpela was near Mamre.

Mamre
This was another name for the city of Hebron. It may have been named after Mamre, the friend of Abraham who lived there. See how you translated this place name in [Genesis 23:17]

Genesis 25:10

This field Abraham had bought
"Abraham had bought this field"

sons of Heth
"the descendants of Heth" or "the Hittites." See how you translated this in Genesis 23:5.

Abraham was buried
This can be stated in active form. Alternate translation: "They buried Abraham"

Genesis 25:11

Beer Lahai Roi
This name means "the well of the living one who sees me." See how you translated this place name in [Genesis 16:14]

Genesis 25:12

Now
This word is used in English to introduce a new part of the story and information about Ishmael.

Genesis 25:13

General Information:
See.

Genesis 25:14

General Information:
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Genesis 25:15

General Information:
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Genesis 25:16

These were Ishmael's sons, and these were their names, by their villages, and by their encampments; twelve princes according to their tribes
This can be stated as two sentences. "These were the names of Ishmael's twelve sons. They led tribes that were named after them, and they each had their own villages and campsites"

twelve
"12"

princes
Here the word "princes" means that the men were leaders or rules of the tribes; it does not mean that they were the sons of a king.

Genesis 25:17

These were the years of the life of Ishmael, 137 years
"These were ... Ishmael, one hundred and thirty-seven years." Ishmael lived 137 years.

breathed his last and died
The terms "breathed his last" and "died" mean basically the same thing. Alternate translation: "died"

was gathered to his people
This means that after Ishmael died, his soul went to the same place as his relatives who died before him. This can be stated in active form. Alternate translation: "he joined his family members who had already died"

Genesis 25:18

They lived
"His descendants settled"

from Havilah to Ashhur
"between Havilah and Ashhur"

Havilah
Havilah was located somewhere in the Arabian Desert. See how you translated this in [Genesis 2:11]

as one goes toward
"in the direction of"

They lived in hostility with each other
Possible meanings are 1) "they did not live in peace together," or 2) "they lived away from their other relatives."

Genesis 25:19

General Information:
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Genesis 25:20

forty years old
"40 years old"

when he took as his wife Rebekah
"when he married Rebekah"

Bethuel
Bethuel was Rebekah's father. See how you translated this name in [Genesis 22:22]

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Paddan Aram
This was another name for the region of Mesopotamia, which about the same location as modern Iraq.

Genesis 25:21

she was barren
"she was unable to become pregnant"

Rebekah his wife conceived
It can be made explicit that Rebekah was pregnant with two babies at the same time: "Rebekah, his wife, became pregnant with twins"

Genesis 25:22

The children struggled together within her
"the babies inside her kept bumping against each other" or "The babies pushed against each other within her"

The children ... within her
Rebekah was pregnant with twins.

She went to ask Yahweh about this
"She went and asked Yahweh about this." It is not clear where she went. She may have gone somewhere private to pray, or she may have gone somewhere to offer a sacrifice.

Genesis 25:23

said to her
"said to Rebekah"

Two nations ... serve the younger
This is poetic language. If your language has a way to indicate poetry, you could use it here.

Two nations are in your womb
Here "two nations" stands for the two children. Each child will be the father of a nation. Alternate translation: "Two nations will come from the twins within you"

two peoples will be separated from within you
Here "two peoples" stands for the two children. Each child will be the father of a people. This can be translated with an active verb. Alternate translation: "when you give birth to these two children they will be rivals"

the older will serve the younger
Possible meanings are 1) "the older son will serve the younger son" or 2) "the descendants of the older son will serve the descendants of the younger son." If possible, translate it so that people could understand either meaning.

Genesis 25:24

behold, there
"she was surprised to learn that there"

Genesis 25:25

red all over like a hairy garment
Possible meanings are 1) his skin was red and he had a lot of hair on his body or 2) he had a lot of red hair on his body. Alternate translation: "red and hairy like a garment made of animal hair"

Esau
Translators may add a footnote that says "The name Esau sounds like the word 'hairy.'"

Genesis 25:26

grasping Esau's heel
"holding the back part of Esau's foot"

Jacob
Translators may also add a footnote that says "The name Jacob means 'he grasps the heel.'"

sixty years old
"60 years old"

Genesis 25:27

became a skillful hunter
"became good at hunting and killing animals for food"

a quiet man
"a peaceful man" or "a less active man"

who spent his time in the tents
This speaks about time as if it were a commodity that someone could spend. Alternate translation: "who remained in the tents much of the time"

Genesis 25:28

Now
This word is used to mark a change in focus, shifting from the story to background information about Isaac and Rebekah.

Isaac loved
Here the word "loved" means "favored" or "preferred."

because he ate the animals that he had hunted
"because he ate the animals that Esau had hunted" or "because he enjoyed eating the wild animal meat that Esau caught"

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Genesis 25:29

Jacob cooked
Since this is the beginning of a story about something that happened one time, some translators may want to start it with a phrase like "One day, Jacob cooked" in a similar manner to the UDB.

cooked some stew
"boiled some food" or "cooked some soup." This stew was made of boiled lentils (Genesis 25:34).

he was weak from hunger
"he was weak because he was very hungry" or "he was very hungry"

Genesis 25:30

I am exhausted
"I am weak from hunger" or "I am very hungry"

Edom
Translators may add a footnote that says "The name Edom means 'red.'"

Genesis 25:31

birthright
right as firstborn to inherit most of the father's wealth

Genesis 25:32

I am about to die
Esau was exaggerating to emphasize how hungry he was. Alternate translation: "I am so hungry I feel like I could die"

What good is the birthright to me?
Esau used a question to emphasize that eating was more important than a birthright. This can be translated as a statement. Alternate translation: "My inheritance is no good to me if I die of hunger!"

Genesis 25:33

First swear to me
What Jacob wanted Esau to swear can be stated explicitly. Alternate translation: "First swear to me that you will sell me your birthright"

Genesis 25:34

lentils
These are like beans, but their seeds are very small, round, and somewhat flat.

Esau despised his birthright
"Esau showed that he did not value his birthright"

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Chapter 26

1 Now a famine happened in the land, besides the first famine that had been in the days of Abraham. Isaac went to Abimelek, king of the Philistines at Gerar. **2** Now Yahweh appeared to him and said, "Do not go down to Egypt; live in the land that I tell you to live in. **3** Stay in this very land, and I will be with you and will bless you; for to you and to your descendants, I will give all these lands, and I will fulfill the oath that I swore to Abraham your father. **4** I will multiply your descendants like the stars of heaven, and will give to your descendants all these lands. Through your descendants all the nations of the earth will be blessed. **5** I will do this because Abraham obeyed my voice and kept my instructions, my commandments, my statutes, and my laws." **6** So Isaac settled in Gerar. **7** When the men of the place asked him about his wife, he said, "She is my sister." He feared to say, "She is my wife," because he thought, "The men of this place will kill me to get Rebekah, because she is so beautiful." **8** After Isaac had been there a long time, Abimelek king of the Philistines happened to look out of a window. He saw, behold, Isaac was caressing Rebekah, his wife. **9** Abimelek called Isaac to him and said, "Look, certainly she is your wife. Why did you say, 'She is my sister'?" Isaac said to him, "Because I thought someone might kill me to get her." **10** Abimelek said, "What is this you have done to us? One of the people might easily have lain with your wife, and you would have brought guilt upon us." **11** So Abimelek commanded all the people and said, "Whoever touches this man or his wife will surely be put to death."

12 Isaac planted crops in that land and reaped in the same year a hundredfold, because Yahweh blessed him. **13** The man became rich, and grew more and more until he became very great. **14** He had many sheep and cattle, and a large household. The Philistines envied him. **15** Now all the wells that his father's servants had dug in the days of Abraham his father, the Philistines stopped them up by filling them with earth. **16** Abimelek said to Isaac, "Go away from us, for you are much mightier than we." **17** So Isaac departed from there and camped in the Valley of Gerar, and lived there.

18 Once again Isaac dug out the wells of water, which they had dug in the days of Abraham his father. The Philistines had stopped them up after Abraham's death. Isaac called the wells by the same names that his father had called them. **19** When Isaac's servants dug in the valley, they found there a well of flowing water. **20** The herdsmen of Gerar quarreled with Isaac's herdsmen, and said, "This water is ours." So Isaac named that well "Esek," because they had quarreled with him. **21** Then they dug another well, and they quarreled over that, too, so he gave it the name of "Sitnah." **22** He left there and dug yet another well, but they did not quarrel over that one. So he called it Rehoboth, and he said, "Now Yahweh has made room for us, and we will prosper in the land."

23 Then Isaac went up from there to Beersheba. **24** Yahweh appeared to him that same night and said, "I am the God of Abraham your father. Do not fear, for I am with you and will bless you and multiply your descendants, for my servant Abraham's sake." **25** Isaac built an altar there and called on the name of Yahweh. There he pitched his tent, and his servants dug a well.

26 Then Abimelek went to him from Gerar, with Ahuzzath, his friend, and Phicol, the captain of his army. **27** Isaac said to them, "Why are you coming to me, since you hate me and have sent me away from you?" **28** Then they said, "We have clearly seen that Yahweh has been with you. So we decided that there should be an oath between us, yes, between us and you. So let us make a covenant with you, **29** that you will do us no harm, just as we have not harmed you, and as we have treated you well and have sent you away in peace. Indeed, you are blessed by Yahweh." **30** So Isaac made a feast for them, and they ate and drank. **31** They rose early in the morning and swore an oath with each other. Then Isaac sent them away, and they left him in peace. **32** That same day Isaac's servants came and told him about the well that they had dug. They said, "We have found water." **33** He called the well Shibah, so the name of that city is Beersheba to this day.

34 When Esau was forty years old, he took a wife, Judith the daughter of Beeri the Hittite, and also Basemath the daughter of Elon the Hittite. **35** They brought sorrow to Isaac and Rebekah.

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Genesis 26 General Notes

Special concepts in this chapter

Trust

When things in the land were bad, Isaac did not trust in Yahweh. Instead, he ran to the safety of Egypt. Even when Abraham's descendants did not trust in Yahweh's faithfulness to fulfill his covenant, Yahweh remained faithful to his covenant and blessed Isaac. (See: trust, faithful and fulfill and covenant)

Wells

In the ancient Near East, wells were very important strategically. Therefore, they were a sign of power and a sign of God's blessing being upon Isaac.

Other possible translation difficulties in this chapter

"She is my sister"

Isaac was afraid the Egyptians would see him as a foreigner and upon seeing his beautiful wife, they would try to kill him. This would free Rebekah to marry someone else. Apparently, it would have been easy for them to kill a foreigner without punishment. If she was Isaac's sister, they would have shown favor to him. This is the same thing his father, Abraham, did. (See: and favor)

Genesis 26:1

Now

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

a famine happened

"there was a famine" or "there was another famine"

in the land

You can state explicitly the land to which this refers. Alternate translation: "in the land where Isaac and his family lived"

that had been in the days of Abraham

"that had happened during Abraham's life" or "that had happened while Abraham was alive"

Genesis 26:2

General Information:

Yahweh begins to speak to Isaac.

appeared to him

"appeared to Isaac"

Do not go down to Egypt

It was common to speak of leaving the promised land as "going down" to another place.

Genesis 26:3

for to you and to your descendants, I will give all these lands

"for I will give all these lands to you and your descendants"

I will fulfill the oath that I swore to Abraham your father

"I will do what I promised Abraham your father I would do"

Genesis 26:4

General Information:

Yahweh continues speaking to Isaac.

I will multiply your descendants

"I will cause you to have very many descendants."

like the stars of heaven

This speaks about the number of Isaac's descendants as if they were the same as the number of stars. See how you translated this in [Genesis 22:17]

heaven

This refers to everything we see above the earth, including the sun, moon, and stars.

all the nations of the earth will be blessed

This can be stated in active form. Alternate translation: "I will bless all the nations of the earth"

Genesis 26:5

Abraham obeyed my voice and kept my instructions, my commandments, my statutes, and my laws

The phrases "obeyed my voice" and "kept my instructions, my commandments, my statutes, and my laws" mean basically the same thing. Alternate translation: "Abraham obeyed me and did everything I commanded him to do"

obeyed my voice

Here "voice" stands for Yahweh. Alternate translation: "obeyed me"

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Genesis 26:6

So Isaac settled in Gerar
Only Isaac is mentioned because he is the leader of the family, but his whole family was with him. Alternate translation: "So Isaac and his family settled in Gerar"

Genesis 26:7

He feared to say
Here "fear" refers to the unpleasant feeling a person has when there is a threat of harm to himself or others. "He was afraid to say"

to get Rebekah
"in order to take Rebekah"

Genesis 26:8

He saw, behold, Isaac
The word "behold" shows that what Abimelech saw surprised him. Alternate translation: "And he was surprised to see that Isaac"

was caressing Rebekah
Possible meanings are 1) he was touching her the way a husband touches his wife or 2) he was laughing and talking with her the way a husband talks with his wife.

Genesis 26:9

Abimelek called Isaac to him
Abimelek probably sent someone to tell Isaac that Abimelek wanted to see him. Alternate translation: "Abimelek sent someone to bring Isaac to him"

Why did you say, 'She is my sister'?
This is a quotation within a quotation. It can be stated as an indirect quotation. Alternate translation: "Why did you say that she is your sister?"

to get her
"so he could take her"

Genesis 26:10

What is this you have done to us?
Abimelech used this question to scold Isaac. Alternate translation: "You should not have done this to us!"

might easily have lain with your wife
The word "lain" here is a euphemism for "had sexual relations."

you would have brought guilt upon us
This speaks about causing someone to be guilty as if "guilt" were an object that is placed on someone. Alternate translation: "you would have caused us to be guilty of taking a man's wife"

upon us
Here "us" refers to Abimelech and his people.

Genesis 26:11

Whoever touches this man
Here "touches" means to touch in a harmful way. Alternate translation: "Whoever harms this man"

will surely be put to death
Abimelech may have intended to tell someone to kill anyone who might harm Isaac or Rebekah. This can be stated in active form. Alternate translation: "I will put him to death" or "I will order my men to kill him"

Genesis 26:12

General Information:
This begins a new part of the story. It changes from telling about Isaac calling Rebekah his sister, and it starts to tell about how Isaac became very rich and the Philistines were jealous of him.

in that land
"in Gerar"

a hundredfold
This means "one hundred times as much as he planted." It can be translated more generally as "a very large crop."

Genesis 26:13

The man became rich
"Isaac became rich" or "He became rich"

grew more and more until he became very great
"he gained more and more until he became very wealthy"

Genesis 26:14

sheep
This may also include goats.

a large household
Here "household" stands for workers or servants. Alternate translation: "many servants"

The Philistines envied him
"The Philistines were jealous of him"

Genesis 26:15

Now
Here this word does not mean "at this moment." It is indicating where the action in the story begins. It can be translated with the connecting word "So" to

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show that this is a result of what happened in [Genesis 26:12-14]

in the days of Abraham his father
The phrase "in the days of" stands for a person's lifetime. Alternate translation: "when Abraham, his father, was living" or "during his father Abraham's lifetime"

Genesis 26:16

Abimelek said
Possible meanings are 1) this is another action to force Isaac and his people to leave. Alternate translation: "Then Abimelek said" or "Finally Abimelek said" or 2) Abimelek made this decision because he saw that his people were jealous and acting in a hostile way towards Isaac. Alternate translation: "Therefore Abimelek said"

much mightier than we
"much stronger than we are"

Genesis 26:17

So Isaac departed
Only Isaac is mentioned because he is the leader, but his family and servants went with him. Alternate translation: "So Isaac and his household left"

Genesis 26:18

Isaac dug out
Here "Isaac" stands for Isaac and his servants. Alternate translation: "Isaac and his servants dug out"

which they had dug
"which Abraham's servants had dug"

in the days of Abraham his father
"during his father Abraham's lifetime" or "when Abraham, his father, was living"

The Philistines had stopped them up
This was the reason that Isaac dug them out. Possible ways to translate this are: 1) Since this happened first, this sentence can come before the sentence about Isaac digging them out, as in the UDB. or 2) This sentence can start with "Isaac did this because the Philistines had stopped them up."

had stopped them up
"had filled them with earth"

Genesis 26:19

flowing water
This phrase refers to a natural spring they uncovered when they were digging a new well. It provided a continuous flow of fresh drinking water. Alternate translation: "fresh water"

Genesis 26:20

herdsmen
men who tended livestock

This water is ours
Here "ours" refers to the herdsmen of Gerar.

Esek
Translators may also add a footnote that says "The name Esek means 'quarrel' or 'argue.'"

Genesis 26:21

Then they dug
"Then Isaac's servants dug"

they quarreled
"the herdsmen of Gerar argued with Isaac's herdsmen"

so he gave it
"so Isaac gave it"

Sitnah
Translators may add a footnote that says "The name Sitnah means 'oppose' or 'accuse.'"

Genesis 26:22

Rehoboth
Translators may add a footnote that says "The name Rehoboth means 'make room for' or 'empty place.'"

us ... we
Isaac was speaking about himself and his household.

Genesis 26:23

Isaac went up from there to Beersheba
Here "went up" is probably a reference to going north. Say that he departed in the most natural way for your language. Alternate translation: "Isaac left there and went to Beersheba"

Genesis 26:24

multiply your descendants
"will cause your descendants to increase greatly" or "will cause your descendants to be very many"

for my servant Abraham's sake
"for my servant Abraham" or you can make the full meaning explicit. Alternate translation: "because I promised my servant Abraham that I would do this"

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Genesis 26:25

Isaac built an altar there
You can make explicit why Isaac built an altar. Alternate translation: "Isaac built an altar there to sacrifice to Yahweh"

called on the name of Yahweh
To "call on" means to pray or to worship. Here "name" stands for Yahweh. Alternate translation: "prayed to Yahweh" or "worshiped Yahweh"

Genesis 26:26

went to him
"went to Isaac"

Ahuzzath
This is the name of a man.

his friend
Possible meanings are 1) "Abimelech's friend" or 2) "Abimelech's advisor."

Phicol
This is the name of a man. See how you translated his name in Genesis 21:22.

Genesis 26:27

General Information:
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Genesis 26:28

they said
This refers to Abimelech, Ahuzzath, and Phicol. One of them spoke and the other two agreed with what he said. It does not mean they all spoke at the same time. Alternate translation: "one of them said"

We have clearly seen
"We know" or "We are certain"

So let us make a covenant
"So we want to make a covenant"

Genesis 26:29

and as we have treated you well
This can also be translated as the beginning of a new sentence. "We have done only good to you"

you are blessed by Yahweh
This can be stated in active form. Alternate translation: "Yahweh has blessed you"

Genesis 26:30

Isaac made a feast for them, and they ate and drank
Eating a meal together was a part of making a covenant with one another.

for them
Here "them" refers to "Abimelech, Ahuzzath, and Phicol"

they ate
Here "they" refers to Isaac, Abimelech, Ahuzzath, and Phicol. Alternate translation: "they all ate"

Genesis 26:31

They rose early
"They awoke early"

Genesis 26:32

General Information:
This page has intentionally been left blank.

Genesis 26:33

He called the well Shibah
"So he called the well Shibah." Translators may add a footnote that says "The name Shibah sounds like the word that means 'oath.'"

Beersheba
Translators may add a footnote saying "Beersheba can mean either "well of the oath" or "well of seven." (See note on Genesis 21:32)

Genesis 26:34

General Information:
Most of Genesis 26 was about Isaac. These verses are about his older son Esau.

forty
"40"

he took a wife
"he married." You can state explicitly that he married two women. Alternate translation: "he took two wives"

Judith ... Basemath
These are the names of Esau's wives.

Beeri ... Elon
These are names of men.

the Hittite
"the descendant of Heth" or "a descendant of Heth." The Hittite people were the descendants of Heth.

Genesis 26:35

They brought sorrow to Isaac and Rebekah
Here "they" refers to Judith and Basemath. To make someone sorrowful or miserable is spoken of as if "sorrow" were an object that a person could bring to another person. Alternate translation: "They

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made Isaac and Rebekah sorrowful" or "Isaac and Rebekah were miserable because of them"

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Chapter 27

1 When Isaac was old and his eyes were dim so that he could not see, he called Esau, his older son, and said to him, "My son." Esau said to him, "Here I am," **2** and Isaac said, "See now, I am old. I do not know the day of my death. **3** Therefore take your weapons, your quiver and your bow, and go out to the field and hunt game for me. **4** Make delicious food for me, the sort that I love, and bring it to me so I can eat it and bless you before I die."

5 Now Rebekah heard it when Isaac spoke to Esau his son. Esau went to the field to hunt for game and bring it back. **6** Rebekah spoke to Jacob her son and said, "See here, I heard your father speak to Esau your brother. He said, **7** 'Bring me game and make me delicious food, that I may eat it and bless you in the presence of Yahweh before my death.' **8** Now therefore, my son, obey my voice as I command you. **9** Go to the flock, and bring me two good kids; and I will make delicious food from them for your father, just like he loves. **10** You will take it to your father, so that he may eat it, so that he may bless you before his death." **11** Jacob said to Rebekah his mother, "See, Esau my brother is a hairy man, and I am a smooth man. **12** Perhaps my father will touch me, and I will seem to him as a deceiver. I will bring a curse upon me and not a blessing." **13** His mother said to him, "My son, let any curse fall on me. Just obey my voice, and go, bring them to me." **14** So Jacob went and got the young goats and brought them to his mother, and his mother made delicious food, just like his father loved. **15** Rebekah took the best clothes of Esau, her older son, which were with her in the house, and put them on Jacob, her younger son. **16** She put the skins of the kids on his hands and on the smooth part of his neck. **17** She put the delicious food and the bread that she had prepared into the hand of her son Jacob.

18 Jacob went to his father and said, "My father." His father said, "Here I am; who are you, my son?" **19** Jacob said to his father, "I am Esau your firstborn. I have done as you said to me. Now sit up and eat some of my game, that you may bless me." **20** Isaac said to his son, "How is it that you have found it so quickly, my son?" He said, "Because Yahweh your God brought it to me." **21** Isaac said to Jacob, "Come near me, so I may touch you, my son, and learn whether you are my true son Esau or not." **22** Jacob went over to Isaac his father; and Isaac touched him and said, "The voice is Jacob's voice, but the hands are the hands of Esau." **23** Isaac did not recognize him, because his hands were hairy, like his brother Esau's hands, so Isaac blessed him. **24** He said, "Are you really my son Esau?" He replied, "I am." **25** Isaac said, "Bring the food to me, and I will eat of your game, so that I may bless you." Jacob brought the food to him. Isaac ate, and Jacob brought him wine, and he drank. **26** Then his father Isaac said to him, "Come near now and kiss me, my son." **27** Jacob came near and kissed him, and he smelled the smell of his clothes and blessed him. He said,

"See, the smell of my son
    is like the smell of a field
    that Yahweh has blessed.
28 May God give you a portion of the dew of heaven,
    a portion of the fatness of the earth,
    and plenty of grain and new wine.
29 May peoples serve you
    and nations bow down to you.
Be master over your brothers,
    and may your mother's sons bow down to you.
May every one who curses you be cursed;
    may every one who blesses you be blessed."

30 As soon as Isaac had finished blessing Jacob, and Jacob had scarcely gone out from the presence of Isaac his father, Esau his brother came in from his hunting. **31** He also made delicious food and brought it to his father. He said to his father, "Father, get up and eat some of your son's game, so that you may bless me." **32** Isaac his father said to him, "Who are you?" He said, "I am your son, your firstborn, Esau." **33** Isaac trembled very much and said, "Who was it that hunted this game and brought it to me? I ate it all before you came, and I have blessed him. Indeed, he will be blessed." **34** When Esau heard the words of his father, he cried with a very great and bitter cry, and said to his father, "Bless me, me also, my father." **35** Isaac said, "Your brother came here deceitfully and has taken away your blessing." **36** Esau said, "Is he not rightly named Jacob? For he has cheated me these two times. He took away my birthright, and, see,

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now he has taken away my blessing." Then he said, "Have you not reserved a blessing for me?" **37** Isaac answered and said to Esau, "Look, I have made him your master, and I have given to him all his brothers as servants, and I have given him grain and new wine. What more can I do for you, my son?" **38** Esau said to his father, "Have you not even one blessing for me, my father? Bless me, even me too, my father." Esau wept loudly. **39** Isaac his father answered and said to him,

"Look, the place where you live will be
far from the richness of the earth,
away from the dew of the sky above.
40 By your sword you will live,
and you will serve your brother.
But when you rebel,
you will break his yoke off of your neck."

41 Esau bore a grudge against Jacob because of the blessing that his father had given him. Esau said in his heart, "The days of mourning for my father are near; after that I will kill my brother Jacob." **42** The words of Esau her older son were told to Rebekah. So she sent and called Jacob her younger son and said to him, "See, your brother Esau is consoling himself about you by planning to kill you. **43** Now therefore, my son, obey me and flee to Laban, my brother, in Haran. **44** Stay with him for a while, until your brother's fury subsides, **45** until your brother's anger turns away from you, and he forgets what you have done to him. Then I will send and bring you back from there. Why should I lose you both in one day?

46 Rebekah said to Isaac, "I abhor life because of the daughters of Heth. If Jacob takes one of the daughters of Heth as a wife, like these women, some of the daughters of the land, what good will my life be to me?"

Genesis 27 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 27:27-29 and in 27:39-40.

Special concepts in this chapter

Blessing

In the ancient Near East, a father's blessing was very important. This spoken blessing was legally binding. Jacob previously received the birthright from Esau and was guaranteed the double portion of land money that was supposed to be inherited by the older son, Esau. In this chapter, Jacob tricks Isaac into giving him Esau's blessing. This means that he is to inherit the promises of the covenant Yahweh made with Abraham. (See: bless, birthright, inherit and promise and covenant)

Genesis 27:1

his eyes were dim

This speaks about being nearly blind as if the eyes were a lamp and the light has nearly gone out. Alternate translation: "he was nearly blind" or "he was almost blind"

Here I am

"I am here" or "I am listening." See how you translated this in Genesis 22:1.

Genesis 27:2

See now, I

The phrase "See now" indicates that what follows is a polite request for the hearer to pay attention. "Please listen carefully: I" See how you translated this phrase in Genesis 12:11.

I do not know the day of my death

It is implied that Isaac knows he will die soon. Alternate translation: "I may die any day now"

death

This refers to physical death.

Genesis 27:3

General Information:

Isaac continues giving instructions to his older son Isaac.

your weapons

"your hunting equipment"

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your quiver
A quiver is a case for holding arrows. Alternate translation: "your quiver of arrows"

hunt game for me
"hunt a wild animal for me"

Genesis 27:4

Make delicious food for me, the sort that I love
The word "delicious" refers to something that tastes very good. Alternate translation: "Cook for me the tasty meat that I love"

bless you
In Bible times, a father would often pronounce a formal blessing on his children.

Genesis 27:5

Connecting Statement:
This verse is background information for the description of the events that follow.

Now
This verse is background information for the description of the events that follow. The word "now" shows that the author is going to begin to talk about Rebekah and Jacob.

Rebekah heard it when Isaac spoke to Esau his son
"Rebekah heard Isaac speaking to his son Esau"

to Esau his son
Esau was the son of both Isaac and Rebekah. The author calls Esau "his son" to emphasize that Isaac preferred Esau over Isaac.

Genesis 27:6

Connecting Statement:
This verse continues the background information that begins with the words "Now Rebekah heard" in verse 5. It is background information for the description of the events that follow.

Rebekah spoke to Jacob
This verse continues the background information that begins with the words "Esau went ... bring it back" in verse 5. It is background information for the description of the events that follow. After Esau leaves, Rebekah speaks to Jacob because of what she has heard. "So when Esau went ... bring it back, Rebekah spoke to Jacob"

to Jacob her son
Jacob was the son of both Isaac and Rebekah. The author calls Jacob "her son" here to emphasize that Rebekah preferred Jacob over Esau.

See here
The phrase "see here" adds emphasis to what follows. Alternate translation: "Listen carefully"

Genesis 27:7

'Bring me game and make me delicious food, that I may eat it and bless you in the presence of Yahweh before my death.'
These are the words that the author introduces with the words "He said" in verse 6. This is a quotation within a quotation. It can be stated as an indirect quotation. "He told Esau to hunt a wild animal, and to make the tasty meat that he loves. Then before he dies, your father will bless Esau in the presence of Yahweh."

Bring me game
"Bring me a wild animal that you hunt and kill"

make me delicious food
"cook for me the tasty meat that I love." See how this was translated in Genesis 27:4.

bless you in the presence of Yahweh
"bless you before Yahweh"

before my death
"before I die"

Genesis 27:8

General Information:
Rebekah continues to speak to her younger son Jacob.

Now
This does not mean "at this moment," but is used to draw attention to the important point that follows.

obey my voice as I command you
Rebekah said "my voice" to refer to what she was saying. Alternate translation: "obey me and do what I tell you"

Genesis 27:9

I will make delicious food from them for your father, just like he loves
The word "delicious" refers to something that tastes very good. See how a similar sentence was translated in Genesis 27:4.

Genesis 27:10

You will take it to your father
"Then take it to your father"

so that he may eat it, so that he may bless you
"and after he eats it, he will bless you"

he may bless you
The word "bless" refers to the formal blessing a father pronounces on his children.

before his death
"before he dies"

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Genesis 27:11

I am a smooth man
"I am a man with smooth skin" or "I am not hairy"

Genesis 27:12

I will seem to him as a deceiver
"he will think that I am a liar" or "he will know that I am deceiving him"

I will bring a curse upon me and not a blessing
Being cursed or blessed is spoken of as if a curse and a blessing are objects that are placed on a person. Alternate translation: "Then because of this, he will curse me and not bless me"

Genesis 27:13

My son, let any curse fall on me
"let your curse be on me, my son." Being cursed is spoken of as if the curse were on object that is placed on the person. Alternate translation: "let your father curse me instead of you, my son"

obey my voice
Rebekah said "my voice" to refer to what she was saying. Alternate translation: "obey what I tell you" or "obey me"

bring them to me
"bring me the young goats"

Genesis 27:14

made delicious food, just like his father loved
The word "delicious" refers to something that tastes very good. See how a similar sentence was translated in Genesis 27:4.

Genesis 27:15

General Information:
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Genesis 27:16

She put the skins of the kids on his hands
The goat skins still had the hair on them.

Genesis 27:17

She put the delicious food and the bread that she had prepared into the hand of her son Jacob
"She gave to her son Jacob the delicious food and bread which she had prepared"

Genesis 27:18

Here I am
"Yes, I am listening" or "Yes, what is it?" See how you translated this in Genesis 22:1.

Genesis 27:19

I have done as you said to me
"I have done what you told me to do"

some of my game
The word "game" refers to wild animals that someone hunts and kills. See how "game" was translated in Genesis 27:3.

Genesis 27:20

He said
"Jacob replied"

brought it to me
This is an idiom meaning that God caused it to happen. Alternate translation: "helped me to succeed while hunting"

Genesis 27:21

whether you are my true son Esau or not
"if you are really my son Esau"

Genesis 27:22

Jacob went over to Isaac his father
"Jacob approached Isaac his father"

The voice is Jacob's voice
Here Issac speaks of Jacob's voice as representing Jacob. Alternate translation: "You sound like Jacob"

but the hands are the hands of Esau
Here Issac speaks of Esau's hands as representing Esau. Alternate translation: "but your hands feel like Esau's hands"

Genesis 27:23

General Information:
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Genesis 27:24

He said
Isaac asks this question before blessing his son. Alternate translation: "But first Isaac asked"

Genesis 27:25

eat of your game
The word "game" refers to a wild animal that people hunt and kill. See how "game" was translated in Genesis 27:7.

he drank
"Isaac drank it"

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Genesis 27:26

General Information:
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Genesis 27:27

he smelled the smell of his clothes and blessed him
It can be made explicit that the clothes smelled like Esau's clothes. Alternate translation: "he smelled his clothes and they smelled like Esau's clothes, so Isaac blessed him"

he smelled
"Isaac smelled"

the smell
"the scent"

blessed him
"then he blessed him." This refers to the formal blessing a father pronounces on his children.

See, the smell of my son
The word "see" is used as an emphatic figure of speech to mean "it is true." Alternate translation: "Truly, the smell of my son"

that Yahweh has blessed
Here the word "blessed" means that Yahweh has caused good things to happen to the field and it has become fruitful. Alternate translation: "that Yahweh has caused to be very productive"

Genesis 27:28

General Information:
This is Isaac's blessing. He thought he was speaking to Esau, but he was speaking to Jacob.

give you
Here "you" is singular and refers to Jacob. But the blessing would also apply to Jacob's descendants.

dew of heaven
"Dew" is drops of water that form on the plants during the night. This can be made explicit in the translation. Alternate translation: "night mist from heaven to water your crops"

fatness of the earth
Having fertile land is spoken of as if the earth were fat or rich. Alternate translation: "good soil for producing crops"

plenty of grain and new wine
If "grain" and "wine" are unknown, this can be stated more generally. Alternate translation: "plenty of food and drink"

Genesis 27:29

you ... your
Here these pronouns are singular and refer to Jacob. But the blessing also applies to Jacob's descendants.

nations bow down
Here "nations" refers to the people. Alternate translation: "people from all nations bow down"

bow down
This means to bend over to humbly express respect and honor toward someone.

Be master over your brothers
"Become a master over your brothers"

your brothers ... your mother's sons
Isaac is speaking this blessing directly to Jacob. But, it also applies to Jacob's descendants who will rule over the descendants of Esau and the descendants of any other of Jacob's brothers that he may have.

may your mother's sons bow down to you
"your mother's sons will bow down to you"

May every one who curses you be cursed
This can be stated in active form. Alternate translation: "May God curse everyone who curses you"

may every one who blesses you be blessed
This can be stated in active form. Alternate translation: "May God bless everyone who blesses you"

Genesis 27:30

had scarcely gone out from the presence of Isaac his father
"had just left the tent of Isaac his father"

Genesis 27:31

delicious food
"tasty meat that I love." See how this was translated in Genesis 27:3.

some of your son's game
Here "your son's" was a polite way of Esau referring to his own food he prepared.

your son's game
The word "game" refers to wild animals that people hunt to eat. See how "game" was translated in Genesis 27:7.

bless me
This refers to the formal blessing a father pronounces on his children.

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Genesis 27:32

said to him
"said to Esau"

Genesis 27:33

Isaac trembled
"Isaac began to shake"

hunted this game
Game refers to a wild animal that people hunt and kill. See how "game" was translated in Genesis 27:7.

Genesis 27:34

he cried with a very great and bitter cry
Esau's anguish was similar to the taste of something bitter. Alternate translation: "he cried loudly"

Genesis 27:35

has taken away your blessing
This is a figure of speech meaning Jacob took what was Esau's. Alternate translation: "I have blessed him instead of you"

Genesis 27:36

Is he not rightly named Jacob?
Esau uses a question to emphasize his anger at Jacob. Alternate translation: "Jacob is certainly the right name for my brother!"

Jacob
Translators may also add a footnote that says: "The name Jacob means 'he grasps the heel.' In the original language the name 'Jacob' also sounds like the word for 'he deceives.'"

He took away my birthright
This speaks about a birthright as if it were an object that a person could take away. Alternate translation: "What was once my birthright is now his because he tricked me"

now he has taken away my blessing
This speaks about a blessing as if it were an object that person could take away. Alternate translation: "now he has tricked you into blessing him instead of me"

Have you not reserved a blessing for me
Esau knows that his father cannot bless him with the same things that he blessed Jacob. Esau is asking if there is anything left to say to him that Isaac did not say while blessing Jacob.

Genesis 27:37

What more can I do for you, my son?
Isaac uses a question to emphasize that there is nothing else he can do. Alternate translation: "There is nothing else I can do for you!"

Genesis 27:38

Have you not even one blessing for me, my father
This can be stated in positive form. "My father, do you have one more blessing for me"

Genesis 27:39

said to him
"said to Esau"

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

far from the richness of the earth
This is a figure of speech referring to the earth's fertility. Alternate translation: "far from the fertile soil"

dew of the sky above
"Dew" is drops of water that form on the plants during the night. This can be made explicit in the translation. Alternate translation: "the night mist from the sky to water your crops"

Genesis 27:40

your ... you
In 27:39-40 these pronouns are singular and refer to Esau, but what Isaac says also applies to Esau's descendants

By your sword you will live
Here "sword" stands for violence. Alternate translation: "You will rob and kill people in order to get what you need to live"

you will break his yoke off of your neck
This speaks about someone having a master as if the master's control over the person were a yoke that the person had to carry. Alternate translation: "you will free yourself from his control"

Genesis 27:41

Esau bore a grudge against Jacob
Esau believed that Jacob had wronged him, and so Esau did not want to forgive Jacob.

Esau said in his heart
Here "heart" stands for Esau himself. Alternate translation: "Esau said to himself"

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days of mourning for my father are near
This refers to a number of days a person grieves when a family member dies.

Genesis 27:42

The words of Esau her older son were told to Rebekah
This can be stated in active form. Alternate translation: "Someone told Rebekah about Esau's plan"

See
"Look" or "Listen" or "Pay attention to what I am about to tell you"

is consoling himself
"is making himself feel better"

Genesis 27:43

Now
This does not mean "at this moment," but is used to draw attention to the important point that follows.

flee to Laban
"leave here quickly and go to Laban"

Genesis 27:44

for a while
"for a period of time"

until your brother's fury subsides
"until you brother calms down"

Genesis 27:45

until your brother's anger turns away from you
No longer being angry is spoken of as if the anger turns to a different direction away from the person. Alternate translation: "until he is no longer angry with you"

Why should I lose you both in one day?
Rebekah uses a question to emphasize her concern. Alternate translation: "I do not want to lose both of you in one day!"

I lose you both in one day
It is implied that if Esau kills Jacob, then they will execute Esau as a murderer.

I lose
This is a polite way of referring to her sons dying.

Genesis 27:46

I abhor life
Rebekah is exaggerating to emphasize how upset she is about the Hittite women that Esau married. Alternate translation: "I am terribly upset"

the daughters of Heth
"these Hittite women" or "descendants of Heth"

like these women, some of the daughters of the land
The phrase "daughters of the land" means the local females. Alternate translation: "like these women who live in this land"

what good will my life be to me?
Rebekah uses a question to emphasize how upset she would be if Jacob marries a Hittite woman. Alternate translation: "My life will be awful!"

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Chapter 28

1 Isaac called Jacob, blessed him, and commanded him, "You must not take a wife from the Canaanite women. **2** Arise, go to Paddan Aram, to the house of Bethuel your mother's father, and take a wife from there, one of the daughters of Laban, your mother's brother. **3** May God Almighty bless you, make you fruitful and multiply you, so that you may become a community of peoples. **4** May he give you the blessing of Abraham, to you, and to your descendants after you, that you may inherit the land where you have been sojourning, which God gave to Abraham." **5** So Isaac sent Jacob away. Jacob went to Paddan Aram, to Laban son of Bethuel the Aramean, the brother of Rebekah, Jacob's and Esau's mother.

6 Now Esau saw that Isaac had blessed Jacob and sent him away to Paddan Aram, to take a wife from there. He also saw that Isaac had blessed him and given him a command, saying, "You must not take a wife from the women of Canaan." **7** Esau also saw that Jacob had obeyed his father and his mother, and had gone to Paddan Aram. **8** Esau saw that the women of Canaan did not please Isaac his father. **9** So he went to Ishmael, and took, besides the wives that he had, Mahalath the daughter of Ishmael, Abraham's son, the sister of Nebaioth, to be his wife.

10 Jacob left Beersheba and went toward Haran. **11** He came to a certain place and stayed there all night, because the sun had set. He took one of the stones in that place, put it under his head, and lay down in that place to sleep. **12** He dreamed and saw a stairway set up on the earth. Its top reached to heaven and the angels of God were ascending and descending on it. **13** Behold, Yahweh stood above it and said, "I am Yahweh, the God of Abraham your father, and the God of Isaac. The land on which you are lying, I will give to you and to your descendants. **14** Your descendants will be like the dust of the earth, and you will spread far out to the west, to the east, to the north, and to the south. Through you and through your descendants will all the families of the earth be blessed. **15** Behold, I am with you, and I will keep you wherever you go. I will bring you into this land again; for I will not leave you. I will do all that I have promised to you." **16** Jacob awoke out of his sleep, and he said, "Surely Yahweh is in this place, and I did not know it." **17** He was afraid and said, "How terrifying is this place! This is none other than the house of God. This is the gate of heaven."

18 Jacob arose early in the morning and took the stone that he had put under his head. He set it up as a pillar and poured oil upon the top of it. **19** He called the name of that place Bethel, but the name of the city originally was Luz. **20** Jacob vowed a vow, saying, "If God will be with me and will protect me on this road on which I am walking, and will give me bread to eat, and clothes to wear, **21** so that I return safely to my father's house, then Yahweh will be my God. **22** Then this stone that I have set up as a pillar will be a sacred stone. From everything that you give me, I will surely give a tenth back to you."

Genesis 28 General Notes

Structure and formatting

Even though Jacob tricked his father in order to receive Esau's blessing, the chapter repeats the blessing, ensuring he inherits the blessings promised to Abraham. (See: bless and inherit and promise)

Special concepts in this chapter

Jacob's dream

Jacob had a dream or received a vision. The purpose of this dream is to show that, despite Jacob's sin, God is giving Abraham's covenant promises to Jacob and his descendants. (See: sin and covenant and promise)

Bethel

This was an important city for Abraham and his descendants. It is possible that there is some theological significance to the city of Bethel.

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Genesis 28:1

You must not take
"Do not take"

Genesis 28:2

Arise, go
"Go right away"

Paddan Aram
This was another name for the region of Mesopotamia, which about the same location as modern Iraq. See how this was translated in [Genesis 25:20]

house of
This refers to a person's descendants or other relatives. Alternate translation: "family"

Bethuel
Bethuel was Rebekah's father. See how you translated this name in [Genesis 22:22]

your mother's father
"your grandfather"

one of the daughters
"from the daughters"

your mother's brother
"your uncle"

Genesis 28:3

General Information:
Isaac continues speaking to Jacob

make you fruitful and multiply you
The word "multiply" explains how God would make Jacob "fruitful." Alternate translation: "give you many children and descendants"

Genesis 28:4

May he give you the blessing of Abraham, to you, and to your descendants after you
This speaks about blessing someone as if a blessing were an object that a person can give. The abstract noun "the blessing" can be stated as "bless." Alternate translation: "May God bless you and your descendants as he blessed Abraham" or "May God give to you and your descendants what he promised to Abraham"

that you may inherit the land
God giving the land of Canaan to Jacob and his descendants is spoken of as if a child were inheriting money or possessions from his father.

the land where you have been sojourning
"the land where you have been staying"

which God gave to Abraham
"which God promised to Abraham"

Genesis 28:5

Paddan Aram
This was another name for the region of Mesopotamia, which about the same location as modern Iraq. See how this was translated in [Genesis 25:20]

Bethuel
Bethuel was Rebekah's father. See how you translated this name in [Genesis 22:22]

Genesis 28:6

General Information:
The story changes from Jacob to Esau

Now
This word is used here to mark a change from the story to background information about Esau.

Paddan Aram
This was another name for the region of Mesopotamia, which about the same location as modern Iraq. See how this was translated in [Genesis 25:20]

to take a wife
"to take a wife for himself"

He also saw that Isaac had blessed him
"Esau also saw that Isaac had blessed Jacob"

You must not take
"Do not take"

women of Canaan
"daughters of Canaan" or "Canaanite women"

Genesis 28:7

General Information:
This page has intentionally been left blank.

Genesis 28:8

General Information:
This continues the background information about Esau.

Esau saw
"Esau realized"

the women of Canaan did not please Isaac his father
"his father Isaac did not approve of the women of Canaan"

women of Canaan
"daughters of Canaan" or "the Canaanite women"

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Genesis 28:9

So he went
"Because of that, he went"

besides the wives that he had
"in addition to the wives that he already had"

Mahalath
This is the name of one of Ishmael's daughters.

Nebaioth
This is the name of one of Ishmael's sons.

Genesis 28:10

General Information:
The story switches back to Jacob

Genesis 28:11

He came to a certain place and stayed there all night, because the sun had set
"He came to a certain place and, because the sun had set, he decided to stay for the night"

Genesis 28:12

He dreamed
"Jacob had a dream"

set up on the earth
"with the bottom of it touching the ground"

reached to heaven
This refers to the place where God lives.

Genesis 28:13

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

Yahweh stood above it
Possible meanings are 1) "Yahweh was standing at the top of the stairway" or 2) "Yahweh was standing next to Jacob"

Abraham your father
Here "father" means "ancestor." Alternate translation: "Abraham your ancestor" or "Abraham your forefather"

Genesis 28:14

General Information:
God continues to talk to Jacob in a dream.

Your descendants will be like the dust of the earth
God compares Jacob's descendants to the dust of the earth to emphasize their huge number. Alternate translation: "You will have more descendants than you can count"

you will spread far out to the west
The word "you" is singular and refers to Jacob. Here Jacob represents his descendants. Alternate translation: "your descendants will spread out to the west"

you will spread far out
This means the people will extend the borders of their land and occupy more territory.

to the west, to the east, to the north, and to the south
This phrases are used together to mean "all directions." Alternate translation: "in all directions"

Through you and through your descendants will all the families of the earth be blessed
This can be stated in active form. Alternate translation: "I will bless all families on the earth through you and your descendants"

Genesis 28:15

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

for I will not leave you. I will do all
"for I will not leave you until I have done all"

I will keep you
"I will keep you safe" or "I will protect you"

I will bring you into this land again
"I will bring you back to this land"

Genesis 28:16

awoke out of his sleep
"woke up from his sleep"

Genesis 28:17

the house of God ... the gate of heaven
The phrase "the gate of heaven" explains that this place is the entrance to "the house of God" and "the entrance to where God lives."

This is the gate of heaven
This speaks about the entrance to the place where God lives as if it were a literal kingdom that had a gate that someone has to open to let people in.

Genesis 28:18

pillar
This is a memorial pillar, that is, simply a large stone or boulder set up on its end.

poured oil upon the top of it
This action symbolizes that Jacob is dedicating the pillar to God. The full meaning of this statement can

be made explicit. Alternate translation: "poured oil on the top of it in order to dedicate the pillar to God"

Genesis 28:19

Bethel
Translators may also add a footnote that says "The name Bethel means 'house of God.'"

Luz
This is the name of a city.

Genesis 28:20

Connecting Statement:
Jacob begins to make a vow to Yahweh.

vowed a vow
"made a vow" or "solemnly promised God"

If God will ... clothes to wear
Jacob is speaking to God in the third person. This can be stated in the second person. Alternate translation: "If you will ... clothes to wear"

on this road on which I am walking
This stands for Jacob's journey to find a wife and to return home. Alternate translation: "on this journey"

will give me bread to eat
Here "bread" stands for food in general.

Genesis 28:21

Connecting Statement:
The vow that began with the words "If God will ... clothes to wear" in verse 20 continues here.

so that I return safely ... then Yahweh will be my God
The vow that began with the words "If God will ... clothes to wear" in verse 20 continues here. Jacob is speaking to God in the third person. This can be stated in the second person. "If you will ... clothes to wear ... so that I return safely ... then you, Yahweh, will be the God that I will worship"

to my father's house
Here "house" stands for Jacob's family. Alternate translation: "to my father and the rest of my family"

Genesis 28:22

a sacred stone
This means that the stone will mark the place where God appeared to him and it will be a place where people can worship God. Alternate translation: "God's house" or "God's place"

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Chapter 29

1 Then Jacob went on his journey and came to the land of the people of the east. **2** As he looked, he saw a well in the field, and, behold, three flocks of sheep were lying there by it. For out of that well they would water the flocks, and the stone over the well's mouth was large. **3** When all the flocks had gathered there, the shepherds would roll the stone from the well's mouth and water the sheep, and then put the stone again over the well's mouth, back in its place. **4** Jacob said to them, "My brothers, where are you from?" They replied, "We are from Haran." **5** He said to them, "Do you know Laban son of Nahor?" They said, "We know him." **6** He said to them, "Is he well?" They said, "He is well, and, look there, Rachel his daughter is coming with the sheep." **7** Jacob said, "See, it is the middle of the day. It is not the time for the flocks to be gathered together. You should water the sheep and then go and let them graze." **8** They said, "We cannot water them until all the flocks are gathered together. The men will then roll the stone from the well's mouth, and we will water the sheep." **9** While Jacob was still speaking with them, Rachel came with her father's sheep, for she was tending them. **10** When Jacob saw Rachel, the daughter of Laban, his mother's brother, and the sheep of Laban, his mother's brother, Jacob came over, rolled the stone from the well's mouth, and watered the flock of Laban, his mother's brother. **11** Jacob kissed Rachel and wept loudly. **12** Jacob told Rachel that he was her father's relative, and that he was Rebekah's son. Then she ran and told her father.

13 When Laban heard the news about Jacob his sister's son, he ran to meet him, embraced him, kissed him, and brought him to his house. Jacob told Laban all these things. **14** Laban said to him, "You are indeed my bone and my flesh." Then Jacob stayed with him for about one month. **15** Then Laban said to Jacob, "Should you serve me for nothing because you are my relative? Tell me, what will your wages be?" **16** Now Laban had two daughters. The name of the older was Leah, and the name of the younger was Rachel. **17** Leah's eyes were tender, but Rachel was beautiful in form and appearance. **18** Jacob loved Rachel, so he said, "I will serve you seven years for Rachel, your younger daughter." **19** Laban said, "It is better that I give her to you, than that I should give her to another man. Stay with me." **20** So Jacob served seven years for Rachel; and they seemed to him only a few days, for the love he had for her.

21 Then Jacob said to Laban, "Give me my wife, for my days have been completed—so that I may go to her!" **22** So Laban gathered together all the men of the place and made a feast. **23** In the evening, Laban took Leah his daughter and brought her to Jacob, who went to her. **24** Laban gave his female servant Zilpah to his daughter Leah, to be her servant. **25** In the morning, behold, it was Leah! Jacob said to Laban, "What is this you have done to me? Did I not serve you for Rachel? Why then have you deceived me?" **26** Laban said, "It is not our custom to give the younger daughter before the firstborn. **27** Complete the bridal week of this daughter, and we will give you the other also in return for serving me another seven years." **28** Jacob did so, and completed Leah's week. Then Laban gave him Rachel his daughter as his wife also. **29** Laban also gave Bilhah to his daughter Rachel, to be her servant. **30** So Jacob went to Rachel, too, but he loved Rachel more than Leah. So Jacob served Laban for seven more years.

31 Yahweh saw that Leah was not loved, so he opened her womb, but Rachel was barren. **32** Leah conceived and bore a son, and she called his name Reuben. For she said, "Because Yahweh has looked upon my affliction; surely now my husband will love me." **33** Then she conceived again and bore a son. She said, "Because Yahweh has heard that I am unloved, he has therefore given me this son also," and she called his name Simeon. **34** Then she conceived again and bore a son. She said, "Now this time will my husband be attached to me, because I have borne him three sons." Therefore his name was called Levi. **35** She conceived again and bore a son. She said, "This time I will praise Yahweh." Therefore she called his name Judah; then she stopped having children.

Genesis 29 General Notes

Structure and formatting

This chapter records the conflict between Jacob's wives, Rachel and Leah. This account continues into the next chapter.

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Special concepts in this chapter

Shepherds
Although the exact reasoning for the shepherds' unwillingness to give water to the sheep is unknown, it is probable they were being lazy. The actions of these shepherds contrast Jacob's actions.

Kissing
It was common in the ancient Near East for relatives to greet each other with a kiss. There was nothing sexual about this type of kissing.

Marriage
It was customary in the ancient Near East for a man to work for a woman's father in order to earn the right to marry her. It is unknown how common it was for a father to have his younger daughter marry before an older daughter. It was also sinful for Jacob to marry more than one wife. (See: sin)

Genesis 29:1

the people of the east
This means the people of Paddan Aram, which is a land east of the land of Canaan.

Genesis 29:2

and, behold, three flocks of sheep were lying there by it
The word "behold" marks the beginning of another event in the larger story. Your language may have a way of doing this.

For out of that well
"For from that well." This phrase marks a change from the story to background information about how the shepherds watered the flocks.

they would water
"the shepherds would water" or "those taking care of the sheep would water"

the well's mouth
Here "mouth" is a way of referring to an opening. Alternate translation: "the opening of the well"

Genesis 29:3

General Information:
This page has intentionally been left blank.

Genesis 29:4

Jacob said to them
"Jacob said to the shepherds"

My brothers
This is a polite way to greet a stranger.

Genesis 29:5

Laban son of Nahor
Here "son" refers to a male descendant. Another possible meaning is "Laban the grandson of Nahor."

Genesis 29:6

and, look there, Rachel his daughter is coming with the sheep
"Now look! Rachel his daughter is coming with the sheep"

Genesis 29:7

it is the middle of the day
"the sun is still high in the sky" or "the sun is still shining brightly"

for the flocks to be gathered together
This can be stated in active form. Alternate translation: "for you to gather the flocks"

to be gathered together
This means to gather them together inside a fence for them to stay for the night. The full meaning of this can be made explicit.

let them graze
"let them eat grass in the field"

Genesis 29:8

We cannot water them
"We have to wait to water them." This has to do with timing, not permission.

until all the flocks are gathered together
This can be stated in active form. Alternate translation: "until the other shepherds gather their flocks"

from the well's mouth
Here "mouth" is way of referring to an opening. Alternate translation: "from the well" or "from the opening of the well"

and we will water the sheep
"then we will water the sheep"

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Genesis 29:9

General Information:
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Genesis 29:10

his mother's brother
"his uncle"

the well's mouth
Here "mouth" is a way of referring to an opening. Alternate translation: "the well" or "the opening of the well"

Genesis 29:11

Jacob kissed Rachel
In ancient Near East, it is common to greet a relative with a kiss. However, it is normally done between men. If your language has an affectionate greeting for a relative, use that. If not, use what is appropriate.

wept loudly
Jacob weeps because he is so happy. The full meaning of this statement can be made explicit.

Genesis 29:12

her father's relative
"related to her father"

Genesis 29:13

his sister's son
"his nephew"

embraced him
"hugged him"

kissed him
In ancient Near East, it is common to greet a relative with a kiss. However, it is normally done between men. If your language has an affectionate greeting for a relative, use that. If not, use what is appropriate.

Jacob told Laban all these things
"then Jacob told Laban everything he told Rachel"

Genesis 29:14

my bone and my flesh
This phrase means they are directly related. Alternate translation: "my relative" or "a member of my family"

Genesis 29:15

Should you serve me for nothing ... my relative?
Laban uses a question to emphasize that he should pay Jacob for working for him. The question can be translated as a statement. This can also be stated in positive form. Alternate translation: "It is certainly right that I should pay you for working for me even though you are my relative."

Genesis 29:16

Now Laban had
The word "now" is used here to mark a change from the story to background information about Laban and his daughters.

Genesis 29:17

Leah's eyes were tender
Possible meanings are 1) "Leah's eyes were pretty" or 2) "Leah's eyes were plain"

Genesis 29:18

Jacob loved Rachel
Here the word "loved" refers to a romantic attraction between a man and a woman.

Genesis 29:19

than that I should give her to another man
"rather than give her to another man"

Genesis 29:20

and they seemed to him only a few days
"but the time seemed to him to be only a few days"

for the love he had for her
"on account of the love he had for her" or "because of his love for her"

Genesis 29:21

for my days have been completed
The phrase "my days" refers to the seven years Jacob had to work for Laban. This can be stated in active form. Alternate translation: "for my days of working for you have been completed" or "For I have completed the length of time that I was to work for you"

so that I may go to her
This is a polite way of referring to having sexual relations with her. See how you translated a similar phrase in [Genesis 16:2]

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Genesis 29:22

made a feast
"prepared a wedding feast." Most likely Laban had others prepare the feast. Alternate translation: "had others prepare a wedding feast"

Genesis 29:23

who went to her
This is a polite way of saying that he had sexual relations with her. See how you translated a similar phrase in [Genesis 16:2]

Genesis 29:24

Laban gave his female servant Zilpah ... her servant
Here the author gives background information about Laban giving Zilpah to Leah. Most likely he gave Zilpah to Leah before the wedding.

Zilpah
This is the name of Leah's female servant.

Genesis 29:25

behold, it was Leah
"Jacob was surprised to see it was Leah in bed with him." The word "behold" here shows that Jacob was surprised by what he saw.

What is this you have done to me?
Jacob uses a question to express his anger and surprise. This rhetorical question can be translated as a statement. Alternate translation: "I cannot believe you did this to me!"

Did I not serve you for Rachel?
Jacob uses these questions to express his hurt that Laban had tricked him. This rhetorical question can be translated as a statement. Alternate translation: "I served you for seven years to marry Rachel!"

Genesis 29:26

It is not our custom to give
"In our family we do not give"

Genesis 29:27

Complete the bridal week of this daughter
"Finish celebrating Leah's bridal week"

we will give you the other also
The full meaning can be made explicit. Alternate translation: "next week we will give you Rachel also"

Genesis 29:28

Jacob did so, and completed Leah's week
"And Jacob did what Laban asked, and finished celebrating Leah's bridal week"

Genesis 29:29

Bilhah
This is the name of Rachel's female servant.

Genesis 29:30

Jacob went to Rachel
This is a polite way of saying that he had sexual relations with her. See how you translated a similar phrase in [Genesis 16:2]

he loved Rachel
This refers to the romantic love between a man and a woman.

Genesis 29:31

Leah was not loved
This can be stated in active form. Alternate translation: "Jacob did not love Leah"

not loved
This is an exaggeration to emphasize that Jacob loved Rachel more than Leah. Alternate translation: "loved less than Rachel"

so he opened her womb
God causing Leah to be able to become pregnant is spoken of as if God is opening her womb.

was barren
"was not able to become pregnant"

Genesis 29:32

Leah conceived and bore a son
"Leah became pregnant and gave birth to a son"

she called his name Reuben
Translators may also add a footnote that says: "The name Reuben means 'See, a son.'"

Yahweh has looked upon my affliction
Leah was experiencing emotional pain because Jacob had rejected her. The abstract noun "affliction" can be stated as a verb. Alternate translation: "Yahweh saw that I was suffering"

Genesis 29:33

Then she conceived
"Then Leah became pregnant"

bore a son
"gave birth to a son"

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Yahweh has heard that I am unloved
This can be stated in active form. Alternate translation: "Yahweh has heard that my husband does not love me"

she called his name Simeon
Translators may also add a footnote that says "The name Simeon means 'heard.'"

Genesis 29:34

will my husband be attached to me
"my husband will embrace me"

I have borne him three sons
"I have given birth to three sons for him"

his name was called Levi
Translators may also add a footnote that says "The name Levi means 'attached.'"

Genesis 29:35

She conceived again
"Leah became pregnant again"

bore a son
"gave birth to a son"

she called his name Judah
Translators may also add a footnote that says "The name Judah means 'praise.'"

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Chapter 30

1 When Rachel saw that she bore Jacob no children, Rachel was jealous of her sister. She said to Jacob, "Give me children, or I will die." **2** Jacob's anger burned against Rachel. He said, "Am I in the place of God, who has withheld from you the fruit of the womb?" **3** She said, "See, there is my servant Bilhah. Go to her, so she might give birth to children on my knees, and I will have children by her." **4** So she gave him her servant Bilhah as a wife, and Jacob went to her. **5** Bilhah conceived and bore Jacob a son. **6** Then Rachel said, "God has vindicated me, and he has heard my voice and given me a son." For this reason she called his name Dan. **7** Bilhah, Rachel's servant, conceived again and bore Jacob a second son. **8** Rachel said, "With mighty wrestlings have I wrestled with my sister and have prevailed." She called his name Naphtali.

9 When Leah saw that she had stopped having children, she took Zilpah, her servant, and gave her to Jacob as a wife. **10** Zilpah, Leah's servant, bore Jacob a son. **11** Leah said, "This is fortunate!" so she called his name Gad. **12** Then Zilpah, Leah's servant, bore Jacob a second son. **13** Leah said, "I am happy! For the daughters will call me happy." So she called his name Asher.

14 Reuben went in the days of wheat harvest and found mandrakes in the field. He brought them to his mother Leah. Then Rachel said to Leah, "Give me some of your son's mandrakes." **15** Leah said to her, "Is it a small matter to you, that you have taken away my husband? Do you now want to take away my son's mandrakes, too?" Rachel said, "Then he will lie with you tonight, in exchange for your son's mandrakes." **16** Jacob came from the field in the evening. Leah went out to meet him and said, "You must come to me, for I have hired you with my son's mandrakes." So Jacob lay with Leah that night. **17** God listened to Leah, and she conceived and bore Jacob a fifth son. **18** Leah said, "God has given me my wages, because I gave my servant woman to my husband." She called his name Issachar. **19** Leah conceived again and bore a sixth son to Jacob. **20** Leah said, "God has given me a good gift. Now my husband will honor me, because I have borne him six sons." She called his name Zebulun. **21** Afterwards she bore a daughter and called her name Dinah. **22** God called Rachel to mind and listened to her. He caused her to become pregnant. **23** She conceived and bore a son. She said, "God has taken away my shame." **24** She called his name Joseph, saying, "Yahweh has added to me another son."

25 After Rachel had borne Joseph, Jacob said to Laban, "Send me away, so that I may go to my own home and to my country. **26** Give me my wives and my children for whom I have served you, and let me go, for you know the service I have given you." **27** Laban said to him, "If now I have found favor in your eyes, wait, because I have learned by using divination that Yahweh has blessed me for your sake." **28** Then he said, "Name your wages, and I will pay them." **29** Jacob said to him, "You know how I have served you, and how your livestock have fared with me. **30** For you had little before I came, and it has increased abundantly. Yahweh has blessed you wherever I worked. Now when will I provide for my own household also?" **31** So Laban said, "What will I pay you?" Jacob said, "You will not give me anything. If you will do this thing for me, I will again feed your flock and keep it. **32** Let me walk through all your flock today, removing from it every speckled and spotted sheep, and every black one among the sheep, and the spotted and speckled among the goats. These will be my wages. **33** My integrity will testify for me later on, when you come to check on my wages. Every one that is not speckled and spotted among the goats, and black among the sheep, if any are found with me, will be considered to be stolen." **34** Laban said, "Agreed. Let it be according to your word." **35** That day Laban removed the male goats that were striped and spotted, and all the female goats that were speckled and spotted, every one that had white in it, and all the black ones among the sheep, and gave them into the hand of his sons. **36** Laban also put three days' journey between himself and Jacob. So Jacob kept tending the rest of Laban's flocks.

37 Jacob took fresh cut branches of the poplar, almond, and plane trees, and he peeled white streaks in them and made the white inner wood appear that was in the sticks. **38** Then he set the sticks that he had peeled in front of the flocks, in front of the watering troughs where they came to drink. They conceived when they came to drink. **39** The flocks bred in front of the sticks; and the flocks produced striped, speckled, and spotted young. **40** Jacob separated out these lambs, but made the rest of them face toward the striped animals and all the black sheep in the flock of Laban. Then he separated out his flocks for himself alone and did not put them together with Laban's flocks. **41** Whenever the stronger sheep in the flock were breeding, then Jacob would lay the sticks in the watering troughs before the eyes of the flock,

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so that they might conceive among the sticks. **42** But when the feebler animals in the flock came, he did not put the sticks in front of them. So the feebler animals were Laban's, and the stronger were Jacob's. **43** The man became very prosperous. He had large flocks, female servants and male servants, and camels and donkeys.

Genesis 30 General Notes

Structure and formatting

This chapter continues the story of the conflict between Rachel and Leah.

Special concepts in this chapter

Women and their children

In the ancient Near East, it was important for a married woman to have many children. If a woman did not have many children, people believed it brought shame upon her. This is one of the reasons why Rachel and Leah were always jealous of each other. (See: jealous)

Speckled and spotted

Speckled and spotted sheep were considered to be imperfect. Therefore, they were considered to be much less valuable than the spotless sheep. Despite Jacob's fair offer, Laban once again tried to cheat him out of something he deserved. Jacob anticipated Laban's cheating.

Genesis 30:1

When Rachel saw that she bore Jacob no children

"When Rachel realized that she was unable to become preganant"

I will die

Rachel is exaggerating to show how upset she is about not having children. Alternate translation: "I will feel completely worthless"

Give me children

"Cause me to become pregnant"

Genesis 30:2

Jacob's anger burned against Rachel

Jacob's anger is spoken of as if it were a fire. Alternate translation: "Jacob was very angry with Rachel"

Am I in the place of God, who has withheld from you the fruit of the womb?

This is a rhetorical question that Jacob uses to scold Rachel. It can be translated as a statement. Alternate translation: "I am not God! I am not the one who is preventing you from having children!"

Genesis 30:3

She said

"Rachel said"

See

"Look" or "Listen" or "Pay attention to what I am about to tell you"

there is my servant Bilhah ... I will have children by her

At that time, this was an acceptable way for a barren woman to have children that would legally belong to her. The full meaning of this may be made explicit.

Bilhah

This is the name of Rachel's female servant. See how you translated this name in Genesis 29:29.

Go to her

This is a polite way of asking him to have sexual relations with her servant. See how you translated a similar phrase in [Genesis 16:2]

on my knees

This is a way of saying that the child that Bilhah gives birth to will belong to Rachel. Alternate translation: "for me"

I will have children by her

"and in this way she will cause me to have children"

Genesis 30:4

Jacob went to her

This is a polite way of saying that he had sexual relations with Bilhah. See how you translated a similar phrase in [Genesis 16:2]

Genesis 30:5

Bilhah

This is the name of Rachel's female servant. See how you translated this name in Genesis 29:29.

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bore Jacob a son
"gave birth to a son for Jacob"

Genesis 30:6

she called his name
"Rachel gave him the name"

called his name Dan
Translators may also add a footnote that says "The name Dan means 'he judged.'"

Genesis 30:7

Bilhah ... conceived again
"Bilhah ... became pregnant again"

bore Jacob a second son
"gave birth to a second son for Jacob"

Genesis 30:8

With mighty wrestlings have I wrestled with my sister
The phrase "wrestlings have I wrestled" is an idiom used for emphasis. It is also a metaphor that speaks of Rachel's attempts to have a child like her sister as if she were having a physical fight with Leah. Alternate translation: "I have had a great struggle to have children like my older sister, Leah"

have prevailed
"I have won" or "I have succeeded"

called his name Naphtali
Translators may also add a footnote that says "The name Naphtali means 'my struggle.'"

Genesis 30:9

When Leah saw that
"When Leah became aware that"

she took Zilpah, her servant, and gave her to Jacob as a wife
"she gave Zilpah, her servant, to Jacob as a wife"

Zilpah
This is the name of Leah's female servant. See how you translated this in Genesis 29:24.

Genesis 30:10

bore Jacob a son
"gave birth to a son for Jacob"

Genesis 30:11

This is fortunate!
"How fortunate!" or "What good luck!"

called his name Gad
Translators may also add a footnote that says "The name Gad means 'fortunate.'"

Genesis 30:12

Zilpah
This is the name of Leah's female servant. See how you translated this name in [Genesis 29:24]

bore Jacob a second son
"gave birth to a second son for Jacob"

Genesis 30:13

I am happy!
"How blessed I am!" or "How happy I am!"

the daughters
"the women" or "the young women"

called his name Asher
Translators may also add a footnote that says "The name Asher means 'happy.'"

Genesis 30:14

Reuben went
"Reuben went out"

in the days of wheat harvest
Here the phrase "in the days of" is an idiom that refers to the season or time of year. Alternate translation: "at the time of year of the wheat harvest" or "during the wheat harvest"

mandrakes
This is a fruit that was said to increase fertility and the desire to sleep with one's lover. Alternate translation: "love fruit"

Genesis 30:15

Is it a small matter to you ... my husband?
"Do you not care ... my husband?" This is a rhetorical question used to scold Rachel. This question can be translated as a statement. Alternate translation: "It is bad enough ... my husband."

Do you now want ... too?
This is a rhetorical question, used to scold Rachel. This question can be translated as a statement. Alternate translation: "Now you want ... too!"

Then he will lie with you
Here "lie with" is a euphemism. Alternate translation: "Then Jacob will have sexual relations with you"

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Genesis 30:16

You must come to me
Here "come to" is a euphemism for sexual relations. Alternate translation: "You must have sexual intercourse with me"

with my son's mandrakes
"for the price of my son's mandrakes." See how you translated "mandrake" in Genesis 30:14.

Jacob lay with Leah
Here "lay with" is a euphemism. Alternate translation: "Jacob had sexual relations with Leah"

Genesis 30:17

she conceived
"She became pregnant"

bore Jacob a fifth son
"gave birth to a fifth son for Jacob"

Genesis 30:18

God has given me my wages
God rewarding Leah is spoken of as if he were a boss paying wages to someone who works for him. Alternate translation: "God has given my due" or "God has rewarded me"

She called his name Issachar
Translators may also add a footnote that says: "The name Issachar means 'there is a reward.'"

Genesis 30:19

Leah conceived again
"Leah became pregnant again"

bore a sixth son to Jacob
"gave birth to a sixth son for Jacob"

Genesis 30:20

She called his name Zebulun
Translators may also add a footnote that says: "The name Zebulun means 'honor.'"

Genesis 30:21

called her name Dinah
This is the name of Leah's daughter.

Genesis 30:22

God called Rachel to mind and listened to her
The phrase "call to mind" means to remember. This does not mean God forgot about Rachel. It means he considered her request. Alternate translation: "God considered Rachel and granted to her what she wanted"

Genesis 30:23

God has taken away my shame
God causing Rachel to no longer feel ashamed is spoken of as if "shame" were an object that person could take away from someone else. The abstract noun "shame" can be stated as "ashamed." Alternate translation: "God has caused me to no longer feel ashamed"

Genesis 30:24

She called his name Joseph
Translators may also add a footnote that says: "The name Joseph means 'may he add.'"

Yahweh has added to me another son
Rachel's first sons were through her female servant Bilhah.

Genesis 30:25

After Rachel had borne Joseph
"After Rachel gave birth to Joseph"

Genesis 30:26

and let me go
"so I can go"

you know the service I have given you
Jacob is reminding Laban of their contract

Genesis 30:27

Laban said to him
"Laban said to Jacob"

If now I have found favor in your eyes
The eyes represent seeing, and seeing represents thoughts or judgment. Alternate translation: "If I have found favor with you" or "If you are pleased with me"

found favor
This is an idiom that means that someone is approved of by someone else.

wait, because
"please stay, because"

I have learned by using divination
"I have discovered by my own spiritual and magical practices"

for your sake
"because of you"

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Genesis 30:28

Name your wages
This can be made more explicit. Alternate translation: "Tell me how much I have to pay to keep you here"

Genesis 30:29

Jacob said to him
"Jacob said to Laban"

how your livestock have fared with me
"how well your livestock have done since I started taking care of them"

Genesis 30:30

For you had little before I came
"your herds were small before I worked for you"

and it has increased abundantly
"but now your wealth has greatly increased"

Now when will I provide for my own household also?
"Now when will I take care of my own family?" Jacob uses a question to emphasize that he wants to start providing for his own family. This question can be translated as a statement. Alternate translation: "Now I want to take care of my family!"

Genesis 30:31

What will I pay you
"What can I pay you" or "What can I give you." This can be made more explicit. Alternate translation: "What can I pay you so that you stay and work for me"

If you will do this thing for me
The connecting word "But" can be used at the beginning to show that what Jacob is about to say contrasts with what he just said. Alternate translation: "But if you will do this thing for me"

this thing
The phrase "this thing" refers to what Jacob will propose in verse 32.

feed your flock and keep it
"feed and take care of your flock"

Genesis 30:32

removing from it every speckled and spotted sheep, and every black one among the sheep, and the spotted and speckled among the goats
"and remove every sheep with spots, every black sheep, and every goat with spots"

These will be my wages
"This will be the cost of keeping me here"

Genesis 30:33

My integrity will testify for me later on
The word "integrity" means "honesty." This speaks about integrity as if it were a person who could testify for or against another person. Alternate translation: "And later you will know if I have been honest with you or not"

Every one that is not speckled and spotted among the goats, and black among the sheep, if any are found with me, will be considered to be stolen
This can be stated in active form. Alternate translation: "If you find any goats without spots or any sheep that are not black, you can consider them stolen"

Genesis 30:34

Let it be according to your word
"Let it be as you say" or "We will do what you have said"

Genesis 30:35

that were striped and spotted
"that had stripes and spots"

that were speckled and spotted
"that had spots"

every one that had white in it
"every goat that had some white in it"

all the black ones among the sheep
"all the black sheep"

gave them into the hand
Here "hand" stands for control or care. Alternate translation: "had his sons take care of them"

Genesis 30:36

General Information:
This page has intentionally been left blank.

Genesis 30:37

poplar, almond, and plane trees
These are all trees with white wood.

he peeled white streaks in them and made the white inner wood appear that was in the sticks
"he peeled off pieces of bark so that the white wood underneath would show"

Genesis 30:38

the watering troughs
long open containers for holding water for animals to drink

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Genesis 30:39

The flocks bred
"The animals of the flocks conceived" or "The animals mated"

produced striped, speckled, and spotted young
"gave birth to babies with stripes and spots"

Genesis 30:40

Jacob separated
It can be made explicit that this happened over several years. Alternate translation: "During the several years following, Jacob separated"

face toward
"look toward"

he separated out his flocks for himself alone
"he set his flocks apart"

Genesis 30:41

before the eyes of the flock
Here the flock's "eyes" represent the sheep and emphasize what they see. Alternate translation: "so that the flock could see them"

among the sticks
"in front of the sticks"

Genesis 30:42

the feebler animals
"the weaker animals"

So the feebler animals were Laban's, and the stronger were Jacob's
"So the weaker offspring belonged to Laban, while the stronger offspring belonged to Jacob." You can make this even more explicit. Alternate translation: "So the weaker offspring did not have stripes or spots and so belonged to Laban, while the stronger offspring did have stripes or spots and so belonged to Jacob"

Genesis 30:43

The man
"Jacob"

became very prosperous
"greatly prospered" or "became very wealthy"

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Chapter 31

1 Now Jacob heard the words of Laban's sons, that they said, "Jacob has taken away all that was our father's, and it is from our father's possessions that he has gotten all this wealth." **2** Jacob saw the look on Laban's face. He saw that his attitude toward him had changed. **3** Then Yahweh said to Jacob, "Return to the land of your fathers and to your relatives, and I will be with you." **4** Jacob sent and called Rachel and Leah to the field to his flock **5** and said to them, "I see your father's attitude toward me has changed, but the God of my father has been with me. **6** You know that it is with all my strength that I have served your father. **7** Your father has deceived me and changed my wages ten times, but God has not permitted him to hurt me. **8** If he said, 'The speckled animals will be your wages,' then all the flock bore speckled young. If he said, 'The striped will be your wages,' then the whole flock bore striped young. **9** In this way God has taken away the livestock of your father and given them to me. **10** Once at the time of breeding season, I saw in a dream the male goats that were mating with the flock. The male goats were striped, speckled, and spotted. **11** The angel of God said to me in the dream, 'Jacob.' I said, 'Here I am.' **12** He said, 'Lift up your eyes and see all the male goats that are breeding with the flock. They are striped, speckled, and spotted, for I have seen everything that Laban is doing to you. **13** I am the God of Bethel, where you anointed a pillar, where you made a vow to me. Now rise up and leave this land and return to the land of your birth.'" **14** Rachel and Leah answered and said to him, "Is there any portion or inheritance for us in our father's house? **15** Are we not treated by him as foreigners? For he has sold us and has also completely devoured our money. **16** For all the riches that God has taken away from our father are now ours and our children's. Now then, whatever God has said to you, do it."

17 Then Jacob arose and placed his sons and his wives upon the camels. **18** He drove all his livestock ahead of him, along with all his property, including the livestock he had acquired in Paddan Aram. Then he set out to go to his father Isaac in the land of Canaan. **19** When Laban had gone to shear his flock, Rachel stole her father's household gods. **20** Jacob also deceived Laban the Aramean, by not telling him that he was fleeing. **21** So he fled with all that he had and quickly passed over the River, and headed toward the hill country of Gilead.

22 On the third day Laban was told that Jacob had fled. **23** So he took his relatives with him and pursued him for a seven days' journey. He overtook him in the hill country of Gilead. **24** Now God came to Laban the Aramean in a dream at night and said to him, "Be careful that you speak to Jacob neither good nor bad." **25** Laban overtook Jacob. Now Jacob had pitched his tent in the hill country. Laban also camped with his relatives in the hill country of Gilead. [1]**26** Laban said to Jacob, "What have you done, that you deceived me and carried away my daughters like captives of the sword? **27** Why did you flee secretly and trick me and did not tell me? I would have sent you away with celebration and with songs, with tambourine and with harps. **28** You did not allow me to kiss my grandsons and my daughters good bye. Now you have acted foolishly. **29** It is in my power to do you harm, but the God of your father spoke to me last night and said, 'Be careful that you speak to Jacob neither good nor bad.' **30** Now you have gone away because you longed to return to your father's house. But why did you steal my gods?" **31** Jacob answered and said to Laban, "I fled secretly because I was afraid and thought that you would take your daughters from me by force. **32** Whoever has stolen your gods will not continue to live. In the presence of our relatives, identify whatever with me is yours and take it." For Jacob did not know that Rachel had stolen them.

33 Laban went into Jacob's tent, into Leah's tent, and into the tent of the two female servants, but he did not find them. He went out of Leah's tent and entered into Rachel's tent. **34** Now Rachel had taken the household gods, put them in a camel's saddle, and sat upon them. Laban searched the whole tent, but did not find them. **35** She said to her father, "Do not be angry, my master, that I cannot stand up before you, for I am having my period." So he searched but did not find his household gods.

36 Jacob was angry and argued with Laban. He said to him, "What is my offense? What is my sin, that you have hotly pursued me? **37** For you have searched all my possessions. What have you found of all your household goods? Set them here before our relatives, so that they may judge between the two of us. **38** For twenty years I have been with you. Your ewes and your female goats have not miscarried, nor have I eaten any rams from your flocks. **39** What was torn by beasts I did not bring to you. I bore the loss of it. You demanded payment from my hand, whether stolen by day or stolen by night. **40** There I was; in the

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day the heat consumed me, and the frost by night; and I went without sleep. **41** These twenty years I have been in your household. I worked for you fourteen years for your two daughters, and six years for your flock. You have changed my wages ten times. **42** Unless the God of my father, the God of Abraham, and the one Isaac fears, had been with me, surely now you would have sent me away empty-handed. God has seen my affliction and my toil, and he rebuked you last night."

43 Laban answered and said to Jacob, "The daughters are my daughters, the grandchildren are my grandchildren, and the flocks are my flocks. All that you see is mine. But what can I do today to these my daughters, or to their children whom they have borne? **44** So now, let us make a covenant, you and I, and let it be for a witness between you and me." **45** So Jacob took a stone and set it up as a pillar. **46** Jacob said to his relatives, "Gather stones." So they took stones and made a pile. Then they ate there by the pile. **47** Laban called it Jegar Sahadutha, but Jacob called it Galeed. **48** Laban said, "This pile is a witness between me and you today." Therefore its name was called Galeed. **49** It is also called Mizpah, because Laban said, "May Yahweh watch between you and me, when we are out of sight one from another. **50** If you mistreat my daughters, or if you take any wives besides my daughters, although no one else is with us, see, God is witness between you and me." **51** Laban said to Jacob, "Look at this pile, and look at the pillar, which I have set between you and me. **52** This pile is a witness, and the pillar is a witness, that I will not pass beyond this pile to you, and that you will not pass beyond this pile and this pillar to me, to do harm. **53** May the God of Abraham, and the god of Nahor, the gods of their father, judge between us." Jacob swore by the Fear of his father Isaac. **54** Jacob offered a sacrifice on the mountain and called his relatives to eat a meal. They ate and spent the entire night on the mountain. **55** Early in the morning Laban got up, kissed his grandsons and his daughters and blessed them. Then Laban left and returned home.

Footnotes

31:25 [1]Some modern translations have

Genesis 31 General Notes

Special concepts in this chapter

God's blessing

When Jacob left Paddam Aram, he left very wealthy. Despite his punishment of exile from Canaan, God still blessed Jacob and his family. (See: bless)

Household gods

Although a few scholars believe the possession of the household gods was a sign of inheritance, this seems unlikely. It is probable that Rachel believed these idols would bring them "good luck" and would bring them great blessing. This was sinful because they were to trust in Yahweh, who already promised to bless them. (See: falsegod and inherit and sin)

Other possible translation difficulties in this chapter

Irony

Laban's sons complained that Jacob cheated them out of their father's possessions. It was their father who tried to cheat Jacob out of what he promised to give Jacob. Jacob treated his brother Esau in the same way. Jacob cheated Esau out of their father's blessing.

Genesis 31:1

Now

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

Jacob heard the words of Laban's sons, that they said

"Jacob heard that Laban's sons were saying"

Jacob has taken away all that was our father's

Laban's sons were exaggerating because they were angry. Alternate translation: "Everything that Jacob has taken belonged to our father"

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Genesis 31:2

Jacob saw the look on Laban's face. He saw that his attitude toward him had changed
These two sentences mean basically the same thing. The second explains the look that Jacob saw on Laban's face. Alternate translation: "Jacob noticed that Laban was no longer pleased with him"

Genesis 31:3

your fathers
"your father Isaac and your grandfather Abraham"

Genesis 31:4

Jacob sent and called Rachel and Leah to the field to his flock
"Jacob sent for Rachel and Leah and told them to meet him out in the field with the flocks"

Genesis 31:5

and said to them
You can start a new sentence here. Alternate translation: "He said to them"

I see your father's attitude toward me has changed
"I have noticed your father is no longer pleased with me"

Genesis 31:6

You know that it is with all my strength that I have served your father
The word "you" here refers to both Rachel and Leah. It also adds emphasis. Alternate translation: "You yourselves know that I have served your father with all my strength"

Genesis 31:7

has deceived me
"has lied to me" or "has not treated me fairly"

my wages
"what he said he would pay me"

to hurt me
Possible meanings are 1) physical harm or 2) to cause Jacob to suffer in any way.

Genesis 31:8

The speckled animals
"The animals with spots"

the flock bore
"the flock gave birth to"

The striped
"The animals with stripes"

Genesis 31:9

In this way God has taken away the livestock of your father and given them to me
"This is how God gave your father's animals to me"

Genesis 31:10

General Information:
Jacob continues his story to his wives Leah and Rachel.

Once at the time of breeding season
"During the breeding season"

mating with the flock
Here "flock" represents only the female goats. Alternate translation: "mating with the female goats of the flock"

were striped, speckled, and spotted
"had stripes, little spots, and big spots"

Genesis 31:11

angel of God
Possible meanings are 1) God himself appeared as a man or 2) one of God's messengers appeared. Since the phrase is not well understood, it is best to simply translate it as "the angel of God," using the normal word that you use for "angel."

I said
"And I answered"

Here I am
"Yes, I am listening" or "Yes, what is it?" See how you translated this in Genesis 22:1.

Genesis 31:12

General Information:
The angel of the Lord continues to talk to Jacob (Genesis 31:10).

Lift up your eyes
This is a way of saying "Look up."

that are breeding with the flock
Here "flock" stands for only the female goats. Alternate translation: "that are breeding with the female goats of the flock"

are striped, speckled, and spotted
"have stripes and spots"

Genesis 31:13

where you anointed a pillar
Jacob poured oil on the pillar to dedicate it to God.

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the land of your birth
"the land where you were born"

Genesis 31:14

Rachel and Leah answered and said to him
This does not mean they talked at the same time. It emphasizes they agreed with each other.

Is there any portion or inheritance for us in our father's house?
Rachel and Leah use a question to emphasize that there is nothing left for their father to give. Alternate translation: "There is absolutely nothing left for us to inherit from our father!"

Genesis 31:15

Are we not treated by him as foreigners?
They use a question to show their anger about how their father treats them. This can be stated in active form. Alternate translation: "Our father treats us like a foreign women instead of daughters!"

For he has sold us
This can be made more explicit. Alternate translation: "He has sold us for his own gain"

has also completely devoured our money
Laban completely using up the money that he should have given to his daughters is spoken of as if he were a wild beast that ate the money as if it were food. Alternate translation: "he completely used up our money"

Genesis 31:16

are now ours and our children's
"belongs to us and to our children"

Now then
Here "Now" does not mean "at this moment," but is used to draw attention to the important point that follows.

whatever God has said to you, do it
"do all that God has told you"

Genesis 31:17

his sons
Jacob took all of his children. It only mentions the sons because they are important as his heirs. Alternate translation: "his children"

Genesis 31:18

He drove all his livestock
"He drove all his cattle." Here "livestock" is referring to all his domesticate animals.

including the livestock he had acquired in Paddan Aram
"and the other herd of cattle which he took ownership of when he was in Paddan Aram"

Then he set out to go to his father Isaac in the land of Canaan
"He went to the land of Canaan, where his father Isaac lived"

Genesis 31:19

When Laban had gone to shear his flock
"When Laban had left to cut the wool off of the sheep in his flock"

Genesis 31:20

General Information:
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Genesis 31:21

the River
This refers to the Euphrates River.

headed toward
"traveled toward"

the hill country of Gilead
"the mountains of Gilead" or "Mount Gilead"

Genesis 31:22

On the third day
It was Jewish custom to count the day of departure as day one. Alternate translation: "Two days after they had left"

Laban was told
This can be stated in active form. Alternate translation: "someone told Laban"

that Jacob had fled
Only Jacob is mentioned because he is the leader of the family. It can be made explicit that his family went with him. Alternate translation: "that Jacob had fled with his wives and children"

Genesis 31:23

So he took
"So Laban took"

pursued him
"chased after Jacob"

for a seven days' journey
Laban spent seven days walking to catch up to Jacob.

He overtook him
"He caught up to him"

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Genesis 31:24

Now God came to Laban the Aramean in a dream at night
The word "now" is used here to mark a change from the story to background information about Laban. Alternate translation: "That night God came to Laban in a dream"

Be careful that you speak to Jacob neither good nor bad
The phrase "good nor bad" are used together to mean "anything." Alternate translation: "Do not say anything to try and stop Jacob from leaving"

Genesis 31:25

Laban overtook Jacob. Now Jacob had pitched his tent in the hill country. Laban also camped with his relatives in the hill country of Gilead
The word "now" is used here to mark a change from the story to background information about Jacob and Laban. Alternate translation: "When Laban caught up with Jacob, Jacob had set up camp in the hill country. Then Laban and his relatives also camped in the hill country of Gilead"

Genesis 31:26

carried away my daughters like captives of the sword
Laban speaks about Jacob taking his family with him back to the land of Canaan as if Jacob took them as prisoners after a battle and is forcing them to go with him. Laban is exaggerating because he is angry and is trying to make Jacob feel guilty for what he did.

Genesis 31:27

flee secretly
"run away in secret"

with celebration
"with joy"

with tambourine and with harps
These instruments stand for music. Alternate translation: "and with music"

tambourine
a musical instrument with a head like a drum that can be hit and with pieces of metal around the side that sound when the instrument is shaken

Genesis 31:28

to kiss my grandsons
Here "grandsons" would include all grandchildren whether male or female. Alternate translation: "to kiss my grandchildren"

Now
This does not mean "at this moment," but is used to draw attention to the important point that follows.

Genesis 31:29

It is in my power to do you harm
The word "you" is plural and refers to everyone with Jacob. Alternate translation: "I have enough people with me to harm all of you"

Be careful that you speak to Jacob neither good nor bad
The words "good nor bad" are used together to mean "anything." See how you translated this in [Genesis 31:24]

Genesis 31:30

you have gone away
This "you" is singular and refers to Jacob.

to your father's house
Here "house" stands for family. Alternate translation: "to be home with your father and the rest of your family"

my gods
"my idols"

Genesis 31:31

General Information
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Genesis 31:32

Whoever has stolen your gods will not continue to live
This can be stated in positive form. Alternate translation: "We will kill whoever has stolen your gods"

In the presence of our relatives
The word "our" refers to Jacob's relatives and includes Laban's relatives. All the relatives will watch to make sure everything is fair and honest.

identify whatever with me is yours and take it
"look for whatever we have that is yours and take it"

For Jacob did not know that Rachel had stolen them
This changes from the story to background information about Jacob.

Genesis 31:33

the two female servants
This refers to Zilpah and Bilhah.

he did not find them
"he did not find his idols"

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Genesis 31:34

Now Rachel ... upon them
The word "now" is used here to mark a change from the story to background information about Rachel.

saddle
a seat placed on the back of an animal so a person can ride on it

Genesis 31:35

my master
Calling someone "my master" is a way of honoring them.

that I cannot stand up before you
"because I am unable to stand up in your presence"

for I am having my period
This refers to the time of the month when a woman bleeds from her womb.

Genesis 31:36

He said to him
"Jacob said to Laban"

What is my offense? What is my sin, that you have hotly pursued me?
The phrases "What is my offense" and "What is my sin" mean basically the same thing. Jacob is asking Laban to tell him what he did wrong. Alternate translation: "What have I done wrong that you should pursue me like this?"

hotly pursued me
Here the word "hotly" means Laban urgently chased Jacob intending to capture him.

Genesis 31:37

What have you found of all your household goods?
"What have you found that belongs to you?"

Set them here before our relatives
Here the word "our" refers to Jacob's relatives and includes Laban's relatives. Alternate translation: "Lay anything you have found in front of our relatives"

they may judge between the two of us
Here "two of us" refers to Jacob and Laban. The phrase "to judge between" means to decide which person is right in a dispute. Alternate translation: "they may judge between the two of us"

Genesis 31:38

General Information:
Jacob continues to speak to Laban.

twenty years
"20 years"

ewes
female sheep

have not miscarried
This means they have not had a pregnancy end early and unexpectedly with the lamb or kid born dead.

Genesis 31:39

What was torn by beasts I did not bring to you
This can be stated in active form. Alternate translation: "I did not bring to you any of your animals that a wild beast tore apart" or "When a wild animal killed any of your animals I did not bring it to you"

I bore the loss of it
For Jacob to count Laban's dead animals as a loss from his own flock is spoken of as if it was a burden he would bear on his shoulders. Alternate translation: "Instead of counting it a loss from your flock, I counted it as a loss from my flock"

You demanded payment from my hand
It can be made explicit what Jacob had to pay for. Alternate translation "You demanded that I pay you for any animal of yours that was missing"

whether stolen by day or stolen by night
"whether it was taken during the day or at night". Possble meanings are 1) "whether someone stole it during the day or at night" or 2) "whether an animal took it during the day or night."

Genesis 31:40

There I was; in the day the heat consumed me, and the frost by night
Suffering in the hot and cold temperatures is spoken of as if the temperatures were animals that were eating Jacob. Alternate translation: "I stayed with your flocks even during hottest part of the day and the coldest part of the night"

Genesis 31:41

General Information:
Jacob continues to speak to Laban.

These twenty years
"These last 20 years"

fourteen years
"14 years"

changed my wages ten times
"changed what he said he would pay me ten times." See how you translated "my wages" in Genesis 31:7.

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Genesis 31:42

Unless the God of my father, the God of Abraham, and the one Isaac fears, had been with me
Jacob is referring to the same God not to three different gods. Alternate translation: "If the God of Abraham and Isaac, my father, had not been with me"

the God of my father
Here the word "father" refers to his parent, Isaac.

the one Isaac fears
Here the word "fears" refers to the "fear of Yahweh," which means to deeply respect him and show that respect by obeying him.

empty-handed
This stands for having nothing. Alternate translation: "with absolutely nothing"

God has seen my affliction and my toil
The abstract noun "affliction" can be stated as "afflicted." Alternate translation: "God has seen how hard I worked and how you afflicted me"

Genesis 31:43

But what can I do today to these my daughters, or to their children whom they have borne?
Laban uses a question to emphasize that there is nothing he can do. This rhetorical question can be translated as a statement. Alternate translation: "But, there is nothing I can do to bring my daughters and grandchildren back with me."

Genesis 31:44

let it be for a witness
Here the word "witness" does not refer to a person, but it is used figuratively and refers to the covenant that Jacob and Laban are making. The covenant is spoken of as if it were a person who is there when they agree to act peacefully to one another.

Genesis 31:45

pillar
This means that a large stone was simply set up on its end to mark the place where this important event happened.

Genesis 31:46

made a pile
"stacked them on top of each other"

Then they ate there by the pile
Eating a meal together was a part of making the covenant with one another. The full meaning of this may be made explicit.

Genesis 31:47

Jegar Sahadutha
Translators may add a footnote that says: "The name Jegar Sahadutha means 'heap of witness' in Laban's language."

Galeed
Translators may add a footnote that says: "The name Galeed means 'heap of witness' in Jacob's language.

Genesis 31:48

This pile is a witness between me and you
The stones do not actually bear witness as a person. Alternate translation: "This pile will be a reminder between me and you"

Galeed
Translators may add a footnote that says: "The name Galeed means 'heap of witness' in Jacob's language. See how you translated this in [Genesis 31:47]

Genesis 31:49

Mizpah
Translators may add a footnote that says: "The name Mizpah means 'watchtower.'"

when we are out of sight one from another
Here "out of sight" stands for no longer being in each other's presence. Alternate translation: "when we are no longer with each other"

Genesis 31:50

although no one else is with us
Here "us" refers to Laban and Jacob. Alternate translation: "even if no one else is there to see us"

see
"look" or "remember" or "pay attention to what i am about to tell you"

Genesis 31:51

General Information:
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Genesis 31:52

This pile is a witness, and the pillar is a witness
These piles of stones were to act as a remembrance and a boundary marker for Jacob and Laban regarding their peace agreement. They are spoken of as if they are human witnesses.

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Genesis 31:53

May the God of Abraham, and the god of Nahor, the gods of their father, judge between us
Abraham is Jacob's grandfather. Nahor is Laban's grandfather. The father of Abraham and Nahor is Terah. Not all of them worshipped Yahweh.

the Fear of his father Isaac
Here the word "Fear" refers to Yahweh, who Isaac deeply respected and showed that respect by obeying him.

Genesis 31:54

called his relatives to eat a meal
Eating a meal together was part of making the covenant with one another. The full meaning of this may be made explicit.

Genesis 31:55

Early in the morning ... returned home
Verse 55 is the first verse of chapter 32 in the original Hebrew text, but the last verse of chapter 31 in most modern Bibles. We suggest that you follow the numbering of Bibles in your national language.

blessed
This means expressing a desire for positive and beneficial things to happen to someone.

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Chapter 32

1 Jacob also went on his way, and the angels of God met him. **2** When Jacob saw them, he said, "This is God's camp," so he called the name of that place Mahanaim.

3 Jacob sent messengers on ahead of him to his brother Esau in the land of Seir, in the region of Edom. **4** He commanded them, saying, "This is what you will say to my master Esau: This is what your servant Jacob says: 'I have been staying with Laban, and have delayed my return until now. **5** I have cattle and donkeys, and flocks, male servants, and female servants. I have sent this message to my master, so that I may find favor in your eyes.'" **6** The messengers returned to Jacob and said, "We went to your brother Esau. He is coming to meet you, and four hundred men are with him." **7** Then Jacob was very afraid and upset. So he divided the people who were with him into two camps, and also the flocks, the herds, and the camels. **8** He said, "If Esau comes to one camp and attacks it, then the camp that remains will escape." **9** Jacob said, "God of my father Abraham, and God of my father Isaac, Yahweh, who said to me, 'Return to your country and to your kindred, and I will prosper you,' **10** I am not worthy of all your acts of covenant faithfulness and of all the trustworthiness that you have done for your servant. For with only my staff I passed over this Jordan, and now I have become two camps. **11** Please rescue me from the hand of my brother, from the hand of Esau, for I am afraid of him, that he will come and attack me and the mothers with the children. **12** But you said, 'I will certainly make you prosper. I will make your descendants like the sand of the sea, which cannot be numbered for their number.'"

13 Jacob stayed there that night. He took some of what he had with him as a gift for Esau, his brother: **14** two hundred female goats and twenty male goats, two hundred ewes and twenty rams, **15** thirty milking camels and their colts, forty cows and ten bulls, twenty female donkeys and ten male donkeys. **16** These he gave into the hand of his servants, every herd by itself. He said to his servants, "Go on ahead of me and put a space between each of the herds." **17** He instructed the first servant, saying, "When Esau my brother meets you and asks you, saying, 'To whom do you belong? Where are you going? Whose animals are these that are in front of you?' **18** Then you will say, 'They are your servant Jacob's. They are a gift sent to my master Esau. See, he is also coming after us.'" **19** Jacob also gave instructions to the second group, the third, and all the men who followed the herds. He said, "You will say the same thing to Esau when you meet him. **20** You must also say, 'Your servant Jacob is coming after us.'" For he thought, "I will appease him with the gifts that I am sending ahead of me. Then later, when I will see him, perhaps he will receive me." **21** So the gifts went on ahead of him. He himself stayed that night in the camp.

22 Jacob got up during the night, and he took his two wives, his two women servants, and his eleven sons. He sent them across the ford of the Jabbok. **23** In this way he sent them across the stream along with all his possessions. **24** Jacob was left alone, and a man wrestled with him until dawn. **25** When the man saw that he could not defeat him, he struck Jacob's hip, so that his hip was dislocated as he wrestled with him. **26** The man said, "Let me go, for the dawn is breaking." Jacob said, "I will not let you go unless you bless me." **27** The man said to him, "What is your name?" Jacob said, "Jacob." **28** The man said, "Your name will no longer be called Jacob, but Israel. For you have struggled with God and with men and have prevailed." **29** Jacob asked him, "Please tell me your name." He said, "Why is it that you ask my name?" Then he blessed him there. **30** Jacob called the name of the place Peniel for he said, "I have seen God face to face, and my life is delivered." **31** The sun rose on Jacob as he passed Peniel. He was limping because of his hip. **32** That is why to this day the people of Israel do not eat the ligaments of the hip which are at the hip joint, because the man injured those ligaments while dislocating Jacob's hip.

Genesis 32 General Notes

Special concepts in this chapter

Jacob does not trust Yahweh

Jacob does not trust in Yahweh. Instead, he fears that his brother Esau could kill him and his family. He should have known that Yahweh would continue to bless him and protect his family. He should have trusted in Yahweh's covenant faithfulness. (See: bless and trust and covenantfaith)

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Name change
In Scripture, a change in name always occurs at a highly significant point in a person's life. The return of Jacob to Canaan was a significant event in the history of the Hebrew people.

Other possible translation difficulties in this chapter

"A man wrestled with him"
Scholars are divided over the identity of the person Jacob wrestled with. It was probably an angel, but some believe he wrestled with Jesus before he came to earth. The translator will probably have difficulty trying to keep ambiguity in identifying this individual because the word "man" usually indicates a normal, living person.

Genesis 32:1

General Information:
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Genesis 32:2

Mahanaim
Translators may also add a footnote that says "The name Mahanaim means 'two camps.'"

Genesis 32:3

Seir
This is a mountainous area in the region of Edom.

Genesis 32:4

This is what you will say to my master Esau: This is what your servant Jacob says: 'I have been ... have delayed my return until now.
This has a quotation within a quotation. The direct quotation can be stated as an indirect quotation. Alternate translation: "'This is what I want you to tell my master Esau. Tell him that I have been ... have delayed my return until now.'"

my master Esau
Jacob is using polite language and refers to his brother as "my master."

your servant Jacob
Jacob is using polite language and refers to himself as "your servant."

Genesis 32:5

I have cattle ... in your eyes.
This continues the quotation within a quotation that begins with the words "I have been" in verse 4. The direct quotation can be stated as an indirect quotation. "This is what I want you to tell my master Esau. Tell him that I have been ... Tell him that I have cattle ... in his eyes."

that I may find favor in your eyes
When a person finds favor in the eyes of another, the second person approves of the first person. Here "eyes" are a metonym for the person seeing something, and seeing a person is a metaphor for deciding whether what that person sees is good or bad. Alternate translation: "that you may approve of me"

Genesis 32:6

four hundred men
"400 men"

Genesis 32:7

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

upset
distressed, troubled

Genesis 32:8

to one camp and attacks it, then the camp that remains will escape
Here "camp" refers to the people. Alternate translation: "to attack the people in one camp, then the people in the other camp will escape"

Genesis 32:9

God of my father Abraham, and God of my father Isaac, Yahweh
This does not refer to different gods, but to the one God they all worship. Alternate translation: "Yahweh, who is God of my grandfather Abraham and my father Isaac"

Yahweh, who said to me, 'Return to your country and to your kindred, and I will prosper you,'
This is a quotation within a quotation. It can be stated an indirect quotation. Alternate translation: "Yahweh, you who said that I should return to my country and to my kindred, and that you would prosper me,"

to your kindred
"to your family"

I will prosper you
"I will do good for you" or "I will treat you well"

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Genesis 32:10

I am not worthy of all your acts of covenant faithfulness and of all the trustworthiness that you have done for your servant
The abstract nouns "faithfulness" and "trustworthiness" can be stated as "faithful" and "loyal." Alternate translation: "I do not deserve for you to remain faithful to your covenant or for you to be loyal to me, your servant"

your servant
This is a polite way of saying "me."

now I have become two camps
Here the phrase "I have become" is an idiom meaning what he now possesses. Alternate translation: "and now I have enough people, flocks, and possessions with me to make two camps"

Genesis 32:11

rescue me
"save me"

from the hand of my brother, from the hand of Esau
Here the word "hand" refers to power. The two phrases mean basically the same thing. The second clarifies that the brother whom Jacob intended was Esau. Alternate translation: "from the power of my brother, Esau" or "from my brother, Esau"

I am afraid of him, that he will
"I am afraid that he will"

Genesis 32:12

But you said, 'I will certainly make you prosper. I will make your descendants ... number.'
This is a quotation within a quotation. It can be stated an an indirect quotation. Alternate translation: "But you said that you would certainly prosper me, and that you would make my descendants ... number"

make you prosper
"do good to you" or "treat you well"

I will make your descendants like the sand of the sea
This speaks about the very large number of Jacob's descendants as if their number will be like the grains of sand on the seashore.

which cannot be numbered for their number
This can be stated in active form. Alternate translation: "which no one can count because of their number"

Genesis 32:13

General Information:
This page has intentionally been left blank.

Genesis 32:14

two hundred
"200"

twenty
"20"

Genesis 32:15

thirty ... forty ... ten
"30 ... 40 ... 10"

their colts
"their young"

Genesis 32:16

These he gave into the hand of his servants, every herd by itself
Here "into the hand" means to give control over them. Alternate translation: "He divided them into small herds, and gave each of his servants control over one herd"

put a space between each of the herds
"let each herd travel at a distance from the other herds"

Genesis 32:17

He instructed
"He commanded"

asks you ... that are in front of you?'
This is a quotation within a quotation. It can be stated as an indirect quotation. Alternate translation: "asks you who your master is, where you are going, and who owns these animals that are ahead of you"

To whom do you belong?
"Who is your master?"

Whose animals are these that are in front of you?
"Who owns these animals that are in front of you?"

Genesis 32:18

Then you will say, 'They are your servant Jacob's. They are a gift sent to my master Esau. See, he is also coming after us.'
This is a quotation within a quotation. It can be stated as an indirect quotation. Alternate translation: "Then I want you to tell him that all of these things belong to Jacob, his servant, and he his giving them to his master, Esau. And tell him that Jacob is on the way to meet him"

your servant Jacob's
Jacob is referring to himself in a polite way as Esau's servant.

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to my master Esau
Jacob is referring to Esau is a polite way as his master.

coming after us
Here "us" refers to the servant speaking and the other servants bringing herds to Esau.

Genesis 32:19

gave instructions to the second group
"commanded the second group"

Genesis 32:20

You must also say, 'Your servant Jacob
Possible meanings are 1) "You will say also, 'Your servant Jacob'" or 2) "You will say, 'Also, Your servant Jacob.'"

I will appease him
"I will calm him down" or "I will make his anger go away"

he will receive me
"he will welcome me kindly"

Genesis 32:21

So the gifts went on ahead of him
Here "gifts" stands for the servants taking the gifts.

He himself stayed
Here "himself" emphasizes that Jacob did not go with the servants.

Genesis 32:22

his two women servants
"his two servant wives." This means Zilpah and Bilhah.

ford
a shallow place in a river that is easy to cross

Jabbok
This is the name of a river.

Genesis 32:23

all his possessions
"all that he had"

Genesis 32:24

General Information:
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Genesis 32:25

he struck Jacob's hip, so that his hip was dislocated
This can be stated in active form. Alternate translation: "he struck Jacob's hip and dislocated it" or "he struck Jacob's hip and injured it"

his hip was dislocated
Possible meanings are that 1) the top of Jacob's leg bone moved out of the hole in the hip where it normally is, or 2) a muscle or something that attaches the top of the leg to the hip was torn.

Genesis 32:26

for the dawn is breaking
"the sun will rise soon"

bless
Here "bless" means to pronounce a formal blessing on someone and to cause good things to happen to that person.

I will not let you go unless you bless me
This can be stated in positive form. Alternate translation: "I will let you go only if you bless me" or "Absolutely not! You must bless me first, then I will let you go"

Genesis 32:27

General Information:
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Genesis 32:28

Israel
Translators may add a footnote that says "The name Israel means 'He struggles with God.'"

with men
Here "men" means "people" in general.

Genesis 32:29

He said, "Why is it that you ask my name?"
"He said, 'Why would you ask about my name?'" This rhetorical question was meant to shock, rebuke and cause Jacob to ponder over what just happened between him and the other man he just wrestled with. Alternate translation: "Do not ask me for my name!"

Genesis 32:30

Peniel
Translators may add a footnote that says: "The name Peniel means 'the face of God.'"

face to face
Being "face to face" means that two people are seeing each other in person, at a close distance.

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and my life is delivered
This can be stated in active form. Alternate translation: "yet he spared my life"

Genesis 32:31

General Information:
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Genesis 32:32

That is why to this day
This marks a change from the story to background information about the descendants of Israel.

to this day
This means to the day that the author was writing this.

ligaments of the hip
This refers to the muscle that connects the thigh bone to the thigh socket.

hip joint
"thigh socket"

while dislocating
"while striking"

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Chapter 33

1 Jacob looked up and, behold, Esau was coming, and with him were four hundred men. Jacob divided the children among Leah, Rachel, and the two female servants. **2** Then he put the female servants and their children in front, followed by Leah and her children, and followed by Rachel and Joseph last of all. **3** He himself went on ahead of them. He bowed toward the ground seven times, until he came near to his brother. **4** Esau ran to meet him, embraced him, hugged his neck, and kissed him. Then they wept. **5** When Esau looked up, he saw the women and the children. He said, "Who are these people with you?" Jacob said, "The children whom God has graciously given your servant." **6** Then the female servants came forward with their children, and they bowed down. **7** Next Leah also and her children came forward and bowed down. Finally Joseph and Rachel came forward and bowed down. **8** Esau said, "What do you mean by all these groups that I met?" Jacob said, "To find favor in the sight of my master." **9** Esau said, "I have enough, my brother. Keep what you have for yourself." **10** Jacob said, "No, please, if I have found favor in your eyes, then accept my gift from my hand, for indeed, I have seen your face, and it is like seeing the face of God, and you have accepted me. **11** Please accept my gift that was brought to you, because God has dealt graciously with me, and because I have enough." Thus Jacob urged him, and Esau accepted it. **12** Then Esau said, "Let us be on our way. I will go before you." **13** Jacob said to him, "My master knows that the children are young, and that the sheep and the cattle are nursing their young. If they are driven hard even one day, all the animals will die. **14** Please let my master go on ahead of his servant. I will travel more slowly, at the pace of the livestock that are before me, and at the pace of the children, until I come to my master in Seir." **15** Esau said, "Let me leave with you some of my men who are with me." But Jacob said, "Why do that? Let me find favor in the sight of my lord." **16** So Esau that day started on his way back to Seir. **17** Jacob traveled to Sukkoth, built himself a house, and made shelters for his livestock. Therefore the name of the place is called Sukkoth.

18 When Jacob came from Paddan Aram, he arrived safely at the city of Shechem, which is in the land of Canaan. He camped near the city. **19** Then he bought the piece of ground where he had pitched his tent from the sons of Hamor, Shechem's father, for a hundred pieces of silver. **20** There he set up an altar and called it El Elohe Israel.

Genesis 33 General Notes

Special concepts in this chapter

Jacob's fear

Jacob feared his brother. He showed Esau great respect and sought to protect his family from Esau's power. He did not fear and trust Yahweh. (See: fear and trust)

Favoritism

Jacob showed favoritism towards Rachel and Joseph. He arranged the family according to those he loved the most. Rachel and Joseph were the most protected from a potential attack by Esau. He would have rather had everyone else die, in order to spare their lives.

Genesis 33:1

behold

The word "behold" here alerts us to pay attention to a surprising new part of the story.

four hundred men

"400 men"

Jacob divided the children ... female servants

This does not mean Jacob divided the children evenly so that each woman had the same amount of children with her. Jacob divided the children so that each one went with his or her mother.

female servants

"servant wives." This refers to Bilhah and Zilpah.

Genesis 33:2

General Information:

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Genesis 33:3

He himself went on ahead of them
Here "himself" emphasizes that Jacob went alone in front of the others.

He bowed
Here the word "bow" means to bend over to humbly express respect and honor toward someone.

Genesis 33:4

meet him
"meet Jacob"

embraced him, hugged his neck, and kissed him
This can be translated as a new sentence. Alternate translation: "Esau put his arms around Jacob, hugged him, and kissed him"

Then they wept
This can be translated more explicitly. Alternate translation: "Then Esau and Jacob cried because they were happy to see each other again"

Genesis 33:5

he saw the women and the children
"he saw the women and children who were with Jacob"

The children whom God has graciously given your servant
The phrase "your servant" is a polite way for Jacob to refer to himself. Alternate translation: "These are the children God has kindly given me, your servant"

Genesis 33:6

female servants
"servant wives." This refers to Bilhah and Zilpah.

bowed down
This is a sign of humility and respect before another person.

Genesis 33:7

General Information:
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Genesis 33:8

What do you mean by all these groups that I met?
The phrase "all these groups" refers to the groups of servants that Jacob sent to give gifts to Esau. Alternate translation: "Why did you send all of those different groups to meet me?"

To find favor in the sight of my master
The phrase "find favor" is an idiom which means to be approved of by someone. Also, sight represents judgment or evaluation. Alternate translation: "So that you, my master, would be pleased with me"

my master
The phrase "my master" is a polite way of referring to Esau.

Genesis 33:9

I have enough
The word "animals" or "property" is understood. Alternate translation: "I have enough animals" or "I have enough property"

Genesis 33:10

if I have found favor in your eyes
The phrase "found favor" is an idiom which means to be approved of by someone. Here "eyes" are a metonym for sight, and sight is a metaphor representing his evaluation. Alternate translation: "if you are pleased with me"

my gift from my hand
Here "hand" refers to Jacob. Alternate translation: "this gift that I am giving to you"

my hand, for indeed
This can be translated as a new sentence: "my hand. For certainly"

I have seen your face, and it is like seeing the face of God
The meaning of this simile is unclear. Possible meanings are 1) Jacob is happy that Esau has forgiven him like God has forgiven him or 2) Jacob is amazed to see his brother again like he was amazed to see God or 3) Jacob is humbled to be in Esau's presence like he was humbled to be in God's presence.

I have seen your face
Here "face" stands for Esau. It may be best to translate as "face" because of the importance of the word "face" here with "face of God" and "face to face" in Genesis 32:30.

Genesis 33:11

that was brought to you
This can be stated in active form. Alternate translation: "that my servants brought to you"

God has dealt graciously with me
"God has treated me very well" or "God has blessed me very much"

Thus Jacob urged him, and Esau accepted it
It was customary to refuse a gift first, but then to accept the gift before the giver was offended.

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Genesis 33:12

General Information:
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Genesis 33:13

My master knows
This is a polite and formal way of referring to Esau. Alternate translation: "You, my master, know"

the children are young
The meaning can be stated more explicitly. Alternate translation: "the children are too young to travel fast"

If they are driven hard even one day
This can be stated in active form. Alternate translation: "If we force them to go too fast even for one day"

Genesis 33:14

Please let my master go on ahead of his servant
This is a polite and formal way of Jacob referring to himself. Alternate translation: "My lord, I am your servant. Please go ahead of me"

at the pace of the livestock that are before me
"at the speed the animals I am looking after can go"

Seir
This is a mountainous area in the region of Edom. See how you translated this in [Genesis 32:3]

Genesis 33:15

Why do that?
Jacob uses a question to emphasize that Esau does not need to leave men. Alternate translation: "Do not do that!" or "You do not need to do that!"

my lord
This is a polite and formal way of referring to Esau. Alternate translation: "you, my lord"

Genesis 33:16

General Information:
This page has intentionally been left blank.

Genesis 33:17

Sukkoth
Translators may also add a footnote that says, "The name Sukkoth means 'shelters.'"

built himself a house
It is implied that the house is also for his family. Alternate translation: "built a house for himself and his family"

for his livestock
"for the animals he looked after"

Genesis 33:18

General Information:
This starts a new part of the story. The author describes what Jacob did after he rested in Sukkoth.

When Jacob came from Paddan Aram
"After Jacob left Paddan Aram"

When Jacob ... he arrived ... He camped
This only mentions Jacob because he is the leader of the family. It is implied that his family was with him.

He camped near
"He set up his camp near"

Genesis 33:19

piece of ground
"piece of land"

Hamor
This is the name of a man.

Shechem's father
Shechem is the name of a city and the name of a man.

a hundred
"100"

Genesis 33:20

El Elohe Israel
Translators may add a footnote that says: "The name El Elohe Israel means 'God, the God of Israel.'"

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Chapter 34

1 Now Dinah, Leah's daughter whom she bore to Jacob, went out to meet the young women of the land. **2** Shechem son of Hamor the Hivite, the prince of the land, saw her. He took her and lay with her, and he humiliated her. **3** He was drawn to Dinah, the daughter of Jacob. He loved the young woman and spoke tenderly to her. **4** Shechem spoke to his father Hamor, saying, "Get this young woman for me as a wife." **5** Now Jacob heard that he had defiled Dinah his daughter. His sons were with his livestock in the field, so Jacob held his peace until they came. **6** Hamor the father of Shechem went out to Jacob to speak with him. **7** The sons of Jacob came in from the field when they heard of the matter. The men were offended. They were very angry because he had disgraced Israel by lying with Jacob's daughter, for such a thing should not have been done. **8** Hamor spoke with them, saying, "My son Shechem loves your daughter. Please give her to him as a wife. **9** Intermarry with us, give your daughters to us, and take our daughters for yourselves. **10** You will live with us, and the land will be open to you to live and trade in, and to acquire property." **11** Shechem said to her father and to her brothers, "Let me find favor in your eyes, and whatever you tell me I will give. **12** Ask me for as great a bride price and gift as you will, and I will give whatever you say to me, but give me the young woman as a wife." **13** The sons of Jacob answered Shechem and Hamor his father with deceit, because Shechem had defiled Dinah their sister. **14** They said to them, "We cannot do this thing, to give our sister to anyone who is uncircumcised; for that would be a disgrace to us. **15** Only on this condition will we agree with you: If you will become circumcised as we are, if every male among you is circumcised. **16** Then will we give our daughters to you, and we will take your daughters to ourselves, and we will live with you and become one people. **17** But if you do not listen to us and become circumcised, then we will take our sister and we will leave."

18 Their words pleased Hamor and his son Shechem. **19** The young man did not delay to do what they said, because he delighted in Jacob's daughter, and because he was the most honored person in all his father's household. **20** Hamor and Shechem his son went to the gate of their city and spoke with the men of their city, saying, **21** "These men are at peace with us, so let them live in the land and trade in it for, really, the land is large enough for them. Let us take their daughters as wives, and let us give them our daughters. **22** Only on this condition will the men agree to live with us and become one people: If every male among us is circumcised, as they are circumcised. **23** Will not their livestock and their property—all their animals be ours? So let us agree with them, and they will live among us." **24** All who went out to the gates of his city listened to Hamor and Shechem, his son. All males were circumcised, all who went out to the gates of his city. **25** On the third day, when they were still in pain, two of the sons of Jacob (Simeon and Levi, Dinah's brothers), each took his sword and they attacked the city that was certain of its security, and they killed all the males. **26** They killed Hamor and his son Shechem with the edge of the sword. They took Dinah from Shechem's house and went away. **27** The other sons of Jacob came to the dead bodies and plundered the city, because the people had defiled their sister. **28** They took their flocks, their herds, their donkeys, and everything in the city and in the surrounding fields. **29** They captured all their wealth, all their children, and their wives. They even plundered everything that was in the houses. **30** Jacob said to Simeon and Levi, "You have brought trouble on me, to make me stink to the inhabitants of the land, the Canaanites and the Perizzites. I am few in number. If they gather themselves together against me and attack me, then I will be destroyed, I and my household." **31** But Simeon and Levi said, "Should Shechem have dealt with our sister as with a prostitute?"

Genesis 34 General Notes

Special concepts in this chapter

Israel

Jacob's name was changed to Israel. It is his descendants who inherited the promised blessings given to him and to Isaac and Abraham. This is the first time his descendants are collectively referred to as the people group Israel. The people group Israel is identified through the covenant of circumcision. (See: inherit, promise, bless and covenant and circumcise)

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Other possible translation difficulties in this chapter

Implicit information
Jacob's reacted to the rape of Dinah with indifference. This is possibly because she was not a daughter of Rachel. His reaction was both unwise and improper. This action brought shame on the whole family. Therefore, Jacob's sons corrected this wrong and plotted against Hamor and Shechem.

Shechem raped Dinah, but then he said he loved her. By raping her, he ensured that no one else would want to marry her. This is not love.

Genesis 34:1

Now
Here this word is used to mark a new part of the story.

Dinah
This is the name of Leah's daughter. See how you translated this name in [Genesis 30:21]

Genesis 34:2

the Hivite
This is the name of a people group. See how you translated the similar word "Hivites" in [Genesis 10:17]

the prince of the land
This is referring to Hamor not Shechem. Also, "prince" here does not mean son of a king. It means Hamor was the leader of the people in that area.

He took her and lay with her
Possible meanings are 1) "took" and "lay with" are two separate actions. Alternate translation: "he grabbed her and had sexual relations with her" or 2) "took" and "lay with" are a hendiadys, two words used to describe one action, Alternate translation: "raped her"

lay with her
This is a polite way of speaking of sexual relations. You may have to use other words in your translation. Alternate translation: "had sexual relations with her"

Genesis 34:3

He was drawn to Dinah
"He was very attracted to her." This speaks about Shechem loving Dinah and wanting to be with her as if something were forcing him to come to Dinah. This can be stated in active form. Alternate translation: "He wanted very much to be with Dinah"

spoke tenderly to her
He tried to convince her that he loved her and that he wanted her to love him also.

Genesis 34:4

General Information:
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Genesis 34:5

Now Jacob
"Now" is used here to mark a change from the story to background information about Jacob.

Jacob heard that he
The word "he" refers to Shechem.

he had defiled
This means that Shechem had greatly dishonored and disgraced Dinah by forcing her to sleep with him.

held his peace
This is a way of saying that Jacob did not say or do anything about the matter.

Genesis 34:6

Hamor ... went out to Jacob
"Hamor ... went to meet Jacob"

Genesis 34:7

The men were offended
"The men were very insulted" or "They were shocked"

he had disgraced Israel
Here the word "Israel" refers to every member of Jacob's family. Israel as a people group was disgraced. Alternate translation: "he had humiliated the family of Israel" or "he had brought shame on the people of Israel"

lying with Jacob's daughter
Here "lying with" is a euphemism. Alternate translation: "having sexual relations with Jacob's daughter"

for such a thing should not have been done
This can be stated in active form. Alternate translation: "for he should not have done such a terrible thing"

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Genesis 34:8

Hamor spoke with them
"Hamor spoke with Jacob and his sons"

loves your daughter
Here the word "love" refers to romantic love between a man and a woman. Alternate translation: "loves her and wants to marry her"

give her to him as a wife
In some cultures, the parents decide whom their children will marry.

Genesis 34:9

Intermarry with us
To intermarry is to marry a member of a different racial, social, religious or tribal group. Alternate translation: "Allow marriages between your people and ours"

Genesis 34:10

the land will be open to you
"the land will be available to you"

Genesis 34:11

Shechem said to her father
"Shechem said to Dinah's father Jacob"

Let me find favor in your eyes, and whatever you tell me I will give
The phrase "find favor" is an idiom which means to be approved of by someone. Also, the eyes represent seeing, and seeing represents thoughts or judgment. Alternate translation: "If you will approve of me, then I will give you whatever you ask"

Genesis 34:12

bride price
In some cultures, it is customary for a man to give money, property, cattle, and other gifts to the bride's family at the time of marriage.

Genesis 34:13

The sons of Jacob answered Shechem and Hamor his father with deceit
The abstract noun "deceit" can be stated as the verb "lied." Alternate translation: "But the sons of Jacob lied to Shechem and Hamor when they answered them"

Shechem had defiled Dinah
This means that Shechem had greatly dishonored and disgraced Dinah by forcing her to sleep with him. See how you translated "defiled" in Genesis 34:5.

Genesis 34:14

They said to them
"Jacob's sons said to Shechem and Hamor"

We cannot do this thing, to give our sister
"We cannot agree to give Dinah in marriage"

for that would be a disgrace to us
"for that would cause us shame." Here "us" refers to Jacob's sons and all the people of Israel.

Genesis 34:15

General Information:
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Genesis 34:16

give our daughters to you ... take your daughters to ourselves
This means they will allow a person from Jacob's family to marry a person who lives in Hamor's land.

Genesis 34:17

General Information:
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Genesis 34:18

Their words pleased Hamor and his son Shechem
"Hamor and his son Shechem agreed with what Jacob's sons said"

Genesis 34:19

to do what they said
"to become circumcised"

Jacob's daughter
"Jacob's daughter Dinah"

because he was the most honored person in all his father's household
This can be translated as a new sentence. It can be made explicit that Shechem knew the other men would agree to be circumcised because they greatly respected him. Alternate translation: "Shechem knew all the men in his father's household would agree with him because he was the most honored among them"

Genesis 34:20

the gate of their city
It was common for leaders to meet at the city gate to make official decisions.

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Genesis 34:21

These men
"Jacob, his sons, and the people of Israel"

peace with us
Here "us" includes Hamor, his son and all the people they spoke with at the city gate.

let them live in the land and trade in it
"let them live and trade in the land"

for, really, the land is large enough for them
Shechem uses the word "really" to add emphasis to his statement. "because, certainly, the land is large enough for them" or "because, indeed, there is plenty of land for them"

take their daughters ... give them our daughters
This refers to marriages between the women of one group and the men of the other group. See how you translated similar phrases in Genesis 34:9.

Genesis 34:22

General Information:
Hamor and Shechem his son continue to talk to the city elders.

Only on this condition will the men agree to live with us and become one people: If every male among us is circumcised, as they are circumcised
"Only if every man among us is circumcised, as the men of Israel are circumcised, will they agree to live among us and unite with us as one people"

Genesis 34:23

Will not their livestock and their property—all their animals be ours?
Shechem uses a question to emphasize that Jacob's livestock and property will belong to the people of Shechem. This can be translated as a statement. Alternate translation: "All of their animals and property will be ours."

Genesis 34:24

All who went out to the gates of his city
This refers to men old enough to gather at the city gates to discuss community affairs. The word "his" probably refers to Hamor, who was the king.

All males were circumcised
The meaning of this statement is clarified, not contradicted, by the words "all who went out to the gates." If a literal translation would be misunderstood, you can specify that this refers only to adult males. It can be stated in active form. Alternate translation: "All adult males were circumcised" or "So Hamor and Shechem had someone circumcise all the adult men"

Genesis 34:25

On the third day
"third" is the ordinal number for three. It can be stated without the ordinal number. Alternate translation: "After two days"

when they were still in pain
"when the men of the city were still in pain"

each took his sword
"took their swords"

they attacked the city
Here "city" stands for the people. Alternate translation: "they attacked the people of the city"

security, and they killed all the males
This can be translated as a new sentence. "security. Simeon and Levi killed all the men of the city"

Genesis 34:26

General Information:
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Genesis 34:27

the dead bodies
"the dead bodies of Hamor, Shechem, and their men"

plundered the city
"stole everything in the city that was valuable"

because the people had defiled their sister
Shechem alone had defiled Dinah, but Jacob's sons considered Shechem's entire family and everyone in the city responsible for this act.

had defiled
This means that Shechem had greatly dishonored and disgraced Dinah by forcing her to sleep with him. See how you translated "defiled" in Genesis 34:5.

Genesis 34:28

They took their flocks, their herds, their donkeys, and everything
"Jacob's sons took the people's flocks, herds, and donkeys, as well as everything"

Genesis 34:29

They captured all their wealth, all their children, and their wives
"They took all their wealth, and they captured all their children and their wives"

their wealth ... their children ... their wives
The word "their" refers to the people of Shechem.

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all their wealth
"all their possessions and money"

Genesis 34:30

brought trouble on me
Causing someone to experience trouble is spoken of as if trouble were an object that is brought and placed on a person. Alternate translation: "caused great problems for me"

to make me stink to the inhabitants of the land
Causing the people in the surrounding areas to hate Jacob is spoken of as if Jacob's sons made him smell bad physically. This can be translated as a new sentence. Alternate translation: "You have made me repulsive to the people who live in the land"

I am few in number ... against me and attack me, then I will be destroyed, I and my household
Here the words "I" and "me" refer to all of Jacob's household. Jacob only says "I" or "me" since he is the leader. Alternate translation: "My household is small ... against us and attack us, then they will destroy all of us"

gather themselves together against me and attack me
"form an army and attack me" or "form an army and attack us"

then I will be destroyed
This can be stated in active form. Alternate translation: "they will destroy me" or "they will destroy us"

Genesis 34:31

Should Shechem have dealt with our sister as with a prostitute?
Simeon and Levi use a question to emphasize that Shechem did what was wrong and deserved to die. Alternate translation: "Shechem should not have treated our sister as if she were a prostitute!"

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Chapter 35

1 God said to Jacob, "Arise, go up to Bethel, and dwell there. Build an altar there to God, who appeared to you when you fled from Esau your brother." **2** Then Jacob said to his household and to all who were with him, "Get rid of the foreign gods that are among you, purify yourselves, and change your clothes. **3** Then let us depart and go up to Bethel. I will build an altar there to God, who answered me in the day of my distress, and has been with me wherever I have gone." **4** So they gave to Jacob all the foreign gods that were in their hand, and the rings that were in their ears. Jacob buried them under the oak that was near Shechem. **5** As they traveled, God made panic to fall on the cities that were around them, so those people did not pursue the sons of Jacob. **6** So Jacob arrived at Luz (that is, Bethel), which is in the land of Canaan, he and all the people who were with him. **7** He built an altar there and called the place El Bethel, because there God had revealed himself to him, when he was fleeing from his brother. **8** Deborah, Rebekah's nurse, died. She was buried down from Bethel under the oak tree, so it was called Allon Bakuth.

9 When Jacob came from Paddan Aram, God appeared to him again and blessed him. **10** God said to him, "Your name is Jacob, but your name will no longer be called Jacob. Your name will be Israel." So God called his name Israel. **11** God said to him, "I am God Almighty. Be fruitful and multiply. A nation and a company of nations will come from you, and kings will be among your descendants. **12** The land that I gave to Abraham and Isaac, I will give to you. To your descendants after you I also give the land." **13** God went up from him in the place where he spoke with him. **14** Jacob set up a pillar in the place where God had spoken to him, a pillar of stone. He poured out a drink offering over it and poured oil on it. **15** Jacob called the name of the place where God spoke with him, Bethel.

16 They journeyed on from Bethel. While they were still some distance from Ephrath, Rachel went into labor. She had hard labor. **17** While she was in hardest labor, the midwife said to her, "Do not be afraid, for now you will have another son." **18** As she was dying, with her dying breath she named him Ben-Oni, but his father called him Benjamin. **19** Rachel died and was buried on the way to Ephrath (that is, Bethlehem). **20** Jacob set up a pillar upon her grave. It is the marker of Rachel's grave to this day. **21** Israel traveled on and pitched his tent beyond the watchtower of the flock. **22** While Israel was living in that land, Reuben lay with Bilhah his father's concubine, and Israel heard of it.

Now Jacob had twelve sons.

23 His sons by Leah were Reuben, Jacob's firstborn, and Simeon, Levi, Judah, Issachar, and Zebulun.

24 His sons by Rachel were Joseph and Benjamin.

25 His sons by Bilhah, Rachel's female servant, were Dan and Naphtali.

26 The sons of Zilpah, Leah's female servant, were Gad and Asher. All these were the sons of Jacob who were born to him in Paddan Aram.

27 Jacob came to Isaac, his father, in Mamre in Kiriath Arba (the same as Hebron), where Abraham and Isaac had lived.

28 Isaac lived for one hundred eighty years. **29** Isaac breathed his last and died, and was gathered to his ancestors, an old man full of days. Esau and Jacob, his sons, buried him.

Genesis 35 General Notes

Special concepts in this chapter

Name change

In Scripture, a change in name always occurs at a highly significant point in a person's life. The return of Jacob to Canaan was a significant event in the history of the Hebrew people.

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Covenant
The covenant God made with Abraham is repeated here. It indicates that all of Jacob's descendants will inherit the promises of this covenant. (See: covenant and inherit and promise)

Genesis 35:1

go up to Bethel
The phrase "go up" is used because Bethel is higher in elevation than Shechem.

dwell there
"live there"

Build an altar there to God
God speaks about himself in the third person. Alternate translation: "Build an altar there to me, your God"

Genesis 35:2

said to his household
"said to his family"

Get rid of the foreign gods that are among you
"Throw away your idols" or "Get rid of your false gods"

purify yourselves, and change your clothes
This was the custom of cleansing oneself morally and physically before going to worship God.

change your clothes
Putting on a new clothes was a sign that they had made themselves clean before approaching God.

Genesis 35:3

in the day of my distress
"in the time of my distress" or "when I was in trouble"

Genesis 35:4

So they gave
"so everyone in Jacob's household gave" or "so all of his family and servants gave"

that were in their hand
Here "in their hand" stands for what they own. Alternate translation: "that were in their possession" or "that they had"

the rings that were in their ears
"their earrings." Possible meanings are 1) the gold in the earrings could have been used to make more idols or 2) they took these earrings from the city of Shechem after they attacked it and killed all the people. The earrings would have reminded them of their sin.

Genesis 35:5

God made panic to fall on the cities
God causing the people of the cities to be afraid of Jacob and his family is spoken of as if panic were an object that fell on the cities. The abstract noun "panic" can be stated as "afraid." Alternate translation: "God made the people in the surrounding cities afraid of Jacob and those with him"

on the cities
Here "cities" stands for the people who live in the cities.

the sons of Jacob
It is implied that no one attacked anyone in Jacob's family. But two of the sons, Simeon and Levi had attacked the Canaanites relatives of Shechem after he seized and slept with Jacob's daughter. Jacob was afraid they would seek revenge in [Genesis 34:30]

Genesis 35:6

Luz
This is the name of a city. See how you translated this in [Genesis 28:19]

Genesis 35:7

El Bethel
Translators may add a footnote that says: "The name El Bethel means 'God of Bethel.'"

there God had revealed himself to him
"there God made himself known to Jacob"

Genesis 35:8

Deborah
This is the name of a woman.

Rebekah's nurse
A nurse is a woman who takes care of another woman's child. The nurse was highly honored and important to the family.

She was buried down from Bethel
This can be stated in active form. Alternate translation: "They buried her down from Bethel"

down from Bethel
The phrase "down from" is used because they buried her in a place that was lower in elevation than Bethel.

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Allon Bakuth
Translators may add a footnote that says: "The name Allon Bakuth means 'Oak tree where there is weeping.'"

Genesis 35:9

When Jacob came from Paddan Aram
It can be made explicit that they were in Bethel. Alternate translation: "After Jacob left Paddan Aram, and while he was in Bethel"

blessed
Here "bless" means to pronounce a formal blessing on someone and to cause good things to happen to that person.

Genesis 35:10

but your name will no longer be called Jacob
This can be stated in active form. Alternate translation: "but your name will no longer be Jacob"

Genesis 35:11

God said to him
"God said to Jacob"

Be fruitful and multiply
God told Jacob to produce children so that there would be many of them. The word "multiply" explains how he was to be "fruitful." See how you translated this in [Genesis 1:22]

A nation and a company of nations will come from you
Here "nation" and "nations" refer to Jacob's descendants who will establish these nations.

Genesis 35:12

General Information:
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Genesis 35:13

God went up from him
Here "went up" is used because where God dwells is typically thought of as being up or above the world. Alternate translation: "God left him"

Genesis 35:14

pillar
This is a memorial pillar which was simply a large stone or boulder set up on its end.

He poured out a drink offering over it and poured oil on it
This is a sign that he is dedicating the pillar to God.

Genesis 35:15

Bethel
Translators may also add a footnote that says "The name Bethel means 'house of God.'"

Genesis 35:16

Ephrath
This is another name for the town of Bethlehem.

She had hard labor
"She was having a very difficult time giving birth to the child"

Genesis 35:17

While she was in hardest labor
"When the labor pain was at its worst"

midwife
a person who helps a woman when she is giving birth to a child

Genesis 35:18

As she was dying, with her dying breath
A "dying breath" is a person's last breath before he or she dies. Alternate translation: "Just before she died, as she was taking her last breath"

Ben-Oni
Translator may add a footnote that says "The name Ben-Oni means 'son of my sorrow.'"

Benjamin
Translator may add a footnote that says "The name Benjamin means 'son of the right hand.'" The phrase "right hand" indicates a place of special favor.

Genesis 35:19

was buried
This can be stated in active form. Alternate translation: "they buried her"

on the way
"alongside the road"

Genesis 35:20

It is the marker of Rachel's grave to this day
"It marks Rachel's grave still to this day"

to this day
"up to the present time." This means to the time that the author was writing this.

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Genesis 35:21

Israel traveled on
It is implied that Israel's family and servants are with him. The full meaning of this information can be made explicit.

the watchtower of the flock
Some English translations understand this phrase as a proper name, either "Migdal Eder" or "the tower of Eder."

Genesis 35:22

lay with
This is a euphemism. Alternate translation: "had sexual relations with"

Bilhah
This is the name of Rachel's female servant. See how you translated this name in [Genesis 29:29]

Now Jacob had twelve sons
This sentence begins a new paragraph, which continues into the following verses.

twelve sons
"12 sons"

Genesis 35:23

General Information:
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Genesis 35:24

General Information:
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Genesis 35:25

Bilhah
This is the name of Rachel's female servant. See how you translated this name in [Genesis 29:29]

Genesis 35:26

Zilpah
This is the name of Leah's female servant. See how you translated this name in [Genesis 29:24]

who were born to him in Paddan Aram
It is implied that this does not include Benjamin who was born in the land of Canaan near Bethlehem. It only mentions Paddan Aram since that is where most of them were born. The full meaning of this can be made explicit. Alternate translation: "who were born to him in Paddan Aram, except Benjamin who was born in the land of Canaan"

Genesis 35:27

Jacob came to Isaac
Here "came" can be stated as "went."

Mamre
This was another name for the city of Hebron. It may have been named after Mamre, the friend of Abraham who lived there. See how you translated this in [Genesis 13:18]

Kiriath Arba
This is the name of a city. See how you translated this in [Genesis 23:2]

Genesis 35:28

one hundred eighty years
"180 years"

Genesis 35:29

Isaac breathed his last and died
"Isaac took his last breath and died." The phrases "breathed his last" and "died" mean basically the same thing. See how you translated a similar phrase in [Genesis 25:8]

breathed his last
This is a polite way of saying a person died. See how you translated this in [Genesis 25:8]

was gathered to his ancestors
This means that after Isaac died, his soul went to the same place as his relatives who died before him. This can be stated in active form. Alternate translation: "he joined his family members who had already died"

an old man full of days
The phrases "old man" and "full of days" mean basically the same thing. They emphasize that Isaac lived a very long time. Alternate translation: "after he had lived a very long time and was very old"

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Chapter 36

1 These were the descendants of Esau (also called Edom).

2 Esau took his wives from the Canaanites. These were his wives: Adah the daughter of Elon the Hittite; Oholibamah the daughter of Anah, the granddaughter of Zibeon the Hivite; **3** and Basemath, Ishmael's daughter, sister of Nebaioth. **4** Adah bore Eliphaz to Esau, and Basemath bore Reuel. **5** Oholibamah bore Jeush, Jalam, and Korah. These were the sons of Esau who were born to him in the land of Canaan. **6** Esau took his wives, his sons, his daughters, and all the members of his household, his livestock—all his other animals, and all his possessions, which he had gathered in the land of Canaan, and went into a land away from his brother Jacob. **7** He did this because their possessions were too many for them to stay together. The land where they were sojourning could not support them because of their livestock. **8** So Esau, also known as Edom, settled in the hill country of Seir.

9 These were the descendants of Esau, the ancestor of the Edomites in the hill country of Seir.

10 These were the names of Esau's sons: Eliphaz son of Adah, the wife of Esau; Reuel son of Basemath, the wife of Esau.

11 The sons of Eliphaz were Teman, Omar, Zepho, Gatam, and Kenaz.

12 Timna, a concubine of Eliphaz, Esau's son, bore Amalek. These were the grandsons of Adah, Esau's wife.

13 These were the sons of Reuel: Nahath, Zerah, Shammah, and Mizzah. These were the grandsons of Basemath, Esau's wife.

14 These were the sons of Oholibamah, Esau's wife, who was the daughter of Anah and the granddaughter of Zibeon. She bore to Esau Jeush, Jalam, and Korah.

15 These were the clans among Esau's descendants: the descendants of Eliphaz, the firstborn of Esau: Teman, Omar, Zepho, Kenaz, **16** Korah, Gatam, and Amalek. These were the clans descended from Eliphaz in the land of Edom. They were the grandsons of Adah.

17 These were the clans from Reuel, Esau's son: Nahath, Zerah, Shammah, Mizzah. These were the clans descended from Reuel in the land of Edom. They were the grandsons of Basemath, Esau's wife.

18 These were the clans of Oholibamah, Esau's wife: Jeush, Jalam, Korah. These are the clans that descended from Esau's wife Oholibamah, daughter of Anah. **19** These were the sons of Esau (who was known as Edom), and these were their chiefs.

20 These were the sons of Seir the Horite, the inhabitants of the land: Lotan, Shobal, Zibeon, Anah, **21** Dishon, Ezer, and Dishan. These were the clans of the Horites, the inhabitants of Seir in the land of Edom.

22 The sons of Lotan were Hori and Heman, and Timna was Lotan's sister.

23 These were the sons of Shobal: Alvan, Manahath, Ebal, Shepho, and Onam.

24 These were the sons of Zibeon: Aiah and Anah. This is Anah who found the hot springs in the wilderness, as he was pasturing donkeys of Zibeon his father.

25 These were the children of Anah: Dishon and Oholibamah, the daughter of Anah.

26 These were the sons of Dishon: Hemdan, Eshban, Ithran, and Keran.

27 These were the sons of Ezer: Bilhan, Zaavan, and Akan.

28 These were the sons of Dishan: Uz and Aran.

29 These were the clans of the Horites: Lotan, Shobal, Zibeon, and Anah, **30** Dishon, Ezer, Dishan: These were clans of the Horites, according to their clan lists in the land of Seir.

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31 These were the kings who reigned in the land of Edom before any king reigned over the sons of Israel:

32 Bela son of Beor, reigned in Edom, and the name of his city was Dinhabah.

33 When Bela died, then Jobab son of Zerah of Bozrah, reigned in his place.

34 When Jobab died, Husham who was of the land of the Temanites, reigned in his place.

35 When Husham died, Hadad son of Bedad who defeated the Midianites in the land of Moab, reigned in his place. The name of his city was Avith.

36 When Hadad died, then Samlah of Masrekah reigned in his place.

37 When Samlah died, then Shaul of Rehoboth by the river reigned in his place.

38 When Shaul died, then Baal-Hanan son of Akbor reigned in his place.

39 When Baal-Hanan son of Akbor died, then Hadar reigned in his place. The name of his city was Pau. His wife's name was Mehetabel, the daughter of Matred, the granddaughter of Me-Zahab.

40 These were the names of the heads of clans from Esau's descendants, according to their clans and their regions, by their names: Timna, Alvah, Jetheth, **41** Oholibamah, Elah, Pinon, **42** Kenaz, Teman, Mibzar, **43** Magdiel, and Iram. These were the clan heads of Edom, according to their settlements in the land they possessed. This was Esau, the father of the Edomites.

Genesis 36 General Notes

Special concepts in this chapter

Esau's descendants

Esau's descendants became known as the Edomite people group. They also become a great nation. This nation is prominent in the rest of the Old Testament. God graciously blessed Esau and he had many descendants. (See: grace and bless)

Genesis 36:1

These were the descendants of Esau (also called Edom)

"These are the descendants of Esau, who is also called Edom." This sentence introduces the account of Esau's descendants in Genesis 36:1-8. Alternate translation: "This is an account of the descendants of Esau, who is also called Edom"

Genesis 36:2

Adah ... Oholibamah

These are names of Esau's wives.

Elon the Hittite

"Elon the descendant of Heth" or "Elon a descendant of Heth." This is the name of a man. See how you translate this in Genesis 26:34.

Anah ... Zibeon

These are names of men.

Hivite

This refers to a larger group of people. See how you translated it in Genesis 10:17.

Genesis 36:3

Nebaioth

a man's name

Basemath

This is the name of one of Esau's wives. See how you translated this in Genesis 26:34.

Nebaioth

This is the name of one of Ishmael's sons. See how you translated this in Genesis 28:9.

Genesis 36:4

Adah ... Basemath

These are names of Esau's wives. See how you translated these in [Genesis 36:2-3]

Eliphaz ... Reuel

These are names of Esau's sons.

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Genesis 36:5

Oholibamah
These are names of Esau's wives. See how you translated these in [Genesis 36:2]

Jeush ... Jalam ... Korah
These are names of Esau's sons.

Genesis 36:6

which he had gathered in the land of Canaan
This refers to all of the things that he had accumulated while living in the land of Canaan. Alternate translation: "which he had accumulated while living in the land of Canaan"

went into a land
This means to moved to another place and live there. Alternate translation: "went to live in another land"

Genesis 36:7

their possessions
"Esau's and Jacob's possessions"

could not support them because of their livestock
The land was not large enough to support all of the livestock that Jacob and Esau owned. Alternate translation: "was not big enough to support all of their livestock" or "was not big enough for both Esau's flocks and Jacob's flocks"

where they were sojourning
The word "settled" means to move somewhere and live there. Alternate translation: "where they were living as foreigners"

Genesis 36:8

General Information:
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Genesis 36:9

These were the descendants of Esau
This sentence introduces the account of Esau's descendants in Genesis 36:9-43. Alternate translation: "This is an account of the descendants of Esau"

in the hill country of Seir
This means that they lived in the hill country of Seir. The full meaning of this may be made explicit. Alternate translation: "who lived in the hill country of Seir"

Genesis 36:10

Eliphaz ... Reuel
These are names of Esau's sons. See how you translated these names in [Genesis 36:4]

Adah ... Basemath
These are names of Esau's wives. See how you translated these names in [Genesis 36:2-3]

Genesis 36:11

Teman, Omar, Zepho, Gatam, and Kenaz
These are names of the sons of Eliphaz.

Genesis 36:12

Amalek
a son of Eliphaz

Timna
This is the name of Eliphaz's concubine.

Genesis 36:13

Reuel
This is the name of a son of Esau. See how you translated this name in [Genesis 36:4]

Nahath ... Zerah ... Shammah ... Mizzah
These are names of Reuel's sons.

Basemath
This is the name of a wife of Esau. See how you translated this in Genesis 36:3.

Genesis 36:14

Oholibamah
This is the name of a wife of Esau. See how you translated these in [Genesis 36:2]

Anah ... Zibeon
These are the names of men.

Jeush, Jalam, and Korah
These are names of Esau's sons. See how you translated these names in Genesis 36:5.

Genesis 36:15

Eliphaz
This is the name of one of Esau's sons. See how you translated his name in [Genesis 36:4]

Teman, Omar, Zepho, Kenaz
These are names of Eliphaz's sons.

Genesis 36:16

Korah, Gatam, and Amalek
These are names of Eliphaz's sons.

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Adah
This is the name of one of Esau's wives. See how you translated her name in Genesis 36:2.

Genesis 36:17

Reuel
This is the name of a son of Esau. See how you translated this name in [Genesis 36:4]

Nahath, Zerah, Shammah, Mizzah
These are the names of Reuel's sons. See how you translated these names in [Genesis 36:13]

in the land of Edom
This means that they lived in the land of Edom. Alternate translation: "who lived in the land of Edom"

Basemath
This is the name of a wife of Esau. See how you translated these names in [Genesis 36:3]

Genesis 36:18

Oholibamah
This is the name of a wife of Esau. See how you translated this name in [Genesis 36:2]

Jeush, Jalam, Korah
These are the names of Esau's sons. See how you translated these names in [Genesis 36:5]

Anah
This the name of a man. See how you translated this name in [Genesis 36:2]

Genesis 36:19

General Information:
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Genesis 36:20

Seir
The word "Seir" is the name of a man and of a country.

the Horite
The word "Horite" refers to a people group. See how you translated it in Genesis 14:6.

the inhabitants of the land
"who lived in the land of Seir, which is also called Edom"

Lotan, Shobal, Zibeon, Anah
These are names of men.

Genesis 36:21

Dishon, Ezer, and Dishan
These are names of men.

Genesis 36:22

Lotan ... Hori and Heman
These are names of men.

Timna
This is the name of a woman.

Genesis 36:23

Shobal
This is the name of man. See how you translated this name in [Genesis 36:20]

Alvan, Manahath, Ebal, Shepho, and Onam
These are names of men.

Genesis 36:24

Zibeon
This is the name of a man. See how you translated this name in [Genesis 36:20]

Aiah and Anah
These are names of men.

Genesis 36:25

Anah ... Dishon
These are names of men. See how you translated "Anah" in Genesis 36:20.

Oholibamah
This is the name of a woman.

Genesis 36:26

Dishon ... Hemdan, Eshban, Ithran, and Keran
These are names of men. See how you translated "Dishon" in [Genesis 36:21]

Genesis 36:27

Ezer ... Bilhan, Zaavan, and Akan
These are names of men. See how you translated "Ezer" in [Genesis 36:20-21]

Genesis 36:28

Dishan ... Uz and Aran
These are names of men. See how you translated "Dishan" in [Genesis 36:21]

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Genesis 36:29

the Horites
This is the name of a people group. See how you translated this in [Genesis 14:6]

Lotan, Shobal, Zibeon, and Anah
These are the names of men. See how you translated these names in [Genesis 36:20]

Genesis 36:30

Dishon, Ezer, Dishan
These are the names of men. See how you translated these names in [Genesis 36:21]

in the land of Seir
This means that they lived in the land of Seir. Alternate translation: "of those who lived in the land of Seir"

Genesis 36:31

General Information:
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Genesis 36:32

Bela ... Beor
These are names of men.

the name of his city
This means that this was the city where he lived. Alternate translation: "the name of the city where he lived"

Dinhabah
This is the name of a place.

Genesis 36:33

Bela ... Jobab ... Zerah
These are names of men.

Bozrah
This is the name of a place.

reigned in his place
"reigned in Bela's place" or "reigned instead of Bela." This means that Jobab became king after Bela. Alternate translation: "succeeded Bela as king" or "became king after him"

Genesis 36:34

Jobab
This is the name of a man. See how you translated this name in [Genesis 36:33]

Husham
This is the name of a man.

Husham who was of the land of the Temanites
This means that Husham lived in the land of the Temanites. Alternate translation: "Husham who lived in the land of the Temanites"

Temanites
descendants of a man named Teman

Genesis 36:35

Husham ... Hadad ... Bedad
These are names of men.

The name of his city
This means that this was the city where he lived. Alternate translation: "The name of the city where he lived"

Avith
These are names of places.

Genesis 36:36

Hadad ... Samlah
These are names of men.

Samlah of Masrekah
"Samlah from Masrekah"

Masrekah
These are names of places.

Genesis 36:37

Samlah
This is the name of a man. See how you translated this name in [Genesis 36:36]

then Shaul of Rehoboth by the river reigned in his place
Shaul lived in Rehoboth. Rehoboth was by the Euphrates river. This information may be stated clearly. Alternate translation: "then Shaul reigned in his place. He was from Rehoboth which is by the Euphrates River"

Shaul
This is the name of a man.

Rehoboth
This is the name of a place.

Genesis 36:38

Shaul ... Baal-Hanan ... Akbor
These are names of men.

Genesis 36:39

Baal-Hanan ... Akbor ... Hadar ... Matred ... Me-Zahab
These are names of men.

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The name of his city
This means that this was the city where he lived. Alternate translation: "The name of the city where he lived"

Pau
These are names of places.

Mehetabel
This is the name of a woman.

the daughter of Matred, the granddaughter of Me-Zahab
"she was the daughter of Matred, and the granddaughter of Me-Zahab"

Genesis 36:40

the heads of clans
"the leaders of the clans"

according to their clans and their regions, by their names
The clans and the regions were named after the heads of the clans. Alternate translation: "the names of their clans and the regions where they lived were named after them. These are their names"

Timna, Alvah, Jetheth
These are names of people groups.

Genesis 36:41

Oholibamah, Elah, Pinon
These are names of people groups.

Genesis 36:42

Kenaz, Teman, Mibzar
These are names of people groups.

Genesis 36:43

Magdiel, and Iram
These are names of people groups.

their settlements
"their dwelling places" or "the places they lived"

This was Esau
This list is said "to be" Esau, which means that it is the whole list of his descendants. Alternate translation: "This is the list of the descendants of Esau"

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Chapter 37

1 Jacob lived in the land where his father had sojourned, in the land of Canaan.

2 This is the account of Jacob. Joseph, who was a young man seventeen years old, was guarding the flock with his brothers. He was with the sons of Bilhah and with the sons of Zilpah, his father's wives. Joseph brought an unfavorable report about them to their father. **3** Now Israel loved Joseph more than all his sons because he was the son of his old age. He made him a beautifully decorated garment. **4** His brothers saw that their father loved him more than all his brothers. They hated him and would not speak peaceably to him.

5 Joseph dreamed a dream, and he told his brothers about it. They hated him even more. **6** He said to them, "Please listen to this dream which I dreamed. **7** Behold, we were tying bundles of grain in the field and behold, my bundle rose and stood upright, and behold, your bundles came around and bowed down to my bundle." **8** His brothers said to him, "Will you really reign over us? Will you actually rule over us?" They hated him even more for his dreams and for his words. **9** He dreamed another dream and told it to his brothers. He said, "Look, I have dreamed another dream: The sun and the moon and eleven stars bowed down to me." **10** He told it to his father just as to his brothers, and his father rebuked him. He said to him, "What is this dream that you have dreamed? Will your mother and I and your brothers actually come to bow down to the ground to you?" **11** His brothers were jealous of him, but his father kept the matter in mind.

12 His brothers went to tend their father's flock in Shechem. **13** Israel said to Joseph, "Are not your brothers tending the flock in Shechem? Come, and I will send you to them." Joseph said to him, "I am ready." **14** He said to him, "Go now, see whether it is well with your brothers and well with the flock, and bring me word." So Jacob sent him out of the Valley of Hebron, and Joseph went to Shechem. **15** A certain man found Joseph. Behold, Joseph was wandering in a field. The man asked him, "What do you seek?" **16** Joseph said, "I am seeking my brothers. Tell me, please, where they are tending the flock." **17** The man said, "They left this place, for I heard them say, 'Let us go to Dothan.'" Joseph went after his brothers and found them at Dothan.

18 They saw him from a distance, and before he came near to them, they plotted against him to kill him. **19** His brothers said to one another, "Look, this master of dreams is approaching. **20** Come now, therefore, let us kill him and cast him into one of the pits. We will say, 'A wild animal has devoured him.' We will see what will become of his dreams." **21** Reuben heard it and rescued him from their hand. He said, "Let us not take his life." **22** Reuben said to them, "Shed no blood. Throw him into this pit that is in the wilderness, but lay no hand upon him"—that he might rescue him out of their hand to bring him back to his father. **23** It came about that when Joseph reached his brothers, they stripped him of his beautifully decorated garment. **24** They took him and threw him into the pit. The pit was empty with no water in it.

25 They sat down to eat bread. They lifted up their eyes and looked, and, behold, a caravan of Ishmaelites was coming from Gilead, with their camels bearing spices and balm and myrrh. They were traveling to carry them down to Egypt. **26** Judah said to his brothers, "What profit is it if we kill our brother and cover up his blood? **27** Come, and let us sell him to the Ishmaelites and not lay our hands upon him. For he is our brother, our flesh." His brothers listened to him. **28** The Midianite merchants passed by. His brothers drew Joseph up and lifted him up out of the pit. They sold Joseph to the Ishmaelites for twenty pieces of silver. The Ishmaelites carried Joseph into Egypt.

29 Reuben returned to the pit, and, behold, Joseph was not in the pit. He tore his clothes. **30** He returned to his brothers and said, "The boy is not there! And I, where can I go?" **31** They slaughtered a goat and then took Joseph's garment and dipped it into the blood. **32** Then they brought the beautifully decorated garment to their father and said, "We found this. Please see whether it is your son's garment or not." **33** Jacob recognized it and said, "It is my son's clothing. A wild animal has devoured him. Joseph has certainly been torn to pieces." **34** Jacob tore his garments and put sackcloth upon his loins. He mourned for his son many days. **35** All his sons and daughters rose up to comfort him, but he refused to be comforted. He said, "Indeed I will go down to Sheol mourning for my son." His father wept for him. **36** The Midianites sold him in Egypt to Potiphar, an officer of Pharaoh, the captain of the bodyguard.

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Genesis 37 General Notes

Structure and formatting

This chapter begins to record the account of Jacob's sons. The rest of the book of Genesis focuses on Jacob's sons, especially Joseph. This chapter also references Jacob as "Israel" beginning in this chapter.

Special concepts in this chapter

Favoritism

Jacob's favoritism became a great problem for his sons. They are always jealous of Joseph because he is the favorite son. The beautiful garment Jacob gave to Joseph greatly strained the relationship between Joseph and his brothers. Joseph dreams he will rule all of his brothers, even though he is not the oldest son. (See: favor)

God's power

The account of Joseph focuses on the power of God. God is able to protect his people despite the evil actions of some. He also is able to continue to bless them despite their circumstances. (See: peopleofgod and bless)

Genesis 37:1

the land where his father had sojourned, in the land of Canaan

"in the land of Canaan where his father had lived as a foreigner"

Genesis 37:2

seventeen years old

"17 years old"

Bilhah

This is the name of Rachel's female servant. See how you translated this name in [Genesis 29:29]

Zilpah

This is the name of Leah's female servant. See how you translated this name in [Genesis 29:24]

wives

These women were servants of Leah and Rachel whom they had given to Jacob to produce children.

an unfavorable report about them

"a bad report about his brothers"

Genesis 37:3

Now

This word is used here to mark a change from the story to background information about Israel and Joseph.

loved

This refers to brotherly love or love for a friend or family member. This is natural human love between friends or relatives.

of his old age

This means that Joseph was born when Israel was an old man. Alternate translation: "who was born when Israel was an old man"

He made him

"Israel made Joseph"

a beautifully decorated garment

"a beautiful robe"

Genesis 37:4

General Information:

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Genesis 37:5

Joseph dreamed a dream, and he told his brothers about it. They hated him even more

This is a summary of the events that will happen in 37:6-11.

They hated him even more

"And Joseph's brothers hated him even more than they hated him before"

Genesis 37:6

Please listen to this dream which I dreamed

"Please listen to this dream that I had"

Genesis 37:7

General Information:

Joseph tells his brothers about his dream.

Behold

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

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we were
The word "we" refers to Joseph and includes all of his brothers.

tying bundles of grain
When grain is reaped it is tied into bundles and stacked until it is time to separate the grain from the straw.

behold
Here the word "behold" here shows that Joseph was surprised by what he saw.

my bundle rose and stood upright ... your bundles came around and bowed down
Here the bundles of grain are standing and kneeling as if they were people. These bundle represent Joseph and his brothers.

Genesis 37:8

Will you really reign over us? Will you actually rule over us?
Both of these phrases mean basically the same thing. Joseph's brothers are using questions to mock Joseph. They can be written as statements. Alternate translation: "You will never be our king, and we will never bow down to you!"

reign over us
The word "us" refers to Joseph's brothers but not Joseph.

for his dreams and for his words
"because of his dreams and what he said"

Genesis 37:9

He dreamed another dream
"Joseph had another dream"

eleven stars
"11 stars"

Genesis 37:10

his father rebuked him. He said to him
"Israel scolded him, saying"

What is this dream that you have dreamed? Will your mother ... to the ground to you?
Israel uses questions to correct Joseph. This can be written as statements. Alternate translation: "This dream you had is not real. Your mother, brothers, and I will not bow down before you!"

Genesis 37:11

jealous
This means being angry because someone else is successful or more popular.

kept the matter in mind
The means that he kept thinking about the meaning of Joseph's dream. Alternate translation: "kept thinking about what the dream might mean"

Genesis 37:12

General Information:
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Genesis 37:13

Are not your brothers tending the flock in Shechem?
Israel uses a question to begin a conversation. This can be written as a statement. Alternate translation: "You brothers are tending the flock in Shechem."

Come
Here it is implied that Israel is asking Joseph to prepare himself to leave and go see his brothers. Alternate translation: "Get ready"

I am ready
He is ready to leave. "I am ready to go"

Genesis 37:14

He said to him
"Israel said to Joseph"

bring me word
Israel wants Joseph to come back and tell him about how his brother and flocks are doing. Alternate translation: "come tell me what you find out" or "give me a report"

out of the Valley
"from the Valley"

Genesis 37:15

A certain man found Joseph. Behold, Joseph was wandering in a field
"A certain man found Joseph wandering in a field"

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

What do you seek?
"What are you looking for?"

Genesis 37:16

Tell me, please, where
"Please tell me where"

tending the flock
"shepherding their flock"

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Genesis 37:17

Dothan
This is the name of a place that is about 22 kilometers from Shechem.

Genesis 37:18

They saw him from a distance
"Joseph's brothers saw him while he was far away"

they plotted against him to kill him
"they made evil plans to kill him"

Genesis 37:19

this master of dreams is approaching
"here comes the wonderful person who has great dreams." The phrase "this master of dreams" is sarcastic. If your language has a way of showing that the brothers used these words to show that they hated Joseph, you may want to use it here.

Genesis 37:20

Come now, therefore
This wording shows that the brothers acted upon their plans. Alternate translation: "So now"

wild animal
"dangerous animal" or "ferocious animal"

devoured
to eagerly have eaten

We will see what will become of his dreams
His brothers planned to kill him, therefore it is ironic that they would speak of his dream coming true, since he would be dead. Alternate translation: "That way we will make sure his dreams do not come true"

Genesis 37:21

heard it
"heard what they were saying"

from their hand
The phrase "their hand" refers to the brothers' plan to kill him. Alternate translation: "from them" or "from their plans"

Let us not take his life
The phrase "take his life" is a euphemism for killing someone. Alternate translation: "Let us not kill Joseph"

Genesis 37:22

Shed no blood
The negation can be placed on the verb. Also, "shedding blood" is a euphemism for killing someone. Alternate translation: "Do not spill any blood" or "Do not kill him"

that he might rescue him
This can be translated as a new sentence: "Rueben said this so that he might rescue Joseph"

out of their hand
The phrase "their hand" refers to the brothers' plan to kill him. Alternate translation: "from them" or "from their plans"

to bring him back
"and return him"

Genesis 37:23

It came about that when
This phrase is used here to mark an important event in the story. If your language has a way for doing this, you could consider using it here.

they stripped him of his beautifully decorated garment
"they tore his beautiful garment off of him"

beautifully decorated garment
"beautiful robe." See how you translated this in Genesis 37:3.

Genesis 37:24

General Information:
This page has intentionally been left blank.

Genesis 37:25

They sat down to eat bread
"Bread" represents food in general. Alternate translation: "They sat down to eat food" or "Joseph's brothers sat down to eat"

They lifted up their eyes and looked, and, behold, a caravan
Here looking up is spoken of as if a person literally lifted up his eyes. Also, the word "behold" is used here to draw the reader's attention to what the men saw. Alternate translation: "They looked up and they suddenly saw a caravan"

bearing
carrying

spices
seasonings

balm
an oily substance with a sweet smell used for healing and protecting skin. "medicine"

traveling to carry them down to Egypt
"bringing them down to Egypt." This can be made more explicit. Alternate translation: "bringing them down to Egypt to sell them"

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Genesis 37:26

What profit is it if we kill our brother and cover up his blood?
This can be written as a statement. Alternate translation: "We do not gain a profit by killing our brother and covering up his blood"

cover up his blood
This is a figure of speech referring to hiding Joseph's death. Alternate translation: "hide his murder"

Genesis 37:27

to the Ishmaelites
"to these men who are descendants of Ishmael"

not lay our hands upon him
This means not to harm or injure him. Alternate translation: "not hurt him"

he is our brother, our flesh
The word "flesh" is a metonym that stands for a relative. Alternate translation: "he is our blood relative"

His brothers listened to him
"Judah's brothers listened to him" or "Judah's brothers agreed with him"

Genesis 37:28

Midianite ... Ishmaelites
Both names refer to the same group of traders that Joseph's brothers meet.

for twenty pieces of silver
"for the price of 20 pieces of silver"

carried Joseph into Egypt
"took Joseph to Egypt"

Genesis 37:29

Reuben returned to the pit, and, behold, Joseph was not in the pit
"Reuben returned to the pit, and was surprised to see that Joseph was not there." The word "behold" here shows that Reuben was surprised to find out Joseph was gone.

He tore his clothes
This is an act of deep distress and grief. This can be written more clearly. Alternate translation: "He was so grieved that he tore his clothes"

Genesis 37:30

The boy is not there! And I, where can I go?
Reuben uses questions for emphasis the problem that Joseph was missing. These can be written as statements. Alternate translation: "The boy is gone! I cannot go back home now!"

Genesis 37:31

Joseph's garment
This refers to the beautiful garment that his father made for him.

the blood
"the goat's blood"

Genesis 37:32

General Information:
This page has intentionally been left blank.

Genesis 37:33

has devoured him
"has eaten him"

Joseph has certainly been torn to pieces
Jacob thinks that a wild animal has torn Joseph's body apart. Alternate translation: "It has certainly torn Joseph to pieces"

Genesis 37:34

Jacob tore his garments
This is an act of deep distress and grief. This can be written more clearly. Alternate translation: "Jacob was so grieved that he tore his garments"

put sackcloth upon his loins
Here "loins" refers to the middle part of the body or the waist. Alternate translation: "put on sackcloth"

Genesis 37:35

rose up
Here the childrens' coming to their father is spoke of as "rising up." Alternate translation: "came to him"

but he refused to be comforted
This can be stated in active form. Alternate translation: "but he would not let them comfort him"

Indeed I will go down to Sheol mourning
The means that he be mourning from now until when he dies. Alternate translation: "Indeed when I die and go down to Sheol I will still be mourning"

Genesis 37:36

The Midianites sold him
"The Midianites sold Joseph"

the captain of the bodyguard
"the leader of the soldiers who guarded the king"

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Chapter 38

1 It came about at that time that Judah left his brothers and stayed with a certain Adullamite, whose name was Hirah. **2** He met there a daughter of a Canaanite man whose name was Shua. He took her and went to her. **3** She conceived and had a son. He was named Er. **4** She conceived again and had a son. She called his name Onan. **5** She again had a son and called his name Shelah. It was at Kezib where she gave birth to him. **6** Judah found a wife for Er, his firstborn. Her name was Tamar. **7** Er, Judah's firstborn, was wicked in the sight of Yahweh. Yahweh killed him. **8** Judah said to Onan, "Go to your brother's wife. Do the duty of a brother-in-law to her, and raise up a child for your brother." **9** Onan knew that the child would not be his. Whenever he went to his brother's wife, he wasted it on the ground so he would not have a child for his brother. **10** What he did was evil in the sight of Yahweh. Yahweh killed him also. **11** Then Judah said to Tamar, his daughter-in-law, "Remain a widow in your father's house until Shelah, my son, grows up." For he feared, "He might also die, just like his brothers." Tamar left and lived in her father's house.

12 After a long time, Shua's daughter, the wife of Judah, died. Judah was comforted and went up to the shearers of his sheep at Timnah, he and his friend Hirah the Adullamite. **13** Tamar was told, "Look, your father-in-law is going up to Timnah to shear his sheep." **14** She took off the clothing of her widowhood and covered herself with her veil and wrapped herself. She sat in the gate of Enaim, which is by the road to Timnah. For she saw that Shelah had grown up but she had not been given to him as a wife. **15** When Judah saw her he thought that she was a prostitute because she had covered her face. **16** He went to her by the road and said, "Come, please let me come to you"—for he did not know that she was his daughter-in-law—and she said, "What will you give me so you can come to me?" **17** He said, "I will send you a young goat from the flock." She said, "Will you give me a pledge until you send it?" **18** He said, "What pledge can I give you?" She replied, "Your seal and cord, and the staff that is in your hand." He gave them to her and he went to her, and she conceived by him. **19** She got up and went away. She took off her veil and put on the clothing of her widowhood. **20** Judah sent the young goat by his friend the Adullamite in order that he might receive the pledge back from the woman's hand, but he did not find her. **21** Then the Adullamite asked the men of the place, "Where is the cultic prostitute who was at Enaim by the road?" They said, "There has not been a cultic prostitute here." **22** He returned to Judah and said, "I did not find her. Also, the men of the place said, 'There has not been a cultic prostitute here.'" **23** Judah said, "Let her keep the things, that we not be put to shame. Indeed, I sent this young goat, but you did not find her."

24 It came about after about three months that it was told to Judah, "Tamar your daughter-in-law has committed prostitution, and indeed, she is pregnant by it." Judah said, "Bring her here and let her be burned." **25** When she was brought out, she sent to her father-in-law a message, "By the man who owns these I am pregnant." She said, "Determine please whose these are, the seal and cords and staff." **26** Judah recognized them and said, "She is more righteous than I am, since I did not give her as a wife to Shelah, my son." He did not know her again. **27** It came about at the time for her to give birth that, behold, twins were in her womb. **28** It came about as she was giving birth one put out a hand, and the midwife took a scarlet thread and tied it on his hand and said, "This one came out first." **29** But then he drew back his hand, and, behold, his brother came out first. The midwife said, "How you have broken out!" So he was named Perez. **30** Then his brother came out, who had the scarlet thread upon his hand, and he was named Zerah.

Genesis 38 General Notes

Structure and formatting

This chapter focuses on Jacob's son Judah.

Special concepts in this chapter

"Spilling his seed"

Onan was to provide for his brother's widow and give her an heir. This phrase indicates that he used Tamar to fulfill his own sexual desires rather than help her. This was sinful. (See: and sin)

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God preserves Judah's line
The Canaanite woman, Tamar, deceived her father-in-law, Judah, into having sexual relations with her. If it had not been for this act, Judah would not have any descendants to carry on his family line. Although her actions were wrong, God used them to protect his people. (See: peopleofgod)

Genesis 38:1

It came about at that time that Judah
This introduces a new part of the story that focuses on Judah.

a certain Adullamite, whose name was Hirah
Hirah is the name of a man who lived in the village of Adullam.

Genesis 38:2

whose name was Shua
Shua is a Canaanite woman who married Judah.

he ... went to her
This is a polite way of saying that he had sexual relations with her. See how you translated a similar phrase in [Genesis 16:2]

Genesis 38:3

She conceived
"Judah's wife became pregnant"

He was named Er
This can be written in active form. Alternate translation: "His father named him Er"

Er
Judah's son

Genesis 38:4

called his name
"named him"

Onan
Judah's son

Genesis 38:5

Shelah
Judah's son

Kezib
This is the name of a place.

Genesis 38:6

Er
This is the name of one of Judah's sons. See how you translated this name in [Genesis 38:3]

Genesis 38:7

was wicked in the sight of Yahweh
The phrase "in the sight" refers to Yahweh seeing Er's wickedness. Alternate translation: "was wicked and Yahweh saw it"

Yahweh killed him
Yahweh killed him because he was wicked. This can be made clear. Alternate translation: "So Yahweh killed him"

Genesis 38:8

Onan
This is the name of one of Judah's sons. See how you translated this name in [Genesis 38:4]

Go to your brother's wife
This is a polite way of telling him to have sexual relations with his brother's wife. See how you translated a similar phrase in [Genesis 16:2]

Do the duty of a brother-in-law to her
This refers to a custom that when the oldest brother dies before he and his wife have a son, the next oldest brother would marry and have sexual relations with the widow. When the widow gave birth to the first son, that son was considered the son of the oldest brother and he would receive the oldest brother's inheritance.

Genesis 38:9

he went to his brother's wife
This is a polite way of referring to having sexual relations with her. See how you translated a similar phrase in [Genesis 16:2]

he wasted it on the ground
You may need to make explicit that the word "it" refers to Onan's semen. Alternate translation: "he destroyed his semen by having it flow on the ground" or "he did not send his semen into her"

on the ground
This is probably a euphemism for any place that it should not have gone.

Genesis 38:10

was evil in the sight of Yahweh
The phrase "in the sight" refers to Yahweh seeing Onan's wickedness. Alternate translation: "was evil and Yahweh saw it"

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Yahweh killed him also
Yahweh killed him because what he did was evil. This can be made clear. Alternate translation: "So Yahweh killed him also"

Genesis 38:11

his daughter-in-law
"his oldest son's wife"

in your father's house
This means her to live in here father's house. Alternate translation: "and live in your father's house"

until Shelah, my son, grows up
Judah intends for Tamar to marry Shelah when he grows up. Alternate translation: "and when Shelah, my son, grows up, he can marry you"

Shelah
This is the name of one of Judah's sons. See how you translated this name in [Genesis 38:5]

For he feared, "He might also die, just like his brothers
Judah feared that if Shelah married Tamar he would also die like his brothers did. Alternate translation: "For he feared, 'If he marries her he may also die like his brothers did"

Genesis 38:12

Shua's
This is the name of a man. See how you translated this name in [Genesis 38:2]

Judah was comforted and
"When Judah was no longer grieving, he"

the shearers of his sheep at Timnah
"Timnah, where his men were shearing sheep"

Timnah
This is the name of a place.

he and his friend Hirah the Adullamite
"His friend Hiram, from Adullam, went with him"

Hirah the Adullamite
"Hiram" is the name of a man, and "Adullam" is the name of a village where he lived. See how you translated this name in Genesis 38:1.

Genesis 38:13

Tamar was told
This can be stated in active form. Alternate translation: "Someone told Tamar"

Look, your father-in-law
"Listen." Here the word "look" is used to get Tamar attention.

your father-in-law
"your husband's father"

Genesis 38:14

Enaim
This is the name of a place.

of her widowhood
"that widows wear"

veil
a very thin material used to cover a woman's head and face

wrapped herself
This means that she hid herself with her clothing so that people would not recognize her. Traditionally, part of women's clothing were large pieces of cloth they wrapped themselves with. Alternate translation: "wrapped herself in her clothing so that people would not recognize her"

by the road
"along the road" or "on the way"

she had not been given to him as a wife
This can be stated in active form. Alternate translation: "Judah had not given her to Shelah as a wife"

Genesis 38:15

When Judah saw her
The word "her" here refers to Tamar, but your reader should understand that Judah did not know that the woman he was looking at was Tamar.

because she had covered her face
Judah did not think she was a prostitute just because her face was covered but also because she was sitting in the gate. Alternate translation: "because she had covered her head and sat where prostitutes often sat"

Genesis 38:16

He went to her by the road
Tamar was sitting by the road. Alternate translation: "He went to where she was sitting by the road"

Come, please
"Come with me, please" or "Come now, please"

please let me come to you
This is a polite way of asking her to have sexual relations with him. You may need to use another euphemism in your language. Alternate translation: "Please have sexual relations with me" or "Please lie with me"

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Genesis 38:17

from the flock
"from my flock of goats"

Genesis 38:18

seal and cord ... staff
A "seal" is similar to a coin with a design engraved on it, used to imprint melted wax. The "cord" was put through the seal so the owner could wear it around his neck. A staff was long wooden stick that helped in walking over rough ground.

he went to her
This is a polite way of saying that he had sexual relations with Hagar. See how you translated a similar phrase in [Genesis 16:2]

she conceived by him
This can be stated in active form. Alternate translation: "he caused her to become pregnant"

Genesis 38:19

veil
This was a very thin material used to cover a woman's head and face. See how you translated these in Genesis 38:14.

clothing of her widowhood
"clothing that widows wear." See how you translated these in Genesis 38:14.

Genesis 38:20

Adullamite
a person who lives in the village of Adullam. See how you translated this in [Genesis 38:1]

receive the pledge
This can be stated in active form. Alternate translation: "take back the pledge"

from the woman's hand
Here "hand" emphasizes that they were in here possession. The woman's hand refers to the woman. Alternate translation: "from the woman"

Genesis 38:21

Adullamite
a person who lives in the village of Adullam. See how you translated this in [Genesis 38:1]

the men of the place
"some of the men who lived there"

cultic prostitute
"prostitute who serves in the temple"

Enaim
This is the name of a place. See how you translated this in [Genesis 38:14]

Genesis 38:22

General Information:
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Genesis 38:23

that we not be put to shame
When people found out what had happened they would ridicule Judah and laugh at him. This can be made clear and stated in active form. Alternate translation: "or else people will laugh at us when they find out what happened"

Genesis 38:24

It came about
This phrase is used here to mark the beginning of a new part of the story.

it was told to Judah
This can be stated in active form. Alternate translation: "someone told Judah"

Tamar your daughter-in-law
"Tamar, your oldest son's wife"

she is pregnant by it
Here the word "it" refers to the "prostitution" that she committed. This can be stated in active form. Alternate translation: "it has made her pregnant" or "she is pregnant"

Bring her here
"Bring her out"

let her be burned
This can be stated in active form. Alternate translation: "we will burn her to death"

Genesis 38:25

When she was brought out
This can be stated in active form. Alternate translation: "When they brought her out"

her father-in-law
"her husband's father"

seal and cords and staff
A "seal" is similar to a coin with a design engraved on it, used to make an impression in melted wax. The "cord" was put through the seal so the owner could wear it around his neck. A staff was long wooden stick that helped in walking over rough ground. See how you translated this in Genesis 38:18.

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Genesis 38:26

Shelah
This is the name of one of Judah's sons. See how you translated this name in [Genesis 38:5]

He did not know her again
This is a polite way of saying that Judah did not have sexual relations with her again. You may need to use another euphemism in your language.

Genesis 38:27

It came about at the time
This phrase is used here to mark the beginning of a new part of the story.

behold
The word "behold" alerts us to the surprise that Tamar was carrying twins, which was previously unknown.

Genesis 38:28

It came about as she was giving birth
This phrase "It came about" marks an important event in the story. If your language has a way for doing this, you could consider using it here.

one put out a hand
"one of the babies put out his hand"

midwife
This is a person who helps a woman when she is giving birth to a child. See how you translated this in Genesis 35:17.

scarlet thread
"bright red thread"

on his hand
"around his wrist"

Genesis 38:29

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

How you have broken out!
This shows the midwife's surprise to seeing the second baby come out first. Alternate translation: "So this is how you break your way out first!" or "You have burst out first!"

he was named
This can be stated in active form. Alternate translation: "she named him"

Perez
This is the name of a boy. Translators may add a footnote that says: "The name Perez means 'breaking out.'"

Genesis 38:30

Zerah
This is the name of a boy. Translators may add a footnote that says: "The name Zerah means 'scarlet or bright red.'"

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Chapter 39

1 Joseph was brought down to Egypt. Potiphar, an official of Pharaoh who was captain of the guard and an Egyptian, bought him from the Ishmaelites, who had brought him down there. **2** Yahweh was with Joseph and he became a prosperous man. He lived in the house of his Egyptian master. **3** His master saw that Yahweh was with him and that Yahweh prospered everything that he did. **4** Joseph found favor in his sight. He served Potiphar. Potiphar made Joseph manager over his house, and everything that he possessed, he put under his care. **5** It came about from the time that he made him manager over his house and over everything he possessed, that Yahweh blessed the Egyptian's house because of Joseph. The blessing of Yahweh was on everything that Potiphar had in the house and in the field. **6** Potiphar put everything that he had under Joseph's care. He did not have to think about anything except the food that he ate. Now Joseph was handsome and attractive. **7** It came about after this that his master's wife cast her eyes on Joseph and said, "Lie with me." **8** But he refused and said to his master's wife, "Look, my master does not pay attention to what I do in the house, and he has put everything that he owns under my care. **9** No one is greater in this house than I am. He has not kept back anything from me but you, because you are his wife. How then can I do this great wickedness and sin against God?" **10** She spoke to Joseph day after day, but he refused to lie with her or to be with her. **11** It came about one day that he went into the house to do his work. None of the men of the house were there in the house. **12** She caught him by his clothes and said, "Lie with me." He left his clothing in her hand, fled, and went outside. **13** It came about, when she saw that he had left his clothing in her hand and had fled outside, **14** that she called to the men of her house and told them, "See, Potiphar has brought in a Hebrew to mock us. He came to me to lie with me, and I screamed. **15** It came about when he heard me scream, that he left his clothing with me, fled, and went outside." **16** She set his clothing next to her until his master came home. **17** She told him this explanation, "The Hebrew servant whom you brought to us, came in to mock me. **18** It came about that when I screamed, he left his clothing with me and fled outside."

19 It came about that, when his master heard the explanation his wife told him, "This is what your servant did to me," he became very angry. **20** Joseph's master took him and put him in prison, the place where the king's prisoners were confined. He was there in the prison. **21** But Yahweh was with Joseph and showed covenant faithfulness to him. He gave him favor in the sight of the prison warden. **22** The prison warden gave into Joseph's hand all the prisoners who were in the prison. Whatever they did there, Joseph was in charge of it. **23** The prison warden did not worry about anything that was in his hand, because Yahweh was with him. Whatever he did, Yahweh prospered.

Genesis 39 General Notes

Special concepts in this chapter

God's power

The account of Joseph focuses on the power of God. God is able to protect his people despite the evil actions of some. He also is able to continue to bless them despite their circumstances. This is a sign of Yahweh's covenant faithfulness. (See: peopleofgod, bless and sign and covenantfaith)

Joseph's character

Genesis just recorded a period of time where Joseph's ancestors and brothers struggled with sin. Joseph's character in this chapter is upright. He chose to do what was right, even when it could cause him harm. (See: sin)

Genesis 39:1

Joseph was brought down to Egypt

Traveling to Egypt is always considered as going "down" in contrast to going "up" to the promised land. This can be stated in active form. Alternate translation: "The Ishmaelites had taken Joseph to Egypt"

Genesis 39:2

Yahweh was with Joseph

This means that Yahweh helped Joseph and was always with him. Alternate translation: "Yahweh guided Joseph and helped him"

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He lived in the house
Here the author speaks of working in the master's house as if it were living in the master's house. Only the most trusted servants were permitted to work in their master's house. Alternate translation: "he worked in the house"

his Egyptian master
Joseph was now Potiphar's slave.

Genesis 39:3

His master saw that Yahweh was with him
This means that the master saw how Yahweh was helping Joseph. Alternate translation: "His master saw that Yahweh was helping him"

that Yahweh prospered everything that he did
"Yahweh caused everything that Joseph did to prosper"

Genesis 39:4

Joseph found favor in his sight
"To find favor" means to be approved by someone. The idiom "in his sight" refers to a person's opinion. Possible meanings are 1) Alternate translation: "Potiphar was pleased with Joseph" or 2) Alternate translation: "Yahweh was pleased with Joseph"

He served Potiphar
This means that he was Potiphar's personal servant.

Potiphar made Joseph manager over his house, and everything that he possessed
"Potiphar put Joseph in charge of his household and everything that belonged to Potiphar"

put under his care
When something is "put under someone's care," it means that the person is responsible for its care and safe-keeping. Alternate translation: "he had Joseph care for"

Genesis 39:5

It came about from the time that he made him manager over his house and over everything he possessed, that Yahweh blessed the Egyptian's house because of Joseph
You may need to use the words "Joseph" and "the Egyptian" before using pronouns to refer to them. "The Egyptian made Joseph manager over his house and over everything he possessed, and it came about from the time that that Yahweh blessed the Egyptian's house because of Joseph"

It came about
This phrase is used here to tell the reader that these two verses are background information for the next event.

he made him manager over his house and over everything he possessed
"Potiphar put Joseph in charge of his household and everything that belonged to him"

blessed
Here "blessed" means to cause good and beneficial things to happen to the person or thing that is being blessed.

The blessing of Yahweh was on
Here the author speaks of the blessing that Yahweh gave as if it were a physical covering put over something. Alternate translation: "Yahweh blessed"

everything that Potiphar had in the house and in the field
This refers his household and his crops and livestock. The full meaning of this statement can be made explicit. Alternate translation: "Potiphar's household and all of his crops and livestock"

Genesis 39:6

Potiphar put everything that he had under Joseph's care
When something is "put under someone's care," it means that the person is responsible for its care and safe-keeping. Alternate translation: "So Potiphar put Joseph in charge of everything that he had"

He did not have to think about anything except the food that he ate
This double negative emphasizes that the food that he ate was the only thing he had to think about. This is probably an exaggeration or metaphor to say that Joseph took care of all the important business of the house while Potiphar thought only about minor personal affairs. Alternate translation: "The only thing he had to think about was the food that he ate"

Now
The word "now" marks a stop in the story as the author gives background information about Joseph.

handsome and attractive
Both of the words have same meaning. They refer to Joseph's pleasing appearance. He was likely good-looking and strong. Alternate translation: "handsome and strong"

Genesis 39:7

It came about after this that
"And so." This phrase is used here to mark a new event.

Lie with me
This is a euphemism. Alternate translation: "Have sexual relations with me"

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Genesis 39:8

Look
"Listen." Joseph uses this word to get Potiphar's wife's attention.

my master does not pay attention to what I do in the house
"my master has no concern about his household with me in charge" or "my master trusts me with his household"

he has put everything that he owns under my care
When something is "put under someone's care," it means that the person is responsible for its care and safe-keeping. Alternate translation: "he has put me in charge of everything that belongs to him"

Genesis 39:9

No one is greater in this house than I am
Here the author speaks of authority as if it were greatness. Alternate translation: "I have more authority in this house than anyone else"

He has not kept back anything from me but you
This can be stated in positive form. Alternate translation: "He has given me everything except you"

How then can I do this great wickedness and sin against God?
Joseph uses a question for emphasis. This can be written as a statement. Alternate translation: "I certainly cannot do such a wicked thing and sin against God."

Genesis 39:10

She spoke to Joseph day after day
This means that she kept asking him to sleep with her. The full meaning of this statement can be made explicit. Alternate translation: "She kept on asking Joseph to sleep with her"

to lie with her
This is a euphemism. Alternate translation: "to have sexual relations with her"

to be with her
"to be near her"

Genesis 39:11

It came about
"And so." This phrase is used here to mark a new event in the story.

None of the men of the house
"None of the other men who worked in the house"

Genesis 39:12

Lie with me
This is a euphemism. Alternate translation: "Have sexual relations with me"

fled, and went outside
"and quickly ran outside" or "and quickly ran out of the house"

Genesis 39:13

It came about
"Then" The phrase "it came about" is used here to mark the next event in the story.

had fled outside
"had quickly ran out of the house"

Genesis 39:14

the men of her house
"the men who worked in her house"

See
"Look" or "Listen" or "Pay attention to what I am about to tell you."

He came to me to lie with me
Here Potiphar's wife is accusing Joseph of trying to seize her and have sexual relations with her. Alternate translation: "He came into my room to have sexual relations with me"

Genesis 39:15

It came about when he heard me scream, that he
"When he heard me scream, he." The phrase "it came about" is used here to mark the next event in the story.

Genesis 39:16

his master
"Joseph's master." This refers to Potiphar.

Genesis 39:17

She told him this explanation
"She explained it like this"

brought to us
The word "us" refers to Potiphar, his wife, and includes the rest of the household.

came in to mock me
"came in to make a fool of me." Here, the word "mock" is a euphemism for "to seize and to sleep with." Alternate translation: "came into where I was and tried to force me to sleep with him"

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Genesis 39:18

It came about that
"Then." Potiphar's wife uses this phrase to mark the next event in the account she is telling him about Joseph trying to sleep with her.

fled outside
"ran quickly out of the house"

Genesis 39:19

It came about that
"And so." This phrase is used here to mark a new event in the story.

his master
"Joseph's master." This refers to Potiphar. This information can be made explicit. Alternate translation: "Joseph's master, Potiphar"

heard the explanation his wife told him
"heard his wife explain to him." The word "his" and "him" here refer to Potiphar.

he became very angry
"Potiphar became very angry"

Genesis 39:20

the place where the king's prisoners were confined
This can be stated in active form. Alternate translation: "the place where the king put his prisoners"

He was there
"Joseph stayed there"

Genesis 39:21

But Yahweh was with Joseph
This refers to how Yahweh took care of Joseph and was kind to him. Alternate translation: "But Yahweh was kind to Joseph" or "But Yahweh took care of Joseph"

showed covenant faithfulness to him
The abstract noun "faithfulness" can be stated as "faithful" or "faithfully." Alternate translation: "was faithful to his covenant with him" or "faithfully loved him"

He gave him favor in the sight of the prison warden
This means Yahweh caused the prison warden to approve of Joseph and to treat him well. Alternate translation: "Yahweh caused the prison warden to be pleased with Joseph"

the prison warden
"the prison manager" or "the man in charge of the prison"

Genesis 39:22

gave into Joseph's hand
Here "hand" represents Joseph's power or trust. Alternate translation: "put Joseph in charge of"

Whatever they did there, Joseph was in charge of it
"Joseph was in charge of everything they did there"

Genesis 39:23

because Yahweh was with him
This refers to how Yahweh helped Joseph and guided him. Alternate translation: "because Yahweh guided Joseph"

Whatever he did, Yahweh prospered
"Yahweh caused everything that Joseph did to prosper"

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Chapter 40

1 It came about that after these things, the cupbearer of the king of Egypt and king's baker offended their master, the king of Egypt. **2** Pharaoh was angry with his two officials, the chief of the cupbearers and the chief of the bakers. **3** He put them in custody in the house of the captain of the guard, in the same prison where Joseph was confined. **4** The captain of the guard assigned Joseph to them, and he served them. They remained in custody for some time. **5** Both of them dreamed a dream—the cupbearer and the baker of the king of Egypt who were confined in the prison—each man had his own dream in the same night, and each dream had its own interpretation. **6** Joseph came to them in the morning and saw them. Behold, they were upset. **7** He asked Pharaoh's officials who were with him in custody in his master's house, saying, "Why do you look so sad today?" **8** They said to him, "We have both dreamed a dream and no one can interpret it." Joseph said to them, "Do not interpretations belong to God? Tell me, please."

9 The chief of the cupbearers told his dream to Joseph. He said to him, "In my dream, behold, a vine was in front of me. **10** In the vine were three branches. As it budded, its blossoms came out and the clusters of grapes ripened. **11** Pharaoh's cup was in my hand. I took the grapes and squeezed them into Pharaoh's cup, and I placed the cup into Pharaoh's hand." **12** Joseph said to him, "This is the interpretation of it. The three branches are three days. **13** Within three days Pharaoh will lift up your head and restore you to your office. You will put Pharaoh's cup into his hand, just as when you were his cupbearer. **14** But think of me when it goes well with you, and please show kindness to me. Mention me to Pharaoh and bring me out of this prison. **15** For indeed I was abducted out of the land of the Hebrews. Here also have I done nothing that they should put me in this dungeon."

16 When the chief of the bakers saw that the interpretation was favorable, he said to Joseph, "I also had a dream, and, behold, three baskets of bread were on my head. **17** In the top basket there were all kinds of baked goods for Pharaoh, but the birds ate them out of the basket on my head." **18** Joseph answered and said, "This is the interpretation. The three baskets are three days. **19** Within three days Pharaoh will lift up your head from you and will hang you on a tree. The birds will eat your flesh off you." **20** It came about on the third day that it was Pharaoh's birthday. He made a feast for all his servants. He lifted up the head of the chief of the cupbearers and the head of the chief of the bakers, among his servants. **21** He restored the chief of the cupbearers to his responsibility, and he put the cup into Pharaoh's hand again. **22** But he hanged the chief of the bakers, just as Joseph had interpreted to them. **23** Yet the chief cupbearer did not remember Joseph, but forgot about him.

Genesis 40 General Notes

Special concepts in this chapter

God's power

The account of Joseph focuses on the power of God. God is able to protect his people despite the evil actions of some. He also is able to continue to bless them despite their circumstances. (See: peopleofgod and bless)

Interpretation of dreams

The interpretation of dreams was important in the ancient Near East. It was seen as possible only through divine power. Yahweh gave Joseph the power to interpret dreams in order to bring himself glory and to protect Joseph and the Hebrew people. (See: glory)

Genesis 40:1

It came about that

This phrase is used here to mark a new event in the story.

the cupbearer

This is the person who brought drinks to the king.

king's baker

This is the person who made food for the king.

offended their master

"upset their master"

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Genesis 40:2

the chief of the cupbearers and the chief of the bakers
"the leading cupbearer and the leading baker"

Genesis 40:3

He put them in custody in the house of the captain of the guard
"He put them in the prison that was in the house that was overseen by the captain of the guard"

He put them
The king did not put them in prison but rather he commanded for them to be imprisoned. Alternate translation: "He had them put" or "He commanded his guard to put"

in the same prison where Joseph was confined
This can be stated in active form. Alternate translation: "This was the same prison that Joseph was in" or "This was the same prison Potiphar put Joseph in"

Genesis 40:4

They remained in custody for some time
"They remained in prison for a long time"

Genesis 40:5

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Genesis 40:6

Joseph came to them
"Joseph came to the cupbearer and the baker"

Behold, they were upset
The word "behold" here shows that Joseph was surprised by what he saw. Alternate translation: "He was surprised to see that they were upset"

Genesis 40:7

Pharaoh's officials who were with him
This refers to the cupbearer and the baker.

in custody in his master's house
"In prison in him master's house." "His master" refers to Joseph's master, the captain of the guard.

Genesis 40:8

Do not interpretations belong to God?
Joseph uses a question for emphasis. This can be written as a statement. Alternate translation: "Interpretations belong to God!" or "It is God who can tell the meaning of dreams!"

Tell me, please
Joseph asks for them to tell him their dreams. Alternate translation: "Tell me the dreams, please"

Genesis 40:9

The chief of the cupbearers
The most important person who brings drinks to the king. See how you translated this in Genesis 40:2.

In my dream, behold, a vine was in front of me
"In my dream, I saw a vine in front of me!" The cupbearer uses word "behold" here to show that he was surprised by what he saw in his dream and to alert Joseph to pay attention.

Genesis 40:10

the clusters of grapes ripened
"its clusters ripened into grapes"

Genesis 40:11

squeezed them
This means that he squeezed the juice out of them. Alternate translation: "squeezed the juice from them"

Genesis 40:12

This is the interpretation of it
"Here is what the dream means"

The three branches are three days
"The three branches represent three days"

Genesis 40:13

Within three days
"In three more days"

will lift up your head
Here "lift up your head" is a metaphor for "restore your honor." If the meaning is not clear, it can be explained in the text or a footnote. Alternate translation: "will lift up your head in honor"

restore you to your office
"will give you back your job"

just as when
"just as you did when"

Genesis 40:14

please show kindness to me
"please be kind to me"

Mention me to Pharaoh and bring me out of this prison
Joseph means for the cupbearer to tell Pharaoh about him so that Pharaoh will release him from

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prison. Alternate translation: "Help me get out of this prison by telling Pharaoh about me"

Genesis 40:15

For indeed I was abducted
This can be stated in active form. Alternate translation: "For indeed people took me" or "For indeed the Ishmaelites took me"

the land of the Hebrews
"the land where the Hebrew people live"

Here also have I done nothing that they should put me in this dungeon
"and also while I have been here in Egypt, I have done nothing for which I deserved to be put in prison"

Genesis 40:16

the chief of the bakers
This refers to the leading person who made food for the king. See how this was translated in Genesis 40:2.

I also had a dream, and
"I also had a dream, and in my dream,"

behold, three baskets of bread were on my head
"there were three baskets of bread on my head!" The baker uses word "behold" here to show that he was surprised by what he saw in his dream and to alert Joseph to pay attention.

Genesis 40:17

baked goods for Pharaoh
"baked foods for Pharaoh"

Genesis 40:18

This is the interpretation
"Here is what the dream means"

The three baskets are three days
"The three baskets represent three days"

Genesis 40:19

will lift up your head from you
In verse 13 Joseph said "lift up your head," but there it had a different meaning. Here "lift up your head from you" means either that the prisoner's head would be cut off his body, or the prisoner's head would be lifted when a noose was put around his neck and he was hanged. Alternate translation: "will lift up your head with a knife" or "will lift up your head with a noose"

flesh
Here "flesh" literally means the soft tissue on a person's body.

Genesis 40:20

It came about on the third day that
"Afterward, on the third day." The phrase "it came about" is used here to mark a new event in the story.

He made a feast
"He had a feast"

He lifted up the head of the chief of the cupbearers and the head of the chief of the bakers
The author writes that Pharaoh lifted up both men's heads so that it would sound like he did the same thing to both men. But the meaning of "lift up the head" for each man is different and is explained in verses 21 and 22. This can also be shortened. Alternate translation: "He lifted up the heads of the chief of the cupbearers and the chief of the bakers"

the chief of the cupbearers
This was the leading person who prepared and served drinks to the king. See how these were translated in Genesis 40:2.

the chief of the bakers
This refers to the leading person who made food for the king. See how this was translated in Genesis 40:2.

Genesis 40:21

He restored the chief of the cupbearers to his responsibility
The chief of the cupbearer's "responsibility" refers to his job as chief of the cupbearers. Alternate translation: "He gave the chief of the cupbearers his job back"

Genesis 40:22

But he hanged the chief of the bakers
Pharaoh did not personally hang the baker, rather he commanded for him to be hanged. Alternate translation: "But he commanded for the chief of the bakers to be hanged" or "But he commanded his guards to hang the chief of the bakers"

just as Joseph had interpreted to them
This refers to when Joseph interpreted their dreams. Alternate translation: "just as Joseph had said would happen when he interpreted the two men's dreams"

Genesis 40:23

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Chapter 41

1 It came about at the end of two full years that Pharaoh had a dream. Behold, he stood by the Nile. **2** Behold, seven cows came up out of the Nile, desirable and fat, and they grazed in the reeds. **3** Behold, seven other cows came up after them out of the Nile, undesirable and thin. They stood by the other cows on the bank of the river. **4** Then the undesirable and thin cows ate the seven desirable and fat cows. Then Pharaoh woke up. **5** Then he slept and dreamed a second time. Behold, seven heads of grain came up on one stalk, wholesome and good. **6** Behold, seven heads, thin and scorched by the east wind, sprouted up after them. **7** The thin heads swallowed up the seven wholesome and full heads. Pharaoh woke up, and, behold, it was a dream. **8** It came about in the morning that his spirit was troubled. He sent and called for all the magicians and wise men of Egypt. Pharaoh told them his dreams, but there was no one who could interpret them to Pharaoh.

9 Then the chief cupbearer said to Pharaoh, "I have remembered my sins today. **10** Pharaoh was angry with his servants, and put me in custody in the house of the captain of the guard, the chief baker and me. **11** We dreamed a dream the same night, he and I. We dreamed each man according to the interpretation of his dream. **12** There was with us there a young Hebrew man, a servant of the captain of the guard. We told him and he interpreted for us our dreams. He interpreted for each of us according to his dream. **13** It came about as he interpreted for us, so it happened. Pharaoh restored me to my post, but the other one he hanged."

14 Then Pharaoh sent and called for Joseph. They quickly took him out of the dungeon. He shaved himself, changed his clothes, and came in to Pharaoh. **15** Pharaoh said to Joseph, "I had a dream, but there is no interpreter for it. But I have heard about you, that when you hear a dream you can interpret it." **16** Joseph answered Pharaoh, saying, "It is not in me. God will answer Pharaoh with favor." **17** Pharaoh spoke to Joseph, "In my dream, behold, I stood on the bank of the Nile. **18** Behold, seven cows came up out of the Nile, fat and desirable, and they grazed among the reeds. **19** Behold, seven other cows came up after them, weak, very undesirable, and thin. I never saw in all the land of Egypt such undesirableness like them. **20** The thin and undesirable cows ate up the first seven fat cows. **21** When they had eaten them up, it could not be known that they had eaten them, for they were still as undesirable as before. Then I awoke. **22** I looked in my dream, and, behold, seven heads came up upon one stalk, full and good. **23** Behold, seven more heads—withered, thin, and scorched by the east wind—sprang up after them. **24** The thin heads swallowed up the seven good heads. I told these dreams to the magicians, but there was none that could explain it to me."

25 Joseph said to Pharaoh, "The dreams of Pharaoh are the same. What God is about to do, he has declared to Pharaoh. **26** The seven good cows are seven years, and the seven good heads are seven years. The dreams are the same. **27** The seven thin and undesirable cows that came up after them are seven years, and also the seven thin heads scorched by the east wind will be seven years of famine. **28** That is the thing which I spoke to Pharaoh. What God is about to do he has revealed to Pharaoh. **29** Look, seven years of great abundance will come throughout all the land of Egypt. **30** Seven years of famine will come after them, and all the abundance will be forgotten in the land of Egypt, and the famine will devastate the land. **31** The abundance will not be remembered in the land because of the famine that will follow, for it will be very severe. **32** That the dream was repeated to Pharaoh is because the matter has been established by God, and God will soon do it. **33** Now let Pharaoh look for a man discerning and wise, and put him over the land of Egypt. **34** Let Pharaoh appoint officials over the land, and let them take a fifth of the crops of Egypt in the seven abundant years. **35** Let them gather all the food of these good years that are coming and store up grain under the authority of Pharaoh, for food to be used in the cities. They should preserve it. **36** The food will be a supply for the land for the seven years of famine which will be in the land of Egypt. In this way the land will not be devastated by the famine."

37 This advice was good in the eyes of Pharaoh and in the eyes of all his servants. **38** Pharaoh said to his servants, "Can we find such a man as this, in whom is the Spirit of God?" **39** So Pharaoh said to Joseph, "Since God has shown you all this, there is none so discerning and wise as you. **40** You will be over my house, and according to your word will all my people be ruled. Only in the throne will I be greater than you." **41** Pharaoh said to Joseph, "See, I have put you over all the land of Egypt." **42** Pharaoh took off his signet ring from his hand and put it upon Joseph's hand. He clothed him with clothes of fine linen, and put

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a gold chain on his neck. **43** He had him ride in the second chariot which he possessed. Men shouted before him, "Bend the knee." Pharaoh put him over all the land of Egypt. **44** Pharaoh said to Joseph, "I am Pharaoh, and apart from you, no man will lift his hand or his foot in all the land of Egypt." **45** Pharaoh called Joseph's name "Zaphenath-Paneah." He gave him Asenath, the daughter of Potiphera priest of On, as a wife. Joseph went out over the land of Egypt.

46 Joseph was thirty years old when he stood before Pharaoh, king of Egypt. Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt. **47** In the seven bountiful years the land produced abundantly. **48** He gathered up all the food of the seven years that was in the land of Egypt and put the food in the cities. He put into each city the food from the fields that surrounded it. **49** Joseph stored up grain like the sand of the sea, so much that he stopped counting, because it was beyond counting. **50** Joseph had two sons before the years of famine came, whom Asenath, the daughter of Potiphera priest of On, bore to him. **51** Joseph called the name of his firstborn Manasseh, for he said, "God has made me forget all my trouble and all my father's household." **52** He called the name of the second son Ephraim, for he said, "God has made me fruitful in the land of my affliction." **53** The seven years of abundance that was in the land of Egypt came to an end. **54** The seven years of famine began, as Joseph had said. There was famine in all lands, but in all the land of Egypt there was food. **55** When all the land of Egypt was famished, the people loudly called on Pharaoh for food. Pharaoh said to all the Egyptians, "Go to Joseph and do what he says." **56** The famine was over all the face of the whole land. Joseph opened all the storehouses and sold to the Egyptians. The famine was severe in the land of Egypt. **57** All the earth was coming to Egypt to buy grain from Joseph, because the famine was severe in all the earth.

Genesis 41 General Notes

Special concepts in this chapter

God's power

The account of Joseph focuses on the power of God. God is able to protect his people despite the evil actions of some. He also is able to continue to bless them despite their circumstances. (See: peopleofgod and bless)

Interpretation of dreams

The interpretation of dreams was important in the ancient Near East. It was seen as possible only through divine power. Yahweh gave Joseph the power to interpret dreams in order to bring himself glory and to protect Joseph and the Hebrew people. (See: glory)

Joseph's character

Genesis just recorded a period of time where Joseph's ancestors and brothers struggled with sin. Joseph's character in this chapter is upright. It gained him great favor in the eyes of Pharaoh and helped to save his people. (See: sin, righteous and save)

Genesis 41:1

It came about

This phrase is used here to mark the beginning of a new part of the story. If your language has a way for doing this, you could consider using it here.

at the end of two full years

Two years passed after Joseph correctly interpreted the dreams of Pharaoh's cupbearer and baker, who had been in prison with Joseph.

Behold, he stood

The word "behold" here marks the beginning of another event in the larger story. Your language may have a way of doing this. Alternate translation: "He was surprised because he was standing"

he stood

"Pharaoh was standing"

Genesis 41:2

desirable and fat

"healthy and fat"

grazed in the reeds

"were eating the grass along the side of the river"

reeds

tall, thin grasses that grow in wet areas

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Genesis 41:3

Behold, seven other cows
The word "behold" here shows that Pharaoh was again surprised by what he saw.

undesirable and thin
"sick and thin"

bank of the river
"beside the river" or "riverside." This is the higher ground along the edge of a river.

Genesis 41:4

undesirable and thin
"weak and skinny." See how you translated this phrase in Genesis 41:3.

desirable and fat
"healthy and well-fed." See how you translated this phrase in Genesis 41:2.

woke up
"awakened"

Genesis 41:5

a second time
The word "second" is an ordinal number. Alternate translation: "again"

Behold, seven heads
The word "behold" here shows that Pharaoh was surprised by what he saw.

heads of grain
The heads are parts of the corn plant on which the seeds grow.

came up on one stalk
"grew up on one stem." The stalk is the thick or tall part of a plant.

on one stalk, wholesome and good
"on one stock and they were healthy and beautiful"

Genesis 41:6

thin and scorched by the east wind
This can be stated in active form. Alternate translation: "that were thin and burned because of the hot wind from the east"

the east wind
Wind from the east blew in from the desert. The heat of the east wind was often very destructive.

sprouted up
"grew up" or "developed"

Genesis 41:7

The thin heads
The words "of grain" are understood. Alternate translation: "The thin heads of grain"

swallowed up
"ate." Pharaoh is dreaming that unhealthy corn could eat healthy corn just like a person eats food.

wholesome and full heads
"healthy and good heads." See how you translated a similar phrase in Genesis 41:5.

woke up
"awakened"

behold
The word "behold" here shows that Pharaoh was surprised by what he had seen.

it was a dream
"he had been dreaming"

Genesis 41:8

It came about
This phrase is used here to mark the beginning of a new part of the story. If your language has a way for doing this, you could consider using it here.

his spirit was troubled
Here the word "spirit" refers to his inner being or his emotions. Alternate translation: "he was troubled in his inner being" or "he was troubled"

He sent and called
It is understood that he sent servants. Alternate translation: "He sent his servants to call" or "He sent his servants to summon"

all the magicians and wise men of Egypt
Ancient kings and rulers used magicians and wise men as advisers.

Genesis 41:9

chief cupbearer
The most important person who brings drinks to the king. See how you translated this in Genesis 40:2.

I have remembered my sins today
"I realize now that I have sinned." The phrase "my sins" is used for emphasis. His "sins" are that he should have told Pharaoh something much earlier but he did not.

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Genesis 41:10

Pharaoh was angry
The cupbearer is referring to Pharaoh in third person. This is a common way for someone with less power to speak to someone with greater power. Alternate translation: "You, Pharaoh, were angry"

with his servants
Here "his" refers to Pharaoh. Here "servants" refers to the cupbearer and the chief baker. Alternate translation: "with us, your servants"

put me in custody in the house of the captain of the guard, the chief baker and me
"put the chief baker and me in the prison where the captain of the guard was in charge." Here "house" refers to the prison.

the captain of the guard
The soldier in charge of the royal guards. See how you translated this in Genesis 40:3.

the chief baker
The most important person who made food for the king. See how you translated a similar phrase in Genesis 40:2.

Genesis 41:11

We dreamed a dream the same night, he and I
"One night we both had dreams"

We dreamed
Here "We" refers to the chief cupbearer and the chief baker.

We dreamed each man according to the interpretation of his dream
"Our dreams had different meanings"

Genesis 41:12

General Information:
The chief cupbearer continues to speak to Pharaoh.

There was with us there
"In prison there was with the chief baker and me"

the captain of the guard
The soldier in charge of the royal guards. See how you translated this in Genesis 40:3.

We told him and he interpreted for us our dreams
"We told him our dreams and he explained their meanings to us"

He interpreted for each of us according to his dream
Here "his" refers to the cupbearer and baker individually, not to the one interpreting the dream. Alternate translation: "He explained what was going to happen to both of us"

Genesis 41:13

It came about
This phrase is used here to mark an important event in the story. If your language has a way for doing this, you could consider using it here.

as he interpreted for us, so it happened
"what he explained about the dreams is what later happened"

Pharaoh restored me to my post
Here the cupbearer uses Pharaoh's title in speaking to him as a way of honoring him. Alternate translation: "You allowed me to return to my job"

the other one
"the chief baker"

he hanged
Here "he" refers to Pharaoh. And, it stands for the soldiers that Pharaoh commanded to hang the chief baker. Alternate translation: "you ordered your soldiers to hang"

Genesis 41:14

Pharaoh sent and called for
It is understood that Pharaoh sent servants. Alternate translation: "Pharaoh sent his servants to get Joseph"

out of the dungeon
"out of the jail" or "out of the prison"

He shaved himself
It was common practice to shave both the facial and head hair when preparing to go before Pharaoh.

came in to Pharaoh
Here "came" can be stated as "went." Alternate translation: "went before Pharaoh"

Genesis 41:15

there is no interpreter for it
"no one can explain the meaning"

you can interpret it
"you can explain its meaning"

Genesis 41:16

It is not in me
"I am not the one who can explain the meaning"

God will answer Pharaoh with favor
"God will answer Pharaoh favorably"

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Genesis 41:17

behold, I stood
Pharaoh uses the word "behold" to make Joseph pay attention to surprising information.

bank of the Nile
This is the higher ground along the edge of the Nile River. See how you translated a similar phrase in Genesis 41:3. Alternate translation: "beside the Nile"

Genesis 41:18

Behold, seven cows
Pharaoh uses the word "Behold" to make Joseph pay attention to surprising information.

fat and desirable
"well-fed and healthy." See how you translated this phrase in Genesis 41:2.

grazed among the reeds
"were eating the grass along the side of the river." See how you translated a similar phrase in Genesis 41:2.

Genesis 41:19

Behold, seven other cows
Pharaoh uses the word "Behold" to make Joseph pay attention to surprising information.

undesirable, and thin
"weak, and skinny." See how you translated this phrase in Genesis 41:3.

such undesirableness
The abstract noun "undesirableness" can be translated with an adjective. Alternate translation: "such ugly cows" or "such worthless looking cows"

Genesis 41:20

fat cows
"well-fed cows." See how you translated this phrase in Genesis 41:2.

Genesis 41:21

it could not be known that they had eaten them
This can be stated in active form. Alternate translation: "no one would have been able to tell that the thin cows had eaten the fat cows"

Genesis 41:22

General Information:
Pharaoh continues telling Joseph his dreams.

I looked in my dream
This begins Pharaoh's next dream after he woke up and went back to sleep. Alternate translation: "Then I dreamed again"

behold, seven heads
Pharaoh uses the word "Behold" to make Joseph pay attention to surprising information.

seven heads
The words "of grain" are understood. Alternate translation: "seven heads of grain"

came up upon one stalk
"grew up on one stem." The stalk is the thick or tall part of a plant. See how you translated a similar phrase in Genesis 41:5.

Genesis 41:23

withered
dead and dried

sprang up
"grew up" or "developed"

Genesis 41:24

The thin heads
The words "of grain" are understood. See how you translated this in [Genesis 41:7]

swallowed up
"ate." Pharaoh is dreaming that unhealthy corn could eat healthy corn just like a person eats food. See how you translated a similar phrase in Genesis 41:7.

there was none that could
"there was not a single one that could" or "none of them could"

Genesis 41:25

The dreams of Pharaoh are the same
It is implied that the meanings are the same. Alternate translation: "Both dreams mean the same thing"

What God is about to do, he has declared to Pharaoh
Joseph speaks to Pharaoh in the third person. This is a way of showing respect. It can be stated in the second person. Alternate translation: "God is showing you what he will soon do"

Genesis 41:26

seven good heads
The words "of grain" are understood. Alternate translation: "seven good heads of grain"

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Genesis 41:27

General Information:
Joseph continues his interpretation of Pharaoh's dreams

thin and undesirable cows
"skinny and weak cows." See how you translated a similar phrase in Genesis 41:3.

seven thin heads scorched by the east wind
This can be stated in active form. Alternate translation: "seven thin heads of grain scorched because of the hot wind from the east"

Genesis 41:28

That is the thing which I spoke to Pharaoh ... revealed to Pharaoh
Joseph speaks to Pharaoh in the third person. This is a way of showing respect. It can be stated in second person. Alternate translation: "These events will happen just as I have told you ... revealed to you, Pharaoh"

he has revealed
"he has made known"

Genesis 41:29

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

seven years of great abundance will come throughout all the land of Egypt
This speaks about the years of abundance as if time is something that travels and comes to a place. Alternate translation: "there will be seven years in which there will be plenty of food throughout the land of Egypt"

Genesis 41:30

General Information:
Joseph continues interpreting Pharaoh's dreams.

Seven years of famine will come after them
This speaks about the seven years of famine as if they are something that travels and comes to a place. Alternate translation: "Then there will be seven years when there is very little food"

all the abundance will be forgotten ... and the famine will devastate the land
Joseph expresses an idea in two ways to emphasize its importance.

all the abundance will be forgotten in the land of Egypt
Here "land" refers to the people. This can be stated in active form. Alternate translation: "the people of Egypt will forget about the years in which there was plenty of food"

will devastate the land
Here "land" refers to the soil, the people, and the entire country.

Genesis 41:31

The abundance will not be remembered ... because of the famine that will follow
Joseph expresses an idea in two ways to emphasize its importance.

because of the famine that will follow
This speaks about the famine as if it were a thing that travels and follows behind something else. Alternate translation: "because of the time of famine that will happen afterwards"

Genesis 41:32

That the dream was repeated to Pharaoh is because the matter has been established by God
This can be stated in active form. Alternate translation: "God gave you two dreams to show you that he will certainly cause these things to happen"

Genesis 41:33

General Information:
Joseph continues to address Pharaoh

Now
This does not mean "at this moment," but is used to draw attention to the important point that follows.

let Pharaoh look
Joseph speaks to Pharaoh in third person. This is a way of showing respect. It can be stated in second person. Alternate translation: "You, Pharaoh, should look"

put him over the land of Egypt
The phrase "put him over" means to give someone authority. Alternate translation: "give him authority over the kingdom of Egypt" or "put him in charge of the kingdom of Egypt"

land of Egypt
Here "land" stands for all the people and everything in Egypt.

Genesis 41:34

let them take a fifth of the crops of Egypt
The word "fifth" is a fraction. Alternate translation: "let them divide the crops of Egypt into five equal parts, then take one of those parts"

in the seven abundant years
"during the seven years in which there is plenty of food"

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Genesis 41:35

General Information:
Joseph continues to counsel Pharaoh

Let them gather
"Allow the overseers to gather"

of these good years that are coming
This speaks of years as if they are something that travels and comes to a place. Alternate translation: "during the good years that will soon happen"

store up grain under the authority of Pharaoh
The phrase "under the authority of Pharaoh" means Pharaoh gives them authority. Alternate translation: "use the authority of Pharaoh to store the grain"

They should preserve it
The word "they" refers to the overseers and represents the soldiers that they should command to guard the grain. Alternate translation: "The overseers should leave soldiers there to guard the grain"

Genesis 41:36

The food will be a supply for the land
Here "land" refers to the people. Alternate translation: "This food will be for the people"

In this way the land will not be devastated by the famine
Here "land" stands for the people. This can be stated in active form. Alternate translation: "This way the people will not starve during the famine"

Genesis 41:37

This advice was good in the eyes of Pharaoh and in the eyes of all his servants
The eyes represent seeing, and seeing represents thoughts or judgment. Alternate translation: "Pharaoh and his servants thought this was a good plan"

his servants
This means Pharaoh's officials.

Genesis 41:38

such a man as this
"a man like the one Joseph described"

in whom is the Spirit of God
"in whom the Spirit of God lives"

Genesis 41:39

there is none so discerning
"no one else is as capable in making decisions." See how you translated "discerning" in Genesis 41:33.

Genesis 41:40

You will be over my house
Here "house" stands for Pharaoh's palace and the people in the palace. The phrase "will be over" means Joseph will have authority over. Alternate translation: "You will be in charge of everyone in my palace"

according to your word will all my people be ruled
This can be stated in active form. Alternate translation: "you will rule over my people and they will do what you command"

Only in the throne
Here "throne" stands for Pharaoh's rule as king. Alternate translation: "Only in my role as king"

Genesis 41:41

See, I have put you
The word "See" adds emphasis to what Pharaoh says next. Alternate translation: "Look, I have put you"

I have put you over all the land of Egypt
The phrase "put you over" means to give authority. Here "land" refers to the people. Alternate translation: "I put you in charge of everyone in Egypt"

Genesis 41:42

Pharaoh took off his signet ring ... gold chain on his neck
All of these actions symbolize that Pharaoh is giving Joseph the authority to do everything that Joseph planned.

signet ring
This ring had Pharaoh's seal engraved on it. This gave Joseph the authority and money needed to carry out his plans.

clothes of fine linen
"Linen" here is a smooth, strong cloth made from the blue-flowered flax plant.

Genesis 41:43

He had him ride in the second chariot which he possessed
This act makes clear to the people that Joseph is second only to Pharaoh.

Bend the knee
"Bow down and honor Joseph." To bend the knee and bow down was a sign of honor and respect.

Pharaoh put him over all the land
The phrase "put you over" means to give authority. Here "land" refers to the people. See how you translated a similar phrase in [Genesis 41:41]

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Genesis 41:44

I am Pharaoh, and apart from you
Pharaoh is emphasizing his authority. Alternate translation: "As Pharaoh, I command that apart from you"

apart from you, no man will lift his hand or his foot in all the land of Egypt
Here "hand" and "foot" stand for a person's actions. Alternate translation: "no person in Egypt will do anything without your permission" or "every person in Egypt must ask your permission before they do anything"

no man
Here "man" refers to any person in general, whether male or female.

Genesis 41:45

Zaphenath-Paneah
Translators may add the following footnote: The name Zaphenath-Paneah means "a revealer of secrets."

He gave him Asenath, the daughter of Potiphera priest of On, as a wife
Priests in Egypt were the highest and most privileged caste. This marriage signifies Joseph's place of honor and privilege.

gave him Asenath
"Asenath" is the name of the woman whom Pharaoh gave to Joseph as his wife.

daughter of Potiphera
"Potiphera" is the father of Asenath.

priest of On
On is a city, also called Heliopolis, which was "the City of the Sun" and the center of worship of the sun god Ra.

Joseph went out over the land of Egypt
Joseph traveled over the land to supervise the preparations for the coming drought.

Genesis 41:46

thirty years old
"30 years old"

when he stood before Pharaoh
Here "stood before" stands for Joseph starting to serve Pharaoh. Alternate translation: "when he started to serve Pharaoh"

went throughout all the land of Egypt
Joseph is inspecting the country as he prepares to carry out his plans.

Genesis 41:47

In the seven bountiful years
"During the seven good years"

the land produced abundantly
"the land produced big harvests"

Genesis 41:48

He gathered up ... He put
Here "He" stands for Joseph's servants. Alternate translation: "Joseph ordered his servants to gather ... They put"

Genesis 41:49

Joseph stored up grain like the sand of the sea
This compares the grain to the sand of sea to emphasize its great quantity. Alternate translation: "The grain that Joseph stored was as plentiful as the sand on the seashore"

Joseph stored up ... he stopped
Here "Joseph" and "he" stand for Joseph's servants. Alternate translation: "Joseph had his servants store up ... they stopped"

Genesis 41:50

before the years of famine came
This speaks about years as if they are something that travels and comes to a place. Alternate translation: "before the seven years of the famine began"

Asenath
a woman's name. See how you translated this in [Genesis 41:45]

daughter of Potiphera
"Potiphera" is the father of Asenath. See how you translated this in [Genesis 41:45]

priest of On
On is a city, also called Heliopolis, which was "the City of the Sun" and the center of worship of the sun god Ra. See how you translated this in [Genesis 41:45]

Genesis 41:51

Manasseh
Translators may also add a footnote that says, "The name 'Manasseh' means 'to cause to forget.'"

father's household
This refers to Joseph's father Jacob and his family.

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Genesis 41:52

Ephraim
Translators may also add a footnote that says, "The name 'Ephraim' means 'to be fruitful' or 'to have children.'"

made me fruitful
Here "fruitful" means to prosper or to have children.

in the land of my affliction
The abstract noun "affliction" can be stated as "I have suffered." Alternate translation: "in this land where I have suffered"

Genesis 41:53

General Information:
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Genesis 41:54

in all lands
In all the surrounding nations beyond Egypt, including the land of Canaan.

but in all the land of Egypt there was food
It is implied that there was food because of Joseph commanded his people to store food during the seven good years.

Genesis 41:55

When all the land of Egypt was famished
Here "land" stands for the people. Alternate translation: "When all the Egyptians were starving"

Genesis 41:56

The famine was over all the face of the whole land
The word "face" refers to the surface of the land. Alternate translation: "The famine had spread throughout the land"

Joseph opened all the storehouses and sold to the Egyptians
Here "Joseph" stands for Joseph's servants. Alternate translation: "Joseph had his servants open all the storehouses and sell grain to the Egyptians"

Genesis 41:57

All the earth was coming to Egypt
Here "earth" stands for the people from all regions. Alternate translation: "People were coming to Egypt from all the surrounding regions"

in all the earth
"throughout the land." It is likely that all the different trading partners and nations that were part of the Egyptian trading routes effected by the drought came to Egypt for grain.

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Chapter 42

1 Now Jacob became aware that there was grain in Egypt. He said to his sons, "Why do you look at one another?" **2** He said, "See here, I have heard that there is grain in Egypt. Go down there and buy for us from there so we may live and not die." **3** Joseph's ten brothers went down to buy grain from Egypt. **4** But Jacob did not send Benjamin, Joseph's brother, with his brothers, for he said, "I fear that harm might come to him." **5** The sons of Israel came to buy among those who came, for the famine was in the land of Canaan. **6** Now Joseph was the governor over the land. He was the one who sold to all the people of the land. Joseph's brothers came and bowed down to him with their faces to the ground. **7** Joseph saw his brothers and recognized them, but he disguised himself to them and spoke severely with them. He said to them, "Where have you come from?" They said, "From the land of Canaan to buy food." **8** Joseph recognized his brothers, but they did not recognize him. **9** Then Joseph remembered the dreams he had dreamed about them, and he said to them, "You are spies! You have come to see the undefended parts of the land." **10** They said to him, "No, my master. Your servants have come to buy food. **11** We are all one man's sons. We are honest men. Your servants are not spies." **12** He said to them, "No, you have come to see the undefended parts of the land." **13** They said, "We your servants are twelve brothers, the sons of one man in the land of Canaan. See, the youngest is this day with our father, and one brother is no longer alive." **14** Joseph said to them, "It is what I said to you; you are spies. **15** By this you will be tested. By the life of Pharaoh, you will not leave here, unless your youngest brother comes here. **16** Send one of yourselves and let him get your brother. You will remain in prison, that your words may be tested, whether there is truth in you. Or else, by the life of Pharaoh, surely you are spies." **17** He put them all in custody for three days.

18 Joseph said to them on the third day, "Do this and live, for I fear God. **19** If you are honest men, let one of your brothers be confined in this prison, but you go, carry grain for the famine of your houses. **20** Bring your youngest brother to me so your words will be verified and you will not die." So they did so. **21** They said to one another, "We are truly guilty concerning our brother in that we saw the distress of his soul when he pleaded with us and we would not listen. Therefore this distress has come upon us." **22** Reuben answered them, "Did I not tell you, 'Do not sin against the boy,' but you would not listen? Now, see, his blood is required of us." **23** They did not know that Joseph understood them, for there was an interpreter between them. **24** He turned from them and wept. He returned to them and spoke to them. He took Simeon from among them and bound him before their eyes. **25** Then Joseph commanded his servants to fill his brothers' bags with grain, and to put every man's money back into his sack, and to give them provisions for the journey. It was done for them.

26 The brothers loaded their donkeys with their grain and departed from there. **27** As one of them opened his sack to give his donkey feed in the lodging place, he saw his money. Behold, it was in the opening of his sack. **28** He said to his brothers, "My money has been put back. Look at it; it is in my sack." Their hearts sank and they turned trembling to one another, saying, "What is this that God has done to us?" **29** They went to Jacob, their father in the land of Canaan and told him all that had happened to them. They said, **30** "The man, the lord of the land, spoke roughly with us and thought that we were spies in the land. **31** We said to him, 'We are honest men. We are not spies. **32** We are twelve brothers, sons of our father. One is no longer alive, and the youngest is this day with our father in the land of Canaan.' **33** The man, the lord of the land, said to us, 'By this I will know that you are honest men. Leave one of your brothers with me, take grain for the famine in your houses, and go your way. **34** Bring your youngest brother to me. Then I will know that you are not spies, but that you are honest men. Then I will release your brother to you, and you will trade in the land.'"

35 It came about as they emptied their sacks, that, behold, every man's bag of silver was in his sack. When they and their father saw their bags of silver, they were afraid. **36** Jacob their father said to them, "You have bereaved me of my children. Joseph is no longer alive, Simeon is gone, and you will take Benjamin away. All these things are against me." **37** Reuben spoke to his father, saying, "You may kill my two sons if I do not bring Benjamin back to you. Put him in my hands, and I will bring him to you again." **38** Jacob said, "My son will not go down with you. For his brother is dead and he alone is left. If harm comes to him on the road in which you go, then you will bring down my gray hair with sorrow to Sheol."

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Genesis 42 General Notes

Special concepts in this chapter

Famine
Apparently this famine extended beyond Egypt and encompassed the land of Canaan too. Because of Egypt's size and power, it would not have been unusual for people to go there in times of need.

Joseph's test
Joseph tests his brothers to see if they are good. They treat their brother Benjamin better than they treated Joseph and tried to protect him.

Genesis 42:1

Now Jacob became
The word "Now" marks a new part of the story.

Why do you look at one another?
Jacob uses a question to scold his sons for not doing anything about the grain. Alternate translation: "Do not just sit here!"

Genesis 42:2

Go down there
It was common to speak of going from Canaan to Egypt as going "down."

Genesis 42:3

went down
It was common to speak of going from Canaan to Egypt as going "down."

from Egypt
Here "Egypt" refers to the people selling grain. Alternate translation: "from those selling grain in Egypt"

Genesis 42:4

Jacob did not send Benjamin, Joseph's brother, with his brothers
Benjamin and Joseph had the same father and mother; their mother was different from the mothers of the other brothers. Jacob did not want to risk sending Rachel's last son.

Genesis 42:5

The sons of Israel came to buy among those who came
The word "came" can be translated as "went." Also, the words "grain" and "Egypt" are understood. Alternate translation: "The sons of Israel went to by grain along with other people who went to Egypt"

Genesis 42:6

Now Joseph
"Now" marks a change from the story to background information about Joseph.

over the land
Here "land" refers to Egypt. Alternate translation: "over Egypt"

all the people of the land
Here "land" includes Egypt and other surrounding countries. Alternate translation: "all the people of all the nations that came to buy grain"

Joseph's brothers came
Here "came" can be translated as "went."

bowed down to him with their faces to the ground
This is a way of showing respect.

Genesis 42:7

Joseph saw his brothers and recognized them
"When Joseph saw his brothers, he recognized them"

he disguised himself to them
"he acted like he was not their brother" or "he did not let them know that he was their brother"

Where have you come from?
This was not a rhetorical question even though Joseph knew the answer. It was part of his choice to keep his identity from his brothers.

Genesis 42:8

General Information:
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Genesis 42:9

You are spies
Spies are people who secretly try to get information about a country to help another country.

You have come to see the undefended parts of the land
The full meaning can be stated explicitly. Alternate translation: "You have come to find out where we are not guarding our land so that you can attack us"

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Genesis 42:10

my master
This is a way to refer to someone to honor them.

Your servants have
The brothers refer to themselves as "your servants." This is a formal way of speaking to someone with greater authority. Alternate translation: "We, your servants, have" or "We have"

Genesis 42:11

General Information:
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Genesis 42:12

He said to them
"Joseph said to his brothers"

No, you have come to see the undefended parts of the land
The full meaning can be stated explicitly. Alternate translation: "No, you have come to find out where we are not guarding our land so that you can attack us"

Genesis 42:13

twelve brothers
"12 brothers"

See, the youngest
"Listen to us, the youngest." The word "See" is used to emphasize what they say next.

the youngest is this day with our father
"right now our youngest brother is with our father"

Genesis 42:14

It is what I said to you; you are spies
"like I already said, you are spies." See how you translated "spies" in Genesis 42:9.

Genesis 42:15

By this you will be tested
This can be stated in active form. Alternate translation: "This is how I will test you"

By the life of Pharaoh
This phrase indicates a solemn oath. Alternate translation: "I swear by the life of Pharaoh"

Genesis 42:16

Send one of yourselves and let him get your brother
"Choose one of you to go get your brother"

You will remain in prison
"The rest of you will remain in prison"

that your words may be tested, whether there is truth in you
This can be stated in active form. Alternate translation: "so that I may find out if you are telling the truth"

Genesis 42:17

in custody
"in prison"

Genesis 42:18

on the third day
The word "third" is an ordinal number. Alternate translation: "after the second day"

Do this and live
"If you will do what I say, I will let you live"

fear God
This refers to deeply respecting God and showing that respect by obeying him.

Genesis 42:19

let one of your brothers be confined in this prison
This can be stated in active form. Alternate translation: "leave one of your brothers here in prison"

but you go
Here "you" is plural and refers to all the brothers that will not stay in prison. Alternate translation: "but the rest of you go"

carry grain for the famine of your houses
Here "houses" stands for families. Alternate translation: "carry grain home to help your family during this famine"

Genesis 42:20

so your words will be verified
This can be stated in active form. Alternate translation: "so I may know what you say is true"

you will not die
This implies that Joseph would have his soldiers execute the brothers if he finds out they are spies.

Genesis 42:21

in that we saw the distress of his soul
The word "soul" stands for Joseph. Alternate translation: "because we saw how distressed Joseph was" or "because we saw that Joseph was suffering"

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Therefore this distress has come upon us
The abstract noun "distress" can be stated as the verb "suffering." Alternate translation: "That is why we are suffering like this now"

Genesis 42:22

Did I not tell you, 'Do not sin against the boy,' but you would not listen?
Reuben uses a question to scold his brothers. Alternate translation: "I told you not to hurt the boy, but you would not listen!"

Did I not tell you, 'Do not sin against the boy,' but
This has a quotation within a quotation. It can be stated as an indirect quotation. Alternate translation: "Did I not tell you not to sin against the boy, but" or "I told you not to harm the boy, but"

Now, see
Here "Now" does not mean "at this moment," but both "Now" and "see" are used to draw attention to the important point that follows.

his blood is required of us
Here "blood" stands for Joseph's death. His brothers thought Joseph was dead. The phrase "is required of us" means they must be punished for what they did. Alternate translation: "we are getting what we deserve for his death" or "we are suffering for having killed him"

Genesis 42:23

They did not know ... an interpreter between them
This changes from the main story to background information that explains why the brothers thought Joseph could not understand them.

an interpreter
An "interpreter" is someone who translates what one person says into another language. Joseph placed an interpreter between himself and his brothers to make it seem like he did not speak their language.

Genesis 42:24

He turned from them and wept
It is implied that Joseph wept because he was emotional after hearing what his brothers said.

spoke to them
Joseph was still speaking a different language and using the interpreter to speak to his brothers.

bound him before their eyes
Here the people are represented by their "eyes" to emphasize what they see. Alternate translation: "bound him in their sight" or "bound him as they watched"

Genesis 42:25

to give them provisions
"to give them the supplies they needed"

It was done for them
This can be stated in active form. Alternate translation: "The servants did for them everything that Joseph commanded"

Genesis 42:26

General Information:
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Genesis 42:27

As one of them opened his sack to give his donkey feed in the lodging place, he saw his money. Behold, it was in the opening of his sack
"When they stopped at a place for the night, one of the brothers opened his sack to get food for his donkey. In the sack he saw his money!"

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

Genesis 42:28

My money has been put back
This can be stated in active form. Alternate translation: "Someone has put my money back"

Look at it
"Look in my sack!"

Their hearts sank
To become afraid is spoken of as if their heart were sinking. Here "hearts" stands for courage. Alternate translation: "They became very afraid"

Genesis 42:29

General Information:
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Genesis 42:30

lord of the land
"the lord of Egypt"

spoke roughly
"spoke harshly"

we were spies
Spies are people who secretly try to get information about a country to help another country. See how you translated "spies" in Genesis 42:9.

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Genesis 42:31

We said to him, 'We are honest men. We are not spies.
This has a quotation within a quotation. It can be stated as an indirect quotation. "We told him that we are honest men and not spies."

Genesis 42:32

We are twelve brothers, sons of our father. One is no longer alive ... land of Canaan.'
The quotation within a quotation that began with the words "We said to him, 'We are honest men ... not spies. It can be stated as an indirect quotation. "We told him that we are honest men ... not spies. We said that we are twelve brothers, sons of our father, and that one brother is no longer alive ... land of Canaan"

One is no longer alive
The word "brother" is understood. Alternate translation: "One brother is no longer alive"

the youngest is this day with our father
The word "brother" is understood. Alternate translation: "the youngest brother is with our father right now"

Genesis 42:33

the lord of the land
"The lord of Egypt"

take grain for the famine in your houses
Here "houses" stands for "family." Alternate translation: "take grain to help your family during the famine"

go your way
"go home" or "leave"

Genesis 42:34

you will trade in the land
"I will allow you to buy and sell in this land"

Genesis 42:35

It came about
This phrase is used here to mark an important event in the story. If your language has a way for doing this, you could consider using it here.

behold, every
"they were surprised because every"

Genesis 42:36

You have bereaved me of my children
"you have deprived me of my children" or "you have caused me to lose two of my children"

All these things are against me
"all these things hurt me"

Genesis 42:37

Put him in my hands
This is a request for Reuben to take Joseph with him and to care for him on the journey. Alternate translation: "Put me in charge of him" or "Let me take care of him"

Genesis 42:38

My son will not go down with you
It was common to use the phrase "go down" when speaking of traveling from Canaan to Egypt. Alternate translation: "My son, Benjamin, will not go with you to Egypt"

with you
Here "you" is plural and refers to Jacob's older sons.

For his brother is dead and he alone is left
The full meaning can be made explicit. Alternate translation: "For my wife, Rachel, only had two children. Joseph is dead and Benjamin is the only one left"

on the road in which you go
"while you a traveling to Egypt and back" or "while you are away." Here "road" stands for traveling.

then you will bring down my gray hair with sorrow to Sheol
To "bring down ... to Sheol" is way of saying they will cause him to die and go to Sheol. He uses the word "down" because it was commonly believed sheol is somewhere underground. Alternate translation: "then you will cause me, an old man, to die of sorrow"

my gray hair
This stands for Jacob and emphasizes his old age. Alternate translation: "me, an old man"

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Chapter 43

1 The famine was severe in the land. **2** It came about when they had eaten the grain that they had brought out of Egypt, their father said to them, "Go again; buy us some food." **3** Judah told him, "The man solemnly warned us, 'You will not see my face unless your brother is with you.' **4** If you send our brother with us, we will go down and buy you food. **5** But if you do not send him, we will not go down. For the man said to us, 'You will not see my face unless your brother is with you.'" **6** Israel said, "Why did you treat me so badly by telling the man that you had another brother?" **7** They said, "The man asked details about us and our family. He said, 'Is your father still alive? Do you have another brother?' We answered him according to these questions. How could we have known that he would say, 'Bring your brother down?'" **8** Judah said to Israel his father, "Send the boy with me. We will rise and go that we may live and not die, both we, you, and also our children. **9** I will be a guarantee for him. You will hold me responsible. If I do not bring him back to you and set him before you, then let me bear the blame forever. **10** For if we had not delayed, surely by now we would have come back here a second time." **11** Their father Israel said to them, "If it be so, now do this. Take some of the best products of the land in your bags. Carry down to the man a gift—some balm and honey, spices and myrrh, pistachio nuts and almonds. **12** Take double money in your hand. The money that was returned in the opening of your sacks, carry again in your hand. Perhaps it was a mistake. **13** Take also your brother. Rise and go again to the man. **14** May God Almighty give you mercy before the man, so that he may release to you your other brother and Benjamin. If I am bereaved of my children, I am bereaved." **15** The men took this gift, and in their hand they took double the amount of money, along with Benjamin. They got up and went down to Egypt and stood before Joseph.

16 When Joseph saw Benjamin with them, he said to the steward of his house, "Bring the men into the house, slaughter an animal and prepare it, for the men will eat with me at noon." **17** The steward did as Joseph said. He brought the men to Joseph's house. **18** The men were afraid because they were brought to Joseph's house. They said, "It is because of the money that was returned in our sacks the first time we were brought in, that he may seek an opportunity against us. He might arrest us and take us as slaves, and take our donkeys." **19** They approached the steward of Joseph's house, and they spoke to him at the door of the house, **20** saying, "My master, we came down the first time to buy food. **21** It came about, when we reached the lodging place, that we opened our sacks, and, behold, every man's money was in the opening of his sack, our money in full weight. We have brought it back in our hands. **22** Other money we have also brought down in our hand to buy food. We do not know who put our money in our sacks." **23** The steward said, "Peace be to you, do not fear. Your God and the God of your father must have put your money in your sacks. I received your money." The steward then brought Simeon out to them. **24** The steward took the men into Joseph's house. He gave them water, and they washed their feet. He gave feed to their donkeys. **25** They prepared the gifts for Joseph's coming at noon, for they had heard that they would eat there.

26 When Joseph came home, they brought the gifts which were in their hand into the house, and bowed down before him to the ground. **27** He asked them about their welfare and said, "Is your father well, the old man of whom you spoke? Is he still alive?" **28** They said, "Your servant our father is well. He is still alive." And they bowed down and gave him honor. **29** When he lifted up his eyes he saw Benjamin his brother, his mother's son, and he said, "Is this your youngest brother of whom you spoke to me?" Then he said, "May God be gracious to you, my son." **30** Joseph hurried to go out of the room, for he was deeply moved about his brother. He sought somewhere to weep. He went to his room and wept there. **31** He washed his face and came out. He controlled himself, saying, "Serve the food." **32** The servants served Joseph by himself and the brothers by themselves. The Egyptians there ate with him by themselves because the Egyptians could not eat bread with the Hebrews, for that is detestable to the Egyptians. **33** The brothers sat before him, the firstborn according to his birthright, and the youngest according to his youth. The men were astonished together. **34** Joseph sent portions to them from the food in front of him. But Benjamin's portion was five times as much as any of his brothers. They drank freely and were merry with him.

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Genesis 43 General Notes

Special concepts in this chapter

Israel's concern
Israel is concerned over his favored son, Benjamin. He is also confused about the reason the Egyptian official treated them so kindly. This caused him some concern. It is possible he thought his sons were lying to him. (See: favor)

Genesis 43:1

The famine was severe in the land
The word "Canaan" is understood. This information can be made explicit. Alternate translation: "The famine was severe in the land of Canaan"

Genesis 43:2

It came about
This phrase is used here to mark the beginning of a new part of the story. If your language has a way for doing this, you could consider using it here.

when they had eaten
"when Jacob and his family had eaten"

they had brought
"Jacob's older sons had brought"

buy us
Here "us" refers to Jacob, his sons, and the rest of the family.

Genesis 43:3

Judah told him
"Judah told his father Jacob"

The man
This refers to Joseph, but the brothers did not know it was Joseph. They referred to him as "the man" or "the man, the lord of the land" as in Genesis 42:30.

warned us, 'You will not see my face unless your brother is with you.'
This has a quotation within a quotation. It can be stated as an indirect quotation. Alternate translation: "warned us that we would not see his face unless we brought our youngest brother with us"

solemnly warned us
"was very serious when he warned us, saying"

You will not see my face
Judah uses this phrase twice in 43:3-5 to emphasize to his father that they cannot return to Egypt without Benjamin. The phrase "my face" refers to the man, who is Joseph. Alternate translation: "You will not see me"

your brother is with you
Judah is referring to Benjamin, Rachel's last born before she died.

Genesis 43:4

General Information:
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Genesis 43:5

we will not go down
It was common to use the phrase "go down" when speaking of traveling from Canaan to Egypt.

Genesis 43:6

Why did you treat me so badly
"Why did you cause me so much trouble"

Genesis 43:7

The man asked details
"The man asked many questions"

about us
Here "us" is exclusive and refers to the brothers who went to Egypt and spoke with "the man."

He said, 'Is your father still alive? Do you have another brother?'
This is a quotation within a quotation. It can be stated as an indirect quotation. Alternate translation: "He asked us directly if our father was still alive and if we had another brother."

We answered him according to these questions
"We answered the questions he asked us"

How could we have known that he would say ... down?
The sons use a question emphasize that the did not know what the man would tell them to do. This rhetorical question can be translated as a statement. Alternate translation: "We did not know he would say ... down!"

he would say, 'Bring your brother down?'
This is a quotation within a quotation. It can be stated as an indirect quotation. Alternate translation: "he would tell us to bring our brother down to Egypt."

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Bring your brother down
It was common to use the word "down" when speaking of traveling from Canaan to Egypt.

Genesis 43:8

We will rise and go that we may live and not die, both we, you, and also our children
The phrases "we may live" and "not die" mean the same thing. Judah is emphasizing that they have to buy food in Egypt in order to survive. Alternate translation: "We will go now to Egypt and get grain so our whole family will live"

We will rise
Here "We" refers to the brothers who will travel to Egypt.

we may live
Here "we" refers to the brothers, Israel, and the whole family.

both we
Here "we" refers to the brothers.

we, you
Here "you" is singular and refers to Israel.

also our children
Here "our" refers to the brothers. This refers to the small children who were most likely to die during a famine.

Genesis 43:9

I will be a guarantee for him
The abstract noun "guarantee" can be stated as the verb "promise." Alternate translation: "I will promise to bring him back"

You will hold me responsible
How Jacob will hold Judah responsible can be stated clearly. Alternate translation: "You will make me answer to you about what happens to Benjamin"

let me bear the blame
This speaks about "blame" as if it were an object that a person has to carry. Alternate translation: "you may blame me"

Genesis 43:10

For if we had not delayed, surely by now we would have come back here a second time
They delayed because their father waited so long to send his sons to Egypt to get more food. Judah is complaining that they could not go sooner. He wishes that they had not delayed.

we would have come back here a second time
"we could have gone and returned twice"

Genesis 43:11

If it be so, now do this
"If this is our only choice, then do it"

Carry down
It was common to use the word "down" when speaking of traveling from Canaan to Egypt.

balm
an oily substance with a sweet smell used for healing and protecting skin. See how you translated this word in Genesis 37:25. Alternate translation: "medicine"

spices
seasonings. See how you translated these words in Genesis 37:25.

pistachio nuts
small, green tree nuts

almonds
tree nuts with a sweet flavor

Genesis 43:12

Take double money in your hand
Here "hand" stands for the whole person. Alternate translation: "Take double the money with you"

The money that was returned in the opening of your sacks, carry again in your hand
Here "hand" stands for the whole person. The phrase "that was returned" can be stated in active form. Alternate translation: "take back to Egypt the money someone put in your sacks"

Genesis 43:13

Take also your brother
"Take also Benjamin"

go again
"return"

Genesis 43:14

May God Almighty give you mercy before the man
The abstract noun "mercy" can be stated as the adjective "kind." Alternate translation: "May God Almighty cause the man to be kind to you"

your other brother
"Simeon"

If I am bereaved of my children, I am bereaved
"If I lose my children, then I lose my children." This means that Jacob knows he must accept whatever happens to his sons.

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Genesis 43:15

in their hand they took
Here "hand" refers to the entire person. Alternate translation: "they took"

went down to Egypt
It was common to use the phrase "went down" when speaking of traveling from Canaan to Egypt.

Genesis 43:16

Benjamin with them
"Benjamin with Joseph's older brothers"

the steward of his house
The "steward" was responsible for managing Joseph's household activities.

Genesis 43:17

He brought the men
Here "brought" can be translated as "took."

to Joseph's house
"into Joseph's house"

Genesis 43:18

The men were afraid
"Joseph's brothers were afraid"

they were brought to Joseph's house
This can be stated in active form. Alternate translation: "they were going into Joseph's house" or "the steward was taking them into Joseph's house"

It is because of the money that was returned in our sacks the first time we were brought in
This can be stated in active form. Alternate translation: "The steward is bringing us into the house because of the money that someone put back in our sacks"

that he may seek an opportunity against us. He might arrest us
This can be translated as a new sentence. Alternate translation: "He is waiting for the opportunity to accuse us, so that he might arrest us"

Genesis 43:19

General Information:
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Genesis 43:20

we came down
It is common to use the phrase "came down" when speaking of traveling from Canaan to Egypt.

Genesis 43:21

Connecting Statement:
The brothers continue speaking to the steward of the house.

It came about
This phrase is used here to mark an important event in the story. If your language has a way for doing this, you could consider using it here.

when we reached the lodging place
"when we came to the place that we were going to stay for the night"

behold
The word "behold" here shows that the brothers were surprised by what they saw.

every man's money was in the opening of his sack, our money in full weight
"each one of us found the full amount of his money in his sack"

We have brought it back in our hands
Here "hands" stands for the whole person. Alternate translation: "We have brought the money back with us"

Genesis 43:22

Other money we have also brought down in our hand to buy food
Here "hand" stands for the whole person. Alternate translation: "We have also brought more money to buy food"

brought down
It common to use the word "down" when speaking of traveling from Canaan to Egypt.

Genesis 43:23

Peace be to you
The abstract noun "Peace" can be stated as a verb. Alternate translation: "Relax" or "Calm yourselves"

Your God and the God of your father
The stewards is not speaking about two different Gods. Alternate translation: "Your God, the God your father worships"

Genesis 43:24

washed their feet
This custom helped tired travelers to refresh themselves after walking long distances. The full meaning of this statement may be made explicit.

feed to their donkeys
"Feed" is dry food that is set aside for animals

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Genesis 43:25

General Information:
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Genesis 43:26

they brought the gifts which were in their hand
Here "hand" stands for the entire person. Alternate translation: "the brothers brought the gifts they had with them"

bowed down before him
This is a way of showing honor and respect.

Genesis 43:27

General Information:
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Genesis 43:28

Your servant our father
They refer to their father as "Your servant" to show respect. Alternate translation: "Our father who serves you"

they bowed down and gave him honor
They lay down in front of the man to show him respect.

Genesis 43:29

he lifted up his eyes
This means "he looked up."

his mother's son, and he said
This can be translated with a new sentence. Alternate translation: "his mother's son. Joseph said"

Is this your youngest brother ... me?
Possible meanings are 1) Joseph is truly asking a question to confirm that this man is Benjamin, or 2) it is a rhetorical question. Alternate translation: "So this is your youngest brother ... me."

my son
This is a friendly way one man speaks to another man of lower rank. Alternate translation: "young man"

Genesis 43:30

hurried to go out of the room
"hurried out of the room"

for he was deeply moved about his brother
The phrase "deeply moved" refers to having a strong feeling or emotion when something important happens. Alternate translation: "for he had strong feelings of compassion for his brother" or "for he had strong feelings of affection for his brother"

Genesis 43:31

saying
It can be made explicit to whom Joseph is speaking. Alternate translation: "and said to his servants"

Serve the food
This means to distribute the food so that people may eat.

Genesis 43:32

The servants served Joseph by himself and the brothers by themselves. The Egyptians there ate with him by themselves
This means that Joseph, the brothers, and the other Egyptians are eating in three different places within the same room. Alternate translation: "The servants served Joseph by himself and the brothers by themselves and the Egyptians, who were eating with him, by themselves"

The Egyptians there ate with him by themselves
These are probably other Egyptian officials who ate with Joseph, but they still sat separately from him and the Hebrew brothers.

because the Egyptians could not eat bread with the Hebrews, for that is detestable to the Egyptians
This can be translated as a new sentence: "They did this because the Egyptians thought it was shameful to eat with the Hebrews"

could not eat bread
Here "bread" stands for food in general.

Genesis 43:33

The brothers sat before him
It is implied that Joseph had arranged where each brother would sit. You can make clear the implied information. Alternate translation: "The brothers sat across from the man, according to how he arranged their places"

the firstborn according to his birthright, and the youngest according to his youth
The "firstborn" and the "youngest" are used together to mean all the brothers were sitting in order according to their age.

The men were astonished together
"The men were very surprised when they realized this"

Genesis 43:34

But Benjamin's portion was five times as much as any of his brothers
The phrase "five times" can be stated more generally. Alternate translation: "But Benjamin

received a portion that was much bigger than what
his brothers received"

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Chapter 44

1 Joseph commanded the steward of his house, saying, "Fill the men's sacks with food, as much as they
can carry, and put every man's money in his sack's opening. **2** Put my cup, the silver cup, in the sack's
opening of the youngest, and also his money for the grain." The steward did as Joseph had said. **3** The
morning dawned, and the men were sent away, they and their donkeys. **4** When they were out of the city
but were not yet far off, Joseph said to his steward, "Get up, follow after the men, and when you overtake
them, say to them, 'Why have you returned evil for good? **5** Is this not the cup from which my master
drinks, and the cup that he uses for divination? You have done evil, this thing that you have done.'" **6** The
steward overtook them and spoke these words to them. **7** They said to him, "Why does my master speak
such words as these? Far be it from your servants that they would do such a thing. **8** Look, the money that
we found in our sacks' openings, we brought again to you out of the land of Canaan. How then could we
steal out of your master's house silver or gold? **9** If any of your servants is found with it, let him die, and
we also will be my master's slaves." **10** The steward said, "Now also let it be according to your words. He
with whom the cup is found will be my slave, and you others will be innocent." **11** Then each man hurried
and brought his sack down to the ground, and each man opened his sack. **12** The steward searched. He
began with the oldest and finished with the youngest, and the cup was found in Benjamin's sack. **13** Then
they tore their clothes. Each man loaded his donkey and returned to the city.

14 Judah and his brothers came to Joseph's house. He was still there, and they bowed before him to the
ground. **15** Joseph said to them, "What is this that you have done? Do you not know that a man like me
practices divination?" **16** Judah said, "What can we say to my master? What can we speak? Or how can we
justify ourselves? God has found out the iniquity of your servants. Look, we are my master's slaves, both
we and he also in whose hand the cup was found." **17** Joseph said, "Far be it from me that I should do so.
The man in whose hand the cup was found, that person will be my slave, but as for you others, go up in
peace to your father."

18 Then Judah came near to him and said, "My master, please let your servant speak a word in my
master's ears, and do not let your anger burn against your servant, for you are just like Pharaoh. **19** My
master asked his servants, saying, 'Do you have a father or a brother?' **20** We said to my master, 'We have
a father, an old man, and a child of his old age, a little one. But his brother is dead, and he alone is left of
his mother, and his father loves him.' **21** Then you said to your servants, 'Bring him down to me that I may
see him.' **22** After that, we said to my master, 'The boy cannot leave his father. For if he should leave his
father his father would die.' **23** Then you said to your servants, 'Unless your youngest brother comes down
with you, you will not see my face again.' **24** Then it came about when we went up to your servant my
father, we told him the words of my master. **25** Our father said, 'Go again, buy us some food.' **26** Then we
said, 'We cannot go down. If our youngest brother is with us, then will we go down, for we will not be able
to see the man's face unless our youngest brother is with us.' **27** Your servant my father said to us, 'You
know that my wife bore me two sons. **28** One of them went out from me and I said, "Surely he is torn in
pieces, and I have not seen him since." **29** Now if you also take this one from me, and harm comes to him,
you will bring down my gray hair with sorrow to Sheol.' **30** Now, therefore, when I come to your servant
my father, and the young man is not with us, since his life is bound up in the boy's life, **31** it will come
about, when he sees the boy is not with us, he will die. Your servants will bring down the gray hair of your
servant our father with sorrow to Sheol. **32** For your servant became a guarantee for the boy to my father
and said, 'If I do not bring him to you, then I will bear the guilt to my father forever.' **33** Now therefore,
please let your servant stay instead of the boy as slave to my master, and let the boy go up with his
brothers. **34** For how can I go up to my father if the boy is not with me? I am afraid to see the evil that
would come on my father."

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Genesis 44 General Notes

Special concepts in this chapter

Judah's sacrifice

Judah is willing to sacrifice himself in order to save Benjamin, the favored son of Jacob. Judah's descendants will become the leaders of the Israelites and the godliest of the twelve tribes of Israel. (See: favor and godly)

Other possible translation difficulties in this chapter

Joseph's test

Joseph tests his brothers to see if they are good. They treat their brother Benjamin better than they treated Joseph and tried to protect him. (See: test)

Genesis 44:1

General Information:

This begins a new event in the story. Most likely this is the next morning after the feast.

steward of his house

The "steward" was responsible for managing Joseph's household activities.

every man's money

Their money was silver coins most likely in a small bag.

in his sack's opening

"in his sack"

Genesis 44:2

Put my cup, the silver cup

"Put my silver cup"

in the sack's opening of the youngest

The word "brother" is understood. Alternate translation: "in the youngest brother's sack"

Genesis 44:3

The morning dawned

"The morning light shown"

the men were sent away, they and their donkeys

This can be stated in active form. Alternate translation: "they sent the men away, along with their donkeys"

Genesis 44:4

Why have you returned evil for good?

This question is used to scold the brothers. Alternate translation: "You have treated us badly, after we were good to you!"

Genesis 44:5

Is this not the cup from which my master drinks, and the cup that he uses for divination?

This question is used to scold the brothers. Alternate translation: "You already know that this is the cup that my master uses for drinking and for fortune telling!"

You have done evil, this thing that you have done

This repeats "you have done" for emphasis. Alternate translation: "What you have done is very evil"

Genesis 44:6

spoke these words to them

"spoke what Joseph told him to say"

Genesis 44:7

Why does my master speak such words as these?

Here "words" stands for what was said. The brothers refer to the steward as "my master." This is a formal way of speaking to someone with greater authority. It can be stated in the second person. Alternate translation: "Why are you saying this, my master?"

Far be it from your servants that they would do such a thing.

The brothers refer to themselves as "your servants" and "they." This is a formal way of speaking to someone with greater authority. Alternate translation: "We would never do such a thing!"

Far be it from your servants

Something that a person would never do is spoken of as if it were an object that person wants to put very far from himself.

Genesis 44:8

Look, the money

"Listen to what we are about to say and you will see that we are speaking the truth: the money"

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the money that we found in our sacks' openings
"you know the money that we found in our sacks"

we brought again to you out of the land of Canaan
"we brought back to you from Canaan"

How then could we steal out of your master's house silver or gold?
The brothers use a question to emphasize that they would not steal from the lord of Egypt. Alternate translation: "So we would never take anything from your master's house!"

silver or gold
These words are used together to mean that they would not steal anything of any value.

Genesis 44:9

If any of your servants is found with it
The brothers refer to themselves as "your servants." This is a formal way of speaking to someone with greater authority. It can be stated in the first person. Also, "is found with it" can be stated in active form. Alternate translation: "If you find that one of us has stolen the cup"

we also will be my master's slaves
The phrase "my master" refers to the steward. This can be stated in the second person. Alternate translation: "you may take us as your slaves"

Genesis 44:10

Now also let it be according to your words
"Very well. I will do what you said." Here "now" does not mean "at this moment," but is used to draw attention to the important point that follows.

He with whom the cup is found will be my slave
This can be stated in active form. Alternate translation: "If I find the cup in one of your sacks, that person will be my slave"

Genesis 44:11

brought his sack down
"lowered his sack"

Genesis 44:12

the oldest ... the youngest
The word "brother" is understood. Alternate translation: "the oldest brother ... the youngest brother"

youngest, and the cup was found in Benjamin's sack
This can be translated as a new sentence and in active form. Alternate translation: "youngest. The steward found the cup in Benjamin's sack"

Genesis 44:13

Then they tore their clothes
The word "they" refers to the brothers. Tearing clothes was a sign of great distress and sorrow.

donkey and returned
"donkey, and they returned"

Genesis 44:14

He was still there
"Joseph was still there"

they bowed before him
"they fell before him." This is a sign of the brothers wanting the lord to be merciful to them.

Genesis 44:15

Do you not know that a man like me practices divination?
Joseph uses a question to scold his brothers. Alternate translation: "Surely you know that a man like me can learn things by magic!"

Genesis 44:16

What can we say to my master? What can we speak? Or how can we justify ourselves?
All 3 questions mean basically the same thing. They use these questions to emphasize that there is nothing they can say to explain what happened. Alternate translation: "We have nothing to say, my master. We cannot speak anything of value. We cannot justify ourselves."

What can we say to my master ... my master's slaves
Here "my master" refers to Joseph. This is a formal way of speaking to someone with greater authority. It can be stated in second person. Alternate translation: "What can we say to you ... your slaves"

God has found out the iniquity of your servants
Here "found out" does not mean God just found out what the brothers did. It means God is now punishing them for what they did. Alternate translation: "God is punishing us for our past sins"

the iniquity of your servants
The brothers refer to themselves as "your servants." This is a formal way of speaking to someone with greater authority. It can be stated in first person. Alternate translation: "our iniquity"

he also in whose hand the cup was found
Here "hand" stands for the whole person. Also, "was found" can be stated in active form. Alternate translation: "the one who had your cup"

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Genesis 44:17

Far be it from me that I should do so
Something that a person would never do is spoken of as if it were an object the person wants put far away from him. Alternate translation: "It is not like me to do something like that"

The man in whose hand the cup was found
Here "hand" stands for the whole person. Also, "was found" can be stated in active form. Alternate translation: "The man who had my cup"

Genesis 44:18

came near to
"approached"

let your servant
Judah refers to himself as "your servant." This is a formal way of speaking to someone with more authority. This can be stated in first person. Alternate translation: "let me, your servant"

speak a word in my master's ears
The word "ear" is a synecdoche that stands for the whole person. Alternate translation: "speak to you, my master"

in my master's ears
Here "my master" refers to Joseph. This is a formal way of speaking to someone with more authority. This can be stated in second person. Alternate translation: "to you"

do not let your anger burn against your servant
Being angry is spoke of as if it were a burning fire. Alternate translation: "please do not be angry with me, your servant"

for you are just like Pharaoh
Judah compares the master to Pharaoh to emphasize the great power that the master has. He is also implying that he does want the master to become angry and execute him. Alternate translation: "for you are as powerful as Pharaoh and could have your soldiers kill me"

Genesis 44:19

My master asked his servants, saying, 'Do you have a father or a brother?'
This is a quotation within a quotation. It can be stated as an indirect quotation. Alternate translation: "My master asked us if we have a father or a brother."

My master asked his servants
Judah refers to Joseph with the words "my master" and "his." He also refers to himself and his brothers as "his servants." Alternate translation: "You, my master, asked us, your servants" or "You asked us"

Genesis 44:20

General Information:
Judah continues to speak before Joseph

We said to my master, 'We have a father ... his father loves him.'
This is a quotation within a quotation. It can be stated as an indirect quotation. Alternate translation: "And we said to my master that we have a father ... his father loves him"

his father loves him
This refers to love for a friend or family member.

Genesis 44:21

Then you said to your servants, 'Bring him down to me that I may see him.'
This is a quotation within a quotation. It can be stated as an indirect quotation. Alternate translation: "And you said to your servants that we should bring our youngest brother to you so that you may see him"

Then you said to your servants
Judah refers to himself and his brothers as "your servants." Alternate translation: "Then you said to us, your servants"

Bring him down to me
It was common to use the word "down" when speaking of traveling from Canaan to Egypt. Alternate translation: "Bring him to me"

Genesis 44:22

we said to my master
Judah refers to Joseph as "my master." This is a formal way of speaking to someone with greater authority. Alternate translation: "we said to you, my master"

After that, we said to my master, 'The boy cannot ... father would die.'
This is a quotation within a quotation. It can be stated as an indirect quotation. Alternate translation: "In response, we said to my master that the boy cannot ... father would die"

his father would die
It is implied that their father would die from sorrow.

Genesis 44:23

General Information:
Judah continues his story to Joseph

Then you said to your servants, 'Unless your youngest brother comes down with you, you will not see my face again.'
This is a quotation within a quotation. It can be stated as an indirect quotation. Alternate

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translation: "Then you said to your servants that unless our youngest brother comes with us, we would not see you again."

Then you said to your servants
Judah refers to himself and his brothers as "your servants." This is a formal way of speaking to someone with greater authority. Alternate translation: "Then you said to us, your servants"

comes down
It was common to use the word "down" when speaking of traveling from Canaan to Egypt.

you will not see my face again
Here "face" stands for the whole person. Alternate translation: "you will not see me again"

Genesis 44:24

Then it came about
This phrase is used here to mark the beginning of a new part of the story. If your language has a way for doing this, you could consider using it here.

we went up to your servant my father
It was common to use the phrase "went up" when speaking of traveling from Egypt to Canaan.

we told him the words of my master
Judah refers to Joseph as "my master." Alternate translation: "we told him what you said, my master"

Genesis 44:25

Our father said, 'Go again, buy us some food.'
This is a quotation within a quotation. It can be stated as an indirect quotation. Alternate translation: "Our father told us to go again to Egypt to buy food for us and our families."

Genesis 44:26

go down
It was common to use the word "down" when speaking of traveling from Canaan to Egypt.

Then we said, 'We cannot go down. If our youngest brother ... is with us.'
This is a quotation within a quotation. It can be stated as an indirect quotation. Alternate translation: "Then we said to him that we cannot go down to Egypt. We told him that if our youngest brother is with us ... is with us"

to see the man's face
Here "face" stands for the whole person. Alternate translation: "to see the man"

Genesis 44:27

General Information:
Judah continues his story to Joseph.

Connecting Statement:
This is the beginning of a three-level quote.

said to us
Here "us" does not include Joseph.

You know
Here "You" is plural and refers to the brothers.

Genesis 44:28

Connecting Statement:
The three-level quote that began in verse 27 continues.

he is torn in pieces
This can be stated in active form. Alternate translation: "a wild animal has torn him to pieces"

Genesis 44:29

Connecting Statement:
The three-level quote that began in verse 27 ends here.

Now if you also take this one from me, and harm comes to him, you will bring down my gray hair with sorrow to Sheol
The three-level quote that began with the words "Your servant ... said to us, 'You know ... two sons" in verse 27 and continued with the words "and I said, 'Surely ... since" in verse 28 ends here. You may need to change one or more of these levels to indirect quotes. "This is what your servant my father said to us: 'You know that my wife bore me two sons. One of them went out from me and I said that surely he had been torn in pieces, and I have not seen him since. Now if you also take this one from me, and harm comes to him, you will bring down my gray hair with sorrow to Sheol.'" or "Your servant my father told us that we knew that his wife had borne him two sons. One of them went out from him, and he said that surely that son had been torn in pieces, and he has not seen him since. He then said that if we also took this one from him, and harm came to him, we would bring down his gray hair with sorrow to Sheol."

harm comes to him
Something bad happening to a person is spoken of as if "harm" were something that travels and comes to a person.

you will bring down my gray hair with sorrow to Sheol
To "bring down ... to Sheol" is way of saying they will cause him to die and go to Sheol. He uses the word "down" because it was commonly believed Sheol is somewhere underground. Alternate translation: "then you will cause me, an old man, to die of sorrow"

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my gray hair
This stands for Jacob and emphasizes his old age. Alternate translation: "me, an old man"

Genesis 44:30

Now
This does not mean "at this moment," but is used to draw attention to the important point that follows.

therefore, when I come to your servant my father
Judah begins to describe what he expects will happen to Jacob if he returns to Jacob without Benjamin. Here "come" can be translated as "go" or "return."

since his life is bound up in the boy's life
The father saying he would die if his son died is spoken of as if their two lives were physically bound together. Alternate translation: "since he said he would die if the boy did not come back"

Genesis 44:31

Connecting Statement:
Judah finishes describing what he expects to happen to Jacob if he returns to Jacob without Benjamin.

Your servants will bring down the gray hair of your servant our father with sorrow to Sheol
To "bring down ... to Sheol" is way of saying they will cause him to die and go to Sheol. He uses the word "down" because it was commonly believed Sheol is somewhere underground. Alternate translation: "And we your servants will have caused our old father to die of sorrow"

Your servants
Judah refers to himself and his brothers as "your servants." This is a formal way of speaking to someone who has greater authority. Alternate translation: "And we, your servants" or "And we"

the gray hair of your servant our father
Here "gray hair" stands for Jacob and emphasizes his old age. Alternate translation: "our old father"

Genesis 44:32

For your servant became a guarantee for the boy to my father
The abstract noun "guarantee" can be stated with the verb "promised." Alternate translation: "For I promised my father concerning the boy"

For your servant
Judah refers to himself as "your servant." Alternate translation: "For I, your servant" or "For I"

then I will bear the guilt to my father
Being considered guilty is spoken of as if "guilt" were something that a person carries. Alternate translation: "then my father may blame me"

Genesis 44:33

Now
This does not mean "at this moment," but is used to draw attention to the important point that follows.

let your servant stay instead of the boy as slave to my master
"let your servant remain as a slave to my master instead of the boy"

let your servant
Judah refers to himself as "your servant." This is a formal way of speaking to someone with greater authority. Alternate translation: "let me, your servant" or "let me"

to my master
Judah refers to Joseph as "my master." Alternate translation: "to you, my master" or "to you"

let the boy go up
It was going to use the phrase "go up" when speaking about traveling from Egypt to Canaan.

Genesis 44:34

For how can I go up to my father if the boy is not with me?
Judah uses a question to emphasize the grief he would have if Benjamin did not return home. Alternate translation: "I cannot return to my father if the boy is not with me."

I am afraid to see the evil that would come on my father
A person suffering terribly is spoken of as if "evil" were a thing that comes upon a person. Alternate translation: "I am afraid to see how much my father would suffer"

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Chapter 45

1 Then Joseph could not control himself before all the servants who stood by him. He said loudly,
"Everyone must leave me." So no servant stood by him when Joseph made himself known to his brothers.
2 He wept loudly, the Egyptians heard it, and the house of Pharaoh heard of it. **3** Joseph said to his
brothers, "I am Joseph. Is my father still alive?" His brothers could not answer him, for they were shocked
in his presence. **4** Then Joseph said to his brothers, "Come near to me, please." They came near. He said,
"I am Joseph your brother, whom you sold into Egypt. **5** Do not be grieved or angry with yourselves that
you sold me here, for God sent me ahead of you to preserve life. **6** For these two years the famine has
been in the land, and there are still five years in which there will be neither plowing nor harvest. **7** God
sent me ahead of you to preserve you as a remnant in the earth, and to keep you alive by a great
deliverance. **8** So now it was not you who sent me here but God, and he has made me a father to Pharaoh,
master of all his house, and ruler of all the land of Egypt. **9** Hurry and go up to my father and say to him,
'This is what your son Joseph says, "God has made me master of all Egypt. Come down to me, do not
delay. **10** You will live in the land of Goshen, and you will be near me, you and your children and your
children's children, and your flocks and your herds, and all that you have. **11** I will provide for you there,
for there are still five years of famine, so that you do not come to poverty, you, your household, and all
that you have."' **12** Look, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that
speaks to you. **13** You will tell my father about all my honor in Egypt and of all that you have seen. You will
hurry and bring my father down here." **14** He hugged his brother Benjamin's neck and wept, and
Benjamin wept on his neck. **15** He kissed all his brothers and wept over them. After that his brothers
talked with him.

16 The news of the matter was told in Pharaoh's house: "Joseph's brothers have come." It pleased Pharaoh
and his servants very much. **17** Pharaoh said to Joseph, "Say to your brothers, 'Do this: Load your animals
and go to the land of Canaan. **18** Get your father and your households and come to me. I will give you the
good of the land of Egypt, and you will eat the fat of the land.' **19** Now you are commanded, 'Do this, take
carts out of the land of Egypt for your children and for your wives. Get your father and come. **20** Do not be
concerned about your possessions, for the good of all the land of Egypt is yours.'"

21 The sons of Israel did so. Joseph gave them carts, according to the command of Pharaoh, and gave
them provisions for the journey. **22** To all of them he gave each man changes of clothing, but to Benjamin
he gave three hundred pieces of silver and five changes of clothing. **23** For his father he sent this: ten
donkeys loaded with the good things of Egypt; and ten female donkeys loaded with grain, bread, and
other supplies for his father for the journey. **24** So he sent his brothers away and they left. He said to
them, "See that you do not quarrel on the journey." **25** They went up out of Egypt and came to the land of
Canaan, to Jacob their father. **26** They told him saying "Joseph is still alive, and he is ruler over all the land
of Egypt." His heart was astonished, for he could not believe what they told him. **27** They told him all the
words of Joseph that he had said to them. When Jacob saw the carts that Joseph had sent to carry him, the
spirit of Jacob their father revived. **28** Israel said, "It is enough. Joseph my son is still alive. I will go and
see him before I die."

Genesis 45 General Notes

Structure and formatting

Joseph finally reveals himself to his brothers in this chapter. This chapter forms the conclusion of the story which began in chapter 43.

Special concepts in this chapter

God's power

The account of Joseph focuses on the power of God. God is able to protect his people despite the evil actions of some. He also is able to continue to bless them despite their circumstances. (See: peopleofgod and bless)

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Joseph's character
Genesis just recorded a period of time where Joseph's ancestors and brothers struggled with sin. Joseph's character in this chapter is upright. It gained him great favor in the eyes of Pharaoh and helped to save his people. (See: sin save)

Genesis 45:1

could not control himself
This means he could not control his emotions. It can be stated in positive form. Alternate translation: "was about to start crying"

by him
"near him"

Genesis 45:2

house of Pharaoh
Here "house" stands for the people in the Pharaoh's palace. Alternate translation: "everyone in Pharaoh's palace"

Genesis 45:3

shocked in his presence
"terrified of him"

Genesis 45:4

whom you sold into Egypt
The meaning can be stated more explicitly. Alternate translation: "whom you sold as a slave to the trader who brought me to Egypt"

Genesis 45:5

Do not be grieved
"do not be upset" or "do not be distressed"

that you sold me here
The meaning can be stated more explicitly. Alternate translation: "that you sold me as a slave and sent me here to Egypt"

to preserve life
Here "life" stands for the people that Joseph saved from dying during the famine. Alternate translation: "so I could save many lives"

Genesis 45:6

there are still five years in which there will be neither plowing nor harvest
"there will be five more years without planting or harvesting." Here "neither plowing nor harvest" stands for the fact that the crops still will not grow because of the famine. Alternate translation: "and the famine will last five more years"

Genesis 45:7

to preserve you as a remnant in the earth
"so that you and your families would not completely perish from the earth" or "to make sure your descendants would survive"

to keep you alive by a great deliverance
The abstract noun "deliverance" can be stated as "rescuing." Alternate translation: "to keep you alive by rescuing you in a mighty way"

Genesis 45:8

he has made me a father to Pharaoh
Joseph advising and helping Pharaoh is spoken of as if Joseph were Pharaoh's father. Alternate translation: "he has made me a guide to Pharaoh" or "he has made me the chief adviser to Pharaoh"

of all his house
Here "house" stands for the people who live in his palace. Alternate translation: "of all his household" or "of all his palace"

ruler of all the land of Egypt
Here "land" stands for the people. Alternate translation: "ruler over all the people of Egypt"

ruler
Here Joseph means that he is ruler in second place to Pharaoh, the king of Egypt. This understood information can be made clear.

Genesis 45:9

Connecting Statement:
This is the beginning of a three-level quotation.

go up to my father
It was common to use the phrase "go up" when speaking about going from Egypt to Canaan. Alternate translation: "go back to my father"

Come down to me
It was common to use the phrase "come down" when speaking about going from Canaan to Egypt. Alternate translation: "Come here to me"

Genesis 45:10

Connecting Statement:
The three-level quotation that began in verse 9 continues here.

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Genesis 45:11

Connecting Statement:
The three-level quotation that began in verse 9 ends here.

I will provide ... all that you have
The three-level quotation that began with the words "say to him" in verse 9 ends here. You may need to reduce the number of levels by making some levels indirect quotes. "say to him that his son Joseph says that God has made him master of all Egypt, so he must go down to Joseph and not delay. He will live in the land of Goshen, and he will be near Joseph, he and his children and his children's children, and his flocks and his herds, and all that he has. Joseph will provide for him there, for there are still five years of famine, so that he does not come to poverty, him, his household, and all that he has." or "say to him, 'Your son Joseph says that God has made him master of all Egypt, so he must go down to Joseph and not delay. He will live in the land of Goshen, and he will be near Joseph, he and his children and his children's children, and his flocks and his herds, and all that he has. Joseph will provide for him there, for there are still five years of famine, so that he does not come to poverty, him, his household, and all that he has.'"

come to poverty
This speaks about "poverty" as if it were a destination. Alternate translation: "waste away" or "starve"

Genesis 45:12

your eyes see, and the eyes of my brother Benjamin
The word "eyes" stands for the entire person. Alternate translation: "All of you and Benjamin can see"

that it is my mouth that speaks to you
The word "mouth" stands for the entire person. Alternate translation: "that I, Joseph, am speaking to you"

Genesis 45:13

about all my honor in Egypt
"how the people in Egypt greatly honor me"

my father down here
It was common to use the word "down" when speaking of traveling from Canaan to Egypt. Alternate translation: "my father here to me"

Genesis 45:14

He hugged his brother Benjamin's neck and wept, and Benjamin wept on his neck
"Joseph hugged his brother Benjamin, and they both wept"

Genesis 45:15

He kissed all his brothers
In ancient Near East, it is common to greet a relative with a kiss. If your language has an affectionate greeting for a relative, use that. If not, use what is appropriate.

wept over them
This means Joseph was crying while he kissed them.

After that his brothers talked with him
Earlier they were too afraid to speak. Now they feel they can speak freely. The full meaning of this statement can be made explicit. Alternate translation: "After that his brothers talked freely with him"

Genesis 45:16

The news of the matter was told in Pharaoh's house: "Joseph's brothers have come."
This is a quotation within a quotation. It can be stated as an indirect quotation. It may also be stated in active form. Alternate translation: "Everyone in Pharaoh's palace heard that Joseph's brothers had come."

Pharaoh's house
This stands for Pharaoh's palace.

Genesis 45:17

Connecting Statement:
This is the beginning of a two-level quotation.

Genesis 45:18

Connecting Statement:
The two-level quotation that began in verse 17 ends here.

Get your father ... fat of the land.'
The two-level quotation that began in verse 17 ends here. This is a quotation within a quotation. It can be stated as an indirect quotation. "Pharaoh told Joseph to tell his brothers, 'Do this: Load your animals and go to the land of Canaan. Get your father and your households and come to me. I will give you the good of the land of Egypt, and you will eat the fat of the land.'" or "Pharaoh to Joseph to tell his brothers to do this: to load their animals and go to the land of Canaan, and also to get their father and their households and go to him. Pharaoh would give them the good of the land of Egypt, and they would eat the fat of the land."

I will give you the good of the land of Egypt
"I will give you the best land in Egypt"

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you will eat the fat of the land
The best food that a land produces is spoken of as if it were the fat portion of the land. Alternate translation: "you will eat the best food in the land"

Genesis 45:19

General Information:
Pharaoh continues to tell Joseph what to tell his brothers.

Connecting Statement:
This is the beginning of a two-level quotation.

Now
This does not mean "at this moment," but is used to draw attention to the important point that follows.

you are commanded
This can be stated in active form. You may also need to add the words "to tell them," which the writer left out of this ellipsis. Alternate translation: "I also command you to tell them" or "also tell them"

take carts out
"Carts" are wagons with two or four wheels. Animals pull the carts.

Genesis 45:20

Connecting Statement:
The two-level quote that began in verse 19 ends here.

Do not be concerned about your possessions, for the good of all the land of Egypt is yours.'
The two-level quote that began in verse 19 ends here. This is a quotation within a quotation. It can be stated as an indirect quotation. "Now you are commanded to tell them to take carts out of the land of Egypt for their children and for their wives, to get their father, and to come. They are not to be concerned about their possessions, for the good of all the land of Egypt will be theirs."

Genesis 45:21

gave them provisions for the journey
"gave them what they needed for traveling"

Genesis 45:22

he gave each man changes of clothing
Each man received a set of clothes except for Benjamin who received 5 sets of clothes.

three hundred pieces
"300 pieces"

Genesis 45:23

ten donkeys ... and ten female donkeys
The donkeys were included as part of the gift.

Genesis 45:24

do not quarrel
Possible meanings include 1) "do not argue" and 2) "do not become afraid"

Genesis 45:25

went up out of Egypt
It was common to use the word "up" when speaking of traveling from Egypt to Canaan.

Genesis 45:26

he is ruler over all the land of Egypt
Here "land of Egypt" stands for the people of Egypt. Alternate translation: "he rules all the people of Egypt"

His heart was astonished
Here "heart" stands for the whole person. Alternate translation: "and he was astonished" or "he was very surprised"

he could not believe what they told him
"he did not accept that what they said was true"

Genesis 45:27

They told him
"They told Jacob"

all the words of Joseph that he had said to them
"everything that Joseph had said to them"

the spirit of Jacob their father revived
The word "spirit" stands for the whole person. Alternate translation: "Jacob their father recovered" or "Jacob their father became very excited"

Genesis 45:28

General Information:
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Chapter 46

1 Israel made his journey with all that he had and went to Beersheba. There he offered sacrifices to the God of his father Isaac. **2** God spoke to Israel in a vision at night, saying, "Jacob, Jacob." He said, "Here I am." **3** He said, "I am God, the God of your father. Do not fear to go down to Egypt, for there I will make you a great nation. **4** I will go down with you into Egypt, and I will surely bring you up again and Joseph will close your eyes with his own hand." **5** Jacob rose up from Beersheba. The sons of Israel transported Jacob their father, their children, and their wives, in the carts that Pharaoh had sent to carry him. **6** They took their livestock and their possessions that they had accumulated in the land of Canaan. They came into Egypt, Jacob and all his descendants with him. **7** He brought with him to Egypt his sons and his sons' sons, his daughters and his sons' daughters, and all his descendants.

8 These are the names of the sons of Israel who came to Egypt: Jacob and his descendants, Reuben, Jacob's firstborn;

9 the sons of Reuben, Hanok, Pallu, Hezron, and Karmi;

10 the sons of Simeon, Jemuel, Jamin, Ohad, Jakin, Zohar, and Shaul, the son of a Canaanite woman;

11 and the sons of Levi, Gershon, Kohath, and Merari.

12 The sons of Judah were Er, Onan, Shelah, Perez, and Zerah (but Er and Onan had died in the land of Canaan). The sons of Perez were Hezron and Hamul.

13 The sons of Issachar were Tola, Puah, Jashub, and Shimron.

14 The sons of Zebulun were Sered, Elon, and Jahleel. **15** These were the sons of Leah whom she bore to Jacob in Paddan Aram, along with his daughter Dinah. His sons and his daughters numbered thirty-three.

16 The sons of Gad were Zephon, Haggi, Shuni, Ezbon, Eri, Arodi, and Areli.

17 The sons of Asher were Imnah, Ishvah, Ishvi, and Beriah; and Serah was their sister. The sons of Beriah were Heber and Malkiel. **18** These were the sons of Zilpah, whom Laban had given to Leah his daughter. These sons she bore to Jacob—sixteen in all.

19 The sons of Jacob's wife Rachel were Joseph and Benjamin. **20** In Egypt Manasseh and Ephraim were born to Joseph by Asenath, the daughter of Potiphera priest of On.

21 The sons of Benjamin were Bela, Beker, Ashbel, Gera, Naaman, Ehi, Rosh, Muppim, Huppim, and Ard. **22** These were the sons of Rachel who were born to Jacob—fourteen in all.

23 The son of Dan was Hushim.

24 The sons of Naphtali were Jahziel, Guni, Jezer, and Shillem. **25** These were the sons born to Jacob by Bilhah, whom Laban gave to Rachel his daughter—seven in all.

26 All those who went to Egypt with Jacob, who were his direct descendants, not counting Jacob's sons' wives, were sixty-six in all. **27** With the two sons of Joseph who were born to him in Egypt, the people of the house of Jacob who went to Egypt were seventy in all.

28 Jacob sent Judah ahead of him to Joseph to show the way before him to Goshen, and they came to the land of Goshen. **29** Joseph prepared his chariot and went up to meet Israel his father in Goshen. He saw him, hugged his neck, and wept on his neck a long time. **30** Israel said to Joseph, "Now let me die, since I have seen your face, that you are still alive." **31** Joseph said to his brothers and to his father's house, "I will go up and tell Pharaoh, saying, 'My brothers and my father's house, who were in the land of Canaan, have come to me. **32** The men are shepherds, for they have been keepers of livestock. They have brought their flocks, their herds, and all that they have.' **33** It will come about, when Pharaoh calls you and asks, 'What is your occupation?' **34** that you should say, 'Your servants have been keepers of livestock from our

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youth until now, both we, and our forefathers.' Do this so that you may live in the land of Goshen, for every shepherd is an abomination to the Egyptians."

Genesis 46 General Notes

Special concepts in this chapter

Going to Egypt
Yahweh allowed Israel to go to Egypt. He was to trust in Yahweh and his covenant faithfulness. God continued to bless them in Egypt. (See: trust and covenantfaith and bless)

Shepherds
Because of the regular flooding of the Nile River, Egypt's economy revolved around farming more than raising animals. Therefore, the Egyptians despised the nomadic lifestyle of shepherds. Joseph's instructions permitted the Hebrew people to live separately from the Egyptians.

Genesis 46:1

went to Beersheba
"came to Beersheba"

Genesis 46:2

Here I am
"Yes, I am listening"

Genesis 46:3

to go down to Egypt
It was common to use the phrase "go down" when speaking of traveling from Canaan to Egypt.

I will make you a great nation
The "you" is singular and refers to Jacob. Here Jacob refers to his descendants that will become a large nation. Alternate translation: "I will give you many descendants, and they will become a great nation"

Genesis 46:4

into Egypt
"to Egypt"

I will surely bring you up again
The promise was made to Jacob, but the promise would be fulfilled to all of Israel's descendants. Alternate translation: "I will surely bring your descendants out of Egypt again"

bring you up again
It was common to use the word "up" when speaking about traveling from Egypt to Canaan.

Joseph will close your eyes with his own hand
The phrase "close you eyes with his own hand" is a way of saying that Joseph will be present when Israel dies and it will be Joseph who will close Jacob's eyelids at the time of his death. Alternate translation: "Joseph will even be present with you at the time of your death"

will close your eyes
It was a custom to pull down the eyelids when a person died with their eyes open. The full meaning of this statement can be made explicit.

Genesis 46:5

rose up from
"set out from"

in the carts
"Carts" are wagons with two or four wheels. Animals pull the carts. See how you translated "carts" in Genesis 45:19.

Genesis 46:6

they had accumulated
"they had acquired" or "they had gained"

Genesis 46:7

He brought with him
"Jacob brought with him"

his sons' sons
"his grandsons"

his sons' daughters
"his granddaughters"

Genesis 46:8

These are the names
This refers to the names of the people that the author is about to list.

Genesis 46:9

Hanok, Pallu, Hezron, and Karmi
These are all names of men.

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Genesis 46:10

Jemuel, Jamin, Ohad, Jakin, Zohar, and Shaul
These are all names of men.

Genesis 46:11

Gershon, Kohath, and Merari
These are all names of men.

Genesis 46:12

Er, Onan, Shelah
These were the sons of Judah by his wife, Shua. See how you translated these names in Genesis 38:3-5.

Perez, and Zerah
These were the sons of Judah by his daughter-in-law, Tamar. See how you translated these names in Genesis 38:29-30.

Hezron ... Hamul
These are all names of men.

Genesis 46:13

Tola, Puah, Jashub ... Shimron
These are all names of men. . "Jashub" is spelled as "Lob" or "Iob" in some verions.

Genesis 46:14

Sered, Elon ... Jahleel
These are all names of men.

Genesis 46:15

Dinah
This is the name of Leah's daughter. See how you translated this name in [Genesis 30:21]

His sons and his daughters numbered thirty-three
Here "sons" and "daughters" refer to Jacob's sons, daughters, and grandchildren related to Leah. Alternate translation: "Altogether he had 33 sons, daughters, and grandchildren"

Genesis 46:16

Zephon, Haggi, Shuni, Ezbon, Eri, Arodi ... Areli
These are the names of men.

Genesis 46:17

Imnah, Ishvah, Ishvi ... Beriah ... Heber ... Malkiel
These are the names of men.

Serah
This is the name of a woman.

Genesis 46:18

Zilpah
This is the name of Leah's female servant. See how you translated this name in [Genesis 29:24]

These sons she bore to Jacob—sixteen in all
This refers to 16 children, grandchildren, and great-grandchildren that were related to Zilpah.

Genesis 46:19

General Information:
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Genesis 46:20

Asenath
a woman's name. See how you translated this in [Genesis 41:45]

Potiphera
a man's name. See how you translated this in [Genesis 41:45]

priest of On
On is a city, also called Heliopolis, which was "the City of the Sun" and the center of worship of the sun god Ra. See how you translated this in [Genesis 41:45]

Genesis 46:21

Bela, Beker, Ashbel, Gera, Naaman, Ehi, Rosh, Muppim, Huppim, and Ard
These are names of men.

Genesis 46:22

fourteen in all
This refers to the 14 sons and grandsons related to Rachel.

Genesis 46:23

Hushim
This is the name of a man.

Genesis 46:24

Jahziel, Guni, Jezer ... Shillem
These are the names of men.

Genesis 46:25

Bilhah
This is the name of Rachel's female servant. See how you translated this name in [Genesis 29:29]

seven in all
This refers to the 7 children and grandchildren related to Bilhah.

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Genesis 46:26

direct descendants
A person's "direct descendants" are natural sons, daughters, and grandchildren, not those who have become part of the family by marrying a direct descendant.

sixty-six
"66"

Genesis 46:27

seventy
"70"

Genesis 46:28

to show the way before him to Goshen
"to show them the way to Goshen"

Genesis 46:29

Joseph prepared his chariot and went up
Here "Joseph" stands for his servants. Alternate translation: "Joseph's servants prepared his chariot and Joseph went up"

went up to meet Israel
The phrase "went up" is used because Joseph is traveling to a higher elevation to meet his father. Alternate translation: "went to meet Israel"

hugged his neck, and wept on his neck a long time
"put his arms around his father, and wept for a long time"

Genesis 46:30

Now let me die
"Now I am ready to die" or "Now I will die happy"

since I have seen your face, that you are still alive
Here "face" stands for the entire person. Jacob was expressing joy at seeing Joseph. Alternate translation: "since I have seen you alive again"

Genesis 46:31

Connecting Statement:
This is the beginning of a two-level quotation.

his father's house
Here "house" stands for his family. Alternate translation: "his father's family" or "his father's household"

I will go up and tell Pharaoh
It was common to use the phrase "go up" when referring to someone going to speak with someone with greater authority. Alternate translation: "I will go tell Pharaoh"

Genesis 46:32

Connecting Statement:
The two-level quotation that began in verse 31 ends here.

The men are shepherds ... all that they have
The two-level quotation that began with the words "I will go up" in verse 31 ends here. This is a quotation within a quotation. It can be stated as an indirect quotation. Alternate translation: "I will go up and tell Pharaoh and say that my brothers and my father's house, who were in the land of Canaan, have come to me. I will tell him that the men are shepherds, for they have been keepers of livestock, and that they have brought their flocks, their herds, and all that they have."

Genesis 46:33

Connecting Statement:
This is the beginning of a two-level quotation.

It will come about
This phrase is used here to mark an important event that is about to happen in the story. If your language has a way for doing this, you could consider using it here.

Genesis 46:34

Connecting Statement:
The two-level quotation that began in verse 33 ends here.

you should say, 'Your servants have been keepers of livestock from our youth until now, both we, and our forefathers.'
The two-level quotation that began with the words "when Pharaoh ... asks" in verse 33 ends here. This is a quotation within a quotation. It can be stated as an indirect quotation. "when Pharaoh ... asks what your occupation is, that you should say that you have been keepers of livestock from your youth until now, both you and your forefathers. Do this"

Your servants
Joseph's family are to refer to themselves as "your servants" when they speak to Pharaoh. This is a formal way of speaking to someone with greater authority. It can be stated in the first person. Alternate translation: "We, your servants"

every shepherd is an abomination to the Egyptians
The abstract noun "abomination" can be translated with the adjective "disgusting." Alternate translation: "Egyptians think shepherds are disgusting"

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Chapter 47

1 Then Joseph went in and told Pharaoh, "My father and my brothers, their flocks, their herds, and all that
they own, have arrived from the land of Canaan. See, they are in the land of Goshen." **2** He took five of his
brothers and introduced them to Pharaoh. **3** Pharaoh said to his brothers, "What is your occupation?"
They said to Pharaoh, "Your servants are shepherds, as our ancestors." **4** Then they said to Pharaoh, "We
come as temporary residents in the land. There is no pasture for your servants' flocks, because the famine
is severe in the land of Canaan. So now, please let your servants live in the land of Goshen." **5** Then
Pharaoh spoke to Joseph, saying, "Your father and your brothers have come to you. **6** The land of Egypt is
before you. Settle your father and your brothers in the best region, the land of Goshen. If you know any
capable men among them, put them in charge of my livestock." **7** Then Joseph brought in Jacob his father
and presented him to Pharaoh. Jacob blessed Pharaoh. **8** Pharaoh said to Jacob, "How long have you
lived?" **9** Jacob said to Pharaoh, "The years of my sojourning are 130. The years of my life have been few
and painful. They have not been as long as the days of my ancestors' sojourning." **10** Then Jacob blessed
Pharaoh and went out from his presence. **11** Then Joseph settled his father and his brothers. He gave
them a possession in the land of Egypt, the best of the land, in the land of Rameses, as Pharaoh had
commanded. **12** Joseph provided food for his father, his brothers, and all his father's household, according
to the number of their little ones.

13 Now there was no food in all the land; for the famine was severe. The land of Egypt and the land of
Canaan wasted away because of the famine. **14** Joseph gathered all the money that was in the land of
Egypt and in the land of Canaan, by selling grain to the inhabitants. Then Joseph brought the money to
Pharaoh's palace. **15** When all the money of the lands of Egypt and Canaan was spent, all the Egyptians
came to Joseph saying, "Give us food! Why should we die in your presence because our money is gone?"
16 Joseph said, "If your money is gone, bring your livestock and I will give you food in exchange for your
livestock." **17** So they brought their livestock to Joseph. Joseph gave them food in exchange for the horses,
for the flocks, for the herds, and for the donkeys. He fed them with bread in exchange for all their
livestock that year. **18** When that year was ended, they came to him the next year and said to him, "We
will not hide from my master that our money is all gone, and the herds of cattle are my master's. There is
nothing left in the sight of my master, except our bodies and our land. **19** Why should we die before your
eyes, both we and our land? Buy us and our land in exchange for food, and we and our land will be
servants to Pharaoh. Give us seed that we may live and not die, and that the land may not become
desolate."

20 So Joseph bought all the land of Egypt for Pharaoh. For every Egyptian sold his field, because the
famine was very severe. In this way, the land became Pharaoh's. **21** As for the people, he made them
slaves from one end of Egypt's border to the other end. **22** It was only the land of the priests that Joseph
did not buy, because the priests were given an allowance. They ate from the allotment which Pharaoh
gave them. Therefore they did not sell their land. **23** Then Joseph said to the people, "See, I have bought
you and your land today for Pharaoh. Now here is seed for you, and you will plant the land. **24** At the
harvest, you must give a fifth to Pharaoh, and four parts will be your own, for seed of the field and for
food for your households and your little ones." **25** They said, "You have saved our lives. May we find favor
in your eyes. We will be Pharaoh's servants." **26** So Joseph made it a statute which is in effect in the land
of Egypt to this day, that one-fifth belongs to Pharaoh. Only the land of the priests did not become
Pharaoh's.

27 So Israel lived in the land of Egypt, in the land of Goshen. His people gained possessions there. They
were fruitful and multiplied greatly. **28** Jacob lived in the land of Egypt seventeen years, so the years of
Jacob's life were one hundred forty-seven years. **29** When the time approached for Israel to die, he called
his son Joseph and said to him, "If now I have found favor in your eyes, put your hand under my thigh, and
show me faithfulness and trustworthiness. Please do not bury me in Egypt. **30** When I lie down with my
fathers, you will carry me out of Egypt and bury me in my forefathers' burial place." Joseph said, "I will do
as you have said." **31** Israel said, "Swear to me," and Joseph swore to him. Then Israel bowed down at the
head of his bed.

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Genesis 47 General Notes

Special concepts in this chapter

Abrahamic covenant
Part of the Abrahamic covenant was that Yahweh would bless those who bless Abraham's descendants. Since Pharaoh cared for the Hebrew people, Yahweh blessed the Egyptians while the Hebrew people lived in Egypt. The Hebrew people also multiplied greatly as this covenant promised. (See: covenant and bless and promise)

Jacob was not buried in Egypt
In the ancient Near east, a person was typically buried in their hometown. Since Egypt was not the Israelites' home, Jacob did not wish to be buried in Egypt. This was a lesson to the Israelites that Canaan was their true home, the promised land. (See: promisedland)

Genesis 47:1

Joseph went in and told Pharaoh
It is not clear whether Joseph went with his father and family from Canaan to Goshen and then alone from Goshen to see the Pharaoh, back to Goshen for his five brothers, and then back to Pharaoh, as the ULB implies, or whether he brought the five brothers with him the first time he went from Goshen to Pharaoh, as the UDB states.

Genesis 47:2

He took five of his brothers and introduced them
It is not clear whether Joseph went with his father and family from Canaan to Goshen and then alone from Goshen to see the Pharaoh, back to Goshen for his five brothers, and then back to Pharaoh, as the ULB implies, or whether he brought the five brothers with him the first time he went from Goshen to Pharaoh, as the UDB states.

Genesis 47:3

Your servants are shepherds
"Your servants shepherd flocks"

Your servants
Joseph's brothers refer to themselves as "your servants." This is a formal way of speaking to someone with more authority. This can be stated in first person. Alternate translation: "We, your servants" or "We"

as our ancestors
"both we and our forefathers" or "both we and our ancestors"

Genesis 47:4

We come as temporary residents in the land
"We have come to stay for a while in Egypt"

There is no pasture
"There is no grass to eat"

now
This does not mean "at this moment," but is used to draw attention to the important point that follows.

Genesis 47:5

General Information:
This page has intentionally been left blank.

Genesis 47:6

The land of Egypt is before you
"The land of Egypt is open to you" or "All of the land of Egypt is available to you"

Settle your father and your brothers in the best region, the land of Goshen
"Settle your father and your brothers in the land of Goshen, which is the best region"

If you know any capable men among them
It is implied that they are capable of taking care of animals. Alternate translation: "If you know of any men among them who have great skill taking care of animals"

Genesis 47:7

Jacob blessed Pharaoh
Here "blessed" means to express a desire for positive and beneficial things to happen to that person.

Genesis 47:8

How long have you lived?
"How old are you?"

Genesis 47:9

The years of my sojourning are 130
The phrase "years of my sojourning" refers to how long he has lived on the earth traveling from one place to another. Alternate translation: "I have lived as a foreigner in many places on the earth for 130 years"

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The years of my life have been few ... not been as long as the days of my ancestors' sojourning
Jacob means his life is short compared to the lives of Abraham and Isaac.

painful
Jacob has experienced much pain and trouble during his life.

Genesis 47:10

General Information:
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Genesis 47:11

Then Joseph settled his father and his brothers
"Then Joseph took care of his father and his brothers and helped them establish where they would live"

the land of Rameses
This is another name for the land of Goshen.

Genesis 47:12

according to the number of their little ones
Here, the word "little ones" means the small children in the family. Alternate translation: "according to how many small children were in their families"

Genesis 47:13

Now
This word is used here to mark a stop in the main story. Here the author starts to tell a new part of the story.

The land of Egypt and the land of Canaan
This refers to the people living in these lands. Alternate translation: "The people of Egypt and the people of Canaan"

wasted away
"became thin and weak"

Genesis 47:14

Joseph gathered all the money that was in the land of Egypt and in the land of Canaan, by selling grain to the inhabitants
"The people of Egypt and Canaan spent all of their money buying grain from Joseph"

Joseph gathered ... Joseph brought
Most likely Joseph ordered his servants to gather and bring the money.

Genesis 47:15

When all the money of the lands of Egypt and Canaan was spent
Here "lands" stands for the people who live in the lands. This can be stated in active form. Alternate translation: "When the people of Egypt and Canaan used up all their money"

of the lands of Egypt and Canaan
"from the land of Egypt and from the land of Canaan"

Why should we die in your presence because our money is gone?
The people used a question to emphasize how desperate they are to buy food. This question can be translated as a statement. Alternate translation: "Please, do not let us die because we have used up all of our money!"

Genesis 47:16

General Information:
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Genesis 47:17

He fed them with bread
Here "bread" stands for food in general. Alternate translation: "He gave them food" or "He provided them with food"

Genesis 47:18

they came to him
"the people came to Joseph"

We will not hide from my master
The people refer to Joseph as "my master." This is a formal way of speaking to someone with greater authority. It can be stated in second person. Alternate translation: "We will not hide from you, our master" or "We will not hide from you"

There is nothing left in the sight of my master, except our bodies and our land
This double negative emphasizes that the speakers' bodies and land were the only things they had left. Alternate translation: "The only things we have left in the sight of my master is our bodies and our land"

There is nothing left in the sight of my master
Here "sight" stands for Joseph himself. Alternate translation: "We have nothing left to give you, our master"

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Genesis 47:19

Why should we die before your eyes, both we and our land?
The word "eyes" refers to Joseph's sight. The people use a question to emphasize how desperate they are to buy food. This question can be translated as a statement. Alternate translation: "Please do not just watch as we die and our land is ruined!"

Why should we die ... both we and our land
The land becomes useless and ruined because there is no seed to plant; thus it is spoken of as if the land would die.

Genesis 47:20

In this way, the land became Pharaoh's
"So the land became Pharaoh's"

Genesis 47:21

General Information:
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Genesis 47:22

It was only the land of the priests that Joseph did not buy
"But he did not buy the land of the priests"

the priests were given an allowance
An "allowance" is an amount of money or food that someone regularly gives to another person. This can be stated in active form. Alternate translation: "Pharaoh gave the priests a certain amount of food each day"

They ate from the allotment which Pharaoh gave them
"They ate from what Pharaoh gave them"

Genesis 47:23

and you will plant
"that you might sow"

Genesis 47:24

At the harvest, you must give a fifth to Pharaoh, and four parts will be your own
The word "fifth" is a fraction. Alternate translation: "At harvest time you will divide the crops into five parts. You will give one part back to Pharaoh for payment and the four parts are for your own"

for food for your households and your little ones
You can state clearly the understood information. Alternate translation: "for food for your households and for food for your little ones"

Genesis 47:25

May we find favor in your eyes
The phrase "find favor" is an idiom which means to be approved of by someone. Also, the eyes represent seeing, and seeing represents thoughts or judgment. Alternate translation: "May you be pleased with us"

Genesis 47:26

in the land of Egypt
"over the land of Egypt" or "throughout the land of Egypt"

to this day
This means to the time that the author was writing this.

one-fifth
See how you translated "a fifth" in Genesis 47:24.

Genesis 47:27

They were fruitful and multiplied greatly
The word "multiplied" explains how they were "fruitful." Alternate translation: "They had very many children"

were fruitful
Here "fruitful" means to prosper or to have children.

Genesis 47:28

seventeen years
"17 years"

so the years of Jacob's life were one hundred forty-seven years
"so Jacob lived to be 147 years old"

Genesis 47:29

When the time approached for Israel to die
This speaks about time as if it travels and comes to a place. Alternate translation: "When it was almost time for Israel to die"

If now I have found favor in your eyes
Here "eyes" is a metonym for sight, and "sight" stands for thoughts or opinions. Alternate translation: "If I have found favor with you" or "If I have pleased you"

now
This does not mean "at this moment," but is used to draw attention to the important point that follows.

found favor
This means that someone is approved of by someone else.

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put your hand under my thigh
This act is a sign of making a serious promise. See how you translated this in [Genesis 24:2]

show me faithfulness and trustworthiness
The abstract nouns "faithfulness" and "trustworthiness" can be translated as adjectives. Alternate translation: "treat me in a faithful and trustworthy manner"

Please do not bury me in Egypt
The word "please" adds emphasis to this request.

Genesis 47:30

When I lie down with my fathers
This is a polite way of saying that he will die. Alternate translation: "When I die and join my family members who died before me"

Genesis 47:31

Swear to me
"Promise me" or "Make an oath to me"

swore to him
"promised him" or "made an oath to him"

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Chapter 48

1 It came about after these things, that one said to Joseph, "Look, your father is sick." So he took with him
his two sons, Manasseh and Ephraim. **2** When Jacob was told, "Look, your son Joseph has arrived to see
you," Israel gathered strength and sat up in bed. **3** Jacob said to Joseph, "God Almighty appeared to me at
Luz in the land of Canaan. He blessed me **4** and said to me, 'Behold, I will make you fruitful, and multiply
you. I will make of you an assembly of nations. I will give this land to your descendants as an everlasting
possession.' **5** Now your two sons, who were born to you in the land of Egypt before I came to you into
Egypt, they are mine. Ephraim and Manasseh will be mine, just as Reuben and Simeon are mine. **6** The
offspring who are born after them will be yours; they will be listed under the names of their brothers in
their inheritance. **7** But as for me, when I came from Paddan, to my sorrow Rachel died in the land of
Canaan on the way, while there was still some distance to go to Ephrath. I buried her there on the way to
Ephrath" (that is, Bethlehem).

8 When Israel saw Joseph's sons, he said, "Whose are these?" **9** Joseph said to his father, "They are my
sons, whom God has given me here." Israel said, "Bring them to me, that I may bless them." **10** Now
Israel's eyes were failing because of his age, so he could not see. So Joseph brought them near to him,
and he kissed them and embraced them. **11** Israel said to Joseph, "I never expected to see your face again,
but God has even allowed me to see your children." **12** Joseph brought them out from between Israel's
knees, and then he bowed with his face to the earth. **13** Joseph took them both, Ephraim in his right hand
toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them
close to him. **14** Israel reached out with his right hand and laid it upon Ephraim's head, who was the
younger, and his left hand upon Manasseh's head. He crossed his hands, for Manasseh was the firstborn.
15 Israel blessed Joseph, saying,

"The God before whom my fathers Abraham and Isaac walked,
the God who has cared for me to this day,
16 the angel who has protected me from all harm,
may he bless these boys.
May my name be named in them,
and the name of my fathers Abraham and Isaac.
May they grow into a multitude on the earth."

17 When Joseph saw his father place his right hand upon the head of Ephraim, it displeased him. He took
his father's hand to move it from Ephraim's head to Manasseh's head. **18** Joseph said to his father, "Not
so, my father; for this is the firstborn. Put your right hand upon his head." **19** His father refused and said,
"I know, my son, I know. He also will become a people, and he also will be great. Yet his younger brother
will be greater than he, and his descendants will become a multitude of nations." **20** Israel blessed them
that day with these words,

"The people of Israel will pronounce blessings by your names saying,
'May God make you like Ephraim and like Manasseh'."

In this way, Israel put Ephraim before Manasseh.

21 Israel said to Joseph, "See, I am about to die, but God will be with you, and will bring you back to the
land of your fathers. **22** To you, as one who is above your brothers, I give to you the mountain slope that I
took from the Amorites with my sword and my bow."

Genesis 48 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 48:15-16, and in 48:20.

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Special concepts in this chapter

Blessing
The blessing of Jacob is given to Joseph, and his sons Manasseh and Ephraim. It is probably distinct from inheriting the promises Yahweh gave to Abraham because Scripture talks about all of Israel's descendants inheriting those promises. (See: bless and inherit and promise)

Genesis 48:1

It came about
This phrase is used here to mark the beginning of a new part of the story.

one said to Joseph
"someone said to Joseph"

Look, your father
"Listen, your father." Here the word "look" is used to get Joseph's attention.

So he took
"So Joseph took"

Genesis 48:2

When Jacob was told
This can be stated in active form. Alternate translation: "When someone told Jacob"

your son Joseph has arrived to see you
"your son Joseph has come to you"

Israel gathered strength and sat up in bed
Here the author speaks of Israel struggling to to sit up in bed as if he were gathering "strength" as someone gathers actual things. Alternate translation: "Israel made a great effort to sit up in bed" or "Israel struggled as he sat up in bed"

Genesis 48:3

Luz
This is the name of a city. See how you translated the name of this city in [Genesis 28:19]

in the land of Canaan. He blessed me
This can be translated with the new sentence starting in a different place. Alternate translation: "in the land of Canaan, and he blessed me"

blessed
This refers to God pronouncing a formal blessing on someone.

Genesis 48:4

and said to me
This can be translated with the new sentence starting in a different place. Alternate translation: "And he said to me"

said to me, 'Behold, I will make you fruitful, and multiply you. I will make of you an assembly of nations. I will give this land to your descendants as an everlasting possession.'
This is a quotation within a quotation. It can be stated as an indirect quotation. Alternate translation: "said to me that he would make me fruitful and multiply me. And, he said that he would make me an assembly of nations and he would give this land to my descendants as an everlasting possession."

Behold
God used the word "behold" here to alert Jacob to pay attention to what he was about to tell him.

I will make you fruitful, and multiply you
The phrase "multiply you" explains how God would make Jacob "fruitful." Alternate translation: "I will give you very many descendants"

I will make of you an assembly of nations
Here "you" refers to Jacob, but it stands for Jacob's descendants. Alternate translation: "I will make your descendants into many nations"

an everlasting possession
"a permanent possession"

Genesis 48:5

Now
This does not mean "at this moment," but is used to draw attention to the important point that follows.

Ephraim and Manasseh will be mine
Ephraim and Manasseh each will receive a portion of land just like Joseph's brothers.

Genesis 48:6

they will be listed under the names of their brothers in their inheritance
Possible meanings are 1)the rest of Joseph's children would inherit land as part of the tribes of Ephraim and Manasseh or 2) Joseph will be given separate land from Ephraim and Manasseh and Joseph's other children will inherit that land. Alternate translation: "as for their inheritance, you will list them under the names of their brothers"

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Genesis 48:7

Ephrath
This is another name for the town of Bethlehem. See how you translated the name of this city in Genesis 35:16.

Genesis 48:8

Whose are these?
"Whose sons are these?"

Genesis 48:9

bless
A father would often pronounce a formal blessing on his children or grandchildren.

Genesis 48:10

Now Israel's eyes ... could not see
The word "Now" is used here to mark a change from the story to background information about Israel.

he kissed them
"Israel kissed them"

Genesis 48:11

to see your face again
Here "face" stands for the whole person. Alternate translation: "to see you again"

Genesis 48:12

between Israel's knees
When Joseph placed his sons on Israel's lap or knees it was a sign that Israel was adopting them. This gave the children special inheritance rights from Jacob.

then he bowed with his face to the earth
Joseph bowed down to show honor to his father.

Genesis 48:13

Manasseh in his left hand toward Israel's right hand
Joseph places the boys so that Israel will put his right hand on Manasseh. Manasseh was the oldest brother and the right hand was the sign he would receive the greater blessing.

Genesis 48:14

his right hand and laid it upon Ephraim's head
Placing the right hand on Ephraim's head was the sign that he would receive the greater blessing.

Genesis 48:15

Israel blessed Joseph
Here "Joseph" also stands for Ephraim and Manasseh. Since Joseph is the father, he is the only one mentioned here.

The God before whom my fathers Abraham and Isaac walked
Serving God is spoken of as if it were walking before God. Alternate translation: "The God who my grandfather Abraham and father Isaac served"

who has cared for me
God has taken care of Israel like a shepherd takes care of his sheep. Alternate translation: "who has cared for me like a shepherd cares for his animals"

Genesis 48:16

the angel
These words could refer to 1) the angel that God sent to protect Jacob or 2) God, who appeared in angel form to protect Jacob.

protected me
"delivered me"

May my name be named in them, and the name of my fathers Abraham and Isaac
Here "name" stands for the person. The phrase "my name be named in them" is an idiom that means a person is remembered because of another person. This can be stated in active form. Alternate translation: "May people remember Abraham, Isaac, and me because of Ephraim and Manasseh"

May they grow into a multitude on the earth
Here "they" refers to Ephraim and Manasseh, but it stands for their descendants. Alternate translation: "May they have many descendants who will live all over the earth"

Genesis 48:17

General Information:
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Genesis 48:18

Put your right hand upon his head
The right hand was the sign of the greater blessing which the oldest son was supposed to receive.

Genesis 48:19

He also will become a people, and he also will be great
Here "He" refers to Manasseh, but it stands for his descendants. Alternate translation: "Your older son will have many descendants, and they will become a great people"

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Genesis 48:20

that day with these words
"that day, saying"

The people of Israel will pronounce blessings by your names saying
"The people of Israel will speak your names when they are blessing others"

by your names saying, 'May God make you like Ephraim and like Manasseh'
This is a quotation within a quotation. It can be stated as an indirect quotation. Alternate translation: "by your names. They will ask God to make others like Ephraim and like Manasseh"

like Ephraim and like Manasseh
Israel saying Ephraim's name first is another way he indicates that Ephraim will be greater than Manasseh.

Israel put Ephraim before Manasseh
Giving Ephraim the greater blessing and making him more important than Manasseh is spoken of as if Israel physically put Ephraim in front of Manasseh.

Genesis 48:21

will be with you ... bring you back ... your fathers
Here "you" and "your" are plural and refer to all the people of Israel.

will be with you
This is an idiom that means God will help and bless the people of Israel. Alternate translation: "God will help you" or "God will bless you"

will bring you back
Here "bring" can be translated as "take."

land of your fathers
"land of your ancestors"

Genesis 48:22

To you, as one who is above your brothers, I give to you the mountain slope
Possible meanings are 1) Joseph having more honor and authority than his brothers is spoken of as if he were physically above them. Alternate translation: "To you, who is greater than your brothers, I give the mountain slope" or 2) Jacob means he is giving more land to Joseph than he is giving to Joseph's brothers. Alternate translation: "To you, I give one more ridge than I give your brothers. I give to you the mountain slope"

To you
Here "you" is singular and refers to Joseph.

the mountain slope that I took from the Amorites with my sword and my bow
Here "sword" and "bow" stands for fighting in battle. Alternate translation: "the portion of land I fought for and took from the Amorites"

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Chapter 49

1 Then Jacob called for his sons, and said:

"Gather yourselves together,
that I may tell you what will happen to you in the future.
2 Assemble yourselves and listen, you sons of Jacob.
Listen to Israel, your father.

3 Reuben, you are my firstborn, my might,
and the beginning of my strength,
outstanding in dignity, and outstanding in power.
4 Uncontrollable as rushing water,
you will not have the preeminence,
because you went up to your father's bed.
Then you defiled it; you went up to my couch.

5 Simeon and Levi are brothers.
Weapons of violence are their swords.
6 O my soul, do not come into their council;
O my glory, do not join in their meetings.
For in their anger they killed men.
It was for pleasure that they hamstrung oxen.
7 May their anger be cursed, for it was fierce
and their fury, for it was severe.
I will divide them in Jacob
and scatter them in Israel.

8 Judah, your brothers will praise you.
Your hand will be on the neck of your enemies.
Your father's sons will bow down before you.
9 Judah is a lion's cub.
My son, you have gone up from your victims.
He stooped down, he crouched like a lion, like a lioness.
Who would dare to awaken him?
10 The scepter will not depart from Judah,
nor the ruler's staff from between his feet,
until Shiloh comes. The nations will obey him.
11 Binding his donkey to the vine,
and his donkey's colt to the choice vine,
he has washed his garments in wine,
and his robe in the blood of grapes.
12 His eyes will be as dark as wine,
and his teeth as white as milk.

13 Zebulun will live by the shore of the sea.
He will be a harbor for ships,
and his border will extend to Sidon.

14 Issachar is a strong donkey,
lying down between the sheepfolds.
15 He sees a good resting place
and the pleasant land.
He will bend his shoulder to the burden
and become a servant for forced labor.

16 Dan will judge his people
as one of the tribes of Israel.
17 Dan will be a snake beside the road,
a poisonous snake in the path

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that bites the horse's heels,
so that his rider falls backward.
18 I wait for your salvation, Yahweh.

19 Gad—raiders will attack him,
but he will attack them at their heels.

20 Asher's food will be rich,
and he will provide royal delicacies.

21 Naphtali is a doe let loose;
he will have beautiful fawns.

22 Joseph is a fruitful bough,
a fruitful bough near a spring,
whose branches climb over the wall.
23 The archers will attack him bitterly
and shoot at him with hostility.
24 But his bow will remain steady,
and his hands will be skillful
because of the hands of the Mighty One of Jacob,
because of the name of the Shepherd, the Rock of Israel.
25 The God of your father will help you
and the Almighty God will bless you
with blessings of the sky above,
blessings of the deep that lies beneath,
and blessings of the breasts and womb.
26 The blessings of your father are greater
than the blessings of the ancient mountains
or the desirable things of the ancient hills.
May they be on the head of Joseph,
even upon the crown of the head of the prince of his brothers.

27 Benjamin is a hungry wolf.
In the morning he will devour the prey,
and in the evening he will divide the plunder."

28 These are the twelve tribes of Israel. This is what their father said to them when he blessed them. Each one he blessed with an appropriate blessing. **29** Then he instructed them and said to them, "I am about to go to my people. Bury me with my forefathers in the cave that is in the field of Ephron the Hittite, **30** in the cave that is in the field of Machpelah, which is near Mamre in the land of Canaan, the field that Abraham bought for a burial place from Ephron the Hittite. **31** There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah. **32** The field and the cave that is in it were purchased from the people of Heth." **33** When Jacob finished these instructions to his sons, he pulled his feet into the bed, breathed his last, and went to his people.

Genesis 49 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 49:1-27.

Special concepts in this chapter

Prophecies

These statements made by Jacob to his sons are probably prophecies. These prophecies are concerned with the descendants of each of Jacob's sons who would become the twelve tribes of Israel. (See: prophet)

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Other possible translation difficulties in this chapter

"The scepter will not depart from Judah"
This prophecy indicates Judah will be the ruling tribe of Israel. The future kings of Israel all come from the tribe of Judah.

"I buried Leah"
Since Moses wrote the book of Genesis, this is an editorial comment he makes in the text as the narrator.

Genesis 49:1

General Information:
This begins Jacob's final blessings to his sons. This continues through Genesis 49:27. Jacob's blessings are written in poetic form.

Genesis 49:2

Assemble yourselves and listen, you sons of Jacob. Listen to Israel, your father
Both sentences say the same thing for emphasis. Alternate translation: "Come and listen carefully to your father"

you sons of Jacob. Listen to Israel, your father
Jacob is referring to himself in the third person. It can be stated in the first person. Alternate translation: "my sons. Listen to me, your father"

Genesis 49:3

my firstborn, my might, and the beginning of my strength
The phrases "my firstborn, my might" and "the beginning of my strength" mean the same thing. The words "might" and "strength" stand for Jacob's ability to produce children. The words "firstborn" and "beginning" mean that Reuben is his first child. Alternate translation: "my first child after I became a man"

outstanding in dignity, and outstanding in power
This can be stated as a new sentence. Alternate translation: "You are first in honor and power" or "You surpass everyone else in honor and power"

Genesis 49:4

Uncontrollable as rushing water
Jacob compares Reuben to water in a strong current to emphasize that he cannot control his anger and he is not stable.

you will not have the preeminence
"you shall not be first among your brothers"

because you went up to your father's bed. Then you defiled it; you went up to my couch
Here "bed" and "couch" stand for Jacob's concubine, Bilhah. Jacob is referring to when Reuben slept with Bilhah

you went up to your father's bed ... you went up to my couch
Both statements mean the same thing.

Genesis 49:5

Simeon and Levi are brothers
This does not just mean they are brothers by birth. Jacob is emphasizing that they worked together to kill the people of Shechem.

Weapons of violence are their swords
"They use their swords to hurt and to kill people"

Genesis 49:6

O my soul ... my glory
Jacob uses the words "soul" and "glory" to refer to himself and is saying that other people, and perhaps God also, honor him so much that he does not wish to join with those who make plans to do evil.

they hamstrung oxen
This refers to Simeon and Levi crippling oxen just for fun.

hamstrung
This refers to cutting the sinews of an animal's leg so that it cannot walk.

Genesis 49:7

May their anger be cursed, for it was fierce—and their fury, for it was severe
God cursing Simeon and Levi is spoken of as if God were cursing their anger and fury. This can be stated in active form. Alternate translation: "The Lord says, 'I will curse them because of their fierce anger and their cruel fury" or "I, the Lord, will curse them because of their fierce anger and their cruel fury"

May their anger be cursed
In prophecy, the prophet will often speak the words of God as if God himself were speaking. This emphasizes how closely united the prophet and God are.

their fury, for it was severe
The words "I will curse" are understood. Alternate translation: "I will curse their fury, for it was cruel"

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I will divide them in Jacob and scatter them in Israel
The word "I" refers to God. The word "them" refers to Simeon and Levi but they are a metonym standing for their descendants. The words "Jacob" and "Israel" are a metonym standing for all people of Israel. Alternate translation: "I will divide their descendants and scatter them among all the people of Israel"

Genesis 49:8

your brothers will praise you ... Your father's sons will bow down before you
These two statements mean the same thing.

will praise you. Your hand
The second sentence states the reason for the first sentence. This can be made clear with "for" or "because." Alternate translation: "will praise you. For your hand" or "will praise you because your hand"

Your hand will be on the neck of your enemies
This is a way of saying "You will conquer your enemies."

bow down
This means to bend over to humbly express respect and honor toward someone.

Genesis 49:9

Judah is a lion's cub
Jacob speaks about Judah as if he were a lion's cub. Jacob is emphasizing Judah's strength. Alternate translation: "Judah is like a young lion"

My son, you have gone up from your victims
"You, my son, have come back from eating your prey"

like a lioness
Jacob also compares Judah to a female lion. The lioness is the primary hunter and protector of her cubs.

Who would dare to awaken him?
Jacob uses a question to emphasize how terrifying Judah is to other people. Alternate translation: "No one wants to wake him up."

Genesis 49:10

The scepter will not depart from Judah, nor the ruler's staff from between his feet
The "scepter" and the "staff" are long decorated sticks that kings carried. Here they are metonymies that stand for the power to rule. And, "Judah" stands for his descendants. Alternate translation: "The power to rule will always be with the descendants of Judah"

until Shiloh comes. The nations will obey him
Possible meanings are 1) "Shiloh" means "tribute." Alternate translation: "until the nations obey him and bring him tribute" or 2) "Shiloh" refers to the city of Shiloh. Alternate translation: "until the ruler comes to Shiloh. Then the nations will obey him" Many people consider this a prophecy about the Messiah, who is a descendant of King David. David is a descendant of Judah.

The nations will obey him
Here "nations" refer to the people. Alternate translation: "The people of the nations will obey him"

Genesis 49:11

Binding his donkey ... to the choice vine
Both statements mean the same thing. It is implied that the vines are so full of grapes that the master does not mind that his donkey eats some of them.

his ... he
Possible meanings for all occurrences of "his" or "he" are 1) they refer to Judah's descendants. Alternate translation: "their ... they" or 2) they refer to the ruler in Genesis 49:10, which may refer to the Messiah.

he has washed ... in the blood of grapes
Both statements mean the same thing. It implies that there are so many grapes that they can wash their clothes in the juice.

he has washed
Often in prophecy events that will happen in the future are described as something that has already happened in the past. This emphasizes that this event will certainly happen. Alternate translation: "they will wash" or "he will wash"

the blood of grapes
This speaks about the grape juice as if it were blood. This emphasizes how red the juice is.

Genesis 49:12

His eyes will be as dark as wine
This refers to the color of a person's eyes to the red color of wine. Possible meanings are 1) dark eyes imply healthy eyes or 2) people eyes will be red from drinking too much of wine.

his teeth as white as milk
This compare the color of the person's teeth to the white color of milk. This implies that there will be so many healthy cows they will have much milk to drink.

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Genesis 49:13

Zebulun will live
This refers to the descendants of Zebulun. Alternate translation: "The descendants of Zebulun will live"

He will be a harbor
Here "He" stands for sea towns that the people of Zebulun will inhabit or build. These cities will provide shelter for ships.

harbor
a part of the sea that is next to land and is a safe place for ships

Genesis 49:14

Issachar is a strong donkey
Jacob speaks about Issachar and his descendants as if they are a donkey. This emphasizes that they will work very hard. Alternate translation: "The descendants of Issachar will be like a strong donkey"

Issachar is
Often in prophecy events that will happen in the future are described as something that is already happening. This emphasizes that the event will certainly happen. It can be stated in the future tense. Alternate translation: "Issachar will be" or "The descendants of Issachar will be"

lying down between the sheepfolds
Possible meanings are 1) "lying down between the packs they were carrying" or 2) "lying down between two sheep pens." Either way, Jacob speaks about Issachar's descendants as if they are donkeys that have worked hard and are lying down to rest.

Genesis 49:15

He sees ... He will
These words refer to the descendants of Issachar

a good resting place and the pleasant land
"a resting place that is good and that the land is pleasant"

He will bend his shoulder to the burden
The phrase "bend his shoulder to the burden" is a way of saying "work very hard to carry the load"

become a servant for forced labor
"will work for others as slaves"

Genesis 49:16

Dan will judge his people
Here "Dan" stands for his descendants. Alternate translation: "The descendants of Dan will judge their people"

his people
Possible meanings for "his people" are 1) "the people of Dan" or 2) "the people of Israel"

Genesis 49:17

Dan will be a snake beside the road
Jacob speaks about Dan and his descendants as if they were snakes. Though a snake is small, it can bring down a rider off his horse. So Dan, though a small tribe, is very dangerous to its enemies. Alternate translation: "The descendants of Dan will be like a snake beside the road"

Genesis 49:18

I wait for your salvation, Yahweh
The abstract noun "salvation" can be translated as "save." Alternate translation: "I wait for you, Yahweh, to save me"

I wait
The word "I" refers to Jacob.

Genesis 49:19

Gad ... attack him, but he
Here "Gad" stands for his descendants. Alternate translation: "The descendants of Gad ... attack them, but they"

at their heels
Here "heels" stands for the raiders who are running away from the descendants of Gad.

Genesis 49:20

Asher's food ... and he
Here "Asher" stands for his descendants. Alternate translation: "Asher's descendants' food ... and they"

food will be rich
Here "rich" is a way of saying "delicious."

Genesis 49:21

Naphtali is ... he will
Here "Naphtali" stands for his descendants. Alternate translation: "The descendants of Naphtali are ... they will"

Naphtali is a doe let loose
Jacob speaks about the descendants of Naphtali as if they were a female deer that is free to run. This may emphasize that they will be swift messengers. Alternate translation: "The descendants of Naphtali will be like deer set free"

have beautiful fawns
A "fawn" is a baby deer. The meaning of the Hebrew word is unclear. Some versions translate it

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as "have beautiful words" or "speak beautiful things"

Genesis 49:22

Joseph is a fruitful bough
Here "Joseph" is a metonym that stands for his descendants. Jacob speaks about them as if they were a tree branch that produces a lot of fruit. This emphasizes that they will greatly increase in number. Alternate translation: "The descendants of Joseph are a fruitful bough"

bough
a main branch of a tree

whose branches climb over the wall
Branches that grow and extend over a wall are spoken of as if they were climbing.

Genesis 49:23

General Information:
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Genesis 49:24

General Information:
Jacob continues to bless Joseph and his descendants.

his bow will remain steady
The person holding the bow steady is spoken of as if the bow itself will remain steady. It is implied he is holding it steady as he aims at his enemy. Alternate translation: "he will hold his bow steady as he aims at his enemy"

his bow ... his hands
Here "his" refers to Joseph who stands for his descendants. Alternate translation: "their bow ... their hands"

his hands will be skillful
Here the whole person is represented by the "hands" since they are used to hold the bow. Alternate translation: "his arms will remain strong as he aims his bow"

the hands of the Mighty One
The "hands" are expressing the power of Yahweh. Alternate translation: "the power of the Mighty One"

because of the name of the Shepherd
Here "name" refers to the entire person. Alternate translation: "because of the Shepherd"

the Shepherd
Jacob speak of Yahweh as if he were a "Shepherd." This emphasizes that Yahweh guides and protects his people.

the Rock
Jacob speaks of Yahweh as if he were a "Rock" that people can climb upon to find safety from enemies. This emphasizes that Yahweh protects his people.

Genesis 49:25

General Information:
Jacob continues to bless Joseph and his descendants (Genesis 49:22-23).

help you ... bless you
Here "you" refers to Joseph who stands for his descendants. Alternate translation: "help your descendants ... bless them"

blessings of the sky
Here "sky" stands for the rain that helps the crops to grow.

blessings of the deep that lies beneath
Here "deep" stands for the water underneath the ground that supplies rivers and wells.

blessings of the breasts and womb
Here "breasts and womb" stand for the ability for a mother to have children and feed them milk.

Genesis 49:26

General Information:
Jacob continues to bless Joseph and his descendants.

the ancient mountains
The meaning of the original language is not certain. Some Bible translations have "my ancestors" instead of "ancient mountains."

May they be on the head of Joseph
Here "they" refers to the blessings of his father.

upon the crown of the head of the prince of his brothers
Jacob desires for these blessings to be passed on to even the most important of his descendants. Alternate translation: "on the head of the most important of Joseph's descendants"

prince of his brothers
"most important of his brothers"

Genesis 49:27

Benjamin is a hungry wolf
Here "Benjamin" is a metonym that stands for his descendants. Jacob speaks about Benjamin's descendants as if they were a hungry wolf. This emphasizes that they will be fierce warriors. Alternate translation: "The descendants of Benjamin will be like hungry wolves"

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Genesis 49:28

These are the twelve tribes of Israel
"These" refers to the sons Jacob mentioned in 49:1-27. Each son became the leader of his own tribe.

when he blessed them
Here the word "blessed" refers to the speaking of formal blessings.

Each one he blessed with an appropriate blessing
"He gave each son a fitting blessing"

Genesis 49:29

he instructed them
"he commanded them"

I am about to go to my people
This is a polite way of saying he is about to die. Alternate translation: "I am about to die"

go to my people
Jacob is referring to where his inner man will go when he dies. He expects to join Abraham and Isaac in the afterlife.

Ephron the Hittite
This is the name of a man. "Hittite" means "descendent of Heth." See how you translated this in [Genesis 23:8]

Genesis 49:30

Machpelah
Machpelah was the name of an area or region. See how you translated this in [Genesis 23:9]

Mamre
This was another name for the city of Hebron. It may have been named after Mamre, the friend of Abraham who lived there. See how you translated this in [Genesis 13:18]

Genesis 49:31

General Information:
Jacob continues speaking to his sons.

Genesis 49:32

in it were purchased
The purchase can be made explicit. Alternate translation: "in it were purchased by Abraham"

from the people of Heth
"from the Hittites"

Genesis 49:33

finished these instructions to his sons
"finished instructing his sons" or "finished commanding his sons"

he pulled his feet into the bed
Jacob was sitting on the bed. Now, Jacob turns and puts his feet in the bed so he can lie down.

breathed his last
This is a polite way of saying a person died.

went to his people
After Jacob died, his inner man went to the same place as his relatives who died before him.

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Chapter 50

1 Then Joseph was so distressed that he collapsed on the face of his father, and he wept over him, and he kissed him. **2** Joseph commanded his servants the physicians to embalm his father. So the physicians embalmed Israel. **3** They took forty days, for that was the full time for embalming. The Egyptians wept for him seventy days.

4 When the days of weeping were over, Joseph spoke to the house of Pharaoh, saying, "If now I have found favor in your eyes, please speak to Pharaoh, saying, **5** 'My father made me swear, saying, "See, I am about to die. Bury me in my tomb that I dug for myself in the land of Canaan. There you will bury me." Now let me go up and bury my father, and then I will return.'" **6** Pharaoh answered, "Go and bury your father, as he made you swear." **7** Joseph went up to bury his father. All the servants of Pharaoh went with him—the elders of his household, all the senior officials of the land of Egypt, **8** with all Joseph's household and his brothers, and his father's household. But their children, their flocks, and their herds were left in the land of Goshen. **9** Chariots and horsemen also went with him. It was a very large group of people. **10** When they came to the threshing floor of Atad on the other side of the Jordan, they mourned with very great and grievous sorrow. There Joseph made a seven-day mourning for his father. **11** When the inhabitants of the land, the Canaanites, saw the mourning at the threshing floor of Atad, they said, "This is a very sad occasion for the Egyptians." That is why the name of the place was called Abel Mizraim, which is beyond the Jordan. **12** So his sons did for Jacob just as he had instructed them. **13** His sons carried him to the land of Canaan and buried him in the cave in the field of Machpelah, near Mamre. Abraham had bought the cave with the field for a burial place. He had bought it from Ephron the Hittite. **14** After he had buried his father, Joseph returned into Egypt, he, along with his brothers, and all who had accompanied him to bury his father.

15 When Joseph's brothers saw that their father was dead, they said, "What if Joseph continues to be angry against us and wants to repay us in full for all the evil we did to him?" **16** So they commanded the presence of Joseph, saying, "Your father gave instructions before he died, saying, **17** 'Tell Joseph this, "Please forgive the transgression of your brothers and their sin when they did evil to you."' Now please forgive the servants of the God of your father." Joseph wept when they spoke to him. **18** His brothers also went and lay facedown before him. They said, "See, we are your servants." **19** But Joseph answered them, "Do not be afraid. Am I in the place of God? **20** As for you, you meant to harm me, but God meant it for good, to preserve the lives of many people, as you see today. **21** So now do not be afraid. I will provide for you and your little children." He comforted them in this way and spoke kindly to their hearts.

22 Joseph lived in Egypt, together with his father's family. He lived one hundred ten years. **23** Joseph saw Ephraim's children to the third generation. He also saw the children of Makir son of Manasseh, who were placed on the knees of Joseph. **24** Joseph said to his brothers, "I am about to die; but God will surely come to you and lead you up out of this land to the land which he swore to give to Abraham, to Isaac, and to Jacob." **25** Then Joseph made the sons of Israel swear an oath. He said, "God will surely come to you. At that time you must carry up my bones from here." **26** So Joseph died, 110 years old. They embalmed him and he was placed in a coffin in Egypt.

Genesis 50 General Notes

Special concepts in this chapter

Embalming

Embalming was practiced in Egypt on very important people when they died. They removed the liquids from the body then wrapped it in an attempt to preserve the body from decay.

Joseph's character

Joseph's character was so upright that Pharaoh's officials went with him to Canaan to bury Jacob. This was a very large funeral procession. He also learned lessons from earlier in his life and unified his family. (See: righteous)

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Genesis 50:1

that he collapsed on the face of his father
The term "he collapsed" is an idiom for being overcome. Alternate translation: "that he fell on his father in grief"

Genesis 50:2

his servants the physicians
"his servants who took care of dead bodies"

to embalm his father
To "embalm" is a special way of preserving a dead body before it is buried. Alternate translation: "to prepare his father's body for burial"

Genesis 50:3

They took forty days
"They took 40 days"

seventy days
"70 days"

Genesis 50:4

Connecting Statement:
A three-level quotation is introduced with the words "Joseph spoke ... saying." The second level begins with the words "If now I have found favor in your eyes, please speak to Pharaoh, saying."

days of weeping
"days of mourning him" or "days of weeping for him"

Joseph spoke to the house of Pharaoh
Here "house of Pharaoh" stands for the officials that make up Pharaoh's royal court. Alternate translation: "Joseph spoke to Pharaoh's officials"

If now I have found favor in your eyes
The phrase "find favor" is an idiom which means to be approved of by someone. Also, the eyes represent seeing, and seeing represents thoughts or judgment. Alternate translation: "If I have found favor with you" or "If you are pleased with me"

Genesis 50:5

Connecting Statement:
The three-level quotation that began with the words "Joseph spoke ... saying" in verse 4 continues. The second level of that quotation, which began with the words "If now I have found favor in your eyes, please speak to Pharaoh, saying" in verse 4 continues.

My father made me swear, saying, "See, I am about to die. Bury me in my tomb that I dug for myself in the land of Canaan. There you will bury me." Now let me go up ... I will return.
This is the second level of the three-level quotation that begins with the words "If now I have" in verse 4. It contains a quote within it. This embedded quote can be translated as an indirect quote. "My father made me swear, saying that he was about to die and that I was to bury him in his tomb that he dug for himself in the land of Canaan. I was to bury him there. Now let me go up ... I will return." The entire second-level quotation can also be translated as an indirect quote. "If now I have found favor in your eyes, please speak to Pharaoh and tell him that my father made me swear, saying that he was about to die and that I was to bury him in his tomb that he dug for himself in the land of Canaan. I was to bury him there. Now let me go up ... I will return."

See, I am about to die ... you will bury me
This is the third level of the three-level quotation that begins with the words "If now I have" in verse 4.

See, I am about to die
"See, I am dying"

let me go up
It was common to use the phrase "go up" when speaking of traveling from Egypt to Canaan.

Genesis 50:6

Pharaoh answered
It is implied that the members of the court spoke to Pharaoh, and now Pharaoh is replying to Joseph.

as he made you swear
"as you swore to him"

Genesis 50:7

Joseph went up
It was common to use the phrase "went up" when speaking of traveling from Egypt to Canaan.

All the servants ... the elders ... the senior officials
All of Pharaoh's most important leaders attended the burial procession.

servants of Pharaoh
These were probably government officials, not household servants.

the elders of his household
Here "household" refers to Pharaoh's royal court.

Genesis 50:8

with all Joseph's household and his brothers, and his father's household
This can be translated as a new sentence: "Joseph's household, his brothers, and his father's household also went with him"

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Genesis 50:9

Chariots
Here this stands for the men riding in the chariots.

It was a very large group of people
"It was a very large gathering"

Genesis 50:10

When they came
The word "they" refers to the participants in the burial procession.

floor of Atad
Possible meanings are 1) the word "Atad" means "thorn" and it may refer to a place where large amounts of thorns grew, or 2) it may be the name of the person who owns the threshing floor.

they mourned with very great and grievous sorrow
"they were extremely sad and they mourned very much"

a seven-day
"a 7-day"

Genesis 50:11

at the threshing floor of Atad
Possible meanings are 1) "on the threshing floor that belonged to a man named Atad" or "in the threshing floor at a place called Atad"

This is a very sad occasion for the Egyptians
"The mourning of the Egyptians is very great"

Abel Mizraim
The translator can add a footnote that says: "The name Abel Mizraim means "the mourning of Egypt.'"

Genesis 50:12

So his sons
"So Jacob's sons"

just as he had instructed them
"just as he had directed them"

Genesis 50:13

His sons carried him
"His sons took his body"

Machpelah
Machpela was the name of an area or region. See how you translated this in [Genesis 23:9]

Mamre
This was another name for the city of Hebron. It may have been named after Mamre, the friend of Abraham who lived there. See how you translated this in [Genesis 13:18]

Ephron the Hittite
This is the name of a man. "Hittite" means "descendent of Heth." See how you translated this in [Genesis 23:8]

Genesis 50:14

Joseph returned into Egypt
"Joseph returned to Egypt"

all who had accompanied him
"all who had come with him"

Genesis 50:15

What if Joseph continues to be angry against us
Here anger is spoken of as if it was something physical that Joseph could hold in his hands. Alternate translation: "What if Joseph is actually still angry with us"

wants to repay us in full for all the evil we did to him
Avenging oneself against someone who harmed him is spoken of as if the person were paying they other person what they are owed. Alternate translation: "wants revenge for the evil thing we did to him"

Genesis 50:16

Connecting Statement:
A three-level quotation begins with the words "Your father gave."

Your father gave instructions before he died, saying
Jacob was the father of all the brothers. Here they say "your father" to emphasize that Joseph needs to pay attention to what his father said. Alternate translation: "Before our father died he said"

Genesis 50:17

Connecting Statement:
The three-level quotation that begins with the words "Your father gave" in verse 16 ends here.

Tell Joseph this, "Please forgive the transgression of your brothers and their sin when they did evil to you."
The three-level quotation that begins with the words "Your father gave" in verse 16 ends here. This is the second-level quotation, and it contains a third-level quotation that can be stated as an indirect quotation. "Tell Joseph to please forgive your transgression and your sin when you did evil to him." Both the second-level and third-level quotations can be translated as indirect quotations. "Your father instructed us before he died to tell you to please forgive our transgression and our sin when we did evil to you."

and their sin when they did evil to you
"for the wicked things they did to you"

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Now
This does not mean "at this moment," but is used to draw attention to the important point that follows.

please forgive the servants of the God of your father
The brothers are referring to themselves as "the servants of the God of your father." This can be stated in first person. Alternate translation: "please forgive us, the servants of the God of our father"

Joseph wept when they spoke to him
"Joseph wept when he heard this message"

Genesis 50:18

lay facedown before him
They lay down with their faces toward the ground. This is a sign of humility and respect for Joseph.

Genesis 50:19

Am I in the place of God?
Joseph uses a question to comfort his brothers. Alternate translation: "I am not in the place of God." or "I am not God."

Genesis 50:20

you meant to harm me
"you intended to do evil against me"

God meant it for good
"God intended it for good"

Genesis 50:21

So now do not be afraid
"So do not fear me"

I will provide for you and your little children
"I will always make sure you and your children have enough to eat"

He comforted them in this way and spoke kindly to their hearts
Here "hearts" refers to the brothers. Alternate translation: "He comforted them by speaking kindly to them"

Genesis 50:22

one hundred ten years
"110 years"

Genesis 50:23

Ephraim's children to the third generation
"Ephraim's children and grandchildren"

Makir
This is the name of Joseph's grandson.

who were placed on the knees of Joseph
This expression means that Joseph adopted these children of Machir as his own children. This means they would have special inheritance rights from Joseph.

Genesis 50:24

surely come to you
In [Genesis 50:24/26]

lead you up out of this land to the land
It was common to use the word "up" when speaking of traveling from Egypt to Canaan. Alternate translation: "bring you out of this land and take you to the land"

Genesis 50:25

General Information:
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Genesis 50:26

110 years
"one hundred and ten years"

They embalmed him
To "embalm" is a special way of preserving a dead body before it is buried. See how you translated "embalmed" in Genesis 50:1.

he was placed
This can be stated in active form. Alternate translation: "they placed him"

in a coffin
"in a chest" or "in a case." This is a box a dead person is placed in.

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Book: Exodus

Exodus

Chapter 1

1 These are the names of the sons of Israel who came into Egypt with Jacob, each with his household: **2** Reuben, Simeon, Levi, and Judah, **3** Issachar, Zebulun, and Benjamin, **4** Dan, Naphtali, Gad, and Asher. **5** All the people who were descendants of Jacob were seventy in number. Joseph was already in Egypt. **6** Then Joseph, all his brothers, and all that generation died. **7** But the people of Israel were fruitful, increased in numbers, became great, and became very, very mighty; the land was filled with them.

8 Now then a new king arose over Egypt, one who did not know about Joseph. **9** He said to his people, "Look, the people of Israel are more numerous and stronger than we are. **10** Come, let us deal with them wisely, otherwise they will continue to grow in numbers, and if war breaks out, they will join our enemies, fight against us, and leave the land." **11** So they put taskmasters over them to oppress them with hard labor. The Israelites built store cities for Pharaoh: Pithom and Rameses. **12** But the more the Egyptians oppressed them, the more the Israelites increased in numbers and spread. So the Egyptians began to dread the people of Israel. **13** The Egyptians severely forced the people of Israel to serve. **14** They made their lives bitter with hard service with mortar and brick, and with all kinds of work in the fields. All their required work was severe.

15 Then the king of Egypt spoke to the Hebrew midwives; the name of the one was Shiphrah, and the other Puah. **16** He said, "When you assist the Hebrew women on the birthstool, observe when they give birth. If it is a son, then you must kill him; but if it is a daughter, then she may live." **17** But the midwives feared God and did not do as the king of Egypt ordered them; instead, they let the baby boys live. **18** The king of Egypt summoned the midwives and said to them, "Why have you done this, and let the baby boys live?" **19** The midwives answered Pharaoh, "The Hebrew women are not like the Egyptian women. They are vigorous and have finished giving birth before a midwife comes to them." **20** God protected these midwives. The people increased in numbers and became very mighty. **21** Because the midwives feared God, he gave them families. **22** Pharaoh ordered all his people, "You must throw every son that is born into the river, but every daughter you will let live."

Exodus 1 General Notes

Structure and formatting

This chapter is intended to form a smooth transition with the last chapter of the book of Genesis.

Special concepts in this chapter

Israel's growth

Many years had passed since the famine that caused the Israelites to go to Egypt, and the number of Israelites had grown greatly. This was in fulfillment of the covenant God made with Abraham. It also caused the Egyptians great concern that there would be more Israelites than Egyptians because they would be unable to defend themselves against such a large number of people. Pharaoh also tried to kill all of the male babies so they would not become soldiers who would fight against him. (See: fulfill and covenant)

Other possible translation difficulties in this chapter

"All of the descendants of Jacob were seventy in number"

This number included both Jacob's children and grandchildren. It may cause confusion, but it is important to remember Jacob only had 12 sons.

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Exodus 1:1

household
This refers to all the people who live in a house together, usually a large family with servants.

Exodus 1:2

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Exodus 1:3

General Information:
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Exodus 1:4

General Information:
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Exodus 1:5

seventy in number
"70 in number"

Joseph was already in Egypt
"Joseph lived in Egypt before his brothers"

Exodus 1:6

all his brothers
This includes 10 older brothers and 1 younger brother.

Exodus 1:7

General Information:
The author here emphasizes how God was blessing the Israelites by saying five different ways that there very many of them.

Connecting Statement:
The word "but" that begins this verse indicates that the life and growth that this verse speaks of is good, in contrast to the death and sadness in the previous verse.

were fruitful
The birth of children to the Israelites is spoken of as if they were plants that were producing fruit. Alternate translation: "had many children" or "gave birth to many children"

became very, very mighty
They were mighty because there were so many of them.

very, very mighty
The writer is saying that the people were more than just "mighty" and even more than just "very mighty." Your language may have another way of expressing an idea stronger than "very mighty."

the land was filled with them
This hyperbole emphasizes how many people there were and should probably be left as a hyperbole. It can be stated in active form. Alternate translation: "they filled the land" or "the land was full of them"

with them
The word "them" refers to the Israelites.

Exodus 1:8

arose over Egypt
Here "Egypt" refers to the people of Egypt. Alternate translation: "began to rule over the people of Egypt"

Exodus 1:9

He said to his people
"The king said to his people"

his people
These were the people who lived in Egypt, the Egyptians.

Exodus 1:10

let us
The word "us" is inclusive and refers to the king and his people, the Egyptians.

war breaks out
Here war is spoken of as a person that is able to act.

leave the land
"leave Egypt"

Exodus 1:11

taskmasters
Egyptians whose job was to force the Israelites to do hard work

to oppress them with hard labor
"to force the Israelites to do hard work for the Egyptians"

store cities
These were places where the leaders put food and other important things to keep them safe.

Exodus 1:12

to dread
"to abhor and fear"

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Exodus 1:13

severely forced the people of Israel to serve
"harshly forced the people of Israel to work"

Exodus 1:14

made their lives bitter
The difficult lives of the Israelites are spoken of as if they were bitter food that was difficult to eat.

mortar
This was a wet glue or mud put between bricks or stones that held them together when it dried.

All their required work was severe
"The Egyptians made them work very hard" or "The Egyptians forced them to work very hard"

Exodus 1:15

king of Egypt
The king of Egypt is called Pharaoh.

midwives
These were women who helped a woman give birth to a baby.

Shiphrah ... Puah
These are Hebrew women's names.

Exodus 1:16

on the birthstool
Women sat on this short stool as they gave birth. Therefore, it is associated with birth. Alternate translation: "as they give birth"

Exodus 1:17

General Information:
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Exodus 1:18

midwives
These were women who helped a woman give birth to a baby. See how you translated this in Exodus 1:16.

Why have you done this, and let the baby boys live?
Pharaoh asked this question to rebuke the midwives for allowing the male children to live. This rhetorical question can be translated as a statement. Alternate translation: "You have disobeyed my order by not killing the male babies!"

Exodus 1:19

The Hebrew women are not like the Egyptian women
The midwives answered wisely to appease Pharaoh's anger.

Exodus 1:20

God protected these midwives
God kept Pharaoh from killing these midwives.

midwives
These were women who helped a woman give birth to a baby. See how you translated this in Exodus 1:16.

The people increased in numbers
"The Israelites increased in numbers"

became very mighty
They were mighty because there were so many of them. See how you translated similar words in Exodus 1:7.

Exodus 1:21

feared God
"revered God" or "had reverence for God"

he gave them families
"the enabled them to have children"

Exodus 1:22

You must throw every son ... into the river
This order was given in order to drown the male children. The full meaning of this may be made explicit. Alternate translation: "You must ... into the river so they will drown"

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Chapter 2

1 Now a man of the tribe of Levi married a woman of Levi. **2** The woman became pregnant and gave birth to a son. When she saw that he was a healthy boy, she hid him for three months. **3** But when she could no longer hide him, she took a papyrus basket and sealed it with bitumen and pitch. Then she put the child in it and placed it among the reeds in the water along the side of the river. **4** His sister stood at a distance to see what would happen to him. **5** Pharaoh's daughter came down to bathe at the river while her attendants walked along by the riverside. She saw the basket among the reeds and sent her attendant to get it. **6** When she opened it, she saw the child. Behold, the baby was crying. She had compassion on him and said, "This is certainly one of the Hebrews' children." **7** Then the baby's sister said to Pharaoh's daughter, "Should I go and find you a Hebrew woman to nurse the child for you?" **8** Pharaoh's daughter said to her, "Go." So the young girl went and got the child's mother. **9** Pharaoh's daughter said to the baby's mother, "Take this child and nurse him for me, and I will pay you wages." So the woman took the child and nursed him. **10** When the child grew older, she brought him to Pharaoh's daughter, and he became her son. She named him Moses and said, "Because I drew him from the water."

11 When Moses had grown up, he went out to his people and observed their hard labors. He saw an Egyptian striking a Hebrew, one of his own people. **12** He looked this way and that way, and when he saw that there was no one there, he killed the Egyptian and hid his body in the sand. **13** He went out the next day, and, behold, two Hebrew men were fighting. He said to the one who was in the wrong, "Why are you hitting your companion?" **14** But the man said, "Who made you a leader and judge over us? Are you planning to kill me as you killed that Egyptian?" Then Moses became afraid and said, "What I did has certainly become known to others." **15** Now when Pharaoh heard about it, he tried to kill Moses. But Moses fled from Pharaoh and stayed in the land of Midian. There he sat down by a well.

16 Now the priest of Midian had seven daughters. They came, drew water, and filled the troughs to water their father's flock. **17** The shepherds came and tried to drive them away, but Moses went and helped them. Then he watered their flock. **18** When the girls went to Reuel their father, he said, "Why are you home so early today?" **19** They said, "An Egyptian rescued us from the shepherds. He even drew water for us and watered the flock." **20** He said to his daughters, "So where is he? Why did you leave the man? Call him so he can eat a meal with us." **21** Moses agreed to stay with the man, who also gave him his daughter Zipporah in marriage. **22** She bore a son, and Moses called his name Gershom; he said, "I have been a resident in a foreign land."

23 A long time later, the king of Egypt died. The people of Israel groaned because of the slave labor. They cried out for help, and their pleas went up to God because of their bondage. **24** When God heard their groaning, God called to mind his covenant with Abraham, with Isaac, and with Jacob. **25** God saw the people of Israel, and he understood their situation.

Exodus 2 General Notes

Special concepts in this chapter

Moses's heritage

In the first part of this chapter, Pharaoh's daughter recognizes Moses as being a Hebrew, but in the last part of this chapter, the Midianites believe him to be an Egyptian.

Other possible translation difficulties in this chapter

Ironic situations

While Pharaoh tried to diminish the power of the Israelites by killing all of their baby boys, Yahweh used Pharaoh's own daughter to save Moses. Moses was the one who would ultimately be used by Yahweh to deliver Israel.

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Exodus 2:1

Now
This word is used here to mark a break in the main event. Here the author starts to tell a new part of the narrative. If you have a way of doing this in your language, consider using it here.

Exodus 2:2

General Information:
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Exodus 2:3

papyrus basket
This is a basket made from a tall grass that grows by the Nile River in Egypt.

sealed it with bitumen and pitch
You could explicitly state that this was to keep out water. Alternate translation: "spread tar on it to keep water from getting into it"

sealed
Here "sealed" means that she applied a waterproof coating.

bitumen
This is a sticky black paste made from petroleum. It can be used to keep out water. Alternate translation: "tar"

pitch
This is a sticky brown or black paste that can be made from tree sap or from petroleum. Therefore, "pitch" would include not only "bitumen" but also plant-based resins. It too can be used to keep out water. Alternate translation: "tar" or "resin"

reeds
These "reeds" were a type of tall grass that grew in flat, wet areas.

Exodus 2:4

at a distance
This means she stood far enough away so that she would not be noticed, but close enough to see the basket.

Exodus 2:5

her attendants
the young women whose job was to be with her and make sure nothing bad happened to her

Exodus 2:6

Behold
The word "behold" signals the surprising information that follows.

Exodus 2:7

nurse
feed with milk from the breast

Exodus 2:8

General Information:
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Exodus 2:9

General Information:
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Exodus 2:10

she brought him
"the Hebrew woman brought him"

he became her son
"he became the adopted son of Pharaoh's daughter"

Because I drew him from the water
Translators may add a footnote that says "The name Moses sounds like the Hebrew word that means 'pull.'"

drew him
"pulled him"

Exodus 2:11

striking a Hebrew
"hitting a Hebrew" or "beating a Hebrew"

Exodus 2:12

He looked this way and that way
These two opposite directions have the combined meaning of "everywhere." Alternate translation: "He looked all around"

Exodus 2:13

He went out
"Moses went out"

behold
The word "behold" here shows that Moses was surprised by what he saw. You can use a word in your language that will give this meaning.

the one who was in the wrong
This was a customary way of saying "the one who started the fight." Alternate translation: "the one who was guilty of starting the fight"

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Exodus 2:14

Who made you a leader and judge over us?
The man used this question to rebuke Moses for intervening in the fight. Alternate translation: "You are not our leader and have no right to judge us!"

Are you planning to kill me as you killed that Egyptian?
The man used a question here to be sarcastic. Alternate translation: "We know that you killed an Egyptian yesterday. You had better not kill me!"

Exodus 2:15

Now when Pharaoh heard about it
The word "now" is used here to mark a break in the event. Here the author starts to tell a new part of the incident.

Exodus 2:16

Now the priest of Midian had seven daughters
The word "now" is used here to mark a break in the event. Here the author tells about new people in the narrative.

drew water
This means that they brought up water from a well.

troughs
a long, narrow, open container for animals to eat or drink out of

Exodus 2:17

drive them away
"chase them away"

helped them
"rescued them"

Exodus 2:18

General Information:
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Exodus 2:19

General Information:
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Exodus 2:20

Why did you leave the man?
This question is a mild rebuke to the daughters for not inviting Moses into their home according to the normal hospitality of that culture. Alternate translation: "You should not have left this man at the well!"

Exodus 2:21

Moses agreed to stay with the man
"Moses agreed to live with Reuel"

Zipporah
This is Reuel's daughter.

Exodus 2:22

Gershom
This is Moses's son.

resident in a foreign land
"stranger in a foreign land"

Exodus 2:23

groaned
They did this because of their sorrow and misery. Alternate translation: "sighed deeply"

their pleas went up to God
The cries of the Israelites are spoken of as if they were a person and were able to travel up to where God is. Alternate translation: "God heard their pleas"

Exodus 2:24

God called to mind his covenant
This was a customary way of saying God thought about what He had promised. Alternate translation: "God remembered his covenant"

Exodus 2:25

General Information:
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Chapter 3

1 Now Moses was still shepherding the flock of Jethro his father-in-law, the priest of Midian. Moses led
the flock to the far side of the wilderness and arrived at Horeb, the mountain of God. **2** There the angel of
Yahweh appeared to him in a flame of fire in a bush. Moses looked, and behold, the bush was burning, but
the bush was not burned up. **3** Moses said, "I will turn aside and see this amazing thing, why the bush is
not burned up." **4** When Yahweh saw that he had turned aside to look, God called to him out of the bush
and said, "Moses, Moses." Moses said, "Here I am." **5** God said, "Do not come any closer! Take off your
sandals from your feet, for the place where you are standing is ground that is set apart to me." **6** He
added, "I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob." Then
Moses covered his face, for he was afraid to look at God. **7** Yahweh said, "I have certainly seen the
suffering of my people who are in Egypt. I have heard their outcry because of their taskmasters, for I
know about their suffering. **8** I have come down to free them from the Egyptians' power and to bring them
up from that land to a good, large land, to a land flowing with milk and honey; to the region of the
Canaanites, Hittites, Amorites, Perizzites, Hivites, and Jebusites. **9** Now the outcry of the people of Israel
has come to me. Moreover, I have seen the way the Egyptians have been oppressing them. **10** Now then, I
will send you to Pharaoh so that you may bring my people, the people of Israel, out of Egypt." **11** But
Moses said to God, "Who am I, that I should go to Pharaoh and bring the people of Israel from Egypt?" **12**
God replied, "I will certainly be with you. This will be a sign to you that I have sent you. When you have
brought the people out of Egypt, you will worship me on this mountain."

13 Moses said to God, "When I go to the people of Israel and tell them, 'The God of your ancestors has
sent me to you,' and when they say to me, 'What is his name?' what should I say to them?" **14** God said to
Moses, "I AM THAT I AM." God said, "You must say to the people of Israel, 'I AM has sent me to you.'" **15**
God also said to Moses, "You must say to the people of Israel, 'Yahweh, the God of your ancestors, the God
of Abraham, the God of Isaac, and the God of Jacob, has sent me to you. This is my name forever, and this
is how I will be kept in mind for all generations.'

16 Go and gather the elders of Israel together. Say to them, 'Yahweh, the God of your ancestors, the God
of Abraham, of Isaac, and of Jacob, has appeared to me and said, "I have indeed observed you and have
seen what has been done to you in Egypt. **17** I have promised to bring you up from the affliction in Egypt
to the land of the Canaanites, Hittites, Amorites, Perizzites, Hivites, and Jebusites, a land flowing with
milk and honey."' **18** They will listen to you. You and the elders of Israel must go to the king of Egypt, and
you must tell him, 'Yahweh, the God of the Hebrews, has met with us. So now let us go three days' journey
into the wilderness, in order that we may sacrifice to Yahweh, our God.' **19** But I know that the king of
Egypt will not let you go except under a mighty hand. **20** I will reach out with my hand and attack the
Egyptians with all the miracles that I will do among them. After that, he will let you go. **21** I will grant this
people favor from the Egyptians, so when you leave, you will not go empty-handed. **22** Every woman will
ask for silver and gold jewels and for clothing from her Egyptian neighbors and any women staying in her
neighbors' houses. You will put them on your sons and daughters. In this way you will plunder the
Egyptians."

Exodus 3 General Notes

Structure and formatting

This chapter records one of the most important events in the history of the Israelite people: the revelation of the name Yahweh at the burning bush. (See: reveal)

Special concepts in this chapter

God's holiness

God is so holy that people could not look upon him without dying. This is why Moses covered his eyes. It is also why he took off his shoes.

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Other possible translation difficulties in this chapter

Yahweh
The name Yahweh is sacred in the Hebrew religion. It is the personal name of God, which he revealed to Moses. It is by this name, he is known. Yahweh means "I am." Some translations use all capitals to set this apart, "I AM." Great care must be taken in translating the phrase "I am that I am." (See: yahweh)

Exodus 3:1

General Information:
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Exodus 3:2

angel of Yahweh
This was Yahweh himself appearing as an angel, and not just an angel that Yahweh sent. "Yahweh appeared as an angel" .

Yahweh
This is the name of God that he revealed to his people in the Old Testament. See the translationWord page about Yahweh concerning how to translate this.

behold
The word "behold" here shows that Moses saw something that was very different from what he expected.

Exodus 3:3

General Information:
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Exodus 3:4

General Information:
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Exodus 3:5

set apart
"made holy"

Exodus 3:6

the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob
All of these men worshiped the same God. Alternate translation: "the God of your father, of Abraham, of Isaac, and of Jacob"

your father
Possible meanings are 1) "your ancestor" or 2) "your father." If it means "your ancestor," then the phrases following it clarify who "your father" refers to: it refers to Abraham, Isaac, and Jacob. If it means "your father," then it refers to Moses's own father.

Exodus 3:7

their outcry
Here the "outcry" is of pain because of the hard work the Egyptians were forcing the Israelites to do.

their taskmasters
Egyptians whose job was to force the Israelites to do hard work. See how you translated this in Exodus 1:11.

Exodus 3:8

a land flowing with milk and honey
"a land where milk and honey flow." God spoke of the land being good for animals and plants as if the milk and honey from those animals and plants were flowing through the land. Alternate translation: "a land that is excellent for raising livestock and growing crops"

flowing with
"full of" or "with an abundance of"

milk
Since milk comes from cows and goats, this represents food produced by livestock. Alternate translation: "food from livestock"

honey
Since honey is produced from flowers, this represents food from crops. Alternate translation: "food from crops"

Exodus 3:9

the outcry of the people of Israel has come to me
Here the word "outcry" is spoken of as if it were a person capable of moving on his own. Alternate translation: "I have heard the outcry of the people of Israel"

the outcry
Here the "outcry" is of pain because of the hard work the Egyptians were forcing the Israelites to do. See how you translated "outcry" in Exodus 3:7.

Exodus 3:10

General Information:
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Exodus 3:11

Who am I, that I should go to Pharaoh ... Egypt?
Moses uses this question to tell God that Moses is a nobody and no one will listen to him. Alternate translation: "I am not important enough to go to Pharaoh ... Egypt!"

Exodus 3:12

General Information:
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Exodus 3:13

General Information:
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Exodus 3:14

God said to Moses, "I AM THAT I AM."
This is God's response to Moses's question about God's name. This can be made explicit. Alternate translation: "God said to Moses, 'Tell them that God says his name is, "I AM THAT I AM."'"

I AM THAT I AM
Possible meanings are 1) this whole sentence is God's name or 2) God is not telling his name but something about himself. By saying this, God is teaching that he is eternal; he has always lived and always will live.

I AM
Languages that do not have an equivalent to the verb "am" may need to render this as "I LIVE" or "I EXIST."

Exodus 3:15

General Information:
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Exodus 3:16

General Information:
God continues speaking to Moses.

the God of your ancestors, the God of Abraham, of Isaac, and of Jacob
Abraham, Isaac and Jacob were three of Moses's ancestors. They all worshiped the same God.

I have indeed observed you
The word "you" refers to the people of Israel.

Exodus 3:17

a land flowing with milk and honey
"a land where milk and honey flow." God spoke of the land being good for animals and plants as if the milk and honey from those animals and plants were flowing through the land. See how you translated this in [Exodus 3:8]

flowing with
"full of" or "with an abundance of"

milk
Since milk comes from cows and goats, this represents food produced by livestock. Alternate translation: "food from livestock"

honey
Since honey is produced from flowers, this represents food from crops. Alternate translation: "food from crops"

Exodus 3:18

They will listen to you
The word "you" refers to Moses. Alternate translation: "The elders will listen to you"

Exodus 3:19

General Information:
God continues speaking to Moses.

except under a mighty hand
The word "hand" is a metonym for the power of the owner of the hand. Possible meanings are 1) "only if someone stronger than he forces him to let you go" or "only if I force him to let you go," or 2) "not even if I force him to let you go."

Exodus 3:20

I will reach out with my hand and attack
Here "hand" refers to God's power. Alternate translation: "I will powerfully attack"

Exodus 3:21

will not go empty-handed
"will go with full hands" or "will go with many valuable things"

Exodus 3:22

any women staying in her neighbors' houses
"any Egyptian woman staying in the houses of her Egyptian neighbors"

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Chapter 4

1 Moses answered, "But what if they do not believe me or listen to me but say instead, 'Yahweh has not appeared to you'?" **2** Yahweh said to him, "What is that in your hand?" Moses said, "A staff." **3** Yahweh said, "Throw it on the ground." Moses threw it on the ground, and it became a snake. Moses ran back from it. **4** Yahweh said to Moses, "Reach out and take it by the tail." So he reached out and took hold of the snake. It became a staff in his hand again. **5** "This is so they may believe that Yahweh, the God of their ancestors, the God of Abraham, the God of Isaac, and the God of Jacob, has appeared to you." **6** Yahweh also said to him, "Now put your hand inside your robe." So Moses put his hand inside his robe. When he brought it out, behold, his hand was leprous, as white as snow. **7** Yahweh said, "Put your hand inside your robe again." So Moses put his hand inside his robe, and when he brought it out, he saw that it was made healthy again, like the rest of his flesh. **8** Yahweh said, "If they do not believe you—if they do not pay attention to the first sign of my power or believe in it, then they will believe the second sign. **9** If they do not believe even these two signs of my power, or listen to you, then take some water from the river and pour it on the dry land. The water that you take will become blood on the dry land."

10 Then Moses said to Yahweh, "Lord, I have never been eloquent, neither in the past nor since you spoke to your servant. I am slow of speech and slow of tongue." **11** Yahweh said to him, "Who is it who made man's mouth? Who makes a man mute or deaf or seeing or blind? Is it not I, Yahweh? **12** So now go, and I will be with your mouth and teach you what to say." **13** But Moses said, "Lord, please send anyone else, anyone whom you wish to send." **14** Then Yahweh became angry with Moses. He said, "What about Aaron, your brother, the Levite? I know that he can speak well. Moreover, he is coming to meet you, and when he sees you, he will be glad in his heart. **15** You will speak to him and put the words to say into his mouth. I will be with your mouth and with his mouth, and I will teach you both what to do. **16** He will speak to the people for you. He will be like a mouth for you, and you will be like God for him. **17** You will take in your hand this staff, with which you will do the signs." **18** So Moses went back to Jethro his father-in-law and said to him, "Let me go so I may return to my relatives who are in Egypt and see if they are still alive." Jethro said to Moses, "Go in peace." **19** Yahweh said to Moses in Midian, "Go, return to Egypt, for all the men who were trying to take your life are dead." **20** Moses took his wife and his sons and put them on a donkey. He returned to the land of Egypt, and he took the staff of God in his hand. **21** Yahweh said to Moses, "When you go back to Egypt, see that you do before Pharaoh all the wonders that I have put in your power. But I will harden his heart, and he will not let the people go. **22** You must say to Pharaoh, 'This is what Yahweh says: Israel is my son, my firstborn, **23** and I say to you, "Let my son go, so he may worship me." But since you have refused to let him go, I will certainly kill your son, your firstborn.'" **24** Now on the way, when they stopped for the night, Yahweh met Moses and tried to kill him. **25** Then Zipporah took a flint knife and cut off the foreskin of her son, and touched it to his feet. Then she said, "Surely you are a bridegroom to me by blood." **26** So Yahweh let him alone. She said, "You are a bridegroom of blood" because of the circumcision.

27 Yahweh said to Aaron, "Go into the wilderness to meet Moses." Aaron went, met him at the mountain of God, and kissed him. **28** Moses told Aaron all the words of Yahweh that he had sent him to say and about all the signs of Yahweh's power that he had commanded him to do. **29** Then Moses and Aaron went and gathered together all the elders of the people of Israel. **30** Aaron spoke all the words that Yahweh had spoken to Moses. He also displayed the signs of Yahweh's power in the sight of the people. **31** The people believed. When they heard that Yahweh had observed the people of Israel and that he had seen their affliction, then they bowed down and worshiped him.

Exodus 4 General Notes

Special concepts in this chapter

Moses does not understand

Although Moses believes in Yahweh, he does not trust in him. This is because Moses lacks understanding. Moses tries to believe the things he is asked to do are done by his own power. Yahweh is trying to get Moses to trust that these are Yahweh's doing. (See: believe and trust)

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Children of God
This chapter really introduces the concept that the people group Israel is the chosen people of God and God's children, possibly God's firstborn children. (See: elect and peopleofgod and firstborn)

Other possible translation difficulties in this chapter

Yahweh hardened Pharaoh's heart
Scholars are divided over how to understand this statement. There is debate over whether Pharaoh plays an active or passive role in the hardening of his own heart.

Exodus 4:1

if they do not believe
"if the Israelites do not believe"

Exodus 4:2

General Information:
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Exodus 4:3

General Information:
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Exodus 4:4

take it by the tail
"pick it up by the tail" or "grasp it by the tail"

became a staff
"turned into a rod" or "changed into a staff"

Exodus 4:5

the God of their ancestors, the God of Abraham, the God of Isaac, and the God of Jacob
Abraham, Isaac and Jacob were three of their ancestors. They all worshiped the same God.

Exodus 4:6

behold
This word is used to create an exclamation, showing surprise.

as white as snow
The word "as" here is used to compare what Moses's hand looked like. Leprosy causes the skin to look white. You may not have a word for snow in your language. If so, consider an alternative that describes something white. Alternate translation: "as white as wool or as white as the sand on the beach"

Exodus 4:7

General Information:
This page has intentionally been left blank.

Exodus 4:8

pay attention
"acknowledge" or "accept"

Exodus 4:9

General Information:
This page has intentionally been left blank.

Exodus 4:10

have never been eloquent
"have never been an excellent speaker"

I am slow of speech and slow of tongue
The phrases "slow of speech" and "slow of tongue" mean basically the same thing. Moses uses them to emphasize that he is not a good speaker.

slow of tongue
Here "tongue" refers to Moses's ability to speak. Alternate translation: "unable to speak well"

Exodus 4:11

Who is it who made man's mouth?
Yahweh uses this question to emphasize that he is the Creator who makes if possible for people to speak. Alternate translation: "I Yahweh am the one who created the human mouth and the ability to speak!"

Who makes a man mute or deaf or seeing or blind?
Yahweh uses this question to emphasize that he is the one who decides if people can speak and hear, and if they can see. Alternate translation: "I Yahweh make people able to speak, or hear, or to see, or to be blind!"

Is it not I, Yahweh?
Yahweh uses this question to emphasize that he alone makes these decisions. Alternate translation: "I, Yahweh, am the one who does this!"

Exodus 4:12

I will be with your mouth
Here "mouth" refers to Moses's ability to speak. Alternate translation: "I will give you the ability to speak"

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Exodus 4:13

General Information:
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Exodus 4:14

he will be glad in his heart
Here "heart" refers to inner thoughts and emotions. Alternate translation: "he will be very happy"

Exodus 4:15

put the words to say into his mouth
Words here are spoken of as if they were something that can be physically placed in a person's mouth. Alternate translation: "give him the message that he is to repeat"

I will be with your mouth
The word "mouth" here represents Moses choice of words. Alternate translation: "I will give you the right words to speak"

with his mouth
The word "mouth" here represents Aaron's choice of words. Alternate translation: "I will give him the right words to speak"

Exodus 4:16

He will be like a mouth for you
The word "mouth" here represents Aaron repeating what Moses told him. Alternate translation: "He will say what you tell him to say"

you will be like God for him
The word "like" here means Moses would represent the same authority to Aaron as God did to Moses. Alternate translation: "you will speak to Aaron with the same authority with which I speak to you"

Exodus 4:17

General Information:
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Exodus 4:18

father-in-law
This refers to the father of Moses's wife.

Exodus 4:19

General Information:
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Exodus 4:20

General Information:
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Exodus 4:21

will harden his heart
Here "heart" refers to Pharaoh. His stubborn attitude is spoken of as if his heart was hard. Alternate translation: "will cause Pharaoh to be stubborn"

Exodus 4:22

Israel is my son
The word "Israel" here represents all the people of Israel. Alternate translation: "The people of Israel are my own children"

is my son, my firstborn
Here the people of Israel are spoken of as if they were a firstborn son who causes joy and pride. Alternate translation: "is like my own firstborn son"

Exodus 4:23

you have refused to let him go
The word "him" refers to the people of Israel as God's son. Alternate translation: "you have refused to let my son go"

I will certainly kill your son, your firstborn
The word "son" here refers to the actual son of Pharaoh.

Exodus 4:24

Yahweh met Moses and tried to kill him
This may have been because Moses had not circumcised his son.

Exodus 4:25

Zipporah
This is the name of Moses's wife.

flint knife
This was a knife with a sharpened stone blade.

to his feet
It is possible that the word "feet" here may have been a more respectful way to refer to the genital area of the body.

you are a bridegroom to me by blood
The meaning of this metaphor is unclear. It was probably a known saying in that culture. Alternate translation: "you are related to me by this blood" or "you are my husband because of blood"

Exodus 4:26

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Exodus 4:27

Yahweh said to Aaron
You may want to add a word that marks the beginning of a new part of the story, as the UDB does with the word "Meanwhile."

at the mountain of God
This may have been the mountain at Sinai, but the text does not include that information.

Exodus 4:28

he had sent him to say
The word "he" refers to Yahweh, and "him" refers to Moses.

Exodus 4:29

General Information:
This page has intentionally been left blank.

Exodus 4:30

in the sight of the people
"before the people" or "in the presence of the people"

Exodus 4:31

had observed the people of Israel
"saw the people of Israel" or "was concerned about the people of Israel"

they bowed down
Possible meanings are 1) "they bowed their heads in awe" or 2) "they bowed down low in reverence."

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Chapter 5

1 After these things happened, Moses and Aaron went to Pharaoh and said, "This is what Yahweh, the God of Israel, says: 'Let my people go, so they can have a festival for me in the wilderness.'" **2** Pharaoh said, "Who is Yahweh? Why should I listen to his voice and let Israel go? I do not know Yahweh; moreover, I will not let Israel go." **3** They said, "The God of the Hebrews has met with us. Let us go on a three-day journey into the wilderness and sacrifice to Yahweh our God so that he does not attack us with plague or with the sword." **4** But the king of Egypt said to them, "Moses and Aaron, why are you taking the people from their work? Go back to your labors." **5** Pharaoh also said, "There are now many people in our land, and you are making them stop their labors." **6** On that same day, Pharaoh gave a command to the people's taskmasters and overseers. He said, **7** "Unlike before, you must no longer give the people straw to make bricks. Let them go and gather straw for themselves. **8** However, you must still demand from them the same number of bricks as they made before. Do not accept any fewer, because they are lazy. That is why they are calling out and saying, 'Allow us to go and sacrifice to our God.' **9** Increase the workload for the men so that they keep at it and pay no more attention to deceptive words."

10 So the people's taskmasters and overseers went out and informed the people. They said, "This is what Pharaoh says: 'I will no longer give you any straw. **11** You yourselves must go and get straw wherever you can find it, but your workload will not be reduced.'" **12** So the people scattered throughout all the land of Egypt to gather stubble for straw. **13** The taskmasters kept urging them and saying, "Finish your work, just as when straw was given to you." **14** Pharaoh's taskmasters beat the overseers, who were of the people of Israel, those same men whom they had put in charge of the workers. The taskmasters kept asking them, "Why have you not produced all the bricks required of you, either yesterday and today, as you used to do in the past?"

15 So the overseers, who were of the people of Israel, came to Pharaoh and cried out to him. They said, "Why are you treating your servants this way? **16** No straw is being given to your servants anymore, but they are still telling us, 'Make bricks!' We, your servants, are even beaten now, but it is the fault of your own people." **17** But Pharaoh said, "You are lazy! You are lazy! You say, 'Allow us to go sacrifice to Yahweh.' **18** So now go back to work. No more straw will be given to you, but you must still make the same number of bricks." **19** The overseers, who were of the people of Israel, saw that they were in trouble when they were told, "You must not reduce the daily number of bricks." **20** They met Moses and Aaron, who were standing outside the palace, as they went away from Pharaoh. **21** They said to Moses and Aaron, "May Yahweh look at you and punish you, because you have made us offensive in the sight of Pharaoh and his servants. You have put a sword in their hand to kill us."

22 Moses went back to Yahweh and said, "Lord, why have you caused trouble for this people? Why did you send me in the first place? **23** Ever since I came to Pharaoh to speak to him in your name, he has caused trouble for this people, and you have not set your people free at all."

Exodus 5 General Notes

Special concepts in this chapter

A slave's work

The Egyptians were known for making their slaves do a lot of work. They were forced to make a specific number of bricks every day. In this chapter, the were required to not only make these bricks, but also to gather the straw in order to make these bricks.

Other possible translation difficulties in this chapter

"Let my people go"

This is a very important statement. Moses does not ask Pharaoh for permission to "let go" of the Hebrew people. Instead, he is demanding that Pharaoh free the Hebrew people.

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Titles
The leaders are given different titles in this chapter. The ULB uses "taskmasters" and "foremen." Many cultures will not have these types of titles. Generic expressions like "Egyptian leaders" and "Hebrew leaders" may be necessary.

Exodus 5:1

After these things happened
It is unclear how long Moses and Aaron waited until they went to see Pharoah.

festival for me
This is a celebration to worship Yahweh.

Exodus 5:2

Who is Yahweh?
Pharaoh uses this question to show that he does not recognize Yahweh as a legitimate god. Alternate translation: "I do not know Yahweh"

Why should I ... let Israel go?
Pharaoh uses this question to state that he has no interest in obeying Yahweh or in letting the Israelites go to worship him. Alternate translation: "He is nothing to me and I will not let Israel go!"

listen to his voice
The words "his voice" represent the words God spoke. Alternate translation: "listen to what he says"

Exodus 5:3

God of the Hebrews
This is a term also used for the Israelites' God or Yahweh.

or with the sword
Here "sword" represents war or an attack by enemies. Alternate translation: "or cause our enemies to attack us"

Exodus 5:4

why are you taking the people from their work?
Pharaoh uses this question to express his anger towards Moses and Aaron for taking the Israelites away from their work. Alternate translation: "stop distracting the people from doing their work!"

Exodus 5:5

General Information:
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Exodus 5:6

taskmasters
Egyptians whose job was to force the Israelites to do hard work. See how you translated this in Exodus 1:11.

Exodus 5:7

you must no longer give
The word "you" in these verses is plural and refers to the taskmasters and foremen.

Exodus 5:8

General Information:
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Exodus 5:9

General Information:
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Exodus 5:10

taskmasters
Egyptians whose job was to force the Israelites to do hard work. See how you translated this in Exodus 1:11.

I will no longer give you
The word "you" is plural and refers to the Israelite people.

Exodus 5:11

you can find ... your workload
The word "you" is plural and refers to the Israelite people.

You yourselves must go
Here "yourselves" emphasizes that the Egyptians will no longer help them.

your workload will not be reduced
This can be stated in positive form. Alternate translation: "you must continue to make the same number of bricks as before"

Exodus 5:12

throughout all the land of Egypt
This is an generalization used to show the extra effort Israel made to meet Pharaoh's demands. Alternate translation: "to many places throughout Egypt"

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stubble
the part of a plant that is left over after harvest

Exodus 5:13

taskmasters
Egyptians whose job was to force the Israelites to do hard work. See how you translated this in Exodus 1:11.

Exodus 5:14

Why have you not produced all the bricks required of you ... in the past?
The taskmasters used this question to show they were angry with the lack of bricks. Alternate translation: "You are not producing enough bricks, either yesterday or today, as you did in the past!"

Exodus 5:15

cried out
"complained"

Exodus 5:16

they are still telling us, 'Make bricks!'
Here "they" refers to the Egyptian taskmasters.

Exodus 5:17

General Information:
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Exodus 5:18

General Information:
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Exodus 5:19

when they were told
This can be stated in active form. Alternate translation: "when Pharaoh told them"

Exodus 5:20

palace
This is a very large house that a king lives in.

Exodus 5:21

you have made us offensive
The Egyptians responded to the Israelites the same way they would respond to a foul odor. Alternate translation: "you have caused them to hate us"

have put a sword in their hand to kill us
Here "a sword" represents an opportunity to destroy enemies. Alternate translation: "have given them a reason to kill us"

Exodus 5:22

Lord, why have you caused trouble for this people?
This question shows how disappointed he was that the Egyptians were treating the Israelites even more harshly now. Alternate translation: "Lord, I am sorry that you have caused this trouble for this people."

Why did you send me in the first place?
This question shows how disappointed Moses was that God had sent him to Egypt. Alternate translation: "I wish you had never sent me here!"

Exodus 5:23

to speak to him in your name
The word "name" here represents the message of God. Alternate translation: "to give him your message"

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Chapter 6

1 Then Yahweh said to Moses, "Now you will see what I will do to Pharaoh. You will see this, for he will let them go because of my strong hand. Because of my strong hand, he will drive them out of his land."

2 God spoke to Moses and said to him, "I am Yahweh. **3** I appeared to Abraham, to Isaac, and to Jacob as God Almighty; but by my name, Yahweh, I was not known to them. **4** I also established my covenant with them, in order to give them the land of Canaan, the land in which they sojourned. **5** Moreover, I have heard the groaning of the people of Israel whom the Egyptians have enslaved, and I have called to mind my covenant. **6** Therefore, say to the people of Israel, 'I am Yahweh. I will bring you out from under the hard labors of the Egyptians, and I will free you from their power. I will rescue you with a display of my power, and with mighty acts of judgment. **7** I will take you to myself as my people, and I will be your God. You will know that I am Yahweh your God, who brought you out from under the hard labors of the Egyptians. **8** I will bring you into the land that I swore to give to Abraham, to Isaac, and to Jacob. I will give it to you as a possession. I am Yahweh.'" **9** When Moses told this to the people of Israel, they would not listen to him because of their discouragement about their severe slavery.

10 Then Yahweh said to Moses, saying, **11** "Go tell Pharaoh, king of Egypt, to let the people of Israel go from his land." **12** Moses said to Yahweh, "If the people of Israel have not listened to me, why will Pharaoh listen to me, since I am not good at speaking?" **13** Yahweh spoke to Moses and to Aaron. He gave them a command for the people of Israel and for Pharaoh, king of Egypt, to bring the people of Israel out of the land of Egypt.

14 These were the heads of their fathers' houses: The sons of Reuben, the firstborn of Israel, were Hanok, Pallu, Hezron, and Karmi. These were the clan ancestors of Reuben.

15 The sons of Simeon were Jemuel, Jamin, Ohad, Jakin, Zohar, and Shaul—the son of a Canaanite woman. These were the clan ancestors of Simeon.

16 Here are listed the names of the sons of Levi, according to their genealogies. They were Gershon, Kohath, and Merari. Levi lived until he was 137 years old. **17** The sons of Gershon were Libni and Shimei, according to their clans. **18** The sons of Kohath were Amram, Izhar, Hebron, and Uzziel. Kohath lived until he was 133 years old. **19** The sons of Merari were Mahli and Mushi. These became the clan ancestors of the Levites, together with their descendants.

20 Amram married Jochebed, his father's sister. She bore him Aaron and Moses. Amram lived 137 years and then died. **21** The sons of Izhar were Korah, Nepheg, and Zikri. **22** The sons of Uzziel were Mishael, Elzaphan, and Sithri.

23 Aaron married Elisheba, daughter of Amminadab, sister of Nahshon. She bore him Nadab and Abihu, Eleazar and Ithamar.

24 The sons of Korah were Assir, Elkanah, and Abiasaph. These were the clan ancestors of the Korahites.

25 Eleazar, Aaron's son, married one of the daughters of Putiel. She bore him Phinehas. These were the heads of the fathers' houses among the Levites, according to their clans.

26 These two men were the Aaron and Moses to whom Yahweh said, "Bring out the people of Israel from the land of Egypt, by their hosts." **27** Aaron and Moses spoke to Pharaoh, king of Egypt,in order to bring out the people of Israel from Egypt. These were the same Moses and Aaron.

28 When Yahweh spoke to Moses in the land of Egypt, **29** he said to him, "I am Yahweh. Say to Pharaoh, king of Egypt, everything that I will tell you." **30** But Moses said to Yahweh, "I am not good at speaking, so why will Pharaoh listen to me?"

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Exodus 6 General Notes

Special concepts in this chapter

Promised Land

According to the covenant Yahweh made with Abraham, Egypt is not the home of the Hebrew people. It is the Promised Land in Canaan. The people are to return home to their land. (See: covenant and promisedland)

Other possible translation difficulties in this chapter

Let my people go

This is a very important statement. Moses does not ask Pharaoh for permission to "let go" of the Hebrew people. Instead, he is demanding that Pharaoh free the Hebrew people.

Exodus 6:1

my strong hand

The word "hand" here represents God's actions or works. Alternate translation: "the power I show in my works"

Exodus 6:2

General Information:

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Exodus 6:3

I appeared to Abraham, to Isaac, and to Jacob

"I showed myself to Abraham, to Isaac, and to Jacob"

I was not known to them

This can be stated in active form. Alternate translation: "They did not know me"

Exodus 6:4

General Information:

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Exodus 6:5

groaning

This means making sad sounds because of pain and suffering.

Exodus 6:6

say to the people of Israel

This is a command from Yahweh to Moses. "Yahweh told Moses to say to the people of Israel"

mighty acts of judgment

These "acts of judgment" will be acts with which Yahweh will punish the Egyptians.

Exodus 6:7

General Information:

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Exodus 6:8

I swore

"I promised" or "I said I would"

Exodus 6:9

General Information:

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Exodus 6:10

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Exodus 6:11

General Information:

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Exodus 6:12

If the people of Israel have not listened to me, why will Pharaoh listen to me, since I am not good at speaking?

Moses asked this question hoping God would change his mind about using Moses. This rhetorical question can be translated as a statement. Alternate translation: "The people of Israel did not listen to me, so I can be sure that Pharaoh will not listen to me either because I am not good at speaking!"

Exodus 6:13

General Information:

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Exodus 6:14

the heads of their fathers' houses
Here "heads" refers to the original ancestors of the clan. Alternate translation: "the ancestors of the clans"

Hanok, Pallu, Hezron, and Karmi
These are the names of men.

Exodus 6:15

Jemuel, Jamin, Ohad, Jakin, Zohar, and Shaul
These are the names of men.

Exodus 6:16

Gershon ... Merari
These are the names of men.

137 years old
"one hundred and thirty-seven years old"

Exodus 6:17

General Information:
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Exodus 6:18

Amram ... Uzziel
These are the names of men.

133 years old
"one hundred and thirty-three years old"

Exodus 6:19

General Information:
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Exodus 6:20

137 years
"one hundred and thirty-seven years"

Exodus 6:21

Izhar ... Korah ... Zikri
These are the names of men.

Exodus 6:22

Uzziel ... Mishael ... Sithri
These are the names of men.

Exodus 6:23

Nadab ... Ithamar
These are the names of men.

Exodus 6:24

General Information:
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Exodus 6:25

Phinehas
This is the name of a man.

These were the heads of the fathers' houses
The word "heads" here represents family leaders. Alternate translation: "These were the leaders of the families"

Exodus 6:26

by their hosts
"one tribe at a time" or "one family group after another"

Exodus 6:27

General Information:
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Exodus 6:28

General Information:
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Exodus 6:29

General Information:
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Exodus 6:30

I am not good ... why will Pharaoh listen to me?
Moses asks this question hoping to change God's mind. This rhetorical question can be translated as as statement. Alternate translation: "I am not good ... Pharaoh will certainly not listen to me!"

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Chapter 7

1 Yahweh said to Moses, "See, I have made you like a god to Pharaoh. Aaron your brother will be your prophet. **2** You will say everything that I command you to say. Aaron your brother will speak to Pharaoh so that he will let the people of Israel go from his land. **3** But I will harden Pharaoh's heart, and I will display many signs of my power, many wonders, in the land of Egypt. **4** But Pharaoh will not listen to you, so I will put my hand on Egypt and bring out my hosts, my people, the people of Israel, out of the land of Egypt by great acts of judgment. **5** The Egyptians will know that I am Yahweh when I reach out with my hand on Egypt and bring out the people of Israel from among them." **6** Moses and Aaron did so; they did just as Yahweh commanded them. **7** Moses was eighty years old, and Aaron eighty-three years old when they spoke to Pharaoh.

8 Yahweh said to Moses and to Aaron, **9** "When Pharaoh says to you, 'Do a miracle,' then you will say to Aaron, 'Take your staff and throw it down before Pharaoh, so that it may become a snake.'" **10** Then Moses and Aaron went to Pharaoh, and they did just as Yahweh had commanded. Aaron threw down his staff before Pharaoh and his servants, and it became a snake. **11** Then Pharaoh also called for his Egyptian wise men and sorcerers. They did the same thing by their magic. **12** Each man threw down his staff, and the staffs became snakes. But Aaron's staff swallowed up their snakes. **13** Pharaoh's heart was hardened, and he did not listen, just as Yahweh had foretold.

14 Yahweh said to Moses, "Pharaoh's heart is hard, and he refuses to let the people go. **15** Go to Pharaoh in the morning when he goes out to the water. Stand on the riverbank to meet him, and take in your hand the staff that had turned into a snake. **16** Say to him, 'Yahweh, the God of the Hebrews, has sent me to you to say, "Let my people go, so that they may worship me in the wilderness. Until now you have not listened." **17** Yahweh says this: "By this you will know that I am Yahweh. I am going to strike the water of the Nile River with the staff that is in my hand, and the river will be turned to blood. **18** The fish that are in the river will die, and the river will stink. The Egyptians will not be able to drink water from the river."'" **19** Then Yahweh said to Moses, "Say to Aaron, 'Take your staff and reach out with your hand over the waters of Egypt, and over their rivers, streams, pools, and all their ponds, so that their water may become blood. Do this so that there will be blood throughout all the land of Egypt, even in containers of wood and stone.'"

20 Moses and Aaron did as Yahweh commanded. Aaron raised the staff and struck the water in the river, in the sight of Pharaoh and his servants. All the water in the river turned to blood. **21** The fish in the river died, and the river began to stink. The Egyptians could not drink water from the river, and the blood was everywhere in the land of Egypt. **22** But the magicians of Egypt did the same thing with their magic. So Pharaoh's heart was hardened, and he refused to listen to Moses and Aaron, just as Yahweh had said would happen. **23** Then Pharaoh turned and went into his house. He did not even pay attention to this. **24** All the Egyptians dug around the river for water to drink, but they could not drink the water of the river itself. **25** Seven days passed after Yahweh had attacked the river.

Exodus 7 General Notes

Special concepts in this chapter

Miracles

When Yahweh had Moses perform miracles, Pharaoh's men were able to copy these miracles. It is unknown how they were able to do this, but since it was not from Yahweh, they were probably done under some evil power. (See: miracle and evil)

Pharaoh's hard heart

Pharaoh's heart is often described as hard in this chapter. This means that his heart was not open or willing to understand Yahweh's instructions. When his heart was hardened, it became less and less receptive to Yahweh.

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Other possible translation difficulties in this chapter

Let my people go
This is a very important statement. Moses does not ask Pharaoh for permission to "let go" of the Hebrew people. Instead, he is demanding that Pharaoh free the Hebrew people.

Exodus 7:1

I have made you like a god
"I will cause Pharaoh to consider you as a god"

Exodus 7:2

General Information:
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Exodus 7:3

harden Pharaoh's heart
Here "heart" refers to Pharaoh. His stubborn attitude is spoken of as if his heart was hard. See how you translated this in [Exodus 4:21]

many signs ... many wonders
The words "signs" and "wonders" mean basically the same thing. God uses them to emphasize the greatness of what he will do in Egypt.

Exodus 7:4

put my hand on
The words "my hand" represent God's great power. Alternate translation: "use my power against"

great acts of judgment
These "acts of judgment" will be acts with which Yahweh will punish the Egyptians. See how you translated this in Exodus 6:6.

Exodus 7:5

reach out with my hand on
The words "my hand" represent God's great power. Alternate translation: "show my powerful acts against"

Exodus 7:6

General Information:
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Exodus 7:7

Aaron eighty-three years old
"Aaron was eighty-three years old"

Exodus 7:8

General Information:
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Exodus 7:9

When Pharaoh says to you, 'Do a miracle,' then you will say to Aaron, 'Take your staff and throw it down before Pharaoh, so that it may become a snake.'
This could be stated as an indirect quote. Alternate translation: "When Pharaoh tells you to do a miracle, then you will tell Aaron to take his staff and throw it down before Pharaoh, so that it may become a snake"

Exodus 7:10

General Information:
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Exodus 7:11

General Information:
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Exodus 7:12

swallowed up
"ate up" or "devoured"

Exodus 7:13

Pharaoh's heart was hardened
Here "heart" refers to Pharaoh. His stubborn attitude is spoken of as if his heart was hard. Alternate translation: "Pharaoh became more defiant"

Exodus 7:14

Pharaoh's heart is hard
Here "heart" refers to Pharaoh. His stubborn attitude is spoken of as if his heart was hard. See how you translated this in [Exodus 7:13]

Exodus 7:15

when he goes out to the water
The full meaning of this statement can be made explicit. Alternate translation: "when he goes down to the Nile River to bathe"

Exodus 7:16

Say to him
"Say to Pharaoh"

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Exodus 7:17

strike the water
"hit the water"

Exodus 7:18

General Information:
This page has intentionally been left blank.

Exodus 7:19

throughout all
"in every part of"

Exodus 7:20

in the river
The name of the river may be made explicit. Alternate translation: "in the Nile River"

Exodus 7:21

General Information:
This page has intentionally been left blank.

Exodus 7:22

Pharaoh's heart was hardened
Here "heart" refers to Pharaoh. His stubborn attitude is spoken of as if his heart was hard. See how you translated this in [Exodus 7:13]

Exodus 7:23

General Information:
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Exodus 7:24

All the Egyptians
The word "all" here is a generalization that means "many." Alternate translation: "Many of the Egyptians"

Exodus 7:25

General Information:
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Chapter 8

1 Then Yahweh said to Moses, "Go to Pharaoh and tell him, 'Yahweh says this: "Let my people go so that they may worship me. **2** If you refuse to let them go, I will afflict all your country with frogs. **3** The river will swarm with frogs. They will come up and go into your house, your bedroom, and your bed. They will go into your servants' houses. They will go onto your people, into your ovens, and into your kneading bowls. **4** The frogs will attack you, your people, and all your servants."'" **5** Yahweh spoke to Moses, "Say to Aaron, 'Reach out with your hand and your staff over the rivers, the streams, and the pools, and bring the frogs up over the land of Egypt.'" **6** Aaron reached out with his hand over Egypt's waters, and the frogs came up and covered the land of Egypt. **7** But the magicians did the same with their magic; they brought up frogs over the land of Egypt.

8 Then Pharaoh called for Moses and Aaron and said, "Pray to Yahweh for him to take away the frogs from me and my people. Then I will let the people go, that they may sacrifice to him." **9** Moses said to Pharaoh, "Honor yourself over me. When should I pray for you, your servants, and your people, so that the frogs may be removed from you and your houses and stay only in the river?" **10** Pharaoh said, "Tomorrow." Moses said, "Let it be as you say, so that you may know that there is no one like Yahweh, our God. **11** The frogs will go from you, your houses, your servants, and your people. They will stay only in the river." **12** Moses and Aaron went out from Pharaoh. Then Moses cried out to Yahweh concerning the frogs that he had brought on Pharaoh. **13** Yahweh did as Moses asked: The frogs died in the houses, courts, and fields. **14** The people gathered them together in heaps, and the land stank. **15** But when Pharaoh saw that there was relief, he hardened his heart and did not listen to Moses and Aaron, just as Yahweh had said that he would do.

16 Yahweh said to Moses, "Say to Aaron, 'Reach out with your staff and strike the dust on the ground, that it may become gnats throughout all the land of Egypt.'" **17** They did so. When Aaron reached out with his hand and his staff and struck the dust on the ground, gnats came on men and animals. All the dust on the ground became gnats throughout all the land of Egypt. **18** The magicians tried with their magic to produce gnats, but they could not. So there were gnats on men and animals. **19** Then the magicians said to Pharaoh, "This is the finger of God." But Pharaoh's heart was hardened, so he refused to listen to them. It was just as Yahweh had said Pharaoh would do.

20 Yahweh said to Moses, "Get up early in the morning and stand in front of Pharaoh as he goes out to the river. Say to him, 'Yahweh says this: "Let my people go so that they may worship me. **21** But if you do not let my people go, I will send swarms of flies on you, your servants, and your people, and into your houses. The Egyptians' houses will be full of swarms of flies, and even the ground on which they stand will be full of flies. **22** But on that day I will set the land of Goshen apart, the land in which my people are living, so that no swarms of flies will be there. This will happen so that you may know that I am Yahweh in the midst of this land. **23** I will make a distinction between my people and your people. This sign of my power will take place tomorrow."'" **24** Yahweh did so, and thick swarms of flies came into Pharaoh's house and into his servants' houses. Throughout the whole land of Egypt, the land was ruined because of the swarms of flies.

25 Pharaoh called for Moses and for Aaron and said, "Go, sacrifice to your God in our own land." **26** Moses said, "It is not right for us to do so, for the sacrifices we make to Yahweh our God are something disgusting to the Egyptians. If we make sacrifices right before their eyes that are disgusting to the Egyptians, will they not stone us? **27** No, it is a three days' journey into the wilderness that we must make, in order to sacrifice to Yahweh our God, as he commands us." **28** Pharaoh said, "I will allow you to go and sacrifice to Yahweh your God in the wilderness. Only you must not go very far away. Pray for me." **29** Moses said, "As soon as I go out from you, I will pray to Yahweh that the swarms of flies may leave you, Pharaoh, and your servants and people tomorrow. But you must not deal deceitfully any more by not letting our people go to sacrifice to Yahweh." **30** Moses went out from Pharaoh and prayed to Yahweh. **31** Yahweh did as Moses asked; and he removed the swarms of flies from Pharaoh, his servants, and his people. Not one remained. **32** But Pharaoh hardened his heart this time also, and he did not let the people go.

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Exodus 8 General Notes

Special concepts in this chapter

Pharaoh's hard heart
Pharaoh's heart is often described as hard in this chapter. This means that his heart was not open or willing to understand Yahweh's instructions. When his heart was hardened, it became less and less receptive to Yahweh.

Other possible translation difficulties in this chapter

Let my people go
This is a very important statement. Moses does not ask Pharaoh for permission to "let go" of the Hebrew people. Instead, he is demanding that Pharaoh free the Hebrew people.

Exodus 8:1

General Information:
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Exodus 8:2

General Information:
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Exodus 8:3

The river
"the Nile River"

kneading bowls
These are bowls in which bread is made.

Exodus 8:4

General Information:
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Exodus 8:5

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Exodus 8:6

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Exodus 8:7

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Exodus 8:8

Then Pharaoh called for Moses and Aaron
"Then Pharaoh sent for Moses and Aaron"

Exodus 8:9

Honor yourself over me. When should I pray ... river?
"The honor is yours to tell me when to pray ... river."

Exodus 8:10

General Information:
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Exodus 8:11

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Exodus 8:12

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Exodus 8:13

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Exodus 8:14

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Exodus 8:15

he hardened his heart
"Pharaoh hardened his heart." Here "hardened" means that he became stubborn.

just as Yahweh had said that he would do
"just as Yahweh had said Pharaoh would do"

Exodus 8:16

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Exodus 8:17

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Exodus 8:18

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Exodus 8:19

This is the finger of God
The words "finger of God" represent the power of God. Alternate translation: "This is the powerful work of God"

Pharaoh's heart was hardened
Here "heart" refers to Pharaoh. See how you translated this in [Exodus 7:13]

Exodus 8:20

stand in front of Pharaoh
"present yourself to Pharaoh"

Let my people go
"set my people free"

Exodus 8:21

General Information:
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Exodus 8:22

General Information:
Yahweh continues to speak to Pharaoh through Moses.

Exodus 8:23

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Exodus 8:24

the land was ruined because of the swarms of flies
This can be translated in active form. Alternate translation: "the swarms of flies devastated the land"

Exodus 8:25

General Information:
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Exodus 8:26

right before their eyes
This was a customary way of saying "in the presence of someone." Alternate translation: "in their presence"

will they not stone us?
Moses asks this question to show Pharaoh the Egyptians would allow the Israelites to worship Yahweh. Alternate translation: "they will certainly stone us!"

Exodus 8:27

General Information:
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Exodus 8:28

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Exodus 8:29

you must not deal deceitfully any more by not letting our people go
This can be stated in positive form. Alternate translation: "you must begin to deal truthfully with us and let our people go"

But you must not deal deceitfully
"But you must not deceive us" or "But you must not lie to us"

Exodus 8:30

General Information:
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Exodus 8:31

General Information:
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Exodus 8:32

Pharaoh hardened his heart
Here "heart" refers to Pharaoh. See how you translated this in [Exodus 7:13]

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Chapter 9

1 Then Yahweh said to Moses, "Go to Pharaoh and tell him, 'Yahweh, the God of the Hebrews, says this: "Let my people go so that they may worship me." **2** But if you refuse to let them go, if you still keep them back, **3** then Yahweh's hand will bring a terrible plague on your livestock that are in the field—the horses, donkeys, camels, herds, and flocks. **4** But Yahweh will set the livestock of Israel apart from the livestock of Egypt, so that no animal that belongs to the people of Israel will die. **5** Yahweh has fixed a time; he has said, "It is tomorrow that I will do this thing in the land."'" **6** Yahweh did this the next day: All the cattle of Egypt died, but none of the people of Israel's animals died, not one animal. **7** Pharaoh investigated, and, behold, not even one livestock of the people of Israel died. But his heart was stubborn, so he did not let the people go.

8 Then Yahweh said to Moses and to Aaron, "Take some handfuls of ashes from a kiln. You, Moses, must throw the ashes up into the air while Pharaoh is watching. **9** They will become fine dust over all the land of Egypt. They will cause blisters and sores to break out on people and animals throughout all the land of Egypt." **10** So Moses and Aaron took ashes from a kiln and stood in front of Pharaoh. Then Moses threw the ashes up into the air. The ashes caused blisters and sores to break out on men and animals. **11** The magicians could not resist Moses because of the blisters, because the blisters were on them and on all the other Egyptians. **12** Yahweh hardened Pharaoh's heart, so Pharaoh did not listen to Moses and Aaron. This was just as Yahweh had said to Moses that Pharaoh would do. **13** Then Yahweh said to Moses, "Get up early in the morning, stand in front of Pharaoh, and say to him, 'Yahweh, the God of the Hebrews, says this: "Let my people go so that they may worship me. **14** For this time I will send all my plagues on you yourself, on your servants and your people. I will do this so that you may know that there is no one like me in all the earth. **15** By now I could have reached out with my hand and attacked you and your people with plague, and you would have been eradicated from the land. **16** But it was for this reason I allowed you to survive: In order to show you my power, so that my name may be proclaimed throughout all the earth. **17** You are still lifting yourself up against my people by not letting them go. **18** Listen! Tomorrow about this time I will bring a very strong hail storm, such as has not been seen in Egypt since the day it was founded until now. **19** Now then, send men and gather your livestock and everything you have in the fields to a safe place. Every man and animal that is in the field and is not brought home—the hail will come down on them, and they will die."'" **20** Then those of Pharaoh's servants who feared Yahweh's message hurried to bring their slaves and livestock into the houses. **21** But those who did not take Yahweh's message seriously left their slaves and livestock in the fields.

22 Then Yahweh said to Moses, "Reach out with your hand toward the sky so that there will be hail in all the land of Egypt, on men and animals, and every plant of the field in the land of Egypt." **23** Moses reached out with his staff toward the sky, and Yahweh sent thunder, hail, and lightning to the ground. He also rained hail on the land of Egypt. **24** So there were hail and lightning mixed with hail, very severe, such as had not been in all the land of Egypt since it became a nation. **25** Throughout all the land of Egypt, the hail struck everything in the fields, both people and animals. It struck every plant in the fields and broke every tree. **26** Only in the land of Goshen, where the people of Israel lived, was there no hail.

27 Then Pharaoh sent men to summon Moses and Aaron. He said to them, "I have sinned this time. Yahweh is righteous, and I and my people are wicked. **28** Pray to Yahweh, because the mighty thunderbolts and hail are too much. I will let you go, and you will stay here no longer." **29** Moses said to him, "As soon as I leave the city, I will spread my hands out to Yahweh. The thunder will stop, and there will not be any more hail. In this way you will know that the earth belongs to Yahweh. **30** But as for you and your servants, I know that you do not yet really honor Yahweh God." **31** Now the flax and the barley were ruined, for the barley was maturing in the ear, and the flax was in bloom. **32** But the wheat and the spelt were not harmed because they were later crops. **33** When Moses had left Pharaoh and the city, he spread out his hands to Yahweh; the thunder and hail stopped, and the rain came down no more. **34** When Pharaoh saw that the rain, hail, and thunder had ceased, he sinned again and hardened his heart, together with his servants. **35** The heart of Pharaoh was hardened, and so he did not let the people of Israel go, just as Yahweh had spoken by the hand of Moses.

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Exodus 9 General Notes

Special concepts in this chapter

Pharaoh's hard heart

Pharaoh's heart is often described as hard in this chapter. This means that his heart was not open or willing to understand Yahweh's instructions. When his heart was hardened, it became less and less receptive to Yahweh.

Other possible translation difficulties in this chapter

Let my people go

This is a very important statement. Moses does not ask Pharaoh for permission to "let go" of the Hebrew people. Instead, he is demanding that Pharaoh free the Hebrew people.

Exodus 9:1

General Information:

Yahweh continues talking with Moses about dealing with Pharaoh and bringing the Hebrew people out of Egypt.

Exodus 9:2

if you refuse to let them go, if you still keep them back

These two phrases mean basically the same thing. They will emphasize to Pharaoh what will happen if Pharaoh does this. Alternate translation: "if you continue refusing to let them go"

Exodus 9:3

then Yahweh's hand will bring

The word "hand" here represents Yahweh's power to afflict their animals with disease. Alternate translation: "then the power of Yahweh will bring"

will bring a terrible plague on your livestock ... flocks

"will cause your livestock ... flocks—to die from a terrible plague"

on your livestock

The word "your" here refers to all the people of Egypt who owned livestock.

Exodus 9:4

set ... apart

See how you translated this idea in Exodus 8:22.

livestock of Israel

Here "Israel" refers to the people of Israel. Alternate translation: "the livestock belonging to the people of Israel"

livestock of Egypt

Here "Egypt" refers to the people of Egypt. Alternate translation: "the livestock belonging to the people of Egypt"

Exodus 9:5

fixed a time

"set a time" or "appointed a time"

Exodus 9:6

All the cattle of Egypt died

This is exaggerated to emphasize the seriousness of the event. There were still some animals alive that were afflicted by later plagues. However, it may be best to translate this with the word "All."

cattle of Egypt

Here "Egypt" refers to the people of Egypt. Alternate translation: "the cattle belonging to the people of Egypt"

Exodus 9:7

Pharaoh investigated

Pharaoh collected facts about the situation.

behold

The word "behold" here shows that Pharaoh was surprised by what he saw.

his heart was stubborn

Here "heart" refers to Pharaoh. Alternate translation: "he refused to change his mind"

Exodus 9:8

kiln

a furnace

Exodus 9:9

fine

very small

to break out on

"to quickly appear on"

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Exodus 9:10

General Information:
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Exodus 9:11

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Exodus 9:12

Yahweh hardened Pharaoh's heart
Here "heart" refers to Pharaoh. His stubborn attitude is spoken of as if his heart was hard. See how you translated a similar phrase in [Exodus 7:13]

Exodus 9:13

General Information:
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Exodus 9:14

on you yourself
This means that even Pharaoh will be hurt by the plagues.

I will do this so that you may know
The word "this" refers to the plagues that Moses had just told Pharaoh about.

Exodus 9:15

reached out with my hand and attacked you
Here "my hand" refers to God's power. Alternate translation: "used my power to strike you"

Exodus 9:16

so that my name may be proclaimed throughout all the earth
Here "my name" represents Yahweh's reputation. Alternate translation: "so that people everywhere will know I am great"

Exodus 9:17

lifting yourself up against my people
Pharaoh's opposition to letting Israel go to worship Yahweh is spoken of as if he was raising himself up as a barrier to them.

Exodus 9:18

Listen!
"Pay attention to the important thing I am about to tell you"

Exodus 9:19

General Information:
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Exodus 9:20

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Exodus 9:21

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Exodus 9:22

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Exodus 9:24

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Exodus 9:25

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Exodus 9:27

to summon
"to call"

Exodus 9:28

General Information:
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Exodus 9:29

Moses said to him
"Moses said to Pharaoh"

spread my hands out to Yahweh
This symbolic gesture accompanies prayer. Alternate translation: "lift up my hands and pray to Yahweh"

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Exodus 9:30

honor Yahweh God
Honoring God involves obeying him and living in a way that shows how great he is.

Exodus 9:31

flax
This is a plant that produces fibers that can be made into linen cloth.

barley
This is a type of grain used for making bread; also used for cattle feed.

Exodus 9:32

spelt
This is a kind of wheat.

Exodus 9:33

spread out his hands to Yahweh
This symbolic gesture accompanies prayer. See how you translated a similar phrase in [Exodus 9:29]

Exodus 9:34

hardened his heart
Here "heart" refers to Pharaoh. His stubborn attitude is spoken of as if his heart was hard. Alternate translation: "became more defiant"

Exodus 9:35

The heart of Pharaoh was hardened
Here "heart" refers to Pharaoh. His stubborn attitude is spoken of as if his heart was hard. See how you translated this in [Exodus 7:13]

just as Yahweh had spoken by the hand of Moses
Here "the hand of Moses" is a metonym for Moses's activity in speaking. Yahweh had told Moses that Pharaoh would not let the people go, and Moses repeated it. Alternate translation: "just had Yahweh had said through Moses" or "just as Yahweh had said through Moses that Pharaoh would do"

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Chapter 10

1 Yahweh said to Moses, "Go to Pharaoh, for I have hardened his heart and the hearts of his servants. I have done this to show these signs of my power among them. **2** I have also done this so that you may tell your children and grandchildren the things I have done, how I have harshly treated Egypt, and how I have given various signs of my power among them. In this way you will know that I am Yahweh." **3** So Moses and Aaron went to Pharaoh and said to him, "Yahweh, the God of the Hebrews, says this: 'How long will you refuse to humble yourself before me? Let my people go so that they may worship me. **4** But if you refuse to let my people go, listen, tomorrow I will bring locusts into your land. **5** They will cover the surface of the ground so that no one will be able to see the earth. They will eat the remains of whatever escaped from the hail. They will also eat every tree that grows for you in the fields. **6** They will fill your houses, those of all your servants, and those of all the Egyptians—something neither your father nor your grandfather ever saw, nothing ever seen since the day that they were on the earth to this present day.'" Then Moses left and went out from Pharaoh. **7** Pharaoh's servants said to him, "How long will this man be a snare to us? Let the people of Israel go so that they may worship Yahweh their God. Do you not yet realize that Egypt is destroyed?" **8** Moses and Aaron were brought again to Pharaoh, who said to them, "Go worship Yahweh your God. But what people will go?" **9** Moses said, "We will go with our young and with our old, with our sons and our daughters. We will go with our flocks and herds, for we must hold a festival for Yahweh." **10** Pharaoh said to them, "May Yahweh indeed be with you, if I ever let you go and your little ones go. Look, you have some evil in mind. **11** No! Go, just the men among you, and worship Yahweh, for that is what you want." Then Moses and Aaron were driven out from Pharaoh's presence. **12** Then Yahweh said to Moses, "Reach out with your hand over the land of Egypt to the locusts, that they may attack the land of Egypt and eat every plant in it, everything that the hail has left." **13** Moses reached out with his staff over the land of Egypt, and Yahweh brought an east wind over the land all that day and night. When it was morning, the east wind had brought the locusts. **14** The locusts went through all the land of Egypt and infested all parts of it. Never before had there been such a swarm of locusts in the land, and nothing like this will come after it. **15** They covered the surface of the whole land so that it was darkened. They ate every plant in the land and all the fruit of the trees that the hail had left. Throughout all the land of Egypt, no living green plant remained, nor any tree or plant in the fields. **16** Then Pharaoh quickly summoned Moses and Aaron and said, "I have sinned against Yahweh your God and against you. **17** Now then, forgive my sin this time, and pray to Yahweh your God that he will take this death away from me." **18** So Moses went out from Pharaoh and prayed to Yahweh. **19** Yahweh brought a very strong west wind that picked up the locusts and drove them into the Sea of Reeds; not a single locust remained in all the territory of Egypt. **20** But Yahweh hardened Pharaoh's heart, and Pharaoh did not let the people of Israel go.

21 Then Yahweh said to Moses, "Reach out with your hand toward the sky, so that there may be darkness over the land of Egypt, darkness that may be felt." **22** Moses reached out with his hand toward the sky, and there was a thick darkness in all the land of Egypt for three days. **23** No one could see anyone else; no one left his home for three days. However, all the people of Israel had light in the place where they lived. **24** Pharaoh summoned Moses and said, "Go worship Yahweh. Even your little ones may go with you, but your flocks and herds must remain behind." **25** But Moses said, "Allow us to have sacrifices and burnt offerings so that we may present them to Yahweh our God. **26** Our cattle must also go with us; not a hoof of them may be left behind, for we must take them to worship Yahweh our God. For we do not know with what we must worship Yahweh until we arrive there." **27** But Yahweh hardened Pharaoh's heart, and he would not let them go. **28** Pharaoh said to Moses, "Go from me! Be careful about one thing, that you do not see me again, for on the day you see my face, you will die." **29** Moses said, "You yourself have spoken. I will not see your face again."

Exodus 10 General Notes

Special concepts in this chapter

Pharaoh's hard heart

Pharaoh's heart is often described as hard in this chapter. This means that his heart was not open or willing to understand Yahweh's instructions. When his heart was hardened, it became less and less receptive to Yahweh.

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Other possible translation difficulties in this chapter

Let my people go
This is a very important statement. Moses does not ask Pharaoh for permission to "let go" of the Hebrew people. Instead, he is demanding that Pharaoh free the Hebrew people.

Exodus 10:1

for I have hardened his heart and the hearts of his servants
Yahweh speaks of making Pharaoh and his servants stubborn as if he were making their hearts hard. See how you translated "Yahweh hardened Pharaoh's heart" in [Exodus 9:12]

Exodus 10:2

various signs
"many different signs"

Exodus 10:3

General Information:
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Exodus 10:4

listen
This word adds emphasis to what is said next. Alternate translation: "Pay attention to what I am about to tell you"

Exodus 10:5

hail
Hail is raindrops that freeze while falling from the clouds.

Exodus 10:6

nothing ever seen
This can be stated in active form. Alternate translation: "nothing anyone has ever seen"

Exodus 10:7

How long will this man be a snare to us?
Pharaoh's servants ask this rhetorical question to scold Pharaoh and get him to stop rejecting Moses's words. It can be translated as a statement. Alternate translation: "We cannot allow this man to continue to be a snare to us!"

be a snare to us
The word "snare" is a metonym for the trouble that a snare causes to a person or animal that it captures. Alternate translation: "cause us trouble"

Do you not yet realize that Egypt is destroyed?
Pharaoh's servants ask this question to bring Pharaoh to recognize what he refuses to see. This rhetorical question can be translated as a statement. Alternate translation: "You should realize that Egypt is destroyed!"

that Egypt is destroyed
This can be stated in active form. Alternate translation: "that these plagues have destroyed Egypt" or "that their God has destroyed Egypt"

Exodus 10:8

General Information:
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Exodus 10:9

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Exodus 10:10

May Yahweh indeed be with you, if I ever let you go and your little ones go
Pharaoh said this to emphasize that he would not let the Israelites take the women and children with them to worship Yahweh. When he said, "May Yahweh indeed be with you," he may have been warning Moses that the Israelites would need Yahweh to protect them from Pharaoh.

little ones
This phrase is a synecdoche for everyone in the family except the man (the father and husband), including wives, children, and servants.

Exodus 10:11

Then Moses and Aaron were driven out from Pharaoh's presence
This can be stated in active form. Alternate translation: "Then Pharaoh drove Moses and Aaron out from his presence" or "Then Pharaoh had his servants drive Moses and Aaron out from his presence"

Exodus 10:12

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Exodus 10:13

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Exodus 10:14

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Exodus 10:15

so that it was darkened
There were so many locusts that the land appeared to be dark. This can be stated in active form. Alternate translation: "so that they darkened the land" or "so that the land appeared dark"

Exodus 10:16

General Information:
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Exodus 10:17

this time
"once again"

take this death away from me
The word "death" here refers to the destruction by the locusts of all plants in Egypt, which would eventually lead to the deaths of people because there were no crops. The full meaning of this statement can be made explicit. Alternate translation: "stop this destruction that will lead to our deaths"

Exodus 10:18

General Information:
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Exodus 10:19

picked up the locusts
"moved the locusts upwards"

Exodus 10:20

Yahweh hardened Pharaoh's heart
Here "heart" refers to Pharaoh. His stubborn attitude is spoken of as if his heart was hard. See how you translated this phrase in [Exodus 9:12]

Exodus 10:21

darkness that may be felt
Yahweh speaks of extreme darkness as if it is so thick that people can grasp it in their hands. This can be stated in active form. Alternate translation: "dense darkness that people can grasp with their hands"

Exodus 10:22

General Information:
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Exodus 10:23

General Information:
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Exodus 10:24

little ones
This phrase is a synecdoche for everyone in the family except the man (the father and husband), including wives, children, and servants. See how you translated this in Exodus 10:10.

Exodus 10:25

General Information:
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Exodus 10:26

not a hoof of them may be left behind
Here the word "hoof" refers to the entire animal. This can be stated in active form. Alternate translation: "we cannot leave behind a single animal"

Exodus 10:27

Yahweh hardened Pharaoh's heart
Here "heart" refers to Pharaoh. His stubborn attitude is spoken of as if his heart was hard. See how you translated this phrase in [Exodus 9:12]

he would not let them go
"Pharaoh would not let them go"

Exodus 10:28

Be careful about one thing
"Make sure of one thing" or "Be certain of one thing"

you see my face
Here the word "face" refers to the whole person. Alternate translation: "you see me"

Exodus 10:29

You yourself have spoken
With these words, Moses emphasizes that Pharaoh has spoken the truth. Alternate translation: "What you have said is true"

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Chapter 11

1 Then Yahweh said to Moses, "There is still one more plague that I will bring on Pharaoh and Egypt. After that, he will let you go from here. When he finally lets you go, he will drive you away completely. **2** Instruct the people that every man and woman is to ask of his or her neighbor for articles of silver and articles of gold." **3** Now Yahweh had made the Egyptians eager to please the Israelites. Moreover, the man Moses was very impressive in the sight of Pharaoh's servants and the people of Egypt.

4 Moses said, "Yahweh says this: 'About midnight I will go throughout Egypt. **5** All the firstborn in the land of Egypt will die, from the firstborn of Pharaoh, who sits on his throne, to the firstborn of the slave girl who is behind the handmill grinding it, and to all the firstborn of the livestock. **6** Then there will be a great outcry throughout all the land of Egypt, such as has never been nor ever will be again. **7** But not even a dog will bark against any of the people of Israel, against either man or animal. In this way you will know that I am making a distinction between the Egyptians and the people of Israel.' **8** All these servants of yours, Pharaoh, will come down to me and bow down to me. They will say, 'Go, you and all the people who follow you!' After that I will go out." Then he went out from Pharaoh in great anger.

9 Yahweh said to Moses, "Pharaoh will not listen to you. This is so that I will do many amazing things in the land of Egypt." **10** Moses and Aaron did all these wonders before Pharaoh. But Yahweh hardened Pharaoh's heart, and Pharaoh did not let the people of Israel go out of his land.

Exodus 11 General Notes

Special concepts in this chapter

Pharaoh's hard heart

Pharaoh's heart is often described as hard in this chapter. This means that his heart was not open or willing to understand Yahweh's instructions. When his heart was hardened, it became less and less receptive to Yahweh.

Other possible translation difficulties in this chapter

Let my people go

In the previous chapters, Moses does not ask Pharaoh for permission to "let go" of the Hebrew people. Instead, he demanded that Pharaoh free the Hebrew people. In this chapter, the same wording is used to refer to Pharaoh "allowing" the Hebrew people to leave Egypt.

Exodus 11:1

he will let you go from here

Each occurrence of the word "you" in this verse is plural and refers to Moses and the rest of the Israelites.

Exodus 11:2

General Information:

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Exodus 11:3

General Information:

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Exodus 11:4

midnight

This is the time of 12 am (at night) or 2400 hours.

Exodus 11:5

All the firstborn ... the firstborn of Pharaoh ... the firstborn of the slave girl ... the firstborn of the livestock

The "firstborn" always refers to the oldest male offspring.

who sits on his throne

This phrase refers to Pharaoh.

who is behind the handmill grinding it

"who is grinding at the handmill" or "who is behind the handmill grinding grain"

Exodus 11:6

great outcry

Here the "outcry" is of pain and grief over the death of the children. See how you translated "outcry" in Exodus 3:7.

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Exodus 11:7

making a distinction between
He is setting the Israelites apart from the Egyptians. The words "making a distinction" translate the same Hebrew word as "set ... apart" in Exodus 8:22, so if your language has a word or phrase for both ideas, you may want to use it there and here.

Exodus 11:8

After that I will go out
This means that Moses and the people of Israel will leave Egypt. Alternate translation: "After that I will leave here" or "After that I will go out from Egypt"

Exodus 11:9

General Information:
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Exodus 11:10

Yahweh hardened Pharaoh's heart
Here "heart" refers to Pharaoh. His stubborn attitude is spoken of as if his heart was hard. See how you translated this phrase in [Exodus 9:12]

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Chapter 12

1 Yahweh said to Moses and Aaron in the land of Egypt. He said, **2** "For you, this month will be the start of months, the first month of the year to you. **3** Tell the assembly of Israel, 'On the tenth day of this month they must each take a lamb or young goat for themselves, each family doing this, a lamb for each household. **4** If the household is too small for a lamb, the man and his next door neighbor are to take lamb or young goat meat that will be enough for the number of the people. It should be enough for everyone to eat, so they must take enough meat to feed them all. **5** Your lamb or young goat must be without blemish, a one-year-old male. You may take one of the sheep or goats. **6** You must keep it safe until the fourteenth day of that month. Then the whole assembly of Israel must kill these animals at twilight. **7** You must take some of the blood and put it on the two side doorposts and on the tops of the doorframes of the houses in which you will eat the meat. **8** You must eat the meat that night, after first roasting it over a fire. Eat it with bread made without yeast, along with bitter herbs. **9** Do not eat it raw or boiled in water, but roast it over fire with its head, legs, and inner parts. **10** You must not let any of it be left over until morning. You must burn whatever is left over in the morning. **11** This is how you must eat it: with your belt fastened, your sandals on your feet, and your staff in your hand. You must eat it hurriedly. It is Yahweh's Passover. **12** Yahweh says this: I will go through the land of Egypt in that night and strike down all the firstborn of man and animal in the land of Egypt. I will do acts of judgment on all the gods of Egypt. I am Yahweh. **13** The blood will be a sign on your houses for my coming to you. When I see the blood, I will pass over you when I attack the land of Egypt. This plague will not come on you and destroy you. **14** This day will become a memorial day for you, which you must observe as a festival to Yahweh; for your generations—a statute that you must keep as a festival forever.

15 You will eat bread without yeast during seven days. On the first day you will remove the yeast from your houses. Whoever eats leavened bread from the first day until the seventh day, that person must be cut off from Israel. **16** On the first day there will be an assembly that is set apart to me, and on the seventh day there will be another such gathering. No work will be done on these days, except the cooking for everyone to eat. That must be the only work that may be done by you. **17** You must observe this Festival of Unleavened Bread because it was on this day that I brought your hosts out of the land of Egypt. So you must observe this day throughout your people's generations as a statute forever. **18** You must eat unleavened bread from twilight of the fourteenth day in the first month of the year until twilight of the twenty-first day of the month. **19** During these seven days, no yeast must be found in your houses. Whoever eats bread made with yeast must be cut off from the community of Israel, whether that person is a foreigner or someone born in your land. **20** You must eat nothing made with yeast. Wherever you live, you must eat bread made without yeast.'"

21 Then Moses summoned all the elders of Israel and said to them, "Go and select lambs or kids that will be enough to feed your families and kill the Passover lamb. **22** Then take a bunch of hyssop and dip it in the blood that will be in a basin. Apply the blood in the basin to the top of the doorframe and the two doorposts. None of you is to go out of the door of his house until the morning. **23** For Yahweh will pass through to attack the Egyptians. When he sees the blood on the top of the doorframe and on the two doorposts, he will pass over your door and not permit the destroyer to come into your houses to attack you. **24** You must observe this event. This will always be a law for you and your descendants. **25** When you enter the land that Yahweh will give you, just as he has promised to do, you must observe this act of worship. **26** When your children ask you, 'What does this act of worship mean?' **27** then you must say, 'It is the sacrifice of Yahweh's Passover, because Yahweh passed over the houses of the people of Israel in Egypt when he attacked the Egyptians. He set our households free.'" Then the people bowed down and worshiped Yahweh. **28** The people of Israel went and did exactly as Yahweh had commanded Moses and Aaron.

29 It happened at midnight that Yahweh attacked all the firstborn in the land of Egypt, from the firstborn of Pharaoh, who sat on his throne, to the firstborn of the person in the dungeon and all the firstborn of the livestock. **30** Pharaoh got up in the night—he, all his servants, and all the Egyptians. There was a loud outcry in Egypt, for there was not a house where there was not someone dead. **31** Pharaoh summoned Moses and Aaron in the night and said, "Get up, get out from among my people, you and the people of Israel. Go, worship Yahweh, as you have said you wanted to do. **32** Take your flocks and your herds, as you have said, and go, and also bless me." **33** The Egyptians were in a great hurry to send them out of the land, for they said, "We will all die." **34** So the people took their dough without adding any yeast. Their

kneading bowls were already tied up in their clothes and on their shoulders. **35** Now the people of Israel did as Moses told them. They asked the Egyptians for articles of silver, articles of gold, and clothing. **36** Yahweh made the Egyptians eager to please the Israelites. So the Egyptians gave them whatever they asked for. In this way, the Israelites plundered the Egyptians.

37 The people of Israel journeyed from Rameses to Sukkoth. They numbered about 600,000 men on foot, in addition to the little ones. **38** A mixed multitude also went with them, together with flocks and herds, a very large number of livestock. **39** They baked bread without yeast in the dough that they brought from Egypt. It was without yeast because they had been driven out of Egypt and could not delay to prepare food. **40** The people of Israel had lived in Egypt for 430 years. **41** At the end of 430 years, on that very day, all of Yahweh's armed groups went out from the land of Egypt. **42** This was a night to stay awake, for Yahweh to bring them out from the land of Egypt. This was Yahweh's night to be observed by all the people of Israel throughout their people's generations.

43 Yahweh said to Moses and Aaron, "Here is the rule for the Passover: No foreigner may share in eating it. **44** However, every Israelite's slave, bought with money, may eat it after you have circumcised him. **45** Foreigners and hired servants must not eat any of the food. **46** The food must be eaten in one house. You must not carry any of the meat out of the house, and you must not break any bone of it. **47** All the community of Israel must observe the festival. **48** If a foreigner lives with you and wants to observe the Passover to Yahweh, all his male relatives must be circumcised. Then he may come and observe it. He will become like the people who were born in the land. However, no uncircumcised person may eat any of the food. **49** This same law will apply to both the native born and to the foreigner who lives among you."

50 So all the people of Israel did exactly as Yahweh had commanded Moses and Aaron. **51** It came about that very day that Yahweh brought Israel out of the land of Egypt by their armed groups.

Exodus 12 General Notes

Structure and formatting

The events of this chapter are known as the Passover. They are remembered in the celebration of Passover. (See: passover)

Special concepts in this chapter

Unleavened bread

The concept of unleavened bread is introduced in this chapter. Its significance stems from its connection to the events in this chapter. (See: unleavenedbread)

Ethnic segregation

The Hebrew people were to be separate from the rest of the world. Because of this, they separated themselves from other people groups. At this time, these foreigners were looked upon as unholy. (See: holy)

Exodus 12:1

General Information:

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Exodus 12:2

For you, this month will be the start of months, the first month of the year to you

These two phrases mean basically the same thing and emphasize that the month in which the events of this chapter take place will be the beginning of their calendar year.

the first month of the year

The first month of the Hebrew calendar includes the last part of March and the first part of April on Western calendars. It marks when Yahweh rescued the Israelites from the Egyptians.

Exodus 12:3

General Information:

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Exodus 12:4

If the household is too small for a lamb
This means that there are not enough people in the family to eat an entire lamb. Alternate translation: "If there are not enough people in the household to eat an entire lamb"

the man and his next door neighbor
Here "the man" refers to the man who is the leader of the household.

Exodus 12:5

General Information:
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Exodus 12:6

twilight
This refers to the time of evening after the sun has set but while there is still some light.

Exodus 12:7

on the two side doorposts and on the tops of the doorframes of the houses
"on the sides and top of the way into the house"

Exodus 12:8

Eat it with bread made without yeast
This can be stated in active form. Alternate translation: "Eat it with bread which you have made without yeast"

bitter herbs
These are small plants that have a strong and usually bad taste.

Exodus 12:9

Do not eat it raw
"Do not eat the lamb or goat uncooked"

Exodus 12:10

You must not let any of it be left over until morning
This can be stated in active form. Alternate translation: "Do not leave any of it until the morning"

Exodus 12:11

belt
This refers to a strip of leather or fabric for tying around the waist.

eat it hurriedly
"eat it quickly"

It is Yahweh's Passover
Here the word "it" refers to eating the animal on the tenth day of the month. Alternate translation: "This observance is Yahweh's Passover"

Exodus 12:12

I will do acts of judgment on all
"I will bring judgment on all" or "I will punish all." These "acts of judgment" will be acts with which Yahweh will punish the gods of Egypt. See how you translated this in Exodus 6:6.

Exodus 12:13

for my coming to you
This implies that Yahweh will see the blood which indicates an Israelite home. Alternate translation: "that I will see when I come to you"

I will pass over you
The words "pass over" were a customary way of saying to not visit or enter. Alternate translation: "I will not enter your house"

Exodus 12:14

General Information:
This page has intentionally been left blank.

Exodus 12:15

that person must be cut off from Israel
The metaphor "cut off" has at least three possible meanings. They can be expressed in active form: 1) "the people of Israel must send him away" or 2) "I will no longer consider him to be one of the people of Israel" or 3) "the people of Israel must kill him."

Exodus 12:16

an assembly that is set apart to me
This can be stated in active form. Alternate translation: "an assembly that you have set apart to me"

No work will be done on these days, except the cooking for everyone to eat
This double negative emphasizes that cooking is the only work that will be done. Alternate translation: "The only work that will be done on these days is the cooking for everyone to eat"

No work will be done on these days
This can be stated in active form. Alternate translation: "You will do no work on these days"

That must be the only work that may be done by you
This can be stated in active form. Alternate translation: "That must be the only work that you do"

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Exodus 12:17

because it was on this day that I brought your hosts out of the land of Egypt
God was about to bring his people out of Egypt, and he was giving them instructions about what they should do on that day and again later as they remembered that day. Alternate translation: "because it is on this day that I will have brought your hosts out of the land of Egypt" or "for it will remind you that it was on this day that I brought your hosts out of the land of Egypt"

your hosts
A host is a military term referring to a large number of soldiers. God speaks of the many people of Israel as if they were an army of many soldiers. Alternate translation: "your armies" or "your tribes"

Exodus 12:18

twilight
This refers to the time of evening after the sun has set but while there is still some light. See how you translated this in Exodus 12:6.

the fourteenth day in the first month
This is the first month of the Hebrew calendar. The fourteenth day is near the beginning of April on Western calendars.

the twenty-first day of the month
"the twenty-first day of the first month." This is near the middle of April on Western calendars.

Exodus 12:19

no yeast must be found in your houses
This can be stated in active form. Alternate translation: "there must not be any yeast in your houses"

must be cut off from the community of Israel
The metaphor "cut off" has at least three possible meanings. They can be expressed in active form: 1) "the people of Israel must send him away" or 2) "I will no longer consider him to be one of the people of Israel" or 3) "the people of Israel must kill him." See how you translated "must be cut off from Israel" in [Exodus 12:15]

Exodus 12:20

bread made without yeast
This can be stated in active form. See how you translated this in [Exodus 12:8]

Exodus 12:21

summoned
officially called

Exodus 12:22

hyssop
a woody plant with small leaves that can be used for sprinkling liquids

the top of the doorframe and the two doorposts
"on the sides and top of the way into the house." See how you translated a similar phrase in Exodus 12:7.

Exodus 12:23

pass over your door
Here the word "door" implies the entire house. This means that God will spare the Israelites in houses with blood on the doors. Alternate translation: "pass over your house"

Exodus 12:24

this event
These words refer to the Passover or Festival of Unleavened Bread. Observing the Passover was an act of worshiping Yahweh.

Exodus 12:25

this act of worship
These words refer to the Passover or Festival of Unleavened Bread. Observing the Passover was an act of worshiping Yahweh.

Exodus 12:26

General Information:
This page has intentionally been left blank.

Exodus 12:27

He set our households free
This means that Yahweh spared the Israelites' firstborn sons. Alternate translation: "He did not kill the firstborn sons in our houses"

Exodus 12:28

as Yahweh had commanded Moses and Aaron
"everything that Yahweh told Moses and Aaron to do"

Exodus 12:29

at midnight
"in the middle of the night"

all the firstborn in the land of Egypt ... all the firstborn of the livestock
Here, "firstborn" always refers to the oldest male offspring. See how you translated a similar phrase in Exodus 11:5.

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who sat on his throne
This refers to Pharaoh.

the firstborn of the person in the dungeon
"to the firstborn of people in the dungeon." This refers to prisoners in general, not to a specific person in the dungeon.

Exodus 12:30

There was a loud outcry in Egypt
This can be stated with a verbal form. Alternate translation: "All the Egyptians cried loudly"

loud outcry
Here the "outcry" is of pain and grief over the death of the children. See how you translated "outcry" in Exodus 3:7.

for there was not a house where there was not someone dead
This double negative emphasizes the positive. Alternate translation: "because someone was dead in every house"

Exodus 12:31

General Information:
This page has intentionally been left blank.

Exodus 12:32

General Information:
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Exodus 12:33

We will all die
The Egyptians were afraid that they would die if the Israelites did not leave Egypt. Alternate translation: "We will all die if you do not leave"

Exodus 12:34

Their kneading bowls were already tied up in their clothes and on their shoulders
This can be stated in active form. Alternate translation: "They had already tied up their kneading bowls in their clothes and on their shoulders"

Exodus 12:35

General Information:
This page has intentionally been left blank.

Exodus 12:36

General Information:
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Exodus 12:37

Rameses
Rameses was a major Egyptian city where grain was stored. See how you translated this in Exodus 1:11.

They numbered about 600,000 men
"They numbered about six hundred thousand men." The total number of men was about 600,000.

little ones
This phrase is a synecdoche for everyone in the family except the man (the father and husband), including wives, children, and servants. See how you translated this in Exodus 10:10.

Exodus 12:38

A mixed multitude also went
A multitude is a very large number of people. The word "mixed" here means that the people belonged to differnt ethnic groups. Alternate translation: "A crowd of people from other ethnic groups also went"

Exodus 12:39

bread without yeast in the dough
"bread with dough that did not contain yeast"

they had been driven out of Egypt
This can be stated in active form. Alternate translation: "the Egyptians had driven them out of Egypt"

Exodus 12:40

430 years
"four hundred and thirty years"

Exodus 12:41

430 years
"four hundred and thirty years"

Yahweh's armed groups
This refers to the tribes of Israel.

Exodus 12:42

to be observed by all the people of Israel
This can be stated in active form. Alternate translation: "that all the people of Israel were to observe"

all the people of Israel throughout their people's generations
"all the people of Israel and the all the generations of their descendants"

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Exodus 12:43

No foreigner may share in eating it
The pronoun "it" refers to the Passover meal.

Exodus 12:44

every Israelite's slave
"any slave of an Israelite"

bought with money
This can be stated in active form. Alternate translation: "whom the Israelite has bought with money"

Exodus 12:45

General Information:
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Exodus 12:46

The food must be eaten in one house
This can be stated in active form. Alternate translation: "Each Israelite family must eat the food in one house"

you must not break any bone of it
"you must not break any of its bones." Here the word "it" refers to the lamb which the Israelite family will eat.

Exodus 12:47

General Information:
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Exodus 12:48

all his male relatives must be circumcised
This can be stated in active form. Alternate translation: "someone must circumcise all his male relatives"

the people who were born in the land
Here the word "land" refers to Canaan. The expression "born in the land" means a person who is a native Israelite. Alternate translation: "those who are Israelites by birth"

no uncircumcised person may eat
This can be stated in positive terms. Alternate translation: "only circumcised people may eat"

Exodus 12:49

General Information:
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Exodus 12:50

as Yahweh had commanded Moses and Aaron
"everything that Yahweh told Moses and Aaron to do"

Exodus 12:51

It came about
This phrase is used here to mark an important event in the story. If your language has a way for doing this, you could consider using it here.

by their armed groups
The term used for these groups is a military term referring to a large number of soldiers. See how you translated "armed group" in Exodus 12:41. Alternate translation: "by their divisions" or "by their regiments"

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Chapter 13

1 Then Yahweh spoke to Moses, saying, **2** "Set apart to me every firstborn male, the first issue of every
womb among the people of Israel, whether man or animal. He is mine."

3 Moses said to the people, "Call this day to mind, the day on which you came out from Egypt, out of the
house of slavery, for by Yahweh's strong hand he brought you out from this place. No bread with yeast
may be eaten. **4** You are going out of Egypt on this day, in the month of Aviv. **5** When Yahweh brings you
into the land of the Canaanites, Hittites, Amorites, Hivites, and the Jebusites, the land that he swore to
your ancestors to give you, a land flowing with milk and honey—then you must observe this act of worship
in this month. **6** For seven days you must eat bread without yeast; on the seventh day there will be a
festival to honor Yahweh. **7** Bread without yeast must be eaten throughout the seven days; no bread with
yeast may be seen among you. No yeast may be seen with you within any of your borders. **8** On that day
you are to say to your children, 'This is because of what Yahweh did for me when I came out of Egypt.' **9**
This will be a reminder for you on your hand, and a reminder on your forehead. This is so the law of
Yahweh may be in your mouth, for with a strong hand Yahweh brought you out of Egypt. **10** Therefore you
must keep this law at its appointed time from year to year.

11 When Yahweh brings you into the land of the Canaanites, as he swore to you and to your ancestors to
do, and when he gives the land to you, **12** you must set apart to Yahweh the first offspring of every womb.
All the firstborn offspring of your livestock that are males, will belong to Yahweh. **13** Every firstborn of a
donkey you must redeem with a lamb. If you do not buy it back, then you must break its neck. But every
firstborn of your sons you must redeem. **14** When your son asks you later, 'What does this mean?' then you
are to tell him, 'It was by a strong hand that Yahweh brought us out from Egypt, from the house of
slavery. **15** When Pharaoh stubbornly refused to let us go, Yahweh killed every firstborn in Egypt, both the
firstborn of man and the firstborn of animal. That is why I sacrifice to Yahweh all the first male issue of
the womb, but all my firstborn sons I redeem.' **16** This will become a reminder on your hands, and a
reminder on your forehead, for it was by a strong hand Yahweh brought us out of Egypt."

17 When Pharaoh let the people go, God did not lead them by way of the land of the Philistines, although
that land was nearby. For God said, "Perhaps the people will change their minds when they experience
war and will then return to Egypt." **18** So God led the people around through the wilderness to the Sea of
Reeds. The people of Israel went up out of the land of Egypt armed for battle. **19** Moses took the bones of
Joseph with him, for Joseph had made the sons of Israel solemnly swear and said, "God will surely rescue
you, and you must carry away my bones with you." **20** The Israelites journeyed from Sukkoth and camped
at Etham on the edge of the wilderness. **21** Yahweh went before them by day in a pillar of cloud to lead
them on the way. By night he went in a pillar of fire to give them light. In this way they could travel by day
and by night. **22** Yahweh did not take away from before the people the daytime pillar of cloud or the
nighttime pillar of fire.

Exodus 13 General Notes

Structure and formatting

This chapter records the instructions for the celebration of Passover. (See: passover)

Special concepts in this chapter

Law

The law mentioned here is not the law of Moses because it has not yet been revealed. Instead, it is a more generic "rule." (See: lawofmoses and reveal)

Other possible translation difficulties in this chapter

Let my people go

This is a very important statement. Moses does not ask Pharaoh for permission to "let go" of the Hebrew people. Instead, he is demanding that Pharaoh free the Hebrew people. When this chapter states that Pharaoh let the people go, it indicates that he gave them permission to leave.

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Exodus 13:1

General Information:
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Exodus 13:2

Set apart to me ... every firstborn male
God requires that every firstborn male child be set apart for him.

Exodus 13:3

Call this day to mind
The words "Call ... to mind" were a customary way of telling someone to remember something. Alternate translation: "Remember and celebrate this day"

the house of slavery
Moses speaks of Egypt as if it were a house where people keep slaves. Alternate translation: "the place where you were slaves"

Yahweh's strong hand
Here the word "hand" refers to power. See how you translated "strong hand" in [Exodus 6:1]

No bread with yeast may be eaten
This can be stated in active form. Alternate translation: "You must not eat bread with yeast"

Exodus 13:4

the month of Aviv
This is the name of the first month of the Hebrew calendar. Aviv is during the last part of March and the first part of April on Western calendars.

Exodus 13:5

you must observe this act of worship
When the Israelites live in Canaan, they must celebrate the Passover on this day each year. See how you translated this phrase in Exodus 12:25.

Exodus 13:6

General Information:
Moses continues to speak to the people of Israel.

For seven days
"For 7 days"

Exodus 13:7

Bread without yeast must be eaten
This can be stated in active form. Alternate translation: "You must eat bread without yeast"

no bread with yeast may be seen among you
This can be stated in active form. Alternate translation: "You may not have any bread with yeast among you"

No yeast may be seen with you
This can be stated in active form. Alternate translation: "You may not have any yeast"

within any of your borders
"inside any of the borders of your land"

Exodus 13:8

On that day you are to say to your children, 'This is because of what Yahweh did for me when I came out of Egypt.'
The quotation can be stated as an indirect quote. Alternate translation: "On that day you are to tell your children that this is because of what Yahweh did for you when you came out of Egypt"

Exodus 13:9

This will be a reminder for you on your hand, and a reminder on your forehead
These are two different types of physical reminders so people will not forget something important.

a reminder for you on your hand
Moses speaks of celebrating the festival as if it were tying an object around their hands to remind them of what Yahweh had done. Alternate translation: "like something you tie around your hand as a reminder"

a reminder on your forehead
Moses speaks of celebrating the festival as if it were tying an object around their foreheads to remind them of what Yahweh had done. Alternate translation: "like something you tie around your head as a reminder"

so the law of Yahweh may be in your mouth
The words "in your mouth" here refers to the words that they speak. Alternate translation: "so you may always be speaking of the law of Yahweh"

strong hand
The word "hand" here represents God's actions or works. See how you translated this in Exodus 6:1. Alternate translation: "the power I show in my works"

Exodus 13:10

General Information:
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Exodus 13:11

when he gives the land to you
"when he gives the land of the Canaanites to you"

Exodus 13:12

General Information:
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Exodus 13:13

Every firstborn of a donkey
Israel is given a choice to kill the firstborn donkey or buy it back with a lamb.

Exodus 13:14

When your son asks you later, 'What does this mean?' then you are to tell him
The first quotation can be stated as an indirect quotation. Alternate translation: "When your son asks you later what this means, then you are to tell him"

strong hand
The word "hand" here represents God's actions or works. See how you translated this in [Exodus 6:1]

the house of slavery
Moses speaks of Egypt as if it were a house where people keep slaves. See how you translated this in [Exodus 13:3]

Exodus 13:15

General Information:
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Exodus 13:16

become a reminder on your hands, and a reminder on your forehead
This expresses two ways to remember the importance of the passover event. See how you translated a similar phrase in [Exodus 13:9]

Exodus 13:17

was nearby
"was close to where they were located"

the people will change their minds ... and ... return to Egypt
Since Israelites had lived in slavery all their lives, they were more accustomed to peace than to war and would rather return to slavery than fight.

Exodus 13:18

General Information:
This page has intentionally been left blank.

Exodus 13:19

General Information:
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Exodus 13:20

camped at Etham
Etham is located south of the route heading towards the Philistines, at the border of the wilderness.

Exodus 13:21

pillar of cloud ... pillar of fire
"a cloud in the shape of a column ... fire in the shape of a column." God is with them in a cloud by day and in a fire by night.

Exodus 13:22

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Chapter 14

1 Then Yahweh spoke to Moses, saying, **2** "Say to the people of Israel that they should turn and camp before Pi Hahiroth, between Migdol and the sea, before Baal Zephon. You are to camp by the sea opposite Pi Hahiroth. **3** Pharaoh will say about the people of Israel, 'They are wandering confused in the land. The wilderness has closed in on them.' **4** I will harden Pharaoh's heart, and he will pursue them. I will get honor because of Pharaoh and all his army. The Egyptians will know that I am Yahweh." So the Israelites camped as they were instructed. **5** When the king of Egypt was told that the Israelites had fled, the minds of Pharaoh and his servants turned against the people. They said, "What have we done? We have released Israel from serving us." **6** Then Pharaoh got his chariots ready and took his army with him. **7** He took six hundred chosen chariots and all the other chariots of Egypt, with officers on all of them. **8** Yahweh hardened the heart of Pharaoh, king of Egypt, and the king pursued the people of Israel. Now the people of Israel had gone away in triumph. **9** But the Egyptians pursued them, together with all his horses and chariots, his horsemen, and his army. They overtook the Israelites camping by the sea beside Pi Hahiroth, before Baal Zephon.

10 When Pharaoh came close, the people of Israel looked up and were surprised. The Egyptians were marching after them, and they were terrified. The people of Israel cried out to Yahweh. **11** They said to Moses, "Is it because there were no graves in Egypt, that you have taken us away to die in the wilderness? Why have you treated us like this, bringing us out of Egypt? **12** Is this not what we told you in Egypt? We said to you, 'Leave us alone, so we can work for the Egyptians.' It would have been better for us to work for them than to die in the wilderness." **13** Moses said to the people, "Do not be afraid. Stand still and see the rescue that Yahweh will provide for you today. For you will never see again the Egyptians whom you see today. **14** Yahweh will fight for you, and you will only have to stand still." **15** Then Yahweh said to Moses, "Why are you, Moses, continuing to call out to me? Tell the people of Israel to go forward. **16** Lift up your staff, reach out with your hand over the sea and divide it in two, so that the people of Israel may go through the sea on dry ground. **17** Be aware that I will harden the Egyptians' hearts so they will go after them. I will get honor because of Pharaoh and all his army, his chariots, and his horsemen. **18** Then the Egyptians will know that I am Yahweh when I have gotten honor because of Pharaoh, his chariots, and his horsemen." **19** The angel of God, who went before the camp of Israel, moved and went behind them. The pillar of cloud moved from before them and went to stand behind them. **20** The cloud came between the camp of Egypt and the camp of Israel. It was a dark cloud to the Egyptians, but it lit the night for the Israelites, so one side did not come near the other all night.

21 Moses reached out with his hand over the sea. Yahweh drove the sea back by a strong east wind all that night and made the sea into dry land. In this way the waters were divided. **22** The people of Israel went into the middle of the sea on dry ground. The waters formed a wall for them on their right hand and on their left. **23** The Egyptians pursued them. They went after them into the middle of the sea—all Pharaoh's horses, chariots, and horsemen. **24** But at the morning watch, Yahweh looked down on the Egyptian army through the pillar of fire and cloud. He threw the Egyptians into confusion. **25** Their chariot wheels were clogged, and the horsemen drove with difficulty. So the Egyptians said, "Let us flee from Israel, for Yahweh is fighting for them against us."

26 Yahweh said to Moses, "Reach out with your hand over the sea so that the waters may come back onto the Egyptians, their chariots, and their horsemen." **27** So Moses reached out with his hand over the sea, and it returned to its normal course when the morning appeared. The Egyptians fled into the sea, and Yahweh drove the Egyptians into the middle of it. **28** The waters came back and covered Pharaoh's chariots, horsemen, and his entire army that had followed the chariots into the sea. No one survived. **29** However, the people of Israel walked on dry land in the middle of the sea. The waters were a wall for them on their right hand and on their left. **30** So Yahweh saved Israel that day out of the hand of the Egyptians, and Israel saw dead Egyptians on the seashore. **31** When Israel saw the great power that Yahweh used against the Egyptians, the people feared Yahweh, and they trusted Yahweh and his servant Moses.

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Exodus 14 General Notes

Structure and formatting

This is an important event in the history of Israel, known as the "parting of the Sea of Reeds."

Special concepts in this chapter

Pharaoh's hard heart

Pharaoh's heart is often described as hard in this chapter. This means that his heart was not open or willing to understand Yahweh's instructions. When his heart was hardened, it became less and less receptive to Yahweh.

Pharaoh's chariots

These chariots were a fighting force. Pharaoh took an army to kill the Hebrew people.

Important figures of speech in this chapter

Rhetorical Questions

The Israelites asked a few rhetorical questions of Moses. These questions were not really directed at Moses, but at Yahweh. This showed their lack of faith in Yahweh. (See: and faith)

Exodus 14:1

General Information:

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Exodus 14:2

Pi Hahiroth ... Migdol ... Baal Zephon

These are towns on Egypt's eastern border.

You are to camp

Here the word "You" is plural and refers to Moses and the Israelites.

Exodus 14:3

Pharaoh will say about the people of Israel, 'They are wandering confused in the land. The wilderness has closed in on them.'

This can be stated as an indirect quote. Alternate translation: "Pharaoh will say that the people of Israel are wandering confused in the land and that the wilderness has closed in on them"

The wilderness has closed in on them

Pharaoh speaks of the wilderness as a person who has trapped the people of Israel.

Exodus 14:4

General Information:

Yahweh continues to instruct Moses on where to go and what Yahweh will do.

I will harden Pharaoh's heart

Here "heart" refers to the Pharaoh. His stubborn attitude is spoken of as if his heart was hard. See how you translated a similar phrase in [Exodus 9:12]

he will pursue them

"Pharaoh will pursue the Israelites"

I will get honor

"People will honor me"

The Egyptians will know that I am Yahweh

"The Egyptians will understand that I am Yahweh, the one true God"

So the Israelites camped as they were instructed

This can be stated in active form. Alternate translation: "So the Israelites camped as Yahweh had instructed them"

Exodus 14:5

When the king of Egypt was told

This can be stated in active form. Alternate translation: "When someone told the king of Egypt"

the king of Egypt

This refers to Pharaoh.

had fled

"had run away"

the minds of Pharaoh and his servants turned against the people

Here the word "minds" refers to their attitudes towards the Israelites. Alternate translation: "Pharaoh and his servants changed their attitudes about the people"

What have we done? We have released Israel from serving us.

They asked this question to show they thought they had done a foolish thing. This rhetorical question can be translated as a statement. Alternate

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translation: "We have done a stupid thing by letting Israel go free from working for us!"

Exodus 14:6

General Information:
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Exodus 14:7

He took six hundred chosen chariots
"He took 600 of his best chariots"

Exodus 14:8

Yahweh hardened the heart of Pharaoh
Here "heart" refers to the Pharaoh. His stubborn attitude is spoken of as if his heart was hard. See how you translated a similar phrase in [Exodus 9:12]

Exodus 14:9

Pi Hahiroth ... Baal Zephon
These are towns on Egypt's eastern border. See how you translated them in [Exodus 14:2]

Exodus 14:10

When Pharaoh came close
The word "Pharaoh" here represents the entire Egyptian army. Alternate translation: "When Pharaoh and his army came close"

they were terrified
"the Israelites were terrified"

Exodus 14:11

Is it because there were no graves in Egypt, that you have taken us away to die in the wilderness?
The Israelites ask this question to express their frustration and fear of dying. This rhetorical question can be translated as a statement. Alternate translation: "There were plenty of graveyards in Egypt for us to be buried in. You did not have to take us into the wilderness to die!"

Why have you treated us like this, bringing us out of Egypt?
The Israelites ask this question to rebuke Moses for bringing them to the desert to die. This rhetorical question can be translated as a statement. Alternate translation: "You should not have treated us like this by bringing us out of Egypt!"

Exodus 14:12

Is this not what we told you in Egypt?
The Israelites ask this question to emphasize that this is what they had told Moses. This rhetorical question can be translated as a statement. Alternate translation: "This is exactly what we told you while we were in Egypt."

We said to you, 'Leave us alone, so we can work for the Egyptians.'
This can be stated as an indirect quote. Alternate translation: "We told you to leave us alone, so we could work for the Egyptians."

Exodus 14:13

Moses said to the people
Moses responds to the Israelites' fears.

provide for you
The pronoun "you" refers to the Israelites.

For you will never see again the Egyptians
Moses used a polite way of saying God was going to destroy the Egyptian army. Alternate translation: "For God will kill the Egyptians"

Exodus 14:14

General Information:
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Exodus 14:15

Why are you, Moses, continuing to call out to me?
Moses apparently had been praying to God for help so God uses this question to compel Moses to act. This rhetorical question can be translated as a statement. Alternate translation: "Do not call out to me any longer, Moses."

Exodus 14:16

divide it in two
"divide the sea into two parts"

Exodus 14:17

Be aware
"Know"

I will harden the Egyptians' hearts
Here "hearts" refers to the Egyptians themselves. Their stubborn attitude is spoken of as if their hearts were hard. See how you translated a similar phrase in [Exodus 9:12]

so they will go after them
"so that the Egyptians will go into the sea after the Israelites"

Exodus 14:18

General Information:
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Exodus 14:19

General Information:
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Exodus 14:20

the camp of Egypt and the camp of Israel
"the Egyptian army and the Israelite people"

so one side did not come near the other
This means that the Egyptians and the Israelites could not approach one another.

Exodus 14:21

east wind
An east wind originates in the east and blows towards the west.

east
where the sun rises

the waters were divided
This can be stated in active form. Alternate translation: "Yahweh divided the waters"

Exodus 14:22

on their right hand and on their left
"on each side of them" or "on both sides of them"

Exodus 14:23

General Information:
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Exodus 14:24

He threw the Egyptians into confusion
The Egyptians were so afraid that they could not think normally.

Exodus 14:25

Their chariot wheels were clogged
This can be stated in active form. Alternate translation: "Mud clogged their chariot wheels" or "Their chariot wheels were getting stuck in the mud"

Exodus 14:26

Yahweh said to Moses, "Reach out with your hand ... and their horsemen."
This can be stated as an indirect quote. Alternate translation: "Yahweh told Moses to reach out with his hand over the sea so that the waters would come back onto the Egyptians, their chariots, and their horsemen."

come back onto
"fall on"

Exodus 14:27

The Egyptians fled into the sea
Since the sea was closing in on top of the Egyptians, instead of escaping, they were actually running right into the water.

Yahweh drove the Egyptians
"Yahweh pushed the Egyptians" or "Yahweh threw the Egyptians"

Exodus 14:28

General Information:
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Exodus 14:29

General Information:
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Exodus 14:30

out of the hand of the Egyptians
Here the word "hand" refers to power. Alternate translation: "from the Egyptians' power"

on the seashore
"on the land along the edge of the sea"

Exodus 14:31

General Information:
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Chapter 15

1 Then Moses and the people of Israel sang this song to Yahweh. They sang,

"I will sing to Yahweh, for he has triumphed gloriously;
the horse and its rider he has thrown into the sea.
2 Yah is my strength and song,
and he has become my salvation. [1]
This is my God, and I will praise him,
my father's God, and I will exalt him.
3 Yahweh is a warrior;
Yahweh is his name.
4 He has thrown Pharaoh's chariots and army into the sea.
Pharaoh's chosen officers were drowned in the Sea of Reeds.
5 The depths covered them;
they went down into the depths like a stone.
6 Your right hand, Yahweh, is glorious in power;
your right hand, Yahweh, has shattered the enemy.
7 In great majesty you overthrew those who rose up against you.
You sent out your wrath; it consumed them like stubble.
8 By the blast of your nostrils the waters were piled up;
the flowing waters stood upright in a heap;
the deep water was congealed in the heart of the sea.
9 The enemy said, 'I will pursue, I will overtake, I will share out the plunder;
my desire will be satisfied on them;
I will draw my sword; my hand will destroy them.'
10 But you blew with your wind, and the sea covered them;
they sank like lead in the mighty waters.
11 Who is like you, Yahweh, among the gods?
Who is like you, majestic in holiness,
honored in praises, doing miracles?
12 You reached out with your right hand,
and the earth swallowed them.
13 In your covenant loyalty you have led the people you have rescued.
In your strength you have led them to the holy place where you live.
14 The peoples will hear, and they will tremble;
terror will seize the inhabitants of Philistia.
15 Then the chiefs of Edom will fear;
the soldiers of Moab will shake;
all the inhabitants of Canaan will melt away.
16 Terror and dread will fall on them.
Because of your arm's power, they will become as still as a stone
until your people pass by, Yahweh—
until the people you have rescued pass by.
17 You will bring them and plant them on the mountain of your inheritance,
the place, Yahweh, that you have made to live in,
the sanctuary, our Lord, that your hands have built.
18 Yahweh will reign forever and ever."

19 For Pharaoh's horses went with his chariots and horsemen into the sea. Yahweh brought back the waters of the sea on them. But the people of Israel walked on dry land in the middle of the sea. **20** Miriam the prophetess, sister of Aaron, picked up a tambourine, and all the women went out with tambourines, dancing along with her. **21** Miriam sang to them:

"Sing to Yahweh, for he has triumphed gloriously.
The horse and his rider he has thrown into the sea."

22 Then Moses led Israel onward from the Sea of Reeds. They went out into the wilderness of Shur. They traveled for three days into the wilderness and found no water. **23** Then they came to Marah, but they

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could not drink the water there because it was bitter. So they named that place Marah. **24** So the people complained to Moses and said, "What can we drink?" **25** Moses cried out to Yahweh, and Yahweh showed him a tree. Moses threw it into the water, and the water became sweet to drink. It was there that Yahweh gave them a strict law, and it was there that he tested them. **26** He said, "If you carefully listen to the voice of Yahweh your God, and do what is right in his eyes, and if you give ear to his commands and obey all his laws—I will put on you none of the diseases that I put on the Egyptians, for I am Yahweh who heals you." **27** Then the people came to Elim, where there were twelve springs of water and seventy palm trees. They camped there by the water.

Footnotes

15:2 [1]Yah is a short form of the name Yahweh.

Exodus 15 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetic songs in 15:1-18 and 15:21.

Special concepts in this chapter

Yahweh's laws

In this chapter, Moses talks about Yahweh's laws. The law of Moses is about to be introduced. Although it has not yet been formally introduced, this is what is being referenced in this chapter in anticipation of the revelation of the law of Moses. (See: lawofmoses and reveal)

Exodus 15:1

General Information:

This is a song about the events that happened in Exodus 14:26-28.

he has triumphed gloriously

It can be stated explicitly over whom Yahweh triumphed. Alternate translation: "he has achieved a glorious victory over the army of Egypt"

the horse and its rider he has thrown into the sea

Moses sang about God causing the sea to cover and drown the horse and rider as if God had thrown them into the sea. Alternate translation: "he has made the sea cover over the horse and rider" or "he has made the horse and rider drown in the sea"

the horse and its rider

This refers to all or many of the Egyptian horses and riders that were chasing the Israelites. Alternate translation: "the horses and their riders"

rider

This is a person who sits on a horse or travels in a chariot that a horse is pulling.

Exodus 15:2

Yah is my strength

Possible meanings are 1) "Yah is the one who gives me strength" or 2) "Yah is the strong one who protects me."

song

Moses calls Yahweh his song because Yahweh is the one he sings about. Alternate translation: "the one I sing about"

he has become my salvation

Moses calls God his salvation because God saved him. Alternate translation: "he has saved me" or "he is the one who saves me"

Exodus 15:3

Yahweh is a warrior

Moses calls God a warrior because God powerfully fought against the Egyptians and won. Alternate translation: "Yahweh is like a warrior"

Exodus 15:4

He has thrown Pharaoh's chariots and army into the sea

Moses sings about God causing the sea to cover Pharaohs chariots and army as if God had thrown them into the sea. Alternate translation: "he has

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made the sea cover over Pharaoh's chariots and army" or "He has made Pharaoh's chariot riders and army drown in the sea"

Exodus 15:5

they went down into the depths like a stone
Just as a stone does not float but sinks to the bottom of the sea, the enemy soldiers sank to the bottom of the sea. Alternate translation: "they went down into the deep water like a stone sinking to the bottom of the sea"

Exodus 15:6

Your right hand, Yahweh, is glorious in power
Moses speaks of God as if God had hands. The right hand refers to God's power or the things God does powerfully. Alternate translation: "Yahweh, your power is glorious" or "Yahweh, what you do is glorious in power"

your right hand, Yahweh, has shattered the enemy
Moses speaks of God as if God had hands. The right hand refers to God's power. Alternate translation: "Yahweh, your power has shattered the enemy" or "Yahweh, by your power you have shattered the enemy"

has shattered the enemy
Moses speaks of the enemy as if it were fragile and could be shattered like glass or pottery. Alternate translation: "has completely destroyed the enemy"

Exodus 15:7

those who rose up against you
Rebelling against God is spoken of as rising up against him. Alternate translation: "those who rebelled against you" or "your enemies"

You sent out your wrath
Moses speaks of God's wrath as if it were a servant that God sent out to do something. Alternate translation: "You showed your wrath" or "You acted according to your wrath"

it consumed them like stubble
Moses speaks of God's wrath as if it were fire that could completely burn up things. His enemies were completely destroyed like stubble in a fire. Alternate translation: "it completely destroyed your enemies like a fire that burns up straw"

Exodus 15:8

By the blast of your nostrils
Moses speaks of God as if God had a nose, and he speaks of the wind as if God blew the wind from his nose. Alternate translation: "You blew on the sea and"

Exodus 15:9

my desire will be satisfied on them
This can be expressed with an active form. Alternate translation: "I will satisfy my desire on them" or "I will take all I want from them"

my hand will destroy them
The enemies speak of destroying the Israelites by the power of their hands as if it were their hands that would destroy them. Alternate translation: "I will destroy them with my hand"

Exodus 15:10

But you blew with your wind
Moses spoke about God making the wind blow as if God blew the wind through his nose or mouth. Alternate translation: "But you made the wind blow"

sank like lead in the mighty waters
Lead is a heavy metal that is commonly used to make things sink in water. The word "lead" here is used to show how fast God's enemies were destroyed. Alternate translation: "sank as fast as lead in the deep turbulent waters"

Exodus 15:11

Who is like you, Yahweh, among the gods?
Moses uses this question to show how great God is. Alternate translation: "O Yahweh, no one is like you among the gods!" or "Yahweh, none of the gods is like you!"

Who is like you, ... doing miracles?
Moses uses this question to show how great God is. Alternate translation: No one is like you. No one is majestic in holiness as you are, no one is honored in praises as you are, and no one does miracles as you do!"

Exodus 15:12

with your right hand
The phrase "right hand" represents the strong power of God. Alternate translation: "with your strong power"

You reached out with your right hand
Moses speaks about God causing something to happen as if God reached out with his hand. Alternate translation: "With your strong power you made it happen"

the earth swallowed them
Moses personifies the earth as if it could swallow or devour with it's mouth. Alternate translation: "the earth devoured them"

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Exodus 15:13

General Information:
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Exodus 15:14

tremble
This means to shake because you are afraid.

terror will seize the inhabitants of Philistia
Moses speaks of terror as if it were a person that could forcefully grab hold of someone and make them extremely afraid. Alternate translation: "the inhabitants of Philistia will be afraid"

Exodus 15:15

will melt away
Moses speaks of people becoming weak from their fear as melting away. Alternate translation: "will be weak from fear" or "will be afraid and faint"

Exodus 15:16

Connecting Statement:
Moses continues to sing about how the people of other nations will feel when they see God's people.

Terror and dread will fall on them
These two words mean that fear will come upon them. Alternate translation: "Fear will come upon them"

dread
Dread is extreme fear or anxiety about something that is going to happen or might happen.

Because of your arm's power
God's arm represents his great strength. Alternate translation: "Because of your great strength"

they will become as still as a stone
Possible meanings are 1) "They will be silent like stone" or 2) "They will be motionless as stone"

Exodus 15:17

You will bring them
Where God would bring them can be stated clearly. Since Moses was not already in Canaan, some languages would use "take" rather than "bring." Alternate translation: "You will take your people to Canaan"

plant them on the mountain
Moses speaks about God giving his people the land to live in as if they were a tree that God was planting. Alternate translation: "settle them on the mountain" or "let them live on the mountain"

the mountain of your inheritance
This refers to Mount Zion in the land of Canaan.

of your inheritance
Moses speaks about God promising to give his people the mountain forever as if he were giving it to them as an inheritance. Alternate translation: "that you have given them as an inheritance"

that your hands have built
The phrase "your hands" refers to God's power. Alternate translation: "that you have built by your power"

Exodus 15:18

General Information:
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Exodus 15:19

General Information:
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Exodus 15:20

Miriam ... Aaron
Miriam was the older sister of Moses and Aaron.

tambourine
This is a musical instrument like a small drum that also has pieces of metal around the side that make a sound when shaken.

Exodus 15:21

he has triumphed gloriously
It can be stated explicitly over whom Yahweh triumphed. See how you translated this in [Exodus 15:1]

The horse and his rider he has thrown into the sea
Miriam sang about God causing the sea to cover and drown the horse and rider as if God had thrown them into the sea. See how you translated this in [Exodus 15:1]

Exodus 15:22

Moses led Israel
The word "Israel" represents the people of Israel. Alternate translation: "Moses led the Israelite people"

wilderness of Shur
We do not know the exact locations of this place.

Exodus 15:23

Marah
We do not know the exact locations of this place.

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Exodus 15:24

complained to Moses and said
"were unhappy and told Moses" or "angrily told Moses"

Exodus 15:25

General Information:
This page has intentionally been left blank.

Exodus 15:26

the voice of Yahweh your God
Yahweh is speaking about his own voice. His voice represents what he says. Alternate translation: "my voice" or "what I say"

do what is right in his eyes
The eyes represent seeing, and seeing represents thoughts or judgment. Alternate translation: "do what Yahweh considers to be right"

I will put on you none of the diseases
God speaks of causing people to have diseases as putting diseases on them. Alternate translation: "I will not cause any of you to have the diseases"

Exodus 15:27

Elim
This is an oasis in the desert, a place with water and shade trees.

twelve
"12"

seventy
"70"

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Chapter 16

1 The people journeyed on from Elim, and all the community of people of Israel came to the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departure from the land of Egypt. **2** The whole community of the people of Israel complained against Moses and Aaron in the wilderness. **3** The people of Israel said to them, "If only we had died by Yahweh's hand in the land of Egypt when we were sitting by the pots of meat and were eating bread to the full. For you have brought us out into this wilderness to kill our whole community with hunger."

4 Then Yahweh said to Moses, "I will rain down bread from heaven for you. The people will go out and gather a day's portion every day so that I may test them to see whether or not they will walk in my law. **5** It will come about on the sixth day, that they will gather twice as much as what they gathered every day before, and they will cook what they bring in." **6** Then Moses and Aaron said to all the people of Israel, "In the evening you will know that it is Yahweh who has brought you out from the land of Egypt. **7** In the morning you will see Yahweh's glory, for he hears your complaining against him. Who are we for you to complain against us?" **8** Moses also said, "You will know this when Yahweh gives you meat in the evening and bread in the morning to the full—for he has heard the complaints that you speak against him. Who are Aaron and I? Your complaints are not against us; they are against Yahweh." **9** Moses said to Aaron, "Say to all the community of the people of Israel, 'Come near before Yahweh, for he has heard your complaints.'" **10** It came about, as Aaron spoke to the whole community of the people of Israel, that they looked toward the wilderness, and, behold, Yahweh's glory appeared in the cloud. **11** Then Yahweh spoke to Moses, saying, **12** "I have heard the complaints of the people of Israel. Speak to them and say, 'In the evening you will eat meat, and in the morning you will be filled with bread. Then you will know that I am Yahweh your God.'"

13 It came about in the evening that quails came up and covered the camp. In the morning the dew lay round about the camp. **14** When the dew was gone, there on the surface of the wilderness were thin flakes like frost on the ground. **15** When the people of Israel saw it, they said one to another, "What is it?" They did not know what it was. Moses said to them, "It is the bread that Yahweh has given you to eat. **16** This is the command that Yahweh has given: 'You must gather, each one of you, the amount you need to eat, an omer for each person of the number of your people. This is how you will gather it: Gather enough to eat for every person who lives in your tent.'" **17** The people of Israel did so. Some gathered more, some gathered less. **18** When they measured it with an omer measure, those who had gathered much had nothing left over, and those who had gathered little had no lack. Each person gathered enough to meet their need. **19** Then Moses said to them, "No one must leave any of it until morning." **20** However, they did not listen to Moses. Some of them left some of it until morning, but it bred worms and became foul. Then Moses became angry with them. **21** They gathered it morning by morning. Each person gathered enough to eat for that day. When the sun became hot, it melted. **22** It came about that on the sixth day they gathered twice as much bread, two omers for each person. All the leaders of the community came and told this to Moses. **23** He said to them, "This is what Yahweh has said: 'Tomorrow is a solemn rest, a holy Sabbath in Yahweh's honor. Bake what you want to bake, and boil what you want to boil. All that remains over, set it aside for yourselves until morning.'" **24** So they set it aside until morning, as Moses had instructed. It did not become foul, nor was there any worm in it. **25** Moses said, "Eat that food today, for today is a day reserved as a Sabbath to honor Yahweh. Today you will not find it in the fields. **26** You will gather it during six days, but the seventh day is the Sabbath. On the Sabbath there will be no manna." **27** It came about on the seventh day that some of the people went out to gather manna, but they found none. **28** Then Yahweh said to Moses, "How long will you refuse to keep my commandments and my laws? **29** See, Yahweh has given you the Sabbath. So on the sixth day he is giving you bread for two days. Each of you must stay in his own place; no one must go out from his place on the seventh day." **30** So the people rested on the seventh day.

31 The people of Israel called that food "manna." It was white like coriander seed, and its taste was like wafers made with honey. **32** Moses said, "This is what Yahweh has commanded: 'Let an omer of manna be kept throughout your people's generations so that your descendants might see the bread with which I fed you in the wilderness, after I brought you out from the land of Egypt.'" **33** Moses said to Aaron, "Take a pot and put an omer of manna into it. Preserve it before Yahweh to be kept throughout the people's generations." **34** As Yahweh commanded Moses, Aaron stored it beside the covenant decrees in the ark. **35**

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The people of Israel ate manna forty years until they came to inhabited land. They ate it until they came to the borders of the land of Canaan. **36** Now an omer is a tenth of an ephah.

Exodus 16 General Notes

Special concepts in this chapter

Complaints

The Israelites complained about the amount of food Yahweh gave them, even when he miraculously provided their food for them. This is intended to show their ungratefulness and their sinful view of Yahweh. (See: sin)

Prohibition against storing food

The people were not allowed to store the food, called manna, they were provided with. This is because they were to trust in Yahweh to provide for their needs every day. (See: trust)

Sabbath

This is the first recorded celebration of the Sabbath rest. (See: sabbath)

Ark of the covenant

Although the covenant has not yet been made, it is referenced in Exodus 16:34. This is probably done either in anticipation of the building of the ark or as an editorial comment made by Moses after these events. (See: covenant)

Other possible translation difficulties in this chapter

Wilderness of Sin

Sin is the name of a part of the Sinai Wilderness. It is not the description of a place, and it has nothing to do with sinning.

Exodus 16:1

wilderness of Sin

The word "Sin" here is the Hebrew name of the wilderness. It is not the English word "sin."

on the fifteenth day of the second month

This time coincides with the end of April and the beginning of May on Western calendars. Alternate translation: "on day 15 of the second month"

Exodus 16:2

The whole community of the people of Israel complained

"All the Israelites complained." This is a generalization. Moses and Aaron did not complain. Alternate translation: "The Israelites complained"

complained

"were angry and spoke"

Exodus 16:3

If only we had died

This is a way of saying that they wished that they had died. Alternate translation: "We wish that we had died"

by Yahweh's hand

The phrase "Yahweh's hand" represents Yahweh's action. Alternate translation: "by Yahweh's action"

Exodus 16:4

I will rain down bread from heaven for you

God speaks of food coming down from heaven as if it were rain. Alternate translation: "I will make bread come down from heaven like rain" or "I will make bread fall to you from the sky"

bread

God speaks of the food that he will send as if it were bread. The Israelites would eat this food every day, just as they had eaten bread every day before this. Alternate translation: "food" or "food like bread"

walk in my law

God speaks of obeying his law as walking in it. Alternate translation: "obey my law" or "live according to my law"

my law

"my command"

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Exodus 16:5

It will come about on the sixth day, that they
"It will happen on the sixth day that they" or "On the sixth day they"

on the sixth day
"on day 6"

twice
two times

Exodus 16:6

General Information:
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Exodus 16:7

Who are we for you to complain against us?
Moses and Aaron used this question to show the people that it was foolish to complain against them. Alternate translation: "We are not powerful enough for you to complain against us." or "It is foolish to complain against us, because we cannot do what you want."

Exodus 16:8

bread
Moses speaks of the food that God will send as if it were bread. The Israelites would eat this food every day, just as they had eaten bread every day before this. See how you translated it in [Exodus 16:4]

Who are Aaron and I?
Moses used this question to show the people that he and Aaron did not have the power to give them what they wanted. Alternate translation: "Aaron and I cannot give you what you want."

Your complaints are not against us; they are against Yahweh
The people were complaining against Moses and Aaron, who were Yahweh's servants. So by complaining against them, the people were really complaining against Yahweh. Alternate translation: Your complaints are not really against us; they are against Yahweh, because we are his servants"

Exodus 16:9

General Information:
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Exodus 16:10

It came about
This phrase is used here to mark an important event in the story. The important event here is the people seeing Yahweh's glory. If your language has a way for doing this, you could consider using it here.

behold
The word "behold" here shows that the people saw something interesting.

Exodus 16:11

General Information:
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Exodus 16:12

bread
God speaks of the food that he will send as if it were bread. The Israelites would eat this food every day, just as they had eaten bread every day before this. See how you translated it in [Exodus 16:4]

Exodus 16:13

It came about ... that
This phrase is used here to mark an important part of the events. If your language has a way for doing this, you could consider using it here.

quails
These are small, plump birds.

Exodus 16:14

like frost
The original readers knew what frost is like, so this phrase would help them understand what the flakes were like. Frost is frozen dew that forms on the ground. It is very fine. Alternate translation: "that looked like frost" or "that was fine like frost"

Exodus 16:15

bread
Moses speaks of the food that God sent as if it were bread. The Israelites would eat this food every day, just as they had eaten bread every day before this. See how you translated it in [Exodus 16:4]

Exodus 16:16

Connecting Statement:
Moses continues telling the people about the food that God was providing for them.

omer
2 liters

Exodus 16:17

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Exodus 16:18

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Exodus 16:19

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Exodus 16:20

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Exodus 16:21

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Exodus 16:22

It came about that
This phrase is used here to mark the beginning of a new part of the story. Verses 16:22-30 tell about what the people did concerning the manna on the sixth and seventh days of the week. If your language has a way for marking this as a new part of the story, you could consider using it here.

on the sixth day
"on day 6"

twice
two times

bread
This refers to the bread that appeared as thin flakes on the ground each morning.

Exodus 16:23

a solemn rest
"a day to rest quietly and think seriously"

Exodus 16:24

did not become foul
"did not smell rotten"

Exodus 16:25

today is a day reserved as a Sabbath to honor Yahweh
"today is a Sabbath and is to be used only for honoring Yahweh"

Exodus 16:26

but the seventh day
"but on day seven"

manna
This was the name the Israelites gave to the bread that Yahweh caused to appear for them each morning.

Exodus 16:27

they found none
"they did not find any manna"

Exodus 16:28

General Information:
Yahweh speaks to Moses, but the word "you" refers to the people of Israel in general.

How long will you refuse to keep my commandments and my laws?
God used this question to scold the people because they did not obey his laws. Alternate translation: "You people still do not keep my commandments and laws!"

to keep my commandments and my laws
"to obey my commandments and my laws"

Exodus 16:29

Yahweh has given you the Sabbath
Yahweh speaks about teaching people to rest on the Sabbath as if the Sabbath were a gift. Alternate translation: "I, Yahweh, have taught you to rest on the Sabbath"

sixth day ... two days ... seventh day
"day 6 ... 2 days ... day 7"

bread
This refers to the bread that appeared as thin flakes on the ground each morning.

Exodus 16:30

General Information:
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Exodus 16:31

coriander seed
Coriander is also known as cilantro. People dry the seeds and grind them into a powder and put it in food to give it flavor.

wafers
very thin biscuits or crackers

Exodus 16:32

omer
2 liters

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bread
This refers to the bread that appeared as thin flakes on the ground each morning.

Exodus 16:33

an omer
"two liters"

Exodus 16:34

General Information:
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Exodus 16:35

General Information:
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Exodus 16:36

Now an omer is a tenth of an ephah
An omer and an ephah are both containers for measuring volume. The original readers would have known how much an ephah was. This sentence would help them know how much an omer was. For languages that do not use fractions, this can be reworded. Alternate translation: "Now ten omers equal one ephah"

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Chapter 17

1 The whole community of the people of Israel journeyed from the wilderness of Sin, following Yahweh's instructions. They camped at Rephidim, but there was no water for the people to drink. **2** So the people blamed Moses for their situation and said, "Give us water to drink." Moses said, "Why do you quarrel with me? Why do you test Yahweh?" **3** The people were very thirsty, and they complained against Moses. They said, "Why have you brought us up out of Egypt? To kill us and our children and our livestock with thirst?" **4** Then Moses cried out to Yahweh, "What should I do with this people? They are almost ready to stone me." **5** Yahweh said to Moses, "Go on ahead of the people, and take with you some elders of Israel. Take with you the staff with which you struck the river, and go. **6** I will stand before you there on the rock at Horeb, and you will strike the rock. Water will come out of it for the people to drink." Then Moses did so in the sight of the elders of Israel. **7** He named that place Massah and Meribah because the people of Israel were quarreling and because they had tested the Lord by saying, "Is Yahweh among us or not?"

8 Then an army of the Amalek people came and attacked Israel at Rephidim. **9** So Moses said to Joshua, "Choose some men and go out. Fight with Amalek. Tomorrow I will stand on top of the hill with the staff of God in my hand." **10** So Joshua fought Amalek as Moses had instructed, while Moses, Aaron, and Hur went up to the top of the hill. **11** While Moses was holding his hands up, Israel was winning; when he let his hands rest, Amalek would begin to win. **12** When Moses' hands became heavy, Aaron and Hur took a stone and put it under him for him to sit on. At the same time, Aaron and Hur held his hands up, one person on one side of him, and the other person on the other side. So Moses' hands were held steady until the sun went down. **13** So Joshua laid waste to Amalek and his people with the sword. **14** Yahweh said to Moses, "Write this in a book and read it in Joshua's hearing, because I will completely blot out the memory of Amalek from under the skies." **15** Then Moses built an altar and he called it "Yahweh is my banner." **16** He said, "For a hand was lifted up to the throne of Yah—that Yahweh will wage war with Amalek from generation to generation." [1]

Footnotes

17:16 [1]Yah is a short form of the name Yahweh.

Exodus 17 General Notes

Important figures of speech in this chapter

Rhetorical Questions

Moses uses several rhetorical questions in this chapter. The purpose of these questions is to convince people of their sin. Likewise, the people's rhetorical question showed their ignorance. (See: and sin)

Other possible translation difficulties in this chapter

Wilderness of Sin

Sin is the name of a part of the Sinai Wilderness. It is not the description of a place, and it has nothing to do with sinning.

Exodus 17:1

wilderness of Sin

The word "Sin" here is the Hebrew name of the wilderness. It is not the English word "sin." See how you translated this in [Exodus 16:1]

Rephidim

This means "the resting place," a place to rest on long journeys through the wilderness.

Exodus 17:2

Why do you quarrel with me? Why do you test Yahweh?

Moses uses these questions to scold the people. Alternate translation: "You should not quarrel with me! You should not test Yahweh!"

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Exodus 17:3

To kill us and our children and our livestock with thirst?
The people use this question to accuse Moses of wanting to kill them. Alternate translation: "You only brought us out here to kill us and our children and livestock by not letting us have any water to drink!"

Exodus 17:4

General Information:
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Exodus 17:5

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Exodus 17:6

General Information:
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Exodus 17:7

Massah
a place in the desert whose name means "testing"

Meribah
a place in the desert whose name means "complaining"

Exodus 17:8

Rephidim
This was the name of a place in the desert.

Exodus 17:9

General Information:
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Exodus 17:10

So Joshua fought Amalek
Joshua represents himself and the Israelites that he led into battle. Alternate translation: "So Joshua and the men he chose fought against the Amalekites"

Hur
Hur was a friend of Moses and Aaron.

Exodus 17:11

Israel was winning ... Amalek would begin to win
The words "Israel" and "Amalek" represent the fighters from those groups. Alternate translation: "the Israelite fighters were winning ... the Amalekite fighters would begin to win"

Exodus 17:12

hands became heavy
The author writes of Moses's arms becoming tired as if his hands became heavy. Alternate translation: "arms became tired"

Exodus 17:13

laid waste to
This is a euphemism for "killed." Alternate translation: "killed" or "destroyed"

Amalek and his people
The name "Amalek" is either 1) a personification of the nation of Amalek. Alternate translation: "the people of the nation of Amalek" Or 2) a metonym for the land on which the Amalekite people lived. Alternate translation: "the land of Amalek and the people who lived there"

with the sword
The sword represents battle. Alternate translation: "in battle"

Exodus 17:14

I will completely blot out the memory of Amalek
God speaks of destroying Amalek as if he were removing people's memory of Amalek. When a group of people is completely destroyed, there is nothing to remind people about them. Alternate translation: "I will completely destroy Amalek"

Amalek
This refers to the Amalekites. Alternate translation: Amalekites"

Exodus 17:15

General Information:
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Exodus 17:16

a hand was lifted up
People would raise their hand when they made a promise or pledge, so raising the hand represents making a promise. Alternate translation: "a promise was made"

a hand was lifted up
This can be stated in active form. Alternate translation: "Yahweh lifted up his hand" or "Yahweh made a solemn promise"

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Chapter 18

1 Jethro, the priest of Midian, Moses' father-in-law, heard of all that God had done for Moses and for
Israel his people. He heard that Yahweh had brought Israel out of Egypt. **2** Jethro, Moses' father-in-law,
took Zipporah, Moses' wife, after he had sent her home, **3** and her two sons; the name of the one son was
Gershom, for Moses had said, "I have been a foreigner in a foreign land." **4** The name of the other was
Eliezer, for Moses had said, "My ancestor's God was my help. He rescued me from Pharaoh's sword." **5**
Jethro, Moses' father-in-law, came with Moses' sons and his wife to Moses in the wilderness where he was
camped at the mountain of God. **6** He said to Moses, "I, your father-in-law Jethro, am coming to you with
your wife and her two sons." **7** Moses went out to meet his father-in-law, bowed down, and kissed him.
They asked about each other's welfare and then went into the tent. **8** Moses told his father-in-law all that
Yahweh had done to Pharaoh and the Egyptians for Israel's sake, about all the hardships that had come to
them along the way, and how Yahweh had rescued them. **9** Jethro rejoiced over all the good that Yahweh
had done for Israel, in that he had rescued them from the hand of the Egyptians. **10** Jethro said, "May
Yahweh be praised, for he has rescued you from the hand of the Egyptians and from the hand of Pharaoh,
and delivered the people from the hand of the Egyptians. **11** Now I know that Yahweh is greater than all
the gods, because when the Egyptians treated the Israelites arrogantly, God rescued his people." **12**
Jethro, Moses' father-in-law, brought a burnt offering and sacrifices for God. Aaron and all the elders of
Israel came to eat a meal before God with Moses' father-in-law.

13 On the next day Moses sat down to judge the people. The people stood around him from morning until
evening. **14** When Moses' father-in-law saw all that he did for the people, he said, "What is this that you
are doing with the people? Why is it that you sit alone and all the people stand about you from morning
until evening?" **15** Moses said to his father-in-law, "The people come to me to ask for God's direction. **16**
When they have a dispute, they come to me. I decide between one person and another, and I teach them
God's statutes and laws." **17** Moses' father-in-law said to him, "What you are doing is not very good. **18**
You will surely wear yourselves out, you and the people who are with you. This burden is too heavy for
you. You are not able to do it by yourself. **19** Listen to me. I will give you advice, and God will be with you,
because you are the people's representative to God, and you bring their disputes to him. **20** You must
teach them his statutes and laws. You must show them the way to walk and the work to do. **21**
Furthermore, you must choose capable men from all the people, men who honor God, men of truth who
hate unjust gain. You must put them over people, to be leaders in charge of thousands, hundreds, fifties,
and of tens. **22** They will judge the people in all routine cases, but the difficult cases they will bring to you.
As for all the small cases, they can judge those themselves. In that way it will be easier for you, and they
will carry the burden with you. **23** If you do this, and if God commands you to do so, then you will be able
to endure, and the entire people will be able to go home in peace." **24** So Moses listened to his father-in-
law's words and did everything that he had said. **25** Moses chose capable men from all Israel and made
them heads over the people, leaders in charge of thousands, hundreds, fifties, and tens. **26** They judged
the people in normal circumstances. The difficult cases they brought to Moses, but they themselves
judged all the small cases. **27** Then Moses let his father-in-law leave, and Jethro went back into his own
land.

Exodus 18 General Notes

Special concepts in this chapter

Leadership lessons

Jethro taught Moses an important leadership lesson in this chapter. Many scholars look at this chapter for important leadership lessons. Moses delegated some of his responsibilities to other godly men so that he would not become worn out by all the demands made of him. (See: godly)

Exodus 18:1

Moses' father-in-law

This refers to the father of the wife of Moses.

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Exodus 18:1

Moses' father-in-law
This refers to the father of the wife of Moses.

Exodus 18:2

took Zipporah, Moses' wife
Possible meanings are 1) Jethro took Zipporah to Moses, or 2) Jethro had earlier welcomed back Zipporah.

after he had sent her home
This is something Moses had done earlier. The full meaning of the can be made explicit. Alternate translation: "after Moses had sent her home to her parents"

Exodus 18:3

and her two sons
This is the ending of the sentence that begins with the words "Jethro ... took Zipporah" in verse 2. Possible meanings are 1) Jethro took Zipporah and her two sons to Moses, or 2) Jethro had earlier welcomed back Zipporah and her two sons.

Gershom
This is a son of Moses and Zipporah, whose name means "foreigner."

Exodus 18:4

Eliezer
This is a son of Moses and Zipporah, whose name means "God is the one who helps me."

Pharaoh's sword
This represents being killed by Pharaoh or Pharaoh's army. Alternate translation: "being killed by Pharaoh" or "being killed by Pharaoh's army"

Exodus 18:5

where he was camped
This can be stated in active form. Alternate translation: "where he camped with the Israelites"

Exodus 18:6

General Information:
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Exodus 18:7

bowed down, and kissed him
These symbolic acts were the normal way that people showed great respect and devotion in that culture.

Exodus 18:8

for Israel's sake
The word "Israel" represents the Israelite people. Alternate translation: "in order to help the Israelite people"

all the hardships that had come to them
Moses writes of hardships happening to them as if hardships had come to them. Alternate translation: "all the hardships that had happened to them" or "all the hardships they had experienced"

Exodus 18:9

the hand of the Egyptians
The hand represents the power of someone to do something. Alternate translation: "the power of the Egyptians ... the power of Pharaoh" or "what the Egyptians were doing to you"

Exodus 18:10

the hand of the Egyptians ... the hand of Pharaoh
The hand represents the power of someone to do something. Alternate translation: "the power of the Egyptians ... the power of Pharaoh" or "what the Egyptians were doing to you ... what Pharaoh was doing to you"

Exodus 18:11

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Exodus 18:12

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Exodus 18:13

General Information:
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Exodus 18:14

What is this that you are doing with the people?
Jethro uses this question to show Moses that what he was doing was not good. This rhetorical question can be translated as a statement. Alternate translation: "You should not be doing all of this for the people!"

Why is it that you sit alone ... from morning until evening?
Jethro used this question to show Moses that he was doing too much. This rhetorical question can be translated as a statement. Alternate translation: "You should not sit alone ... from morning till evening!"

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you sit alone
The word "sit" here is a metonym for "judge." Judges would sit while they listened to people's complaints. Alternate translation: "you judge alone" or "you are the only one who judges the people"

Exodus 18:15

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Exodus 18:16

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Exodus 18:17

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Exodus 18:18

You will surely wear yourselves out
"you will surely make yourselves very tired"

This burden is too heavy for you
Jethro speaks of the hard work that Moses is doing as if it were a physical burden that Moses was carrying. Alternate translation: "This work is too much for you"

Exodus 18:19

you advice
"you guidance" or "you instruction"

God will be with you
Jethro speaks of God helping Moses as if God would be with Moses. Alternate translation: "God will help you" or "God will give you wisdom"

you bring their disputes to him
Jethro speaks of Moses telling God about their disputes as if Moses were bringing their disputes to God. Alternate translation: "you tell God about their disputes" or "you tell God what they are arguing about"

Exodus 18:20

You must show them the way to walk
Jethro speaks of living or behaving like walking. Alternate translation: "You must show them how to live" or "You must show them how to behave"

Exodus 18:21

Connecting Statement:
Jethro continues speaking to Moses.

Furthermore, you must choose
"In addition, you must choose" or "You must also choose"

You must put them over people
Jethro speaks of giving them authority over people as putting them over people. Alternate translation: You must give them authority over people"

leaders in charge of thousands, hundreds, fifties, and of tens
Possible meanings are 1) these numbers represent the exact amount of people in each group. Alternate translation: "leaders in charge of groups of 1,000 people, groups of 100 people, groups of 50 people, and groups of 10 people" or 2) these numbers are not exact, but represent groups of people of various sizes. Alternate translation: "leaders in charge of very small groups, small groups, large groups, and very large groups"

Exodus 18:22

routine cases
"the simple cases"

the difficult cases they will bring to you
Jethro speaks of telling Moses about the difficult cases as bringing him the difficult cases. Alternate translation: "the difficult cases they will tell you about" or "when there are difficult cases, they will tell you about them so you can judge them"

they will carry the burden with you
Jethro speaks of the hard work that they would do as if it were a burden that they would carry. Alternate translation: "they will do the hard work with you" or "they will help you do the hard work"

Exodus 18:23

endure
What they will endure can be stated clearly. Alternate translation: "endure the stress of the work"

in peace
They will be satisfied that the dispute has been settled justly.

Exodus 18:24

General Information:
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Exodus 18:25

heads over the people
Moses writes of the leaders of people as if they were the head of a body. Alternate translation: "leaders of the people"

capable men
What they were capable of doing can be stated clearly. Alternate translation: "men who were able to lead" or "men who were able to judge"

leaders in charge of thousands, hundreds, fifties, and tens
Possible meanings are 1) these numbers represent the exact amount of people in each group. Alternate translation: "leaders in charge of groups of 1,000 people, groups of 100 people, groups of 50 people, and groups of 10 people" or 2) these numbers are not exact, but represent groups of people of various sizes. Alternate translation: "leaders in charge of very small groups, small groups, large groups, and very large groups" See how you translated this in [Exodus 18:21]

Exodus 18:26

judged the people in normal circumstances
"judged the people most of the time" or "judged the people's easy cases"

The difficult cases they brought to Moses
The author writes of telling Moses about the difficult cases as bringing him the difficult cases. Alternate translation: "the difficult cases they told Moses about" or "when there were difficult cases, they told Moses about them so that he would judge them"

the small cases
"the easy cases"

Exodus 18:27

General Information:
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Chapter 19

1 In the third month after the people of Israel had gone out from the land of Egypt, on the same day, they came to the wilderness of Sinai. **2** After they left Rephidim and came to the wilderness of Sinai, they camped in the wilderness in front of the mountain. **3** Moses went up to God. Yahweh called to him from the mountain and said, "You must tell the house of Jacob, the people of Israel: **4** You have seen what I did to the Egyptians, how I carried you on eagles' wings and brought you to myself. **5** Now then, if you obediently listen to my voice and keep my covenant, then you will be my special possession from among all peoples, for all the earth is mine. **6** You will be a kingdom of priests and a holy nation for me. These are the words that you must speak to the people of Israel."

7 So Moses came and summoned the elders of the people. He set before them all these words that Yahweh had commanded him. **8** All the people answered together and said, "We will do everything that Yahweh has said." Then Moses came to report the people's words to Yahweh. **9** Yahweh said to Moses, "I will come to you in a thick cloud so that the people may hear when I speak with you and may also believe you forever." Then Moses told the people's words to Yahweh. **10** Yahweh said to Moses, "Go to the people. Today and tomorrow you must set them apart to me, and make them wash their garments. **11** Be ready for the third day, for on the third day Yahweh will come down to Mount Sinai. **12** You must set boundaries all around the mountain for the people. Say to them, 'Be careful that you do not go up the mountain or touch its border. Whoever touches the mountain will surely be put to death.' **13** No one's hand may touch him. Rather, he must certainly be stoned or shot. Whether an animal or a man, he shall not live. When the trumpet sounds a long blast, they may come up to the mountain." **14** Then Moses went down from the mountain to the people. He set apart the people to Yahweh and they washed their garments. **15** He said to the people, "Be ready on the third day; do not go near your wives."

16 On the third day, when it was morning, there were thunder and lightning bolts and a thick cloud on the mountain, and the sound of a very loud ram's horn. All the people in the camp trembled. **17** Moses brought the people out of the camp to meet God, and they stood at the foot of the mountain. **18** Mount Sinai was completely covered with smoke because Yahweh descended on it in fire and smoke. The smoke went up like the smoke of a furnace, and the whole mountain shook violently. **19** When the sound of the ram's horn grew louder and louder, Moses spoke, and God answered him in a voice. **20** Yahweh came down on Mount Sinai, to the top of the mountain, and he summoned Moses to the top. So Moses went up. **21** Yahweh said to Moses, "Go down and warn the people; otherwise they might break out to Yahweh to look, and many of them might perish. **22** Let the priests also who come near to me set themselves apart—prepare themselves for my coming—so that I do not break out against them." **23** Moses said to Yahweh, "The people cannot come up to Mount Sinai, for you commanded us: 'Set boundaries around the mountain and set it apart to Yahweh.'" **24** Yahweh said to him, "Go down and bring up Aaron with you, but do not let the priests and the people break through to come up to Yahweh, or he will break out against them." **25** So Moses went down to the people and spoke to them.

Exodus 19 General Notes

Special concepts in this chapter

"A kingdom of priests"

The function of the priests was to intercede for the people. The Levites were the only priests in Israel; this is a metaphor indicating that the nation was to intercede for the world as a whole. They were also to be holy, or set apart, from the rest of the world. (See: priest and and holy)

Revealing the Law

The events of this chapter are concerned with preparing the people to receive the law of Moses. The people go through all of this to prepare themselves for the law, which show the great importance of this event for Israel. (See: lawofmoses)

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Exodus 19:1

In the third month ... on the same day
This means they arrived at the wilderness on the first day of the month just as they left Egypt on the first day of the month. The first day of the third month on the Hebrew calendar is near the middle of May on Western calendars. Alternate translation: "In the third month ... on the first day of the month"

had gone out from
"had left"

Exodus 19:2

Rephidim
This is an area on the edge of the wilderness of Sinai where the people of Israel had been camping. See how you translated this name in [Exodus 17:1]

Exodus 19:3

the house of Jacob
The word "house" here represents Jacob's family and descendants. Alternate translation: "the descendants of Jacob"

the house of Jacob, the people of Israel
The phrase "the people of Israel" explains what "the house of Jacob" means.

Exodus 19:4

You have seen
The word "you" here refers to the Israelites. Yahweh is telling Moses what to tell the Israelites.

I carried you on eagles' wings
God speaks of caring for his people while they traveled as if he were an eagle and carried them on his wings. Alternate translation: "I helped you travel like an eagle that carries her babies on her wings"

Exodus 19:5

obediently listen to my voice
Obediently can be expressed as a verb. Alternate translation: "listen to my voice and obey me"

my voice
God's voice represents what he says. Alternate translation: "what I say" or "my words"

keep my covenant
"do what my covenant requires you to do"

special possession
"treasure"

Exodus 19:6

a kingdom of priests
God speaks of his people as if they were priests. Alternate translation: "a kingdom of people who are like priests" or "a kingdom of people who do what priests do"

Exodus 19:7

set before them all these words
The author writes of Moses telling people things as if he were setting the words before them. Alternate translation: "told them all these words"

all these words that Yahweh had commanded him
"all that Yahweh had commanded him"

Exodus 19:8

Moses came to report
Where Moses went can be stated explicitly. Alternate translation: "Moses went back up the mountain to report"

the people's words
The word "words" refers to what the people said. Alternate translation: "what the people said"

Exodus 19:9

General Information:
This page has intentionally been left blank.

Exodus 19:10

you must set them apart to me
This probably means "tell them to dedicate themselves to me" or "tell them to purify themselves for me."

their garments
"their clothes" or "what they are wearing"

Exodus 19:11

Be ready
This was a command to the people of Israel.

Exodus 19:12

General Information:
Yahweh continues speaking to Moses.

set boundaries
"make a boundary." This was probably some kind of mark, but it could have been a fence.

Whoever touches the mountain will surely be put to death
This can be stated with an active form. Alternate translation: "You must surely put to death any

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person who touches the mountain" or "You must surely kill anyone who touches the mountain"

Whoever touches
"Any person who touches" or "Anyone who touches"

Exodus 19:13

No one's hand may touch him
The word "him" refers to anyone who touches the mountain. Alternate translation: "No one's hand may touch anyone who does that" or "No one may touch anyone who touches the mountain"

Whether an animal or a man
"Whether he is an animal or a man" or "Whether it is an animal or a man that touches the mountain"

he must certainly be stoned or shot
This can be stated in active form. Alternate translation: "you must certainly stone him or shoot him"

be ... shot
This refers to being killed by someone who shoots arrows from a bow.

a long blast
"a long, loud sound"

Exodus 19:14

General Information:
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Exodus 19:15

do not go near your wives
This is a polite way of talking about sleeping with their wives. Alternate translation: "do not sleep with your wives"

Exodus 19:16

All the people ... trembled
"All the people ... shook with fear"

Exodus 19:17

General Information:
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Exodus 19:18

Yahweh descended
"Yahweh came down"

like the smoke of a furnace
This shows that it was a very large amount of smoke. Alternate translation: "like the smoke from a very large fire"

furnace
an oven that can be made extremely hot

Exodus 19:19

grew louder and louder
"continued to become louder and louder"

in a voice
The word "voice" here refers to a sound that God made. Possible meanings are 1) "by speaking loudly like thunder" or 2) "by speaking" or 3) "by causing thunder to sound"

Exodus 19:20

he summoned Moses
"he commanded Moses to come up"

Exodus 19:21

they might break out
God spoke about people walking past the boundary

Exodus 19:22

General Information:
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Exodus 19:23

General Information:
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Exodus 19:24

break through
God spoke about people walking past the boundary as if they were breaking through a fence and walking through it. See how you translated a similar phrase in [Exodus 19:21]

Exodus 19:25

General Information:
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Chapter 20

1 God spoke all these words:

2 "I am Yahweh your God, who brought you out of the land of Egypt, out of the house of slavery.

3 You must have no other gods before me.

4 You must not make for yourself a carved figure nor the likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water below. **5** You must not bow down to them or worship them, for I, Yahweh your God, am a jealous God. I punish the ancestors' wickedness by bringing punishment on the descendants, to the third and the fourth generation of those who hate me. **6** But I show steadfast love to thousands of those who love me and keep my commandments.

7 You must not take the name of Yahweh your God in vain, for I will not hold guiltless anyone who takes my name in vain.

8 Remember the Sabbath day, to set it apart to me. **9** You must labor and do all your work for six days. **10** But the seventh day is a Sabbath for Yahweh your God. On it you must not do any work, you, or your son, or your daughter, or your male servant, or your female servant, or your livestock, or the foreigner who is within your gates. **11** For in six days Yahweh made the heavens and earth, the sea, and everything that is in them, and rested on the seventh day. Therefore Yahweh blessed the Sabbath day and set it apart.

12 Honor your father and your mother, so that you may live a long time in the land that Yahweh your God is giving you.

13 You must not murder anyone.

14 You must not commit adultery.

15 You must not steal from anyone.

16 You must not give false testimony against your neighbor.

17 You must not covet your neighbor's house; you must not covet your neighbor's wife, his male servant, his female servant, his ox, his donkey, or anything that belongs to your neighbor."

18 All the people saw the thundering and the lightning, and heard the sound of the ram's horn, and saw the mountain smoking. When the people saw it, they trembled and stood far off. **19** They said to Moses, "Speak to us, and we will listen; but do not let God speak to us, or we will die." **20** Moses said to the people, "Do not be afraid, for God has come to test you so that the honor of him may be in you, and so that you do not sin." **21** So the people stood far off, and Moses approached the thick darkness where God was.

22 Yahweh said to Moses, "This is what you must tell the people of Israel: 'You yourselves have seen that I have talked with you from heaven. **23** You will not make for yourselves other gods alongside me, gods of silver or gods of gold. **24** You must make an earthen altar for me, and you must sacrifice on it your burnt offerings, fellowship offerings, your sheep and your cattle. In every place where I cause my name to be honored, I will come to you and bless you. **25** If you make me an altar of stone, you must not build it of cut stones, for if you use your tools on it, you will have defiled it. **26** You must not go up to my altar on steps, so that your nakedness is not exposed.'"

Exodus 20 General Notes

Structure and formatting

The instructions recorded in this chapter are commonly known as the "ten commandments."

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Special concepts in this chapter

Covenant
Yahweh's covenant faithfulness is now based on the covenant he made with Abraham as well as the covenant he is making with Moses. (See: covenantfaith and covenant)

Exodus 20:1

General Information:
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Exodus 20:2

house of slavery
"place where you were slaves"

Exodus 20:3

You must have no other gods before me
"You must not worship any other gods but me"

Exodus 20:4

nor the likeness
"and you must not make the likeness"

Exodus 20:5

You must not bow down to them or worship them
The word "them" refers to carved figures or idols.

jealous
God wants his people to worship only him.

punish the ancestors' wickedness by bringing punishment on the descendants
God will punish people for the sin of their parents.

to the third and the fourth generation
"to generations 3 and 4." This refers to the grandchildren and great-grandchildren. Alternate translation: "even on the grandchildren and great-grandchildren

Exodus 20:6

I show steadfast love to thousands of those who love me
The abstract noun "love" can be restated with the verb "love." Alternate translation: "I faithfully love thousands of those who love me"

to thousands of those who love me
The word "thousands" is a metonym for a number too many to count. Alternate translation: "forever to those who love me"

Exodus 20:7

take the name of Yahweh your God
"use the name of Yahweh your God"

in vain
"carelessly" or "without proper respect"

I will not hold guiltless
This double-negative can be stated as a positive. Alternate translation: "I will certainly consider guilty" or "I will certainly punish"

Exodus 20:8

set it apart
"set it apart for a special purpose"

Exodus 20:9

do all your work
"do all your usual duties"

Exodus 20:10

within your gates
Cities often had walls around them to keep out enemies, and gates for people to go in and out. Alternate translation: "within your community" or "inside your city"

Exodus 20:11

on the seventh day
"on day seven." Here "seventh" is the ordinal number for "7."

blessed the Sabbath day
Possible meanings are that 1) God caused the Sabbath day to produce good results, or 2) God said that the Sabbath day was good.

Exodus 20:12

General Information:
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Exodus 20:13

General Information:
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Exodus 20:14

You must not commit adultery
"You must not have sex with anyone other than your spouse"

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Exodus 20:15

General Information:
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Exodus 20:16

must not give false testimony
"must not speak a false report" or "must not tell lies about someone"

Exodus 20:17

must not covet
"must not strongly want to have" or "must not want to take"

Exodus 20:18

the mountain smoking
"smoke coming from the mountain"

they trembled
"they shook with fear"

stood far off
"stood far away" or "stood at a distance"

Exodus 20:19

General Information:
This page has intentionally been left blank.

Exodus 20:20

so that the honor of him may be in you, and so that you do not sin
"so that you will honor him and not sin"

Exodus 20:21

Moses approached
"Moses went closer to"

Exodus 20:22

This is what you must tell the people of Israel
"Tell the people of Israel this"

You yourselves have seen that I have talked with you from heaven
"You have heard me speak to you from heaven"

Exodus 20:23

You will not make for yourselves other gods alongside me
"You must not make idols as other gods instead of me"

gods of silver or gods of gold
"gods made out of silver or gold" or "idols made out of silver or gold"

Exodus 20:24

earthen altar
an altar made of materials from the ground, such as stone, soil, or clay

cause my name to be honored
Here "name" is a metonym for God's being. This can be stated in active form. Alternate translation: "choose for you to honor me"

Exodus 20:25

General Information:
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Exodus 20:26

You must not go up to my altar on steps
"Do not build steps up to the altar and go up to it on those steps"

your nakedness
"your private parts"

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Chapter 21

1 "Now these are the decrees that you must set before them:

2 'If you buy a Hebrew servant, he is to serve for six years, and in the seventh year he will go free without paying anything. **3** If he came by himself, he must go free by himself; if he is married, then his wife must go free with him. **4** If his master gave him a wife and she bore him sons or daughters, the wife and her children will belong to her master, and he must go free by himself. **5** But if the servant plainly says, "I love my master, my wife, and my children; I will not go out free," **6** then his master must bring him to God. The master must bring him to a door or doorpost, and his master must bore his ear through with an awl. Then the servant will serve him for life.

7 If a man sells his daughter as a female servant, she must not go free as the male servants do. **8** If she does not please her master, who has selected her for himself, then he must let her be redeemed. He has no right to sell her to a foreign people. He has no such right, since he has treated her deceitfully. **9** If her master selects her as a wife for his son, he must treat her the same as if she were his daughter. **10** If he takes another wife for himself, he must not diminish her food, clothing, or her marital rights. **11** But if he does not provide these three things for her, then she can go free without paying any money.

12 Whoever strikes a man so that he dies, that person must surely be put to death. **13** If the man did not lie in wait for him, but God allowed it to happen, then I will appoint for you a place to where he can flee. **14** If a man arrogantly attacks his neighbor and kills him cleverly, then you must take him, even if he is at God's altar, so that he may die.

15 Whoever hits his father or mother must surely be put to death.

16 Whoever kidnaps a person—whether the kidnapper sells him, or that person is found in his hand—that kidnapper must be put to death.

17 Whoever curses his father or his mother must surely be put to death.

18 If men fight and one hits the other with a stone or with his fist, and that person does not die, but is confined to his bed; **19** then if he recovers and is able to walk about using his staff, the man who struck him must pay for the loss of his time; he must also see that he is completely healed. But that man is not guilty of murder.

20 If a man hits his male servant or his female servant with a staff, and if the servant dies as a result of the blow, then that man must surely be punished. **21** However, if the servant lives for a day or two, there is to be no vengeance, for he will have suffered the loss of the servant.

22 If men fight together and hurt a pregnant woman so that she miscarries, but there is no other injury to her, then the guilty man must surely be forced to pay a fine as the woman's husband demands it from him, and he must pay as the judges determine. **23** But if there is serious injury, then you must give a life for a life, **24** an eye for an eye, a tooth for a tooth, a hand for a hand, a foot for a foot, **25** a burn for a burn, a wound for a wound, or a bruise for a bruise.

26 If a man hits the eye of his male servant or of his female servant and destroys it, then he must let the servant go free in compensation for his eye. **27** If he knocks out a tooth of his male servant or female servant, he must let the servant go free as compensation for the tooth.

28 If an ox gores a man or a woman to death, the ox must surely be stoned, and its flesh must not be eaten; but the ox's owner must be acquitted of guilt. **29** But if the ox had a habit of goring in the past, and its owner was warned but did not keep it in, and the ox has killed a man or a woman, that ox must be stoned, and its owner also must be put to death. **30** If a ransom is required for his life, he must pay for the redemption of his life whatever he is required to pay. **31** If the ox has gored a man's son or daughter, the ox's owner must do what this decree requires him to do. **32** If the ox gores a male servant or a female servant, the ox's owner must pay thirty shekels of silver, and the ox must be stoned.

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33 If a man opens a pit, or if a man digs a pit and does not cover it, and an ox or a donkey falls into it, **34** the owner of the pit must repay the loss. He must give money to the dead animal's owner, and the dead animal will become his.

35 If one man's ox hurts another man's ox so that it dies, then they must sell the live ox and divide its price, and they must also divide the dead ox. **36** But if it was known that the ox had a habit of goring in time past, and its owner has not kept it in, he must surely pay ox for ox, and the dead animal will become his own.

Exodus 21 General Notes

Special concepts in this chapter

Covenant with Moses

Although the covenant Yahweh made with Moses began in the previous chapter, it formally begins with the statement, "Now these are the decrees that you must set before them." The law of Moses was a major part of this covenant. (See: covenant and lawofmoses)

Slavery

This passage does not condone slavery as an acceptable practice. However, it does impose some restrictions on the practice.

Justice in society

The rules and law of this chapter are not intended to be followed by every society. Israel was God's chosen nation and was required to live in a special way. These laws concerned creating a just society and a holy nation. (See: elect and justice and holy)

Exodus 21:1

General Information:

Yahweh continues speaking to Moses.

you must set before them

"you must give them" or "you must tell them"

Exodus 21:2

General Information:

Yahweh tells Moses his laws for the people of Israel.

Exodus 21:3

If he came by himself, he must go free by himself

What "by himself" means can be stated clearly. Some languages require that the additional condition, that he marries while a slave, be stated clearly. Alternate translation: "If he became a slave while he had no wife, and if he marries while he is a slave, the master need only free the man"

by himself

"alone" or "without a wife"

if he is married

"if he was married when he became a slave" or "if he came as a married man"

Exodus 21:4

General Information:

This page has intentionally been left blank.

Exodus 21:5

plainly says

"clearly says"

I will not go out free

"I do not want my master to set me free"

Exodus 21:6

bore his ear through

"put a hole in his ear"

awl

a pointed tool used to make a hole

for life

"until the end of his life" or "until he dies"

Exodus 21:7

General Information:

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Exodus 21:8

has selected

"has chosen"

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he must let her be redeemed
This can be stated in active form. Alternate translation: "he must allow her father to buy her back"

has no right to sell
"has no authority to sell"

he has treated her deceitfully
"he has deceived her"

Exodus 21:9

selects her as a wife for his son
"decides that she is the one who will be his son's wife"

Exodus 21:10

he must not diminish her food, clothing, or her marital rights
"he must give the first wife the same food, clothing, and marital rights she had before"

must not diminish her food
"must not take away her food" or "must not give her less food"

or her marital rights
This includes things that a husband must do for his wife, including sleeping with her. Alternate translation: "and he must continue to sleep with her as before"

Exodus 21:11

General Information:
This page has intentionally been left blank.

Exodus 21:12

strikes a man
"hits a man" or "attacks a man"

that person must surely be put to death
This can be stated in active form. Alternate translation: "you must certainly execute that person" or "you must certainly kill that person"

Exodus 21:13

did not lie in wait for him
"did not plan to harm him" or "did not do it on purpose"

I will appoint for you a place to where he can flee
The purpose of choosing a place can be stately clearly here. Alternate translation: "I will choose a place that he can run away to be safe"

Exodus 21:14

cleverly
"after thinking carefully about it"

must take him
The word "him" refers to the one who killed his neighbor.

so that he may die
This can be stated in active form. Alternate translation: "so that you can kill him"

Exodus 21:15

Whoever hits his father or mother must surely be put to death
This can be stated in active form. Alternate translation: "If anyone hits his father or mother, you must surely put him to death" or "You must surely kill anyone who hits his father or mother"

must surely
"must certainly"

Exodus 21:16

that kidnapper must be put to death
This can be stated in active form. Alternate translation: "you must kill that kidnapper"

Exodus 21:17

Whoever curses his father or his mother must surely be put to death
This can be stated in active form. Alternate translation: "you must surely kill anyone who curses his father or his mother"

Exodus 21:18

is confined to his bed
This can be stated in active form. Alternate translation: "cannot get out of bed" or "has to stay in bed"

Exodus 21:19

he recovers
"he gets better"

staff
This is a stick that can be leaned on for support while walking.

the loss of his time
This refers to a situation when someone cannot work to earn money. You can express this clearly in the translation. Alternate translation: "the time he could not work"

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see that he is completely healed
"pay his medical costs" or "pay for his costs for healing"

Exodus 21:20

as a result of the blow
"because of the injury" or "because his master hit him"

that man must surely be punished
This can be stated in active form. Alternate translation: "you must certainly punish that man"

Exodus 21:21

there is to be no vengeance
"no one is to punish the master"

Possible meanings are 1)

for he will have suffered the loss of the servant
You can express clearly in the translation that the servant was valuable to his master. Alternate translation: "because he has already lost his servant who was valuable to him"

Exodus 21:22

she miscarries
"her baby dies in her womb" or "her baby is born too soon and dies"

the guilty man must surely be forced to pay a fine
This can be stated in active form. Alternate translation: "you must certainly fine the guilty man" or "the guilty man must pay a fine"

as the judges determine
"what the judges decide"

Exodus 21:23

you must give a life for a life
This means that if she is hurt, the person who hurt her must be hurt in the same way. Alternate translation: "he must give his life for her life"

Exodus 21:24

an eye for an eye
This means that if she is hurt, the person who hurt her must be hurt in the same way. Alternate translation: "his eye for her eye"

Exodus 21:25

General Information:
This page has intentionally been left blank.

Exodus 21:26

If a man
Here "man" refers to the owner of a slave.

in compensation
"as payment." Compensation is what someone does for another person or gives to another person to make up for what he has caused that person to lose.

Exodus 21:27

General Information:
This page has intentionally been left blank.

Exodus 21:28

an ox gores
"an ox injures with its horns"

the ox must surely be stoned
This can be stated in active form. Alternate translation: "you must stone the ox to death"

its flesh must not be eaten
This can be stated in active form. Alternate translation: "you must not eat its flesh"

the ox's owner must be acquitted
This can be stated in active form. Alternate translation: "you must acquit the ox's owner"

Exodus 21:29

its owner also must be put to death
This can be stated in active form. Alternate translation: "you must also kill its owner"

Exodus 21:30

If a ransom is required for his life
If the ox's owner can pay a fine to save his own life, then he must pay whatever the judges decide. The full meaning of this can be stated clearly. This can also be stated in active form. Alternate translation: "if the owner of the bull can pay a fine to save his own life"

whatever he is required to pay
This can be stated in active form. Alternate translation: "the full amount that the judges say that he must pay"

Exodus 21:31

has gored
"has injured with its horns"

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Exodus 21:32

thirty shekels of silver
"330 grams of silver." A shekel weighed eleven grams.

the ox must be stoned
This can be stated in active form. Alternate translation: "you must kill the ox by stoning it"

Exodus 21:33

opens a pit
"uncovers a hole in the ground" or "takes a cover off a hole in the ground"

Exodus 21:34

repay the loss
The owner must be paid for the loss of his animal. Alternate translation: "pay the owner for the dead animal"

will become his
The one who paid for the loss of the animal will become the owner of the dead animal and can do what he wants with it. The full meaning of this statement can be made explicit. Alternate translation: "will belong to the owner of the pit"

Exodus 21:35

divide its price
"divide the money" or "divide the money they receive"

Exodus 21:36

if it was known
This can be stated in active form. Alternate translation: "if people knew" or "if the owner knew"

a habit of goring in time past
"had gored other animals before"

its owner has not kept it in
This means that the owner did not keep his ox securely inside a fence. This can be clearly stated in the translation. Alternate translation: "its owner did not keep it inside a fence"

he must surely pay ox for ox
The owner of the ox that killed must give an ox to the man who lost his ox. This can be stated clearly in the translation. Alternate translation: "the owner of the ox that killed must surely give a living ox to the owner of the ox that died"

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Chapter 22

1 If a man steals an ox or a sheep and kills it or sells it, then he must pay five oxen for one ox, and four sheep for one sheep. **2** If a thief is found breaking in, and if he is struck so that he dies, in that case no bloodguilt will attach to anyone on his account. **3** But if the sun has risen before he breaks in, bloodguilt will attach to the person who kills him.

A thief must make restitution. If he has nothing, then he must be sold for his theft. **4** If the stolen animal is found alive in his possession, whether it is an ox, a donkey, or a sheep, he must pay back double.

5 If a man grazes his livestock in a field or vineyard and lets his animal loose, and it grazes in another man's field, he must make restitution from the best of his own field and from the best of his own vineyard.

6 If a fire breaks out and spreads in thorns so that stacked grain, or standing grain, or a field is consumed, the one who started the fire must surely make restitution.

7 If a man gives money or goods to his neighbor for safe keeping, and if it is stolen out of the man's house, if the thief is found, that thief must pay double. **8** But if the thief is not found, then the owner of the house must come before the judges to see whether he has put his own hand on his neighbor's property. **9** For every transgression, whether it is an ox, a donkey, a sheep, clothing, or any other missing thing about which one says, "This belongs to me," the claim of both parties must come before the judges. The man whom the judges find guilty must pay double to his neighbor.

10 If a man gives his neighbor a donkey, an ox, a sheep, or any animal to keep, and if it dies or is hurt or is carried away without anyone seeing it, **11** an oath to Yahweh must be taken by them both, as to whether or not one person has put his hand on his neighbor's property. The owner must accept this, and the other will make no restitution. **12** But if it was stolen from him, the other must make restitution to the owner for it. **13** If an animal was torn in pieces, let the other man bring the animal as evidence. He will not have to pay for what was torn.

14 If a man borrows any animal from his neighbor and the animal is injured or dies without the owner being with it, the other man must surely make restitution. **15** But if the owner was with it, the other man will not have to pay; if the animal was hired, it will be paid for by its hiring fee.

16 If a man seduces a virgin who is not betrothed, and if he lies with her, he must surely make her his wife by paying the bride wealth required for this. **17** If her father completely refuses to give her to him, he must pay money equal to the bride wealth of virgins.

18 You must not allow a sorceress to live.

19 Whoever lies with an animal must surely be put to death.

20 Whoever sacrifices to any god except to Yahweh must be completely destroyed. **21** You must not wrong a foreigner or oppress him, for you were foreigners in the land of Egypt. **22** You must not mistreat any widow or fatherless child. **23** If you afflict them at all, and if they call out to me, I will surely hear their outcry. **24** My anger will burn, and I will kill you with the sword; your wives will become widows, and your children will become fatherless.

25 If you lend money to any of my people among you who are poor, you must not be like a moneylender to him or charge him interest. **26** If you take your neighbor's garment in pledge, you must return it to him before the sun goes down, **27** for that is his only covering; it is his garment for his body. What else can he lie down in? When he calls out to me, I will hear him, for I am gracious.

28 You must not blaspheme me, God, nor curse a ruler of your people. **29** You must not hold back offerings from your harvest or your winepresses. You must give to me the firstborn of your sons. **30** You must also do the same with your oxen and your sheep. For seven days they may remain with their mothers, but on the eighth day you must give them to me. **31** You will be people that are set apart for me. So you must not eat any meat that was torn by animals in the field. Instead, you must throw it to the dogs.

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Exodus 22 General Notes

Special concepts in this chapter

Justice in society
The rules and laws of this chapter are not intended to be followed by every society. Israel was God's chosen nation and was required to live in a special way. These laws concerned creating a just society and a holy nation. In this chapter, the purpose of these laws often focuses on minimizing the people's desire for vengeance. (See: elect, lawofmoses, justice and holy and avenge)

Exodus 22:1

General Information:
Yahweh continues telling Moses his laws for the people of Israel.

Exodus 22:2

If a thief is found
This can be stated in active form. Alternate translation: "If anyone finds a thief"

breaking in
"using force to come into a house"

if he is struck so that he dies
This can be stated in active form. Alternate translation: "if anyone strikes the thief so that he dies"

no bloodguilt will attach to anyone on his account
"no one will be guilty of murdering him"

Exodus 22:3

if the sun has risen before he breaks in
"if it is light before he breaks in" or "if he breaks in and it is after sunrise"

bloodguilt will attach to the person who kills him
"the person who kills him will be guilty of murder"

make restitution
"pay for what he stole"

he must be sold for his theft
This can be stated in an active form. Alternate translation: "you must sell him as a slave in order to pay for what he stole"

Exodus 22:4

If the stolen animal is found alive in his possession
This can be stated in active form. Alternate translation: "If they find that he still has the live animal that he stole"

pay back double
pay two animals for every animal that he took

Exodus 22:5

If a man grazes his livestock
"If a man lets his animals eat plants"

it grazes
"it eats plants"

he must make restitution
"he must pay back the owner of that field"

Exodus 22:6

If a fire breaks out and spreads in thorns
"If someone starts a fire and it spreads in thorns"

spreads in thorns
"moves along the ground through dry plants"

stacked grain
This is grain that has been cut and tied in bundles. "bundled grain" or "harvested grain"

standing grain
This is grain that has not been cut, but it is ready to be harvested.

a field is consumed
"fire consumes a field" or "fire destroys a field"

must surely make restitution
"must certainly pay for the grain that the fire destroyed"

Exodus 22:7

for safe keeping
"to watch over it" or "to keep it safe"

if it is stolen
This can be stated in active form. Alternate translation: "if someone steals it"

thief
someone who steals something

if the thief is found
This can be stated in active form. Alternate translation: "if you find the thief"

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Exodus 22:8

come before the judges to see whether
"come before the judges so that they can find out if"

has put his own hand on his neighbor's property
This is an idiom. If you have a way of saying this in your language, you can use it here. Alternate translation: "has stolen his neighbor's property"

Exodus 22:9

the claim of both parties must come before the judges
The judges must listen to both people who claim that the item belongs to them and the judges will decide who is guilty.

Exodus 22:10

General Information:
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Exodus 22:11

an oath to Yahweh must be taken by them both
Only the man who is accused of stealing the animal must swear the oath. The owner of the lost animal must accept the oath that has been sworn. This can be stated in active form. Alternate translation: "the man who was caring for the animal must swear an oath before Yahweh and the owner must accept that oath"

Exodus 22:12

But if it was stolen from him
This can be stated in active form. Alternate translation: "But if someone stole the animal from him"

Exodus 22:13

If an animal was torn in pieces
This can be stated in active form. Alternate translation: "But if a wild beast tore the animal in pieces"

He will not have to pay for what was torn
This can be stated in active form. Alternate translation: "He will not have to pay for the animal that the wild beast destroyed"

Exodus 22:14

must surely make restitution
"must certainly repay with another animal" or "must certainly pay the owner for the animal"

Exodus 22:15

if the animal was hired
This can be stated in active form. Alternate translation: "if someone rented the animal"

it will be paid for by its hiring fee
The one who borrowed the animal will not have to pay the owner anything more than the hiring or rental fee. This fee will pay for the loss of the animal. This can be stated clearly in the translation. Alternate translation: "the money that someone paid to rent the animal will cover the loss of the animal"

hiring fee
"rental fee" or "money paid to rent the animal"

Exodus 22:16

a man seduces a virgin who is not betrothed
"a man persuades a virgin who is not betrothed that she wants to sleep with him"

not betrothed
"not promised to be married"

if he lies with her
Lying with someone is a euphemism for having sex. Alternate translation: "if he has sexual relations with her"

bride wealth
"dowry" or "bride price"

Exodus 22:17

him, he
These pronouns refer back to the man who seduced the virgin.

Exodus 22:18

General Information:
This page has intentionally been left blank.

Exodus 22:19

Whoever lies with an animal
This is a euphemism. Alternate translation: "Whoever has sexual relations with an animal"

Exodus 22:20

Yahweh must be completely destroyed
This can be stated in active form. Alternate translation: "Yahweh, you must completely destroy"

Exodus 22:21

wrong a foreigner
"mistreat a foreigner" or "cheat a foreigner"

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Exodus 22:22

You must not mistreat any widow or fatherless child
This can be stated in positive form. Alternate translation: "You must treat all widows and fatherless children fairly"

widow
"woman whose husband has died"

fatherless child
"orphan" or "child with no parents"

Exodus 22:23

their outcry
Here the "outcry" is of people in pain because they are being oppressed. See how you translated "outcry" in Exodus 3:7.

Exodus 22:24

I will kill you with the sword
To be killed "with the sword" is a metonym that means a person will die violently, or perhaps fighting in a war. Alternate translation: "you will die a violent death"

Exodus 22:25

a moneylender
"one who lends money"

charge him interest
"charge him extra money for borrowing" or "charge him extra money for the loan"

Exodus 22:26

garment in pledge
"coat as collateral" or "coat as a guarantee to repay the loan"

Exodus 22:27

only covering
"only coat" or "only garment to keep him warm"

What else can he lie down in?
This question adds emphasis. You can translate it as a strong statement. Alternate translation: "He will have nothing to wear while he sleeps!"

Exodus 22:28

You must not blaspheme me, God
"Do not insult God" or "Do not speak evil about God"

nor curse a ruler
"and do not ask God to do bad things to a ruler"

Exodus 22:29

You must not hold back offerings
This can be stated in a positive form. Alternate translation: "You must bring all of your offerings"

give to me the firstborn of your sons
"dedicate your firstborn sons to me"

Exodus 22:30

do the same with
"dedicate to me the firstborn of"

For seven days
This can be written as a numeral. Alternate translation: "For 7 days after they are born"

the eighth day
This can be written as a numeral. Alternate translation: "day number 8"

give them to me
"dedicate them to me"

Exodus 22:31

General Information:
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Chapter 23

1 You must not give a false report about anyone. Do not join with a wicked man to be a malicious witness.
2 You must not follow a crowd to do evil, and you must not bear witness in a dispute while siding with the crowd in order to pervert justice. **3** You must not show favoritism to a poor man in his lawsuit.

4 If you meet your enemy's ox or his donkey going astray, you must bring it back to him. **5** If you see the donkey of someone who hates you fallen to the ground under its load, you must not leave that person. You must surely help him with his donkey.

6 Do not thrust aside justice for your poor in his lawsuit. **7** Do not join others in making false accusations, and do not kill the innocent or righteous, for I will not acquit the wicked. **8** Never take a bribe, for a bribe blinds those who see, and perverts honest people's words. **9** You must not oppress a foreigner, since you know the life of a foreigner, for you were foreigners in the land of Egypt.

10 For six years you will sow seed on your land and gather in its produce. **11** But in the seventh year you will let it rest and lie fallow, so that the poor among your people may eat. What they leave, the wild animals will eat. You will do the same with your vineyards and olive orchards. **12** During six days you will do your work, but on the seventh day you must rest. Do this so that your ox and your donkey may have rest, and so that your female slave's son and any foreigner may rest and be refreshed. **13** Pay attention to everything that I have said to you. Do not mention the names of other gods, nor let their names be heard from your mouth.

14 You must travel to hold a festival for me three times every year. **15** You are to observe the Festival of Unleavened Bread. As I commanded you, you will eat unleavened bread for seven days. At that time, you will appear before me in the month of Aviv, which is fixed for this purpose. It was in this month that you came out from Egypt. But you must not appear before me empty-handed. **16** You must observe the Festival of Harvest, the firstfruits of your labors when you sowed seed in the fields. Also you must observe the Festival of Ingathering at the end of the year, when you gather in your produce from the fields. **17** All your males must appear before the Lord Yahweh three times every year.

18 You must not offer the blood from sacrifices made to me with bread containing yeast. The fat from the sacrifices at my festivals must not remain all night until the morning. **19** You must bring the choicest firstfruits from your land into my house, the house of Yahweh your God. You must not boil a young goat in its mother's milk.

20 I am going to send an angel before you to guard you on the way, and to bring you to the place that I have prepared. **21** Be attentive to him and obey him. Do not provoke him, for he will not pardon your transgressions. My name is on him. **22** If you indeed obey his voice and do everything that I tell you, then I will be an enemy to your enemies and an adversary to your adversaries. **23** My angel will go before you and bring you to the Amorites, Hittites, Perizzites, Canaanites, Hivites, and the Jebusites. I will destroy them. **24** You must not bow down to their gods, worship them, or do as they do, but you must completely break them down, and you must smash their stone pillars in pieces. **25** You must worship Yahweh your God, and he will bless your bread and water. I will remove sickness from among you. **26** No woman will be barren or will miscarry her young in your land. I will give you long lives. **27** I will send my terror before you, and will throw into confusion all the people to whom you come, and I will make all your enemies turn their backs to you. **28** I will send hornets before you that will drive out the Hivites, Canaanites, and the Hittites from before you. **29** I will not drive them out from before you in one year, or the land would become desolate, and the wild animals would become too many for you. **30** Instead, I will drive them out little by little from before you until you become fruitful and inherit the land. **31** I will fix your borders from the Sea of Reeds to the Sea of the Philistines, and from the wilderness to the Euphrates River. I will give the inhabitants of the land into your hands. You will drive them out before you. **32** You must not make a covenant with them or with their gods. **33** They must not live in your land, or they would make you sin against me. If you worship their gods, this will surely become a trap for you.'"

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Exodus 23 General Notes

Special concepts in this chapter

Justice in society

The rules and laws of this chapter are not intended to be followed by every society. Israel was God's chosen nation and was required to live in a special way. These laws concerned creating a just society and a holy nation. (See: elect, lawofmoses and justice and holy)

Celebrations of feasts and festivals

The people of Israel were required to celebrate certain feasts and festivals. These were part of the law of Moses and some are described in this chapter. Their purpose was to worship Yahweh and to remember the great things Yahweh has done for them.

Exodus 23:1

General Information:

Yahweh continues telling Moses his laws for the people of Israel.

malicious witness

This is the same as a lying or false witness.

Exodus 23:2

siding with the crowd

This is a metaphor that describes one's agreeing with a group of people as if he actually walked over and stood with that group. Alternate translation: "doing what the crowd wants" or "agreeing with the majority"

pervert justice

do illegal or immoral actions that result in a unjust ruling

Exodus 23:3

General Information:

This page has intentionally been left blank.

Exodus 23:4

General Information:

Yahweh continues telling Moses his laws for the people of Israel.

Exodus 23:5

General Information:

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Exodus 23:6

General Information:

Yahweh continues telling Moses his laws for the people of Israel.

Do not thrust aside justice for your poor in his lawsuit

"Do not decide to treat a poor man unjustly in legal matters"

lawsuit

Here, this refers to any matter that a court decides.

Exodus 23:7

I will not acquit the wicked

"I will not find the wicked not guilty" or "I will not say of wicked people that they are innocent"

Exodus 23:8

bribe blinds ... perverts

Here a "bribe" is described as if it were a person. Alternate translation: "bribe discredits ... undermines"

Exodus 23:9

the life of a foreigner

"the kind of life a stranger lives in a foreign land"

Exodus 23:10

General Information:

Yahweh continues telling Moses his laws for the people of Israel.

its produce

"the food its plants produce"

Exodus 23:11

fallow

in its natural state, not used for to grow food

so that the poor among your people may eat

The poor can eat any food that grows on its own in a field that is not cultivated. This can be stated clearly in the translation. Alternate translation: "so the poor among your people may harvest and eat any food that grows on its own in that field"

Exodus 23:12

General Information:

Yahweh continues telling Moses his laws for the people of Israel.

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your ox and your donkey
"your work animals"

any foreigner may rest and be refreshed
This can be stated in active form. Alternate translation: "any foreigner may rest and regain his strength"

Exodus 23:13

Pay attention to
"Do" or "Obey"

mention the names of other gods
This represents praying to other gods. Alternate translation: "pray to other gods"

Exodus 23:14

General Information:
Yahweh continues telling Moses his laws for the people of Israel.

Exodus 23:15

Aviv
This is the name of the first month of the Hebrew calendar. Aviv is during the last part of March and the first part of April on Western calendars. See how you translated this in [Exodus 13:4]

not appear before me empty-handed
Here understatement is used to emphasize that the Israelites must bring a suitable offering to Yahweh. "come to me without a proper offering" or "always bring an offering to me"

Exodus 23:16

General Information:
Yahweh continues telling Moses his laws for the people of Israel.

You must observe
"You must honor" or "You must celebrate"

Festival of Ingathering
This festival celebrated the final harvesting of all the crops for the year.

Exodus 23:17

All your males must appear before the Lord Yahweh
Here to "appear" means to gather for worship. Alternate translation: "All the men must gather to worship the Lord Yahweh"

Exodus 23:18

General Information:
Yahweh continues telling Moses his laws for the people of Israel.

fat from the sacrifices
The fat was burned as an offering to Yahweh and was never eaten.

Exodus 23:19

the choicest firstfruits
"the best and first produce of the harvest"

You must not boil a young goat in its mother's milk
This was a magical fertility practice among the Canaanites, which the Israelites were not permitted to participate in.

Exodus 23:20

General Information:
Yahweh continues telling Moses his laws for the people of Israel.

Exodus 23:21

Be attentive to him
"Listen to him"

Do not provoke him, for he will not pardon
"If you provoke him, he will not pardon"

My name is on him
Here "name" refers to God's authority. Alternate translation: "He has my authority"

Exodus 23:22

If you indeed obey his voice
Here "voice" represents what the angel says. Alternate translation: "If you carefully obey what he says"

an enemy to your enemies and an adversary to your adversaries
These two phrases mean the same thing and are used for emphasis.

Exodus 23:23

General Information:
Yahweh continues telling Moses his laws for the people of Israel.

Exodus 23:24

You must not ... do as they do
The Israelites must not live as the people who worship other gods. Alternate translation: "You must not ... live as the people who worship those gods"

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Exodus 23:25

he will bless your bread and water
This is a merism that means food and drink. Alternate translation: "he will bless your food and drink" or "he will bless you by giving you food and drink"

he will bless ... I will remove
Yahweh switched between the first and third pronoun to refer to himself. Here both "he" and "I" refer to Yahweh.

Exodus 23:26

General Information:
Yahweh continues telling Moses his laws for the people of Israel.

No woman will be barren or will miscarry her young in your land
"Every woman will be able to become pregnant and give birth to healthy babies"

miscarry
to have a pregnancy end early and unexpectedly

Exodus 23:27

General Information:
This page has intentionally been left blank.

Exodus 23:28

hornets
a flying insect that can sting people and cause pain

Exodus 23:29

or the land would become desolate
"because no one would be living in the land"

Exodus 23:30

General Information:
Yahweh continues telling Moses his laws for the people of Israel.

Exodus 23:31

General Information:
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Exodus 23:32

General Information:
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Exodus 23:33

this will surely become a trap for you
This means worshiping other gods will lead the people of Israel to certain destruction as if they were an animal caught in a hunter's trap.

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Chapter 24

1 Then Yahweh said to Moses, "Come up to me—you, Aaron, Nadab, Abihu, and seventy of Israel's elders, and worship me at a distance. **2** Moses alone may come near to me. The others must not come near, nor may the people come up with him." **3** Moses went and told the people all of Yahweh's words and decrees. All the people answered with one voice and said, "We will do all the words that Yahweh has said." **4** Then Moses wrote down all of Yahweh's words. Early in the morning, Moses built an altar at the foot of the mountain and arranged twelve stone pillars, so that the stones would represent the twelve tribes of Israel. **5** He sent some young men from among the people of Israel to offer burnt offerings and sacrifice peace offerings of oxen to Yahweh. **6** Moses took half of the blood and put it into basins; he sprinkled the other half onto the altar. **7** He took the book of the Covenant and read it aloud to the people. They said, "We will do all that Yahweh has spoken. We will be obedient." **8** Then Moses took the blood and sprinkled it onto the people. He said, "This is the blood of the covenant that Yahweh has made with you by giving you this promise with all these words."

9 Then Moses, Aaron, Nadab, Abihu, and seventy of Israel's elders went up the mountain. **10** They saw the God of Israel. Under his feet there was a pavement made of sapphire stone, as clear as the sky itself. **11** God did not lay a hand on the leaders of the people of Israel. They saw God, and they ate and drank.

12 Yahweh said to Moses, "Come up to me on the mountain and stay there. I will give you the tablets of stone and the law and commandments that I have written, so that you may teach them." **13** So Moses set out with his assistant Joshua and went up the mountain of God. **14** Moses had said to the elders, "Stay here and wait for us until we come to you. Aaron and Hur are with you. If anyone has a dispute, let him go to them." **15** So Moses went up the mountain, and the cloud covered it. **16** Yahweh's glory settled on Mount Sinai, and the cloud covered it for six days. On the seventh day he called to Moses from within the cloud. **17** The appearance of Yahweh's glory was like a devouring fire on the top of the mountain in the eyes of the people of Israel. **18** Moses entered the cloud and went up the mountain. He was up the mountain for forty days and forty nights.

Exodus 24 General Notes

Special concepts in this chapter

Moses's covenant

The people of Israel promise to obey the covenant Yahweh made with Moses. Their continued blessings were contingent upon their obedience to this covenant. (See: promise and covenant)

God's holiness

Because Yahweh is perfectly holy, he can only be approached in a certain way. Because of this, only Moses was allowed near Yahweh. This is also why Yahweh is described as a "devouring fire." (See: holy)

Exodus 24:1

Nadab ... Abihu

These are men's names. See how you translated these names in [Exodus 6:23]

seventy of Israel's elders

"70 of Israel's elders"

Exodus 24:2

General Information:

This page has intentionally been left blank.

Exodus 24:3

with one voice

This is an idiom that means the people were in complete agreement. Alternate translation: "together" or "in agreement"

Exodus 24:4

foot of the mountain

"base of the mountain" or "bottom of the mountain"

Exodus 24:5

General Information:

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Exodus 24:6

Moses took half of the blood and put it into basins
Moses collected half of the blood in basins in order to splash it on the people in Exodus 24:8. This would confirm the people's participation in the covenant between the people of Israel and God.

he sprinkled the other half onto the altar
Here the altar represents God. This would confirm God's participation in the covenant between God and the people of Israel.

Exodus 24:7

We will be obedient
This can be stated in active form. Alternate translation: "We will obey everything"

Exodus 24:8

Then Moses took the blood
This refers to the blood that Moses had put into the bowls. This can be stated clearly. Alternate translation: "Then Moses took the blood that was in the bowls"

Exodus 24:9

Nadab ... Abihu
These are men's names. See how you translated these names in [Exodus 6:23]

Exodus 24:10

Under his feet
This speaks of God as if he had human feet.

a pavement made of sapphire stone
"a pavement made of blue stones called sapphires"

pavement
a hard surface for walking or riding

sapphire stone
This is a gemstone that is blue in color.

as clear as the sky itself
This is a simile. Alternate translation: "as clear as the sky is when there are no clouds"

Exodus 24:11

God did not lay a hand on the leaders of the people of Israel
This means that God did not harm the leaders. Alternate translation: "God did not harm the leaders of the people of Israel"

Exodus 24:12

tablets of stone and the law and commandments
God had written the law and commandments on the tablets of stone. This can be stated clearly. Alternate translation: "two stone slabs on which I have written all the laws"

Exodus 24:13

with his assistant Joshua
"with Joshua who assisted him" or "with Joshua who helped him"

Exodus 24:14

wait for us
"wait for Joshua and me"

Hur
Hur was a man who was a friend of Moses and Aaron. See how you translated this name in [Exodus 17:10]

Exodus 24:15

General Information:
This page has intentionally been left blank.

Exodus 24:16

Yahweh's glory
This was the brilliant light of God's presence. Alternate translation: "The brilliant light showing God's presence"

Exodus 24:17

like a devouring fire
This means the glory of Yahweh was very large and seemed to burn brightly like a fire. Alternate translation: "like a big fire burning"

in the eyes of the people of Israel
Their eyes represent seeing, and seeing represents their thoughts or judgment about they saw. Alternate translation: "to the people of Israel"

Exodus 24:18

forty days and forty nights
"40 days and 40 nights"

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Chapter 25

1 Yahweh spoke to Moses, **2** "Tell the people of Israel to take an offering for me from every person who is motivated by a willing heart. You must receive these offerings for me. **3** These are the offerings that you must receive from them: gold, silver, and bronze; **4** blue, purple, and scarlet material; fine linen; goats' hair; **5** ram skins dyed red and fine leather hides; acacia wood; **6** oil for the sanctuary lamps; spices for the anointing oil and the fragrant incense; **7** onyx stones and other precious stones to be set for the ephod and breastpiece. **8** Let them make me a sanctuary so that I may live among them. **9** You must make it exactly as I will show you in the plans for the tabernacle and for all its equipment.

10 They are to make an ark of acacia wood. Its length must be two and a half cubits; its width will be one cubit and a half; and its height will be one cubit and a half. **11** You must cover it inside and out with pure gold, and you must make on it a border of gold around its top. **12** You must cast four rings of gold for it, and put them on the ark's four feet, with two rings on one side of it, and two rings on the other side. **13** You must make poles of acacia wood and cover them with gold. **14** You must put the poles into the rings on the ark's sides, in order to carry the ark. **15** The poles must remain in the rings of the ark; they must not be taken from it. **16** You must put into the ark the covenant decrees that I will give you. **17** You must make an atonement lid of pure gold. Its length must be two and a half cubits, and its width must be a cubit and a half. **18** You must make two cherubim of hammered gold for the two ends of the atonement lid. **19** Make one cherub for one end of the atonement lid, and the other cherub for the other end. They must be made as one piece with the atonement lid. **20** The cherubim must spread out their wings upward and overshadow the atonement lid with them. The cherubim must face one another and look toward the center of the atonement lid. **21** You must put the atonement lid on top of the ark, and you must put into the ark the covenant decrees that I am giving you. **22** It is at the ark that I will meet with you. I will speak with you from my position above the atonement lid. It will be from between the two cherubim over the ark of the covenant decrees that I will speak to you about all the commands I will give you for the people of Israel.

23 You must make a table of acacia wood. Its length must be two cubits; its width must be one cubit, and its height must be a cubit and a half. **24** You must cover it with pure gold and put a border of gold around the top. **25** You must make a surrounding frame for it one handbreadth wide, with a surrounding border of gold for the frame. **26** You must make for it four rings of gold and attach the rings to the four corners, where the four feet were. **27** The rings must be attached to the frame to provide places for the poles, in order to carry the table. **28** You must make the poles out of acacia wood and cover them with gold so that the table may be carried with them. **29** You must make the dishes, spoons, pitchers, and bowls to be used to pour out drink offerings. You must make them of pure gold. **30** You must regularly set the bread of the presence on the table before me.

31 You must make a lampstand of pure hammered gold. The lampstand is to be made with its base and shaft. Its cups, its leafy bases, and its flowers are to be all made of one piece with it. **32** Six branches must extend out from its sides—three branches must extend from one side, and three branches of the lampstand must extend from the other side. **33** The first branch must have three cups made like almond blossoms, with a leafy base and a flower, and three cups made like almond blossoms in the other branch, with a leafy base and a flower. It must be the same for all six branches extending out from the lampstand. **34** On the lampstand itself, the central shaft, there must be four cups made like almond blossoms, with their leafy bases and the flowers. **35** There must be a leafy base under the first pair of branches—made as one piece with it, and a leafy base under the second pair of branches—also made as one piece with it. In the same way there must be a leafy base under the third pair of branches, made as one piece with it. It must be the same for all six branches extending out from the lampstand. **36** Their leafy bases and branches must all be one piece with it, one beaten piece of work of pure gold. **37** You must make the lampstand and its seven lamps, and set up its lamps for them to give light from it. **38** The tongs and their trays must be made of pure gold. **39** Use one talent of pure gold to make the lampstand and its accessories. **40** Be sure to make them after the pattern that you are being shown on the mountain.

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Exodus 25 General Notes

Special concepts in this chapter

The tent of meeting
This chapter gives specific instructions regarding the building of a tent where Moses would meet Yahweh and the ark would be stored. This would eventually become the tabernacle. It was to be considered a very holy place. (See: tabernacle and holy)

Exodus 25:1

General Information:
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Exodus 25:2

who is motivated by a willing heart
This is an idiom that indicates a person's desire to give an offering. Alternate translation: "who wants to give an offering"

You must receive
The word "you" refers to Moses and the leaders.

Exodus 25:3

General Information:
Yahweh continues to tell Moses what the people must do.

Exodus 25:4

blue, purple, and scarlet material
Possible meanings are 1) "material that is dyed blue, purple, and scarlet," probably wool yarn, or 2) "blue, purple and scarlet dye" to dye the linen.

scarlet
bright red

Exodus 25:5

hides
These are animal skins.

Exodus 25:6

spices
dried plants that people grind into a powder and put in oil or food to give it a nice smell or flavor

Exodus 25:7

onyx
a valuable stone that has layers of white and black, red or brown.

precious stones to be set
This can be stated in active form. Alternate translation: "precious stones for someone to set"

precious stones
"valuable gems" or "treasured gems"

Exodus 25:8

General Information:
Yahweh continues to tell Moses what the people must do.

Exodus 25:9

tabernacle
Here this word means the same thing as the word "sanctuary" in verse 8.

You must make it
Here "you" is plural and refers to Moses and the people of Israel.

show you in the plans
"show you in the design" or "show you in the pattern." Here "you" is singular and refers to Moses.

Exodus 25:10

General Information:
Yahweh continues to tell Moses what the people must do.

two and a half cubits ... one cubit and a half
A cubit is 46 centimeters. Alternate translation: "2.5 cubits ... 1.5 cubits" or "115 centimeters ... almost 69 centimeters"

Exodus 25:11

General Information:
This page has intentionally been left blank.

Exodus 25:12

General Information:
Yahweh continues to tell Moses what the people must do.

cast four rings of gold
Casting was a process in which gold was melted, poured into a mold that was in the shape of a ring, and then allowed to harden.

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Exodus 25:13

General Information:
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Exodus 25:14

in order to carry the ark
"so that you can carry the ark"

Exodus 25:15

General Information:
Yahweh continues to tell Moses what the people must do.

Exodus 25:16

General Information:
This page has intentionally been left blank.

Exodus 25:17

atonement lid
This is the lid that sits on top of the ark where the atonement offering was made.

two and a half cubits ... a cubit and a half
A cubit is 46 centimeters. Alternate translation: "2.5 cubits ... 1.5 cubits" or "115 centimeters ... 69 centimeters"

Exodus 25:18

hammered gold
"beaten gold"

Exodus 25:19

General Information:
Yahweh continues to tell Moses what the people must do.

atonement lid
This is the lid that sits on top of the ark where the atonement offering was made. See how you translated this in Exodus 25:17.

They must be made
This can be stated in active form. Alternate translation: "You must make them"

Exodus 25:20

General Information:
This page has intentionally been left blank.

Exodus 25:21

You must put
Here "you" refers to Moses and the people of Israel.

Exodus 25:22

General Information:
Yahweh continues to speak to Moses.

It is at the ark that I will meet with you
"I will meet with you at the ark." In 25:22 the word "you" is singular and refers to Moses.

atonement lid
This is the lid that sits on top of the ark where the atonement offering was made. See how you translated this in Exodus 25:17.

Exodus 25:23

General Information:
Yahweh continues to tell Moses what the people must do.

two cubits ... one cubit ... a cubit and a half
A cubit is 46 centimeters. Alternate translation: "2 cubits ... 1 cubit ... 1.5 cubits" or "92 centimeters ... 46 centimeters ... 69 centimeters"

Exodus 25:24

General Information:
This page has intentionally been left blank.

Exodus 25:25

General Information:
Yahweh continues to tell Moses what the people must do.

one handbreadth wide
a measurement of 7 to 8 centimeters

frame for it
"frame for the table"

Exodus 25:26

feet were
"legs are"

Exodus 25:27

The rings must be attached
This can be stated in active form. Alternate translation: "You must attach the rings"

in order to carry
"so you can carry"

Exodus 25:28

General Information:
Yahweh continues to tell Moses what the people must do.

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so that the table may be carried with them
This can be stated in active form. Alternate translation: "so that you may carry the table with them"

Exodus 25:29

to be used to pour out drink offerings
This can be stated in active form. Alternate translation: "so that you may use them to pour out drink offerings"

Exodus 25:30

bread of the presence
This bread represented the presence of God.

Exodus 25:31

hammered gold
"beaten gold." See how you translated this in Exodus 25:18.

The lampstand is to be made
This can be stated in active form. Alternate translation: "Make the lampstand"

Its cups, its leafy bases, and its flowers are to be all made of one piece with it
This can be stated in active form. Alternate translation: "Make its cups, its leafy bases, and its flowers all of one piece with the lampstand"

Exodus 25:32

General Information:
This page has intentionally been left blank.

Exodus 25:33

General Information:
Yahweh continues telling Moses what the people must do. Yahweh is describing the lampstand (Exodus 25:31-32).

almond blossoms
white or pink flowers that have five petals

Exodus 25:34

General Information:
Yahweh continues telling Moses what the people must do. Yahweh is describing the lampstand (Exodus 25:31-32).

Exodus 25:35

General Information:
Yahweh continues telling Moses what the people must do. Yahweh is describing the lampstand (Exodus 25:31-32).

made as one piece with it
This can be stated in active form. Alternate translation: "you must make them as one piece with the lampstand"

Exodus 25:36

General Information:
Yahweh continues telling Moses what the people must do. Yahweh is describing the lampstand (Exodus 25:31-32).

Exodus 25:37

General Information:
Yahweh continues telling Moses what the people must do.

for them to give light from it
"so they shine light from it"

Exodus 25:38

The tongs and their trays must be made of pure gold
This can be stated in active form. Alternate translation: "Make the tongs and their trays of pure gold"

Exodus 25:39

one talent
A talent weighs about thirty-three kilograms.

its accessories
the tongs and the trays

Exodus 25:40

you are being shown on the mountain
This can be stated in active form. Alternate translation: "I am showing you on the mountain"

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Chapter 26

1 You must make the tabernacle with ten curtains made from fine linen and blue, purple, and scarlet wool with the designs of cherubim. This will be the work of a very skilled craftsman. **2** The length of each curtain must be twenty-eight cubits, the width four cubits. All the curtains must be of the same size. **3** Five curtains must be joined to each other, and the other five curtains must also be joined to each other. **4** You must make loops of blue along the outer edge of the end curtain of one set. In the same way, you must do the same along the outer edge of the end curtain in the second set. **5** You must make fifty loops on the first curtain, and you must make fifty loops on the end curtain in the second set. Do this so that the loops will be opposite to each other. **6** You must make fifty clasps of gold and join the curtains together with them so that the tabernacle becomes united.

7 You must make curtains of goats' hair for a tent over the tabernacle. You must make eleven of these curtains. **8** The length of each curtain must be thirty cubits, and the width of each curtain must be four cubits. Each of the eleven curtains must be of the same size. **9** You must join five curtains to each other and the other six curtains to each other. You must double over the sixth curtain in the front of the tent. **10** You must make fifty loops on the edge of the end curtain of the first set, and fifty loops on the edge of the end curtain that joins the second set. **11** You must make fifty bronze clasps and put them into the loops. Then you join the tent together so that it may be one piece. **12** The leftover half curtain, that is, the overhanging part remaining from the tent's curtains, must hang at the back of the tabernacle. **13** There must be one cubit of curtain on one side, and one cubit of curtain on the other side—that which is left over of the length of the tent's curtains must hang over the sides of the tabernacle on one side and on the other side, to cover it. **14** You must make for the tabernacle a covering of ram skins dyed red, and another covering of fine leather to go above that.

15 You must make upright frames out of acacia wood for the tabernacle. **16** The length of each frame must be ten cubits, and its width must be one and a half cubits. **17** There must be two wooden pegs in each frame for joining the frames to each other. You are to make all the tabernacle's frames in this way. **18** When you make the frames for the tabernacle, you must make twenty frames for the south side. **19** You must make forty silver bases to go under the twenty frames. There must be two bases under the first frame to be its two pedestals, and also two bases under each of the other frames for their two pedestals. **20** For the second side of the tabernacle, on the north side, you must make twenty frames **21** and their forty silver bases. There must be two bases under the first frame, two bases under the next frame, and so on. **22** For the back side of the tabernacle on the west side, you must make six frames. **23** You must make two frames for the back corners of the tabernacle. **24** These frames must be separate at the bottom, but joined at the top to the same ring. It must be this way for both of the back corners. **25** There must be eight frames, together with their silver bases. There must be sixteen bases in all, two bases under the first frame, two bases under the next frame, and so on.

26 You must make crossbars of acacia wood—five for the frames of the one side of the tabernacle, **27** five crossbars for the frames of the other side of the tabernacle, and five crossbars for the frames for the back side of the tabernacle to the west. **28** The crossbar in the center of the frames, that is, halfway up, must reach from end to end. **29** You must cover the frames with gold. You must make their rings of gold, for them to serve as holders for the crossbars, and you must cover the bars with gold. **30** You must set up the tabernacle by following the plan you were shown on the mountain.

31 You must make a curtain of blue, purple, and scarlet wool, and of fine linen, with designs of cherubim, the work of a skillful workman. **32** You must hang it on four pillars of acacia wood covered with gold. These pillars must have hooks of gold set on four silver bases. **33** You must hang up the curtain under the clasps, and you must bring in the ark of the covenant decrees. The curtain is to separate the holy place from the most holy place. **34** You must put the atonement lid on the ark of the covenant decrees, which is in the most holy place. **35** You must place the table outside the curtain. You must place the lampstand opposite the table on the south side of the tabernacle. The table must be on the north side.

36 You must make a screen for the tent entrance. You must make it out of blue, purple, and scarlet material and fine twined linen, the work of an embroiderer. **37** For the screen you must make five pillars of acacia and cover them with gold. Their hooks must be of gold, and you must cast five bronze bases for them.

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Exodus 26 General Notes

Structure and formatting

This chapter is a continuation of the material in the previous chapter.

Special concepts in this chapter

The tent of meeting

This chapter gives specific instructions regarding the building of a tent where Moses would meet Yahweh and the ark would be stored. This would eventually become the tabernacle. It was to be considered a very holy place. (See: tabernacle and holy)

Exodus 26:1

General Information:

Yahweh continues telling Moses what the people must do (Exodus 25:1).

You must make

Yahweh is speaking to Moses, so the word "you" is singular. Yahweh probably expected Moses to tell someone else to do the actual work, but Moses would be the one responsible for seeing that the work was done correctly. "Tell a craftsman to make"

curtains

These were large, heavy sections of woven cloth that were used to form the covering and dividing walls of the tabernacle.

scarlet wool

wool dyed a deep red color

craftsman

a person who is skilled in making beautiful objects by hand

Exodus 26:2

twenty-eight cubits ... four cubits

"28 cubits ... 4 cubits." A cubit is 46 centimeters.

Exodus 26:3

Five curtains must be joined to each other ... must also be joined to each other

This can be stated in active form. Alternate translation: "Sew five curtains together to make one set, and sew the other five curtains together to make another set"

Exodus 26:4

one set

"one set of five curtains"

the second set

"the second set of five curtains"

Exodus 26:5

General Information:

This page has intentionally been left blank.

Exodus 26:6

clasps

The clasps fit into the loops (verses 4 and 5) to hold the curtains together.

Exodus 26:7

General Information:

Yahweh continues telling Moses what the people must do.

eleven

"11"

Exodus 26:8

thirty ... four

"30 ... 4"

cubits

A cubit is 46 centimeters.

Exodus 26:9

General Information:

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Exodus 26:10

General Information:

Yahweh continues telling Moses what the people must do.

loops

See how you translated these in Exodus 26:4.

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Exodus 26:11

clasps
The clasps fit into the loops to hold the curtains together. See how you translated this in Exodus 26:6.

Exodus 26:12

General Information:
Yahweh continues telling Moses what the people must do.

Exodus 26:13

cubit
A cubit is 46 centimeters.

Exodus 26:14

General Information:
This page has intentionally been left blank.

Exodus 26:15

General Information:
Yahweh continues to tell Moses what the people must do.

frames
This refers to frames or panels that they made by joining together smaller pieces of wood.

Exodus 26:16

ten cubits ... one and a half cubits
"10 cubits ... 1.5 cubits"

Exodus 26:17

General Information:
This page has intentionally been left blank.

Exodus 26:18

General Information:
This page has intentionally been left blank.

Exodus 26:19

General Information:
Yahweh continues telling Moses what the people must do.

silver bases
These were silver blocks that had a slot in them to keep the board in place.

pedestals
The silver bases kept the wooden board off the ground.

There must be two bases
This can be stated in active form. Alternate translation: "Put two bases"

Exodus 26:20

General Information:
This page has intentionally been left blank.

Exodus 26:21

and so on
This means that what was said about the first two boards should be done for the rest of the boards. This can be stated clearly in the translation. Alternate translation: "and two bases for each of the rest of the boards"

Exodus 26:22

General Information:
Yahweh continues to tell Moses what the people must do.

Exodus 26:23

General Information:
This page has intentionally been left blank.

Exodus 26:24

These frames must be separate at the bottom, but joined at the top
This can be stated in active form. Alternate translation: "Separate these frames at the bottom, but join them at the top"

Exodus 26:25

silver bases
These were silver blocks that had a slot in them to keep the frame in place. See how you translated this in Exodus 26:19.

in all
"total"

and so on
This means that what was said about the first two frames should be done for the rest of the frames. See how you translated this in [Exodus 26:21]

Exodus 26:26

General Information:
Yahweh continue to tell Moses how the tabernacle was to be built.

crossbars
These are horizontal support beams that give stability to the structure.

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Exodus 26:27

the back side of the tabernacle to the west
The front was on the east side of the tabernacle.

Exodus 26:28

General Information:
This page has intentionally been left blank.

Exodus 26:29

General Information:
Yahweh continues to tell Moses how the tabernacle must be constructed.

for them to serve as holders for the crossbars
"which will hold the crossbars" or "because they will hold the crossbars"

crossbars
These are horizontal support beams that give stability to the structure. See how you translated this in Exodus 26:26.

Exodus 26:30

you were shown on the mountain
This can be stated in active form. Alternate translation: "that I have shown you here on this mountain"

Exodus 26:31

General Information:
Yahweh continues to tell Moses how the tabernacle is to be constructed.

You must make
Yahweh is speaking to Moses, so the word "you" is singular. Yahweh probably expected Moses to tell someone else to do the actual work, but Moses would be the one responsible for seeing that the work was done correctly. "Tell a craftsman to make." See how you translated this in [Exodus 26:1]

Exodus 26:32

General Information:
This page has intentionally been left blank.

Exodus 26:33

clasps
The clasps fit into the loops to hold the curtains together. See how you translated these in Exodus 26:6.

you must bring in the ark of the covenant decrees
The ark of the testimony is the chest that contains the commandments. This can be stated clearly in the translation. Alternate translation: "you must bring in the chest containing the commandments"

The curtain is to separate the holy place
This can be stated in active form. Alternate translation: "The curtain will separate the holy place"

Exodus 26:34

General Information:
Yahweh continues to tell Moses what the people must do.

atonement lid
This is the lid that sits on top of the ark where the atonement offering was made. See how you translated this in Exodus 25:17.

on the ark of the covenant decrees
"on the chest that contains the commandments"

Exodus 26:35

The table must be on the north side
This is the table that holds the bread that represents the presence of God. This can be stated in active form. Alternate translation: "Place the table for the bread of God's presence on the north side"

Exodus 26:36

General Information:
Yahweh continues to tell Moses how to construct the tabernacle.

a screen
This was a large curtain made of cloth.

blue, purple, and scarlet material
Possible meanings are 1) "yarn that is dyed blue, purple, and scarlet," probably wool yarn, or 2) "blue, purple, and scarlet dye" to dye the linen. See how you translated this in Exodus 25:4.

fine twined linen
"finely twisted linen." This was cloth made from fine linen threads that someone twisted together to make a stronger thread.

an embroiderer
"a person who sews designs into cloth" or "a person who embroiders"

Exodus 26:37

General Information:
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Chapter 27

1 You must make the altar of acacia wood, five cubits long and five cubits wide. The altar must be square and three cubits high. **2** You must make extensions of its four corners shaped like ox horns. The horns will be made as one piece with the altar, and you must cover them with bronze. **3** You must make equipment for the altar: pots for ashes, and also shovels, basins, meat forks, and firepans. You must make all these utensils with bronze. **4** You must make a grate for the altar, a network of bronze. Make a bronze ring for each of the grate's four corners. **5** You must put the grate under the ledge of the altar, halfway down to the bottom. **6** You must make poles for the altar, poles of acacia wood, and you must cover them with bronze. **7** The poles must be put into the rings, and the poles must be on the two sides of the altar, to carry it. **8** You must make the altar hollow, out of planks. You must make it in the way you were shown on the mountain.

9 You must make a courtyard for the tabernacle. There must be hangings on the south side of the courtyard, hangings of fine twined linen one hundred cubits long. **10** The hangings must have twenty posts, with twenty bronze bases. There must also be hooks attached to the posts, as well as silver rods. **11** In the same way, along the north side, there must be hangings one hundred cubits long with twenty posts, twenty bronze bases, hooks attached to the posts, and silver rods. **12** Along the courtyard on the west side there must be a curtain fifty cubits long. There must be ten posts and ten bases. **13** The courtyard must also be fifty cubits long on the east side. **14** The hangings for one side of the entrance must be fifteen cubits long. They must have three posts with three bases. **15** The other side must also have hangings fifteen cubits long. They must have their three posts and three bases. **16** The courtyard gate must be a screen twenty cubits long. The curtain must be made of blue, purple, and scarlet material and fine twined linen, the work of an embroiderer. It must have four posts with four bases. **17** All the courtyard posts must have silver rods, silver hooks, and bronze bases. **18** The length of the courtyard must be one hundred cubits, the width fifty cubits, and the height five cubits with fine twined linen hangings all along, and bases of bronze. **19** All the equipment to be used in the tabernacle, and all the tent pegs for the tabernacle and courtyard must be made of bronze.

20 You must command the people of Israel to bring olive oil, pure and pressed, for the lamps so they may burn continually. **21** In the tent of meeting, outside the curtain that is in front of the tabernacle that contains the ark of the covenant decrees, Aaron and his sons must keep the lamps burning before Yahweh, from evening to morning. This requirement will be a lasting statute throughout the generations of the people of Israel.

Exodus 27 General Notes

Structure and formatting

This chapter is a continuation of the material in the previous chapter.

Special concepts in this chapter

The tent of meeting

This chapter gives specific instructions regarding the building of a tent where Moses would meet Yahweh and the ark would be stored. This would eventually become the tabernacle. It was to be considered a very holy place. (See: tabernacle and holy)

Exodus 27:1

General Information:

Yahweh continues to tell Moses what the people must do (Exodus 25:1).

five cubits long and five cubits wide

"2.2 meters long on each side"

The altar must be square and three cubits high

"The altar must be square and 1.3 meters high"

cubits

A cubit is 46 centimeters.

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Exodus 27:2

You must make extensions of its four corners shaped like ox horns
"You must make projections that look like ox horns on its four corners"

The horns will be made
This can be stated in active form. Alternate translation: "You must make the horns"

must cover them
"must cover the altar and horns"

Exodus 27:3

General Information:
Yahweh continues to tell Moses what the people must do.

basins
bowls

firepans
These were pans that held hot coals from the altar.

utensils
These were any instrument, vessel, or tool that served a useful purpose.

Exodus 27:4

You must make a grate for the altar, a network of bronze
"You must make a bronze grate for the altar"

grate
a frame of crossed bars for holding wood when burning

Exodus 27:5

General Information:
Yahweh continues to tell Moses what the people need to do.

You must put the grate under the ledge of the altar
The grate was placed inside the altar. This can be stated clearly in the translation. Alternate translation: "You must put the grate under the rim of the altar, on the inside of the altar"

grate
This is a frame of crossed bars for holding wood when burning. See how you translated this in Exodus 27:4.

Exodus 27:6

You must make poles for the altar
These poles were used for carrying the altar. This can be stated clearly in the translation. Alternate translation: "You must make poles for carrying the altar"

Exodus 27:7

General Information:
Yahweh continues to tell Moses what the people should do.

The poles must be put into the rings, and the poles must be on the two sides of the altar, to carry it
This can be stated in active form. Alternate translation: "You must put the poles into the rings and place them on each side of the altar to carry it"

Exodus 27:8

planks
a long, flat piece of wood that is thicker than a board

you were shown on the mountain
This can be stated in active form. Alternate translation: "that I have shown to you here on this mountain"

Exodus 27:9

There must be hangings ... courtyard
This can be stated in active form. Alternate translation: "You must place hangings ... courtyard"

hangings of fine twined linen
A "hanging" was a large curtain made of cloth. See how you translated this in Exodus 26:36

fine twined linen
"finely twisted linen." This was cloth made from fine linen threads that someone twisted together to make a stronger thread

one hundred cubits
A cubit is 46 centimeters. Alternate translation: "44 meters"

Exodus 27:10

There must also be hooks ... posts
This can be stated in active form. Alternate translation: "You must also attach hooks ... posts"

posts
a strong piece of wood set upright and used as a support

Exodus 27:11

General Information:
Yahweh continues to tell Moses what the people must do.

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there must be hangings one hundred cubits long
See how you translated many similar words in Exodus 27:9.

there must be hangings
This could be stated as a command. Alternate translation: "you must make hangings"

with twenty posts, twenty bronze bases, hooks attached to the posts, and silver rods
See how you translated many similar words in Exodus 27:10.

Exodus 27:12

there must be a curtain
This could be stated as a command. Alternate translation: "you must make a curtain"

There must be ten posts
This could be stated as a command. Alternate translation: "You must make ten posts"

Exodus 27:13

The courtyard must also be fifty cubits long
This could be stated as a command. Alternate translation: "Make the courtyard fifty cubits long"

Exodus 27:14

General Information:
Yahweh continues to tell Moses what the people must do.

The hangings
These were large curtains made of cloth. See how you translated this in Exodus 26:36.

posts
These were strong pieces of wood set upright and used as supports. See how you translated these in Exodus 27:10.

bases
These were metal blocks that had a slot in them to keep the board in place. See how you translated this in Exodus 26:19.

fifteen cubits
about seven meters

Exodus 27:15

General Information:
This page has intentionally been left blank.

Exodus 27:16

The courtyard gate must be a screen twenty cubits long
This could be stated as a command. Alternate translation: "You must make a screen twenty cubits long to be the courtyard gate"

The curtain must be made ... fine twined linen, the work of an embroiderer
This can be stated in active form. Alternate translation: "They must make the curtain ... fine twined linen, the work of an embroiderer" or "Embroiderers must make the curtain ... fine twined linen"

blue, purple, and scarlet material and fine twined linen
Possible meanings are 1) "yarn that is dyed blue, purple, and scarlet," probably wool yarn, or 2) "blue, purple, and scarlet dye" to dye the linen.

an embroiderer
a person who sews designs into cloth

Exodus 27:17

General Information:
Yahweh continues to tell Moses what the people must do.

Exodus 27:18

one hundred cubits
"100 cubits." A cubit is 46 centimeters.

fine twined linen hangings
"finely twisted linen." This was cloth made from fine linen threads that someone twisted together to make a stronger thread. See how you translated this in Exodus 26:36.

Exodus 27:19

all the tent pegs for the tabernacle and courtyard must be made of bronze
This can be stated in active form. Alternate translation: "make all the tent pegs for the tabernacle and courtyard out of bronze"

tent pegs
sharp pieces of wood or metal used to secure the corners of a tent to the ground

Exodus 27:20

General Information:
Yahweh continues to tell Moses what the people must do.

Exodus 27:21

tent of meeting
This is another name for the tabernacle.

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ark of the covenant decrees
This is the chest that contains the sacred slabs of stone on which Yahweh had written his commandments.

This requirement will be a lasting statute
"I require that the people do this as a lasting statute"

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Chapter 28

1 Call to yourself Aaron your brother and his sons—Nadab, Abihu, Eleazar, and Ithamar—from among the people of Israel so that they may serve me as priests. **2** You must make for Aaron, your brother, garments that are set apart to me. These garments will be for his honor and splendor. **3** You must speak to all people who are wise in heart, those whom I have filled with the spirit of wisdom, so that they may make Aaron's garments to consecrate him to serve me as my priest. **4** The garments that they must make are a breastpiece, an ephod, a robe, a coat of woven work, a turban, and a sash. They must make these garments that are set apart to me. They will be for your brother Aaron and his sons so that they may serve me as priests. **5** Craftsmen must use fine linen that is gold, blue, purple, and scarlet.

6 They must make the ephod of gold, of blue, purple, and scarlet wool, and of fine-twined linen. It must be the work of a skillful craftsman. **7** It must have two shoulder pieces attached to its two upper corners. **8** Its finely-woven waistband must be like the ephod; it must be made of one piece with the ephod, made of fine twined linen that is gold, blue, purple, and scarlet. **9** You must take two onyx stones and engrave on them the names of the sons of Israel. **10** Six of their names must be on one stone, and six names must be on the other stone, in order of the sons' birth. **11** With the work of an engraver in stone, like the engraving on a signet, you must engrave the two stones with the names of the sons of Israel. You must mount the stones in settings of gold. **12** You must put the two stones on the shoulder pieces of the ephod, to be stones to remind Yahweh of Israel's sons. Aaron will carry their names before Yahweh on his two shoulders as a reminder to him. **13** You must make settings of gold **14** and two braided chains of pure gold like cords, and you must attach the chains to the settings.

15 You must make a breastpiece for decision making, the work of a skillful workman, fashioned like the ephod. Make it of gold, of blue, purple, and scarlet wool, and of fine linen. **16** It is to be square. You must fold the breastpiece double. It must be one span long and one span wide. **17** You must place in it four rows of precious stones. The first row must have a ruby, a topaz, and a garnet. **18** The second row must have an emerald, a sapphire, and a diamond. **19** The third row must have a jacinth, an agate, and an amethyst. **20** The fourth row must have a beryl, and an onyx, and a jasper. They must be mounted in gold settings. **21** The stones must be arranged by the names of the sons of Israel. They must be like the engraving on a signet ring, each name standing for one of the twelve tribes. **22** You must make on the breastpiece chains like cords, braided work of pure gold. **23** You must make two rings of gold for the breastpiece and must attach them to the two ends of the breastpiece. **24** You must attach the two golden chains to the two corners of the breastpiece. **25** You must attach the other ends of the two braided chains to the two settings. Then you must attach those to the shoulder pieces of the ephod at its front. **26** You must make two rings of gold, and you must put them on the other two corners of the breastpiece, on the edge next to the inner border of the ephod. **27** You must make two more gold rings, and you must attach them to the bottom of the two shoulder pieces of the front of the ephod, close to its seam above the finely-woven waistband of the ephod. **28** They must tie the breastpiece by its rings to the ephod's rings with a blue cord, so that it might be attached just above the ephod's woven waistband. This is so that the breastpiece might not become unattached from the ephod. **29** When Aaron goes into the holy place, he must carry the names of the sons of Israel over his heart in the breastpiece for decision making, as a continuing memorial before Yahweh. **30** You are to put the Urim and the Thummim in the breastpiece for decision making, so they may be over Aaron's heart when he goes in before Yahweh. Thus Aaron will always carry the means for making decisions for the people of Israel over his heart before Yahweh.

31 You will make the robe of the ephod entirely of blue fabric. **32** It must have an opening for the head in the middle. The opening must have a woven edge round about so that it does not tear. This must be the work of a weaver. **33** On the bottom hem, you must make pomegranates of blue, purple, and scarlet yarn all around. Gold bells must be between them all around. **34** There must be a golden bell and a pomegranate, a golden bell and a pomegranate—and so on—all around the hem of the robe. **35** The robe is to be on Aaron when he serves, so that its sound can be heard when he goes into the holy place before Yahweh and when he leaves. This is so that he does not die.

36 You must make a plate of pure gold and engrave on it, like the engraving on a signet, "Holy to Yahweh." **37** You must attach this plate by a blue cord to the front of the turban. **38** It must be on Aaron's forehead; he must always bear any guilt that might attach to the offering of the holy gifts that the people

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of Israel set apart to Yahweh. The turban must be always on his forehead so that Yahweh may accept their gifts. **39** You must make the coat with fine linen, and you must make a turban of fine linen. You must also make a sash, the work of an embroiderer.

40 For Aaron's sons you must make tunics, sashes, and headbands for their honor and splendor. **41** You must clothe Aaron your brother, and his sons with him. You must anoint them, ordain them, and consecrate them to me, so that they may serve me as priests. **42** You must make for them linen undergarments to cover their naked flesh, that will cover them from the waist to the thighs. **43** Aaron and his sons must wear these garments when they enter the tent of meeting or when they approach the altar to serve in the holy place. They must do this so they would not be guilty or else they would die. This is a permanent law for Aaron and his descendants after him.

Exodus 28 General Notes

Special concepts in this chapter

Holy garments

Because Yahweh is holy, only the priests could approach him, and when they did they must be wearing specially made clothing. (See: priest and holy)

Exodus 28:1

General Information:

Yahweh continues telling Moses what the people must do (Exodus 25:1).

Call to yourself

Here "yourself" refers to Moses.

Exodus 28:2

You must make

Here "you" refers to the people.

garments that are set apart to me

This can be stated in active form. Alternate translation: "garments that you will set apart to me"

Exodus 28:3

General Information:

This page has intentionally been left blank.

Exodus 28:4

General Information:

Yahweh continues telling Moses what the people must do.

a coat of woven work

"a coat with a design woven into it"

turban

a tall head covering made from cloth wrapped around the head several times

sash

a piece of cloth that people wear around their waist or across their chest

Exodus 28:5

General Information:

This page has intentionally been left blank.

Exodus 28:6

General Information:

Yahweh continues to tell Moses what the people must do.

fine-twined linen

"finely-twisted linen." This was cloth made from fine linen threads that someone twisted together to make a stronger thread. See how you translated this in Exodus 26:36.

skillful craftsman

a person who can make beautiful objects by hand

Exodus 28:7

General Information:

This page has intentionally been left blank.

Exodus 28:8

it must be made of one piece

This can be stated in active form. Alternate translation: "they must make it in one piece"

Exodus 28:9

onyx stones

These are valuable stones that have layers of white and black, red or brown. See how you translated this in [Exodus 25:7]

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Exodus 28:10

General Information:
Yahweh continues to tell Moses what the people must do.

Exodus 28:11

With the work of an engraver in stone, like the engraving on a signet
"In the same way a person engraves on a seal"

engraver
a person who cuts designs into a hard material such as wood, stone, or metal

signet
an engraved stone used to stamp a design into a wax seal

settings
pieces of metal that hold the stone onto the ephod

Exodus 28:12

General Information:
This page has intentionally been left blank.

Exodus 28:13

General Information:
Yahweh continues to tell Moses what the people must do.

settings
These are pieces of metal that hold each stone onto the ephod. See how you translated this in Exodus 28:11.

Exodus 28:14

two braided chains of pure gold like cords
"two chains of pure gold that are braided like cords"

Exodus 28:15

General Information:
Yahweh continues telling Moses what the people must do.

the work of a skillful workman, fashioned like the ephod
"a skillful workman will make it like the ephod"

Exodus 28:16

span
A span is 22 centimeters.

Exodus 28:17

General Information:
Twelve kinds of stone are listed here. Scholars are not sure which kinds of stones the Hebrew words refer to. Some translations list different stones.

precious stones
"valuable gems" or "treasured gems." See how you translated these in [Exodus 25:7]

ruby ... topaz ... garnet
These are precious stones.

Exodus 28:18

emerald ... diamond
These are precious stones.

sapphire
This is a gemstone that is blue in color. See how you translated this in Exodus 24:10.

Exodus 28:19

jacinth ... agate ... amethyst
These are precious stones

Exodus 28:20

beryl ... jasper
These are precious stones.

onyx
This is a valuable stone that has layers of white and black, red or brown. See how you translated these in Exodus 25:7.

They must be mounted in gold settings
This can be stated in active form. Alternate translation: "You must mount them in gold settings"

Exodus 28:21

General Information:
Yahweh continues to tell Moses what the people must do.

The stones must be arranged
This can be stated in active form. Alternate translation: "You must arrange the stones"

signet ring
A signet is an engraved stone used to stamp a design into a wax seal. Here the stone is mounted on a ring. See how you translated "signet" in Exodus 28:11.

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Exodus 28:22

chains like cords, braided work of pure gold
"chains that are made of pure gold and are braided like cords." See how you translated similar phrases in Exodus 28:14.

Exodus 28:23

General Information:
This page has intentionally been left blank.

Exodus 28:24

General Information:
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Exodus 28:25

General Information:
Yahweh continues to tell Moses what the people must do.

braided chains
"chains braided like cords." See how you translated this in Exodus 28:14.

to the two settings
These are two settings that enclose the stones. This can be clearly stated in the translation. Alternate translation: "to the two settings that enclose the stones"

Exodus 28:26

General Information:
This page has intentionally been left blank.

Exodus 28:27

General Information:
Yahweh continues to tell Moses what the people must do.

finely-woven waistband
This was a cloth belt made from narrow linen threads that someone twisted together to make a stronger thread. See how you translated this in Exodus 28:8.

Exodus 28:28

so that it might be attached
This can be stated in active form. Alternate translation: "so that they may attach it"

the breastpiece might not become unattached from the ephod
This can be stated in positive form. Alternate translation: "the breastpiece might stay attached to the ephod"

Exodus 28:29

General Information:
Yahweh continues to tell Moses what the people must do.

he must carry the names of the sons of Israel over his heart in the breastpiece
This refers to the names of the tribes engraved on the twelve stones the breastplate as described in Exodus 28:17-21.

over his heart
"over Aaron's heart" or "on his chest"

Exodus 28:30

the Urim and the Thummim ... the means for making decisions
The second phrase appears to refer to the Urim and Thummim and explain their purpose.

the Urim and the Thummim
It not clear what these are. They were objects, possibly stones, that the priest used to determine somehow the will of God.

Exodus 28:31

General Information:
Yahweh continues to tell Moses what the people must do.

Exodus 28:32

This must be the work of a weaver
This can be stated as a command. Alternate translation: "A weaver must make this robe"

a weaver
"a person who weaves" or "a person who creates cloth using thread"

Exodus 28:33

General Information:
Yahweh continues to tell Moses what the people do.

pomegranates
A pomegranate is a round fruit with a red outer skin.

Exodus 28:34

a golden bell and a pomegranate
This phrase is repeated to show the pattern of the design on the robe.

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Exodus 28:35

The robe is to be on Aaron when he serves
This can be stated in active form. Alternate translation: "Aaron must wear the robe when he serves"

so that its sound can be heard
This can be stated in active form. Alternate translation: "so that the bells make a sound"

This is so that he does not die
It is implied that he would die because he did not obey Yahweh. This can be stated. Alternate translation: "As a result, he will not die because of disobeying my instructions"

Exodus 28:36

General Information:
Yahweh continues to tell Moses what the people must do.

engrave on it, like the engraving on a signet
"write on it in the same way a person engraves on a seal." See how you translated similar words in Exodus 28:11

Exodus 28:37

turban
This was a tall head covering made from cloth wrapped around the head several times. See how you translated this in Exodus 28:4.

Exodus 28:38

It must be on Aaron's forehead
This can be stated in active form. Alternate translation: "Aaron must wear it on his forehead"

The turban must be always on his forehead
This can be stated in active form. Alternate translation: "Aaron must always wear the turban on his forehead"

Exodus 28:39

General Information:
God continues to tell Moses what the people must do.

turban
This was a tall head covering made from cloth wrapped around the head several times. See how you translated this in Exodus 28:4.

sash
A sash is a decorative piece of cloth that a person wears around his waist or across his chest. See how you translated this in Exodus 28:4.

the work of an embroiderer
An embroiderer is a person who sews designs into cloth. See how you translated this in Exodus 26:36.

Exodus 28:40

General Information:
God continues to tell Moses what the people must do.

sashes
A sash is a decorative piece of cloth that a person wears around his waist or across his chest. See how you translated this in Exodus 28:4.

headbands
A headband is a narrow, decorative strip of cloth that is worn around the head above the eyes.

Exodus 28:41

You must clothe Aaron your brother
Aaron was the older brother of Moses. You can state this clearly in the translation. Alternate translation: "Put these clothes on your older brother Aaron"

Exodus 28:42

General Information:
God continues to tell Moses what the people must do.

undergarments
These are underwear, clothing worn under the outer clothes, next to the skin.

naked flesh
This is a euphemism for sexual organs. Your language may have a different polite way to speak of these things.

Exodus 28:43

tent of meeting
This is another name for the tabernacle. See how you translated this in Exodus 27:21.

a permanent law
"a law the will not end"

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Chapter 29

1 Now this is what you must do to set them apart to me so that they may serve me as priests. Take one young bull from the herd and two rams without blemish, **2** bread without yeast, and cakes without yeast mixed with oil. Also take wafers without yeast rubbed with oil. Make the wafers using fine wheat flour. **3** You must put them into a single basket, bring them in the basket, and present them with the bull and the two rams. **4** You must present Aaron and his sons at the entrance to the tent of meeting. You must wash Aaron and his sons in water. **5** You must take the garments and clothe Aaron with the coat, the robe of the ephod, the ephod, and the breastpiece, fastening the finely-woven waistband of the ephod around him. **6** You must set the turban on his head and put the holy crown on the turban. **7** Then take the anointing oil and pour it on his head, and in this way anoint him. **8** You must bring his sons and put tunics on them. **9** You must clothe Aaron and his sons with sashes and put headbands on them. The work of the priesthood will belong to them by permanent law. In this way you must consecrate Aaron and his sons for them to serve me.

10 You must all bring the bull before the tent of meeting, and Aaron and his sons must lay their hands on its head. **11** You must kill the bull before Yahweh at the entrance to the tent of meeting. **12** You must take some of the bull's blood and put it on the horns of the altar with your finger, and you must pour out the rest of the blood at the base of the altar. **13** You must take all the fat that covers the inner parts, and also take the covering of the liver and the two kidneys with the fat that is on them; burn it all on the altar. **14** But as for the bull's flesh, as well as its skin and dung, you must burn it up outside the camp. It will be a sin offering.

15 You must also take the one ram, and Aaron and his sons must lay their hands on its head. **16** You must kill the ram, then take its blood and sprinkle it on all sides of the altar. **17** You must cut the ram into pieces and wash its inner parts and its legs, and you must put the inner parts, together with its pieces and with its head, **18** on the altar. Then burn the whole ram. It will be a burnt offering to Yahweh, a sweet aroma, an offering made to Yahweh by fire.

19 You must then take the other ram, and Aaron and his sons must lay their hands on its head. **20** Then you must kill the ram and take some of its blood. Put it on the tip of Aaron's right ear, and on the tip of his sons' right ears, on the thumb of their right hands, and on the great toe of their right feet. Then you must sprinkle the blood against the altar on every side. **21** You must take some of the blood that is on the altar and some of the anointing oil, and sprinkle it all on Aaron and on his garments, and also on his sons and on their garments. Aaron will then be set apart for me, as well as his garments, his sons and his sons' garments with him. **22** You must take the ram's fat, the fat tail, the fat that covers the inner parts, the covering of the liver, the two kidneys and the fat on them, and the right thigh—for this ram is for the priests' consecration to me. **23** Take one loaf of bread, one cake of bread made with oil, and one wafer out of the basket of bread without yeast that is before Yahweh. **24** You must put these in Aaron's hands and in the hands of his sons and wave them before me for a wave offering before Yahweh. **25** You must then take the food from their hands and burn it on the altar with the burnt offering. It will produce a sweet aroma for me; it will be an offering made to me by fire.

26 You must take the breast of Aaron's ram of dedication and wave it for a wave offering before Yahweh, and it will be your share. **27** You must set apart to me the breast of the wave offering that is waved and the thigh that is the contribution for the priests—both the breast that was waved and the thigh that was contributed for Aaron and his sons—from the ram of consecration. **28** This will be a perpetual share for Aaron and his sons. It will be a contribution from the people of Israel to give to Yahweh from their peace offerings. **29** The holy garments of Aaron must also be reserved for his descendants after him. They are to be anointed in them and ordained to me in them. **30** The priest who succeeds him from among his sons, who comes into the tent of meeting to serve me in the holy place, is to wear those garments for seven days.

31 You must take the ram of consecration and boil its meat in a holy place. **32** Aaron and his sons must eat the ram's meat and the bread that is in the basket at the entrance to the tent of meeting. **33** They must eat the meat and bread that were given to atone for them and to ordain them to be set apart to me. No one else may eat that food; they must treat it as holy. **34** If any of the meat of the ordination offering, or

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any of the bread, remains to the next morning, then you must burn it. It must not be eaten because it has been set apart to me.

35 In this way, by following all that I have commanded you to do, you must treat Aaron and his sons. For seven days you must prepare them. **36** Every day you must offer a bull as a sin offering for atonement. You must purify the altar by making atonement for it, and you must anoint it in order to set it apart to me. **37** For seven days you must make atonement for the altar and set it apart it to Yahweh. Then the altar will be completely set apart to me. Whatever touches the altar will be set apart to Yahweh.

38 You must regularly offer on the altar every day two lambs a year old. **39** One lamb you must offer in the morning, and the other lamb you must offer about sundown. **40** With the first lamb, offer a tenth of an ephah of fine flour mixed with the fourth part of a hin of oil from pressed olives, and the fourth part of a hin of wine as a drink offering. **41** You must offer the second lamb about sunset. You must offer the same grain offering as in the morning, and the same drink offering. These will produce a sweet aroma for me; it will be an offering made to me by fire. **42** These must be regular burnt offerings throughout your generations, at the entrance to the tent of meeting before Yahweh, where I will meet with you to speak to you there. **43** That is where I will meet with the people of Israel; the tent will be set apart for me by my glory. **44** I will set apart the tent of meeting and the altar for these to belong to me alone. I will also set apart Aaron and his sons to serve me as priests. **45** I will live among the people of Israel and will be their God. **46** They will know that I am Yahweh, their God, who brought them out from the land of Egypt so that I might live among them. I am Yahweh, their God.

Exodus 29 General Notes

Special concepts in this chapter

Consecrating priests

This chapter records the process of consecrating priests. The priests were to be set apart from the rest of Israel because Yahweh is holy. (See: consecrate and priest and holy)

Other possible translation difficulties in this chapter

"I will live among the Israelites"

As God, Yahweh is everywhere and cannot be limited to a single space. This phrase indicates that he permanently remains within Israel in a special way while they have the ark.

Exodus 29:1

Now

The word "now" marks a change in topic from garments for priests to consecrating priests.

you must do

Here "you" refers to Moses.

to set them apart

"to set apart Aaron and his sons"

serve me

Here "me" refers to Yahweh.

one young bull

a male cow

Exodus 29:2

Also take wafers without yeast rubbed with oil

This can be stated in active form. Alternate translation: "Also take wafers without yeast and rub them with oil"

bread ... cakes ... wafers

These are different kinds of food made from flour.

Exodus 29:3

General Information:

Yahweh continues to speak to Moses

You must put them

"You must put the bread, cake, and wafer"

present them with the bull and the two rams

Here "present" means to offer as a sacrifice. The full meaning of this can be translated clearly. Alternate translation: "offer them to me when you sacrifice the bull and the two rams"

Exodus 29:4

tent of meeting
This is another name for the tabernacle. See how you translated this in Exodus 27:21.

Exodus 29:5

General Information:
Yahweh continues speaking to Moses.

coat
This was a coat with a design woven into it. See how you translated this in Exodus 28:4.

finely-woven waistband
This was a cloth belt made from narrow linen threads that someone twisted together to make a stronger thread. See how you translated this in Exodus 28:8.

Exodus 29:6

turban
This was a tall head covering made from cloth wrapped around the head several times. See how you translated this in Exodus 28:4.

holy crown
This crown is described in Exodus 29:6 as being engraved with the words "dedicated to Yahweh" and made of pure gold.

Exodus 29:7

General Information:
This page has intentionally been left blank.

Exodus 29:8

General Information:
Yahweh continues speaking to Moses.

bring his sons
"bring Aaron's sons"

tunics
These were coats with a design woven into them. See how you translated this in Exodus 28:4.

Exodus 29:9

sashes
A sash is a decorative piece of cloth that people wear around their waist or across their chest. See how you translated this word in Exodus 28:4.

headbands
A headband is a narrow, decorative strip of cloth that is worn around the head above the eyes. See how you translated this in Exodus 28:40.

The work of the priesthood
"the duty of being priests"

will belong to them
The duty of being priests will also belong to the descendants of Aaron's sons. You can state this clearly in the translation. Alternate translation: "will belong to them and their descendants"

permanent law
"a law the will not end." See how you translated this in Exodus 28:43.

Exodus 29:10

General Information:
Yahweh continues speaking to Moses.

tent of meeting
This is another name for the tabernacle. See how you translated this in Exodus 27:21.

Exodus 29:11

You must kill the bull
The bull offering was to be killed by Moses, not the priests, at the doorway, not inside the tent of meeting.

kill the bull
Since the following verses will tell what to do with the blood from the bull, use a term for "kill" that will imply a method similar to "slitting its throat and catch the blood in a bowl."

Exodus 29:12

General Information:
Yahweh continues speaking to Moses.

the horns
These were projections that looked like ox horns attached to the four corners of the altar. See how you translated this in Exodus 27:2.

the rest of the blood
"the remaining blood"

Exodus 29:13

covers the inner parts
"covers the organs"

liver ... kidneys
These are organs in the body.

Exodus 29:14

But as for the bull's flesh, as well as its skin and dung
"But as for the remaining parts of the bull"

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Exodus 29:15

General Information:
This page has intentionally been left blank.

Exodus 29:16

You must kill the ram
For these consecration sacrifices for the priests, it was Moses, not Aaron or his sons, who had to kill the animals.

Exodus 29:17

the inner parts
"the organs." See how you translated this in Exodus 29:13.

Exodus 29:18

on the altar
Unlike the bull offering that was burned outside of the tent, the ram was to be burned on the inner altar.

Exodus 29:19

General Information:
Yahweh continues speaking to Moses.

Exodus 29:20

Then you must kill the ram
The ram was killed by cutting its throat. This can be stated clearly in the translation. Alternate translation: "Then kill the ram by slitting its throat" or "Then kill the ram by cutting its throat"

Exodus 29:21

General Information:
Yahweh continues speaking to Moses.

Aaron will then be set apart for me
This can be stated in active form. Alternate translation: "By doing this, you will dedicate Aaron to me"

Exodus 29:22

General Information:
Yahweh continues speaking to Moses.

inner parts ... liver ... kidney
These refer to organs inside the body. See how you translated this in Exodus 29:13.

Exodus 29:23

Take one loaf ... before Yahweh
For 29:23 see how you translated similar words in Exodus 29:2.

that is before Yahweh
"that you have placed before Yahweh"

Exodus 29:24

General Information:
God continues speaking to Moses.

You must put these
Here "these" refers to the parts of the sacrifice mentioned in the previous verses.

Exodus 29:25

it will be an offering made to me by fire
This can be stated in active form. Alternate translation: "burn it as an offering to me"

Exodus 29:26

General Information:
Yahweh continues speaking to Moses.

ram of dedication
"ram that you dedicated" or "ram that you killed"

Aaron's ram of dedication
"the ram that you used to dedicate Aaron"

Exodus 29:27

General Information:
This page has intentionally been left blank.

Exodus 29:28

This will be a perpetual share for Aaron and his sons
"This is what Aaron and his sons will always receive from the people"

Exodus 29:29

General Information:
Yahweh continues speaking to Moses.

The holy garments of Aaron must also be reserved for his descendants after him
These garments belong to the priesthood and are not just Aaron's personal clothing. Alternate translation: "Aaron must reserve the holy garments for his descendants after him"

They are to be anointed in them and ordained to me in them
This can be stated in active form. Alternate translation: "They must wear the holy garments when you anoint his descendants and ordain them to me"

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Exodus 29:30

tent of meeting
This is another name for the tabernacle. See how you translated this in Exodus 27:21.

Exodus 29:31

General Information:
Yahweh continues speaking to Moses.

the ram of consecration
"the ram you killed when you installed the priests"

in a holy place
This is not the same as the holy place outside of the most holy place. This refers to a place within the courtyard. Alternate translation: "at the entrance to the tent of meeting"

Exodus 29:32

tent of meeting
This is another name for the tabernacle. See how you translated this in Exodus 27:21.

Exodus 29:33

that were given
This can be stated in active form. Alternate translation: "that you sacrificed"

Exodus 29:34

It must not be eaten
This can be stated in active form. Alternate translation: "No one must eat it"

because it has been set apart to me
This can be stated in active form. Alternate translation: "because you have set it apart to me"

Exodus 29:35

General Information:
Yahweh continues speaking to Moses.

In this way, by following all that I have commanded you to do, you must treat Aaron and his sons
"I have commanded you to treat Aaron and his sons this way"

Exodus 29:36

General Information:
This page has intentionally been left blank.

Exodus 29:37

Then the altar will be completely set apart to me
"Then the altar will be most holy"

will be set apart to Yahweh
"will also be very holy"

Exodus 29:38

General Information:
Yahweh continues speaking to Moses.

You must regularly offer on the altar every day
"You must daily offer on the altar"

Exodus 29:39

General Information:
This page has intentionally been left blank.

Exodus 29:40

General Information:
Yahweh continues speaking to Moses.

a tenth ... the fourth part
"1/10 ... 1/4"

ephah
An ephah is 22 liters.

hin
A hin is 3.7 liters.

Exodus 29:41

General Information:
Yahweh continues speaking to Moses.

it will be an offering made to me by fire
This can be stated in active form. Alternate translation: "it will be a burnt offering to me"

Exodus 29:42

throughout your generations
"through all the generations of your descendants." See how you translated this in Exodus 12:14.

tent of meeting
This is another name for the tabernacle. See how you translated this in Exodus 27:21.

Exodus 29:43

General Information:
Yahweh continues speaking to Moses.

the tent will be set apart for me by my glory
This can be stated in active form. Alternate translation: "My awesome presence will dedicate the tent to me"

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Exodus 29:44

General Information:
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Exodus 29:45

General Information:
Yahweh continues speaking to Moses.

Exodus 29:46

General Information:
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Chapter 30

1 You must make an altar as a place for burning incense. You must make it with acacia wood. **2** Its length must be one cubit, and its width one cubit. It must be square, and its height must be two cubits. Its horns must be made as one piece with it. **3** You must cover the incense altar with pure gold—its top, its sides, and its horns. You must make a surrounding border of gold for it. **4** You must make two golden rings to be attached to it under its border on its two opposite sides. The rings must be holders for poles to carry the altar. **5** You must make the poles of acacia wood, and you must cover them with gold. **6** You must put the incense altar before the curtain that is by the ark of the covenant decrees. It will be before the atonement lid that is over the ark of the covenant decrees, where I will meet with you. **7** Aaron must burn fragrant incense every morning. He must burn it when he tends the lamps, **8** and Aaron lights the lamps again in the evening so incense will burn on it regularly before Yahweh, throughout your generations. **9** But you must offer no other incense on the incense altar, nor any burnt offering or grain offering. You must pour no drink offering on it. **10** Aaron must make atonement on its horns once a year. With the blood of the sin offering he will make atonement for it once a year throughout your generations. It is completely set apart to Yahweh."

11 Then Yahweh spoke to Moses, saying, **12** "When you take a census of the people of Israel, then each person must give a ransom for his life to Yahweh. You must do this after you count them, so that there will be no plague among them when you count them. **13** Everyone who is counted in the census is to pay half a shekel of silver, according to the weight of the shekel of the sanctuary (a shekel is the same as twenty gerahs). This half shekel will be an offering to Yahweh. **14** Everyone who is counted, from twenty years old and up, must give this offering to me. **15** When the people give this offering to me to make atonement for their lives, the rich must not give more than the half shekel, and the poor must not give less. **16** You must receive this atonement money from the people of Israel and you must allocate it to the work of the tent of meeting. It must be a reminder to the people of Israel before me, to make atonement for your lives."

17 Then Yahweh spoke to Moses, saying, **18** "You must also make a large bronze basin with a bronze stand, a basin for washing. You must put it between the tent of meeting and the altar, and you must put water in it. **19** Aaron and his sons must wash their hands and their feet with the water in it. **20** When they go into the tent of meeting or when they go near to the altar to serve me by burning an offering, they must wash with water so that they do not die. **21** They must wash their hands and feet so that they do not die. This must be a permanent law for Aaron and his descendants throughout their people's generations."

22 Then Yahweh spoke to Moses, saying, **23** "Take these fine spices: five hundred shekels of flowing myrrh, 250 shekels of sweet-smelling cinnamon, 250 shekels of sweet-smelling cane, **24** five hundred shekels of cassia, measured by the weight of the shekel of the sanctuary, and one hin of olive oil. **25** You must make holy anointing oil with these ingredients, the work of a perfumer. It will be a holy anointing oil, reserved for me. **26** You must anoint the tent of meeting with this oil, as well as the ark of the covenant decrees, **27** the table and all its utensils, the lampstand and its equipment, the incense altar, **28** the altar for burnt offerings with all its equipment, and the basin with its stand. **29** You must set them apart to me so that they may be holy to me. Anything that touches them will also be holy. **30** You must anoint Aaron and his sons and consecrate them so that they may serve me as priests. **31** You must say to the people of Israel, 'This must be an anointing oil that is set apart to Yahweh throughout your people's generations. **32** It must not be applied to people's skin, nor must you make any oil like it with the same formula, because it is set apart to Yahweh. You must regard it in this manner. **33** Whoever makes perfume like it, or whoever puts any of it on someone, that person must be cut off from his people.'"

34 Yahweh said to Moses, "Take spices—stacte, onycha, and galbanum—sweet spices along with pure frankincense, each in equal amounts. **35** Make it into the form of incense, blended by a perfumer, seasoned with salt, pure and set apart. **36** You will beat it to powder. Put part of it in front of the ark of the covenant decrees, which is in the tent of meeting, where I will meet with you. You will regard it as very holy to me. **37** As for this incense that you will make, you must not make any with the same formula for yourselves. It must be most holy to you. **38** Whoever makes anything like it to use as a perfume must be cut off from his people."

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Exodus 30 General Notes

Special concepts in this chapter

Atonement
The atonement offered by the priests was very important in the religious life of Israel. In order to offer sacrifices, the priests had to maintain ritual cleanliness by washing themselves. (See: atonement and priest and clean)

Exodus 30:1

General Information:
Yahweh tells Moses how to build the worship equipment.

You must make
Here "you" refers to Moses and the people of Israel.

Exodus 30:2

Its horns must be made
These were projections that looked like ox horns attached to the four corners of the altar. See how you translated "horns" in [Exodus 27:2]

Exodus 30:3

General Information:
Yahweh continues telling Moses what the people must do.

the incense altar
"an altar to burn incense"

Exodus 30:4

to be attached to it
This can be stated in active form. Alternate translation: "which you will attach to the altar"

Exodus 30:5

General Information:
Yahweh continues to tell Moses what the people must do.

Exodus 30:6

ark of the covenant decrees
The ark is the chest that contains the commandments. This can be stated clearly in the translation. See how you translated this in [Exodus 26:33]

atonement lid
This is the lid that sits on top of the ark where the atonement offering was made. See how you translated this in Exodus 25:17.

where I will meet with you
Here "you" refers to Moses.

Exodus 30:7

General Information:
Yahweh continues telling Moses what the people must do.

Exodus 30:8

throughout your generations
"through all the generations of your descendants." See how you translated this in Exodus 12:14.

Exodus 30:9

But you must offer
Though the word "you" is addressed to Moses, the instruction is given specifically to Aaron and his descendants as to when and what they are to offer on the altar of incense.

Exodus 30:10

General Information:
Yahweh continues speaking to Moses.

horns
These were projections that looked like ox horns attached to the four corners of the altar. See how you translated this in Exodus 27:2.

throughout your generations
"through all the generations of your descendants." See how you translated this in Exodus 12:14.

Exodus 30:11

General Information:
This page has intentionally been left blank.

Exodus 30:12

When you take
Possible meanings are 1) "you" refers to just Moses or 2) "you" refers to Moses and the leaders of Israel in future generations when they take a census.

a census of the people of Israel
The leaders only counted the males of Israel.

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Exodus 30:13

Everyone who is counted
This can be stated in active form. They counted only the men. Alternate translation: "Everyone you count" or "Every man you count"

half a shekel of silver
"1/2 a shekel of silver." Translators may use a unit of measure that people understand and a round number: "5.5 grams of silver" or "six grams of silver"

according to the weight of the shekel of the sanctuary
There were evidently shekels of more than one weight at the time. This specified which one was to be used.

twenty gerahs
"20 gerahs." A gerah is a unit that people used for measuring how much something very small weighed.

Exodus 30:14

from twenty years old and up
Larger numbers are spoken of as being up or above smaller numbers. Alternate translation: "from twenty years old and more" or "who is twenty years old or older"

Exodus 30:15

General Information:
Yahweh continues to tell Moses what the people must do.

the people
Only the men made this offering.

the half shekel
Translators may use a unit of measure that people understand and a round number: "the 5.5 grams of silver" or "the 6 grams of silver." See how you translated this in [Exodus 3:13]

Exodus 30:16

It must be a reminder to the people of Israel before me, to make atonement for your lives
Possible meanings are 1) "It will remind the people of Israel to make atonement for their lives" or 2) "It will remind the people of Israel that they have made atonement for their lives."

Exodus 30:17

General Information:
This page has intentionally been left blank.

Exodus 30:18

You must also make
Here "you" refers to Moses and the people of Israel.

bronze basin
"bronze bowl" or "bronze tub"

a bronze stand
This is what the basin would be put on.

a basin for washing
This phrase explains what the priests were to use the large bronze basin for.

the altar
the altar of sacrifice

Exodus 30:19

General Information:
Yahweh continues telling Moses what the people must do.

water in it
"water in the basin"

Exodus 30:20

General Information:
This page has intentionally been left blank.

Exodus 30:21

for Aaron and his descendants throughout their people's generations
"for Aaron and all the generations of his descendants." See how you translated a similar phrase in Exodus 12:14.

Exodus 30:22

General Information:
Yahweh continues telling Moses what the people must do.

Exodus 30:23

spices
dried plants that people grind into a powder and put in oil or food to give it a nice smell or flavor. See how you translated this in [Exodus 25:6]

five hundred shekels ... 250 shekels
"500 shekels ... two hundred and fifty shekels." A shekel is about 11 grams. Translators may use units that people know and round numbers: "5.7 kilograms ... 11.4 kilograms" or "six kilograms ... three kilograms"

cinnamon ... cane
These are sweet spices.

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Exodus 30:24

cassia
This is a sweet spice.

the weight of the shekel of the sanctuary
There were evidently shekels of more than one weight at the time. This specified which one was to be used. See how you translated this in [Exodus 30:13]

one hin
Translators may use units that people know and round numbers: "3.7 liters" or "four liters"

Exodus 30:25

with these ingredients
"with these items"

the work of a perfumer
Possible meanings are 1) Moses was to have a perfumer do the work or 2) Moses was to do the work himself the way a perfumer would do it.

a perfumer
a person who is skilled in mixing spices and oils

Exodus 30:26

General Information:
Yahweh continues speaking to Moses.

You must anoint
Here "you" refers to Moses.

ark of the covenant decrees
The ark is the chest that contains the commandments. This can be stated clearly in the translation. See how you translated this in [Exodus 26:33]

Exodus 30:27

General Information:
This page has intentionally been left blank.

Exodus 30:28

the altar for burnt offerings
"the altar on which offering were burnt"

Exodus 30:29

General Information:
Yahweh continues speaking to Moses.

set them apart
This refers to the items listed in Exodus 30:26-28.

Exodus 30:30

General Information:
This page has intentionally been left blank.

Exodus 30:31

throughout your people's generations
"all the generations of your descendants." See how you translated this in Exodus 12:14.

Exodus 30:32

General Information:
Yahweh continues telling Moses what Moses must tell the people.

It must not be applied to people's skin
This can be stated in active form. Alternate translation: "You must not put the anointing oil that is dedicated to Yahweh on a person's skin"

with the same formula
"with the same ingredients" or "with the same items"

Exodus 30:33

that person must be cut off from his people
The metaphor "cut off" has at least three possible meanings. They can be expressed in active form: 1) "I will no longer consider him to be one of the people of Israel" 2) "the people of Israel must send him away" or 3) "the people of Israel must kill him."

Exodus 30:34

General Information:
Yahweh continues to tell Moses what to do. Yahweh gives the commands only to Moses: all instances of "you" are singular. However, the words "blended by a perfumer" might mean that Moses could have the perfumer take the spices, blend them, grind them, and give them to Moses so Moses could put part of the mixture in front of the ark, as in UDB.

Exodus 30:35

Make it into the form of incense, blended by a perfumer
The phrase with "blended" can be translated in active form. Alternate translation: "Make it into the form of incense that a perfumer has blended" or "A perfumer must blend it into a kind of incense"

blended by a perfumer
Possible meanings are 1) Moses was to have a perfumer do the work or 2) Moses was to do the work himself the way a perfumer would do it. See how you translated these words in Exodus 30:25.

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Exodus 30:36

You will beat it
"You will crush it." Here "you" refers to Moses.

You will regard
Here "you" is plural and refers to Moses and all the people.

Exodus 30:37

General Information:
Yahweh continues to tell Moses what the people must do.

you must not make any
The word "you" here refers to the people of Israel.

with the same formula
"with the same ingredients" or "with the same items." See how you translated this in Exodus 30:32.

It must be most holy to you
"You must consider it to be most holy"

Exodus 30:38

perfume
This is a pleasant smelling liquid that a person puts on his or her body.

must be cut off from his people
The metaphor "cut off" has at least three possible meanings. They can be expressed in active form: 1) "I will no longer consider him to be one of the people of Israel" 2) "the people of Israel must send him away" or 3) "the people of Israel must kill him." See how you translated this in [Exodus 30:33]

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Chapter 31

1 Then Yahweh spoke to Moses and said, **2** "See, I have called by name Bezalel son of Uri son of Hur, from the tribe of Judah. **3** I have filled Bezalel with my Spirit, to give him wisdom, understanding, and knowledge, for all kinds of craftsmanship, **4** to make artistic designs and to work in gold, silver, and bronze; **5** also to cut and set stones and to carve wood—to do all kinds of craftsmanship. **6** In addition to him, I have appointed Oholiab son of Ahisamak, from the tribe of Dan. I have put skill into the hearts of all who are wise so that they may make all that I have commanded you. This includes **7** the tent of meeting, the ark of the covenant decrees, the atonement lid on the ark, and all the furniture of the tent— **8** the table and its utensils, the pure lampstand with all its equipment, the incense altar, **9** the altar for burnt offerings with all its equipment, and the large basin with its base. **10** This also includes the finely-woven garments—the holy garments for Aaron the priest and those of his sons, reserved for me so that they may serve as priests. **11** This also includes the anointing oil and the sweet incense for the holy place. These craftsmen must make all these things just as I have commanded you."

12 Then Yahweh spoke to Moses and said, **13** "Tell the people of Israel: 'You must certainly keep Yahweh's Sabbath days, for these will be a sign between him and you throughout your people's generations so that you may know that he is Yahweh, who sets you apart for himself. **14** So you must keep the Sabbath, for it must be treated by you as holy, reserved for him. Everyone who defiles it must surely be put to death. Whoever works on the Sabbath, that person must surely be cut off from his people. **15** Work will be done for six days, but the seventh day is to be a Sabbath of complete rest, holy before Yahweh. Whoever does any work on the Sabbath day must surely be put to death. **16** Therefore the people of Israel must keep the Sabbath. They must observe it throughout their people's generations as a lasting covenant. **17** The Sabbath will always be a sign between Yahweh and the people of Israel, for in six days Yahweh made heaven and earth, and on the seventh day he rested and was refreshed.'"

18 When God had finished talking with Moses on Mount Sinai, he gave him two tablets of covenant decrees, made of stone, written on by his own hand.

Exodus 31 General Notes

Structure and formatting

This chapter is the end of Exodus' recording of the law of Moses. (See: lawofmoses)

Special concepts in this chapter

Sabbath

As described in this chapter, the Sabbath is more than just a day of worship or celebration. Its significance extends beyond a way to help people rest. It is a major part of the identity of the Hebrew people. (See: sabbath)

Exodus 31:1

General Information:

This page has intentionally been left blank.

Exodus 31:2

I have called by name

God speaks of choosing specific people as calling them by name. Alternate translation: "I have chosen"

Bezalel ... Uri ... Hur

These are names of men.

Exodus 31:3

General Information:

Yahweh continues speaking to Moses.

I have filled Bezalel with my Spirit

Yahweh speaks of giving Bezalel his Spirit as if Bezalel were a container and God's Spirit were a liquid. Alternate translation: "I have given my Spirit to Bezalel"

for all kinds of craftsmanship

The abstract noun "craftsmanship" can be translated as "making crafts" or "making things."

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Alternate translation: "for making all kinds of crafts" or "so that he can make all kinds of things"

Exodus 31:4

General Information:
This page has intentionally been left blank.

Exodus 31:5

General Information:
This page has intentionally been left blank.

Exodus 31:6

General Information:
Yahweh continues speaking to Moses.

Oholiab ... Ahisamak
These are names of men.

I have put skill into the hearts of all who are wise
God speaks of making people able to make things as if he were putting the ability into their hearts. Alternate translation: "I have given skill to all who are wise" or "I have made all who are wise able to make things well"

Exodus 31:7

tent of meeting
This is another name for the tabernacle. See how you translated this in Exodus 27:21.

ark of the covenant decrees
The ark is the chest that contains the commandments. This can be stated clearly in the translation. See how you translated this in [Exodus 26:33]

atonement lid
This is the lid that sits on top of the ark where the atonement offering was made. See how you translated this in Exodus 25:17.

Exodus 31:8

incense altar
"altar to burn incense." See how you translated this in Exodus 30:3.

Exodus 31:9

altar for burnt offerings
"altar on which offering were burnt." See how you translated this in Exodus 30:28.

Exodus 31:10

General Information:
Yahweh continues speaking to Moses.

Exodus 31:11

These craftsmen
"These people who are skilled in making beautiful things"

Exodus 31:12

General Information:
This page has intentionally been left blank.

Exodus 31:13

You must certainly keep Yahweh's Sabbath days
God speaks of obeying his instructions about the Sabbath as keeping the Sabbath. Alternate translation: "You must certainly obey Yahweh's instructions about the Sabbath"

throughout your people's generations
"through all the generations of your descendants." See how you translated this in Exodus 12:14.

who sets you apart for himself
God speaks of choosing people to be his as setting them apart for himself. Alternate translation: "who has chosen you to be his people"

Exodus 31:14

for it must be treated by you as holy
This can be stated in active form. Alternate translation: "for you must treat it as holy"

Everyone who defiles it
God speaks of treating the Sabbath with disrespect as defiling it. Alternate translation: "Everyone who treats the Sabbath with disrespect" or "Everyone who does not obey the laws about the Sabbath"

must surely be put to death
"must surely be killed." This can be stated in active form. Alternate translation: "you must surely kill" or "you must surely execute"

must surely be cut off from his people
The metaphor "cut off" has at least three possible meanings. They can be expressed in active form: 1) "Yahweh will no longer consider him to be one of his people" 2) "you must surely send him away" or 3) "you must surely kill him."

Exodus 31:15

but the seventh day
"but day 7"

Exodus 31:16

General Information:
Yahweh continues telling Moses what he must tell the people of Israel.

must keep the Sabbath
God speaks of obeying his instructions about the Sabbath as keeping the Sabbath. Alternate translation: "must obey Yahweh's instructions about the Sabbath"

They must observe it throughout their people's generations
"They and all the generations of their descendants must observe it." See how you translated "throughout their people's generations" in Exodus 12:42.

lasting covenant
"a covenant that will always exist." See how you translated this in Exodus 28:43.

Exodus 31:17

General Information:
This page has intentionally been left blank.

Exodus 31:18

written on by his own hand
This can be translated with an active verb. Alternate translation: "which Yahweh wrote on with his own hand"

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Chapter 32

1 When the people saw that Moses delayed in coming down the mountain, they gathered around Aaron
and said to him, "Come, make us an idol that will go before us. As for this Moses, the man who brought us
up out of the land of Egypt, we do not know what has happened to him." **2** So Aaron said to them, "Take
off the golden rings that are on your wives' ears, and the ears of your sons and daughters, and bring them
to me." **3** All the people took off the golden rings that were on their ears and brought them to Aaron. **4** He
received the gold from their hand and fashioned it with an engraving tool, and he made a cast metal
figure in the shape of a calf. Then they said, "These are your gods, Israel, who brought you up out of the
land of Egypt." **5** When Aaron saw this, he built an altar before the calf and made a proclamation; he said,
"Tomorrow will be a festival in Yahweh's honor." **6** The people arose early the next day and offered burnt
offerings and brought fellowship offerings. Then they sat down to eat and to drink, and then got up to
play.

7 Then Yahweh spoke to Moses, "Go quickly, for your people, whom you brought up out of the land of
Egypt, have corrupted themselves. **8** They have quickly left the way that I commanded them. They have
made a cast metal image in the shape of a calf and have worshiped it and sacrificed to it. They have said,
'These are your gods, Israel, who brought you up out of the land of Egypt.'" **9** Then Yahweh said to Moses,
"I have seen this people. Look, they are a stiff-necked people. **10** Now then, do not try to stop me. My
anger will burn hot against them, so I will destroy them. Then I will make a great nation from you." **11** But
Moses tried to calm down Yahweh his God. He said, "Yahweh, why does your anger burn against your
people, whom you have brought out of the land of Egypt with great power and with a mighty hand? **12**
Why should the Egyptians say, 'He led them out with evil intent, to kill them in the mountains and to
destroy them from the face of the earth?' Turn from your burning anger and relent from this punishment
on your people. **13** Call to mind Abraham and Isaac and Israel, your servants, to whom you swore by your
own self and said to them, 'I will make your descendants as many as the stars in the heavens, and I will
give to your descendants all this land of which I have spoken. They will inherit it forever.'" **14** Then
Yahweh relented from the punishment that he had said he would inflict on his people.

15 Then Moses turned around and went down the mountain, carrying the two tablets of the covenant
decrees in his hand. The tablets were written on both their sides, on both the front and the back. **16** The
tablets were God's own work, and the writing was God's own writing, engraved on the tablets. **17** When
Joshua heard the noise of the people as they shouted, he said to Moses, "There is the noise of combat in
the camp." **18** But Moses said,

> "It is not the sound of a shout of victory,
> and it is not the sound of a cry of defeat,
> but the sound of singing that I hear."

19 When Moses approached the camp, he saw the calf and the people dancing. He became very angry. He
threw the tablets out of his hands and broke them at the bottom of the mountain. **20** He took the calf that
the people had made, burned it, ground it to powder, and poured it into the water. Then he made the
people of Israel drink it.

21 Then Moses said to Aaron, "What did this people do to you, that you have brought such a great sin on
them?" **22** Aaron said, "Do not let your anger burn hot, my master. You know these people, how they are
set on doing evil. **23** They said to me, 'Make us a god who will go before us. As for this Moses, the man
who brought us up out of the land of Egypt, we do not know what has happened to him.' **24** So I said to
them, 'Whoever has any gold, let him take it off.' They gave me the gold and I threw it into the fire, and
out came this calf."

25 Moses saw that the people were running wild (for Aaron had let them get out of control, causing their
enemies to mock them). **26** Then Moses stood at the entrance to the camp and said, "Whoever is on
Yahweh's side, come to me." All the Levites gathered around him. **27** He said to them, "Yahweh, the God of
Israel, says this: 'Let each man fasten his sword on his side and go back and forth from entrance to
entrance throughout the camp, and kill his brother, his companion, and his neighbor.'" **28** The Levites did
what Moses ordered. That day about three thousand of the people died. **29** Moses said to the Levites, "You
have been placed into Yahweh's service today, for each of you has taken action against his son and his
brother, so Yahweh might give you a blessing today."

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30 The next day Moses said to the people, "You have committed a very great sin. Now I will go up to Yahweh. Perhaps I can make atonement for your sin." **31** Moses returned to Yahweh and said, "Alas! These people have committed a great sin and made themselves an idol of gold. **32** But now, please forgive their sin; but if you do not, blot me out of the book that you have written." **33** Yahweh said to Moses, "Whoever has sinned against me, that person I will blot out of my book. **34** So now go, lead the people to the place of which I have spoken to you. See, my angel will go before you. But on the day that I punish them, I will punish them for their sin." **35** Yahweh sent a plague on the people because they had made the calf, the one that Aaron made.

Exodus 32 General Notes

Structure and formatting

The events of this chapter occur while Moses spoke with God and therefore happen at the same time as the events in chapters 20-31.

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 32:18.

Special concepts in this chapter

Idolatry

The making of the golden calf was considered a form of idolatry.

Exodus 32:1

the people saw

Here understanding something is spoken of as if it were being seen. Alternate translation: "the people realized"

Come, make us an idol

The word "come" strengthens the force of the command following it. The people were demanding that Aaron make an idol for them.

go before us

"lead us" or "be our leader"

Exodus 32:2

bring them to me

The word "them" refers to the golden rings.

Exodus 32:3

All the people

This refers to all the people who rejected Moses as their leader and Moses's God as their God.

Exodus 32:4

fashioned it with an engraving tool, and he made a cast metal figure in the shape of a calf

Aaron melted the gold and poured it into a mold that had the shape of a calf. When the gold became hard, he removed the mold, and the hardened gold had the shape of a calf.

Exodus 32:5

When Aaron saw this

You may need to make explicit what he saw. "When Aaron saw what the people did"

Exodus 32:6

to play

The word "play" here is a general term that might be a euphemism for immoral sexual activity, but it could just as well speak of singing and dancing or even of laughing at and mocking Moses and Yahweh.

Exodus 32:7

General Information:

This page has intentionally been left blank.

Exodus 32:8

left the way that I commanded them

Here God speaks of the people disobeying what he commanded them as if he had told them to walk on a certain road and they left that road. Alternate translation: "stopped doing what I commanded them to do" or "have stopped obeying what I commanded them to do"

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Exodus 32:9

I have seen this people
Here Yahweh compares knowing the people to seeing them. Alternate translation: "I know this people"

a stiff-necked people
Yahweh speaks of the people being stubborn as if they had stiff necks. Alternate translation: "a stubborn people"

Exodus 32:10

Now then
The word "now" is used here to mark a break in what Yahweh was telling Moses. Here Yahweh tells what he will do to the people.

My anger will burn hot against them
Yahweh speaks of his anger as if it were a fire that could burn hot. Alternate translation: "My anger towards them will be terrible" or "I am extremely angry with them"

from you
The word "you" refers to Moses.

Exodus 32:11

why does your anger burn against your people ... a mighty hand?
Moses used this question to to try to persuade Yahweh not to be so angry with his people. This rhetorical question can be translated as a statement. Alternate translation: "Do not let your anger burn against your people ... a mighty hand." or "Do not be so angry with your people ... a mighty hand."

great power ... mighty hand
These two phrases share similar meanings and are combined for emphasis.

a mighty hand
Here the word "hand" refers to the things Yahweh did. Alternate translation: "and the powerful things you did"

Exodus 32:12

General Information:
Moses continues to reason with God not to destroy Israel.

Why should the Egyptians say, 'He led them out ... to destroy them from the face of the earth?'
Moses used this question to try to persuade God not to destroy his people. This rhetorical question can be translated with a statement. Alternate translation: If you destroy your people, the Egyptians might say, 'He led them out ... to destroy them from the face of the earth.'

face of the earth
"from the surface of the earth" or "from the earth"

Turn from your burning anger
"Stop your burning anger" or "Stop being so angry"

your burning anger
Moses speaks of God's anger as if it were a fire that was burning. Alternate translation: "your terrible anger"

Exodus 32:13

Call to mind Abraham
"Remember Abraham" or "Think about Abraham"

you swore
"you made an oath" or "you solemnly promised"

They will inherit it forever
God speaks about them possessing the land as if they would inherit it. Alternate translation: "They will possess it forever"

Exodus 32:14

General Information:
This page has intentionally been left blank.

Exodus 32:15

tablets of the covenant decrees
These are the two stone slabs on which God had engraved his commandments.

Exodus 32:16

The tablets were God's own work, and the writing was God's own writing
These two phrases share similar meanings. The second explains how the tablets were "God's own work."

Exodus 32:17

he said to Moses
It is assumed that Joshua met Moses while Moses was going back to the camp.

Exodus 32:18

It is not the sound of a shout of victory, and it is not the sound of a cry of defeat
The abstract nouns "victory" and "defeat" can be expressed as verbs. Alternate translation: "It is not the sound people make when they have won a battle, and not the sound people make when they have lost a battle"

shout ... cry
These words translate the same Hebrew word, which fits well with both "victory" and "defeat."

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There is no such word in English, but if your language has such a word, you may want to use it here.

Exodus 32:19

the tablets
"the two stone slabs that Yahweh had written on"

Exodus 32:20

General Information:
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Exodus 32:21

Then Moses said to Aaron, "What did this people ... a great sin on them?"
This can be stated as an indirect quote. Alternate translation: "Then Moses asked Aaron what the people do to him, that he have brought such a great sin on them"

you have brought such a great sin on them
Moses spoke of causing people to sin as if sin were an object and Aaron put it on them. Alternate translation: "you have caused them to sin so terribly"

Exodus 32:22

Do not let your anger burn hot
Aaron spoke of Moses's anger as if it were a fire that could burn. "Do not be so angry"

they are set on doing evil
Being determined to do evil is spoken of as being set on evil. Alternate translation: "they are determined to do what is evil"

Exodus 32:23

this Moses
People showed disrespect by putting the word "this" before his name, as if Moses were someone they did not know and could not trust.

Exodus 32:24

So I said to them, 'Whoever has any gold, let him take it off.'
This can be stated as an indirect quote. Alternate translation: "So I told them that whoever had any gold should take it off"

I threw it into the fire, and out came this calf
Instead of taking ownership for making the calf, Aaron claims the calf came out of the fire supernaturally.

Exodus 32:25

were running wild
"were behaving wildly" or "were not controlling themselves"

Exodus 32:26

Then Moses stood at the entrance ... "Whoever is on Yahweh's side, come to me."
This can be stated as an indirect quote. Alternate translation: "Then Moses stood at the entrance to the camp and said that whoever was on Yahweh's side should come to him"

Whoever is on Yahweh's side
Moses speaks of being loyal to Yahweh as being on Yahweh's side. Alternate translation: "Whoever is loyal to Yahweh" or "Whoever serves Yahweh"

Exodus 32:27

go back and forth from entrance to entrance
"go from side of the camp to the other, starting at one entrance to the camp and going to the entrance on the other side of the camp"

Exodus 32:28

three thousand of the people
"3000 of the people"

Exodus 32:29

You have been placed into Yahweh's service
This probably means "You have been chosen to serve Yahweh" or "You have become Yahweh's servants."

for each of you has taken action against his son and his brother
The fact that they did this in obedience to God can be stated clearly. Alternate translation: "for you have obeyed Yahweh and killed your sons and your brothers"

Exodus 32:30

You have committed a very great sin
They worshiped an idol.

Perhaps I can make atonement for your sin
Moses spoke of persuading God to forgive the people as if he could make atonement for their sin. Alternate translation: "Perhaps I can persuade Yahweh to forgive you"

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Exodus 32:31

Alas
Moses is saying that he is very sad. If your language has a word that expresses deep sadness, you may want to use it here.

Exodus 32:32

blot me out of the book
The word "me" here refers to the name of Moses. Alternate translation: "erase my name from the book"

the book that you have written
What God had written in the book can be stated clearly. Alternate translation: "the book in which you have written the names of your people"

Exodus 32:33

that person I will blot out of my book
The phrase "that person" represents "that person's name." Alternate translation: "I will erase that person's name from my book"

my book
This refers to the book of Yahweh that Moses spoke of in Exodus 32:32.

Exodus 32:34

But on the day that I punish them, I will punish them
On the day that God decides to punish them, it will be clear that it is God who is judging them.

Exodus 32:35

Yahweh sent a plague on the people
This plague may have been a serious illness. Alternate translation: "Yahweh made the people very sick"

they had made the calf, the one that Aaron made
Even though Aaron made the calf, the people were also guilty because they told Aaron to do it. Alternate translation: "they told Aaron to make the calf"

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Chapter 33

1 Then Yahweh spoke to Moses, "Go from here, you and the people whom you have brought up out of the land of Egypt. Go to the land about which I made an oath to Abraham, to Isaac, and to Jacob, when I said, 'I will give it to your descendants.' **2** I will send an angel before you, and I will drive out the Canaanites, Amorites, Hittites, Perizzites, Hivites, and Jebusites. **3** Go to that land, which is flowing with milk and honey, but I will not go up with you, because you are a stiff-necked people. I might destroy you on the way." **4** When the people heard these troubling words, they mourned, and no one put on any jewelry. **5** Yahweh had said to Moses, "Say to the people of Israel, 'You are a stiff-necked people. If I went among you for even one moment, I would destroy you. So now, take off your jewelry so that I may decide what to do with you.'" **6** So the people of Israel wore no jewelry from Mount Horeb onward.

7 Moses took a tent and pitched it outside the camp, some distance from the camp. He called it the tent of meeting. Everyone who asked Yahweh for anything went out to the tent of meeting, outside the camp. **8** When Moses would go out to the tent, all the people would stand up at their tent entrances and look at Moses until he had gone inside. **9** Whenever Moses entered the tent, the pillar of cloud would come down and stand at the tent entrance, and Yahweh would speak with Moses. **10** Whenever all the people saw the pillar of cloud stand at the entrance to the tent, they would get up and worship, every man at his own tent entrance. **11** Yahweh would speak to Moses face to face, as a man speaks to his friend. Then Moses would return to the camp, but his servant Joshua son of Nun, a young man, would stay in the tent.

12 Moses said to Yahweh, "See, you have been saying to me, 'Take this people on their journey,' but you have not let me know whom you will send with me. You have said, 'I know you by name, and you have also found favor in my eyes.' **13** Now if I have found favor in your eyes, show me your ways so that I may know you and continue to find favor in your eyes. Remember that this nation is your people." **14** Yahweh answered, "My own presence will go with you, and I will give you rest." **15** Moses said to him, "If your presence does not go with us, do not take us up from here. **16** For otherwise, how will it be known that I have found favor in your eyes, I and your people? Will it not only be if you go with us that I and your people will be distinct from all the other peoples that are on the surface of the earth?"

17 Yahweh said to Moses, "I will also do this thing that you have requested, for you have found favor in my eyes, and I know you by name." **18** Moses said, "Please show me your glory." **19** Yahweh said, "I will make all my goodness pass before you, and I will proclaim my name 'Yahweh' before you. I will be gracious to whom I will be gracious, and I will show mercy on whom I will show mercy." **20** But Yahweh said, "You must not see my face, for no one can see me and live." **21** Yahweh said, "See, here is a place by me; you will stand on this rock. **22** While my glory passes by, I will put you in a crevice of the rock and cover you with my hand until I have passed by. **23** Then I will take away my hand, and you will see my back, but my face will not be seen."

Exodus 33 General Notes

Special concepts in this chapter

Covenant

While the covenants Yahweh made may not be conditioned upon the obedience of Israel, it is clear that their conquering of the Promised Land was conditioned on their obedience to Yahweh. (See: covenant and promisedland)

Exodus 33:1

General Information:

Yahweh continues to tell Moses of his anger.

Exodus 33:2

General Information:

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Exodus 33:3

that land, which is flowing with milk and honey
The land was good for raising livestock and growing crops. See how you translated this in [Exodus 3:8]

flowing with
"full of" or "with an abundance of"

milk
Since milk comes from cows and goats, this represents food produced by livestock. Alternate translation: "food from livestock"

honey
Since honey is produced from flowers, this represents food from crops. Alternate translation: "food from crops"

a stiff-necked people
Stubborn people are spoken of as if they have stiff or hard necks that prevent them from turning their heads. Alternate translation: "stubborn people" or "people who refuse to change"

Exodus 33:4

jewelry
beautiful clothing as well as chains and rings with jewels in them

Exodus 33:5

a stiff-necked people
Stubborn people are spoken of as if they have stiff or hard necks that prevent them from turning their heads. See how you translated this in [Exodus 33:3]

Exodus 33:6

General Information:
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Exodus 33:7

General Information:
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Exodus 33:8

General Information:
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Exodus 33:9

the pillar of cloud
The cloud had the shape of a pillar. See how you translated this in [Exodus 13:22]

would come down
Where it came down from can be stated clearly. Alternate translation: "would come down from the sky"

Exodus 33:10

General Information:
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Exodus 33:11

Yahweh would speak to Moses face to face
Speaking directly rather than through dreams and visions, is spoken of as if Moses and God saw each other's faces while they spoke. Alternate translation: "Yahweh would speak directly to Moses"

young man
Joshua was old enough to be a soldier, but he was much younger than Moses

Exodus 33:12

See
"Look!" or "Listen!" or "Pay attention to what I am about to tell you"

I know you by name
To know someone by name is to know them well. Alternate translation: "I know you well"

you have also found favor in my eyes
Here "found favor" is an idiom that means be approved of or that God is pleased with Moses. Here "eyes" are a metonym for sight, and sight is a metaphor representing God's evaluation. Alternate translation: "I have evaluated you and approve" or "I am pleased with you"

Exodus 33:13

Now if I have found favor in your eyes
Here "found favor" is an idiom that means be approved of or that God is pleased with Moses. Here "eyes" are a metonym for sight, and sight is a metaphor representing God's evaluation. Alternate translation: "Now If you are pleased with me" or "Now if you approve of me"

show me your ways
Possible meanings: 1) "show me what you are going to do in the future" or 2) "show me how people can do what pleases you."

Exodus 33:14

My own presence will go
God's presence represents himself. Alternate translation: "I will go"

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go with you ... give you
The word "you" here refers to Moses. It is singular.

I will give you rest
"I will let you rest"

Exodus 33:15

General Information:
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Exodus 33:16

For otherwise
"For if your presence does not go with us"

how will it be known
This can be expressed with an active form. Alternate translation: how will people know"

how will it be known ... people?
Moses used this question in order to emphasize that if God does not go with them, no one will know that Moses had found favor in God's sight. Alternate translation: "no one will know ... people."

I and your people will be distinct
"everyone will know that I and your people are different." The words "be distinct" translate the same Hebrew word as "set ... apart" in Exodus 8:22, so if your language has one word or phrase for both ideas, you may want to use it there and here.

Will it not only be if
"Will it not only be known if"

Exodus 33:17

General Information:
When Yahweh uses the word "you" in this verse, it is singular and refers to Moses.

you have found favor in my eyes
Here "found favor" is an idiom that means that God is pleased with Moses. Here "eyes" are a metonym for sight, and sight is a metaphor representing his evaluation. See how you translated this in [Exodus 33:12]

I know you by name
To know someone by name is to know them well. See how you translated this in [Exodus 33:12]

Exodus 33:18

General Information:
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Exodus 33:19

I will make all my goodness pass before you
God speaks of walking past Moses so that Moses can see his goodness as if only his goodness would go past Moses. Alternate translation: "I will move past you so that you may see my goodness"

Exodus 33:20

General Information:
This page has intentionally been left blank.

Exodus 33:21

See
"Look" or "Listen" or "Pay attention to what I am about to tell you."

Exodus 33:22

General Information:
This page has intentionally been left blank.

Exodus 33:23

you will see my back
This is because Yahweh will be walking away from Moses.

but my face will not be seen
This can be expressed in active form. Alternate translation: "but you will not see my face"

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Chapter 34

1 Yahweh said to Moses, "Cut two tablets of stone like the first tablets. I will write on these tablets the words that were on the first tablets, the tablets that you broke. **2** Be ready by morning and come up Mount Sinai, and present yourself there to me on the mountain top. **3** No one is to come up with you. Do not let anyone else be seen anywhere on the mountain. No flocks or herds are even to graze in front of the mountain." **4** So Moses cut two tablets of stone like the first ones, and he got up early in the morning and went up Mount Sinai, as Yahweh had instructed him. Moses carried the tablets of stone in his hand. **5** Yahweh came down in the cloud and stood with Moses there, and he pronounced the name "Yahweh." **6** Yahweh passed by before him and proclaimed, "Yahweh, Yahweh, the merciful and gracious God, slow to anger, and abounding in steadfast love and faithfulness, **7** keeping steadfast love for thousands, forgiving iniquities, transgressions, and sins. But he will by no means clear the guilty. He will bring the punishment for the fathers' sin on their children and on their children's children, as far as the third and fourth generations." **8** Moses quickly bowed down to the ground and worshiped. **9** Then he said, "If now I have found favor in your eyes, my Lord, please go among us, for this people is stiff-necked. Pardon our iniquity and our sin, and take us as your inheritance."

10 Yahweh said, "See, I am about to make a covenant. Before all your people, I will do marvels such as have not been done in all the earth nor in any nation. All the people among you will see my deeds, for it is a fearful thing that I am doing with you. **11** Obey what I command you today. I am about to drive out before you the Amorites, Canaanites, Hittites, Perizzites, Hivites, and Jebusites. **12** Be careful not to make a covenant with the inhabitants of the land where you are going, or they will become a trap among you. **13** Rather, you must break down their altars, smash their stone pillars, and cut down their Asherah poles. **14** For you must worship no other god, for Yahweh, whose name is Jealous, is a jealous God. **15** So be careful not to make a covenant with the inhabitants of the land, for they prostitute themselves to their gods, and they sacrifice to their gods. Then one of them will invite you and you will eat some of his sacrifice, **16** and then you will even take some of his daughters for your sons, and his daughters will prostitute themselves to their gods, and they will make your sons prostitute themselves to their gods. **17** Do not make for yourselves gods of molten metal.

18 You must keep the Festival of Unleavened Bread. As I commanded you, you must eat bread without yeast for seven days at the fixed time in the month of Aviv, for it was in the month of Aviv you came out from Egypt. **19** The first issue of every womb is mine, even every male firstborn of your livestock, whether from herd or flock. **20** You must redeem the firstborn of a donkey with a lamb, but if you do not buy it back, then you must break its neck. You must redeem all the firstborn of your sons. No one may appear before me empty-handed.

21 You may work for six days, but on the seventh day you must rest. Even at plowing time and in harvest, you must rest. **22** You must observe the Festival of Weeks with the firstfruits of the wheat harvest, and you must observe the Festival of Ingathering at the end of the year. **23** Three times a year all your men must appear before Lord Yahweh, the God of Israel. **24** For I will drive out nations before you and expand your borders. No one will desire to have your land as their own when you go up to appear before Yahweh your God three times in a year.

25 You must not offer the blood of my sacrifice with any yeast, nor may any meat from the sacrifice at the Festival of the Passover be left over to the morning. **26** You must bring the best of the firstfruits from your soil to my house. You must not boil a young goat in its mother's milk." **27** Yahweh said to Moses, "Write down these words, for in accordance with these words I have made a covenant with you and with Israel." **28** Moses was there with Yahweh for forty days and nights; he did not eat any food nor drink any water. He wrote on the tablets the words of the covenant, the Ten Commandments.

29 When Moses came down from Mount Sinai with the two tablets of the covenant decrees in his hand, he did not know that the skin of his face had become radiant while speaking with God. **30** When Aaron and the people of Israel saw Moses, the skin of his face was shining, and they were afraid to come near him. **31** But Moses called to them, and Aaron and all the leaders of the community came up to him. Then Moses spoke with them. **32** After this, all the people of Israel came up to Moses, and he told them all the commands that Yahweh had given him on Mount Sinai. **33** When Moses had finished speaking with them, he put a veil over his face. **34** Whenever Moses went before Yahweh to speak with him, he would remove

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the veil, until he came out. When he came out, he would tell the people of Israel what he was commanded to say. **35** When the people of Israel saw Moses' face shining, he would put the veil over his face again until he went back in to speak with Yahweh.

Exodus 34 General Notes

Other possible translation difficulties in this chapter

"He will bring the punishment for the fathers' sin on their children"
This phrase does not mean that a child is necessarily punished for the sins of their parents. Many scholars believe that this passage indicates that a parent's sins will have consequences that will affect their children and grandchildren. (See: sin)

Exodus 34:1

tablets of stone
"flat slabs of stone." See how you translated this in Exodus 31:18

Exodus 34:2

General Information:
This page has intentionally been left blank.

Exodus 34:3

General Information:
Yahweh continues speaking to Moses.

Do not let anyone else be seen anywhere on the mountain
Being seen doing something represents doing that. Alternate translation: "Do not let anyone else be anywhere on the mountain"

No flocks or herds are even to graze in front of the mountain
"Even flocks or herds are not allowed to come near the mountain to eat."

Exodus 34:4

General Information:
This page has intentionally been left blank.

Exodus 34:5

stood with Moses there
"stood with Moses on the mountain"

he pronounced the name "Yahweh."
Possible meanings are 1) "he spoke the name 'Yahweh.'" or 2) "he proclaimed who Yahweh is." For the second meaning, "name" would represent who God is.

Exodus 34:6

Yahweh, Yahweh, the merciful and gracious God
God is speaking about himself. Alternate translation: "I, Yahweh, am God, and I am merciful and gracious"

abounding in steadfast love and faithfulness
The abstract nouns "love" and "faithfulness" can be expressed with the verb "love" and the adjective "faithful." Alternate translation: "always loving my people and always being faithful to them"

Exodus 34:7

keeping steadfast love for thousands
The abstract noun "love" can be restated with the verb "loving." See how you translated a similar phrase in [Exodus 20:6]

thousands
"thousands of people." This refers to a great number of people. It may be that "generation" is implied. Alternate translation: "thousands of generations" or "the thousandth generation"

he will by no means clear the guilty
Yahweh is speaking about himself. Alternate translation: "I will by no means clear the guilty"

will by no means clear the guilty
"will certainly not clear the guilty" or "will certainly not say that the guilty are innocent" or "will certainly not free guilty people"

He will bring the punishment for the fathers' sin on their children
Punishing people is spoken of as if punishment were an object that someone could bring on people. Alternate translation: "He will punish the children for their fathers' sin"

their children
The word "children" refers to sons and daughters.

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Exodus 34:8

General Information:
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Exodus 34:9

If now I have found favor in your eyes
Here "found favor" is an idiom that means be approved of or that God is pleased with Moses. Here "eyes" are a metonym for sight, and sight is a metaphor representing his evaluation. See how you translated this in [Exodus 33:12]

our iniquity and our sin
The words "iniquity" and "sin" mean basically the same thing and are combined for emphasis. Alternate translation: "all our sins"

take us as your inheritance
Something that someone possesses forever is spoken of as if it were something that they had inherited. Alternate translation: "take us as the people that you possess forever" or "accept us as the people who belong to you forever"

this people is stiff-necked
Stubborn people are spoken of as if they have stiff or hard necks that prevent them from turning their heads. Alternate translation: "this people is stubborn" or "this people refuses to change" See how you translated similar words in Exodus 33:3.

Exodus 34:10

your people
Here "your" refers to Moses.

it is a fearful thing that I am doing with you
A fearful thing is a thing that causes people to be afraid. In this case, people will fear God when they see what he does. Alternate translation: "what I do for you will cause people to fear me"

I am doing with you
Here "you" refers to Moses and the people of Israel.

Exodus 34:11

General Information:
This page has intentionally been left blank.

Exodus 34:12

General Information:
Yahweh continues speaking to Moses. Here he tells him what Moses and the people must do.

they will become a trap among you
People who tempt others to sin are spoken of as if they were a trap. Alternate translation: "they will tempt you to sin"

Exodus 34:13

General Information:
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Exodus 34:14

Yahweh, whose name is Jealous
The word "Jealous" here means that God is concerned to keep his honor. If his people worship other gods, he loses honor, because when his people do not honor him, other people also will not honor him. Alternate translation: "I, Yahweh, always guard my honor"

whose name is Jealous,
The word "name" here represents God's character. Alternate translation: "I, Yahweh, who am always jealous" or "I, Yahweh, am always jealous"

Exodus 34:15

Connecting Statement:
Yahweh continues to tell Moses how his people are to behave towards outsiders.

for they prostitute themselves to their gods
God speaks of people worshiping other gods as if they were prostitutes going to other men. Alternate translation: "for they worship other gods" or "because they worship other gods like prostitutes who go to other men"

you will eat some of his sacrifice
The consequence of eating food that is sacrificed to another god can be stated clearly. Alternate translation: "you will eat some of his sacrifice and become guilty of worshiping his gods" or "and you will prostitute yourself to his god by eating some of his sacrifice"

Exodus 34:16

General Information:
This page has intentionally been left blank.

Exodus 34:17

General Information:
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Exodus 34:18

General Information:
Yahweh continues to tell Moses what the people must do.

seven days
"7 days"

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in the month of Aviv
This is the name of the first month of the Hebrew calendar. Aviv is during the last part of March and the first part of April on Western calendars. See how you translated "Aviv" in [Exodus 13:4]

Exodus 34:19

General Information:
Yahweh continues telling Moses what the people must do.

Exodus 34:20

redeem
Firstborn sons and firstborn donkeys belonged to Yahweh, but Yahweh did not want them sacrificed to him. Instead, the Israelites were to sacrifice a lamb in their place. This allowed the Israelites to redeem or buy back the donkeys and sons from Yahweh.

No one may appear before me empty-handed
God speaks of the offering as if the person was to carry it in his hands. Alternate translation: "No one may come to me without an offering" or "Everyone who comes to me must bring me an offering"

Exodus 34:21

General Information:
Yahweh continues telling Moses what the people must do.

Even at plowing time and in harvest
"Even when you are preparing the soil or gathering the crops"

Exodus 34:22

Festival of Ingathering
This festival was also known as the Festival of Shelters or the Festival of Booths. The idea came from the practice of the farmers living in temporary booths, or huts, out in the fields to guard the crop as it ripened. The word "Ingathering" means when they harvest their crop.

Exodus 34:23

General Information:
Yahweh continues telling Moses what the people must do.

Exodus 34:24

General Information:
This page has intentionally been left blank.

Exodus 34:25

General Information:
Yahweh continues to tell Moses what the people must do.

the blood of my sacrifice
The fact that the blood is from an animal can be stated clearly. Alternate translation: "the blood of an animal that you sacrifice to me"

with any yeast
The fact that any yeast would be in bread can be stated clearly. Alternate translation: "with bread that has yeast in it"

Exodus 34:26

General Information:
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Exodus 34:27

General Information:
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Exodus 34:28

Moses was there
"Moses was on the mountain"

forty days
"40 days"

for forty days and nights
"for forty days, both day and night"

He wrote
"Moses wrote"

Exodus 34:29

had become radiant
"had started to shine"

Exodus 34:30

General Information:
This page has intentionally been left blank.

Exodus 34:31

came up to him
"approached him" or "went to him." They did not go up the mountain.

Exodus 34:32

all the commands that Yahweh had given him
Telling commands is spoken of as if the commands were objects that could be given. Alternate translation: "all the commands that Yahweh had

told him" or "everything that Yahweh had commanded them"

Exodus 34:33

General Information:
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Exodus 34:34

he would remove
"Moses would remove"

what he was commanded
This can be stated in active form. Alternate translation: "what Yahweh had commanded him"

Exodus 34:35

General Information:
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Chapter 35

1 Moses assembled all the community of the people of Israel and said to them, "These are the things that Yahweh has commanded you to do. **2** On six days work may be done, but for you, the seventh day must be a holy day, a Sabbath day of complete rest, holy to Yahweh. Whoever does any work on that day must be put to death. **3** You must not light a fire in any of your homes on the Sabbath day."

4 Moses spoke to all the community of the people of Israel, saying, "This is the thing that Yahweh commanded. **5** Take an offering for Yahweh, all of you who have a willing heart. Bring an offering to Yahweh—gold, silver, bronze, **6** blue, purple, and scarlet wool and fine linen; goats' hair; **7** ram skins dyed red and fine leather hides; acacia wood; **8** oil for the sanctuary lamps, spices for the anointing oil and the fragrant incense, **9** onyx stones and other precious stones to be set for the ephod and breastpiece.

10 Every skilled man among you is to come and make everything that Yahweh has commanded— **11** the tabernacle with its tent, its covering, its clasps, frames, bars, posts, and bases; **12** also the ark with its poles, the atonement lid, and the screen to conceal it. **13** They brought the table with its poles, all its utensils, and the bread of the presence; **14** the lampstand for the lights, with its accessories, its lamps, and the oil for the lamps; **15** the incense altar with its poles, the anointing oil and the fragrant incense; the screen for the tabernacle entrance; **16** the altar for burnt offerings with its bronze grate and its poles and utensils; and the large basin with its base. **17** They brought the hangings for the courtyard with its posts and bases, and the screen for the courtyard entrance; **18** and the tent pegs for the tabernacle and courtyard, together with their ropes. **19** They brought the finely-woven garments for serving in the holy place, the holy garments for Aaron the priest and his sons, for them to serve as priests."

20 Then the entire congregation of the people of Israel left and went away from Moses' presence. **21** Everyone whose heart stirred him up and whom his spirit made willing came and brought a contribution to Yahweh for the construction of the tabernacle, for all the items of service in it, and for the holy garments. **22** They came, both men and women, all who had a willing heart. They brought brooches, earrings, rings, and ornaments, all kinds of gold jewelry. They all presented offerings of gold as a wave offering to Yahweh. **23** Everyone who had blue, purple, or scarlet wool, fine linen, goat hair, ram skins dyed red, or fine leather skins brought them. **24** Everyone making an offering of silver or bronze brought it as an offering to Yahweh, and everyone who had acacia wood for any use in the work brought it. **25** Every skilled woman spun wool with her hands and brought what she had spun—blue, purple, or scarlet wool, or fine linen. **26** All the women whose hearts stirred them up and who had skill spun goats' hair. **27** The leaders brought onyx stones and other gems to be set into the ephod and the breastpiece; **28** they brought spices and oil for the lamps, for the anointing oil, and for the fragrant incense. **29** The people of Israel brought a freewill offering to Yahweh; every man and woman whose heart was willing brought materials for all the work that Yahweh had commanded through Moses to be made.

30 Moses said to the people of Israel, "See, Yahweh has called by name on Bezalel son of Uri son of Hur, from the tribe of Judah. **31** He has filled Bezalel with his Spirit, to give him wisdom, understanding, and knowledge, for all kinds of craftsmanship, **32** to make artistic designs and to work in gold, silver, and bronze; **33** also to cut and set stones and to carve wood—to do all kinds of design and craftsmanship. **34** He has put it in his heart to teach, both he and Oholiab son of Ahisamak, from the tribe of Dan. **35** He has filled them with skill to do all kinds of work, to work as craftsmen, as engravers, as embroiderers in blue, purple, and scarlet wool and fine linen, and as weavers. They are craftsmen in all sorts of work, and they are artistic designers.

Exodus 35 General Notes

Special concepts in this chapter

Sacrifice

All of the people offered sacrifices to Yahweh. This was a form of worship and a sign of repentance from making the golden calf idol. (See: worship and repent)

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Exodus 35:1

General Information:
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Exodus 35:2

the seventh day
"day number seven" or "Saturday"

Whoever does any work on that day must be put to death
This can be stated in active form. Alternate translation: "You must kill anyone who does work on that day"

Exodus 35:3

General Information:
This page has intentionally been left blank.

Exodus 35:4

General Information:
In Exodus 35:4-9, Moses tells the Israelites to make the things Yahweh commanded him in Exodus 25:3-7.

Exodus 35:5

General Information:
In Exodus 35:4-9, Moses tells the Israelites to make the things Yahweh commanded him in Exodus 25:3-7.

Take an offering for Yahweh
"Take up a collection for Yahweh"

all of you who have a willing heart
Here "heart" refers to the person bringing the offering. Alternate translation: "everyone who is willing"

Exodus 35:6

General Information:
In Exodus 35:4-9, Moses tells the Israelites to make the things Yahweh commanded him in Exodus 25:3-7.

Exodus 35:7

General Information:
In Exodus 35:4-9, Moses tells the Israelites to make the things Yahweh commanded him in Exodus 25:3-7.

ram skins dyed red and fine leather hides
See how you translated similar phrases in Exodus 25:5.

Exodus 35:8

General Information:
In Exodus 35:4-9, Moses tells the Israelites to make the things Yahweh commanded him in Exodus 25:3-7.

Exodus 35:9

General Information:
In Exodus 35:4-9, Moses tells the Israelites to make the things Yahweh commanded him in Exodus 25:3-7.

Exodus 35:10

General Information:
Moses continues telling the people what God commanded them to do.

Every skilled man
"Every man with a skill"

Exodus 35:11

clasps
The clasps fit into the loops to hold the curtains together. See how you translated these in Exodus 26:6.

bases
These are heavy objects that rest on the ground and keep the object attached to them from moving. See how you translated this in Exodus 25:31.

Exodus 35:12

atonement lid
This is the lid that sits on top of the ark where the atonement offering was made. See how you translated this in Exodus 25:17.

Exodus 35:13

They brought
"The people of Israel brought"

bread of the presence
This bread represented the presence of God. See how you translated this in Exodus 25:30.

Exodus 35:14

General Information:
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Exodus 35:15

General Information:
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Exodus 35:16

bronze grate
This is a frame of crossed bronze bars for holding wood when burning. See how you translated "grate" in Exodus 27:4.

Exodus 35:17

hangings
These were large curtains made of cloth. See how you translated this in Exodus 26:36.

posts
These were strong pieces of wood set upright and used as supports. See how you translated these in Exodus 27:10.

bases
These were blocks that had a slot in them to keep the board in place. See how you translated this in Exodus 26:19.

Exodus 35:18

tent pegs
sharp pieces of wood or metal used to secure the corners of a tent to the ground. See how you translated this in Exodus 27:19.

Exodus 35:19

finely-woven garments
This was clothing made from narrow linen threads that someone twisted together to make a stronger thread. See how you translated this in Exodus 28:8.

Exodus 35:20

General Information:
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Exodus 35:21

whose heart stirred him up
Here "heart" refers to the person. The heart that responded to God is spoken of as if it were water stirred up by a storm. Alternate translation: "who responded to God"

whom his spirit made willing
Here "spirit" refers to the person. Alternate translation: "who was willing" or "who wanted to"

Exodus 35:22

all who had a willing heart
Here "heart" refers to the person. Alternate translation: "everyone who was willing"

brooches, earrings, rings, and ornaments
These are different kinds of jewelry.

Exodus 35:23

Everyone who had ... brought them
For 35:23 see how you translated many of these words in Exodus 25:4-5.

Exodus 35:24

General Information:
This page has intentionally been left blank.

Exodus 35:25

blue, purple, or scarlet wool
Possible meanings are 1) "material that is dyed blue, purple, and scarlet," probably wool yarn, or 2) "blue, purple and scarlet dye" to dye the linen. See how you translated a similar phrase in Exodus 25:4.

Exodus 35:26

whose hearts stirred them up
Here "hearts" refers to the women. The hearts of the women who responded to God are spoken of as if they were water stirred up by a storm. Alternate translation: "who responded to God"

Exodus 35:27

The leaders brought ... breastpiece
For 35:27 see how you translated many of these words in Exodus 25:7.

Exodus 35:28

they brought spices ... fragrant incense
For 35:28 see how you translated many similar words in Exodus 25:6

Exodus 35:29

whose heart was willing
Here "heart" refers to the people. Alternate translation: "who was willing"

Exodus 35:30

Bezalel son of Uri son of Hur, from the tribe of Judah
See how you translated this in Exodus 31:2

Exodus 35:31

He has filled Bezalel with his Spirit
God's Spirit who gave Bezalel the ability to work is spoken of here as if he was something that filled up Bezalel.

filled Bezalel ... craftsmanship
See how you translated many similar words in Exodus 31:3

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Exodus 35:32

to make artistic designs ... bronze
See how you translated many similar words in Exodus 31:4

Exodus 35:33

also to cut and set stones ... craftsmanship
See how you translated many similar words in Exodus 31:5

Exodus 35:34

General Information:
Moses continues speaking to the people.

He has put it in his heart to teach
Here "heart" refers to Bezalel. The ability to teach is spoken of as if it something that could be placed in a heart. Alternate translation: "He gave Bezalel the ability to teach"

Oholiab son of Ahisamak, from the tribe of Dan
"Oholiab" and "Ahisamak" are names of men. See how you translated these names in [Exodus 31:6]

Exodus 35:35

filled them with skill
Skill to create beautiful objects is spoken of as if it was something that could fill up a person. Alternate translation: "made them very skillful"

engravers
a person who cuts designs into a hard material such as wood, stone, or metal

embroiderers
people who sew designs into cloth

craftsmen
people who are skilled in making beautiful objects by hand

weavers
a person who creates cloth using thread

artistic designers
a person who creates beauty with materials

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Chapter 36

1 So Bezalel and Oholiab and every skilled person to whom Yahweh has given skill and ability to know how to do any work in the construction of the holy place are to do the work according to all that Yahweh has commanded."

2 Moses summoned Bezalel, Oholiab, and every skillful person in whose mind Yahweh had given skill, and whose heart stirred within him to come and do the work. **3** They received from Moses all the offerings that the people of Israel had brought for constructing the holy place. The people were still bringing freewill offerings every morning to Moses. **4** So all the skilled people working on the holy place came from the work that they had been doing. **5** The craftsmen told Moses, "The people are bringing much more than enough for doing the work that Yahweh has commanded us to do." **6** So Moses instructed that no one in the camp should bring any more offerings for the construction of the holy place. Then the people stopped bringing these gifts. **7** They had more than enough materials for all the work.

8 So all the craftsmen among them constructed the tabernacle with ten curtains made from fine linen and blue, purple, and scarlet wool with the designs of cherubim. This was the work of Bezalel, the very skilled craftsman. **9** The length of each curtain was twenty-eight cubits, the width four cubits. All the curtains were of the same size. **10** Bezalel joined five curtains to each other, and the other five curtains he also joined to each other. **11** He made loops of blue along the outer edge of the end curtain of one set, and he did the same along the outer edge of the end curtain in the second set. **12** He made fifty loops on the first curtain and fifty loops on the edge of the end curtain in the second set. So the loops were opposite to each another. **13** He made fifty gold clasps and joined the curtains together with them so that the tabernacle became united.

14 Bezalel made curtains of goat hair for a tent over the tabernacle; he made eleven of these curtains. **15** The length of each curtain was thirty cubits, and the width of each curtain was four cubits. Each of the eleven curtains was of the same size. **16** He joined five curtains to each other and the other six curtains to each other. **17** He made fifty loops on the edge of the end curtain of the first set, and fifty loops along the edge of the end curtain that joined the second set. **18** Bezalel made fifty bronze clasps to join the tent together so that it might be one piece. **19** He made for the tabernacle a covering of ram skins dyed red, another covering of fine leather to go above that.

20 Bezalel made vertical frames out of acacia wood for the tabernacle. **21** The length of each frame was ten cubits, and the width of each frame was one and a half cubits. **22** Each frame had two wooden pegs for joining the frames together. He did this for all the frames of the tabernacle. **23** He made the frames for the tabernacle in this way: twenty frames for the south side. **24** Bezalel made forty silver bases to go under the twenty frames. There were two bases under one frame to join the frames together, and also two bases under each of the other frames to join frames together. **25** For the second side of the tabernacle, on the north side, he made twenty frames **26** and their forty silver bases. There were two bases under the first frame, two bases under the next frame, and so on. **27** For the back of the tabernacle on the west, Bezalel made six frames. **28** He made two frames for the back corners of the tabernacle. **29** These frames were separate at the bottom, but joined at the top in one ring. He made two of them in this way for the two corners. **30** There were eight frames, together with their silver bases. There were sixteen bases in all, two bases under the first frame, two bases under the next frame, and so on.

31 Bezalel made crossbars of acacia wood—five for the frames of the one side of the tabernacle, **32** five crossbars for the frames of the other side of the tabernacle, and five crossbars for the frames for the back side of the tabernacle to the west. **33** He made the crossbar in the center of the frames, that is, halfway up, to reach from end to end. **34** He covered the frames with gold. He made their rings of gold, for them to serve as holders for the crossbars, and he covered the bars with gold.

35 Bezalel made the curtain of blue, purple, and scarlet wool, and of fine linen, with designs of cherubim, the work of a skillful workman. **36** He made for the curtain four pillars of acacia wood, and he covered them with gold. He also made gold hooks for the pillars, and he cast for them four silver bases. **37** He made a screen for the tent entrance. It was made of blue, purple, and scarlet wool, using fine linen, the work of an embroiderer. **38** He also made the hanging's five pillars with hooks. He covered their tops and their rods with gold. Their five bases were made of bronze.

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Exodus 36 General Notes

Special concepts in this chapter

Tent of meeting
The tent of meeting, or tabernacle, mentioned in previous chapters is constructed in this chapter. (See: tabernacle)

Exodus 36:1

General Information:
Moses continues speaking to the people.

Bezalel
This is the name of a man. See how you translated this in [Exodus 31:2]

Oholiab
This is the name of a man. See how you translated this in [Exodus 31:6]

to whom Yahweh has given skill and ability
Here skill and ability are spoken of as if they are something that Yahweh can place inside a person.

according to all that Yahweh has commanded
"just as Yahweh has commanded"

Exodus 36:2

Bezalel
This is the name of a man. See how you translated this in [Exodus 31:2]

Oholiab
This is the name of a man. See how you translated this in [Exodus 31:6]

in whose mind Yahweh had given skill
Here "mind" refers to the person who was made skillful by Yahweh. Alternate translation: "to whom Yahweh had given skill"

whose heart stirred within him
Here "heart" refers to the person. The heart that responded to God is spoken of as if it were water stirred up by a storm. Alternate translation: "who responded to God"

Exodus 36:3

General Information:
This page has intentionally been left blank.

Exodus 36:4

General Information:
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Exodus 36:5

The craftsmen told Moses ... commanded us to do."
The can be stated as an indirect quote. Alternate translation: "The craftsmen told Moses that the people were bringing much more than enough for doing the work that Yahweh has commanded them to do"

The craftsmen told Moses
"The men working on the sanctuary told Moses"

Exodus 36:6

General Information:
This page has intentionally been left blank.

Exodus 36:7

General Information:
This page has intentionally been left blank.

Exodus 36:8

General Information:
See how you translated many of these words in Exodus 26:1.

ten curtains made from fine linen
These curtains are sheets of cloth woven and sewed together so that they can hang to form a wall or tent.

Bezalel
This is the name of a man. See how you translated this in [Exodus 31:2]

Exodus 36:9

General Information:
See how you translated many of these words in Exodus 26:2.

Exodus 36:10

General Information:
See how you translated many of these words in Exodus 26:3.

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Exodus 36:11

General Information:
See how you translated many of these words in Exodus 26:4.

He made
Here "he" refers to Bezalel, but it includes all the men working on the sanctuary.

loops of blue
loops of blue cloth

curtain
These were large, heavy sections of woven cloth that were used to form the covering and dividing walls of the tabernacle. See how you translated this in Exodus 26:1.

Exodus 36:12

General Information:
See how you translated many of these words in Exodus 26:5.

Exodus 36:13

General Information
See how you translated many of these words in Exodus 26:6.

fifty gold clasps
"50 gold clasps"

Exodus 36:14

General Information:
See how you translated many of these words in Exodus 26:7.

made eleven
"made 11"

Exodus 36:15

General Information:
See how you translated many of these words in Exodus 26:8.

thirty cubits
"30 cubits"

Exodus 36:16

General Information:
See how you translated many of these words in Exodus 26:9.

Exodus 36:17

General Information:
See how you translated many of these words in Exodus 26:10.

fifty loops
"50 loops"

Exodus 36:18

General Information:
See how you translated many of these words in Exodus 26:11.

fifty bronze clasps
"50 bronze clasps"

Exodus 36:19

General Information:
See how you translated many of these words in Exodus 26:14.

Exodus 36:20

General Information:
See how you translated many of these words in Exodus 26:15.

Exodus 36:21

General Information:
See how you translated many of these words in Exodus 26:16.

ten cubits ... one and a half cubits
"10 cubits ... 1.5 cubits"

Exodus 36:22

General Information:
See how you translated many of these words in Exodus 26:17.

two wooden pegs for joining
A wooden peg is a small piece of wood sticking out beyond the end of the board so it can be secured.

Exodus 36:23

General Information:
See how you translated many of these words in Exodus 26:18.

Exodus 36:24

General Information:
See how you translated many of these words in Exodus 26:19.

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forty silver bases
"40 silver bases"

twenty frames
"20 frames"

Exodus 36:25

General Information:
See how you translated many of these words in Exodus 26:20.

Exodus 36:26

General Information:
See how you translated many of these words in Exodus 26:21.

and so on
There will be two bases under each and every frame.

Exodus 36:27

General Information:
See how you translated many of these words in Exodus 26:22.

on the west
on the side that is on the west

Exodus 36:28

General Information:
See how you translated many of these words in Exodus 26:23.

for the back corners
for the corners at the rear of the tabernacle

Exodus 36:29

General Information:
See how you translated many of these words in Exodus 26:24.

Exodus 36:30

General Information:
See how you translated many of these words in Exodus 26:25.

sixteen bases in all
"16 bases in all"

and so on
There will be two bases under each and every frame.

Exodus 36:31

General Information:
See how you translated many of these words in Exodus 26:26.

Exodus 36:32

General Information:
See how you translated many of these words in Exodus 26:27.

to the west
on the west side

Exodus 36:33

General Information:
See how you translated many of these words in Exodus 26:28.

from end to end
from one side of the tabernacle to the other side

Exodus 36:34

General Information:
See how you translated many of these words in Exodus 26:29.

Exodus 36:35

General Information:
See how you translated many of these words in Exodus 26:31.

Exodus 36:36

General Information:
See how you translated many of these words in Exodus 26:32.

Exodus 36:37

General Information:
See how you translated many of these words in Exodus 26:36.

He made
Here "he" refers to Bezalel and those working for him. "Bezalel and his men made"

a screen
a curtain

Exodus 36:38

General Information:
See how you translated many of these words in Exodus 26:37.

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Chapter 37

1 Bezalel made the ark of acacia wood. Its length was two and a half cubits, its width was one cubit and a
half, and its height was one cubit and a half. **2** He covered it inside and out with pure gold and made for it
a border of gold around its top. **3** He cast four rings of gold for its four feet, with two rings on one side of
it, and two rings on the other side. **4** He made poles of acacia wood and covered them with gold. **5** He put
the poles into the rings on the ark's sides, in order to carry the ark. **6** He made an atonement lid of pure
gold. Its length was two and a half cubits, and its width was one and a half cubits. **7** Bezalel made two
cherubim of hammered gold for the two ends of the atonement lid. **8** One cherub was for one end of the
atonement lid, and other cherub was for the other end. They were made as one piece with the atonement
lid. **9** The cherubim spread out their wings upward and overshadowed the atonement lid with them. The
cherubim faced one another and looked toward the center of the atonement lid.

10 Bezalel made the table of acacia wood. Its length was two cubits, its width was one cubit, and its
height was one and a half cubits. **11** He covered it with pure gold and put a border of pure gold around
the top. **12** He made a surrounding frame for it one handbreadth wide, with a surrounding border of gold
for the frame. **13** He cast for it four rings of gold and attached the rings to the four corners, where the
four feet were. **14** The rings were attached to the frame to provide places for the poles, in order to carry
the table. **15** He made the poles out of acacia wood and covered them with gold, in order to carry the
table. **16** He made the objects that would be on the table—the dishes, spoons, the bowls, and pitchers to
be used to pour out the offerings. He made them out of pure gold.

17 He made the lampstand of pure hammered gold. He made the lampstand with its base and shaft. Its
cups, its leafy bases, and its flowers were all made of one piece with it. **18** Six branches extended out from
its sides—three branches extended from one side, and three branches of the lampstand extended from the
other side. **19** The first branch had three cups made like almond blossoms, with a leafy base and a flower,
and three cups made like almond blossoms in the other branch, with a leafy base and a flower. It was the
same for all six branches extending out from the lampstand. **20** On the lampstand itself, the central shaft,
there were four cups made like almond blossoms, with their leafy bases and the flowers. **21** There was a
leafy base under the first pair of branches—made as one piece with it, and a leafy base under the second
pair of branches—also made as one piece with it. In the same way there was a leafy base under the third
pair of branches, made as one piece with it. It was the same for all six branches extending out from the
lampstand. **22** Their leafy bases and branches were all one piece with it, one beaten piece of work of pure
gold. **23** Bezalel made the lampstand and its seven lamps, its tongs and their trays of pure gold. **24** He
made the lampstand and its accessories with one talent of pure gold.

25 Bezalel made the incense altar. He made it with acacia wood. Its length was one cubit, and its width
one cubit. It was square, and its height was two cubits. Its horns were made as one piece with it. **26** He
covered the incense altar with pure gold—its top, its sides, and its horns. He also made a surrounding
border of gold for it. **27** He made two golden rings to be attached to it under its border on its two opposite
sides. The rings were holders for poles to carry the altar. **28** He made the poles of acacia wood, and he
covered them with gold. **29** He made the holy anointing oil and the pure fragrant incense, the work of a
perfumer.

Exodus 37 General Notes

Special concepts in this chapter

The ark of the covenant

The ark, mentioned in previous chapters, is constructed in this chapter. There are other furnishings of the tabernacle that are also produced in this chapter. (See: tabernacle)

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Exodus 37:1

General Information:
See how you translated many of these words in Exodus 25:10.

Bezalel
This is the name of a man. See how you translated this in [Exodus 31:2]

two and a half cubits ... one cubit and a half
A cubit is 46 centimeters. Alternate translation: "2.5 cubits ... 1.5 cubits" or "115 centimeters ... 69 centimeters"

Exodus 37:2

General Information:
See how you translated many of these words in Exodus 25:11.

Exodus 37:3

General Information:
See how you translated many of these words in Exodus 25:12.

its four feet
These four pieces of wood that supported the ark are spoken of as if they were human or animal feet.

Exodus 37:4

General Information:
See how you translated many of these words in Exodus 25:13.

He made
Though "he" refers to Bezalel, "he" may include all of the workers who assisted him.

Exodus 37:5

General Information:
See how you translated many of these words in Exodus 25:14.

Exodus 37:6

General Information:
See how you translated many of these words in Exodus 25:17.

two and a half cubits ... one and a half cubits
A cubit is 46 centimeters. Alternate translation: "2.5 cubits ... 1.5 cubits" or "115 centimeters ... 69 centimeters"

Exodus 37:7

General Information:
See how you translated many of these words in Exodus 25:18.

Exodus 37:8

General Information:
See how you translated many of these words in Exodus 25:19.

They were made as one piece
This can be stated in active form. Alternate translation: "He made them as one piece"

Exodus 37:9

General Information:
See how you translated many of these words in Exodus 25:20.

The cherubim spread out their wings upward and overshadowed
Bezalel placed the statues of the cherubim as if they were real cherubim which were spreading their wings and overshadowing the atonement lid. Alternate translation: "They placed the winged creatures so that their wings touched each other and spread out over"

The cherubim faced one another and looked toward
"The faces of the cherubim were towards each other, and they looked toward"

Exodus 37:10

General Information:
See how you translated many of these words in Exodus 25:23.

two cubits ... one cubit ... one and a half cubits
A cubit is 46 centimeters. Alternate translation: "2 cubits ... 1 cubit ... 1.5 cubits" or "92 centimeters ... 46 centimeters ... 69 centimeters"

Exodus 37:11

General Information:
See how you translated many of these words in Exodus 25:24.

Exodus 37:12

General Information:
See how you translated many of these words in Exodus 25:25.

handbreadth
This was the width of a man's hand with fingers spread out.

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Exodus 37:13

General Information:
See how you translated many of these words in Exodus 25:26.

the four feet
These four pieces of wood that supported the ark are spoken of as if they were human or animal feet.

Exodus 37:14

General Information:
See how you translated many of these words in Exodus 25:27.

The rings were attached
This can be stated in active form. Alternate translation: "Bezalel attached the rings"

Exodus 37:15

General Information:
See how you translated many of these words in Exodus 25:28.

Exodus 37:16

General Information:
See how you translated many of these words in Exodus 25:29.

dishes, spoons, the bowls, and pitchers to be used to pour out the offerings
It is only the bowls and pitchers that are used to pour out the offerings. Alternate translation: "plates and cups, and also the jars and bowls which the priests will use for pouring out the offerings"

Exodus 37:17

General Information:
See how you translated many of these words in Exodus 25:31.

Connecting Statement:
Bezalel's work crew continues to build the tabernacle and furniture.

Its cups, its leafy bases, and its flowers were all made of one piece with it
This can be stated in active form. Alternate translation: "He made the cups, its leafy bases, and its flowers as one piece with the lampstand"

Exodus 37:18

General Information:
See how you translated many of these words in Exodus 25:32.

Exodus 37:19

General Information:
See how you translated many of these words in Exodus 25:33.

three cups made like almond blossoms
This can be stated in active form. Alternate translation: "he made the 3 cups look like almond blossoms"

almond blossoms
An almond blossom is a white or pink flower with five petals that grows on an almond tree.

Exodus 37:20

General Information:
See how you translated many of these words in Exodus 25:34.

there were four cups made like almond blossoms
This can be stated in active form. Alternate translation: "there were 4 cups which Bezalel made to look like almond blossoms"

Exodus 37:21

General Information:
See how you translated many of these words in Exodus 25:35.

made as one piece with it
This can be stated in active form. Alternate translation: "which he made as one piece with the lampstand"

Exodus 37:22

General Information:
See how you translated many of these words in Exodus 25:36.

Exodus 37:23

General Information:
See how you translated many of these words in Exodus 25:37-38.

Connecting Statement:
Bezalel's work crew continues to build the tabernacle and furniture.

tongs
This is a tool made from two sticks of wood or metal connected at one end and used for picking up objects.

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Exodus 37:24

General Information:
See how you translated many of these words in Exodus 25:39.

one talent
"33 kilograms"

Exodus 37:25

General Information:
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Exodus 37:26

General Information:
See how you translated many of these words in Exodus 30:3.

Exodus 37:27

General Information:
See how you translated many of these words in Exodus 30:4.

Connecting Statement:
Bezalel's work crew continues to build the tabernacle and furniture.

to be attached to it
This can be stated in active form. Alternate translation: "which they attached to the altar"

Exodus 37:28

General Information:
See how you translated many of these words in Exodus 30:5.

Exodus 37:29

General Information:
See how you translated many of these words in Exodus 30:25.

fragrant incense
See how you translated this in Exodus 25:6.

the work of a perfumer
A perfumer is skilled in mixing spices and oils.

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Chapter 38

1 Bezalel made the altar for burnt offerings of acacia wood. It was five cubits long and five cubits wide—a
square—and three cubits high. **2** He made extensions of its four corners shaped like ox horns. The horns
were made of one piece with the altar, and he covered it with bronze. **3** He made all the equipment for the
altar—pots for ashes, shovels, basins, meat forks, and firepans. He made all this equipment with bronze. **4**
He made a grate for the altar, a network of bronze to be placed under the ledge, halfway down to the
bottom. **5** He cast four rings for the four corners of the bronze grate, as holders for the poles. **6** Bezalel
made poles of acacia wood and covered them with bronze. **7** He put the poles through the rings on the
sides of the altar, to carry it. He made the altar hollow, out of planks.

8 Bezalel made the large bronze basin with a bronze stand. He made the basin out of mirrors belonging to
the women who served at the entrance to the tent of meeting. **9** He also made the courtyard. The
hangings on the south side of the courtyard were of fine linen, one hundred cubits long. **10** The hangings
had twenty posts, with twenty bronze bases. There were hooks attached to the posts, as well as silver
rods. **11** In the same way, along the north side, there were hangings one hundred cubits long with twenty
posts, twenty bronze bases, hooks attached to the posts, and silver rods. **12** The hangings of the west side
were fifty cubits long, with ten posts and bases. The hooks and rods of the posts were silver. **13** The
courtyard was also fifty cubits long on the east side. **14** The hangings for one side of the entrance were
fifteen cubits long. They had three posts with three bases. **15** On the other side of the entrance of the
courtyard were also hangings fifteen cubits long, with three posts and three bases. **16** All the hangings
around the courtyard were made of fine linen. **17** The bases for the posts were made of bronze. The hooks
and rods for the posts were made of silver, and the covering for the tops of the posts was also made of
silver. All the courtyard posts had silver bands on them. **18** The screen at the courtyard gate was twenty
cubits long. It was made of blue, purple, and scarlet linen, fine twined linen, and was twenty cubits long.
It was twenty cubits in length and five cubits in height, like the courtyard curtains. **19** Their four pillars
and bases were of bronze, and the hooks were of silver. The covering for their tops and its rods were
made of silver. **20** All the tent pegs for the tabernacle and courtyard were made of bronze.

21 This is the inventory of the tabernacle, the tabernacle of the covenant decrees, as it was taken
following Moses' instructions. It was the work of the Levites under the direction of Ithamar son of Aaron
the priest. **22** Bezalel son of Uri son of Hur, from the tribe of Judah, made everything that Yahweh had
commanded Moses. **23** Oholiab son of Ahisamak, from the tribe of Dan, worked with Bezalel as an
engraver, as a skillful workman, and as an embroiderer in blue, purple, and scarlet wool, and in fine linen.

24 All the gold that was used for the project, in all the work connected with the holy place—the gold from
the wave offering—was twenty-nine talents and 730 shekels, measured by the standard of the sanctuary
shekel. **25** The silver given by the community weighed one hundred talents and 1,775 shekels, according
to the sanctuary shekel, **26** or one beka per person, which is half a shekel, measured by the sanctuary
shekel. This figure was reached on the basis of every person who was counted in the census, those twenty
years old and older—603,550 men in all. **27** One hundred talents of silver were cast for the bases of the
holy place and the bases of the curtain—one hundred bases, one talent for each base. **28** With the
remaining 1,775 shekels of silver, Bezalel made the hooks for the posts, covered the tops of the posts, and
made the bands for them. **29** The bronze from the wave offering weighed seventy talents and 2,400
shekels. **30** With this he made the bases for the entrance to the tent of meeting, the bronze altar, its
bronze grate, all the equipment for the altar, **31** the bases for the courtyard, the bases for the courtyard
entrance, all the tent pegs for the tabernacle, and all the tent pegs for the courtyard.

Exodus 38 General Notes

Special concepts in this chapter

The altar

The altar is constructed in this chapter. There are other furnishings of the tabernacle that are also produced in this chapter. (See: tabernacle)

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Materials
The list of materials being used is intended to give the reader an understanding of the scale of the tabernacle. It should fill the reader with awe concerning the power of Yahweh.

Exodus 38:1

General Information:
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Exodus 38:2

General Information
See how you translated many of these words in Exodus 27:2.

The horns were made of one piece
This can be stated in active form. Alternate translation: "He made the horns as one piece"

Exodus 38:3

General Information
See how you translated many of these words in Exodus 27:3.

Exodus 38:4

General Information:
See how you translated many of these words in Exodus 27:4 and Exodus 27:5.

Connecting Statement:
Bezalel's work crew continues to build the tabernacle and furniture.

to be placed under the ledge
This can be stated in active form. Alternate translation: "which they placed under the ledge"

Exodus 38:5

General Information:
See how you translated many of these words in Exodus 27:4.

Exodus 38:6

General Information:
See how you translated many of these words in Exodus 27:6.

Connecting Statement:
Bezalel's work crew continues to build the tabernacle and furniture.

Exodus 38:7

General Information:
See how you translated many of these words in Exodus 27:7-8.

planks
a long, flat piece of wood that is thicker than a board

Exodus 38:8

Connecting Statement:
Bezalel's work crew continues to build the tabernacle and furniture.

large bronze basin with a bronze stand
The stand supported the bronze basin. See how you translated this in Exodus 30:18.

He made the basin out of mirrors
The bronze came from the mirrors. This can be stated clearly in the translation. Alternate translation: "The bronze for the basin came from the mirrors"

mirrors
A mirror is a piece of polished metal or glass that reflects an image.

Exodus 38:9

General Information:
See how you translated many of these words in Exodus 27:9.

Connecting Statement:
Bezalel's work crew continues to build the tabernacle and furniture.

one hundred
"100"

cubits
A cubit is 46 centimeters.

Exodus 38:10

General Information
See how you translated many of these words in Exodus 27:10.

twenty
"20"

Exodus 38:11

General Information
See how you translated many of these words in Exodus 27:11.

one hundred ... twenty
"100 ... 20"

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cubits
A cubit is 46 centimeters.

Exodus 38:12

General Information
See how you translated many of these words in Exodus 27:12.

fifty ... ten
"50 ... 10"

Exodus 38:13

General Information
See how you translated many of these words in Exodus 27:13.

fifty
"50"

cubits
A cubit is 46 centimeters.

Exodus 38:14

General Information
See how you translated many of these words in Exodus 27:14.

fifteen ... three
"15 ... 3"

Exodus 38:15

General Information
See how you translated many of these words in Exodus 27:15.

Exodus 38:16

All the hangings around the courtyard were made of fine linen
This can be stated in active form. Alternate translation: "Bezalel and the workers made all the hangings around the courtyard with fine linen"

Exodus 38:17

General Information
See how you translated many of these words in Exodus 27:17.

The bases for the posts were made of bronze
This can be stated in active form. Alternate translation: "Bezalel and the workers made the bases for the posts out of bronze"

The hooks and rods for the posts were made of silver, and the covering for the tops of the posts was also made of silver
This can be stated in active form. Alternate translation: "They made the hooks, the rods for the posts, and the covering for the tops of the posts out of silver"

Exodus 38:18

General Information
See how you translated many of these words in Exodus 27:16.

twenty ... five
"20 ... 5"

cubits
A cubit is 46 centimeters.

It was made of
This can be stated in active form. Alternate translation: "They made the screen of"

Exodus 38:19

General Information
See how you translated many of these words in Exodus 27:17.

four
"4"

The covering for their tops and its rods were made of silver
This can be stated in active form. Alternate translation: "They made the covering for the tops of the posts and their rods out of silver"

Exodus 38:20

General Information
See how you translated many of these words in Exodus 27:19.

All the tent pegs for the tabernacle and courtyard were made of bronze
This can be stated in active form. Alternate translation: "They made all of the tent pegs for the tabernacle and courtyard out of bronze"

Exodus 38:21

Connecting Statement:
Bezalel's work crew continues to build the tabernacle and furniture.

as it was taken
This can be stated in active form. Alternate translation: "which Moses instructed the Levites to write down"

Ithamar
This is the name of a man. See how you translated this name in [Exodus 6:23]

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Exodus 38:22

Bezalel son of Uri son of Hur
"Bezalel" and "uri" are the name of men. See how you translated this in [Exodus 31:2]

Yahweh had commanded Moses
"everything that Yahweh told Moses to do"

Exodus 38:23

Oholiab son of Ahisamak
"Oholiab" and "Ahisamak" are names of men. See how you translated this in [Exodus 31:6]

an engraver, as a skillful workman, and as an embroiderer
"as a skilled engraver and embroiderer"

Exodus 38:24

All the gold that was used for the project
This can be stated in active form. Alternate translation: "All the gold that the people used for the project"

twenty-nine talents
A talent is about 33 kilograms. Alternate translation: "29 talents" or "about 960 kilograms"

730 shekels
A shekel is 11 grams. Alternate translation: "seven hundred and thirty shekels" or "about 8 kilograms."

measured by the standard of the sanctuary shekel
There were evidently shekels of more than one weight at the time. This specified which one was to be used. See how you translated this in [Exodus 30:13]

Exodus 38:25

one hundred talents
A talent is about 33 kilograms. Alternate translation: "100 talents" or "about 330 kilograms"

1,775 shekels
A shekel is 11 grams. "one thousand seven hundred and seventy-five shekels" or "about 20 kilograms"

The silver given by the community
This can be stated in active form. Alternate translation: "The silver which the community gave"

Exodus 38:26

one beka
A beka is 1/2 a shekel.

half a shekel
A shekel is 11 grams. Alternate translation: "1/2 a shekel" or "five and a half grams" or "5 1/2 grams"

This figure was reached on the basis of every person who was counted in the census
Every man who was 20 years old or older was included in the census and was required to give half a shekel.

twenty years old
"20 years old"

Exodus 38:27

One hundred talents of silver were cast
A talent is about 33 kilograms. Alternate translation: "The workers cast 100 talents of silver" or "The workers cast 3,300 kilograms of silver"

One hundred talents
"100 talents"

Exodus 38:28

1,775 shekels
"one thousand seven hundred and seventy-five shekels"

shekels
A shekel is a unit of weight equal to about 11 grams.

Bezalel
This is the name of a man. See how you translated this in [Exodus 31:2]

Exodus 38:29

seventy talents and 2,400 shekels
"70 talents and two thousand four hundred shekels." The shekels were bronze coins. The talents and shekels together would have weighed a total of about 2,500 kilograms. Alternate translation: "2450 kilograms and 2400 bronze coins" or "2,450 kilograms plus 28 kilograms of bronze coins" or "about 2,500 kilograms"

Exodus 38:30

General Information:
Bezalel's work crew continues to build the tabernacle and furniture.

grate
This is a frame of crossed bars for holding wood when burning. See how you translated this in Exodus 27:4.

Exodus 38:31

tent pegs
These are sharp bronze stakes that were used to secure the corners of a tent to the ground. See how you translated this in Exodus 27:19.

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Chapter 39

1 With the blue, purple, and scarlet wool, they made finely-woven garments for service in the holy place. They made Aaron's garments for the holy place, as Yahweh had commanded Moses.

2 Bezalel made the ephod of gold, of blue, purple, and scarlet wool, and of fine twined linen. **3** They hammered gold sheets and cut them into wires, to work them into the blue, purple, and scarlet wool, and into the fine linen, the work of a skillful workman. **4** They made shoulder pieces for the ephod, attached at its two upper corners. **5** Its finely-woven waistband was like the ephod; it was made of one piece with the ephod, made of fine twined linen that was gold, blue, purple, and scarlet, just as Yahweh had commanded Moses.

6 They crafted the onyx stones, enclosed in settings of gold, set with engravings as on a signet with the names of the sons of Israel. **7** Bezalel put them on the shoulder pieces of the ephod to be memorial stones for the sons of Israel, as Yahweh had commanded Moses.

8 He made the breastpiece, the work of a skillful workman, fashioned like the ephod. He made it of gold, of blue, purple, and scarlet wool, and of fine linen. **9** It was square. They folded the breastpiece double. It was one span long and one span wide. **10** They set in it four rows of precious stones. The first row had a ruby, a topaz, and a garnet. **11** The second row had an emerald, a sapphire, and a diamond. **12** The third row had a jacinth, an agate, and an amethyst. **13** The fourth row had a beryl, an onyx, and a jasper. The stones were mounted in gold settings. **14** There were twelve stones, one for each of the names of the sons of Israel, each engraved like a signet with the name of one of the twelve tribes. **15** On the breastpiece they made chains like cords, braided work of pure gold. **16** They made two settings of gold and two gold rings, and they attached the two rings to the two corners of the breastpiece. **17** They put the two braided chains of gold in the two rings at the corners of the breastpiece. **18** They attached the other two ends of the braided chains to the two settings. They attached them to the shoulder pieces of the ephod at its front. **19** They made two rings of gold and put them on the two other corners of the breastpiece, on the edge next to the inner border of the ephod. **20** They made two more gold rings and attached them to the bottom of the two shoulder pieces of the front of the ephod, close to its seam above the finely-woven waistband of the ephod. **21** They tied the breastpiece by its rings to the ephod's rings with a blue cord, so that it might be attached just above the ephod's finely-woven waistband. This was so that the breastpiece might not become unattached from the ephod. This was done as Yahweh had commanded Moses.

22 Bezalel made the robe of the ephod entirely of blue fabric, the work of a weaver. **23** The robe had an opening for the head in the middle. The opening had a woven edge round about so that it did not tear. **24** On the bottom hem of the robe, they made pomegranates of blue, purple, and scarlet yarn and of fine linen. **25** They made bells of pure gold, and they put the bells between the pomegranates all around on the bottom edge the robe, between the pomegranates— **26** a bell and a pomegranate, a bell and a pomegranate—on the edge of the robe for Aaron to serve in. This was as Yahweh had commanded Moses.

27 They made the tunics of fine linen for Aaron and for his sons. **28** They made the turban of fine linen, the ornate headbands of fine linen, the linen undergarments of fine linen, **29** and the sash of fine linen and of blue, purple, and scarlet yarn, the work of an embroiderer. This was as Yahweh had commanded Moses.

30 They made the plate of the holy crown of pure gold; they engraved on it, like the engraving on a signet, "Holy to Yahweh." **31** They attached to the turban a blue cord to the top of the turban. This was as Yahweh had commanded Moses.

32 So the work on the tabernacle, the tent of meeting, was finished. The people of Israel did everything. They followed all the instructions that Yahweh had given to Moses. **33** They brought the tabernacle to Moses—the tent and all its equipment, its clasps, frames, bars, posts, and bases; **34** the covering of ram skins dyed red, the covering of fine leather, and the screen to conceal **35** the ark of the covenant decrees, as well as the poles and the atonement lid. **36** They brought the table, all its utensils, and the bread of the presence; **37** the lampstand of pure gold and its lamps in a row, with its accessories and the oil for the lamps; **38** the golden altar, the anointing oil and the fragrant incense; the screen for the tabernacle entrance; **39** the bronze altar with its bronze grate and its poles and utensil and the large basin with its

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base. **40** They brought the hangings for the courtyard with its posts and bases, and the screen for the courtyard entrance; its ropes and tent pegs; and all the equipment for the service of the tabernacle, the tent of meeting. **41** They brought the fine woven garments for serving in the holy place, the holy garments for Aaron the priest and his sons, for them to serve as priests. **42** Thus the people of Israel did all the work as Yahweh had commanded Moses. **43** Moses examined all the work, and, behold, they had done it. As Yahweh had commanded, in that way they did it. Then Moses blessed them.

Exodus 39 General Notes

Special concepts in this chapter

The holy clothing

The special, holy clothing mentioned in previous chapters is produced in this chapter to the correct specifications. (See: holy)

Exodus 39:1

General Information:

Bezalel's work crew shifts to making the priestly garments.

they made

The word "they" refers to Bezalel, Oholiab, and the other workmen.

as Yahweh had commanded Moses

"just as Yahweh told Moses to do"

Exodus 39:2

General Information:

See how you translated many of these words in Exodus 28:6.

Connecting Statement:

Bezalel's work crew continues to make the priestly garments.

Bezalel

This is the name of a man. See how you translated this in [Exodus 31:2]

Exodus 39:3

General Information:

This page has intentionally been left blank.

Exodus 39:4

General Information:

See how you translated many of these words in Exodus 28:7.

Connecting Statement:

Bezalel's work crew continues to make the priestly garments.

Exodus 39:5

General Information:

See how you translated many of these words in Exodus 28:8.

it was made of one piece with the ephod, made of fine twined linen

This can be stated in active form. Alternate translation: "they made it as one piece with the ephod with fine twisted linen"

as Yahweh had commanded Moses

"just as Yahweh told Moses to do." See how you translated this phrase in Exodus 39:1.

Exodus 39:6

General Information:

This page has intentionally been left blank.

Exodus 39:7

General Information:

See how you translated many of these words in Exodus 28:12.

as Yahweh had commanded Moses

"just as Yahweh told Moses to do." See how you translated this phrase in Exodus 39:1.

Exodus 39:8

General Information:

See how you translated many of these words in Exodus 28:15.

Connecting Statement:

Bezalel's work crew continues to make the priestly garments.

He made

"Bezalel made" or "Bezalel and the workers made"

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Exodus 39:9

General Information:
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Exodus 39:10

General Information:
Bezalel's work crew continues to make the priestly garments.

They set in it
"The workers set in the breastpiece"

ruby, a topaz, and a garnet
Some languages may not have words for each of these stones. The important fact is that they were valuable and different from one another. See how you translated these in [Exodus 28:17]

Exodus 39:11

an emerald, a sapphire, and a diamond
Some languages may not have words for each of these stones. The important fact is that they were valuable and different from one another. See how you translated these in [Exodus 28:18]

Exodus 39:12

a jacinth, an agate, and an amethyst
Some languages may not have words for each of these stones. The important fact is that they were valuable and different from one another. See how you translated these in [Exodus 28:19]

Exodus 39:13

a beryl, an onyx, and a jasper
Some languages may not have words for each of these stones. The important fact is that they were valuable and different from one another. See how you translated these in [Exodus 28:20]

The stones were mounted in gold settings
This can be stated in active form. Alternate translation: "They mounted the stones in gold settings"

Exodus 39:14

General Information:
See how you translated many of these words in Exodus 28:21.

Connecting Statement:
Bezalel's work crew continues to make the priestly garments.

Exodus 39:15

General Information:
See how you translated many of these words in Exodus 28:22.

Exodus 39:16

General Information:
See how you translated many of these words in Exodus 28:23-24.

Exodus 39:17

General Information:
See how you translated many of these words in Exodus 28:24.

Connecting Statement:
Bezalel's work crew continues to make the priestly garments.

two braided chains
"chains that are made of pure gold and are braided like cords." See how you translated this in Exodus 28:14.

Exodus 39:18

General Information:
See how you translated many of these words in Exodus 28:25.

Exodus 39:19

General Information:
See how you translated many of these words in Exodus 28:26.

Connecting Statement:
Bezalel's work crew continues to make the priestly garments.

Exodus 39:20

General Information:
See how you translated many of these words in Exodus 28:27.

finely-woven waistband
This was a cloth belt made from narrow linen threads that someone twisted together to make a stronger thread. See how you translated this in Exodus 28:8.

Exodus 39:21

General Information:
See how you translated many of these words in Exodus 28:28.

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Connecting Statement:
Bezalel's work crew continues to make the priestly garments.

so that it might be attached
This can be stated in active form. Alternate translation: "so they could attach it"

the breastpiece might not become unattached from the ephod
The double negative can be translated as a positive. Alternate translation: "the breastpiece might stay attached to the ephod"

Exodus 39:22

General Information:
This page has intentionally been left blank.

Exodus 39:23

General Information:
See how you translated many of these words in Exodus 28:32.

Exodus 39:24

General Information:
See how you translated many of these words in Exodus 28:33.

Exodus 39:25

General Information:
See how you translated many of these words in Exodus 28:34-35.

Connecting Statement:
Bezalel's work crew continues to make the priestly garments as commanded in Exodus 28:34-35.

bells of pure gold
These were tiny bells.

Exodus 39:26

General Information:
See how you translated many of these words in Exodus 28:34-35.

Exodus 39:27

General Information:
See how you translated many of these words in Exodus 28:39.

Connecting Statement:
Bezalel's work crew continues to make the priestly garments.

Exodus 39:28

turban
This is a head covering worn by men made of a long strip of cloth wound around the head. See how you translated this in Exodus 28:4.

headbands
A headband is a narrow, decorative strip of cloth that is worn around the head above the eyes. See how you translated this in Exodus 28:40.

undergarments
This is clothing worn under the outer clothes, next to the skin. See how you translated this in [Exodus 28:42]

Exodus 39:29

sash
This is a long piece of cloth worn over the shoulder or around the waist. See how you translated this word in Exodus 28:4

Exodus 39:30

General Information:
See how you translated many of these words in Exodus 28:36.

Connecting Statement:
Bezalel's work crew continues to make the priestly garments..

holy crown
This was an engraved crown made of pure gold. See how you translated this in Exodus 29:6.

Exodus 39:31

General Information:
See how you translated many of these words in Exodus 28:37.

Exodus 39:32

General Information:
The Israelites finish making the things Yahweh commanded in Exodus 35:4-9 and Exodus 35:10-12.

So the work on the tabernacle, the tent of meeting, was finished. The people of Israel did everything
The "tabernacle" and "tent of meeting" are the same thing. This can be stated in active form. Alternate translation: "So the people of Israel finished all of the work on the tabernacle"

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Exodus 39:33

clasps
The clasps fit into the loops to hold the curtains together. See how you translated these in Exodus 26:6.

bases
These are heavy objects that rest on the ground and keep the object attached to them from moving. See how you translated this in Exodus 25:31.

Exodus 39:34

the covering of ram skins dyed red, the covering of fine leather
See how you translated similar phrases in this in Exodus 25:5.

Exodus 39:35

atonement lid
This is the lid that sits on top of the ark where the atonement offering was made. See how you translated this in Exodus 25:17.

Exodus 39:36

Connecting Statement:
Bezalel's work crew continues to present all that they made to Moses.

bread of the presence
This bread represented the presence of God. See how you translated this in Exodus 25:30.

Exodus 39:37

General Information:
This page has intentionally been left blank.

Exodus 39:38

General Information:
This page has intentionally been left blank.

Exodus 39:39

grate
This is a frame of crossed bars that held wood while burning. See how you translated this in Exodus 27:4.

Exodus 39:40

Connecting Statement:
Bezalel's work crew continues to present all that they made to Moses.

They brought
"The people of Israel brought"

the tabernacle, the tent of meeting
These refer to the same place.

Exodus 39:41

General Information:
This page has intentionally been left blank.

Exodus 39:42

Thus the people
"And so the people"

Exodus 39:43

behold
The word "behold" here draws attention to the information that follows.

As Yahweh had commanded, in that way they did it
"They did it in the way that Yahweh had commanded them"

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Chapter 40

1 Then Yahweh spoke to Moses, saying, **2** "On the first day of the first month of the new year you must set up the tabernacle, the tent of meeting. **3** You must place the ark of the covenant decrees in it, and you must shield the ark with the curtain. **4** You must bring in the table and set in order the things that belong on it. Then you must bring in the lampstand and set up the lamps. **5** You must put the golden incense altar before the ark of the covenant decrees, and you must put the screen at the entrance to the tabernacle. **6** You must put the altar for burnt offerings in front of the entrance to the tabernacle, the tent of meeting. **7** You must put the large basin between the tent of meeting and the altar and you must put water in it. **8** You must set up the courtyard around it, and you must hang up the screen at the courtyard entrance. **9** You must take the anointing oil and anoint the tabernacle and everything that is in it. You must set it apart and all its furnishings to me; then it will be holy. **10** You must anoint the altar for burnt offerings and all its utensils. You must set apart the altar to me and it will become very holy to me. **11** You must anoint the bronze basin and its base and set it apart to me. **12** You are to bring Aaron and his sons to the entrance of the tent of meeting and you must wash them with water. **13** You are to clothe Aaron with the garments that are set apart to me, anoint him and set him apart so that he may serve as my priest. **14** You are to bring his sons and clothe them with tunics. **15** You must anoint them as you anointed their father so that they may serve me as priests. Their anointing will make for them a permanent priesthood throughout their people's generations." **16** This is what Moses did; he followed all that Yahweh had commanded him. He did all these things.

17 So the tabernacle was set up on the first day of the first month in the second year. **18** Moses set up the tabernacle, put its bases in place, set up its frames, attached its bars, and set up its pillars and posts. **19** He spread the covering over the tabernacle and put the tent over it, as Yahweh had commanded him. **20** He took the covenant decrees and put them into the ark. He also placed the poles on the ark and put the atonement lid on it. **21** He brought the ark into the tabernacle. He set up the curtain for the screen to shield the ark of the covenant decrees, as Yahweh had commanded him. **22** He put the table into the tent of meeting, on the north side of the tabernacle, outside the curtain. **23** He placed the bread in order on the table before Yahweh, as Yahweh had commanded him. **24** He put the lampstand into the tent of meeting, across from the table, on the south side of the tabernacle. **25** He lit the lamps before Yahweh, as Yahweh had commanded him. **26** He put the golden incense altar into the tent of meeting in front of the curtain. **27** He burned fragrant incense on it, as Yahweh had commanded him. **28** He hung the screen at the tabernacle entrance. **29** He put the altar for the burnt offering at the entrance to the tabernacle, the tent of meeting. He offered on it the burnt offering and the grain offering, as Yahweh had commanded him. **30** He placed the basin between the tent of meeting and the altar, and he put water in it for washing. **31** Moses, Aaron, and his sons washed their hands and their feet from the basin **32** whenever they would go into the tent of meeting and whenever they would go up to the altar. They washed themselves, as Yahweh had commanded Moses. **33** Moses set up the courtyard around the tabernacle and the altar. He set up the screen at the courtyard entrance. In this way, Moses finished the work.

34 Then the cloud covered the tent of meeting, and Yahweh's glory filled the tabernacle. **35** Moses was not able to enter the tent of meeting because the cloud had settled on it, and because Yahweh's glory filled the tabernacle. **36** Whenever the cloud was taken up from over the tabernacle, the people of Israel would set out on their journey. **37** But if the cloud did not rise up from the tabernacle, then the people would not travel. They would stay until the day that it was lifted up. **38** For Yahweh's cloud was over the tabernacle by day, and his fire was over it by night, in plain view of all the people of Israel throughout their journey.

Exodus 40 General Notes

Structure and formatting

This chapter is repetitive and should read as a series of instructions. It is repeated as well to show that Moses was obedient to every detail of Yahweh's command.

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Other possible translation difficulties in this chapter

"Yahweh's glory filled the tabernacle"
This phrase indicates that Yahweh began to dwell within the tabernacle, among Israel, in a special way. (See: glory and tabernacle)

Exodus 40:1

General Information:
This page has intentionally been left blank.

Exodus 40:2

the first day of the first month of the new year
The new year marks the time when God rescued his people from Egypt. This happens around the middle of March on Western calendars.

Exodus 40:3

General Information:
Yahweh continues to tell Moses what the people must do.

in it
"in the sacred chest"

shield the ark with the curtain
"put the ark behind the curtain"

Exodus 40:4

General Information:
This page has intentionally been left blank.

Exodus 40:5

General Information:
Yahweh continues to tell Moses what the people must do.

ark of the covenant decrees
This refers to the "sacred chest."

Exodus 40:6

General Information:
This page has intentionally been left blank.

Exodus 40:7

General Information:
This page has intentionally been left blank.

Exodus 40:8

General Information:
Yahweh continues to tell Moses what the people must do.

Exodus 40:9

all its furnishings
"all the things that are a part of it"

Exodus 40:10

General Information:
This page has intentionally been left blank.

Exodus 40:11

General Information:
This page has intentionally been left blank.

Exodus 40:12

General Information:
Yahweh continues speaking to Moses.

You are to bring
Moses will do these things himself.

Exodus 40:13

that are set apart to me
This can be stated in active form. Alternate translation: "that you have set apart to me"

Exodus 40:14

General Information:
Yahweh continues speaking to Moses.

Exodus 40:15

throughout their people's generations
"through all the generations of their descendants." See how you translated a similar phrase in Exodus 12:14.

Exodus 40:16

General Information:
This page has intentionally been left blank.

Exodus 40:17

So the tabernacle was set up
This can be stated in active form. Alternate translation: "So the people set up the tabernacle"

the first day of the first month
This refers to exactly one year after God rescued his people from Egypt. This happens around the

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middle of March on Western calendars. See how you translated this in [Exodus 40:2]

in the second year
This is the second year after Yahweh brought his people out of Egypt.

Exodus 40:18

Moses set up
Moses was the leader. The people helped him set up the tabernacle.

posts
a strong piece of wood set upright and used as a support

Exodus 40:19

General Information:
This page has intentionally been left blank.

Exodus 40:20

General Information:
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Exodus 40:21

He brought
Moses was the leader. He had workers helping him.

to shield
"in front of"

Exodus 40:22

General Information:
This page has intentionally been left blank.

Exodus 40:23

General Information:
This page has intentionally been left blank.

Exodus 40:24

He put the lampstand into the tent of meeting
Moses instructed his workers to move the lampstand. This can be stated clearly in the translation. Alternate translation: "Moses's workmen set the lampstand inside the sacred tent"

Exodus 40:25

General Information:
This page has intentionally been left blank.

Exodus 40:26

in front of the curtain
This curtain separated the holy place from the very holy place. This can be stated clearly in the translation. Alternate translation: "in front of the curtain that separated the holy place from the very holy place"

Exodus 40:27

General Information:
This page has intentionally been left blank.

Exodus 40:28

General Information:
This page has intentionally been left blank.

Exodus 40:29

General Information:
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Exodus 40:30

General Information:
This page has intentionally been left blank.

Exodus 40:31

washed their hands and their feet from the basin
They washed with water from the basin. This can be stated clearly in the translation. Alternate translation: "washed their hands and their feet with water from the basin"

Exodus 40:32

General Information:
This page has intentionally been left blank.

Exodus 40:33

In this way
"And so"

Exodus 40:34

Yahweh's glory filled
"Yahweh's awesome presence filled"

Exodus 40:35

General Information:
This page has intentionally been left blank.

Exodus 40:36

was taken up from over
This can be stated in active form. Alternate translation: "rose up from"

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Exodus 40:37

that it was lifted up
This can be stated in active form. Alternate translation: "when it rose up"

Exodus 40:38

General Information:
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Book: Leviticus

Leviticus

Chapter 1

1 Yahweh called to Moses and spoke to him from the tent of meeting, saying, **2** "Speak to the people of Israel and tell them, 'When any man from among you brings an offering to Yahweh, bring as your offering an animal, either from the herd or from the flock.

3 If his offering is a burnt offering from the herd, he must offer a male without blemish. He is to offer it at the entrance of the tent of meeting, so that it may be accepted before Yahweh. **4** He is to lay his hand on the head of the burnt offering, and then it will be accepted on his behalf to make atonement for himself. **5** Then he must kill the bull before Yahweh. Aaron's sons, the priests, will present the blood and sprinkle it on the altar that is at the entrance of the tent of meeting. **6** Then he must skin the burnt offering and cut it to pieces. **7** Then the sons of Aaron the priest will put fire on the altar and arrange wood on the fire. **8** Then Aaron's sons, the priests, are to place the pieces, including the head and the fat, on the wood that is on the fire that is on the altar. **9** But its inner parts and its legs he must wash with water. Then the priest will burn everything on the altar as a burnt offering. It will produce a sweet aroma for me; it will be an offering made to me by fire.

10 If his offering for the burnt offering is from the flock, one of the sheep or one of the goats, he must offer a male without blemish. **11** He must kill it on the north side of the altar before Yahweh. Aaron's sons, the priests, will sprinkle its blood on every side of the altar. **12** He is to cut it into pieces with its head and its fat, and the priest must place the pieces on the wood that is on the fire that is on the altar, **13** but the inner parts and the legs he must wash with water. Then the priest will offer the whole, and burn it on the altar. It is a burnt offering, and it will produce a sweet aroma for Yahweh; it will be an offering made to him by fire.

14 If his offering to Yahweh is to be a burnt offering of birds, then he must bring as his offering either a dove or a young pigeon. **15** The priest must bring it to the altar, wring off its head, and burn it on the altar. Then its blood must be drained out on the side of the altar. **16** He must remove its crop with its contents, and throw it beside the altar on the east side, in the place for the ashes. **17** He must tear it open by its wings, but he must not divide it into two parts. Then the priest will burn it on the altar, on the wood that is on the fire. It will be a burnt offering, and it will produce a sweet aroma for Yahweh; it will be an offering made to him by fire.

Leviticus 1 General Notes

Structure and formatting

In Hebrew, this chapter begins with the word "and" indicating a connection with the previous book (Exodus). The first five books of the Bible should be seen as a single unit.

Special concepts in this chapter

Atonement

In order to offer a sacrifice for the people, the priest first had to make an atonement for himself, in order to make himself clean. Only then would he be clean and be allowed to perform a sacrifice. These sacrificed animals had to be perfect, the best of all of the animals. A person was not allowed to bring an inferior animal to be sacrificed to Yahweh. These sacrifices also had to be offered in a very specific way. (See: atonement and priest and clean)

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Leviticus 1:1

Yahweh
This is the name of God that he revealed to his people in the Old Testament. See the translationWord page about Yahweh concerning how to translate this.

Leviticus 1:2

When any man from among you
"When any one of you" or "When any of you"

'When any man
Here Yahweh begins speaking to Moses. The words that begin "from the tent of meeting, saying," can be translated without the quotation within the quotation. "from the tent of meeting and told Moses to say this to the people of Israel: 'When any man"

Leviticus 1:3

General Information:
Yahweh continues telling Moses what the people must do so that their sacrifices will be acceptable to Yahweh.

If his offering ... he must offer
Here "his" and "he" refer to the person bringing an offering to Yahweh. It can be translated in the second person as it is in [Leviticus 1:2]

so that it may be accepted before Yahweh
This can be stated in active form. Alternate translation: "so that Yahweh will accept it"

Leviticus 1:4

lay his hand on the head
This is a symbolic action that identifies the person with the animal he is offering. In this way the person is offering himself through the animal to Yahweh, so that God will forgive the person's sins when they kill the animal.

then it will be accepted on his behalf to make atonement for himself
This can be stated in active form. Alternate translation: "then Yahweh will accept it in his place and forgive his sins"

Leviticus 1:5

General Information:
Yahweh continues telling Moses what the people must do.

Then he must kill the bull
Here "he" refers to the one making the offering. It can be stated in second person. Alternate translation: "Then you must kill the bull"

before Yahweh
"in the presence of Yahweh"

will present the blood
It is implied that the priests would catch the blood in a bowl as it drained out of the animal. Then they would bring the bowl with the blood in it and present it to Yahweh at the altar.

Leviticus 1:6

Then he must skin the burnt offering and cut it to pieces
As indicated in 1:9, the person must also wash the inner parts and the legs of the animal with water. The person would do this before giving the pieces to the priests so they could place them on the altar. As in the UDB, you can state here the instructions to wash the inner parts and legs.

Then he must skin
Here "he" refers to the one making the offering.

Leviticus 1:7

General Information:
Yahweh continues telling Moses what the people must do so their offerings will be acceptable to him.

will put fire on the altar and arrange wood on the fire
This may mean that the priests placed hot coals on the altar, then placed the wood on the coals. Alternate translation: "will put wood on the altar and light a fire"

Leviticus 1:8

General Information:
This page has intentionally been left blank.

Leviticus 1:9

But its inner parts and its legs he must wash with water
The person would do this before giving the pieces to the priests to place on the altar. You can state this at the end of Leviticus 1:6.

inner parts
This is the stomach and intestines.

he must wash
Here "he" refers to the one making the offering.

It will produce a sweet aroma for me
Yahweh being pleased with the sincere worshiper offering the sacrifice is spoken of as if Yahweh were pleased by the aroma of the burning sacrifice.

an offering made to me by fire
Yahweh is telling Moses that the offerings are to be burnt with fire. This can be stated in active form. Alternate translation: "a burnt offering to me"

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Leviticus 1:10

General Information:
Yahweh continues telling Moses what the people must do.

Leviticus 1:11

before Yahweh
"in the presence of Yahweh"

Leviticus 1:12

General Information:
Yahweh continues telling Moses what the people must do.

He is to cut it
Here "he" refers to the person offering the sacrifice. It can be stated in second person. Alternate translation: "Then you must cut it"

pieces ... head ... fat ... on the wood that is on the fire that is on the altar
See how you translated these words in Leviticus 1:7-9.

Leviticus 1:13

inner parts ... legs he must wash with water ... burnt offering ... sweet aroma ... made ... by fire
See how you translated many of these words in Leviticus 1:9.

Then the priest will offer the whole, and burn it on the altar
"Then the priest will burn everything on the altar"

it will produce a sweet aroma for
Yahweh being pleased with the sincere worshiper who offered the sacrifice is spoken of as if God were pleased with the aroma of the burning sacrifice. See how you translated this in [Leviticus 1:9]

it will be an offering made to him by fire
Yahweh tells Moses that the priests must burn their offerings with fire. This can be translated in active form. Alternate translation: "it will be a burnt offering to me" or "it will be a burnt offering to Yahweh"

Leviticus 1:14

General Information:
Yahweh continues telling Moses what the people must do.

Leviticus 1:15

wring off its head
"twist off its head"

Then its blood must be drained out
This can be translated in active form. Alternate translation: "Then the priest must drain its blood"

Leviticus 1:16

He must
"The priest must"

its crop with its contents
A crop is a pouch in the bird's throat where pre-digested food is stored.

throw it beside the altar
Here "it" refers to the crop and its contents.

Leviticus 1:17

it will produce a sweet aroma for Yahweh
Yahweh being pleased with the sincere worshiper who offered the sacrifice is spoken of as if God were pleased with the aroma of the burning sacrifice. See how you translated this in [Leviticus 1:9]

it will be an offering made to him by fire
This can be stated in active form. Alternate translation: "it will be a burnt offering to me" or "it will be a burnt offering to Yahweh"

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Chapter 2

1 When anyone brings a grain offering to Yahweh, his offering must be fine flour, and he will pour oil on it and put incense on it. **2** He is to take the offering to Aaron's sons the priests, and there the priest will take out a handful of the fine flour with the oil and the incense on it. Then the priest will burn the offering on the altar as a representative offering. It will produce a sweet aroma for Yahweh; it will be an offering made to him by fire. **3** Whatever is left of the grain offering will belong to Aaron and his sons. It is very holy to Yahweh from the offerings to Yahweh made by fire.

4 When you offer a grain offering without yeast that is baked in an oven, it must be soft bread of fine flour mixed with oil, or hard bread without yeast, which is spread with oil. **5** If your grain offering is baked with a flat iron pan, it must be of fine flour without yeast that is mixed with oil. **6** You are to divide it into pieces and pour oil on it. This is a grain offering. **7** If your grain offering is cooked in a pan, it must be made with fine flour and oil. **8** You must bring the grain offering made from these things to Yahweh, and it will be presented to the priest, who will bring it to the altar. **9** Then the priest will take some from the grain offering as a representative offering, and he will burn it on the altar. It will be an offering made by fire, and it will produce a sweet aroma for Yahweh. **10** What is left of the grain offering will belong to Aaron and his sons. It is very holy to Yahweh from the offerings to Yahweh made by fire.

11 No grain offering that you offer to Yahweh is to be made with yeast, for you must burn no leaven, nor any honey, as an offering made by fire to Yahweh. **12** You will offer them to Yahweh as an offering of firstfruits, but they will not be used to produce a sweet aroma on the altar. **13** You must season each of your grain offerings with salt. You must never allow the salt of the covenant of your God to be missing from your grain offering. With all your offerings you must offer salt.

14 If you offer a grain offering of firstfruits to Yahweh, offer fresh grain that is roasted with fire and then crushed into meal. **15** Then you must put oil and incense on it. This is a grain offering. **16** Then the priest will burn part of the crushed grain and oil and incense as a representative offering. This is an offering made by fire to Yahweh.

Leviticus 2 General Notes

Structure and formatting

This chapter gives instructions about how to make a grain offering.

Special concepts in this chapter

Yeast

Yeast is connected to the events of the Passover. Any prohibition of yeast may be connected to the original Passover. (See: passover)

Leviticus 2:1

General Information:

Yahweh continues telling Moses what the people must do.

be fine flour

"be the finest flour" or "be the best flour"

flour

a powder made from wheat

Leviticus 2:2

He is to take

"He must take"

take out a handful

"take out what he can hold in his hand"

a representative offering

The handful of the grain offering represents the whole grain offering. This means the whole offering belongs to Yahweh.

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It will produce a sweet aroma for Yahweh
Yahweh being pleased with the sincere worshiper who offered the sacrifice is spoken of as if God were pleased with the aroma of the sacrifice. See how you translated this in [Leviticus 1:9]

it will be an offering made to him by fire
This can be translated in active form. Alternate translation: "it will be a burnt offering to him"

Leviticus 2:3

General Information:
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Leviticus 2:4

General Information:
Yahweh continues telling Moses what the people and priests must do so their offerings will be acceptable to him.

that is baked in an oven
This can be stated in active form. Alternate translation: "that you baked in an oven"

oven
This was probably a hollow object made of clay. A fire was lit under the oven, and the heat would bake the dough inside of the oven.

soft bread of fine flour
It is understood that the soft bread contained no yeast.

which is spread with oil
Translate this phrase to indicate that the oil is to be spread onto the bread. Alternate translation: "with oil on the bread"

Leviticus 2:5

If your grain offering is baked with a flat iron pan
This can be stated in active form. Alternate translation: "If you bake your grain offering in a flat iron pan"

a flat iron pan
This is a thick plate made of either clay or metal. The plate was placed over a fire, and the dough cooked on top of the plate.

Leviticus 2:6

General Information:
Yahweh continues telling Moses what the people must do so their offerings will be acceptable to him.

to divide it
Here "it" refers to the grain offering cooked on a flat iron pan.

Leviticus 2:7

If your grain offering is cooked
This can be stated in active form. Alternate translation: "If you cook your grain offering"

in a pan
A pan is a metal plate with rounded edges. The dough was placed in the pan and cooked over a fire.

it must be made
This can be stated in active form. Alternate translation: "you must make it"

Leviticus 2:8

General Information:
Yahweh continues telling Moses what the people must do so their offerings will be acceptable to him.

made from these things
This can be stated in active form. Alternate translation: "that you made from the flour and oil"

it will be presented
This can be stated in active form. Alternate translation: "you will present it"

Leviticus 2:9

Then the priest ... made by fire
See how you translated many of these words in Leviticus 2:2.

a representative offering
The handful of the grain offering represents the whole grain offering. This means the whole offering belongs to Yahweh. See how you translated this in Leviticus 2:2.

It will be an offering made by fire
This can be stated in active form. Alternate translation: "It will be a burnt offering"

it will produce a sweet aroma for Yahweh
Yahweh being pleased with the sincere worshiper who offered the sacrifice is spoken of as if God were pleased with the aroma of the burning sacrifice. See how you translated this in [Leviticus 1:9]

Leviticus 2:10

is ... by fire
See how you translated this in Leviticus 2:3.

from the offerings to Yahweh made by fire
This can be stated in active form. Alternate translation: "from the burnt offerings to Yahweh"

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Leviticus 2:11

General Information:
Yahweh continues telling Moses what the people must do so that their offerings will be acceptable to him.

No grain offering that you offer to Yahweh is to be made with yeast
This can be stated in active form. Alternate translation: "Do not use yeast in a grain offering that you offer to Yahweh"

as an offering made by fire
This can be stated in active form. Alternate translation: "as a burnt offering"

Leviticus 2:12

You will offer them
"You will offer the grain offerings made with leaven or honey"

they will not be used to produce a sweet aroma on the altar
This can be stated in active form. Alternate translation: "you will not use them to produce a sweet aroma on the altar" or "you will not burn them on the altar"

Leviticus 2:13

the salt of the covenant of your God
It is implied that the salt is a symbol that represents the covenant with God.

Leviticus 2:14

General Information:
Yahweh continues telling Moses what the people must do so their offerings will be acceptable to him.

that is roasted with fire and then crushed
This can be stated in active form. Alternate translation: "that you have cooked over a fire and then crushed"

Leviticus 2:15

General Information:
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Leviticus 2:16

a representative offering
The handful of the grain offering represents the whole grain offering. This means the whole offering belongs to Yahweh. See how you translated this in Leviticus 2:2.

This is an offering made by fire to Yahweh
This can be stated in active form. Alternate translation: "This is a burnt offering to Yahweh"

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Chapter 3

1 If someone offers a sacrifice which is a fellowship offering of an animal from the herd, whether male or female, he must offer an animal without blemish before Yahweh. **2** He will lay his hand on the head of his offering and kill it at the door of the tent of meeting. Then Aaron's sons the priests will sprinkle its blood on the sides of the altar. **3** The man will offer the sacrifice of a fellowship offering by fire to Yahweh. The fat that covers or is connected to the inner parts, **4** and the two kidneys and the fat that is on them by the loins, and the lobe of the liver, with the kidneys—he will remove all of this. **5** Aaron's sons will burn that on the altar with the burnt offering, which is on the wood that is on the fire. This will produce a sweet aroma for Yahweh; it will be an offering made to him by fire.

6 If the man's sacrifice of a fellowship offering to Yahweh is from the flock; male or female, he must offer a sacrifice without blemish. **7** If he offers a lamb for his sacrifice, then he must offer it before Yahweh. **8** He will lay his hand on the head of his sacrifice and kill it before the tent of meeting. Then Aaron's sons will sprinkle its blood on the sides of the altar. **9** The man will offer the sacrifice of fellowship offerings as an offering made by fire to Yahweh. The fat, the entire fat tail cut away close to the backbone, and the fat that covers the inner parts and all the fat that is near the inner parts, **10** and the two kidneys and the fat that is with them, which is by the loins, and the lobe of the liver, with the kidneys—he will remove all of this. **11** Then the priest will burn it all on the altar as a burnt offering of food to Yahweh.

12 If the man's offering is a goat, then he will offer it before Yahweh. **13** He must lay his hand on the head of the goat and kill it before the tent of meeting. Then the sons of Aaron will sprinkle its blood on the sides of the altar. **14** The man will offer his sacrifice made by fire to Yahweh. He will remove the fat that covers the inner parts, and all the fat near the inner parts. **15** He will also remove the two kidneys and the fat that is with them, which is by the loins, and the lobe of the liver with the kidneys. **16** The priest will burn all that on the altar as a burnt offering of food, to produce a sweet aroma. All the fat belongs to Yahweh. **17** It will be a permanent statute throughout your people's generations in every place you make your home, that you must not eat fat or blood.'"

Leviticus 3 General Notes

Structure and formatting

This chapter gives instructions about how to offer a fellowship offering.

Special concepts in this chapter

Fat

The fat of the animal was considered the best part of the animal to eat. Therefore, this belonged to Yahweh. This is why the Israelites were not allowed to consume it.

Leviticus 3:1

General Information:

Moses continues telling the people what Yahweh wants them to do.

before Yahweh

"in the presence of Yahweh" or "to Yahweh"

Leviticus 3:2

lay his hand on the head

This is a symbolic action that identifies the person with the animal he is offering. In this way the person is offering himself to Yahweh through the animal. See how you translated this in [Leviticus 1:4]

Aaron's sons the priests will sprinkle its blood

It is implied that before they sprinkle the blood, they catch blood in a bowl as the it drains from the animal.

Leviticus 3:3

inner parts

This is the stomach and intestines.

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Leviticus 3:4

by the loins
This is the part of the body on the sides of the backbone between the ribs and hipbone.

the lobe of the liver
This is the curved or rounded part of the liver. This is considered the best part of the liver to eat. Alternate translation: "the best part of the liver"

Leviticus 3:5

This will produce a sweet aroma for Yahweh
Yahweh being pleased with the sincere worshiper who offered the sacrifice is spoken of as if God were pleased with the aroma of the burning sacrifice. See how you translated this in [Leviticus 1:9]

it will be an offering made to him by fire
This can be stated in active form. Alternate translation: "it will be a burnt offering to Yahweh"

Leviticus 3:6

General Information:
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Leviticus 3:7

offer it before Yahweh
"offer it in the presence of Yahweh" or "offer it to Yahweh"

Leviticus 3:8

lay his hand on the head
This is a symbolic action that identifies the person with the animal he is offering. In this way the person is offering himself to Yahweh through the animal.

Aaron's sons will sprinkle its blood
It is implied that before they sprinkle the blood, they catch the blood in a bowl as it drains from the animal.

Leviticus 3:9

as an offering made by fire
This can be stated in active form. Alternate translation: "as a burnt offering"

inner parts
This is the stomach and intestines.

Leviticus 3:10

and the two kidneys ... the kidneys—he will remove all of this
The words "he will remove all of this" can be placed at the beginning of the sentence in verse 9. "He will remove the fat, the entire fat tail ... the inner parts, and the two kidneys ... with the kidneys"

and the two kidneys
A new sentence can start here. Alternate translation: "He must remove the kidneys"

by the loins
This is the part of the body on the sides of the backbone between the ribs and hipbone.

the lobe of the liver
This is the curved or rounded part of the liver. This is considered the best part of the liver to eat. Alternate translation: "the best part of the liver"

Leviticus 3:11

will burn it all on the altar as a burnt offering of food to Yahweh
Translate this in a way that makes it clear that Yahweh does not actually eat the food. Alternate translation: "will burn those things on the altar as an offering to Yahweh. Those things will come from your food supplies"

Leviticus 3:12

before Yahweh
"in the presence of Yahweh" or "to Yahweh"

Leviticus 3:13

lay his hand on the head
This is a symbolic action that identifies the person with the animal he is offering. In this way the person is offering himself to Yahweh through the animal. See how you translated this in [Leviticus 1:4]

the sons of Aaron will sprinkle its blood
It is implied that before they sprinkle the blood, they catch the blood in a bowl as it drains from the animal.

Leviticus 3:14

will offer his sacrifice made by fire
This can be stated in active form. Alternate translation: "will offer his sacrifice by fire" or "will burn his sacrifice"

Leviticus 3:15

He will also
Here "He" refers to the person offering the sacrifice.

Leviticus 3:16

will burn all that on the altar as a burnt offering of food
Translate this in a way that it does not seem like Yahweh actually eats the food. Alternate

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translation: "will burn those things on the altar to be an offering to Yahweh. It will be as though they are food given to Yahweh"

to produce a sweet aroma
Yahweh is pleased with the aroma of burning meat when he is pleased with the worshiper's sincerity. See how you translated this in [Leviticus 1:9]

Leviticus 3:17

It will be a permanent statute throughout your people's generations
This means that they and their descendants must obey this command forever.

or blood
"or consume blood"

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Chapter 4

1 Yahweh spoke to Moses, saying, **2** "Tell the people of Israel, 'When anyone sins without wanting to sin, doing any of the things that Yahweh has commanded not to be done, and if he does something that is prohibited, the following must be done.

3 If it is the anointed priest who sins so as to bring guilt on the people, then let him offer for his sin which he has committed a young bull without blemish to Yahweh as a sin offering. **4** He must bring the bull to the entrance of the tent of meeting before Yahweh, lay his hand on its head, and kill the bull before Yahweh. **5** The anointed priest will take some of the blood of the bull and take it to the tent of meeting. **6** The priest will dip his finger into the blood and sprinkle some of it seven times before Yahweh, before the curtain of the most holy place. **7** Then the priest will put some of the blood on the horns of the altar of fragrant incense before Yahweh, which is in the tent of meeting, and he will pour out all the rest of the blood of the bull at the base of the altar for burnt offerings, which is at the entrance of the tent of meeting. **8** He will cut away all the fat of the bull of the sin offering; the fat that covers the inner parts, all the fat that is attached to the inner parts, **9** the two kidneys and the fat that is on them, which is by the loins, and the lobe of the liver, with the kidneys—he will cut away all this. **10** He will cut it all away, just as he cuts it off from the bull of the sacrifice of peace offerings. Then the priest will burn these parts on the altar for burnt offerings. **11** The skin of the bull and any remaining meat, with its head and with its legs and its inner parts and its dung, **12** all the rest of the parts of the bull—he will carry all these parts outside the camp to a place that they have cleansed for me, where they pour out the ashes; they will burn those parts there on wood. They must burn those parts where they pour out the ashes.

13 If the whole assembly of Israel sins without wanting to sin, and the assembly is unaware that they have sinned and done any of the things which Yahweh has commanded not to be done, and if they are guilty, **14** then, when the sin they have committed becomes known, then the assembly must offer a young bull from the herd for a sin offering and bring it before the tent of meeting. **15** The elders of the assembly will lay their hands on the head of the bull before Yahweh, and the bull will be killed before Yahweh. **16** The anointed priest will bring some of the blood of the bull to the tent of meeting, **17** and the priest will dip his finger in the blood and sprinkle it seven times before Yahweh, before the curtain. **18** He will put some of the blood on the horns of the altar that is before Yahweh, which is in the tent of meeting, and he will pour out all the blood at the base of the altar for burnt offerings, which is at the entrance of the tent of meeting. **19** He will cut off all the fat from it and burn it on the altar. **20** That is what he must do with the bull. Just as he did with the bull of the sin offering, so will he also do with this bull, and the priest will make atonement for the people, and they will be forgiven. **21** He will carry the bull outside the camp and burn it as he burned the first bull. This is the sin offering for the assembly.

22 When a ruler sins without intending to sin, doing any one of all the things that Yahweh his God has commanded not to be done, and he is guilty, **23** then his sin which he has committed is made known to him, he must bring for his sacrifice a goat, a male without blemish. **24** He will lay his hand on the head of the goat and kill it in the place where they kill the burnt offering before Yahweh. This is a sin offering. **25** The priest will take the blood of the sin offering with his finger and put it on the horns of the altar for burnt offerings, and he will pour out its blood at the base of the altar of burnt offering. **26** He will burn all the fat on the altar, just like the fat of the sacrifice of peace offerings. The priest will make atonement for the ruler concerning his sin, and the ruler will be forgiven.

27 If anyone of the common people sins without intending to sin, doing any of the things which Yahweh has commanded him not to be done, and when he realizes his guilt, **28** then his sin which he has committed is made known to him, then he will bring a goat for his sacrifice, a female without blemish, for the sin that he has committed. **29** He will lay his hand on the head of the sin offering and kill the sin offering at the place of burnt offering. **30** The priest will take some of the blood with his finger and put it on the horns of the altar for burnt offerings. He will pour out all the rest of the blood at the base of the altar. **31** He will cut away all the fat, just as the fat is cut away from off the sacrifice of peace offerings. The priest will burn it on the altar to produce a sweet aroma for Yahweh. The priest will make atonement for the man, and he will be forgiven.

32 If the man brings a lamb as his sacrifice for a sin offering, he will bring a female without blemish. **33** He will lay his hand on the head of the sin offering and kill it for a sin offering at the place where they kill

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the burnt offering. **34** The priest will take some of the blood of the sin offering with his finger and put it on the horns of the altar for burnt offerings, and he will pour out all its blood at the base of the altar. **35** He will cut away all the fat, just as the fat of the lamb is cut away from the sacrifice of peace offerings, and the priest will burn it on the altar on top of the offerings of Yahweh made by fire. The priest will make atonement for him for the sin he has committed, and the man will be forgiven.

Leviticus 4 General Notes

Structure and formatting

This chapter gives instructions on how to offer a sacrifice for unintentional sins. This is known as a sin offering. (See: sin)

Special concepts in this chapter

Unintentional sins

Many scholars have taken special note that all of the sacrifices concern sins that are unintentional and that no provision is offered for sins intentionally committed. Many have suggested that it is only the sacrifice of Jesus's life that can be offered for these sins. Many also believe that this offering parallels the sacrifice of Jesus.

Leviticus 4:1

Yahweh spoke to Moses, saying

"Yahweh said to Moses"

Leviticus 4:2

"Tell the people of Israel, 'When anyone sins

The words beginning with "Yahweh spoke to Moses, saying"

that Yahweh has commanded not to be done

This can be stated in active form. Alternate translation: "that Yahweh has commanded the people not to do"

if he does something that is prohibited

This can be translated in active form. Alternate translation: "if he does something that Yahweh does not allow"

the following must be done

This can be translated in active form. Alternate translation: "he must do the following"

Leviticus 4:3

the anointed priest

This phrase refers to the son of the high priest who will succeed the high priest when the high priest dies.

so as to bring guilt on the people

The abstract noun "guilt" can be stated as an adjective. Alternate translation: "so as to cause the people to be guilty"

Leviticus 4:4

General Information:

Yahweh continues to tell Moses what the people must do.

He must bring the bull

"The high priest must bring the bull"

lay his hand on its head

This is a symbolic action that identifies the person with the animal he is offering. In this way the person is offering himself to Yahweh through the animal. See how you translated this in [Leviticus 1:4]

Leviticus 4:5

The anointed priest will take some of the blood

It is implied that the priest catches the blood in a bowl as it drains from the animal.

The anointed priest

This phrase refers to the son of the high priest who will succeed the high priest when the high priest dies. See how you translated this in Leviticus 4:3.

Leviticus 4:6

sprinkle some of it

"drip some of it" or "splatter some of it"

Leviticus 4:7

horns of the altar

This refers to the corners of the altar. They are shaped like the horns of an ox. Alternate translation: "the projections at the corners of the altar"

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pour out
"empty out the rest of the blood"

at the base of the altar
"at the bottom of the altar"

Leviticus 4:8

He will cut away
"The priest will cut away"

inner parts
This is the stomach and intestines.

Leviticus 4:9

the two kidneys ... with the kidneys—he will cut away all this
The words "he will cut away all this" can be placed before the words "the fat that covers" in verse 8. "He will cut away the fat that covers the inner parts, all the fat that is attached to the inner parts, the two kidneys ... with the kidneys"

by the loins
This is the part of the body on the sides of the backbone between the ribs and hipbone.

the lobe of the liver
This is the curved or rounded part of the liver. This is considered the best part of the liver to eat. Alternate translation: "the best part of the liver"

Leviticus 4:10

General Information:
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Leviticus 4:11

The skin of the bull ... and its dung
You may want to begin this sentence with words that tell your reader that the sentence is very long. "As for the skin of the bull ... and its dung"

Leviticus 4:12

a place that they have cleansed for me
A place being ritually pure and suitable to use for serving God is spoken of as if it were physically clean.

they have cleansed for me
Here "they" refers to the priests, and "me" refers to Yahweh.

Leviticus 4:13

is unaware
"does not know"

commanded not to be done
This can be stated in active form. Alternate translation: "commanded them not to do"

if they are guilty
"they are guilty" or "they deserve for God to punish them"

Leviticus 4:14

when the sin they have committed becomes known
This can be stated in active form. Alternate translation: "when they realize that they have sinned"

Leviticus 4:15

will lay their hands on the head
This is a symbolic action that identifies the people with the animal they are offering. In this way the people are offering themselves to Yahweh through the animal. See how you translated a similar phrase in [Leviticus 1:4]

the bull will be killed
This can be stated in active form. Alternate translation: "and they will kill the bull"

Leviticus 4:16

General Information:
Yahweh continues telling Moses what the people must do.

The anointed priest will bring some of the blood
It is implied that the priest caught the blood in a bowl as the blood drained from the bull.

The anointed priest
This phrase refers to the son of the high priest who will succeed the high priest when the high priest dies. See how you translated this in Leviticus 4:3.

Leviticus 4:17

before the curtain
It is implied that this is the curtain before the most holy place.

Leviticus 4:18

He will put
"The priest will put"

horns of the altar
This refers to the corners of the altar. They are shaped like the horns of an ox. See how you translated this in Leviticus 4:7.

he will pour out all the blood
"he will pour out the rest of the blood"

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Leviticus 4:19

all the fat from it and burn it
"all the fat from the bull and burn the fat"

Leviticus 4:20

he must do
"the priest must do"

the priest will make atonement for the people
The abstract noun "atonement" can be stated as a verb. Alternate translation: "the priest will atone for the people's sins"

they will be forgiven
This can be stated in active form. Alternate translation: "Yahweh will forgive them"

Leviticus 4:21

General Information:
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Leviticus 4:22

God has commanded not to be done
This can be stated in active form. Alternate translation: "God has commanded the people not to do"

Leviticus 4:23

then his sin which he has committed is made known to him
This can be stated in active form. Alternate translation: "then he realizes that he has sinned"

Leviticus 4:24

He will lay
"The ruler will lay"

lay his hand on the head
This is a symbolic action that identifies the person with the animal he is offering. In this way the person is offering himself to Yahweh through the animal. See how you translated this in [Leviticus 1:4]

where they kill
"where the priests kill"

before Yahweh
"in the presence of Yahweh" or "to Yahweh"

Leviticus 4:25

The priest will take the blood
It is implied that the priest will catch the blood in a bowl as the blood drains from the goat.

horns of the altar
This refers to the corners of the altar. They are shaped like the horns of an ox. See how you translated this in Leviticus 4:7.

Leviticus 4:26

He will burn
"The priest will burn"

The priest will make atonement for the ruler
The abstract noun "atonement" can be stated as a verb. Alternate translation: "The priest will atone for the ruler"

the ruler will be forgiven
This can be stated in active form. Alternate translation: "Yahweh will forgive the ruler's sins"

Leviticus 4:27

Yahweh has commanded him not to be done
All of the people of Israel were commanded not to sin. This can be stated in active form. Alternate translation: "Yahweh commanded the people not to do"

Leviticus 4:28

his sin which he has committed is made known to him
This can be stated in active form. Alternate translation: "he becomes aware of the sin he committed"

Leviticus 4:29

lay his hand on the head
This is a symbolic action that identifies the person with the animal he is offering. In this way the person is offering himself to Yahweh through the animal. See how you translated this in [Leviticus 1:4]

Leviticus 4:30

The priest will take some of the blood
It is implied that the priest will catch the blood in a bowl as the blood drains from the animal.

horns of the altar
This refers to the corners of the altar, which are shaped like the horns of an ox. See how you translated this in Leviticus 4:7.

all the rest of the blood
"all the blood remaining in the bowl"

Leviticus 4:31

He will cut away
Here "He" refers to the person offering the sacrifice.

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just as the fat is cut away
This can be stated in active form. Alternate translation: "just as a person cuts away the fat"

will burn it
"will burn the fat"

to produce a sweet aroma for Yahweh
Yahweh being pleased with the sincere worshiper who offered the sacrifice is spoken of as if God were pleased with the aroma of the burning sacrifice. See how you translated this in [Leviticus 1:9]

The priest will make atonement for the man
The abstract noun "atonement" can be stated as a verb. Alternate translation: "The priest will atone for the man's sins"

he will be forgiven
This can be stated in active form. Alternate translation: "Yahweh will forgive the man's sins"

Leviticus 4:32

General Information:
This page has intentionally been left blank.

Leviticus 4:33

lay his hand on the head
This is a symbolic action that identifies the person with the animal he is offering. In this way the person is offering himself to Yahweh through the animal. See how you translated this in [Leviticus 1:4]

where they kill
"where the priests kill"

Leviticus 4:34

horns of the altar
This refers to the corners of the altar. They are shaped like the horns of an ox. See how you translated this in Leviticus 4:7.

he will pour out all its blood
"he will pour out the rest of its blood"

Leviticus 4:35

He will cut away
Here "He" refers to the person offering the sacrifice.

just as the fat of the lamb is cut away
This can be stated in active form. Alternate translation: "just as a person cuts away the fat of the lamb"

the priest will burn it
"the priest will burn the fat"

offerings of Yahweh made by fire
This can be stated in active form. Alternate translation: "burnt offerings for Yahweh"

will make atonement for him for the sin he has committed
The abstract noun "atonement" can be stated as a verb. Alternate translation: "will atone for the sin the person committed"

the man will be forgiven
This can be stated in active form. Alternate translation: "Yahweh will forgive the man's sins"

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Chapter 5

1 The person who is a witness or has seen or knows about some matter—if he hears the curse but sins by not testifying, he will bear the guilt of his iniquity. **2** Or if anyone touches anything God has designated as unclean, whether it be the carcass of an unclean wild animal or the carcass of any unclean livestock or unclean creatures that move along the ground, even though he was not aware of what he had done, he has become unclean and is guilty. **3** Or if he touches the uncleanness of someone, whatever that uncleanness is, and if he is unaware of it, then he will be guilty when he learns about it. **4** Or if anyone swears rashly with his lips to do evil, or to do good, whatever it is that a man swears rashly with an oath, even if he is unaware of it, when he learns about it, then he will be guilty, in any of these things. **5** When someone is guilty in any of these things, he must confess whatever sin he has committed. **6** Then he must bring his guilt offering to Yahweh for the sin that he has committed, a female animal from the flock, either a lamb or a goat, for a sin offering, and the priest will make atonement for him concerning his sin.

7 If he cannot afford to buy a lamb, then he can bring as his guilt offering for his sin two doves or two young pigeons to Yahweh, one for a sin offering and the other for a burnt offering. **8** He must bring them to the priest, who will offer one for the sin offering first—he will wring off its head from its neck but will not remove it completely from the body. **9** Then he will sprinkle some of the blood of the sin offering on the side of the altar, and he will drain the rest of the blood out at the base of the altar. This is a sin offering. **10** Then he must offer the second bird as a burnt offering, as described in the instructions, and the priest will make atonement for him for the sin that he has committed, and the person will be forgiven.

11 But if he cannot afford to buy two doves or two young pigeons, then he must bring as his sacrifice for his sin a tenth of an ephah of fine flour for a sin offering. He must not put oil or any incense on it, for it is a sin offering. **12** He must bring it to the priest, and the priest will take a handful of it as a representative offering and then burn it on the altar, on top of the offerings made by fire for Yahweh. This is a sin offering. **13** The priest will make atonement for any sin that the person has committed, and that person will be forgiven. The leftovers from the offering will belong to the priest, as with the grain offering.'"

14 Then Yahweh spoke to Moses, saying, **15** "If anyone sins and acts unfaithfully in regard to the things that belong to Yahweh, but did so unintentionally, then he must bring his guilt offering to Yahweh. This offering must be a ram without blemish from the flock; its value must be appraised in silver shekels—the shekel of the sanctuary—as a guilt offering. **16** He must satisfy Yahweh for what he had done wrong in connection with what is holy, and he must add one-fifth to it and give it to the priest. Then the priest will make atonement for him with the ram of the guilt offering, and that person will be forgiven.

17 If anyone sins and does anything that Yahweh has commanded not to be done, even if he was unaware of it, he is still guilty and must carry his own guilt. **18** He must bring a ram without blemish out of the flock, worth the current value, as a guilt offering to the priest. Then the priest will make atonement for him concerning the sin he has committed, of which he was unaware, and he will be forgiven. **19** It is a guilt offering, and he is certainly guilty before Yahweh."

Leviticus 5 General Notes

Structure and formatting

This chapter gives instructions about how to offer a specific type of sacrifice.

Special concepts in this chapter

Not testifying

If a person saw a crime, or a wrong being done, they were required to be a witness about what they saw or heard. (See: testimony)

Sacrifices for the poor

This chapter explains that poor people were allowed to offer less expensive sacrifices if they could not afford more costly sacrifices.

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Leviticus 5:1

General Information:
Yahweh continues telling Moses what the people must do.

the curse
Jewish law and leaders both required the people to testify if they were witnesses to a crime, so this phrase refers to the curse uttered against those who refuse to testify. Alternate translation: "people ask God to punish anyone who refuses to tell what he knows "

Leviticus 5:2

God has designated as unclean
Something that God has declared to be unfit for people to touch or eat is spoken of as if it were physically unclean.

the carcass
"the dead body"

he has become unclean
A person who is unacceptable for God's purposes is spoken of as if the person were physically unclean.

Leviticus 5:3

if he touches the uncleanness of someone, whatever that uncleanness is
The abstract noun "uncleanness" can be stated as an adjective. Alternate translation: "if he touches anything that makes a person unclean"

the uncleanness
Something that Yahweh has declared unfit for a person to touch or eat is spoken of as if it were physically unclean.

he is unaware of it
"he does not realize it" or "he does not know about it"

Leviticus 5:4

if anyone swears rashly with his lips
Here "lips" represents the whole person. Alternate translation: "if anyone swears rashly"

if anyone swears rashly
This means to swear an oath without thinking seriously about it. It implies that after the person swears the oath that he either cannot fulfill it or he does not really want to fulfill it.

Leviticus 5:5

General Information:
Yahweh continues telling Moses what the people must do.

Leviticus 5:6

the priest will make atonement for him
The abstract noun "atonement" can be stated as a verb. Alternate translation: "the priest will atone for him"

Leviticus 5:7

If he cannot afford to buy a lamb
"If he does not have enough money to buy a lamb"

Leviticus 5:8

he will wring off its head from its neck but will not remove it
"he will kill it by twisting its head and breaking its neck, but he will not remove the head"

Leviticus 5:9

General Information:
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Leviticus 5:10

as described in the instructions
This can be stated in active form. Alternate translation: "as Yahweh has instructed"

the priest will make atonement for him for the sin that he has committed
The abstract noun "atonement" can be stated as a verb. Alternate translation: "the priest will atone for the sin that the person committed"

the person will be forgiven
This can be stated in active form. Alternate translation: "Yahweh will forgive the person"

Leviticus 5:11

a tenth of an ephah
An ephah is 22 liters. A tenth of an ephah is about two liters.

a tenth
This is one part out of ten equal parts.

Leviticus 5:12

He must bring it
"He must bring the fine flour"

a representative offering
The handful that the priest burns on the altar represents the entire offering. This means the whole offering belongs to Yahweh. See how you translated this in Leviticus 2:2.

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on top of the offerings made by fire for Yahweh
This can be stated in active form. Alternate translation: "on top of the burnt offerings to Yahweh"

Leviticus 5:13

will make atonement
The abstract noun "atonement" can be stated as a verb. Alternate translation: "will atone"

that person will be forgiven
This can be stated in active form. Alternate translation: "Yahweh will forgive that person's sins"

Leviticus 5:14

General Information:
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Leviticus 5:15

sins and acts unfaithfully in regard to the things that belong to Yahweh
This means the person sinned by not giving to Yahweh what Yahweh commanded him to give. Alternate translation: "sins by failing to give to Yahweh what belongs to Yahweh"

Leviticus 5:16

he must add one-fifth
This means the person must pay an extra one-fifth of the value of what he owes to Yahweh.

one-fifth
This is one part out of five equal parts.

the priest will make atonement for him
The abstract noun "atonement" can be stated as a verb. Alternate translation: "the priest will atone for him"

that person will be forgiven
This can be stated in active form. Alternate translation: "Yahweh will forgive that person"

Leviticus 5:17

has commanded not to be done
This can be stated in active form. Alternate translation: "has commanded the people not to do"

must carry his own guilt
A person's guilt is spoken of as if it were a physical object that the person carries. Here the word "guilt" represents the punishment for that guilt. Alternate translation: "he is responsible for his own guilt" or "Yahweh will punish him for his sin"

Leviticus 5:18

worth the current value
This means the person must determine how many shekels the ram is worth by using the official standard of the sacred tent. See [Leviticus 5:15]

he will be forgiven
This can be stated in active form. Alternate translation: "Yahweh will forgive him"

Leviticus 5:19

he is certainly guilty before Yahweh
"Yahweh certainly considers him guilty"

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Chapter 6

1 Yahweh spoke to Moses, saying, **2** "If anyone sins and acts unfaithfully against Yahweh by deceiving his neighbor regarding something held in trust, or was left in his care, or about something that was stolen, or if he has oppressed his neighbor, **3** or he has found something that his neighbor lost and lies about it, or if he swears falsely, or in any matters like these by which people sin, **4** and if he has sinned and is found to be guilty, he must restore whatever he took by robbery or oppression, or that which was entrusted to him, or that which was lost but that he had found. **5** In addition, in any matter in which he swore falsely, he must restore it in full and he must add one-fifth of the value of it and pay it all to the owner on the day that he is found guilty. **6** Then he must bring his guilt offering to Yahweh, a ram without blemish from the flock that is worth the current value, as a guilt offering to the priest. **7** The priest will make atonement for him before Yahweh, and he will be forgiven concerning whatever he has become guilty of doing."

8 Then Yahweh spoke to Moses, saying, **9** "Command Aaron and his sons, saying, 'This is the law of the burnt offering: The burnt offering must be on the hearth of the altar all night until morning, and the fire of the altar will be kept burning. **10** The priest will put on his linen clothes, and he will also put on his linen underclothes. He will pick up the ashes that are left after the fire has consumed the burnt offering on the altar, and he will put the ashes beside the altar. **11** He will take off his garments and put on other garments to carry the ashes outside the camp to a place that is clean. **12** The fire on the altar will be kept burning. It must not go out, and the priest will burn wood on it every morning. He will arrange the burnt offering as required on it, and he will burn on it the fat of the peace offerings. **13** Fire must be kept burning on the altar continually. It must not go out.

14 This is the law of the grain offering. The sons of Aaron will offer it before Yahweh before the altar. **15** The priest will take up a handful of the fine flour of the grain offering and of the oil and the incense which is on the grain offering, and he will burn it on the altar to produce a sweet aroma as a representative offering. **16** Aaron and his sons will eat whatever is left of the offering. It must be eaten without yeast in a holy place. They will eat it in the courtyard of the tent of meeting. **17** It must not be baked with yeast. I have given it as their part of my offerings made by fire. It is most holy, as the sin offering and the guilt offering. **18** Every male among the descendants of Aaron may eat of it, as decreed forever throughout your generations, taken from the fire offerings made to Yahweh. Whoever touches them will become holy.'"

19 So Yahweh spoke to Moses again, saying, **20** "This is the offering of Aaron and of his sons, which they will offer to Yahweh on the day when each son is anointed: a tenth part of an ephah of fine flour as a regular grain offering, half of it in the morning and half of it in the evening. **21** It will be made with oil in a baking pan. When it is soaked, you will bring it in. In baked pieces you will offer the grain offering to produce a sweet aroma for Yahweh. **22** The anointed priest from among his sons will offer it. As commanded forever, it must be burned up completely to Yahweh. **23** Every grain offering of the priest will be completely burned up. It must not be eaten."

24 Yahweh spoke to Moses again, saying, **25** "Speak to Aaron and to his sons, saying, 'This is the law of the sin offering: The sin offering must be killed at the place where the burnt offering is killed before Yahweh. It is most holy. **26** The priest who offers it for sin will eat it. It must be eaten in a holy place in the courtyard of the tent of meeting. **27** Whatever touches its meat will become holy, and if the blood is sprinkled on any garment, you must wash it, the part that was sprinkled on, in a holy place. **28** But the clay pot in which it is boiled must be broken. If it is boiled in a bronze pot, it must be scrubbed and rinsed clean in water. **29** Any male among the priests may eat some of it because it is most holy. **30** But any sin offering whose blood is brought into the tent of meeting to make atonement in the holy place must not be eaten. It must be burned with fire.

Leviticus 6 General Notes

Structure and formatting

This chapter gives instructions on how to offer guilt offerings, burnt offerings, and grain offerings.

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Special concepts in this chapter

Eating sacrifices
The Levites were allowed to eat some of the leftover parts of the sacrifice, while they were not allowed to eat other sacrifices. The reasons for this is unknown.

Leviticus 6:1

General Information:
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Leviticus 6:2

acts unfaithfully against Yahweh
"disobeys one of Yahweh's commandments"

deceiving his neighbor regarding something held in trust
This can be translated in active form. Alternate translation: "lying to his neighbor about something the neighbor let him borrow"

his neighbor
Here "neighbor" means any Israelite, not just someone who lives nearby.

Leviticus 6:3

General Information:
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Leviticus 6:4

that which was entrusted to him
This can be stated in active form. Alternate translation: "not returning something he borrowed"

Leviticus 6:5

in full
"fully" or "totally"

add one-fifth
This means the person must return what he owes to someone and pay an extra one-fifth of the value. See how you translated this in [Leviticus 5:16]

pay it all to the owner
This can be translated in active form. Alternate translation: "to pay the person he owes"

he is found guilty
The person who stole is to be brought before the judge and be declared guilty. This can be stated in active form. Alternate translation: "the judge declares him guilty"

Leviticus 6:6

worth the current value
This means the person must determine how many shekels the ram is worth by using the official standard of the sacred tent. You can make clear the understood information. See how this was translated in [Leviticus 5:15]

Leviticus 6:7

The priest will make atonement for him
The abstract noun "atonement" can be stated as a verb. Alternate translation: "The priest will atone for him"

before Yahweh
"in the presence of Yahweh"

he will be forgiven
This means Yahweh will forgive the person, not the priest. This can be translated in active form. Alternate translation: "God will forgive him"

Leviticus 6:8

General Information:
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Leviticus 6:9

"Command Aaron and his sons, saying, 'This is the law
The sentence that begins "Then Yahweh spoke to Moses, saying"

must be on the hearth of the altar
"must be on top of the altar"

the fire of the altar will be kept burning
This can be translated in active form. Alternate translation: "you must keep the fire of the altar burning"

Leviticus 6:10

his linen clothes
Linen is a white cloth. Alternate translation: "his white clothes"

He will pick up the ashes
"He will gather the ashes"

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after the fire has consumed the burnt offering
The fire completely burning up the offering is spoken of as if it consumed or used up the burnt offering.

Leviticus 6:11

to a place that is clean
A place that is fit to be used for God's purposes is spoken of as if it were physically clean.

Leviticus 6:12

The fire on the altar will be kept burning
This can be translated in active form. Alternate translation: "The priest will keep the fire on the altar burning"

as required on it
This can be stated in active form. Alternate translation: "on it as Yahweh demands"

Leviticus 6:13

General Information:
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Leviticus 6:14

General Information:
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Leviticus 6:15

to produce a sweet aroma
Yahweh being pleased with the sincere worshiper who offered the sacrifice is spoken of as if God were pleased with the aroma of the sacrifice. See how you translated a similar phrase in [Leviticus 1:9]

a representative offering
The handful of the grain offering represents the whole grain offering. This means the whole offering belongs to Yahweh. See how you translated this in Leviticus 2:2.

Leviticus 6:16

It must be eaten
This can be translated in active form. Alternate translation: "They must eat it"

Leviticus 6:17

It must not be baked with yeast
This can be translated in active form. Alternate translation: "Do not bake it with yeast"

offerings made by fire
This can be stated in active form. Alternate translation: "burnt offerings"

Leviticus 6:18

Whoever touches them will become holy
This is an implied warning that those who are not male descendants of Aaron should not touch this offering. The full meaning of this statement can be made clear.

Leviticus 6:19

General Information:
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Leviticus 6:20

when each son is anointed
It is implied that they will be anointed when they become priests. The full meaning of this statement can be made clear. This can also be stated in active form. Alternate translation: "when he anoints each son, ordaining them as priests"

a tenth part of an ephah
An ephah is 22 liters. One-tenth of an ephah is about 2 liters.

a tenth
This is one part of ten equal parts.

Leviticus 6:21

It will be made
This can be translated in active form. Alternate translation: "You will make it"

in a baking pan
This is a thick plate made of either clay or metal. The plate was placed over a fire, and the dough cooked on top of the plate. See how you translated "flat iron pan" in [Leviticus 2:5]

When it is soaked
"When the flour is completely wet with oil"

you will bring it in
Here "you" refers to the person offering the sacrifice.

to produce a sweet aroma for Yahweh
Yahweh being pleased with the sincere worshiper who offered the sacrifice is spoken of as if God were pleased with the aroma of the burning sacrifice. See how you translated this in [Leviticus 1:9]

Leviticus 6:22

The anointed priest
This phrase refers to the son of the high priest who will succeed the high priest when the high priest dies. See how you translated this in Leviticus 4:3.

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As commanded
This can be stated in active form. Alternate translation: "As Yahweh has commanded you"

it must be burned up completely
This can be stated in active form. Alternate translation: "he must burn all of it"

Leviticus 6:23

General Information:
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Leviticus 6:24

General Information:
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Leviticus 6:25

"Speak to Aaron and to his sons, saying, 'This is the law
The sentence that begins "Yahweh spoke to Moses again, saying"

Speak to Aaron and to his sons
Yahweh is speaking to Aaron and his sons, but these regulations apply to all priest who perform these sacrifices. The full meaning of this statement can be made clear.

The sin offering must be killed at ... before Yahweh
It can be made explicit that this refers to the north side of the altar. See Leviticus 1:10-11.

The sin offering must be killed
This can be translated in active form. Alternate translation: "You must kill the sin offering"

where the burnt offering is killed
This can be stated in active form. Alternate translation: "where you kill the animal for the burnt offering"

before Yahweh
"to Yahweh"

Leviticus 6:26

It must be eaten
This can be stated in active form. Alternate translation: "He must eat it"

Leviticus 6:27

Whatever touches its meat will become holy
This is an implied warning that no one besides the priests should touch the meat of the sin offering. The full meaning of this statement can be made clear.

if the blood is sprinkled on
This can be translated in active form. Alternate translation: "if the blood sprinkles on"

Leviticus 6:28

the clay pot in which it is boiled must be broken
This can be stated in active form. Alternate translation: "you must break the clay pot in which you boiled the meat"

If it is boiled in a bronze pot, it must be scrubbed and rinsed clean in water
This can be stated in active form. Alternate translation: "If you boiled the meat in a bronze pot, then you must scrub the pot and rinse it with clean water"

Leviticus 6:29

General Information:
This page has intentionally been left blank.

Leviticus 6:30

But any sin offering ... must not be eaten
This can be translated in active form. Alternate translation: "But no one may eat any sin offering whose blood is brought into the tent of meeting to make atonement in the holy place"

whose blood is brought into the tent of meeting
This can be translated in active form. Alternate translation: "from which the priest takes the blood into the tent of meeting"

It must be burned
This can be stated in active form. Alternate translation: "The priest must burn it"

with fire
If these words would cause confusion for the reader, you may omit them.

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Chapter 7

1 This is the law of the guilt offering. It is most holy. **2** They must kill the guilt offering in the place for killing it, and they must sprinkle its blood against every side of the altar. **3** All the fat in it will be offered: the fat tail, the fat that is over the inner parts, **4** the two kidneys and the fat on them, which is next to the loins, and what covers the liver, with the kidneys—all this must be removed. **5** The priest must burn these parts on the altar as an offering made with fire to Yahweh. This is the guilt offering. **6** Every male among the priests may eat part of this offering. It must be eaten in a holy place because it is most holy. **7** The sin offering is like the guilt offering. The same law applies to both of them. They belong to the priest who makes atonement with them. **8** The priest who offers anyone's burnt offering may have for himself the hide of that offering. **9** Every grain offering that is baked in an oven, and every such offering that is cooked in a frying pan or in a baking pan will belong to the priest who offers it. **10** Every grain offering, either dry or mixed with oil, will belong equally to all the descendants of Aaron.

11 This is the law of the sacrifice of peace offerings which people will offer to Yahweh. **12** If anyone offers it in order to give thanks, then he must offer it with a sacrifice of cakes made without yeast, but mixed with oil, of cakes made without yeast, but spread with oil, and of cakes made with fine flour that is mixed with oil. **13** Also for the purpose of giving thanks, he must offer with the sacrifice of his peace offering cakes of bread made with yeast. **14** He is to offer one of each kind of these sacrifices as a contribution presented to Yahweh. It will belong to the priests who sprinkle the blood of the peace offerings onto the altar.

15 The person presenting a peace offering for the purpose of giving thanks must eat the meat of his offering on the day of the sacrifice. He must not leave any of it until the next morning. **16** But if the sacrifice of his offering is for the purpose of a vow, or for the purpose of a freewill offering, the meat must be eaten on the day that he offers his sacrifice, but whatever remains of it may be eaten on the next day. **17** However, whatever meat of the sacrifice remains on the third day must be burned. **18** If any of the meat of the sacrifice of one's peace offering is eaten on the third day, it will not be accepted, neither will it be credited to the one who offered it. It will be a disgusting thing, and the person who eats it will carry the guilt of his sin.

19 Any meat that touches an unclean thing must not be eaten. It must be burned with fire. As for the rest of the meat, anyone who is clean may eat it. **20** However, an unclean person who eats any meat from the sacrifice of a peace offering that belongs to Yahweh—that person must be cut off from his people. **21** If anyone touches any unclean thing—whether uncleanness of man or of unclean animal or of some unclean, detestable thing—and if he then eats some of the meat of a sacrifice of peace offering that belongs to Yahweh, that person must be cut off from his people.'"

22 Then Yahweh spoke to Moses, saying, **23** "Speak to the people of Israel and say, 'You must eat no fat of cattle, sheep, or goats. **24** The fat of an animal that died without being a sacrifice, or the fat of an animal torn by wild animals, may be used for other purposes, but you must certainly not eat it. **25** Whoever eats the fat of an animal that men can offer as a sacrifice by fire to Yahweh, that person must be cut off from his people. **26** You must eat no blood whatsoever in any of your houses, whether it is from a bird or an animal. **27** Whoever eats any blood, that person must be cut off from his people.'"

28 So Yahweh spoke to Moses and said, **29** "Speak to the people of Israel and say, 'He who offers the sacrifice of a peace offering to Yahweh must bring part of his sacrifice to Yahweh. **30** The offering for Yahweh to be made by fire, his own hands must bring it. He must bring the fat with the breast, so that the breast may be waved as a wave offering before Yahweh. **31** The priest must burn the fat on the altar, but the breast will belong to Aaron and his descendants. **32** You must give the right thigh to the priest as a contribution from the sacrifice of your peace offerings. **33** The priest, one of Aaron's descendants, who offers the blood of the peace offerings and the fat—he will have the right thigh as his share of the offering. **34** For I have taken from the people of Israel, the breast of the wave offering, and the thigh that is the contribution from the sacrifices of their peace offerings, and they have been given to Aaron the priest and his sons as their regular share.

35 This is what has been consecrated for Aaron and his descendants from the offerings for Yahweh made by fire, on the day when Moses presented them to serve Yahweh in the work of priest. **36** This is the share

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that Yahweh commanded to be given them from the people of Israel, on the day that he anointed the priests. It will always be their share throughout all generations.

37 This is the law of the burnt offering, of the grain offering, of the sin offering, of the guilt offering, of the consecration offering, and of the sacrifice of peace offerings, **38** about which Yahweh gave commands to Moses on Mount Sinai on the day that he commanded the people of Israel to offer their sacrifices to Yahweh in the wilderness of Sinai.'"

Leviticus 7 General Notes

Structure and formatting

This chapter gives instructions on how to offer guilt offerings, peace offerings and freewill offerings.

Special concepts in this chapter

Blood

The people were not allowed to eat or drink the blood of the sacrificed meat because life was considered to be in the blood of the animal. (See: blood and Leviticus 17:11)

Leviticus 7:1

General Information:

Yahweh continues telling Moses what he must tell Aaron and his sons.

Leviticus 7:2

in the place for killing it

It can be made explicit that this refers to, the north side of the altar, the place where the animals for the burnt offerings are killed. See [Leviticus 1:10-11]

Leviticus 7:3

All the fat in it will be offered

This can be translated in active form. Alternate translation: "The priest must offer all the fat in it"

inner parts

This is the stomach and intestines.

Leviticus 7:4

liver ... kidneys

See how you translated these words in Leviticus 3:4.

next to the loins

This is the part of the body on the sides of the backbone between the ribs and hipbone. See how you translated this in Leviticus 3:4.

all this must be removed

This can be stated in active form. Alternate translation: "the priest must remove all this"

Leviticus 7:5

as an offering made with fire

This can be stated in active form. Alternate translation: "as a burnt offering"

Leviticus 7:6

It must be eaten

This can be stated in active form. Alternate translation: "They must eat it"

Leviticus 7:7

The same law applies to both of them

"The law is the same for both of them"

to the priest who makes atonement with them

The abstract noun "atonement" can be stated as a verb. Alternate translation: "to the priest who offers the sacrifice to atone for someone's sins"

Leviticus 7:8

hide

the coat or skin of a herd animal

Leviticus 7:9

that is baked in an oven ... that is cooked in a frying pan

This can be translated in active form. Alternate translation: "that someone bakes in an oven ... that someone cooks in a frying pan"

oven

This was probably a hollow object made of clay. A fire was lit under the oven, and the heat would bake the dough inside of the oven. See how you translated this in [Leviticus 2:4]

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a frying pan
This is a metal plate with rounded edges. The dough was placed in the pan and cooked over a fire. See how you translated "pan" in [Leviticus 2:7]

a baking pan
This is a thick plate made of either clay or metal. The plate was placed over a fire, and the dough cooked on top of the plate. See how you translated "flat iron pan" in [Leviticus 2:5]

Leviticus 7:10

General Information:
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Leviticus 7:11

General Information:
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Leviticus 7:12

of cakes made without yeast, but mixed with oil
This can be translated in active form. Alternate translation: "of cakes he made without yeast but mixed with oil"

cakes ... mixed with oil
Here "cakes" refers to a thick bread.

of cakes made without yeast, but spread with oil
This can be translated in active form. Alternate translation: "of thin cakes he made without yeast but spread with oil"

cakes ... spread with oil
Here "cakes" refers to a thin bread.

of cakes made with fine flour that is mixed with oil
This can be translated in active form. Alternate translation: "of cakes he made with fine flour mixed with oil"

cakes made with fine flour
Here "cakes" refers to a thick bread. It is similar to the first type of bread except it is made with the finest flour.

Leviticus 7:13

cakes of bread made with yeast
This can be translated in active form. Alternate translation: "cakes of bread he made with yeast"

cakes
This refers to a thick bread.

Leviticus 7:14

General Information:
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Leviticus 7:15

The person presenting
"The person who offers"

for the purpose of giving thanks
The abstract noun "thanks" can be stated as a verb. Alternate translation: "for the purpose of thanking Yahweh"

Leviticus 7:16

the meat must be eaten ... it may be eaten
This can be translated in active form. Alternate translation: "he must eat the meat ... he may eat it"

Leviticus 7:17

on the third day
Third is the ordinal number for three. Alternate translation: "after two days"

must be burned
This can be translated in active form. Alternate translation: "the person must burn it"

Leviticus 7:18

If any of the meat of the sacrifice of one's peace offering is eaten on the third day
This can be translated in active form. Alternate translation: "If anyone eats the meat of his peace offering sacrifice on the third day"

it will not be accepted
This can be stated in active form. Alternate translation: "Yahweh will not accept it"

neither will it be credited to the one who offered it
This can be stated in active form. Alternate translation: "neither will Yahweh honor the sacrifice that the person offered"

will carry the guilt of his sin
A person being responsible for the sin he committed is spoken of as if he had to carry the guilt physically.

Leviticus 7:19

Any meat that touches an unclean thing must not be eaten
This can be translated in active form. Alternate translation: "No one may eat meat that touches something unclean"

an unclean thing
Something that Yahweh has stated is unfit to touch or eat is spoken of as if it were physically unclean.

It must be burned
This can be translated in active form. Alternate translation: "You must burn it"

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with fire
If these words would cause confusion for the reader, you may omit them. See how you translated these words in Leviticus 6:19.

anyone who is clean
A person who is acceptable for God's purposes is spoken of as if the person were physically clean.

Leviticus 7:20

unclean person
A person who is not acceptable for God's purposes is spoken of as if the person were physically unclean.

that person must be cut off from his people
A person being excluded from his community is spoken of as if he had been cut off from his people, as one would cut a piece of cloth or cut a branch from a tree. This can be translated in active form. Alternate translation: "that person may no longer live among his people" or "you must separate that person from his people"

Leviticus 7:21

of man
Here "man" means humans in general. Alternate translation: "of a person"

or of some unclean, detestable thing
"or of some unclean thing that disgusts Yahweh"

that person must be cut off from his people
A person being excluded from his community is spoken of as if he had been cut off from his people, as one would cut a piece of cloth or cut a branch from a tree. This can be translated in active form. See how you translated this in [Leviticus 7:20]

Leviticus 7:22

General Information:
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Leviticus 7:23

"Speak to the people of Israel and say, 'You must eat no fat
The sentence that begins "Then Yahweh spoke to Moses, saying"

Leviticus 7:24

died without being a sacrifice
"died but was not a sacrifice"

the fat of an animal torn by wild animals
This can be translated in active form. Alternate translation: "the fat of an animal that wild animals killed"

may be used
This can be translated in active form. Alternate translation: "you may use"

Leviticus 7:25

sacrifice by fire
This can be stated in active form. Alternate translation: "burnt offering"

that person must be cut off from his people
A person being excluded from his community is spoken of as if he had been cut off from his people, as one would cut a piece of cloth or cut a branch from a tree. This can be translated in active form. See how you translated this in [Leviticus 7:20]

Leviticus 7:26

You must eat no blood
"You must not consume blood"

in any of your houses
"in any of your homes" or "wherever you live"

Leviticus 7:27

General Information:
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Leviticus 7:28

General Information:
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Leviticus 7:29

"Speak to the people of Israel and say, 'He who offers
The sentence that begins with the words "So Yahweh spoke to Moses and said"

Leviticus 7:30

The offering for Yahweh to be made by fire, his own hands must bring it
The statement "his own hands must bring it" can be placed at the beginning of the sentence. The phrase "to be made by fire" can be stated in active form. Alternate translation: "He himself must bring the offering that he plans to burn as a sacrifice to Yahweh"

his own hands must bring it
Here "hands" represents the whole person. Alternate translation: "he must bring it himself"

breast
the front part of the animal's body below the neck

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so that the breast may be waved as a wave offering before Yahweh
This can be translated in active form. Alternate translation: "so that the priest can present it to Yahweh as a wave offering"

may be waved as a wave offering before Yahweh
Raising up the offering is a symbolic gesture that shows that the person is dedicating the sacrifice to Yahweh.

Leviticus 7:31

General Information:
This page has intentionally been left blank.

Leviticus 7:32

thigh
the upper part of the leg above the knee

Leviticus 7:33

General Information:
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Leviticus 7:34

For I have taken
Here "I" refers to Yahweh.

that is the contribution
"that is given as an offering"

Leviticus 7:35

the offerings for Yahweh made by fire
This can be translated in active form. Alternate translation: "the burnt offerings for Yahweh"

Leviticus 7:36

that Yahweh commanded to be given them from the people of Israel
This can be stated in active form. Alternate translation: "that Yahweh commanded the people of Israel to give to them"

that he anointed the priests
"that Moses anointed the priests"

throughout all generations
See how you translated these words in Leviticus 3:17.

Leviticus 7:37

Connecting Statement:
This is the end of a speech started in verse Leviticus 7:29.

Leviticus 7:38

General Information:
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Chapter 8

1 Yahweh spoke to Moses, saying, **2** "Take Aaron and his sons with him, the garments and the anointing oil, the bull for the sin offering, the two rams, and the basket of unleavened bread. **3** Assemble all the assembly at the entrance to the tent of meeting." **4** So Moses did as Yahweh commanded him, and the assembly came together at the entrance to the tent of meeting. **5** Then Moses said to the assembly, "This is what Yahweh has commanded to be done."

6 Moses brought Aaron and his sons and washed them with water. **7** He put the tunic on Aaron and tied the sash around his waist, clothed him with the robe and put the ephod on him, and then he tied the ephod around him with the finely-woven waistband and bound it to him. **8** He placed the breastpiece on him, and in the breastpiece he put the Urim and the Thummim. **9** He set the turban on his head, and on the turban, in front, he set the golden plate, the holy crown, as Yahweh had commanded Moses.

10 Moses took the anointing oil, anointed the tabernacle and everything in it and set them apart to Yahweh. **11** He sprinkled the oil on the altar seven times, and anointed the altar and all its utensils, and the washbasin and its base, to set them apart to Yahweh. **12** He poured some of the anointing oil on Aaron's head and anointed him to set him apart. **13** Moses brought Aaron's sons and clothed them with tunics. He tied sashes around their waists and wrapped linen cloth around their heads, as Yahweh had commanded him.

14 Moses brought the bull for the sin offering, and Aaron and his sons laid their hands on the head of the bull that they had brought for the sin offering. **15** Moses killed it, and he took the blood and put it on the horns of the altar with his finger, purified the altar, poured out the blood at the base of the altar, and set it apart for God in order to make atonement for it. **16** He took all the fat that was on the inner parts, the covering of the liver, and the two kidneys and their fat, and Moses burned it all on the altar. **17** But Moses burned the bull, its hide, its meat, and its dung outside the camp, as Yahweh had commanded him.

18 Moses presented the ram for the burnt offering, and Aaron and his sons laid their hands on the head of the ram. **19** He killed it and sprinkled its blood against every side of the altar. **20** He cut the ram into pieces and burned the head and the pieces and the fat. **21** He washed the inner parts and the legs with water, and he burned the whole ram on the altar. It was a burnt offering and produced a sweet aroma, an offering made by fire to Yahweh as Yahweh had commanded Moses.

22 Then Moses presented the other ram, the ram of consecration, and Aaron and his sons laid their hands on the head of the ram. **23** Aaron killed it, and Moses took some of its blood and put it on the tip of Aaron's right ear, on the thumb of his right hand, and on the big toe of his right foot. **24** He brought Aaron's sons, and he put some of the blood on the tip of their right ear, on the thumb of their right hand, and on the big toe of their right foot. Then Moses sprinkled its blood against every side of the altar. **25** He took the fat, the fat tail, all the fat that was on the inner parts, the covering of the liver, the two kidneys and their fat, and the right thigh. **26** Out of the basket of bread without yeast that was before Yahweh, he took one loaf without yeast, and one loaf of oiled bread, and one wafer, and placed them on the fat and on the right thigh. **27** He put it all in the hands of Aaron and in the hands of his sons and waved them before Yahweh as a wave offering. **28** Then Moses took them from off their hands and burned them on the altar for the burnt offering. They were a consecration offering and produced a sweet aroma. It was an offering made by fire to Yahweh. **29** Moses took the breast and waved it as a wave offering to Yahweh. It was Moses' share of the ram for the priests' ordination, as Yahweh had commanded him.

30 Moses took some of the anointing oil and the blood that was on the altar; he sprinkled these on Aaron, on his clothes, on his sons, and on his sons' clothes with him. In this way he set apart Aaron and his clothes, and his sons and their clothes to Yahweh.

31 So Moses said to Aaron and to his sons, "Boil the meat at the entrance to the tent of meeting, and there eat it and the bread that is in the basket of consecration, as I commanded, saying, 'Aaron and his sons will eat it.' **32** Whatever remains of the meat and of the bread you must burn. **33** You must not go out from the entrance of the tent of meeting for seven days, until the days of your ordination are fulfilled. For Yahweh will consecrate you for seven days. **34** What has been done this day—Yahweh has commanded to be done to make atonement for you. **35** You will stay day and night for seven days at the entrance to the tent of

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meeting, and keep the command of Yahweh, so you will not die, because this is what I have been commanded." **36** So Aaron and his sons did all the things which Yahweh had commanded them through Moses.

Leviticus 8 General Notes

Structure and formatting

In this chapter, Moses set apart, or consecrated, the sons of Aaron to be priests. (See: consecrate and priest)

Leviticus 8:1

General Information:
In chapter 8 Moses ordains Aaron and his sons as priests according to the commands of Yahweh that Moses recorded in the book of Exodus.

Leviticus 8:2

the garments
"the priestly garments" or "the clothes that the priests wore"

Leviticus 8:3

General Information:
This page has intentionally been left blank.

Leviticus 8:4

General Information:
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Leviticus 8:5

Yahweh has commanded to be done
This can be translated in active form. Alternate translation: "Yahweh commands us to do"

Leviticus 8:6

washed them with water
This is a symbolic action. It is a ritually cleaning that prepares them to become priests.

Leviticus 8:7

the tunic ... the sash ... the robe ... the ephod ... the finely-woven waistband
These are special garments that Yahweh commanded the people to make for the priests.

sash
a long piece of cloth that is tied around the waist or chest

bound it to him
"tied it around him"

Leviticus 8:8

He placed the breastpiece on him
"Moses placed the breastpiece on Aaron"

the breastpiece
This is a special garment that Yahweh commanded the people to make for the priests.

the Urim and the Thummim
It is not clear what these are. They were objects that the priest somehow used to determine the will of God.

Leviticus 8:9

the turban ... the golden plate, the holy crown
These are special garments that Yahweh commanded the people to make for the priests.

turban
a man's head covering that is a long piece of cloth wrapped around the head

the golden plate, the holy crown
These two phrases refer to the same thing. It was a plate of pure gold attached to the turban.

Leviticus 8:10

General Information:
This page has intentionally been left blank.

Leviticus 8:11

all its utensils
These are all the pots, pans, shovels, and forks used at the altar.

the washbasin
This is a bronze basin that was located between the altar and the tabernacle.

its base
This is a bronze stand on which the washbasin was placed.

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Leviticus 8:12

He poured
"Moses poured"

Leviticus 8:13

sashes
This is the plural form of "sash." See how you translated this in Leviticus 8:7.

Leviticus 8:14

laid their hands on the head
This is a symbolic action that identifies Aaron and his sons with the animal they are offering. In this way they are offering themselves to Yahweh through the animal. See how you translated this in [Leviticus 1:4]

Leviticus 8:15

horns of the altar
This refers to the corners of the altar. They are shaped like the horns of an ox. See how you translated this in Leviticus 4:7.

set it apart for God
"set the altar apart for God"

in order to make atonement for it
Here "atonement" means to make the altar fit for use in serving God. Alternate translation: "in order to make it a suitable place for burning sacrifices for sin"

Leviticus 8:16

the inner parts
This is the stomach and intestines. See how you translated this in Leviticus 1:9.

liver ... kidneys
See how you translated these words in Leviticus 3:4.

Leviticus 8:17

hide
the coat or skin of a herd animal

Leviticus 8:18

laid their hands on the head
This is a symbolic action that identifies Aaron and his sons with the animal they are offering. In this way they are offering themselves to Yahweh through the animal. See how you translated this in [Leviticus 1:4]

Leviticus 8:19

General Information:
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Leviticus 8:20

He cut the ram
"Moses cut the ram"

Leviticus 8:21

produced a sweet aroma
Yahweh being pleased with the sincere worshiper who offered the sacrifice is spoken of as if God were pleased with the aroma of the burning sacrifice. See how you translated a similar phrase in [Leviticus 1:9]

an offering made by fire to Yahweh
This can be translated in active form. Alternate translation: "an offering he burned to Yahweh"

Leviticus 8:22

the ram of consecration
The word "consecration" is an abstract noun. Alternate translation: "the ram for setting Aaron and his sons apart for service to God"

laid their hands on the head
This is a symbolic action that identifies Aaron and his sons with the animal they are offering. In this way the they are offering themselves to Yahweh through the animal. See how you translated this in [Leviticus 1:4]

Leviticus 8:23

Moses took some of its blood
It is implied that Moses caught the blood in a bowl as the blood drained out from the animal. The full meaning of this statement can be made explicit.

Leviticus 8:24

General Information:
This page has intentionally been left blank.

Leviticus 8:25

inner parts
This is the stomach and intestines. See how you translated this in Leviticus 1:9.

liver ... kidneys
See how you translated these words in Leviticus 3:4.

right thigh
The thigh is the upper part of the leg above the knee. See how you translated this in Leviticus 7:32.

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Leviticus 8:26

the basket of bread without yeast that was before Yahweh
This does not refer to the location of the basket of bread. It means this is the bread that Moses had dedicated to Yahweh.

Leviticus 8:27

put it all in the hands of Aaron and in the hands of his sons
Here "hands" represents the whole person. Alternate translation: "gave it all to Aaron and his sons"

waved them before Yahweh as a wave offering
It is implied that Aaron and his sons presented the offering. The full meaning of this statement can be made clear. Alternate translation: "they waved them before Yahweh as a wave offering"

waved them
This is a symbolic action that dedicates the offering to Yahweh.

Leviticus 8:28

Moses took them
Here "them" refers to the fat, thigh, and all of the bread.

from off their hands
Here "hands" represents the whole person. Alternate translation: "from Aaron and his sons"

They were a consecration offering
"They were an offering for setting Aaron and his sons apart for service to Yahweh"

an offering made by fire to Yahweh
This can be translated in active form. Alternate translation: "a burnt offering to Yahweh"

produced a sweet aroma
Yahweh being pleased with the sincere worshiper who offered the sacrifice is spoken of as if God were pleased with the aroma of the burning sacrifice. See how you translated a similar phrase in [Leviticus 1:9]

Leviticus 8:29

breast
the front part of the animal's body below the neck

ordination
an official ceremony that makes someone a priest

Leviticus 8:30

General Information:
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Leviticus 8:31

the basket of consecration
This means the basket contains offerings used while consecrating Aaron and his sons. Alternate translation: "the basket"

as I commanded, saying, 'Aaron and his sons will eat it.'
This has a quotation within a quotation. A direct quotation can be stated as an indirect quotation. Alternate translation: "as I commanded you to do"

Leviticus 8:32

General Information:
This page has intentionally been left blank.

Leviticus 8:33

until the days of your ordination are fulfilled
This can be translated in active form. Alternate translation: "until you fulfill the days of your ordination"

ordination
This is an official ceremony that makes someone a priest. See how you translated this in Leviticus 8:29.

Leviticus 8:34

to be done
This can be translated in active form. Alternate translation: "us to do"

to make atonement for you
The abstract noun "atonement" can be stated as a verb. Alternate translation: "to atone for your sins"

Leviticus 8:35

this is what I have been commanded
This can be translated in active form. Alternate translation: "this is what he has commanded me"

Leviticus 8:36

General Information:
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Chapter 9

1 On the eighth day Moses called Aaron and his sons and the elders of Israel. **2** He said to Aaron, "Take a calf from the herd for a sin offering, and a ram without blemish for a burnt offering, and offer them before Yahweh. **3** You must speak to the people of Israel and say, 'Take a male goat for a sin offering and a calf and a lamb, both a year old and without blemish, for a burnt offering; **4** also take an ox and a ram for peace offerings to sacrifice before Yahweh, and a grain offering mixed with oil, because today Yahweh will appear to you.'" **5** So they brought all that Moses commanded to the tent of meeting, and all the assembly of Israel approached and stood before Yahweh. **6** Then Moses said, "This is what Yahweh commanded you to do, so that his glory may appear to you." **7** Moses said to Aaron, "Come near the altar and offer your sin offering and burnt offering, and make atonement for yourself and for the people, and offer the sacrifice for the people to make atonement for them, as Yahweh has commanded."

8 So Aaron went near the altar and killed the calf for the sin offering, which was for himself. **9** The sons of Aaron presented the blood to him, and he dipped his finger into it and put it on the horns of the altar; then he poured out the blood at the base of the altar. **10** However, he burned the fat, the kidneys, and the covering of the liver on the altar as a sin offering, as Yahweh had commanded Moses. **11** The meat and the hide he burned outside the camp.

12 Aaron killed the burnt offering, and his sons gave him the blood, which he splashed against every side of the altar. **13** Then they gave him the burnt offering, piece by piece, together with the head, and he burned them on the altar. **14** He washed the inner parts and the legs and burned them on top of the burnt offering on the altar.

15 Aaron presented the people's sacrifice—a goat, then took it as the sacrifice for their sin and killed it; he sacrificed it for sin, as he had done with the first goat. **16** He presented the burnt offering and offered it as Yahweh had commanded. **17** He presented the grain offering; he filled his hand with it and burned it on the altar, along with the morning's burnt offering.

18 He killed also the ox and the ram, the sacrifice for the peace offering, which was for the people. Aaron's sons gave him the blood, which he sprinkled against every side of the altar. **19** However, they cut out the fat of the bull and the ram, the fat tail, the fat that covers the inner parts, the kidneys, and the covering of the liver. **20** They took the parts that were cut out and put these on the breasts, and then Aaron burned the fat on the altar. **21** Aaron waved the breasts and the right thigh as a wave offering before Yahweh, as Moses had commanded.

22 Then Aaron lifted up his hands toward the people and blessed them; then he came down from offering the sin offering, the burnt offering, and the peace offering. **23** Moses and Aaron went into the tent of meeting, then came out again and blessed the people, and the glory of Yahweh appeared to all the people. **24** Fire came out from Yahweh and consumed the burnt offering and the fat on the altar. When all the people saw this, they shouted and lay facedown.

Leviticus 9 General Notes

Structure and formatting

Aaron begins to function as the high priest in this chapter. (See: highpriest)

Special concepts in this chapter

Following Yahweh's instructions

Great care is taken to show that Aaron perfectly followed Yahweh's instructions. Moses records every detail to show how Aaron correctly followed Yahweh.

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Other possible translation difficulties in this chapter

"Fire came out from Yahweh"
Aaron did not create the fire that consumed his sacrifice. Instead, Yahweh miraculously began the fire which consumed the sacrifice. This showed that the sacrifice was acceptable to him. (See: miracle)

Leviticus 9:1

the eighth day
The word "eighth" is the ordinal number for eight.

Leviticus 9:2

before Yahweh
"to Yahweh" or "in the presence of Yahweh"

Leviticus 9:3

General Information:
Moses continues speaking to Aaron.

You must speak ... and say, 'Take a male goat ... burnt offering
Moses continues speaking to Aaron. This is the beginning of a direct quote within a direct quote. You can change this into an indirect quote. Alternate translation: "You must tell the people of Israel to take a male goat ... burnt offering"

a year old
"twelve months of age"

Leviticus 9:4

also take an ox ... will appear to you
Moses continues speaking to Aaron. If you have begun an indirect quotation in verse 8, continue it here. "and to take an ox ... will appear to them"

to sacrifice before Yahweh
"to sacrifice to Yahweh"

Leviticus 9:5

General Information:
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Leviticus 9:6

commanded you to do
Here "you" refers to the people of Israel.

so that his glory may appear to you
Here "glory" represents the presence of Yahweh. Alternate translation: "so that he may show you the glory of his presence"

Leviticus 9:7

make atonement for yourself and for the people ... offer the sacrifice for the people to make atonement for them
These are two different sacrifices. The first sacrifice is to atone for the sins of the high priest. When the high priest sins it also makes the people guilty (Leviticus 4:3). The second sacrifice is to atone of the sins the people themselves commit.

Leviticus 9:8

General Information:
This page has intentionally been left blank.

Leviticus 9:9

sons of Aaron presented the blood to him
This implies that they caught the blood in a bowl as the blood drained from the animal. The full meaning of this statement can be made explicit.

horns of the altar
This refers to the corners of the altar. They are shaped like the horns of an ox. See how you translated this in Leviticus 4:7.

at the base of the altar
"at the bottom of the altar"

Leviticus 9:10

he burned
"Aaron burned"

kidneys ... liver
See how you translated these words in Leviticus 3:4.

Leviticus 9:11

the hide
This is the coat or skin of a herd animal. See how you translated this in Leviticus 7:8.

Leviticus 9:12

his sons gave him the blood
It is implied that the sons caught the blood in a bowl as the blood drained from the animal. The full meaning of this statement can be made explicit.

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Leviticus 9:13

General Information:
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Leviticus 9:14

inner parts
This is the stomach and intestines. See how you translated this in Leviticus 1:9.

Leviticus 9:15

the first goat
The word "first" is the ordinal number for one. Alternate translation: "the goat for his own offering"

Leviticus 9:16

General Information:
This page has intentionally been left blank.

Leviticus 9:17

along with the morning's burnt offering
This refers to the first sacrifice of each day. The priests would offer this burnt sacrifice in the morning before any other sacrifice. The full meaning of this statement can be made explicit.

Leviticus 9:18

He killed
"Aaron killed"

Aaron's sons gave him the blood
It is implied that the blood was in a bowl. The full meaning of this statement may be made explicit.

Leviticus 9:19

inner parts
This is the stomach and intestines. See how you translated this in Leviticus 1:9.

kidneys ... liver
See how you translated these words in Leviticus 3:4.

Leviticus 9:20

They took the parts
"Aaron's sons took the parts"

put these
The word "these" refers to the fat and inner parts listed previously.

the breasts
This is front part of the animal's body below the neck. See how you translated this in Leviticus 7:30.

Leviticus 9:21

right thigh
This is the upper part of the leg above the knee. See how you translated this in Leviticus 7:32.

before Yahweh
"to Yahweh"

Leviticus 9:22

then he came down
The phrase "came down" is used because the place of the altar was higher than where the people were standing.

Leviticus 9:23

the glory of Yahweh appeared to all the people
Here "glory" represents Yahweh's presence. Alternate translation: "Yahweh showed all the people the glory of his presence"

Leviticus 9:24

Fire came out from Yahweh and consumed
"Yahweh sent a fire that consumed"

consumed the burnt offering
The fire completely burning up the offering is spoken of as if the fire consumed or used up the burnt offering.

lay facedown
"lay with their faces to the ground." This is a sign respect and honor.

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Chapter 10

1 Nadab and Abihu, sons of Aaron, each took his censer, put fire in it, and then incense. Then they offered unapproved fire before Yahweh, which he had not commanded them to offer. **2** So fire came out from before Yahweh and devoured them, and they died before Yahweh. **3** Then Moses said to Aaron, "This is what Yahweh was talking about when he said,

'I will reveal my holiness to those who come near me.
I will be glorified before all the people.'"

Aaron did not say anything.

4 Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said to them, "Come here and carry your brothers out of the camp from before the tabernacle." **5** So they came near and carried them, still wearing their priestly tunics, out of the camp, as Moses had instructed.

6 Then Moses said to Aaron and to Eleazar and to Ithamar, his sons, "Do not let your hair on your heads hang loosely, and do not tear your clothes, so that you may not die, and so that Yahweh may not be angry with all the assembly. But allow your relatives, the entire house of Israel, to mourn for those whom the fire of Yahweh has set ablaze. **7** You must not go out from the entrance of the tent of meeting, or you will die, for the anointing oil of Yahweh is on you." So they acted according to Moses' instructions.

8 Yahweh spoke to Aaron, saying, **9** "Do not drink wine or strong drink, you, or your sons who remain with you, when you go into the tent of meeting, so you will not die. This will be a permanent statute throughout your people's generations, **10** to distinguish between the holy and the profane, and between the unclean and the clean, **11** so that you may teach the people of Israel all the statutes that Yahweh has commanded through Moses."

12 Moses spoke to Aaron and to Eleazar and to Ithamar, his remaining sons, "Take the grain offering that remains from the offerings to Yahweh made by fire, and eat it without yeast beside the altar, for it is most holy. **13** You must eat it in a holy place, because it is your share and your sons' share of the offerings to Yahweh made by fire, for this is what I have been commanded to tell you. **14** As for the breast of the wave offering and the thigh of the contribution, you must eat them in a clean place, you and your sons and daughters with you, for they are given as your assigned portion and your sons' assigned portion out of the sacrifices of the fellowship offerings of the people of Israel. **15** As for the thigh of the contribution and the breast of the wave offering, they must bring them with the offerings of fat made by fire as a wave offering before Yahweh. They will be yours and your sons' with you as a share forever, as Yahweh has commanded."

16 Then Moses asked about the goat for the sin offering, and found that it was burned up. So he was angry with Eleazar and Ithamar, the remaining sons of Aaron; he said, **17** "Why have you not eaten the sin offering in the area of the tabernacle, since it is most holy, and since Yahweh has given it to you to take away the iniquity of the assembly, to make atonement for them before him? **18** Look, its blood was not brought inside the tabernacle, so you should certainly have eaten it in the tabernacle area, as I commanded." **19** Then Aaron answered Moses, "See, today they made their sin offering and burnt offering before Yahweh, and this thing has happened to me today. If I had eaten the sin offering today, would it have been pleasing in the sight of Yahweh?" **20** When Moses heard that, he was satisfied.

Leviticus 10 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 10:3.

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Special concepts in this chapter

Mourning
Aaron was told that he and his remaining sons should not mourn Aaron's sons who were killed. As priests, they must put priestly work first, before their mourning and personal problems.

Other possible translation difficulties in this chapter

"Unapproved fire"
The phrase "unapproved fire " indicates that Aaron's son offered an unacceptable sacrifice. Because of Yahweh's holiness, this was a serious sin. They may have offered a sacrifice at the wrong time or in the wrong way. (See: holy and sin)

Leviticus 10:1

Nadab and Abihu
These are the names of Aaron's sons.

censer
a shallow metal container which priests used to carry hot coals or incense

put fire in it
"put burning coals in it"

Then they offered unapproved fire before Yahweh, which he had not commanded them to offer
"But Yahweh did not approve of their offering because it was not according to what he commanded them to offer"

unapproved fire before Yahweh
"unapproved fire to Yahweh"

Leviticus 10:2

So fire came out from before Yahweh
"So Yahweh sent a fire"

came out from before Yahweh
"came out from Yahweh"

devoured them
The fire completely burning the men up is spoken of as if the fire devoured or completely used them up.

they died before Yahweh
"they died in the presence of Yahweh"

Leviticus 10:3

This is what Yahweh was talking about when he said, 'I will reveal my holiness ... before all the people.'
This has a quotation within a quotation. A direct quotation can be stated as an indirect quotation. Alternate translation: "This is what Yahweh was talking about when he said that he would reveal his holiness ... who come near him, and that he will be glorified ... people."

I will reveal my holiness to those who come near me
The phrase "those who come near me" refers to the priests that serve Yahweh. "I will show those that come near to serve me that I am holy" or "Those who come near to serve me must treat me as holy"

I will be glorified before all the people
This second part of Yahweh's statement still concerns the priest, who are the ones who come near to Yahweh. This can be translated in active form. Alternate translation: "They must glorify me before all the people" or "They must honor me in the presence of all the people"

Leviticus 10:4

Mishael ... Elzaphan ... Uzziel
These are names of men.

your brothers
This does not mean they were literal brothers. Here "brothers" means relatives or cousins.

Leviticus 10:5

So they came near
"So Mishael and Elzaphan came near"

carried them, still wearing their priestly tunics
carried the bodies of Nadab and Abihu, which still had on the priestly tunics

Leviticus 10:6

Eleazar ... Ithamar
These are the names of Aaron's sons.

Do not let your hair on your heads hang loosely, and do not tear your clothes
Yahweh is telling Aaron and his sons not to show any outward signs of grief or mourning.

so that you may not die
"so that you will not die"

not be angry with all the assembly
Here "assembly" means the whole congregation of Israel, not just a group of leaders. Alternate

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translation: "not be angry with all the people of Israel"

the entire house of Israel
Here "house" represents the people. Alternate translation: "all the people of Israel"

for those whom the fire of Yahweh has set ablaze
"for those whom Yahweh killed with his fire"

Leviticus 10:7

General Information:
This page has intentionally been left blank.

Leviticus 10:8

General Information:
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Leviticus 10:9

This will be
Here "This" refers back to the command for the priests to not drink wine or strong drink when they enter the tent of meeting.

a permanent statute throughout your people's generations
See how you translated these words in Leviticus 3:17.

Leviticus 10:10

to distinguish
You can start a new sentence here. "You must do this so that you will be able to distinguish"

between the holy and the profane
The nominal adjectives "the holy" and "the common" can be stated as adjectives. Alternate translation: "between what is holy and what is common" or "between what is dedicated to God and what is ordinary"

between the unclean and the clean
The nominal adjectives "the unclean" and "the clean" can be stated as adjectives. Alternate translation: "between what is unclean and what is clean" or "between what God will not accept and what he will accept"

the unclean
A person or thing that Yahweh has stated is unfit to touch is spoken of as if they were physically unclean.

the clean
A person or thing that Yahweh has stated is fit to touch is spoken of as if they were physically unclean.

Leviticus 10:11

General Information:
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Leviticus 10:12

the offerings to Yahweh made by fire
This can be translated in active form. Alternate translation: "the burnt offerings to Yahweh"

for it is most holy
"for the grain offering is most holy"

Leviticus 10:13

this is what I have been commanded to tell you
This can be translated in active form. Alternate translation: "this is what Yahweh commanded me to tell you"

Leviticus 10:14

for the breast of the wave offering
This refers to the breast of the animals that the Israelites were to bring as offerings to Yahweh and give to the priests, who would wave them before Yahweh.

the thigh of the contribution
This refers to the upper part of the leg above the knee of the animals that the Israelites were to bring as offerings to Yahweh and give to the priests, who would eat them with their families.

in a clean place
A place that is fit to be used for God's purposes is spoken of as if it were physically clean.

for they are given as your assigned portion
This can be translated in active form. Alternate translation: "for Yahweh has assigned them to you as your portion"

you and your sons and daughters
Here "you" refers to Aaron.

Leviticus 10:15

the breast of the wave offering
This refers to the breast of the animals that the Israelites were to bring as offerings to Yahweh and give to the priests, who would wave them before Yahweh. See how you translated this in Leviticus 10:14.

the thigh of the contribution
This refers to the upper part of the leg above the knee of the animals that the Israelites were to bring as offerings to Yahweh and give to the priests, who would eat them with their families. See how you translated this in Leviticus 10:14.

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They will be yours and your sons' with you as a share forever
Translate this so it is understood that the portion belongs to Aaron and his sons. Alternate translation: "This portion will always be for you and your sons"

Leviticus 10:16

it was burned up
This can be translated in active form. Alternate translation: "the priests had burned it all"

Eleazar and Ithamar
See how you translated these names in Leviticus 10:6.

Leviticus 10:17

Why have you not eaten ... before him?
Moses uses a question to rebuke Eleazar and Ithamar. This rhetorical question can be translated as a statement. Alternate translation: "You should have eaten ... before him."

since it is most holy
"since the sin offering is most holy"

to take away the iniquity of the assembly
Causing Yahweh to forgive the people of Israel is spoken of as if iniquity were an object that Yahweh takes from the people.

before him
"in his presence"

Leviticus 10:18

its blood was not brought
This can be translated in active form. Alternate translation: "you did not bring its blood"

Leviticus 10:19

this thing has happened
Aaron is referring to the death of his two sons.

would it have been pleasing in the sight of Yahweh?
These sacrifices were to be eaten with joy and happiness. Aaron uses a question to emphasize that Yahweh would not be pleased for him to eat the sacrifices since he is sad because of his sons' deaths. This question may be translated as a statement. Alternate translation: "certainly, Yahweh would not have been pleased."

Leviticus 10:20

General Information:
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Chapter 11

1 Yahweh spoke to Moses and to Aaron, saying, **2** "Speak to the people of Israel, saying, 'These are the living things which you may eat among all the animals that are on the earth. **3** You may eat any animal that has a split hoof and that also chews the cud. **4** However, some animals either chew the cud or have a split hoof, and you must not eat them, animals such as the camel, because it chews the cud but does not have a split hoof. So the camel is unclean to you. **5** Also the rock badger, because it chews the cud but does not have a split hoof, it is also unclean to you. **6** The rabbit, because it chews the cud, but does not have a split hoof, is unclean to you. **7** The pig, although it has a split hoof, does not chew the cud, is unclean to you. **8** You must not eat any of their meat, nor touch their carcasses. They are unclean to you.

9 The animals living in the water that you may eat are all those that have fins and scales, whether in the ocean or in the rivers. **10** But all living creatures that do not have fins and scales in the ocean or rivers, including all that move in the water and all the living creatures that are in the water—they must be detested by you. **11** Since they must be detested, you must not eat of their meat; also, their carcasses must be detested. **12** Whatever lives in the water and does not have fins and scales is detestable to you.

13 These are the birds you must detest—and you must not eat because they are detestable: the eagle, the vulture, and the black vulture, **14** the kite, any kind of falcon, **15** every kind of raven, **16** the horned owl and the screech owl, the seagull, and any kind of hawk. **17** You must also detest the little owl and the great owl, the cormorant, **18** the white owl and the barn owl, the osprey, **19** the stork, any kind of heron, the hoopoe, and also the bat.

20 All winged insects that walk on four legs are detestable to you. **21** Yet you may eat any of the flying insects that also walk on four legs if they have jointed legs for hopping on the ground. **22** You may also eat any kind of locust, katydid, cricket, or grasshopper. **23** But all the flying insects that have four feet must be detested by you.

24 You will become unclean until evening by these animals if you touch a carcass of one of them. **25** Whoever picks up one of their carcasses must wash his clothes and remain unclean until evening. **26** Every animal which has a split hoof that is not completely divided or which does not chew the cud is unclean to you. Everyone who touches them will be unclean. **27** Whatever walks on its paws among all the animals that walk on all four legs, they are unclean to you. Whoever touches such a carcass will be unclean until the evening. **28** Whoever picks up such a carcass must wash his clothes and be unclean until the evening. These animals will be unclean to you.

29 Of the animals that creep on the ground, these are the animals that will be unclean to you: the weasel, the rat, every kind of large lizard, **30** the gecko, the monitor lizard, the lizard, the skink, and the chameleon. **31** Of all the animals that creep, these are the animals which will be unclean to you. Whoever touches them when they are dead will be unclean until evening. **32** If any of them dies and falls on anything, that thing will be unclean, whether it is made of wood, cloth, leather, or sackcloth. Whatever it is and whatever it is used for, it must be put into water; it will be unclean until evening. Then it will be clean. **33** For every clay pot into or onto which any unclean animal falls, whatever is in the pot will become unclean, and you must destroy that pot. **34** Any food that could be eaten but has water on it from such a pot is unclean. Any liquid that is for drinking from such a pot is unclean. **35** Anything that one of their carcasses falls on becomes unclean; if it is an oven or small stove, it must be broken to pieces. They are unclean and they must remain unclean to you. **36** A spring or cistern for collecting water remains clean; but anyone who touches their carcass is unclean. **37** If any part of their carcass falls upon any seeds for sowing, those seeds will still be clean. **38** But if water is put on the seeds, and if any part of their carcass falls on them, then they will be unclean to you.

39 If any animal that you may eat dies, then he who touches the carcass will be unclean until evening. **40** Whoever eats any of that carcass must wash his clothes and be unclean until evening. Anyone who picks up such a carcass will wash his clothes and be unclean until evening.

41 Every animal that creeps on the ground is detestable; it must not be eaten. **42** Whatever crawls on its belly, and whatever walks on all four legs, or whatever has many feet—all the animals that creep on the

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ground, these you must not eat, for they are detestable. **43** You must not make yourselves detestable with any living creatures that creep; you must not make yourselves unclean with them and you must not be made unclean by them. **44** For I am Yahweh your God. You are to keep yourselves holy, therefore, and be holy, because I am holy. You must not defile yourselves with any kind of animal that moves about on the ground. **45** For I am Yahweh, who brought you up out of the land of Egypt, to be your God. You must therefore be holy, for I am holy.

46 This is the law regarding the animals, the birds, every living creature that moves in the waters, and of every creature that creeps on the ground, **47** for which a distinction is to be made between the unclean and the clean, and between the living things that may be eaten and the living things that may not be eaten.'"

Leviticus 11 General Notes

Structure and formatting

Laws about food
This chapter contains a list of the animals the Israelites were not allowed to eat. Further research may be needed to determine the exact location of different parts of an animal. Many of these foods are not consumed to this day because they cause diseases, but it is unclear why the other foods are prohibited.

Special concepts in this chapter
Eating unclean foods made a person unclean. The process of consuming these types of foods spread the uncleanliness to a person. (See: clean)

Leviticus 11:1

General Information:
This page has intentionally been left blank.

Leviticus 11:2

among all the animals
"out of all the animals"

Leviticus 11:3

General Information:
Yahweh continues telling Moses and Aaron what he permits the people to eat and what he forbids them to eat.

split hoof
This means a hoof that is split into two parts instead of being one whole.

chews the cud
This means an animal that brings its food up from its stomach and chews it again.

Leviticus 11:4

some animals either chew the cud or have a split hoof
That is, they have one or the other, but not both.

the camel is unclean to you
The camel being unfit for the people to eat is spoken of as if it were physically unclean.

Leviticus 11:5

General Information:
Yahweh continues telling Moses and Aaron what he permits the people to eat and what he forbids them to eat.

rock badger
a small animal that lives in rocky places

unclean to you
These animals which God declared to be unfit for the people to eat are spoken of as if they were physically unclean.

Leviticus 11:6

rabbit
a small animal with long ears that usually lives in holes in the ground

Leviticus 11:7

General Information:
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Leviticus 11:8

nor touch their carcasses
"nor touch their dead bodies"

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Leviticus 11:9

General Information:
Yahweh continues telling Moses and Aaron what he permits the people to eat and what he forbids them to eat.

fins
the thin, flat part that the fish uses to move through the water

scales
the small plates that cover the body of the fish

Leviticus 11:10

all living creatures that do not have fins and scales in the ocean or rivers
"all creatures that live in the ocean or rivers that do not have fins and scales"

they must be detested by you
Yahweh commands the people to reject and despise eating these creatures. This can be translated in active form. Alternate translation: "you must detest them" or "you must completely reject them"

Leviticus 11:11

General Information:
Yahweh continues telling Moses and Aaron what he permits the people to eat and what he forbids them to eat.

Since they must be detested
"detest"is to reject and despise an object. This can be translated in active form. Alternate translation: "Since you must detest them" or "Since you must completely reject them"

their carcasses must be detested
This can be translated in active form. Alternate translation: "you must detest their dead bodies" or "you must not touch their dead bodies"

Leviticus 11:12

is detestable to you
This can be translated in active form. Alternate translation: "you must detest" or "you must completely reject"

Leviticus 11:13

General Information:
Yahweh continues telling Moses and Aaron what he permits the people to eat and what he forbids them to eat.

vulture
These are birds that are either awake at night or feed on rodents and dead animals.

Leviticus 11:14

kite ... falcon
These are birds that are either awake at night or feed on rodents and dead animals.

Leviticus 11:15

raven
These are birds that are either awake at night or feed on rodents and dead animals.

Leviticus 11:16

horned owl ... screech owl ... seagull ... hawk
These are birds that are either awake at night or feed on rodents and dead animals.

Leviticus 11:17

General Information:
Yahweh continues telling Moses and Aaron what he permits the people to eat and what he forbids them to eat.

little owl ... great owl ... the cormorant
These are birds that eat rodents and insects and are awake mainly at night.

the great owl
"the large owl"

Leviticus 11:18

white owl ... barn owl ... osprey
These are birds that eat rodents and insects and are awake mainly at night.

Leviticus 11:19

stork ... heron
These are birds that feed on rodents and lizards.

hoopoe
These are birds that eat rodents and insects and are awake mainly at night.

bat
Although not a bird, the bat is included in this list because it has wings and flies. It has a furry body and is awake mainly at night. It eats insects and rodents.

Leviticus 11:20

General Information:
Yahweh continues telling Moses and Aaron what he permits the people to eat and what he forbids them to eat.

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All winged insects that walk on four legs are detestable to you
The word "detestable" can be translated with a verbal phrase. Alternate translation: "You will detest all winged insects that walk on four legs"

insects that walk on four legs
Here the phrase "four legs" is an idiom that means to crawl on the ground and sets these insects apart from other flying things, such as birds, that have only two feet. Alternate translation: "insects that crawl on the ground"

Leviticus 11:21

General Information:
This page has intentionally been left blank.

Leviticus 11:22

locust, katydid, cricket, or grasshopper
These are small insects that eat plants and can jump.

Leviticus 11:23

flying insects that have four feet
"flying insects that have four legs"

Leviticus 11:24

General Information:
Yahweh begins to tell Moses and Aaron which animals the people are to consider unclean.

You will become unclean until evening by these animals if you touch a carcass of one of them
This can be translated in active form. Alternate translation: "The dead bodies of these animals will make you unclean if you touch any of them"

You will become unclean
A person who is unacceptable for God's purposes because he has touched one of these dead animals is spoken of as if the person were physically unclean.

these animals
This refers to the animals he is about to list in the following verses.

Leviticus 11:25

General Information:
This page has intentionally been left blank.

Leviticus 11:26

General Information:
Yahweh continues telling Moses and Aaron which animals the people are to consider unclean.

Every animal ... is unclean to you
These animals that God declared to be unfit for the people to eat are spoken of as if they were physically dirty.

split hoof
This means a hoof that is split into two parts instead of being one whole. See how you translated these in Leviticus 11:3.

chew the cud
This means an animal that brings its food up from its stomach and chews it again. See how you translated these in Leviticus 11:3.

Everyone who touches them will be unclean
A person who is unacceptable for God's purposes because he has touched one of these animals is spoken of as if he were physically unclean.

Leviticus 11:27

paws
animal feet with claws

until the evening
"until sunset"

Leviticus 11:28

General Information:
This page has intentionally been left blank.

Leviticus 11:29

General Information:
Yahweh continues telling Moses and Aaron which animals the people are to consider unclean.

these are the animals that will be unclean to you
These animals that God declared to be unfit for people to touch or eat are spoken of as if they were physically unclean.

weasel
a small animal with brown fur that eats birds and small animals

large lizard
These are different kinds of reptiles with four legs.

Leviticus 11:30

the gecko, the monitor lizard, the lizard, the skink, and the chameleon
These are different kinds of reptiles with four legs.

skink
"sand lizard"

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Leviticus 11:31

General Information:
Yahweh continues telling Moses and Aaron which animals the people are to consider unclean.

these are the animals which will be unclean to you
These animals that God declared to be unfit for people to touch or eat are spoken of as if they were physically unclean.

Whoever touches them ... will be unclean
A person who is unacceptable for God's purposes because he has touched one of these dead animals is spoken of as if he were physically unclean.

until evening
"until sunset"

Leviticus 11:32

that thing will be unclean
Something that God has declared to be unfit for people to touch because one of these dead animals has fallen on it is spoken of as if it were physically unclean. It is spoken of as physically clean after it has been washed.

Then it will be clean
Something that God has declared to be fit for people to touch after it has been washed is spoken of as if it were physically clean.

whatever it is used for, it must be put into water
This can be translated in active form. Alternate translation: "however you use it, you must put it into water"

Leviticus 11:33

General Information:
This page has intentionally been left blank.

Leviticus 11:34

unclean
Food becomes unacceptable for the people to eat because unclean water has fallen on it is spoken of as if it were physically unclean.

Leviticus 11:35

carcasses
dead bodies

must be broken to pieces
This can be translated in active form. Alternate translation: "You must break it to pieces" or "You must shatter it"

Leviticus 11:36

General Information:
Yahweh continues telling Moses and Aaron which animals the people are to consider unclean.

A spring or cistern ... remains clean
Water that the people are permitted to drink from a spring or cistern is spoken of as if it were physically clean.

carcass
The dead body of an animal that God has declared to be unfit for the people to touch or eat is spoken of as if it were physically unclean.

unclean
A person who is unacceptable for God's purposes because he has touched the carcass of one of these animals is spoken of as if he were physically unclean.

Leviticus 11:37

seeds for sowing
"seeds that you intend to plant"

those seeds will still be clean
Seeds that God has permitted the people to plant are spoken of as if they are physically clean, and those that he has not permitted are spoken of as if they were unclean.

Leviticus 11:38

they will be unclean
Seeds that God has permitted the people to plant are spoken of as if they are physically clean, and those that he has not permitted are spoken of as if they were unclean.

But if water is put on the seeds
This can be translated in active form. Alternate translation: "But if you put water on the seeds"

Leviticus 11:39

he who touches the carcass will be unclean until evening
A person who is unacceptable for God's purposes because he touches the body of a dead animal is spoken of as if he were physically unclean.

until evening
"until sunset"

Leviticus 11:40

General Information:
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Leviticus 11:41

General Information:
Yahweh continues telling Moses and Aaron which animals the people are to consider unclean.

it must not be eaten
This can be translated in active form. Alternate translation: "you must not eat it"

Leviticus 11:42

General Information:
This page has intentionally been left blank.

Leviticus 11:43

General Information:
Yahweh continues telling Moses and Aaron which animals the people are to consider unclean.

must not make yourselves detestable ... must not make yourselves unclean ... must not be made unclean by them
Yahweh repeats the same idea in three different ways to strengthen the command that they are not to eat any unclean animal.

you must not make yourselves unclean
A person who is unacceptable for God's purposes is spoken of as if he were physically unclean.

and you must not be made unclean by them
This can be translated in active form. Possible meanings are 1) this is another command. Alternate translation: "and you must not allow them to make you unclean" or "you must not allow yourselves to become unclean by touching them" Or 2) this refers to the result of disobedience to the two preceding commands. Alternate translation: "or you will be made unclean by them" or "or they will make you unclean" or "you will be unclean because you have touched them"

Leviticus 11:44

General Information:
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Leviticus 11:45

General Information:
This page has intentionally been left blank.

Leviticus 11:46

General Information:
Yahweh finishes telling Moses and Aaron what he permits the people to eat and what he forbids them to eat.

Leviticus 11:47

for which a distinction is to be made between
This can be translated in active form. Alternate translation: "for which you must distinguish between"

between the unclean and the clean
Animals that God declared to be unfit for the people to touch or eat are spoken of as if they were physically unclean, and those which he declared to be acceptable for the people to touch and eat are spoken of as if they were physically clean.

that may be eaten ... that may not be eaten
This can be translated in active form. Alternate translation: "that you may eat ... that you may not eat"

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Chapter 12

1 Yahweh said to Moses, **2** "Speak to the people of Israel, saying, 'If a woman conceives and gives birth to a male child, then she will be unclean for seven days, just as she is unclean during the days of her monthly impurity. **3** On the eighth day the flesh of a baby boy's foreskin must be circumcised. **4** Then the mother's purification from her bleeding will continue for thirty-three days. She must not touch any holy thing or come into the sanctuary until the days of her purification are finished. **5** But if she gives birth to a female child, then she will be unclean for two weeks, as she is during her impurity. Then for sixty-six days she will be purified from her bleeding.

6 When the days of her purification are finished, for a son or for a daughter, she must bring a one year old lamb as a burnt offering, and a young pigeon or dove as a sin offering, to the entrance of the tent of meeting, to the priest. **7** Then he will offer it before Yahweh and make atonement for her, and she will be cleansed from the flow of her blood. This is the law regarding a woman who gives birth to either a male or a female child. **8** If she is not able to afford a lamb, then she must take two doves or two young pigeons, one as a burnt offering and the other as a sin offering, and the priest will make atonement for her; then she will be clean.'"

Leviticus 12 General Notes

Special concepts in this chapter

Menstruation

A woman was considered to be unclean after she began to bleed from her womb every month and after having a baby. This was because all blood was considered to be unclean. (See: clean and blood)

Leviticus 12:1

General Information:

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Leviticus 12:2

she will be unclean

A woman whom other people must not touch because she is bleeding from her womb is spoken of as if she were physically unclean.

during the days of her monthly impurity

This refers to the time of the month when a woman bleeds from her womb.

Leviticus 12:3

the flesh of a baby boy's foreskin must be circumcised

Only the priest could perform this action. This can be translated in active form. Alternate translation: "a priest must circumcise the baby boy"

Leviticus 12:4

the mother's purification from her bleeding will continue for thirty-three days

This means that the mother will remain impure for thirty-three days.

thirty-three days

"33 days"

the sanctuary

This is a metonym for the area around the tabernacle. The reader should understand that this is different from the Holy Place, the first chamber in the tabernacle.

Leviticus 12:5

she will be unclean for two weeks

A woman whom other people must not touch because she is bleeding from her womb is spoken of as if she were physically unclean.

for two weeks

"for 14 days"

during her impurity

This refers to the time of the month when a woman bleeds from her womb. See how you translated this in [Leviticus 12:2]

for sixty-six days she will be purified from her bleeding

"it will take sixty-six days for her to be purified from her bleeding"

sixty-six days

"66 days"

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Leviticus 12:6

When the days of her purification are finished
"When the days of the mother's purification are finished"

for a son or for a daughter
This refers to the different number of days for purification based on if she gave birth to a son or daughter.

Leviticus 12:7

she will be cleansed from the flow of her blood
This can be translated in active form. Alternate translation: "this will cleanse her from her bleeding occurring during childbirth"

Leviticus 12:8

If she is not able to afford a lamb
Translate this so it clarifies the woman's inability to purchase a sacrificial animal. Alternate translation: "If she does not have enough money to buy a lamb"

then she will be clean
A woman whom other people may touch is spoken of as if she were physically clean.

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Chapter 13

1 Yahweh spoke to Moses and to Aaron, saying, **2** "When anyone has on the skin of his body a swelling or scab or a bright spot, and it becomes infected and there is leprosy in his body, then he must be brought to Aaron the high priest, or to one of his sons the priests. **3** Then the priest will examine the disease in the skin of his body. If the hair in the diseased area has turned white, and if the disease appears to be deeper than just on the skin, then it is leprosy. After the priest examines him, he must pronounce him unclean. **4** If the bright spot in his skin is white, and the appearance of it is no deeper than the skin, and if the hair in the diseased area has not turned white, then the priest must isolate the one with the disease for seven days. **5** On the seventh day, the priest must examine him to see if in his opinion the disease is not any worse, and if it has not spread in the skin. If it has not, then the priest must isolate him seven days more. **6** The priest will examine him again on the seventh day to see if the disease is better and has not spread farther in the skin. If it has not, then the priest will pronounce him clean. It is a rash. He must wash his clothes, and then he is clean. **7** But if the rash has spread in the skin after he has shown himself to the priest for his cleansing, he must then show himself to the priest again. **8** The priest will examine him to see if the rash has spread farther in the skin. If it has spread, then the priest must pronounce him unclean. It is leprosy.

9 When leprosy is in someone, then he must be brought to the priest. **10** The priest will examine him to see if there is a white swelling in the skin, if the hair has turned white, or if there is raw flesh in the swelling. **11** If there is, then it is leprosy, and the priest must pronounce him unclean. He will not isolate him, because he is already unclean. **12** If the leprosy breaks out widely in the skin and covers all the skin of the person with the disease from his head to his feet, as far as it appears to the priest, **13** then the priest must examine him to see if the leprosy has covered all his body. If it has, then the priest must pronounce the person who has the disease as clean. If it has all turned white, then he is clean. **14** But if raw flesh appears on him, he will be unclean. **15** The priest must look at the raw flesh and pronounce him unclean because the raw flesh is unclean. It is leprosy. **16** But if the raw flesh turns white again, then the person must go to the priest. **17** The priest will examine him to see if the flesh has turned white. If it has then the priest will pronounce that person to be clean.

18 When a person has a boil on the skin and it has healed, **19** and in place of the boil there is white swelling or a bright spot, reddish-white, then it must be shown to the priest. **20** The priest will examine it to see if it appears deeper under the skin, and if the hair there has turned white. If so, then the priest must pronounce him unclean. It is leprosy, if it has developed in the place where the boil was. **21** But if the priest examines it and sees that there is no white hair in it, and that it is not under the skin but has faded, then the priest must isolate him for seven days. **22** If it spreads widely in the skin, then the priest must pronounce him unclean. It is an infectious disease. **23** But if the bright spot stays in its place and has not spread, then it is the scar of the boil, and the priest must pronounce him clean.

24 When the skin has a burn and the raw flesh of the burn has become a reddish-white or white spot, **25** then the priest will examine it to see if the hair in that spot has turned white, and if it appears to be deeper than the skin. If it has, then it is leprosy. It has broken out in the burn, and the priest must pronounce him unclean. It is leprosy. **26** But if the priest examines it and finds that there is no white hair in the spot, and it is not under the skin but has faded, then the priest must isolate him for seven days. **27** Then the priest must examine him on the seventh day. If it has spread widely in the skin, then the priest must pronounce him unclean. It is leprosy. **28** If the spot stays in its place and has not spread in the skin but has faded, then it is a swelling from the burn, and the priest must pronounce him clean, for it is nothing more than the scar of the burn.

29 If a man or woman has an infectious disease on the head or chin, **30** then the priest must examine the person for an infectious disease to see if it appears to be deeper than the skin, and if there is yellow, thin hair in it. If there is, then the priest must pronounce him unclean. It is an itch, leprosy on the head or the chin. **31** If the priest examines the itching disease and sees that it is not under the skin, and if there is no black hair in it, then the priest will isolate the person with the itching disease for seven days. **32** On the seventh day the priest will examine the disease to see if it has spread. If there is no yellow hair, and if the disease appears to be only skin deep, **33** then he must be shaved, but the diseased area must not be shaved, and the priest must isolate the person with the itching disease for seven more days. **34** On the seventh day the priest will examine the disease to see if it has stopped spreading in the skin. If it appears

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to be no deeper than the skin, then the priest must pronounce him clean. The person must wash his clothes, and then he will be clean. **35** But if the itching disease has spread widely in the skin after the priest said he was clean, **36** then the priest must examine him again. If the disease has spread in the skin, the priest does not need to seek for yellow hair. The person is unclean. **37** But if in the priest's view the itching disease has stopped spreading and black hair has grown in the area, then the disease has healed. He is clean, and the priest must pronounce him clean.

38 If a man or a woman has white spots on the skin, **39** then the priest must examine the person to see if the spots are a dull white, which is only a rash that has broken out in the skin. He is clean.

40 If a man's hair has fallen out of his head, he is bald, but he is clean. **41** If his hair has fallen out of the front part of his head, and if his forehead is bald, he is clean. **42** But if there is a reddish-white sore on his bald head or forehead, it is leprosy that has broken out. **43** Then the priest must examine him to see if the swelling of the diseased area on his bald head or forehead is reddish-white, like the appearance of leprosy in the skin. **44** If it is, then he is leprous and is unclean. The priest must surely pronounce him unclean because of his disease on his head.

45 The leprous person who has the disease must wear torn clothes, his hair must hang loosely, and he must cover his face up to his nose and call out, 'Unclean, unclean.' **46** All the days that he has the infectious disease he will be unclean. Because he is unclean with a disease that can spread, he must live alone. He must live outside the camp.

47 A garment that is contaminated with leprosy, whether it is a wool or linen garment, **48** or anything woven or knitted from wool or linen, or leather or anything made with leather— **49** if there is a greenish or reddish contamination in the garment, the leather, the woven or knitted material, or anything made of leather, then it is a leprosy that spreads; it must be shown to the priest. **50** The priest must examine the item for leprosy; he must isolate anything that has leprosy for seven days. **51** He must examine the leprosy again on the seventh day. If it has spread in the garment or anything woven or knitted from wool or linen material, or leather or anything in which leather is used, then it is harmful leprosy, and the item is unclean. **52** He must burn the garment, or anything woven or knitted from wool or linen material, or leather or anything made with leather, anything in which the leprosy is found, for it can lead to disease. The item must be completely burned up.

53 If the priest examines the item and sees that the leprosy has not spread in the garment or material woven or knitted from wool or linen, or leather goods, **54** then he will command them to wash the item in which the leprosy was found, and he must isolate it for seven more days. **55** Then the priest will examine the item after the item where there was leprosy was washed. If the leprosy has not changed its color, even though it has not spread, it is unclean. You must burn the item, no matter where the leprosy has contaminated it.

56 If the priest examines the item, and if the leprosy has faded after it was washed, then he must tear out the contaminated part from the garment or from the leather, or from the woven or knitted material. **57** If the leprosy still appears in the garment, either in the woven or knitted material, or in anything made of leather, it is spreading. You must burn any item that has the leprosy. **58** The garment or anything woven or knitted from wool or linen material, or leather or anything made with leather—if you wash the item and the leprosy is gone, then the item must be washed a second time, and it will be clean.

59 This is the law about leprosy in a garment of wool or linen, or anything woven or knitted from wool or linen material, or leather or anything made with leather, so that you may pronounce it clean or unclean."

Leviticus 13 General Notes

Special concepts in this chapter

Skin disease

This chapter addresses the ways a priest was to decide if a person had a skin disease, which would make a person unclean. This was important because these diseases could have easily spread among the people in the ancient Near East. This is also true concerning things growing on clothing or things that touch a person's skin. (See: priest and clean)

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Leviticus 13:1

General Information:
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Leviticus 13:2

then he must be brought
This can be stated in active form. Alternate translation: "then someone must bring him" or "then he must go"

to one of his sons
"to one of Aaron's sons"

Leviticus 13:3

General Information:
Yahweh continues telling Moses and Aaron what the people must do.

skin of his body
Here "his" refers to the person with the skin disease.

leprosy
Leprosy was a skin disease. There were different skin diseases called leprosy in the Bible.

he must pronounce him unclean
"the priest must pronounce the man unclean." The man whom other people must not touch is spoken of as if he were physically unclean.

Leviticus 13:4

for seven days
"for 7 days"

Leviticus 13:5

the priest must examine him
Here "him" refers to the person with the skin disease.

if it has not spread in the skin
This means if the skin disease has not increased in size or moved to other parts of the body.

seventh day
"day 7"

seven days
"7 days"

Leviticus 13:6

the priest will pronounce him clean ... he is clean
The man whom other people may touch is spoken of as if he were physically clean.

rash
This is an area of the skin that is irritated, but the rash will not spread to other people.

Leviticus 13:7

he ... himself
This refers to the person with the skin disease.

Leviticus 13:8

the priest must pronounce him unclean
The man whom other people must not touch is spoken of as if he were physically unclean.

leprosy
See how you translated this in Leviticus 13:3.

Leviticus 13:9

he must be brought to the priest
The priests determined if a disease was spreading. This can be translated in active form. Alternate translation: "someone must bring him to the priest" or "he must go to the priest"

Leviticus 13:10

if there is raw flesh in the swelling
Here "raw flesh" could refer to open sores on the skin or it could refer to new skin that has grown, but the area around it is still diseased. Either one indicates that the skin disease is not healing properly.

Leviticus 13:11

leprosy
See how you translated this in Leviticus 13:3.

the priest must pronounce him unclean ... he is already unclean
The man whom other people must not touch is spoken of as if he were physically unclean.

Leviticus 13:12

General Information:
Yahweh continues telling Moses and Aaron what the people must do when someone has a skin disease.

Leviticus 13:13

the priest must pronounce the person ... he is clean
The man whom other people may touch is spoken of as if he were physically clean and the man whom other people must not touch is spoken of as if he were physically unclean.

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Leviticus 13:14

But if ... he will be unclean
The man whom other people may touch is spoken of as if he were physically clean and the man whom other people must not touch is spoken of as if he were physically unclean.

Leviticus 13:15

The priest must ... pronounce him unclean because the raw flesh is unclean
The man whom other people must not touch is spoken of as if he were physically unclean.

pronounce him unclean
Here "him" refers to the person with the skin disease.

raw flesh
See how you translated these words in Leviticus 13:10.

leprosy
See how you translated this in Leviticus 13:3.

Leviticus 13:16

General Information:
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Leviticus 13:17

the priest will pronounce that person to be clean
The man whom other people may touch is spoken of as if he were physically clean.

Leviticus 13:18

General Information:
Yahweh continues telling Moses and Aaron what the people must do when someone has a skin disease.

a boil
a painful area on the skin that is infected

Leviticus 13:19

then it must be shown to the priest
This can be translated in active form. Alternate translation: "then he must show it to the priest"

Leviticus 13:20

the priest must pronounce him unclean
The man whom other people must not touch is spoken of as if he were physically unclean.

Leviticus 13:21

General Information:
Yahweh continues telling Moses and Aaron what the people must do when someone has a skin disease.

examines it
Here "it" refers to the white swelling or bright spot on the skin.

Leviticus 13:22

the priest must pronounce him unclean
The man whom other people must not touch is spoken of as if he were physically unclean.

Leviticus 13:23

the priest must pronounce him clean
The man whom other people may touch is spoken of as if he were physically clean.

Leviticus 13:24

General Information:
Yahweh continues telling Moses and Aaron what the people must do when someone has a skin disease.

Leviticus 13:25

leprosy
See how you translated this in Leviticus 13:3.

the priest must pronounce him unclean
The man whom other people must not touch is spoken of as if he were physically unclean.

Leviticus 13:26

General Information:
Yahweh continues telling Moses and Aaron what the people must do when someone has a skin disease.

examines it
Here "it" refers to the burn on the person's skin.

Leviticus 13:27

the priest must pronounce him unclean
The man whom other people must not touch is spoken of as if he were physically unclean.

leprosy
See how you translated this in Leviticus 13:3.

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Leviticus 13:28

the priest must pronounce him clean
The man whom other people may touch is spoken of as if he were physically clean.

Leviticus 13:29

General Information:
Yahweh continues telling Moses and Aaron what the people must do when someone has a skin disease.

Leviticus 13:30

the priest must pronounce him unclean
The man whom other people must not touch is spoken of as if he were physically unclean.

Leviticus 13:31

General Information:
Yahweh continues telling Moses and Aaron what the people must do when someone has a skin disease.

Leviticus 13:32

General Information:
Yahweh continues telling Moses and Aaron what the people must do when someone has a skin disease.

Leviticus 13:33

then he must be shaved, but the diseased area must not be shaved
This can be translated in active form. Alternate translation: "the person must shave the hair near the sore but not the hair on the sore"

Leviticus 13:34

General Information:
Yahweh continues telling Moses and Aaron what the people must do when someone has a skin disease."

the disease
Here "the disease" refers to the disease on the person's head or chin.

the priest must pronounce him clean ... he will be clean
The man whom other people may touch is spoken of as if he were physically clean.

Leviticus 13:35

General Information:
Yahweh continues telling Moses and Aaron what the people must do when someone has a skin disease.

after the priest said he was clean
The man whom other people may touch is spoken of as if he were physically clean.

Leviticus 13:36

The person is unclean
The man whom other people must not touch is spoken of as if he were physically unclean.

Leviticus 13:37

He is clean ... him clean
The man whom other people may touch is spoken of as if he were physically clean.

Leviticus 13:38

General Information:
Yahweh continues telling Moses and Aaron what the people must do when someone has a skin disease.

Leviticus 13:39

a dull white
"a faded white"

rash
See how you translated this word in Leviticus 13:6.

He is clean
Here "He" refers to both men and women in general. Alternate translation: "That person is clean"

He is clean
The person whom other people may touch is spoken of as if he were physically clean.

Leviticus 13:40

General Information:
Yahweh continues telling Moses and Aaron what the people must do when someone has a skin disease.

he is clean
The person whom other people may touch is spoken of as if he were physically clean.

Leviticus 13:41

General Information:
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Leviticus 13:42

General Information:
Yahweh continues telling Moses and Aaron what the people must do when someone has a skin disease.

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leprosy
See how you translated this in Leviticus 13:3.

Leviticus 13:43

General Information:
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Leviticus 13:44

he ... is unclean ... pronounce him unclean
The person whom other people must not touch is spoken of as if he were physically unclean.

Leviticus 13:45

General Information:
Yahweh continues telling Moses and Aaron what the people must do when someone has a skin disease.

Unclean, unclean
The person whom other people must not touch is spoken of as if he were physically unclean.

Leviticus 13:46

outside the camp
The camp is the area where the majority of Israelites lived. The unclean person was not permitted to live among them because his disease may spread to others.

Leviticus 13:47

A garment that is contaminated with leprosy
"A garment that has leprosy on it" or "A garment that mildews"

leprosy
Here this probably refers to mildew.

is contaminated
has become impure because something harmful has been added to it

Leviticus 13:48

or anything woven or knitted
This can be translated in active form. Alternate translation: "or anything that someone has woven or knitted"

Leviticus 13:49

if there is a greenish or reddish contamination in the garment
"if there is greenish or reddish mildew in the garment"

it must be shown to the priest
This can be translated in active form. Alternate translation: "the owner must show it to a priest"

Leviticus 13:50

seven days
"7 days"

Leviticus 13:51

seventh day
"Seventh" is the ordinal number for 7. Alternate translation: "day 7"

anything in which leather is used
This can be translated in active form. Alternate translation: "anything in which a person uses leather"

the item is unclean
Something that God has declared to be unfit for people to touch is spoken of as if it were physically unclean.

Leviticus 13:52

anything in which the leprosy is found
This can be translated in active form. Alternate translation: "anything on which he found the leprosy"

leprosy
Here this probably refers to mildew. See how you translated this word in Leviticus 13:47.

it can lead to disease
The leprosy could cause disease in a person who comes in contact with the item.

The item must be completely burned up
This can be translated in active form. Alternate translation: "He must burn the item completely"

Leviticus 13:53

General Information:
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Leviticus 13:54

then he will command them
"then the priest will command the owners" Here the priest is telling the people what to do with household items that were possibly infected.

in which the leprosy was found
This can be translated in active form. Alternate translation: "in which they found the leprosy"

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leprosy
Here this probably refers to mildew. See how you translated this word in Leviticus 13:47.

Leviticus 13:55

after the item where there was leprosy was washed
This can be translated in active form. Alternate translation: "after they washed the item where there was leprosy"

leprosy
Here this probably refers to mildew. See how you translated this word in Leviticus 13:47.

it is unclean
Something that God has declared to be unfit for people to touch is spoken of as if it were physically unclean.

You must burn the item
Here "you" does not refer to the priest specifically. It just means someone must burn the object.

Leviticus 13:56

after it was washed
This can be translated in active form. Alternate translation: "after the owner washed it"

Leviticus 13:57

You must burn
Here "you" does not refer to the priest specifically. It just means someone must burn the item.

Leviticus 13:58

if you wash the item
This can be translated in active form. Alternate translation: "if the owner washes it"

then the item must be washed
This can be translated in active form. Alternate translation: "then the owner must wash it"

it will be clean
Something that God has declared to be fit for people to touch is spoken of as if it were physically clean.

Leviticus 13:59

leprosy in a garment ... made with leather
See how you translated these words in Leviticus 13:47-48.

leprosy
Here this probably refers to mildew. See how you translated this word in Leviticus 13:47.

so that you may pronounce it
"so that a priest may declare it"

clean or unclean
Something that God has declared to be fit for people to touch is spoken of as if it were physically clean and something that God has declared to be unfit for people to touch is spoken of as if it were physically unclean.

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Chapter 14

1 Yahweh spoke to Moses, saying, **2** "This will be the law for the leper on the day of his cleansing. He must be brought to the priest. **3** The priest will go out of the camp to examine the leper to see if the leprosy is healed. **4** Then the priest will command that the one to be cleansed must take two live, clean birds, cedar wood, scarlet yarn, and hyssop. **5** The priest will command him to kill one of the birds over fresh water that is in a clay pot. **6** The priest will then take the live bird and the cedar wood, and the scarlet yarn and the hyssop, and he will dip all these things, including the live bird, in the blood of the bird that was killed over the fresh water. **7** Then the priest will sprinkle this water seven times onto the person who is to be cleansed from the leprosy, and then the priest will pronounce him to be clean. Then the priest will release the living bird into the open fields. **8** The person who is being cleansed will wash his clothes, shave off all his hair, and bathe himself in water, and then he will be clean. After that he must come into the camp, but he will live outside his tent for seven days. **9** On the seventh day he must shave all his hair off his head, and he must also shave off his beard and eyebrows. He must shave off all his hair, and he must wash his clothes and bathe himself in water; then he will be clean.

10 On the eighth day he must take two male lambs without blemish, one female lamb a year old without blemish, and three-tenths of an ephah of fine flour mixed with oil as a grain offering, and one log of oil. **11** The priest who cleanses him will stand the person who is to be cleansed, along with those things, before Yahweh at the entrance to the tent of meeting. **12** The priest will take one of the male lambs and offer it as a guilt offering, together with the log of oil; he will wave them for a wave offering before Yahweh. **13** He must kill the male lamb in the place where they kill the sin offerings and the burnt offerings, in the area of the tabernacle, for the sin offering belongs to the priest, as does the guilt offering, because it is most holy. **14** The priest will take some of the blood of the guilt offering and put it on the tip of the right ear of the person who is to be cleansed, on the thumb of his right hand, and on the big toe of his right foot. **15** Then the priest will take oil from the log and pour it into the palm of his own left hand, **16** and dip his right finger in the oil that is in his left hand, and sprinkle some of the oil with his finger seven times before Yahweh. **17** The priest will put the rest of the oil in his hand on the tip of the right ear of the person to be cleansed, on the thumb of his right hand, and on the big toe of his right foot. He must put this oil on top of the blood from the guilt offering. **18** As for the rest of the oil that is in the priest's hand, he will put it on the head of the person who is to be cleansed, and the priest will make atonement for him before Yahweh. **19** Then the priest will offer the sin offering and make atonement for him who is to be cleansed because of his uncleanness, and afterward he will kill the burnt offering. **20** Then the priest will offer the burnt offering and the grain offering on the altar. The priest will make atonement for the person, and then he will be clean.

21 However, if the person is poor and cannot afford these sacrifices, then he may take one male lamb as a guilt offering to be waved, to make atonement for himself, and one-tenth of an ephah of fine flour mixed with oil as a grain offering, and a log of oil, **22** together with two doves or two young pigeons, such as he is able to get; one bird will be a sin offering and the other a burnt offering. **23** On the eighth day he must bring them for his cleansing to the priest, to the entrance to the tent of meeting, before Yahweh. **24** The priest will take the lamb for an offering, and he will take with it the log of olive oil, and he will wave them as a wave offering before Yahweh. **25** The priest will kill the lamb for the guilt offering, and he will take some of the blood of the guilt offering and put it on the tip of the right ear of the one who is to be cleansed, on the thumb of his right hand, and on the big toe of his right foot. **26** Then the priest will pour some of the oil into the palm of his own left hand, **27** and he will sprinkle with his right finger some of the oil that is in his left hand seven times before Yahweh. **28** The priest will then put some of the oil that is in his hand on the tip of the right ear of the one who is to be cleansed, on the thumb of his right hand, and on the big toe of his right foot, the same places where he put the blood of the guilt offering. **29** He will put the rest of the oil that is in his hand on the head of the one who is to be cleansed, to make atonement for him before Yahweh. **30** He must offer one of the doves or young pigeons, such as the person has been able to get— **31** one as a sin offering and the other as a burnt offering, along with the grain offering. Then the priest will make atonement for the one who is to be cleansed before Yahweh. **32** This is the law for a person in whom there is leprosy, who is not able to afford the standard offerings for his cleansing."

33 Yahweh spoke to Moses and to Aaron, saying, **34** "When you have come into the land of Canaan which I gave to you as a possession, and if I put leprosy that spreads in a house in the land of your possession, **35**

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then he who owns the house must come and tell the priest. He must say, 'There seems to me to be something like leprosy in my house.' **36** Then the priest will command that they empty the house before he goes in to see the evidence of leprosy, so that nothing in the house will be made unclean. Afterward the priest must go in to see the house. **37** He must examine the leprosy to see if it is in the house walls, and to see whether it appears greenish or reddish in the depressions in the wall's surface. **38** If the house does have leprosy, then the priest will go out of the house and shut the door to the house for seven days. **39** Then the priest will return again on the seventh day and examine it to see if the leprosy has spread in the walls of the house. **40** If it has, then the priest will command that they take out the stones in which the leprosy has been found and throw them into an unclean place outside the city. **41** He will require all the inside walls of the house to be scraped, and they must take the contaminated material that is scraped off outside the city and dump it into the unclean place. **42** They must take other stones and put them in the place of the stones that were removed, and they must use new clay to plaster the house.

43 If leprosy comes again and breaks out in the house in which the stones have been taken away and the walls have been scraped and then replastered, **44** then the priest must come in and examine the house to see if leprosy has spread in the house. If it has, then it is harmful leprosy, and the house is unclean. **45** The house must be torn down. The stones, timber, and all the plaster in the house must be carried away out of the city to the unclean place. **46** In addition, whoever goes into the house during the time it is closed up will be unclean until evening. **47** Anyone who has lain down in the house must wash his clothes, and anyone who ate in the house must wash his clothes.

48 If the priest enters the house to examine it to see whether the leprosy has spread in the house after the house was plastered, then, if the leprosy is gone, he will pronounce the house clean. **49** Then the priest must take two birds to cleanse the house, and cedar wood, and scarlet yarn, and hyssop. **50** He will kill one of the birds over fresh water in a clay jar. **51** He will take the cedar wood, the hyssop, the scarlet yarn, and the live bird, and dip them in the blood of the killed bird, into the fresh water, and sprinkle the house seven times. **52** He will cleanse the house with the blood of the bird and with the fresh water, with the live bird, the cedar wood, the hyssop, and the scarlet yarn. **53** But he will let the live bird go out of the city into the open fields. In this way he must make atonement for the house, and it will be clean.

54 This is the law for all types of leprosy and things that cause it, and for an itch, **55** and for leprosy in clothing and in a house, **56** for swelling, for a rash, and for a bright spot, **57** to determine when any of these cases is unclean or when it is clean. This is the law for leprosy."

Leviticus 14 General Notes

Structure and formatting

This chapter is a continuation of the material in the previous chapter.

Special concepts in this chapter

Skin disease and mildew

This chapter addresses the ways a priest was to decide if a person had a skin disease, which would make a person unclean. This was important because these diseases could have easily spread among the people in the ancient Near East. This was also true for the things which could have touched a person's skin. This chapter explains how the priest was to treat the person suffering with a skin disease. (See: priest and clean)

Leviticus 14:1

General Information:

Yahweh tells Moses and Aaron what the people must do when someone is cleansed of a skin disease.

Leviticus 14:2

the day of his cleansing

This refers to the day on which the priest declares the person to be ritually clean.

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He must be brought to the priest
This can be translated in active form. Alternate translation: "Someone must bring him to the priest" or "He must go to the priest"

Leviticus 14:3

General Information:
Yahweh continues telling Moses and Aaron what the people must do when someone is cleansed of a skin disease.

leprosy
See how you translated this word in Leviticus 13:3.

Leviticus 14:4

the one to be cleansed
This can be translated in active form. Alternate translation: "the person he is cleansing"

clean birds
Birds that God allowed the people to eat and offer as sacrifices are spoken of as if they were physically clean.

scarlet yarn
"red yarn"

hyssop
an herb with a pleasant smell that was used for medicine

Leviticus 14:5

General Information:
This page has intentionally been left blank.

Leviticus 14:6

General Information:
Yahweh continues telling Moses and Aaron what the people must do when someone is cleansed of a skin disease.

the bird that was killed
This can be translated in active form. Alternate translation: "the bird that the person killed"

Leviticus 14:7

the person who is to be cleansed
This can be translated in active form. Alternate translation: "the person he is cleansing"

the priest will pronounce him to be clean
The person whom other people may touch and who is acceptable for God's purposes is spoken of as if he were physically clean.

Leviticus 14:8

General Information:
Yahweh tells Moses and Aaron what the people must do when someone is cleansed of a skin disease.

The person who is being cleansed
This can be translated in active form. Alternate translation: "The person whom the priest is cleansing"

then he will be clean
The person whom other people may touch is spoken of as if he were physically clean.

Leviticus 14:9

General Information:
This page has intentionally been left blank.

Leviticus 14:10

he must take
Here "he" refers to the man who was cleansed.

ephah
One ephah is 22 liters.

log
One log is 0.31 liters.

Leviticus 14:11

will stand the person ... along with those things, before Yahweh
The priest would tell the person to stand before the Yahweh and he would set all those things before Yahweh. Alternate translation: "will present the person ... along with those things to Yahweh"

the person who is to be cleansed
This can be translated in active form. Alternate translation: "the person he is cleansing"

Leviticus 14:12

log
One log is 0.31 liters.

Leviticus 14:13

in the area of the tabernacle
This phrase clarifies the previous phrase and further defines where the priest was to kill the lamb.

Leviticus 14:14

the person who is to be cleansed
This can be translated in active form. Alternate translation: "the person he is cleansing"

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Leviticus 14:15

log
One log is 0.31 liters.

Leviticus 14:16

sprinkle some of the oil ... before Yahweh
"sprinkle some of the oil ... in Yahweh's presence." There is no indication of what the priest sprinkled the oil on.

Leviticus 14:17

the rest of the oil in his hand
"the rest of the oil that is in his hand"

the person to be cleansed
This can be translated in active form. Alternate translation: "the person whom he is cleansing"

Leviticus 14:18

before Yahweh
"in Yahweh's presence"

Leviticus 14:19

him who is to be cleansed
This can be translated in active form. Alternate translation: "the person he is cleansing"

Leviticus 14:20

he will be clean
The person whom other people may touch is spoken of as if he were physically clean.

Leviticus 14:21

General Information:
Yahweh continues telling Moses and Aaron what the people must do when someone is cleansed of a skin disease.

cannot afford
"does not have enough money to buy"

to be waved ... for himself
This can be translated in active form. Alternate translation: "that the priest will wave ... for him"

one-tenth of an ephah
One-tenth of an ephah is 22 liters.

log
One log is 0.31 liters.

Leviticus 14:22

General Information:
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Leviticus 14:23

General Information:
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Leviticus 14:24

log
One log is 0.31 liters.

Leviticus 14:25

the one who is to be cleansed
This can be translated in active form. Alternate translation: "the one he is cleansing"

Leviticus 14:26

General Information:
Yahweh continues telling Moses and Aaron what the people must do when someone is cleansed of a skin disease.

Leviticus 14:27

sprinkle ... some of the oil ... before Yahweh
"sprinkle ... some of the oil ... in Yahweh's presence." There is no indication of what the priest sprinkled the oil on.

Leviticus 14:28

the one who is to be cleansed
This can be translated in active form. Alternate translation: "the one he is cleansing"

Leviticus 14:29

General Information:
This page has intentionally been left blank.

Leviticus 14:30

He must offer
"The priest must offer"

Leviticus 14:31

the one who is to be cleansed
This can be translated in active form. Alternate translation: "the one he is cleansing"

Leviticus 14:32

leprosy
See how you translated this in Leviticus 13:3.

who is not able to afford
Translate this so it is clear that the person does not have enough money to purchase a standard offering. Alternate translation: "who does not have enough money to buy"

Leviticus 14:33

General Information:
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Leviticus 14:34

When you have come
Here "you" refers to the people of Israel.

leprosy
Here this probably refers to mildew. See how you translated this word in Leviticus 13:47.

in the land of your possession
The word "possession" can be translated as a verb. Alternate translation: "in the land that you possess"

Leviticus 14:35

General Information:
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Leviticus 14:36

so that nothing in the house will be made unclean
Once the priest declared the house to be unclean, everything in the house became unclean, as well. This can be translated in active form. Alternate translation: "so that he does not need to declare anything left in the house to be unclean"

the house will be made unclean
The house that Yahweh has stated is unfit for people to touch or live in is spoken of as if it were physically unclean.

Leviticus 14:37

in the depressions in the wall's surface
This means the priest is to determine whether mildew has gone deeper that just the surface of the walls.

Leviticus 14:38

General Information:
This page has intentionally been left blank.

Leviticus 14:39

General Information:
This page has intentionally been left blank.

Leviticus 14:40

in which the leprosy has been found
This can be translated in active form. Alternate translation: "in which they found the leprosy"

leprosy
Here this probably refers to mildew. See how you translated this word in Leviticus 13:47.

an unclean place
A place that is unfit for people to occupy or to be used for God's purposes is spoken of as if it were physically unclean.

Leviticus 14:41

He will require
Here "He" refers to the priest.

all the inside walls of the house to be scraped
This can be translated in active form. Alternate translation: "that the owner scrapes all the inside walls"

the contaminated material that is scraped off
This refers to the material with mildew on it. This can be translated in active form. Alternate translation: "the contaminated material that they scraped off"

the unclean place
A place that is unfit for people to occupy or to be used for God's purposes is spoken of as if it were physically unclean.

Leviticus 14:42

the stones that were removed
This can be translated in active form. Alternate translation: "the stones that they removed"

they must use new clay to plaster the house
"they must cover the stones with new clay"

Leviticus 14:43

in the house ... then replastered
This can be translated in active form. Alternate translation: "in the house after the owner takes away the stones, scrapes the walls, and covers the new stones with clay"

Leviticus 14:44

the house is unclean
A house that is unfit for people to occupy is spoken of as if it were physically unclean.

Leviticus 14:45

The house must be torn down
This can be translated in active form. Alternate translation: "They must tear the house down"

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The stones, timber, and all the plaster in the house must be carried away
This can be translated in active form. Alternate translation: "They must carry away the stones, timber, and all the plaster in the house"

Leviticus 14:46

whoever goes into the house ... will be unclean
A person whom other people may not touch and who is not acceptable for God's purposes because he has entered the house is spoken of as if the person were physically unclean.

until evening
"until sunset"

Leviticus 14:47

General Information:
This page has intentionally been left blank.

Leviticus 14:48

the house was plastered
This can be translated in active form. Alternate translation: "the owner put new clay on the stones"

he will pronounce the house clean
A place that is fit for people to occupy is spoken of as if it were physically clean.

Leviticus 14:49

cedar wood, and scarlet yarn, and hyssop
See how you translated these words in Leviticus 14:4.

Leviticus 14:50

General Information:
This page has intentionally been left blank.

Leviticus 14:51

the blood of the killed bird
This can be translated in active form. Alternate translation: "the blood of the bird that he killed"

Leviticus 14:52

He will cleanse the house
"The priest will make the house ritually clean"

Leviticus 14:53

it will be clean
A house that is fit for people to occupy is spoken of as if it were physically clean.

Leviticus 14:54

leprosy
See how you translated this word in Leviticus 13:3.

Leviticus 14:55

leprosy
Here this probably refers to mildew. See how you translated this word in Leviticus 13:47.

Leviticus 14:56

rash
See how you translated this word in Leviticus 13:6.

Leviticus 14:57

unclean or ... clean
People and items that other people may not touch are spoken of as if they were physically unclean, and those which people may touch are spoken of as if they were physically clean.

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Chapter 15

1 Yahweh spoke to Moses and to Aaron, saying, **2** "Speak to the people of Israel, and say to them, 'When any man has an infected fluid that comes out of his body, he becomes unclean. **3** His uncleanness is due to this infected fluid. Whether his body flows with fluid or is stopped up, it is unclean. **4** Every bed on which he lies will be unclean, and everything on which he sits will be unclean. **5** Whoever touches his bed must wash his clothes and bathe himself in water, and be unclean until evening. **6** Anyone who sits on anything on which the man with the flow of infected fluid sat, that person must wash his clothes and bathe himself in water, and he will be unclean until evening. **7** Anyone who touches the body of the one who has a flow of infected fluid must wash his clothes and bathe himself in water, and be unclean until evening. **8** If the person who has such a flow of fluid spits on someone who is clean, then that person must wash his clothes and bathe himself in water, and he will be unclean until evening. **9** Any saddle which he who has a flow rides upon will be unclean. **10** So whoever touches anything that was under that person will be unclean until evening, and anyone who carries those things must wash his clothes and bathe himself in water; he will be unclean until evening. **11** Anyone the man with the discharge touches without washing his hands with water must wash his clothes and bathe himself in water, and he will be unclean until evening. **12** Any clay pot that the one with such a flow of fluid touches must be broken, and every container of wood must be rinsed in water.

13 When he who has a flow is cleansed from his flow, then he must count for himself seven days for his cleansing; then he must wash his clothes and bathe his body in running water. Then he will be clean. **14** On the eighth day he must take two doves or two young pigeons and come before Yahweh at the entrance to the tent of meeting; there he must give the birds to the priest. **15** The priest must offer them, one as a sin offering and the other as a burnt offering, and the priest must make atonement for him before Yahweh for his flow.

16 If any man has an emission of semen, then he must bathe his whole body in water; he will be unclean until evening. **17** Every garment or leather on which there is semen must be washed with water; it will be unclean until evening. **18** If a man lies with a woman and there is an emission of semen, both of them must bathe with water and be unclean until evening.

19 When a woman has a flow of blood, her impurity will continue for seven days, and whoever touches her will be unclean until evening. **20** Everything she lies on during her period will be unclean; everything that she sits on will also be unclean. **21** Whoever touches her bed must wash his clothes and bathe himself in water; that person will be unclean until evening. **22** Whoever touches anything that she sits on must wash his clothes and bathe himself in water; that person will be unclean until evening. **23** Whether it is on the bed or on anything on which she sits, if he touches it, that person will be unclean until evening. **24** If any man lies with her, and if her impure flow touches him, he will be unclean for seven days. Every bed on which he lies will be unclean.

25 If a woman has a flow of blood for many days that is not in the time of her impurity, or if she has a flow beyond the time of her impurity, during all the days of the flow of her uncleanness, she will be as if she were in the days of her impurity. She is unclean. **26** Every bed on which she lies all during her flow of blood will be to her just like the bed on which she lies during her impurity, and everything on which she sits will be unclean, just like the uncleanness of her impurity. **27** Whoever touches any of those things will be unclean; he must wash his clothes and bathe himself in water, and he will be unclean until evening. **28** But if she is cleansed from her flow of blood, then she will count for herself seven days, and after that she will be clean. **29** On the eighth day she will take to her two doves or two young pigeons and bring them to the priest at the entrance to the tent of meeting. **30** The priest will offer one bird as a sin offering and the other as a burnt offering, and he will make atonement for her before Yahweh for her unclean flow of blood.

31 This is how you must separate the people of Israel from their uncleanness, so they will not die due to their uncleanness, by defiling my tabernacle, where I live among them.

32 This is the law for anyone who has a flow of fluid, for any man whose semen goes out of him and makes him unclean, **33** for any woman who has a menstrual period, for anyone with a flow of fluid, whether male or female, and for any man who lies with an unclean woman.'"

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Leviticus 15 General Notes

Special concepts in this chapter

Bodily fluid
This chapter discusses fluids that come out of the body. These fluids caused a person to be unclean because of their potential to cause diseases. (See: clean)

Cleanliness
While these rules about cleanliness are intended to benefit the Israelites and promote their health, they also were about making Israel into a separate and holy nation, different from the rest of the world. (See: holy)

Leviticus 15:1

General Information:
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Leviticus 15:2

comes out of his body
This refers to the man's private parts.

he becomes unclean
The person whom other people may not touch is spoken of as if he were physically unclean.

Leviticus 15:3

it is unclean
"his body is unclean" or "he is unclean"

Leviticus 15:4

unclean
The bed or anything that the man sits on that other people must not touch are spoken of as if they were physically unclean.

Leviticus 15:5

Whoever touches his bed ... be unclean
The person whom other people may not touch is spoken of as if he were physically unclean.

until evening
"until sunset"

Leviticus 15:6

he will be unclean
The person whom other people may not touch is spoken of as if he were physically unclean.

until evening
"until sunset"

Leviticus 15:7

who touches the body
"who touches any part of the body"

Leviticus 15:8

someone who is clean
The person whom other people may touch is spoken of as if he were physically clean.

he will be unclean
The person whom other people may not touch is spoken of as if he were physically unclean.

Leviticus 15:9

saddle
A saddle is a leather seat that a person puts on the back of a horse in order to ride it.

Any saddle ... will be unclean
Something that Yahweh has stated is unfit to touch is spoken of as if it were physically unclean.

Leviticus 15:10

General Information:
Yahweh continues telling Moses and Aaron what the people must do to avoid infection.

that person
This refers to the person with the infected fluid.

will be unclean
The person whom other people may not touch is spoken of as if he were physically unclean.

until evening
"until sunset"

Leviticus 15:11

Anyone the man with the discharge touches
"Anyone the person with the infected flow touches"

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Leviticus 15:12

Any clay pot that the one with such a flow of fluid touches must be broken
This can be translated in active form. Alternate translation: "Someone must break any clay pot that the one with such a flow of fluid touches"

every container of wood must be rinsed in water
This can be translated in active form. Alternate translation: "someone must rinse every wooden container in water"

Leviticus 15:13

is cleansed from his flow
The man recovering from his sickness is spoken of as if he becomes physically clean. This can be stated in active form. Alternate translation: "recovers from his flow"

Then he will be clean
The man whom other people may touch is spoken of as if he were physically clean.

Leviticus 15:14

General Information:
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Leviticus 15:15

General Information:
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Leviticus 15:16

unclean until evening
People and objects that other people must not touch are spoken of as if they were physically unclean.

until evening
"until sunset"

Leviticus 15:17

Every garment ... must be washed with water
This can be translated in active form. Alternate translation: "Someone must wash with water every garment or leather on which there is semen"

Leviticus 15:18

man lies with a woman
This is a euphemism. Alternate translation: "man has sexual relations with a woman"

Leviticus 15:19

has a flow of blood
This word refers to the time when blood flows from a woman's womb.

her impurity will continue
"she will continue to be impure"

will be unclean
People and objects that other people must not touch are spoken of as if they were physically unclean.

Leviticus 15:20

her period
These words refer to the time when blood flows from a woman's womb.

Leviticus 15:21

her bed
This refers to the woman who is menstruating.

that person will be unclean
The person whom other people may not touch is spoken of as if he were physically unclean.

until evening
"until sunset"

Leviticus 15:22

General Information:
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Leviticus 15:23

General Information:
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Leviticus 15:24

If any man lies with her
This is a polite way of speaking of sexual relations. You may have to use other words in your translation. Alternate translation: "If any man has sexual relations with her"

her impure flow
"her unclean flow" or "the blood from her womb"

will be unclean
People and objects that other people must not touch are spoken of as if they were physically unclean.

Leviticus 15:25

she will be as if she were in the days of her impurity
This means that if the woman bleeds from her womb at any time other than her regular menstruation time, she is still unclean just as she is during her menstruation.

She is unclean
People whom other people may not touch are spoken of as if they were physically unclean.

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Leviticus 15:26

everything on which she sits will be unclean
Objects that other people must not touch are spoken of as if they were physically unclean.

Leviticus 15:27

Whoever touches ... will be unclean
People whom other people may not touch are spoken of as if they were physically unclean.

Leviticus 15:28

But if she
The word "she" refers to the woman who is menstruating.

is cleansed from her flow of blood
The woman recovering from her bleeding is spoken of as if she becomes physically clean. This can be stated in active form. Alternate translation: "recovers from her flow of blood"

she will be clean
The woman whom other people may touch is spoken of as if she were physically clean.

Leviticus 15:29

she will take to her
"she will take for herself"

Leviticus 15:30

her unclean flow of blood
"her flow of blood that makes her unclean"

Leviticus 15:31

This is how you must separate the people of Israel from their uncleanness
Yahweh speaks of preventing the people from becoming unclean as if it were keeping the people at a safe distance from uncleanness. The abstract noun "uncleanness" can be stated as "unclean." Alternate translation: "This is how you must prevent the people of Israel from becoming unclean"

their uncleanness
People whom other people may not touch and who are not acceptable for God's purposes are spoken of as if they were physically unclean.

Leviticus 15:32

This is the law
"These are the things that must be done"

makes him unclean
People whom other people may not touch are spoken of as if they were physically unclean.

Leviticus 15:33

an unclean woman
People whom other people may not touch are spoken of as if they were physically unclean.

who has a menstrual period
"who is menstruating" or "who is bleeding from her womb"

who lies with
This is a polite way of speaking of sexual relations. You may have to use other words in your translation. Alternate translation: "who has sexual relations with"

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Chapter 16

1 Yahweh spoke to Moses—this was after the death of Aaron's two sons, when they had gone near to Yahweh and then died. **2** Yahweh said to Moses, "Speak to Aaron your brother and tell him not to come at just any time into the most holy place inside the curtain, before the atonement lid that is on the ark. If he does, he will die, because I appear in the cloud over the atonement lid. **3** So here is how Aaron must come into the most holy place. He must enter with a young bull as a sin offering, and a ram as a burnt offering. **4** He must put on the holy linen tunic, and he must put the linen undergarments on himself, and he must wear the linen sash and linen turban. These are the holy garments. He must bathe his body in water and then dress himself with these clothes. **5** He must take from the assembly of the people of Israel two male goats as a sin offering and one ram as a burnt offering.

6 Then Aaron must present the bull as the sin offering, which will be for himself, to make atonement for himself and his family. **7** Then he must take the two goats and set them before Yahweh at the entrance to the tent of meeting. **8** Then Aaron must cast lots for the two goats, one lot for Yahweh, and the other lot for the scapegoat. **9** Aaron must then present the goat on which the lot fell for Yahweh, and offer that goat as a sin offering. **10** But the goat on which the lot fell for the scapegoat must be brought alive before Yahweh, to make atonement by sending him away as a scapegoat into the wilderness.

11 Then Aaron must present the bull for the sin offering, which will be for himself. He must make atonement for himself and for his family, so he must kill the bull as a sin offering for himself. **12** Aaron must take a censer full of coals of fire from off the altar before Yahweh, with his hands full of finely ground sweet incense, and bring these things inside the curtain. **13** There he must put the incense on the fire before Yahweh so that the cloud from the incense may cover the atonement lid over the covenant decrees. He must do this so he will not die. **14** Then he must take some of the blood of the bull and sprinkle it with his finger on the front of the atonement lid. He must sprinkle some of the blood with his finger seven times before the atonement lid.

15 Then he must kill the goat for the sin offering that is for the people and bring its blood inside the curtain. There he must do with the blood as he did with the blood of the bull: He must sprinkle it on the atonement lid and then before the atonement lid. **16** He must make atonement for the holy place because of the unclean actions of the people of Israel, and because of their rebellion and all their sins. He must also do this for the tent of meeting, where Yahweh lives among them, in the presence of their unclean actions. **17** No one must be in the tent of meeting when Aaron enters it to make atonement in the most holy place, and until he comes out and has finished making atonement for himself and for his family, and for all the assembly of Israel. **18** He must go out to the altar that is before Yahweh and make atonement for it, and he must take some of the bull's blood and some of the goat's blood and put it on the horns of the altar all around. **19** He must sprinkle some of the blood on it with his finger seven times to cleanse it and set it apart to Yahweh, away from the unclean actions of the people of Israel.

20 When he has finished atoning for the most holy place, the tent of meeting, and the altar, he must present the live goat. **21** Aaron must lay both his hands on the head of the live goat and confess over him all the evil deeds of the people of Israel, all their rebellion, and all their sins. Then he must put that sinfulness on the head of the goat and send the goat away in the care of a man who is ready to lead the goat into the wilderness. **22** The goat must carry on himself all the people's evil deeds to a solitary place. There in the wilderness, the man must let the goat go free.

23 Then Aaron must go back into the tent of meeting and take off the linen garments that he had put on before going into the most holy place, and he must leave those garments there. **24** He must bathe his body in water in a holy place, and put on his normal garments; then he must go out and offer his burnt offering and the burnt offering for the people, and in this way make atonement for himself and for the people. **25** He must burn the fat of the sin offering on the altar. **26** The man who let the scapegoat go free must wash his clothes and bathe his body in water; after that, he may come back into the camp. **27** The bull for the sin offering and the goat for the sin offering, whose blood was brought in to make atonement in the holy place, must be carried outside the camp. There they must burn their hides, flesh, and dung. **28** The man who burns those parts must wash his clothes and bathe his body in water; after that, he may come back into the camp.

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29 It will always be a statute for you that in the seventh month, on the tenth day of the month, you must humble yourselves and do no work, whether the native born or a foreigner who is living among you. **30** This is because on this day atonement will be made for you, to cleanse you from all your sins so you will be clean before Yahweh. **31** It is a solemn Sabbath of rest for you, and you must humble yourselves and do no work. This will always be a statute among you. **32** The high priest, the one who will be anointed and ordained to be high priest in his father's place, must make this atonement and put on the linen garments, that is, the holy garments. **33** He must make atonement for the most holy place; he must make atonement for the tent of meeting and for the altar, and he must make atonement for the priests and for all the people of the assembly. **34** This will always be a statute for you, to make atonement for the people of Israel because of all their sins, once in every year." This was done as Yahweh commanded Moses.

Leviticus 16 General Notes

Special concepts in this chapter

Holiness
Because Yahweh is holy, he can only be approached in a certain way. This could only happen on a specific day, by a specific person, and only after they offered the proper sacrifice to make themselves clean. (See: holy and clean)

Day of Atonement
This chapter gives rules for what the high priest had to do on the Day of Atonement. This was the most important day in Judaism. This is when he interceded for the sins of the people of Israel. (See: highpriest and atonement and sin)

Leviticus 16:1

Aaron's two sons
This refers to Nadab and Abihu. They died because they brought fire to Yahweh that he did not approve (Leviticus 10:1-2).

Leviticus 16:2

General Information:
This page has intentionally been left blank.

Leviticus 16:3

So here is how
"This is how"

Leviticus 16:4

undergarments
clothing worn next to the skin under the outer clothes

sash
a piece of cloth that ties around the waist or chest

turban
head covering made from wrapped strips of cloth

Leviticus 16:5

from the assembly
"from the congregation"

Leviticus 16:6

the sin offering, which will be for himself
"the sin offering for himself"

Leviticus 16:7

General Information:
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Leviticus 16:8

the scapegoat
"the goat that is sent away." Aaron was to have someone set the goat free in the wilderness.

Leviticus 16:9

on which the lot fell
"which the lot designated"

Leviticus 16:10

But the goat ... must be brought alive before Yahweh
This can be stated in active form. Alternate translation: "But Aaron must bring the goat ... alive before Yahweh"

Leviticus 16:11

General Information:
Yahweh continues telling Moses what Aaron must do on the Day of Atonement.

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he must kill the bull
Aaron would catch the blood of the bull in a bowl so he could later sprinkle it on the atonement lid. The full meaning of this statement can be made explicit.

Leviticus 16:12

censer
a container for fire and incense, used by the priests

sweet incense
"sweet-smelling incense." This refers to the smell and not to the taste of the incense.

Leviticus 16:13

General Information:
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Leviticus 16:14

the blood of the bull
This is the blood Aaron caught with a bowl in Leviticus 16:11.

sprinkle it with his finger
He used his finger to splash the blood.

on the front of the atonement lid
He put the blood on the top part of the lid. He also put it on the side of the lid that was towards him as he entered the most holy place.

before the atonement lid
Possible meanings are 1) "below the atonement lid onto the chest" or 2) "onto the ground in front of the atonement lid."

Leviticus 16:15

General Information:
Yahweh continues telling Moses what Aaron must do on the Day of Atonement.

He must sprinkle it on the atonement lid and then before the atonement lid
Aaron sprinkled the blood in the same manner that he did with the bull's blood. See how you translated the previous instructions in Leviticus 16:14.

Leviticus 16:16

He must make atonement for the holy place because of the unclean actions of the people of Israel
The sins of the people of Israel made the holy place unclean.

unclean actions ... rebellion ... sins
These words mean basically the same thing. They emphasize that the people have committed all kinds of sins.

unclean actions
Sinful actions which make people unacceptable to Yahweh are spoken of as if they were physically unclean actions.

in the presence of their unclean actions
The phrase "their unclean actions" represents the people who commit sinful actions. Alternate translation: "in the presence of people who commit sinful actions"

Leviticus 16:17

General Information:
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Leviticus 16:18

He must go out to the altar that is before Yahweh
This is the altar of sacrifice just inside the courtyard of the tabernacle.

make atonement for it
Like the holy place and tent of meeting, the altar is unclean because of the sins of the people.

horns of the altar
"the projections at the corners of the altar." This refers to the corners of the altar. They are shaped like the horns of an ox. See how you translated this in Leviticus 4:7.

Leviticus 16:19

to cleanse it
The altar being fit to be used for God's purposes is spoken of as if it were physically clean.

set it apart to Yahweh, away from the unclean actions of the people of Israel
The altar being dedicated to Yahweh is spoken of as if it were physically separated from the sins of the people.

the unclean actions
Sinful actions which make people unacceptable to Yahweh are spoken of as if they were physically unclean actions.

Leviticus 16:20

he must present the live goat
This goat is called the scapegoat in verse Leviticus 16:10.

Leviticus 16:21

confess over him
"confess over the goat"

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he must put that sinfulness on the head of the goat
Aaron's actions here were a symbolic transfer of the people's sin to the goat as a sign that the goat would bear the punishment for their guilt.

evil deeds ... rebellion ... sins
These all mean basically the same thing. Aaron is confessing every kind of sin that the people committed.

Leviticus 16:22

General Information:
This page has intentionally been left blank.

Leviticus 16:23

take off the linen garments
These were the special garments Aaron wore only when he entered the most holy place.

Leviticus 16:24

He must bathe his body in water in a holy place
Here "holy place" does not refer to the tent of meeting. This was a different place set aside for him to bathe himself.

put on his normal garments
These are the clothes that Aaron wore for his ordinary duties.

Leviticus 16:25

He must burn
"Aaron must burn"

Leviticus 16:26

The man who let the scapegoat go free must wash his clothes and bathe his body in water
The man was unclean because of his contact with the scapegoat, which carried the sin of the people.

scapegoat
"the goat that is sent away." See how you translated this in Leviticus 16:8.

Leviticus 16:27

whose blood was brought
This can be translated in active form. Alternate translation: "whose blood Aaron brought"

must be carried
This can be translated in active form. Alternate translation: "someone must carry"

their hides
"their skins." Here "their" refers to the bull and the goat.

Leviticus 16:28

General Information:
This page has intentionally been left blank.

Leviticus 16:29

for you
The word "you" is plural and refers to the people of Israel.

in the seventh month, on the tenth day of the month
This is the seventh month of the Hebrew calendar. The tenth day is near the end of September on the western calendar.

Leviticus 16:30

atonement will be made for you
This can be translated in active form. Alternate translation: "Aaron will make atonement for you"

to cleanse you ... so you will be clean
People who are acceptable for God's purposes are spoken of as if they were physically clean.

Leviticus 16:31

It is a solemn Sabbath of rest for you
This is not the same as the Sabbath they observed every week on the seventh day. This was a special Sabbath on the Day of Atonement.

Leviticus 16:32

the one who will be anointed and ordained
This can be translated in active form. Alternate translation: "the one they will anoint and ordain"

in his father's place
When the high priest died, one of his sons would replace him.

the holy garments
These are special clothes the high priest must wear when he enters the most holy place.

Leviticus 16:33

for all the people of the assembly
"for all the people of Israel"

Leviticus 16:34

General Information:
Yahweh finishes telling Moses what the people must do on the Day of Atonement.

This was done as Yahweh commanded Moses
This can be translated in active form. Alternate translation: "And Moses did as Yahweh

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commanded" or "And Aaron did as Yahweh commanded Moses"

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Chapter 17

1 Yahweh spoke to Moses, saying, **2** "Speak to Aaron and to his sons, and to all the people of Israel. Tell them what Yahweh has commanded: **3** 'Any man from Israel who kills an ox, lamb, or goat in the camp, or who kills it outside the camp, in order to sacrifice it— **4** if he does not bring it to the entrance of the tent of meeting to offer it as a sacrifice to Yahweh before his tabernacle, that man is guilty of bloodshed. He has shed blood, and that man must be cut off from among his people. **5** The purpose of this command is so that the people of Israel will bring their sacrifices to Yahweh at the entrance to the tent of meeting, to the priest, to be sacrificed as fellowship offerings to Yahweh, instead of offering sacrifices in an open field. **6** The priest will sprinkle the blood on Yahweh's altar at the entrance to the tent of meeting; he will burn the fat for it to produce a sweet aroma for Yahweh. **7** The people must no longer offer their sacrifices to goat idols, for which they act as prostitutes. This will be a permanent statute for them throughout their people's generations.'

8 You must say to them, 'Any man of Israel, or any foreigner who lives among them, who offers a burnt offering or sacrifice **9** and does not bring it to the entrance of the tent of meeting in order to sacrifice it to Yahweh, that man must be cut off from his people.

10 If any person of the house of Israel, or any foreigner who lives among them consumes any blood, I will set my face against that person who consumes blood and I will cut him off from among his people. **11** For the life of an animal is in its blood. I have given its blood to you to make atonement on the altar for your lives, because it is the blood that makes atonement, for it is the blood that atones for the life. **12** Therefore I said to the people of Israel that no one among you must eat blood, neither may any foreigner who lives among you eat blood. **13** Anyone of the people of Israel, or any of the foreigners who live among them, who hunts and kills an animal or bird that may be eaten, that person must pour out its blood and cover the blood with earth.

14 For the life of each creature is its blood. That is why I said to the people of Israel, "You must not eat the blood of any creature, for the life of every living creature is its blood. Whoever eats it must be cut off." **15** Every person who eats an animal that has died or that has been torn by wild animals, whether that person is native born or a foreigner living among you, he must wash his clothes and bathe himself in water, and he will be unclean until the evening. Then he will be clean. **16** But if he does not wash his clothes or bathe his body, then he must carry his guilt.'"

Leviticus 17 General Notes

Special concepts in this chapter

Sacrifices

Sacrifices could only be offered by the priests at the temple. Any other sacrifice was strictly prohibited. This was probably intended to ensure that the people were only offering sacrifices to Yahweh and not to another god. (See: priest and falsegod)

Other possible translation difficulties in this chapter

"The life of each creature is its blood"

It is unclear why the life is described as being in the blood. It is possible that diseases were more common in the blood and this is why it was prohibited. Blood is also necessary for life to continue in a creature. (See: life and blood)

Leviticus 17:1

General Information:
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Leviticus 17:2

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Leviticus 17:3

General Information:
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Leviticus 17:4

before his tabernacle
"before Yahweh's tabernacle"

that man must be cut off from among his people
A person being excluded from his community is spoken of as if he had been cut off from his people, as one would cut a piece of cloth or cut a branch from a tree. This can be translated in active form. See how you translated this in [Leviticus 7:20]

Leviticus 17:5

to the priest, to be sacrificed
This can be translated in active form. Alternate translation: "to the priest, so he may sacrifice them"

instead of offering sacrifices in an open field
The people had been offering their sacrifices in the open field. God wanted them to stop doing that.

Leviticus 17:6

General Information:
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Leviticus 17:7

for which they act as prostitutes
The people being unfaithful to Yahweh by worshiping false gods is spoken of as if they were acting like a man who betrays his wife by committing adultery. Alternate translation: "for which they are unfaithful to Yahweh"

a permanent statute for them throughout their people's generations
See how you translated this phrase in Leviticus 3:17.

Leviticus 17:8

General Information:
This page has intentionally been left blank.

Leviticus 17:9

that man must be cut off from his people
A person being excluded from his community is spoken of as if he had been cut off from his people, as one would cut a piece of cloth or cut a branch from a tree. This can be translated in active form. See how you translated this in [Leviticus 7:20]

Leviticus 17:10

I will set my face against that person
This idiom means he "firmly decided." Alternate translation: "I have made up my mind to oppose that person"

will set my face against
"will stare angrily at"

I will cut him off from among his people
A person being excluded from his community is spoken of as if he had been cut off from his people, as one would cut a piece of cloth or cut a branch from a tree. Alternate translation: "I will not permit that person to live among his people any longer" or "I will separate that person from his people"

Leviticus 17:11

For the life of an animal is in its blood ... that atones for the life
This means God uses the blood to atone for the sins of the people because the blood is life. The people should not consume the blood because it has this special purpose.

Leviticus 17:12

I said
Here "I" refers to Yahweh.

no one among you must eat blood
"no one among you may eat meat with blood in it"

Leviticus 17:13

that may be eaten
This can be translated in active form. Alternate translation: "that I have said they may eat"

cover the blood with earth
"cover the blood with dirt"

Leviticus 17:14

the life of each creature is its blood
This means that the blood is enables the creature to be alive. The full meaning of this statement can be made clear. Alternate translation: "each creature is able to live because of its blood"

Whoever eats it must be cut off
A person being excluded from his community is spoken of as if he had been cut off from his people, as one would cut a piece of cloth or cut a branch from a tree. This can be translated in active form. Alternate translation: "Whoever eats blood may no longer live among his people" or "You must separate from his people anyone who eats blood"

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Leviticus 17:15

General Information:
Yahweh continues speaking.

that has been torn by wild animals
An animal being killed by wild animals is spoken of as if the wild animals tore the animal to pieces. This can be translated in active form. Alternate translation: "that wild animals have killed"

is native born
"is an Israelite"

he will be unclean ... Then he will be clean
The person whom other people may not touch is spoken of as if he were physically unclean and the person whom other people may touch is spoken of as if he were physically clean.

until the evening
"until sunset"

Leviticus 17:16

then he must carry his guilt
A person's guilt is spoken of as if it were a physical object that the person carries. Here the word "guilt" represents the punishment for that guilt. Alternate translation: "then he is responsible for his own guilt" or "then I will punish him for his sin"

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Chapter 18

1 Yahweh spoke to Moses, saying, **2** "Speak to the people of Israel and say to them, 'I am Yahweh your God. **3** You must not do the things that the people do in Egypt, where you lived previously. You must not do the things that the people do in Canaan, the land to which I am taking you. Do not follow their customs. **4** My laws are what you must do, and my commandments are what you must keep, so that you walk in them, because I am Yahweh your God. **5** Therefore you must keep my decrees and my laws. If a person obeys them, he will live because of them. I am Yahweh.

6 Do not approach any close relatives to uncover nakedness, I am Yahweh. **7** Do not uncover the nakedness of your father by uncovering the nakedness of your mother; she is your mother, you must not uncover her nakedness. **8** Do not uncover the nakedness of your father's wives; it is your father's nakedness. **9** Do not uncover the nakedness of your sister, whether she is the daughter of your father or the daughter of your mother, whether she was born in your home or distant from you. **10** Do not uncover the nakedness of your son's daughter or your daughter's daughter, for their nakedness is your own nakedness. **11** Do not uncover the nakedness of your father's wife's daughter, brought up in your father's family, since she is your sister. **12** Do not uncover the nakedness of your father's sister; she is your father's relative. **13** Do not uncover the nakedness of your mother's sister, she is your mother's relative. **14** Do not uncover the nakedness of your father's brother, that is, you must not approach his wife; she is your aunt. **15** Do not uncover the nakedness of your daughter-in-law; she is your son's wife; you must not uncover her nakedness. **16** Do not uncover the nakedness of your brother's wife; that is your brother's nakedness. **17** Do not uncover the nakedness of a woman and her daughter; and you must not take her son's daughter or her daughter's daughter to uncover her nakedness; they are relatives; that is wickedness. **18** You must not marry your wife's sister as a second wife and uncover her nakedness while your first wife is alive.

19 Do not approach a woman to uncover her nakedness during the impurity of her uncleanness. **20** Do not have sexual relations with your neighbor's wife and defile yourself with her in this way. **21** You must not give any of your children to put them into the fire, so that you sacrifice them to Molech, because you must not profane the name of your God. I am Yahweh. **22** Do not lie with other men as with a woman; that is detestable. **23** Do not lie with any animal and defile yourself with it. Neither should any woman present herself to an animal to lie with it; that is a perversion.

24 Do not defile yourselves in any of these ways, for in all these ways the nations are defiled, the nations that I will drive out from before you. **25** The land became defiled, so I have punished its iniquity, and the land vomited out its inhabitants. **26** You, therefore, must keep my commandments and decrees, and you must not do any of these detestable things, neither the native-born Israelite nor the foreigner who lives among you. **27** For these detestable things are what the people who lived in the land before you committed, and now the land is defiled. **28** Therefore be careful so that the land does not vomit you up also after you have defiled it, as it vomited out the people who were before you. **29** Whoever does any of these detestable things, the persons who do such things will be cut off from among their people. **30** Therefore you must keep my command not to practice any of these detestable customs which were practiced here before you, so that you do not defile yourselves by them. I am Yahweh your God.'"

Leviticus 18 General Notes

Special concepts in this chapter

Uncovering nakedness

To uncover someone’s nakedness is an idiom that has two related meanings. If a man uncovers a woman’s nakedness, it means that he has sexual relations with her. If a man uncovers another man’s nakedness, it means that he shames that man by having sexual relations with that man’s wife.

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Leviticus 18:1

General Information:
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Leviticus 18:2

General Information:
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Leviticus 18:3

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Leviticus 18:4

My laws are what you must do, and my commandments are what you must keep
These two phrases mean basically the same thing and emphasize that the people must obey everything that Yahweh has commanded them to do. You can translate this parallelism into one statement. Alternate translation: "You must obey all of my laws and commandments"

so that you walk in them
Obeying Yahweh's commandments is spoken of as if the commandments were a path on which the person walks. Alternate translation: "so that you conduct your behavior according to them"

Leviticus 18:5

General Information:
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Leviticus 18:6

uncover nakedness
Here the idiom "uncover nakedness" means "have sexual relations"

Leviticus 18:7

Do not uncover the nakedness of your father
Here the idiom "uncover the nakedness" means "disgrace." Alternate translation: "Do not disgrace your father" or "Do not shame shame your father"

by uncovering the nakedness of your mother ... you must not uncover her nakedness
Here the idiom "uncover the nakedness" of someone means "have sexual relations" with someone. See how you translated this idiom in Leviticus 18:6. Alternate translation: "by having sexual relations with your mother ... you must not have sexual relations with her"

Leviticus 18:8

Do not uncover the nakedness of your father's wives
Here the idiom "uncover the nakedness" of someone means "have sexual relations" with someone. See how you translated this idiom in [Leviticus 18:6]

your father's wives
Sometimes men had more than one wife. God did not allow a son to have sexual intercourse with any woman married to his father.

it is your father's nakedness
"you disgrace your father" or "you shame your father"

Leviticus 18:9

Do not uncover the nakedness of
Here the idiom "uncover the nakedness" of someone means "have sexual relations" with someone. See how you translated this idiom in [Leviticus 18:6]

whether she is the daughter of your father or the daughter of your mother
This means a man cannot have sexual intercourse with his sister if they have the same parents or even if she has a different mother or father.

whether she was born in your home or distant from you
Another possible meaning is, "whether she grew up at your home or far away from you."

Leviticus 18:10

Do not uncover the nakedness of
Here the idiom "uncover the nakedness" of someone means "have sexual relations" with someone. See how you translated this idiom in [Leviticus 18:6]

their nakedness is your own nakedness
"you will disgrace both them and yourself" or "you will shame both them and yourself"

Leviticus 18:11

Do not uncover the nakedness of
Here the idiom "uncover the nakedness" of someone means "have sexual relations" with someone. See how you translated this idiom in [Leviticus 18:6]

your father's wife's daughter
Possible meanings are 1) "your half-sister" or 2) "your stepsister." Here the man does not have the same father or mother as the woman. They became brother and sister when their parents married.

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Leviticus 18:12

Do not uncover the nakedness of
Here the idiom "uncover the nakedness" of someone means "have sexual relations" with someone. See how you translated this idiom in [Leviticus 18:6]

Leviticus 18:13

Do not uncover the nakedness of
Here the idiom "uncover the nakedness" of someone means "have sexual relations" with someone. See how you translated this idiom in [Leviticus 18:6]

Leviticus 18:14

Do not uncover the nakedness of your father's brother
Here the idiom "uncover the nakedness" means "disgrace." Alternate translation: "Do not disgrace your father's brother" or "Do not shame shame your father's brother"

you must not approach his wife
You may have to make explicit the purpose of the approach. Alternate translation: "do not go to his wife in order to have sexual intercourse with her"

Leviticus 18:15

Do not uncover the nakedness of ... you must not uncover her nakedness
Here the idiom "uncover the nakedness" of someone means "have sexual relations" with someone. See how you translated this idiom in [Leviticus 18:6]

Leviticus 18:16

Do not uncover the nakedness of
Here the idiom "uncover the nakedness" of someone means "have sexual relations" with someone. See how you translated this idiom in [Leviticus 18:6]

that is your brother's nakedness
"if you do that, you will shame your brother"

Leviticus 18:17

Do not uncover the nakedness of ... to uncover her nakedness
Here the idiom "uncover the nakedness" of someone means "have sexual relations" with someone. See how you translated this idiom in [Leviticus 18:6]

Leviticus 18:18

uncover her nakedness
Here the idiom "uncover the nakedness" of someone means "have sexual relations" with someone. See how you translated this idiom in [Leviticus 18:6]

Leviticus 18:19

to uncover her nakedness
Here the idiom "uncover the nakedness" of someone means "have sexual relations" with someone. See how you translated this idiom in [Leviticus 18:6]

the impurity of her uncleanness
This is the time every month when a woman bleeds from her womb. The words "impurity" and "uncleanness" both occur to emphasize how disgusting a man is to consider her nakedness at that time.

Leviticus 18:20

your neighbor's wife
"any man's wife"

Leviticus 18:21

General Information:
Yahweh continues telling Moses what the people must not do that would defile them.

You must not give any of your children to put them into the fire
The phrase "to pass through the fire" means to burn something with fire as a sacrifice. Alternate translation: "You must not burn your children alive"

you must not profane the name of your God
Here the word "profane" means to dishonor. The word "name" represents God himself. Alternate translation: "you must not dishonor your God"

Leviticus 18:22

Do not lie with
This is a polite way of speaking of sexual relations. You may have to use other words in your translation. Alternate translation: "Do not have sexual relations with"

that is detestable
Here "detestable" refers to a violation of the natural order of things as Yahweh intended them to be.

Leviticus 18:23

to lie with it
This is a euphemism. Alternate translation: "to have sexual relations with it"

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Leviticus 18:24

the nations are defiled
This refers to the people groups already living in Canaan. Translate this so the term "nations" is clarified as people. Alternate translation: "the people of the nations defiled themselves"

Leviticus 18:25

The land became defiled
"The people defiled the land"

the land vomited out its inhabitants
Yahweh forcibly removing the people from the land is spoken of as if the land were a person who vomited the people out. Alternate translation: "I forcibly removed the people from the land, like a person vomits up food"

Leviticus 18:26

any of these detestable things
"any of these disgusting things"

Leviticus 18:27

General Information:
This page has intentionally been left blank.

Leviticus 18:28

Therefore be careful
"Therefore be careful to obey me"

so that the land does not vomit you up ... as it vomited out the people
Yahweh forcibly removing the people from the land is spoken of as if the land were a person who vomited the people out. See how you translated this metaphor in [Leviticus 18:25]

Leviticus 18:29

General Information:
Yahweh finishes telling Moses what the people must not do.

the persons ... will be cut off from among their people
People being excluded from the community is spoken of as if they had been cut off from their people, as one would cut a piece of cloth or cut a branch from a tree. This can be translated in active form. Alternate translation: "the persons ... may no longer live among their people" or "you must separate the persons ... from their people"

Leviticus 18:30

which were practiced here before you
This can be translated in active form. Alternate translation: "which the people did here before you came"

by them
Here "them" refers to the detestable customs.

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Chapter 19

1 Yahweh spoke to Moses, saying, **2** "Speak to all the assembly of the people of Israel and say to them, 'You must be holy, for I Yahweh your God am holy. **3** Everyone must respect his mother and his father, and you must keep my Sabbaths. I am Yahweh your God. **4** Do not turn to worthless idols, nor make for yourselves molten gods. I am Yahweh your God.

5 When you offer a sacrifice of fellowship offerings to Yahweh, you must offer it that you may be accepted. **6** It must be eaten the same day you offer it, or on the next day. If anything remains until the third day, it must be burned up with fire. **7** If it is eaten at all on the third day, it is a foul thing; it must not be accepted, **8** and everyone who eats it must carry his own guilt because he has defiled what is holy to Yahweh, and that person must be cut off from his people.

9 When you reap the harvest of your land, you must not completely reap the corners of your field, neither will you gather all the gleanings of your harvest. **10** You must not gather every grape from your vineyard, nor gather the grapes that have fallen on the ground in your vineyard. You must leave them for the poor and for the foreigner. I am Yahweh your God.

11 Do not steal.

Do not lie.

Do not deceive each other.

12 Do not swear by my name falsely and profane the name of your God. I am Yahweh.

13 Do not oppress your neighbor or rob him. The wages of a hired servant must not stay with you all night until the morning.

14 Do not curse the deaf or put a stumbling block before the blind, but fear your God. I am Yahweh.

15 Do not cause judgment to be false. You must not exalt the poor nor favor the great. Instead, judge your neighbor justly.

16 Do not walk around spreading slander among your people, but seek to protect your neighbor's life. I am Yahweh.

17 Do not hate your brother in your heart. You should rebuke your neighbor frankly, and do not bring sin upon yourself because of him.

18 Do not take vengeance or hold any grudge against any of your people, but instead love your neighbor as yourself. I am Yahweh.

19 You must keep my commands.

Do not try to breed your animals with different kinds of other animals.

Do not mix two different kinds of seeds when planting your field.

Do not wear clothing made of two kinds of material mixed together.

20 Whoever lies with a slave girl who is promised to a husband, but who has not been ransomed or given her freedom, must be punished. They must not be put to death because she was not free.

21 A man must bring his guilt offering to Yahweh to the entrance to the tent of meeting—a ram as a guilt offering. **22** Then the priest will make atonement for him with the ram for the guilt offering before Yahweh, for the sin that he has committed. Then the sin which he has committed will be forgiven.

23 When you come into the land and have planted all kinds of trees for food, then you must regard the fruit they produce as forbidden to be eaten. The fruit must be forbidden to you for three years. It must not

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be eaten. **24** But in the fourth year all the fruit will be holy, a sacrifice of praise to Yahweh. **25** In the fifth year you may eat the fruit, having waited so that the trees might produce more. I am Yahweh your God.

26 Do not eat any meat with blood still in it.

Do not practice divination or sorcery.

27 You will not round off the corners of the hair on the sides of your head or shave off the edge of your beard.

28 Do not cut your body for the dead or put tattoo marks on your body. I am Yahweh.

29 Do not disgrace your daughter by making her a prostitute, or the nation will fall to prostitution and the land will become full of wickedness.

30 You must keep my Sabbaths and honor the sanctuary of my tabernacle. I am Yahweh.

31 Do not turn to sorcerers or spiritists. Do not seek them out, or they will defile you. I am Yahweh your God.

32 You must rise before the gray-headed person and honor the presence of an old man. You must fear your God. I am Yahweh.

33 If a foreigner lives among you in your land, you must not do him any wrong. **34** The foreigner who lives with you must be to you like the native-born Israelite who lives among you, and you must love him as yourself, because you were foreigners in the land of Egypt. I am Yahweh your God.

35 Do no injustice when measuring length, weight, or quantity. **36** You must use just scales, just weights, a just ephah, and a just hin. I am Yahweh your God, who brought you out of the land of Egypt. **37** You must obey all my decrees and all my laws, and do them. I am Yahweh.'"

Leviticus 19 General Notes

Special concepts in this chapter

Obeying Yahweh

Being holy meant obeying Yahweh in all matters of a person's life. It is not limited to offering correct sacrifices. The law helped to establish righteousness in a person's life, as well as justice in Israel. In Israel, these concepts are closely related. (See: holy and righteous and justice)

Leviticus 19:1

General Information:

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Leviticus 19:2

General Information:

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Leviticus 19:3

keep my Sabbaths

"observe my Sabbaths" or "respect my day of rest"

Leviticus 19:4

Do not turn to worthless idols

Worshiping idols is spoken of as if it were physically turning towards them. Alternate translation: "Do not begin to worship worthless idols"

Leviticus 19:5

General Information:

Yahweh continues telling Moses what the people must do.

you must offer it that you may be accepted

This can be translated in active form. Possible meanings are 1) Yahweh will accept the person offering the sacrifice. Alternate translation: "you must offer it properly so that I will accept you" or 2) Yahweh will accept the sacrifice from the person.

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Alternate translation: "you must offer it properly so that I will accept your sacrifice"

Leviticus 19:6

It must be eaten
This can be translated in active form. Alternate translation: "You must eat it"

it must be burned
This can be translated in active form. Alternate translation: "you must burn it"

Leviticus 19:7

If it is eaten at all
This can be translated in active form. Alternate translation: "If you eat any of it"

it must not be accepted
To eat the offering after the designated time is against God and increases the guilt the offering was to cover. This can be translated in active form. Alternate translation: "You may not accept it for eating"

Leviticus 19:8

everyone ... must carry his own guilt
A person's guilt is spoken of as if it were a physical object that the person carries. Here the word "guilt" represents the punishment for that guilt. Alternate translation: "everyone ... is responsible for his own guilt" or "Yahweh will punish everyone ... for his sin"

that person must be cut off from his people
A person being excluded from his community is spoken of as if he had been cut off from his people, as one would cut a piece of cloth or cut a branch from a tree. This can be translated in active form. See how you translated this in [Leviticus 7:20]

Leviticus 19:9

When you reap the harvest of your land, you must not completely reap the corners of your field
"When you gather your crops, do not gather all the way to the edges of your fields"

neither will you gather all the gleanings of your harvest
This refers to the practice of going back over the fields a second time to gather any produce that remained after the first time. The full meaning of this statement can be made explicit. Alternate translation: "and do not go back and pick up all that you left behind"

Leviticus 19:10

General Information:
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Leviticus 19:11

General Information:
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Leviticus 19:12

Do not swear by my name falsely
"Do not use my name to swear about something that is not true"

Leviticus 19:13

Do not oppress your neighbor or rob him
Here "neighbor" means "anyone." The meaning of this can be made explicit. Alternate translation: "Do not hurt or rob anyone"

The wages of a hired servant must not stay with you all night until the morning
Yahweh commands the employer to pay his servant promptly when his work is done that day. The full meaning of this statement can be made clear.

Leviticus 19:14

or put a stumbling block before the blind
"and do not put something in front of a blind person to make him trip over it"

Leviticus 19:15

Do not cause judgment to be false
"Do not judge falsely" or "Do not just unjustly"

You must not exalt the poor nor favor the great
The words "poor" and "great" are two extremes, which together mean "anyone." You can translate this to clarify the terms. Alternate translation: "You must not show favoritism to anyone based on how much money they have"

judge your neighbor justly
"judge everyone according to what is right"

Leviticus 19:16

slander
untrue, hurtful messages about other people

Leviticus 19:17

Do not hate your brother in your heart
Continually hating a person is spoken of as if it were hating a person in the heart. Alternate translation: "Do not continually hate your brother"

You should rebuke your neighbor frankly
"You must correct a person who is sinning"

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Leviticus 19:18

General Information:
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Leviticus 19:19

General Information:
Yahweh continues telling Moses what the people must do.

clothing made of two kinds of material mixed together
This can be translated in active form. Alternate translation: "clothing that someone made from two kinds of material"

Leviticus 19:20

lies with
This is a euphemism. Alternate translation: "has sexual relations with"

who is promised to a husband
This can be translated in active form. Alternate translation: "who is engaged to marry another man"

but who has not been ransomed or given her freedom
This can be translated in active form. Alternate translation: "but whom her future husband has not ransomed or given her freedom"

must be punished
This can be translated in active form. Alternate translation: "you must punish them"

They must not be put to death
This can be translated in active form. Alternate translation: "You must not kill them"

Leviticus 19:21

A man must bring his guilt offering to Yahweh to the entrance to the tent of meeting—a ram as a guilt offering
"A man must bring a ram as a guilt offering to Yahweh to the entrance of the tent of meeting"

Leviticus 19:22

the sin which he has committed will be forgiven
This can be translated in active form. Alternate translation: "Yahweh will forgive the sin which he has committed"

Leviticus 19:23

General Information:
Yahweh continues telling Moses what the people must do.

then you must regard the fruit they produce as forbidden to be eaten ... It must not be eaten
Yahweh repeats the prohibition in order to emphasize it and to clarify that it is in force for the first three years that the tree bears fruit. Translate this to clarify the period of time the trees must be left alone. Alternate translation: "then you must not eat the fruit of the trees for the first three years"

you must regard the fruit they produce as forbidden to be eaten
This can be translated in active form. Alternate translation: "you must regard the fruit they produce as something that I have forbidden you to eat"

The fruit must be forbidden to you
This can be translated in active form. Alternate translation: "I have forbidden the fruit to you"

It must not be eaten
This can be translated in active form. Alternate translation: "You must not eat it"

Leviticus 19:24

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Leviticus 19:25

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Leviticus 19:26

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Leviticus 19:27

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Leviticus 19:28

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Leviticus 19:29

the nation will fall to prostitution and the land will become full of wickedness
Here the words "nation" and "land" represent the people who live there. Many people practicing prostitution and other wicked deeds is spoken of as if the they have fallen into or become full of those things. Alternate translation: "the people will begin to practice prostitution and many wicked things"

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Leviticus 19:30

General Information:
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Leviticus 19:31

sorcerers or spiritists
"anyone who communicates with the world of the dead"

Do not seek them out, or they will defile you
"Do not seek those people out. If you do, they will defile you"

Leviticus 19:32

You must rise
Standing up in front of someone is a sign of respect.

the gray-headed person
This refers to a person whose hair has turned gray from age, or "an old person."

Leviticus 19:33

General Information:
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Leviticus 19:34

General Information:
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Leviticus 19:35

General Information:
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Leviticus 19:36

ephah
This was a measurement for grain.

hin
This was a measurement for liquids.

Leviticus 19:37

must obey ... and do them
These phrases mean the same thing and emphasize the command for obedience.

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Chapter 20

1 Yahweh spoke to Moses, saying, **2** "Say to the people of Israel, 'Anyone among the people of Israel, or any foreigner who lives in Israel who gives any of his children to Molech, must certainly be put to death. The people in the land must stone him with stones. **3** I also will set my face against that man and will cut him off from among his people because he has given his child to Molech, so as to defile my holy place and profane my holy name. **4** If the people of the land close their eyes to that man when he gives any of his children to Molech, if they do not put him to death, **5** then I myself will set my face against that man and his clan, and I will cut him off and everyone else who acts like a prostitute as he did in order to act like a prostitute with Molech.

6 The person who turns to sorcerers and spiritists so as to prostitute themselves with them, I will set my face against that person; I will cut him off from among his people. **7** Therefore consecrate yourselves and be holy, because I am Yahweh your God. [1]

8 You must keep my commands and carry them out. I am Yahweh who sets you apart as holy.

9 Everyone who curses his father or his mother must surely be put to death. He has cursed his father or his mother, so his blood is upon him.

10 The man who commits adultery with another man's wife, that is, anyone who commits adultery with his neighbor's wife—the adulterer and the adulteress must both certainly be put to death.

11 If a man lies with his father's wife, he uncovers his father's nakedness. Both the son and his father's wife must certainly be put to death. Their blood is upon them.

12 If a man lies with his daughter-in-law, both of them must certainly be put to death. They have committed perversion. Their blood is upon them.

13 If a man lies with another man, as with a woman, both of them have done what is detestable. They must surely be put to death. Their blood is upon them.

14 If a man marries a woman and also marries her mother, this is wickedness. They must be burned, both he and the women, so that there will be no wickedness among you.

15 If a man lies with an animal, he must surely be put to death, and you must kill the animal.

16 If a woman approaches any animal and lies with it, you must kill the woman and the animal. They must certainly be put to death. Their blood is upon them.

17 If a man takes his sister, a daughter of his father or a daughter of his mother, and he sees her nakedness, and she sees his nakedness, it is a shameful thing. They must be cut off in the sight of the children of their people. He has uncovered the nakedness of his sister and he must carry his guilt.

18 If a man lies with a woman during her menstrual period and has uncovered her nakedness, he has uncovered her flow, the fountain of her blood. Both the man and woman must be cut off from among their people.

19 You must not uncover the nakedness of your mother's sister, or your father's sister, because you would disgrace your close relative. You must carry your own guilt.

20 If a man lies with his aunt, he has uncovered his uncle's nakedness. They will bear responsibility for their sin, and they will die childless.

21 If a man marries his brother’s wife, that is abhorrent. He has uncovered his brother's nakedness; they will be childless.

22 You must therefore keep all my statutes and all my decrees; you must obey them so that the land into which I am bringing you to live will not vomit you up.

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23 You must not walk in the statutes of the nations that I will drive out before you, for they have done all these things, and I detest them.

24 I said to you, "You will inherit their land; I will give it to you to possess, a land flowing with milk and honey. I am Yahweh your God, who has separated you from the other peoples. **25** You must therefore distinguish between the clean animals and the unclean, and between the unclean birds and the clean. You must not make yourselves detestable with unclean animals or birds or with any creature that crawls along the ground, which I have separated as unclean from you.

26 You must be holy, for I, Yahweh, am holy, and I have separated you from the other peoples, for you belong to me.

27 A man or a woman who is a sorcerer or spiritist must certainly be put to death. The people must stone them with stones. Their blood is upon them.'"

Footnotes

20:7 [1]Several modern translations have

Leviticus 20 General Notes

Structure and formatting

Punishments for serious sins
This chapter compiles a list of serious sins. The most serious sins are punished by death. (See: sin and death)

Important figures of speech in this chapter

See each other's nakedness
For a man and a woman to see each other's nakedness means for them have sexual relations together.

Carry guilt
The phrase "you must carry your own guilt" is a metaphor. It is unknown what this means, but it is possible it indicates a penalty of death.

Leviticus 20:1

General Information:
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Leviticus 20:2

gives any of his children to Molech
Those who worshiped Molech sacrificed their children to him by means of fire. The full meaning of this statement can be made explicit. Alternate translation: "kills any of his children as a sacrifice to Molech"

must certainly be put to death. The people in the land must stone him with stones
This can be translated in active form. Alternate translation: "the people in the land must stone him to death"

Leviticus 20:3

I also will set my face against that man
This idiom means he "firmly decided." Alternate translation: "I have made up my mind to oppose that man"

will set my face against
"will stare angrily at"

he has given his child
"he has sacrificed his child"

so as to defile my holy place and profane my holy name
"and by doing that, he has defiled my holy place and profaned my holy name"

profane my holy name
God's name represents God and his reputation. Alternate translation: "dishonor my reputation" or "dishonor me"

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Leviticus 20:4

close their eyes to
The phrase "to close their eyes" implies they "cannot see." This speaks of ignoring something as not seeing. Alternate translation: "disregard" or "ignore"

Leviticus 20:5

who acts like a prostitute as he did in order to act like a prostitute with Molech
This phrase compares those who are unfaithful to Yahweh to prostitutes. Alternate translation: "who is unfaithful to Yahweh as he was in order to commit faithless acts with Molech"

Leviticus 20:6

so as to prostitute themselves with them
This phrase compares the unfaithful people to prostitutes. Alternate translation: "by doing that, they seek advice from the spirits rather than from me"

I will set my face against that person
This idiom means he "firmly decided." Alternate translation: "I have made up my mind that I will oppose that person"

will set my face against
"will stare angrily at"

Leviticus 20:7

General Information:
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Leviticus 20:8

General Information:
Yahweh continues telling Moses what the people must do.

You must keep my commands and carry them out
The words "keep" and "carry out" mean basically the same thing. They are used together in order to emphasize that the people must obey God.

Leviticus 20:9

must surely be put to death
This can be translated in active form. Alternate translation: "you must surely put to death"

his blood is upon him
The word "blood" here is a metonym for the guilt of putting someone to a violent death. Alternate translation: "the guilt for his violent death is his alone"

Leviticus 20:10

certainly be put to death
This can be translated in active form. Alternate translation: "you must certainly put both of them to death"

Leviticus 20:11

lies with his father's wife
This is a polite way of saying that he has sexual relations with his father's wife. Alternate translation: "has sexual relations with his father's wife"

he uncovers his father's nakedness
Here the idiom "uncovers ... nakedness" means "disgraces." See how you translated this idiom in [Leviticus 18:7]

Their blood is upon them
The word "blood" here is a metonym for the guilt of putting someone to a violent death. See how you translated similar words in [Leviticus 19:9]

Leviticus 20:12

lies with
This is a euphemism. Alternate translation: "has sexual relations with"

They have committed perversion
Here God calls a man having sex with his son's wife a "perversion", a serious sin. See how you translated "perversion" in Leviticus 18:23.

Their blood is upon them
The word "blood" here is a metonym for the guilt of putting someone to a violent death. See how you translated similar words in [Leviticus 19:9]

Leviticus 20:13

lies with
This is a euphemism. Alternate translation: "had sexual relations with"

as with a woman
The way he treats the man is the same way he would treat a woman. Alternate translation: "just like he would with a woman"

what is detestable
"something detestable" or "something detestable"

They must surely be put to death
This can be translated in active form. Alternate translation: "You must surely put them to death"

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Their blood is upon them
The word "blood" here is a metonym for the guilt of putting someone to a violent death. See how you translated similar words in [Leviticus 19:9]

Leviticus 20:14

They must be burned, both he and the women
This can be translated in active form. Alternate translation: "You must burn to death both the man and the women"

Leviticus 20:15

lies with
This is a euphemism. Alternate translation: "has sexual relations with"

he must surely be put to death
This can be stated in active form. Alternate translation: "you must surely put him to death"

Leviticus 20:16

lies with it
This is a polite way of speaking of sexual relations. You may have to use other words in your translation. Alternate translation: "has sexual relations with it"

you must kill the woman and the animal. They must certainly be put to death
Both clauses mean the same thing. They emphasize that the woman and animal must die.

They must certainly be put to death
This can be stated in active form. Alternate translation: "You must certainly put them to death"

Their blood is upon them
The word "blood" here is a metonym for the guilt of putting someone to a violent death. See how you translated similar words in [Leviticus 19:9]

Leviticus 20:17

takes
Possible meanings are 1) this is a euphemism. Alternate translation: "has sexual relations with" or 2) it simply means "to marry."

a daughter of his father or a daughter of his mother
This means a man cannot have sexual intercourse with his sister, even if she has a different mother or father. The full meaning of this statement can be made explicit. Alternate translation: "whether it is his full sister or half-sister"

he sees her nakedness, and she sees his nakedness
Here the idiom "sees nakedness" means "have sexual relations." Alternate translation: "they have sexual relations"

has uncovered the nakedness of his sister
Here the idiom "uncover the nakedness" of someone means "have sexual relations" with someone. See how you translated this idiom in Leviticus 18:6. Alternate translation: "has had sexual relations with his sister"

he must carry his guilt
This phrase means the man is responsibile for his sin. Alternate translation: "He is responsible for his sin" or "You must punish him"

Leviticus 20:18

must be cut off from
A person being excluded from his community is spoken of as if he had been cut off from his people, as one would cut a piece of cloth or cut a branch from a tree. This can be translated in active form. See how you translated this idea in [Leviticus 7:20]

menstrual period
the time every month when a woman bleeds from her womb

he has uncovered her flow, the fountain of her blood
This phrase compares having sex with a woman during her menstrual period to removing the cover off of something that should remain hidden. The fact that this was a shameful thing to do can be stated clearly. Alternate translation: "he has done a shameful thing by uncovering the flow of her blood"

a man lies with a woman
This is a euphemism. Alternate translation: "a man has sexual relations with a woman"

Both the man and woman must be cut off
It can be stated clearly why this must be done. Alternate translation: "Because they have done this shameful thing, both the man and woman must be cut off"

Leviticus 20:19

You must not uncover the nakedness of your mother's sister
Here the idiom "uncover the nakedness" of someone means "have sexual relations" with someone. See how you translated this idiom in [Leviticus 18:6]

You must carry your own guilt
The idiom "carry your own guilt" means "you are responsible for your own sin." Alternate translation: "You are responsible for your sin" or "I will punish you"

Leviticus 20:20

a man lies with his aunt
This is a polite way of speaking of sexual relations. You may have to use other words in your

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translation. Alternate translation: "a man has sexual relations with his aunt"

he has uncovered his uncle's nakedness
Here the idiom "uncovers ... nakedness" means "disgraces." See how you translated this idiom in [Leviticus 18:7]

Leviticus 20:21

marries his brother’s wife
Some interpret this to apply only when the brother is still alive or has become the father of male children by the woman.

He has uncovered his brother's nakedness
Here the idiom "uncovered ... nakedness" means "disgraced." See how you translated this idiom in [Leviticus 18:7]

Leviticus 20:22

the land into which I am bringing you to live will not vomit you up
This phrase describes the land as a vomiting person who needs to reject bad food. Instead of rejecting bad food, the land rejects the people and removes them. See how you translated this metaphor in [Leviticus 18:25]

Leviticus 20:23

You must not walk in
Doing the actions of idol worshipers is spoken of as walking in their ways. Alternate translation: "you must not follow"

the statutes
or "the customs"

drive out
"remove"

Leviticus 20:24

a land flowing with milk and honey
The phrase "flowing with milk and honey" means "that is rich and productive with enough food for everyone." Alternate translation: "a land that is excellent for cattle and farming" or "a productive land"

Leviticus 20:25

General Information:
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Leviticus 20:26

I have separated you
"I have distinguished you" or "I have set you apart"

Leviticus 20:27

must certainly be put to death
This can be stated in active form. Alternate translation: "they must certainly put to death"

Their blood is upon them
The word "blood" here is a metonym for the guilt of putting someone to a violent death. See how you translated similar words in [Leviticus 19:9]

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Chapter 21

1 Yahweh said to Moses: "Speak to the priests, the sons of Aaron, and say to them, 'No one among you should make himself unclean for those who die among his people, **2** except for his closest relatives—his mother, his father, his son, his daughter, his brother, **3** or his virgin sister who is dependent on him, since she has no husband—for her he may make himself unclean. **4** But he must not make himself unclean for other relatives and so defile himself.

5 Priests must not shave their heads or shave off the corners of their beards, nor cut their bodies. **6** They must be holy to their God and not disgrace the name of their God, because the priests offer Yahweh's food offerings, the bread of their God. Therefore the priests must be holy. **7** They must not marry any woman who is a prostitute and who is defiled, and they must not marry a woman divorced from her husband, for he is holy to his God.

8 You will set him apart, for he is the one who offers bread to your God. He must be holy to you, because I, Yahweh who makes you holy, am holy.

9 Any daughter of any priest who defiles herself by becoming a prostitute disgraces her father. She must be burned.

10 The one who is the high priest among his brothers, on whose head the anointing oil has been poured, and who has been consecrated to wear the special garments of the high priest, must not wear his hair loose or tear his clothes. **11** He must not go anywhere that a dead body is present and defile himself, even for his father or his mother. **12** The high priest must not leave the sanctuary area of the tabernacle or profane the sanctuary of his God, because he has been consecrated as high priest by the anointing oil of his God. I am Yahweh.

13 The high priest must marry a virgin as his wife. **14** He must not marry a widow, a divorced woman, or a woman who is a prostitute. He will not marry these kinds of women. He may only marry a virgin from his own people, **15** so he will not defile his children among his people, for I am Yahweh, who makes him holy.'"

16 Yahweh spoke to Moses, saying, **17** "Speak to Aaron and tell him, 'Whoever of your descendants throughout their generations has a bodily defect, he must not approach to offer the food to his God. **18** Any man who has a bodily defect must not approach Yahweh, such as a blind man or a man who is unable to walk, one who is disfigured or deformed, **19** a man with a crippled hand or foot, **20** a man who has a hump in his back or is abnormally thin or short, or a man with a defect in his eyes, or with a disease, sore, scabs, or whose testicles have been crushed. **21** No man among the descendants of Aaron the priest with a bodily defect may come near to perform the offerings made by fire for Yahweh. Such a man has a bodily defect; he must not come near to offer the bread of his God. **22** He may eat the food of his God, whether some of the most holy or some of the holy. **23** However, he must not enter inside the curtain or come near the altar, because he has a bodily defect, so that he does not defile my holy place, for I am Yahweh, who makes them holy.'" **24** So Moses spoke these words to Aaron, to his sons, and to all the people of Israel.

Leviticus 21 General Notes

Special concepts in this chapter

Priests must be holy

Priests must be separate from the rest of the world. Priests should not do anything that would be unclean. They also cannot be unclean because of a birth defect, and they must not marry an unclean woman. (See: priest and holy and clean)

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Leviticus 21:1

make himself unclean
A person who is not acceptable for God's purposes is spoken of as if the person were physically unclean.

among his people
"among the Israelites"

Leviticus 21:2

General Information:
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Leviticus 21:3

virgin
This can also be translated as "young woman"

Leviticus 21:4

General Information:
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Leviticus 21:5

shave off the corners of their beards
It is impossible to be certain what the writer intended here. Possible meanings are 1) shave off certain parts of their beards or 2) cut or shave any part of their beards.

Leviticus 21:6

They must be holy
"They must be set apart"

not disgrace the name of their God
This word "name" is used to represent Yahweh's character. Alternate translation: "not disgrace God's reputation" or "not disgrace their God"

the bread of their God
Here "bread" represents food in general. Yahweh does not actually eat these offerings. It is the sincerity of those offering the food that pleases God.

Leviticus 21:7

They must not
"The priests must not"

he is holy
The understood subject is any priest. Alternate translation: "they are holy" or "all priests are holy"

Leviticus 21:8

You will set him apart
"You people must treat the priest as holy"

for he is the one who offers bread to your God
Here "bread" represents food in general. Yahweh does not actually eat these offerings. Translate this in a way that makes it clear that Yahweh does not actually eat the food.

He must be holy to you
This can be stated in active form. Alternate translation: "You must regard him as holy"

Leviticus 21:9

She must be burned
This can be stated in active form. Alternate translation: "You must burn her to death"

Leviticus 21:10

General Information:
Yahweh continues telling Moses what the priests must do.

anointing oil
This is a reference to the anointing oil used in the ceremony consecrating a new the high priest. The full meaning of this statement can be made explicit.

on whose head the anointing oil has been poured, and who has been consecrated
This can be stated in active form. Alternate translation: "on whose head they poured anointing oil and consecrated him"

must not wear his hair loose or tear his clothes
Loose hair and torn clothes were signs of mourning. The full meaning of this statement can be made explicit.

Leviticus 21:11

General Information:
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Leviticus 21:12

must not leave the sanctuary area
This does not mean the high priest could never leave. God did not allow him to leave in order to grieve over someone who died.

Leviticus 21:13

General Information:
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Leviticus 21:14

from his own people
"from among his own tribe, the tribe of Levi"

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Leviticus 21:15

he will not defile his children among his people
By marrying an unholy or ungodly woman, the priest would have children unworthy to be priest. Alternate translation: "that he will not have unworthy children by marrying an ungodly woman"

Leviticus 21:16

General Information:
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Leviticus 21:17

he must not approach to offer the food to his God
The full meaning of this statement can be made explicit. Alternate translation: "he must not come to burn the burnt offering of food on God's altar"

Leviticus 21:18

must not approach Yahweh
A priest had to meet specific physical standards in order to approach Yahweh. This does not imply that physical defects were the result of immorality or that all people with physical defects are unable to approach Yahweh.

one who is disfigured or deformed
"one whose body or face is deformed"

Leviticus 21:19

General Information:
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Leviticus 21:20

General Information:
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Leviticus 21:21

to offer the bread of his God
Here "bread" represents food in general. Alternate translation: "to make burnt offering of food on God's altar"

Leviticus 21:22

He may
Here "he" refers to the priest with the bodily defect.

eat the food of his God
"eat the food offering of his God." Parts of the sacrifices belonged to the priests and could be eaten.

some of the most holy or some of the holy
This also refers to the food that was sacrificed. The full meaning of this statement can be made clear. Alternate translation: "some of the sacrifices offered in the most holy place or some of the sacrifices offered in the holy place"

Leviticus 21:23

General Information:
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Leviticus 21:24

to his sons
"to Aaron's sons"

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Chapter 22

1 Yahweh spoke to Moses, saying, **2** "Speak to Aaron and to his sons, tell them to keep away from the holy things of the people of Israel, which they set apart to me. They must not profane my holy name. I am Yahweh. **3** Say to them, 'If any of your descendants throughout your generations approaches the holy things that the people of Israel have set apart to Yahweh, while he is unclean, that person must be cut off from before me: I am Yahweh.

4 None of the descendants of Aaron who is leprous or has an infection flowing from his body may eat any of the sacrifices made to Yahweh until he is clean. Whoever touches anything unclean through contact with the dead, or by contact with a man who has a flow of semen, **5** or whoever touches any creeping animal that makes him unclean, or any person who makes him unclean, whatever kind of uncleanness it may be— **6** then the priest who touches anything unclean will be unclean until evening. He must not eat any of the holy things, unless he has bathed his body in water.

7 When the sun has set, he will then be clean. After sunset he may eat from the holy things, because they are his food. **8** He must not eat anything found dead or killed by wild animals, by which he would defile himself. I am Yahweh.

9 The priests must follow my instructions, or they will be guilty of sin and could die for profaning me. I am Yahweh who makes them holy.

10 No one outside the priest's family, including guests of a priest or his hired servants, may eat anything that is holy. **11** But if a priest buys any slave with his own money, that slave may eat from the things set apart to Yahweh. The priest's family members and slaves born in his house, they also may eat with him from those things.

12 If a priest's daughter married someone who is not a priest, she may not eat any of the holy contribution offerings. **13** But if a priest's daughter is a widow, or divorced, and if she has no child, and if she returns to live in her father's house as in her youth, she may eat from her father's food. But no one who is not in the priestly family may eat from the priest's food.

14 If a man eats a holy food without knowing it, then he must repay the priest for it; he must add one-fifth to it and give it back to the priest.

15 The people of Israel must not profane the holy things that they have raised high and presented to Yahweh, **16** and cause themselves to carry the sin that would make them guilty of eating the holy food, for I am Yahweh who makes them holy.'"

17 Yahweh spoke to Moses, saying, **18** "Speak to Aaron and his sons, and to all the people of Israel. Say to them, 'Any man from the house of Israel, or an alien living in Israel, when they present a sacrifice— whether it is to fulfill a vow, or whether it is a freewill offering, or they present to Yahweh a burnt offering, **19** if it is to be accepted, they must offer a male animal without blemish from the cattle, sheep, or goats. **20** But you must not offer whatever has a blemish. I will not accept it on your behalf.

21 Whoever offers a sacrifice of fellowship offerings from the herd or the flock to Yahweh to fulfill a vow, or as a freewill offering, it must be unblemished to be accepted. There must be no defect in the animal. **22** You must not offer animals that are blind, disabled, or maimed, or that have warts, sores, or scabs. You must not offer these to Yahweh as a sacrifice by fire on the altar. **23** You may present as a freewill offering an ox or a lamb that is deformed or small, but an offering like that will not be accepted for a vow.

24 Do not offer any animal to Yahweh that has bruised, crushed, torn, or cut testicles. Do not do this within your land. **25** You must not present the bread of your God from the hand of a foreigner. Those animals are deformed and have defects in them, they will not be accepted for you.'"

26 Yahweh spoke to Moses and said, **27** "When a calf or a sheep or a goat is born, it must remain seven days with its mother. Then from the eighth day on, it may be accepted as a sacrifice for an offering made by fire to Yahweh.

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28 Do not kill a cow or ewe along with its young, both on the same day. **29** When you sacrifice a thank offering to Yahweh, you must sacrifice it in an acceptable way. **30** It must be eaten on the same day that it is sacrificed. You must leave none of it until the next morning. I am Yahweh.

31 So you must keep my commandments and carry them out. I am Yahweh.

32 You must not profane my holy name. I must be acknowledged as holy by the people of Israel. I am Yahweh who makes you holy, **33** who brought you out of the land of Egypt to be your God: I am Yahweh."

Leviticus 22 General Notes

Structure and formatting

Holy things
Priests who are unclean must not touch any holy thing. The things in the temple and involved in sacrifices must remain clean. An unclean priest would cause anything he touched to become unclean. (See: priest and clean and holy)

Leviticus 22:1

General Information:
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Leviticus 22:2

tell them to keep away from the holy things
"tell them when they should keep away from the holy things." Yahweh is about to describe situations where a priest is unclean and not allowed to touch holy things.

profane my holy name
The word "profane" here means to dishonor. The word "name" represents Yahweh's character. Alternate translation: "dishonor my reputation" or "dishonor me"

Leviticus 22:3

throughout your generations
"from now on"

while he is unclean
A person who is not acceptable for God's purposes is spoken of as if the person were physically unclean.

that person must be cut off from before me
A priest no longer being able to serve Yahweh is spoken of as if that person had been cut off from Yahweh's presence, as one would cut a piece of cloth or cut a branch from a tree. This can be translated in active form. Alternate translation: "that person will no longer be able to serve as a priest"

Leviticus 22:4

an infection flowing from his body
"a bodily discharge"

from his body
This is a polite way of referring to a man's private parts. See how you translated a similar phrase in [Leviticus 15:1]

until he is clean
A person who is acceptable for God's purposes is spoken of as if the person were physically clean.

Whoever touches anything unclean
Something that Yahweh has said is unfit to touch or eat is spoken of as if it were physically unclean.

through contact with the dead
"by touching a dead body"

the sacrifices made to Yahweh
This can be stated in active form. Alternate translation: "the sacrifices that someone has offered to Yahweh"

Leviticus 22:5

or whoever touches any creeping animal that makes him unclean, or any person who makes him unclean
This can be made explicit. Alternate translation: "or whoever is unclean from touching a creeping animal or from touching another unclean person"

Leviticus 22:6

the priest ... will be unclean
A person who is not acceptable for God's purposes is spoken of as if the person were physically unclean.

until evening
"until sunset"

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Leviticus 22:7

he will then be clean
"the priest will then be considered clean." A person who is acceptable for God's purposes is spoken of as if the person were physically clean.

Leviticus 22:8

found dead or killed by wild animals
This can be stated in active form. Alternate translation: "that someone found dead or that a wild animal has killed"

Leviticus 22:9

General Information:
This page has intentionally been left blank.

Leviticus 22:10

General Information:
Yahweh continues telling Moses what Aaron and his sons must do.

Leviticus 22:11

General Information:
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Leviticus 22:12

the holy contribution offerings
The word "contribution" can be translated with a verbal phrase. Alternate translation: "the holy offerings which people have contributed"

Leviticus 22:13

General Information:
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Leviticus 22:14

he must repay the priest for it; he must add one-fifth to it
Possible meanings are 1) that the person had to replace the food that he had eaten with the same kind of food or 2) that the person had to pay money to the priest for the food that he had eaten.

one-fifth
This is one part out of five equal parts.

Leviticus 22:15

that they have raised high and presented
The phrase "raised high" refers to a symbolic gesture of respect that represents offering something to Yahweh. It means basically the same thing as "presented." Alternate translation: "that they have offered"

Leviticus 22:16

cause themselves to carry the sin that would make them guilty
Sin is spoken of as if it were an object that people can carry. Possible meanings are 1) they would be responsible for the sin and so become guilty. Alternate translation: "they would be guilty for the sin that they committed" or 2) the word "sin" is a metonym for punishment for the sin that they committed. Alternate translation: "they would receive the punishment because they are guilty"

Leviticus 22:17

General Information:
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Leviticus 22:18

an alien
"a foreigner"

Leviticus 22:19

if it is to be accepted
This can be stated in active form. Alternate translation: "if Yahweh is to accept it" or "if I, Yahweh, am to accept it"

Leviticus 22:20

General Information:
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Leviticus 22:21

to be accepted
This can be stated in active form. Alternate translation: "for me to accept it" or "for Yahweh to accept it"

Leviticus 22:22

disabled, or maimed
These words refer to defects caused by accidents.

warts, sores, or scabs
These refer to types of skin diseases.

Leviticus 22:23

will not be accepted
This can be stated in active form. Alternate translation: "I will not accept" or "Yahweh will not accept"

deformed or small
These words refer to defects the animal has from birth.

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Leviticus 22:24

General Information:
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Leviticus 22:25

must not present the bread of your God
Here "bread" represents food in general. God did not actually eat the sacrifices. Priests would offer the sacrifice on God's altar, and they would eat some of the meat. Alternate translation: "must not present an animal as a food offering to your God"

from the hand of a foreigner
The word "hand" represents the whole person. It is implied that Israelites could not use animals as a sacrifice to God if they bought it from a foreigner, because foreigners castrated their animals making them unacceptable to God. Alternate translation: "that a foreigner has given you, because they castrate their animals"

they will not be accepted for you
This can be stated in active form. Alternate translation: "Yahweh will not accept them from you"

Leviticus 22:26

General Information:
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Leviticus 22:27

it may be accepted
This can be stated in active form. Alternate translation: "you may accept it"

for an offering made by fire
This can be stated in active form. Alternate translation: "for a burnt offering"

Leviticus 22:28

General Information:
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Leviticus 22:29

General Information:
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Leviticus 22:30

It must be eaten
This can be stated in active form. Alternate translation: "You must eat it"

that it is sacrificed
This can be stated in active form. Alternate translation: "that you sacrificed it"

Leviticus 22:31

keep my commandments and carry them out
The words "keep" and "carry out" mean the same thing. They emphasize that the people must obey God's commands. Alternate translation: "obey my commandments"

Leviticus 22:32

You must not profane my holy name
Here the word "name" represents Yahweh himself and his reputation and "profane" means to remove the honor that belongs to God as Creator and Lord of the universe. Alternate translation: "You must not dishonor me, for I am holy" or "You must not dishonor my holy reputation"

I must be acknowledged as holy by the people of Israel
This can be stated in active form. Alternate translation: "The people of Israel must acknowledge me as holy"

Leviticus 22:33

General Information:
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Chapter 23

1 Yahweh spoke to Moses: **2** "Speak to the people of Israel, and say to them, 'These are the appointed festivals for Yahweh, which you must proclaim as holy assemblies; they are my regular festivals. **3** You may work for six days, but the seventh day is a Sabbath of complete rest, a holy assembly. You must do no work because it is a Sabbath for Yahweh in all the places where you live.

4 These are the appointed festivals of Yahweh, the holy assemblies that you must announce at their appointed times: **5** In the first month, on the fourteenth day of the month at twilight, is Yahweh's Passover. **6** On the fifteenth day of the same month is the Festival of Unleavened Bread for Yahweh. For seven days you must eat unleavened bread. **7** The first day you must set apart to gather together; you will not do any of your regular work. **8** You will present a food offering to Yahweh for seven days. The seventh day is an assembly set apart to Yahweh, and on that day you must not do any regular work.'"

9 Yahweh spoke to Moses, saying, **10** "Speak to the people of Israel and say to them, 'When you have come into the land that I will give you, and when you reap its harvest, then you must bring a bundle of the firstfruit of the grain to the priest. **11** He will raise the bundle of grain before Yahweh and present it to him, for it to be accepted on your behalf. It is on the day after the Sabbath that the priest will raise it and present it to me. **12** On the day when you raise the bundle of grain and present it to me, you must offer a male lamb one year old and without blemish as a burnt offering to Yahweh. **13** The grain offering must be two-tenths of an ephah of fine flour mixed with oil, an offering made by fire to Yahweh, to produce a sweet aroma, and with it a drink offering of wine, a fourth of a hin. **14** You must eat no bread, nor roasted or fresh grain, until the same day you have brought this offering to your God. This will be a permanent statute throughout your people's generations, in every place that you live.

15 Beginning from the day after the Sabbath—that was the day you brought the bundle of grain as the wave offering—count seven full weeks. **16** You must count fifty days, which would be the day after the seventh Sabbath. Then you must present an offering of new grain to Yahweh. **17** You must bring out of your houses two loaves made from two-tenths of an ephah. They must be made from fine flour and baked with yeast; they will be a wave offering of the firstfruits to Yahweh. **18** You must present with the bread seven lambs one year old and without blemish, one young bull from the herd, and two rams. They must be a burnt offering to Yahweh, with their grain offering and their drink offerings, an offering made by fire and producing a sweet aroma for Yahweh. **19** You must offer one male goat for a sin offering, and two male lambs a year old for a sacrifice, as fellowship offerings. **20** The priest must wave them together with the bread of the firstfruits before Yahweh, and present them to him as an offering with the two lambs. They will be holy offerings to Yahweh for the priest. **21** You must make a proclamation on that same day. There will be a holy assembly, and you must do no ordinary work. This will be a permanent statute throughout your people's generations in all the places where you live.

22 When you reap the harvest of your land, you must not completely reap the corners of your fields, and you must not gather the gleanings of your harvest. You must leave them for the poor and for the foreigner. I am Yahweh your God.'"

23 Yahweh spoke to Moses, saying, **24** "Speak to the people of Israel and say, 'In the seventh month, the first day of that month will be a solemn rest for you, a memorial with the blowing of trumpets, and a holy assembly. **25** You must do no ordinary work, and you must offer a sacrifice made by fire to Yahweh.'"

26 Then Yahweh spoke to Moses, saying, **27** "Now the tenth day of this seventh month is the Day of Atonement. It is to be a holy assembly, and you must humble yourselves and present to Yahweh an offering by fire. **28** You must do no work on that day because it is the Day of Atonement, to make atonement for yourselves before Yahweh your God. **29** Whoever does not humble himself on that day must be cut off from his people. **30** Whoever does any work on that day, I, Yahweh, will destroy him from among his people. **31** You must do no work of any kind on that day. This will be a permanent statute throughout your people's generations in all the places where you live. **32** This day must be to you a Sabbath of solemn rest, and you must humble yourselves the ninth day of the month at the evening. From evening to evening you are to observe your Sabbath."

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33 Yahweh spoke to Moses, saying, **34** "Speak to the people of Israel, saying, 'On the fifteenth day of the seventh month will be the Festival of Shelters for Yahweh. It will last seven days. **35** On the first day there must be a holy assembly. You must do no ordinary work. **36** For seven days you must offer a sacrifice made by fire to Yahweh. On the eighth day there must be a holy assembly, and you must make a sacrifice offered with fire to Yahweh. This is a solemn assembly, and you must not do any ordinary work.

37 These are the appointed festivals for Yahweh, which you must proclaim as holy assemblies to offer sacrifice by fire to Yahweh, a burnt offering and a grain offering, sacrifices and drink offerings, each on its own day. **38** These festivals will be in addition to the Sabbaths of Yahweh and your gifts, all your vows, and all your freewill offerings that you give to Yahweh.

39 Regarding the Festival of Shelters, on the fifteenth day of the seventh month, when you have gathered in the fruits of the land, you must keep this festival of Yahweh for seven days. The first day will be a solemn rest, and the eighth day will also be a solemn rest. **40** On the first day you must take the best fruit from the trees, branches of palm trees, and leafy branches of thick trees, and willows from streams, and you will rejoice before Yahweh your God for seven days. **41** For seven days each year, you must celebrate this festival for Yahweh. This will be a permanent statute throughout your people's generations in all the places where you live. You must celebrate this festival in the seventh month. **42** You must live in small shelters for seven days. All who were born in Israel must live in small shelters for seven days, **43** so that your descendants, generation after generation, may learn how I made the people of Israel live in such shelters when I led them out of the land of Egypt. I am Yahweh your God.'" **44** In this way, Moses announced to the people of Israel the appointed festivals for Yahweh.

Leviticus 23 General Notes

Structure and formatting

The feasts
The people should celebrate the Sabbath, the Passover, the Feast of First Fruits, the Feast of Weeks, the Feast of Trumpets, the Day of Atonement and the Feast of Booths. These feasts were important for the religious life of Israel. They were a part of proper worship of Yahweh and the identity of Israel. (See: sabbath, passover and firstfruit and atonement)

Leviticus 23:1

General Information:
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Leviticus 23:2

the appointed festivals for Yahweh
These were festivals that the Lord had appointed times for. The people were to worship him at these festivals. Alternate translation: "the festivals for Yahweh" or "Yahweh's festivals"

Leviticus 23:3

General Information:
Yahweh continues telling Moses what the people must do on special days and times.

the seventh day is a Sabbath of complete rest
This is something the people must do habitually. After every six days in which they can work, they must rest on the seventh day.

a holy assembly
The requirement that people assemble to worship God on that day is spoken of as if that day were the assembly. Alternate translation: "a holy day, when you must assemble together to worship me"

Leviticus 23:4

at their appointed times
"at their proper times"

Leviticus 23:5

first month, on the fourteenth day of the month
The first month of the Hebrew calendar marks when Yahweh brought the Israelites out of Egypt. The fourteenth day is around the beginning of April on the Western calendar.

at twilight
"at sunset"

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Leviticus 23:6

the fifteenth day of the same month
The "same month" is the first month of the Hebrew calendar

Leviticus 23:7

The first day you must set apart to gather together
"You must set apart the first day to gather together" or "You must treat the first day as different and gather together"

Leviticus 23:8

will present a food offering
They would present it to Yahweh by burning it on the altar.

The seventh day is an assembly set apart to Yahweh
The requirement that people assemble on that day is spoken of as if that day were the assembly. Being set apart to Yahweh means that when they assemble, they must worship Yahweh. Alternate translation: "The seventh day is a day when you must assemble together to worship Yahweh"

Leviticus 23:9

General Information:
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Leviticus 23:10

General Information:
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Leviticus 23:11

for it to be accepted
This can be stated in active form. Alternate translation: "for Yahweh to accept it" or "and I will accept it"

Leviticus 23:12

General Information:
Yahweh continues telling Moses what the people must do.

Leviticus 23:13

two-tenths of an ephah
An ephah is 22 liters. Alternate translation: "four and a half liters"

a fourth of a hin
A hin is 3.7 liters. Alternate translation: "one liter"

Leviticus 23:14

nor roasted or fresh grain
"nor cooked or uncooked grain"

This will be a permanent statute throughout your people's generations
This means that they and their descendants must obey this command forever. See how you translated this in Leviticus 3:17.

Leviticus 23:15

General Information:
Yahweh continues telling Moses what the people must do.

Leviticus 23:16

fifty days
"50 days"

seventh
This is the ordinal for number seven. See:

Leviticus 23:17

General Information:
Yahweh continues telling Moses what the people must do.

made from two-tenths of an ephah. They must be made from fine flour and baked with yeast
This can be stated in active form. Alternate translation: "that you have made from two-tenths of an ephah of flour and then baked with yeast"

two-tenths of an ephah
This is approximately 4.5 liters. Alternate translation: "four and a half liters"

Leviticus 23:18

producing a sweet aroma for Yahweh
The Lord's pleasure with the aroma represents his pleasure with the person who burns the offering. Alternate translation: "Yahweh will be pleased with you" or "that pleases the Yahweh"

Leviticus 23:19

General Information:
Yahweh continues telling Moses what the people must do.

Leviticus 23:20

General Information:
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Leviticus 23:21

General Information:
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Leviticus 23:22

General Information:
Yahweh continues telling Moses what the people must do.

When you reap the harvest of your land, you must not completely reap the corners of your fields
"When you gather your crops, do not gather them all the way to the edges of your fields"

Leviticus 23:23

General Information:
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Leviticus 23:24

the seventh month, the first day of that month
This is the seventh month of the Hebrew calendar. The first day is near the middle of September on Western calendars.

a solemn rest
a period of time that was only for worship and not for work

Leviticus 23:25

you must offer a sacrifice made by fire to Yahweh
This can be stated in active form. Alternate translation: "you must offer a sacrifice that you make by fire to Yahweh" or "you must burn an offering on the altar to Yahweh"

Leviticus 23:26

General Information:
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Leviticus 23:27

tenth day of this seventh month
This is the seventh month of the Hebrew calendar. The tenth day is near the end of September on Western calendars.

the Day of Atonement
On this day each year the high priest made a sacrifice to Yahweh so that Yahweh would forgive all the sins of the people of Israel. Alternate translation: "the Day of Sacrifice for Forgiveness"

Leviticus 23:28

Connecting Statement:
Yahweh continues telling Moses what the people must do every year.

Leviticus 23:29

must be cut off from his people
Being excluded is spoken of as being cut off. See how you translated this idea in [Leviticus 7:20]

Leviticus 23:30

Connecting Statement:
Yahweh continues telling Moses what the people must do every year.

on that day
"on the Day of Atonement"

Leviticus 23:31

This will be a permanent statute throughout your people's generations
This means that they and their descendants must obey this command forever. See how you translated a similar phrase in Leviticus 3:17.

Leviticus 23:32

a Sabbath of solemn rest
This is not the same as the Sabbath they observed every week on the seventh day. This was a special Sabbath on the Day of Atonement.

you must humble yourselves
In this case humbling themselves implies that they would not eat any food. This can be stated clearly. Alternate translation: "you must humble yourselves and eat nothing"

the ninth day of the month
This refers to the seventh month of the Hebrew calendar. The ninth day is near the end of September on Western calendars. This can be made explicit. Alternate translation: "the ninth day of the seventh month"

From evening to evening
"From sunset to sunset on the next day"

Leviticus 23:33

General Information:
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Leviticus 23:34

fifteenth day of the seventh month
This is near the beginning of October on Western calendars.

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Festival of Shelters
This is a celebration during which the people of Israel lived in temporary shelters for seven days as a way to remember the time they spent living in the wilderness after they left Egypt.

Leviticus 23:35

General Information:
Yahweh is giving instructions for the Festival of Shelters.

Leviticus 23:36

General Information:
This page has intentionally been left blank.

Leviticus 23:37

Connecting Statement:
Yahweh continues telling Moses what the people must do every year.

These are the appointed festivals
This refers to the festivals mentioned in 23:1-36.

Leviticus 23:38

General Information:
This page has intentionally been left blank.

Leviticus 23:39

Connecting Statement:
Yahweh continues telling Moses what the people must do every year.

Festival of Shelters
This is a celebration during which the people of Israel lived in temporary shelters for seven days as a way to remember the time they spent living in the wilderness after they left Egypt. See how you translated it in Leviticus 23:34.

fifteenth day of the seventh month
This is the seventh month of the Hebrew calendar. The fifteenth day is near the beginning of October on Western calendars.

when you have gathered in the fruits
The word "fruits" here represents various kinds of crops. Alternate translation: "after you have gathered the crops"

Leviticus 23:40

General Information:
Yahweh continues his instructions for the Festival of Shelters.

branches of palm trees ... willows from streams
Possible uses for these branches are 1) to make temporary shelters or 2) to wave them as part of their joyous celebration. Some translations state their use clearly; other translations leave it implicit.

willows
trees with long, narrow leaves, which grow near water

Leviticus 23:41

General Information:
This page has intentionally been left blank.

Leviticus 23:42

General Information:
Yahweh continues his instructions for the Festival of Shelters.

Leviticus 23:43

your descendants, generation after generation, may learn
"Generation after generation" here is an idiom that refers to each generation that lives after another. Alternate translation: "your descendants belonging to all future generations may learn" or "all your descendants may learn forever"

Leviticus 23:44

General Information:
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Chapter 24

1 Yahweh spoke to Moses, saying, **2** "Command the people of Israel to bring you pure oil beaten from olives to be used in the lamp, that the light may burn continually. **3** Outside the curtain before the covenant decrees in the tent of meeting, Aaron must continually, from evening to morning, keep the lamp lit before Yahweh. This will be a permanent statute throughout your people's generations. **4** The high priest must always keep the lamps lit before Yahweh, the lamps on the lampstand of pure gold.

5 You must take fine flour and bake twelve loaves with it. There must be two-tenths of an ephah in each loaf. **6** Then you must set them in two rows, six in a row, on the table of pure gold before Yahweh. **7** You must put pure incense along each row of loaves as a representative offering. This incense will be an offering made by fire for Yahweh. **8** Every Sabbath day the high priest must regularly set out the bread before Yahweh on behalf of the people of Israel, as a sign of an everlasting covenant. **9** This offering will be for Aaron and his sons, and they are to eat it in a place that is holy, for it is a portion from the offerings to Yahweh made by fire."

10 Now it happened that the son of an Israelite woman, whose father was an Egyptian, went out among the people of Israel. This son of the Israelite woman fought against a man of Israel in the camp. **11** The son of the Israelite woman blasphemed the name of Yahweh and cursed God, so the people brought him to Moses. His mother's name was Shelomith, the daughter of Dibri, from the tribe of Dan. **12** They held him in custody until Yahweh himself should declare his will to them.

13 Then Yahweh spoke to Moses, saying, **14** "Take the man who has cursed God outside the camp. All who heard him must lay their hands on his head, and then the entire assembly must stone him. **15** You must explain to the people of Israel and say, 'Whoever curses his God must carry his own sin. **16** He who blasphemes the name of Yahweh must surely be put to death. All the assembly must certainly stone him, whether he is a foreigner or a native-born Israelite. If anyone blasphemes the name of Yahweh, he must be put to death. **17** If anyone strikes down another human being, he must certainly be put to death. **18** If anyone strikes down someone's animal, he must pay it back, life for life. **19** If anyone injures his neighbor, it must be done to him as he did to his neighbor: **20** fracture for fracture, eye for eye, tooth for tooth. As he has caused an injury to a person, so must it also be done to him. **21** Anyone who kills an animal must pay it back, and anyone who kills a person must be put to death. **22** You must have the same law for both the foreigner and the native-born Israelite, for I am Yahweh your God.'" **23** So Moses spoke to the people of Israel, and the people brought the man outside the camp, the one who had cursed Yahweh. They stoned him with stones. The people of Israel carried out the command of Yahweh to Moses.

Leviticus 24 General Notes

Special concepts in this chapter

Cursing God

The punishment for someone who curses God is to have stones thrown at him until he is dead. This was acceptable in ancient Israel, but it is no longer considered acceptable. (See: curse)

Leviticus 24:1

General Information:

God gives Moses instructions about the things in the tent of meeting.

Leviticus 24:2

pure oil beaten from olives

"pure olive oil"

the lamp

This refers to the lamp or lamps in Yahweh's sacred tent. This can be stated clearly. Alternate translation: "the lamp in the tent of meeting"

Leviticus 24:3

Connecting Statement:

God continues giving Moses instructions about the things in the tent of meeting.

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Outside the curtain before the covenant decrees
The phrase "covenant decrees" represents either the tablets that the decrees were written on or the box that the tablets were put in. These were kept in the very holy place, which was the room behind the curtain in the tent of meeting. Alternate translation: "Outside the curtain that is in front of the tablets of the covenant decrees" or "Outside the curtain that is in front of the box of the covenant"

curtain
This was a thick fabric hung as a wall. It was not like a light window curtain.

from evening to morning
"from sunset to sunrise" or "all night"

This will be a permanent statute throughout your people's generations
This means that they and their descendants must obey this command forever. See how you translated a similar phrase in Leviticus 3:17.

Leviticus 24:4

General Information:
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Leviticus 24:5

Connecting Statement:
God continues giving Moses instructions about the things in the tent of meeting.

two-tenths of an ephah
This is about 4.5 liters. Alternate translation: "four and a half liters"

Leviticus 24:6

the table of pure gold before Yahweh
This table is in the holy place, which is before the most holy place.

Leviticus 24:7

Connecting Statement:
God continues giving Moses instructions about the things in the tent of meeting.

You must put pure incense along each row of loaves
The incense was probably next to the loaves rather than directly on the loaves. Alternate translation: "You must put pure incense next to the loaves in each row"

as a representative offering
What the incense would represent can be stated clearly. Alternate translation: "to represent the loaves as an offering" or "to be an offering that represents the loaves"

This incense will be an offering made by fire for Yahweh
This can be stated in active form. Alternate translation: "You will burn this incense as an offering for Yahweh"

Leviticus 24:8

General Information:
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Leviticus 24:9

This offering
"This bread that is offered"

for it is a portion from the offerings
"for they took it from the offerings"

the offerings to Yahweh made by fire
"the burnt offerings to Yahweh" or "the offerings that you burn to Yahweh"

Leviticus 24:10

Now it happened
This phrase marks a new section of the book.

Leviticus 24:11

blasphemed the name of Yahweh and cursed God
Both of these phrases mean basically the same thing. Alternate translation: "blasphemed Yahweh by cursing him" or "said terrible things about Yahweh"

Shelomith
This is the name of a woman.

Dibri
This is the name of a man.

Leviticus 24:12

General Information:
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Leviticus 24:13

General Information:
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Leviticus 24:14

All who heard him must lay their hands on his head
They were to put their hands on his head to show that he was the guilty one.

Leviticus 24:15

Connecting Statement:
God continues telling Moses what they must do to the man who cursed God.

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must carry his own sin
A person suffering because he is guilty of sin is spoken of as if the guilt were a physical object that he is carrying. Alternate translation: "must suffer for his sin" or "must be punished

Leviticus 24:16

must surely be put to death
This can be stated in active form. Alternate translation: "the people must surely put him to death" or "the people must surely kill him"

Leviticus 24:17

Connecting Statement:
God continues telling Moses what the people must do when someone does something bad.

he must certainly be put to death.
This can be stated in active form. Alternate translation: "You must certainly put to death anyone who kills another person"

Leviticus 24:18

must pay it back
How he would pay it back can be stated clearly. Alternate translation: "must pay it back by giving him a live animal"

life for life
This is an idiom that means that one life would replace the other. Alternate translation: "one life to replace the other life" or "to replace the one that he killed"

Leviticus 24:19

Connecting Statement:
God continues telling Moses what the people must do when someone does something bad.

it must be done to him
This can be stated in active form. Alternate translation: "you must do to him"

Leviticus 24:20

fracture for fracture, eye for eye, tooth for tooth
These phrases emphasize that a person should receive the same harm he did to someone else.

fracture for fracture
This refers to broken bones. Alternate translation: "broken bone for broken bone" or "If he breaks someone's bone, one of his bones must be broken" or "If he breaks someone's bone, they will break one of his bones"

eye for eye
This refers to eyes being seriously injured or gouged out. Alternate translation: "If he destroys someone's eye, one of his bones must be destroyed" or "If he destroys someone's eye, they will destroy his eye"

tooth for tooth
This refers to teeth being knocked out of the mouth. Alternate translation: "If he knocks out someone's tooth, one of his teeth must be knocked out" or "If he knocks out someone's tooth, they will knock out one of his teeth"

Leviticus 24:21

anyone who kills a person must be put to death
This can be stated in active form. Alternate translation: "they must put to death anyone who kills a person"

Leviticus 24:22

General Information:
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Leviticus 24:23

carried out the command
"obeyed the command"

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Chapter 25

1 Yahweh spoke to Moses on Mount Sinai, saying, **2** "Speak to the people of Israel and say to them, 'When you come into the land that I give you, then the land must be made to keep a Sabbath for Yahweh. **3** You must plant your field for six years, and for six years you must prune your vineyard and gather the produce. **4** But in the seventh year, a Sabbath of solemn rest for the land must be observed, a Sabbath for Yahweh. You must not plant your field or prune your vineyard. **5** You must not conduct an organized harvest of whatever grows by itself, and you must not conduct an organized harvest of whatever grapes grow on your unpruned vines. This will be a year of solemn rest for the land. **6** Whatever the unworked land grows during the Sabbath year will be food for you. You, your male and female servants, your hired servants and the foreigners who live with you may gather food, **7** and your livestock and also wild animals may eat whatever the land produces.

8 You must count off seven Sabbaths of years, that is, seven times seven years, so that there will be seven Sabbaths of years, totaling forty-nine years. **9** Then you must blow a loud ram's horn everywhere on the tenth day of the seventh month. On the Day of Atonement you must blow a ram's horn throughout all your land. **10** You must set apart the fiftieth year to Yahweh and proclaim liberty throughout the land to all its inhabitants. It will be a Jubilee for you, in which property and slaves must be returned to his own clan. **11** The fiftieth year will be a Jubilee for you. You must not plant or conduct an organized harvest, and you must not gather the grapes that grow on the unpruned vines. **12** For it is a Jubilee, which will be holy for you. You must eat the produce that grows by itself out of the fields.

13 You must return everyone to his own property in this year of Jubilee.

14 If you sell any land to your neighbor or buy any land from your neighbor, you must not cheat or wrong each other. **15** If you buy land from your neighbor, consider the number of years and crops that can be harvested until the next Jubilee. Your neighbor selling the land must consider that also. **16** A larger number of years until the next Jubilee will increase the value of land, and a smaller number of years until the next Jubilee will decrease the value, because the number of harvests the land will produce for the new owner is related to the number of years before the next Jubilee. **17** You must not cheat or wrong one another; instead, you must honor your God, for I am Yahweh your God.

18 Therefore you must obey my decrees, keep my laws, and carry them out. Then you will live in the land in safety. **19** The land will yield its produce, and you will eat your fill and live there in safety. **20** You might say, "What will we eat during the seventh year? Look, we cannot plant or gather our produce." **21** I will command my blessing to come upon you in the sixth year, and it will produce harvest enough for three years. **22** You will plant in the eighth year and continue to eat from the previous years' produce and the stored food. Until the harvest of the ninth year comes in, you will be able to eat from the provisions stored in the previous years.

23 The land must not be sold to a new permanent owner, because the land is mine. You are all foreigners and sojourners on my land. **24** You must observe the right of redemption for all the land that you acquire; you must allow the land to be bought back by the family from whom you bought it. **25** If your fellow Israelite became poor and for that reason sold some of his property, then his nearest relative must come and redeem what his brother has sold. **26** If a man has no relative to redeem his property, but if he has prospered and has the ability to redeem it, **27** then he may calculate the years since the land was sold and repay the balance to the man to whom he sold it. Then he may return to his own property. **28** But if he is not able to get the land back for himself, then the land he has sold will remain in the ownership of the one who bought it until the year of Jubilee. At the year of Jubilee, the land will be returned to the man who sold it, and the original owner will return to his property.

29 If a man sells a house in a walled city, then he may buy it back within a whole year after it was sold. For a full year he will have the right of redemption. **30** If the house is not redeemed within a full year, then the house in the walled city will become the permanent property of the buyer throughout his generations. It is not to be returned in the year of Jubilee. **31** But the houses of the villages that have no wall around them will be considered as the field of the land. They may be redeemed, and they must be returned during the year of Jubilee. **32** As for the cities of the Levites, the houses owned by the Levites in the cities they possess may be redeemed at any time. **33** If one of the Levites does not redeem a house he sold, then

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the house that was sold in the city where it is located must be returned in the year of Jubilee, for the houses of the cities of the Levites are their property among the people of Israel. **34** But the fields around their cities may not be sold because they are the permanent property of the Levites.

35 If your fellow countryman becomes poor, so that he can no longer provide for himself, then you must help him as you would help a foreigner or a sojourner so that he may live among you. **36** Do not take from him interest or usury, but honor your God so that your brother may keep living with you. **37** You must not give him a loan of money and charge interest, nor sell him your food to earn a profit. **38** I am Yahweh your God, who brought you out of the land of Egypt, in order that I might give you the land of Canaan, and that I might be your God.

39 If your fellow countryman has become poor and sells himself to you, you must not make him work like a slave. **40** Treat him as a hired servant. He must be like a sojourner. He will serve with you until the year of Jubilee. **41** Then he will go away from you, he and his children with him, and he will return to his own clan and to his fathers' property. **42** For they are my servants whom I brought out of the land of Egypt. They will not be sold as slaves. **43** You must not rule over them severely, but you must honor your God. **44** As for your male and female slaves, whom you can obtain from the nations who live around you, you may buy slaves from them. **45** You may also buy slaves from the foreigners who are living among you and from their clans who are with you, who have been born in your land, and they may become your property. **46** You may provide such slaves as an inheritance for your children after you, to hold as property, and make them slaves for life, but you must not rule over your brothers among the people of Israel severely.

47 If a foreigner or someone living temporarily with you has become wealthy, and if one of your fellow Israelites has become poor and sells himself to that foreigner, or to a member of a foreigner's clan, **48** after your fellow Israelite has been bought, he may be bought back. Someone in his family may redeem him. **49** It might be the person's uncle, or his uncle's son, who redeems him, or anyone who is in his clan. Or, if he has become prosperous, he may redeem himself. **50** He must bargain with the man who bought him; they must count the years from the year he sold himself to his purchaser until the year of Jubilee. The price of his redemption must be figured in keeping with the rate paid to a hired servant, for the number of years he might continue to work for the one who bought him. **51** If there are still many years until the year of Jubilee, he must pay back as the price for his redemption an amount of money that is in proportion to the number of those years. **52** If there are only a few years to the year of Jubilee, then he must bargain with his purchaser to reflect the number of years left before the year of Jubilee, and he must pay for his redemption in keeping with the number of years. **53** He is to be to the purchaser like a man hired year by year. The purchaser is not to rule over him severely. **54** If he is not redeemed by these means, then he must serve until the year of Jubilee, he and his children with him. **55** To me the people of Israel are servants. They are my servants whom I brought out of the land of Egypt. I am Yahweh your God.'"

Leviticus 25 General Notes

Special concepts in this chapter

Over-farming

There is a provision made in this chapter to prevent over-farming of the land. If a land is farmed every year with the same crops, it will quickly become unable to grow anything.

Sabbath and Jubilee Years

Every seventh year, the land should not be planted. Every fiftieth year Israelite slaves must be freed and all land that has been bought returned to its original owners. This prevented people from getting trapped by their poverty.

Leviticus 25:1

General Information:

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Leviticus 25:2

the land must be made to keep a Sabbath for Yahweh

The land is spoken of as if it were a person that could obey the Sabbath by resting. Just as the

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people had to rest every seventh day, people were to honor God by not farming the land every seventh year. Alternate translation: "you must obey the Sabbath law by letting the land rest every seventh year for Yahweh" or "you must obey Yahweh's Sabbath by not farming the land every seventh year"

Leviticus 25:3

prune your vineyard
To prune a vineyard is to cut the branches and vines to help the fruit grow better.

Leviticus 25:4

a Sabbath of solemn rest for the land must be observed
Not farming the land is spoken of as letting the land rest. This can be stated in active form. Alternate translation: "you must observe a Sabbath of solemn rest for the land" or "you must obey the Sabbath law by not farming the land every seventh year"

Leviticus 25:5

You must not conduct ... for the land
Yahweh will not allow the owner of a field to organize his workers and harvest the land as he does the other six years. However, Yahweh will allow individuals to go through the fields to pick and eat the fruit they find.

your unpruned vines
This means that no one has taken care of the vines and cut them as they do during the other six years. This can be stated in active form. Alternate translation: "your vines that you do not prune"

Leviticus 25:6

Whatever the unworked land ... who live with you may gather food
Yahweh will not allow the owner of a field to organize his workers and harvest the land as he does the other six years. However, Yahweh will allow individuals to go through the fields to pick and eat the fruit they find.

Whatever the unworked land grows
"whatever grows on the unworked land"

the unworked land
This means that no one has taken care of the gardens or farms as they do during the other six years. This can be stated in active form. Alternate translation: "your gardens that you do not tend"

Leviticus 25:7

whatever the land produces
"whatever grows on the land"

Leviticus 25:8

General Information:
Yahweh continues telling Moses what the people must do.

there will be seven Sabbaths of years
"they will be seven sets of seven years"

forty-nine years
"49 years"

Leviticus 25:9

the tenth day of the seventh month
This is the seventh month of the Hebrew calendar. The tenth day is near the end of September on Western calendars.

the Day of Atonement
On this day each year the high priest would make a sacrifice to Yahweh so that Yahweh would forgive all the sins of the people of Israel. See how you translated this in Leviticus 23:27.

Leviticus 25:10

fiftieth year
This is an ordinal number. Alternate translation: "year 50"

a Jubilee for you
The Jubilee was a year when the Jews had to return land to its' original owners and set slaves free. Alternate translation: "a year of restoration for you" or "a year for you to return land and free slaves"

property and slaves must be returned
This can be stated in active form. Alternate translation: "you must return property and slaves"

Leviticus 25:11

a Jubilee for you
"a year of restoration" or "a year for you to return the land." It can be stated clearly who they were returning the land to. Alternate translation: "a year for you to return the land to me"

Leviticus 25:12

You must eat the produce that grows by itself out of the fields
Yahweh did not allow the land owner to organize his workers and harvest the land as he did the other six years. However, he did allow individuals to go through the fields and eat what they find.

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Leviticus 25:13

this year of Jubilee
"this year of restoration" or "this year to return land and free slaves"

Leviticus 25:14

General Information:
This page has intentionally been left blank.

Leviticus 25:15

General Information:
God continues telling Moses what the people must do.

that can be harvested
This can be stated in active form. Alternate translation: "that you can harvest"

the next Jubilee
"the next year of restoration" or "the next year to return land"

Leviticus 25:16

General Information:
This page has intentionally been left blank.

Leviticus 25:17

General Information:
This page has intentionally been left blank.

Leviticus 25:18

obey my decrees, keep my laws, and carry them out
All of these phrases mean basically the same thing. They emphasize that the people must obey everything Yahweh says.

Leviticus 25:19

you will eat your fill
This means that they would eat enough until their stomach was full. Alternate translation: "you will eat till you are full" or "you will eat plenty"

Leviticus 25:20

You might say
Here "You" refers to the people of Israel.

Leviticus 25:21

I will command my blessing to come upon you
God speaks of his blessing as if it were a person that could obey him. Alternate translation: "I will send my blessing on you" or "I will bless you"

Leviticus 25:22

from the provisions stored
This can be stated in active form. Alternate translation: "from the food you store"

Leviticus 25:23

General Information:
Yahweh continues speaking.

The land must not be sold to a new permanent owner
This can be stated in active form. Alternate translation: "You must not sell your land permanently to another person"

Leviticus 25:24

You must observe the right of redemption
The noun "redemption" can be expressed with the verbs "redeem" or "buy back." Alternate translation: "You must remember that the original owner has the right to redeem the land whenever he wants"

you must allow the land to be bought back by the family from whom you bought it
This can be stated in active form. Alternate translation: "you must allow the family from whom you bought the land to buy it back"

Leviticus 25:25

General Information:
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Leviticus 25:26

General Information:
This page has intentionally been left blank.

Leviticus 25:27

the land was sold
This can be stated in active form. Alternate translation: "he sold the land"

repay the balance to the man to whom he sold it
This can be made explicit. Alternate translation: "repay to the purchaser who bought it the money the purchaser would have made"

Leviticus 25:28

the year of Jubilee
"the year of restoration" or "the year to return land." See how you translated it in Leviticus 25:10.

the land will be returned
This can be stated in active form. Alternate translation: "the one who had bought it will return the land"

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will return to his property
"will go back to his land"

Leviticus 25:29

after it was sold
This can be stated in active form. Alternate translation: "after he sold it"

the right of redemption
The noun "redemption" can be expressed with the verbs "redeem" or "buy back." Alternate translation: "the right to redeem it"

Leviticus 25:30

If the house is not redeemed
This can be stated in active form. Alternate translation: "If he or his family does not redeem the house"

the buyer throughout his generations
"the buyer and his descendants"

It is not to be returned
This can be stated in active form. Alternate translation: "The man who bought that house will not have to return it"

the year of Jubilee
"the year of restoration" or "the year to return land and free slaves"

Leviticus 25:31

But the houses of the villages that have no wall
Some villages did not have a wall around them.

They may be redeemed, and they must be returned
This can be stated in active form. Alternate translation: "You may buy back those houses, and those who bought them must return them"

the year of Jubilee
"the year of restoration" or "the year to return land and free slaves"

Leviticus 25:32

the houses owned by the Levites in the cities they possess
This can be stated in active form. Alternate translation: "the houses that the Levites own in their cities"

may be redeemed at any time
This can be stated in active form. Alternate translation: "the Levites may redeem them at any time"

Leviticus 25:33

the house that was sold in the city where it is located must be returned
This can be stated in active form. Alternate translation: "the one who bought the house in the city where it is located must return it"

the year of Jubilee
"the year of restoration" or "the year to return land and free slaves"

their property among the people of Israel
The land of Canaan was divided up among the people of Israel, but of that land, the Levites were only given 48 cities with the fields around them. Alternate translation: "their part of the land that the Israelites possessed" or "their property in the land of Israel"

Leviticus 25:34

But the fields around their cities may not be sold
This can be stated in active form. Alternate translation: "But the Levites must not sell the fields around their cities"

Leviticus 25:35

General Information:
Yahweh continues telling Moses what the people must do.

Leviticus 25:36

Do not take from him interest or usury
The words "interest" and "usury" both refer to a lender requiring more from the borrower than he originally lent. Alternate translation: "Do not require him to pay back any more than you lent him"

Leviticus 25:37

General Information:
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Leviticus 25:38

General Information:
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Leviticus 25:39

you must not make him work like a slave
The owner was to treat the Israelite with more respect than he would treat a slave.

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Leviticus 25:40

Treat him as a hired servant
The owner was to treat the Israelite with more respect than he would treat a slave.

the year of Jubilee
"the year of restoration" or "the year to return land and free slaves"

Leviticus 25:41

General Information:
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Leviticus 25:42

Connecting Statement:
God continues telling Moses what he must tell the people.

they are my servants
"your fellow countrymen are my servants"

They will not be sold as slaves
This can be stated in active form. Alternate translation: "You must not sell them as slaves"

Leviticus 25:43

General Information:
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Leviticus 25:44

you may buy slaves from them
"you may buy slaves from those nations"

Leviticus 25:45

General Information:
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Leviticus 25:46

General Information:
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Leviticus 25:47

General Information:
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Leviticus 25:48

after your fellow Israelite has been bought, he may be bought back. Someone in his family may redeem him
This can be stated in active form. Alternate translation: "after the foreigner buys your fellow Israelite, someone in the Israelite's family may buy him back"

Leviticus 25:49

General Information:
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Leviticus 25:50

until the year of Jubilee
An Israelite could be a slave only until the year of Jubilee. These instructions are for when an Israelite wanted to buy back his freedom before the year of Jubilee.

the year of Jubilee
"the year of restoration" or "the year to return land and to free slaves"

The price of his redemption must be figured
The verb "figured" can be stated in active form. Alternate translation: "They must figure the price of his redemption" or "They must figure how much to pay for the foreigner to set the Israelite free"

in keeping with the rate paid to a hired servant
If the Israelite bought back his freedom, the foreigner would have to hire a servant to do the work that the Israelite would have done but will not. The verbs "paid" and "hired" can be expressed in active form. Alternate translation: "according to the rate a person would pay to hire a servant"

for the number of years he might continue to work
"for the number of years until the jubilee that the Israelite would have continued to work but will not"

Leviticus 25:51

he must pay back
"the Israelite slave must pay back"

Leviticus 25:52

General Information:
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Leviticus 25:53

rule over him severely
"rule over him in a way that harms him" or "treat him badly"

Leviticus 25:54

If he is not redeemed by these means
This can be stated in active form, and who he is to be redeemed from can be stated clearly. Alternate translation: "If no one redeems him by these means from the one who bought him as a slave"

by these means
"in this way"

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he must serve until the year of Jubilee, he and his children with him
The Israelite slave and his children would serve the foreigner until the year of Jubilee, and then the foreigner would have to set the Israelite and his children free.

Leviticus 25:55

To me the people of Israel are servants
"For it is to me that the people of Israel are servants." This is the reason that God wanted the Israelites to be set free in the year of jubilee. They were his servants. They were not permitted to be anyone else's permanent slave.

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Chapter 26

1 "You must make no idols, and you must not lift up a carved figure or a sacred stone pillar, and you must not place any carved stone image in your land to which you bow down, for I am Yahweh your God. **2** You must keep my Sabbaths and honor my sanctuary. I am Yahweh.

3 If you walk in my laws and keep my commandments and obey them, **4** then I will give you rain in its season; the land will yield its produce, and the trees of the field will yield their fruit. **5** Your threshing will continue to the time of the grape harvest, and the grape harvest will extend to the planting season. You will eat your bread to the full and live safely where you make your home in the land. **6** I will give peace in the land; you will lie down with nothing to make you afraid. I will take the dangerous animals away from the land, and the sword will not pass through your land. **7** You will chase your enemies, and they will fall before you by the sword. **8** Five of you will chase away a hundred, and a hundred of you will chase ten thousand; your enemies will fall before you by the sword. **9** I will look at you with favor and make you fruitful and multiply you; I will establish my covenant with you. **10** You will eat food stored a long time. You will have to bring out the stored food because you will need the room for the new harvest. **11** I will place my tabernacle among you, and I will not detest you. **12** I will walk among you and be your God, and you will be my people. **13** I am Yahweh your God, who brought you out of the land of Egypt, so that you would not be their slaves. I have broken the bars of your yoke and made you to walk standing up straight.

14 But if you will not listen to me, and will not obey all these commandments, **15** and if you reject my decrees and detest my laws, so that you will not obey all my commandments, but break my covenant— **16** if you do these things, then I will do this to you: I will inflict terror on you, diseases and fever that will destroy the eyes and will drain away your life. You will plant your seeds in vain, because your enemies will eat their produce. **17** I will set my face against you, and you will be overpowered by your enemies. Men who hate you will rule over you, and you will run away, even when no one is chasing you. **18** If after all this you do not listen to me, then I will punish you seven times as severely for your sins. **19** I will break your pride in your power. I will make the sky over you like iron and your land like bronze. **20** Your strength will be used up in vain, because your land will not produce its harvest, and your trees in the land will not produce their fruit.

21 If you walk against me and will not listen to me, I will bring seven times more blows on you, in proportion to your sins. **22** I will send wild animals against you, which will rob you of your children, destroy your livestock, and make you so few in number that your roads will be desolate.

23 If in spite of these things you still do not accept my correction and you continue to walk in opposition to me, **24** then I will also walk in opposition to you, and I myself will punish you seven times because of your sins. **25** I will bring a sword on you that will execute vengeance for breaking the covenant. You will be gathered together inside your cities, and I will send a plague among you there, and then you will be delivered into the hand of your enemy. **26** When I cut off your staff of food, ten women will be able to bake your bread in one oven, and they will distribute your bread by weight. You will eat but not be satisfied.

27 If you do not listen to me despite these things, but continue to walk against me, **28** then I will walk against you in anger, and I will punish you even seven more times as much for your sins. **29** You will eat the flesh of your sons; you will eat the flesh of your daughters. **30** I will destroy your high places, cut down your incense altars, and throw your corpses on the corpses of your idols, and I myself will abhor you. **31** I will turn your cities into ruins and destroy your sacred places. I will not be pleased with the aroma of your offerings. **32** I will devastate the land. Your enemies who will live there will be shocked at the devastation. **33** I will scatter you among the nations, and I will draw out my sword and follow you. Your land will be devastated, and your cities will be ruined.

34 Then the land will enjoy its Sabbaths for as long as it lies desolate and you are in your enemies' lands. During that time, the land will rest and enjoy its Sabbaths. **35** As long as it lies desolate, it will have rest, which will be the rest that it did not have with your Sabbaths, when you lived in it.

36 As for those of you who are left in your enemies' lands, I will send fear into your hearts so that even the sound of a leaf blowing in the wind will startle you, and you will flee as though you were fleeing from the sword. You will fall, even when no one is chasing you. **37** You will stumble over each other as though you

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were running from the sword, even though no one is chasing you. You will have no power to stand before your enemies. **38** You will perish among the nations, and your enemies' land will itself devour you. **39** Those who are left among you will waste away in their iniquity, there in your enemies' lands, and because of their fathers' iniquities they will waste away as well.

40 Yet if they confess their iniquity and their fathers' iniquity, and the unfaithfulness that they committed against me, and also their walking against me— **41** which caused me to turn against them and I brought them into the land of their enemies—if their uncircumcised hearts become humbled, and if they accept the punishment for their sins, **42** then will I call to mind my covenant with Jacob, my covenant with Isaac, and my covenant with Abraham; also, I will call the land to mind. **43** The land will be abandoned by them, so it will be pleased with its Sabbaths while it lies desolate without them. They will have to pay the penalty for their iniquity because they themselves rejected my decrees and detested my laws. **44** Yet despite all this, when they are in their enemies' land, I will not reject them, neither will I detest them so as to completely destroy them and do away with my covenant with them, for I am Yahweh their God. **45** But for their sakes I will call to mind the covenant with their ancestors, whom I brought out of the land of Egypt in the sight of the nations, so that I might be their God. I am Yahweh."

46 These are the commandments, decrees, and laws that Yahweh made between himself and the people of Israel at Mount Sinai through Moses.

Leviticus 26 General Notes

Special concepts in this chapter

Worship only Yahweh

If people obey God and worship only him, he will bless and protect them. If people disobey his law and if they worship other gods, then he will severely punish them to help them to repent and begin obeying him. This takes the form of a promise. (See: lawofmoses and repent and promise)

Leviticus 26:1

General Information:

Yahweh continues telling Moses what the people must do.

Leviticus 26:2

keep my Sabbaths

"obey the rules for my Sabbaths"

Leviticus 26:3

walk in my laws and keep my commandments and obey them

These are three ways of saying the same thing. They emphasize that the people must obey everything that God commands them to do. Alternate translation: "If you carefully obey my laws and commands"

walk in my laws

Behaving according to the laws is spoken of as if they were to walk in the laws. Alternate translation: "If you behave according to my laws" or "if you live according to my laws"

Leviticus 26:4

General Information:

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Leviticus 26:5

will eat your bread to the full

Here bread represents food. "To the full" means until their stomachs were full of food. Alternate translation: "will eat food until you are full" or "will have plenty of food to eat"

Leviticus 26:6

I will give peace in the land

"I will cause there to be peace in the land"

the sword will not pass through your land

Here the word "sword" represents enemy armies or enemy attacks. Alternate translation: "no armies will attack you"

Leviticus 26:7

they will fall before you by the sword

Here "falling" represents dying, and "the sword" represents either attacking people with a sword or battle in general. Alternate translation: "they will

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die when you attack them with the sword" or "you will kill them in battle"

Leviticus 26:8

Five of you will chase away a hundred, and a hundred of you will chase ten thousand
This means the Israelites will have victory against larger armies.

Five ... hundred ... ten thousand
"5 ... 100 ... 10,000"

Leviticus 26:9

I will look at you with favor
"I will show you favor" or "I will bless you"

make you fruitful and multiply you
These two phrases refer to God causing them to have many descendants so they become a large group.

make you fruitful
God speaks of them having many children as if they were trees that bear a lot of fruit. Alternate translation: "cause you to have many children"

Leviticus 26:10

You will eat food stored a long time
"You will have enough food stored to eat for a long time" or "you will have enough food to store and eat it for a long time"

Leviticus 26:11

I will place my tabernacle among you
"I will put my dwelling place among you"

I will not detest you
"I will accept you"

Leviticus 26:12

I will walk among you
Walking among them represents living with them. Alternate translation: "I will live with you"

Leviticus 26:13

I have broken the bars of your yoke
God speaks of their slavery as if they had to wear a yoke that animals wear in order to do hard work. Breaking the bars of the yoke represents setting them free. Alternate translation: "I have set you free from the hard labor they made you do"

Leviticus 26:14

General Information:
Yahweh is telling Moses what will happen if the people do not obey his commands.

Leviticus 26:15

General Information:
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Leviticus 26:16

if you do these things
The phrase "these things" refers to the things listed in Leviticus 26:14-15.

I will inflict terror on you
Here "terror" represents the things that will cause them to be terrified. Alternate translation: "I will send disasters that will terrify you"

will drain away your life
"will slowly take away your life" or "will slowly make you die." It is the diseases and the fever that will do this.

You will plant your seeds in vain
The phrase "in vain" means that they would get nothing from their work. Alternate translation: "You will plant your seeds, but you will not get anything from them"

Leviticus 26:17

I will set my face against you
This idiom means he "firmly decided." Alternate translation: "I have made up my mind to oppose you"

you will be overpowered by your enemies
This can be stated in active form. Alternate translation: "your enemies will defeat you"

Leviticus 26:18

seven times
Here "seven times" is not literal. It means Yahweh will increase the severity of his punishment.

Leviticus 26:19

I will break your pride in your power
Using force to cause them not to be proud is spoken of as if he were to break their pride. Alternate translation: "I will punish you and so end the pride that you feel about your power" or "I will punish you so that you will no longer be proud of your power"

I will make the sky over you like iron and your land like bronze
This means God will stop the rain from falling from the sky. This will make the ground hard so that people cannot plant seed or grow crops.

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Leviticus 26:20

Your strength will be used up in vain
Working very hard is spoken of as if they were to use all their strength until they had no more strength. The phrase "in vain" means that they would get nothing from working so hard. Alternate translation: "You will work very hard in vain" or "You will work very hard, but you will not receive anything good from working so hard"

Leviticus 26:21

walk against me
Walking represents behavior. Walking against God represents opposing him or rebelling against him. Alternate translation: "rebel against me"

I will bring seven times more blows on you
The abstract noun "blows" can be stated as the verb "hit." Alternate translation: "I will hit you seven times as much"

I will bring seven times more blows on you
Yahweh causing disasters to happen to the Israelites is spoken of as if he would strike them with blows or hit them. Alternate translation: "I will cause seven times as many disasters to come against you" or "I will punish you seven times more severely"

seven times
Here "seven times" is not literal. It means Yahweh will increase the severity of his punishment.

in proportion to your sins
The noun "sins" can be expressed with the verb "sin." Alternate translation: "according to how much you have sinned"

Leviticus 26:22

which will rob you of your children
Stealing is a euphemism or metaphor for killing. Alternate translation: "which will kill your children"

your roads will be desolate
"no one will travel on your roads"

Leviticus 26:23

If in spite of these things
"If when I punish you like this" or "If I discipline you like this and"

you still do not accept my correction
Accepting his correction represents responding rightly to it. In this case responding rightly to it is choosing to obey him. Alternate translation: "you still do not listen to my correction" or "you still do not obey me"

walk in opposition to me
Walking represents behavior. Walking in opposition to him means opposing him or fighting against him. Alternate translation: "oppose me" or "fight against me"

Leviticus 26:24

I will also walk in opposition to you
Walking represents behavior. Walking in opposition to them means opposing them or fighting against them. Alternate translation: "I also will oppose you" or "I also will fight against you"

I myself will punish you seven times
The number 7 represents completeness. Alternate translation: "I will personally punish you many times" or "I myself will punish you most severely"

because of your sins
The noun "sins" can be expressed with the verb "sin." Alternate translation: "because you continue to sin against me"

Leviticus 26:25

I will bring a sword on you
Here the word "sword" represents an army or an attack from an army. Alternate translation: "I will bring an enemy army against you" or "I will cause an enemy army to attack you"

that will execute vengeance
"that will punish you"

for breaking the covenant
"for disobeying the covenant" or "because you disobey the covenant"

You will be gathered together
This can be stated in active form. Alternate translation: "You will gather together" or "You will hide"

you will be delivered into the hand of your enemy
Here "into the hand" means "into the control" and refers to defeat by their enemy. This can be stated in active form. Alternate translation: "I will deliver you into the hand of your enemy" or "I will allow your enemy to control you"

Leviticus 26:26

When I cut off your staff of food
The word "staff" here refers to the staff a weak person leans on as he walks and is a metaphor for something that people rely on for life. Breaking this staff is a metaphor for destroying the food supply, either by destroying the crops in the fields or stopping the people from trading. Alternate translation: "When I stop you from being able to get food" or "When I make it impossible for you to get the food you depend on"

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ten women will be able to bake your bread in one oven
This implies that there will be so little flour that one small oven will be able to hold all the bread that many women can put into it.

they will distribute your bread by weight
This means there will be so little food that they will have to measure how much each person gets.

Leviticus 26:27

If you do not listen to me
Listening represents obeying what he has said. Alternate translation: "If you do not obey me"

to walk against me
Walking represents behavior. Walking against someone represents opposing him or fighting against him. Alternate translation: "to oppose me" or "to fight against me"

Leviticus 26:28

I will walk against you
Walking represents behavior. Walking against someone represents opposing him or fighting against him. Alternate translation: "I will oppose you"

I will punish you even seven more times as much
Here "seven more times" is not literal. It means Yahweh will increase the severity of his punishment.

Leviticus 26:29

General Information:
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Leviticus 26:30

I will destroy ... cut down ... throw your corpses
Because God would send an army to do these things, he speaks as if he would do them. Alternate translation: "I will send an enemy army to destroy ... cut down ... throw your corpses"

your corpses
"your dead bodies"

the corpses of your idols
God speaks of idols not being alive as if they had been alive and then died. Alternate translation: "your lifeless idols"

Leviticus 26:31

I will turn your cities into ruins and destroy your sacred places
Because God would send armies to do these things, he speaks as if he would do them. Alternate translation: "I will send enemy armies to turn your cities into ruins and destroy your sacred places"

your sacred places
These were places where people worshiped idols instead of God.

I will not be pleased with the aroma of your offerings
Normally the Lord's pleasure with the aroma represents his pleasure with those who burn the offering. But in this case, people would burn offerings, but God would not be pleased with them. Alternate translation: "You will burn offerings, but I will not be pleased with you"

Leviticus 26:32

General Information:
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Leviticus 26:33

I will draw out my sword and follow you
This represents sending armies to attack them. Alternate translation: "I will send enemy armies to attack you" or "I will send enemy armies to attack you with their swords"

Your land will be devastated, and your cities will be ruined
This can be stated in active form. Alternate translation: "Your enemies will devastate your land and destroy your cities"

Leviticus 26:34

Then the land will enjoy its Sabbaths
The people were supposed to obey the Sabbath law by not farming the land every seventh year. God speaks about this as if the land were a person that would obey the Sabbath law and rest. Alternate translation: "Then the land will rest according to the Sabbath law" or "Then, as required by the Sabbath law, the land will not be farmed"

Leviticus 26:35

it will have rest
God speaks about the land not being farmed as if it were a person that would rest. Alternate translation: "it will not be farmed"

Leviticus 26:36

I will send fear into your hearts
Sending fear into their hearts represents making them afraid. Alternate translation: "I will make you terribly afraid"

as though you were fleeing from the sword
The sword represents either someone who is ready to kill using a sword or an attack from an enemy army. Alternate translation: "as though you were fleeing from someone who was chasing you with a

sword" or "as though you were fleeing from an enemy army"

Leviticus 26:37

General Information:
Yahweh continues describing what will happen to the Israelites when they are forced to go to their enemies' countries.

as though you were running from the sword
The sword represents either someone who is ready to kill using a sword or an attack from an enemy army. Alternate translation: "as though you were running away from someone who was chasing you with a sword" or "as though you were running away from an enemy army"

to stand before your enemies
Standing before the enemies represents not falling when the enemies attack and fighting against them. Alternate translation: "to resist your enemies when they attack you" or "to fight back against your enemies"

Leviticus 26:38

your enemies' land will itself devour you
Yahweh speaks about the enemies' land as if it were a wild animal that would eat the Israelites. The word "devour" emphasizes that most of the Israelites will die there. Alternate translation: "you will die in your enemies' land"

Leviticus 26:39

Those who are left among you
"Those of you who do not die"

waste away in their iniquity
Wasting away in their sins represents wasting away because of their sins.

their fathers' iniquities
Here "their fathers" represents their ancestors.

Leviticus 26:40

their fathers' iniquity
The word "fathers" represents their ancestors.

Leviticus 26:41

to turn against them
This represents opposing them. Alternate translation: "to oppose them"

if their uncircumcised hearts become humbled
Here the term "uncircumcised hearts" refers to the whole person. Alternate translation: "if they will be humble instead of stubbornly disobedient"

Leviticus 26:42

then will I call to mind my covenant with Jacob, my covenant with Isaac, and my covenant with Abraham
"Call to mind" here is an idiom meaning "intentionally remember." Here it represents fulfilling his covenant. Alternate translation: "then I will fulfill the covenant I made with Jacob, Isaac, and Abraham"

I will call the land to mind
"Call to mind" here is an idiom meaning "intentionally remember." Here it represents fulfilling his promise concerning the land. Alternate translation: "I will fulfill my promise about the land"

Leviticus 26:43

The land will be abandoned by them
This can be stated in active form. Alternate translation: "The people of Israel will abandon their land"

so it will be pleased with its Sabbaths
Yahweh speaks about the land as if it were a person who is happy about resting, because no one will be planting seed or growing crops on it. This will allow the land to become more fertile. Alternate translation: "so it will benefit from the Sabbaths"

Leviticus 26:44

General Information:
This concludes Yahweh's message to Moses at Mount Sinai regarding the blessings for obedience and the punishments for disobedience.

Leviticus 26:45

I will call to mind the covenant with their ancestors
"Call to mind" here is an idiom meaning "intentionally remember." Here it represents fulfilling his covenant. Alternate translation: "I will fulfill the covenant with their ancestors"

in the sight of the nations
This represents the knowledge of the nations. Alternate translation: "in the knowledge of the nations" or "and the nations knew about it"

the nations
This represents the people of the nations. Alternate translation: "the people of the nations"

Leviticus 26:46

General Information:
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Chapter 27

1 Yahweh spoke to Moses and said, **2** "Speak to the people of Israel and say to them, 'If anyone makes a special vow to Yahweh, use the following valuations. **3** Your standard value for a male from twenty to sixty years old must be fifty shekels of silver, after the shekel of the sanctuary. **4** For a female of the same ages your standard value must be thirty shekels. **5** From five years to twenty years old your standard value for a male must be twenty shekels, and for the female ten shekels. **6** From one month old to five years your standard value for a male must be five shekels of silver, and for a female three shekels of silver. **7** From sixty years old and up for a male your standard value must be fifteen shekels, and for a female ten shekels. **8** But if the person making the vow cannot pay the standard value, then the person being given must be presented to the priest, and the priest will value that person by the amount the one making the vow is able to afford.

9 If what is vowed is an animal that people can give as an offering to Yahweh, any part of that animal that is given to Yahweh becomes holy. **10** The person must not exchange it or substitute a good one for a bad one, or a bad for a good one. If he substitutes one animal for another, both it and the substitute become holy. **11** However, if what is vowed is an unclean animal that people cannot give as an offering to Yahweh, then the person must bring the animal to the priest. **12** The priest will value it, by the market value of the animal. Whatever value the priest places on the animal, that will be its value. **13** If the owner wishes to redeem it, then a fifth of its value is to be added to its redemption price.

14 When a man sets apart his house as a holy gift to Yahweh, then the priest will set its value as either good or bad. Whatever the priest values it, so it will be. **15** But if the owner who set apart his home wishes to redeem it, he must add a fifth of its value to its redemption price, and it will belong to him.

16 If a man sets apart to Yahweh some of the fields of his property, then the valuation of it will be in proportion to the amount of seed required to plant it—a homer of barley will be valued at fifty shekels of silver. **17** If he sets apart his field during the year of Jubilee, the valuation of it will stand. **18** But if he sets apart his field after the year of Jubilee, then the priest must calculate the value of the field by the number of years that remain until the next year of Jubilee, and the valuation of it must be reduced. **19** If the man who set apart the field wishes to redeem it, then he must add a fifth to the valuation, and it will belong to him. **20** If he does not redeem the field, or if he has sold the field to another man, it cannot be redeemed any more. **21** Rather, the field, when it is released in the year of Jubilee, will be a holy gift to Yahweh, like the field that has been completely given to Yahweh. It will belong to the priest. **22** If a man sets apart a field that he has bought, but that field is not part of his family's land, **23** then the priest will figure the valuation of it up to the year of Jubilee, and the man must pay its value on that day as a holy gift to Yahweh. **24** In the year of Jubilee, the field will return to the man from whom it was bought, to the one whose property the land is. **25** All the valuations must be set by the weight of the sanctuary shekel. Twenty gerahs must be the equivalent of one shekel.

26 No one may set apart the firstborn among animals, since the firstborn already belongs to Yahweh; whether ox or sheep, it is Yahweh's. **27** If it is an unclean animal, then the owner may buy it back at the valuation of it, and a fifth must be added to that value. If the animal is not redeemed, then it is to be sold at the set value.

28 But nothing that a man devotes to Yahweh, from all that he has, whether man or animal, or his family land, may be sold or redeemed. Everything that is devoted is very holy to Yahweh. **29** No ransom may be paid for the person who is devoted for destruction. That person must be put to death.

30 All the tithe of the land, whether grain grown on the land or fruit from the trees, is Yahweh's. It is holy to Yahweh. **31** If a man redeems any of his tithe, he must add a fifth to its value. **32** As for every tenth of the herd or the flock, whatever passes under the shepherd's rod, one-tenth must be set apart to Yahweh. **33** The shepherd must not search for the better or the worse animals, and he must not substitute one for another. If he changes it at all, then both it and that for which it is changed will be holy. It cannot be redeemed.'"

34 These are the commandments that Yahweh gave at Mount Sinai to Moses for the people of Israel.

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Leviticus 27 General Notes

Special concepts in this chapter

Dedicated to Yahweh

This chapter records the manner in which people make vows of dedication to Yahweh. There are many reasons why a person would dedicate something to Yahweh. (See: vow)

Leviticus 27:1

General Information:

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Leviticus 27:2

If anyone makes a special vow to Yahweh

In this case the vow would involve giving oneself or another person to God. This can be stated clearly. Alternate translation: "If anyone vows to give someone to Yahweh"

use the following valuations

Instead of giving the person, he would give the Lord a certain amount of silver. Alternate translation: "use the following values as your gift to the Lord in place of the person" or "give the Lord the following amounts of silver instead of the person"

Leviticus 27:3

Your standard value

"The amount to pay" or "You must pay"

twenty ... sixty ... fifty

"20 ... 60 ... 50"

fifty shekels of silver

If it is necessary to use modern weight units, here are two ways of doing it. Alternate translation: "fifty pieces of silver, each of which weighs ten grams" or "five hundred grams of silver"

after the shekel of the sanctuary

There were shekels of different weights. This is the one that people had to use in the sanctuary of the sacred tent. It weighed about 11 grams. Alternate translation: "Use the kind of shekel that is used in the sanctuary" or "When you weigh the silver, use the weight that is used in the sanctuary"

Leviticus 27:4

thirty shekels

If it is necessary to use modern weight units, here are two ways of doing it. Alternate translation: "thirty pieces of silver, each of which weighs ten grams" or "three hundred grams of silver"

thirty

"30"

Leviticus 27:5

five ... twenty ... ten

"3"

your standard value

"the amount to pay" or "you must pay"

twenty shekels

If it is necessary to use modern weight units, here are two ways of doing it. Alternate translation: "twenty pieces of silver" or "two hundred grams of silver"

for the female ten shekels

The phrases "of that age" and "your standard value must be" are left out, but are meant to be understood. Alternate translation: "for the female of that age your standard value must be ten shekels"

ten shekels

If it is necessary to use modern weight units, here are two ways of doing it. Alternate translation: "ten pieces of silver" or "one hundred grams of silver"

Leviticus 27:6

five shekels of silver

If it is necessary to use modern weight units, here are two ways of doing it. Alternate translation: "five pieces of silver" or "fifty grams of silver"

five ... three

"5 ... 3"

three shekels

If it is necessary to use modern weight units, here are two ways of doing it. Alternate translation: "three pieces of silver" or "thirty grams of silver"

Leviticus 27:7

sixty years old and up

"sixty years old and older"

sixty ... fifteen ... ten

"60 ... 15 ... 10"

fifteen shekels

If it is necessary to use modern weight units, here are two ways of doing it. Alternate translation: "fifteen pieces of silver" or "150 grams of silver"

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for a female ten shekels
The phrases "of that age" and "your standard value must be" are left out, but are meant to be understood. Alternate translation: "for a female of that age your standard value must be ten shekels"

Leviticus 27:8

the person being given must be presented to the priest
This can be stated in active form. Alternate translation: "he must present to the priest the person he is giving"

Leviticus 27:9

General Information:
Yahweh continues telling Moses what the people must do.

any part of that animal that is given to Yahweh becomes holy
"you must set apart to Yahweh any part of that animal that that person has given to Yahweh"

Leviticus 27:10

both it and the substitute
This can be stated in active form. Alternate translation: "both it and the one he exchanges it for" or "both animals"

Leviticus 27:11

is an unclean animal that people cannot give as an offering to Yahweh
If Yahweh will not accept a certain animal as an offering, the animal is spoken of as if it were physically dirty. It may be unclean because it is a certain kind of animal or because it has a defect. Alternate translation: "is in fact one that Yahweh will not accept because it is unclean"

Leviticus 27:12

market value
This is the value the animal is normally worth when someone buys or sells it.

Leviticus 27:13

wishes to redeem it
"wishes to buy it back"

Leviticus 27:14

General Information:
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Leviticus 27:15

he must add a fifth of its value to its redemption price
A "fifth" is a part of something that is divided into five equal parts. Alternate translation: "he must divide the value of the house into five equal parts, add the amount equal to one of those parts, and pay all of it"

Leviticus 27:16

a homer of barley will be valued at
Here "a homer of barley" represents a piece of land that would need one homer of barley in order to plant on all of it. Alternate translation: "a piece of land that requires one homer of barley in order to plant all of it will be valued at" or 'the value of land that requires one homer of barley will be"

homer
A homer is 220 liters.

fifty shekels of silver
If it is necessary to use modern weight units, here are two way of doing it. Alternate translation: "fifty pieces of silver, each of which weighs ten grams" or "five hundred grams of silver"

Leviticus 27:17

the year of Jubilee
This occurs every 50 years. See how you translated "Jubilee" in Leviticus 25:10.

the valuation of it will stand
"Stand" represents "remain" or "remain the same." Alternate translation: "its value will remain the same" or "its value will be the full amount"

Leviticus 27:18

the valuation of it must be reduced
This can be stated in active form. Alternate translation: "he must reduce the estimated value"

Leviticus 27:19

General Information:
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Leviticus 27:20

If he does not redeem the field
The time for redeeming the field can be stated clearly. Alternate translation: If he does not redeem the field before the year of Jubilee"

it cannot be redeemed any more
This can be stated in active form. Alternate translation: "he can no longer buy it back"

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Leviticus 27:21

in the year of Jubilee
"in the year of restoration" or "the year for you to return land and free slaves." This was a year when the Jews had to return land to its original owners and set slaves free. See how you translated it in Leviticus 25:13

that has been completely given to Yahweh
This can be stated in active form. Alternate translation: "that someone has completely given to Yahweh"

Leviticus 27:22

General Information:
This page has intentionally been left blank.

Leviticus 27:23

General Information:
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Leviticus 27:24

the man from whom it was bought ... the one whose property the land is
These two phases refer to the same person. Normally the land would be bought from its owner.

the man from whom it was bought
This can be stated in active form. Alternate translation: "the man who sold it"

Leviticus 27:25

All the valuations must be set
This can be stated in active form. Alternate translation: "The priests must determine the estimated values"

by the weight of the sanctuary shekel
There were shekels of different weights. This is the one that people had to use in the sanctuary of the sacred tent.

Twenty gerahs must be the equivalent of one shekel
The purpose of this sentence is to tell how much the sanctuary shekel weighs. The gerah was the smallest unit of weight that the Israelites used. Alternate translation: "One shekel must equal twenty gerahs"

Twenty gerahs must be the equivalent of one shekel
If it is necessary to use modern weight units, here is a way to do it. Alternate translation: "One shekel must weigh ten grams"

Leviticus 27:26

No one may set apart
"No one may set apart to Yahweh"

Leviticus 27:27

a fifth must be added to that value
This can be stated in active form. Alternate translation: "he must add a fifth to that value"

If the animal is not redeemed
This can be stated in active form. Alternate translation: "If the person does not buy back the animal"

it is to be sold at the set value
This can be stated in active form. Alternate translation: "the priest must sell it at the set value"

Leviticus 27:28

nothing that a man devotes to Yahweh, from all that he has, whether man or animal, or his family land, may be sold or redeemed
This can be stated in active form. Alternate translation: "no one may sell or redeem anything a man has devoted to Yahweh, from all that he has, whether it is a human, an animal, or his family land" or "if a man devotes to Yahweh anything he has, whether human or animal, or his family land, no one may sell or redeem it"

Everything that is devoted is very holy to Yahweh
"Everything that anyone devotes to Yahweh is very holy to Yahweh"

Leviticus 27:29

No ransom may be paid
This can be stated in active form. "No one may pay a ransom"

for the person who is devoted for destruction
This can be stated in active form. Alternate translation: "for any person whom Yahweh has devoted to destruction"

for the person who is devoted for destruction
Why a person would be devoted to destruction can be stated clearly. Alternate translation: "for any person whom Yahweh has determined should die because of his sin"

That person must be put to death
This can be stated in active form. Alternate translation: "you must put that person to death" or "you must kill that person"

Leviticus 27:30

General Information:
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Leviticus 27:31

If a man redeems any of his tithe
"If a man wants to buy back any of his tithe"

Leviticus 27:32

whatever passes under the shepherd's rod
This refers to the way they would count their animals. Alternate translation: "when you count your animals by raising your shepherd rod and having them walk under it to the other side" or "when you count the animals"

one-tenth must be set apart to Yahweh
This can be stated in active form. Alternate translation: "you must set apart one-tenth to Yahweh"

one-tenth
"every tenth animal"

Leviticus 27:33

then both it and that for which it is changed
"then both animals"

It cannot be redeemed
This can be stated in active form. Alternate translation: "He cannot redeem it" or "He cannot buy it back"

Leviticus 27:34

These are the commandments
This is a summary statement. It refers to the commandments that were given in the past chapters.

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Book: Numbers

Numbers

Chapter 1

1 Yahweh spoke to Moses in the tent of meeting in the wilderness of Sinai. This happened on the first day
of the second month during the second year after the people of Israel had come out from the land of
Egypt. Yahweh said, 2 "Conduct a census of the whole congregation of the men of Israel by their clans, by
their ancestral households. Number them by name. Count all the males man by man, 3 who is twenty
years old or older. Count all who can fight as soldiers for Israel. You and Aaron must record the number of
men in their armed groups. 4 A man from each tribe, a clan head, must serve with you as his tribe's
leader. Each leader must lead the men who will fight for his ancestors' household. 5 These are the names
of the leaders who must fight with you:

From the tribe of Reuben, Elizur son of Shedeur;
6 from the tribe of Simeon, Shelumiel son of Zurishaddai;
7 from the tribe of Judah, Nahshon son of Amminadab;
8 from the tribe of Issachar, Nethanel son of Zuar;
9 from the tribe of Zebulun, Eliab son of Helon;
10 from the tribe of Ephraim son of Joseph, Elishama son of Ammihud;
from the tribe of Manasseh, Gamaliel son of Pedahzur;
11 from the tribe of Benjamin, Abidan son of Gideoni;
12 from the tribe of Dan, Ahiezer son of Ammishaddai;
13 from the tribe of Asher, Pagiel son of Okran;
14 from the tribe of Gad, Eliasaph son of Deuel;
15 and from the tribe of Naphtali, Ahira son of Enan."

16 These were the men appointed from the people. They led their ancestors' tribes. They were the leaders
of the clans in Israel. 17 Moses and Aaron took these men, who were recorded by name, 18 and they
assembled the whole community together on the first day of the second month. The men twenty years old
and older registered their ancestry by name, by their clans, by their ancestral households. They were
numbered man by man. 19 Then Moses recorded their numbers in the wilderness of Sinai, as Yahweh had
commanded him to do.

20 From the descendants of Reuben, Israel's firstborn, from the records, by their clans, by their ancestral
households, the names of all the men twenty years old or older, able to go to war, were counted man by
man. 21 They counted 46,500 men from the tribe of Reuben.

22 From the descendants of Simeon, from the records, by their clans, by their ancestral households, the
names of all the mustered men twenty years old or older, able to go to war, were counted man by man. 23
They counted 59,300 men from the tribe of Simeon.

24 From the descendants of Gad, from the records, by their clans, by their ancestral households, the
names of all the men twenty years old or older, able to go to war, were counted. 25 They counted 45,650
men from the tribe of Gad.

26 From the descendants of Judah, from the records, by their clans, by their ancestral households, the
names of all the men twenty years old or older, able to go to war, were counted. 27 They counted 74,600
men from the tribe of Judah.

28 From the descendants of Issachar, from the records, by their clans, by their ancestral households, the
names of all the men twenty years old or older, able to go to war, were counted. 29 They counted 54,400
men from the tribe of Issachar.

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30 From the descendants of Zebulun, from the records, by their clans, by their ancestral households, the names of all the men twenty years old or older, able to go to war, were counted. **31** They counted 57,400 men from the tribe of Zebulun.

32 From the descendants of Ephraim son of Joseph, from the records, by their clans, by their ancestral households, the names of all the men twenty years old or older, able to go to war, were counted. **33** They counted 40,500 men from the tribe of Ephraim.

34 From the descendants of Manasseh son of Joseph, from the records, by their clans, by their ancestral households, the names of all the men twenty years old or older, able to go to war, were counted. **35** They counted 32,200 men from the tribe of Manasseh.

36 From the descendants of Benjamin, from the records, by their clans, by their ancestral households, the names of all the men twenty years old or older, able to go to war, were counted. **37** They counted 35,400 men from the tribe of Benjamin.

38 From the descendants of Dan, from the records, by their clans, by their ancestral households, the names of all the men twenty years old or older, able to go to war, were counted. **39** They counted 62,700 from the tribe of Dan.

40 From the descendants of Asher, from the records, by their clans, by their ancestral households, the names of all the men twenty years old or older, able to go to war, were counted. **41** They counted 41,500 men from the tribe of Asher.

42 From the descendants of Naphtali, from the genealogical records, by their clans, by their ancestral households, the names of all the men twenty years old or older, able to go to war, were counted. **43** They counted 53,400 from the tribe of Naphtali.

44 Moses and Aaron counted all these men, together with the twelve men who were leading Israel, each from his ancestor's household. **45** So all the men of Israel from twenty years old and older, all who could fight in war, were counted in each of their ancestral households. **46** They counted 603,550 men.

47 But the Levites were not counted according to their ancestors' tribes **48** because Yahweh had said to Moses, **49** "You must not count the tribe of Levi or include them in the total of the people of Israel. **50** Rather, assign the Levites to care for the tabernacle of the covenant decrees, and to care for all the furnishings in the tabernacle and for everything in it. The Levites must carry the tabernacle, and they must carry the tabernacle's furnishings. They must care for the tabernacle and make their camp around it. **51** When the tabernacle is to move to another place, the Levites must take it down. When the tabernacle is to be set up, the Levites must set it up. Any stranger who comes near the tabernacle must be killed. **52** When the people of Israel set up their tents, each man must do so near the banner that belongs to his armed group. **53** However, the Levites must set up their tents around the tabernacle of the covenant decrees so that my anger does not come upon the people of Israel. The Levites must perform the duties of the tabernacle of the covenant decrees." **54** The people of Israel did all these things. They did everything that Yahweh commanded through Moses.

Numbers 1 General Notes

Structure and formatting

The ULB sets the lines in 1:5-15 farther to the right on the page than the rest of the text because they are long lists.

Census

They counted how many men of military age were in each tribe of Israel. These men would also become the heads of families. It is possible the numbers in this chapter are rounded to the nearest 100.

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Numbers 1:1

Yahweh
This is the name of God that he revealed to his people in the Old Testament. See the translationWord page about Yahweh concerning how to translate this.

the first day of the second month
This is the second month of the Hebrew calendar. The first day is near the middle of April on Western calendars.

the second year
"year 2"

Numbers 1:2

males man by man
"males, one by one" or "males, head by head" or "males, each one"

Numbers 1:3

twenty years old
"20 years old"

record the number of men in their armed groups
This refers to assigning the men to their military divisions.

Numbers 1:4

a clan head
"a leader of a clan"

serve with you
"help you"

Numbers 1:5

Elizur ... Shedeur
These are names of men.

Numbers 1:6

Shelumiel ... Zurishaddai
These are names of men.

Numbers 1:7

General Information:
Yahweh continues to list the leaders of the tribes to Moses.

Numbers 1:8

General Information:
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Numbers 1:9

General Information:
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Numbers 1:10

General Information:
Yahweh continues to list the leaders of the tribes to Moses.

Numbers 1:11

General Information:
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Numbers 1:12

General Information:
Yahweh continues to list the leaders of the tribes to Moses.

Numbers 1:13

General Information:
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Numbers 1:14

General Information:
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Numbers 1:15

General Information:
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Numbers 1:16

the men appointed
This can be stated in active form. Alternate translation: "the men whom Yahweh appointed"

Numbers 1:17

took these men
"gathered these men together"

who were recorded by name
This can be stated in active form. Alternate translation: "whose names they had recorded"

Numbers 1:18

the first day of the second month
This is the second month of the Hebrew calendar. The first day is near the middle of April on Western calendars. See how you translated this in [Numbers 1:1]

man by man
"one by one" or "head by head"

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Numbers 1:19

General Information:
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Numbers 1:20

the names of all the men twenty years old or older, able to go to war, were counted
This can be stated in active form. Alternate translation: "they counted by name all the men twenty years old or older, able to go to war"

older, able to go to war, were
"older—men who were able to go to war—were"

counted man by man
"counted one by one" or "counted head by head"

Numbers 1:21

46,500 men
"forty-six thousand five hundred men"

Numbers 1:22

the names of all the mustered men twenty years old or older, able to go to war, were counted
This can be stated in active form. See how you translated this in [Numbers 1:20]

mustered men
"men they had called to fight"

counted man by man
"counted one by one" or "counted head by head"

Numbers 1:23

59,300 men
"fifty-nine thousand three hundred men"

Numbers 1:24

the names of all the men twenty years old or older, able to go to war, were counted
This can be stated in active form. See how you translated this in [Numbers 1:20]

Numbers 1:25

45,650 men
"forty-five thousand six hundred and fifty men"

Numbers 1:26

the names of all the men twenty years old or older, able to go to war, were counted
This can be stated in active form. See how you translated this in [Numbers 1:20]

Numbers 1:27

74,600 men
"seventy-four thousand six hundred men"

Numbers 1:28

the names of all the men twenty years old or older, able to go to war, were counted
This can be stated in active form. See how you translated this in [Numbers 1:20]

Numbers 1:29

54,400 men
"fifty-four thousand four hundred men"

Numbers 1:30

the names of all the men twenty years old or older, able to go to war, were counted
This can be stated in active form. See how you translated this in [Numbers 1:20]

older, able to go to war, were
"older—men who were able to go to war—were." See how you translated this in Numbers 1:20.

Numbers 1:31

57,400 men
"fifty-seven thousand four hundred men"

Numbers 1:32

the names of all the men twenty years old or older, able to go to war, were counted
This can be stated in active form. See how you translated this in [Numbers 1:20]

Numbers 1:33

40,500 men
"forty thousand five hundred men"

Numbers 1:34

the names of all the men twenty years old or older, able to go to war, were counted
This can be stated in active form. See how you translated this in [Numbers 1:20]

Numbers 1:35

32,200 men
"thirty-two thousand two hundred men"

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Numbers 1:36

the names of all the men twenty years old or older, able to go to war, were counted
This can be stated in active form. See how you translated this in [Numbers 1:20]

Numbers 1:37

35,400 men
"thirty-five thousand four hundred men"

Numbers 1:38

the names of all the men twenty years old or older, able to go to war, were counted
This can be stated in active form. See how you translated this in [Numbers 1:20]

Numbers 1:39

They counted 62,700
"They counted sixty-two thousand seven hundred"

Numbers 1:40

the names of all the men twenty years old or older, able to go to war, were counted
This can be stated in active form. See how you translated this in [Numbers 1:20]

older, able to go to war, were
"older—men who were able to go to war—were." See how you translated this in Numbers 1:20.

Numbers 1:41

They counted 41,500
"They counted forty-one thousand five hundred"

Numbers 1:42

the names of all the men twenty years old or older, able to go to war, were counted
This can be stated in active form. See how you translated this in [Numbers 1:20]

Numbers 1:43

They counted 53,400
"They counted fifty-three thousand four hundred"

Numbers 1:44

General Information:
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Numbers 1:45

So all the men of Israel ... were counted in each of their ancestral households
The phrase "were counted" can be stated in active form. This long phrase is repeated multiple times in the census. See how you translated it in [Numbers 1:20]

Numbers 1:46

603,550 men
"six hundred and three thousand five hundred and fifty men"

Numbers 1:47

the Levites were not counted
This can be stated in active form. Alternate translation: "Moses and Aaron did not count the Levites"

Numbers 1:48

General Information:
This page has intentionally been left blank.

Numbers 1:49

must not count the tribe of Levi
Here the "tribe of Levi" refers to all of the men in the tribe of Levi. Alternate translation: "must not count the men of the tribe of Levi"

Numbers 1:50

the tabernacle of the covenant decrees
The tabernacle was also called by this longer name because the ark with the law of God was placed inside it.

everything in it
Here "it" refers to the tabernacle.

The Levites must carry the tabernacle
It was their job to carry the tabernacle when they traveled. Alternate translation: "When you travel, the Levites must carry the tabernacle"

make their camp around it
This means that they were to set up their tents around the tabernacle. Alternate translation: "set up their tents around it"

Numbers 1:51

When the tabernacle is to be set up
This can be stated in active form. Alternate translation: "When it is time to set up the tabernacle"

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Any stranger ... must be killed
This can be stated in active form. Alternate translation: "Any stranger ... must die" or "You must kill any stranger who comes near the tabernacle"

Numbers 1:52

the banner
a large flag

his armed group
"his military division"

Numbers 1:53

the tabernacle of the covenant decrees
The tabernacle was also called by this longer name because the ark with the law of God was placed inside it. See how you translated this in Numbers 1:50.

so that my anger does not come upon the people of Israel
Here Yahweh speaks of not punishing the Israelites as his anger not coming upon them. The phrase "come upon" refers to his anger being applied to them. Alternate translation: "so that in my anger I do not punish the people of Israel"

perform the duties of the tabernacle
"do all the work connected to the tabernacle" or "take care of everything connected to the tabernacle" or "keeping watch over the tabernacle"

Numbers 1:54

Yahweh commanded through Moses
Yahweh had commanded Moses everything that the Israelites were to do, and then Moses had commanded the Israelites.

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Chapter 2

1 Yahweh spoke again to Moses and Aaron. He said, **2** "Each one of the people of Israel must camp around his standard, with the banners of their fathers' houses. They will camp around the tent of meeting on every side. **3** Those will be camping on the east of the tent of meeting, where the sun rises, they are the camp of Judah by their armed groups, and they are camping under their standard. Nahshon son of Amminadab is the leader of the people of Judah. **4** The number of the host of the people of Judah is 74,600. **5** The tribe of Issachar must camp next to Judah. Nethanel son of Zuar must lead the army of Issachar. **6** The number of the host of the people of Issachar is 54,400 men. **7** The tribe of Zebulun must camp next to Issachar. Eliab son of Helon must lead the army of Zebulun. **8** The number of the host of the people of Zebulun is 57,400. **9** All the number of the camp of Judah is 186,400. They will set out first.

10 On the south side will be the camp of Reuben under their standard. The leader of the camp of Reuben is Elizur son of Shedeur. **11** The number of the host of the people of Reuben is 46,500. **12** Simeon is camping next to Reuben. The leader of the tribe of Simeon is Shelumiel son of Zurishaddai. **13** The number of the host of the people of Simeon is 59,300. **14** The tribe of Gad is next. The leader of the people of Gad is Eliasaph son of Deuel. **15** The number of the host of the people of Gad is 45,650. **16** The number of all the men assigned to the camp of Reuben, according to their divisions, is 151,450. They will set out second.

17 Next, the tent of meeting must go out from the camp with the Levites in the middle of all the camps. They must go out from the camp in the same order as they come into the camp. Every man must be in his place, by his banner.

18 On the west side will be the divisions of the camp of Ephraim under their standard. The leader of the people of Ephraim is Elishama son of Ammihud. **19** The number of the host of the people of Ephraim is 40,500. **20** Next to them is the tribe of Manasseh. The leader of Manasseh is Gamaliel son of Pedahzur. **21** The number of the host of the people of Manasseh is 32,200. **22** Next will be the tribe of Benjamin. The leader of Benjamin is Abidan son of Gideoni. **23** The number of the host of the people of Benjamin is 35,400. **24** All those numbered in the camp of Ephraim is 108,100. They will set out third.

25 On the north will be the divisions of the camp of Dan. The leader of the people of Dan is Ahiezer son of Ammishaddai. **26** The number the host of the people of Dan is 62,700. **27** The people of the tribe of Asher camp next to Dan. The leader of Asher is Pagiel son of Okran. **28** The number the host of the people of Asher is 41,500. **29** The tribe of Naphtali is next. The leader of Naphtali is Ahira son of Enan. **30** The number the host of the people of Naphtali is 53,400. **31** All those numbered in the camp with Dan is 157,600. They will go out from the camp last, under their banner."

32 These are the descendants of Israel, numbered according to their ancestral households. All those counted in their camps, by their divisions, are 603,550. **33** But he Levites were not counted along with the people of Israel, as Yahweh had commanded Moses.

34 The people of Israel did everything that Yahweh commanded Moses. They camped by their banners. They went out from the camp by their clans, in the order of their ancestor's households.

Numbers 2 General Notes

Structure and formatting

Camping
Moses told each tribe where to camp. They were each given a specific area in which to stay.

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Numbers 2:1

General Information:
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Numbers 2:2

around his standard
The "standards" were four larger groups that the tribes were divided into. Each standard was commanded to camp together. The standards was represented by a banner.

with the banners of their fathers' houses
Each extended family also had a banner under with the camp, which was within the area designated for their standard.

banners
A banner is a large flag.

Numbers 2:3

under their standard
The "standards" were four larger groups that the tribes were divided into. Each standard was commanded to camp together, and was represented by a banner. See how you translated "standards" in Numbers 2:2.

Nahshon son of Amminadab
See how you translated this man's name in Numbers 1:7.

Numbers 2:4

74,600
"seventy-four thousand six hundred"

Numbers 2:5

General Information:
Yahweh continues telling Moses where each tribe and its army will camp around the tent of meeting.

Nethanel son of Zuar
See how you translated this man's name in Numbers 1:8.

Numbers 2:6

host
"division." This is a military term for a large group of soldiers.

54,400 men
"fifty-four thousand four hundred men"

Numbers 2:7

General Information:
Yahweh continues telling Moses where each tribe and its army will camp around the tent of meeting.

Eliab son of Helon
See how you translated this man's name in Numbers 1:9.

Numbers 2:8

57,400
"fifty-seven thousand four hundred." This refers to the number of men. Alternate translation: "57,400 men"

Numbers 2:9

All the number ... is 186,400
"All the number ... is one hundred and eighty-six thousand four hundred." This number includes all of the men in the tribes that camped under the standard of Judah. Alternate translation: "The number of the men camped under the standard of Judah is 186,400"

the camp of Judah
This refers to the three tribes that camp east of the tent of meeting: the tribes of Judah, Issachar, and Zebulun.

They will set out first
This means that when the Israelite camp moves, the camp of Judah will start walking out before the other tribes do. Alternate translation: "When travelling, the camp of Judah will start walking first" or "When the Israelites leave, those tribes will leave first"

Numbers 2:10

General Information:
Yahweh continues telling Moses where each tribe and its army will camp around the tent of meeting.

under their standard
The "standards" were four larger groups that the tribes were divided into. Each standard was commanded to camp together. The standards were represented by a banner. See how you translated "standards" in Numbers 2:2.

Elizur son of Shedeur
See how you translated this man's name in Numbers 1:5.

Numbers 2:11

46,500
"forty-six thousand five hundred." This refers to the number of men. Alternate translation: "46,500 men"

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Numbers 2:12

General Information:
Yahweh continues telling Moses where each tribe and its army will camp around the tent of meeting.

Shelumiel son of Zurishaddai
See how you translated this man's name in Numbers 1:6.

Numbers 2:13

59,300
"Fifty-nine thousand three hundred." This refers to the number of men. Alternate translation: "59,300 men"

Numbers 2:14

General Information:
Yahweh continues telling Moses where each tribe and its army will camp around the tent of meeting.

Eliasaph son of Deuel
See how you translated this man's name in Numbers 1:14.

Numbers 2:15

45,650
"forty-five thousand six hundred and fifty." This refers to the number of men. Alternate translation: "45,650 men"

Numbers 2:16

The number of all the men ... is 151,450
"The number of all the men ... is one hundred and fifty-one thousand four hundred and fifty." This number includes all of the men in the tribes that camped under the standard of Reuben. Alternate translation: "The number of all the men camped under the standard of Reuben, according to their divisions, is 151,450"

They will set out second
This means that when the Israelite camp moves, the camp of Reuben will start walking out after the camp of Judah goes out. Alternate translation: "When travelling, the camp of Reuben will start walking second" or "When the Israelites leave, those tribes will leave next"

Numbers 2:17

the tent of meeting must go out ... in the middle of all the camps
This means that the tent of meeting must be carried by the Levites in the middle of the tribes as they travel.

They must go out
"They" refers to the twelve tribes.

by his banner
Each man does not have his own personal banner; rather, this refers to the banner belonging to his tribe. Alternate translation: "by his tribe's banner"

Numbers 2:18

General Information:
Yahweh continues telling Moses where each tribe and its army will camp around the tent of meeting.

under their standard
The "standards" were four larger groups that the tribes were divided into. Each standard was commanded to camp together. The standards were represented by a banner. See how you translated "standards" in Numbers 2:2.

Numbers 2:19

40,500
"Forty thousand five hundred." This refers to the number of men. Alternate translation: "40,500 men"

Numbers 2:20

General Information:
Yahweh continues telling Moses where each tribe and its army will camp around the tent of meeting.

Next to them
This means that the tribe of Manasseh will set out next, after the tribe of Ephraim.

Numbers 2:21

32,200
"Thirty-two thousand two hundred." This refers to the number of men. Alternate translation: "32,200 men"

Numbers 2:22

General Information:
Yahweh continues telling Moses where each tribe and its army will camp around the tent of meeting.

Abidan son of Gideoni
See how you translated this man's name in Numbers 1:11.

Numbers 2:23

35,400
"Thirty-five thousand four hundred." This refers to the number of men. Alternate translation: "35,400 men"

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Numbers 2:24

General Information:
Yahweh continues telling Moses where each tribe and its army will camp around the tent of meeting.

All those numbered ... 108,100
"All those numbered ... one hundred and eight thousand one hundred." This number includes all of the men in the tribes that camped under the standard of Ephraim. Alternate translation: "The number of the men camped under the standard of Ephraim is 108,100"

They will set out third
This means that when the Israelite camp moves, the camp of Ephraim will start walking out after the camp of Judah and the camp of Reuben go out. Alternate translation: "When travelling, the camp of Ephraim will start walking third" or "When the Israelites leave, those tribes will leave next"

Numbers 2:25

General Information:
Yahweh continues telling Moses where each tribe and its army will camp around the tent of meeting.

the divisions of the camp of Dan
The this refers to the divisions of Dan, Asher, and Naphthali that are under the standard of Dan. Alternate translation: "the divisions that camp under the standard of Dan"

Ahiezer son of Ammishaddai
See how you translated this man's name in Numbers 1:12.

Numbers 2:26

62,700
"Sixty-two thousand seven hundred." This refers to the number of men. Alternate translation: "62,700 men"

Numbers 2:27

General Information:
Yahweh continues telling Moses where each tribe and its army will camp around the tent of meeting.

Pagiel son of Okran
See how you translated this man's name in Numbers 1:13.

Numbers 2:28

41,500
"forty-one thousand five hundred." This refers to the number of men. Alternate translation: "41,500 men"

Numbers 2:29

General Information:
Yahweh continues telling Moses where each tribe and its army will camp around the tent of meeting.

Ahira son of Enan
See how you translated this man's name in Numbers 1:15.

Numbers 2:30

53,400
"fifty-three thousand four hundred." This refers to the number of men. Alternate translation: "53,400 men"

Numbers 2:31

General Information:
Yahweh continues telling Moses where each tribe and its army will camp around the tent of meeting.

All those numbered ... 157,600
"All those numbered ... one hundred and fifty-seven thousand six hundred." This number includes all of the men in the tribes that camped under the standard of Dan. Alternate translation: "The number of the men camped under the standard of Dan is 157,600"

Numbers 2:32

All those counted
This can be stated in active form. Alternate translation: "Moses and Aaron counted them all"

by their divisions
Here "their" refers to the people of Israel.

are 603,550
"are six hundred and three thousand five hundred and fifty"

Numbers 2:33

General Information:
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Numbers 2:34

They went out from the camp
This refers to when they would travel to another place. Alternate translation: "When they traveled, they went out from the camp"

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Chapter 3

1 Now this is the history of the descendants of Aaron and Moses when Yahweh spoke with Moses on Mount Sinai. **2** The names of Aaron's sons were Nadab the firstborn, and Abihu, Eleazar, and Ithamar. **3** These are the names of the sons of Aaron, the priests who were anointed and who were ordained to serve as priests. **4** But Nadab and Abihu fell dead before Yahweh when they offered to him unacceptable fire in the wilderness of Sinai. Nadab and Abihu had no children, so just Eleazar and Ithamar served as priests with Aaron their father.

5 Yahweh spoke to Moses. He said, **6** "Bring the tribe of Levi and present them to Aaron the priest for them to help him. **7** They must perform the duties on behalf of Aaron and the whole community before the tent of meeting. They must serve in the tabernacle. **8** They must care for all the furnishings in the tent of meeting, and they must help the tribes of Israel to carry out the tabernacle service. **9** You must give the Levites to Aaron and his sons. They are wholly given to help him serve the people of Israel. **10** You must appoint Aaron and his sons as priests, but any foreigner who comes near must be put to death."

11 Yahweh spoke to Moses. He said, **12** "Look, I have taken the Levites from among the people of Israel. I have done this instead of taking each firstborn, who opens the womb, from among the people of Israel. The Levites belong to me, **13** for all the firstborn belong to me. On the day that I struck down all the firstborn in the land of Egypt, I set apart for myself all the firstborn in Israel, both men and animals. They belong to me. I am Yahweh."

14 Yahweh spoke to Moses in the wilderness of Sinai. He said, **15** "Count the descendants of Levi in each family, in their clans. Count every male who is one month old and older." **16** Moses counted them, following the word of Yahweh, just as he was commanded to do.

17 The names of the sons of Levi were Gershon, Kohath, and Merari.

18 These are the names of the sons of Gershon, by their clans: Libni and Shimei.

19 The sons of Kohath, by their clans: Amram, Izhar, Hebron, and Uzziel.

20 The sons of Merari, by their clans: Mahli and Mushi. These are the clans of the Levites, listed clan by clan.

21 The clans of the Libnites and the Shimeites come from Gershon. These are the clans of the Gershonites. **22** All the males from a month old and older were counted, totaling 7,500. **23** The clans of the Gershonites must camp on the west side of the tabernacle. **24** Eliasaph son of Lael must lead the clans of the descendants of the Gershonites. **25** The family of Gershon must care for the tent of meeting including the tabernacle. They must care for the tent, its covering, and the curtain used as the entrance to the tent of meeting. **26** They must care for the courtyard hangings, the curtain at the courtyard entrance—the courtyard that surrounds the sanctuary and the altar. They must care for the ropes of the tent of meeting and for everything in it.

27 These clans come from Kohath: the clan of the Amramites, the clan of the Izharites, the clan of the Hebronites, and the clan of the Uzzielites. These clans belong to the Kohathites. **28** 8,600 males have been counted aged one month old and older to perform the duties of the sanctuary. **29** The Kohath clans must camp on the south side of the tabernacle. **30** Elizaphan son of Uzziel must lead the ancestral households of the Kohathites. **31** They must care for the ark, the table, the lampstand, the altars, the holy things that are used in their service, the curtain, and all the work around it. **32** Eleazar son of Aaron the priest must lead the men who lead the Levites. He must supervise the men who perform the duties of the holy place.

33 Two clans have come from Merari: the clan of the Mahlites and the clan of the Mushites. These clans have come from Merari. **34** 6,200 males have been counted aged one month old and older. **35** Zuriel son of Abihail must lead the ancestral households of Merari. They must camp on the north side of the tabernacle. **36** The descendants of Merari must care for the framing of the tabernacle, the crossbars, posts, bases, all the hardware, and everything related to them, including **37** the pillars and posts of the courtyard that surround the tabernacle, with their sockets, pegs, and ropes.

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38 Moses and Aaron and his sons must camp on the east side of the tabernacle, in front of the tent of meeting, toward the sunrise. They are responsible for performing the duties of the sanctuary and the duties of the people of Israel. Any foreigner who approaches the sanctuary must be put to death.

39 Moses and Aaron counted all the males in the clans of Levi who were aged one month old and older, just as Yahweh commanded. They counted twenty-two thousand men.

40 Yahweh said to Moses, "Count all the firstborn males of the people of Israel who are aged one month old and older. List their names. **41** You must take the Levites for me—I am Yahweh—instead of all the firstborn of the people of Israel, and the livestock of the Levites instead of the firstborn of the livestock of the descendants of Israel." **42** Moses counted all the firstborn people of Israel as Yahweh had commanded him to do. **43** He counted all the firstborn males by name, aged one month old and older. He counted 22,273 men.

44 Again, Yahweh spoke to Moses. He said, **45** "Take the Levites instead of all the firstborn among the people of Israel, and take the Levites' livestock instead of the people's livestock. The Levites belong to me —I am Yahweh. **46** For the redemption of the 273 firstborn sons of Israel who exceed the number of the Levites **47** you must collect five shekels for each of them. You must use the shekel of the sanctuary as your standard weight. The shekel equals twenty gerahs. **48** You must give the redemption money that you paid to Aaron and his sons." **49** So Moses collected the redemption money from those who exceeded the number of those redeemed by the Levites. **50** Moses collected the money from the firstborn of the people of Israel. He collected 1,365 shekels, weighing with the shekel of the sanctuary. **51** Moses gave the redemption money to Aaron and to his sons. Moses did everything he was told to do by Yahweh's word, as Yahweh had commanded him.

Numbers 3 General Notes

Structure and formatting

The tribe of Levi
The Levites were given a special function in Israel. They belonged to or were specially dedicated to serve Yahweh. They were to be priests, and because of this they were held to a higher standard than the rest of Israel. Only two of Aaron's sons survived because his other two sons offered improper sacrifices. This tribe had a lot of responsibility during this time. (See: priest)

Numbers 3:1

Now
Here the author uses the word "now" to shift to telling a new historical account.

Numbers 3:2

Nadab the firstborn
"Nadab, who was the firstborn"

Nadab ... Abihu ... Ithamar
These are names of men.

Numbers 3:3

the priests who were anointed and who were ordained
This can be stated in active form Alternate translation: "the priests whom Moses anointed and ordained"

Numbers 3:4

Nadab ... Abihu ... Ithamar
See how you translated these men's names in Numbers 3:2.

fell dead before Yahweh
The phrase "fell dead" means to suddenly die. Alternate translation: "suddenly died before Yahweh"

before Yahweh
This refers to Yahweh's presence, meaning that Yahweh saw everything that happened. Alternate translation: "in Yahweh's presence"

they offered to him unacceptable fire
Here the word "fire" is used to refer to "burning incense." Alternate translation: "they burned an incense offering in a way that Yahweh did not approve of"

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Numbers 3:5

General Information:
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Numbers 3:6

Bring the tribe of Levi
Here the word "tribe" refers to the men in the tribe. Alternate translation: "Bring the men of the tribe of Levi"

Numbers 3:7

on behalf of
"for." This means to do something for someone else, as a representative for them.

Numbers 3:8

help the tribes of Israel
Here the "tribes of Israel" refer to the people of Israel. Alternate translation: "help the people of Israel"

they must help the tribes of Israel to carry out the tabernacle service
The phrase "carry out" means to "serve." Alternate translation: "they must help the tribes of Israel by serving in the tabernacle"

tabernacle service
"work of the tabernacle"

Numbers 3:9

You must give
"You" refers to Moses.

They are wholly given
This can be stated in active form. Alternate translation: "I have given them entirely"

Numbers 3:10

any foreigner who comes near must be put to death
This can be stated in active form. Alternate translation: "you must kill any foreigner who comes near" or "any foreigner who comes near must die"

but any foreigner who comes near
The full meaning of this statement can be made explicit. Alternate translation: "but any foreigner who comes near the tabernacle"

Numbers 3:11

General Information:
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Numbers 3:12

Look
"Listen" or "Pay attention to what I am about to tell you"

I have taken the Levites
"I have chosen the Levites"

each firstborn, who opens the womb
The phrase "opens the womb" is a way of talking about the first baby being born. Alternate translation: "every firstborn son, the first to come from the womb"

Numbers 3:13

General Information:
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Numbers 3:14

General Information:
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Numbers 3:15

Count the descendants
Yahweh was commanding Moses to only count the male descendants. Alternate translation: "Count the male descendants"

Numbers 3:16

following the word of Yahweh, just as he was commanded to do
These two phrases mean basically the same thing and are used together to emphasize that he obeyed Yahweh.

Numbers 3:17

General Information:
This is a list of the descendants of Levi.

Numbers 3:18

General Information:
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Numbers 3:19

General Information:
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Numbers 3:20

General Information:
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Numbers 3:21

come from Gershon
Here the author speaks of "descending" as if it were "coming." Alternate translation: "descend from Gershon"

Libnites ... Shimeites ... Gershonites
"Libnites" and "Shimeites" are the name of clans, named after the head of their family. The "Gershonites" is the name of people who descended from Gershon.

Numbers 3:22

All the males from a month old and older were counted
This can be stated in active form. Alternate translation: "Moses counted all the males from a month old and older"

7,500
"seventy-five hundred" or "seven thousand five hundred"

Numbers 3:23

General Information:
This page has intentionally been left blank.

Numbers 3:24

Eliasaph ... Lael
These are the names of men.

Numbers 3:25

General Information:
This page has intentionally been left blank.

Numbers 3:26

the courtyard hangings
"the curtains in the courtyard"

the courtyard that surrounds the sanctuary and the altar
"that is, the courtyard that surrounds the sanctuary and the altar"

Numbers 3:27

General Information:
This is a list of clans that descended from Kohath.

Kohath
See how you translated this man's name in Numbers 3:17.

Numbers 3:28

8,600 males have been counted
This can be stated in active form. Alternate translation: "Moses counted 8,600 males"

8,600 males
"eight thousand six hundred males"

aged one month old and older
"from a month old and older"

perform the duties of the sanctuary
"do all the work connected to the sanctuary" or "take care of everything connected to the sanctuary" or "keeping watch over the sanctuary" See how you translated this in Numbers 1:53.

Numbers 3:29

General Information:
This page has intentionally been left blank.

Numbers 3:30

General Information:
These verses give us information about the clans that descended from Kohath.

Numbers 3:31

the holy things that are used in their service
This can be stated in active form. Alternate translation: "the holy things which the priests use for service"

Numbers 3:32

perform the duties of the holy place
"do all the work connected to the holy place" or "take care of everything connected to the holy place" or "keeping watch over the holy place" See how you translated similar words in Numbers 1:53.

Numbers 3:33

General Information:
This is a list of clans that descended from Merari.

Numbers 3:34

6,200 males have been counted
This can be stated in active form. Alternate translation: "Moses counted 6,200 males"

6,200 males
"six thousand two hundred males"

Numbers 3:35

General Information:
This page has intentionally been left blank.

Numbers 3:36

the framing
This to the panels that they made by joining together smaller pieces of wood.

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crossbars
These are support beams that give stability to the structure.

posts
A post is a strong piece of wood set upright and used as a support.

bases
The bases held the posts in place.

hardware
This means everything used to join the crossbars, posts, and bases together.

Numbers 3:37

with their sockets
Here "their" refers to the "pillars and posts."

sockets, pegs, and ropes
These are all items used secure the pillars and posts into place.

Numbers 3:38

his sons
Here "his" refers to Aaron

toward the sunrise
This is the east side of the tabernacle. Alternate translation: "on the east side, where the sun rises"

performing the duties of the sanctuary
"doing all the work connected to the sanctuary" or "taking care of everything connected to the sanctuary" or "keeping watch over the sanctuary" See how you translated similar words in Numbers 1:53.

Any foreigner who approaches the sanctuary must be put to death
This can be stated in active form. Alternate translation: "You must kill any foreigner who approaches the sanctuary" or "Any foreigner who approaches the sanctuary must die"

Numbers 3:39

twenty-two thousand men
"22,000 men" or "22,000 males"

Numbers 3:40

General Information:
This page has intentionally been left blank.

Numbers 3:41

the livestock of the Levites
This refers to all the Levites' livestock. Alternate translation: "you must take all the Levites' livestock"

Numbers 3:42

all the firstborn people
"all the firstborn sons"

Numbers 3:43

22,273 men
"twenty-two thousand two hundred and seventy-three men"

Numbers 3:44

General Information:
This page has intentionally been left blank.

Numbers 3:45

General Information:
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Numbers 3:46

For the redemption of
The noun "redemption" can be translated with the verb "redeem." Alternate translation: "to redeem"

273 firstborn
"two hundred and seventy-three firstborn"

sons of Israel
Only the firstborn males were counted.

who exceed the number of the Levites
This means that there are 273 more firstborn males among the other tribes of the Israelites than there are total number of Levite males.

Numbers 3:47

five shekels
A shekel is a unit of weight equal to about 11 grams. Alternate translation: "about 55 grams of silver"

You must use the shekel of the sanctuary as your standard weight
This means that the shekel must weight the same as those in the sanctuary. Alternate translation: "You must use the weight of the shekels in the sanctuary as your stand weight"

twenty gerahs
"20 gerahs." A gerah is a unit of weight equal to about .57 kilograms.

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Numbers 3:48

the redemption money that you paid
"the money that you collected for their redemption." This refers to the shekels that Moses collected.

Numbers 3:49

General Information:
This page has intentionally been left blank.

Numbers 3:50

1,365 shekels
"one thousand three hundred and sixty-five shekels." A shekel is 11 grams. Alternate translation: "about 15 kilograms of silver"

Numbers 3:51

the redemption money
This refers to the money that Moses collected.

to his sons
Here "his" refers to Aaron

he was told to do by Yahweh's word, as Yahweh had commanded him
These two phrases mean basically the same thing and are combined for emphasis.

he was told to do by Yahweh's word
Here "Yahweh's word" refers to Yahweh who spoke to Moses. This can be stated in active form. Alternate translation: "that Yahweh had told him to do"

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Chapter 4

1 Yahweh spoke to Moses and to Aaron. He said, **2** "Conduct a census of the male descendants of Kohath from among the Levites, by their clans and ancestral households. **3** Count all the men who are thirty to fifty years old. These men must join the company to serve in the tent of meeting. **4** The descendants of Kohath must take care of the most holy things reserved for me in the tent of meeting. **5** When the camp prepares to move forward, Aaron and his sons must go into the tent, take down the screening curtain that separates the most holy place from the holy place and cover the ark of the testimony with it. **6** They must cover the ark with a piece of fine leather. They must spread a cloth that is completely blue over it. They must insert the poles to carry it. **7** They are to spread a blue cloth on the table of the bread of the presence. On it they must put the dishes, spoons, bowls, and jars for the drink offering. Bread must always continue to be on the table. **8** They are to spread over them a scarlet cloth and cover the same with hides of fine leather. They must insert poles to carry the table. **9** They must take a blue cloth and cover the lampstand, along with its lamps, tongs, trays, and all the jars of oil for the lamps. **10** They must put the lampstand and all its accessories into a covering of fine leather, and they must put it on a carrying frame. **11** They must spread a cloth of blue on the gold altar. They must cover it with a covering of fine leather, and then insert the carrying poles. **12** They must take all the equipment for the ministry, with which they serve in the sanctuary, and wrap it in a blue cloth. They must cover that with the hides of fine leather and put the equipment on the carrying frame. **13** They must clear away the ashes of fat from the altar and spread a purple cloth on the altar. **14** They must put on the carrying frame all the equipment that they use in the work of the altar. These objects are the firepans, forks, shovels, bowls, and all the other equipment for the altar. They must cover the altar with fine leather hides and then insert the carrying poles. **15** When Aaron and his sons have completely covered the holy place and all its equipment, and when the camp moves forward, then the descendants of Kohath must come to carry the holy place. If they touch the holy instruments, they must die. This is the work of the descendants of Kohath, to carry the furnishings in the tent of meeting. **16** Eleazar son of Aaron the priest oversees the care of the oil for the light, the sweet incense, the regular grain offering, and the anointing oil. He oversees the care of the entire tabernacle and all that is in it, the holy place and its equipment."

17 Yahweh spoke to Moses and to Aaron. He said, **18** "Do not allow the Kohathite tribal clans to be cut off from among the Levites. **19** So do this for them that they may live and not die, when they approach the most holy things: Aaron and his sons must go in, and assign each man to his work and his responsibility. **20** But the Kohathites must not go in to look at the holy place, even for a moment, or they must die."

21 Yahweh spoke again to Moses. He said, **22** "Conduct a census of the descendants of Gershon also, by their ancestor's families and by their clans. **23** Count those who are thirty years old to fifty years old. Count all of them who will join the company to serve in the tent of meeting. **24** This is the work of the clans of the Gershonites, when they serve and what they carry. **25** They must carry the curtains of the tabernacle, the tent of meeting, its covering, the covering of fine leather hides that is on it, and the curtains for the entrance to the tent of meeting. **26** They must carry the curtains of the court, the curtain for the doorway of the court's gate, which is near the tabernacle and near the altar, their ropes, and all the instruments for their service. Whatever should be done with these things, they must do it. **27** Aaron and his sons must direct all the service of the descendants of the Gershonites, in everything that they transport, and in all their service. You must assign them to all their responsibilities. **28** This is the service of the clans of the descendants of the Gershonites for the tent of meeting. Ithamar son of Aaron the priest must lead them in their service.

29 You must count the descendants of Merari by their clans, and order them by their ancestor's families, **30** from thirty years old and older up to fifty years old. Count everyone who is going to join the company and serve in the tent of meeting. **31** This is their responsibility and their burden in all their service for the tent of meeting. They must care for the framing of the tabernacle, its crossbars, posts, and sockets, **32** along with the posts of the courtyard around the tabernacle, their sockets, pegs, and their ropes, with all their hardware. List by name the articles they must carry. **33** This is the service of the clans of the descendants of Merari, what they are to do for the tent of meeting, under the direction of Ithamar son of Aaron the priest."

34 Moses and Aaron and the leaders of the community counted the descendants of the Kohathites by the clans of their ancestor's families. **35** They counted them from thirty years old and older up to fifty years

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old. They counted everyone who would join the company to serve in the tent of meeting. **36** They counted 2,750 men by their clans. **37** This was the list of the clans of the Kohathites who served in the tent of meeting. Moses and Aaron counted them according to Yahweh's command that was given through Moses.

38 The descendants of Gershon were counted in their clans, by their ancestor's families, **39** from thirty to fifty years old, everyone who would join the company to serve in the tent of meeting. **40** All the men, counted by their clans and their ancestor's families, numbered 2,630. **41** Moses and Aaron counted the clans of the descendants of Gershon who would serve in the tent of meeting. In doing this, they obeyed what Yahweh had commanded them to do through Moses.

42 The descendants of Merari were counted in their clans by their ancestor's families, **43** from thirty to fifty years old, everyone who would join the company to serve in the tent of meeting. **44** All the men, counted by their clans and their ancestor's families, numbered 3,200. **45** This was the list of the clans of the descendants of Merari, whom Moses and Aaron counted according to Yahweh's command that came by the hand of Moses.

46 So Moses, Aaron, and the chiefs of Israel counted all the Levites by their clans in their ancestral families **47** from thirty to fifty years old. They counted everyone who would do work in the tabernacle, and who would carry and care for the items in the tent of meeting. **48** They counted 8,580 men. **49** At Yahweh's command, Moses counted each man, keeping count of each by the type of work he was assigned to do. He counted each man by the kind of responsibility he would bear. In doing this, they obeyed what Yahweh had commanded them to do through Moses.

Numbers 4 General Notes

Special concepts in this chapter

Counting the Levites by clans

Moses gave special instructions for each of the families of the tribes of Levi. Each family was given a special role in the ministry of the tabernacle. (See: tabernacle)

Numbers 4:1

General Information:

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Numbers 4:2

Kohath

See how you translated this man's name in Numbers 3:17.

Numbers 4:3

thirty to fifty years old

"30 to 50 years old"

join the company

The word "company" refers to the rest of the people working in the tent of meeting.

Numbers 4:4

reserved for me

This can be stated in active form. Alternate translation: "that I have specially selected for myself"

Numbers 4:5

When the camp prepares

Here "camp" refers to all of the people in the camp. Alternate translation: "When the people prepare"

to move forward

This refers to the people moving to another location. Alternate translation: "to move to another location"

the screening curtain

This refers to the curtain that kept people from being able to see into the most holy place.

cover the ark of the testimony with it

The word "it" refers to the curtain that separated the most holy place from the holy place.

Numbers 4:6

insert the poles

The poles were inserted into rings on the sides of the ark so that the poles could be used to carry the ark. This can be stated clearly. Alternate translation: "insert the poles into the rings on the ark's sides"

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Numbers 4:7

the bread of the presence
This bread represents the presence of Yahweh. Alternate translation: "the bread of Yahweh's presence"

On it they must put
Here "it" refers to the blue cloth.

Bread must always continue to be
There must always be bread"

Numbers 4:8

They are to spread over them
Here the word "them" refers to "the dishes, spoons, bowls, and jars" (verse 7).

scarlet cloth
"red cloth"

insert poles
The poles were inserted into rings on the corners of the table so that the poles could be used to carry the table. This can be stated clearly. Alternate translation: "insert poles into the rings at the corners of the table"

Numbers 4:9

General Information:
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Numbers 4:10

They must put ... into a covering of fine leather
"They must cover ... with fine leather"

they must put it on a carrying frame
"they must place all of these things on a frame for carrying them"

Numbers 4:11

insert the carrying poles
The poles were inserted into rings on the sides of the altar so theys could be used to carry it. This can be stated clearly. Alternate translation: "insert the carrying poles into the rings one the sides of the altar"

Numbers 4:12

the carrying frame
a wooden rectangle made with poles used to carry things

for the ministry
The word "ministry" is an abstract noun that can be expressed with the verb "serving." Alternate translation: "used when serving Yahweh in the holy place"

Numbers 4:13

General Information:
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Numbers 4:14

in the work of the altar
The word "work" is an abstract noun that can be expressed with the verb "serving." Alternate translation: "when serving at the altar"

insert the carrying poles
The poles were inserted into rings on the sides of the altar so they could be used to carry it. This can be stated clearly. Alternate translation: "insert the carrying poles into the rings on the sides of the altar"

Numbers 4:15

to carry the holy place
Here the holy place refers to all the items that make up the holy place that Aaron and his sons covered in cloth and skins. Alternate translation: "to carry all of the items of the holy place"

when the camp moves forward
Here the word "camp" refers to all of the people in the camp. Alternate translation: "when the people move forward"

Kohath
See how you translated this man's name in Numbers 3:17.

the holy instruments
"the holy equipment"

Numbers 4:16

the oil for the light
Here the word "light" is used to refer to the "lamps." Alternate translation: "the oil for the lamps"

the care of
Here the abstract noun "care" can be expressed as a verb. Alternate translation: "those who care for"

Numbers 4:17

General Information:
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Numbers 4:18

to be cut off from among the Levites
This phrase refers to the death of the Kohathites. This can be stated in active form. Alternate

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translation: "to do anything that will cause me to completely remove them from among the Levites"

Numbers 4:19

So do this for them

This phrase refers to what Yahweh says next. Moses will protect the Kohathites by not allowing them to go in and see the holy place.

his work ... his responsibility

These two phrases mean basically the same thing and are combined for emphasis.

Numbers 4:20

Kohathites

This refers to the descendants of Kohath. See how you translated this in Numbers 3:27.

Numbers 4:21

General Information:

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Numbers 4:22

of the descendants of Gershon

This refers only to men. Alternate translation: "of the male descendants of Gershon"

Gershon

See how you translated this man's name in Numbers 3:17.

Numbers 4:23

thirty years old to fifty years old

"30 years old to 50 years old"

join the company to serve in the tent of meeting

The word "company" refers to the rest of the people working in the tent of meeting. See how you translated this phrase in Numbers 4:3.

Numbers 4:24

This is the work of the clans ... when they serve and what they carry

This sentence is a description that tells us what the following verses are about.

Gershonites

This refers to the descendants of Gershon. See how you translated this in Numbers 3:21.

Numbers 4:25

the covering of fine leather hides that is on it

This is an outer covering that is placed on top of the tent of meeting's covering. Alternate translation: "the covering of fine leather hides that is placed on top of that" or "the outer covering made of fine leather hides"

Numbers 4:26

Whatever should be done with these things

This can be stated in active form. Alternate translation: "Whatever work that these things require"

Numbers 4:27

must direct all the service of the descendants of the Gershonites

"must tell the descendants of the Gershonites how they are to serve Yahweh in the tent of meeting"

Numbers 4:28

This is the service of the clans of the descendants of the Gershonites for the tent of meeting

Here the word "service" is an abstract noun that can be expressed by a verb. Here the word "This" refers to what Yahweh just said. Alternate translation: "This is how the clans of the descendants of the Gershonites will serve in the tent of meeting"

Ithamar

See how you translated this man's name in Numbers 1:2.

Numbers 4:29

the descendants of Merari

This refers only to men. Alternate translation: "the male descendants of Merari"

Merari

See how you translated this man's name in Numbers 3:17.

order them

"list them"

Numbers 4:30

thirty years old ... fifty years old

"30 years old ... 50 years old"

join the company and serve in the tent of meeting

The word "company" refers to the rest of the people working in the tent of meeting. See how you translated this phrase in Numbers 4:3.

Numbers 4:31

This is their responsibility

"This" refers to what Yahweh says next.

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crossbars, posts, and sockets
These are all parts of the framing of the tabernacle. See how you translated all of these parts in Numbers 3:36-37.

Numbers 4:32

their sockets, pegs, and their ropes, with all their hardware
Here "their" refers to the posts of the court.

sockets, pegs, and their ropes
These are all parts of the framing of the tabernacle. See how you translated all of these parts in Numbers 3:36-37.

List by name the articles they must carry
"List by each man's name the articles he must carry"

Numbers 4:33

under the direction of Ithamar son of Aaron the priest
The word "direction" is an abstract noun that is expressed by a verb. Alternate translation: "as Ithamar son of Aaron the priest directs them"

Ithamar
See how you translated this man's name in Numbers 1:2.

Numbers 4:34

the descendants of the Kohathites
The refers to men. Alternate translation: "the male descendants of the Kohathites"

Kohathites
This refers to the descendants of Kohath. See how you translated this in Numbers 3:27.

Numbers 4:35

thirty years old ... fifty years old
"30 years old ... 50 years old"

everyone who would join the company
Here the word "would" does not mean that the men "chose" to join the company but rather that they were "assigned" to the company. Alternate translation: "everyone who was assigned to join the company"

join the company to serve in the tent of meeting
The word "company" refers to the rest of the people working in the tent of meeting. See how you translated this phrase in Numbers 4:3.

Numbers 4:36

2,750 men
"two thousand seven hundred and fifty men"

Numbers 4:37

General Information:
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Numbers 4:38

The descendants of Gershon
This refers to the men. Alternate translation: "The male descendants of Gershon"

The descendants of Gershon were counted
This can be stated in active form. Alternate translation: "Moses and Aaron counted the descendants of Gershon"

Numbers 4:39

from thirty to fifty years old
"from 30 to 50 years old"

everyone who would join the company
Here the word "would" does not mean that the men "chose" to join the company but rather that they were "assigned" to the company. Alternate translation: "everyone who was assigned to join the company"

join the company to serve in the tent of meeting
The word "company" refers to the rest of the people working in the tent of meeting. See how you translated this phrase in Numbers 4:3.

Numbers 4:40

counted by their clans
This can be stated in active form. Alternate translation: "whom Moses and Aaron counted by their clans"

2,630
"two thousand six hundred and thirty." This refers to 2,630 men.

Numbers 4:41

they obeyed
The word "they" refers to Moses and Aaron.

Numbers 4:42

The descendants of Merari were counted
This can be stated in active form. Alternate translation: "Moses and Aaron counted the descendants of Merari"

Numbers 4:43

from thirty to fifty years old
"from 30 to 50 years old"

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everyone who would join the company
Here the word "would" does not mean that the men "chose" to join the company but rather that they were "assigned" to the company. Alternate translation: "everyone who was assigned to join the company"

join the company to serve in the tent of meeting
The word "company" refers to the rest of the people working in the tent of meeting. See how you translated this phrase in Numbers 4:3.

Numbers 4:44

counted by their clans
This can be stated in active form. Alternate translation: "whom Moses and Aaron counted by their clans"

numbered 3,200
"numbered three thousand two hundred"

Numbers 4:45

to Yahweh's command that came by the hand of Moses
These words are a metaphor for the authority that God had given Moses. Alternate translation: "to the command Moses received from Yahweh and gave to Aaron"

Numbers 4:46

General Information:
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Numbers 4:47

from thirty to fifty
This refers to men. Alternate translation: "men from thirty to fifty"

from thirty to fifty
"from 30 to 50"

Numbers 4:48

8,580 men
"eight thousand five hundred and eighty men"

Numbers 4:49

At Yahweh's command
"As Yahweh commanded"

keeping count of each by the type ... He counted each man by the kind of responsibility he would bear
These two phrase have similar meaning and are used together to emphasize how Moses counted all the men.

by the type of work he was assigned to do
This can be stated in active form. Alternate translation: "by his type of work assignment" or "by the type of work he had assigned each man to do"

he would bear
"he would have"

they obeyed what Yahweh had commanded them
Here "they" and "them" refer to Moses and Aaron.

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Chapter 5

1 Yahweh spoke to Moses. He said, **2** "Command the people of Israel to send away from the camp every leper, everyone who has an oozing sore, and whoever is unclean through touching a dead body. **3** Whether male or female, you must send them out of the camp. They must not defile the camp, because I live in it." **4** The people of Israel did so. They sent them out of the camp, as Yahweh commanded Moses. The people of Israel obeyed Yahweh.

5 Again Yahweh spoke to Moses. He said, **6** "Speak to the people of Israel. When a man or woman commits any sin such as people do to one another, and is unfaithful to me, that person is guilty. **7** Then he must confess the sin that he has done. He must completely pay back the price of his guilt and add to the price one-fifth more. He must give this to the one he has wronged. **8** But if the wronged person has no close relative to receive the payment, he must pay the price for his guilt to me through a priest, along with a ram to atone for himself. **9** Every contribution, everything the people of Israel have set apart, which they have brought to the priest, will belong to him. **10** The offerings of every person will be for the priest; if anyone gives anything to the priest, it will belong to him."

11 Again, Yahweh spoke to Moses. He said, **12** "Speak to the people of Israel. Say to them, 'Suppose that a man's wife turns away and is unfaithful to her husband. **13** If a man lies with her and it is hidden from the eyes of her husband, and her impurity is undetected even though she defiled herself, and there is no witness against her, since she was not caught in the act, **14** nevertheless, a spirit of jealousy might still inform the husband that his wife is defiled. However, a spirit of jealousy might falsely come on a man when his wife is not defiled. **15** In such cases, the man must bring his wife to the priest. The husband must take an offering required on her behalf, a tenth of an ephah of barley flour. He must pour no oil on it and put no frankincense on it, because it is a grain offering of jealousy, a grain offering for remembering, as a reminder of the iniquity.

16 The priest must bring her near and place her before Yahweh. **17** The priest must take a jar of holy water and take dust from the floor of the tabernacle. He must put the dust into the water. **18** The priest will set the woman before Yahweh and he will untie the hair on the woman's head. He will put into her hands the grain offering of remembrance, which is the grain offering of jealousy. The priest will hold in his hand the bitter water that can bring a curse. **19** The priest will put the woman under an oath and say to her, 'If no other man has lain with you, and if you have not gone astray and committed uncleanness, then you will be free from this bitter water that can bring a curse. **20** But if you have gone astray, though you are under your husband's authority and you have defiled yourself, and some other man has had sexual relations with you, **21** then, (the priest must cause the woman to swear an oath that can bring down a curse on her, and then he must continue speaking to the woman) 'Yahweh will make you into a curse that will be shown to your people to be such. This will happen if Yahweh causes your thigh to waste away and your abdomen to swell. **22** This water that brings the curse will go into your stomach and make your abdomen swell and your thighs waste away.' The woman is to reply, 'Amen. Amen.'

23 The priest must write these curses on a scroll, and then he must wash away the written curses into the bitter water. **24** The priest must make the woman drink the bitter water that brings the curse. The water that brings the curse will enter her and become bitter. **25** The priest must take the grain offering of jealousy out of the woman's hand. He must hold up the grain offering before Yahweh and bring it to the altar. **26** The priest must take a handful of the grain offering as a representative offering, and burn it on the altar. Then he must give the woman the bitter water to drink. **27** When he gives her the water to drink, if she is defiled because she has committed a sin against her husband, then the water that brings the curse will enter her and become bitter. Her abdomen will swell and her thigh will waste away. The woman will be cursed among her people. **28** But if the woman is not defiled and if she is clean, then she must be free. She will be able to conceive children.

29 This is the law of jealousy. It is the law for a woman who goes astray from her husband and is defiled. **30** It is the law for a man with a spirit of jealousy when he is jealous of his wife. He must bring the woman before Yahweh, and the priest must do to her everything that this law of jealousy describes. **31** The man will be free from guilt for bringing his wife to the priest. The woman must bear any guilt she might have."

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Numbers 5 General Notes

Special concepts in this chapter

Israel's camp
Israel's entire camp was to be a "clean" place. This meant that people who could not be made acceptable to God were not allowed inside the camp. (See: clean)

Vengeance
There are several laws in this chapter regarding restitution. These laws were meant to limit the ways in which people who had been wronged could seek to be compensated. These laws were intended to make it difficult for such people to avenge a wrong when they were angry. (See: avenge and jealous)

Numbers 5:1

General Information:
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Numbers 5:2

oozing sore
This refers to an open cut that has been leaking fluids for a long time.

whoever is unclean through touching a dead body
If a person touched a dead body they were considered unclean. A person who is not acceptable for God's purposes is spoken of as if the person were physically unclean.

Numbers 5:3

you must send
Here "you" is plural and refers to the people of Israel.

Numbers 5:4

The people of Israel did so
This means that they sent the unclean people away. The full meaning of this statement can be made explicit. Alternate translation: "The people of Israel sent those who were unclean out of the camp"

Numbers 5:5

General Information:
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Numbers 5:6

any sin such as people do to one another
"any sin that people usually commit against one another"

is unfaithful to me
If someone sins against another person, it means that they have also sinned against Yahweh and Yahweh considers that person as unfaithful to him. Alternate translation: "they have also wronged me"

Numbers 5:7

the price of his guilt
Here the person's "sin" is referred to as his "guilt." Alternate translation: "what is considered a suitable amount of money for the wrong that he has done"

add to the price one-fifth more
This means the person must pay an extra one-fifth of the price that he owes.

one-fifth
This is one part out of five equal parts.

Numbers 5:8

But if the wronged person has no close relative to receive the payment
Usually the wronged person would receive the payment but if that person has died the payment goes to the closest relative. The full meaning of this statement can be made explicit. Alternate translation: "But if the wronged person has died and has no close relative to receive the payment"

if the wronged person
This can be stated in active form. Alternate translation: "if the person whom the guilty person has wronged"

he must pay the price for his guilt to me through a priest
If a person made a payment to a priest to pay for his guilt it was the same as if the person had made the payment to Yahweh.

to atone for himself
The atonement is made for the man's sin. Here Yahweh refers to the man's sin as the man who committed it. Alternate translation: "to atone for his sin"

Numbers 5:9

General Information:
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Numbers 5:10

The offerings of every person will be for the priest; if anyone gives anything to the priest, it will belong to him
These two phrases mean basically the same thing and may be combined to state that the offerings that someone gives belong to the priest to whom they have been given.

Numbers 5:11

General Information:
This page has intentionally been left blank.

Numbers 5:12

Connecting Statement:
The words "Suppose that a man's wife turns away" begin a long description of a possible situation, something that has not happened but might happen. Yahweh tells Moses what to do if it does happen.

a man's wife turns away
This means that she goes away from him and is unfaithful to him. Alternate translation: "a man's wife is unfaithful"

is unfaithful to her husband
This means that she is unfaithful to her husband and and sins against him by having sexual relations with another man. The full meaning of this statement can be made explicit. Alternate translation: "sins against her husband by having sexual relations with another man"

Numbers 5:13

Connecting Statement:
Moses continues to describe the situation he began describing in Numbers 5:12.

If a man lies with her
This is a euphemism. Alternate translation: "If a man has sexual relations with her"

her
the woman who turns away and sins against her husband (Numbers 5:12)

in the act
This refers to the act of adultery. The full meaning of this statement can be made explicit. Alternate translation: "in the act of adultery" or "sleeping with him"

Numbers 5:14

his wife is defiled ... his wife is not defiled
These phrases can be stated in active form. Alternate translation: "his wife has defiled herself ... his wife has not defiled herself"

a spirit of jealousy might still inform the husband
Here the word "spirit" refers to a person's attitude and emotions. His "jealously" is spoken of as if it were a person who spoke to him. Alternate translation: "the husband might feel jealous and become suspicious"

a spirit of jealousy might falsely come on a man
Here the word "spirit" refers to a person's attitude and emotions. The idea of the spirit "coming on him" means that he began to have these jealous feelings. Alternate translation: "a man might feel jealous for no reason"

Numbers 5:15

Connecting Statement:
Moses begins to describe what the people are to do if the situation he began describing in Numbers 5:12 ever happens.

a tenth
This is one part out of ten equal parts.

a tenth of an ephah
This can be written in modern measurements. Alternate translation: "a tenth of an ephah

a grain offering of jealousy
"a grain offering for jealousy"

a reminder of the iniquity
A "reminder" is something that shows evidence that something had occurred that required justice. In this case, he made the offering to determine whether his wife had committed adultery or not.

Numbers 5:16

Connecting Statement:
Moses continues to describe what the people are to do if the situation he began describing in Numbers 5:12 ever happens.

near and place her before Yahweh
"in the presence of Yahweh." The priest would bring her near the altar. Alternate translation: "near the altar and place her in the presence of Yahweh"

Numbers 5:17

General Information:
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Numbers 5:18

Connecting Statement:
Moses continues to describe what the people are to do if the situation he began describing in Numbers 5:12 ever happens.

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before Yahweh
"in the presence of Yahweh"

grain offering of jealousy
See how you translated this phrase in Numbers 5:15.

Numbers 5:19

no other man has lain with you
This is a euphemism. Alternate translation: "no other man has had sexual relations with you"

if you have not gone astray
The words "gone astray" is an idiom that means "to be unfaithful." Alternate translation: "if you have not been unfaithful to your husband"

and committed uncleanness
"by committing uncleanness." This phrase refers to committing adultery.

you will be free from this bitter water
The phrase to "be free" from something means to not be harmed by it. Alternate translation: "this bitter water will not harm you, though it is able to"

this bitter water that can bring a curse
Here the bitter water is described as being able to bring a curse. This means that when the woman drinks the water it cause her to be unable to bear children, if she is guilty. Alternate translation: "this bitter water can be a curse to you"

Numbers 5:20

Connecting Statement:
Moses continues to describe what the people are to do if the situation he began describing in Numbers 5:12 ever happens.

have gone astray
The words "gone astray" is an idiom that means "to be unfaithful." Alternate translation: "have been unfaithful to your husband"

Numbers 5:21

that can bring down a curse on her
The phrase "bring down a curse" is an idiom meaning for a curse to come upon her. Alternate translation: "that can cause a curse to come upon her"

Yahweh will make you into a curse ... your people to be such
Here the author speaks about the woman bearing the curse that Yahweh gives her, which causes other people to curse her. This is spoken of as if the woman herself becomes a curse. Alternate translation: "Because Yahweh curses you, other people will curse you as well, and Yahweh will show people that you are truly cursed"

that will be shown to your people to be such
This can be stated in active form. Alternate translation: "that he will show to your people as a curse"

your thigh to waste away and your abdomen to swell
Here the word "thigh" is a polite way of referring to the woman's womb or her private parts. Possible meanings are 1) that the woman will become unable to have children or 2) that the woman's pregnancy will end too early and the baby will die. Alternate translation: "your womb to be useless and your abdomen to swell"

Numbers 5:22

Amen. Amen.
"Yes, let that happen if I am guilty" or "Yes, that is exactly what should happen if I am guilty"

Numbers 5:23

Connecting Statement:
Moses continues to describe what the people are to do if the situation he began describing in Numbers 5:12 ever happens.

he must wash away the written curses
This means that he is to wash the ink off of the scroll.

the written curses
This can be stated in active form. Alternate translation: "the curses he has written"

Numbers 5:24

General Information:
Verse 24 explains in a general way what the priest must do and what is expected to happen when the woman drinks the water. Verse 25 and 26 explains in detail how the priest is to do this work. The priest gives the water to the woman and she drinks it only once.

Connecting Statement:
Moses continues to describe what the people are to do if the situation he began describing in Numbers 5:12 ever happens.

Numbers 5:25

grain offering of jealousy
"a grain offering for jealousy." See how you translated this in Numbers 5:15.

Numbers 5:26

a representative offering
The handful of the grain offering represents the whole grain offering. This means the whole offering belongs to Yahweh.

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Numbers 5:27

Connecting Statement:
Moses continues to describe what the people are to do if the situation he began describing in Numbers 5:12 ever happens.

if she is defiled because she has committed
This can be written in active form. Alternate translation: "if she has defined herself by committing"

committed a sin
Here the "sin" refers specifically to committing adultery. The meaning of this statement can be made clear. Alternate translation: "committed adultery"

Her abdomen will swell and her thigh will waste away
Possible meanings are 1) that the woman will become unable to have children or 2) that the woman's pregnancy will end too early and the baby will die. Here the word "thigh" is a polite way of referring to the woman's womb or her private parts. See how you translated these concepts in Numbers 5:21.

The woman will be cursed among her people
This can be stated in active form. Alternate translation: "Her people will curse her"

Numbers 5:28

is not defiled
This can be stated in active form. Alternate translation: "has not defiled herself"

if she is clean
Here "being innocent" is spoken of as "being clean."

then she must be free
Possible meanings are 1) "then she will not be cursed" or 2) "then she is free from guilt."

conceive children
"become pregnant"

Numbers 5:29

Connecting Statement:
Moses continues to describe what the people are to do if the situation he began describing in Numbers 5:12 ever happens.

the law of jealousy
"the law for dealing with jealousy"

who goes astray from her husband
The words "goes astray from" is an idiom that means "is unfaithful to." Alternate translation: "who is unfaithful to her husband"

is defiled
This can be stated in active form. Alternate translation: "defiles herself"

Numbers 5:30

a spirit of jealousy
This phrase refers to the man's attitude and emotions of jealousy. See how you translated this in [Numbers 5:14]

when he is jealous of his wife
This is an idiom that means that he suspects that his wife has been unfaithful to him by sleeping with another man. Alternate translation: "and suspects that his wife has been unfaithful to him" or "and suspects that his wife has slept with another man"

before Yahweh
"in the presence of Yahweh"

Numbers 5:31

Connecting Statement:
Moses continues to describe what the people are to do if the situation he began describing in Numbers 5:12 ever happens.

will be free from guilt for bringing his wife to the priest
"will not be guilty of doing something wrong by bringing his wife to the priest"

must bear
"must endure"

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Chapter 6

1 Yahweh spoke to Moses. He said, **2** "Speak to the people of Israel. Say to them, 'When a man or a
woman consecrates himself to Yahweh with the special vow of a Nazirite, **3** he must abstain from wine and
strong drink. He must not drink vinegar made from wine or from strong drink. He must not drink any
grape juice or eat fresh grapes or raisins. **4** In all the days of his consecration, he must eat nothing that is
made from the grape vine, including everything from the seeds to the skins.

5 During all the time of his vow of consecration, no razor is to be used on his head until the days of his
consecration to Yahweh are fulfilled. He must be set apart to Yahweh. He must let the hair grow long on
his head.

6 During all the time that he sets himself apart to Yahweh, he must not come near a dead body. **7** He must
not make himself unclean even for his father, mother, brother, or sister, if they die. This is because he is
consecrated to God, as everyone can see by his long hair. **8** During all the time of his consecration he is
holy, reserved for Yahweh.

9 If someone very suddenly dies beside him and defiles his consecrated head, then he must shave his head
on the day of his purification—on the seventh day he must shave it. **10** On the eighth day he must bring
two doves or two young pigeons to the priest at the entrance to the tent of meeting. **11** The priest must
offer one bird as a sin offering and the other as a burnt offering. These will atone for him because he
sinned by being near the dead body. He must consecrate his head again on that day. **12** He must set
himself apart to Yahweh for the days of his consecration. He must bring a male lamb one year old as a
guilt offering. The days before he defiled himself must not be counted, because his consecration was
defiled.

13 This is the law about the Nazirite for when the time of his consecration is complete. He must be
brought to the entrance of the tent of meeting. **14** He must present his offering to Yahweh. He must offer
as a burnt offering a male lamb one year old and without blemish. He must bring as a sin offering a
female lamb one year old and without blemish. He must bring a ram as a fellowship offering that is
without blemish. **15** He must also bring a basket of bread made without yeast, loaves of fine flour mixed
with oil, wafers without yeast rubbed with oil, together with their grain offering and drink offerings. **16**
The priest must present them before Yahweh. He must offer his sin offering and burnt offering. **17** With
the basket of unleavened bread, he must present the ram as a sacrifice, the fellowship offering to Yahweh.
The priest must present also the grain offering and the drink offering. **18** The Nazirite must shave his
consecrated head at the entrance to the tent of meeting. He must take the hair from his head and put it
on the fire that is under the sacrifice of fellowship offerings. **19** The priest must take the boiled shoulder
of the ram, one loaf of bread without yeast out of the basket, and one wafer without yeast. He must place
them into the hands of the Nazirite after he has shaved his consecrated hair. **20** The priest must wave
them as an offering before Yahweh, a holy portion for the priest, together with the breast that was waved
and the thigh that was the contribution for the priest. After that, the Nazirite may drink wine.

21 This is the law for the Nazirite who vows his offering to Yahweh for his consecration. Whatever else he
may give, he must keep the obligations of the vow he has taken, to keep the promise indicated by the law
of his consecration.'"

22 Again Yahweh spoke to Moses. He said, **23** "Speak to Aaron and to his sons. Say, 'You must bless the
people of Israel in this way. You must say to them,

24 "May Yahweh bless you
and keep you.
25 May Yahweh make his face shine on you
and be gracious to you.
26 May Yahweh look on you with favor
and give you peace."'

27 It is in this way that they must give my name to the people of Israel. Then I will bless them."

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Numbers 6 General Notes

Special concepts in this chapter

Nazirite vow
The Nazirite vow was a special type of vow between a person and Yahweh. This chapter gives the rules for people to be consecrated to God as Nazirites. (See: vow and consecrate)

Numbers 6:1

General Information:
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Numbers 6:2

General Information:
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Numbers 6:3

he must abstain from
"he must not consume"

vinegar made from wine
This can be stated in active form. Alternate translation: "vinegar that people make from wine"

vinegar
a drink produced when wine and other strong drinks ferment too long and become sour

raisins
dried grapes

Numbers 6:4

the days of his consecration
"the days in which he has consecrated himself to me"

nothing that is made from the grape vine
The word "grape vine" is a metonym for the grapes that grow on the vine. This can be stated in active form. Alternate translation: "nothing that people make from grapes"

from the seeds to the skins
These two extremes are given to emphasize the entire grape may not be eaten. Alternate translation: "from any part of a grape"

Numbers 6:5

vow of consecration
"vow of dedication"

no razor is to be used on his head
This can be stated in active form. Alternate translation: "no one is to use a razor on his head"

the days of his consecration to Yahweh
The word "consecration" is an abstract noun that can be expressed as a verb. Alternate translation: "the days that he has separated himself to Yahweh" or "the days that he has dedicated himself to Yahweh"

to Yahweh are fulfilled
This can be stated in active form. Alternate translation: "to Yahweh are complete"

He must be set apart to Yahweh
This can be stated in active form. Alternate translation: "He must set himself apart to Yahweh"

Numbers 6:6

General Information:
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Numbers 6:7

consecrated
"dedicated"

unclean
A person who is not acceptable for God's purposes is spoken of as if the person were physically unclean.

he is consecrated
This can be stated in active form. Alternate translation: "he has consecrated himself"

Numbers 6:8

of his consecration
The abstract noun "consecration" can be expressed as a verb. Alternate translation: "that he has consecration himself")

reserved for Yahweh
This can be stated in active form. Alternate translation: "he has reserved himself for Yahweh" or "set apart for Yahweh"

Numbers 6:9

defiles his consecrated head
Here "head" represents the Nazirite man's hair, which symbolizes his vow. Alternate translation: "defiles his long hair which shows everyone he is separated to God" or "he becomes defiled"

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the seventh day
"day 7"

Numbers 6:10

the eighth day
"day 8"

Numbers 6:11

General Information:
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Numbers 6:12

for the days of his consecration
"during the time he is being set apart again"

He must bring a male lamb ... as a guilt offering
The man is to bring the lamb to the priest so that it can be sacrificed. The full meaning of this statement can be made explicit. Alternate translation: "He must bring a male lamb one year old to the priest as a guilt offering"

The days before he defiled himself must not be counted
This can be stated in active form. Alternate translation: "He must not count the days before he defiled himself"

his consecration was defiled
This can be stated in active form. Alternate translation: "he defiled himself" or "he made himself unacceptable"

Numbers 6:13

of his consecration
The abstract noun "consecration" can be expressed as a verb. Alternate translation: "for which he has consecrated himself"

He must be brought
This can be stated in active form. Alternate translation: "Someone must bring him" or "He must go"

Numbers 6:14

He must present his offering to Yahweh
He must bring his offering to the priest to be sacrificed to Yahweh. The full meaning of this statement can be made clear. Alternate translation: "He must present his offering to Yahweh by bringing it to the priest to be sacrificed" or "He must present his offering to Yahweh by bringing it to the priest who will sacrifice it"

Numbers 6:15

bread made without yeast
This can be stated in active form. Alternate translation: "bread he made without yeast"

fine flour mixed with oil
This can be stated in active form. Alternate translation: "fine flour that he mixed with oil"

wafers without yeast rubbed with oil
This can be stated in active form. Alternate translation: "wafers without yeast which he rubbed with oil"

wafers without yeast
small pieces of flat bread

together with their grain offering and drink offerings
The word "their" refers to the other offerings that the Nazirite man was told to bring. Often grain offerings and drink offerings were required to accompany other types of sacrifices. The full meaning of this statement can be made clear. Alternate translation: "together with the grain offering and drink offering that Yahweh required to accompany the other offerings"

Numbers 6:16

He must offer his sin offering
"He" refers to the priest and "his" refers to the man who took a vow.

Numbers 6:17

the fellowship offering
"as the fellowship offering"

The priest must present also ... drink offering
You can make clear the understood information. Alternate translation: "The priest must present also ... the drink offering to Yahweh"

Numbers 6:18

his consecrated head
"his head, on which he had grown out his hair to show that he had consecrated himself to Yahweh"

Numbers 6:19

the boiled shoulder of the ram
This means that he had boiled the ram's shoulder. This can be stated in active form. Alternate translation: "the shoulder of the ram that he boiled"

his consecrated hair
"the hair he grew out to show that he had consecrated himself to Yahweh"

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Numbers 6:20

The priest must wave them
After handing the items to the Nazirite, the priest takes them back to offer them to Yahweh. The full meaning of this statement can be made clear. Alternate translation: "Then the priest must take them back and wave them"

together with
"as well as"

that was waved
This can be stated in active form. Alternate translation: "that the priest waved"

Numbers 6:21

his consecration
Also, the abstract noun "consecration" may be written as a verb. Alternate translation: "for which he has consecrated himself to Yahweh"

Whatever else he may give
This refers to the Nazirite deciding to give other offering beyond what he has been commanded to give. The full meaning of this statement can be made clear. Alternate translation: "If he decides to give any additional offerings"

he must keep the obligations of the vow he has taken
"he must still obey the requirements of the vow he has taken"

he must keep the obligations ... he promise indicated by the law of his consecration
These two phrases mean basically the same thing and are combined to emphasize that he must obey the obligations of his vow.

he promise indicated by the law of his consecration
This can be stated in active form. Alternate translation: "the promise that the law for his consecration indicates"

Numbers 6:22

General Information:
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Numbers 6:23

You must bless the people of Israel
"You" is plural.

Numbers 6:24

May Yahweh bless you and keep you
Here "you" is singular.

keep you
This is an idiom. Here "keep" means to "protect."

Numbers 6:25

make his face shine on you
This is an idiom which means to have kind intentions towards someone. It can also be expressed by smiling. Alternate translation: "smile at you" or "look at you with kindness"

on you ... to you
Here "you" is singular.

Numbers 6:26

look on you with favor
Here the phrase "look on" means to show a certain attitude towards that person. Alternate translation: "show you favor"

on you ... give you
Here "you" is singular.

Numbers 6:27

they must give my name
Here Yahweh speaks about claiming the Israelites as his own by saying that he is giving them "his name." Alternate translation: "they must let the people of Israel know that they are mine"

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Chapter 7

1 On the day that Moses completed the tabernacle, he anointed it and set it apart to Yahweh, together with all of its furnishings. He did the same for the altar and all its utensils. He anointed them and set them apart to Yahweh. **2** On that day, the leaders of Israel, the heads of their ancestor's families, offered sacrifices. These men were leading the tribes. They had overseen the counting of the men in the census. **3** They brought their offerings before Yahweh. They brought six covered carts and twelve oxen. They brought one cart for every two leaders, and each leader brought one ox. They presented these things in front of the tabernacle. **4** Then Yahweh spoke to Moses. He said, **5** "Accept the offerings from them and use the offerings for the work in the tent of meeting. Give the offerings to the Levites, to each one as his work needs them." **6** Moses took the carts and the oxen, and he gave them to the Levites. **7** He gave two carts and four oxen to the descendants of Gershon, because of what their work needed. **8** He gave four carts and eight oxen to the descendants of Merari, in the care of Ithamar son of Aaron the priest. He did this because of what their work required. **9** But he gave none of those things to the descendants of Kohath, because theirs would be the work related to the things that belong to Yahweh that they would carry on their own shoulders. **10** The leaders offered their goods for the dedication of the altar on the day that Moses anointed the altar. The leaders offered their sacrifices in front of the altar. **11** Yahweh said to Moses, "Each leader must offer on his own day his sacrifice for the dedication of the altar."

12 On the first day, Nahshon son of Amminadab, of the tribe of Judah, offered his sacrifice.

13 His sacrifice was one silver platter weighing 130 shekels and one silver bowl weighing seventy shekels, by the standard weight of the sanctuary shekel. Both of these objects were full of fine flour mixed with oil for a grain offering. **14** He gave one gold dish that weighed ten shekels and was full of incense. **15** He gave as a burnt offering one young bull, one ram, and a one-year-old male lamb. **16** He gave one male goat as a sin offering. **17** He gave two oxen, five rams, five male goats, and five male lambs that were a year old, as the sacrifice for a fellowship offering. This was the sacrifice of Nahshon son of Amminadab.

18 On the second day, Nethanel son of Zuar, leader of Issachar, offered his sacrifice.

19 He offered as his sacrifice one silver platter weighing 130 shekels and one silver bowl weighing seventy shekels, by the standard weight of the sanctuary shekel. Both of these objects were full of fine flour mixed with oil for a grain offering. **20** He also gave one gold dish weighing ten shekels, full of incense. **21** He gave as a burnt offering one young bull, one ram, and a one-year-old male lamb. **22** He gave one male goat as a sin offering. **23** He gave two oxen, five rams, five male goats, and five male lambs that were a year old, as the sacrifice for a fellowship offering. This was the sacrifice of Nethanel son of Zuar.

24 On the third day, Eliab son of Helon, leader of the descendants of Zebulun, offered his sacrifice.

25 His sacrifice was one silver platter weighing 130 shekels, and one silver bowl weighing seventy shekels by the standard weight of the sanctuary shekel. Both of these objects were full of fine flour mixed with oil for a grain offering. **26** He also gave one gold dish weighing ten shekels, full of incense. **27** He gave as a burnt offering one young bull, one ram, and a one-year-old male lamb. **28** He gave one male goat as a sin offering. **29** He gave two oxen, five rams, five male goats, and five male lambs that were a year old, as the sacrifice for a fellowship offering. This was the sacrifice of Eliab son of Helon.

30 On the fourth day, Elizur son of Shedeur, leader of the descendants of Reuben, offered his sacrifice.

31 His sacrifice was one silver platter weighing 130 shekels and one silver bowl weighing seventy shekels, by the standard weight of the sanctuary shekel. Both of these objects were full of fine flour mixed with oil for a grain offering. **32** He also gave one gold dish weighing ten shekels, full of incense. **33** He gave as a burnt offering one young bull, one ram, and a one-year-old male lamb. **34** He gave one male goat as a sin offering. **35** He gave two oxen, five rams, five male goats, and five male lambs that were a year old, as the sacrifice for a fellowship offering. This was the sacrifice of Elizur son of Shedeur.

36 On the fifth day, Shelumiel son of Zurishaddai, leader of the descendants of Simeon, offered his sacrifice.

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37 His sacrifice was one silver platter weighing 130 shekels and one silver bowl weighing seventy shekels,
by the standard weight of the sanctuary shekel. Both of these objects were full of fine flour mixed with oil
for a grain offering. **38** He also gave one gold dish weighing ten shekels, full of incense. **39** He gave as a
burnt offering one young bull, one ram, and a one-year-old male lamb. **40** He gave one male goat as a sin
offering. **41** He gave two oxen, five rams, five male goats, and five male lambs that were a year old, as the
sacrifice for a fellowship offering. This was the sacrifice of Shelumiel son of Zurishaddai.

42 On the sixth day, Eliasaph son of Deuel, leader of the descendants of Gad, offered his sacrifice.

43 His sacrifice was one silver platter weighing 130 shekels and one silver bowl weighing seventy shekels,
by the standard weight of the sanctuary shekel. Both of these objects were full of fine flour mixed with oil
for a grain offering. **44** He also gave one gold dish weighing ten shekels, full of incense. **45** He gave as a
burnt offering one young bull, one ram, and a one-year-old male lamb. **46** He gave one male goat as a sin
offering. **47** He gave two oxen, five rams, five male goats, and five male lambs that were a year old, as the
sacrifice for a fellowship offering. This was the sacrifice of Eliasaph son of Deuel.

48 On the seventh day, Elishama son of Ammihud, leader of the descendants of Ephraim, offered his
sacrifice.

49 His sacrifice was one silver platter weighing 130 shekels and one silver bowl weighing seventy shekels,
by the standard weight of the sanctuary shekel. Both of these objects were full of fine flour mixed with oil
for a grain offering. **50** He also gave one gold dish weighing ten shekels, full of incense. **51** He gave as a
burnt offering one young bull, one ram, and a one-year-old male lamb. **52** He gave one male goat as a sin
offering. **53** He gave two oxen, five rams, five male goats, and five male lambs that were a year old, as the
sacrifice for a fellowship offering. This was the sacrifice of Elishama son of Ammihud.

54 On the eighth day, Gamaliel son of Pedahzur, leader of the descendants of Manasseh, offered his
sacrifice.

55 His sacrifice was one silver platter weighing 130 shekels and one silver bowl weighing seventy shekels,
by the standard weight of the sanctuary shekel. Both of these objects were full of fine flour mixed with oil
for a grain offering. **56** He also gave one gold dish weighing ten shekels, full of incense. **57** He gave as a
burnt offering one young bull, one ram, and a one-year-old male lamb. **58** He gave one male goat as a sin
offering. **59** He gave two oxen, five rams, five male goats, and five male lambs that were a year old, as the
sacrifice for a fellowship offering. This was the sacrifice of Gamaliel son of Pedahzur.

60 On the ninth day, Abidan son of Gideoni, leader of the descendants of Benjamin, offered his sacrifice.

61 His sacrifice was one silver platter weighing 130 shekels and one silver bowl weighing seventy shekels,
by the standard weight of the sanctuary shekel. Both of these objects were full of fine flour mixed with oil
for a grain offering. **62** He also gave one gold dish weighing ten shekels, full of incense. **63** He gave as a
burnt offering one young bull, one ram, and a one-year-old male lamb. **64** He gave one male goat as a sin
offering. **65** He gave two oxen, five rams, five male goats, and five male lambs that were a year old, as the
sacrifice for a fellowship offering. This was the sacrifice of Abidan son of Gideoni.

66 On the tenth day, Ahiezer son of Ammishaddai, leader of the descendants of Dan, offered his sacrifice.

67 His sacrifice was one silver platter weighing 130 shekels and one silver bowl weighing seventy shekels,
by the standard weight of the sanctuary shekel. Both of these objects were full of fine flour mixed with oil
for a grain offering. **68** He also gave one gold dish weighing ten shekels, full of incense. **69** He gave as a
burnt offering one young bull, one ram, and a one-year-old male lamb.. **70** He gave one male goat as a sin
offering. **71** He gave two oxen, five rams, five male goats, and five male lambs that were a year old, as the
sacrifice for a fellowship offering. This was the sacrifice of Ahiezer son of Ammishaddai.

72 On the eleventh day, Pagiel son of Okran, leader of the descendants of Asher, offered his sacrifice.

73 His sacrifice was one silver platter weighing 130 shekels and one silver bowl weighing seventy shekels,
by the standard weight of the sanctuary shekel. Both of these objects were full of fine flour mixed with oil
for a grain offering. **74** He also gave one gold dish weighing ten shekels, full of incense. **75** He gave as a
burnt offering one young bull, one ram, and a one-year-old male lamb. **76** He gave one male goat as a sin

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offering. **77** He gave two oxen, five rams, five male goats, and five male lambs that were a year old, as the sacrifice for a fellowship offering. This was the sacrifice of Pagiel son of Okran.

78 On the twelfth day, Ahira son of Enan, leader of the descendants of Naphtali, offered his sacrifice.

79 His sacrifice was one silver platter weighing 130 shekels and one silver bowl weighing seventy shekels, by the standard weight of the sanctuary shekel. Both of these objects were full of fine flour mixed with oil for a grain offering. **80** He also gave one gold dish weighing ten shekels, full of incense. **81** He gave as a burnt offering one young bull, one ram, and a one-year-old male lamb. **82** He gave one male goat as a sin offering. **83** He gave two oxen, five rams, five male goats, and five male lambs that were a year old, as the sacrifice for a fellowship offering. This was the sacrifice of Ahira son of Enan.

84 This was the dedication offering for the altar on the day that it was anointed: the chiefs of Israel set apart the twelve silver platters, twelve silver bowls, and twelve gold dishes. **85** Each silver platter weighed 130 shekels and each bowl weighed seventy shekels. All the silver vessels weighed 2,400 shekels, by the standard weight of the sanctuary shekel. **86** Each of the twelve gold dishes, full of incense, weighed ten shekels by the standard weight of the sanctuary shekel. All the gold dishes weighed 120 shekels. **87** They set apart all the animals for the burnt offerings, twelve bulls, twelve rams, and twelve year-old male lambs. They gave their grain offering. They gave twelve male goats as a sin offering. **88** From all their cattle, they gave twenty-four bulls, sixty rams, sixty male goats, and sixty male lambs a year old, as the sacrifice for the fellowship offering. This was for the dedication of the altar after it was anointed.

89 When Moses went into the tent of meeting to speak with Yahweh, he heard his voice speaking to him. Yahweh spoke to him from above the atonement lid on the ark of the testimony, from between the two cherubim. He spoke to him.

Numbers 7 General Notes

Structure and formatting

Consecrating the altar

When the tabernacle was completed, they consecrated the altar. Each tribe brought an offering to consecrate the altar. (See: tabernacle and consecrate)

Numbers 7:1

Moses completed the tabernacle

"Moses finished setting up the tabernacle"

Numbers 7:2

the leaders of Israel ... the heads of their ancestor's families

These two phrases describe the same group of people two different ways. Alternate translation: "the leaders of Israel who are also the heads of their ancestors families"

the heads of their ancestor's families

Here the leaders of the families are referred to as "heads." Alternate translation: "the leaders of their ancestor's families"

had overseen the counting of the men

The abstract noun "counting" can be stated as a verb. Alternate translation: "had helped Aaron and Moses to count the men"

Numbers 7:3

They brought their offerings before Yahweh ... They presented these things in front of the tabernacle

This means that they gave their offerings to Yahweh and brought them to the tabernacle. These phrases may be combined to add clarity. Alternate translation: "They brought their offerings to Yahweh and presented them to him in front of the tabernacle"

six covered carts and twelve oxen

"6 covered carts and 12 oxen"

Numbers 7:4

General Information:

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Numbers 7:5

to each one as his work needs them

"to each man as he needs them for his work"

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Numbers 7:6

General Information:
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Numbers 7:7

Gershon
See how you translated this man's name in Numbers 3:17.

because of what their work needed
"because it was what they needed to do their work"

Numbers 7:8

Merari
See how you translated this man's name in Numbers 3:17.

in the care of Ithamar son of Aaron the priest
"under the supervision of Ithamar son of Aaron the priest" or "Ithamar son of Aaron the priest oversaw their work"

Ithamar
See how you translated this man's name in Numbers 1:2.

He did this because
The word "he" refers to Moses.

because of what their work required
"because it was what they needed to do their work"

Numbers 7:9

none of those things
This refers to the carts and oxen.

Kohath
See how you translated this man's name in Numbers 3:17.

theirs would be the work
"their work would be"

the things that belong to Yahweh
You can make explicit the implicit meaning of what belongs to Yahweh. Alternate translation: "the things that Yahweh reserved for the tabernacle"

Numbers 7:10

offered their goods
"offered gifts"

Numbers 7:11

Each leader must offer on his own day his sacrifice
"Each day, one leader must offer his sacrifice"

Numbers 7:12

the first day
"day 1" or "day number 1"

Nahshon son of Amminadab
These are the names of men. See how you translated these names in Numbers 1:7

Numbers 7:13

weighing 130 shekels
"weighing one hundred and thirty shekels." If necessary, these weights can be written in modern measurements. Alternate translation: "weighing nearly one and a half kilograms" or "weighing one kilogram and 430 grams"

one silver bowl weighing seventy shekels
"one silver bowl weighing 70 shekels." If necessary, these weights can be written in modern measurements. Alternate translation: "one silver bowl weighing nearly eight tenths of a kilogram" or "one silver bowl weighting 770 grams"

by the standard weight of the sanctuary shekel
There were shekels of different weights. This is the one that people had to use in the sanctuary of the sacred tent. If you are converting the weights to modern measures, here is another way to translate this phrase. Alternate translation: "measured by the standard weights used in the sanctuary"

fine flour mixed with oil
This can be stated in active form. Alternate translation: "fine flour that he had mixed with oil"

Numbers 7:14

one gold dish that weighed ten shekels
If necessary, this can be written in modern measurements. Alternate translation: "one gold dish that weighed one tenth of a kilogram" or "one gold dish that weighed 110 grams"

Numbers 7:15

General Information:
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Numbers 7:16

General Information:
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Numbers 7:17

that were a year old
"that were each one year old"

generated on Sat Aug 12 14:26:13 2023

This was the sacrifice of Nahshon son of Amminadab
"This was what Nahshon son of Amminadab presented"

Nahshon son of Amminadab
See how you translated this man's name in Numbers 1:7.

Numbers 7:18

the second day
"day 2" or "day number 2"

Nethanel son of Zuar
See how you translated this man's name in Numbers 1:8.

Numbers 7:19

one silver platter weighing 130 shekels
If necessary, these weights can be written in modern measurements. See how you translated these same weights in [Numbers 7:13]

one silver bowl weighing seventy shekels
"one silver bowl weighing 70 shekels." If necessary, these weights can be written in modern measurements. See how you translated these same weights in [Numbers 7:13]

by the standard weight of the sanctuary shekel
There were shekels of different weights. This is the one that people had to use in the sanctuary of the sacred tent. See how you translated this phrase in [Numbers 7:13]

fine flour mixed with oil
This can be stated in active form. Alternate translation: "fine flour that he had mixed with oil"

Numbers 7:20

one gold dish weighing ten shekels
If necessary, this can be written in modern measurements. See how you translated these same weights in [Numbers 7:14]

Numbers 7:21

General Information:
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Numbers 7:22

General Information:
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Numbers 7:23

that were a year old
"that were each one year old"

This was the sacrifice of Nethanel son of Zuar
"This was what Nethanel son of Zuar presented"

Nethanel son of Zuar
See how you translated this man's name in Numbers 1:8.

Numbers 7:24

the third day
"day 3" or "day number 3"

Eliab son of Helon
See how you translated this man's name in Numbers 1:9.

Numbers 7:25

one silver platter weighing 130 shekels
If necessary, these weights can be written in modern measurements. See how you translated these same weights in [Numbers 7:13]

one silver bowl weighing seventy shekels
"one silver bowl weighing 70 shekels." If necessary, these weights can be written in modern measurements. See how you translated these same weights in [Numbers 7:13]

by the standard weight of the sanctuary shekel
There were shekels of different weights. This is the one that people had to use in the sanctuary of the sacred tent. See how you translated this phrase in [Numbers 7:13]

fine flour mixed with oil
This can be stated in active form. Alternate translation: "fine flour that he had mixed with oil"

Numbers 7:26

one gold dish weighing ten shekels
If necessary, this can be written in modern measurements. See how you translated these same weights in [Numbers 7:14]

Numbers 7:27

General Information:
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Numbers 7:28

General Information:
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Numbers 7:29

that were a year old
"that were each one year old"

generated on Sat Aug 12 14:26:13 2023

This was the sacrifice of Eliab son of Helon
"This was what Eliab son of Helon gave as a sacrifice"

Eliab son of Helon
See how you translated this man's name in Numbers 1:9.

Numbers 7:30

the fourth day
"day 4" or "day number 4"

Elizur son of Shedeur
See how you translated this man's name in Numbers 1:5.

Numbers 7:31

one silver platter weighing 130 shekels
If necessary, these weights can be written in modern measurements. See how you translated these same weights in [Numbers 7:13]

one silver bowl weighing seventy shekels
"one silver bowl weighing 70 shekels." If necessary, these weights can be written in modern measurements. See how you translated these same weights in [Numbers 7:13]

by the standard weight of the sanctuary shekel
There were shekels of different weights. This is the one that people had to use in the sanctuary of the sacred tent. See how you translated this phrase in [Numbers 7:13]

fine flour mixed with oil
This can be stated in active form. Alternate translation: "fine flour that he had mixed with oil"

Numbers 7:32

one gold dish weighing ten shekels
If necessary, this can be written in modern measurements. See how you translated these same weights in [Numbers 7:14]

Numbers 7:33

General Information:
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Numbers 7:34

General Information:
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Numbers 7:35

that were a year old
"that were each one year old"

This was the sacrifice of Elizur son of Shedeur
"This was what Elizur son of Shedeur gave as a sacrifice"

Elizur son of Shedeur
See how you translated this man's name in Numbers 1:5.

Numbers 7:36

the fifth day
"day 5" or "day number 5"

Shelumiel son of Zurishaddai
See how you translated this man's name in Numbers 1:6.

Numbers 7:37

one silver platter weighing 130 shekels
If necessary, these weights can be written in modern measurements. See how you translated these same weights in [Numbers 7:13]

one silver bowl weighing seventy shekels
"one silver bowl weighing 70 shekels." If necessary, these weights can be written in modern measurements. See how you translated these same weights in [Numbers 7:13]

by the standard weight of the sanctuary shekel
There were shekels of different weights. This is the one that people had to use in the sanctuary of the sacred tent. See how you translated this phrase in [Numbers 7:13]

fine flour mixed with oil
This can be stated in active form. Alternate translation: "fine flour that he had mixed with oil"

Numbers 7:38

one gold dish weighing ten shekels
If necessary, this can be written in modern measurements. See how you translated these same weights in [Numbers 7:14]

Numbers 7:39

General Information:
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Numbers 7:40

General Information:
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Numbers 7:41

that were a year old
"that were each one year old"

generated on Sat Aug 12 14:26:13 2023

This was the sacrifice of Shelumiel son of Zurishaddai
"This was what Shelumiel son of Zurishaddai gave as a sacrifice." "Shelumiel" and "Zurishaddai" are names of men.

Shelumiel son of Zurishaddai
See how you translated this man's name in Numbers 1:6.

Numbers 7:42

the sixth day
"day 6" or "day number 6"

Eliasaph son of Deuel
See how you translated this man's name in Numbers 1:14.

Numbers 7:43

one silver platter weighing 130 shekels
If necessary, these weights can be written in modern measurements. See how you translated these same weights in [Numbers 7:13]

one silver bowl weighing seventy shekels
"one silver bowl weighing 70 shekels." If necessary, these weights can be written in modern measurements. See how you translated these same weights in [Numbers 7:13]

by the standard weight of the sanctuary shekel
There were shekels of different weights. This is the one that people had to use in the sanctuary of the sacred tent. See how you translated this phrase in [Numbers 7:13]

fine flour mixed with oil
This can be stated in active form. Alternate translation: "fine flour that he had mixed with oil"

Numbers 7:44

one gold dish weighing ten shekels
If necessary, this can be written in modern measurements. See how you translated these same weights in [Numbers 7:14]

Numbers 7:45

General Information:
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Numbers 7:46

General Information:
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Numbers 7:47

that were a year old
"that were each one year old"

This was the sacrifice of Eliasaph son of Deuel
"This was what Eliasaph son of Deuel gave as a sacrifice"

Eliasaph son of Deuel
See how you translated this man's name in Numbers 1:14.

Numbers 7:48

the seventh day
"day 7" or "day number 7"

Elishama son of Ammihud
See how you translated this man's name in Numbers 1:10.

Numbers 7:49

one silver platter weighing 130 shekels
If necessary, these weights can be written in modern measurements. See how you translated these same weights in [Numbers 7:13]

one silver bowl weighing seventy shekels
"one silver bowl weighing 70 shekels." If necessary, these weights can be written in modern measurements. See how you translated these same weights in [Numbers 7:13]

by the standard weight of the sanctuary shekel
There were shekels of different weights. This is the one that people had to use in the sanctuary of the sacred tent. See how you translated this phrase in [Numbers 7:13]

fine flour mixed with oil
This can be stated in active form. Alternate translation: "fine flour that he had mixed with oil"

Numbers 7:50

one gold dish weighing ten shekels
If necessary, this can be written in modern measurements. See how you translated these same weights in [Numbers 7:14]

Numbers 7:51

General Information:
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Numbers 7:52

General Information:
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Numbers 7:53

that were a year old
"that were each one year old"

generated on Sat Aug 12 14:26:13 2023

This was the sacrifice of Elishama son of Ammihud
"This was what Elishama son of Ammihud presented"

Elishama son of Ammihud
See how you translated this man's name in Numbers 1:10.

Numbers 7:54

the eighth day
"day 8" or "day number 8"

Gamaliel son of Pedahzur
See how you translated this man's name in Numbers 1:10.

Numbers 7:55

one silver platter weighing 130 shekels
If necessary, these weights can be written in modern measurements. See how you translated these same weights in [Numbers 7:13]

one silver bowl weighing seventy shekels
"one silver bowl weighing 70 shekels." If necessary, these weights can be written in modern measurements. See how you translated these same weights in [Numbers 7:13]

by the standard weight of the sanctuary shekel
There were shekels of different weights. This is the one that people had to use in the sanctuary of the sacred tent. See how you translated this phrase in [Numbers 7:13]

fine flour mixed with oil
This can be stated in active form. Alternate translation: "fine flour that he had mixed with oil"

Numbers 7:56

one gold dish weighing ten shekels
If necessary, this can be written in modern measurements. See how you translated these same weights in [Numbers 7:14]

Numbers 7:57

General Information:
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Numbers 7:58

General Information:
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Numbers 7:59

that were a year old
"that were each one year old"

This was the sacrifice of Gamaliel son of Pedahzur
"This was what Gamaliel son of Pedahzur gave as a sacrifice"

Gamaliel son of Pedahzur
See how you translated this man's name in Numbers 1:10.

Numbers 7:60

the ninth day
"day 9" or "day number 9"

Abidan son of Gideoni
See how you translated this man's name in Numbers 1:11.

Numbers 7:61

one silver platter weighing 130 shekels
If necessary, these weights can be written in modern measurements. See how you translated these same weights in [Numbers 7:13]

one silver bowl weighing seventy shekels
"one silver bowl weighing 70 shekels." If necessary, these weights can be written in modern measurements. See how you translated these same weights in [Numbers 7:13]

by the standard weight of the sanctuary shekel
There were shekels of different weights. This is the one that people had to use in the sanctuary of the sacred tent. See how you translated this phrase in [Numbers 7:13]

fine flour mingled with oil
This can be stated in active form. Alternate translation: "fine flour that he had mixed with oil"

Numbers 7:62

one gold dish weighing ten shekels
If necessary, this can be written in modern measurements. See how you translated these same weights in [Numbers 7:14]

Numbers 7:63

General Information:
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Numbers 7:64

General Information:
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Numbers 7:65

that were a year old
"that were each one year old"

generated on Sat Aug 12 14:26:13 2023

This was the sacrifice of Abidan son of Gideoni
"This was what Abidan son of Gideoni gave as a sacrifice"

Abidan son of Gideoni
See how you translated this man's name in Numbers 1:11.

Numbers 7:66

the tenth day
"day 10" or "day number 10"

Ahiezer son of Ammishaddai
See how you translated this man's name in Numbers 1:12.

Numbers 7:67

one silver platter weighing 130 shekels
If necessary, these weights can be written in modern measurements. See how you translated these same weights in [Numbers 7:13]

one silver bowl weighing seventy shekels
"one silver bowl weighing 70 shekels." If necessary, these weights can be written in modern measurements. See how you translated these same weights in [Numbers 7:13]

by the standard weight of the sanctuary shekel
There were shekels of different weights. This is the one that people had to use in the sanctuary of the sacred tent. See how you translated this phrase in [Numbers 7:13]

fine flour mixed with oil
This can be stated in active form. Alternate translation: "fine flour that he had mixed with oil"

Numbers 7:68

one gold dish weighing ten shekels
If necessary, this can be written in modern measurements. See how you translated these same weights in [Numbers 7:14]

Numbers 7:69

General Information:
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Numbers 7:70

General Information:
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Numbers 7:71

that were a year old
"that were each one year old"

This was the sacrifice of Ahiezer son of Ammishaddai
"This was what Ahiezer son of Ammishaddai gave as a sacrifice"

Ahiezer son of Ammishaddai
See how you translated this man's name in Numbers 1:12.

Numbers 7:72

the eleventh day
"day 11" or "day number 11"

Pagiel son of Okran
See how you translated this man's name in Numbers 1:13.

Numbers 7:73

one silver platter weighing 130 shekels
If necessary, these weights can be written in modern measurements. See how you translated these same weights in [Numbers 7:13]

one silver bowl weighing seventy shekels
"one silver bowl weighing 70 shekels." If necessary, these weights can be written in modern measurements. See how you translated these same weights in [Numbers 7:13]

by the standard weight of the sanctuary shekel
There were shekels of different weights. This is the one that people had to use in the sanctuary of the sacred tent. See how you translated this phrase in [Numbers 7:13]

fine flour mingled with oil
This can be stated in active form. Alternate translation: "fine flour that he had mixed with oil"

Numbers 7:74

one gold dish weighing ten shekels
If necessary, this can be written in modern measurements. See how you translated these same weights in [Numbers 7:14]

Numbers 7:75

General Information:
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Numbers 7:76

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Numbers 7:77

that were a year old
"that were each one year old"

generated on Sat Aug 12 14:26:13 2023

This was the sacrifice of Pagiel son of Okran
"This was what Pagiel son of Okran gave as a sacrifice." "Pagiel" and "Okran" were names of men. See how you translated their names in [Numbers 1:13]

Numbers 7:78

the twelfth day
"day 12" or "day number 12)

Ahira son of Enan
See how you translated this man's name in Numbers 1:15.

Numbers 7:79

one silver platter weighing 130 shekels
If necessary, these weights can be written in modern measurements. See how you translated these same weights in [Numbers 7:13]

one silver bowl weighing seventy shekels
"one silver bowl weighing 70 shekels." If necessary, these weights can be written in modern measurements. See how you translated these same weights in [Numbers 7:13]

by the standard weight of the sanctuary shekel
There were shekels of different weights. This is the one that people had to use in the sanctuary of the sacred tent. See how you translated this phrase in [Numbers 7:13]

fine flour mixed with oil
This can be stated in active form. Alternate translation: "fine flour that he had mixed with oil"

Numbers 7:80

one gold dish weighing ten shekels
If necessary, this can be written in modern measurements. See how you translated these same weights in [Numbers 7:14]

Numbers 7:81

General Information:
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Numbers 7:82

General Information:
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Numbers 7:83

that were a year old
"that were each one year old"

This was the sacrifice of Ahira son of Enan
"This was what Ahira son of Enan gave as a sacrifice"

Ahira son of Enan
See how you translated this man's name in Numbers 1:15.

Numbers 7:84

set apart
The phrase "set apart" means to be dedicated to a specific purpose. In this case, the offerings were dedicated to Yahweh.

on the day that it was anointed
Here the word "day" refers to a general period of time. The leaders of Israel dedicated these things over the course of 12 days. You may need to translate this in active form. Alternate translation: "when Moses anointed the altar")

Numbers 7:85

Each silver platter weighed 130 shekels
If necessary, these weights can be written in modern measurements. See how you translated this same weight in [Numbers 7:13]

each bowl weighed seventy shekels
"each bowl weighted 70 shekels." If necessary, these weight can be written in modern measurements. See how you translated this same weight in [Numbers 7:13]

2,400 shekels
"two thousand four hundred shekels" or "twenty-four hundred shekels"

by the standard weight of the sanctuary shekel
There were shekels of different weights. This is the one that people had to use in the sanctuary of the sacred tent. See how you translated this phrase in [Numbers 7:13]

All the silver vessels weighed
"All the silver vessels together weighed"

the silver vessels
This refers to all of the offerings that were made of silver, both the platters and the bowls.

Numbers 7:86

All the gold dishes weighed
"All the gold dishes together weighed"

Each of the twelve gold dishes ... weighed ten shekels
"Each of the 12 gold dishes ... weighed 10 shekels." If necessary, this can be written in modern measurements. See how you translated these same weights in [Numbers 7:14]

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120 shekels
"one hundred and twenty shekels"

Numbers 7:87

twelve
"12." This number may be written with a numeral instead of with a word.

Numbers 7:88

twenty-four ... sixty
"24 ... 60." These numbers may be written with numerals instead of with words.

a year old
"that were one year old"

after it was anointed
This can be stated in active form. Alternate translation: "after Moses had anointed it"

Numbers 7:89

he heard his voice speaking to him
Here "his voice" refers to Yahweh. Alternate translation: "he heard Yahweh speaking to him"

from above the atonement lid ... from between the two cherubim
These two phrases describe the same location.

ark of the testimony
See how you translated this phrase in Numbers 4:5.

He spoke to him
"Yahweh spoke to Moses"

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Chapter 8

1 Yahweh spoke to Moses. He said, **2** "Speak to Aaron. Say to him, 'The seven lamps must give light in front of the lampstand when you light them.'" **3** Aaron did this. He lit the lamps on the lampstand to give light toward the front of it, as Yahweh had commanded Moses. **4** The lampstand was made in this way and Yahweh showed Moses the pattern for it. It was to be hammered gold from its base to its top, with hammered cups like blossoms.

5 Again, Yahweh spoke to Moses. He said, **6** "Take the Levites from among the people of Israel and purify them. **7** Do this to them to purify them: Sprinkle the water of atonement on them. Make them shave their entire body, wash their clothes, and purify themselves. **8** Then have them take a young bull and its grain offering of fine flour mixed with oil. Let them take another young bull as a sin offering. **9** You will bring the Levites in front of the tent of meeting and assemble the whole community of the people of Israel. **10** When you bring the Levites before Yahweh, the people of Israel must lay their hands on the Levites. **11** Aaron must offer the Levites before Yahweh, as a wave offering from the people of Israel so that they may do the service of Yahweh. **12** The Levites must place their hands on the heads of the bulls. You must offer one bull for a sin offering and the other bull for a burnt offering to me, to atone for the Levites. **13** Present the Levites before Aaron and before his sons, and lift them up as a wave offering to me.

14 In this way you must separate the Levites from among the people of Israel. The Levites will belong to me. **15** After that, the Levites must go in to serve in the tent of meeting. You must purify them. You must offer them as a wave offering. **16** Do this, because they are entirely mine from among the people of Israel. They will take the place of each firstborn, the first issue of the womb, of all the descendants of Israel. I have taken the Levites for myself. **17** All the firstborn from among the people of Israel are mine, both man or animal. On the day that I took the lives of all the firstborn in the land of Egypt, I set them apart for myself. **18** I have taken the Levites from among the people of Israel instead of all the firstborn. **19** I have given the Levites as a gift to Aaron and his sons. I have taken them from among the people of Israel to do the work of the people of Israel in the tent of meeting. I have given them to atone for the people of Israel so that no plague will harm the people when they come near to the holy place."

20 Moses, Aaron, and the whole community of the people of Israel did this with the Levites. They did everything that Yahweh had commanded Moses concerning the Levites. The people of Israel did this with them. **21** The Levites purified themselves and washed their clothing, and Aaron presented them as a wave offering to Yahweh and he made atonement for them to cleanse them. **22** After that, the Levites went in to do their service in the tent of meeting before Aaron and before Aaron's sons. This was as Yahweh had commanded Moses about the Levites. They treated all the Levites in this way.

23 Yahweh spoke again to Moses. He said, **24** "All of this is for the Levites who are twenty-five years old and more. They must join the company to serve in the tent of meeting. **25** They must stop serving in this way at the age of fifty years. At that age they must not serve any longer. **26** They may help their brothers who continue to work at the tent of meeting, to perform their duties, but they must serve no more. This is how you must deal with the Levites in all their responsibilities."

Numbers 8 General Notes

Structure and formatting

The consecration of the tabernacle continues in this chapter. The people obeyed Yahweh's exact instructions. (See: consecrate and tabernacle)

Numbers 8:1

General Information:
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Numbers 8:2

must give light in front
"must shine towards the front"

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Numbers 8:3

to give light
"to shine"

Numbers 8:4

The lampstand was made
This can be stated in active form. Alternate translation: "They had made the lampstand"

with hammered cups like blossoms
They were commanded to form the hammered cups so that they resembled flower blossoms. Alternate translation: "with hammered cups that resemble flower blossoms"

Numbers 8:5

General Information:
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Numbers 8:6

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Numbers 8:7

to purify them
Here "them" refers to the Levites.

Sprinkle the water of atonement on them
Moses sprinkling water on them was symbolic of their atonement. Alternate translation: "Sprinkle on their the water that symbolizes atonement"

Make them shave their entire body, wash their clothes, and purify themselves
Possible meanings are 1) Moses was to have the Levites shave, wash, and purify, or 2) Moses was to have the Levites purify themselves by shaving and washing, "Make them shave their entire body and wash their clothes; in this way they will purify themselves."

Numbers 8:8

a young bull and its grain offering
When offering a young bull, a grain offering was usually required to accompany it.

of fine flour mingled with oil
This can be stated in active form. Alternate translation: "of fine flour that they have mingled with oil"

Numbers 8:9

assemble the whole community
"gather the whole community"

Numbers 8:10

before Yahweh
Here Yahweh refers to himself by his own name.

the people of Israel must lay their hands on the Levites
The action "laying on hands" on someone was often done to dedicate them to Yahweh's work or service. Alternate translation: "The people Israel must lay their hands on the Levites, dedicating them to me"

Numbers 8:11

as a wave offering
Aaron was to present the Levites to Yahweh with the same amount of dedication as if they were a sacrifice given to him. Alternate translation: "if they were a wave offering"

Numbers 8:12

The Levites must place their hands on the heads of the bulls
This is a symbolic action that identifies the Levites with the animals being offered. In this way the person is offering himself through the animal to Yahweh.

Numbers 8:13

lift them up as a wave offering to me
Aaron was to present the Levites to Yahweh as if he were lifting up an offering to Yahweh. Alternate translation: "dedicate them to me, as if you were lifting them up a wave offering to me"

Numbers 8:14

General Information:
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Numbers 8:15

You must purify them. You must offer them as a wave offering
Yahweh repeats these things to emphasize their importance. This must happen before the Levites go to serve at the tent of meeting. The full meaning of this statement can be made clear. Alternate translation: "But first, you must purify them. You must offer them as a wave offering"

You must offer them as a wave offering
Aaron was to present the Levites to Yahweh as if they were a wave offering to him. Alternate translation: "You must dedicate them to me, as if you were presenting a wave offering to me"

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Numbers 8:16

firstborn, the first issue of the womb
The phrase "first issue of the womb" is another way of saying "firstborn."

Numbers 8:17

I took the lives
This is a polite way of referring to when a person kills someone. Alternate translation: "I killed"

I set them apart
Here "them" refers to "the firstborn from among the people of Israel."

Numbers 8:18

I have taken the Levites from among the people of Israel instead of all the firstborn
"I have taken the Levites instead of all the firstborn from among the people of Israel"

Numbers 8:19

I have given the Levites as a gift to Aaron and his sons
Yahweh appointing the Levites to help Aaron and his sons is spoken of as if they were a gift that Yahweh were giving to Aaron and his sons.

I have taken them ... I have given them
Here "them" refers to the Levites.

when they come near
Here "they" refers to the people of Israel.

Numbers 8:20

Moses, Aaron, and the whole community of the people of Israel ... The people of Israel did this with them
Here there are three parallel sentences that give the same information. It is repeated to emphasize that the people did to the Levites as Yahweh had commanded. Alternate translation: "Moses, Aaron, and the whole community of the people of Israel did with the Levites everything that Yahweh had commanded Moses concerning the Levites"

Numbers 8:21

General Information:
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Numbers 8:22

to do their service
The word "service," an abstract noun, can be expressed as a verb. Alternate translation: "to serve"

before Aaron and before Aaron's sons
"in the presence of Aaron and his sons"

This was
"What they did was"

They treated all the Levites in this way
"They did to the Levites what Yahweh commanded." The word "They" refers to the people of Israel.

Numbers 8:23

General Information:
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Numbers 8:24

All of this is for the Levites
"All of these commandments are for the Levites"

twenty-five years old
"25 years old"

must join the company to serve in the tent of meeting
The word "company" refers to the rest of the people working in the tent of meeting. See how you translated this phrase in Numbers 4:3.

Numbers 8:25

at the age of fifty years
"at 50 years old" or "when they become 50 years old"

Numbers 8:26

deal with the Levites in all their responsibilities
"make sure the Levites do their duty"

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Chapter 9

1 Yahweh spoke to Moses in the wilderness of Sinai, in the first month of the second year after they came out from the land of Egypt. He said, **2** "Let the people of Israel keep the Passover at its fixed time of year. **3** On the fourteenth day of this month, at evening, you must keep the Passover at its fixed time of year. You must keep it, follow all the regulations, and obey all the decrees that are related to it." **4** So, Moses told the people of Israel that they should keep the Festival of the Passover. **5** So they kept the Passover in the first month, on the fourteenth day of the month, at evening, in the wilderness of Sinai. The people of Israel obeyed everything that Yahweh commanded Moses to do. **6** There were certain men who became unclean by the body of a dead man. They could not keep the Passover on that day. They went before Moses and Aaron on that same day. **7** Those men said to Moses, "We are unclean because of the dead body of a man. Why do you keep us from offering the sacrifice to Yahweh at the fixed time of year among the people of Israel?" **8** Moses said to them, "Wait for me to hear what Yahweh will instruct about you."

9 Yahweh spoke to Moses. He said, **10** "Speak to the people of Israel. Say, 'If any of you or your descendants are unclean because of a dead body, or are on a long journey, he may still keep the Passover to Yahweh.' **11** In the second month on the fourteenth day at evening, they will eat the Passover meal. They must eat the Passover lamb with bread that is made without yeast and with bitter herbs. **12** They must not leave any of it until the morning, or break any of its bones. They must follow all the regulations for the Passover. **13** But any person who is clean and is not on a journey, but who fails to keep the Passover, that person must be cut off from his people because he did not bring the offering that Yahweh requires at the fixed time of year. That man must carry his sin. **14** If a stranger lives among you and keeps the Passover to Yahweh, he must keep it according to the statute of the Passover and according to its rule. You must have one statute both for the sojourner and for the one who was born in the land."

15 On the day that the tabernacle was set up, the cloud covered the tabernacle, the tent of the covenant decrees. At evening the cloud was over the tabernacle. It appeared like fire until morning. **16** It continued that way. The cloud covered the tabernacle and appeared like fire at night. **17** Whenever the cloud was taken up from over the tent, the people of Israel would set out on their journey. Wherever the cloud stopped, the people would camp. **18** At Yahweh's command, the people of Israel would travel, and at his command, they would camp. While the cloud stopped over the tabernacle, they would stay in their camp. **19** When the cloud remained on the tabernacle for many days, then the people of Israel would obey Yahweh's instructions and not travel. **20** Sometimes the cloud remained a few days on the tabernacle. In that case, they would obey Yahweh's command—they would make camp and then travel on again at his command. **21** Sometimes the cloud was present in camp from evening until morning. When the cloud lifted in the morning, they journeyed. If it continued for a day and for a night, only when the cloud lifted would they journey on. **22** Whether the cloud stayed on the tabernacle for two days, a month, or a year, for as long as it stayed there, the people of Israel would stay in their camp and not travel. But whenever the cloud was taken up, they would set out on their journey. **23** They would camp at Yahweh's command, and they would travel at his command. They obeyed Yahweh's command given through Moses.

Numbers 9 General Notes

Special concepts in this chapter

==Passover ==

This chapter records the celebration of the Passover for the first time since it began. The people kept the Passover as directed by the Lord. (See: passover)

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Numbers 9:1

in the first month of the second year after they came out from the land of Egypt
This means that they had come out of Egypt a year earlier. They were beginning their second year in the wilderness.

in the first month
This is the first month of the Hebrew calendar. It marks when God brought the people of Israel out of Egypt.

after they came out from the land of Egypt
Here "they" refers to the people of Israel. The phrase "came out" means to leave. Alternate translation: "after they left the land of Egypt"

Numbers 9:2

Let the people ... at its fixed time of year
The word "fixed" means "previously set." This means that this is when the observe it every year. Alternate translation: "Let the people ... at the time of year they currently observe it"

Numbers 9:3

On the fourteenth day ... at its fixed time of year
This is the set time of year that they celebrate the Passover. The full meaning of this statement can be made clear. Alternate translation: "On the fourteenth day ... and observe it, for this is the time you do celebrate it every year"

the fourteenth day
"day 14"

follow all the regulations, and obey all the decrees
These two phrases mean basically the same thing and are combined to emphasize that they needed to obey the commands.

You must keep it
Here the phrase "keep it" is an idiom which means to observe it. Alternate translation: "You must observe it" or "You must celebrate it"

Numbers 9:4

keep the Festival of the Passover
Here the word "keep" means to observe. Alternate translation: "observe the Festival of the Passover" or "celebrate the Festival of the Passover"

Numbers 9:5

in the first month, on the fourteenth day of the month
"on day 14 of the first month." This refers to time in the Jewish calendar.

Numbers 9:6

became unclean by the body of a dead man
This implies that they touched the dead man, which made them unclean. You can make clear the full meaning of this statement. Alternate translation: "became unclean because they touched the body of a dead man"

unclean
A person who God considers spiritually unacceptable or defiled is spoken of as if the person were physically unclean.

keep the Passover
Here the word "keep" means to observe. Alternate translation: "observe the Passover" or "celebrate the Passover"

Numbers 9:7

because of the dead body of a man
This means that they had touched a dead man's body. You can make the full meaning of this statement clear. Alternate translation: "because we have touched the body of a dead man"

Why do you keep us from offering the sacrifice ... among the people of Israel?
The men ask this question in order to complain that they are not allowed to participate in celebrating the Passover. This rhetorical question can be translated as a statement. Alternate translation: "It is not fair that you keep us away from offering the sacrifice ... among the people of Israel."

fixed
set or predetermined

Numbers 9:8

General Information:
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Numbers 9:9

General Information:
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Numbers 9:10

unclean
A person who God considers spiritually unacceptable or defiled is spoken of as if the person were physically unclean.

because of a dead body
This refers to someone touching a dead body. Alternate translation: "because you have touched a dead body"

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keep the Passover
Here the word "keep" means to observe. Alternate translation: "observe the Passover" or "celebrate the Passover"

Numbers 9:11

eat the Passover
Here the word "eat" means to observe. Alternate translation: "observe the Passover" or "celebrate the Passover"

the second month on the fourteenth day
"day 14 of month 2." This refers to time in the Jewish calendar.

at evening
"at sunset"

with bread that is made without yeast
"with bread that contains no yeast"

bitter herbs
These are small plants that have a strong and usually bad taste.

Numbers 9:12

or break any of its bones
"and they must not break any of its bones"

Numbers 9:13

any person who is clean
A person who God considers spiritually acceptable is spoken of as if the person were physically clean.

keep the Passover
Here the word "keep" means to observe. Alternate translation: "observe the Passover" or "celebrate the Passover"

that person must be cut off
Here the phrase "cut off" means to be disowned and sent away. Alternate translation: "that person must be sent away" or "you must send that person away"

fixed
set or predetermined

That man must carry his sin
Here the concept of the man having to bear the consequences of his sin is spoken of as if his sin were a heavy object object that he had to carry. Alternate translation: "That man must bear the punishment for his sin"

Numbers 9:14

lives among you
Here "you" is plural and refers to the people of Israel.

he must keep it according to the statute of the Passover and according to its rule
"that stranger must keep it and do all that Yahweh has commanded concerning the Passover." The words "statute" and "rule" mean basically the same thing and are used together to emphasize that the stranger must obey all of the rules about the Passover.

in the land
"in the land of Israel"

Numbers 9:15

the tabernacle was set up
This can be stated in active form. Alternate translation: "the Levites set up the tabernacle"

the tent of the covenant decrees
This is another name for the tabernacle. See how you translated the phrase "the tabernacle of the covenant decrees" in Numbers 1:50.

It appeared like fire until morning
This refers to the cloud's appearance during the night. Here the cloud is compared to looking like a fire. Alternate translation: "During the night the cloud looked like a huge fire until morning"

Numbers 9:16

It continued that way
It may be helpful to explain that this refers to the cloud being over the tabernacle. Alternate translation: "The cloud remained this way over the tabernacle"

appeared like fire at night
The cloud's appearance is compared to a huge fire. Alternate translation: "it looked like a huge fire at night"

Numbers 9:17

the cloud was taken up
This can be stated in active form. Alternate translation: "moved" or "Yahweh took up the cloud"

the cloud stopped
"the cloud stopped moving"

Numbers 9:18

At Yahweh's command
The word "command" can be expressed as a verb. Alternate translation: "When Yahweh commanded"

Numbers 9:19

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Numbers 9:20

on the tabernacle
"over the tabernacle"

make camp
Here the word "make" means to "set up." Alternate translation: "set up their camp"

Numbers 9:21

from evening until morning
This means that the cloud only stayed over the tabernacle for one night. You make make clear the full meaning of this statement. Alternate translation: "only from evening until morning" or "over the tabernacle for only one night"

If it continued
The full meaning of this statement can be made explicit. "If the cloud stayed over the tabernacle"

only when the cloud lifted would they journey on
"then after the cloud moved they would travel"

Numbers 9:22

the cloud was taken up
This can be stated in active form. Alternate translation: "the cloud rose up" or "Yahweh took up the cloud"

Numbers 9:23

at Yahweh's command
The word "command" can be expressed as a verb. Alternate translation: "what Yahweh commanded"

Yahweh's command given through Moses
This can be stated in active form. Alternate translation: "the command that Yahweh had given through Moses"

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Chapter 10

1 Yahweh spoke to Moses. He said, **2** "Make two silver trumpets. Hammer the silver to make them. You must use the trumpets to call the community together and to call the community to move their camps. **3** The priests must blow the trumpets to call all the community together in front of you at the entrance to the tent of meeting. **4** If the priests blow only one trumpet, then the leaders, the heads of the clans of Israel, must gather to you. **5** When you blow a loud signal, the tribes camped on the east side must begin their journey. **6** When you blow a loud signal the second time, the tribes camped on the south side must begin their journey. They must blow a loud signal for their journeys. **7** When the community gathers together, blow the trumpets, but not loudly. **8** The sons of Aaron, the priests, must blow the trumpets. This will always be an ordinance for you throughout your people's generations. **9** When you go to war in your land against an adversary who oppresses you, then you must sound an alarm with the trumpets. I, Yahweh your God, will call you to mind and save you from your enemies. **10** Also, at the times of celebration, both your regular festivals and at the beginnings of the months, you must blow the trumpets over your burnt offerings and over the sacrifices for your fellowship offerings. These will act as a reminder of you to me, your God. I am Yahweh your God."

11 In the second year, in the second month, on the twentieth day of the month, the cloud was lifted from the tabernacle of the covenant decrees. **12** The people of Israel then went on their journey from the wilderness of Sinai. The cloud stopped in the wilderness of Paran. **13** They made their first journey, following Yahweh's command given through Moses. **14** The camp under the banner of Judah's descendants went out first, moving out their individual armies. Nahshon son of Amminadab led Judah's army. **15** Nethanel son of Zuar led the army of the tribe of Issachar's descendants. **16** Eliab son of Helon led the army of the tribe of Zebulun's descendants. **17** The descendants of Gershon and of Merari, who cared for the tabernacle, took down the tabernacle and then set out on their journey. **18** Next, the armies under the banner of Reuben's camp set out on their journey. Elizur son of Shedeur led Reuben's army. **19** Shelumiel son of Zurishaddai led the army of the tribe of Simeon's descendants. **20** Eliasaph son of Deuel led the army of the tribe of Gad's descendants.

21 The Kohathites set out. They carried the sanctuary's holy equipment. Others would set up the tabernacle before the Kohathites arrived at the next camp. **22** The armies under the banner of Ephraim's descendants set out next. Elishama son of Ammihud led Ephraim's army. **23** Gamaliel son of Pedahzur led the army of the tribe of Manasseh's descendants. **24** Abidan son of Gideoni led the army of the tribe of Benjamin's descendants.

25 The armies that camped under the banner of Dan's descendants set out last. Ahiezer son of Ammishaddai led Dan's army. **26** Pagiel son of Okran led the army of the tribe of Asher's descendants. **27** Ahira son of Enan led the army of the tribe of Naphtali's descendants. **28** This is the way that the armies of the people of Israel set out on their journey.

29 Moses spoke to Hobab son of Reuel the Midianite. Reuel was the father of Moses' wife. Moses spoke to Hobab and said, "We are traveling to a place that Yahweh described. Yahweh said, 'I will give it to you.' Come with us and we will do you good. Yahweh has promised to do good for Israel." **30** But Hobab said to Moses, "I will not go with you. I will go to my own land and my own relatives." **31** Then Moses replied, "Please do not leave us. You know how to camp in the wilderness. You must watch out for us. **32** If you go with us, we will do for you the same good that Yahweh does to us."

33 They journeyed from the mountain of Yahweh for three days. The ark of the covenant of Yahweh went before them for three days to find a place for them to rest. **34** Yahweh's cloud was over them in the daytime as they journeyed.

35 Whenever the ark set out, Moses would say, "Rise up, Yahweh. Scatter your enemies. Make those who hate you run from you." **36** Whenever the ark stopped, Moses would say, "Return, Yahweh, to Israel's many tens of thousands."

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Numbers 10 General Notes

Special concepts in this chapter

Trumpets

In the ancient Near East, trumpets were used for many purposes. They were used to call people together. They were also used to lead people into battle.

Israel starts to move

Each tribe had its place in line as did the tabernacle. Their movements through the desert were very deliberate and ordered. (See: tabernacle)

Numbers 10:1

General Information:

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Numbers 10:2

Make two silver trumpets

This means that Yahweh commanded Moses to have someone make the trumpet. He did not make them himself. Alternate translation: "Tell someone to make two silver trumpets"

You must use the trumpets

Moses will not blow the trumpets himself, but he will command the priests to blow them.

Numbers 10:3

in front of you

"while you are present." This means that Moses was to be there with the priest when he blew the trumpets.

Numbers 10:4

the leaders, the heads of the clans of Israel

These two phrases refer to the same group of people. Here the second phrase is used to describe the first phrase. Alternate translation: "the leaders, who are the heads of the clans of Israel"

Numbers 10:5

When you blow a loud signal

Here the word "you" is plural. Yahweh is speaking to Moses, but he his referring to the priests. The priests will blow the trumpets, Moses will not. Alternate translation: "When they blow a loud signal"

Numbers 10:6

When you blow a loud signal

Here the word "you" is plural. Yahweh is speaking to Moses, but he is referring to the priests. The priests will blow the trumpets, Moses will not. Alternate translation: "When they blow a loud signal"

the second time

"time number 2" or "again"

They must blow a loud signal for their journeys

"They" refers to the priests and the word "their" refers to the people of Israel.

Numbers 10:7

When the community gathers together

"To gather the community together"

Numbers 10:8

be an ordinance for you

"be a rule for you." Here "you" is plural and refers to the people of Israel.

Numbers 10:9

When you go to war ... oppresses you

Yahweh is speaking to Moses and uses the word "you," but he is actually referring the people of Israel going to war. Alternate translation: "When the people of Israel to war ... oppresses Israel"

then you must sound an alarm with the trumpets

Here Yahweh again speaks to Moses using the word "you" but actually wants Moses to have the priests blow the trumpets. Alternate translation: "then you must command the priests to sound an alarm with the trumpets"

call you to mind

This phrase "call to mind" means to remember. Alternate translation: "remember you"

Numbers 10:10

of celebration

The noun "celebration" can be expressed with the verb "celebrate." Alternate translation: "when you celebrate"

you must blow the trumpets

Here Yahweh again speaks to Moses using the word "you," but actually wants him to have the priests blow the trumpets. Alternate translation: "you must command the priests to blow the trumpets" ,

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at the beginnings of the months
There are 12 months on the Hebrew calendar. The beginning phase of the moon with its sliver of light marked the beginning of each month in the lunar calendar.

your burnt offerings ... your fellowship offerings ... you to me
In these phrases the words "your" and "you" are plural and refer to the people of Israel.

over the sacrifices
"in honor of the sacrifices"

will act as a reminder of you to me
"will act as a memorial for you of me." The word "reminder" can be expressed with the verb "remind." Alternate translation: "will always remind you of me"

These will act
The word "these" refers to the trumpets and the sacrifices.

Numbers 10:11

In the second year
"In year 2." This refers to the second year after Yahweh brought the Israelites out of Egypt.

in the second month, on the twentieth day of the month
"on day 20 of month 2." This is the second month of the Hebrew calendar.

the cloud was lifted
This can be stated in active form. Alternate translation: "the cloud rose up" or "Yahweh lifted the cloud"

the tabernacle of the covenant decrees
The tabernacle was also called by this longer name because the ark with the law of God was placed inside it. See how you translated this in Numbers 1:50.

Numbers 10:12

General Information:
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Numbers 10:13

Yahweh's command given through Moses
This can be stated in active form. Alternate translation: "the commands that Yahweh had given through Moses"

Numbers 10:14

The camp under the banner of Judah's descendants
This camp includes the three tribes under the division of Judah: Judah, Issachar, and Zebulun.

went out first
They packed up their camp and they left that place before all the others left.

Nahshon son of Amminadab
See how you translated this man's name in Numbers 1:7.

Numbers 10:15

Nethanel son of Zuar
See how you translated this man's name in Numbers 1:8.

Numbers 10:16

Eliab son of Helon
See how you translated this man's name in Numbers 1:9.

Numbers 10:17

Gershon ... Merari
See how you translated these men's names in Numbers 3:17.

Numbers 10:18

the armies under the banner of Reuben's camp
This refers to the armies of the tribes under the division of Reuben: Reuben, Simeon, and Gad.

Elizur son of Shedeur
See how you translated this man's name in Numbers 1:5.

Numbers 10:19

Shelumiel son of Zurishaddai
See how you translated this man's name Numbers 1:6.

Numbers 10:20

Eliasaph son of Deuel
See how you translated this man's name in Numbers 1:14.

Numbers 10:21

Kohathites
This refers to the descendants of Kohath. See how you translated this in Numbers 3:27.

Numbers 10:22

The armies under the banner of Ephraim's descendants
This refers to the armies of the tribes under the division of Ephraim: Ephraim, Manasseh, and Benjamin.

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Elishama son of Ammihud
See how you translated this man's name in Numbers 1:10.

Numbers 10:23

Gamaliel son of Pedahzur
See how you translated this man's name in Numbers 1:10.

Numbers 10:24

Abidan son of Gideoni
See how you translated this man's name in Numbers 1:11.

Numbers 10:25

The armies that camped under the banner of Dan's descendants
This refers to the armies of the tribes under the division of Dan: Dan, Asher, and Naphtali.

Ahiezer son of Ammishaddai
See how you translated this man's name in Numbers 1:12.

Numbers 10:26

Pagiel son of Okran
See how you translated this man's name in Numbers 1:13.

Numbers 10:27

Ahira son of Enan
See how you translated this man's name in Numbers 1:15.

Numbers 10:28

General Information:
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Numbers 10:29

Hobab son of Reuel
This is the name of a man.

that Yahweh described
"that Yahweh described to us"

we will do you good
"we will treat you well"

Numbers 10:30

General Information:
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Numbers 10:31

You must watch out for us
The phrase "watch out" means to guide and to take care of. Alternate translation: "You can guide us and show us how to live in the desert"

Numbers 10:32

General Information:
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Numbers 10:33

They journeyed
"They" refers to the people of Israel.

the mountain of Yahweh
This refers to Mount Sinai. The full meaning of this statement can be made explicit. Alternate translation: "Mount Sinai, the mountain of Yahweh"

The ark of the covenant of Yahweh went before them
The group of Levites carrying the ark of the covenant went before the people of Israel as the traveled. Alternate translation: "Men carried the ark of the covenant of Yahweh before them as they traveled"

Numbers 10:34

General Information:
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Numbers 10:35

Whenever the ark set out
Here the ark is spoken of as if were a person traveling. The ark was really being carried by men. Alternate translation: "Whenever the people carrying the ark set out"

Rise up, Yahweh
Here the phrase "rise up" is a request for Yahweh to act, in this case Moses is asking him to scatter their enemies.

Make those who hate you run from you
Here Moses speaks about Yahweh causing their enemies to flee from the people of Israel as if they were fleeing from Yahweh himself. Alternate translation: "Make those who hate you run away from your ark and your people"

Numbers 10:36

Whenever the ark stopped
Here the ark is spoken of as if were a person traveling. The ark was really being carried by men. Alternate translation: "Whenever the people carrying the ark stopped"

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many tens of thousands
This refers to people. The full meaning of this statement can be made explicit. Alternate translation: "many tens of thousands of people"

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Chapter 11

1 Now the people complained about their troubles as Yahweh listened. Yahweh heard the people and
became angry. Fire from Yahweh burned among them and consumed some of the camp on its edges. **2**
Then people called out to Moses, so Moses prayed to Yahweh, and the fire stopped. **3** That place was
named Taberah, because Yahweh's fire burned among them.

4 Some foreign people began to camp with Israel's descendants. They wanted better food to eat. Then the
people of Israel began to weep and say, "Who will give us meat to eat? **5** We remember the fish that we
ate freely in Egypt, the cucumbers, the melons, the leeks, the onions, and the garlic. **6** Now our appetite is
gone, because all we can see is this manna." **7** Manna was like coriander seed. It looked like resin. **8** The
people walked around and gathered it. They ground it in mills, beat it in mortars, boiled it in pots, and
made it into cakes. It tasted like a delicacy baked with olive oil. **9** When the dew fell on the camp in the
night, the manna also fell. **10** Moses heard the people weeping in their families, and every man was at the
entrance to his tent. Yahweh was very angry, and in Moses' eyes their complaining was wrong. **11** Moses
said to Yahweh, "Why have you treated your servant so badly? Why are you not pleased with me? You
make me carry the load of all these people. **12** Did I conceive all these people? Have I given them birth so
that you should say to me, 'Carry them closely to your chest as a father carries a baby?' Should I carry
them to the land that you swore to their ancestors to give them? **13** Where can I find meat to give to all
this people? They are weeping in front of me and are saying, 'Give us meat to eat.' **14** I cannot bear all
these people alone. They are too much for me. **15** Since you are treating me this way, kill me now—if I find
favor in your eyes—do not let me see my misery."

16 Yahweh said to Moses, "Bring to me seventy of Israel's elders. Be sure that they are elders and officers
of the people. Bring them to the tent of meeting to stand there with you. **17** I will come down and talk with
you there. I will take some of the Spirit that is on you and put it on them. They will bear the burden of the
people with you. You will not have to bear it alone. **18** Say to the people, 'Consecrate yourselves, for
tomorrow you will indeed eat meat, for you have wept and Yahweh has heard. You said, "Who will give us
meat to eat? It was good for us in Egypt." Therefore Yahweh will give you meat, and you will eat it. **19** You
will not eat meat for only one day, two days, five days, ten days, or twenty days, **20** but you will eat meat
for a whole month until it comes out of your nostrils. It will disgust you because you have rejected
Yahweh, who is among you. You have wept before him. You said, "Why did we leave Egypt?"'" **21** Then
Moses said, "The people I am with are 600,000 footmen, and you have said, 'I will give them meat to eat
for a whole month.' **22** Should we kill flocks and herds to satisfy them? Should we catch all the fish in the
sea to satisfy them?" **23** Yahweh said to Moses, "Is my hand short? Now you will see whether or not my
word is true."

24 Moses went out and told the people Yahweh's words. He gathered seventy of the people's elders and
positioned them around the tent. **25** Yahweh came down in the cloud and spoke to Moses. Yahweh took
some of the Spirit that was on Moses and put it on the seventy elders. When the Spirit rested on them,
they prophesied, but only on that occasion and not again.

26 Two men remained in the camp, named Eldad and Medad. The Spirit also rested on them. Their names
were written on the list, but they had not gone out to the tent. Nevertheless, they prophesied in the camp.
27 A young man in the camp ran and told Moses, "Eldad and Medad are prophesying in the camp." **28**
Joshua son of Nun, Moses' assistant, one of his chosen men, said to Moses, "My master Moses, stop
them." **29** Moses said to him, "Are you jealous for my sake? I wish that all of Yahweh's people were
prophets and that he would put his Spirit on them all!" **30** Then Moses and the elders of Israel went back
to the camp.

31 Then a wind came from Yahweh and brought quail from the sea. They fell near the camp, about a day's
journey on one side and a day's journey on the other side. The quail surrounded the camp about two
cubits above the ground. **32** The people were busy gathering quail all that day, all the night, and all the
next day. No one gathered less than ten homers of quail. They shared the quail all through the camp. **33**
While the meat was still between their teeth, while they were chewing it, the anger of Yahweh was
kindled at them. He attacked the people with a very great disease. **34** That place was named Kibroth
Hattaavah, because there they buried the people who had craved meat. **35** From Kibroth Hattaavah the
people traveled to Hazeroth, where they stayed.

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Numbers 11 General Notes

Special concepts in this chapter

Complaining
Moses complained about having too much responsibility. Therefore, God gave seventy men the spirit of prophecy to help Moses. The people complained about food, even though Yahweh was miraculously providing them with their food. The people complained because they did not have meat or fish to eat. God sent them quail. He punished some of the people, but it does not say why God did this. (See: spirit and prophet)

Numbers 11:1

Fire from Yahweh burned
"Yahweh sent fire that burned"

Numbers 11:2

General Information:
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Numbers 11:3

That place was named
This can be stated in the active form. Alternate translation: "They named that place"

Numbers 11:4

Who will give us meat to eat?
The Israelites ask this question in order to complain and to express their desire for something other than manna to eat. This can be expressed as a statement. Alternate translation: "We wish that we had meat to eat."

Numbers 11:5

General Information:
This page has intentionally been left blank.

Numbers 11:6

our appetite is gone
"we do not want to eat" or "we cannot eat"

Numbers 11:7

coriander seed
Coriander is also known as cilantro. This seed serves as a spice when dried.

resin
This is a sticky substance with a pale yellow color.

Numbers 11:8

General Information:
This page has intentionally been left blank.

Numbers 11:9

General Information:
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Numbers 11:10

in Moses' eyes
he eyes represent seeing, and seeing represents thoughts or judgment. Alternate translation: "in Moses' opinion" or "in Moses' judgement"

Numbers 11:11

General Information:
Moses complains to Yahweh using several rhetorical questions.

Why have you treated your servant so badly? Why are you not pleased with me?
Moses used these questions to complain about the way God was treating him. They can be expressed as statements. Moses speaks of himself in the third person. Alternate translation: "You should not treat me, your servant, so badly. You should not be angry with me!" or "I, your servant, have done nothing wrong for you to treat me so badly!"

You make me carry the load of all these people
Moses complains and speaks of leading the people and providing for them as if he were carrying a heavy load. Alternate translation: "You make me responsible for all these people, but it's too hard for me"

Numbers 11:12

Did I conceive all these people?
Moses used this question to remind God that Moses was not their father. Alternate translation: "I am not the father of all these people."

Have I given them birth so that you should say to me, 'Carry ... baby?'
Moses wants God to remember that God told him to take care of the Israelites even though Moses was not their father. Alternate translation: "I have not given them birth, so you have no right to say to me, 'Carry ... baby'!"

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Carry them closely to your chest
To take care of the Israelites is spoken of as if it were to carry a helpless newborn baby.

Should I carry them ... to give them?
This rhetorical question can be translated as a statement. Alternate translation: "You should not expect me to carry them ... to give them!" or "I am not able to carry them ... to give them!"

Numbers 11:13

Where can I find meat to give to all this people?
Moses used this question to complain that it was impossible for him to give meat to all the people. Alternate translation: "I cannot possibly find enough meat to give to all these people."

Numbers 11:14

I cannot bear all these people alone
Moses speaks of leading and providing for the people as if he were carrying them. Alternate translation: "I cannot provide for all these people alone"

They are too much for me
This is an idiom. Alternate translation: "This responsibility is too difficult for me"

Numbers 11:15

General Information:
This page has intentionally been left blank.

Numbers 11:16

General Information:
This page has intentionally been left blank.

Numbers 11:17

some of the Spirit that is on you
The "Spirit" here represents the power that God's Spirit had given to Moses so that Moses could do what God told him to do. Alternate translation: "some of the power that the Spirit has given you"

They will bear the burden of the people with you
God speaks of the responsibility of leading and providing for the people as if it were a burden that Moses and the leaders would carry. Alternate translation: "They will help you care for the people"

You will not have to bear it alone
God speaks of the responsibility of leading and providing for the people as if it were a burden that Moses and the leaders would carry. Alternate translation: "You will not care for them alone"

Numbers 11:18

General Information:
Yahweh continues speaking to Moses.

Who will give us meat to eat?
The Israelites had asked this question in order to complain and to express their desire for something other than manna to eat. It can be expressed as a statement. Alternate translation: "We wish that we had meat to eat."

Numbers 11:19

General Information:
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Numbers 11:20

until it comes out of your nostrils
Possible meanings are 1) God speaks of vomiting as if the food would come out through their nostrils. Alternate translation: "until you are sick and vomit" or 2) they would eat so much meat that it would be as if it would come out of their nostrils. Alternate translation: "until it feels like it would have to come out of your nostrils"

Why did we leave Egypt?
The people had used this question to express regret and to complain. Alternate translation: "We never should have left Egypt."

Numbers 11:21

600,000 footmen
"six hundred thousand footmen"

Numbers 11:22

Should we kill flocks and herds to satisfy them? Should we catch all the fish in the sea to satisfy them?
Moses uses these questions to express his doubt that there could be enough meat to feed all of the people. Alternate translation: "We would have to kill entire flocks and herds and catch all the fish in the sea to satisfy them!"

flocks and herds
These two words mean basically the same thing. Together they emphasize a great number of animals.

all the fish in the sea
The word "all" is an exaggeration to show how impossible it was to provide food for all the people of Israel.

to satisfy them
"to satisfy their hunger"

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Numbers 11:23

Is my hand short?
Here the word "hand" represents God's power. God uses this question to rebuke Moses for thinking that God did not have the power to provide enough meat for the people. Alternate translation: "Do you think that I am not powerful enough to do this?" or "You should know I am more than strong enough to do this."

Numbers 11:24

Yahweh's words
"what Yahweh had said"

Numbers 11:25

some of the Spirit that was on Moses
The "Spirit" here represents the power that God's Spirit had given to Moses. See how you translated a similar phrase in [Numbers 11:17]

put it on the seventy elders
Giving power to the elders is spoken of as putting the Spirit on them. See how you translated a similar phrase in [Numbers 11:17]

When the Spirit rested on them
Having power from the Spirit is spoken of as if the Spirit rested on them. Alternate translation: "When they had power from the Spirit"

Numbers 11:26

The Spirit also rested on them
The Spirit giving them power is spoken of as if the Spirit rested on them. Alternate translation: "The Spirit also gave them power"

Their names were written on the list
This can be written in active form. Alternate translation: "Moses had written their names on the list"

Numbers 11:27

General Information:
This page has intentionally been left blank.

Numbers 11:28

stop them
"tell them to stop prophesying"

Numbers 11:29

Are you jealous for my sake?
Moses uses this question to rebuke Joshua. It can be translated as a statement, if necessary. Alternate translation: "You should not be jealous for my sake."

Are you jealous for my sake?
What Joshua might have been jealous about can be stated clearly if needed. Alternate translation: "Are you concerned that they might be taking away something that belongs to me?" or "Are you concerned that people will not respect my authority?"

that he would put his Spirit on them all
Moses speaks of God's Spirit giving people power as if God were to put his Spirit on them. Alternate translation: "that God's Spirit would give them all power"

Numbers 11:30

General Information:
This page has intentionally been left blank.

Numbers 11:31

quail
a small bird

about a day's journey on one side and a day's journey on the other side
"in each direction for as far as a person could walk in one day"

about two cubits
A cubit is a unit of measurement equal to about 46 centimeters. Alternate translation: "about 92 centimeters" or "about 1 meter"

Numbers 11:32

No one gathered less than ten homers of quail
"Everyone gathered at least ten homers of quail"

ten homers
A homer is a unit of volume equal to about 220 liters. Alternate translation: "2,200 liters"

Numbers 11:33

While the meat was still between their teeth, while they were chewing it
These two phrases mean basically the same thing. Together they emphasize that God punished them immediately, even while they were eating the meat. Alternate translation: "While they were still eating the meat"

the anger of Yahweh was kindled at them
This metaphor speaks of Yahweh's anger as if it were a fire that Yahweh was kindling. Alternate translation: "Yahweh became very angry with them"

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Numbers 11:34

That place was named Kibroth Hattaavah
This can be stated in active form. Alternate translation: "They named that place Kibroth Hattaavah"

Numbers 11:35

Hazeroth
This is the name of a place in the desert.

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Chapter 12

1 Then Miriam and Aaron spoke against Moses because of the Cushite woman whom he had married. **2** They said, "Has Yahweh spoken only with Moses? Has he not spoken also with us?" Now Yahweh heard what they said. **3** Now the man Moses was very humble, humbler than anyone else on earth.

4 Right away Yahweh spoke to Moses, Aaron, and Miriam: "Come out, you three, to the tent of meeting." So the three of them went out. **5** Then Yahweh came down in a pillar of cloud. He stood at the entrance to the tent and called Aaron and Miriam. They both came forward. **6** Yahweh said, "Now listen to my words.

When a prophet of mine is with you,
I will reveal myself to him in visions
and speak to him in dreams.
7 My servant Moses is not like that.
He is faithful in all my house.
8 I speak to Moses directly, not with visions or riddles.
He sees my form.
So why are you unafraid
to speak against my servant, against Moses?"

9 Yahweh's anger burned against them, and then he left them. **10** The cloud rose from over the tent, and Miriam was suddenly leprous—she was as white as snow. When Aaron turned toward Miriam, he saw that she had leprosy.

11 Aaron said to Moses, "Oh, my master, please do not hold this sin against us. We have spoken foolishly, and we have sinned. **12** Please do not let her be like a dead newborn whose flesh is half consumed when it emerges from its mother's womb." **13** So Moses called out to Yahweh. He said, "Please heal her, God, please." **14** Yahweh said to Moses, "If her father had spit in her face, she would be disgraced for seven days. Shut her outside the camp for seven days. After that bring her in again." **15** So Miriam was shut outside the camp for seven days. The people did not journey until she had returned to the camp.

16 After that, the people journeyed from Hazeroth and camped in the wilderness of Paran.

Numbers 12 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 12:6-8.

Important figures of speech in this chapter

Idiom

God used the idiom "mouth to mouth" meaning "speaking directly with both people present." This indicated that Moses was more than just a prophet and greater than other prophets. (See: and prophet)

Numbers 12:1

General Information:

This page has intentionally been left blank.

Numbers 12:2

Has Yahweh spoken only with Moses? Has he not spoken also with us?

Miriam and Aaron use these questions to complain that Moses had so much authority and they did not.

This can be expressed as a statement. Alternate translation: "Yahweh has not spoken only with Moses. He has also spoken with us."

Now Yahweh heard

The word "Now" hear draws attention to the important point that follows.

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Numbers 12:3

Now the man Moses
"Now" is used here to mark a pause in the story. The narrator tells background information about Moses's character.

Numbers 12:4

General Information:
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Numbers 12:5

a pillar of cloud
The shape of the cloud is spoken of as if it were a pillar. Alternate translation: "a cloud shaped like a pillar" or "a tall cloud"

Numbers 12:6

General Information:
This page has intentionally been left blank.

Numbers 12:7

My servant Moses is not like that
"I do not speak to Moses like that"

He is faithful in all my house
Here "my house" represents the nation of Israel. Being faithful in God's house represents being faithful in leading Israel. Alternate translation: "Moses leads my people faithfully" or "Moses is the one whom I trust to lead my people Israel"

Numbers 12:8

So why are you unafraid to speak against my servant, against Moses?
Yahweh asks this question to rebuke Miriam and Aaron. It can be translated as a statement. Alternate translation: "You should be afraid to speak against my servant, against Moses."

against my servant, against Moses
The phrase "against Moses" clarifies that he is the "servant" of whom Yahweh speaks. Alternate translation: "against my servant, Moses"

Numbers 12:9

Yahweh's anger burned against them
Yahweh's anger is spoken of as if it were a fire. Alternate translation: "Yahweh became very angry with them"

Numbers 12:10

was as white as snow
Leprosy turned Miriam's skin white. Alternate translation: "became very white"

Numbers 12:11

do not hold this sin against us
To hold people's sin against them is to say that they are guilty for their sin. Here it represents punishing them for their sin.

Numbers 12:12

Please do not let her be like a dead newborn whose flesh is half consumed
Miriam's leprosy would cause her body to decay until she died. The flesh being decayed is spoken of as if it were eaten. Alternate translation: "Please do not let her be like a dead newborn baby whose flesh is half decayed"

Numbers 12:13

Please heal her, God, please
Here "please" is repeated for emphasis.

Numbers 12:14

If her father had spit in her face
This describes a situation that could have happened but did not. Spitting in someone's face was a terrible insult.

Numbers 12:15

Miriam was shut outside the camp
Being sent out of the camp and not being allowed to go back in is spoken of as if there were a door that was closed behind her. Alternate translation: "Miriam was sent outside the camp" or "Miriam was kept outside the camp"

Miriam was shut outside the camp
This can be stated in active form. Alternate translation: "Moses shut Miriam outside the camp" or "Moses sent Miriam outside the camp"

Numbers 12:16

Hazeroth
This is the name of a place in the desert. See how you translated it in Numbers 11:35.

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Chapter 13

1 Then Yahweh spoke to Moses. He said, **2** "Send some men to examine the land of Canaan, which I have given to the people of Israel. Send a man from every tribe of their ancestors. Each man must be a leader among them." **3** Moses sent them from the wilderness of Paran, so that they might obey Yahweh's command. All of them were leaders among the people of Israel. **4** These were their names: from the tribe of Reuben, Shammua son of Zakkur;

5 from the tribe of Simeon, Shaphat son of Hori;

6 from the tribe of Judah, Caleb son of Jephunneh;

7 from the tribe of Issachar, Igal son of Joseph;

8 from the tribe of Ephraim, Hoshea son of Nun;

9 from the tribe of Benjamin, Palti son of Raphu;

10 from the tribe of Zebulun, Gaddiel son of Sodi;

11 from the tribe of Joseph (that is to say, from the tribe Manasseh), Gaddi son of Susi;

12 from the tribe of Dan, Ammiel son of Gemalli;

13 from the tribe of Asher, Sethur son of Michael;

14 from the tribe of Naphtali, Nahbi son of Vophsi;

15 from the tribe of Gad, Geuel son of Maki.

16 These were the names of the men whom Moses sent to examine the land. Moses called Hoshea son of Nun by the name of Joshua.

17 Moses sent them to examine the land of Canaan. He said to them, "Approach from the Negev and go up into the hill country. **18** Examine the land to see what it is like. Observe the people who live there, whether they are strong or weak, and whether they are few or many. **19** See what the land is like where they live. Is it good or bad? What cities are there? Are they like camps, or are they fortified cities? **20** See what the land is like, whether it is good for growing crops or not, and whether there are trees there or not. Be brave and bring back samples of the land's produce." Now the time was the season for the first ripe grapes.

21 So the men went up and examined the land from the wilderness of Zin to Rehob, near Lebo Hamath. **22** They went up from the Negev and arrived at Hebron. Ahiman, Sheshai, and Talmai, the descendants of Anak, were there. Now Hebron had been built seven years before Zoan in Egypt. **23** When they reached the Valley of Eshkol, they cut down a branch with a cluster of grapes. They carried it on a staff between two of their group. They also brought pomegranates and figs. **24** That place was named the Valley of Eshkol, because of the grape cluster that the people of Israel cut down there.

25 After forty days, they returned from examining the land. **26** They came back to Moses, Aaron, and all the community of the people of Israel in the wilderness of Paran, at Kadesh. They brought back word to them and to all the community, and showed them the produce from the land. **27** They told Moses, "We reached the land to which you sent us. It certainly flows with milk and honey. Here is some produce from it. **28** However, the people who make their homes there are strong. The cities are fortified and very large. We also saw descendants of Anak there. **29** The Amalekites live in the Negev. The Hittites, Jebusites, and Amorites have their homes in the hill country. The Canaanites live by the sea and along the Jordan River."

30 Then Caleb silenced the people who were before Moses and said, "Let us go up and take possession of the land, for we are certainly able to conquer it." **31** But the other men who had gone with him said, "We are not able to attack the people because they are stronger than we are." **32** So they spread around a discouraging report to the people of Israel about the land that they had examined. They said, "The land

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that we looked at is a land that eats up its inhabitants. All the people whom we saw there are people of great height. **33** There we saw the Nephilim, descendants of Anak, people who came from giants. In our own sight we were like grasshoppers in comparison with them, and this is what we were in their sight, too."

Numbers 13 General Notes

Special concepts in this chapter

Spies
Leaders from each of the tribes went to spy on the Promised Land in Canaan. Yahweh was not concerned with how many people were there, because he could defeat them. It appears that he is testing the faith of the people. The people were supposed to be excited to enter this wonderful land, instead they were afraid. (See: promisedland and test and faith)

Numbers 13:1

General Information:
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Numbers 13:2

which I have given
God had decided that the land of Canaan would belong to the people of Israel, but they had not yet moved into it. Alternate translation: "which I have decided to give" or "which I will soon give"

Each man must be a leader among them
"Each man whom you send must be a leader among his tribe"

Numbers 13:3

General Information:
This page has intentionally been left blank.

Numbers 13:4

Shammua son of Zakkur
These are men's names.

Numbers 13:5

Shaphat ... Hori
These are men's names.

Numbers 13:6

Jephunneh
A man's name.

Numbers 13:7

Igal
A man's name.

Numbers 13:8

Nun
A man's name.

Numbers 13:9

Palti ... Raphu
These are men's names.

Numbers 13:10

Gaddiel ... Sodi
These are men's names.

Numbers 13:11

Gaddi ... Susi
These are men's names.

from the tribe of Joseph (that is to say, from the tribe Manasseh)
The relationship between between Joseph and Manasseh can be stated clearly. Alternate translation: "from the tribe of Joseph's son Manasseh"

Numbers 13:12

Ammiel ... Gemalli
These are men's names.

Numbers 13:13

Sethur ... Michael
These are men's names.

Numbers 13:14

Nahbi ... Vophsi
These are men's names.

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Numbers 13:15

Geuel ... Maki
These are men's names.

Numbers 13:16

Hoshea son of Nun
See how you translated these men's names in Numbers 13:8.

Numbers 13:17

General Information:
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Numbers 13:18

General Information:
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Numbers 13:19

Is it good or bad? What cities are there? Are they like camps, or are they fortified cities?
Moses asks these questions to explain the kind of information that the men were to report back to him. These can be expressed as a statement. Alternate translation: "See if the land is good or bad, what kind of cities are there, and whether those cities are only camps, or whether they have defensive walls around them."

Are they like camps, or are they fortified cities
Fortified cities had strong walls around them to protect them from enemy armies. Camps did not have these walls.

Numbers 13:20

General Information:
This page has intentionally been left blank.

Numbers 13:21

Zin ... Rehob
These are names of places.

the wilderness of Zin
The word "Zin" here is the Hebrew name of the wilderness.

Numbers 13:22

Zoan
This is the name of a place.

Hebron had been built seven years before Zoan in Egypt
This can be stated in active form. Alternate translation: "the Canaanites had built Hebron 7 years before the Egyptians built Zoan"

Ahiman ... Sheshai ... Talmai
These are names of clans that were named after their ancestors.

Anak
This is the name of a man.

Numbers 13:23

Eshkol
This is the name of a place.

between two of their group
"between two men of their group"

Numbers 13:24

That place was named
This can be stated in active form. Alternate translation: "They named that place"

Numbers 13:25

After forty days
"After 40 days"

Numbers 13:26

They brought back word
Here "word" refers to a report. Alternate translation: "They brought back their report" or "They reported what they had seen"

Numbers 13:27

It certainly flows with milk and honey
"Milk and honey certainly flow there." They spoke of the land being good for animals and plants as if the milk and honey from those animals and plants were flowing through the land. Alternate translation: "It is certainly excellent for raising livestock and growing crops" or "It is certainly very fertile land"

milk
Since milk comes from cows and goats, it represents livestock and the food produced from the livestock. Alternate translation: "food from livestock"

honey
Since honey is produced from flowers, it represents crops and the food produced from the crops. Alternate translation: "food from crops"

Numbers 13:28

General Information:
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Numbers 13:29

General Information:
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Numbers 13:30

General Information:
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Numbers 13:31

General Information:
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Numbers 13:32

they spread around ... They said
Here "they" refers to all of the men who examined the land except for Caleb and Joshua.

the land that they had examined
Here "they" refers to all of the men who examined the land including Caleb and Joshua.

a land that eats up its inhabitants
The men speak of the land, or the people of the land, being very dangerous as if the land ate up people. Alternate translation: "a very dangerous land" or "a land where the people will kill us"

Numbers 13:33

the Nephilim
These seem to have been giants, very tall, large people.

Anak
This is the name of a man.

In our own sight ... in their sight
Here sight represents evaluation and judgement. Alternate translation: "In our own opinion ... in their opinion" or "In our own judgement ... in their judgement"

we were like grasshoppers in comparison with them
The men speak of grasshoppers to show how very small they thought themselves to be compared to the people of the land. Alternate translation: "we are as small as grasshoppers in comparison with them"

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Chapter 14

1 That night all the community wept loudly. **2** All the people of Israel criticized Moses and Aaron. The whole community said to them, "We wish we had died in the land of Egypt, or here in this wilderness! **3** Why did Yahweh bring us to this land to die by the sword? Our wives and our little ones will become victims. Is it not better for us to return to Egypt?"

4 They said to one another, "Let us choose another leader, and let us return to Egypt." **5** Then Moses and Aaron lay facedown before all the assembly of the community of the people of Israel. **6** Joshua son of Nun and Caleb son of Jephunneh, who were some of those sent to examine the land, tore their clothes. **7** They spoke to all the community of the people of Israel. They said, "The land that we passed through and examined is a very good land. **8** If Yahweh is pleased with us, then he will take us into this land and give it to us. The land flows with milk and honey. **9** But do not rebel against Yahweh, and do not fear the people in the land, for they are bread to us. Their protection will be removed from them, because Yahweh is with us. Do not fear them." **10** Then all the congregation said to stone them with stones. But the glory of Yahweh appeared at the tent of meeting to all the people of Israel.

11 Yahweh said to Moses, "How long must this people despise me? How long must they fail to trust me, despite all the signs of my power that I have done among them? **12** I will attack them with plague, disinherit them, and make from your own clan a nation that will be greater and mightier than they are."

13 Moses said to Yahweh, "If you do this, then the Egyptians will hear about it, because you rescued this people from them by your power. **14** They will tell it to this land's inhabitants. They have heard that you, Yahweh, are present with this people, because you are seen face to face. Your cloud stands over our people. You go before them in a pillar of cloud by day and in a pillar of fire by night. **15** Now if you kill this people as one man, then the nations that have heard this report about you will say, **16** 'Because Yahweh could not take this people into the land that he swore to give them, he has killed them in the wilderness.' **17** Now, I beg you, may the power of my Lord be great. For you have said, **18** 'Yahweh is slow to anger and abounding in steadfast love. He forgives iniquity and transgression. He will by no means clear the guilty when he brings the punishment of the ancestors' sin on their descendants, to the third and fourth generation.' **19** Pardon, I plead with you, this people's iniquity because of the greatness of your covenant faithfulness, just as you have always forgiven this people from the time they were in Egypt until now."

20 Yahweh said, "I have pardoned them in keeping with your request, **21** but truly, as I live, and as all the earth will be filled with my glory, **22** all those people who saw my glory and the signs of power that I did in Egypt and in the wilderness—they have still tested me these ten times and have not listened to my voice. **23** So I say that they will certainly not see the land about which I made an oath to their ancestors. Not one of them who despised me will see it, **24** except for my servant Caleb, because he has a different spirit and follows me wholeheartedly. I will bring him into the land where he had gone, and his descendants will take possession of it. **25** (Now the Amalekites and Canaanites lived in the valley.) Tomorrow turn and go to the wilderness by the way of the Sea of Reeds."

26 Yahweh spoke to Moses and to Aaron. He said, **27** "How long must I tolerate this evil community that criticizes me? I have heard the complaining of the people of Israel against me. **28** Say to them, 'As I live—this is Yahweh's declaration—as you have spoken in my hearing, I will do this to you: **29** Your dead bodies will fall in this wilderness, all you who complained against me, you who were counted in the census, the whole number of the people from twenty years old and upward. **30** You will certainly not go into the land that I promised to make your home, except Caleb son of Jephunneh and Joshua son of Nun. **31** But your little ones who you said would be victims, I will take them into the land. They will experience the land that you have rejected! **32** As for you, your dead bodies will fall in this wilderness. **33** Your children will be shepherds in the wilderness for forty years. They must bear the punishment for your acts of rebellion until the end of your corpses in the wilderness. **34** According to the number of the days during which you examined the land, forty days, you will bear the punishment for your sins for forty years, one year for every day, and you will know my opposition. **35** I, Yahweh, have spoken. I will certainly do this to all this evil community that is gathered together against me. They will be completely cut off in this wilderness, and here they will die.'"

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36 So the men Moses sent to spy out the land, who returned and made the entire community grumble against Moses by spreading a bad report about the land— **37** these men who had brought out a bad report about the land were struck down, and they died of a plague before Yahweh. **38** Of those men who had gone to spy out the land, only Joshua son of Nun and Caleb son of Jephunneh remained alive.

39 When Moses reported these words to all the people of Israel, they mourned very deeply. **40** They rose up early in the morning and went to the top of the mountain and said, "Look, we are here, and we will go to the place that Yahweh has promised, for we have sinned." **41** But Moses said, "Why are you now violating Yahweh's command? You will not succeed. **42** Do not go, because Yahweh is not with you to prevent you from being defeated by your enemies. **43** The Amalekites and Canaanites are there, and you will die by the sword because you turned back from following Yahweh. So he will not be with you." **44** But they arrogantly went up into the hill country; however, neither Moses nor the ark of the covenant of Yahweh left the camp. **45** Then the Amalekites came down, and also the Canaanites who lived on those hills. They attacked the Israelites and beat them down all the way to Hormah.

Numbers 14 General Notes

Important figures of speech in this chapter

Rhetorical Questions

The author uses several rhetorical questions in this chapter. These questions indicate that people did not have faith in Yahweh. Yahweh also uses rhetorical questions to show the people's lack of faith. (See: and faith)

Numbers 14:1

General Information:

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Numbers 14:2

General Information:

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Numbers 14:3

Why did Yahweh bring us to this land to die by the sword?

The people use this question in order to complain and accuse Yahweh of treating them unfairly. It can be translated as a statement. Alternate translation: "Yahweh should not have brought us to this land only to die by the sword."

to die by the sword

Here "the sword" represents either being killed by the sword or being killed in battle. Alternate translation: "to die when people attack us with swords" or "to die in battle" or

Is it not better for us to return to Egypt?

The people use this question to encourage people to agree with them that it would be better to return to Egypt. It can be translated as a statement. Alternate translation: "It would be better for us to return to Egypt than to try to conquer Canaan."

Numbers 14:4

They said to each another

This refers to the people of Israel.

Numbers 14:5

lay facedown

"lay down with their faces touching the ground." Moses and Aaron did this to show that they were humbling themselves before God. They feared that God might punish the people for rebelling against him. Alternate translation: "lay facedown in humility to God" or "lay facedown to pray to God"

Numbers 14:6

Nun ... Jephunneh

These are names of men.

who were some of those sent

This can be stated in active form. Alternate translation: "who were some of those whom Moses sent"

tore their clothes

Tearing one's clothes was a gesture indicating the person is very troubled and is mourning.

Numbers 14:7

General Information:

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Numbers 14:8

The land flows with milk and honey
They spoke of the land being good for animals and plants as if the milk and honey from those animals and plants flowed through it. See how you translated this in [Numbers 13:27]

Numbers 14:9

Connecting Statement:
Joshua and Caleb continue speaking to the people of Israel.

for they are bread to us
Joshua and Caleb speak of destroying their enemies as easily as if they were eating bread. Alternate translation: "We will destroy them as easily as we can eat food"

Their protection will be removed from them
This can be stated in active form. Alternate translation: "Yahweh will remove their protection from them"

Their protection
The abstract noun "protection" can be stated as "protect." Alternate translation: "Anyone that might protect them"

Numbers 14:10

General Information:
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Numbers 14:11

How long must this people despise me? How long must they fail to trust me, despite all the signs ... them?
Yahweh uses these questions to show that he was angry and had lost patience with the people. They can be translated as statements. Alternate translation: "This people has despised me for too long. They have failed to trust me for too long, despite all the signs ... them."

Numbers 14:12

disinherit them
"reject them from being my people." This may imply that he would destroy them, and some versions translate it that way.

make from your own clan
Here "your" is singular and refers to Moses.

Numbers 14:13

General Information:
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Numbers 14:14

you are seen face to face
Possible meanings are 1) Moses speaks of God showing himself to his people as if God had allowed them to actually see his face. Alternate translation: "they have seen you" or 2) Moses speaks of the intimate relationship between him and God as if Moses could see God's face when God spoke to him. This can be stated in active form. Alternate translation: "you speak directly to me"

Numbers 14:15

as one man
Killing them all at the same time is spoken of as killing them as one person. Alternate translation: "all at one time"

Numbers 14:16

General Information:
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Numbers 14:17

my Lord
Some ancient manuscripts and modern translations read, "Yahweh."

Numbers 14:18

abounding in steadfast love
The abstract noun "love" can be stated with the verb "love." Alternate translation: "always showing that he loves his people"

He will by no means clear the guilty
"he will certainly not clear guilty people." Clearing away people's sin is a metaphor for refusing to punish them. God would not clear away the sin of guilty people. Alternate translation: "He will always punish the guilty"

when he brings the punishment of the ancestors' sin on their descendants
Punishing people is spoken of as if punishment were an object that could be brought and put on people. Alternate translation: "when he punishes the guilty people's descendants for the guilty people's sins"

Numbers 14:19

General Information:
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Numbers 14:20

General Information:
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Numbers 14:21

all the earth will be filled with my glory
This can be stated in active form. Alternate translation: "my glory will fill all the earth"

Numbers 14:22

they have still tested me
"they have continued to test me"

these ten times
Here the number 10 represents too many times. Alternate translation: "too many times"

have not listened to my voice
Here "listened" represents obedience, and God's voice represents what he said. Alternate translation: "have not obeyed what I have said"

Numbers 14:23

Connecting Statement:
Yahweh continues speaking to Moses.

Numbers 14:24

because he has a different spirit
Here "spirit" represents his attitude. Caleb's attitude was different from the attitude of those who despised God. Alternate translation: "because he has a different attitude" or "because he is different"

and follows me wholeheartedly
Following God is a metaphor for obeying God. Alternate translation: "and obeys me wholeheartedly"

Numbers 14:25

General Information:
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Numbers 14:26

General Information:
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Numbers 14:27

How long must I tolerate this evil community that criticizes me?
Yahweh asks this question because he has lost patience with the people. It can be translated as a statement. Alternate translation: "I have tolerated this evil community who has criticized me long enough."

I have heard the complaining of the people of Israel
The word "complaining," an abstract noun, can be expressed as a verb. Alternate translation: "I have heard the people of Israel complain"

Numbers 14:28

as you have spoken in my hearing
"as I have heard you say"

Numbers 14:29

Your dead bodies will fall
Their dead bodies falling represents them dying. Alternate translation: "You will die"

you who were counted in the census
This can be stated in active form. Alternate translation: "you whom Moses counted in the census"

from twenty years old and upward
"twenty years old and older"

Numbers 14:30

You will certainly not go into the land ... home, except Caleb ... Joshua ... Nun
This double negative emphasizes that Caleb and Joshua are the only ones who will go into the land. Alternate translation: "The only ones of you who will go into the land ... home are Caleb ... Joshua ... Nun"

Numbers 14:31

General Information:
This page has intentionally been left blank.

Numbers 14:32

your dead bodies will fall
Their dead bodies falling represents them dying. Alternate translation: "you will die"

Numbers 14:33

Your children will be shepherds in the wilderness
Some modern versions choose to translate, "Your children will wander in the wilderness." This is because in ancient times, shepherds usually wandered from place to place so their flocks and herds could find pasture.

They must bear the punishment for your acts
"They must have me punish them for your acts" or "They must suffer because of what you have done"

until the end of your corpses
A corpse is a dead body. The end of their corpses represents the last of the them dying. Alternate

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translation: "until the last one of you dies" or "until all of you die"

Numbers 14:34

you will bear ... you will know
This is a statement of obligation, not a prediction. Some modern translations read, "you must bear ... you must know" or "you will have to bear ... you will have to know."

bear the punishment for your sins
"have me punish you for your sins" or "suffer because of your sins"

my opposition
The abstract noun "opposition" can be translated using the verb "oppose." Alternate translation: "what it is like when I oppose you"

Numbers 14:35

They will be completely cut off
This probably means that they will no longer exist. Alternate translation: "they will come to an end" or "they will all be destroyed"

Numbers 14:36

General Information:
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Numbers 14:37

these men who had brought out a bad report about the land were struck down, and they died of a plague before Yahweh
The phrase "plague before Yahweh" shows that Yahweh struck them down. This can be stated in active form. Alternate translation: "Yahweh struck down these men who had brought out a bad report about the land, and they died"

Numbers 14:38

General Information:
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Numbers 14:39

General Information:
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Numbers 14:40

Look, we are here
They use these words to emphasize that they have changed their minds and now want to do what they should have done the day before. Your language may have a different way of showing this.

Numbers 14:41

Why are you now violating Yahweh's command?
Moses asks this question to rebuke the people of Israel. This rhetorical question can be translated as a statement. Alternate translation: "You should not be violating Yahweh's command again."

Numbers 14:42

Yahweh is not with you
Helping them is spoken of as being with them. Alternate translation: "Yahweh will not help you"

to prevent you from being defeated by your enemies
This can be stated in active form. Alternate translation: "to prevent your enemies from defeating you" or "to give you victory over your enemies"

Numbers 14:43

you will die by the sword
Here "the sword" refers to battle. Alternate translation: "you will die in battle" or "they will kill you when you fight against them"

you turned back from following Yahweh
Obeying Yahweh is spoken of as following him, and stopping doing that is spoken of as turning away from him. Alternate translation: "you stopped obeying Yahweh" or "you have decided not to obey Yahweh"

he will not be with you
Helping them is spoken of as being with them. Alternate translation: "he will not help you"

Numbers 14:44

they arrogantly went up into the hill country
"they dared to go up into the hill country even though God did not approve"

into the hill country
Much of the land of Israel is elevated. When the Israelites crossed the Jordan River valley to attack the Canaanites, there were hills that they had to climb in order to go farther into the land of Canaan.

Numbers 14:45

beat them down
This metaphor speaks of the Amalekites defeating the Israelites as if the Israelites were a small object that the Amalekites had crushed by beating it. Alternate translation: "defeated them" or "crushed them"

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Chapter 15

1 Then Yahweh spoke to Moses. He said, **2** "Speak to the people of Israel and say to them, 'When you go into the land where you will live, which Yahweh will give to you, **3** you are to prepare an offering by fire to Yahweh, either a burnt offering or a sacrifice to fulfill a vow or a freewill offering, or an offering at your feasts, to produce a pleasing aroma for Yahweh from the herd or the flock. **4** You must offer to Yahweh a burnt offering as well as a grain offering of a tenth of an ephah of fine flour mixed with one-fourth of a hin of oil. **5** You must also offer with the burnt offering, or for the sacrifice, one-fourth of a hin of wine for the drink offering for each lamb. **6** If you are offering a ram, you must prepare as a grain offering two-tenths of an ephah of fine flour mixed with a third of a hin of oil. **7** For the drink offering, you must offer a third of a hin of wine. It will produce a sweet aroma for Yahweh. **8** When you prepare a bull as a burnt offering or as a sacrifice to fulfill a vow, or as a fellowship offering to Yahweh, **9** then you must offer with the bull a grain offering of three-tenths of an ephah of fine flour mixed with half a hin of oil. **10** You must offer as the drink offering half a hin of wine, as an offering made by fire, to produce a sweet aroma for Yahweh.

11 It must be done this way for each bull, for each ram, and for each of the male lambs or young goats. **12** Every sacrifice that you prepare and offer must be done as described here. **13** All who are native-born must do these things in this way, when anyone brings an offering made by fire, to produce an aroma that is pleasing to Yahweh. **14** If a sojourner is staying with you, or whoever may live among you throughout your people's generations, he must make an offering made by fire, to produce a sweet aroma for Yahweh. He must act as you act. **15** There must be the same law for the community and for the foreigner who stays with you, a permanent law throughout your people's generations. As you are, so also must be the sojourner staying with you. He must act as you act before Yahweh. **16** The same law and decree must apply to you and to the foreigner who is staying with you.'"

17 Again Yahweh spoke to Moses. He said, **18** "Speak to the people of Israel and say to them, 'When you come into the land where I will take you, **19** when you eat the food produced in the land, you must lift up a contribution to Yahweh. **20** From the first of your dough you must offer a loaf to lift it up as a contribution, a contribution from the threshing floor. You must lift it up in this way. **21** You must give to me a lifted contribution throughout your people's generations from the first of your dough.

22 You will sometimes sin without intending to do so, when you do not obey all these commands that I have spoken to Moses— **23** everything that I have commanded you through Moses from the day that I began to give you commands and onward throughout your people's generations. **24** In the case of unintentional sin without the community's knowledge, then all the community must offer one young bull as a burnt offering to produce a sweet aroma for Yahweh. Along with this must be made a grain offering and drink offering, as commanded by the decree, and one male goat as a sin offering. **25** The priest must make atonement for all the community of the people of Israel. They will be forgiven because the sin was an error. They have brought their sacrifice, an offering made by fire to me. They have brought their sin offering before me for their error. **26** Then all the community of the people of Israel will be forgiven, and also the foreigners who are staying with them, because all the people committed the sin unintentionally.

27 If a person sins unintentionally, then he must offer a female goat a year old as a sin offering. **28** The priest must make atonement before Yahweh for the person who goes astray and sins unintentionally. That person will be forgiven when atonement has been made. **29** You must have the same law for the one who does anything unintentionally, the same law for the one who is native born among the people of Israel and for the foreigners who are staying among them. **30** But the person who does anything with a high hand, whether he is native born or a foreigner, blasphemes me. That person must be cut off from among his people. **31** Because he has despised my word and has broken my commandment, that person must be cut off completely. His iniquity will be on him.'"

32 While the people of Israel were in the wilderness, they found a man gathering wood on the Sabbath day. **33** Those who found him brought him to Moses, Aaron, and all the community. **34** They kept him in custody because it had not been declared what should be done with him. **35** Then Yahweh said to Moses, "The man must surely be put to death. All the community must stone him with stones outside the camp." **36** So all the community brought him outside the camp and stoned him to death as Yahweh had commanded Moses.

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37 Again Yahweh spoke to Moses. He said, **38** "Speak to the descendants of Israel and command them to make for themselves tassels to hang from the borders of their garments, to hang them from each border by a blue cord. They must do this throughout their people's generations. **39** It will be a special reminder to you, when you may look at it, of all my commandments, to carry them out so that you do not look to your own heart and your own eyes and prostitute yourselves to them. **40** Do this so that you may call to mind and obey all my commandments, and so that you may be holy, reserved for me, your God. **41** I am Yahweh your God, who brought you out of the land of Egypt, to become your God. I am Yahweh your God."

Numbers 15 General Notes

Special concepts in this chapter

Purifying the people

As the people travel through the wilderness, Yahweh is purifying them. He is doing this so that they are able to enter into the Promised Land. (See: purify and promisedland)

Other possible translation difficulties in this chapter

Prostitution

The imagery of prostitution is commonly used in Scripture to indicate that Yahweh alone is to be worshiped. The people are compared to the prostitute because a husband is to only have a sexual relationship with his wife. Both the prostitute and the worship of other gods are violations of this exclusive relationship. Many cultures will struggle with this imagery because of a desire to use euphemisms.

Numbers 15:1

General Information:

Numbers 15:1-32 tells what God told Moses to tell the people of Israel.

Numbers 15:2

General Information:

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Numbers 15:3

to produce a pleasing aroma for Yahweh from the herd or the flock

"to produce from the herd or flock a smell that pleases Yahweh." The Lord's pleasure with the aroma represents his pleasure with the person who burns the offering. Alternate translation: "to please Yahweh by burning a sacrifice from the herd or the flock"

Numbers 15:4

a burnt offering

This refers to the offerings spoken of in Numbers 15:3.

a tenth of an ephah

An ephah is a unit of volume equal to about 22 liters. Alternate translation: "about 2 liters" or "two liters"

one-fourth of a hin

A hin is a unit of volume equal to about 3.7 liters. Alternate translation: "about 1 liter" or "one liter"

Numbers 15:5

General Information:

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Numbers 15:6

two-tenths of an ephah

An ephah is a unit of volume equal to about 22 liters. Alternate translation: "4 liters" or "four and a half liters"

a third of a hin

A hin is a unit of volume equal to about 3.7 liters. Alternate translation: "one liter"

Numbers 15:7

It will produce a sweet aroma for Yahweh

"It will produce a smell that pleases Yahweh." The Lord's pleasure with the aroma represents his pleasure with the person who burns the offering. Alternate translation: "You will please Yahweh by offering it"

Numbers 15:8

General Information:

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Numbers 15:9

three-tenths of an ephah
You may convert this to a modern measure. Alternate translation: "six and one half liters"

half a hin
You may convert this to a modern measure Alternate translation: "two liters"

Numbers 15:10

made by fire
This can be stated in active form. Alternate translation: "that you burn on the altar"

to produce a sweet aroma for Yahweh
"to produce a smell that pleases Yahweh." The Lord being pleased with the sincere worshiper who offers the sacrifice is spoken of as if God were pleased with the aroma of the sacrifice. Alternate translation: "to please Yahweh by offering it"

Numbers 15:11

It must be done
This can be stated in active form. Alternate translation: "You must do it"

Numbers 15:12

must be done as described
This can be stated in active form. Alternate translation: "you must do as I have described"

Numbers 15:13

made by fire
This can be stated in active form. Alternate translation: "that they burn on the altar"

to produce an aroma that is pleasing to Yahweh
"to produce a smell that pleases Yahweh." Yahweh being pleased with the sincere worshiper who offers the sacrifice is spoken of as if Yahweh were pleased with the aroma of the sacrifice. Alternate translation: "to please Yahweh by offering it"

Numbers 15:14

he must make an offering made by fire
This can be stated in active form. Alternate translation: "he must burn an offering on the altar"

to produce a sweet aroma for Yahweh
"to produce a smell that pleases Yahweh." The Lord being pleased with the sincere worshiper who offers the sacrifice is spoken of as if God were pleased with the aroma of the sacrifice. Alternate translation: "to please Yahweh by offering it"

Numbers 15:15

As you are, so also must be the sojourner
Possible meanings are 1) "You and the sojourner staying with you are alike before Yahweh" or 2) "The same law applies to both you and the sojourner"

He must act as you act before Yahweh
"He must act as you act in Yahweh's presence." Because it says that they must act as the Israelites in Yahweh's presence, it is implied that they must obey all of Yahweh's commands. Alternate translation: "he must act as you act and obey all of Yahweh's commands"

Numbers 15:16

General Information:
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Numbers 15:17

General Information:
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Numbers 15:18

General Information:
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Numbers 15:19

the food produced in the land
This can be stated in active form. Alternate translation: "the food that the land produces" or "the food that you produce in the land"

Numbers 15:20

the first of your dough
Possible meanings are that this refers to 1) the first grain that they would gather during the harvest or 2) the dough that they would make from the first of their grain.

a loaf
Calling it a loaf implies that they would cooked the dough first.

to lift it up as a contribution
This idiom "lift it up" refers to offering it as a gift. Alternate translation: "to offer it as a gift"

a contribution from the threshing floor
The offering is spoken of as being from the threshing floor because this is where they would separate the grain from the other parts of the plant.

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Numbers 15:21

General Information:
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Numbers 15:22

General Information:
The word "you" here refers to Israelite people.

Connecting Statement:
God continues telling Moses what he must tell the people.

Numbers 15:23

General Information:
This page has intentionally been left blank.

Numbers 15:24

to produce a sweet aroma for Yahweh
"to produce a smell that pleases Yahweh." The Lord being pleased with the sincere worshipers who offer the sacrifice is spoken of as if God were pleased with the aroma of the sacrifice. Alternate translation: "to please Yahweh by burning it"

must be made a grain offering and drink offering
This can be stated in active form. Alternate translation: "you must make a grain offering and drink offering"

as commanded by the decree
This can be stated in active form. Alternate translation: "as the decree commands" or "as I commanded when I made the decree"

Numbers 15:25

They will be forgiven
This can be stated in active form. Alternate translation: "I will forgive them"

made by fire
This can be stated in active form. Alternate translation: "that they made by fire" or "that they burned on the altar"

Numbers 15:26

all the community of the people of Israel will be forgiven
This can be stated in active form. Alternate translation: "I will forgive all the community of the people of Israel"

Numbers 15:27

a female goat a year old
"a 1-year-old female goat"

Numbers 15:28

That person will be forgiven when atonement has been made
This can be stated in active form. Alternate translation: "I will forgive that person when the priest has made atonement"

Numbers 15:29

General Information:
This page has intentionally been left blank.

Numbers 15:30

with a high hand
This is an idiom. Alternate translation: "defiantly" or "knowing it is a sin and not caring"

That person must be cut off from among his people
The metaphor "cut off" has at least three possible meanings. They can be expressed in active form: 1) "his people must send him away" or 2) "I will no longer consider him to be one of the people of Israel" or 3) "his people must kill him."

Numbers 15:31

has broken my commandment
Not obeying a commandment is spoken of as breaking it. Alternate translation: "has disobeyed my commandment" or "has not obeyed what I commanded"

His iniquity will be on him
Here "iniquity" represents either 1) punishment for sin or 2) guilt of sin. Sin being on him is a metaphor for either 1) being punished or 2) being guilty. Alternate translation: 1) "I will punish him because of his sin" or 2) "I will consider him guilty"

Numbers 15:32

General Information:
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Numbers 15:33

General Information:
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Numbers 15:34

it had not been declared what should be done with him
This can be stated in active form. Alternate translation: "Yahweh had not declared what they should do with him"

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Numbers 15:35

The man must surely be put to death
This can be stated in active form. Alternate translation: "You must surely put the man to death" or "The man must surely die"

Numbers 15:36

General Information:
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Numbers 15:37

General Information:
This page has intentionally been left blank.

Numbers 15:38

the descendants of Israel
"the people of Israel"

Numbers 15:39

to carry them out
"to obey them"

so that you do not look to your own heart and your own eyes
"Look to" here is a metaphor for think about. The heart represents what a person wants, and the eyes represent what a person sees and wants. Alternate translation: "so that you do not think about whatever you want"

prostitute yourselves to them
Being unfaithful to God by choosing to do whatever they want is spoken of as if they were women who were unfaithful to their husband by choosing to have sinful relationships with other men. It can be stated clearly that this was a shameful thing to do. Alternate translation: "be shamefully unfaithful to me" or "do those things instead of obeying me"

Numbers 15:40

Connecting Statement:
God continues telling Moses what to tell the people of Israel. The word "you" refers to the people.

call to mind
This is an idiom. Alternate translation: "remember"

Numbers 15:41

I am Yahweh your God
This clause is repeated for emphasis.

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Chapter 16

1 Now Korah son of Izhar son of Kohath son of Levi, along with Dathan and Abiram sons of Eliab, and On son of Peleth, descendants of Reuben, gathered some men. **2** They rose up against Moses, along with other men from the people of Israel, 250 leaders of the community who were men of reputation in the community. **3** They assembled themselves together to confront Moses and Aaron. They said to them, "You have gone too far! All the community is set apart, every one of them, and Yahweh is among them. Why do you lift up yourselves above the rest of Yahweh's community?"

4 When Moses heard that, he lay facedown. **5** He spoke to Korah and all his companions, "In the morning Yahweh will make known who belongs to him and who is set apart to him. He will bring that person near to him. The one he chooses he will bring near to himself. **6** Do this, Korah and all your group. Take censers **7** tomorrow and put fire and incense in them before Yahweh. The one whom Yahweh chooses, that man will be set apart to Yahweh. You have gone too far, you descendants of Levi." **8** Again, Moses said to Korah, "Now listen, you descendants of Levi: **9** is it a small thing for you that the God of Israel has separated you from the community of Israel, to bring you near to himself, to do work in Yahweh's tabernacle, and to stand before the community to serve them? **10** He has brought you near, and all your kinfolk, the descendants of Levi, with you, yet you are seeking the priesthood also! **11** Therefore you and all your company have gathered together against Yahweh. Who is Aaron that you grumble against him?"

12 Then Moses called for Dathan and Abiram, the sons of Eliab, but they said, "We will not come up. **13** Is it a small thing that you have brought us up out of a land flowing with milk and honey, to kill us in the wilderness? Now you want to make yourself ruler over us! **14** In addition, you have not brought us into a land flowing with milk and honey, or given us the fields and vineyards as an inheritance. Now do you want to blind us with empty promises? We will not come to you."

15 Moses was very angry and said to Yahweh, "Do not respect their offering. I have not taken one donkey from them, and I have not harmed any of them." **16** Then Moses said to Korah, "Tomorrow you and all your companions must go before Yahweh—you and they, and Aaron. **17** Each of you must take his censer and put incense in it. Then each man must bring before Yahweh his censer, 250 censers. You and Aaron, also, must each bring your censer." **18** So every man took his censer, put fire in it, laid incense in it, and stood at the entrance to the tent of meeting with Moses and Aaron. **19** Korah assembled all the community against Moses and Aaron at the entrance to the tent of meeting, and Yahweh's glory appeared to all the community.

20 Then Yahweh spoke to Moses and to Aaron: **21** "Separate yourselves from among this community that I may consume them immediately." **22** Moses and Aaron lay facedown and said, "God, the God of the spirits of all humanity, if one man sins, must you be angry with all the community?" **23** Yahweh replied to Moses. He said, **24** "Speak to the community. Say, 'Get away from the tents of Korah, Dathan, and Abiram.'"

25 Then Moses rose up and went to Dathan and Abiram; the elders of Israel followed him. **26** He spoke to the community and said, "Now leave the tents of these wicked men and touch nothing of theirs, or you will be consumed by all their sins." **27** So the community on every side of the tents of Korah, Dathan, and Abiram left them. Dathan and Abiram came out and stood at the entrance to their tents, with their wives, sons, and their little ones. **28** Then Moses said, "By this you will know that Yahweh has sent me to do all these works, for I have not done them of my own accord. **29** If these men die a natural death such as normally happens, then Yahweh has not sent me. **30** But if Yahweh creates something new, and the earth opens its mouth and swallows them, with everything that they possess, and they go down alive into Sheol, then you must understand that these men have despised Yahweh."

31 As soon as Moses finished speaking all these words, the ground opened under those men. **32** The earth opened its mouth and swallowed them, their families, and all the people who belonged to Korah, as well as all their possessions. **33** So they and all that they possessed went down alive into Sheol. The earth closed over them, and they perished from among the community. **34** All Israel around them fled from their cries. They exclaimed, "The earth may swallow us up also!" **35** Then fire flashed out from Yahweh and devoured the 250 men who had offered incense.

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36 Again Yahweh spoke to Moses and said, **37** "Speak to Eleazar son of Aaron the priest and let him take up the censers out of the flames, for the censers are set apart to me. Then let him scatter the burning coals at a distance. **38** Take the censers of those who lost their lives because of their sin. Let them be made into hammered plates as a covering over the altar. Those men did offer them before me, so they are set apart to me. They will be a sign of my presence to the people of Israel."

39 Eleazar the priest took the bronze censers that had been used by the men who were burned up, and they were hammered out into a covering for the altar, **40** to be a reminder to the people of Israel, so that no outsider who was not descended from Aaron should come up to burn incense before Yahweh, so they might not become like Korah and his group—just as Yahweh had commanded through Moses.

41 But the next morning all the community of the people of Israel complained against Moses and Aaron. They said, "You have killed Yahweh's people." **42** Then it happened, when the community had assembled against Moses and Aaron, that they looked toward the tent of meeting and, behold, the cloud was covering it. Yahweh's glory appeared, **43** and Moses and Aaron came to the front of the tent of meeting. **44** Then Yahweh spoke to Moses. He said, **45** "Go away from in front of this community so that I may consume them immediately." Then Moses and Aaron lay down with their faces to the ground. **46** Moses said to Aaron, "Take the censer, put fire in it from off the altar, put incense in it, carry it quickly to the community, and make atonement for them, because anger is coming from Yahweh. The plague has begun." **47** So Aaron did as Moses directed. He ran into the middle of the community. The plague had quickly started to spread among the people, so he put in the incense and made atonement for the people. **48** Aaron stood between the dead and the living; in this way the plague was stopped. **49** Those who died by the plague were 14,700 in number, besides those who had died in the matter of Korah. **50** Aaron returned to Moses at the entrance to the tent of meeting, and the plague ended.

Numbers 16 General Notes

Special concepts in this chapter

Rebellion and punishment

A certain Levite and a few men from the tribe of Reuben claimed that they were just as good as Moses and Aaron, and they also could do the work of sacrificing animals at the sacred tent. So Moses told them to come to the sacred tent and burn incense to Yahweh. God then made the earth open and swallow up these leaders and their families. He also sent fire to destroy 250 other men who had joined with those leaders. These actions showed that only the Levites, those whom Yahweh appointed, could be priests. Also, it taught the people that to rebel against Yahweh's anointed was to rebel against Yahweh. (See: appoint and priest and anoint)

Numbers 16:1

Kohath

See how you translated this man's name in Numbers 3:17.

Numbers 16:2

rose up against Moses

Rebelling or criticizing someone in authority is spoken of as if they were standing up to fight. Alternate translation: "rebelled against Moses"

men of reputation in the community

"famous members of the community" or "important men in the community"

Numbers 16:3

You have gone too far

This represents doing more than one should. Alternate translation: "You have done more than you should" or "You assume to have more authority than you should"

Why do you lift up yourselves above the rest of Yahweh's community?

The men ask this question to rebuke Moses and Aaron. It can be translated as a statement. Alternate translation: "You are wrong to lift up yourselves above the rest of Yahweh's community."

lift up yourselves above the rest

Considering someone to be important is spoken of as lifting it up. Alternate translation: "consider yourselves more important than the rest"

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Numbers 16:4

he lay facedown
This indicates that Moses was humbling himself before God. He was afraid that God would punish the people for rebelling against God and his chosen leaders.

Numbers 16:5

who is set apart to him
This can be stated in active form. Alternate translation: "whom Yahweh has set apart for himself"

Numbers 16:6

Connecting Statement:
Moses continues speaking to Korah and the men who were with Korah.

censers
containers in which to burn incense

Numbers 16:7

before Yahweh
This is an idiom. Alternate translation: "in Yahweh's presence"

that man will be set apart to Yahweh
This can be stated in active form. Alternate translation: "Yahweh will set apart that man for himself"

You have gone too far
This represents doing more than one should. Alternate translation: "You have done more than you should" or "You assume to have more authority than you should"

Numbers 16:8

General Information:
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Numbers 16:9

is it a small thing for you ... to serve them?
Moses uses this question to rebuke Korah and the men with him. It can be translated as a statement. Alternate translation: "You behave as though it it is a small thing for you ... to serve them!" or "You should not consider it a small thing ... to serve them!"

a small thing for you
"not enough for you" or "unimportant to you"

Numbers 16:10

you are seeking the priesthood also
Wanting to have the priesthood is spoken of as if they were looking for it. Alternate translation: "you want to have the priesthood too" or "you want to be priests also"

Numbers 16:11

Who is Aaron that you grumble against him?
Moses uses this question to show them that when they complain about what Aaron does, they are really complaining against Yahweh, because Aaron was doing what Yahweh told him to do. Alternate translation: "You are not really complaining about Aaron, but about Yahweh, whom Aaron obeys!"

Numbers 16:12

General Information:
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Numbers 16:13

Is it a small thing that you have brought us ... to kill us in the wilderness?
Dathan and Abiram use this question to rebuke Moses. It can be translated as a statement. Alternate translation: "You behave as though it was a small thing for you to bring us ... and kill us in the wilderness."

a small thing
"not enough" or "unimportant"

a land flowing with milk and honey
They spoke of the land being good for animals and plants as if the milk and honey from those animals and plants were flowing through the land. See how you translated this in [Numbers 14:8]

to kill us
The people exaggerate because they will hold Moses responsible if any of them die. Alternate translation: "to have us die"

Numbers 16:14

as an inheritance
They spoke of what God would give them to be theirs forever as if it were an inheritance.

Now do you want to blind us with empty promises?
The people used this question to accuse Moses. It can be translated as a statement. Alternate translation: "Now you want to blind us with empty promises."

to blind us
Deceiving people is spoken of as making them blind. Alternate translation: "to deceive us"

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with empty promises
They speak of promises that are not kept as if they are empty containers. Alternate translation: "with promises that you do not keep" or "by promising to do things that you do not do"

Numbers 16:15

I have not taken one donkey from them
One donkey here represents anything that a person my take from someone else. Alternate translation: "I have not taken anything from them, not even one donkey"

Numbers 16:16

General Information:
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Numbers 16:17

censer
a container in which to burn incense

Numbers 16:18

General Information:
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Numbers 16:19

General Information:
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Numbers 16:20

General Information:
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Numbers 16:21

that I may consume them
Destroying them is spoken of as if God were to eat them. Alternate translation: "that I may destroy them" or "and I will destroy them"

Numbers 16:22

lay facedown
This shows that Moses and Aaron were humbling themselves before God.

the God of the spirits of all humanity
Here "spirits" represents the ability to live. Alternate translation: "the God who gives life to all humanity"

if one man sins, must you be angry with all the community?
Moses and Aaron use this question to plead with God for the people. It can be translated as a statement. Alternate translation: "please do not be angry with all the community because one man sins"

Numbers 16:23

General Information:
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Numbers 16:24

General Information:
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Numbers 16:25

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Numbers 16:26

you will be consumed
Being destroyed is spoken of as if they would be eaten. Alternate translation: "you will be destroyed"

you will be consumed by all their sins
Being destroyed because of their sins is spoken of as if the sins would destroy them. Alternate translation: "you will be destroyed because of all their sins"

you will be consumed by all their sins
This can be stated in active form. Alternate translation: "all their sins will destroy you" or "Yahweh will destroy you because of all their sins"

Numbers 16:27

General Information:
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Numbers 16:28

By this you will know
Here "this" refers to what Moses will say next.

Numbers 16:29

General Information:
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Numbers 16:30

the earth opens its mouth and swallows them
Moses speaks as if the earth were alive and the opening in the ground into which these people would fall were a large mouth that would eat them. Alternate translation: "and they fall into it and are buried underneath the ground"

Numbers 16:31

General Information:
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Numbers 16:32

The earth opened its mouth and swallowed them
Moses speaks of the earth as if it were alive, and the hole that the people fell into as if it were the earth's mouth. Alternate translation: "The earth opened up like a large mouth, and they fell into it and were buried in it" or "There was a giant hole in the ground, and they fell into it and were buried in it"

Numbers 16:33

went down alive into Sheol
A similar phrase occurs in Numbers 16:30. See how you translated it there.

Numbers 16:34

They exclaimed
"They" refers to "All Israel."

The earth may swallow us up also
The people speak of the earth as if it were alive. Alternate translation: "The earth might open up and we too will fall into it" or "If the earth opens up again, we too will fall into it and be buried"

Numbers 16:35

fire flashed out from Yahweh and devoured the 250 men
Being destroyed by fire is spoken of as if they were eaten by the fire. Alternate translation: "fire flashed out from Yahweh and destroyed the 250 men"

250 men
"two hundred and fifty men"

Numbers 16:36

General Information:
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Numbers 16:37

out of the flames
This refers to the flames that burned the 250 men.

Numbers 16:38

those who lost their lives
Losing their lives represents dying. Alternate translation: "those who died"

Let them be made
Here "them" refers to the censers. This can be stated in active form. Alternate translation: "Let Eleazar make them"

they are set apart ... They will be a sign
Here "they" and "They" refer to the censers.

Numbers 16:39

that had been used by the men who were burned up
This can be stated in active form. Alternate translation: "that the men whom the fire had burned up had used"

Numbers 16:40

General Information:
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Numbers 16:41

General Information:
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Numbers 16:42

Then it happened
This phrase is used here to mark an important event in the story. If your language has a way for doing this, you could consider using it here.

had assembled against Moses and Aaron
"had assembled to complain against Moses and Aaron"

behold, the cloud
"suddenly, the cloud." Here "behold" shows that the people were surprised by what they saw.

Numbers 16:43

General Information:
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Numbers 16:44

General Information:
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Numbers 16:45

so that I may consume them
God speaks of destroying them as if he would eat them. Alternate translation: "so that I may destroy them" or "and I will destroy them"

lay down with their faces to the ground
This indicates that Moses and Aaron are humbling themselves before God.

Numbers 16:46

anger is coming from Yahweh
Anger coming from God represents God showing his anger. Alternate translation: "Yahweh is showing us his anger" or "Yahweh is very angry and is acting according to his anger"

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Numbers 16:47

he put in the incense
Putting the incense in the censer here represents burning it. Alternate translation: "he burned the incense"

Numbers 16:48

the plague was stopped
This can be stated in active form. Alternate translation: "the plague stopped spreading"

Numbers 16:49

14,700 in number
"fourteen thousand seven hundred in number"

Numbers 16:50

General Information:
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Chapter 17

1 Yahweh spoke to Moses. He said, **2** "Speak to the people of Israel and get staffs from them, one for each ancestral tribe, twelve staffs. Write each man's name on his staff. **3** You must write Aaron's name on Levi's staff. There must be one staff for each leader from his ancestors' tribe. **4** You must place the staffs in the tent of meeting in front of the covenant decrees, where I meet with you. **5** It will happen that the staff of the man whom I choose will bud. I will cause the complaints from the people of Israel to stop, which they are speaking against you." **6** So Moses spoke to the people of Israel. All the tribal leaders gave him staffs, one staff from each leader, selected from each of the ancestral tribes, twelve staffs in all. Aaron's staff was among them. **7** Then Moses deposited the staffs before Yahweh in the tent of the covenant decrees.

8 The next day Moses went into the tent of the covenant decrees and, behold, Aaron's staff for the tribe of Levi had budded. It grew buds and produced blossoms and ripe almonds! **9** Moses brought out all the staffs from before Yahweh to all the people of Israel, and each man took his staff. **10** Yahweh said to Moses, "Put Aaron's staff in front of the covenant decrees. Keep it as a sign of guilt against the people who rebelled so that you may end complaints against me, or they will die." **11** Moses did just as Yahweh had commanded him.

12 The people of Israel spoke to Moses and said, "We will die here. We will all perish! **13** Everyone who comes up, who approaches Yahweh's tabernacle, will die. Must we all perish?"

Numbers 17 General Notes

Special concepts in this chapter

Which tribe should be special workers for God?

God told Moses that each tribe should bring one wooden staff and leave it overnight at the temple. The next day Aaron's staff representing the tribe of Levi bloomed and produced ripe almond nuts. This showed that the tribe of Levi was still the tribe chosen to be Yahweh's priests. (See: elect and priest)

Numbers 17:1

General Information:

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Numbers 17:2

twelve

"12"

Numbers 17:3

Connecting Statement:

Yahweh continues speaking to Moses.

Levi's staff

The name Levi here refers to the tribe of Levi.

for each leader from his ancestors' tribe

Here "his" refers to "each leader."

Numbers 17:4

the covenant decrees

The phrase "the covenant decrees" refers to the box that held the tablets that the covenant decrees were written on. Alternate translation: "the ark of the covenant" or "the box that holds the covenant decrees"

Numbers 17:5

the staff of the man whom I choose will bud

"buds will start to grow on the staff of the man whom I choose"

cause the complaints from the people of Israel to stop, which they are speaking against you

Here "complaints" is an abstract noun that can be expressed as a verb. Alternate translation: "make the people of Israel stop complaining against you"

Numbers 17:6

selected from each of the ancestral tribes

This can be stated in active form. Alternate translation: "whom Moses selected from each of the ancestor's tribes"

Numbers 17:7

the tent of the covenant decrees

The phrase "the covenant decrees" refers to the box that held the tablets that the covenant decrees were written on. Alternate translation: "the tent of

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the covenant box" or "the tent that the covenant decrees are in"

Numbers 17:8

behold
The word "behold" here shows that something especially important has happened. You might have a similar word in your language.

Numbers 17:9

General Information:
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Numbers 17:10

the covenant decrees
The phrase "the covenant decrees" refers to the box that held the tablets that the covenant decrees were written on. Alternate translation: "the ark of the covenant" or "the box that holds the covenant decrees"

so that you may end complaints against me
The word "complaints" is an abstract noun that can be expressed as a verb. Alternate translation: "so that you may stop them from complaining against me"

or they will die
This is what would happen if the people were to continue complaining. God wanted to prevent this. Alternate translation: "so that they will not die"

Numbers 17:11

General Information:
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Numbers 17:12

We will die here. We will all perish!
These two phrases mean basically the same thing and are combined for emphasis.

Numbers 17:13

General Information:
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Chapter 18

1 Yahweh said to Aaron, "You, your sons, and your ancestor's clan will be responsible for all sins committed against the sanctuary. But only you and your sons with you will be responsible for all sins committed by anyone in the priesthood. **2** As for your fellow members of the tribe of Levi, your ancestors' tribe, you must bring them with you so they may join you and help you when you and your sons serve in front of the tent of the covenant decrees. **3** They must perform your duties and the duties of the whole tent. However, they must not come near to anything in the holy place or connected with the altar, or they and also you will die. **4** They must join you and perform the duties connected with the tent of meeting, for all the work connected with the tent. A foreigner must not come near you. **5** You must perform the duties for the holy place and for the altar so that my anger does not come on the people of Israel again. **6** Look, I myself have chosen your fellow members of the Levites from among the descendants of Israel. They are a gift to you, given to me to do the work connected to the tent of meeting. **7** But only you and your sons may exercise the priesthood regarding everything connected with the altar and everything inside the curtain. You yourselves must fulfill those responsibilities. I am giving you the priesthood as a gift. Any foreigner who approaches must be put to death."

8 Then Yahweh said to Aaron, "Look, I have given you the duty of handling the contributions lifted up to me, and all the holy offerings that the people of Israel give to me. I have given these offerings to you as a consecrated portion and to your sons as your assigned portion for all time. **9** This will belong to you from the most holy things that is kept from the fire. From every offering of theirs—every grain offering, every sin offering, and every guilt offering—they are set apart to you and to your sons. **10** These offerings are very holy; every male must eat it, for they are holy to you. **11** These are the contributions that will belong to you, set apart out of all their gifts of the wave offerings of the people of Israel. I have given them to you, your sons, and your daughters, as your portion forever. Everyone who is ceremonially clean in your family may eat any of these offerings. **12** All the best of the oil, all the best of the new wine and grain, the firstfruits that the people give to me—all these things I have given to you. **13** The first ripe produce of all that is in their land, which they bring to me, will be yours. Everyone who is clean in your family may eat these things. **14** Every devoted thing in Israel will be yours. **15** Every first issue of the womb, all the firstborn that the people offer to Yahweh, both of man and animal, will be yours. Nevertheless, the people must certainly redeem every firstborn son, and they must redeem the firstborn male of unclean animals. **16** Those that are to be redeemed by the people must be redeemed after becoming one month old. Then the people may redeem them for the price of five shekels of silver, by the standard weight of the sanctuary shekel, which equals twenty gerahs. **17** But the firstborn of a cow, or the firstborn of a sheep, or the firstborn of a goat—you must not redeem these animals; they are set apart to me. You must sprinkle their blood on the altar and burn their fat as an offering made by fire, an aroma pleasing to Yahweh. **18** Their meat will be yours. Like the breast and the right thigh that are lifted as an offering, their meat will be yours. **19** All the holy contributions that the people of Israel present to Yahweh, I have given to you, and to your sons and to your daughters with you, as a continual share. It is an everlasting covenant of salt, a binding covenant forever, before Yahweh for both you and your descendants with you." **20** Yahweh said to Aaron, "You will have no inheritance in the people's land, nor will you have any share of property among the people. I am your share and inheritance among the people of Israel.

21 To the descendants of Levi, look, I have given all the tithes in Israel as their inheritance in return for the service that they provide in working at the tent of meeting. **22** From now on the people of Israel must not come near the tent of meeting, or they will be responsible for this sin and die. **23** The Levites must do the work connected to the tent of meeting. They will be responsible for any iniquity regarding it. This will be a permanent law throughout your people's generations. Among the people of Israel they must have no inheritance. **24** For the tithes of the people of Israel, which they offer as a contribution to Yahweh—it is these that I have given to the Levites as their inheritance. That is why I said to them, 'They must have no inheritance among the people of Israel.'"

25 Yahweh spoke to Moses and said, **26** "You must speak to the Levites and say to them, 'When you receive from the people of Israel the tenth that I have given to you from them for your inheritance, you will present a contribution from it to Yahweh, a tenth of the tithe. **27** Your contribution must be considered by you as if it were a tenth of the grain from the threshing floor or of the production from the winepress. **28** So you also must make a contribution to Yahweh from all the tithes that you receive from the people of Israel. From them you must give his contribution to Aaron the priest. **29** Out of all the gifts you receive,

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you must make every contribution to Yahweh. You must do this from all the best and the holiest things that have been given to you.' [30] Therefore you must say to them, 'When you present the best of it, then it must be credited to the Levites as the product from the threshing floor and the winepress. [31] You may eat the rest of your gifts in any place, you and your families, because it is your pay in return for your work in the tent of meeting. [32] You will not bear any sin by eating and drinking it, if you have presented to Yahweh the best of what you have received. But you must not profane the holy offerings of the people of Israel, or you will die.'"

Numbers 18 General Notes

Special concepts in this chapter

Tithes and offerings
The tribes of Israel were required to bring a tithe to the Levites in order to free them to serve Yahweh as priests. There is a detailed description of what belonged to Yahweh in this chapter. (See: priest)

Numbers 18:1

all sins committed against the sanctuary
This can be stated in active form. Alternate translation: "all sins that anyone commits against the sanctuary"

all sins committed by anyone in the priesthood
This can be stated in active form. Alternate translation: "all sins that anyone in the priesthood commits"

anyone in the priesthood
"any priest"

Numbers 18:2

General Information:
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Numbers 18:3

Connecting Statement:
Yahweh continues speaking to Aaron.

They must perform your duties
"They" refers to members of the tribe of Levi; the word "you" is singular and refers to Aaron.

perform your duties and the duties of the whole tent
"do the work I have commanded you to do and all the work connected with the whole tent." See how you translated similar words in Numbers 1:53.

or they and also you will die
Here "they" refers to any member of the tribe of Levi who comes "near to anything in the sanctuary;" the word "you" is plural and refers to both Aaron and the rest of the Levites who are serving in approved roles.

Numbers 18:4

They must join you
"They" refers to members of the tribe of Levi; the word "you" is singular and refers to Aaron.

perform the duties
"do all the work"

not come near you
Here "you" is plural and refers to both Aaron and the rest of the Levites.

Numbers 18:5

You must perform the duties
Here "you" is plural and refers to both Aaron and the rest of the Levites.

perform the duties for the holy place
"do all the work connected to the holy place" or "take care of everything connected to the holy place" or "keeping watch over the holy place" See how you translated similar words in Numbers 1:53.

so that my anger does not come on the people of Israel again
Possible meanings are 1) this represents God being extremely angry with his people. Alternate translation: "so that I do not become very angry with the people of Israel again" or 2) this represents God punishing them because of his anger. Alternate translation: "so that I do not punish the people of Israel again"

Numbers 18:6

Connecting Statement:
Yahweh continues speaking to Aaron.

They are a gift to you
Yahweh appointing the Levites to help Aaron is spoken of as if they were a gift that Yahweh were

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giving to Aaron. Alternate translation: "They are like a gift to you"

given to me
Here "given" to God represents being set apart to serve God. This can be stated in active form. Alternate translation: "which I have set apart for myself" or "and I have set them apart for myself"

Numbers 18:7

only you and your sons
Here "you" and "your" are singular and refer to Aaron. Other occurrences of "you" and "your" are plural and refer to Aaron and his sons.

exercise the priesthood
"do the work of priests"

everything inside the curtain
Being inside the curtain represents being inside the room behind the curtain. Alternate translation: "everything in the room behind the curtain"

Any foreigner who approaches must be put to death
This can be stated in active form. Alternate translation: "Any foreigner who approaches must die" or "You must put to death any foreigner who approaches"

who approaches
What they should not approach can be stated clearly. Alternate translation: "who approaches the sacred things"

Numbers 18:8

the contributions lifted up to me
Here "lifted up to me" represents giving or offering something to God. This can be stated in active form. Alternate translation: "the offerings that people give to me"

I have given these offerings to you
God speaks as if he had already done this because it is a decision that he had already made. Alternate translation: "I give these offerings to you"

as your assigned portion for all time
A share is a portion of something that someone receives. Alternate translation: "as the portion that you will continually receive"

Numbers 18:9

kept from the fire
This can be stated in active form. Alternate translation: "that you do not completely burn on the altar"

Numbers 18:10

Connecting Statement:
God continues speaking to Aaron.

Numbers 18:11

General Information:
This page has intentionally been left blank.

Numbers 18:12

Connecting Statement:
God continues speaking to Aaron.

the firstfruits
This refers to the first of the best oil, wine, and grain that they harvest.

Numbers 18:13

Everyone who is clean in your family
Being acceptable to God is spoken of as if they were clean. Alternate translation: "Everyone in your family who is acceptable to me"

Numbers 18:14

Connecting Statement:
God continues speaking to Aaron.

Numbers 18:15

Every first issue of the womb, all the firstborn
The word "firstborn" means the same thing and explains the phrase "first issue of the womb."

Numbers 18:16

Those that are to be redeemed by the people must be redeemed after becoming one month old
This can be stated in active form. Alternate translation: "The people must buy them back when they become one month old"

Those that are to be redeemed
Most likely this refers only to firstborn humans that must be redeemed and not to firstborn unclean animals.

five shekels ... which equals twenty gerahs
If it is necessary to use modern weight units, here are two ways of doing it. Alternate translation: "five pieces of silver ... each of which equals ten grams" or "fifty grams of silver, using the standard weights that are used in the sanctuary"

five shekels
A shekel is a unit of weight. What was weighed can be stated clearly. Alternate translation: "five shekels of silver"

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sanctuary shekel
There were shekels of different weights. This is the one that people had to use in the sanctuary of the sacred tent. It weighed twenty gerahs, which was about 11 grams.

Numbers 18:17

Connecting Statement:
God continues speaking to Aaron.

You must sprinkle their blood
That he must kill the animals first can be stated clearly. Alternate translation: "You must kill them and sprinkle their blood"

made by fire
This can be stated in active form. Alternate translation: "that you make by fire" or "that you burn with fire on the altar"

an aroma pleasing to Yahweh
The Lord's pleasure with the aroma represents his pleasure with the person who burns the offering. Alternate translation: "and Yahweh will be pleased with you"

Numbers 18:18

the breast and the right thigh that are lifted as an offering
This can be stated in active form. Alternate translation: "the breast and the right thigh that you lift up as a gift to me"

Numbers 18:19

Connecting Statement:
God continues speaking to Aaron.

I have given to you
God speaks as if he had already done this because it is a decision that he had already made. Alternate translation: "I give to you"

as a continual share
A share is a portion of something that someone receives. Alternate translation: "as the portion that you will continually receive"

an everlasting covenant of salt ... a binding covenant forever
The two phrases refer to the same thing. Together they emphasize that the covenant will endure forever. Alternate translation: "an agreement forever"

an everlasting covenant of salt
"a covenant made with salt." Salt represented permanence and was used in offerings and covenant meals. Alternate translation: "a permanent covenant" or "an everlasting covenant"

Numbers 18:20

You will have no inheritance in the people's land
God speaks of the land that the other people will possess as if they will inherit it. Alternate translation: "You will not possess any of the people's land" or "You will not receive any of the land that the Israelites will possess"

I am your share and inheritance
God speaks of the great honor that Aaron and his descendants will have by serving him as priests as if God were something that they will inherit. Alternate translation: "Instead, I am what you will have" or "Instead, I will allow you to serve me and I will provide for you through that service"

Numbers 18:21

Connecting Statement:
God continues speaking to Aaron.

look, I have given
The word "look" here adds emphasis to what follows. Alternate translation: "indeed, I have given"

as their inheritance
God speaks of what Aaron and his descendants will receive as if they will inherit it. Alternate translation: "as their portion of what I give to all Israel"

Numbers 18:22

General Information:
This page has intentionally been left blank.

Numbers 18:23

Connecting Statement:
God continues speaking to Aaron.

Among the people of Israel they must have no inheritance
God speaks of the land that the other people of Israel will possess as if they will inherit it. The Levites would not receive any of the land. Alternate translation: "they must not have any of the land that the other people of Israel receive"

Numbers 18:24

as their inheritance
God speaks of what Aaron and his descendants will receive as if they will inherit it. Alternate translation: "as their portion of what I give to all Israel"

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Numbers 18:25

General Information:
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Numbers 18:26

When you receive from the people of Israel the tenth that I have given to you from them
The people of Israel would offer Yahweh a tenth of their crops and animals, and Yahweh would give that to the Levites.

for your inheritance
God speaks of what Aaron and his descendants will receive as if they will inherit it. Alternate translation: "as your portion of what I give to all Israel"

Numbers 18:27

Your contribution must be considered by you
This can be stated in active form. Alternate translation: "You must consider your contribution"

Numbers 18:28

Connecting Statement:
God continues tell Moses what he must tell the Levites.

you must give his contribution to Aaron the priest
Here "his" refers to Yahweh. It was Yahweh's contribution in the sense that they had to give it to Yahweh. Alternate translation: "you must give Aaron the priest the contribution that you owe Yahweh"

Numbers 18:29

that have been given to you
This can be stated in active form. Alternate translation: "that the people of Israel give to you"

Numbers 18:30

Connecting Statement:
God continues speaking to Moses.

the best of it
"the best of what you have received from the people of Israel"

Numbers 18:31

the rest of your gifts
The "gifts" are the offerings that the Israelites give to God and that the Levites receive from them.

Numbers 18:32

You will not bear any sin by eating and drinking it
The word "sin" here is a metonym for the guilt that comes from committing sin. Alternate translation: "You will not be guilty when you eat and drink it"

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Chapter 19

1 Yahweh spoke to Moses and Aaron. He said, **2** "This is a statute, a law which Yahweh is commanding you: Say to the people of Israel that they must bring to you a red heifer without flaw or blemish, and which has never carried a yoke. **3** Give the heifer to Eleazar the priest. He must bring it outside the camp, and someone must kill it in front of him. **4** Eleazar the priest must take some of its blood with his finger and sprinkle it seven times toward the front of the tent of meeting. **5** The heifer must be burned in his sight—its hide, its flesh, and its blood with its dung, must be burned. **6** The priest must take cedarwood, hyssop, and scarlet wool, and throw it all into the middle of the burning heifer. **7** Then he must wash his clothes and bathe in water. Then he may come into the camp, where he will remain unclean until the evening. **8** The one who has burned the heifer must wash his clothes in water and bathe in water. He will remain unclean until the evening. **9** A man who is clean must gather up the heifer's ashes and put them outside the camp in a clean place. These ashes must be kept for the community of the people of Israel. They will mix the ashes with water for purification from sin, since the ashes were from a sin offering. **10** The one who gathered the heifer's ashes must wash his clothes. He will remain unclean until the evening. This will be a permanent law for the people of Israel and the foreigners who stay with them.

11 Whoever touches the dead body of any man will be unclean for seven days. **12** Such a person must purify himself on the third day and on the seventh day. Then he will be clean. But if he does not purify himself the third day, then he will not be clean on the seventh day. **13** Whoever touches a dead person, the body of a man who has died, and does not purify himself—this person defiles Yahweh's tabernacle. That person must be cut off from Israel because the water for impurity was not sprinkled on him. He will remain unclean; his uncleanness will remain on him.

14 This is the law for when someone dies in a tent. Everyone who goes into the tent and everyone who is already in the tent will be unclean for seven days. **15** Every open container with no cover becomes unclean. **16** In the same way, anyone outside a tent who touches someone who has been killed with a sword, any other dead body, a human bone, or a grave—that person will be unclean for seven days. **17** Do this for the unclean person: Take some ashes from the burnt sin offering and mix them in a jar with fresh water. **18** Someone who is clean must then take hyssop, dip it in the water, and sprinkle it on the tent, on all the containers inside the tent, on the persons who were there, and on anyone who touched the bone, the one who was killed, the one who died, or the grave. **19** On the third day and on the seventh day, the clean person must sprinkle the unclean person. On the seventh day the unclean person must purify himself. He must wash his clothes and bathe in water. At evening he will become clean.

20 But anyone who remains unclean, who refuses to purify himself—that person will be cut off from the community, because he has defiled Yahweh's sanctuary. The water for impurity has not been sprinkled on him; he remains unclean. **21** This will be an ongoing law concerning these situations. The one who sprinkles the water for impurity must wash his clothes. The one who touches the water for impurity will become unclean until evening. **22** Whatever the unclean person touches will become unclean. The person who touches it will become unclean until evening."

Numbers 19 General Notes

Special concepts in this chapter

Ritually clean

This chapter talks about being clean. Some of these rituals were required to make a priest clean in order to set them apart to serve Yahweh. Other rituals were required because they prevented people from getting sick. (See: clean)

Numbers 19:1

General Information:

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Numbers 19:1

General Information:
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Numbers 19:2

a statute, a law
These two words share similar meanings. Alternate translation: "a statute of the law" or "a legal statute"

Yahweh is commanding
Yahweh calls himself by name to emphasize how great he is. Alternate translation: "I, Yahweh, am commanding" or "I am commanding"

bring to you
Here "you" is singular and refers to Moses.

flaw or blemish
These two words mean basically the same thing and emphasize that this animal is to have no imperfections.

Numbers 19:3

General Information:
This page has intentionally been left blank.

Numbers 19:4

General Information:
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Numbers 19:5

in his sight
"in his view" or "so he could see it"

Numbers 19:6

priest must take cedarwood
"The priest" refers to Eleazar.

scarlet wool
"red wool"

Numbers 19:7

Then he must wash his clothes
Here "he" refers to Eleazar the priest.

he will remain unclean
Being unacceptable to God or unfit to do any sacred work is spoken of as not being clean.

Numbers 19:8

General Information:
This page has intentionally been left blank.

Numbers 19:9

A man who is clean
Being acceptable to God and fit to do sacred work is spoken of as being clean.

These ashes must be kept
This can be stated in active form. Alternate translation: "You must keep these ashes"

in a clean place
Being acceptable to God is spoken of as being clean.

Numbers 19:10

He will remain unclean
Being unacceptable to God or unfit to do any sacred work is spoken of as not being clean.

Numbers 19:11

General Information:
The ideas of "clean" and "purify" represent being acceptable to God. The ideas of "unclean," "defile," "impurity," and "uncleanness" represent not being acceptable to God.

the dead body of any man
"the dead body of any person"

Numbers 19:12

purify himself
The person would ask someone who is clean to purify him by sprinkling on him some water mixed with the cows ashes. Asking someone to purify him is spoken of as if he were to purify himself. Alternate translation: "ask someone to purify him"

if he does not purify himself the third day, then he will not be clean on the seventh day
This can be stated in a positive form. Alternate translation: "he will be clean on the seventh day only if he purifies himself the third day"

Numbers 19:13

That person must be cut off
Here the phrase "be cut off" means to be disowned and sent away. See how you translated this in [Numbers 9:13]

the water for impurity was not sprinkled on him
This can be stated in active form. Alternate translation: "no one sprinkled the water for impurity on him"

the water for impurity
"the water that is sprinkled on impure things to make them pure" or "the water for making things pure"

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He will remain unclean; his uncleanness will remain on him
These two phrases mean basically the same thing and are combined for emphasis.

Numbers 19:14

General Information:
The idea of "unclean" represents not being acceptable to God or fit for use.

Numbers 19:15

Every open container with no cover becomes unclean
This can be stated in a positive form. Alternate translation: "Open containers will remain clean only if they have covers"

Numbers 19:16

someone who has been killed with a sword
This can be stated in active form. Alternate translation: "someone whom someone else has killed with a sword"

Numbers 19:17

General Information:
The idea of "unclean" represents not being acceptable to God or fit for use. The ideas of "clean" and "purify" here represent being acceptable to God.

Numbers 19:18

General Information:
This page has intentionally been left blank.

Numbers 19:19

General Information:
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Numbers 19:20

General Information:
The ideas of "clean" and "purify" represent being acceptable to God and making something acceptable to God. The ideas of "unclean," "defile," and "impurity," represent not being acceptable to God, making something unacceptable to God, and the state of being unacceptable to God.

that person will be cut off
Here the phrase "be cut off" means to be disowned and sent away. See how you translated this in [Numbers 9:13]

The water for impurity has not been sprinkled on him
This can be stated in active form. Alternate translation: "No one has sprinkled the water for impurity on him"

Numbers 19:21

the water for impurity
"the water that is sprinkled on impure things to make them pure" or "the water for making things pure." See how you translated this in Numbers 19:13

Numbers 19:22

General Information:
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Chapter 20

1 So the people of Israel, the whole community, went into the wilderness of Zin in the first month; they stayed at Kadesh. There Miriam died and was buried.

2 There was no water for the community, so they assembled together against Moses and Aaron. **3** The people complained against Moses. They said, "It would have been better if we had died when our fellow Israelites died in front of Yahweh! **4** Why have you brought Yahweh's community into this wilderness to die here, we and our animals? **5** Why did you make us come up out of Egypt to bring us to this horrible place? There is no place for seed, figs, vines, or pomegranates, and there is no water to drink." **6** So Moses and Aaron went away from in front of the assembly. They went to the entrance of the tent of meeting and lay facedown. There Yahweh's brilliant glory appeared to them. **7** Yahweh spoke to Moses and said, **8** "Take the staff and assemble the community, you, and Aaron your brother. Speak to the rock before their eyes, and command it to flow with water. You will produce water for them out of that rock, and you must give it to the community and their livestock to drink." **9** Moses took the staff from before Yahweh, as Yahweh had commanded him to do.

10 Then Moses and Aaron gathered the assembly together before the rock. Moses said to them, "Listen now, you rebels. Must we bring water out of this rock for you?" **11** Then Moses raised his hand and struck the rock twice with his staff, and much water came out. The community drank, and their livestock drank. **12** Then Yahweh said to Moses and Aaron, "Because you did not trust me or honor me as holy in the eyes of the people of Israel, you will not bring this assembly into the land I have given them." **13** This place was called the waters of Meribah because the people of Israel had quarreled with Yahweh there, and he showed himself to them as holy.

14 Moses sent messengers from Kadesh to the king of Edom: Your brother Israel says this: "You know all the hardship that has found us. **15** You know that our ancestors went down to Egypt and lived in Egypt a long time. The Egyptians treated us harshly and also our ancestors. **16** When we called out to Yahweh, he heard our voice and sent an angel and brought us out of Egypt. Look, we are in Kadesh, a city on the border of your land. **17** I am asking you to let us pass through your land. We will not pass through field or vineyard, nor will we drink the water in your wells. We will go along the king's highway. We will not turn aside to the right hand or to the left until we have passed your border."

18 But the king of Edom replied to him, "You may not pass through here. If you do, I will come with the sword to attack you."

19 Then the people of Israel said to him, "We will go along the highway. If we or our livestock drink your water, we will pay for it. Just let us walk through on foot, without doing anything else."

20 But the king of Edom replied, "You may not pass through." So the king of Edom came against Israel with a strong hand with many soldiers. **21** The king of Edom refused to allow Israel to cross over their border. Because of this, Israel turned away from the land of Edom.

22 So the people journeyed from Kadesh. The people of Israel, the whole community, came to Mount Hor. **23** Yahweh spoke to Moses and Aaron at Mount Hor, on Edom's border. He said, **24** "Aaron must be gathered to his people, for he will not enter the land that I have given to the people of Israel. This is because you both rebelled against my word at the waters of Meribah. **25** Take Aaron and Eleazar his son, and bring them up to Mount Hor. **26** Take Aaron's priestly garments off him and put them on Eleazar his son. Aaron must die and be gathered to his people there." **27** Moses did as Yahweh commanded. They went up Mount Hor in the sight of all the community. **28** Moses took Aaron's priestly garments off him and put them on Eleazar his son. Aaron died there on the top of the mountain. Then Moses and Eleazar came down. **29** When all the community saw that Aaron was dead, the entire house of Israel wept for Aaron for thirty days.

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Numbers 20 General Notes

Special concepts in this chapter

Moses's sin

God told Moses to command water to come out of a rock for the people who were complaining that they had no water. Moses became angry with the people and hit the rock twice. God told him that he and Aaron would not be allowed to go into Canaan because he disobeyed by hitting the rock instead of just speaking to it. (See: sin)

Important figures of speech in this chapter

"It would have been better if we had died when our fellow Israelites died in front of Yahweh"

It is possible that this statement should be taken as hyperbole, but it does not have to be taken this way. The translator should probably avoid treating this as hyperbole.

Other possible translation difficulties in this chapter

Wilderness of Sin

Sin is the name of a place in this chapter. It is not a place that is known for its sin. The name is not related to the meaning of the word "sin." (See: sin)

Numbers 20:1

the wilderness of Zin

The word "Zin" here is the Hebrew name of the wilderness.

the first month

This is the first month of the Hebrew calendar. It marks when God rescued the Israelites from the Egyptians. The first month is during the last part of March and the first part of April on the Western calendar.

was buried

This can be stated in active form. Alternate translation: "they buried her"

Numbers 20:2

they assembled

Here "they" refers to the community.

assembled together

"came as a mob"

Numbers 20:3

in front of Yahweh

This represents being in front of Yahweh's tent.

Numbers 20:4

Connecting Statement:

The people of Israel continue to complain to Moses and Aaron.

Why have you brought Yahweh's community into this wilderness to die here, we and our animals?

The people use this question in order to complain against Moses and Aaron. It can be translated as a statement. Alternate translation: "You should not have brought Yahweh's community into this wilderness to die here, we and our animals."

Numbers 20:5

Why did you make us come up out of Egypt to bring us to this horrible place?

The people use this question in order to complain against Moses and Aaron. It can be translated as a statement. Alternate translation: "You should not have made us leave Egypt to bring us to this horrible place."

Numbers 20:6

lay facedown

This indicates that Moses and Aaron are humbling themselves before God.

Numbers 20:7

General Information:

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Numbers 20:8

before their eyes

Here the people are represented by their "eyes" to emphasize what they see. Alternate translation: "while they watch you"

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Numbers 20:9

from before Yahweh
This represents Yahweh's tent. Alternate translation: "from Yahweh's tent"

Numbers 20:10

Must we bring water out of this rock for you?
Moses asks this question out of frustration to rebuke the people for complaining. It can be translated as a statement. Alternate translation: "You complain that there is no water. Well, we will make water come out of this rock." or "You would not be happy even if we caused water to come out of this rock. But I will do it anyway."

Must we bring
Here "we" refers to Moses and Aaron and may include Yahweh, but does not include the people.

Numbers 20:11

General Information:
This page has intentionally been left blank.

Numbers 20:12

Because you did not trust me or honor me as holy in the eyes of the people of Israel
How Moses showed that he did not trust and honor God can be stated clearly. Alternate translation: "Because you did not trust me or honor me as holy in the eyes of the people of Israel, but struck the rock instead of speaking to it as I told you"

in the eyes of the people of Israel
Here the people are represented by their "eyes" to emphasize what they see. Alternate translation: "while the people of Israel were watching you"

Numbers 20:13

This place was called
This can be stated in active form. Alternate translation: "People called this place"

Numbers 20:14

Your brother Israel
Moses uses this phrase to emphasize that the Israelites and the Edomites are related because their ancestors, Jacob and Esau, were brothers.

Numbers 20:15

General Information:
This page has intentionally been left blank.

Numbers 20:16

When we called out to Yahweh
"When we prayed to Yahweh begging him to help us"

he heard our voice
Here "voice" represents their crying or what they said to him. Alternate translation: "he heard our cry" or "he heard what we asked for"

Look
The word "look" here shows that they have stopped speaking about the past and are now speaking about their present situation.

Numbers 20:17

Connecting Statement:
The messengers continue speaking to the king of Edom.

We will not turn aside to the right hand or to the left
Here "turn aside" represents leaving the road. Alternate translation: "We will not leave the road in any direction"

the king's highway
This is the main road that connects Damascus in the north to the Gulf of Aqabah in the south.

Numbers 20:18

You may not pass ... to attack you
Here "you" is singular and refers to Moses, who represents the people of Israel. Alternate translation: "Your people may not pass ... to attack them"

I will come with the sword
Here the sword represents the king's army. Alternate translation: "I will send my army"

Numbers 20:19

the people of Israel
This phrase refers to the Israelite messengers.

walk through on foot
This idiom means that they would simply travel through the area by walking. They would not come in chariots to attack the people of Edom.

Numbers 20:20

the king of Edom came against Israel with a strong hand with many soldiers
Here the hand represents the king's powerful army. Alternate translation: "the king of Edom sent a strong army of many soldiers to attack Israel"

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Numbers 20:21

cross over their border
Here "their" refers to the Edomites.

Numbers 20:22

The people of Israel, the whole community
The phrase "the whole community" emphasizes that every person who was a part of "the people of Israel" was present, without exception.

Numbers 20:23

General Information:
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Numbers 20:24

Aaron must be gathered to his people
This is a gentle way to say that Aaron must die. It means that it is time for Aaron to die and for his spirit to go to the place where his ancestors are. Alternate translation: "Aaron must die"

rebelled against my word
"refused to do what I said"

Numbers 20:25

Connecting Statement:
God continues speaking to Moses.

Numbers 20:26

must die and be gathered to his people
These two phrases mean basically the same thing. They mean that it is time for Aaron to die and for his spirit to go to the place where his ancestors are.

Numbers 20:27

General Information:
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Numbers 20:28

General Information:
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Numbers 20:29

thirty days
"30 days"

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Chapter 21

1 When the Canaanite king of Arad, who lived in the Negev, heard that Israel was traveling by the road to
Atharim, he fought against Israel and took some of them captive. **2** Israel vowed to Yahweh and said, "If
you give us victory over these people, then we will completely destroy their cities." **3** Yahweh listened to
Israel's voice and he gave them victory over the Canaanites. They completely destroyed them and their
cities. That place was named Hormah.

4 They traveled from Mount Hor by the road to the Sea of Reeds to go around the land of Edom. The
people became very discouraged on the way. **5** The people spoke against God and Moses: "Why have you
brought us up out of Egypt to die in the wilderness? There is no bread, no water, and we hate this
miserable food." **6** Then Yahweh sent poisonous snakes among the people. The snakes bit the people;
many people of Israel died. **7** The people came to Moses and said, "We have sinned because we have
spoken against Yahweh and you. Pray to Yahweh for him to take the snakes away from us." So Moses
prayed for the people. **8** Yahweh said to Moses, "Make a snake and attach it to a pole. It will happen that
everyone who is bitten will survive, if he looks at it." **9** So Moses made a bronze snake and attached it to a
pole. When a snake bit any person, if he looked at the bronze snake, he survived.

10 Then the people of Israel traveled on and camped at Oboth. **11** They traveled from Oboth and camped
at Iye Abarim in the wilderness that faces Moab toward the east. **12** From there they traveled on and
camped in the Valley of Zered. **13** From there they traveled on and camped on the other side of the Arnon
River, which is in the wilderness that extends from the border of the Amorites. The Arnon River forms the
border of Moab, between Moab and the Amorites. **14** That is why it says in the scroll of the Wars of
Yahweh,

"... Zahab [1] in Suphah, and the valleys of the Arnon,
15 the slope of the valleys that lead toward the town of Ar
and lie along the border of Moab."

16 From there they traveled to Beer, the well where Yahweh said to Moses, "Gather the people together
for me to give them water."

17 Then Israel sang this song:

"Spring up, well!
Sing about it,
18 about the well that our leaders dug,
the well the nobles of the people dug,
with the scepter and their staffs."

Then from the wilderness they traveled to Mattanah. **19** From Mattanah they traveled to Nahaliel, and
from Nahaliel to Bamoth, **20** and from Bamoth to a valley in the land of Moab. That is where the top of
Mount Pisgah looks down on the wilderness.

21 Then Israel sent messengers to Sihon king of the Amorites saying, **22** "Let us pass through your land.
We will not turn into any field or vineyard. We will not drink the water from your wells. We will travel by
the king's highway until we have crossed your border."

23 But King Sihon would not allow Israel to pass through his border. Instead, Sihon gathered all his army
together and went out into the wilderness against Israel. He came to Jahaz, where he fought against
Israel. **24** Israel attacked the army of Sihon with the edge of the sword and took their land from the Arnon
to the Jabbok river, as far as the land of the people of Ammon. Now the border of the people of Ammon
was fortified. **25** Israel took all the Amorite cities and lived in all of them, including Heshbon and all of its
villages. **26** Heshbon was the city of Sihon king of the Amorites, who had fought against the former king of
Moab. Sihon had taken all his land from his territory to the Arnon River. **27** That is why those who speak
in proverbs say,

"Come to Heshbon.
Let the city of Sihon be rebuilt and established again.

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28 A fire blazed from Heshbon,
a flame from the city of Sihon
that devoured Ar of Moab,
and the owners of the high places of Arnon.
29 Woe to you, Moab!
You have perished, people of Chemosh.
He has made his sons to be fugitives
and his daughters to be prisoners
of Sihon king of the Amorites.
30 But we have conquered Sihon.
Heshbon is devastated all the way to Dibon.
We have defeated them all the way to Nophah,
which reaches to Medeba."

31 So Israel began to live in the Amorites' land. **32** Then Moses sent men to look at Jazer. They took its villages and drove out the Amorites who were there.

33 Then they turned and went up by the road of Bashan. Og king of Bashan went out against them, he and all his army, to fight them at Edrei. **34** Then Yahweh said to Moses, "Do not fear him, because I have given you victory over him, all his army, and his land. Do to him as you did to Sihon king of the Amorites, who lived at Heshbon." **35** So they killed him, his sons, and all his army, until none of his people were left alive. Then they took over his land.

Footnotes

21:14 [1]Some modern English translations read,

Numbers 21 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 21:14-15, 17-18, 27-30.

Special concepts in this chapter

Ungrateful

The Israelites said, "Why have you brought us up out of Egypt to die in the wilderness? There is no bread, no water, and we hate this miserable food." After all Yahweh had done, they were very ungrateful. This showed their lack of faith and trust in Yahweh. (See: faith and trust)

Numbers 21:1

he fought against Israel

Here "he fought" means that his army fought. Alternate translation: "his army fought against Israel"

Numbers 21:2

Israel vowed

This refers to the people of Israel. Alternate translation: "The people of Israel vowed" or "The Israelites made a vow"

Numbers 21:3

listened to Israel's voice

Here "listen" means that Yahweh did as they asked. Alternate translation: "did what Israel asked"

Israel's voice

Here "voice" is a metonym that refers to their request. Alternate translation: "what Israel asked"

They completely destroyed them and their cities

"The people of Israel completely destroyed the Canaanite army and their cities"

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That place was named Hormah
This can be stated in active form. Alternate translation: "They named that place Hormah"

Numbers 21:4

General Information:
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Numbers 21:5

Why have you brought us up out of Egypt to die in the wilderness?
The people used this question in order to rebuke Moses. This can be translated as a statement. Alternate translation: "You should not made us leave Egypt to die in the wilderness!"

Numbers 21:6

General Information:
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Numbers 21:7

we have spoken against Yahweh and you
"we have said bad things about Yahweh and you"

we have spoken ... from us
The words "we" and "us" here refer to the people but not to Moses.

Numbers 21:8

Make a snake
Since it is impossible for Moses to make a real snake, it is implied that he was to make a model of a snake. This implied information can be made clear. Alternate translation: "Make a model of a snake"

everyone who is bitten
This can be stated in active form. Alternate translation: "everyone whom a snake bites"

Numbers 21:9

a bronze snake
"a snake out of bronze"

if he looked at the bronze snake, he survived
Here "he" refers to "any person" who was bitten by a snake.

Numbers 21:10

General Information:
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Numbers 21:11

that faces Moab
Here "faces" is an idiom that means "is across from" or "is next to." Alternate translation: "that is next to Moab"

Numbers 21:12

General Information:
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Numbers 21:13

forms the border of Moab, between Moab and the Amorites
This means that the two peoples lived on different sides of the river, which was a boundary between them. The Moabite people lived south of the river and the Amorites lived on the north.

Numbers 21:14

Zahab in Suphah
These are both names of places.

Numbers 21:15

the slope of the valleys that lead toward the town of Ar and lie along the border of Moab
"the valleys that go downhill to the town of Ar and lie along the border of Moab"

Numbers 21:16

to Beer, the well
This can be stated as two sentences. Alternate translation: "to Beer. There was a well there"

where Yahweh said to Moses, "Gather the people together for me to give them water."
This can be stated as an indirect quote. Alternate translation: "where Yahweh told Moses to gather the people together for him to give them water"

Numbers 21:17

Spring up, well
Here "well" represents the water in the well. The Israelites are speaking to the water as if it were a person who could hear them, and they are asking for it to fill the well. Alternate translation: "Water, fill up the well"

Numbers 21:18

the well that our leaders dug, the well the nobles of the people dug
These two phrases mean basically the same thing and emphasize the role of the leaders in digging the well.

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with the scepter and their staffs
A scepter was carried by those with authority, and the staff was carried by everyone. Neither of these are digging tools. These two items emphasize that they were not too proud to use any means available. Alternate translation: "using even their scepter and staffs"

Numbers 21:19

Nahaliel ... Bamoth
These are the names of places.

Numbers 21:20

Mount Pisgah
This is the name of a mountain.

looks down on the wilderness
This is an idiom. It is a way of saying that the mountain is high, and speaks of the mountain as if it were a person who looks down to see the wilderness below him. Alternate translation: "rises above the wilderness"

Numbers 21:21

Then Israel
Here "Israel" refers to the people of Israel, and especially to their leaders. Alternate translation: "Then the Israelites"

Numbers 21:22

We will not turn into any field or vineyard
"We will not go into any of your fields or vineyards"

the king's highway
This is the main road that connects Damascus in the north to the Gulf of Aqabah in the south. See how you translated this in Numbers 20:17.

Numbers 21:23

to pass through his border
"to cross over his border" or "to cross over into his land"

Jahaz
This is the name of a place.

he fought against Israel
Here "he" refers to King Sihon who represents himself and his army. Alternate translation: "they fought against the Israelites"

Numbers 21:24

Israel attacked
Here "Israel" refers to the people of Israel. Alternate translation: "The Israelites attacked"

with the edge of the sword
"with the sharp part of the sword." The "edge of the sword" is associated with death and complete destruction. Alternate translation: "and completely defeated them"

took their land
"conquered the land of the Amorites." Here the word "their" refers to the Amorites.

was fortified
"was strongly defended." The Israelites did not attack the Ammonites.

Numbers 21:25

Heshbon and all of its villages
Here "its" is possessive to show that a relationship existed between the city of Heshbon and these nearby villages. Alternate translation: "Heshbon and the nearby villages that it controlled"

Numbers 21:26

Sihon had taken all his land
Here "his" refers to the king of Moab.

Numbers 21:27

Heshbon ... city of Sihon
These are two names that refer to the same city.

Let the city of Sihon be rebuilt and established again
This can be stated in active form. Alternate translation: "Let someone rebuild and establish again the city of Sihon"

rebuilt and established
These two terms are very similar and emphasize that the city will be fully rebuilt. Alternate translation: "completely rebuilt"

Numbers 21:28

A fire blazed from Heshbon, a flame from the city of Sihon
These two phrases mean basically the same thing and emphasize that destruction will begin at Heshbon. The fire refers to a destroying army. Alternate translation: "King Sihon led a strong army from the city of Heshbon"

devoured Ar of Moab
The army of Sihon is spoken of as if it was an animal that ate up the city of Ar. Alternate translation: "destroyed the town of Ar in the land of Moab"

Numbers 21:29

Moab ... people of Chemosh
These two phrases refer to the same people.

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people of Chemosh
"Chemosh" was the name of the false god whom the Moabites worshiped. Alternate translation: "the people who worship Chemosh"

He has made his sons
"He" and "his" refer to Chemosh.

Numbers 21:30

we have conquered
Here "we" refers to the Israelites who defeated Sihon.

Heshbon is devastated
This can be stated in active form. Alternate translation: "We have devastated Heshbon"

Heshbon ... all the way to Dibon ... all the way to Nophah ... to Medeba
These are all places in Sihon's kingdom. This means the Israelites destroyed Sihon's entire nation.

Numbers 21:31

General Information:
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Numbers 21:32

drove out
"chased away"

Numbers 21:33

went out against them
"attacked them"

Numbers 21:34

Do to him as you did to Sihon king of the Amorites
The Israelites had completely destroyed Sihon. Alternate translation: "Destroy him like you destroyed Sihon king of the Amorites"

Numbers 21:35

So they killed him
"So the army of Israel killed Og"

none of his people were left alive
This can be stated in active form. Alternate translation: "all of his people were dead"

they took over his land
"they took control of his land"

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Chapter 22

1 The people of Israel traveled on until they camped in the plains of Moab near Jericho, on the other side of the Jordan River from the city.

2 Balak son of Zippor saw all that Israel had done to the Amorites. **3** Moab was very afraid of the people because they were many, and Moab was in terror of the people of Israel. **4** The king of Moab said to the elders of Midian, "This multitude will eat up all that is around us as an ox eats up the grass in a field." Now Balak son of Zippor was king of Moab at that time. **5** He sent messengers to Balaam son of Beor, at Pethor which is by the Euphrates River, in the land of his nation and his people. He called him and said, "Look, a nation has come here from Egypt. They cover the face of the earth and they are right now next to me. **6** Please come now and curse this nation for me, because they are too strong for me. Perhaps then I can manage to attack them and drive them out of the land. I know that those you bless will be blessed, and that those you curse will be cursed."

7 So the elders of Moab and the elders of Midian left, taking payment for divination. They came to Balaam and spoke to him Balak's words. **8** Balaam said to them, "Stay here tonight. I will bring you what Yahweh says to me." So the leaders of Moab stayed with Balaam that night. **9** God came to Balaam and said, "Who are these men who came to you?" **10** Balaam answered God, "Balak son of Zippor, king of Moab, has sent them to me. He said, **11** 'Look, the people who have come from Egypt cover the surface of my land. Now come and curse them for me. Perhaps I will manage to fight them and drive them out.'" **12** God replied to Balaam, "You must not go with those men. You must not curse the people of Israel because they have been blessed." **13** Balaam rose up in the morning and said to Balak's leaders, "Go back to your land because Yahweh refuses to allow me to go with you." **14** So the leaders of Moab left and went back to Balak. They said, "Balaam refused to come with us."

15 Balak sent again more leaders who were even more honored than the first group. **16** They came to Balaam and said to him, "Balak son of Zippor says this, 'Please let nothing stop you from coming to me, **17** because I will pay you extremely well and give you great honor, and I will do whatever you tell me to do. So please come and curse this people for me.'"

18 Balaam answered and said to Balak's servants, "Even if Balak would give me his palace full of silver and gold, I cannot go beyond the word of Yahweh, my God, and do less or more than what he tells me. **19** Now then, please wait here tonight too, so that I may learn anything further that Yahweh says to me." **20** God came to Balaam at night and said to him, "Since these men have come to summon you, get up and go with them. But only do what I tell you to do."

21 Balaam got up in the morning, saddled his donkey, and went with the leaders of Moab. **22** But because he went, God's anger was kindled. The angel of Yahweh placed himself in the road as someone hostile to Balaam, who was riding on his donkey. Balaam's two servants were also with him. **23** The donkey saw the angel of Yahweh standing in the road with his drawn sword in his hand. The donkey turned off the road and went into a field. Balaam struck the donkey to turn her back to the road. **24** Then the angel of Yahweh stood in a narrow part of the road between some vineyards, with a wall on his right side and another wall on his left side. **25** The donkey saw the angel of Yahweh again. She went against the wall and pinned Balaam's foot against it. Balaam struck her again. **26** The angel of Yahweh went further and stood in another narrow place where there was no way to turn to either side. **27** The donkey saw the angel of Yahweh, and she lay down under Balaam. Balaam's anger was kindled, and he struck the donkey with his staff. **28** Then Yahweh opened the donkey's mouth so she could talk. She said to Balaam, "What have I done to you that induced you to strike me these three times?" **29** Balaam replied to the donkey, "It was because you acted so stupidly with me. I wish there were a sword in my hand. If there were, by now I would have killed you." **30** The donkey said to Balaam, "Am I not your donkey on which you have ridden all your life long to this present day? Have I ever been in the habit of doing such things to you before?" Balaam said, "No."

31 Then Yahweh opened Balaam's eyes, and he saw the angel of Yahweh standing in the road with his drawn sword in his hand. Balaam bowed down and lay facedown. **32** The angel of Yahweh said to him, "Why have you struck your donkey these three times? Look, I have come as someone hostile to you because your actions before me have been wicked. **33** The donkey saw me and turned away from me these

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three times. If she had not turned away from me, I would certainly have killed you and spared her life." **34** Balaam said to the angel of Yahweh, "I have sinned. I did not know that you stood against me in the road. So now, if it is displeasing to you, I will turn back." **35** But the angel of Yahweh said to Balaam, "Go on ahead with the men. But you must only speak the words that I tell you." So Balaam went with the leaders of Balak.

36 When Balak heard that Balaam had come, he went out to meet him at a city in Moab at the Arnon, which is on the border. **37** Balak said to Balaam, "Did I not send men to you to summon you? Why did you not come to me? Am I not able to honor you?" **38** Then Balaam replied to Balak, "See, I have come to you. Do I now have any power to say anything? I can only say the words that God puts into my mouth." **39** Balaam went with Balak, and they arrived at Kiriath Huzoth. **40** Then Balak sacrificed oxen and sheep and gave some meat to Balaam and the leaders who were with him.

41 In the morning, Balak took Balaam up to the high place of Baal. From there Balaam could see only a part of the Israelites in their camp.

Numbers 22 General Notes

Structure and formatting

The chapter begins a section on Balaam. The king of Moab wanted the prophet Balaam to come and curse Israel. God told him not to go but he wanted to go; so God told him to say only what God wanted him to say. Yahweh was able to use Balaam, even though he was not a prophet of Yahweh. (See: prophet and curse)

Numbers 22:1

on the other side of the Jordan River from the city
The Israelites were camped on the east side of the Jordan River. Jericho was on the west side of the river.

Numbers 22:2

Balak son of Zippor
Balak was king of Moab.

Zippor
Zippor is the father of Balak.

Numbers 22:3

Moab was very afraid of the people ... Moab was in terror of the people of Israel
These two phrases mean the same thing, and emphasize how afraid Moab was.

Moab was very afraid
Here "Moab" refers to the people of Moab. Alternate translation: "All of the Moabites were very afraid"

because they were many
"because there were many of them"

Numbers 22:4

The king of Moab said to the elders of Midian
The Moabites and the Midianites were two different groups of people, but the Midianites were living in the land of Moab at that time.

This multitude will eat up all that is around us as an ox eats up the grass in a field
The way the Israelites will destroy their enemies is spoken of as if they were an ox eating up the grass in a field.

Now Balak son of Zippor was king of Moab at that time
This changes from the main story to background information about Balak.

Numbers 22:5

He sent messengers
"Balak sent messengers"

Beor
This is the name of Balaam's father.

Pethor
This is the name of a city.

of his nation and his people
"of Balaam's nation and people"

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He called him
"Balak called Balaam." Balak did not speak to Balaam directly, but did so through the messengers he sent.

They cover the face of the earth
This is an exaggeration to emphasize how many of them there were. Alternate translation: "They are extremely numerous"

the face of the earth
This refers to the surface of the earth.

Numbers 22:6

drive them
"chase them"

I know that those you bless will be blessed, and that those you curse will be cursed
This can be stated in active form. Alternate translation: "I know you have the power to bless or to curse people"

Numbers 22:7

payment for divination
The abstract noun "divination" can be stated as an action. Alternate translation: "money to pay Balaam to curse Israel"

They came to Balaam
You may prefer to say "They went to Balaam"

spoke to him Balak's words
"told him the message from Balak"

Balak
This is the name of a man. See how you translated this in Numbers 22:2.

Numbers 22:8

I will bring you
Balaam's report is spoken of as if it were something that he would carry to the messengers. Alternate translation: "I will tell you"

Numbers 22:9

God came to Balaam
"God appeared to Balaam"

Who are these men who came to you?
Yahweh uses a question to introduce a new topic of conversation. This rhetorical question can be translated as a statement. Alternate translation: "Tell me about these men who came to you."

Numbers 22:10

Balak ... Zippor
These are the names of men. See how you translated these in Numbers 22:2.

Numbers 22:11

Look ... drive them out
Balaam restates the message that Balak sent to him. See how you translated these phrases in Numbers 22:5-6.

drive them out
"chase them away"

Numbers 22:12

because they have been blessed
This can be stated in active form. Alternate translation: "because I have blessed them"

Numbers 22:13

Balak
This is the name of a man. See how you translated this in Numbers 22:2.

Numbers 22:14

General Information:
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Numbers 22:15

Balak
This is the name of a man. See how you translated this in Numbers 22:2.

Numbers 22:16

They came to Balaam
You may prefer to say "They went to Balaam"

Numbers 22:17

this people
The singular noun refers to the Israelites as a group. Alternate translation: "this group of people"

Numbers 22:18

Balak's servants
These were probably soldiers, not household servants.

Balak
This is the name of a man. See how you translated this in Numbers 22:2.

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Even if Balak would give me his palace full of silver and gold
Balaam is describing something that would never happen. He is emphasizing that there is nothing that could make him disobey Yahweh.

I cannot go beyond the word of Yahweh ... and do less or more than what he tells me
This means Balaam cannot disobey Yahweh in any way.

Numbers 22:19

General Information:
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Numbers 22:20

General Information:
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Numbers 22:21

saddled his donkey
A saddle is a seat put on the back of an animal in order to ride it.

Numbers 22:22

God's anger was kindled
The increase in God's anger is spoken of as if it was a fire starting to burn. This can be stated in active form. Alternate translation: "God became very angry"

as someone hostile to Balaam
"as an enemy to Balaam" or "in order to stop Balaam"

Numbers 22:23

with his drawn sword
A sword is drawn from its sheath in order to be ready to use. Alternate translation: "with his sword ready to attack"

The donkey turned off the road and went into a field
The donkey did this to avoid the angel of Yahweh.

to turn her back
Sometimes animals are referred to as "her" or "she." Alternate translation: "to turn it back"

Numbers 22:24

General Information:
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Numbers 22:25

She went against the wall
This was an attempt to escape from the angel of Yahweh in the road.

She went
Sometimes animals are referred to as "her" or "she." Alternate translation: "It went"

pinned Balaam's foot against it
"pushed Balaam's foot against it" or "hurt Balaam's foot against it"

Numbers 22:26

General Information:
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Numbers 22:27

Balaam's anger was kindled
The increase in Balaam's anger is spoken of as if it was a fire starting to burn. This can be stated in active form. See how you translated a similar phrase in [Numbers 22:22]

Numbers 22:28

Then Yahweh opened the donkey's mouth so she could talk
Opening the mouth is associated with the ability to speak. Alternate translation: "Then Yahweh gave the donkey the ability to speak like a human would speak"

She said to Balaam
"The donkey said to Balaam"

Numbers 22:29

General Information:
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Numbers 22:30

Am I not your donkey on which you have ridden all your life long to this present day?
This rhetorical question was used to convict Balaam that his judgment of the donkey was unfair. This can be translated as a statement. Alternate translation: "I am your donkey on which you have ridden all your life, right up to the present moment."

Have I ever been in the habit of doing such things to you before?
This rhetorical question was used to further convict Balaam that his judgment of the donkey was unfair. This can be translated as a statement. Alternate translation: "I have never been in the habit of doing such things to you!"

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Numbers 22:31

Then Yahweh opened Balaam's eyes, and he saw the angel of Yahweh
To "open one's eyes" is associated with being able to see. Alternate translation: "Then Yahweh gave Balaam the ability to see the angel of Yahweh"

with his drawn sword
A sword is drawn from its sheath in order to be ready to use. See how you translated this in [Numbers 22:23]

Balaam bowed down and lay facedown
This indicates that Balaam is humbling himself before the angel.

Numbers 22:32

Why have you struck your donkey these three times?
This rhetorical question is used to accuse Balaam of doing wrong. This can be translated as a statement. Alternate translation: "You should not have struck your donkey these three times."

as someone hostile to you
"as an enemy to you" or "to oppose you"

Numbers 22:33

If she had not turned ... killed you and spared her life
This statement indicates what could have happened but did not. The donkey's actions saved Balaam.

Numbers 22:34

So now, if it is displeasing to you
"So if you do not want me to continue going"

Numbers 22:35

with the leaders of Balak
"with the leaders whom Balak had sent." See how you translated "Balak" in Numbers 22:2.

Numbers 22:36

Arnon
This is the name of a river. See how you translated it in Numbers 21:13.

Numbers 22:37

Did I not send men to you to summon you?
This rhetorical question is used to rebuke Balaam for delaying to come. This can be translated as a statement. Alternate translation: "Surely I sent men to summon you."

Why did you not come to me?
This rhetorical question is used to rebuke Balaam for delaying to come. This can be translated as a statement. Alternate translation: "You should have come to me!"

Am I not able to honor you?
This rhetorical question is used to rebuke Balaam for delaying to come. This can be translated as a statement. Alternate translation: "Surely you know that I am able to pay you money for coming to me."

Numbers 22:38

Do I now have any power to say anything?
Balaam uses this rhetorical question to tell Balak that he will not be able to do everything that Balak asks him to do. This can be translated as a statement. Alternate translation: "But I have no power to say anything I want"

the words that God puts into my mouth
The message is spoken of as if it is something that God put into his mouth. Alternate translation: "the message that God wants me to say"

Numbers 22:39

Kiriath Huzoth
This is the name of a town.

Numbers 22:40

some meat
"some of the meat from the sacrifices"

Numbers 22:41

the high place of Baal
These words could refer to 1) the same place as Bamoth in Numbers 21:19; the word Bamoth means "the high place." Or 2) another high place where people sacrificed to Baal.

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Chapter 23

1 Balaam said to Balak, "Build seven altars here for me and prepare seven bulls and seven rams." **2** So Balak did as Balaam requested. Then Balak and Balaam offered a bull and a ram on every altar. **3** Then Balaam said to Balak, "Stand at your burnt offering and I will go. Perhaps Yahweh will come to meet me. Whatever he shows me I will tell you." So he went away to a hilltop with no trees. **4** Then God met Balaam, and Balaam said to him, "I have built seven altars, and I have offered up a bull and a ram on each one." **5** Yahweh put a message in Balaam's mouth and said, "Return to Balak and speak to him." **6** So Balaam returned to Balak, who was standing by his burnt offering, and all the leaders of Moab were with him. **7** Then Balaam began to speak his proverb and said,

"Balak has brought me from Aram,
the king of Moab from the eastern mountains.
'Come, curse Jacob for me,' he said.
'Come, denounce Israel.'
8 How can I curse those whom God has not cursed?
How can I denounce those whom Yahweh does not denounce?
9 For from the top of the rocks I see him;
from the hills I look at him.
See, there is a people who live alone
and do not consider themselves as just an ordinary nation.
10 Who can count the dust of Jacob
or number even only one-fourth of Israel?
Let me die the death of a righteous person,
and let my life's end be like his!"

11 Balak said to Balaam, "What have you done to me? I brought you to curse my enemies, but look, you have blessed them." **12** Balaam answered and said, "Should I not be careful to say only what Yahweh puts in my mouth?"

13 So Balak said to him, "Please come with me to another place where you can see them. You will only see the nearest of them, not all of them. There you will curse them for me." **14** So he took Balaam into the field of Zophim, to the top of Mount Pisgah, and built seven more altars. He offered up a bull and a ram on each altar. **15** Then Balaam said to Balak, "Stand here by your burnt offering, while I meet with Yahweh over there." **16** So Yahweh met Balaam and put a message in his mouth. He said, "Return to Balak and give him my message." **17** Balaam returned to him, and look, he was standing by his burnt offering, and the leaders of Moab were with him. Then Balak said to him, "What has Yahweh said?"

18 Balaam began his prophecy. He said,

"Rise up, Balak, and hear.
Listen to me, you son of Zippor.
19 God is not a man, that he should lie,
or a human being, that he should change his mind.
Has he promised anything without doing it?
Has he said he would do something without carrying it out?
20 Look, I have been commanded to bless.
God has given a blessing, and I cannot reverse it.

21 He has not looked upon disaster in Jacob,
and he has not seen trouble in Israel.
Yahweh their God is with them,
and the shout of the king is among them.
22 God brought them out of Egypt
with strength like that of a wild ox.
23 There is no sorcery that works against Jacob,
and no divination harms Israel.
Now it must be said about Jacob and Israel,
'Look what God has done!'
24 Look, the people rise like a lioness,

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as a lion emerges and attacks.
He does not lie down until he eats his victim
and drinks the blood of what he has killed."

25 Then Balak said to Balaam, "Do not curse them or bless them at all." **26** But Balaam answered and said to Balak, "Did I not tell you that I must say all that Yahweh tells me to say?" **27** So Balak replied to Balaam, "Come now, I will take you to another place. Perhaps it will please God for you to curse them there for me." **28** So Balak took Balaam to the top of Mount Peor, which looks down on the wilderness. **29** Balaam said to Balak, "Build me seven altars here and prepare seven bulls and seven rams." **30** So Balak did as Balaam had said; he offered up a bull and a ram on each altar.

Numbers 23 General Notes

Structure and formatting

The story of Balaam continues in this chapter.

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 23:7-10, 18-24.

Special concepts in this chapter

Cursing God's people

God does not allow others to curse his people. Balaam blessed Israel twice when he was supposed to curse them. This may be taken as humor or an ironic situation. (See: curse and peopleofgod)

Numbers 23:1

Balak

This is the king of Moab. See how you translated this in Numbers 22:2.

prepare seven bulls and seven rams

"kill seven bulls and seven rams as a sacrifice"

Numbers 23:2

General Information:

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Numbers 23:3

Stand at your burnt offering and I will go

"Stay here with your burnt offering and I will go a distance away"

Numbers 23:4

I have offered up a bull and a ram

It has already been stated that he killed these animals as a burnt offering. Alternate translation: "I have killed a bull and a ram and burnt them as an offering"

Numbers 23:5

Yahweh put a message in Balaam's mouth

Here Yahweh giving Balaam a message to speak is spoken of as if Yahweh placed it in his mouth.

Alternate translation: "Yahweh told Balaam what he wanted him to say to Balak"

Numbers 23:6

General Information:

This page has intentionally been left blank.

Numbers 23:7

his proverb

This is probably a metonym for a prophecy.
Alternate translation: "his prophecy"

Balak has brought me from Aram ... the king of Moab from the eastern mountains

These phrases mean the same thing.

denounce Israel

To "denounce" here means to judge someone harshly, to consider Israel guilty of great evil.

Numbers 23:8

How can I curse those whom God has not cursed? How can I denounce those whom Yahweh does not denounce?

These rhetorical questions emphasize Balaam's refusal to disobey God. They can be translated as statements. Alternate translation: "But I cannot curse those whom God has not cursed. I cannot denounce those whom Yahweh does not denounce!"

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denounce ... denounce
To "denounce" here means to judge someone harshly, to consider Israel guilty of great evil. See how you translated this word in Numbers 23:7.

Numbers 23:9

from the top of the rocks I see him ... from the hills I look at him
These two phrases mean the same thing. Balaam viewed Israel from the top of a hill.

I see him ... I look at him
Here "him" is a metonym that refers to the people of Israel.

there is a people
"there is a group of people"

do not consider themselves as just an ordinary nation
This negative statement is used to stress that the opposite is true. Alternate translation: "they consider themselves to be a special nation"

Numbers 23:10

Who can count the dust of Jacob or number even only one-fourth of Israel?
Here "dust of Jacob" is a metaphor that speaks of the number of Israelites as if they were as numerous as the specks of dust. This rhetorical question can be translated as a statement. Alternate translation: "There are too many Israelites to count. No one could count even a fourth of them because there are so many."

the death of a righteous person
It is understood that this will be a peaceful death. This can be stated. Alternate translation: "the peaceful death of a righteous person"

a righteous person ... like his
These are metonymies that refer to the people of Israel as a single person.

Numbers 23:11

Balak
This is the king of Moab. See how you translated this in Numbers 22:2.

What have you done to me?
Balak uses this question to scold Balaam. This rhetorical question can be translated as a statement. Alternate translation: "I cannot believe you did this to me!"

but look
This emphasizes the shocking action that follows.

Numbers 23:12

Should I not be careful to say only what Yahweh puts in my mouth?
Balaam uses this rhetorical question to defend his actions. This can be translated as a statement. Alternate translation: "I must be very careful to say only what Yahweh tells me to say."

to say only what Yahweh puts in my mouth
The message is spoken of as if it is something that God put into his mouth. See how you translated a similar phrase in [Numbers 22:38]

Numbers 23:13

There you will curse them for me
"There you will curse the Israelites for me"

Numbers 23:14

field of Zophim
Translators may add a footnote that says: "The word 'Zophim' means 'to watch' or 'to spy.'"

Mount Pisgah
This is the name of a mountain. See how you translated this in Numbers 21:20.

Numbers 23:15

General Information:
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Numbers 23:16

put a message in his mouth
The message is spoken of as if it is something that God put into his mouth. See how you translated a similar phrase in [Numbers 22:38]

He said
"Then Yahweh said"

Numbers 23:17

General Information:
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Numbers 23:18

Balak, and hear ... Listen to me, you son of Zippor
These two phrases mean the same thing and are repeated to emphasize how important it was for Balak to pay attention.

Balak ... son of Zippor
See how you translated these names in Numbers 22:2.

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Numbers 23:19

Has he promised anything without doing it? Has he said he would do something without carrying it out?
Both of these questions mean the same thing and emphasize that God does what he says he will. These rhetorical questions can be translated as statements. Alternate translation: "He has never promised a thing without fulfilling what he promised. He has always done exactly what he said he would do."

Numbers 23:20

I have been commanded to bless
This can be stated in active form. Alternate translation: "God has commanded me to bless the Israelites"

Numbers 23:21

disaster in Jacob ... trouble in Israel
These two phrases mean the same thing. Possible meanings are 1) God has given Israel only good things or 2) there is no sin in Israel that would cause him to judge them.

the shout of the king is among them
"they shout with joy because Yahweh is their king"

Numbers 23:22

with strength like that of a wild ox
This simile says that Yahweh's great strength is equal to an ox.

Numbers 23:23

it must be said
This can be stated in active form. "people must say"

Look what God has done!
It is implied that what God did for them was good. Alternate translation: "Look at the good things God has done for them!"

Numbers 23:24

the people rise like a lioness ... he has killed
This verse is a long metaphor that speaks of Israel defeating her enemies as if Israel was a lion devouring its prey.

Numbers 23:25

Balak
This is the king of Moab. See how you translated this in Numbers 22:2.

Numbers 23:26

Did I not tell you that I must say all that Yahweh tells me to say?
Balaam uses this rhetorical question to remind Balak that Balaam refused to disobey God even before he came to Balak. It can be translated as a statement. Alternate translation: "I told you before that I must say all that Yahweh tells me to say."

Numbers 23:27

General Information:
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Numbers 23:28

which looks down on the wilderness
It is understood that this wilderness was where Israel was camped. Alternate translation: "which looks down on the wilderness where Israel was"

Numbers 23:29

General Information:
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Numbers 23:30

General Information:
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Chapter 24

1 When Balaam saw that it pleased Yahweh to bless Israel, he did not go, as at the other times, to use sorcery. Instead, he looked toward the wilderness. **2** Balaam raised his eyes and saw that Israel was camped, each in their own tribe, and the Spirit of God came on him. **3** He received this prophecy and said,

"This is the declaration of Balaam son of Beor,
the declaration of the man whose eyes are wide open,
4 the declaration of the one who hears the words of God,
who sees a vision from the Almighty,
who bows down with his eyes open.

5 How delightful are your tents, Jacob,
the place where you live, Israel!
6 Like valleys they spread out,
like gardens by the riverside,
like aloes planted by Yahweh,
like cedars beside the waters.
7 Water will flow from their buckets,
and their seed will have abundant water.
Their king will be greater than Agag,
and their kingdom will be honored.

8 God will bring him out of Egypt.
He will have strength like a wild ox.
He will eat up the nations who fight against him.
He will break their bones to pieces.
He will shoot them with his arrows.
9 He crouches down like a lion,
like a lioness. Who dares disturb him?
May everyone who blesses him be blessed;
may everyone who curses him be cursed."

10 Balak's anger was kindled against Balaam and he struck his hands together in anger. Balak said to Balaam, "I called you to curse my enemies, but look, you have blessed them three times. **11** So flee home now. I said I would greatly reward you, but Yahweh has kept you from getting any reward."

12 Then Balaam replied to Balak, "I said to the messengers that you sent to me, **13** 'Even if Balak gave me his palace full of silver and gold, I could not go beyond Yahweh's word and anything bad or good, or anything at all that I might want to do. I can say only what Yahweh tells me to say.' Did I not say this to them? **14** So now, look, I will go back to my people. But first let me advise you about what this people will do to your people in the days ahead."

15 Balaam began this prophecy. He said,

"This is the declaration of Balaam son of Beor,
the declaration of the man whose eyes are wide open.
16 This is the declaration of someone who hears words from God,
who has knowledge from the Most High,
who sees visions from the Almighty,
who bows down with open eyes.

17 I see him, but he is not here now.
I look at him, but he is not near.
A star will come out of Jacob,
and a scepter will rise out of Israel.
He will shatter Moab's leaders
and destroy all the descendants of Seth.
18 Then Edom will become a possession of Israel,
and Seir will also become their possession,
enemies of Israel,

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whom Israel will conquer with force.
19 Out of Jacob a king will come who will have dominion,
and he will destroy the survivors of their city."

20 Then Balaam looked at Amalek and began his prophecy. He said,

"Amalek was once the greatest of nations,
but his end will be eternal destruction."

21 Then Balaam looked toward the Kenites and began his prophecy. He said,

"The place where you live is strong,
and your nest is in the rocks.
22 Nevertheless you Kenites will be consumed by fire
when Assyria carries you away captive."

23 Then Balaam began his final prophecy. He said,

"Woe! Who will survive when God does this?
24 Ships will come from the coast of Cyprus [1] ;
they will attack Assyria and will conquer Eber,
but they, too, will end in destruction."

25 Then Balaam got up and left. He returned to his home, and Balak also went away.

Footnotes

24:24 [1]Some modern English translations read,

Numbers 24 General Notes

Structure and formatting

The story of Balaam continues in this chapter.

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 24:3-9, 15-24.

Special concepts in this chapter

Cursing God's people

God does not allow others to curse his people. Balaam blesses Israel again and the king is angry and sends him home. This may be taken as humor or an ironic situation. (See: curse and peopleofgod)

Numbers 24:1

as at the other times

"like he did the previous times"

Numbers 24:2

Balaam raised his eyes

Here "raised his eyes" is an idiom that means to look up. Alternate translation: "He looked up"

Spirit of God came on him

This mean's God's Spirit took control of him to prophesy.

Numbers 24:3

He received this prophecy

This can be stated in active form. Alternate translation: "God gave him this prophecy"

Balaam son of Beor

Beor was Balaam's father. See how you translated this in Numbers 22:5.

whose eyes are wide open

This idiom means he sees and understands clearly.

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Numbers 24:4

General Information:
Balaam continues to prophesy under the control of the Spirit of God.

who sees ... who bows
Here Balaam refers to himself as "He."

who bows down
This is an act of humility.

with his eyes open
Here "eyes open" is an idiom that means Balaam has received the ability to know what God wants to say.

Numbers 24:5

General Information:
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Numbers 24:6

General Information:
Balaam continues to prophesy under the control of the Spirit of God.

Like valleys they spread out
Balaam speaks of the Israelies as if they were numerous enough to cover entire valleys.

like gardens by the riverside
Balaam speaks of the Israelies as if they were well-watered gardens that produce an abundant harvest.

aloes planted by Yahweh
Aloes are plants with a pleasant smell that grow well even in dry conditions. Balaam speaks of the Israelies as if they would thrive and be pleasant like aloe plants. This can be stated in active form. Alternate translation: "aloes which Yahweh has planted"

like cedars beside the waters
Cedar trees were the largest trees in Israel. Balaam speaks of the Israelies as if they grew as large as well-watered cedar trees.

Numbers 24:7

General Information:
Balaam continues to prophesy under the control of the Spirit of God.

Water will flow from their buckets, and their seed will have abundant water
Abundant water is associated with God's blessing on the crops of the land. Alternate translation: "God will bless Israel with plenty of water for their crops"

their seed will have abundant water
Well-watered seed refers to God's blessing on his people so that they will have abundant crops. Alternate translation: "they will have plenty of water for their seed to grow healthy crops"

Their king will be greater ... their kingdom will be honored
These two phrases have similar meaning, emphasizing how much God will bless them compared to other nations.

will be greater
will have more honor and will be more powerful

their kingdom will be honored
This can be stated in active form. Alternate translation: "other people will give honor to their kingdom"

Numbers 24:8

General Information:
Balaam continues to prophesy under the control of the Spirit of God.

God will bring him
"God will bring the Israelites"

He will have strength like a wild ox
This simile emphasizes that the Israelites have great strength. The ox was the strongest animal the Israelites owned.

He will eat up the nations
Balaam speaks of the Israelites as if they are wild animals that eat their enemies. This means they will destroy their enemies.

Numbers 24:9

General Information:
Balaam finishes the prophecy under the control of the Spirit of God.

He crouches down like a lion, like a lioness
In this simile, Balaam compares the Israelites to both male and female lions. This means they are dangerous and always ready to attack.

Who dares disturb him?
Balaam uses a question to warn all the people to not provoke the Israelites. This can be translated as a statement. Alternate translation: "No one dares to disturb him!"

May everyone who blesses him be blessed; may everyone who curses him be cursed
This can be stated in active form. Alternate translation: "May God bless those who bless the Israelites; may he curse those who curse the Israelites"

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Numbers 24:10

Balak's anger was kindled
The increase in Balak's anger is spoken of as if it was a fire starting to burn. This can be stated in active form. Alternate translation: "Balak became very angry"

struck his hands together in anger
This was a sign of great frustration and anger.

Numbers 24:11

flee home now
Balak is very angry and wants Balaam to leave quickly, as if Balak were going to kill him.

Numbers 24:12

General Information:
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Numbers 24:13

Even if Balak gave me his palace full of silver and gold
Balaam is describing something that would never happen. This statement emphasizes that there is nothing that would make Balaam disobey God.

Did I not say this to them?
Balaam uses a question to remind Balak about what he said earlier. This rhetorical question can be translated as a statement. "Alternate translation: I said this to them."

Numbers 24:14

this people
"the Israelites"

Numbers 24:15

Balaam son of Beor
Beor was Balaam's father. See how you translated this in Numbers 22:5.

whose eyes are wide open
This idiom means he sees and understands clearly. See how you translated this in [Numbers 24:3]

Numbers 24:16

who has knowledge from the Most High
The abstract term "knowledge" can be stated as an action. Alternate translation: "who knows things that God Most High has revealed to him"

bows down
This is a sign of submission to God.

Numbers 24:17

General Information:
Balaam continues the first of his four prophecies.

I see him, but he is not here now. I look at him, but he is not near
Both of these statements mean the same thing. Balaam is having a vision of a future event. The word "him" refers to a future leader of Israel.

A star will come out of Jacob
Here "star" refers to an Israelite king that will rise in power.

out of Jacob
Here "Jacob" refers to the descendants of Jacob. Alternate translation: "from among the descendants of Jacob"

a scepter will rise out of Israel
This means the same thing as the first part of the sentence. Here "scepter" refers to a powerful king.

out of Israel
Here "Israel" refers to future Israelites. Alternate translation: "from among the Israelites in the future"

shatter Moab's leaders
Possible meanings are 1) he will break the heads of the leaders of Moab or 2) he will destroy the leaders of Moab.

all the descendants of Seth
This also refers to the Moabites, who were descendants of Seth.

Numbers 24:18

General Information:
Balaam finishes the first of his four prophecies.

Edom will become a possession of Israel
This can be stated in active form. Alternate translation: "The Israelites will occupy Edom"

Seir will also become their possession
Here "Seir" refers to the people who lived near Mount Seir. This can be stated in active form. Alternate translation: "Israel will also conquer the people of Seir"

Numbers 24:19

Out of Jacob a king will come
Jacob was the ancestor of the Israelites. "Jacob" is a metonym that refers to the whole people group.

of their city
This refers to the city of Ar where Balak met Balaam.

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Numbers 24:20

Balaam looked at Amalek
Here "Amalek" is a metonym that refers to the people of Amalek. This continues Balaam's vision while turning to look in the direction of the Amalek nation, and then he prophecies about the Amalekites.

his end
A singular pronoun is used because the Amalekites are spoken of as a single person.

Numbers 24:21

the Kenites
This is the name of a people group who descended from Kain.

The place where you live is strong
"The place were you live is well defended"

your nest is in the rocks
This is a metaphor that means that they live in a secure place. Alternate translation: "your location is as secure as a nest high in the rocks"

Numbers 24:22

Nevertheless you Kenites will be consumed by fire when Assyria carries you away captive
Here the destruction of the Kenites is spoken of as if they were burned up in a fire. This can be stated in active form. Alternate translation: "Nevertheless the Assyrians will destroy you Kenites like a fire, and take you away as captives"

Numbers 24:23

Who will survive when God does this?
This rhetorical question can be translated as a statement. Alternate translation: "No one will survive when God does this!"

Numbers 24:24

Cyprus
This is the name of an island in the Mediterranean Sea.

they, too, will end in destruction
The abstract noun "destruction" can be stated as an action. Alternate translation: "God will destroy them also"

Numbers 24:25

Balak
This is the king of Moab. See how you translated this in Numbers 22:2.

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Chapter 25

1 Israel stayed in Shittim, and the men began to prostitute themselves with women of Moab, **2** for the Moabites had invited the people to the sacrifices to their gods. So the people ate and bowed down to Moabite gods. **3** The men of Israel joined in worshiping Baal of Peor, and Yahweh's anger was kindled against Israel. **4** Yahweh said to Moses, "Kill all the leaders of the people and hang them up before me to expose them in the daylight, so that my fierce anger may turn away from Israel." **5** So Moses said to the judges of Israel, "Each of you must kill his people who have joined in worshiping Baal of Peor."

6 Then one of the men of the sons of Israel came and brought among his family members a Midianite woman. This happened in the sight of Moses and all the community of the people of Israel, while they were weeping at the entrance to the tent of meeting. **7** When Phinehas son of Eleazar son of Aaron the priest, saw that, he rose up from among the community and took a spear in his hand. **8** He followed the man of Israel into the tent and thrust the spear through both of their bodies, both the man of Israel and the woman. So a plague that God had sent on the people of Israel stopped. **9** Those who died by the plague were twenty-four thousand in number.

10 Yahweh spoke to Moses and said, **11** "Phinehas son of Eleazar son of Aaron the priest, has turned my rage away from the people of Israel because he was passionate with my zeal among them. So I have not consumed the people of Israel in my jealousy. **12** Therefore say, 'Yahweh says, "Look, I am giving to Phinehas my covenant of peace. **13** For him and his descendants after him, it will be a covenant of an everlasting priesthood because he was zealous for me, his God. He has atoned for the people of Israel."'"

14 Now the name of the man of Israel who was killed with the Midianite woman was Zimri son of Salu, a leader of an ancestor's family among the Simeonites. **15** The name of the Midianite woman who was killed was Kozbi daughter of Zur, who was head of a tribe and ancestral household in Midian.

16 So Yahweh spoke to Moses and said, **17** "Treat the Midianites as enemies and attack them, **18** for they treated you like enemies with their deceitfulness. They led you into evil in the case of Peor and in the case of their sister Kozbi, the daughter of a leader in Midian, who was killed on the day of the plague in the matter of Peor."

Numbers 25 General Notes

Structure and formatting

The story of Balaam concludes in this chapter.

Special concepts in this chapter

Foreign women

Balaam told the young women from Moab to act friendly to the Israelite men and invite them to feasts in honor of their god Baal. The men went to the feasts and worshiped Baal. God was angry and killed 24,000 Israelite men. Foreign women are often the source of problems in Israel. They caused the men to worship their false gods. (See: falsegod)

Numbers 25:1

Shittim

This is the name of a place in Moab.

Numbers 25:2

bowed down

This was an act of worship.

Numbers 25:3

Peor

Peor was the name of a mountain. See how you translated this in Numbers 23:28.

Yahweh's anger was kindled

The increase in Yahweh's anger is spoken of as if it was a fire starting to burn. This can be stated in active form. See how you translated a similar phrase in [Numbers 21:20]

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Numbers 25:4

all the leaders of the people
It is implied that this refers to the leaders who were guilty of idolatry. The full meaning of this statement can be made clear. Alternate translation: "all the leaders of the people who are guilty of idolatry"

to expose them in the daylight
This means that the leaders of Israel will kill these people and leave their dead bodies out where all the people can see them.

Numbers 25:5

to the judges of Israel
"to the judges of Israel who were not guilty of idolatry"

Peor
Peor was the name of a mountain. See how you translated this in Numbers 23:28.

Numbers 25:6

brought among his family members a Midianite woman
It is implied that he brought her among his camp to have sex with her. The full meaning of this statement can be made clear. Alternate translation: "brought a Midianite woman to the Israelite camp to sleep with her"

in the sight of Moses and all the community of the people of Israel
Here "in the sight of" is an idiom that means they heard about it, or found out about it.

Numbers 25:7

Eleazar
This is the name of Aaron's son. See how you translated it in Numbers 3:2.

Numbers 25:8

He followed
"Phinehas followed"

Numbers 25:9

General Information:
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Numbers 25:10

General Information:
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Numbers 25:11

Connecting Statement:
Yahweh begins to speak to Moses.

turned my rage away from the people of Israel
God's rage is spoken of as if it were something that could be physically pushed aside in order to stop it. Alternate translation: "caused me to no longer be angry with the people of Israel"

I have not consumed the people of Israel in my jealousy
God is spoken of as if he were a fierce animal that could have eaten up the people of Israel. Alternate translation: "I have not destroyed the people of Israel in my terrible anger"

Numbers 25:12

Connecting Statement:
This continues Yahweh's speech from verse 11.

Numbers 25:13

Connecting Statement:
This is the end of Yahweh's speech that begins in verse 11.

For him ... of Israel."""
This is the end of Yahweh's speech from [Numbers 25:11]

Numbers 25:14

Now
The word "Now" is used here to mark a pause in the story, where the author tells background information about Zimri and Kozbi.

who was killed
This can be stated in active form. Alternate translation: "whom Phinehas killed"

Zimri ... Salu
These are names of men.

Numbers 25:15

Zur
This is the name of a man.

Kozbi
This is the name of a woman.

Numbers 25:16

General Information:
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Numbers 25:17

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Numbers 25:18

with their deceitfulness
The abstract noun "deceitfulness" can be stated as a verb. Alternate translation: "by deceiving you"

They led you into evil
"They persuaded you to do this evil thing"

in the case of Peor ... in the matter of Peor
Both of these phrases mean that these things happened at Mount Peor.

Peor
Peor was the name of a mountain. See how you translated this in Numbers 23:28.

who was killed
This can be stated in active form. Alternate translation: "whom Phinehas killed"

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Chapter 26

1 It came about after the plague that Yahweh spoke to Moses and Eleazar son of Aaron the priest. He
said, **2** "Count all the community of the people of Israel, from twenty years old and up, by their ancestor's
families, all who are able to go to war for Israel." **3** So Moses and Eleazar the priest spoke to them in the
plains of Moab by the Jordan at Jericho and said, **4** "Count the people, from twenty years old and up, as
Yahweh commanded Moses and the people of Israel, who came out of the land of Egypt."

5 Reuben was the firstborn of Israel. From his son Hanok came the clan of the Hanokites. From Pallu
came the clan of the Palluites.

6 From Hezron came the clan of the Hezronites. From Karmi came the clan of the Karmites.

7 These were the clans of Reuben, who numbered 43,730 men. **8** Eliab was a son of Pallu. **9** Eliab's sons
were Nemuel, Dathan, and Abiram. These were the same Dathan and Abiram who were in the company of
Korah when they rebelled against Moses and Aaron and rebelled against Yahweh. **10** The earth opened its
mouth and swallowed them up together with Korah when all his company died. At that time, fire devoured
250 men, who became a warning sign. **11** But Korah's line did not die out.

12 The clans of Simeon's descendants were these:

Through Nemuel, the clan of the Nemuelites,
through Jamin, the clan of the Jaminites,
through Jakin, the clan of the Jakinites,
13 through Zerah, the clan of the Zerahites,
through Shaul, the clan of the Shaulites.

14 These were the clans of Simeon's descendants, who numbered 22,200 men.

15 The clans of Gad's descendants were these:

Through Zephon, the clan of the Zephonites,
through Haggi, the clan of the Haggites,
through Shuni, the clan of the Shunites,
16 through Ozni, the clan of the Oznites,
through Eri, the clan of the Erites,
17 through Arod, the clan of the Arodites,
through Areli, the clan of the Arelites.

18 These were the clans of Gad's descendants, who numbered 40,500 men.

19 Judah's sons were Er and Onan, but these men died in the land of Canaan.

20 The clans of Judah's other descendants were these:

through Shelah, the clan of the Shelanites,
through Perez, the clan of the Perezites, and
through Zerah, the clan of the Zerahites.

21 The descendants of Perez were these:

Through Hezron, the clan of the Hezronites,
through Hamul, the clan of the Hamulites.

22 These were the clans of Judah's descendants, who numbered 76,500 men.

23 The clans of Issachar's descendants were these:

Through Tola, the clan of the Tolaites,
through Puah, the clan of the Puites,
24 through Jashub, the clan of the Jashubites,

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through Shimron, the clan of the Shimronites.

25 These were the clans of Issachar, who numbered 64,300 men.

26 The clans of Zebulun's descendants were these:

Through Sered, the clan of the Seredites,
through Elon, the clan of the Elonites,
through Jahleel, the clan of the Jahleelites.

27 These were the clans of the Zebulunites, who numbered 60,500 men.

28 The clans of Joseph's descendants were Manasseh and Ephraim. **29** The descendants of Manasseh were these:

through Makir, the clan of the Makirites (Makir was Gilead's father),
through Gilead, the clan of the Gileadites.

30 Gilead's descendants were these:

Through Iezer, the clan of the Iezerites,
through Helek, the clan of the Helekites,
31 through Asriel, the clan of the Asrielites,
through Shechem, the clan of the Shechemites,
32 through Shemida, the clan of the Shemidaites,
through Hepher, the clan of the Hepherites.
33 Zelophehad son of Hepher had no sons, but only daughters.
The names of his daughters were Mahlah, Noah, Hoglah, Milkah, and Tirzah.

34 These were the clans of Manasseh, who numbered 52,700 men.

35 The clans of Ephraim's descendants were these:

Through Shuthelah, the clan of the Shuthelahites,
through Beker, the clan of the Bekerites,
through Tahan, the clan of the Tahanites.

36 The descendants of Shuthelah were, by Eran, the clan of the Eranites.

37 These were the clans of Ephraim's descendants, who numbered 32,500 men. These were Joseph's descendants, counted in each of their clans.

38 The clans of Benjamin's descendants were these:

Through Bela, the clan of the Belaites,
through Ashbel, the clan of the Ashbelites,
through Ahiram, the clan of the Ahiramites,
39 through Shephupham, the clan of the Shuphamites,
through Hupham, the clan of the Huphamites.

40 The descendants of Bela were Ard and Naaman. From Ard came the clan of the Ardites, and from Naaman came the clan of the Naamites.

41 These were the clans of Benjamin's descendants. They numbered 45,600 men.

42 The clans of Dan's descendants were, by Shuham, the clans of the Shuhamites. These were the clans of Dan's descendants. **43** All the clans of the Shuhamites numbered 64,400 men.

44 The clans of Asher's descendants were these:

Through Imnah, the clan of the Imnites,
through Ishvi, the clan of the Ishvites,
through Beriah, the clan of the Beriites.

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45 The descendants of Beriah were these:

Through Heber, the clan of the Heberites,
through Malkiel, the clan of the Malkielites.

46 The name of Asher's daughter was Serah.

47 These were the clans of Asher's descendants, who numbered 53,400 men.

48 The clans of Naphtali's descendants were these:

Through Jahzeel, the clan of the Jahzeelites,
through Guni, the clan of the Gunites,
49 through Jezer, the clan of the Jezerites,
through Shillem, the clan of the Shillemites.

50 These were the clans of Naphtali's descendants, who numbered 45,400 men.

51 This was the complete count of men of Israel: 601,730.

52 Yahweh spoke to Moses and said, **53** "The land must be divided among these men as an inheritance according to the number of their names. **54** To the larger clans you must give more inheritance, and to the smaller clans you must give less inheritance. To every family you must give an inheritance according to the number of men who were counted. **55** However, the land must be divided by random lots. They must inherit the land according to the names of their ancestors' tribes. **56** Their inheritance must be divided among the larger and the smaller clans, distributed to them by random lot."

57 The Levite clans, counted clan by clan, were these:

Through Gershon, the clan of the Gershonites,
through Kohath, the clan of the Kohathites,
through Merari, the clan of the Merarites.

58 The clans of Levi were these:

the clan of the Libnites,
the clan of the Hebronites,
the clan of the Mahlites,
the clan of the Mushites,
and the clan of the Korahites.

Kohath was Amram's ancestor. **59** The name of Amram's wife was Jochebed, a descendant of Levi, who was born to Levites in Egypt. She bore to Amram their children, who were Aaron, Moses, and Miriam their sister. **60** To Aaron were born Nadab and Abihu, Eleazar and Ithamar. **61** Nadab and Abihu died when they offered before Yahweh unacceptable fire.

62 The males who were counted among them numbered twenty-three thousand, all males one month old and up. But they were not counted among Israel's descendants because no inheritance was given to them among the people of Israel.

63 These are the ones who were counted by Moses and Eleazar the priest. They counted the people of Israel in the plains of Moab by the Jordan at Jericho. **64** But among these there was no man who had been counted by Moses and Aaron the priest when the descendants of Israel were counted in the wilderness of Sinai. **65** For Yahweh had said that all of those people would certainly die in the wilderness. There was not a man left among them, except Caleb son of Jephunneh and Joshua son of Nun.

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Numbers 26 General Notes

Structure and formatting

The ULB sets the lines in 26:12-17, 20-26, 29-32, 35, 38-39, 44-45, 48-49, 57-58 farther to the right on the page than the rest of the text because they are long lists.

The people are counted in preparation for entering into the Promised Land. (See: promisedland)

Special concepts in this chapter

A new generation

None of the adults who came out of Egypt with Moses were still alive except the two faithful spies, Joshua and Caleb. (See: faithful)

Numbers 26:1

General Information:

This page has intentionally been left blank.

Numbers 26:2

Count all the community

They were only to count the men, not the women. The full meaning of this statement can be made clear. Alternate translation: "Count all the men of the community"

twenty years old and up

"20 years old and older"

Numbers 26:3

spoke to them

"spoke to the Israelite leaders"

plains

A plain is a large flat area of land.

Numbers 26:4

twenty years old and up

"20 years old and older"

Numbers 26:5

General Information:

The leaders of Israel are counting the men, 20 years old and older, according to their tribes and families.

was the firstborn of Israel

Here "Israel" refers to the man also known as Jacob.

From his son

The word "his" refers to Rueben.

Numbers 26:6

General Information:

This page has intentionally been left blank.

Numbers 26:7

43,730 men

"forty-three thousand seven hundred and thirty men"

Numbers 26:8

General Information:

The leaders of Israel are counting the men, 20 years old and older, according to their tribes and families.

Eliab

See how you translated this man's name in Numbers 16:1.

Numbers 26:9

Eliab ... Dathan ... Abiram

See how you translated these men's names in Numbers 16:1.

Numbers 26:10

The earth opened its mouth and swallowed them up

Here the earth is spoken of as if it were a person opening its mouth and eating something. Alternate translation: "Yahweh caused the earth to split open, and the men fell in the hole"

fire devoured 250 men

Here the fire is spoken of as if it were a large animal devouring something. Alternate translation: "Yahweh caused a fire that killed 250 men"

250 men

"two hundred and fifty men"

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Numbers 26:11

Korah's line
"all of Korah's family"

die out
"end"

Numbers 26:12

General Information:
The leaders of Israel are counting the men, 20 years old and older, according to their tribes and families.

Numbers 26:13

General Information:
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Numbers 26:14

22,200 men
"twenty-two thousand two hundred men"

Numbers 26:15

General Information:
The leaders of Israel are counting the men, 20 years old and older, according to their tribes and families.

Numbers 26:16

General Information:
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Numbers 26:17

General Information:
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Numbers 26:18

40,500 men
"forty thousand five hundred men"

Numbers 26:19

General Information:
The leaders of Israel are counting the men, 20 years old and older, according to their tribes and families.

Numbers 26:20

General Information:
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Numbers 26:21

General Information:
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Numbers 26:22

76,500 men
"seventy-six thousand five hundred men"

Numbers 26:23

General Information:
The leaders of Israel are counting the men, 20 years old and older, according to their tribes and families.

Numbers 26:24

General Information:
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Numbers 26:25

64,300 men
"sixty-four thousand three hundred men"

Numbers 26:26

General Information:
The leaders of Israel are counting the men, 20 years old and older, according to their tribes and families.

Numbers 26:27

60,500 men
"sixty thousand five hundred men"

Numbers 26:28

General Information:
The leaders of Israel are counting the men, 20 years old and older, according to their tribes and families.

Numbers 26:29

General Information:
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Numbers 26:30

General Information:
The leaders of Israel are counting the men, 20 years old and older, according to their tribes and families.

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Numbers 26:31

General Information:
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Numbers 26:32

General Information:
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Numbers 26:33

General Information:
The leaders of Israel are counting the men, 20 years old and older, according to their tribes and families.

Numbers 26:34

52,700 men
"fifty-two thousand seven hundred men"

Numbers 26:35

General Information:
The leaders of Israel are counting the men, 20 years old and older, according to their tribes and families.

Numbers 26:36

General Information:
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Numbers 26:37

32,500 men
"thirty-two thousand five hundred men"

These were Joseph's descendants, counted
The word "these" refers to all of the men descended from Joseph's sons, Ephraim and Manasseh. The full meaning of this statement can be made clear. Alternate translation: "These were Joseph's descendants, descended from his sons Manasseh and Ephraim, counted"

counted in each of their clans
This can be stated in active form. Alternate translation: "they counted them in each of their clans"

Numbers 26:38

General Information:
The leaders of Israel are counting the men, 20 years old and older, according to their tribes and families.

Numbers 26:39

General Information:
This page has intentionally been left blank.

Numbers 26:40

General Information:
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Numbers 26:41

45,600 men
"forty-five thousand six hundred men"

Numbers 26:42

General Information:
The leaders of Israel are counting the men, 20 years old and older, according to their tribes and families.

Numbers 26:43

64,400 men
"sixty-four thousand four hundred men"

Numbers 26:44

General Information:
The leaders of Israel are counting the men, 20 years old and older, according to their tribes and families.

Numbers 26:45

General Information:
This page has intentionally been left blank.

Numbers 26:46

General Information:
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Numbers 26:47

53,400 men
"fifty-three thousand four hundred men"

Numbers 26:48

General Information:
The leaders of Israel are counting the men, 20 years old and older, according to their tribes and families.

Numbers 26:49

General Information:
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Numbers 26:50

45,400 men
"forty-five thousand four hundred men"

Numbers 26:51

the complete count
"the total number"

601,730
"six-hundred and one thousand, seven hundred and thirty"

Numbers 26:52

General Information:
This page has intentionally been left blank.

Numbers 26:53

The land must be divided
This can be stated in active form. Alternate translation: "You must divide the land"

these men
This refers to all of the men that were counted in their clans, beginning in Numbers 26:5.

according to the number of their names
"by the number of people in each clan"

Numbers 26:54

General Information:
Yahweh continues speaking to Moses.

give more inheritance
In this passage, the word "inheritance" refers to land inherited. The full meaning of this statement can be made clear. Alternate translation: "give more land as an inheritance"

who were counted
This can be stated in active form. Alternate translation: "whom the leaders of Israel counted"

Numbers 26:55

the land must be divided
This can be stated in active form. Alternate translation: "you must divide the land"

by random lots
"by casting lots"

Numbers 26:56

distributed to them
This can be stated in active form. Alternate translation: "and you must distribute the land to them"

Numbers 26:57

General Information:
This is a list of the Levite clans. Moses counts the Levites separately from the other tribes because they did not receive any land.

counted clan by clan
This can be stated in active form. Alternate translation: "that the leaders also counted clan by clan"

Gershon ... Kohath ... Merari
See how you translated these men's names in Numbers 3:17.

Numbers 26:58

Amram's
See how you translated this man's name in Numbers 3:19.

Numbers 26:59

Amram
See how you translated this man's name in Numbers 3:19.

She bore to Amram their children
"She and Amram had children"

Numbers 26:60

Nadab ... Abihu ... Ithamar
See how you translated these men's names in Numbers 3:2.

Numbers 26:61

they offered before Yahweh unacceptable fire
Here the word "fire" is used to refer to "burning incense." See how you translated a similar phrase in [Numbers 3:4]

Numbers 26:62

who were counted
This can be stated in active form. Alternate translation: "whom the leaders counted"

twenty-three thousand
"23,000"

one month old and up
"one month old and older"

they were not counted
This can be stated in active form. Alternate translation: "but the leaders did not count them"

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because no inheritance was given to them
This can be stated in active form. Here "inheritance" refers to land inherited. The full meaning of this statement can be made clear. Alternate translation: "because Yahweh said they would not receive any land as an inheritance"

Numbers 26:63

who were counted by Moses and Eleazar the priest
This can be stated in active form. Alternate translation: "whom Moses and Eleazar the priest counted"

Numbers 26:64

there was no man
"there were no men"

who had been counted by Moses and Aaron the priest
This can be stated in active form. Alternate translation: "whom Moses and Aaron the priest had counted"

when the descendants of Israel were counted
This can be stated in active form. Alternate translation: "when they counted the descendants of Israel"

Numbers 26:65

There was not a man left among them, except
The word "them" refers to all of the people who were counted in the wilderness of Sinai. "The only ones who were still alive were"

son of Jephunneh
Jephunneh was Caleb's father. See how you translated this in Numbers 13:6.

son of Nun
Nun was Joshua's father. See how you translated this in Numbers 11:28.

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Chapter 27

1 Then to Moses came the daughters of Zelophehad son of Hepher son of Gilead son of Makir son of Manasseh, of the clans of Manasseh son of Joseph. These were the names of his daughters: Mahlah, Noah, Hoglah, Milkah, and Tirzah. **2** They stood before Moses, Eleazar the priest, the leaders, and before all the community at the entrance to the tent of meeting. They said, **3** "Our father died in the wilderness. He was not among the company that gathered themselves together to oppose Yahweh, in the company of Korah. He died for his own sin, and he had no sons. **4** Why should our father's name be taken away from among his clan members because he had no son? Give us a possession among our father's relatives." **5** So Moses brought their case before Yahweh.

6 Yahweh spoke to Moses and said, **7** "Zelophehad's daughters are speaking correctly. You must certainly give them a possession as an inheritance among their father's relatives, and you must ensure that their father's inheritance passes on to them. **8** You must speak to the people of Israel and say, 'If a man dies and has no son, then you must cause his inheritance to pass to his daughter. **9** If he has no daughter, then you must give his inheritance to his brothers. **10** If he has no brothers, then you must give his inheritance to his father's brothers. **11** If his father has no brothers, then you must give his inheritance to his nearest relative in his clan, and he must take it for his own. This will be a law established by decree for the people of Israel, as Yahweh has commanded me.'"

12 Yahweh said to Moses, "Go up this mountain of Abarim and see the land that I have given to the people of Israel. **13** After you have seen it, you, too, must be gathered to your people, like Aaron your brother. **14** This will happen because you two rebelled against my command in the wilderness of Zin during the strife of the congregation. There, when the water flowed from the rock, in your anger you failed to honor me as holy before the eyes of the whole community." These are the waters of Meribah Kadesh in the wilderness of Zin.

15 Then Moses spoke to Yahweh and said, **16** "May you, Yahweh, the God of the spirits of all humanity, appoint a man over the community, **17** a man who may go out and come in before them and lead them out and bring them in, so that your community is not like sheep that have no shepherd." **18** Yahweh said to Moses, "Take Joshua son of Nun, a man in whom my Spirit lives, and lay your hand on him. **19** Place him before Eleazar the priest and before all the community, and command him before their eyes to lead them. **20** You must put some of your authority on him, so that all the community of the people of Israel may obey him. **21** He will go before Eleazar the priest to seek my will for him by the decisions of the Urim. It will be at his command that the people will go out and come in, both he and all the people of Israel with him, the whole community." **22** So Moses did as Yahweh had commanded him. He took Joshua and placed him before Eleazar the priest and all the community. **23** Moses laid his hands on him and commanded him to lead, as Yahweh had commanded him to do.

Numbers 27 General Notes

Special concepts in this chapter

Daughters

A man named Zelophehad died without any sons. The five daughters of Zelophehad went to Moses and requested to receive the land that Zelophehad's sons would have received. Yahweh told Moses that it is right to give a man's inheritance to his daughter if he has no son.

The new leader is Joshua

God told Moses to appoint Joshua as the new leader. Joshua became Yahweh's anointed leader. (See: appoint and anoint)

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Numbers 27:1

Then to Moses came the daughters of Zelophehad ... son of Joseph
"Then the daughters of Zelophehad son of Hepher son of Gilead son of Machir son of Manasseh, of the clans of Manasseh son of Joseph came to Moses." This tells us the genealogy of Zelophehad.

Zelophehad son of Hepher ... Mahlah, Noah, Hoglah, Milkah, and Tirzah
See how you translated these men's names in Numbers 26:33.

Gilead ... Makir
See how you translated these men's names in Numbers 26:29.

Numbers 27:2

They stood
"The daughters of Zelophehad stood"

Numbers 27:3

among the company that gathered themselves together to oppose Yahweh, in the company of Korah
The words "the company of Korah" further identify the words "the company that gathered themselves together to oppose Yahweh."

gathered themselves
"made a plan"

for his own sin
"because of his own sin"

Numbers 27:4

Why should our father's name be taken away from among his clan members because he had no son?
At that time, only sons received land as an inheritance. The daughters use this question to suggest that they should receive the inheritance and continue the family clan. This can be written as a statement. Alternate translation: "You should not remove our father's name from the clan members just because he did not have a son."

Give us a possession among our father's relatives
This means that they are asking to inherit land near where their father's relatives are inheriting land. The meaning of this can be made clear. Alternate translation: "Give us land where our father's relatives live"

Numbers 27:5

General Information:
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Numbers 27:6

General Information:
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Numbers 27:7

a possession
Yahweh is speaking of land. This meaning can be made clear. See how you translated this in Numbers 27:7.

Alternate translation: "land"

among their father's relatives
This means that they will be inherit land where their father's relatives are inheriting land. The full meaning of this statement can be made clear. Alternate translation: "where their father's relatives live"

Numbers 27:8

General Information:
This page has intentionally been left blank.

Numbers 27:9

General Information:
This continues God's law about who will receive land if a man does not have any sons.

Numbers 27:10

General Information:
This page has intentionally been left blank.

Numbers 27:11

be a law established by decree for the people of Israel
This can be stated in active form. Alternate translation: "be a law that all the people of Israel must obey"

has commanded me
Here "me" refers to Moses.

Numbers 27:12

this mountain of Abarim
"this mountain in the Abarim range" Abarim was a range or line of mountains in Moab.

that I have given to the people of Israel
Here Yahweh speaks about the land that his is giving the Israel as if he has already given it to them. He speaks this way to emphasize that his committed to give it to them. Alternate translation: "that I will give to the people of Israel"

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Numbers 27:13

you, too, must be gathered to your people
This is a euphemism that means Moses will die and his spirit will go to the place where his ancestors are. Alternate translation: "you must die"

like Aaron your brother
You can make clear the understood information that Aaron died. Alternate translation: "and you must die like your older brother Aaron died"

Numbers 27:14

you two rebelled
This refers to Moses and Aaron.

wilderness of Zin
See how you translated this phrase in Numbers 13:21.

the strife of the congregation
"when the people of Israel were rebelling against me"

when the water flowed from the rock, in your anger
This refers to an event when Yahweh made water miraculously flow out of a rock. God told Moses to speak to the rock. Instead, Moses hit the rock because he was angry with the people.

you failed to honor me as holy
"you did not treat me as holy"

before the eyes of the whole community
Here the people of the people are represented by their "eyes" to emphasize what they saw. Alternate translation: "in front of the whole community"

waters of Meribah
See how you translated this phrase in Numbers 20:13.

Numbers 27:15

General Information:
This page has intentionally been left blank.

Numbers 27:16

the God of the spirits of all humanity
Possible meaning are 1) here "spirits" refers to all people." Alternate translation: "the God over all of humanity" or 2) the reference to "spirits" refers to God having given life and breath to all people. Alternate translation: "the God who gives breath to all people" or "the God who give life to all humanity"

a man over the community
To be "over" a group of people means to have authority to lead them. Alternate translation: "a man to lead the community"

Numbers 27:17

a man who may go out and come in before them and lead them out and bring them in
This is an idiom that means a person who will lead all the people and also lead the army into battle.

so that your community is not like sheep that have no shepherd
This is a simile that means without a leader the people will wander and be helpless.

Numbers 27:18

Take Joshua son of Nun, a man in whom my Spirit lives
Yahweh's Spirit is in Joshua, meaning that Joshua obeys Yahweh and follows his commands.

lay your hand on him
This is a sign of dedicating someone to God's service. Alternate translation: "lay your hand on him to appoint him"

Numbers 27:19

command him before their eyes to lead them
Here the people are represented by their "eyes" to emphasize what they see. Alternate translation: "in front of all of them command Joshua to lead the people of Israel"

Numbers 27:20

General Information:
Yahweh continues speaking to Moses about Joshua.

You must put some of your authority on him
Here Yahweh speaks of Moses giving some of his authority to Joshua as if it were an article of clothing that he could put on him. Alternate translation: "You should give him some of your authority" or "Let him decide what the people should do"

Numbers 27:21

Urim
This was a sacred stone that the High Priest wore on his chest plate. He used it to determine God's will.

It will be at his command that the people will go out and come in
This means that Joshua will have authority to command the movements of the community of Israel. "Going out" and "coming in" are two opposite commands used to emphasize that he will have full command over their movements. Alternate

translation: "He will command the community's movements"

both he and all the people of Israel with him, the whole community
Both of these phrases mean the same thing, and they are used together for emphasis. Alternate translation: "both he and the entire nation of Israel"

Numbers 27:22

placed him before
"told him to stand in front of"

Numbers 27:23

laid his hands on him and commanded him to lead
Here "him" refers to Joshua.

laid his hands on him
The laying on of hands was a way of setting a person apart to do a special task for God.

to lead
You can make clear the understood information to lead the people. Alternate translation: "to lead the people" or "to be the leader of the Israelites"

as Yahweh had commanded him to do
Here "him" refers to Moses.

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Chapter 28

1 Yahweh spoke to Moses and said, **2** "Command the people of Israel and say to them, 'You must offer sacrifices to me at the appointed times, the food of my offerings made by fire to produce a sweet aroma for me.' **3** You must also say to them, 'This is the offering made by fire that you must offer to Yahweh—male lambs a year old without blemish, two each day, as a regular burnt offering. **4** One lamb you must offer in the morning, and the other lamb you must offer in the evening. **5** You must offer a tenth of an ephah of fine flour as a grain offering, mixed with one-fourth of a hin of beaten oil. **6** This is the regular burnt offering that was commanded at Mount Sinai to produce a sweet aroma, an offering made by fire to Yahweh. **7** The drink offering with it must be one-fourth of a hin for one of the lambs. You must pour out in the holy place a drink offering of strong drink to Yahweh. **8** The other lamb you must offer in the evening along with another grain offering like the one offered in the morning. You must also offer another drink offering with it, an offering made by fire, to produce a sweet aroma for Yahweh.

9 On the Sabbath day you must offer two male lambs, each a year old without blemish, and two-tenths of an ephah of fine flour as a grain offering, mixed with oil, and the drink offering with it. **10** This is to be the burnt offering for every Sabbath, in addition to the regular burnt offering and the drink offering with it.

11 At the beginning of each month, you must offer a burnt offering to Yahweh. You must offer two young bulls, one ram, and seven male lambs a year old without blemish. **12** You must also offer three-tenths of an ephah of fine flour as a grain offering mixed with oil for each bull, and two-tenths of fine flour as a grain offering mixed with oil for the one ram. **13** You must also offer a tenth of an ephah of fine flour mixed with oil as a grain offering for each lamb. This is to be the burnt offering, to produce a sweet aroma, an offering made by fire to Yahweh. **14** The people's drink offerings must be half a hin of wine for a bull, a third of a hin for a ram, and one-fourth of a hin for a lamb. This is to be the burnt offering for every month throughout the months of the year. **15** One male goat as a sin offering to Yahweh must be offered. This will be in addition to the regular burnt offering and the drink offering with it.

16 During the first month, on the fourteenth day of the month, comes Yahweh's Passover. **17** On the fifteenth day of this month a feast is to be held. For seven days, bread without yeast must be eaten. **18** On the first day, there must be a holy assembly to honor Yahweh. You must not do regular work on that day. **19** However, you must offer a sacrifice made by fire, a burnt offering to Yahweh. You must offer two young bulls, one ram, and seven male lambs a year old, without blemish. **20** Along with the bull, you must offer a grain offering of three-tenths of an ephah of fine flour mixed with oil, and along with the ram, two-tenths. **21** With each of the seven lambs, you must offer a tenth of an ephah of fine flour mixed with oil, **22** and one male goat as a sin offering to make atonement for yourselves. **23** You must offer these in addition to the regular burnt offering required each morning. **24** As described here, you must offer these sacrifices daily, for the seven days of the Passover, the food of the offering made by fire, a sweet aroma for Yahweh. It must be offered in addition to the regular burnt offering and the drink offering with it. **25** On the seventh day you must have a holy assembly to honor Yahweh, and you must not do regular work on that day.

26 Also on the day of the firstfruits, when you offer a new grain offering to Yahweh in your Festival of Weeks, you must have a holy assembly to honor Yahweh, and you must not do regular work on that day. **27** You must offer a burnt offering to produce a sweet aroma for Yahweh. You must offer two young bulls, one ram, and seven male lambs a year old. **28** Offer also grain offering to go with them: Fine flour mixed with oil, three-tenths of an ephah of fine flour mixed with oil for each bull and two-tenths for the one ram. **29** Offer a tenth of an ephah of fine flour mixed with oil for each of the seven lambs, **30** and one male goat to make atonement for yourselves. **31** When you offer those animals without blemish, along with their drink offerings, this must be in addition to the regular burnt offering and the grain offering with it.

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Numbers 28 General Notes

Special concepts in this chapter

Offerings for special days
God commanded the Israelites to make special offerings for Sabbaths, new months, Passover and firstfruits. On each of these occasions, specific sacrifices were required. (See: sabbath and passover and firstfruit)

Numbers 28:1

General Information:
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Numbers 28:2

at the appointed times
"at the times that I haven chosen"

the food of my offerings made by fire to produce
This can be stated in active form. Alternate translation: "the food offerings that you will burn on the altar produce"

a sweet aroma for me
"a smell I enjoy"

Numbers 28:3

General Information:
Yahweh continues telling Moses what the people must do.

the offering made by fire
This can be stated in active form. "the burnt offering" or "the offering you have burned by fire on the altar"

Numbers 28:4

General Information:
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Numbers 28:5

mixed with
This can be stated in active form. "which you have mixed with"

a tenth of an ephah
"A tenth" means one part out of ten equal parts. This can be written in modern measurements. Alternate translation: "2 liters" or "a tenth of an ephah

one-fourth of a hin
"One-fourth" means one part out of four equal parts. This can be written in modern measurements. Alternate translation: "a liter" or "one-fourth of a hin

beaten oil
"pressed oil" or "pure olive oil." This refers to oil that has been pressed out of olives.

Numbers 28:6

that was commanded at Mount Sinai
This can be stated in active form. Alternate translation: "that Yahweh commanded at Mount Sinai"

made by fire
This can be stated in active form. Alternate translation: "that you burned on the altar"

Numbers 28:7

one-fourth of a hin
"One-fourth" means one part out of four equal parts. This can be written in modern measurements. Alternate translation: "a liter" or "one-fourth of a hin

You must pour out in the holy place a drink offering of strong drink to Yahweh
This sentence describes the drink offering that is to accompany the lamb. The full meaning of this statement can be made clear. Alternate translation: "It must be a drink offering of strong drink and you must pour it out in the holy place to Yahweh"

Numbers 28:8

like the one offered
This can be stated in active form. Alternate translation: "like the one you offered"

Numbers 28:9

General Information:
Yahweh continues telling Moses what the people must do.

two-tenths of an ephah
"Two-tenths" means two parts out of ten equal parts. This can be written in modern measurements. Alternate translation: "four and a half liters" or "two tenths of an ephah

mixed with oil
This can be stated in active form. Alternate translation: "which you have mixed with oil"

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the drink offering with it
Many offerings had a drink offering that was required to be offered with them. The full meaning of the can be made clear. Alternate translation: "the drink offering that accompanies it"

Numbers 28:10

General Information:
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Numbers 28:11

General Information:
Yahweh continues telling Moses what the people must do.

Numbers 28:12

three-tenths of an ephah
"Three-tenths" means three parts out of ten equal parts. This can be written in modern measurements. Alternate translation: "six liters" or "three-tenths of an ephah

mixed with oil
This can be stated in active form. Alternate translation: "which you have mixed with oil"

two-tenths of fine flour
The words "of an ephah" are understood and may stated clearly. "Two-tenths" means two parts out of ten equal parts. This can be written in modern measurements. Alternate translation: "four and a half liters of fine flour" or "two-tenths of an ephah

Numbers 28:13

a tenth of an ephah
"A tenth" means one part out of ten equal parts. This can be written in modern measurements. Alternate translation: "2 liters" or "a tenth of an ephah

made by fire
This can be stated in active form. Alternate translation: "that you burned on the altar"

Numbers 28:14

half a hin
"Half" means one part out of two equal parts. This can be written in modern measurements. Alternate translation: "two liters" or "half a hin

a third of a hin
"One third of a hin." "A third" means one part out of three equal parts. This can be written in modern measurements. Alternate translation: "1.2 liters" or "One and one-fifth liters" or "half a hin

one-fourth of a hin
"One-fourth" means one part out of four equal parts. This can be written in modern measurements. Alternate translation: "a liter" or "one-fourth of a hin

Numbers 28:15

One male goat as a sin offering to Yahweh must be offered
This can be stated in active form. Alternate translation: "You must offer one male goat to Yahweh as a sin offering"

Numbers 28:16

General Information:
Yahweh continues telling Moses what the people must do.

the first month, on the fourteenth day of the month
"During the first month, on day 14 of the month." This refers to the first month of the Hebrew calendar.

comes Yahweh's Passover
"you must celebrate Yahweh's Passover"

Numbers 28:17

On the fifteenth day of this month
"On day 15 day of this month." This refers to the first month of the Hebrew calendar.

a feast is to be held
This can be stated in active form. "you must have a feast"

bread without yeast must be eaten
This can be stated in active form. "you must eat bread without yeast"

Numbers 28:18

On the first day
This refers to the first day of the feast. This can be stated clearly. Alternate translation: "On day 1 of the feast"

there must be a holy assembly to honor Yahweh
"you must gather together to worship and honor Yahweh." The phrase "a holy assembly" means the people gather together to worship Yahweh. Worshiping Yahweh is a holy event.

Numbers 28:19

General Information:
Yahweh continues telling Moses what the people must do.

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you must offer a sacrifice made by fire, a burnt offering
The idea of "burnt" can be stated in active form. Alternate translation: "you must burn an offering on the altar"

Numbers 28:20

three-tenths of an ephah
"Three-tenths" means three parts out of ten equal parts. This can be written in modern measurements. Alternate translation: "six liters" or "three-tenths of an ephah

mixed with oil
This can be stated in active form. Alternate translation: "which you have mixed with oil"

two-tenths
The words "of an ephah of fine flour" are understood from the previous phrase. They can be repeated. "Two-tenths" means two parts out of ten equal parts. This can be written in modern measurements. Alternate translation: "four and a half liters of fine flour" or "two-tenths of an ephah of fine flour

Numbers 28:21

a tenth of an ephah
"A tenth" means one part out of ten equal parts. This can be written in modern measurements. Alternate translation: "2 liters" or "a tenth of an ephah

Numbers 28:22

to make atonement
The phrase "make atonement" can be expressed with the verb "atone." Alternate translation: "to atone"

Numbers 28:23

required each morning
This can be stated in active form. Alternate translation: "which Yahweh requires each morning"

Numbers 28:24

As described here
This can be stated in active form. Alternate translation: "As I, Yahweh, have described here"

the food of the offering made by fire
This can be stated in active form. Alternate translation: "you must burn the food offering on the altar"

a sweet aroma for Yahweh
"as a sweet aroma for Yahweh"

It must be offered
This can be stated in active form. Alternate translation: "You must offer it"

Numbers 28:25

have a holy assembly to honor Yahweh
"gather together to worship and honor Yahweh." The phrase "a holy assembly" means the people gather together to worship Yahweh. Worshiping Yahweh is a holy event.

Numbers 28:26

General Information:
Yahweh continues telling Moses what the people must do.

the day of the firstfruits
"the day of the firstfruits, that is the day." This refers to the day during the Festival of Weeks when they offer the grain offering to Yahweh.

have a holy assembly to honor Yahweh
"gather together to worship and honor Yahweh." The phrase "a holy assembly" means the people gather together to worship Yahweh. Worshiping Yahweh is a holy event.

Numbers 28:27

General Information:
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Numbers 28:28

mixed with oil
This can be stated in active form. Alternate translation: "which you have mixed with oil"

three-tenths of an ephah
"Three tenths" means three parts out of ten equal parts. This can be written in modern measurements. Alternate translation: "six liters" or "three-tenths of an ephah

three-tenths of an ephah
"Three tenths" means three parts out of ten equal parts. This can be written in modern measurements. Alternate translation: "six liters" or "three-tenths of an ephah

two-tenths
The words "of an ephah of fine flour" are understood from the previous phrase and can be repeated. "Two-tenths" means two parts out of ten equal parts. This can be written in modern measurements. Alternate translation: "four and a half liters of fine flour" or "two-tenths of an ephah of fine flour

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Numbers 28:29

General Information:
Yahweh continues telling Moses what the people must do.

a tenth of an ephah
"A tenth" means one part out of ten equal parts. This can be written in modern measurements. Alternate translation: "2 liters" or "a tenth of an ephah

fine flour mixed with oil
This can be stated in active form. Alternate translation: "fine flour which you mix with oil"

Numbers 28:30

to make atonement
The word "atonement" can be expressed with the verb "atone." Alternate translation: "to atone"

Numbers 28:31

their drink offerings
This refers to the drink offerings that are required to accompany each of the animals when they are sacrificed. Alternate translation: "the drink offerings that are offered with them" or "the drink offerings that accompany them"

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Chapter 29

1 In the seventh month, on the first day of the month, you must have a holy assembly to honor Yahweh.
You must not do regular work on that day. It will be a day when you blow trumpets. **2** You must offer a
burnt offering to produce a sweet aroma for Yahweh. You must offer one young bull, one ram, and seven
male lambs a year old, each without blemish. **3** You must offer with them their grain offering, fine flour
mixed with oil, three-tenths of an ephah for the bull, two-tenths for the ram, **4** and one-tenth for each
lamb of the seven lambs. **5** You must offer one male goat as a sin offering to make atonement for
yourselves. **6** Make these offerings in the seventh month in addition to all of the offerings you will make
on the first of each month: the special burnt offering and the grain offering to go with it. These must be in
addition to the regular burnt offering, its grain offering, and its drink offerings. As you make these
offerings, you will obey what has been decreed to produce a sweet aroma, an offering made by fire to
Yahweh.

7 On the tenth day of the seventh month you must have a holy assembly to honor Yahweh. You must
humble yourselves and do no work. **8** You must offer a burnt offering to produce a sweet aroma for
Yahweh. You must offer one young bull, one ram, and seven male lambs a year old. They must each be
without blemish. **9** You must offer with them a grain offering, fine flour mixed with oil, three-tenths of an
ephah for the bull, two-tenths for the one ram, **10** and a tenth of an ephah for each of the seven lambs. **11**
You must offer one male goat as a sin offering. This will be in addition to the sin offering of atonement,
the regular burnt offering, its grain offering, and their drink offerings.

12 On the fifteenth day of the seventh month you must have a holy assembly to honor Yahweh. You must
not do regular work on that day, and you must celebrate the festival for him seven days. **13** You must offer
a burnt offering, a sacrifice made by fire to produce a sweet aroma for Yahweh. You must offer thirteen
young bulls, two rams, and fourteen male lambs a year old. Each must be without blemish. **14** You must
offer with them a grain offering, fine flour mixed with oil, three-tenths of an ephah for every bull of the
thirteen bulls, two-tenths for each ram of the two rams, **15** and a tenth of an ephah for each of the
fourteen lambs. **16** You must offer one male goat as a sin offering in addition to the regular burnt offering,
its grain offering, and the drink offering with it.

17 On the second day of the assembly, you must offer twelve young bulls, two rams, and fourteen male
lambs a year old, each without blemish. **18** You must make with them a grain offering and the drink
offerings for the bulls, for the rams, and for the lambs, making as many offerings as were commanded. **19**
You must offer one male goat as a sin offering in addition to the regular burnt offering, its grain offering,
and their drink offerings.

20 On the third day of the assembly, you must offer eleven bulls, two rams, and fourteen male lambs a
year old, each without blemish. **21** You must make with them a grain offering and the drink offerings for
the bulls, for the rams, and for the lambs, making as many offerings as were commanded. **22** You must
offer one male goat as a sin offering in addition to the regular burnt offering, its grain offering, and their
drink offerings.

23 On the fourth day of the assembly, you must offer ten bulls, two rams, and fourteen male lambs a year
old, each without blemish. **24** You must make with them a grain offering and the drink offerings for the
bulls, for the rams, and for the lambs, making as many offerings as were commanded. **25** You must offer
one male goat as a sin offering in addition to the regular burnt offering, its grain offering, and their drink
offerings.

26 On the fifth day of the assembly, you must offer nine bulls, two rams, and fourteen male lambs a year
old, each without blemish. **27** You must make with them a grain offering and the drink offerings for the
bulls, for the rams, and for the lambs, making as many offerings as were commanded. **28** You must offer
one male goat as a sin offering in addition to the regular burnt offering, its grain offering, and their drink
offerings.

29 On the sixth day of the assembly, you must offer eight bulls, two rams, and fourteen male lambs a year
old, each without blemish. **30** You must make with them a grain offering and the drink offerings for the
bulls, for the rams, and for the lambs, making as many offerings as were commanded. **31** You must offer

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one male goat as a sin offering in addition to the regular burnt offering, its grain offering, and their drink offerings.

32 On the seventh day of the assembly, you must offer seven bulls, two rams, and fourteen male lambs a year old, each without blemish. **33** You must make with them a grain offering and the drink offerings for the bulls, for the rams, and for the lambs, making as many offerings as were commanded. **34** You must offer one male goat as a sin offering in addition to the regular burnt offering, its grain offering, and their drink offerings.

35 On the eighth day you must have another solemn assembly. You must not do regular work on that day. **36** You must make a burnt offering, an offering made by fire to produce a sweet aroma for Yahweh. You must offer one bull, one ram, and seven male lambs a year old, each without blemish. **37** You must offer their grain offering and their drink offerings for the bull, for the ram, and for the lambs, making as many offerings as were commanded. **38** You must offer one male goat as a sin offering in addition to the regular burnt offering, its grain offering, and their drink offerings.

39 These are what you must offer to Yahweh at your fixed festivals. These must be in addition to your vows and freewill offerings. You must offer these as your burnt offerings, grain offerings, drink offerings, and fellowship offerings.'" **40** Moses told the people of Israel everything that Yahweh had commanded him to say.

Numbers 29 General Notes

Structure and formatting

This chapter continues the material from the previous chapter about offerings on specific days.

Numbers 29:1

General Information:
Yahweh continues telling Moses what the people must do.

In the seventh month, on the first day of the month
This refers to the seventh month of the Hebrew calendar. Alternate translation: "On day 1 of month 7"

have a holy assembly to honor Yahweh
"gather together to worship and honor Yahweh." The phrase "a holy assembly" means the people gather together to worship Yahweh. Worshiping Yahweh is a holy event.

It will be a day when you blow trumpets
The word "you" refers to the people of Israel who here represent the priests. The priests blew the trumpet to begin a worship service or to gather the community together. Alternate translation: "It will be a day when the priests blow trumpets"

Numbers 29:2

General Information:
Yahweh continues telling Moses what the people must do.

Numbers 29:3

their grain offering
This refers to the grain offerings that are required to accompany each of the animals when they are sacrificed. Alternate translation: "the grain offerings that are offered with them" or "the grain offerings that accompany them"

mixed with oil
This can be stated in active form. Alternate translation: "which you have mixed with oil"

three-tenths of an ephah
The phrase "of fine flour mixed with oil" is understood from the previous phrase and can be repeated. "Three-tenths" means three parts out of ten equal parts. This can be written in modern measurements. Alternate translation: "six liters of fine flour mixed with oil" or "three-tenths of an ephah

two-tenths
The phrase "of an ephah of fine flour mixed with oil" is understood from earlier in the sentence. "Two tenths" means two parts out of ten equal parts. This can be written in modern measurements. Alternate translation: "four and a half liters of fine flour mixed with oil" or "two-tenths of an ephah

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Numbers 29:4

one-tenth
The phrase "of an ephah of fine flour mixed with oil" is understood from earlier in the sentence. "One-tenth" means one part out of ten equal parts. This can be written in modern measurements. Alternate translation: "2 liters of fine flour mixed with oil" or "a tenth of an ephah

Numbers 29:5

to make atonement
The word "atonement" can be expressed with the verb "atone." Alternate translation: "to atone"

Numbers 29:6

in the seventh month ... the first of each month
"in month 7 ... day 1 of each month." The word "month" refers to a month of the Hebrew calendar.

of each month: the special burnt offering ... with it
"of each month—the special burnt offering ... with it." This is the offering that is made on the first day of each month.

the regular burnt offering, its grain offering, and its drink offerings
This refers to the offerings the priests were to give every day. The grain offering and drink offering were to be offered with the regular burnt offering. Alternate translation: "the regular burnt offering, with the grain offering and drink offerings that accompany it"

you will obey what has been decreed
This can be stated in active form. Alternate translation: "you will obey Yahweh's decree" or "you will obey what Yahweh had decreed"

an offering made by fire to Yahweh
This can be stated in active form. Alternate translation: "an offering you burnt on the altar to Yahweh"

Numbers 29:7

General Information:
Yahweh continues telling Moses what the people must do.

the tenth day of the seventh month
"day 10 of month 7" The word "month" refers to those in the Hebrew calendar.

have a holy assembly to honor Yahweh
"gather together to worship and honor Yahweh." The phrase "a holy assembly" means the people gather together to worship Yahweh. Worshiping Yahweh is a holy event.

Numbers 29:8

General Information:
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Numbers 29:9

fine flour mixed with oil
This can be stated in active form. Alternate translation: "fine flour which you have mixed with oil"

three-tenths of an ephah
"Three-tenths" means three parts out of ten equal parts. This can be written in modern measurements. Alternate translation: "six liters" or "three-tenths of an ephah

two-tenths
The words "of an ephah" are understood from earlier in the verse. They can be repeated here. "Two-tenths" means two parts out of ten equal parts. This can be written in modern measurements. Alternate translation: "four and a half liters" or "two-tenths of an ephah

Numbers 29:10

a tenth of an ephah
"A tenth" means one part out of ten equal parts. This can be written in modern measurements. Alternate translation: "2 liters" or "a tenth of an ephah

Numbers 29:11

of atonement
The word "atonement" can be expressed with the verb "atone." Alternate translation: "that atones for you"

its grain offering, and their drink offerings
The grain offering was to be offered with the burnt offering. The drink offerings were to be offered with both the sin offering and the burnt offering. Alternate translation: "along with the grain offering and the drink offerings that accompany them"

Numbers 29:12

General Information:
Yahweh continues telling Moses what the people must do.

the fifteenth day of the seventh month
"day 15 of month 7." The word "month" refer to those in the Hebrew calendar.

have a holy assembly to honor Yahweh
"gather together to worship and honor Yahweh." The phrase "a holy assembly" means the people

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gather together to worship Yahweh. Worshiping Yahweh is a holy event.

you must celebrate the festival for him
"you must celebrate the festival for Yahweh"

Numbers 29:13

a sacrifice made by fire
This can be stated in active form. "you must burn it on the altar"

thirteen young bulls, two rams, and fourteen male lambs
"13 young bulls, 2 rams, and 14 male lambs"

Numbers 29:14

fine flour mixed with oil
This can be stated in active form. Alternate translation: "fine flour which you have mixed with oil"

three-tenths of an ephah
The phrase "of fine flour mixed with oil" is understood from earlier in the sentence and can be repeated. "Three-tenths" means three parts out of ten equal parts. This can be written in modern measurements. Alternate translation: "six liters of fine flour mixed with oil" or "three-tenths of an ephah

thirteen bulls
"13 bulls"

two-tenths
The phrase "of an ephah of fine flour" is understood from earlier in the sentence. "Two-tenths" means two parts out of ten equal parts. This can be written in modern measurements. Alternate translation: "four and a half liters of fine flour" or "two-tenths of an ephah

Numbers 29:15

fourteen lambs
"14 lambs"

a tenth of an ephah
The phrase "of fine flour" is understood from earlier in the sentence. "A tenth" means one part out of ten equal parts. This can be written in modern measurements. Alternate translation: "2 liters of fine flour" or "a tenth of an ephah

Numbers 29:16

its grain offering, and the drink offering with it
The grain offering and drink offering accompany the regular burnt offering.

Numbers 29:17

On the second day of the assembly
"On day 2 of the festival." Here the word "assembly" refers to the Festival of Weeks.

twelve young bulls, two rams, and fourteen male lambs
"12 young bulls, 2 rams, and 14 male lambs"

Numbers 29:18

as were commanded
This can be stated in active form. Alternate translation: "as Yahweh commanded"

Numbers 29:19

its grain offering, and their drink offerings
The grain offering was to be offered with the burnt offering. Drink offerings were to be offered with both the sin offering and the burnt offering. Alternate translation: "along with the grain offering and the drink offerings that accompany them"

Numbers 29:20

the third day of the assembly
"day 3 of the festival." Here the word "assembly" refers to the Festival of Weeks.

eleven bulls, two rams, and fourteen male lambs
"11 bulls, 2 rams, and 14 male lambs"

Numbers 29:21

as were commanded
This can be stated in active form. Alternate translation: "as Yahweh commanded"

Numbers 29:22

its grain offering, and their drink offerings
The grain offering was to be offered with the burnt offering. The drink offerings were to be offered with both the sin offering and the burnt offering. Alternate translation: "along with the grain offering and the drink offerings that accompany them"

Numbers 29:23

General Information:
Yahweh continues telling Moses what the people must do during the festival in the seventh month.

the fourth day of the assembly
"day 4 of the festival." Here the word "assembly" refers to the Festival of Weeks.

fourteen male lambs
"14 male lambs"

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Numbers 29:24

as were commanded
This can be stated in active form. Alternate translation: "as Yahweh commanded"

Numbers 29:25

its grain offering, and their drink offerings
The grain offering was to be offered with the burnt offering. The drink offerings were to be offered with both the sin offering and the burnt offering. Alternate translation: "along with the grain offering and the drink offerings that accompany them"

Numbers 29:26

the fifth day of the assembly
"day 5 of the festival." Here the word "assembly" refers to the Festival of Weeks.

fourteen male lambs
"14 male lambs"

Numbers 29:27

as were commanded
This can be stated in active form. Alternate translation: "as Yahweh commanded"

Numbers 29:28

its grain offering, and their drink offerings
The grain offering was to be offered with the burnt offering. The drink offerings were to be offered with both the sin offering and the burnt offering. Alternate translation: "along with the grain offering and the drink offerings that accompany them"

Numbers 29:29

the sixth day of the assembly
"day 6 of the festival." Here the word "assembly" refers to the Festival of Weeks.

fourteen male lambs
"14 male lambs"

Numbers 29:30

as were commanded
This can be stated in active form. Alternate translation: "as Yahweh commanded"

Numbers 29:31

its grain offering, and their drink offerings
The grain offering was to be offered with the burnt offering. The drink offerings were to be offered with both the sin offering and the burnt offering. Alternate translation: "along with the grain offering and the drink offerings that accompany them"

Numbers 29:32

the seventh day of the assembly
"day 7 of the festival." Here the word "assembly" refers to the Festival of Weeks.

fourteen male lambs
"14 male lambs"

Numbers 29:33

as were commanded
This can be stated in active form. Alternate translation: "as Yahweh commanded"

Numbers 29:34

its grain offering, and their drink offerings
The grain offering was to be offered with the burnt offering. The drink offerings were to be offered with both the sin offering and the burnt offering. Alternate translation: "along with the grain offering and the drink offerings that accompany them"

Numbers 29:35

General Information:
Yahweh tells Moses what the people must do after the seven-day festival in the seventh month.

eighth day
This "eighth" is the ordinal number for eight.

have another solemn assembly
"gather together again to worship Yahweh." This is another assembly similar to the one on the first day of the festival.

Numbers 29:36

an offering made by fire
This can be stated in active form. Alternate translation: "you must burn it on the altar"

Numbers 29:37

their grain offering and their drink offerings
These offerings were to be offered with the bull, the ram, and the lambs. Alternate translation: "the grain offerings and the drink offerings"

as were commanded
This can be stated in active form. Alternate translation: "as Yahweh commanded"

Numbers 29:38

its grain offering, and their drink offerings
The grain offering was to be offered with the burnt offering. The drink offerings were to be offered with both the sin offering and the burnt offering.

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Alternate translation: "along with the grain offering and the drink offerings that accompany them"

Numbers 29:39

These are what you must offer
"These offerings are what you must offer"

fixed festivals
"planned festivals." These are festivals that occurred at regularly scheduled times. The word "fixed" means "set" or "predetermined."

Numbers 29:40

General Information:
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Chapter 30

1 Moses spoke to the leaders of the tribes of the people of Israel. He said, "This is what Yahweh has commanded. **2** When a man makes a vow to Yahweh, or swears an oath to bind himself with a binding promise, he must not break his word. He must keep his promise to do everything that comes out of his mouth. **3** When a young woman living in her father's house makes a vow to Yahweh and binds herself with a promise, while within the house of her father, **4** if her father hears the vow and the promise by which she has bound herself, and if he says nothing to reverse her, then all her vows will remain in force, and every pledge by which she has bound herself will stand. **5** But if her father overrules her when he hears about it, none of her vows or the pledges by which she obligated herself will stand; Yahweh will forgive her because her father has forbidden her. **6** If she marries a husband after she makes a vow or her lips uttered a rash promise by which she has bound herself, **7** and her husband hears about it but says nothing to her, then her vows will stand, and the pledges by which she bound herself will stand. **8** But if her husband stops her on the day that he hears about it, then he cancels the vow that she has made, the rash talk of her lips with which she has bound herself, and Yahweh will forgive her. **9** But any vow of a widow or a divorced woman will stand against her. **10** If a woman made a vow in her husband's house or bound herself by a promise with an oath, **11** and her husband hears of it but he says nothing to her and he does not oppose her, then all her vows will stand, and every pledge by which she bound herself will stand. **12** But if her husband cancels them on the day that he heard about them, then whatever came out of her lips about her vows or promises will not stand. Her husband has canceled them, and Yahweh will forgive her. **13** Any vow and any binding oath to afflict her, her husband may make it stand or her husband may cancel it. **14** But if her husband says nothing to her from day to day, then he confirms all her vows and binding promises that she has made, and they will stand, because he has said nothing to her on the day that he heard of them. **15** If her husband cancels his wife's vow after he has heard about them, then he will be responsible for her guilt." **16** These are the statutes that Yahweh commanded Moses to announce—statutes for what is between a man and his wife and between a father and his daughter when she is in her youth in her father's family.

Numbers 30 General Notes

Special concepts in this chapter

Vows

Because a vow is a type of promise, men must do what they have vowed to do. A father or a husband has one day in which to cancel a woman's vow. Otherwise, she must do what she vowed she would do. (See: vow and promise)

Numbers 30:1

General Information:

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Numbers 30:2

a man makes a vow

The words "a man" refer to any man, not one particular man. It refers only to men and does not include women. Alternate translation: "any man"

to bind himself with a binding promise

Here Moses speaks of a person promising to do something as if his promise were a physical object that he ties to himself. Alternate translation: "committing to fulfill a promise" or "promising to do something"

he must not break his word. He must keep his promise to do everything that comes out of his mouth

These two sentences have similar meanings and are combined to emphasize that he must fulfill his promises. Here "word" is a metonym that refers to what he said.

he must not break his word

The phrase "his word" refers to a man's oaths and vows. Here Moses speaks of not fulfilling these as if they were physical objects that the man could break. Alternate translation: "he must fulfill his promises"

everything that comes out of his mouth

Here the word "mouth" is a metonym for the things that the man says. Alternate translation: "to do everything that he says he will do"

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Numbers 30:3

binds herself with a promise
Here Moses speaks of a woman promising to do something as if her promise were a physical object that she ties to herself. Alternate translation: "commits herself to fulfilling a promise" or "promises to do something"

Numbers 30:4

the vow and the promise
These two phrases have very similar meanings. They emphasize what she has promised to do. Alternate translation: "the vow"

by which she has bound herself
Here Moses speaks of how a woman has committed herself to fulfilling a promise as if her promise were a physical object that she had bound to her body. Alternate translation: "that she has committed herself to fulfill"

he says nothing to reverse her
"he does not cancel what she has said"

will stand
This is an idiom. It means that her vows will remain in effect and that she will be required to fulfill them. Alternate translation: "she will be obligated to fulfill"

Numbers 30:5

her vows or the pledges
These two phrases have very similar meanings. They emphasize what she has promised to do. Alternate translation: "her vows"

will stand
This is an idiom. It means that her vows will remain in effect and she will be required to fulfill them. See how you translated this phrase in [Numbers 30:4]

Yahweh will forgive her
This refers to Yahweh forgiving her for not fulfilling her vows. The full meaning of this statement can be made clear. Alternate translation: "Yahweh will forgive her for not fulfilling her vows"

Numbers 30:6

rash
something done without thinking

by which she has bound herself
Here Moses speaks of how a woman has committed herself to fulfilling a promise as if her promise were a physical object that she had bound to her body. Alternate translation: "which she has committed herself to fulfill"

Numbers 30:7

says nothing to her
You may need to specify that he says nothing to her about her vow. Alternate translation: "says nothing to her about her vow" or "does not tell her to have Yahweh release her from the vow"

by which she bound herself
Here Moses speaks of how a woman has committed herself to fulfilling a promise as if her promise were a physical object that she had bound to her body. Alternate translation: "that she has committed herself to fulfill" See how this is translated in [Numbers 30:4]

will stand
This is an idiom. It means that her vows will remain in effect and that she will be required to fulfill them. Alternate translation: "she will be obligated to fulfill" See how this is translated in [Numbers 30:4]

Numbers 30:8

the vow that she has made ... the rash talk of her lips
"the vow that she has made ... that is, the rash talk of her lips." These two phrases refer to the same thing. The second phrase describes the vow that the woman made.

the rash talk of her lips
The phrase "the rash talk" refers to the rash promise that she made. Here "her lips" means the woman herself. She is referred to as "her lips" because lips are related to what she says. Alternate translation: "the rash things she has said" or "her rash promise"

with which she has bound herself
Here Moses speaks of how a woman has committed herself to fulfilling a promise as if her promise were a physical object that she had bound to her body. Alternate translation: "that she has committed herself to fulfill" See how this is translated in [Numbers 30:4]

Yahweh will forgive her
Here Moses speaks about Yahweh forgiving the woman for not fulfilling her vow as if he were releasing her from something that bound her. The full meaning of this statement can be made clear. See how you translated this in [Numbers 30:5]

Numbers 30:9

General Information:
Moses continues telling the leaders of the tribes what Yahweh has commanded.

a divorced woman
This can be stated in active form. Alternate translation: "a woman whom a man has divorced"

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will stand against her
This is an idiom. It means that her vows will remain in effect and she will be required to fulfill them. See how you translated a similar phrase in [Numbers 30:4]

Numbers 30:10

If a woman made a vow in her husband's house
This refers to a married woman. You can make the meaning of this statement clear. Alternate translation: "If a married woman makes a vow"

Numbers 30:11

then all her vows will stand
This is an idiom. The phrase "will stand" means that her vows will remain in effect and she will be required to fulfill them. See how you translated a similar phrase in [Numbers 30:4]

Numbers 30:12

then whatever came out of her lips
Here what the woman said is referred to as something that came out of her lips. Alternate translation: "then whatever she said"

will not stand
This is an idiom. It means that her vows will not remain in effect and she will be not required to fulfill them. See how you translated this phrase in [Numbers 30:4]

Yahweh will forgive her
The full meaning of this statement can be made clear. See how you translated this in [Numbers 30:5]

Numbers 30:13

binding oath to afflict her
an oath by which the woman says that unless she fulfills the oath, God or other poeple have the right to afflict her

Numbers 30:14

binding promises
Moses describes a woman's promises as if they were something that she is physically bound by. Alternate translation: "obligations" or "promises"

will stand
This is an idiom. It means that her vows will remain in effect and that she will be required to fulfill them. Alternate translation: "she will be obligated to fulfill" See how this is translated in [Numbers 30:4]

because he has said nothing to her
You can make clear the understood information. Alternate translation: "because he has said nothing to her about them"

Numbers 30:15

then he will be responsible for her guilt
This means that he will be guilty of her sin instead of her if she does not fulfill her vow. The full meaning of this statement can be made clear. Alternate translation: "if she does not fulfill her vow, she will not be guilty of her sin, and he will be guilty instead of her"

Numbers 30:16

General Information:
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Chapter 31

1 Yahweh spoke to Moses and said, **2** "Take vengeance on the Midianites for what they did to the people of Israel. After doing that, you will die and be gathered to your people." **3** So Moses spoke to the people. He said, "Arm some of your men for war so they may go against Midian and carry out Yahweh's vengeance on it. **4** Every tribe throughout Israel must send a thousand soldiers to war." **5** So out of Israel's thousands of men, one thousand from each tribe were provided from the clans of Israel, twelve thousand men armed for war. **6** Then Moses sent them to battle, a thousand from every tribe, along with Phinehas son of Eleazar the priest, and with some articles from the holy place and the trumpets in his possession for sounding signals. **7** They fought against Midian, as Yahweh had commanded Moses. They killed every man. **8** They killed the kings of Midian with the rest of their dead: Evi, Rekem, Zur, Hur, and Reba, the five kings of Midian. They also killed Balaam son of Beor, with the sword. **9** The army of Israel took captive the women of Midian, their children, all their cattle, all their flocks, and all their goods. They took these as plunder. **10** They burned all their cities where they lived and all their camps. **11** They took all the plunder and prisoners, both people and animals. **12** They brought the prisoners, the booty, and the spoil to Moses, to Eleazar the priest, and to the community of the people of Israel. They brought these to the camp in the plains of Moab, by the Jordan near Jericho.

13 Moses, Eleazar the priest, and all the leaders of the community went to meet them outside the camp. **14** But Moses was angry with the officers of the army, the commanders of thousands and the captains of hundreds, who came from serving in the battle. **15** Moses said to them, "Have you let all the women live? **16** Look, these women caused the people of Israel, through Balaam's advice, to commit faithlessness against Yahweh in the matter of Peor, when the plague spread among Yahweh's community. **17** Now then, kill every male among the little ones, and kill every woman who has known a man by lying with him. **18** But keep alive for yourselves all the young girls who have not known a man by lying with him. **19** All of you who have killed anyone or touched anyone who was killed must stay outside the camp for seven days. On the third day and the seventh day you must purify yourselves and your captives. **20** You must purify every garment and everything made of animal hide and goats' hair, and everything made of wood."

21 Eleazar the priest said to the soldiers who had gone to war, "This is a decreed law that Yahweh has commanded Moses: **22** The gold, silver, bronze, iron, tin, and lead, **23** and everything that resists fire, you must put it through the fire, and it will become clean. You must then purify those things with the water of cleansing. Whatever cannot go through the fire you must cleanse with that water. **24** You must wash your clothes on the seventh day, and then you will become clean. Afterward you may come into Israel's camp."

25 Then Yahweh spoke to Moses and said, **26** "You and Eleazar the priest and the heads of the community's ancestral clans are to count all the plundered things that were captured, both men and animals. **27** Divide the plunder into two parts. Divide it between the soldiers who went out to battle and all the rest of the community. **28** Then levy a tax to be given to me from the soldiers who went out to battle. This tax must be one out of every five hundred, whether persons, cattle, donkeys, sheep, or goats. **29** Take this tax from their half and give it to Eleazar the priest for a contribution to Yahweh. **30** Also from the people of Israel's half, you must take one out of every fifty—from the persons, cattle, donkeys, and sheep—from all the animals. Give these to the Levites who perform the duties of my tabernacle." **31** So Moses and Eleazar the priest did as Yahweh had commanded Moses.

32 Now the booty that remained of the spoil that the men of war had plundered was 675,000 sheep, **33** seventy-two thousand cattle, **34** sixty-one thousand donkeys, **35** and thirty-two thousand women who had not known a man by lying with him. **36** The half that was kept for the soldiers numbered 337,000 sheep, **37** and the tax for Yahweh of the sheep was 675.

38 The cattle were thirty-six thousand, from which the tax for Yahweh was seventy-two.

39 The donkeys were 30,500 from which the tax for Yahweh was sixty-one.

40 The persons were sixteen thousand women, from which the tax for Yahweh was thirty-two.

41 Moses took the tax that was to be a contribution presented to Yahweh. He gave it to Eleazar the priest, as Yahweh commanded Moses.

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42 As for the people of Israel's half that Moses had taken from the soldiers who had gone to war— **43** the community's half was 337,500 sheep, **44** thirty-six thousand oxen, **45** 30,500 donkeys, **46** and sixteen thousand women. **47** From the people of Israel's half, Moses took one out of every fifty, both of people and animals. He gave them to the Levites who performed the duties of Yahweh's tabernacle, as Yahweh had commanded him to do.

48 Then the officers of the army, the commanders over thousands and the captains over hundreds, came to Moses. **49** They said to Moses, "Your servants have counted the soldiers who are under our command, and not one man is missing. **50** We have brought Yahweh's offering, what each man found, articles of gold, armlets and bracelets, signet rings, earrings, and necklaces, to make atonement for ourselves before Yahweh." **51** Moses and Eleazar the priest received from them the gold—all the articles of craftsmanship. **52** All the gold of the contribution that they gave to Yahweh—the offerings from the commanders of thousands and from the captains of hundreds—weighed 16,750 shekels. **53** Each soldier had taken plunder, each man for himself. **54** Moses and Eleazar the priest took the gold from the commanders of thousands and captains of hundreds. They took it into the tent of meeting as a reminder of the people of Israel for Yahweh.

Numbers 31 General Notes

Special concepts in this chapter

Midianites

Israel killed the Midianites, including Balaam, for tempting them to worship Baal. This battle was at Yahweh's command. Yahweh would bring justice. (See: justice)

Numbers 31:1

General Information:

This page has intentionally been left blank.

Numbers 31:2

Take vengeance on the Midianites for what they did to the people of Israel

Yahweh was punishing the Midianites for convincing the people of Israel to worship idols.

you will die and be gathered to your people

These two phrases mean basically the same thing. This is a polite way to emphasize that it is time for Moses to die and for his spirit to go to the place where his ancestors are.

Numbers 31:3

Arm some of your men for war

"Give weapons to some of your men"

go against Midian and carry out Yahweh's vengeance on it

"go fight a war against the Midianites and punish them for what they did to us"

Numbers 31:4

a thousand

"1,000"

Numbers 31:5

twelve thousand

"12,000"

Israel's thousands of men

"the thousands of Israel's men"

one thousand from each tribe were provided

This can be stated in active form. Alternate translation: "every tribe sent 1,000 men to war"

twelve thousand men armed for war

All 12 tribes sent men, including the tribe of Levi. Each tribe sent 1,000 men into battle.

Numbers 31:6

the trumpets in his possession

The phrase "in his possession" means that he was in charge of the trumpets. Alternate Translation: "the trumpets that he was in charge of"

Numbers 31:7

General Information:

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Numbers 31:8

Evi, Rekem, Zur, Hur, and Reba

These are names of kings of Midian.

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Balaam son of Beor
Beor was Balaam's father. See how you translated this in Numbers 22:5.

Numbers 31:9

They took these as plunder
"They took the Midianites' possessions as their own"

Numbers 31:10

They burned all their cities where they lived and all their camps
"Israel's army burned all the Midianites' cities where the Midianites lived and all the Midianites' camps"

Numbers 31:11

They took
"The army of Israel took"

plunder
This refers to the material goods they recovered from killing the Midianite men.

Numbers 31:12

plains
a large area of flat land

Numbers 31:13

General Information:
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Numbers 31:14

the commanders of thousands and the captains of hundreds
Possible meanings are 1) these numbers represent the exact amount of soldiers that these commanders and captains led. Alternate translation: "the commanders of 1,000 soldiers and the captains of 100 soldiers" or 2) the words translated as "thousands" and "hundreds" do not represent exact numbers, but are the names of larger and smaller military divisions. Alternate translation: "the commanders of large military divisions and the captains of smaller military divisions"

Numbers 31:15

Have you let all the women live?
The law was explicit on who would be permitted to live. The army violated the law by allowing all the women and children to live. This was a rebuke to the army leaders.

Numbers 31:16

Look
This word is used here to draw the audience's attention to what is said next. Alternate translation: "Listen"

Numbers 31:17

has known a man by lying with him
"has had sexual relations with a man"

Numbers 31:18

General Information:
Moses speaks to the commanders of the Israelite army about becoming clean before God.

keep alive for yourselves
You may need to make explicit the idea omitted by the ellipsis. Alternate translation: "you may keep alive and take as wives for yourselves"

who have not known a man by lying with him
"who have not had sexual relations with any man." This refers to girls who were virgins.

Numbers 31:19

All of you
Moses is referring to anyone who fought in battle, not just the commanders.

you must purify yourselves
They must become spiritually clean again before entering the camp.

Numbers 31:20

everything made of animal hide and goats' hair, and everything made of wood
This can be stated in active form. Alternate translation: "everything that someone has made of animal hide, goats' hair, or wood"

Numbers 31:21

General Information:
Eleazar teaches the soldiers the customs of becoming ceremonially clean before Yahweh after going to war.

Numbers 31:22

gold, silver, bronze, iron, tin, and lead
metals that were used during that time period

Numbers 31:23

that resists fire
"that will not burn"

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put it through the fire
"put it into the fire"

water of cleansing
This refers to water that someone has mixed with ashes from a sin offering. See: Numbers 19:17-19.

Numbers 31:24

then you will become clean
These are the customs of becoming ceremonially clean before Yahweh.

Numbers 31:25

General Information:
This page has intentionally been left blank.

Numbers 31:26

count all the plundered things that were captured
This can be stated in active form. Alternate translation: "count all of the possessions that the soldiers captured"

the heads of the community's ancestral clans
"the leaders of each clan in the community"

Numbers 31:27

General Information:
This page has intentionally been left blank.

Numbers 31:28

General Information:
Yahweh continues speaking to Moses. The word "me" refers to Yahweh.

Then levy a tax to be given to me from the soldiers who went out to battle
This can be stated in active form. Alternate translation: "Collect a tax from the soldiers' plunder and give it to me"

every five hundred
"every 500"

Numbers 31:29

from their half
"from the soldiers' half"

for a contribution to Yahweh
Yahweh speaks of himself in third person. Alternate translation: "for a contribution to me")

Numbers 31:30

General Information:
Yahweh continues speaking to Moses.

Also from the people of Israel's half
"Also from the people of Israel's half of the plunder"

perform the duties of my tabernacle
"do all the work connected to my tabernacle" or "take care of everything connected to my tabernacle" or "keeping watch over my tabernacle" See how you translated this in Numbers 1:53.

Numbers 31:31

General Information:
This page has intentionally been left blank.

Numbers 31:32

Now
This word is used here to mark a break in the main teaching. Here Moses begins listing the amount of plunder and how much went to the soldiers, to the people, and to Yahweh.

675,000 sheep
"six hundred and seventy-five thousand sheep"

Numbers 31:33

seventy-two thousand cattle
"72,000 cattle"

Numbers 31:34

sixty-one thousand donkeys
"61,000 donkeys"

Numbers 31:35

thirty-two thousand women
"32,000 women"

women who had not known a man by lying with him
"women who had no had sexual relations with a man." This refers to women who are virgins.

Numbers 31:36

General Information:
Moses is listing the plunder that goes to the soldiers and the tax that goes to Yahweh.

The half that was kept for the soldiers
This can be stated in active form. Alternate translation: "The soldiers' part of the sheep"

337,000 sheep
"three hundred and thirty-seven thousand sheep"

Numbers 31:37

the tax for Yahweh of the sheep was 675
"the tax they were to give to Yahweh was 675 sheep"

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was 675
"was six hundred and seventy-five"

Numbers 31:38

thirty-six thousand
36,000

seventy-two
72

Numbers 31:39

General Information:
Moses is listing the plunder that goes to the soldiers and the tax that goes to Yahweh.

were 30,500
"were thirty thousand five hundred"

sixty-one
61

Numbers 31:40

sixteen thousand
16,000

thirty-two
32

Numbers 31:41

to be a contribution presented to Yahweh
This can be stated in active form. Alternate translation: "to be an contribution to Yahweh"

Numbers 31:42

General Information:
Moses is listing the plunder that goes to the people and the tax that goes to Yahweh.

Numbers 31:43

337,500 sheep
"three hundred and thirty-seven thousand five hundred sheep"

Numbers 31:44

thirty-six thousand oxen
36,000 oxen

Numbers 31:45

General Information:
This page has intentionally been left blank.

Numbers 31:46

sixteen thousand women
"16,000 women." It has been stated earlier that all the males and the married women captives were put to death

Numbers 31:47

General Information:
Moses is listing the plunder that goes to the people and the tax that goes to Yahweh. The tax on the people's portion was higher than the tax on the soldiers' portion.

performed the duties of Yahweh's tabernacle
"did all the work connected to Yahweh's tabernacle" or "took care of everything connected to Yahweh's tabernacle" or "kept watch over Yahweh's tabernacle" See how you translated similar words in Numbers 1:53.

Numbers 31:48

the commanders over thousands and the captains over hundreds
Possible meanings are 1) these numbers represent the exact amount of soldiers that these commanders and captains led. Alternate translation: "the commanders over 1,000 soldiers and the captains over 100 soldiers" or 2) the words translated as "thousands" and "hundreds" do not represent exact numbers, but are the names of larger and smaller military divisions. Alternate translation: "the commanders over large military divisions and the captains over smaller military divisions" See how you translated a similar phrase in [Numbers 31:14]

Numbers 31:49

Your servants have counted
The commanders refer to themselves as "your servants." This is a polite way to speak to someone with greater authority.

not one man is missing
This can be stated in a positive statement. "we know for certain that every man is here"

Numbers 31:50

General Information:
The officers of the army continue speaking to Moses.

armlets and bracelets, signet rings, earrings, and necklaces
These are all types of jewelry that people wore.

to make atonement for ourselves before Yahweh
"to thank God for saving our lives"

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Numbers 31:51

the gold—all the articles of craftsmanship
"all the articles of gold" or "all the golden jewelry"

Numbers 31:52

All the gold of the contribution that they gave to Yahweh—the offerings from the commanders of thousands and from the captains of hundreds—weighed
"All the gold of the contribution that the commanders of thousands and the captains of hundreds gave to Yahweh weighed"

from the commanders of thousands and from the captains of hundreds
Possible meanings are 1) these numbers represent the exact amount of soldiers that these commanders and captains led. Alternate translation: "from the commanders of 1,000 soldiers and from the captains of 100 soldiers" or 2) the words translated as "thousands" and "hundreds" do not represent exact numbers, but are the names of larger and smaller military divisions. Alternate translation: "from the commanders of large military divisions and from the captains of smaller military divisions" See how you translated a similar phrase in [Numbers 31:14]

16,750
"sixteen thousand, seven hundred and fifty"

shekels
A shekel is 11 grams.

Numbers 31:53

General Information:
This page has intentionally been left blank.

Numbers 31:54

as a reminder of the people of Israel for Yahweh
The gold will remind the people that Yahweh gave them victory. It will also remind Yahweh that the people fulfilled his revenge on the Midianites.

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Chapter 32

1 Now the descendants of Reuben and of Gad had large numbers of livestock. When they saw the land of Jazer and Gilead, the land was a wonderful place for livestock. **2** So the descendants of Gad and Reuben came and spoke to Moses, to Eleazar the priest, and to the leaders of the community. They said, **3** "This is a list of places we have surveyed: Ataroth, Dibon, Jazer, Nimrah, Heshbon, Elealeh, Sebam, Nebo, and Beon. **4** These are the lands that Yahweh attacked before the community of Israel, and they are good places for livestock. We, your servants, have a lot of livestock." **5** They said, "If we have found favor in your eyes, let this land be given to us, your servants, as a possession. Do not make us cross over the Jordan."

6 Moses replied to the descendants of Gad and Reuben, "Should your brothers go to war while you settle down here? **7** Why discourage the hearts of the people of Israel from going over into the land that Yahweh has given them? **8** Your fathers did the same thing when I sent them from Kadesh Barnea to examine the land. **9** They went up to the Valley of Eshkol. They saw the land and then discouraged the hearts of the people of Israel so that they refused to enter the land that Yahweh had given them. **10** Yahweh's anger was kindled on that day. He took an oath and said, **11** 'Surely none of the men who came up out of Egypt, from twenty years old and up, will see the land about which I swore to Abraham, to Isaac, and to Jacob, because they have not completely followed me, except for **12** Caleb son of Jephunneh the Kenizzite, and Joshua son of Nun. Only Caleb and Joshua have completely followed me.' **13** So Yahweh's anger was kindled against Israel. He made them wander around in the wilderness for forty years until all the generation who had done evil in his sight was destroyed. **14** Look, you have risen up in your fathers' place, like just more sinful men, to add to Yahweh's burning anger toward Israel. **15** If you turn away from following him, he will again leave Israel in the wilderness and you will have destroyed all this people."

16 So they came near Moses and said, "Allow us to build fences here for our livestock and cities for our families. **17** However, we ourselves will be ready and armed to go with Israel's army until we have led them into their place. But our families will live in the fortified cities because of the other people who still live in this land. **18** We will not return to our houses until every one of the people of Israel has obtained his inheritance. **19** We will not inherit the land with them on the other side of the Jordan, because our inheritance is here on the east side of the Jordan."

20 So Moses replied to them, "If you do what you say, if you arm yourselves to go before Yahweh to war, **21** then every one of your armed men must cross over the Jordan before Yahweh, until he has driven out his enemies from before him **22** and the land is subdued before him. Then afterward you may return. You will be guiltless toward Yahweh and toward Israel. This land will be your possession before Yahweh. **23** But if you do not do so, look, you will have sinned against Yahweh. Be sure that your sin will find you out. **24** Build cities for your families and pens for your sheep; then do what you have said." **25** The descendants of Gad and Reuben spoke to Moses and said, "Your servants will do as you, our master, commands. **26** Our little ones, our wives, our cattle, and all our livestock will stay there in the cities of Gilead. **27** However, we, your servants, every man who is armed for war, will cross over before Yahweh to battle, as our master says."

28 So Moses gave instructions concerning them to Eleazar the priest, to Joshua son of Nun, and to the leaders of the ancestor's clans in the tribes of the people of Israel. **29** Moses said to them, "If the descendants of Gad and Reuben cross over the Jordan with you, every man who is armed to battle before Yahweh, and if the land is subdued before you, then you will give them the land of Gilead as a possession. **30** But if they do not cross over with you armed, then they will acquire their possessions among you in the land of Canaan." **31** So the descendants of Gad and Reuben answered and said, "As Yahweh has said to us, your servants, this is what we will do. **32** We will cross over armed before Yahweh into the land of Canaan, but our possessed inheritance will remain with us on this side of the Jordan."

33 So to the descendants of Gad and Reuben, and also to the half tribe of Manasseh son of Joseph, Moses gave the kingdom of Sihon, king of the Amorites, and of Og, king of Bashan. He gave to them the land, and distributed to them all its cities with their borders, the cities of the land around them. **34** The descendants of Gad rebuilt Dibon, Ataroth, Aroer, **35** Atroth Shophan, Jazer, Jogbehah, **36** Beth Nimrah, and Beth Haran as fortified cities with pens for sheep. **37** The descendants of Reuben rebuilt Heshbon,

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Elealeh, Kiriathaim, [38] Nebo, Baal Meon—their names were later changed, and Sibmah. They gave other names to the cities that they rebuilt. [39] The descendants of Makir son of Manasseh went to Gilead and took it away from the Amorites who were in it. [40] Then Moses gave Gilead to the Makirites, the descendants of Manasseh, and his people settled there. [41] Jair, a descendant of Manasseh, went and captured its towns and called them Havvoth Jair. [42] Nobah went and captured Kenath and its villages, and he called it Nobah, after his own name.

Numbers 32 General Notes

Structure and formatting

Reuben and Gad's inheritance

Reuben and Gad were given the land conquered east of the Jordan River. This land had good pastures, and suited these tribes because they had many sheep, goats and cattle. They had not yet entered into the Promised Land, and it would have been sinful to not fight with the rest of Israel. So they promised to enter the land to fight with the other tribes, and then return to their own land. (See: sin and promisedland and promise)

Numbers 32:1

Now

This word is used here to mark a pause in the story. Here Moses tells background information about the tribes of Reuben and Gad.

Numbers 32:2

General Information:

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Numbers 32:3

Ataroth, Dibon, Jazer, Nimrah, Heshbon, Elealeh, Sebam, Nebo, and Beon

These are names of cities.

Numbers 32:4

General Information:

The people from Reuben and Gad continue speaking to Moses, Eleazar, and the other leaders.

the lands that Yahweh attacked before the community of Israel

Yahweh enabling the Israelites to conquer the people who lived in the land is spoken of as if Yahweh went before the Israelites and attacked the people. Alternate translation: "the lands where Yahweh enabled us to defeat the people living there"

We, your servants

The people of the tribes of Reuben and Gad refer to themselves in this way to show respect to a person of higher authority.

Numbers 32:5

If we have found favor in your eyes

Here "found favor" is an idiom that means be approved of or that the leaders are pleased with them. Here "eyes" are a metonym for sight, and sight is a metaphor representing his evaluation. Alternate translation: "If we have found favor with you" or "If you are pleased with us"

let this land be given to us

This can be stated in active form. Alternate translation: "give this land to us"

Do not make us cross over the Jordan

They wanted the land on the east side of the Jordan River instead of crossing over to the west side and claiming land there. Alternate translation: "Do not make us cross over the Jordan to take possession of land on that side"

Numbers 32:6

Should your brothers go to war while you settle down here?

Moses asks this question to rebuke the people from the tribes of Gad and Reuben. Alternate translation: "It is wrong for you to settle down in this land while your brothers go to war."

Numbers 32:7

Why discourage the hearts ... the land that Yahweh has given them?

Moses asks this question to correct the people from the tribes of Gad and Reuben. Alternate translation: "Do not discourage the hearts ... the land that Yahweh has given them." or "Your actions would discourage the hearts ... the land that Yahweh has given them."

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discourage the hearts of the people of Israel from going
Here the word "hearts" represents the people themselves and refers to the seat of their emotions. Alternate translation: "discourage the people of Israel from going" or "cause the people of Israel to not want to go"

Numbers 32:8

General Information:
Moses continues speaking to the people of Reuben and Gad.

Numbers 32:9

Valley of Eshkol
This is the name of a place. See how you translated this in [Numbers 13:23]

They saw the land
This refers to seeing what was in the land. Alternate translation: "They saw the strong people and cities in the land"

discouraged the hearts of the people of Israel
Here the word "hearts" represents the people themselves and refers to the seat of their emotions. See how you translated this in [Numbers 32:7]

Numbers 32:10

Yahweh's anger was kindled
Yahweh becoming angry is spoken of as if his anger was a fire that begins to burn. This can be stated in active form. Alternate translation: "Yahweh became very angry"

Numbers 32:11

none of the men
"none of the people." This phrase refers to both men and women.

twenty years old and up
"20 years old or older"

completely followed me
Being devoted to Yahweh and obeying him are spoken of as if they were following Yahweh. Alternate translation: "completely obeyed me" or "been completely devoted to me"

Numbers 32:12

Jephunneh ... Nun
These are names of men.

Kenizzite
This is the name of a people group.

Only Caleb and Joshua have completely followed me
This is a positive statement of the words "because they have not completely followed me, except for Caleb son of Jephunneh the Kenizzite, and Joshua son of Nun," which begin in Numbers 32:11.

Numbers 32:13

Yahweh's anger was kindled against Israel
Yahweh becoming angry is spoken of as if his anger was a fire that begins to burn. This can be stated in active form. Alternate translation: "Yahweh became very angry with Israel"

forty years
"40 years"

all the generation ... sight was destroyed
This can be stated in active form. Alternate translation: "he destroyed all the generation ... sight" or "all the generation ... sight had died"

who had done evil in his sight
Being in someone's sight means to be in front of that person where he can see. Alternate translation: "who had done evil before Yahweh" or "who had done evil in Yahweh's presence"

Numbers 32:14

you have risen up in your fathers' place
The people of Reuben and Gad acting like their ancestors did is spoken of as if they were standing in the place where their ancestors did. Alternate translation: "you have begun to act just like your ancestors"

to add to Yahweh's burning anger toward Israel
The people causing Yahweh to become angrier is spoken of as if his anger was a fire and the people are adding more fuel to that fire. Alternate translation: "to cause Yahweh to be even more angry with Israel"

Numbers 32:15

all this people
"this entire people" or "all this generation of people"

Numbers 32:16

General Information:
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Numbers 32:17

will be ready and armed
"will be ready with weapons" or "will be ready to fight a war"

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in the fortified cities
"in the secured cities"

Numbers 32:18

General Information:
The leaders of Gad and Reuben continue speaking.

has obtained his inheritance
The land that the people were to receive as a permanent possession is spoken of as if it were an inheritance that they were to obtain. Alternate translation: "has taken possession of his portion of the land"

Numbers 32:19

General Information:
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Numbers 32:20

if you arm yourselves
"if you take your weapons"

before Yahweh
This means Yahweh will go with them to battle and enable them to defeat their enemy and take their land. Alternate translation: "in the presence of Yahweh"

Numbers 32:21

until he has driven out his enemies from before him
"until Yahweh has driven out his enemies from his presence." The pronouns here all refer to Yahweh. Yahweh enabling the Israelites to defeat their enemies is spoken of as if Yahweh were fighting their battles. Alternate translation: "until Yahweh has enabled your soldiers to defeat the enemy and force them away from his presence"

Numbers 32:22

the land is subdued before him
Here the word "land" refers to the people who live there. This can be stated in active form. Alternate translation: "in his presence the Israelites have subdued the people who live in the land"

you may return
It is implied that they will return to the east side of the Jordan. Alternate translation: "you may return to this land on the east side of the Jordan"

You will be guiltless toward Yahweh and toward Israel
Possible meanings are 1) "You will have fulfilled your obligation to Yahweh and to Israel" or 2) "There will be nothing for which Yahweh or the people of Israel can blame you."

Numbers 32:23

Be sure that your sin will find you out
Moses speaks of sin as if it were a person who will condemn the guilty person. This means that the people cannot escape the punishment that their sin deserves. Alternate translation: "Know for sure that Yahweh will punish you for your sin"

Numbers 32:24

General Information:
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Numbers 32:25

Your servants
The people of Gad and Reuben refer to themselves as "your servants." This is a polite way of speaking to someone with greater authority.

Numbers 32:26

General Information:
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Numbers 32:27

will cross over
You can make it clear that they will cross over the Jordan. Alternate translation: "will cross over the Jordan River"

every man who is armed for war
"every man prepared for war"

as our master says
The men speak of Moses in the third person to show great respect. Alternate translation: "as you, our master, say" or "as you say, Master"

Numbers 32:28

General Information:
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Numbers 32:29

every man who is armed
"every man who is ready with his weapon"

if the land is subdued before you
Here the word "land" refers to the people who live there. This can be stated in active form. Alternate translation: "if Yahweh subdues before you the people living in the land" or "if they help you subdue the people living in the land"

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Numbers 32:30

then they will acquire their possessions among you in the land of Canaan
"then the descendants of Gad and Reuben will receive land with you in Canaan"

Numbers 32:31

General Information:
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Numbers 32:32

We will cross over armed
You can make it clear that they will cross the Jordan. Alternate translation: "We will cross over the Jordan ready to fight"

our possessed inheritance
The land that the people were to receive as a permanent possession is spoken of as if it were an inheritance that they were to obtain. Alternate translation: "the portion of land that we will possess"

will remain with us
This idiom refers to ownership. Alternate translation: "will be ours"

Numbers 32:33

Sihon ... Og
These are names of kings who ruled two separate kingdoms.

Numbers 32:34

Dibon, Ataroth, Aroer
These are names of cities.

Numbers 32:35

Atroth Shophan, Jazer, Jogbehah
These are names of cities.

Numbers 32:36

Beth Nimrah, and Beth Haran
These are names of cities.

Numbers 32:37

Heshbon, Elealeh, Kiriathaim
These are names of cities.

Numbers 32:38

Nebo, Baal Meon ... Sibmah
These are names of cities.

their names were later changed
This can be translated in active form. Alternate translation: "people later changed the names of these cities"

Numbers 32:39

Makir
This is the name of a man. See how you translated this name in Numbers 26:29.

Numbers 32:40

General Information:
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Numbers 32:41

Jair
This is the name of a man.

Havvoth Jair
This is the name of a city.

Numbers 32:42

Nobah
This is the name of a man.

Kenath
This is the name of a city.

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Chapter 33

1 These were the movements of the people of Israel after they left the land of Egypt by their armed groups under the leadership of Moses and Aaron. **2** Moses wrote down the places from where they left to where they went, as commanded by Yahweh. These were their movements, departure after departure. **3** They traveled from Rameses during the first month, leaving on the fifteenth day of the first month. On the morning after the Passover, the people of Israel left openly, in the sight of all the Egyptians. **4** This happened while the Egyptians were burying all their firstborn, those whom Yahweh had killed among them, for he also made judgments against their gods.

5 The people of Israel set out from Rameses and camped at Sukkoth. **6** They set out from Sukkoth and camped at Etham, on the edge of the wilderness. **7** They set out from Etham and turned back to Pi Hahiroth, which is opposite Baal Zephon, where they camped opposite Migdol. **8** Then they set out from opposite Pi Hahiroth and passed through the middle of the sea into the wilderness. They traveled three days' journey into the wilderness of Etham and camped at Marah. **9** They set out from Marah and arrived at Elim. At Elim were twelve springs of water and seventy palm trees. That is where they camped. **10** They set out from Elim and camped by the Sea of Reeds. **11** They set out from the Sea of Reeds and camped in the wilderness of Sin. **12** They set out from the wilderness of Sin and camped at Dophkah. **13** They set out from Dophkah and camped at Alush. **14** They set out from Alush and camped at Rephidim, where no water was found for the people to drink. **15** They set out from Rephidim and camped in the wilderness of Sinai. **16** They set out from the wilderness of Sinai and camped at Kibroth Hattaavah. **17** They set out from Kibroth Hattaavah and camped at Hazeroth. **18** They set out from Hazeroth and camped at Rithmah. **19** They set out from Rithmah and camped at Rimmon Perez. **20** They set out from Rimmon Perez and camped at Libnah. **21** They set out from Libnah and camped at Rissah. **22** They set out from Rissah and camped at Kehelathah. **23** They set out from Kehelathah and camped at Mount Shepher. **24** They set out from Mount Shepher and camped at Haradah. **25** They set out from Haradah and camped at Makheloth. **26** They set out from Makheloth and camped at Tahath. **27** They set out from Tahath and camped at Terah. **28** They set out from Terah and camped at Mithkah. **29** They set out from Mithkah and camped at Hashmonah. **30** They set out from Hashmonah and camped at Moseroth. **31** They set out from Moseroth and camped at Bene Jaakan. **32** They set out from Bene Jaakan and camped at Hor Haggidgad. **33** They set out from Hor Haggidgad and camped at Jotbathah. **34** They set out from Jotbathah and camped at Abronah. **35** They set out from Abronah and camped at Ezion Geber. **36** They set out from Ezion Geber and camped in the wilderness of Zin at Kadesh. **37** They set out from Kadesh and camped at Mount Hor, at the edge of the land of Edom.

38 Aaron the priest went up Mount Hor at Yahweh's command and died there in the fortieth year after the people of Israel had come out of the land of Egypt, in the fifth month, on the first day of the month. **39** Aaron was 123 years old when he died on Mount Hor.

40 The Canaanite, the king of Arad, who lived in the southern wilderness in the land of Canaan, heard of the coming of the people of Israel.

41 They set out from Mount Hor and camped at Zalmonah. **42** They set out from Zalmonah and camped at Punon. **43** They set out from Punon and camped at Oboth. **44** They set out from Oboth and camped at Iye Abarim, on the border of Moab. **45** They set out from Iye Abarim and camped at Dibon Gad. **46** They set out from Dibon Gad and camped at Almon Diblathaim. **47** They set out from Almon Diblathaim and camped in the mountains of Abarim, opposite Nebo. **48** They set out from the mountains of Abarim and camped in the plains of Moab by the Jordan at Jericho. **49** They camped by the Jordan, from Beth Jeshimoth to Abel Shittim in the plains of Moab.

50 Yahweh spoke to Moses in the plains of Moab by the Jordan at Jericho and said, **51** "Speak to the people of Israel and say to them, 'When you cross over the Jordan into the land of Canaan, **52** then you must drive out all the land's inhabitants before you. You must destroy all their carved figures. You must destroy all their cast metal images and demolish all their high places. **53** You must take possession of the land and settle in it, because I have given you the land to possess. **54** You must inherit the land by lot, according to each clan. To the larger clans you must give a larger share of land, and to the smaller clans you must give

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a smaller share of land. Wherever the lot falls to each clan, that land will belong to it. You will inherit the land according to your ancestors' tribes. **55** But if you do not drive out the land's inhabitants before you, then the people you allow to stay will become like objects in your eyes and thorns in your sides. They will make your lives difficult in the land where you settle. **56** Then it will happen that what I now intend to do to those people, I will do also to you.'"

Numbers 33 General Notes

Structure and formatting

This chapter is a summary of Israel's exodus from Egypt to the Promised Land, including their wandering through the desert. The phrase "they set out" means "they left."

Numbers 33:1

by their armed groups
"by their military divisions." This means that each tribe had their own men, who were armed, to protect them. See how you translated "armed groups" in Numbers 1:3.

Numbers 33:2

as commanded by Yahweh
This can be stated in active form. Alternate translation: "as Yahweh commanded"

departure after departure
"from one place to another place"

Numbers 33:3

General Information:
Moses lists the places the Israelites went after they left Egypt.

during the first month, leaving on the fifteenth day of the first month
Here "first" is the ordinal number one and "fifteenth" is the ordinal number fifteen. This is the first month of the Hebrew calendar. The fifteenth day is near the beginning of April on Western calendars.

the people of Israel left openly, in the sight of all the Egyptians
"the Israelites left in plain view of the Egyptians"

Numbers 33:4

their firstborn
This refers to the firstborn sons. Alternate translation: "their firstborn sons"

he also made judgments against their gods
Yahweh proving that he is more powerful than all of the false gods that the Egyptians worshiped is spoken of as if Yahweh judged or punished those false gods. Alternate translation: "he also proved that he is greater than their gods"

Numbers 33:5

General Information:
Moses lists the places the Israelites went after they left Egypt.

set out from
"departed from"

Numbers 33:6

on the edge of the wilderness
"on the border of the wilderness"

Numbers 33:7

General Information:
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Numbers 33:8

General Information:
Moses lists the places the Israelites went after they left Egypt.

passed through the middle of the sea
This refers to when Yahweh divided the Red Sea so that the Israelites could escape from the Egyptian army.

Numbers 33:9

twelve springs ... seventy palm trees
"12 springs ... 70 palm trees"

Numbers 33:10

General Information:
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Numbers 33:11

General Information:
Moses lists the places the Israelites went after they left Egypt.

Numbers 33:12

General Information:
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Numbers 33:13

General Information:
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Numbers 33:14

where no water was found for the people to drink
This can be stated in active form. Alternate translation: "where the people could not find water to drink"

Numbers 33:15

General Information:
Moses lists the places the Israelites went after they left Egypt.

Numbers 33:16

General Information:
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Numbers 33:17

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Numbers 33:18

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Numbers 33:19

General Information:
Moses lists the places the Israelites went after they left Egypt.

Numbers 33:20

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Numbers 33:21

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Numbers 33:22

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Numbers 33:23

General Information:
Moses lists the places the Israelites went after they left Egypt.

Numbers 33:24

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Numbers 33:25

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Numbers 33:26

General Information:
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Numbers 33:27

General Information:
Moses lists the places the Israelites went after they left Egypt.

Numbers 33:28

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Numbers 33:29

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Numbers 33:30

General Information:
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Numbers 33:31

General Information:
Moses lists the places the Israelites went after they left Egypt.

Numbers 33:32

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Numbers 33:33

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Numbers 33:34

General Information:
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Numbers 33:35

General Information:
Moses lists the places the Israelites went after they left Egypt.

Numbers 33:36

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Numbers 33:37

General Information:
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Numbers 33:38

in the fortieth year after
Here "fortieth" is the ordinal number for forty. Alternate translation: "40 years after"

in the fifth month, on the first day of the month
This "fifth" is the ordinal number for five. This "first" is the ordinal number for one. This is the fifth month of the Hebrew calendar. The first day is near the middle of July on Western calendars.

Numbers 33:39

123 years old
"one hundred and twenty-three years old"

Numbers 33:40

The Canaanite, the king of Arad
"The Canaanite king of Arad"

Arad
This was the name of a Canaanite city.

heard of the coming of the people of Israel
"heard that the people of Israel were coming"

Numbers 33:41

General Information:
Moses lists the places the Israelites went after they left Egypt.

Numbers 33:42

General Information:
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Numbers 33:43

General Information:
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Numbers 33:44

General Information:
Moses lists the places the Israelites went after they left Egypt.

Numbers 33:45

General Information:
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Numbers 33:46

General Information:
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Numbers 33:47

General Information:
Moses lists the places the Israelites went after they left Egypt.

Numbers 33:48

plains
a large area of flat land

Numbers 33:49

General Information:
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Numbers 33:50

General Information:
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Numbers 33:51

General Information:
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Numbers 33:52

demolish all their high places
"destroy all of their high places"

Numbers 33:53

General Information:
Yahweh continues telling Moses what the people must do.

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Numbers 33:54

inherit the land
The Israelites claiming the land as their permanent possession is spoken of as if they were inheriting the land.

Wherever the lot falls to each clan, that land will belong to it
"Each clan will receive the land according to how the lot falls"

Numbers 33:55

General Information:
Yahweh continues telling Moses what the people must do.

like objects in your eyes and thorns in your sides
Just like a small object in a person's eye or a small thorn that sticks into a person skin can cause great irritation, so even a small portion of the Canaanites, if left in the land, would cause great trouble for the Israelites.

Numbers 33:56

General Information:
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Chapter 34

1 Yahweh spoke to Moses and said, **2** "Command the people of Israel and say to them, 'When you enter the land of Canaan, the land that will belong to you, the land of Canaan and its borders,

3 your southern border will extend from the wilderness of Zin along the border of Edom. The eastern end of the southern border will be on a line that ends at the southern end of the Salt Sea. **4** Your border will turn south from the hill of Akrabbim and pass along through the wilderness of Zin. From there, it will run south of Kadesh Barnea and continue to Hazar Addar and further to Azmon. **5** From there, the border will turn from Azmon toward the brook of Egypt and follow it to the sea.

6 The western border will be the coastline of the Great Sea. This will be your western border.

7 Your northern border will extend along a line that you must mark out from the Great Sea to Mount Hor, **8** then from Mount Hor to Lebo Hamath, then on to Zedad. **9** Then the border will continue to Ziphron and end at Hazar Enan. This will be your northern border.

10 Then you must mark out your eastern border from Hazar Enan south to Shepham. **11** Then the eastern border will go down from Shepham to Riblah, on the east side of Ain. The border will continue along the east side of the Sea of Kinnereth. **12** Then the border will continue south along the Jordan River to the Salt Sea and continue down the eastern border of the Salt Sea. This will be your land, following its borders all around.'"

13 Then Moses commanded the people of Israel and said, "This is the land that you will receive by lot as a possession, which Yahweh has commanded to give to the nine tribes and to the half tribe. **14** The tribe of the descendants of Reuben, following the assignment of property to their ancestor's tribe, and the tribe of the descendants of Gad, following the assignment of property to their ancestor's tribe, and the half tribe of Manasseh have all received their land. **15** The two tribes and the half tribe have received their possession beyond the Jordan at Jericho eastward, toward the sunrise."

16 Yahweh spoke to Moses and said, **17** "These are the names of the men who will divide the land for your inheritance: Eleazar the priest and Joshua son of Nun. **18** You must choose one leader from every tribe to divide the land as their possession. **19** These are the names of the men:

From the tribe of Judah, Caleb son of Jephunneh.
20 From the tribe of the descendants of Simeon, Shemuel son of Ammihud.
21 From the tribe of Benjamin, Elidad son of Kislon.
22 From of the tribe of the descendants of Dan a leader, Bukki son of Jogli.
23 From the descendants of Joseph, of the tribe of the descendants of Manasseh a leader, Hanniel son of Ephod.
24 From the tribe of the descendants of Ephraim a leader, Kemuel son of Shiphtan.
25 From the tribe of the descendants of Zebulun a leader, Elizaphan son of Parnak.
26 From the tribe of the descendants of Issachar a leader, Paltiel son of Azzan.
27 From the tribe of the descendants of Asher a leader, Ahihud son of Shelomi.
28 From the tribe of the descendants of Naphtali a leader, Pedahel son of Ammihud."

29 Yahweh commanded these men to divide the land of Canaan and to give it to each of the tribes of Israel as their possession.

Numbers 34 General Notes

Structure and formatting

The ULB sets the lines in 34:19-28 farther to the right on the page than the rest of the text because they are long lists.

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Special concepts in this chapter

The boundaries
Moses told them all of the land they would inherit and live in and said that they should divide it up by casting lots. (See: inherit)

Numbers 34:1

General Information:
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Numbers 34:2

General Information:
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Numbers 34:3

wilderness of Zin
See how you translated this phrase in Numbers 33:12.

Numbers 34:4

General Information:
Yahweh continues telling Moses where the borders are for the land that he is giving to the Israelites.

Numbers 34:5

General Information:
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Numbers 34:6

General Information:
Yahweh continues telling Moses where the borders are for the land that he is giving to the Israelites.

Numbers 34:7

General Information:
Yahweh continues telling Moses where the borders are for the land that he is giving to the Israelites.

Mount Hor
See how you translated this name in Numbers 20:22.

Numbers 34:8

General Information:
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Numbers 34:9

General Information:
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Numbers 34:10

General Information:
Yahweh continues telling Moses where the borders are for the land that he is giving to the Israelites.

Numbers 34:11

General Information:
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Numbers 34:12

General Information:
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Numbers 34:13

to the nine tribes and to the half tribe
This means the remaining tribes of Israel who will live on the west side of the Jordan River in the land of Canaan. The tribes of Reuben and Gad and the half tribe of Manasseh had already received their land on the east side of the Jordan River.

Numbers 34:14

following the assignment of property to their ancestor's tribe
"according to how Yahweh assigned the property to their ancestor's tribe"

Numbers 34:15

The two tribes and the half tribe
"The tribes of Reuben and Gad, and half of the tribe of Manasseh"

Numbers 34:16

General Information:
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Numbers 34:17

divide the land for your inheritance
Here "your" is plural and refers to the people of Israel. These men will cast lots to divide the land. Then they will distribute it to the tribes.

Numbers 34:18

General Information:
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Numbers 34:19

General Information:
This is the list of men who will help divide the land among the tribes.

Numbers 34:20

General Information:
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Numbers 34:21

General Information:
This continues the list of men who will help divide the land among the tribes.

Numbers 34:22

General Information:
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Numbers 34:23

General Information:
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Numbers 34:24

General Information:
This continues the list of men who will help divide the land among the tribes.

Numbers 34:25

General Information:
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Numbers 34:26

General Information:
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Numbers 34:27

General Information:
This concludes the list of men who will help divide the land among the tribes.

Numbers 34:28

General Information:
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Numbers 34:29

General Information:
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Chapter 35

1 Yahweh spoke to Moses on the plains of Moab by the Jordan at Jericho and said, **2** "Command the people of Israel to give some of their own shares of the inheritance that they possess to the Levites. They must give them cities to live in and pastureland surrounding those cities. **3** The Levites will have these cities to live in. The pastureland will be for their cattle, their flocks, and all their other animals. **4** The pasturelands around the cities that you will give to the Levites must extend from the city walls for one thousand cubits in every direction. **5** You must measure two thousand cubits from outside the city on the east side, and two thousand cubits to the south side, two thousand cubits to the west side, and two thousand cubits to the north side. This will be the pasturelands for their cities. The cities will be in the center. **6** Six of the cities that you will give to Levites must serve as cities of refuge. You must provide these as places to which a person who has killed someone can flee. Also provide forty-two other cities. **7** The cities that you give to the Levites will total forty-eight. You must give their pasturelands with them. **8** As for the cities which you will give from the possession of the children of Israel, from tribes with many you shall take many, and from tribes with few you shall take few. Every tribe according to its inheritance shall give some of his cities to the Levites."

9 Then Yahweh spoke to Moses and said, **10** "Speak to the people of Israel and say to them, 'When you cross over the Jordan into the land of Canaan, **11** then you must choose cities to serve as cities of refuge for you, a place to which a person who has killed someone unintentionally may flee. **12** These cities must be your refuge from the avenger, so that the killer will not die without first standing trial before the community. **13** You must choose six cities as cities of refuge. **14** You must provide three cities beyond the Jordan and three in the land of Canaan. They will be cities of refuge. **15** For the people of Israel, for the foreigner, and for the sojourner, these six cities will serve as a refuge to which anyone who kills someone unintentionally can flee.

16 But if an accused man has struck his victim with an instrument of iron, and if his victim dies, then the accused is indeed a murderer. He must certainly be put to death. **17** If an accused man has struck his victim with a stone in his hand that might kill the victim, and if his victim dies, then the accused is indeed a murderer. He must certainly be put to death. **18** If an accused man has struck his victim with a wooden weapon that might kill the victim, and if the victim dies, then the accused is indeed a murderer. He must certainly be put to death. **19** The avenger of blood must put the murderer to death. When he meets him, the avenger of blood must put him to death. **20** If he strikes another in hatred or throws something at him, while hiding to ambush him, so that the victim dies, **21** or if he strikes him down in hatred with his hand so that the victim dies, then the accused who struck him must surely be put to death. He is a murderer. The avenger of blood may put the murderer to death when he meets him.

22 But if an accused man suddenly hits a victim without premeditated hate or throws something that hits the victim without lying in wait **23** or if he throws a stone that could kill a victim without seeing the victim, then the accused was not the victim's enemy; he was not trying to hurt the victim. But this is what to do if the victim dies anyway. **24** In that case, the community must judge between the accused and the avenger of blood on the basis of these rules. **25** The community must rescue the killer from the power of the avenger of blood. The community must return the accused to the city of refuge to which he had originally fled. He must live there until the death of the current high priest, the one who was anointed with the holy oil. **26** But if the killer at any time goes beyond the border of the city of refuge to which he fled, **27** and if the avenger of blood finds him outside the border of his city of refuge, and if he kills the killer, the avenger of blood will not be guilty of murder. **28** This is because the accused man should have remained in his city of refuge until the death of the high priest. After the death of the high priest, the killer may return to the land where he has his own property.

29 These laws must be statutes for you through all your people's generations in all the places where you live. **30** Whoever kills any person, the murderer must be killed, as testified to by the words of witnesses. But one witness's word alone may not cause any person to be put to death. **31** Also, you must not accept ransom for the life of a murderer who is guilty of murder. He must certainly be put to death. **32** You must not accept ransom for the one who has fled to a city of refuge. You must not in this way allow him to reside on his own property until the high priest dies. **33** Do not pollute in this way the land where you live, because blood from murder pollutes the land. No atonement can be made for the land when blood has

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been shed on it, except by the blood of the one who shed it. **34** So you must not defile the land in which you live because I am living in it. I, Yahweh, live among the people of Israel.'"

Numbers 35 General Notes

Structure and formatting

This chapter continues the material from the previous chapter.

Special concepts in this chapter

Revenge
Yahweh told Moses to establish safe places for people who accidentally killed other people. This prevented revenge killings. Justice is an important concept in this chapter. (See: avenge and justice)

Numbers 35:1

plains
a large area of flat land

Numbers 35:2

give some of their own shares of the inheritance that they possess to the Levites
Yahweh did not give the Levites their own land, so they had to live in cities that belonged to other tribes.

pastureland
an area of land where animals feed on grass

Numbers 35:3

General Information:
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Numbers 35:4

one thousand cubits
"1,000 cubits." A cubit is about 46 centimeters. Alternate translation: "460 meters"

Numbers 35:5

General Information:
Yahweh continues telling Moses what the people must do.

two thousand cubits
"2,000 cubits." A cubit is about 46 centimeters. Alternate translation: "920 meters"

Numbers 35:6

a person who has killed someone
This refers to people who have killed someone, but it had not yet been determined whether they killed the person intentionally or accidentally.

forty-two
"42"

Numbers 35:7

forty-eight
"48"

Numbers 35:8

General Information:
Yahweh continues telling Moses what the people must do.

Numbers 35:9

General Information:
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Numbers 35:10

General Information:
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Numbers 35:11

unintentionally
accidentally or without wanting to or trying to

Numbers 35:12

the avenger
This refers to a close relative that seeks vengeance by killing the accused man.

so that the killer will not die without first standing trial before the community
The phrase "the killer" indicates that the community knows who killed the man who died. The question they are deciding is if the killer committed murder or if he killed by accident.

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Numbers 35:13

General Information:
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Numbers 35:14

General Information:
Yahweh continues telling Moses what the people must do.

Numbers 35:15

General Information:
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Numbers 35:16

General Information:
Yahweh continues telling Moses what the people must do.

He must certainly be put to death
This can be stated in active form. Alternate translation: "You must certainly execute him"

Numbers 35:17

General Information:
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Numbers 35:18

General Information:
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Numbers 35:19

The avenger of blood
Here the word "blood" is a metonym for the murder. Alternate translation: "The one who avenges the murder" or "The relative seeking vengeance"

Numbers 35:20

General Information:
This page has intentionally been left blank.

Numbers 35:21

the accused who struck him must surely be put to death
This can be stated in active form. Alternate translation: "the relative must certainly execute the accused man" or "the accused man must die"

Numbers 35:22

without premeditated hate
"without planning it out of hate ahead of time"

without lying in wait
Someone intentionally seeking a way to harm another person is spoken of as if someone were hiding in order to ambush that other person. Alternate translation: "without intentionally having tried to harm the victim"

Numbers 35:23

General Information:
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Numbers 35:24

the avenger of blood
Here the word "blood" is a metonym for the murder. See how you translated this phrase in [Numbers 35:19]

Numbers 35:25

The community must rescue the killer from the power of the avenger of blood
This means if the community judges that the death was an accident, then they must save the accused man from the relative who wants to kill him.

the one who was anointed with the holy oil
This can be stated in active form. Alternate translation: "the one you anointed with holy oil"

Numbers 35:26

General Information:
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Numbers 35:27

the avenger of blood
Here the word "blood" is a metonym for the murder. See how you translated these words in [Numbers 35:19]

Numbers 35:28

General Information:
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Numbers 35:29

General Information:
Yahweh continues telling Moses what the people must do.

through all your people's generations
"and all of your descendants who will live after you"

Numbers 35:30

the murderer must be killed
This can be stated in active form. Alternate translation: "someone must execute the murderer"

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as testified to by the words of witnesses
This can be stated in active form. Alternate translation: "according to the testimony of witnesses" or "as witnesses testify to the murder"

But one witness' word alone may not cause any person to be put to death
The testimony of one witness is not enough to execute a person for murder. This can be stated in active form. Alternate translation: "But the word of only one witness is not enough for you to execute a person"

Numbers 35:31

He must certainly be put to death
This can be stated in active form. Alternate translation: "You must execute him"

Numbers 35:32

You must not ... allow him to reside on his own property
This implied that the man would have left the city of refuge and returned home. Alternate translation: "You must not ... allow him to leave the city of refuge and return home to live on his own property"

in this way
"by accepting a ransom"

Numbers 35:33

Do not pollute in this way the land where you live, because blood from murder pollutes the land
Making the land unacceptable to Yahweh is spoken of as if it were physically polluting the land. Alternate translation: "Do not make the land where you live unacceptable to me in this way, because blood from murder makes the land unacceptable to me"

in this way
This means by disobeying the laws concerning a person who kills someone.

No atonement can be made for the land when blood has been shed on it, except by the blood of the one who shed it
This double negative emphasizes that the blood of the one who sheds blood is the only thing that can make atonement for the land. Alternate translation: "The only atonement that can be made for the land when blood has been shed on it is the blood of the one who shed it"

when blood has been shed
This refers to when a person intentionally kills another person. This can be stated in active form. Alternate translation: "when someone has shed blood" or "when someone has intentionally killed another person"

Numbers 35:34

General Information:
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Chapter 36

1 Then the leaders of the ancestors' families of the clan of Gilead son of Makir (who was Manasseh's son), who were from the clans of the descendants of Joseph, came and spoke before Moses and before the leaders who were the heads of the ancestor's families of the people of Israel. **2** They said, "Yahweh commanded you, our master, to give a share of land by lot to the people of Israel. You were commanded by Yahweh to give the possession of Zelophehad our brother to his daughters. **3** But if his daughters marry men in another tribe of the people of Israel, then their share of land will be removed from our ancestor's share. It will be added to the share of the tribes that they join. In that case, it will be removed from the assigned share of our inheritance. **4** In that case, when the year of Jubilee of the people of Israel comes, then their possession will be joined to the possession of the tribe that they have joined. In this way, their possession will be taken away from the possession of our ancestors' tribe."

5 So Moses gave a command to the people of Israel, at Yahweh's word. He said, "What the tribe of Joseph's descendants says is right. **6** This is what Yahweh commands concerning Zelophehad's daughters. He says, 'Let them be married to whom they think best, but they must marry only within the clan of the tribe of their father.' **7** No possession of the people of Israel must change from one tribe to another. Each one of the people of Israel must continue with the possession of his ancestor's tribe. **8** Every woman of the people of Israel who has a possession in her tribe must marry someone from the clans belonging to her father's tribe. This is so that everyone of the people of Israel may own an inheritance from his ancestors. **9** No share may change hands from one tribe to another. Everyone of the tribes of the people of Israel must keep his own inheritance."

10 So Zelophehad's daughters did as Yahweh had commanded Moses. **11** Mahlah, Tirzah, Hoglah, Milkah, and Noah, the daughters of Zelophehad, married descendants of Manasseh. **12** They married into the clans of the descendants of Manasseh son of Joseph. In this way, their inheritances remained in the tribe to which their father's clan belonged.

13 These are the commands and the decrees that Yahweh gave by Moses to the people of Israel in the plains of Moab by the Jordan at Jericho.

Numbers 36 General Notes

Structure and formatting

Female heirs

Women who inherited land from their father must marry men from their tribe so the inheritance does not leave the tribe. (See: inherit)

Numbers 36:1

Makir

This is the name of a man. See how you translated this man's name in [Numbers 26:29]

Numbers 36:2

You were commanded by Yahweh

This can be stated in active form. Alternate translation: "Yahweh commanded you"

Zelophehad

This is the name of a man. See how you translated this man's name in [Numbers 26:33]

Numbers 36:3

will be removed from our ancestor's share

This can be stated in active form. Alternate translation: "will no longer belong to our ancestor's share"

It will be added

This can be stated in active form. Alternate translation: "It will belong to"

it will be removed from the assigned share of our inheritance

This can be stated in active form. Alternate translation: "it will no longer be a part of our inheritance"

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Numbers 36:4

the year of Jubilee of the people
This refers to a celebration which happens once every fifty years. In this celebration, all land that someone sold or traded must return to the original owner.

their possession will be joined
This can be stated without the passive verb. Alternate translation: "their possession will belong"

their possession will be taken away from the possession of our ancestors' tribe
This can be stated in active form. Alternate translation: "they will take our tribe's share of the land"

Numbers 36:5

at Yahweh's word
"according to what Yahweh said"

Numbers 36:6

Let them be married to whom they think best
This can be stated in active form. Alternate translation: "Let them marry whom they want"

they must marry only within the clan of the tribe of their father
"but they may only marry someone from their father's tribal clan"

Numbers 36:7

No possession
The word "possession" represents the portion of land that each tribe received as an inheritance. Alternate translation: "No portion of the land"

Numbers 36:8

who has a possession in her tribe
"who owns a share of land in her tribe"

may own an inheritance
The land that each clan possesses is spoken of as if it were an inheritance that they received.

Numbers 36:9

No share may change hands from one tribe to another
Transferring ownership from one tribe to another is spoken of as if the property passed from one person's hands to another person's hands. Alternate translation: "No one may transfer the ownership of any share of land from one tribe to another"

Numbers 36:10

General Information:
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Numbers 36:11

Mahlah, Tirzah, Hoglah, Milkah, and Noah
See how you translated these women's names in [Numbers 26:33]

Numbers 36:12

their inheritances
The land that each of Zelophehad's daughters possessed is spoken of as if it were an inheritance that they received. Alternate translation: "the lands that they received as an inheritance"

Numbers 36:13

plains
a large area of flat land

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Book: Deuteronomy

Deuteronomy

Chapter 1

1 These are the words that Moses spoke to all Israel beyond the Jordan in the wilderness, in the plain of the Jordan River valley over against Suph, between Paran, Tophel, Laban, Hazeroth, and Dizahab. **2** It is eleven days' journey from Horeb by the way of Mount Seir to Kadesh Barnea. **3** It happened in the fortieth year, in the eleventh month, on the first day of the month, that Moses spoke to the people of Israel, telling them all that Yahweh commanded him concerning them. **4** This was after Yahweh had attacked Sihon the king of the Amorites, who lived in Heshbon, and Og the king of Bashan, who lived in Ashtaroth at Edrei. **5** Beyond the Jordan, in the land of Moab, Moses began to announce these instructions, saying,

6 "Yahweh our God spoke to us at Horeb, saying, 'You have lived long enough in this hill country. **7** Turn and take your journey, and go to the hill country of the Amorites and to all the places near there in the plain of the Jordan River valley, in the hill country, in the lowlands, in the Negev, and by the seashore—the land of the Canaanites, and in Lebanon as far as the great river, the Euphrates. **8** Look, I have set the land before you; go in and possess the land that Yahweh swore to your fathers—to Abraham, to Isaac, and to Jacob—to give to them and to their descendants after them.'

9 I spoke to you at that time, saying, 'I am not able to carry you myself alone. **10** Yahweh your God has multiplied you, and, look, you are today as the multitude of the stars of heaven. **11** May Yahweh, the God of your fathers, make you a thousand times as many as you are, and bless you, as he has promised you! **12** But how can I myself alone carry your loads, your burdens, and your disputes? **13** Take wise men, understanding men, and men of good repute from each tribe, and I will make them heads over you.' **14** You answered me and said, 'The thing that you have spoken is good for us to do.' **15** So I took the heads of your tribes, wise men, and men of good repute, and made them heads over you, captains of thousands, captains of hundreds, captains of fifties, captains of tens, and officers, tribe by tribe. **16** I commanded your judges at that time, saying, 'Hear the disputes between your brothers, and judge righteously between a man and his brother, and the foreigner who is with him. **17** You will not show partiality to anyone in a dispute; you will hear the small and the great alike. You will not be afraid of the face of man, for the judgment is God's. The dispute that is too hard for you, you will bring to me, and I will hear it.' **18** I commanded you at that time all the things that you should do.

19 We journeyed away from Horeb and went through all that great and terrible wilderness that you saw, on our way to the hill country of the Amorites, as Yahweh our God had commanded us; and we came to Kadesh Barnea. **20** I said to you, 'You have come to the hill country of the Amorites, which Yahweh our God is giving to us. **21** Look, Yahweh your God has set the land before you; go up, take possession, as Yahweh, the God of your fathers, has spoken to you; do not be afraid, neither be discouraged.' **22** Every one of you came to me and said, 'Let us send men ahead of us, so that they may search out the land for us, and bring us word about the way by which we should attack, and about the cities to which we will come.' **23** The advice pleased me well; I took twelve men of you, one man for every tribe. **24** They turned and went up into the hill country, came to the Valley of Eshkol, and scouted it. **25** They took some of the produce of the land in their hands and brought it down to us. They also brought us word and said, 'It is a good land that Yahweh our God is giving to us.'

26 Yet you refused to attack, but rebelled against the commandment of Yahweh your God. **27** You complained in your tents and said, "It is because Yahweh hated us that he has brought us out of the land of Egypt, to give us into the hand of the Amorites to destroy us. **28** Where can we go now? Our brothers have made our heart to melt, saying, 'Those people are bigger and taller than we are; their cities are large and are fortified up to the heavens; moreover, we have seen the sons of the Anakim there.'" **29** Then I said to you, 'Do not be terrified, neither be afraid of them. **30** Yahweh your God, who goes before you, he will fight for you, like everything that he did for you in Egypt before your eyes, **31** and also in the wilderness, where you have seen how Yahweh your God carried you, as a man carries his son, everywhere you went until you came to this place.' **32** Yet in spite of this word you did not believe Yahweh your God,

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33 who went before you on the way to find a place for you to make camp, in fire by night and in a cloud by day.

34 Yahweh heard the sound of your words and was angry; he swore and said, **35** 'Surely not one of these men of this evil generation will see the good land that I swore to give to your ancestors, **36** except Caleb son of Jephunneh. He will see it and I will give him and his descendants the land that he has stepped on, because he wholly followed Yahweh.' **37** Also Yahweh was angry with me because of you, saying, 'You also will not go in there; **38** Joshua son of Nun, who stands before you, he will go in there; encourage him, for he will lead Israel to inherit it. **39** Moreover, your little children, the ones you said would be victims, who today have no knowledge of good or evil—they will go in there. To them I will give it, and they will possess it. **40** But as for you, turn and take your journey into the wilderness along the way to the Sea of Reeds.'

41 Then you answered and said to me, 'We have sinned against Yahweh; we will go up and fight, and we will follow all that Yahweh our God has commanded us to do.' Every man among you girded on his weapons of war, and you were ready to attack the hill country. **42** Yahweh said to me, 'Say to them, "Do not attack and do not fight, for I will not be with you, and you will be defeated by your enemies.' **43** I spoke to you in this way, but you did not listen. You rebelled against the commandment of Yahweh; you were arrogant and attacked the hill country. **44** But the Amorites, who lived in that hill country, came out against you and chased you like bees, and crushed you in Seir, as far as Hormah. **45** You returned and wept before Yahweh; but Yahweh did not listen to your voice, nor did he pay attention to you. **46** So you stayed in Kadesh many days, all the days that you stayed there.

Deuteronomy 1 General Notes

Structure and formatting

This chapter forms a continuation with the last chapter of the book of Numbers.

Special concepts in this chapter

Yahweh's victory

The chapter explains that Israel's conquering of the Promised Land will be done by Yahweh. They are not to fear the people of Canaan but be obedient to Yahweh. Yahweh is bringing about his judgement upon the people of Canaan. (See: promisedland and judge)

Possessing the land

While the Promised Land belongs to Israel, they do not possess the land. Possessing the land is an important theme. Posessing the land depended on Israel's faithfulness. (See: faithful)

Deuteronomy 1:1

beyond the Jordan

This refers to the land across the Jordan River, to the east of Israel. Moses was east of the Jordan when he spoke to the Israelites. Alternate translation: "east of the Jordan"

Suph ... Paran ... Tophel ... Laban ... Hazeroth ... Dizahab

These are the names of places.

Deuteronomy 1:2

It is eleven days' journey from Horeb ... to Kadesh Barnea

"It takes eleven days to walk from Horeb ... to Kadesh Barnea"

Mount Seir

This is a mountainous area south of the Dead Sea. The area is also called "Edom."

eleven

"11"

Deuteronomy 1:3

It happened in the fortieth year, in the eleventh month, on the first day of the month, that Moses spoke

The ordinal numbers can be translated as cardinal numbers. Alternate translation: "They had lived in the wilderness for 40 years, 11 months, and 1 day, when Moses spoke"

fortieth

40th

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in the eleventh month, on the first day of the month
This is the eleventh month of the Hebrew calendar. The first day is near the middle of January on Western calendars.

eleventh
11th

Yahweh
This is the name of God that he revealed to his people in the Old Testament. See the translationWord page about Yahweh concerning how to translate this.

Deuteronomy 1:4

Yahweh had attacked
"Yahweh had enabled the Israelites to defeat"

Sihon ... Og
These are names of kings.

Heshbon ... Ashtaroth at Edrei
These are names of cities.

Deuteronomy 1:5

Beyond the Jordan
This refers to the land across the Jordan River, to the east of Israel. Moses was east of the Jordan when he said this. See how you translated these words in Deuteronomy 1:1. Alternate translation: "East of the Jordan River"

Deuteronomy 1:6

spoke to us
The word "us" refers to Moses and the other people of Israel.

You have lived long enough in this hill country
This is an idiom. Alternate translation: "You do not need to stay near this mountain any longer"

Deuteronomy 1:7

General Information:
Moses continues to remind the people of Israel what Yahweh said to them.

Turn and take your journey
The word "turn" is an idiom for beginning action. Alternate translation: "Start again on your journey"

hill country ... Euphrates
Yahweh is describing places in the land that he has promised to give to the Israelites.

hill country
This is an area in the hills near the place where the Amorites lived.

lowlands
an area of land that is low and flat

Deuteronomy 1:8

Look
"Pay attention to what I am about to say"

I have set the land before you
"I am now giving this land to you"

that Yahweh swore
Yahweh is speaking as if he were another person. Alternate translation: "that I, Yahweh, swore"

fathers
The word "fathers" is a synecdoche for all ancestors. Alternate translation: "ancestors"

Deuteronomy 1:9

General Information:
Moses continues to remind the people of Israel what Yahweh said to them.

I spoke to you at that time
Here "I" refers to Moses. The phrase "at that time" refers to when the Israelites were at Horeb, which is the same as Mount Sinai. Alternate translation: "When we were at Horeb, I spoke to you"

I am not able to carry you myself alone
Here "to carry you" means "to lead you" or "to govern you." Alternate translation: "It is too much for me to lead you by myself"

Deuteronomy 1:10

as the multitude of the stars of heaven
This is an exaggeration that means God has greatly increased the number of Israelites. Alternate translation: "a great crowd of many people"

Deuteronomy 1:11

a thousand times
The phrase "a thousand" is a metaphor for "very many." Alternate translation: "very many times"

a thousand
1000

Deuteronomy 1:12

General Information:
Moses continues speaking to the people of Israel.

But how can I myself alone carry your loads, your burdens, and your disputes?
Moses uses a question to emphasize that he cannot solve all of their problems by himself. This rhetorical question can be translated as a

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statement. Alternate translation: "I cannot carry your loads, your burdens, and your disputes by myself."

carry your loads, your burdens
Moses speaks as if the people's problems and complaints that he needed to take care of were heavy physical objects that he had been carrying. Alternate translation: "take care of your problems, your complaints"

your disputes
"your arguments" or "your disagreements"

Deuteronomy 1:13

men of good repute from each tribe
"men from each tribe whom the people of Israel respect"

Deuteronomy 1:14

General Information:
This page has intentionally been left blank.

Deuteronomy 1:15

General Information:
Moses continues to speak to the people of Israel.

men of good repute
"men whom your people respected." See how this is translated in Deuteronomy 1:13.

of thousands ... of hundreds ... of fifties ... of tens
"of groups of 1,000 ... of groups of 100 ... of groups of 50 ... and groups of 10"

captains ... officers
These are titles for different leaders in Israel's government.

tribe by tribe
"from each of your tribes"

Deuteronomy 1:16

judge righteously between a man and his brother
"make right and fair decisions about the disputes Israelites have with each other"

Deuteronomy 1:17

General Information:
Moses continues speaking to the judges, so the commands are plural.

You will not show partiality
"Do not show partiality"

you will hear the small and the great alike
These two extremes "small" and "great" represent all people. Alternate translation: "you will treat all people alike"

You will not be afraid of the face of man
The word "face" is a metonym for the whole person. "You will not" is a command. "Do not be afraid of anyone"

Deuteronomy 1:18

at that time
This means the time when they were at Horeb, at Mount Sinai.

Deuteronomy 1:19

General Information:
Moses continues reminding the people of Israel what the previous generation of Israelites did.

terrible wilderness that you saw
"large and dangerous desert that you crossed through"

Deuteronomy 1:20

General Information:
Moses continues reminding the people of Israel what the previous generation of Israelites did.

Deuteronomy 1:21

Look ... your God ... before you; go up, take possession ... your fathers ... to you; do not be afraid, neither be discouraged
Moses is speaking to the Israelites as if he were speaking to one man, so these forms should be singular, not plural.

has set the land before you
"is now giving this land to you." See how this is translated in Deuteronomy 1:8.

Deuteronomy 1:22

General Information:
Moses continues reminding the people of Israel what the previous generation of Israelites did.

Deuteronomy 1:23

twelve men
"12 men"

Deuteronomy 1:24

They turned and went
Turning is an idiom for beginning to obey a command. Alternate translation: "They left that place and went"

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Valley of Eshkol
This is a valley in the Hebron region, which is south of Jerusalem.

scouted it
"looked for places they could attack"

Deuteronomy 1:25

General Information:
Moses continues reminding the people of Israel what the previous generation of Israelites did.

They took
"The 12 men took"

took some of the produce of the land in their hands
"picked some of the produce of the land"

brought us word and said
The speaker speaks as if a "word" were a physical object that someone could bring. Alternate translation: "told us"

said, 'It is a good land that Yahweh our God is giving to us.'
The direct quotation can be translated as an indirect quotation. Alternate translation: "said that the land that Yahweh our God was giving to us was good"

Deuteronomy 1:26

General Information:
Moses continues reminding the people of Israel what the previous generation of Israelites did.

Yet you refused to attack
God commanded the Israelites to attack and destroy the Amorites, but the Israelites were afraid and refused to fight them.

Deuteronomy 1:27

into the hand of the Amorites
Here "into the hand" means to give the Amorites power over them. Alternate translation: "into the power of the Amorites"

Deuteronomy 1:28

Where can we go now?
Here this question emphasizes how afraid they were. This rhetorical question can be translated as a statement. Alternate translation: "We have nowhere to go."

made our heart to melt
This means that they became afraid. Alternate translation: "made us very afraid"

are fortified up to the heavens
This is an exaggeration that emphasizes how frightened the people were because the cities were so large and strong. Alternate translation: "have walls so high it is like they reach up to the heavens"

sons of the Anakim
These are descendants of the Anak people who were very large and fierce.

Deuteronomy 1:29

General Information:
Moses continues reminding the people of Israel what the previous generation of Israelites did.

I said to you
"I said to your ancestors"

Deuteronomy 1:30

before your eyes
Here the people are represented by their "eyes" to emphasize what they saw. Alternate translation: "which you yourselves saw"

Deuteronomy 1:31

you have seen ... Yahweh your God carried you ... you went ... you came
Moses speaks to the Israelites as if they were one man, so all instances of "you" and "your" are singular.

Yahweh your God carried you, as a man carries his son
Here Yahweh's care for his people is compared to that of a father. Alternate translation: "Yahweh your God has taken care of you, like a father takes care of his son"

until you came to this place
"until you came to this land that God promised to give you"

Deuteronomy 1:32

General Information:
Moses continues reminding the people of Israel what the previous generation of Israelites did.

Deuteronomy 1:33

make camp
"put up your tents"

Deuteronomy 1:34

General Information:
Moses continues to remind the people of Israel what Yahweh said to them.

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heard the sound of your words
"heard what you were saying"

he swore and said
God made a vow not to allow those who rebelled against him to enter the land he promised to give them.

Deuteronomy 1:35

will see
"will enter"

Deuteronomy 1:36

Jephunneh
This is the name of Caleb's father.

he wholly followed Yahweh
Yahweh speaks as if he were someone else. Alternate translation: "he has completely obeyed me"

Deuteronomy 1:37

General Information:
Moses continues reminding the people of Israel what the previous generation of Israelites did.

Yahweh was angry with me because of you
This refers to when Moses disobeyed what Yahweh told him to do because Moses was angry with the people of Israel.

Deuteronomy 1:38

Nun
This is the name of Joshua's father.

who stands before you
Why Joshua stands before Moses can be stated clearly. Alternate translation: "who stands before you as your servant" or "who helps you"

Deuteronomy 1:39

General Information:
Moses continues reminding the people of Israel what the previous generation of Israelites did.

Deuteronomy 1:40

turn and take your journey
"turn around and go back on the road you have come on"

Deuteronomy 1:41

General Information:
Moses continues reminding the people of Israel what the previous generation of Israelites did.

sinned against Yahweh
"we have rebelled against Yahweh by disobeying him"

we will follow
"we will obey"

to attack the hill country
Here the metonym "hill country" represents the people that live there. Alternate translation: "to attack the people who live in the hill country"

Deuteronomy 1:42

for I will not be with you, and you will be defeated by your enemies
This can be stated in active form. Alternate translation: "your enemies will defeat you because I will not be with you"

Deuteronomy 1:43

General Information:
Moses continues to speak to the people of Israel.

attacked the hill country
The metonym "hill country" stands for the people who live there. Alternate translation: "attacked the people who live in the hill country"

Deuteronomy 1:44

chased you like bees
A "bee" is a small, flying insect that flies in large groups and stings people who threaten them. This means that so many Amorites attacked the Israelite soldiers that they had to leave the battle.

Seir
This is the name of a piece of land.

Hormah
This is the name of a city.

crushed you
"killed many of your soldiers"

Deuteronomy 1:45

General Information:
Moses continues reminding the people of Israel what the previous generation of Israelites did.

returned and wept
"returned to Kadesh and wept"

Deuteronomy 1:46

General Information:
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Chapter 2

1 Then we turned and took our journey into the wilderness by the way to the Sea of Reeds, as Yahweh had spoken to me; we went around Mount Seir for many days. **2** Yahweh spoke to me, saying, **3** 'You have gone around this mountain long enough; turn northward. **4** Command the people, saying, "You are to pass through the border of your brothers, the descendants of Esau, who live in Seir; they will be afraid of you. Therefore be careful **5** not to fight with them, for I will not give you any of their land, no, not even enough for the sole of a foot to step on; for I have given Mount Seir to Esau as a possession. **6** You will purchase food from them for money, so that you may eat; you will also buy water from them for money, so that you may drink. **7** For Yahweh your God has blessed you in all the work of your hand; he has known your walking through this great wilderness. For these forty years Yahweh your God has been with you, and you have lacked nothing."' **8** So we passed by our brothers, the descendants of Esau who live in Seir, away from the Arabah road, from Elath and from Ezion Geber. Then we turned and passed by the way of the wilderness of Moab. **9** Yahweh said to me, 'Do not trouble Moab, and do not fight with them in battle. For I will not give you his land for your own possession, because I have given Ar to the descendants of Lot, for their possession.' **10** (The Emites lived there previously, a people as great, as many, and as tall as the Anakim; **11** these also are considered to be the Rephaim, like the Anakim; but the Moabites call them the Emites. **12** The Horites also lived in Seir previously, but the descendants of Esau succeeded them. They destroyed them from before them and lived in their place, like Israel did to the land of his possession that Yahweh gave to them.) **13** "'Now rise up and go over the brook Zered.' So we went over the brook Zered. **14** Now the days from when we came from Kadesh Barnea until we crossed the brook Zered, were thirty-eight years. It was by that time that all that generation of the men fit for fighting were gone from the people, as Yahweh had sworn to them. **15** Moreover, the hand of Yahweh was against that generation in order to destroy them from the people until they were gone.

16 So it happened, when all the men fit for fighting were dead and gone from among the people, **17** that Yahweh spoke to me, saying, **18** 'You are today to pass over Ar, the border of Moab. **19** When you come near opposite the people of Ammon, do not trouble them or fight them; for I will not give you any of the land of the people of Ammon as a possession; because I have given it to the descendants of Lot as a possession.'" **20** (That also is considered to be a land of the Rephaim. The Rephaim lived there previously —but the Ammonites call them Zamzummim— **21** a people as great, as many, and as tall as the Anakim. But Yahweh destroyed them before the Ammonites, and they succeeded them and lived in their place. **22** This Yahweh also did for the people of Esau, who live in Seir, when he destroyed the Horites from before them, and the descendants of Esau succeeded them and have lived in their place even until today. **23** As for the Avvites who lived in villages as far as Gaza, the Caphtorim, who came from Caphtor, destroyed them and settled in their place.) **24** "'Now rise up, go on your journey, and pass over the Valley of the Arnon; look, I have given into your hand Sihon the Amorite, king of Heshbon, and his land. Begin to possess it, and fight with him in battle. **25** Today I will begin to put the fear and terror of you on the peoples that are under the whole sky; they will hear a report about you and will tremble and be in anguish because of you.'

26 I sent messengers from the wilderness of Kedemoth to Sihon, king of Heshbon, with words of peace, saying, **27** 'Let me pass through your land; I will go along the highway; I will turn neither to the right hand nor to the left. **28** You will sell me food for money, so that I may eat; give me water for money, so that I may drink; only let me pass through on my feet; **29** as the descendants of Esau who live in Seir, and as the Moabites who live in Ar, did for me; until I pass over the Jordan into the land that Yahweh our God is giving us.' **30** But Sihon, king of Heshbon, would not let us pass by him; for Yahweh your God had hardened his mind and made his heart obstinate, that he might defeat him by your might, which he has now done today. **31** Yahweh said to me, 'Look, I have begun to deliver up Sihon and his land before you; begin to possess it, in order that you may inherit his land.' **32** Then Sihon came out against us, he and all his people, to fight at Jahaz. **33** Yahweh our God gave him over to us and we defeated him and his sons and all his people. **34** We took all his cities at that time and completely destroyed every city—men and the women and the little ones; we left no survivor. **35** Only the livestock we took as booty for ourselves, along with the spoil of the cities that we had taken. **36** From Aroer, which is on the edge of the Valley of the Arnon, and from the city that is in the valley, all the way to Gilead, there was not a city too high for us. Yahweh our God gave them into our hands. **37** It was only to the land of the descendants of Ammon that

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you did not go, as well as all the side of the Jabbok River, and the cities of the hill country—wherever Yahweh our God had forbidden us to go.

Deuteronomy 2 General Notes

Special concepts in this chapter

Covenant faithfulness
Yahweh is faithful to the covenant he made with Abraham. He is also faithful to the promises he made with Esau and Lot. Because of this, Israel was given specific land it was able to conquer in Canaan. (See: covenantfaith, faithful and covenant and promise)

Deuteronomy 2:1

General Information:
Moses continues reminding the people of Israel what the previous generation of Israelites did.

Then we turned and took our journey
"Then we turned around and went"

we went around Mount Seir for many days
Possible meanings are 1) the Israelites traveled around the mountain called Seir for a very long time or 2) the Israelites wandered in a region called Mount Seir for a very long time.

Mount Seir
This is a mountainous area south of the Dead Sea. The area is also called "Edom." See how you translated this in [Deuteronomy 1:2]

many days
Some languages translate this as "many nights."

Deuteronomy 2:2

General Information:
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Deuteronomy 2:3

General Information:
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Deuteronomy 2:4

General Information:
Yahweh continues speaking to Moses.

of your brothers, the descendants of Esau
"of your relatives, the descendants of Esau"

Deuteronomy 2:5

I have given Mount Seir to Esau as a possession
Yahweh is reminding the Israelites that he has given this territory to the descendants of Esau.

Deuteronomy 2:6

General Information:
Moses continues to instruct Israel in how they are to treat the descendants of Esau.

You will purchase food from them
Yahweh is giving them permission or instruction, not a command, and he is telling them not to steal. "I permit you to purchase food from them" or "If you need food, you are to purchase it from them"

from them
"from Esau's descendants"

for money
If these words are not needed or make the translation unclear, you may omit them.

Deuteronomy 2:7

your God has blessed you ... your hand ... your walking ... your God ... with you, and you have lacked
Moses speaks to the Israelites as if they were one man, so all instances of "you" and "your" are singular.

you in all the work of your hand
The "work of your hand" refers to all the work they had done. Alternate translation: "all of your work"

he has known your walking
Here what happened to the people while they were walking is spoken of as their "walking."

forty years
"40 years"

you have lacked nothing
This is a litotes for "you have had everything you needed."

Deuteronomy 2:8

General Information:
Moses continues to speak to the people of Israel.

by our brothers
"by our relatives"

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Elath ... Ezion Geber
These are names of cities.

we turned
This is an idiom. Alternate translation: "we kept going"

Deuteronomy 2:9

General Information:
This is the end of a part of Moses's speech reminding the Israelites of how Yahweh guided them in the wilderness.

Do not trouble Moab
The word "Moab" represents the people of Moab. Alternate translation: "Do not trouble the people of Moab"

Ar
This is the name of a city in Moab.

the descendants of Lot
The people of Israel were related to the descendants of Moab. Moab was the son of Lot. Lot was the nephew of Abraham.

Deuteronomy 2:10

General Information:
The writer begins to give background information about the people of the land. These words are not part of Moses's speech to the Israelites.

The Emites lived
These words give background information about the Emite people, who had lived in the land before the Moabites. Your language may have a special way to mark background information.

Emites
This is the name of a people group that were considered giants.

Anakim
These are descendants of the Anak people who were very large and fierce. See how you translated this in Deuteronomy 1:28.

Deuteronomy 2:11

General Information:
This continues the background information about the different people groups that had lived in the land. .

Rephaim
This is the name of a people group that were considered giants.

Deuteronomy 2:12

General Information:
This continues the background information about the different people groups that had lived in the land. .

Horites
This is the name of a people group.

destroyed them from before them
"killed all of them so none of them were left living with them" or "removed them from their presence by killing all of them"

Deuteronomy 2:13

General Information:
Moses continues reminding the Israelites of what had happened to them in the wilderness.

'Now rise up ... Zered.' So
"'Then Yahweh said, "Now rise up ... Zered.' So." This can be translated as an indirect quote. Alternate translation: "Then Yahweh told us to rise up ... Zered. So"

rise up
begin to do something

the brook Zered
This stream flows into the Dead Sea from the southeast and creates the border between Edom and Moab.

Deuteronomy 2:14

Now the days
The word "now" marks a change from the story to background information about how long the people of Israel traveled and about God's anger towards that generation. If your language has a way of showing that what follows is background information, you should use it here.

thirty-eight years
"38 years"

were gone from the people
This is a polite way of saying "had died."

Deuteronomy 2:15

the hand of Yahweh was against
Here "the hand of Yahweh" refers to Yahweh's power. Alternate translation: "Yahweh used his power against" or "Yahweh punished"

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Deuteronomy 2:16

General Information:
Moses continues reminding the people of Israel of what happened in the past.

Deuteronomy 2:17

General Information:
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Deuteronomy 2:18

You are
Moses speaks to the Israelites as if they were one man, so the word "you" is singular.

Ar
This is the name of a city in Moab. See how you translated it in [Deuteronomy 2:9]

Deuteronomy 2:19

do not trouble ... will not give you
Moses speaks to the Israelites as if they were one man, so the command and the word "you" are singular.

to the descendants of Lot
The people of Israel were related to the descendants of Ammon. Ammon was the son of Lot. Lot was the nephew of Abraham.

Deuteronomy 2:20

General Information:
These verses begin to give background information about the people groups who lived in the land. If your language has a way of showing that what follows is background information, you should use it here.

That also is considered
This can be stated in active form. Alternate translation: "People also consider that"

Rephaim
This is the name of a people group. See how you translated this in [Deuteronomy 2:11]

Deuteronomy 2:21

Anakim
This is the name of a people group. See how you translated this in [Deuteronomy 1:28]

destroyed them before the Ammonites
"allowed the Ammonites to defeat them" or "allowed the Ammonites to kill them all"

they succeeded them and lived in their place
"the Ammonites took over everything the Rephaim had owned and have lived where the Rephaim had lived"

Deuteronomy 2:22

Horites
This is the name of a people group. See how you translated this in [Deuteronomy 2:12]

succeeded them and have lived in their place
"took over everything the Horites had owned and have lived where the Horites had lived"

Deuteronomy 2:23

General Information:
The writer finishes describing how God enabled Esau to conquer the land Esau is now inhabiting.

Avvites ... Caphtorim
These are names of people groups.

Caphtor
This is the name of a place. It may be another name for the island of Crete located in the Mediterranean Sea.

destroyed them
"destroyed the Avvim"

settled in their place
"lived where the Avvim had lived"

Deuteronomy 2:24

General Information:
The writer has finished giving background information and is now again telling what Moses said to the Israelites.

Now rise up
Yahweh is telling Moses what the people should do. "Now get up" or "Now go."

go on your journey
"continue your journey"

Valley of the Arnon
This is the name of the valley of the Arnon River. It creates the border between Moab and the Amorites.

I have given into your hand
The metonym "into your hand" means "into your control or power." Alternate translation: "I have given you the power to defeat"

your hand ... Begin to possess it ... fight
Moses speaks to the Israelites as if they were one man, so the word "your" and the commands "begin to possess" and "fight" are singular.

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Sihon
This is the name of a king. See how you translated this in Deuteronomy 1:4.

Heshbon
This is the name of a city. See how you translated this in Deuteronomy 1:4.

fight with him
"fight against him and his army"

Deuteronomy 2:25

terror of you ... report about you ... because of you
Moses speaks to the Israelites as if they were one man, so all instances of "you" are singular.

put the fear and terror
The words "fear" and "terror" mean basically the same thing and emphasize that the fear is intense. Alternate translation: "put a terrible fear"

peoples that are under the whole sky
This is an idiom. Alternate translation: "peoples in every land"

tremble and be in anguish
This is hendiadys and emphasizes that the people will "tremble in anguish."

Deuteronomy 2:26

General Information:
Moses continues to speak to the people of Israel.

I sent
Here "I" refers to Moses.

wilderness of Kedemoth
This is the name of a place near the valley of Arnon.

Sihon ... Heshbon
These are the names of a man and a place. See how you translated them in Deuteronomy 1:4.

with words of peace
"with my offer of peace" or "with a message from me asking for peace"

Deuteronomy 2:27

I will turn neither to the right hand nor to the left
This phrase emphasizes that they will always go in the same direction. It can be stated in positive form. "I will not change direction" or "I will always stay on the path"

Deuteronomy 2:28

General Information:
This continues Moses's message to King Sihon.

You will sell me food for money, so that I may eat; give me water for money, so that I may drink
Moses tells Sihon that the Israelites will not steal from the Amorites and requests that Sihon and his people sell food and water to the Israelites; he is not giving a command. Alternate translation: "I expect to have to pay for food so I can eat and to pay for water so I can drink"

sell me ... I may eat ... give me ... I may drink
Moses is referring to the people of Israel as if they were Moses himself. Alternate translation: "sell to me and my people ... we may eat ... give us ... we may drink"

only let me pass through on my feet
"only let us walk through your land"

Deuteronomy 2:29

Ar
This is the name of a place. See how you translated this in [Deuteronomy 2:9]

Deuteronomy 2:30

General Information:
Moses continues to remind the people of what happened in the past.

Sihon ... Heshbon
These are the names of a man and a place. See how you translated them in [Deuteronomy 1:4]

your God ... your might
Moses speaks to the Israelites as if they were one man, so all instances of "your" are singular.

hardened his mind and made his heart obstinate
Both of these phrases mean the same thing and emphasize that Yahweh "caused him to become very stubborn."

obstinate
refusing to change opinion or behavior

Deuteronomy 2:31

to deliver up Sihon and his land before you
"to give Sihon and his land over to you"

begin to possess it, in order that you may inherit his land
"take possession of his land, so that you may inherit it"

Deuteronomy 2:32

General Information:
Moses continues reminding the people of Israel about what happened in the past.

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Sihon
This is the name of a man. See how you translated this in [Deuteronomy 1:4]

Jahaz
This is the name of a city in Moab

Deuteronomy 2:33

General Information:
This page has intentionally been left blank.

Deuteronomy 2:34

General Information:
Moses continues reminding the people about what happened in the past.

We took all his cities
"We captured all of King Sihon's cities"

Deuteronomy 2:35

General Information:
This page has intentionally been left blank.

Deuteronomy 2:36

Aroer
This is the name of a city on the north bank of the Arnon River.

Valley of the Arnon
"Arnon" is the name of a river. See how you translated this in Deuteronomy 2:24.

there was not a city too high for us
This negative statement is used to emphasize their success in battle. This can be stated in a positive form. Alternate translation: "we were able to defeat the people of every city even if the city had high walls around it"

Deuteronomy 2:37

you did not go
Moses speaks to the Israelites as if they were one man, so "you" is singular.

Jabbok River
This is the name of a river that created the border between Sihon's land and the land of the Ammonites.

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Chapter 3

1 Then we turned and went up the way to Bashan. Og, the king of Bashan, came and attacked us, he and all his people, to fight at Edrei. **2** Yahweh said to me, 'Do not fear him; for I have given you victory over him and have put all his people and his land under your control. You will do to him as you did to Sihon, king of the Amorites, who lived at Heshbon.' **3** So Yahweh our God also gave us victory over Og the king of Bashan, and all his people were put under our control. We struck them down until not one survivor remained for him. **4** We took all his cities at that time. There was not one of the sixty cities that we did not take from them—all the region of Argob, the kingdom of Og in Bashan. **5** These were all cities fortified with high walls, gates, and bars; this was besides very many unwalled villages. **6** We completely destroyed them, as we did to Sihon king of Heshbon, completely destroying every city—men and the women and the little ones. **7** But all the livestock and the spoil of the cities we took as booty for ourselves. **8** At that time we took the land out of the hand of the two kings of the Amorites, who were beyond the Jordan, from the Valley of the Arnon to Mount Hermon **9** (Mount Hermon is called Sirion by the Sidonians, and the Amorites call it Senir) **10** and all the cities of the plain, all Gilead, and all Bashan, all the way to Salekah and Edrei, cities of the kingdom of Og in Bashan." **11** (For of the remnant of the Rephaim, only Og king of Bashan had remained. Look! His bed was a bed of iron. Was it not in Rabbah, where the descendants of Ammon live? It was nine cubits long and four cubits wide, the way people measure.)

12 "This land that we took in possession at that time—from Aroer, that is by the Valley of the Arnon, and half the hill country of Gilead, and its cities—I gave to the Reubenites and to the Gadites. **13** The rest of Gilead and all Bashan, the kingdom of Og, I gave to the half tribe of Manasseh. (All the region of Argob in Bashan was called the land of Rephaim. **14** Jair, a descendant of Manasseh, took all the region of Argob to the border of the Geshurites and the Maakathites. He called the region, even Bashan, by his own name, Havvoth Jair, to this day.) **15** I gave Gilead to Makir. **16** To the Reubenites and to the Gadites I gave territory from Gilead to the Valley of the Arnon—the middle of the valley is the territory's border—and to the Jabbok River, which is the border with the descendants of Ammon. **17** Another of its borders is also the plain of the Jordan River valley, from Kinnereth to the Sea of the Arabah (that is, the Salt Sea) to the slopes of Mount Pisgah eastward.

18 I commanded you at that time, saying, 'Yahweh your God has given you this land to possess it; you, all the men of war, will pass over armed before your brothers, the people of Israel. **19** But your wives, your little ones, and your livestock (I know that you have much livestock), will stay in your cities that I have given you, **20** until Yahweh gives rest to your brothers, as he has to you, until they also possess the land that Yahweh your God is giving them beyond the Jordan; then will you return, every man of you, to your own property that I have given you.' **21** I commanded Joshua at that time, saying, 'Your eyes have seen all that Yahweh your God has done to these two kings; Yahweh will do the same to all the kingdoms where you go over. **22** You will not fear them, for Yahweh your God is the one who will fight for you.'

23 I earnestly appealed to Yahweh at that time, saying, **24** 'O Lord Yahweh, you have begun to show your servant your greatness and your strong hand; for what god is there in heaven or in earth that can do the same works as you have done, and the same mighty acts? **25** Let me go over, I beg you, and see the good land that is beyond the Jordan, that good hill country, and also Lebanon.' **26** But Yahweh was angry with me because of you; he did not listen to me. Yahweh said to me, 'Let this be enough for you—speak no more to me about this matter: **27** go up to the top of Pisgah and lift up your eyes westward, northward, southward, and eastward; look with your eyes, for you will not go over the Jordan. **28** Instead, instruct Joshua and encourage and strengthen him, for he will go over before this people, and he will cause them to inherit the land that you will see.' **29** So we stayed in the valley opposite Beth Peor.

Deuteronomy 3 General Notes

Special concepts in this chapter

Victories

The victories recorded in this chapter occurred on the east side of the Jordan River. This was not part of the Promised Land, which was on the west side of the Jordan River. (See: promisedland)

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Deuteronomy 3:1

General Information:
Moses continues reminding the people of Israel of what happened in the past.

Og
This is the name of a king. See how you translated it in [Deuteronomy 1:4]

Edrei
This is the name of a city. See how you translated it in [Deuteronomy 1:4]

Deuteronomy 3:2

Sihon
This is the name of a king. See how you translated it in [Deuteronomy 1:4]

Heshbon
This is the name of a city. See how you translated it in [Deuteronomy 1:4]

Yahweh said to me, 'Do not fear him; ... given you ... under your control ... You will do ... as you did ... at Heshbon.'
Yahweh is speaking to Moses as if Moses were the Israelites, so the command "do not fear" and all instances of "you" and "your" are plural.

fear him ... over him ... his people and his land
Here the words "him" and "his" refer to Og.

I have given you victory
Yahweh speaks of what he will do as if he had already done it.

You will do to him as you did to Sihon
The word "him" is a metonym for "his people." Alternate translation: "You will destroy Og and his people as you did Sihon"

Deuteronomy 3:3

all his people were put under our control
This can be stated in active form. Alternate translation: "Yahweh put all of Og's people under our control"

not one survivor remained for him
"all of his people were dead." This emphasizes that the Israelites did not let anyone live.

Deuteronomy 3:4

There was not one of the sixty cities that we did not take
This is a double negative that emphasizes that they took all of the 60 cities. Alternate translation: "We took every one of the sixty cities"

sixty cities
"60 cities"

the region of Argob
This is the name of a region within Bashan.

Deuteronomy 3:5

General Information:
Moses continues reminding the people of Israel of what happened in the past.

These were all cities fortified with
"These were all cities protected by"

besides very many
"in addition to very many" or "not including very many"

Deuteronomy 3:6

Sihon
This is the name of a king. See how you translated this in [Deuteronomy 1:4]

Heshbon
This is the name of a city. See how you translated this in [Deuteronomy 1:4]

Deuteronomy 3:7

General Information:
This page has intentionally been left blank.

Deuteronomy 3:8

General Information:
Moses continues to speak to the people of Israel.

out of the hand of the two kings
Here the metonym "out of the hand of" means "from the control of." Alternate translation: "from the control of the two kings" or "from the two kings"

Amorites
"Amorite people." See how you translated the name of this people group in Deuteronomy 1:4.

beyond the Jordan
This refers to the land across the Jordan River, to the east of Israel. Moses was east of the Jordan when he said this. See how you translated this in Deuteronomy 1:1. Alternate translation: "east of the Jordan River"

the Valley of the Arnon
See how you translated these words in Deuteronomy 2:24.

Mount Hermon
This is the name of a mountain at the northern border of Bashan.

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Deuteronomy 3:9

Mount Hermon ... Sirion ... Senir
These are all names of the same mountain which is at the northern border of Bashan.

Deuteronomy 3:10

Bashan ... Edrei ... Og
See how you translated these in Deuteronomy 1:4.

of the plain
This is high, flat land between the Arnon River and Mount Gilead.

Salekah
This is the name of a city near Edrei.

Deuteronomy 3:11

General Information:
Moses continues to speak to the people of Israel.

For of the remnant ... the way people measure
This is background information about King Og.

Rephaim
See how you translated this in Deuteronomy 2:11.

Look!
"Pay attention to the important thing I am going to tell you."

Was it not in Rabbah, ... live?
The writer uses a question to remind the people of Israel that they could go to Rabbah and see how large Og must have been. This rhetorical question can be translated as a statement. Possible meanings are 1) "It was in Rabbah, ... live." or 2) "It is in Rabbah ... live."

cubits
A cubit is 46 centimeters.

the way people measure
"according to the cubit most people use"

Deuteronomy 3:12

General Information:
Moses continues reminding the people of what happened in the past.

Aroer
See how you translated the name of this town in Deuteronomy 2:36.

the Valley of the Arnon
See how you translated these words in Deuteronomy 2:24.

Deuteronomy 3:13

All the region of Argob in Bashan was called the land of Rephaim
The writer begins to present background information about the land that the people of Israel captured. If your language has a way of showing that what follows is background information, you should use it here.

the region of Argob
See how you translated these words in Deuteronomy 3:4.

Rephaim
See how you translated this word in Deuteronomy 2:11.

Deuteronomy 3:14

General Information:
This continues the background information about the land the people of Israel captured (Deuteronomy 3:13).

Jair
This is the name of a man.

the Geshurites and the Maakathites
These are people groups who lived west of Bashan.

Havvoth Jair
Translators may make a footnote that says: "The name 'Havvoth Jair' means 'tent villages of Jair' or 'realm of Jair.'"

Deuteronomy 3:15

General Information:
Moses continues to speak to the people of Israel.

I gave
Here "I" refers to Moses.

to Makir
Makir was the son of Manasseh. He had died before Moses gave this land. The name is a metonym for the descendants of the person. Alternate translation: "to the descendants of Makir"

Deuteronomy 3:16

Jabbok River
This is the name of a river that created the border between Sihon's land and the land of the Ammonites. See how you translated this in [Deuteronomy 2:37]

Deuteronomy 3:17

General Information:
Moses continues to speak to the people of Israel.

Another of its borders is also
"The western border of the Reubenite and Gadite territory is"

Kinnereth
the Sea of Kinnereth, also called "the Sea of Galilee" or "the Lake of Gennesaret"

Mount Pisgah
This is the name of a mountain in the northern part of the Abarim mountain range.

Deuteronomy 3:18

General Information:
Moses continues to speak to the people of Israel.

I commanded you at that time
Moses reminds the tribe of Reuben, the tribe of Gad, and the half tribe of Manasseh that they must help the other Israelites conquer the rest of the land God promised them.

will pass over armed before
"will take your weapons and cross the Jordan River ahead of"

your brothers, the people of Israel
"your fellow Israelites"

Deuteronomy 3:19

General Information:
Moses continues speaking to the tribes of Reuben and Gad and half of the tribe of Manasseh.

Deuteronomy 3:20

Yahweh gives rest to your brothers
The writer speaks as if the ability to rest were a physical object that could be given as a gift. The word "rest" is also a metaphor for peaceful life in which there is no war. Alternate translation: "Yahweh allows your brothers to rest" or "Yahweh allows your brothers to stop fighting wars and live peacefully"

beyond the Jordan
This refers to the land across the Jordan River, to the east of Israel. Moses was east of the Jordan when he said this. See how you translated these words in Deuteronomy 1:1. Alternate translation: "east of the Jordan River"

then will you return
Moses is emphasizing that the other tribes must possess their land before Yahweh will permit these three tribes to possess their land. "only then are you to return."

Deuteronomy 3:21

General Information:
Moses continues reminding the people of Israel about what happened in the past.

Your eyes have seen
Here "eyes" refers to Joshua. Alternate translation: "You have seen"

Deuteronomy 3:22

General Information:
This page has intentionally been left blank.

Deuteronomy 3:23

General Information:
Moses continues reminding the people about what happened in the past.

I earnestly appealed
Here "I" refers to Moses. This means he asked God in a very emotional way.

Deuteronomy 3:24

to show your servant
Here "your servant" is a polite way of speaking to someone with greater authority. Alternate translation: "to show me, your servant"

your strong hand
Here the metonym "hand" means control or power. Alternate translation: "your power"

for what god is there ... acts?
Moses uses a question to emphasize that Yahweh is the only God with the power to do the works he has done. This rhetorical question can be translated as a statement. Alternate translation: "for there is no god ... acts."

in heaven or in earth
These two extremes together mean "anywhere."

Deuteronomy 3:25

beyond the Jordan
"west of the Jordan River." When Moses spoke these words to Yahweh, he was east of the Jordan River in Moab.

Deuteronomy 3:26

General Information:
Moses continues telling the people of Israel what happened in the past.

Yahweh was angry with me because of you
This refers to when Moses disobeyed what Yahweh told him to do because Moses was angry with the

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people of Israel. See how you translated this in [Deuteronomy 1:37]

Deuteronomy 3:27

Pisgah
See how you translated this is in Deuteronomy 3:17.

lift up your eyes
The words "lift up your eyes" are an idiom that means look. Alternate translation: "look"

Deuteronomy 3:28

General Information:
Yahweh continues speaking to Moses.

Deuteronomy 3:29

Beth Peor
This is the name of a town in Moab near Mount Pisgah.

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Chapter 4

1 Now, Israel, listen to the laws and the decrees that I am about to teach you, to do them; so that you may live and go in and possess the land that Yahweh, the God of your fathers, is giving you. **2** You will not add to the words that I command you, neither will you diminish them, so that you may keep the commandments of Yahweh your God that I am about to command you. **3** Your eyes have seen what Yahweh did because of Baal Peor; for all the men who followed the Baal of Peor, Yahweh your God has destroyed them from among you. **4** But you who clung to Yahweh your God are alive today, every one of you. **5** Look, I have taught you laws and decrees, as Yahweh my God had commanded me, that you should do so in the midst of the land which you are going into in order to possess it. **6** Therefore keep them and do them; for this is your wisdom and your understanding in the sight of the peoples who will hear about all these statutes and say, 'Surely this great nation is a wise and understanding people.' **7** For what other great nation is there that has a god so near to them, as Yahweh our God is whenever we call upon him? **8** What other great nation is there that has laws and decrees so righteous as all this law that I am setting before you today?

9 Only pay attention and carefully guard yourself, so that you do not forget the things that your eyes have seen, so that they do not leave your heart for all the days of your life. Make them known to your children and your children's children. **10** On the day that you stood before Yahweh your God at Horeb, when Yahweh said to me, 'Assemble me the people, and I will make them hear my words, that they may learn to fear me all the days that they live on the earth, and that they may teach their children.' **11** You came near and stood at the foot of the mountain. The mountain burned with fire to the heart of heaven, with darkness, cloud, and thick darkness. **12** Yahweh spoke to you out of the middle of the fire; you heard the voice with its words, but you saw no form; you only heard a voice. **13** He declared to you his covenant that he commanded you to perform, the Ten Commandments. He wrote them on two tablets of stone. **14** Yahweh commanded me at that time to teach you statutes and rules, so that you might do them in the land that you are crossing over to take possession of it.

15 So watch yourselves carefully—for you saw no kind of form on the day that Yahweh spoke to you at Horeb out of the middle of the fire— **16** that you do not corrupt yourselves by making a carved image in the form of any figure, in the likeness of male or female, **17** the likeness of any animal on the earth, the likeness of any winged bird that flies in the heavens, **18** the likeness of anything that creeps on the ground, or the likeness of any fish that is in the water under the earth. **19** You must not lift your eyes up to the heavens and look at the sun, the moon, or the stars—all the host of the heavens—and be drawn away to worship them and adore them—those things of which Yahweh your God has given a share to all the peoples under all the heavens. **20** But Yahweh has taken you and brought you out of the iron furnace, out of Egypt, to be to him a people of his own inheritance, as you are today. **21** Yahweh was angry with me because of you; he swore that I would not go over the Jordan, and that I would not go into the good land that Yahweh your God is giving to you as an inheritance. **22** Rather, I must die in this land; I must not go over the Jordan. But you will go over and possess that good land. **23** Pay attention to yourselves, so that you do not forget the covenant of Yahweh your God, which he made with you, and make for yourselves a carved image in the form of anything that Yahweh your God has forbidden you to make. **24** For Yahweh your God is a devouring fire, a jealous God.

25 When you beget children and children's children, and when you will have been in the land for a long time, and if you corrupt yourselves and make a carved figure in the form of anything, and do what is evil in the sight of Yahweh your God, to provoke him to anger— **26** I call heaven and earth to witness against you today that you will soon utterly perish from off the land that you are going over the Jordan to possess; you will not prolong your days in it, but you will be completely destroyed. **27** Yahweh will scatter you among the peoples, and you will be left few in number among the nations, where Yahweh will lead you away. **28** There you will serve other gods, the work of men's hands, wood and stone, which neither see, hear, eat, nor smell. **29** But from there you will seek Yahweh your God, and you will find him, when you search after him with all your heart and with all your soul. **30** When you are in distress, and when all these things will have come on you, in those later days you will return to Yahweh your God and listen to his voice. **31** For Yahweh your God is a merciful God; he will not fail you nor destroy you, nor forget the covenant of your fathers that he swore to them.

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32 Ask now about the days that are past, which were before your time, since the day that God created man on the earth, ask from one end of heaven to the other, whether there has been anything so great as this, or has anything like it ever been heard? **33** Did ever a people hear the voice of God speaking out of the midst of the fire, as you have heard, and live? **34** Or has God ever attempted to go and take for himself a nation from the midst of another nation, by trials, by signs, and by wonders, and by war, and by a mighty hand, and by an outstretched arm, and by great terrors, as everything that Yahweh your God did for you in Egypt before your eyes? **35** To you these things were shown, so that you might know that Yahweh is God, and that there is no one else besides him. **36** Out of heaven he made you to hear his voice, so that he might instruct you; on earth he made you see his great fire; you heard his words out of the midst of the fire. **37** Because he loved your fathers, he chose their descendants after them, and brought you out of Egypt with his presence, with his great power; **38** in order to drive out from before you nations greater and mightier than you, to bring you in, to give you their land as an inheritance, as today. **39** Know therefore today, and lay it on your heart, that Yahweh is God in heaven above and on the earth beneath; there is no one else. **40** You will keep his statutes and his commandments that I command you today, that it may go well with you and with your children after you, and that you may prolong your days in the land that Yahweh your God is giving you forever."

41 Then Moses selected three cities on the east side of the Jordan, **42** so that anyone might flee to one of them if he killed another person accidentally, without being his enemy previously. By fleeing to one of these cities, he might survive. **43** They were: Bezer in the wilderness, the plain country, for the Reubenites; Ramoth in Gilead, for the Gadites; and Golan in Bashan, for the Manassites.

44 This is the law that Moses placed before the people of Israel; **45** these are the covenant decrees, laws, and ordinances that he spoke to the people of Israel when they came out of Egypt, **46** when they were east of the Jordan, in the valley opposite Beth Peor, in the land of Sihon, king of the Amorites, who had lived at Heshbon, whom Moses and the people of Israel had defeated when they came out of Egypt. **47** They took his land as a possession, and the land of Og king of Bashan—these, the two kings of the Amorites, who were beyond the Jordan toward the east. **48** This territory went from Aroer, on the edge of the Valley of the Arnon, to Mount Siyon (or Mount Hermon), **49** and included all of the plain of the Jordan River valley, eastward beyond the Jordan, to the Sea of the Arabah, to the slopes of Mount Pisgah.

Deuteronomy 4 General Notes

Special concepts in this chapter

Law of Moses

In order to possess the land, the people needed to obey the law of Moses. This will be the most important thing in the religious life of Israel. (See: lawofmoses)

Moses's instructions

Moses is not allowed to enter into the Promised Land. Since they are getting ready to possess the Promised Land, Moses gives them some last instructions before his death. (See: promisedland)

Important figures of speech in this chapter

Rhetorical Questions

Moses uses several rhetorical questions in this chapter. The purpose of these questions is to convince his readers to obey his instructions.

Deuteronomy 4:1

I am about to teach you

Moses is telling the people of Israel what God wants them to do.

to do them

"and obey them"

Deuteronomy 4:2

You will not add to the words ... neither will you diminish them

Yahweh does not want his people to create new laws, or to ignore those he has already given them.

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Deuteronomy 4:3

General Information:
Moses continues speaking to the people of Israel.

Your eyes have seen
Here "eyes" refers to the people of Israel. Alternate translation: "You saw"

because of Baal Peor
The full meaning of this statement can be made clear. Alternate translation: "because of the sins you committed at Baal Peor"

Peor
See how you translated this in Deuteronomy 3:29.

Yahweh your God has destroyed them from among you
Moses speaks to the people of Israel as though they were one person, so "your" and "you" are singular.

Deuteronomy 4:4

you who clung to Yahweh
The writer speaks as if trusting in Yahweh and obeying him were like physically holding on to a person. Alternate translation: "you who were careful to obey Yahweh"

Deuteronomy 4:5

General Information:
Moses continues speaking to the people of Israel.

Look
"Pay attention"

that you should do so in the midst of the land
"that you should obey them when you live in the land"

Deuteronomy 4:6

keep them and do them
These two phrases mean basically the same thing and emphasize that they are to obey them. Alternate translation: "obey them carefully"

this is your wisdom and your understanding in the sight of the peoples
The abstract nouns "wisdom" and "understanding" can be translated as adjective phrases, and the abstract noun "sight" refers to how the peoples judge or decide on the value of something. Alternate translation: "this is what will show the peoples that you are wise and that you understand what is important"

this great nation is a wise and understanding people
The word "nation" is a metonym for the people of that nation. Alternate translation: "the people of this great nation are wise and understanding"

Deuteronomy 4:7

General Information:
Moses continues to speak to the people of Israel.

For what other great nation is there ... him?
This rhetorical question can be translated as a statement. Alternate translation: "For there is no other great nation ... him."

Deuteronomy 4:8

What other great nation is there ... today?
This rhetorical question can be translated as a statement. Alternate translation: "There is no other great nation ... today."

Deuteronomy 4:9

General Information:
Moses continues to speak to the people of Israel.

Only pay attention ... guard yourself ... you do not forget ... your eyes ... your heart ... your life ... Make them known to your children and your children's children
Moses speaks to the Israelites as if they are one person, so all instances of "you," "your," and "yourself," as well as the commands "pay attention," "guard," and "make known" are singular.

Only pay attention and carefully guard yourself
"Pay careful attention and be sure to remember these things always"

you do not forget ... they do not leave your heart
These phrases means the same thing and emphasize that the people of Israel must remember what they have seen.

your eyes have seen
Here "eyes" are a synecdoche for the person. Alternate translation: "you have seen"

Deuteronomy 4:10

you stood before Yahweh your God
Moses speaks to the Israelites as if they are one person, so all instances of "you" and "your" are singular.

Assemble me the people
"Bring the people together and bring them to me"

Deuteronomy 4:11

General Information:
Moses continues to remind the Israelites of their history.

with fire to the heart of heaven
This is an idiom. "The heart of" means "the middle of" or "the innermost part of," and "heaven" here

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refers to the sky. Alternate translation: "with a fire that went up to the sky"

with darkness, cloud, and thick darkness
Here "thick darkness" describes the cloud. Alternate translation: "with a thick, dark cloud"

thick darkness
Another possible meaning is "heavy cloud."

Deuteronomy 4:12

General Information:
This page has intentionally been left blank.

Deuteronomy 4:13

General Information:
Moses continues to speak to the people of Israel.

He declared
"Yahweh declared"

to you
Here "you" refers to the Israelites who were at Mount Horeb.

Deuteronomy 4:14

in the land that you are crossing over to take possession of
"after you have crossed over the Jordan River and taken possession of the land"

Deuteronomy 4:15

General Information:
Moses continues speaking to the people of Israel.

Deuteronomy 4:16

do not corrupt yourselves
"do not do what is wrong"

Deuteronomy 4:17

General Information:
This page has intentionally been left blank.

Deuteronomy 4:18

creeps on the ground
"crawls on the ground"

Deuteronomy 4:19

You must not lift your eyes ... and look ... and be drawn ... Yahweh your God
Moses speaks to the Israelites as if they were one man, so all instances of "you" and "your" and the words "lift," "look," and "be drawn" are singular.

You must not ... and be drawn away to worship
This can be stated in active form. Alternate translation: "Do not ... and do not let anyone make you want to worship" or "Do not ... and do not allow yourself worship"

all the host of the heavens
"all the army of the heavens." Here this refers to the lights we see in the sky, including the sun, moon, stars. They are called the host because there are so many of them, just as armies have many soldiers. Alternate translation: "all the multitude of things in the sky"

of which Yahweh your God has given a share to all the peoples
This is an idiom. Moses speaks of the stars as if they were small objects like food that Yahweh was dividing and giving out to the people groups. Alternate translation: "that Yahweh your God has put there to help all people groups"

Deuteronomy 4:20

brought you out of the iron furnace
Moses speaks of Egypt and the hard work the Israelites did there as if it were an oven in which iron is heated and the Israelites were the iron. Alternate translation: "brought you out of the land where people made you do hard work"

a people of his own inheritance
This is an idiom that can be translated "people who belong only to him."

Deuteronomy 4:21

General Information:
Moses continues speaking to the people of Israel.

Yahweh was angry with me because of you
This refers to when Moses disobeyed what Yahweh told him to do because Moses was angry with the people of Israel. The full meaning of this statement can be made clear. See how you translated this in [Deuteronomy 1:37]

Yahweh your God is giving to you
Moses speaks to the Israelites as if they were one man, so "you" and "your" are singular.

Deuteronomy 4:22

General Information:
This page has intentionally been left blank.

Deuteronomy 4:23

Pay attention to yourselves
"Pay careful attention"

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Yahweh your God has forbidden you
Moses speaks to the Israelites as if they were one person, so the words "you" and "your" are singular.

Deuteronomy 4:24

Yahweh your God is a devouring fire, a jealous God
Moses compares how Yahweh acts when he is angry to the way a fire destroys things. Alternate translation: "Yahweh your God will severely punish and destroy you like a fire does because he does not want you to worship other gods"

Yahweh your God
Moses speaks to the Israelites as if they were one person, so the word "your" is singular.

Deuteronomy 4:25

General Information:
Moses continues to speak to the people of Israel.

you beget ... Yahweh your God
The words "you" and "your" are singular here.

beget
become the father of, or become the ancestor of

if you corrupt yourselves
"if you do what is wrong." See how you translated these words in Deuteronomy 4:16.

do what is evil in the sight of Yahweh your God, to provoke him to anger
This is an idiom. Alternate translation: "you make Yahweh your God angry by doing what he says is evil"

Deuteronomy 4:26

I call heaven and earth to witness
Possible meanings are 1) Moses is calling on all those who live in heaven and earth to be witnesses to what he says or 2) Moses is speaking to heaven and earth as if they are people, and he is calling them to be witnesses to what he says.

you will not prolong your days
Long days are a metaphor for a long life. Alternate translation: "you will not be able to live a long time"

but you will be completely destroyed
As indicated in 4:27, not every Israelite will be killed. Here "completely destroy" is a generalization and emphasizes that many of the Israelites will die. This can be stated in active form. Alternate translation: "but Yahweh will destroy many of you"

Deuteronomy 4:27

General Information:
Moses continues speaking to the people of Israel.

Yahweh will scatter you among the peoples
Moses speaks as if the people were seeds that Yahweh would scatter around a field. Alternate translation: "Yahweh will send you to many different places and force you to live there"

will lead you away
"will send you" or "will cause your enemies to take you away"

Deuteronomy 4:28

the work of men's hands, wood and stone
Here "men's hands" refers the men themselves, and "the work ... wood and stone" to the idols that they have created. Alternate translation: "the wood and stone idols that men have made"

Deuteronomy 4:29

General Information:
Moses continues to speak to the people of Israel. He speaks as though they were one man, so all instances of "you" and "your" are singular.

But from there
"But when you are in those other nations"

you will seek
The word "you" here is plural.

when you search after him
"when you really try to find him" or "when you really try to know him"

with all your heart and with all your soul
Here "heart" and "soul" are metonyms for a person's inner being. These two phrases are used together to mean "completely" or "earnestly."

Deuteronomy 4:30

will have come on
"have happened to"

in those later days
"afterwards" or "then"

listen to his voice
Here "listen" is an idiom that means to hear and obey. Also, "his voice" refers to Yahweh and emphasizes what he says. Alternate translation: "obey what he says"

Deuteronomy 4:31

General Information:
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Deuteronomy 4:32

General Information:
Moses continues to speak to the people of Israel as if they were one man, so all instances of "you" and the command "ask now" are singular.

Deuteronomy 4:33

Did ever a people hear the voice of God speaking out of the midst of the fire, as you have heard, and live?
Here the people of Israel are reminded of how Yahweh has spoken to them in an amazing way in the past. This rhetorical question can be translated as a statement. Alternate translation: "No other people besides you has heard God speak from the middle of the fire and lived."

hear the voice of God speaking
Here God is represented by his voice. Alternate translation: "hear God's voice as he spoke"

Deuteronomy 4:34

General Information:
Moses continues to speak to the people of Israel.

by a mighty hand, and by an outstretched arm
Here "a mighty hand" and "an outstretched arm" are metaphors for Yahweh's power. Alternate translation: "by showing his mighty power"

before your eyes
Here "eyes" refer to the whole person. Alternate translation: "in front of you"

Deuteronomy 4:35

General Information:
Moses continues to speak to the people of Israel if they were one man, so all instances of "you" and "your" are singular.

To you these things were shown
This can be stated in active form. Alternate translation: "Yahweh showed you these things"

Deuteronomy 4:36

he made you to hear ... made you see
"he made sure you heard ... made sure you saw"

made you ... you heard
Moses speaks as if the people to whom he was speaking were the people he had spoken to at Mount Sinai many years earlier. The people at Mount Sinai were actually the fathers of the people to whom he was speaking these words. Alternate translation: "made your fathers ... your fathers heard"

Deuteronomy 4:37

General Information:
Moses continues to speak to the people of Israel if they were one man, so all instances of "you" and "your" are singular.

your fathers
This refers to Abraham, Isaac, Jacob, and Jacob's sons.

with his presence, with his great power
"with the great power that comes from his presence" or "with his great power"

Deuteronomy 4:38

General Information:
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Deuteronomy 4:39

General Information:
Moses continues to speak to the people of Israel if they were one man, so all instances of "you" and "your" are singular.

lay it on your heart
This is an idiom. Alternate translation: "remember it"

in heaven above and on the earth beneath
The two phrases "in heaven" and "on the earth" show two extremes and mean "everywhere." Alternate translation: "over everything"

Deuteronomy 4:40

prolong your days
Long days are a metaphor for a long life. See how you translated these words in [Deuteronomy 4:26]

Deuteronomy 4:41

General Information:
Moses's speech, which began in Deuteronomy 1:6, has finished, and the writer continues the narrative that ended in Deuteronomy 1:5.

Deuteronomy 4:42

General Information:
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Deuteronomy 4:43

Bezer ... Ramoth ... Golan
These are names of cities.

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Deuteronomy 4:44

This is the law
This refers to the laws Moses will give in the following chapters.

Deuteronomy 4:45

General Information:
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Deuteronomy 4:46

Beth Peor
This is the name of a town in Moab near Mount Pisgah. See how you translated this in [Deuteronomy 3:29]

Sihon ... Amorites ... Heshbon
"King Sihon ... Amorite people ... town of Heshbon." See how you translated these names in Deuteronomy 1:4.

Deuteronomy 4:47

his land
King Sihon's land

beyond the Jordan toward the east
This refers to the land across the Jordan River, to the east of Israel. Moses was east of the Jordan when he said this. Alternate translation: "from the side of the Jordan River toward the east"

Deuteronomy 4:48

Aroer
This is the name of a city. See how you translated this in Deuteronomy 2:36.

the Valley of the Arnon
This is the name of a place. See how you translated this in Deuteronomy 2:24.

Mount Siyon ... Mount Hermon
These are different names for the same mountain.

Mount Siyon
The word "Siyon" is another spelling of "Sirion" (Deuteronomy 3:9).

Mount Hermon
See how you translated this in Deuteronomy 3:8.

Deuteronomy 4:49

eastward beyond the Jordan
This refers to the land across the Jordan River, to the east of Israel. Moses was east of the Jordan when he said this. Alternate translation: "eastward from the side of the Jordan River"

Sea of the Arabah ... Mount Pisgah
See how you translated these names in Deuteronomy 3:17.

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Chapter 5

1 Moses called to all Israel and said to them, "Listen, Israel, to the statutes and the decrees that I will speak in your ears today, that you may learn them and keep them. **2** Yahweh our God made a covenant with us at Horeb. **3** Yahweh did not make this covenant with our ancestors, but with us, all of us alive here today. **4** Yahweh spoke with you face to face on the mount out of the middle of the fire **5** (I stood between Yahweh and you at that time, to reveal to you his word; for you were afraid because of the fire, and you did not go up the mountain). Yahweh said,

6 'I am Yahweh your God, who brought you out of the land of Egypt, out of the house of slavery.

7 You will have no other gods before me.

8 You will not make for yourself a carved figure nor any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water below. **9** You will not bow down to them or serve them, for I, Yahweh your God, am a jealous God. I punish the ancestors' wickedness by bringing punishment on the children, to the third and fourth generation of those who hate me, **10** and showing steadfast love to thousands, to those who love me and keep my commandments.

11 You will not take the name of Yahweh your God in vain, for Yahweh will not hold him guiltless that takes his name in vain.

12 Observe the Sabbath day to keep it holy, as Yahweh your God commanded you. **13** For six days you will labor and do all your work; **14** but the seventh day is a Sabbath to Yahweh your God. On it you will not do any work—not you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your ox, nor your donkey, nor any of your animals, nor any foreigner who is within your gates. This is so that your male servant and your female servant may rest as well as you. **15** You will call to mind that you were a servant in the land of Egypt, and Yahweh your God brought you out from there by a mighty hand and by an outstretched arm. Therefore Yahweh your God has commanded you to keep the Sabbath day.

16 Honor your father and your mother, as Yahweh your God has commanded you to do, that you may live a long time in the land that Yahweh your God gives you, and so that it may go well with you.

17 You will not murder.

18 You will not commit adultery.

19 You will not steal.

20 You will not give false witness against your neighbor.

21 You will not covet your neighbor's wife, you will not covet your neighbor's house, his field, or his male servant, or his female servant, his ox, or his donkey, or anything that belongs to your neighbor.'

22 These words Yahweh spoke in a loud voice to all your assembly on the mountain out of the middle of the fire, of the cloud, and of the thick darkness; he did not add any more words. He wrote them down on two tablets of stone and gave them to me. **23** It came about, when you heard the voice out of the middle of the darkness, while the mountain was burning, that you came near to me—all your elders and the heads of your tribes. **24** You said, 'Look, Yahweh our God has shown us his glory and his greatness, and we have heard his voice out of the middle of the fire; we have seen today that when God speaks with people, they can live. **25** But why should we die? For this great fire will consume us; if we hear the voice of Yahweh our God any longer, we will die. **26** For who besides us is there among all flesh who has heard the voice of the living God speak out of the middle of the fire and lived, as we have done? **27** As for you, you should go and listen to everything that Yahweh our God says; repeat to us everything that Yahweh our God says to you; we will listen to it and obey it.'

28 Yahweh heard your words when you spoke to me. He said to me, 'I have heard the words of this people, what they said to you. What they said was good. **29** Oh, that there were such a heart in them, that they would honor me and always keep all my commandments, that it might go well with them and with their children forever! **30** Go say to them, "Return to your tents." **31** But as for you, stand here by me, and I will

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tell you all the commandments, the statutes, and the decrees that you will teach them, so that they may keep them in the land that I will give them to possess.' **32** You will keep, therefore, what Yahweh your God has commanded you; you will not turn aside to the right hand or to the left. **33** You will walk in all the ways that Yahweh your God has commanded you, so that you may live, and so that it may go well with you, and that you may prolong your days in the land that you will possess.

Deuteronomy 5 General Notes

Structure and formatting

Some translations set each of the commandments in the list of Ten Commandments in 5:7-21 farther to the right on the page than the rest of the text. The ULB uses a separate paragraph for each commandment.

Special concepts in this chapter

Ten commandments

This chapter repeats the material of Exodus 20. It is known as the Ten Commandments.

Important figures of speech in this chapter

Metaphors and idioms

Moses uses metaphors and idioms to instruct the people to follow the law of Moses. This is because it is very important to follow these laws.

Deuteronomy 5:1

General Information:

Moses continues to speak to the people of Israel.

called to all Israel

Here "all" is a generalization. Moses wanted everyone in Israel to hear and obey his words, but his voice was probably not so loud that everyone actually heard him.

that I will speak in your ears today

Here "ears" refers to the whole person. This metaphor emphasizes that the people know what Moses has said to them, so they cannot sin and then say they did not know they were sinning. Alternate translation: "that I will speak to you today"

Deuteronomy 5:2

General Information:

This page has intentionally been left blank.

Deuteronomy 5:3

Yahweh did not make this covenant with our ancestors

Possible meanings are 1) Yahweh did not only make a covenant with those who were at Horeb; the covenant was also with the later generations of Israelites or 2) Yahweh did not make this covenant with their distant ancestors, such as, Abraham, Isaac, and Jacob; instead, this covenant began with the Israelites at Horeb.

Deuteronomy 5:4

General Information:

Moses continues speaking to the people of Israel.

face to face

Use your language's idiom for two people who are close to each other and looking at each other when they are speaking to each other.

on the mount

"on the mountain"

Deuteronomy 5:5

at that time

Moses is referring to an event that happened about 40 years earlier.

Deuteronomy 5:6

out of the house of slavery

Here the metonym "house of slavery" refers to Egypt where the people of Israel had been slaves. Alternate translation: "out of the place where you were slaves"

Deuteronomy 5:7

General Information:

Moses continues reminding the people what Yahweh has commanded them. The phrases "you will" and "you will not" are commands. He speaks to the Israelites as if they were one person.

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You will have no other gods before me
"You must not worship any other gods but me"

Deuteronomy 5:8

that is in the earth beneath, or that is in the water below
This can be made more explicit. Alternate translation: "that is in the earth beneath your feet, or that is in the water below the earth"

Deuteronomy 5:9

General Information:
Moses continues to speak to the people of Israel as if they were one man, so all instances of "you" and "your" are singular.

You will not bow down to them or serve them
"You will not worship the carved figures or do as they command"

You will not
"Never"

I ... am a jealous God
"I ... want you to worship only me"

Deuteronomy 5:10

showing steadfast love to thousands, to those who love me and keep my commandments
The abstract noun "love" can be stated as the verb "love." Alternate translation: "faithfully loving thousands, those who love me"

to thousands, to those who love me
Some translations read "to a thousand generations of those who love me." The word "thousands" is a metonym for a number too many to count. Alternate translation: "forever, to those who love me"

Deuteronomy 5:11

General Information:
Moses continues to speak to the people of Israel as if they were one man, so all instances of "you" and "your" are singular.

You will not take the name of Yahweh
"You will not use the name of Yahweh"

You will not
See how you translated this in Deuteronomy 5:9.

in vain
"carelessly" or "without proper respect" or "for wrong purposes"

Yahweh will not hold him guiltless
This can be stated in a positive form. Alternate translation: "Yahweh will consider him guilty" or "Yahweh will punish him"

Deuteronomy 5:12

General Information:
Moses continues to speak to the people of Israel as if they were one man, so all instances of "you" and "your" are singular.

to keep it holy
"to dedicate it to God"

Deuteronomy 5:13

do all your work
"do all your usual duties"

Deuteronomy 5:14

seventh day
"day 7." Here "seventh" is the ordinal number for seven.

On it you will not do
"On that day never do"

within your gates
Here "gates" is a reference to the city itself. Alternate translation: "within your community" or "inside your city" or "living with you"

Deuteronomy 5:15

General Information:
Moses continues to speak to the people of Israel as if they were one man, so all instances of "you" and "your" are singular.

You will call to mind
This is an idiom. Alternate translation: "You must remember"

by a mighty hand and by an outstretched arm
Here "a mighty hand" and "an outstretched arm" are metaphors for Yahweh's power. See how you translated these words in [Deuteronomy 4:34]

Deuteronomy 5:16

General Information:
Moses continues to speak to the people of Israel as if they were one man, so all instances of "you" and "your" are singular.

Deuteronomy 5:17

General Information:
Moses continues to speak to the people of Israel as if they were one man, so all instances of "you" and "your" are singular.

You will not
See how you translated this in Deuteronomy 5:9.

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Deuteronomy 5:18

You will not commit adultery
"You will not sleep with anyone other than your spouse"

Deuteronomy 5:19

General Information:
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Deuteronomy 5:20

You will not give false witness against your neighbor
"You will not tell lies about someone"

Deuteronomy 5:21

General Information:
Moses continues to speak to the people of Israel as if they were one man, so all instances of "you" and "your" are singular.

You will not
See how you translated this in Deuteronomy 5:9.

Deuteronomy 5:22

General Information:
Moses continues to remind the people of Israel what Yahweh said.

Deuteronomy 5:23

General Information:
Moses continues to remind the people of Israel what happened in the past.

heard the voice
The word "voice" is a metonym for the sound of the voice or for the person who was speaking. Alternate translation: "heard the sound of the voice" or "heard Yahweh speaking"

Deuteronomy 5:24

General Information:
This page has intentionally been left blank.

Deuteronomy 5:25

General Information:
Moses continues to remind the Israelites what the Israelites had said to Moses.

But why should we die?
They were afraid that they would die if Yahweh spoke to them. This question can be translated as a statement. Alternate translation: "We are afraid that we will die."

Deuteronomy 5:26

For who besides us is there ... have done?
This question can be translated as a statement. Alternate translation: "There are no other people besides us ... have done."

all flesh
This represents all people or living things. Alternate translation: "all people" or "all living beings"

Deuteronomy 5:27

General Information:
This page has intentionally been left blank.

Deuteronomy 5:28

when you spoke to me
Here "me" refers to Moses.

Deuteronomy 5:29

Oh, that there were
If your language has an idiom that expresses a strong desire for something, you might want to use it here. Alternate translation: "I would be very happy if there were"

Deuteronomy 5:30

General Information:
This page has intentionally been left blank.

Deuteronomy 5:31

General Information:
Yahweh continues speaking to Moses.

you will teach them
"you will teach the people of Israel"

Deuteronomy 5:32

General Information:
Moses continues to speak to the people of Israel.

You will keep
Moses is giving a command to the people of Israel.

you will not turn aside to the right hand or to the left
This compares a person disobeying God to a person turning off of the correct path. Alternate translation: "you will not disobey him in any way" or "you will do everything he says"

Deuteronomy 5:33

prolong your days
Long days are a metaphor for a long life. See how you translated this in [Deuteronomy 4:40]

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Chapter 6

1 Now these are the commandments, statutes, and decrees that Yahweh your God has commanded me to teach you, so that you might keep them in the land that you are going over the Jordan to possess; **2** so that you might honor Yahweh your God, so as to keep all his statutes and commandments that I am commanding you—you, your sons, and your sons' sons, all the days of your lives, so that your days may be prolonged. **3** Therefore listen to them, Israel, and keep them, so that it may go well with you, so that you may greatly multiply, in a land flowing with milk and honey, as Yahweh, the God of your fathers, has promised you would do.

4 Listen, Israel: Yahweh our God, Yahweh is one. **5** You will love Yahweh your God with all your heart, with all your soul, and with all your might. **6** The words that I am commanding you today will be in your heart; **7** and you will diligently teach them to your children; you will talk about them when you sit in your house, when you walk on the road, when you lie down, and when you get up. **8** You will tie them as a sign upon your hand, and they will serve as frontlets between your eyes. **9** You will write them on the doorposts of your house and on your gates.

10 When Yahweh your God brings you into the land that he swore to your fathers, to Abraham, to Isaac, and to Jacob, that he would give you, with large and very good cities that you did not build, **11** and houses full of all kinds of good things that you did not make, cisterns that you did not dig, and vineyards and olive trees that you did not plant, you will eat and be satisfied— **12** then be careful so that you do not forget Yahweh, who brought you out of the land of Egypt, out of the house of bondage. **13** You will honor Yahweh your God; him you will worship, and you will swear by his name. **14** You will not go after other gods, the gods of the peoples who are all around you— **15** for Yahweh your God in the midst of you is a jealous God —if you do, the anger of Yahweh your God will be kindled against you and he will destroy you from the surface of the earth.

16 You will not test Yahweh your God as you tested him at Massah. **17** You will diligently keep the commandments of Yahweh your God, his solemn commands, and his statutes, that he has commanded you. **18** You will do what is right and good in the sight of Yahweh, that it may go well with you, and that you may go in and possess the good land that Yahweh swore to your fathers, **19** to drive out all your enemies from before you, as Yahweh has said.

20 When your son asks you in time to come, saying, 'What are the covenant decrees, the statutes, and the other decrees that Yahweh our God commanded you?' **21** then you will say to your son, 'We were Pharaoh's slaves in Egypt; Yahweh brought us out of Egypt with a mighty hand, **22** and he displayed signs and wonders, great and severe, on Egypt, on Pharaoh, and on all his house, before our eyes; **23** and he brought us out from there, so that he might bring us in, to give us the land that he swore to our fathers. **24** Yahweh commanded us to always keep all these statutes, to fear Yahweh our God for our good, so that he might keep us alive, as we are today. **25** If we keep all these commands before Yahweh our God, as he has commanded us, this will be our righteousness.'

Deuteronomy 6 General Notes

Special concepts in this chapter

Yahweh's blessings

Yahweh's continued blessing of the people of Israel is dependent upon the people's obedience to the law of Moses. (See: bless and lawofmoses)

Important figures of speech in this chapter

Metaphors

There are many metaphors in this chapter. These metaphors describe the greatness of the Promised Land and the wholehearted worship that is completely dedicated to Yahweh. (See: and promisedland)

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Deuteronomy 6:1

General Information:
Moses continues the speech to the people of Israel he began in [Deuteronomy 5:1]

might keep
"might obey"

going over the Jordan
"going to the other side of the Jordan River"

Deuteronomy 6:2

to keep
"to obey"

that your days may be prolonged
Long days are a metaphor for a long life. This can be stated in active form. This can be translated similarly to "prolong your days" in [Deuteronomy 4:26]

Deuteronomy 6:3

General Information:
Moses continues to tell the people of Israel Yahweh's words as if the Israelites are one person.

listen to them
Here "listen" means to obey, and "them" refers to Yahweh's commandments. The full meaning of this statement can be made explicit. Alternate translation: "listen to Yahweh's commandments, statutes, and decrees"

keep them
"obey them"

a land flowing with milk and honey
This is an idiom. Alternate translation: "a land where plenty of milk and honey flow" or "a land that is excellent for cattle and farming"

Deuteronomy 6:4

General Information:
Moses continues to tell the people of Israel Yahweh's words as if the Israelites are one person.

Yahweh our God, Yahweh is one
"Our God Yahweh is the one and only God"

Deuteronomy 6:5

with all your heart, with all your soul, and with all your might
Here "heart" and "soul" are metonyms for a person's inner being. These three phrases are used together to mean "completely" or "earnestly." See how you translated "with all your heart, with all your soul" in [Deuteronomy 4:29]

Deuteronomy 6:6

General Information:
Moses continues to tell the people of Israel Yahweh's words as if the Israelites are one person.

I am commanding you
Moses is speaking God's commandments to the people of Israel.

will be in your heart
This is an idiom. Alternate translation: "you must always remember"

Deuteronomy 6:7

you will diligently teach ... you will talk
"I command you to diligently teach ... I command you to talk." The reader should understand these as commands.

Deuteronomy 6:8

General Information:
Moses continues to tell the people of Israel Yahweh's words as if the Israelites are one person.

tie them
This is a metonym for "write these words on parchment, put the parchment in a pouch, and tie the pouch." This metonym in turn may be a metaphor for "obey these words so that it is as if they were physically there." Alternate translation: "tie these words"

as a sign upon your hand
"as something to make you remember my laws"

they will serve as frontlets
This is a metonym for "write these words on parchment, put the parchment in a pouch, and tie the pouch to your head so it sits." This metonym in turn may be a metaphor for "obey these words so that it is as if they were physically there." Alternate translation: "my words will serve as frontlets"

frontlets
ornaments a person wears on the forehead

Deuteronomy 6:9

You will write
This is a command.

Deuteronomy 6:10

General Information:
Moses continues to tell the people of Israel Yahweh's words as if the Israelites are one person.

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large and very good cities that you did not build
All these cities will belong to the people of Israel when they conquer the people in Canaan.

Deuteronomy 6:11

General Information:
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Deuteronomy 6:12

out of the house of bondage
Here the metonym "house of bondage" refers to Egypt, the place where the people of Israel had been slaves. Alternate translation: "out of the place where you were slaves"

Deuteronomy 6:13

General Information:
Moses continues to tell the people of Israel Yahweh's words as if the Israelites are one person.

You will honor Yahweh your God; him you will worship, and you will swear by his name
"It is Yahweh your God and no one else whom you will honor; it is he alone whom you will worship, and it is by his name and only his name that you will swear." Your language may have another way of emphasizing that Yahweh is telling the Israelites not to worship or serve any other god.

you will swear by his name
To swear by the name of Yahweh means to make Yahweh the basis or the power on which the oath is made. The metonym "his name" refers to Yahweh himself. Alternate translation: "you will swear and ask Yahweh to confirm it" or "when you swear you will speak his name"

Deuteronomy 6:14

General Information:
This page has intentionally been left blank.

Deuteronomy 6:15

in the midst of you
"who lives among you"

the anger of Yahweh your God will be kindled against you
Moses compares Yahweh's anger to someone starting a fire to destroy things. This can be stated in active form. To kindle anger is a metaphor for becoming very angry. Alternate translation: "Yahweh your God will kindle his anger" or "Yahweh your God will become very angry"

destroy you from
"destroy you so that there is nothing left of you anywhere on"

Deuteronomy 6:16

General Information:
Moses continues to tell the people of Israel Yahweh's words as if the Israelites are one person.

You will not test Yahweh
Here "test" means to challenge Yahweh and force him to prove himself.

Massah
This is the name of a place in the desert. The translator may add a footnote that says: "The name 'Massah' means 'testing.'"

Deuteronomy 6:17

General Information:
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Deuteronomy 6:18

General Information:
Moses continues to tell the people of Israel Yahweh's words as if the Israelites are one person.

You will do what is right and good in the sight of Yahweh
This idiom is a command and a blessing. If the Israelites obey Yahweh, they will receive blessings from Yahweh. Alternate translation: "Do what Yahweh says is right and good"

Deuteronomy 6:19

General Information:
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Deuteronomy 6:20

General Information:
Moses continues to tell the people of Israel Yahweh's words as if the Israelites are one person.

What are the covenant decrees ... commanded you
In this question the "covenant decrees" represent their meaning and purpose. Alternate translation: "What do the covenant decrees ... commanded mean to you" or "Why should you obey the covenant decrees ... commanded you"

your son
This refers to the children of the adult people of Israel to whom Moses was speaking Yahweh's words.

Deuteronomy 6:21

with a mighty hand
Here "a mighty hand" refers to Yahweh's power. See how you translated this in [Deuteronomy 4:34]

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Deuteronomy 6:22

on all his house
Here the metonym "his house" refers to the people of Yahweh. Alternate translation: "on all of his people"

before our eyes
Here the word "eyes" refers to the whole person. Alternate translation: "where we could see them"

Deuteronomy 6:23

might bring us in
The full meaning of this statement can be made explicit. Alternate translation: "might bring us into Canaan"

Deuteronomy 6:24

General Information:
Moses continues to tell the people of Israel Yahweh's words as if the Israelites are one person. He tells them what they should tell their children about Yahweh's commandments.

keep
obey at all times and for a long time

Deuteronomy 6:25

before Yahweh
"in the presence of Yahweh" or "where Yahweh can see us"

this will be our righteousness
The word "this" refers to keeping Yahweh's commands. This is a metonym for Yahweh considering them righteous. Alternate translation: "he will consider us righteous"

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Chapter 7

1 When Yahweh your God brings you into the land that you go to possess, he will drive out many nations
before you—the Hittites, the Girgashites, the Amorites, the Canaanites, the Perizzites, the Hivites, and the
Jebusites—seven nations greater and mightier than you. **2** It is Yahweh your God who gives them over to
you when you defeat them, and then you must completely destroy them. You will make no covenant with
them, and show them no mercy. **3** Neither will you arrange any marriages with them. You will not give
your daughters to their sons, and you will not take their daughters for your sons. **4** For they will turn away
your sons from following me, so that they may worship other gods. So the anger of Yahweh will be kindled
against you, and he will destroy you quickly. **5** This is how you will deal with them: You will break down
their altars, dash their stone pillars in pieces, cut down their Asherah poles, and burn their cast idols.

6 For you are a nation that is set apart to Yahweh your God. He has chosen you to be a people for him to
possess, more than all the other peoples that are on the face of the earth. **7** Yahweh did not set his love
upon you or choose you because you were more in number than any people—for you were the fewest of
all peoples— **8** but because he loves you, and he wished to keep the oath that he had sworn to your
fathers. This is why Yahweh has brought you out with a mighty hand and redeemed you out of the house
of bondage, from the hand of Pharaoh, king of Egypt. **9** Therefore know that Yahweh your God—he is God,
the faithful God, who keeps covenants and faithfulness for a thousand generations with those who love
him and keep his commandments, **10** but repays those who hate him to their face, to destroy them; he will
not be lenient on whoever hates him; he will repay him to his face.

11 You will therefore keep the commandments, the statutes, and the decrees that I command you today, so
that you will do them.

12 If you listen to these decrees, and keep and do them, it will happen that Yahweh your God will keep
with you the covenant and the faithfulness that he swore to your fathers. **13** He will love you, bless you,
and multiply you. He will bless the fruit of your womb, the fruit of your ground—your grain, your new
wine, and your oil—the calves of your herds and the young of your flocks in the land that he swore to your
fathers to give you. **14** You will be blessed more than all other peoples; there will not be a childless male
or a barren female among you or among your livestock. **15** Yahweh will take away from you all sickness;
none of the evil diseases of Egypt that you have known will he put on you, but he will put them on all
those who hate you. **16** You will consume all the peoples whom Yahweh your God will give over to you, and
your eye will not pity them. You will not worship their gods, for that will be a trap for you.

17 If you say in your heart, 'These nations are more numerous than I; how can I dispossess them?'— **18** do
not be afraid of them; you will call to mind what Yahweh your God did to Pharaoh and to all Egypt; **19** the
great sufferings that your eyes saw, the signs, the wonders, the mighty hand, and the outstretched arm by
which Yahweh your God brought you out. Yahweh your God will do the same to all the peoples whom you
fear. **20** Moreover, Yahweh your God will send the hornet among them, until those who are left and who
hide themselves from you perish from your presence. **21** You will not be frightened at them, for Yahweh
your God is among you, a great and fearsome God. **22** Yahweh your God will drive out those nations before
you little by little. You will not defeat them all at once, or the wild animals would become very many
around you. **23** But Yahweh your God will give you victory over them when you meet them in battle; he
will greatly confuse them until they are destroyed. **24** He will put their kings under your power, and you
will make their name perish from under heaven. No one will be able to stand before you, until you have
destroyed them. **25** You will burn the carved figures of their gods—do not covet the silver or the gold that
covers them and take it for yourself, because if you do, you will become trapped by it—for it is an
abomination to Yahweh your God. **26** You will not bring any abomination into your house and start to
worship it. You will utterly detest and abhor it, for it is set apart for destruction.

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Deuteronomy 7 General Notes

Special concepts in this chapter

"You must completely destroy them"
The people of Canaan were to be punished by Yahweh. Yahweh used Israel to punish these nations. If they were not completely destroyed, they would lead Israel into sin. Therefore, they were to be completely destroyed and be shown no mercy. (See: sin and mercy)

Abrahamic Covenant
This chapter references parts of the covenant Yahweh made with Abraham. It also emphasizes Yahweh's faithfulness to this covenant. (See: covenant and faithful)

Deuteronomy 7:1

General Information:
Moses continues to tell the people of Israel Yahweh's words as if the Israelites are one person.

Deuteronomy 7:2

General Information:
Moses continues to tell the people of Israel Yahweh's words as if the Israelites are one person.

gives them over to you
Moses speaks of victory as if it were a physical object one person could give to another. Alternate translation: "enables you to defeat them"

you defeat them
Here "them" refers to the seven nations from Deuteronomy 7:1.

Deuteronomy 7:3

General Information:
This page has intentionally been left blank.

Deuteronomy 7:4

General Information:
Moses continues to tell the people of Israel Yahweh's words as if the Israelites are one person.

For they will
"If you allow your children to marry the people from the other nations, the people from the other nations will"

So the anger of Yahweh will be kindled against you
Moses compares Yahweh's anger to someone starting a fire. This emphasizes Yahweh's power to destroy what makes him angry. This can be stated in active form. Alternate translation: "Yahweh will kindle his anger against you" or "Then Yahweh will become very angry with you"

against you
The word "you" refers to all the Israelites and so is plural.

Deuteronomy 7:5

you will deal ... You will break ... dash ... cut ... burn
Moses is speaking to all the Israelites here, so these words are all plural.

Deuteronomy 7:6

General Information:
Moses tells the people of Israel Yahweh's words as if the Israelites are one person.

you are a nation that is set apart
Yahweh choosing the people of Israel to belong to him in a special way is spoken of as if Yahweh set them apart from all other nations.

that are on the face of the earth
This is an idiom. Alternate translation: "that live on the earth"

Deuteronomy 7:7

General Information:
Moses continues to tell the people of Israel Yahweh's words. All instances of "you" and "your" are plural.

did not set his love upon you
This is an idiom. Alternate translation: "did not love you more than he loved others"

Deuteronomy 7:8

with a mighty hand
Here "a mighty hand" refers to Yahweh's power. These words also appear in [Deuteronomy 4:34]

redeemed you out of the house of bondage
Moses speaks of Yahweh rescuing the people of Israel from being slaves as if Yahweh had paid money to a slave owner. Alternate translation: "rescued you from being slaves"

house of bondage
Here the metonym "house of bondage" refers to Egypt, the place where the people of Israel had been slaves. See how you translated these words in

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Deuteronomy 6:12. Alternate translation: "out of the place where you were slaves"

hand of Pharaoh
Here "hand" means "the control of." Alternate translation: "control of Pharaoh"

Deuteronomy 7:9

General Information:
Moses continues to tell the people of Israel Yahweh's words as if the Israelites are one person.

for a thousand generations
"for 1,000 generations"

Deuteronomy 7:10

repays those who hate him to their face
This idiom means "repays them quickly and openly so that they know God has punished them."

he will not be lenient on whoever hates him
The words "not be lenient" are an understatement to emphasize that Yahweh will severely punish. Alternate translation: "Yahweh will severely punish everyone who hates him"

Deuteronomy 7:11

General Information:
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Deuteronomy 7:12

General Information:
Moses continues to tell the people of Israel Yahweh's words. He speaks as if the Israelites are one person in verse 12 and to all of them as a group in verse 13.

Deuteronomy 7:13

multiply you
"increase the number of your people"

the fruit of your womb
This is an idiom for "your children."

the fruit of your ground
This is an idiom for "your crops."

the calves of your herds and
"your cattle so they will become many, as will"

Deuteronomy 7:14

General Information:
Moses continues to tell the people of Israel Yahweh's words as if the Israelites are one person.

You will be blessed more than all other peoples
This can be stated in active form. Alternate translation: "I will bless you more than I bless any other people"

there will not be a childless male or a barren female among you or among your livestock
Moses uses a negative statement to emphasize that they all will be able to have children. This may be stated in a positive form. Alternate translation: "All of you will be able to have children and your livestock will be able to reproduce"

among you ... your livestock
The words "you" and "your" are plural here.

Deuteronomy 7:15

take away from you all sickness
"make sure that you do not become ill" or "keep you completely healthy"

none of the evil diseases ... will he put on you, but he will put them on all those who hate you
Moses speaks as if disease were a heavy object that Yahweh would put on top of people. Alternate translation: "he will not make you sick with any of the evil diseases ... but he will make your enemies sick with them"

Deuteronomy 7:16

General Information:
Moses continues to tell the people of Israel Yahweh's words as if the Israelites are one person.

You will consume all the peoples
"I command you to completely destroy all the people groups"

your eye will not pity them
This is a command. Moses speaks as if what the eye sees were the eye itself. Alternate translation: "do not allow what you see to cause you to pity them" or "do not pity them because you see that what you are doing is hurting them"

You will not worship
"never worship"

that will be a trap for you
If the people worship other gods, they will be like an animal caught in a hunter's trap, and they will be unable to escape.

Deuteronomy 7:17

General Information:
Moses continues to tell the people of Israel Yahweh's words as if the Israelites are one person.

If you say in your heart
The people should not be afraid even if they notice that the nations are stronger than they are. Alternate translation: "Even if you say in your heart"

say in your heart
This is an idiom. Alternate translation: "think"

how can I dispossess them?
Moses uses a question to emphasize that the people may feel afraid of the other nations. This question can be translated as a statement. Alternate translation: "I do not know how I will be able to dispossess them"

dispossess them
"take their land away from them"

Deuteronomy 7:18

do not be afraid
The people should not be afraid even if they notice that the nations are stronger than they are. Alternate translation: "even then do not be afraid"

you will call to mind
This is an idiom. Alternate translation: "you must remember"

Deuteronomy 7:19

that your eyes saw
Here "eyes" represent the whole person. Alternate translation: "that you saw"

the mighty hand, and the outstretched arm
Here "a mighty hand" and "an outstretched arm" are metaphors for Yahweh's power. See how you translated this in [Deuteronomy 4:34]

Deuteronomy 7:20

General Information:
Moses continues to tell the people of Israel Yahweh's words as if the Israelites are one person.

Moreover, Yahweh
"And also, Yahweh"

send the hornet
Possible meanings are 1) God will send actual flying insects that sting people and cause pain, or 2) God will cause the people to become terrified and want to run away.

perish from your presence
This is an idiom. Alternate translation: "die so you do not see them anymore"

Deuteronomy 7:21

You will not
"Never"

a great and fearsome God
"a great and awesome God" or "a great God who causes the people to fear"

Deuteronomy 7:22

little by little
"slowly"

Deuteronomy 7:23

General Information:
Moses continues to tell the people of Israel Yahweh's words as if the Israelites are one person.

give you victory over
This is an idiom. Alternate translation: "enable you to defeat"

victory over them
"victory over the armies from the other nations"

he will greatly confuse them
"he will make them so they cannot think clearly"

until they are destroyed
This can be stated in active form. Alternate translation: "until you have destroyed them"

Deuteronomy 7:24

you will make their name perish from under heaven
The Israelites will completely destroy all the people from those nations, and in the future no one will remember them.

stand before you
"stand against you" or "defend themselves against you"

Deuteronomy 7:25

General Information:
Moses continues to tell the people of Israel Yahweh's words. In verse 25 he speaks to the group as a group, so the forms of "you" are plural, but in verse 26 he speaks as if the Israelites are one person, so the forms are singular.

You will burn
This is a command.

do not covet ... trapped by it
These words add to the instruction to burn the idols.

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you will become trapped by it
Even taking the gold or silver on the idols could cause the people to start worshiping them. By doing this they would become like an animal caught by a trap. This can be stated in active form. Alternate translation: "it will become a trap to you"

for it is an abomination to Yahweh your God
These words tell why Yahweh wants the people to burn the idols. "do this because Yahweh your God hates it very much"

Deuteronomy 7:26

You will utterly detest and abhor
The words "detest" and "abhor" mean basically the same thing and emphasize the intensity of hatred. Alternate translation: "You will completely hate"

for it is set apart for destruction
Yahweh cursing something and promising to destroy it is spoken of as if Yahweh were setting the object apart from everything else. This can be stated in active form. Alternate translation: "for Yahweh has set it apart for destruction"

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Chapter 8

1 You must keep all the commands that I am giving you today, so that you may live and multiply, and go in and possess the land that Yahweh swore to your fathers. **2** You will call to mind all the ways that Yahweh your God has led you these forty years in the wilderness, in order that he might humble you, that he might test you to know what was in your heart, as to whether you would keep his commandments or not. **3** He humbled you, and made you hunger, and fed you with manna, which you had not known and which your fathers had not known. He did that to make you know that it is not by bread alone that people live; rather, it is by everything that proceeds out of the mouth of Yahweh that people live. **4** Your clothing did not wear out and fall off you, and your feet did not swell up during those forty years. **5** You will think about in your heart, how, as a man disciplines his son, so Yahweh your God disciplines you. **6** You will keep the commandments of Yahweh your God, so that you might walk in his ways and honor him. **7** For Yahweh your God is bringing you into a good land, a land of brooks of water, of fountains and springs, flowing out into valleys and among hills; **8** a land of wheat and barley, of vines, fig trees, and pomegranates; a land of olive trees and honey. **9** It is a land in which you will not eat bread in poverty and in which you will not lack anything; a land whose stones are made of iron, and out of whose hills you may dig copper. **10** You will eat and be full, and you will bless Yahweh your God for the good land that he has given you.

11 Be careful that you do not forget Yahweh your God, by failing to keep his commandments and his rules and statutes that I am commanding you today. **12** Otherwise, when you eat and are full, and when you build good houses and live in them, your heart will be lifted up. **13** Be careful when your herds and flocks multiply and when your silver and gold increase, and all that you have is multiplied, **14** then your heart becomes lifted up and you forget Yahweh your God, who brought you out of the land of Egypt, out of the house of bondage. **15** Do not forget him who led you through the great and terrifying wilderness, with its fiery serpents and scorpions and thirsty ground where there was no water, who brought you water out of the rock of flint. **16** He fed you in the wilderness with manna that your ancestors had never known, so that he might humble you and test you, to do you good in the end, **17** but you may say in your heart, 'My power and the might of my hand acquired all this wealth.' **18** But you will call to mind Yahweh your God, for it is he who gives you the power to get wealth, that he may establish his covenant that he swore to your fathers, as it is today. **19** It will happen that, if you will forget Yahweh your God and walk after other gods, worship them, and reverence them, I testify against you today that you will surely perish. **20** Like the nations that Yahweh is making to perish before you, so will you perish, because you would not listen to the voice of Yahweh your God.

Deuteronomy 8 General Notes

Special concepts in this chapter

Forgetting

This chapter recalls the great things that Yahweh has done for Israel and is about to do for them. This is so they do not forget him and they will continue to worship him. They must remember that Yahweh is the source of their blessings. (See: bless)

Deuteronomy 8:1

General Information:

Moses continues to speak to the Israelites as if they are one person.

You must keep ... you may live and multiply, and go in and possess ... your fathers

All instances of "you" and "your" and the verbs are plural.

Deuteronomy 8:2

You will call to mind

This is an idiom. Alternate translation: "You must remember"

forty years

"40 years"

he might humble you

"he might show you how weak and sinful you are"

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to know
"to reveal" or "to show"

what was in your heart
The heart is a symbol of a person's character. Alternate translation: "what kind of people you are" or "how you would behave"

Deuteronomy 8:3

General Information:
Moses continues to speak to the Israelites as if they are one person. He continues to remind them of what they should "call to mind"

He humbled you
"Yahweh showed you how weak and sinful you are." See how "he might humble you" is translated in Deuteronomy 8:2.

fed you with manna
"gave you manna to eat"

it is not by bread alone that people live
Here "bread" represents all food. Alternate translation: "food is not the only thing people need so they can live"

it is by everything that proceeds out of the mouth of Yahweh that people live
Here "the mouth of Yahweh" is a metonym for the words that Yahweh says. Alternate translation: "people must obey the commands of Yahweh so they can live" or "people must do what Yahweh tells them to do so they can live"

Deuteronomy 8:4

General Information:
Moses continues to speak to the Israelites as if they are one person.

Your clothing ... forty years
This is the last item that they should "call to mind" (Deuteronomy 8:2).

forty years
"40 years"

Deuteronomy 8:5

You will think ... God disciplines you
This continues the list of commands that begins in Deuteronomy 8:1.

You will think about in your heart
Here the metonym "heart" represents the thoughts and understanding of a person. Alternate translation: "You will understand"

Deuteronomy 8:6

You will keep ... honor him
This continues the list of commands that begins in Deuteronomy 8:1.

Deuteronomy 8:7

General Information:
Moses continues to speak to the Israelites as if they are one person.

a land of
"a land with" or "a land that has"

Deuteronomy 8:8

General Information:
This page has intentionally been left blank.

Deuteronomy 8:9

General Information:
Moses continues to speak to the Israelites as if they are one person.

a land in which you will not eat bread in poverty
This means that they will eat and they will not be in poverty. They will have plenty to eat. The word "bread" is a synecdoche for food in general. This litotes can be translated positively. Alternate translation: "a land where there will be plenty of food for you"

and in which you will not lack anything
This is a generalization: they will lack nothing important. Alternate translation: "and where you will have everything you need"

stones are made of iron
The stones are full of iron ore. Iron is a very hard metal useful for making swords and plows.

dig copper
"mine copper." Copper is a soft metal useful for making household utensils.

Deuteronomy 8:10

You will eat and be full
"You will have enough food to eat until you are full"

you will bless
"you will praise" or "you will give thanks to"

Deuteronomy 8:11

General Information:
Moses continues to speak to the Israelites as if they are one person.

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Deuteronomy 8:12

Connecting Statement:
This verse describes the first two items of a list of five things that might make the Israelites forget about Yahweh (verse 11): "when you eat and are full" and "when you build good houses."

when you eat and are full
"when you have enough food to eat"

your heart will be lifted up
Here "heart" represents the inner person. To become prideful and no longer obey Yahweh is spoken of as if the person's heart is lifted up. Alternate translation: "you will become prideful and no longer obey Yahweh"

Deuteronomy 8:13

Connecting Statement:
This verse describes the last three of the five things that might cause them to forget Yahweh. The first two are "you eat and are full" and "you build good houses and live in them" (Deuteronomy 8:12). The last three are "when your herds and flocks multiply," "when your silver and gold increase," and "all that you have is multiplied."

General Information:
Moses continues to speak to the Israelites as if they are one person.

your herds and flocks
"your herds of cattle and flocks of sheep and goats"

multiply
increase greatly in number

all that you have is multiplied
This can be stated in active form. Alternate translation: "you have many more things" or "you have many more possessions"

Deuteronomy 8:14

Connecting Statement:
This verse contains the first two of three items Moses warns the people to be careful of (Deuteronomy 8:11): that "your heart becomes lifted up" and "you forget Yahweh your God." It then lists the first of four characteristics of Yahweh that they need to remember, that Yahweh "brought you out of the land of Egypt."

your heart becomes lifted up
Here "heart" represents the inner person. To become prideful and no longer obey Yahweh is spoken of as if the person's heart is lifted up. See how you translated a similar phrase in [Deuteronomy 8:12]

who brought you out
Moses begins to remind the Israelites of what they know about Yahweh.

out of the house of bondage
This is a metaphor for the time they were slaves in Egypt. Alternate translation: "out from the place where you were slaves"

Deuteronomy 8:15

Connecting Statement:
This verse gives the second and third items in the list of characteristics that Moses reminds the Israelites that they must remember about "Yahweh your God" (Deuteronomy 8:14) the first being that he "brought you out of Egypt" (Deuteronomy 8:14). the second that he led them "through the ... wilderness," and the third that he "brought ... water out of the rock."

General Information:
Moses continues to speak to the Israelites as if they are one person.

Connecting Statement:
Moses continues to remind the Israelites of what they know about Yahweh

who led ... who brought
"Yahweh, who led ... Yahweh, who brought"

fiery serpents
"poisonous snakes"

thirsty ground
This phrase describes the ground as being thirsty just like a person is thirsty when he needs water. Alternate translation: "dry ground"

Deuteronomy 8:16

Connecting Statement:
This is the fourth item in the list of characteristics that Moses reminds the Israelites that they must remember about "Yahweh your God" (Deuteronomy 8:14) the first being that he "brought you out of Egypt" (Deuteronomy 8:14), the second that he led them "through the ... wilderness" (Deuteronomy 8:15), and the third that he "brought ... water out of the rock" (Deuteronomy 8:15).

He fed
Moses continues to remind the Israelites of what they know about Yahweh (Deuteronomy 8:14). "Yahweh fed"

to do you good
"to help you" or "because it would be good for you"

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Deuteronomy 8:17

Connecting Statement:
This is the third item in the list of things that Yahweh warns the Israelites that they might do (Deuteronomy 8:11), the first being "your heart becomes lifted up" and the second being "you forget Yahweh your God" (Deuteronomy 8:14).

but you may say in your heart
This is the third thing the people might do when their hearts "become lifted up" and they "forget Yahweh"

My power and the might of my hand acquired all this wealth
Here "hand" refers to a man's power or ability. Alternate translation: "I got this wealth because I am so strong and powerful" or "I have acquired all these things by my own power and ability"

Deuteronomy 8:18

General Information:
Moses continues to speak to the Israelites as if they are one person.

But you will call to mind
This idiom is a command. Alternate translation: "But remember"

that he may establish
Possible meanings are 1) "in this way he establishes" or 2) "in this way he is faithful to establish."

that he may
"so he can"

establish
cause to stand or to remain

as it is today
"as he is doing now" or "as he is establishing his covenant now"

Deuteronomy 8:19

walk after other gods
Walking is a metaphor for obeying. Alternate translation: "serve other gods"

against you ... you will
These instances of "you" are plural.

I testify against you
"I warn you" or "I tell you in front of witnesses"

you will surely perish
"you will certainly die"

Deuteronomy 8:20

before you ... you perish ... you would not ... your God
All these instances of "you" and "your" are plural.

before you
"in front of you"

would not listen to the voice of Yahweh
Here "the voice of Yahweh" means what Yahweh tells his people to do. Alternate translation: "would not obey Yahweh's commandments"

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Chapter 9

1 Hear, Israel; you are about to cross over the Jordan today, to go in to dispossess nations greater and mightier than yourself, and cities that are great and fortified up to heaven, **2** a people great and tall, the sons of the Anakim, whom you know, and of whom you have heard people say, 'Who can stand before the sons of Anak?' **3** Know therefore today that Yahweh your God is he who goes over before you like a devouring fire; he will destroy them, and he will subdue them before you; so will you drive them out and make them to perish quickly, as Yahweh has said to you. **4** Do not say in your heart, after Yahweh your God has thrust them out from before you, 'It was because of my righteousness that Yahweh has brought me in to possess this land,' for it was because of the wickedness of these nations that Yahweh is driving them out from before you. **5** It is not because of your righteousness or the uprightness of your heart that you are going in to possess their land, but it is because of the wickedness of these nations that your God is driving them out from before you, and so that he may make come true the word that he swore to your ancestors, to Abraham, Isaac, and Jacob.

6 Know therefore, that Yahweh your God is not giving you this good land to possess because of your righteousness, for you are a stiff-necked people. **7** Remember and do not forget how you provoked Yahweh your God to anger in the wilderness; from the day that you left the land of Egypt until you came to this place, you have been rebellious against Yahweh. **8** Also at Horeb you provoked Yahweh to anger, and Yahweh was angry enough with you to destroy you. **9** When I went up the mountain to receive the tablets of stone, the tablets of the covenant that Yahweh made with you, I stayed on the mountain for forty days and forty nights; I neither ate bread nor drank water. **10** Yahweh gave to me the two tablets of stone written with his finger; on them was written everything just like all the words that Yahweh announced to you on the mountain out of the middle of the fire on the day of the assembly. **11** It happened at the end of those forty days and forty nights that Yahweh gave me the two tablets of stone, the tablets of the covenant. **12** Yahweh said to me, 'Arise, go down quickly from here, for your people, whom you brought out of Egypt, have corrupted themselves. They have quickly turned aside out of the path that I commanded them. They have made for themselves a cast figure.' **13** Furthermore, Yahweh spoke to me and said, 'I have seen this people; they are a stubborn people. **14** Let me alone, so that I may destroy them and blot out their name from under heaven, and I will make of you a nation mightier and greater than they.' **15** So I turned around and came down the mountain, and the mountain was burning. The two tablets of the covenant were in my hands. **16** I looked, and behold, you had sinned against Yahweh your God. You had molded for yourselves a calf. You had quickly turned aside out of the path that Yahweh had commanded you. **17** I took the two tablets and threw them out of my hands. I broke them before your eyes. **18** Again I lay facedown before Yahweh for forty days and forty nights; I neither ate bread nor drank water, because of all your sin that you had committed, in doing that which was evil in the sight of Yahweh, so as to provoke him to anger. **19** For I was afraid of the anger and hot displeasure with which Yahweh was angry enough against you to destroy you. But Yahweh listened to me that time also. **20** Yahweh was very angry with Aaron so as to destroy him; I prayed for Aaron also at the same time. **21** I took your sin, the calf that you had made, and burned it, beat it, and crushed it and ground it very small, until it was as fine as dust. I threw its dust into the stream that came down from the mountain.

22 At Taberah, at Massah, and at Kibroth Hattaavah, you provoked Yahweh to wrath. **23** When Yahweh sent you from Kadesh Barnea and said, 'Go up and take possession of the land that I have given you,' then you rebelled against the commandment of Yahweh your God, and you did not believe or listen to his voice. **24** You have been rebellious against Yahweh from the day that I knew you.

25 So I lay facedown before Yahweh those forty days and forty nights, because he had said that he would destroy you. **26** I prayed to Yahweh and said, 'O Lord Yahweh, do not destroy your people or your inheritance whom you have redeemed through your greatness, which you have brought out of Egypt with a mighty hand. **27** Call to mind your servants Abraham, Isaac, and Jacob; do not look at the stubbornness of this people, nor at their wickedness, nor at their sin, **28** so that the land from where you brought us should say, "Because Yahweh was not able to bring them into the land that he promised to them, and because he hated them, he has brought them out to kill them in the wilderness." **29** Yet they are your people and your inheritance, whom you brought out by your great strength and by the display of your power.'

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Deuteronomy 9 General Notes

Special concepts in this chapter

Yahweh's victory

This chapter assures the Israelites that it is Yahweh who will empower them to conquer the Promised Land. The Israelites will not be strong enough on their own to conquer these other nations. This victory will be Yahweh's. The people did not earn this victory, but it is Yahweh's punishment of these sinful nations. (See: promisedland and sin)

Israel's sin

Yahweh is about to punish the Canaanites for their sin. He also reminds Israel of their sin. This serves as a warning to the people of Israel. If they sin again, Yahweh will punish them too.

Deuteronomy 9:1

General Information:

Moses continues to speak to the Israelites as if they are one person.

Hear, Israel

The word "Israel" is a metonym for the people of Israel. Alternate translation: "Listen, people of Israel"

to dispossess

"to take the land from"

fortified up to heaven

This is an exaggeration that emphasizes how frightened the people were because the cities were so large and strong. See how you translated similar words in [Deuteronomy 1:28]

Deuteronomy 9:2

sons of the Anakim

Descendants of the Anak people who were very large and fierce. See how you translated similar words in [Deuteronomy 1:28]

Who can stand before the sons of Anak?

This means that the sons of Anak were powerful and people were afraid of them. This rhetorical question can be translated as a statement. Alternate translation: "There is no one who can defend himself against the sons of Anak."

Deuteronomy 9:3

General Information:

Moses continues to speak to the Israelites as if they are one person.

today

Moses is speaking of the days and weeks beginning on that day, not of the time since the sun had last set.

like a devouring fire

Yahweh is powerful and able to destroy the armies of the other nations.

subdue them before you

"make them weak so you can control them"

Deuteronomy 9:4

General Information:

Moses continues to speak to the Israelites as if they are one person.

Do not say in your heart

Here "in your heart" means "in your thoughts." Alternate translation: "Do not think to yourselves"

has thrust them out

"has driven the other peoples out"

Deuteronomy 9:5

General Information:

Moses continues to speak to the Israelites as if they are one person.

the uprightness of your heart

This is an idiom. "because you always thought and desired the right things"

so that he may make come true the word

Here the metonym "the word" refers to what God has promised. Alternate translation: "so that he may fulfill the promise"

your ancestors, to Abraham, Isaac, and Jacob

Abraham, Isaac, and Jacob are the "ancestors" of whom Moses is speaking.

Deuteronomy 9:6

General Information:

Moses continues to speak to the Israelites as if they are one person.

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a stiff-necked people
Stubborn people are spoken of as if they have stiff or hard necks that prevent them from turning their heads. Alternate translation: "stubborn people" or "people who refuse to change"

Deuteronomy 9:7

General Information:
Moses continues to speak to the Israelites as if they are one person.

Remember and do not forget
Moses repeats the same command both positively and negatively to emphasize the importance of remembering. The command is plural. Alternate translation: "Be careful to remember"

how you provoked Yahweh
Here "you" refers to the Israelites that are present with Moses and also the Israelites of the previous generation.

you came to this place, you have been rebellious
These instances of "you" are plural.

to this place
This refers to the Jordan River Valley.

Deuteronomy 9:8

you provoked ... with you to destroy you
These instances of "you" are plural.

Deuteronomy 9:9

General Information:
Moses is reminding the people of Israel what happened in the past.

the tablets of stone, the tablets of the covenant that Yahweh made with you
Here the second phrase clarifies that "the tablets of stone" are the ones on which God wrote the Ten Commandments.

forty days and forty nights
"40 days and 40 nights"

Deuteronomy 9:10

on them was written everything just like all the words that Yahweh announced to you
This can be stated in active form. Alternate translation: "Yahweh wrote on them the same words he had said to you"

Yahweh announced ... out of the middle of the fire
It was as if Yahweh were a person standing in the middle of a fire and speaking with a loud voice.

on the day of the assembly
The abstract noun "assembly" can be expressed as the verb "gather together." Alternate translation: "on the day when you Israelites all came and met together in one place"

Deuteronomy 9:11

forty days and forty nights
"40 days and 40 nights"

the two tablets of stone, the tablets of the covenant
The second phrase clarifies that "the two tablets of stone" are the ones on which God wrote the Ten Commandments.

Deuteronomy 9:12

your people ... have corrupted themselves
"your people ... are doing what is wrong." See how you translated these words in Deuteronomy 4:16.

They have quickly turned aside out of the path that I commanded them
Moses speaks as if obeying God's commands were walking along a path. Alternate translation: "They have already disobeyed my commands"

Deuteronomy 9:13

General Information:
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Deuteronomy 9:14

blot out their name from under heaven
"make their name disappear completely" or "kill them all so no one will ever remember them." See how you translated a similar phrase in Deuteronomy 7:24.

Deuteronomy 9:15

General Information:
Moses continues reminding the people of Israel what happened in the past.

Deuteronomy 9:16

behold
The word "behold" here shows that Moses was surprised by what he saw.

molded for yourselves a calf
The Israelites of the earlier generation had asked Aaron to make a metal calf so they could worship it. The full meaning of this statement can be made explicit.

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You had quickly turned aside out of the path that Yahweh had commanded you
Moses speaks as if obeying God's commands were walking along a path. See how you translated these words in Deuteronomy 9:12. Alternate translation: "You had quickly disobeyed what Yahweh had commanded you"

Deuteronomy 9:17

General Information:
Moses continues reminding the people of Israel about what happened in the past.

I broke them before your eyes
Here "your eyes" is a synecdoche for the people of Israel. Alternate translation: "I broke them right in front of you" or "I broke them where you could see them"

Deuteronomy 9:18

lay facedown
"lay with my face on the ground." This is a way of showing that Yahweh was great and Moses was not.

forty days and forty nights
"40 days and 40 nights"

Deuteronomy 9:19

General Information:
Moses continues reminding the people of Israel what happened in the past.

I was afraid of the anger and hot displeasure with which Yahweh was angry enough against you to destroy you
The words "anger and hot displeasure" are a metonym for what Yahweh would do because he was angry and displeased. Alternate translation: "Yahweh was angry at you—he was extremely displeased with you—he was angry enough to destroy you, and so I was afraid of what he would do"

Deuteronomy 9:20

General Information:
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Deuteronomy 9:21

General Information:
Moses continues reminding the people of Israel about what happened in the past.

I took ... burned ... beat ... ground ... threw
Moses probably commanded other men to do the actual work. Alternate translation: "I had people take ... burn ... beat ... grind ... throw"

your sin, the calf that you had made
Here the gold calf itself referred to as their "sin." Alternate translation: "the calf, which you sinfully made"

Deuteronomy 9:22

General Information:
Moses continues to remind the people of Israel about what happened in the past.

Taberah ... Massah ... Kibroth Hattaavah
These are names of places that the people of Israel went through while they were in the wilderness.

Deuteronomy 9:23

Go up
They were on low land, and the land Yahweh had told them to take was in the hills, so they had to go uphill to get to it.

rebelled against the commandment
The word "commandment" is a metonym for Yahweh himself. Alternate translation: "rebelled against Yahweh; you did not obey the commandment"

listen to his voice
Here "his voice" means what God had said. Alternate translation: "obey what he said"

Deuteronomy 9:24

from the day that I knew you
"from the time I began to lead you." Some translations read "from the day that he knew you," the day that Yahweh first knew them.

Deuteronomy 9:25

General Information:
Moses continues reminding the people of Israel about what happened in the past.

lay facedown before Yahweh
"lay with my face on the ground." See how you translated this in Deuteronomy 9:18.

forty days and forty nights
"40 days and 40 nights"

Deuteronomy 9:26

you have redeemed
Moses speaks as if Yahweh had rescued the Israelites by paying money to free them from slavery. Alternate translation: "you have rescued"

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through your greatness
The word "greatness" is a metonym for Yahweh's great power. Alternate translation: "through your great power"

with a mighty hand
Here "a mighty hand" refers to Yahweh's power. See how you translated similar words in Deuteronomy 4:34. Alternate translation: "with your mighty power"

Deuteronomy 9:27

General Information:
Moses continues praying to Yahweh so that he may not destroy the people of Israel.

Call to mind
This is an idiom. Alternate translation: "Remember"

Deuteronomy 9:28

so that the land from where you brought us
The words "the land" are a metonym for the people of Egypt. Alternate translation: "so that the people of Egypt"

should say
"can say"

Deuteronomy 9:29

by your great strength and by the display of your power
These phrases mean basically the same thing and emphasize the greatness of Yahweh's power that he used to rescue his people.

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Chapter 10

1 At that time Yahweh said to me, 'Carve two tablets of stone like the first, and come up to me on the mountain, and make an ark of wood. **2** I will write on the tablets the words that were on the first tablets that you broke, and you will put them in the ark.' **3** So I made an ark of acacia wood, and I carved two tablets of stone like the first, and I went up the mountain, having the two tablets in my hand. **4** He wrote on the tablets, like the first writing, the Ten Commandments which Yahweh had spoken to you on the mountain out of the middle of the fire on the day of the assembly; then Yahweh gave them to me. **5** I turned and came down from the mountain, and put the tablets in the ark that I had made; there they are, as Yahweh commanded me." **6** (The people of Israel journeyed from Beeroth Bene Jaakan to Moserah. There Aaron died, and there he was buried; Eleazar, his son, served in the priest's office in his place. **7** From there they journeyed to Gudgodah, and from Gudgodah to Jotbathah, a land of streams of water. **8** At that time Yahweh chose the tribe of Levi to carry the ark of the covenant of Yahweh, to stand before Yahweh to serve him, and to bless people in his name, as today. **9** Therefore Levi has no portion nor inheritance of land with his brothers; Yahweh is his inheritance, as Yahweh your God spoke to him.) **10** "I stayed on the mountain as at the first time, forty days and forty nights. Yahweh listened to me that time also; Yahweh did not wish to destroy you. **11** Yahweh said to me, 'Arise, go before the people to lead them on their journey; they will go in and possess the land that I swore to their ancestors to give to them.'

12 Now, Israel, what does Yahweh your God require of you, except to fear Yahweh your God, to walk in all his ways, to love him, and to worship Yahweh your God with all your heart and with all your soul, **13** to keep the commandments of Yahweh, and his statutes, which I am commanding you today for your own good? **14** Behold, to Yahweh your God belongs heaven and the heaven of heavens, the earth, with all that is in them. **15** Only Yahweh took pleasure in your fathers so as to love them, and he chose you, their descendants, after them, more than any of the other peoples, as he does today. **16** Therefore circumcise the foreskin of your heart, and no longer stiffen your necks. **17** For Yahweh your God, he is God of gods and Lord of lords, the Great God, the Mighty One and the Fearsome One, who favors no one and takes no bribes. **18** He executes justice for the fatherless and widow, and he shows love for the foreigner by giving him food and clothing. **19** Therefore love the foreigner; for you were foreigners in the land of Egypt. **20** You will fear Yahweh your God; him will you worship. To him you must cling, and by his name will you swear. **21** He is your praise, and he is your God, who has done for you these great and fearsome things, which your eyes have seen. **22** Your fathers went down into Egypt as seventy persons; now Yahweh your God has made you as many as the stars of the heavens.

Deuteronomy 10 General Notes

Structure and formatting

This chapter is a continuation of the previous chapter.

This chapter focuses on retelling the great things Yahweh has done. It is a continuation of the material from the previous chapter. It is possible that this is a type of sermon or homily, where Moses is giving the people instructions.

Deuteronomy 10:1

General Information:
Moses continues to remind the people of Israel about what happened in the past.

At that time
"After I finished praying"

the first
This refers to the first set of tablets that Moses had broken. Alternate translation: "the first two tablets"

the mountain
This refers to Mount Sinai.

Deuteronomy 10:2

General Information:
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Deuteronomy 10:3

General Information:
Moses continues to remind the people of Israel about what happened in the past.

the first
This refers to the first set of tablets that Moses had broken. Alternate translation: "the first tablets" or "the tablets I had before"

went up the mountain
"went up Mount Sinai"

Deuteronomy 10:4

out of the middle of the fire
It was as if Yahweh were a person standing in the middle of a fire and speaking with a loud voice. See how you translated this in Deuteronomy 9:10.

on the day of the assembly
The abstract noun "assembly" can be expressed as the verb "gather together." See how you translated this in Deuteronomy 9:10. Alternate translation: "on the day when you Israelites all came and met together in one place"

Deuteronomy 10:5

General Information:
Moses continues to remind the people of Israel about what happened in the past.

I turned
Here "I" refers to Moses.

came down from the mountain
"came down from Mount Sinai"

in the ark
"in the box" or "in the chest"

Deuteronomy 10:6

General Information:
The writer continues the short account of where the Israelites had traveled.

Beeroth Bene Jaakan ... Moserah
These are names of different places the people of Israel went through while in the wilderness.

Beeroth Bene Jaakan
Translator may add a footnote: "The name 'Beeroth Bene Jaakan' means 'the wells that belonged to the sons of Jaakan' or 'the wells that belonged to the people of Jaakan.'"

there he was buried
This can be translated in active form. Alternate translation: "that is where they buried him" or "the Israelites buried him there"

Eleazar
This is the name of Aaron's son.

Deuteronomy 10:7

From there they journeyed ... a land of streams of water
This continues the background information about where the people of Israel traveled.

Gudgodah ... Jotbathah
These are names of different places the people of Israel went through while in the wilderness.

Deuteronomy 10:8

General Information:
The writer begins to explain why the tribe of Levi has no inheritance in the land.

to stand before Yahweh to serve him
This is an idiom. "to offer the sacrifices that Yahweh requires"

in his name
Here "name" refers to authority. Alternate translation: "as representatives of Yahweh"

as today
"as they are doing today"

Deuteronomy 10:9

Connecting Statement:
The writer finishes explaining why the tribe of Levi has no inheritance in the land.

no portion nor inheritance of land
The tribe of Levi did not receive a portion of the promised land when they arrived there. The full meaning of this statement may be made explicit.

Yahweh is his inheritance
Yahweh speaks of the special relationship that Aaron and his descendants will have with him as if Yahweh were something that they will inherit. Alternate translation: "Yahweh is what they will have" or "Yahweh will allow them to serve him and he will provide for them through that service"

Yahweh your God
Moses speaks to the Israelites as if they were one man, so the word "your" here is singular.

spoke to him
"spoke to the tribe of Levi"

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Deuteronomy 10:10

General Information:
Moses resumes reminding the people of Israel about what happened in the past.

as at the first time
"first" is the ordinal number for one. Here it refers to the first time Moses went up Mount Sinai to receive the stone tablets from Yahweh. "as I did the first time"

forty days and forty nights
"40 days and 40 nights"

destroy you
Moses speaks to the Israelites as if they were one man, so the word "you" here is singular.

Deuteronomy 10:11

possess the land
"take the land" or "take possession of the land"

their ancestors
This refers to Abraham, Isaac, and Jacob.

to give to them
"that I would give to you, their descendants"

Deuteronomy 10:12

General Information:
Moses speaks to the Israelites as if they are one person.

Now, Israel
Here the metonym "Israel" refers to the people of Israel. Alternate translation: "Now, people of Israel"

what does Yahweh your God require of you, except to fear ... with all your soul
Moses uses a question to teach the people of Israel. This rhetorical question can be translated as a statement. Alternate translation: "Yahweh your God requires you to do no more than this: to fear ... with all your soul."

to walk in all his ways
Moses speaks as if obeying Yahweh were walking on a path. Alternate translation: "to obey all his commands"

with all your heart and with all your soul
Here "heart" and "soul" are metonyms for a person's inner being. These two phrases are used together to mean "completely" or "earnestly." See how you translated these two phrases in [Deuteronomy 4:29]

Deuteronomy 10:13

to keep the commandments ... for your own good?
Moses uses a question to teach the people of Israel. This rhetorical question begins with the words "what does Yahweh your God require of you, except to fear ... with all your soul" in verse 12. It can be translated as a statement. "Yahweh your God requires you to do no more than this: to fear ... with all your soul, to keep the commandments ... for your own good."

Deuteronomy 10:14

General Information:
Moses continues to speak to the Israelites as if they are one person.

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

heaven ... earth
These words show two extremes, and are combined to mean that all things everywhere belong to Yahweh.

the heaven of heavens
This refers to the highest places in the heavens. Everything in the heavens belong to God.

Deuteronomy 10:15

chose you
Here the word "you" refers to all the Israelites and is plural.

Deuteronomy 10:16

Therefore
"Because of this"

circumcise the foreskin of your heart
The word "foreskin" refers to the fold of skin on a man's private parts that is removed during circumcision. Here Moses is referring to a spiritual circumcision. This means the people must remove the sin from their lives.

no longer stiffen your necks
The phrase "stiffen your necks" is a metaphor that indicates that the people were stubborn, and God wanted them to stop being stubborn. Alternate translation: "stop being stubborn"

Deuteronomy 10:17

God of gods
"the supreme God" or "the only true God"

Lord of lords
"the supreme Lord" or "the greatest Lord"

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the Fearsome One
"the one who causes people to fear"

Deuteronomy 10:18

General Information:
Moses continues speaking to the people of Israel.

He executes justice for the fatherless
"Yahweh makes sure that people treat the fatherless justly"

fatherless
These are children whose parents have both died and do not have relatives to care for them.

widow
A true widow is a woman whose husband has died and has no children to care for her in her old age.

Deuteronomy 10:19

Therefore
"Because of this"

Deuteronomy 10:20

General Information:
Moses speaks to the Israelites as if they were one man, so all instances of "you" and "your" are singular.

him will you worship
"he is the one you must worship"

To him you must cling
To have a good relationship with Yahweh and to completely rely on him is spoken of as if the person were clinging to Yahweh. Alternate translation: "You must rely on him" or "He is the one you must rely on"

by his name will you swear
To swear by the name of Yahweh means to make Yahweh the basis or the power on which the oath is made. Here "name" represents Yahweh himself. See how you translated a similar phrase in [Deuteronomy 6:13]

Deuteronomy 10:21

which your eyes have seen
Here "eyes" refers to the whole person. Alternate translation: "which you yourselves have seen"

He is your praise
Possible meanings are 1) "He is the one you must praise" or 2) "It is because you worship him that other peoples will praise you"

Deuteronomy 10:22

General Information:
Moses continues to speak to the people of Israel as if they are one man, so "you" and "your" are singular.

went down into Egypt
"traveled south to Egypt" or "went to Egypt"

seventy persons
"70 persons"

as many as the stars of the heavens
This emphasizes the large number of Israelites that were with Moses. Alternate translation: "more than you can count"

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Chapter 11

1 Therefore you will love Yahweh your God and always keep his instructions, his statutes, his decrees, and his commandments. **2** Notice that I am not speaking to your children, who have not known nor have they seen the punishment of Yahweh your God, his greatness, his mighty hand, or his outstretched arm, **3** the signs and deeds that he did in the midst of Egypt to Pharaoh, king of Egypt, and to all his land. **4** Neither did they see what he did to the army of Egypt, to their horses, or to their chariots, how he made the water of the Sea of Reeds overwhelm them as they pursued after you, and how Yahweh has destroyed them until today, **5** or what he did for you in the wilderness until you came to this place. **6** They had not seen what Yahweh had done to Dathan and Abiram, the sons of Eliab son of Reuben, how the earth opened its mouth and swallowed them up, their households, their tents, and every living thing that followed them, in the middle of all Israel. **7** But your eyes have seen all the great works of Yahweh that he did.

8 Therefore keep all the commandments that I am commanding you today, that you may be strong, and go in and possess the land where you are going over to possess it, **9** and that you may prolong your days in the land that Yahweh swore to your fathers to give to them and to their descendants, a land flowing with milk and honey. **10** For the land, where you go in to possess it, is not like the land of Egypt, from where you came, where you sowed your seed and watered it with your foot, like a garden of herbs; **11** but the land, where you go over to possess it, is a land of hills and valleys, and drinks water of the rain of the heavens, **12** a land that Yahweh your God cares for; the eyes of Yahweh your God are always upon it, from the beginning of the year to the end of the year.

13 It will happen, if you will listen diligently to my commandments that I command you today, to love Yahweh your God and to serve him with all your heart and with all your soul, **14** that I will give the rain of your land in its season, the former rain and the latter rain, that you may gather in your grain, your new wine, and your oil. **15** I will give grass in your fields for your cattle, and you will eat and be full. **16** Pay attention to yourselves so that your heart is not deceived, and you turn aside and worship other gods and bow down to them; **17** so that the anger of Yahweh is not kindled against you; and so that he does not shut up the heavens so that there will be no rain, and the land will not yield its fruit, and so that you perish quickly from off the good land that Yahweh is giving you.

18 Therefore lay up these words of mine in your heart and soul, bind them as a sign on your hand, and let them be as frontlets between your eyes. **19** You will teach them to your children and talk about them when you sit in your house, when you walk on the road, when you lie down, and when you get up. **20** You will write them on the doorposts of your house and on your city gates, **21** that your days and the days of your children may be multiplied in the land that Yahweh swore to your ancestors to give them for as long as the heavens are above the earth. **22** For if you diligently keep all these commandments that I am commanding you, so as to do them, to love Yahweh your God, to walk in all his ways, and to cling to him, **23** then Yahweh will drive out all these nations from before you, and you will dispossess nations larger and mightier than yourselves. **24** Every place where the sole of your foot will tread will be yours; from the wilderness to Lebanon, from the river, the Euphrates River, to the western sea will be your border. **25** No man will be able to stand before you. Yahweh your God will lay the fear of you and the terror of you upon all the land that you tread on, as he has said to you.

26 Look, I set before you today a blessing and a curse: **27** the blessing, if you obey the commandments of Yahweh your God that I command you today, **28** and the curse, if you do not obey the commandments of Yahweh your God, but turn aside from the way that I command you today, to go after other gods that you have not known. **29** It will happen, when Yahweh your God brings you into the land which you go to possess, that you will set the blessing on Mount Gerizim, and the curse on Mount Ebal. **30** Are they not beyond the Jordan, west of the western road, in the land of the Canaanites who live in the Arabah, over against Gilgal, beside the oaks of Moreh? **31** For you are to cross over the Jordan to go in to possess the land that Yahweh your God is giving you, and you will possess it and live in it. **32** You will keep all the statutes and the decrees that I set before you today.

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Deuteronomy 11 General Notes

Structure and formatting

Therefore
This chapter begins with the word "therefore," which looks back to the instructions Moses gave in the previous two chapters.

Special concepts in this chapter

Eyewitnesses
The instruction that Moses gives and the retelling of the great things Yahweh has done for Israel are very important. This is because the generation entering into the Promised Land did not witness many of these events. (See: testimony)

Covenant
This chapter is included in the covenant God made with Moses, even though it is not explicitly said.

Deuteronomy 11:1

General Information:
Moses continues speaking to the people of Israel.

always keep
"always obey"

Deuteronomy 11:2

who have not known nor have they seen
"who have not experienced"

his mighty hand, or his outstretched arm
Here "mighty hand" and "outstretched arm" are metaphors for Yahweh's power. See how you translated these words in [Deuteronomy 4:34]

Deuteronomy 11:3

in the midst of Egypt
"in Egypt"

to all his land
Here "land" represents the people. Alternate translation: "to all his people"

Deuteronomy 11:4

General Information:
Moses continues speaking to the adult Israelites who were old enough to see what God did in Egypt.

Neither did they see what he did
"Neither did your children see what Yahweh did"

the army of Egypt
"the Egyptian soldiers"

they pursued after you
Here "you" means the Israelites who were alive about 40 years earlier.

Deuteronomy 11:5

to this place
This means the plain of the Jordan River Valley where Moses is speaking to them before they cross over into Canaan.

Deuteronomy 11:6

General Information:
Moses continues to remind the adults to teach their children God's mighty deeds.

Dathan and Abiram, the sons of Eliab
Moses is referring to an event in the past when Dathan and Abiram rebelled against Moses and Aaron. The full meaning of this statement can be made explicit.

Dathan ... Abiram ... Eliab
These are names of men.

son of Reuben
"descendant of Reuben"

earth opened its mouth and swallowed them up
Yahweh causing the land to split open so that the people fell in is spoken of as if the land had a mouth and the ability to swallow people.

every living thing that followed them
This refers to their servants and animals.

in the middle of all Israel
This means all the people of Israel witnessed what happened to Dathan, Abiram, their families, and their possessions.

Deuteronomy 11:7

But your eyes have seen
Here "eyes" represents the whole person. Alternate translation: "But you have seen"

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Deuteronomy 11:8

General Information:
Moses continues speaking to the people of Israel.

possess the land
"take the land"

where you are going over to possess it
The phrase "are going over" is used because the people of Israel will have to cross the Jordan River to enter into Canaan.

Deuteronomy 11:9

prolong your days
Long days are a metaphor for a long life. See how you translated these words in [Deuteronomy 4:26]

a land flowing with milk and honey
This is an idiom. See how you translated this in [Deuteronomy 6:3]

Deuteronomy 11:10

watered it with your foot
Possible meanings are 1) "foot" is a metonym that represents the hard work of walking to carry water to the fields. Alternate translation: "worked hard to water it" or 2) they would use their feet to turn a water wheel that supplied water to the fields.

garden of herbs
"vegetable garden" or "garden of vegetables"

Deuteronomy 11:11

drinks water of the rain of the heavens
The land receiving and absorbing a lot of rain is spoken of as if the land were drinking the water. Alternate translation: "the rain from the sky gives it plenty of water"

Deuteronomy 11:12

the eyes of Yahweh your God are always upon it
Here "eyes" represents attention and care. Alternate translation: "Yahweh your God is always watching over it"

from the beginning of the year to the end of the year
Here the two extremes "beginning" and "end" are used together to mean the entire year. Alternate translation: "continuously throughout the entire year"

Deuteronomy 11:13

It will happen, if
This means that what Yahweh promises will happen if the Israelites obey his commands.

that I command
Here "I" refers to Moses.

with all your heart and with all your soul
The idiom "with all your heart" means "completely" and "with ... soul" means "with all your being." These two phrases have similar meanings. See how you translated this in [Deuteronomy 4:29]

Deuteronomy 11:14

I will give the rain of your land in its season
"I will cause it to rain on your land in the proper season"

I will give
Here "I" refers to Yahweh. This can be stated in the third person. Alternate translation: "Yahweh will give" or "He will give"

the former rain and the latter rain
This refers to rain at the beginning of the sowing season and rain for maturing the crops for harvest. Alternate translation: "the autumn rain and spring rain" or "the rain in the right seasons"

Deuteronomy 11:15

General Information:
This page has intentionally been left blank.

Deuteronomy 11:16

General Information:
Moses continues speaking to the people of Israel.

Pay attention to yourselves
"Be careful" or "Beware"

so that your heart is not deceived
Here "heart" represents a person's desires or thoughts. This can be stated in active form. Alternate translation: "so that your desires do not deceive you" or "so that you do not deceive yourself"

you turn aside and worship other gods
Rejecting Yahweh and worshiping other gods is spoken of as if the person would physically turn and go in a different direction away from Yahweh. Alternate translation: "you start worshiping other gods"

Deuteronomy 11:17

so that the anger of Yahweh is not kindled against you
God becoming angry is spoken of as if it were a fire that were starting. This can be stated in active form. Alternate translation: "so that Yahweh does not become angry with you"

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so that he does not shut up the heavens so that there will be no rain, and the land will not yield its fruit
God causing no rain to fall from the sky is spoken of as if he were closing the sky. Alternate translation: "so that he does not cause the rain to stop falling from the sky so that crops will not grow in the land"

Deuteronomy 11:18

lay up these words of mine in your heart and soul
A person always thinking about and considering what Moses commands is spoken of as if the heart and soul were a container and Moses's words were the content to fill the container. Alternate translation: "be very careful to remember these words that I am saying to you"

these words of mine
"these commands that I have given you"

your heart and soul
Here "heart" and "soul" represent a person's mind or thoughts.

bind them
"tie these words." This is a metonym that represents a person writing the words on a parchment, putting the parchment in a pouch, and tying the pouch. This metonymy in turn may be a metaphor meaning the people must be careful to obey Moses's commands. See how you translated similar phrases in [Deuteronomy 6:8]

as a sign on your hand
"as something to make you remember my laws"

let them be as frontlets between your eyes
"let my words be as as frontlets between your eyes." This is a metonym that represents a person writing Moses's words on parchement, putting the parchement in a pouch, and tying the pouch so it sits between his eyes. This metonymy in turn may be a metaphor that means the person must be careful to obey all of Moses's commands. See how you translated similar phrases in [Deuteronomy 6:8]

frontlets
ornaments a person wears on the forehead

Deuteronomy 11:19

when you sit in your house, when you walk on the road, when you lie down, and when you get up
Using the different places "in your house" and "on the road," and the opposites "when you lie down" and "get up," represent anywhere, anytime. The people of Israel were to discuss God's commandments and teach them to their children anytime and anywhere.

Deuteronomy 11:20

General Information:
Moses continues speaking to the people of Israel.

You will write them on the doorposts of your house and on your city gates
See how you translated these words in Deuteronomy 6:9.

Deuteronomy 11:21

that your days and the days of your children may be multiplied
This can be stated in active form. Alternate translation: "that Yahweh may cause you and your children to live a long time"

to your ancestors
This refers to Abraham, Isaac, and Jacob.

to give them for as long as the heavens are above the earth
This compares how long the people could stay in the land to how long the sky will exist above the earth. This is a way of saying "forever." Alternate translation: "to give them as a possession forever" or "to allow them to live there forever"

Deuteronomy 11:22

General Information:
Moses continues speaking to the people of Israel.

For if you diligently keep all these commandments that I am commanding you, so as to do them
"For if you are careful to do everything that I have commanded you"

walk in all his ways
How Yahweh wants a person to live and behave is spoken of as if they are Yahweh's ways or roads. A person obeying Yahweh is spoken of as if he were walking on Yahweh's ways or roads.

to cling to him
To have a good relationship with Yahweh and to completely rely on him is spoken of as if the person were clinging to Yahweh. Alternate translation: "to rely on him" or "to have a good relationship with him" Look at how similar words are translated in Deuteronomy 10:20.

Deuteronomy 11:23

all these nations from before you, and you will dispossess nations
Here "nations" represent the people groups already living in Canaan. Alternate translation: "all of these people groups from before you, and you will take the land from people groups"

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larger and mightier than yourselves
Although Israel's army is smaller and weaker than the people groups living in Canaan, Yahweh will enable the people of Israel to defeat them.

Deuteronomy 11:24

General Information:
Moses continues speaking to the people of Israel.

Every place where the sole of your foot will tread
Here "the sole of your foot" represents the whole person. Alternate translation: "Every place you go"

from the river, the Euphrates River
"from the Euphrates River"

Deuteronomy 11:25

No man will be able to stand before you
The phrase "stand before you" is an idiom. Alternate translation: "No one will be able to stop you" or "No one will be able to oppose you"

Yahweh your God will lay the fear of you and the terror of you upon all the land that you tread on
Yahweh causing the people to be very afraid is spoken of as if fear and terror were an object that he will place on the people. Alternate translation: "Yahweh your God will cause the people in every place you go to be very afraid of you"

the fear of you and the terror of you
The words "fear" and "terror" mean the same thing and emphasize the intensity of fear. Alternate translation: "a terrible fear of you"

upon all the land that you tread on
Here "the land" is a metonym for all the people in the land. Alternate translation: "upon all the people in every place you go"

Deuteronomy 11:26

General Information:
Here Moses summarizes the two options the people of Israel could choose. They could choose to obey and receive God's blessing or they could choose to disobey and receive God's punishment.

Look
"Pay attention"

I set before you today a blessing and a curse
Allowing the people to choose whether they want God to bless them or curse them is spoken of as if a blessing and a curse were objects that Moses is setting in front of them. Alternate translation: "Today you must choose whether God will bless you or curse you"

Deuteronomy 11:27

the blessing, if you obey
The abstract noun "blessing" can be translated with a verb. Alternate translation: "God will bless you if you obey"

Deuteronomy 11:28

but turn aside from the way that I command you today, to go after other gods
The commands of Yahweh that Moses is telling the people are spoken of as if they were God's way or road. To not obey God's commands is spoken of as if people physically were to turn in another direction away from Yahweh to follow other gods. Alternate translation: "but stop obeying what I command you today, in order to worship other gods"

other gods that you have not known
This refers to the gods that other people groups worship. The Israelites know Yahweh because he has revealed himself to them and they have experienced his power.

Deuteronomy 11:29

General Information:
Moses continues speaking to the people of Israel.

you will set the blessing on Mount Gerizim, and the curse on Mount Ebal
The blessing and the curse are spoken of as if they were objects that someone will set on the mountains. Alternate translation: "some of you must stand on top of Mount Gerazim and proclaim what will cause Yahweh to bless you, and the others must stand on top of Mount Ebal and proclaim what will cause Yahweh to curse you"

Mount Gerizim ... Mount Ebal
These are names of mountains on the west side of the Jordan River.

Deuteronomy 11:30

Are they not beyond the Jordan ... Moreh?
The Israelites are on the eastern side of the Jordan River. Moses uses a question to remind the people where these mountains are located. This question can be translated as a statement. Alternate translation: "As you know, they are beyond the Jordan ... Moreh."

beyond the Jordan
"on the west side of the Jordan River"

west of the western road
"in the west"

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over against Gilgal
"near Gilgal" This may not be the same place as the city near Jericho. Moses may be referring to a place that is near Shechem.

oaks of Moreh
These are sacred trees near Gilgal.

Deuteronomy 11:31

General Information:
Moses continues speaking to the people of Israel.

Deuteronomy 11:32

all the statutes and the decrees
These are the statutes and decrees Moses will give in Deuteronomy 12-26.

I set before you today
This does not mean these are new. Moses is reviewing the same statutes and decrees that he gave 40 years earlier.

I set before you
God's statutes and decrees, which Moses is telling the people, are spoken of as if they were objects that Moses is setting before the people. Alternate translation: "I am giving to you"

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Chapter 12

1 These are the statutes and the decrees that you will keep in the land that Yahweh, the God of your fathers, has given you to possess, all the days that you live on the earth. **2** You will surely destroy all the places where the nations that you will dispossess worshiped their gods, on the high mountains, on the hills, and under every green tree. **3** You must break down their altars, dash in pieces their stone pillars, and burn their Asherah poles. You must cut down the carved figures of their gods and destroy their name out of that place. **4** You will not worship Yahweh your God like that. **5** But to the place where Yahweh your God chooses out of all your tribes to establish his name, that will be the place where he lives, and it is there that you will go. **6** It is there that you will bring your burnt offerings, your sacrifices, your tithes, and the offerings presented by your hand, your offerings for vows, your freewill offerings, and the firstborn of your herds and flocks. **7** It is there that you will eat before Yahweh your God and rejoice about everything that you have put your hand to, you and your households, where Yahweh your God has blessed you. **8** You will not do all the things that we are doing here today; now everyone is doing whatever is right in his own eyes; **9** for you have not yet come to the rest, to the inheritance that Yahweh your God is giving you. **10** But when you go over the Jordan and live in the land that Yahweh your God is causing you to inherit, he will give you rest from all your enemies round about so that you live in safety. **11** Then to the place where Yahweh your God will choose to cause his name to live there—there you will bring everything I command you: your burnt offerings, your sacrifices, your tithes, and the offerings presented by your hand, and all your choice offerings for vows that you will vow to Yahweh. **12** You will rejoice before Yahweh your God—you, your sons, your daughters, your male servants, your female servants, and the Levites who are within your gate, because he has no portion or inheritance among you. **13** Pay attention to yourself that you do not offer your burnt offerings at every place that you see; **14** but it is at the place that Yahweh will choose among one of your tribes that you will offer your burnt offerings, and there you will do everything that I command you.

15 However, you may kill and eat animals within all your gates, as you desire, receiving the blessing of Yahweh your God for all that he has given you; the unclean and the clean persons both may eat of it, animals such as the gazelle and the deer. **16** But you will not eat the blood; you will pour it out on the earth like water. **17** You must not eat within your gates from the tithe of your grain, your new wine, your oil, or the firstborn of your herd or flock; and you must not eat any of the meat you sacrifice along with any of your vows that you make, nor that of your freewill offerings, nor that of the offering you present with your hand. **18** Instead, you will eat them before Yahweh your God in the place that Yahweh your God will choose—you, your son, your daughter, your male servant, your female servant, and the Levite who is within your gates; you will rejoice before Yahweh your God about everything to which you put your hand. **19** Pay attention to yourself so that you do not abandon the Levite as long as you live on your land.

20 When Yahweh your God enlarges your borders, as he has promised you, and you say, 'I will eat flesh,' because of your desire to eat meat, you may eat meat, as your soul desires. **21** If the place where Yahweh your God chooses to establish his name is too far from you, then you will kill some of your herd and your flock that Yahweh has given you, as I have commanded you; you may eat within your gates, as your soul desires. **22** Like the gazelle and the deer are eaten, so you will eat of it; the unclean and the clean persons may eat of it alike. **23** Only be sure that you do not consume the blood, for the blood is the life; you will not eat the life with the meat. **24** You will not eat it; you will pour it out on the earth like water. **25** You will not eat it, so that it may go well with you, and with your children after you, when you will do what is right in the eyes of Yahweh. **26** But the things that belong to Yahweh that you have and the offerings for your vows—you will take these and go to the place that Yahweh chooses. **27** There you will offer your burnt offerings, the meat and the blood, on the altar of Yahweh your God; the blood of your sacrifices will be poured out on the altar of Yahweh your God, and you will eat the flesh. **28** Observe and listen to all these words that I command you, that it may go well with you and with your children after you forever, when you do what is good and right in the eyes of Yahweh your God.

29 When Yahweh your God cuts off the nations from before you, when you go in to dispossess them, and you dispossess them, and live in their land, **30** pay attention to yourself that you are not trapped into following them, after they are destroyed from before you—trapped into investigating their gods, into asking, 'How do these nations worship their gods? I will do the same.' **31** You must not worship Yahweh your God in that way, for everything that is an abomination to Yahweh, things that he hates—they have done these with their gods; they even burn their sons and their daughters in fire for their gods.

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32 Whatever I command you, observe it. Do not add to it or take away from it.

Deuteronomy 12 General Notes

Special concepts in this chapter

Covenant with Moses

This chapter is a continuation of the covenant Yahweh made with Moses. The reasons for these food restrictions are not always known.

Israel and Yahweh

In the ancient Near East, when nations conquered other nations, they often added the gods of the conquered nation into their collection of gods they worshiped. It was rare to worship only one God. Israel was to be known for worshiping Yahweh and Yahweh alone. (See: falsegod)

Deuteronomy 12:1

General Information:

Moses is still talking to the people of Israel.

you will keep

"you must obey"

all the days that you live on the earth

The phrase "live on the earth" is an idiom that means as long as a person lives. Alternate translation: "for as long as you live"

Deuteronomy 12:2

You will surely destroy

"You must destroy"

the nations that you will dispossess

Here "nations" represents the people groups that live in Canaan. Alternate translation: "the people groups whose land you will take"

Deuteronomy 12:3

General Information:

Moses is still talking to the people of Israel.

You must break down their altars

"you must pull apart the altars of those nations" or "you must destroy the altars of those nations"

dash in pieces

"break into pieces" or "shatter"

destroy their name

Here "their name" represents "the memory of them." Alternate translation: "destroy them so completely that no one will remember them" or "destroy anything that represents these false gods"

that place

This refers to each place where the nations worshiped their gods.

Deuteronomy 12:4

You will not worship Yahweh your God like that

"You should not worship Yahweh your God like those nations worshiped their gods"

Deuteronomy 12:5

to establish his name

Here the phrase "his name" refers to God himself. Yahweh will choose one location where he will live and people will come to worship him there. Alternate translation: "to have his people build the place where they will worship him"

it is there that you will go

They will go to worship where God decides.

Deuteronomy 12:6

the offerings presented by your hand

Here "hand" represents the whole person. Alternate translation: "the offerings that you present"

your offerings for vows, your freewill offerings

"your offerings to fulfill a vow, your voluntary offerings." These are types of offerings.

the firstborn of your herds and flocks

God requires that the people give him every firstborn male of their livestock.

Deuteronomy 12:7

It is there

This refers to the place that Yahweh will choose for the children of Israel to worship.

rejoice about everything that you have put your hand to

Here "put your hand to" represents the whole person and work that he has done. Alternate translation: "rejoice about all the work you have done"

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Deuteronomy 12:8

You will not do all the things that we are doing here today
"You will not do as we are doing here today." This means that they would worship in the promised land differently than the way they were worshiping at that moment.

now everyone is doing whatever is right in his own eyes
The eyes represent seeing, and seeing represents thoughts or judgment. Alternate translation: "everyone is doing what he considers to be right" or "now everyone is doing what he judges to be right"

Deuteronomy 12:9

to the rest
The abstract noun "the rest" can be stated as a verb. Alternate translation: "to the land where you will rest"

to the inheritance that Yahweh your God is giving you
The land that God is giving to the people of Israel is spoken of as if it were a possession that a father leaves as an inheritance for his children. Alternate translation: "to the land that Yahweh your God is giving to you as a permanent possession"

Deuteronomy 12:10

live in the land
This refers to the land of Canaan.

in the land that Yahweh your God is causing you to inherit
God giving the land of Canaan to the people of Israel is spoken of as if he were a father giving an inheritance to his children.

he will give you rest from all your enemies round about
"he will give you peace from all your enemies around you"

Deuteronomy 12:11

the offerings presented by your hand
Here "hand" represents the whole person. Alternate translation: "the offerings that you present"

all your choice offerings for vows
"all your voluntary offerings to fulfill vows"

Deuteronomy 12:12

General Information:
Moses continues speaking to the people of Israel.

rejoice before Yahweh
"rejoice in the presence of Yahweh"

the Levites who are within your gate
Here "gates" is a reference to the city itself. Alternate translation: "the Levites who live inside your city" or "the Levites living with you"

because he has no portion or inheritance among you
The fact that Yahweh would not give any of the land to the Levites is spoken of as if a father were not giving them an inheritance.

he has no portion
Here "he" refers to Levi. Levi represents all of his descendants. Alternate translation: "they have no portion"

Deuteronomy 12:13

General Information:
Moses continues speaking to the people of Israel.

Pay attention to yourself
"Be careful"

every place that you see
"any place that pleases you" or "wherever you want"

Deuteronomy 12:14

but it is at the place that Yahweh will choose
The burnt offerings are to be made at the tabernacle. Yahweh himself would choose where the tabernacle would be located.

Deuteronomy 12:15

However, you may kill and eat animals within all your gates
The people could only kill animals as sacrifices in the place that Yahweh would choose. They could kill animals for food anywhere they wanted. The full meaning of this statement can be made explicit.

within all your gates
Here "gates" represents the whole city. Alternate translation: "inside your city" or "at your homes"

the unclean ... persons
A person who is not acceptable for God's purposes is spoken of as if the person were physically unclean.

the clean persons
A person who is acceptable for God's purposes is spoken of as if the person were physically clean.

the gazelle and the deer
These are wild animals with long thin legs that can run quickly. Alternate translation: "the antelope and the deer"

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Deuteronomy 12:16

But you will not eat the blood
The blood represents life and God did not allow the people to eat the blood along with the meat. The full meaning of this statement can be made explicit.

Deuteronomy 12:17

General Information:
Moses describes to the people all the special offerings and sacrifices that are to be made at the tabernacle.

within your gates
Here "gates" represents the whole city. Alternate translation: "inside your city" or "at your homes"

nor that of the offering you present with your hand
Here "hand" represents the whole person. Alternate translation: "nor that of any offering which you bring to Yahweh"

Deuteronomy 12:18

General Information:
Yahweh continues speaking to the people of Israel.

you will eat them
"you will eat your offerings"

before Yahweh
"in the presence of Yahweh

the Levite who is within your gates
Here "gate" represents the whole city. Alternate translation: "any Levite who lives inside your city"

everything to which you put your hand
Here "put your hand to" represents the whole person and work that he has done. Alternate translation: "rejoice about all the work you do"

Deuteronomy 12:19

Pay attention to yourself
"Be careful"

that you do not abandon the Levite
"that you take good care of the Levite"

Deuteronomy 12:20

enlarges your borders
"enlarges your territory" or "gives you even more land"

you say, 'I will eat flesh,' because of your desire to eat meat
This is a quotation within a quotation. This direct quotation can be stated as an indirect quotation. Alternate translation: "and you decide that you want to eat meat"

as your soul desires
Here "soul" refers to the whole person. Alternate translation: "as you want" or "as you crave"

Deuteronomy 12:21

General Information:
Moses continues speaking to the people of Israel.

to establish his name
Here the phrase "his name" refers to God himself. Yahweh will choose one location where he will live and people will come to worship him there. See how you translated this in [Deuteronomy 12:5]

within your gates
Here "gates" represents the whole city." Alternate translation: "inside your city" or "within your community"

as your soul desires
Here "soul" refers to the whole person. Alternate translation: "as you desire"

Deuteronomy 12:22

Like the gazelle and the deer are eaten
This can be translated in active form. Alternate translation: "Just like you eat the gazelle and the deer"

gazelle and the deer
These are wild animals with long thin legs that can run quickly. See how you translated these in Deuteronomy 12:15.

the unclean ... persons
A person who is not acceptable for God's purposes is spoken of as if the person were physically unclean.

the clean persons
A person who is acceptable for God's purposes is spoken of as if the person were physically clean.

Deuteronomy 12:23

the blood is the life
Here the way that blood sustains life is spoken of as if the blood were life itself. Alternate translation: "the blood sustains life" or "the blood causes animals and people to live"

you will not eat the life with the meat
The word "life" here represents the blood that sustains life. Alternate translation: "You will not eat what sustains life with the meat" or "you will not eat the blood, which sustains life, with the meat"

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Deuteronomy 12:24

General Information:
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Deuteronomy 12:25

what is right in the eyes of Yahweh
The eyes represent seeing, and seeing represents thoughts or judgment. Alternate translation: "what is right in Yahweh's judgment" or "what Yahweh considers to be right"

Deuteronomy 12:26

General Information:
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Deuteronomy 12:27

the blood of your sacrifices will be poured out
This can be stated in active form. Alternate translation: "the priest will pour out the blood of the sacrifice"

you will eat the flesh
God's law specifies which parts of the animal are for the burnt offering, which parts are for the priest and which parts are for the offerer to eat. The full meaning of this statement can be made explicit. Alternate translation: "you will eat some of the meat"

Deuteronomy 12:28

General Information:
Moses continues speaking to the people of Israel.

Observe and listen to all these words that I command you
"Carefully listen to and obey everything that I am commanding you"

that it may go well with you and with your children after you
Here "children" means all of their descendants. Alternate translation: "that you and your descendants may prosper"

when you do what is good and right
The words "good" and "right" have similar meanings and emphasize the importance of right behavior. Alternate translation: "when you do what is right"

what is good and right in the eyes of Yahweh
The eyes represent seeing, and seeing represents thoughts or judgment. Alternate translation: "what is good and right in Yahweh's judgment" or "what Yahweh considers to be good and right"

Deuteronomy 12:29

cuts off the nations
Yahweh destroying the people groups in Canaan is spoken of as if he were cutting them off, as one would cut a piece of cloth or cut a branch from a tree.

the nations
Here "nations" represents the people living in Canaan.

when you go in to dispossess them, and you dispossess them
"when you take everything from them"

Deuteronomy 12:30

pay attention to yourself
"be careful"

that you are not trapped into following them ... trapped into investigating their gods, into asking
A person learning about and worshiping other gods is spoken of as if they are caught in a hunter's trap. This can be stated in active form. Alternate translation: "that you do not act like them ... that you do try to learn about their gods, asking"

not trapped into following them
The Israelites worshiping idols as the people groups of Canaan worship idols is spoken of as if the Israelites were following behind the other people groups.

after they are destroyed from before you
This can be stated in active form. Alternate translation: "after Yahweh destroys them before you"

into asking, 'How do these nations worship their gods? I will do the same.'
This is a quotation within a quotation. A direct quotation can be stated as an indirect quotation. Alternate translation: "into asking about how those people groups worship their gods so that you can do the same."

Deuteronomy 12:31

General Information:
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Deuteronomy 12:32

Do not add to it or take away from it
They are not to create more laws nor are they to ignore laws that God has given them.

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Chapter 13

1 If there arises among you a prophet or a dreamer of dreams, and if he gives you a sign or a wonder, **2** and if the sign or the wonder comes about, of which he spoke to you and said, 'Let us go after other gods, that you have not known, and let us worship them,' **3** do not listen to the words of that prophet, or to that dreamer of dreams; for Yahweh your God is testing you to know whether you love Yahweh your God with all your heart and with all your soul. **4** You will walk after Yahweh your God, honor him, keep his commandments, and obey his voice, and you will worship him and cling to him. **5** That prophet or that dreamer of dreams will be put to death, because he has spoken rebellion against Yahweh your God, who brought you out of the land of Egypt, and who redeemed you out of the house of bondage. That prophet wants to draw you out of the way in which Yahweh your God commanded you to walk. So completely remove the evil from among you.

6 Suppose that your brother, the son of your mother, or your son, or your daughter, or the wife of your bosom, or your friend who is to you like your own soul, secretly entices you and says, 'Let us go and worship other gods' which you have not known, neither you nor your ancestors— **7** any of the gods of the peoples that are round about you, near to you or far off from you, from the one end of the earth to the other end of the earth.' **8** You must not give in to him or listen to him, and you must not permit your eye to pity him, and you must not spare him or conceal him. **9** Instead, you will surely kill him; your hand will be the first on him to put him to death, and afterwards the hand of all the people. **10** You will stone him to death with stones, because he has tried to draw you away from Yahweh your God, who brought you out of the land of Egypt, out of the house of bondage. **11** All Israel will hear and fear, and will not continue to do this kind of wickedness among you.

12 If you hear anyone say about one of your cities, that Yahweh your God gives you to live in: **13** Some wicked fellows have gone out from among you and have drawn away the inhabitants of their city and said, 'Let us go and worship other gods that you have not known.' **14** Then you will examine the evidence, make search, and investigate it thoroughly. When you discover that it is true and certain that such an abominable thing has been done among you, then you will take action. **15** You will surely attack the inhabitants of that city with the edge of the sword, completely destroy it and all the people who are in it, along with its livestock, with the edge of the sword. **16** You will gather all the spoil from it into the middle of its street and will burn the city, as well as all its booty, as a burnt offering for Yahweh your God. The city will be a heap of ruins forever; it must never be built again. **17** None of those things set apart for destruction must stick in your hand. This must be the case, so that Yahweh will turn from the burning of his anger, show you mercy, have compassion on you, and make you increase in numbers, as he has sworn to your fathers. **18** He will do this because you are listening to the voice of Yahweh your God, to keep all his commandments that I am commanding you today, to do that which is right in the eyes of Yahweh your God.

Deuteronomy 13 General Notes

Special concepts in this chapter

Worshiping other gods

The people were required to listen to Yahweh's prophets unless they were encouraging the people to worship other gods. The punishment for anyone leading the people to worship other gods was death. These instructions were to keep Israel's worship of Yahweh pure. (See: prophet and falsegod and purify)

Deuteronomy 13:1

General Information:

Moses continues speaking to the people of Israel.

If there arises among you

"If there appears among you" or "If someone among you claims to be"

a dreamer of dreams

This is someone who receives messages from God through dreams.

a sign or a wonder

These two words have similar meanings and refer to various miracles.

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Deuteronomy 13:2

comes about
"takes place" or "happens"

of which he spoke to you and said, 'Let us go after other gods, that you have not known, and let us worship them,'
This can be translated as an indirect quotation. Alternate translation: "and he tells you to serve and worship other gods which you have not known,"

Let us go after other gods
Worshiping other gods is spoken of as if they were going after or following other gods. Alternate translation: "Let us follow other gods"

go after other gods, that you have not known
The phrase "gods, that you have not known" refers to the gods that other people groups worship. The Israelites know Yahweh because he has revealed himself to them and they have experienced his power.

Deuteronomy 13:3

do not listen to the words of that prophet, or to that dreamer of dreams
"do not listen to what that prophet say nor to what the dreamer of dreams says"

with all your heart and with all your soul
Here "heart" and "soul" are metonyms for a person's inner being. These two phrases are used together to mean "completely" or "earnestly." See how you translated this in [Deuteronomy 4:29]

Deuteronomy 13:4

You will walk after Yahweh your God
Obeying and worshiping Yahweh is spoken of as if the people were walking after or following Yahweh. Alternate translation: "You will obey Yahweh"

obey his voice
Here "voice" represents what Yahweh says. Alternate translation: "obey what he says"

cling to him
To have a good relationship with Yahweh and to completely rely on him is spoken of as if the person were clinging to Yahweh. Alternate translation: "rely on him"

Deuteronomy 13:5

will be put to death
This can be stated in active form. Alternate translation: "you must kill"

he has spoken rebellion
The abstract noun "rebellion" can be stated as a verb. Alternate translation: "he has tried to make you rebel"

who redeemed you out of the house of bondage
Yahweh rescuing the people of Israel from being slaves in Egypt is spoken of as if Yahweh paid money to redeem his people out of slavery. Alternate translation: "who rescued you out of the place where you were slaves"

the house of bondage
Here "house of bondage" represents Egypt where the people of Yahweh had been slaves. Alternate translation: "Egypt where you were slaves"

draw you out of the way in which Yahweh your God commanded you to walk
How God wants a person to live or behave is spoken of as if it were a way or road on which God wants his people to walk. A person trying to cause someone else to stop obeying God is spoken of as if the person were trying to get the other person to stop walking on God's way or road. Alternate translation: "make you disobey what Yahweh your God commanded"

So completely remove the evil from among you
Here "the evil" refers to the evil person or the evil behavior. This nominal adjective can be stated as an adjective. Alternate translation: "So you must remove from among the people of Israel the person who does this evil thing" or "So you must kill this evil person"

Deuteronomy 13:6

General Information:
Moses continues speaking to the people of Israel.

wife of your bosom
A bosom is a person's chest. This is a idiom with the image of him holding her close to his chest; this means that he loves and cherishes her. Alternate translation: "wife you love" or "wife you dearly embrace"

bosom
chest, shoulders, and arms

your friend who is to you like your own soul
Here "soul" represents the person's life. This means the person cares for his friend as much as he cares for his own life. Alternate translation: "your dearest friend" or "a friend you love as much as you love yourself"

secretly entices you and says, 'Let us go and worship other gods' which you have not known
The words "Let us go and worship other gods" are a direct quote. The words "which you have not known" describe the other gods, but they are not part of the quote. In some languages, it might be more natural to use an indirect quote. Alternate translation: "secretly entices you to go and worship other gods which you have not known"

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Deuteronomy 13:7

that are round about you
"that are around you." These words describe the peoples.

from the one end of the earth to the other end of the earth
Here the reference to the two extremes of the earth means "everywhere on earth." Alternate translation: "throughout the entire earth"

Deuteronomy 13:8

You must not give in to him
"Do not agree to what he wants"

you must not permit your eye to pity him
Here "your eye" refers to the whole person. Alternate translation: "you msut not look at him with pity" or "you must not show him mercy"

you must not spare him or conceal him
"you must not show him mercy or hide from others what he has done"

Deuteronomy 13:9

your hand will be the first on him to put him to death
This means that he was to throw the first stone at the guilty person. The word "hand" represents the whole person. Alternate translation: "you must be the first to strike him to kill him"

the hand of all the people
Here "hand" represents the whole person. Alternate translation: "the other people will join you"

Deuteronomy 13:10

he has tried to draw you away from Yahweh
"to turn you away from Yahweh." A person trying to cause someone else to stop obeying Yahweh is spoken of as if the person were trying to cause someone to physically turn around and leave Yahweh. Alternate translation: "he has tried to make you disobey Yahweh"

out of the house of bondage
Here "house of bondage" represents Egypt where the people of Yahweh had been slaves. Alternate translation: "out from the place where you were slaves"

Deuteronomy 13:11

All Israel will hear and fear
It is implied that when the people hear about the person who was executed, they will be afraid to act like he did.

Deuteronomy 13:12

General Information:
Moses continues speaking to the people of Israel.

Deuteronomy 13:13

Some wicked fellows have gone out from among you
The phrase "from among you" means that these wicked men were Israelites who lived in their communities.

have drawn away the inhabitants of their city and said, 'Let us go and worship other gods that you have not known.'
This can be translated as an indirect quotation. Alternate translation: "have persuaded those who live in their city to go and worship other gods that they have not known."

have drawn away the inhabitants of their city
A person causing someone else to stop obeying Yahweh is spoken of as if the person has caused the other person to physically turn and leave Yahweh.

Deuteronomy 13:14

examine the evidence, make search, and investigate it thoroughly
All of these phrases mean basically the same thing. Moses is emphasizing that they must carefully find out what truly happened at the city.

that such an abominable thing has been done among you
This can be stated in active form. Alternate translation: "that the people of the city have done such a terrible thing"

Deuteronomy 13:15

with the edge of the sword
Here "edge" represents the whole sword. Alternate translation: "with your swords"

Deuteronomy 13:16

all the spoil
"all the plunder." This refers to the possessions and treasures that an army collects after winning a battle.

heap of ruins
"pile of ruins"

it must never be built again
This can be stated in active form. Alternate translation: "no one must ever rebuild the city"

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Deuteronomy 13:17

None of those things set apart for destruction must stick in your hand
Yahweh cursing something and promising to destroy it is spoken of as if Yahweh were setting the object apart from other things. This can be stated in active form. Alternate translation: "You must not keep any of the things God has commanded you to destroy"

must stick in your hand
This is a way of saying a person keeps something. Alternate translation: "must you keep"

Yahweh will turn from the burning of his anger
Yahweh no longer being angry is spoken of as his anger were an object and Yahweh physically turns away from it. Alternate translation: "Yahweh will stop being angry"

to your fathers
Here "fathers" means ancestors or forefathers.

Deuteronomy 13:18

you are listening to the voice of Yahweh
Here "voice" represents what Yahweh says. Alternate translation: "you are obeying what Yahweh says"

that which is right in the eyes of Yahweh your God
The eyes represent seeing, and seeing represents thoughts or judgment. Alternate translation: "that which is right in Yahweh's judgment" or "that which Yahweh your God considers to be right"

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Chapter 14

1 You are the people of Yahweh your God. Do not cut yourselves, nor shave any part of your face for the dead. **2** For you are a nation that is set apart to Yahweh your God, and Yahweh has chosen you to be a people for his own possession, more than all peoples that are on the surface of the earth.

3 You must not eat any abominable thing. **4** These are the animals that you may eat: the ox, the sheep, and the goat, **5** the deer, the gazelle, the roebuck, the wild goat, and ibex, and the antelope, and the mountain sheep. **6** You may eat any animals that parts the hoof, that is, that has the hoof divided in two, and that chews the cud. **7** Nevertheless, you must not eat some animals that chew the cud or that have the hoof divided in two: the camel, the rabbit, and the rock badger; because they chew the cud but do not part the hoof, they are unclean to you. **8** The pig is unclean to you as well because he parts the hoof but does not chew the cud; he is unclean to you. Do not eat pig meat, and do not touch their carcasses.

9 Of these things that are in water you may eat: whatever has fins and scales; **10** but whatever has no fins and scales you must not eat; they are unclean to you.

11 All clean birds you may eat. **12** But these are the birds that you must not eat: the eagle, the vulture, the osprey, **13** the red kite and black kite, any kind of falcon. **14** You must not eat any kind of raven, **15** and the ostrich, and the night hawk, the sea gull, any kind of hawk, **16** the little owl, the great owl, the white owl, **17** the pelican, the osprey, the cormorant. **18** You must not eat the stork, any kind of heron, the hoopoe, and the bat. **19** All winged, swarming things are unclean to you; they must not be eaten. **20** You may eat all clean flying things.

21 You must not eat of anything that dies of itself; you may give it to the foreigner who is within your gates, that he may eat it; or you may sell it to a foreigner. For you are a nation that is set apart to Yahweh your God. You must not boil a young goat in its mother's milk.

22 You must surely tithe all the yield of your seed, that which comes out from the field year after year. **23** You must eat before Yahweh your God, in the place where he will choose to make a dwelling for his name, the tithe of your grain, of your new wine, and of your oil, and the firstborn of your herd and your flock; that you may learn to always honor Yahweh your God. **24** If the journey is too long for you so that you are not able to carry it, because the place where Yahweh your God will choose to establish his name is too far from you, then, when Yahweh God blesses you, **25** you will convert the offering into money, tie up the money in your hand, and go to the place that Yahweh your God will choose. **26** There you will spend the money for whatever you desire: cattle, sheep, wine or strong drink, or for whatever you desire. Then you will eat there before Yahweh your God and rejoice, you and your household. **27** The Levite who is within your gates—do not abandon him, for he has no portion nor inheritance with you.

28 At the end of every three years you will present all the tithe of your produce in the same year, and you will store it up within your gates; **29** and the Levite, because he has no portion nor inheritance with you, and the foreigner, and the fatherless, and the widow who are within your gates, will come and eat and be satisfied. Do this so that Yahweh your God may bless you in all the work of your hand that you do.

Deuteronomy 14 General Notes

Special concepts in this chapter

Law of Moses

This chapter is part of the law of Moses, which is part of the covenant Yahweh made with Moses. (See: lawofmoses)

Clean animals

There are animals which the law considered to be clean and unclean. The people were not allowed to eat the unclean animals. Scholars are uncertain about the reasons for the animals to be considered to be clean or unclean. The result of these food restrictions was a nation that was different than the nations surrounding it. (See: clean)

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Deuteronomy 14:1

General Information:
Moses continues speaking to the people of Israel.

You are the people
All occurrences of "you" refer to the people of Israel. Moses was included as a part of the people. Alternate translation: "We are the people"

Do not cut yourselves, nor shave any part of your face for the dead
These were ways the people groups living in Canaan showed that they were grieving over people who had died. Moses is telling the people of Israel not to act like them. The full meaning of this statement can be made explicit.

nor shave any part of your face
"nor shave the front of your head"

Deuteronomy 14:2

you are a nation ... has chosen you
All occurrences of "you" refer to the people of Israel. Moses was included as a part of the people. Alternate translation: "we are a nation ... has chosen us"

For you are a nation ... surface of the earth
See how you translated these words in Deuteronomy 7:6.

you are a nation that is set apart to Yahweh your God
Yahweh choosing the people of Israel to belong to him in a special way is spoken of as if Yahweh set them apart from all other nations. This can be stated in active form. Alternate translation: "Yahweh your God has set you apart from other nations"

Yahweh has chosen you to be a people for his own possession
This means basically the same thing as the first part of the sentence. They both mean that the people of Israel belong to Yahweh in a special way.

a people for his own possession
"a people for his treasured possession" or "his people"

more than all peoples that are on the surface of the earth
"out of all the people groups in the world"

Deuteronomy 14:3

You must not eat any abominable thing
The people of Israel were not supposed to eat anything that God said was unfit for eating.

Deuteronomy 14:4

General Information:
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Deuteronomy 14:5

the deer, the gazelle, the roebuck
These are all types of deer. If your language does not have a word for each animal it can be translated as "all kinds of deer."

the gazelle
This is wild animal with long thin legs that can run quickly. See how you translated this in Deuteronomy 12:15.

the roebuck
a type of deer

ibex, and the antelope
Both of these are types of antelope. If your language does not have a word for each animal it can be translated as "all kinds of antelope."

ibex
a type of antelope

Deuteronomy 14:6

that parts the hoof
"that have split hooves." This is a hoof that is split into two parts instead of being one whole.

chews the cud
This means the animal brings its food up from its stomach and chews it again.

Deuteronomy 14:7

rabbit
This is a small animal with long ears that usually lives in holes in the ground.

rock badger
This is a small animal that lives in rocky places.

they are unclean to you
Something Yahweh says is unfit for his people to eat is spoken of as if it were physically unclean.

Deuteronomy 14:8

The pig is unclean to you
Something Yahweh says is unfit for his people to eat is spoken of as if it were physically unclean.

Deuteronomy 14:9

General Information:
Moses continues speaking to the people of Israel.

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Of these things that are in water you may eat
"You may eat these kinds of animals that live in the water"

fins
the thin, flat part which the fish uses to move through the water

scales
the small plates that cover the body of the fish

Deuteronomy 14:10

they are unclean to you
Something Yahweh says is unfit for his people to eat is spoken of as if it were physically unclean.

Deuteronomy 14:11

All clean birds
An animal that God says is fit for his people to eat is spoken of as if the animal were physically clean.

Deuteronomy 14:12

eagle ... vulture ... osprey
These are birds that are either awake at night or feed on small animals and dead animals.

Deuteronomy 14:13

red kite ... black kite ... falcon
These are birds that are either awake at night or feed on small animals and dead animals.

Deuteronomy 14:14

raven
A bird that either is awake at night or feeds on small animals and dead animals.

Deuteronomy 14:15

General Information:
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Deuteronomy 14:16

General Information:
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Deuteronomy 14:17

cormorant
A bird that is either awake at night or feeds on small animals and dead animals.

Deuteronomy 14:18

stork ... heron, the hoopoe
These are types of birds that eat small animals and lizards.

the bat
animal with wings and furry body which is awake mainly at night and eats insects and rodents

Deuteronomy 14:19

All winged, swarming things
This means all flying insects that move in large groups.

are unclean to you
Animals that God says are unfit for his people to eat are spoken of as if the animals are physically unclean.

they must not be eaten
This can be stated in active form. Alternate translation: "you must not eat them"

Deuteronomy 14:20

all clean flying things
Animals that God says are fit for his people to eat are spoken of as if the animals are physically clean.

Deuteronomy 14:21

General Information:
Moses continues speaking to the people of Israel.

anything that dies of itself
This means an animal that dies a natural death.

is within your gates
The word "gates" here is a metonym for the towns inside the gates. Alternate translation: "lives in your towns"

For you are a nation that is set apart to Yahweh your God
Yahweh choosing the people of Israel to belong to him in a special way is spoken of as if Yahweh set them apart from all other nations. This can be stated in active form. Alternate translation: "For Yahweh your God has set you apart from other nations"

Deuteronomy 14:22

tithe all the yield of your seed
This means they are to give one part out of every ten equal parts from their crops.

year after year
"every year"

Deuteronomy 14:23

before Yahweh
"in the presence of Yahweh"

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make a dwelling for his name
Here the phrase "his name" refers to God himself. Yahweh will choose one location where he will live and people will come to worship him there. Alternate translation: "have his people build the place where they will worship him"

Deuteronomy 14:24

carry it
Here "it" refers to the tithe of crops and livestock.

to establish his name
Here the phrase "his name" refers to God himself. Yahweh will choose one location where he will live and people will come to worship him there. See how you translated this in [Deuteronomy 12:5]

Deuteronomy 14:25

you will convert the offering into money
"you will sell your offering for money"

tie up the money in your hand, and go
"put the money in a bag and take it with you"

Deuteronomy 14:26

for whatever you desire
"for whatever you want"

before Yahweh
"in the presence of Yahweh"

Deuteronomy 14:27

do not abandon him
"make sure to take care of him"

for he has no portion nor inheritance with you
The tribe of Levi did not receive a portion of land as their inheritance. Their share of the inheritance was the honor of serving Yahweh as his priests. The full meaning of this statement can be made explicit.

no portion nor inheritance with you
God not giving land to the Levites is spoken of as if he were not giving them an inheritance.

Deuteronomy 14:28

every three years you will present all the tithe of your produce
Once every 3 years the Israelites were to store their tithes within their own towns so that it would be used to provide for the Levites, orphans, widows and foreigners.

within your gates
Here "gates" represents the entire city or town. Alternate translation: "inside your city"

Deuteronomy 14:29

because he has no portion nor inheritance with you
God not giving any land to the Levites is spoken of as if he were not giving them an inheritance.

fatherless
These are children whose parents have both died and do not have relatives to care for them.

widow
This is a woman whose husband has died and has no children to care for her in her old age.

in all the work of your hand that you do
Here "hand" represents the whole person. This refers to the work that someone does. Alternate translation: "in all the work you do"

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Chapter 15

1 At the end of every seven years, you must cancel debts. **2** This is the manner of the release: Every creditor will cancel that which he has lent to his neighbor; he will not demand it from his neighbor or his brother because Yahweh's cancellation of debts has been proclaimed. **3** From a foreigner you may demand it; but whatever of yours is with your brother your hand must release. **4** However, there should be no poor among you (for Yahweh will surely bless you in the land that he gives you as an inheritance to possess), **5** if only you diligently listen to the voice of Yahweh your God, to keep all these commandments that I am commanding you today. **6** For Yahweh your God will bless you, as he promised you; you will lend to many nations, but you will not borrow; you will rule over many nations, but they will not rule over you.

7 If there is a poor man among you, one of your brothers, within any of your gates in your land that Yahweh your God is giving you, you must not harden your heart nor shut your hand from your poor brother; **8** but you must surely open your hand to him and surely lend him sufficient for his need. **9** Be careful not to have a wicked thought in your heart, saying, 'The seventh year, the year of release, is near,' so that you will not be stingy in regard to your poor brother and give him nothing; he might cry out to Yahweh about you, and it would be sin for you. **10** You must surely give to him, and your heart must not be sorry when you give to him, because in return for this Yahweh your God will bless you in all your work and in all that you put your hand to. **11** For the poor will never cease to exist in the land; therefore I command you and say, 'You must surely open your hand to your brother, to your needy, and to your poor in your land.'

12 If your brother, a Hebrew man, or a Hebrew woman, is sold to you and serves you for six years, then in the seventh year you must let him go free from you. **13** When you let him go free from you, you must not let him go empty-handed. **14** You must liberally provide for him out of your flock, out of your threshing floor, and out of your winepress. As Yahweh your God has blessed you, you must give to him. **15** You must remember that you were a slave in the land of Egypt, and that Yahweh your God redeemed you; therefore I am commanding you today to do this. **16** It will happen that if he says to you, 'I will not go away from you,' because he loves you and your house, and because he is well off with you, **17** then you must take an awl and thrust it through his ear to a door, and he will be your servant for life. You must do the same with your female servant. **18** It must not seem difficult for you to let him go free from you, because he has served you for six years and given twice the value of a hired person. Yahweh your God will bless you in all that you do.

19 All the firstborn males in your herd and your flock you must set apart to Yahweh your God. You will do no work with the firstborn of your herd, nor shear the firstborn of your flock. **20** You must eat the firstborn before Yahweh your God year by year in the place that Yahweh will choose, you and your household. **21** If it has any blemish—for example, if it is lame or blind, or has any blemish whatever—you must not sacrifice it to Yahweh your God. **22** You will eat it within your gates; the unclean and the clean persons alike must eat it, as you would eat a gazelle or a deer. **23** Only you must not eat its blood; you must pour its blood out on the ground like water.

Deuteronomy 15 General Notes

Special concepts in this chapter

Forgiveness of Debt

This chapter gives instructions about the necessity to regularly forgive debt among their fellow countryman. This prevented people from being trapped by their poverty.

Justice

As Yahweh's chosen nation, there must be justice in Israel. This chapter gives commands that encouraged justice by protecting the poor, servants and slaves. (See: elect and justice)

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Deuteronomy 15:1

General Information:
Moses continues speaking to the people of Israel.

seven years
"7 years"

you must cancel debts
"forgive every thing which people still owe you"

Deuteronomy 15:2

This is the manner of the release
"This is how to cancel the debts"

creditor
a person who lends money to other people

his neighbor or his brother
The words "neighbor" and "brother" share similar meanings and emphasize the close relationship that they have with their fellow Israelites. Alternate translation: "his fellow Israelite"

because Yahweh's cancellation of debts has been proclaimed
This can be stated in active form. Alternate translation: "because Yahweh has required that you cancel debts"

Deuteronomy 15:3

your hand must release
This is an idiom. Alternate translation: "you must not demand it back" or "you must not require repayment"

Deuteronomy 15:4

no poor
The nominal adjective "poor" can be stated as an adjective. Alternate translation: "no poor people" or "no one who is poor"

the land that he gives
This refers to the land of Canaan.

he gives you as an inheritance to possess
The land that Yahweh is giving to his people is spoken of as if it were an inheritance that Yahweh is giving them.

Deuteronomy 15:5

if only you diligently listen to the voice of Yahweh your God
Here the metonym "voice of Yahweh" refers to what Yahweh himself says. Alternate translation: "if only you are careful to obey what Yahweh your God says"

Deuteronomy 15:6

you will lend ... you will not borrow
The word "money" is understood. You can make the full meaning of this statement clear. Alternate translation: "you will lend money ... you will not borrow money"

to many nations ... over many nations
Here "nations" represents the people. Alternate translation: "to the people of many nations ... over the people of many nations"

you will rule over many nations, but they will not rule over you
Here "rule over" means to be financially superior. This means basically the same thing as the previous part of the sentence.

Deuteronomy 15:7

If there is a poor man
Here "man" means a person in general. Alternate translation: "If there is a poor person"

one of your brothers
"one of your fellow Israelites"

within any of your gates
Here "gates" represents the entire city or town. Alternate translation: "within any of your towns"

you must not harden your heart
Being stubborn is spoken of as if the person hardened their heart. Alternate translation: "you must not be stubborn"

nor shut your hand from your poor brother
A person who refuses to provide for a poor person is spoken of as if he were shutting his hand so that the poor person cannot get anything from him. Alternate translation: "nor refuse to help your fellow Israelite who is poor"

Deuteronomy 15:8

but you must surely open your hand to him
A person who helps a poor person is spoken of as if he were opening his hand to him. Alternate translation: "but you must surely help him"

Deuteronomy 15:9

not to have a wicked thought in your heart, saying
Here "heart" represents a person's mind. Alternate translation: "not to think a wicked thought"

The seventh year, the year of release, is near
It is implied that because the year of release will happen soon, the person thinking this will be reluctant to help a poor person since it is likely that the poor person will not have to pay him back. The full meaning of this statement can be made clear.

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The seventh year
The word "seventh" is the ordinal number for seven.

the year of release
"the year to cancel debts"

is near
Something that will happen soon is spoken of as if it were physically near. Alternate translation: "will happen soon"

so that you will not be stingy in regard to your poor brother and give him nothing
"so that you are not stubborn and refuse to give anything to your fellow Israelite"

cry out to Yahweh
"shout to Yahweh for help"

it would be sin for you
"Yahweh will consider what you have done to be sinful"

Deuteronomy 15:10

your heart must not be sorry
Here "heart" represents the whole person. Alternate translation: "you should not regret it" or "you should be happy"

in all that you put your hand to
Here "put your hand to" represents the whole person and work that he has done. Alternate translation: "in all that you do"

Deuteronomy 15:11

For the poor will never cease to exist in the land
"For there will always be poor people in the land"

For the poor
The nominal adjective "the poor" can be stated as an adjective. Alternate translation: "For poor people"

I command you and say, 'You must surely open your hand ... in your land.'
This has a quotation within a quotation. A direct quotation can be stated as an indirect quotation. Alternate translation: "I command you to open your hand ... in your land"

open your hand to your brother, to your needy, and to your poor
A person who is willing to help someone else is spoken of as if his hand were open. Alternate translation: "help your fellow Israelite, those who are needy, and those who are poor"

your brother, to your needy, and to your poor
The words "needy" and "poor" mean basically the same thing and emphasize that these are people who cannot help themselves. Alternate translation: "help your fellow Israelites who cannot help themselves"

Deuteronomy 15:12

General Information:
Moses continues speaking to the people of Israel.

If your brother
Here "brother" means an Israelite in general, whether a male or female. Alternate translation: "If a fellow Israelite" or "If a fellow Hebrew"

is sold to you
If a person could not repay their debts, they sometimes sold themselves into slavery to pay what they owed. This can be stated in active form. Alternate translation: "sell themselves to you"

six years
"6 years"

seventh year
"year 7." This "seventh" is the ordinal number for seven.

Deuteronomy 15:13

you must not let him go empty-handed
A person who has no possessions to provide for himself or his family is spoken of as if his hands were empty. Alternate translation: "you must not let him leave without having anything to provide for himself and his family"

Deuteronomy 15:14

liberally provide for him
"generously give to him"

Deuteronomy 15:15

remember that you were a slave
Here "you" includes their ancestors that were slaves for many years. Alternate translation: "remember that your people were once slaves"

that Yahweh your God redeemed you
Yahweh rescuing the people of Israel from being slaves in Egypt is spoken of as if Yahweh paid money to redeem his people from slavery.

Deuteronomy 15:16

if he says to you, 'I will not go away from you,'
This has a quotation within a quotation. A direct quotation can be stated as an indirect quotation. Alternate translation: "if he says to you that he will not go away from you,"

your house
Here "house" represents the person's family.

Deuteronomy 15:17

then you must take an awl and thrust it through his ear to a door
"then you will place his head near a wooden door frame in your house, and then put the point of the awl through his earlobe into the wood"

awl
a sharp, pointed tool used to make a hole

for life
"until the end of his life" or "until he dies"

Deuteronomy 15:18

It must not seem difficult for you to let him go free from you
This means that they are not resent it when they let someone go free. This can be stated in active form. Alternate translation: "Be pleased when you let him go free"

given twice the value of a hired person
This means the owner only had to pay have the amount for this slave to work than he would for a person he hired to do a job.

a hired person
This is a person who works for pay.

Deuteronomy 15:19

General Information:
Moses continues speaking to the people of Israel.

shear
to cut off wool or hair

Deuteronomy 15:20

before Yahweh
"in the presence of Yahweh"

year by year
"each year" or "every year"

Deuteronomy 15:21

lame
crippled or physically disabled

Deuteronomy 15:22

within your gates
Here "gates" represents the city or town. Alternate translation: "within your community" or "inside your city"

the unclean ... persons
A person who is not acceptable for God's purposes is spoken of as if the person were physically unclean.

the clean persons
A person who is acceptable for God's purposes is spoken of as if the person were physically clean.

a gazelle or a deer
These are wild animals with long thin legs that can run quickly. See how you translated these in Deuteronomy 12:15.

Deuteronomy 15:23

you must not eat its blood
"you must not consume its blood." Yahweh did not allow Israelites to consume blood because the blood represented life (Deuteronomy 12:23).

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Chapter 16

1 Observe the month of Aviv, and keep the Passover to Yahweh your God, for in the month of Aviv Yahweh your God brought you out of Egypt by night. **2** You will sacrifice the Passover to Yahweh your God with some of the flock and the herd in the place where Yahweh will choose to make a dwelling for his name. **3** You will eat no leavened bread with it; seven days will you eat unleavened bread with it, the bread of affliction; for you came out of the land of Egypt in haste. Do this all the days of your life so that you may call to mind the day when you came out of the land of Egypt. **4** No yeast must be seen among you within all your borders during seven days; nor must any of the meat that you sacrifice in the evening on the first day remain until the morning. **5** You must not sacrifice the Passover within any of your city gates that Yahweh your God is giving you. **6** Instead, sacrifice at the place where Yahweh your God will choose to make a dwelling for his name. There you will perform the sacrifice of the Passover in the evening at the going down of the sun, at the time of year that you came out of Egypt. **7** You must roast it and eat it at the place that Yahweh your God will choose; in the morning you will turn and go to your tents. **8** For six days you will eat unleavened bread; on the seventh day there will be a solemn assembly for Yahweh your God; on that day you must do no work.

9 You will count seven weeks for yourselves; from the time you begin to put the sickle to the standing grain you must start counting seven weeks. **10** You must keep the Festival of Weeks for Yahweh your God with the tribute of a freewill offering from your hand that you will give, according as Yahweh your God has blessed you. **11** You will rejoice before Yahweh your God—you, your son, your daughter, your male servant, your female servant, the Levite who is within your city gates, and the foreigner, the fatherless, and the widow who are among you, at the place where Yahweh your God will choose to make a dwelling for his name. **12** You will call to mind that you were a slave in Egypt; you must observe and do these statutes.

13 You must keep the Festival of Shelters for seven days after you have gathered in the harvest from your threshing floor and from your winepress. **14** You will rejoice during your festival—you, your son, your daughter, your male servant, your female servant, the Levite, and the foreigner, and the fatherless and the widow who are within your gates. **15** For seven days you must observe the festival for Yahweh your God at the place that Yahweh will choose, because Yahweh your God will bless you in all your harvest and all the work of your hands, and you must be completely joyful. **16** Three times in a year all your males must appear before Yahweh your God at the place that he will choose: at the Festival of Unleavened Bread, at the Festival of Weeks, and at the Festival of Shelters. No one will appear before Yahweh empty-handed. **17** Rather, every man will bring a gift as he is able, that you might know the blessing that Yahweh your God has given to you.

18 You must make judges and officers within all your city gates that Yahweh your God is giving you; they will be taken from each of your tribes, and they must judge the people with righteous judgment. **19** You must not take justice away by force; you must not show partiality nor take a bribe, for a bribe blinds the eyes of the wise and perverts the words of the righteous. **20** You must follow after justice, after justice alone, so that you may live and inherit the land that Yahweh your God is giving you.

21 You must not set up for yourselves an Asherah, any sort of pole, beside the altar of Yahweh your God that you will make for yourself. **22** Neither must you set up for yourself any sacred stone pillar, which Yahweh your God hates.

Deuteronomy 16 General Notes

Special concepts in this chapter

Festivals

This chapter retells the specific commands about how to celebrate the Passover. This recalled the Passover in Egypt, which was an important event in the formation of the nation of Israel. There are several other important festivals described in this chapter. (See: passover)

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Life in Israel
As Yahweh's chosen nation, there must be justice in Israel. Also, Yahweh must be the only God in Israel. He alone is to be worshiped. (See: elect and justice)

Deuteronomy 16:1

General Information:
Moses continues speaking to the people of Israel.

month of Aviv
This is the first month of the Hebrew calendar. It marks when God brought the people of Israel out of Egypt. It is during the last part of March and the first part April on Western calendars.

keep the Passover
It is implied by "keep the Passover" that they would celebrate and eat the Passover meal. Alternate translation: "celebrate the Passover meal" or "eat the Passover meal"

Deuteronomy 16:2

You will sacrifice the Passover
Here "Passover" represents the animal that is sacrificed for the Passover celebration. Alternate translation: For the Passover you will offer a sacrifice"

make a dwelling for his name
Here the phrase "his name" refers to God himself. Yahweh will choose one location where he will live and people will come to worship him there. See how you translated this in Deuteronomy 14:23. Alternate translation: "have his people build the place where they will worship him"

Deuteronomy 16:3

with it
Here "it" refers to the animal they will sacrifice and eat.

seven days
"7 days"

the bread of affliction
This was the name of the unleavened bread. The full meaning can be stated explicitly. Alternate translation: "this bread will remind you of how much you suffered while in Egypt"

out of the land of Egypt in haste
The people had to leave Egypt so quickly that they did not have enough time to make bread with yeast in it. The full meaning of this statement can be made explicit. Alternate translation: "out of the land of Egypt in such hurry you did not have time to make bread with yeast in it"

Do this all the days of your life
"Do this as long as you live"

call to mind
This is an idiom. Alternate translation: "remember"

Deuteronomy 16:4

No yeast must be seen among you
This can be stated in active form. Alternate translation: "You must not have any yeast among you"

within all your borders
"inside all your territory" or "in all your land"

first day
This "first" is the ordinal number for one.

Deuteronomy 16:5

You must not sacrifice the Passover
Here "Passover" represents the animal that will be sacrificed. Alternate translation: "For the Passover you must not sacrifice the animal"

within any of your city gates
Here "gates" represents the cities or towns. Alternate translation: "within any of your towns"

Deuteronomy 16:6

make a dwelling for his name
Here the phrase "his name" refers to God himself. Yahweh will choose one location where he will live and people will come to worship him there. See how you translated this in [Deuteronomy 14:23]

at the going down of the sun
"at sunset"

Deuteronomy 16:7

You must roast it
"You must cook it"

Deuteronomy 16:8

six days
"6 days"

seventh day
"seventh" is the ordinal number for seven.

solemn assembly
"special gathering"

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Deuteronomy 16:9

General Information:
Moses continues speaking to the people of Israel.

count seven weeks
"count 7 weeks"

from the time you begin to put the sickle to the standing grain
The phrase "put the sickle to the standing grain" is a way of referring to the beginning of harvest time. Alternate translation: "from the time that you begin harvesting the grain"

sickle
a tool with a curved blade used for cutting grass, grain, and vines

Deuteronomy 16:10

with the tribute of a freewill offering from your hand that you will give
Here "hand" represents the whole person. Alternate translation: "and you will give your free will offering"

according as Yahweh your God has blessed you
"according to the harvest which Yahweh your God has given you" This means that the people will base how much they offer on how much they harvested that year.

Deuteronomy 16:11

your son, your daughter, your male servant, your female servant, the Levite
These do not refer to a specific person. It means these types of people in general. Alternate translation: "your sons, your daughters, your male servants, your females servants, any Levite"

within your city gates
Here "gates" represents cities or towns. Alternate translation: "within your towns"

the foreigner, the fatherless, and the widow
This refers to these types of people in general. Alternate translation: "all foreigners, orphans, and widows"

fatherless
These are children whose parents have both died and do not have relatives to care for them.

widow
This means a woman whose husband has died and has no children to care for her in her old age.

make a dwelling for his name
Here the phrase "his name" refers to God himself. Yahweh will choose one location where he will live and people will come to worship him there. See how you translated this in [Deuteronomy 14:23]

Deuteronomy 16:12

call to mind
This is an idiom. Alternate translation: "remember"

Deuteronomy 16:13

Festival of Shelters
Other names for this festival are "Feast of Tabernacles," "Festival of Booths," and "Feast of the Ingathering." During harvest time, farmers would set up temporary shelters in the field. This festival took place after the last harvest of the year.

seven days
"7 days"

Deuteronomy 16:14

within your gates
Here the word "gates" represents cities or towns. Alternate translation: "within your towns"

Deuteronomy 16:15

the festival
"the Festival of Shelters"

all the work of your hands
Here "hands" represents the whole person. Alternate translation: "all the work you do"

Deuteronomy 16:16

all your males must appear before Yahweh
Females were allowed, but Yahweh did not require that they come. The men could represent their whole families.

must appear before Yahweh
"must come and stand in the presence of Yahweh"

No one will appear before Yahweh empty-handed
"They will not come before Yahweh without an offering" These two negative phrases together have a positive meaning. Alternate translation: "Every person who comes before Yahweh must bring an offering"

Deuteronomy 16:17

General Information:
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Deuteronomy 16:18

General Information:
Moses continues speaking to the people of Israel.

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You must make judges
"You must appoint judges" or "You must choose judges"

within all your city gates
Here "gates" represents a city or town. Alternate translation: "within all your towns"

they will be taken
This can be stated in active form. Alternate translation: "you will choose them"

judge the people with righteous judgment
"judge the people fairly"

Deuteronomy 16:19

You must not take justice away by force
Moses speaks of justice as if it were a physical object that a strong person can violently pull away from a weak person. This can be stated in positive form. Your language might have one word that means "use force to take away." Alternate translation: "You must not be unfair when you judge" or "You must make just decisions"

You must not
Here "You" refers to those who will be appointed as judges and officers.

for a bribe blinds the eyes of the wise and perverts the words of the righteous
Taking a bribe is spoken of as if the bribe were corrupting the people. Alternate translation: "for even a wise man who accepts a bribe will become blind, and even a righteous man who accepts a bribe will tell lies"

a bribe blinds the eyes of the wise
A wise person who accepts a bribe so that he does not speak against something evil is spoken of as if he becomes blind.

the wise
The nominal adjective "the wise" can be translated as an adjective. Alternate translation: "a wise person" or "wise people"

perverts the words of the righteous
The nominal adjective "righteous" can be translated as an adjective. Alternate translation: "causes a righteous person to lie"

Deuteronomy 16:20

follow after justice, after justice alone
justice is spoken of as a person who is walking. A person who is doing what is fair and just is spoken of as if he was following close behindjustice. Alternate translation: "do only what is fair"

inherit the land that Yahweh your God is giving you
Receiving the land that God is giving to the people is spoken of as if the people are inheriting the land from God.

Deuteronomy 16:21

You must not
Here "You" refers to all the people of Israel.

Deuteronomy 16:22

any sacred stone pillar, which Yahweh your God hates
The phrase "which Yahweh your God hates" is giving more information about the sacred stone pillar. Alternate translation: "any sacred stone pillar because Yahweh your God hates them"

sacred stone pillar
This refers to pillars that are idols used to worship false gods.

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Chapter 17

1 You must not sacrifice to Yahweh your God an ox or a sheep in which is any blemish or anything bad, for that would be an abomination to Yahweh your God.

2 If there is found among you, within any of your city gates that Yahweh your God is giving you, any man or woman who does what is evil in the sight of Yahweh your God and transgresses his covenant, **3** anyone who has gone and worshiped other gods and bowed down to them, either the sun, the moon, or any of the host of heaven—nothing that I have commanded— **4** and if you are told about this, or if you have heard of it, then you must make a careful investigation. If it is true and certain that such an abomination has been done in Israel, this is what you should do. **5** You must bring that man or woman, who has done this evil thing, to your city gates, that very man or woman, and you must stone that person to death. **6** At the mouth of two witnesses, or three witnesses, will he who must die be put to death; but at the mouth of only one witness he must not be put to death. **7** The hand of the witnesses must be the first to put him to death, and afterward the hand of all the people; and you will remove the evil from among you.

8 If a matter arises that is too hard for you to judge—perhaps a question of one kind of bloodshed or another, of one kind of lawsuit or another, or of one kind of wound or another—matters of controversy within your city gates—then you must go up to the place that Yahweh your God chooses. **9** You must go to the priests, the descendants of Levi, and to the judge who will be serving at that time; you will seek their advice, and they will give you the verdict. **10** Then you must do according to what they order you to do, at the place Yahweh will choose. Be careful to do all that they teach you. **11** Follow the law they teach you, and do according to the decisions they give you. Do not turn aside from what they tell you, to the right hand or to the left. **12** Anyone who acts in arrogance, listening neither to the priest who is standing to serve before Yahweh your God nor to the judge—that man will die; you will completely remove the evil from Israel. **13** All the people must hear and fear, and act arrogantly no more.

14 When you have come to the land that Yahweh your God gives you, and when you take possession of it and begin to live in it, and then you say, 'I will set a king over myself, like all the nations that are round about me,' **15** then you must surely set as king over yourself someone whom Yahweh your God will choose. You must set as king over yourself someone from among your brothers. You must not put a foreigner, who is not your brother, over yourself. **16** But he must not multiply horses for himself, nor cause the people to return to Egypt so that he may multiply horses, for Yahweh had said to you, 'You will never return that way again.' **17** He must not take many wives for himself, so that his heart does not turn away. He must not accumulate large amounts of silver and gold.

18 When he sits on the throne of his kingdom, he must write for himself in a scroll a copy of this law, from the law that is before the priests, who are Levites. **19** The scroll must be with him, and he must read in it all the days of his life, so that he may learn to honor Yahweh his God, so as to keep all the words of this law and these statutes, to observe them. **20** He must do this so that his heart is not lifted up above his brothers, and so that he does not turn away from the commandments, to the right hand or to the left, so he may prolong his days in his kingdom, he and his descendants in the midst of Israel.

Deuteronomy 17 General Notes

Special concepts in this chapter

Witnesses

In the ancient Near East, it was common for a person to be punished by the testimony of a single person, especially if this was an important person. The rules in this chapter give protection to people, especially the poor by requiring multiple witnesses. This allowed justice to be done. (See: testimony and justice)

King

Israel was not to have a king because Yahweh was their king. Knowing the sinfulness of the people, Yahweh anticipated that one day Israel would have a king. Therefore, this passage gives commands about their king prophetically. They were not allowed to collect chariots because they were a sign of earthly power and the king was to trust in Yahweh.

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Deuteronomy 17:1

General Information:
Moses is still speaking to the people of Israel.

in which is any blemish
"that has a blemish" or "that has something wrong with it." The animal is to appear healthy without any deformity.

that would be an abomination to Yahweh
"that would be disgusting to Yahweh"

Deuteronomy 17:2

If there is found
This may be stated in active form. Alternate translation: "If you find someone" or "If there is anyone"

within any of your city gates
Here "city gates" represents cities or towns. Alternate translation: "living in one of your cities"

what is evil in the sight of Yahweh your God
The sight of Yahweh represents Yahweh's judgment or evaluation. Alternate translation: "something that Yahweh your God thinks is evil"

transgresses his covenant
"disobeys his covenant"

Deuteronomy 17:3

any of the host of heaven
"any of the army of heaven." Here this refers to the lights we see in the sky, including the sun, moon, stars. They are called the host because there are so many of them, just as armies have many soldiers. Alternate translation: "any of the multitude of things in the sky"

Deuteronomy 17:4

if you are told about this
This can be stated in active form. Alternate translation: "if someone tells you about this disobedient act"

you must make a careful investigation
The abstract noun "investigation" can be stated as a verb. Alternate translation: "you must carefully investigate what happened"

such an abomination has been done in Israel
This can be stated in active form. Alternate translation: "someone has done such a horrible thing in Israel"

Deuteronomy 17:5

General Information:
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Deuteronomy 17:6

At the mouth of two witnesses, or three witnesses, will he who must die be put to death
Here "the mouth" represents the testimony of a witness. This can be translated in active form. Alternate translation: "If two or three witnesses speak against the person, then you must execute him"

but at the mouth of only one witness he must not be put to death
Here "the mouth" represents the testimony of a witness. This can be translated in active form. Alternate translation: "but if only one person speaks against him, then you must not execute him"

Deuteronomy 17:7

The hand of the witnesses must be the first to put him to death, and afterward the hand of all the people
Here "hand" represents the entire group of witnesses. Alternate translation: "The witnesses themselves must be the first ones to throw stones. Then all the people will execute the person by throwing stones at him"

you will remove the evil from among you
The nominal adjective "the evil" can be stated as an adjective. Alternate translation: "you must remove from among the Israelites this person who does this evil thing" or "you must execute this evil person"

Deuteronomy 17:8

General Information:
Moses continues speaking to the people of Israel.

If a matter arises
"If there is a matter" or "If there is a situation"

one kind of bloodshed or another
"murder or accidental killing"

one kind of lawsuit or another
"whether a lawsuit is just or unjust"

one kind of wound or another
"whether harm was done intentionally or by accident"

Deuteronomy 17:9

you will seek their advice
The abstract noun "advice" can be stated as a verb. Alternate translation: "you will ask them to advise you"

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they will give you the verdict
The abstract noun "verdict" can be stated as a verb. Alternate translation: "they will decide on the matter"

Deuteronomy 17:10

General Information:
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Deuteronomy 17:11

Follow the law they teach you
A person obeying what the priests and judge decide is spoken of as if the person were physically following behind the law. This can be stated in active form. Alternate translation: "You must obey what the judge and priests decide about the matter"

Do not turn aside from what they tell you, to the right hand or to the left
A person not doing exactly what the judge and priests say is spoken of as if he were turning off the correct path. This can be stated in positive form. Alternate translation: "Do not disobey anything they tell you" or "Do everything they say"

Deuteronomy 17:12

arrogance, listening neither to the priest who is standing to serve before Yahweh your God nor to the judge—that
"arrogance—if he will not listen to the priest who is standing to serve before Yahweh your God and he will not listen to the judge—that"

you will completely remove the evil from Israel
The nominal adjective "the evil" can be translated as an adjective. Alternate translation: "you must remove from among the Israelites the person who does this evil thing" or "you must execute this evil Israelite"

Deuteronomy 17:13

All the people must hear and fear, and act arrogantly no more
It is implied that when the people hear about the person who was executed for acting arrogantly, they will be afraid and not act arrogantly themselves.

Deuteronomy 17:14

General Information:
Moses continues speaking to the people of Israel.

When you have come to the land
The word "come to" can be translated as "gone to" or "entered."

then you say, 'I will set a king over myself, like all the nations that are round about me,'
This has a quotation within a quotation. A direct quotation can be stated as an indirect quotation. Alternate translation: "then you decide that you want a king just like the peoples of the nations that surround you have kings,"

I will set a king over myself ... round about me
Moses has the people speaking as if they were one person. It may be more natural to translate this with plural pronouns. Alternate translation: "We will set over ourselves ... round about us"

set a king over myself
Giving someone the authority to rule as king in Israel is spoken of as if the people were setting the person in a place above them.

all the nations that are round about me
"all the surrounding nations"

all the nations
Here "nations" represent the people who live in the nations.

Deuteronomy 17:15

someone from among your brothers
"one of your fellow Israelites"

a foreigner, who is not your brother, over yourself
Both of these phrases mean the same thing. They both refer to a person who is not an Israelite. Yahweh is emphasizing that the people of Israel should not let a foreigner rule over them. Alternate translation: "a foreigner over yourself" or "a non-Israelite over yourself"

Deuteronomy 17:16

he must not multiply horses for himself
"he must not get large numbers of horses for himself" or "he must not keep acquiring more horses for himself'

for Yahweh had said to you, 'You will never return that way again.'
This has a quotation within a quotation. A direct quotation can be stated as an indirect quotation. Alternate translation: "for Yahweh had said that you must never return to Egypt again."

Deuteronomy 17:17

so that his heart does not turn away
Here "heart" refers to the whole person. An Israelite king who marries foreign wives and starts to worship their false gods is spoken of as if his heart were to turn away from Yahweh. Alternate translation: "so that they do not cause him to stop honoring Yahweh and start worshiping false gods"

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Deuteronomy 17:18

When he sits on the throne of his kingdom
Here "throne" represents the person's power and authority as king. To sit on the throne means to become king. Alternate translation: "When he becomes king"

he must write for himself in a scroll a copy of this law
Possible meanings are 1) "he must personally write in a scroll a copy of this law for himself" or 2) "he must appoint someone to write in a scroll a copy of this law for him"

from the law that is before the priests, who are Levites
"from the copy of the law that the Levitical priests keep"

Deuteronomy 17:19

so as to keep all the words of this law and these statutes, to observe them
These two phrases mean basically the same thing and emphasize that the king must obey all of God's law.

Deuteronomy 17:20

so that his heart is not lifted up above his brothers
Here "his heart" refers to the whole person. A king becoming arrogant is spoken of as if his heart were lifted up. Alternate translation: "so that he does not become arrogant" or "so that he does not think he is better than his fellow Israelites"

so that he does not turn away from the commandments, to the right hand or to the left
A king disobeying God's commands is spoken of as if a person were to turn off the correct path. This can be stated in positive form. Alternate translation: "so that he does not disobey any of the commandments" or "so that he obeys all of the commandments"

prolong his days
Long days is a metaphor for a long life. See how you translated a similar phrase "prolong your days" in [Deuteronomy 4:26]

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Chapter 18

1 The priests, who are Levites, and all the tribe of Levi, will have no portion nor inheritance with Israel; they must eat the offerings of Yahweh made by fire as their inheritance. **2** They must have no inheritance among their brothers; Yahweh is their inheritance, as he said to them. **3** This is the share given to the priests, given to them from the people who offer a sacrifice, whether it be an oxen or a sheep: the shoulder, the two cheeks, and the inner parts. **4** The firstfruits of your grain, of your new wine, and of your oil, and the first of the fleece of your sheep, you must give him. **5** For Yahweh your God has chosen him out of all your tribes to stand to serve in the name of Yahweh, him and his sons forever.

6 If a Levite comes from any of your towns out of all Israel where he is living and desires with all his soul to come to the place Yahweh will choose, **7** then he must serve in the name of Yahweh his God as all his brothers the Levites do, who stand there before Yahweh. **8** They must have similar portions to eat, besides of what comes of the sale of his family's inheritance.

9 When you have come into the land that Yahweh your God is giving you, you must not learn to observe the abominations of those nations. **10** There must not be found among you anyone who sacrifices his son or his daughter in the fire, or anyone who uses divination or tells fortunes or interprets omens, or a sorcerer **11** or one who casts spells or a sorcerer or a spiritist or one who seeks the dead. **12** For whoever does these things is an abomination to Yahweh; it is because of these abominations that Yahweh your God is driving them out from before you. **13** You must be blameless before Yahweh your God. **14** For these nations that you will dispossess listen to those who practice sorcery and divination; but as for you, Yahweh your God has not allowed you to do so.

15 Yahweh your God will raise up for you a prophet from among you, one of your brothers, like me. You must listen to him. **16** This is what you asked from Yahweh your God at Horeb on the day of the assembly, saying, 'Let us not hear again the voice of Yahweh our God, nor see this great fire anymore, or we will die.' **17** Yahweh said to me, 'What they have said is good. **18** I will raise up a prophet for them from among their brothers, just like you. I will put my words in his mouth, and he will speak to them all that I command him. **19** It will happen that if anyone does not listen to the words of mine that he speaks in my name, I will require it of him.

20 But the prophet who speaks a word arrogantly in my name, a word that I have not commanded him to speak, or who speaks in the name of other gods, that very prophet must die.' **21** This is what you must say in your heart: 'How will we recognize a message that Yahweh has not spoken?' **22** You will recognize a message that Yahweh has spoken when a prophet speaks in the name of Yahweh. If that thing does not occur nor happen, then that is something that Yahweh has not spoken and the prophet has spoken it in arrogance, and you must not be afraid of him.

Deuteronomy 18 General Notes

Special concepts in this chapter

Levites

As Yahweh's chosen priests, the priest were to trust in Yahweh to provide for them. He provided for them through the rest of the Israelites. Yahweh was their inheritance. (See: elect, priest and trust and inherit)

Messiah

This chapter is one of the first prophecies about the promised, coming Messiah. (See: prophet and promise and christ)

Deuteronomy 18:1

General Information:

Moses continues telling the people what Yahweh wants them to do.

will have no portion nor inheritance with Israel

The Levites not receiving any land from Yahweh is spoken of as if they would not receive an inheritance. Alternate translation: "will not possess any of the people's land" or "will not receive any of the land that the Israelites will possess"

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no portion
"no part" or "no share"

Deuteronomy 18:2

among their brothers
"among the other tribes of Israel" or "among the other Israelites"

Yahweh is their inheritance
Moses speaks of the great honor that Aaron and his descendants will have by serving Yahweh as priests as if Yahweh were something that they will inherit. See how you translated a similar phrase in [Deuteronomy 10:9]

Deuteronomy 18:3

the inner parts
This is the stomach and intestines.

Deuteronomy 18:4

you must give him
"you must give to the priest"

Deuteronomy 18:5

has chosen him
Here "him" represents all the Levites.

to stand to serve in the name of Yahweh
Here "the name of Yahweh" stands for Yahweh himself and his authority. Alternate translation: "to be his special servants" or "to serve as a representative of Yahweh"

him and his sons forever
Here "him" represents all the Levites. Alternate translation: "the Levites and their descendants forever"

Deuteronomy 18:6

desires with all his soul
This is an idiom. Alternate translation: "strongly desires" or "really wants"

Deuteronomy 18:7

then he must serve in the name of Yahweh his God
Here "name" represents Yahweh and his authority. Alternate translation: "then he must serve Yahweh his God as a priest"

who stand there before Yahweh
"who serve in the sanctuary in the presence of Yahweh"

Deuteronomy 18:8

his family's inheritance
This is what the priest would inherit from his father.

Deuteronomy 18:9

When you have come
Here "come" can be translated as "gone" or "entered."

you must not learn to observe the abominations of those nations
God hates the religious activities of the people in the surrounding nations. He considers them to be terribly evil. Here "nations" represents the people. Alternate translation: "you must not do the terrible things that the people of the other nations do"

Deuteronomy 18:10

There must not be found among you anyone
This can be stated in active form. Alternate translation: "There must not be anyone among you"

anyone who uses divination ... tells fortunes ... interprets omens ... sorcerer
These are different ways of practicing magic. God has forbidden every kind of magic. If you do not have different words for all of these activities, it can be stated more generally. Alternate translation: "anyone who uses magic to try to find out what will happen in the future or to cast spells"

Deuteronomy 18:11

one who casts spells or a sorcerer or a spiritist or one who seeks the dead
This is a description of people who practice different kinds of magic. God has forbidden every kind of magic. If you do not have a word for all of these types of people, you can treat this list as a doublet and translate more generally. Alternate translation: "anyone who uses magic to cast spells or to talk to the spirits of dead people"

Deuteronomy 18:12

driving them out
Here "them" refers to the people already living in Canaan.

Deuteronomy 18:13

General Information:
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Deuteronomy 18:14

For these nations
Here "nations" stands for the people groups that live in Canaan. Alternate translation: "For these people groups"

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these nations that you will dispossess
"these nations whose land you will take"

Deuteronomy 18:15

General Information:
Moses continues speaking to the people of Israel.

Yahweh your God will raise up for you a prophet
Yahweh appointing a person to be a prophet is spoken of as if Yahweh would raise or lift the person up.

one of your brothers
"one of your fellow Israelites"

Deuteronomy 18:16

This is what you asked
Here "you" refers to the Israelites at Mount Horeb about 40 years earlier.

at Horeb on the day of the assembly
"on the day you gathered together at Horeb"

on the day of the assembly, saying, 'Let us not hear again the voice of Yahweh our God, nor see this great fire anymore, or we will die.'
This has a quotation within a quotation. A direct quotation can be stated as an indirect quotation. Alternate translation: "on the day of the assembly when you said that you did not want to hear the voice of Yahweh our God, nor see his great fire anymore, because you were afraid that you would die."

Let us not hear again the voice of Yahweh our God
Here Yahweh is represented by his "voice" to emphasize what he says. Alternate translation: "Let us not hear Yahweh our God speak again"

Deuteronomy 18:17

General Information:
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Deuteronomy 18:18

I will raise up a prophet for them
Yahweh appointing a person to be a prophet is spoken of as if Yahweh would raise or lift the person up.

from among their brothers
"from among their fellow Israelites"

I will put my words in his mouth
Yahweh telling the prophet what to say is spoken of as if Yahweh would put words in the prophet's mouth.

speak to them
"speak to the people of Israel"

Deuteronomy 18:19

does not listen to the words of mine that he speaks in my name
Here "my name" represents Yahweh and his authority. Alternate translation: "does not listen to him when he speaks my message"

require it of him
"I will hold him responsible" or "I will punish him." Here "him" refers to the person who does not listen to the prophet.

Deuteronomy 18:20

General Information:
Yahweh continues speaking.

who speaks a word arrogantly
"who dares to speak a message" or "who is arrogant enough to speak a message"

in my name
Here "my name" refers to Yahweh himself and his authority. Alternate translation: "for me" or "with my authority"

a word
"a message"

who speaks in the name of other gods
Here "name" represents the gods themselves or their authority. This means the prophet claims that false gods told him to speak a certain message.

Deuteronomy 18:21

This is what you must say in your heart
Here "heart" represents the thoughts of a person. Alternate translation: "You ask yourself" or "You must say to yourself"

How will we recognize a message that Yahweh has not spoken?
"How will we know if the message that the prophet speaks is from Yahweh?" Here "we" refers to the people of Israel.

Deuteronomy 18:22

General Information:
Yahweh continues speaking.

a prophet speaks in the name of Yahweh
Here "name of Yahweh" refers to Yahweh himself and his authority. Alternate translation: "a prophet claims to speak for me" or "a prophet claims to speak with my authority"

the prophet has spoken it in arrogance
"the prophet has spoken this message without my authority"

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Chapter 19

1 When Yahweh your God cuts off the nations, those whose land Yahweh your God is giving you, and when you come after them and live in their cities and houses, **2** you must select three cities for yourself in the middle of your land that Yahweh your God is giving you to possess. **3** You must build a road and divide the borders of your land into three parts, the land that Yahweh your God is causing you to inherit, so that everyone who kills another person may flee there.

4 This is the instruction concerning the one who kills another and flees from there in order to save his own life—the one who unintentionally kills his neighbor without hating him at the time of the accident. **5** For example, if a man goes into the forest with his neighbor to cut wood, and he chops with the ax to cut down a tree, and the ax head slips off of the handle and strikes his neighbor and kills him—then that man must flee to one of these cities and save his life. **6** Otherwise the avenger of blood might go after the one who took a life, and in the heat of his anger overtake him, if the distance is too great, strike him and kill him, even though that man did not deserve to die, since he had not hated his neighbor in the past. **7** Therefore I command you to select three cities for yourself. **8** If Yahweh your God enlarges your borders, as he has sworn to your ancestors to do, and gives you all the land that he promised to give to your ancestors; **9** if you keep all these commandments to do them, which I am commanding you today—commandments to love Yahweh your God and to always walk in his ways, then you must add three more cities for yourself, besides these three. **10** Do this so that innocent blood is not shed in the midst of the land that Yahweh your God is giving you for as an inheritance, so that no bloodguilt may be on you.

11 But if anyone hates his neighbor, lies in wait for him, rises up against him, and mortally wounds him so that he dies, and if he then flees into one of these cities— **12** then the elders of his city must send and bring him back from there, and turn him over to the hand of the avenger of blood, so that he may die. **13** Your eye must not pity him; instead, you must completely remove the bloodguilt from Israel so that it may go well with you.

14 You must not remove your neighbor's landmark that they set in place a long time ago, in your inheritance that you will inherit, in the land that Yahweh your God is giving you to possess.

15 One sole witness must not rise up against a man for any iniquity, or for any sin, in any matter that he sins; at the mouth of two witnesses, or at the mouth of three witnesses, must any matter be confirmed. **16** Suppose that an unrighteous witness rises up against any man to testify against him of wrongdoing. **17** Then both men, the ones between whom the controversy exists, must stand before Yahweh, before the priests and the judges who serve in those days. **18** The judges must make diligent inquiries; see, if the witness is a false witness and has testified falsely against his brother, **19** then must you do to him, as he had wished to do to his brother; and you will remove the evil from among you. **20** Then those who remain will hear and fear, and will from then on commit no longer any such evil among you. **21** Your eyes must not pity; life will pay for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

Deuteronomy 19 General Notes

Special concepts in this chapter

Justice

Another way justice would be maintained in Israel was by avoiding revenge killings. This chapter describes the establishment of special cities to protect those fleeing from revenge killings. (See: justice and avenge)

Witnesses

In the ancient Near East, it was common for a person to be punished by the testimony of a single person, especially if this was an important person. The rules in this chapter give protection to people, especially the poor by requiring multiple witnesses. This allowed justice to be done. (See: testimony)

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Other possible translation difficulties in this chapter

Law of retaliation
The chapter describes a famous law, often called the "law of retaliation." It is said, an "eye for eye, tooth for tooth, hand for hand, foot for foot." This does not mean a person who causes another person to lose their eye must have their own eye removed as punishment. This law is not about making all things equal. Instead, it is about limiting the punishment or the ability of a person to retaliate.

Deuteronomy 19:1

General Information:
Moses is still speaking to the people of Israel.

When Yahweh your God cuts off the nations
Yahweh destroying the people who live in Canaan is spoken of as if he were cutting them off, as one would cut a piece of cloth or cut a branch from a tree.

the nations
This represents the people groups that live in Canaan.

those whose land Yahweh your God is giving you
"those nations who were living in the land that Yahweh your God is giving you"

come after them
"take the land from those nations" or "possess the land after those nations are gone"

Deuteronomy 19:2

select three cities
"choose 3 cities"

Deuteronomy 19:3

You must build a road
They were to build roads so that it would be easy for people to travel to these cities.

divide the borders of your land into three parts
It is implied that one of the cities they choose must be in each part of the land.

the land that Yahweh your God is causing you to inherit
Yahweh giving the land to the people of Israel is spoken of as if the people are inheriting the land.

Deuteronomy 19:4

This is the instruction
"These are the instructions" or "These are the directions"

concerning the one who kills another
The word "person" is understood. Alternate translation: "for a person who kills another person"

and flees from there
"and who escapes to one of these cities" or "who runs to one of these cities"

the one who unintentionally kills his neighbor
Here "neighbor" means any person in general. Alternate translation: "any person who kills another person by accident"

without hating him at the time of the accident
"but did not hate his neighbor before he killed him." This implies there was no cause for him to kill his neighbor purposely.

Deuteronomy 19:5

For example, if a man goes into the forest ... and kills him
The author gives an example of how someone might accidentally kill his neighbor.

the ax head slips off of the handle
The iron part of the ax comes off the wooden handle.

strikes his neighbor and kills him
This means the head of the ax hits and kills the neighbor.

to one of these cities and save his life
It is implied that the family of the dead man may try to get revenge. The man who killed him can flee to one of these cities, and the people there will protect him.

Deuteronomy 19:6

General Information:
Moses is still speaking to the people of Israel.

the avenger of blood
Here "blood" represents the person who was killed. An "avenger of blood" is a close relative of the person who was killed. This relative is responsible for punishing the murderer.

the one who took a life
This is an idiom. Alternate translation: "the one who killed the other person"

in the heat of his anger
Someone being very angry is spoken of as if anger were something that could become hot. Alternate translation: "and being very angry"

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strike him and kill him
"And the blood avenger strikes and kills the one who had killed the other person"

though that man did not deserve to die, since he had not hated his neighbor in the past
"though that man did not deserve to die since he accidentally killed the other person and was not his enemy, and he had not planned to hurt the man"

Deuteronomy 19:7

General Information:
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Deuteronomy 19:8

General Information:
Moses is still speaking to the people of Israel.

enlarges your borders
"gives you more land to possess"

as he has sworn to your ancestors to do
"like he promised your ancestors that he would do"

Deuteronomy 19:9

if you keep all these commandments to do them
"if you obey all these commandments"

to always walk in his ways
How God wants a person to live or behave is spoken of as if it were Yahweh's way or road. A person who obeys Yahweh is spoken of as if he were walking on Yahweh's way or road. Alternate translation: "to always obey him"

then you must add three more cities for yourself
The full meaning of this statement can be made explicit. Alternate translation: "then you must choose three more cities for a person to escape to if he accidentally kills someone"

besides these three
"in addition to the three cities you already established"

Deuteronomy 19:10

Do this so that innocent blood is not shed
This can be stated in active form. Alternate translation: "Do this so that family members do not kill an innocent person"

innocent blood is not shed
Here "blood" represents a person's life. To shed blood means to kill a person. This can be stated in active form. Alternate translation: "no one kills an innocent person"

in the midst of the land
"in the land" or "in the territory"

Yahweh your God is giving you for as an inheritance
The land that Yahweh is giving the people of Israel is spoken of as if it were an inheritance.

so that no bloodguilt may be on you
The people of Israel being guilty for a person dying because they did not build a city where he would be safe from the "blood avenger" is spoken of as if the guilt of his death is on them.

bloodguilt
Here "blood" represents a life and "bloodguilt" refers to the guilt someone has for killing an innocent person.

may be on you
This means that if a family member kills an innocent person, then all the people of Israel will be guilty for letting that happen.

Deuteronomy 19:11

his neighbor
Here "neighbor" means any person in general.

lies in wait for him
The full meaning of this statement can be made explicit. Alternate translation: "hides and waits in order to kill him" or "plans to kill him"

rises up against him
This is an idiom. Alternate translation: "attacks him"

mortally wounds him so that he dies
"hurts him so that he dies" or "and kills him"

Deuteronomy 19:12

must send and bring him back from there
"must send someone to get him and bring him back from the city that he escaped to"

turn him over
This is an idiom. Alternate translation: "give him over"

to the hand of the avenger of blood
Here "the hand" represents the authority of someone. Alternate translation: "to the power of the responsible relative" or "to the responsible relative"

the avenger of blood
This is the relative of the person who was killed. This relative is responsible for punishing the murderer.

he may die
"the murderer may die" or "the responsible relative may execute the murderer"

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Deuteronomy 19:13

Your eye must not pity him
Here "your eye" represents the whole person. Alternate translation: "Do not show him mercy" or "Do not feel sorry for him"

you must completely remove the bloodguilt from Israel
Here "bloodguilt" represents the guilt for murdering an innocent person. Alternate translation: "you must execute the murderer so that the people of Israel will not become guilty for the death of an innocent person"

from Israel
Here "Israel" refers to the people of Israel.

Deuteronomy 19:14

General Information:
Moses is still speaking to the people of Israel.

You must not remove your neighbor's landmark
The full meaning of this statement can be made explicit. Alternate translation: "You must not take land away from your neighbor by moving the markers on the borders of his land"

they set in place
"that your ancestors placed"

a long time ago
Moses means that when the people have lived in the land for a long time, they should not move the borders that their ancestors made when they first took the land.

in your inheritance that you will inherit, in the land that Yahweh your God is giving you to possess
Yahweh giving the land to the people of Israel is spoken of as if they were inheriting the land. Alternate translation: "in the land that Yahweh your God is giving to you to possess"

Deuteronomy 19:15

General Information:
Moses is still speaking to the people of Israel.

One sole witness
"A single witness" or "Only one witness"

must not rise up against a man
Here "rise up" means to stand up in court and speak against someone to a judge. Alternate translation: "must not speak to the judges about something bad that a man did"

in any matter that he sins
"anytime that a man does something bad"

at the mouth of two witnesses, or at the mouth of three witnesses
Here "mouth" represents what the witnesses say. It is implied that there must be at least two or three witnesses. Alternate translation: "at the testimony of at least two or three people" or "based on what at least two or three people say happened"

must any matter be confirmed
This can be stated in active form. Alternate translation: "will you confirm that the man is guilty"

Deuteronomy 19:16

Suppose that
"When" or "If"

an unrighteous witness
"a witness who intends to harm someone else"

rises up against any man to testify against him of wrongdoing
Here "rise up" means to stand up in court and speak against someone to a judge. Alternate translation: "tells the judge that a man sinned in order to get the man in trouble" or "tells the judge that a man sinned, so the judge will punish him"

Deuteronomy 19:17

General Information:
Moses continues to speak to the people of Israel.

the ones between whom the controversy exists
"the ones who disagree with one another"

must stand before Yahweh, before the priests and the judges
This means the two persons must go to the sanctuary where Yahweh's presence dwells. At the sanctuary are priests and judges who have the authority to make legal decisions for Yahweh.

stand before Yahweh, before the priests and the judges
The phrase "stand before" is an idiom. It means to go to someone with authority and let him make a legal decision about a matter.

Deuteronomy 19:18

The judges must make diligent inquiries
"The judges must work very hard to determine what happened"

Deuteronomy 19:19

then must you do to him, as he had wished to do to his brother
"then you must punish the false witness in the same way as he wanted you to punish the other man"

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you will remove the evil from among you
The nominal adjective "the evil" can be stated as an adjective. Alternate translation: "you will remove the evil practice from among you"

Deuteronomy 19:20

Then those who remain
"When you punish the false witness, the rest of the people"

will hear and fear
The full meaning of this statement can be made explicit. Alternate translation: "will hear about the punishment and be afraid of getting punished"

commit no longer any such evil
"never again do something evil like that"

Deuteronomy 19:21

Your eyes must not pity
Here "eyes" refer to the whole person. Alternate translation: "You must not pity him" or "You must not show him mercy"

eye for eye, tooth for tooth, hand for hand, foot for foot
Here the phrases are shortened because the meaning is understood. The body parts are metonyms for the person whose parts they are. The people must punish a person in the same way that he harmed another person. Alternate translation: "eye will pay for for eye, tooth will pay for for tooth, hand will pay for for hand, foot will pay for for foot" or "you must destroy an eye of the person who destroys another person's eye, you must destroy a tooth of the person who destroys another person's tooth, you must destroy a hand of the person who destroys another person's hand, you must destroy a foot of the person who destroys another person's foot"

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Chapter 20

1 When you march out to battle against your enemies, and see horses, chariots, and a people more numerous than you, you must not be afraid of them; for Yahweh your God is with you, he who brought you up out of the land of Egypt. **2** When you are about to enter into battle, the priest must approach and speak to the people. **3** He must say to them, 'Listen, Israel, you are going to battle against your enemies. Do not let your hearts faint. Do not fear or tremble. Do not be afraid of them. **4** For Yahweh your God is the one who is going with you to fight for you against your enemies and to save you.' **5** The officers must speak to the people and say, 'What man is there who has built a new house and has not dedicated it? Let him go and return to his house, so that he does not die in battle and another man dedicates it. **6** Is there anyone who has planted a vineyard and has not enjoyed its fruit? Let him go home, so he will not die in battle and another man enjoy its fruit. **7** What man is there who is betrothed to a woman but has not yet married her? Let him go home so that he does not die in battle and another man marry her.' **8** The officers must speak further to the people and say, 'What man is there who is fearful or fainthearted? Let him go and return to his house, so that his brother's heart does not melt like his own heart.' **9** When the officers have finished speaking to the people, they must appoint commanders of armies over them.

10 When you march up to attack a city, make those people an offer of peace. **11** If they answer peaceably and open their gates to you, all the people who are found in it must become forced labor for you and must serve you. **12** But if it makes no offer of peace to you, and instead makes war against you, then you must besiege it, **13** and when Yahweh your God gives you victory and puts them under your control, you must strike every man in the town with the edge of the sword. **14** But the women, the little ones, the livestock, and everything that is in the city, and all its spoil, you will take as booty for yourself. You will consume the booty of your enemies, whom Yahweh your God has given to you. **15** You must act in this way toward all the cities that are very far from you, cities that are not of the cities of these following nations. **16** In the cities of these peoples that Yahweh your God is giving you as an inheritance, you must keep alive nothing that breathes. **17** You must completely destroy them: the Hittite, and the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite, as Yahweh your God has commanded you. **18** Do this so that they do not teach you to act in any of their abominable ways, as they have done for their gods. If you do, you will sin against Yahweh your God.

19 When you will besiege a city for a long time, as you wage war against it to capture it, you must not destroy its trees by wielding an ax against them. For you may eat from them, so you must not cut them down. For is the tree of the field a man whom you should besiege? **20** Only the trees that you know are not trees for food, you may destroy and cut down; you will build siege works against the city that makes war with you, until it falls.

Deuteronomy 20 General Notes

Special concepts in this chapter

Yahweh's protection

Israel was not to worry about the power and strength of other nations. Instead, they were to trust in the power of Yahweh. He is the source of their military strength and protection. This is why a priest leads them into battle, rather than a military commander. (See: trust and priest)

Holy war

Israel's conquering of the Promised Land was unique in history. It was a type of holy war and had special rules. This war was really Yahweh's punishment against the sin of the Canaanite people. If the people were not completely destroyed, they would cause Israel to sin. (See: promisedland and holy and sin)

Important figures of speech in this chapter

"What man is there"

This phrase is used several times to introduce a rhetorical question. The questions are intended to tell the readers that Yahweh only wants soldiers who are completely dedicated to fighting for him.

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Other possible translation difficulties in this chapter

Excused from fighting
In ancient Israel, men were excused from fighting in battle for several different reasons. Some of these reasons are mentioned in this chapter. Apparently, needing to establish a new house, the need to harvest a field and cowardice were possible excuses.

Deuteronomy 20:1

General Information:
Moses continues speaking to the people of Israel.

When you march out to battle against your enemies
"When you go out to fight in a war against your enemies"

see horses, chariots
People considered an army with many horses and chariots to be very strong. The full meaning of this statement can be made explicit.

he who brought you up out of the land of Egypt
Yahweh brought the people from Egypt to Canaan. It was common to use the word "up" to refer to traveling from Egypt to Canaan. Alternate translation: "Yahweh who led you out from the land of Egypt"

Deuteronomy 20:2

General Information:
Moses continues speaking to the people of Israel.

speak to the people
"speak to the soldiers of Israel"

Deuteronomy 20:3

Do not let your hearts faint. Do not fear or tremble. Do not be afraid of them
These four expressions all mean the same thing and strongly emphasize that they are not to be afraid. If your language does not have four ways to express this concept, you may use less than four.

Do not let your hearts faint
Here "hearts" represents people's courage. For a heart to faint is an idiom that means "Do not be afraid."

Deuteronomy 20:4

Yahweh your God is the one who is going with you to fight for you against your enemies
Yahweh defeating the enemies of the people of Israel is spoken of as if Yahweh were a warrior who would fight along with the people of Israel.

to save you
"to give you victory"

Deuteronomy 20:5

General Information:
Moses says what the army officers must say to the people of Israel before a battle.

The officers must speak
One of the officers' jobs was to decide who could leave the army. The full meaning of this statement can be made explicit.

What man is there ... Let him go and return to his house
"If any soldier here has built a new house and has not dedicated it, he should go back to his house"

so that he does not die in battle and another man dedicates it
The officer is describing a situation that could possibly happen to a soldier. If a man who did not dedicate his house died in battle, another man could dedicate the house. Alternate translation: "so that he will not die in battle, because if he dies, another man could dedicate it"

Deuteronomy 20:6

General Information:
Moses continues describing situations that allow a man to leave the military.

Is there anyone who has planted ... Let him go home
"If any soldier here has a new vineyard, but has not yet harvested its grapes, he should go back to his house"

so he will not die in battle and another man enjoy its fruit
The officer is describing a situation that could possibly happen to a soldier. If a soldier died in battle, another man could take the fruit from his garden. Alternate translation: "so that he will not die in battle, because if he dies, another man could harvest its fruit instead of him"

Deuteronomy 20:7

What man is there who is betrothed to a woman ... Let him go home
"If any soldier here has promised to marry a woman, but has not yet married her, he should go back to his house"

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so that he does not die in battle and another man marry her
The officer is describing a situation that could possibly happen to a soldier. If a man was engaged and died, another man could marry the woman, and the first man would not have any children. Alternate translation: "so that he will not die in battle, because if he dies, another man could marry her instead of him"

Deuteronomy 20:8

General Information:
Moses continues describing situations that allow a man to leave the military.

What man is there who is fearful or fainthearted? Let him go and return to his house
"If any soldier here is afraid and not brave, he should go back to his house"

fearful or fainthearted
Both of these words mean basically the same thing. Alternate translation: "afraid to fight in battle"

his brother's heart does not melt like his own heart
This is an idiom. Alternate translation: "another Israelite does not become afraid like he is afraid"

brother's heart ... his own heart
Here "heart" represents a person's courage.

Deuteronomy 20:9

they must appoint commanders of armies over them
"the officers must appoint people to be commanders of the army and to lead the people of Israel"

Deuteronomy 20:10

General Information:
Moses continues speaking to the people of Israel.

When you march up to attack a city
Here "city" represents the people. Alternate translation: "When you go to attack the people of a city"

make those people an offer of peace
"give the people in the city a chance to surrender"

Deuteronomy 20:11

they answer peaceably
Possible meanings are 1) they answer in a peaceful manner or 2) they accept the offer of peace.

open their gates to you
Here "gates" refers to the city gates. The phrase "open their gates to you" represents the people surrendering and allowing the Israelites to enter their city. Alternate translation: "let you enter their city peacefully"

all the people who are found in it
This can be stated in active form. Alternate translation: "all the people in the city"

must become forced labor for you
"must become your slaves"

Deuteronomy 20:12

But if it makes no offer of peace
Here "it" refers to the city which represents the people. Alternate translation: "But if the people of the city do not surrender" or "But if the people of the city do not accept your offer of peace"

Deuteronomy 20:13

strike every man in the town with the edge of the sword
"kill every man in the town with your sword"

Deuteronomy 20:14

the little ones
"the children"

all its spoil
"all the valuable things"

booty
These are the valuable things which people who win a battle take from the people they attacked.

Deuteronomy 20:15

all the cities
Here "cities" represents the people. Alternate translation: "all the people who live in cities"

Deuteronomy 20:16

General Information:
Moses continues speaking to the people of Israel.

In the cities of these peoples that Yahweh your God is giving you as an inheritance
The cities in Canaan that Yahweh is giving to the people is spoken of as if the cities were the people's inheritance.

you must keep alive nothing that breathes
"you must not let any living thing stay alive." This can be stated in positive form. Alternate translation: "you must kill every living thing"

Deuteronomy 20:17

You must completely destroy them
"You must completely destroy these people groups"

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Deuteronomy 20:18

Do this so that they
"Destroy these nations so that they"

to act in any of their abominable ways ... their gods
"to act in abominable ways like the people in these nations have done with their gods"

If you do, you will sin against Yahweh your God
"If you act like these people, you will sin against Yahweh your God"

Deuteronomy 20:19

General Information:
Moses continues speaking to the people of Israel.

wage war
"fight in a war"

by wielding an ax against them
"by cutting down the trees with an ax"

For is the tree of the field a man whom you should besiege?
This rhetorical question is to remind the people of what they should already know. This question can be translated as a statement. Alternate translation: "For fruit trees are not people, so they are not your enemy."

Deuteronomy 20:20

you know are not trees for food
"you know are not trees that grow fruit to eat"

siege works
These are tools and structures, such as ladders and towers, that are needed to lay siege to a city.

until it falls
This is an idiom. Alternate translation: "until the people of the city lose the war"

it falls
Here "it" refers to the city which represents the people of the city.

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Chapter 21

1 If someone is found killed in the land that Yahweh your God is giving you to possess, lying in the field, and it is not known who has attacked him; **2** then your elders and your judges must go out, and they must measure to the cities that are around him who has been killed. **3** Then the elders of the town nearest to the dead man's body must take a heifer from the herd, one that has never been put to work, and that has not borne the yoke. **4** Then they must lead the heifer down to a valley with running water, a valley that has been neither plowed nor sown, and there in the valley they must break the heifer's neck. **5** The priests, descendants of Levi, must come forward, for Yahweh your God has chosen them to serve him and give blessing in the name of Yahweh and to decide every case of dispute and assault by their word. **6** All the elders of the city that is the nearest to the killed man must wash their hands over the heifer whose neck was broken in the valley; **7** and they must answer to the case and say, 'Our hands have not shed this blood, neither have our eyes seen it. **8** Forgive, Yahweh, your people Israel, whom you have redeemed, and do not put guilt for innocent bloodshed in the midst of your people Israel.' Then the bloodshed will be forgiven them. **9** In this way you will completely remove the innocent blood from your midst, when you do what is right in the eyes of Yahweh.

10 When you go out to do battle against your enemies and Yahweh your God gives you victory and puts them under your control, and you take them away as captives, **11** if you see among the captives a beautiful woman, and you delight in her and wish to take her for yourself as a wife, **12** then you will bring her home to your house; she will shave her head and cut her nails. **13** Then she will take off the clothes she was wearing when she was taken captive and she will remain in your house and mourn for her father and her mother a full month. After that you may go to her and be her husband, and she will be your wife. **14** But if you take no delight in her, then you may let her go where she wishes. But you must not sell her at all for money, and you must not treat her like a slave, because you have humiliated her.

15 If a man has two wives and one is loved and the other is hated, and they have both borne him children —both the beloved wife and the hated wife—if the firstborn son is of her that is hated, **16** then on the day that the man causes his sons to inherit what he possesses, he may not make the son of the beloved wife the firstborn before the son of the hated wife, the son who is actually the firstborn. **17** Instead, he must acknowledge the firstborn, the son of the hated wife, by giving him a double portion of all that he possesses, for that son is the beginning of his strength. The right of the firstborn belongs to him.

18 If a man has a stubborn and rebellious son who will not obey the voice of his father or the voice of his mother, and who, even though they correct him, will not listen to them; **19** then his father and his mother must lay hold on him and bring him out to the elders of his city and to the gate of his city. **20** They must say to the elders of his city, 'This son of ours is stubborn and rebellious; he will not obey our voice; he is a glutton and a drunkard.' **21** Then all the men of his city must stone him to death with stones; and you will remove the evil from among you. All Israel will hear of it and fear.

22 If a man has committed a sin worthy of death and he is put to death, and you hang him on a tree, **23** then his body must not remain all night on the tree. You must surely bury him the same day; for whoever is hanged is cursed by God. You must not defile the land that Yahweh your God is giving you as an inheritance.

Deuteronomy 21 General Notes

Special concepts in this chapter

Elders

Older men were required to lead the people of Israel and help to administer justice. These men would function as judges, which would later become a more official position. (See: justice)

Peace in Israel

The rules and instructions in this chapter help to ensure peace in Israel. This is not a military peace. Instead, it is about establishing peace within Israel and among the people.

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Deuteronomy 21:1

General Information:
Moses continues to speak to the people of Israel.

If someone is found killed
This can be stated in active form. Alternate translation: "If someone finds a person whom someone else has killed"

lying in the field
The dead person is lying in the field.

it is not known who has attacked him
This can be stated in active form. Alternate translation: "nobody knows who attacked him"

Deuteronomy 21:2

they must measure to the cities
"they must measure the distance to the cities"

him who has been killed
This can be stated in active form. Alternate translation: "him whom someone has killed" or "the dead body"

Deuteronomy 21:3

has not borne the yoke
"has not worn a yoke"

Deuteronomy 21:4

running water
This is an idiom for water that is moving. Alternate translation: "a stream"

a valley that has been neither plowed nor sown
This can be stated in active form. Alternate translation: "a valley where nobody has plowed the ground or planted seeds"

Deuteronomy 21:5

General Information:
Moses continues speaking to the people of Israel.

must come forward
"must come to the valley"

for Yahweh your God has chosen them to serve him
"because the priests are the ones whom Yahweh your God has chosen to serve him"

Yahweh your God
Moses speaks to the Israelites as if he were speaking to one man, so the word "your" is singular.

give blessing
"bless the people of Israel"

in the name of Yahweh
Here the metonym "in the name of" refers to Yahweh and his authority. Alternate translation: "as one who says and does what Yahweh himself would say and do"

Yahweh and to decide every case of dispute and assault by their word
"Yahweh, and they will be the ones who settle all disagreements and cases of violence"

Deuteronomy 21:6

General Information:
Moses continues speaking to the people of Israel.

the heifer whose neck was broken
This can be stated in active form. Alternate translation: "the heifer whose neck the priests broke"

Deuteronomy 21:7

they must answer to the case
"they must testify to Yahweh about this case"

Our hands have not shed this blood
Here "hands" are a synecdoche for the whole person and "shed this blood" is a metonym for killing an innocent person. Alternate translation: "We did not kill this innocent person"

neither have our eyes seen it
Here "eyes" refers to the whole person. Alternate translation: "and we did not see anyone kill this person"

Deuteronomy 21:8

General Information:
Moses continues to tell the elders what they should say when they wash their hands over the heifer. He speaks to them as if he were speaking to one man, so the words "you" and "your" are singular.

whom you have redeemed
Yahweh rescuing the people of Israel from being slaves in Egypt is spoken of as if Yahweh paid money to redeem his people from slavery.

do not put guilt for innocent bloodshed in the midst of your people Israel
This is an idiom. Alternate translation: "do not treat your people Israel as if they are guilty of killing an innocent person"

Then the bloodshed will be forgiven them
This can be stated in active form. Alternate translation: "Then Yahweh will forgive his people Israel for the death of an innocent person"

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Deuteronomy 21:9

you will completely remove the innocent blood from your midst
"you will not be guilty any more of killing an innocent person"

what is right in the eyes of Yahweh
The eyes represent seeing, and seeing represents thoughts or judgment. Alternate translation: "what is right in Yahweh's judgment" or "what Yahweh considers to be right"

Deuteronomy 21:10

General Information:
Moses continues speaking to the people of Israel as if he were speaking to one man, so the words "you" and "your" are singular.

you go out
"you who are soldiers go out"

Deuteronomy 21:11

you delight in her
The word "delight in" here probably refers to tender feelings rather than sexual desire.

wish to take her for yourself as a wife
"want to marry her"

Deuteronomy 21:12

she will shave her head
"she will shave the hair off of her head"

cut her nails
"cut her fingernails"

Deuteronomy 21:13

General Information:
Moses continues speaking to the people of Israel as if he were speaking to one man, so the words "you" and "your" are singular.

she will take off the clothes she was wearing
She will do this after the man brings her to his house and when she shaves her head and cuts her fingernails and toenails as mentioned in [Deuteronomy 21:12]

when she was taken captive
This can be stated in active form. Alternate translation: "when you took her captive"

a full month
"an entire month" or "a whole month"

After that you may go to her
This is a polite way of referring to having sexual relations. Alternate translation: "After that you may have sexual relations with her" or "After that you may lie with her"

Deuteronomy 21:14

But if you take no delight in her
You may need to make explicit that the man sleeps with the woman. Alternate translation: "But if you sleep with her and then decide that you do not want her as your wife"

let her go where she wishes
"let her go wherever she wants to go"

because you have humiliated her
"because you shamed her by sleeping with her and then sending her away"

Deuteronomy 21:15

General Information:
Moses continues speaking to the people of Israel.

one is loved and the other is hated
This can be stated in active form. Alternate translation: Possible meanings are 1) "the man loves one of his wives and he hates the other wife" or 2) "the man loves one wife more than he loves the other wife"

if the firstborn son is of her that is hated
This can be stated in active form. Alternate translation: "if the firstborn son belongs to the wife whom the man hates"

Deuteronomy 21:16

then on the day that the man
"when the man"

the man causes his sons to inherit what he possesses
"the man gives his possessions to his sons as an inheritance"

he may not make the son of the beloved wife the firstborn before the son of the hated wife
"he may not treat the son of the beloved wife as if he were the firstborn instead of the son of the hated wife"

Deuteronomy 21:17

a double portion
"twice as much"

that son is the beginning of his strength
This is an idiom. Alternate translation: "that son is the one who shows that the man can become the father of sons"

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Deuteronomy 21:18

General Information:
Moses continues speaking to the people of Israel.

who will not obey the voice of his father or the voice of his mother
Here "voice" is a metonym for what a person says. Alternate translation: "who will not obey what his father or mother say"

they correct him
"they punish him for his wrongdoing" or "they train and instruct him"

Deuteronomy 21:19

must lay hold on him and bring him out
"must force him to come out"

Deuteronomy 21:20

General Information:
Moses continues speaking to the people of Israel as if they were one man, so all instances of "you" are singular.

This son of ours
"Our son"

he will not obey our voice
Here "voice" is a metonym for what a person says or a synecdoche for the whole person. Alternate translation: "he will not do what we tell him to do" or "he will not obey us"

a glutton
a person who eats and drinks too much

a drunkard
a person who drinks too much alcohol and gets drunk often

Deuteronomy 21:21

stone him to death with stones
"throw stones at him until he dies"

you will remove the evil from among you
The adjective "evil" can be translated as a noun phrase. Alternate translation: "you must remove from among the Israelites the person who does this evil thing" or "you must execute this evil person"

All Israel
The word "Israel" is a metonym for the people of Israel. Alternate translation: "All the people of Israel"

will hear of it and fear
The full meaning of this statement can be made explicit. Alternate translation: "will hear about what happened to the son and be afraid that the people will punish them also"

Deuteronomy 21:22

General Information:
Moses continues speaking to the people of Israel as if he were speaking to one man, so the words "you" and "your" are singular.

If a man has committed a sin worthy of death
"If a man has done something so bad that you need to punish him by killing him"

he is put to death
This can be stated in active form. Alternate translation: "you execute him" or "you kill him"

you hang him on a tree
Possible meanings are 1) "after he has died you hang him on a tree" or 2) "you kill him by hanging him on a wooden post"

Deuteronomy 21:23

bury him the same day
"bury him on the same day as when you execute him"

for whoever is hanged is cursed by God
This can be stated in active form. Possible meanings are 1) "because God curses everyone whom people hang on trees" and 2) "for people hang on trees those whom God has cursed."

You must not defile the land
Leaving the body on the tree would defile the land.

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Chapter 22

1 You must not watch your fellow Israelite's ox or his sheep go astray and hide yourself from them; you must surely bring them back to him. **2** If your fellow Israelite is not near to you, or if you do not know him, then you must bring the animal home to your house, and it must be with you until he looks for it, and then you must restore it to him. **3** You must do the same with his donkey; you must do the same with his garment; you must do the same with every lost thing of your fellow Israelite's, anything that he has lost and you have found; you must not hide yourself. **4** You must not see your fellow Israelite's donkey or his ox fallen down in the road and hide yourself from them; you must surely help him to lift it up again.

5 A woman must not wear what pertains to a man, and neither must a man put on women's clothing; for whoever does these things is an abomination to Yahweh your God.

6 If a bird's nest happens to be in front of you on the road, in any tree or on the ground, with young ones or eggs in it, and the mother sitting on the young or on the eggs, you must not take the mother along with the young. **7** You must surely let the mother go, but the young you may take for yourself. Obey this command so that it may go well with you, and that you may prolong your days.

8 When you build a new house, then you must make a railing for your roof so that you do not bring blood on your house if anyone falls from there.

9 You must not plant your vineyard with two kinds of seed, so that the whole harvest is not confiscated by the holy place, the seed that you have sown and the yield of the vineyard. **10** You must not plow with an ox and a donkey together. **11** You must not wear fabric made of wool and linen together.

12 You must make yourself fringes on the four corners of the cloak with which you clothe yourself.

13 Suppose a man takes a wife, and he goes to her, and then hates her, **14** and then accuses her of shameful deeds and puts a bad reputation on her, and says, 'I took this woman, but when I came near to her, I found no proof of virginity in her.' **15** Then the father and mother of the girl must take proof of her virginity to the elders at the city gate. **16** The girl's father must say to the elders, 'I gave my daughter to this man as a wife, and he hates her. **17** See, he has accused her of shameful things and said, "I did not find in your daughter the proof of virginity." But here is the proof of my daughter's virginity.' Then they will spread the garment out before the elders of the city. **18** The elders of that city must take that man and punish him; **19** and they must force him to pay a fine of one hundred shekels of silver, and give them to the father of the girl, because the man has caused a bad reputation for a virgin of Israel. She must be his wife; he may not send her away during all his days. **20** But if this thing is true, that the proof of virginity was not found in the girl, **21** then they must bring out the girl to the door of her father's house, and the men of her city must stone her to death with stones, because she has committed a disgraceful action in Israel, to act as a prostitute in her father's house; and you will remove the evil from among you.

22 If a man is found lying with a woman who is married to another man, then they must both die, the man who was lying with the woman and the woman herself; and you will remove the evil from Israel.

23 If there is a girl who is a virgin, betrothed to a man, and another man finds her in the city and lies with her, **24** take both of them to the city gate, and stone them to death. You must stone the girl, because she did not cry out, even though she was in the city. You must stone the man, because he violated his neighbor's wife; and you will remove the evil from among you.

25 But if the man finds the betrothed girl in the field, and if he seizes her and lies with her, then only the man who lies with her must die. **26** But to the girl you must do nothing; there is no sin worthy of death in the girl. For this case is like when a man attacks his neighbor and kills him. **27** For he found her in the field; the betrothed girl cried out, but there was no one to save her.

28 If a man finds a girl who is a virgin but who is not betrothed, and if he seizes her and lies with her, and if they are discovered, **29** then the man who lay with her must give fifty shekels of silver to the girl's father, and she must become his wife, because he has violated her. He may not send her away during all his days.

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30 A man must not take his father's wife as his own; he must not take away his father's marriage rights.

Deuteronomy 22 General Notes

Special concepts in this chapter

Order in Israel
The instructions in this chapter help to maintain order in this chapter. The people are to have integrity. The people's sin will result in serious punishment. (See: sin)

Virgin woman
If a woman was not a virgin, she was not considered to be worth marrying. The man who slept with her was responsible for providing for her since she will not be able to find a husband to provide for her.

Deuteronomy 22:1

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

go astray
"walk away from its owner"

hide yourself from them
This is an idiom. Alternate translation: "act as if you do not see them" or "go away without doing anything"

Deuteronomy 22:2

If your fellow Israelite is not near to you
"If your fellow Israelite lives far away from you"

or if you do not know him
"or if you do not know who the owner of the animal is"

it must be with you until he looks for it
"you must keep the animal with you until its owner comes looking for it"

Deuteronomy 22:3

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

You must do the same with his donkey
"You must return his donkey in the same way"

you must do the same with his garment
"you must return his clothing in the same way"

you must not hide yourself
This is an idiom. Alternate translation: "you must not act as if you do not see that he has lost something" or "you must not go away without doing anything"

Deuteronomy 22:4

you must surely help him to lift it up again
"you must help your fellow Israelite lift the animal back up onto its feet"

Deuteronomy 22:5

General Information:
Moses is still speaking to the people of Israel.

what pertains to a man
"men's clothing"

Deuteronomy 22:6

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

bird's nest
a home that birds make for themselves out of sticks, grass, plants, and mud

with young ones or eggs in it
"with baby birds or eggs in the nest"

the mother sitting on the young
"the mother bird is sitting on the baby birds"

Deuteronomy 22:7

prolong your days
Long days are a metaphor for a long life. See how you translated these words in [Deuteronomy 4:26]

Deuteronomy 22:8

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

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a railing for your roof
a low fence around the edge of the roof so people will not fall off the roof

so that you do not bring blood on your house
Blood is a symbol for death. Alternate translation: "so that it will not be the fault of your household if someone dies"

if anyone falls from there
"if anyone falls from the roof because you did not make a railing"

Deuteronomy 22:9

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

so that the whole harvest is not confiscated by the holy place
The words "holy place" is a metonym for the priests who work in the holy place. This can be stated in active form. Alternate translation: "so that the priests in Yahweh's holy place do not take away the whole harvest" or "so that you do not defile the whole harvest and the priests do not allow you to use it"

the yield of the vineyard
"the fruit that grows in the vineyard"

Deuteronomy 22:10

General Information:
This page has intentionally been left blank.

Deuteronomy 22:11

wool
soft, curly hair that grows on a sheep

linen
thread made from the flax plant

Deuteronomy 22:12

General Information:
Moses speaks to the Israelites as if they were one man, so the word "you" here is singular.

fringes
threads that are bound together and hang from the end of each corner of the cloak

the cloak
a long garment that a person wears over his other clothes

Deuteronomy 22:13

General Information:
Moses continues speaking to the people of Israel.

he goes to her
This is a polite way of referring to having sexual relations. Alternate translation: "he has sexual relations with her" or "he lies with her"

Deuteronomy 22:14

then accuses her of shameful deeds
"then accuses her of having had sexual relations with someone else before she was married"

puts a bad reputation on her
The abstract noun "reputation" can be translated as a verb phrase. Alternate translation: "makes other people think she is a bad person"

but when I came near to her
This is a polite way of referring to sexual relations. Alternate translation: "but when I had sexual relations with her"

I found no proof of virginity in her
The abstract noun "proof" can be translated as a verb phrase. Alternate translation: "she could not prove to me that she was a virgin"

Deuteronomy 22:15

General Information:
Moses is still speaking to the people of Israel.

must take proof of her virginity
The abstract nouns "proof" and "virginity" can be translated with verbal phrases. Alternate translation: "must take something that proves that she has never had sexual relations"

Deuteronomy 22:16

General Information:
Moses is still speaking to the people of Israel.

Deuteronomy 22:17

he has accused her of shameful things
The full meaning of this statement can be made explicit. Alternate translation: "he has accused her of having slept with someone before he married her"

I did not find in your daughter the proof of virginity
The abstract nouns "proof" and "virginity" can be translated as verb phrases. Alternate translation: "Your daughter could not prove that she has never had sexual relations"

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But here is the proof of my daughter's virginity
The abstract nouns "proof" and "virginity" can be translated as verb phrases. Alternate translation: "But this proves that my daughter has never had sexual relations"

Then they will spread the garment out before the elders of the city
The full meaning of this statement can be made explicit. Alternate translation: "And then the mother and father will show the clothing with the bloodstain to the elders as proof that she was a virgin"

Deuteronomy 22:18

General Information:
Moses continues speaking to the people of Israel.

Deuteronomy 22:19

they must force him to pay a fine
"they must make him pay as a punishment"

one hundred shekels
"100 shekels"

give them to the father of the girl
"give the money to the father of the girl"

has caused a bad reputation for a virgin of Israel
The abstract noun "reputation" can be translated as a verb phrase. Alternate translation: "has caused people to think that a virgin of Israel is a bad person"

he may not send her away
"never allow him to divorce her"

during all his days
This is an idiom. Alternate translation: "for his entire life"

Deuteronomy 22:20

General Information:
Moses continues speaking to the people of Israel.

But if this thing is true
"But if it is true" or "But if what the man said is true"

that the proof of virginity was not found in the girl
This can be stated in active form. Alternate translation: "that the man did not find proof that the girl was a virgin"

the proof of virginity
The abstract nouns "proof" and "virginity" can be translated as verb phrases. Alternate translation: "something that proves that the girl has never had sexual relations"

Deuteronomy 22:21

then they must bring out the girl
"then the elders must bring out the girl"

stone her to death with stones
"throw stones at her until she dies"

because she has committed a disgraceful action in Israel
"because she has done a disgraceful thing in Israel"

to act as a prostitute in her father's house
"acting like a prostitute while living in her father's house"

you will remove the evil
The adjective "evil" can be translated as a noun phrase. Alternate translation: "you must remove from among the Israelites the person who does this evil thing" or "you must execute this evil person"

Deuteronomy 22:22

General Information:
Moses speaks to the Israelites as if they were one man, so the word "you" is singular.

If a man is found
This can be stated in active form. Alternate translation: "If someone finds a man"

lying with
This is a euphemism. Alternate translation: "having sexual relations with"

and you will remove
"in this way you will remove"

Deuteronomy 22:23

General Information:
Moses speaks to the Israelites as if they were one man, so the word "you" is singular.

betrothed to a man
"who is promised to marry a man"

lies with her
This is a euphemism. Alternate translation: "has sexual relations with her"

Deuteronomy 22:24

take ... and stone
These commands are addressed to Israel as a group and so are plural.

take both of them
"then you must bring both the girl and the man who slept with her"

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because she did not cry out
"because she did not call for help"

because he violated his neighbor's wife
The Israelites at that time thought of a man and woman who had engaged each other for marriage as husband and wife. The full meaning of this statement can be made explicit. Alternate translation: "because he slept with a girl who belongs to a fellow Israelite"

you will remove the evil from among you
The adjective "evil" can be translated as a noun phrase. Alternate translation: "you must remove from among the Israelites the person who does this evil thing" or "you must execute this evil person"

Deuteronomy 22:25

the betrothed girl
a girl whose parents have agreed to let her marry a certain man, but she has not married him yet

lies with her
This is a euphemism. Alternate translation: "has sexual relations with her"

then only the man who lies with her must die
"then you must only kill the man who lay with her"

Deuteronomy 22:26

there is no sin worthy of death in the girl
"you are not to punish her by killing her for what she did"

For this case is like when a man attacks his neighbor and kills him
"Because this situation is like the situation when somebody attacks another person and kills him"

Deuteronomy 22:27

For he found her in the field
"Because the man found the girl working in the field"

Deuteronomy 22:28

but who is not betrothed
"but whose parents have not promised another man that she will marry him"

lies with her
This is a euphemism. Alternate translation: "has sexual relations with her"

if they are discovered
This can be stated in active form. Alternate translation: "if somebody finds out what happened"

Deuteronomy 22:29

who lay with her
This is a euphemism. Alternate translation: "who had sexual relations with her"

fifty shekels of silver
A shekel weighs eleven grams. Alternate translation: "fifty pieces of silver" or "550 grams of silver"

He may not send her away during all his days
This is an idiom. Alternate translation: "He must never divorce her during his entire life"

Deuteronomy 22:30

must not take his father's wife as his own
The full meaning of this statement can be made explicit. Alternate translation: "must not marry his father's former wife, even if she is not his mother"

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Chapter 23

1 No man whose genitals are crushed or cut off may enter the assembly of Yahweh.

2 No illegitimate child may belong to the assembly of Yahweh; as far as to the tenth generation of his descendants, none of them may belong to the assembly of Yahweh.

3 An Ammonite or a Moabite may not belong to the assembly of Yahweh; as far as to the tenth generation of his descendants, none of them may belong to the assembly of Yahweh. **4** This is because they did not meet you with bread and with water on the road when you had come out of Egypt, and because they hired against you Balaam son of Beor from Pethor in Aram Naharaim, to curse you. **5** But Yahweh your God would not listen to Balaam; instead, Yahweh your God turned the curse into a blessing for you, because Yahweh your God loved you. **6** You must never seek their peace or prosperity, during all your days.

7 You must not detest an Edomite, for he is your brother; you must not abhor an Egyptian, because you were a foreigner in his land. **8** The descendants of the third generation that are born to them may belong to the assembly of Yahweh.

9 When you march out as an army against your enemies, then you must keep yourselves from every evil thing. **10** If there is among you any man who is unclean because of a nighttime accident, then he must go out of the army's camp; he must not come back into the camp. **11** When evening comes, he must bathe himself in water; when the sun goes down, he will come back inside the camp. **12** You must have a place also outside the camp to which you will go; **13** and you will have something among your tools to dig with; when you squat down to relieve yourself, you must dig with it and then put back the earth and cover up what has come out from you. **14** For Yahweh your God walks in the midst of your camp to give you victory and to give your enemies into your hand. Therefore your camp must be holy, so that he may not see any unclean thing among you and turn away from you.

15 You must not give back to his master a slave who has escaped from his master. **16** Let him live with you, in whatever town he chooses. Do not oppress him.

17 There must be no cultic prostitute among any of the daughters of Israel, neither must there be a cultic prostitute among the sons of Israel. **18** You must not bring the wages of a prostitute or the wages of a dog into the house of Yahweh your God for any vow; for both these are abominations to Yahweh your God.

19 You must not lend on interest to your fellow Israelite—interest of money, interest of food, or the interest of anything that is lent on interest. **20** To a foreigner you may lend on interest; but to your fellow Israelite you must not lend on interest, so that Yahweh your God may bless you in all that you put your hand to, in the land which you are going in to possess.

21 When you make a vow to Yahweh your God, you must not be slow in fulfilling it, for Yahweh your God will surely require it of you; it would be sin for you not to fulfill it. **22** But if you will refrain from making a vow, it will be no sin for you. **23** That which has gone out from your lips you must observe and do; according as you have vowed to Yahweh your God, anything that you have freely promised with your mouth.

24 When you go into your neighbor's vineyard, you may eat as many grapes as you desire, but do not put any in your basket. **25** When you go into your neighbor's ripe grain, you may pluck the heads of grain with your hand, but do not put a sickle to your neighbor's ripe grain.

Deuteronomy 23 General Notes

Special concepts in this chapter

The assembly of Yahweh

This was probably the corporate worship of Yahweh, when the people would come together to worship him.

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Deuteronomy 23:1

man whose genitals are crushed or cut off
"man whose private body parts someone has crushed or cut off." Moses is referring to a man's male organs.

may enter the assembly of Yahweh
This is an idiom. Alternate translation: "may be a full member of the Israelite community"

Deuteronomy 23:2

illegitimate child
Possible meanings are 1) a child born to parents who committed incest or adultery or 2) a child born to a prostitute.

as far as to the tenth generation of his descendants
This "tenth" is the ordinal number for ten. Alternate translation: "even after ten generations of the illegitimate child's descendants"

none of them
"none of these descendants"

Deuteronomy 23:3

may not belong to the assembly of Yahweh
This is an idiom. Alternate translation: "may not be a full member of the Israelite community"

as far as to the tenth generation of his descendants
This "tenth"is the ordinal number for ten. Alternate translation: "even after ten generations of his descendants"

Deuteronomy 23:4

they did not meet you with bread and with water
The full meaning of this statement can be made explicit. Alternate translation: "they did not welcome you by bringing you food and drink"

against you ... curse you
Moses speaks to the Israelites as if they were one man, so the word "you" here is singular.

Deuteronomy 23:5

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

would not listen
This is an idiom. Alternate translation: "did not pay attention"

turned the curse into a blessing for you
"had him bless you and not curse you"

Deuteronomy 23:6

You must never seek their peace or prosperity
Possible meanings are 1) "You should never make a peace treaty with the Ammonites and the Moabites" or 2) "You must not do anything to cause things to go well for those 2 people groups to enable them to prosper" .

during all your days
This is an idiom. Alternate translation: "as long as you are a nation"

Deuteronomy 23:7

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

You must not detest an Edomite
"Do not hate an Edomite"

for he is your brother
"because he is your relative"

you must not abhor an Egyptian
"do not hate an Egyptian"

Deuteronomy 23:8

The descendants of the third generation that are born to them may belong to the assembly of Yahweh
This "third" is the ordinal number for three. The full meaning of this statement can be made explicit. Alternate translation: "If an Edomite or an Egyptian comes to live in the Israelite community, his grandchildren may become full members of that community"

Deuteronomy 23:9

When you march out as an army against your enemies, then you must keep yourselves
Moses speaks here to the Israelites as if they were one man, so the words "you" and "your" are singular.

against your enemies
"to fight against your enemies"

keep yourselves from every evil thing
"keep yourselves away from all bad things"

Deuteronomy 23:10

any man who is unclean because of a nighttime accident
This is a polite way of saying that he had an emission of semen. Alternate translation: "any man who is unclean because he had an emission of semen while he was asleep"

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Deuteronomy 23:11

General Information:
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Deuteronomy 23:12

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

Deuteronomy 23:13

you will have something among your tools to dig with
"you should have a tool that you can use to dig with"

when you squat down to relieve yourself
This is a polite way of saying to defecate. Alternate translation: "when you squat down to defecate"

you must dig with it
"you must dig a hole with the tool"

cover up what has come out from you
"cover up your excrement"

Deuteronomy 23:14

so that he may not see any unclean thing among you
"so that Yahweh may not see any unclean thing among you"

Deuteronomy 23:15

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

a slave who has escaped from his master
The full meaning of this statement can be made explicit. Alternate translation: "a slave from another country who escaped from his master and came to Israel"

Deuteronomy 23:16

Let him live with you
"Let the slave live among your people"

Deuteronomy 23:17

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

cultic prostitute ... among any of the daughters ... among the sons
Possible meanings are that Moses 1) openly forbids women and men to perform sexual acts as part of temple service or 2) uses a euphemism to forbid women and men to perform sexual acts to receive money.

Deuteronomy 23:18

You must not bring the wages of a prostitute ... into the house
"A woman who earns money as a prostitute must not bring that money ... into the house"

a dog
a man who allows men to have sex with him for money

into the house of Yahweh your God
"into the temple"

for any vow
"to fulfill a vow"

both these
the wages of a female prostitute and of a male prostitute.

Deuteronomy 23:19

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

lend on interest
to lend to somebody and force that person to pay back more than was lent

interest of money ... anything that is lent on interest
"you must not charge interest when you lend somebody money, food, or anything else"

Deuteronomy 23:20

all that you put your hand to
This is an idiom. Alternate translation: "all that you do"

Deuteronomy 23:21

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

you must not be slow in fulfilling it
"you must not take a long time to fulfill the vow"

for Yahweh your God will surely require it of you
"because Yahweh your God will blame you and punish you if you do not fulfill your vow"

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Deuteronomy 23:22

But if you will refrain from making a vow, it will be no sin for you
The full meaning of this statement can be made explicit. Alternate translation: "But, if you do not make a vow, you will not sin because you will not have a vow to fulfill"

Deuteronomy 23:23

That which has gone out from your lips
This is an idiom. Alternate translation: "The words you have spoken"

according as you have vowed to Yahweh your God
"whatever you have vowed to Yahweh your God that you will do"

anything that you have freely promised with your mouth
"anything that people have heard you promise to do because you wanted to do it"

with your mouth
"so that people heard you say it"

Deuteronomy 23:24

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

you may eat as many grapes as you desire
"then you may enjoy eating grapes until you are full"

but do not put any in your basket
The full meaning of this statement can be made explicit. Alternate translation: "but you may not put any grapes in your bag to take them away with you"

Deuteronomy 23:25

When you go into your neighbor's ripe grain
"When you walk through your neighbor's field where there is grain growing"

you may pluck the heads of grain with your hand
"then you may eat the kernels of grain with your hand"

but do not put a sickle to your neighbor's ripe grain
"but do not cut down your neighbor's ripe grain and take it with you"

sickle
a sharp tool that farmers use to harvest wheat

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Chapter 24

1 When a man takes a wife and marries her, if she finds no favor in his eyes because he has found something shameful about her, then he must write her a certificate of divorce, put it into her hand, and send her out of his house. **2** When she has gone out of his house, she may go and be another man's wife. **3** If the second husband hates her and writes her a certificate of divorce, puts it into her hand, and sends her out of his house; or if the second husband dies, the man who took her to be his wife— **4** then her former husband, the one who had first sent her away, may not take her again to be his wife, after she has become unclean; for that would be an abomination to Yahweh. You must not cause the land to become guilty, the land that Yahweh your God is giving you as an inheritance.

5 When a man takes a new wife, he will not go to war with the army, neither may he be commanded to go on any forced duty; he will be free to be at home for one year and will bring joy to his wife whom he has taken.

6 No man may take a mill or an upper millstone as a pledge, for that would be taking a person's life as a pledge.

7 If a man is found kidnapping any of his brothers from among the people of Israel, and treats him as a slave and sells him, that thief must die; and you will remove the evil from among you.

8 Be careful regarding any plague of leprosy, so that you carefully observe and follow every instruction given to you which the priests, the Levites, teach you; as I commanded them, so you will act. **9** Call to mind what Yahweh your God did to Miriam as you were coming out of Egypt.

10 When you make your neighbor any kind of loan, you must not go into his house to fetch his pledge. **11** You will stand outside, and the man to whom you have lent will bring the pledge outside to you. **12** If he is a poor man, you must not lie down with his pledge in your possession. **13** You must surely restore to him the pledge by the time the sun goes down, so that he may lie down in his cloak and bless you; it will be righteousness for you before Yahweh your God.

14 You must not oppress a hired servant who is poor and needy, whether he is of your fellow Israelites or of the foreigners who are in your land within your city gates. **15** Each day you must give him his wage; the sun must not go down on this unsettled matter, for he is poor and is counting on it. Do this so that he does not cry out against you to Yahweh, and so that it not be a sin that you have committed.

16 The parents must not be put to death for their children, neither must the children be put to death for their parents. Everyone must be put to death for his own sin.

17 You must not twist the justice that is due the foreigner or the fatherless, nor take the widow's cloak as a pledge. **18** Remember that you were a slave in Egypt, and that Yahweh your God rescued you from there. Therefore I instruct you to obey this command.

19 When you reap your harvest in your field, and if you have forgotten an omer of grain in the field, you must not go back to get it; it must be for the foreigner, for the fatherless, or for the widow, so that Yahweh your God may bless you in all the work of your hands. **20** When you beat the olives off your olive tree, you must not go over the branches again; it will be for the foreigner, for the fatherless, or for the widow. **21** When you gather the grapes of your vineyard, you must not glean it again. What is left over will be for the foreigner, for the fatherless, and for the widow. **22** You must call to mind that you were a slave in the land of Egypt; therefore I instruct you to obey this command.

Deuteronomy 24 General Notes

Structure and formatting

This chapter continues the teaching about how to maintain justice in Israel. (See: justice)

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Special concepts in this chapter

"No man may take a mill or an upper millstone as a pledge"
A millstone was the way a person made a living. To take a person's millstone was to take take away the way they earned money and produced food.

Lending money
Lending money to fellow Israelites was a way to help them out. It was not intended to be a way to make money off their brothers. This chapter gives limitations regarding the lending of money.

Deuteronomy 24:1

General Information:
Moses continues speaking to the people of Israel.

When a man takes a wife and marries her
The phrases "takes a wife" and "marries her" mean the same thing. Alternate translation: "When a man marries a woman"

if she finds no favor in his eyes
Here the "eyes" represent the whole person. Alternate translation: "if he decides that he does not like her"

because he has found something shameful about her
The word translated "shameful" here implies sexual immorality.

he must write her a certificate of divorce
"he must give his wife an official paper saying that they are not married anymore"

Deuteronomy 24:2

she may go and be another man's wife
"she may go and marry another man"

Deuteronomy 24:3

General Information:
Moses continues speaking to the people of Israel about a woman who gets a divorce and marries another man. Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

If the second husband hates her
"If the second husband decides that he hates the woman"

certificate of divorce
This is an official paper saying that the man and woman are not married anymore. See how you translated this in Deuteronomy 24:1.

puts it into her hand
"gives it to the woman"

Deuteronomy 24:4

after she has become unclean
The full meaning of this statement can be made explicit. Alternate translation: "after she has become unclean by the divorce and remarriage to another man"

You must not cause the land to become guilty
The land is spoken of as if it could sin. Alternate translation: "You must not spread guilt around in the land"

Deuteronomy 24:5

General Information:
Moses is still speaking to the people of Israel.

When a man takes a new wife
"When a man is newly married to a woman"

neither may he be commanded to go on any forced duty
This can be stated in active form. Alternate translation: "and no one is to force him to live away from his home and do any kind of work"

he will be free to be at home
"he will be free to live at home"

Deuteronomy 24:6

mill
a tool for making flour by grinding grain in between two heavy discs of stone

upper millstone
the top disc of stone in a mill

for that would be taking a person's life as a pledge
The word "life" is a metonym for what a person needs to keep himself alive. Alternate translation: "because he would be taking from the man what the man needs to make food for his family"

Deuteronomy 24:7

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

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If a man is found kidnapping
This is an idiom for "If a man kidnaps." It can be stated in active form. Alternate translation: "If you find a man kidnapping"

kidnapping
using physical force to take an innocent person away from his home and imprison him

any of his brothers from among the people of Israel
"any of his fellow Israelites"

that thief must die
"then other Israelites should kill that thief as a punishment for what he did"

you will remove the evil from among you
The adjective "evil" can be translated as a noun phrase. Alternate translation: "you must remove from among the Israelites the person who does this evil thing" or "you must execute this evil person"

Deuteronomy 24:8

General Information:
Moses continues speaking to the people of Israel.

Be careful ... you carefully observe
Moses speaks to the Israelites here as if they were one man, so the word "you" and the command "be careful" are singular.

Be careful regarding any plague of leprosy
"Pay attention if you suffer from leprosy" or "Pay attention if you have leprosy"

every instruction given to you which the priests, the Levites, teach you
This can be stated in active form. Alternate translation: "all of the instructions that I have given you and that the priests, who are Levites, teach you to do"

teach you ... you will act
Moses here speaks to the Israelites as a group, so these instances of the word "you" are plural.

as I commanded them, so you will act
"you must make sure that you do exactly what I have commanded them"

commanded them
The word "them" refers to the priests, who are Levites.

Deuteronomy 24:9

Call to mind what Yahweh your God
Moses speaks to the Israelites here as if they were one man, so the word "your" and the command "call to mind" are singular.

you were coming out
Moses here speaks to the Israelites as a group, so the word "you" is plural.

Call to mind
This is an idiom. Alternate translation: "Remember"

as you were coming out of Egypt
"during the time when you were leaving Egypt"

Deuteronomy 24:10

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

When you make your neighbor any kind of loan
"When you loan something to your neighbor"

to fetch his pledge
"to take his pledge"

his pledge
This refers to what he has promised that he would give you if he did not pay back the loan.

Deuteronomy 24:11

You will stand outside
"You should wait outside his house"

Deuteronomy 24:12

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

you must not lie down with his pledge in your possession
"you must not keep his coat overnight" or "you must return his pledge before you lie down to sleep"

his pledge
This refers to what he has promised that he would give you if he did not pay back the loan. See how you translated this in Deuteronomy 24:10.

Deuteronomy 24:13

restore to him the pledge
"give him back what he has given you to show that he will pay back the loan"

so that he may lie down in his cloak and bless you
The full meaning of this statement can be made explicit. Alternate translation: "so that he will have his coat to keep himself warm when he sleeps, and he will be grateful to you"

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cloak
This is a coat or other clothing that keeps a person warm at night. This was probably the "pledge" Moses was speaking of in Deuteronomy 24:10-12.

it will be righteousness for you before Yahweh your God
"Yahweh your God will approve of the way you handled this matter"

Deuteronomy 24:14

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

You must not oppress a hired servant
"You must not treat a hired servant poorly"

hired servant
a person who gets paid daily for his work

poor and needy
These two words have similar meanings and emphasize that this is a person who cannot help himself.

within your city gates
Here "city gates" mean towns or cities. Alternate translation: "in one of your cities"

Deuteronomy 24:15

Each day you must give him his wage
"You should give the man the money he earns every single day"

the sun must not go down on this unsettled matter
This is an idiom. The Israelites considered the new day as starting when the sun went down. Alternate translation: "you should pay the man on the same day he does the work"

for he is poor and is counting on it
The full meaning of this statement can be made explicit. Alternate translation: "because he is poor and depends on his wages to buy his food for the next day"

he does not cry out against you to Yahweh
"he does not call out to Yahweh and ask him to punish you"

Deuteronomy 24:16

The parents must not be put to death for their children
This can be stated in active form. Alternate translation: "You must not execute the parents because of something bad that one of their children did"

neither must the children be put to death for their parents
This can be stated in active form, Alternate translation: "and you must not execute the children because of something bad that their parents did"

Everyone must be put to death for his own sin
This can be stated in active form. Alternate translation: "you should only execute a person because of something bad that he did himself"

Deuteronomy 24:17

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

You must not twist the justice that is due the foreigner or the fatherless
Moses speaks of justice as if it were a physical object that someone can twist. To twist justice is to do what is not just or right. Alternate translation: "You must not treat a foreigner or the fatherless unfairly"

fatherless
This refers to children whose parents have both died and do not have relatives to care for them.

nor take the widow's cloak as a pledge
A lender would take something from the borrower to ensure that she would pay him back. He was not allowed to take her coat because she needed it to stay warm. This can be made explicit. Alternate translation: "and do not take a widow's cloak as a pledge because she needs it"

Deuteronomy 24:18

General Information:
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Deuteronomy 24:19

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

When you reap your harvest in your field
"When you cut down the grain in your field"

an omer of grain
Some versions translate this as "a sheaf." Either translation refers to stalks of grain, enough to be easily carried, possibly tied in a bundle.

it must be for the foreigner, for the fatherless, or for the widow
You can make clear the understood information. Alternate translation: "you must leave the sheaf so a foreigner, an orphan, or a widow can take it"

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in all the work of your hands
Here "hands" refers to the whole person. Alternate translation: "in all the work that you do"

Deuteronomy 24:20

When you beat the olives off your olive tree
You can make clear the understood information. Alternate translation: "When you shake the branches of your olive tree, causing the olives to fall to the ground so you can pick them up"

you must not go over the branches again
"do not pick every single olive from the tree"

it will be for the foreigner, for the fatherless, or for the widow
You can make clear the understood information. Alternate translation: "the olives that stay on the branches are for foreigners, orphans, and widows to pick and take with them"

Deuteronomy 24:21

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

What is left over will be for the foreigner, for the fatherless, and for the widow
"The grapes that you do not pick will be for the foreigner, the fatherless, and the widow to pick"

for the foreigner, for the fatherless, and for the widow
These refer to groups of people. Alternate translation: "for foreigners, for those who are fatherless, and for the widows"

Deuteronomy 24:22

call to mind
This is an idiom. Alternate translation: "remember"

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Chapter 25

1 If there is a dispute between men and they go to court, and the judges judge them, then they will acquit the righteous and condemn the wicked. **2** If the guilty man deserves to be beaten, then the judge will make him lie down and be beaten in his presence with the ordered number of blows, according to his wickedness. **3** The judge may give him forty blows, but he may not exceed that number; for if he should exceed that number and beat him with many more blows, then your fellow Israelite would be humiliated before your eyes.

4 You must not muzzle the ox when he threshes the grain.

5 If brothers live together and one of them dies, not having any son, then the wife of the dead man must not be married off to someone else outside the family. Instead, her husband's brother must go to her and take her to himself as a wife, and do the duty of a husband's brother to her. **6** This is so that the firstborn that she bears will succeed in the name of that man's dead brother, so that his name will not perish from Israel. **7** But if the man does not wish to take his brother's wife for himself, then his brother's wife must go up to the gate to the elders and say, 'My husband's brother refuses to raise up for his brother a name in Israel; he will not perform the duty of a husband's brother to me.' **8** Then the elders of his city must call him and speak to him. But suppose that he insists and says, 'I do not wish to take her.' **9** Then his brother's wife must come up to him in the presence of the elders, take off his sandal from his foot, and spit in his face. She must answer him and say, 'This is what is done to the man who does not build up his brother's house.' **10** His name will be called in Israel, 'The house of him whose sandal has been taken off.'

11 If men fight with each other, and the wife of one comes to rescue her husband out of the hand of him who struck him, and if she stretches out her hand and takes him by the private parts, **12** then you must cut off her hand; your eye must have no pity.

13 You must not have in your bag different weights, a large and a small. **14** You must not have in your house different measures, a large and a small. **15** A perfect and just weight you must have; a perfect and just measure you must have, so that your days may be long in the land that Yahweh your God is giving you. **16** For all who do such things, all that act unrighteously, are an abomination to Yahweh your God.

17 Call to mind what Amalek did to you on the road as you came out of Egypt, **18** how he met you on the road and attacked those of you at the rear, all who were feeble in your rear, when you were faint and weary; he did not honor God. **19** Therefore, when Yahweh your God has given you rest from all your enemies round about, in the land that Yahweh your God is giving you to possess as an inheritance, you must not forget that you must blot out the remembrance of Amalek from under heaven.

Deuteronomy 25 General Notes

Structure and formatting

This chapter continues to teach about justice in Israel. (See: justice)

Other possible translation difficulties in this chapter

"A perfect and just weight you must have"

In the ancient Near East, people weighed gold and silver on a scale and used it as money. God was commanding people to use accurate weights for weighing the gold and silver. He did not want them to rob people by using inaccurate weights.

Deuteronomy 25:1

General Information:

Moses continues speaking to the people of Israel.

Deuteronomy 25:2

If the guilty man deserves to be beaten

This can be stated in active form. Alternate translation: "If the judge orders them to beat the guilty man"

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be beaten in his presence
This can be stated in active form. Alternate translation: "he will watch them beat him"

with the ordered number of blows, according to his wickedness
"the number of times he has ordered because of the bad deed he did"

Deuteronomy 25:3

General Information:
Moses continues speaking to the people of Israel.

The judge may give him forty blows
"The judge may say that they should beat the guilty person 40 times"

but he may not exceed that number
"but the judge may not order them to beat him more than 40 times"

for if he should exceed that number and beat him with many more blows
"because if the judge orders them to beat him many more than 40 times"

then your fellow Israelite would be humiliated before your eyes
This may be stated in active form. Alternate translation: "then the judge would humiliate your fellow Israelite in front of all of the people of Israel"

humiliated before your eyes
Here the people are represented by their "eyes" to emphasize what they see. Alternate translation: "humiliated, and you would all see it"

Deuteronomy 25:4

You must not muzzle the ox
"You must not put something over the mouth of an ox"

when he threshes the grain
while he separates the grain from the chaff by walking on it or dragging heavy wood over it

Deuteronomy 25:5

General Information:
Moses is still speaking to the people of Israel.

If brothers live together
Possible meanings are: 1) "If brothers live on the same property" or 2) "If brothers live near each other."

then the wife of the dead man must not be married off to someone
This can be stated in active form. Alternate translation: "then the family of the dead man must not let the widow marry someone"

must go to her
This is a polite way of talking about having sexual relations. Alternate translation: "shall have sexual relations with her" or "shall lie with her"

do the duty of a husband's brother to her
"do what the brother of a dead husband is supposed to do"

Deuteronomy 25:6

will succeed in the name of that man's dead brother
The word "name" is a metonym for the person's family line. Alternate translation: "will continue the family line of that man's dead brother"

so that his name will not perish from Israel
The word "name" is a metonym for the person's family line. Alternate translation: "so that his family line will not disappear from Israel"

Deuteronomy 25:7

General Information:
Moses continues speaking to the people of Israel.

must go up to the gate to the elders
The full meaning of this statement can be made explicit. Alternate translation: "must go up to the city gate where the elders judge cases"

refuses to raise up for his brother a name
Here "name" refers to the memory of someone through his descendants. Alternate translation: "refuses to give his brother a son"

he will not perform the duty of a husband's brother to me
"he will not do what a husband's brother is supposed to do and marry me"

Deuteronomy 25:8

I do not wish to take her
"I do not wish to marry her"

Deuteronomy 25:9

General Information:
Moses continues speaking to the people of Israel.

must come up to him in the presence of the elders
"must walk up close to him with the elders there watching"

who does not build up his brother's house
Here "house" is a metonym for the family. Alternate translation: "who does not give his brother a son and continue his brother's family line"

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Deuteronomy 25:10

His name will be called in Israel
"People in Israel will know his family as"

The house of him whose sandal has been taken off
Here removing the sandal symbolizes that the brother would not receive any of the property of his dead brother. The full meaning of this statement can be made explicit. This can also be stated in active form. Alternate translation: "The house of him whose sandal his brother's widow took off his foot" or "The family of a man who did not marry the wife of his dead brother" or "The family whom everyone despises" or "The family who is shameful"

Deuteronomy 25:11

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

out of the hand of him who struck him
Here "hand" refers to power or control. Alternate translation: "so the one who struck him will not strike him again" or "from the man who hit him"

Deuteronomy 25:12

your eye must have no pity
Here "eye" means the whole person. Alternate translation: "you should not feel sorry for her" or "you must not show her mercy"

Deuteronomy 25:13

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

You must not have in your bag different weights, a large and a small
The full meaning of this statement can be made explicit. You can also make clear the understood information. Alternate translation: "You must not have in your bag different weights, a large weight and a small weight" or "You must not cheat people by using a weight that is larger than you say it is when you buy things and by using a weight that is smaller than you say it is when you sell things"

weights
Weights were stones used on a balance to determine how much something weighs

Deuteronomy 25:14

You must not have in your house different measures, a large and a small
The full meaning of this statement can be made explicit. You can also make clear the understood information. Alternate translation: "You must not have in your house different measures, a large measure and a small measure" or "You must not cheat people by using a measure that is larger than you say it is when you buy things and by using a measure that is smaller than you say it is when you sell things"

measures
A measure was a basket or other container for measuring how much there is of something.

Deuteronomy 25:15

General Information:
Moses continues speaking to the people of Israel about using fair weights and measures when buying and selling. He speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

A perfect and just
"A correct and fair"

weight ... measure
See how you translated these words in Deuteronomy 25:13.

your days may be long
This is an idiom. Alternate translation: "you may live for a long time"

Deuteronomy 25:16

For all who do such things, all that act unrighteously
"because everyone who cheats people by using different sized weights and measures"

Deuteronomy 25:17

General Information:
Moses speaks to the Israelites as if they were one man, so except where noted the words "you" and "your" here are singular.

Call to mind what Amalek did to you
This is an idiom, and "Amalek" is a metonym for the Amelikite people. Alternate translation: "Remember what the Amalekites did to you"

as you came out
The word "you" here is plural.

Deuteronomy 25:18

how he met you on the road
"how they met you along the way"

attacked those of you at the rear
"attacked those of your people who were in the back of the line"

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all who were feeble in your rear
"all the people who were weak in the back of the line"

faint and weary
These words have similar meanings and emphasize how tired the people were. Alternate translation: "tired and exhausted"

he did not honor God
The full meaning of this statement can be made explicit. Alternate translation: "he was not afraid of God's punishment" or "he did not respect God"

Deuteronomy 25:19

you must blot out the remembrance of Amalek from under heaven
"you must kill all of the Amalekites so that nobody will remember them anymore"

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Chapter 26

1 When you have come into the land that Yahweh your God is giving you as an inheritance, and when you possess it and live in it, **2** then you must take some of the first of all the produce of the land that you have brought in from the land that Yahweh your God is giving you. You must put it in a basket and go to the place where Yahweh your God will choose to make a dwelling for his name. **3** You must go to the priest who will be serving in those days and say to him, 'I acknowledge today to Yahweh your God that I have come to the land that Yahweh swore to our ancestors to give us.' **4** The priest must take the basket out of your hand and set it down before the altar of Yahweh your God. **5** You must say before Yahweh your God, 'My ancestor was a wandering Aramean. He went down into Egypt and stayed there, and his people were few in number. There he became a great, mighty, and populous nation. **6** The Egyptians treated us badly and afflicted us. They put hard labor on us. **7** We cried out to Yahweh, the God of our fathers, and he heard our voice and saw our affliction, our labor, and our oppression. **8** Yahweh brought us out of Egypt with a mighty hand, with an outstretched arm, with great fearsomeness, with signs, and with wonders; **9** and he has brought us to this place and has given us this land, a land that flows with milk and honey. **10** Now look, I have brought the first of the produce of the land that you, Yahweh, have given me.' You must set it down before Yahweh your God and worship before him; **11** and you must rejoice in all the good that Yahweh your God has done for you, for your house—you, and the Levite, and the foreigner who is among you.

12 When you have finished giving all the tithe of your harvest in the third year, that is, the year of tithing, then you must give it to the Levite, to the foreigner, to the fatherless, and to the widow, so that they may eat within your city gates and be filled. **13** You must say before Yahweh your God, 'I have completely removed from my house the things that belong to Yahweh, and have given them to the Levite, to the foreigner, to the fatherless, and to the widow, according to all your commandments that you have given me. I have not transgressed any of your commandments, neither have I forgotten them. **14** I have not eaten any of it in my mourning, nor have I put it somewhere else when I was unclean, nor have I given any of it in honor of the dead. I have listened to the voice of Yahweh my God; I have obeyed everything you have commanded me to do. **15** Look down from the holy place where you live, from heaven, and bless your people Israel, and the land that you have given us, as you had sworn to our fathers, a land flowing with milk and honey.'

16 Today Yahweh your God is commanding you to obey these statutes and decrees; you will therefore keep them and do them with all your heart and with all your soul. **17** You have declared today that Yahweh is your God, and that you will walk in his ways and keep his statutes, his commandments, and his decrees, and that you will listen to his voice. **18** Today Yahweh has declared that you are a people who are his own possession, as he had promised you, and that you are to keep all his commandments, **19** and he will set you high above all the other nations that he has made, and you will receive praise, fame, and honor. You will be a people that is set apart to Yahweh your God, just as he said."

Deuteronomy 26 General Notes

Structure and formatting

This chapter recalls the great events of Israel's history when Yahweh brought them out of Egypt.

Deuteronomy 26:1

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

Deuteronomy 26:2

some of the first of all the produce
"some of the first fruits of the crops" or "some of the first crops of the harvest." This "first" is the ordinal number for one.

make a dwelling for his name
Here the phrase "his name" refers to God himself. Yahweh will choose one location where he will live

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and people will come to worship him there. See how you translated this in [Deuteronomy 14:23]

Deuteronomy 26:3

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

Deuteronomy 26:4

General Information:
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Deuteronomy 26:5

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

My ancestor was a wandering Aramean
This is the beginning of the statement that the Israelite male should make when bringing his basket.

a wandering Aramean
This refers to Jacob, who was the ancestor of all the Israelites. He lived for many years in Aram-Nahairam, a region located in Syria.

stayed there
"lived the rest of his life there"

There he became
The word "he" is a metonym for "Jacob's descendants."

a great, mighty
These words mean basically the same thing. They emphasize that Israel became a large and powerful nation. Alternate translation: "very great"

Deuteronomy 26:6

General Information:
This continues what the Israelite must say when he brings his first crops to Yahweh.

treated us badly and afflicted us
These two phrases say basically the same thing. They emphasize that the Egyptians acted very harshly.

treated us
Here "us" refers to the people of Israel that were living in Egypt. The speaker includes himself as one of the people whether he lived in Egypt or not.

Deuteronomy 26:7

he heard our voice
Here "voice" refers to the whole person and his cries or prayers. Alternate translation: "he heard our cries" or "he heard our prayers"

our affliction, our labor, and our oppression
"that the Egyptians were afflicting us, that we were doing very hard work, and that the Egyptians were oppressing us"

Deuteronomy 26:8

General Information:
This continues what the Israelite must say when he brings his first crops to Yahweh.

Yahweh brought us
Here "us" refers to the people of Israel that were living in Egypt. The speaker includes himself as one of the people whether he lived in Egypt or not.

with a mighty hand, with an outstretched arm
Here "a mighty hand" and "an outstretched arm" are metaphors for Yahweh's power. See how you translated these words in [Deuteronomy 4:34]

with great fearsomeness
"with acts that terrified the people who saw them"

Deuteronomy 26:9

a land that flows with milk and honey
This is an idiom. See how you translated this in Deuteronomy 6:3. Alternate translation: "a land where plenty of milk and honey flow" or "a land that is excellent for cattle and farming"

Deuteronomy 26:10

General Information:
Moses continues telling the Israelites what they must say when they bring theire first crops to Yahweh. He speaks to them as if they were one man, so the words "you" and "your" here are singular.

first of the produce
"first fruits of the harvest" or "first crops of the harvest"

You must set it down
"You must set the basket down."

Deuteronomy 26:11

you must rejoice in all the good that Yahweh your God has done for you
"you must rejoice and be grateful for all the good things that Yahweh your God has done for you"

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Deuteronomy 26:12

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

in the third year
This "third" is the ordinal number for three. Every three years the people of Israel gave a tenth of the harvest to the poor.

fatherless
These are children whose parents have both died and do not have relatives to care for them.

widow
This means a woman whose husband has died and has no children to care for her now that she is old.

eat within your city gates and be filled
Here "gates" means towns or cities. Alternate translation: "so that those within your towns may have enough food to eat"

Deuteronomy 26:13

I have completely removed from
These are the first words of another statement that the Israelite was supposed to say.

neither have I forgotten them
This means that he has obeyed all of God's commandments.

Deuteronomy 26:14

General Information:
This continues what the Israelite must say to Yahweh when he gives his tithe to the poor.

I have not eaten any of it in my mourning
"I have not eaten any of the tithe while I was mourning"

when I was unclean
God does not allow an unclean person to touch the tithe he is giving to God. The full meaning of this statement can be made explicit. Alternate translation: "when I was unclean according to the Law" or "when the law says I cannot touch it"

I have listened to the voice of Yahweh my God; I have obeyed everything you have commanded me to do
Here "voice of Yahweh" is a metonym for what Yahweh says. Both statements share similar meanings. They emphasize that the person has obeyed all of God's commands.

Deuteronomy 26:15

from the holy place where you live, from heaven
These two phrases mean the same thing. Alternate translation: "from heaven, your holy dwelling place"

a land flowing with milk and honey
This is an idiom. See how you translated this in Deuteronomy 6:3. Alternate translation: "a land where plenty of milk and honey flow" or "a land that is excellent for cattle and farming"

Deuteronomy 26:16

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

with all your heart and with all your soul
Here "heart" and "soul" are metonyms for a person's inner being. These two phrases are used together to mean "completely" or "earnestly." See how you translated this in [Deuteronomy 4:29]

Deuteronomy 26:17

that you will walk in his ways and keep his statutes, his commandments, and his decrees, and that you will listen to his voice
The words "walk," "keep," and "listen" have similar meanings here. Here "voice" refers to what God has said. Alternate translation: "that you will completely obey everything Yahweh commands"

Deuteronomy 26:18

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

a people who are his own possession
"a people who belong to him"

Deuteronomy 26:19

he will set you high above
This is an idiom. Alternate translation: "he will make you more important than" or "he will make you greater than"

he will set you high above all the other nations that he has made, and you will receive praise, fame, and honor
Possible meanings are 1) "he will cause you to become greater than any other nation that he has established, and he will enable you to praise him and honor him" or 2) "he will have people praise you more than they praise every other nation that he has made; people will say that you are better than any other nation, and they will honor you."

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You will be a people that is set apart to Yahweh your God
Yahweh choosing the people of Israel to belong to him in a special way is spoken of as if Yahweh set them apart from all other nations. This can be stated in active form. Alternate translation: "Yahweh your God will set you apart from other nations"

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Chapter 27

1 Moses and the elders of Israel commanded the people and said, "Keep all the commandments that I command you today. **2** On the day when you will pass over the Jordan to the land that Yahweh your God is giving you, you must set up some large stones and plaster them with plaster. **3** You must write on them all the words of this law when you have passed over, so that you may go into the land that Yahweh your God is giving you, a land flowing with milk and honey, just as Yahweh, the God of your ancestors, promised you. **4** When you have passed over the Jordan, set up these stones that I am commanding you about today, on Mount Ebal, and plaster them with plaster. **5** There you must build an altar to Yahweh your God, an altar of stones; but you must raise no iron tool to work the stones. **6** You must build the altar of Yahweh your God of unworked stones; you must offer burnt offerings on it to Yahweh your God, **7** and you will sacrifice fellowship offerings and will eat there; you will rejoice before Yahweh your God. **8** You will write on the stones all the words of this law. Write them very plainly."

9 Moses and the priests, the Levites, spoke to all Israel and said, "Be silent and listen, Israel: Today you have become the people of Yahweh your God. **10** You must therefore obey the voice of Yahweh your God and obey his commandments and statutes that I am commanding you today."

11 Moses commanded the people the same day and said, **12** "These tribes must stand on Mount Gerizim to bless the people after you have passed over the Jordan: Simeon, Levi, Judah, Issachar, Joseph, and Benjamin. **13** These are the tribes that must stand on Mount Ebal to pronounce curses: Reuben, Gad, Asher, Zebulun, Dan, and Naphtali. **14** The Levites will answer and say to all the men of Israel in a loud voice:

15 'May the man be cursed who makes a a carved image or a cast metal figure, an abomination to Yahweh, the work of the hands of a craftsman, and who sets it up in secret.' Then all the people must answer and say, 'Amen.'

16 'May the man be cursed who dishonors his father or his mother.' Then all the people must say, 'Amen.'

17 'May the man be cursed who removes his neighbor's landmark.' Then all the people must say, 'Amen.'

18 'May the man be cursed who misleads the blind on the road.' Then all the people must say, 'Amen.'

19 'May the man be cursed who uses force to take away the justice due to a foreigner, fatherless, or widow.' Then all the people must say, 'Amen.'

20 'May the man be cursed who lies with his father's wife, because he has taken away his father's rights.' Then all the people must say, 'Amen.'

21 'May the man be cursed who lies with any animal.' Then all the people must say, 'Amen.'

22 'May the man be cursed who lies with his sister, the daughter of his father, or with the daughter of his mother.' Then all the people must say, 'Amen.'

23 'May the man be cursed who lies with his mother-in-law.' Then all the people must say, 'Amen.'

24 'May the man be cursed who kills his neighbor secretly.' Then all the people must say, 'Amen.'

25 'May the man be cursed who takes a bribe to kill an innocent person.' Then all the people must say, 'Amen.'

26 'May the man be cursed who does not confirm the words of this law, that he will obey them.' Then all the people must say, 'Amen.'

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Deuteronomy 27 General Notes

Important figures of speech in this chapter

"May the man be cursed"
This phrase is repeated several times in this chapter. This parallelism serves as a warning to the Israelites when they will live in the Promised Land. This is part of the covenant Yahweh made with Moses. (See: promisedland and lawofmoses)

Deuteronomy 27:1

General Information:
Moses speaks to the Israelites as if they were one man, so except where noted, the words "you" and "your" here are singular.

command you today
Moses is speaking to the Israelites as a group, so the word "you" is plural.

I command
Here "I" refers to Moses. The elders are there in agreement with Moses, but he is the only one speaking.

Deuteronomy 27:2

you will pass
Moses is speaking to the Israelites as a group, so the word "you" is plural.

plaster them with plaster
Plaster is usually a mixture of lime, sand, and water that is spread on something. It dries to form a hard, smooth surface on which a person can write. Alternate translation: "spread plaster on them" or "make them so you can write on them"

Deuteronomy 27:3

a land flowing with milk and honey
This is an idiom. See how you translated this in [Deuteronomy 6:3]

Deuteronomy 27:4

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

you have passed ... set up ... I am commanding you
Moses is addressing the Israelites as a group, so the instances of "you" and the command "set up" are plural.

plaster them with plaster
"spread plaster on them" or "make them so you can write on them." See how you translated this in Deuteronomy 27:2.

Mount Ebal
This is a mountain near Shechem. See how you translated it in Deuteronomy 11:29.

Deuteronomy 27:5

you must raise no iron tool to work the stones
This refers to the chisels that would make the stones smoother, in order that they might fit together better. The full meaning of this statement can be made explicit. Alternate translation: "you will not shape the altar stones with iron tools"

Deuteronomy 27:6

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

unworked stones
stones in their natural shape that no one has shaped with metal tools

Deuteronomy 27:7

General Information:
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Deuteronomy 27:8

write on the stones
This refers to the stones they were to set up on Mount Ebal and cover with plaster. See how you translated this in Deuteronomy 27:2 and Deuteronomy 27:4.

Deuteronomy 27:9

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

Deuteronomy 27:10

obey the voice of Yahweh your God
Here the metonym "voice of Yahweh" refers to what he says. Alternate translation: "obey what Yahweh your God says"

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I am commanding
Moses is commanding. The Levites are there in agreement with Moses, but he is the only one speaking.

Deuteronomy 27:11

General Information:
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Deuteronomy 27:12

These tribes
Here the metonym "tribes" refers to the people from the tribes of Simeon, Levi, Judah, Issachar, Joseph, and Benjamin. Alternate translation: "The people from these tribes"

Mount Gerizim
A small mountain north of Mount Ebal. See how you translated this in Deuteronomy 11:29.

Joseph
This combines the tribes of Ephraim and Manasseh, who were descendants of Joseph.

Deuteronomy 27:13

Mount Ebal
See how you translated this in Deuteronomy 11:29.

pronounce curses
"say in a loud voice how Yahweh will curse Israel"

Deuteronomy 27:14

General Information:
This page has intentionally been left blank.

Deuteronomy 27:15

May the man be cursed ... sets it up in secret
This is the statement the Levites must shout to all the people of Israel. It may be stated in active form. Alternate translation: "May Yahweh curse the person ... sets it up in secret"

the work of the hands of a craftsman
This is an idiom. Alternate translation: "something a man has made"

craftsman
a man who knows how to make things well

Deuteronomy 27:16

General Information:
Moses continues telling the Levites and the people what they must say.

May the man be cursed
This may be stated in active form. Alternate translation: "May Yahweh curse the man"

Deuteronomy 27:17

who removes his neighbor's landmark
The full meaning of the statement can be made explicit. Alternate translation: "who takes land away from his neighbor by moving the markers on the borders of his land"

Deuteronomy 27:18

General Information:
Moses continues telling the Levites and the people what they must say.

May the man be cursed
This may be stated in active form. See how you translated this in [Deuteronomy 27:16]

Deuteronomy 27:19

uses force to take away the justice due to a foreigner ... widow
Moses speaks of justice as if it were a physical object that a stronger person can violently pull away from a weaker person. Your language might have one word that means "use force to take away." See how you translated these words in [Deuteronomy 24:17]

fatherless
These are children whose parents have both died and do not have relatives to care for them.

widow
This means a woman whose husband has died and has no children to care for her in her old age.

Deuteronomy 27:20

General Information:
Moses continues telling the Levites and the people what they must say.

May the man be cursed
This can be stated in active form. See how you translated this in [Deuteronomy 27:16]

who lies with his father's wife
Here "lies with" is a euphemism. Alternate translation: "who has sexual relations with his father's wife"

his father's wife
This does not refer to the man's mother, but another wife of his father.

he has taken away his father's rights
When a man marries a woman, only he has the legal right to sleep with her. The full meaning of this

statement may be made explicit. Alternate translation: "he has taken away his father's legal rights"

Deuteronomy 27:21

who lies with any animal

Here "lies with" is a euphemism. Alternate translation: "who has sexual relations with any anyimal"

Deuteronomy 27:22

General Information:

Moses continues telling the Levites and the people what they must say.

May the man be cursed

This may be stated in active form. See how you translated this in [Deuteronomy 27:16]

who lies with his sister

Here "lies with" is a euphemism. Alternate translation: "who has sexual relations with his sister"

the daughter of his father, or with the daughter of his mother

This means a man cannot have sexual relations with his sister, even if she has a different mother or father.

Deuteronomy 27:23

who lies with his mother-in-law

Here "lies with" is a euphemism. Alternate translation: "who has sexual relations with his mother-in-law"

Deuteronomy 27:24

General Information:

Moses continues telling the Levites and the people what they must say.

May the man be cursed

This may be stated in active form. See how you translated this in [Deuteronomy 27:16]

Deuteronomy 27:25

General Information:

This page has intentionally been left blank.

Deuteronomy 27:26

General Information:

Moses continues telling the Levites and the people what they must say.

May the man be cursed

This may be stated in active form. See how you translated this in [Deuteronomy 27:16]

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Chapter 28

1 If you listen carefully to the voice of Yahweh your God so as to keep all his commandments that I am commanding you today, Yahweh your God will set you above all the other nations of the earth. **2** All these blessings will come on you and overtake you, if you listen to the voice of Yahweh your God. **3** Blessed will you be in the city and blessed will you be in the field. **4** Blessed will be the fruit of your womb, the fruit of your ground, and the fruit of your livestock, and the increase of your herds and the lambs of your flocks. **5** Blessed will be your basket and your kneading trough. **6** Blessed will you be when you come in, and blessed will you be when you go out.

7 Yahweh will cause your enemies who rise up against you to be struck down before you; they will come out against you one way but will flee before you seven ways. **8** Yahweh will command the blessing to come on you in your barns and in all that you put your hand to; he will bless you in the land that he is giving you. **9** Yahweh will establish you as a people that is set apart for himself, as he has sworn to you, if you keep the commandments of Yahweh your God, and walk in his ways. **10** All the peoples of the earth will see that you are called by the name of Yahweh, and they will be afraid of you. **11** Yahweh will make you very prosperous in the fruit of your womb, in the fruit of your livestock, and in the fruit of your ground in the land that he swore to your fathers to give you. **12** Yahweh will open to you his storehouse of the heavens to give the rain for your land at the right time, and to bless all the work of your hand; you will lend to many nations, but you will not borrow. **13** Yahweh will make you the head, and not the tail; you will be only above, and you will never be beneath, if you listen to the commandments of Yahweh your God that I am commanding you today, so as to observe and to do them, **14** and if you do not turn away from any of the words that I am commanding you today, to the right hand or to the left, so as to go after other gods to serve them.

15 But if you do not listen to the voice of Yahweh your God, so as to keep all his commandments and his statutes that I am commanding you today, then all these curses will come on you and overtake you. **16** Cursed will you be in the city, and cursed will you be in the field. **17** Cursed will be your basket and your kneading trough. **18** Cursed will be the fruit of your womb, the fruit of your ground, the calves of your herds, and the lambs of your flocks. **19** Cursed will you be when you come in, and cursed will you be when you go out.

20 Yahweh will send on you curses, confusion, and rebukes in all that you put your hand to, until you are destroyed, and until you perish quickly because of the evil of your deeds by which you will have abandoned me. **21** Yahweh will make the plague cling to you until he destroys you from off the land that you are going in to possess. **22** Yahweh will attack you with infectious diseases, with fever, with inflammation, with drought, with sword, with scorching winds, and with mildew. These will pursue you until you perish. **23** Your skies that are over your head will be bronze, and the earth that is under you will be iron. **24** Yahweh will make the rain of your land into powder and dust; from the heavens will it come down on you, until you are destroyed.

25 Yahweh will cause you to be struck down before your enemies; you will go out one way against them but will flee before them seven ways. You will be tossed to and fro among all the kingdoms of the earth. **26** Your dead body will be food to all the birds of the heavens and to the wild animals of the earth; there will be no one to frighten them away. **27** Yahweh will attack you with the boils of Egypt and with ulcers, scurvy, and itch, from which you cannot be healed. **28** Yahweh will attack you with madness, with blindness, and with mental confusion. **29** You will grope about at noonday like the blind grope in the darkness, and you will not prosper in your ways; you will be always oppressed and robbed, and there will be no one to save you. **30** You will betroth a woman, but another man will seize her and rape her. You will build a house but not live in it; you will plant a vineyard but not enjoy its fruit. **31** Your ox will be killed before your eyes, but you will not eat its meat; your donkey will be forcibly taken away from before you and will not be restored to you. Your sheep will be given to your enemies, and you will have no one to deliver you. **32** Your sons and your daughters will be given to other peoples; your eyes will look for them the entire day, but will fail with longing for them. There will be no strength in your hand. **33** The produce of your land and of all your labors—a nation that you do not know will eat it up; you will always be oppressed and crushed, **34** so that you will become insane by what you have to see happen. **35** Yahweh

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will attack you in the knees and legs with severe boils from which you cannot be cured, from the bottom of your feet to the top of your head.

36 Yahweh will take you and the king whom you will place over yourself to a nation that you have not known, neither you nor your ancestors; there you will worship other gods of wood and stone. **37** You will become a source of horror, a proverb, and a byword, among all the peoples where Yahweh will lead you away. **38** You will take much seed out into the field, but will gather little seed in, for the locusts will consume it. **39** You will plant vineyards and cultivate them, but you will neither drink any of the wine, nor even gather in the grapes, for worms will eat them. **40** You will have olive trees within all your territory, but you will not anoint yourself with the oil, for your olive trees will drop their fruit. **41** You will have sons and daughters, but they will not remain yours, for they will go into captivity. **42** All your trees and the produce of your ground—the locusts will take them over. **43** The foreigner who is among you will rise up above you higher and higher; you yourself will come down lower and lower. **44** He will lend to you, but you will not lend to him; he will be the head, and you will be the tail. **45** All these curses will come on you and will pursue and overtake you until you are destroyed. This will happen because you did not listen to the voice of Yahweh your God, so as to keep his commandments and his regulations that he commanded you. **46** These curses will be on you as signs and wonders, and on your descendants forever.

47 Because you did not worship Yahweh your God with joyfulness and gladness of heart when you were in prosperity, **48** therefore will you serve the enemies that Yahweh will send against you; you will serve them in hunger, in thirst, in nakedness, and in poverty. He will put a yoke of iron on your neck until he destroys you. **49** Yahweh will bring a nation against you from far away, from the ends of the earth, like an eagle flies to its victim, a nation whose language you do not understand; **50** a nation with a fierce face that does not respect the aged and does not show favor to the young. **51** They will eat the young of your livestock and the produce of your land until you are destroyed. They will leave for you no grain, new wine, or oil, no calves of your herds or the lambs of your flock, until they have caused you to perish. **52** They will besiege you in all your city gates, until your high and fortified walls come down everywhere in your land, walls in which you had trusted. They will besiege you within all your city gates throughout all the land that Yahweh your God had given you. **53** You will eat the fruit of your own body, the flesh of your sons and of your daughters, whom Yahweh your God gave you, in the siege and in the distress with which your enemies will oppress you. **54** The man who is timid and very delicate among you—he will be envious of his brother and his own dear wife, and of whatever children he has left. **55** So he will not give to any of them the flesh of his own children that he is going to eat, because he will have nothing left for himself in the siege and in the distress with which your enemy will oppress you within all your city gates. **56** The tender and delicate woman among you, who would not venture to put the bottom of her foot on the ground for delicateness and tenderness—she will be envious of her own dear husband, of her son, and of her daughter, **57** and of her own newborn that comes out from between her legs, and of the children whom she will bear. She will eat them in private for lack of anything else, during the siege and in the distress with which your enemy will oppress you within your city gates.

58 If you do not keep all the words of this law that are written in this book, so as to honor this glorious and fearful name, Yahweh your God, **59** then Yahweh will make your plagues terrible, and those of your descendants; they will be great plagues, of long duration, and severe diseases, of long duration. **60** He will bring on you again all the diseases of Egypt that you were afraid of; they will cling to you. **61** Also every sickness and plague that is not written in the book of this law, those also Yahweh will bring on you until you are destroyed. **62** You will be left few in number, although you were like the stars of the heavens in number, because you did not listen to the voice of Yahweh your God. **63** As Yahweh once rejoiced over you in doing you good, and in multiplying you, so he will rejoice over you in making you perish and in destroying you. You will be plucked off the land that you are going into to possess. **64** Yahweh will scatter you among all peoples from the one end of the earth to the other end of the earth; there you will worship other gods that you have not known, neither you nor your ancestors, gods of wood and stone. **65** Among these nations will you find no ease, and there will be no rest for the bottoms of your feet; Yahweh will give you there a trembling heart, failing eyes, and a soul that mourns. **66** Your life will hang in doubt before you; night and day you will be afraid and will have no assurance of your life. **67** In the morning you will say, 'I wish it were evening!' and in the evening you will say, 'I wish it were morning!' because of the fear in your hearts and the things your eyes will have to see. **68** Yahweh will bring you into Egypt again by ships, by the route about which I had said to you, 'You will not see Egypt again.' There you will offer yourselves for sale to your enemies as male slaves and female slaves, but no one will purchase you."

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Deuteronomy 28 General Notes

Special concepts in this chapter

Blessings and warnings
This chapter explains some of the blessings and warnings associated with Israel's obedience to the law of Moses. (See: bless and lawofmoses)

Deuteronomy 28:1

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

to the voice of Yahweh your God
Here the metonym "voice of Yahweh" refers to what he says. Alternate translation: "to what Yahweh your God says"

so as to keep
"and obey"

set you above
Moses speaks of being important or being great as if it were being physically higher, as on a higher hill. Alternate translation: "make you more important than" or "make you greater than"

Deuteronomy 28:2

All these blessings will come on you and overtake you
Moses describes the blessings as a person who would attack them by surprise or chase and catch them. Alternate translation: "Yahweh will bless you like this in ways that will completely surprise you, and it will be as if you cannot escape having him bless you"

Deuteronomy 28:3

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

Blessed will you be
This can be stated in active form. Alternate translation: "Yahweh will bless you"

in the city ... in the field
This merism means that Yahweh will bless them everywhere.

Deuteronomy 28:4

the fruit of your womb, the fruit of your ground, and the fruit of your livestock
These idioms for "your children, and your crops, and all your animals" form a merism for everything the Israelites valued.

the fruit of your livestock, and the increase of your herds and the lambs of your flocks
This doublet is three ways of saying that Yahweh will make the Israelites' animals many and strong. Alternate translation: "all of your animals, along with the calves of the cattle and the lambs of the flocks"

Deuteronomy 28:5

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

Blessed will be
This can be stated in active form. Alternate translation: "Yahweh will bless"

your basket and your kneading trough
Israelites used a basket to carry grain. A "kneading trough" was a bowl they used to mix the grain and make bread. Alternate translation: "all the food you grow and all the food you eat"

Deuteronomy 28:6

when you come in ... when you go out
This merism refers to all of life's activities everywhere they go.

Deuteronomy 28:7

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

cause your enemies who rise up against you to be struck down before you
This can be stated in active form. Alternate translation: "cause you to defeat the armies that attack you"

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but will flee before you seven ways
"but they will run away from you in seven directions"

seven ways
This is an idiom. The actual number could be more or less than seven. Alternate translation: "in many different directions"

Deuteronomy 28:8

Yahweh will command the blessing to come on you in your barns
Moses describes Yahweh blessing the Israelites as if Yahweh were commanding a person to attack them by surprise. Alternate translation: "When Yahweh blesses you, you will be surprised by how much grain you have in your barns"

in all that you put your hand to
This is an idiom. Alternate translation: "in everything you do"

Deuteronomy 28:9

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

Yahweh will establish you as a people that is set apart for himself
Yahweh choosing the people of Israel to belong to him in a special way is spoken of as if Yahweh put them in a place different from the place all other nations live in. Alternate translation: "Yahweh will make you a holy people that belongs to him"

Deuteronomy 28:10

you are called by the name of Yahweh
Here the metonym "called by the name of Yahweh" means belonging to him. This can be stated in active form. Alternate translation: "Yahweh has called you his own"

Deuteronomy 28:11

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

in the fruit of your womb, in the fruit of your livestock, and in the fruit of your ground
This is an idiom. See how you translated these words in [Deuteronomy 28:4]

Deuteronomy 28:12

his storehouse of the heavens
Moses speaks of the clouds from which the rain falls as if they were a building where he stores the rain. Alternate translation: "the clouds"

at the right time
"when the crops need it"

all the work of your hand
The word "hand" is a synecdoche for the whole person. Alternate translation: "all the work that you do"

Deuteronomy 28:13

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

the head, and not the tail
This metaphor describes the nation of Israel as an animal and means the Israelites will always be the leaders over other nations and never the servants following behind them. The Israelites will be superior in power, money, and honor.

will be only above ... will never be beneath
The Israelites will rule over others but never have others rule them.

I am commanding you
Moses is speaking to all the Israelites, so the word "you" is plural.

Deuteronomy 28:14

if you do not turn away from any of the words that I am commanding you today, to the right hand or to the left, so as to go after other gods to serve them
Disobeying Yahweh and worshiping other gods is spoken of as if a person physically turned and went in a different direction from Yahweh's words. Alternate translation: "if you do not disobey what I am commanding you today by serving other gods"

Deuteronomy 28:15

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

But if
Here Moses starts describing the curses the people will receive if they disobey.

the voice of Yahweh your God
Here the metonym "voice of Yahweh" means what Yahweh says. Alternate translation: "what Yahweh your God is saying"

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then all these curses will come on you and overtake you
Moses describes the curses as a person who would attack them by surprise or chase and catch them. Alternate translation: "Yahweh will curse you like this in ways that will completely surprise you, and it will be as if you cannot escape having him curse you"

come on you and overtake you
See how you translated this in Deuteronomy 28:2.

Deuteronomy 28:16

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

Cursed will you be
This can be stated in active form. Alternate translation: "Yahweh will curse you"

in the city ... in the field
This merism means that Yahweh will bless them everywhere. See how you translated this in [Deuteronomy 28:3]

Deuteronomy 28:17

your basket and your kneading trough
The Israelites used a basket to carry grain. A "kneading trough" was a bowl they used to mix the grain and make bread. See how you translated this in [Deuteronomy 28:5]

Deuteronomy 28:18

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

Cursed will be
This can be stated in active form. Alternate translation: "Yahweh will curse"

the fruit of your womb, the fruit of your ground
This is an idiom for "your children, your crops." See how you translated this in [Deuteronomy 28:4]

herds ... flocks
"cattle ... sheep"

Deuteronomy 28:19

when you come in ... when you go out
This merism refers to all of life's activities everywhere they go. See how you translated this in [Deuteronomy 28:6]

Deuteronomy 28:20

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

curses, confusion, and rebukes
"disasters, fear, and frustration"

in all that you put your hand to
This is an idiom. Alternate translation: "in everything you do"

until you are destroyed
This can be stated in active form. Alternate translation: "until your enemies destroy you"

abandoned me
Here "me" refers to Yahweh.

Deuteronomy 28:21

cling to you
"remain on you"

Deuteronomy 28:22

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

infectious diseases, with fever, with inflammation
"diseases and burning fevers that will make you weak." These all refer to diseases that cause people to grow weak and die.

with drought
"with lack of rain"

mildew
mold that grows on crops and causes them to rot

These will pursue you
Moses speaks of the bad things that would happen to the Israelites as if they were people or animals who would chase after the Israelites. Alternate translation: "You will suffer from them"

Deuteronomy 28:23

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

skies ... will be bronze
Moses speaks of the skies being like bronze because there will be no rain. Alternate translation: "skies ... will give no rain"

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the earth ... will be iron
Moses speaks of the earth being like iron because no crops will grow. Alternate translation: "nothing will grow from the ground"

Deuteronomy 28:24

Yahweh will make the rain of your land into powder and dust
"instead of rain, Yahweh will send sandstorms"

until you are destroyed
This can be stated in active form. Alternate translation: "until it destroys you"

Deuteronomy 28:25

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

Yahweh will cause you to be struck down before your enemies
This can be stated in active form. Alternate translation: "Yahweh will cause your enemies to strike you down"

to be struck down before
See how you translated this in Deuteronomy 28:7.

will flee before them seven ways
This means the Israelites will be afraid and panic and run away from their enemies. See similar wording in [Deuteronomy 28:7]

seven ways
This is an idiom. Alternate translation: "in many different directions"

You will be tossed to and fro among all the kingdoms
This can be stated in active form. Alternate translation: "The peoples of the other nations will drive you from one nation to another"

Deuteronomy 28:26

General Information:
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Deuteronomy 28:27

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

the boils of Egypt
"the same skin disease with which I cursed the Egyptians"

boils ... ulcers, scurvy, and itch
These are different types of skin diseases.

from which you cannot be healed
This can be stated in active form. Alternate translation: "from which no one will be able to heal you"

Deuteronomy 28:28

General Information:
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Deuteronomy 28:29

You will grope about at noonday like the blind grope in the darkness
"You will be like blind people who grope in darkness even at noonday." The Israelites will have a difficult life even when everyone else is enjoying life.

you will be always oppressed and robbed
"stronger people will always oppress and rob you"

Deuteronomy 28:30

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

Deuteronomy 28:31

Your ox will be killed before your eyes
This can be stated in active form. Alternate translation: "You will watch as someone kills your ox"

your donkey will be forcibly taken away from before you and will not be restored to you
This can be stated in active form. Alternate translation: "someone will take your donkey by force and will not give it back"

Your sheep will be given to your enemies
This can be stated in active form. Alternate translation: "I will give your sheep to your enemies" or "I will allow your enemies to take your sheep"

Deuteronomy 28:32

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

Your sons and your daughters will be given to other peoples
This can be stated in active form. Alternate translation: "I will give your sons and your daughters to other peoples" or "Your enemies will take your sons and daughters"

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your eyes will look for them the entire day, but will fail with longing for them
Here "your eyes" refers to the whole person. Alternate translation: "you will grow tired as you constantly watch for them and long to see them again"

There will be no strength in your hand
Here the metonym "strength in your hand" refers to power. "Alternate translation: "You will be powerless to do anything about it"

Deuteronomy 28:33

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

a nation
Here the metonym "a nation" means the people from a nation. Alternate translation: "people from a nation"

you will always be oppressed and crushed
The words "oppressed" and "crushed" mean basically the same thing. This can be stated in active form. Alternate translation: "they will always oppress and crush you" or "they will oppress you continually"

Deuteronomy 28:34

you will become insane by what you have to see happen
"what you see will make you go crazy"

Deuteronomy 28:35

from which you cannot be cured
This can be stated in active form. Alternate translation: "that no one will be able to cure"

Deuteronomy 28:36

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

Deuteronomy 28:37

of horror, a proverb, and a byword, among all the peoples where Yahweh will lead you away
Here the words "proverb" and "byword" mean basically the same thing. This can be translated as a new sentence. Alternate translation: "of horror. The people, in the places where Yahweh will send you, will make up proverbs and bywords about you" or "of horror. Yahweh will send you to peoples who will laugh at you and ridicule you"

byword
a word or phrase that people use to shame others

Deuteronomy 28:38

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

but will gather little seed in
"but will harvest very little food"

Deuteronomy 28:39

General Information:
This page has intentionally been left blank.

Deuteronomy 28:40

General Information:
Moses continues describing God's curses if the people disobey him. He speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

but you will not anoint yourself with the oil
People would rub olive oil on themselves to make their skin healthy.

your olive trees will drop their fruit
You may need to make explicit that the fruit drops before it is ripe. Alternate translation: "your olive trees will drop their fruit before the fruit is ripe" or "the olives will fall off your olive trees before they are ripe"

Deuteronomy 28:41

General Information:
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Deuteronomy 28:42

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

Deuteronomy 28:43

The foreigner who is
This does not mean a specific foreigner but refers to foreigners in general. Alternate translation: "The foreigners who are"

rise up above you higher and higher; you yourself will come down lower and lower
This idiom means foreigners will have more power, money, and honor than the Israelites.

Deuteronomy 28:44

He will ... to him
This does not mean a specific foreigner

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he will be the head, and you will be the tail
This means foreigners will have more power and authority than the Israelites. See how you translated a similar phrase in [Deuteronomy 28:13]

Deuteronomy 28:45

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

All these curses will come on you and will pursue and overtake you until you are destroyed
Moses describes the curses as a person who would attack them by surprise or chase and catch them. See how you translated something similar in [Deuteronomy 28:2]

to the voice of Yahweh your God
Here the words "voice of Yahweh" are a metonym for what Yahweh said. Alternate translation: "to what Yahweh your God said"

his commandments and his regulations
The words "commandments" and "regulations" are a doublet for "all that Yahweh has commanded you to do."

Deuteronomy 28:46

General Information:
This page has intentionally been left blank.

Deuteronomy 28:47

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

joyfulness and gladness of heart
Here "joyfulness" and "gladness of heart" mean the same thing. They emphasize that the people should have been very glad to worship Yahweh.

Deuteronomy 28:48

He will put a yoke of iron on your neck
This is a metaphor for Yahweh allowing the enemy to treat the Israelites cruelly and make them slaves.

Deuteronomy 28:49

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

from far away, from the ends of the earth
These two phrases mean the same thing and emphasize that the enemy will come from a nation that is very far away from Israel.

from the ends of the earth
This is an idiom. Alternate translation: "from places that you know nothing about"

like an eagle flies to its victim
This means the enemy will come suddenly and the Israelites will not be able to stop them.

Deuteronomy 28:50

a nation with a fierce face that does not respect the aged and does not show favor
The word "nation" is a metonym for the people of that nation. Alternate translation: "a nation whose people have fierce expressions, who do not respect the aged and do not show favor"

Deuteronomy 28:51

until you are destroyed
This can be stated in active form. Alternate translation: "until they destroy you" or "until they leave you with nothing"

Deuteronomy 28:52

General Information:
Moses continues describing the army that will attack the Israelites if they do not obey Yahweh. He speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

you in all your city gates
Here the phrase "city gates" represents a city. Alternate translation: "your cities"

Deuteronomy 28:53

the fruit of your own body, the flesh of your sons and of your daughters
Here "the flesh of your sons and of your daughters" explains the metaphor "the fruit of your own body." The people will be so hungry after the enemy army surrounds their city that they will eat their own children.

the fruit of your own body
This speaks of children as if they were fruit that was produced by the bodies of their parents. Alternate translation: "your own children"

Deuteronomy 28:54

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

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who is timid and very delicate among you—he
"who is timid and very delicate among you—even he." Moses is saying that not only those one would expect to eat their children, but even the last person one would expect to eat his own children will eat his children.

Deuteronomy 28:55

all your city gates
Here "city gates" represents the cities themselves. Alternate translation: "all your cities"

Deuteronomy 28:56

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

The tender and delicate woman among you ... tenderness—she
"The tender and delicate woman among you ... tenderness—even she." Moses is saying that not only those one would expect to eat their children, but even women of noble birth and normally very gentle, whom one would never expect to eat their children, will eat their children. The word "you" here is singular.

who would not venture to put the bottom of her foot on the ground for delicateness and tenderness
Moses is exaggerating. He is emphasizing that this noble woman is so rich and lives in such luxury that she would not allow herself to get dirty.

for delicateness and tenderness
The abstract nouns "delicateness" and "tenderness" can be stated as adjectives. Alternate translation: "because she is so delicate and tender"

Deuteronomy 28:57

within your city gates
Here "city gates" represents the cities themselves. Alternate translation: "within your cities"

Deuteronomy 28:58

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

that are written
This can be stated in active form. Alternate translation: "that I have written"

this glorious and fearful name, Yahweh your God
Here the metonym "name" refers to Yahweh himself. Alternate translation: "Yahweh your God who is glorious and awesome"

Deuteronomy 28:59

Yahweh will make your plagues terrible, and those of your descendants
"Yahweh will send terrible plagues on you and your descendants" or "Yahweh will make sure that you and your descendants suffer from terrible plagues"

Deuteronomy 28:60

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

He will bring on you again all the diseases of Egypt
This is an idiom. Alternate translation: "He will make sure that you again suffer from the diseases of Egypt"

they will cling to you
This is an idiom. Alternate translation: "the diseases will not stop, and no one will be able to heal you of them"

Deuteronomy 28:61

every sickness and plague that is not written
Here "every" is a generalization that means "many." This can be stated in active form. Alternate translation: "even other sicknesses and plagues that I have not written"

until you are destroyed
This can be stated in active form. Alternate translation: "until he has destroyed you"

Deuteronomy 28:62

You will be left ... you were like ... you did not listen
Moses is speaking to the Israelites as a group, so all instances of "you" are plural.

you were like the stars of the heavens in number
This means that in the past there were many Israelites.

to the voice of Yahweh
Here the metonym "voice of Yahweh" refers to what Yahweh says. Alternate translation: "to what Yahweh says"

Deuteronomy 28:63

Yahweh once rejoiced over you ... multiplying you ... rejoice over you in making you perish and in destroying you. You will be plucked
Moses is speaking to the Israelites as a group, so all instances of "you" are plural.

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Yahweh once rejoiced over you in doing you good, and in multiplying you
"Yahweh once enjoyed doing you good and causing you to become many"

he will rejoice over you in making you perish
"he will enjoy making you die"

You will be plucked off the land that you are going into to possess
Moses uses a metaphor to speak of the people as though they were fruit that Yahweh would take off a bush. This can be stated in active form. Alternate translation: "He will remove you from the land which you are entering to possess"

you are going
Moses speaks to the Israelites as if they were one man, so the word "you" is singular.

Deuteronomy 28:64

scatter you ... you will worship ... you have not known ... you nor your ancestors
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

from the one end of the earth to the other end of the earth
These two extremes together mean everywhere on earth. Alternate translation: "throughout the earth" or "all over the earth"

Deuteronomy 28:65

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

there will be no rest for the bottoms of your feet
Here the phrase "the bottoms of your feet" refer to the whole person. Alternate translation: "you will have to continually wander because you have no permanent home where you can rest"

Yahweh will give you there a trembling heart, failing eyes, and a soul that mourns
This is an idiom. Alternate translation: "Yahweh will cause you to be afraid, without hope, and sad"

Deuteronomy 28:66

Your life will hang in doubt before you
This is an idiom. Alternate translation: "You will not know whether you will live or die"

Deuteronomy 28:67

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

because of the fear in your hearts
This is an idiom. Alternate translation: "because of the fear you are feeling"

the things your eyes will have to see
Here "eyes" refers to the whole person. Alternate translation: "the terrifying things I will force you to see"

Deuteronomy 28:68

I had said
Here "I" refers to Yahweh.

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Chapter 29

1 These are the words that Yahweh commanded Moses to tell the people of Israel in the land of Moab, words that were added to the covenant that he had made with them at Horeb.

2 Moses called to all Israel and said to them, "You have seen everything that Yahweh did before your eyes in the land of Egypt to Pharaoh, to all his servants, and to all his land— **3** the great sufferings that your eyes saw, the signs, and those great wonders. **4** But until today Yahweh has not given you a heart to know, eyes to see, or ears to hear. **5** I have led you for forty years in the wilderness; your clothes did not wear out on you, and your sandals did not wear out on your feet. **6** You did not eat any bread, and you did not drink any wine or other strong drink, so that you might know that I am Yahweh your God. **7** When you came to this place, Sihon, the king of Heshbon, and Og, the king of Bashan, came out against us to fight, and we struck them down. **8** We took their land and gave it as an inheritance to the Reubenites, to the Gadites, and to the half tribe of Manasseh. **9** Therefore keep the words of this covenant and do them, so that you may prosper in everything that you do.

10 You stand today, all of you, before Yahweh your God; your chiefs, your tribes, your elders, and your officers—all the men of Israel, **11** your little ones, your wives, and the foreigner who is among you in your camp, from him who cuts your wood to him who draws your water. **12** You are here in order to enter into the covenant of Yahweh your God and into the oath that Yahweh your God is making with you today, **13** so that he may make you today into a people for himself, and that he may be God for you, as he spoke to you, and as he swore to your ancestors, to Abraham, to Isaac, and to Jacob.

14 For it is not only with you that I am making this covenant and this oath— **15** with everyone standing here with us today before Yahweh our God—but also with those who are not here with us today.

16 You know how we lived in the land of Egypt, and how we came through the midst of the nations through which you passed. **17** You have seen their disgusting idols made of wood and stone, silver and gold, that were among them. **18** Make sure there is not among you any man, woman, clan, or tribe whose heart is turning away today from Yahweh our God, so as to go worship the gods of those nations. Make sure there is not among you any root that produces poison fruit and wormwood. **19** When that person hears the words of this curse, he will bless himself in his heart and say, 'I will have peace, though I walk in the stubbornness of my heart.' This would destroy the wet together with the dry. **20** Yahweh will not pardon him. Instead, the anger of Yahweh and his jealousy will smolder against that man, and all the curses that are written in this book will come on him, and Yahweh will blot out his name from under heaven. **21** Yahweh will set him apart for disaster out of all the tribes of Israel, in keeping with all the curses of the covenant that are written in this book of the law.

22 The generation to come, your children who will rise up after you, and the foreigner who comes from a distant land, will speak when they see the plagues on this land and the diseases with which Yahweh has made it sick— **23** and when they see that the whole land has become sulfur and burning salt, where nothing is sown or bears fruit, where no vegetation grows, like the overthrow of Sodom and Gomorrah, Admah and Zeboyim, that Yahweh destroyed in his anger and wrath— **24** they will say together with all the other nations, 'Why has Yahweh done this to this land? What does the heat of this great anger mean?' **25** Then people will say, 'It is because they abandoned the covenant of Yahweh, the God of their ancestors, that he made with them when he brought them out of the land of Egypt, **26** and because they went and served other gods and bowed down to them, gods that they had not known and that he had not given to them. **27** Therefore the anger of Yahweh has been kindled against this land, so as to bring on it all the curses that are written in this book. **28** Yahweh has uprooted them from their land in anger, in wrath, and in great fury, and has thrown them into another land, as today.' **29** The secret matters belong alone to Yahweh our God; but the things that are revealed belong forever to us and to our descendants, so that we may do all the words of this law.

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Deuteronomy 29 General Notes

Structure and formatting

This chapter is a retelling of the covenant Yahweh made with Moses, along with its blessings and cursing. (See: covenant and bless and curse)

Deuteronomy 29:1

These are the words that Yahweh commanded Moses to tell
This refers to words that Moses is about to speak.

in the land of Moab
This is on the east side of the Jordan where the Israelites were staying before they entered the land of Canaan. "while they were in the land of Moab"

words that were added to the covenant ... at Horeb
These additional commands were given to make Yahweh's covenant apply better to the people once they were settled in their new land. These new commands did not belong to a different covenant, but rather were additions to the original covenant.

Deuteronomy 29:2

You have seen everything that Yahweh did before your eyes
Yahweh expected them to remember what Yahweh had done and they had seen it. Here the "eyes" represent the whole person and emphasize what the person has seen. Alternate translation: "You have seen all that Yahweh did so that you would see and remember what he did"

your eyes
Moses speaks to the Israelites as if they were one man, so the word "your" here is singular.

Deuteronomy 29:3

the great sufferings that your eyes saw
Here "eyes" emphasizes that Yahweh expected them to remember that they had seen it. Alternate translation: "you saw for yourselves that the people suffered terribly"

the signs, and those great wonders
The words "signs" and "wonders" both refer to the plagues that Yahweh had sent upon Egypt. Alternate translation: "and all of the powerful things that Yahweh did"

Deuteronomy 29:4

Yahweh has not given you a heart to know, eyes to see, or ears to hear
The people do have hearts, eyes, and ears. This metonym says that Yahweh has not enabled them to understand from what they saw and heard who Yahweh is, and how and why they should obey him.

given you a heart to know
This is an idiom. Alternate translation: "enabled you to understand"

Deuteronomy 29:5

I have led you
Yahweh is speaking to the people of Israel.

forty years
"40 years"

your sandals ... your feet
Moses speaks to the Israelites as if they were one man, so the word "your" here is singular.

Deuteronomy 29:6

other strong drink
These were alcoholic drinks made probably from fermented grains. They were not distilled liquors.

Deuteronomy 29:7

Sihon, the king of Heshbon, and Og, the king of Bashan
See how you translated these names in Deuteronomy 1:4.

came out against us
Here "us" refers to Moses and the people of Israel.

Deuteronomy 29:8

General Information:
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Deuteronomy 29:9

keep the words of this covenant and do them
These two phrases mean the same thing and emphasize that the people were to obey Yahweh's commands. Alternate translation: "obey all the words of this covenant"

Deuteronomy 29:10

General Information:
Moses continues speaking to the people of Israel.

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Deuteronomy 29:11

among you in your camp ... your wood ... your water
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

the foreigner who is among you in your camp, from him who cuts your wood to him who draws
There were many foreigners among the Israelites. Alternate translation: "the foreigners who are among you in your camp, from those who cut your wood to those who get your water"

Deuteronomy 29:12

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

to enter into the covenant of Yahweh your God and into the oath that Yahweh your God is making with you today
"to agree to the covenant and to swear that you will obey all that Yahweh your God commands"

Deuteronomy 29:13

a people for himself
"a people group that belongs to him alone"

Deuteronomy 29:14

I am making
Here "I" refers to Yahweh. "Yahweh is making"

Deuteronomy 29:15

standing here with us
Here "us" refers to Moses and the people of Israel.

those who are not here
"our future descendants, who are not here"

Deuteronomy 29:16

we lived
"we were slaves"

Deuteronomy 29:17

General Information:
This page has intentionally been left blank.

Deuteronomy 29:18

whose heart is turning away today from Yahweh our God
Here "heart" refers to the whole person, and "turning away" means to stop obeying. Alternate translation: "who no longer obeys Yahweh our God"

any root that produces poison fruit and wormwood
Moses speaks of someone who secretly worships another God as if he were a root, and the evil deeds he does to serve that god, and which he encourages others to do, as a bitter plant that poisons people. Alternate translation: "any person who worships idols and causes others to disobey Yahweh"

Deuteronomy 29:19

that person
The person described in verse 18.

bless himself in his heart
This is an idiom. Alternate translation: "congratulate himself" or "encourage himself"

though I walk in the stubbornness of my heart
This is an idiom. Alternate translation: "even though I still refuse to obey Yahweh"

This would destroy the wet together with the dry
Here the words "wet" and "dry" are metaphors for the righteous people and the wicked people. This forms a merism for "everyone." Alternate translation: "This would cause Yahweh to destroy both the righteous people and the wicked people in the land"

wet ... dry
These nominal adjectives can be translated as nouns. Because the land was usually dry and the people needed rain so their crops would grow, these words are metaphors for "living ... dead" or "good ... bad." Alternate translation: "wet things ... dry things" or "good people ... bad people"

Deuteronomy 29:20

the anger of Yahweh and his jealousy will smolder
Just as a fire can grow in intensity, so can God's anger and jealousy grow in intensity. Alternate translation: "Yahweh's jealous anger will grow like a fire"

the anger of Yahweh and his jealousy
Here the word "jealousy" describes "the anger of Yahweh." Alternate translation: Yahweh's jealous anger"

that are written
This can be stated in active form. Alternate translation: "that I have written"

all the curses that are written in this book will come on him
Moses describes the curses as a person who would attack them by surprise. See how you translated these words in [Deuteronomy 28:15]

Yahweh will blot out his name from under heaven
This means that God will completely destroy the person and his family. In the future people will not

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remember him. A similar phrase appears in Deuteronomy 7:24.

Deuteronomy 29:21

General Information:
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Deuteronomy 29:22

The generation to come, your children who will rise up after you
The words "your children ... after you" tell who "the generation to come" is.

Deuteronomy 29:23

when they see that the whole land has become sulfur and burning salt
People put sulfur and salt on the soil to keep anything from growing. "when they see that Yahweh has burned the land with sulfur and salt"

where nothing is sown or bears fruit
This can be stated in active form. Alternate translation: "where no one can sow seed and the crops do not bear fruit"

like the overthrow of Sodom and Gomorrah
The abstract noun "overthrow" can be translated as a clause. Alternate translation: "as when Yahweh completely destroyed Sodom and Gomorrah"

Admah and Zeboyim
These are names of cities that Yahweh destroyed along with Sodom and Gomorrah.

Deuteronomy 29:24

they will say together with all the other nations ... mean?
This can be translated as an indirect quotation. Alternate translation: "they will ask with all the other nations why Yahweh has done this to the land, and what the heat of this great anger means."

they will say together with all the other nations
"your descendants and the people of all the other nations will say"

What does the heat of this great anger mean?
The writer is communicating one idea through two words. Alternate translation: "What does this terrible anger mean?"

Deuteronomy 29:25

It is because they abandoned the covenant of Yahweh, the God of their ancestors
This is the answer to "Why has Yahweh done this to this land?" (Deuteronomy 29:24). "Yahweh has done this to the land because the Israelites did not follow the promises and the laws of his covenant"

Deuteronomy 29:26

served other gods and bowed down to them
"obeyed other gods and worshiped them"

Deuteronomy 29:27

the anger of Yahweh has been kindled against this land
Moses compares Yahweh being angry to someone starting a fire. This emphasizes God's power to destroy whatever makes him angry, and it can be stated in active form. Alternate translation: "Yahweh has became very angry with this land"

this land, so as to bring on it
Here "land" is a metonym representing the people. Alternate translation: "the people of this land, so as to bring on them"

that are written
This can be stated in active form. Alternate translation: "that I have written"

Deuteronomy 29:28

Yahweh has uprooted them from their land ... and has thrown them
Israel is compared to a bad plant that Yahweh has pulled up and thrown out of a garden. Alternate translation: "Yahweh has removed them from their land ... and has forced them to go"

in anger, in wrath, and in great fury
The words "anger" and "wrath" and "fury" mean basically the same thing and emphasize the great intensity of Yahweh's anger. Alternate translation: "in extremely great anger" or "because he was extremely angry"

Deuteronomy 29:29

The secret matters belong alone to Yahweh our God
"Some things Yahweh our God has not revealed, and only he knows them"

that are revealed
This can be stated in active form. Alternate translation: "that he has revealed"

we may do all the words of this law
"we may do everything that this law commands us to do"

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Chapter 30

1 When all these things have come on you, the blessings and the curses that I have set before you, and when you call them to mind among all the other nations where Yahweh your God has banished you, **2** and when you return to Yahweh your God and obey his voice, following all that I am commanding you today—you and your children—with all your heart and with all your soul, **3** then Yahweh your God will reverse your captivity and have compassion on you; he will return and gather you from all the peoples where Yahweh your God has scattered you. **4** If any of your exiled people are in the farthest places under the heavens, from there Yahweh your God will gather you, and from there he will bring you. **5** Yahweh your God will bring you into the land that your forefathers possessed, and you will possess it again; he will do you good and will multiply you more than he did your forefathers. **6** Yahweh your God will circumcise your heart and the heart of your descendants, so you will love Yahweh your God with all your heart and with all your soul, so that you may live. **7** Yahweh your God will put all these curses on your enemies and on those who hate you, those who persecuted you. **8** You will return and obey the voice of Yahweh, and you will do all his commandments that I am commanding you today. **9** Yahweh your God will make you abundantly prosperous in all the work of your hand, in the fruit of your womb, in the fruit of your livestock, and in the fruit of your ground, for prosperity. For Yahweh will again delight in making you prosperous, as he rejoiced over your fathers. **10** He will do this if you will obey the voice of Yahweh your God, so as to keep his commandments and regulations that are written in this book of the law, if you turn to Yahweh your God with all your heart and all your soul.

11 For this commandment that I am commanding you today is not too hard for you, neither is it too far for you to reach. **12** It is not in heaven, so that you should have to say, 'Who will go up for us to heaven and bring it down to us and make us able to hear it, so that we may do it?' **13** Neither is it beyond the sea, so that you should have to say, 'Who will go over the sea for us and bring it to us and make us to hear it, so that we may do it?' **14** But the word is very near to you, in your mouth and your heart, so that you may do it.

15 See, today I have placed before you life and good, death and evil. **16** If you obey the decrees of Yahweh your God, in which I am commanding you today to love Yahweh your God, to walk in his ways, and to keep his commandments, his regulations, and his statutes, you will live and multiply, and Yahweh your God will bless you in the land that you are entering to possess. **17** But if your heart turns away, and you do not listen and are drawn away and bow down to other gods and worship them, **18** then I declare to you today that you will surely perish; you will not prolong your days in the land that you are passing over the Jordan to go into and possess. **19** I call heaven and earth to witness against you today that I have set before you life and death, the blessings and the curses; therefore choose life so that you may live, you and your descendants. **20** Do this so as to love Yahweh your God, to obey his voice, and to cling to him. For he is your life and the length of your days; do this so that you may live in the land that Yahweh swore to your ancestors, to Abraham, to Isaac, and to Jacob, to give them."

Deuteronomy 30 General Notes

Structure and formatting

Moses begins to give final instructions to Israel before his death in anticipation of their entrance into the Promised Land. There were warnings and blessings associated with the people's obedience to the covenant Yahweh made with Moses. (See: promisedland and bless and covenant)

Deuteronomy 30:1

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

When all these things have come on you
Here "these things" refer to the blessings and curses described in chapters 28-29. The phrase "have come on you" is an idiom that means to happen. Alternate translation: "When all these things happen to you"

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that I have set before you
This speaks of the blessings and curses that Moses told the people as if they were objects that he set in front of them. Alternate translation: "that I have just now told you about"

call them to mind
This is an idiom. Alternate translation: "remember them"

among all the other nations
"while you are living in the other nations"

has banished you
"has forced you to go"

Deuteronomy 30:2

obey his voice
Here "voice" is referring to what Yahweh says. Alternate translation: "obey what he says"

with all your heart and with all your soul
Here "heart" and "soul" are metonyms for a person's inner being. These two phrases are used together to mean "completely" or "earnestly." See how you translated these words in [Deuteronomy 4:29]

Deuteronomy 30:3

reverse your captivity
"free you from your captivity." The abstract noun "captivity" can be translated as a verbal clause. Alternate translation: "free you from those who had captured you"

Deuteronomy 30:4

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

If any of your exiled people are in the farthest places
"Even those of your exiled people who are in the farthest places"

under the heavens
"under the sky" or "on the earth"

Deuteronomy 30:5

General Information:
This page has intentionally been left blank.

Deuteronomy 30:6

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

circumcise your heart
This is not a literal removal of flesh. It means God will remove their sin and enable them to love and obey him.

with all your heart and with all your soul
Here "heart" and "soul" are metonyms for a person's inner being. These two phrases are used together to mean "completely" or "earnestly." See how you translated this in [Deuteronomy 4:29]

Deuteronomy 30:7

will put all these curses on your enemies
Moses speaks of curses as though they were a load or a cover that someone could physically put on top of a person. Alternate translation: "will cause your enemies to suffer from these curses"

Deuteronomy 30:8

obey the voice of Yahweh
Here "voice" means what Yahweh says. Alternate translation: "obey what Yahweh says"

Deuteronomy 30:9

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

the work of your hand
Here "hand" refers to the whole person. Alternate translation: "in all the work you do"

in the fruit of your womb ... in the fruit of your livestock ... in the fruit of your ground
These three phrases are idioms for "in children ... in calves ... in crops." See how you translated these words in [Deuteronomy 28:4]

Deuteronomy 30:10

that are written
This can be stated in active form. Alternate translation: "that I have written"

with all your heart and all your soul
Here "heart" and "soul" are metonyms for a person's inner being. These two phrases are used together to mean "completely" or "earnestly." See how you translated this in [Deuteronomy 4:29]

Deuteronomy 30:11

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

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neither is it too far for you to reach
Moses speaks of being able to understand what a commandment requires a person to do as if it were that person being able to reach a physical object. Alternate translation: "neither is it too difficult for you to understand what Yahweh requires you to do"

Deuteronomy 30:12

Who will go up for us to heaven and bring it down to us and make us able to hear it, so that we may do it?
Here Moses uses a rhetorical question to emphasize that the people of Israel think that Yahweh's commands are too difficult for them to know. This question can be translated as a statement. Alternate translation: "Someone must travel to heaven to learn God's commands and then return to tell us what they are so we can obey them."

Deuteronomy 30:13

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

Who will go over the sea for us and bring it to us and make us to hear it, so that we may do it?
This rhetorical question continues the idea that the people of Israel think Yahweh's commands are too difficult to know. This question can be translated as a statement. Alternate translation: "Someone must travel across the sea to learn God's commands and then return and tell us what they are."

Deuteronomy 30:14

in your mouth and your heart
This means that the people already know God's commands and can tell them to others.

Deuteronomy 30:15

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

I have placed before you
Putting something where another person can see it is a metaphor for telling someone about something. Alternate translation: "I have told you about"

life and good, death and evil
You can make clear the implicit information. Alternate translation: "what is good and will cause you to live, and what is evil and will cause you to die"

Deuteronomy 30:16

multiply
increase greatly in number

Deuteronomy 30:17

General Information:
Moses continues to speak to the Israelites as if they were one man, so the words "you" and "your" here are singular.

if your heart turns away ... and are drawn away and bow down to other gods and worship them
Here "heart" refers to the whole person. This can be stated in active form. Alternate translation: "if you stop being loyal to God ... and the people living in the land convince you to bow down and worship other gods"

Deuteronomy 30:18

to you today that you ... you will not prolong your days
Moses speaks to the Israelites as a group.

prolong your days
Long days are a metaphor for a long life. See how you translated these words in [Deuteronomy 4:26]

Deuteronomy 30:19

General Information:
Moses speaks to the Israelites as if they were one man, so except where noted the words "you" and "your" here are singular.

I call heaven and earth to witness
Possible meanings are 1) Moses is calling on all those who live in heaven and earth to be witnesses to what he says, or 2) Moses is speaking to heaven and earth as if they are people, and he is calling them to be witnesses to what he says

to witness against you
"to be willing to say that you have done evil things"

against you today
Moses speaks to the Israelites as a group.

Deuteronomy 30:20

obey his voice
Here "voice" refers to what Yahweh says. Alternate translation: "obey what he says"

to cling to him
"to rely on him"

For he is your life and the length of your days
These phrases have the same meaning and are metonyms for Yahweh, emphasizing that he is the one who gives life and determines the length of

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people's lifetimes. Alternate translation: "Yahweh is the only one who can enable you to live a long life"

the land that Yahweh swore to your ancestors, to Abraham, to Isaac, and to Jacob, to give them
"the land that Yahweh swore that he would give to your ancestors, to Abraham, to Isaac, and to Jacob"

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Chapter 31

1 Moses went and spoke these words to all Israel. **2** He said to them, "I am now one hundred twenty years old; I can no more go out and come in; Yahweh has said to me, 'You will not go over this Jordan.' **3** Yahweh your God, he will go over before you; he will destroy these nations from before you, and you will dispossess them. Joshua, he will go over before you, as Yahweh has spoken. **4** Yahweh will do to them as he did to Sihon and to Og, the kings of the Amorites, and to their land, which he destroyed. **5** Yahweh will deliver them over to you, and you will do to them according to all that I commanded you. **6** Be strong and of good courage, fear not, and do not be afraid of them; for Yahweh your God, he it is who goes with you; he will not fail you nor abandon you." **7** Moses called to Joshua and said to him in the sight of all Israel, "Be strong and of good courage, for you will go with this people into the land that Yahweh has sworn to their ancestors to give them; you will cause them to inherit it. **8** Yahweh, he it is who goes before you; he will be with you; he will not fail you nor abandon you; do not be afraid, do not be discouraged."

9 Moses wrote this law and gave it out to the priests, the sons of Levi, who carried the ark of the covenant of Yahweh; he also gave copies of it to all the elders of Israel. **10** Moses commanded them and said, "At the end of every seven years, at the time fixed for the cancellation of debts, during the Festival of Shelters, **11** when all Israel has come to appear before Yahweh your God in the place that he will choose for his sanctuary, you will read this law before all Israel in their hearing. **12** Assemble the people, the men, the women, and the little ones, and your foreigner who is within your city gates, so that they may hear and learn, and so that they may honor Yahweh your God and keep all the words of this law. **13** Do this so that their children, who have not known, may hear and learn to honor Yahweh your God, as long as you live in the land that you are going over the Jordan to possess."

14 Yahweh said to Moses, "Look, the day is coming when you must die; call Joshua and present yourselves in the tent of meeting, so that I may give him a command." Moses and Joshua went and presented themselves in the tent of meeting. **15** Yahweh appeared in the tent in a pillar of cloud; the pillar of cloud stood over the door of the tent. **16** Yahweh said to Moses, "Look, you will lie down with your fathers; this people will rise up and act like a prostitute going after the strange gods that are among them in the land where they are going. They will abandon me and break my covenant that I have made with them. **17** Then, on that day, my anger will be kindled against them and I will abandon them. I will hide my face from them and they will be devoured. Many disasters and troubles will find them so that they will say on that day, 'Have these disasters not come upon us because our God is not in our midst?' **18** I will surely hide my face from them on that day because of all the evil that they will have done, because they will have turned to other gods. **19** Now therefore write this song for yourselves and teach it to the people of Israel. Put it in their mouths, so that this song may be a witness for me against the people of Israel. **20** For when I will have brought them into the land that I swore to give to their ancestors, a land flowing with milk and honey, and when they have eaten and become satisfied and prosperous, then they will turn to other gods and they will serve them and they will despise me and they will break my covenant. **21** When many evils and troubles come upon this people, this song will testify before them as a witness (for it will not be forgotten from the mouths of their descendants). For I know the plans that they are forming today, even before I have brought them into the land that I swore to them." **22** So Moses wrote this song the same day and taught it to the people of Israel. **23** Yahweh gave Joshua son of Nun a command and said, "Be strong and of good courage; for you will bring the people of Israel into the land that I swore to them, and I will be with you."

24 It happened that when Moses had finished writing the words of this law in a book, **25** that he commanded the Levites who carried the ark of the covenant of Yahweh, and he said, **26** "Take this book of the law and put it by the side of the ark of the covenant of Yahweh your God, so that it may be there as a witness against you. **27** For I know your rebellion and your stiff neck; look, while I am still alive with you even today, you have been rebellious against Yahweh; how much more after my death? **28** Assemble to me all the elders of your tribes, and your officers, so that I may speak these words in their ears and call heaven and earth to witness against them. **29** For I know that after my death you will utterly corrupt yourselves and turn aside out of the path that I have commanded you; disaster will come on you in the following days. This will happen because you will do what is evil in the sight of Yahweh, so as to provoke him to anger through the work of your hands."

30 Moses recited in the ears of all the assembly of Israel the words of this song until they were finished.

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Deuteronomy 31 General Notes

Special concepts in this chapter

Final instructions
In the Ancient Near East, it was common for an important leader to give instructions for his people to follow after his death. In this chapter, Moses begins his final words to the people of Israel. These are words that he wants them to remember long after he is gone. This section also helped to make a smooth transition to Joshua's leadership.

Deuteronomy 31:1

General Information:
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Deuteronomy 31:2

one hundred twenty years old
"120 years old"

I can no more go out and come in
Here the extremes "go out" and "come in" used together mean that Moses can no longer do what a healthy person can do. Alternate translation: "I am no longer able to go everywhere that you need to go, so I cannot be your leader any longer"

Deuteronomy 31:3

your God ... before you ... before you ... you will dispossess ... before you
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

you will dispossess them
"you will take their land"

Joshua, he will go over before you, as Yahweh has spoken
"Joshua will lead you across the river, as Yahweh promised"

Deuteronomy 31:4

General Information:
Moses continues speaking to the Israelites.

he did to Sihon and to Og, the kings of the Amorites
Here "Sihon" and "Og" refer to two Kings of the Amorites and their armies. See how you translated these names in [Deuteronomy 1:4]

Deuteronomy 31:5

General Information:
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Deuteronomy 31:6

Be strong and of good courage
"Be strong and courageous"

fear not, and do not be afraid of them
"do not fear them at all"

Yahweh your God ... with you ... fail you nor abandon you
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

he will not fail you nor abandon you
This can be treated as litotes and translated positively. Alternate translation: "he will always fulfill his promise to you and will always be with you"

Deuteronomy 31:7

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

in the sight of all Israel
This means that all of the people of Israel were present. Alternate translation: "in the presence of all the Israelites"

Be strong and of good courage
"Be strong and courageous." See how you translated this in Deuteronomy 31:5.

you will cause them to inherit it
"you will help them take the land"

Deuteronomy 31:8

General Information:
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Deuteronomy 31:9

gave it out to the priests, the sons of Levi
"gave it out to the Levites, who are the priests"

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Deuteronomy 31:10

seven years
"7 years"

fixed for the cancellation of debts
"for canceling debts"

Festival of Shelters
Other names for this festival are "Feast of Tabernacles," "Festival of Booths," and "Feast of the Ingathering." During harvest, farmers would set up temporary shelters in the field. This festival took place after the last harvest of the year. See how you translated this in Deuteronomy 16:13.

Deuteronomy 31:11

Yahweh your God ... you will read
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

in their hearing
"so that they can hear it"

Deuteronomy 31:12

General Information:
Moses continues speaking to the priests and the elders.

your foreigner who is within your city gates
Here "city gates" represents the cities themselves. Moses speaks to the Israelites as if they were one man, so the instances of "your" here are singular. Alternate translation: "your foreigners who live in your cities"

keep all the words of this law
"carefully obey all the commands in this law"

Deuteronomy 31:13

General Information:
This page has intentionally been left blank.

Deuteronomy 31:14

Look, the
"Pay attention to what I am about to tell you. The"

Deuteronomy 31:15

a pillar of cloud
This was a thick cloud of smoke in the shape of an upright column.

Deuteronomy 31:16

Look, you
"Pay attention to what I am going to tell you. You"

you will lie down with your fathers
This is a polite way to say "you will die." Alternate translation: "you will die and join your ancestors who have died before you"

will rise up and act like a prostitute
Being a prostitute is a metaphor for worshiping gods other than Yahweh. Alternate translation: "will start to be unfaithful to me"

Deuteronomy 31:17

General Information:
Yahweh continues speaking to Moses.

my anger will be kindled against them
Yahweh compares his anger to someone starting a fire. This emphasizes God's power to destroy whatever makes him angry. This can be stated in active form. Alternate translation: "I will kindle my anger against them" or "I will become angry with them"

I will hide my face from them
This is an idiom. Alternate translation: "I will not help them"

they will be devoured
This can be stated in active form. Alternate translation: "I will devour them" or "I will allow their enemies to devour them"

devoured
This is a metaphor for "completely destroyed."

Many disasters and troubles will find them
This describes the disasters and troubles as if they were human. Alternate translation: "They will experience many disasters and troubles"

Have these disasters not come upon us ... midst?
This describes the disasters and troubles as if they were human. This rhetorical question can be translated as a statement. Alternate translation: "These disasters are destroying me ... midst."

our God is not in our midst
"God is no longer protecting us" or "God has left us alone"

Deuteronomy 31:18

General Information:
This page has intentionally been left blank.

Deuteronomy 31:19

General Information:
Yahweh continues speaking to Moses about the Israelites.

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Put it in their mouths
This is an idiom. Alternate translation: "Make them memorize and sing it"

Deuteronomy 31:20

a land flowing with milk and honey
This is an idiom. Alternate translation: "a land where plenty of milk and honey flow" or "a land that is excellent for cattle and farming" See how you translated this in Deuteronomy 6:3.

Deuteronomy 31:21

When many evils and troubles come upon this people
Here evils and troubles are described as if they were human and could find people. Alternate translation: "When this people experiences many evils and troubles"

this song will testify before them as a witness
This speaks of the song as if it were a human witness testifying in court against Israel.

it will not be forgotten from the mouths of their descendants
This can be stated in active form. Alternate translation: "their descendants will not forget to keep it in their mouths"

it will not be forgotten from the mouths of their descendants
This can be stated positively. Alternate translation: "their descendants will remember to keep it in their mouths"

it will not be forgotten from the mouths of their descendants
The idiom "forget it from the mouth" means to stop speaking about it. Alternate translation: "their descendants will not stop speaking about it to each other"

the plans that they are forming
What people plan to do is spoken of as if it were a physical object. Alternate translation: "what they plan to do"

the land that I swore to them
God's promise of the land was to give it to the people of Israel. This can be stated clearly. Alternate translation: "the land that I promised I would give to them"

Deuteronomy 31:22

General Information:
This page has intentionally been left blank.

Deuteronomy 31:23

Be strong and of good courage
"Be strong and courageous." See how you translated this in Deuteronomy 31:5.

Deuteronomy 31:24

General Information:
This page has intentionally been left blank.

Deuteronomy 31:25

General Information:
This page has intentionally been left blank.

Deuteronomy 31:26

witness against you
Moses speaks to the Levites as if they were one man, so the word "you" is singular.

Deuteronomy 31:27

General Information:
Moses continues speaking to the Levites about all the Israelite people.

your rebellion and your stiff neck
Moses speaks to the Levites as if they were one man, so the word "your" is singular.

your stiff neck
See how you translated "stubborn" in Deuteronomy 9:6.

how much more after my death?
This rhetorical question emphasizes how rebellious the people were. It can be translated as a statement. Alternate translation: "you will be even more rebellious after I die."

Deuteronomy 31:28

so that I may speak these words in their ears
Here "in their ears" means the people themselves. Alternate translation: "so that I may speak the words of this song to them"

call heaven and earth to witness against them
Possible meanings are 1) Moses is calling on all those who live in heaven and earth to be witnesses to what he says or 2) Moses is speaking to heaven and earth as if they are people, and he is calling them to be witnesses to what he says. A similar phrase appears in [Deuteronomy 30:19]

Deuteronomy 31:29

you will utterly corrupt yourselves
"you will do what is completely wrong." See how you translated these words in Deuteronomy 4:16.

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turn aside out of the path that I have commanded you
"stop following the instructions I have given to you." See how you translated these words in Deuteronomy 9:12.

what is evil in the sight of Yahweh
The sight of Yahweh represents Yahweh's judgment or evaluation. Alternate translation: "what is evil in Yahweh's judgment" or "what Yahweh considers to be evil"

through the work of your hands
Here "your hands" means the people themselves. Alternate translation: "because of what you have made"

Deuteronomy 31:30

Moses recited in the ears of all the assembly of Israel
Here "ears" refers to the whole person. Alternate translation: "Moses recited to all the people of Israel"

recited
Possible meanings are 1) "sang" or 2) "spoke."

the words of this song
You can make clear the understood information. Alternate translation: "the words of the song that Yahweh taught him"

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Chapter 32

1 Give ear, you heavens, and let me speak.
Let the earth listen to the words of my mouth.
2 Let my teaching drop down like the rain,
let my speech distill like the dew,
like the gentle rain on the tender grass,
and like the showers on the plants.

3 For I will proclaim the name of Yahweh,
and ascribe greatness to our God.
4 The Rock, his work is perfect;
for all his paths are just.
He is the faithful God, without iniquity.
He is just and upright.

5 They have acted corruptly against him.
They are not his children. It is their disgrace.
They are a perverted and crooked generation.
6 Do you reward Yahweh in this way,
you foolish and unwise people?
Is he not your Father, the one who has created you?
He made you and established you.

7 Call to mind the days of ancient times,
think about the years of generations past.
Ask your father and he will show you,
your elders and they will tell you.
8 When the Most High gave the nations their inheritance—
when he divided all of mankind,
he set the boundaries of the peoples
according to the number of the children of Israel.

9 For Yahweh's portion is his people;
Jacob is his apportioned inheritance.
10 He found him in a desert land,
and in the barren and howling wilderness;
he shielded him and cared for him,
he guarded him as the apple of his eye.
11 As an eagle that guards her nest
and flutters over her young,
Yahweh spread out his wings and took them,
and carried them on his pinions.
12 Yahweh alone led him;
no foreign god was with him.

13 He made him ride on high places of the land,
and he fed him the fruits of the field;
he nourished him with honey from the rock,
and oil from the flinty crag.
14 He ate butter from the herd and drank milk from the flock,
with fat of lambs,
rams of Bashan and goats,
with the finest of the wheat—
and you drank foaming wine made from the blood of grapes.

15 But Jeshurun grew fat and kicked—
you grew fat, you were too fat, and you had eaten your fill—
he abandoned the God who made him,
and he rejected the Rock of his salvation.

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16 They made Yahweh jealous by their strange gods;
with their abominations they angered him.
17 They sacrificed to demons, which are not God—
gods they had not known,
gods that recently appeared,
gods your fathers did not fear.
18 You have deserted the Rock, who became your father,
and you forgot the God who gave you birth.

19 Yahweh saw this and he rejected them,
because his sons and his daughters provoked him so.
20 "I will hide my face from them," he said,
"and I will see what their end will be;
for they are a perverse generation,
children in whom is no faithfulness.
21 They have made me jealous by what is not god
and angered me by their worthless things.
I will make them envious by those who are not a people;
by a foolish nation I will make them angry.
22 For a fire is kindled by my anger
and is burning to the lowest Sheol;
it is devouring the earth and its produce;
it is setting on fire the foundations of the mountains.

23 I will heap disasters on them;
I will shoot all my arrows at them;
24 They will be wasted by hunger and devoured by burning heat
and bitter destruction;
I will send on them the teeth of wild animals,
with the poison of things that crawl in the dust.
25 Outside the sword will bereave,
and in the bedrooms terror will do so.
It will destroy both young man and virgin,
the nursing baby, and the man of gray hairs.
26 I said that I would scatter them far away,
that I would make the memory of them to cease from among mankind.
27 Were it not that I feared the provocation of the enemy,
and that their enemies would judge mistakenly,
and that they would say, 'Our hand is exalted,'
I would have done all this.

28 For Israel is a nation devoid of counsel,
and there is no understanding in them.
29 Oh, that they were wise, that they understood this,
that they would consider their coming fate!
30 How could one chase a thousand,
and two put ten thousand to flight,
unless their Rock had sold them,
and Yahweh had given them up?
31 For our enemies' rock is not like our Rock,
just as even our enemies have concluded.
32 For their vine comes from the vine of Sodom,
and from the fields of Gomorrah;
their grapes are grapes of poison;
their clusters are bitter.
33 Their wine is the poison of serpents
and the cruel venom of asps.
34 Is not this plan secretly kept by me,
sealed up among my treasures?

35 Vengeance is mine to give, and recompense,

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at the time when their foot slips;
for the day of disaster for them is near,
and the things that are to come on them will hurry to happen."

36 For Yahweh will give justice to his people,
and he will pity his servants.
He will see that their power is gone,
and no one remains, either slaves or free people.
37 Then he will say, "Where are their gods,
the rock in whom they took refuge,
38 the gods who ate the fat of their sacrifices
and drank the wine of their drink offerings?
Let them rise up and help you;
let them be your protection.

39 See now that I, even I, am God,
and that there is no god besides me;
I kill, and I make alive;
I wound, and I heal,
and there is no one who can save you from my might.
40 For I lift up my hand to heaven
and say, 'As I live forever, I will act.
41 When I sharpen my glittering sword,
and when my hand begins to bring justice,
I will render vengeance on my enemies,
and I will pay back those who hate me.
42 I will make my arrows drunk with blood,
and my sword will devour flesh
with the blood of the killed and the captives,
and from the heads of the leaders of the enemy.'"

43 Rejoice, you nations, with God's people,
for he will avenge the blood of his servants;
he will render vengeance on his enemies,
and he will make atonement for his land, for his people.

44 Moses came and recited all the words of this song in the ears of the people, he, and Joshua son of Nun. **45** Then Moses finished reciting all these words to all Israel. **46** He said to them, "Fix your mind on all the words that I have witnessed to you today, so that you may command your children to keep them, all the words of this law. **47** For this is no trivial matter for you, because it is your life, and through this thing you will prolong your days in the land that you are going over the Jordan to possess."

48 Yahweh spoke to Moses on that same day and said, **49** "Go up into this range of the mountains of Abarim, up Mount Nebo, which is in the land of Moab, opposite Jericho. You will look at the land of Canaan, which I am giving to the people of Israel as their possession. **50** You will die on the mountain that you go up, and you will be gathered to your people, as Aaron your fellow Israelite died on Mount Hor and was gathered to his people. **51** This will happen because you were unfaithful to me among the people of Israel at the waters of Meribah in Kadesh, in the wilderness of Zin; because you did not treat me with honor and respect among the people of Israel. **52** For you will see the land before you, but you will not go there, into the land that I am giving to the people of Israel."

Deuteronomy 32 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetic song in 32:1-43.

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Special concepts in this chapter

Punishment
This chapter prophesies a time when Israel will be disobedient to Yahweh and he will have to punish them. This is meant to serve as a warning to the nation. (See: prophet)

Deuteronomy 32:1

General Information:
Moses speaks a poetic song to the people of Israel.

Give ear, you heavens ... Let the earth listen
Yahweh speaks to the heavens and earth as if they are there listening. Possible meanings are 1) Yahweh is speaking to the inhabitants of heaven and earth or 2) Yahweh is speaking to the heavens and earth as if they are persons.

Deuteronomy 32:2

Let my teaching drop down like the rain ... and like the showers on the plants
This means Yahweh wants the people to eagerly accept his helpful teaching.

distill
Use the word in your language for the process by which dew appears.

dew
water that forms on leaves and grass on cool mornings

tender grass
"new plants"

showers
heavy rain

Deuteronomy 32:3

General Information:
Moses speaks a poetic song to the people of Israel.

proclaim the name of Yahweh
This is an idiom. "tell how good Yahweh is"

ascribe greatness to our God
"make sure people know that our God is great"

Deuteronomy 32:4

The Rock
This a proper name that Moses gives to Yahweh, who, like a rock, is strong and able to protect his people.

his work
"everything he does"

all his paths are just
Walking on a path is a metaphor for how a person lives his life. Alternate translation: "he does everything in a just way"

He is just and upright
These two words mean basically the same thing and emphasize that Yahweh is fair and does what is right.

Deuteronomy 32:5

General Information:
Moses speaks a poetic song to the people of Israel. Moses continues to use parallelism to emphasize what he is saying.

acted corruptly against him
"opposed him by doing what is wrong." See how you translated these words in Deuteronomy 4:16.

a perverted and crooked generation
The words "perverted" and "crooked" mean basically the same thing. Moses uses them to emphasize how wicked the generation is. Alternate translation: "a completely wicked generation"

Deuteronomy 32:6

Do you reward Yahweh in this way ... people?
Moses uses a question to scold the people. Alternate translation: "You should give Yahweh proper praise ... people."

you foolish and unwise people
The words "foolish" and "unwise" mean the same thing and emphasize how foolish the people are for disobeying Yahweh. Alternate translation: "you extremely foolish people"

your Father ... has created you ... made you and established you
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

Is he not your Father, the one who has created you?
Moses uses a question to scold the people. This rhetorical question can be translated as a statement. Alternate translation: "Yahweh is your Father and the one who created you."

Deuteronomy 32:7

General Information:
Moses speaks a poetic song to the people of Israel.

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Call to mind ... think about ... your father ... show you ... your elders ... tell you
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

Call to mind
This is an idiom. Alternate translation: "Remember"

days of ancient times ... years of generations past
Moses wants the people of Israel to focus on their history as a nation.

days of ancient times
"days of long ago." Moses refers to the time period when the ancestors of the people of Israel were alive.

he will show you
"he will make it clear to you" or "he will enable you to understand it"

Deuteronomy 32:8

gave the nations their inheritance
This is an idiom. "put the nations in the places where they would live." Similar words, "giving to you as an inheritance," appear in [Deuteronomy 4:21]

according to the number of the children of Israel
God has arranged the nations according to the way they relate to Israel.

the number of the children of Israel
How this relates to "the boundaries of the people" is not clear. Some ancient and modern translations read, "the number of the angels of God" or "the number of the children of God." That is, God assigned an angel to each other nation, but he rules Israel directly.

Deuteronomy 32:9

General Information:
Moses speaks a poetic song to the people of Israel. As he speaks to the Israelites, he talks about them as if they were someone else and as if they were one man.

For Yahweh's portion is his people; Jacob is his apportioned inheritance
These two phrases means basically the same thing and and can be combined. Alternate translation: "The descendants of Jacob are Yahweh's inheritance"

Deuteronomy 32:10

He found him ... shielded him and cared for him ... guarded him
"He found Jacob ... shielded him and cared for him ... guarded him" You may need to translate this as if Moses were talking about the Israelites as many people. Alternate translation: "He found our ancestors ... shielded them and cared for them ... guarded them"

howling wilderness
Here "howling" refers to the sound the wind makes as it blows through the empty land.

he guarded him as the apple of his eye
This is an idiom. The apple of an eye refers to the dark part inside the eyeball that allows a person to see. This is a very important and sensitive part of the body. This means that the people of Israel are very important to God and something he protects. Alternate translation: "he protected him as something very valuable and precious"

Deuteronomy 32:11

General Information:
Moses speaks a poetic song to the people of Israel.

As an eagle that guards her nest and flutters over her young, Yahweh spread out his wings and took them, and carried them on his pinions
This means Yahweh watched over and protected the Israelites while they were in the desert.

pinions
the outer edges of a bird's wings

Deuteronomy 32:12

led him ... with him
Moses again speaks of the Israelites as "Jacob"

Deuteronomy 32:13

General Information:
Moses speaks a poetic song to the people of Israel.

He made him ride on high places of the land
This is an idiom. The word "him" refers to the people of Israel. Alternate translation: "Yahweh made them ride on high places of the land" or "Yahweh helped them take and occupy the land"

made him ride ... fed him ... nourished him
Moses continues to speak of the Israelites as "Jacob"

he fed him the fruits of the field
"he brought him to a land with plenty of crops he could eat"

he nourished him with honey from the rock, and oil from the flinty crag
The land had many wild bees, which produce honey, with hives inside rock holes. There were also many olive trees, which provide oil, and grow on rocks, hills, and mountains.

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nourished him with honey
This is like a mother giving her breast to an infant. "allowed him to suck honey"

Deuteronomy 32:14

General Information:
Moses speaks a poetic song to the people of Israel. He speaks to the Israelites as if they were one man, so the word "you" here is singular.

He ate
Moses continues to speak of the Israelites as "Jacob"

fat of lambs, rams of Bashan and goats
The people of Israel had many healthy herd animals.

Deuteronomy 32:15

General Information:
Moses continues speaking his poetic song to the people of Israel.

Jeshurun
Moses speaks of the Israelites as if they were an animal whose owner named it Jeshurun.

grew fat ... you grew fat, you were too fat, and you had eaten your fill
An animal growing fat is a metaphor for a person becoming wealthy and prosperous. Alternate translation: "was like an animal that grew fat ... you grew fat, you were too fat, and you had eaten until you were full"

and kicked
Kicking is a metaphor for rebelling against God. Alternate translation: "and kicked his master" or "and rebelled"

the Rock of his salvation
This means Yahweh is strong like a rock and able to protect his people.

the Rock
This a proper name that Moses gives to Yahweh, who, like a rock, is strong and able to protect his people. See how you translated this in Deuteronomy 32:4.

Deuteronomy 32:16

They made Yahweh jealous
The Israelites made Yahweh jealous.

Deuteronomy 32:17

General Information:
Moses continues to speak his song to the Israelites.

They sacrificed
"The people of Israel sacrificed"

gods that recently appeared
This means the Israelites recently learned about these gods.

your fathers
Moses is speaking to the Israelites as many people, so the word "your" is plural.

Deuteronomy 32:18

You have deserted ... your father ... you forgot ... gave you
Moses is speaking to the Israelites as if they were one man, so all instances of "you" and "your" are singular.

You have deserted the Rock
Here Yahweh is called the rock because he is strong and protective. Alternate translation: "You have left the protective care of Yahweh"

the Rock
This a proper name that Moses gives to Yahweh, who, like a rock, is strong and able to protect his people. See how you translated this in Deuteronomy 32:4.

who became your father ... who gave you birth
This compares Yahweh to a father and a mother. This means God caused them to live and to be a nation. Alternate translation: "who fathered you ... who gave life to you"

Deuteronomy 32:19

General Information:
Moses speaks a poetic song to the people of Israel.

his sons and his daughters
This refers to the people of Israel whom Yahweh gave life to and made into a nation.

Deuteronomy 32:20

I will hide my face from them
This is an idiom. Alternate translation: "I will turn away from them" or "I will stop helping them"

I will see what their end will be
"I will see what happens to them"

Deuteronomy 32:21

General Information:
Moses speaks a poetic song to the people of Israel. He continues to quote Yahweh's words.

They have made me jealous
Here "me" refers to Yahweh.

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what is not god
"what are false gods"

worthless things
You may need to make explicit what the "things" are. Alternate translation: "worthless idols"

those who are not a people
"people who do not belong to one people group"

foolish nation
Translate "foolish" as in Deuteronomy 32:6.

Deuteronomy 32:22

General Information:
Moses speaks a poetic song to the people of Israel. He continues to quote Yahweh's words.

For a fire is kindled by my anger ... foundations of the mountains
Yahweh compares his anger to a fire. This emphasizes his power to destroy what makes him angry.

a fire is kindled by my anger and is burning ... it is devouring ... it is setting
This can be stated in active form. Alternate translation: "I start a fire because I am angry, and it burns ... it is devouring ... it is setting" or "when I am angry, I destroy my enemies like a fire, and I destroy everything on earth and in ... I devour ... I set"

to the lowest Sheol
"even to the world of the dead"

Deuteronomy 32:23

General Information:
Moses speaks a poetic song to the people of Israel. He continues to quote Yahweh's words.

I will heap disasters on them
Yahweh speaks of bad things that would happen to the Israelites as if they were something like dirt that he could pile up on top of the Israelites. Alternate translation: "I will make sure that many bad things happen to them"

I will shoot all my arrows at them
Here Yahweh compares the bad things he will make sure happen to the Israelites to someone shooting arrows from a bow. Alternate translation: "I will do all I can do to kill them"

Deuteronomy 32:24

They will be wasted by hunger
This can be stated in active form. The abstract noun "hunger" can be translated as the verb "be hungry." Alternate translation: "They will grow weak and die because they are hungry"

They will ... hunger and devoured by burning heat and bitter destruction
Possible meanings of "burning heat" are 1) the Israelites will suffer from fevers or 2) the weather will be unusually hot during a drought or famine. This can be stated in active form. Alternate translation: "They will ... hunger, and burning heat and terrible disasters will devour them" or "They will ... hunger, and they will die from burning heat and terrible disasters"

I will send on them the teeth of wild animals, with the poison of things that crawl in the dust
The teeth and the poison are synecdoches for the animals that use these things to kill. Alternate translation: "I will send wild animals to bite them, and things that crawl in the dust to bite and poison them"

Deuteronomy 32:25

General Information:
Moses speaks a poetic song to the people of Israel. He continues to quote Yahweh's words.

Outside the sword will bereave
Here "sword" represents the army of the enemy. Alternate translation: "When the Israelites are outside, the enemy army will kill them"

terror will do so
Yahweh speaks of being afraid as if it were a person who comes into a house and kills those who live in it. Alternate translation: "you will die because you are afraid"

young man and virgin, the nursing baby, and the man of gray hairs
These terms describing people of different ages are combined to mean that all kinds of people will die.

Deuteronomy 32:26

I said that I would ... away, that I would ... mankind.
This can be translated as a direct quote. Alternate translation: "I said, 'I will ... away, and I will ... mankind.'"

I would make the memory of them to cease from among mankind
"I would make all people forget about them"

Deuteronomy 32:27

General Information:
Moses speaks a poetic song to the people of Israel. He continues to quote Yahweh's words.

Were it not that I feared the provocation of the enemy
"I was afraid of the provocation of the enemy"

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the provocation of the enemy
This abstract noun can be translated as a verb. Alternate translation: "that the enemy would provoke me" or "that the enemy would cause me to be angry"

the enemy
Yahweh speaks of his enemies as if they are one man. Alternate translation: "my enemy" or "my enemies"

judge mistakenly
"misunderstand"

Our hand is exalted
Here "hand" represents the strength or power of a person. To be exalted is an idiom for defeating an enemy. Alternate translation: "We have defeated them because we are more powerful"

Deuteronomy 32:28

General Information:
Moses speaks a poetic song to the people of Israel. He continues to quote Yahweh's words.

Deuteronomy 32:29

Oh, that they were wise, that they understood this, that they would consider their coming fate
Moses states something that he wishes were true, but he knows that it is not true. The people of Israel were not wise and did not understand that their disobedience would cause Yahweh to bring disaster on them.

their coming fate
The abstract noun "fate" can be translated as a verb. Alternate translation: "what is going to happen to them"

Deuteronomy 32:30

General Information:
Moses speaks a poetic song to the people of Israel. He continues to quote Yahweh's words and tell them more of what they would have understood if they were wise

How could one chase a thousand ... Yahweh had given them up?
Moses uses a question to scold the people for not being wise enough to understand why their enemies are defeating them. This question can be translated as a statement as in the UDB.

How could one chase a thousand, and two put ten thousand to flight
You can make clear the understood information. Alternate translation: "How could 1 enemy soldier chase 1,000 of your men, and 2 enemy soldiers cause 10,000 of your men to run away"

unless their Rock had sold them
The word "Rock" refers to Yahweh who is strong and able to protect his people. Alternate translation: "unless Yahweh, their Rock, had handed them over"

their Rock
"The Rock" here is a proper name that Moses gives to Yahweh, who, like a rock, is strong and able to protect his people. Translate "Rock" as in Deuteronomy 32:4.

Deuteronomy 32:31

our Rock
"The Rock" here is a proper name that Moses gives to Yahweh, who, like a rock, is strong and able to protect his people. Translate "Rock" as in [Deuteronomy 32:4]

our enemies' rock is not like our Rock
The enemies' idols and false gods are not powerful like Yahweh.

Rock, just as even our enemies have concluded
"Rock; not only do we say so, but our enemies say so also"

have concluded
have made a judgment after looking at the facts

Deuteronomy 32:32

General Information:
Moses speaks a poetic song to the people of Israel. He continues to quote Yahweh's words.

For their vine comes from the vine of Sodom ... clusters are bitter
Moses compares enemies who worship false gods to the wicked people who lived in Sodom and Gomorrah and to grapevines that produce poisonous fruit. This means their enemies are wicked and will cause the Israelites to die if the Israelites start to act like the people who live around them.

their vine comes from the vine of Sodom, and from the fields of Gomorrah
The vine is a metaphor for the people group. "it is as if their vine were a branch of the vines that grew in the fields of Sodom and Gomorrah" or Alternate translation: "they do evil the same way the people who lived in Sodom and Gomorrah did"

their clusters
"their clusters of grapes"

Deuteronomy 32:33

General Information:
Moses speaks a poetic song to the people of Israel. He continues to quote Yahweh's words.

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Their wine is the poison of serpents and the cruel venom of asps
Moses continues comparing the enemies of the people of Israel to grapevines that produce poisonous fruit and wine. This means their enemies are wicked.

asps
poisonous snakes

Deuteronomy 32:34

Is not this plan secretly kept by me, sealed up among my treasures?
This question emphasizes that Yahweh's plans for the people of Israel are kept secret like a valuable treasure. The rhetorical question can be translated as a statement. It can also be stated in active form. Alternate translation: "I know what I have planned to do to the Israelite people and to their enemies, and I have locked up those plans as someone would lock up his valuable possessions."

Deuteronomy 32:35

General Information:
Moses speaks a poetic song to the people of Israel. This is the end of Moses's quotation of Yahweh's words that begins in [Deuteronomy 32:20]

Vengeance is mine to give, and recompense
The words "vengeance" and "recompense" mean basically the same thing. Alternate translation: "I will have vengeance and punish Israel's enemies"

recompense
to punish or reward a person for what he has done

their foot slips
Something bad has happened to them. Alternate translation: "they are helpless"

the day of disaster for them
"the time for me to destroy them"

the things that are to come on them will hurry to happen
Yahweh speaks of the bad things that will happen to his enemies as if the bad things were people running eagerly to punish them. Alternate translation: "I will punish them quickly"

Deuteronomy 32:36

General Information:
Moses continues to speak a poetic song to the people of Israel.

For Yahweh will give justice to his people
The abstract noun "justice" can be translated as an adjective or as an adverb. Alternate translation: "For Yahweh will do what is just for his people" or "For Yahweh will act justly towards his people"

he will pity his servants
"he will feel that he needs to help his servants"

Deuteronomy 32:37

General Information:
Moses speaks a poetic song to the people of Israel.

Deuteronomy 32:38

Connecting Statement:
This is the end of the rhetorical question that begins with the words "Where are their gods" in Deuteronomy 32:37.

the gods who ... drink offerings?
This is the end of the rhetorical question that begins with the words "Where are their gods" in [Deuteronomy 32:37]

Let them rise up and help you; let them be your protection
Yahweh says this to mock the Israelites. He knows these gods cannot help them. Alternate translation: "These idols are not even able to get up and help or to protect you"

Deuteronomy 32:39

General Information:
Moses speaks a poetic song to the people of Israel.

I, even I
"I, I myself" or "I, I alone." Yahweh repeats "I" to emphasize that only he is God.

Deuteronomy 32:40

I lift up my hand to heaven and say
"I lift up my hand to heaven and swear" or "I have taken an oath." Lifting up the hand is a sign of making an oath.

As I live forever
"As certainly as I live forever" or "I swear by my life which is never-ending." This statement assures the people that what God says in Deuteronomy 32:41-Deuteronomy 32:42 will happen.

Deuteronomy 32:41

General Information:
Moses speaks a poetic song to the people of Israel.

When I sharpen my glittering sword
"When I sharpen my shining sword." This means God is preparing to judge and punish his enemies. Alternate translation: "When I am ready to judge my enemies"

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when my hand begins to bring justice
Here "hand" represents the whole person. Alternate translation: "when I get ready to judge the wicked"

Deuteronomy 32:42

General Information:
Moses speaks a poetic song to the people of Israel.

I will make my arrows drunk with blood, and my sword will devour flesh with the blood
Yahweh speaks of arrows as if they were people to whom he could give alcohol and make them drunk, and of a sword as if it were a person who was so hungry that he would eat an animal before draining the blood out. These metaphors are metonyms for a soldier using arrows and a sword to kill many enemies. This in turn is a metaphor for Yahweh killing his enemies in war.

from the heads of the leaders of the enemy
A possible meaning is "from the long-haired heads of the enemy."

Deuteronomy 32:43

General Information:
This is the end of Moses's song.

Rejoice, you nations
Moses addresses the peoples of all the nations as if they were there listening.

for he will avenge the blood of his servants; he will render vengeance on his enemies
Here "blood of his servants" represents the lives of his innocent servants who were killed. Alternate translation: "for he will take revenge on his enemies, who killed his servants"

Deuteronomy 32:44

recited
Possible meanings are 1) "spoke" or 2) "sang."

in the ears of the people
Here "ears" represents the people themselves and emphasizes that Moses wanted to make sure they heard the song clearly. Alternate translation: "to the people so they would be sure to hear it"

Deuteronomy 32:45

reciting
Possible meanings are 1) "speaking" or 2) "singing."

Deuteronomy 32:46

He said to them
"Moses said to the people of Israel"

Fix your mind on
This is an idiom. Alternate translation: "Pay attention to" or "Think about"

I have witnessed to you
Possible meanings are 1) "I have testified to you," referring to what Yahweh has said he will do to the Israelites if they disobey, or 2) "I have commanded you," referring to what Yahweh was commanding them to do.

your children
"your children and descendants"

Deuteronomy 32:47

this is
"this law is"

no trivial matter
This litotes can be stated positively. Alternate translation: "something very important"

because it is your life
The abstract noun "life" can be translated as the verb "live." You may need to make explicit the metonymy of obeying the law, which represents the law itself. Alternate translation: "because you will live if you obey it"

prolong your days
Long days are a metaphor for a long life. See how you translated these words in [Deuteronomy 4:26]

Deuteronomy 32:48

General Information:
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Deuteronomy 32:49

mountains of Abarim
This is the name of a mountain range in Moab.

Abarim, up Mount Nebo
"Abarim and climb up Mount Nebo"

Mount Nebo
This is the highest place in the Abarim Mountains.

opposite Jericho
"on the other side of the river from Jericho"

Deuteronomy 32:50

General Information:
Yahweh finishes speaking to Moses.

be gathered to your people
This is a polite way of saying Moses's spirit would join the spirits of his relatives in the world of the

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dead. Alternate translation: "join your ancestors who died before you"

Mount Hor
This is the name of a mountain on the border of Edom.

Deuteronomy 32:51

Meribah
This is the name of the place in the desert where Moses disobeyed God.

wilderness of Zin
This is the name of a wilderness on the southern border of Judah.

Deuteronomy 32:52

General Information:
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Chapter 33

1 This is the blessing with which Moses the man of God blessed the people of Israel before his death. **2** He said:

Yahweh came from Sinai
and rose from Seir upon them.
He shined out from Mount Paran,
and he came with ten thousands of holy ones.
In his right hand were flashes of lightning.
3 Indeed, he loves the peoples;
all his holy people are in your hand,
and they bowed down at your feet;
they received your words.
4 Moses commanded us a law,
an inheritance for the assembly of Jacob.
5 Then there was a king in Jeshurun,
when the heads of the people had gathered,
all the tribes of Israel together.
6 Let Reuben live and not die,
but may his men be few.

7 This is the blessing for Judah. Moses said:

Listen, Yahweh, to the voice of Judah,
and bring him to his people again.
Fight for him;
be a help against his enemies.

8 About Levi, Moses said:

Your Thummim and your Urim belong to your faithful one,
the one whom you tested at Massah,
with whom you struggled at the waters of Meribah,
9 who said about his father and mother, "I have not seen them."
Neither did he acknowledge his brothers,
nor did he take account of his own children.
For he guarded your word
and kept your covenant.
10 He teaches Jacob your decrees
and Israel your law.
He will put incense before you
and whole burnt offerings on your altar.
11 Bless, Yahweh, his possessions,
and accept the work of his hands.
Shatter the loins of those who rise up against him,
and those of the people who hate him, so that they do not rise up again.

12 About Benjamin, Moses said:

The one loved by Yahweh lives in security beside him;
Yahweh shields him all the day long,
and he lives between Yahweh's arms.

13 About Joseph, Moses said:

May his land be blessed by Yahweh
with the precious things of heaven, with the dew,

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and with the deep that lies beneath.
14 May his land be blessed with the precious things of the harvest of the sun,
with the precious things of the produce of the months,
15 with the finest things of the ancient mountains,
and with the precious things of the everlasting hills.
16 May his land be blessed with the precious things of the earth and its abundance,
and with the good will of him who was in the bush.
Let the blessing come on the head of Joseph,
and on the top of the head of him who was prince over his brothers.
17 The firstborn of an ox, majestic is he,
and his horns are the horns of a wild ox.
With them he will push the peoples,
all of them, to the ends of the earth.
These are the ten thousands of Ephraim;
these are the thousands of Manasseh.

18 About Zebulun, Moses said:

Rejoice, Zebulun, in your going out,
and you, Issachar, in your tents.
19 They will call the peoples to the mountains.
There will they offer sacrifices of righteousness.
For they will suck the abundance of the seas,
and from the sand on the seashore.

20 About Gad, Moses said:

Blessed be he who enlarges Gad.
He will live there like a lioness,
and he will tear off an arm or a head.
21 He provided the best part for himself,
for there was the leader's portion of land reserved.
He came with the heads of the people.
He carried out the justice of Yahweh
and his decrees with Israel.

22 About Dan, Moses said:

Dan is a lion cub
that leaps out from Bashan.

23 About Naphtali, Moses said:

Naphtali, satisfied with favor,
and full of the blessing of Yahweh,
take possession of the land to the west and south.

24 About Asher, Moses said:

Blessed be Asher more than the other sons;
let him be acceptable to his brothers,
and let him dip his foot in olive oil.
25 May your city bars be iron and bronze;
as long as will be your days, so long will your security be.

26 There is no one like the God of Jeshurun,
who rides through the heavens to your help,
and in his majesty on the clouds.

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27 The eternal God is a refuge,
and underneath are the everlasting arms.
He thrust out the enemy from before you,
and he said, "Destroy!"
28 Israel dwelt in safety.
Jacob's spring was secure
in a land of grain and new wine;
indeed, let his heavens drop dew on him.
29 Your blessings are many, Israel!
Who is like you, a people saved by Yahweh,
the shield of your help,
and the sword of your majesty?
Your enemies will come trembling to you;
you will trample down their high places.

Deuteronomy 33 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetic lines of Moses's blessings in 33:1-29.

Special concepts in this chapter

Families

Moses gives a series of prophecies or instructions for each of the tribes of Israel and Israel overall. (See: prophet)

Deuteronomy 33:1

General Information:

Moses begins to bless the tribes of Israel. Moses speaks the blessing in the form of short poems.

Deuteronomy 33:2

Yahweh came from Sinai and rose from Seir upon them. He shined out from Mount Paran

Moses compares Yahweh to the rising sun. Alternate translation: "When Yahweh came from Sinai, he looked to them like the sun when it rises from Seir and shines out from Mount Paran"

upon them

"upon the people of Israel"

ten thousands of holy ones

"10,000 angels"

In his right hand were flashes of lightning

Other possible meanings are 1) "In his right hand were flames of fire" or 2) "He gave them a law of fire" or 3) "He came from the south, down his mountain slopes."

Deuteronomy 33:3

General Information:

These verses are difficult to understand. Moses continues to bless the tribes of Israel, which he began to do in [Deuteronomy 33:2]

the peoples

"the people of Israel"

all his holy people are in your hand ... your feet ... your words

The pronouns "his" and "your" refer to Yahweh. Alternate translation: "all Yahweh's holy peole are in his hand ... his feet ... his words"

all his holy people are in your hand

The hand is a metonym for power and protection. Alternate translation: "you protect all his holy people"

Deuteronomy 33:4

an inheritance

"a possession" or "a precious possession"

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Deuteronomy 33:5

General Information:
Verse 5 is difficult to understand. Moses continues to bless the tribes of Israel, which he began to do in [Deuteronomy 33:2]

there was a king
"Yahweh became king"

Jeshurun
This is another name for Israel. Translate it as in Deuteronomy 32:15.

Deuteronomy 33:6

Let Reuben live
This begins Moses's blessings to the individual tribes of Israel.

but may his men be few
Other possible meanings are 1) "and may his men not be few" or 2) "even though his men are few."

Deuteronomy 33:7

General Information:
Moses continues to bless the tribes of Israel, which he began to do in [Deuteronomy 33:2]

to the voice of Judah
Here "voice of Judah" refers to the cries and prayers of the people of Judah. Alternate translation: "when the people of Judah pray to you"

be a help
The abstract noun "help" can be translated as a verb. Alternate translation: "help him to fight"

Deuteronomy 33:8

General Information:
Moses continues to bless the tribes of Israel, which he began to do in [Deuteronomy 33:2]

Your Thummim and your Urim
These were sacred stones the high priest carried on his breastplate and used at times to determine God's will. Here "your" refers to Yahweh.

your faithful one, the one whom you tested ... with whom you struggled
Moses refers to the tribe of Levi as if it were one man.

your faithful one
"the one who seeks to please you."

Massah
See how you translated this in Deuteronomy 6:16. Translator may add a footnote that says: "The name 'Massah' means 'testing.'"

Meribah
See how you translated this in Deuteronomy 32:51. Translator may add a footnote that says: "The name 'Meribah' means 'argue' or 'quarrel.'"

Deuteronomy 33:9

General Information:
Moses continues to bless the tribes of Israel, which he began to do in [Deuteronomy 33:2]

who said about his father and mother
The word "who" refers to the Yahweh's "faithful one" of Deuteronomy 33:8. This is the tribe of Levi.

your word
"your commands"

guarded ... kept
These words both mean to watch over and to protect. They are often metaphors for "obeyed," but here they should be translated literally because they refer to a time when the Levites literally killed people who were rebelling against Yahweh.

Deuteronomy 33:10

General Information:
Moses continues to bless the tribes of Israel; the blessings are short poems. He continues to describe the tribe of Levi, which he began to do in [Deuteronomy 33:8]

your ... your ... you ... your
Moses is speaking to Yahweh, so all these words are singular.

Deuteronomy 33:11

General Information:
Moses continues to bless the tribes of Israel; the blessings are short poems. He continues describing the tribe of Levi, which he began to do in [Deuteronomy 33:8]

accept
be pleased with

the work of his hands
Here the word "hands" refers to the whole person. Alternate translation: "all the work that he does"

Shatter the loins of
The loins were considered the center of strength, and are here represent strength. Alternate translation: "Take away the strength of" or "Utterly destroy"

rise up ... rise up
This phrase is used twice as a metaphor. Alternate translation: "rise up to fight ... cause any more trouble"

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rise up against
This is an idiom. Alternate translation: "fight against"

Deuteronomy 33:12

General Information:
Moses continues to bless the tribes of Israel; the blessings are short poems.

The one loved by Yahweh lives
Here Moses is referring to the members of the tribe of Benjamin. This can be stated in active form. Alternate translation: "The ones whom Yahweh loves live"

lives in security
The abstact noun "security" can be translated using a verb phrase. Alternate translation: "lives where no one can harm him"

he lives between Yahweh's arms
Possible meanings are 1) Yahweh protects the tribe of Benjamin with his power or 2) Yahweh lives in the hill region of the tribe of Benjamin. In both translations, it means Yahweh takes care of them.

Deuteronomy 33:13

General Information:
Moses continues to bless the tribes of Israel; the blessings are short poems.

About Joseph
This refers to the tribe of Ephraim and the tribe of Manasseh. Both tribes descended from Joseph.

May his land be blessed by Yahweh
The word "his" refers to Joseph which represents the tribes of Ephraim and Manasseh. This can be stated in active form. Alternate translation: "May Yahweh bless their land"

with the precious things of heaven, with the dew
"with the precious dew from the sky" or "with the precious rain from the sky"

dew
water that forms on leaves and grass on cool mornings. See how you translated this in Deuteronomy 32:2.

the deep that lies beneath
This refers to the water under the ground.

Deuteronomy 33:14

General Information:
Moses continues to bless the tribes of Israel; the blessings are short poems. He continues to describe the tribe of Joseph, which he began to do in [Deuteronomy 33:13]

May his land be blessed
This can be stated in active form. See how you translated this in [Deuteronomy 33:13]

with the precious things of the harvest of the sun
"with the best crops that the sun causes to grow"

with the precious things of the produce of the months
"with the best crops that grow month to month"

Deuteronomy 33:15

finest things ... precious things
Moses is probably referring to food crops. The full meaning of this statement can be made clear. Alternate translation: "the best fruits ... the precious fruits"

ancient mountains
"the mountains that existed long ago"

everlasting hills
"the hills that will exist forever"

Deuteronomy 33:16

General Information:
Moses continues to bless the tribes of Israel; the blessings are short poems. He continues to describe the tribe of Joseph, which he began to do in [Deuteronomy 33:13]

May his land be blessed
This can be stated in active form. See how you translated this in [Deuteronomy 33:13]

its abundance
The abstract noun "abundance" can be translated as a verb phrase. Alternate translation: "what it produces in large amounts"

him who was in the bush
The full meaning of this statement can be made clear. Alternate translation: "Yahweh, who spoke to Moses from the burning bush"

Let the blessing come on the head of Joseph
This metaphor is of a man putting his hand on the head of a son and asking God to bless the son. The man here is Yahweh. Alternate translation: "May Yahweh bless Joseph as a father blesses his son"

come on the head of Joseph, and on the top of the head of him
Here "head" and "top of the head" represent the whole person. Also, Joseph represents his descendants. Alternate translation: "be upon the descendants of Joseph"

top of the head
Another possible meaning is "brow" or "forehead."

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Deuteronomy 33:17

General Information:
Moses continues to bless the tribes of Israel; the blessings are short poems. He continues to describe the tribe of Joseph, which he began to do in [Deuteronomy 33:13]

The firstborn of an ox, majestic is he
The ox is a metaphor for something large and strong. The word "firstborn" is a metaphor for honor. Alternate translation: "People will honor Joseph's descendants, who are many and powerful"

his horns are the horns of
The horn is a metaphor for strength. Alternate translation: "he is as strong as"

With them he will push
Pushing with his horns is a metaphor for strength. Alternate translation: "He is so strong that he will push"

ten thousands of Ephraim ... the thousands of Manasseh
This means the tribe of Ephraim will be stronger than the tribe of Manasseh. Alternate translation: "the people of Ephraim, who number many times 10,000 ... the people of Manasseh, who number many times 1,000"

Deuteronomy 33:18

General Information:
Moses continues to bless each tribe of Israel; the blessings are short poems. He speaks to the tribes of Zebulun and Issachar as if they were one man, so the word "your" and the command "rejoice" here are singular.

Rejoice, Zebulun, in your going out, and you, Issachar, in your tents
The people of Zebulun were located near the Mediterranean Sea. They traveled by sea and traded with other people. The people of Issachar preferred peaceful living and working the land and raising cattle. You can make clear the understood information.

Deuteronomy 33:19

There will they offer
"It is there that they will offer"

sacrifices of righteousness
"acceptable sacrifices" or "proper sacrifices"

For they will suck the abundance of the seas, and from the sand on the seashore
Possible meanings are 1) they will trade with people across the sea or 2) they were beginning to use sand in making pottery.

For they will suck the abundance of the seas
The Hebrew word translated "suck" here refers to how a baby nurses at its mother's breast. It means the people will gain wealth from the sea like a baby gets milk from its mother.

Deuteronomy 33:20

General Information:
Moses continues to bless the tribes of Israel; the blessings are short poems.

Blessed be he who enlarges Gad
This can stated in active form. Alternate translation: Possible meanings are 1) "May Yahweh bless Gad and give him much land to live in" or 2) "People should say that Yahweh is good because he has given Gad much land to live in"

He will live there like a lioness, and he will tear off an arm or a head
This means the people of Gad are strong and secure, and they will defeat their enemies in war.

Deuteronomy 33:21

General Information:
Moses continues to bless the tribes of Israel; the blessings are short poems. He continues to describe the tribe of Gad as one man, which he began to do in [Deuteronomy 33:20]

the leader's portion
This means a larger piece of land that a leader normally took.

He came with the heads of the people
"They met with all the leaders of the Israelites"

He carried out the justice of Yahweh and his decrees with Israel
"They obeyed all that Yahweh had commanded the Israelites"

Deuteronomy 33:22

General Information:
Moses continues to bless the tribes of Israel; the blessings are short poems.

Dan is a lion cub that leaps out from Bashan
The people of Dan are strong like a lion cub, and they attack their enemies who live in Bashan. You can make clear the understood information.

Deuteronomy 33:23

General Information:
Moses continues to bless the tribes of Israel; the blessings are short poems. He speaks of the descendants of Naphtali as if they were one man.

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satisfied with favor
Yahweh being pleased with Naphtali is spoken of as if "favor" were food that Naphtali ate until he was no longer hungry. Alternate translation: "who has all the good things he desires because Yahweh is pleased with him"

full of the blessing of Yahweh
Blessings are spoken of as if they were food that Naphtali ate until he could hold no more. Alternate translation: "whom Yahweh has blessed so that he has all he needs"

take possession
Moses speaks as if the tribe of Naphtali is one man, so these words are singular.

the land to the west and south
This refers to the land around Lake Galilee. The full meaning of this statement may be made explicit.

Deuteronomy 33:24

General Information:
Moses continues to bless the tribes of Israel; the blessings are short poems.

dip his foot in olive oil
Olive oil was used for food and for the skin of the face and arms. Feet were dirty, so to put the foot in olive oil was to ruin valuable oil. The full meaning of this statement can be made clear. Alternate translation: "have so much olive oil that he can afford to waste it"

Deuteronomy 33:25

your city bars ... your days ... your security
Moses speaks to the tribe of Asher as if they are one man, so all instances of "your" are singular.

May your city bars be iron and bronze
Cities had large bars across their gates to keep enemies out. The meaning of this statement can be made clear. Alternate translation: "May you be safe from attacks by your enemies"

Deuteronomy 33:26

Jeshurun
This is another name for Israel. Translate it as in Deuteronomy 32:15.

who rides through the heavens ... in his majesty on the clouds
This is an image of Yahweh riding on clouds through the sky like a king on his chariot riding through a battlefield. Alternate translation: "who rides through the heavens like a king rides through a battlefield ... on the clouds like a king on his chariot"

to your help
"to help you." Moses speaks to the Israelites as if they were one man, so the word "you" here is singular.

Deuteronomy 33:27

The eternal God is a refuge
The abstract noun "refuge," which means a shelter or a place safe from danger, can be stated as a verb. Alternate translation: "The eternal God will protect his people"

underneath are the everlasting arms
The words "everlasting arms" are a metaphor for Yahweh's promise to protect his people forever. Alternate translation: "he will support and take care of his people forever"

He thrust out ... he said
Moses speaks of the future as if it were the past to emphasize that what he is saying will come true. Alternate translation: "He will thrust out ... he will say"

before you ... Destroy
Moses speaks to the Israelites as if they were one man, so the word "you" and the command "destroy" here are singular.

he said, "Destroy!"
If this direct quotation would not work well in your language, you may change it to an indirect quotation. Alternate translation: "he will tell you to destroy them!"

Deuteronomy 33:28

Israel dwelt ... Jacob's spring was secure
Possible meanings are 1) Moses speaks of the future as if it were the past to emphasize that what he is saying will come true, "Israel will dwell ... Jacob's spring will be secure" or 2) Moses is blessing Israel, "May Israel dwell ... and may Jacob's spring be secure."

Jacob's spring
Possible meanings are 1) Jacob's home or 2) Jacob's descendants.

let his heavens drop dew
The dew is spoken of as being so much that it is as if it were raining. Possible meanings are 1) Moses is blessing Israel, "may much dew cover the land like rain" or 2) Moses is telling what will happen in the future, "much dew will cover the land like rain."

dew
water that forms on leaves and grass on cool mornings. See how you translated this in Deuteronomy 32:2.

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Deuteronomy 33:29

General Information:
Moses speaks to the Israelites as if they were one man, so the words "you" and "your" here are singular.

Who is like you, a people saved by Yahweh ... majesty?
This rhetorical question can be translated as a statement. It can also be stated in active form. Alternate translation: "There is no other people group like you, a people whom Yahweh has saved ... majesty."

the shield ... the sword
This merism speaks of Yahweh defending the Israelites from their enemies and enabling them to attack their enemies.

the shield of your help
The word "shield" is a metaphor for Yahweh protecting and defending the Israelites. The abstract noun "help" can be translated as a verb. Alternate translation: "the one who protects you and helps you"

the sword of your majesty
The word "sword" is a metaphor for the power to kill with the sword in order to win battles. Alternate translation: "the one who enables you to win battles and so have majesty"

you will trample down their high places
Possible meanings are 1) the Israelites will destroy the places where the other people worship false gods or 2) the Israelites will walk on the backs of their enemies when the Israelites defeat them.

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Chapter 34

1 Moses went up from the plains of Moab to Mount Nebo, to the top of Pisgah, which is opposite Jericho. There Yahweh showed him all the land of Gilead as far as Dan, **2** and all Naphtali, and the land of Ephraim and Manasseh, and all the land of Judah, to the western sea, **3** and the Negev, and the plain of the Valley of Jericho, the City of Palms, as far as Zoar. **4** Yahweh said to him, "This is the land that I swore to Abraham, to Isaac, and to Jacob, saying, 'I will give it to your descendants.' I have allowed you to look at it with your eyes, but you will not go over there." **5** So Moses the servant of Yahweh, died there in the land of Moab, as the word of Yahweh promised. **6** Yahweh buried him in the valley in the land of Moab opposite Beth Peor, but no one knows where his grave is to this day. **7** Moses was one hundred twenty years old when he died; his eye was not dim, nor his natural force abated. **8** The people of Israel mourned for Moses in the plains of Moab for thirty days, and then the days of mourning for Moses were finished.

9 Joshua son of Nun was full of the spirit of wisdom, for Moses had laid his hands on him. The people of Israel listened to him and did what Yahweh had commanded Moses. **10** There has not arisen a prophet since in Israel like Moses, whom Yahweh knew face to face. **11** There has never been any prophet like him in all the signs and wonders that Yahweh sent him to do in the land of Egypt, to Pharaoh, and to all his servants, and to all his land. **12** There has never been any prophet like him in all the mighty, fearsome deeds that Moses did in the sight of all Israel.

Deuteronomy 34 General Notes

Structure and formatting

This chapter may have been written by Joshua, since it recorded Moses's death. This chapter officially ends the revelation of the law of Moses, and life in the Promised Land is about to begin again. (See: reveal and lawofmoses and promisedland)

Deuteronomy 34:1

Mount Nebo
This is the highest point of Mount Pisgah which is in the northern part of the Abarim mountain range. See how you translated this in Deuteronomy 32:49.

Pisgah
See how you translated this in Deuteronomy 3:17.

Deuteronomy 34:2

General Information:
This page has intentionally been left blank.

Deuteronomy 34:3

the City of Palms
This is another name for Jericho.

Deuteronomy 34:4

look at it with your eyes
"see it for yourself"

Deuteronomy 34:5

General Information:
This page has intentionally been left blank.

Deuteronomy 34:6

Beth Peor
This was a town in Moab. See how you translated this in Deuteronomy 3:29.

to this day
This refers to the time that this was written or edited, not to the present time in the twenty-first century.

Deuteronomy 34:7

one hundred twenty years old
"30 days"

his eye was not dim, nor his natural force abated
This means his eyes and body were still strong and healthy.

Deuteronomy 34:8

thirty days
"30 days"

Deuteronomy 34:9

son of Nun
See how you translated this in Deuteronomy 1:38.

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Joshua ... was full of the spirit of wisdom
The writer speaks as if Joshua were a container and the spirit were a physical object that could be put into a container. Alternate translation: "Yahweh enabled Joshua ... to be very wise"

Moses had laid his hands on him
The full meaning of this statement can be made clear. Alternate translation: "Moses had laid his hands on him to set Joshua apart so Joshua would serve Yahweh"

Deuteronomy 34:10

Yahweh knew face to face
This is an idiom. It means Yahweh and Moses had a very close relationship.

Deuteronomy 34:11

General Information:
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Deuteronomy 34:12

in all the mighty
"who did all the mighty"

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Book: Joshua

Joshua

Chapter 1

1 Now it came about after the death of Moses the servant of Yahweh, that Yahweh spoke to Joshua the son of Nun, Moses' chief assistant, saying, **2** "Moses, my servant, is dead. Now therefore, arise, cross over this Jordan, you and all this people, into the land that I am giving to them—to the people of Israel. **3** I have given you every place where the sole of your foot will walk. I have given it to you, just as I promised to Moses. **4** From the wilderness and Lebanon, as far as the great river, the Euphrates, all the land of the Hittites, and to the Great Sea, where the sun goes down, will be your land. **5** No one will be able to stand before you all the days of your life. I will be with you as I was with Moses. I will not abandon you or leave you. **6** Be strong and courageous. You will cause this people to inherit the land that I swore to their ancestors I would give to them. **7** Be strong and very courageous. Be careful to obey all the law my servant Moses commanded you. Do not turn from it to the right or to the left, so that you may be successful wherever you go. **8** This book of the law must not leave your mouth. You must meditate on it day and night so that you can be careful to do all that is written in it. Then you will be prosperous and successful. **9** Have I not commanded you? Be strong and courageous! Do not be afraid. Do not be discouraged. Yahweh your God is with you wherever you go."

10 Then Joshua commanded the leaders of the people, **11** "Go through the camp and command the people, 'Prepare provisions for yourselves. In three days you will cross over this Jordan and go in and possess the land that Yahweh your God is giving you to possess.'"

12 To the Reubenites, the Gadites and the half tribe of Manasseh, Joshua said, **13** "Call to mind the word that Moses the servant of Yahweh, commanded you when he said, 'Yahweh your God is giving you rest, and he is giving you this land.' **14** Your wives, your little ones, and your livestock will stay in the land that Moses gave you beyond the Jordan. But your mighty warriors will go over with your brothers and help them **15** until Yahweh has given your brothers rest just as he has given it to you. Then they also will take possession of the land Yahweh your God gives them. Then you will return to your own land and possess it, the land that Moses the servant of Yahweh gave you beyond the Jordan, where the sun rises." **16** Then they answered Joshua, saying, "All that you have commanded us we will do, and wherever you send us we will go. **17** We will obey you just as we obeyed Moses. Only may Yahweh your God be with you, as he was with Moses. **18** Whoever rebels against your commands and disobeys the words you have commanded them will be put to death. Only be strong and courageous."

Joshua 1 General Notes

Structure and formatting

This chapter appears to be a natural continuation of the book of Deuteronomy.

Special concepts in this chapter

Be strong and Courageous

Joshua is often told, "Be strong and courageous." This repeated encouragement is on purpose and may indicate Joshua will need help in the future.

Joshua 1:1

Yahweh

This is the name of God that he revealed to his people in the Old Testament. See the translationWord page about Yahweh concerning how to translate this.

Nun

Joshua's father

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Joshua 1:2

cross over this Jordan
To "cross over" means "go to the opposite bank of the river." Alternate translation: "travel from this side to the opposite side of the Jordan"

you and all this people
The word "you" here refers to Joshua.

Joshua 1:3

I have given you every place
God giving the land to the Israelites in the future is spoken of as if he gave it to them in the past. This emphasizes that he will certainly give it to them. Alternate translation: "I will give to you every place"

I have given you
The word "you" refers to both Joshua and the nation of Israel.

every place where the sole of your foot will walk
This refers to all the places Joshua and the Israelites will travel when they cross the Jordan River. Alternate translation: "everywhere you go in this land"

Joshua 1:4

General Information:
Yahweh continues speaking to Joshua.

your land
The word "your" refers to the tribes of Israel and not only Joshua.

Joshua 1:5

to stand before you
In verse 5 the words "you" and "your" refer to Joshua.

I will not abandon you or leave you
The words "abandon" and "leave" mean basically the same thing. Yahweh combines them to emphasize that he will not do these things. Alternate translation: "I will certainly stay with you always"

Joshua 1:6

General Information:
Yahweh gives Joshua a series of commands.

Be strong and courageous
Yahweh commands Joshua to overcome his fears with courage.

Joshua 1:7

Do not turn from it to the right or to the left
This can be stated as a positive command. Alternate translation: "Follow it exactly" or "Follow them exactly"

be successful
"achieve your goal" or "reach your goal"

Joshua 1:8

General Information:
Yahweh continues speaking to Joshua.

prosperous and successful
These two words mean basically the same thing and emphasize great prosperity.

Joshua 1:9

Have I not commanded you?
This refers to Yahweh commanding Joshua. Alternate translation: "I have commanded you!"

Be strong and courageous!
Yahweh is commanding Joshua.

Joshua 1:10

the people
This refers to the people of Israel. Alternate translation: "the people of Israel"

Joshua 1:11

Go through the camp and command the people, 'Prepare ... possess.'
Embedded quotes can be expressed as indirect quotes. Alternate translation: "Go through the camp and command the people to prepare provisions for themselves. In three days they will cross over this Jordan and go in and possess the land that Yahweh their God is giving them to possess."

In three days
Here Joshua was counting his present day as day one. Alternate translation: "Two days from now" or "On the day after tomorrow"

cross over this Jordan
"cross over" refers to going to the opposite side of the river. Alternate translation: "travel to the other side of the Jordan River"

Joshua 1:12

General Information:
The tribes of Reuben, Gad and half of the tribe of Manasseh chose to settle east of the Jordan River.

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Reubenites
These were the descendants of Reuben.

Gadites
These were the decendants of Gad.

Joshua 1:13

General Information:
This page has intentionally been left blank.

Joshua 1:14

General Information:
Joshua continues speaking to the Reubenites, Gadites, and the half tribe of Manasseh.

your little ones
"your little children"

beyond the Jordan
This refers to the east side of the Jordan River. Later most of the Israelites would live west of the Jordan, so they called the east side "beyond the Jordan." But at this time they were all still on the east side. Alternate translation: "east of the Jordan River"

Joshua 1:15

given your brothers rest
This refers to Israel defeating all their enemies residing in Canaan that they were to conquer.

you will ... possess it
This refers to living out their life on the land in peace.

beyond the Jordan, where the sun rises
This refers to the east side of the Jordan river.

Joshua 1:16

General Information:
These Isrelites were specifically the Reubenites, Gadites, and the half tribe of Manasseh that replied to Joshua.

Joshua 1:17

General Information:
This page has intentionally been left blank.

Joshua 1:18

rebels against your commands ... disobeys the words you have commanded them
These two phrases mean basically the same thing and emphasize that any form of disobedience will be punished.

will be put to death
This can be stated in active form. Alternate translation: "we will put to death"

be strong and courageous
Israel and God considered both traits important for Joshua to pursue as their leader.

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Chapter 2

1 Then Joshua son of Nun secretly sent two men out from Shittim as spies. He said, "Go, look over the land, especially Jericho." They went away and came to the house of a prostitute whose name was Rahab, and they lodged there. **2** It was told to the king of Jericho, "Look, men of Israel have come here to spy on the land." **3** The king of Jericho sent word to Rahab and said, "Bring out the men who have come to you who entered your house, for they have come to spy on the whole land." **4** But the woman had taken the two men and hidden them. She replied, "Yes, the men came to me, but I did not know where they were from. **5** They left when it was dusk, when it was time for the city gate to shut. I do not know where they went. You will probably catch them if you hurry after them." **6** But she had taken them up to the roof and hidden them with the stalks of flax that she had laid out on the roof. **7** So the men pursued them on the road that leads to the fords of the Jordan. The gate was shut as soon as the pursuers went out.

8 The men had not yet lain down for the night, when she came up to them on the roof. **9** She said, "I know that Yahweh has given you the land and that the fear of you has come upon us. All those who live in the land will melt away before you. **10** We have heard how Yahweh dried up the water of the Sea of Reeds for you when you came out of Egypt. We also heard what you did to the two kings of the Amorites on the other side of the Jordan—Sihon and Og—whom you completely destroyed. **11** As soon as we had heard it, our hearts melted and there was no courage left in anyone—for Yahweh your God, he is God in heaven above and on the earth below. **12** Now then, please swear to me by Yahweh that, just as I have been kind to you, you will also deal kindly with my father's house. Give me a sure sign **13** that you will spare the lives of my father, mother, brothers, sisters and all their families, and that you will deliver our souls from death." **14** The men said to her, "Our life for yours, even to death! If you do not speak about our business, then, when Yahweh gives us this land we will be merciful and faithful to you."

15 So she let them down out through the window using a rope. The house in which she lived was built into the wall of the city. **16** She said to them, "Go in the hills and hide or the pursuers will find you. Hide there for three days until the pursuers have returned. Then go on your way." **17** The men said to her, "We will be be free from the oath you made us swear to if you do not do this. **18** When we come into the land, you must tie this scarlet rope in the window through which you let us down, and you will gather into the house your father and mother, your brothers and all your father's household. **19** Whoever goes out of the doors of your house into the street, their blood will be upon their own heads and we will be guiltless. But if a hand is laid upon any who is with you in the house, his blood will be on our head. **20** But if you speak about our business, we will be free from the oath you made us swear." **21** Rahab replied, "May what you say be done." She sent them away and they left. Then she tied the scarlet rope in the window.

22 They left and went up into the hills and they stayed there three days until their pursuers returned. The pursuers searched all along the road and found nothing. **23** The two men returned and crossed over and came back to Joshua son of Nun, and they told him everything that had happened to them. **24** They said to Joshua, "Truly Yahweh has given this land to us. All the inhabitants of the land are melting away because of us."

Joshua 2 General Notes

Structure and formatting

This chapter begins the story of the conquest of the Promised Land. (See: promisedland)

Special concepts in this chapter

Rahab's faith

Rahab expressed her faith in Yahweh. The statement "for Yahweh your God, he is God in heaven above and on the earth below" is a recognition of her faith. (See: faith and heaven)

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Important figures of speech in this chapter

Metaphor
The Israelites were to completely destroy the evil Canaanites. They are compared to melting snow: "... melting away because of us." (See: and evil)

Joshua 2:1

Nun
This is Joshua's father.

Shittim
This is the name of a place on the east side of the Jordan River. It means "Acacia Trees."

as spies
These men were to visit the land to gain information on how Israel should conquer the land.

Joshua 2:2

General Information:
This page has intentionally been left blank.

Joshua 2:3

General Information:
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Joshua 2:4

General Information:
Rahab the prostitute protects the two Israelite spies from harm.

But the woman had taken the two men and hidden them
This happened before the king's messenger spoke to her.

the woman
This refers to Rahab, the prostitute.

Joshua 2:5

dusk
This is the time that day begins to change to the darkness of night.

Joshua 2:6

But she had taken them ... on the roof
This is background information and explains how she had hidden the men in [Joshua 2:4]

the roof
The roof was flat and strong, so people could walk around on it.

flax
a plant that is grown for its fibers, which is used in making cloth

Joshua 2:7

the men pursued them
The men pursued the spies because of what Rahab had told them in Joshua 2:5.

fords
places where a river or other body of water is shallow enough for people to get to the other side by walking through it

Joshua 2:8

not yet lain down
This refers to going to sleep for the night.

Joshua 2:9

I know that Yahweh has given you the land
The word "you" refers to the all the Israelite people.

fear of you has come upon us
Becoming afraid is spoken of as if feat came and attacked them. Alternate translation: "we have become afraid of you"

will melt away before you
This compares the fearful people to ice melting and flowing away. Possible meanings are 1) they will be weak in the Israelites' presence or 2) they will be scattered. Alternate translation: "will be so afraid that they will not resist you"

Joshua 2:10

General Information:
Rahab continues to talk to the Israelite spies.

the Sea of Reeds
This is another name for the Red Sea.

Sihon ... Og
These are the names of the Amorite kings.

Joshua 2:11

our hearts melted and there was no courage left in anyone
These two phrases share similar meanings, combined for emphasis. The phrase "our hearts melted" compares the hearts of the fearful people of Jericho to ice melting and flowing away.

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Joshua 2:12

General Information:
Rahab continues to talk to the Israelite spies.

please swear to me ... Give me a sure sign
These are similar statements of Rahab seeking assurance from the spies.

I have been kind to you
The word "you" refers to the two spies.

Joshua 2:13

spare the lives ... deliver our souls from death
a polite way of saying "do not to kill us"

Joshua 2:14

General Information:
The Israelite spies make the promise which Rahab asked for in Joshua 2:12

Our life for yours, even to death
This idiom is a way of swearing and asking God to curse them if they do not keep their promise. Alternate translation: "If we do not do what we promise, may Yahweh cause us to die"

Joshua 2:15

General Information:
The Israelite spies continue to talk to Rahab.

Joshua 2:16

General Information:
This page has intentionally been left blank.

Joshua 2:17

if you do not do this
This expresses a condition for the promise the spies had made to Rahab. The word, "this," refers to the things the men tell her to do in Joshua 2:18.

Joshua 2:18

General Information:
The Israelite spies continue talking to Rahab.

Connecting Statement:
The Israelite spies clarify the condition they expressed in Joshua 2:15.

Joshua 2:19

Whoever goes out of the doors of your house
This can be translated as a condition. Alternate translation: "If anyone goes out of the doors of your house"

their blood will be upon their own heads
Here "blood" represents a person's death. To be responsible for their own death is spoken of as if their blood would be on their heads. Alternate translation: "their death will be their own fault"

we will be guiltless
"we will be innocent"

if a hand is laid upon any
Here "a hand is laid upon" is a polite way of referring to causing someone injury. Alternate translation: "if we cause injury to any"

Joshua 2:20

General Information:
The two Israelite spies continue to speak to Rahab about their promise to her. The spies required Rahab to remain silent about their visit or they would be free from their oath to protect her family.

if you speak
"You" refers to Rahab.

Joshua 2:21

May what you say be done
Rahab agreed to their terms of the oath to protect her family.

Joshua 2:22

General Information:
The two Israelites spies leave Jericho.

their pursuers returned
It may be helpful to say they returned to Jericho. Alternate translation: "their pursuers returned to the city of Jericho"

found nothing
This refers to the men not finding the spies.

Joshua 2:23

The two men returned
The two men returned back to the Israelite's camp.

returned and crossed over and came back
These are similar expressions referring to returning to where the Israelite's are camped.

crossed over
"cross over" means to go to the opposite bank of the river. Alternate translation: "traveled from this side to the opposite side of the Jordan"

Nun
This is a male name; the father of Joshua.

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everything that had happened to them
"all that the men had experienced and seen."

inhabitants of the land are melting away
The people of the land toward Israel are like a substance that melts in the presence of heat.

Joshua 2:24

us
This word, "us," refers to Israel.

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Chapter 3

1 Joshua got up early in the morning, and they set out from Shittim. They came to the Jordan, he and all the people of Israel, and they camped there before they crossed over. **2** After three days, the officers went through the middle of the camp; **3** they commanded the people, "When you see the ark of the covenant of Yahweh your God, and the priests from the Levites carrying it, you must leave this place and follow it. **4** There must be a distance between you and it of about two thousand cubits. Do not come close to it, so that you can see which way to go, since you have not gone this way before." **5** Joshua said to the people, "Consecrate yourselves tomorrow, for Yahweh will do wonders among you." **6** Then Joshua said to the priests, "Take up the ark of the covenant, and pass in front of the people." So they picked up the ark of the covenant and went in front of people.

7 Yahweh said to Joshua, "This day I will make you a great man in the eyes of all Israel. They will know that as I was with Moses, I will be with you. **8** You will command the priests who carry the ark of the covenant, 'When you have come to the edge of the waters of the Jordan, you must stand still in the Jordan River.'" **9** Then Joshua said to the people of Israel, "Come here, and listen to the words of Yahweh your God." **10** And Joshua said, "By this you will know that the living God is among you and will drive out from before you the Canaanites, the Hittites, the Hivites, the Perizzites, the Girgashites, the Amorites, and the Jebusites. **11** Look! The ark of the covenant of the Lord of all the earth crosses over ahead of you into the Jordan. **12** Now choose twelve men from the tribes of Israel, one man from each. **13** When the soles of the feet of the priests who carry the ark of Yahweh, the Lord of all the earth, touch the waters of the Jordan, the waters of the Jordan will be cut off, and even the waters that flow down from upstream will stop flowing and they will stand in one heap."

14 So when the people set out from their tents to cross over the Jordan, the priests who carried the ark of the covenant went ahead of the people. **15** As soon as those who were carrying the ark had come to the Jordan, and the feet of the priests who carried the chest were dipped in the edge of the water—now the Jordan overflows all its banks throughout the time of the harvest— **16** the waters that flowed down from upstream stood up in one heap. The water stopped flowing from a great distance. The waters stopped flowing from Adam, the city that is beside Zarethan, all the way down to the sea of the Arabah, the Salt Sea. The people crossed over near Jericho. **17** The priests who carried the ark of the covenant of Yahweh stood on dry ground in the middle of the Jordan until all the people of Israel crossed over on dry ground.

Joshua 3 General Notes

Special concepts in this chapter

God dries the Jordan River

Joshua told the people "Dedicate yourselves to Yahweh tomorrow, for Yahweh will do wonders among you." The conquest of the Promised Land is accomplished through the supernatural power of God. (See: miracle and promisedland)

Joshua 3:1

got up

The phrase, "got up," means to "awaken."

Shittim

A place in the land of Moab, west of the Jordan River where the Israelites were camped before their entry into the promised land, Canaan.

Joshua 3:2

officers

These are people holding a position of command or authority.

Joshua 3:3

people

This is the nation of Israel.

Joshua 3:4

two thousand cubits

"2,000 cubits." The word "cubit" is a measurement equaling the distance from the elbow to the finger tips.

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Joshua 3:5

Consecrate yourselves
This refers to a special preparation of being religiously clean before Yahweh.

Yahweh will do wonders
Yahweh will be doing miracles for all to see and experience.

Joshua 3:6

Take up the ark
This is referring to the levites picking up the ark for the purpose of carrying it from one location to another.

Joshua 3:7

General Information:
Yahweh tells Joshua what the priest are to do.

I will make you a great man in the eyes of all Israel
The eyes represent seeing, and seeing represents thoughts or judgment. Alternate translation: "the people will see what I do and realize that I have made you a great man"

Joshua 3:8

edge of the waters of the Jordan
Joshua is to approach the bank or edge of the Jordan River.

Joshua 3:9

General Information:
Joshua tells Israel what Yahweh is about to do

Joshua 3:10

drive out from before you
Yahweh will force the other people living on the land to leave or be killed.

Joshua 3:11

crosses over
"cross over" means to go to the opposite bank of the river. Alternate translation: "will travel from this side to the opposite side"

Joshua 3:12

General Information:
Joshua continues to tell Israel of the miracle that Yahweh will do. Just as Israel's fathers experience crossing the Red Sea, these people will experience crossing the Jordan river on dry land.

Joshua 3:13

the soles of the feet
This refers to the bottom of their feet.

stand in one heap
The water will stay in one spot or place. It will not flow around the priests.

Joshua 3:14

General Information:
This page has intentionally been left blank.

Joshua 3:15

edge of the water
This can refer to the surface of the water as well as the bank where the water flows to dry land.

now the Jordan overflows all its banks throughout the time of the harvest
This is background information and it emphasizes the scale of what Yahweh is doing.

Joshua 3:16

General Information:
This page has intentionally been left blank.

Joshua 3:17

General Information:
The miraculous Jordan River crossing continues.

the Jordan
This refers to the Jordan River bed.

crossed over
This phrase means to go to the opposite bank of the river. Alternate translation: "traveled from this side to the opposite side"

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Chapter 4

1 When all the people crossed over the Jordan, Yahweh said to Joshua, **2** "Choose twelve men for yourselves from among the people, one man from each tribe. **3** Give them this command: 'Take up twelve stones from the middle of the Jordan where the priests are standing on the dry ground, and bring them over with you and lay them down in the place where you will spend the night tonight.'" **4** Then Joshua called the twelve men whom he had chosen from the tribes of Israel, one from each tribe. **5** Joshua said to them, "Go over before the ark of Yahweh your God into the middle of the Jordan. Each of you is to take up a stone upon his shoulder, according to the number of the tribes of the people of Israel. **6** This will be a sign in your midst for you when your children ask in days to come, 'What do these stones mean to you?' **7** Then you will say to them, 'The waters of the Jordan were cut off before the ark of the covenant of Yahweh. When it passed over the Jordan, the waters of the Jordan were cut off. So these stones will be a memorial to the people of Israel forever.'"

8 The people of Israel did just as Joshua commanded, and they picked up twelve stones from the middle of the Jordan, as Yahweh said to Joshua. They set the stones up according to the number of the tribes of the people of Israel. They carried the stones with them, over to the place where they camped and they set them down there. **9** Then Joshua set up twelve stones in the middle of the Jordan River, in the place where the feet of the priests who carried the ark of the covenant stood. The memorial is there to this day. **10** The priests who carried the ark stood in the middle of the Jordan until everything that Yahweh commanded Joshua to tell the people was completed, according to all that Moses had commanded Joshua. The people hurried and they crossed over. **11** When all the people had finished crossing over, the ark of Yahweh and the priests crossed over before the people. **12** The tribe of Reuben, the tribe of Gad, and the half tribe of Manasseh passed before the people of Israel formed up as an army, just as Moses said to them. **13** About forty thousand men equipped for war passed before Yahweh, for battle on the plains of Jericho. **14** On that day Yahweh made Joshua great in the eyes of all Israel. They honored him—just as they honored Moses—all his days.

15 Then Yahweh spoke to Joshua, **16** "Command the priests who carry the ark of the testimony to come up out of the Jordan." **17** So, Joshua commanded the priests, "Come up out of the Jordan." **18** When the priests carrying the ark of the covenant of Yahweh came up out of the middle of the Jordan, and the soles of their feet were lifted up out on dry ground, then the waters of the Jordan returned to their place and overflowed its banks, just as they were four days before.

19 The people came up out of the Jordan on the tenth day of the first month. They camped in Gilgal, east of Jericho. **20** The twelve stones that they took out of the Jordan, Joshua set up in Gilgal. **21** He said to the people of Israel, "When your descendants ask their fathers in times to come, 'What are these stones?' **22** tell your children, 'This is where Israel crossed over the Jordan on dry ground.' **23** Yahweh your God dried up the waters of the Jordan for you, until you had crossed over, just as Yahweh your God did to the Sea of Reeds, which he dried up for us until we passed over, **24** so that all the peoples of the earth may know that the hand of Yahweh is mighty, and that you will honor Yahweh your God forever."

Joshua 4 General Notes

Special concepts in this chapter

God's war

The conquering of the Promised Land was a special war. It was God's war against the people of Canaan and Joshua recognized that they would only be victorious through Yahweh's power. This is why their first act after crossing the Jordan River was to build an altar. This war was a witness to Yahweh's power. (See: promisedland)

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Joshua 4:1

General Information:
Though Yahweh was speaking directly to Joshua, all occurrences of you include Israel.

crossed over
The words "crossed over" refer to going to the opposite bank of the river. Alternate translation: "went across"

the Jordan
the Jordan River

Joshua 4:2

General Information:
This page has intentionally been left blank.

Joshua 4:3

Give them this command: ' ... '
The nested quote can be stated as an indirect quote. Alternate translation: "Give them this command to take up twelve stones from the middle of the Jordan where the priests are standing on the dry ground, and bring them over with you and lay them down in the place where you will spend the night tonight"

Joshua 4:4

General Information:
Joshua tells the twelve men what to do.

Joshua 4:5

into the middle of the Jordan. Each of you is to take up a stone upon his shoulder
Each of the twelve men were to pick up a large stone from the Jordan River bed and carry them to the other side to build a monument.

Joshua 4:6

General Information:
Joshua tells Israel what the pile of twelve stones mean.

Joshua 4:7

The waters of the Jordan were cut off before the ark of the covenant of Yahweh
This can be stated in active form. Alternate translation: "Yahweh cut off the waters of the Jordan in front of the ark of his covenant"

The waters of the Jordan were
"The Jordan River was"

were cut off before the ark
The Jordan River was prevented by God from flowing up to the ark that was being carried by the priests.

the waters of the Jordan were cut off
The water flowing down the Jordan River stopped before the ark so everyone including the ark traveled on the dry river bed.

Joshua 4:8

General Information:
Joshua and Israel continue to do as Yahweh commanded.

they picked up twelve stones from the middle of the Jordan
This refers to the twelve men picking up stones from the middle of the Jordan River bed.

Joshua 4:9

Then Joshua set up twelve stones in the middle of the Jordan River
These were twelve additional stones, not the stones that the twelve men carried from the river bed.

The memorial is there to this day
This means the memorial was there to the day that the author was writing this book.

Joshua 4:10

the Jordan
This refers to the Jordan River.

the people
This refers to the nation of Israel.

crossed over
This means to go to the opposite bank of the river. Alternate translation: "traveled from one side to the opposite side"

Joshua 4:11

before the people
This refers to being in front of the people or in the sight of all the people. Everyone saw the ark being carried by the priests.

Joshua 4:12

The tribe of Reuben, the tribe of Gad, and the half tribe of Manasseh passed before the people of Israel formed up as an army
These were the soldiers of the 3 tribes that were fulfilling their obligation to lead the Israelites into battle for settling on the East side of the Jordan River.

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Joshua 4:13

General Information:
This page has intentionally been left blank.

Joshua 4:14

just as they
The word "they" refers to the people of Israel.

Joshua 4:15

General Information:
Yahweh tells Joshua to have the priests exit the Jordan River.

Joshua 4:16

General Information:
This page has intentionally been left blank.

Joshua 4:17

General Information:
The Author was making it clear that parting the Jordan River was no different than parting the Red Sea for the previous generation.

Joshua 4:18

waters of the Jordan returned to their place and overflowed its banks
The Jordan River was overflowing its banks and flooding the area before and after Israel passed through on dry land.

four days
"4 days"

Joshua 4:19

came up out of the Jordan
This refers to when Israel crossed the Jordan River on dry ground.

on the tenth day of the first month
This is the first month of the Hebrew calendar. The tenth day is near the end of March on Western calendars.

Joshua 4:20

The twelve stones that they took out of the Jordan
Each tribe was to take one stone from the Jordan River so Joshua could build a memorial of the crossing event.

Joshua 4:21

General Information:
This page has intentionally been left blank.

Joshua 4:22

General Information:
Joshua continues to remind the people the purpose of the pile of stones.

tell your children
It was for Israel to teach their children of God's miracles so that they would honor Yahweh forever.

Joshua 4:23

General Information:
This page has intentionally been left blank.

Joshua 4:24

the hand of Yahweh is mighty
This refers to the power of Yahweh being strong. Alternate translation: "Yahweh is mighty"

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Chapter 5

1 As soon as all the kings of the Amorites on the west side of the Jordan, and all the kings of the Canaanites, who were along the coast of the Great Sea, heard that Yahweh had dried up the waters of the Jordan until the people of Israel had crossed over, their hearts melted, and there was no longer any spirit in them because of the people of Israel. [1]

2 At that time Yahweh said to Joshua, "Make flint knives and once more circumcise all the sons of Israel."
3 Then Joshua made himself flint knives and he circumcised all the sons of Israel at Gibeath Haaraloth. **4** This is the reason Joshua circumcised them: All the males who had come out of Egypt, including all the men of war, had died in the wilderness along the way, after they came out from Egypt. **5** Though all the males who came out of Egypt were circumcised, still, none of the boys born in the wilderness on the way out of Egypt had been circumcised. **6** For the people of Israel walked forty years in the wilderness until all the people, that is, all the men of war who had come out of Egypt, died, because they did not obey the voice of Yahweh. Yahweh swore to them that he would not let them see the land that he had sworn to their ancestors that he would give to us, a land flowing with milk and honey. **7** It was their children that Yahweh raised up in their place that Joshua circumcised, because they had not been circumcised on the way. **8** When they were all circumcised, they remained where they were in the camp until they healed. **9** Then Yahweh said to Joshua, "This day I have rolled away the disgrace of Egypt from you." So, the name of that place has been called Gilgal until this present day.

10 The people of Israel camped at Gilgal. They kept the Passover on the fourteenth day of the month, in the evening, on the plains of Jericho. **11** On the day after Passover, that same day, they ate some of the produce of the land, unleavened bread and roasted grain. **12** The manna stopped on the day after they ate the produce of the land. There was no longer manna for the people of Israel, but they ate the produce of the land of Canaan that year.

13 When Joshua was near Jericho, he lifted up his eyes and looked, and behold, a man was standing in front of him; he had drawn his sword and it was in his hand. Joshua went to him and said, "Are you for us or for our enemies?" **14** He said, "Neither. For I am the commander of the army of Yahweh. Now I have come." Then Joshua lay facedown on the ground to worship and said to him, "What does my master say to his servant?" **15** The commander of Yahweh's army said to Joshua, "Take off your sandals from your feet, because the place you are standing is holy." That is what Joshua did.

Footnotes

5:1 [1]Some modern translations have

Joshua 5 General Notes

Special concepts in this chapter

Circumcision

It would have been very unusual to be circumcised in a time of war. When men are circumcised they are unable to move without pain or to defend themselves in battle for several days. (See: circumcise)

Manna

Yahweh stops providing manna in this chapter and will no longer provide them with their daily allotment of food. This does not mean Yahweh's care and provision will stop.

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Joshua 5:1

their hearts melted ... there was no longer any spirit in them
These two phrases mean basically the same thing and emphasize the intensity of their fear.

their hearts melted
Here "hearts" refers to their courage. They were so afraid that it was as if their courage melted away like wax in a fire. Alternate translation: "they lost all their courage"

there was no longer any spirit in them
Here "spirit" refers to their will to fight. Alternate translation: "they no longer had any will to fight"

Joshua 5:2

General Information:
This page has intentionally been left blank.

Joshua 5:3

Joshua made himself flint knives ... he circumcised all the sons
There were over 600,000 males, so it is understood that while Joshua was in charge of this task, many other people helped him. If this would confuse your readers, you may want to make this explicit. Alternate translation: "Joshua and the Israelites made themselves flint knives ... they circumcised all the males"

Gibeath Haaraloth
This is a place name which commemorates Israel rededicating themselves to Yahweh. It means "the hill of the foreskins."

Joshua 5:4

General Information:
The reason all the males of Israel had to be circumcised is explained.

the men of war
the men who were old enough to be soldiers

Joshua 5:5

General Information:
This page has intentionally been left blank.

Joshua 5:6

obey the voice of Yahweh
Here "voice" refers to the things that Yahweh spoke. Alternate translation: "obey the things that Yahweh commanded them"

a land flowing with milk and honey
God spoke of the land being good for animals and plants as if the milk and honey from those animals and plants were flowing through the land. Alternate translation: "a land that is excellent for raising livestock and growing crops"

Joshua 5:7

General Information:
This page has intentionally been left blank.

Joshua 5:8

General Information:
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Joshua 5:9

This day I have rolled away the disgrace of Egypt from you
Their disgrace is spoken of as if it were a large stone that blocked their path. Here "rolled away" means "removed." Alternate translation: "This day I have removed the disgrace of Egypt from you" or "You were disgraced when you were slaves in Egypt. But, today I have caused you to no longer be disgraced"

Joshua 5:10

the fourteenth day of the month
This is near the end of March on Western calendars. Alternate translation: "the fourteenth day of the first month"

Joshua 5:11

General Information:
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Joshua 5:12

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Joshua 5:13

he lifted up his eyes and looked, and behold, a man was standing
Here looking up is spoken of as if Joshua literally lifted his eyes in his hands. Alternate translation: "he looked up and saw that a man was standing"

behold
The word "behold" alerts us to pay special attention to new information. Your language may have a way of doing this.

he had drawn his sword and it was in his hand
Here the words "he" and "his" refer to the man who was standing in front of Joshua.

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Joshua 5:14

He said
The word "he" refers to the man Joshua saw.

Neither
This is the beginning of the man's answer to Joshua's question, "Are you for us or for our enemies?" This short answer could be clarified.

Alternate translation: "I am neither for you nor for your enemies"

Joshua lay facedown on the ground to worship
This was an act of worship.

Joshua 5:15

Take off your sandals from your feet
This was an act of reverence.

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Chapter 6

1 Now all the entrances to Jericho were closed because of the army of Israel. No one went out and no one
came in. **2** Yahweh said to Joshua, "See, I have delivered Jericho into your hand, its king, and its mighty
warriors. **3** You must march around the city, all the men of war going around the city one time. You must
do this for six days. **4** Seven priests must carry seven trumpets of rams' horns before the ark. On the
seventh day, you must march around the city seven times, and the priests must sound blasts on the
trumpets. **5** Then they must sound a long blast with the ram's horn, and when you hear the sound of the
trumpet all the people must shout with a great shout, and the wall of the city will fall down flat. The
soldiers must attack, each one going straight ahead." **6** Then Joshua son of Nun called the priests and said
to them, "Take up the ark of the covenant, and let seven priests carry seven trumpets of rams' horns in
front of the ark of Yahweh." **7** He said to the people, "Go over and march around the city, and the armed
men will go ahead of the ark of Yahweh."

8 Just as Joshua had said to the people, the seven priests carried the seven trumpets of rams' horns before
Yahweh. As they advanced, they gave a blast on the trumpets. The ark of the covenant of Yahweh followed
after them. **9** Armed men walked before the priests, and they made a blast on their trumpets, but then the
rear guard walked up behind the ark, and the priests blew their trumpets continually. **10** But Joshua
commanded the people, saying, "Do not shout. No sound must leave your mouths until the day I tell you to
shout. Only then you must shout." **11** So he caused the ark of Yahweh to go around the city one time that
day. Then they entered their camp, and they stayed the night in the camp.

12 Then Joshua got up early in the morning, and the priests picked up the ark of Yahweh. **13** The seven
priests, who were carrying the seven trumpets of rams' horns in front of the ark of Yahweh, walked
steadily and gave blasts on the trumpets. Armed soldiers were walking in front of them. But when the
rear guard walked after the ark of Yahweh, then the trumpets gave out continual blasts. **14** They marched
around the city one time the second day and returned to the camp. They did this for six days.

15 It was on the seventh day that they got up early, as dawn was breaking, and they marched around the
city in the same way that was their pattern, this time for seven times. It was on this day that they
marched around the city seven times. **16** It was on the seventh day, when the priests gave a blast with the
trumpets, that Joshua commanded the people, "Shout! For Yahweh has given you the city. **17** The city and
all that is in it will be set apart to Yahweh for destruction. Only Rahab the prostitute will live—she and all
the ones with her in her house—because she hid the messengers we sent. **18** But as for you, be on guard
about taking the things set apart for destruction, so that after you mark them for destruction, you do not
then take any of them. If you do this, you will make the camp of Israel something that must be destroyed
and you will bring trouble on it. **19** All the silver, gold, and the things made of bronze and iron are set
apart to Yahweh. They must go into the treasury of Yahweh." **20** So the people gave a great shout, and
they blew on the trumpets. Now when the people heard the trumpet sound, they gave a great shout, the
wall fell down flat, and every man charged straight in and captured the city. **21** They completely destroyed
all that was in the city by the edge of the sword—man and woman, young and old, cattle, sheep and
donkeys.

22 Then Joshua said to the two men who had spied out the land, "Go into the prostitute's house. Bring out
the woman and all who are with her, as you swore to her." **23** So the young men who had been spies went
in and brought Rahab out. They brought out her father, mother, brothers, and all the relatives that were
with her. They brought them to a place outside the camp of Israel. **24** They burned the city and everything
in it. Only the silver, gold, and the vessels of bronze and iron were put into the treasury of the house of
Yahweh. **25** But Joshua allowed Rahab the prostitute, her father's household, and all that were with her to
live. She lives in Israel to this day because she hid the messengers whom Joshua sent to spy on Jericho. **26**
Then Joshua commanded them at that time with an oath, and he said, "Cursed is the man in Yahweh's
sight who rebuilds this city, Jericho. At the cost of his firstborn son, he will lay the foundation, and at the
cost of his youngest son, he will set up its gates."

27 So Yahweh was with Joshua, and his fame spread throughout the land.

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Joshua 6 General Notes

Special concepts in this chapter

Yahweh conquers
It was God, not the army, who gave them victory. It is said, "Shout! For Yahweh has given you the city." The circumstances of Israel's victory in the battle for Jericho were very unusual. It was never common to march around a city or to shout in order to win a military battle.

Joshua 6:1

Now
This word is used here to mark a pause in the story. Here the narrator tells us why the gates of Jericho are closed and locked up.

Joshua 6:2

I have delivered Jericho into your hand, its king, and its mighty warriors
Yahweh is telling Joshua that he will certainly do this by saying that he has already done it.

into your hand
The word "hand" is a metonym for the control that the hand exercises. Alternate translation: "so that you can control it"

Joshua 6:3

Connecting Statement:
God continues telling Joshua what the people must do.

You must do this for six days
"You must do this once each day for six days"

Joshua 6:4

Seven priests must carry seven trumpets of rams' horns before the ark
The seven priests are to march in front of other priests who are carrying the ark and marching around the city.

Joshua 6:5

Connecting Statement:
God continues telling Joshua what the people must do.

they must sound a long blast with the ram's horn ... of the trumpet
The word "they" refers to the seven priests. The "ram's horn" and "trumpet" refer to the trumpets of rams' horns that the priests were blowing in Joshua 6:4.

the wall of the city
"the outer wall of the city" or "the wall surrounding the city"

Joshua 6:6

Nun
This is Joshua's father.

Take up the ark of the covenant
"Pick up the ark of the covenant"

Joshua 6:7

General Information:
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Joshua 6:8

before Yahweh
Possible meanings are 1) "in obedience to Yahweh" or 2) "in front of Yahweh's ark"

they gave a blast on the trumpets
"they sounded the trumpets loudly" or "the priests blew into the ram's horn trumpets"

The ark of the covenant of Yahweh followed after them
It can be stated clearly that there were people carrying the ark. Alternate translation: "The priests who were carrying the ark of the covenant of Yahweh followed after them"

Joshua 6:9

General Information:
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Joshua 6:10

No sound must leave your mouths
Sound leaving someone's mouth refers to that person's speaking or shouting. Alternate translation: "Do not yell or speak"

But Joshua commanded the people
Joshua had commanded the people before they started walking around the city. Alternate translation: "Joshua had commanded the people"

Joshua 6:11

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Joshua 6:12

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Joshua 6:13

seven priests ... seven trumpets
"7 priests ... 7 trumpets"

gave blasts on the trumpets
This means that they blew into their trumpets, causing them to make loud noises, multiple times. Alternate translation: "continually sounded the trumpets loudly" or "blew into the ram's horn trumpets continually"

Joshua 6:14

the second day
the next day

They did this
Israel marched around Jericho once every day.

six days
"6 days"

Joshua 6:15

General Information:
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Joshua 6:16

the people
This refers to the people of Israel.

gave a blast with the trumpets
"sounded the trumpets loudly" or "blew into the ram's horn trumpets"

Yahweh has given you
Joshua is saying that Yahweh will definitely give them the city by saying that he has already given it to them.

given you
The word "you" refers to the entire nation of Israel.

Joshua 6:17

Connecting Statement:
Joshua continues speaking to the people of Israel.

The city and all that is in it will be set apart to Yahweh for destruction
This can be stated with an active form. Alternate translation: "You must set apart to Yahweh the city and all that is in it for destruction" or "You must set apart to Yahweh the city and all that is in it by destroying it"

Joshua 6:18

be on guard about taking the things
Being careful is spoken of as if they are to guard themselves. "Be careful that you do not take the things"

you will bring trouble on it
Doing something that makes bad things to happen to the city is spoken of as bringing trouble on it. Alternate translation: "you will cause bad things to happen to it"

Joshua 6:19

the treasury of Yahweh
a collection of things set apart for the worship of Yahweh

Joshua 6:20

So the people ... on the trumpets
The writer is briefly saying that the people did what Joshua had commanded them in Joshua 6:16.

the people gave a great shout
"the people of Israel shouted"

blew on the trumpets
"blew into the ram's horn trumpets"

Joshua 6:21

General Information:
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Joshua 6:22

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Joshua 6:23

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Joshua 6:24

They burned the city
The word "they" refers to the Israelite soldiers. It does not refer only to the two young men who brought Rahab and her family out of the city.

Joshua 6:25

She lives in Israel
The word "She" refers to Rahab and represents her descendants. Alternate translation: "Her descendants live in Israel"

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to this day
"now" or "even today." Rahab's descendants are still living in Israel as the original writer writes this story.

Joshua 6:26

Cursed is the man in Yahweh's sight who rebuilds
Being cursed in Yahweh's sight represents being cursed by Yahweh. Alternate translation: "May Yahweh curse the man who rebuilds"

At the cost of his firstborn son, he will lay the foundation
The consequence of a man laying a new foundation for Jericho is that his firstborn son would die. This is spoken of as if it were a cost that the man would pay. Alternate translation: "If he lays the foundation, he will lose his firstborn son" or "If he lays the foundation, his firstborn son will die"

at the cost of his youngest son, he will set up its gates
The consequence of a man setting up new gates for Jericho is that his youngest son would die. This is spoken of as if it were a cost that the man would pay. Alternate translation: "If he sets up its gates, he will lose his youngest son" or "If he sets up it gates, his youngest son will die"

Joshua 6:27

his fame spread throughout the land
This refers to Joshua's fame, not Yahweh's. Becoming known among the people throughout the land is spoken of as if his fame spread. Alternate translation: "Joshua became famous throughout the land" or "people throughout the land learned about Joshua"

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Chapter 7

1 But the people of Israel acted unfaithfully regarding the things that were set apart for destruction. Achan son of Karmi son of Zabdi son of Zerah, from the tribe of Judah, took some things that were set apart for destruction, and Yahweh's anger burned against the people of Israel.

2 Joshua sent men from Jericho to Ai, which was near Beth Aven, east of Bethel. He said to them, "Go up and spy out the land." So the men went up and spied out Ai. **3** When they returned to Joshua, they said to him, "Do not send all the people up to Ai. Send only two or three thousand men to go up and attack Ai. Do not make all the people labor in battle, for they are few in number." **4** So only about three thousand men went up from the army, but these ran away from the men of Ai. **5** The men of Ai killed about thirty-six men as they pursued them from the city gate as far as to the stone quarries, and they killed them as they were going down a hill. The hearts of the people melted and became like water.

6 Then Joshua tore his garments. He and the elders of Israel put dust on their heads and lay facedown on the ground in front of the ark of Yahweh, remaining there until evening. **7** Then Joshua said, "Ah, Yahweh Lord, why have you brought this people across the Jordan at all? To give us into the hands of the Amorites to destroy us? If only we made a different decision and we had stayed on the other side of the Jordan! **8** Lord, what can I say, after Israel has turned their backs before their enemies? **9** For the Canaanites and all the inhabitants of the land will hear of it. They will surround us and make the people of the earth forget our name. What will you do for your great name?"

10 Yahweh said to Joshua, "Get up! Why are you lying there on your face? **11** Israel has sinned. They have broken my covenant which I commanded them. They have stolen some of the things that were set apart. They have stolen and then also hidden their sin by putting what they have taken among their own belongings. **12** As a result, the people of Israel cannot stand before their enemies. They turned their backs from their enemies because they themselves have been set apart for destruction. I will not be with you any more unless you destroy the things that should have been destroyed, but are still among you. **13** Get up! Consecrate the people to me and say to them, 'Consecrate yourselves for tomorrow. For Yahweh, the God of Israel says, "There are things set apart to be destroyed that are still among you, Israel. You cannot stand against your enemies until you remove from among you all the things that were set apart to be destroyed." **14** In the morning, you must present yourselves by your tribes. The tribe that Yahweh selects will come near by their clans. The clan that Yahweh selects must come near by each household. The household that Yahweh selects must come near one by one. **15** It will happen that the one who is selected and who has those things that were set apart for destruction, he will be burned, he and all he has, because he has broken the covenant of Yahweh and because he has done a disgraceful thing in Israel.'"

16 So, Joshua got up early in the morning and brought Israel near, tribe by tribe, and the tribe of Judah was selected. **17** Joshua brought the clans of Judah near, and the clan of the Zerahites was selected. He brought near the clan of the Zerahites person by person, and Zabdi was selected. **18** He brought Zabdi's household near, person by person, and Achan son of Karmi, son of Zabdi, son of Zerah, from the tribe of Judah, was selected. **19** Then Joshua said to Achan, "My son, give glory to Yahweh, the God of Israel, and give praise to him. Please tell me what you have done. Do not hide it from me." **20** Achan answered Joshua, "Truly, I have sinned against Yahweh, the God of Israel. This is what I did: **21** When I saw among the plunder a beautiful coat from Babylon, two hundred shekels of silver, and a bar of gold weighing fifty shekels, I desired them and took them. They are hidden in the ground in the middle of my tent, and the silver is under it."

22 Joshua sent messengers, who ran to the tent and there were the things. When they looked, they found them hidden in his own tent, and the silver under them. **23** They took the items from the middle of the tent and brought them to Joshua and to all the people of Israel. They poured them out before Yahweh. **24** Then Joshua, and all Israel with him, took Achan son of Zerah, and the silver, the coat, the bar of gold, his sons and daughters, his cattle, donkeys, sheep, and his tent and all that he had, and they brought them up to the Valley of Achor. **25** Then Joshua said, "Why have you troubled us? Yahweh will trouble you today." All Israel stoned him with stones. Then they stoned the rest with stones and burned them with fire. **26** They set up over him a great heap of stones that is here until this day. Yahweh turned away his burning anger. Therefore the name of the place has been called the Valley of Achor until this present day.

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Joshua 7 General Notes

Special concepts in this chapter

Sin brought defeat
It was a great sin to take what was to be destroyed. Because of their sin, Yahweh withheld victory from the Israelites. Sin resulted in defeat in battle. (See: sin)

Joshua 7:1

the things that were set apart for destruction
"the things that God had said they must set apart to him by destroying them"

Achan ... Karmi ... Zabdi ... Zerah
These are names of men.

Yahweh's anger burned
"anger" and "burned" indicates intensity, not that fire is present. Alternate translation: "Yahweh's anger burned like a fire" or "Yahweh was very angry"

Joshua 7:2

General Information:
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Joshua 7:3

all the people
This refers to the army of Israel.

they are few in number
The word "they" refers to the people of Ai.

Joshua 7:4

three thousand men went up from the army
These men were part of the army. Alternate translation: "three thousand men belonging to the army went up"

three thousand men
"3,000 men"

Joshua 7:5

thirty-six men
"36 men"

The hearts of the people melted and became like water
These phrases "melted" and "became like water" share similar meanings and are combined to emphasize that the people were extremely afraid.

The hearts of the people melted
Here the people are represented by their "hearts" to emphasize their emotions. Alternate translation: "The people were very afraid"

The hearts of the people
The phrase "the people" refers to the Israelite soldiers.

Joshua 7:6

tore his garments ... put dust on their heads and lay facedown on the ground in front of the ark of Yahweh
They did these things to show God how sad and distressed they were.

Joshua 7:7

why have you brought this people across the Jordan at all? To give us into the hands of the Amorites to destroy us?
Joshua asks these rhetorical questions to show that he is angry with Yahweh and that he is afraid that the people in the land would kill the Israelites. He is not looking for Yahweh to answer him. Alternate translation: "you brought this people across the Jordan to give us into the hands of the Amorites so they would to destroy us."

To give us into the hands of the Amorites to destroy us?
Joshua was asking if this is the reason God had brought them across the Jordan. Alternate translation: "Did you do it so you could give us into the hands of the Amorites to destroy us?"

To give us into the hands of the Amorites to destroy us?
The hands of the Amorites represents their control and power. Giving the Israelites into their hands to destroy them represents allowing the Amorites to have control of the Israelites and destroy them. Alternate translation: "To allow the Amorites to destroy us?

If only we made a different decision
The words "If only" show that this is a wish for something that had not happened. Alternate translation: "I wish we had made a different decision"

Joshua 7:8

General Information:
Joshua expresses frustration to God.

what can I say, after Israel has turned their backs before their enemies?
Joshua said this to show how upset he was that he did not even know what to say. Alternate

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translation: "I do not know what to say. Israel has turned their backs before their enemies!"

Israel has turned their backs before their enemies
Doing this represents running away from their enemies. Alternate translation: "Israel has run away from their enemies"

Joshua 7:9

They will surround us and make the people of the earth forget our name
Making people forget the name of the Israelites represents making them forget the Israelites. In this case they would do it by killing the Israelites. Alternate translation: "They will surround us and kill us, and the people of the earth will forget about us"

for your great name
The phrase "your great name" here represents God's reputation and power. Alternate translation: "And so what will you do so that people will know that you are great"

What will you do for your great name?
Joshua uses this question to warn God that if the Israelites are destroyed, then the other people will think that God is not great. Alternate translation: "Then there will be nothing you can do for your great name." or "Then people will not know that you are great."

Joshua 7:10

General Information:
Yahweh tells Joshua why Israel is cursed.

Why are you lying there on your face?
God used this question to rebuke Joshua for lying there on his face. Alternate translation: "Stop lying there with your face in the dirt!"

Joshua 7:11

the things that were set apart
These are the things "marked for destruction" from Joshua 6:18-19. Alternate translation: "the cursed things" or "those things which God has cursed"

They have stolen and then also hidden their sin
Hiding their sin represents trying to keep others from knowing that they have sinned. Alternate translation: "They have stolen those things, and then they tried to keep people from knowing that they sinned"

Joshua 7:12

cannot stand before their enemies
Standing before their enemies represents fighting successfully against their enemies. Alternate translation: "cannot fight successfully against their enemies" or "cannot defeat their enemies"

They turned their backs from their enemies
Doing this represents running away from their enemies. Alternate translation: "They ran away from their enemies"

I will not be with you any more
Being with Israel represents helping Israel. Alternate translation: "I will not help you any more"

Joshua 7:13

Connecting Statement:
Yahweh continues speaking to Joshua and tells him what to tell the people.

the people
This refers to the people of Israel.

You cannot stand against your enemies
Standing before their enemies represents fighting successfully against them. Alternate translation: "You cannot fight successfully against your enemies" or "You cannot defeat your enemies"

Joshua 7:14

Connecting Statement:
Yahweh continues telling Joshua what he must tell the people.

you must present yourselves by your tribes
There were twelve tribes that made up the people of Israel. The phrase "by your tribes" means "each tribe." Alternate translation: "each of your tribes must present themselves to Yahweh"

The tribe that Yahweh selects will come near by their clans
The tribe was made up of multiple clans. Alternate translation: "From the tribe that Yahweh selects, each clan will come near"

The tribe that Yahweh selects
The leaders of Israel would toss lots, and by doing this, they would learn which tribe Yahweh had selected. This can be stated clearly. Alternate translation: "The tribe that Yahweh selects by lot" or "The tribe that Yahweh selects when we toss lots"

The clan that Yahweh selects must come near by each household
The clan was made up of multiple households. Alternate translation: "From the clan that Yahweh selects, each household must come near"

The household that Yahweh selects must come near one by one
The household was made up of multiple people. Alternate translation: "From the household that Yahweh selects, each person must come near"

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Joshua 7:15

the one who is selected
This can be stated with an active form. Alternate translation: "the one whom Yahweh selects"

he has broken the covenant of Yahweh
Breaking the covenant represents disobeying it. Alternate translation: "he has disobeyed the covenant of Yahweh"

Joshua 7:16

General Information:
Joshua follows Yahweh's command to bring Israel before Yahweh.

brought Israel near, tribe by tribe
The phrase "tribe by tribe" means each tribe. Alternate translation: "brought each tribe of Israel near"

the tribe of Judah was selected
This can be stated in active form. Alternate translation: "Yahweh selected the tribe of Judah"

Joshua 7:17

He brought near the clan of the Zerahites person by person
The phrase "person by person" is an idiom meaning each person. The persons in this sentence were the leaders of their households. Alternate translation: "He brought near each person of the clan of the Zerahites" or "From the clan of the Zerahites, he brought near each man who was the leader of his household"

the clan of the Zerahites
The clan was named after the man named Zerah.

Zabdi
This is a man's name. Translate as you did in [Joshua 7:1]

Joshua 7:18

Zabdi ... Achan ... Karmi ... Zerah
These are men's names. Translate them as you did in [Joshua 7:1]

Joshua 7:19

give glory to Yahweh ... give praise to him
Achan has dishonored God by taking the items and causing the death of his fellow Israelites

Do not hide it from me
Hiding information represents trying to keep someone from knowing it. Alternate translation: "Do not try to prevent me from knowing what you have done"

Joshua 7:20

General Information:
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Joshua 7:21

two hundred shekels
This is over two kilograms.

fifty shekels
This is over 500 grams.

They are hidden in the ground
This can be stated in active form. Alternate translation: "I hid them in the ground"

Joshua 7:22

they looked
"the men Joshua had sent looked"

Joshua 7:23

poured them out
Use the word in your language for pouring many small solid things out of a large bag onto the ground.

Joshua 7:24

the Valley of Achor
The name means "Valley of Trouble," but it is best to translate Achor the way it sounds.

Joshua 7:25

Why have you troubled us?
Joshua uses this question to rebuke Achan. Alternate translation: "You have troubled us"

Then they stoned the rest with stones and burned them with fire.
Possible meanings are 1) the Israelites burned Achan's family to death and then covered them with stones or 2) the Israelites stoned Achan's family to death and then burned the dead bodies or 3) that Achan and his possessions were stoned and then burned.

Joshua 7:26

Yahweh turned away his burning anger
Turning away his anger represents stopping being angry. Burning anger represents strong anger. Alternate translation: "Yahweh stopped being angry"

until this present day
It was still called the valley of Achor at the time the author wrote this. Alternate translation: "even today" or "even now"

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Chapter 8

1 Yahweh said to Joshua, "Do not fear; do not be discouraged. Take with you all the people of war. Go up to Ai. See, I have given into your hand the king of Ai, his people, his city, and his land. **2** You will do to Ai and her king as you have done to Jericho and her king, except that you will take the plunder and the livestock for yourselves. Set an ambush behind the city."

3 So Joshua got up and took all the men of war up to Ai. Then Joshua chose thirty thousand men—mighty warriors—and he sent them out at night. **4** He commanded them, "Look, you will lie in ambush against the city, behind it. Do not go very far from the city, but all of you be ready. **5** I and all the men with me will approach the city, and when they come out to attack us, we will run away from them just as before. **6** They will come out after us until we have drawn them away from the city. They will say, 'They are running away from us as they did the last time.' So we will run away from them. **7** Then you come up out of your place of hiding, and you will capture the city. Yahweh your God will give it into your hand. **8** When you capture the city, you will set it on fire. You will do this when you obey the command given in the word of Yahweh. See, I have commanded you." **9** Joshua sent them out, and they went to the place of ambush, and they hid between Bethel and Ai to the west of Ai. But Joshua slept that night among the people.

10 Joshua got up early in the morning and got his soldiers ready, Joshua and the elders of Israel, and they attacked the people of Ai. **11** All the fighting men who were with him went up and approached the city. They came near the city and camped on the north side of Ai. Now there was a valley between them and Ai. **12** He took about five thousand men and set them in ambush on the west side of the city between Bethel and Ai. **13** They positioned all the soldiers, the main army on the north side of the city, and the rear guard on the west side of the city. Joshua spent that night in the valley. **14** It came about when the king of Ai saw it, he and his army got up early and rushed out to attack Israel at a certain place that was overlooking the Jordan River valley. He did not know that an ambush was waiting to attack from behind the city. **15** Joshua and all Israel let themselves be defeated before them, and they fled toward the wilderness. **16** All the people who were in the city were called together to go after them, and they went after Joshua and they were drawn away from the city. **17** There was not a man left in Ai and Bethel who had not gone out to pursue Israel. They abandoned the city and left it open as they pursued Israel.

18 Yahweh said to Joshua, "Point that spear in your hand toward Ai, for I will give Ai into your hand." Joshua held out the spear that was in his hand toward the city. **19** The soldiers hiding in ambush quickly rushed out of their place as he reached out with his hand. They ran and entered the city and captured it. They quickly set the city on fire. **20** The men of Ai turned and looked back. They saw the smoke from the city rising into the sky, and they could not escape this way or that. For the Israelite soldiers who had fled into the wilderness now turned back to face those who were pursuing them. **21** When Joshua and all Israel saw the ambush had captured the city with the smoke rising, they turned around and killed the men of Ai. **22** The others came out from the city against them, so that they were in the midst of Israel, some on this side and some on that side. Israel attacked the men of Ai; none remained of those who survived or escaped. **23** They kept the king of Ai, whom they captured alive, and they brought him to Joshua.

24 It came about when Israel had finished killing all the inhabitants of Ai in the field near the wilderness where they pursued them, and when all of them, to the very last one, had fallen by the edge of the sword, all Israel returned to Ai. They attacked it with the edge of the sword. **25** All those who fell that day, both men and women, were twelve thousand, all the people of Ai. **26** Joshua did not draw back his hand with which he had reached out while holding his spear, until he had completely destroyed all the people of Ai. **27** Israel took only the livestock and the plunder from the city for themselves, just as Yahweh had commanded Joshua. **28** Joshua burned Ai and turned it into a heap of ruins forever. It is a devastated place to this day. **29** He hanged the king of Ai on a tree until evening. When the sun was going down, Joshua gave the command and they took the king's body down from the tree and threw it in front of the city gate. There they set up a great heap of stones on top of it. That heap remains there to this day.

30 Then Joshua built an altar to Yahweh, the God of Israel, on Mount Ebal, **31** just as Moses the servant of Yahweh had commanded the people of Israel, as it was written in the book of the law of Moses: "An altar from uncut stones, on which no one has wielded an iron tool." He offered on the altar burnt offerings to Yahweh, and they sacrificed peace offerings. **32** There, in the presence of the people of Israel, he wrote on the stones a copy of the law of Moses. **33** All Israel, their elders, officers, and their judges stood on both

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sides of the ark before the priests and Levites who carried the ark of the covenant of Yahweh—the foreigner as well as the native born—half of them stood in front of Mount Gerizim and the other half stood in front of Mount Ebal. They blessed the people of Israel, just as Moses the servant of Yahweh had commanded them at first. **34** Afterward, Joshua read all the words of the law, the blessings and the curses, just as they had been written in the book of the law. **35** There was not one word from all that Moses commanded that Joshua did not read in front of the assembly of Israel, including the women, the little children, and the foreigners who lived among them.

Joshua 8 General Notes

Structure and formatting

Special concepts in this chapter

Sin brought defeat

It was a great sin to take what was to be destroyed. Because of their sin, Yahweh withheld victory from the Israelites. Sin resulted in defeat in battle. Because they repented, Yahweh brought victory to Israel in Ai. (See: sin and repent)

Built an altar

Altars were commonly built in the Ancient Near East to commemorate important events. Several altars were built in the Book of Joshua.

Joshua 8:1

Do not fear; do not be discouraged

These two phrases mean basically the same thing. Yahweh combines them to emphasize that there is no reason to be afraid.

I have given into your hand the king of Ai ... and his land

Giving them into Israel's hand represents giving Israel victory and control over them. Alternate translation: "I have given you victory over the king of Ai and his people, and I have given you control over his city and his land"

I have given

God speaks of what he promises to do as though he had already done it, because he will certainly do it. Alternate translation: "I will certainly give" or "I am giving"

Joshua 8:2

her king

The word "her" refers to the city of Ai. Cities were often spoken of as if they were women. Alternate translation: "its king" or "their king"

Joshua 8:3

the men of war

"the army of Israel"

Joshua 8:4

General Information:

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Joshua 8:5

General Information:

Joshua continues to explain the battle plan to his soldiers.

Joshua 8:6

General Information:

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Joshua 8:7

will give it into your hand

Here "hand" symbolizes the control and power the people have over their enemies.

Joshua 8:8

General Information:

Joshua finishes explaining the battle plan to his soldiers.

Joshua 8:9

Joshua sent them out

This phrase refers to Joshua sending the thirty thousand men who had been selected to ambush Ai to where they would set the ambush.

the place of ambush

"where they would hide until it was time to attack"

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Joshua 8:10

General Information:
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Joshua 8:11

General Information:
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Joshua 8:12

five thousand men
"5,000 men." This group seems to be a portion of the "thirty thousand men"

Joshua 8:13

General Information:
The Israelites prepare to fight the people of Ai.

the main army
This refers to the largest group of fighting men, those not in the ambush group.

rear guard
those who were "set in ambush on the west side of the city" (Joshua 8:12)

Joshua 8:14

General Information:
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Joshua 8:15

let themselves be defeated before them
"let themselves be defeated before the people of Ai." The phrase "before them" represents what the people of Ai would see and think. The phrase "be defeated" can be stated in active form. Alternate translation: "let the people of Ai think that the Israelites were defeated" or "let the people of Ai think that they had defeated the Israelites"

before them
the army of Ai

they fled
The army of Israel fled.

Joshua 8:16

they went after ... they were drawn away
These occurrences of "they" refer to the army of Ai.

to go after them
to go after the army of Isreal

All the people who were in the city were called together
This can be stated in active form. Alternate translation: "The city leaders called all the people in the city together"

All the people who were in the city
The writer speaks in a general way about all the people, but "all the people" refers only to those who could fight. Alternate translation: "all the people in the city who could help chase the army of Israel"

Joshua 8:17

left it open
"left the city gates open"

Joshua 8:18

I will give Ai into your hand
Giving Ai into Israel's hand represents giving Israel victory and control over Ai. Alternate translation: "I will give you victory over Ai" or "I will cause you to capture Ai"

Joshua 8:19

General Information:
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Joshua 8:20

General Information:
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Joshua 8:21

General Information:
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Joshua 8:22

General Information:
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Joshua 8:23

General Information:
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Joshua 8:24

when Israel had finished killing all the inhabitants ... when all of them ... had fallen by the edge of the sword
The writer uses both of these sentences, which mean almost the same thing, to strongly say that the Israelites had obeyed God's command to kill everyone in Ai.

had fallen by the edge of the sword
Here "fallen" is a euphemism for dying. Also, "the edge of the sword" represents whole swords, and swords represent either battle or the army of Israel.

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Alternate translation: "had died in battle" or "had died when the army of Israel attacked them"

Joshua 8:25

twelve thousand
"12,000"

Joshua 8:26

General Information:
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Joshua 8:27

General Information:
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Joshua 8:28

a devastated place
a place where people once lived, but in which no one now lives

Joshua 8:29

to this day
"today" or "even now"

Joshua 8:30

Mount Ebal
a mountain in Canaan

Joshua 8:31

General Information:
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Joshua 8:32

General Information:
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Joshua 8:33

General Information:
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Joshua 8:34

General Information:
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Joshua 8:35

There was not one word from all that Moses commanded that Joshua did not read
The double negative here emphasizes the positive. This can be expressed positively. Alternate translation: "Joshua read every word of all that Moses commanded"

Israel
This refers to the nation of Israel.

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Chapter 9

1 Then all the kings who lived beyond the Jordan in the hill country, and in the lowlands along the shore of the Great Sea toward Lebanon—the Hittites, Amorites, Canaanites, Perizzites, Hivites, and the Jebusites— **2** these gathered themselves together under one command, to wage war against Joshua and Israel.

3 When the inhabitants of Gibeon heard what Joshua had done to Jericho and to Ai, **4** they acted with a cunning plan. They went as messengers. They took worn-out sacks and put them on their donkeys. They also took old wineskins that were worn, torn, and had been repaired. [1]**5** They put old and patched sandals on their feet, and dressed in old, worn-out clothing. All the bread in their food supply was dry and moldy. **6** Then they went to Joshua in the camp at Gilgal and said to him and to the men of Israel, "We have traveled from a very far country, so now make a covenant with us." **7** The men of Israel said to the Hivites, "Perhaps you live near us. How can we make a covenant with you?" **8** They said to Joshua, "We are your servants." Joshua said to them, "Who are you? Where did you come from?" **9** They said to him, "Your servants have come here from a land very far away, because of the fame of Yahweh your God. We have heard a report about him and about everything that he did in Egypt— **10** and everything that he did to the two kings of the Amorites on the other side of the Jordan—to Sihon king of Heshbon, and to Og king of Bashan who was at Ashtaroth. **11** Our elders and all the inhabitants of our country said to us, 'Take provisions in your hand for the journey. Go to meet them and say to them, "We are your servants. Make a treaty with us." **12** This is our bread, it was still warm when we took it from our houses on the day we set out to come to you. But now, see, it is dry and moldy. **13** These wineskins were new when we filled them, and look, now they are leaking. Our garments and our sandals are worn out from a very long journey.'" **14** So the Israelites took some of their provisions, but they did not consult with Yahweh for guidance. **15** Joshua made peace with them and made a covenant with them, to let them live. The leaders of the people also swore a vow to them.

16 Three days after the Israelites made this covenant with them, they learned that they were their neighbors and that they lived nearby. **17** Then the people of Israel set out and came to their cities on the third day. Their cities were Gibeon, Kephirah, Beeroth, and Kiriath Jearim. **18** The people of Israel did not attack them because their leaders had taken an oath about them before Yahweh, the God of Israel. The whole community was grumbling against their leaders. **19** But all the leaders said to all the people, "We have taken an oath concerning them by Yahweh, the God of Israel, and now we cannot harm them. **20** This is what we will do to them: To avoid any wrath that may come on us because of the oath we swore to them, we will let them live." **21** The leaders said to their people, "Let them live." So, the Gibeonites became cutters of wood and drawers of water for all the Israelites, just as the leaders said about them.

22 Joshua called for them and said, "Why did you deceive us when you said, 'We are very far from you', when you live right here among us? **23** Now, because of this, you are cursed and some of you will always be slaves, those who cut wood and draw water for the house of my God." **24** They answered Joshua and said, "Because it was told to your servants that Yahweh your God commanded his servant Moses to give you all the land, and to destroy all the inhabitants of the land before you—so we were very afraid for our lives because of you. That is why we did this thing. **25** Now, look, you hold us in your power. Whatever seems good and right for you to do to us, do it." **26** So Joshua did this for them: He delivered them out of the control of the people of Israel, so that the people of Israel did not kill them. **27** That day Joshua made the Gibeonites cutters of wood and drawers of water for the community, and for the altar of Yahweh, to this day, in the place that Yahweh chooses.

Footnotes

9:4 [1]Instead of

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Joshua 9 General Notes

Special concepts in this chapter

Israel's mistake
Israel was deceived because "they did not consult with Yahweh for guidance." Instead of consulting Yahweh, they attempted to achieve victory under their own power. This was sinful. (See: sin)

Joshua 9:1

the Jordan
a shortened name for the Jordan River

Joshua 9:2

under one command
Here "command" represents the one who commanded them. Being under him represents obeying his commands. Alternate translation: "obeying the commands of one leader"

Joshua 9:3

General Information:
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Joshua 9:4

cunning plan
a crafty scheme intended to trick Joshua and the Israelites

Joshua 9:5

dry and moldy
"dry and filled with fungus" or "stale and ruined"

Joshua 9:6

men of Israel
This refers to the entire nation of Israel.

Joshua 9:7

the Hivites
This is another name for the Gibeonites.

Perhaps you live near us. How can we make a covenant with you?
Joshua is emphasizing that the people of Israel have to follow the command of Yahweh above all else. Alternate translation: "If you do live near us, we cannot make a covenant with you."

Joshua 9:8

General Information:
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Joshua 9:9

General Information:
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Joshua 9:10

Sihon
This is the name of the defeated Amorite king.

Heshbon
This is the name of the royal city of the nation of Moab.

Og
This is the name of the defeated king of Bashan.

Ashtaroth
This is the name of a city known for worshiping the goddess of the same name.

Joshua 9:11

in your hand
This phrase means "take with you." Here the word "hand" represents the possession by the Gibeonites of the provisions.

meet them and say to them
The word "them" refers to the people of Israel.

Joshua 9:12

General Information:
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Joshua 9:13

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Joshua 9:14

General Information:
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Joshua 9:15

Joshua made peace with them and made a covenant with them, to let them live. The leaders of the people also swore a vow to them.
These two sentences are saying that the same thing occurred. Joshua, the leader of the nation of Israel,

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promised not to kill the Gibeonites. The leaders of the nation of Israel, likewise, made the same covenant.

the people
Here this refers to the people of Israel.

Joshua 9:16

General Information:
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Joshua 9:17

third day
This refers to number three in order.

Kephirah
This is one of the cities of the Gibeonites.

Beeroth
This is the name of a place.

Kiriath Jearim
This is the name of a place.

Joshua 9:18

The whole community was grumbling
"All of the Israelites were grumbling"

Joshua 9:19

the people
Here this phrase refers to the nation of Israel.

Joshua 9:20

General Information:
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Joshua 9:21

the Gibeonites became cutters of wood and drawers of water
"the Gibeonites became woodcutters and water carriers"

Joshua 9:22

General Information:
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Joshua 9:23

house of my God
Here this phrase refers to the dwelling place of Yahweh, the Tabernacle.

Joshua 9:24

General Information:
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Joshua 9:25

Whatever seems good and right
The words "good" and "right" mean basically the same thing. Alternate translation: "Whatever seems fair and just"

Joshua 9:26

for them
The word "them" here refers to the Gibeonites.

Joshua 9:27

to this day
"even up to now." This means that the people had continued to do these things even up to the day that the writer was living.

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Chapter 10

1 Now when Adoni-Zedek king of Jerusalem heard that Joshua had captured Ai and had completely
destroyed it (just as he had done to Jericho and its king), he also heard how the people of Gibeon had
made peace with Israel and were living among them. **2** The people of Jerusalem were very afraid because
Gibeon was a large city, like one of the royal cities. It was larger than Ai, and all its men were mighty
warriors. **3** So Adoni-Zedek king of Jerusalem sent a message to Hoham king of Hebron, to Piram king of
Jarmuth, to Japhia king of Lachish, and to Debir king of Eglon: **4** "Come up to me and help me. Let us
attack Gibeon because they have made peace with Joshua and with the people of Israel." **5** The five kings
of the Amorites—the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, and
the king of Eglon—came up, they and all of their armies. They encamped near Gibeon, and they attacked
it.

6 The people of Gibeon sent a message to Joshua and to the army at Gilgal. They said, "Hurry! Do not
withdraw your hands from your servants. Come up to us quickly and save us. Help us, for all the kings of
the Amorites who live in the hill country have gathered together to attack us." **7** Joshua went up from
Gilgal, he and all the men of war with him, and all the mighty warriors. **8** Yahweh said to Joshua, "Do not
be afraid of them. I have given them into your hand. Not one of them will be able to stop your attack." **9**
Joshua came upon them suddenly, having marched all night from Gilgal. **10** Yahweh confused the enemy
before Israel, and Israel killed them with a great slaughter at Gibeon and pursued them on the road going
up to Beth Horon, and they killed them on the road to Azekah and Makkedah. **11** As they ran away from
Israel, down the hill from Beth Horon, Yahweh threw large stones down from heaven upon them all the
way to Azekah, and they died. There were more who died because of the hailstones than who were killed
with the sword by the men of Israel.

12 Then Joshua spoke to Yahweh on the day Yahweh gave the men of Israel victory over the Amorites. This
is what Joshua said to Yahweh before Israel,

"Sun, be still at Gibeon,
and moon, in the Valley of Aijalon."
13 The sun stood still,
and the moon stopped moving
until the nation took vengeance
on their enemies.

Is this not written in the Book of Jashar?

The sun stayed
in the middle of the sky;
it did not go down
for about a whole day.

14 There has been no other day like it before or after it, when Yahweh obeyed the voice of a human being.
For Yahweh was waging war on behalf of Israel.

15 Joshua and all Israel with him returned to the camp at Gilgal.

16 Now the five kings had escaped and hidden themselves in the cave at Makkedah. **17** It was told to
Joshua, "They have been found!—the five kings hidden in the cave at Makkedah!" **18** Joshua said, "Roll
large stones against the mouth of the cave and place soldiers there to guard them. **19** Do not stay
yourselves. Pursue your enemies and attack them from the rear. Do not permit them to enter into their
cities, because Yahweh your God has given them into your hand." **20** Joshua and the sons of Israel had
finished slaughtering them with a very great slaughter, until they were almost completely destroyed; only
a few survivors who escaped reached the fortified cities. **21** Then the whole army returned in peace to
Joshua at the camp at Makkedah. No one dared to say one word against any of the people of Israel.

22 Then Joshua said, "Open the mouth of the cave and out of the cave bring to me these five kings." **23**
They did as he said. They brought to him these five kings from the cave—the king of Jerusalem, the king
of Hebron, the king of Jarmuth, the king of Lachish, and the king of Eglon. **24** When they brought the
kings to Joshua, he summoned every man of Israel. He said to the commanders of the soldiers who had

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gone into battle with him, "Put your feet on their necks." So they came up and put their feet on their necks. **25** Then Joshua said to them, "Do not be afraid and do not be dismayed. Be strong and courageous. This is what Yahweh will do to all your enemies you are going to fight." **26** Then Joshua struck the kings. He hung them on five trees. They hung on the trees until evening. **27** When it was sunset, Joshua gave orders, and they took them down from the trees and threw them into the cave where they had hidden themselves. They put large stones over the mouth of the cave. Those stones remain there to this very day.

28 In this way, Joshua captured Makkedah on that day and killed everyone there with the sword, including its king. He completely destroyed everyone in it. He left no survivor in it. He did to the king of Makkedah just as he had done to the king of Jericho.

29 Joshua and all Israel passed on from Makkedah to Libnah. He went into battle against Libnah. **30** Yahweh also gave it into the hand of Israel—along with their king. Joshua struck it with the edge of the sword and every person in it. He left no survivor in it. He did to its king just as he had done to the king of Jericho.

31 Then Joshua and all Israel with him passed on from Libnah to Lachish. He camped by it and waged war against it. **32** Yahweh gave Lachish into the hand of Israel. Joshua captured it on the second day and struck it with the edge of the sword, and every person in it, just as he had done to Libnah.

33 Then Horam, king of Gezer, came up to help Lachish. Joshua attacked him and his army until there was not even one survivor left.

34 Then Joshua and all Israel passed on from Lachish to Eglon. They camped by it and waged war against it, **35** and captured it that same day. They struck it with the edge of the sword and they completely destroyed everyone in it, as Joshua had done to Lachish.

36 Then Joshua and all Israel passed on from Eglon to Hebron. They waged war against it. **37** They captured it and struck it with the edge of the sword, together with its king and its villages, and all the people in it. They left no survivors. Just as they had done to Eglon, they totally destroyed it and every person in it.

38 Then Joshua turned, and all the army of Israel with him, and they passed on to Debir and waged war against it. **39** They captured it, its king and all its nearby villages. They struck them with the edge of the sword and completely destroyed every person in it. They left no survivor. They did to Debir and its king as they had done to Libnah and its king and to Hebron.

40 Joshua conquered all the land, the hill country, the Negev, the lowlands, and the foothills. Of all their kings he left not one survivor. He completely destroyed everything that breathed, just as Yahweh, the God of Israel, had commanded. **41** Joshua struck them from Kadesh Barnea to Gaza, and all the country of Goshen to Gibeon. **42** Joshua captured all these kings and their land at one time because Yahweh, the God of Israel, fought for Israel. **43** Then Joshua, and all Israel with him, returned to the camp at Gilgal.

Joshua 10 General Notes

Structure and formatting

The ULB sets the lines in 10:12-13 farther to the right on the page than the rest of the text because they are a poem.

Special concepts in this chapter

"For Yahweh was waging war on behalf of Israel"

Israel's conquest of the Promised Land was Yahweh's war on the ungodly Canaanites more than Israel's war. This type of war was different from other wars and God gave Israel special instructions. (See: promisedland and godly)

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Important figures of speech in this chapter

Idiom
The people of Gibeon used an idiom when they called for help from Israel: "Do not withdraw your hands," meaning "do not stop protecting."

Joshua 10:1

Now
This word is used here to mark a pause in the story. Here the writer tells about a new person in the story, Adoni-Zedek.

Adoni-Zedek
This is the name of a man who is an important king.

Joshua 10:2

General Information:
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Joshua 10:3

Jarmuth ... Lachish ... Eglon
These are the names of cities.

Hoham ... Piram ... Japhia ... Debir
These are the names of kings.

Joshua 10:4

Come up to me
"Travel to where I am." Jerusalem was higher in elevation than other cities in Canaan.

Joshua 10:5

five kings
"5 kings"

Jarmuth ... Lachish ... Eglon
These are the names of cities.

They encamped near Gibeon
This means they set up their camp around their city. This was a way of weakening those in the city. It prevented people from escaping the city, and it prevented others from bringing food and water to them in the city.

Joshua 10:6

They said
The word "They" here refers to Gibeonites.

Do not withdraw your hands from your servants
This humble request is stated with two negatives to emphasize the need for a positive action. Alternate translation: "Please come and use your strength to protect us"

your hands
The word "hands" here refers to the people of Israel's strength. Alternate translation: "your strength"

Joshua 10:7

General Information:
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Joshua 10:8

I have given them into your hand
Here "hand" represents the people of Israel's strength and their ability to defeat their enemy. The word "them" refers to the attacking army.

I have given them
Here the word "them" refers to the attacking armies.

Joshua 10:9

Joshua came
The entire army of Israel is referred to here by the name of their commander, Joshua.

Joshua 10:10

Yahweh confused the enemy before Israel
Here "Israel" refers to the entire army of Israel.

Beth Horon ... Azekah ... Makkedah
These are the names of cities.

Joshua 10:11

Beth Horon ... Azekah
These are the names of places.

threw large stones down from heaven
"threw large hailstones from the sky"

Joshua 10:12

Sun, be still at Gibeon, and moon, in the Valley of Aijalon
Joshua is praying that Yahweh would make the progression of time stop on this day.

Sun ... moon
Joshua commands the sun and moon as if these were people.

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Valley of Aijalon
This is the name of a place.

Joshua 10:13

the nation
This refers to the people of Israel.

Is this not written in the Book of Jashar?
The writer uses this question as background information to remind the reader that the incident is well-documented. Alternate translation: "This is written in The Book of Jashar."

Joshua 10:14

General Information:
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Joshua 10:15

General Information:
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Joshua 10:16

Makkedah
This is the name of a city.

Joshua 10:17

It was told to Joshua
Messengers came and told Joshua. Alternate translation: "Someone told Joshua"

Joshua 10:18

General Information:
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Joshua 10:19

into your hand
The phrase "your hand" here means "your control."

Joshua 10:20

General Information:
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Joshua 10:21

Makkedah
Translate the same way as you did in [Joshua 10:10]

No one dared to say one word against
"No one dared to say anything against" or "No one dared to complain or protest against"

Joshua 10:22

Open the mouth of the cave
Here "mouth" is an idiom that means "entrance." Alternate translation: "Open the entrance of the cave"

Joshua 10:23

Jarmuth ... Lachish ... Eglon
These are the names of places.

Joshua 10:24

every man of Israel
Here the men of Israel represent only those who were soldiers.

Joshua 10:25

General Information:
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Joshua 10:26

General Information:
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Joshua 10:27

to this very day
"until the author wrote this story"

Joshua 10:28

Makkedah
This is the name of a city. See how you translated it in [Joshua 10:10]

He completely destroyed everyone in it. He left no survivor in it
The second sentence summarizes the first sentence to emphasize that Joshua left no person or animal alive.

Joshua 10:29

Libnah
This is the name of a city.

Joshua 10:30

General Information:
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Joshua 10:31

Libnah ... Lachish
These are the names of cities.

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Joshua 10:32

into the hand of Israel
Here their "hand" represents their control. Alternate translation: "Yahweh gave Lachish into the control of the nation of Israel"

Joshua 10:33

Horam
This is the name of a man who is an important king.

Gezer ... Lachish
These are the names of cities.

Joshua 10:34

Lachish ... Eglon
These are the names of cities.

Joshua 10:35

struck it with the edge of the sword ... completely destroyed everyone in it
These two phrases have similar meanings. Together they show the completeness of the destruction of Eglon.

Joshua 10:36

Eglon
This is the name of a city. See how you translated this in [Joshua 10:3]

Joshua 10:37

They captured it and struck it with the edge of the sword
The sword represents the army of Israel and striking expresses the idea of slaughter and destruction. Alternate translation: "They captured and killed and destroyed"

Joshua 10:38

Debir
This is the name of a city.

Joshua 10:39

Debir ... Libnah
These are the names of cities.

They struck them with the edge of the sword
The sword represents the army of Israel and striking expresses the idea of slaughter and destruction. Alternate translation: "They killed and destroyed them"

Joshua 10:40

He completely destroyed everything that breathed
"He killed all the people and animals"

Joshua 10:41

General Information:
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Joshua 10:42

Joshua captured all these kings and their land
This refers to the kings and lands that were listed beginning in Joshua 10:28.

Joshua captured
Here Joshua represents his whole army. Alternate translation: "Joshua and his soldiers captured"

at one time
This does not mean in one day. It means during one military campaign, which may have lasted many days or weeks.

Joshua 10:43

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Chapter 11

1 When Jabin, king of Hazor, heard this, he sent a message to Jobab, king of Madon, to the king of Shimron, and to the king of Akshaph. **2** He also sent the message to the kings who were in the northern hill country, in the Jordan River valley south of Kinnereth, in the lowlands, and in Naphoth Dor to the west. **3** He also sent a message to the Canaanites to the east and west, the Amorites, the Hittites, the Perizzites, the Jebusites in the hill country, and the Hivites by Mount Hermon in the land of Mizpah. **4** All their armies came out with them, a great number of soldiers, in number like the sand on the seashore. They had a great number of horses and chariots. **5** All these kings met at the appointed time, and they camped at the waters of Merom to wage war with Israel.

6 Yahweh said to Joshua, "Do not be afraid in their presence, because tomorrow at this time I am giving them all to Israel as dead men. You will hamstring their horses, and you will burn their chariots." **7** Joshua and all the men of war came. They arrived suddenly at the waters of Merom, and attacked the enemy. **8** Yahweh gave the enemy into the hand of Israel, and they struck them and pursued them to Sidon, Misrephoth Maim, and to the Valley of Mizpah to the east. They struck them until not even one survivor of them was left. **9** Joshua did to them just as Yahweh told him. He hamstrung the horses and burned the chariots.

10 Joshua turned back at that time and captured Hazor. He struck its king with the sword. (Hazor had been head of all these kingdoms.) **11** They struck with the sword every living creature that was there, and he set them apart to be destroyed, so there was not any living creature left alive. Then he burned Hazor. **12** Joshua captured all the cities of these kings. He also captured all their kings and struck them with the edge of the sword. He completely destroyed them with the edge of the sword, just as Moses the servant of Yahweh had commanded. **13** Israel did not burn any of the cities built on mounds, except Hazor. It alone Joshua burned. **14** The army of Israel took all the plunder from these cities along with the livestock for themselves. They killed every human being with the edge of the sword until all were dead. They left alive no creature that breathed. **15** Just as Yahweh had commanded his servant Moses, in the same way, Moses commanded Joshua, and so Joshua did it. He left nothing undone of all that Yahweh commanded Moses to do.

16 Joshua took all that land: the hill country, all the Negev, all the land of Goshen, the foothills, the Jordan River valley, the hill country of Israel and its lowlands. **17** From Mount Halak near Edom, and going north as far as Baal Gad in the valley near Lebanon below Mount Hermon, he captured all their kings and put them to death. **18** Joshua waged war for a long time with all the kings. **19** Not one city made peace with the army of Israel except the Hivites who lived in Gibeon. Israel captured all the rest of the cities in battle. **20** For it was Yahweh who hardened their hearts so they would wage war against Israel, so that they might be devoted to destruction without mercy, just as he had instructed Moses.

21 Then Joshua came at that time and he destroyed the Anakim. He did this in the hill country, at Hebron, Debir, Anab, and in all the hill country of Judah, and in all the hill country of Israel. Joshua completely destroyed them and their cities. **22** None of the Anakim were left in the land of Israel except at Gaza, Gath, and Ashdod. **23** So Joshua captured the whole land, just as Yahweh said to Moses. Joshua gave it as an inheritance to Israel, assigned to each of their tribes. Then the land had rest from the wars.

Joshua 11 General Notes

Special concepts in this chapter

Yahweh overcomes the united forces of the northern kingdoms

Yahweh said to Joshua, "Do not be afraid in their presence, because tomorrow at this time I am giving them all to Israel as dead men." Even when the kingdoms of Canaan joined forces, they were not able to overcome the power of Yahweh.

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Other possible translation difficulties in this chapter

"Yahweh gave the enemy into the hand of Israel"
This phrase may present difficulties in translation. The translator should ensure that Yahweh receives credit for Israel's victory.

Joshua 11:1

Jabin ... Jobab
These are names of kings.

Hazor ... Madon ... Shimron ... Akshaph
These are the names of places.

Joshua 11:2

Kinnereth ... Naphoth Dor
These are the names of places.

Joshua 11:3

Mount Hermon
This is the name of a mountain.

Joshua 11:4

General Information:
All the Canaanite kings attack Joshua and the nation of Israel.

a great number of soldiers, in number like the sand on the seashore
No one can count the grains of sand on the seashore. This exaggeration emphasizes the very large number of soldiers that these kings assembled. Alternate translation: "such a great number of soldiers that there appeared to be as many of them as there are grains of sand on the seashore"

Joshua 11:5

Merom
This is the name of a place.

Joshua 11:6

I am giving them all to Israel as dead men
Yahweh enabling Israel to conquer the enemy army and kill all of the soldiers is spoken of as if Yahweh killed the soldiers and then gave them to Israel. Alternate translation: "I will enable Israel to kill all of them in battle"

hamstring their horses
"cripple their horses by cutting their legs." This is a practice where the tendons in the backs of the legs are cut so that the horses cannot walk.

Joshua 11:7

Merom
This is the name of a place.

Joshua 11:8

Yahweh gave the enemy into the hand of Israel
Here the word "hand" represents power. Yahweh enabling the army of Israel to conquer their enemy is spoken of as if Yahweh had put the enemy army into Israel's hand. Alternate translation: "Yahweh enabled Israel to conquer the enemy"

struck them ... struck them
"attacked them ... attacked them"

Misrephoth Maim
This is the name of a place.

Joshua 11:9

hamstrung
This is a practice where the tendons in the backs of the legs are cut so that the horses cannot run. See how you translated this word in Joshua 11:6.

Joshua 11:10

He struck its king with the sword
"Joshua killed the king of Hazor with his sword"

Hazor had been head of all these kingdoms
Hazor being the most important city is spoken of as Hazor being the head of the other kingdoms. Alternate translation: Hazor had been the most important of all these kingdoms"

Joshua 11:11

They struck with the sword every living creature that was there ... so there was not any living creature left alive
These two phrases share similar meanings and emphasize complete destruction.

he set them apart to be destroyed
The word "he" refers to Joshua and represents himself and his army. Completely destroying every living thing in the city is spoken of as if those living things were dedicated for destruction. Alternate translation: "the army completely destroyed them"

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Joshua 11:12

struck them with the edge of the sword
"killed them"

Joshua 11:13

Israel did not burn any of the cities built on mounds, except Hazor
This double negative emphasizes that Hazor was the only city built on a mound that Israel burned. Alternate translation: "The only city built on a mound that Israel burned was Hazor"

cities built on mounds
"cities built on small hills"

Joshua 11:14

for themselves
This phrase refers to the army of Israel.

They killed every human being with the edge of the sword until all were dead. They left alive no creature that breathed.
These two phrases share similar meanings and emphasize complete destruction.

Joshua 11:15

He left nothing undone of all that Yahweh commanded Moses to do
This negative phrase emphasizes that Joshua did everything that Yahweh commanded. Alternate translation: "Joshua did everything that Yahweh commanded"

Joshua 11:16

General Information:
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Joshua 11:17

Mount Halak ... Baal Gad
These are the names of places.

Joshua 11:18

General Information:
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Joshua 11:19

Not one city made peace with the army of Israel except the Hivites who lived in Gibeon
This double negative emphasizes that the Hivites were the only people who made peace with Israel. The phrase "one city" is a metonym for the people who lived in that one city. Alternate translation: "The only city that made peace with the army of Israel was the Hivites who lived in Gibeon" or "The only people who made peace with the army of Israel were the Hivites who lived in Gibeon"

Joshua 11:20

it was Yahweh who hardened their hearts
Yahweh causing the people of the cities to be stubborn is spoken of as if Yahweh had hardened their hearts. Alternate translation: "it was Yahweh who caused them to act stubbornly"

Joshua 11:21

Anakim
These are the descendants of Anak.

Debir ... Anab
These are the names of places.

Joshua 11:22

None of the Anakim were left in the land of Israel except at Gaza, Gath, and Ashdod.
This double negative emphasizes that Gaza, Gath, and Ashdod were the only places in which the Anakim were left. Alternate translation: "The only Anakim left in the land of Israel were those in Gaza, Gath, and Ashdod"

Joshua 11:23

Joshua gave it as an inheritance to Israel
Joshua giving the land to the Israelites is spoken of as if he had given the Israelites an inheritance as a permanent possession. Alternate translation: "Joshua gave the land to the Israelites as a permanent possession"

the land had rest from the wars
The people no longer fighting wars is spoken of as if the land were a person who rested from war. Alternate translation: "the people no longer fought wars in the land" or "there was peace in the land"

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Chapter 12

1 Now these are the kings of the land, whom the men of Israel conquered. The people of Israel took possession of the land on the east side of the Jordan where the sun rises, from the Valley of the Arnon River to Mount Hermon, and all the Arabah to the east.

2 Sihon, king of the Amorites, lived in Heshbon. He ruled from Aroer, which is on the rim of the Arnon Gorge from the middle of the valley, and half of Gilead down to the Jabbok River on the border of the Ammonites.
3 Sihon also ruled over the Arabah to the Sea of Kinnereth, to the east, to the Sea of the Arabah (the Salt Sea) eastward, all the way to Beth Jeshimoth and southward, toward the foot of the slopes of Mount Pisgah.
4 Og, king of Bashan, one of the remnant of the Rephaim, lived in Ashtaroth and Edrei. **5** He ruled over Mount Hermon, Salekah, and all Bashan, to the border of the Geshurites and the Maakathites, and half of Gilead, to the border of Sihon, king of Heshbon.

6 Moses the servant of Yahweh, and the people of Israel had defeated them, and Moses the servant of Yahweh, gave the land as a possession to the Reubenites, the Gadites, and the half tribe of Manasseh.

7 These are the kings of the land whom Joshua and the people of Israel defeated on the west side of the Jordan, from Baal Gad in the valley near Lebanon to Mount Halak near Edom. Joshua gave land to the tribes of Israel for them to possess. **8** He gave them the hill country, the lowlands, the Arabah, the sides of the mountains, the wilderness, and the Negev—the land of the Hittites, Amorites, Canaanites, Perizzites, Hivites, and Jebusites. **9** The kings included the king of Jericho, the king of Ai which is beside Bethel, **10** the king of Jerusalem, the king of Hebron, **11** the king of Jarmuth, the king of Lachish, **12** the king of Eglon, the king of Gezer, **13** the king of Debir, the king of Geder, **14** the king of Hormah, the king of Arad, **15** the king of Libnah, the king of Adullam, **16** the king of Makkedah, the king of Bethel, **17** the king of Tappuah, the king of Hepher, **18** the king of Aphek, the king of Lasharon, **19** the king of Madon, the king of Hazor, **20** the king of Shimron Meron, the king of Akshaph, **21** the king of Taanach, the king of Megiddo, **22** the king of Kedesh, the king of Jokneam in Carmel, **23** the king of Dor in Naphoth Dor, the king of Goyim in Gilgal, **24** and the king of Tirzah. The number of kings was thirty-one in all.

Joshua 12 General Notes

Structure and formatting

The ULB sets the lines in 12:2-5 farther to the right on the page than the rest of the text because they are part of a long list.

Joshua 12:1

Now
This word is used here to mark a pause in the story. Here the writer begins to provide background information about the kings who had ruled over the land.

these are the kings
This refers to the list of kings that continues through verse 24.

the Arabah
These are the names of a region of land.

Joshua 12:2

Aroer
This is the name of a city.

Sihon ... Heshbon
See how you translated these words in Joshua 9:10.

Joshua 12:3

Sea of Kinnereth
This is a place. See how you translated this in Joshua 11:2.

Beth Jeshimoth ... Mount Pisgah
These are the names of places.

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Joshua 12:4

Og, king of Bashan
See how you translated this man's name in Joshua 9:10.

the Rephaim
These are the names of people groups.

Ashtaroth ... Edrei
These are the names of places.

Joshua 12:5

Salekah
This is the name of a place.

Maakathites
This is the name of a people group.

Joshua 12:6

Reubenites
These are the descendants of Reuben.

Gadites
These are the descendants of Gad.

half tribe of Manasseh
They are called a half tribe because the other half of the tribe received an inheritance in the land of Canaan.

Joshua 12:7

Baal Gad ... Mount Halak
These are the names of places.

Joshua 12:8

the Arabah
This is the name of a region of land. Translate as in [Joshua 12:1]

Joshua 12:9

General Information:
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Joshua 12:10

Hebron
This is the name of a city.

Joshua 12:11

Jarmuth ... Lachish
These are the names of cities. Translate in the same way you did in [Joshua 10:3]

Joshua 12:12

Eglon ... Gezer
These are the names of cities. Translate "Eglon" in the same way you did in [Joshua 10:3]

Joshua 12:13

Debir ... Geder
These are the names of cities.

Joshua 12:14

Hormah ... Arad
These are the names of cities.

Joshua 12:15

Libnah ... Adullam
These are the names of cities.

Joshua 12:16

Makkedah
This is the name of a city.

Joshua 12:17

Tappuah ... Hepher
These are the names of cities.

Joshua 12:18

Aphek ... Lasharon
These are the names of cities.

Joshua 12:19

Madon ... Hazor
These are the names of cities.

Joshua 12:20

Shimron Meron ... Akshaph
These are the names of cities.

Joshua 12:21

Taanach ... Megiddo
These are the names of cities.

Joshua 12:22

Kedesh ... Jokneam
These are the names of cities.

Joshua 12:23

Dor ... Naphoth Dor ... Goyim
These are the names of cities.

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Joshua 12:24

thirty-one in all
"31 in all"

Tirzah
This is the name of a city.

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Chapter 13

1 Now Joshua was very old when Yahweh said to him, "You are very old, but there is still very much land
to capture.

2 This is the land that still remains: All the regions of the Philistines, and all those of the Geshurites, **3**
from Shihor, which is east of Egypt, and northward to the border of Ekron, which is considered property
of the Canaanites; the five rulers of the Philistines, those of Gaza, Ashdod, Ashkelon, Gath, and Ekron; the
territory of the Avvites **4** in the south; all the lands of the Canaanites, from Arah that belongs to the
Sidonians, as far as Aphek which is on the border of the Amorites; **5** the land of Byblos, [1] all of Lebanon
toward the east, from Baal Gad below Mount Hermon to Lebo Hamath.

6 Also, all the inhabitants of the hill country from Lebanon as far as Misrephoth Maim, including all the
people of Sidon—I will drive them out before the army of Israel. Be sure to assign the land to Israel as an
inheritance, as I commanded you. **7** Divide this land as an inheritance to the nine tribes and to the half
tribe of Manasseh."

8 With the other half of the tribe of Manasseh, the Reubenites and the Gadites had received their
inheritance that Moses, the servant of Yahweh, gave them on the east side of the Jordan,

9 from Aroer, which is on the edge of the Arnon River gorge (including the city that is in the middle of the
gorge), to all the plateau of Medeba as far as Dibon; **10** all the cities of Sihon, king of the Amorites, who
ruled in Heshbon, to the border of the Ammonites; **11** Gilead, and the region of the Geshurites and
Maakathites, all of Mount Hermon, all Bashan to Salekah; **12** all the kingdom of Og in Bashan, who
reigned in Ashtaroth and Edrei—these are what was left of the remnant of the Rephaim—Moses struck
them and drove them out. **13** But the people of Israel did not drive out the Geshurites or the Maakathites,
and so Geshur and Maakah live in the midst of Israel to this day.

14 To the tribe of Levi alone Moses gave no inheritance. The offerings of Yahweh, the God of Israel, made
by fire, are their inheritance, as God said to Moses.

15 Moses gave an inheritance to the tribe of Reuben, clan by clan.

16 Their territory was from Aroer, on the edge of the Arnon River gorge, and the city that is in the middle
of the valley, and all the plateau by Medeba. **17** Reuben also received Heshbon and all its cities that are in
the plateau, Dibon, and Bamoth Baal, and Beth Baal Meon, **18** and Jahaz, and Kedemoth, and Mephaath,
19 and Kiriathaim, and Sibmah, and Zereth Shahar on the hill of the valley. **20** Reuben also received Beth
Peor, the slopes of Pisgah, Beth Jeshimoth, **21** all the cities of the plateau, and all the kingdom of Sihon
king of the Amorites, who had reigned in Heshbon, whom Moses had defeated together with the leaders
of Midian, Evi, Rekem, Zur, Hur and Reba, the princes of Sihon, who had lived in the land. **22** The people
of Israel also killed with the sword Balaam son of Beor, who practiced divination, among the rest of those
they had killed. **23** The border of the tribe of Reuben is the Jordan River; this is their boundary. This was
the inheritance of the tribe of Reuben, given to each of their clans, with their cities and villages.

24 This is what Moses gave to the tribe of Gad, clan by clan:

25 Their territory was Jazer, all the cities of Gilead and half the land of the Ammonites, to Aroer, which is
east of Rabbah, **26** from Heshbon to Ramath Mizpah and Betonim, from Mahanaim to the territory of
Debir. **27** In the valley, Moses gave them Beth Haram, Beth Nimrah, Sukkoth, and Zaphon, the rest of the
kingdom of Sihon king of Heshbon, with the Jordan as a border, to the lower end of the Sea of Kinnereth,
eastward beyond the Jordan. **28** This is the inheritance of the tribe of Gad, clan by clan, with their cities
and villages.

29 Moses gave an inheritance to the half tribe of Manasseh. It was assigned to the half tribe of the
descendants of Manasseh, clan by clan.

30 Their territory was from Mahanaim, all Bashan, all the kingdom of Og king of Bashan, and all the
towns of Jair, which are in Bashan, sixty cities; **31** half of Gilead, and Ashtaroth and Edrei (the royal cities

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of Og in Bashan). These were assigned to the descendants of Makir son of Manasseh—half of the people of Makir, clan by clan.

32 This is the inheritance that Moses assigned to them on the plains of Moab, beyond the Jordan east of Jericho. **33** Moses did not give an inheritance to the tribe of Levi. Yahweh, the God of Israel, is their inheritance, just as he said to them.

Footnotes

13:5 [1]Some modern English translations read,

Joshua 13 General Notes

Structure and formatting

This chapter begins a section about dividing the land between the tribes of Israel.

Special concepts in this chapter

Division of the land

There was still much land to be captured west of the Jordan River, but the tribe of Reuben, Gad and half of the tribe of Mannasah received their land east of the Jordan. This land had been promised to them in Numbers 32.

Driving out the people

While Yahweh achieved many great victories through Joshua, Israel was still supposed to drive out the rest of the Canaanites. Israel's success in this would depend on their faith in Yahweh. (See: faith)

Joshua 13:1

General Information:

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Joshua 13:2

This is the land that still remains

You may clarify that this is the land that Israel still needs to capture. Alternate translation: "This is the land that still remains for Israel to capture"

Joshua 13:3

Shihor

This is the name of a place.

which is considered property of the Canaanites

This can be stated in active form. Alternate translation: "which the Canaanites now consider their property"

Avvites

This is the name of a people group.

Joshua 13:4

Arah ... Aphek

These are the names of places.

Joshua 13:5

Baal Gad ... Mount Hermon

These are the names of places.

Joshua 13:6

Misrephoth Maim

this is the name of a place

land ... as an inheritance

The land that Israel will claim is spoken of as if it were an inheritance that they will receive as a permanent possession.

Joshua 13:7

General Information:

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Joshua 13:8

General Information:

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Joshua 13:9

Aroer ... Medeba ... Dibon

These are the names of places.

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gorge
a place where the river is far below the land on the sides

plateau
flat land high above rivers

Joshua 13:10

Heshbon
This is the name of a city.

Joshua 13:11

Salekah
These are the names of places.

the region of the Geshurites and Maakathites
"the land where the Geshurites and Maakathites lived"

Maakathites
This is the name of a people group.

Joshua 13:12

Ashtaroth ... Edrei
These are the names of places.

Rephaim
This is the name of a people group.

Moses struck them
Here "Moses" represents himself and the Israelite army that Moses led. Alternate translation: "Moses and the Israelites attacked them"

Joshua 13:13

the Geshurites or the Maakathites
These are the names of people groups.

Geshur and Maakah live in the midst of Israel
"Geshur" and "Maakah" are either the names of the ancestors of "the Geshurites" and "the Maakathites" or are the names of the cities in which they lived. Alternate translation: "those people live among Israel"

to this day
This refers to the period of time in which the author wrote this book.

Joshua 13:14

Moses gave no inheritance
The land that Moses assigned to the tribes of Israel is spoken of as if it were an inheritance that they received as a permanent possession.

The offerings of Yahweh ... are their inheritance
The writer speaks of the great honor that the Levites had by serving Yahweh as priests as if the offerings were something that they would inherit. Alternate translation: "The offerings of Yahweh ... are what they will have for their provision"

offerings of Yahweh
"offerings that the people were to bring to Yahweh"

made by fire
This can be stated in active form. Alternate translation: "that the priests burned with fire"

Joshua 13:15

General Information:
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Joshua 13:16

Aroer ... Medeba
These are the names of places.

gorge ... plateau
See how you translated these words in Joshua 13:9.

Joshua 13:17

Heshbon ... Dibon ... Bamoth Baal ... Beth Baal Meon
These are the names of places.

Joshua 13:18

Jahaz ... Kedemoth ... Mephaath
These are the names of places.

Joshua 13:19

Kiriathaim ... Sibmah ... Zereth Shahar
These are the names of places.

Joshua 13:20

Beth Peor ... Pisgah ... Beth Jeshimoth
These are the names of places.

Joshua 13:21

Heshbon
This is the name of a city.

Sihon ... Evi ... Rekem ... Zur ... Hur ... Reba
These are the names of people.

together with the leaders of Midian
"as he had defeated the leaders of Midian"

Joshua 13:22

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Joshua 13:23

this is their boundary
The Jordan River was the western border of the land that the tribe of Reuben received.

This was the inheritance of the tribe of Reuben
The land that Moses assigned to the tribe of Reuben is spoken of as if it were an inheritance that the tribe of Reuben received as a permanent possession.

given to each of their clans
This can be stated in active form. Alternate translation: "that Moses gave to each of their clans"

Joshua 13:24

General Information:
This page has intentionally been left blank.

Joshua 13:25

Jazer ... Aroer ... Rabbah
These are the names of places.

Joshua 13:26

Heshbon ... Ramath Mizpah ... Betonim ... Mahanaim ... Debir
These are the names of places.

Joshua 13:27

Beth Haram ... Beth Nimrah ... Sukkoth ... Zaphon ... Heshbon
These are the names of places.

Joshua 13:28

This is the inheritance of the tribe of Gad
The land that Moses assigned to the tribe of Gad is spoken of as if it were an inheritance that the tribe of Gad received as a permanent possession.

Joshua 13:29

Moses gave an inheritance to the half tribe of Manasseh
The land that Moses assigned to the half tribe of Manasseh is spoken of as if it were an inheritance that he gave to them as a permanent possession.

half tribe of Manasseh
Only half of the tribe received this land because the other half received land on the other side of the Jordan River.

It was assigned
This can be stated in active form. Alternate translation: "Moses assigned it"

Joshua 13:30

Mahanaim ... Jair
These are the names of places.

Joshua 13:31

Ashtaroth ... Edrei
These are the names of places.

These were assigned
This can be stated in active form. Alternate translation: "Moses assigned these"

Makir
This is a man's name.

Joshua 13:32

This is the inheritance that Moses assigned to them
The land that Moses assigned to the tribes of Israel on the east side of the Jordan is spoken of as if it were an inheritance that Moses gave to them as a permanent possession. Alternate translation: "This is the land that Moses assigned to them as an inheritance"

Joshua 13:33

Yahweh, the God of Israel, is their inheritance
The writer speaks of the great honor that the Levites had by serving Yahweh as priests as if Yahweh were something that they would inherit. Alternate translation: "Yahweh, the God of Israel, is what they have"

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Chapter 14

1 These are the areas of land that the people of Israel received as their inheritance in the land of Canaan, which Eleazar the priest, Joshua son of Nun, and the leaders of the tribal clans of Israel allotted to them. **2** Their inheritance was selected by lot for the nine and one-half tribes, just as Yahweh had commanded by the hand of Moses. **3** For Moses had given the inheritance of the two and one-half tribes beyond the Jordan, but to the Levites he gave no inheritance. **4** The tribe of Joseph was actually two tribes, Manasseh and Ephraim. The Levites were given no portion of the inheritance in the land, but only certain cities to live in, with their pasturelands for livestock and for their own material resources. **5** The people of Israel did as Yahweh commanded Moses, so they assigned the land.

6 Then the tribe of Judah came to Joshua at Gilgal. Caleb son of Jephunneh the Kenizzite, said to him, "You know what Yahweh said to Moses the man of God concerning you and me at Kadesh Barnea. **7** I was forty years old when Moses the servant of Yahweh sent me from Kadesh Barnea to spy on the land. I brought him a report again as it was in my heart to make. **8** But my brothers who went up with me made the heart of the people melt with fear. But I completely followed Yahweh my God. **9** Moses swore on that day, saying, 'Surely the land on which your foot has walked will be an inheritance for you and for your children forever, because you have completely followed Yahweh my God.' **10** Now, look! Yahweh has kept me alive these forty-five years, just as he said—from the time when Yahweh spoke this word to Moses, while Israel walked in the wilderness. Now, look! I am this day eighty-five years old. **11** I am still as strong this day as I was in the day that Moses sent me out. My strength is now as my strength was then, for war and for going and coming. **12** Now therefore give me this hill country, which Yahweh promised me on that day. For you heard on that day that the Anakim were there with great fortified cities. It may be that Yahweh will be with me and that I will drive them out, just as Yahweh said."

13 Then Joshua blessed him and gave Hebron as an inheritance to Caleb son of Jephunneh. **14** Therefore Hebron became the inheritance of Caleb son of Jephunneh the Kenizzite to this day, because he completely followed Yahweh, the God of Israel. **15** Now the name of Hebron formerly was Kiriath Arba. (Arba had been the greatest man among the Anakim.) Then the land had rest from war.

Joshua 14 General Notes

Special concepts in this chapter

Drive them out

The Israelites were to completely drive out the Canaanites. If they did not drive them out completely, the Canaanites would cause the Israelites to worship other gods. It was sinful to allow the Canaanites to remain in the land. (See: falsegod and sin)

Joshua 14:1

the areas of land that the people of Israel received as their inheritance

The land that the people of Israel acquired is spoken of as if it were an inheritance that they received as a permanent possession.

Joshua 14:2

Their inheritance was selected by lot

This can be stated in active form. Alternate translation: "Eleazar, Joshua, and the tribal leaders cast lots to determine the inheritance"

by the hand of Moses

Here the word "hand" refers to Moses himself and means that Yahweh used Moses as the agent to deliver his command. Alternate translation: "through Moses"

Joshua 14:3

Moses had given the inheritance of the two and one-half tribes beyond the Jordan, but to the Levites he gave no inheritance

The land that Moses gave to the tribes is spoken of as if it were an inheritance that they received as a permanent possession.

Joshua 14:4

The Levites were given no portion of the inheritance in the land

This can be stated in active form. Alternate translation: "And Moses did not give a portion of the inheritance to the Levites in the land"

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portion
"part"

but only certain cities to live in
The verb may be supplied from the previous phrase. Alternate translation: "but they were given only certain cities to live in" or "but he gave to them only certain cities to live in"

pasturelands
fields of grass for the livestock to eat

material resources
physical things they needed so they could provide for their families

Joshua 14:5

General Information:
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Joshua 14:6

Jephunneh
This is a man's name.

Kenizzite
This is the name of a people group.

Joshua 14:7

I brought him a report again as it was in my heart to make
Here the word "heart" represents the thoughts. The phrase is an idiom that refers to a report that is given honestly. Alternate translation: "I brought back to him an honest report"

Joshua 14:8

made the heart of the people melt with fear
Making the people very afraid is spoken of as if it were making the hearts of the people melt. Alternate translation: "made the people very afraid"

I completely followed Yahweh
Being loyal to Yahweh is spoken of as if it were completely following Yahweh. Alternate translation: "I remained loyal to Yahweh"

Joshua 14:9

the land ... will be an inheritance for you and for your children forever
The land that Caleb and his descendants would have is spoken of as if it were an inheritance that they would receive as a permanent possession.

the land on which your foot has walked
Here "your foot" represents Caleb. Alternate translation: "the land on which you have walked"

Joshua 14:10

look
"pay attention, because what I am about to say is both true and important"

while Israel walked in the wilderness
"while the people of Israel traveled in the wilderness"

Joshua 14:11

My strength is now as my strength was then
"I am still as strong now as I was then"

for going and coming
This is an idiom that refers to daily activities. Alternate translation: "for the things I do every day"

Joshua 14:12

hill country
Possible meanings are 1) many large hills or small mountains or 2) one mountain.

Anakim
This is the name of a people group.

Joshua 14:13

gave Hebron as an inheritance to Caleb
Hebron is spoken of as if it were an inheritance that Caleb received as a permanent possession.

Joshua 14:14

to this day
This refers to the period of time in which the author wrote this book.

he completely followed Yahweh
Being loyal to Yahweh is spoken of as if it were completely following Yahweh. Alternate translation: "he remained loyal to Yahweh"

Joshua 14:15

Kiriath Arba
This is the name of a place.

Then the land had rest from war
The people no longer fighting wars is spoken of as if the land were a person who rested from war. See how you translated this phrase in [Joshua 11:23]

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Chapter 15

1 The assignment of land for the tribe of the people of Judah, clan by clan, extended south to the border of Edom, with the wilderness of Zin being the farthest point to the south. **2** Their border on the south ran from the end of the Salt Sea, from the bay that faces to the south. **3** Their boundary next went out to the south of the hill of Akrabbim and passed along to Zin, and went up south of Kadesh Barnea, along by Hezron, and up to Addar, where it turned about to Karka. **4** It passed along to Azmon, went by the brook of Egypt, and came to its end at the sea. This was their south boundary. **5** The eastern boundary was the Salt Sea, at the mouth of the Jordan. The border on the north ran from the bay of the sea at the mouth of the Jordan. **6** It went up to Beth Hoglah and passed along north of Beth Arabah. Then it went up to the Stone of Bohan the son of Reuben. **7** Then the border went up to Debir from the Valley of Achor, and so northward, turning toward Gilgal, which is opposite the hill of Adummim, which is on the south side of the valley. Then the border passed along to the springs of En Shemesh and went to En Rogel. **8** Then the border went up the Valley of Ben Hinnom to the south side of the Jebusite city (that is, Jerusalem). Then it went up to the top of the hill that lies over the Valley of Hinnom, on the west, which is at the northern end of the Valley of Rephaim. **9** Then the border extended from the top of the hills to the spring of Nephtoah, and went out from there to the cities of Mount Ephron. Then the border bends around to Baalah (the same as Kiriath Jearim). **10** Then the border circled around west of Baalah to Mount Seir, and passed along to the side of Mount Jearim on the north (the same as Kesalon), went down to Beth Shemesh, and crossed over to Timnah. **11** The border went out beside the northern hill of Ekron, and then it bent around to Shikkeron and passed along to Mount Baalah, and from there it went to Jabneel. The border ended at the sea. **12** The western boundary was the Great Sea and its coastline. This is the border around the tribe of Judah, clan by clan.

13 In keeping with the commandment of Yahweh to Joshua, Joshua gave Caleb son of Jephunneh an assignment of land among the tribe of Judah, Kiriath Arba, that is, Hebron (Arba was the father of Anak). **14** Caleb drove out from there the three sons of Anak: Sheshai, Ahiman and Talmai, descendants of Anak. **15** He went up from there against the inhabitants of Debir (the name of Debir was formerly Kiriath Sepher). **16** Caleb said, "The man who attacks Kiriath Sepher and captures it, to him I will give Aksah my daughter as a wife." **17** When Othniel son of Kenaz, Caleb's brother, captured it, Caleb gave him Aksah his daughter as a wife. **18** Soon after that, Aksah came to Othniel and urged him to ask her father for a field. When she got off her donkey, Caleb said to her, "What do you want?" **19** Aksah replied, "Do me a special favor, since you have given me the land of the Negev: Also give me some springs of water." Then Caleb gave her the upper springs and lower springs.

20 This was the inheritance of the tribe of Judah, clan by clan.

21 The cities belonging to the tribe of Judah in the extreme south, toward the border of Edom, were Kabzeel, Eder, Jagur, **22** Kinah, Dimonah, Adadah, **23** Kedesh, Hazor, Ithnan, **24** Ziph, Telem, Bealoth. **25** Hazor Hadattah, Kerioth Hezron (this was also known as Hazor), **26** Amam, Shema, Moladah, **27** Hazar Gaddah, Heshmon, Beth Pelet, **28** Hazar Shual, Beersheba, Biziothiah. **29** Baalah, Iyim, Ezem, **30** Eltolad, Kesil, Hormah, **31** Ziklag, Madmannah, Sansannah, **32** Lebaoth, Shilhim, Ain, and Rimmon. These were twenty-nine cities in all, including their villages.

33 In the lowlands there were Eshtaol, Zorah, Ashnah, **34** Zanoah, En Gannim, Tappuah, Enam, **35** Jarmuth, Adullam, Sokoh, Azekah, **36** Shaaraim, Adithaim, and Gederah (that is, Gederothaim). These were fourteen cities in number, including their villages.

37 Zenan, Hadashah, Migdal Gad, **38** Dilean, Mizpah, Joktheel, **39** Lachish, Bozkath, Eglon. **40** Kabbon, Lahmas, Kitlish, **41** Gederoth, Beth Dagon, Naamah, Makkedah. These were sixteen cities in number, including their villages.

42 Libnah, Ether, Ashan, **43** Iphtah, Ashnah, Nezib, **44** Keilah, Akzib, Mareshah. These were nine cities, including their villages.

45 Ekron, with its surrounding towns and villages; **46** from Ekron to the Great Sea, all the settlements that were near Ashdod, including their villages.

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47 Ashdod, its surrounding towns, including their villages; Gaza, its surrounding towns including their villages; to the brook of Egypt, and to the Great Sea with its coastline.

48 In the hill country, Shamir, Jattir, Sokoh, **49** Dannah, Kiriath Sannah (that is, Debir), **50** Anab, Eshtemoh, Anim, **51** Goshen, Holon, and Giloh. These were eleven cities, including their villages.

52 Arab, Dumah, Eshan, **53** Janim, Beth Tappuah, Aphekah, **54** Humtah, Kiriath Arba (that is, Hebron), and Zior. These were nine cities, including their villages.

55 Maon, Carmel, Ziph, Juttah, **56** Jezreel, Jokdeam, Zanoah, **57** Kain, Gibeah, and Timnah. These were ten cities, including their villages.

58 Halhul, Beth Zur, Gedor, **59** Maarath, Beth Anoth, and Eltekon. These were six cities, including their villages.

60 Kiriath Baal (that is, Kiriath Jearim), and Rabbah. These were two cities, including their villages.

61 In the wilderness, there were Beth Arabah, Middin, Sekakah, **62** Nibshan, the City of Salt, and En Gedi. These were six cities, including their villages.

63 But as for the Jebusites, the inhabitants of Jerusalem, the tribe of Judah could not drive them out, so the Jebusites live there with the tribe of Judah to this day.

Joshua 15 General Notes

Other possible translation difficulties in this chapter

This chapter is about the land given to the tribe of Judah. It will be difficult to fully understand their location without a map. Further research may be needed to understand the location of their land.

Joshua 15:1

Zin
This is the name of the wilderness area.

Joshua 15:2

from the end of the Salt Sea, from the bay that faces to the south
"from the bay that faces south at the end of the Salt Sea." These two phrases refer to the same location. The second phrase clarifies the point at which the southern border begins.

from the bay that faces to the south
"from the bay that extends to the south" or "from the southern bay"

bay
smaller part of the sea that extends into the land

Joshua 15:3

Their boundary
"The border of the land belonging to the tribe of Judah"

Akrabbim ... Zin ... Hezron ... Addar ... Karka
These are the names of places.

Joshua 15:4

Azmon
This is the name of a city.

brook of Egypt
a small river of water at the southwestern edge of the land, near Egypt

Joshua 15:5

at the mouth of the Jordan
The point at which the river empties into the sea is spoken of as if it were the mouth of the river.

border ... ran
"border ... was"

Joshua 15:6

Beth Hoglah ... Beth Arabah
These are the names of places.

the Stone of Bohan
This was likely a large stone that someone set up as a landmark and named after the man, Bohan.

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Joshua 15:7

Debir ... the Valley of Achor ... the hill of Adummim ... En Shemesh ... En Rogel
These are the names of places.

Joshua 15:8

the Valley of Ben Hinnom ... the Valley of Rephaim
These are the names of places.

Joshua 15:9

Nephtoah ... Mount Ephron ... Baalah ... Kiriath Jearim
These are the names of places.

Joshua 15:10

Baalah ... Mount Seir ... Mount Jearim ... Kesalon ... Beth Shemesh ... Timnah
These are the names of places.

Joshua 15:11

Shikkeron ... Mount Baalah ... Jabneel
These are the names of places.

Joshua 15:12

General Information:
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Joshua 15:13

Kiriath Arba
These are the names of places.

Arba ... Anak
These are the names of men.

Joshua 15:14

the three sons of Anak: Sheshai, Ahiman and Talmai, descendants of Anak
These names represent clans of people who were descendants of Sheshai, Ahiman, and Talmai. The words "sons" and "descendants" in this context mean the same thing. Alternate translation: "the three clans, Sheshai, Ahiman, and Talmai, who were descendants of Anak"

Anak ... Sheshai ... Ahiman ... Talmai
These are the names of men.

Joshua 15:15

He went up from there against
"He went up from there to fight against"

Debir ... Kiriath Sepher
These are the names of places.

Joshua 15:16

Kiriath Sepher
This is the name of a place.

Aksah
This is a woman's name.

Joshua 15:17

Othniel ... Kenaz
These are men's names.

Joshua 15:18

Aksah came to Othniel
This is an idiom that refers to Aksah becoming Othniel's wife. Alternate translation: "when Aksah became Othniel's wife"

urged him to ask her father for a field
This can be translated as direct speech. Alternate translation: "she urged him, saying, 'Ask my father to give me a field.'"

Joshua 15:19

the upper springs and lower springs
The words "upper" and "lower" likely refer to the geographical altitude of the water springs.

Joshua 15:20

This was the inheritance of the tribe of Judah
The land that the tribe of Judah received is spoken of as if it were an inheritance that they received as a permanent possession. Alternate translation: "This was the land that the tribe of Judah received as an inheritance"

Joshua 15:21

Connecting Statement:
The writer lists the southern cities of which Judah took possession. The list continues through Joshua 15:32.

Joshua 15:22

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Joshua 15:23

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Joshua 15:24

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Joshua 15:25

Connecting Statement:
The list of cities continues.

Joshua 15:26

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Joshua 15:27

General Information:
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Joshua 15:28

General Information:
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Joshua 15:29

Connecting Statement:
The list of cities continues.

Joshua 15:30

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Joshua 15:31

General Information:
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Joshua 15:32

General Information:
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Joshua 15:33

General Information:
The writer lists the northern cities of which Judah took possession.

Joshua 15:34

General Information:
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Joshua 15:35

General Information:
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Joshua 15:36

General Information:
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Joshua 15:37

Connecting Statement:
The writer lists cities of which Judah took possession.

Joshua 15:38

General Information:
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Joshua 15:39

General Information:
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Joshua 15:40

Connecting Statement:
The writer lists cities of which Judah took possession.

Joshua 15:41

General Information:
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Joshua 15:42

Connecting Statement:
The writer lists cities of which Judah took possession.

Joshua 15:43

General Information:
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Joshua 15:44

General Information:
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Joshua 15:45

Connecting Statement:
The writer lists cities of which Judah took possession.

Joshua 15:46

settlements
villages

Joshua 15:47

brook of Egypt
a small river of water at the southwestern edge of the land near Egypt

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Joshua 15:48

Connecting Statement:
The writer lists cities of which Judah took possession.

Joshua 15:49

General Information:
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Joshua 15:50

General Information:
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Joshua 15:51

General Information:
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Joshua 15:52

Connecting Statement:
The writer lists cities of which Judah took possession.

Joshua 15:53

General Information:
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Joshua 15:54

General Information:
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Joshua 15:55

Connecting Statement:
The writer lists cities of which Judah took possession.

Joshua 15:56

General Information:
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Joshua 15:57

General Information:
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Joshua 15:58

Connecting Statement:
The writer lists cities of which Judah took possession.

Joshua 15:59

General Information:
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Joshua 15:60

Connecting Statement:
The writer lists cities of which Judah took possession.

Joshua 15:61

General Information:
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Joshua 15:62

General Information:
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Joshua 15:63

to this day
This refers to the period of time in which the author wrote this book.

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Chapter 16

1 The assignment of land for the tribe of Joseph extended from the Jordan at Jericho, east of the springs of Jericho, into the wilderness, going up from Jericho through the hill country of Bethel. **2** Then it went from Bethel to Luz and passed along to Ataroth, the territory of the Arkites. **3** Then it went down westward to the territory of the Japhletites, as far as the territory of Lower Beth Horon, and then on to Gezer; it ended at the sea.

4 It was in this way that the tribes of Joseph, Manasseh and Ephraim received their inheritance.

5 The territory of the tribe of Ephraim, clan by clan: The border of their inheritance on the east went from Ataroth Addar as far as Upper Beth Horon, **6** and from there it continued to the sea. From Mikmethath on the north it turned eastward toward Taanath Shiloh and passed beyond it on the east to Janoah. **7** Then it went down from Janoah to Ataroth and to Naarah, and then reached Jericho, ending at the Jordan. **8** From Tappuah the border went westward to the brook of Kanah and ended at the sea. This was the inheritance of the tribe of Ephraim, clan by clan, **9** together with the cities that were chosen for the tribe of Ephraim within the inheritance of the tribe of Manasseh—all the cities, including their villages.

10 They did not drive out the Canaanites who lived in Gezer, so that the Canaanites live within Ephraim to this day, but these people were made to do forced labor.

Joshua 16 General Notes

Special concepts in this chapter

Drive them out

The Israelites were to completely drive out the Canaanites. If they did not drive them out completely, the Canaanites would cause the Israelites to worship other gods. It was sinful to allow the Canaanites to remain in the land. (See: falsegod and sin)

Other possible translation difficulties in this chapter

This chapter is about the land given to the tribe of Ephraim, one of Joseph's sons. It will be difficult to fully understand their location without a map. Further research may be needed to understand the location of their land.

Joshua 16:1

the tribe of Joseph

The "tribe of Joseph" consisted of the tribes of Joseph's two sons, Manasseh and Ephraim. Since half of the tribe of Manasseh had settled east of the Jordan, this phrase refers to the tribe of Ephraim and the other half of the tribe of Manasseh.
Alternate translation: "the tribe of Ephraim and the other half of the tribe of Manasseh"

Joshua 16:2

Luz ... Ataroth

These are the names of places.

Arkites

This is the name of a people group.

Joshua 16:3

Japhletites

This is the name of a people group.

Lower Beth Horon ... Gezer

These are the names of places.

Joshua 16:4

the tribes of Joseph, Manasseh and Ephraim

"the tribes of Manasseh and Ephraim, the sons of Joseph"

received their inheritance

The land that the tribes of Manasseh and Ephraim possessed is spoken of as if it were an inheritance that they received as a permanent possession.
Alternate translation: "received this land as their inheritance"

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Joshua 16:5

The territory of the tribe of Ephraim, clan by clan
This can be stated in active form. Alternate translation: "The territory ... that Joshua assigned to their clans"

Ataroth Addar ... Upper Beth Horon
These are the names of places.

Joshua 16:6

Mikmethath ... Taanath Shiloh ... Janoah
These are the names of places.

Joshua 16:7

Janoah ... Naarah
These are the names of places.

Joshua 16:8

Tappuah ... Kanah
These are the names of places.

This was the inheritance of the tribe of Ephraim
The land that Ephraim possessed is spoken of as if it were an inheritance that they received as a permanent possession. Alternate translation: "This was the land that the tribe of Ephraim received as an inheritance"

clan by clan
This can be stated in active form. Alternate translation: "which Joshua assigned to their clans"

Joshua 16:9

the cities that were chosen
This can be stated in active form. Alternate translation: "the cities that Joshua had chosen"

within the inheritance of the tribe of Manasseh
The land that the tribe of Manasseh possessed is spoken of as if it were an inheritance that they received as a permanent possession. Alternate translation: "within the land that the tribe of Manasseh had received as an inheritance"

Joshua 16:10

to this day
This refers to the period of time in which the author wrote this book.

these people were made to do forced labor
This can be stated in active form. Alternate translation: "the Israelites forced these people to work as slaves"

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Chapter 17

1 This was the assignment of land for the tribe of Manasseh (who was the firstborn of Joseph)—that is, for Makir, who was Manasseh's firstborn and who himself was the father of Gilead. Makir's descendants were assigned the land of Gilead and Bashan, because Makir had been a man of war. **2** Land was assigned to the rest of the tribe of Manasseh, given to their clans—Abiezer, Helek, Asriel, Shechem, Hepher, and Shemida. These were the male descendants of Manasseh son of Joseph, presented by their clans. **3** Now Zelophehad son of Hepher son of Gilead son of Makir son of Manasseh had no sons, but only daughters. The names of his daughters were Mahlah, Noah, Hoglah, Milkah, and Tirzah. **4** They approached Eleazar the priest, Joshua son of Nun, and the leaders, and they said, "Yahweh commanded Moses to give to us an inheritance along with our brothers." So, following the commandment of Yahweh, he gave those women an inheritance among the brothers of their father. **5** Ten parcels of land were assigned to Manasseh in Gilead and Bashan, which is on the other side of the Jordan, **6** because the daughters of Manasseh received an inheritance along with his sons. The land of Gilead was assigned to the rest of the descendants of Manasseh.

7 The territory of Manasseh reached from Asher to Mikmethath, which is east of Shechem. Then the border went southward to those living near the spring of Tappuah. **8** (The land of Tappuah belonged to Manasseh, but the town of Tappuah on the border of Manasseh belonged to the people of Ephraim.) **9** The border went down to the brook of Kanah. These cities south of the brook among the towns of Manasseh belonged to Ephraim. The border of Manasseh was on the north side of the brook, and it ended at the sea. **10** The land to the south belonged to Ephraim, and the land to the north was Manasseh's; the sea was the border. On the north side Asher can be reached, and to the east, Issachar. **11** Also in Issachar and in Asher, Manasseh possessed Beth Shan and its villages, Ibleam and its villages, the inhabitants of Dor and its villages, the inhabitants of Endor and its villages, the inhabitants of Taanach and its villages, and the inhabitants of Megiddo and its villages (and the third city is Napheth).

12 Yet the tribe of Manasseh could not take possession of those cities, for the Canaanites continued to live in this land. **13** When the people of Israel grew strong, they put the Canaanites to forced labor, but did not completely drive them out.

14 Then the descendants of Joseph spoke to Joshua, saying, "Why have you given us only one assignment of land and one portion for an inheritance, since we are a people great in number, and all along Yahweh has blessed us?" **15** Joshua said to them, "If you are a people great in number, go up by yourselves to the forest and there clear the ground for yourselves in the land of the Perizzites and of the Rephaim. Do this, since the hill country of Ephraim is too small for you." **16** The descendants of Joseph said, "The hill country is not enough for us. But all the Canaanites who live in the valley have chariots of iron, both those who are in Beth Shan and its villages, and those who are in the Valley of Jezreel." **17** Then Joshua said to the house of Joseph—to Ephraim and Manasseh, "You are a people great in number, and you have great power. You must not have only one piece of land assigned to you. **18** The hill country will also be yours. Though it is a forest, you will clear it and take possession of it to its farthest borders. You will drive out the Canaanites, even though they have chariots of iron, and even though they are strong."

Joshua 17 General Notes

Special concepts in this chapter

Manasseh's lack of faith

Even though they were one of the largest and most powerful tribes of Israel, the tribe of Manasseh lacked faith in the power of Yahweh. This caused them many problems. It would also cause their descendants many problems. (See: faith)

Other possible translation difficulties in this chapter

This chapter is about the land given to the tribe of Manasseh, one of Joseph's sons. It will be difficult to fully understand their locations without a map. Further research may be needed to understand the locations of their land.

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Joshua 17:1

firstborn and who himself was
Here "himself" emphasizes that the same person—Makir—was the firstborn of Manasseh and was also the father of Gilead. Alternate translation: "firstborn; he was also"

Makir
These are men's names.

Makir's descendants were assigned the land of Gilead and Bashan
This can be stated in active form. Alternate translation: "Joshua assigned the land of Gilead and Bashan to Makir's descendants"

Joshua 17:2

Abiezer, Helek, Asriel, Shechem, Hepher, and Shemida
These are men's names.

Land was assigned ... given to their clans
This can be stated in active form. Alternate translation: "Joshua assigned land ... and gave them to their clans"

Joshua 17:3

Zelophehad ... Hepher
These are men's names.

Mahlah, Noah, Hoglah, Milkah, and Tirzah
These are women's names.

Joshua 17:4

Eleazar
This is the name of a man.

to give to us an inheritance
The land is spoken of as if it were an inheritance that the people received as a permanent possession. Alternate translation: "to give to us some land as an inheritance"

he gave those women an inheritance
Possible meanings are 1) "Joshua gave those women an inheritance" or 2) "Eleazar gave those women an inheritance."

Joshua 17:5

Ten parcels of land were assigned
This can be stated in active form. Alternate translation: "Joshua assigned ten parcels of land"

Ten parcels
"Ten portions"

Joshua 17:6

received an inheritance
The land is spoken of as if it were an inheritance that they received as a permanent possession. Alternate translation: "received land as an inheritance"

The land of Gilead was assigned
This can be stated in active form. Alternate translation: "Joshua assigned the land of Gilead"

Joshua 17:7

southward
toward the south

Mikmethath ... Tappuah
These are the names of places.

Joshua 17:8

General Information:
This page has intentionally been left blank.

Joshua 17:9

The border
"The border of Manasseh's land"

brook
a very small river

Kanah
name of a brook

Joshua 17:10

On the north side Asher can be reached
Possible meanings are 1) that the border of Manasseh's land on the north side touched the land that belonged to the tribe of Asher or 2) that one can travel north to reach Asher. Alternate translation: "Asher was on the north side" or "One can travel north to reach Asher"

to the east, Issachar
The verb may be supplied from the previous phrase. Alternate translation: "to the east, Issachar can be reached" or "to the east, one can reach Issachar"

Joshua 17:11

Beth Shan ... Ibleam ... Dor ... Endor ... Taanach ... Megiddo ... Napheth
These are the names of places.

Joshua 17:12

General Information:
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Joshua 17:13

General Information:
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Joshua 17:14

the descendants of Joseph
This refers to the tribes of Ephraim and Manasseh.

Why have you given us only one ... Yahweh has blessed us?
The people of the tribes of Ephraim and Manasseh ask this question to emphasize that Joshua should have assigned to them more land. Alternate translation: "You should have given us more than one ... Yahweh has blessed us."

one assignment of land and one portion for an inheritance
These two phrases mean basically the same thing. In the second, the land is spoken of as if it were an inheritance that the people received as a permanent possession. Alternate translation: "one assignment of land as our inheritance"

portion
part

people great in number
"many people"

Joshua 17:15

If you are a people great in number
"Since you are a people great in number"

Rephaim
This is the name of a people group.

Joshua 17:16

Beth Shan ... Jezreel
These are the names of places.

Joshua 17:17

the house of Joseph
Here the word "house" refers to the descendants. Alternate translation: "the descendants of Joseph"

Joshua 17:18

you will clear it
"you will clear the forest of trees" or "you will cut down its trees"

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Chapter 18

1 Then the whole assembly of the people of Israel met together at Shiloh. They set up the tent of meeting there and they conquered the land before them. **2** There were still seven tribes among the people of Israel whose inheritance had not been assigned. **3** Joshua said to the people of Israel, "How long will you put off going into the land that Yahweh, the God of your ancestors, has given you? **4** Appoint for yourselves three men from each tribe, and I will send them out. They will set out and survey the land up and down. They will write out a description of it with a view to their inheritances, and then they will come back to me. **5** They will divide it into seven sections. Judah will remain in their territory on the south, and the house of Joseph will continue in their territory in the north. **6** You will describe the land in seven sections and bring the description here to me. I will cast lots for you here before Yahweh our God. **7** The Levites have no portion among you, for the priesthood of Yahweh is their inheritance. Gad, Reuben, and the half tribe of Manasseh have received their inheritance, beyond the Jordan. This is the inheritance that Moses the servant of Yahweh gave them."

8 So the men got up and went. Joshua commanded those who went to write the description of the land, saying, "Go up and down in the land and write a description of it and return to me. I will cast lots for you here before Yahweh at Shiloh." **9** The men left and walked up and down in the land and wrote a description of it in a scroll by its cities in seven sections, listing the cities in each section. Then they returned to Joshua in the camp at Shiloh. **10** Then Joshua cast lots for them at Shiloh before Yahweh. It was there that Joshua assigned the land to the people of Israel, and to each was given his portion of the land.

11 The assignment of land for the tribe of Benjamin came up clan by clan. The territory of their assigned land was located between the descendants of Judah and the descendants of Joseph. **12** On the north side, their border began at the Jordan. The border went up to the ridge north of Jericho, and then up through the hill country westward. There it reached the wilderness of Beth Aven. **13** From there the border passed along south in the direction of Luz (the same place as Bethel). Then the border went down to Ataroth Addar, by the mountain that lies south of Beth Horon. **14** The boundary then went in another direction: On the western side it turned toward the south, heading toward the mountain across from Beth Horon. This boundary ended at Kiriath Baal (that is, Kiriath Jearim), a city that belonged to the tribe of Judah. This formed the border on the western side. **15** The south side began just outside of Kiriath Jearim. The border went from there to Ephron, to the spring of the waters of Nephtoah. **16** The boundary then went down to the border of the mountain which was opposite the Valley of Ben Hinnom, which was at the northern end of the Valley of Rephaim. It then went down to the Valley of Hinnom, south of the slope of the Jebusites, and continued down to En Rogel. **17** It turned northward, going in the direction of En Shemesh, and from there it went out to Geliloth, which was opposite the ascent of Adummim. Then it went down to the Stone of Bohan the son of Reuben. **18** It passed on to the north of the shoulder of Beth Arabah and down to the Arabah. **19** The border passed on to the north shoulder of Beth Hoglah. The border ended at the north bay of the Salt Sea, at the southern end of the Jordan. This was the boundary on the south. **20** The Jordan formed its border on the eastern side. This was the inheritance of the tribe of Benjamin, and it was given clan by clan, border after border, all around.

21 Now the cities of the tribe of Benjamin, clan by clan, were Jericho, Beth Hoglah, Emek Keziz, **22** Beth Arabah, Zemaraim, Bethel, **23** Avvim, Parah, Ophrah, **24** Kephar Ammoni, Ophni, and Geba. There were twelve cities, including their villages. **25** There were also the cities of Gibeon, Ramah, Beeroth, **26** Mizpah, Kephirah, Mozah, **27** Rekem, Irpeel, Taralah, **28** Zelah, Haeleph, Jebus (the same as Jerusalem), Gibeah, and Kiriath. There were fourteen cities, including their villages. This was the inheritance of Benjamin for their clans.

Joshua 18 General Notes

Other possible translation difficulties in this chapter

This chapter is about the land given to the tribes of Israel. It will be difficult to fully understand their locations without a map. Further research may be needed to understand the locations of their land.

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Joshua 18:1

and they conquered the land
They had conquered the people who lived in the land before they set up the tent of meeting. Alternate translation: "after they had conquered the land"

Joshua 18:2

whose inheritance had not been assigned
The land that the tribes would receive is spoken of as if it were an inheritance that they would receive as a permanent possession. This can be stated in active form. Alternate translation: "to whom Joshua had not assigned land as an inheritance"

Joshua 18:3

How long will you put off ... has given you?
Joshua asks this question in order to encourage the Israelites to take possession of the land. Alternate translation: "For long enough, you have put off ... has given you."

Joshua 18:4

the land up and down
The words "up and down" mean in every direction. Alternate translation: "the land in every direction" or "throughout the land"

write out a description of it with a view to their inheritances
This means that they will describe the portions of land that each tribe would like to receive for an inheritance.

their inheritances
The land that they are to survey is spoken of as if it were an inheritance that each of the tribes would receive as a permanent possession.

Joshua 18:5

General Information:
Joshua is continuing his speech to the children of Israel.

They will divide it
"They will divide the land"

Judah will remain
"The tribe of Judah will remain"

the house of Joseph
Here the word "house" represents the descendants of Joseph. The phrase refers to the tribes of Ephraim and Manasseh. Alternate translation: "the tribes of Ephraim and Manasseh"

Joshua 18:6

General Information:
This page has intentionally been left blank.

Joshua 18:7

General Information:
Joshua is continuing his speech to the children of Israel.

no portion
"no portion of land"

for the priesthood of Yahweh is their inheritance
Joshua speaks of the great honor that the Levites have by serving Yahweh as priests as if it were something that they inherited. Alternate translation: "for the priesthood of Yahweh is what they have"

the half tribe of Manasseh
"half of the tribe of Manasseh"

have received their inheritance
The land that the tribes received is spoken of as if it were an inheritance that they received as a permanent possession. Alternate translation: "have received land as their inheritance"

Joshua 18:8

General Information:
Joshua speaks to the twenty-one men who were to go look at the land.

up and down in the land
The words "up and down" mean in every direction. See how you translated this in [Joshua 18:4]

Joshua 18:9

General Information:
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Joshua 18:10

to each was given his portion of the land
This can be stated in active form. Alternate translation: "to each tribe Joshua gave their portion in the land"

Joshua 18:11

between the descendants of Judah and the descendants of Joseph
"between the land that belonged to the descendants of Judah and the land that belonged to the descendants of Joseph"

the descendants of Joseph
This refers to the tribes of Ephraim and Manasseh.

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Joshua 18:12

Beth Aven
This is the name of a place.

Joshua 18:13

Luz ... Ataroth Addar ... Beth Horon
These are the names of places.

Joshua 18:14

The boundary
This refers to the same thing as "the border" in verse 13.

Kiriath Baal ... Kiriath Jearim
These are the names of places.

Joshua 18:15

Kiriath Jearim ... Ephron ... Nephtoah
These are the names of places.

Joshua 18:16

Ben Hinnom ... Rephaim ... Hinnom ... En Rogel
These are the names of places.

Joshua 18:17

En Shemesh ... Geliloth ... Adummim
These are the names of places.

the Stone of Bohan
This was likely a large stone that someone set up as a landmark and named after the man, Bohan. See how you translated this in Joshua 15:6.

Joshua 18:18

the shoulder of Beth Arabah
Land that is in the form of a slope or ridge is spoken of as if it were a shoulder. Alternate translation: "the slope of Beth Arabah"

Beth Arabah
This is the name of a city.

Joshua 18:19

the north shoulder of Beth Hoglah
Land that is in the form of a slope or ridge is spoken of as if it were a shoulder. Alternate translation: "the north slope of Beth Hoglah"

Beth Hoglah
This is the name of a place.

Joshua 18:20

This was the inheritance of the tribe of Benjamin
The land that the tribe of Benjamin received is spoken of as if it were an inheritance that they received as a permanent possession. Alternate translation: "This was the land that the tribe of Benjamin received as an inheritance"

it was given clan by clan
This can be stated in active form. Alternate translation: "Joshua gave it to each of their clans"

Joshua 18:21

General Information:
The writer lists the cities that the tribe of Benjamin received as an inheritance.

Joshua 18:22

General Information:
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Joshua 18:23

General Information:
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Joshua 18:24

their villages
"the villages around them"

Joshua 18:25

General Information:
The writer continues to list the cities that were in the land that the tribe of Benjamin received as an inheritance.

Joshua 18:26

General Information:
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Joshua 18:27

General Information:
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Joshua 18:28

This was the inheritance of Benjamin
The land and cities that the tribe of Benjamin received are spoken of as if they were an inheritance that they received as a permanent possession. Alternate translation: "This was the land and the cities that the tribe of Benjamin received as an inheritance"

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Chapter 19

1 The second casting of lots fell to Simeon, clan by clan. Their inheritance was in the middle of the
inheritance that belonged to the tribe of Judah. **2** They had for their inheritance Beersheba, Sheba,
Moladah, **3** Hazar Shual, Balah, Ezem, **4** Eltolad, Bethul, and Hormah. **5** Simeon also had Ziklag, Beth
Markaboth, Hazar Susah, **6** Beth Lebaoth, and Sharuhen. These were thirteen cities, including their
villages. **7** Simeon also had Ain, Rimmon, Ether, and Ashan. These were four cities, including their
villages. **8** These were together, including the villages around these cities as far as Baalath Beer (the same
as Ramah in the Negev). This was the inheritance of the tribe of Simeon, clan by clan. **9** The inheritance
of the tribe of Simeon formed part of the territory of the tribe of Judah. Because the portion of land
assigned to the tribe of Judah was too large for them, the tribe of Simeon received their inheritance out of
the middle of their portion.

10 The third casting of lots fell to the tribe of Zebulun, clan by clan. The border of their inheritance began
at Sarid. **11** Their border went up westward toward Maralah and touched Dabbesheth; then it extended to
the brook that was opposite Jokneam. **12** From Sarid the border turned eastward toward the sunrise and
went to the border of Kisloth Tabor. From there it went to Daberath and then up to Japhia. **13** From there
it passed on eastward to Gath Hepher, and then to Eth Kazin; next it went to Rimmon and turned toward
Neah. **14** The border made a turn to the north to Hannathon and ended at the Valley of Iphtah El. **15** This
region included the cities of Kattath, Nahalal, Shimron, Idalah, and Bethlehem. There were twelve cities,
including their villages.

16 This was the inheritance of the tribe of Zebulun, clan by clan, including these cities, including their
villages.

17 The fourth casting of lots fell to Issachar, clan by clan. **18** Their territory included Jezreel, Chesulloth,
Shunem, **19** Hapharaim, Shion, and Anaharath. **20** It also included Rabbith, Kishion, Ebez, **21** Remeth, En
Gannim, En Haddah, and Beth Pazzez. **22** Their border also touched Tabor, Shahazumah, and Beth
Shemesh, and ended at the Jordan. There were sixteen cities, including their villages.

23 This was the inheritance of the tribe of Issachar, according to their clans—the cities, including their
villages.

24 The fifth casting of lots fell to the tribe of Asher, clan by clan. **25** Their territory included Helkath, Hali,
Beten, Akshaph, **26** Allammelek, Amad, and Mishall. On the west the boundary extended to Carmel and
Shihor Libnath. **27** Then it turned eastward to Beth Dagon and went as far as Zebulun, and then to the
Valley of Iphtah El, northward to Beth Emek and Neiel. Then it continued on to Kabul toward the north. **28**
It then went on to Abdon, Rehob, Hammon, and Kanah, as far as Greater Sidon. **29** The border turned
back to Ramah, and then to the fortified city of Tyre. Then the border turned to Hosah and ended at the
sea, in the region of Akzib, **30** Ummah, Aphek, and Rehob. There were twenty-two cities, including their
villages.

31 This was the inheritance of the tribe of Asher, clan by clan—the cities, including their villages.

32 The sixth casting of lots fell to the tribe of Naphtali, clan by clan. **33** Their border ran from Heleph,
from the oak at Zaanannim, on to Adami Nekeb and Jabneel, as far as Lakkum; it ended at the Jordan. **34**
The border turned westward to Aznoth Tabor and went on to Hukkok; it touched Zebulun on the south,
and reached to Asher on the west and Judah on the east at the Jordan River. **35** The fortified cities were
Ziddim, Zer, Hammath, Rakkath, Kinnereth, **36** Adamah, Ramah, Hazor, **37** Kedesh, Edrei, and En Hazor.
38 There were also Iron, Migdal El, Horem, Beth Anath, and Beth Shemesh. There were nineteen cities,
including their villages.

39 This was the inheritance of the tribe of Naphtali, clan by clan—the cities, including their villages.

40 The seventh casting of lots fell to the tribe of Dan, clan by clan. **41** The territory of its inheritance
included Zorah, Eshtaol, Ir Shemesh, **42** Shaalabbin, Aijalon, and Ithlah. **43** It also included Elon, Timnah,
Ekron, **44** Eltekeh, Gibbethon, Baalath, **45** Jehud, Bene Berak, Gath Rimmon, **46** Me Jarkon, and Rakkon
along with the territory across from Joppa. **47** When the territory of the tribe of Dan was lost to them, Dan

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attacked Leshem and took it. They struck it with the sword, took possession of it, and settled in it. They called Leshem Dan, after the name of their ancestor Dan.

48 This was the inheritance of the tribe of Dan, clan by clan—the cities, including their villages.

49 When they finished the allocation of the land as an inheritance, the people of Israel gave an inheritance among themselves to Joshua son of Nun. **50** By the command of Yahweh they gave him the city for which he asked, Timnath Serah in the hill country of Ephraim. He rebuilt the city and lived there.

51 These are the inheritances that Eleazar the priest, Joshua son of Nun, and the leaders of the tribal clans of Israel assigned by lot at Shiloh, before Yahweh, at the entrance of the tent of meeting. So they finished assigning the land.

Joshua 19 General Notes

Other possible translation difficulties in this chapter

This chapter is about the land given to the tribes of Israel. It will be difficult to fully understand their locations without a map. Further research may be needed to understand the locations of their land.

Joshua 19:1

The second casting of lots fell to Simeon
"The second time Joshua cast lots, the lot indicated the tribe of Simeon"

The second
number two in a list

clan by clan
"and Joshua assigned the land to each of their clans"

Their inheritance was in the middle of the inheritance that belonged to the tribe of Judah
The land is spoken of as if it were an inheritance that the tribes received as a permanent possession. Alternate translation: "The land that they received as an inheritance was in the middle of the land that the tribe of Judah received as an inheritance"

Joshua 19:2

General Information:
The writer lists cities that were in the land that the tribe of Simeon received as an inheritance.

They had for their inheritance
The land and cities that the tribe of Simeon received are spoken of as if they were an inheritance that they received as a permanent possession. Alternate translation: "They had the following cities for their inheritance"

Joshua 19:3

General Information:
This page has intentionally been left blank.

Joshua 19:4

General Information:
This page has intentionally been left blank.

Joshua 19:5

General Information:
The writer continues to list the cities that were in the land that the tribe of Simeon received as an inheritance.

Ziklag
See how you translated the name of this city in Joshua 15:31.

Joshua 19:6

General Information:
This page has intentionally been left blank.

Joshua 19:7

General Information:
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Joshua 19:8

This was the inheritance of the tribe of Simeon
The land and cities that the tribe of Simeon received are spoken of as if they were an inheritance that they received as a permanent possession. Alternate translation: "This was the land and the cities that the tribe of Simeon received as an inheritance"

clan by clan
This can be stated in active form. Alternate translation: "which Joshua gave to their clans"

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Joshua 19:9

the portion of land assigned to the tribe of Judah
This can be stated in active form. Alternate translation: "the portion of land which Joshua assigned to the tribe of Judah"

the middle of their portion
"the middle of Judah's portion of land"

Joshua 19:10

The third casting of lots
See how you translated this phrase in Joshua 19:1.

The third
number three in a list

Sarid
This is the name of a city.

Joshua 19:11

Maralah ... Dabbesheth ... Jokneam
These are the names of places.

opposite Jokneam
"across from Jokneam"

Joshua 19:12

Sarid ... Kisloth Tabor ... Daberath ... Japhia
These are the names of cities.

Joshua 19:13

Gath Hepher ... Eth Kazin ... Rimmon ... Neah
These are the names of cities.

Joshua 19:14

Hannathon ... Iphtah El
These are names of places.

Joshua 19:15

Kattath ... Nahalal ... Shimron ... Idalah ... Bethlehem
These are names of places.

Bethlehem
This is not the same "Bethlehem" that is south of Jerusalem in Judah.

Joshua 19:16

This was the inheritance of the tribe of Zebulun
The land and cities that the tribe of Zebulun received are spoken of as if they were an inheritance that they received as a permanent possession. Alternate translation: "This was the land and the cities that the tribe of Zebulun received as an inheritance"

Joshua 19:17

The fourth casting of lots
See how you translated this phrase in Joshua 19:1.

The fourth
number four in a list

Joshua 19:18

Chesulloth ... Shunem
These are names of cities.

Joshua 19:19

Hapharaim ... Shion ... Anaharath
These are names of cities.

Joshua 19:20

Rabbith ... Kishion ... Ebez
These are names of cities.

Joshua 19:21

Remeth ... En Gannim ... En Haddah ... Beth Pazzez
These are names of cities.

Joshua 19:22

Tabor
This is the name of a mountain.

Shahazumah
This is the name of a city.

Joshua 19:23

This was the inheritance of the tribe of Issachar
The land and cities that the tribe of Issachar received are spoken of as if they were an inheritance that they received as a permanent possession. Alternate translation: "This was the land and the cities that the tribe of Issachar received as an inheritance"

Joshua 19:24

The fifth casting of lots
See how you translated this phrase in Joshua 19:1.

The fifth
number five in a list

Joshua 19:25

Helkath, Hali, Beten, Akshaph
These are the names of cities.

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Joshua 19:26

Allammelek, Amad, and Mishall ... Shihor Libnath
These are the names of cities.

Joshua 19:27

Beth Dagon ... Valley of Iphtah El ... Beth Emek ... Neiel ... Kabul
These are the names of places.

Joshua 19:28

Abdon ... Rehob ... Hammon ... Kanah
These are the names of places.

Joshua 19:29

Hosah ... Akzib
These are the names of places.

Joshua 19:30

Ummah ... Aphek ... Rehob
These are the names of places.

Joshua 19:31

This was the inheritance of the tribe of Asher
The land and cities that the tribe of Asher received are spoken of as if they were an inheritance that they received as a permanent possession. Alternate translation: "This was the land and the cities that the tribe of Asher received as an inheritance"

Joshua 19:32

The sixth casting of lots
See how you translated this phrase in Joshua 19:1.

The sixth
number six in a list

Joshua 19:33

Heleph ... Zaanannim ... Adami Nekeb ... Jabneel ... Lakkum
These are the names of cities.

Joshua 19:34

Aznoth Tabor ... Hukkok
These are the names of cities.

Joshua 19:35

Ziddim ... Zer ... Hammath ... Rakkath ... Kinnereth
These are the names of cities.

Hammath
This is not the same location as "Hamath," but is located on the west shore of the Sea of Galilee.

Joshua 19:36

Adamah ... Ramah ... Hazor
These are the names of cities.

Joshua 19:37

Kedesh ... Edrei ... En Hazor
These are the names of cities.

Joshua 19:38

Iron ... Migdal El ... Horem ... Beth Anath
These are names of cities.

Joshua 19:39

This was the inheritance of the tribe of Naphtali
The land and cities that the tribe of Naphtali received are spoken of as if they were an inheritance that they received as a permanent possession. Alternate translation: "This was the land and the cities that the tribe of Naphtali received as an inheritance"

Joshua 19:40

The seventh casting of lots
See how you translated this phrase in Joshua 19:1.

The seventh
number seven in a list

Joshua 19:41

The territory of its inheritance
The land that the tribe of Dan received is spoken of as if it was an inheritance that they received as a permanent possession. Alternate translation: "The territory of land that the tribe of Dan received as an inheritance"

Zorah, Eshtaol, Ir Shemesh
These are the names of places.

Joshua 19:42

Shaalabbin, Aijalon, and Ithlah
These are the names of places.

Joshua 19:43

Elon, Timnah, Ekron
These are the names of cities.

Joshua 19:44

Eltekeh, Gibbethon, Baalath
These are the names of cities.

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Joshua 19:45

Jehud, Bene Berak, Gath Rimmon
These are the names of cities.

Joshua 19:46

Me Jarkon ... Rakkon
These are the names of cities.

across from Joppa
"opposite Joppa" or "beside Joppa"

Joshua 19:47

Leshem
This is the name of a city.

Joshua 19:48

This was the inheritance of the tribe of Dan
The land and cities that the tribe of Dan received are spoken of as if they were an inheritance that they received as a permanent possession. Alternate translation: "This was the land and the cities that the tribe of Dan received as an inheritance"

Joshua 19:49

gave an inheritance among themselves to Joshua son of Nun
The city that Joshua received is spoken of as if it were an inheritance that he received as a permanent possession. Alternate translation: "gave a city within their own land as an inheritance to Joshua son of Nun"

Joshua 19:50

Timnath Serah
This is the name of a city.

Joshua 19:51

These are the inheritances ... assigned
The land and cities that the various tribes received are spoken of as if they were an inheritance that they received as a permanent possession. Alternate translation: "These are the portions of land and the cities ... assigned as inheritances"

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Chapter 20

1 Then Yahweh said to Joshua, **2** "Speak to the people of Israel, saying, 'Appoint the cities of refuge of which I spoke to you by the hand of Moses. **3** Do this so that one who kills a person by accident or unknowingly can go there. These cities will be a place of refuge from the avenger of blood. **4** He will run to one of those cities and will stand at the entrance of the city gate, and explain his case to the elders of that city. Then they will take him into the city and give him a place for him to live among them. **5** If the avenger of blood pursues him there, then the people of the city must not hand the one who killed him over to the authorities. They must not do this because he killed his neighbor by accident, and he had no hatred toward him in the past. **6** He must stay in that city until he has stood before the assembly for judgment, until the death of the one who was serving as high priest in those days. Then the one who had accidentally killed the person may return to his own town and his own home, to the town from which he fled.'"

7 So the Israelites selected Kedesh in Galilee in the hill country of Naphtali, Shechem in the hill country of Ephraim, and Kiriath Arba (the same as Hebron) in the hill country of Judah. **8** Beyond the Jordan east of Jericho, they selected Bezer in the wilderness on the plateau from the tribe of Reuben; Ramoth Gilead, from the tribe of Gad; and Golan in Bashan, from the tribe of Manasseh. **9** These were the cities selected for all the people of Israel and for the foreigners sojourning among them, so that anyone who killed a person unintentionally could run to them for safety. This person would not die by the hand of the avenger of blood, until the accused person would first stand before the assembly.

Joshua 20 General Notes

Special concepts in this chapter

Cities of Refuge

If a person was killed, it was the duty of his relatives to kill the killer. If the death was an accident, this would be unfair. Therefore, God told the Israelites to make cities of refuge for a person who killed someone accidentally. In the city where he sought refuge, his case would be solved legally: "Do this so that one who unintentionally kills a person can go there. These cities will be a place of refuge from anyone who seeks to avenge the blood of a person who was killed." (See: refuge and avenge and blood)

Joshua 20:1

General Information:

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Joshua 20:2

by the hand of Moses

Here "hand of Moses" refers to the scriptures that Moses wrote down. Alternate translation: "through the things that Moses wrote"

Joshua 20:3

kills a person by accident

This happens when a person accidentally kills another person, without intending to do so.

the avenger of blood

This was a relative of the person who had been killed. His job was to kill the person who had killed his relative.

blood

Blood is a metonym for the death of the person whose blood has been shed. Alternate translation: "death"

Joshua 20:4

He will run

Here the word "he" refers to the person who unintentionally killed someone.

explain his case to the elders of that city

"convince the elders of that city that he had not intentionally killed the person.

Then they will take him

The word "they" refers to the elders and "him" refers to the person who unintentionally killed someone.

live among them

This refers to the city as a whole, not to the elders only.

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Joshua 20:5

the avenger of blood
This was a relative of the person who had been killed. His job was to kill the person who had killed his relative.

blood
Blood is a metonym for the death of the person whose blood has been shed. See how you translated this in [Joshua 20:3]

Joshua 20:6

stood before the assembly
This is a phrase that describes standing to seek justice from a court of the assembly of his fellow citizens.

Joshua 20:7

General Information:
There are a lot of names in this section.

Joshua 20:8

the Jordan
This is a short name for the Jordan River.

Joshua 20:9

would not die by the hand of the avenger
Here "by the hand" is an idiom that means to be the specific cause of something. Alternate translation: "would not be killed by the avenger"

the avenger of blood
This was a relative of the person who had been killed. His job was to kill the person who had killed his relative.

blood
Blood is a metonym for the death of the person whose blood has been shed. See how you translated this in [Joshua 20:3]

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Chapter 21

1 Then the tribal leaders of the Levites came to Eleazar the priest, to Joshua son of Nun, and to the leaders of the families of their ancestors within the people of Israel. **2** They said to them at Shiloh in the land of Canaan, "Yahweh commanded you by the hand of Moses to give to us cities to live in, with the pasturelands for our livestock." **3** So by the command of Yahweh, the people of Israel gave out of their inheritance the following cities, including their pasturelands, to the Levites.

4 The casting of lots for the clans of the Kohathites gave this result: The priests—the descendants of Aaron who were from the Levites—received thirteen cities given from the tribe of Judah, from the tribe of Simeon, and from the tribe of Benjamin.

5 The rest of Kohath's descendants received by lot ten cities from the clans of the tribes of Ephraim, Dan, and from the half tribe of Manasseh.

6 Then the people descended from Gershon were given, by the casting of lots, thirteen cities from the clans of the tribes of Issachar, Asher, Naphtali, and the half tribe of Manasseh in Bashan.

7 The people who were descendants of Merari, clan by clan, received twelve cities from the tribes of Reuben, Gad, and Zebulun.

8 So the people of Israel gave, by casting lots, these cities (including their pasturelands) to the Levites, just as Yahweh had commanded by the hand of Moses.

9 From the tribes of Judah and Simeon, they assigned land to the following cities, here listed by name. **10** These cities were given to the descendants of Aaron, who were among the clans of the Kohathites, who in turn were from the tribe of Levi. For the first casting of lots had fallen to them. **11** The Israelites gave them Kiriath Arba (Arba had been the father of Anak), the same place as Hebron, in the hill country of Judah, with the pasturelands around it. **12** But the fields of the city, including their villages, were already given to Caleb son of Jephunneh, as his possession.

13 To the descendants of Aaron the priest they gave Hebron with its pasturelands—which was a city of refuge for anyone who killed another unintentionally—and Libnah with its pasturelands, **14** Jattir with its pasturelands, and Eshtemoa with its pasturelands. **15** They also gave Holon with its pasturelands, Debir with its pasturelands, **16** Ain with its pasturelands, Juttah with its pasturelands, and Beth Shemesh with its pasturelands. There were nine cities that were given from these two tribes. **17** From the tribe of Benjamin were given Gibeon with its pasturelands, Geba with its pasturelands, **18** Anathoth with its pasturelands, and Almon with its pasturelands—four cities.

19 The cities given to the priests, the descendants of Aaron, were thirteen cities in all, including their pasturelands.

20 As for the rest of the Kohathites who belong to the Kohathite clans of the Levites—they had cities given to them from the tribe of Ephraim by the casting of lots. **21** To them were given Shechem with its pasturelands in the hill country of Ephraim—a city of refuge for anyone who killed a person unintentionally—Gezer with its pasturelands, **22** Kibzaim with its pasturelands, and Beth Horon with its pasturelands—four cities in all. **23** From the tribe of Dan, the clan of Kohath was given Eltekeh with its pasturelands, Gibbethon with its pasturelands, **24** Aijalon with its pasturelands, and Gath Rimmon with its pasturelands—four cities in all. **25** From the half tribe of Manasseh, the clan of Kohath was given Taanach with its pasturelands and Gath Rimmon with its pasturelands—two cities.

26 There were ten cities in all for the rest of the clans of the Kohathites, including their pasturelands.

27 From the half tribe of Manasseh, to clans of Gershon, these were other Levite clans, and they gave Golan in Bashan with its pasturelands—a city of refuge for anyone who killed another unintentionally, along with Be Eshterah with its pasturelands—two cities in all.

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28 To the clans of Gershon they also gave Kishion from the tribe of Issachar, along with its pasturelands, Daberath with its pasturelands, **29** Jarmuth with its pasturelands, and En Gannim with its pasturelands—four cities.

30 From the tribe of Asher, they gave Mishal with its pasturelands, Abdon with its pasturelands, **31** Helkath with its pasturelands, and Rehob with its pasturelands—four cities in all.

32 From the tribe of Naphtali, they gave the clans of Gershon Kedesh in Galilee with its pasturelands—a city of refuge for anyone who killed another unintentionally; Hammoth Dor with its pasturelands, and Kartan with its pasturelands—three cities in all.

33 There were thirteen cities in all, out of the clans of Gershon, including their pasturelands.

34 To the rest of the Levites—the clans of Merari—were given out of the tribe of Zebulun: Jokneam with its pasturelands, Kartah with its pasturelands, **35** Dimnah with its pasturelands, and Nahalal with its pasturelands—four cities in all.

36 To the clans of Merari were given from the tribe of Reuben: Bezer with its pasturelands, Jahaz with its pasturelands, **37** Kedemoth with its pasturelands, and Mephaath with its pasturelands—four cities.

38 Out of the tribe of Gad they were given Ramoth in Gilead with its pasturelands—a city of refuge for anyone who killed another unintentionally—and Mahanaim with its pasturelands. **39** The clans of Merari were also given Heshbon with its pasturelands, and Jazer with its pasturelands. These were four cities in all.

40 All these were the cities of the several clans of Merari, who were from the tribe of Levi—twelve cities in all were given to them by the casting of lots.

41 The cities of the Levites taken from the middle of the land possessed by the people of Israel were forty-eight cities, including their pasturelands. **42** These cities each had its surrounding pasturelands. It was this way with all these cities.

43 So Yahweh gave to Israel all the land that he swore to give to their ancestors. The Israelites took possession of it and settled there. **44** Then Yahweh gave them rest on every side, just as he had sworn to their ancestors. Not one of their enemies could defeat them. Yahweh gave all their enemies into their hand. **45** Not one thing among all the good promises that Yahweh had spoken to the house of Israel failed to come true. All of them came to be.

Joshua 21 General Notes

Other possible translation difficulties in this chapter

This chapter is about the land given to the tribe of Levi. Even though they did not receive a large piece of land like the other tribes, they did receive small pieces of land to live on and for their animals. It will be difficult to fully understand their locations without a map. Further research may be needed to understand the locations of their land.

Joshua 21:1

Eleazar ... Nun
These are names of men.

Joshua 21:2

They said to them
"The Levites said to them"

Yahweh commanded you by the hand of Moses
The phrase "by the hand of" is an idiom that means that Yahweh used Moses to deliver his command. Alternate translation: "Yahweh told Moses to command you"

Joshua 21:3

following cities
This refers to the cities to be listed in the next verses.

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Joshua 21:4

casting of lots
A random method of choosing to remove the choice from the leader's will, often done with the idea that God will decide the outcome. See how you translated this in Joshua 19:1.

Kohathites
This priests in this group were descendants of Levi's son Kohath. A portion of them were also descendants of Aaron, Kohath's grandson.

Joshua 21:5

half tribe
Half the tribe because the other half received their inheritance before crossing the Jordan River.

Joshua 21:6

Gershon
Gershon was one of the sons of Levi.

casting of lots
A random method of choosing to remove the choice from the leader's will, often done with the idea that God will decide the outcome. See how you translated this in Joshua 19:1.

Joshua 21:7

Merari
Merari was one of the sons of Levi.

Joshua 21:8

Yahweh had commanded by the hand of Moses
The phrase "by the hand of" here means that Yahweh used Moses as the agent to deliver his command. Alternate translation: "Yahweh had told Moses to command"

Joshua 21:9

General Information:
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Joshua 21:10

clans of the Kohathites
The priests in this group were descendants of Levi's son Kohath. A portion of them were also descendants of Aaron, Kohath's grandson. See how you translated this in [Joshua 21:2]

casting of lots
A random method of choosing to remove the choice from the leader's will, often done with the idea that God will decide the outcome. See how you translated this in Joshua 19:1.

Joshua 21:11

Arba had been the father of Anak
This is background information about the name of the man who founded the city of Kiriath Arba.

Anak
This is the name of a man.

hill country
An area of land with natural elevations, smaller than mountains.

pasturelands
An area covered with grass or plants suitable for the grazing of livestock or cattle.

Joshua 21:12

fields of the city
Areas of open land, usually, planted with crops, belonging to and surrounding the city.

villages
Small communities, usually smaller than a town.

Joshua 21:13

Libnah
This is the name of a city.

Joshua 21:14

Jattir ... Eshtemoa
These are all names of cities.

Joshua 21:15

Holon ... Debir
These are all names of cities.

Joshua 21:16

Ain ... Juttah
These are all names of cities.

Joshua 21:17

From the tribe of Benjamin were given Gibeon
This can be stated in active form. Alternate translation: "The tribe of Benjamin gave Gibeon"

Geba
This is the name of a city.

Joshua 21:18

Anathoth ... Almon
These are names of cities.

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Joshua 21:19

thirteen cities
"13 cities"

Joshua 21:20

the Kohathite clans
The priests in this group were descendants of Levi's son Kohath. A portion of them were also descendants of Aaron, Kohath's grandson.

they had cities given to them
This can be stated in active form. Alternate translation: "they received cities"

casting of lots
A random method of choosing to remove the choice from the leader's will, often done with the idea that God will decide the outcome. See how you translated this in Joshua 19:1.

Joshua 21:21

Gezer
This is the name of a city.

Joshua 21:22

Kibzaim ... Beth Horon
names of cities

four cities in all
This refers to the list by the total number.

Joshua 21:23

From the tribe of Dan, the clan of Kohath was given Eltekeh
This can be stated in active form. Alternate translation: "The tribe of Dan gave to the clan of Kohath Eltekeh"

the clan of Kohath
The priests in this group were descendants of Levi's son Kohath. A portion of them were also descendants of Aaron, Kohath's grandson. See how you translated a similar phrase in [Joshua 21:20]

Eltekeh ... Gibbethon
These are names of cities.

Joshua 21:24

Aijalon ... Gath Rimmon
These are names of cities.

four cities
This refers to the number of cities.

Joshua 21:25

From the half tribe of Manasseh, the clan of Kohath was given Taanach
This can be stated in active form. Alternate translation: "The half tribe of Manasseh gave to the clan of Kohath Taanach"

Taanach ... Gath Rimmon
These are names of cities.

clan of Kohath
The priests in this group were descendants of Levi's son Kohath. A portion of them were also descendants of Aaron, Kohath's grandson.

Joshua 21:26

clans of the Kohathites
The priests in this group were descendants of Levi's son Kohath. A portion of them were also descendants of Aaron, Kohath's grandson.

Joshua 21:27

From the half tribe of Manasseh, to clans of Gershon, these were other Levite clans, and they gave Golan
This can be stated in active form. Alternate translation: "The half tribe of Manasseh, other Levite clans, received from the half tribe of Manasseh Golan"

Golan ... Be Eshterah
names of cities

killed another unintentionally
This refers to a death resulting from an action not intended to harm a person.

two cities
number of cities

Joshua 21:28

To the clans of Gershon they also gave Kishion
This can be stated in active form. Alternate translation: "The clans of Gershon also received Kishion"

Kishion ... Daberath
names of cities

Joshua 21:29

Jarmuth ... En Gannim
names of cities

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Joshua 21:30

From the tribe of Asher, they gave Mishal
This can be stated in active form. Alternate translation: "They received from the tribe of Asher Mishal"

Mishal ... Abdon
names of cities

Joshua 21:31

Helkath ... Rehob
names of cities

Joshua 21:32

From the tribe of Naphtali, they gave the clans of Gershon Kedesh
This can be stated in active form. Alternate translation: "The clans of Gershon received from the tribe of Naphtali Kedesh"

Gershon
This is the name of a person.

Hammoth Dor ... Kartan
These are names of cities.

Joshua 21:33

thirteen cities in all
"13 cities in total"

Joshua 21:34

To the rest of the Levites—the clans of Merari—were given out of the tribe of Zebulun: Jokneam
This can be stated in active form. Alternate translation: The rest of the Levites—the clans of Merari—received from the tribe of Zebulun Jokneam"

Merari
This is a man's name.

Jokneam ... Kartah
These are the names of cities.

Joshua 21:35

Dimnah ... Nahalal
names of cities

Joshua 21:36

To the clans of Merari were given from the tribe of Reuben: Bezer
This can be stated in active form. Alternate translation: "The clans of Merari received from the tribe of Reuben Bezer"

Bezer ... Jahaz
names of cities

Joshua 21:37

four cities
This refers to the total number of cities.

Kedemoth ... Mephaath
names of cities

Joshua 21:38

Out of the tribe of Gad they were given Ramoth
This can be stated in active form. Alternate translation: "They received from the tribe of Gad Ramoth"

Ramoth ... Mahanaim
These are the names of cities.

Joshua 21:39

The clans of Merari were also given Heshbon
This can be stated in active form. Alternate translation: "The clans of Merari also received Heshbon"

Heshbon ... Jazer
These are names of cities.

Joshua 21:40

twelve cities in all
"12 cities in total"

twelve cities in all were given to them by the casting of lots
This can be stated in active form. Alternate translation: "they received these twelve cities by the casting of lots"

casting of lots
A random method of choosing to remove the choice from the leader's will, often done with the idea that God will decide the outcome. See how you translated this in Joshua 19:1.

Joshua 21:41

The cities of the Levites taken from the middle of the land
This can be stated in active form. Alternate translation: "The Levites received their cities from the middle of the land"

forty-eight cities
"48 cities"

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Joshua 21:42

General Information:
This page has intentionally been left blank.

Joshua 21:43

he swore
"he gave an oath"

Joshua 21:44

Not one of their enemies could defeat them
This is stated in a negative way to strengthen the statement. Alternate translation: "They defeated every one of their enemies"

gave all their enemies into their hand
Here "into their hand" means "into their power." Alternate translation: "gave them power to defeat all their enemies"

Joshua 21:45

Not one thing among all the good promises that Yahweh had spoken to the house of Israel failed to come true
This is stated in a negative way to strengthen the statement. Alternate translation: "Every one of the good promises that Yahweh had spoken to the house of Israel came true"

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Chapter 22

1 At that time Joshua called the Reubenites, the Gadites, and the half tribe of Manasseh. **2** He said to them, "You have done everything that Moses the servant of Yahweh commanded you. You have obeyed my voice in all that I commanded you. **3** You have not deserted your brothers these many days, down to this present day, and you have fulfilled the duties required by the commandments of Yahweh your God. **4** Now Yahweh your God has given rest to your brothers, just as he promised them. Therefore turn and go to your tents in the land you possess, which Moses the servant of Yahweh gave you on the other side of the Jordan. **5** Just be very careful to observe the commandments and the law that Moses the servant of Yahweh commanded you, to love Yahweh your God, to walk in all his ways, to keep his commandments, and to cling to him and worship him with all your heart and with all your soul." **6** So Joshua blessed them and sent them away, and they went back to their tents.

7 Now to one-half of the tribe of Manasseh Moses had given an inheritance in Bashan, but to the other half Joshua gave an inheritance beside their brothers in the land west of the Jordan. Joshua sent them away to their tents; he blessed them **8** and said to them, "Return to your tents with much money, and with very much livestock, and with silver and gold, and with bronze and iron, and with very many garments. Divide the plunder from your enemies with your brothers." **9** So the descendants of Reuben, the descendants of Gad, and the half tribe of Manasseh returned home, leaving the people of Israel at Shiloh, which is in the land of Canaan. They left to go to the region of Gilead, to their own land, which they themselves possessed, in obedience to the commandment of Yahweh, by the hand of Moses.

10 When they came to the Jordan that is in the land of Canaan, the Reubenites and the Gadites and the half tribe of Manasseh built an altar beside the Jordan, a very large and prominent altar. **11** The people of Israel heard about this and said, "Look! The people of Reuben, Gad, and the half tribe of Manasseh have built an altar at the front of the land of Canaan, at Geliloth, in the region near the Jordan, on the side that belongs to the people of Israel." **12** When the people of Israel heard of it, the whole assembly of the people of Israel gathered together at Shiloh to go up to make war against them.

13 Then the people of Israel sent messengers to the Reubenites, the Gadites, and the half tribe of Manasseh, in the land of Gilead. They also sent Phinehas son of Eleazar, the priest, **14** and with him ten leaders, one from each of the tribal families of Israel, and every one of them was the head of a family among the clan of Israel. **15** They came to the people of Reuben, Gad, and the half tribe of Manasseh, in the land of Gilead, and they spoke to them: **16** "The whole assembly of Yahweh says this, 'What is this unfaithfulness that you have committed against the God of Israel, by turning this day from following Yahweh by building yourself an altar this day in rebellion against Yahweh? **17** Was the iniquity of Peor not enough for us? Yet we have not even now cleansed ourselves from it. There was a plague on the assembly of Yahweh for that sin. **18** Must you also turn away from following Yahweh at this present day? If you also rebel against Yahweh today, tomorrow he will be angry with the whole assembly of Israel. **19** If the land that you possess is defiled, then you should pass over into the land where Yahweh's tabernacle stands and take for yourselves a possession among us. Only do not rebel against Yahweh, nor rebel against us by building an altar for yourselves other than the altar of Yahweh our God. **20** Did not Achan son of Zerah, act faithlessly in the matter of those things that had been reserved for God? Did not wrath fall on the entire community of Israel? That man did not perish alone for his iniquity.'"

21 Then the tribes of Reuben, Gad, and the half tribe of Manasseh replied in answer to the heads of the clans of Israel: **22** "The Mighty One, God, Yahweh! The Mighty One, God, Yahweh!—He knows, and let Israel itself know! If it was in rebellion or in unfaithfulness against Yahweh, do not deliver us on this day **23** for having built an altar to turn ourselves away from following Yahweh. If we built that altar in order to offer on it burnt offerings, grain offerings, or sacrifices of peace offerings, then let Yahweh make us pay for it. **24** No! We did it for fear that in time to come your children might say to our children, 'What have you to do with Yahweh, the God of Israel? **25** For Yahweh has made the Jordan a border between us and you. You people of Reuben and people of Gad, you have nothing to do with Yahweh.' So your children might make our children cease to worship Yahweh. **26** So we said, 'Let us now build an altar, not for burnt offerings nor for any sacrifices, **27** but to be a witness between us and you, and between our generations after us, that we will perform the service of Yahweh before him, with our burnt offerings and with our sacrifices and with our peace offerings, so that your children will never say to our children in time to come, "You have no share in Yahweh."' **28** So we said, 'If this should be said to us or to our descendants in time to come, we would say, "Look! This is a copy of the altar of Yahweh, which our ancestors made, not

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for burnt offerings, nor for sacrifices, but as a witness between us and you." **29** May it be far from us that we should rebel against Yahweh, and today turn away from following him by building an altar for burnt offerings, for grain offerings, or for sacrifices, other than the altar of Yahweh our God that is before his tabernacle.'"

30 When Phinehas the priest and the leaders of the people, that is, the heads of the clans of Israel who were with him, heard the words that the people of Reuben, Gad, and Manasseh said, that it was good in their eyes. **31** Phinehas son of Eleazar the priest said to the people of Reuben, Gad, and Manasseh, "Today we know that Yahweh is among us, because you have not committed this act of faithlessness against him. Now you have rescued the people of Israel out of the hand of Yahweh." **32** Then Phinehas son of Eleazar the priest, and the leaders returned from the Reubenites and the Gadites, out of the land of Gilead, back to the land of Canaan, to the people of Israel, and brought back word to them. **33** Their report was good in the eyes of the people of Israel. The people of Israel blessed God and spoke no more about making war against the Reubenites and the Gadites, in order to destroy the land where they had settled. **34** The Reubenites and the Gadites named the altar "Witness," for they said, "It is a witness between us that Yahweh is God."

Joshua 22 General Notes

Structure and formatting

The division of the land is completed in this chapter. Additionally, the soldiers who received land on the east side of the Jordan River were released to go home.

Special concepts in this chapter

The tribes east of the Jordan River build a monument

The tribes east of the Jordan River said, "Let us now build an altar, not for burnt offerings nor for any sacrifices, but to be a witness between us and you, and between our generations after us, that we will perform the service of Yahweh before him, with our burnt offerings and with our sacrifices and with our peace offerings, so that your children will never say to our children in time to come, 'You have no share in Yahweh.'" They went home even though the Israelites had not fully conquered the land.

Joshua 22:1

Reubenites

people of the tribe of Reuben

Gadites

people of the tribe of Gad

Joshua 22:2

obeyed my voice

Here "my voice" refers to the things that Joshua had said. Alternate translation: "obeyed everything I said"

Joshua 22:3

You have not deserted your brothers

This can be stated in a positive way. Alternate translation: "You have remained with your brothers"

Joshua 22:4

General Information:

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Joshua 22:5

to walk in all his ways

A person obeying Yahweh is spoken of as if he were walking on Yahweh's ways or roads. Alternate translation: "to obey everything he says"

with all your heart and with all your soul

The terms "heart" and "soul" are here used together to refer to the entire person. Alternate translation: "with all you think and feel" or "with your entire being"

Joshua 22:6

General Information:

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Joshua 22:7

the Jordan

This was a short name for the Jordan River.

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Joshua 22:8

iron
a strong, hard, magnetic metal

plunder
The winning army would take everything of value from the people they conquered.

Joshua 22:9

the commandment of Yahweh, by the hand of Moses
The phrase "by the hand of" is an idiom that means that Yahweh used Moses to deliver his command. Alternate translation: "the commandment that Yahweh told Moses to give to you"

Joshua 22:10

the Jordan
This was a short name for the Jordan River.

Joshua 22:11

at the front of the land of Canaan
The Israelite tribes who lived across the Jordan River would enter Canaan at the place where they built the altar. This place is spoken of as if it was the "front" or "entrance" to Canaan where the other tribes lived. Alternate translation: "at the entrance to the land of Canaan"

Geliloth
This is the name of a city.

Joshua 22:12

war
a state of armed conflict between two nations or people groups

Joshua 22:13

Eleazar
name of man

Joshua 22:14

General Information:
This page has intentionally been left blank.

Joshua 22:15

General Information:
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Joshua 22:16

The whole assembly of Yahweh says this
All the people of Israel are spoken of together in the singular as if they were one person. Alternate translation: "All the other Israelites are asking"

Joshua 22:17

Was the iniquity of Peor not enough for us?
This question emphasizes how serious their previous sin was. This can be written as a statement. Alternate translation: "Certainly the iniquity of Peor was enough for us!" or "We sinned so badly at Peor that we certainly do not want to sin more."

the iniquity of Peor
"the iniquity we committed at Peor" or "the guilt of the sin that we committed at Peor"

enough for us
"bad enough"

Peor
This is name of a place. Translate the same way as in [Joshua 13:20]

we have not even now cleansed ourselves from it
This can be stated in positive form. Alternate translation: "we are still dealing with the guilt of that sin"

Joshua 22:18

Must you also turn away from following Yahweh at this present day?
This question is used to rebuke the people for their sin. This can be written as a statement. Alternate translation: "You must not turn away from following Yahweh today!"

Joshua 22:19

General Information:
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Joshua 22:20

Achan ... Zerah
names of men

Did not Achan son of Zerah, act faithlessly in the matter of those things that had been reserved for God? Did not wrath fall on the entire community of Israel?
These questions are used to remind the people of the punishment for past sins. These questions can be written as statements. Alternate translation: "Achan son of Zerah sinned by taking things that had been reserved for God. And because of that God punished all the people of Israel!"

Joshua 22:21

General Information:
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Joshua 22:22

If it was in rebellion or in unfaithfulness against Yahweh
The word "it" refers to their building of the altar. Alternate translation: "If we built this altar in rebellion or unfaithfulness against Yahweh" or "If we rebelled and broke faith with Yahweh when we built this altar"

do not deliver us on this day
"do not rescue us today" or "do not save us today." The three tribes say this to prove to the rest of Israel that they did not build the altar in rebellion or breach of faith. If they had rebelled and broken faith, they would not have dared to say "do not deliver us on this day."

Joshua 22:23

let Yahweh make us pay for it
The three tribes say this to prove to the rest of Israel that they did not build the altar in order to offering any kind of offerings on it. If they had built the altar to do those things, they would not have dared to say "let Yahweh make us pay for it."

Joshua 22:24

General Information:
The tribes of Reuben, Gad and the half tribe of Manasseh now tell why they built the altar.

What have you to do with Yahweh, the God of Israel?
This rhetorical question can be expressed as a statement. Alternate translation: "You have nothing to do with Yahweh, the God of Israel!"

Joshua 22:25

General Information:
The tribes of Reuben, Gad and the half tribe of Manasseh continue their answer.

For Yahweh has made the Jordan ... nothing to do with Yahweh
This is the continuation of the accusation that the three tribes fear the children of the other tribes might make sometime in the future.

the Jordan
This is a short name for the Jordan River.

So your children might make our children cease to worship Yahweh
The three tribes were afraid that the others might make their children stop worshiping Yahweh.

Joshua 22:26

General Information:
The tribes of Reuben, Gad and the half tribe of Manasseh now give their answer.

Joshua 22:27

to be a witness between us and you, and between our generations after us
The altar is spoken of as if it were a witness that could testify to the rights of the three tribes. Alternate translation: "to remind us and you, and our descendants and your descendants"

that we will perform the service of Yahweh before him
The phrase "before him" refers to the place where Yahweh had said they should offer sacrifices to him. They would not offer sacrifices on the altar that they had just built. Alternate translation: "that we will perform the service of Yahweh in his tabernacle"

no share
"no portion" or "no inheritance"

Joshua 22:28

General Information:
The tribes of Reuben, Gad and the half tribe of Manasseh now finish their answer.

This is a copy of the altar of Yahweh, which our ancestors made ... as a witness between us and you
The is what the descendants of the three tribes would say to the other tribes.

as a witness between us and you
"as a reminder for us and you." The three tribes wanted people to see the copy of the altar and remember that the three tribes belong to Israel and worship God at the real altar in the tabernacle.

Joshua 22:29

May it be far from us that we should rebel
The unlikely chance that they would rebel is spoken of as if it is something that is a great distance away from them. Alternate translation: "We would certainly not rebel"

turn away from following him
To stop following Yahweh is spoken of as if they were turning away from him. Alternate translation: "stop following him"

Joshua 22:30

heard the words
"heard the message"

was good in their eyes
Here "in their eyes" means "in their opinion."

Joshua 22:31

committed this act of faithlessness against him
"broken your promise to him"

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you have rescued the people of Israel out of the hand of Yahweh
Here "the hand of Yahweh" refers to his punishment. Protecting the people is spoken of as rescuing them from his hand. Alternate translation: "you have kept Yahweh from punishing us"

Joshua 22:32

General Information:
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Joshua 22:33

Their report was good in the eyes of the people
Here "good in the eyes" means "accepted." Alternate translation: "The people accepted the report of the leaders"

destroy the land
"destroy everything in the land"

Joshua 22:34

for they said
This refers to the Reubenites and Gadites.

It is a witness between us
The altar is spoken of as if it were a witness that could testify for the three tribes.

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Chapter 23

1 After many days, when Yahweh had given rest to Israel from all their enemies that were around them, and Joshua was old and well advanced in years, **2** Joshua called for all Israel—for their elders, for their leaders, for their judges, and for their officials—and he said to them, "I am old and well advanced in years. **3** You have seen everything that Yahweh your God has done to all these nations for your sake, for it is Yahweh your God who has fought for you. **4** Look! I have assigned to you the nations that remain to be conquered as an inheritance for your tribes, along with all the nations I have already destroyed, from the Jordan to the Great Sea in the west. **5** Yahweh your God will drive them out. He will push them out from you. He will seize their land, and you will take possession of their land, just as Yahweh your God promised to you. **6** So be very strong, so that you keep and do all that is written in the book of the law of Moses, turning aside from it neither to the right hand nor to the left, **7** so you may not mix with these nations that remain among you or mention the names of their gods, swear by them, worship them, or bow down to them. **8** Instead, you must cling to Yahweh your God just as you have done to this day. **9** For Yahweh has driven out before you large, strong nations. As for you, no one has been able to stand before you to this present day. **10** Any single man of your number will make a thousand run away, for Yahweh your God, is the one who fights for you, just as he promised you. **11** Pay particular attention, so that you love Yahweh your God. **12** But if you turn back and cling to the survivors of these nations who remain among you, or if you intermarry with them, or if you come together with them and they with you, **13** then know for certain that Yahweh your God will no longer drive these nations out from among you. Instead, they will become a snare and a trap for you, whips on your backs and thorns in your eyes, until you perish from this good land that Yahweh your God has given you.

14 Now I am going the way of all the earth, and you know with all your hearts and souls that not one word has failed to come true of all the good things that Yahweh your God promised about you. All these things have come about for you. Not one of them has failed. **15** But just as every word Yahweh your God promised you has been fulfilled, so Yahweh will bring on you all the evil things until he has destroyed you from this good land that Yahweh your God has given you. **16** He will do this if you break the covenant of Yahweh your God, which he commanded you to keep. If you go and worship other gods and bow down to them, then the anger of Yahweh will be kindled against you, and you will quickly perish from the good land that he has given you."

Joshua 23 General Notes

Special concepts in this chapter

Joshua's final words to Israel (Joshua 23-24)

"Do not marry with the heathen people but drive them out."

Drive them out

The Israelites were to completely drive out the Canaanites. If they did not drive them out completely, the Canaanites would cause the Israelites to worship other gods. It was sinful to allow the Canaanites to remain in the land because if the Israelites married the Canaanites, the Canaanites would cause them to worship other gods. (See: falsegod and sin)

Joshua 23:1

General Information:

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Joshua 23:2

old and well advanced in years

This doublet can be translated as "very old."

Joshua 23:3

General Information:

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Joshua 23:4

the Jordan

This is a short name for the Jordan River.

in the west

This indicates the direction of the setting sun.

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Joshua 23:5

General Information:
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Joshua 23:6

turning aside from it neither to the right hand nor to the left
Disobeying the commands of the law of Moses is spoken of as turning to the right or to the left away from a path.

Joshua 23:7

you may not mix
Possible meanings are 1) having close friendship with them or 2) intermarrying with them.

mention
to speak of

their gods
This refers to the gods of the remaining nations.

Joshua 23:8

cling to Yahweh
"hold tightly to Yahweh." Believing in Yahweh is spoken of as if they were holding tightly onto him. Alternate translation: "continue to believe in Yahweh"

to this day
"until the present time"

Joshua 23:9

to stand before you
Here "stand" represents holding ground in a battle. The word "you" refers to the entire nation of Israel.

Joshua 23:10

single
only one

a thousand
"1,000"

Joshua 23:11

General Information:
This page has intentionally been left blank.

Joshua 23:12

cling to the survivors of these nations
Accepting the beliefs of these nations is spoken of as holding tightly to them. Alternate translation: "accept the beliefs of the survivors of these nations"

Joshua 23:13

a snare and a trap
The words "snare" and "trap" mean basically the same thing. Together they speak of the other nations as if they were a deadly trap that will cause trouble for Israel.

whips on your backs and thorns in your eyes
These phrases speak of the troubles these nations will cause Israel as if they were as painful as whips and thorns.

Joshua 23:14

I am going the way of all the earth
Joshua uses a polite term to refer to his death. Alternate translation: "I am going to die"

know with all your hearts and souls
Here the words "hearts" and "souls" have similar meanings. Together they emphasize deep personal knowledge.

not one word has failed to come true
These words emphasize that Yahweh has fulfilled all his promises. "every word has come true"

Joshua 23:15

General Information:
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Joshua 23:16

He will do this
This refers to the punishment threatened in the previous verse.

worship other gods and bow down to them
These two phrases mean basically the same thing. The second describes how the people "worship other gods."

the anger of Yahweh will be kindled against you
"Kindled" here is a metaphor for the beginning of Yahweh's anger, like a fire is "kindled" or started with "kindling" or very easy to start burning like dried grass or small twigs. Alternate translation: "Yahweh will begin to be angry with you"

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Chapter 24

1 Then Joshua gathered all the tribes of Israel to Shechem and called for the elders of Israel, for their leaders, for their judges, and for their officers, and they presented themselves before God. **2** Joshua said to all the people, "This is what Yahweh, the God of Israel, says, 'Your ancestors long ago lived beyond the Euphrates River—Terah, the father of Abraham and the father of Nahor—and they worshiped other gods. **3** But I took your father Abraham from beyond the Euphrates and led him into the land of Canaan and gave him many descendants through his son Isaac. **4** Then to Isaac I gave Jacob and Esau. I gave Esau the hill country of Seir to possess, but Jacob and his children went down to Egypt. **5** I sent Moses and Aaron, and I afflicted the Egyptians with plagues. After that, I brought you out. **6** I brought your ancestors out of Egypt, and you came to the sea. The Egyptians pursued them with chariots and horsemen as far as the Sea of Reeds. **7** When your ancestors called out to Yahweh, he put darkness between you and the Egyptians. He brought the sea to come over them and cover them. You saw what I did in Egypt. Then you lived in the wilderness for a long time. **8** I brought you to the land of the Amorites, who lived on the other side of the Jordan. They fought with you, and I gave them into your hand. You took possession of their land, and I destroyed them before you. **9** Then Balak son of Zippor, king of Moab, got up and attacked Israel. He sent and called for Balaam son of Beor, to curse you. **10** But I did not listen to Balaam. Indeed, he blessed you. So I rescued you out of his hand. **11** You went over the Jordan and came to Jericho. The leaders of Jericho fought against you, along with the Amorites, the Perizzites, the Canaanites, the Hittites, the Girgashites, the Hivites, and the Jebusites. I gave you victory over them and put them under your control. **12** I sent the hornet before you, which drove them and the two kings of the Amorites out before you. It did not happen by your sword or by your bow. **13** I gave you land on which you had not worked and cities that you had not built, and now you live in them. You eat the fruit of vineyards and olive orchards that you did not plant.'

14 Now fear Yahweh and worship him with all integrity and faithfulness; get rid of the gods that your ancestors worshiped beyond the Euphrates and in Egypt, and worship Yahweh. **15** If it seems wrong in your eyes for you to worship Yahweh, choose for yourselves this day whom you will serve, whether the gods your ancestors worshiped beyond the Euphrates, or the gods of the Amorites, in whose land you live. But as for me and my house, we will worship Yahweh."

16 The people answered and said, "We would never abandon Yahweh to serve other gods, **17** for it is Yahweh our God who brought us and our ancestors up from the land of Egypt, out of the house of slavery, and who did those great signs in our sight, and who preserved us in all the way that we went, and among all the nations through whom we passed. **18** Then Yahweh drove out before us all the peoples, including the Amorites who lived in the land. So we too will worship Yahweh, for he is our God."

19 But Joshua said to the people, "You cannot serve Yahweh, for he is a holy God; he is a jealous God; he will not forgive your transgressions and sins. **20** If you abandon Yahweh and worship foreign gods, then he will turn and do you harm. He will consume you, after he has done good to you." **21** But the people said to Joshua, "No, we will worship Yahweh." **22** Then Joshua said to the people, "You are witnesses against yourselves that you have chosen for yourselves Yahweh, to worship him." They said, "We are witnesses." **23** "Now put away the foreign gods that are with you, and turn your heart to Yahweh, the God of Israel." **24** The people said to Joshua, "We will worship Yahweh our God. We will listen to his voice." **25** Joshua made a covenant with the people that day. He put in place decrees and laws at Shechem. **26** Joshua wrote these words in the Book of the law of God. He took a large stone and set it up there beneath the oak tree that was beside Yahweh's sanctuary. **27** Joshua said to all the people, "Look, this stone will be a testimony against us. It has heard all the words Yahweh said to us. So it will be a witness against you, should you ever deny your God." **28** So Joshua sent the people away, each to his own inheritance.

29 After these things Joshua son of Nun, the servant of Yahweh, died, being 110 years old. **30** They buried him within the border of his own inheritance, at Timnath Serah, which is in the hill country of Ephraim, north of Mount Gaash. **31** Israel worshiped Yahweh all of Joshua's days, and all the days of the elders who outlived Joshua, those who had experienced the deeds that Yahweh had done for Israel.

32 The bones of Joseph, which the people of Israel brought up out of Egypt—they buried them at Shechem, in the piece of land that Jacob had bought from the sons of Hamor, the father of Shechem. He bought it for one hundred pieces of silver, and it became an inheritance for the descendants of Joseph. **33**

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Eleazar son of Aaron also died. They buried him at Gibeah, the city of Phinehas his son, which had been given to him. It was in the hill country of Ephraim.

Joshua 24 General Notes

Special concepts in this chapter

Joshua's instructions
In this chapter, Joshua gives the leaders and people instructions in preparation for his death. It was common in the Ancient Near East for important leaders to do this. Unfortunately, the people of Israel did not listen to Joshua's instructions.

Joshua 24:1

Joshua gathered all the tribes of Israel
Joshua's summons to the tribes is spoken of as if he gathered them together in a basket. Alternate translation: "Joshua asked all the tribes of Israel to meet with him"

presented themselves before
"came and stood in front of" or "came before"

Joshua 24:2

long ago
"many years ago"

This is what
Joshua begins to quote what Yahweh had said previously. The quotation continues until the end of verse 13.

Terah ... Nahor
These are the names of men.

Joshua 24:3

General Information:
Joshua continues quoting what Yahweh said about his dealings with his people.

Joshua 24:4

Seir
This is the name of a place.

went down
Egypt was lower in elevation that the land of Canaan. Alternate translation: "traveled"

Joshua 24:5

General Information:
Joshua continues quoting what Yahweh said about his dealings with his people.

brought you out
The word "you" is plural and refers to the entire nation of Israel.

Joshua 24:6

brought your ancestors out
The word "your" is plural throughout this speech and refers to the entire nation of Israel.

Joshua 24:7

General Information:
Joshua continues quoting what Yahweh said about his dealings with his people.

your ancestors ... you
Yahweh continually alternates between these two phrases, which both refer to all the Israelites, past and present. The word "you" is plural throughout this speech and refers to the entire nation of Israel.

the sea
This refers to the Sea of Reeds.

in the wilderness
an uninhabited area, a desert

Joshua 24:8

General Information:
Joshua continues quoting what Yahweh said about his dealings with his people.

you
The word "you" is plural throughout this speech and refers to the entire nation of Israel.

the Jordan
This is a short name for the Jordan River.

gave them into your hand
Here "hand" refers to power. Alternate translation: "enabled you to conquer them"

Joshua 24:9

General Information:
Joshua continues quoting what Yahweh said about his dealings with his people.

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Balak ... Zippor
men's names

you
The word "you" is plural throughout this speech and refers to the entire nation of Israel.

Joshua 24:10

rescued you out of his hand
Here "hand" refers to power. Alternate translation: "enabled you to overcome him"

Joshua 24:11

General Information:
Joshua continues quoting what Yahweh said about his dealings with his people.

You
The word "you" is plural throughout this speech and refers to the entire nation of Israel.

the Jordan
This is a short name for the Jordan River.

Joshua 24:12

the hornet
A small fast flying stinging insect that lives in colonies. Here, many "hornets" are spoken of as only one.

Joshua 24:13

General Information:
Joshua finishes quoting what Yahweh said about his dealings with his people.

Joshua 24:14

General Information:
This page has intentionally been left blank.

Joshua 24:15

If it seems wrong in your eyes
The eyes represent seeing, and seeing represents thoughts or desire. Alternate translation: "If you do not want"

my house
This represents his family that lives in his house. Alternate translation: "my family"

Joshua 24:16

General Information:
This page has intentionally been left blank.

Joshua 24:17

us and our ancestors ... we
The people speak as if they were present with their ancestors, and interchange the words "us" and "we" with "our ancestors."

house of slavery
Here "house" is an idiom that refers to the location of their slavery. Alternate translation: "place where we were slaves"

nations through whom we passed
"nations that we passed through"

Joshua 24:18

General Information:
This page has intentionally been left blank.

Joshua 24:19

people
This refers to the Israelites.

he is a jealous God
God wants his people to worship only him.

Joshua 24:20

He will consume you
Yahweh's anger is spoken of as if he was a fire that would destroy them. Alternate translation: "He will destroy you as with fire"

Joshua 24:21

people
This refers to the Israelites.

Joshua 24:22

General Information:
This page has intentionally been left blank.

Joshua 24:23

turn your heart to Yahweh
Deciding to obey Yahweh only is spoken of as turning their heart towards him. Here "heart" represents the whole person. In this case, "heart" is plural because it refers to all the Israelites as a single group. However, it may be best to translate it in the plural since "your" is plural. Alternate translation: "turn yourselves to Yahweh" or "decide to obey Yahweh"

Joshua 24:24

people
This refers to the Israelites.

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We will listen to his voice
Here "listen" means to obey. Alternate translation: "We will obey everything he tells us to do"

Joshua 24:25

He put in place decrees and laws
Establishing laws is spoken of as if Joshua physically set them in place like monuments. Alternate translation: "He established decrees and laws" or "He gave them laws and decrees to obey"

Joshua 24:26

the Book of the law of God
This appears to be a continuation of the writings of Moses.

set it up there
"placed it there"

Joshua 24:27

people
This refers to the Israelites.

this stone will be a testimony ... It has heard all the words
The stone that Joshua set up is spoken of as if it were a person who heard what was spoken and would be able to testify about what was said.

should you ever
"if you ever"

Joshua 24:28

General Information:
This page has intentionally been left blank.

Joshua 24:29

110 years old
"one hundred and ten years old"

Joshua 24:30

Timnath Serah ... Mount Gaash
names of places

Joshua 24:31

all of Joshua's days
This is an idiom that refers to Joshua's entire life.

outlived Joshua
"lived longer than Joshua"

Joshua 24:32

The bones of Joseph ... they buried them at Shechem,
It may be helpful to change the order of the beginning of this sentence. Alternate translation: "The people of Israel brought the bones of Joseph up out of Egypt and buried them at Shechem"

one hundred pieces
"100 pieces"

Joshua 24:33

Eleazar
This is a man's name.

Gibeah
This is the name of a place.

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Book: Judges

Judges

Chapter 1

1 After the death of Joshua, the people of Israel asked Yahweh, saying, "Who first will attack the Canaanites for us, to fight against them?" **2** Yahweh said, "Judah will attack. See, I have given them control of this land." **3** The men of Judah said to men of Simeon, their brothers, "Come up with us into our territory that was assigned to us that together we may fight against the Canaanites. We in turn will go with you to the territory that was assigned to you." So the tribe of Simeon went with them. **4** The men of Judah attacked, and Yahweh gave them victory over the Canaanites and the Perizzites. They killed ten thousand of them at Bezek. **5** They found Adoni-Bezek at Bezek, and they fought against him and defeated the Canaanites and the Perizzites. **6** But Adoni-Bezek fled, and they pursued him and caught him, and they cut off his thumbs and his big toes. **7** Adoni-Bezek said, "Seventy kings, who had their thumbs and their big toes cut off, picked up food from under my table. As I have done, even so God has done to me." They brought him to Jerusalem, and he died there.

8 The men of Judah fought against the city of Jerusalem and took it. They attacked it with the edge of the sword and they set the city on fire. **9** After that, the men of Judah went down to fight against the Canaanites who lived in the hill country, in the Negev, and the lowlands. **10** Judah advanced against the Canaanites who lived in Hebron (the name of Hebron was previously Kiriath Arba), and they defeated Sheshai, Ahiman, and Talmai.

11 From there the men of Judah advanced against the inhabitants of Debir (the name of Debir was previously Kiriath Sepher). **12** Caleb said, "Whoever attacks Kiriath Sepher and takes it, I will give him Aksah, my daughter, to be his wife." **13** Othniel, son of Kenaz (Caleb's younger brother) captured Debir, so Caleb gave him Aksah, his daughter, to be his wife. **14** Soon Aksah came to Othniel, and she urged him to ask her father to give her a field. As she was getting off her donkey, Caleb asked her, "What can I do for you?" **15** She said to him, "Give me a blessing. Since you have given me the land of the Negev, also give me springs of water." So Caleb gave her the upper springs and the lower springs.

16 The descendants of Moses' father-in-law the Kenite went up from the City of Palms with the people of Judah, into the wilderness of Judah, which is in the Negev, to live with the people of Judah near Arad. **17** The men of Judah went with the men of Simeon their brothers and they attacked the Canaanites who inhabited Zephath and they completely destroyed it. The name of the city was called Hormah. **18** The people of Judah also captured Gaza and the land around it, Ashkelon and the land around it, and Ekron and the land around it. **19** Yahweh was with the people of Judah and they took possession of the hill country, but they could not drive out the inhabitants of the plains because they had iron chariots. **20** Hebron was given to Caleb (like Moses had said), and he drove out from there the three sons of Anak. **21** But the people of Benjamin did not drive out the Jebusites who inhabited Jerusalem. So the Jebusites have lived with the people of Benjamin in Jerusalem to this day.

22 The house of Joseph prepared to attack Bethel, and Yahweh was with them. **23** They sent out men to spy on Bethel (the city that was formerly named Luz). **24** The spies saw a man coming out of the city, and they said to him, "Show us, please, how to get into the city, and we will be kind to you." **25** He showed them a way into the city, and so they attacked the city with the edge of the sword, but they let the man and all his family get away. **26** Then the man went to the land of the Hittites and built a city and called it Luz, which is its name to this day.

27 The people of Manasseh did not drive out the people living in the cities of Beth Shan and its villages, or Taanach and its villages, or those who lived in Dor and its villages, or those who lived in Ibleam and its villages, or those who lived in Megiddo and its villages, because the Canaanites were determined to live in that land. **28** When Israel became strong, they forced the Canaanites to serve them with hard labor, but they never drove them out completely.

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29 Ephraim did not drive out the Canaanites who lived in Gezer, so the Canaanites continued to live in Gezer among them.

30 Zebulun did not drive out the people living in Kitron, or the people living in Nahalol, and so the Canaanites continued to live among them, but Zebulun forced the Canaanites to serve them with hard labor.

31 Asher did not drive out the people living in Akko, or the people living in Sidon, or those living in Ahlab, Akzib, Helbah, Aphek, or Rehob. **32** So the tribe of Asher lived among the Canaanites (those who lived in the land), because they did not drive them out.

33 The tribe of Naphtali did not drive out those who were living in Beth Shemesh, or those living in Beth Anath. So the tribe of Naphtali lived among the Canaanites (the people who were living in that land). However, the inhabitants of Beth Shemesh and Beth Anath were forced into hard labor for Naphthali.

34 The Amorites forced the tribe of Dan out into the hill country, not allowing them to come down to the plain. **35** So the Amorites lived at Mount Heres, in Aijalon, and in Shaalbim, but the military might of the house of Joseph conquered them, and they were forced to serve them with hard labor. **36** The border of the Amorites ran from the hill of Akrabbim at Sela up into the hill country.

Judges 1 General Notes

Structure and formatting

"After the death of Joshua"
This statement creates a seamless transition from the book of Joshua.

Special concepts in this chapter

Finishing the conquest of the Promised Land
Israel fought to clear the land of the Canaanites, but they also made treaties with other peoples and made some of them do hard labor. This was against God's instruction to completely remove the Canaanite people from the land.

Judges 1:1

Connecting Statement:
The book of Judges continues the story about Joshua and is also the beginning of a new part of the story.

Yahweh
This is the name of God that he revealed to his people in the Old Testament. See the translationWord page about Yahweh concerning how to translate this.

will attack the Canaanites for us
The word "us" refers to the people of Israel, but not to Yahweh.

Judges 1:2

Judah will attack
Here "Judah" represents the men of the tribe of Judah. Yahweh is commanding these men to attack first. Alternate translation: "The men of Judah must attack first"

See
"Look" or "Listen" or "Pay attention to what I am about to tell you"

this land
This refers to the land where the Canaanites lived. Alternate translation: "the land of the Canaanites"

Judges 1:3

their brothers
"their fellow Israelites" or "their relatives"

Come up with us
The people of the tribes of Judah and Simeon were camped with the rest of the Israelite people in the valley of the Jordan River. The land given to Judah was in the hills above the valley. Some languages do not usually indicate whether people were going up or down. Alternate translation: "Come with us" or "Go with us"

that was assigned to us ... that was assigned to you
This can be stated in active form. Alternate translation: "that Yahweh assigned to us ... that Yahweh assigned to you"

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We in turn will go with you
"In the same way, we will go with you"

Judges 1:4

The men of Judah attacked
It is implied that the men of Simeon attacked with the men of Judah.

They killed ten thousand
"They killed about 10,000" or "They killed a large number"

of them
"soldiers of the Canaanites and Perizzites" or "enemies"

Bezek
This is an area in the mountains of Canaan.

Judges 1:5

Adoni-Bezek
This man was the leader of the army of the Canaanites and the Perizzites.

they fought against him
Here "him" actually refers to Adoni-Bezek and his army. Alternate translation: "they fought against him and his army"

Judges 1:6

pursued him
"chased him"

Judges 1:7

Seventy kings
"70 kings"

who had their thumbs and their big toes cut off
This can be stated in active form. Alternate translation: "whose thumbs and big toes I told my men to cut off" or "whose thumbs and big toes we cut off"

picked up food from under my table
The phrase "picked up" is a metonym for eating. Forcing these kings to eat food that fell from Adoni-Bezek's table represents all the ways that he humiliated them. Alternate translation: "ate scraps of food from under my table"

Judges 1:8

the city of Jerusalem and took it
Here "city" represents the people. Alternate translation: "the people who lived in Jerusalem and defeated them"

They attacked it
Here "it" refers to the city which represents the people of the city. Alternate translation: "They attacked the people of the city"

with the edge of the sword
"with the point of the sword." Here "sword" represents the swords and other weapons that the soldiers used in battle. Alternate translation: "with their swords" or "with their weapons"

Judges 1:9

the men of Judah went down to fight
It was common to use the word "down" when it refers to traveling from Jerusalem. Alternate translation: "the men of Judah went to fight"

in the Negev
"in the southern Judean wilderness"

lowlands
hills at the base of a mountain or mountain range

Judges 1:10

the name of Hebron was previously Kiriath Arba
This is background information. Some people who first read this book had probably heard of Kiriath Arba but did not know that it was the same as the city that they called Hebron.

Sheshai, Ahiman, and Talmai
These are the names of three Canaanite leaders of Hebron. Each leader represents his army. Alternate translation: "Sheshai, Ahiman, Talmai, and their armies"

Judges 1:11

the name of Debir was previously Kiriath Sepher
The author probably wrote this because his readers knew the city as Debir. But at the time Israel attacked it, it was called Kiriath Sepher. Alternate translation: "which used to be called Kiriath Sepher"

was previously
"was in times past" or "was at an earlier time"

Judges 1:12

Whoever attacks Kiriath Sepher and takes it
Here "Kiriath Sepher" represents the people. Alternate translation: "Whoever attacks and defeats the people of Kiriath Sepher and takes their city"

Aksah
This is the name of Caleb's daughter.

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Judges 1:13

Othniel, son of Kenaz
These are names of men.

Judges 1:14

she urged him
"Aksah urged Othniel"

Judges 1:15

Give me a blessing
"Do a favor for me" or "Do this for me"

Since you have given me the land of the Negev
Caleb gave Aksah in marriage to Othniel, so she lived with Othniel in the city that he had captured in the Negev. The full meaning of this statement can be made explicit. Alternate translation: "Since you have given me in marriage to live in the Negev"

Since you have given me the land
This implies that Caleb did give her the field when she asked him for it (verse 14). She is now asking for springs of water in addition to that field.

Judges 1:16

of Moses' father-in-law
"of the father of Moses' wife"

father-in-law the Kenite went up
"father-in-law, who was one of the Ken people, went up"

went up from the City of Palms ... into the wilderness
"left the City of Palms ... and went into the wilderness"

City of Palms
This is another name for the city of Jericho.

Arad
This is the name of a city in Canaan.

Judges 1:17

the men of Simeon their brothers
Here "brothers" means relatives who were in another tribe of Israel.

Zephath
This is the name of a city in Canaan.

The name of the city was called Hormah
After the Israelites destroyed Zephath, they changed its name to "Hormah." The name "Hormah" means "complete destruction."

Judges 1:18

General Information:
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Judges 1:19

Yahweh was with the people of Judah
Here "was with" means that Yahweh helped the people of Judah.

plains
a very large area of level, treeless ground

Judges 1:20

Hebron was given to Caleb (like Moses had said)
This can be stated in active form. Alternate translation: "Moses had given Hebron to Caleb"

three sons of Anak
The leaders of the people groups are used to refer to the entire group. Alternate translation: "three sons of Anak and their people"

Anak
This is the name of a man. Anak and his descendants were famous for being very tall.

Judges 1:21

to this day
"until now." This refers to the time the book of Judges was written.

Judges 1:22

The house of Joseph
Here "house" represents descendants. Manasseh and Ephraim were sons of Joseph, and the "house of Joseph" can refer to the descendants of Manasseh and Ephraim. Alternate translation: "The descendants of Manasseh and Ephraim" or "The men of the tribes of Manasseh and Ephraim"

to attack Bethel
Here "Bethel" represents the people who live in Bethel.

Judges 1:23

spy
to get information secretly

the city that was formerly named Luz
This is background information. Some people who first read this book had probably heard of Luz but did not know that it was the same as the city that they called Bethel.

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Judges 1:24

spies
people who get information secretly

Judges 1:25

they attacked the city
Here "city" represents the people. Alternate translation: "they attacked the people of the city"

with the edge of the sword
"with the point of the sword." Here "sword" represents the swords and other weapons that the soldiers used in battle. Alternate translation: "with their swords" or "with their weapons"

get away
This is an idiom. Alternate translation: "escape"

Judges 1:26

Luz
This new town started in the land of the Hittites was named after the town of Luz, near Bethel, that the man had left.

which is its name to this day
"which is still its name." Here "to this day" refers to the time when the book of Judges was written.

Judges 1:27

Beth Shan ... Taanach ... Dor ... Ibleam ... Megiddo
These are names of cities.

because the Canaanites were determined to live in that land
To "determine" is to firmly decide something. Alternate translation: "because the Canaanites firmly decided not to leave that land"

Judges 1:28

When Israel became strong
Here "Israel" represents the people. Alternate translation: "When the people of Israel became stronger"

they forced the Canaanites to serve them with hard labor
"they forced the Canaanites to do hard work for them"

Judges 1:29

Ephraim did not
Here "Ephraim" the men or the soldiers of the tribe of Ephraim.

Gezer
The name of one of the cities in the Ephraim area.

Judges 1:30

Zebulun did not drive out
Here "Zebulun" represents the men or the soldiers of the tribe of Zebulun.

Kitron ... Nahalol
These are names of cities in the land of Canaan.

but Zebulun forced
Here "Zebulun" represents the people of the tribe of Zebulun.

hard labor
"difficult labor"

Judges 1:31

Asher did not drive
Here "Asher" represents the men or the soldiers of the tribe of Asher.

Akko ... Sidon ... Ahlab, Akzib, Helbah, Aphek ... Rehob
These are names of cities in the land of Canaan.

Judges 1:32

General Information:
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Judges 1:33

Beth Shemesh ... Beth Anath
These are names of cities.

the inhabitants of Beth Shemesh and Beth Anath were forced into hard labor for Naphthali
This can be stated in active form. Alternate translation: "the people of Naphtali forced the people of Beth Shemesh and Beth Anath to work for them as slaves"

Judges 1:34

not allowing them to come down
"stopping them from coming down"

plain
a very large area of flat land without trees

Judges 1:35

Mount Heres
This is the name of a large hill on which the city of Aijalon was built.

Aijalon ... Shaalbim
These are names of cities.

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the military might of the house of Joseph conquered them
"the tribes of people who descended from Joseph were able to conquer them because of their powerful army"

house of Joseph
Here "house" represents descendants. Manasseh and Ephraim were sons of Joseph, and the "house of Joseph" can refer to the descendants of Manasseh and Ephraim. Alternate translation: "the descendants of Manasseh and Ephraim" or "the men of the tribes of Manasseh and Ephraim"

Judges 1:36

the hill of Akrabbim
This was a pass southwest of the Dead Sea. It is also called the "Scorpion Pass."

Sela
This is the name of a city.

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Chapter 2

1 The angel of Yahweh went up from Gilgal to Bokim, and said, "I brought you up from Egypt, and have brought you to the land I swore to give to your fathers. I said, 'I will never break my covenant with you. **2** You must make no covenant with those who live in this land. You must break down their altars.' But you have not listened to my voice. What is this that you have done? **3** So now I say, 'I will not drive the Canaanites out before you, but they will become thorns in your sides, and their gods will become a trap for you.'" **4** When the angel of Yahweh spoke these words to all the people of Israel, the people shouted and wept. **5** They called the name of that place Bokim. There they offered sacrifices to Yahweh.

6 Now when Joshua had sent the people on their way, the people of Israel went, each to his own property, to take ownership of the land. **7** The people served Yahweh during the lifetime of Joshua and of the elders who outlived him, those who had seen all of Yahweh's great deeds he had done for Israel. **8** Joshua son of Nun the servant of Yahweh, died at the age of 110 years old. **9** They buried him within the border of his property in Timnath Heres, in the hill country of Ephraim, north of Mount Gaash. **10** All that generation was also gathered to their fathers. Another generation grew up after them who did not know Yahweh or the deeds he had done for Israel.

11 The people of Israel did what was evil in the sight of Yahweh and they served the Baals. **12** They broke away from Yahweh, the God of their fathers, who had brought them out of the land of Egypt. They went after other gods, the very gods of the peoples who were around them, and they bowed down to them. They provoked Yahweh to anger because **13** they broke away from Yahweh and worshiped Baal and the Ashtoreths. **14** The anger of Yahweh burned against Israel, and he gave them to the raiders who stole their possessions from them. He sold them as slaves who were held by the strength of their enemies around them, so they could no longer defend themselves against their enemies. **15** Wherever Israel went out to fight, Yahweh's hand was against them to defeat them, just as he had sworn to them and they were in terrible distress.

16 Then Yahweh raised up judges, who saved them out of the hand of those who were stealing their possessions. **17** Yet they would not listen to their judges. They were unfaithful to Yahweh and gave themselves like prostitutes to other gods and worshiped them. They soon turned aside from the way their fathers had lived—those who had obeyed the commandments of Yahweh—but they themselves did not do so. **18** When Yahweh raised up judges for them, Yahweh helped the judges and delivered them from the hand of their enemies all the days the judge lived. Yahweh had pity on them as they groaned because of those who oppressed them and afflicted them. **19** But when the judge died, they would turn away and do things that were even more corrupt than their fathers had done. They would go after other gods to serve them and worship them. They refused to give up any of their evil deeds or their stubborn ways. **20** The anger of Yahweh burned against Israel; he said, "Because this nation has broken the terms of my covenant that I had set in place for their fathers—because they have not listened to my voice— **21** I will not, from now on, drive out from before them any of the nations that Joshua left when he died. **22** I will do this so that I may test Israel, whether or not they will keep the way of Yahweh and walk in it, as their fathers kept it." **23** That is why Yahweh left those nations and did not drive them out quickly and give them into the hand of Joshua.

Judges 2 General Notes

Special concepts in this chapter

Yahweh tests Israel

Yahweh said, "Because this nation has broken the terms of my covenant." Completely removing the Canaanites from the land was a test from Yahweh. While Yahweh displayed covenant faithfulness, Israel did not. (See: test and covenantfaith)

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Judges 2:1

angel of Yahweh
Possible meaning are 1) "angel who represents Yahweh" or 2) "messenger who serves Yahweh" or 3) it may refer to Yahweh himself, who looked like an angel as he talked to a person. Either one of these meanings would explain the angel's use of "I" as if Yahweh himself were talking.

went up from Gilgal to Bokim
"left Gilgal and went to Bokim"

Bokim
This is what the Israelites named this place in 2:5 after the angel rebukes the people. "Bokim" means "crying."

and said
It is understood that the angel of Yahweh is speaking to the people of Israel. Alternate translation: "and said to the people of Israel"

brought you up from Egypt
"led you from Egypt"

your fathers
"your ancestors" or "your forefathers"

break my covenant with you
This is an idiom. Alternate translation: "fail to do what I said I would do for you"

Judges 2:2

you have not listened to my voice
Here "voice" represents what Yahweh said. Alternate translation: "you have not obeyed my commands"

What is this that you have done?
This question is asked to cause the people of Israel to realize they have disobeyed Yahweh and will suffer because of it. Alternate translation: "You have done a terrible thing."

Judges 2:3

General Information:
The angel of Yahweh continues to speak to the people of Israel.

So now I say, 'I will not ... trap for you.'
This has a quotation within a quotation. This direct quotation can be stated as an indirect quotation. Alternate translation: "So now I tell you that I will not ... trap for you.'"

become thorns in your sides
The Canaanites troubling the Israelites is spoken of as if the Canaanites would be thorns in the side of the Israelites. Alternate translation: "cause you trouble"

thorns
sharp pieces of wood up to 7 centimeters long that stick out from some plants

their gods will become a trap for you
The Israelites worshiping the Canaanite gods is spoken of as if the false gods were a hunter's trap that catches an animal and causes it harm.

Judges 2:4

shouted and wept
"cried many tears"

Judges 2:5

General Information:
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Judges 2:6

Now when Joshua
Here "Now" is used to mark a stop in the main story. Here the narrator begins a summary that explains how the generations of Israelites after Joshua sinned and worshiped false gods so that Yahweh punished them, but then he would send judges to rescue them. This summary ends in 2:23.

when Joshua ... of the land
The events of 1:1-2:5 happened after Joshua died. This is recounting events that happened at the end of the book of Joshua.

to his own property
This statement can be made clearer. Alternate translation: "to the place Yahweh had given him"

Judges 2:7

Connecting Statement:
The background information that begins with the words "Now when Joshua" in verse 6 continues.

during the lifetime
This means the time that someone lived. Alternate translation: "during the life"

the elders
Here this means the men who helped lead Israel, participating in matters of social justice and in religious matters such as maintaining the law of Moses.

outlived him
This means to live longer than someone else. Alternate translation: "lived longer than he did"

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Judges 2:8

Connecting Statement:
The background information that begins with the words "Now when Joshua" in verse 6 continues.

Joshua son of Nun ... died at the age of 110 years old
The background information that begins with the words "Now when Joshua" in verse 6 ends. The events of 1:1-2:5 happened after Joshua died.

Nun
This is the name of a man.

110 years old
"one hundred and ten years old"

Judges 2:9

Timnath Heres
This is the name of an area of land.

Mount Gaash
This is the name of a mountain.

Judges 2:10

All that generation was also gathered to their fathers
The phrase "was also gathered to their fathers" means that as the people of that generation died, their souls went to the same place as their ancestors who died before them. It is a polite way of saying they died.

fathers
Here this means the ancestors of a certain person or people group.

grew up
"grew older" or "became older"

who did not know Yahweh
Here "did not know" means they had not experienced Yahweh or his power the way the previous generation had.

Judges 2:11

what was evil in the sight of Yahweh
The sight of Yahweh represents Yahweh's judgment or evaluation. Alternate translation: "what was evil in Yahweh's judgment" or "what Yahweh considered to be evil"

Baals
This is the plural of Baal. While "Baal" was generally the name of one false god, the word was also used for various other gods that were often worshiped along with Baal.

Judges 2:12

They broke away from Yahweh
The Israelites no longer obeying Yahweh is spoken of as if they physically broke away from him and left him.

their fathers
"their ancestors" or "their forefathers"

They went after other gods
The Israelites starting to worship false gods is spoken of as if the Israelites walked and went after the false gods.

bowed down to them
This is an act of worship and giving honor to someone.

They provoked Yahweh to anger
"They caused Yahweh to become angry"

Judges 2:13

Ashtoreths
This is the plural of Ashtoroth, who was worshiped as a goddess in many different forms.

Judges 2:14

The anger of Yahweh burned against Israel
The anger of Yahweh is described as burning like a fire. Alternate translation: "Yahweh became very angry with the people of Israel"

he gave them to the raiders who stole their possessions from them
"he let raiders steal their possessions"

He sold them as slaves who were held by the strength of their enemies around them, so they could no longer defend themselves against their enemies
Yahweh allowing the enemies to take the Israelites as slaves is spoken of as if he sold them into slavery. The phrase "who were held by" can be stated in active form. Alternate translation: "He allowed their enemies to conquer them and take them as slaves, and they could no longer resist their powerful enemies"

Judges 2:15

Yahweh's hand was against them to defeat them
Here "hand" represents Yahweh's power. Alternate translation: "Yahweh helped their enemies defeat them"

they were in terrible distress
"they were suffering terribly"

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Judges 2:16

Then Yahweh raised up judges
Yahweh appointing persons to be judges is spoken of as if he were raising or lifting the persons up.

out of the hand of those
Here "hand" refers to power. Alternate translation: "from the power of the enemies"

Judges 2:17

they would not listen to their judges
"they would not obey their judges"

gave themselves like prostitutes to other gods and worshiped them
The people betraying Yahweh and worshiping other gods is spoken of as if the people were prostitutes. Alternate translation: "betrayed him by worshiping false gods"

their fathers
"their ancestors" or "their forefathers"

Judges 2:18

When Yahweh raised up judges
Yahweh appointing persons to be judges is spoken of as if he raised or lifted up the persons.

judges for them ... delivered them
The word "them" refers to the Israelites.

the hand of their enemies
Here "hand" refers to power of the enemies to hurt Israel. Alternate translation: "the power of their enemies"

all the days the judge lived
"as long as the judge lived"

pity
to have compassion for someone or something

as they groaned
The sound made by a person who suffers is used to describe the pain of the Israelites as they suffer. Alternate translation: "as they suffered"

Judges 2:19

they would turn away
The people no longer obeying Yahweh is spoken of as if they would physically turn away from Yahweh.

their fathers
"their ancestors" or "their forefathers"

They would go after other gods to serve them and worship them
The Israelites worshiping other gods is spoken of as if they were walking and going after other gods. Alternate translation: "They would serve and worship other gods"

They refused to give up any of their evil deeds or their stubborn ways
"They refused to stop doing evil things and being stubborn." This can be stated in positive form. Alternate translation: "They continued doing evil things and being stubborn"

Judges 2:20

The anger of Yahweh burned against Israel
The anger of Yahweh is described as burning like a fire. See how you translated this phrase in [Judges 2:14]

this nation has broken
Here "nation" represents the people. Alternate translation: "these people have broken" or "the Israelites have broken"

Judges 2:21

any of the nations
Here "nations" represents the people groups that lived in Canaan before the Israelites.

Judges 2:22

they will keep the way of Yahweh and walk in it
How Yahweh wants people to live or behave is spoken of as if it were a way or road. A person obeying Yahweh is spoken of as if they were walking in his way.

Judges 2:23

did not drive them out quickly and give them into the hand of Joshua
These two phrases mean the same thing and can be combined. Alternate translation: "he did not let Joshua quickly conquer them and drive them out"

into the hand of Joshua
Here "hand" is a metonym for power, and "Joshua" represents himself and his army. Alternate translation: "into the power of Joshua and his army"

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Chapter 3

1 Now Yahweh left these nations to test Israel, namely everyone in Israel who had not experienced any of
the wars fought in Canaan. **2** (He did this to teach warfare to the new generation of the people of Israel
who had not known it before.) **3** These are the nations: the five rulers of the Philistines, all the
Canaanites, the Sidonians, and the Hivites who lived in the Lebanon mountains, from Mount Baal Hermon
to Lebo Hamath. [1]**4** These nations were left as a means by which Yahweh would test Israel, to confirm
whether they would obey the commands he gave their ancestors through Moses. **5** So the people of Israel
lived among the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites. **6**
Their daughters they took to be their wives, and their own daughters they gave to their sons, and they
served their gods.

7 The people of Israel did what was evil in the sight of Yahweh and forgot Yahweh their God. They
worshiped the Baals and the Asherahs. **8** Therefore, the anger of Yahweh was set on fire against Israel,
and he sold them into the hand of Cushan-Rishathaim king of Aram Naharaim. The people of Israel served
Cushan-Rishathaim for eight years. **9** When the people of Israel called out to Yahweh, Yahweh raised up
someone who would come to help the people of Israel, and who would rescue them: Othniel son of Kenaz
(Caleb's younger brother). **10** Yahweh's Spirit empowered him, and he judged Israel and he went out to
war. Yahweh gave him victory over Cushan-Rishathaim king of Aram. The hand of Othniel defeated
Cushan-Rishathaim. **11** The land had peace for forty years. Then Othniel son of Kenaz died.

12 After that, the people of Israel again did what was evil in the sight of Yahweh, and Yahweh gave
strength to Eglon king of Moab to overpower Israel. **13** Eglon joined with the Ammonites and the
Amalekites and they went and defeated Israel, and they took possession of the City of Palms. **14** The
people of Israel served Eglon the king of Moab for eighteen years.

15 When the people of Israel called out to Yahweh, Yahweh raised up a deliverer for them, Ehud son of
Gera, a Benjamite, a left-handed man. The people of Israel sent him, with their tribute payment, to Eglon
king of Moab. **16** Ehud made himself a sword that had two edges, one cubit in length; he bound it to his
right thigh under his clothing. **17** He gave the tribute payment to King Eglon of Moab. (Now Eglon was a
very fat man.) **18** After Ehud had presented the tribute payment, he left with those who had carried it in.
19 As for Ehud himself, however, when he reached the place where the carved images were made near
Gilgal, he turned and went back, and he said, "I have a secret message for you, my king." Eglon said,
"Silence!" So all those serving him left the room. **20** Ehud came to him. The king was sitting by himself,
alone in the coolness of the upper room. Ehud said, "I have a message from God for you." The king got up
out of his seat. **21** Ehud reached with his left hand and took the sword from his right thigh, and he
stabbed it into the king's body. **22** The hilt of the sword also went into him following the blade. The tip of
the sword came out of his back and the fat closed over it, for Ehud did not pull the sword out of his belly.
23 Then Ehud went out on the porch and closed the doors of the upper room behind him and locked them.

24 After Ehud had gone, the king's servants came; they saw that the doors of the upper room were locked,
so they thought, "Surely he is relieving himself in the coolness of the upper room." **25** They were growing
more concerned until they felt they were neglecting their duty when the king still did not open the doors
to the upper room. So they took the key and opened them, and there lay their master, fallen to the floor,
dead.

26 While the servants were waiting, wondering what they should do, Ehud escaped and passed beyond
the place where there were carved images of idols, and so he escaped to Seirah. **27** When he arrived, he
blew a ram's horn in the hill country of Ephraim. Then the people of Israel went down with him from the
hills, and he was leading them. **28** He said to them, "Follow me, for Yahweh is about to defeat your
enemies, the Moabites." They followed him and they captured the fords of the Jordan across from the
Moabites, and they did not allow anyone to cross the river. **29** At that time they killed about ten thousand
men of Moab, and all were strong and capable men. Not one escaped. **30** So that day Moab was subdued
by the strength of Israel, and the land had rest for eighty years.

31 After Ehud the next judge was Shamgar son of Anath who killed 600 men of the Philistines with a stick
used to goad oxen. He also delivered Israel from danger.

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Footnotes

3:3 [1]Some modern English translations read,

Judges 3 General Notes

Special concepts in this chapter

The people worship false gods

Israel worshiped idols and false gods. Because of this, Yahweh allowed Aram and Moab to rule over them. In the period of Judges, when Israel sinned, they were often placed under the rule of a foreign power. (See: falsegod and sin)

Other possible translation difficulties in this chapter

"Blew a trumpet"

When Ehud "blew a trumpet," he was calling all of the men to come help him fight.

Judges 3:1

Now Yahweh

Here "Now" begins a new section of the story.

these nations

This refers to the people groups that the narrator will list in 3:3.

who had not experienced any of the wars fought in Canaan

This can be stated in active form. Alternate translation: "who had not fought in any of the wars in Canaan"

Judges 3:2

He did this to teach warfare to the new generation of the people of Israel who had not known it before

This changes from the main story. The narrator gives background information about why Yahweh left some of the people groups in Canaan. Alternate translation: "Yahweh left nations among the people of Israel to teach the young men who had not fought in battle before how to fight"

Judges 3:3

the five rulers

These five rulers represent themselves and their people. Alternate translation: "the five rulers and their people"

rulers

kings

Mount Baal Hermon

This is the highest mountain in Israel.

Lebo Hamath

This is the name of route between two mountains at the northern boundary of Canaan.

Judges 3:4

These nations were left

This can be stated in active form. Alternate translation: "Yahweh left these nations in Canaan" or "Yahweh allowed these nations to continue to live in Canaan"

as a means

"as a way"

whether they would ... gave their ancestors

The words "they" and "their" refer to the people of Israel.

the commands he gave

"the commands Yahweh gave"

Judges 3:5

General Information:

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Judges 3:6

General Information:

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Judges 3:7

what was evil in the sight of Yahweh

The sight of Yahweh represents Yahweh's judgment or evaluation. See how you translated this in [Judges 2:11]

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forgot Yahweh their God
Here "forgot" is an idiom that means "they stopped obeying."

Judges 3:8

the anger of Yahweh was set on fire
Yahweh becoming very angry is spoken of as if his anger were something that could be set on fire. Alternate translation: "Yahweh became very angry"

sold them into the hand of Cushan-Rishathaim
Allowing the people of Israel to be conquered is spoken of as if Yahweh sold them to Cushan-Rishathaim. Alternate translation: "allowed Cushan-Rishathaim and his army to defeat them"

into the hand of Cushan-Rishathaim
Here "hand" is a metonym that represents power or control. Also, "Cushan-Rishathaim" is a synechdoche that represents himself and his army.

Cushan-Rishathaim
This is the name of a man.

Aram Naharaim
This is the name of a country.

Judges 3:9

Yahweh raised up someone
Yahweh appointing someone to do a special work for him is spoken of as if Yahweh raised or lifted up the person.

Othniel ... Kenaz
See how you translated these men's names in Judges 1:13.

Judges 3:10

empowered him
This phrase means that Yahweh helped Othniel to have and develop the qualities he needed to be a great leader.

he judged Israel
Here "judged" means he led the people of Israel.

he went out to war
Here "he" refers to Othniel who represents himself and the army of Israel. Alternate translation: "Othniel and the Israelite soldiers went to fight against the army of Cushan-Rishathaim"

Yahweh gave him victory over Cushan-Rishathaim king of Aram
Here "Cushan-Rishathaim" represents his army. Alternate translation: "Yahweh helped the Israelite army defeat the army of Cushan-Rishathaim king of Aram"

The hand of Othniel
Here "hand" is a metonym for army. Alternate translation: "The army of Othniel"

Judges 3:11

The land had peace
"The land" is used to refer to the people who lived in the land. Alternate translation: "The people lived peacefully"

forty years
"40 years"

Judges 3:12

what was evil in the sight of Yahweh
The sight of Yahweh represents Yahweh's judgment or evaluation. See how you translated this in [Judges 2:11]

Yahweh gave strength to Eglon king of Moab
The abstract noun "strength" can be stated as an adjective. Alternate translation: "Yahweh made Eglon king of Moab strong"

to Eglon king of Moab to overpower Israel
Here "Eglon king of Moab" represents himself and his army. Alternate translation: "to Eglon king of Moab and his soldiers as they attacked the Israelite army"

Eglon
This is the name of a king.

to overpower Israel
The name "Israel" here is a metonym for the army or the people of Israel. Alternate translation: "to defeat the army of Israel" or "to conquer the people of Israel"

Judges 3:13

the City of Palms
This is another name for the city of Jericho. See how you translated this in Judges 1:16.

Judges 3:14

eighteen years
"18 years"

Judges 3:15

called out to Yahweh
Here this means to shout or speak loudly to someone far away. It can also mean to ask someone for help, especially God.

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raised up a deliverer
Yahweh appointing a deliverer to do a special service for him is spoken of as if he raised or lifted up the person.

Ehud ... Gera
These are names of men.

left-handed
Ehud was better able to hold a sword with his left hand.

Judges 3:16

one cubit
If it is necessary to use a modern measurement of length, here are two ways of doing it. Alternate translation: "46 centimeters" or "about one half meter"

thigh
the part of the leg between the knee and the hip

Judges 3:17

Now Eglon was a very fat man
Here "Now" is used here to mark a stop in the main story. Here the narrator tells background information about Eglon.

Judges 3:18

General Information:
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Judges 3:19

when he reached the place where the carved images were made near Gilgal
This can be stated in active form. Alternate translation: "when he arrived at the place near Gilgal where people made carved images"

Judges 3:20

in the coolness of the upper room
This is a room above the lower level that was used for rest and to remain cool during the hot part of the day.

The king got up out of his seat
Standing up was a sign of honoring God will listening to his message.

Judges 3:21

General Information:
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Judges 3:22

The tip of the sword came out of his back
"The sharp end of the sword came out of his back"

Judges 3:23

porch
an outside room with low walls and a roof covering

Judges 3:24

Surely he is relieving himself
This is a polite way to speak about a person having a bowel movement

Judges 3:25

until they felt they were neglecting their duty
They waited until they became worried that something was wrong and it was their duty to open the doors to their king's private room.

took the key and opened them
"took the key and opened the doors"

Judges 3:26

While the servants were waiting ... Ehud escaped
This tells what happened before the servants opened the doors to the upper room and found the king dead. Alternate translation: "Meanwhile, as the servants were still waiting outside of the upper room ... Ehud escaped"

Seirah
This is the name of a city.

Judges 3:27

When he arrived
This could be made clearer. Alternate translation: "When he arrived in Seirah"

Judges 3:28

General Information:
Ehud speaks to the people of Israel in Ephraim.

for Yahweh is about to defeat your enemies
Yahweh helping the Israelites to defeat their enemies is spoken of as if Yahweh were a warrior who would fight and defeat their enemies.

captured the fords
"gained control of the fords"

fords
the areas of a river where it is shallow and easy to walk across to the other side

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did not allow anyone to cross
"did not let anyone cross"

Judges 3:29

ten thousand men
"10,000 men"

capable men
"able men" or "men able to fight well"

Judges 3:30

Moab was subdued by the strength of Israel
This can be stated in active form. Alternate translation: "the Israelite army defeated the Moabites"

the strength of Israel
Here "strength" represents the Israelite army.

the land had rest
Here "land" represents the people. Alternate translation: "the Israelites lived peacefully"

eighty years
"80 years"

Judges 3:31

judge
God appointed judges to lead the people of Israel in times of trouble after they entered the Promised Land and before they had kings. Often judges rescued the Israelites from their enemies.

Shamgar
The name of a man.

Anath
The name of a man.

600 men
"six hundred men"

a stick used to goad oxen
Cattle farmers would poke their cattle with a sharp stick to make them move. Alternate translation: "a stick used to urge oxen to move" or "a stick used to direct oxen"

He also delivered Israel from danger
The word "danger" refers to enemies that tried to harm the people of Israel. Alternate translation: "He also delivered the people of Israel from their enemies"

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Chapter 4

1 After Ehud died, the people of Israel once again did what was evil in the sight of Yahweh. **2** Yahweh sold them into the hand of Jabin king of Canaan who reigned in Hazor. The commander of his army was named Sisera, and he lived in Harosheth Haggoyim. **3** The people of Israel called out to Yahweh for help, because Sisera had nine hundred iron chariots and he oppressed the people of Israel with force for twenty years.

4 Now Deborah, a prophetess (the wife of Lappidoth), was a leading judge in Israel at that time. **5** She used to sit under the palm of Deborah between Ramah and Bethel in the hill country of Ephraim, and the people of Israel came to her to settle their disputes. **6** She sent for Barak son of Abinoam from Kedesh in Naphtali. She said to him, "Yahweh, the God of Israel, commands you, 'Go to Mount Tabor, and take with you ten thousand men from Naphtali and Zebulun. **7** I will draw out Sisera, the commander of Jabin's army, to meet you by the Kishon River, with his chariots and his army, and I will give you victory over him.'" **8** Barak said to her, "If you go with me, I will go, but if you do not go with me, I will not go." **9** She said, "I will certainly go with you. However, the road on which you are going will not lead to your honor, for Yahweh will sell Sisera into the hand of a woman." Then Deborah got up and went with Barak to Kedesh. **10** Barak called for the men of Zebulun and Naphtali to come together at Kedesh. Ten thousand men followed him, and Deborah went along with him.

11 Now Heber (the Kenite) had separated himself from the Kenites—they were the descendants of Hobab (Moses' father-in-law)—and he pitched his tent by the oak in Zaanannim near Kedesh.

12 When they told Sisera that Barak son of Abinoam had gone up to Mount Tabor, **13** Sisera called out all his chariots, nine hundred iron chariots, and all the soldiers who were with him, from Harosheth Haggoyim to the Kishon River. **14** Deborah said to Barak, "Go! For this is the day in which Yahweh has given you victory over Sisera. Is not Yahweh leading you?" So Barak went down from Mount Tabor with ten thousand men following him. **15** Yahweh confused Sisera and all his chariots and all his army with the edge of the sword. And Sisera got down from his chariot and ran away on foot. **16** But Barak pursued the chariots and the army to Harosheth Haggoyim, and the whole army of Sisera was killed by the edge of the sword, and not a man survived.

17 But Sisera ran away on foot to the tent of Jael, the wife of Heber the Kenite, for there was peace between Jabin the king of Hazor and the clan of Heber the Kenite. **18** Jael went out to meet Sisera and said to him, "Turn aside, my master; turn aside to me and do not be afraid." So he turned aside to her and came into her tent, and she covered him with a blanket. **19** He said to her, "Please give me a little water to drink, for I am thirsty." She opened a leather bag of milk and gave him drink, and then she covered him up again. **20** He said to her, "Stand at the opening of the tent. If someone comes and asks you, 'Is anyone here?', say 'No'." **21** Then Jael (the wife of Heber) took a tent peg and a hammer in her hand and went in secretly to him, for he was in a deep sleep, and she hammered the tent peg into the side of his head until it went down into the ground, and he died. **22** As Barak was pursuing Sisera, Jael want out to meet him and said to him, "Come, I will show you the man you are looking for." So he went in with her, and there lay Sisera dead, with the tent peg in the side of his head.

23 So on that day God subdued Jabin, the king of Canaan, before the people of Israel. **24** The might of the people of Israel grew stronger and stronger against Jabin the king of Canaan, until they destroyed him.

Judges 4 General Notes

Structure and formatting

Chapters 4 and 5 form one section about Barak and Deborah.

Special concepts in this chapter

Barak's leadership

At this time, it was very unusual for a woman to be a leader, especially a military leader. Barak lacked the strength to go into battle without Deborah. This indicates that Barak was a poor leader. If a woman won the battle for him, it would have brought Barak shame. It also indicates that Deborah was very well respected.

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Judges 4:1

Ehud
See how you translated this man's name in Judges 3:15.

what was evil in the sight of Yahweh
The sight of Yahweh represents Yahweh's judgment or evaluation. See how you translated this in [Judges 2:11]

Judges 4:2

Yahweh sold them into the hand of Jabin king of Canaan
Here "hand" refers to Jabin's power over Israel. Yahweh's decision to give Jabin power over them is spoken of as if Yahweh had sold them to Jabin. Alternate translation: "Yahweh allowed them to be defeated by the power of Jabin king of Canaan"

Jabin ... Sisera
These are the names of men

Hazor ... Harosheth Haggoyim
These are the names of cities or places

Judges 4:3

nine hundred iron chariots
"900 iron chariots"

twenty years
"20 years"

Judges 4:4

Now
This word is used here to mark a stop in the main story. Here the narrator tells background information about Deborah.

Deborah
This is the name of a woman

Lappidoth
This is the name of a man

judge
God appointed judges to lead the Israelites in times of trouble. Often the judges rescued them from their enemies.

Judges 4:5

palm of Deborah
This tree was named after Deborah.

Judges 4:6

General Information:
The writer of Judges refers to men, a city, a mountain, and a river by their names.

Barak ... Abinoam
These are the names of men.

Mount Tabor
This is the name of a mountain.

ten thousand men
"10,000 men"

Judges 4:7

I will draw out
Here "I" refers to God.

draw out Sisera
Here "Sisera" represents himself and his army. Alternate translation: "draw out Sisera and his army"

draw out
to cause people to come away from a safe location

Sisera ... Jabin
See how you translated these men's names in Judges 4:2.

Kishon
This is the name of a river.

Judges 4:8

General Information:
Barak has a discussion with Deborah.

Barak
See how you translated this man's name in Judges 4:6.

Judges 4:9

the road on which you are going will not lead to your honor
The choice Barak makes is spoken of as if Barak were choosing a road on which to travel. And, "honor" is spoken of as if it were a destination to which one travels. Alternate translation: "no one will honor you for what you do"

for Yahweh will sell Sisera into the hand of a woman
Here "hand" refers to her power to kill him. Alternate translation: "for Yahweh will cause a woman to defeat Sisera"

Sisera
See how you translated this man's name in Judges 4:2.

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Deborah
See how you translated this woman's name in Judges 4:4.

Judges 4:10

Ten thousand men
"10,000 men"

Judges 4:11

Now
This word is used here to mark a stop in the main story. Here the narrator tells background information about Heber the Kenite.

Heber ... Hobab
These are the names of men.

Kenite
See how you translated this in Judges 1:16

Moses' father-in-law
"the father of Moses' wife"

Zaanannim
This is the name of a city.

Judges 4:12

When they told Sisera
Here "they" does not identify anyone specifically. Alternate translation: "When someone told Sisera"

Sisera
See how you translated this man's name in Judges 4:2.

Barak ... Abinoam ... Mount Tabor
See how you translated these names in Judges 4:6.

Judges 4:13

Sisera called out all his chariots
Here "chariots" represents the soldiers who drove the chariots.

nine hundred iron chariots
"900 iron chariots"

Harosheth Haggoyim
See how you translated the name of this city in Judges 4:2.

Kishon River
See how you translated this in Judges 4:7.

Judges 4:14

Yahweh has given you victory
Because Deborah is certain of victory, she speaks as if Barak had already won the battle. Alternate translation: "Yahweh will give you victory"

Is not Yahweh leading you?
Deborah asks this question to remind Barak that they fight on the side of Yahweh. Alternate translation: "Remember, Yahweh is leading you."

with ten thousand
"with 10,000"

Judges 4:15

Yahweh confused Sisera and all his chariots and all his army
"Yahweh made Sisera and all his chariots and all his army unable to think clearly" or "Yahweh made Sisera and all his chariots and all his army panic"

all his chariots
Here the word "chariots" is a metonym for the soldiers driving the chariots. Alternate translation: "all the men driving chariots"

Judges 4:16

Barak pursued
Here "Barak" represents himself and his army. Alternate translation: "Barak and his soldiers chased"

Harosheth
Translate this the same way you did in Judges 4:2.

the whole army of Sisera was killed by the edge of the sword
Here "sword" represents the swords and other weapons that the soldiers used in battle. This can be stated in active form. Alternate translation: "Barak and his soldiers killed Sisera's whole army with their swords"

Judges 4:17

Sisera ... Jabin ... Hazor
See how you translated these names in Judges 4:2.

ran away on foot
This is an idiom that means he was walking rather than riding a horse or in a chariot.

Jael
This is the name of a woman.

Heber
See how you translated this man's name in Judges 4:11.

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Kenite
See how you translated this in Judges 1:16.

Judges 4:18

Turn aside
This means to change course during a journey in order to rest. Alternate translation: "Come here"

blanket
a large covering for the body to sleep under for warmth, made of wool or animal skins

Judges 4:19

He said to her
"Sisera said to Jael"

Judges 4:20

General Information:
This page has intentionally been left blank.

Judges 4:21

tent peg
a pointed piece of wood or metal, like a large nail, that is hammered into the ground to hold down a corner of a tent

hammer
a heavy tool made of wood used to hit a tent peg into the ground

a deep sleep
Like a person in a deep hole cannot easily climb out, a person in a deep sleep cannot easily wake up.

Judges 4:22

Barak was pursuing
"Barak was chasing" or "Barak was following after"

Judges 4:23

God subdued Jabin, the king of Canaan, before the people of Israel
God causing the Israelites to defeat Jabin and his army is spoken of as is God himself defeated Jabin as the people of Israel watched.

Judges 4:24

The might
"The military power"

they destroyed him
Here "him" refers to Jabin who represents himself and his army. Alternate translation: "they destroyed Jabin and his army"

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Chapter 5

1 On that day Deborah and Barak son of Abinoam sang this song:

2 "When the leaders take the lead in Israel,
when the people volunteer—
praise Yahweh!
3 Listen, you kings! Pay attention, you rulers!
I, I will sing to Yahweh;
I will sing praises to Yahweh,
the God of Israel.
4 Yahweh, when you went out from Seir,
when you marched from Edom,
the earth shook, and the skies also trembled;
also the clouds poured down water.
5 The mountains quaked before the face of Yahweh;
even Mount Sinai quaked before the face of Yahweh,
the God of Israel.
6 In the days of Shamgar (son of Anath),
in the days of Jael,
the main roads were abandoned,
and those who walked only used the winding paths.
7 There were few rural people in Israel,
until I, Deborah, arose—
arose as a mother in Israel!
8 When they chose new gods,
there was fighting at the city gates
and yet there were no shields or spears seen
among forty thousand in Israel.
9 My heart goes out to the commanders of Israel,
along with the people who gladly volunteered—
we bless Yahweh for them!
10 Think about this—you who ride on white donkeys
sitting on rugs for saddles,
and you who walk along the road.
11 Hear the voices of those who sing
at the watering places.
There they tell again of Yahweh's righteous deeds,
and the righteous actions of his warriors in Israel.
Then the people of Yahweh went down to the city gates.
12 Awake, awake, Deborah!
Awake, awake, sing a song!
Get up, Barak,
and capture your prisoners, you son of Abinoam.
13 Then the survivors came down to the nobles;
the people of Yahweh came down to me with the warriors.
14 They came from Ephraim, whose root is in Amalek;
the people of Benjamin followed you.
From Makir commanders came down,
and from Zebulun those who carry an officer's staff.
15 My princes in Issachar were with Deborah;
and Issachar was with Barak
rushing after him into the valley under his command.
Among the clans of Reuben
there were great searchings of heart.
16 Why did you sit between the fireplaces,
listening to the shepherds playing their pipes for their flocks?
As for the clans of Reuben
there were great searchings of heart.
17 Gilead stayed on the other side of the Jordan;

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and Dan, why did he wander about on ships?
Asher remained on the coast
and lived close to his harbors.
18 Zebulun was a people who despised their lives to the point of death,
and Naphtali, also, on the field of battle.
19 The kings came, they fought;
the kings of Canaan fought at Taanach
by the waters of Megiddo.
But they took away no silver as plunder.
20 From heaven the stars fought,
from their paths across the heavens they fought against Sisera.
21 The Kishon River swept them away,
that old river, the Kishon River.
March on my soul, be strong!
22 Then came the sound of horses' hooves—
galloping, the galloping of his mighty ones.
23 'Curse Meroz!' says the angel of Yahweh.
'Surely curse its inhabitants!—
because they did not come to help Yahweh—
to help Yahweh in the battle against the mighty warriors.'
24 Jael is blessed more than all other women,
Jael (the wife of Heber the Kenite),
she is more blessed than all the women who live in tents.
25 The man asked for water, and she gave him milk;
she brought him butter in a dish fit for princes.
26 She put her hand to the tent peg,
and her right hand to the laborer's hammer;
with the hammer she struck Sisera, she crushed his head.
She smashed his skull into pieces when she pierced him through the side of his head.
27 He collapsed between her feet, he fell and he lay there.
Between her feet he fell limp.
The place he collapsed is where he was violently killed.
28 Out of a window she looked—
the mother of Sisera looked through the lattice and she called out in sadness,
'Why has it taken his chariot so long to come?
Why have the hoofbeats of the horses that pull his chariots been delayed?'
29 Her wisest princesses replied,
and she gave herself the same answer:
30 'Have they not found and divided up the plunder—
a womb, two wombs for every man;
the plunder of dyed fabric for Sisera,
the plunder of dyed fabric embroidered,
two pieces of dyed fabric embroidered for the necks of those who plunder?'
31 So may all your enemies perish, Yahweh!
But your friends be like the sun when it rises in its might."

Then the land had peace for forty years.

Judges 5 General Notes

Structure and formatting

The account of Deborah and Barak continues in this chapter.

Some translations prefer to set apart quotations, prayers, and songs. The ULB and many other English translations set the lines of Chapter 5, which is a song, farther to the right on the page than the rest of the text.

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Other possible translation difficulties in this chapter

The flood
God caused rain and flooding to bog down Jaban's chariots making them vulnerable to soldiers on foot, even though it is not said.

Judges 5:1

On that day
The full meaning of this statement can be made explicit. Alternate translation: "On the day the Israelites defeated the army of King Jabin"

Deborah
See how you translated this name in Judges 4:4.

Barak ... Abinoam
See how you translated these names in Judges 4:6.

Judges 5:2

When the leaders take the lead ... the people volunteer
Possible meanings are 1) this refers to anytime this happens or 2) this refers to the specific battle that has just happened, "When the leaders took the lead ... the people volunteered."

when the people volunteer
The word "people" here probably refers to the men old enough to fight, and the word "volunteer" here implies going to war. Alternate translation: "when the men gladly agree to fight in battle"

praise Yahweh
This command is to the people of Israel and so is plural.

Judges 5:3

General Information:
Deborah and Barak's song continues using poetry.

Listen, you kings! Pay attention, you rulers
Deborah and Barak speak to the kings and rulers as if they were there listening to the song.

you kings ... you rulers
This refers to kings and rulers in general, not to specific kings or rulers.

Judges 5:4

when you went out from Seir, when you marched from Edom
This refers to the time when the Israelites left Edom to start conquering the people in Canaan. Yahweh empowering his people to defeat the people of Canaan is spoken of as if he were a warrior leading the Israelite army.

Seir
Seir is a mountain on the border of the land of Israel and Edom.

the earth shook, and the skies also trembled; also the clouds poured down water
Possible meanings are 1) this is poetic language that emphasizes Yahweh's power by describing it as causing earthquakes and storms or 2) the people of Canaan being terrified as the Israelites were about to attack them is spoken of as if the earth and sky were shaking.

Judges 5:5

General Information:
Deborah and Barak's song continues using poetry.

The mountains quaked
This probably refers to earthquakes and gives the impression that the mountains quaked because they were very afraid of Yahweh. Alternate translation: "The mountains trembled in fear"

before the face of Yahweh
Here "face" refers Yahweh's presence. Alternate translation: "in the presence of Yahweh"

even Mount Sinai quaked
When Moses and Israel were at Mount Sinai, it quaked. Alternate translation: "long ago, even Mount Sinai quaked"

Judges 5:6

In the days of
"During the lifetime of"

Shamgar ... Anath ... Jael
These are the names of people. See how you translated Shamgar and Anath in [Judges 3:31]

son of Anath
Shamgar's father is mentioned to help identify Shamgar and when he lived.

the main roads were abandoned
This can be stated in active form and you can make explicit why the roads were abandoned Alternate translation: "people stopped using the main roads; because they were afraid of Israel's enemies"

the winding paths
This refers to smaller roads that fewer people traveled on.

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Judges 5:7

I, Deborah, arose—arose as a mother in Israel
Deborah speaks of becoming a leader in Israel as if she were a mother taking care of young children. Alternate translation: "I, Deborah, began to lead—I took care of the Israelites as a mother takes care of her children"

Judges 5:8

they chose new gods
The full meaning of this statement can be made explicit. Alternate translation: "the people of Israel worshiped new gods"

there was fighting at the city gates
Here "gates" represents the entire city. The full meaning of this statement can be made explicit. Alternate translation: "enemies attacked the people within the Israelite cities"

there were no shields or spears seen among forty thousand in Israel
This statement is probably an exaggeration about how few weapons the Israelites had. Alternate translation: "few weapons for battle remained in Israel"

forty thousand in Israel
"40,000 in Israel"

Judges 5:9

My heart goes out to the commanders of Israel
The word "heart" represents a person's emotions. The phrase "My heart goes out to" is a way of saying that Deborah feels gratitude or appreciation. Alternate translation: "I appreciate the commanders of Israel"

Judges 5:10

you who ride on white donkeys ... you who walk along the road
This contrast probably refers to rich people and poor people. Alternate translation: "you rich people who ride on white donkeys ... you poor people who walk along the road"

sitting on rugs for saddles
These rugs were probably used as saddles on the donkey's back to make the rider more comfortable.

Judges 5:11

General Information:
The song of Deborah and Barak continues.

Hear the voices of those
Here "voices" represents the people singing. Alternate translation: "Listen to those"

went down to the city gates
Here "gates" represents the whole city. Alternate translation: "returned to their cities"

Judges 5:12

General Information:
Deborah and Barak's song continues using poetry.

Awake, awake
Possible speakers are 1) the people of Israel or 2) Deborah who is speaking to herself or 3) the poet who wrote the song.

Deborah
See how you translated this name in Judges 4:4.

Barak ... Abinoam
See how you translated these names in Judges 4:6.

Judges 5:13

to me with the warriors
The word "me" refers to Deborah.

Judges 5:14

from Ephraim, whose root is in Amalek
The people of Ephraim living in the land where the descendants of Amalek originally lived is spoken of as if the people of Ephraim were planted and their roots grew into the land. Alternate translation: "from Ephraim, that land where the descendants of Amalek once lived"

followed you
Here "you" refers to the people of Ephraim. It can be stated in third person. Alternate translation: "followed them"

Makir
This is the place where the descendants of Makir live. Makir was the son of Manasseh and the grandson of Joseph.

from Zebulun those who carry an officer's staff
Military leaders are described by the staff, a symbol of their authority. Alternate translation: "military leaders from Zebulun"

Judges 5:15

My princes in Issachar were with Deborah
Here "My" refers to Deborah. This whole statement can be translated in first person. Alternate translation: "My princes in Issachar were with me"

Deborah
See how you translated this name in Judges 4:4.

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Issachar was with Barak
Here "Issachar" refers to the tribe of Issachar. Alternate translation: "the tribe of Issachar was with Barak"

Barak
See how you translated this name in Judges 4:6.

rushing after him into the valley under his command
"obeying his command and rushing after him into the valley"

rushing after
"following after" or "hurrying after"

there were great searchings of heart
Here "heart" represents thoughts. The people discussing with each other but being unable to decide what they should do is spoken of as if they were searching their heart. Alternate translation: "there was a lot of discussing about what they should do"

Judges 5:16

Why did you sit between the fireplaces, listening to the shepherds playing their pipes for their flocks?
This question is asked to criticize the people of Reuben because they did not decide to come fight in the battle. This can be translated as a statement. Alternate translation: "You should have helped us fight, instead of staying at home and listening to the shepherds playing their pipes for their flocks"

the fireplaces
Some versions of the Bible have the translation "the sheepfolds" or "the sheep pens."

there were great searchings of heart
Here "heart" represents thoughts. The people discussing with each other but being unable to decide what they should do is spoken of as if they were searching their heart. See how you translated this in [Judges 5:15]

Judges 5:17

Gilead stayed
Here "Gilead" the men from Gilead who should have gone to fight in battle. Alternate translation: "The men of Gilead stayed"

the other side of the Jordan
This refers to the east side of the Jordan.

Dan, why did he wander about on ships?
This question is asked to express anger because the people of the tribe of Dan would not fight for Israel. Alternate translation: "the men of Dan should not have remained on their ships!" or "the people of the tribe of Dan did not help us in the battle. Instead they were wandering around on the sea in ships!"

Dan, why did he
Here "Dan" represents the men from Dan who should have gone to fight in battle. Alternate translation: "the men of Dan, why did they"

wander about on ships
The tribe of Dan was located near the Mediterranean sea. They sailed on the sea to make money through trade and fishing.

Asher remained on the coast and lived close to his harbors
The full meaning of this statement can be made explicit. Alternate translation: "The people of the tribe of Asher also failed to help us, they just remained on the coast near their harbors"

Asher remained
Here "Asher" represents the men who should have gone to fight in battle. Alternate translation: "The men of Asher remained"

harbors
places at the seacoast with deeper water where ships were kept

Judges 5:18

Naphtali, also
You can make clear the understood information. Alternate translation: "Naphtali was a tribe who would also risk their lives to the point of death"

Judges 5:19

The kings came, they fought ... the kings of Canaan fought
The king of a people group is used to refer to himself and the army he commands. Alternate translation: "The kings and their armies came and fought ... the kings of Canaan and their armies fought"

they fought ... fought
The word "us" is understood. Alternate translation: "they fought us ... fought us"

Taanach ... Megiddo
Translate the names of these places as you did in Judges 1:27.

no silver as plunder
Here "silver" represents any treasure in general. Alternate translation: "no silver or other treasures as plunder"

plunder
things taken by force, usually in battle or by thieves

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Judges 5:20

From heaven the stars fought, from their paths across the heavens they fought against Sisera
Yahweh helping the Israelite to defeat Sisera and his army is spoken of as if the stars themselves fought against Sisera and his army. This may refer to Yahweh using natural elements, specifically rain storms, to defeat Sisera.

against Sisera
Here "Sisera" represents himself and his whole army. Alternate translation: "Sisera and his army"

Sisera
See how you translated this name in Judges 4:2.

Judges 5:21

The Kishon River swept them away
Because of the heavy rain the river flooded quickly causing the chariots to be stuck in the mud and drowning many soldiers. Alternate translation: "The Kishon River flooded and swept away Sisera's soldiers"

Kishon
See how you translated this in Judges 4:6.

March on my soul, be strong
Here "soul" refers to the whole person. The word "my" refers to Deborah. Alternate translation: "I tell myself to march on and to be strong"

Judges 5:22

Then came the sound of horses' hooves—galloping, the galloping of his mighty ones
This describes the sound of many horses running away from the battle. Alternate translation: "Then I heard the sound of horses running away. Sisera's mighty horses were running away"

galloping
runninb quickly

Judges 5:23

Curse Meroz
Here "Meroz" represents the people who lived there. Alternate translation: "Curse the people of Meroz"

Meroz
This is the name of a city.

Judges 5:24

Jael
See how you translated this name in Judges 4:18.

Heber
See how you translated this name in Judges 4:11.

Kenite
Translate the name of this people group as you did in Judges 1:16.

Judges 5:25

brought him butter
Here "butter" refers to curdled milk. This was the best milk and a favorite drink among Jael's people. Alternate translation: "brought him yogurt" or "brought him curds"

a dish fit for princes
This phrase means the dish was of the best quality because princes were given the best things.

Judges 5:26

She put her hand to the tent peg
"Jael grabbed the tent peg with her left hand"

tent peg
This is a pointed piece of wood or metal, like a large nail, that is hammered into the ground to hold down a corner of a tent. See how you translated this in Judges 4:21.

her right hand to the laborer's hammer
This can be stated as a complete sentence. Alternate translation: "she grabbed a hammer with her right hand"

hammer
This is a heavy tool made of wood used to hit a tent peg into the ground. See how you translated this in Judges 4:21.

Sisera
See how you translated this man's name in Judges 4:2.

Judges 5:27

limp
without strength or movement

he was violently killed
This can be stated in active form. Alternate translation: "she killed him" or "he died"

Judges 5:28

the lattice
This is a frame in the window made of crossed wood.

Why has it taken his chariot so long to come? Why have the hoofbeats of the horses that pull his chariots been delayed?
Both of these questions mean the same thing. These two statements can be combined. Alternate translation: "Why is it taking Sisera so long to arrive home"

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taken his chariot ... Why have the hoofbeats of the horses that pull his chariots
Both of these represent Sisera. Alternate translation: "taken Sisera ... Why has he"

Judges 5:29

wisest princesses
A "princess" is the daughter of a king, but a "princess" can also mean female advisers to the king's family. Alternate translation: "wisest ladies"

she gave herself the same answer
"she said to herself the same thing"

Judges 5:30

Have they not found and divided up the plunder—a womb ... plunder?
The women use a question to emphasize that they believe this is what certainly happened. Alternate translation: "They must have so much plunder that it is taking a long time to divide it. They have ... plunder."

a womb, two wombs for every man ... of those who plunder?
The women use a question to emphasize that they believe this is what certainly happened. Alternate translation: "There must be a womb, two wombs for every man ... of those who plunder."

a womb, two wombs for every man
Here "womb" represents a woman. Sisera's mother believes Sisera's men have captured many women. Alternate translation: "Each soldier will receive a woman or two"

dyed fabric
"colored cloth" or "colored clothes"

embroidered
having designs made of colored threads

for the necks of those who plunder
Here "necks" represents Sisera's soldiers. Alternate translation: "for the soldiers who plunder to wear"

Judges 5:31

like the sun when it rises in its might
The people of Israel wish to be like the sun that rises because no nation's army is powerful enough to stop the sunrise.

the land had peace
Here "the land" represents the people of Israel. Alternate translation: "and the people of Israel lived peacefully"

for forty years
"for 40 years"

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Chapter 6

1 The people of Israel did what was evil in the sight of Yahweh, and he gave them into the hand of Midian for seven years. **2** The power of Midian oppressed Israel. Because of Midian, the people of Israel made shelters for themselves from the dens in the hills, the caves, and the strongholds. **3** It happened that any time the Israelites planted their crops, the Midianites and the Amalekites and the people from the east would attack the Israelites. **4** They would set up their camp on the land and destroy the crops, all the way to Gaza. They would leave no food in Israel, neither sheep nor cattle nor donkeys. **5** Whenever they and their livestock and tents came up, they would come as a swarm of locusts, and it was impossible to count either the people or their camels. They invaded the land in order to destroy it. **6** Midian weakened the people of Israel so severely that the people of Israel called out to Yahweh.

7 When the people of Israel called out to Yahweh because of Midian, **8** Yahweh sent a prophet to the people of Israel. The prophet said to them, "This is what Yahweh, the God of Israel, says: 'I brought you up from Egypt; I brought you out of the house of slavery. **9** I rescued you from the hand of the Egyptians, and from the hand of all who were oppressing you. I drove them out before you, and I gave you their land. **10** I said to you, "I am Yahweh your God; I commanded you not to worship the gods of the Amorites, in whose land you are living." But you have not obeyed my voice.'"

11 Now the angel of Yahweh came and sat under the oak in Ophrah, which belonged to Joash (the Abiezrite), while Gideon, Joash's son, was threshing wheat in the winepress—to hide it from the Midianites. **12** The angel of Yahweh appeared to him and said to him, "Yahweh is with you, you strong warrior!" **13** Gideon said to him, "Oh, my master, if Yahweh is with us, why then has all this happened to us? Where are all his wonderful deeds that our fathers told us about, when they said, 'Did not Yahweh bring us up from Egypt?' But now Yahweh has abandoned us and gave us into the hand of Midian." **14** Yahweh looked at him and said, "Go in the strength you already have. Deliver Israel from the hand of Midian. Have I not sent you?" **15** Gideon said to him, "Please, Lord, how can I deliver Israel? See, my clan is the weakest in Manasseh, and I am the least important in my father's house." **16** Yahweh said to him, "I will be with you, and you will defeat the entire Midianite army as one man." **17** Gideon said to him, "If you are pleased with me, then give me a sign that it is you who is speaking to me. **18** Please, do not leave here, until I come to you and bring out my gift and set it before you." Yahweh said, "I will wait until you return."

19 Gideon went and prepared a young goat and from an ephah of flour he made unleavened bread. He put the meat in a basket, and he put the broth in a pot and brought them to him under the oak tree, and presented them. **20** The angel of God said to him, "Take the meat and the unleavened bread and put them on this rock, and pour out the broth over them." That is what Gideon did. **21** Then the angel of Yahweh reached out with the end of the staff in his hand. With it he touched the flesh and the unleavened bread; a fire went up out of the rock and consumed the meat and the unleavened bread. Then the angel of Yahweh went away and Gideon could no longer see him. **22** Gideon understood that this was the angel of Yahweh. Gideon said, "Ah, Lord Yahweh! For I have seen the angel of Yahweh face to face!" **23** Yahweh said to him, "Peace to you! Do not be afraid, you will not die." **24** So Gideon built an altar there to Yahweh. He called it, "Yahweh is Peace." To this day it still stands at Ophrah of the clan of Abiezer.

25 That night Yahweh said to him, "Take your father's bull, and a second bull that is seven years old, and tear down the altar of Baal that belongs to your father, and cut down the Asherah that is beside it. **26** Build an altar to Yahweh your God on the top of this place of refuge, and construct it the correct way. Offer the second bull as a burnt offering, using the wood from the Asherah that you cut down." **27** So Gideon took ten of his servants and did as Yahweh had told him. But because he was too afraid of his father's household and the men of the town to do it during the day, he did it at night.

28 In the morning when the men of the town got up, the altar of Baal was broken down, and the Asherah that was beside it was cut down, and the second bull had been offered on the altar that had been built. **29** The men of the city said to one another, "Who has done this?" When they talked with others and searched for answers, they said, "Gideon son of Joash has done this thing." **30** Then the men of the town said to Joash, "Bring out your son so that he may be put to death, because he broke down the altar of Baal, and because he cut down the Asherah beside it." **31** Joash said to all who opposed him, "Will you plead the case for Baal? Will you save him? Whoever pleads the case for him, let him be put to death while it is still

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morning. If Baal is a god, let him defend himself when someone breaks his altar down." **32** Therefore on that day they called Gideon "Jerub-Baal," because he said, "Let Baal defend himself against him," because Gideon broke down Baal's altar.

33 Now all the Midianites, the Amalekites, and the people of the east gathered together. They crossed over the Jordan and camped in the Valley of Jezreel. **34** But the Spirit of Yahweh clothed Gideon. Gideon blew a trumpet, calling out the clan of Abiezer, so they might follow him. **35** He sent messengers all throughout Manasseh, and they too, were called out to follow him. He also sent messengers to Asher, Zebulun, and Naphtali, and they went up to meet him.

36 Gideon said to God, "If you intend to use me to save Israel, as you have said— **37** Look, I am putting a woolen fleece on the threshing floor. If there is dew only on the fleece, and it is dry on all the ground, then I will know that you will use me to save Israel, as you said." **38** This is what happened—Gideon rose early the next morning, he pressed the fleece together, and wrung out the dew from the fleece, enough to fill a bowl with water. **39** Then Gideon said to God, "Do not be angry with me, I will speak one more time. Please allow me one more test using the fleece. This time make the fleece dry, and let there be dew on all the ground around it." **40** God did what he asked for that night. The fleece was dry, and there was dew on all the ground around it.

Judges 6 General Notes

Structure and formatting

This chapter begins a section about Gideon. (Chapters 6-8)

Special concepts in this chapter

Israel's punishment

In Judges, Israel's actions are connected to their obedience to Yahweh. When Israel does evil, they are oppressed. (See: evil and oppress)

Judges 6:1

what was evil in the sight of Yahweh

The sight of Yahweh represents Yahweh's judgment or evaluation. See how you translated this in [Judges 2:11]

the hand of Midian

Here "Midian" represents the people of Midian. Also, "hand" represents control. Alternate translation: "the control of the people of Midian" or "the control of the Midianites"

Judges 6:2

The power of Midian oppressed Israel

Here "the power of Midian" refers to the people of Midian. Alternate translation: "The people of Midian were more powerful than the people of Israel and they oppressed them"

dens

places in the rocky cliffs that would provide shelter

Judges 6:3

General Information:

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Judges 6:4

They would set up their camp

"The army would set up their tents"

Judges 6:5

Whenever they and their livestock and tents came up

The land of Midian was south of the land of Israel, near the Red Sea. It was common to use the phrase "came up" when speaking of traveling from Midian to Israel. Alternate translation: "Whenever the Midianites brought their livestock and tents to the land of Israel"

they would come as a swarm of locusts

The Midianites are compared to a swarm of locusts because they came in with a great number of people and their livestock ate everything that grew.

it was impossible to count

This is an exaggeration, a hyperbole, showing the number is very great.

Judges 6:6

Midian weakened

Here "Midian" represents the people of Midian.

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called out to Yahweh
This is an idiom. Alternate translation: "prayed to Yahweh for help"

Judges 6:7

called out to Yahweh
This is an idiom. Alternate translation: "prayed to Yahweh for help"

because of Midian
Here "Midian" represents the people of Midian. Alternate translation: "because of the Midianites"

Judges 6:8

I brought you up from Egypt
"I led you out of Egypt"

the house of slavery
Moses speaks of Egypt as if it were a house where people keep slaves. Alternate translation: "the place where you were slaves"

Judges 6:9

from the hand
In this phrase "hand" represents power or control.

Judges 6:10

obeyed my voice
Here "my voice" represents what Yahweh commanded. Alternate translation: "obeyed my command" or "obeyed me"

Judges 6:11

Now
This word is used here to mark a stop in the story. Here the narrator starts to tell a new part of the story.

Ophrah
This is the name of a town.

Abiezrite
This is a people group named after their ancestor Abiezer.

was threshing wheat in the winepress
Gideon was beating the wheat against the floor to separate the wheat grain from the rest of the wheat plant.

Judges 6:12

appeared to him
"went to him"

Judges 6:13

my master
Gideon uses the word "master" as a polite way to greet a stranger. He does not realize he is speaking to Yahweh in the form of an angel or a man.

Where are all his wonderful deeds that our fathers told us about, when they said, 'Did not Yahweh bring us up from Egypt?'
Gideon uses a question to challenge the stranger's statement that Yahweh was with him. Also, the direct quotation can be stated as an indirect quotation. Alternate translation: "We have not seen any wonderful deeds like the ones our fathers told us about when Yahweh brought them up from Egypt."

gave us into the hand of Midian
The phrase "gave us into" means Yahweh allowed the Israelites to be defeated. Alternate translation: "allowed the Midianites to defeat us"

gave us into the hand
Here "hand" represents power or control.

of Midian
Here "Midian" represents the people of Midian. Alternate translation: "of the Midianites"

Judges 6:14

Yahweh looked at him
"Yahweh looked at Gideon"

from the hand
Here "hand" represents power or control.

of Midian
Here "Midian" represents the people of Midian. Alternate translation: "of the Midianites"

Have I not sent you?
Yahweh uses a question to ensure Gideon that he is sending him. Here "sent" means Yahweh has appointed Gideon with a specific task. Alternate translation: "I, Yahweh, am sending you!"

Judges 6:15

Please, Lord
Gideon now calls the person "Lord" instead of "my master" as in Judges 6:13. Here it seems Gideon either knows or suspects that he is speaking with Yahweh.

how can I deliver Israel?
Gideon uses a question to emphasize that he does not think he can rescue the Israelites. Alternate translation: "I cannot possibly rescue the Israelites!"

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See, my clan
"Look at my clan and me and you will see that it"

in Manasseh
"in the tribe of Manasseh"

in my father's house
Here "house" represents a family. Alternate translation: "in my father's family" or "in my family"

Judges 6:16

I will be with you
Here "be with you" is an idiom that means Yahweh will help and bless Gideon.

as one man
You can state the full meaning explicitly. Alternate translation: "as easily as if you were fighting only one man"

Judges 6:17

General Information:
This page has intentionally been left blank.

Judges 6:18

set it before you
"place it in front of you"

Judges 6:19

from an ephah of flour
If it is necessary to use a modern measurement; here is one way of doing it. Alternate translation: "with 22 liters of flour"

broth
water that has had food, such as meat, cooked in it

them to him
"them to the angel of God"

Judges 6:20

angel of God
This is the same as the angel of Yahweh. Alternate translation: "God, who was in the form of an angel" or "God"

Judges 6:21

angel of Yahweh
In 6:11-24 Yahweh appears to Gideon in the form of an angel. See how you translated this in Judges 6:11.

went away
"disappeared"

Judges 6:22

angel of Yahweh
In 6:11-24 Yahweh appears to Gideon in the form of an angel. See how you translated this in Judges 6:11.

Ah, Lord Yahweh!
The word "Ah" here shows that Gideon was very frightened.

seen the angel of Yahweh face to face
This phrase refers to two people being close to each other. Alternate translation: "really seen the angel of Yahweh"

Judges 6:23

Yahweh said to him
Apparently Yahweh spoke to Gideon from heaven.

Judges 6:24

To this day
This means to the time when the book of Judges was written.

Ophrah
Translate the name of this town as you did in Judges 6:11.

the clan of Abiezer
Translate the name of this people group as you did in Judges 6:11.

Judges 6:25

a second bull
The word "second" is the ordinal number for "two." Alternate translation: "another bull"

that is beside it
"that is beside the altar of Baal"

Judges 6:26

on the top of this place of refuge
The city of Ophrah was on top of a hill. Israelites fled there for refuge from the Midianites.

construct it the correct way
"place the stones in an orderly manner" or "and build it properly"

Judges 6:27

did as Yahweh had told him
This refers to Yahweh's command in Judges 6:25-26.

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Judges 6:28

got up
"got up out of bed" or "woke up"

the altar of Baal was broken down, and the Asherah that was beside it was cut down, and the second bull had been offered on the altar that had been built
This can be stated in active form. Alternate translation: "they noticed that someone had broken down the altar of Baal, cut down the Asherah that was beside it, and built an altar and sacrificed the second bull on it"

Judges 6:29

General Information:
This page has intentionally been left blank.

Judges 6:30

he may be put to death
This can be stated in active form. Alternate translation: "we may kill him as punishment"

Judges 6:31

Will you plead the case for Baal?
Joash uses a question to emphasize that a human should not have to defend a god. Alternate translation: "You should not have to defend Baal."

plead the case
"make a defense" or "give an excuse"

Will you save him?
Joash uses a question to emphasize that a human should not have to rescue a god. Alternate translation: "You should not have to save Baal."

Judges 6:32

Jerub-Baal
This is another name for Gideon. It means "let Baal defend himself."

because he said
"because Joash said"

Judges 6:33

Now
This word is used here to mark a stop in the story. Here the narrator starts to tell a new part of the story.

gathered together
The full meaning of this statement can be made explicit. Alternate translation: "gathered together as an army"

Judges 6:34

clothed Gideon
The topic of this metaphor is that because of what the Spirit did, Gideon had special powers. Possible images are 1) the Spirit came over or came on or covered Gideon like a garment, thus giving Gideon special powers. Alternate translation: "came over Gideon" or "took control of Gideon" Or 2) the Spirit covered himself with Gideon and so acted through him.

clan of Abiezer
Translate the name of this people group as you did in Judges 6:11.

so they might follow him
The words "to battle" are understood. Alternate translation: "so they might follow him to battle"

Judges 6:35

and they too, were called out to follow him
This can be stated in active form. Alternate translation: "calling them out to follow him"

to Asher, Zebulun, and Naphtali
These all represent the people of each tribe. Alternate translation: "to the tribes of Asher, Zebulun, and Naphtali"

Judges 6:36

General Information:
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Judges 6:37

woolen fleece
the woolly coat of a sheep

dew
water that forms on plants during the night

then I will know that you will
The full meaning of this statement can be made explicit. Alternate translation: "this will be a sign from you, and then I will know that you will"

Judges 6:38

Gideon rose
"Gideon got out of bed"

wrung
twist and squeeze something to remove water

Judges 6:39

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Judges 6:40

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Chapter 7

1 Then Jerub-Baal (that is, Gideon) rose up early, and all the people who were with him, and they encamped beside the spring of Harod. The camp of Midian was to their north in the valley near the hill of Moreh.

2 Yahweh said to Gideon, "There are too many soldiers for me to give you victory over the Midianites, so that Israel may not boast over me, saying, 'Our own power has saved us.' **3** Now therefore, proclaim in the ears of the people and say, 'Whoever is afraid, whoever trembles, let him return and depart from Mount Gilead.'" So twenty-two thousand people went away, and ten thousand remained.

4 Yahweh said to Gideon, "The people are still too many. Take them down to the water, and I will make their number smaller for you there. If I say to you, 'This one will go with you,' he will go with you; but if I say, 'This one will not go with you,' he will not go." **5** So Gideon brought the people down to the water, and Yahweh said to him, "Separate everyone who laps up the water, as a dog laps, from those who kneel down to drink." **6** Three hundred men lapped. The rest of the men kneeled down to drink water. **7** Yahweh said to Gideon, "With the three hundred men who lapped, I will rescue you and give you victory over the Midianites. Let every other man go back to his own place." **8** So those who were chosen took their supplies and their trumpets. Gideon sent away all the men of Israel, every man to his tent, but he kept the three hundred men. Now the Midian camp was down below him in the valley.

9 That same night Yahweh said to him, "Get up! Attack the camp, for I am going to give you victory over it. **10** But if you are afraid to go down, go down to the camp with Purah your servant, **11** and listen to what they are saying, and your courage will be strengthened to attack the camp." So Gideon went with Purah his servant, down to the guard posts of the camp. **12** The Midianites, the Amalekites, and all the people of the east settled along in the valley, as thick as a cloud of locusts. Their camels were more than could be counted; they were more in number than the grains of the sand on the seashore. **13** When Gideon arrived there, a man was telling a dream to his companion. The man said, "Look! I had a dream, and I saw a round loaf of barley bread tumbling into the camp of Midian. It came to the tent, and hit it so hard that it fell down and turned it upside down, so that it lay flat." **14** The other man said, "This is nothing other than the sword of Gideon the son of Joash, a man of Israel. God has given him victory over Midian and all their army."

15 When Gideon heard the retelling of the dream and its interpretation, he bowed down in worship. He went back to the camp of Israel and said, "Get up! Yahweh has given you victory over the Midian army." **16** He divided the three hundred men into three groups, and he gave them all rams' horns and empty jars, with torches inside each jar. **17** He said to them, "Look at me and do what I do. Watch! When I come to the edge of the camp, you must do what I do. **18** When I blow the ram's horn, I and all who are with me, then blow your ram's horns also on every side of the entire camp and shout, 'For Yahweh and for Gideon!'"

19 So Gideon and the hundred men who were with him came to the edge of the camp, right at the beginning of the middle watch. Just as the Midianites were changing guard, they blew the rams' horns and broke the jars that were in their hands. **20** The three companies blew the rams' horns and broke the jars. They held the torches in their left hands and the rams' horns in their right hands to blow them. They shouted out, "The sword of Yahweh and of Gideon." **21** Every man stood in his place around the camp and all the Midianite army ran. They shouted and ran away. **22** When they blew the three hundred rams' horns, Yahweh set every Midianite man's sword against his comrades and against all their army. The army fled as far as Beth Shittah toward Zererah, as far as the border of Abel Meholah, near Tabbath. **23** The men of Israel from Naphtali, Asher, and all Manasseh were called out, and they went after Midian.

24 Gideon sent messengers throughout all the hill country of Ephraim, saying, "Go down against Midian and take control of the Jordan River, as far as Beth Barah, to stop them." So all the men of Ephraim were summoned and took control of the waters, as far as Beth Barah and the Jordan River. **25** They captured the two princes of Midian, Oreb and Zeeb. They killed Oreb at the rock of Oreb, and they killed Zeeb at the winepress of Zeeb. They went after the Midianites, and they brought the heads of Oreb and Zeeb to Gideon, who was on the other side of the Jordan.

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Judges 7 General Notes

Structure and formatting

The account of Gideon continues in this chapter.

Special concepts in this chapter

God gets all of the credit

God said, "There are too many soldiers for me to give you victory over the Midianites. Make sure that Israel will not boast against me, saying, 'Our own power has saved us.'" By lowering the number of fighting soldiers, it emphasizes that the victory is achieved through God's power. (See: glory)

Judges 7:1

Jerub-Baal

This is another name for Gideon. See how you translated his name in Judges 6:32.

they encamped

"they set up their camp"

spring of Harod ... hill of Moreh

These are the names of places.

The camp of Midian was to their north

Here "Midian" represents the Midianite army. Alternate translation: "The Midianite army set up their camp to the north of the Israelite army"

Judges 7:2

for me to give you victory over the Midianites

The word "victory" is an abstract noun that can be translated as a verb or an adjective. Alternate translation: "for me to allow you to defeat the Midianites" or "for me to cause you to be victorious over the Midianites"

Our own power has saved us

Here "power" represents the people themselves. Alternate translation: "We have saved ourselves without God's help"

Judges 7:3

Now

This does not mean "at this moment," but is used to draw attention to the important point that follows.

proclaim in the ears of the people

Here "the ears" refers to the whole person. Alternate translation: "proclaim to the people"

Whoever is afraid, whoever trembles

Both of these phrases have the same meaning.

trembles

This word describes fear that causes a person to uncontrollably shake. Alternate translation: "shakes with fear"

let him return

You can make explicit where he will go. Alternate translation: "let him return to his home"

Mount Gilead

This is the name of a mountain in the region of Gilead.

twenty-two thousand

"22,000"

ten thousand remained

The word "people" or "men" is understood. Alternate translation: "10,000 people remained" or "10,000 men remained"

ten thousand

"10,000"

Judges 7:4

I will make their number smaller for you there

Here "number" represents the army. The full meaning of this statement can be made explicit. Alternate translation: "there, I will show you who to send home so the army will have less men"

Judges 7:5

Gideon brought

The word "brought" can be translated as "took" or "led."

laps

to drink by licking with the tongue

Judges 7:6

Three hundred men

"300 men"

Judges 7:7

three hundred men

"300 men"

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I will rescue you and give you victory
Here "you" is plural and refers to Gideon and the Israelites.

Judges 7:8

So those who were chosen
This can be stated in active form. Alternate translation: "So those whom Yahweh chose"

took their supplies and their trumpets
Here "their" refers to the Israelite soldiers who were leaving the army.

Now
This word is used here to mark a stop in the story. Here the narrator starts to tell a new part of the story.

Judges 7:9

Attack the camp, for I am going to give you victory over it
Here "camp" refers to the whole Midianite army. The word "victory" is an abstract noun that can be translated as a verb or an adjective. Alternate translation: "Attack the Midianites at their camp, for I am going to help you defeat them" or "Attack the Midianites at their camp, for I am going to cause you to be victorious over them"

Judges 7:10

afraid to go down
You can make clear the understood information. Alternate translation: "afraid to go down to attack"

Purah
This is the name of a man.

Judges 7:11

your courage will be strengthened
This can be stated in active form. Alternate translation: "what you hear will be encourage you"

guard posts
places around the edge of an area where soldiers stand to watch for an enemy army

Judges 7:12

as thick as a cloud of locusts
Here "cloud" means a swarm. The author speaks of the army as if it were a swarm of locusts to emphasize how many soldiers there were.

Their camels were more ... in number than the grains of the sand on the seashore
The author uses a hyperbole, an exaggeration, to emphasize that there were very many camels.

Their camels were more than could be counted
This can be stated in active form. Alternate translation: "Their camels were more than anyone could count"

Judges 7:13

General Information:
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Judges 7:14

This is nothing other than the sword of Gideon
Here "the sword of Gideon" refers to Gideon's army attacking. Alternate translation: "The loaf of barley bread in your dream must be the army of Gideon"

God has given him victory over Midian
This future event is spoken of as if it were a past event. This emphasizes that it will certainly happen. Alternate translation: "God will certainly help the Israelites defeat the Midianites"

Judges 7:15

General Information:
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Judges 7:16

three hundred men
"300 men"

Judges 7:17

General Information:
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Judges 7:18

For Yahweh and for Gideon!
The words "we fight" are implied. Alternate translation: "We fight for Yahweh and for Gideon!"

Judges 7:19

hundred men
"100 men"

right at the beginning of the middle watch
The beginning of the middle watch would be around 10 o'clock at night.

Judges 7:20

The sword of Yahweh and of Gideon
Here "sword" refers to their fighting. Alternate translation: "We fight for Yahweh and for Gideon"

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Judges 7:21

General Information:
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Judges 7:22

three hundred rams' horns
"300 rams' horns"

Yahweh set every Midianite man's sword against his comrades
Here "sword" refers to their attack with the use of the sword. Alternate translation: "Yahweh caused every Midianite man to fight against his fellow soldiers"

Beth Shittah ... Zererah ... Abel Meholah ... Tabbath
These are the names of towns and cities.

Judges 7:23

The men of Israel from Naphtali, Asher, and all Manasseh were called out
This can be stated in active form. Alternate translation: "Gideon called out the Israelites from the tribes of Naphtali, Asher, and all Mannasseh"

Judges 7:24

Beth Barah
This is the name of a town.

took control of the waters, as far as Beth Barah and the Jordan River
"took control of the area of the Jordan River as far south as Beth Barah"

Judges 7:25

at the rock of Oreb ... at the winepress of Zeeb
The places were given these names after the Israelites killed Oreb and Zeeb there.

Oreb ... Zeeb
These are names of men.

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Chapter 8

1 The men of Ephraim said to Gideon, "What is this you have done to us? You did not call us when you
went to fight against Midian." Then they had a violent argument with him. **2** He said to them, "What have
I done now compared to you? Are not the gleanings of Ephraim's grapes better than the full grape harvest
of Abiezer? **3** God has given you victory over the princes of Midian—Oreb and Zeeb! What have I
accomplished compared to you?" Their anger toward him died down when he said this.

4 Gideon came to the Jordan and crossed over it, he and the three hundred men who were with him. They
were exhausted, yet they still kept up the pursuit. **5** He said to the men of Sukkoth, "Please give loaves of
bread to the people who follow me, for they are exhausted, and I am pursuing Zebah and Zalmunna, the
kings of Midian." **6** Then the officials of Sukkoth said, "Are the hands of Zebah and Zalmunna now in your
hand? Why should we give bread to your army?" **7** Gideon said, "When Yahweh has given us victory over
Zebah and Zalmunna, I will thresh your skin with desert thorns and briers." **8** He went up from there to
Peniel and spoke to the people there in the same way, but the men of Peniel answered him just as the men
of Sukkoth had answered. **9** He spoke also to the men of Peniel and said, "When I come again in peace, I
will break down this tower."

10 Now Zebah and Zalmunna were in Karkor with their army, about fifteen thousand men, all who
remained out of the entire army of the people of the East, for there had fallen 120,000 men who drew the
sword. **11** Gideon went up the road taken by tent dwellers, past Nobah and Jogbehah. He defeated the
enemy army, because they were not expecting an attack. **12** Zebah and Zalmunna fled, and as Gideon
pursued them, he captured the two kings of Midian—Zebah and Zalmunna—and set their whole army into
a panic.

13 Gideon, son of Joash, returned from the battle going through the pass of Heres. **14** He caught a young
man of Sukkoth and questioned him. The young man wrote down the names of seventy-seven officials and
elders of Sukkoth. **15** Gideon came to the men of Sukkoth and said, "Look at Zebah and Zalmunna, about
whom you mocked me and said, 'Have you already conquered Zebah and Zalmunna? We do not know that
we should give bread to your army.'" **16** Gideon took the elders of the city, and he punished the men of
Sukkoth with the desert thorns and briers. **17** Then he broke down the tower of Peniel and killed the men
of that city.

18 Then Gideon said to Zebah and Zalmunna, "What kind of men did you kill at Tabor?" They answered,
"As you are, so were they. Every one of them looked like the son of a king." **19** Gideon said, "They were my
brothers, the sons of my mother. As Yahweh lives, if you had saved them alive, I would not kill you." **20** He
said to Jether (his firstborn), "Get up and kill them!" But the young man did not draw his sword for he was
afraid, because he was still a young boy. **21** Then Zebah and Zalmunna said, "Get up yourself and kill us!
For as the man is, so is his strength." Gideon rose and killed Zebah and Zalmunna. He also took off the
crescent-shaped ornaments that were on their camels' necks.

22 Then the men of Israel said to Gideon, "Rule over us—you, your son, and your grandson—because you
have saved us out of the hand of Midian." **23** Gideon said to them, "I will not rule over you, neither will my
son rule over you. Yahweh will rule over you." **24** Gideon said to them, "Let me make a request of you, that
every one of you give me the earrings from his plunder."(The Midianites had golden earrings because they
were Ishmaelites.) **25** They answered, "We are glad to give them to you." They spread out a cloak and
every man threw on it the earrings from his plunder. **26** The weight of the golden earrings that he
requested was 1,700 shekels of gold. This plunder was in addition to the crescent ornaments, the
pendants, the purple clothing that was worn by the kings of Midian, and in addition to the chains that had
been around their camels' necks. **27** Gideon made an ephod out of the earrings and put it in his city, in
Ophrah, and all Israel prostituted themselves by worshiping it there. It became a trap for Gideon and for
those in his house. **28** So Midian was subdued before the people of Israel and they did not raise their
heads up again. So the land had peace for forty years in the days of Gideon.

29 Jerub-Baal, son of Joash, went and lived in his own house. **30** Gideon had seventy sons who were his
descendants, for he had many wives. **31** His concubine, who was in Shechem, also bore him a son, and
Gideon gave him the name Abimelek. **32** Gideon, son of Joash, died at a good old age and was buried in
the tomb of Joash his father, at Ophrah of the clan of Abiezer.

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33 It came about, as soon as Gideon was dead, the people of Israel turned again and prostituted themselves by worshiping the Baals. They made Baal-Berith their god. **34** The people of Israel did not remember to honor Yahweh, their God, who had rescued them from the hand of all their enemies on every side. **35** They did not keep their promises to the house of Jerub-Baal (that is, Gideon), in return for all the good he had done in Israel.

Judges 8 General Notes

Structure and formatting

The account of Gideon concludes in this chapter.

Special concepts in this chapter

Sukkoth's refusal to help Gideon

The men of Sukkoth feared the Midianites more than Gideon. This is why they refused to help Gideon. By allying themselves with the Midianites, they aligned themselves against Yahweh. Because of this, Gideon treated them like he treated the Midianites.

Gideon refuses to be king

Gideon said to them, "I will not rule over you, neither will my son rule over you. Yahweh will rule over you." Although the book of Deuteronomy anticipates a king in Israel, it was sinful for Israel to desire to have a king. He did though take a share of everyone's plunder as a king would have done through taxes. This may serve as a warning to Israel about their desire to have a king. (See: sin)

Judges 8:1

What is this you have done to us?

The people of the tribe of Ephraim were rebuking Gideon with this rhetorical question for not including them in his army. This can be expressed as a statement. Alternate translation: "You have not treated us fairly."

against Midian

Here "Midian" represents the Midianite army.

they had a violent argument with him

they argued angrily with him" or "they rebuked him severely"

Judges 8:2

General Information:

Gideon replies to the men from Ephraim.

What have I done now compared to you?

Gideon uses this question to honor the people of Ephraim. Alternate translation: "I have done very little compared with what you have done!"

Are not the gleanings of Ephraim's grapes better than the full grape harvest of Abiezer?

Gideon was calming the people of Ephraim with this rhetorical question. Alternate translation: "Certainly the grapes you people of Ephraim gleaned are better than what we the descendants of Abiezer gathered from the whole harvest!"

Are not the gleanings of Ephraim's grapes better than the full grape harvest of Abiezer?

Gideon and his army defeating the Medianites is spoken of as if it were a grape harvest. The people of Ephraim killing Oreb and Zeeb at the end of the battle is spoken of as if they were gleaning grapes at the end of the harvest. Alternate translation: "What you people of Ephraim did at the end of the battle is more important than what we descendants of Abiezer did at the beginning."

Abiezer

This is the name of one of Gideon's ancestors. Gideon used his name to refer to Abiezer's descendants and their land.

Judges 8:3

Oreb and Zeeb

See how you translated these names in Judges 7:25.

What have I accomplished compared to you?

Gideon uses this question to honor the people of Ephraim. This can be expressed as a statement. Alternate translation: "What you have done is more important than what I have done."

died down

"became less"

Judges 8:4

the three hundred men

"the 300 men"

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kept up the pursuit
The word "pursuit," an abstract noun, can be expressed as a verb. Alternate translation: "continued to chase their enemies"

Judges 8:5

Zebah and Zalmunna
These are the names of men.

Judges 8:6

Are the hands of Zebah and Zalmunna now in your hand?
The leaders use a question to emphasize that the Israelites have not yet captured Zebah and Zalumnna. Alternate translation: "You have not captured Zebah and Zalmunna yet."

Are the hands of Zebah and Zalmunna
Here "hands" refer to the whole body.

now in your hand
Here "hand" represents power or control.

Why should we give bread to your army?
The leaders use a question to emphasize that they have no reason to give bread to the Israelites. Alternate translation: "We see no reason to give bread to your army."

Judges 8:7

I will thresh your skin with desert thorns and briers
The full meaning of this statement can be made explicit. Alternate translation: "I will make whips out of desert thorns and briers and use them to beat you and cut you"

thorns and briers
sharp, pointed pieces on vines or tree limbs that stick out and can cut people and animals

Judges 8:8

He went up from there
Here "He" refers to Gideon. Gideon represents himself and the soldiers following him. Alternate translation: "They left there" or "Gideon and his 300 men left there"

Peniel
The name of a place.

spoke to the people there in the same way
You can make clear the understood information. Alternate translation: "asked for food there in the same way" or "he also asked them for food"

Judges 8:9

When I come again in peace
This is a polite way of referring to the defeat of his enemies. Alternate translation: "After I have completely defeated the Midian army"

I will break down this tower
Here "I" refers to Gideon and represents himself and his men. Alternate translation: "My men and I will break down this tower"

Judges 8:10

Now
This word is used here to mark a stop in the story. Here the narrator starts to tell a new part of the story.

Zebah and Zalmunna
See how you translated these names in Judges 8:5.

Karkor
This is the name of a city.

fifteen thousand men
"15,000 men"

had fallen
This is a polite way of referring to people who died in battle. Alternate translation: "had been killed" or "had died in battle"

120,000 men
"one hundred thousand men"

men who drew the sword
Here drawing the sword represents using the sword in battle. Possible meanings are 1) this phrase refers to soldiers who use swords in battle. Alternate translation: "swordsmen" or "men who fought with swords" or 2) this phrase refers to any soldiers. Alternate translation: "soldiers"

Judges 8:11

Gideon went up
Here "Gideon" represents himself and all of his soldiers. Alternate translation: "Gideon and his soldiers went up"

He defeated
Here "He" refers to Gideon and represents himself and all of his soldiers. Alternate translation: "Gideon and his soldiers defeated"

Nobah and Jogbehah
These are names of towns.

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Judges 8:12

Zebah and Zalmunna
See how you translated these names in Judges 8:5.

panic
extreme fear or worry that makes someone unable to think or act normally

Judges 8:13

the pass of Heres
This is the name of a road that passes between two mountains.

Judges 8:14

questioned him
It can be stated explicitly what Gideon asked the young man. Alternate translation: "he asked him to identify all the names of the leaders in the town"

seventy-seven officials
"77 officials"

Judges 8:15

Zebah and Zalmunna
See how you translated these names in Judges 8:5.

Have you already conquered Zebah and Zalmunna?
Gideon quotes the people of Sukkoth as using a question to mock him. Alternate translation: "You have not yet conquered Zebah and Zalmunna."

Judges 8:16

Gideon took ... he punished
Here "Gideon" represents himself and his soldiers. Alternate translation: "Gideon and his soldiers took ... they punished"

thorns and briers
These are sharp, pointed pieces on vines or tree limbs that stick out and can cut people and animals. See how you translated this in Judges 8:7.

Judges 8:17

he broke
Gideon and his soldiers broke. Alternate translation: "Gideon and his soldiers broke"

Peniel
Translate the name of this city as you did in Judges 8:8.

Judges 8:18

Zebah and Zalmunna
See how you translated these names in Judges 8:5.

Tabor
Translate the name of this city as you did in Judges 4:6.

As you are, so were they
"They were just like you"

Judges 8:19

As Yahweh lives
This idiom is a religious oath used for emphasis that what he is about to say is true. Alternate translation: "I promise you that"

Judges 8:20

Jether
This is the name of Gideon's son.

Judges 8:21

For as the man is, so is his strength
This is an idiom. Alternate translation: "It is a job for a man to do"

crescent
This is a curved shape with two points. This shape occurs when the moon is mostly covered in shadow.

ornaments
decorations

Judges 8:22

out of the hand of Midian
Here "hand" represents the power of Midian over Israel. Alternate translation: "from the power of Midian" or "from Midian"

of Midian
Here "Midian" represents the people of Midian. Alternate translation: "of the Midianites"

Judges 8:23

General Information:
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Judges 8:24

Gideon said to them
"Gideon said to the men of Israel"

earrings
jewelry worn on the ear

plunder
things stolen by force or taken off of people killed in war

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The Midianites had golden earrings because they were Ishmaelites
Here the narrator tells background information about the Midianites.

Judges 8:25

cloak
clothing made from a large piece of fabric and worn over the shoulders as a coat

Judges 8:26

1,700 shekels of gold
"one thousand seven hundred shekels of gold." If it is necessary to use modern weight units, here are two ways of doing it. Alternate translation: "18.7 kilograms of gold" or "about 20 kilograms of gold"

crescent ornaments
See how you translated this in Judges 8:21.

pendants
pieces of jewelry that hang at the end of the chains or cords of necklaces

that was worn by the kings of Midian
This can be stated in active form. Alternate translation: "that the kings of Midian wore"

Judges 8:27

Gideon made an ephod out of the earrings
"Gideon used the gold from the earrings to make an ephod"

Ophrah
Translate the name of this city as you did in Judges 6:11.

all Israel prostituted themselves by worshiping it there
This speaks of worshiping a false god as if it were prostitution. Alternate translation: "the Israelites sinned against Yahweh by worshiping the ephod there"

all Israel
Here "all" is an exaggeration to emphasize that very many worshiped the garment. Alternate translation: "very many people in Israel worshiped the garment"

It became a trap for Gideon and for those in his house
This speaks of Gideon and his family being tempted to worship the ephod as if the ephod were a hunter's snare that would trap them. Alternate translation: "It became a temptation for Gideon and his family" or "Gideon and his family sinned by worshiping it"

for those in his house
Here "his house" represents Gideon's family. Alternate translation: "for his family"

Judges 8:28

So Midian was subdued before the people of Israel
This can be stated in active form. Alternate translation: "So Yahweh subdued the Midianites before the people of Israel" or "So Yahweh helped the Israelites defeat the Midianites"

they did not raise their heads up again
This is an idiom. Alternate translation: "they did not attack Israel again"

So the land had peace
Here "land" represents the people of Israel. Alternate translation: "So the Israelites lived peacefully"

forty years
"40 years"

in the days of Gideon
"during the life of Gideon"

Judges 8:29

Jerub-Baal
This is another name for Gideon. See how you translated his name in Judges 6:32.

Judges 8:30

seventy sons
"70 sons"

Judges 8:31

General Information:
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Judges 8:32

a good old age
This is an idiom. Alternate translation: "when he was very old"

was buried
This can be stated in active form. Alternate translation: "they buried him"

Ophrah
Translate the name of this city as you did in Judges 6:11.

the clan of Abiezer
Translate the name of this people group as you did in Judges 6:11.

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Judges 8:33

It came about
This phrase is used here to mark the beginning of a new part of the story. If your language has a way for doing this, you could consider using it here.

turned again
The people rejecting Yahweh is spoken of as if they physically turned away from him. Alternate translation: "they stopped worshiping Yahwheh"

prostituted themselves by worshiping the Baals
This speaks of worshiping false gods as if it were prostitution. Alternate translation: "they sinned against Yahweh by worshiping the Baals"

Baal-Berith
This is the name of a false god.

Judges 8:34

from the hand of all their enemies
Here "hand" represents power or control. Alternate translation: "from the power of all their enemies" or "from all their enemies"

on every side
"who surrounded them"

Judges 8:35

the house of Jerub-Baal
Here "the house of" represents a person's family. Alternate translation: "the family of Jerub-Baal"

Jerub-Baal
This is another name for Gideon. See how you translated this in Judges 6:32.

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Chapter 9

1 Abimelek son of Jerub-Baal went to his mother's relatives at Shechem and he said to them and to the whole clan of his mother's family, **2** "Please say this, so that all the leaders in Shechem may hear, 'Which is better for you, that all seventy sons of Jerub-Baal rule over you, or that just one rule over you?' Remember that I am your bone and your flesh." **3** His mother's relatives spoke for him to the leaders of Shechem, and they agreed to follow Abimelek, for they said, "He is our brother." **4** They gave him seventy pieces of silver out of the house of Baal-Berith, and Abimelek used the silver to hire worthless and reckless men, who traveled with him. **5** Abimelek went to his father's house at Ophrah, and upon one stone he murdered his seventy brothers, the sons of Jerub-Baal. Only Jotham was left, the youngest son of Jerub-Baal, for he hid himself. **6** All the leaders of Shechem and Beth Millo came together and they went and made Abimelek king, beside the oak near the pillar which is in Shechem.

7 When Jotham was told about this, he went and stood on the top of Mount Gerizim. He shouted and said to them, "Listen to me, you leaders of Shechem, so that God may listen to you. **8** The trees once went out to anoint a king over them. For they said to the olive tree, 'Reign over us.' **9** But the olive tree said to them, 'Should I give up my abundance, by which gods and men are honored, to sway over the other trees?' **10** The trees said to the fig tree, 'Come and reign over us.' **11** But the fig tree said to them, 'Should I give up my sweetness and my good fruit, just so I could return and sway over the other trees?' **12** The trees said to the vine, 'Come and reign over us.' **13** The vine said to them, 'Should I give up my new wine, which makes gods and mankind glad, and return and sway over the other trees?' **14** Then said all the trees to the thornbush, 'Come and reign over us.' **15** The thornbush said to the trees, 'If you truly want to anoint me as king over you, then come and find refuge under my shade. If not, then let fire come out of the thornbush and let it burn up the cedars of Lebanon.' **16** Now therefore, if you have acted in truth and honesty, when you made Abimelek king, and if you have done well concerning Jerub-Baal and his house, and if you have punished him as he deserves— **17** and to think that my father fought for you, risked his life, and rescued you out of the hand of Midian— **18** but today you have risen up against my father's house and have killed his sons, seventy persons, upon one stone. Then you have made Abimelek, the son of his female servant, king over the leaders of Shechem, because he is your relative. **19** If you acted with faithfulness and integrity with Jerub-Baal and his house, then you should rejoice in Abimelek, and let him also rejoice in you. **20** But if not, let fire come out from Abimelek and burn up the men of Shechem and Beth Millo. Let fire come out from the men of Shechem and Beth Millo, to burn up Abimelek." **21** Jotham fled and ran away, and he went to Beer. He lived there because it was far away from Abimelek, his brother.

22 Abimelek ruled over Israel for three years. **23** God sent an evil spirit between Abimelek and the leaders of Shechem. The leaders of Shechem betrayed the trust they had with Abimelek. **24** God did this so the violence done to the seventy sons of Jerub-Baal might be avenged and their blood be laid on Abimelek their brother, and the men of Shechem would be held responsible because they helped him murder his brothers. **25** So the leaders of Shechem positioned men to lie in wait on the hilltops that they might ambush him, and they robbed all who passed by them along that road. This was reported to Abimelek.

26 Gaal son of Ebed came with his relatives and they went over to Shechem. The leaders of Shechem had confidence in him. **27** They went out into the field and gathered grapes from the vineyards, and they trampled on them. They held a festival in the house of their god, where they ate and drank, and they cursed Abimelek. **28** Gaal son of Ebed, said, "Who is Abimelek, and who is Shechem, that we should serve him? Is he not the son of Jerub-Baal? Is Zebul not his overseer? Serve the men of Hamor, Shechem's father! Why should we serve Abimelek? **29** I wish that this people were under my command! Then would I remove Abimelek. I would say to Abimelek, 'Call out all your army.'"

30 When Zebul, the official of the city, heard the words of Gaal son of Ebed his anger was kindled. **31** He sent messengers to Abimelek in order to deceive, saying, "See, Gaal son of Ebed and his relatives are coming to Shechem, and they are stirring up the city against you. **32** Now, get up during the night, you and the soldiers with you, and prepare an ambush in the fields. **33** Then in the morning, as soon as the sun is up, rise early and make a raid on the city. When he and the people with him come out against you, do whatever you can to them."

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34 So Abimelek got up during the night, he and all the men who were with him, and they set an ambush against Shechem—dividing into four units. **35** Gaal son of Ebed went out and stood in the entrance of the city gate. Abimelek and the men who were with him came out of their hiding place. **36** When Gaal saw the men, he said to Zebul, "See, men are coming down from the hilltops!" Zebul said to him, "You are seeing the shadows on the hills like they are men." **37** Gaal spoke again and said, "Look, men are coming down in the middle of the land, and one unit is coming by way of the oak of the diviners." **38** Then Zebul said to him, "Where are your proud words now, you who said, 'Who is Abimelek that we should serve him?' Are these not the men you despised? Go out now and fight against them." **39** Gaal went out and he was leading the men of Shechem, and he fought Abimelek. **40** Abimelek chased him, and Gaal fled before him. Many fell with deadly wounds before the entrance to the city gate.

41 Abimelek stayed in Arumah. Zebul forced Gaal and his relatives out of Shechem. **42** On the next day the people of Shechem went out into the field, and this was reported to Abimelek. **43** He took his people, divided them into three units, and they set an ambush in the fields. He looked and saw the people coming out from the city and he attacked and killed them. **44** Abimelek and the units that were with him attacked and blocked the entrance to the city gate. The other two units attacked all who were in the field and killed them. **45** Abimelek fought against the city all that day. He captured the city, and killed the people who were in it. He broke down the city walls and sowed it with salt.

46 When all the leaders of the tower of Shechem heard of it, they entered the stronghold of the house of El-Berith. **47** Abimelek was told that all the leaders had gathered together at the tower of Shechem. **48** Abimelek went up to Mount Zalmon, he and all the men who were with him. Abimelek took an ax and cut off branches. He put it on his shoulder and ordered the men with him, "What you have seen me do, hurry and do as I have done." **49** So every one cut off branches and followed Abimelek. They piled them against the wall of the tower, and they set the stronghold on fire, so that all the people of the tower of Shechem also died, about a thousand men and women.

50 Then Abimelek went to Thebez, and he encamped against Thebez and captured it. **51** But there was a strong tower in the city, and all the men and women and all the leaders of the city fled to it and shut themselves in. Then they went up to the roof of the tower. **52** Abimelek came to the tower and fought against it, and he came up near to the door of the tower to burn it. **53** But a woman dropped an upper millstone on Abimelek's head and it crushed his skull. **54** Then he called urgently to the young man who was his armor-bearer, and said to him, "Draw your sword and kill me, so no one will say about me, 'A woman killed him.'" So his young man pierced him through, and he died. **55** When the men of Israel saw that Abimelek was dead, they went home. **56** So God avenged the evil of Abimelek that he did to his father by killing his seventy brothers. **57** God made all the evil of the men of Shechem turn back on their own heads and on them came the curse of Jotham son of Jerub-Baal.

Judges 9 General Notes

Special concepts in this chapter

Jotham's curse

Gideon's son, Abimelech, killed all of his brothers except Jotham in order to become king of Shechem. Jotham cursed Abimelech for having murdered Gideon's other sons. "Let fire come out from Abimelech and burn up the men of Shechem and the house of Millo. Let fire come out from the men of Shechem and Beth Millo, to burn up Abimelech." (See: curse)

Important figures of speech in this chapter

Tree metaphor

This chapter contains an extended metaphor about trees. This metaphor functions as a parable instructing Israel about their sinful desire to have a king. (See: and sin)

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Judges 9:1

Jerub-Baal
This is another name for Gideon. See how you translated this in Judges 6:32.

Judges 9:2

Please say this, so that all the leaders in Shechem may hear, 'Which is better for you, that all seventy sons of Jerub-Baal rule over you, or that just one rule over you?'
This has a quotation within a quotation. A direct quotation can be stated as an indirect quotation. Alternate translation: "Please ask the leaders of Shechem if they would rather have all seventy sons of Jerub-Baal rule over them, or if they would rather have just one of his sons rule over them."

seventy
"70"

I am your bone and your flesh
Here "your bone and your flesh" represents being someone's relative. Alternate translation: "I am a member of your family"

Judges 9:3

His mother's relatives spoke for him to the leaders
This means that the relatives of the mother of Abimelek spoke to the leaders, suggesting that they make Abimelek their king.

they agreed to follow Abimelek
"they agreed to let Abimelek be their leader"

Judges 9:4

the house
Here "house" represents a temple.

seventy pieces of silver
This means seventy shekels of silver. A shekel weighs 11 grams. If it is necessary to translate this with modern measurements, you can translate it like this. Alternate translation: "almost one kilo of silver"

seventy
"70"

Baal-Berith
This is the name of a false god. See how you translated it in Judges 8:33.

worthless and reckless
"violent and foolish"

Judges 9:5

Ophrah
Translate the name of this city as you did in Judges 6:11.

one stone
"1 stone"

seventy
"70"

Jerub-Baal
This is another name for Gideon. See how you translated this in Judges 6:32.

Judges 9:6

Beth Millo
This is the name of a place.

Judges 9:7

General Information:
Jotham begins telling a parable in which the trees try to find someone to rule them. The trees represent the Israelites.

When Jotham was told about this
This can be stated in active form. Alternate translation: "When Jotham heard that Abimelech had murdered his brothers"

Mount Gerizim
This is a mountain.

Judges 9:8

The trees once went out to anoint a king over them. For they said to the olive tree, 'Reign over us.'
In this parable Jotham describes the trees doing things that humans do.

to anoint a king over them
Here, to anoint with oil is a symbolic action that represents appointing a person to be king. Alternate translation: "to appoint a king to rule over all of them"

Reign over us
"Be our king"

Judges 9:9

General Information:
Jotham continues telling the parable he begins in Judges 9:7, where the trees represent the Israelites.

Should I give up my abundance ... over the other trees?
The olive tree is asking this question to refuse to be king. This question can be expressed as a statement. Alternate translation: "I will not give up my abundance ... over the other trees."

abundance
This word for "wealth" is a metonym for the olives that come from the tree. People ate olives as food and crushed them to make oil for lamps. Alternate translation: "oil"

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by which gods and men are honored
This can be translated in active form. Alternate translation: "by which people honor both gods and other men"

gods
It is possible to translate the same Hebrew word as "god," "God," or "gods," so possible meanings here are 1) "gods" or 2) "God."

sway over
To sway is to move back and forth. Trees sway when the wind blows them. Here this is a metaphor for ruling over people. Jotham is also using irony, saying that the work of any ruler will be useless because the "trees," the people, will not obey anyone who rules them. Alternate translation: "rule over"

Judges 9:10

General Information:
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Judges 9:11

the fig tree said to them
Jotham continues describing the trees as doing things that humans do.

Should I give up my sweetness ... over the other trees?
The fig tree is asking this question to refuse to be king. This question can be expressed as a statement. Alternate translation: "I will not give up my sweetness ... over the other trees."

my sweetness and my good fruit
The word "sweetness" is an abstract noun. It can be stated as an adjective that describes the fruit that grows on the tree. Alternate translation: "my good sweet fruit"

Judges 9:12

General Information:
Jotham continues telling the parable he begins in Judges 9:7, where the trees represent the Israelites.

The trees said to the vine
In this parable, Jotham describes the trees and the vine as doing things that humans do.

Judges 9:13

Should I give up my new wine ... over the other trees?
The vine is asking this question to refuse to be king. This question can be expressed as a statement. Alternate translation: "I will not give up my new wine ... over the other trees."

Judges 9:14

thornbush
Thorns are sharp spikes or spurs that hurt. This bush has many sharp spikes along its branches.

Judges 9:15

General Information:
Jotham continues telling his parable, where trees represent various people groups, and makes the application.

The thornbush said to the trees
In this parable, Jotham describes the thornbush and the trees as doing things that humans do.

to anoint me as king over you
To anoint someone with oil is a symbolic action that appoints a person to be king. Alternate translation: "to appoint me as your king"

fire come out of the thornbush and let it burn up the cedars of Lebanon
This means to let the thornbush burn so that it will burn the cedars.

then let fire come out of the thornbush
The thornbush refers to itself as "the thornbush." Alternate translation: "then may fire come out from me, the thornbush"

Judges 9:16

Now
This does not mean "at this moment," but is used to draw attention to the important point that follows.

Jerub-Baal
This is another name for Gideon. See how you translated this in Judges 6:32.

his house
Here "house" represents Gideon's family.

Judges 9:17

General Information:
Jotham makes the application to the situation at that time and place.

to think that my father fought for you ... out of the hand of Midian
Here Jotham is expressing that he cannot believe how badly the people of Shechem have treated Gideon and his family even after Gideon fought to save the people of Shechem.

out of the hand of Midian
Here "hand" represents power or control. Alternate translation: "from the power of the Midianites" or "from the Midianites"

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Judges 9:18

you have risen up against
This is an idiom. Alternate translation: "you have opposed" or "you have rebelled against"

my father's house
Here "house" represents family. Alternate translation: "my father's family"

seventy
"70"

one stone
"1 stone"

his female servant
Here "his" refers to Gideon.

Judges 9:19

If you acted with faithfulness and integrity with Jerub-Baal and his house
Jotham offered the possibility that what they did was good, but he did not actually believe what they did was good. Alternate translation: "If you treated Jerub-Baal and his family with faithfulness and sincerity"

Jerub-Baal
This is another name for Gideon. It means "let Baal defend himself." See how you translated this in Judges 6:32.

his house
Here "house" refers to family. Alternate translation: "his family"

Judges 9:20

But if not
The rest of this phrase can be understood from what Jotham said in verse 19. Alternate translation: "But if you did not act with honesty and integrity with Jerub Baal and his house"

let fire come out from Abimelek and burn up the men of Shechem
Jotham is speaking a curse. He speaks of Abimelek destroying the people of Shechem as if he would burn them with fire.

Let fire come out from the men of Shechem and Beth Millo, to burn up Abimelek
Jotham is speaking a curse. He speaks of the people of Shechem and Beth Millo destroying Abimelek as if they would burn him with fire.

Beth Millo
This is the name of a place. See how you translated this in Judges 9:6.

Judges 9:21

Beer
This is the name of a city.

Judges 9:22

General Information:
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Judges 9:23

God sent an evil spirit between Abimelek and the leaders of Shechem
This means that God applied the curse Jotham made by sending an evil spirit to cause trouble and animosity between Abimelek and the leaders of Shechem.

Judges 9:24

God did this so the violence done ... helped him murder his brothers
The passive phrases can be stated in active form. Alternate translation: "God did this to avenge the seventy sons whom Abimelech their brother murdered and the men of Shechem helped murder"

seventy
"70"

Jerub-Baal
This is another name for Gideon. See how you translated this in Judges 6:32.

Judges 9:25

positioned men to lie in wait on the hilltops that they might ambush him
"sent men to hide on the hilltops and wait to attack Abimelek"

This was reported to Abimelek
This can be stated in active form. Alternate translation: "Someone told Abimelek about the men waiting to attack him"

Judges 9:26

Gaal ... Ebed
These are names of men.

had confidence in him
The word "confidence" is an abstract noun that can be stated with the verb "trust." Alternate translation: "trusted him"

Judges 9:27

They went out into the field
Here "They" refers to Gaal and his relatives and the men of Shechem.

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they trampled on them
They did this to squeeze out the grape juice to make wine with it.

trampled
"crushed" or "stomped"

in the house
Here "house" represents a temple.

Judges 9:28

Gaal ... Ebed
See how you translated these names in Judges 9:26.

Who is Abimelek, and who is Shechem, that we should serve him?
Gaal uses a question to emphasize that the people of Shechem should not serve Abimelek. Alternate translation: "We should not serve Abimelek!"

Who is Abimelek, and who is Shechem, that we should serve him?
Both of these questions means the same thing. Gaal refers to Abimelek as "Shechem" because Abimelek's mother was from Shechem. Alternate translation: "We should not serve Abimelek, that is, Shechem!"

Is he not the son of Jerub-Baal? Is Zebul not his overseer?
Gaal uses a question to emphasize that the people of Shechem should not serve Abimelek. Alternate translation: "He is just the son of Jerub-Baal, and Zebul is just his overseer."

overseer
Zebul oversaw Abimelek's slaves, servants, and laborers.

Jerub-Baal
This is another name for Gideon. See how you translated this in Judges 6:32.

Zebul
This is the name of a man.

Serve the men of Hamor, Shechem's father
Gaal means the people of Shechem should serve those who descended from Hamor, that is, those who are truly Canaanites, and not serve someone whose father was an Israelite.

Why should we serve Abimelek?
Gaal uses a question to emphasize that the people of Shechem should not serve Abimelek. Alternate translation: "We should not serve Abimelek!"

Judges 9:29

I wish that this people were under my command
"I wish that I ruled the people of Shechem"

Judges 9:30

Zebul
See how you translated this name in Judges 9:28.

heard the words of Gaal son of Ebed
"heard what Gaal son of Ebed said"

Gaal ... Ebed
See how you translated these names in Judges 9:26.

his anger was kindled
Becoming angry is spoken of as if a fire were starting. Alternate translation: "he became very angry"

the city
Here "city" represents the people of the city.

Judges 9:31

in order to deceive
Zebul is deceiving Gaal and the people of Shechem. Alternate translation: "secretly"

they are stirring up the city against you
This speaks of the people of the city becoming upset as if they were liquid in a pot moving around. Alternate translation: "they are persuading the people of the city to rebel against you"

Judges 9:32

General Information:
Zebul's messengers continue talking to Abimelech.

Now
This does not mean "at this moment," but is used to draw attention to the important point that follows.

an ambush
"to hide and attack them suddenly"

Judges 9:33

do whatever you can to them
This means that they can do what they want to destroy the followers of Gaal.

Judges 9:34

all the men who were with him
"all the men accompanying Abimelech" or "all the men fighting for Abimelech"

dividing into four units
"separating into 4 groups"

Judges 9:35

Gaal ... Ebed
See how you translated these names in Judges 9:26.

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Judges 9:36

Gaal
This is the name of a man. See how you translated this in Judges 9:26.

Zebul
This is the name of a man. See how you translated this in Judges 9:28.

You are seeing the shadows on the hills like they are men
Zebul is trying to confuse Gaal and keep him from preparing for battle. Alternate translation: "That is not people, it is only shadows on the hills"

Judges 9:37

one unit
"1 group" or "1 troop"

Judges 9:38

Zebul
See how you translated this name in Judges 9:28.

Where are your proud words now, you
Zebul is scolding Gaal with this rhetorical question. Alternate translation: "You are not speaking proudly now, you" or "You are not proud now, you"

you who said, 'Who is Abimelek that we should serve him?'
Zebul is quoting Gaal's boast back to Gaal. This can be translated as a statement and as an indirect quote. Alternate translation: "you who said that we should not serve Abimelek."

Are these not the men you despised?
Zebul is challenging Gaal with this rhetorical question. This question can be translated as a statement. Alternate translation: "Here are the men that you despised."

despised
strongly disliked or hated

Judges 9:39

Gaal
See how you translated this name in Judges 9:26.

Judges 9:40

Many fell with deadly wounds
This is an idiom. Alternate translation: "And many men died of wounds"

Judges 9:41

Arumah
This is the name of a city.

Zebul
This is the name of a man. See how you translated this in Judges 9:28.

Gaal
This is the name of a man. See how you translated this in Judges 9:26.

Judges 9:42

this was reported to Abimelek
This can be stated in active form. Alternate translation: "someone reported this to Abimelek"

Judges 9:43

divided them into three units
"separated them into 3 groups"

they set an ambush in the fields
"they hid in the fields to attack the people by surprise"

he attacked
Here "he" refers to Abimelech who represents himself and all of his soldiers. Alternate translation: "they attacked"

Judges 9:44

the units
"the groups of soldiers"

other two
"other 2"

Judges 9:45

Abimelek fought ... He broke down
Here "Abimelek" represents himself and his soldiers. Alternate translation: "Abimelek and his soldiers fought ... They broke down"

against the city
Here "city" represents the people. Alternate translation: "against the people of Shechem"

broke down
"demolished"

sowed it with salt
Here salt is spoken of as if it were seeds. Spreading salt over land keeps anything from growing there. Alternate translation: "spread salt over the land"

Judges 9:46

the house
Here this represents a temple.

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El-Berith
The word "El" means "god." This is the same false god as "Baal-Berith" in [Judges 8:33]

Judges 9:47

Abimelek was told
This can be stated in active form. Alternate translation: "Someone told Abimelek"

Judges 9:48

Mount Zalmon
This is the name of a mountain.

Judges 9:49

piled
This means to stack the branches into a large heap.

about a thousand men
"about 1,000"

Judges 9:50

Thebez
This is the name of a city.

encamped against Thebez
"camped outside the city of Thebez"

Judges 9:51

General Information:
This page has intentionally been left blank.

Judges 9:52

fought against it
"attacked it"

Judges 9:53

upper millstone
Two large, flat, round stones were used to grind grain in a mill. An upper millstone was the top one that was rolled on the lower one to crush the grain in between them.

Judges 9:54

armor-bearer
This is the man who carried the weapons of Abimelech.

pierced him through
This means the young man put the sword right through the body of Abimelech.

Judges 9:55

General Information:
This page has intentionally been left blank.

Judges 9:56

seventy
"70"

Judges 9:57

made all the evil of the men of Shechem turn back on their own heads
"Evil turn back on their heads" here is an idiom. Alternate translation: "punished the men of Shechem for all the evil they had done"

on them came the curse of Jotham son of Jerub-Baal
This is an idiom. Alternate translation: "the curse of Jotham son of Jerub-Baal happened to them"

Jerub-Baal
This is another name for Gideon. See how you translated this name in Judges 6:32.

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Chapter 10

1 After Abimelek, Tola son of Puah son of Dodo, a man from Issachar who lived in Shamir, in the hill country of Ephraim, arose to deliver Israel. **2** He judged Israel twenty-three years. He died and was buried in Shamir.

3 He was followed by Jair the Gileadite. He judged Israel twenty-two years. **4** He had thirty sons who rode on thirty donkeys, and they had thirty cities, which are called Havvoth Jair to this day, which are in the land of Gilead. **5** Jair died and was buried in Kamon.

6 The people of Israel added to the evil they had done in the sight of Yahweh and worshiped the Baals, the Ashtoreths, the gods of Aram, the gods of Sidon, the gods of Moab, the gods of the people of Ammon, and the gods of the Philistines. They abandoned Yahweh and no longer worshiped him. **7** Yahweh burned with anger toward Israel, and he sold them into the hand of the Philistines and into the hand of the Ammonites. **8** They crushed and oppressed the people of Israel that year, and for eighteen years they oppressed all the people of Israel who were beyond the Jordan in the land of the Amorites, which is in Gilead. **9** Then the Ammonites crossed over the Jordan to fight against Judah, against Benjamin, and against the house of Ephraim, so that Israel was greatly distressed.

10 Then the people of Israel called out to Yahweh, saying, "We have sinned against you, because we abandoned our God and worshiped the Baals." **11** Yahweh said to the people of Israel, "Did I not deliver you from the Egyptians, the Amorites, the Ammonites, the Philistines, **12** and also from the Sidonians? The Amalekites and the Maonites oppressed you; you called out to me, and I delivered you from their power. **13** Yet you abandoned me again and worshiped other gods. Therefore, I will not keep adding to the times I deliver you. **14** Go and call out to the gods that you have worshiped. Let them rescue you when you have trouble." **15** The people of Israel said to Yahweh, "We have sinned. Do to us whatever seems good to you. Only please, rescue us this day." **16** They got rid of the foreign gods among them and they worshiped Yahweh. Then Yahweh could bear Israel's misery no longer.

17 Then the Ammonites were summoned and set up camp in Gilead. The people of Israel came together and set up their camp at Mizpah. **18** The leaders of the people of Gilead said one to another, "Who is the man who will begin to fight the Ammonites? He will become the leader over all those who are living in Gilead."

Judges 10 General Notes

Structure and formatting

This chapter begins the account of Jephthah (Judges 10-12).

Special concepts in this chapter

Israel's punishment

In Judges, Israel's actions are connected to their obedience to Yahweh. When Israel does evil, they are oppressed. (See: evil and oppress)

Judges 10:1

Tola ... Puah ... Dodo

These are names of men.

Shamir

This is the name of a place.

arose to deliver Israel

"came to deliver Israel" or "became the leader to deliver Israel"

deliver Israel

Here "Israel" represents the people of Israel.

Judges 10:2

He judged Israel

Here "judged" means he led the people of Israel.

twenty-three years

"23 years"

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was buried
This can be stated in active form. Alternate translation: "they buried him"

Judges 10:3

He was followed by Jair the Gileadite
This can be stated in active form. Alternate translation: "Jair the Gileadite was leader after Tola"

Jair
This is the name of a man.

the Gileadite
Jair was from the tribe of Gilead.

He judged Israel
Here "judged" means he led the people of Israel.

Israel
Here "Israel" represents the people of Israel.

twenty-two years
"22 years"

Judges 10:4

thirty sons
"30 sons"

Havvoth Jair
This is the name of a region, which is named after a man.

to this day
This means to the time when the book of Judges was being written.

Judges 10:5

was buried
This can be stated in active form. Alternate translation: "they buried him"

Kamon
This is the name of a place.

Judges 10:6

added to the evil they had done in the sight of Yahweh
This speaks of evil as if it were an object that a person could add to and make bigger. Alternate translation: "continued doing what Yahweh said was evil"

in the sight of Yahweh
The sight of Yahweh represents Yahweh's judgment or evaluation. Alternate translation: "according to Yahweh"

Ashtoreths
This is the plural of Ashtoroth, who was worshiped as a goddess in many different forms. See how you translated this in Judges 2:13.

They abandoned Yahweh and no longer worshiped him
The author basically said the same thing twice for emphasis. These can be combined. Alternate translation: "They completely stopped worshiping Yahweh"

They abandoned Yahweh
No longer obeying and worshiping Yahweh is spoken of as if the people left Yahweh and went somewhere else.

Judges 10:7

Yahweh burned with anger toward Israel
Yahweh becoming angry is spoken of as if anger were a burning fire. Alternate translation: "Yahweh was very angry at Israel"

he sold them into the hand of the Philistines and into the hand of the Ammonites
Yahweh allowing the Philistines and the Ammonites to defeat the Israelites is spoken of as if he sold the Israelites to them.

into the hand
Here "hand" represents power or control.

Judges 10:8

crushed and oppressed
These two words basically mean the same and emphasize how much the Israelites suffered. Alternate translation: "terribly oppressed"

eighteen years
"18 years"

who were beyond the Jordan
This means on the east side of the Jordan River.

which is in Gilead
"this region is also called Gilead"

Judges 10:9

Judah ... Benjamin
"Judah" and "Benjamin" refer to the people belonging to those tribes. Alternate translation: "the people of the tribe of Judah ... the people of the tribe of Benjamin"

house of Ephraim
The "house" refers to the people of the tribe of Ephraim. Alternate translation: "the people of the tribe of Ephraim"

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so that Israel was greatly distressed
"Israel" refers to the people of Israel. Alternate translation: "so that the people of Israel suffered much"

Judges 10:10

the people of Israel called out to Yahweh
This means the people of Israel desperately asked Yahweh for help.

because we abandoned our God
The people no longer obeying and worshiping Yahweh is spoken of as if they left Yahweh and went somewhere else.

abandoned our God
The people are speaking to Yahweh and refer to him as "our God." This can be stated in second person. Alternate translation: "abandoned you, our God"

Judges 10:11

General Information:
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Judges 10:12

and also from the Sidonians?
God is rebuking the people of Israel for their worship of other gods. The rhetorical question that begins with the words "Did I not deliver you" in verse 11 ends here. This rhetorical question can be translated as a statement. Alternate translation: "I am the one who delivered you ... and also from the Sidonians."

Maonites
These are the people from the clan or family of Maon.

from their power
Here "power" represents the Amalekites and the Maonites. Alternate translation: "from them"

Judges 10:13

you abandoned me again
The people no longer obeying and worshiping Yahweh is spoken of as if they left Yahweh and went somewhere else.

I will not keep adding to the times I deliver you
The phrase "keep adding to the times" is an idiom that means to continue to do something. You can make explicit the implicit meaning of Yahweh's saying. Alternate translation: "I will not keep on delivering you again and again" or "You can be sure that I will stop delivering you"

Judges 10:14

General Information:
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Judges 10:15

General Information:
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Judges 10:16

foreign gods among them
You can make explicit the implicit meaning of this statement. Alternate translation: "foreign gods whose images they possessed"

Yahweh could bear Israel's misery no longer
Here Israel refers to the people of Israel. Alternate translation: "And Yahweh did not want the people of Israel to suffer any longer"

Judges 10:17

the Ammonites were summoned and set
Possible meanings are 1) "the leaders of the Ammonites called them to come to fight, so they set" or 2) "the Ammonites gathered together."

Judges 10:18

Who is the man who will begin to fight the Ammonites?
"Who will lead our army to fight against the Ammonites?"

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Chapter 11

1 Now Jephthah the Gileadite was a mighty warrior, but he was the son of a prostitute. Gilead was his father. **2** Gilead's wife also gave birth to his other sons. When his wife's sons grew up, they forced Jephthah to leave the house and said to him, "You are not going to inherit anything from our father's household. You are the son of another woman." **3** So Jephthah fled from his brothers and lived in the land of Tob, and worthless men gathered around Jephthah and they traveled with him.

4 Some days later, the people of Ammon made war against Israel. **5** When the people of Ammon made war against Israel, the elders of Gilead went to bring Jephthah back from the land of Tob. **6** They said to Jephthah, "Come and be our leader that we may fight with the people of Ammon." **7** Jephthah said to the elders of Gilead, "You hated me and forced me to leave my father's house. Why do you come to me now when you are in trouble?" **8** The elders of Gilead said to Jephthah, "That is why we are turning to you now; come with us and fight with the people of Ammon, and you will become the leader over all who live in Gilead." **9** Jephthah said to the elders of Gilead, "If you bring me home again to fight against the people of Ammon, and if Yahweh gives us victory over them, I will be your leader." **10** The elders of Gilead said to Jephthah, "May Yahweh be witness between us if we do not do as we say!" **11** So Jephthah went with the elders of Gilead, and the people made him leader and commander over them. When he was before Yahweh in Mizpah, Jephthah repeated all the promises he made.

12 Then Jephthah sent messengers to the king of the people of Ammon, saying, "What is this conflict between us? Why have you come with force to take our land?" **13** The king of the people of Ammon answered to the messengers of Jephthah, "Because when Israel came up out of Egypt, they seized my land from the Arnon to the Jabbok, over to the Jordan. Now give back those lands in peace." **14** Again Jephthah sent messengers to the king of the people of Ammon, **15** and he said, "This is what Jephthah says: Israel did not take the land of Moab and the land of the people of Ammon, **16** but they came up from Egypt, and Israel went through the wilderness to the Sea of Reeds and on to Kadesh. **17** When Israel sent messengers to the king of Edom, saying, 'Please let us pass through your land,' the king of Edom would not listen. They also sent messengers to the king of Moab, but he refused. So Israel stayed at Kadesh. **18** Then they went through the wilderness and turned away from the land of Edom and the land of Moab, and they went along the east side of the land of Moab and they camped on the other side of the Arnon. But they did not go into the territory of Moab, for the Arnon was Moab's border. **19** Israel sent messengers to Sihon, king of the Amorites, who ruled in Heshbon; Israel said to him, 'Please, let us pass through your land to the place that is ours.' **20** But Sihon did not trust Israel to pass through his territory. So Sihon gathered all his army together and camped at Jahaz, and there he fought against Israel. **21** Then Yahweh, the God of Israel, gave Sihon and all his people into the hand of Israel and they defeated them. So Israel took all the land of the Amorites who lived in that country. **22** They took over everything within the territory of the Amorites, from the Arnon to the Jabbok, and from the wilderness to the Jordan. **23** So then Yahweh, the God of Israel, has driven out the Amorites before his people Israel, and should you now take possession of their land? **24** Will you not take over the land that Chemosh, your god, gives you? So whatever land Yahweh our God has given us, we will take over. **25** Now are you really better than Balak son of Zippor, king of Moab? Did he dare to have an argument with Israel? Did he ever wage war against them? **26** While Israel lived for three hundred years in Heshbon and its villages, and in Aroer and its villages, and in all the cities that are along the banks of the Arnon—why then did you not take them back during that time? **27** I have not done you wrong, but you are doing me wrong by attacking me. Yahweh, the judge, will decide today between the people of Israel and the people of Ammon."

28 But the king of the people of Ammon rejected the warning Jephthah sent him.

29 Then the Spirit of Yahweh came on Jephthah, and he passed through Gilead and Manasseh, and passed through Mizpah of Gilead, and from Mizpah of Gilead he passed through to the people of Ammon. **30** Jephthah made a vow to Yahweh and said, "If you give me victory over the people of Ammon, **31** then whatever comes out of the doors of my house to meet me when I return in peace from the people of Ammon will belong to Yahweh, and I will offer it up as a burnt offering." **32** So Jephthah passed through to the people of Ammon to fight against them, and Yahweh gave him victory. **33** He attacked them and caused a great slaughter from Aroer as far as Minnith—twenty cities—and to Abel Keramim. So the people of Ammon were subdued before the people of Israel.

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34 Jephthah came to his home at Mizpah, and there his daughter came out to meet him with tambourines and with dancing. She was his only child, and besides her he had neither son nor daughter. **35** As soon as he saw her, he tore his clothes and said, "Oh! My daughter! You have crushed me with sorrow, and you have become one who troubles me! For I have opened my mouth to Yahweh, and I cannot turn back on my promise." **36** She said to him, "My father, you have made a vow to Yahweh, do to me everything you promised, because Yahweh has taken vengeance for you against your enemies, the Ammonites." **37** She said to her father, "Let this promise be kept for me. Leave me alone for two months, that I may leave and go down to the hills and grieve over my virginity, I and my companions." **38** He said, "Go." He sent her away for two months. She left him, she and her companions, and they grieved her virginity in the hills. **39** At the end of two months she returned to her father, who did with her according to the promise of the vow he had made. Now she had never known a man, and it became a custom in Israel **40** that the daughters of Israel every year, for four days, would retell the story of the daughter of Jephthah the Gileadite.

Judges 11 General Notes

Structure and formatting

The account of Jephthah continues in this chapter.

Special concepts in this chapter

Jephthah the leader

Jephthah was half Israelite and half Canaanite by birth. While all of the judges were called by Yahweh, it is the leaders who called Jephthah to help them, but Yahweh still used Jephthah to help them.

Judges 11:1

Gileadite

This is someone who is from the region of Gilead. It is a coincidence that his father's name is also Gilead. See how you translated this in [Judges 10:3]

Judges 11:2

When his wife's sons grew up

"When the sons of Gilead's wife became adults"

Judges 11:3

the land of Tob

Tob is the name of a region.

they traveled with him

"they followed him" or "they went everywhere together"

Judges 11:4

Some days later

"Some time later"

made war against Israel

The phrase "made war" is an idiom which means that they attacked Israel and were at war with them. Here "Israel" refers to the people of Israel. Alternate translation: "attacked the people of Israel"

Judges 11:5

General Information:

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Judges 11:6

that we may fight with

"so that we can fight against"

Judges 11:7

my father's house

Here "house" refers to people living in the house. Alternate translation: "my family"

Judges 11:8

That is why we are turning to you now

The word "that" refers to what Jephthah said about about them being in trouble. The full meaning of this statement can be made clear. Alternate translation: "We are turning to you now because we are in trouble"

fight with the people of Ammon

"fight against the people of Ammon"

Judges 11:9

General Information:

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Judges 11:10

General Information:
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Judges 11:11

leader and commander
These two words basically have the same meaning repeated to emphasize how important Jephthah had became. You can combine the two words. Alternate translation: "commander"

When he was before Yahweh in Mizpah, Jephthah repeated all the promises he made
This is an idiom. Here the phrase "before Yahwheh" means that he repeated his promises as a vow before Yahweh. Alternate translation: "When Jephthah was in Mizpah he repeated all of these promises as a vow before Yahweh"

all the promises he made
This refers to the promises he made to the leaders of Gilead about becoming their leader.

Judges 11:12

What is this conflict between us
"Why is there conflict between us?" Jephthah is asking the king why they are angry with Israel.

Why have you come with force to take our land
The word "you" refers to the King of Ammon and represents himself and his soldiers. Alternate translation: "Why have your soldiers come to seize our land"

come with force to take
"come to forcefully take"

Judges 11:13

Arnon ... Jabbok
These are the names of two rivers.

over to the Jordan
"on the other side of the Jordan River"

in peace
"peacefully" or "and do not try to defend them"

Judges 11:14

General Information:
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Judges 11:15

he said
Here the word "he" refers to the messenger who was speaking to the king. This may be written with the word "they" as in the UDB, referring to the group of messengers. Alternate translation: "Jephthah told the messengers to say" or "they said"

Judges 11:16

they came up from Egypt
Whenever people traveled to the promised land it is referred to as going "up" to the promised land. When the Israelites left Egypt they were on their way to the promised land. Alternate translation: "they left Egypt"

Judges 11:17

General Information:
Jephthah's messengers continue to speak.

When Israel sent messengers
The messengers were sent by the leaders of Israel. Alternate translation: "When the leaders of Israel sent messengers"

pass through
"go through" or "cross"

would not listen
This phrase is an idiom that means to "refuse." Alternate translation: "refused" or "denied their request"

They also sent messengers to the king of Moab
The reason that Israel sent messengers to the king of Moab can be made explicit. Alternate translation: "They also send messengers to the king of Moab with the same request"

but he refused
The king of Moab refused Israel's request to pass through Moab. The full meaning of this statement can be made clear. Alternate translation: "but he also refused and would not let them pass through the land of Moab"

Judges 11:18

Arnon
This is the name of a river. See how you translated this in Judges 11:13.

Judges 11:19

General Information:
Jephthah's messengers continue to speak.

Israel sent messengers to Sihon
The messengers were sent by the leaders of Israel. Alternate translation: "When the leaders of Israel sent messengers"

Sihon
This is the name of a person.

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Heshbon
This is the name of a city.

Judges 11:20

Jahaz
This is the name of a city.

But Sihon did not trust Israel to pass through his territory
Sihon did not trust the people of Israel to pass through his land peacefully. The full meaning of this statement can be made explicit. Alternate translation: "But Sihon did not trust the people of Israel to pass through his territory peacefully"

there he fought
The word "he" refers to Sihon and represents himself and his army. Alternate translation: "there they fought" or "there his army fought"

Judges 11:21

General Information:
Jephthah's messengers continue to speak.

Sihon
See how you translated this man's name in Judges 11:19.

gave Sihon and all his people into the hand of Israel
Here "hand" refers to power to defeat in battle. Alternate translation: "gave Israel power over Sihon and all his people"

Judges 11:22

Arnon ... Jabbok
See how you translated the names of these rivers in Judges 11:13.

Judges 11:23

General Information:
Jephthah's messengers continue to speak.

should you now take possession of their land?
Jephthah is rebuking the king of the Ammonites with this rhetorical question. The word "their" refers to the Israel. This question can be translated as a statement. Alternate translation: "therefore, you should not take possession of their land."

Judges 11:24

Will you not take over the land that Chemosh, your god, gives you?
Jephthah is rebuking the king of the Ammonites with a rhetorical question. This question can be translated as a statement. Alternate translation: "You should only take over the land that Chemosh, your god, gives you."

take over
This is an idiom which means to take control of something. Alternate translation: "take control of" or "take possession of"

Chemosh
This is the name of a false god.

Judges 11:25

Now are you really better than Balak son of Zippor, king of Moab?
Jephthah is rebuking the king of the Ammonites with a rhetorical question. This question can be translated as a statement. Alternate translation: "You are not better than Balak son of Zippor, who was king of Moab."

Balak ... Zippor
These are the names of men.

Did he dare to have an argument with Israel?
Jephthah is rebuking the king of the Ammonites with a rhetorical question. This question can be translated with a statement. Alternate translation: "Yet he did not dare to have an argument with Israel."

Did he ever wage war against them?
Jephthah is rebuking the king of the Ammonites with a rhetorical question. This question can be translated with a statement. Alternate translation: "Nor did he ever wage war against them."

Judges 11:26

General Information:
Jephthah's messengers continue to speak.

three hundred years
"300 years"

Heshbon
Translate the name of this city the same way that you did in Judges 11:19.

Aroer
This is the name of a city.

why then did you not take them back during that time?
Jephthah is rebuking the king of the Ammonites with a rhetorical question. This question can be translated as a statement. Alternate translation: "you should have taken them back during that time." or "now it is too late; you should have taken them back long ago."

Judges 11:27

I have not done you wrong, but you are doing me wrong by attacking me
Jephthah is speaking to the Sihon. Here Jephthah speaks about the Israelites as though they were

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himself and of the Ammonites as if they were Sihon their king. Alternate translation: "The Israelites have not done wrong to your people, but your people are doing us wrong by attacking us"

done you wrong ... doing me wrong
This is an idiom. To do someone wrong means to do something wrong to them. Alternate translation: "treated you wrongly ... treating me wrongly" or "treated you unfairly ... treating me unfairly"

Judges 11:28

General Information:
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Judges 11:29

the Spirit of Yahweh came on Jephthah
This is an idiom which means that the Spirit influenced Jephthah's decisions. Alternate translation: "the Spirit of Yahweh took control of Jephthah"

he passed through Gilead and Manasseh ... from Mizpah of Gilead
Jephthah passed through these places enlisting men for his army to go to war with the people of Ammon. The full meaning of this can be made clear. Alternate translation: "he gathered men for his army as he passed through Gilead and Manasseh ... from Mizpah of Gilead"

Judges 11:30

General Information:
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Judges 11:31

I will offer it up
This is an idiom which means to give something as an offering. Alternate translation: "I will offer it to you" or "I will sacrifice it to you"

Judges 11:32

So Jephthah passed through ... Yahweh gave him victory
Since Jephthah was the leader of his army, he and his army are often spoken of as Jephthah himself. Alternate translation: "So Jephthah and his army passed through ... Yahweh gave them victory"

Judges 11:33

He attacked
Since Jephthah was the leader of his army, he and his army are often spoken of as Jephthah himself

Aroer
Translate the name of this city the same way you did in Judges 11:26.

Minnith ... Abel Keramim
These are the names of cities.

twenty cities
"including 20 cities"

Judges 11:34

tambourines
musical instruments with heads like drums that can be hit and with pieces of metal around their sides that sound when the instruments are shaken

Judges 11:35

he tore his clothes
This is an act that shows mourning or great sadness. Alternate translation: "he tore his clothes from grief"

You have crushed me with sorrow ... you have become one who troubles me
Jephthah said basically the same thing twice to emphasize that he was very sad.

You have crushed me with sorrow
Here Jephthah speaks of his great sorrow as something that crushes him. Alternate translation: "You have caused me great sorrow" or "You have filled me with sorrow"

you have become one who troubles me
Here Jephthah talks about his great distress and trouble as if it were pain. Alternate translation: "you have caused me great distress"

I cannot turn back on my promise
This is an idiom. To turn back on a promise means to not do what you have promised to do. Alternate translation: "I must do what I have promised" or "I cannot break my promise"

Judges 11:36

has taken vengeance for you against your enemies, the Ammonites
Yahweh has taken vengence for him by defeating his enemies. The meaning of this can be made explicit. Alternate translation: "has taken vengeance for you against your enemies, the Ammonites, by defeating them"

Judges 11:37

Let this promise be kept for me
This can be stated in an active form. Alternate translation: "Keep this promise for me" or "Keep this promise concerning me"

grieve over my virginity
"weep because I am a virgin" or "cry because I will never be married"

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Judges 11:38

General Information:
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Judges 11:39

had never known a man
This is a euphemism. Alternate translation: "had never had sexual relations with a man"

Judges 11:40

the Gileadite
This refers to someone from Gilead. See how you translated this in Judges 10:3.

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Chapter 12

1 A call went out to the men of Ephraim; they passed through Zaphon and said to Jephthah, "Why did you pass through to fight against the people of Ammon and did not call us to go with you? We will burn your house down over you." **2** Jephthah said to them, "I and my people were in a great conflict with the people of Ammon. When I called you, you did not rescue me from them. **3** When I saw that you did not rescue me, I put my life in my own hand and passed through against the people of Ammon, and Yahweh gave me victory. Why have you come to fight against me today?" **4** Jephthah gathered together all the men of Gilead and he fought against Ephraim. The men of Gilead attacked the men of Ephraim because they said, "You Gileadites are fugitives in Ephraim—in Ephraim and Manasseh." **5** The Gileadites captured the fords of the Jordan leading to Ephraim. When any of the survivors of Ephraim said, "Let me go over the river," the men of Gilead would say to him, "Are you an Ephraimite?" If he said, "No," **6** then they would say to him, "Say: Shibboleth," and if he said "Sibboleth" (for he could not pronounce the word correctly), the Gileadites would seize him and kill him at the fords of the Jordan. Forty-two thousand Ephraimites were killed at that time.

7 Jephthah served as a judge over Israel for six years. Then Jephthah the Gileadite died and was buried in one of the cities of Gilead.

8 After him, Ibzan of Bethlehem served as a judge over Israel. **9** He had thirty sons. He gave away thirty daughters in marriage and he brought from the outside thirty daughters of other men for his sons. He judged Israel for seven years. **10** Ibzan died and was buried at Bethlehem. **11** After him Elon the Zebulunite served as judge over Israel. He judged Israel for ten years. **12** Elon the Zebulunite died and was buried in Aijalon in the land of Zebulun.

13 After him, Abdon son of Hillel the Pirathonite served as a judge over Israel. **14** He had forty sons and thirty grandsons. They rode on seventy donkeys, and he judged Israel for eight years. **15** Abdon son of Hillel the Pirathonite died and was buried in Pirathon in the land of Ephraim in the hill country of the Amalekites.

Judges 12 General Notes

Structure and formatting

The account of Jephthah concludes in this chapter.

Other possible translation difficulties in this chapter

Shibboleth

This is a word in Hebrew. Its importance in this chapter is because of its sounds, not its meaning. The translator should not translate the meaning of this word, but should transliterate or transfer it into the target language by substituting letters that have the same sounds.

Judges 12:1

A call went out to the men of Ephraim

Here the abstract noun "call" can be expressed as a verb. Alternate translation: "The men of Ephraim were called together" or "The men ... of Ephraim called together their soldiers"

Zaphon

This is the name of a city.

passed through ... pass through

or "traveled through ... travel" or "journeyed through ... journey"

We will burn your house down over you

This idiom means to burn down a house with people inside it. Alternate translation: "We will burn your house down with you still in it"

Judges 12:2

When I called you, you

Here the word "you" is plural and refers to the people of Ephraim.

did not rescue me

Jephthah uses the word "me" to refer to himself and all the people of Gilead. Alternate translation: "do not rescue us"

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Judges 12:3

you did not rescue me
The word "you" is plural and refers to the men of Ephraim. Jephthah is referring to the people of Gilead, including himself, when he says "me." Alternate translation: "you did not rescue us"

I put my life in my own hand
This is an idiom which means to risk one's life and to rely only on one's own strength. Jephthah continues to refer to the people of Gilead as himself. Alternate translation: "We risked our lives, relying on our own strength"

Yahweh gave me victory
Jephthah is referring to Yahweh giving the men of Gilead victory over the Ammonites. The full meaning of this statement can be made clear. Alternate translation: "Yahweh gave us victory over them" or "Yahweh allowed us to defeat them in battle"

Why have you come to fight against me
The word "you" is plural and refers to the men of Ephraim. Jephthah is referring to the people of Gilead, including himself, when he says "me." Alternate translation: "Why have you come to fight against us"

passed through against the people of Ammon
This means that they fought against the Ammonites as they passed through Ammon. The full meaning of this statement can be made clear. Alternate translation: "fought against the people of Ammon as we passed through their region"

Judges 12:4

he fought against Ephraim
The word "he" refers to Jephthah and all the fighting men of Gilead. Alternate translation: "they fought against Ephraim"

You Gileadites are fugitives
You can make the meaning of this insult explicit. Alternate translation: "You Gileadites do not really belong here. You are just people who came here to live"

Gileadites
people from Gilead

in Ephraim—in Ephraim and Manasseh
"in the regions of Ephraim and Manasseh" or "in the land of Ephraim and Manasseh." Here "Ephraim" and "Manasseh" refer to regions and are named after the tribes which live there.

Judges 12:5

to Ephraim
"to the land of Ephraim"

The Gileadites captured
"The Gileadites controlled" or "The Gileadites occupied"

fords
These are places where you can cross the river on foot because the water is shallow.

Ephraimite
person from the tribe of Ephraim

Judges 12:6

Shibboleth ... Sibboleth
These words have no meaning. Copy these words into your language, and make sure that the beginning of the words, that is the letters "Sh" and "S" are translated differently.

pronounce the word
"make the sound of the word"

Forty-two thousand
"42,000"

Forty-two thousand Ephraimites were killed
This can be stated in active form. Alternate translation: "They killed forty-two thousand Ephraimites"

Judges 12:7

Jephthah the Gileadite died and was buried
This can be stated in active form. Alternate translation: "Jephthah the Gileadite died and they buried him"

Judges 12:8

Ibzan of Bethlehem
This is the name of a man from Bethlehem.

Judges 12:9

He gave away thirty daughters in marriage
Here "give away ... in marriage" is an idiom which means that he allowed his daughters to get married. Alternate translation: "He had thirty daughters and arranged a marriage for each of them"

he brought from the outside thirty daughters of other men for his sons
The idiom "bring them in from the outside" means that he had women from other clans marry his sons. Alternate translation: "he arranged for thirty daughters of other men from outside of his clan to marry his sons"

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Judges 12:10

was buried at Bethlehem
This can be stated in active form. Alternate translation: "they buried him in Bethlehem"

Judges 12:11

Elon
This is the name of a man.

Zebulunite
someone from the tribe of Zebulun

Judges 12:12

Aijalon
Translate the name of this place the same way you did in Judges 1:35.

was buried in Aijalon
This can be stated in active form. Alternate translation: "they buried him in Aijalon"

Judges 12:13

Abdon ... Hillel
These are the names of men.

Pirathon
This is the name of a city.

Judges 12:14

They rode on seventy donkeys
These men owned seventy donkeys, which they did ride. Here the word "rode" is used instead of "owned." Alternate translation: "They owned seventy donkeys"

forty sons ... thirty grandsons ... seventy donkeys
"40 sons ... 30 grandsons ... 70 donkeys

Judges 12:15

Pirathonite ... Pirathon
Pirathon is the name of a place, someone who is from that place is called a Pirathonite.

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Chapter 13

1 The people of Israel again did what was evil in the sight of Yahweh, and he gave them into the hand of the Philistines for forty years.

2 There was a man from Zorah, of the clan of the Danites, whose name was Manoah. His wife was barren and so she had not given birth. **3** The angel of Yahweh appeared to the woman and said to her, "See now, you have been barren, and you have not given birth, but you will conceive and you will give birth to a son. **4** Now be careful not to drink wine or strong drink, and do not eat anything unclean.

5 Look, you will become pregnant and give birth to a son. No razor will be used upon his head, for the boy will be a Nazirite to God from the womb, and he will begin to deliver Israel from the hand of the Philistines." **6** Then the woman came and told her husband, "A man of God came to me, and his appearance was like that of an angel of God, very terrible. I did not ask him where he came from, and he did not tell me his name. **7** He said to me, 'Look! You will become pregnant, and you will give birth to a son. So then drink no wine or strong drink, and do not eat any food that the law declares to be unclean, because the boy will be a Nazirite to God from the time he is in your womb until the day of his death.'"

8 Then Manoah prayed to Yahweh and said, "Oh, Lord, please let the man of God you sent come again to us so that he may teach us what we are to do for the child who soon will be born." **9** God listened to the voice of Manoah, and the angel of God came to the woman again when she was sitting in the field. But Manoah her husband was not with her. **10** So the woman ran quickly and told her husband, "Look! The man has appeared to me—the one who came to me the other day!" **11** Manoah got up and followed his wife. When he came to the man, he said, "Are you the man who spoke with my wife?" The man said, "I am." **12** So Manoah said, "Now may your words come true. What will be the rules for the child, and what will be his work?" **13** The angel of Yahweh said to Manoah, "She must carefully do everything that I said to her. **14** She may not eat anything that comes from the vines, and do not let her drink wine or strong drink or eat anything unclean. She must obey everything I have commanded her to do."

15 Manoah said to the angel of Yahweh, "Please stay for a while, to give us time to prepare a young goat for you." **16** The angel of Yahweh said to Manoah, "Even if I stay, I will not eat your food. But if you prepare a burnt offering, offer it to Yahweh." (Manoah did not know that he was the angel of Yahweh.) **17** Manoah said to the angel of Yahweh, "What is your name, so we may honor you when your words come true?" **18** The angel of Yahweh said to him, "Why do you ask my name? It is wonderful!" **19** So Manoah took the young goat with the grain offering and offered them on the rock to Yahweh. He did something marvelous while Manoah and his wife were watching. **20** When the flame went up from the altar toward the sky, the angel of Yahweh went up in the flame of the altar. Manoah and his wife saw this and lay facedown on the ground.

21 The angel of Yahweh did not appear again to Manoah or his wife. Then Manoah knew that he was the angel of Yahweh. **22** Manoah said to his wife, "We are sure to die, because we have seen God!" **23** But his wife said to him, "If Yahweh wanted to kill us, he would not have received the burnt offering and the grain offering we gave him. He would not have shown us all these things, nor at this time would he have let us hear such things." **24** Later the woman gave birth to a son, and called his name Samson. The boy grew up and Yahweh blessed him. **25** Yahweh's Spirit began to stir him in Mahaneh Dan, between Zorah and Eshtaol.

Judges 13 General Notes

Structure and formatting

This chapter begins the account of Samson (Judges 13-16).

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Special concepts in this chapter

Warning not to cut his hair
The angel of the Lord prophesied about Samson and gave instructions to Samson's mother. Samson's mother was to offer up her son under a Nazarite vow. This was a special type of vow, dedicating Samson to Yahweh. Part of this vow prohibited the cutting of the person's hair. (See: prophet and vow)

Judges 13:1

what was evil in the sight of Yahweh
The sight of Yahweh represents Yahweh's judgment or evaluation. See how you translated this in [Judges 2:11]

he gave them into the hand of the Philistines
Here "hand" refers to power to gain victory in battle. Alternate translation: "he allowed the Philistines to defeat them" or "he allowed them to be oppressed by the Philistines"

forty years
"40 years"

Judges 13:2

Zorah
This was the name of a town in Israel. It was in the region of Judah near the border of Dan.

Danites
people from the tribe of Dan

Manoah
This is the name of a man.

Judges 13:3

See now, you
The phrase "See now" indicates that what follows is an exhortation for the hearer to pay attention. "Listen carefully: you"

give birth to a son
This refers to childbirth. Alternate translation: "bear a son" or "have a baby boy"

Judges 13:4

anything unclean
Something that Yahweh has stated is unfit to eat is spoken of as if it were physically unclean.

Judges 13:5

Look
"Pay attention" or "Listen"

No razor will be used upon his head
Here the word "head" refers to his hair. This can be stated in active form. Alternate translation: "No one should ever cut his hair"

razor
a sharp knife used to cut hair close to the skin

a Nazirite to God
This means that he will be devoted to God as a Nazirite. Alternate translation: "a Nazirite devoted to God" or "devoted to God as a Nazirite"

from the womb
Here the word "womb" refers to the time before the child is born. Alternate translation: "from before he is born"

the hand of the Philistines
Here the word "hand" means control. Alternate translation: "the control of the Philistines" or "being under the Philistine's control"

Judges 13:6

A man of God
This means that the man was sent by God. This can be made explicit. Alternate translation: "A man that God sent"

his appearance was like that of an angel of God, very terrible
Here "terrible" means "frightening." Alternate translation: "I was very afraid of him because he looked like an angel of God"

Judges 13:7

Look
"Pay attention" or "Listen"

give birth to a son
This refers to childbirth. Alternate translation: "bear a son" or "have a baby boy"

any food that the law declares to be unclean
Something that Yahweh has stated is unfit to eat is spoken of as if it were physically unclean.

a Nazirite to God
This means that he will be devoted to God as a Nazirite. See how you translated this in [Judges 3:5]

from the time he is in your womb until the day of his death
This emphasizes that it would be for his entire life. Alternate translation: "all his life"

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Judges 13:8

Manoah
See how you translated this man's name in Judges 13:2.

Judges 13:9

came to the woman
You can make explicit the implicit meaning of the author's words. Alternate translation: "came to Manoah's wife"

Judges 13:10

Look
"Listen" or "Pay attention to what I am about to tell you"

The man
This refers to the angel of God in [Judges 13:3]

Judges 13:11

General Information:
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Judges 13:12

your words
"what you have said"

Judges 13:13

General Information:
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Judges 13:14

anything that comes from the vines
Here the angel refers to any food that grow on a vine as "coming" from the vine. Alternate translation: "anything that grows on a vine"

unclean
Something that Yahweh has stated is unfit to eat is spoken of as if it were physically unclean. See how you translated this phrase in [Judges 13:7]

Judges 13:15

prepare a young goat for you
You can make explicit the implicit meaning of Manoah's statement. Alternate translation: "cook a young goat for you to eat"

Judges 13:16

General Information:
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Judges 13:17

your words come true
"what you have said comes true"

Judges 13:18

Why do you ask my name?
The angel asks this question as a rebuke. This question can be written as a statement. Alternate translation: "You should not ask me what my name is."

It is wonderful
It may be helpful to explain more explicitly why they should not ask his name. Alternate translation: "It is too wonderful for you to understand"

Judges 13:19

with the grain offering
This law requires a grain offering to be offered when a burnt offering is made. Alternate translation: "with the grain offering required with it" or "with the grain offering to accompany it"

on the rock
"on the altar." The altar Manoah sacrificed the offering on was a rock.

He did something
"The angel did something"

Judges 13:20

the angel of Yahweh went up in the flame of the altar
"the angel of Yahweh went back up into heaven through the flames on the altar"

lay facedown on the ground
"lay with their faces to the ground." This is a sign of respect and honor, but it also shows their fear of Yahweh.

Judges 13:21

that he was the angel of Yahweh
The word "he" refers to the man who Manoah and his wife had seen.

Judges 13:22

We are sure to die, because we have seen God
It is implied that they think God will cause them to die. This can be made clear. Alternate translation: "God will cause us to die because we have seen him"

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Judges 13:23

He would not have shown us all these things, nor at this time would he have let us hear such things
Manoah's wife said basically the same thing twice for emphasis. These two statements can be combined. Alternate translation: "He would not have told us what he wanted us to do"

Judges 13:24

the woman
"Manoah's wife"

gave birth to a son
This refers to childbirth. Alternate translation: "bore a son" or "had a baby boy"

grew up
"became an adult" or "matured"

Judges 13:25

Yahweh's Spirit began to stir him
The word "stir" here refers to causing Samson to act. "Yahweh's Spirit began to cause him to act" or "Yahweh's Spirit began to control him"

Mahaneh Dan ... Eshtaol
Mahaneh Dan is the name of a temporary camp that the tribe of Dan lived in while they looked for a permanent home. Eshtaol is the name of a town.

Zorah
Translate the name of this town the same way you did in Judges 13:2.

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Chapter 14

1 Samson went down to Timnah, and there he saw a woman, one of the daughters of the Philistines. **2** When he returned, he told his father and mother, "I saw a woman in Timnah, one of the daughters of the Philistines. Now get her for me to be my wife." **3** His father and mother said to him, "Is there not a woman among the daughters of your relatives, or among all our people? Are you going to take a wife from the uncircumcised Philistines?" Samson said to his father, "Get her for me, for when I look at her, she pleases me." **4** But his father and his mother did not know that this matter came from Yahweh, for he desired to create a conflict with the Philistines (for at that time the Philistines were ruling Israel).

5 Then Samson went down to Timnah with his father and his mother, and they came to the vineyards of Timnah. And, look, there one of the young lions came up and was roaring at him. **6** Yahweh's Spirit suddenly came on him, and he tore the lion apart as easily as he would have torn apart a small goat, and he had nothing in his hand. But he did not tell his father or his mother what he had done. **7** He went and spoke with the woman, and when he looked at her, she pleased Samson. **8** A few days later when he returned to marry her, he turned aside to look for the carcass of the lion. And, look, there was a swarm of bees and honey in what was left of the lion's body. **9** He scraped up the honey in his hands and went on, eating as he went. When he came to his father and his mother, he gave some to them, and they ate. But he did not tell them he had taken the honey out of what was left of the lion's body.

10 Samson's father went down to where the woman was, and Samson gave a feast there, for this was the custom of the young men. **11** As soon as her relatives saw him, they brought him thirty of their friends to be with him. **12** Samson said to them, "Let me now tell you a riddle. If one of you can find it out and tell me the answer during the seven days of the feast, I will give out thirty linen robes and thirty sets of clothes. **13** But if you cannot tell me the answer, then you will give me thirty linen robes and thirty sets of clothes." They said to him, "Tell us your riddle, so we may hear it." **14** He said to them,

> "Out of the eater was something to eat;
> out of the strong was something sweet."

But his guests could not find the answer in three days.

15 On the fourth day they said to Samson's wife, "Trick your husband so that he may tell us the answer to the riddle, or we will burn up you and your father's house. Did you invite us here in order to make us poor?" **16** Samson's wife started to weep in front of him; she said, "All you do is hate me! You do not love me. You have told a riddle to some of my people, but you have not told me the answer." Samson said to her, "Look here, if I have not told my father or my mother, should I tell you?" **17** She cried during the seven days that their feast lasted. On the seventh day he told her the answer because she pressured him very much. She told the answer to the relatives of her people. **18** Before the sun went down on the seventh day the men of the city said to him,

> "What is sweeter than honey?
> What is stronger than a lion?"

Samson said to them,

> "If you had not plowed with my heifer,
> you would not have found the answer to my riddle."

19 Then Yahweh's Spirit suddenly came on Samson with power. Samson went down to Ashkelon and killed thirty of their men. He took their plunder, and he gave their clothes to those who had explained the riddle. Burning with anger, he went up to his father's house. **20** Samson's wife was given to his best friend.

Judges 14 General Notes

Structure and formatting

The account of Samson continues in this chapter.

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Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 14:14, 18.

Special concepts in this chapter

Intermarriage
It was considered sinful for an Israel to marry a Canaanite or anyone from a different people group. This is why Samson's parents did not want him to marry a Philistine woman. They use rhetorical questions to convince him that he is sinning. This woman caused Samson many problems.

Judges 14:1

Samson went down to Timnah
The phrase "went down" is used here because Timnah is lower in elevation than where his father's house was. Timah is the name of a city in the Sorek Valley.

one of the daughters of the Philistines
The word "daughter" is a polite way to refer to a young, unmarried woman. Alternate translation: "one of the unmarried women among the Philistine people" or "a Philistine girl"

Judges 14:2

Now get her for me to be my wife
This is an idiom. Samson was demanding his parents to speak to the Philistine woman's parents about marriage. Alternate translation: "Now arrange for her to become my wife" or "Make the arrangements for me to marry her"

Judges 14:3

Is there not a woman among the daughters of your relatives, or among all our people?
They ask this question to suggest that they could find Samson a wife among their own people. This question can be written as a statement. Alternate translation: "Surely there are women among your people whom you could marry."

the daughters of your relatives
The word "daughter" is a polite way to refer to a young, unmarried woman. Alternate translation: "one of the unmarried women among your relatives"

Are you going to take a wife from the uncircumcised Philistines?
This question is asked to rebuke Samson. This question can be written as a statement. You can make explicit the reason his parents do not want him to marry a Philistine. Alternate translation: "You really should not marry a Philistine woman because the Philistine people do not worship Yahweh."

Get her for me
This is an idiom. Samson was demanding his parents to speak to the Philistine woman's parents about marriage. Alternate translation: "Now arrange for her to be my wife"

she pleases me
This means that Samson thinks she is beautiful. "I am pleased by how beautiful she is" or "she is beautiful"

Judges 14:4

this matter
This refers to Samson's request to marry the Philistine woman.

for he desired to create a conflict
The word "he" refers to Yahweh.

Judges 14:5

Samson went down to Timnah
The phrase "went down" is used here because Timnah is lower in elevation than where his father's house was. Timnah was a city in the Sorek Valley. Translate the name of this city the same way you did in [Judges 14:1]

And, look, there one of the young lions came up
Here the word "look" is used to draw the readers attention to a surprising event that happens in the story. The phrase "came up" means that the lion came near him. Alternate translation: "Suddenly, a young lion came near him"

was roaring at him
"threatened him." This is the kind of noise that a lion makes when it threatens to attack something.

Judges 14:6

Yahweh's Spirit suddenly came on him
The phrase "came on" means that Yahweh's Spirit influenced Samson. In this case, he made him very strong. Alternate translation: "Yahweh's Spirit made him very strong"

tore ... apart
tore into two pieces

had nothing in his hand
Here it states that he had nothing in his hand to emphasize that he was not holding a weapon. Alternate translation: "did not have a weapon"

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Judges 14:7

she pleased Samson
This means that he thought she was very beautiful. Alternate translation: "he was pleased by how beautiful she was" or "he thought she was very beautiful"

Judges 14:8

he turned aside
This means that he left his path to do something. Alternate translation: "he left the path"

carcass
dead body

And, look, there was a swarm of bees
Here the word "look" is used to draw the reader's attention to something surprising that happens in the story. Alternate translation: "He found a swarm of bees"

swarm
large group of insects

Judges 14:9

scraped up
"gathered up"

Judges 14:10

Samson's father went down to where the woman was
The phrase "went down" is used to describe Timnah which is lower in elevation than where Samson's father lives. Alternate translation: "Samson's father went to where the woman lived"

the custom of the young men
It may be helpful to state that this was a marriage custom. Alternate translation: "the custom of young men who were getting married"

Judges 14:11

thirty of their friends
"30 of their friends"

Judges 14:12

riddle
a game in which the players must discover the answer to a difficult question

can find it out
This means to figure out the meaning of the riddle. Alternate translation: "can figure out its meaning"

thirty linen robes and thirty sets of clothes
"30 linen robes and 30 sets of clothes"

linen
a type of cloth

Judges 14:13

But if you cannot tell me
Here the word "you" is plural and refers to the guests at the feast.

Judges 14:14

General Information:
Samson tells his riddle. Since it is supposed to be hard to understand, do not translate it in a way that people will immediately know what it means.

Out of the eater was something to eat
"Out of the eater came something to eat" or "Something to eat came out of something that eats"

the eater
The noun "eater" can be expressed as a verb phrase. Alternate translation: "the thing that eats"

out of the strong was something sweet
"out of the strong came something sweet" or "Something that is sweet came out of something that is strong"

the strong
This refers to something that is strong. Alternate translation: "the strong thing"

his guests
"the men at his feast"

could not find the answer
Here figuring out the answer to the riddle is spoke of as if it were something hidden that the guest had to search for and find. Alternate translation: "could not figure out the answer"

Judges 14:15

the fourth day
"day 4"

Trick
mislead or fool someone into doing something they would not want to do

your father's house
These words could refer to 1) the actual house. Alternate translation: "the house your father and his family live in" Or 2) the people who live in the father's physical house. Alternate translation: "your family"

will burn up
The phrase "burn up" means to burn something completely. If a person is "burnt up," it means that person is burned to death.

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Did you invite us here in order to make us poor?
They ask her this question to accuse her of doing evil. This question can be written as a statement. Alternate translation: "You have brought us here to make us poor!"

to make us poor
They would become poor if they had to buy him new clothes if they could not solve the riddle. Alternate translation: "to make us poor by forcing us to buy him new clothes"

Judges 14:16

All you do is hate me! You do not love me
Samson's wife basically said the same thing twice for emphasis. Alternate translation: "You do not really love me at all"

riddle
a game in which the players must discover the answer to a difficult question

Look here
This is used to get someones attention. Here "look" means to "listen." Alternate translation: "Listen to me" or "Pay attention to what I am about to say"

if I have not told my father or my mother, should I tell you?
Samson was rebuking her for demanding that he tell her the answer. This question can be written as a statement. Alternate translation: "I have not even told my father or mother. I will not tell you." or "you should not demand that I tell you, since I have not even told my parents, and they are closer to me than you are."

Judges 14:17

during the seven days that their feast lasted
Possible meanings are 1) "during the seven days of their feast" or 2) "during the rest of the seven days of their feast."

the seventh day
"day 7"

she pressured him very much
Here the word "pressured" means "urged." Alternate translation: "she kept urging him to tell her"

Judges 14:18

the men of the city
This refers to Samson's wife's relatives. This can be stated clearly. Alternate translation: "the young men" or "her relatives"

the seventh day
"day 7"

What is sweeter than honey? What is stronger than a lion?
This is the answer to the riddle. It may be written as a statement instead of as questions. If necessary it could be made clear how this relates to the riddle by adding more information. Alternate translation: "Honey is sweet and a lion is strong." or "Honey is sweet and it came out of a lion."

If you had not plowed with my heifer
Samson compares their using his wife to get the answer to someone using another person's heifer to plow his field. Alternate translation: "If you had not used my wife"

plowed
To plow is to use an animal to pull a blade through soil to prepare the soil for seeds.

Judges 14:19

came on Samson with power
The phrase "came on" means that Yahweh's Spirit influenced Samson. In this case, he made him very strong. Alternate translation: "made Samson very strong" or "made Samson very powerful"

killed thirty of their men
"killed 30 of their men"

their men
"the men who lived there"

plunder
things taken by force, usually after a fight or battle

their clothes
These were from the plunder he had taken from Ashkelon. Alternate translation: "the sets of clothing that he had taken"

Burning with anger
"Very angry"

went up to his father's house
The phrase "went up" is used here because Samson was at Timnah which is lower in elevation than where his father's house is located.

Judges 14:20

Samson's wife was given to his best friend
This can be stated in active form. Alternate translation: "his wife's father gave her to his best friend"

best friend
"closest friend"

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Chapter 15

1 After some days, during the time of wheat harvest, Samson took a young goat and went to visit his wife. He said to himself, "I will go to my wife's room." But her father would not allow him to go in. **2** Her father said, "I really thought you hated her, so I gave her to your friend. Her younger sister is more beautiful than she is, is she not? Take her instead." **3** Samson said to them, "This time I will be innocent in regard to the Philistines when I hurt them." **4** Samson went and caught three hundred foxes and he tied together each pair, tail to tail. Then he took torches and tied them in the middle of each pair of tails. **5** When he had set the torches on fire, he let the foxes go into the standing grain of the Philistines, and they set fire to both the stacked grain and the grain standing in the field, along with the vineyards and the olive orchards. **6** The Philistines asked, "Who did this?" They were told, "Samson, the Timnite's son-in-law, did this because the Timnite took Samson's wife and gave her to his friend." Then the Philistines went and burned up her and her father. **7** Samson said to them, "If this is what you do, I will get my revenge against you, and after that is done, I will stop." **8** Then he cut them to pieces, hip and thigh, with a great slaughter. Then he went down and lived in a cave in the cliff of Etam.

9 Then the Philistines came up and encamped in Judah and spread out in Lehi. **10** The men of Judah said, "Why have you come up against us?" They said, "We have come up so we may capture Samson, and do to him as he has done to us." **11** Then three thousand men of Judah went down to the cave in the cliff of Etam, and they said to Samson, "Do you not know that the Philistines are rulers over us? What is this you have done to us?" Samson said to them, "They did to me, and so I have done to them." **12** They said to Samson, "We have come down to tie you up and give you into the hands of the Philistines." Samson said to them, "Swear to me that you will not kill me yourselves." **13** They said to him, "No, we will only tie you with ropes and hand you over to them. We promise we will not kill you." Then they tied him up with two new ropes and brought him up from the rock.

14 When he came to Lehi, the Philistines came shouting as they met him. Then Yahweh's Spirit came on him with power. The ropes on his arms became like burnt flax, and they fell off his hands. **15** Samson found a fresh jawbone of a donkey, and he picked it up and killed a thousand men with it. **16** Samson said,

> "With the jawbone of a donkey, heaps upon heaps,
> with the jawbone of a donkey I have killed a thousand men."

17 When Samson finished speaking, he threw away the jawbone, and he called the place Ramath Lehi. **18** Samson was very thirsty and called on Yahweh and said, "You have given this great victory to your servant. But now will I die of thirst and fall into the hands of those who are uncircumcised?" **19** God split open the hollow place that is at Lehi and water came out. When he drank, his strength returned and he revived. So he called the name of that place En Hakkore, and it is at Lehi to this day. **20** Samson judged Israel in the days of the Philistines for twenty years.

Judges 15 General Notes

Structure and formatting

The account of Samson continues in this chapter.

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 15:16.

Special concepts in this chapter

Samson's strength

The Spirit of Yahweh rushed upon Samson. This meant God gave Samson extraordinary strength. Samson's power is the power of Yahweh himself and he enacted the judgment of God on the Philistines. (See: holyspirit and judge)

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Judges 15:1

He said to himself
This refers to thinking. Alternate translation: "He thought to himself"

I will go to my wife's room
Samson intended to sleep with his wife. This can be stated clearly. Alternate translation: "I will go to my wife's room, so we may sleep together"

would not allow him to go in
The phrase "her room" is understood from what Samson said to himself. It can be repeated here. Alternate translation: "would not permit him to go into her room"

Judges 15:2

so I gave her to your friend
This means that he gave her to be his friend's wife. This can be stated clearly. Alternate translation: "so I gave her to be married to your friend"

is she not?
He asks this question to imply that Samson should agree with him. This question may be written as a statement. Alternate translation: "I hope you agree."

Take her instead
He is suggesting that Samson take her as his wife. This can be stated clearly. Alternate translation: "Take her to be your wife instead"

Judges 15:3

I will be innocent in regard to the Philistines when I hurt them
Samson thinks that he will be innocent if he attacks the Philistines because they wronged him. This can be stated clearly. Alternate translation: "I will be innocent if I hurt the Philistines because they have wronged me"

Judges 15:4

three hundred foxes
"300 foxes"

foxes
Foxes are animals like dogs that have long tails and that eat nesting birds and other small animals.

each pair
a pair is two of anything, such as two foxes, or two tails

tail to tail
"by their tails"

torches
A torch is a stick of wood with something flammable attached to one end; a torch is often used to light other things or to be carried for light.

Judges 15:5

standing grain
grain that is still growing on its stalk in the field

stacked grain
the stalks of grain collected in piles after it has been harvested

orchards
An orchard is a place where fruit trees are grown.

Judges 15:6

the Timnite's son-in-law
The husband of a man's daughter is a "son-in-law."

Timnite
This is a person from Timnah.

took Samson's wife and gave her to his friend
Samson's wife's father gave her in marriage to Samson's friend. This can be stated clearly. Alternate translation: "took Samson's wife and allowed her to marry Samson's friend"

burned up
The phrase "burned up" means to burn something completely. If a person is "burned up," it means that person is burned to death.

Judges 15:7

said to them
"said to the Philistines"

If this is what you do
"Because you have done this."

Judges 15:8

he cut them to pieces, hip and thigh
Here "hip and thigh" refers to the whole body. This is a graphic description of how Samson killed the Philistines. Alternate translation: "He cut their bodies to pieces"

he went down
Here the phrase "went down" does not likely mean that he changed elevation, but rather, it is a way to describe someone going to another place. Alternate translation: "he went"

cave
an opening in a hill or mountainside

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cliff
a high, rocky hill or mountainside

Etam
This is the name of the rocky hill country near Jerusalem.

Judges 15:9

the Philistines came up ... in Judah
The phrase "came up" is used here because Judah is higher in elevation than Philistia.

encamped in Judah
They set up their tents in Judah. This synecdoche means that they prepared to make war against Judah. Alternate translation: "prepared to make war against Judah"

spread out
moved apart from each other so they could control as much land as possible

Lehi
This is the name of a town in Judah.

Judges 15:10

have you come up against
Possible meanings are 1) "have you come up to attack" (see verse 9) or 2) "are you attacking."

We have come up
Possible meanings are 1) "We have come up" (see verse 9) or 2) "We are attacking you."

do to him as he has done to us
The Philistines are comparing how they want to kill Samson to how he killed many of the Philistines. Alternate translation: "kill him like he killed many of our people"

Judges 15:11

three thousand men of Judah
"3,000 men of Judah"

cave in the cliff of Etam
See how you translated this phrase in Judges 15:8.

Do you not know that the Philistines are rulers over us? What is this you have done to us?
The men of Judah ask Samson these questions to rebuke him. This questions may be written as a statements. Alternate translation: "You know that the Philistines are rulers over us but you act like they are not. What you have done has caused us great harm."

They did to me, and so I have done to them
Samson is referring to how they killed his wife and how he killed them in revenge. This can be stated clearly. Alternate translation: "They killed my wife, so I killed them"

Judges 15:12

the hands of the Philistines
Here "hands" refers to power. Alternate translation: "the Philistine's control"

Judges 15:13

hand you over to them
This means to cause someone to be under someone else's control. Alternate translation: "give you to the Philistines"

up from the rock
This refers to the cave in the cliff of Etam where Samson had gone in [Judges 15:8]

Judges 15:14

When he came
Samson was not travelling alone, he was being led by the men who had tied him with ropes. Alternate translation: "When they came"

Lehi
This is the name of a town in Judah. See how you translated this in Judges 15:9.

came on him with power
The phrase "came on" means that Yahweh's Spirit influenced Samson. In this case, he made him very strong. Alternate translation: "made Samson very strong"

The ropes on his arms became like burnt flax
Samson easily broken the ropes that bound his hands. The author describes how easily he broke the ropes by saying it was as if they had become burnt flax. Alternate translation: "He snapped the ropes on his arms as easily as if they had been stalks of burned flax"

flax
fibers from the flax plant used for making threads and cloth

Judges 15:15

a fresh jawbone
This means that the donkey had died very recently and its bones had not yet begun to decay. A jawbone is the bone in which the lower rows of teeth are set.

a thousand men
"1,000 men"

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Judges 15:16

the jawbone of a donkey
"a donkey's jawbone"

heaps upon heaps
This phrase describes how many people Samson killed. There were enough bodies to make large piles of bodies. Alternate translation: "I have made heaps of dead bodies"

Judges 15:17

Ramath Lehi
This is the name of a place. It's name means "Jawbone Hill"

Judges 15:18

was very thirsty
"needed water to drink"

But now will I die of thirst and fall into ... uncircumcised?
Possible meanings are 1) Samson is so thirsty he could literally die. Alternate translation: "But now I will die of thirst and my body will fall into ... uncircumcised." or 2) Samson exaggerates how thirsty he is by asking if he will die of thirst. Alternate translation: "But now will you allow me to become so weak from my thirst that I fall into ... uncircumcised?"

die of thirst
This means to die because you have not drank enough and therefore, you do not have enough water in your body.

fall into the hands of those who are uncircumcised
The phrase "fall into the hands" means to be captured. "Those who are uncircumcised" refers to the Philistines and with the word "uncircumcised" emphasizing that they do not worship Yahweh. Alternate translation: "be captured by those godless Philistines"

Judges 15:19

split open the hollow place
"opened a hole in the ground" or "opened the low place." This refers to a low area of ground where Yahweh caused a spring of water to appear.

Lehi
See how you translated this in Judges 15:9

his strength returned and he revived
These two phrase mean basically the same thing and emphasize that Samson became strong again. These two statements can be combined. Alternate translation: "he became strong again" or "he was revived"

En Hakkore
This is the name of a spring of water. The name means "spring of him who prayed."

it is at Lehi to this day
This means that the spring did not dry up but that it remained. The phrase "to this day" refers to the "present" time. Alternate translation: "the spring can still be found at Lehi, even today"

Judges 15:20

in the days of the Philistines
This refers to the time period that the Philistines controlled the land of Israel. Alternate translation: "during the time the Philistines controlled Israel"

for twenty years
"for 20 years"

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Chapter 16

1 Samson went to Gaza and saw a prostitute there, and he went to her. **2** The Gazites were told, "Samson has come here." The Gazites surrounded the place and in secret, they waited for him all night at the city gate. They kept silent all night. They had said, "Let us wait until daylight, and then let us kill him." **3** Samson lay in bed until midnight. At midnight he got up and he took hold of the city gate and its two posts. He pulled them up out of the ground, bar and all, put them on his shoulders, and carried them up to the top of the hill, in front of Hebron.

4 After this, Samson came to love a woman who lived in the Valley of Sorek. Her name was Delilah. **5** The rulers of the Philistines came up to her, and said to her, "Trick Samson to see where his great strength lies, and by what means we may overpower him, that we may bind him in order to humiliate him. Do this, and each one of us will give you 1,100 pieces of silver." **6** Then Delilah said to Samson, "Please, tell me how is it that you are so strong, and how could anyone bind you, so you might be controlled?" **7** Samson said to her, "If they tie me with seven fresh bowstrings that have not been dried, then I will become weak and be like any other man." **8** Then the rulers of the Philistines brought up to Delilah seven fresh bowstrings that had not been dried, and she tied Samson up with them. **9** Now she had men hiding in secret, staying in her inner room. She said to him, "The Philistines are upon you, Samson!" But he broke the bowstrings like a thread of yarn when it touches the fire. So the secret of his strength was not discovered.

10 Then Delilah said to Samson, "This is how you have deceived me and told me lies. Please, tell me how you can be overpowered." **11** He said to her, "If they tie me up with new ropes which have never been used for work, I will become weak and like any other man." **12** So Delilah took new ropes and tied him up with them, and said to him, "The Philistines are upon you, Samson!" The men lying in wait were in the inner room. But Samson tore off the ropes from his arms like they were a piece of thread.

13 Delilah said to Samson, "Until now you have deceived me and told me lies. Tell me how you may be overpowered." Samson said to her, "If you weave seven locks of my hair into a fabric on a loom, and then nail that to the loom, I will be like any other man." **14** While he slept, Delilah wove seven locks of his hair into the fabric on the loom and nailed it to the loom, and she said to him, "The Philistines are upon you, Samson!" He woke from his sleep and he pulled out the fabric and the pin from the loom.

15 She said to him, "How can you say, 'I love you,' when you do not share your secrets with me? You have mocked me these three times and have not told me how you have such great strength." **16** Every day she pressed him hard with her words, and she pressured him so much that he wished he would die. **17** So Samson told her everything and said to her, "I have never had a razor cut the hair on my head, for I have been a Nazirite for God from my mother's womb. If my head is shaved, then my strength will leave me, and I will become weak and be like every other man."

18 When Delilah saw that he had told her the truth about everything, she sent and called for the rulers of the Philistines, saying, "Come up again, for he has told me everything." Then the rulers of the Philistines went up to her, bringing the silver in their hands. **19** She had him fall asleep in her lap. She called for a man to shave off the seven locks of his head, and she began to subdue him, for his strength had left him. **20** She said, "The Philistines are upon you, Samson!" He woke up out of his sleep and said, "I will get out like the other times and shake myself free." But he did not know that Yahweh had left him. **21** The Philistines captured him and put out his eyes. They brought him down to Gaza and bound him with bronze shackles. He turned the millstone at the prison house. **22** But the hair on his head began to grow again after it had been shaved.

23 The rulers of the Philistines gathered together to offer a great sacrifice to Dagon their god, and to rejoice. They said, "Our god has conquered Samson, our enemy, and put him in our hands." **24** When the people saw him, they praised their god, for they said, "Our god has conquered our enemy and given him to us—the destroyer of our country, who killed many of us."

25 When they were celebrating, they said, "Call for Samson, that he may make us laugh." They called for Samson out of the prison and he made them laugh. They made him stand between the pillars. **26** Samson said to the boy who held his hand, "Permit me to touch the pillars on which the building rests, so that I can lean against them." **27** Now the house was full of men and women. All the rulers of the Philistines

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were there. There were on the roof about three thousand men and women, who were looking on while Samson was entertaining them.

28 Samson called to Yahweh and said, "Lord Yahweh, call me to mind! Please strengthen me only this once, God, so that I may have revenge in one blow on the Philistines for taking my two eyes." **29** Samson held on to the two middle pillars on which the building rested, and he leaned against them, one pillar with his right hand, and the other with his left. **30** Samson said, "Let me die with the Philistines!" He stretched out with his strength and the building fell on the rulers and on all the people who were in it. So the dead that he killed when he died were more than those he killed during his life. **31** Then his brothers and all the house of his father came down. They took him, brought him back and buried him between Zorah and Eshtaol in the burial place of Manoah, his father. Samson had judged Israel for twenty years.

Judges 16 General Notes

Structure and formatting

The account of Samson concludes in this chapter.

Special concepts in this chapter

Samson's mistake

Samson mistakenly thought that he was the source of his strength. He did not realize that Yahweh had left him and without Yahweh, he had no strength. This was not Samson's only mistake. His foreign wife created most of his problems.

Judges 16:1

he went to her

This is a polite way of saying that he had sexual relations with her. Alternate translation: he had sexual relations with her" or "he lay with her"

Judges 16:2

The Gazites were told

The word "Gazites" refers to people from Gaza. This can be stated in active form. Alternate translation: "Someone told the people of Gaza"

The Gazites surrounded the place ... they waited for him all night at the city gate

This implies that some Gazites surrounded the place where Samson was staying and others waited at the city gate so that he could not leave.

They kept silent all night

Possible meanings are 1) "They did not make any noise all night" or 2) "They made no attempt to attack him all night."

Judges 16:3

until midnight

"until the middle of the night"

its two posts

These are supports for the city gate. These posts were probably made from tree trunks and were buried deep into the ground. The doors of the city gate were attached to these posts.

bar and all

The bar was probably a heavy rod of iron that connected the gate to the posts. The doors of the city gate were probably made of heavy wooden beams or iron bars.

shoulders

the part of the human body where the arms and the neck attach to the body

Hebron

This is the name of a city.

Judges 16:4

Valley of Sorek

This is the name of a valley near Samson's home.

Judges 16:5

Trick

to mislead or fool someone into doing something they would not want to do

to see

This is an idiom that means to learn something. Alternate translation: "to understand" or "to learn"

where his great strength lies

This is an idiom that refers to where his strength comes from. Alternate translation: "what causes him to be very strong"

by what means we may overpower him

"how we might overpower him""

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1,100 pieces of silver
"one thousand one hundred pieces of silver."

Judges 16:6

bind you, so you might be controlled
This can be stated in active form. Alternate translation: "bind you to control you" or "bind you to restrain you"

Judges 16:7

fresh bowstrings
Bowstrings were often made from parts of an animal, often from the tendons. The words "fresh bowstrings" refer to those that come from a freshly slaughtered animal that have not yet dried.

that have not been dried
This can be stated in active form. Alternate translation: "that have not yet dried" or "that are not dry yet"

Judges 16:8

that had not been dried
This can be stated in active form. Alternate translation: "that had not yet dried" or "that were not dry yet"

she tied Samson up with them
"Delilah tied Samson up with the fresh bowstrings"

Judges 16:9

Now
This word is used here to mark a stop in the main story. Here the author tells background information about Philistine men that Delilah had waiting to capture Samson.

The Philistines are upon you
The phrase "upon you" means that they are ready to capture him. Alternate translation: "The Philistines are here to capture you"

he broke the bowstrings like a thread of yarn when it touches the fire
The author describes how easily he broke the bowstrings by comparing them to how yarn breaks when it is burned. Alternate translation: "he broke the bowstrings as easily as if he were breaking burned yarn" or "he broke the bowstrings as easily as if they were made of thin yarn"

Judges 16:10

This is how you have deceived me and told me lies.
Deceiving and lying mean the same thing and are stated to emphasize how angry Delilah felt. Alternate translation: "You have greatly deceived me!"

you can be overpowered
This can be stated in active form. Alternate translation: "people can overpower you"

Judges 16:11

General Information:
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Judges 16:12

The Philistines are upon you
The phrase "upon you" means that they are there to capture him. Alternate translation: "The Philistines are here to capture you"

lying in wait
This means that they were hiding and waiting for the right moment to attack. Alternate translation: "waiting to attack him"

like they were a piece of thread
The author describes how easily Samson broke the ropes by comparing it to him breaking a piece of thread. Alternate translation: "as easily as if they were only a piece of thread"

Judges 16:13

you have deceived me and told me lies
Deceiving and lying mean the same thing and are stated to emphasize how angry Delilah felt. Alternate translation: "you have greatly deceived me"

you may be overpowered
This can be stated in active form. Alternate translation: "people can overpower you"

weave
crossing pieces of material together so they hold each other in place

locks of my hair
small bunches of hair

fabric
cloth made from weaving material together

loom
a machine used for combining many threads of material into a cloth

then nail that to the loom
"then nail the fabric to the loom"

nail
to hammer a nail in order to hold something in one place

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I will be like any other man
The full meaning of this statement can be made explicit. Alternate translation: "I will be as weak as any other man"

Judges 16:14

The Philistines are upon you
The phrase "upon you" means that they are there to capture him. Alternate translation: "The Philistines are here to capture you"

he pulled out the fabric and the pin from the loom
Samson pulled out the fabric from the loom when he pulled his hair away from the loom. This can be stated clearly. Alternate translation: "pulled away his hair, taking with it the pin of the loom and the fabric in the loom"

the pin
This is the wooden nail or peg used to fasten the fabric to the loom.

Judges 16:15

How can you say, 'I love you,' when you do not share your secrets with me?
Delilah asks this question to say that if Samson really loved her he would tell her his secrets. This question can be written as a statement. Alternate translation: "When you say 'I love you,' you are lying because you do not share your secrets with me."

Judges 16:16

pressed him hard ... pressured him
Here the author speaks of how Delilah tries to persuade Samson as if she were putting pressure on him to convince him to tell her what she wants to know. Alternate translation: "tried hard to persuade him ... kept trying to persuade him"

with her words
"by what she said to him"

that he wished he would die
The author used a hyperbole, an exaggeration, to emphasize how miserable Sampson felt. Alternate translation: "that he was completely miserable" or "that he was very unhappy"

Judges 16:17

told her everything
everything about the source of his strength. This can be stated clearly. Alternate translation: "told her the source of his strength" or "told her the truth"

razor
a sharp blade used to cut hair close to a person's skin

a Nazirite for God
This means that he is devoted to God as a Nazirite. See how you translated a similar phrase in Judges 13:5. Alternate translation: "a Nazirite devoted to God" or "devoted to God as a Nazirite"

from my mother's womb
Here "from my mother's womb" refers to to when he was born. This means that he has been a Nazirite since he was born. Alternate translation: "my entire life"

If my head is shaved
This can be stated in active form. Alternate translation: "If someone shaves my head"

shaved
to have had the hair cut close to the skin with a razor

my strength will leave me
Samson speaks about his strength as if it were a person who could leave him. Alternate translation: "I will not be strong any more"

Judges 16:18

Delilah saw
Here the word "saw" is a idiom that means to realize something. Alternate translation: "Delilah realized" or "Delilah learned"

the truth about everything
Here the word "everything" refers to everything about why Samson was strong. Alternate translation: "the truth about why he is strong"

Come up again
Delilah is telling the rulers to come again to where she lives. Her home is likely at a higher elevation than where the rulers would be travelling from.

bringing the silver in their hands
This means that they brought to her the silver that they had promised to give her if she helped them capture Samson. Alternate translation: "bringing the silver that they had promised to give her"

Judges 16:19

She had him fall asleep
"She caused him to fall asleep"

in her lap
This means that he slept with his head on her lap. This can be stated clearly. Alternate translation: "with his head on her lap"

lap
The lap is the level area of the upper legs when a person is sitting down.

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the seven locks of his head
Samson had seven locks of hair on his head. Locks are small bunches of hair. Here his locks of hair are described as "belonging" to his head. Alternate translation: "the seven locks of hair on his head"

subdue him
"control him"

his strength had left him
Here Samson's strength is described as if it were a person who could leave him. Alternate translation: "his strength was gone" or "he was no longer strong"

Judges 16:20

The Philistines are upon you
The phrase "upon you" means that they are ready to capture him. Alternate translation: "The Philistines are here to capture you"

woke up
"awakened"

get out
"escape"

But he did not know that Yahweh had left him
It is implied that if Yahweh left Samson, he would no longer be strong. Alternate translation: "But he did not know that Yahweh had left him and that he would not be strong enough to defeat the Philistines"

Judges 16:21

put out his eyes
This means that they removed his eyes from his head. Alternate translation: "removed his eyes"

down to Gaza
The phrase "down to" is used here because they brought Samson to Gaza which is lower in elevation than his home where they captured him.

bound him with bronze shackles
"chained him with bronze shackles" or "tied him up using bronze shackles"

shackles
locks on the end of chains that hold a prisoner at his feet or hands, or both

turned the millstone
"pulled the millstone around in a circle"

millstone
This is a very large, heavy, circular stone. Normally, a large animal pulls the millstone around in a circle to crush grain. Here the Philistines humiliate Samson by making him pull it.

Judges 16:22

after it had been shaved
This can be stated in active form. Alternate translation: "after the Philistines had shaved it"

Judges 16:23

Dagon
a major false god of the Philistines

has conquered
"has defeated"

put him in our hands
Here the word "hands" is a metaphor for the rulers' power. Alternate translation: "put him under our control"

Judges 16:24

the destroyer of our country
This refers to Samson. The word "destroyer" can be expressed with the verb "destroy." Alternate translation: "the man who has destroyed our country"

who killed many of us
Here the word "us" refers to the Philistine people. Those who are talking are not counting themselves among the people whom Samson killed. Alternate translation: "who killed many of our people"

Judges 16:25

Call for Samson ... They called for Samson
Since Samson was a prisoner, he would not be called directly, but rather the people were asking for the men in charge of the prison to bring him to them. Alternate translation: "Call for them to bring out Samson ... They brought Samson"

Judges 16:26

the boy
"the young man" This was not a young child, but rather a youth.

Permit me to touch the pillars on which the building rests
"Allow me to touch the pillars which hold up the building"

Judges 16:27

Now
This word is used here to mark a break in the main story while the writer tells background information.

three thousand men and women
"3,000 men and women"

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looking on
"watching"

while Samson was entertaining them
It is unclear what Samson did to entertain them. It seems the Philistines were making him do things that would humiliate him so that they could make fun of him.

Judges 16:28

called to Yahweh
"prayed to Yahweh"

call me to mind
This means to remember him and his situation. Alternate translation: "remember me"

only this once
"one more time"

in one blow on the Philistines
This idiom means that he wants to have one more powerful act against the Philistines to get full revenge for what they did to him. Alternate translation: "with one strike against the Philistine" or "in one powerful act against the Philistines"

Judges 16:29

on which the building rested
"which held up the building"

Judges 16:30

He stretched out with his strength
When Samson stretched out his arms he pushed down the pillars of the building. Alternate translation: "He used his strength to push down the pillars" or "He used his strength to push over the pillars"

the dead
This refers to people who are dead. Alternate translation: "the dead people"

were more
"were a greater amount"

Judges 16:31

all the house of his father
Here the word "house" refers to his family. Alternate translation: "all of his father's family"

came down
The phrase "came down" is used here because the place that Samson's family traveled form was higher in elevation than Gaza.

Zorah ... Eshtaol
See how you translated the names of these places in Judges 13:2 and Judges 13:25.

in the burial place of Manoah, his father
"where his father, Manoah, is buried"

Manoah
See how you translated this man's name in [Judges 13:2]

Samson had judged Israel for twenty years
This same sentence is also in [Judges 15:20]

twenty years
"20 years"

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Chapter 17

1 There was a man in the hill country of Ephraim, and his name was Micah. **2** He said to his mother, "The 1,100 pieces of silver that were taken from you, about which you spoke a curse, and which I heard—look here! I have the silver with me. I stole it." His mother said, "May Yahweh bless you, my son!" **3** He restored the 1,100 pieces of silver to his mother and his mother said, "I set apart this silver to Yahweh, for my son to make a carved image and a cast metal figure. So now, I restore it to you." **4** When he restored the money to his mother, his mother took two hundred pieces of silver and gave them to a metal worker who made them into a carved image and a cast metal figure, and they were placed in the house of Micah. **5** The man Micah had a house of idols and he made an ephod and household gods, and he hired one of his sons to become his priest. **6** In those days there was no king in Israel, and everyone did what was right in his own eyes.

7 Now there was a young man of Bethlehem in Judah, of the clan of Judah, who was a Levite. He stayed there to fulfill his duties. **8** The man left Bethlehem in Judah to go and find a place to live. As he journeyed, he came to Micah's house in the hill country of Ephraim. **9** Micah said to him, "Where do you come from?" The man said to him, "I am a Levite of Bethlehem in Judah, and I am traveling to find a place where I might live." **10** Micah said to him, "Stay with me, and be to me a father and a priest. I will give you ten pieces of silver a year, a suit of clothes, and your food." So the Levite went into his house. **11** The Levite was content to live with the man, and the young man became to Micah like one of his sons. **12** Micah set apart the Levite for sacred duties, and the young man became his priest, and was in Micah's house. **13** Then Micah said, "Now I know that Yahweh will do good for me, because this Levite has become my priest."

Judges 17 General Notes

Structure and formatting

This chapter begins a section explaining how Israel came to have a king.

Special concepts in this chapter

Idols and figures

According to the law of Moses, the Israelites were prohibited from making wooden figures or cast metal idols. This was a form of idolatry. This practice was common in Canaan and it shows the influence the Israelites allowed these people to have on them. (See: lawofmoses)

Judges 17:1

There was a man

This is a way to introduce a new person to the story.

Micah

This is the name of a man. It is not the same man who wrote the book of Micah.

Judges 17:2

1,100 pieces

"one thousand one hundred pieces"

that were taken from you

This can be stated in active form. Alternate translation: "which someone stole from you"

I stole it

"I was the one who took it"

Judges 17:3

1,100 pieces

"one thousand one hundred"

set apart

This means to dedicate something to a specific purpose. Alternate translation: "dedicate"

cast metal

metal that has been melted and poured into a mold to form a special shape

I restore it to you

"I give it back to you"

Judges 17:4

two hundred pieces of silver

"200 pieces of silver"

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they were placed in the house of Micah
The word "they" refers to the metal figures. This may be stated in active form. Alternate translation: "Micah placed them in his house"

Judges 17:5

a house of idols
This refers to a house used specifically for worshiping idols. This can be stated clearly. Alternate translation: "a house for worshiping idols"

Judges 17:6

everyone did what was right in his own eyes
The eyes represent seeing, and seeing represents thoughts or judgment. Alternate translation: "each person did what he decided was right" or "each person did what he judged to be right"

Judges 17:7

of Bethlehem
"from Bethlehem"

of the clan of Judah
This means that he was living among the family of Judah, that is, the tribe of Judah. Alternate translation: "who was living among the tribe of Judah"

He stayed there to fulfill his duties
"He lived and worked there"

Judges 17:8

find a place to live
"find a different place to live"

Judges 17:9

where I might live
It is implied that he is looking for a place to live and work. Alternate translation: "where I might live and have a job"

Judges 17:10

a father and a priest
The word "father" is here used in the sense of an advisor, and not to a literal father. Alternate translation: "an advisor and a priest"

I will give you ten pieces of silver a year
"I will give you ten pieces of silver each year"

a suit of clothes
"a set of clothes"

So the Levite went into his house
It is implied that the Levite accepted Micah's offer, and therefore, entered Micah's house. Alternate translation: "So the Levite accepted his offer and went into his house"

Judges 17:11

the young man became to Micah like one of his sons
The relationship between the Levite and Micah became like the close relationship between a father and son. Alternate translation: "the young man became close to Micah and was like one of his sons"

Judges 17:12

Micah set apart the Levite
Here "set apart" means that Micah "dedicated" or "ordained" him. Alternate translation: "Micah dedicated the Levite"

was in Micah's house
Here living in Micah's house is spoken of as "being" in his house. Alternate translation: "lived in Micah's house"

Judges 17:13

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Chapter 18

1 In those days there was no king in Israel. The tribe of the descendants of Dan was looking for a territory to live in, for up to that day they had not received any inheritance from among the tribes of Israel. **2** The people of Dan sent five men from the whole number of their tribe, men who were experienced warriors from Zorah and from Eshtaol, to scout the land on foot, and to look it over. They said to them, "Go and look over the land." They came to the hill country of Ephraim, to the house of Micah, and they spent the night there. **3** When they were near Micah's house, they recognized the speech of the young Levite. So they stopped and asked him, "Who brought you here? What are you doing in this place? Why are you here?" **4** He said to them, "This is what Micah has done for me: He has hired me to become his priest." **5** They said to him, "Please seek the advice of God, so we may know whether the journey we are going on will be successful." **6** The priest said to them, "Go in peace. Yahweh will lead you in the way you should go."

7 Then the five men left and came to Laish, and they saw that the people were living in safety, in the same way the Sidonians lived, undisturbed and secure. There was no one who conquered them or who oppressed them in any way in the land. They lived far away from the Sidonians and had no dealings with anyone. **8** They returned to their tribe in Zorah and Eshtaol. Their relatives asked them, "What is your report?" **9** They said, "Come! Let us attack them! We have seen the land and it is very good. Are you doing nothing? Do not be slow to attack and conquer the land. **10** When you go, you will come to a secure people, and the land is wide! God has given it to you—a place that does not lack anything in the land."

11 Six hundred men of the tribe of Dan, armed with weapons of war, set out from Zorah and Eshtaol. **12** They went up and camped at Kiriath Jearim, in Judah. This is why people called that place Mahaneh Dan to this day; it is west of Kiriath Jearim. **13** They went away from there to the hill country of Ephraim and came to the house of Micah.

14 Then the five men who had gone to scout the country of Laish said to their relatives, "Do you know that in these houses there are an ephod, household gods, a carved image, and a cast metal figure? Decide now what you will do." **15** So they turned in there and came to the house of the young man, the Levite, at the house of Micah, and they greeted him. **16** Now the six hundred Danites, armed with weapons of war, stood at the entrance of the gate. **17** The five men who had gone to scout out the land went there and they took the carved figure, the ephod, the household gods, and the cast metal figure, while the priest stood by the opening of the gate with the six hundred men armed with weapons of war. **18** When these went into Micah's house and took the carved image, the ephod, the household gods, and the cast metal figure, the priest said to them, "What are you doing?" **19** They said to him, "Be quiet! Put your hand on your mouth and come with us, and be to us a father and a priest. Is it better for you to be priest for the house of one man, or to be priest for a tribe and a clan in Israel?" **20** The priest's heart was glad. He took the ephod, the household gods, and the carved figure, and went along with the people.

21 So they turned and went away, putting the little children, their livestock and their valuable possessions in front of them. **22** When they were a good distance from the house of Micah, the men who were in the houses near Micah's house were called together, and they caught up with the Danites. **23** They shouted to the Danites, and they turned and said to Micah, "Why have you been called together?" **24** He said, "You stole the gods that I made, you have taken my priest, and you are leaving. What else do I have left? How can you ask me, 'What is bothering you?'" **25** The people of Dan said to him, "You should not let us hear you say anything, or some very angry men will attack you, and you and your family will be killed." **26** Then the people of Dan went their way. When Micah saw that they were too strong for him, he turned and went back to his house.

27 The people of Dan took what Micah had made, as well as his priest, and they came to Laish, to a people who were undisturbed and secure and they struck them with the edge of the sword and burned the city. **28** There was no one to rescue them because it was a long way from Sidon, and they had no dealings with anyone. It was in the valley that is near Beth Rehob. The Danites rebuilt the city and lived there. **29** They named the city Dan, the name of Dan their ancestor, who was one of Israel's sons. But the name of the city used to be Laish. **30** The people of Dan set up the carved figure for themselves. Jonathan son of Gershom, son of Moses, he and his sons were priests for the tribe of the Danites until the day of the land's

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captivity. [31] So they worshiped Micah's carved figure that he made as long as the house of God was at Shiloh.

Judges 18 General Notes

Special concepts in this chapter

The tribe of Dan
The tribe of Dan lacked faith in Yahweh and had yet to conquer its inheritance. In this chapter, they begin to conquer their land, but they also started to worship an idol. Their conquering of the land is much different than the other tribes' victories. (See: faith and inherit)

Judges 18:1

In those days
This phrase introduces the beginning of another event in the story.

In those days ... from among the tribes of Israel
This is background information about Israel and the people of the tribe of Dan.

not received any inheritance from
This refers specifically to land inherited where they would live. Alternate translation: "not received a land inheritance from"

Judges 18:2

from the whole number of their tribe
The phrase "the whole number" refers to all of the men in the tribe. Alternate translation: "from among all of the men in their tribe"

experienced warriors
"experienced fighters"

Zorah
See how you translated the name of this town in Judges 13:2.

Eshtaol
See how you translated the name of this town in Judges 13:25.

to scout the land on foot
The phrase "on foot" means to walk. Alternate translation: "to scout the land by walking through it"

Micah
See how you translated this man's name in Judges 17:1.

Judges 18:3

they recognized the speech of the young Levite
They recognized the man by the sound of his voice. Here "speech" refers to his "voice." Alternate translation: "they heard the young Levite talking, and they recognized his voice"

Judges 18:4

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Judges 18:5

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Judges 18:6

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Judges 18:7

Laish
This is the name of a city.

There was no one who conquered
"There were no enemies living in their land who had conquered them"

had no dealings with anyone
"had no contact with any outsiders." This means they lived far enough away from any other city that they lived secluded from other people.

Judges 18:8

Zorah
Translate the name of this city the same as you did in Judges 13:2.

Eshtaol
Translate the name of this city the same as you did in Judges 13:25.

Judges 18:9

Are you doing nothing?
This rhetorical question is asked sarcastically and means that they should be doing the opposite. This question can be written as a statement. Alternate translation: "You should be acting now!"

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Do not be slow to attack
"Hurry! Attack"

Judges 18:10

a secure people
"a people who think they are secure" "people who are not afraid that anyone will attack them"

the land is wide
"the land is large." This is a description of the size of the land.

that does not lack anything in the land
The men use a hyperbole, an exaggeration, to emphasize that it is a very desirable place to live. Alternate translation: "where we will have everything there that we need"

that does not lack anything
"that has everything"

Judges 18:11

Six hundred men
"600 men"

Judges 18:12

Kiriath Jearim
This is the name of a town.

Mahaneh Dan
Translate the name of this place the same as you did in Judges 13:25.

to this day
This means that something remains the same. It refers to the "present" time. Alternate translation: "and that is still its name"

Judges 18:13

General Information:
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Judges 18:14

Laish
Translate the name of this town the same as you did in Judges 18:7.

in these houses there are an ephod, ... metal figure? Decide ... will do
The five men asked this question to suggest and encourage the men that they should steal the idols. This can be written as a statement, and the implied information may be given in a parenthetical phrase. Alternate translation: "these houses contain an ephod, ... metal figure.

in these houses there are
"in one of these house there is" or "among these houses is"

Judges 18:15

they turned in there
"they turned"

they greeted him
The word "him" refers to the Levite.

Judges 18:16

six hundred Danites
"600 Danites"

Judges 18:17

six hundred men
"600 men"

Judges 18:18

General Information:
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Judges 18:19

Is it better for you to be priest for the house of one man ... a clan in Israel?
They ask this as a rhetorical question to imply that it is true. This question can be written as a statement. Alternate translation: "It is better for you to be priest for a tribe and a clan in Israel than for just the house of one man."

Judges 18:20

The priest's heart was glad
Here the priest is referred to by his "heart" to emphasize his emotions. Alternate translation: "The priest was glad"

Judges 18:21

putting the little children, their livestock and their valuable possessions in front of them
They traveled this way to protect the children. If Micah and his people attacked them the would reach the warriors first and not the children. Alternate translation: "putting the little children, their livestock and their possessions in front of them to protect them"

they turned
"the Danites turned around"

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Judges 18:22

a good distance
"some distance." This refers a short distance but one that is long enough to be considered as measurable progress.

the men who were in the houses near Micah's house were called together
This can be stated in active form. Alternate translation: "he called together the men who were in the houses near his house"

they caught up with the Danites
This implies that they ran after them. This can be stated clearly. Alternate translation: "running after the Danites, they caught up with them"

Judges 18:23

Why have you been called together?
This question is a rebuke. It can be translated as a statement. Alternate translation: "You should not have called your men together to chase us."

been called together
This can be stated in active form. Alternate translation: "called these men together"

Judges 18:24

the gods that I made
Micah did not make his gods; rather, the craftsman made them. Alternate translation: "the gods which I had made for me" or "the gods which a craftsman made for me"

What else do I have left?
Micah asks this question to emphasize that he no longer has the things that are important to him. Alternate translation: "I have nothing left." or "You have taken everything that is important to me."

How can you ask me, 'What is bothering you?'
Micah asks this question to emphasize that the Danites definitely know what is bothering him. Alternate translation: "You know that I am greatly distressed!'" or "You know how much I am bothered by what you have done to me!'"

Judges 18:25

let us hear you say anything
The phrase "us hear you say" refers to the Danites hearing Micah speaking about what had happened, but it also includes if they are told by others that Micah had spoken about what had happened. Alternate translation: "let us find out that you have said anything" or "say anything about this"

hear you say anything
The word "anything" refers to any information about the Danites coming to Micah's house and stealing his idols. This can be stated clearly. Alternate translation: "hear you say anything about this matter" or "hear you say anything about what has happened"

you and your family will be killed
This can be stated in active form. Alternate translation: "kill you and your family"

Judges 18:26

went their way
This means that they continued on their journey. Alternate translation: "continued on their journey" or "continued travelling"

they were too strong for him
This refers to the Danites being too strong for Micah and his men to fight against. Alternate translation: "they were too strong for him and his men to fight"

Judges 18:27

what Micah had made
Micah did not make his gods, rather a craftsman made them for him. Also, this can be stated in active form. Alternate translation: "the things that had been made for Micah" or "Micah's things"

Laish
See how you translated this in Judges 18:7.

with the edge of the sword
"with their swords." Here "the sword" represents the swords and other weapons that the soldiers used in battle.

Judges 18:28

they had no dealings with anyone
this means they lived far enough away from any other city, that they lived secluded from other people. See how you translated this phrase in Judges 18:7.

Beth Rehob
This is a name of a town.

Judges 18:29

General Information:
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Judges 18:30

Jonathan son of Gershom, son of Moses
This is the name of the young Levite who used to serve as priest for Micah. This can be made explicit. Alternate translation: "The young Levite's name was Jonathan the son of Gershom, son of Moses"

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until the day of the land's captivity
This refers to a time later on when the people of Dan would be captured by their enemies. Here the land being conquered is spoken of as if it were a prisoner taken captive by an enemy. Alternate translation: "until the day that their enemies conquered their land" or "until the day that their enemies took them captive"

Judges 18:31

that he made
Micah did not make his gods, rather the craftsman made them for him. Alternate translation: "that had been made for him" or "that his craftsman made for him"

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Chapter 19

1 In those days, when there was no king in Israel, there was a man, a Levite, living for a while in the most remote area of the hill country of Ephraim. He took for himself a woman, a concubine from Bethlehem in Judah. **2** But his concubine acted like a prostitute against him; she left him and went back to her father's house in Bethlehem of Judah. She stayed there for four months. **3** Then her husband got up and went after her in order to persuade her to come back. His servant was with him, and a yoke of donkeys. She brought him into her father's house. When the girl's father saw him, he was glad to meet him. **4** His father-in-law, the girl's father, persuaded him to stay for three days. They ate and drank, and they spent the night there. **5** On the fourth day they got up early and he prepared to go, but the girl's father said to his son-in-law, "Strengthen yourself with a bit of bread, then you may go." **6** So the two of them sat down to eat and drink together. Then the girl's father said, "Please be willing to spend the night and have a good time." **7** When the Levite got up to leave, the father of the young woman urged him to stay, so he changed his plan and spent the night there again. **8** On the fifth day he woke up early to leave, but the girl's father said, "Strengthen yourself, and wait until the afternoon." So the two of them had a meal. **9** When the Levite and his concubine and his servant rose up to depart, his father-in-law, the girl's father said to him, "See now, the day is advancing toward evening. Please stay another night, and have a good time. You can get up early tomorrow and go back home."

10 But the Levite was not willing to spend the night. He got up and left. He went toward Jebus (that is Jerusalem). He had a pair of saddled donkeys—and his concubine was with him. **11** When they were near Jebus, the day was nearly over, and the servant said to his master, "Come, let us turn aside to the city of the Jebusites and spend the night in it." **12** His master said to him, "We will not turn aside into a city of foreigners who do not belong to the people of Israel. We will go on to Gibeah." **13** The Levite said to his young man, "Come, let us go to one of those other places, and spend the night in Gibeah or Ramah." **14** So they went on, and the sun set as they came near to Gibeah, in the territory of Benjamin. **15** They turned aside there to spend the night in Gibeah. They went and sat down in the city square, but no one took them into his house for the night.

16 But then an old man was coming from his work in the field that evening. He was from the hill country of Ephraim, and he was staying for a while in Gibeah. But the men living in that place were Benjamites. **17** He raised his eyes and saw the traveler in the city square. The old man said, "Where are you going? Where are you coming from?" **18** The Levite said to him, "We are on our way from Bethlehem in Judah to the most remote part of the hill country of Ephraim, which is where I come from. I went to Bethlehem in Judah, and I am going to the house of Yahweh, but there is no one who will take me into his house. **19** We have straw and feed for our donkeys, and there is bread and wine for me and your female servant here, and for this young man with your servants. We lack nothing." **20** The old man greeted them, "Peace be with you! I will take care of all your needs. Only do not spend the night in the square." **21** So the man brought the Levite into his house and gave feed to the donkeys. They washed their feet and ate and drank.

22 While they were making their hearts glad, some men of the city, worthless men, surrounded the house, beating on the door. They spoke to the old man, the master of the house, saying, "Bring out the man who came into your house, so we can know him." **23** The man, the master of the house, went out to them and said to them, "No, my brothers, please do not do this evil thing! Since this man is a guest in my house, do not do this act of disgraceful folly! **24** See, my virgin daughter and his concubine are here. Let me bring them out now. Violate them and do with them whatever you like. But do not do such an act of disgraceful folly to this man!" **25** But the men would not listen to him, so the man seized his concubine and brought her out to them. They raped her and abused her all throughout the night, and at dawn they let her go. **26** At dawn the woman came and she fell down at the door of the man's house where her master was, and she lay there until it was light.

27 Her master rose up in the morning and opened the doors of the house and went out to go on his way. He could see his concubine lying there at the door, with her hands on the threshold. **28** The Levite said to her, "Get up. Let us go." But there was no answer. He put her on the donkey, and the man set out for home. **29** When the Levite came to his house, he took a knife, and he took hold of his concubine, and cut her up, limb by limb, into twelve pieces, and sent the pieces everywhere throughout Israel. **30** All who saw

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this said, "Such a thing has never been done or seen from the day the people of Israel came up out of the land of Egypt to this present day. Think about it! Give us advice! Tell us what to do!"

Judges 19 General Notes

Special concepts in this chapter

The sin of Benjamin
People from a village of the tribe of Benjamin raped a visitor's wife to death. This was very evil, especially in the ancient Near East. The people of Israel considered mistreatment of a guest one of the worst crimes. (See: and evil)

Judges 19:1

In those days
This phrase introduces the beginning of another event in the story.

remote
far from where most people live

Judges 19:2

acted like a prostitute against him
This means that she was unfaithful in their relationship and that she began to have sexual relations with other men. This can be stated explicitly if necessary. Alternate translation: "began to have sexual relations with other men"

Judges 19:3

His servant was with him, and a yoke of donkeys
"He took with him his servant and two donkeys"

Judges 19:4

His father-in-law, the girl's father, persuaded
"His father-in-law, that is, the girl's father, persuaded" or "The girl's father persuaded"

persuaded him to stay
"spoke to him so he decided to stay"

Judges 19:5

he prepared
the Levite prepared

Strengthen yourself with a bit of bread
Here "bread" refers to "food." Alternate translation: "Eat some food so you will be strong enough to travel"

Judges 19:6

Please be willing to spend the night
"Please stay another night"

Judges 19:7

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Judges 19:8

Strengthen yourself, and wait until the afternoon
The father-in-law is suggesting that he strengthen himself by eating. He is also asking him to wait until the afternoon to leave. This can be stated clearly. Alternate translation: "Eat some food so you will be strong enough to travel, and wait until afternoon to leave"

Judges 19:9

See now, the day
The phrase "See now" indicates that what follows is a polite request for the hearer to pay attention. "Please listen carefully: the day"

the day is advancing toward evening
"the day is almost over" or "it is almost evening"

Judges 19:10

that is Jerusalem
"which was later called Jerusalem"

Judges 19:11

Come, let us
This is an idiom used to make a suggestion. Alternate translation: "I suggest that we"

turn aside to
This means to take a break from their journey and stop somewhere along the route. Alternate translation: "stop at"

Judges 19:12

turn aside into
This means to take a break from their journey and stop at a place along the route. See how you translated a similar phrase in [Judges 19:11]

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Judges 19:13

Come, let us
This is an idiom used to make a suggestion. Alternate translation: "I suggest that we"

Judges 19:14

General Information:
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Judges 19:15

turned aside
This means to take a break from their journey and stop at a place along the route. See how you translated a similar phrase in [Judges 19:11]

the city square
the marketplace where people gathered during the day

took them into his house
This phrase means for someone to invite them to spend the night in their home. Alternate translation: "invited them to stay in their house for that night"

Judges 19:16

Benjamites
A Benjamite was a descendant of Benjamin. See how you translated the name of this people group in Judges 3:15.

Judges 19:17

He raised his eyes
Here the man looked up and paid attention to what was around him. Alternate translation: "He looked up"

the city square
the marketplace where people gathered during the day. See how you translated this in Judges 19:14.

Judges 19:18

who will take me into his house
This phrase refers to someone inviting other people into his house to spend the night there. Alternate translation: "who has invited me to stay in his house"

will take me
Here the Levite says "me," but he is actually referring to himself along with his servant and his concubine. Alternate translation: "will take us"

Judges 19:19

there is bread and wine
Change to active voice. Alternate translation: "we have plenty of bread and wine"

me and your female servant here, and for this young man with your servants
The Levite speaks of himself and the others as servants and in the third person to show respect. Alternate translation: "me, my concubine, and my servant"

We lack nothing
This can be written as a positive statement. Alternate translation: "We have everything we need"

Judges 19:20

Only do not
"Do not." The word "only" is used here to emphasize what he did not want the Levite to do.

square
This refers to the city square. See how you translated this Judges 19:17.

Judges 19:21

brought the Levite into his house
This means that he invited the Levite to spend the night in his house. Also, by inviting the Levite he was inviting the man's concubine and servant as well. Alternate translation: "invited the Levite and his servants to stay in his house"

Judges 19:22

they were making their hearts glad
The phrase "making their hearts glad" is an idiom that means to have a good time with someone else. Alternate translation: "they were have a good time together" or "they were enjoying themselves"

some men of ... surrounded the house
Some men stood on all sides of the house.

so we can know him
The phrase "know him" is a polite way of saying "have sexual relations with him." The men probably were not trying to be polite.

Judges 19:23

act of disgraceful folly
a senseless, disgraceful act

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Judges 19:24

See
This word is used to get the peoples' attention. Alternate translation: "Listen"

act of disgraceful folly
a senseless, disgraceful act. See how you translated this in Judges 19:23

Judges 19:25

the men would not listen to him
Here the author speaks of "agreeing" as if it were "listening." Alternate translation: "the men would not accept his offer"

the man seized his concubine
there could be confusion as to the identity of the man. Alternate translation: "the Levite seized his concubine"

at dawn
"when the sun was coming up" or "at first light" This refers to when the sun begins to rise.

Judges 19:26

it was light
This refers to morning when it is bright outside. Alternate translation: "the sun was fully risen"

Judges 19:27

General Information:
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Judges 19:28

But there was no answer
The woman did not answer because she was dead. This can be stated clearly. Alternate translation: "But she did not answer because she was dead"

Judges 19:29

limb by limb
"section by section." The author uses this graphic description of how the Levite cut up her body into specific pieces to emphasize what he did. "Limbs" refers to a person's arms and legs. If there is not a similar phrase in your language, this description may be left out of the translation.

twelve pieces
"12 pieces"

sent the pieces everywhere throughout Israel
This means that he sent sent the different pieces to twelve different areas of Israel. Alternate translation: "sent each piece to a different place throughout Israel"

Judges 19:30

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Chapter 20

1 Then all the people of Israel—from Dan to Beersheba, including the land of Gilead also—came out, and the congregation assembled together as one man before Yahweh at Mizpah. **2** The leaders of all the people, of all the tribes of Israel, took their places in the assembly of the people of God—400,000 footmen ready to fight with the sword. **3** Now the people of Benjamin heard that the people of Israel had gone up to Mizpah. The people of Israel said, "Tell us how this wicked thing happened." **4** The Levite, the husband of the woman who had been murdered, answered, "I came to Gibeah in the territory that belongs to Benjamin, I and my concubine, to spend the night. **5** During the night, the leaders of Gibeah attacked me, surrounding the house, intending to kill me. They raped my concubine, and she died. **6** I took my concubine and cut her body into pieces, and sent them into each region of Israel's inheritance, because they have committed wickedness and an act of disgraceful folly in Israel. **7** Now, all you people of Israel, give your advice and counsel here."

8 All the people arose together as one man, and they said, "None of us will go to his tent, and none of us will return to his house! **9** But now this is what we must do to Gibeah: We will attack it as the lot directs us. **10** We will take ten men of a hundred throughout all the tribes of Israel, and one hundred of a thousand, and one thousand of ten thousand, to get provisions for these people, so that when they come to Gibeah in Benjamin, they may punish them for the act of disgraceful folly they committed in Israel." **11** So all the men of Israel assembled against the city, united as one man.

12 The tribes of Israel sent men through all the tribe of Benjamin, saying, "What is this wickedness that was done among you? **13** Therefore, give us those wicked men of Gibeah, so we may put them to death, and so we will completely remove this evil from Israel." But the Benjamites would not listen to the voice of their brothers, the people of Israel. **14** Then the sons of Benjamin came together out of the cities to Gibeah to get ready to fight against the sons of Israel. **15** The people of Benjamin brought together from their cities to fight on that day twenty-six thousand soldiers who were trained to fight with the sword. In addition, there were seven hundred of their chosen men from the inhabitants of Gibeah. **16** Among all these soldiers were seven hundred chosen men who were left-handed. Each of them could sling a stone at a hair and not miss.

17 The people of Israel, not counting the number from Benjamin, numbered 400,000 men, who were trained to fight with the sword. All of these were men of war. **18** The people of Israel arose, went up to Bethel, and asked for advice from God. They asked, "Who first will attack the people of Benjamin for us?" Yahweh said, "Judah will attack first."

19 The sons of Israel got up in the morning and they moved their camp near Gibeah. **20** The men of Israel went out to fight against Benjamin. They set up their battle positions against them at Gibeah. **21** The people of Benjamin came out of Gibeah, and they killed twenty-two thousand men from among Israel on that day. **22** But the men of Israel strengthened themselves and they formed the battle line in the same place where they had taken positions on the first day. **23** Then the people of Israel went up and they wept before Yahweh until evening, and they sought direction from Yahweh. They said, "Should we go again to fight against our brothers, the people of Benjamin?" Yahweh said, "Attack them!"

24 So the people of Israel went against the soldiers of Benjamin the second day. **25** On the second day, Benjamin went out against them from Gibeah and they killed eighteen thousand men from the people of Israel. All were men who trained to fight with the sword. **26** Then all the people of Israel, all the people, went up to Bethel and wept, and there they sat before Yahweh and they fasted that day until the evening and offered burnt offerings and peace offerings before Yahweh. **27** The people of Israel asked Yahweh—for the ark of the covenant of God was there in those days, **28** and Phinehas, son of Eleazar son of Aaron, was serving before the ark in those days—"Should we go out to battle once more against the people of Benjamin, our brothers, or stop?" Yahweh said, "Attack, for tomorrow I will help you defeat them."

29 So Israel set men in secret places around Gibeah. **30** The people of Israel fought against the people of Benjamin for the third day, and they formed their battle lines against Gibeah as they had done before. **31** The people of Benjamin went and fought against the people, and they were drawn away from the city. They began to kill some of the people. There were about thirty men of Israel who died in the fields and on the roads. One of the roads went up to Bethel, and the other went to Gibeah. **32** Then the people of

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Benjamin said, "They are defeated and they are running away from us, just as at first." But the people Israel said, "Let us run back and draw them away from the city to the roads." **33** All the men of Israel rose up out of their places and formed themselves into lines for battle at Baal Tamar. Then the people of Israel who had been hiding in secret places ran out from their places from Maareh Gibeah. **34** Ten thousand chosen men out of all Israel came out against Gibeah, and the fighting was fierce, but the Benjamites did not know that disaster was close to them. **35** Yahweh defeated Benjamin before Israel. On that day, the people of Israel destroyed 25,100 men of Benjamin. All these who died were those who had been trained to fight with the sword.

36 So the people of Benjamin saw they were defeated. The men of Israel had given ground to Benjamin, because they were trusting in the men they had placed in hidden positions outside Gibeah. **37** Then the men who were hiding got up and hurried, and they rushed into Gibeah, and they struck all the city with the edge of the sword. **38** The arranged signal between the men of Israel and the men hiding in secret would be that a great cloud of smoke would rise up out of the city. **39** When the signal was sent the men of Israel would turn from the battle. Now Benjamin began to attack and they killed about thirty men of Israel, and they said, "It is sure that they are defeated before us, as in the first battle." **40** But when a pillar of smoke began to rise up out of the city, the Benjamites turned and saw the smoke rising to the sky from the whole city. **41** Then the men of Israel turned against them. The men of Benjamin were terrified, for they saw that disaster had come on them. **42** So they ran away from the men of Israel, escaping on the way to the wilderness. But the fighting overtook them. The men of Israel came out of the cities and destroyed them where they stood. **43** They surrounded the Benjamites, chased them and trampled them down at Nohah, all the way to the east side of Gibeah. **44** From the tribe of Benjamin, eighteen thousand people died, all of them men who were distinguished in battle. **45** They turned and fled toward the wilderness to the rock of Rimmon. The Israelites killed five thousand more of them along the roads. They kept going after them, following them closely all the way to Gidom, and there they killed two thousand more. **46** All the soldiers of Benjamin who fell that day were twenty-five thousand—men who were trained to fight with the sword; all of them were distinguished in battle. **47** But six hundred men turned and fled to the wilderness, toward the rock of Rimmon. For four months they stayed at the rock of Rimmon. **48** And the men of Israel turned back against the descendants of Benjamin and struck down with the edge of the sword the entire city, the animals and everything that they found. They also burned down every town in their path.

Judges 20 General Notes

Special concepts in this chapter

Benjamin destroyed

The army of Israel destroys all the tribe of Benjamin except 600 men. After this point in time, the tribe of Benjamin becomes mostly insignificant.

Judges 20:1

as one man

This simile speaks of the group as acting as a single person. It refers to a group of who people do everything together in the same way. Alternate translation: "as if they were a single man"

from Dan to Beersheba

This refers to the land as a whole. Alternate translation: "from all the eleven tribes"

Judges 20:2

God—400,000 footmen

"God, and also 400,000 regular soldiers came"

ready to fight

"capable of going to war." They were not going to fight each other.

Judges 20:3

Now

This word is used here to mark a stop in the main story. Here the author of the book tells background information about what the people of Benjamin knew.

had gone up to Mizpah

Mizpah was located high in the mountains.

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Judges 20:4

to spend the night
"for the night" or "to stay for a night"

Judges 20:5

General Information:
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Judges 20:6

wickedness and an act of disgraceful folly
The phrase "act of disgraceful folly" describes the "wickedness." Alternate translation: "outrageous wickedness"

act of disgraceful folly
a senseless, disgraceful act. See how you translated this in Judges 19:23

Judges 20:7

Now
This word is used to introduce the conclusion of the speech of the Levite.

give your advice and counsel here
The words "advice" and "counsel" refer to the same thing and are repeated for emphasis. They can be combined. Alternate translation: "decide what we need to do about this"

Judges 20:8

as one
This simile speaks of the group as acting as a single person. They all acted together in exactly the same way. Alternate translation: "as if they were a single man"

None of us will go to his tent ... none of us will return to his house
These two clauses say basically the same thing twice for emphasis. They can be combined. The words "none ... go" and "none ... return" emphasizes how the people will continue to stay there. They can be stated in positive form. Alternate translation: "We will all stay here"

Judges 20:9

But now
These words introduce the main portion of what the people say after the initial exclamation.

as the lot directs
This involved tossing or rolling small marked stones to determine what God wants.

Judges 20:10

ten men of a hundred ... one hundred of a thousand ... one thousand of ten thousand
"10 men out of 100 ... 100 out of 1,000 ... 1,000 out of 10,000"

provisions
food and other things the people need

act of disgraceful folly
a senseless, disgraceful act. See how you translated this in Judges 19:23

Judges 20:11

assembled against the city
"came together to attack the city"

Judges 20:12

General Information:
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Judges 20:13

put them to death
This is an idiom. Alternate translation: "kill them" or "execute them"

the voice of their brothers
Here "voice" refers to the message that they spoke. Alternate translation: "what their brother said"

Judges 20:14

General Information:
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Judges 20:15

twenty-six thousand
"26,000"

seven hundred
"700"

Judges 20:16

left-handed
A left-handed person is someone who is more skilled with their left hand than with their right hand.

could sling a stone at a hair and not miss
This show how amazingly well they could aim and hit their target. It can be stated in positive form. Alternate translation: "could throw a stone at even a hair and hit it" or "could throw a stone at something as small as a hair and hit it"

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Judges 20:17

not counting
"not including"

400,000
"four hundred thousand men"

Judges 20:18

asked for advice from God
"asked God what to do" or "asked God how to continue"

Judges 20:19

moved their camp near Gibeah
There is some question about the meaning of the Hebrew text. Instead of meaning that they set up their camp near Gibeah, it could mean that the army went out and stood across from Gibeah ready to fight.

Judges 20:20

General Information:
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Judges 20:21

twenty-two thousand
"22,000"

Judges 20:22

strengthened themselves
Here "strengthened" is an idiom that means they encouraged each other.

they formed the battle line
This probably means that the Israelites prepared their battle lines for the next day's fighting. Alternate translation: "they got ready to fight the next day"

Judges 20:23

they sought direction from Yahweh
The method they used is not stated. The priest may have cast lots to determine God's will.

Judges 20:24

General Information:
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Judges 20:25

eighteen thousand
"18,000"

Judges 20:26

before Yahweh
"in Yahweh's presence" or "to Yahweh"

Judges 20:27

for the ark of the covenant of God was there in those days
This is background information that the author inserted to help the reader understand how the people asked Yahweh for an answer.

was there in those days
"was at Bethel in those days"

Judges 20:28

and Phinehas ... was serving before the ark in those days
This is background information that the author inserted to help the reader understand how the people asked Yahweh for an answer.

was serving before the ark
The full meaning of this statement can be made explicit. Alternate translation: "was serving as priest before the ark"

Attack
The full meaning of this statement can be made explicit. Alternate translation: "Attack the army of Benjamin"

Judges 20:29

Israel set men
Here "Israel" refers to the people of Israel. Alternate translation: "the Israelites"

secret places
"in ambush"

Judges 20:30

General Information:
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Judges 20:31

fought against the people
The full meaning of this statement can be made explicit. Alternate translation: "fought against the people of Israel"

they were drawn away from the city
This can be stated in active form. Alternate translation: "the people of Israel drew them away from the city"

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They began to kill some of the people
The full meaning of this statement can be made explicit. Alternate translation: "The people of Benjamin began to kill some of the men of Israel"

Judges 20:32

just as at first
"just as before" or "just like the first two times"

Judges 20:33

Baal Tamar
This is the name of a city.

Maareh Gibeah
This is the name of a place. Other translations may read "fields of Gibeah" or "west of Gibeah" or "Maareh Geba."

Judges 20:34

Ten thousand
"10,000"

chosen men
This is an idiom that means these were particularly good soldiers. Alternate translation: "well-trained soldier"

disaster was close to them
Here immanent disaster is spoken of as if it was standing very close by them. Alternate translation: "they would soon be completely defeated"

Judges 20:35

25,100 men
"twenty-five thousand one hundred men"

men of Benjamin
"soldiers of Benjamin"

Judges 20:36

The men of Israel had given ground to Benjamin, because they were trusting in the men ... outside Gibeah
From this sentence until the end of verse 41 is background information that the writer inserted to explain to the readers how the ambush defeated the Benjamites.

had given ground to Benjamin
This is an idiom that means they intentionally retreated. Alternate translation: "had allowed Benjamin to move forward"

Judges 20:37

General Information:
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Judges 20:38

General Information:
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Judges 20:39

General Information:
This verse continues to give background information that the writer inserted to explain to the readers how the ambush defeated the Benjamites.

would turn from the battle
"would retreat from the fight"

they are defeated before us
This can be stated in active form. Alternate translation: "we have defeated them"

Judges 20:40

General Information:
This verse continues to give background information that the writer inserted to explain to the readers how the ambush defeated the Benjamites.

Judges 20:41

disaster
great harm, trouble, misery

come on them
This idiom means it happened to them. Alternate translation: "happened to them"

Judges 20:42

But the fighting overtook them
This speaks about fighting as if it were a person who could overtake someone. Alternate translation: "But the soldiers of Israel caught up to them" or "But they were not able to escape the fighting"

Judges 20:43

Nohah
This is the name of a place.

trampled them down
The completed destruction of the Benjamites is spoken of as if the Israelites stomped on their bodies. Alternate translation: "they completely destroyed them"

Judges 20:44

eighteen thousand
"18,000"

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were distinguished in battle
"had fought bravely in the battle"

Judges 20:45

They turned and fled
"The remaining Benjamites turned and fled"

five thousand ... two thousand
"5,000 ... 2,000"

Gidom
This is the name of a place.

Judges 20:46

twenty-five thousand
"25,000"

Judges 20:47

six hundred
"600"

Judges 20:48

turned back against the descendants of Benjamin
These people of Benjamin are not the soldiers who fled to the rock of Rimmon, but the ones who were still in the city.

the entire city
Here "the entire city" refers to all the people in that city. Alternate translation: "everyone who was in the city"

in their path
"along the way"

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Chapter 21

1 Now the men of Israel had sworn at Mizpah, "None of us will give his daughter to marry a Benjamite." **2** Then the people went to Bethel and sat there before God until the evening, and with loud voices they wept bitterly. **3** They called out, "Why, Yahweh, God of Israel, has this happened to Israel, that one of our tribes should be missing today?" **4** The next day the people got up early and built an altar there and offered burnt offerings and peace offerings. **5** The people of Israel said, "Which of all the tribes of Israel did not come up in the assembly to Yahweh?" For they had made an important oath concerning anyone who did not come up to Yahweh at Mizpah. They said, "He would certainly be put to death." **6** The people of Israel had compassion for their brother Benjamin. They said, "Today one tribe has been cut off from Israel. **7** Who will provide wives for those who are left, since we have made an oath to Yahweh that we will not let any of them marry our daughters?"

8 They said, "Which of the tribes of Israel did not come up to Yahweh at Mizpah?" It was found that no one had come to the assembly from Jabesh Gilead. **9** For when the people were set out in an orderly manner, behold, none of the inhabitants of Jabesh Gilead were there. **10** The assembly sent twelve thousand of their bravest men with instructions to go and strike the inhabitants of Jabesh Gilead with the edge of the sword, including the women and children. **11** "Do this: Every male and every woman who has known a man by lying with him you will devote to destruction." **12** The men found among those living in Jabesh Gilead four hundred young virgins who had not known a man by lying with him, and they took them to the camp at Shiloh in Canaan.

13 The entire assembly sent a message and told the people of Benjamin who were at the rock of Rimmon that they were offering them peace. **14** The Benjamites returned at that time and they were given the women of Jabesh Gilead who had been kept alive, but there were not enough women for all of them. **15** The people had compassion on Benjamin, because Yahweh had made a division between the tribes of Israel.

16 Then the elders of the assembly said, "How will we arrange wives for the Benjamites who are left, since the women of Benjamin have been killed?" **17** They said, "There must be an inheritance for the escaped remnant of Benjamin, so that a tribe is not destroyed from Israel. **18** We cannot give them wives from our daughters, for the people of Israel had sworn, saying, 'Cursed be anyone who gives a wife to Benjamin.'" **19** So they said, "You know there is a feast for Yahweh every year at Shiloh (which is north of Bethel, east of the road that goes up from Bethel to Shechem, and south of Lebonah)." **20** They instructed the men of Benjamin, saying, "Go and hide in secret and wait in the vineyards. **21** Watch for the time when the girls from Shiloh come out to dance, then rush out of the vineyards and each one of you should grab a wife from the girls of Shiloh, then go back to the land of Benjamin. **22** When their fathers or their brothers come to protest to us, we will say to them, 'Show us favor! Let them remain because we did not get wives for each man during the war. You are innocent, since you did not give your daughters to them.'" **23** The people of Benjamin did so. They took the number of wives that they needed from the girls who were dancing and they carried them off to be their wives. They went and returned to the place of their inheritance. They rebuilt the towns and lived in them. **24** Then the people of Israel left that place and went home, each one to his own tribe and clan, and each one to his own inheritance.

25 In those days there was no king in Israel. Everyone did what was right in his own eyes.

Judges 21 General Notes

Structure and formatting

This chapter concludes the account of the previous chapter.

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Special concepts in this chapter

Sin and immorality
At the end of Judges, there is much sin and immorality. The people are doing wrong and fixing their wrongs by doing more evil things. This period of Judges is typified by this final account and summarized by the statement, "everyone did what was right in his own eyes." (See: sin and evil and righteous)

Judges 21:1

Now the men of Israel had sworn ... marry a Benjamite."
This background information tells the reader about the promise that the Israelites made before the battle with the Benjamites.

Benjamite
This is the name of the descendants of Benjamin. See how you translated this in Judges 3:15.

Judges 21:2

General Information:
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Judges 21:3

Why, Yahweh, God of Israel, has this happened to Israel, that one of our tribes should be missing today?
The people of Israel used this rhetorical question to express their deep sadness. This question can be translated as a statement. Alternate translation: "Oh Yahweh, we are so sad that one of the tribes of Israel has been completely destroyed."

Judges 21:4

General Information:
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Judges 21:5

The people of Israel said, "Which of all the tribes of Israel did not come up in the assembly to Yahweh?"
The people are referring back to the assembly of the Israelites at Mizpah before they attacked the Benjamites.

For they had made an important oath concerning anyone who did not come up to Yahweh at Mizpah. They said, "He would certainly be put to death."
This is background information to explain to the reader the promise that the Israelites had made at Mizpah before they attacked the Benjamites.

He would certainly be put to death
Here "He" refers to anyone who did not go to Mizpah. This can be stated in active form. Alternate translation: "We will certainly kill that person"

Judges 21:6

their brother Benjamin
This speaks of the tribe of Benjamin as if it were Israel's brother to show their closeness to the tribe. Alternate translation: "the surviving Benjamites"

one tribe has been cut off from Israel
The destruction of the tribe of Benjamin is spoken of as if it had been cut off from Israel by a knife. This was an exaggeration because 600 men were still left. However, the women of Benjamin had been killed, so the future of the tribe was in question. Alternate translation: "one tribe has been removed"

Judges 21:7

Who will provide wives for those who are left, since we have made an oath to Yahweh that we will not let any of them marry our daughters?
The Israelites wanted to provide wives for the few surviving Benjamites, but their promise at Mizpah prevented them from doing that.

Judges 21:8

Jabesh Gilead
This is the name of a city.

Judges 21:9

people were set out in an orderly manner
"people that were assembled at Mizpah were accounted for"

none of the inhabitants of Jabesh Gilead were there
This refers back to the earlier assembly at Mizpah. The full meaning of this statement can be made clear. Alternate translation: "none of the inhabitants of Jabesh Gilead had been present at Mizpah"

Judges 21:10

twelve thousand
"12,000"

strike the inhabitants of Jabesh Gilead with the edge of the sword, including the women and children
The next verse will add an exception to this general instruction.

strike ... with the edge of the sword
"kill ... with their swords"

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Judges 21:11

General Information:
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Judges 21:12

Jabesh Gilead
This is the name of a city. See how you translated this in Judges 21:8.

four hundred young virgins
"400 young virgins"

who had not known a man by lying with him
This is a euphemism. Alternate translation: "who had not had sexual relations with a man"

Judges 21:13

they were offering them peace
The abstract noun "peace" can be translated with a verb phrase. Alternate translation: "they wanted to stop fighting with them"

Judges 21:14

Jabesh Gilead
This is the name of a city. See how you translated this in Judges 21:8.

there were not enough women for all of them
There were six hundred Benjamite men, and only four hundred women from Jabesh Gilead.

Judges 21:15

made a division between the tribes of Israel
"had caused the tribes of Israel not to be unified"

Judges 21:16

Benjamites
This refers to the descendants of Benjamin. See how you translated this in Judges 3:15.

the women of Benjamin have been killed
This can be stated in active form. Alternate translation: "we killed all the Benjamite women"

Judges 21:17

There must be an inheritance ... is not destroyed from Israel
The Israelites are exaggerating. They had already given wives to four hundred of the Benjamites, so the tribe would not be completely destroyed.

Judges 21:18

a wife to Benjamin
Here Benjamin refers to the male descendants of Benjamin. Alternate translation: "a wife to the men of Benjamin"

Judges 21:19

which is north of Bethel, east of the road that goes up from Bethel to Shechem, and south of Lebonah
This is background information to explain to the reader where the city of Shiloh is located.

Lebonah
This is the name of a city.

Judges 21:20

General Information:
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Judges 21:21

each one of you should grab a wife ... go back to the land of Benjamin
It it understood that the Benjamites would take these women back to their own land with them. The full meaning of this statement can be made explicit. Alternate translation: "each one of you should seize one of the girls of Shiloh, and then take her back with you to the land of Benjamin to become your wife"

Judges 21:22

Show us favor
The abstract noun "favor" can be stated as an action. Alternate translation: "Act kindly toward us"

because we did not get wives for each man during the war
The full meaning of this statement can be made explicit. Alternate translation: "because we did not get wives for each of them during the war with Jabesh Gilead"

You are innocent ... not give your daughters to them
This refers to the men of Shiloh. They did not voluntarily give their daughters to the Benjamites, and therefore did not break their promise not to do that.

Judges 21:23

the number of wives that they needed
This refers to one wife for each of the two hundred Benjamite men who did not receive wives from Jabesh Gilead (Judges 21:14).

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Judges 21:24

General Information:
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what was right in his own eyes
The eyes represent seeing, and seeing represents thoughts or judgment. Alternate translation: "what he judged to be right" or "what he considered to be right"

Judges 21:25

there was no king in Israel
"Israel did not yet have a king"

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Book: Ruth

Ruth

Chapter 1

1 It happened in the days when the judges ruled that there was a famine in the land, and a certain man of Bethlehem of Judah went to live as a foreigner in the country of Moab with his wife and his two sons. **2** The name of the man was Elimelek, and the name of his wife was Naomi. The names of his two sons were Mahlon and Kilion, who were Ephrathites of Bethlehem of Judah. They arrived at the country of Moab and lived there. **3** Then Elimelek, Naomi's husband, died, and she was left alone with her two sons. **4** These sons took wives from the women of Moab; the name of one was Orpah, and the name of the other was Ruth. They lived there for about ten years. **5** Then both Mahlon and Kilion died, and the woman was left without her two sons and without her husband. **6** Then she arose with her daughters-in-law and returned from the country of Moab because she had heard in the country of Moab that Yahweh had provided for his people's needs by giving them food. **7** So she left the place where she had been with her two daughters-in-law, and they walked down the road to return to the land of Judah. **8** Naomi said to her two daughters-in-law, "Go, return, each of you, to your mother's house. May Yahweh show kindness toward you, as you have shown kindness toward the dead and toward me. **9** May Yahweh grant you that you find rest, each of you in the house of another husband." Then she kissed them, and they raised their voices and cried. **10** They said to her, "No! We will return with you to your people." **11** But Naomi said, "Turn back, my daughters! Why will you go with me? Do I still have sons in my womb for you, so that they may become your husbands? **12** Turn back, my daughters, go your own way, for I am too old to have a husband. If I said, 'I hope I get a husband tonight,' and then give birth to sons, **13** would you therefore wait until they were grown? Would you choose not to marry a husband? No, my daughters! It is exceedingly bitter to me for your sake that the hand of Yahweh has gone out against me." **14** Then her daughters-in-law lifted up their voices and cried again. Orpah kissed her mother-in-law farewell, but Ruth held on to her.

15 Naomi said, "Listen, your sister-in-law has gone back to her people and to her gods. Return with your sister-in-law." **16** But Ruth said, "Do not urge me to leave you, to turn back from following you, for where you go, I will go; where you stay, I will stay; your people will be my people, and your God will be my God. **17** Where you die, I will die, and there I will be buried. May Yahweh punish me, and even more, if anything but death ever separates us." **18** When Naomi saw that Ruth was determined to go with her, she stopped arguing with her.

19 So the two traveled until they came to the town of Bethlehem. It happened that when they arrived in Bethlehem, the entire town was very excited about them. The women said, "Is this Naomi?" **20** But she said to them, "Do not call me Naomi. Call me Bitter, for the Almighty has dealt very bitterly with me. **21** I went out full, but Yahweh has brought me back again empty. So why do you call me Naomi, seeing that Yahweh has testified against me and the Almighty has afflicted me?" **22** So Naomi and Ruth the Moabite woman, her daughter-in-law, returned from the country of Moab. They came to Bethlehem at the beginning of the barley harvest.

Ruth 1 General Notes

Structure and formatting

"It happened in the days when the judges ruled"

The events of this book occur during the period of Judges. The book is concurrent with the book of Judges. To understand the historical context of the book, the translator may wish to review the book of Judges.

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Special concepts in this chapter

Women without a husband or children
In the ancient Near East, if a woman lacked a husband or sons, she was considered to be in a dire circumstance. She would not have been able to provide for herself. This is why Naomi told her daughters to remarry.

Other possible translation difficulties in this chapter

Contrast
The actions of Ruth the Moabite are intended to contrast with the actions of Naomi the Jew. Ruth shows great faith in Naomi's god, while Naomi does not trust in Yahweh. (See: faith and trust)

Ruth 1:1

It happened in the days when the judges ruled that
"It happened that" was a common way of beginning to tell about something that happened. Alternate translation: "In the days when the judges ruled" or "In the days when the judges ruled, this is what happened."

in the days when the judges ruled
"during the time when judges led and governed Israel"

in the land
This refers to the land of Israel. Alternate translation: "in the land of Israel"

a certain man
"a man." This is a common way of introducing a character into a story.

Ruth 1:2

Ephrathites of Bethlehem of Judah
They were people from the tribe of Ephraim who settled at Bethlehem in the region of Judea.

Ruth 1:3

she was left alone with her two sons
"Naomi had only her two sons with her"

Ruth 1:4

took wives
"married women." This is an idiom for marrying women. They did not take women who were already married.

from the women of Moab
Naomi's sons married women who were from the tribe of Moab. The Moabites worshiped other gods.

the name of one ... the name of the other
"the name of one woman ... the name of the other woman"

ten years
Ten years after Elimelek and Naomi came to the country of Moab, their sons Mahlon and Kilion died.

Ruth 1:5

General Information:
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Ruth 1:6

she arose with her daughters-in-law and returned
The word "arose" here means that Naomi began to act, and her daughters-in-law saw her, so they began to act also. Alternate translation: "she started to return, and her daughters-in-law also returned"

she had heard in the country of Moab
"while Naomi was living in Moab she heard." It is implied that the news came from Israel. Alternate translation: "she heard from Israel while in the country of Moab"

Yahweh
This is the name of God that he revealed to his people in the Old Testament. See the translationWord page about Yahweh concerning how to translate this.

had provided for his people's needs
God saw their need and provided good harvests for them.

daughters-in-law
the women who married Naomi's sons

Ruth 1:7

they walked down the road
"they walked along the road." To walk down a road is an expression for walking away.

Ruth 1:8

daughters-in-law
"sons' wives" or "sons' widows"

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each of you
Naomi was talking to two people, so languages that have a dual form of "you" would use that throughout her talk.

your mother's house
"to the home of each of your mothers"

shown kindness
"demonstrated that you are loyal"

kindness
"kindness" includes the ideas of love, kindness, and faithfulness.

toward the dead
"to your husbands, who died." Naomi was referring to her two sons that died.

Ruth 1:9

grant you
"give you" or "allow you to have"

you find rest
"Rest" here includes security in marriage.

in the house of another husband
with their new husbands, not someone else's husband. This refers to both a physical house that belongs to the husband, and to the protection from shame by being married.

they raised their voices and cried
To raise the voice is an idiom for speaking loudly. The daughters cried out loud or wept bitterly.

Ruth 1:10

We will return
When Orpah and Ruth said "we," they were referring to themselves and not Naomi. So languages that have inclusive and exclusive "we" would use the exclusive form here.

with you
Here "you" is the singular form referring to Naomi.

Ruth 1:11

Why will you go with me?
This is a rhetorical question. Alternate translation: "It does not make sense for you to go with me." or "You should not go with me."

Do I still have sons in my womb for you, so that they may become your husbands?
Naomi uses this question to say she cannot have other sons for them to marry. Alternate translation: "Obviously it is not possible for me to have any more sons who could become your husbands."

Ruth 1:12

too old to have a husband
The reason a husband would be important can be stated clearly. Alternate translation: "too old to marry again and bear more children"

give birth to sons
"bear children" or "deliver baby boys"

Ruth 1:13

would you therefore wait until they were grown? Would you choose not to marry a husband?
These are rhetorical questions, which do not expect an answer. Alternate translation: "you would not wait until they were grown up so that you could marry them. You would choose to marry a husband now."

It is exceedingly bitter to me
Bitterness is a metaphor for grief, and what grieves her can be stated clearly. Alternate translation: "It greatly grieves me that you have no husbands"

the hand of Yahweh has gone out against me
The word "hand" refers to Yahweh's power or influence. Alternate translation: "Yahweh has caused terrible things to happen to me"

Ruth 1:14

lifted up their voices and cried
This means that they cried out loud or wept bitterly.

Ruth held on to her
"Ruth clung to her." Alternate translation: "Ruth refused to leave her" or "Ruth would not leave her"

Ruth 1:15

Listen, your sister-in-law
"Pay attention, because what I am about to say is both true and important, your sister-in-law"

your sister-in-law
"the wife of your husband's brother" or "Orpah"

her gods
Before Orpah and Ruth married Naomi's sons, they worshiped the gods of Moab. During their marriage, they began to worship Naomi's God.

Ruth 1:16

where you stay
"where you live"

your people will be my people
Ruth is referring to Naomi's people, the Israelites. Alternate translation: "I will consider the people of

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your country as being my own people" or "I will consider your relatives as my own relatives"

Ruth 1:17

Where you die, I will die
This refers to Ruth's desire to spend the rest of her life living in the same place and town as Naomi.

May Yahweh punish me, and even more, if
This refers to Ruth asking God to punish her if she does not do what she said like the english idiom "God forbid, if."

Ruth 1:18

she stopped arguing with her
"Naomi stopped arguing with Ruth"

Ruth 1:19

It happened
"It came about." This is used here to mark a new part of the story with new people.

the entire town
The "town" refer to the people who live there. Alternate translation: "everyone in the town"

Is this Naomi?
Since it has been many years since Naomi lived in Bethlehem and no longer has her husband and two sons, it is likely the women were expressing doubt as to if this woman was actually Naomi. Treat this as a real question, not a rhetorical question.

Ruth 1:20

Do not call me Naomi
The name "Naomi" means "my delight." Since Naomi lost her husband and sons, she no longer feels her life matches her name.

Bitter
This is a translation of the meaning of the name. It is also often translated according to its sound as "Mara."

Ruth 1:21

I went out full, but Yahweh has brought me back again empty
When Naomi left Bethlehem, her husband and two sons were living, and she was happy. Naomi blames Yahweh for the death of her husband and sons, saying that he has caused her to return to Bethlehem without them, and now she is bitter and unhappy.

testified against me
Another possible meaning is "judged me guilty."

has afflicted me
"has brought calamity on me" or "has brought tragedy to me"

Ruth 1:22

So Naomi and Ruth
This begins a summary statement. English marks this by the word "so." Determine how your language marks concluding or summary statements and do the same.

at the beginning of the barley harvest
The phrase "the barley harvest" can be translated with a verbal phrase. Alternate translation: "when the farmers were just beginning to harvest barley"

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Chapter 2

1 Now Naomi had a relative of her husband, a man of great wealth of the clan of Elimelek, and his name was Boaz. **2** Ruth, the Moabite woman, said to Naomi, "Now let me go and glean what remains among the ears of grain in the fields. I will follow anyone in whose eyes I will find favor." So Naomi said to her, "Go, my daughter." **3** Ruth went and gleaned what remained in the fields after they had harvested it. She happened to come to the portion of the fields belonging to Boaz, who was of the clan of Elimelek. **4** Behold, Boaz came from Bethlehem and said to the reapers, "May Yahweh be with you." They answered him, "May Yahweh bless you." **5** Then Boaz said to his servant who was supervising the reapers, "What man does this young woman belong to?" **6** The servant supervising the reapers answered and said, "It is the young Moabite woman who came back with Naomi from the land of Moab. **7** She said to me, 'Please let me glean and gather among the bundles of cut grain after the reapers.' So she came here and has continued from the morning until now, except that she rested a little in the house." [1]

8 Then Boaz said to Ruth, "Are you not listening to me, my daughter? Do not go and glean in another field; do not leave my field. Instead, stay here and work with my young female workers. **9** Keep your eyes only on the field where the men are reaping and follow behind the other women. Have I not instructed the men not to touch you? Whenever you are thirsty, you may go to the waterpots and drink the water that the young men have drawn." **10** Then she fell on her face before Boaz and bowed to the ground. She said to him, "Why have I found such favor in your eyes that you should be concerned about me, a foreigner?" **11** Boaz answered and said to her, "It has been reported to me, all that you have done since the death of your husband. You have left your father, mother, and the land of your birth to follow your mother-in-law and to come to a people you do not know. **12** May Yahweh reward you for your deed. May you receive full payment from Yahweh, the God of Israel, under whose wings you have found refuge." **13** Then she said, "Let me find favor in your eyes, my master, for you have comforted me, and you have spoken kindly to me, though I am not one of your female servants."

14 At mealtime Boaz said to Ruth, "Come here, and eat some of the bread, and dip your morsel in the wine vinegar." She sat beside the reapers, and he offered her some roasted grain. She ate until she was satisfied and left the rest of it. **15** As she got up to glean, Boaz commanded his young men, saying, "Let her glean even among the bundles of cut grain, and do not humiliate her. **16** Also pull out for her some ears of grain from the bundles, and leave them for her to glean, and do not rebuke her."

17 So she gleaned in the field until evening. Then she beat out the ears of grain that she had gleaned, and the grain was about an ephah of barley. **18** She lifted it up and went into the city. Then her mother-in-law saw what she had gleaned. Ruth also brought out the roasted grain left from her meal and gave it to her. **19** Her mother-in-law said to her, "Where have you gleaned today? Where did you go to work? May the man who was concerned about you be blessed." Then Ruth told her mother-in-law about the man who owned the field where she had worked. She said, "The name of the man who owns the field where I worked today is Boaz." **20** Naomi said to her daughter-in-law, "May he be blessed by Yahweh, who has not left off his loyalty to the living and to the dead." Naomi said to her, "That man is near of kin to us, one of our kinsman-redeemers." **21** Ruth the Moabite woman said, "Indeed, he said to me, 'You should keep close to my young men until they have finished all my harvest.'" **22** Naomi said to Ruth her daughter-in-law, "It is good, my daughter, that you go out with his young female workers, so that they do not harm you in another field." **23** So she stayed close to Boaz's female workers in order to glean to the end of the barley harvest and the wheat harvest. She lived with her mother-in-law.

Footnotes

2:7 [1]Some modern translations read

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Ruth 2 General Notes

Other possible translation difficulties in this chapter

"Do not go and glean in another field"
Boaz said this because he could not guarantee their safety in another person's field. It is assumed that not everyone was as gracious and obedient to the law of Moses as Boaz.

Ruth 2:1

Now Naomi had a relative of her husband
This phrase introduces new information before the story continues. Your language may have a way to introduce new information.

a man of great wealth
"a prominent, wealthy man." This means that Boaz was prosperous and well known in his community, with a good reputation.

Ruth 2:2

Ruth, the Moabite woman
Here the story resumes. You need to see how your language restarts a story after a break.

the Moabite woman
This is another way of saying the woman was from the country or tribe of Moab.

Now
"Please." This word shows that Ruth was making a polite request.

glean what remains among the ears of grain
"gather kernels of grain left behind by the harvesters" or "pick up kernels of grain left behind by the harvesters"

the ears
"the heads" or "the stalks." The "ears" are the parts of a grain plant that contain the grain.

in whose eyes I will find favor
The phrase "found favor" is an idiom which means to be approved of by someone. Ruth speaks of gaining someone's favor as gaining permission or approval. Also, the eyes represent seeing, and seeing represents thoughts and judgement. Alternate translation: "who will grant me permission to glean"

daughter
Ruth was caring for Naomi as if she were her own mother. Make sure it is possible in your language to use this word for someone who is not an actual daughter.

Ruth 2:3

She happened to come
Ruth was not aware that the field she picked to glean in belonged to Naomi's relative Boaz.

Ruth 2:4

Behold, Boaz
The word "behold" alerts us to the important event of Boaz arriving at the field. Your language may also have a specific way of introducing important events or characters.

came from Bethlehem
The fields were an unspecified distance outside of Bethlehem.

bless you
"give you good things" or "make you happy"

Ruth 2:5

What man does this young woman belong to?
Possible meanings are 1) Boaz was asking about Ruth's husband or 2) Boaz was asking about Ruth's parents or current guardians.

was supervising
"was in charge of" or "was managing"

Ruth 2:6

General Information:
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Ruth 2:7

glean and gather
You may need to make explicit that Ruth would be gathering grain. Alternate translation: "glean and gather grain"

the house
"the hut" or "the shelter." This was a temporary shelter or garden hut in the field that provided shade from the sun.

Ruth 2:8

Are you not listening to me, my daughter
This rhetorical question can be reworded as a command. Alternate translation: "Listen to me, my

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daughter" or "Note well what I am telling you, my daughter"

my daughter
This was a kind way of addressing a younger woman. Ruth was not the actual daughter of Boaz, so make sure the translation of this does not make it sound like she was.

Ruth 2:9

Keep your eyes only on the field
The eyes represent watching something or paying attention to something. Alternate translation: "Watch only the field" or "Pay attention only to the field"

Have I not instructed the men ... you?
Boaz used this question to emphasize what he had already done to help Ruth. Alternate translation: "I have given the men strict instructions ... you."

men ... the other women
"young male workers ... young female workers." The word "men" is used three times to refer to the young men who are harvesting in the field. Some languages can say this using one word, and they have a different word that means young women workers.

not to touch you
Possible meanings are 1) the men were not to harm Ruth or 2) the men were not to stop her from gleaning in his field.

the water that the young men have drawn
To draw water means to pull up water from a well or to take it out of a storage vessel.

young men
You may need to make explicit that these were Boaz's servants, as do many versions. Alternate translation: "servants"

Ruth 2:10

she fell on her face before Boaz and bowed to the ground
This hendiadys describes an act of respect and reverence. She was showing honor to Boaz out of gratefulness for what he had done for her by kneeling or lying on the ground and putting her face on the ground. It was also a posture of humility. Alternate translation: "she bowed before Boaz with her face to the ground" (See: and [[rc://en/ta/man/jit/translate-symaction])

bowed to the ground
Some modern translations read, "lay on the ground."

Why have I found such favor ... a foreigner?
Ruth is asking a real question.

foreigner
Ruth had pledged her loyalty to the God of Israel in private, but she was known publicly as "the Moabitess."

Ruth 2:11

It has been reported to me
This can be stated in active form. Alternate translation: "People have reported to me" or "People have told me"

to come to a people
Boaz is referring to Ruth coming to dwell with Naomi in a village and community, a country, and religion she did not know.

Ruth 2:12

reward you
"repay you" or "pay you back"

for your deed
This is an act of faith, choosing to live with Naomi in Bethlehem and trusting Naomi's God.

May you receive full payment from Yahweh
This is a poetic expression that is very similar to the previous sentence. Alternate translation: "May Yahweh give back to you even more than you have given"

under whose wings you have found refuge
Boaz uses the picture of a mother bird gathering her chicks under her wings to protect them, in order to describe God's protection for those who trust in him. Alternate translation: "in whose safe care you have placed yourself"

Ruth 2:13

Let me find favor in your eyes
Here "find favor" is an idiom that means be approved of or that he is pleased with her. Here "eyes" are a metonym for sight, and sight is a metaphor representing his evaluation. Alternate translation: "Please accept me"

I am not one of your female servants
Possible meanings are 1) Ruth was not one of Boaz's female servants or 2) Ruth did not think her marriage to Naomi's son granted her any privilege in Bethlehem.

Ruth 2:14

At mealtime
This refers to the noontime meal.

dip your morsel in the wine vinegar
This was a simple meal eaten in the field. People would sit on the ground around a cloth that had a

bowl of wine vinegar on it and plates of broken bread. They would dip their bread in the vinegar bowl to wet it and add flavor before they ate it.

wine vinegar
a sauce that bread was dipped in. The Israelites further fermented some of their wine to make vinegar.

Ruth 2:15

As she got up to glean, Boaz commanded his young men
In the context of the commands, it is likely that Ruth was far enough away not to hear Boaz's instructions. Alternate translation: "And when Ruth got up to glean, Boaz privately told his young men"

As she got up
"As she stood up"

even among the bundles
Here "even" denotes "above and beyond what one normally does." Boaz instructs his workers to let Ruth glean around the bundles of grain. People who were gleaning were normally forbidden from working that close to the harvested grain.

Ruth 2:16

pull out for her some ears of grain from the bundles
"take some stalks of grain out of the bundles and leave them for her" or "leave behind stalks of grain for her to collect"

do not rebuke her
"do not cause her shame" or "do not dishonor her"

Ruth 2:17

beat out
She separated the edible part of the grain from the hull and stalk, which is thrown away.

ears of grain
This refers to the eatable part of the grain.

about an ephah of barley
An ephah is a unit of measurement equal to about 22 liters. Alternate translation: "about 22 liters of barley"

Ruth 2:18

She lifted it up and went into the city
It is implied that Ruth carried the grain home.

her mother-in-law saw
"Naomi saw"

Ruth 2:19

Where have you gleaned today? Where did you go to work?
Naomi said almost the same thing in two different ways to show that she was very interested in knowing what had happened to Ruth that day.

Ruth 2:20

he be blessed by Yahweh
Naomi is asking God to reward Boaz for his kindness to Ruth and herself.

who has not left off his loyalty
"who has continued to be loyal." Possible meanings are 1) Boaz remembered his obligations to Naomi as a family member or 2) Naomi is referring to Yahweh, who was acting through Boaz or 3) Yahweh has continued to be faithful to the living and the dead.

to the living
"to the people who are still living." Naomi and Ruth were the "living."

the dead
Naomi's husband and sons were the "dead." This can be stated differently to remove the nominal adjective "the dead." Alternate translation: "the people who have already died"

near of kin to us, one of our kinsman-redeemers
The second phrase repeats and expands the first. This is a Hebrew style of emphasis.

kinsman-redeemers
A kinsman-redeemer was a close male relative who could rescue a childless widow from financial ruin by marrying her and having a child with her. He would also reacquire the land his relatives had lost due to poverty and redeem family members who had sold themselves into slavery.

Ruth 2:21

Indeed, he said to me
"He even said to me." This indicates that what follows is the most important part of Boaz's words to Ruth.

keep close to my young men
Boaz was referring to the physical protection his men can provide her.

Ruth 2:22

go out with
"work with"

they do not harm you in another field
You may need to make explicit that Naomi was afraid men would harm Ruth or to translate in

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passive form. Alternate translation: "the men in another field do not harm you" or "you are not harmed in some other field"

Ruth 2:23

she stayed close
Ruth worked in Boaz's fields with his workers during the day, so she would be safe.

She lived with her mother-in-law
Ruth went to Naomi's home to sleep at night.

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Chapter 3

1 Naomi, her mother-in-law, said to her, "My daughter, should I not seek a place for you to rest, so that
things may go well for you? **2** Now Boaz, the man whose young female workers you have been with, is he
not our kinsman? Look, he will be winnowing barley tonight at the threshing floor. **3** Therefore, wash
yourself, anoint yourself, put on your best clothes, and go down to the threshing floor. But do not make
yourself known to the man until he finishes eating and drinking. [1]**4** But when he lies down, take notice of
the place where he lies down so that later you can go to him, uncover his feet, and lie down there. Then
he will explain to you what to do." **5** Ruth said to Naomi, "I will do everything you say."

6 So she went down to the threshing floor, and she followed the instructions her mother-in-law had given
her. **7** When Boaz had eaten and drunk and his heart was merry, he went to lie down at the end of the pile
of grain. Then she came softly, uncovered his feet, and lay down. **8** It came about at midnight that the man
was startled. He turned over, and right there a woman was lying at his feet! **9** He said, "Who are you?"
She answered, "I am Ruth, your female servant. Spread your cloak over your female servant, for you are a
near kinsman." **10** Boaz said, "My daughter, may you be blessed by Yahweh. You have made your latest
kindness better than the first, because you have not gone after any of the young men, whether poor or
rich. **11** Now, my daughter, do not be afraid! I will do for you all that you say, because all the city of my
people knows that you are a worthy woman. **12** It is true that I am a kinsman, but there is a kinsman
nearer than I. **13** Stay here tonight, and in the morning, if he will perform for you the duty of a kinsman,
good, let him do the kinsman's duty. But if he will not do the duty of a kinsman for you, then I will do it, by
the life of Yahweh. Lie down until the morning."

14 So she lay at his feet until the morning. But she rose up before anyone could recognize another person.
For Boaz had said, "Let it not be known that the woman came to the threshing floor." **15** Then Boaz said,
"Bring your shawl and hold it out." When she did so, he measured six large measures of barley into it and
put the load on her. Then he went into the city. **16** When Ruth came to her mother-in-law, she said, "How
did you do, my daughter?" Then Ruth told her all that the man had done for her. **17** She said, "These six
measures of barley are what he gave me, for he said, 'Do not go empty to your mother-in-law.'" **18** Then
Naomi said, "Stay here, my daughter, until you know how the matter will turn out, for the man will not
rest until he has finished this thing today."

Footnotes

3:3 [1]The copies of the ancient Hebrew text have,

Ruth 3 General Notes

Special concepts in this chapter

Boaz's integrity

Boaz showed great integrity in this chapter by not having sexual relations with Ruth. He was also concerned with how people would see Ruth if they caught her in this position. Boaz's character is important for this story.

Other possible translation difficulties in this chapter

"So that things may go well for you"

Naomi attempted to make Ruth desirable to Boaz so that he would want to marry her. Even though she was a Gentile by birth, Boaz could marry her because she was, by marriage, Naomi's daughter.

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Ruth 3:1

mother-in-law
Naomi is the mother of Ruth's dead husband.

My daughter
Ruth became Naomi's daughter by marrying her son and further by her actions in caring for Naomi after returning to Bethlehem.

should I not seek a place for you to rest ... for you?
Naomi uses this question to tell Ruth what she planned to do. Alternate translation: "I must look for a place for you to rest ... for you." or "I must find a husband to care for you ... for you."

a place for you to rest
Possible meanings are 1) literally in finding a house for her to live in or 2) figuratively in finding a husband to care for her. Naomi probably had both senses in mind.

Ruth 3:2

female workers you have been with
The translation can make explicit that she was working in the fields with these female workers. Alternate translation: "female workers you have been with in the fields"

is he not our kinsman?
Naomi probably used this question to remind Ruth of something she had already told her. Alternate translation: "he is our relative."

Look
This term indicates that the following statement is very important.

winnowing
To winnow means to separate grain from the unwanted chaff by tossing both the grain and chaff into the air, allowing the wind to blow the chaff away.

Ruth 3:3

anoint yourself
This is probably a reference to rubbing sweet-smelling oil on oneself, much as women put on perfume today.

go down to the threshing floor
This refers to leaving the city and heading to the threshing area.

Ruth 3:4

uncover his feet
This means to remove the cloak or blanket covering his feet so that they would be exposed to the cold.

lie down there
"lie down at his feet"

Then he will explain to you what to do
The specific custom of that time is unclear, but this is usually understood as a culturally acceptable way for a woman to tell a man that she was willing to marry him. Boaz would understand the custom and accept or reject her offer.

Then he will
"When he wakes up, he will"

Ruth 3:5

General Information:
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Ruth 3:6

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Ruth 3:7

his heart was merry
Here Boaz is referred to by his heart. It does not imply Boaz was overly drunk. Alternate translation: "he was satisfied" or "he was in a good mood"

she came softly
"she sneaked in" or "she came in quietly so no one would hear her"

uncovered his feet
"removed his blanket from his feet"

lay down
"lay down at his feet"

Ruth 3:8

It came about
This phrase is used here to mark an important event in the story. If your language has a way for doing this, you could consider using it here.

at midnight
"in the middle of the night"

was startled
It is not clear what startled Boaz. Perhaps he suddenly felt the cold air on his feet.

He turned over
He looked to see what startled him.

a woman was lying at his feet
The woman was Ruth, but Boaz could not recognize her in the darkness.

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Ruth 3:9

your female servant
Ruth spoke with humility to Boaz.

Spread your cloak over your female servant
This was a cultural idiom for marriage. Alternate translation: "Marry me"

near kinsman
a close relative with special responsibilities toward their extended family

Ruth 3:10

You have made your latest kindness better than the first
"You have shown me even more kindness now than you did before"

your latest kindness
This refers to Ruth asking Boaz to marry her. By marrying Naomi's relative, Ruth would provide for Naomi and demonstrate great kindness to Naomi.

because you have not gone after
"you have not pursued marriage with." Ruth could have ignored Naomi's need and looked for a husband for herself outside of Naomi's relatives.

Ruth 3:11

my daughter
Boaz used this expression as a sign of respect toward Ruth as a younger woman.

all the city of my people knows
Bethlehem is a town, or small city, that belonged to the tribe that Boaz belonged to. Here "city" represents the people who live in that city. Alternate translation: "all the people in the city know" or "everyone in town knows"

Ruth 3:12

kinsman nearer than I
It was the duty of the closest male relative to help the widow.

Ruth 3:13

if he will perform for you the duty of a kinsman
Boaz is referring to the expectation that the closest male relative of Ruth's dead husband would marry her and help carry on his family name.

by the life of Yahweh
"as surely as Yahweh lives." This was a common Hebrew vow.

Ruth 3:14

she lay at his feet
Ruth slept at Boaz' feet. They did not have sex.

before anyone could recognize another person
This time of day can be spoken of in terms of darkness. Alternate translation: "while it was still dark"

Ruth 3:15

shawl
a piece of cloth worn over the shoulders

six large measures of barley
The actual amount is not stated. It was enough to be considered generous, yet small enough for Ruth to carry alone. Some think it was about 30 kilograms.

put the load on her
The amount of grain was so great that Ruth needed help picking it up to carry it.

Then he went into the city
Most ancient copies have "he went," but some have "she went." There are English versions with both. The better choice is "he went."

Ruth 3:16

How did you do, my daughter?
What Ruth meant by this question can be made more clear. Alternate translation: "What happened, my daughter?" or "How did Boaz act toward you?"

all that the man had done
"all that Boaz had done"

Ruth 3:17

Do not go empty
"Do not go empty-handed" or "Do not go with nothing" or "Be sure to take something"

Ruth 3:18

finished this thing
This refers to the decision about who will buy Naomi's property and marry Ruth.

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Chapter 4

1 Now Boaz went up to the gate and sat down there. Soon, the near kinsman of whom Boaz had spoken came by. Boaz said to him, "My friend, come over and sit down here." The man came over and sat down. **2** Then Boaz took ten men of the elders of the city and said, "Sit down here." So they sat down. **3** Boaz said to the near kinsman, "Naomi, who has returned from the country of Moab, is selling the parcel of land that was our brother Elimelek's. **4** I thought to uncover your ears and say to you, 'Buy it in the presence of those who are sitting here, and in the presence of the elders of my people.' If you wish to redeem it, redeem it. But if you do not wish to redeem it, then tell me, so that I may know, for there is no one to redeem it besides you, and I am after you." Then the other man said, "I will redeem it." **5** Then Boaz said, "On the day that you buy the field from the hand of Naomi, you must also take Ruth the Moabite woman, the widow of a dead man, in order to raise up the name of the dead on his inheritance." **6** Then the near kinsman said, "I cannot redeem it for myself without destroying my own inheritance. You take my right of redemption for yourself, for I cannot redeem it."

7 Now this was the custom in former times in Israel concerning the redemption and exchange of goods. To confirm all things, a man took off his sandal and gave it to his neighbor; this was the manner of making legal agreements in Israel. **8** So the near kinsman said to Boaz, "Buy it for yourself," and he took off his sandal. **9** Then Boaz said to the elders and to all the people, "You are witnesses today that I have bought all that was Elimelek's and all that was Kilion's and Mahlon's from the hand of Naomi. **10** Also Ruth the Moabite woman, the wife of Mahlon, I have acquired to be my wife, in order that I might raise up the name of the dead man on his inheritance, so that his name will not be cut off from among his brothers and from the gate of his place. Today you are witnesses!" **11** All the people who were in the gate and the elders said, "We are witnesses. May Yahweh make the woman who has come into your house like Rachel and Leah, the two who built up the house of Israel; and may you prosper in Ephrathah and be renowned in Bethlehem. **12** May your house be like the house of Perez, whom Tamar bore to Judah, through the offspring that Yahweh will give you with this young woman."

13 So Boaz took Ruth, and she became his wife. He went to her, and Yahweh enabled her to conceive, and she bore a son. **14** The women said to Naomi, "May Yahweh be blessed, who has not left you today without a near kinsman, this baby. May his name be famous in Israel. **15** May he be for you a restorer of life and a nourisher of your old age, for your daughter-in-law, who loves you, who is better to you than seven sons, has borne him." **16** Naomi took the child, laid him in her bosom, and took care of him. **17** The women of the neighborhood gave him a name, saying, "A son has been born to Naomi." They named him Obed. He became the father of Jesse, who became the father of David.

18 Now these were the descendants of Perez: Perez became the father of Hezron,

19 Hezron became the father of Ram, Ram became the father of Amminadab,

20 Amminadab became the father of Nahshon, Nahshon became the father of Salmon,

21 Salmon became the father of Boaz, Boaz became the father of Obed,

22 Obed became the father of Jesse, and Jesse became the father of David.

Ruth 4 General Notes

Special concepts in this chapter

King David

Despite being a Moabitess, Ruth became an ancestor of David. David was Israel's greatest king. It is shocking a Gentile would become a part of such an important lineage. She had great faith in Yahweh. (See: and faith)

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Other possible translation difficulties in this chapter

"You must also take Ruth the Moabitess"
Because Naomi had no son, her daughter-in-law Ruth needed to be provided for. Therefore, the relative who wanted to use her land had to also help Ruth to have a son who would come to provide for her.

"This was the custom in former times"
This is a comment made by the writer of the text. He functions as a narrator in this instance. It indicates that there was a considerable period of time between the events that occurred and the time they were written down.

Ruth 4:1

the gate
"the gate of the city" or "the gate of Bethlehem." This was the main entrance to the walled town of Bethlehem. There was an open area by the gate that was used as a meeting place to discuss community matters.

the near kinsman
This was the closest living relative to Elimelek.

came over
stopped going to where he had planned to go and went toward Boaz

Ruth 4:2

elders of the city
"leaders of the city"

Ruth 4:3

Naomi ... is selling the parcel of land
It was the responsibility of the kinsman to buy back his relative's land and to care for his family. In this case, it meant the man must buy Naomi's land, marry Ruth, and care for Naomi.

Ruth 4:4

uncover your ears
"inform you"

in the presence of
This would make the transaction legal and binding.

redeem it
This meant to buy the land to keep it within their family.

I am after you
Boaz was the next kinsman in line to redeem the land.

Ruth 4:5

On the day that you buy ... you must also
Boaz uses this expression to inform his relative of the additional responsibility he will have if he buys the land.

from the hand of Naomi
Here the word "hand" represents Naomi, who owns the field. Alternate translation: "from Naomi"

you must also take Ruth
"you must also marry Ruth"

Ruth ... the widow of a dead man
"Ruth ... the widow of Elimelek's son"

to raise up the name of the dead
"that she may have a son to inherit the property and carry on the name of her dead husband"

Ruth 4:6

destroying my own inheritance
He would have to give some of his own wealth to the children that Ruth might bear.

You take my right of redemption for yourself
"You redeem it yourself" or "You yourself redeem it instead of me"

Ruth 4:7

Now this was the custom
The writer of the book explains of the custom of exchange during the time of Ruth.

in former times
"in earlier times." This implies that the customs had changed from when the story took place until the book was written.

his neighbor
This refers to the person with whom he was making the agreement. In this situation the near kinsman gave Boaz his shoe.

Ruth 4:8

General Information:
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Ruth 4:9

to the elders and to all the people
This refers to all the people who were present at the meeting place, not to everyone in the town.

all that was Elimelek's and all that was Kilion's and Mahlon's
This refers to all the land and possessions of Naomi's dead husband and sons.

from the hand of Naomi
The hand of Naomi represents Naomi. She was responsible for the money exchange. Alternate translation: "from Naomi"

Ruth 4:10

in order that I might raise up the name of the dead man on his inheritance
The first son that Ruth bore would be legally considered Mahlon's son and would inherit the land that Boaz bought from Naomi. Alternate translation: "so that I might give her a son who will inherit the dead man's property"

so that his name will not be cut off from among his brothers and from the gate of his place
Being forgotten is spoken of as if one's name were being cut off from a list of people who had lived earlier. Alternate translation: "so that he will not be forgotten by his brothers' descendants and the people of this town"

the gate of his place
The gate of the town is where important legal decisions were made, such as decisions about who owns a piece of land.

Ruth 4:11

people who were in the gate
"people who were meeting together near the gate"

come into your house
This has literal and figurative meaning. As Ruth marries Boaz, she will move into his house. House can also refer to becoming part of Boaz's family by being his wife.

like Rachel and Leah
These were the two wives of Jacob, whose name was changed to Israel.

built up the house of Israel
"bore many children who became the nation of Israel"

may you prosper in Ephrathah
Ephrathah is the name of the clan to which Boaz belonged in Bethlehem.

Ruth 4:12

May your house be like
God abundantly blessed Judah through his son Perez. The people were asking God to bless Boaz in a similar way through Ruth's children.

Tamar bore to Judah
Tamar was also a widow. Judah fathered a son with her, which continued the family name.

through the offspring that Yahweh will give you
Yahweh would give Boaz children through Ruth.

Ruth 4:13

Boaz took Ruth
"Boaz married Ruth" or "Boaz took Ruth as a wife"

He went to her
This is a polite way of saying that he had sexual relations. Alternate translation: "He had sexual relations with her" or "He lay with her"

Ruth 4:14

who has not left you today without a near kinsman
This phrase can be expressed positively. Alternate translation: "who has provided you today with a near kinsman"

May his name be famous
This refers to the reputation and character of Naomi's grandson.

Ruth 4:15

a restorer of life
This phrase probably refers to how Naomi will again experience joy and hope in her life as a result of having a new grandson. Alternate translation: "one who brings joy to you again" or "one who will make you feel young again"

a nourisher of your old age
"he will take care of you when you become old"

better to you than seven sons
"Seven" was the Hebrew number of completeness. Naomi's sons both died before they produced any offspring, but Ruth bore a grandson to Naomi by Boaz. Alternate translation: "better to you than any son"

Ruth 4:16

Naomi took the child
This refers to Naomi holding the child. Make sure it does not sound like she took him away from Ruth.

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laid him in her bosom
"held him close against her chest." This is a statement of love and affection for the child.

bosom
chest, shoulders, and arms

Ruth 4:17

A son has been born to Naomi
"The child is like a son to Naomi." It was understood that the child was Naomi's grandson, not her physical son.

father of David
"father of King David." Though "king" is not stated, it was clear to the original audience that David was King David.

Ruth 4:18

the descendants of Perez
"the successive descendants." Because it was mentioned earlier that Perez was the son of Judah, the writer continues listing the family line that came from Perez.

Ruth 4:19

Hezron ... Ram

Ruth 4:20

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Ruth 4:21

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Ruth 4:22

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Book: 1 Samuel

1 Samuel

Chapter 1

1 There was a certain man of Ramathaim of the Zuphites, of the hill country of Ephraim; his name was Elkanah son of Jeroham son of Elihu son of Tohu son of Zuph, an Ephraimite. [1]**2** He had two wives; the name of the first was Hannah, and the name of the second was Peninnah. Peninnah had children, but Hannah had none. **3** This man went from his city year after year to worship and to sacrifice to Yahweh of hosts in Shiloh. The two sons of Eli, Hophni and Phinehas, priests to Yahweh, were there. **4** When the day came for Elkanah to sacrifice each year, he always gave portions of the meat to Peninnah his wife, and to all her sons and her daughters. **5** But to Hannah he always gave a double portion, for he loved Hannah, although Yahweh had closed her womb. **6** Her rival provoked her severely in order to irritate her, because Yahweh had closed her womb. **7** So year after year, when she went up to the house of Yahweh with her family, her rival always provoked her. Therefore she used to weep and eat nothing. **8** Elkanah her husband always said to her, "Hannah, why do you weep? Why do you not eat? Why is your heart sad? Am I not better to you than ten sons?"

9 On one of these occasions, Hannah rose up after they had finished eating and drinking in Shiloh. Now Eli the priest was sitting upon his seat by the doorway to the temple of Yahweh. **10** She was deeply distressed; she prayed to Yahweh and wept bitterly. **11** She made a vow and said, "Yahweh of hosts, if you will look on the affliction of your servant and call me to mind, and do not forget your servant, but give your servant a son, then I will give him to Yahweh all the days of his life, and no razor will ever touch his head."

12 As she continued praying before Yahweh, Eli watched her mouth. **13** Hannah spoke in her heart. Her lips moved, but her voice was not heard. Therefore Eli thought she was drunk. **14** Eli said to her, "How long will you be drunk? Get rid of your wine." **15** Hannah answered, "No, my master, I am a woman of a sorrowful spirit. I have drunk neither wine nor strong drink, but I have been pouring out my soul before Yahweh. **16** Do not consider your servant to be a worthless woman; I have been speaking out of the abundance of my great concern and provocation." **17** Then Eli answered and said, "Go in peace; may the God of Israel grant the request that you have asked him for." **18** She said, "Let your servant find favor in your eyes." Then the woman went her way and ate; her face was no longer sad.

19 They rose early in the morning and worshiped before Yahweh, and then they returned again to their house in Ramah. Elkanah knew Hannah his wife, and Yahweh remembered her. **20** When the time came, Hannah conceived and gave birth to a son. She called his name Samuel, saying, "Because I have asked for him from Yahweh."

21 Once again, Elkanah and all his house went up to offer to Yahweh the yearly sacrifice and pay his vow. **22** But Hannah did not go; she had said to her husband, "I will not go until the child is weaned; then I will bring him, so that he may appear before Yahweh and live there forever." **23** Elkanah her husband said to her, "Do what seems good to you. Wait until you have weaned him; only, may Yahweh confirm his word." So the woman stayed and nursed her son until she weaned him. **24** When she had weaned him, she took him with her, along with a three-year-old bull, [2] one ephah of meal, and a bottle of wine, and brought him to the house of Yahweh in Shiloh. Now the child was still young. **25** They killed the bull, and they brought the child to Eli. **26** She said, "Oh, my master! As you live, my master, I am the woman who stood here next to you praying to Yahweh. **27** For this child I prayed and Yahweh has given me my petition which I asked of him. **28** I have given him to Yahweh, as long as he lives he is lent to Yahweh." Then he worshiped Yahweh there. [3]

Footnotes

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1:1 [1]Some modern translations have
1:24 [2]Some translations of the copies of the ancient Hebrew text have
1:28 [3]Some modern translations have

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1 Samuel 1 General Notes

Structure and formatting

This chapter introduces Samuel. It is the beginning of the section 1 Samuel 1-7 which tells about Samuel, the religious leader of Israel.

Special concepts in this chapter

Two wives

This was a common practice in the ancient Near East. It was against the law of Moses. The men of Israel would have sinned if they married more than one woman. This type of marriage always creates problems because of jealousy. (See: lawofmoses and sin and jealous)

"Pay his vow"

It was customary for Israelites to promise God to make a sacrifice to him if God answered special prayers. Making such a sacrifice was called paying one's vow. (See: vow)

Important figures of speech in this chapter

Idioms

When Hannah wanted to assure Eli she was telling the truth, she used the idiom "as you live." This is a type of oath formula meaning "I promise you I am telling the truth."

The author also uses the phrase "call to mind." This is a common idiom meaning "remember."

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1 Samuel 1:1

Ramathaim

This is the name of a small village possibly located eight kilometers northwest of Jerusalem.

the Zuphites

This is the name of a people group that descended from Zuph.

Elkanah ... Jeroham ... Elihu ... Tohu ... Zuph

These are the names of men.

1 Samuel 1:2

Peninnah

This is the name of a woman.

1 Samuel 1:3

This man

"This man" refers to Elkanah.

Yahweh

This is the name of God that he revealed to his people in the Old Testament. See the translationWord page about Yahweh concerning how to translate this.

Eli, Hophni and Phinehas

These are the names of men.

1 Samuel 1:4

General Information:

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1 Samuel 1:5

Hannah

This is a woman's name. See how you translated this in [1 Samuel 1:2]

closed her womb

"made her barren" or "prevented her from becoming pregnant"

1 Samuel 1:6

Her rival provoked her severely

The other wife would often grieve and shame Hannah.

1 Samuel 1:7

her rival

This is Peninnah, the other wife of Elkanah. A rival is someone who competes against another person.

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In this case Peninnah was competing against Hannah to try to get Elkanah to love her best.

1 Samuel 1:8

Hannah, why do you weep? Why do you not eat? Why is your heart sad? Am I not better to you than ten sons?
These rhetorical questions can be translated as statements, if necessary. Alternate translation: "Hannah, you should not weep. You should eat, and your heart should be glad because I am better to you than ten sons!" or "You have little reason for sadness. I favor you and that should be enough."

than ten sons
Elkanah is exaggerating to emphasize how important Hannah is to him. Alternate translation: "than any son could be"

1 Samuel 1:9

General Information:
Hannah begins to pray to Yahweh, and Eli watches.

Hannah rose up after
Implicit information here can be made explicit. Either Hannah's tent was next to the tabernacle tent or she walked from her tent to the tabernacle to pray. Alternate translation: "Hannah rose up and went to the house of Yahweh to pray after"

Now Eli the priest
"Now" is used here to mark a stop in the main story. Here the author tells about a new person in the story. This person is the priest Eli.

the temple of Yahweh
The "temple" was actually a tent, but it was where the people worshiped, so it is best to translate as "temple" here.

1 Samuel 1:10

She was deeply distressed
Hannah was deeply troubled or grieved because of not having any children and being ridiculed regularly by Peninnah, her husband's other wife.

1 Samuel 1:11

Connecting Statement:
Hannah's prayer to Yahweh continues.

the affliction of your servant
The abstract noun "affliction" can be translated as a verb phrase. This refers either to 1) Hannah being unable to become pregnant. Alternate translation: "how I am suffering because I cannot become pregnant" or 2) the way Peninnah always insulted her. Alternate translation: "how that woman is afflicting me"

call me to mind
This is a special plea to God to take action on Hannah's behalf. God does know what is happening to Hannah; he has not forgotten.

do not forget your servant
This phrase says almost the same thing as "call me to mind."

1 Samuel 1:12

Eli watched her
Eli was the chief priest, so he was in the tabernacle of God and in charge of it.

1 Samuel 1:13

General Information:
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1 Samuel 1:14

General Information:
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1 Samuel 1:15

I am a woman of a sorrowful spirit
"I am a woman who is deeply sad"

pouring out my soul before Yahweh
This is an idiom that means "telling Yahweh my deepest emotions."

1 Samuel 1:16

Do not consider your servant to be
Hannah speaks of herself in the second person to show her humility. It can be stated in first person. Alternate translation: "Do not consider me, your servant, to be" or "Do not consider me"

I have been speaking out of the abundance of my great concern and provocation
This is another way of saying that she has a "sorrowful spirit," as in 1:15. The abstract nouns "abundance," "concern," and "provocation" can be translated as adjectives and verbs. Alternate translation: "I have been speaking because I am very sad, and my rival has greatly provoked me"

concern and provocation
These words both mean that Hannah is sad and annoyed because her rival has been provoking her.

concern
Peninnah irritates and annoys her.

provocation
Hannah is referring to the grief and shame she feels because Peninnah is being cruel to her.

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1 Samuel 1:17

Then Eli answered
Eli was the head priest residing over the tabernacle.

1 Samuel 1:18

Let your servant find
Hannah speaks of herself in the second person to show respect for Eli, the head priest. This can be stated in the first person. Alternate translation: "Let me, your servant, find" or "Let me find"

find favor in your eyes
Here "find favor" is an idiom that means be approved of or that he is pleased with her. Here the eyes are a metonym for sight, and seeing represents judging or deciding the value of something. Alternate translation: "evaluated me and approve"

ate; her face was
Here "her face" represents Hannah herself. You can make this a separate sentence, if needed. Alternate translation: "ate. She was" or "ate. People could see that she was"

1 Samuel 1:19

Elkanah knew Hannah
This is a euphemism. Alternate translation: "Elkanah had sexual relations with Hannah"

remembered her
God knew what was happening to Hannah; he had not forgotten her. See how you translated similar words in 1 Samuel 1:11.

1 Samuel 1:20

Hannah conceived
"Hannah became pregnant"

1 Samuel 1:21

his house
The word "house" is a metonym for the people who lived in the house. Alternate translation: "his family"

1 Samuel 1:22

is weaned
stops drinking milk and starts eating only solid food

he may appear before Yahweh and live there forever
Hannah had promised God that she would allow Samuel to live and work with Eli the priest in the temple (1 Samuel 1:11).

1 Samuel 1:23

nursed her son
"gave her son milk"

1 Samuel 1:24

ephah
An ephah is about 22 liters of dry material.

bottle
Wine was kept in animal skins, not glass bottles.

1 Samuel 1:25

General Information:
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1 Samuel 1:26

Oh, my master! As you live, my master
Here the idiom "As you live" shows that Hannah is being sincere and truthful. Alternate translation: "Sir, what I am going to tell you is certainly true"

1 Samuel 1:27

has given me my petition which I asked of him
The noun "petition" refers to a formal request for another person to do something. It can be translated with a verb. The idiom "to give a petition" means to do what the person requests. Alternate translation: "has agreed to do what I solemnly requested that he do"

1 Samuel 1:28

he is lent to Yahweh
This can be translated in active form. Alternate translation: "I am loaning him to Yahweh"

he worshiped Yahweh
Possible meanings: 1) "He" refers to Elkanah or 2) "he" is a synecdoche referring to both Elkanah and his family. Alternate translation: "Elkanah and his family"

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Chapter 2

1 Hannah prayed and said,

"My heart rejoices in Yahweh.
My horn is exalted in Yahweh.
My mouth boasts over my enemies,
because I rejoice in your salvation.
2 There is no one holy like Yahweh,
for there is none besides you;
there is no rock like our God.
3 Boast no more so very proudly;
let no arrogance come out of your mouth.
For Yahweh is a God of knowledge;
by him acts are weighed.
4 The bows of the mighty men are broken,
but those who stumble are girded with strength.
5 Those who were full have hired themselves out for bread;
those who were hungry have stopped being hungry.
Even the barren one gives birth to seven,
but the woman who has many children becomes weak.
6 Yahweh kills and brings to life.
He brings down to Sheol and raises up.
7 Yahweh makes some people poor and some rich.
He humbles, but he also lifts up.
8 He raises up the poor out of the dust.
He lifts the needy from the ash heap
to make them sit with princes
and inherit the seat of honor.
For the pillars of the earth are Yahweh's
and he has set the world upon them.
9 He will guard the feet of his faithful people,
but the wicked will be put to silence in darkness,
for no one will prevail by strength.
10 Those who oppose Yahweh will be broken to pieces;
he will thunder against them from heaven.
Yahweh will judge the ends of the earth;
he will give strength to his king
and exalt the horn of his anointed."

11 Then Elkanah went to Ramah, to his house. The child served Yahweh in the presence of Eli the priest.

12 Now the sons of Eli were worthless men. They did not know Yahweh. **13** The custom of the priests with the people was that when any man offered a sacrifice, the priest's servant would come with a three-pronged fork in his hand, while the meat was boiling. **14** He would stick it into the pan, or kettle, or cauldron, or pot. All that the fork brought up the priest would take for himself. They did this in Shiloh with all of Israel that came there. **15** Worse, before they burned the fat, the priest's servant came, and said to the man who was sacrificing, "Give meat to roast for the priest; for he will not accept boiled meat from you, but only raw." **16** If the man said to him, "They must burn the fat first, and then take as much as you want." Then he would say, "No, you will give it me now; if not, I will take it by force." **17** The sin of these young men was very great before Yahweh, for they despised Yahweh's offering.

18 But Samuel served Yahweh as a child clothed with a linen ephod. **19** His mother would make him a little robe and bring it to him from year to year, when she came up with her husband to offer the yearly sacrifice. **20** Eli would bless Elkanah and his wife and say, "May Yahweh give you more children by this woman because of the request she made of Yahweh." Then they would return to their own home. **21** Yahweh again helped Hannah, and again she conceived. She bore three sons and two daughters. Meanwhile, the child Samuel grew before Yahweh.

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22 Now Eli was very old; he heard all that his sons were doing to all Israel, and how they were lying with the women who were serving at the entrance to the tent of meeting. **23** He said to them, "Why do you do such things? For I hear of your evil actions from all these people. **24** No, my sons; for it is not a good report that I hear. You make Yahweh's people disobey. **25** If one man sins against another, God will judge him; but if a man sins against Yahweh, who will speak for him?" But they would not listen to the voice of their father, because Yahweh intended to kill them. **26** The child Samuel grew up, and increased in favor with Yahweh and also with men.

27 Now a man of God came to Eli and said to him, "Yahweh says, 'Did I not reveal myself to the house of your father when they were in Egypt in bondage to the house of Pharaoh? **28** I chose him out of all the tribes of Israel to be my priest, to go up to my altar, and to burn incense, to wear an ephod before me. I gave to the house of your father all the offerings of the people of Israel made with fire. **29** Why, then, do you scorn my sacrifices and offerings, which I commanded in the place where I live? Why do you honor your sons above me by making yourselves fat with the best of every offering of my people Israel?' **30** Therefore, Yahweh, the God of Israel, declares, 'I promised that your house and the house of your father should walk before me forever.' But now Yahweh declares, 'Far be it from me to do this, for I will honor those who honor me, but those who despise me will be lightly esteemed. **31** See, the days are coming when I will cut off your strength and the strength of your father's house, so that there will no longer be any old man in your house. **32** You will see distress in the place where I live. Although good will be given to Israel, there will no longer be any old man in your house. **33** Any one of you that I do not cut off from my altar, I will cause your eyes to fail, and I will cause grief in your heart, then all the increase of your house will die while men. **34** This will be the sign for you that will come on your two sons, on Hophni and Phinehas: They will both die on the same day. **35** I will raise up for myself a faithful priest who will do what is in my heart and in my soul. I will build him a sure house; and he will walk before my anointed king forever. **36** Everyone who is left in your house will come and bow down to him, asking for a piece of silver and a loaf of bread, and will say, "Please assign me to one of the priests' positions so I can eat a piece of bread."'"

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1 Samuel 2 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with Hannah's poetic prayer in 2:1-10 .

Special concepts in this chapter

Hannah's song of praise to God

This song is about how God protects the weak and strengthens them. He humbles the rich, provides for the poor, and defeats his enemies.

Eli's Sons

Eli, the chief priest, had two sons. They were ungodly priests who continually sinned and did not honor God. Eli corrected them but they did not listen. A prophet warned Eli that God would stop his family from being priests and his sons would both die on the same day. At the same time, Samuel was growing up and serving God. (See: sin and godly and prophet)

Important figures of speech in this chapter

This chapter has many figures of speech because the first part of the chapter is a song and the last part of the chapter is a prophecy. Songs and prophecy tend to have many figures of speech.

Synecdoches

"My heart" and "my mouth" are synecdoches referencing the speaker.

Metonymies

Body parts are often used to stand for activities involving that part of the body. "The feet of his faithful people" is a metonym meaning what they are doing or where they are going. Place names are often used for people in that place such as "the ends of the earth" meaning the people living in the ends of the earth.

Metaphors
Hannah used many military metaphors: "rock," representing protection; "the bows of the mighty men are broken," representing military defeat; "the horn of his anointed," representing the power of the one that God has chosen to be king.

Rhetorical questions
God used three rhetorical questions to correct and condemn Eli. "Did I not reveal myself to the house of your ancestor, when they were in Egypt in bondage to Pharaoh's house?" "Why then do you scorn my offerings that I required in the place where I live?" "Why do you honor your sons above me by making yourselves fat with the best of every offering of my people Israel?"

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1 Samuel 2:1

General Information:
Hannah recites a song to Yahweh.

My heart rejoices
The word "heart" here is a metonym for the whole person. Alternate translation: "I rejoice"

in Yahweh
"because of who Yahweh is" or "because Yahweh is so great"

My horn is exalted
A horn is a symbol of strength. Alternate translation: "I am now strong"

1 Samuel 2:2

Connecting Statement:
Hannah continues to recite a song to Yahweh.

there is no rock like our God
This is another way of saying that God is strong and faithful.

rock
This is a rock large enough to hide behind or to stand on and so be high above one's enemies.

1 Samuel 2:3

Connecting Statement:
Hannah continues to recite a song to Yahweh. She speaks as if other people were listening to her.

no arrogance
"no arrogant words"

by him acts are weighed
This can be stated in active form. Alternate translation: "he weighs people's acts" or "he understands why people act as they do"

1 Samuel 2:4

Connecting Statement:
Hannah continues to recite a song to Yahweh.

The bows of the mighty men are broken
Possible meanings are 1) the bows themselves are broken or 2) the men who carry the bows are prevented from acting. Alternate translation: "Mighty bowmen are kept from acting"

The bows of the mighty men are broken
This can be stated in active form. Alternate translation: "Yahweh breaks the bows of the mighty men" or "Yahweh can make even the strongest of people weak"

those who stumble are girded with strength
"those who stumble put on strength like a belt." This metaphor means they will no longer stumble, but their strength will remain with them as tightly as a belt. Alternate translation: "he will make those who stumble strong"

are girded
This means that they have put something around their waist to prepare for work.

1 Samuel 2:5

Connecting Statement:
Hannah continues to recite a song to Yahweh.

gives birth to seven
"gives birth to seven children"

1 Samuel 2:6

Connecting Statement:
Hannah continues to recite a song to Yahweh.

Yahweh kills ... brings to life ... brings down ... raises up
Yahweh is in control of everything.

1 Samuel 2:7

Connecting Statement:
Hannah continues to recite a song to Yahweh.

makes some people poor ... some rich ... humbles ... lifts up
Yahweh is in control of everything.

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1 Samuel 2:8

Connecting Statement:
Hannah continues to recite a song to Yahweh.

out of the dust ... from the ash heap
These are metaphors for the lowest position in society.

the needy
people who do not have the things that they need

1 Samuel 2:9

Connecting Statement:
Hannah continues to recite a song to Yahweh.

guard the feet of his faithful people
Here "feet" is a metonym for the way a person walks, which in turn is a metaphor for the way a person decides how to live his life. Alternate translation: "keep his faithful people from making foolish decisions" or "enable his faithful people to make wise decisions"

the wicked will be put to silence in darkness
This polite way of saying that Yahweh will kill the wicked can be stated in active form. Alternate translation: "Yahweh will put the wicked to silence in darkness" or "Yahweh will put the wicked in the dark and silent world of the dead"

the wicked will be put to silence
The words "be put to silence" are an idiom for "be made silent." This can be stated in active form. Alternate translation: "Yahweh will make them silent"

by strength
"because he is strong"

1 Samuel 2:10

Connecting Statement:
Hannah continues to recite a song to Yahweh.

Those who oppose Yahweh will be broken
This can be stated in active form. Alternate translation: "Yahweh will break those who oppose him"

broken to pieces
This idiom means "defeated."

the ends of the earth
This is an idiom that means everywhere. Alternate translation: "the whole earth"

exalt the horn of his anointed
A horn is a symbol of strength. See how you translated similar words in [1 Samuel 2:1]

his anointed
This speaks of the person that Yahweh chose and empowered for his purposes as if Yahweh had anointed the person with oil. This can be stated in active form. Alternate translation: "the one he has anointed" or "the one he has chosen"

1 Samuel 2:11

General Information:
This page has intentionally been left blank.

1 Samuel 2:12

General Information:
When people would offer animals as sacrifices, they would first burn the animal's fat and then boil the meat and eat it.

did not know Yahweh
"did not listen to Yahweh" or "did not obey Yahweh"

1 Samuel 2:13

custom
A custom is an action that people regularly do.

1 Samuel 2:14

into the pan, or kettle, or cauldron, or pot
These are containers in which food could be cooked. If your language does not have separate words for these items it can be stated more generally. Alternate translation: "into whatever the people were cooking the meat in"

pan
a small metal container for boiling and cooking

kettle
a large, heavy metal container for boiling and cooking

cauldron
a large, heavy metal container for boiling and cooking

pot
a clay container for cooking

1 Samuel 2:15

General Information:
When people would offer animals as sacrifices, they would first burn the animal's fat and then boil the meat, give some to the priest, and eat the rest.

Worse, before
"They even did something worse than that. Before"

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they burned
The person who actually did the burning can be made explicit. Alternate translation: "the man who was sacrificing took his sacrifice to the priests and the priests burned"

Give meat to roast for the priest
"Give me some meat so I can give it to the priest so he can roast it"

roast
cook over a fire

boiled
cooked in water

raw
not cooked

1 Samuel 2:16

General Information:
This page has intentionally been left blank.

1 Samuel 2:17

despised Yahweh's offering
The young men did not like and paid no attention to Yahweh's instructions regarding what people would offer to him.

1 Samuel 2:18

General Information:
This page has intentionally been left blank.

1 Samuel 2:19

General Information:
This page has intentionally been left blank.

1 Samuel 2:20

because of the request she made of Yahweh
Hannah had asked Yahweh for a baby and promised him that she would give the baby to serve in the temple.

1 Samuel 2:21

before Yahweh
This means where Yahweh could see him and Samuel could learn about Yahweh.

1 Samuel 2:22

they were lying with the women
This is a euphemism. Alternate translation: "they were having sexual relations with the women"

1 Samuel 2:23

Why do you do such things?
This rhetorical question can be translated as a statement. Alternate translation: "It is terrible that you do such things!"

1 Samuel 2:24

General Information:
This page has intentionally been left blank.

1 Samuel 2:25

who will speak for him?
This rhetorical question can be translated as a statement. Alternate translation: "there is certainly no one who can speak for him."

speak for him
"ask Yahweh to have mercy on him"

the voice of their father
Here the father's "voice" represents the father. Alternate translation: "their father" or "what their father said"

1 Samuel 2:26

General Information:
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1 Samuel 2:27

man of God
This phrase usually means a prophet of Yahweh. Alternate translation: "a man who hears and tells words from God"

Did I not reveal myself ... house of Pharaoh?
This rhetorical question can be translated as a statement. Alternate translation: "You should know that I revealed myself ... house of Pharaoh."

the house of your father
The word "house" is a metonym for the people who lived in the house, and "father" refers to a distant ancestor. Alternate translation: "the family of your ancestor"

your father
Aaron

1 Samuel 2:28

to go up to my altar, and to burn incense
This refers to making an offering to Yahweh.

to wear an ephod before me
The words "wear an ephod" are a metonym for the work of the priests who wear the ephod. Alternate

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translation: "to do what I had commanded the priests to do"

1 Samuel 2:29

Connecting Statement:
The man of God continues to speak to Eli.

Why, then, do you scorn my sacrifices ... live?
This rhetorical question is a rebuke. It can be translated as a statement. Alternate translation: "You should not scorn my sacrifices ... where I live."

the place where I live
"the place where my people bring offerings to me"

making yourselves fat with the best of every offering
The best part of the offering was to be burned up as an offering to Yahweh, but the priests were eating it.

1 Samuel 2:30

the house of your father
The word "house" is a metonym for the people who lived in the house, and "father" in this case refers to a distant ancestor. See how you translated this in [1 Samuel 2:27]

should walk before me
This is an idiom that means "live in obedience to me."

Far be it from me to do this
"I will certainly not allow your family to serve me forever"

those who despise me will be lightly esteemed
The words "lightly esteemed" is an ironic euphemism for "greatly despised." This can be stated in active form. Alternate translation: "I will lightly esteem those who despise me" or "I will greatly despise those who despise me"

1 Samuel 2:31

See
"Listen carefully to what I am about to say" or "What I am about to say is very important"

I will cut off your strength and the strength of your father's house
The words "cut off ... strength" are probably a euphemism for the death of strong, young men; the words "your father's house" are a metonym for "your family." Alternate translation: "I will kill you and all strong, young male descendants in your family"

be any old man
"be any old men" or "be any men who grow old"

1 Samuel 2:32

General Information:
This page has intentionally been left blank.

1 Samuel 2:33

cause your eyes to fail
"cause you to lose your eyesight" or "cause you to go blind"

all the increase of your house
This metaphor speaks of children born into the "house," the family, as if they were the "increase" of fruit or grain growing in a field. Alternate translation: "all the children born into your family"

while men
while they are the strongest they can be

1 Samuel 2:34

General Information:
This page has intentionally been left blank.

1 Samuel 2:35

I will raise up ... a faithful priest
This is an idiom. Alternate translation: "I will cause a man to become priest"

for myself
This is an idiom. Alternate translation: "to serve me"

what is in my heart and in my soul
"what I want him to do and what I tell him to do"

I will build him a sure house
Here "house" is an idiom used for "descendants." Alternate translation: "I will ensure that he always has a descendant who serves as high priest"

1 Samuel 2:36

him
the faithful priest whom God will raise up

so I can eat a piece of bread
Here "piece of bread" is used for "food. "Alternate translation: "so I can have something to eat"

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Chapter 3

1 The child Samuel served Yahweh under Eli. Yahweh's word was rare in those days; there was no
frequent prophetic vision. **2** At that time, Eli, whose eyesight had begun to grow dim so that he could not
see well, was lying down in his own bed. **3** The lamp of God had not yet gone out, and Samuel was lying
down in the temple of Yahweh, where the ark of God was. **4** Yahweh called to Samuel, who said, "Here I
am." **5** Samuel ran to Eli and said, "Here I am, for you called me." Eli said, "I did not call you; lie down
again." So Samuel went and lay down. **6** Yahweh called again, "Samuel." Again Samuel rose and went to
Eli and said, "Here I am, for you called me." Eli answered, "I did not call you, my son; lie down again." **7**
Now Samuel did not yet have any experience of Yahweh, nor had any message from Yahweh ever been
revealed to him. **8** Yahweh called Samuel again the third time. Again Samuel got up and went to Eli and
said, "Here I am, for you called me." Then Eli realized that Yahweh had called the boy. **9** Then Eli said to
Samuel, "Go and lie down again; if he calls you again, you must say, 'Speak, Yahweh, for your servant is
listening.'" So Samuel went and lay down in his own place once more.

10 Yahweh came and stood; he called as at the other times, "Samuel, Samuel." Then Samuel said, "Speak,
for your servant is listening." **11** Yahweh said to Samuel, "See, I am about to do something in Israel at
which the ears of everyone who hears it will tingle. **12** On that day I will carry out against Eli everything I
have said about his house, from beginning to end. **13** I have told him that I am about to judge his house
once for all for the iniquity that he knew about, because his sons brought a curse upon themselves and he
did not stop them. **14** Because of this I have sworn to the house of Eli that the iniquity of his house will
never be atoned for by sacrifice or offering."

15 Samuel lay down until morning; then he opened the doors of the house of Yahweh. But Samuel was
afraid to tell Eli about the vision. **16** Then Eli called Samuel and said, "Samuel, my son." Samuel said,
"Here I am." **17** He said, "What was the word he spoke to you? Please do not hide it from me. May God do
so to you, and even more, if you hide anything from me of all the words that he spoke to you." **18** Samuel
told him everything; he hid nothing from him. Eli said, "It is Yahweh. Let him do what seems good to him."

19 Samuel grew up, and Yahweh was with him, and he let none of his prophetic words fall to the ground.
20 All Israel from Dan to Beersheba knew that Samuel was appointed to be a prophet of Yahweh. **21**
Yahweh appeared again in Shiloh, for he revealed himself to Samuel in Shiloh by his word.

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1 Samuel 3 General Notes

Special concepts in this chapter

God speaks to Samuel

God spoke at night to Samuel when he was a small boy, telling him that he would punish Eli's family. As Samuel grew up, God gave him many messages. People came from all over Israel to find out what God had to say.

Important figures of speech in this chapter

Metonymy

In order to show respect when talking to God, Samuel calls himself "your servant" when referring to himself.

Idioms

One characteristic of prophecy is the use of figures of speech. In this passage there are two idioms: "ears will shake," meaning "will shock everyone who hears" and "carry out," meaning "do."

In order to be sure Samuel would tell him the whole truth, Eli used the standard formula for a curse: "may God do to you, and even more, if," meaning "God will punish severely if the person does what the curse says he will do." (See: curse)

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1 Samuel 3:1

Yahweh's word was rare
"Yahweh did not often speak to people"

1 Samuel 3:2

General Information:
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1 Samuel 3:3

The lamp of God
This is the seven-candle lampstand in the holy place of the tabernacle that burned every day and through the night until it was empty.

the temple of Yahweh
The "temple" was actually a tent, but it was where the people worshiped, so it is best to translate the word as "temple" here. See how you translated this in 1 Samuel 1:9.

1 Samuel 3:4

General Information:
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1 Samuel 3:5

General Information:
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1 Samuel 3:6

my son
Eli was not Samuel's true father. Eli speaks as if he were Samuel's father to show Samuel that he is not angry but that Samuel needs to listen to him.

1 Samuel 3:7

nor had any message from Yahweh ever been revealed to him
This can be stated in active form. Alternate translation: "nor had Yahweh ever revealed any message to him" or "and Yahweh had never revealed any message to him"

1 Samuel 3:8

General Information:
This page has intentionally been left blank.

1 Samuel 3:9

your servant is
Eli tells Samuel to speak to Yahweh as if Samuel were another person so that Samuel would show respect to Yahweh. Alternate translation: "I am"

1 Samuel 3:10

Yahweh came and stood
Possible meanings are 1) Yahweh actually appeared and stood before Samuel or 2) Yahweh made his presence known to Samuel.

your servant is
Samuel speaks to Yahweh as if Samuel were another person to show respect to Yahweh. Alternate translation: "I am"

1 Samuel 3:11

at which the ears of everyone who hears it will tingle
Here "ears ... will tingle" is an idiom that means everyone will be shocked by what they hear. Alternate translation: "that will shock everyone who hears it"

tingle
This means to feel like someone is gently poking with small, sharp objects, usually because of the cold or because someone has slapped that body part with their hand.

1 Samuel 3:12

from beginning to end
This is a merism for completeness. Alternate translation: "absolutely everything"

1 Samuel 3:13

brought a curse upon themselves
"did those things which Yahweh had said he would punish those who did them"

1 Samuel 3:14

the iniquity of his house will never be atoned for by sacrifice or offering
This can be translated in active form. Alternate translation: "there is no sacrifice or offering that anyone can offer that will atone for the iniquity of his house"

the iniquity of his house
Here the word "house" is a metonym for the family living in the house. "the iniquity that the people in his family have committed"

1 Samuel 3:15

the house of Yahweh
The "house" was actually a tent, but it would be best to translate "house" here.

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1 Samuel 3:16

my son
Eli was not Samuel's true father. Eli speaks as if he were Samuel's father to show Samuel that he is not angry but that Samuel needs to answer him. See how you translated this in [1 Samuel 1:6]

1 Samuel 3:17

the word he spoke
"the message Yahweh gave"

May God do so to you, and even more
This is an idiom to emphasize how serious Eli is. Alternate translation: "May God punish you the same way he said he will punish me, and even more"

1 Samuel 3:18

General Information:
This page has intentionally been left blank.

1 Samuel 3:19

he let none of his prophetic words fall to the ground
Here messages that do not come true are spoken of as if they fell to the ground. This can be stated positively. Alternate translation: "he made all the things he prophesied happen"

1 Samuel 3:20

All Israel
"All the people in Israel"

from Dan to Beersheba
This is a merism for "in every part of the land." Alternate translation: "from one end of the land to the other" or "from Dan in the very north to Beersheba in the very south"

Samuel was appointed
This can be stated in active form. Alternate translation: "Yahweh had appointed"

1 Samuel 3:21

General Information:
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Chapter 4

1 The word of Samuel came to all of Israel.

Now Israel went out to battle against the Philistines. They set up camp at Ebenezer, and the Philistines set up camp at Aphek. **2** The Philistines lined up for battle against Israel. When the battle spread, Israel was defeated by the Philistines, who killed about four thousand men on the field of battle. **3** When the people came into the camp, the elders of Israel said, "Why has Yahweh defeated us today before the Philistines? Let us bring the ark of the covenant of Yahweh here from Shiloh, that it may be here with us, that it might keep us safe from the hands of our enemies." **4** So the people sent men to Shiloh; from there they carried the ark of the covenant of Yahweh of hosts, who sits above the cherubim. The two sons of Eli, Hophni and Phinehas, were there with the ark of the covenant of God.

5 When the ark of the covenant of Yahweh came into the camp, all of the people of Israel gave a great shout of joy, and the earth resounded. **6** When the Philistines heard the noise of the joyful shouting, they said, "What does this loud joyful shouting in the camp of the Hebrews mean?" Then they realized that the ark of Yahweh had come into the camp. **7** The Philistines were afraid; they said, "A god has come into the camp." They said, "Woe to us! Nothing like this has happened before! **8** Woe to us! Who will protect us from the strength of these mighty gods? These are the gods who attacked the Egyptians with many different kinds of plagues in the wilderness. **9** Take courage, and be men, you Philistines, or you will become slaves to the Hebrews, as they have been slaves to you. Be men, and fight." **10** The Philistines fought, and Israel was defeated. Every man fled to his tent, and the slaughter was very great; for thirty thousand footmen from Israel fell. **11** The ark of God was taken, and the two sons of Eli, Hophni and Phinehas, died.

12 A man of Benjamin ran from the battle line and came to Shiloh the same day, arriving with his clothes torn and earth on his head. **13** When he arrived, Eli was sitting on his seat by the road watching because his heart trembled with concern for the ark of God. When the man entered the city and told the news, the whole city cried out. **14** When Eli heard the noise of the outcry, he said, "What is the meaning of this uproar?" The man quickly came and told Eli. **15** Now Eli was ninety-eight years old; his eyes did not focus, and he could not see. **16** The man said to Eli, "I am the one who came from the battle line. I fled from the battle today." Eli said, "How did it go, my son?" **17** The man who brought the news answered and said, "Israel fled from the Philistines. Also, there has been a great slaughter among the people. Also, your two sons, Hophni and Phinehas, are dead, and the ark of God has been taken." **18** When he mentioned the ark of God, Eli fell over backward from his seat by the side of the gate. His neck was broken, and he died, because he was old and heavy. He had judged Israel for forty years.

19 Now his daughter-in-law, the wife of Phinehas, was pregnant and about to give birth. When she heard the news that the ark of God was captured and that her father-in-law and her husband were dead, she knelt down and gave birth, but her labor pains overwhelmed her. **20** About the time of her death the women attending to her said, "Do not be afraid, for you have given birth to a son." But she did not answer or take what they said to heart. **21** She called the child Ichabod, saying, "The glory has gone away from Israel!" for the ark of God had been captured, and because of her father-in-law and her husband. **22** She said, "The glory has gone away from Israel, because the ark of God has been captured."

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1 Samuel 4 General Notes

Structure and formatting

The Ark of the Covenant in Philistine country

This chapter begins a new section on the Ark and the Philistines. It recounts two battles between Israel and the Philistines. In both battles, Israel was badly defeated and, in the second, the Ark was captured.

Special concepts in this chapter

The Ark is captured

The Philistine army invaded Israel, and Israel's army went to fight them but was defeated. Israel decided that if they took the Ark into the next battle, God would cause them to win. When Eli's sons took the Ark

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into the next battle and the Philistines won the battle, they killed Eli's two sons and captured the Ark. When Eli heard the Ark was captured, he fell over, broke his neck, and died. Hearing this news, his daughter-in-law named her baby "the glory has departed."

Important figures of speech in this chapter

Rhetorical Question

The Philistines expressed their fear using a rhetorical question: "Who will protect us from the strength of this mighty God?"

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1 Samuel 4:1

Ebenezer ... Aphek

These are the names of places.

1 Samuel 4:2

Israel was defeated by the Philistines, who killed

This can be translated in active form. Alternate translation: "the Philistines defeated the Israelites and killed"

about four thousand men

Here the number four thousand is a round number. There may have been a few more than that or a few less than that. The word "about" shows that it is not an exact number. Alternate translation: "about 4,000 men"

1 Samuel 4:3

the people

the soldiers who had been fighting the battle

Why has Yahweh defeated us today before the Philistines? Let us bring ... enemies

The elders truly did not know why Yahweh had defeated them, but they wrongly thought they knew how to make sure it did not happen again, by bringing the ark to be with them.

1 Samuel 4:4

who sits above the cherubim

You may need to make explicit that the cherubim are those on the lid of the ark of the covenant. The biblical writers often spoke of the ark of the covenant as if it were Yahweh's footstool upon which he rested his feet as he sat on his throne in heaven above. Alternate translation: "who sits on his throne above the cherubim on the ark of the covenant"

Phinehas

This Phinehas is not the same as the grandson of Aaron in Exodus and Numbers.

were there

were in Shiloh

1 Samuel 4:5

When the ark of the covenant of Yahweh came into the camp

"When the people carried the ark of the covenant of Yahweh into the camp" Some languages may need to add understood information to make the meaning clear. Alternate translation: "The people, along with Hophni and Phinehas, picked up the ark of the covenant of Yahweh and carried it into the camp. When the people carried the ark into the camp"

1 Samuel 4:6

the ark of Yahweh had come into the camp

"the people had carried the ark of Yahweh into the camp"

1 Samuel 4:7

they said ... They said

"they said to themselves ... They said to each other" or "they said to each other ... They said to each other." The second clause clearly refers to what the Philistines said to each other. The first clause probably refers to what they thought, though it could also refer to what they said to each other. If possible, avoid stating who was spoken to.

A god has come

The Philistines worshiped many gods, so they probably believed that one of those gods, or one whom they did not worship, had come into the camp. Another possible meaning is that they were speaking the proper name of the God of Israel: "Yahweh has come." Because 4:8 speaks of "gods," some translations read, "Gods have come," that is, "It is gods who have come."

1 Samuel 4:8

Who will protect us from the strength of these mighty gods?

This rhetorical question is an expression of deep fear. It can be written as a statement. Alternate translation: "There is no one who can protect us from these mighty gods."

these mighty gods ... the gods who attacked

Because the word "god"

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1 Samuel 4:9

be men
This is an idiom. Alternate translation: "be strong and fight"

1 Samuel 4:10

Israel was defeated
This can be stated in active form. Also, "Israel" refers to the army of Israel. Alternate translation: "they defeated the army of Israel"

his tent
"his home." The Israelites were living in houses in those days.

1 Samuel 4:11

The ark of God was taken
This can be stated in active form. Alternate translation: "The Philistines also took the ark of God"

1 Samuel 4:12

clothes torn and earth on his head
This is a way to express deep mourning in Israelite culture.

1 Samuel 4:13

his heart trembled with concern
This is an idiom which means he was very fearful or terribly concerned about something.

the whole city
This is a metonym for "all the people in the city."

1 Samuel 4:14

The man
"The man of Benjamin"

1 Samuel 4:15

General Information:
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1 Samuel 4:16

my son
Eli was not the other man's true father. Eli speaks as if he were the man's father to show the man that he is not angry but that the man needs to answer him.

1 Samuel 4:17

Israel fled from the Philistines
This is a general statement about what happened. The rest of the man's words give details.

Also, there has been ... people. Also, your two sons
"I will now tell you something worse ... I will now tell you something worse" or "Not only has there been ... people, but your two sons"

the ark of God has been taken
This can be stated in active form. Alternate translation: "the Philistines have taken the ark of God"

1 Samuel 4:18

When he mentioned
"When the man of Benjamin mentioned"

mentioned
"spoke of"

His neck was broken
This can be stated in active form. Alternate translation: "His neck broke because he fell" or "He broke his neck when he fell"

1 Samuel 4:19

his daughter-in-law
Eli's daughter-in-law

the ark of God was captured
This can be stated in active form. Alternate translation: "the Philistines had captured the ark of God"

1 Samuel 4:20

take what they said to heart
"pay any attention to what they said" or "allow herself to feel better"

1 Samuel 4:21

She called
"she named"

Ichabod
The name is actually a phrase that means "no glory." The name of a person sometimes reveals information about the person, place, or thing it refers to.

for the ark of God had been captured
This can be stated in active form. Alternate translation: "for the Philistines had captured the ark of God"

1 Samuel 4:22

the ark of God has been captured
This can be stated in active form. Alternate translation: "because the Philistines have captured the ark of God"

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Chapter 5

1 Now the Philistines had captured the ark of God, and they brought it from Ebenezer to Ashdod. **2** The Philistines took the ark of God, brought it into the house of Dagon, and set it up beside Dagon. **3** When the people of Ashdod got up early the next day, behold, Dagon had fallen facedown on the ground before the ark of Yahweh. So they took Dagon and set him up in his place again. **4** But when they got up early the next morning, behold, Dagon had fallen facedown on the ground before the ark of Yahweh. The head of Dagon and both of his hands were lying cut off on the threshold. Only the trunk of Dagon remained. **5** This is why, even today, the priests of Dagon and anyone who comes into Dagon's house does not step on the threshold of Dagon in Ashdod.

6 Yahweh's hand was heavy upon the people of Ashdod. He destroyed them and afflicted them with tumors, both Ashdod and its territories. **7** When the men of Ashdod realized what was happening, they said, "The ark of the God of Israel must not stay with us, because his hand is hard against us and against Dagon our god." **8** So they sent for and gathered together all of the rulers of the Philistines; they said to them, "What should we do with the ark of the God of Israel?" They answered, "Let the ark of the God of Israel be brought around to Gath." So they carried the ark of the God of Israel there. **9** But after they brought it around, Yahweh's hand was against the city, causing a very great tumult. He afflicted the men of the city, both small and great; and tumors broke out on them. **10** So they sent the ark of God to Ekron. But as soon as the ark of God came into Ekron, the Ekronites cried out, saying, "They have brought to us the ark of the God of Israel to kill us and our people." **11** So they sent for and gathered together all of the rulers of the Philistines; they said to them, "Send away the ark of the God of Israel, and let it return to its own place, so that it does not kill us and our people." For there was a deathly tumult throughout the city; the hand of God was very heavy there. **12** The men who did not die were afflicted with the tumors, and the cry of the city went up to the heavens.

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1 Samuel 5 General Notes

Structure and formatting

The story of the Ark of the Covenant in Philistia continues.

Special concepts in this chapter

The Ark in the Philistine Cities

The Philistines took the Ark of God to Ashdod and put it in their idol temple, but their idol fell down in front of the Ark and the people got sick with bubonic plague. They took it to Gath next, and the people of Gath began dying of the plague. When they took the Ark to Ekron, the people of Ekron were afraid of it too and did not want it there. Finally they decided to send it back to Israel. (See: temple)

Important figures of speech in this chapter

Idioms

There are two slightly different idioms used in the same way: the "hand was heavy" and the "hand was hard." Both idioms mean "was severely punished."

---

1 Samuel 5:1

Now

This word marks the beginning of a new part of the story. If your language has a word or phrase that does the same, you could use it here.

ark of God

See how you translated this in 1 Samuel 3:3. This is the a same as the "ark of the covenant of Yahweh" in 1 Samuel 4:3.

1 Samuel 5:2

house of Dagon

This refers to the temple of Dagon, the god of the Philistines.

1 Samuel 5:3

behold, Dagon

"they were very surprised to see that Dagon"

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Dagon had fallen facedown on the ground
The reader should understand that Yahweh had caused the statue to fall on its face during the night.

1 Samuel 5:4

Dagon had fallen
The reader should understand that Yahweh had caused Dagon to fall.

The head of Dagon and both of his hands were lying cut off
It was as if Yahweh were a soldier who had defeated his enemy and cut off the enemy's head and hands.

on the threshold
You may need to make explicit that this was the threshold in the doorway of the entrance to the temple. Alternate translation: "on the threshold of the doorway of the entrance to the temple"

1 Samuel 5:5

This is why, even today
The writer is about to give some background information separate from the main story.

even today
Here "today" means up to the day when the author was writing this book.

the threshold of Dagon
You may need to make explicit the relationship between the threshold and Dagon. Alternate translation: "the threshold of the doorway of the temple of Dagon"

1 Samuel 5:6

Yahweh's hand was heavy upon
This is an idiom. "Yahweh severely judged"

tumors
Possible meanings are 1) painful swelling under the skin or 2) hemorrhoids.

both Ashdod and its territories
The name of the town is a metonym for the people living in the town. "both the people of Ashdod and the people in the land surrounding Ashdod"

1 Samuel 5:7

the men of Ashdod realized
"the men of Ashdod understood"

ark of the God of Israel
See how you translated this in 1 Samuel 3:3. This is the a same as the "ark of the covenant of Yahweh" in 1 Samuel 4:3.

1 Samuel 5:8

General Information:
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1 Samuel 5:9

Yahweh's hand was against
This is an idiom. Alternate translation: "Yahweh punished"

both small and great
Possible meanings are 1) this is a merism that refers to age. Alternate translation: "men of all ages" or 2) this is a merism that refers social class. Alternate translation: "from the poorest and weakest men to the richest and most powerful men"

tumors
Possible meanings are 1) painful swelling under the skin or 2) hemorrhoids. See how you translated this in 1 Samuel 5:6

1 Samuel 5:10

cried out
Why they cried out can be stated clearly. Alternate translation: "cried out in fear"

1 Samuel 5:11

the ark of the God of Israel
See how you translated similar words in 1 Samuel 3:3. This is the a same as the "ark of the covenant of Yahweh" in 1 Samuel 4:3.

the God of Israel
Possible meanings are 1) they were speaking the proper name of the God of Israel or 2) they believed that Israel worshiped one of many gods, "the god of Israel." See how you translated this in 1 Samuel 5:7.

there was a deathly tumult throughout the city
"people all over the city were afraid that they were going to die"

the hand of God was very heavy there
The hand is a metonym for God punishing the people. "Yahweh was punishing the people there very severely"

1 Samuel 5:12

The men who did not die
This implies that many men actually died.

tumors
Possible meanings are 1) painful swelling under the skin or 2) hemorrhoids. See how you translated this in 1 Samuel 5:6.

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the cry of the city went up to the heavens
The word "city" is a metonym for the people of the city. Possible meanings are 1) the words "went up to the heavens" is an idiom for "was very great." Alternate translation: "the people of the city cried out very loudly" or 2) the words "the heavens" is a metonym for the people's gods. Alternate translation: "the people of the city cried out to their gods"

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Chapter 6

1 Now the ark of Yahweh was in the country of the Philistines for seven months. **2** Then the Philistines called for the priests and the diviners; they said to them, "What should we do with the ark of Yahweh? Tell us how we should send it back to its own country." **3** The priests and diviners said, "If you send back the ark of the God of Israel, do not send it without a gift; by all means send him a guilt offering. Then you will be healed, and you will know why his hand has not been lifted off of you until now." **4** Then they said, "What should the guilt offering be that we are returning to him?" They replied, "Five golden tumors and five golden mice, five being the number that is the same as the number of the rulers of the Philistines. For the same plague afflicted you and your rulers. **5** So you must make models of your tumors, and models of your mice that are ruining the land, and give glory to the God of Israel. Perhaps he will lift his hand from you, from your gods, and from your land. **6** Why should you harden your hearts, as the Egyptians and Pharaoh hardened their hearts? That was when the God of Israel dealt severely with them; did not the Egyptians send away the people, and they left? **7** Now then, prepare a new cart with two nursing cows that have never been yoked. Tie the cows to the cart, but take their calves home, away from them. **8** Take the ark of Yahweh and place it on the cart, and put the figures of gold, which you are returning to him as a guilt offering, in a box beside it. Send it off and let it go its way, **9** but watch. If it goes up the road to its own land toward Beth Shemesh, then it is Yahweh who has caused us this great harm. But if not, then we will know that it is not his hand that afflicted us; it happened to us by chance."

10 The men did as they were told; they took two nursing cows, tied them to the cart, and confined their calves at home. **11** They put the ark of Yahweh on the cart, together with a box containing the golden mice and the castings of their tumors. **12** The cows went straight in the direction of Beth Shemesh. They went along one highway, lowing as they went, and they did not turn aside either to the right or to the left. The rulers of the Philistines followed after them to the border of Beth Shemesh. **13** Now the people of Beth Shemesh were harvesting their wheat in the valley. When they lifted up their eyes and saw the ark, they rejoiced. **14** The cart came into the field of Joshua from the town of Beth Shemesh and stopped there. A great stone was there, and they split the wood from the cart, and offered the cows as a burnt offering to Yahweh. **15** The Levites took down the ark of Yahweh and the box that was with it, where the golden figures were, and put them on the great stone. The men of Beth Shemesh offered burnt offerings and made sacrifices the same day to Yahweh. **16** When the five rulers of the Philistines saw this, they returned that day to Ekron.

17 These are the golden tumors which the Philistines returned for a guilt offering to Yahweh—one for Ashdod, one for Gaza, one for Ashkelon, one for Gath, and one for Ekron. **18** The golden mice were the same in number as the number of all the cities of the Philistines belonging to the five rulers, both fortified cities and country villages. The great stone, beside which they set down the ark of Yahweh, remains a witness to this day in the field of Joshua the Bethshemite.

19 Yahweh attacked some of the men of Beth Shemesh because they had looked into the ark of Yahweh. He killed 50,070 men. The people mourned, because Yahweh had given the people a great blow. [1]**20** The men of Beth Shemesh said, "Who is able to stand before Yahweh, this holy God? To whom will the ark go up from us?" **21** They sent messengers to the inhabitants of Kiriath Jearim, saying, "The Philistines have brought back the ark of Yahweh; come down and take it back with you."

Footnotes

6:19 [1]Instead of

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1 Samuel 6 General Notes

Structure and formatting

This chapter ends the story of the Ark of the Covenant among the Philistines.

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Special concepts in this chapter

The Philistines send the Ark back to Israel
The Philistine leaders asked their priests what they should do with the Ark. The priests said to send it off with an offering. The Philistines put the Ark on a cart drawn by cows and let them go wherever they wanted to go. The cows went straight toward Israel. When some people peeked into the Ark, God killed them. Because of this, the people sent the Ark to Kiriath Jearim.

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1 Samuel 6:1

General Information:
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1 Samuel 6:2

the priests and the diviners
These were pagan priests and diviners who worshiped Dagon.

Tell us how we should send it
The Philistines wanted to know how to get rid of the ark without angering Yahweh any further.

1 Samuel 6:3

the God of Israel
Possible meanings are 1) they were speaking the proper name of the God of Israel or 2) they believed that Israel worshiped one of many gods, "the god of Israel." See how you translated this in 1 Samuel 5:7.

by all means send him a guilt offering
The words "by all means" are a forceful way of saying something. Alternate translation: "you must send a guilt offering"

you will be healed
"you will no longer be ill"

you
The pronoun "you" is plural, referring to all of the Philistines.

why his hand has not been lifted off of you
Here "hand" is a metonym used to represent God's power to afflict or discipline. Alternate translation: "why he has not relieved your suffering"

1 Samuel 6:4

tumors
Possible meanings are 1) painful swelling under the skin or 2) hemorrhoids. See how you translated this in 1 Samuel 5:6.

mice
more than one mouse

1 Samuel 6:5

models
A model is something that looks like a real thing.

tumors
Possible meanings are 1) painful swelling under the skin or 2) hemorrhoids. See how you translated this in 1 Samuel 5:6.

the God of Israel
Possible meanings are 1) they were speaking the proper name of the God of Israel or 2) they believed that Israel worshiped one of many gods, "the god of Israel." See how you translated this in 1 Samuel 5:7.

lift his hand from you, from your gods, and from your land
Here "hand" is a metonym used to represent God's power to afflict or discipline. Alternate translation: "stop punishing you, your gods and your land"

1 Samuel 6:6

Why should you harden your hearts, as the Egyptians and Pharaoh hardened their hearts?
The priests and diviners use a rhetorical question to urge the Philistines to think very seriously about what will happen if they refuse to obey God. This can be translated as a warning. Alternate translation: "Do not be stubborn like the Egyptians and Pharaoh were!"

harden your hearts
This is an idiom that means to be stubborn or unwilling to obey God. Alternate translation: "refuse to obey God"

did not the Egyptians send away the people, and they left?
This is another rhetorical question used to remind the Philistines how the Egyptians finally sent the Israelites out of Egypt so that God would stop afflicting the Egyptians. This can be translated as a statement. Alternate translation: "remember that the Egyptians sent the Israelites out of Egypt."

1 Samuel 6:7

two nursing cows
"two cows that have calves that are still drinking milk"

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1 Samuel 6:8

Send it off and let it go its way
Normally the two cows would head back home to their calves.

1 Samuel 6:9

If it goes ... toward Beth Shemesh, then it is Yahweh
It is unlikely that the cows would choose to wander to Beth Shemesh when their calves are back in the Philistine area.

1 Samuel 6:10

two nursing cows
"two cows that have calves that are still drinking milk" See how you translated this in 1 Samuel 6:7.

1 Samuel 6:11

mice
Translated this as in 1 Samuel 6:4.

castings of their tumors
"models of their tumors"

tumors
Possible meanings are 1) painful swelling under the skin or 2) hemorrhoids. See how you translated this in 1 Samuel 5:6.

1 Samuel 6:12

The cows went straight in the direction of Beth Shemesh
Nursing cows would normally return to their calves, but these cows went to Beth Shemesh.

lowing as they went
Lowing is the noise cows make with their voices.

they did not turn aside either to the right or to the left
"they did not wander off of the highway." This can be stated positively. Alternate translation: "they stayed on the highway" or "they went straight ahead"

1 Samuel 6:13

Now
The writer is introducing a new part of the story. If your language has a way of marking the beginning of a new part of the story, you could use it here.

people of Beth Shemesh
These were Israelites.

lifted up their eyes
This is an idiom. Alternate translation: "looked up"

1 Samuel 6:14

A great stone was there
The people used this stone as an altar when they offered the cows as sacrifices.

1 Samuel 6:15

The Levites took down the ark of Yahweh
This actually happened before they chopped the cart into firewood to use in offering the cows to Yahweh.

The Levites took down the ark
According to the law of Moses, only the Levites were permitted to handle the ark.

the box that was with it, where the golden figures were
"the box containing the gold models of the rats and the tumors"

1 Samuel 6:16

the five rulers of the Philistines
"the five Philistine kings"

1 Samuel 6:17

tumors
Possible meanings are 1) painful swelling under the skin or 2) hemorrhoids. See how you translated this in 1 Samuel 5:6.

1 Samuel 6:18

mice
Translated this as in 1 Samuel 6:4.

fortified cities
These are cities with high walls around them to protect the people inside from attack by their enemies.

The great stone ... remains a witness
The stone is referred to as if it is a person who can see. Alternate translation: "The great stone ... is still there, and people remember what happened on it"

Joshua
This is a man's name.

the Bethshemite
This is what a person from Beth Shemesh is called. Alternate translation: "from Beth Shemesh"

to this day
to the time at which the writer wrote the book

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1 Samuel 6:19

they had looked into the ark
The ark was so holy that no one was permitted to look inside it. Only the priests were allowed to even see the ark.

50,070 men
"fifty thousand and seventy men"

1 Samuel 6:20

Who is able to stand before Yahweh, this holy God?
Possible meanings are 1) this is a rhetorical question that expresses the people's fear of Yahweh. Alternate translation: "There is no one who can resist Yahweh because he is so holy!" or 2) this is a question asking for information. The phrase "stand before Yahweh" may refer to priests who serve Yahweh. It is implied that the people were looking for a priest whom Yahweh would permit to handle the ark. Alternate translation: "Is there a priest among us who serves this holy God, Yahweh, and is able to handle this ark?"

To whom will the ark go up from us?
This is a question asking for information. It is implied that the people want Yahweh and the ark to go somewhere else so he will not punish them again. Alternate translation: "Where can we send this ark so that Yahweh will not punish us again?"

1 Samuel 6:21

Kiriath Jearim
This was a town in Israel.

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Chapter 7

1 The men of Kiriath Jearim came, took the ark of Yahweh, and brought it into the house of Abinadab on the hill. They set apart his son Eleazar to keep the ark of Yahweh. **2** From the day the ark remained in Kiriath Jearim, a long time passed, twenty years. All the house of Israel lamented and wished to turn to Yahweh. **3** Samuel said to the entire house of Israel, "If you return to Yahweh with your whole heart, remove the foreign gods and the Ashtoreths from among you, turn your hearts to Yahweh, and worship him only, then he will rescue you from the hand of the Philistines." **4** Then the people of Israel removed the Baals and the Ashtoreths, and worshiped Yahweh only. **5** Then Samuel said, "Bring together all Israel to Mizpah, and I will pray to Yahweh for you." **6** They gathered at Mizpah, drew water and poured it out before Yahweh. They fasted that day and said, "We have sinned against Yahweh." It was there that Samuel decided disputes for the people of Israel and led the people. **7** Now when the Philistines heard the people of Israel had gathered at Mizpah, the rulers of the Philistines attacked Israel. When the people of Israel heard of it, they were afraid of the Philistines. **8** Then the people of Israel said to Samuel, "Do not stop calling out to Yahweh our God for us, so he will save us from the hand of the Philistines." **9** Samuel took a nursing lamb and offered it as a whole burnt offering to Yahweh. Then Samuel cried out to Yahweh for Israel, and Yahweh answered him. **10** As Samuel was offering up the burnt offering, the Philistines approached to attack Israel. But Yahweh thundered with a loud sound that day against the Philistines and threw them into confusion, and they were routed before Israel. **11** The men of Israel went from Mizpah, and they pursued the Philistines and killed them as far as below Beth Kar.

12 Then Samuel took a stone and set it between Mizpah and Shen. He named it Ebenezer, saying, "Thus far Yahweh has helped us." **13** So the Philistines were subdued and they did not enter the border of Israel. The hand of Yahweh was against the Philistines all the days of Samuel. **14** The towns that the Philistines had taken from Israel were restored to Israel, from Ekron to Gath; Israel brought back their territory from the Philistines. Then there was peace between Israel and the Amorites.

15 Samuel judged Israel all the days of his life. **16** Each year he went on a circuit to Bethel, to Gilgal, and to Mizpah. He decided disputes for Israel in all these places. **17** Then he would return to Ramah, because his house was there; and there also he decided disputes for Israel. He also built an altar there to Yahweh.

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1 Samuel 7 General Notes

Structure and formatting

This chapter completes the section on Samuel leading Israel.

Special concepts in this chapter

Israel begins to worship Yahweh again

Samuel told the people to get rid of all their idols and worship Yahweh alone. The people were obedient. When the Philistines heard the Israelites were all gathered together, the Philistines attacked, but God defeated them. There was a time of peace during which Samuel settled disputes between the people as the judges had done before.

Important figures of speech in this chapter

Idioms

Whenever Samuel spoke to a group of people, he used many idioms: "to turn to" means "to worship"; "with your whole heart" means "completely"; and "rescue from the hand" means "rescued from the power."

---

1 Samuel 7:1

Kiriath Jearim

This is the name of a place.

Abinadab ... Eleazar

These are the names of men.

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1 Samuel 7:2

twenty years
"20 years"

1 Samuel 7:3

the entire house of Israel
The word "house" is a metonym for the people who live in the house and their descendants. Alternate translation: "all of the descendants of Israel" or "all of the Israelite people"

return to Yahweh with your whole heart
Here "with your whole heart" is an idiom that means to be completely devoted to something. Alternate translation: "become completely devoted to worshiping and obeying Yahweh only"

1 Samuel 7:4

General Information:
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1 Samuel 7:5

all Israel
"all the people of Israel" or "all the Israelites"

1 Samuel 7:6

drew water and poured it out before Yahweh
Possible meanings are 1) the people denied themselves water as part of fasting or 2) they got water out of a stream or well and poured it on the ground as an outward sign of being sorry for their sin.

1 Samuel 7:7

the rulers of the Philistines attacked Israel
It can be stated plainly that it was the army and not the rulers by themselves who attacked Israel. Alternate translation: "the Philistine rulers led their army and attacked Israel"

1 Samuel 7:8

save us from the hand of the Philistines
The "hand" is a metonym for the power of the person. Alternate translation: "save us from the Philistine army" or "keep the Philistine army from harming us"

1 Samuel 7:9

nursing lamb
a lamb that is still drinking its mother's milk

cried out
"cried out for help"

Yahweh answered him
"Yahweh did what Samuel asked him to do"

1 Samuel 7:10

As Samuel ... they were routed before Israel
This begins to explain what the writer means by "Yahweh answered him" in (1 Samuel 7:9).

threw them into confusion
The word "confusion" here is used as a casual way of saying the Philistines were unable to think clearly. Alternate translation: "made them unable to think clearly"

they were routed before Israel
This can be translated in active form. Possible meanings are 1) "Yahweh routed them before Israel" or 2) "Israel routed them"

routed
To rout people is to defeat them before they can cause any harm.

1 Samuel 7:11

The men of Israel ... Beth Kar
This finishes explaining what the writer means by "Yahweh answered him" in (1 Samuel 7:9).

Beth Kar
This is the name of a place.

1 Samuel 7:12

took a stone and set it
The Israelites and other peoples in that land would place a large stone where important events had happened as a reminder of God's help.

Mizpah ... Shen
These are the names of places.

1 Samuel 7:13

So the Philistines were subdued
The writer has just finished telling how the Philistines were subdued. If your language has a way of marking the end of a description, you could use it here.

the Philistines were subdued
This can be translated in active form. Alternate translation: "Yahweh subdued the Philistines" or "Yahweh kept the Philistines from causing harm"

they did not enter the border of Israel
The Philistines did not enter Israel's border to attack them.

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The hand of Yahweh was against the Philistines
The word "hand" is a metonym for power. Alternate translation: "Yahweh used his power against the Philistines"

1 Samuel 7:14

The towns ... from Israel were restored to Israel
This can be stated in active form. Possible meanings are 1) Here "Israel" refers to the "land" of Israel. "Yahweh restored to the land of Israel the towns ... from Israel" or 2) "Israel" is a metonym for the people who live there. Alternate translation: "the people of Israel were able to reclaim the towns ... from Israel"

1 Samuel 7:15

General Information:
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1 Samuel 7:16

went on a circuit
traveled from place to place in a rough circle

He decided disputes
Disputes are arguments or disagreements between two or more people.

1 Samuel 7:17

General Information:
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Chapter 8

1 When Samuel was old, he made his sons judges over Israel. **2** The name of his firstborn was Joel, and the name of his second son was Abijah. They were judges in Beersheba. **3** His sons did not walk in his ways, but chased after dishonest gain. They took bribes and perverted justice.

4 Then all the elders of Israel gathered together and came to Samuel at Ramah. **5** They said to him, "Look, you are old, and your sons do not walk in your ways. Appoint for us a king to judge us like all the nations." **6** But it displeased Samuel when they said, "Give us a king to judge us." So Samuel prayed to Yahweh. **7** Yahweh said to Samuel, "Obey the voice of the people in everything they say to you; for they have not rejected you, but they have rejected me from being king over them. **8** The same deeds they have done since the day I brought them out of Egypt—abandoning me and serving other gods—they are now doing also to you. **9** Now listen to them; but warn them solemnly and let them know by what ordinances the king will reign over them."

10 So Samuel told all the words of Yahweh to the people who were asking for a king. **11** He said, "These will be the ordinances of the king who will reign over you. He will take your sons and appoint them to his chariots and to be his horsemen, and to run before his chariots. **12** He will appoint for himself captains of thousands and captains of fifties. He will make some plow his ground, some reap his harvest, and some make his weapons of war and the equipment for his chariots. **13** He will also take your daughters to be perfumers, cooks, and bakers. **14** He will take the very best of your fields, your vineyards, and your olive orchards, and give them to his servants. **15** He will take a tenth of your grain and of your vineyards and give to his officers and his servants. **16** He will take your male servants and your female servants and the best of your cattle [1] and your donkeys; he will put them all to work for him. **17** He will take the tenth of your flocks, and you will be his slaves. **18** Then on that day you will cry out because of your king whom you have chosen for yourselves; but Yahweh will not answer you on that day."

19 But the people refused to listen to Samuel; they said, "No! There must be a king over us **20** so that we might be like all the other nations, and so that our king may judge us and go out before us and fight our battles." **21** When Samuel heard all the words of the people he repeated them in the ears of Yahweh. **22** Yahweh said to Samuel, "Obey their voice and cause a king to reign over them." So Samuel said to the men of Israel, "Every man must go to his own city."

Footnotes

8:16 [1]The Hebrew text can be read as:

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1 Samuel 8 General Notes

Structure and formatting

Saul and Samuel

The section including chapters 8-16 begins a new part of the story. The people wanted a king, and God chose Saul, the man the people wanted, to be their king. He was not the king Yahweh wanted.

Special concepts in this chapter

The people want a king

When Samuel was old, he appointed his sons to be judges. They were corrupt and took bribes, so the people came and asked Samuel to appoint a king for them. Samuel asked God, who gave them a king but warned them what a king would be like. Despite Samuel's warning that a king would oppress them, the people still wanted a king. This was sinful because they were rejecting God as their king. (See: appoint, oppress and and sin)

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1 Samuel 8:1

General Information:
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1 Samuel 8:2

General Information:
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1 Samuel 8:3

chased after dishonest gain
The writer speaks of money that people would give Samuel's sons as if it were a person or animal running away from Samuel's sons, and he speaks of Samuel's sons as if they were physically chasing that person or animal. Alternate translation: "they worked hard to gain money by being dishonest"

perverted justice
"judged in favor of those who did evil"

1 Samuel 8:4

General Information:
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1 Samuel 8:5

do not walk in your ways
The way a person lives is spoken of as walking on a path. Alternate translation: "do not do the things you do" or "do not do what is just the way you do"

Appoint for us a king to judge us like all the nations
Possible meanings are 1) "Appoint for us a king like the kings of all the nations so that he can judge us" or 2) "Appoint for us a king who will judge us the way the kings of the nations judge them"

Appoint for us a king to judge us
The leaders wrongly believed that a king, and his sons after him, would rule justly.

1 Samuel 8:6

But it displeased Samuel ... Give us a king to judge us
Samuel was unhappy that the people did not just want him to remove his corrupt sons and to appoint honest judges, but they wanted a king to rule over them like other countries had.

1 Samuel 8:7

Obey the voice of the people
Here "the voice" is a metonym for the will or the desire of the people. Alternate translation: "Do what the people say"

but they have rejected me
Yahweh knew that the people were not just rejecting corrupt judges, but they were rejecting Yahweh as their king.

1 Samuel 8:8

I brought them out of Egypt
This refers to Yahweh freeing the Israelites from slavery in Egypt many years before.

1 Samuel 8:9

Now listen to them
"Now do what they are asking you to do"

warn them solemnly
"be very serious as you warn them"

by what ordinances the king will reign over them
"how the king who reigns over them will treat them" or "what the king who rules over them will require them to do"

1 Samuel 8:10

General Information:
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1 Samuel 8:11

These will be the ordinances ... He will take
The practice of the king will be to take. This begins the list of things he will take.

These will be the ordinances of the king who will reign over you
The abstract noun "ordinances" can be translated as a verb. Alternate translation: "This is how the king who will reign over you will act" or "This is what the king who will reign over you will do"

ordinances
See how you translated this word in 1 Samuel 8:9.

appoint them to his chariots
"have them drive chariots in battle"

be his horsemen
They will ride horses into battle.

1 Samuel 8:12

General Information:
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1 Samuel 8:13

Connecting Statement:
Samuel continues to tell what things the king will take.

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to be perfumers
"to make good-smelling oils to put on his body"

1 Samuel 8:14

olive orchards
"fields of olive trees"

1 Samuel 8:15

a tenth of your grain
They will have to divide their grain into ten equal parts and give one of those parts to the king's officers and servants.

a tenth ... of your vineyards
They will have to divide the wine that they produce in their vineyards into ten equal parts and give one of those parts to the king's officers and servants.

officers
These are the leaders of the king's army.

1 Samuel 8:16

Connecting Statement:
Samuel continues to tell what things the king will take.

1 Samuel 8:17

the tenth of your flocks
They will have to divide their flocks into ten equal parts and give one of those parts to the king's officers and servants. See how you translated "tenth" in [1 Samuel 8:15]

you will be his slaves
"you will feel as if you are his slaves"

1 Samuel 8:18

you will cry out
Possible meanings are 1) the people will ask Yahweh to rescue them from the king or 2) the people will ask the king to stop treating them so badly .

1 Samuel 8:19

General Information:
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1 Samuel 8:20

General Information:
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1 Samuel 8:21

he repeated them in the ears of Yahweh
Here "the ears of Yahweh" refers to Yahweh. Samuel prayed to Yahweh repeating all that the people said. Alternate translation: "he repeated them to Yahweh"

1 Samuel 8:22

Obey their voice
Here the metonym "their voice" refers to the will of the people. Alternate translation: "Obey the people"

cause a king to reign over them
"make someone king over them." Use the common term in your language for making someone king.

go to his own city
"go home"

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Chapter 9

1 There was a man from Benjamin, a man of great wealth. His name was Kish son of Abiel son of Zeror son of Bekorath son of Aphiah, the son of a Benjamite. **2** He had a son named Saul, a handsome young man. There was no man among the people of Israel who was a more handsome person than he. From his shoulders upward he was taller than any of the people. **3** Now the donkeys of Kish, Saul's father, were lost. So Kish said to Saul his son, "Take one of the servants with you; arise and go search for the donkeys." **4** So Saul passed through the hill country of Ephraim and went through the land of Shalisha, but they did not find them. Then they passed through the land of Shaalim, but they were not there. Then he passed through the land of the Benjamites, but they did not find them.

5 When they came to the land of Zuph, Saul said to his servant who was with him, "Come, let us go back, or my father may stop caring for the donkeys and become anxious about us." **6** But the servant said to him, "See now, there is a man of God in this city. He is a man who is held in honor; everything that he says comes true. Let us go there; maybe he can tell us which way we should go on our journey." **7** Then Saul said to his servant, "But if we go, what can we bring the man? For the bread in our sack is gone, and there is no present to bring to the man of God. What do we have?" **8** The servant answered Saul and said, "Here, I have with me one-fourth of a shekel of silver that I will give to the man of God, to tell us which way we should go." **9** (Formerly in Israel, when a man went to seek the knowledge of God's will, he said, "Come, let us go to the seer." For today's prophet was formerly called a seer.) **10** Then Saul said to his servant, "Well said. Come, let us go." So they went to the city where the man of God was.

11 As they went up the hill to the city, they found young women coming out to draw water; Saul and his servant said to them, "Is the seer here?" **12** They answered, and said, "He is; see, he is just ahead of you. Hurry up, for he is coming to the city today, because the people are sacrificing today at the high place. **13** As soon as you enter the city you will find him, before he goes up to the high place to eat. The people will not eat until he comes, because he will bless the sacrifice; afterwards those who are invited will eat. Now go up, for you will find him immediately." **14** So they went up to the city. As they were entering the city, they saw Samuel coming out toward them, to go up to the high place.

15 Now the day before Saul came, Yahweh had revealed to Samuel: **16** "Tomorrow about this time I will send you a man from the land of Benjamin, and you will anoint him to be prince over my people Israel. He will save my people from the hand of the Philistines. For I have looked on my people with pity because their cry for help has come to me." **17** When Samuel saw Saul, Yahweh told him, "Here is the man I told you about! He is the one who will rule over my people." **18** Then Saul came close to Samuel in the gate and said, "Tell me where is the house of the seer?" **19** Samuel answered Saul and said, "I am the seer. Go up before me to the high place, for today you will eat with me. In the morning I will let you go, and I will tell you everything that is on your mind. **20** As for your donkeys that were lost three days ago, do not worry about them, for they have been found. Then on whom are all the desires of Israel set? Is it not on you and all your father's house?" **21** Saul answered and said, "Am I not a Benjamite, from the smallest of the tribes of Israel? Is not my clan the least of all the clans of the tribe of Benjamin? Why then have you spoken to me in this manner?"

22 So Samuel took Saul and his servant, brought them into the hall, and seated them at the head place of those who had been invited, who were about thirty people. **23** Samuel said to the cook, "Bring the portion which I gave to you, of which I said to you, 'Put it aside.'" **24** So the cook took up the thigh and what was on it and set it before Saul. Then Samuel said, "See what has been kept is set before you. Eat it, because it has been kept for you until the appointed time, from the time when I said, 'I have invited the people.'" So Saul ate with Samuel that day.

25 When they had come down from the high place into the city, Samuel spoke with Saul on the rooftop. **26** Then at the break of dawn, Samuel called to Saul on the rooftop and said, "Get up, so I can send you on your way." So Saul got up, and both he and Samuel went out into the street. **27** As they were going to the outskirts of the city, Samuel said to Saul, "Tell the servant to go ahead of us"—and he went ahead—"but you must stay here awhile, that I may announce the message of God to you."

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1 Samuel 9 General Notes

Special concepts in this chapter

Samuel chooses Saul to be their king

When the donkeys of Saul's father strayed away, Saul went looking for them. When he could not find them, he asked Samuel to ask God where they were. Samuel said the donkeys had been found. He invited Saul as the guest of honor to a feast and gave him a place to sleep for the night.

Important figures of speech in this chapter

Rhetorical questions

Saul uses two rhetorical questions to convince Samuel he is not important: "Am not I a Benjamite, from the smallest of the tribes of Israel? Is not my clan the least of all the clans of the tribe of Benjamin?"

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1 Samuel 9:1

General Information:

If your language has a way of telling the reader that the writer is giving background information in these verses, you could use it here.

a man of great wealth

Possible other meanings are 1) he was a nobleman or 3) he was a mighty and brave man.

Kish ... Abiel ... Zeror ... Bekorath ... Aphiah

These are names of the men of Saul's family line.

Benjamite

A Benjamite is someone who belongs to the tribe of Benjamin.

1 Samuel 9:2

handsome

someone who looks good

From his shoulders upward he was taller than any of the people

The other tall people in Israel did not even come up to his shoulders.

1 Samuel 9:3

Now

The writer has ended the background information that began in (1 Samuel 9:1) and starts a new main part of the story.

arise and go

"stop what you are doing and go"

1 Samuel 9:4

the hill country of Ephraim ... the land of Shalisha ... the land of Shaalim ... the land of the Benjamites

These are all areas in Israel.

did not find them ... they were not there ... did not find them

The words "them" and "they" all refer to the donkeys.

1 Samuel 9:5

land of Zuph

This is an area in Israel just north of Jerusalem.

1 Samuel 9:6

See now, there

The phrase "See now" indicates that what follows is a polite request for the hearer to pay attention. "Please listen carefully: there"

man of God

This phrase usually means a prophet of Yahweh. See how you translated this in 1 Samuel 2:27. Alternate translation: "a man who hears and tells words from God"

which way we should go on our journey

"which way we should go to find the donkeys"

1 Samuel 9:7

what can we bring the man?

Giving a gift is a sign of respect for the man of God.

man of God

This phrase usually means a prophet of Yahweh. See how you translated this in 1 Samuel 2:27. Alternate translation: "a man who hears and tells words from God"

1 Samuel 9:8

one-fourth of a shekel

"1/4 of a shekel." A shekel is a type of money used in the Old Testament.

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1 Samuel 9:9

Formerly in Israel ... seer
This is cultural information added by the Hebrew author. If it is not natural in your language to state this information here, it can be moved to the end of verse 11.

For today's prophet was formerly called a seer
"Seer is the old name for what we call a prophet today"

1 Samuel 9:10

General Information:
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1 Samuel 9:11

General Information:
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1 Samuel 9:12

the people are sacrificing today
These are likely the feast or first-fruit sacrifices, not the sin sacrifices, which must be held at the tabernacle.

1 Samuel 9:13

General Information:
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1 Samuel 9:14

to go up to the high place
This is a place that the people had designated as holy to make sacrifices and offerings to Yahweh. The writer writes as though it were outside the wall that was around the city.

1 Samuel 9:15

General Information:
The writer stops telling the story and gives background information so the reader can understand what happens next.

1 Samuel 9:16

you will anoint him to be prince
The term prince is used here instead of king. This is the man whom God has chosen to be king of Israel.

the land of Benjamin
"the land where people from the tribe of Benjamin live"

from the hand of the Philistines
Here the word "hand" is a metonym for control. Alternate translation: "from the control of the Philistines" or "so the Philistines will no longer control them"

For I have looked on my people with pity
"My people are suffering and I want to help them"

1 Samuel 9:17

Yahweh told him
"Yahweh told Samuel"

1 Samuel 9:18

the seer
"the prophet of Yahweh"

1 Samuel 9:19

General Information:
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1 Samuel 9:20

Then on whom are all the desires of Israel set? Is it not on you and all your father's house?
These questions are an expression of deep conviction that Saul is the one whom Yahweh wants to be the king that the Israelites are looking for. The questions can be translated as statements. Alternate translation: "You should know that it is on you that all the desires of Israel are set. They are set on you and your father's family."

1 Samuel 9:21

Am I not a Benjamite ... of Israel? Is not my clan ... Benjamin? Why then have you spoken to me in this manner?
Saul is expressing surprise because Benjamin was the smallest tribe in Israel, and other Israelites considered the tribe unimportant. Also, Benjamites considered the clan of which Saul was a member as unimportant. These questions can be translated as statements. Alternate translation: "I am from the tribe of Benjamin, the least important of all tribes. And my clan is the least important clan in our tribe. I do not understand why you are saying that the Israelite people want me and my family to do something important."

1 Samuel 9:22

the hall
The writer assumes that the reader knows that near the place where they would offer sacrifices there was a large building in which people would eat together.

head place
This is the seat of honor.

thirty people
"30 people"

1 Samuel 9:23

General Information:
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1 Samuel 9:24

what was on it
Possible meanings are 1) the other food that Saul was to eat along with the meat or 2) other parts of the bull.

Then Samuel said
In the original language it is not clear who is speaking. It is possible that the cook is speaking to Saul. Alternate translation: "Then the cook said"

1 Samuel 9:25

on the rooftop
This is a normal place for family and guests to eat, visit, and sleep. It tends to be cooler in the evening and at night than the inside of the house.

1 Samuel 9:26

Samuel called to Saul on the rooftop and said
What Saul was doing on the rooftop can be made explicit. Alternate translation: "while Saul was sleeping on the rooftop, Samuel called to him and said"

1 Samuel 9:27

ahead of us"—and he went ahead—"but you must stay
It is possible that Samuel speaks all of these words. Alternate translation: "ahead of us, and when he has gone ahead, you must stay"

that I may announce the message of God to you
"so that I can tell you God's message for you"

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Chapter 10

1 Then Samuel took a flask of oil, poured it on Saul's head, and kissed him. He said, "Has not Yahweh anointed you to be a ruler over his inheritance? **2** When you leave me today, you will find two men near Rachel's tomb, in the territory of Benjamin at Zelzah. They will say to you, 'The donkeys that you were looking for have been found. Now your father has stopped caring about the donkeys and is anxious about you, saying, "What should I do about my son?"' **3** Then you will go on further from there, and you will come to the oak of Tabor. Three men going to God at Bethel will meet you there, one carrying three young goats, another carrying three loaves of bread, and another carrying a skin of wine. **4** They will greet you and give you two loaves of bread, which you will take from their hands. **5** After that, you will come to the hill of God, where the garrison of the Philistines is. When you arrive at the city, you will meet a group of prophets coming down from the high place with a lute, a tambourine, a flute, and a harp before them; they will be prophesying. **6** The Spirit of Yahweh will rush upon you, and you will prophesy with them, and you will be changed into a different man. **7** Now, when these signs come to you, do whatever your hand finds to do, for God is with you. **8** Go down before me to Gilgal. Then I will come down to you to offer burnt offerings and to sacrifice peace offerings. Wait seven days until I come to you and show you what you must do."

9 When Saul turned his back to leave Samuel, God gave him another heart. Then all these signs came to pass that day. **10** When they came to the hill, a group of prophets met him, and the Spirit of God rushed upon him so that he prophesied with them. **11** When everyone who knew him before saw him prophesying with the prophets, the people said to each other, "What has happened to the son of Kish? Is Saul one of the prophets now?" **12** A man who was from that same place answered, "Then who is their father?" Because of this, it became a saying, "Is Saul also one of the prophets?" **13** When he finished prophesying, he came to the high place.

14 Then Saul's uncle said to him and his servant, "Where did you go?" He replied, "To search for the donkeys. When we saw that we could not find them, we went to Samuel." **15** Saul's uncle said, "Please tell me what Samuel said to you." **16** Saul replied to his uncle, "He told us plainly that the donkeys had been found." But he did not tell him about the matter of the kingdom, of which Samuel had spoken.

17 Now Samuel called the people together before Yahweh at Mizpah. **18** He said to the people of Israel, "This is what Yahweh, the God of Israel says: 'I brought up Israel out of Egypt, and I rescued you from the hand of the Egyptians, and from the hand of all the kingdoms that oppressed you.' **19** But today you have rejected your God, who saves you from all of your calamities and your distresses; and you have said to him, 'Set a king over us.' Now present yourselves before Yahweh by your tribes and by your clans." **20** So Samuel brought all the tribes of Israel near, and the tribe of Benjamin was chosen. **21** Then he brought the tribe of Benjamin near by their clans; and the clan of the Matrites was chosen; and Saul son of Kish was chosen. But when they went looking for him, he could not be found. **22** Then the people wanted to ask God more questions, "Is there still another man to come?" Yahweh answered, "He has hidden himself among the baggage." **23** Then they ran and retrieved Saul from there. When he stood among the people, he was taller than any of the people from his shoulders upward. **24** Then Samuel said to the people, "Do you see the man whom Yahweh has chosen? There is no one like him among all the people!" All the people shouted, "Long live the king!"

25 Then Samuel told the people the customs and rules of kingship, wrote them down in a book, and placed it before Yahweh. Samuel then sent all the people away, each man to his own house. **26** Saul also went to his home at Gibeah, and with him went some strong men, whose hearts God had touched. **27** But some worthless men said, "How can this man save us?" These people despised Saul and did not bring him any gifts. But Saul kept silent. [1]

Footnotes

10:27 [1]Some modern translations add to this verse the following paragraph:

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1 Samuel 10 General Notes

Structure and formatting

This is the first chapter about King Saul.

Special concepts in this chapter

Saul as the New King

Samuel told Saul that God had chosen him to be king, and on the way home he would meet some prophets. Saul would then begin prophesying and God would give him the Holy Spirit to help him to know what to do. Samuel told everyone to come to Mizpah where he announced that God had chosen Saul to be their king. (See: prophet and holyspirit)

Important figures of speech in this chapter

Rhetorical questions

This chapter uses rhetorical questions to express different ideas: to state a fact

Idioms

Samuel frequently uses idioms when prophesying: "going to God" means "going to worship God"; "take it from their hands" means "accept their gift"; "rush upon you" means "control you"; "hand finds to do" means "what you think you should do"; "God is with you" means "God is directing you"; "another heart" means "a different way of thinking"; "came to pass" means "happened"; "before Yahweh" means "to do work for Yahweh"; and "hearts God had touched" means "God had made them want to help Saul."

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1 Samuel 10:1

took a flask of oil, poured it on Saul's head

In Israelite culture, when a prophet poured oil on someone's head, that person received a blessing from Yahweh.

flask

a small container made from baked clay

Has not Yahweh anointed you to be a ruler over his inheritance?

Samuel knows the answer to his question. He is reminding Saul that Yahweh has chosen him to be king of Israel. Alternate translation: "Yahweh has certainly anointed you to be a ruler over his inheritance."

1 Samuel 10:2

Zelzah

This is the name of a place.

What should I do about my son?

Saul's father is now concerned about Saul and wants to find him.

1 Samuel 10:3

Tabor

This is the name of a place.

1 Samuel 10:4

take from their hands

The hands are a synecdoche for the person. "take from them" or "accept"

1 Samuel 10:5

tambourine

This is a musical instrument with a head like a drum that can be hit and with pieces of metal around the side that sound when the instrument is shaken.

1 Samuel 10:6

The Spirit of Yahweh will rush upon you

The phrase "rush upon" means that Yahweh's Spirit will influence Saul. In this case it means it means he will make Saul prophesy and act like a different person.

1 Samuel 10:7

do whatever your hand finds to do

Here Samuel speaks of Saul's hand as if it were a person trying to find things. Alternate translation: "do whatever you think is right to do"

1 Samuel 10:8

General Information:

This page has intentionally been left blank.

1 Samuel 10:9

God gave him another heart
God enabled Samuel to think differently from the way he had thought before.

1 Samuel 10:10

the Spirit of God rushed upon him
Samuel speaks as if the Spirit of Yahweh were a person running up to Saul and taking complete control of him. See how you translated this in [1 Samuel 10:6]

1 Samuel 10:11

What has happened to the son of Kish?
Possible meanings are 1) the people are asking for information or 2) this is a rhetorical question that means Saul is not important. Alternate translation: "Kish is not an important person, so it cannot be true that his son has become a prophet!"

the son of Kish
"Saul, the son of Kish"

1 Samuel 10:12

Then who is their father?
This man uses a rhetorical question to remind people that being a prophet has nothing to do with who one's parents are. The question can be translated as a statement. Alternate translation: "It does not matter who the parents of these other prophets are. What matters is that, amazingly, Saul is speaking messages from God."

Because of this, it became a saying, "Is Saul also one of the prophets?"
This became a proverb among the Israelites. Apparently people said this to express surprise when a person unexpectedly did something that he had not done before. The implied meaning of the question can be stated explicitly. Alternate translation: "And that is why, when people cannot believe some report, they think about what happened to Saul and say, 'Is Saul really one of the prophets?'"

1 Samuel 10:13

General Information:
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1 Samuel 10:14

Then Saul's uncle said to him
"Then the brother of Saul's father said to Saul"

1 Samuel 10:15

General Information:
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1 Samuel 10:16

he did not tell him about the matter of the kingdom
"Saul did not tell his uncle that God had appointed him to be the king of Israel"

1 Samuel 10:17

General Information:
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1 Samuel 10:18

I brought up Israel out of Egypt
The name "Israel" is a metonym for the people of Israel. "I brought the people of Israel out of Egypt"

the hand of the Egyptians ... the hand of all the kingdoms
The word "hand" is a metonym for power. Alternate translation: "the power of the Egyptians ... the power of all the kingdoms"

1 Samuel 10:19

today
Samuel is speaking of the time since Israel had begun to reject God, not only the time since the sun had last set.

Set a king over us
"Give us a king to rule us"

present yourselves before Yahweh by your tribes and by your clans
"gather together by tribes and clans and come to stand before Yahweh"

1 Samuel 10:20

the tribe of Benjamin was chosen
This can be translated in active form. It is probably best not to say how the people knew whom Yahweh had chosen. Alternate translation: "Yahweh chose the tribe of Benjamin"

1 Samuel 10:21

the clan of the Matrites was chosen ... Saul son of Kish was chosen
This can be translated in active form. It is probably best not to say how the people knew whom Yahweh had chosen. Alternate translation: "Yahweh chose the clan of the Matrites ... Yahweh chose Saul son of Kish"

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1 Samuel 10:22

General Information:
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1 Samuel 10:23

he was taller than any of the people from his shoulders upward
The other tall people in Israel did not even come up to his shoulders. See how you translated this in 1 Samuel 9:2.

1 Samuel 10:24

General Information:
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1 Samuel 10:25

the customs and rules of kingship
The abstract noun "kingship" can be translated with a noun clause. Alternate translation: "the customs and rules that a king would be required to follow"

1 Samuel 10:26

whose hearts God had touched
God touching a person's heart is an idiom that means God put something in their mind or moved them to do something. Alternate translation: "who wanted to go with Saul because God had changed their thinking"

1 Samuel 10:27

How can this man save us?
This is a rhetorical question that is used to express sarcasm. Alternate translation: "This man has no power to save us!"

despised
strongly disliked or hated

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Chapter 11

1 Then Nahash the Ammonite went and besieged Jabesh Gilead. All the men of Jabesh said to Nahash, "Make a covenant with us, and we will serve you." **2** Nahash the Ammonite replied, "On this condition will I make a treaty with you, that I gouge out all of your right eyes, and in this way bring disgrace on all Israel." **3** Then the elders of Jabesh replied to him, "Leave us alone for seven days, so that we may send messengers to all the territory of Israel. Then, if there is no one to save us, we will surrender to you." **4** The messengers came to Gibeah, where Saul lived, and told the people what had happened. All the people wept loudly. **5** Now Saul was following the oxen out of the field. Saul said, "What is wrong with the people that they are weeping?" They told Saul what the men of Jabesh had said.

6 When Saul heard what they said, the Spirit of God rushed upon him, and he was very angry. **7** He took a yoke of oxen, cut them into pieces, and sent them throughout all the territory of Israel with the messengers. He said, "Whoever does not come out after Saul and after Samuel, this is what will be done to his oxen." Then the terror of Yahweh fell on the people, and they came out together as one man. **8** When he mustered them at Bezek, the people of Israel were three hundred thousand, and the men of Judah thirty thousand. **9** They said to the messengers that came, "You will tell the men of Jabesh Gilead, 'Tomorrow, by the time the sun is hot, deliverance will be yours.'" So the messengers went and told the men of Jabesh, and they were glad. **10** Then the men of Jabesh said to Nahash, "Tomorrow we will surrender to you, and you can do to us whatever seems good to you." **11** The next day Saul put the people in three groups. They came into the middle of the camp during the morning watch, and they attacked and defeated the Ammonites until the heat of the day. Those who survived were scattered, so that no two of them were left together.

12 Then the people said to Samuel, "Who was it who said, 'Will Saul reign over us?' Bring the men, so we can put them to death." **13** But Saul said, "No one must be put to death this day, because today Yahweh has brought about deliverance in Israel."

14 Then Samuel said to the people, "Come, let us go to Gilgal and renew the kingship there." **15** So all the people went to Gilgal and made Saul king before Yahweh in Gilgal. There they sacrificed peace offerings before Yahweh, and Saul and all the men of Israel rejoiced greatly.

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1 Samuel 11 General Notes

Structure and formatting

This chapter continues the story of King Saul by telling of his first victory in war.

Special concepts in this chapter

Saul rescues the people of Jabesh Gilead

Nahash, king of the Ammonites, and his army surrounded the Israeli town of Jabesh Gilead. When the city's leaders asked for peace terms, Nahash demanded the right to poke out one eye of every man in order to show Israel their weakness. When Saul heard this, he called for all of Israel to help save this city. Many people came to help Saul's army. Israel was victorious and everyone wanted Saul as their king. At this time, Israel was not a truly unified country, even though it is often spoken of as one country.

Important figures of speech in this chapter

Idioms

The idioms in this chapter explain the effect God has on his people: "rushed upon him" means "empowered him"; "terror ... fell" means "they became afraid"; "as one man" means "they all agreed"; and "put to death" means "kill."

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1 Samuel 11:1

Nahash
This is a man from Ammon, a descendent of Lot, Abraham's nephew.

Jabesh Gilead
This is the name of a place.

1 Samuel 11:2

I gouge out
"I cut out" or "I pluck out"

bring disgrace on
"bring shame on" or "bring a bad reputation to"

1 Samuel 11:3

seven days
"7 days"

1 Samuel 11:4

Gibeah
This is the name of a place.

1 Samuel 11:5

General Information:
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1 Samuel 11:6

the Spirit of God rushed upon him
The phrase "rushed upon" means Yahweh's Spirit influenced Saul. In this case he enabled Saul to cause the people to fearfully respect him as their king and to join his army. See how you translated a similar phrase in 1 Samuel 10:6.

1 Samuel 11:7

does not come out after
Saul was calling all the men of Israel to come fight against Nahash and the Ammonites.

Then the terror of Yahweh fell on the people
Yahweh enabled people to fearfully respect Saul as their king. The result was that the men rallied together with Saul at Bezek.

1 Samuel 11:8

Bezek
This is the name of a town near Jabesh Gilead.

the people of Israel were three hundred thousand, and the men of Judah thirty thousand
"the people of Israel were 300,000, and the men of Judah were 30,000"

1 Samuel 11:9

They said to the messengers
"They" refers to Samuel and Saul.

by the time the sun is hot
"before the hottest part of the day" or "before noon"

Jabesh Gilead ... Jabesh
These are the names of places. See how you translated them in 1 Samuel 11:1.

1 Samuel 11:10

Nahash
This is the name of a king. See how you translated this name in 1 Samuel 11:1.

1 Samuel 11:11

the morning watch
This was before dawn when most people in the camp were still asleep.

1 Samuel 11:12

General Information:
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1 Samuel 11:13

General Information:
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1 Samuel 11:14

General Information:
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1 Samuel 11:15

made Saul king before Yahweh
"made Saul king while Yahweh watched"

There they sacrificed peace offerings before Yahweh
Part of Samuel's service to Yahweh is to offer sacrifices even though he is not from the line of Aaron or Levi.

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Chapter 12

1 Samuel said to all Israel, "I have listened to everything you said to me, and I have set a king to reign over you. **2** Now, here is the king walking before you; and I am old and gray; and, my sons are with you. I have walked before you from my youth until today. **3** Here I am; testify against me before Yahweh and before his anointed one. Whose ox have I taken? Whose donkey have I taken? Whom have I defrauded? Whom have I oppressed? From whose hand have I taken a bribe to blind my eyes with? Testify against me, and I will restore it to you." **4** They said, "You have not defrauded us, oppressed us, or stolen anything from any man's hand." **5** He said to them, "Yahweh is witness against you, and his anointed one is witness today, that you have found nothing in my hand." They replied, "Yahweh is witness."

6 Samuel said to the people, "It is Yahweh who appointed Moses and Aaron, and who brought your fathers up from the land of Egypt. **7** Now then, present yourself, so that I may plead with you before Yahweh about all of the righteous deeds of Yahweh, which he did for you and your fathers. **8** When Jacob came to Egypt, and your ancestors cried out to Yahweh, then Yahweh sent Moses and Aaron, who led your ancestors out of Egypt and they settled in this place. **9** But they forgot Yahweh their God; he sold them into the hand of Sisera, captain of the armies of Hazor, into the hand of the Philistines, and into the hand of the king of Moab; these all fought against your ancestors. **10** They cried out to Yahweh and said, 'We have sinned, because we have abandoned Yahweh and have served the Baals and the Ashtoreths. But now rescue us from the hand of our enemies, and we will serve you.' **11** So Yahweh sent Jerub-Baal, Bedan, Jephthah, and Samuel, and gave you victory over your enemies all around you, so that you lived in security. **12** When you saw that Nahash the king of the people of Ammon came against you, you said to me, 'No, a king must rule over us'—even though Yahweh your God was your king. **13** Now here is the king whom you have chosen, whom you have asked for and whom Yahweh has now appointed as king over you. **14** If you fear Yahweh, serve him, obey his voice, and not rebel against the command of Yahweh, then both you and the king who reigns over you will be followers of Yahweh your God. **15** If you do not obey the voice of Yahweh, but rebel against the commands of Yahweh, then Yahweh's hand will be against you, as it was against your ancestors. **16** Even now present yourself and see this great thing which Yahweh will do before your eyes. **17** Is it not the wheat harvest today? I will call upon Yahweh, that he may send thunder and rain. Then you will know and see that your wickedness is great, which you have done in the sight of Yahweh, in asking for yourselves a king." **18** So Samuel called to Yahweh; and that same day Yahweh sent thunder and rain. Then all the people greatly feared Yahweh and Samuel.

19 Then all the people said to Samuel, "Pray for your servants to Yahweh your God, so that we do not die. For we have added to all our sins this evil in asking for a king for ourselves." **20** Samuel replied, "Do not be afraid. You have done all this evil, but do not turn away from Yahweh, but serve Yahweh with all your heart. **21** Do not turn away after empty things that cannot profit or rescue you, because they are useless. **22** For the sake of his great name, Yahweh will not reject his people, because it has pleased Yahweh to make you a people for himself. **23** As for me, far be it from me that I should sin against Yahweh by ceasing to pray for you. I will teach you the way that is good and right. **24** Only fear Yahweh and serve him in truth with all your heart. Consider the great things he has done for you. **25** But if you persist in doing evil, both you and your king will be destroyed."

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1 Samuel 12 General Notes

Special concepts in this chapter

Samuel's farewell address

This chapter serves as a type of farewell address. This is a way for leaders to give instructions to their followers before they leave or die. Samuel first established his holiness before calling on the people to repent of their desire to have a king. (See: holy and repent)

Other possible translation difficulties in this chapter

It is common in Scripture to use Israel's history to show how faithful God has been. This gives the readers evidence to trust in Yahweh in their current situation. (See: faithful and trust)

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1 Samuel 12:1

General Information:
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1 Samuel 12:2

the king walking before you ... I have walked before you
These expressions mean that people can actually see the kind of lives Saul and Samuel are living. Alternate translation: "the king's life was seen ... My life was seen"

1 Samuel 12:3

Here I am; testify against me before Yahweh and before his anointed one
By this statement, Samuel is challenging the people to speak up if he has done anything wrong to anyone. Alternate translation: "I stand in front of you now. I ask you to speak in front of Yahweh and his anointed king if I have done you any wrong"

Whose ox have I taken? Whose donkey have I taken?
Samuel uses rhetorical questions to remind the people that he has never stolen their animals. Alternate translation: "I have never stolen a prized animal from anyone."

Whom have I defrauded?
Samuel uses another rhetorical question to say he has always been honest. Alternate translation: "I have never cheated or bribed any man."

Testify against me, and I will restore it to you
"If I have done any of these evil things, speak now, and I will pay back what I owe. I will make right any wrong"

1 Samuel 12:4

from any man's hand
This phrase means what a person possesses or what they have done to obtain favor from others. This is a polite way of saying he has not stolen, nor has he given or taken bribes.

1 Samuel 12:5

in my hand
This phrase means what a person possesses or what they have done to obtain favor from others. This is a polite way of saying he has not stolen, nor has he given or taken bribes.

1 Samuel 12:6

General Information:
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1 Samuel 12:7

all of the righteous deeds of Yahweh
Samuel is calling their attention to the history of Yahweh's dealing with Israel, which has been filled with goodness and purpose.

1 Samuel 12:8

Jacob ... Moses ... Aaron
These are names of men.

1 Samuel 12:9

into the hand of Sisera ... Philistines ... king of Moab
"into the power of Sisera ... Philistines ... king of Moab"

Sisera
This is the name of a man.

Hazor
This is the name of a place.

he sold them
This is an expression for God giving them over to their enemies to be their slaves.

1 Samuel 12:10

They cried out to Yahweh
"They" refers to the nation of Israel.

have served the Baals and the Ashtoreths
Serving here is referring to acting worshipful towards the false gods. Alternate translation: "have worshiped false gods and goddesses"

the hand of our enemies
This statement is using "hand" to refer to power. Alternate translation: "the power or control of our enemies"

1 Samuel 12:11

Jerub-Baal
This is sometimes translated in other versions, as Jerubbaal. This is a name of godly honor and strength to fight the false god.

Yahweh sent ... and gave you victory
Samuel is telling the story of what God did after the people's confession of sin and plea for help.

Jerub-Baal, Bedan, Jephthah, and Samuel
These are the names of some judges that God raised up. Samuel included himself in this list.

1 Samuel 12:12

General Information:
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1 Samuel 12:13

whom you have chosen, whom you have asked for
These two phrases have similar meanings and emphasize that this is the king whom the people wanted.

1 Samuel 12:14

fear ... serve ... obey ... not rebel
These similar words are used to emphasize how important this is.

1 Samuel 12:15

Yahweh's hand will be against you, as it was against your ancestors
This speaks of Yahweh punishing the people as his "hand" being against them. The word "hand" here represents Yahweh's power and control. Alternate translation: "Yahweh will punish you, just as he punished your ancestors"

1 Samuel 12:16

before your eyes
The word "eyes" here represents the people of the nation of Israel. Alternate translation: "out in the open where all of the nation of Israel may see"

1 Samuel 12:17

Is it not the wheat harvest today?
Samuel knows it is harvest time. He is using a rhetorical question to emphasize that it does not usually rain at this time so the people will know that the rain that will ruin their harvest is a judgment from Yahweh. Alternate translation: "It is harvest time and does not usually rain at this time"

he may send thunder and rain
Samuel is asking Yahweh to punish Israel for asking for a king by sending a rainstorm during the harvest which will ruin the grain.

1 Samuel 12:18

General Information:
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1 Samuel 12:19

so that we do not die
The ultimate punishment for sin is death. The nation of Israel had seen Yahweh destroy the nations that had oppressed them. They were concerned that they had become "dedicated for destruction" like those nations.

1 Samuel 12:20

Do not be afraid
The people did evil and were afraid of God destroying them. Alternate translation: "Do not be afraid that God will be angry and destroy you because of this sin"

1 Samuel 12:21

turn away after empty things
"pursue worship of false gods"

1 Samuel 12:22

For the sake of his great name
Here "name" refers to the reputation of Yahweh. Alternate translation: "So that people will continue to honor and respect Yahweh"

1 Samuel 12:23

far be it from me that I should sin against Yahweh by ceasing to pray for you
The people are filled with fear because of the rain and thunder that Yahweh sent when Samuel prayed. Some people may believe Samuel would use his prayers to harm them.

1 Samuel 12:24

General Information:
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1 Samuel 12:25

General Information:
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Chapter 13

1 Saul was thirty years old when he began to reign; when he had reigned forty years over Israel, **2** he chose three thousand men of Israel. Two thousand were with him in Mikmash and in the hill country of Bethel, while a thousand were with Jonathan in Gibeah of Benjamin. The rest of the soldiers he sent home, each man to his tent. **3** Jonathan defeated the garrison of the Philistines that was at Geba and the Philistines heard of it. Then Saul blew the ram's horn throughout all the land, saying, "Let the Hebrews hear." **4** All Israel heard that Saul had defeated the garrison of the Philistines, and also that Israel had become a rotten smell to the Philistines. Then the soldiers were summoned together to join Saul at Gilgal.

5 The Philistines gathered together to fight against Israel, with three thousand chariots, six thousand men to drive the chariots, and troops as numerous as the sand on the seashore. They came up and encamped at Mikmash, east of Beth Aven. **6** When the men of Israel saw that they were in trouble—for the people were distressed, the people hid in caves, in the underbrush, in rocks, in wells, and in pits. **7** Some of the Hebrews went over the Jordan to the land of Gad and Gilead. But Saul was still at Gilgal, and all the people followed him trembling.

8 He waited seven days, the time Samuel had set. But Samuel did not come to Gilgal, and the people were scattering from Saul. **9** Saul said, "Bring me the burnt offering and the peace offerings." Then he offered the burnt offering. **10** As soon as he finished offering the burnt offering Samuel arrived. Saul went out to meet him and to greet him. **11** Then Samuel said, "What have you done?" Saul replied, "When I saw that the people were leaving me, and that you did not come within the set time, and that the Philistines had assembled at Mikmash, **12** I said, 'Now the Philistines will come down against me at Gilgal, and I have not sought the favor of Yahweh.' So I forced myself to offer the burnt offering." **13** Then Samuel said to Saul, "You have acted foolishly. You have not kept the command of Yahweh your God that he commanded you. For then Yahweh would have established your rule over Israel forever. **14** But now your rule will not continue. Yahweh has sought out a man after his own heart, and Yahweh has appointed him to be prince over his people, because you have not obeyed what he commanded you." **15** Then Samuel arose and went up from Gilgal to Gibeah of Benjamin.

Then Saul numbered the people who were present with him, about six hundred men. **16** Saul, his son Jonathan, and the people who were present with them, stayed in Geba of Benjamin. But the Philistines camped at Mikmash. **17** Raiders came from the camp of the Philistines in three groups. One group turned toward Ophrah, to the land of Shual. **18** Another group turned toward Beth Horon, and another group turned toward the border that overlooks the Valley of Zeboyim toward the wilderness.

19 No blacksmith could be found throughout all of Israel, because the Philistines said, "Otherwise the Hebrews would make swords or spears for themselves." **20** But all the men of Israel used to go down to the Philistines, each to sharpen his plow points, his mattock, his ax, and his sickle. **21** The charge was two-thirds of a shekel for the plow points, and the mattocks, and one-third of a shekel for sharpening axes and for straightening the goads. **22** So on the day of battle, there were no swords or spears found in the hands of any of the soldiers who were with Saul and Jonathan; only Saul and his son Jonathan had them. **23** The garrison of the Philistines went out to the pass of Mikmash.

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1 Samuel 13 General Notes

Structure and formatting

This chapter is the beginning of a story about Jonathan's victory over the Philistines.

Special concepts in this chapter

Preparation for the battle

Saul sent most of his army home before Jonathan attacked and defeated a Philistine garrison. This attack made the Philistines very angry, and they brought a huge army into Israel and camped at the top of a hill. Most of Saul's army ran away in fear and hid from the Philistines. There are many aspects of this story that give the reader the impression that Israel was unprepared for battle.

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Important figures of speech in this chapter

Hyperbole
Wanting to express the vast number of enemy soldiers, the author uses a hyperbole: "as numerous as the sand on the seashore," meaning "too many to count."

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1 Samuel 13:1

General Information:
Samuel has renewed Saul's kingdom at Gilgal and Samuel has reminded the people to follow the Lord.

Saul was thirty years old ... over Israel
The text of this verse in ancient copies is uncertain, so modern versions have many different translations. They are all attempts to represent the most probable meaning of the original text.

1 Samuel 13:2

chose three thousand men
"chose 3,000 men"

Two thousand were with him
"2,000 men were with him"

Mikmash
This is the name of a city.

Gibeah of Benjamin
Gibeah is a town. See how you translated this in 1 Samuel 10:26.

The rest of the soldiers he sent home
"He sent the rest of the soldiers home"

1 Samuel 13:3

garrison of the Philistines
"military base of the Philistines" or "military camp of the Philistines"

Geba
This is the name of the town that the Philistine garrison was stationed in.

1 Samuel 13:4

All Israel heard that Saul had defeated
Possible meanings are that 1) Saul was taking responsibility for Jonathan's actions or 2) Saul was taking credit for Jonathan's actions.

Israel had become a rotten smell to the Philistines
The Philistines hating the Israelites is spoken of as if the Israelites had become a bad smell that offended the Philistines. Alternate translation: "the Philistines hated the Israelites"

the soldiers were summoned together to join Saul at Gilgal
This can be stated in active form. Alternate translation: "Saul called the soldiers together to join him at Gilgal"

1 Samuel 13:5

three thousand ... six thousand
"3,000 ... 6,000"

troops as numerous as the sand on the seashore
This is an exaggeration that means a group of soldiers so large that it was difficult to count them.

Mikmash
This is the name of a place.

Beth Aven
This is the name of a place.

1 Samuel 13:6

General Information:
The Philistines had gathered together to fight against Israel.

the people
This phrase refers to the nation of Israel.

the people were distressed
"the people worried greatly"

1 Samuel 13:7

followed him trembling
The people were greatly afraid.

1 Samuel 13:8

the time Samuel had set
"according to the time Samuel had told them he would come"

the people were scattering from Saul
This can be stated in active form. Alternate translation: "the people had started to leave Saul"

1 Samuel 13:9

Then he offered the burnt offering
Only the line of Aaron was permitted to perform the burnt offering sacrifice to God.

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1 Samuel 13:10

General Information:
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1 Samuel 13:11

What have you done
Samuel was not really asking a question, but giving a rebuke to Saul. Saul sought to defend his actions even though they were wrong.

Mikmash
Michmash is the name of a place. See how you translated this in 1 Samuel 13:2.

1 Samuel 13:12

General Information:
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1 Samuel 13:13

the command of Yahweh your God that he commanded you
This may sound better in your language: "the command of Yahweh your God that he gave you."

You have not kept the command of Yahweh
Saul was to wait for Samuel to come and sacrifice the burnt offering to God. He was not to perform the sacrifice himself.

established your rule
"set up your rule" or "authorized your rule" or "appointed your rule"

1 Samuel 13:14

your rule will not continue
This is a litotes that can be stated in the positive form. Alternate translation: "your rule will end soon"

a man after his own heart
Here "heart" represents Yahweh's desire or will. The phrase "man after his own heart" is an idiom that means to be a person who does what Yahweh desires. Alternate translation: "a man who is the kind of person he wants" or "a man who will obey him"

1 Samuel 13:15

Samuel arose and went up
This is an idiom for "Samuel left and went up."

went up from Gilgal
Gilgal is a city. See how you translated this in 1 Samuel 7:15.

Gibeah of Benjamin
Gibeah is a town. See how you translated this in 1 Samuel 10:26.

six hundred men
"600 men"

1 Samuel 13:16

Geba of Benjamin
Geba is a town. See how you translated this in 1 Samuel 13:3.

Philistines camped at Mikmash
Michmash is the name of a place. See how you translated this in 1 Samuel 13:2.

1 Samuel 13:17

Raiders came
Raiders are normally military people who attack enemy villages for their food and other supplies.

Ophrah, to the land of Shual
These are the names of places.

1 Samuel 13:18

Beth Horon ... Valley of Zeboyim
These are the names of places.

1 Samuel 13:19

General Information:
The narrative shifts to background information regarding blacksmiths in Israel.

No blacksmith could be found
This can be stated in active form. Alternate translation: "No one could find a blacksmith"

blacksmith
Here "blacksmith" refers to someone who made or sharpened metal tools and weapons.

1 Samuel 13:20

sharpen his plow points
The words "plow points" refer to the point of a metal tool used for digging up the ground for planting crops.

mattock ... ax ... sickle
These are common garden tools.

mattock
A "mattock" is a broad-bladed axe, with a horizontal blade that is used for breaking up hard soil.

sickle
a curved blade for cutting grasses and grain stalks

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1 Samuel 13:21

two-thirds of a shekel
The shekel is divided into 3 parts, 2 of 3 parts are given. "2/3 of a shekel"

straightening the goads
"taking out the bend and making the ox goad straight again so it could be used"

1 Samuel 13:22

General Information:
The narrative continues.

there were no swords or spears
This explains in part why Saul's army was afraid. They did not have any weapons to fight.

1 Samuel 13:23

General Information:
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Chapter 14

1 One day, Jonathan son of Saul said to the young man who was his armor bearer, "Come, let us go over to the Philistines' garrison on the other side." But he did not tell his father. **2** Saul was staying on the outskirts of Gibeah under the pomegranate tree that is in Migron. About six hundred men were with him, **3** including Ahijah son of Ahitub (Ichabod's brother) son of Phinehas son of Eli, the priest of Yahweh at Shiloh, who wore an ephod. The people did not know that Jonathan was gone. **4** On each side of the pass through which Jonathan wanted to go in order to get to the Philistines' garrison, there was a rocky cliff on one side and another rocky cliff on the other side. One rocky cliff was named Bozez and the other rocky cliff was named Seneh. **5** One rocky cliff stood on the north in front of Mikmash, and the other on the south in front of Geba.

6 Jonathan said to his young armor bearer, "Come, let us cross over to the garrison of these uncircumcised fellows. It may be that Yahweh will work on our behalf, for nothing can stop Yahweh from saving by many or by few people." **7** His armor bearer replied, "Do everything that is in your heart. Go ahead, see, I am with you, to obey all your commands." **8** Then Jonathan said, "We will cross over to the men, and we will show ourselves to them. **9** If they say to us, 'Wait there until we come over to you'—then we will stay in our place and will not cross over to them. **10** But if they reply, 'Come over to us,' then we will cross over; because Yahweh has given them into our hand. This will be the sign to us." **11** So both of them revealed themselves to the garrison of the Philistines. The Philistines said, "Look, Hebrews are coming out of the holes where they have hidden themselves." **12** Then the men of the garrison called to Jonathan and his armor bearer, and said, "Come up to us, and we will show you something." Jonathan said to his armor bearer, "Follow after me, because Yahweh has given them into the hand of Israel." **13** Jonathan climbed up on his hands and feet, and his armor bearer followed behind him. The Philistines were put to death before Jonathan, and his armor bearer put some to death behind him. **14** That first attack that Jonathan and his armor bearer made, killed about twenty men within an area of half an acre. **15** There was a panic in the camp, in the field, and among the people. Even the garrison and the raiders panicked. The earth quaked, and there was a great panic.

16 Then Saul's watchmen in Gibeah of Benjamin looked; the crowd of Philistine soldiers was dispersing, and they were going here and there. **17** Then Saul said to the people that were with him, "Count and see who is missing from us." When they had counted, Jonathan and his armor bearer were missing. **18** Saul said to Ahijah, "Bring the ark of God here," for at that time it was with the people of Israel. **19** While Saul was talking to the priest, the commotion in the camp of the Philistines was continuing and increasing. Then Saul said to the priest, "Withdraw your hand." **20** Saul and all the people who were with him rallied and went into battle. Every Philistine's sword was against his fellow countrymen, and there was very great tumult. **21** Now those Hebrews who previously had been with the Philistines, and who had gone with them into the camp, even they joined with Israel who were with Saul and Jonathan. **22** When all the men of Israel who had hidden themselves in the hills near Ephraim heard that the Philistines were fleeing, even they chased after them in battle. **23** So Yahweh saved Israel that day, and the battle passed beyond Beth Aven.

24 That day the men of Israel were distressed because Saul had put the people under an oath and said, "Cursed be the man that eats any food until evening and I am avenged on my enemies." So none of the troops tasted food. **25** Then all the people entered the forest and there was honey upon the ground. **26** When the people entered into the forest, the honey flowed, but no one put his hand to his mouth for the people feared the curse. **27** But Jonathan had not heard that his father had bound the people with an oath. He reached out the tip of the staff that was in his hand and dipped it in the honeycomb. He raised his hand to his mouth, and his eyes brightened. **28** Then one of the people, answered, "Your father strictly charged the people with an oath, by saying, 'Cursed be the man that eats food on this day,' even though the people are weak from hunger." **29** Then Jonathan said, "My father has made trouble for the land. See how my eyes have become brightened because I tasted a little of this honey. **30** How much better if the people had eaten freely today of the plunder from their enemies that they found? Because now the slaughter has not been great among the Philistines."

31 They attacked the Philistines that day from Mikmash to Aijalon. The people were very weary. **32** The people rushed greedily on the plunder and took sheep, cattle and calves, and killed them on the ground. The people ate them with the blood. **33** Then they told Saul, "Look, the people are sinning against Yahweh

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by eating with the blood." Saul said, "You have acted unfaithfully. Now, roll a big stone here to me." **34** Saul said, "Go out among the people, and tell them, 'Let every man bring his cattle and his sheep, and slaughter them here and eat them. Do not sin against Yahweh by eating meat with the blood.'" So each of the people brought his own ox with him that night and killed it there. **35** Saul built an altar to Yahweh, which was the first altar that he built to Yahweh.

36 Then Saul said, "Let us pursue the Philistines by night and plunder them until the morning light; let us not leave one of them alive." They replied, "Do whatever seems good to you." But the priest said, "Let us approach God here." **37** Saul asked God, "Should I pursue the Philistines? Will you give them into the hand of Israel?" But God did not answer him that day. **38** Then Saul said, "Come here, all you leaders of the people; learn and see how this sin has happened today. **39** For, as Yahweh lives, who saves Israel, even if it is in Jonathan my son, he will surely die." But none of the men among all the people answered him. **40** Then he said to all Israel, "You must stand on one side, and I and Jonathan my son will be on the other." The people said to Saul, "Do what seems good to you." **41** Saul said, "Yahweh, God of Israel! If this sin has been committed by me or by my son Jonathan, then, Yahweh, God of Israel, give the Urim. But if this sin has been committed by your people Israel, give the Thummim." [1] Then Jonathan and Saul were taken by lot, but the army was exonerated. **42** Then Saul said, "Cast lots between me and Jonathan my son." Then Jonathan was taken by lot.

43 Then Saul said to Jonathan, "Tell me what you have done." Jonathan told him, "I tasted a little honey with the end of the rod that was in my hand. Here I am; I will die." **44** Saul said, "God do so and more also to me, if you do not die, Jonathan." **45** Then the people said to Saul, "Should Jonathan die, who has accomplished this great salvation for Israel? Far from it! As Yahweh lives, not one hair of his head will fall to the ground, for he has worked with God today." So the people ransomed Jonathan so that he did not die. **46** Then Saul stopped pursuing the Philistines, and the Philistines went to their own place.

47 When Saul had taken the kingship over Israel, he fought against all his enemies on every side. He fought against Moab, the Ammonites, Edom, the kings of Zobah, and the Philistines. Wherever he turned, he inflicted punishment on them. **48** He acted with great courage and defeated the Amalekites. He rescued Israel out of the hands of those who plundered them.

49 The sons of Saul were Jonathan, Ishvi, and Malki-Shua. The names of his two daughters were Merab, the firstborn, and Michal, the younger. **50** The name of Saul's wife was Ahinoam; she was the daughter of Ahimaaz. The name of the captain of his army was Abner son of Ner, Saul's uncle. **51** Kish was Saul's father; and Ner, the father of Abner, was the son of Abiel.

52 There was hard fighting against the Philistines all the days of Saul. When Saul saw any mighty man, or any valiant man, he attached him to himself.

Footnotes

14:41 [1] The ULB is following the ancient Greek translation in the quotation. The Hebrew copies have:

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1 Samuel 14 General Notes

Structure and formatting

This chapter completes the story of Jonathan's victory over the Philistines.

Special concepts in this chapter

The battle against the Philistines

Jonathan took his armor bearer to where the Philistines were on the top of the hill. He said God could use a few people just as easily as he could use many people to win his battles. He and his armor bearer started killing the Philistines, and suddenly the Philistines began fighting each other or running away. The rest of Israel, who had hidden, came and chased the Philistines. Even though Israel had a king, God was still in control of the nation of Israel.

Important figures of speech in this chapter

Special reference
The people of Israel often used the term "uncircumcised" to refer to Gentiles. Here it is used to mean the Philistines. (See: circumcise)

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1 Samuel 14:1

General Information:
Jonathan begins his second raid on the Philistines' army.

the young man who was his armor bearer
a teenage boy who is responsible for caring for his master's weapons of war

Philistines' garrison
This is an outpost staffed by the Philistine army.

1 Samuel 14:2

Gibeah
This is the name of a hill north of Jerusalem.

under the pomegranate tree
a tree whose fruit is thick skinned, round, red and has many seeds to eat

that is in Migron
"Migron" is the name of a place north of Jerusalem.

six hundred men were with him
"600 men were with him"

1 Samuel 14:3

son of Ahitub (Ichabod's brother)
"Ahitub" and "Ichabod" are names of men.

Phinehas son of Eli
Phinehas was one of the priests. See how you translated this in 1 Samuel 1:3.

1 Samuel 14:4

One rocky cliff was named Bozez
A "cliff" is a rocky height with a steep drop. The cliff was well-known and given the name "Bozez."

the other rocky cliff was named Seneh
This was the name of the other cliff.

1 Samuel 14:5

Mikmash ... Geba
towns north of Jerusalem

1 Samuel 14:6

his young armor bearer
This was a teenage boy who was responsible for caring for his master's weapons of war. See how you translated this in 1 Samuel 14:1.

uncircumcised fellows
a derogatory term used for non-Jewish men

work on our behalf
"work for our support" or "help us"

nothing can stop Yahweh from saving
"Yahweh can gain victory" or "Yahweh can win the battle"

by many or by few people
These extremes also include everything in between. Alternate translation: "by any number of people"

1 Samuel 14:7

everything that is in your heart
Here "heart" refers to Jonathan's desires. Alternate translation: "everything that you desire to do"

1 Samuel 14:8

General Information:
This page has intentionally been left blank.

1 Samuel 14:9

will not cross over to them
"will not go over to the other side of the valley where the Philistines are"

1 Samuel 14:10

has given them into our hand
Here "hand" refers to the power to defeat them. Alternate translation: "will enable us to defeat them"

This will be the sign to us
"This will confirm that the Lord will be with us"

1 Samuel 14:11

revealed themselves to the garrison of the Philistines
"allowed the Philistine soldiers to see them"

the garrison
the army camp

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coming out of the holes where they have hidden themselves
The Philistines implied that the Hebrews had been hiding in holes in the ground like animals.

1 Samuel 14:12

we will show you something
This is an idiom that means "we will teach you a lesson."

has given them into the hand of Israel
Here "hand" refers to power to defeat the Philistines. Alternate translation: "will enable Israel to defeat them"

1 Samuel 14:13

Jonathan climbed up on his hands and feet
He did this because it was very steep. This could be made explicit. Alternate translation: "So Jonathan climbed up, using his hands and his feet because it was very steep"

The Philistines were put to death before Jonathan
This can be stated in active form. Alternate translation: "Jonathan killed the Philistines"

his armor bearer put some to death behind him
"Jonathan's armor bearer followed him and also killed Philistine soldiers"

1 Samuel 14:14

half an acre
An acre of land was the area that a farmer could plow in a day with two oxen yoked together.

1 Samuel 14:15

There was a panic in the camp, in the field, and among the people
The abstract noun "panic" can be translated as a verb or as an adjective. Alternate translation: "The Philistine soldiers in the camp and in the field, and all the people with them, panicked" or "The Philistine soldiers in the camp and in the field, and all the people with them, became very afraid"

the raiders
the Philistines who were raiding Israelite cities

The earth quaked
It may be helpful to state the cause. Alternate translation: "God caused the ground to shake"

1 Samuel 14:16

Gibeah
This was the town where Saul was born. Translated "Gibeah" as in [1 Samuel 10:26]

was dispersing ... going here and there
These two phrases share similar meanings and emphasize that the soldiers were running away in every direction.

1 Samuel 14:17

General Information:
This page has intentionally been left blank.

1 Samuel 14:18

Bring the ark of God here
A few versions have "ephod" here instead of "ark of God."

1 Samuel 14:19

commotion
great noise and confusion

Withdraw your hand
This seems to be an idiom the means "Stop what you are doing." Saul did not want Ahijah to continue to use the ark to ask God for direction. Alternate translation: "Do not bring the sacred chest at this time"

1 Samuel 14:20

the people who were with him
the remnant of the Israelite army that remained with Saul

Every Philistine's sword was against his fellow countrymen
The swords are spoken of as if they were living people. Alternate translation: "The Philistine soldiers were striking each other with their swords"

1 Samuel 14:21

General Information:
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1 Samuel 14:22

the men of Israel who had hidden themselves in the hills
This does not refer to an ambush. These soldiers were hiding because they were afraid of the Philistines. This can be stated explicitly. Alternate translation: "the Israelite soldiers who were afraid and had hidden themselves in the hills"

1 Samuel 14:23

Beth Aven
This is a place in Israel. See how you translated this in [1 Samuel 13:5]

1 Samuel 14:24

So none of the troops tasted food
It was understood by the troops that no refreshment was permitted under Saul's oath.

1 Samuel 14:25

the people entered the forest
The Philistine soldiers fled through the forests and the Israelite soldiers followed them there.

1 Samuel 14:26

the honey flowed
This is an exaggeration to emphasize how much honey there was in the forest. Alternate translation: "there was a lot of honey everywhere"

no one put his hand to his mouth
Here putting one's "hand to his mouth" is a metonym that means to eat. Alternate translation: "no one ate any"

1 Samuel 14:27

General Information:
Jonathan learns of his father's oath.

bound the people with an oath
Here the obligation to obey an oath is spoken of as if the people were bound with ropes. Alternate translation: "commanded that the people obey his oath"

He raised his hand to his mouth
Here "hand to his mouth" is a metonym that means to eat. Alternate translation: "He ate some honey"

his eyes brightened
This idiom means that he was strengthened. Alternate translation: "he regained his strength"

1 Samuel 14:28

General Information:
This page has intentionally been left blank.

1 Samuel 14:29

for the land
This is a metonym that represents the nation of Israel. Alternate translation: "for Israel"

my eyes have become brightened
This idiom means that he was strengthened. Alternate translation: "I regained my strength"

1 Samuel 14:30

How much better if the people ... that they found?
Jonathan uses this rhetorical question to say that the people should have been allowed to eat the food in the plunder they had taken. Alternate translation: "It would have been much better if the people had eaten freely today of the plunder that they took from their enemies."

plunder
This word refers to the things the people had taken from the battle with their enemy.

Because now the slaughter has not been great
Because the troops were not able to eat during the battle, as the day progressed, they became weaker. Because of this, they were not able to kill as many of the Philistines.

1 Samuel 14:31

General Information:
Jonathan's words lead the army to sin against God in their great hunger.

Mikmash
This is the name of a town. See how you translated this in 1 Samuel 13:2.

Aijalon
a place in Zebulun in Israel

The people
This refers to the Israelites.

1 Samuel 14:32

ate them with the blood
The were so hungry they did not drain the blood first before eating. This was a violation of the Law which was given to Moses for the nation of Israel. This can be made explicit. Alternate translation: "ate them without draining the blood first as required by the law"

1 Samuel 14:33

by eating with the blood
This was a violation of the Law which was given to Moses for the nation of Israel. This can be made explicit. Alternate translation: "by eating meat without draining the blood first as required by the law"

You have acted unfaithfully
Saul is accusing his whole army of acting unfaithfully though this is a generalization because not every soldier acted unfaithfully.

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Now, roll a big stone here to me
The stone would hold the animals up and make it easier to drain the blood from them.

1 Samuel 14:34

slaughter them here and eat them
This would allow Saul to observe if the blood was properly drained from the animals.

1 Samuel 14:35

General Information:
Saul had told the people to bring their animals to a big stone to kill and eat.

Saul built an altar to Yahweh
It is unclear if Saul built this altar with the large stone that the people brought to him in 1 Samuel 14:33.

1 Samuel 14:36

General Information:
Saul seeks to continue the fight against the Philistines.

let us not leave one of them alive
This is stated in a negative way to emphasize the slaughter. It can be stated in positive form. Alternate translation: "let us kill every one of them"

Do whatever seems good to you
Saul had the support of his army to continue the fight.

Let us approach God here
Here "approaching God" is associated with asking him counsel. Alternate translation: "Let us ask God what we should do"

1 Samuel 14:37

give them into the hand of Israel
Here "hand" refers to the power to defeat them. Alternate translation: "enable us to defeat them"

But God did not answer him that day
This implies that God was not willing to help Saul.

1 Samuel 14:38

the people
This refers to the Israelites.

learn and see how this sin has happened
"find who sinned"

1 Samuel 14:39

even if it is in Jonathan my son, he will surely die
The word "it' refers to the guilt. Alternate translation: "Even if Jonathan my son is the guilty one, he will surely die"

But none of the men among all the people answered him
The people remained silent because most of them knew that Jonathan had broken Saul's oath. This can be stated explicitly. Alternate translation: "His men knew who was guilty, but none of them said anything to Saul"

1 Samuel 14:40

Then he said to all Israel
This was a generalization since only the Israelite soldiers were present. Alternate translation: "Then he said to the Israelite soldiers who were there"

1 Samuel 14:41

give the Thummim
The Israelites at that time used special stones called the Urim and the Thummim to receive direction from God. Alternate translation: "Show us by means of the Thummim"

Thummim
This is a borrowed word from the original language.

Jonathan and Saul were taken by lot, but the army was exonerated
This can be stated in active form. Alternate translation: "The lots indicated that either Jonathan or Saul was guilty, but the army was not guilty"

1 Samuel 14:42

Then Jonathan was taken by lot
This can be stated in active form. Alternate translation: "Then the lot indicated that Jonathan was guilty"

1 Samuel 14:43

General Information:
The lots had just showed that Jonathan had sinned.

Tell me what you have done
"Tell me how you have sinned" or "Tell me what you have done that was wrong"

I will die
Possible meanings are 1) "I am willing to die" or 2) "do I deserve to be executed because of doing that?"

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1 Samuel 14:44

God do so and more also to me, if you do not die, Jonathan
Saul makes a second foolish oath in less than one day. Alternate translation: "May God kill me if I do not kill you, Jonathan"

1 Samuel 14:45

General Information:
The Army defends and protects Jonathan from Saul.

Should Jonathan die, who has accomplished this great salvation for Israel? Far from it!
The people scold Saul. This rhetorical question can be translated as a statement. Alternate translation: "Jonathan has just accomplished this great salvation for Israel. He should surely not die."

accomplished this great salvation
This is a metonym for winning the victory that brought about the salvation. Alternate translation: "won this great victory"

As Yahweh lives
The people were expressing their certainty that they would not let anything happen to Jonathan.

not one hair of his head will fall to the ground
This exaggeration shows how the people of Israel would protect Jonathan and keep him safe. This litotes can be stated in a positive form. Alternate translation: "we will protect him from any harm"

1 Samuel 14:46

General Information:
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1 Samuel 14:47

General Information:
For a brief period Saul served with great courage in defeating Israel's enemies.

Israel
This is a metonym that represents the people of Israel. Alternate translation: "the Israelites"

Moab
This refers to the people of Moab. Alternate translation: "the Moabites"

Edom
This refers to the people of Edom. Alternate translation: "the Edomites"

Wherever he turned
"Wherever he sent his army"

1 Samuel 14:48

out of the hands
The word "hand" represents control. Alternate translation: "out of the control"

1 Samuel 14:49

General Information:
This is background information on Saul's family.

Ishvi ... Malki-Shua
These are names of men.

Merab ... Michal
These are names of women.

1 Samuel 14:50

Ahinoam
This is the name of a woman.

Ahimaaz ... Abner ... Ner
These are names of men.

1 Samuel 14:51

Kish ... Ner ... Abner ... Abiel
These are names of men.

1 Samuel 14:52

all the days of Saul
"all of Saul's life"

he attached him to himself
"he forced him to join his army"

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Chapter 15

1 Samuel said to Saul, "Yahweh sent me to anoint you king over his people Israel. Now listen to the words of Yahweh. **2** This is what Yahweh of hosts says, 'I have noted what Amalek did to Israel in opposing them on the way, when they came up from Egypt. **3** Now go and attack Amalek and completely destroy all that they have. Do not spare them, but put to death both man and woman, child and infant, cattle and sheep, camel and donkey.'"

4 Saul summoned the people and numbered them at the city of Telaim—two hundred thousand footmen, and ten thousand men of Judah. **5** Then Saul came to the city of Amalek and waited in the valley. **6** Then Saul said to the Kenites, "Go, depart, come out from among the Amalekites, so I do not destroy you along with them. For you showed kindness to all the people of Israel, when they came from Egypt." So the Kenites moved away from the Amalekites. **7** Then Saul attacked the Amalekites, from Havilah as far as Shur, which is east of Egypt. **8** Then he took Agag the king of the Amalekites alive; he completely destroyed all the people with the edge of the sword. **9** But Saul and the people spared Agag, as well as the best of the sheep and cattle, fattened calves and the lambs. Everything that was good, they did not destroy. But they completely destroyed anything that was despised and worthless.

10 Then the word of Yahweh came to Samuel, saying, **11** "I regret that I have set Saul to reign as king, for he has turned back from following me and has not performed my commandments." Samuel was angry; he cried out to Yahweh all night. **12** Samuel got up early to meet Saul in the morning. Samuel was told, "Saul came to Carmel and he set up a monument to himself, then turned and proceeded on down to Gilgal." **13** Then Samuel came to Saul, and Saul said to him, "Blessed are you by Yahweh! I have fulfilled the command of Yahweh." **14** Samuel said, "What then is this bleating of sheep in my ears, and the lowing of the cattle that I hear?" **15** Saul replied, "They have brought them from the Amalekites. For the people spared the best of the sheep and cattle, to sacrifice to Yahweh your God. The rest we have completely destroyed." **16** Then Samuel said to Saul, "Wait, and I will tell you what Yahweh has said to me tonight." Saul said to him, "Speak!"

17 Samuel said, "Though you are little in your own sight, were you not made the head of the tribes of Israel? Then Yahweh anointed you king over Israel, **18** and Yahweh sent you on your way and said, 'Go and completely destroy the sinners, the Amalekites, and fight against them until they are destroyed.' **19** Why did you not obey the voice of Yahweh? Why did you rush to the plunder and do what was evil in the sight of Yahweh?" **20** Then Saul said to Samuel, "I have indeed obeyed the voice of Yahweh, and have gone on the way that Yahweh sent me. I have captured Agag, the king of Amalek, and have completely destroyed the Amalekites. **21** But the people took some of the booty—sheep and cattle, the best of the things devoted to destruction, to sacrifice to Yahweh your God in Gilgal." **22** Samuel replied, "Has Yahweh as much delight in burnt offerings and sacrifices, as in obeying the voice of Yahweh? Obedience is better than sacrifice, and to listen is better than the fat of rams. **23** For rebellion is like the sin of divination, and stubbornness is like wickedness and idolatry. Because you have rejected the word of Yahweh, he has also rejected you from being king."

24 Then Saul said to Samuel, "I have sinned; for I have broken Yahweh's commandment and your words, because I was afraid of the people and obeyed their voice. **25** Now, please pardon my sin, and return with me so that I may worship Yahweh." **26** Samuel said to Saul, "I will not go back with you; for you have rejected the word of Yahweh, and Yahweh has rejected you from being king over Israel." **27** As Samuel turned to leave, Saul took hold of the hem of his robe, and it tore. **28** Samuel said to him, "Yahweh has torn the kingdom of Israel from you today and has given it to a neighbor of yours, one who is better than you. **29** Also, the Strength of Israel will not lie nor change his mind; for he is not a man, that he should change his mind." **30** Then Saul said, "I have sinned. But please honor me now before the elders of my people and before Israel. Turn again with me, that I may worship Yahweh your God." **31** So Samuel turned again after Saul, and Saul worshiped Yahweh.

32 Then Samuel said, "Bring Agag the king of the Amalekites here to me." Agag came to him confined with chains and said, "Surely death is bitter." **33** Samuel replied, "As your sword has made women childless, so must your mother be childless among women." Then Samuel chopped Agag to pieces before Yahweh at Gilgal.

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34 Samuel went to Ramah, and Saul went up to his house at Gibeah of Saul. **35** Samuel did not see Saul until the day of his death, for he mourned for Saul. Yahweh regretted that he had made Saul king over Israel.

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1 Samuel 15 General Notes

Structure and formatting

This is the end of the section on Saul and Samuel (8-15).

Special concepts in this chapter

God wants total obedience

Samuel told Saul that God wanted him to completely destroy the Amalekite people and animals. Saul fought the Amalekites and killed all the people except the king. He destroyed the animals that were not very good but saved the best animals. Saul told Samuel he had obeyed God's command. Samuel asked him about the animals Saul had. Saul said he had saved them for a sacrifice to God. God said that obedience was better than sacrifice. Because Saul had disobeyed him, God had chosen someone else to become king.

Important figures of speech in this chapter

Idiom

"He has turned back from following me" is an idiom meaning "he has stopped obeying me."

Rhetorical questions

When Saul insisted that he had obeyed God, Samuel rebuked him with these rhetorical questions: "What then is this bleating of sheep in my ears, and the lowing of the oxen that I hear?"; "Though you are little in your own sight, were you not made the head of the tribes of Israel?"; "Why then did you not obey the voice of Yahweh, but instead you seized the booty and did what was evil in the sight of Yahweh?"; and "Has Yahweh as much delight in burnt offerings and sacrifices, as in obeying the voice of Yahweh?"

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1 Samuel 15:1

the words of Yahweh

"the message of Yahweh"

1 Samuel 15:2

General Information:

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1 Samuel 15:3

completely destroy all that they have ... put to death both man and woman, child and infant, cattle and sheep, camel and donkey

These two phrases mean the same thing. The second phrase gives specific details about what they are to destroy completely.

Do not spare them

"Do not allow any of them to live"

1 Samuel 15:4

the people

"the army"

numbered them

"counted them"

two hundred thousand footmen, and ten thousand men of Judah

"200,000 footmen, and 10,000 men of Judah"

1 Samuel 15:5

General Information:

This page has intentionally been left blank.

1 Samuel 15:6

Kenites

a nomad people group that had always been friendly to the nation of Israel

1 Samuel 15:7

Havilah ... Shur

These are the names of places.

1 Samuel 15:8

General Information:

Yahweh had told Saul to destroy everything, but here Saul disobeys Yahweh's command.

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he took Agag
Here Saul represents himself accompanied by his army. Alternate translation: "Saul and his army took Agag" or "Saul and his army captured Agag"

he completely destroyed all the people with the edge of the sword
The "edge of the sword" represents the swords and other weapons that soldiers used in battle. Here Saul represents himself accompanied by his army. Alternate translation: "they completely destroyed all of the people with their swords" or "they killed all of the people with their swords"

1 Samuel 15:9

Saul ... spared Agag
Saul disobeyed God by letting Agag live.

as well as the best of the sheep
Saul disobeyed God by keeping the best of the livestock.

1 Samuel 15:10

the word of Yahweh came to Samuel, saying,
The idiom "the word of Yahweh came to" is used to introduce a special message from God. Alternate translation: "Yahweh gave a message to Samuel. He said," or "Yahweh spoke this message to Samuel:"

1 Samuel 15:11

I regret
"I am sorry"

he has turned back from following me
Saul not obeying Yahweh is spoken of as if Saul had physically turned away from walking behind God. Alternate translation: "he has stopped following me"

has not performed my commandments
"has not obeyed what I commanded him to do." Saul was to completely destroy everything and everyone. God had placed a ban on the Amalekites. But Saul permitted some livestock to live.

Samuel was angry
Possible meanings are 1) Samuel was angry with Saul for his disobedience or 2) Samuel was disturbed.

1 Samuel 15:12

Samuel was told
"Someone told Samuel"

he set up a monument to himself
Saul was full of pride.

down to Gilgal
Gilgal was lower in elevation than Carmel.

1 Samuel 15:13

I have fulfilled the command of Yahweh
It is not clear if Saul understood that he had not fully obeyed God's command to completely destroy the Amalekites.

1 Samuel 15:14

General Information:
Samuel questions why Saul did not utterly destroyed the Amalekites.

bleating of sheep ... lowing of the cattle
These are the sounds that these animals make. Your language may have different terms for these.

in my ears ... that I hear
These two phrases mean the same thing. Here "in my ears" refers to hearing.

1 Samuel 15:15

They have brought ... the people spared
The word "they" and the phrase "the people" here both represent Saul's army. Saul is blaming the people rather than himself.

to sacrifice to Yahweh your God
Saul is arguing that animals for sacrifice were an exception to Yahweh's command to destroy everything.

Yahweh your God
Saul here does not describe Samuel's God as his own God.

1 Samuel 15:16

General Information:
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1 Samuel 15:17

in your own sight
Here sight represents judgment or evaluation. Alternate translation: "in your own opinion" or "in your judgment"

were you not made the head of the tribes of Israel?
Samuel uses this question to remind Saul of now much God had given him. This question can be translated as a statement. Alternate translation: "Yahweh made you the ruler of the tribes of Israel!"

1 Samuel 15:18

General Information:
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1 Samuel 15:19

Why did you not obey the voice of Yahweh?
Samuel asks this question to rebuke Saul for disobeying Yahweh. This question can be translated as a statement. Alternate translation: "You should have obeyed the voice of Yahweh!"

the voice of Yahweh
Here "voice" refers to the commands that Yahweh spoke. Alternate translation: "the things that Yahweh commanded"

Why did you rush to the plunder and do what was evil in the sight of Yahweh?
Samuel asks this question to rebuke Saul for disobeying Yahweh. This question can be translated as a statement. Alternate translation: "You should not have rushed to the plunder and done what was evil in the sight of Yahweh!"

what was evil in the sight of Yahweh
Here "sight" refers to Yahweh's thoughts or opinion. Alternate translation: "what Yahweh considers to be evil" or "what is evil in Yahweh's judgment"

1 Samuel 15:20

I have indeed obeyed the voice of Yahweh
This is an emphatic statement. It is unclear if Saul thought this was true, or if he was simply making excuses for his sin.

the voice of Yahweh
Here "voice" refers to the commands that Yahweh spoke. Alternate translation: "the things that Yahweh commanded"

Agag
This is the name of the king of the Amalekites.

1 Samuel 15:21

But the people took
This appears to be shifting the blame to the people.

things devoted to destruction
"animals that Yahweh commanded them to destroy"

Gilgal
This is the name of a place.

1 Samuel 15:22

Has Yahweh as much delight in burnt offerings and sacrifices, as in obeying the voice of Yahweh?
Samuel asks this question to emphasize that obedience is much more important than sacrifice. This can be translated as a statement. Alternate translation: "Yahweh does not delight in burnt offerings and sacrifices as much as in obeying his voice!"

the voice of Yahweh
Here "voice" refers to the commands that Yahweh spoke. Alternate translation: "the things that Yahweh commanded"

Obedience is better than sacrifice
God wanted Saul's complete obedience in the destruction of the Amalekites. Nothing in the land was fit for sacrifice.

better than the fat of rams
"better than to sacrifice the fat of rams as a burnt offering"

1 Samuel 15:23

rebellion is like the sin of divination
The abstract noun "rebellion" can be translated with a verb. Alternate translation: "to rebel is as sinful as practicing divination"

stubbornness is like wickedness and idolatry
The abstract noun "stubbornness" can be translated with a verb and the abstract noun "wickedness" can be translated as an adjective. Alternate translation: "being stubborn is as bad as doing wicked things and practicing idolatry"

the word of Yahweh
"Yahweh's message" or "Yahweh's command"

rejected you from being king
"decided that you will no longer be king"

1 Samuel 15:24

I have broken Yahweh's commandment
This is an idiom that means he had disobeyed the commandment. Alternate translation: "I have disobeyed what Yahweh commanded"

because I was afraid of the people
This is the reason Saul gives for not obeying God. Alternate translation: "because I was afraid of the soldiers"

obeyed their voice
Here "voice" refers to what the soldiers asked Saul to do. Alternate translation: "did what they asked"

1 Samuel 15:25

return with me
Saul and Samuel were apparently talking in private away from the other people.

1 Samuel 15:26

for you have rejected the word of Yahweh
Samuel made it clear that Saul understood that he was disobeying God at the time when he spared the best animals and did not kill Agag.

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rejected the word of Yahweh
"rejected Yahweh's command" or "rejected Yahweh's message." This means that he refused to obey Yahweh's command. Alternate translation: "refused to obey Yahweh's command"

1 Samuel 15:27

Saul took hold of the hem of his robe
Saul did this to try to stop Samuel from leaving. This can be stated explicitly. Alternate translation: "Saul tried to stop him by grabbing the edge of Samuel's robe"

the hem of his robe
"the edge of his robe" or "the fringe of his robe"

1 Samuel 15:28

Yahweh has torn the kingdom of Israel
This refers back to when Saul tore Samuel's robe in [1 Samuel 15:27]

has given it to a neighbor of yours, one who is better than you
God had already decided who would be the next king after Saul.

1 Samuel 15:29

the Strength of Israel
Here Yahweh is referred to as "the Strength of Israel" because he gives strength to the Israelites. Alternate translation: "Yahweh, who is the strength of Israel"

will not lie nor change his mind
This is stated as a negative to emphasize that God tells the truth. This can be stated in positive form. Alternate translation: "will always tell the truth and do what he says"

his mind
This refers to his thoughts and decisions. Alternate translation: "what he has decided to do"

he is not a man, that he should change his mind
This is stated as a negative to emphasize that God is trustworthy. This can be stated in positive form. Alternate translation: "he is God, and will do what he says he will do"

1 Samuel 15:30

But please honor me now before the elders
Saul may have been more interested in being honored by the people than in actually worshipping God.

before the elders of my people and before Israel
Here "Israel" refers to the people of Israel. Alternate translation: "before the people of Israel and the elders who lead them"

Turn again with me
"Come back with me" or "Return with me"

1 Samuel 15:31

So Samuel turned again after Saul
This implies that Samuel changed his mind, and that they went together to where the people were. Alternate translation: "So Samuel finally agreed to do that, and they went together back to where the people were"

1 Samuel 15:32

Agag came to him confined with chains and said, "Surely death is bitter."
The text here is unclear. Possible meanings are 1) Agag knows that Samuel will not spare his life, as Saul had, or 2) Agag no longer thinks he will be killed. Alternate translation: "Agag came to him confidently, thinking to himself, 'Surely I am no longer in danger of dying.'"

Agag came to him confined with chains and said
"They brought Agag to him bound by chains and Agag said"

1 Samuel 15:33

As your sword has made women childless, so must your mother be childless among women
Both of these phrases have similar meaning and may be intended to be in poetic form. Alternate translation: "Since you have killed people, you will also be killed"

made women childless, so must your mother be childless
This is a polite way of referring to killing people. Alternate translation: "killed the sons of other women, so shall I kill your mother's son"

Then Samuel chopped Agag to pieces
Samuel is the one who completed this task that Yahweh commanded Saul to do. Alternate translation: "Then Samuel cut Agag into pieces with his sword"

1 Samuel 15:34

Ramah ... Gibeah
These are the names of places.

went up to his house at Gibeah
Gibeah was higher in elevation than Gilgal where Saul and Samuel had been talking.

1 Samuel 15:35

Samuel did not see Saul until the day of his death
"Samuel did not see Saul again for as long as he lived"

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Chapter 16

1 Yahweh said to Samuel, "How long will you mourn for Saul, since I have rejected him from being king over Israel? Fill your horn with oil and go. I will send you to Jesse of Bethlehem, for I have selected for myself a king among his sons." **2** Samuel said, "How can I go? If Saul hears of it, he will kill me." Yahweh said, "Take a heifer with you and say, 'I have come to sacrifice to Yahweh.' **3** Call Jesse to the sacrifice, and I will show you what you will do. You will anoint for me the one whom I tell you." **4** Samuel did as Yahweh said and went to Bethlehem. The elders of the city were trembling as they came to meet him and said, "Are you coming in peace?" **5** He said, "In peace; I have come to sacrifice to Yahweh. Prepare to set yourselves apart and come with me to the sacrifice." Then he set apart Jesse and his sons and invited them to the sacrifice.

6 When they came, he looked at Eliab and said to himself that Yahweh's anointed was certainly standing before him. **7** But Yahweh said to Samuel, "Do not look at his outward appearance, or on the height of his stature; because I have rejected him. For Yahweh does not see as man sees; man looks on the outward appearance, but Yahweh looks on the heart." **8** Then Jesse called Abinadab and made him pass before Samuel. Then Samuel said, "Neither has Yahweh chosen this one." **9** Jesse then made Shammah pass by, but Samuel said, "Neither has Yahweh chosen this one." **10** Jesse made seven of his sons pass before Samuel. Then Samuel said to Jesse, "Yahweh has not chosen any of these." **11** Then Samuel said to Jesse, "Are these all the boys?" He replied, "There remains yet the youngest, but he is tending the sheep." Samuel said to Jesse, "Send and get him; for we will not sit down until he comes here." **12** Jesse sent and brought him in. Now this son was ruddy and had beautiful eyes and a handsome appearance. Yahweh said, "Arise, anoint him; for he is the one." **13** Then Samuel took the horn of oil and anointed him in the middle of his brothers. The Spirit of Yahweh rushed on David from that day forward. Then Samuel rose up and went to Ramah.

14 Now the Spirit of Yahweh left Saul, and a harmful spirit from Yahweh tormented him instead. **15** Saul's servants said to him, "See now, a harmful spirit from God is tormenting you. **16** Let our master now command your servants who are before you to search for a man who is a skillful player on the harp. Then when the harmful spirit from God is on you, he will play it and you will be well." **17** Saul said to his servants, "Find me a man that can play well and bring him to me." **18** Then one of the young men answered, and said, "I have seen a son of Jesse the Bethlehemite, who is skillful in playing, a strong, courageous man, a man of war, one prudent in speech, a handsome man; and Yahweh is with him." **19** So Saul sent messengers to Jesse, and said, "Send me your son David, who is with the sheep." **20** Jesse took a donkey loaded with bread, a container of wine, and a young goat, and sent them with his son David to Saul. **21** Then David came to Saul and entered his service. Saul loved him greatly, and he became his armor bearer. **22** Saul sent to Jesse, saying, "Let David stand before me, for he has found favor in my eyes." **23** Whenever the harmful spirit from God was upon Saul, David took the harp and played it. So Saul would be refreshed and well, and the harmful spirit would depart from him.

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1 Samuel 16 General Notes

Structure and formatting

1 Samuel 16-31 Saul and David

Chapter 16 establishes God's choice of David to be the next king. David receives the Holy Spirit to empower and guide him as the king. This chapter also records the Holy Spirit leaving Saul because of his disobedience. (See: holyspirit)

Special concepts in this chapter

David chosen to be the next king

Humans judge others by what they look like, but God judges people by their true inner character. God rejected David's older brothers in favor of David, who truly loved and obeyed him. (See: judge and love)

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Important figures of speech in this chapter

Rhetorical Question
God scolds Samuel with this rhetorical question for his unwillingness to accept God's decision: "How long will you mourn for Saul, since I have rejected him from being king over Israel?" It was wrong to mourn because it was God's punishment of Saul.

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1 Samuel 16:1

How long will you mourn for Saul, since I have rejected him from being king over Israel?
This rhetorical question is a rebuke from God and can be translated as a statement. Alternate translation: "Stop mourning that I rejected Saul from being king over Israel."

Fill your horn with oil
The term "horn" was sometimes used to refer to a "flask" that was shaped like a horn and was used for holding water or oil. A flask of oil was used for anointing a king.

1 Samuel 16:2

How can I go?
Samuel uses a question to emphasize that he is worried about going to Bethlehem. Alternate translation: "I cannot go!" or "I am afraid to go."

Take a heifer with you and say
You can state the understood information. Alternate translation: "Take a heifer with you to Bethlehem and say to the people there"

say, 'I have come to sacrifice to Yahweh.'
This has a quotation within a quotation. The direct quotation can be stated as an indirect quotation. Alternate translation: "say to the people there that you have come to sacrifice to Yahweh."

1 Samuel 16:3

General Information:
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1 Samuel 16:4

The elders of the city were trembling as they came to meet him
It seems the elders were trembling because they were worried that Samuel came to rebuke them.

1 Samuel 16:5

In peace
This can be stated as a complete sentence. Alternate translation: "Yes, I have come in peace"

to set ... apart
To set someone apart means to get that person ready for Yahweh's purposes by making sure that person is ritually clean according to the law of Moses.

1 Samuel 16:6

When they came
Here "they" refers to Jesse and his sons.

he looked at Eliab
Here "he" refers to Samuel.

Eliab
This is the name of Jesse's oldest son.

standing before him
Here "him" refers to Yahweh.

1 Samuel 16:7

Yahweh does not see as man sees
Here "see" means to evaluate something.

For Yahweh does not see ... Yahweh looks
Yahweh is speaking about himself in the third person. Alternate translation: "For I, Yahweh, do not see ... I, Yahweh, look"

on the heart
Here "heart" represents a person's inner being.

1 Samuel 16:8

Abinadab
This is the name of one of Jesse's sons.

made him pass before Samuel
"told him to go to Samuel"

1 Samuel 16:9

Jesse then made Shammah pass by
It is understood that Shammah passed by Samuel. Alternate translation: "Jesse then made Shammah pass before Samuel" or "Jesse then told Shammah to go to Samuel"

Shammah
This is the name of one of Jesse's sons.

1 Samuel 16:10

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1 Samuel 16:11

There remains yet the youngest
"There is still my youngest son"

we will not sit down
It is understood that they were waiting to sit down and eat. Alternate translation: "we will not sit down to eat"

1 Samuel 16:12

Now ... appearance
The word "Now" is used here to mark a stop in the main story. Here the narrator tells about a new person in the story.

this son was ruddy
The word "ruddy" means David was healthy looking.

1 Samuel 16:13

the horn of oil
The term "horn" was sometimes used to refer to a "flask" that was shaped like a horn and was used for holding water or oil. A flask of oil was used for anointing a king. See how you translated a similar phrase in 1 Samuel 16:1.

Samuel rose up and went
It is implied that he rose up after they sat down to eat.

The Spirit of Yahweh rushed on David
The phrase "rushed on" means Yahweh's Spirit influenced David. In this case it means he enabled David to fulfill whatever Yahweh wanted him to do. See how you translated a similar phrase in 1 Samuel 10:6.

1 Samuel 16:14

Now
This word is used here to mark a stop in the main story. Here the narrator starts to tell a new part of the story.

harmful spirit
This may refer to either a "spirit that causes trouble" or an "evil spirit."

1 Samuel 16:15

See now, a harmful spirit
The phrase "See now" indicates that what follows is a polite request for the hearer to pay attention. Alternate translation: "Please listen carefully: a harmful spirit"

a harmful spirit
See how you translated similar words in 1 Samuel 9:6.

1 Samuel 16:16

Let our master now command
The servants refer to Saul in the third person as "our master." Alternate translation: "We ask that you, our master, command"

command your servants who are before you to search
The servants refer to themselves in the third person as "your servants." Alternate translation: "command us, your servants who attend to you, to search"

is on you
"troubles you"

1 Samuel 16:17

General Information:
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1 Samuel 16:18

a strong, courageous man
Possible meanings are 1) "a great warrior" or 2) "a very brave man."

one prudent in speech
"one wise in speech" or "one who speaks wisely"

Yahweh is with him
Here "with him" means Yahweh helps and blesses David.

1 Samuel 16:19

General Information:
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1 Samuel 16:20

General Information:
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1 Samuel 16:21

David came to Saul
Here "came" can be translated as "went."

entered his service
The abstract noun "service" can be stated as a verb. Alternate translation: "began to serve him"

he became his armor bearer
"David became Saul's armor bearer"

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1 Samuel 16:22

Let David stand before me
Here "stand before me" is an idiom that means to continue in Saul's service. Alternate translation: "Let David stay in my service"

he has found favor in my eyes
Here "eyes" are a metonym for sight, and "my sight" represents how Saul judges or evaluates David. Alternate translation: "he has found favor in my judgment" or "I am pleased with him"

1 Samuel 16:23

harmful spirit
Here "harmful spirit" may refer to either a "spirit that causes trouble" or an "evil spirit." See how you translated this in 1 Samuel 16:14.

was upon Saul
"troubled Saul"

Saul would be refreshed and well
This can be stated in active form. Alternate translation: "the music would refresh Saul and make him well"

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Chapter 17

1 Now the Philistines gathered their armies for battle. They were gathered at Sokoh, which belongs to Judah. They had encamped between Sokoh and Azekah, in Ephes Dammim. **2** Saul and the men of Israel gathered and encamped in the Valley of Elah, and drew up their battle line to meet the Philistines. **3** The Philistines stood on a mountain on one side, and Israel stood on a mountain on the other side with a valley between them. **4** A strong man came out of the Philistines' camp, a man named Goliath of Gath, whose height was six cubits and a span. **5** He had a helmet of bronze on his head, and he was clothed in scale armor of bronze that weighed five thousand shekels. **6** He had bronze armor on his legs and a javelin of bronze between his shoulders. **7** The staff of his spear was large, with a loop of cord for throwing it like the cord on a weaver's beam. His spear's head weighed six hundred shekels of iron. His shield bearer went before him. **8** He stood and shouted to the ranks of Israel, "Why have you come out to draw up for battle? Am I not a Philistine, and are you not servants of Saul? Choose a man for yourselves and let him come down to me. **9** If he is able to fight with me and kill me, then will we be your servants. But if I defeat him and kill him, then you will be our servants and serve us." **10** Again the Philistine said, "I defy the ranks of Israel today. Give me a man so we may fight together." **11** When Saul and all Israel heard what the Philistine said, they were discouraged and greatly afraid.

12 Now David was the son of the Ephrathite of Bethlehem in Judah, whose name was Jesse. He had eight sons. Jesse was an old man in the days of Saul, very old among men. **13** The three oldest sons of Jesse had followed Saul to the battle. The names of his three sons who went to the battle were Eliab the firstborn, second to him Abinadab, and the third Shammah. **14** David was the youngest. The three oldest followed Saul. **15** Now David went back and forth between Saul's army and his father's sheep at Bethlehem, in order to feed them. **16** For forty days the Philistine strong man came near morning and evening to present himself for battle.

17 Then Jesse said to his son David, "Take to your brothers an ephah of this roasted grain and these ten loaves, and carry them quickly to the camp for your brothers. **18** Also bring these ten cheeses to the captain of their thousand. Look to the well-being of your brothers, and bring back some evidence that they are doing well. **19** Your brothers are with Saul and all the men of Israel in the Valley of Elah, fighting the Philistines." **20** David got up early in the morning and left the flock in the care of a shepherd. He took the supplies and left, as Jesse commanded him. He came to the camp as the army was going out to the battlefield shouting the war cry. **21** Then Israel and the Philistines lined up for battle, army against army. **22** David left his belongings with the keeper of supplies, ran to the army, and greeted his brothers. **23** As he talked with them, the strong man, the Philistine of Gath, Goliath by name, came out of the ranks of the Philistines and said the same words as before, and David heard them. **24** When all the men of Israel saw the man, they fled from him and were very afraid. **25** The men of Israel said, "Have you seen this man who has come up? He has come to defy Israel. The king will give great riches to the man who kills him, and he will give his daughter to him in marriage, and will make his father's house free from taxation in Israel." **26** David said to the men who stood by him, "What will be done for the man who kills this Philistine and takes away the disgrace from Israel? Who is this uncircumcised Philistine that he should defy the armies of the living God?" **27** Then the people repeated what they had been saying and told him, "So it will be done for the man who kills him."

28 Eliab his oldest brother heard when he spoke to the men. Eliab's anger was kindled against David, and he said, "Why did you come down here? With whom have you left those few sheep in the wilderness? I know your pride, and the mischief in your heart; for you have come down here so that you might see the battle." **29** David said, "What have I done now? Was it not just a question?" **30** He turned away from him toward another, and spoke in the same way. The people answered the same thing as before.

31 When the words that David said were heard, soldiers repeated them to Saul, and he sent for David. **32** Then David said to Saul, "Let no man's heart fail because of that Philistine; your servant will go and fight with this Philistine." **33** Saul said to David, "You are not able to go against this Philistine to fight with him; for you are only a youth, and he a man of war from his youth." **34** But David said to Saul, "Your servant used to shepherd his father's sheep. When a lion or a bear came and took a lamb out of the flock, **35** I chased after him and attacked him, and rescued it out of his mouth. When he rose up against me, I caught him by his beard, struck him, and put him to death. **36** Your servant has killed both a lion and a bear. This

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uncircumcised Philistine will be like one of them, since he has defied the armies of the living God." **37** David said, "Yahweh rescued me from the paw of the lion and from the paw of the bear. He will rescue me from the hand of this Philistine." Then Saul said to David, "Go, and may Yahweh be with you." **38** Saul clothed David with his armor. He put a helmet of bronze upon his head, and he clothed him with a coat of chainmail. **39** David strapped his sword on his armor. But he was not able to walk, because he had not trained with them. Then David said to Saul, "I cannot go out to fight with these, for I have not trained with them." So David put them off. **40** He took his staff in his hand and chose five smooth stones out of the brook; he put them in his shepherd's pouch. His sling was in his hand as he approached the Philistine.

41 The Philistine came and approached David, with his shield bearer in front of him. **42** When the Philistine looked around and saw David, he despised him, for he was only a boy, and ruddy, with a handsome appearance. **43** Then the Philistine said to David, "Am I a dog, that you come to me with sticks?," and the Philistine cursed David by his gods. **44** The Philistine said to David, "Come to me, and I will give your flesh to the birds of the heavens and to the wild animals of the field." **45** David replied to the Philistine, "You come to me with a sword, a spear, and a javelin. But I come to you in the name of Yahweh of hosts, the God of the armies of Israel, whom you have defied. **46** Today Yahweh will give me victory over you, and I will kill you and remove your head from your body. Today I will give the dead bodies of the Philistine army to the birds of the heavens and to the wild beasts of the earth, so that all the earth may know that there is a God in Israel, **47** and that all this gathering may know that Yahweh does not save with sword or spear. For the battle is Yahweh's, and he will give you into our hand." **48** When the Philistine rose and approached David, then David ran quickly toward the enemy army to meet him. **49** David put his hand in his bag, took a stone from it, slung it, and hit the Philistine in the forehead. The stone sank into the Philistine's forehead, and he fell on his face to the ground.

50 David defeated the Philistine with a sling and with a stone. He hit the Philistine and put him to death. There was no sword in David's hand. **51** Then David ran and stood over the Philistine and took his sword, drew it out of the sheath, killed him, and cut off his head with it. When the Philistines saw that their mighty man was dead, they fled. **52** Then the men of Israel and of Judah rose with a shout, and chased after the Philistines as far as the valley and the gates of Ekron. The dead Philistines lay along the way to Shaaraim, all the way to Gath and Ekron. **53** The people of Israel returned from hotly pursuing the Philistines, and they plundered their camp. **54** David took the head of the Philistine and brought it to Jerusalem, but he put his armor in his tent.

55 When Saul saw David go out against the Philistine, he said to Abner, the captain of the army, "Abner, whose son is this youth?" Abner said, "As you live, king, I do not know." **56** The king said, "Ask those who might know, whose son the boy is." **57** When David returned from killing the Philistine, Abner took him, and brought him before Saul with the head of the Philistine in his hand. **58** Saul said to him, "Whose son are you, young man?" David answered, "I am the son of your servant Jesse the Bethlehemite."

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1 Samuel 17 General Notes

Structure and formatting

This chapter introduced David as a soldier, a skill that will be important for the rest of his life.

Special concepts in this chapter

David kills Goliath

Trust in God is more powerful than physical might or military training and equipment. David, trusting in the Lord and armed only with a sling, defeats Goliath who is well-armed and physically strong but who did not believe in Yahweh. (See: trust and believe)

Uncircumcised

The people of Israel often used the term "uncircumcised" to refer to Gentiles. Here it is used to describe the Philistines. (See: circumcise)

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Important figures of speech in this chapter

Rhetorical questions
David uses rhetorical questions to state his desire to fight the giant: "What will be done for the man who kills this Philistine and takes away the disgrace from Israel? Who is this uncircumcised Philistine that he should defy the armies of the living God?"

His brother uses rhetorical questions to show his disdain for his younger brother, whom he thinks is pretending to be bigger than he really is: "Why did you come down here? With whom have you left those few sheep in the wilderness?" David defends himself with some questions: "What have I done now? Was it not just a question?"

Goliath also uses a rhetorical question to show his contempt for young David: "Am I a dog, that you come to me with sticks?"

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1 Samuel 17:1

General Information:
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1 Samuel 17:2

the Valley of Elah
This is the name of a place.

1 Samuel 17:3

General Information:
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1 Samuel 17:4

six cubits and a span
A cubit is a unit of measurement equal to about 46 centimeters. A span is a unit of measurement equal to about 23 centimeters. Alternate translation: "about 3 meters"

1 Samuel 17:5

clothed in scale armor of bronze
A "coat of chainmail" is a flexible piece of body armor covered with protective scales or small plates. This can be stated in active form. Alternate translation: "he protected himself by wearing a coat of chainmail" or "he wore a coat of chainmail"

five thousand shekels
A shekel is a unit of weight equal to about 11 grams. Alternate translation: "about 55 kilograms"

1 Samuel 17:6

a javelin of bronze
A "javelin" is a small spear that is meant to be thrown.

1 Samuel 17:7

staff of his spear
"the handle of his spear"

loop of cord
"rope rolled up into a circle"

His spear's head
"The point of his spear"

six hundred shekels of iron
A shekel is a unit of weight equal to about 11 grams. Alternate translation: "about 7 kilograms"

1 Samuel 17:8

Why have you come out to draw up for battle?
"Why have you come to fight in battle against us?" Goliath uses this question to mock the Israelites. Alternate translation: "You are fools if you think you can fight in battle against us!"

Am I not a Philistine, and are you not servants of Saul?
Goliath uses this question to mock the Israelites. When he says that he is a Philistine, he is implying that he is strong. Alternate translation: "I am a great Philistine, and you are merely servants of Saul."

1 Samuel 17:9

General Information:
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1 Samuel 17:10

I defy the ranks of Israel
"I defy the army of Israel"

1 Samuel 17:11

all Israel
This refers to the Israelite soldiers who were there.

they were discouraged and greatly afraid
The words "discouraged" and "greatly afraid" mean basically the same thing and emphasize the intensity of their fear.

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1 Samuel 17:12

He had eight sons
"He" refers to Jesse.

Jesse was an old man ... very old among men
The two phrases mean basically the same thing and are combined for emphasis.

1 Samuel 17:13

second to him Abinadab, and the third Shammah
"Abinadab the second born, and Shammah the third born." This phrase shows birth order.

1 Samuel 17:14

The three oldest
The implied information is that these are the sons of Jesse. Alternate translation: "The three oldest sons of Jesse"

1 Samuel 17:15

General Information:
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1 Samuel 17:16

For forty days
"For 40 days"

to present himself for battle
"to show that he was ready to fight"

1 Samuel 17:17

ephah
An ephah is a unit of measurement equal to about 22 liters.

1 Samuel 17:18

the captain of their thousand
"the captain of your brothers' thousand." Possible meanings are 1) the word "thousand" represents the exact amount of soldiers that this captain led. Alternate translation: "the captain of your brothers' unit of 1,000 soldiers" or 2) the word translated as "thousand" does not represent exact number, but is the name of a large military division. Alternate translation: "the captain of your brothers' military division"

Look to the well-being of your brothers
"Check and find out how your brothers are doing"

1 Samuel 17:19

all the men of Israel
"all the soldiers of Israel"

the Valley of Elah
This is the name of a place. See how you translated it in [1 Samuel 17:2]

1 Samuel 17:20

General Information:
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1 Samuel 17:21

General Information:
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1 Samuel 17:22

General Information:
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1 Samuel 17:23

Goliath by name
"whose name was Goliath"

came out of the ranks of the Philistines
"stepped forward from the Philistines' battle line"

1 Samuel 17:24

General Information:
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1 Samuel 17:25

Have you seen this man who has come up?
The soldiers were saying this to draw one another's attention to the man Goliath. Alternate translation: "Look at this man who has come up!"

The king
This refers to the king of Israel. Alternate translation: "Our king"

his daughter
This refers to the king's daughter.

to him ... his father's house
The words "him" and "his" refer to the man who kills Goliath.

will make his father's house free from taxation in Israel
The word "house" refers to the household or family. Alternate translation: "will no longer require his family to pay taxes"

1 Samuel 17:26

takes away the disgrace from Israel
This can be expressed with the verb "disgrace." Alternate translation: "stops Israel from being disgraced" or "stops him from disgracing Israel"

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Who is this uncircumcised Philistine that he should defy the armies of the living God?
David said this to show his anger that this Philistine was defying God's army. Alternate translation: "This uncircumcised Philistine certainly has no power that he should defy the armies of the living God!"

this uncircumcised Philistine
This phrase is an insult and indicates that Goliath does not belong to the living God.

1 Samuel 17:27

General Information:
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1 Samuel 17:28

Eliab's anger was kindled against David
Here anger is spoken of as if it were a fire that could be kindled. Alternate translation: "Eliab became angry with David"

Why did you come down here?
Eliab uses this question to show that he is angry that David came down. He was probably implying that David did not have a good reason for coming. Alternate translation: "You had no good reason to come here"

With whom have you left those few sheep in the wilderness?
Eliab uses this question to insult David by making his work seem unimportant and by accusing him of not taking care of his father's sheep. Alternate translation: "You simply had the responsibility of watching over a few sheep in the wilderness. You could not even carry out that simple responsibility!"

your pride, and the mischief in your heart
These two phrases mean basically the same thing and are combined for emphasis.

1 Samuel 17:29

What have I done now? Was it not just a question?
David used these questions to express his frustration and to justify himself. Alternate translation: "I have done nothing wrong. I was only asking a question!"

1 Samuel 17:30

He turned away from him
"He" refers to David and the word "him" refers to Eliab.

1 Samuel 17:31

When the words that David said were heard
This can be stated in active form. Alternate translation: "When the soldiers heard what David said"

1 Samuel 17:32

Let no man's heart fail
The heart failing represents being terrified and losing confidence. Alternate translation: "Do not let anyone be terrified" or "Do not let anyone lose their confidence"

your servant will go
David spoke of himself as "your servant" to show respect to Saul. Alternate translation: "I, your servant, will go"

1 Samuel 17:33

General Information:
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1 Samuel 17:34

Your servant used to shepherd his father's sheep
David spoke of himself as "your servant" to show respect to Saul. See how you translated this in [1 Samuel 17:32]

used to shepherd his father's sheep
"used to take care of his father's sheep"

a bear
A bear is a large animal with thick fur and long claws and that walks on four legs but can stand on two legs as a person does.

1 Samuel 17:35

chased after him and attacked him
Here "him" refers to the lion or bear. Some languages would use the word "it" instead of "him."

rescued it out of his mouth
Here "it" refers to the lamb.

he rose up against me
Here "rose up against" is an idiom that refers to attacking. Alternate translation: "it attacked me"

caught him by his beard
The "beard" refers to the lion's mane or the hair on the bear's face.

1 Samuel 17:36

Connecting Statement:
David continues speaking to King Saul.

This uncircumcised Philistine
This phrase is an insult and indicates that Goliath does not belong to the living God. See how you translated this in 1 Samuel 17:26.

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will be like one of them
David is saying that he will be able to kill the Philistine just as he was able to kill the lion and bear.

1 Samuel 17:37

from the paw of the lion and from the paw of the bear
Bears and lions use their paws when they attack, so the word "paw" represents the attack. Alternate translation: "from the attack of the lion and from the attack of the bear" or "from the lion and the bear"

the hand of this Philistine
The Philistine's hand represents his power in fighting. Alternate translation: "the power of this Philistine" or "the Philistine"

1 Samuel 17:38

coat of chainmail
a flexible piece of body armor covered with protective scales or small plates

1 Samuel 17:39

his sword on his armor
"Saul's sword on the armor"

1 Samuel 17:40

his staff in his hand
Here "his" refers to David.

His sling was in his hand
A sling is a weapon for throwing stones.

1 Samuel 17:41

with his shield bearer in front of him
"and his shield bearer walked in front of him"

1 Samuel 17:42

he despised him
"he hated him"

and ruddy
"and healthy looking"

1 Samuel 17:43

Am I a dog, that you come to me with sticks?
Here a dog represents a small animal that a person can easily kill. The word "sticks" refers to David's staff and shows Goliath's opinion that it is not a good weapon. Goliath uses this question to accuse David of insulting him. Alternate translation: "You insult me by coming at me with mere sticks as if I were just a dog!"

1 Samuel 17:44

I will give your flesh to the birds of the heavens and to the wild animals of the field
Goliath speaks of killing David and leaving his body on the ground for the animals to eat it as if he were to give David's body to the animals. Alternate translation: "I will kill you, and the birds of the heavens and the wild animals of the field will eat your body"

birds of the heavens
"birds of the sky" or "birds"

1 Samuel 17:45

in the name of Yahweh
Here "name" represents God's power or authority. Alternate translation: "with the power of Yahweh" or "with the authority of Yahweh"

whom you have defied
"whom you have provoked" or "whom you have insulted"

1 Samuel 17:46

Connecting Statement:
David continues speaking to Goliath.

I will give the dead bodies ... to the birds ... and to the wild beasts of the earth
David speaks of leading the Israelites in killing the Philistines and leaving their bodies on the ground for the animals to eat them as if he were to give their bodies to the animals. Alternate translation: "We Israelites will kill the Philistine army, and the birds of the heavens and the wild beasts of the earth will eat them"

all the earth may know
The word "earth" refers to the people on earth. Alternate translation: "all the people of the earth may know"

1 Samuel 17:47

Yahweh does not save with sword or spear
"Yahweh can save his people without anyone's sword or spear"

sword or spear
These words are a synecdoche for any weapon used in battle. Alternate translation: "the weapons people use"

the battle is Yahweh's
Winning the battle is spoken of as owning the battle. Alternate translation: "Yahweh always wins the battle" or "the victory belongs to Yahweh"

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he will give you into our hand
Giving the Philistines into Israel's hand represents helping Israel to defeat the Philistines in battle. Alternate translation: "he will help us defeat you"

1 Samuel 17:48

General Information:
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1 Samuel 17:49

General Information:
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1 Samuel 17:50

David defeated ... He hit ... put him to death ... There was no sword in David's hand
Verse 50 is a summary of David's amazing victory over Goliath. The details about how he hit and killed Goliath are in 1 Samuel 17:49 and 17:51. Some languages do not use summary statements like this. In those situations, translators may restructure the verses as they are in the UDB.

1 Samuel 17:51

Then David ran and stood over the Philistine
David did this after Goliath fell to the ground in 1 Samuel 17:49.

took his sword
"took the Philistine's sword." Here the word "his" refers to Goliath.

1 Samuel 17:52

The dead Philistines lay along the way to Shaaraim
It can be stated clearly that the Israelites were killing the Philistines as they chased them. Alternate translation: "And they killed the Philistines as they chased them, and the bodies of the dead Philistines were on the ground along the way to Shaaraim"

1 Samuel 17:53

they plundered their camp
"the Israelites plundered the Philistines' camp"

1 Samuel 17:54

he put his armor in his tent
"he put Goliath's armor in his own tent"

1 Samuel 17:55

When Saul saw David
The conversation in 17:55-56 happened before David killed Goliath. Alternate translation: "When Saul had seen David" or "Earlier when Saul saw David"

go out against the Philistine
"go to fight against the Philistine"

whose son is this youth
"who is this youth's father"

As you live
This was a way of swearing that what he was about to say was true.

1 Samuel 17:56

whose son the boy is
"who the boy's father is"

1 Samuel 17:57

in his hand
Here "his" refers to David.

1 Samuel 17:58

Whose son are you
"Who is your father"

I am the son of your servant Jesse the Bethlehemite
"My father is your servant Jesse, the Bethlehemite"

your servant Jesse
David referred to his father as "your servant" to show that his father was faithful to King Saul.

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Chapter 18

1 When he had finished speaking to Saul, the soul of Jonathan was bound to the soul of David, and Jonathan loved him as his own soul. **2** Saul took David into his service that day; he did not let him return to his father's house. **3** Then Jonathan and David made a covenant of friendship because Jonathan loved him as his own soul. **4** Jonathan took off the robe that he was wearing and gave it to David with his armor, as well as his sword, bow, and belt. **5** David went out wherever Saul sent him, and he succeeded. Saul set him over the men of war. This was pleasing in the eyes of all the people and also in the sight of Saul's servants.

6 As they came home from defeating the Philistines, the women came from all the cities of Israel, singing and dancing, to meet King Saul, with tambourines, with joy, and with musical instruments. **7** The women sang one to another as they played. They sang:

"Saul has killed his thousands,
and David his ten thousands."

8 Saul was very angry, and this song displeased him. He said, "They have ascribed to David ten thousands, but they have ascribed only thousands to me. What more can he have but the kingship?" **9** Saul looked at David with suspicion from that day on.

10 The next day a harmful spirit from God rushed upon Saul and he prophesied within the house. So David played his instrument, as he did each day. Saul had a spear in his hand. **11** Saul threw the spear, for he thought, "I will pin David to the wall." But David escaped from Saul's presence twice in this way. **12** Saul was afraid of David, because Yahweh was with him, but was no longer with Saul. **13** So Saul removed him from his presence and appointed him a commander of a thousand. In this way David went out and came in before the people. **14** David was prospering in all his ways, for Yahweh was with him. **15** When Saul saw that he prospered, he stood in awe of him. **16** But all Israel and Judah loved David, for he went out and came in before them.

17 Then Saul said to David, "Here is my oldest daughter Merab. I will give her to you as a wife. Only be courageous for me and fight Yahweh's battles." For Saul thought, "Let not my hand be on him, but let the hand of the Philistines be on him." **18** David said to Saul, "Who am I, and who are my relatives, or my father's clan in Israel, that I should be son-in-law to the king?" **19** But at the time when Merab, Saul's daughter, should have been given to David, she was given to Adriel the Meholathite as a wife. **20** But Michal, Saul's daughter, loved David. They told Saul, and this pleased him. **21** Then Saul thought, "I will give her to him, so that she can be a trap for him, and that the hand of the Philistines may be against him." So Saul said to David a second time, "You will be my son-in-law."

22 Saul commanded his servants, "Speak with David in private, and say, 'See, the king takes pleasure in you, and all his servants love you. Now then, become the king's son-in-law.'" **23** So Saul's servants spoke these words to David. Then David said, "Is it a small matter to you to be the king's son-in-law, since I am a poor man, and lightly esteemed?" **24** The servants of Saul reported to him the words which David spoke. **25** Then Saul said, "Say this to David, 'The king does not desire any price for the bride except a hundred foreskins of the Philistines, to be avenged from the king's enemies.'" Now Saul thought to make David fall by the hand of the Philistines. **26** When his servants told David these words, it pleased David to be the king's son-in-law. **27** Before those days had expired, David went with his men and killed two hundred Philistines. David brought their foreskins, and they gave them in full number to the king, so that he might be the king's son-in-law. So Saul gave him Michal his daughter as his wife. **28** When Saul saw, and he knew that Yahweh was with David, and that Michal, Saul's daughter, loved him, **29** Saul was even more afraid of David. Saul was continually David's enemy.

30 Then the princes of the Philistines came out for battle, and as often as they came out, David behaved more prudently than all the servants of Saul, so that his name was highly regarded.

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1 Samuel 18 General Notes

Structure and formatting

This is the first chapter of a section explaining why Saul wants to kill David.

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetic song in 18:7.

Special concepts in this chapter

Saul is jealous of David's popularity

Saul's son, Jonathan, loves David. David is successful in battling the Philistines, and Saul is happy until the women give David more attention than they give him. He fears that David will replace him as king. This is potentially confusing because the author has already established that David will be the next king. It is probably that Saul feared David would kill him in order to be the next king sooner, or that he did not really believe David would be the next king. (See: love)

Jonathan's love of David

Some scholars believe Jonathan loved David as a man loves his wife. There is no reason to translate this as if Jonathan were a homosexual. Instead, treat this as a brotherly type of love.

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1 Samuel 18:1

the soul of Jonathan was bound to the soul of David

Very close friendship is spoken of as if it were binding together the souls of two people. This can be stated in active form. Alternate translation: "Jonathan felt a strong affection towards David" or "Jonathan committed himself to David"

Jonathan loved him as his own soul

Here "loved" refers to the love between friends, not romantic love. The word "soul" represents the person or the person's life. Alternate translation: "Jonathan loved David as much as he loved himself" or "Jonathan loved David as he loved his own life"

1 Samuel 18:2

General Information:

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1 Samuel 18:3

Jonathan loved him as his own soul

Here "loved" refers to the love between friends, not romantic love. The word "soul" represents the person or the person's life. See how you translated this in [1 Samuel 18:1]

1 Samuel 18:4

General Information:

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1 Samuel 18:5

he succeeded

"he prospered"

This was pleasing in the eyes of all the people and also in the sight of Saul's servants

The phrases "in the eyes of" and "in the sight of" mean the same thing. The opinion of the people is spoken of as something that they view as either good or bad. Alternate translation: "This was pleasing in the opinions of all the people and of Saul's servants" or "This pleased all the people and Saul's servants"

1 Samuel 18:6

from all the cities of Israel

This is generalization that emphasizes the great number of women who came from many cities. Alternate translation: "from many of the cities throughout Israel"

with tambourines, with joy, and with musical instruments

"joyfully playing tambourines and other musical instruments"

with tambourines

A "tambourine" is a small handheld drum.

1 Samuel 18:7

his thousands ... his ten thousands

"thousands of enemy soldiers ... ten thousand enemy soldiers"

David his ten thousands

The verb may be supplied from the previous line. Alternate translation: "David has killed his ten thousands"

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1 Samuel 18:8

They have ascribed
"They have credited"

What more can he have but the kingship?
This rhetorical question can be translated as a statement. Alternate translation: "The only thing left for him to have is the kingship."

1 Samuel 18:9

General Information:
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1 Samuel 18:10

a harmful spirit from God
Here "harmful spirit" may refer to either "a spirit that causes trouble" or "an evil spirit." See how you translated this in 1 Samuel 16:15.

a harmful spirit from God rushed upon Saul
The phrase "rushed upon" means the harmful spirit influenced Saul. In this case it means it caused Saul to be troubled and act crazy. See how you translated a similar phrase in 1 Samuel 10:6.

he prophesied
"a spirit caused him to speak." Here it appears that what Saul said was of no benefit to the hearers, so some modern English versions read, "he spoke words that made no sense."

1 Samuel 18:11

General Information:
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1 Samuel 18:12

Yahweh was with him
"Yahweh was with David"

1 Samuel 18:13

So Saul removed him from his presence
"So Saul removed David from his presence"

a commander of a thousand
Possible meanings are 1) the word "thousand" represents the exact amount of soldiers that he would lead. Alternate translation: "a commander of 1,000 soldiers" or 2) the word translated as "thousand" does not represent exact number, but is the name of a large military division. Alternate translation: "a commander of a large military division" See how you translated a similar phrase in [1 Samuel 17:18]

David went out and came in before the people
Here "the people" refers to the soldiers under David's command. The phrases "went out" and "came in" are idioms that refer to leading the people into battle and leading them home from battle. Alternate translation: "David led his soldiers into battle and led them home from battle"

1 Samuel 18:14

General Information:
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1 Samuel 18:15

he stood in awe of him
Here "stood in awe" is an idiom that means to fear. Alternate translation: "he feared David"

1 Samuel 18:16

all Israel and Judah loved David
Here "Israel and Judah" represent the people of all of the tribes. Alternate translation: "all the people in Israel and Judah loved David"

went out and came in before them
The phrases "went out" and "came in" are idioms that refer to leading the people into battle and leading them home from battle. See how you translated this in [1 Samuel 18:13]

1 Samuel 18:17

Let not my hand be on him, but let the hand of the Philistines be on him
Harming someone is spoken of as if it were placing one's hand on that person. Here, Saul is referring to killing David. Alternate translation: "I will not be the one to kill him; I will let the Philistines kill him"

1 Samuel 18:18

Who am I, and who are my relatives, or my father's clan in Israel ... to the king?
David uses this rhetorical question to emphasize that he is not worthy of being Saul's son-in-law. Alternate translation: "I am nobody and neither my relatives nor my father's family are important enough in Israel ... to the king."

son-in-law to the king
"husband of the king's daughter"

1 Samuel 18:19

when Merab, Saul's daughter, should have been given to David
This can be stated in active form. Alternate translation: "when Saul should have given his daughter Merab to David"

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she was given to Adriel
This can be stated in active form. Alternate translation: "Saul gave her to Adriel"

1 Samuel 18:20

Michal ... loved David
Here "loved" means she had romantic feelings for David.

They told Saul
Here "they" refers to people who found out about Michal's feelings, not to David and Michal.

1 Samuel 18:21

that the hand of the Philistines may be against him
Harming someone is spoken of as if it were placing one's hand on that person. Here, Saul is referring to killing David. See how you translated a similar phrase in [1 Samuel 18:17]

You will be my son-in-law
"You will be the husband of my daughter"

1 Samuel 18:22

all his servants love you
"all of his servants admire you"

Now then
"For these reasons you should"

1 Samuel 18:23

Is it a small matter to you to be the king's son-in-law, since I am a poor man, and lightly esteemed?
David asks this rhetorical question to emphasize that he is not worthy to be the king's son-in-law. Alternate translation: "It is a great matter to be the king's son-in-law, and I am too poor and unimportant for that."

1 Samuel 18:24

General Information:
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1 Samuel 18:25

The king does not desire any price for the bride except a hundred foreskins
This double negative emphasizes that a hundred foreskins is the only price that the king desires. The verb for the second phrase may be supplied from the first. Alternate translation: "The king desires only a hundred foreskins as price for the bride" or "The king does not desire any price for the bride; he desires only that you bring to him a hundred foreskins"

a hundred
100

foreskins
The foreskin is a fold of skin on a man's private part that is removed during circumcision.

to be avenged from the king's enemies
This can be stated in active form. Alternate translation: "to get revenge on the king's enemies"

to make David fall by the hand of the Philistines
Here "fall" means to die. The phrase "by the hand" is an idiom that tells us the means by which something will happen, in this case, David will be killed by the Philistines. This can be stated in active form. Alternate translation: "to have the Philistines kill David"

1 Samuel 18:26

General Information:
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1 Samuel 18:27

two hundred Philistines
This can be rendered numerically. Alternate translation: "200 Philistines"

they gave them in full number to the king
"David and his men gave all of them to the king"

1 Samuel 18:28

Saul saw, and he knew
Here the words "saw" and "knew" share similar meanings and emphasize that Saul knew with certainty. Alternate translation: "Saul recognized"

Michal, Saul's daughter, loved him
Here "loved" means she had romantic feelings for David.

1 Samuel 18:29

General Information:
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1 Samuel 18:30

behaved more prudently
Many modern English translations understand this phrase as a metonym for the success that his prudent behavior gave him, so they read, "had more success."

so that his name was highly regarded
Here "name" is a metonym for David. This can be stated in active form. Alternate translation: "so that people greatly respected David"

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Chapter 19

1 Saul said to Jonathan his son and to all his servants that they should kill David. But Jonathan, Saul's son, took great pleasure in David. **2** So Jonathan told David, "Saul my father seeks to kill you. Therefore be on your guard in the morning and hide yourself in a secret place. **3** I will go out and stand beside my father in the field where you are, and I will speak with my father about you. If I learn anything, I will tell you." **4** Jonathan spoke well of David to Saul his father and said to him, "Do not let the king sin against his servant David. For he has not sinned against you, and his deeds have brought you good. **5** For he took his life in his hand and killed the Philistine. Yahweh brought about great salvation for all Israel. You saw it and rejoiced. Why would you sin against innocent blood by killing David for no reason?" **6** Saul listened to Jonathan. Saul swore, "As Yahweh lives, he will not be put to death." **7** Then Jonathan called David, and Jonathan told him all these things. Jonathan brought David to Saul, and he was in his presence as before.

8 There was war again, and David went out and fought with the Philistines and defeated them with a great slaughter. They fled before him. **9** A harmful spirit from Yahweh came on Saul as he sat in his house with his spear in his hand, and as David was playing his instrument. **10** Saul tried to pin David to the wall with the spear, but he slipped away from Saul's presence, so that Saul drove the spear into the wall. David fled and escaped that night. **11** Saul sent messengers to David's house to watch him that he might kill him in the morning. Michal, David's wife, told him, "If you do not save your life tonight, tomorrow you will be killed." **12** So Michal let David down through the window. He went and fled, and escaped. **13** Michal took a household idol and laid it in the bed. Then she put a pillow of goats' hair at its head, and covered it with the clothes. **14** When Saul sent messengers to take David, she said, "He is sick." **15** Then Saul sent the messengers to see David; he said, "Bring him up to me in the bed, so that I may kill him." **16** When the messengers came in, behold, the household idol was in the bed along with the pillow of goats' hair at its head. **17** Saul said to Michal, "Why have you deceived me and let my enemy go, so that he has escaped?" Michal answered Saul, "He said to me, 'Let me go. Why should I kill you?'"

18 Now David fled and escaped, and went to Samuel in Ramah and told him all that Saul had done to him. Then he and Samuel went and stayed in Naioth. **19** It was told to Saul, saying, "See, David is at Naioth in Ramah." **20** Then Saul sent messengers to capture David. When they saw the company of the prophets prophesying, and Samuel standing as head over them, the Spirit of God came on the messengers of Saul, and they also prophesied. **21** When Saul was told this, he sent other messengers, and they also prophesied. So Saul sent messengers again the third time, and they also prophesied. **22** Then he also went to Ramah and came to the deep well that is in Seku. He asked, "Where are Samuel and David?" Someone said, "See, they are at Naioth in Ramah." **23** Saul went to Naioth in Ramah. Then the Spirit of God came upon him, and as he went he prophesied until he came to Naioth in Ramah. **24** He stripped off his clothes and also prophesied before Samuel. He lay naked all that day and all that night. This is why they ask, "Is Saul also among the prophets?"

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1 Samuel 19 General Notes

Special concepts in this chapter

God protects David

Jonathan persuades Saul not to kill David, but Saul again becomes jealous and orders his servants to bring David to him to be killed. God uses Michal to save David. David flees to Samuel and they begin prophesying. When Saul sends servants to capture David, they begin prophesying. This causes Saul to go himself and he begins to prophesy. (See: jealous and save and prophet)

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1 Samuel 19:1

to all his servants

Here "his" refers to Saul.

took great pleasure in David

Jonathan greatly enjoyed being with David.

1 Samuel 19:2

General Information:

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1 Samuel 19:3

General Information:
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1 Samuel 19:4

Do not let the king sin against his servant
Jonathan speaks as if Saul is another person to show Saul that Jonathan respects Saul. Alternate translation: "Do not sin against your servant"

1 Samuel 19:5

he took his life in his hand
Here "life in his hand" is an idiom that refers to risking his life. Alternate translation: "he risked his life"

Yahweh brought about great salvation
The words "brought about great salvation" is a metonym for allowing the Israelites to win the battle. Alternate translation: "Yahweh gave us a great victory"

Why would you sin against innocent blood by killing David for no reason?
Jonathan asks this question to rebuke Saul. This rhetorical question can be translated as a statement. Alternate translation: "You should not sin against innocent blood and kill David without cause."

sin against innocent blood
Here "blood" is a metonym for the life of an innocent person. Alternate translation: "commit the sin of murder"

1 Samuel 19:6

he will not be put to death
This can be stated in active form. Alternate translation: "I will not put him to death" or "I will not kill him" or "I will certainly keep him alive"

1 Samuel 19:7

he was in his presence
David was in Saul's presence.

1 Samuel 19:8

General Information:
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1 Samuel 19:9

A harmful spirit from Yahweh
Here "harmful spirit" may refer to either "a spirit that causes trouble" or "an evil spirit." See how you translated this in 1 Samuel 16:14.

1 Samuel 19:10

pin David to the wall with the spear
throw his spear so it would go through David and into the wall

1 Samuel 19:11

he might kill him
"Saul might kill David"

Michal ... told him
Michal told David

If you do not save your life
Here "save your life" is an idiom that refers to escape. Alternate translation: "If you do not escape"

you will be killed
This can be stated in active form. Alternate translation: "someone will kill you"

1 Samuel 19:12

General Information:
Michal helps David escape King Saul. She uses a household idol to make David's bed look like he is sleeping in it.

1 Samuel 19:13

she put a pillow of goats' hair at its head, and covered it with the clothes
Possible meanings are 1) the head of the idol was lying on the goat's hair pillow and Michal dressed the idol in David's clothes or 2) Michal used David's clothes as a blanket to completely cover the idol and made the "pillow" of goat's hair look like David's hair sticking out from under the blanket of clothes.

1 Samuel 19:14

General Information:
Saul acts out his desire to kill David.

take David
"take David back to Saul"

she said
Here "she" refers to Michal.

1 Samuel 19:15

Bring him up to me in the bed
The reason why the men thought David was in bed can be made explicit. Alternate translation: "If he really is too sick to come to me, bring me the bed with him in it"

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1 Samuel 19:16

pillow of goats' hair
See how you translated this in 1 Samuel 19:13.

behold
The word "behold" here shows that the messengers were surprised by what they saw.

1 Samuel 19:17

Why have you deceived me and let my enemy go, so that he has escaped?
Possible meanings are 1) Saul really wants to know why Michal did what she did or 2) Saul uses this question to rebuke Michal. This rhetorical question can be translated as a statement. Alternate translation: "You should not have deceived me and let my enemy go, so that he has escaped."

Let me go. Why should I kill you?
Although David did not actually say this, Michal tells Saul that David threatened her with this question. This rhetorical question can be translated as a statement. Alternate translation: "I will kill you if you do not help me to escape."

1 Samuel 19:18

General Information:
David flees to Samuel.

Now
This word is used here to show that the writer has started to tell a new part of the story.

1 Samuel 19:19

It was told to Saul
This can be stated in active form. Alternate translation: "Someone told Saul"

See
"Look" or "Listen" or "Pay attention to what I am about to tell you"

1 Samuel 19:20

standing as head over them
Here "head" refers to a position of authority. Alternate translation: "acting as their leader"

1 Samuel 19:21

When Saul was told this
This can be stated in active form. Alternate translation: "When someone told Saul this"

1 Samuel 19:22

Ramah ... Seku ... Naioth
These are place names.

1 Samuel 19:23

General Information:
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1 Samuel 19:24

This is why they ask, "Is Saul also among the prophets?"
This became a proverb among the Israelites. Apparently people said this to express surprise when a person unexpectedly did something that he had not done before. The implied meaning of the question can be stated explicitly. See how you translated this in [1 Samuel 10:12]

they ask
Here "they" refers to people in general. The question became a proverb among the people.

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Chapter 20

1 Then David fled from Naioth in Ramah and came and said to Jonathan, "What have I done? What is my iniquity? What is my sin before your father, that he seeks to take my life?" **2** Jonathan said to David, "Far from it; you will not die. My father does nothing either great or small without telling it to me. Why should my father hide this thing from me? It is not so." **3** Yet David vowed again and said, "Your father knows well that I have found favor in your eyes. He has said, 'Do not let Jonathan know this, or he will be grieved.' But as truly as Yahweh lives, and as you live, there is but a step between me and death." **4** Then Jonathan said to David, "Whatever you say, I will do for you." **5** David said to Jonathan, "Tomorrow is the new moon, and I ought to sit down to eat with the king. But let me go, so that I may hide myself in the field until the third day at evening. **6** If your father misses me at all, then say, 'David earnestly asked leave of me that he might run to Bethlehem his city, because it is the yearly sacrifice there for all the clan.' **7** If he says, 'It is well,' your servant will have peace. But if he is very angry, then know that he has decided on evil. **8** Therefore deal kindly with your servant. For you have brought your servant into a covenant of Yahweh with you. But if there is iniquity in me, kill me yourself; for why then should you bring me to your father?" **9** Jonathan said, "Far be it from you! If I learned my father decided harm to come upon you, would I not tell you?" **10** Then David said to Jonathan, "Who will tell me if by chance your father should answer you roughly?" **11** Jonathan said to David, "Come, let us go out into the field." So they both went out into the field.

12 Jonathan said to David, "May Yahweh, the God of Israel, be witness. When I have questioned my father around this time tomorrow, or the third day, see, if there is good will toward David, will I not then send to you and make it known to you? **13** If it pleases my father to do you harm, may Yahweh do to Jonathan and more also if I do not make it known to you and send you away, so that you may go in peace. May Yahweh be with you, as he has been with my father. **14** If I am still alive, will you not show me the covenant faithfulness of Yahweh, that I may not die? **15** Do not cut off your covenant faithfulness from my house forever—not even when Yahweh cuts off every one of the enemies of David from the face of the earth." **16** So Jonathan made a covenant with the house of David and said, "May Yahweh require an accounting from the hand of the enemies of David."

17 Jonathan made David vow again because of the love that he had for him, because he loved him as he loved his own soul. **18** Then Jonathan said to him, "Tomorrow is the new moon. You will be missed because your seat will be empty. **19** When you have stayed three days, go down quickly and come to the place where you hid yourself when this matter began, and stay by the stone Ezel. **20** I will shoot three arrows to the side of it, as though I were shooting at a target. **21** Then I will send my young man and say to him, 'Go find the arrows.' If I say to the young boy, 'Look, the arrows are on this side of you; get them," then come; for there will be safety for you and not harm, as Yahweh lives. **22** "But if I say to the young man, 'Look, the arrows are beyond you,' then go your way, for Yahweh has sent you away. **23** As for the agreement of which you and I have spoken, see, Yahweh is between you and me forever.'"

24 So David hid himself in the field. When the new moon came, the king sat down to eat food. **25** The king sat on his seat, as usual, on the seat by the wall. Jonathan stood up, and Abner sat by Saul's side. But David's place was empty. **26** Yet Saul did not say anything that day, because he thought, "Something has happened to him. He is not clean; surely he is not clean." **27** But on the second day, the day after the new moon, David's place was empty. Saul said to Jonathan his son, "Why has the son of Jesse not come to the meal either yesterday or today?" **28** Jonathan answered Saul, "David earnestly asked permission from me to go to Bethlehem. **29** He said, 'Please let me go. For our family has a sacrifice in the city, and my brother has ordered me to be there. Now, if I have found favor in your eyes, please let me go and see my brothers.' For this reason he has not come to the king's table."

30 Then Saul's anger burned against Jonathan, and he said to him, "You son of a perverse, rebellious woman! Do I not know that you have chosen the son of Jesse to your own shame, and to the shame of your mother's nakedness? **31** For as long as the son of Jesse lives on the earth, neither you nor your kingdom will be established. Now then, send and bring him to me, for he must surely die." **32** Jonathan answered Saul his father, "For what reason should he be put to death? What has he done?" **33** Then Saul threw his spear at him to kill him. So Jonathan knew that his father was determined to put David to death. **34**

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Jonathan got up from the table in fierce anger and ate no food the second day of the month, for he was grieved over David, because his father had dishonored him.

35 In the morning, Jonathan went out into the field to the appointment with David, and a young man was with him. **36** He said to his young man, "Run and find the arrows that I shoot." As the young man ran, he shot an arrow beyond him. **37** When the young man came to the place where the arrow that Jonathan shot had landed, Jonathan called after the young man, and said, "Is not the arrow beyond you?" **38** Then Jonathan called after the young man, "Hurry, be quick, do not stay!" So Jonathan's young man gathered up the arrows and came to his master. **39** But the young man did not know anything. Only Jonathan and David knew the matter. **40** Jonathan gave his weapons to his young man and said to him, "Go, take them to the city." **41** As soon as the young man was gone, David stood up from behind the mound, lay facedown on the ground, and bowed himself three times. They kissed one another and wept together, with David weeping the more. [1]**42** Jonathan said to David, "Go in peace, because we have both sworn in the name of Yahweh and said, 'May Yahweh be between you and me, and between my descendants and your descendants, forever.'" Then David stood up and left, and Jonathan returned to the city.

Footnotes

20:41 [1]The copies of the ancient Hebrew text read,

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1 Samuel 20 General Notes

Special concepts in this chapter

Jonathan warns David

David tells Jonathan that Saul is still trying to kill him. Jonathan promises to find out if this is true. When David misses dinner two consecutive days, Saul asks about him. Jonathan says that David went home for an annual sacrifice. Saul gets angry at Jonathan, telling him he will never be king unless they kill David. Saul throws his spear at Jonathan. Jonathan warns David to run away, but first they both promise to always be friends. It was usually a king's son who became king after his death in the ancient Near East.

Important figures of speech in this chapter

Metaphor

David uses a powerful metaphor and an oath to impress Jonathan with the danger he is in: "But as truly as Yahweh lives, and as you live, there is but a step between me and death."

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1 Samuel 20:1

What have I done? What is my iniquity? What is my sin before your father, that he seeks to take my life?

These three questions mean basically the same thing. David uses them to emphasize that he has done nothing wrong to Saul. This rhetorical question can be translated as a statement. Alternate translation: "I have done nothing wrong. I have not committed any iniquity. I have not sinned against your father. He has no reason to take my life."

that he seeks to take my life?

Here "take my life" is an idiom for "kill me."

1 Samuel 20:2

Far from it

Here "far from it" is an idiom that refers to that it is not true. Alternate translation: "This is certainly not true"

nothing either great or small

The words "great or small" include everything in between. Alternate translation: "nothing at all"

Why should my father hide this thing from me?

Jonathan uses this question to emphasize that Saul would have told him if he planned to kill David. This rhetorical question can be translated as a statement. Alternate translation: "My father has no reason to hide this thing from me!" or "If this thing were true, my father would certainly let me know!"

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It is not so
"It is not true"

1 Samuel 20:3

I have found favor in your eyes
Here the eyes represent seeing, and seeing represents thoughts or judgment. Alternate translation: "I have pleased you" or "you consider me favorably"

he will be grieved
This can be stated in active form. Alternate translation: "this will grieve him" or "he will be very sad"

there is but a step between me and death
Here "step between me and death" is an idiom that refers to being very close to death. Alternate translation: "I am very close to death"

1 Samuel 20:4

General Information:
David proposes a test against King Saul to Jonathan.

1 Samuel 20:5

Tomorrow is the new moon
On the first of every month the people would celebrate and offer sacrifices to God.

until the third day at evening
"until the evening of the day after tomorrow"

1 Samuel 20:6

Connecting Statement:
David continues to describe the test he proposes.

asked leave of me
"asked me if I would allow him to leave"

1 Samuel 20:7

he says ... he is ... he has decided
The word "he" refers to Saul.

your servant will have peace
David speaks of himself as if he were another person to show that he respects Jonathan. Alternate translation: "I, your servant, will have peace"

1 Samuel 20:8

Connecting Statement:
David continues speaking to Jonathan.

with your servant ... have brought your servant
David speak of himself in the third person as a form of humility. Alternate translation: "with me, your servant ... have brought me, your servant" or "with me ... have brought me"

you have brought your servant into a covenant of Yahweh with you
What it was that the two men agreed on can be made explicit. Alternate translation: "Yahweh heard you when you made a solemn agreement with me that you and I will always be good friends"

for why then should you bring me to your father?
This rhetorical question can be translated as a statement. Alternate translation: "then there would be no reason for you to bring me to your father"

1 Samuel 20:9

Far be it from you!
This is an idiom that means it will never happen to you. Alternate translation: "This will never happen to you!"

would I not tell you?
This rhetorical question can be translated as a statement. Alternate translation: "I would certainly tell you."

1 Samuel 20:10

General Information:
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1 Samuel 20:11

General Information:
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1 Samuel 20:12

see
"look" or "listen" or "pay attention to what I am about to tell you"

if there is good will
"if my father wants to do good things for you"

will I not then send to you and make it known to you?
Jonathan uses this question to emphasize that he will tell David if Saul intends to harm him. This rhetorical question can be translated as a statement. Alternate translation: "then I will certainly send to you and make it known to you"

1 Samuel 20:13

may Yahweh do to Jonathan and more also
This is an idiom. Jonathan uses this oath for emphasis and speaks of himself as if he were another person. Alternate translation: "may Yahweh do to me whatever harm my father intends to do to you, and even more than that"

1 Samuel 20:14

General Information:
Jonathan asks David not to completely kill all his offspring so that a remnant will remain.

will you not show me the covenant faithfulness of Yahweh, that I may not die?
Jonathan asks this question to confirm that David will do this. This rhetorical question can be translated as a statement. Alternate translation: "please show me the covenant faithfulness of Yahweh, that I may not die"

show me the covenant faithfulness of Yahweh
The abstract noun "faithfulness" can be stated as "faithful." Possible meanings for "of Yahweh" are 1) "be faithful to me as Yahweh is faithful" or 2) "be faithful to me as Yahweh requires"

1 Samuel 20:15

General Information:
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1 Samuel 20:16

house of David
The word "house" is a metonym for the people who live in the house. Alternate translation: "David's family"

May Yahweh require an accounting from the hand of the enemies of David
The hand is a synecdoche for the person. Possible meanings are 1) "May Yahweh use David's enemies to punish David if David breaks this promise" or 2) "May Yahweh destroy the enemies of David."

1 Samuel 20:17

he loved him as he loved his own soul
Here "his own soul" refers to himself. Alternate translation: "Jonathan loved David as much as he loved himself"

1 Samuel 20:18

You will be missed
This can be stated in active form. Alternate translation: "My father will miss you"

1 Samuel 20:19

the stone Ezel
"Ezel" was the name of the stone. Alternate translation: "the stone that people call Ezel"

1 Samuel 20:20

Connecting Statement:
Jonathan continues to speak to David.

to the side of it
Here the word "it" refers to the stone by which David was to hide.

1 Samuel 20:21

my young man ... the young boy
These refer to the same person.

Look
"Listen" or "Pay attention to what I am about to tell you"

then come
"then you, David, come"

1 Samuel 20:22

Connecting Statement:
Jonathan continues to speak to David.

1 Samuel 20:23

see, Yahweh
Possible meanings are 1) "we know that Yahweh" or 2) "pay attention because this is important: Yahweh."

Yahweh is between you and me
Possible meanings are 1) "Yahweh is a witness between you and me" or "Yahweh will be watching how we treat each other" or 2) "May Yahweh be a witness between you and me" or "May Yahweh watch how we treat each other"

1 Samuel 20:24

General Information:
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1 Samuel 20:25

Jonathan stood up
Some ancient copies have "Jonathan sat across from him."

1 Samuel 20:26

He is not clean; surely he is not clean
According to the law of Moses, a person who is ceremonially unclean is not to participate in the feast until the priest declares that he is clean. Saul repeats this phrase as if he is trying to convince himself.

1 Samuel 20:27

General Information:
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1 Samuel 20:28

asked permission from me to go
"asked me to allow him to go"

1 Samuel 20:29

if I have found favor in your eyes
Here the eyes represent seeing, and seeing represents thoughts or judgment. See how you translated this in [1 Samuel 20:3]

the king's table
Jonathan speaks of Saul as if he is another person to show that he respects Saul. Alternate translation: "your table"

1 Samuel 20:30

Saul's anger burned against Jonathan
Here "anger burned" is a metonym that refers to becoming very angry. Alternate translation: "Saul became very angry with Jonathan"

You son of a perverse, rebellious woman!
This is an idiom. Saul uses this phrase as a harsh rebuke to Jonathan and his concern for David. Alternate translation: "You stupid son of a prostitute" or "You stupid traitor"

Do I not know that you have chosen the son of Jesse ... mother's nakedness?
Saul uses this question to emphasize that he knows that Jonathan and David are friends. This rhetorical question can be translated as a statement. Alternate translation: "I know that you have chosen the son of Jesse ... mother's nakedness."

to the shame of your mother's nakedness
Here "mother's nakedness" is an idiom that refers to the mother who gave birth to you. Alternate translation: "to the shame of your mother who gave birth to you"

1 Samuel 20:31

neither you nor your kingdom will be established
This can be stated in active form. Alternate translation: "you will not become king and will not establish your kingdom"

1 Samuel 20:32

For what reason should he be put to death? What has he done?
Jonathan is trying to get Saul to think carefully about what he is doing. This can be translated as a statement, and the words "should he be put to death" can be translated in active form. Alternate translation: "You have no good reason to put him to death. He has done nothing wrong." or "You have no good reason to kill him. He has done nothing wrong."

1 Samuel 20:33

General Information:
This page has intentionally been left blank.

1 Samuel 20:34

the second day of the month
This "second" is an ordinal number which refers to two. Alternate translation: "the second day of the new moon festival"

he was grieved over David
This can be stated in active form. Alternate translation: "he was grieving over David"

had dishonored him
Here "him" refers to David.

1 Samuel 20:35

a young man was with him
Here "him" refers to Jonathan.

1 Samuel 20:36

he shot an arrow beyond him
"Jonathan shot an arrow beyond the young man"

1 Samuel 20:37

Is not the arrow beyond you?
Jonathan uses this question to emphasize that the arrow is farther ahead of the young man. The uses of litotes also emphasizes this. The rhetorical question can be translated as a statement. Alternate translation: "You should know that the arrow is beyond you." or "The arrow is far beyond you."

1 Samuel 20:38

called after the young man, "Hurry
"called out to the young man, who was running away from him, 'Hurry"

1 Samuel 20:39

General Information:
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1 Samuel 20:40

General Information:
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1 Samuel 20:41

the mound
It seems that David had hidden behind a pile of earth or stones.

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lay facedown on the ground, and bowed himself three times.
David bowed before Jonathan, who was still the King's son, worthy of such respect. Also, this was the last time David met with Jonathan.

1 Samuel 20:42

May Yahweh be between you and me
Possible meanings are 1) "Yahweh is a witness between you and me" or "Yahweh will be watching how we treat each other" or 2) "May Yahweh be a witness between you and me" or "May Yahweh watch how we treat each other." See how you translated this in 1 Samuel 20:23.

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Chapter 21

1 Then David came to Nob to see Ahimelek the priest. Ahimelek came to meet David trembling and said to him, "Why are you alone and have no one with you?" **2** David said to Ahimelek the priest, "The king has sent me on a mission and has said to me, 'Let no one know anything about the business I am sending you, and what I have commanded you.' I have directed the young men to a certain place. **3** Now then what do you have on hand? Give me five loaves of bread, or whatever is here." **4** The priest answered David and said, "There is no ordinary bread on hand, but there is holy bread—if the young men have kept themselves from women." **5** David answered the priest, "Surely women have been kept from us for the past three days, as usual when I set out. The things belonging to the young men have been set apart even on ordinary missions. How much more today will what they have be set apart!" **6** So the priest gave him the bread that was set apart. For there was no bread there except the bread of the presence, which was removed from before Yahweh, in order to put hot bread in its place on the day it was taken away.

7 Now one of the servants of Saul was there that day, detained before Yahweh. His name was Doeg the Edomite, the chief of Saul's shepherds. **8** David said to Ahimelek, "Now is there not here on hand any spear or sword? For I brought neither my sword nor my weapons with me, because the king's business was urgent." **9** The priest said, "The sword of Goliath the Philistine, whom you killed in the Valley of Elah, is here wrapped in a cloth behind the ephod. If you want to take that, take it, for there is no other weapon here." David said, "There is no other sword like that one; give it to me."

10 David arose and fled that day from Saul and went to Achish, the king of Gath. **11** Achish's servants said to him, "Is not this David, the king of the land? Did they not sing to one another about him in dances,

'Saul has killed his thousands,
and David his ten thousands?'"

12 David took these words to heart and was very afraid of Achish, the king of Gath. **13** He changed his behavior before them and pretended to be insane in their hands; he made marks on the doors of the gate and let his saliva run down his beard. **14** Then Achish said to his servants, "Look, you see the man is mad. Why have you brought him to me? **15** Do I lack madmen, so that you have brought this fellow to behave like one in my presence? Will this fellow really come into my house?"

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1 Samuel 21 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetic song in 21:11.

Special concepts in this chapter

David and the chief priest

David visits the chief priest and lies to him about being on a special mission for the king. He asks for food, weapons, and prayer. The chief priest gives him some sacred bread and Goliath's sword and prays for him.

David and the king of Gath

David flees to Gath. The advisers to the king tell him that David is almost the king of Israel. David becomes afraid of the king and pretends to be insane.

Important figures of speech in this chapter

Rhetorical questions

The king of Gath's advisers use two rhetorical questions to warn him about how dangerous David could be: "Is not this David the king of the land? Did they not sing to one another about him in dances, 'Saul has killed his thousands, and David his ten thousands?'"

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1 Samuel 21:1

Nob
This is the name of a place.

Ahimelek
This is a man's name.

trembling
shaking in fear

1 Samuel 21:2

on a mission
"to do work for him"

I have directed the young men to a certain place
"I have told the young men to go to another place, and I will meet them there later"

1 Samuel 21:3

Now then
David is starting a new part of the conversation.

what do you have on hand?
Here "on hand" is a metonym meaning "available." Alternate translation: "What food do you have that you can give me?"

Give me five loaves of bread
This is a polite request.

1 Samuel 21:4

ordinary bread
bread that the priests have not used in worship

if the young men have kept themselves from women
This can be translated as a complete sentence by supplying the understood information. Alternate translation: "Your men may eat it if they have not slept with women recently"

1 Samuel 21:5

women have been kept from us
This can be translated in active form. Alternate translation: "we have kept ourselves from women"

three days
"3 days"

when I set out
"when I begin a journey"

The things belonging to the young men have been set apart
This can be translated in active form. Alternate translation: "The young men have set what belongs to them apart"

How much more today will what they have be set apart
This is a statement, not a question. It can be translated in active form. Alternate translation: "It is especially true today that they will set apart what they have"

1 Samuel 21:6

there was no bread there except the bread of the presence
This double negative emphasizes that the bread of the presence was the only bread that was there. Alternate translation: "the only bread that was there was the bread of the presence"

the bread that was set apart
This can be translated in active form. Alternate translation: "the bread that the priests had set apart"

which was removed from before Yahweh, in order to put
This can be translated in active form. Alternate translation: "which the priests had removed from before Yahweh so that they could put"

1 Samuel 21:7

detained before Yahweh
Possible meanings are that 1) Doeg had some religious work regarding Yahweh to do there. Alternate translation: "for some work before Yahweh" or 2) Yahweh detained Doeg there. Alternate translation: "because Yahweh had detained him there"

Doeg ... shepherds
You may need to say clearly that Doeg saw what David did. Alternate translation: "Doeg ... herdsmen, and he saw what Ahimelech did"

Doeg the Edomite
This is the name of a man from the land of Edom.

1 Samuel 21:8

Now is there not here on hand any spear or sword?
Here "on hand" is a metonym meaning "available." See how you translated this in [1 Samuel 21:3]

weapons
a general name for such things as swords, knives, bows and arrows, and spears

1 Samuel 21:9

Valley of Elah
This is the name of a place in Israel.

1 Samuel 21:10

General Information:
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1 Samuel 21:11

Is not this David, the king of the land?
They were probably exaggerating when they said that David was king of the land. They used this question to imply that David was a powerful enemy and Achish should not let him stay there. Alternate translation: "You know that this is David, who is as dangerous as the king of the land"

Did they not sing to one another about him in dances, 'Saul ... thousands?'
This rhetorical question can be translated as a statement. Alternate translation: "You know that when the people of the land were dancing, they sang to each other about him, 'Saul ... thousands.'"

1 Samuel 21:12

David took these words to heart
Here "took ... to heart" is a metonym to think seriously about what was said. Alternate translation: "David thought seriously about what the servants said"

1 Samuel 21:13

in their hands
Here "hands" are a synecdoche for the person. Alternate translation: "in their presence"

1 Samuel 21:14

Why have you brought him to me?
Possible meanings are 1) Achish demands that his servants explain why they have brought David to him or 2) Achish is scolding them with a rhetorical question. Alternate translation: "You should have known not to bring him to me."

1 Samuel 21:15

Do I lack madmen, so that you have brought this fellow to behave like one in my presence?
This rhetorical question is a rebuke. Alternate translation: "There are enough madmen here who waste my time. You should not have brought this fellow to behave like one in my presence."

Will this fellow really come into my house?
This rhetorical question can be translated as a statement. Alternate translation: "Do not allow this fellow to enter my house."

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Chapter 22

1 So David left there and escaped to the cave of Adullam. When his brothers and all his father's house heard it, they went down there to him. **2** Everyone who was in distress, everyone who was in debt, and everyone who was discontented—they all gathered to him. David became captain over them. There were about four hundred men with him.

3 Then David went from there to Mizpah in Moab. He said to the king of Moab, "Please let my father and my mother go out with you until I know what God will do for me." [1]**4** He left them with the king of Moab. His father and mother stayed with him the whole time that David was in his stronghold. **5** Then the prophet Gad said to David, "Do not stay in your stronghold. Leave and go into the land of Judah." So David left there and went into the forest of Hereth.

6 Saul heard that David had been discovered, along with the men who were with him. Now Saul was sitting in Gibeah under the tamarisk tree on a hill, with his spear in his hand, and all his servants were standing around him. **7** Saul said to his servants who stood around him, "Listen now, people of Benjamin! Will the son of Jesse give every one of you fields and vineyards? Will he make you all captains of thousands and captains of hundreds, **8** in exchange for all of you plotting against me? None of you informs me when my son makes a covenant with the son of Jesse. None of you is sorry for me. None of you informs me that my son has incited my servant David against me. Today he hides and waits for me so he may attack me." **9** Then Doeg the Edomite, who stood by the servants of Saul, answered, "I saw the son of Jesse come to Nob, to Ahimelek son of Ahitub. **10** He prayed to Yahweh that he might help him, and he gave him provisions and the sword of Goliath the Philistine."

11 Then the king sent someone to summon the priest Ahimelek son of Ahitub and all his father's house, the priests who were in Nob. All of them came to the king. **12** Saul said, "Listen now, son of Ahitub." He answered, "Here I am, my master." **13** Saul said to him, "Why have you plotted against me, you and the son of Jesse, in that you have given him bread, and a sword, and have prayed to God that he might help him, so that he might rise up against me, to hide in secret, as he does today?" **14** Then Ahimelek answered the king and said, "Who among all your servants is so faithful as David, who is the king's son-in-law and is over your bodyguard, and is honored in your house? **15** Is today the first time I have prayed to God to help him? Far be it from me! Do not let the king impute anything to his servant or to all the house of my father. For your servant knows nothing of this whole matter." **16** The king replied, "You will surely die, Ahimelek, you and all your father's house." **17** The king said to the guard that stood around him, "Turn and kill the priests of Yahweh. Because their hand also is with David, and because they knew that he fled, but did not reveal it to me." But the servants of the king would not put out their hand to kill the priests of Yahweh. **18** Then the king said to Doeg, "Turn and kill the priests." So Doeg the Edomite turned and attacked the priests; he killed eighty-five persons who wore a linen ephod that day. **19** He also put to the sword Nob, the city of the priests, both men and women, children and infants, and its cattle, donkeys and sheep, he put to the sword.

20 But one of the sons of Ahimelek son of Ahitub, named Abiathar, escaped and fled after David. **21** Abiathar told David that Saul had killed Yahweh's priests. **22** David said to Abiathar, "I knew on that day, when Doeg the Edomite was there, that he would surely tell Saul. I am responsible for every death in your father's family! **23** Stay with me and do not be afraid. For the one who seeks your life seeks mine as well. You will be safe with me."

Footnotes

22:3 [1]Some ancient translations have,

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1 Samuel 22 General Notes

Structure and formatting

There are two stories in this chapter: David gathering a group of followers and Saul having all the priests and their families killed. (See: priest)

Special concepts in this chapter

David assembles a force of unhappy people

David hides in the wilderness, and people in trouble come to him. Soon he has a force of 500 men. The prophet then tells him to leave the wilderness. (See: prophet)

Saul and the chief priest's family

Doeg tells Saul that Ahimelech the priest gave David food and a sword and prayed for him. Saul accuses the priests of encouraging David to rebel. This is a serious accusation because the priests are God's representatives and are rebelling against God's king if the accusation is true. Saul has the priests and all their families killed except those who escape to David. (See: highpriest)

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1 Samuel 22:1

cave

a hollow space under the ground, generally opening into the side of a hill, large enough for people to enter

Adullam

This is the name of a town near the city of Gath.

heard it

heard that David had gone to hide in the cave

1 Samuel 22:2

Everyone who was in distress ... everyone who was discontented

This is a generalization. Alternate translation: "Many people who were distressed ... many people who were unhappy"

captain

military officer who leads soldiers

four hundred

"400"

1 Samuel 22:3

Then David went from there

"Then David went from the cave at Adullam"

Mizpah

This is the name of a city.

go out with you

David wanted his parents to live with the king of Moab so that King Saul would not be able to harm them. Translators can express his basic meaning by using the ideas of "come to stay with you," "stay with you," or "live here with you," as in the UDB.

1 Samuel 22:4

General Information:

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1 Samuel 22:5

go into the land of Judah

"go to your home land of Judah"

Hereth

This is the name of a city.

1 Samuel 22:6

David had been discovered, along with the men who were with him

Saul was most interested in David, so the writer mentions the other men separately. This can be translated in active form. Alternate translation: "someone had discovered where David and all the men who were with him were hiding"

the tamarisk tree

This is a type of tree. Alternate translation: "a large shade tree"

1 Samuel 22:7

Will the son of Jesse give every one of you fields and vineyards?

Saul uses a question to emphasize that David, who is from the tribe of Judah, does not desire to do this for the people of the tribe of Benjamin. Alternate translation: "The son of Jesse will not give you fields or vineyards."

Will the son of Jesse give

The time when he will give can be made explicit. Alternate translation: "When the son of Jesse becomes king, will he give"

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the son of Jesse
"David"

Will he make you all captains of thousands and captains of hundreds
Saul uses a question to emphasize that David, who is from the tribe of Judah, does not desire to do this for the people of the tribe of Benjamin. Alternate translation: "He will not make you captains of thousands and captains of hundreds"

Will he make you all captains
You may need to make explicit when he will make them captains. Alternate translation: "When he becomes king, will he make you all captains"

captains of thousands and captains of hundreds
Possible meanings are 1) these numbers represent the exact amount of soldiers that these captains led. Alternate translation: "captains of 1,000 soldiers and captains of 100 soldiers" or 2) the words translated as "thousands" and "hundreds" do not represent exact numbers, but are the names of larger and smaller military divisions. Alternate translation: "captains of large military divisions and captains of smaller military divisions" See how you translated a similar phrase in [1 Samuel 17:18]

1 Samuel 22:8

Connecting Statement:
This continues what Saul said to his servants.

1 Samuel 22:9

Doeg the Edomite
This is the name of a man. See how you translated this in [1 Samuel 21:7]

Nob ... Ahimelek
This is a place name and the name of a man. See how you translated this in [1 Samuel 21:1]

Ahitub
This is the name of a man.

1 Samuel 22:10

He prayed to Yahweh that he might help him, and he gave him
Ahitub prayed to Yahweh that Yahweh might help David, and Ahitub gave David

1 Samuel 22:11

General Information:
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1 Samuel 22:12

General Information:
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1 Samuel 22:13

in that you have given
"by giving"

rise up
"rebel" or "fight"

1 Samuel 22:14

Who among all your servants is so faithful as David ... house?
This rhetorical question can be translated as a statement. Alternate translation: "None of your servants is as faithful as David ... house."

bodyguard
a person or group of people who protect someone

is honored in your house
The word "house" is a metonym for the family that lives in the house. This can be translated in active form. Alternate translation: "whom your family honors"

1 Samuel 22:15

Is today the first time I have prayed to God to help him?
Ahimelech asks himself this question before Saul can ask it, then immediately answers it. This rhetorical question can be translated as a statement. Alternate translation: "This is not the first time I have prayed to God to help David."

Far be it from me!
This idiom means "Absolutely not!"

Do not let the king impute anything to his servant or to all the house of my father. For your servant knows nothing
Ahimelech speaks of himself in the third person as the "servant." Ahimelech also refers to Saul in the third person as "the king." Ahimelech speaks this way to show respect to Saul. Alternate translation: "Please, King Saul, do not consider me, your servant, or anyone in the house of my father to be guilty. For I know nothing"

impute
to consider someone guilty

to all the house of my father
Here "house" represents "family." Alternate translation: "to all my father's family"

1 Samuel 22:16

your father's house
The word "house" is a metonym for the family that lives in the house. Alternate translation: "your father's family" or "your father's descendants"

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1 Samuel 22:17

the guard that stood around him
"the soldiers standing nearby to protect him"

Turn and kill
Here "Turn" means to turn around or turn away from the king. Alternate translation: "Go and kill" or "Kill"

their hand also is with David
The word "hand" is a metonym for the work done with the hand. Alternate translation: "they also help David"

would not put out their hand to kill
The word "hand" is a metonym for the work done with the hand. Alternate translation: "did not do anything to kill" or "refused to kill"

1 Samuel 22:18

Turn and kill the priests ... turned and attacked the priests
Here "Turn" means to turn around or turn away from the king. See how you translated this in [1 Samuel 22:17]

Doeg the Edomite turned and attacked ... he killed
Possible meanings are 1) Doeg killed all the priests himself or 2) the word "Doeg" is a synecdoche for Doeg and the men who went with him. Alternate translation: "Doeg the Edomite and his men turned and attacked ... they killed"

Doeg the Edomite
This is the name of a man. See how you translated this in [1 Samuel 21:7]

eighty-five persons
"85 men" or "85 priests"

1 Samuel 22:19

He also put to the sword ... he put to the sword
Possible meanings are 1) Doeg killed all the priests himself or 2) the word "Doeg" is a synecdoche for Doeg and the men who went with him. Alternate translation: "They also put to the sword ... they put to the sword"

put to the sword
"killed with the sword"

Nob
Nob is the name of a city. Here the name "Nob" represents the people of that city. Alternate translation: "the people in the city of Nob" or "the people of Nob"

1 Samuel 22:20

Abiathar
This is a man's name.

1 Samuel 22:21

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1 Samuel 22:22

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1 Samuel 22:23

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Chapter 23

1 They told David, "Look, the Philistines are fighting against Keilah and are robbing the threshing floors." **2** So David prayed to Yahweh for help and asked him, "Should I go and attack these Philistines?" Yahweh said to David, "Go and attack the Philistines and save Keilah." **3** David's men said to him, "See, we are afraid here in Judah. How much more then if we go to Keilah against the armies of the Philistines?" **4** Then David prayed to Yahweh for help yet again. Yahweh answered him, "Arise, go down to Keilah. For I will give you victory over the Philistines." **5** David and his men went to Keilah and fought with the Philistines. He led away their cattle and struck them with a great slaughter. So David saved the inhabitants of Keilah. **6** When Abiathar son of Ahimelek had fled to David at Keilah, he came down with an ephod in his hand.

7 Saul was told that David had gone to Keilah. Saul said, "God has given him into my hand. For he is shut in because he has entered a city that has gates and bars." **8** Saul summoned all his forces for battle, to go down to Keilah, to besiege David and his men. **9** David knew that Saul was plotting harm against him. He said to Abiathar the priest, "Bring the ephod here." **10** Then David said, "Yahweh, the God of Israel, your servant has indeed heard that Saul seeks to come to Keilah, to destroy the city for my sake. **11** Will the men of Keilah surrender me into his hand? Will Saul come down, as your servant has heard? Yahweh, the God of Israel, I beg you, please tell your servant." Yahweh said, "He will come down." **12** Then David said, "Will the men of Keilah surrender me and my men into the hand of Saul?" Yahweh said, "They will surrender you." **13** Then David and his men, who were about six hundred, got up and went away from Keilah, and they went from place to place. It was told Saul that David had escaped from Keilah, and he stopped the pursuit. **14** David stayed in the strongholds in the wilderness, in the hill country in the wilderness of Ziph. Saul looked for him every day, but God did not give him into his hand.

15 David saw that Saul had come out to seek his life; now David was in the wilderness of Ziph at Horesh. **16** Then Jonathan, Saul's son, got up and went to David at Horesh, and strengthened his hand in God. **17** He said to him, "Do not be afraid. For the hand of Saul my father will not find you. You will be king over Israel, and I will be next to you. Saul my father also knows this." **18** They made a covenant before Yahweh. David remained at Horesh, and Jonathan went home.

19 Then Ziphites came to Saul at Gibeah and said, "Is not David hiding among us in the strongholds at Horesh, on the hill of Hakilah, which is south of Jeshimon? **20** Now come down, king! According to your desire, come down! Our part will be to surrender him into the king's hand." **21** Saul said, "May you be blessed by Yahweh. For you have had compassion on me. **22** Go, make even more sure. Learn and find out where his hiding place is and who has seen him there. It is told to me that he is very crafty. **23** So look, and learn all of the places where he hides himself. Come back to me with sure information, and then I will return with you. If he is in the land, I will search him out among all the thousands of Judah."

24 Then they rose up and went to Ziph ahead of Saul. Now David and his men were in the wilderness of Maon, in the Arabah to the south of Jeshimon. **25** Saul and his men went to seek him. But David was told of it, so he went down to a rocky hill and lived in the wilderness of Maon. When Saul heard it, he chased David in the wilderness of Maon. **26** Saul went on one side of the mountain, and David and his men were going on the other side of the mountain. David hurried to get away from Saul. As Saul and his men were surrounding David and his men to take them, **27** a messenger came to Saul and said, "Hurry and come, for the Philistines have made a raid against the land." **28** So Saul returned from pursuing David and went against the Philistines. Therefore that place was called Sela Hammahlekoth. **29** David went up from there and lived in the strongholds of En Gedi.

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1 Samuel 23 General Notes

Special concepts in this chapter

Saul chases David

Saul wants to kill David, but David trusts in God who keeps rescuing him. David rescues the town of Keilah from the Philistines who are stealing their harvest. Saul goes to Keilah to capture David, but David flees to the wilderness near Ziph. When David goes deeper into the wilderness, Saul follows but he has to

leave to fight the Philistines who have invaded the land. Saul's pursuit of David shows that Saul cares more about killing his enemies than pleasing God. (See: trust)

Important figures of speech in this chapter

Synecdoche

Jonathan strengthens David with a synecdoche: "For the hand of Saul my father will not find you." This helps to strengthen David's faith. (See: and faith)

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1 Samuel 23:1

fighting against Keilah

"Keilah" is the name of a town. Here "Keilah" represents the people who live there. Alternate translation: "fighting against the people of Keilah"

threshing

separating the grain or seeds, generally from a cereal plant or wheat by some mechanical means

1 Samuel 23:2

General Information:

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1 Samuel 23:3

How much more then if we go to Keilah against the armies of the Philistines?

This rhetorical question can be translated as a statement. Alternate translation: "We will be even more fearful if we go to Keilah to fight the armies of the Philistines."

1 Samuel 23:4

General Information:

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1 Samuel 23:5

went ... fought ... led ... struck ... saved

The writer pays the most attention to David, so these words are all singular, though David's men helped him do all these things.

1 Samuel 23:6

Ahimelek

This is the name of a man. See how you translated this in [1 Samuel 21:1]

1 Samuel 23:7

Saul was told

This can be translated in active form. Alternate translation: "Someone told Saul" or "They told Saul"

1 Samuel 23:8

summoned

officially called. The reader should understand that Saul probably told his officials to gather the soldiers. He did not call with a loud voice to get them to come.

all his forces

"all his soldiers"

1 Samuel 23:9

General Information:

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1 Samuel 23:10

David said

"David asked" or "David prayed"

your servant has indeed heard

David speaks as if he were someone else to show his respect for Yahweh. Alternate translation: "I have indeed heard"

destroy the city

make the city so no one could live in it and kill all the people who live there

1 Samuel 23:11

as your servant has heard ... tell your servant

David speaks as if he were someone else to show his respect for Yahweh. Alternate translation: "as I have heard ... tell me"

surrender me into his hand

Here "hand" represents power or control. Alternate translation: "give me over to Saul"

1 Samuel 23:12

David said

or "David asked" or "David prayed"

surrender me and my men into the hand of Saul

Here "hand" represents power or control. Alternate translation: "give me and my men over to Saul"

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1 Samuel 23:13

six hundred
"600"

It was told Saul
This can be translated in active form. Alternate translation: "Someone told Saul" or "They told Saul"

had escaped
"had run away from"

1 Samuel 23:14

wilderness of Ziph
This is the name of a deserted area near the city of Ziph.

did not give him into his hand
The word "hand" is a metonym for power. Alternate translation: "did not allow Saul to have power over David" or "did not allow Saul to do as he desired with David" or "did not allow Saul to capture David"

1 Samuel 23:15

seek his life
This is an idiom. Alternate translation: "try to kill him"

Horesh
This is the name of city near Ziph.

1 Samuel 23:16

strengthened his hand in God
This is an idiom. Alternate translation: "encouraged him to trust in God"

1 Samuel 23:17

For the hand of Saul my father will not find you
Here "hand" is a metonym for Saul and his power. Alternate translation: "For Saul my father will not find you" or "For Saul my father will never be able to have power over you"

1 Samuel 23:18

General Information:
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1 Samuel 23:19

Ziphites
This is the name of the people group from Ziph.

Is not David hiding among us in ... Jeshimon?
This rhetorical question can be translated as an exclamation. Alternate translation: "David is hiding among us in ... Jeshimon!"

the hill of Hakilah
This is the name of a hill in the wilderness of Judah.

Jeshimon
This is the name of a desert area near the Dead Sea. It can also be translated as "the Judean Wilderness" or "the wasteland."

1 Samuel 23:20

surrender him into the king's hand
The word "hand" is a metonym for power. The Ziphites speak to Saul as if he were another man to show him that they respect him. Alternate translation: "give David to you so you can do whatever you desire with him"

1 Samuel 23:21

May you be blessed by Yahweh
This can be translated in active form. Alternate translation: "I hope that Yahweh blesses you"

you have had compassion on me
The abstract noun "compassion" can be translated with the adjective "kind." Saul says this because they had told him about David and they were willing to help Saul capture David. Alternate translation: "you have been kind to me" or "you have kindly told this to me"

1 Samuel 23:22

Learn and find out
These two words mean almost the same thing and can be translated as one phrase. Alternate translation: "Know for sure"

who has seen him
"who saw him"

It is told to me
This can be translated in active form. Alternate translation: "People tell me" or "I have heard"

1 Samuel 23:23

among all the thousands of Judah
This is an idiom. Alternate translation: "even if I have to arrest every man in Judah" or "among all the clans of Judah"

1 Samuel 23:24

Then they rose up
They stopped what they had been doing. The reader should not believe that they were sitting or lying.

Then they
"Then the Ziphites"

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Ziph
This is the name of a place. See how you translated this in 1 Samuel 23:14.

Jeshimon
This is the name of a desert area near the Dead Sea. It can also be translated as "the Judean Wilderness" or "the wasteland." See how you translated this in [1 Samuel 23:19]

the wilderness of Maon
This is the name of the deserted area around the city of Maon in southern Judah.

1 Samuel 23:25

David was told of it
This can be translated in active form. Alternate translation: "Someone told David that they were coming" or "David learned that they were coming"

rocky hill
a hill covered with many rocks or boulders

1 Samuel 23:26

General Information:
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1 Samuel 23:27

Hurry and come
The words "hurry" and "come" can be combined into one idea. Alternate translation: "Come quickly"

1 Samuel 23:28

pursuing David
"chasing David, trying to catch him"

Sela Hammahlekoth
The name means "Rock of Escape." This was a memorial or marker of David's escape from Saul.

1 Samuel 23:29

General Information:
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Chapter 24

1 When Saul returned from chasing the Philistines, he was told, "David is in the wilderness of En Gedi." **2** Then Saul took three thousand chosen men from all Israel and went to seek David and his men on the Rocks of the Wild Goats. **3** He came to sheep pens on the way, where there was a cave. Saul went inside to cover his feet. Now David and his men were sitting far back in the cave. **4** David's men said to him, "This is the day of which Yahweh spoke when he said to you, 'I will give your enemy into your hand, for you to do with him as you wish.'" Then David arose and quietly crept forward and cut off the corner of Saul's robe. **5** Afterward David's heart afflicted him because he had cut a corner off Saul's robe. **6** He said to his men, "May Yahweh forbid that I should do this thing to my master, Yahweh's anointed, to put out my hand against him, seeing he is Yahweh's anointed." **7** So David rebuked his men with these words, and did not permit them to attack Saul. Saul stood up, left the cave, and went on his way.

8 Afterward, David also stood up, left the cave, and called out after Saul: "My master the king." When Saul looked behind him, David bowed with his face to the ground and showed him respect. **9** David said to Saul, "Why do you listen to the men who say, 'See, David is seeking your harm?' **10** Today your eyes have seen how Yahweh put you into my hand when we were in the cave. Some told me to kill you, but I spared you. I said, 'I will not put out my hand against my master; for he is Yahweh's anointed.' **11** See, my father, see the corner of your robe in my hand. For the fact that I cut off the corner of your robe and did not kill you, you may know and see that there is no evil or treason in my hand, and I have not sinned against you, even though you hunt my life to take it. **12** May Yahweh judge between you and me, and may Yahweh avenge me against you, but my hand must not be against you. **13** As the proverb of the ancients says, 'Out of the wicked comes wickedness.' But my hand will not be against you. **14** After whom has the king of Israel come out? After whom do you pursue? After a dead dog! After a flea! **15** May Yahweh be judge and give judgment between you and me, and see to it, and plead my cause and permit me to escape from your hand."

16 When David had finished speaking these words to Saul, Saul said, "Is this your voice, my son David?" Saul lifted up his voice and wept. **17** He said to David, "You are more righteous than I am. For you have repaid me good, where I have repaid you evil. **18** You have declared today how you have done good to me, for you did not kill me when Yahweh had put me at your mercy. **19** For if a man finds his enemy, will he let him go safely? May Yahweh reward you with good for what you have done to me today. **20** Now, I know that you will surely be king and that the kingdom of Israel will be established in your hand. **21** Swear to me by Yahweh that you will not cut off my descendants after me, and that you will not destroy my name out of my father's house." **22** So David made an oath to Saul. Then Saul went home, but David and his men went up to the stronghold.

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1 Samuel 24 General Notes

Special concepts in this chapter

Even though Saul tries again and again to kill David, David does not avenge himself on Saul because God had chosen Saul as king. This is meant to contrast with Saul's treatment of David, the future king. Saul represents the king the people wanted, a selfish man. David is the king God wanted, a godly man. (See: avenge and elect and godly)

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1 Samuel 24:1

he was told
This can be translated in active form. Alternate translation: "someone told him"

wilderness of En Gedi
Engedi is a place in Israel west of the Dead Sea where there is water with dry land all around it.

1 Samuel 24:2

three thousand
3,000

chosen men
men whom he had chosen because of their superior military abilities

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1 Samuel 24:3

sheep pens
"sheep corrals" or "sheep enclosures"

cover his feet
This is a euphemism for "relieve himself" or "defecate" or "empty his intestines."

cave
generally a natural hole under the ground, often with an opening in the side of a hill or cliff

1 Samuel 24:4

David arose and quietly crept
The word "arose" is an idiom for taking action. Alternate translation: "David took action; he quietly crept"

crept
approached slowly, carefully or quietly

1 Samuel 24:5

David's heart afflicted him
This is an idiom. Alternate translation: "David was sad because he had done something wrong"

1 Samuel 24:6

Yahweh's anointed
"the one whom Yahweh has chosen to lead his people" or "the one Yahweh has made king"

to put out my hand against him
The hand is a metonym for the ability to cause harm. Alternate translation: "to harm him in any way"

1 Samuel 24:7

General Information:
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1 Samuel 24:8

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1 Samuel 24:9

Why do you listen to the men who say, 'See, David is seeking your harm?
This is a rhetorical question. It can be translated as a statement. Alternate translation: "You should not listen to the men who say, 'See, David is seeking to harm you."

1 Samuel 24:10

your eyes have seen
Here "your eyes" represent King Saul. Alternate translation: "you have seen with your own eyes"

put you into my hand
The word "hand" is a metonym for control. Alternate translation: "put you where I could kill you or allow you to live"

1 Samuel 24:11

my father
Saul was not David's real father. David calls him "father" to show that he respects Saul.

there is no evil or treason in my hand
David speaks as if evil and treason were physical objects he could hold in his hand. Here "hand" represents a person acting or doing something. Alternate translation: "I have done no evil deed against you, nor have I rebelled against you"

1 Samuel 24:12

my hand must not be against you
The hand is a metonym for the ability to cause harm. See how you translated a similar phrase in [1 Samuel 24:6]

1 Samuel 24:13

ancients
This nominal adjective can be translated as a noun phrase. Alternate translation: "people who lived long ago"

1 Samuel 24:14

After whom has the king of Israel come out? After whom do you pursue?
These rhetorical questions can be translated as statements. When David asks the questions, he knows that he will answer the questions himself. Alternate translation: "Let me tell you who the king of Israel has come out after. Let me tell you who it is that you are pursuing."

After a dead dog
The words "dead dog" are a metaphor for a powerless person. This sentence can be made complete. Alternate translation: "You are pursuing a person who is as powerless as a dead dog"

After a flea
The word "flea" is a metaphor for a person whom others do not consider important. Alternate translation: "You are pursuing a person who is as unimportant as a flea"

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1 Samuel 24:15

see to it, and plead my cause
Possible meanings are 1) "do what is right, and plead my cause" or 2) "see that my cause is right and fight for me."

from your hand
The word "hand" is a metonym for power. Alternate translation: "so that you have no power over me"

1 Samuel 24:16

my son David
Saul speaks as if David were his son to show David that he loves him.

lifted up his voice and wept
The writer writes as if a voice were something a person could lift up with his hands. Alternate translation: "wept loudly"

1 Samuel 24:17

General Information:
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1 Samuel 24:18

you have done good to me
Saul acknowledges that David did show that he supported King Saul and was loyal to him by not killing him.

for you did not kill me when Yahweh had put me at your mercy
Saul acknowledges that David chose to show mercy and demonstrated his loyalty to King Saul as Yahweh's anointed.

1 Samuel 24:19

For if a man finds his enemy, will he let him go safely?
A rhetorical question with the answer included in the question. Alternate translation: "For if a man finds his enemy, he will not let him go safely."

For if a man finds his enemy, will he let him go safely?
Where Saul had believed David was his enemy, he learns that even though David will be king, David will not take over the throne from Saul by force, but will wait for Yahweh's appointed time.

1 Samuel 24:20

the kingdom of Israel will be established in your hand
This can be stated in active form. Possible meanings are 1) David will cause the kingdom of Israel to prosper through his power as king. Alternate translation: "the kingdom of Israel will prosper as you rule the Israelite people" or 2) Yahweh will cause David to have complete control over the kingdom of Israel. Alternate translation: "you will have complete rule over the kingdom of Israel"

in your hand
The word "hand" is a metonym that represents power or control.

1 Samuel 24:21

you will not cut off my descendants after me
"you will not kill my sons and their families." It was common for a new king who was not from the previous family line to kill off all the children of the former king to prevent any of them from challenging him for the throne.

you will not destroy my name out of my father's house
It is important for each family in Israel to have descendants from generation to generation carrying on the family name and land inheritance. Alternate translation: "you will not destroy my family and descendants" or "you will allow my family to live"

1 Samuel 24:22

David and his men
"David and his army"

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Chapter 25

1 Now Samuel died. All Israel gathered together and mourned for him, and they buried him in his house at Ramah. Then David rose and went down to the wilderness of Paran.

2 There was a man in Maon, whose possessions were in Carmel. The man was very wealthy. He had three thousand sheep and one thousand goats. He was shearing his sheep in Carmel. **3** The man's name was Nabal, and the name of his wife was Abigail. The woman was intelligent and beautiful in appearance. But the man was harsh and evil in his dealings. He was a descendant of the house of Caleb. **4** David heard in the wilderness that Nabal was shearing his sheep. **5** So David sent ten young men. David said to the young men, "Go up to Carmel, go to Nabal, and greet him in my name. **6** You will say to him, 'Live in prosperity. Peace to you and peace to your house, and peace be to all that you have. **7** I hear that you have shearers. Your shepherds have been with us, and we did them no harm, and they missed nothing the whole time they were in Carmel. **8** Ask your young men, and they will tell you. Now let my young men find favor in your eyes, for we have come on a festive day. Please give whatever you have on hand to your servants and to your son David.'"

9 When David's young men arrived, they said all of this to Nabal in David's name and then waited. **10** Nabal answered David's servants, "Who is David, and who is the son of Jesse? There are many servants these days who are breaking away from their masters. **11** Should I take my bread and my water and my meat that I have killed for my shearers, and give it to men who come from I do not know where?" **12** So David's young men turned away and came back, and told him everything that was said. **13** David said to his men, "Every man strap on his sword." So every man strapped on his sword. David also strapped on his sword. About four hundred men followed after David, and two hundred stayed by the baggage.

14 But one of the young men told Abigail, Nabal's wife; he said, "David sent messengers out of the wilderness to greet our master, and he screamed at them. **15** Yet the men were very good to us. We were not harmed and did not miss anything as long as we went with them when we were in the fields. **16** They were a wall to us both day and night, all the while we were with them tending the sheep. **17** Therefore know this and consider what you will do, for evil is plotted against our master, and against his whole house. He is such a worthless fellow that one cannot reason with him."

18 Then Abigail hurried and took two hundred loaves, two bottles of wine, five sheep already prepared, five measures of parched grain, one hundred clusters of raisins, and two hundred cakes of figs, and laid them on donkeys. **19** She said to her young men, "Go on before me, and I will come after you." But she did not tell her husband Nabal. **20** As she rode on her donkey and came down by the cover of the mountain, David and his men came down toward her, and she met them. **21** Now David had said, "Surely in vain have I guarded all that this man has in the wilderness, so that nothing was missed of all that belonged to him, and he has returned me evil for good. **22** May God do so to the enemies of David, and more also, if by the morning I leave so much as one male of all who belong to him."

23 When Abigail saw David, she hurried and got down from her donkey and lay before David facedown and bowed herself to the ground. **24** She lay at his feet and said, "On me alone, my master, be the guilt. Please let your servant speak to you, and listen to the words of your servant. **25** Let not my master regard this worthless fellow, Nabal, for as his name is, so is he. Nabal is his name, and folly is with him. But I your servant did not see the young men of my master, whom you sent. **26** Now then, my master, as Yahweh lives, and as you live, since Yahweh has restrained you from bloodshed, and from avenging yourself with your own hand, now let your enemies, and those who seek to do evil to my master, be like Nabal. **27** Now let this present that your servant has brought to my master be given to the young men who follow my master. **28** Please forgive the trespass of your servant, for Yahweh will certainly make my master a sure house, because my master is fighting the battles of Yahweh; and evil will not be found in you so long as you live. **29** Though men rise up to pursue you to take your life, yet the life of my master will be bound in the bundle of the living by Yahweh your God; and he will sling away the lives of your enemies, as from the pocket of a sling. **30** Yahweh will have done for my master everything he promised you, and has appointed you leader over Israel. **31** This will not cause grief or a troubled heart to my master—that you have poured out innocent blood, or because my master attempted to rescue himself. For when Yahweh will do good for my master, remember your servant."

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32 David said to Abigail, "May Yahweh, the God of Israel, be blessed, he who sent you to meet me today.
33 Your wisdom is blessed and you are blessed, because you have kept me today from bloodshed and from avenging myself with my own hand! **34** For in truth, as Yahweh, the God of Israel, lives, he who has kept me from hurting you, unless you had hurried to come meet me, there would certainly have not been left to Nabal so much as one male baby by the morning light." **35** So David received from her hand what she had brought him; he said to her, "Go up in peace to your house; see, I have listened to your voice and have accepted you."

36 Abigail went back to Nabal; behold, he was holding a feast in his house, like the feast of a king; and Nabal's heart was merry within him, for he was very drunk. So she told him nothing at all until the morning light. **37** It came about in the morning, when the wine had gone out of Nabal, that his wife told him these things; his heart died within him, and he became like a stone. **38** It came about ten days later that Yahweh attacked Nabal so that he died.

39 When David heard that Nabal was dead, he said, "May Yahweh be blessed, who has avenged the scorn I have received from the hand of Nabal and has kept back his servant from doing wrong. He has turned Nabal's evil action back on his own head." Then David sent and spoke to Abigail, to take her to himself as wife. **40** When David's servants had come to Abigail at Carmel, they spoke to her and said, "David has sent us to you to take you to him as his wife." **41** She arose, bowed herself with her face to the ground, and said, "See, your female servant is a servant to wash the feet of the servants of my master." **42** Abigail hurried and arose, and rode on a donkey with five servant girls of hers who followed her; and she followed David's messengers and became his wife.

43 Now David had also taken Ahinoam of Jezreel as a wife; both of them became his wives. **44** Also, Saul had given Michal his daughter, David's wife, to Paltiel son of Laish, who was of Gallim.

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1 Samuel 25 General Notes

Special concepts in this chapter

Revenge

When David decides to kill all of the men in Nabal's household, Abigail convinces David not to avenge himself but to leave revenge to God. (See: avenge)

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1 Samuel 25:1

All Israel gathered together and mourned for him

This is likely a generalization. A large number of the people of Israel were probably there, but some were probably unable to attend.

gathered together

"met together"

buried him in his house at Ramah

Possible meanings are that they buried Samuel 1) in his home town of Ramah or 2) on his family's land in Ramah but not physically in the house or 3) in his house in Ramah.

David rose and went down

"David and his men moved on and they went down"

1 Samuel 25:2

There was a man in Maon, whose possessions were in Carmel. The man was very wealthy.

Some translators may need to put the ideas in these verses in a different order. Alternate translation: "There was a very wealthy man in Maon whose possessions were in Carmel."

Maon

This is the name of a town.

Carmel

This is the name of a town. This is different from Mount Carmel.

three thousand

3,000

one thousand

1,000

shearing his sheep

"shaving the wool off his sheep"

1 Samuel 25:3

The man's name was Nabal, and the name of his wife was Abigail. The woman was intelligent and beautiful in

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appearance. But the man was harsh and evil in his dealings. He was a descendant of the house of Caleb.
This verse give some background information about the man Nabal and his character. Some translators may need to put the ideas in this verse in a different order. Alternate translation: "Now the man was a descendant of the house of Caleb. His name was Nabal, and the name of his wife was Abigail. She was intelligent and beautiful in appearance. But the man was harsh and evil in his dealings."

Nabal
This is the name of a man.

Abigail
This is the name of a woman.

He was a descendant of the house of Caleb
Here "house" represents family. Alternate translation: "He was a descendant of the family of Caleb" or "He was a descendant of Caleb"

1 Samuel 25:4

shearing his sheep
"shaving the wool off his sheep"

1 Samuel 25:5

greet him in my name
"greet him as I would greet him if I were there"

1 Samuel 25:6

Live in prosperity
"I desire that you may live in prosperity." The abstract noun "prosperity" can be translated as a verb. Alternate translation: "I desire that you possess many good things as long as you live"

Peace to you and peace to your house, and peace be to all that you have
"I desire that peace may come to you, your household and your possessions"

1 Samuel 25:7

you have shearers
"your shearers are working" or "your shearers have sheep to shear." David wants his men to speak so that Nabal understands that his sheep were well because David's men helped guard them.

we did them no harm, and they missed nothing
David is pointing out how he and his men offered protection to Nabal's servants and flocks. This can be stated in positive form. Alternate translation: "we kept them and all their property from harm"

1 Samuel 25:8

let my young men find favor in your eyes
Here the eyes represent seeing, and seeing represents thoughts or judgment. Alternate translation: "may you be pleased with my young men" or "may you consider my young men favorably"

to your servants
David was expressing respect toward Nabal by calling his men Nabal's servants.

your son David
David spoke as if he were Nabal's son to show that he respected Nabal, who was an older man.

1 Samuel 25:9

David's young men
"David's army"

said all of this to Nabal in David's name
"told Nabal that this message had come from David"

1 Samuel 25:10

Who is David, and who is the son of Jesse?
Nabal used questions to emphasize that he had no reason to help David. These two rhetorical questions can be translated as statements. Alternate translation: "This David son of Jesse you speak of—I do not know him." or "I do not know who this David is, so I will not do as he says. I do not know who Jesse is, so I do not care what happens to his son."

breaking away from
"running away from" or "rebelling against"

1 Samuel 25:11

my bread
Here "bread" is an idiom for any kind of food.

men who come from I do not know where
"men when I do not know where they have come from" or "men whom I do not know"

1 Samuel 25:12

that was said
This can be stated in active form. Alternate translation: "that Nabal had said"

1 Samuel 25:13

said to his men
"said to his army"

"Every man strap on his sword." So every man strapped on his sword. David also strapped on his sword
If swords are not known in your language, you can treat "strap on his sword" as a metonym meaning to prepare for war. Alternate translation: "'Every man, prepare for war.' And every man prepared for war. David also prepared for war"

four hundred
400

two hundred
200

stayed by the baggage
They remained at their base camp to prevent other raiders from stealing their possessions.

1 Samuel 25:14

But one of the young men told Abigail, Nabal's wife
You may need to make explicit what the young man did before he spoke with Abigail. Alternate translation: "One of Nabal's servants found out what David and his men were planning to do, so he went to Nabal's wife Abigail"

1 Samuel 25:15

We were not harmed
This can be translated in active form. Alternate translation: "Nobody harmed us" or "We were safe"

did not miss anything as long as we went with them
"we did not lose anything when we were with them." David's men kept wild animals and other people from stealing Nabal's flocks.

1 Samuel 25:16

They were a wall
David's men were like a wall around a city that protects the people in the city from their enemies.

1 Samuel 25:17

evil is plotted against our master
The speaker is careful not to name the one plotting the evil. This can be translated in active form. Alternate translation: "someone is plotting to do evil things to our master"

our master
The speaker speaks of David as if David were another person to show that he respects David. Alternate translation: "you"

1 Samuel 25:18

two hundred
200

loaves
A loaf is like a cake. You may need to make explicit what the loaves consisted of. Alternate translation: "loaves of bread"

already prepared
"that someone had already cooked" or "ready for someone to cook"

measures
This is a generic term as none is given.

parched grain
"grain that someone had cooked"

clusters of raisins
"cakes of raisins" or "masses of raisins"

1 Samuel 25:19

General Information:
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1 Samuel 25:20

David and his men
"David and his army"

by the cover of the mountain
Possible meanings are 1) into a low, narrow stream bed or 2) to where the men were hiding.

1 Samuel 25:21

Connecting Statement:
The writer gives background information before he continues with the story.

Now David had said, "Surely ... for good.
The reader needs to understand that David had said these things before he said, "Every man strap on his sword" in 1 Samuel 25:13.

Now David had said
The word "Now" is used here to mark a break in the story. The author stops telling about Abigail going to David and tells about what David had said sometime before Abigail went to him.

nothing was missed of all that belonged to him
This can be stated positively and in active form. Alternate translation: "he still has everything that was his"

1 Samuel 25:22

May God do so to the enemies of David ... belong to him
The reader needs to understand that David had said these things before he said, "Every man strap on his sword" in 1 Samuel 25:13.

May God do so to the enemies of David
Many modern English translations read, "May God do so to David." This follows the reading in some ancient manuscripts and translations, as well as the more common wording of such statements.

all who belong
"all the people who belong to him" or "those in his family"

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1 Samuel 25:23

Connecting Statement:
The writer has finished giving background information, so he continues the story.

lay before David facedown and bowed herself to the ground
Abigail was being humble and showing that she would obey David because he was a powerful leader.

1 Samuel 25:24

listen to
"hear"

my master ... your servant ... words of your servant
"David ... me ... my words." Abigail speaks of herself and David as if they are two other people, to show that she respects David.

1 Samuel 25:25

Connecting Statement:
Abigail continues to advise David not to take revenge.

Let not my master regard ... I your servant ... the young men of my master
Abigail speaks of herself and David as if they are other people to show that she respects David. Alternate translation: "Do not regard ... I ... your young men"

But I ... did not see ... whom you sent
You may need to make explicit what Abigail would have done. Alternate translation: "But if I ... had seen ... whom you sent, I would have given them food"

1 Samuel 25:26

Connecting Statement:
Abigail continues to advise David not to take revenge.

my master ... my master
Abigail speaks of David as if he is another person to show that she respects David. Alternate translation: "David ... you"

bloodshed
murder

avenging yourself with your own hand
The hand is a metonym for what a person does with the hand. Abigail assumes that David should allow Yahweh to take vengeance for him. Alternate translation: "taking vengeance yourself instead of letting Yahweh do it"

let your enemies ... be like Nabal
Abigail speaks as if Yahweh has already punished Nabal. Alternate translation: "I hope that Yahweh will punish your enemies ... as he will punish Nabal"

1 Samuel 25:27

Connecting Statement:
Abigail continues to tell David not to be angry.

let this present that your servant has brought to my master be given to the young men
Abigail uses the passive to show her respect for David. This can be translated in active form. Alternate translation: "please give this present, which your servant has brought to my master, to the young men" or "please let my master give this present, which your servant has brought to my master, to the young men"

this present
"these gifts." The "present" was actually many different things.

your servant has ... my master ... my master
Abigail speaks of herself and David as if they are two other people to show that she respects David. Alternate translation: "I have ... you ... you"

1 Samuel 25:28

Connecting Statement:
Abigail continues to reason with David.

the trespass of your servant ... my master ... my master is
Abigail speaks of herself and David as if they are two other people, to show that she respects David. Alternate translation: "my trespass ... you ... you are"

Yahweh will certainly make my master a sure house
Here "house" is an idiom used for "descendants." Alternate translation: "Yahweh will ensure that my master always has a descendant who serves as king"

fighting the battles of Yahweh
"fighting against Yahweh's enemies"

evil will not be found in you
This can be translated in active form. Alternate translation: "no one will ever see you do any evil thing" or "you will never do anything evil"

1 Samuel 25:29

Connecting Statement:
Abigail continues to reason with David.

pursue
chase and try to catch

the life of my master will be bound in the bundle of the living by Yahweh your God
Abigail speaks of David's life as if it were a long and thin object that a person could put with other long and thin objects and then tie together into a bundle with a rope. This can be translated in active form. Alternate translation: "Yahweh your God will bind the life of my master in the bundle of the living" or "Yahweh your God will keep you alive with those who are alive"

the life of my master
Abigail speaks of herself and David as if they are two different people to show that she respects David. Alternate translation: "your life"

he will sling away the lives of your enemies, as from the pocket of a sling
Abigail speaks of David's enemies' lives as if they were small objects like a stone that could be put in a sling and shot a long distance. Alternate translation: "he will kill your enemies as easily as a man slings a stone a long distance"

a sling
a piece of animal skin with long cords at both ends in which a person can put a stone or other small, hard object and throw it a long distance

1 Samuel 25:30

Connecting Statement:
Abigail continues to reason with David.

my master
Abigail speaks of David as if he is another person, to show that she respects David. Alternate translation: "you"

1 Samuel 25:31

Connecting Statement:
Abigail finishes reasoning with David.

This will not cause grief or a troubled heart to my master—that you have poured out innocent blood, or because my master attempted to rescue himself
The word “This” refers to David’s actions. This implies that if David were to pour out blood needlessly or attempt to avenge himself, he would feel grief and have a troubled heart. But since he will not do those things, he will not feel grief and have a troubled heart. Alternate translation: “Your action will not cause you the grief or the troubled heart that pouring out blood needlessly or trying to avenge yourself would cause you.”

This will not cause grief or a troubled heart to my master
A troubled heart is a metonym for feelings of guilt. Alternate translation: "Your action will not give you sorrow or guilty feelings" or "You will not do something that causes you to regret what you did and to feel guilty"

that you have poured out innocent blood
Pouring out blood is a metonym for killing people. Alternate translation: "that you have killed innocent people" or "that you have killed people needlessly"

my master ... my master ... himself ... my master ... your servant
Abigail speaks of herself and David as if they are two other people, to show that she respects David. Alternate translation: "you ... you ... yourself ... you ... me"

when Yahweh will do good for my master
That is, when Yahweh actually makes him king after Saul's reign is over.

1 Samuel 25:32

General Information:
David accepts Abigail's counsel and gifts.

May Yahweh ... be blessed, he who
This can be translated in active form. Possible meanings are 1) "I praise Yahweh ... who" or 2) "May all people praise Yahweh ... who."

1 Samuel 25:33

Your wisdom is blessed and you are blessed, because
This can be translated in active form. Alternate translation: "I thank Yahweh because he has blessed you by making you wise and because"

bloodshed
murder. The same word appears in 1 Samuel 25:26.

with my own hand
The word "hand" here is a metonym for the action taken by the hand. Alternate translation: "by my own actions"

1 Samuel 25:34

General Information:
David accepts Abigail's gifts and agrees to do as she has advised him.

there would certainly have not been left to Nabal so much as one male baby
This can be translated in active form. Alternate translation: "I would not have left to Nabal even one male baby"

1 Samuel 25:35

received from her hand
This is an idiom. Abigail did not unload all gifts from the donkeys herself. Alternate translation: "accepted all the gifts that she had brought"

have listened to your voice
The word "voice" is a metonym for the message the person speaks and a synecdoche for the person who

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speaks. Alternate translation: "have listened to what you have told me" or "will do as you have advised me"

1 Samuel 25:36

morning light
dawn

Nabal's heart was merry within him
Nabal was very happy

1 Samuel 25:37

General Information:
Yahweh's judgment on Nabal

the wine had gone out of Nabal
Nabal was no longer drunk and so was no longer feeling happy.

his heart died within him
Nabal was unable to move because was so afraid that he was no longer physically healthy, probably because he had suffered a stroke.

1 Samuel 25:38

General Information:
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1 Samuel 25:39

General Information:
David offers to protect Abigail by marrying her.

May Yahweh be blessed
This can be translated in active form. See how you translated this in [1 Samuel 25:32]

has avenged the scorn I have received from the hand of Nabal
This is an idiom. Alternate translation: "has defended me after Nabal insulted me"

has kept back his servant from doing wrong
David speaks as if he were another person to show his respect for Yahweh. Alternate translation: "has kept me from doing evil deeds"

has turned Nabal's evil action back on his own head
The abstract noun "action" can be translated as a verb. Alternate translation: "has done to Nabal what Nabal planned to do to me"

on his own head
The head is a synecdoche for the person. Alternate translation: "on him"

sent and spoke to Abigail, to take her to himself as wife
You may make clear the understood information. Alternate translation: "sent men to speak to Abigail and tell her that David wanted to take her to be his wife"

1 Samuel 25:40

General Information:
This page has intentionally been left blank.

1 Samuel 25:41

She arose, bowed herself
Abigail responded by bowing. The reader should understand that she was probably already standing when the men were talking to her in [1 Samuel 25:40]

See, your female servant is a servant to wash the feet of the servants of my master
Abigail speaks as if she were another person to show that she is humble. She shows that she desires to be David's new wife by offering to wash the feet of David's servants. Alternate translation: "See, I will serve you, the servants of my master David, by washing your feet"

1 Samuel 25:42

hurried and arose, and rode
You may need to make explicit what Abigail did after she arose and before she rode. Alternate translation: "quickly did what she needed to do to prepare for the journey, and then she rode"

five servant girls of hers who followed her
Abigail was riding a donkey, but the servant girls were walking.

1 Samuel 25:43

Now David had also taken Ahinoam
This event took place before David married Abigail.

Ahinoam
This is the name of a woman.

1 Samuel 25:44

Saul had given Michal
This event took place before David married Abigail.

Michal
This is the name of a woman.

Paltiel ... Laish
These are names of men.

Gallim
This is a town north of Jerusalem.

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Chapter 26

1 The Ziphites came to Saul at Gibeah and said, "Is not David hiding in the hill of Hakilah, which is before Jeshimon?" **2** Then Saul arose and went down to the wilderness of Ziph, having three thousand chosen men of Israel with him, to seek David in the wilderness of Ziph. **3** Saul camped on the hill of Hakilah, which is before Jeshimon, by the road. But David was staying in the wilderness, and he saw that Saul was coming after him into the wilderness. **4** So David sent out spies and learned that Saul had indeed come. **5** David arose and went to the place where Saul had camped; he saw the place where Saul lay, and Abner son of Ner, the general of his army; Saul lay in the camp, and the people were camped around him, all asleep.

6 Then David said to Ahimelek the Hittite, and to Abishai son of Zeruiah, the brother of Joab, "Who will go down with me to Saul in the camp?" Abishai said, "I! I will go down with you." **7** So David and Abishai went to the army by night. Saul was there sleeping inside the camp with his spear stuck in the ground beside his head. Abner and his soldiers lay around him. **8** Then Abishai said to David, "Today God has put your enemy into your hand. Now please let me pin him to the ground with the spear with just one blow. I will not strike him a second time." **9** David said to Abishai, "Do not destroy him; for who can extend his hand against Yahweh's anointed one and be guiltless?" **10** David said, "As Yahweh lives, Yahweh will kill him, or his day will come to die, or he will go into battle and perish. **11** May Yahweh forbid that I should extend my hand against his anointed one; but now, I beg you, take the spear that is at his head and the jar of water, and let us go." **12** So David took the spear and the jar of water from Saul's head, and they got away. No one saw them or knew about it, nor did anyone wake up, for they were all asleep, because a deep sleep from Yahweh had fallen on them.

13 Then David went over to the other side and stood on the top of the mountain far off; a great distance was between them. **14** David shouted out to the people and to Abner son of Ner; he said, "Do you not answer, Abner?" Then Abner answered and said, "Who are you who is shouting to the king?" **15** David said to Abner, "Are not you a courageous man? Who is like you in Israel? Why then have you not kept watch over your master the king? For someone came in to destroy the king your master. **16** This thing you have done is not good. As Yahweh lives, you deserve to die because you have not kept watch over your master, Yahweh's anointed one. Now see where the king's spear is and the jar of water that was near his head!"

17 Saul recognized David's voice and said, "Is that your voice, my son David?" David said, "It is my voice, my master, king." **18** He said, "Why does my master pursue his servant? What have I done? What evil is in my hand? **19** Now therefore, I beg you, let my master the king listen to the words of his servant. If it is Yahweh who has stirred you up against me, may he be pleased with an offering; but if it is human beings, may they be cursed in the sight of Yahweh, for they have today driven me out, that I should not cling to the inheritance of Yahweh; they have said to me, 'Go worship other gods.' **20** Now therefore, do not let my blood fall to the earth away from Yahweh's presence; for the king of Israel has come out to search for the one flea as when one hunts a partridge in the mountains."

21 Then Saul said, "I have sinned. Return, David, my son; for I will harm you no more, because my life was precious in your eyes today. See, I have played the fool and have made a very bad mistake." **22** David answered and said, "See, your spear is here, king! Let one of the young men come over and get it and bring it to you. **23** May Yahweh pay each man for his righteousness and his faithfulness; because Yahweh put you into my hand today, but I would not strike his anointed. **24** See, as your life was precious in my eyes today, so may my life be much valued in the eyes of Yahweh, and may he rescue me out of all trouble." **25** Then Saul said to David, "May you be blessed, David my son! You will certainly do great things and you will succeed in them." So David went his way, and Saul returned to his place.

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1 Samuel 26 General Notes

Special concepts in this chapter

Vengeance

David has another opportunity to kill Saul but he refuses to kill the one God had chosen as king. This contrasts with Saul, who tried to find David and kill him. Saul came to admit that David was more righteous than he was because he did not kill his enemy. (See: elect and righteous)

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Important figures of speech in this chapter

Rhetorical question
David put his reason for not killing Saul in a rhetorical question: "Do not destroy him; for who can extend his hand against Yahweh's anointed one and be guiltless?"

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1 Samuel 26:1

Is not David hiding ... Jeshimon?
This rhetorical question can be translated as an exclamation. Alternate translation: "David is hiding ... Jeshimon!"

before Jeshimon
"from which we can see Jeshimon"

Jeshimon
This is the name of a desert area near the Dead Sea. It can also be translated as "the Judean Wilderness" or "the wasteland." See how you translated this in [1 Samuel 23:19]

1 Samuel 26:2

Then Saul arose and went
The word "arose" is an idiom for taking action. Alternate translation: "Then Saul took action and he went"

three thousand
3,000

chosen men
men whom he had chosen because of their superior military abilities

1 Samuel 26:3

before Jeshimon
"from which they could see Jeshimon"

Jeshimon
This is the name of a desert area near the Dead Sea. It can also be translated as "the Judean Wilderness" or "the wasteland." See how you translated this in [1 Samuel 23:19]

1 Samuel 26:4

General Information:
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1 Samuel 26:5

David arose and went
"David took action and he went"

Abner ... Ner
These are the names of men.

1 Samuel 26:6

Ahimelek ... Abishai
These are the names of men.

Zeruiah
These are the names of women.

go down ... to
David and his men were probably on higher ground than Saul.

I! I will go down
"I want to be the one who goes down"

1 Samuel 26:7

General Information:
This page has intentionally been left blank.

1 Samuel 26:8

God has put your enemy into your hand
Abishai speaks as if the enemy were a small object that God had put into David's hand. The word "hand" is a metonym for the power the hand can wield. Alternate translation: "God has given you complete control over your enemy"

pin him to the ground with the spear
This is a metonym that refers to "kill with a spear"

I will not strike him a second time
"I will kill him the first time I strike him" or "I will not need to strike him a second time"

1 Samuel 26:9

who can extend his hand against Yahweh's anointed one and be guiltless?
This rhetorical question can be translated as a statement. This can also be stated in positive form. Alternate translation: "No one can strike Yahweh's anointed one and be without guilt." or "Anyone who strikes Yahweh's anointed one will be guilty of murder."

1 Samuel 26:10

As Yahweh lives
"as certainly as Yahweh lives" or "as surely as Yahweh lives"

his day will come to die
"he will die a natural death"

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1 Samuel 26:11

extend my hand against
The hand is a metonym for the harm a hand can do. Alternate translation: "do anything to harm"

let us go
David includes Abishai, so the word "us" here is inclusive.

1 Samuel 26:12

a deep sleep from Yahweh had fallen on them
Yahweh had caused them to sleep deeply.

1 Samuel 26:13

General Information:
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1 Samuel 26:14

Do you not answer, Abner?
David uses a question to shame Abner into answering. This rhetorical question can be translated as a statement. Alternate translation: "Answer me, Abner!"

David shouted
"David spoke as loudly as he could" so Saul and his men could hear him

1 Samuel 26:15

Are not you a courageous man?
David uses a question to rebuke Abner for not guarding Saul. Alternate translation: "You are a very brave man."

Who is like you in Israel?
David uses a question to rebuke Abner for not guarding Saul. Alternate translation: "You are the greatest soldier in Israel."

Why then have you not kept watch over your master the king?
Possible meanings are 1) this is a real question and David wants Abner to answer him or 2) this is a rhetorical question and David is rebuking Abner. Alternate translation: "Therefore you should have kept watch over your master the king!"

to destroy the king
The word "destroy" here is hyperbole for "kill." Alternate translation: "to kill the king"

1 Samuel 26:16

General Information:
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1 Samuel 26:17

my son
Saul was not David's true father. Saul speaks as if he were David's father to show David that he wants David to trust and respect him as David would trust and respect his own father.

1 Samuel 26:18

Why does my master pursue his servant?
Possible meanings are 1) David really does want Saul to answer the question or 2) this rhetorical question can be translated as a statement. Alternate translation: "My master has no reason to pursue his servant."

Why does my master pursue his servant?
Here David speaks of Saul in third person calling him "my master," and he speaks of himself in third person calling himself "his servant." David speaks this way to show respect to Saul. Alternate translation: "Why are you, my master, pursuing me, your servant?" or "Why are you pursuing me?"

What have I done?
Possible meanings are 1) David really does want Saul to answer the question or 2) this rhetorical question can be translated as a statement. Alternate translation: "You know that I have done nothing to harm you."

What evil is in my hand?
This speaks of evil as if it were an object that is held in the hand. Here "hand" represents a person acting or doing something. Possible meanings are 1) David really does want Saul to answer the question. Alternate translation: "What have I done wrong?" or 2) this rhetorical question can be translated as a statement. Alternate translation: "I have done nothing wrong!"

1 Samuel 26:19

you, let my master the king listen to the words of his servant
David speaks as if he and the king were other people to show respect to Saul. Alternate translation: "you my king, listen to my words"

stirred you up against me
"caused you to be angry with me"

may he be pleased with an offering
You may need to make explicit the reason he will give an offering. Alternate translation: "I will give him an offering and hope he will accept it so he will no longer cause you to be angry with me"

may they be cursed in the sight of Yahweh
This can be translated in active form. Alternate translation: "may Yahweh decide to punish them"

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for they have today driven me out, that I should not cling to the inheritance of Yahweh; they have said to me, 'Go worship other gods.'
"for they have today driven me out. It is as if they want me to stop clinging to the inheritance of Yahweh. It is as if they have said to me, 'Go worship other gods.'"

that I should not cling to the inheritance of Yahweh
"so that I will no longer trust that Yahweh will give me what he has promised me"

1 Samuel 26:20

the king of Israel has
David speaks as if the king was another person to show respect to Saul. Alternate translation: "you have"

do not let my blood fall to the earth
This is a polite way of saying "do not kill me."

the one flea
David uses the word "flea" as a metaphor for a person, himself, who cannot do any great harm. Alternate translation: "this single flea" or "me, and I cannot harm you any more than one flea can"

as when one hunts a partridge in the mountains
Saul is chasing David as if he were hunting a valuable wild bird.

1 Samuel 26:21

Return
Possible meanings are 1) "Return to serve me in my palace" or "Return to your home."

my son
Saul was not David's true father. Saul speaks as if he were David's father to show David that he wants David to trust and respect him as David would trust and respect his own father.

my life was precious in your eyes today
Here the eyes represent seeing, and seeing represents thoughts or judgment. Alternate translation: "today you have considered my life to be very valuable" or "today you showed me that you really do respect me"

played the fool
"been very foolish"

1 Samuel 26:22

General Information:
This page has intentionally been left blank.

1 Samuel 26:23

Yahweh put you into my hand today
The word "hand" is a metonym for the person's power. "Yahweh gave me an opportunity to attack you today" or "Yahweh placed me where I could easily have killed you"

pay each man
"give what is proper to each man"

his anointed
David speaks as if Saul were another person to show that he respects Saul because Saul is king. Alternate translation: "the one he has chosen to be king"

1 Samuel 26:24

your life was precious in my eyes today
Here the eyes represent seeing, and seeing represents thoughts or judgment. See how you translated similar words in [1 Samuel 26:21]

so may my life be much valued in the eyes of Yahweh
Here the eyes represent seeing, and seeing represents thoughts or judgment. Alternate translation: "so may Yahweh consider my life very valuable as well" or "so may Yahweh value my life as much as I have valued your life"

1 Samuel 26:25

May you be blessed
This can be translated in active form. Alternate translation: "May Yahweh bless you"

my son
Saul was not David's true father. Saul speaks as if he were David's father to show David that he wants David to trust and respect him as David would trust and respect his own father.

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Chapter 27

1 David said in his heart, "I will now perish one day by Saul's hand; there is nothing better for me than to escape into the land of the Philistines; Saul will give up looking for me any more within all the borders of Israel; in this way I will escape out of his hand." **2** David arose and passed over, he and the six hundred men who were with him, to Achish son of Maok, the king of Gath. **3** David lived with Achish at Gath, he and his men, each man with his own household, and David with his two wives, Ahinoam the Jezreelite woman, and Abigail the Carmelite woman, Nabal's wife. **4** Saul was told that David had fled to Gath, so he looked for him no longer.

5 David said to Achish, "If I have found favor in your eyes, let them give me a place in one of the cities in the country, that I may live there. Why should your servant live in the royal city with you?" **6** So that day Achish gave him Ziklag; that is why Ziklag belongs to the kings of Judah to this very day. **7** The number of days that David lived in the land of the Philistines was a full year and four months.

8 David and his men attacked various places, making raids on the Geshurites, the Girzites, and the Amalekites; for those nations were the inhabitants of the land, as you go to Shur, as far as the land of Egypt. They had been living there in the land from ancient times. [1]**9** David attacked the land and saved neither man nor woman alive. He took away the sheep and cattle, the donkeys, the camels, and the clothing. Then he returned and went back to Achish. **10** Achish would say, "Against whom have you made a raid today?" David would answer, "Against the south of Judah," or "Against the south of the Jerahmeelites," or "Against the south of the Kenites." **11** David would keep neither man nor woman alive to bring them to Gath, saying, "So that they cannot say about us, 'David did such and such.'" This was what he did all the while he was living in the country of the Philistines. **12** Achish believed David, saying, "He has made his people Israel utterly abhor him; he will therefore be my servant forever."

Footnotes

27:8 [1]Instead of

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1 Samuel 27 General Notes

Structure and formatting

This begins a section about David living with the Philistines.

Special concepts in this chapter

David's move

David is afraid Saul will someday catch him and kill him, so he moves to the Philistine city of Gath. This is a type of exile David creates for himself out of fear. It is caused by his lack of trust in God. This is the same reason his descendants would come to be exiled. (See: trust)

---

1 Samuel 27:1

David said in his heart

Here "his heart" is a metonym that means to himself. Alternate translation: "David thought to himself"

escape out of his hand

The word "hand" is a synecdoche for the person. Alternate translation: "escape from him"

1 Samuel 27:2

David arose and passed over

"David took action; he passed over"

passed over

"passed over the border between Israel and Philistia"

six hundred men

600

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Achish
This is the name of a man. See how you translated this in [1 Samuel 21:10]

Maok
This is the name of a man.

1 Samuel 27:3

Ahinoam
This is the name of a woman. See how you translated this in [1 Samuel 14:50]

Abigail
This is the name of a woman. See how you translated this in [1 Samuel 25:3]

Nabal
This is the name of a man. See how you translated this in [1 Samuel 25:3]

1 Samuel 27:4

Saul was told
This can be stated in active form. Alternate translation: "Someone told Saul" or "Saul heard"

1 Samuel 27:5

If I have found favor in your eyes
Here the eyes represent seeing, and seeing represents thoughts or judgment. See how you translated this in [1 Samuel 20:3]

let them give me a place
Since Achish was the one who would "give," this is a metonym for "please give me a place."

one of the cities in the country
"one of the outlying towns" or "one of the towns outside the city"

Why should your servant live in the royal city with you?
This rhetorical question can be translated as a statement. Alternate translation: "I do not need to live in the city with you." or "I am not important enough to live here with you in the royal city."

your servant
David speaks as if he were another person to show that he respected Achish.

1 Samuel 27:6

Ziklag
This is the name of a city in the southwest part of Judah.

1 Samuel 27:7

General Information:
This page has intentionally been left blank.

1 Samuel 27:8

making raids on
attacking and taking property many times

Girzites
A people group who apparently lived somewhere between Philistia and Egypt.

as you go to Shur
Here "you" is being used as an indefinite pronoun that refers to anyone. Alternate translation: "on the way most people travel to Shur"

Shur
region on the northeast border of Egypt

1 Samuel 27:9

Achish
the king of Gath

1 Samuel 27:10

Achish
the king of Gath

Jerahmeelites
a clan from the tribe of Judah

Kenites
a people group who lived in the land of Midian

1 Samuel 27:11

Gath
one of five Philistine city-states.

1 Samuel 27:12

Achish
the king of Gath

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Chapter 28

1 It came about in those days that the Philistines gathered their armies together for battle to fight with Israel. Achish said to David, "Know for certain that you will go out with me in the army, you and your men." **2** David said to Achish, "That being the case, you will know what your servant can do." Achish said to David, "Then I will make you my bodyguard all your days."

3 Now Samuel had died, and all Israel had lamented him and buried him in Ramah, in his own city. Also, Saul had banned sorcerers and spiritists from the land. **4** Then the Philistines gathered themselves together and came and camped at Shunem; and Saul gathered all Israel together, and they camped at Gilboa. **5** When Saul saw the army of the Philistines, he was afraid, and his heart trembled very much. **6** Saul prayed to Yahweh for help, but Yahweh did not answer him—neither by dreams, nor by Urim, nor by prophets. **7** Then Saul said to his servants, "Find me a woman who is a sorceress, so that I may go to her and seek her advice." His servants said to him, "See, there is a woman in Endor who is a sorceress."

8 So Saul disguised himself, putting on other clothing and went, he and two men with him. They went to the woman by night. He said, "Divine for me by a spirit and bring up for me the one I name." **9** The woman said to him, "See, you know what Saul has done, how he has banned sorcerers and spiritists from the land. So why are you setting a trap for my life, to make me die?" **10** Saul swore to her by Yahweh and said, "As Yahweh lives, no punishment will happen to you for this thing." **11** Then the woman said, "Whom should I bring up to you?" Saul said, "Bring up Samuel for me." **12** When the woman saw Samuel, she cried with a loud voice and spoke to Saul, saying, "Why have you deceived me? For you are Saul." **13** The king said to her, "Do not be afraid. What do you see?" The woman said to Saul, "I see a god coming up out of the earth." **14** He said to her, "What does he look like?" She said, "An old man is coming up; he is clothed with a robe." Then Saul knew it was Samuel, and he bowed with his face to the ground and showed him respect.

15 Samuel said to Saul, "Why have you disturbed me and brought me up?" Saul answered, "I am very distressed, for the Philistines are waging war against me, and God has left me and does not answer me any more, neither by prophets, nor by dreams. Therefore I have called you, that you may make known to me what I will do." **16** Samuel said, "What then do you ask me, since Yahweh has left you, and he has become your enemy? **17** Yahweh has done to you what he said he would. Yahweh has torn the kingdom out of your hand and he has given it to someone else—to David. **18** Because you did not obey the voice of Yahweh and did not carry out his fierce wrath on Amalek, he has therefore done this today to you. **19** Yahweh will give Israel along with you into the hand of the Philistines, and tomorrow you and your sons will be with me. Yahweh will also give the army of Israel into the hand of the Philistines."

20 Then Saul immediately fell his full length on the ground and was very afraid because of the words of Samuel. There was no strength in him, for he had eaten no food all that day, neither that whole night. **21** The woman came to Saul and saw that he was very troubled, She said to him, "See, your woman servant has listened to your voice; I have put my life in my hand and have listened to the words that you said to me. **22** Now therefore, I beg you, listen also to the voice of your woman servant, and let me set a little food in front of you. Eat so that you may gain strength for when you go on your way." **23** But Saul refused and said, "I will not eat." But his servants, together with the woman, compelled him, and he listened to their voice. So he rose from the ground and sat on the bed. **24** The woman had a fatted calf in the house; she hurried and killed it; she took flour, kneaded it, and baked unleavened bread with it. **25** She brought it before Saul and his servants, and they ate. Then they got up and left that night.

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1 Samuel 28 General Notes

Special concepts in this chapter

Talking to the dead

Talking to the dead was against the law of Moses. God or the Holy Spirit left Saul because of his sin and would not help him. (See: death, lawofmoses and holyspirit and sin)

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Important figures of speech in this chapter

Rhetorical question
Samuel uses a rhetorical question to say it was useless to ask his advice since there was no way Saul could be successful with God against him: "What then do you ask me, since Yahweh has left you, and he has become your enemy?"

---

1 Samuel 28:1

to fight with Israel
"to fight against Israel"

1 Samuel 28:2

That being the case, you will know ... "Then I will make
The phrases "That being the case" and "Then" show that the speaker agrees with what the other person has just said. Alternate translation: "Very well, I will go with you so that you will know ... Very well, I will make"

you will know what your servant can do
David probably wanted Achish to think that David would kill many Israelites, but "what your servant can do" could also mean that David was planning to kill Philistines instead. Try to translate so that the reader can see both of these possible meanings.

your servant
David speaks as if he is another person so that Achish will think David respects him. Alternate translation: "I"

make you
The word "you" refers to David and so is singular.

bodyguard
a person who protects another person

1 Samuel 28:3

Now Samuel ... spiritists
The writer provides background information to prepare the reader for the events that follow.

banned ... from the land
He had officially removed them from the country or region, or prevented from entering. Alternate translation: "expelled ... from Israel"

sorcerers and spiritists
"those who talked with the dead and those who talked with spirits." If your language has one word for those who talk with the dead and one word for those who talk with spirits, or if your language has only one word for those who talk with the dead and with spirits, you should use those words here.

1 Samuel 28:4

Then the Philistines gathered
after David and Achish spoke (1 Samuel 28:2)

gathered all Israel together
"gathered all his armies in Israel together"

Shunem ... Gilboa
these are names of places

1 Samuel 28:5

he was afraid, and his heart trembled very much
These two phrases mean basically the same thing and emphasize the intensity of his fear. Here Saul is referred to by his "heart." Alternate translation: "he was terrified"

1 Samuel 28:6

Urim
The high priest carried the sacred lots called Urim and Thummin in his breastplate, in a marked pouch, next to his heart.

1 Samuel 28:7

Endor
This is the name of a place.

1 Samuel 28:8

Saul disguised himself ... and went ... to the woman by night
Saul disguised himself because the way from Gilboa (1 Samuel 28:4) to Endor (1 Samuel 28:7) was through land that the Philistines were living in. He traveled all day and reached the woman after the sun had gone down.

disguised
changed his usual appearance no one would know who he was

Divine for me by a spirit
Saul was requesting that the woman call on the familiar spirit she used to contact the dead and have that spirit call up the spirit of the dead person Saul would name.

1 Samuel 28:9

sorcerers and spiritists
"those who talked with the dead and those who talked with spirits." If your language has one word for those who talk with the dead and one word for those who talk with spirits, or if your language has only one word for those who talk with the dead and

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with spirits, you should use those words here. See how you translated similar words in 1 Samuel 28:3.

my life
The word "life" represents the person. Alternate translation: "me"

1 Samuel 28:10

General Information:
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1 Samuel 28:11

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1 Samuel 28:12

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1 Samuel 28:13

a god
Other possible meanings are 1) "one like God" or 2) "a judge" (1 Samuel 7:15).

1 Samuel 28:14

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1 Samuel 28:15

General Information:
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1 Samuel 28:16

General Information:
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1 Samuel 28:17

torn the kingdom out of your hand
Samuel speaks as if the kingdom were a physical object that could be held in the hand and grabbed out by another person. Alternate translation: "made you so you are no longer king" or "made another person king in your place"

1 Samuel 28:18

General Information:
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1 Samuel 28:19

Yahweh will give Israel along with you into the hand of the Philistines
Samuel speaks as if the people of Israel were a small object that Yahweh would give to the Philistines, whom he speaks of as if they were one person. Alternate translation: "Yahweh will allow the Philistines to do whatever they want to do to you and the people of Israel"

will be with me
This is a polite way to say that Saul will die. Alternate translation: "will be dead"

Yahweh will also give the army of Israel into the hand of the Philistines
Samuel speaks as if the army of Israel were a small object that Yahweh would give to the Philistines, whom he speaks of as if they were one person. Alternate translation: "Yahweh will allow the Philistines to do whatever they want to do to the army of Israel"

1 Samuel 28:20

he had eaten no food all that day, neither that whole night
Saul had not eaten during the night before he traveled from Gilboa (1 Samuel 28:4) to Endor (1 Samuel 28:7), nor during the day as he journeyed, nor during the night on which he visited the woman.

1 Samuel 28:21

I have put my life in my hand and have listened
This is an idiom. "I could die because I listened" or "Someone could kill me because I listened"

1 Samuel 28:22

the voice of your woman servant
The woman speaks as if she is another person to show that she respects Saul. She refers to herself by her "voice" to emphasize what she says. Alternate translation: "my voice" or "me speak to you"

1 Samuel 28:23

Saul refused
"Saul would not do what they asked"

compelled him
"forced him"

1 Samuel 28:24

fatted calf
a calf that has been grown and fed to be available for a special feast

she ... kneaded it
She mixed flour and oil, working and rolling the mixture thoroughly with her hands to produce dough for baking.

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1 Samuel 28:25

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Chapter 29

1 Now the Philistines gathered together all their army at Aphek, and Israel camped by the spring that is in Jezreel. **2** The princes of the Philistines passed on by hundreds and by thousands; David and his men passed on in the rear guard with Achish. **3** Then the princes of the Philistines said, "What are these Hebrews doing here?" Achish said to the other princes of the Philistines, "Is not this David, the servant of Saul, the king of Israel, who has been with me these days, or rather these years, and I have found no fault with him since he came away to me to this day?" **4** But the princes of the Philistines were angry with him and said, "Send the man back, that he may return to the place you assigned him. He will not go down with us into battle, for he will become our adversary during the fighting. For how else could he make himself acceptable to his master than by taking the heads of our own men? **5** Is this not David of whom they sang one to another in dances, saying,

'Saul has killed his thousands,
and David his ten thousands'?"

6 Then Achish called David and said to him, "As Yahweh lives, you have been good, and your going out and your coming in with me in the army is good in my view; for I have found nothing wrong with you since the day of your coming to me to this very day. Nevertheless, the princes are not favorable to you. **7** So now return and go in peace, so that you do not displease the princes of the Philistines." **8** David said to Achish, "But what have I done? What have you found in your servant as long as I have been before you to this day, that I may not go and fight against the enemies of my master the king?" **9** Achish answered and said to David, "I know that you are as blameless in my sight as an angel of God; nevertheless, the princes of the Philistines have said, 'He must not go up with us to the battle.' **10** So now rise up early in the morning with the servants of your master who have come with you; as soon as you are up early in the morning and have light, go away." **11** So David rose up early, he and his men, to leave in the morning, to return into the land of the Philistines. But the Philistines went up to Jezreel.

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1 Samuel 29 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetic song in 29:5.

Other possible translation difficulties

It is unclear whether David wanted to go into battle with the Philistines. He would have been fighting against Saul, but he also would have been fighting against Israel's soldiers. It is probably best to see that David is conflicted over this issue, but some scholars believe that David planned on turning against the Philistines in the battle.

---

1 Samuel 29:1

spring
a small stream of water flowing naturally from the Earth

1 Samuel 29:2

passed on by hundreds and by thousands
"divided their men into groups; some groups had one hundred soldiers and some groups had one thousand soldiers"

hundreds ... thousands
100s ... 1,000s

David and his men passed on in the rear guard with Achish
The groups of hundreds and thousands passed on first, then Achish and his helpers, and then David, his men, and the other Philistine soldiers, who were guarding Achish.

1 Samuel 29:3

What are these Hebrews doing here?
Possible ways to translate this rhetorical question as a statement are Alternate translation: 1) "You should not have allowed these Hebrews, our enemies, to be here with us." or 2) "Tell us who these Hebrews are."

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Is not this David ... these years, and I have found ... this day?
Another possible translation is "Is not this David, ... these years? I have found ... this day." The rhetorical question can be translated as a statement. Alternate translation: "You should know that this is David ... these years. I have found ... this day."

I have found no fault with him
"I know of nothing that he has done wrong"

1 Samuel 29:4

He will not go down with us into battle
The person here is a synecdoche for the army he commands. Alternate translation: "Do not let his army join with our army against our enemies"

For how else could he make himself acceptable to his master than by taking the heads of our own men?
This rhetorical question can be translated as a statement. Here "taking the heads" is a metonym for killing. Alternate translation: "The best way for David to make peace with his master would be by killing our soldiers!"

1 Samuel 29:5

Is this not David of whom they sang one to another in dances, saying, 'Saul ... ten thousands'?
This rhetorical question can be translated as a statement. Alternate translation: "You should not trust David—he is the one of whom they sang one to another in dances, saying, 'Saul ... ten thousands'!"

thousands ... ten thousands
"1,000s ... 10,000s"

1 Samuel 29:6

As Yahweh lives
This is an idiom. "As certainly as Yahweh lives" or "This is a true statement"

your going out and your coming in with me in the army is good
"I am happy to have you go out and come in with me and my army" or "It is good that you go everywhere with me and my army"

1 Samuel 29:7

General Information:
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1 Samuel 29:8

my master the king
David speaks as if Achish were another person so that Achish will think David respects him. Alternate translation: "you, my master and king"

1 Samuel 29:9

nevertheless, the princes
"even though that is true, this is more important: the princes" or "however, the princes"

1 Samuel 29:10

your master
The reader should understand that Achish is speaking of Saul.

have light
"can see with the morning sun"

1 Samuel 29:11

General Information:
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Chapter 30

1 It came about, when David and his men had come to Ziklag on the third day, that the Amalekites had made a raid upon the Negev and on Ziklag. They attacked Ziklag, burned it, **2** and captured the women and everyone who was in it, both small and great. They killed no one, but carried them off as they went on their way. **3** When David and his men came to the city, it was burned, and their wives, their sons, and their daughters were taken captive. **4** Then David and the people that were with him raised their voices and wept until they had no more power to weep. **5** David's two wives were taken captive, Ahinoam the Jezreelite woman, and Abigail the wife of Nabal the Carmelite. **6** David was greatly distressed, for the people were talking about stoning him, for all the people were bitter in spirit, each man for his sons and daughters; but David strengthened himself in Yahweh, his God.

7 David said to Abiathar son of Ahimelek, the priest, "I beg you, bring the ephod here for me." Abiathar brought the ephod to David. **8** David prayed to Yahweh for direction, saying, "If I pursue after this troop, will I overtake them?" Yahweh answered him, "Pursue, for you will certainly overtake them, and you will surely recover everything." **9** So David went, he and the six hundred men who were with him; they came to the brook Besor, where those who were left behind stayed. **10** But David kept pursuing, he and four hundred men; for two hundred had stayed behind, who were so weak that they could not go over the brook Besor.

11 They found an Egyptian in a field and brought him to David; they gave him bread, and he ate; they gave him water to drink; **12** and they gave him a piece of a cake of figs and two clusters of raisins. When he had eaten, he gained strength again, for he had eaten no bread nor drunk any water for three days and three nights. **13** David said to him, "To whom do you belong? Where do you come from?" He said, "I am a young man of Egypt, servant to an Amalekite; my master left me because three days ago I fell sick. **14** We made a raid on the Negev of the Kerethites, and what belongs to Judah, and the Negev of Caleb, and we burned Ziklag." **15** David said to him, "Will you bring me down to this raiding party?" The Egyptian said, "Swear to me by God that you will not kill me or betray me up into the hands of my master, and I will bring you down to this raiding party."

16 When the Egyptian had brought David down, the raiders were spread out over all the ground, eating and drinking and celebrating because of all the booty they had taken out of the land of the Philistines and from the land of Judah. **17** David attacked them from the twilight to the evening of the next day. Not a man escaped except for four hundred young men, who rode on camels and fled. **18** David recovered all that the Amalekites had taken; and David rescued his two wives. **19** Nothing was missing, neither small nor great, neither sons nor daughters, neither booty, nor anything that the raiders had taken for themselves. David brought back everything. **20** David took all the flocks and the herds, which the men drove ahead of the other livestock. They said, "This is David's booty."

21 David came to the two hundred men who had been too weak to follow him, the ones the others had made to stay at the brook Besor. These men went ahead to meet David and the people who were with him. When David came to these people, he greeted them. **22** Then all the wicked men and worthless fellows among those who had gone with David said, "Because these men did not go with us, we will not give them any of the booty that we have recovered. However, each man may lead away his wife and children and go." **23** Then David said, "You must not act like this, my brothers, with what Yahweh has given to us. He has preserved us and given into our hand the marauding band that came against us. **24** Who will listen to you in this matter? For as the share is for anyone who goes into battle, so also will the share be for anyone who waits by the baggage; they will share and share alike." **25** It has been so from that day to this day, for David made it a statute and a decree for Israel.

26 When David came to Ziklag, he sent some of the booty to the elders of Judah, to his friends, saying, "See, here is a present for you from the booty from Yahweh's enemies." **27** He also sent some to the elders who were in Bethel, and to those who were in Ramoth of the South, and to those who were in Jattir, **28** and to those who were in Aroer, and to those who were in Siphmoth, and to those who were in Eshtemoa. **29** He also sent some to the elders who were in Rakal, and to those who were in the cities of the Jerahmeelites, and to those who were in the cities of the Kenites, **30** and to those who were in Hormah, and to those who were in Bor Ashan, and to those who were in Athak, **31** and to those who were in Hebron, and to all the places where David himself and his men habitually went.

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1 Samuel 30 General Notes

Special concepts in this chapter

David fights the Amalekites
When David and his men arrive home, they find the Amalekites have raided Ziklag and taken everything. They catch and destroy them and bring back all of their goods and families. Then David sends gifts to all the cities in Judah through which they had traveled.

1 Samuel 30:1

Ziklag
Ziklag is a city in the southern part of Judah. This was where David and his men kept their families.

1 Samuel 30:2

they
the Amalekites

both small and great
Possible meanings are 1) "both unimportant people and important people" or 2) "both physically small and physically large."

1 Samuel 30:3

their wives ... sons ... daughters
belonging to David and his men

it was burned, and their wives ... daughters were taken captive
This can be translated in active form. Alternate translation: "they saw that someone had burned it and taken their wives ... captive"

1 Samuel 30:4

the people that were with him
These were mainly his army of men.

1 Samuel 30:5

General Information:
David finds strength in Yahweh after the raid.

Ahinoam the Jezreelite woman
"Ahinoam from Jezreel"

Nabal the Carmelite
"Nabal the man from Carmel"

Ahinoam ... Abigail
women's names

1 Samuel 30:6

distressed
suffering

all the people were bitter in spirit
The word "bitter" is a metaphor for the desire to rebel. The word "spirit" is a synecdoche for the person. Alternate translation: "all the people were ready to rebel against David" or "all the people were very unhappy"

David strengthened himself in Yahweh, his God
Possible meanings are 1) "David took courage because he knew Yahweh his God would help him" or 2) "Yahweh his God made David strong."

1 Samuel 30:7

General Information:
David seeks Yahweh's direction in dealing with the raid on his people.

1 Samuel 30:8

David prayed to Yahweh for direction
The abstract noun "direction" can be translated as a clause. Alternate translation: "David prayed that Yahweh would tell David what David should do"

pursue
chase and try to catch

1 Samuel 30:9

six hundred men
600 men

brook
small stream

1 Samuel 30:10

kept pursuing
"kept chasing them, trying to catch them"

four hundred men
400 men

two hundred
200 men

who were so weak
They were tired from their own raids and now in pursuit of the Amalekites. They no longer had the strength to continue.

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1 Samuel 30:11

an Egyptian in a field
He was left there to die from the Amalekite raiding party.

1 Samuel 30:12

clusters of raisins
"clusters of dried grapes"

1 Samuel 30:13

David said to him
David questioned the Egyptian slave.

three days ago
"three days in the past"

three days
3 days

1 Samuel 30:14

a raid
an attack on a town to take property

1 Samuel 30:15

raiding party
a group of armed warriors who attack people or places unexpectedly

you will not ... betray me up into the hands of my master
Here "hands" refers to control. Alternate translation: "you will not ... violate the trust I have in you by allowing my master to control me again"

1 Samuel 30:16

booty
the goods they had stolen in the raid

1 Samuel 30:17

twilight
the time just after the sun goes down until the sky is dark

Not a man escaped except for four hundred young men
This double negative emphasizes that the four hundred young men were the only ones who escaped. Alternate translation: "The only ones who escaped were four hundred young men"

four hundred
400

1 Samuel 30:18

recovered ... rescued
"got back ... got back." These two words translate the same Hebrew word. Your language may also have a word for a person getting his own property back from the person who stole it that is different from the word for a person getting his wife back from those who have captured her.

rescued his two wives
"got his two wives back" or "saved his two wives from danger"

1 Samuel 30:19

Nothing was missing
"None of the items the Amalekites had stolen were lost"

neither small nor great
Possible meanings are 1) "neither unimportant people nor important people" or 2) "neither physically small nor physically large." See how you translated similar words in 1 Samuel 30:2.

booty
goods that the Amelekites had stolen. See how you translated this in 1 Samuel 30:16.

1 Samuel 30:20

General Information:
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1 Samuel 30:21

two hundred
200

the brook Besor
a small stream or creek named Besor. See how you translated this in [1 Samuel 30:9]

greeted them
spoke to them in a friendly way

1 Samuel 30:22

the booty
the goods they had taken from the enemy in battle. See how you translated this in 1 Samuel 30:16.

we have recovered
"we have regained" or "we have gotten back"

1 Samuel 30:23

General Information:
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1 Samuel 30:24

Who will listen to you in this matter?
This rhetorical question can be translated as a statement: Alternate translation: "No one will listen to you in this matter."

as the share is for anyone who goes
The abstract noun "share" can be translated as a verb. Alternate translation: "as what belongs to anyone who goes"

anyone who goes into battle
the warriors who actually fought the enemy in war

will share and share alike
"will make sure that all receive the same amount"

anyone who waits by the baggage
the people who supported the warriors by managing and guarding their supplies

baggage
belongings that the soldiers left behind when they went into battle

1 Samuel 30:25

General Information:
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1 Samuel 30:26

Ziklag
This is the name of a town.

booty
goods that David had taken from the Amalekites after the battle. See how you translated this in 1 Samuel 30:16.

a present
"a gift"

1 Samuel 30:27

Connecting Statement:
The writer begins a list of towns whose elders received gifts from David.

Bethel ... Jattir
These are names of towns.

1 Samuel 30:28

Connecting Statement:
The writer continues the list that began in 1 Samuel 30:27 of towns whose elders received gifts from David.

Aroer ... Siphmoth ... Eshtemoa
These are names of towns.

1 Samuel 30:29

Connecting Statement:
The writer continues the list that began in 1 Samuel 30:27 of towns whose elders received gifts from David.

Rakal
This is the name of a town.

Jerahmeelites ... Kenites
These are the names of people groups.

1 Samuel 30:30

Connecting Statement:
The writer continues the list that began in 1 Samuel 30:27 of towns whose elders received gifts from David.

Hormah ... Bor Ashan ... Athak
These are names of towns.

1 Samuel 30:31

Connecting Statement:
The writer finishes the list that began in 1 Samuel 30:27 of towns whose elders received gifts from David.

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Chapter 31

1 Now the Philistines fought against Israel. The men of Israel fled from before the Philistines and fell down dead on Mount Gilboa. **2** The Philistines closely pursued Saul and his sons. The Philistines killed Jonathan, Abinadab, and Malki-Shua, his sons. **3** The battle went heavily against Saul, and the archers overtook him. He was in severe pain because of them. **4** Then Saul said to his armor bearer, "Draw your sword and thrust me through with it. Otherwise, these uncircumcised will come and abuse me." But his armor bearer would not, for he was very afraid. So Saul took his own sword and fell on it. **5** When his armor bearer saw that Saul was dead, he fell on his sword in the same way and died with him. **6** So Saul died, his three sons, and his armor bearer—these men all died together that same day.

7 When the men of Israel who were on the other side of the valley, and those beyond the Jordan, saw that the men of Israel had fled, and that Saul and his sons were dead, they abandoned their cities and fled, and the Philistines came and lived in them. **8** It came about on the next day, when the Philistines came to strip the dead, that they found Saul and his three sons fallen on Mount Gilboa. **9** They cut off his head and stripped off his armor, and sent messengers into the land of the Philistines throughout to carry the news to their idols' temples and to the people. **10** They put his armor in the temple of the Ashtoreths, and they fastened his body to the city wall of Beth Shan. **11** When the inhabitants of Jabesh Gilead heard of what the Philistines had done to Saul, **12** all the fighting men arose and went all night and took the body of Saul and the bodies of his sons from the wall of Beth Shan. They went to Jabesh and burned them there. **13** Then they took their bones and buried them under a tamarisk tree in Jabesh, and fasted for seven days.

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1 Samuel 31 General Notes

Structure and formatting

This is the end of the section on Saul, but the book continues in 2 Samuel 1.

Special concepts in this chapter

Saul's punishment

Saul receives his punishment from God: death for his disobedience and resisting the will of God. (See: willofgod)

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1 Samuel 31:1

Now the Philistines fought against Israel

This battle was the result of the conflict between David and the Philistines in 1 Samuel 29:11. The writer has finished telling the story of David that began in 1 Samuel 30:1, and now he tells about the battle between the Israelites and the Philistines.

against Israel

"Israel" refers to the people who live there. Alternate translation: "against the people of Israel"

Mount Gilboa

This is the name of a mountain

1 Samuel 31:2

closely pursued Saul and his sons

"chased Saul and three of his sons"

Abinadab, and Malki-Shua

These are names of men.

1 Samuel 31:3

The battle went heavily against Saul

This is an idiom. "Saul's army began to lose the battle"

1 Samuel 31:4

armor bearer

The armor bearer carried the large shield of his commanding officer and other weapons. He protected the commanding officer during a battle.

these uncircumcised

The nominal adjective "uncircumcised" can be translated as an adjective. Not being circumcised is a metonym for being foreigners. Alternate translation: "these men who have not been circumcised" or "these non-Israelite men"

would not

The ellipsis can be filled in. Alternate translation: "would not do what Saul had told him to do"

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took his own sword and fell on it
"killed himself with his own sword"

1 Samuel 31:5

General Information:
This page has intentionally been left blank.

1 Samuel 31:6

that same day
"on that one day"

1 Samuel 31:7

lived in them
lived in the cities the men of Israel had left

1 Samuel 31:8

strip the dead
take the armor and weapons off the dead Israelites' bodies

Mount Gilboa
a mountain range overlooking the Valley of Jezreel in northern Israel, south of Nazareth

1 Samuel 31:9

the land of the Philistines throughout
"all areas of the land of the Philistines"

to carry the news to their idols' temples and to the people
"to speak the news inside the temples and to the people"

their idols' temples
the buildings where they worshiped their idols

1 Samuel 31:10

Ashtoreths
ancient false goddesses and idols, also called "Asherah" or "Astarte"

fastened
attached, probably with a large spike or nail

Beth Shan
the name of a city

1 Samuel 31:11

Jabesh
This is the name of a town. See how you translated this in [1 Samuel 11:1]

what the Philistines had done to Saul
"how the Philistines had dishonored Saul"

1 Samuel 31:12

all night
"throughout the whole night"

1 Samuel 31:13

a tamarisk tree
This is a type of tree. See how you translated this in [1 Samuel 22:6]

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Book: 2 Samuel

2 Samuel

Chapter 1

1 After the death of Saul, David returned from attacking the Amalekites and remained in Ziklag for two days. **2** On the third day, a man came from Saul's camp with his clothes torn and with dirt on his head. When he came to David he fell to the ground and bowed down. **3** David said to him, "Where did you come from?" He answered, "I escaped from the camp of Israel." **4** David said to him, "Please tell me how things went." He answered, "The people fled from the battle. Many have fallen and many are dead. Saul and Jonathan his son are also dead." **5** David said to the young man, "How do you know that Saul and Jonathan his son are dead?" **6** The young man replied, "By chance I happened to be on Mount Gilboa, and there Saul was leaning on his spear, and chariots and riders were about to catch up with him. **7** Saul turned around and saw me and called out to me. I answered, 'Here I am.' **8** He said to me, 'Who are you?' I answered him, 'I am an Amalekite.' **9** He said to me, 'Please stand over me and kill me, for great suffering has taken hold of me, but life is still in me.' **10** So I stood over him and killed him, because I knew that he would not live after he had fallen. Then I took the crown that was on his head and the band that was on his arm, and brought them here to you, my master."

11 Then David tore his clothes, and all the men with him did the same. **12** They mourned, wept, and fasted until evening for Saul, for Jonathan his son, for the people of Yahweh, and for the house of Israel because they had fallen by the sword. **13** David said to the young man, "Where are you from?" He answered, "I am the son of a foreigner in the land, an Amalekite." **14** David said to him, "Why were you not afraid to destroy Yahweh's anointed king with your own hand?" **15** David called one of the young men and said, "Go and kill him." So that man went and struck him down, and the Amalekite died. **16** Then David said to the dead Amalekite, "Your blood is on your head because your own mouth has testified against you and said, 'I have killed Yahweh's anointed king.'"

17 Then David sang this lament about Saul and Jonathan his son. **18** He commanded the people to teach this Song of the Bow to the sons of Judah, which has been written in the Book of Jashar.

19 "Your glory, Israel, is dead, killed on your high places!
How the mighty have fallen!
20 Do not tell it in Gath,
do not proclaim it in the streets of Ashkelon,
so that the daughters of the Philistines may not rejoice,
so that the daughters of the uncircumcised may not celebrate.
21 Mountains of Gilboa,
let there not be dew or rain on you,
nor fields giving grain for offerings,
for there the shield of the mighty was defiled.
The shield of Saul is no longer anointed with oil.
22 From the blood of those who have been killed,
from the bodies of the mighty,
the bow of Jonathan did not turn back,
and the sword of Saul did not return empty.
23 Saul and Jonathan were loved and gracious in life,
and in their death they were not separated.
They were swifter than eagles,
they were stronger than lions.
24 You daughters of Israel, weep over Saul,
who clothed you in scarlet as well as jewels,
and who put ornaments of gold on your clothing.
25 How the mighty have fallen in the midst of the battle!
Jonathan is killed on your high places.
26 I am distressed for you, my brother Jonathan.

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You were very dear to me.
Your love to me was wonderful,
exceeding the love of women.
27 How the mighty have fallen,
and the weapons of war perished!"

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2 Samuel 1 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetic song in 1:19-27.

This chapter continues the material from 1 Samuel.

Special concepts in this chapter

David's funeral song

David praised Saul and Jonathan as great warriors and Jonathan as his dearest friend.

Important figures of speech in this chapter

Synecdoche

David used two figures of speech to express that Jonathan and Saul were great warriors: "the bow of Jonathan did not turn back, and the sword of Saul did not return empty."

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2 Samuel 1:1

Ziklag

This is the name of a city in the southern part of Judah.

2 Samuel 1:2

On the third day

"After three days"

with his clothes torn and with dirt on his head

In this culture, tearing one's own clothes and putting dirt on one's head was an act of mourning.

he fell to the ground and bowed down

This was an act of showing submission to David, who was now the king of Israel.

2 Samuel 1:3

General Information:

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2 Samuel 1:4

Many have fallen and many are dead

Possible meanings are 1) "Many were wounded and many were killed" or 2) "Many were wounded and killed."

2 Samuel 1:5

General Information:

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2 Samuel 1:6

By chance I happened to be

This statement emphasizes that the man did not plan to meet Saul.

Saul was leaning on his spear

Possible meanings are 1) Saul was weak and using the spear to support himself or 2) Saul was attempting to kill himself by falling on his own spear.

2 Samuel 1:7

General Information:

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2 Samuel 1:8

He said to me, 'Who are you?' I answered him, 'I am an Amalekite.'

These direct quotations could be stated as indirect speech. Alternate translation: "He asked me who I was, and I told him that I am an Amalekite"

I am an Amalekite

These are the same people David just finished attacking in 2 Samuel 1:1.

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2 Samuel 1:9

great suffering has taken hold of me
Saul's suffering is spoken of as something terrible that has grabbed hold of him. Alternate translation: "I am suffering terribly"

life is still in me
This idiom means he is still alive. Alternate translation: "I am still alive"

2 Samuel 1:10

he would not live after he had fallen
"he would die anyway"

2 Samuel 1:11

David tore his clothes ... the men with him did the same
David and his men tore their clothes as a sign of mourning for the death of King Saul.

2 Samuel 1:12

for the people of Yahweh, and for the house of Israel
Both statements mean basically same thing. The word "house" is a metonym that represents the descendants of Israel. But, both "people" and "house" probably are a synecdoche representing the soldiers of Israel. Alternate translation: "for the Israelite soldiers"

Yahweh
This is the name of God that he revealed to his people in the Old Testament. See the translationWord page about Yahweh concerning how to translate this.

they had fallen by the sword
Here "fallen" is a polite way of referring to being killed. Also, "sword" represents a battle. This here means "had been killed." Alternate translation: "they had died in battle" or "enemies had killed them in battle"

2 Samuel 1:13

Where are you from?
The man had already stated that he is an Amalekite in 2 Samuel 1:8. David apparently asks the man to confirm this because of the serious judgment that David was going to pronounce on the man.

2 Samuel 1:14

Why were you not afraid to destroy Yahweh's anointed king with your own hand?
This rhetorical question is used to rebuke the man. It can be translated as a statement. Alternate translation: "You should have feared Yahweh and not killed his anointed king with your own hand!"

Yahweh's anointed king
This refers to Saul.

with your own hand
This phrase refers to doing something yourself. Alternate translation: "yourself" or "personally"

2 Samuel 1:15

struck him down
This idiom means "killed him."

2 Samuel 1:16

Your blood is on your head
Here "blood" is a metonym that implies "shed blood" and is associated with death. Here "your head" is a synecdoche referring to the man and means that he is responsible. Alternate translation: "You are responsible for your own death" or "You have caused your own death"

your own mouth has testified against you
Here "your own mouth" refers to the man himself. Alternate translation: "you have testified against yourself"

2 Samuel 1:17

General Information:
David sings a song of mourning for Saul and Jonathan.

2 Samuel 1:18

Song of the Bow
This was the title of the song.

which has been written in the Book of Jashar
This is background information added to tell the reader what happened to the song in the future.

the Book of Jashar
The word "Jashar" means "upright." Alternate translation: "the Book of the Upright"

2 Samuel 1:19

Your glory, Israel, is dead
"Your glory" refers to Saul.

the mighty
The phrase "the mighty" refers to both Saul and Jonathan. This nominal adjective is plural, and can be stated as "the mighty ones."

have fallen
The word "fallen" here means "died."

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2 Samuel 1:20

Do not tell it in Gath ... do not proclaim it in the streets of Ashkelon
These two phrases mean the same thing and are repeated as part of the poetry of the song.

Gath ... Ashkelon
Gath and Ashkelon are two of the Philistines' major cities. The Philistines killed Saul and Jonathan.

so that the daughters of the Philistines may not rejoice ... so that the daughters of the uncircumcised may not celebrate
These two phrases mean the same thing and are repeated as part of the poetry of the song.

the daughters of the uncircumcised
This phrase refers to people who do not follow Yahweh, such as the Philistines.

2 Samuel 1:21

Mountains of Gilboa
David speaks directly to the "Mountains of Gilboa" as if they were listening to his song.

let there not be dew or rain on you
David curses the ground where King Saul died in the battle. This was out of reverence for Saul, who was God's anointed king.

the shield of the mighty was defiled
The "mighty" here refers to Saul. The shield was defiled because it fell on the ground, and because the king's blood was shed on it.

The shield of Saul is no longer anointed with oil
Saul's shield was made of leather. To care for the shield, it was rubbed with oil. Alternate translation: "No one will care for Saul's shield anymore"

2 Samuel 1:22

From the blood of those who have been killed, from the bodies of the mighty, the bow of Jonathan did not turn back, and the sword of Saul did not return empty
Saul and Jonathan are shown here to have been fierce and valiant warriors.

the sword of Saul did not return empty
Saul's sword is spoken of as if it were a living thing that could return on its own. Rather than return empty, it was carrying the blood of Saul's enemies that it killed.

2 Samuel 1:23

in their death they were not separated
The phrase "were not separated" is used to emphasize that they were always together. Alternate translation: "even in death they were together"

They were swifter than eagles, they were stronger than lions.
Saul and Jonathan were spoken of as if they were faster than eagles and stronger than lions.

2 Samuel 1:24

who clothed you in scarlet as well as jewels, and who put ornaments of gold on your clothing
"who provided you nice clothes and jewelry." These two phrases share similar meanings that describe providing the women with expensive, attractive clothing.

2 Samuel 1:25

How the mighty have fallen in the midst of the battle
This phrase is repeated in verse 27 to emphasize that Israel's best warriors are dead. Alternate translation: "The mighty men have died in battle"

the mighty
Here "mighty" is plural and may refer to only Saul and Jonathan, or to all of the soldiers of Israel. Alternate translation: "the mighty warriors"

have fallen
This is a polite way to say "have died."

Jonathan is killed
This can be stated in active form. Alternate translation: "Jonathan has died in battle" or "The enemy has killed Jonathan"

on your high places
David continues to address this part of the song to the mountains of Gilboa as he started in [2 Samuel 1:21]

2 Samuel 1:26

my brother Jonathan
Here "brother" is used in the sense of a very close friend.

Your love to me was wonderful, exceeding the love of women
Here "love" is used in the sense of friendship and loyalty. Jonathan's loyalty to David was even greater than the loyalty a woman has for her husband and children.

2 Samuel 1:27

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Chapter 2

1 After this David asked Yahweh and said, "Should I go up to one of the cities of Judah?" Yahweh replied to him, "Go up." David said, "To which city should I go?" Yahweh replied, "To Hebron." **2** So David went up with his two wives, Ahinoam from Jezreel, and Abigail from Carmel, the widow of Nabal. **3** David brought the men who were with him, who each brought his family, to the cities of Hebron, where they began to live. **4** Then men from Judah came and anointed David king over the house of Judah.

They told David, "The men of Jabesh Gilead have buried Saul." **5** So David sent messengers to the men of Jabesh Gilead and said to them, "You are blessed by Yahweh, since you have shown this loyalty to your master Saul and have buried him. **6** Now may Yahweh show you steadfast love and faithfulness. I also will show you this goodness because you have done this thing. **7** Now then, let your hands be strong; be courageous for Saul your master is dead, and the house of Judah has anointed me king over them."

8 But Abner son of Ner, commander of Saul's army, took Ish-Bosheth son of Saul and brought him to Mahanaim. **9** He made Ish-Bosheth king over Gilead, Asher, Jezreel, Ephraim, Benjamin, and over all Israel. **10** Ish-Bosheth son of Saul, was forty years old when he began to reign over Israel, and he reigned two years. But the house of Judah followed David. **11** The time that David was king in Hebron over the house of Judah was seven years and six months.

12 Abner son of Ner, and the servants of Ish-Bosheth son of Saul, went out from Mahanaim to Gibeon. **13** Joab son of Zeruiah and the servants of David went out and met them by the pool of Gibeon. There they sat down, one group on one side of the pool and the other on the other side. **14** Abner said to Joab, "Let the young men arise and compete before us." Then Joab said, "Let them arise." **15** Then the young men got up and gathered together, twelve for Benjamin and Ish-Bosheth son of Saul, and twelve from servants of David. **16** Each man seized his opponent by the head and thrust his sword into the side of his opponent, and they fell down together. Therefore that place was called "Helkath Hazzurim," or "Field of Swords," which is in Gibeon. **17** The battle was very severe that day and Abner and the men of Israel were defeated before the servants of David.

18 The three sons of Zeruiah were there: Joab, and Abishai, and Asahel. Asahel was swift in his feet like a wild gazelle. **19** Asahel closely pursued Abner and followed him without turning away in any direction. **20** Abner looked behind him and said, "Is that you Asahel?" He answered, "It is I." **21** Abner said to him, "Turn aside to your right or to your left, and seize one of the young men and take his armor." But Asahel would not turn aside. **22** So Abner said again to Asahel, "Stop pursuing me. Why should I strike you to the ground? How then could I hold up my face to Joab, your brother?" **23** But Asahel refused to turn aside, and so Abner stabbed him in the body with the blunt end of his spear, so that the spear came out the other side. Asahel fell down and died there. So it came about that anyone who arrived at the place where Asahel fell down and died, he stopped and stood still.

24 But Joab and Abishai pursued Abner. When the sun was going down, they came to the hill of Ammah, which is near Giah by the road to the wilderness of Gibeon. **25** The men of Benjamin gathered themselves together behind Abner and stood on the top of the hill. **26** Then Abner called to Joab and said, "Must the sword devour forever? Do you not know it will be bitter in the end? How long will it be before you tell your men to stop pursuing their brothers?" **27** Joab replied, "Just as God lives, if you had not said that, my soldiers would have pursued their brothers until the morning!" **28** So Joab blew the ram's horn, and all his men stopped and did not pursue Israel anymore, nor did they fight anymore. **29** Abner and his men traveled all that night through the Arabah. They crossed the Jordan, marched all the next morning, and then reached Mahanaim.

30 Joab returned from pursuing Abner. He assembled all his people, from whom were missing Asahel and nineteen of David's servants. **31** But the servants of David had slaughtered from Benjamin and of Abner's men 360 men who died. **32** Then they took up Asahel and buried him in the tomb of his father, which was in Bethlehem. Joab and his men traveled all night, and the day dawned on them at Hebron.

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2 Samuel 2 General Notes

Structure and formatting

This chapter begins the story of the civil war between Saul's son and David.

Special concepts in this chapter

Civil war

There was a civil war in Israel. David was made king of Judah and Saul's uncle (Abner) made Saul's son (Ishbosheth) king of the rest of Israel. When they fought each other, Abner killed Joab's brother, but David's army was victorious.

Important figures of speech in this chapter

Rhetorical question

Abner finally stopped the battle with a rhetorical question to David's army. "Must the sword devour forever?"

---

2 Samuel 2:1

After this

"After David mourned the deaths of Saul and Jonathan in battle"

go up to one of the cities of Judah

At this time David was in the city of Ziklag. David used the phrase "go up" because Ziklag was lower in elevation than Judah. Alternate translation: "travel to one of the cities of Judah"

2 Samuel 2:2

David went up with his two wives

At this time David was in the city of Ziklag. The narrator uses the phrase "went up" because Ziklag was lower in elevation than Hebron. Alternate translation: "David traveled to Hebron with his two wives"

2 Samuel 2:3

General Information:

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2 Samuel 2:4

anointed David king

In this symbolic act, they poured oil on David's head to show that he was selected to be the king.

the house of Judah

Here "house" is used in the sense of "tribe." Alternate translation: "the tribe of Judah"

Jabesh Gilead

This is the name of a town in the region of Gilead.

2 Samuel 2:5

General Information:

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2 Samuel 2:6

General Information:

David speaks to the people of Jabesh Gilead.

Now may Yahweh show you steadfast love and faithfulness

The abstract nouns "love" and "faithfulness" can be expressed with the verb "loves" and the adjective "faithful." Alternate translation: "Now may Yahweh show you that he loves you without ceasing and is faithful"

this thing

They buried Saul.

2 Samuel 2:7

let your hands be strong

Here "hands" refers to the people of Jabesh Gilead. Alternate translation: "be strong"

anointed me king

In this symbolic act, they poured oil on David's head to show that he was selected to be the king.

2 Samuel 2:8

Ner ... Ish-Bosheth

These are the names of men.

Mahanaim

This is the name of a place.

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2 Samuel 2:9

Gilead ... Jezreel
These are the names of places.

2 Samuel 2:10

the house of Judah followed David
Obeying David's rule is spoken of as "following" him. Alternate translation: "the tribe of Judah obeyed David as their king"

house of Judah
Here "house" is used to mean "tribe."

2 Samuel 2:11

General Information:
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2 Samuel 2:12

Abner ... Ner ... Ish-Bosheth ... Saul
These are the names of men.

2 Samuel 2:13

Zeruiah
This is the name of a man.

2 Samuel 2:14

General Information:
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2 Samuel 2:15

General Information:
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2 Samuel 2:16

they fell down together
This is a polite way of saying they died. Alternate translation: "they both died"

Helkath Hazzurim
This is a name given to remind people what happened there.

2 Samuel 2:17

The battle was very severe that day
It may be helpful to explicitly state that this was the large battle that followed the contest of the young men. Alternate translation: "Then the others started to fight also. It was a very fierce battle that day"

2 Samuel 2:18

Zeruiah ... Joab ... Abishai ... Asahel
These are the names of men.

Asahel was swift in his feet like a wild gazelle
Here Asahel is compared to a gazelle, an animal that runs very fast. Alternate translation: "Asahel could run very fast"

wild gazelle
This small, four-legged animal, with two long horns on its head, runs very fast.

2 Samuel 2:19

Abner
This is the name of a man.

followed him without turning away in any direction
Here "without turning away" is stated in negative form to emphasize how closely he followed Abner's path. Alternate translation: "followed him wherever he went"

2 Samuel 2:20

Asahel
This is the name of a man.

2 Samuel 2:21

Turn aside to your right or to your left ... turn aside
"Stop chasing me ... stop chasing Abner"

seize one of the young men and take his armor
Abner was asking Asahel to kill and plunder another younger soldier who would not be as dangerous as Abner. He did not want to kill Asahel. Alternate translation: "fight with another soldier and take his equipment as plunder"

2 Samuel 2:22

Why should I strike you to the ground?
This rhetorical question is used to warn Asahel of the danger he faced. "Strike to the ground" is a polite way of saying "to kill." Alternate translation: "I do not wish to kill you"

How then could I hold up my face to Joab, your brother?
This rhetorical question emphasizes that Abner does not want to fight and kill Asahel because it would destroy Abner's relationship with Joab. Here "hold up my face to Joab" is an idiom that means that he would be too ashamed to look at Joab. Alternate translation: "I would be too ashamed to look at your brother, Joab"

2 Samuel 2:23

turn aside
This means to "halt" or "stop chasing."

the blunt end of his spear
This refers to the handle, which is not sharp or designed to pierce anything. It can be implied that

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Abner was only trying to stop Asahel from following him, and did not intend to kill him.

2 Samuel 2:24

Abishai
This is the name of a man.

hill of Ammah ... Giah
These are the names of places.

2 Samuel 2:25

General Information:
This page has intentionally been left blank.

2 Samuel 2:26

Abner called
"Abner shouted" or "Abner yelled"

Must the sword devour forever?
This rhetorical question emphasizes that the battle had already continued too long. Here "sword" refers to the fighting. The killing in the battle is spoken of as if a wild animal was eating the soldiers. Alternate translation: "We do not need to keep using our swords to fight and kill each other."

Do you not know it will be bitter in the end?
This rhetorical question is used to force Joab to acknowledge that continued fighting could only result in more suffering. Here "bitter" is a euphemism for the terrible suffering that would occur. Alternate translation: "You know very well that there will be a terrible result if this continues!"

How long will it be before you tell your men to stop pursuing their brothers?
This rhetorical question is intended to convince Joab to stop fighting their fellow Israelites. Here "brother" is used to represent the members of the nation of Israel. Alternate translation: "Stop this now so that Israelites will not have to kill each other!"

2 Samuel 2:27

Just as God lives
This is a very strong vow. Alternate translation: "With God as my witness" or "God will affirm that I mean what I say"

if you had not said that ... pursued their brothers until the morning
Joab spoke about what did not happen to show how good it was that Abner said what he said. Because Abner said what he said, Joab would tell his soldiers to stop chasing their brothers.

2 Samuel 2:28

blew the ram's horn
Trumpets were used to signal orders to the armies across great distances.

did not pursue Israel
Here "Israel" refers to the Israelite soldiers. Alternate translation: "did not continue to chase the Israelite soldiers"

2 Samuel 2:29

Arabah ... Mahanaim
These are the names of places.

2 Samuel 2:30

his people
"his men" or "his fighting men"

Asahel
This is the name of a man.

David's servants
"David's soldiers." These men served David as soldiers. See how you translated this phrase in 2 Samuel 3:22.

2 Samuel 2:31

from Benjamin and of Abner's men 360 men
"360 men from Benjamin who followed Abner." Abner did not die.

360 men
"three hundred and sixty men"

from Benjamin
This phrase means "from the tribe of Benjamin."

2 Samuel 2:32

took up Asahel
"carried Asahel's body with them"

the day dawned on them at Hebron
"they arrived at Hebron by dawn the next morning"

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Chapter 3

1 Now there was a long war between the house of Saul and the house of David. David grew stronger and stronger, but the house of Saul grew weaker and weaker.

2 Sons were born to David in Hebron. His firstborn was Amnon, by Ahinoam from Jezreel.

3 His second son, Kileab, was born to Abigail, the widow of Nabal from Carmel. The third, Absalom, was son of Maakah, daughter of Talmai, king of Geshur.

4 David's fourth son, Adonijah, was the son of Haggith. His fifth son was Shephatiah son of Abital,

5 and the sixth, Ithream, was the son of David's wife Eglah. These sons were born to David in Hebron.

6 It came about during the war between the house of Saul and the house of David that Abner made himself strong in the house of Saul. **7** Saul had a concubine whose name was Rizpah, the daughter of Aiah. Ish-Bosheth said to Abner, "Why have you gone to my father's concubine?" **8** Then Abner was very angry at the words of Ish-Bosheth and said, "Am I a dog's head that belongs to Judah? Today I am showing faithfulness to the house of Saul, your father, to his brothers, and to his friends, by not delivering you into the hand of David. But now you accuse me of iniquity concerning this woman? **9** May God do so to me, Abner, and more also, if I do not do for David as Yahweh has sworn to him, **10** to transfer the kingdom from the house of Saul and set up the throne of David over Israel and over Judah, from Dan to Beersheba." **11** Ish-Bosheth could not answer Abner another word, because he feared him.

12 Then Abner sent messengers to David to speak for him saying, "Whose land is this? Make a covenant with me, and you will see that my hand is with you, to bring all Israel to you." **13** David answered, "Good, I will make a covenant with you. But one thing I require from you is that you cannot see my face unless you first bring Michal, Saul's daughter, when you come to see me." **14** Then David sent messengers to Ish-Bosheth, Saul's son, saying, "Give me my wife Michal, to whom I betrothed to myself at the price of one hundred Philistine foreskins." **15** So Ish-Bosheth sent for Michal and took her from her husband, Paltiel son of Laish. **16** Her husband went with her, weeping as he went, and followed her to Bahurim. Then Abner said to him, "Return home now." So he returned.

17 Abner spoke with the elders of Israel saying, "In the past you were trying to have David be king over you. **18** Now do it. For Yahweh has spoken of David saying, 'By the hand of my servant David I will save my people Israel from the hand of the Philistines and from the hand of all their enemies.'" **19** Abner also spoke personally to the people of Benjamin. Then Abner went also to speak with David in Hebron to explain everything that Israel and the whole house of Benjamin desired to accomplish. **20** When Abner and twenty of his men arrived in Hebron to see David, David had a feast prepared for them. **21** Abner explained to David, "I will arise and gather all Israel to you, my master the king, so that they may make a covenant with you, so that you may reign over all that you desire." So David sent Abner away, and Abner left in peace.

22 Then the servants of David and Joab came from a raid and brought much plunder with them. But Abner was not with David in Hebron. David had sent him away, and Abner had left in peace. **23** When Joab and all the army with him arrived, they told Joab, "Abner son of Ner came to the king, and the king has sent him away, and Abner left in peace." **24** Then Joab came to the king and said, "What have you done? Look, Abner came to you! Why have you sent him away, and he is gone? **25** Do you not know that Abner son of Ner came to deceive you and to discover your plans and learn everything you are doing?" **26** When Joab left David, he sent messengers after Abner, and they brought him back from the well of Sirah, but David did not know this.

27 When Abner returned to Hebron, Joab took him aside in the middle of the gate to speak with him quietly. There Joab stabbed him in the stomach and so that Abner died. In this way, Joab avenged the blood of Asahel his brother. **28** When David heard about this he said, "I and my kingdom are innocent before Yahweh forever regarding the blood of Abner son of Ner. **29** May his blood fall upon the head of Joab and upon all his father's house! May Joab's house never be without someone who has a running sore or leprosy or who is lame and must walk with a staff or who is killed by the sword or does not have

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enough food." **30** So Joab and Abishai his brother killed Abner, because he had killed their brother Asahel at Gibeon in battle.

31 David said to Joab and to all the people who were with him, "Tear your clothes, gird yourselves with sackcloth, and mourn before Abner's body." Now King David walked behind the body in the funeral procession. **32** They buried Abner in Hebron. The king wept and cried loudly at the tomb of Abner, and all the people also wept. **33** The king lamented for Abner and sang,

"Should Abner die as a fool dies?
34 Your hands were not bound.
Your feet were not shackled.
As a man falls before the sons of injustice, so you have fallen."

Once more all the people wept over him. **35** All the people came to make David eat while it was still day, but David swore, "May God do so to me, and more also, if I taste bread or anything else before the sun goes down." **36** All the people took notice of David's grief, and it pleased them, as whatever the king did pleased them. **37** So all the people and all Israel understood that day that it was not the king's desire to kill Abner son of Ner. **38** The king said to his servants, "Do you not know that a prince and a great man has fallen this day in Israel? **39** Now I am weak today, though I am an anointed king. These men, the sons of Zeruiah, are too severe for me. May Yahweh repay the evildoer by punishing him for his wickedness, as he deserves."

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2 Samuel 3 General Notes

Structure and formatting

This chapter records the first attempt to end the civil war.

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetic song in 3:33-34.

Special concepts in this chapter

David never wanted to hurt Saul's family. Isbosheth criticized Abner and Abner became angry. He decided to help David become king of all of Israel. Abner came and made a treaty with David. As he left, Joab arrived and told him he wanted to talk to him and he murdered Abner. David was very unhappy that Abner had been killed.

---

2 Samuel 3:1

Now
This word is used here to mark a stop in the main story. Here Samuel gives information about the war between David and the supporters of Saul.

house
Here "house" is used to mean "supporters."

grew stronger and stronger
This metaphor means the number of people supporting David increased.

grew weaker and weaker
This metaphor means the number of people supporting Saul's family decreased.

2 Samuel 3:2

Sons were born to David
This can be stated in active form. Alternate translation: "David's wives gave birth to six sons"

Ahinoam
This is the name of a woman, a wife of David.

2 Samuel 3:3

second son ... third
These two sons were born after the "firstborn"

Abigail ... Maakah
These are women's names. They are the wives of David.

Kileab ... Nabal ... Talmai
These are men's names.

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2 Samuel 3:4

fourth son ... fifth son
This is the numerical order of David's sons.

Adonijah ... Shephatiah
These are the names of David's sons.

Haggith ... Abital
These are names of David's wives.

2 Samuel 3:5

the sixth
This is the numerical order of David's sons.

Ithream
This is the name of one of David's sons.

Eglah
This is the name of one of David's wives.

2 Samuel 3:6

It came about
This introduces a new event in the story of the struggle between David's supporters and Saul's family.

house of Saul
This refers to Saul's family and supporters who assumed control of his estate after he died.

house of David
This refers to the supporters of David.

Abner made himself strong in the house of Saul
Abner's increasing power over Saul's family is spoken of as if he became physically stronger. Alternate translation: "Abner gained more power over the family and supporters of Saul"

2 Samuel 3:7

Rizpah ... Aiah
These are names of women.

Ish-Bosheth
This is a male name, a son of Saul.

Why have you gone to my father's concubine?
Ish-Bosheth asked this question to rebuke Abner who was acting like he was the king. Alternate translation: "You did not have the right to go to father's concubine!"

gone to
This is a euphemism for sexual relations. Alternate translation: "had sexual relations with"

2 Samuel 3:8

Am I a dog's head that belongs to Judah?
This question is used by Abner as an angry denial of Ish-Bosheth's accusation. It can be translated as a statement. Alternate translation: "I am not a traitor working for David!"

Am I a dog's head that belongs to Judah?
Abner speaks of himself as the head of a dog, which the Israelites considered to be loyal to anyone who fed them. Here "belongs to Judah" implies that Abner's loyalty is to Judah, to which David belonged, and not to Saul's house. Alternate translation: "Am I a traitor for Judah?" or "I am not a traitor working for David!"

into the hand of David
Here "hand" represents the power to defeat. Alternate translation: "to be defeated by David"

But now you accuse me of iniquity concerning this woman?
Abner asks this question to rebuke Ishbosheth. It is unclear if Abner actually slept with Rizpah, or if he was falsely accused, but it appears that he is denying that he is guilty. Alternate translation: "You should not think that I have slept with this woman!"

2 Samuel 3:9

May God do so to me ... and more also, if I do not
This is the form of a solemn vow in that time. Abner is asking God to judge him severely if he does not keep his vow. Your language may have a way of expressing vows. Alternate translation: "I am asking God to punish me if I do not"

2 Samuel 3:10

the house of Saul
Here "house" refers to Saul's family and supporters who survived Saul's death. Alternate translation: "the family and supporters of Saul"

throne of David
This phrase refers to the authority of David as king.

2 Samuel 3:11

General Information:
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2 Samuel 3:12

to David
Some versions have "to David when he was at Hebron." You may want to include "when he was at Hebron" if it is present in your national version.

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Whose land is this?
The original meaning of this question is not clear. Possible meanings are 1) Abner had the power to give the land to David. Alternate translation: "This land is mine!" or 2) David is chosen by God to rule the land: Alternate translation: "This land rightfully belongs to you!"

my hand is with you
Here "hand" represents Abner's assistance that he is offering to David. Alternate translation: "I will assist you"

2 Samuel 3:13

you cannot see my face unless you first bring Michal
David is stating the condition under which he will meet Abner. Here "face" refers to David himself. Alternate translation: "you cannot see me unless you bring Michal to me first"

Michal
This is the name of a daughter of Saul. She was David's first wife.

2 Samuel 3:14

one hundred Philistine foreskins
This represents the number of men David killed so that Saul would allow him to marry Michal. These men are represented here by their "foreskins." The "foreskin" is the fold of skin that covers the male reproductive organ.

2 Samuel 3:15

took her from her husband
Paltiel was Michal's second husband. Saul gave her to him after David fled from Saul.

Paltiel ... Laish
These are the names of men.

2 Samuel 3:16

Bahurim
This is the name of a village.

2 Samuel 3:17

General Information:
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2 Samuel 3:18

Now do it
"So now make David your king"

By the hand of my servant David
Here "hand" refers to David's power to defeat the Philistines. Alternate translation: "I will empower my servant David and"

the hand of the Philistines
Here "hand" refers to power over Israel. Alternate translation: "the power of the Philistines"

the hand of all their enemies
Here "hand" refers to power over Israel. Alternate translation: "the power of all of their enemies"

2 Samuel 3:19

the people of Benjamin ... the whole house of Benjamin
Both of these statements refer to the descendants of Benjamin, who were one of the tribes of Israel.

2 Samuel 3:20

twenty of his men
The number of men who came with Abner.

2 Samuel 3:21

all Israel
This phrase means "all of the nation of Israel."

So David sent Abner away
They parted as friends. David was not angry with Abner.

2 Samuel 3:22

servants of David
"David's soldiers." These men served David as soldiers. See how you translated this phrase in 2 Samuel 3:22.

plunder
These are items taken from the enemy.

Abner was not with David in Hebron
Abner had already left to return home.

2 Samuel 3:23

they told Joab
"someone told Joab"

Ner
This is a man's name. He is the grandfather of Saul.

2 Samuel 3:24

What have you done?
Joab asks this question to rebuke David for letting Abner go in peace. Alternate translation: "You should not have done this!"

Why have you sent him away, and he is gone?
Joab asks this question to rebuke David for letting Abner escape. This can be translated as a statement. Alternate translation: "Abner was here and you let him leave!"

2 Samuel 3:25

Do you not know ... everything you are doing?
Joab asks this question to convince David that Abner is plotting against David. Alternate translation: "Surely you know ... everything you are doing."

2 Samuel 3:26

well of Sirah
"Sirah" is the name of a place where the well was located.

2 Samuel 3:27

the middle of the gate
This refers to one of the gates in the city wall at Hebron. As the UDB implies, city gates were constructed as part of buildings set into the city walls. Inside the passageway were doors leading to side rooms, where guests could be received and business and judicial proceedings could be conducted. It was probably in one of these rooms that Joab murdered Abner.

the blood of Asahel
Here "blood" is associated with the death of Asahel. Alternate translation: "the death of Asahel"

Asahel
This is the name of a male person.

2 Samuel 3:28

the blood of Abner
Here "blood" refers to violent death. See how you translated a similar phrase in [2 Samuel 3:27]

Ner
This is the name of a man.

2 Samuel 3:29

fall upon the head of Joab and upon all his father's house
This phrase means the results of the guilt will happen to Joab and his family as if something heavy had collapsed on them. Alternate translation: "always cause suffering for Joab and for all his father's house"

all his father's house
Here "house" refers to descendants. Alternate translation: "all the descendants of Joab's father"

May Joab's house never be without someone
This double negative emphasizes that there will always be someone with the problems listed. Alternate translation: "May Joab's house always have someone" (See:)

is killed by the sword
Here "sword" refers to violent death. Alternate translation: "dies violently"

does not have enough food
"is hungry"

2 Samuel 3:30

Abishai ... Asahel
These are the names of men.

2 Samuel 3:31

Tear your clothes, gird yourselves with sackcloth
These were symbolic actions to demonstrate their grief and sadness.

2 Samuel 3:32

The king wept and cried loudly
The words "wept" and "cried loudly" mean basically the same thing and emphasize how much David mourned for Abner.

2 Samuel 3:33

Should Abner die as a fool dies?
This rhetorical question is used to emphasize that his death was not fair. Alternate translation: "Abner should not have died in disgrace!"

2 Samuel 3:34

Your hands were not bound. Your feet were not shackled
These two sentences express similar ideas. They can be combined into one sentence. Alternate translation: "You were in no way a criminal in prison" or "You were completely innocent of doing wrong"

Your hands were not bound
This can be stated in active form. Alternate translation: "No one had tied your hands"

Your feet were not shackled
This can be stated in active form. Alternate translation: "No one had attached your feet to chains"

the sons of injustice
This refers to people who are unjust or wicked. Alternate translation: "wicked men"

2 Samuel 3:35

All the people came
This deliberate exaggeration is used to show that the nation of Israel wanted to take care of David in his grief. Alternate translation: "Many people came"

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May God do so to me, and more also, if
This is the form of a solemn vow in that time. David is asking God to judge him severely if he eats anything before sunset. Your language many have a way of expressing vows. Alternate translation: "I am asking God to punish me if"

2 Samuel 3:36

General Information:
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2 Samuel 3:37

Ner
This is the name of a man.

2 Samuel 3:38

Do you not know that a prince and a great man has fallen this day in Israel?
This rhetorical question is used to show how much David respected Abner. Here "fallen" is a euphemism that means "died." It can be translated as a statement. Alternate translation: "It is certainly true that a great prince has died today in Israel!"

a prince and a great man
These two phrases both refer to Abner. Alternate translation: "a great prince"

2 Samuel 3:39

Zeruiah
This is the name of a man.

are too severe
"are too much like animals" or "are too violent"

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Chapter 4

1 When Ish-Bosheth, Saul's son, heard that Abner was dead in Hebron, his hands became weak, and all Israel was troubled. **2** Now Saul's son had two men who were captains of groups of soldiers. The name of one was Baanah and the other Rekab, sons of Rimmon the Beerothite, who was from the people of Benjamin (for Beeroth is also considered part of Benjamin, **3** and the Beerothites fled to Gittaim and have been living there until this very time).

4 Now Jonathan, Saul's son, had a son who was crippled in his feet. He was five years old when the news about Saul and Jonathan came from Jezreel. His nurse picked him up to flee, but in her hurry, Jonathan's son fell and became lame. His name was Mephibosheth.

5 So the sons of Rimmon the Beerothite, Rekab and Baanah, traveled during the heat of the day to the house of Ish-Bosheth, as he was resting at noon. **6** The woman guarding the door had fallen asleep while sifting wheat, and Rekab and Baanah walked in quietly and passed her. **7** So after they entered the house, they attacked him and killed him as he was lying on his bed in his room. Then they cut off his head and carried it away, traveling on the road all night to the Arabah. **8** They brought the head of Ish-Bosheth to David at Hebron, and they said to the king, "Look, this is the head of Ish-Bosheth son of Saul, your enemy, who sought your life. Today Yahweh has avenged our master the king against Saul and his descendants." **9** David answered Rekab and Baanah his brother, the sons of Rimmon the Beerothite; he said to them, "As Yahweh lives, who delivered my life from every trouble, **10** when someone told me, 'Look, Saul is dead,' thinking he was bringing good news, I seized him and killed him at Ziklag. That was the reward I gave him for his news. **11** How much more, when wicked men have killed an innocent person in his own house on his bed, should I not now require his blood from your hand and completely remove you from the earth?" **12** Then David gave orders to the young men, and they killed them and cut off their hands and feet and hung them up beside the pool at Hebron. But they took the head of Ish-Bosheth and buried it in the grave of Abner in Hebron.

---

2 Samuel 4 General Notes

Structure and formatting

While the end of the civil war occurs in this chapter, David still only reigned over Judah (1-4).

Special concepts in this chapter

David and Ishbosheth

David never sought revenge against Saul's family. When two men snuck into Ishbosheth's room, cut off his head and brought it to David, David had them killed for killing an innocent man. (See: avenge)

Important figures of speech in this chapter

Rhetorical questions

When two men brought Ishbosheth's head to David and expected to get a reward for it, David condemned them with the rhetorical question: "should I not now require his blood from your hand, and remove you from the earth?" (See: and condemn and reward)

---

2 Samuel 4:1

Ish-Bosheth

This is the name of a man.

his hands became weak

In this phrase "his hands" represents Ishbosheth himself. Alternate translation: "Ishbosheth became weak" or "Ishbosheth lost all strength"

2 Samuel 4:2

Baanah ... Rekab ... Rimmon

These are names of men.

Now Saul's son had two men

This introduces the men Baanah and Rechab into the story.

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for Beeroth is also considered part of Benjamin
Here the author begins to provide background information about Beeroth for the reader. The area of Beeroth was part of the land that belonged to the tribe of Benjamin.

Beeroth
This is the name of a place.

2 Samuel 4:3

and the Beerothites fled to Gittaim and have been living there until this very time
Here the author finishes providing background information about Beeroth for the reader. The area of Beeroth was part of the land that belonged to the tribe of Benjamin.

Gittaim
This is the name of a place.

2 Samuel 4:4

General Information:
This verse pauses the main story to provide background information about Mephibosheth, a descendent of Saul through Jonathan instead of through Ishbosheth. Mephibosheth will become an important character later in the book.

crippled in his feet
This phrase means "unable to walk."

five years old
This was the age of Jonathan's son at the time of his father's death.

the news about Saul and Jonathan
This refers to the news about their death.

nurse
This is a woman or girl who is hired to care for young children.

became lame
This explains how Mephibosheth was injured so he was unable to walk.

Mephibosheth
This is the name of Jonathan's young son, the grandson of Saul.

2 Samuel 4:5

General Information:
The story returns to the actions of Rechab and Baanah who were introduced in 2 Samuel 4:2.

the heat of the day
the middle of the day, the part of the day when it is the hottest

2 Samuel 4:6

sifting wheat
"cleaning chaff from wheat"

2 Samuel 4:7

General Information:
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2 Samuel 4:8

sought your life
This idiom means "was trying to kill you."

2 Samuel 4:9

As Yahweh lives
This is one of the strongest oaths David could swear, as Yahweh is the witness. Alternate translation: "I swear on the life of Yahweh"

who delivered my life
Here "life" refers to David himself. This means that Yahweh has kept David alive. Alternate translation: "who rescued me"

2 Samuel 4:10

General Information:
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2 Samuel 4:11

How much more ... should I not now require his blood from your hand and completely remove you from the earth?
This question is used to show that the men had committed an especially serious crime. It can be translated as a statement. Alternate translation: "You are even more guilty! It is my duty to require his blood from your hand and to remove you from the earth."

require his blood from your hand
The phrase "his blood" represents the life of Ishbosheth. Here "from your hand" represents Rechab and Baanah, the sons of Rimmon the Beerothite, introduced in [2 Samuel 4:5]

2 Samuel 4:12

cut off their hands and feet and hung them up
These were symbolic actions to show contempt for the men.

they took the head of Ish-Bosheth and buried it in the grave
This was a symbolic act to honor Ish-Bosheth. This could be stated explicitly. Alternate translation: "they honored Ish-Bosheth by burying his head in the grave"

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Chapter 5

1 Then all the tribes of Israel came to David at Hebron and said, "Look, we are your flesh and bone. **2** In the recent past, when Saul was king over us, it was you who led the Israelite army. Yahweh said to you, 'You will shepherd my people Israel, and you will become ruler over Israel.'" **3** So all the elders of Israel came to the king at Hebron, and King David made a covenant with them before Yahweh. They anointed David king over Israel. **4** David was thirty years old when he began to reign, and he reigned forty years. **5** In Hebron he reigned over Judah seven years and six months, and in Jerusalem he reigned thirty-three years over all Israel and Judah.

6 The king and his men went to Jerusalem against the Jebusites, the inhabitants of the land. They said to David, "You will not come here except to be turned away by the blind and the lame. David cannot come here." **7** Nevertheless, David captured the stronghold of Zion, which now is the city of David. **8** At that time David said, "Those who attack the Jebusites will have to go through the water shaft to reach the 'lame and the blind' who are David's enemies." That is why people say, "The 'blind and the lame' must not enter the palace." **9** So David lived in the stronghold and called it the city of David. He fortified around it, from the terrace toward the inside. **10** David became very powerful because Yahweh, the God of hosts, was with him.

11 Then Hiram king of Tyre sent messengers to David, and cedar trees, carpenters, and masons. They built a house for David. **12** David knew that Yahweh had established him as king over Israel, and that he had exalted his kingdom for the sake of his people Israel.

13 After David left Hebron and came to Jerusalem, he took more concubines and wives in Jerusalem, and more sons and daughters were born to him. **14** These were the names of the children who were born to him in Jerusalem: Shammua, Shobab, Nathan, Solomon, **15** Ibhar, Elishua, Nepheg, Japhia, **16** Elishama, Eliada, and Eliphelet.

17 Now when the Philistines heard that David had been anointed as king over Israel, they all went out looking for him. But David heard about it and went down to the stronghold. **18** Now the Philistines had come and spread out in the Valley of Rephaim. **19** Then David asked for help from Yahweh. He said, "Should I attack the Philistines? Will you give victory over them?" Yahweh said to David, "Attack, for I will certainly give you victory over the Philistines." **20** So David attacked at Baal Perazim, and there he defeated them. He commented, "Yahweh has burst through my enemies before me like a bursting flood of water." So he called the name of that place Baal Perazim. **21** The Philistines left their idols there, and David and his men carried them away.

22 Then the Philistines came up again and spread out once more in the Valley of Rephaim. **23** So David sought help from Yahweh again, and Yahweh said to him, "You must not attack their front, but rather circle around behind them and come on them through the balsam woods. **24** When you hear the sound of marching in the wind blowing through the balsam treetops, then attack with force. Do this because Yahweh will have gone out before you to attack the army of the Philistines." **25** So David did as Yahweh had commanded him. He killed Philistines from Geba all the way to Gezer.

---

2 Samuel 5 General Notes

Structure and formatting

This records the beginning of the kingdom's expansion.

Special concepts in this chapter

David conquers Jerusalem

David brought the combined army to Jerusalem and conquered it by going in through the water shaft. He enlarged the city and strengthened the defenses, and made it his capital. Jerusalem is an important place in the plans of God.

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David consulting God
David always consulted God before fighting a battle. The Philistines invaded Israel trying to capture David. David asked God if he should attack the Philistines, and God said yes; so he defeated them. They invaded again and God told him to attack them from the rear and he defeated them again.

---

2 Samuel 5:1

we are your flesh and bone
This phrase means "a relative." Alternate translation: "we are related to you" or "we are of the same family"

2 Samuel 5:2

In the recent past
This is historical information. Saul had been their king before David.

You will shepherd my people Israel, and you will become ruler over Israel
These two clauses mean basically the same thing and emphasize that Yahweh had chosen David to be king.

You will shepherd my people Israel
Here ruling over the people is spoken of as shepherding them. Alternate translation: "You will care for my people Israel" or "You will rule over my people Israel"

2 Samuel 5:3

They anointed David king over Israel
To "anoint" is a symbolic act to show that they recognized that God had chosen David as king.

2 Samuel 5:4

General Information:
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2 Samuel 5:5

General Information:
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2 Samuel 5:6

General Information:
David and the army of Israel attack Jerusalem.

You will not come here except to be turned away by the blind and the lame
This can be stated in a positive form. Alternate translation: "If you come here, even the blind and the lame will be able to turn you away"

the blind and the lame
Here "the blind" and "the lame" are nominal adjectives. Alternate translation: "those people who cannot see and those who cannot walk"

2 Samuel 5:7

General Information:
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2 Samuel 5:8

David said, "Those who attack the Jebusites
David was speaking to his soldiers. Alternate translation: "David said to his soldiers, 'Those who want to get rid of the Jebus people"

The 'blind and the lame'
These words could be either 1) a literal reference to people who are truly lame and blind or 2) a metonym that speaks about the Jebusites inside the city of Jerusalem as if they were all weak and handicapped.

2 Samuel 5:9

General Information:
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2 Samuel 5:10

General Information:
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2 Samuel 5:11

Hiram
This is the name of a man.

carpenters
those who work with wood

masons
those who work with stone or brick

2 Samuel 5:12

General Information:
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2 Samuel 5:13

more sons and daughters were born to him
This can be stated in active form. Alternate translation: "he had more sons and daughters" or "they bore him more sons and daughters"

2 Samuel 5:14

Shammua ... Shobab ... Nathan ... Solomon
These are the names of David's sons.

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who were born to him
This can be stated in active form. Alternate translation: "that his wives bore for him" or "he had"

2 Samuel 5:15

Ibhar ... Elishua ... Nepheg ... Japhia
These are the names of David's sons.

2 Samuel 5:16

Elishama ... Eliada ... Eliphelet
These are the names of David's sons.

2 Samuel 5:17

David had been anointed as king over Israel
This can be stated in active form. Alternate translation: "Israel had anointed David as king"

they all went out looking for him
Here "all" is a generalization that means the Philistine army. Alternate translation: "the Philistine army went looking for him"

2 Samuel 5:18

Valley of Rephaim
This is the name of a place.

2 Samuel 5:19

General Information:
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2 Samuel 5:20

Baal Perazim
This is the name of a place.

Yahweh has burst through my enemies before me like a bursting flood of water
Here David speaks of the victory that Yahweh brought as if it were a flood of water that overflowed its banks and covered the land, causing destruction. Alternate translation: "Yahweh has overwhelmed my enemies like a flood overwhelms the land"

2 Samuel 5:21

General Information:
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2 Samuel 5:22

the Philistines came up again
They "came up" because the Philistines lived at a lower elevation than David's stronghold.

Valley of Rephaim
This is the name of a place.

2 Samuel 5:23

balsam woods
"Balsam" here is a type of tree, and the "woods" describe many balsam trees growing together.

2 Samuel 5:24

When you hear ... Yahweh will have gone out before you to attack the army of the Philistines
This is the continuation of Yahweh's instruction to David that began in [2 Samuel 5:23]

When you hear the sound of marching in the wind blowing through the balsam treetops
This speaks of the sound of the leaves rustling as wind blows through them as if it were the sound of marching. Alternate translation: "When the wind blowing through the tops of the balsam trees sounds like men marching"

2 Samuel 5:25

Geba ... Gezer
These are the names of places.

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Chapter 6

1 Now David again gathered together all the chosen men of Israel, thirty thousand. **2** David arose and went with all his men who were with him from Baalah in Judah to bring up from there the ark of God, which is called by the name of Yahweh of hosts, who sits enthroned over the cherubim. **3** They set the ark of God on a new cart. They brought it out of Abinadab's house, which was on a hill. Uzzah and Ahio, his sons, were guiding the new cart. **4** They brought the cart out of Abinadab's house on the hill with the ark of God on it. Ahio was walking in front of the ark. **5** Then David and all the house of Israel began to play before Yahweh, celebrating with instruments made of fir wood, harps, lyres, tambourines, rattles, and cymbals.

6 When they came to the threshing floor of Nakon, the oxen stumbled, and Uzzah reached out with his hand to grab the ark of God, and he took hold of it. **7** Then the anger of Yahweh burned against Uzzah. God attacked him there for his sin. Uzzah died there by the ark of God. **8** David was angry because Yahweh had attacked Uzzah, and he called the name of that place Perez Uzzah. That place is called Perez Uzza to this day. **9** David was afraid of Yahweh that day. He said, "How can the ark of Yahweh come to me?" **10** So David was not willing to take the ark of Yahweh with him into the city of David. Instead, he put it aside in the house of Obed-Edom the Gittite. **11** The ark of Yahweh remained in the house of Obed-Edom the Gittite for three months. So Yahweh blessed him and all his household. **12** Now King David was told, "Yahweh has blessed Obed-Edom's house and everything that belongs to him because of the ark of God." So David went and brought up the ark of God from Obed-Edom's house to the city of David with joy. **13** When those who were carrying the ark of Yahweh had gone six steps, he sacrificed an ox and a fattened calf. **14** David danced before Yahweh with all his might; he was wearing only a linen ephod. **15** So David and all the house of Israel brought up the ark of Yahweh with shouting and the sound of rams' horns.

16 Now as the ark of Yahweh came into the city of David, Michal, daughter of Saul, looked out the window. She saw King David leaping and dancing before Yahweh. Then she despised him in her heart. **17** They brought in the ark of Yahweh and put it in its place, in the middle of the tent that David had set up for it. Then David offered burnt offerings and fellowship offerings before Yahweh. **18** When David had finished sacrificing the burnt offerings and the fellowship offerings, he blessed the people in the name of Yahweh of hosts. **19** Then he distributed among all the people, the whole multitude of Israel, both to men and women, a loaf of bread, a portion of meat, and a cake of raisins. Then all the people left; each one returned to his own house.

20 Then David returned to bless his family. Michal, the daughter of Saul, came out to meet David and said, "How honored the king of Israel was today, who undressed himself today before the eyes of the slave girls among his servants, like one of the crude fellows who shamelessly undresses himself!" **21** David responded to Michal, "I did that before Yahweh, who chose me above your father and above all his family, who appointed me leader over the people of Yahweh, over Israel. Before Yahweh I will be joyful! **22** I will be even more undignified than this, and I will be humiliated in my own eyes. But by these slave girls you have spoken about, I will be honored." **23** So Michal, the daughter of Saul, had no children to the day of her death.

---

2 Samuel 6 General Notes

Special concepts in this chapter

Bringing the Ark of the Covenant to Jerusalem

David organized a procession with many musical instruments to bring the ark to Jerusalem. They put it on a cart; but when the oxen stumbled, Uzzah reached out to steady it so it would not fall. God killed him for touching the ark. David was angry at God for killing Uzzah and was afraid to bring the ark any further. Uzzah died because the ark was perfectly holy. (See: holy)

Dancing

David danced for joy in front of the ark. His wife, Michal, criticized David for uncovering himself as he danced, but David did not care. (See: joy)

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Important figures of speech in this chapter

Irony
Michal criticized David by using irony: "How honored the king of Israel was today, who undressed himself today before the eyes of the slave girls among his servants, like one of the crude fellows who shamelessly undresses himself!"

---

2 Samuel 6:1

Now
This word marks a new part of the story.

all the chosen men of Israel
This metonym represents the army of the nation of Israel.

thirty thousand
"30,000"

2 Samuel 6:2

from Baalah in Judah to bring up from there the ark of God
It is implied that they are taking the ark to Jerusalem. Alternate translation: "from Baalah in Judah to take to Jerusalem the ark of God"

to bring up from there the ark of God
Jerusalem was higher than almost any other place in Israel, so it was normal for Israelites to speak of going up to Jerusalem and going down from it.

to bring up
The word "bring" can be translated as "take."

Baalah
This is the name of a place.

which is called by the name of Yahweh of hosts
Yahweh's name was written on the ark.

who sits enthroned over the cherubim
You may need to make explicit that the cherubim are those on the lid of the ark of the covenant. The biblical writers often spoke of the ark of the covenant as if it were Yahweh's footstool upon which he rested his feet as he sat on his throne in heaven above. Alternate translation: "who sits on his throne above the cherubim on the ark of the covenant"

enthroned
to sit on a throne

2 Samuel 6:3

General Information:
David and the army of the nation of Israel move the ark of the covenant.

Abinadab ... Uzzah ... Ahio
These are names of men.

2 Samuel 6:4

General Information:
This page has intentionally been left blank.

2 Samuel 6:5

all the house of Israel
This metonym represents the people of Israel. Alternate translation: "all the other Israelites with him"

tambourines
A tambourine is a musical instrument like the head of a drum with pieces of metal around the side that sound when the instrument is shaken or hit.

rattles
musical instruments with many small, hard objects inside a hard shell, making rhythmic noise when shaken

cymbals
two thin, round metal plates that are hit together to make a loud sound

2 Samuel 6:6

Nakon
This is the name of a man.

2 Samuel 6:7

anger of Yahweh burned
Here the "anger of Yahweh" is spoken of as if it were fire.

for his sin
It was a sin for Uzzah to touch the ark because Yahweh had commanded that no one should touch the ark.

2 Samuel 6:8

Perez Uzzah
This is the name of a place. Translator may add a footnote that says, "The name 'Perez Uzzah' means 'the punishment of Uzzah.'"

to this day
This means to the time when this was being written, not to the present time in the twenty-first century.

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2 Samuel 6:9

How can the ark of Yahweh come to me?
David uses this question to emphasize that he is afraid to take the ark to Jerusalem. Alternate translation: "I am too afraid to bring the ark of Yahweh with me to Jerusalem."

2 Samuel 6:10

Obed-Edom the Gittite
This is the name of a man.

2 Samuel 6:11

blessed him
Here "him" refers to Obed-Edom the Gittite.

2 Samuel 6:12

Now
This word starts a new part of the story.

King David was told
This can be stated in active form. Alternate translation: "people told King David"

Obed-Edom's house
Here "house" represents a family. Alternate translation: "Obed-Edom and his family"

brought up the ark of God
Jerusalem was higher than almost any other place in Israel, so it was normal for Israelites to speak of going up to Jerusalem and going down from it. Alternate translation: "moved the ark of God" or "took the ark of God"

brought up
The word "brought" can be translated as "took."

2 Samuel 6:13

General Information:
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2 Samuel 6:14

David danced before Yahweh with all his might
Dancing here is a form of joyfully worshiping Yahweh.

linen
a cloth made from fibers of the flax plant

2 Samuel 6:15

all the house of Israel
Here "house" represents the people of Israel. Alternate translation: "all the other Israelites with him"

2 Samuel 6:16

Now ... in her heart
The word "Now" marks a stop in the story. Here the narrator gives information about Michal.

Michal
Michal was the daughter of King Saul and also David's first wife. See how you translated this name in 2 Samuel 3:13.

she despised him in her heart
Here "heart" represents thoughts or emotions. Alternate translation: "she looked at him with disdain" or "she sneered at him"

before Yahweh
"to Yahweh"

2 Samuel 6:17

General Information:
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2 Samuel 6:18

he blessed the people in the name of Yahweh of hosts
To bless "in the name of Yahweh of hosts" means to bless with Yahweh's power and authority or as his representative.

2 Samuel 6:19

cake of raisins
a baked sweet bread made with dried grapes

2 Samuel 6:20

came out
Here "came" can be translated as "went."

How honored the king of Israel was today
This is an ironic statement. Michal means the opposite of what she said, and she does not believe David acted honorably. Michal speaks disrespectfully to King David about his dancing attire and behavior.

before the eyes of the slave girls
Here "eyes of the slave girls" represents the slave girls. Alternate translation: "in front of the slave girls"

crude fellows
Michal is comparing David to vulgar and foolish men.

2 Samuel 6:21

who chose me above your father
Here "your" refers to Michal.

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over the people of Yahweh, over Israel
Here "the people of Yahweh" and "Israel" mean the same thing.

2 Samuel 6:22

I will be even more undignified than this
David is being ironic and means the opposite of what he said. He does not believe what he did was actually undignified or that his actions in the future will be undignified.

I will be humiliated in my own eyes
Here "in my own eyes" represents what a person considers or thinks about something. Alternate translation: "I will consider myself humiliated" or "I will consider myself a fool"

But by these slave girls you have spoken about, I will be honored
This can be stated in active form. Alternate translation: "But the slave girls of whom you have spoken will honor me"

2 Samuel 6:23

had no children to the day of her death
"was never able to bear any children"

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Chapter 7

1 It happened that after the king had settled in his house, and after Yahweh had given him rest from all his surrounding enemies, **2** the king said to Nathan the prophet, "Look, I am living in a house of cedar, but the ark of God is staying in the middle of a tent."

3 Then Nathan said to the king, "Go, do what is in your heart, for Yahweh is with you."

4 But that same night the word of Yahweh came to Nathan, saying: **5** "Go and tell David my servant, 'This is what Yahweh says: Will you build me a house in which to live? **6** For I have not lived in a house from the day that I brought up the people of Israel out of Egypt until this present day. Rather, I have been moving about in a tent, a tabernacle. **7** In all places where I have moved among all the people of Israel, did I ever say anything to anyone from the tribes of Israel whom I appointed to shepherd my people Israel, saying, "Why have you not built me a house of cedar?"'

8 "Now then, tell my servant David, 'This is what Yahweh of hosts says: I took you from the pasture, from following the sheep, so that you would be ruler over my people Israel. **9** I have been with you wherever you went. I have cut off all your enemies from before you. Now I will make your name great, like the names of the great ones of the earth. **10** I will appoint a place for my people Israel and will plant them there, so that they may live in their own place and be troubled no more. No longer will wicked people oppress them, as they did before, **11** as they were doing from the days that I commanded judges to be over my people Israel. Now I will give you rest from all your enemies.

"Moreover, Yahweh declares to you that Yahweh will make you a house. **12** When your days are fulfilled and you lie down with your fathers, I will raise up a descendant after you, one who will come out from your body, and I will establish his kingdom. **13** He will build a house for my name, and I will establish the throne of his kingdom forever. **14** I will be a father to him, and he will be my son. When he commits iniquity, I will discipline him with the rod of men and with the whipping of the sons of men. **15** But my covenant faithfulness will not leave him, as I took it from Saul, whom I removed from before you. **16** Your house and kingdom will be confirmed forever before you. Your throne will be established forever.'"

17 Nathan spoke to David and reported to him all these words, and he told him about the entire vision.

18 Then David the king went in and sat before Yahweh and said, "Who am I, Lord Yahweh, and what is my family that you have brought me to this point? **19** Now this was a small thing in your sight, Lord Yahweh. You have even spoken about your servant's family for a great while to come, and have shown me future generations, Lord Yahweh!

20 "What more can I, David, say to you? You have known your servant, Lord Yahweh. **21** For your word's sake, and to fulfill your own purpose, you have done this great thing and revealed it to your servant.

22 "Therefore you are great, Lord Yahweh, for there is no one like you, and there is no God besides you, as we have heard with our own ears. **23** What nation is like your people Israel, the one nation on earth whom you, God, went and rescued for yourself? You did this so that they would become a people for yourself, to make a name for yourself, and to do great and fearful deeds for your land. You drove out nations and their gods from before your people, whom you rescued from Egypt. **24** You established Israel as your own people forever, and you, Yahweh, became their God.

25 "So now, Yahweh God, may the promise that you made concerning your servant and his family be established forever. Do as you have spoken. **26** May your name be forever great, so the people will say, 'Yahweh of hosts is the God of Israel,' while the house of me, David, your servant is established before you.

27 "For you, Yahweh of hosts, the God of Israel, have revealed to your servant that you will build him a house. That is why I, your servant, have found courage to pray to you. **28** Now, Lord Yahweh, you are God, and your words are trustworthy, and you have made this good promise to your servant. **29** Now then, let it please you to bless the house of your servant, so that it may continue forever before you. For you, Lord Yahweh, have said these things, and with your blessing your servant's house will be blessed forever."

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2 Samuel 7 General Notes

Structure and formatting

This is the finishing of a small interruption about the house of God. (See: houseofgod)

Special concepts in this chapter

David wanted to honor God by building him a temple. God told David that he would not build it, but his son would build it. (See: temple)

Covenant of David

God made a covenant with David that was not conditioned upon anything David or his descendants did. God promised that one of David's descendants would rule Israel forever. Because Israel would not have a king in the future, this promise did not begin at this time. The descendant, who would rule forever, is Jesus. (See: covenant and promise and eternity)

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2 Samuel 7:1

It happened

This phrase is used here to mark the beginning of a new part of the story. If your language has a way for doing this, you could consider using it here.

given him rest from all his surrounding enemies

"given him safety from all his surrounding enemies." Here "rest" is an abstract noun. Alternate translation: "caused the enemy people groups to stop attacking Israel"

2 Samuel 7:2

I am living in a house of cedar

Cedar is a kind of tree that is known for its strength. If you have an equivalent type of tree in your culture, you can use that name, otherwise you can reword this. Alternate translation: "I am living in a strong, permanent house"

the ark of God is staying in the middle of a tent

Tents are temporary dwellings. If you do not have tents in your culture, you can word this differently. Alternate translation: "the ark of God is staying in a temporary place"

2 Samuel 7:3

do what is in your heart

Here "heart" represents the mind. Alternate translation: "do what you think you should"

for Yahweh is with you

Here "with you" means God is helping and blessing David.

2 Samuel 7:4

the word of Yahweh came to Nathan, saying:

The idiom "the word of Yahweh came to" is used to introduce a special message from God. Alternate translation: "Yahweh gave a message to Nathan. He said," or "Yahweh spoke this message to Nathan:"

2 Samuel 7:5

Go and tell David my servant, 'This is what Yahweh says: Will you build me a house in which to live?

This is the beginning of a quotation that contains quotations within it.

Will you build me a house in which to live?

Yahweh uses a question to emphasize that David is not the one to build a house for Yahweh. This question can be translated as a statement. Alternate translation: "You will not build a house for me"

build me a house

Here the word "house" means a temple. Later Yahweh will say that he will build a house for David, but there the word "house" means a family. If your language has a word that can express both ideas, use it here.

2 Samuel 7:6

General Information:

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2 Samuel 7:7

did I ever say anything to anyone from the tribes of Israel whom I appointed to shepherd my people Israel, saying, "Why have you not built me a house of cedar?"

This has a quotation within a quotation and one rhetorical question inside another rhetorical question. The direct quotation can be stated as an indirect quotation, and the rhetorical questions can be translated as statements. Alternate translation: "did I ever ask any of Israel's leaders whom I appointed to shepherd my people Israel why they had not built me a house of cedar?" or "I never asked any of Israel's leaders whom I appointed to shepherd my people Israel why they had not built me a house of cedar." or "I never said anything to any of Israel's leaders whom I appointed to

shepherd my people Israel. I never said, 'Why have you not built me a house of cedar.'" or "I never said anything to any of Israel's leaders whom I appointed to shepherd my people Israel. I never said, 'You should have built me a house of cedar.'"

anyone from the tribes of Israel whom I appointed to shepherd my people Israel
The referent of "whom I appointed" is "anyone," not "tribes." Of those from the tribes of Israel whom he had appointed to shepherd, he had told none to build him a house.

whom I appointed to shepherd my people Israel
Those who are leaders of the people of Israel are spoken of as if they were shepherds and the people were sheep.

Why have you not built me a house of cedar?
If Yahweh had asked the leaders this question, he would have been using a question to scold them for not building him a house of cedar. But, Yahweh said previously that he did not ask them this question. Alternate translation: "You should have built me a house of cedar."

2 Samuel 7:8

General Information:
Yahweh describes his promises to King David through the prophet Nathan.

Now
This does not mean "at this moment," but is used to draw attention to the important point that follows.

tell my servant David, 'This is what Yahweh of hosts says: I took you ... so that you would be ruler over my people Israel.
This has quotations within quotations. It may be necessary to translate the direct quotations as indirect quotations, as in the UDB. Alternate translation: "tell my servant David that I took him ... so that he would be ruler over my people Israel"

tell my servant David
Yahweh is still telling the prophet Nathan what he should tell David.

I took you from the pasture
David's job as a shepherd is referred to by the place he watched his sheep. Alternate translation: "I took you from your job as a shepherd"

2 Samuel 7:9

I have been with you wherever you went. I have cut off all your enemies from before you. Now I will make your name great, like the names of the great ones of the earth
This continues the quotations within quotations. It may be necessary to translate the direct quotations as indirect quotations, as in the UDB. Alternate translation: "I have been with him wherever he went. I have cut off all his enemies from before him. Now I will make his name great, like the name of the great ones of the earth"

I have been with you
Here "with you" means that Yahweh has helped and blessed David.

I have cut off all your enemies
Yahweh destroying David's enemies is spoken of as if Yahweh cut them off, as one would cut a piece of cloth or cut a branch from a tree.

make your name great
Here "name" represents a person's reputation.

the great ones
The phrase "great ones" means famous persons.

2 Samuel 7:10

General Information:
Yahweh continues describing his promises to King David through the prophet Nathan.

I will appoint a place
"I will choose a place"

will plant them there
Yahweh causing the people to live in the land permanently and securely is spoken of as if he would plant them in the land.

be troubled no more
This can be stated in active form. Alternate translation: "no one will ever trouble them"

2 Samuel 7:11

from the days
"from the time"

I commanded judges
After the people of Israel entered the land of Canaan and before they had kings to rule them, God appointed leaders called "judges" to lead them in times of trouble.

to be over my people Israel
To be in authority is referred to as being over someone. Alternate translation: "to rule my people Israel"

Now I will give you rest from all your enemies ... Yahweh declares to you that Yahweh will make you a house
If in [2 Samuel 7:8]

I will give you rest from all your enemies
"I will give you safety from all your enemies." Here "rest" is an abstract noun. Alternate translation: "I will make all your enemies stop attacking you"

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Yahweh will make you a house
Here the metonym "house" refers to David's ancestors continuing on as the rulers of Israel. In [2 Samuel 7:4]

2 Samuel 7:12

General Information:
Yahweh continues describing his promises to King David through the prophet Nathan.

When your days are fulfilled and you lie down with your fathers
These two phrases have similar meanings and are combined for emphasis. They both are polite ways to refer to death and dying.

I will raise up a descendant after you
Yahweh appointing David's descendant is spoken of as if Yahweh would raise or lift him up.

one who will come out from your body
This is an idiom that means the person will be David's descendant.

I will establish his kingdom
Here "his kingdom" represents his power to rule. Alternate translation: "I will make him to be a very powerful king"

2 Samuel 7:13

a house for my name
Here "name" refers to Yahweh. Alternate translation: "a permanent dwelling for me"

I will establish the throne of his kingdom forever
Here "throne" represents the person's power to rule as king. Alternate translation: "I will make his rule over Israel to last forever"

2 Samuel 7:14

I will be a father to him, and he will be my son
The prophecy in 7:12-14 refers to Solomon, David's son. But, aspects of the prophecy will be fulfilled by Jesus. So, here it is best to translate the words "father" and "son" with your normal words for a biological father and son.

2 Samuel 7:15

General Information:
Yahweh finishes describing his promises to King David through the prophet Nathan.

But my covenant faithfulness will not leave him, as I took it from Saul
The word "faithfulness" is an abstract noun that can be stated as "faithfully loving." Alternate translation: "I will never stop faithfully loving him as I stopped loving Saul"

from before you
If in [2 Samuel 7:8]

2 Samuel 7:16

Your house ... before you. Your throne
If in [2 Samuel 7:8]

Your house and kingdom will be confirmed forever before you. Your throne will be established forever.
These two sentences have similar meanings and emphasize that David's dynasty will last forever.

Your house and kingdom will be confirmed forever before you
Here the word "house" represents David's descendants, who will rule as kings. Here "kingdom" means about the same thing as "house." This can also be stated in active form. Alternate translation: "You will live to see me establish your family and their rule over the people of Israel forever"

Your throne will be established forever
Here "throne" represents the power to rule as king. Alternate translation: "I will cause your descendants to rule over Israel forever"

2 Samuel 7:17

all these words
"all these things." This refers to what Yahweh had said.

he told him about the entire vision
"he told him about everything Yahweh revealed to him"

2 Samuel 7:18

Who am I, Lord Yahweh, and what is my family that you have brought me to this point?
David asks this question to express the deep emotion he felt from hearing Yahweh's proclamation. This rhetorical question can be translated as a statement. Alternate translation: "My family and I are not worthy of this honor, Lord Yahweh."

2 Samuel 7:19

in your sight
Here sight represents judgment or evaluation. Alternate translation: "in your judgment"

your servant's family
Here David refers to himself as "your servant." This can be stated in first person. Alternate translation: "my family"

for a great while to come
This speaks about time as if it were something that travels and arrives somewhere. Alternate

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translation: "and what will happen to them in the future"

your servant
Here David refers to himself as "your servant." This can be stated in first person. Alternate translation: "me"

2 Samuel 7:20

What more can I, David, say to you?
David uses this question to emphasize that he has nothing left to say to Yahweh. Alternate translation: "There is nothing more I can say to you."

2 Samuel 7:21

For your word's sake
"Because of what you promised to do"

to fulfill your own purpose
"to accomplish what you planned to do"

to your servant
David refers to himself as "your servant." It can be stated in first person. Alternate translation: "to me"

2 Samuel 7:22

as we have heard with our own ears
The phrase "with our own ears" is used for emphasis. Alternate translation: "as we ourselves have heard"

as we have heard
Here "we" refers to David and the nation of Israel.

2 Samuel 7:23

What nation is like your people Israel, the one nation on earth whom you, God, went and rescued for yourself?
David uses a question emphasize that there is no other nation like Israel. Alternate translation: "There is no nation like your people Israel, the one nation on earth whom you, God, went and rescued for yourself."

to make a name for yourself
Here "name" represents Yahweh's reputation. Alternate translation: "to make all people know who you are"

for your land
Here "land" represents the people. Alternate translation: "for your people"

You drove out nations
Here "nations" represents the people groups that were living in Canaan.

2 Samuel 7:24

General Information:
David continues to talk to Yahweh.

2 Samuel 7:25

So now
Here "now" does not mean "at this moment," but is used to draw attention to the important point that follows.

may the promise that you made concerning your servant and his family be established forever
This can be stated in active form. Alternate translation: "may you do what you promised to me and my family, and may your promise never change"

your servant and his family
David is speaking about himself in the third person. This can be stated in the first person. Alternate translation: "me and my family"

2 Samuel 7:26

May your name be forever great
Here "name" represents Yahweh's reputation.

the house of me, David, your servant
Here "house" represents family. Alternate translation: "my family"

is established before you
This can be stated in active form. Alternate translation: "is secure because of you" or "continues because of you"

2 Samuel 7:27

to your servant that you will build him a house
David refers to himself as "your servant." Alternate translation: "to me that you will build me a house"

that you will build him a house
Here the metonym "house" refers to David's ancestors continuing on as the rulers of Israel. In [2 Samuel 7:4]

house
Here "house" represents David's family.

2 Samuel 7:28

Now
This does not mean "at this moment," but is used to draw attention to the important point that follows.

your words are trustworthy
"I trust what you say"

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2 Samuel 7:29

with your blessing your servant's house will be blessed forever
This can be stated in active form. Alternate translation: "you will continue to bless my family forever"

your servant's house
Here David refers to himself as "your servant." Alternate translation: "my house" or "my family"

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Chapter 8

1 After this it came about that David defeated the Philistines and subdued them. So David took Metheg Ammah from the control of the Philistines.

2 Then he defeated Moab and measured their men with a line by making them lie down on the ground. He measured off two lines to put to death, and one full line to keep alive. So the Moabites became servants to David and began to pay him tribute.

3 David then defeated Hadadezer son of Rehob, the king of Zobah, as Hadadezer was traveling to recover his rule by the Euphrates River. **4** David captured from him 1,700 chariots and twenty thousand footmen. David hamstrung all the chariot horses, but reserved enough of them for a hundred chariots. **5** When the Arameans of Damascus came to help Hadadezer king of Zobah, David killed twenty-two thousand Aramean men. **6** Then David put garrisons in Aram of Damascus, and the Arameans became servants to him and brought him tribute. Yahweh gave victory to David wherever he went. **7** David took the golden shields that were on Hadadezer's servants and brought them to Jerusalem. **8** From Tebah and Berothai, cities of Hadadezer, King David took very much bronze.

9 When Tou, king of Hamath, heard that David had defeated all the army of Hadadezer, **10** Tou sent Hadoram his son to King David to greet him and to bless him, because David had fought against Hadadezer and defeated him, and because Hadadezer had waged war against Tou. Hadoram brought with himself objects of silver, gold, and bronze. **11** King David dedicated these objects to Yahweh, together with the silver and gold that he had dedicated, which came from all the nations that he had conquered— **12** from Aram, Moab, the people of Ammon, the Philistines, and Amalek, along with all of the plundered goods of Hadadezer son of Rehob, the king of Zobah.

13 David's name was well known when he returned from conquering the Arameans in the Valley of Salt, with their eighteen thousand men. **14** He placed garrisons throughout all of Edom, and all the Edomites became servants to him. Yahweh gave victory to David wherever he went.

15 David reigned over all Israel, and he administered justice and righteousness to all his people. **16** Joab son of Zeruiah was the commander of the army, and Jehoshaphat son of Ahilud was recorder. **17** Zadok son of Ahitub and Ahimelek son of Abiathar were priests, and Seraiah was scribe. **18** Benaiah son of Jehoiada was in charge of the Kerethites and Pelethites, and David's sons were the priests. [1]

Footnotes

8:18 [1]The ancient Greek translations and some modern translations have this as it is in 1 Chronicles 18:17,

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2 Samuel 8 General Notes

Structure and formatting

This chapter returns to the theme of the expansion of David's kingdom.

Special concepts in this chapter

God enabled victory

God enabled David to conquer all the surrounding nations. Much of the loot and tribute David received, he saved for the temple that his son would build.

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2 Samuel 8:1

David defeated
Here "David" represents his soldiers. Alternate translation: "David and his soldiers attacked"

2 Samuel 8:2

Then he defeated
Here "he" refers to David who represents his soldiers. Alternate translation: "Then they defeated"

measured their men with a line ... He measured off two lines to put to death, and one full line to keep alive
Here the "line" is a "rope." David had the soldiers lie down on the ground to be measured and sorted into three groups. The men in two groups were killed, and in the third, they were allowed to live.

2 Samuel 8:3

David then defeated Hadadezer
Here both "David" and "Hadadezer" represent their armies. Alternate translation: "David and his army then defeated the army of Hadadezer"

Hadadezer ... Rehob
These are the names of men.

Zobah
This is the name of a region in Aram.

to recover his rule
"to regain control over a region" or "to recapture a region"

2 Samuel 8:4

1,700 chariots
"one thousand seven hundred chariots"

twenty thousand footmen
"20,000 footmen"

David hamstrung
This is a practice where the tendons in the backs of the legs are cut so that the horses cannot run.

reserved enough
"set aside enough" or "saved enough"

a hundred chariots
"100 chariots"

2 Samuel 8:5

David killed
Here David represents his soldiers. Alternate translation: "David and his soldiers killed"

twenty-two thousand Aramean men
"22,000 Aramean men"

2 Samuel 8:6

put garrisons in Aram
"ordered large groups of his soldiers to remain in Aram"

2 Samuel 8:7

David took
Here "David" is probably a metonym for his soldiers. Alternate translation: "David's soldiers took"

2 Samuel 8:8

King David took
Here "David" is probably a metonym for his soldiers. Alternate translation: "King David's soldiers took"

Tebah and Berothai
These are the names of places.

2 Samuel 8:9

Tou
These are the names of men.

Hamath
This is the name of a place.

David had defeated
Here "David" is a metonym for his army. Alternate translation: "David's army had defeated"

2 Samuel 8:10

Tou ... Hadoram
These are the names of men.

2 Samuel 8:11

General Information:
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2 Samuel 8:12

and Amalek
"and the Amalekites"

the plundered goods
These are the valuable items that soldiers take from the people they defeated.

Hadadezer son of Rehob, the king of Zobah
See how you translated these names in 2 Samuel 8:3.

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2 Samuel 8:13

David's name was well known
Here "name" refers to David's reputation. This can be stated in active form. Alternate translation: "David was very famous"

Valley of Salt
This is the name of a place. Its exact location is unknown.

eighteen thousand men
"18,000 men"

2 Samuel 8:14

He placed garrisons throughout all of Edom
"He ordered groups of his soldiers to remain in areas throughout all of Edom"

2 Samuel 8:15

General Information:
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2 Samuel 8:16

Joab ... Zeruiah
See how you translated these names in 2 Samuel 2:13.

Ahilud was recorder
A recorder was a person who spoke to the people and told them the king's announcements. Alternate translation: "Ahilud was the herald"

Ahilud
This is the name of a man.

2 Samuel 8:17

Ahitub ... Ahimelek ... Seraiah
These are names of men.

2 Samuel 8:18

Benaiah ... Jehoiada
These are names of men.

Kerethites ... Pelethites
These are names of people-groups. These people were David's bodyguards.

the priests
They were probably officials who advised David on matters to do with the kingdom and not involved in temple worship.

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Chapter 9

1 David said, "Is there anyone left in Saul's family to whom I may show kindness for Jonathan's sake?" **2** There was in Saul's family a servant whose name was Ziba, and they called him to David. The king said to him, "Are you Ziba?" He replied, "Yes. I am your servant." **3** So the king said, "Is there not anyone left of Saul's family to whom I may show the kindness of God?" Ziba replied to the king, "Jonathan still has a son, who is lame in his feet." **4** The king said to him, "Where is he?" Ziba replied to the king, "Look, he is in the house of Makir son of Ammiel in Lo Debar." **5** Then King David sent and had him brought out of the house of Makir son of Ammiel from Lo Debar. **6** So Mephibosheth son of Jonathan son of Saul, came to David and bowed down his face to the floor in honor of David. David said, "Mephibosheth." He answered, "See, I am your servant!" **7** David said to him, "Do not be afraid, for I will surely show you kindness for Jonathan your father's sake, and I will restore to you all the land of Saul your grandfather, and you will always eat at my table." **8** Mephibosheth bowed and said, "What is your servant, that you should look with favor on such a dead dog as I am?"

9 Then the king called to Ziba, Saul's servant, and said to him, "All that belonged to Saul and his family I have given to your master's grandson. **10** You, your sons, and your servants must till the land for him and you must harvest the crops so that your master's grandson will have food to eat. For Mephibosheth, your master's grandson, must always eat at my table." Now Ziba had fifteen sons and twenty servants. **11** Then Ziba said to the king, "Your servant will do all that my master the king commands his servant." The king added, "As for Mephibosheth he will eat at my table, as one of the king's sons." **12** Mephibosheth had a young son whose name was Mika. All who lived in the house of Ziba were servants of Mephibosheth. **13** So Mephibosheth lived in Jerusalem, and he always ate at the king's table, though he was lame in both his feet.

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2 Samuel 9 General Notes

Structure and formatting

This chapter is another interruption to the story of David expanding his kingdom. David is concerned with fulfilling his oath to Jonathan's descendants.

Special concepts in this chapter

David's vow

David determined to fulfill his vow to Jonathan to care for Jonathan's descendants. He found Jonathan's son and told him he would treat him as if he was one of his sons. He restored all of Saul's property to him and had him eat every day at the king's table. (See: fulfill and vow and restore)

Important figures of speech in this chapter

Rhetorical question and metaphor

Jonathan's son expressed his surprise and feeling of unworthiness with a rhetorical question: "What is your servant, that you should look with favor on such a dead dog as I am?" and by a metaphor comparing himself to "a dead dog."

---

2 Samuel 9:1

for Jonathan's sake

"because of my love for Jonathan"

Jonathan's sake

Jonathan was Saul's son and David's best friend.

2 Samuel 9:2

Ziba

This is the name of a man.

I am your servant

Ziba calls himself "your servant" to show great respect to David.

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2 Samuel 9:3

I may show the kindness of God
The abstract noun "kindness" can be stated as "kind." Alternate translation: "I may be kind as I promised God I would be"

who is lame in his feet
"whose feet are damaged." The word "feet" here refers to the ability to walk. Alternate translation: "who is unable to walk"

2 Samuel 9:4

Makir ... Ammiel
These are names of men.

Lo Debar
This is the name of a place.

2 Samuel 9:5

King David sent
It is understood that David sent messengers.

2 Samuel 9:6

Mephibosheth
See how you translated this in 2 Samuel 4:4.

came to David
The word "came" can be translated as "went."

I am your servant
Mephibosheth refers to himself as "your servant" to show great honor to David.

2 Samuel 9:7

for Jonathan your father's sake
"because I loved your father, Jonathan"

you will always eat at my table
Here "my table" represents being together with David or in his presence. Eating with the king at his table was a great honor. Alternate translation: "you will always eat with me"

2 Samuel 9:8

What is your servant, that you should look with favor on such a dead dog as I am?
This rhetorical question shows that Mephibosheth understands that he is not important enough for the king to take care of him. This can be translated as a statement. Alternate translation: "I am like a dead dog. I do not deserve for you to be kind to me."

such a dead dog
Here Mephibosheth represents the line of Saul, and he compares himself to a "dead dog." Dogs were feral animals, not cared for, and of little importance. A dead dog would be considered even less important. Alternate translation: "such a person like me who is worthless as a dead dog"

2 Samuel 9:9

General Information:
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2 Samuel 9:10

must always eat at my table
Here "my table" represents being together with David or in his presence. Eating with the king at his table was a great honor. Alternate translation: "must always eat with me"

Now Ziba ... servants
Here "now" makes a stop in the main story. The narrator gives background information about Ziba.

fifteen sons and twenty servants
"15 sons and 20 servants"

2 Samuel 9:11

Your servant will do all that my master the king commands his servant
Ziba refers to himself as "your servant" and refers to David as "my master." Alternate translation: "I, your servant will do all that you, my king, command me to do"

2 Samuel 9:12

Mika
This is the name of the son of Mephibosheth.

All who lived in the house of Ziba
Here "house" represents Ziba's family. Alternate translation: "All of Ziba's family"

2 Samuel 9:13

he always ate at the king's table
Here "table" represents being together with David or in his presence. Eating with the king at his table was a great honor. Alternate translation: "he always ate with the king at his table"

though he was lame in both his feet
"thouge both of his feet were damaged." Here "feet" represents the ability to walk. Alternate translation: "though he was unable to walk"

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Chapter 10

1 It came about later that the king of the people of Ammon died, and that Hanun his son became king in his place. **2** David said, "I will show kindness to Hanun son of Nahash, as his father showed kindness to me." So David sent his servants to comfort Hanun concerning his father. His servants entered the land of the people of Ammon. **3** But the leaders of the people of Ammon said to Hanun their master, "Do you really think that David is honoring your father because he has sent men to comfort you? Has not David sent his servants to you to look at the city, to spy it out, in order to overthrow it?" **4** So Hanun took David's servants, shaved off half their beards, cut off their garments up to their buttocks, and sent them away. **5** When they explained this to David, he sent to meet with them, for the men were deeply ashamed. The king said, "Stay at Jericho until your beards have grown back, and then return."

6 When the people of Ammon saw that they had become a stench to David, the people of Ammon sent messengers and hired the Arameans of Beth Rehob and Zobah, twenty thousand foot soldiers, and the king of Maakah with a thousand men, and the men of Tob with twelve thousand men. **7** When David heard of it, he sent Joab and all the army of soldiers. **8** The Ammonites came out and formed a line of battle at the entrance to their city gate, while the Arameans of Zobah and of Rehob, and the men of Tob and Maakah, stood by themselves in the open fields.

9 When Joab saw the battle lines facing him both in front and behind, he chose some of Israel's best fighters and arranged them against the Arameans. **10** The rest of his people he put into the hand of Abishai his brother, and he set them out in position to fight against the army of Ammon. **11** Joab said, "If the Arameans are too strong for me, then you, Abishai, must rescue me. But if the army of Ammon is too strong for you, then I will come and rescue you. **12** Be strong, and let us show ourselves to be strong for our people and for the cities of our God, for Yahweh will do what is good for his purpose." **13** So Joab and the soldiers of his army advanced to the battle against the Arameans, who were forced to flee before the army of Israel. **14** When the army of Ammon saw that the Arameans had fled, they also fled from Abishai and went back into the city. Then Joab returned from the people of Ammon and went back to Jerusalem.

15 When the Arameans saw that they were being defeated by Israel, they gathered themselves together again. **16** Then Hadarezer sent for Aramean troops from beyond the Euphrates River. They came to Helam, and Shobak, the commander of Hadarezer's army, went before them. **17** When David was told this, he gathered all Israel together, crossed the Jordan, and arrived at Helam. The Arameans arranged themselves in battle lines against David and fought him. **18** The Arameans fled from Israel, and David killed seven hundred of their men in chariots and forty thousand horsemen. Shobak the commander of their army was wounded and died there. **19** When all the kings who were servants of Hadarezer saw that they were defeated by Israel, they made peace with Israel and became their subjects. So the Arameans were afraid to help the people of Ammon anymore.

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2 Samuel 10 General Notes

Structure and formatting

The chapter records the last expansion of David's kingdom. This chapter is also the beginning of a section dealing with the war between Israel and Ammon.

Special concepts in this chapter

Shame

It was apparently the cause of shame or embarrassment in ancient Ammon to have their beards shaved off or to have their garments cut off.

Important figures of speech in this chapter

Metaphor

The Ammon people used a metaphor comparing themselves to a bad smell: "they had become a stench to David" when they realized they had made David very angry.

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2 Samuel 10:1

Hanun
This is the name of a man.

2 Samuel 10:2

Hanun ... Nahash
These are the names of men.

2 Samuel 10:3

Do you really think that ... you?
The leaders use a question to suggest to the king that he should not trust David. Alternate translation: "You are wrong to think that ... you!"

to spy
to secretly learn information about someone else

Has not David ... overthrow it?
The leaders use a question to suggest to the king that he should not trust David. Alternate translation: "You need to know that David ... overthrow it."

in order to overthrow it
Here "it" refers to the city which represents the people who live there. Alternate translation: "in order to conquer us"

the city
Here "the city" refers to Rabbah, the capital city of the Ammonites.

2 Samuel 10:4

shaved off half their beards
This act was meant as an insult to humiliate the men.

2 Samuel 10:5

were deeply ashamed
Here "deeply" is an idiom that means "very."

sent to meet
"sent someone to meet"

then return
It is understood that they should return to Jerusalem.

2 Samuel 10:6

they had become a stench to David
The phrase "become a stench" is a metaphor for "they had become offensive." Alternate translation: "they had become offensive like a bad smell to David"

Beth Rehob ... Zobah ... Maakah ... Tob
These are the names of places.

twenty thousand ... a thousand ... twelve thousand
"20,000 ... 1,000 ... 12,000"

2 Samuel 10:7

General Information:
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2 Samuel 10:8

to their city gate
Here "the city" refers to Rabbah, the capital city of the Ammonites.

2 Samuel 10:9

General Information:
The battle with the Arameans and Ammon continues.

2 Samuel 10:10

The rest of his people he put into the hand of Abishai his brother
"He put Abishai his brother in charge of the rest of the army"

2 Samuel 10:11

General Information:
Joab gets the army ready for battle.

for me, then you, Abishai, must rescue me
Here "me" refers to Joab. Joab and Abishai represents themselves and their armies. Alternate translation: "for us, then you, Abishai, and your army must rescue us"

2 Samuel 10:12

General Information:
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2 Samuel 10:13

General Information:
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2 Samuel 10:14

from Abishai
Here Abishai represents himself and his soldiers. Alternate translation: "from Abishai and his soldiers"

into the city
Here "the city" refers to Rabbah, the capital city of the Ammonites.

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went back to Jerusalem
"returned to Jerusalem"

2 Samuel 10:15

When the Arameans saw that they were being defeated by Israel
This can be stated in active form. Alternate translation: "when the Arameans realized that the Israelites were defeating them"

2 Samuel 10:16

Hadarezer ... Shobak
These are the names of men.

from beyond the Euphrates River
This means the east side of the Euphrates River.

They came to Helam
Here "came to" can be translated as "went to" or "gathered at"

Helam
This is the name of a place.

2 Samuel 10:17

When David was told this
This can be stated in active form. Alternate translation: "When David heard about this"

gathered all Israel together
Here "Israel" represents the army of Israel. Alternate translation: "assembled all the army of Israel together"

Helam
See how you translated this man's name in 2 Samuel 10:16.

against David and fought him
Here David represents himself and his soldiers. Alternate translation: "against David and his soldiers and fought them"

2 Samuel 10:18

David killed
Here "David" is a synecdoche for himself and his soldiers. Alternate translation: "David and his soldiers killed"

seven hundred ... forty thousand
"700 ... 40,000"

Shobak the commander of their army was wounded and died there
This can be stated in active form. Alternate translation: "The Israelites wounded Shobak the commander of the Aramean army, and he died there"

Shobak
See how you translated this man's name in 2 Samuel 10:16.

2 Samuel 10:19

Hadarezer
See how you translated this man's name in 2 Samuel 10:16.

saw that they were defeated by Israel
This can be stated in active form. Alternate translation: "realized that the Israelites had defeated them"

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Chapter 11

1 It came about in the spring of the year, at the time when kings normally go to war, that David sent out Joab, his servants, and all the army of Israel. They destroyed the army of Ammon and besieged Rabbah. But David stayed in Jerusalem.

2 So it came about one evening that David got up from his bed and walked on the roof of his palace. From there he happened to see a woman who was bathing, and the woman was very beautiful to look at. **3** So David sent and he asked people who would know about the woman. Someone said, "Is not this Bathsheba, the daughter of Eliam, and is she not the wife of Uriah the Hittite?" **4** David sent messengers and took her; she came to him, and he lay with her (for she had just purified herself from her uncleanness). Then she returned to her house. **5** The woman conceived, and she sent and told David; she said, "I am pregnant."

6 Then David sent to Joab saying, "Send me Uriah the Hittite." So Joab sent Uriah to David. **7** When Uriah arrived, David asked him how Joab was, how the army was doing, and how the war was going. **8** David said to Uriah, "Go down to your house and wash your feet." So Uriah left the king's palace, and the king sent a gift for Uriah after he left. **9** But Uriah lay down at the door of the king's palace with all the servants of his master, and he did not go down to his house. **10** When they told David, "Uriah did not go down to his house," David said to Uriah, "Have you not come from a journey? Why did you not go down to your house?" **11** Uriah answered David, "The ark, and Israel and Judah are staying in tents, and my master Joab and my master's servants are camped in an open field. How then can I go into my house to eat and to drink and to lie with my wife? As sure as you are alive, I will not do this." **12** So David said to Uriah, "Stay here today also, and tomorrow I will let you leave." So Uriah stayed in Jerusalem that day and the next day. **13** When David called him, he ate and drank before him, and David made him drunk. At evening Uriah went out to lie on his bed with the servants of his master; he did not go down to his house.

14 So in the morning David wrote a letter to Joab, and sent it by the hand of Uriah. **15** David wrote in the letter saying, "Set Uriah at the very front of the most severe battle, and then withdraw from him, that he may be hit and die." **16** So as Joab watched the siege upon the city, he assigned Uriah to the place where he knew the strongest enemy soldiers would be fighting. **17** When the men of the city went out and fought against Joab's army, some of the servants of David fell, and Uriah the Hittite was also killed there. **18** When Joab sent word to David about everything concerning the war, **19** he commanded the messenger, saying, "When you have finished telling all the things concerning the war to the king, **20** it may happen that the king will become angry, and he will say to you, 'Why did you go so near to the city to fight? Did you not know that they would shoot from the wall? **21** Who killed Abimelek son of Jerub-Besheth? Did not a woman cast an upper millstone on him from the wall, so that he died at Thebez? Why did you go so near the wall?' Then you must answer, 'Your servant Uriah the Hittite is dead also.'"

22 So the messenger left and went to David and told him everything that Joab had sent him to say. **23** Then the messenger said to David, "The enemy were stronger than we were at first; they came out to us into the field, but we drove them back to the entrance of the gate. **24** Then their shooters shot at your soldiers from off the wall, and some of the king's servants were killed, and your servant Uriah the Hittite was killed too." **25** Then David said to the messenger, "Say this to Joab, 'Do not let this displease you, for the sword devours one as well as another. Make your battle even stronger against the city, and overthrow it,' and encourage him."

26 So when the wife of Uriah heard that Uriah her husband was dead, she lamented deeply for her husband. **27** When her sorrow passed, David sent and took her home to his palace, and she became his wife and bore him a son. But what David had done displeased Yahweh.

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2 Samuel 11 General Notes

Structure and formatting

This chapter begins a new section of David's life. God punished David by allowing his family to have many problems.

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Special concepts in this chapter

David's adultery and the murder of Uriah
The army of Israel defeated the army of Ammon and then they besieged Ammon's capital while David stayed in Jerusalem. One day, David saw a beautiful woman, named Bathsheba, bathing. He committed adultery with her. When she became pregnant, David tried to cover up his sin. When this did not work, he had her husband killed in battle. (See: sin)

---

2 Samuel 11:1

It came about in the spring of the year
"It happened in the springtime." This introduces a new event in the story.

at the time
"at the time of year"

David sent out Joab, his servants, and all the army of Israel
David sent them out to war. This can be stated clearly. Also, the word "his" refers to David. Alternate translation: "David sent Joab, his servants, and all the army of Israel to war"

the army of Ammon
"the Ammonite army"

Rabbah
This is the name of a city.

2 Samuel 11:2

So it came about
"So it happened" or "So it came to pass." The author uses this phrase to introduce the next event in the story.

a woman who was bathing
The woman was not on the roof, she would have been bathing outside in the courtyard of her house. Alternate translation: "a woman who was bathing in the courtyard of her house"

2 Samuel 11:3

So David sent
Here the word "sent" means that David sent a messenger. Alternate translation: "So David sent a messenger"

he asked people who would know about the woman
David was trying to find out who the woman was. The word "he" refers to David, but is a metonym for the messenger that David sent. The messenger was to ask the people for information about her. Alternate translation: "the messenger asked the people who knew her about who she was"

Is not this Bathsheba ... and is she not the wife of Uriah the Hittite?
This question gives information and can be written as a statement. Alternate translation: "This is Bathsheba ... and she is the wife of Uriah the Hittite."

2 Samuel 11:4

took her
David actually sent messengers, and they took her and brought her to him. Alternate translation: "they brought her to him"

she came to him
She came into his palace and into his bedroom. Alternate translation: "she came into the place where he was"

he lay with her
This is a polite way of saying that he had sexual relations with her. You may need to use a different euphemism in your language.

uncleanness
The Israelites considered a woman unclean when she was bleeding from her womb, and she needed to wash herself after the bleeding stopped. The bath she was taking in 1 Samuel 11:2 may have been this ritual bath.

2 Samuel 11:5

she sent and told David; she said, "I am pregnant."
Here the word "sent" means that she sent a messenger to tell David that she was pregnant. Alternate translation: "she sent a messenger to David, and the messenger told David that she was pregnant"

2 Samuel 11:6

Then David sent
Here the word "sent" means that David sent a messenger. Alternate translation: "Then David sent a messenger"

2 Samuel 11:7

how Joab was, how the army was doing, and how the war was going
David was asking if Joab and the army were well and about the progress of the war. Alternate translation: "if Joab was well, if other soldiers were well, and how the war was progressing"

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2 Samuel 11:8

Go down to your house
Possible meanings for the phrase "go down" are 1) Uriah's house was located at a lower elevation than the king's palace or 2) Uriah's house was of lesser importance than the king's palace. Alternate translation: "Go to your house"

wash your feet
This phrase is a metonym for returning home to rest for the night after working all day. Alternate translation: "rest for the night"

the king sent a gift for Uriah
David sent someone to bring the gift to Uriah. This can be stated clearly. Alternate translation: "the king sent someone to take a gift to Uriah"

2 Samuel 11:9

his master
The word "his" refers to Uriah and the word "master" refers to David.

2 Samuel 11:10

Have you not come from a journey? Why did you not go down to your house?
This rhetorical question is used to show David's surprise that Uriah did not visit his wife. This can be written as a statement. Alternate translation: "After coming from such a long journey, you should have gone down to your house."

2 Samuel 11:11

Israel and Judah
This refers to their armies. Alternate translation: "the armies of Israel and Judah"

How then can I go into my house ... with my wife?
This rhetorical question is used to emphasize Uriah's refusal to visit his wife and can be translated as a statement. Alternate translation: "It would be wrong for me to go into my house ... with my wife while the other soldiers in my army are in danger."

to lie with my wife
This is a euphemism. Alternate translation: "to have sexual relations with my wife"

As sure as you are alive, I will not do this
Uriah swears a strong promise that he will not go home to his wife as long as the rest of the soldiers are at war. He makes this promise by comparing the truth of his promise to the certainty that the king was alive. Alternate translation: "I solemnly promise that I will not do this"

2 Samuel 11:12

General Information:
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2 Samuel 11:13

he ate and drank before him
"Uriah ate and drank with David"

down to his house
Possible meanings of the word "down" are 1) Uriah's house was located at a lower elevation than the king's palace or 2) Uriah's house was of lesser importance than the king's palace. See how you translated the similar phrase "down to your house" in [2 Samuel 11:8]

2 Samuel 11:14

sent it by the hand of Uriah
The phrase "the hand of Uriah" refers to Uriah himself. Alternate translation: "sent Uriah himself to deliver it to him"

2 Samuel 11:15

very front of the most severe battle
"very front of the battle line where the fighting is the worst"

withdraw from him
"command the soldiers to back away from him"

he may be hit and die
"he may be wounded and die"

2 Samuel 11:16

the siege upon the city
The word "siege" can be expressed with the verbs "surround" and "attack." Alternate translation: "his army surround and attack the city"

2 Samuel 11:17

some of the servants of David fell
The word "fell" is a polite way to refer to the soldiers being killed. Alternate translation: "David's servants were killed" or "they killed some of David's servants"

servants of David
"David's soldiers." These men served David as soldiers. See how you translated this phrase in 2 Samuel 3:22.

and Uriah the Hittite was also killed there
This can be stated in active form. Alternate translation: "including Uriah the Hittite" or "and the men of the city also killed Uriah the Hittite"

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2 Samuel 11:18

Joab sent word to David
The phrase "sent word" means that he sent a messenger to give a report. Alternate translation: "Joab sent a messenger to David to give a report"

2 Samuel 11:19

General Information:
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2 Samuel 11:20

Why did you go so near ... from the wall?
Joab says that David may rebuke him by asking these rhetorical questions. These questions may be written as statements. Alternate translation: "You should not have gone so near to the city to fight. You should have known that they would shoot from the wall."

shoot from the wall
This refers to men of the city shooting arrows down at their enemy from the top of the city wall. Alternate translation: "shoot arrows at you from the top of the city wall"

2 Samuel 11:21

Who killed Abimelek son of Jerub-Besheth?
Joab says that David may rebuke him by asking these rhetorical questions. This can be written as a statement. Alternate translation: "Remember how Abimelek son of Jerub-Besheth was killed!"

Abimelek son of Jerub-Besheth
This is the name of a man. His father is also know by the name Gideon.

Did not a woman cast an upper millstone on him from the wall, so that he died at Thebez?
Joab says that David may rebuke him by asking these rhetorical questions. This can be written as a statement. Alternate translation: "Remember he died at Thebez when a woman cast an upper millstone on him from the top of the wall."

millstone
a heavy stone that would roll, used to crush grain for making bread

from the wall
"from the top of the city wall"

Thebez
This is the name of a city.

Why did you go so near the wall?
Joab says that David may rebuke him by asking these rhetorical questions. This can be written as a statement. Alternate translation: "You should not have gone so near the wall!"

2 Samuel 11:22

General Information:
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2 Samuel 11:23

the gate
"the city gate"

2 Samuel 11:24

their shooters shot
"their shooters shot arrows"

some of the king's servants were killed
This can be stated in active form. Alternate translation: "they killed some of the king's servants"

king's servants
"king's soldiers." These men served David as soldiers. See how you translated this phrase in 2 Samuel 3:22.

your servant Uriah the Hittite was killed
This can be stated in active form. Alternate translation: "they killed your servant Uriah the Hittite"

2 Samuel 11:25

for the sword devours one as well as another
Here "the sword" refers to a person who kills someone with sword. Also, killing someone with a sword is spoken of as if the sword were "eating" the people. Alternate translation: "for one man can be killed by a sword the same as another man" or "for any man can die in battle"

Make your battle even stronger
"Fight even stronger"

2 Samuel 11:26

she lamented deeply
Here the author speaks of her lamenting very much as if it were deep inside her. Alternate translation: "she lamented very much" or "she lamented greatly"

2 Samuel 11:27

sorrow
a deep feeling of sadness caused by suffering, disappointment or misfortune

David sent and took her home
Here the word "sent" means that he sent a messenger to get her and bring her to him. Alternate translation: "David sent a messenger to her to bring her home"

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displeased Yahweh
"saddened Yahweh" or "angered Yahweh"

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Chapter 12

1 Then Yahweh sent Nathan to David. He came to him and said, "There were once two men in a city. One man was rich and the other poor. **2** The rich man had a great number of sheep and cattle, **3** but the poor man had nothing except one little ewe lamb, which he had bought and fed and raised. It grew up together with him and with his children. The lamb even ate with him and drank from his own cup, and it lay in his bosom and was like a daughter to him. **4** One day a visitor came to the rich man, but the rich man was unwilling to take one of his own sheep or cattle to prepare a meal for him. Instead, he took the poor man's ewe lamb and cooked it for his visitor." **5** David was hot with anger against the rich man, and he raged to Nathan, "As Yahweh lives, the man who has done this deserves to be put to death. **6** He must pay back the lamb four times over because he did such a thing, and because he had no pity on the poor man."

7 Then Nathan said to David, "You are that man! Yahweh, the God of Israel, says, 'I anointed you king over Israel, and I rescued you out of the hand of Saul. **8** I gave you your master's house, and your master's wives into your arms. I also gave you the house of Israel and Judah. But if that had been too little, I would have given you many other things in addition. **9** So why have you despised the commands of Yahweh, so as to do what is evil in his sight? You have struck down Uriah the Hittite with the sword and have taken his wife to be your own wife. You killed him with the sword of the army of Ammon. **10** So now the sword will never leave your house, because you have despised me and have taken the wife of Uriah the Hittite as your wife.' **11** Yahweh says, 'Look, I will raise up disaster against you out of your own house. Before your own eyes, I will take your wives and give them to your neighbor, and he will lie with your wives in broad daylight. **12** For you committed your sin secretly, but I will do this thing before all Israel, in the sunlight.'" **13** Then David said to Nathan, "I have sinned against Yahweh." Nathan replied to David, "Yahweh also has passed over your sin. You will not be killed. **14** However, because by this act you have despised Yahweh, the child who is born to you will surely die." **15** Then Nathan left and went home.

Yahweh attacked the child that Uriah's wife bore to David, and he was very sick. **16** David then implored God for the boy. David fasted and went inside and lay all night on the floor. **17** The elders of his house arose and stood beside him, to raise him up from the floor, but he would not get up, and he would not eat with them. **18** It came about on the seventh day that the child died. David's servants were afraid to tell him that the child was dead, for they said, "Look, while the child was still alive we spoke to him, and he did not listen to our voice. What might he do to himself if we tell him that the boy is dead?!" **19** But when David saw that his servants were whispering together, David realized that the child was dead. He said to his servants, "Is the child dead?" They answered, "He is dead." **20** Then David arose from the floor and washed himself, anointed himself, and changed his clothes. He went to the tabernacle of Yahweh and worshiped there, and then he came back to his own palace. When he asked for it, they set food before him, and he ate. **21** Then his servants said to him, "Why have you done this? You fasted and wept for the child while he was alive, but when the child died, you got up and ate." **22** David answered, "While the child was still alive I fasted and wept. I said, 'Who knows whether or not Yahweh will be gracious to me, that the child may live?' **23** But now he is dead, so why should I fast? Can I bring him back again? I will go to him, but he will not return to me."

24 David comforted Bathsheba his wife, and went to her and lay with her. Later she gave birth to a son, and the child was named Solomon. Yahweh loved him **25** and he sent word through Nathan the prophet to name him Jedidiah, because Yahweh loved him.

26 Now Joab fought against Rabbah of the Ammonites, and he captured the royal city. **27** So Joab sent messengers to David and said, "I have fought against Rabbah, and I have taken the city's water supply. **28** Now therefore gather the rest of the army together and camp against the city and take it, because if I take the city, it will be named after me." **29** So David gathered all the army together and went to Rabbah; he fought against the city and captured it. **30** David took the crown from their king's head—it weighed a talent of gold, and there was a precious stone in it. The crown was placed on David's own head. Then he brought out the plunder of the city in large quantities. **31** He brought out the people who were in the city and forced them to work with saws, iron picks, and axes; he also made them work at brick kilns. David required all the cities of the people of Ammon to do this labor. Then David and all the army returned to Jerusalem.

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2 Samuel 12 General Notes

Structure and formatting

This is the final expansion of David's kingdom and records the end of the war with Ammon.

Special concepts in this chapter

David's punishment

God sent a prophet to confront David. He said that because David had Uriah killed, there would always be killing in his family and that the baby conceived with Bathsheba would die. David prayed that the baby be allowed to live, but the infant died. Bathsheba then had another son, who was named Solomon. (See: prophet)

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2 Samuel 12:1

General Information:

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2 Samuel 12:2

General Information:

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2 Samuel 12:3

the poor man had nothing except one little ewe lamb ... raised

This double negative emphasizes that the lamb was the only thing that the poor man owned. This is probably an exaggeration that means that the man loved this lamb more than anything else he owned. Alternate translation: "the only thing the poor man had was one little ewe lamb ... raised" or "the poor man had a little ewe lamb ... raised, and which he loved more than anything else he owned"

ewe lamb

a female lamb

was like a daughter to him

This refers to the closeness of this man and his little lamb. Alternate translation: "he loved it as much as if it were one of his daughters"

2 Samuel 12:4

ewe lamb

a young, female sheep

for his visitor

It was for his visitor to eat. Alternate translation: "for his visitor to eat"

2 Samuel 12:5

David was hot with anger against

Here the author describes how David was very angry as if his body were physically hot because of his anger. Alternate translation: "David became furious with" or "David became very angry with"

he raged to Nathan

This means that David spoke angrily to Nathan.

As Yahweh lives

This expresses that David was swearing an oath or serious promise. Alternate translation: "I declare, as surely as Yahweh lives"

to be put to death

This means to be killed. Also, that can be stated in active form. Alternate translation: "to be killed" or "to die"

2 Samuel 12:6

He must pay back the lamb four times over

The amount the rich man was required to pay back to the poor man was to be four times what the little lamb cost. "He must pay the poor man four times the price of the lamb"

pity

to feel sadness and love for someone who is suffering or hurt or not loved

2 Samuel 12:7

out of the hand of Saul

Here the word "hand" refers to control. Alternate translation: "out of Saul's control" or "from Saul's control"

2 Samuel 12:8

your master's wives into your arms

Here Yahweh describes David having his master's wives as his own wives, by saying that they are "in his arms." Alternate translation: "your master's wives as your own"

I also gave you the house of Israel and Judah

Here Yahweh speaks of how he gave David his authority as king over Israel and Judah as if he gave him the houses of Israel and Judah as a gift. The phrase "the house of" means "the people of." Alternate translation: "I also gave you authority as king over the people of Israel and Judah"

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if that had been too little
"if I had not given you enough"

2 Samuel 12:9

So why have you despised ... Yahweh, so as to do what is evil in his sight?
This rhetorical question is used to rebuke David. This can be written as a statement. Alternate translation: "You should not have despised ... Yahweh and should not have done what is evil in his sight!"

what is evil in his sight
Here "sight" refers to Yahweh's thoughts or opinion. Alternate translation: "what he considers to be evil" or "what is evil in Yahweh's judgement"

You have struck down Uriah the Hittite with the sword
David did not kill Uriah himself, rather he arranged for him to be killed in battle. The phrase "with the sword" represents how Uriah died in battle. Alternate translation: "You have arranged for Uriah the Hittite to die in battle"

You killed him with the sword of the army of Ammon
David did not kill Uriah himself, rather he arranged for him to be killed in battle when Israel was fighting against Ammon. The phrase "with the sword" refers to how he died in battle. Alternate translation: "You arranged for him to die in battle against the army of Ammon"

2 Samuel 12:10

the sword will never leave your house
Here the word "sword" refers to people dying in war. Also, David's "house" refers to his descendants. Alternate translation: "some of your descendants will always die in battle"

2 Samuel 12:11

out of your own house
Here David's "house" refers to his family. Alternate translation: "from among your own family"

Before your own eyes
Here David is referred to by his eyes to emphasize what he would see. Alternate translation: "While you are watching"

he will lie with your wives
This is a euphemism. Alternate translation: "he will have sexual relations with your wives"

in broad daylight
"in full daylight." The idea of doing something "openly" or in a way that people are fully aware of what is happening is often spoken about as being done in the "daylight." Alternate translation: "openly" or "and everyone will see what is happening"

2 Samuel 12:12

committed your sin
"sinned"

before all Israel
This phrase speaks of the people of Israel knowing about what has happened to his wives as if they all actually witnessed it happening. Alternate translation: "before all the people of Israel" or "and all the people of Israel will know about it"

2 Samuel 12:13

passed over
Yahweh has forgiven David of his sin. This is spoken of here as Yahweh passing over his sin as if it were something that he walked by and disregarded. Alternate translation: "forgiven"

You will not be killed
This can be stated in active form. Sometimes men died because of their sins, but he will not die because of his sin with the woman. This can be stated clearly. Alternate translation: "You will not die" or "you will not die because of this sin"

2 Samuel 12:14

despised
to strongly dislike or hate someone or something

the child who is born to you
The phrase "born to you" means that it is David's baby. Alternate translation: "your child who will be born"

2 Samuel 12:15

Yahweh attacked the child that ... and he was very sick
Here the author speaks of Yahweh causing the baby to become sick as Yahweh attacking the child. Alternate translation: "Yahweh afflicted the child that ... and he was very sick" or "Yahweh caused the baby that ... to become very sick"

the child that Uriah's wife bore to David
This means that she gave birth to a child and that David was his father. Alternate translation: "David's child, who Uriah's wife gave birth to"

2 Samuel 12:16

implored
to beg or pray with strong desire

went inside
David went into his room when he was alone. Alternate translation: "went inside his room"

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2 Samuel 12:17

to raise him up from the floor
"and urged him to get up from the floor"

2 Samuel 12:18

It came about
"It happened"

he did not listen to our voice
The servants are referred to here by their voices to emphasize that they were speaking. Alternate translation: "he did not listen to us"

the seventh day
"day 7." This refers to the seventh day after the baby was born. Alternate translation: "the seventh day after he was born"

Look
This is used to get people's attention. Alternate translation: "Listen"

What might he do to himself if we tell him that the boy is dead?!
The servants ask this rhetorical question to express their fear. This can be written as a statement. Alternate translation: "We are afraid that he may harm himself if we tell him that the boy is dead!"

2 Samuel 12:19

were whispering together
"were speaking very quietly to each other"

David realized
"David understood"

2 Samuel 12:20

David arose
"David got up"

2 Samuel 12:21

General Information:
These verses contain rhetorical questions that emphasize that David realizes that Yahweh has allowed this to happen.

2 Samuel 12:22

Who knows whether or not Yahweh will be gracious to me, that the child may live?
David asked this rhetorical question to empathize that no one knew if Yahweh would let the child live. This rhetorical question can be translated as a statement. Alternate translation: "No one knows whether or not Yahweh will be gracious to me so that the child may live."

2 Samuel 12:23

But now he is dead, so why should I fast?
David asks this rhetorical question to empathize that he no longer has a reason to fast. This can be written as a statement. Alternate translation: "Now that he is dead it would be of no use to fast any longer."

Can I bring him back again?
David asks this rhetorical question to empathize that the boy cannot come back to life. This can be written as a statement. Alternate translation: "I cannot bring him back to life."

I will go to him
David implies that he will go to where his child is when he dies. Alternate translation: "When I die I will go to where he is"

2 Samuel 12:24

lay with her
This is a euphemism. Alternate translation: "had sexual relations with her"

2 Samuel 12:25

he sent word through Nathan the prophet
Here "word" refers to a message that Yahweh told Nathan to tell David. Alternate translation: "he sent Nathan to tell him"

Jedidiah
This is another name for David's son Solomon, which Yahweh chose for him.

2 Samuel 12:26

Joab fought ... he captured
Here the author says "Joab" but he is referring to Joab and his soldiers who fought with him. Alternate translation: "Joab and his soldiers fought ... they captured"

Rabbah
Fighting against this city literally means to fight against the people of Rabbah. Translate the name the same as you did in [2 Samuel 11:1]

2 Samuel 12:27

So Joab sent messengers to David and said
"So Joab sent messengers to David to say to him"

have taken the city's water supply
"Taking" a place or landmark means to take control of it. Alternate translation: "have taken control of the city's water supply"

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I have fought ... I have taken
Here Joab speaks of himself when he is actually referring to himself and his soldiers. Alternate translation: "My soldiers and I have fought ... my soldier and I have taken"

2 Samuel 12:28

if I take
Here Joab speaks of himself when he is actually referring to himself and his soldiers. Alternate translation: "if my soldiers and I take"

camp against
This means to surround and attack. Alternate translation: "besiege" or "surround"

take it ... take the city
"Taking" a place or landmark means to take control of it. Alternate translation: "take control of it ... take control of the city"

it will be named
This can be stated in active form. Alternate translation: "people will name it"

2 Samuel 12:29

he fought
Here the author speaks of David when he is actually referring to David and his soldiers. Alternate translation: "David and his soldiers fought"

2 Samuel 12:30

a talent
This may be written in modern weights. Alternate translation: "about 33 kilograms"

a precious stone
a rare gemstone such as a diamond, ruby, sapphire, emerald, or opal

The crown was placed on David's own head
This can be stated in active form. Alternate translation: "They placed the crown on David's own head"

he brought out
Here the author speaks of David when he is actually referring to David's soldiers. Alternate translation: "they brought out"

plunder
valuable things taken from a defeated enemy

large quantities
"large amounts"

2 Samuel 12:31

He brought out the people
David did not bring out the people himself; he commanded his soldiers to bring them out. Alternate translation: "David commanded his soldiers to bring out the people"

saws, iron picks, and axes
These are tools to cut wood or break up the ground.

brick kilns
ovens where bricks are dried and hardened

all the cities of the people of Ammon
This refers to the people in the cities. Alternate translation: "all the people of the cites of Ammon"

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Chapter 13

1 It came about after this that David's son Absalom had a beautiful sister whose name was Tamar, and David's son Amnon loved her. **2** Amnon was so frustrated that he became sick because of his sister Tamar. She was a virgin, and it seemed impossible to Amnon to do anything to her. **3** But Amnon had a friend whose name was Jonadab son of Shimeah, David's brother. Jonadab was a very shrewd man. **4** Jonadab said to Amnon, "Why, son of the king, are you depressed every morning? Will you not tell me?" So Amnon answered him, "I love Tamar, my brother Absalom's sister." **5** Then Jonadab said to him, "Lie down on your bed and pretend to be sick. When your father comes to see you, ask him, 'Would you please send my sister Tamar to give me something to eat and cook it before me, so that I may see it and eat it from her hand?'" **6** So Amnon lay down and pretended to be sick. When the king came to see him, Amnon said to the king, "Please send my sister Tamar to make some food for my sickness in front of me so that I may eat from her hand."

7 Then David sent word to Tamar at his palace, saying, "Go now to your brother Amnon's house and prepare food for him." **8** So Tamar went to her brother Amnon's house where he was lying down. She took dough and kneaded it and formed bread in his sight, and then she baked it. **9** She took the pan and gave the bread to him, but he refused to eat. Then Amnon said to the others present, "Send everyone out, away from me." So everyone went out from him. **10** So Amnon said to Tamar, "Bring the food into my room that I may eat from your hand." So Tamar took the bread that she had made, and brought it into the room of Amnon her brother. **11** When she had brought the food to him, he took hold of her and said to her, "Come, lie with me, my sister." **12** She answered him, "No, my brother, do not force me, for nothing like this should be done in Israel. Do not do this disgraceful thing! **13** How could I be rid of my shame? What about you? You would be like one of the fools in Israel! Now, please speak to the king, for he would not keep me from you." **14** However Amnon would not listen to her, and he was stronger than she was, and he overpowered her, and he lay with her.

15 Then Amnon hated Tamar with extreme hatred. The hatred with which he hated her was even greater than the love with which he had loved her. Amnon said to her, "Get up and go." **16** But she responded to him, "No! Because this great evil of making me leave is even worse than what you did to me!" But Amnon did not listen to her. **17** Instead, he called his personal servant and said, "Take this woman away from me, and bolt the door after her." **18** Then his servant brought her out and bolted the door after her. Tamar was wearing a beautifully decorated garment because the king's daughters who were virgins dressed in such robes. **19** Tamar put ashes on her head and tore her beautifully decorated garment. She put her hands on her head and walked away, crying aloud as she went.

20 Absalom her brother said to her, "Has Amnon your brother been with you? But now keep quiet, my sister. He is your brother. Do not take this thing to heart." So Tamar remained alone in her brother Absalom's house. **21** But when King David heard of all these things, he was very angry. **22** Absalom said nothing to Amnon, for Absalom hated him for what he had done to her and how he had disgraced his sister Tamar.

23 It came about after two full years that Absalom had sheep shearers working at Baal Hazor, which is near Ephraim, and Absalom invited all the king's sons to visit there. **24** Absalom went to the king and said, "See now, your servant has sheep shearers. Please, may the king and his servants go with me, your servant." **25** The king answered Absalom, "No, my son, all of us should not go because we would be a burden to you." Absalom begged the king, but he would not go, but he gave him his blessing. **26** Then Absalom said, "If not, please let my brother Amnon go with us." So the king said to him, "Why should Amnon go with you?" **27** Absalom pressed David, and so he let Amnon and all the king's sons go with him. **28** Absalom commanded his servants saying, "Listen closely. When Amnon begins to be affected by the wine, and when I say to you, 'Attack Amnon,' then put him to death. Do not be afraid. Have I not commanded you? Be courageous and brave." **29** So Absalom's servants did to Amnon as he had commanded them. Then all the king's sons arose, and every man mounted his mule and fled.

30 So it came about, while they were on the road, that the news came to David saying, "Absalom has killed all the king's sons, and there is not one of them left." **31** Then the king arose and tore his clothes, and lay on the floor; all his servants stood by with their clothes torn. **32** Jonadab son of Shimeah, David's brother, answered and said, "Let not my master believe that they have killed all the young men who are

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the king's sons, for Amnon only is dead. Absalom has planned this from the day that Amnon violated his sister Tamar. **33** So therefore let not my master the king take this report to heart, so as to believe that all the king's sons are dead, for Amnon only is dead."

34 Absalom fled away. A servant keeping watch raised his eyes and saw many people coming on the road on the hillside west of him. **35** Then Jonadab said to the king, "Look, the king's sons are coming. It is just as your servant said." **36** So it came about when he finished speaking, the king's sons arrived and raised their voices and wept. The king and all his servants also wept bitterly.

37 But Absalom fled and went to Talmai son of Ammihud, the king of Geshur. David mourned for his son every day. **38** So Absalom fled and went to Geshur, where he was for three years. **39** The mind of King David longed to go out to see Absalom, for he was comforted concerning Amnon and his death.

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2 Samuel 13 General Notes

Structure and formatting

This chapter begins the story about the difficulties and killings in David's family. David's sin caused these problems in his family. (See: sin)

Special concepts in this chapter

Amnon raped Absalom's sister

Amnon raped Absalom's sister, who was his own half-sister. David did nothing to punish him and David's lack of action caused significant problems in his family and in Israel. This eventually caused Solomon to become king, even though he was not the oldest son.

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2 Samuel 13:1

Connecting Statement:

This is the beginning of the account of the rebellion led by Absalom, David's son, which runs through 2 Samuel 19.

It came about after this

"It happened after this." This phrase is used to introduce a new event to the story.

David's son Absalom had a beautiful sister whose name was Tamar ... Amnon loved her

Absalom, Amnon, and Tamar had all been born before the events in 1 Samuel 11-12. It was after those events that Amnon fell in love with Tamar.

Absalom ... had a beautiful sister whose name was Tamar, and ... Amnon loved her.

The writer is introducing the people that the following account is about. Absalom (1 Samuel 3:2) is introduced first because the larger account, through 2 Samuel 19, is about him. Tamar and Amnon (1 Samuel 3:2) are not as important to the larger account and so are introduced after Absalom.

2 Samuel 13:2

Amnon was so frustrated that he became sick because of his sister Tamar

Amnon was frustrated because he desired to sleep with his sister Tamar. Alternate translation: "Amnon was so frustrated with desire for his sister Tamar that he felt sick"

2 Samuel 13:3

Jonadab son of Shimeah, David's brother

These are the names of men. Shimeah was David's brother.

shrewd

crafty or deceptive

2 Samuel 13:4

depressed

in an emotional state of extreme unhappiness

Will you not tell me?

It is understood that he is asking him about his depression, which can be stated clearly. Also, this rhetorical question is a request for Jehonadab to tell him why he is depressed. It may be written as a statement. Alternate translation: "Will you not tell me why you are depressed?" or "Please, tell me why you are depressed."

2 Samuel 13:5

Jonadab

See how you translated this man's name in 2 Samuel 13:3.

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eat it from her hand
This is probably a request for her to serve food to him personally. He probably did not want her to put the food in his mouth. Alternate translation: "have her serve it to me herself"

2 Samuel 13:6

I may eat from her hand
This is probably a request for her to serve food to him personally. He probably did not expect her to put the food in his mouth. Alternate translation: "she may serve it to me to eat"

pretended to be sick
This means he gave a false appearance of being ill.

for my sickness in front of me
The food is not for his sickness, but rather it is for him, because he is sick. The phrase "in front of me" is a request for Tamar to prepare the food in his presence. Alternate translation: "in front of me because I am sick"

2 Samuel 13:7

David sent word
This means that he sent a messenger to speak to Tamar. Alternate translation: "David sent a messenger"

2 Samuel 13:8

dough
a thick mixture of flour and liquid used for baking

kneaded
used her hands to mix the dough

in his sight
This means that Tamar made the bread in front of him. Alternate translation: "in front of him" or "in his presence"

2 Samuel 13:9

So everyone went out from him
To "go out from someone" means to leave them. Alternate translation: "So everyone left him"

2 Samuel 13:10

that I may eat from your hand
This is a request for Tamar to serve the food to him personally. Alternate translation: "and serve it to me"

2 Samuel 13:11

lie with me
This is a euphemism. Alternate translation: "have sexual relations with me"

2 Samuel 13:12

do not force me
She does not want him to force her to have sexual relations with him. Alternate translation: "do not force me to have sexual relations with you"

2 Samuel 13:13

General Information:
Tamar continues to talk to Amnon.

How could I be rid of my shame?
Tamar asks this rhetorical question to emphasize how much shame she would have if she slept with him. Tamar speaks of getting rid of her shame as if it were an enemy or a tormentor that she needed to escape from. Alternate translation: "If you do this, I would have to endure shame everywhere I go"

2 Samuel 13:14

he lay with her
This is a euphemism. Alternate translation: "he had sexual relations with her"

2 Samuel 13:15

The hatred with which he hated her was even greater than the love with which he had loved her
The repetition of the ideas of hate and love here emphasize that his feelings had changed completely. The abstract nouns "hatred" and "love" can be left untranslated. Alternate translation: "He hated her even more than he had loved her"

love ... loved her
You may need to make explicit that the words "love" and "loved" here refer only to sexual desire. Alternate translation: "had desired her"

2 Samuel 13:16

Because this great evil of making me leave is even worse
The abstract noun "this great evil" can be expressed as a verb. Alternate translation: "It would be very evil to make me leave! It would be even worse"

2 Samuel 13:17

bolt the door after her
This means to lock the door so that she will not be able to come back in again. Alternate translation: "lock the door so that she cannot come back in"

2 Samuel 13:18

bolted the door after her
This means to lock the door so that she will not be able to come back in again. Alternate translation: "locked the door so that she could not go back in"

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כְּתֹנֶת פַּסִּים

2 Samuel 13:19

put ashes on her head and tore her beautifully decorated garment. She put her hands on her head
These are acts of mourning and grief in the Israelite culture. Alternate translation: "put ashes on her head and tore her beautifully decorated garment to show that she was very sad. Then to show her grief, she put her hands on her head"

2 Samuel 13:20

Has Amnon your brother been with you?
This is a polite way to ask is Amnon has had sexual relations with her. Alternate translation: "Has Amnon your brother slept with you?"

keep quiet
This means to not tell anyone about something. Alternate translation: "do not tell anyone about this"

Do not take this thing to heart
The phrase "take something to heart" means "to worry about it." Alternate translation: "Do not worry about what has happened"

So Tamar remained alone
This means that she did not marry.

2 Samuel 13:21

General Information:
This page has intentionally been left blank.

2 Samuel 13:22

said nothing
"did not speak"

2 Samuel 13:23

It came about after two full years
This explains that two whole years has passed and introduces the next event in the story. The phrase "full years" means that they are complete years.

shearers
These are people who cut the wool from sheep.

Baal Hazor
This is the name of a place.

2 Samuel 13:24

See now, your servant
The phrase "See now" indicates that what follows is a polite request for the hearer to pay attention. "Please listen carefully: your servant"

your servant
Absalom is calling himself "your servant" to show respect.

has sheep shearers
It was customary for people in Israel to have a party after they had sheared their sheep.

may the king
Although he is talking to his father the king, he calls him "the king" instead of "you" to show respect for him.

2 Samuel 13:25

General Information:
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2 Samuel 13:26

please let my brother Amnon go with us
The oldest son could often represent his father in Israelite culture. Amnon was David's oldest son.

Why should Amnon go with you?
David knew that Amnon was not Absalom's friend.

2 Samuel 13:27

Absalom pressed David
Here the author speaks of Absalom urging David to let Amnon come as if he were putting physical pressure on him. Alternate translation: "Absalom begged David for Amnon to come"

all the king's sons
This does not include Absalom and Amnon who is dead. It includes the rest of the sons that the king allowed to go to the celebration. Alternate translation: "the rest of the king's sons"

2 Samuel 13:28

Do not be afraid
This implies that they do not need to be afraid of the consequences for killing Amnon. This can be stated clearly. Alternate translation: "Do not be afraid that you will be blamed for killing the king's son"

Have I not commanded you?
Absalom asks this rhetorical question to emphasize that he will be blamed for killing Amnon because he is commanding them. This can be written as a statement. Alternate translation: "I have commanded you to do this." or "I will be the one guilty for killing him because I have commanded you to do this."

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not commanded you
What Absalom has commanded them to do may be stated in the question. Alternate translation: "not commanded you to kill him"

2 Samuel 13:29

every man
This refers to the king's sons who left the celebration.

2 Samuel 13:30

So it came about
"It happened that." This phrase is used here to introduce the next event in the story.

on the road
"travelling along the road"

that the news came to David saying
Here it says that the news came, when really someone came and told David the news. Alternate translation: "that someone came and reported the news to David saying"

2 Samuel 13:31

Then the king arose
"Then the king stood up"

tore his clothes, and lay on the floor
He did these things to show that he was extremely sad. Alternate translation: "tore his clothes, and threw himself on the floor grieving"

with their clothes torn
They did this to show their sadness and to mourn with their king. Alternate translation: "and tore their clothes, mourning with the king"

2 Samuel 13:32

Jonadab ... Shimeah
See how you translated these men's names in 2 Samuel 13:3.

Let not my master believe
"My master, do not believe"

my master
Jonadab calls David "my master" to show respect.

Amnon violated his sister
This is a polite way of saying that Amnon raped his sister.

2 Samuel 13:33

let not my master the king
"my master the king, do not"

take this report to heart
The phrase "take something to heart" means "to worry about it." Alternate translation: "worry about this report"

2 Samuel 13:34

keeping watch
This means that the servant was watching for enemies while guarding at the city wall. Alternate translation: "who was guarding" or "who was guarding at the city wall"

raised his eyes
Here the servant looking up at something is spoken of as if he lifted up his eyes. Alternate translation: "looked up"

2 Samuel 13:35

General Information:
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2 Samuel 13:36

So it came about
This phrase is used to introduce the next event in the story.

raised their voices
Here the sons crying out is spoken of as if their voices were something they lifted into the sky. Alternate translation: "cried out"

2 Samuel 13:37

Talmai ... Ammihud
These are the names of men.

for his son
"for his son Amnon"

2 Samuel 13:38

where he was for three years
"where he stayed for three years"

2 Samuel 13:39

The mind of King David longed
Here David is referred to by his mind to emphasize his thoughts. Alternate translation: "King David longed"

for he was comforted concerning Amnon and his death
"because he was no longer grieving about Amnon being dead." This refers to three years after Absalom fled to Geshur.

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Chapter 14

1 Now Joab son of Zeruiah knew that the king's heart went out to Absalom. **2** So Joab sent word to Tekoa
and had a wise woman brought to him. He said to her, "Please pretend you are a mourner and put on
mourning clothes. Please do not anoint yourself with oil, but be like a woman who has mourned a long
time for the dead. **3** Then go to the king and speak to him about what I will describe." So Joab told her the
words she was to say to the king.

4 When the woman from Tekoa spoke to the king, she lay facedown on the ground and said, "Help me,
king." **5** The king said to her, "What is wrong?" She answered, "The truth is that I am a widow, and my
husband is dead. **6** I, your servant, had two sons, and they fought with each other in the field, and there
was no one to separate them. One struck the other and killed him. **7** Now the whole clan has risen against
your servant, and they say, 'Give into our hand the man who struck his brother, so that we may put him to
death, to pay for the life of his brother whom he killed.' So they would also destroy the heir. Thus they will
put out the burning coal that I have left, and they will leave for my husband neither name nor descendant
on the surface of the earth."

8 So the king said to the woman, "Go to your house, and I will command something to be done for you." **9**
The woman of Tekoa replied to the king, "My master, king, may the guilt be on me and on my father's
family. The king and his throne are guiltless." **10** The king replied, "Whoever says anything to you, bring
him to me, and he will not touch you anymore." **11** Then she said, "Please, may the king call to mind
Yahweh your God, so that the avenger of blood will not destroy anyone further, so that they will not
destroy my son." The king replied, "As Yahweh lives, not one hair of your son will fall to the ground."

12 Then the woman said, "Please let your servant speak a further word to my master the king." He said,
"Speak on." **13** So the woman said, "Why then have you devised such a thing against the people of God?
For in saying this thing, the king is like someone who is guilty, because the king has not brought back
home again his banished son. **14** For we all must die, and we are like water spilled on the ground, which
cannot be gathered up again. But God will not take away life. Rather, he devises a way for those who were
driven away not to remain outcast. **15** Now then, seeing that I have come to speak this thing to my master
the king, it is because the people have made me afraid. So your servant said to herself, 'I will now speak
to the king. It may be that the king will perform the request of his servant. **16** Perhaps the king will listen
to me and deliver his servant from the hand of the man who would destroy me and my son together, out of
the inheritance God gave us.' **17** Then your servant prayed, 'Yahweh, please let the word of my master the
king give me relief, for as an angel of God, so is my master the king in telling good from evil.' May Yahweh
your God be with you."

18 Then the king answered and said to the woman, "Please do not hide from me anything that I will ask
you." The woman replied, "Let my master the king now speak." **19** The king said, "Is not the hand of Joab
with you in all this?" The woman answered and said, "As you live, my master the king, no one can escape
to the right hand or to the left from anything that my master the king has spoken. It was your servant
Joab who commanded me and told me to say these things that your servant has spoken. **20** Your servant
Joab has done this to change the course of what is happening. My master is wise, like the wisdom of an
angel of God, and he knows everything that is happening in the land."

21 So the king said to Joab, "See now, I will do this thing. Go then, and bring the young man Absalom
back." **22** So Joab lay facedown on the ground in honor and gratitude to the king. Joab said, "Today your
servant knows that I have found favor in your eyes, my master, king, in that the king has performed the
request of his servant." **23** So Joab arose, went to Geshur, and brought Absalom back to Jerusalem. **24** The
king said, "He may return to his own house, but he may not see my face." So Absalom returned to his own
house, but did not see the king's face.

25 Now in all Israel there was no one praised for his handsomeness more than Absalom. From the sole of
his foot to the top of his head there was no blemish in him. **26** When he cut the hair of his head at the end
of every year, because it was heavy on him, he weighed his hair; it would weigh about two hundred
shekels, which is measured by the weight of the king's standard. **27** To Absalom were born three sons and
one daughter, whose name was Tamar. She was a beautiful woman.

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28 Absalom lived two full years in Jerusalem, without seeing the king's face. **29** Then Absalom sent word for Joab to send him to the king, but Joab would not come to him. So Absalom sent word a second time, but Joab still did not come. **30** So Absalom said to his servants, "See, Joab's field is near mine, and he has barley there. Go and set it on fire." So Absalom's servants set the field on fire. **31** Then Joab arose and came to Absalom at his house, and said to him, "Why have your servants set my field on fire?" **32** Absalom answered Joab, "Look, I sent word to you saying, 'Come here so I may send you to the king to say, "Why did I come from Geshur? It would be better for me to still be there. Now therefore let me see the king's face, and if I am guilty, let him kill me."'" **33** So Joab went to the king and told him. When the king called for Absalom, he came to the king and bowed low to the ground before the king, and the king kissed Absalom.

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2 Samuel 14 General Notes

Special concepts in this chapter

Reconciliation

David missed his son, Absalom, who was in exile. Joab summons a wise woman to reconcile David and Absalom. (See: reconcile)

Important figures of speech used in this chapter

Parable

The wise woman uses a type of story to convince David that his actions were wrong. He treated a stranger worse than he treated his own son. This parable was intended to convict David of his sin. She uses David's own words against him. (See: sin)

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2 Samuel 14:1

Now

This word is used here to mark a stop in the main story. Here the author tells about a new person in the story.

Zeruiah

See how you translated this man's name in 2 Samuel 2:13.

2 Samuel 14:2

sent word to Tekoa and had a wise woman brought

This means that Joab sent someone with a message to Tekoa and had him bring back a woman to him. This can be written in active form. Alternate translation: "sent someone with a message to Tokoa and had him bring a wise woman back"

Tekoa

This is the name of a place.

the dead

This refers to someone who has died, not dead people in general. Alternate translation: "someone who has died"

2 Samuel 14:3

General Information:

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2 Samuel 14:4

she lay facedown on the ground

She did this to show her respect and submission to the king. Alternate translation: "she showed her respect to the king by lying facedown on the ground"

2 Samuel 14:5

General Information:

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2 Samuel 14:6

One struck the other

"One of my sons hit the other son with something"

2 Samuel 14:7

the whole clan

"my entire family"

your servant

To show respect for the king the woman refers to herself as "your servant."

put him to death

This is an idiom which means to kill. Alternate translation: "kill him"

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they would also destroy the heir
If they put the guilty brother to death there would not be a son left to inherit the family's possessions. The full meaning of this statement can be made clear. Alternate translation: "if they did this, they would be destroying our family's heir"

Thus they will put out the burning coal that I have left
Here the woman refers to her only living son as if he were a burning piece of coal. She speaks of the men killing her son as stopping the coal's burning. Alternate translation: "In this way they will kill the only child I have left"

they will leave for my husband neither name nor descendant
"they will not leave for my husband name or descendant"

neither name nor descendant
This refers to a son to carry on the family's name into the next generation. Alternate translation: "no son to preserve our family's name"

on the surface of the earth
"on the earth." This descriptive phrase emphasizes that the family line would not continue on earth after the husband died. "The surface of the earth" refers to the ground on which people walk.

2 Samuel 14:8

I will command something to be done for you
This can be stated in active form. Alternate translation: "I will take care of this matter for you"

2 Samuel 14:9

Tekoa
Translate the name of this place the same as you did in 2 Samuel 14:2.

may the guilt be on me and on my father's family
This means that if people say that the king was wrong for helping the woman's family that the king should not be guilty. The full meaning of this statement can be made explicit. Alternate translation: "if anyone blames you for helping our family, may my family be considered guilty instead"

The king and his throne
Here the word "throne" refers to anyone who later becomes king in David's place. Alternate translation: "The king and his descendants" or "The king and his family"

are guiltless
"are innocent." This implies that in the future if anyone accuses the king of wrongdoing, he will be innocent in the matter. Alternate translation: "will be innocent regarding the matter"

2 Samuel 14:10

says anything to you
Here speaking threats is spoken of as speaking in general. Alternate translation: "threatens you" or "speaks threats to you"

he will not touch you anymore
Here David speaks of a person not threatening or hurting her, by saying that the person would not touch her. It is implied that David will not allow the person threatening her to bother her again. The full meaning of this statement can be made clear. Alternate translation: "I will make sure he does not threaten you again"

2 Samuel 14:11

Please, may the king call to mind Yahweh your God
Possible meanings are 1) The phrase "call to mind" is an idiom meaning to pray. Alternate translation: "Please, pray to Yahweh your God" or 2) Here "call to mind" means to remember and it is implied that after he remembers Yahweh he will promise in his name. Alternate translation: "Please promise in the name of Yahweh your God"

the avenger of blood
This refers to the man who wants to avenge the death of the dead brother. This can be stated clearly. Alternate translation: "the man who wants to avenge my son's brother's death"

destroy anyone further
"cause anyone else to die." This is in addition to the brother who already died.

that they will not destroy my son
"that they will not kill my son" or "that they will not execute my son"

As Yahweh lives
Often people would make promises and compare how surely they would fulfil their promise to how surely Yahweh is alive. Alternate translation: "I promise you, as surely as Yahweh lives" or "In Yahweh's name I promise"

not one hair of your son will fall to the ground
The means that her son will not be harmed, which is exaggerated by saying that he will not lose even a single hair. Alternate translation: "your son will be completely safe"

2 Samuel 14:12

your servant
To show respect for the king the woman refers to herself as "your servant."

speak a further word to
"talk about something else to." The woman is requesting to speak to the king about another topic.

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Speak on
This is an idiom. The king was giving her permission to continue speaking. Alternate translation: "You may speak to me"

2 Samuel 14:13

Why then have you devised such a thing against the people of God?
The woman asks this rhetorical question to rebuke David for how he has treated Absalom. This question can be written as a statement. Alternate translation: "What you have just said proved that you did wrong."

the king is like someone who is guilty
The woman compares the king to someone who is guilty to suggest that he is guilty without saying it directly. Alternate translation: "the king has declared himself guilty"

his banished son
"his son whom he banished"

2 Samuel 14:14

For we all must die, and we are like water spilled on the ground ... up again
Here the woman speaks of a person dying as if they were water being spilled on the ground. Alternate translation: "We all must die, and after we die we cannot be brought back to life again"

not to remain outcast
"to be allowed to return"

2 Samuel 14:15

it is because the people have made me afraid
The understood information may be supplied. Alternate translation: "I have come because the people have made me afraid"

your servant
To show respect for the king the woman refers to herself as "your servant"

2 Samuel 14:16

from the hand of the man
This phrase is an idiom. Also, "the hand" is a metonym referring to the man's control. Alternate translation: "out of the control of the man"

2 Samuel 14:17

the word of my master the king
"the message of my master the king"

for as an angel of God, so is my master ... from evil
Here David, the king, is compared to an "angel of God." Alternate translation: "for the king is like an angel of God because they both know how to tell good from evil"

2 Samuel 14:18

Please do not hide from me anything that I will ask you
The negative form here is used for emphasis and can be stated in a positive form. Alternate translation: "Please tell me the truth about everything I ask you"

2 Samuel 14:19

Is not the hand of Joab with you in all this
Here the word "hand" refers to Joab's influence. Alternate translation: "Has not Joab influenced you in all this" or "Did Joab send you here to speak these things"

As you live
"As surely as you are alive." Here the woman compares the certainty of what David has said to the certainty that he is alive, to emphasize how true his statement is.

no one can escape to the right hand ... the king has spoken
Here the woman describes the difficulty of speaking to the king and keeping him from finding out the truth by comparing it to a person not being about to escape in any direction. Alternate translation: "no one can keep you from knowing the truth"

to the right hand or to the left
The expression gives two extremes and means "anywhere." Alternate translation: "anywhere at all" or "anywhere"

2 Samuel 14:20

My master is wise
"My master the king is wise"

is wise, like the wisdom of an angel of God
The woman compares David's wisdom to the wisdom of an angel to emphasize how very wise he is. Alternate translation: "you are very wise, like an angel of God"

2 Samuel 14:21

So the king said to Joab
It is implied that the king had Joab brought before him so that he could speak to him. The full meaning of this can be made clear. Alternate translation: "Then the king summoned Joab and said to him"

See now, I
The phrase "See now" indicates that what follows is a polite request for the hearer to pay attention. "Please listen carefully: I" See how you translated similar words in 2 Samuel 13:24.

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this thing
This refers to what Joab wants the king to do. The full meaning of this statement can be made clear. Alternate translation: "what you want me to do"

2 Samuel 14:22

Joab lay facedown on the ground
Joab did this to honor the king and show his gratitude.

your servant
To show respect for the king Joab refers to himself as "your servant."

I have found favor in your eyes
The phrase "found favor" is an idiom which means to be approved of by someone. Also, "eyes" is a metonym for sight, and sight represents judgment or evaluation. Alternate translation: "you are pleased with me" or "you have approved of me"

in that the king
"because the king"

the king has performed the request of his servant
"you have done what I asked you to do"

2 Samuel 14:23

General Information:
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2 Samuel 14:24

but he may not see my face ... the king's face
Here the word "face" refers to the king himself. Alternate translation: "but he may not see me ... the king"

2 Samuel 14:25

Now
This word marks a stop in the main story. This new section gives background information for the part of the story that follows.

there was no one praised for his handsomeness more than Absalom
This can be stated in active form. Alternate translation: "people praised Absalom for his handsomeness more than they praised anyone else"

handsomeness
good and pleasing appearance, especially of the face

From the sole of his foot to the top of his head there was no blemish in him
This means the whole person was without blemish. Alternate translation: "There were no blemishes on any part of his body"

2 Samuel 14:26

two hundred shekels
This can be written in modern units. Alternate translation: "two and a half kilograms"

the weight of the king's standard
The king had weights that determined the standard weight of the shekel and other weights and measurements.

2 Samuel 14:27

To Absalom were born three sons and one daughter
This can be stated in active form. Alternate translation: "Absalom had three sons and one daughter"

2 Samuel 14:28

the king's face
Here "the king's face" refers to the king himself. Alternate translation: "the king"

2 Samuel 14:29

Absalom sent word for Joab
Here "word" is a metonym for "a message." This means that he sent a messenger to Joab with a request. Alternate translation: "Absalom sent a messenger to Joab asking him"

to send him to the king
It is implied that Absalom wanted Joab to come to him to see him and to intercede for him so that he would be allowed to see the king. The full meaning of this can be made clear. Alternate translation: "to come to him and to intercede for him so that he could see the king"

So Absalom sent word a second time
Here "word" is a metonym for "a message." This means that he sent a messenger to Joab again with the same request. The full meaning of this can be made clear. Alternate translation: "So Absalom sent a messenger to Joab again with the same request"

2 Samuel 14:30

See
Here this word is used to remind people of something. Alternate translation: "As you know"

2 Samuel 14:31

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2 Samuel 14:32

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

I sent word
Here "word" is a metonym for "a message." This means that he sent a messenger. Alternate translation: "I sent a messenger"

to the king to say
The message here for the king is written as if Absalom were the speaker. Absalom was asking Joab to speak the message on his behalf. The full meaning of this statement can be made clear. Alternate translation: "to say to the king on my behalf" or "to ask the king for me"

the king's face
Here "king's face" refers to the king himself. Alternate translation: "the king"

2 Samuel 14:33

bowed low to the ground before the king
Absalom is showing respect to the king. Alternate translation: "bowed low to the ground to honor the king"

the king kissed Absalom
This implies that the king forgave and restored Absalom. The full meaning of this can be made clear.

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Chapter 15

1 It came about after this that Absalom prepared a chariot and horses for himself, with fifty men to run before him. **2** Absalom would get up early and stand beside the road leading to the city gate. When any man had a dispute to come to the king for judgment, Absalom would call to him and say, "From what city have you come?" Then the man would answer, "Your servant is from one of the tribes of Israel." **3** So Absalom would say to him, "Look, your case is good and in the right, but there is no one empowered by the king to hear your case." **4** Absalom would add, "I wish that I were made judge in the land, so that every man who had any dispute or cause might come to me, and I would bring him justice!" **5** So it came about that when any man came to Absalom to honor him, Absalom would put out his hand and take hold of him and kiss him. **6** Absalom acted in this way to all Israel who came to the king for judgment. So Absalom stole the hearts of the men of Israel.

7 It came about at the end of four years that Absalom said to the king, "Please let me go and pay a vow that I have made to Yahweh in Hebron. **8** For your servant made a vow while I was living at Geshur in Aram, saying,' If Yahweh will indeed bring me again to Jerusalem, then I will worship Yahweh.'" **9** So the king said to him, "Go in peace." So Absalom arose and went to Hebron. **10** But then Absalom sent spies throughout all the tribes of Israel, saying, "As soon as you hear the sound of the ram's horn, then you must say, 'Absalom is king in Hebron.'" **11** With Absalom went two hundred men from Jerusalem, who were invited. They went in their innocence, not knowing anything that Absalom had planned. **12** While Absalom offered sacrfices, he sent for Ahithophel from his hometown of Giloh. He was David's counselor. Absalom's conspiracy was strong, for the people following Absalom were constantly increasing.

13 A messenger came to David saying, "The hearts of the men of Israel are following after Absalom." **14** So David said to all his servants who were with him at Jerusalem, "Arise and let us flee, or none of us will escape from Absalom. Prepare to leave immediately, or he will quickly overtake us, and he will bring down disaster on us and attack the city with the edge of the sword." **15** The king's servants said to the king, "Look, your servants are ready to do whatever our master the king decides." **16** The king left and all his family after him, but the king left ten women, who were concubines, to keep the palace. **17** After the king went out and all the people after him, they stopped at the last house. **18** All his servants marched with him, and before him went all the Kerethites, and all the Pelethites, and all the Gittites—six hundred men who had followed him from Gath marched with the king.

19 Then the king said to Ittai the Gittite, "Why will you come with us? Return and stay with the king, for you are a foreigner and an exile. Return to your own place. **20** Since you just left yesterday, why should I make you wander all over with us? I do not even know where I am going. So return and take your fellow countrymen with you, and may steadfast love and faithfulness go with you." **21** But Ittai answered the king and said, "As Yahweh lives, and as my master the king lives, surely in whatever place where my master the king goes, there also will your servant go, whether that means living or dying." **22** So David said to Ittai, "Go ahead and continue with us." So Ittai the Gittite marched with the king, along with all his men and all the families who were with him. **23** All the country wept with a loud voice as all the people passed by over the Kidron Valley, and as the king also himself crossed over. All the people traveled on the road toward the wilderness.

24 Even Zadok with all the Levites, carrying the ark of the covenant of God, were present. They set the ark of God down, and then Abiathar joined them. They waited until all the people had passed by out of the city. **25** The king said to Zadok, "Carry the ark of God back into the city. If I find favor in the eyes of Yahweh, he will bring me back here and show me again the ark and the place where he lives. **26** But if he says, 'I am not pleased with you,' look, here am I, let him do to me whatever seems good to him." **27** The king also said to Zadok the priest, "Are you not a seer? Return into the city in peace, and your two sons with you, Ahimaaz your son, and Jonathan son of Abiathar. **28** See, I will wait at the fords of the wilderness until word comes from you to inform me." **29** So Zadok and Abiathar carried the ark of God back into Jerusalem, and they stayed there.

30 But David ascended barefoot and weeping up the Mount of Olives, and he had his head covered. Every man of the people who were with him covered his head, and they went up weeping as they walked. **31** Someone told David saying, "Ahithophel is among the conspirators with Absalom." So David prayed, "O Yahweh, please turn Ahithophel's advice into foolishness." **32** It came about that when David arrived at

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the top of the road, where God used to be worshiped, Hushai the Arkite came to meet him with his coat torn and earth on his head. **33** David said to him, "If you travel with me, then you will be a burden to me. **34** But if you return to the city and say to Absalom, 'I will be your servant, king, as I have been your father's servant in time past, so will I now be your servant,' then you will confuse Ahithophel's advice for me. **35** Will you not have the priests Zadok and Abiathar with you? So whatever you hear in the king's palace, you must tell it to Zadok and Abiathar the priests. **36** See that they have there with them their two sons, Ahimaaz, Zadok's son, and Jonathan, Abiathar's son. You must send to me by their hand everything that you hear." **37** So Hushai, David's friend, came into the city as Absalom arrived and entered into Jerusalem.

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2 Samuel 15 General Notes

Structure and formatting

This chapter begins the story of Absalom's attempted revolt.

Special concepts in this chapter

Absalom's conspiracy

For four years, Absalom made many allies in an attempt to make himself king. This is why he acted as a judge for the people. Since this was all done in secret, it is called a "conspiracy." David found out and fled with those in the army who were loyal to him.

Important figures of speech in this chapter

Metaphor

The author used the metaphor of a thief to describe how Absalom was able to win people's loyalty: "So Absalom stole the hearts of the men of Israel."

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2 Samuel 15:1

It came about

This phrase is used to introduce the next event in the story.

with fifty men to run before him

These men would run in front of the chariot to honor Absalom. Alternate translation: "with fifty men to run before him to honor him"

2 Samuel 15:2

Your servant

When a man would respond to Absalom's question he would refer to himself as "your servant" to honor Absalom.

2 Samuel 15:3

So Absalom would say to him

It is implied that the person told his case to Absalom. This can be stated clearly. Alternate translation: "Absalom would ask him what his problem was, and the man would then explain to Absalom why he sought justice. Absalom would then say to him"

to hear your case

"Hearing" a case means to listen to it and to make a judgement decision over it. Alternate translation: "to judge your case" or "to oversee your case"

2 Samuel 15:4

General Information:

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2 Samuel 15:5

put out his hand and take hold of him and kiss him

This action is a friendly greeting. Alternate translation: "greet him as a friend by embracing him and kissing him"

2 Samuel 15:6

who came to the king for judgment

This means that people came to the king so that he could decide their disputes. Alternate translation: "who came to the king for him to judge over their disputes"

So Absalom stole the hearts of the men of Israel

This sentence means Absalom convinced the men to be loyal to him rather than to David. Here the author speaks of how the people became loyal to Absalom by saying that he stole their hearts.

Alternate translation: "In this way, Absalom convinced the men of Israel to be loyal to him"

2 Samuel 15:7

It came about
This phrase is used to introduce the next event in the story.

at the end of four years that Absalom
This refers to four years after he returned to Jerusalem. Alternate translation: "fours years after Absalom had returned to Jerusalem, he"

and pay a vow that I have made to Yahweh in Hebron
"to Hebron and there fulfill a vow that I have made to Yahweh"

2 Samuel 15:8

For your servant
Here Absalom refers to himself this way to honor the king.

2 Samuel 15:9

So Absalom arose
"So Absalom left"

2 Samuel 15:10

throughout all the tribes of Israel
Here the places where the tribes of Israel lived are referred to as the tribes themselves. Alternate translation: "throughout the land of the tribes of Israel"

the sound of the ram's horn
"a ram's horn being blown"

2 Samuel 15:11

who were invited
This can be stated in active form. Alternate translation: "who he had invited"

went in their innocence
"went innocently"

2 Samuel 15:12

he sent for Ahithophel
This means that he sent a messenger to go get Ahithophel and bring him back to him. Alternate translation: "he sent a messenger to go get Ahithophel who was"

Ahithophel
This is the name of a man.

Giloh
This is the name of a place.

2 Samuel 15:13

The hearts of the men of Israel are following after
Here the men are referred to by their "hearts" to emphasize their loyalty to Absalom. Alternate translation: "The men of Israel are loyal to" or "The men of Israel are following after"

2 Samuel 15:14

escape from Absalom ... he will quickly ... and he will bring
Here David speaks of Absalom and the men with him as "Absalom" himself because the men are following Absalom's authority. Alternate translation: "escape from Absalom and his men ... he and his men will quickly ... and they will bring"

attack the city with the edge of the sword
The "city" is a metonym referring to the people in the city. The "edge of the sword" is a synecdoche referring to the Israelites' swords and emphasize that they killed the people in battle. Alternate translation: "will attack the people of our city and kill them with their swords"

bring down disaster
This means to cause disaster to happen.

2 Samuel 15:15

General Information:
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2 Samuel 15:16

to keep the palace
Here the word "keep" means to care for. Alternate translation: "to care for the palace"

2 Samuel 15:17

at the last house
This refers to the last house they would come to when leaving the city. Alternate translation: "at the last house as they were leaving the city"

2 Samuel 15:18

his servants
"his soldiers." These men served David as soldiers. See how you translated this phrase in 2 Samuel 3:22.

Kerethites ... Pelethites
Translate the names of these people groups the same as you did in 2 Samuel 8:18.

Gittites
Translate the name of this people group the same as you did in 2 Samuel 6:10.

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six hundred men
"600 men"

2 Samuel 15:19

Ittai
This is the name of a man.

Gittite
Translate the name of this people group the same as you did in 2 Samuel 6:10.

Why will you come with us?
This rhetorical question indicates that the king does not think they should go along with him. This question can be written as a statement. Alternate translation: "You do not need to go with us."

2 Samuel 15:20

why should I make you wander all over with us?
This rhetorical question emphasizes David did not want Ittai to come. This question can be translated as a statement. Alternate translation: "I do not want to cause you to wander around with us."

Since you just left yesterday
Here "yesterday" is an exaggeration that emphasizes a short amount of time. Ittai the Gittite had lived there for several years. Alternate translation: "Since you have lived here only a short time"

may steadfast love and faithfulness go with you
This is a blessing that David is giving to him. The abstract nouns "love" and "faithfulness" can be expressed with the verb "love" and the adjective "faithful." Alternate translation: "may Yahweh love you without ceasing and be faithful to you"

2 Samuel 15:21

As Yahweh lives, and as my master the king lives
Here the speaker is making a solemn promise. He compares the certainty that he will fulfill his promise to the certainty that Yahweh and the king are alive. Alternate translation: "I solemnly promise that as surely as Yahweh and the king live"

your servant
Ittai refers to himself this way to honor the king.

whether that means living or dying
"even if I get killed supporting you"

2 Samuel 15:22

General Information:
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2 Samuel 15:23

All the country wept with a loud voice
Many of the people of Israel wept loudly when they saw the king leaving. Here this is generalized by saying that the whole country wept. Alternate translation: "All the people along the road wept" or "Many of the people wept"

with a loud voice
Here the many people who were weeping are spoken of as if they shared one loud voice. Alternate translation: "loudly"

Kidron Valley
This is the name of a place near Jerusalem.

2 Samuel 15:24

General Information:
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2 Samuel 15:25

I find favor in the eyes of Yahweh
Here the "eyes of Yahweh" refer to Yahweh's thoughts and opinion. If you "find favor" with someone it means that they are pleased with you. Alternate translation: "Yahweh is pleased with me"

where he lives
"where his presence is." The ark of the covenant symbolizes Yahweh's presence. This refers to the place where the ark is. Alternate translation: "where it is kept"

2 Samuel 15:26

General Information:
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2 Samuel 15:27

Ahimaaz
This is the name of a man.

Abiathar
See how you translated this man's name in 2 Samuel 8:17.

Are you not a seer?
This rhetorical question is used to rebuke Zadok and can be translated as a statement. Alternate translation: "You will be able to find out what is happening."

2 Samuel 15:28

See
Here this word means for the listener to pay attention to what is said next. Alternate translation: "Listen"

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until word comes from you
This refers to him sending a messenger to the king. Alternate translation: "until you send a messenger to me to inform me"

to inform me
Here the king implies he is to receive a message informing him about what is happening in Jerusalem. Alternate translation: "to tell me what is happening in Jerusalem"

2 Samuel 15:29

General Information:
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2 Samuel 15:30

barefoot
wearing no shoes or sandals

his head covered
This is a sign of mourning and shame. Alternate translation: "his head covered in mourning"

2 Samuel 15:31

Ahithophel
See how you translated this man's name in 2 Samuel 15:11.

conspirators
people who join together against someone else

please turn Ahithophel's advice into foolishness
David is asking Yahweh to make Ahitohphel's advice foolish and useless. Alternate translation: "please let whatever advice Ahithophel gives be foolishness and unsuccessful"

2 Samuel 15:32

It came about
"It happened." This phrase marks the next event in the story.

at the top of the road
The word "top" is used here because David went up in elevation and is at the top of a hill. Alternate translation: "at the top of the hill"

where God used to be worshiped
This can be stated in active form. Alternate translation: "where people once worshiped God"

Hushai
This is the name of a man.

Arkite
This is the name of a people group.

with his coat torn and earth on his head
This is an act showing shame or repentance. Here the word "earth" means dirt. Alternate translation: "He had torn his clothes and put dirt on his head to show that he was very sad"

2 Samuel 15:33

General Information:
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2 Samuel 15:34

you will confuse Ahithophel's advice for me
David is suggest to Hushai that he oppose whatever Ahithopel advises. Alternate translation: "you can serve me by opposing Ahithophel's advice"

2 Samuel 15:35

Will you not have the priests Zadok and Abiathar with you?
David asks this rhetorical question to tell Hushai that he will not be alone. This can be written as a statement. Alternate translation: "Zadok and Abiathar the priests will be there to help you."

whatever you hear
This is a generalization. It means all of the important and insightful things that he hears, not every single word he hears.

2 Samuel 15:36

Ahimaaz ... Jonathan
These are the names of men.

by their hand
The phrase "their hand" refers to the sons and means that they were to serve as messengers. Alternate translation: "their sons to tell me"

2 Samuel 15:37

General Information:
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Chapter 16

1 When David had gone a short distance over the summit of the hill, Ziba the servant of Mephibosheth
met him with a couple of saddled donkeys; on them were two hundred loaves of bread, one hundred
clusters of raisins, and one hundred bunches of figs, and a skin of wine. **2** The king said to Ziba, "Why did
you bring these things?" Ziba replied, "The donkeys are for the king's household to ride on, the bread and
fig cakes are for your young men to eat, and the wine is for anyone who is faint in the wilderness to
drink." **3** The king said, "Then where is your master's grandson?" Ziba replied to the king, "Look, he has
stayed behind in Jerusalem, for he said, 'Today the house of Israel will restore my father's kingdom to
me.'" **4** Then the king said to Ziba, "Look, all that belonged to Mephibosheth now belongs to you." Ziba
answered, "I bow in humility to you, my master, king. Let me find favor in your eyes."

5 When King David approached Bahurim, a man from the family of the clan of Saul came out from there.
His name was Shimei son of Gera, and he cursed as he came out. **6** He threw stones at David and at all of
the king's servants, in spite of the people and mighty men who were on the king's right and left. **7** Shimei
called out in cursing, "Go away, get out of here, you man of blood, you worthless man! **8** Yahweh has
repaid all of you for the blood you shed within the family of Saul, in whose place you have reigned.
Yahweh has given the kingdom into the hand of Absalom your son. You have come to ruin because you are
a man of blood."

9 Then Abishai son of Zeruiah, said to the king, "Why should this dead dog curse my master the king?
Please let me go over and take off his head." **10** But the king said, "What have I to do with you, sons of
Zeruiah? Perhaps he is cursing me because Yahweh has said to him, 'Curse David.' Who then could say to
him, 'Why are you cursing the king?'" **11** So David said to Abishai and to all his servants, "Look, my son,
who was born from my body, wants to take my life. How much more may this Benjamite now desire my
ruin? Leave him alone and let him curse, for Yahweh has commanded him to do it. **12** Perhaps Yahweh will
look at the misery unleashed on me, and repay me with good for his cursing me today." **13** So David and
his men traveled on the road, while Shimei went beside him up on the hillside, cursing and throwing dust
and stones at him as he went. **14** Then the king and all the people who were with him became weary, and
he rested when they stopped for the night.

15 As for Absalom and all the people of the men of Israel who were with him, they came to Jerusalem, and
Ahithophel was with him. **16** It came about when Hushai the Arkite, David's friend, had come to Absalom,
that Hushai said to Absalom, "Long live the king! Long live the king!" **17** Absalom said to Hushai, "Is this
your loyalty to your friend? Why did you not go with him?" **18** Hushai said to Absalom, "No! The one whom
Yahweh and this people and all the men of Israel have chosen, that is the man to whom I will belong, and I
will stay with him. **19** Also, what man should I serve? Should I not serve in the presence of his son? As I
have served in your father's presence, I will serve in your presence."

20 Then Absalom said to Ahithophel, "Give us your advice about what we should do." **21** Ahithophel
answered Absalom, "Go to your father's concubines, whom he has left to keep the palace, and all Israel
will hear that you have become a stench to your father. Then the hands of all who are with you will be
strong." **22** So they spread for Absalom a tent on the top of the palace, and Absalom went to his father's
concubines in the sight of all Israel. **23** Now the advice of Ahithophel that he gave in those days was as if
a man heard from the mouth of God himself. That was how all of Ahithophel's advice was viewed by both
David and Absalom.

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2 Samuel 16 General Notes

Special concepts in this chapter

Absalom seeks advice from David's advisers

David's best adviser, Ahithophel, told Absalom to publicly seduce the concubines that David had left to take care of the palace. Because the concubines were the king's property, having sexual relations with a king's concubines implied that Absalom was now the king. This would show the people that the break with David was complete.

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Important figures of speech in this chapter

Simile
To show how seriously people took Ahithophel's advice, the author used a simile comparing his advice to God's advice. "Now the advice of Ahithophel that he gave in those days was as if a man heard from the mouth of God himself."

---

2 Samuel 16:1

Ziba
This is a man's name.

Mephibosheth
See how you translated this man's name in 2 Samuel 4:4.

two hundred loaves ... one hundred clusters ... one hundred bunches
"200 loaves ... 100 clusters ... 100 bunches"

loaves of bread
"cakes of bread"

clusters of raisins ... bunches of figs
These phrases refer to raisins or figs pressed together.

raisins
dried grapes

a skin of wine
"a wineskin full of wine"

2 Samuel 16:2

faint
tired and weak

2 Samuel 16:3

your master's grandson
"Mephibosheth, your master's grandson"

grandson
the son of one's son or daughter

Look
Here this word is used to draw someone's attention to what is said next. Alternate translation: "Listen"

house of Israel
This refers to the people of Israel. Alternate translation: "the people of Israel"

will restore my father's kingdom to me
Having a descendant of Saul being allowed to rule is spoken of as the kingdom being restored to their family. Alternate translation: "will allow me to rule the kingdom that my grandfather ruled"

2 Samuel 16:4

Mephibosheth
See how you translated this man's name in 2 Samuel 4:4.

I bow in humility to you
Ziba is not literally bowing before the king when he is speaking here. This means that he will serve the king with the same amount of humility he would be showing if he were literally bowing before him. Alternate translation: "I will humbly serve you"

Let me find favor in your eyes
The phrase "find favor" means to be approved of by someone. Also, "eyes" is a metonym for sight, and sight represents judgment or evaluation. Alternate translation: "I want you to be pleased with me" or "I desire you for to be pleased with me"

2 Samuel 16:5

Bahurim
Translate the name of this city the same as you did in 2 Samuel 3:16.

Shimei ... Gera
These are the names of men.

2 Samuel 16:6

the king's servants
You may need to make explicit that these were probably officials of some sort, not household servants. Alternate translation: "the king's officials"

in spite of the
"even though there were"

people and mighty men
You may need to make explicit that these were probably soldiers and bodyguards, men who protect an important person. Alternate translation: "soldiers and bodyguards"

2 Samuel 16:7

man of blood
Here "blood" refers to all of men he was responsible for killing in battle. Alternate translation: "murderer"

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2 Samuel 16:8

Yahweh has repaid
Yahweh repays them by punishing them. This can be stated clearly. Alternate translation: "Yahweh has punished"

for the blood you shed within the family of Saul
Here "blood" refer to people who were killed from Saul's family. The king was responsible for them dying. Alternate translation: "for killing many of Saul's family"

in whose place you have reigned
David reigned as king over the same people whom Saul had previously reigned. Alternate translation: "in whose place you have reigned as king"

into the hand of Absalom
Here "hand" refers to control. Alternate translation: "into the control of Absalom"

2 Samuel 16:9

Abishai
See how you translated this man's name in [2 Samuel 2:18]

Zeruiah
See how you translated this man's name in [2 Samuel 2:13]

Why should this dead dog curse my master the king?
Abishai asked this question to express his anger at the man. This rhetorical question can be translated as a statement. Alternate translation: "This dead dog must not speak to the king this way."

this dead dog
Here the man is being described as worthless by being compared to a dead dog. Alternate translation: "this worthless man"

2 Samuel 16:10

What have I to do with you, sons of Zeruiah?
This rhetorical question is asked to correct the sons of Zeruiah. It can be translated as a statement. Alternate translation: "I do not want to know what you think!"

Perhaps he is cursing me because
"He may be cursing me because"

Who then could say to him, 'Why are you cursing the king?
This is said as a rhetorical question to emphasize that the answer is "no one." This can be written as a statement. Alternate translation: "No one then can ask him, 'Why are you cursing the king?'"

2 Samuel 16:11

my son, who was born from my body
David describes his son this way to emphasize the close bond between a father and his son. Alternate translation: "my own son" or "my dear son"

wants to take my life
This is a polite way to refer to killing someone. Alternate translation: "wants to kill me"

How much more may this Benjamite now desire my ruin?
David uses this rhetorical question to express that he is not surprised that the man wants to kill him. This can be written as a statement. Alternate translation: "Of course this Benjamite desires my ruin!" or "I am not surprised this Benjamite desires my ruin as well!"

desire my ruin
Here David describes the man's desire to kill him as if David were something that the man wanted to ruin. Alternate translation: "desire me to be killed" or "desire to kill me"

Leave him alone and let him curse
Here the phrase "leave him alone" means to not stop him from what he is doing. Alternate translation: "Do not stop him from cursing me"

2 Samuel 16:12

will look at
Here "looking" means "considering." Alternate translation: "will consider"

the misery unleashed on me
Here David speaks of misery as if it were a dangerous animal that the Benjamite unleashed on him.

2 Samuel 16:13

Shimei went beside him up on the hillside
Shimei was walking parallel to David and his men, though Shimei was up higher on the hillside.

2 Samuel 16:14

General Information:
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2 Samuel 16:15

Ahithophel
See how you translated this man's name in [2 Samuel 15:12]

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2 Samuel 16:16

Hushai
See how you translated this man's name in [2 Samuel 15:32]

It came about
"It happened that." This phrase is used to introduce the next event in the story.

Arkite
See how you translated the name of this people group in [2 Samuel 15:32]

2 Samuel 16:17

loyalty
a strong feeling of support and love

Is this your loyalty to your friend? Why did you not go with him?
These rhetorical questions are asked to criticize Hushai. They can be translated as a statement. Alternate translation: "You have been a loyal friend to David; you should have gone with him."

2 Samuel 16:18

The one whom ... that is the man ... with him
Here Hushai is referring to Absalom in the third person to take emphasize off of him and place it on Yahweh and the people who chose him. This can be written in second person. Alternate translation: "you are the one whom ... you are the man ... with you"

2 Samuel 16:19

what man should I serve? Should I not serve in the presence of his son?
Hushai asks these rhetorical questions to emphasize that he wants to serve Absalom. They can be written as a statement. Alternate translation: "I should serve only David's son, so I will serve in his presence." or "I should serve you, for you are David's son."

2 Samuel 16:20

Ahithophel
See how you translated this man's name in [2 Samuel 15:12]

2 Samuel 16:21

Go to your father's concubines
This is a polite way of talking about having sexual relations. Alternate translation: "Have sexual relations with your father's concubines" or "Lie with your father's concubines"

to keep the palace
The phrase "to keep" means to take care of. Alternate translation: "to take care of the palace"

become a stench to your father
Ahithophel speaks of Absalom offending his father as if he would become something that had a strong and offensive odor. Alternate translation: "become offensive to your father" or "greatly insulted father"

Then the hands of all who are with you will be strong
Here the people who followed Absalom are referred to by their hands. The news will strengthen the peoples' loyalty to Absalom and encourage them. This can be stated clearly. Alternate translation: "The news of this will strengthen the loyalty of all who follow you"

2 Samuel 16:22

they spread
"they set up"

Absalom went to his father's concubines
This is a polite way of saying that he had sexual relations with them. See how you translated a similar phrase in [2 Samuel 16:21]

in the sight of all Israel
This means that people were able to see the tent and Absalom walking in and out of the tent with the women. The phrase "all of Israel" is a generalization, for only people near the palace could see it. Alternate translation: "where the Israelites could see him go into the tent"

2 Samuel 16:23

Now the advice of Ahithophel ... was as if a man heard
Here the author compare how much people trusted Ahithophel's advice with how much they would trust advice directly from God. Alternate translation: "Now people trusted the advice of Ahithophel in those days in the same way they would have trusted it if had come"

as if a man heard from the mouth of God himself
Here God's mouth represents himself and emphasizes his speech. Alternate translation: "as if God had said it with his own mouth" or "as if a man heard it spoken by God himself"

all of Ahithophel's advice was viewed by both David and Absalom
This can be translated in active form. Alternate translation: "both David and Absalom viewed all of Ahithophel's advice"

was viewed
"was thought of"

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Chapter 17

1 Then Ahithophel said to Absalom, "Now let me choose twelve thousand men, and I will arise and pursue
David tonight. **2** I will come on him while he is weary and weak and will surprise him with fear. The people
who are with him will flee, and I will attack only the king. **3** I will bring back all the people to you, like a
bride coming to her husband, and all the people will be at peace under you." **4** What Ahithophel said
pleased Absalom and all the elders of Israel.

5 Then Absalom said, "Now call Hushai the Arkite, too, and let us hear what he says." **6** When Hushai had
come to Absalom, Absalom explained to him what Ahithophel had said and then asked Hushai, "Should we
do what Ahithophel has said? If not, tell us what you advise." **7** So Hushai said to Absalom, "The advice
that Ahithophel has given this time is not good." **8** Hushai added, "You know your father and his men are
strong warriors, and that they are bitter, and they are like a bear robbed of her cubs in a field. Your father
is a man of war; he will not sleep with the army tonight. **9** Look, right now he is probably hidden in some
pit or in some other place. It will happen that when some of your men have been killed at the beginning of
an attack, that whoever hears it will say, 'A slaughter has taken place among the soldiers who follow
Absalom.' **10** Then even the bravest soldiers, whose hearts are like the heart of a lion, will be afraid
because all Israel knows that your father is a mighty man, and that the men who are with him are very
strong. **11** So I advise you that all Israel should be gathered together to you, from Dan to Beersheba, as
numerous as the sands that are by the sea, and that you go to battle in person. **12** Then we will come on
him wherever he may be found, and we will cover him as the dew falls on the ground. We will not leave
even one of his men, or him himself, alive. **13** If he retreats into a city, then all Israel will bring ropes to
that city and we will drag it into the river, until there is no longer even a small stone found there." **14**
Then Absalom and the men of Israel said, "Hushai the Arkite's advice is better than Ahithophel's." Yahweh
had ordained the rejection of Ahithophel's good advice in order to bring destruction on Absalom.

15 Then Hushai said to Zadok and to Abiathar the priests, "Ahithophel advised Absalom and the elders of
Israel in such and such a way, but I have advised something else. **16** Now then, go quickly and report to
David; say to him, 'Do not camp tonight at the fords of the wilderness, but by all means cross over, or the
king will be swallowed up along with all the people who are with him.'" **17** Now Jonathan and Ahimaaz
were staying at the spring of Rogel. A female servant used to go and inform them what they needed to
know, for they could not risk being seen going into the city. When the message came, then they were to go
and tell King David. **18** But a young man saw them this time and told Absalom. So Jonathan and Ahimaaz
went away quickly and came to the house of a man in Bahurim, who had a well in his courtyard, into
which they descended. **19** The man's wife took the covering for the well and spread it over the well's
opening, and tossed grain over it, so no one knew Jonathan and Ahimaaz were in the well. **20** Absalom's
servants came to the woman of the house and said, "Where are Ahimaaz and Jonathan?" The woman told
them, "They have crossed over the river." So after they had looked around and could not find them, they
returned to Jerusalem.

21 It came about after they had left that Jonathan and Ahimaaz came up out of the well. They went to
report to King David; they said to him, "Get up and cross quickly over the water because Ahithophel has
given such and such advice about you." **22** Then David arose and all the people who were with him, and
they crossed over the Jordan. By morning daylight not one of them had failed to cross over the Jordan. **23**
When Ahithophel saw that his advice had not been followed, he saddled his donkey and went to his house
in his own city. He set his house in order and hanged himself. So he died and was buried in the tomb of
his father.

24 Then David came to Mahanaim. As for Absalom, he crossed over the Jordan, he and all the men of
Israel with him. **25** Absalom had set Amasa over the army instead of Joab. Amasa was the son of a man
named Jether the Ishmaelite [1] , who went to Abigail, who was the daughter of Nahash and sister of
Zeruiah, the mother of Joab. **26** Then Israel and Absalom camped in the land of Gilead.

27 It came about when David had come to Mahanaim, that Shobi son of Nahash from Rabbah of the
Ammonites, and Makir son of Ammiel from Lo Debar, and Barzillai the Gileadite from Rogelim, **28** brought
sleeping mats and blankets, bowls and pots, and wheat, barley flour, roasted grain, beans, lentils, **29**
honey, butter, sheep, and milk curds from the herd, so that David and the people with him could eat.
These men had said, "The people are hungry, weary, and thirsty in the wilderness."

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Footnotes

17:25 [1]Scholars disagree about whether the word describing Jether should be "Ishmaelite," as it is in the ancient Greek translation, or "Israelite," as it is in the ancient Hebrew text. Some scholars believe that "Israelite" is a scribal error in the Hebrew. "Ishmaelite" is the word used in a parallel passage, 1 Chronicles 2:17, in both the ancient Hebrew and Greek texts.

2 Samuel 17 General Notes

Special concepts in this chapter

Confusion
Ahithophel gives good advice to Absalom, but Hushai confuses Absalom. God is using the misleading advice to protect David, his king.

2 Samuel 17:1

Ahithophel
See how you translated this man's name in [2 Samuel 15:12]

twelve thousand men
"12,000 men"

arise and
"begin to"

2 Samuel 17:2

come on
"come to"

weary and weak
These words mean basically the same thing and are used together to emphasize how weak David was. Alternate translation: "weak"

will surprise him with fear
Here the word "fear" can be expressed with the adjective "afraid." Alternate translation: "will surprise him and make him afraid"

I will attack only the king
It is implied that he intends to kill the king. This can be stated clearly. Alternate translation: "I will kill only the king"

2 Samuel 17:3

bring back all the people
This refers to all of the people who were with David. Alternate translation: "bring back all of the people who were with him"

like a bride coming to her husband
Here Ahithophel speaks of the peoples' happiness by comparing it to a bride's happiness. Alternate translation: "and they will come happily, like a bride is happy when she comes to her husband" or "and they will come happily"

be at peace
This means to have peace or to live peacefully. Alternate translation: "live peacefully"

under you
This refers to being under the king's authority. Alternate translation: "under your authority"

2 Samuel 17:4

General Information:
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2 Samuel 17:5

Hushai the Arkite
See how you translated this man's name in 2 Samuel 15:32.

2 Samuel 17:6

Ahithophel
See how you translated this man's name in 2 Samuel 15:12.

2 Samuel 17:7

General Information:
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2 Samuel 17:8

they are like a bear robbed of her cubs
The anger of the soldiers here is being compared to that of a mother bear who cubs are taken from her. Alternate translation: "they are angry, like a mother bear whose cubs have been take from her" or "they are very angry"

a bear
a large furry animal that walks on four legs and has sharp claws and teeth

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is a man of war
This means that his has fought in many battles and knows well the ways of war. Alternate translation: "has fought in many battles"

2 Samuel 17:9

Look
Here this word is used to draw someone's attention to what is said next. Alternate translation: "Listen"

pit
a deep hole in the ground

or in some other place
"or hidden in some other place"

when some of your men have been killed
This can be stated in active form. Alternate translation: "when his soldiers kill some of your men"

A slaughter has taken place among the soldiers who follow Absalom
The noun "slaughter" means an event where many people are brutally killed. This can be expressed as a verb. Alternate translation: "Many of the soldiers who follow Absalom have been slaughtered" or "The enemy soldiers have killed many of the soldiers who follow Absalom"

2 Samuel 17:10

whose hearts are like the heart of a lion
Here the soldiers are refers to by their "hearts." Also, their strong bravery is compared to that of a lion's. Alternate translation: "who are as brave as lions" or "who are very brave"

2 Samuel 17:11

that all Israel should be gathered together to you
This can be stated in active form. Also, here "all Israel" represents only the Israelite soldiers. Alternate translation: "that you should gather together all of the Israelite soldiers"

from Dan to Beersheba
This phrase means from the northern border of Israel to the southern border. Alternate translation: "from the whole nation of Israel"

as numerous as the sands that are by the sea
This is an exaggeration where all the grains of sand on a beach are compared to the number of Israelite soldiers. Alternate translation: "so many that they can barely be counted"

that you go to battle in person
The phrase "in person" means to go yourself and not send someone else instead. Alternate translation: "then lead them yourself into battle"

2 Samuel 17:12

come on him
This means to purposefully go to where he is and then to attack.

we will cover him as the dew falls on the ground
Absalom's army is described as covering David's army like the dew covers the ground in the morning. Alternate translation: "we will overwhelm and completely defeat David's army"

dew
the fog or misty cloud of water that can fall onto the ground during the night, covering the ground and leaving it wet in the morning

We will not leave even one of his men ... alive
This negative sentence is used for emphasis and can be stated in a positive form. Alternate translation: "We will kill every one of his men"

him himself
Both these words refer to David. Alternate translation: "David himself"

2 Samuel 17:13

then all Israel
This refers to Israel's soldiers, not to all of Israel. Alternate translation: "then all of our soldiers"

will bring ropes to that city and we will drag it into the river
This means that the soldiers would tear down the city walls and drag the pieces to river. Alternate translation: "will destroy the city and drag the stones to the river with ropes"

until there is no longer even a small stone found there
This is an exaggeration to describe how completely they will destroy the city. The would not literally sweep away every small stone from the city. Alternate translation: "until the city is completely destroyed"

2 Samuel 17:14

Hushai the Arkite
See how you translated this man's name in 2 Samuel 15:32. Arkite is the name of a people group.

Ahithophel
See how you translated this man's name in 2 Samuel 15:12.

the rejection of Ahithophel's good advice
The word "rejection" can be expressed with the verb "reject." Alternate translation: "for the men of Israel to reject Ahithophel's good advice"

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to bring destruction on Absalom
To "bring" something on someone means to cause it to happen to them. Alternate translation: "to cause a disaster to happen to Absalom"

2 Samuel 17:15

Zadok ... Abiathar
See how you translated these men's names in [2 Samuel 15:24]

in such and such a way
This phrase, meaning "like this," refers to what Ahithophel advised Absalom earlier beginning in [2 Samuel 17:1]

2 Samuel 17:16

the fords of the wilderness
A ford is a shallow part of a river where people can walk across. The word "wilderness" here probably refers to the Arabah, the land along both sides of the Jordan River.

by all means
This means to make sure that you do something. Alternate translation: "be sure to" or "make sure that you"

the king will be swallowed up
Here the king and his people being killed is describes as if they were "swallowed" by their enemy. Alternate translation: "the king will be killed"

2 Samuel 17:17

Jonathan ... Ahimaaz
See how you translated these men's names in [2 Samuel 15:27]

When the message came
Here the "message" is spoken of as coming to them, when really it is the woman who came to then bringing the message. Alternate translation: "When she brought them a message"

spring of Rogel
This is the name of a place.

2 Samuel 17:18

this time
"one time"

So Jonathan and Ahimaaz went away
It is implied that they found out that the young man had told Absalom about them being there. This can be stated clearly. Alternate translation: "Jonathan and Ahimaaz found out what the young man had done, so they went away"

Bahurim
This is the name of a small town.

they descended
"they lowered themselves and hid"

2 Samuel 17:19

Jonathan ... Ahimaaz
See how you translated these men's names in [2 Samuel 15:27]

2 Samuel 17:20

Absalom's servants
These were probably soldiers, not house servants.

the woman of the house
"the man's wife"

Ahimaaz ... Jonathan
See how you translated these men's names in [2 Samuel 15:27]

2 Samuel 17:21

It came about
"It happened." This phrase marks the next event in the story.

cross quickly over the water
Here "the water" refers to the Jordan River. Alternate translation: "cross quickly over the river"

has given such and such advice
The idiom "such and such" is used in the place of information that is already know by the reader. Here it refers to what Ahithophel advised Absalom beginning in [2 Samuel 17:1]

2 Samuel 17:22

By morning daylight not one of them had failed to cross over the Jordan
This negative sentence is used to emphasize that they all crossed the river. It can be stated in a positive form. Alternate translation: "By morning daylight every one of them had crossed over the Jordan"

2 Samuel 17:23

Ahithophel saw
"Ahithophel knew" or "Ahithophel realized"

his advice had not been followed
This can be stated in active form. Alternate translation: "Absalom had not followed his advice"

saddled his donkey
placed a blanket or small leather seat on the donkey so he could sit on it

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set his house in order
He prepared for his death by telling his family what to do after he died. Alternate translation: "prepared for his death"

So
"And this is how"

was buried
This can be stated in active form. Alternate translation: "they buried him"

2 Samuel 17:24

Mahanaim
Translate the name of this place the same as you did in [2 Samuel 2:8]

2 Samuel 17:25

Amasa ... Joab ... Jether ... Nahash
These are the names of men. See how you translated Joab and Zeruiah

Ishmaelite
This word means that the person is descended from Ishmael. Some versions say "Israelite" here. See the footnote. You may want to choose the word that is used in the majority language Bible in your area.

who went to Abigail
This is a polite way of saying that he had sexual relations with her. Alternate translation: "who had sexual relations with Abigail" or "who lay with Abigail"

Abigail ... Zeruiah
These are the names of women.

2 Samuel 17:26

Gilead
Translate the name of this place the same as you did in [2 Samuel 2:9]

2 Samuel 17:27

It came about
This phrase is used to introduce the next event in the story.

Mahanaim ... Rabbah ... Lo Debar ... Rogelim
These are the names of cities or places.

Shobi ... Nahash ... Makir ... Ammiel ... Barzillai
These are the names of men.

Ammonites ... Gileadite
These are the names of people groups.

2 Samuel 17:28

sleeping mats and blankets
A mat is something soft to sleep on, and a blanket is a cloth covering for warmth.

flour
crushed grain made into powder and used to make bread

roasted
cooked with dry heat

beans
seeds that are cooked and eaten

lentils
a kind of seed that is cooked and eaten

2 Samuel 17:29

curds
milk that has soured and become solid

thirsty
in need of water or some other drink

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Chapter 18

1 David counted the soldiers who were with him and appointed captains of thousands and captains of hundreds over them. **2** Then David sent out the army, one-third under the command of Joab, another third under the command of Abishai son of Zeruiah, Joab's brother, and still another third under the command of Ittai the Gittite. The king said to the army, "I will certainly go out with you myself, too." **3** But the men said, "You must not go to battle, for if we flee away they will not care about us, or if half of us die they will not care. But you are worth ten thousand of us! Therefore it is better that you be ready to help us from the city." **4** So the king answered them, "I will do whatever seems best to you." The king stood by the city gate while all the army went out by hundreds and by thousands. **5** The king commanded Joab, Abishai, and Ittai saying, "Deal gently for my sake with the young man, with Absalom." All the people heard that the king had given the captains this command about Absalom.

6 So the army went out into the countryside against Israel; the battle spread into the forest of Ephraim. **7** The army of Israel was defeated there before the servants of David; there was a great slaughter there that day of twenty thousand men. **8** The battle spread throughout the whole countryside, and more men were consumed by the forest than by the sword.

9 Absalom happened to meet some of David's servants. Absalom was riding his mule, and the mule went under the thick branches of a large oak tree, and his head was caught up in the tree branches. He was left dangling between the ground and the sky while the mule he was riding kept going. **10** Someone saw this and told Joab, "Look, I saw Absalom hanging in an oak tree!" **11** Joab said to the man who told him about Absalom, "Look! You saw him! Why did you not strike him down to the ground? I would have given you ten silver shekels and a belt." **12** The man replied to Joab, "Even if I received a thousand silver shekels, still I would not have reached out my hand against the king's son, because we all heard the king command you, Abishai, and Ittai, saying, 'No one must touch the young man Absalom.' **13** If I had risked my life by a falsehood (and there is nothing hidden from the king), you would have abandoned me." **14** Then Joab said, "I will not wait for you." So Joab took three javelins in his hand and thrust them through the heart of Absalom, while he was still alive and hanging from the oak. **15** Then ten young men who carried Joab's armor surrounded Absalom, attacked him, and killed him.

16 Then Joab blew the ram's horn, and the army returned from pursuing Israel, for Joab held back the army. **17** They took Absalom and threw him into a large pit in the forest; they buried his body under a very large pile of stones, while all Israel fled, every man to his own tent. **18** Now Absalom, while still alive, had built for himself a large stone pillar in the King's Valley, for he said, "I have no son to carry along the memory of my name." He named the pillar after his own name, so it is called Absalom's Monument to this very day.

19 Then Ahimaaz son of Zadok said, "Let me now run to the king with the good news, how Yahweh has rescued him from the hand of his enemies." **20** Joab answered him, "You will not be the bearer of news today; you must do it another day. Today you will bear no news because the king's son is dead." **21** Then Joab said to a Cushite, "Go, tell the king what you have seen." The Cushite bowed down to Joab, and ran. **22** Then Ahimaaz son of Zadok said again to Joab, "Regardless of what may happen, please let me also run and follow the Cushite." Joab replied, "Why do you want to run, my son, seeing that you will have no reward for the news?" **23** "Whatever happens," said Ahimaaz, "I will run." So Joab answered him, "Run." Then Ahimaaz ran by the way of the plain, and outran the Cushite.

24 Now David was sitting between the inner and outer gates. The watchman had gone up to the roof of the gate to the wall and raised his eyes. As he looked, he saw a man approaching, running alone. **25** The watchman shouted out and told the king. Then the king said, "If he is alone, there is news in his mouth." The runner came closer and neared the city. **26** Then the watchman noticed another man running, and the watchman called to the gatekeeper; he said, "Look, there is another man running alone." The king said, "He is also bringing news." **27** So the watchman said, "I think the running of the man in front is like the running of Ahimaaz son of Zadok." The king said, "He is a good man and is coming with good news."

28 Then Ahimaaz called out and said to the king, "All is well." He bowed himself before the king with his face to the ground and said, "Blessed be Yahweh your God! He has delivered the men who lifted up their hand against my master the king." **29** So the king replied, "Is it well with the young man Absalom?" Ahimaaz answered, "When Joab sent me, the king's servant, to you, king, I saw a great disturbance, but I

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did not know what it was." **30** Then the king said, "Turn aside and stand here." So Ahimaaz turned aside, and stood still.

31 Immediately then the Cushite arrived and said, "There is good news for my master the king, for Yahweh has avenged you today from all who rose up against you." **32** Then the king said to the Cushite, "Is it well with the young man Absalom?" The Cushite answered, "The enemies of my master the king, and all who rise up against you to do harm to you, should be as that young man is." **33** Then the king was deeply unnerved, and he went up to the room over the gate and wept. As he went he grieved, "My son Absalom, my son, my son Absalom! I wish I had died instead of you, Absalom, my son, my son!"

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2 Samuel 18 General Notes

Structure and formatting

This chapter tells of the defeat and death of Absalom, ending this section on Absalom's rebellion.

Special concepts in this chapter

David's mercy

David reorganized his army and sent them out to battle, but told them to be merciful to Absalom. When David's army defeated Absalom's army, Absalom fled on a mule, but his hair caught in a tree limb and the mule ran on, leaving him hanging. One of David's soldiers saw him and told Joab. Joab went and killed him. When David heard about this he mourned for his son, Absalom. (See: mercy)

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2 Samuel 18:1

David counted the soldiers who were with him and appointed

David did not count all of the people himself, rather other men counted them. Alternate translation: "David commanded for the soldiers who were with him to be counted and he appointed" or "David arranged the soldiers who were with him and appointed"

captains of thousands and captains of hundreds

Possible meanings are 1) these numbers represent the exact amount of soldiers that these captains led. Alternate translation: "captains of 1,000 soldiers and captains of 100 soldiers" or 2) the words translated as "thousands" and "hundreds" do not represent exact numbers, but are the names of larger and smaller military divisions. Alternate translation: "captains of large military divisions and captains of smaller military divisions"

captains

A captain is a person who is in authority over a group of soldiers.

2 Samuel 18:2

one-third ... another third

"one-third of the army ... another third of the army." A "third" is one part out of three equal parts.

Abishai ... Zeruiah

See how you translated these men's names in [2 Samuel 2:18]

Ittai

See how you translated this man's name in [2 Samuel 15:19]

Gittite

This refers to a person from Gath, which is a Philistine city.

I will certainly go out with you myself, too

This means that he will go out with them to battle. This can be stated clearly. Alternate translation: "I myself will go with you to battle" or "I personally will go with you into battle"

2 Samuel 18:3

half of us

The word "half" refers to one out of two equal parts.

you are worth ten thousand of us

This means that the enemy army considering killing David of greater worth than killing 10,000 of the other men. The number 10,000 here is an exaggeration used to emphasize a very great number of people. Alternate translation: "they would rather kill you than to kill 10,000 of us" or "killing you is worth more to them than killing a great number of us"

ten thousand

"10,000"

that you be ready to help us from the city

David could help them from the city by advising them and sending men to help them. This can be

stated clearly. Alternate translation: "that you stay here in the city and send help to us"

2 Samuel 18:4

General Information:
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2 Samuel 18:5

Abishai
See how you translated this man's name in [2 Samuel 2:18]

Ittai
See how you translated this man's name in [2 Samuel 15:19]

Deal gently for my sake with the young man, with Absalom
"For my sake, do not harm the young man, Absalom." The phrase "Deal gently" means to be kind to someone and not to harm them.

my sake
"my well-being" or "my account"

2 Samuel 18:6

went out into the countryside against Israel
This means that they went out and fought against them in battle. Alternate translation: "went out into the countryside and fought against Israel"

against Israel
Here "Israel" refers to their soldiers, not all of the Israelites. Alternate translation: "against the Israelite soldiers"

2 Samuel 18:7

The army of Israel was defeated there before the servants of David
This can be stated in active form. Alternate translation: "There the servants of David defeated the army of Israel"

servants of David
"David's soldiers." These men served David as soldiers. See how you translated this phrase in 2 Samuel 3:22.

a great slaughter
an event where many people are brutally killed

twenty thousand men
"20,000 men"

2 Samuel 18:8

more men were consumed by the forest than by the sword
Here "the forest" is described as if it were alive and could act. "The sword" refers to David's soldiers who fought with swords. Alternate translation: "dangerous things in the forest killed more men than David's soldiers killed with their swords"

2 Samuel 18:9

Absalom happened to meet some of David's servants
This is an event that happened during the battle. This can be stated clearly. Alternate translation: "During the battle, Absalom happened to meet some of David's servants"

David's servants
"David's soldiers." These men served David as soldiers. See how you translated this phrase in 2 Samuel 3:22.

his head was caught up in the tree branches
Absalom had long hair that got caught in the tree branches. Alternate translation: "his hair was caught in the tree branches"

dangling
hanging or swinging loosely

between the ground and the sky
"in the air"

2 Samuel 18:10

Look
Here this word is used to draw a person's attention to what is said next. Alternate translation: "Listen"

2 Samuel 18:11

Why did you not strike him down to the ground?
This rhetorical question means that he should have killed him. This question can be written as a statement. The phrase "strike down" means to kill. Alternate translation: "You should have struck him down to the ground!" or "You should have killed him immediately!"

ten silver shekels
This can be written in modern units. Alternate translation: "ten silver coins" or "110 grams of silver"

belt
This is a special belt that shows people that someone is a great soldier and should be honored.

2 Samuel 18:12

a thousand silver shekels
"1,000 silver shekels." This can be stated in modern units. Alternate translation: "1,000 silver coins" or "11 kilograms of silver"

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would not have reached out my hand against the king's son
The phrase "reached out my hand" means to attack. Alternate translation: "would not have attacked the king's son"

No one must touch
Here "touching" refers to "harming." Alternate translation: "No none must harm" or "Do not harm"

2 Samuel 18:13

a falsehood
The word "falsehood" can be expressed with a verb phrase. Also, this refers to disobeying the king's command. This can be stated clearly. Alternate translation: "doing something that is wrong" or "by disobeying the king"

there is nothing hidden from the king
Here the man speaks about how the king knows about almost everything that happens as if everything were a physical object he knew the location of. Alternate translation: "there is nothing that the king does not know" or "the king hears about everything that happens"

2 Samuel 18:14

I will not wait for you
Joab meant that he should not continue talking to the man. Alternate translation: "I will not waste anymore time talking to you"

heart of Absalom
Here Absalom's heart refers to his chest or upper body. Alternate translation: "chest"

2 Samuel 18:15

armor
This refers to both the armor he would wear to protect himself and to his weapons. Alternate translation: "armor and weapons"

2 Samuel 18:16

Then Joab blew the ram's horn, and the army returned from pursuing Israel, for Joab held back the army
This describes what Joab commanded by blowing the ram's horn. Alternate translation: "Then Joab blew the ram's horn to call back the army, and the army returned from pursuing Israel"

returned from pursuing Israel
Here "Israel" refers to the Israelite army. Alternate translation: "returned from pursuing the Israelite army"

2 Samuel 18:17

They took Absalom and threw him
"They took Absalom's body and threw it"

they buried his body under a very large pile of stones
After putting his body in the pit they covered it with a pile of stones. This can be stated more clearly. Alternate translation: "they covered his body with a huge pile of stones"

while all Israel fled
Here "all Israel" refers to the Israelite soldiers. The word "fled" means "ran away." Alternate translation: "while all the Israelite soldiers ran away"

his own tent
"his own home." The Israelites were living in houses at this time.

2 Samuel 18:18

the King's Valley
This is the name of a place.

to carry along the memory of my name
Absalom uses the phrase "my name" to refer to himself and his family line. Alternate translation: "to carry on my family name, by which people would remember me"

so it is called Absalom's Monument to this very day
This can be stated in active form. Alternate translation: "so people called it Absalom's Monument from that day on"

to this very day
This refers to the present time when this book of the Bible was written.

2 Samuel 18:19

Ahimaaz
See how you translated this man's name in [2 Samuel 15:27]

run to the king with the good news
Here Ahimaaz speaks of running to go and tell the king the good news as if the good news were a object that he were carrying. Alternate translation: "run to tell the king the good news"

the hand of his enemies
Here "hand" refers to control. Alternate translation: "the control of his enemies"

2 Samuel 18:20

the bearer of news
"the one who tells the news"

you will bear no news
This refers to not bearing the news to the king. Alternate translation: "you will not tell the news to the king"

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2 Samuel 18:21

tell the king what you have seen
Joab is telling him to go and tell the king about the news of the battle.

2 Samuel 18:22

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2 Samuel 18:23

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2 Samuel 18:24

Now
This word is used here to mark a stop in the main story and the beginning of a new part of the story.

raised his eyes
Here the watchman looking to see something is spoken of as if he lifted up his eyes. Alternate translation: "looked out beyond the city"

2 Samuel 18:25

there is news in his mouth
Here the king speaks of the man having a message as if the news were an object sitting in his mouth. Alternate translation: "he has news to tell us"

2 Samuel 18:26

General Information:
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2 Samuel 18:27

I think the running of the man in front is like the running of Ahimaaz son of Zadok
The watchman compares the way the man ran to the way Ahimaaz runs to suggest that it may be him. Alternate translation: "I think the man running in front is Ahimaaz son Zadok, because he runs like Ahimaaz"

2 Samuel 18:28

He bowed himself before the king with his face to the ground
He did this to honor the king. Alternate translation: "He bowed himself before the king with his face to the ground to honor the king"

Blessed be Yahweh
"Praise Yahweh." Here "bless" means to praise.

the men who lifted up their hand against my master the king
Here Ahimaaz speaks of the men opposing the king as if they were were raising their hands before him. Alternate translation: "the men who opposed and fought against my master the king"

2 Samuel 18:29

a great disturbance
This means that people were acting as though things were not right.

2 Samuel 18:30

Turn aside and stand here
"Move out of the way" or "Stand aside"

2 Samuel 18:31

rose up against
This means to oppose. Alternate translation: "opposed"

2 Samuel 18:32

The enemies of my master the king, ... should be as that young man is
The Cushite uses a comparison as a polite way to tell the king that Absalom is dead. This can be stated more directly. Alternate translation: "I would like all your enemies ... to die the way that young man died"

2 Samuel 18:33

was deeply unnerved
"was very unhappy" or "was trembling with grief"

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Chapter 19

1 Joab was told, "Look, the king is weeping and mourning for Absalom." **2** So the victory that day was turned into mourning for all the army, for the army heard it said that day, "The king is mourning for his son." **3** The soldiers had to sneak quietly into the city that day, like people who are ashamed sneak away when they run from battle. **4** The king covered his face and cried in a loud voice, "My son Absalom, Absalom, my son, my son!" **5** Then Joab entered into the house to the king and said to him, "You have shamed the faces of all your servants today, who have saved your life today, and the lives of your sons and of your daughters, and the lives of your wives, and the lives of your concubines, **6** because you love those who hate you, and you hate those who love you. For today you have shown that commanders and servants are nothing to you. Today I believe that if Absalom had lived, and we all had died, then that would have pleased you. **7** Now therefore get up and go out and speak kindly to your servants, for I swear by Yahweh, if you do not go, not one man will remain with you tonight. That would be worse for you than all the disasters that have ever happened to you from your youth until now." **8** So the king got up and sat in the city gate, and all the people were told, "Look, the king is sitting in the gate," and all the people came before the king.

So Israel fled, every man to his tent. **9** All the people were arguing with each other throughout all the tribes of Israel saying, "The king rescued us out of the hand of our enemies, and he saved us out of the hand of the Philistines, but now he has run out of the land because of Absalom. **10** Absalom, whom we anointed over us, has died in battle. So why do you say nothing about bringing the king back?"

11 King David sent to Zadok and to Abiathar the priests saying, "Speak to the elders of Judah saying, 'Why are you the last to bring the king back to his palace, since the talk of all Israel favors the king, to bring him back to his palace? **12** You are my brothers, my flesh and bone. Why then are you the last to bring back the king?' **13** Then say to Amasa, 'Are you not my flesh and my bone? God do so to me, and more also, if you are not captain of my army from now on in the place of Joab.'" **14** So he won the hearts of all the men of Judah as one man. They sent to the king saying, "Return, you and all your servants." **15** So the king returned and came to the Jordan. Now the men of Judah came to Gilgal to go to meet the king and then to bring the king across the Jordan.

16 Shimei son of Gera, the Benjamite, who was from Bahurim, hurried down with the men of Judah to meet King David. **17** There were one thousand men from Benjamin with him, and Ziba the servant of Saul, and his fifteen sons and twenty servants with him. They crossed through the Jordan in the presence of the king. **18** They crossed to bring over the king's family and to do whatever he thought good. Shimei son of Gera bowed down before the king just before he began to cross the Jordan. **19** Shimei said to the king, "Do not, my master, find me guilty or call to mind the wrong your servant did the day my master the king left Jerusalem. Please, may the king not take it to heart. **20** For your servant knows that I have sinned. See, that is why I have come today as the first from all the family of Joseph to come down to meet my master the king."

21 But Abishai son of Zeruiah answered and said, "Should not Shimei be put to death for this, because he cursed Yahweh's anointed?" **22** Then David said, "What have I to do with you, you sons of Zeruiah, that you should today be adversaries to me? Will any man be put to death today in Israel? For do I not know that today I am king over Israel?" **23** So the king said to Shimei, "You will not die." So the king promised him with an oath.

24 Then Mephibosheth son of Saul came down to meet the king. He had not dressed his feet, or trimmed his beard, or washed his clothes from the day the king left until the day he came home in peace. **25** So when he came from Jerusalem to meet the king, the king said to him, "Why did you not go with me, Mephibosheth?" **26** He answered, "My master the king, my servant deceived me, for I said, 'I will saddle a donkey so I may ride on it and go with the king, because your servant is lame.' **27** My servant Ziba has slandered me, your servant, to my master the king. But my master the king is like an angel of God. Therefore, do what is good in your eyes. **28** For all my father's house were dead men before my master the king, but you set your servant among those who ate at your own table. What right therefore have I that I should still cry any more to the king?" **29** Then the king said to him, "Why explain anything further? I have decided that you and Ziba will divide the fields." **30** So Mephibosheth replied to the king, "Yes, let him take it all, since my master the king has come safely to his own home."

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31 Then Barzillai the Gileadite came down from Rogelim to cross over the Jordan with the king, and he accompanied the king over the Jordan. **32** Now Barzillai was a very old man, eighty years old. He had furnished the king with provisions while he stayed at Mahanaim, for he was a very wealthy man. **33** The king said to Barzillai, "Come over with me, and I will provide for you to stay with me in Jerusalem." **34** Barzillai replied to the king, "How many days are left in the years of my life, that I should go up with the king to Jerusalem? **35** I am eighty years old. Can I distinguish between good and bad? Can your servant taste what I eat or what I drink? Can I hear any more the voice of singing men and singing women? Why then should your servant be a burden to my master the king? **36** Your servant would like to just go over the Jordan with the king. Why should the king repay me with such a reward? **37** Please let your servant return back home, so I may die in my own city by the grave of my father and my mother. But see, here is your servant Kimham. Let him cross over with my master the king, and do for him what seems good to you." **38** The king answered, "Kimham will go over with me, and I will do for him what seems good to you, and whatever you desire from me, I do that for you." **39** Then all the people crossed the Jordan, and the king crossed over, and the king kissed Barzillai and blessed him. Then Barzillai returned to his own home.

40 So the king crossed over to Gilgal, and Kimham crossed over with him. All the army of Judah brought the king over, and also half the army of Israel. **41** Soon all the men of Israel began to come to the king and say to the king, "Why have our brothers, the men of Judah, stolen you away and brought the king and his family over the Jordan, and all David's men with him?" **42** So the men of Judah answered the men of Israel, "It is because the king is more closely related to us. Why then are you angry about this? Have we eaten anything that the king had to pay for? Has he given us any gifts?" **43** The men of Israel answered the men of Judah, "We have ten tribes related to the king, so we have even more right to David than you. Why then did you despise us? Was not our proposal to bring back our king the first to be heard?" But the words of the men of Judah were even more severe than the words of the men of Israel.

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2 Samuel 19 General Notes

Special concepts in this chapter

David told to stop mourning Absalom

Joab warned David that if he continued to mourn Absalom and not thank his army, they would all desert him. So David went out to encourage the soldiers. David was both a good father and a good leader.

David made king again

This chapter record the recognition that David was the true king of Israel. It is important to remember that even though Absalom had power for a while, David never stopped being the king.

The ten tribes and Judah argue over David

The ten tribes of Israel argued with the tribe of Judah about who would bring David across the river. The men of Judah answered the ten tribes very harshly. This may foreshadow, or give a glimpse of, the future civil war that would come to divide these two groups.

Important figures of speech in this chapter

Rhetorical questions

The people wanted David back as their king and expressed it in a rhetorical question: "So why are we not talking about bringing the king back?" David also used a question to persuade the people of Judah to bring him back: "You are my brothers, my flesh and bone. Why then are you the last to bring back the king?"

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2 Samuel 19:1

Joab was told

This can be stated in active form. Alternate translation: "Someone told Joab"

Look, the king is weeping

The word "Look" is used here to draw someone's attention to what is said next. Alternate translation: "Listen, the king is weeping"

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2 Samuel 19:2

So the victory that day was turned into mourning for all the army
This means that the whole army mourned instead of celebrating. Alternate translation: "So instead of celebrating victory that day, the whole army mourned"

2 Samuel 19:3

like people who are ashamed sneak away when they run from battle
The author compares the way that the soldiers had to sneak back into the city to the way that soldiers sneak away when they are running away from battle. This emphasizes that they were made to feel ashamed. Alternate translation: "in the same way that people who had run away from battle would sneak away because they were ashamed"

sneak
move without being seen by others

2 Samuel 19:4

The king covered his face
This is a way to express grief and mourning. Alternate translation: "The king showed his grief by covering his face"

2 Samuel 19:5

You have shamed the faces of all your servants today
Here the servants are referred to by their face to emphasize how they would have hid their faces because of their shame" Alternate translation: "You have caused all your servants to hide their faces in shame today" or "You have caused all of your servants to be ashamed today"

your servants
"your soldiers." These men served David as soldiers. See how you translated similar words in 2 Samuel 3:22.

2 Samuel 19:6

commanders and servants
"military officers and the soldiers under them." The "servants" served David as soldiers. See how you translated similar words in 2 Samuel 3:22.

nothing to you
This phrase is an exaggeration, but it expresses the very low value that David showed for the army. Alternate translation: "are worth very little to you"

if Absalom had lived, and we all had died, then that would have pleased you
Joab imagined how David would have felt if Absalom had lived and if all the men who had fought to help David had died. He said this because he was angry that David was still mourning for Absalom.

2 Samuel 19:7

your servants
"your soldiers." These men served David as soldiers. See how you translated similar words in 2 Samuel 3:22.

I swear by Yahweh
Joab is making a very strong oath. Alternate translation: "I swear, as surely as Yahweh is alive"

if you do not go, not one man will remain with you
Joab means if David did not go and speak kindly to his soldiers, they would all leave David. This can be stated positivley. Alternate translation: "only if you go will any of your men remain with you" or "if you do not go, all of your men will leave you"

not one man will remain with you
This refers to them remaining loyal to him. Alternate translation: "not one man will remain loyal to you"

2 Samuel 19:8

all the people were told
This is a generalization. It means most of the men. It can be stated in active form. Alternate translation: "many of the men who were there heard others saying"

Look, the king is sitting
The word "Look" is used here to draw someone's attention to what is said next. Alternate translation: "Listen, the king is sitting"

all the people
Here "the people" refer to the people who followed David. Here "all" is an generalization. It means a large number came and gathered around him. Alternate translation: "many of the people"

So Israel fled
Here "Israel" refers to the Israelite soldiers who followed Absalom. Alternate translation: "And every Israelite soldier fled" or "And all of the Israelite soldiers fled"

his tent
"his home." The Israelites were living in houses in those days. See how you translated this phrase in 2 Samuel 18:17.

2 Samuel 19:9

out of the hand of our enemies
Here "hand" means control. Alternate translation: "from under the control of our enemies" or "from our enemies' control"

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out of the hand of the Philistines
Here "hand" means control. Alternate translation: "from under the control of the Philistines" or "from the Philistines' control"

out of the land because of Absalom
This means that he had left the country fleeing from Absalom. This can be stated clearly. Alternate translation: "out of the country fleeing from Absalom"

2 Samuel 19:10

why do you say nothing about bringing the king back?
This means they should consider bringing David back now that Absalom was dead. The question may be written as a statement. Alternate translation: "we should be talking about bringing the king back."

the king
This refers to David.

2 Samuel 19:11

sent to Zadok and to Abiathar
This means that David sent a messenger to Zadok and Abiathar. Alternate translation: "sent a messenger to Zadok and to Abiathar"

Why are you the last to bring the king back ... to bring him back to his palace?
This rhetorical question is asked to rebuke the elders in Judah. This can be written as a statement. Alternate translation: "You should have been the first to favor the king and bring him back to the palace, not the people of the nation of Israel."

since the talk of all Israel favors the king, to bring
The noun "talk" can be expressed with the verb "talk" or "speak." Alternate translation: "since all Israel speaks favorably about the king and desires to bring" or "since what the people of Israel are saying is in the king's favor, to bring"

to bring the king back to his palace
Here restoring the king's authority to rule is spoken of as bringing him back to his palace. Alternate translation: "to restore the king's authority as king"

2 Samuel 19:12

You are my brothers, my flesh and bone
The king uses these to phrases to emphasize that they are closely related. Being or having the same flesh is a metaphor for belonging to the same family or tribe. Alternate translation: "You are my brothers, and we have the same flesh and bone" or "You are my brothers, my close relatives"

Why then are you the last to bring back the king?
This is the second rhetorical question here and it is also a rebuke for the elders of Judah. This can be written as a statement. Alternate translation: "You should have been the first, not the last, to bring back the king."

2 Samuel 19:13

Amasa
See how you translated this man's name in [2 Samuel 17:25]

Are you not my flesh and my bone?
David uses this rhetorical question to emphasize that they are related. This can be written as a statement. Alternate translation: "You are my flesh and my bones."

my flesh and my bone
Here David speaks of them being related by saying that they have the same flesh and bones. See how you translated a similar phrase in [2 Samuel 19:12]

God do so to me
This is an idiom that means for God to kill him. Alternate translation: "May God kill me"

2 Samuel 19:14

he won the hearts
Here the mens' loyalty is referred to as their "hearts." Alternate translation: "he won the loyalty"

as one man
This speaks of the men being united in their loyalty to the king as if they were one man with the same mind. Alternate translation: "and they were united together" or "they were united in their loyalty to the king"

They sent to the king
This means that they sent a messenger to the king. Alternate translation: "They sent a messenger to the king"

2 Samuel 19:15

General Information:
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2 Samuel 19:16

Gera
This is the name of a man.

Bahurim
Translate the name of this place the same as you did in 2 Samuel 3:16.

2 Samuel 19:17

Ziba
This is the name of a man. Translate as you did in [2 Samuel 9:2]

one thousand men ... fifteen sons ... twenty servants
"1,000 men ... 15 sons ... 20 servants"

in the presence of the king
This means that the king was there and was aware of what was happening. Alternate translation: "at the place where the king was"

2 Samuel 19:18

General Information:
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2 Samuel 19:19

call to mind
This means "to remember." Alternate translation: "remember"

your servant
Here Shimei refers to himself this way to humble himself before the king and honor the king.

not take it to heart
"To take something to heart" means to think about something seriously or to be bothered by it. Alternate translation: "not be bothered by it" or "forget about it"

2 Samuel 19:20

General Information:
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2 Samuel 19:21

Abishai
See how you translated this man's name in [2 Samuel 2:18]

Zeruiah
See how you translated this man's name in [2 Samuel 2:13]

Should not Shimei be put to death for this, because he cursed Yahweh's anointed?
Abishai was angry at Shimei for cursing David and is suggesting that he should be killed. This question can be written as a statement. Alternate translation: "Shimei should be put to death because he cursed Yahweh's anointed."

Yahweh's anointed
This refers to David. It means that he is the man that Yahweh had anointed as king. Alternate translation: "the man that Yahweh has anointed as king"

2 Samuel 19:22

What have I to do with you ... that you should today be adversaries to me?
David uses this rhetorical question to rebuke Abishai. This can be written as a statement. Alternate translation: "We have nothing in common with you, you sons of Zeruiah! You have no good reason to become my adversaries today."

Will any man be put to death today in Israel? For do I not know that today I am king over Israel?
David uses these rhetorical questions to continue rebuking Abishai. These questions can be written as statements. Alternate translation: "No person will be executed today in the nation of Israel, because today I am the one who is king over all of Israel."

Will any man be put to death
This phrase "put to death" means to be killed or executed. Alternate translation: "Will any man be killed" or "Will I order any man to die"

For do I not know that today I am king over Israel?
Possible meanings of this rhetorical question are 1) "I know that I am still king of Israel." or 2) "Today I am the one who is king over Israel!"

2 Samuel 19:23

General Information:
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2 Samuel 19:24

Mephibosheth
See how you translated this man's name in [2 Samuel 4:4]

He had not dressed his feet
"He had not cared for his feet." Mephibosheth's feet were crippled. This phrase means that he had not taken proper care of his feet.

2 Samuel 19:25

Why did you not go with me, Mephibosheth?
David is asking Mephibosheth why he did not go with David when David and all the people who followed him left Jerusalem. Alternate translation: "Why did you not go with me when I left Jerusalem, Mephibosheth?"

2 Samuel 19:26

General Information:
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2 Samuel 19:27

Ziba
See how you translated this man's name in [2 Samuel 9:2]

my master the king is like an angel of God
Here David's wisdom is compared to the wisdom of an angel. Alternate translation: "my master the king is as wise as an angel of God"

do what is good in your eyes
This means to do what you think is right. Alternate translation: "do what you believe to be the right thing to do"

2 Samuel 19:28

all my father's house were dead men before my master the king
Mephibosheth speaks of how his relatives had deserved to be executed as if they had already been executed and were dead. Alternate translation: "all my father's house deserved for my master the king to order them to be executed"

my father's house
This refers to his father's relatives. Alternate translation: "my father's relatives"

What right therefore have I that I should still cry any more to the king?
Mephibosheth uses this rhetorical question to emphasize that he has no right to request anything from the king. This can be written as a statement. Alternate translation: "Therefore, I have no right to ask the king to do anything else for me."

2 Samuel 19:29

Why explain anything further?
David uses this rhetorical question to tell him that he does not need to continue talking about his conflict with Ziba. This can be written as a statement. Alternate translation: "You do not need to explain this any further." or "You certainly do not need to say any more."

2 Samuel 19:30

General Information:
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2 Samuel 19:31

Barzillai
See how you translated this man's name in [2 Samuel 17:27]

Gileadite
See how you translated the name of this people group in [2 Samuel 17:27]

Rogelim
See how you translated the name of this place in [2 Samuel 17:27]

the Jordan
the Jordan River

2 Samuel 19:32

Mahanaim
See how you translated the name of this place in [2 Samuel 17:27]

eighty years old
"80 years old"

had furnished the king with provisions
"had provided what the king needed"

2 Samuel 19:33

General Information:
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2 Samuel 19:34

How many days are left in the years of my life, that I should go up with the king to Jerusalem?
Here Barzillai means that he is old and that there is no reason for him to accompany David. This rhetorical question can be translated as a statement. Alternate translation: "I am certainly not going to live many more years. There is no good reason for me to go up with the king to Jerusalem."

2 Samuel 19:35

eighty years old
"80 years old"

Can I distinguish between good and bad?
Barzillai uses rhetorical questions to emphasize why he does not want to go to Jerusalem. Here "good" and "bad" refer to what is desirable and what is not. This question can be written as a statement. Alternate translation: "I cannot distinguish between what is desirable and what is not."

Can your servant taste what I eat or what I drink?
Barzillai uses rhetorical questions to emphasize why he does not want to go to Jerusalem. This question can be written as a statement. Alternate translation: "I cannot enjoy the taste of what I eat and drink."

Can I hear any more the voice of singing men and singing women?
Barzillai uses rhetorical questions to emphasize why he does not want to go to Jerusalem. This question can be written as a statement. Alternate translation: "I cannot hear well the voices of singing men and singing women."

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Why then should your servant be a burden to my master the king?
Barzillai uses this rhetorical question to emphasize that he does not want to be a burden to the king. This can be written as a statement. Alternate translation: "Your servant should not go with you and be a burden to you."

2 Samuel 19:36

Why should the king repay me with such a reward?
Barzillai uses this rhetorical question to emphasize that he does not know why the king would reward him this way. This can be written as a statement. Alternate translation: "I do not know why the king would repay me with such a great reward"

2 Samuel 19:37

General Information:
Barzillai asks that Kimham be allowed to take his place instead with David.

Kimham
This is the name of a man.

by the grave of my father and my mother
This does not mean that he wants to die right next to their graves, but rather, that he wants to die in the city where they are buried. This can be stated clearly. Alternate translation: "where my father's and my mother's graves are" or "where my father and my mother are buried"

Let him cross over
This refers to crossing the Jordan River. Alternate translation: "Let him cross over the Jordan"

2 Samuel 19:38

Kimham will go over with me
This refers to crossing the Jordan River. This can be stated clearly. Alternate translation: "Kimham will cross the river with me"

2 Samuel 19:39

General Information:
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2 Samuel 19:40

crossed over to Gilgal
They crossed over the Jordan River. Alternate translation: "crossed over the river to Gilgal"

Kimham
See how you translated this name in 2 Samuel 19:37.

All the army of Judah brought the king over, and also half the army of Israel
"All the army of Judah and half the army of Israel brought the king over"

brought the king over
They crossed over the Jordan River with the king. Alternate translation: "escorted the king over the river"

2 Samuel 19:41

Why have our brothers, the men of Judah ... and all David's men with him?
The men of Israel use this question to express that they feel betrayed by the people of Judah. This question can be written as a statement. Alternate translation: "It is not right that our brothers, the men of Judah, who did not support you as king, had the privilege of bringing you and your family back across the Jordan River."

stolen you away
The men of Israel speak of how the men of Judah escorted the king across the river as if the king were something they stole that did not belong to them. Alternate translation: "taken you away from us"

the Jordan
the Jordan River

2 Samuel 19:42

Why then are you angry about this?
The men of Judah ask this rhetorical question to rebuke the men of Israel. This can be written as a statement. Alternate translation: "But you have no reason to be upset about this."

Have we eaten anything that the king had to pay for? Has he given us any gifts?
The men of Judah ask the question to express that they have not taken anything from the king. This can be written as a statement. Alternate translation: "The king has never paid for our food, and he has never given us any gifts."

2 Samuel 19:43

we have even more right to David than you
"we have a greater claim to David than you do." It may be helpful to state clearly what having "more right" means. Alternate translation: "we have more right to serve the king and to be with the king than you do"

Why then did you despise us?
The men of Israel ask this rhetorical question to express their anger. This can be written as a statement. Alternate translation: "You should not have despised us!"

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Was not our proposal to bring back our king the first to be heard?
The men of Israel ask this question to remind and rebuke the people of Judah. This can be written as a statement. Alternate translation: "We were the first to suggest that we bring back the king!"

the words of the men of Judah were even more severe than the words of the men of Israel
"the men of Judah spoke even more severely than the men of Israel did"

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Chapter 20

1 There also happened to be at the same place a worthless man whose name was Sheba son of Bikri, a Benjamite. He blew the ram's horn and said, "We have no part in David, neither have we any inheritance in the son of Jesse. Let every man go back to his tent, Israel!"

2 So all the men of Israel deserted David and followed Sheba son of Bikri. But the men of Judah followed closely their king, from the Jordan all the way to Jerusalem.

3 When David came to his palace at Jerusalem, he took the ten concubines whom he had left to keep the palace, and he put them in a house under guard. He provided for their needs, but he did not go to them any longer. So they were shut up to the day of their death, living as if they were widows.

4 Then the king said to Amasa, "Call the men of Judah together within three days; you must be here, too." **5** So Amasa went to call Judah, but he was delayed beyond the time that the king had appointed for him. **6** So David said to Abishai, "Now Sheba son of Bikri will do us more harm than Absalom did. Take your master's servants and pursue after him, or he will find fortified cities and escape out of our sight." **7** Then Joab's men went out after him, along with the Kerethites and the Pelethites and all the mighty warriors. They left Jerusalem to pursue Sheba son of Bikri. **8** When they were at the great stone which is at Gibeon, Amasa came to meet them. Joab was wearing the battle armor that he had put on, which included a belt around his waist with a sheathed sword fastened to it. As he walked forward, the sword fell out. **9** So Joab said to Amasa, "Is it well with you, my cousin?" Joab took Amasa by the beard with his right hand to kiss him. **10** Amasa did not notice the dagger that was in Joab's left hand. Joab stabbed Amasa in the stomach and his bowels spilled out to the ground. Joab did not strike him again, and Amasa died.

So Joab and Abishai his brother pursued Sheba son of Bikri. **11** Then one of Joab's young men stood by Amasa, and the man said, "He who favors Joab, and he who is for David, let him follow Joab." **12** Amasa lay wallowing in his blood in the middle of the road. When the man saw that all the people stood still, he carried Amasa off of the road and into a field. He threw a garment over him because he saw that everyone who came by him stood still. **13** After Amasa was taken off the road, all the men followed on after Joab in pursuit of Sheba son of Bikri.

14 Sheba passed through all the tribes of Israel to Abel Beth Maakah, and through all the land of the Bikrites, who gathered together and also pursued Sheba. **15** They caught up with him and besieged him in Abel Beth Maakah. They built up a siege ramp against the city against the wall. All the army who were with Joab were wreaking destruction to break down the wall. **16** Then a wise woman cried out of the city, "Listen, please listen, Joab! Come near me so I may speak with you." **17** So Joab came near to her, and the woman said, "Are you Joab?" He answered, "I am." Then she said to him, "Listen to the words of your servant." He answered, "I am listening." **18** Then she spoke, "They used to say in old times, 'Surely seek advice at Abel,' and that advice would end the matter. **19** We are a city that is one of the most peaceful and faithful in Israel. You are trying to destroy a city that is a mother in Israel. Why do you want to swallow up the inheritance of Yahweh?" **20** So Joab answered and said, "Far be it, far be it from me, that I should swallow up or destroy. **21** That is not true. But a man from the hill country of Ephraim, named Sheba son of Bikri, has lifted up his hand against the king, against David. Give up him alone, and I will withdraw from the city." The woman said to Joab, "His head will be thrown to you over the wall." **22** Then the woman went to all the people in her wisdom. They cut off the head of Sheba son of Bikri, and threw it out to Joab. Then he blew the ram's horn and Joab's men left the city, every man to his tent. Then Joab returned to Jerusalem to the king.

23 Now Joab was over all the army of Israel, and Benaiah son of Jehoiada was over the Kerethites and over the Pelethites. **24** Adoniram was over the men who did forced labor, and Jehoshaphat son of Ahilud was the recorder. **25** Sheva was scribe and Zadok and Abiathar were priests. **26** Ira the Jairite was David's priest.

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2 Samuel 20 General Notes

Special concepts in this chapter

Sheba's revolt
A man named Sheba told the people of the ten tribes that David was Judah's king, but not their king. David worked hard to preserve unity in Israel after this time of division.

Important figures of speech in this chapter

Idiom
Joab used an idiom "has lifted up his hand against the king, against David" meaning "revolted against David," to explain why his army was attacking the city of Abel.

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2 Samuel 20:1

to be at the same place
This refers to the town of Gilgal.

Sheba ... Bikri
These are names of men.

We have no part in David, neither have we any inheritance in the son of Jesse
Both of these statements mean the same thing. Sheba is emphasizing that he and the tribes of Israel have no relationship with David. Alternate translation: "The inheritance of David and his father's family does not belong to us" or "We are not a part of David and his father's family"

his tent
"his home." The Israelites were living in houses in those days. See how you translated this phrase in 2 Samuel 18:17.

2 Samuel 20:2

General Information:
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2 Samuel 20:3

to keep the palace
Here the phrase "to keep" means to take care of. Alternate translation: "to take care of the palace"

in a house under guard
If a house is "under guard" it means that a guard is posted at the house. Alternate translation: "in a house and put a guard there"

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

they were shut up
This means that they were not allowed to leave the house. Alternate translation: "they were shut inside the house"

widows
These are women whose husbands have died.

2 Samuel 20:4

Amasa
This is the commander of David's army. See how you translated this man's name in [2 Samuel 17:25]

2 Samuel 20:5

General Information:
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2 Samuel 20:6

Abishai
This is another commander of David's army. See how you translated his name in [2 Samuel 2:18]

do us more harm
"hurt us more"

your master's servants
"my soldiers." These men served David as soldiers. See how you translated this phrase in 2 Samuel 3:22. David refers to himself as "your master" as a formal way of speaking to someone with less authority.

pursue after
"chase after"

he will find fortified cities
This means that Sheba and his men will enter these cities to hide from David's army. The word "he" represents Sheba but refers to both him and his men. Alternate translation: "he and his men will hide in fortified cities" or "he and his men will take refuge in fortified cities"

out of our sight
Here David refers to his army by their sight to emphasize that Sheba and his men would be hidden and David's army would be unable to capture them. Alternate translation: "from us"

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2 Samuel 20:7

Kerethites ... Pelethites
These are the names of people groups who helped to protect King David. See how you translated this man's name in [2 Samuel 8:18]

2 Samuel 20:8

When they were
"When Joab and the men of Judah were"

belt
a strip of leather or other material used to hold clothing or weapons in place

sheathed sword
This means the sword was in its protective covering.

the sword fell out
Joab let the sword fall out to fool Amasa into thinking that he Joab was unarmed, so that Amasa would allow him to walk closer to him. Alternate translation: "he allowed the sword to fall on the ground so Amasa would think he was unarmed"

2 Samuel 20:9

my cousin
Amasa was the son of the sister of Joab's mother.

took Amasa by the beard with his right hand to kiss him
This was a common way for men to greet one another.

2 Samuel 20:10

dagger
a short sword that is easy to hide and was often used for close-in fighting and assassinations

bowels spilled
"intestines spilled"

2 Samuel 20:11

he who is for David
To be "for" someone means to support them. Alternate translation: "he who supports David" or "he who is loyal to David"

2 Samuel 20:12

Amasa lay wallowing in his blood
"Amasa lay squirming in his blood." Amasa may have still been alive and rolling in his blood, but he was probably dead by this time. It is described this way to show how gruesome his body looked. Alternate translation: "Amasa lay dead in his blood"

all the people stood still ... came by him stood still
This means they stopped walking and were staring at Amasa's dead body. Alternate translation: "all the people stood still staring at the dead body ... came by him stood still, staring at his dead body"

he carried Amasa
"he carried Amasa's body"

2 Samuel 20:13

After Amasa was taken off the road
This may be stated in active form. Alternate translation: "After the man took Amasa off the road"

in pursuit of
This abstract noun can be stated as a verb. Alternate translation: "pursuing"

2 Samuel 20:14

Sheba passed through
Here "Sheba" refers to both him and his army. Alternate translation: "Sheba and his army" or "Sheba and his men"

Abel Beth Maakah
The names Both Abel and Beth Maakah refer to the same place and may be combined. It is a city near the tribe of Dan.

of the Bikrites
This is the name of a people group.

also pursued Sheba
"also followed Sheba"

2 Samuel 20:15

They caught up with him
"Joab and the soldiers caught up with him"

against the city against the wall
"against the city wall"

were wreaking destruction to break down the wall
The use of the words "destruction" and "break down" are probably a hendiadys to emphasize how hard the men were working to destroy the wall. They were probably using a log with metal at one end. Many men would run with the log and hit the wall with the metal end until it broke down. Alternate translation: "were doing all they could to break down the wall."

2 Samuel 20:16

Listen, please listen
The repetition of "Listen" strengthens the woman's plea.

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2 Samuel 20:17

Listen to the words of your servant
The woman refers to herself as "your servant." This is a polite way to speak to someone with greater authority.

2 Samuel 20:18

that advice would end the matter
"that advice would solve the problem"

2 Samuel 20:19

most peaceful and faithful in Israel
This describes the cities. Alternate translation: "most peaceful and faithful cities in Israel"

city that is a mother in Israel
This speaks of the importance of this city among the nation of Israel as if it were a well respected mother. Alternate translation: "city that everyone in Israel respects like they would their mother" or "city that is very important and that Israel respects"

Why do you want to swallow up the inheritance of Yahweh?
Here the woman uses a rhetorical question to suggest to Joab what they should not do. This question can be written as a statement. Alternate translation: "You should not destroy the city that is Yahweh's inheritance!"

swallow up
Here the woman speaks of the army destroying the city as if the city were food to be swallowed. Alternate translation: "destroy"

the inheritance of Yahweh
Here the city is referred to as Yahweh's inheritance to emphasize that it belongs to Yahweh. Alternate translation: "a city that belongs to Yahweh"

2 Samuel 20:20

Far be it, far be it from me, that I should
He repeats this phrase to emphasize that this is something he would never do. Alternate translation: "Truly, truly, I would never"

that I should swallow up or destroy
This refers to destroying the city. This may be stated clearly. Alternate translation: "that I should swallow up or destroy your city" or "that I should swallow up or destroy the inheritance of Yahweh"

swallow up or destroy
Both of these phrases means to destroy. In the first phrase "destroying" is spoken of as if it were "swallowing." These may be combined. Alternate translation: "ruin or destroy the city" or "destroy"

2 Samuel 20:21

has lifted up his hand against
This means to rebel and fight against someone. Alternate translation: "has opposed" or "is rebelling against"

Give up him alone
Joab is asking for the people of the city to release Sheba to him. Alternate translation: "Hand this man over to us" or "Give this man to us"

I will withdraw from the city
Here the "I" refers to both Joab and his soldiers. Alternate translation: "We will withdraw from the city"

His head will be thrown
This can be stated in active form. Alternate translation: "We will throw his head"

2 Samuel 20:22

Then the woman went to all the people in her wisdom
This means that the woman acted wisely and spoke to her people about what they should do. Alternate translation: "Then the wise woman spoke to all the people"

his tent
"his home." The Israelites were living in houses in those days. See how you translated this phrase in 2 Samuel 18:17.

2 Samuel 20:23

Now
"Now" marks a stop in the main story. This new section gives background information about the men who served King David.

Joab was over ... Benaiah son of Jehoiada was over
The phrase "was over" refers to having authority over a group of people. Alternate translation: "Joab had authority over ... Benaiah son of Jehoiada had authority over"

Benaiah ... Jehoiada
Translate the names of these men the same as you did in [2 Samuel 8:18]

Kerethites ... Pelethites
Translate the names of these people groups the same as you did in [2 Samuel 8:18]

2 Samuel 20:24

Adoniram was over
The phrase "was over" refers to having authority over a group of people. Alternate translation: "Adoniram had authority over"

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Adoniram
This is the name of a man.

the men who did forced labor
"the slave workers"

Jehoshaphat ... Ahilud
Translate the names of these men the same as you did in 2 Samuel 8:16.

2 Samuel 20:25

Sheva
This is the name of a man.

were priests
They were probably officials who advised David on matters to do with the kingdom and were not involved in temple worship. See the footnote at 2 Samuel 8:18, where the same word is used.

2 Samuel 20:26

Ira
This is the name of a man.

Jairite
This is the name of a people group.

David's priest
He was probably an official who advised David on matters to do with the kingdom and was not involved in temple worship. See the footnote at 2 Samuel 8:18, where the same word is used.

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Chapter 21

1 There was a famine in David's time for three years in a row, and David sought the face of Yahweh. So Yahweh said, "This famine is on you because of Saul and his murderous family, because he put the Gibeonites to death." **2** So the king called together the Gibeonites and spoke to them. Now the Gibeonites were not from the people of Israel; they were from what remained of the Amorites. The people of Israel had sworn not to kill them, but Saul tried to kill them all anyway in his zeal for the people of Israel and Judah. **3** David said to them, "What should I do for you? How can I make atonement, so that you may bless the people of Yahweh, who inherit his goodness and promises?" **4** The Gibeonites responded to him, "It is not a matter of silver or gold between us and Saul or his family. In the same way it is not for us to put to death any man in Israel." David replied, "What are you saying that I should do for you?" **5** They answered the king, "The man who tried to kill us all, who schemed against us, so that we are now destroyed and have no place within the borders of Israel— **6** let seven men from his descendants be handed over to us, and we will hang them before Yahweh in Gibeah of Saul, the one chosen by Yahweh." So the king said, "I will give them to you."

7 But the king spared Mephibosheth son of Jonathan son of Saul, because of Yahweh's oath between them, between David and Jonathan son of Saul. **8** But the king took the two sons of Rizpah daughter of Aiah, sons whom she bore to Saul—the two sons were named Armoni and Mephibosheth; and David also took the five sons of Merab [1] daughter of Saul, whom she bore to Adriel son of Barzillai the Meholathite. **9** He handed them over into the hands of the Gibeonites. They hanged them on the mountain before Yahweh, and they died all seven together. They were put to death during the time of harvest, during the first days at the beginning of barley harvest.

10 Then Rizpah, the daughter of Aiah, took sackcloth and spread it for herself on the mountain beside the dead bodies, from the beginning of harvest until the rain poured down on them from the sky. She did not allow the birds of the sky to disturb the bodies by day or the wild animals by night. **11** It was told to David what Rizpah, the daughter of Aiah, the concubine of Saul, had done.

12 So David went and took the bones of Saul and the bones of Jonathan his son from the men of Jabesh Gilead, who had stolen them from the public square of Beth Shan, where the Philistines had hanged them, after the Philistines had killed Saul in Gilboa. **13** David took away from there the bones of Saul and the bones of Jonathan his son, and they gathered the bones of the seven men who had been hanged, as well. **14** They buried the bones of Saul and Jonathan his son in the country of Benjamin in Zela, in the tomb of Kish his father. They performed all that the king commanded. After that God answered their prayers for the land.

15 Then the Philistines went to war again with Israel. So David went down with his servants and fought against the Philistines. David was overcome with battle fatigue. **16** Ishbi-Benob, a descendant of the Rapha, whose bronze spear weighed three hundred shekels, and who was armed with a new sword, intended to kill David. **17** But Abishai son of Zeruiah rescued David, attacked the Philistine, and killed him. Then the men of David swore to him, saying, "You must not go to battle anymore with us, so that you do not put out the lamp of Israel."

18 It came about after this that there was again a battle with the Philistines at Gob, when Sibbekai the Hushathite killed Saph, who was one of the descendants of the Rapha. **19** It came about again in a battle with the Philistines at Gob, that Elhanan son of Jair the Bethlehemite killed Goliath the Gittite, the staff of whose spear was like a weaver's beam. **20** It came about in another battle at Gath that there was a man of great height who had six fingers on each hand and six toes on each foot, twenty-four in number. He also was descended from the Rapha. **21** When he taunted Israel, Jonathan son of Shimeah, David's brother, killed him. **22** These were descendants of the Rapha in Gath, and they were killed by the hand of David and by the hand of his servants.

Footnotes

21:8 [1]Some Hebrew copies and other ancient translations of the Hebrew copies read:

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2 Samuel 21 General Notes

Structure and formatting

Special concepts in this chapter

Famine caused by a broken oath

When Israel first conquered the land, they promised not to kill the people of Gibeon. When Saul tried to kill them all, God caused a famine in Israel. David made amends with the people of Gibeon and the famine ended. David also kept his vow to Jonathan's sons. This helps to show the wisdom of king David. Although these people were not Israelites, they believed in Yahweh. (See: promise, vow and wise and believe)

Wisdom, grace and justice

David is seen to have many great qualities in this chapter. These were qualities important for a king of Israel: wisdom, grace and justice. (See: wise and grace and justice)

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2 Samuel 21:1

sought the face of Yahweh

Here "face" is a synecdoche for Yahweh's presence. This means David prayed to Yahweh for an answer about the famine.

because of Saul and his murderous family

Saul had killed many Gibeonites, and Saul's descendants are guilty because of this sin.

2 Samuel 21:2

Now

Here "Now" marks a stop in the main story. This gives background information about the Gibeonites.

2 Samuel 21:3

What should I do for you? How can I make atonement ... promises?

These two sentences have similar meanings. Alternate translation: "What can I do to remove this sin, so that you may bless the people of Yahweh, who inherit his goodness and promises?"

2 Samuel 21:4

It is not a matter of silver or gold

"Money will not solve the problem"

2 Samuel 21:5

who schemed against us

"who made plans against us"

2 Samuel 21:6

let seven men from his descendants be handed over to us

This can be stated in active form. Alternate translation: "allow your men to give seven of his descendants to us"

we will hang them

"we will execute them by hanging"

in Gibeah of Saul

Saul was from the town of Gibeah.

the one chosen by Yahweh

This can be stated in active form. Alternate translation: "the one whom Yahweh chose"

2 Samuel 21:7

Mephibosheth

Mephibosheth was the son of Jonathan. See how you translated his name in 2 Samuel 4:4.

2 Samuel 21:8

Rizpah ... Aiah

Rizpah was a woman and her father was Aiah. See how you translated these names in 2 Samuel 3:7.

Armoni and Mephibosheth ... Adriel ... Barzillai

These are names of men. This is not the same Mephibosheth as the son of Jonathan.

Merab

This is the name of a woman. See how you translated it in 2 Samuel 3:13.

Meholathite

This is the name of a people group.

2 Samuel 21:9

He handed them over into the hands of the Gibeonites

Here "the hands of the Gibeonites" represents the Gibeonite people's control. Alternate translation: "He gave them to the Gibeonites"

They were put to death

This can be translated in active form. Alternate translation: "The Gibeonites put them to death"

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2 Samuel 21:10

Rizpah ... Aiah
Rizpah was a woman and her father was Aiah. See how you translated these names in 2 Samuel 3:7.

2 Samuel 21:11

It was told to David
This can be translated in active form. Alternate translation: "Someone told David"

2 Samuel 21:12

Jabesh Gilead
Jabesh is a town in the region of Gilead. See how you translated this in 2 Samuel 2:4.

the public square
This is an area near the city gate where people did various kinds of business.

Beth Shan
This is the name of a place.

Gilboa
See how you translated the name of this place in 2 Samuel 1:6.

2 Samuel 21:13

who had been hanged
This can be translated in active form. Alternate translation: "whom the Gibeonites executed by hanging"

2 Samuel 21:14

Zela
This is the name of a town in Benjamin.

Kish
This is the name of a man.

his father
"Saul's father"

2 Samuel 21:15

General Information:
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2 Samuel 21:16

Ishbi-Benob
This is the name of a man.

three hundred shekels
"300 shekels." This is about 3.4 kilograms.

2 Samuel 21:17

Abishai son of Zeruiah
Abishai and Zeruiah are names of men. See how you translated these names in 2 Samuel 2:18.

you do not put out the lamp of Israel
The "lamp of Israel" is a metaphor that refers to David's leadership and the idea that if David were to die, the people of Israel would have no clear direction.

2 Samuel 21:18

It came about after this that
This phrase marks the beginning of a new part of the story. If your language has a way for doing this, you could consider using it here.

Gob
This is the name of a town.

Sibbekai ... Saph
These are names of men.

Hushathite ... Rapha
These are names of people groups.

Rapha
This people group was known for its giant warriors.

2 Samuel 21:19

Elhanan son of Jair the Bethlehemite killed Goliath the Gittite
Some versions translate this as "Elhanan son of Jair the Bethlehemite killed the brother of Goliath the Gittite."

Elhanan son of Jair ... Goliath
These are names of men.

Bethlehemite ... Gittite
These are names of people groups.

whose spear was like a weaver's beam
When a person was weaving a cloth he would run the threads through hooks attached to large sticks called a "weaver's beam." This means Goliath's spear was larger than a normal spear.

2 Samuel 21:20

twenty-four in number
"24 fingers and toes altogether"

Rapha
This people group was known for its giant warriors.

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2 Samuel 21:21

Jonathan son of Shimeah
These are names of men. Shimeah was David's brother.

2 Samuel 21:22

they were killed by the hand of David and by the hand of his servants
Here "by the hand of" means "through" or "by." This can be stated in active form. Alternate translation: "David and his servants killed them"

his servants
"his soldiers." These men served David as soldiers. See how you translated this phrase in 2 Samuel 3:22.

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Chapter 22

1 David sang to Yahweh the words of this song on the day that Yahweh rescued him out of the hand of all
his enemies, and out of the hand of Saul. **2** He prayed,

"Yahweh is my rock, my fortress,
the one who rescues me.
3 God is my rock.
I take refuge in him.
He is my shield, the horn of my salvation,
my stronghold, and my refuge,
the one who saves me from violence.
4 I will call on Yahweh, who is worthy to be praised,
and I will be saved from my enemies.
5 For the waves of death surrounded me,
the rushing waters of destruction overwhelmed me.
6 The cords of Sheol surrounded me;
the snares of death trapped me.
7 In my distress I called to Yahweh;
I called to my God;
he heard my voice from his temple,
and my cry for help went into his ears.
8 Then the earth shook and trembled.
The foundations of the heavens trembled
and were shaken, because God was angry.
9 Smoke went up from out of his nostrils,
and blazing fire came out of his mouth.
Coals were kindled by it.
10 He opened the heavens and came down,
and thick darkness was under his feet.
11 He rode on a cherub and flew.
He was seen on the wings of the wind.
12 He made darkness a tent around him,
gathering heavy rain clouds in the skies.
13 From the lightning before him
coals of fire fell.
14 Yahweh thundered from the heavens.
The Most High shouted.
15 He shot arrows and scattered his enemies—
lightning bolts and threw them into confusion.
16 Then the channels of the sea were seen;
the foundations of the world were laid bare
at the rebuke of Yahweh,
at the blast of the breath of his nostrils.
17 He reached down from above; he took hold of me!
He pulled me out of the surging water.
18 He rescued me from my strong enemy,
from those who hated me, for they were too strong for me.
19 They came against me on the day of my distress,
but Yahweh was my support.
20 He also brought me out to a wide open place.
He saved me because he was pleased with me.
21 Yahweh has rewarded me to the measure of my righteousness;
he has restored me to the measure of the cleanness of my hands.
22 For I have kept the ways of Yahweh
and have not acted wickedly by turning from my God.
23 For all his righteous decrees have been before me;
as for his statutes, I have not turned away from them.
24 I have also been innocent before him,

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and I have kept myself from my iniquity.
25 Therefore Yahweh has restored me to the measure of my righteousness,
to the degree of my cleanness in his sight.
26 To the faithful one, you show yourself to be faithful;
to a man who is blameless, you show yourself to be blameless.
27 With the pure you show yourself pure,
but you are perverse to the twisted.
28 You save afflicted people,
but your eyes are against the proud, and you humiliate them.
29 For you are my lamp, Yahweh.
Yahweh lights up my darkness.
30 For by you I can run over a troop;
by my God I can leap over a wall.
31 As for God, his way is perfect.
The word of Yahweh is pure.
He is a shield
to everyone who takes refuge in him.
32 For who is God except Yahweh,
and who is a rock except our God?
33 God is my refuge,
and he leads the blameless person on his path.
34 He makes my feet swift like a deer
and places me on the high hills.
35 He trains my hands for war,
and my arms to bend a bow of bronze.
36 You have given me the shield of your salvation,
and your favor has made me great.
37 You have made a wide place for my feet beneath me,
so my feet have not slipped.
38 I pursued my enemies and destroyed them.
I did not turn back until they were destroyed.
39 I devoured them and smashed them; they cannot rise.
They have fallen under my feet.
40 You girded me with strength for battle;
you put under me those who rise up against me.
41 You gave me the back of my enemies' necks;
I annihilated those who hated me.
42 They cried for help, but no one saved them;
they cried out to Yahweh, but he did not answer them.
43 I beat them into fine pieces like dust on the ground,
I trampled them like mud in the streets.
44 You also have rescued me from the disputes of my own people.
You have kept me as the head of nations.
A people that I have not known serves me.
45 Foreigners were forced to bow to me.
As soon as they heard of me, they obeyed me.
46 The foreigners came trembling out of their strongholds.
47 Yahweh lives! May my rock be praised.
May God be exalted, the rock of my salvation.
48 This is the God who executes vengeance for me,
the one who brings down peoples under me.
49 He sets me free from my enemies.
Indeed, you lifted me up above those who rose up against me.
You rescue me from violent men.
50 Therefore I will give thanks to you, Yahweh, among the nations;
I will sing praises to your name.
51 God gives great victory to his king,
and he shows his covenant loyalty to his anointed one,
to David and to his descendants forever."

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2 Samuel 22 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetic song in 22:2-51.

Special concepts in this chapter

God rescued David

God rescued David when he thought he would die. He protected David, fought against his enemies, and enabled him to defeat his enemies.

Important figures of speech in this chapter

Metaphor

David uses many metaphors to express his trust in God's protection: "my rock, my fortress, my shield, the horn of my salvation, my stronghold and my refuge." He used other metaphors to express his hopelessness: "the waves of death surrounded me," "the rushing waters of worthlessness overwhelmed me," "the cords of sheol surrounded me;" "the snares of death trapped me," and "the surging water." He also used metaphors for the victory God gave him: "I can run over a barricade" and "by my God I can leap over a wall." (See: and trust)

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2 Samuel 22:1

General Information:

David's song to Yahweh starts. He uses parallelism to emphasize what he is saying.

out of the hand of all his enemies, and out of the hand of Saul

This is a progression from enemies in general to one specific enemy of David, King Saul.

out of the hand of

This metonym means "out of the power of."

2 Samuel 22:2

Yahweh is my rock, my fortress

This metaphor shows a progression from a part, "rock," to the whole, "fortress." A fortress is built of many large rocks. This means Yahweh has the strength to protect his people from harm.

2 Samuel 22:3

General Information:

David's song to Yahweh continues. He uses parallelism to emphasize what he is saying.

God is my rock ... He is my shield, the horn of my salvation, my stronghold

All of these metaphors are symbols of God's strength and power. They emphasize God's ability to protect and save his people.

2 Samuel 22:4

who is worthy to be praised

This can be stated in active form. Alternate translation: "who is worthy to receive praise"

I will be saved from my enemies

This can be stated in active form. Alternate translation: "he will save me from my enemies"

2 Samuel 22:5

General Information:

David's song to Yahweh continues. He uses parallelism to emphasize what he is saying.

For the waves of death surrounded me, the rushing waters of destruction overwhelmed me

David compares the wicked men who wanted to kill him to flood waters that are about to drown him. These sentences have similar meanings and are used for emphasis.

the rushing waters of destruction

This is a picture of fast-flowing flood waters that destroy everything in their path.

2 Samuel 22:6

The cords of Sheol surrounded me; the snares of death trapped me

David speaks about death and Sheol as if they are people who are trying to trap him as a hunter traps an animal. These phrases have similar meanings and are used for emphasis.

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2 Samuel 22:7

General Information:
David's song to Yahweh continues. He uses parallelism to emphasize what he is saying.

In my distress
"In my great trouble"

he heard my voice from his temple
David is referring to the heavenly temple where Yahweh dwells. The earthly temple has not yet been built.

my cry for help went into his ears
Here the metonym "his ears" refers to Yahweh and his hearing of David's cry for help. Alternate translation: "he heard my prayer for help"

his ears
David speaks of Yahweh as if he had ears.

2 Samuel 22:8

General Information:
David's song to Yahweh continues. He uses parallelism to emphasize what he is saying.

Then the earth shook
This is Yahweh's response to David's cry for help from his enemies

earth shook ... heavens trembled
David speaks of the two extremes to include everything in creation.

and were shaken, because God was angry
This can be stated in active form. Alternate translation: "because God's anger shook them"

2 Samuel 22:9

his nostrils ... his mouth
David speaks of Yahweh as if he had these humans parts.

Coals were kindled by it
Here Yahweh's anger is compared to fire, which causes coals to catch fire and burn. Alternate translation: "The flame from his mouth set coals on fire" or "He also sent burning coals from his mouth"

were kindled by it
This is Yahweh's response to David's cry for help from his enemies (1 Samuel 22:7). David uses the imagery of fire coming from Yahweh to emphasize Yahweh's terrible anger.

2 Samuel 22:10

General Information:
David's song to Yahweh continues. He uses parallelism to emphasize what he is saying.

He opened the heavens
David describes Yahweh's way of saving David from his enemies as a storm cloud gathering over a place. This emphasizes God's power and his anger.

under his feet
David speaks of God as having feet like humans.

2 Samuel 22:11

He was seen on the wings of the wind
This can be translated in active form. Alternate translation: "He appeared on the wings of the wind"

He was seen
In the original language the word translated here as "seen" is uncertain. Some other translation have "He flew."

the wings of the wind
This expression speaks of the wind as if it were a bird.

2 Samuel 22:12

rain clouds in the skies
David describes Yahweh's way of saving David from his enemies as a storm cloud gathering over a place. This emphasizes God's power and his anger.

He made darkness a tent around him
Here the darkness Yahweh creates is compared to a tent which hides him completely. Alternate translation: "He hid himself in the darkness"

2 Samuel 22:13

General Information:
David's song to Yahweh continues. He uses parallelism to emphasize what he is saying.

From the lightning before him coals of fire fell
Possible meanings are 1) "Out of his bright light he sent burning coals" or 2) "From his brightness he sent lightning"

From the lightning before him
David continues describing Yahweh, whom he compares to a storm, coming to save him from his enemies. This emphasizes God's power and anger towards David's enemies.

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2 Samuel 22:14

The Most High shouted.
David describes Yahweh doing these actions a person would do.

2 Samuel 22:15

He shot arrows
David describes Yahweh doing these actions a person would do.

He shot arrows ... lightning bolts
David compares the lightning from Yahweh's storm to arrows that a soldier would use.

lightning bolts and threw them into confusion
David continues describing Yahweh, whom he compares to a storm, coming to save him from his enemies. This emphasizes God's power and anger towards David's enemies.

2 Samuel 22:16

General Information:
This continues David's song to Yahweh. He uses parallelism to emphasize what he is saying.

Then the channels of the sea were seen ... breath of his nostrils
When Yahweh shouted in his attack against David's enemies, it is compared to his power to create upheaval in the deepest parts of the ocean and the earth. This shows his great power and fierce anger.

the channels of the sea were seen
This means that the sea water moved and the ocean floor was visible. This can be translated in active form. Alternate translation: "People could see the channels of the sea"

the channels of the sea
the deepest part of the sea, from which the Hebrews believed was where the water in the sea came

the foundations of the world were laid bare at the rebuke of Yahweh, at the blast of the breath of his nostrils
David compares Yahweh's anger to turbulent movements of the ground. "This can be stated in active form. Alternate translation: "Yahweh's rebuke, the breath of his nostrils, laid bare the foundations of the world"

2 Samuel 22:17

General Information:
This continues David's song to Yahweh. He uses parallelism to emphasize what he is saying.

out of the surging water
David compares his enemies to a flood that threatens to drown him.

2 Samuel 22:18

He rescued me from my strong enemy
David's enemies were overwhelming. He praises God for delivering him from all his enemies.

2 Samuel 22:19

General Information:
This continues David's song to Yahweh. He uses parallelism to emphasize what he is saying.

They came against me on the day of my distress
"My enemies fought against me when I was in great trouble"

the day of my distress
"the time of my distress"

but Yahweh was my support
"but Yahweh supported me" or "but Yahweh helped me"

2 Samuel 22:20

a wide open place
This refers to a place where there was no danger and his enemies could not trap him.

2 Samuel 22:21

to the measure of the cleanness of my hands
Here "cleanness of my hands" means the same as "righteousness." Alternate translation: "because I obey his commands"

2 Samuel 22:22

General Information:
David continues his song to Yahweh.

I have kept the ways of Yahweh
Here "the ways of Yahweh" refers to how Yahweh wants his people to act. This means David has done what Yahweh commands.

2 Samuel 22:23

have been before me
This means David constantly reads and thinks about God's decrees.

2 Samuel 22:24

General Information:
David continues his song to Yahweh.

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I have kept myself from my iniquity
This refers to choosing not to sin against Yahweh.

2 Samuel 22:25

to the degree of my cleanness in his sight
Here "my cleanness" means the same as "my righteousness." Alternate translation: "because he knows that I have done what he commands"

2 Samuel 22:26

General Information:
David continues his song to Yahweh.

2 Samuel 22:27

you are perverse to the twisted
Here "perverse" means to be cunning or crafty, and "twisted" means to turn away from what is good and right. This means God is wise in how he deals with wicked people.

2 Samuel 22:28

General Information:
David continues his song to Yahweh.

your eyes are against the proud
Here the metonym "your eyes" refers to what Yahweh sees. This means Yahweh watches the proud person.

you humiliate them
"you destroy their pride" or "you make them no longer proud"

2 Samuel 22:29

you are my lamp, Yahweh. Yahweh lights up my darkness
This metaphor compares Yahweh to a lamp, which means he gives David light and helps him to see when things seem hopeless.

2 Samuel 22:30

General Information:
David continues his song to Yahweh.

I can run over a troop
Here "troop" may refer to a group of soldiers or to a stone wall. Either way it means God enables David to defeat his enemies.

I can leap over a wall
David is exaggerating to emphasize Yahweh's help. Alternate translation: "I can climb over the wall that surrounds their city"

2 Samuel 22:31

The word of Yahweh is pure
"Everything Yahweh says is true"

He is a shield
The metaphor "a shield" emphasizes God's power to protect his people.

2 Samuel 22:32

General Information:
David continues his song to Yahweh.

For who is God except Yahweh, and who is a rock except our God?
David uses this question to emphasize that there is no God apart from Yahweh. These may be translated as statements. Alternate translation: "Yahweh alone is God. Our God alone is a rock."

who is a rock
David compares Yahweh to a rock to emphasize his strength and ability to protect his people.

2 Samuel 22:33

he leads the blameless person on his path
Yahweh keeps the blameless person safe and removes anything that may harm him.

2 Samuel 22:34

General Information:
David continues his song to Yahweh.

He makes my feet swift like a deer and places me on the high hills
Here David's feet are compared to those of a deer using exaggeration. Yahweh gives David the strength to move quickly and provides secure places for protection and rest.

2 Samuel 22:35

my hands ... and my arms
Both of these refer to David.

to bend a bow of bronze
Only a very strong man could use a bow made from metal.

2 Samuel 22:36

General Information:
David continues his song to Yahweh.

the shield of your salvation
David compares Yahweh's power to save him to a shield that protects a soldier from his enemy.

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your favor
God answered David's prayers and granted him blessings and success over his enemies.

2 Samuel 22:37

You have made a wide place for my feet beneath me
Yahweh has put David in a safe place where his enemies cannot trap him. Here he refers to himself by his "feet" to emphasize his ability to stand securely.

2 Samuel 22:38

General Information:
David continues his song to Yahweh.

pursued my enemies
"chased my enemies"

2 Samuel 22:39

I devoured them and smashed them
Here David compares himself to a wild animal. Alternate translation: "I completely destroyed them like a wild animal devouring its prey"

under my feet
Here "feet" refers to the power and control of victory over his enemies.

2 Samuel 22:40

General Information:
David continues his song to Yahweh.

You girded me with strength for battle
"You put strength on me like a belt for battle." Here the strength that Yahweh gives is compared to a belt for battle that allowed David to do mighty things. Alternate translation: "You gave me strength for battle"

you put under me those who rise up against me
"you helped me defeat those who fought against me"

2 Samuel 22:41

the back of my enemies' necks
Possible meanings are 1) David seeing the backs of the enemy as they run away or 2) David putting his foot on the back of his enemy's neck after he defeats him.

I annihilated
"I completely destroyed"

2 Samuel 22:42

General Information:
David continues his song to Yahweh.

They cried
"My enemies cried"

they cried out to Yahweh, but he did not answer them
The time for Yahweh's judgment had come upon them.

2 Samuel 22:43

like dust on the ground ... like mud in the streets
This means that David completely destroyed his enemies. These two phrases "like dust on the ground" and "like mud on the streets" have a similar meaning and are used for emphasis.

2 Samuel 22:44

General Information:
David continues his song to Yahweh.

from the disputes of my own people
This refers to those among the Israelites who rebelled against King David.

You have kept me as the head of nations
"You placed me as ruler over the nations." Here "nations" refers to other nations besides Israel.

A people that I have not known
"A foreign people"

2 Samuel 22:45

Foreigners were forced to bow to me
This can be stated in active form. Alternate translation: "Foreigners bowed down to me"

2 Samuel 22:46

General Information:
This page has intentionally been left blank.

2 Samuel 22:47

May my rock be praised. May God be exalted
These sentences have similar meaning and are used for emphasis. These may be stated in active form. Alternate translation: "May everyone praise my rock. May everyone exalt God"

my rock ... the rock
David compares Yahweh to a rock to emphasize his power to protect his people.

2 Samuel 22:48

the one who brings down peoples under me
"the one who puts the people of other nations under my rule"

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2 Samuel 22:49

you lifted me up above those who rose up against me
"you saved me from my enemies and gave me honor"

from violent men
"from those who want to harm me"

2 Samuel 22:50

General Information:
David concludes his song to Yahweh.

to your name
Here the metonym "name" refers to Yahweh's reputation.

2 Samuel 22:51

he shows his covenant loyalty to his anointed one
Here David may be referring to the promises Yahweh made in 2 Samuel 7:8

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Chapter 23

1 Now these are the last words of David—

the declaration of David son of Jesse,
the declaration of the man who was highly honored,
the one anointed by the God of Jacob,
the sweet psalmist of Israel.
2 "The Spirit of Yahweh spoke by me,
and his word was on my tongue.
3 The God of Israel spoke,
the Rock of Israel said to me,
'The one who rules righteously over men,
who rules in the fear of God.
4 He will be like the morning light when the sun rises,
a morning without clouds,
when the tender grass springs up from the earth
through bright sunshine after rain.
5 Indeed, is my family not like this before God?
Has he not made an everlasting covenant with me,
ordered and sure in every way?
Does he not increase my salvation and fulfill my every desire?
6 But the worthless will all be like thorns to be thrown away,
because they cannot be gathered by one's hands.
7 The man who touches them
must use an iron tool or the shaft of a spear.
They must be burned up where they lie.'"

8 These are the names of David's mighty men: Josheb-Basshebeth the Tahkemonite, was the leader of the officers. He killed eight hundred men on one occasion. [1]

9 After him was Eleazar son of Dodai the Ahohite, one of the three mighty men. He was with David when they taunted the Philistines who had gathered together to do battle, and when the men of Israel had retreated. **10** Eleazar stood and fought the Philistines until his hand became weary and his hand stiffened to the grip of his sword. Yahweh brought about a great victory that day. The army returned after Eleazar, only to strip the bodies.

11 After him was Shammah son of Agee, a Hararite. The Philistines gathered together where there was a field of lentils, and the army fled from them. **12** But Shammah stood in the middle of the field and defended it. He killed the Philistines, and Yahweh brought about a great victory.

13 Three of the thirty soldiers went down to David at harvest time, to the cave of Adullam. The army of the Philistines was camped in the Valley of Rephaim. **14** At that time David was in his stronghold, a cave, while the Philistines had established at Bethlehem. **15** David was longing for water and said, "If only someone would give me water to drink from the well at Bethlehem, the well that is by the gate!" **16** So these three mighty men broke through the army of the Philistines and drew water out of the well of Bethlehem, the well at the gate. They took the water and brought it to David, but he refused to drink it. Instead, he poured it out to Yahweh. **17** Then he said, "Yahweh, far be it from me, that I should do this. Should I drink the blood of men who have risked their lives?" So he refused to drink it.

These things were done by the three mighty.

18 Abishai, brother of Joab and son of Zeruiah, was captain over the three. He once fought with his spear against three hundred men and killed them. He was renowned along with the three soldiers. **19** Was he not even more famous than the three? He was made their captain. However, his fame did not equal the fame of the three most famous soldiers.

20 Benaiah from Kabzeel was the son of Jehoiada; he was a strong man who did mighty feats. He killed the two sons of Ariel of Moab. He also went down into a pit and killed a lion while it was snowing. **21** Then he killed a very large Egyptian man. The Egyptian had a spear in his hand, but Benaiah fought against

him with only a staff. He seized the spear out of the Egyptian's hand and then killed him with his own spear. **22** Benaiah son of Jehoiada did these feats, and he was named alongside the three mighty men. **23** He was more highly regarded than the thirty soldiers in general, but he was not regarded quite as highly as the three mighty men. Yet David put him in charge of his bodyguard.

24 The thirty included the following men: Asahel brother of Joab, Elhanan son of Dodo from Bethlehem,

25 Shammah the Harodite, Elika the Harodite,

26 Helez the Paltite, Ira son of Ikkesh the Tekoite,

27 Abiezer the Anathothite, Sibbekai [2] the Hushathite,

28 Zalmon the Ahohite, Maharai the Netophathite;

29 Heled [3] son of Baanah the Netophathite, Ithai son of Ribai from Gibeah of the Benjamites,

30 Benaiah the Pirathonite, Hiddai of the valleys of Gaash.

31 Abi-Albon the Arbathite, Azmaveth the Barhumite,

32 Eliahba the Shaalbonite, the sons of Jashen, Jonathan son of Shammah the Hararite, **33** Ahiam son of Sharar the Hararite,

34 Eliphelet son of Ahasbai the Maakathite, Eliam son of Ahithophel the Gilonite,

35 Hezro the Carmelite, Paarai the Arbite,

36 Igal son of Nathan from Zobah, Bani from the tribe of Gad, [4]

37 Zelek the Ammonite, Naharai the Beerothite, armor bearer to Joab son of Zeruiah,

38 Ira the Ithrite, Gareb the Ithrite,

39 Uriah the Hittite—thirty-seven in all.

Footnotes

23:8 [1]Instead of
23:27 [2]Some copies of the ancient Greek translation taken from the ancient Hebrew copies, have the name
23:29 [3]Some ancient copies have the spelling of this name to read,
23:36 [4]Some modern translations have a different name at this place in the text:

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2 Samuel 23 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 23:2-7.

2 Samuel 23:8-39 is a list of the famous people in David's army along with some of the special deeds some of them did. (See: works)

Special concepts in this chapter

Everlasting covenant

This is a reference to the covenant God previously made with David. (See: 2 Samuel 7, eternity and covenant).

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2 Samuel 23:1

Now
This marks the beginning of a new section of the book.

these are the last words
This refers to what David will say in 2 Samuel 23:2-7.

the man who was highly honored, the one anointed by the God of Jacob
This can be stated in active form. Alternate translation: "the man whom the God of Jacob highly honored and anointed"

anointed by the God of Jacob
Anointing was done by pouring oil on a person's head. This was done to choose who would serve God as king or priest.

psalmist
This is a person who writes psalms or songs.

2 Samuel 23:2

by me
by David

and his word was on my tongue
Here "on my tongue" is a metonym for David speaking. Alternate translation: "he gave me a message to speak"

2 Samuel 23:3

General Information:
This continues David's last words.

The God of Israel spoke, the Rock of Israel ... me
Here the "God of Israel" is the same as the "Rock of Israel." The two phrases say essentially the same thing. David compares God to a rock to emphasize his power to protect his people.

The one who rules righteously over men, who rules in the fear of God
These two sentences both say that the king will respect God and do what God wants him to do.

in the fear of God
"respecting God"

2 Samuel 23:4

He will be like the morning light ... sunshine after rain
Here God is comparing the king to the morning light and sunshine after the rain. These are all ways of saying this king would be a delight to God and a blessing for the people. These two phrases have a similar meaning and are used for emphasis. Alternate translation: "He will be a delight to all"

2 Samuel 23:5

General Information:
This continues David's last words.

Indeed, is my family not like this before God?
Here David is saying that he agrees with God. This rhetorical question can be translated as a statement. Alternate translation: "My family is indeed like this before God!"

Has he not made ... way?
David acknowledges that God has made a covenant with him. This rhetorical question can be translated as a statement. Alternate translation: "He has indeed made ... way."

ordered and sure
This means God's covenant is properly organized and will not change so David's family can trust it.

Does he not increase my salvation ... desire?
David believes that God will always help him and cause him to prosper. This rhetorical question can be translated as a statement. Alternate translation: "He increases my salvation and gives me my every desire."

2 Samuel 23:6

General Information:
This concludes David's last words.

But the worthless will all be like thorns to be thrown away
Here the wicked person is compared to useless thorns. This can be stated in active form. Alternate translation: "But the wicked person is worthless and dangerous like thorns we throw away"

because they cannot be gathered by one's hands
"because no one can pick them up with his hands without the thorns hurting him"

2 Samuel 23:7

They must be burned up where they lie
"Where thorns are found, that is where they must be burned." This means God will destroy wicked people.

2 Samuel 23:8

Josheb-Basshebeth the Tahkemonite
The Tahkemonites were a people group, probably descendants of a man named Tahkemon. Alternate translation: "Josheb-Basshebeth, a descendant of Tahkemon"

Josheb-Basshebeth
This is the name of a man. Other modern translations read "Jeshbaal" or "Jashobeam" "Ishbaal" or "Ishbosheth" because various ancient

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copies have these variations. Translators may choose to say this in a footnote to their translation

eight hundred
"800"

2 Samuel 23:9

General Information:
This continues the list of David's greatest soldiers.

2 Samuel 23:10

The army returned after Eleazar
This means that the army returned after Eleazar returned from battle. Alternate translation: "The Israeli army returned to the battle field after Eleazer had already won the battle"

only to strip the bodies
"only to take what they wanted from the dead bodies of the enemies"

2 Samuel 23:11

General Information:
This continues the list of David's greatest soldiers.

a field of lentils
"a field where someone had planted lentils"

lentils
a flat seed, eaten like beans

the army fled
"the Israelite army ran away"

2 Samuel 23:12

General Information:
This page has intentionally been left blank.

2 Samuel 23:13

Three of the thirty
These are not the same three soldiers mentioned in 2 Samuel 23:8-12.

the thirty
"the 30" or "the thirty bravest Israelite soldiers." The full meaning of this statement can be made clear.

cave of Adullam
"cave near the town of Adullam." Adullam is near Bethlehem.

Valley of Rephaim
This is the name of a place. See how you translated this in 2 Samuel 5:18.

2 Samuel 23:14

in his stronghold
"in his protected place"

the Philistines had established at Bethlehem
"some Philistines soldiers were controlling the village of Bethlehem"

2 Samuel 23:15

General Information:
This page has intentionally been left blank.

2 Samuel 23:16

broke through the army
"fought their way through the enemy army"

2 Samuel 23:17

Should I drink the blood of men who have risked their lives?
David compares the water to blood because the men risked their lives to bring the water to him. He uses a question to emphasize this. This rhetorical question can be translated as a statement. Alternate translation: "Drinking this water would be like drinking the blood of those men who have risked their lives to bring it to me."

2 Samuel 23:18

Abishai ... Zeruiah
These are the names of men. Translate them as in 2 Samuel 2:18.

captain over the three
This means Abishai was the leader of the three who went and got water for David.

three hundred men
"300 men"

He was renowned along with the three soldiers
This can be stated in active form. Alternate translation: "He was almost as famous as the three bravest men"

2 Samuel 23:19

Was he not even more famous than the three?
This question is used to emphasize how famous he was. This rhetorical question can be translated as a statement. Alternate translation: "He was even more famous than the three."

three most famous soldiers
This refers to Josheb Basshebeth, Eleazar, and Shimeah. Abishai was not as famous as these soldiers.

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2 Samuel 23:20

Kabzeel
This is the name of a city.

Jehoiada
This is the name of a man. See how you translated this in 2 Samuel 8:18.

Ariel
This is the name of a man.

2 Samuel 23:21

General Information:
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2 Samuel 23:22

did these feats
"did these mighty deeds"

he was named alongside the three mighty men
This can be stated in active form. Alternate translation: "people praise him like they praised the three mighty men"

three mighty men
This refers to Josheb Basshebeth, Eleazar, and Shimeah.

2 Samuel 23:23

He was more highly regarded than the thirty soldiers in general, but he was not regarded quite as highly as the three mighty men
"He was more famous than the other 30 soldiers except for the three best soldiers"

his bodyguard
a group of soldiers in charge of guarding David

2 Samuel 23:24

General Information:
This is a list of David's greatest soldiers.

The thirty
"The 30 very famous soldiers"

2 Samuel 23:25

General Information:
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2 Samuel 23:26

General Information:
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2 Samuel 23:27

General Information:
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2 Samuel 23:28

General Information:
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2 Samuel 23:29

General Information:
This continues the list of David's greatest soldiers.

2 Samuel 23:30

General Information:
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2 Samuel 23:31

General Information:
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2 Samuel 23:32

General Information:
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2 Samuel 23:33

General Information:
This continues the list of David's greatest soldiers.

2 Samuel 23:34

General Information:
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2 Samuel 23:35

General Information:
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2 Samuel 23:36

General Information:
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2 Samuel 23:37

General Information:
This concludes the list of David's greatest soldiers.

2 Samuel 23:38

General Information:
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2 Samuel 23:39

thirty-seven in all
"there were 37 total"

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Chapter 24

1 Again the anger of Yahweh was kindled against Israel, and he moved David against them saying, "Go, count Israel and Judah." **2** The king said to Joab the commander of the army, who was with him, "Go throughout all the tribes of Israel, from Dan to Beersheba, and count all the people, so that I may know the total number of men fit for battle." **3** Joab said to the king, "May Yahweh your God multiply the number of people a hundred times, and may the eyes of my master the king see it take place. But why does my master the king want this?" **4** Nevertheless, the king's word was final against Joab and against the commanders of the army. So Joab and the commanders went out from the king's presence to count the people of Israel. **5** They crossed over the Jordan and encamped near Aroer, south of the city in the valley. Then they traveled on through Gad to Jazer. **6** They came to Gilead and to the land of Tahtim Hodshi, then on to Dan Jaan and around toward Sidon. **7** They reached the stronghold of Tyre and all the cities of the Hivites and the Canaanites. Then they went out to the Negev in Judah at Beersheba. **8** When they had gone throughout all the land, they came back to Jerusalem at the end of nine months and twenty days. **9** Then Joab reported the total of the census of the fighting men to the king. There were in Israel 800,000 brave men who drew the sword, and the men of Judah were 500,000 men.

10 Then David's heart afflicted him after he had counted the men. So he said to Yahweh, "I have greatly sinned by doing this. Now, Yahweh, take away your servant's guilt, for I have acted very foolishly." **11** When David rose up in the morning, the word of Yahweh came to the prophet Gad, David's seer, saying, **12** "Go say to David: 'This is what Yahweh says: "I am giving you three choices. Choose one of them."'" **13** So Gad went to David and said to him, "Will three years of famine come to you in your land? Or will you flee three months from your enemies while they pursue you? Or will there be three days of plague in your land? Now decide what answer I should return to him who sent me." **14** Then David said to Gad, "I am in deep trouble. Let us fall into Yahweh's hands rather than into the hand of man, for his merciful actions are very great."

15 So Yahweh sent a plague on Israel from the morning to a fixed time, and seventy thousand people died from Dan to Beersheba. **16** When the angel reached out with his hand toward Jerusalem to destroy it, Yahweh changed his mind because of the harm it would cause, and he said to the angel who was destroying people, "Enough! Now draw back your hand." At that time the angel of Yahweh was standing at the threshing floor of Araunah the Jebusite. **17** Then David spoke to Yahweh when he saw the angel who had attacked the people, and said, "I have sinned, and I have acted perversely. But these sheep, what have they done? Please let your hand punish me and my father's family!"

18 Then Gad came that day to David and said to him, "Go up and build an altar for Yahweh at the threshing floor of Araunah the Jebusite." **19** So David went up as Gad instructed him to do, as Yahweh had commanded. **20** Araunah looked out and saw the king and his servants approaching. So Araunah went out and bowed to the king with his face to the ground. **21** Then Araunah said, "Why has my master the king come to me, his servant?" David replied, "To buy your threshing floor, so I can build an altar for Yahweh, so that the plague may be removed from the people." **22** Araunah said to David, "Take it as your own, my master the king. Do with it what is good in your sight. Look, here are oxen for the burnt offering and threshing sledges and ox yokes for the wood. **23** All this, my king, I, Araunah, will give to you." Then he said to the king, "May Yahweh your God accept you." **24** The king said to Araunah, "No, I insist on buying it at a price. I will not offer as a burnt offering to Yahweh anything that costs me nothing." So David bought the threshing floor and the oxen for fifty shekels of silver. **25** David built an altar for Yahweh there and offered on it burnt offerings and fellowship offerings. So Yahweh answered the prayer on behalf of the land, and the plague on Israel was confined.

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2 Samuel 24 General Notes

Special concepts in this chapter

Counting soldiers

David ordered the leaders of his army to count how many men of fighting age there were. He was not supposed to do this because it showed he did not trust God. God was displeased and offered David three punishments. (See: trust)

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2 Samuel 24:1

the anger of Yahweh was kindled against Israel
The word "kindled" means start a fire. Here Yahweh's anger is compared to that of a fire. Alternate translation: "the anger of Yahweh started to burn like a fire"

he moved David against them
"he caused David to oppose them"

Go, count Israel and Judah
In the law of Moses, God prohibited the kings of Israel from taking a census of fighting men. The full meaning of this statement can be made explicit.

2 Samuel 24:2

Dan to Beersheba
This phrase uses two place names Dan, in the far north, and Beersheba, in the far south, to represent the entire country.

count all the people ... fit for battle
This means to count all the men except those men who are either too young, too old, or physically unable to fight.

2 Samuel 24:3

multiply ... hundred times
This means "produce 100 more people for every one person there is now."

2 Samuel 24:4

the king's word was final against Joab
Joab and the other commanders of King David's army were not able to convince David to not take a census.

the king's word
This phrase represents the king's command to them. Alternate translation: "what the king had commanded"

2 Samuel 24:5

They crossed
"Joab and the commanders of the army crossed"

Aroer
This was a city on the northern edge of the Arnon River.

Jazer
This is a town in Gad.

2 Samuel 24:6

Tahtim Hodshi
This may refer to the town of Kadesh in the land of the Hittite people.

2 Samuel 24:7

General Information:
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2 Samuel 24:8

they had gone
"Joab and the commanders had gone"

nine months and twenty days
"9 months and 20 days"

2 Samuel 24:9

Then Joab reported the total of the census of the fighting men to the king
"Then Joab told the king the total number of men ready for battle"

in Israel
This refers to the northern tribes of Israel.

800,000 ... 500,000
"eight hundred thousand ... five hundred thousand"

who drew the sword
This metonym refers to the men who were ready to fight in the army.

of Judah
This refers to the southern tribe of Judah.

2 Samuel 24:10

David's heart afflicted him
The "heart" here is a metonym for David's emotions and conscience. Alternate translation: "David felt guilty"

Now, Yahweh, take away your servant's guilt
David refers to himself as "your servant." This is a polite way to speak to someone with greater authority.

2 Samuel 24:11

the word of Yahweh came to the prophet Gad, David's seer, saying,
The idiom "the word of Yahweh came to" is used to introduce a special message from God. See how you translated this idiom in [2 Samuel 7:4]

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David's seer
This means Gad was the official prophet in the royal palace.

2 Samuel 24:12

General Information:
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2 Samuel 24:13

General Information:
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2 Samuel 24:14

I am in deep trouble
"I am in terrible trouble"

Let us fall into Yahweh's hands rather than into the hand of man
Here "hands" refer to power or control. Alternate translation: "Let Yahweh and not people punish us"

2 Samuel 24:15

a fixed time
This is the time God decided he would stop the plague.

seventy thousand
"70,000"

from Dan to Beersheba
Here mentioning the city of Dan in the extreme north and the city Beersheba in the extreme south means the entire nation of Israel.

2 Samuel 24:16

the angel reached out with his hand toward Jerusalem to destroy it
Here the metonym "hand" stands for the angel's power. Alternate translation: "the angel was about to destroy the people in Jerusalem"

Yahweh changed his mind because of the harm
This means that Yahweh stopped the evil that he was allowing the angel to do. Alternate translation: "Yahweh felt grieved about the harm"

Now draw back your hand
The metonym "hand" stands for the angel's power. Alternate translation: "Do not harm them any longer"

Araunah
This is the name of a man.

the threshing floor
A threshing floor was a hard, flat surface where edible grain was separated from chaff.

2 Samuel 24:17

I have sinned, and I have acted perversely
These phrases mean the same thing and are combined for emphasis. Alternate translation: "I have sinned terribly"

But these sheep, what have they done?
David uses a question and compares the people to sheep to emphasize that they have done nothing wrong. This rhetorical question can be translated as a statement. Alternate translation: "These ordinary people have done nothing wrong."

Please let your hand punish me
Here the metonym "hand" refers to power. Alternate translation: "Please punish me"

2 Samuel 24:18

General Information:
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2 Samuel 24:19

General Information:
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2 Samuel 24:20

bowed to the king with his face to the ground
He was showing deep respect and honor to the king.

2 Samuel 24:21

so that the plague may be removed from the people
This can be stated in active form. Alternate translation: "so that Yahweh will remove this plague from the people"

2 Samuel 24:22

what is good in your sight
Here sight represents judgment or evaluation. Alternate translation: "what you think is good" or "what is good in your judgement"

threshing sledges
heavy boards used to separate grain from the rest of the wheat plant

2 Samuel 24:23

General Information:
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2 Samuel 24:24

I will not offer ... anything that costs me nothing
This can be stated in a positive form. Alternate translation: "I will only offer ... something that I have paid for"

fifty shekels
"50 shekels." A shekel is 11 grams.

2 Samuel 24:25

on behalf of the land
Here the metonym "land" stands for the people of Israel. Alternate translation: "on behalf of the people of Israel"

the plague on Israel was confined
This can be translated in active form. Alternate translation: "God confined the plague that had been on Israel" or "God took the plague away from Israel"

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Book: 1 Kings

1 Kings

Chapter 1

1 When King David was old and advanced in years, they covered him with blankets, but he could not keep warm. **2** So his servants said to him, "Let us look for a young virgin for our master the king. Let her serve the king and take care of him. Let her lie in his arms so that our master the king may keep warm." **3** So they searched for a beautiful girl within all the borders of Israel. They found Abishag the Shunammite and brought her to the king. **4** The girl was very beautiful. She served the king and took care of him, but the king did not know her.

5 At that time, Adonijah son of Haggith exalted himself, saying, "I will be king." So he prepared for himself chariots and horsemen with fifty men to run ahead of him. **6** His father had never troubled him, saying, "Why have you done this or that?" Adonijah was also a very handsome man, born next after Absalom. **7** He conferred with Joab son of Zeruiah and with Abiathar the priest. They followed Adonijah and helped him. **8** But Zadok the priest, Benaiah son of Jehoiada, Nathan the prophet, Shimei, Rei, and the mighty men who belonged to David did not follow Adonijah. **9** Adonijah sacrificed sheep, cattle, and fattened calves by the stone of Zoheleth, which is beside En Rogel. He invited all his brothers, the king's sons, and all the men of Judah, the king's servants. **10** But he did not invite Nathan the prophet, Benaiah, the mighty men, or his brother Solomon.

11 Then Nathan spoke to Bathsheba the mother of Solomon, saying, "Have you not heard that Adonijah son of Haggith has become king, and David our master does not know it? **12** Now therefore let me give you advice, so that you may save your own life and the life of your son Solomon. **13** Go to King David; say to him, 'My master the king, did you not swear to your servant, saying, "Surely Solomon your son will reign after me, and he will sit on my throne?" Why then is Adonijah reigning?' **14** While you are there speaking with the king, I will come in after you and confirm your words."

15 So Bathsheba went into the king's room. The king was very old, and Abishag the Shunammite was serving the king. **16** Bathsheba bowed down and showed respect before the king. Then the king said, "What do you desire?" **17** She said to him, "My master, you swore to your servant by Yahweh your God, saying, 'Surely Solomon your son will reign after me, and he will sit on my throne.' **18** Now, see, Adonijah is king, and you, my master the king, do not know it. **19** He has sacrificed many cattle, fatted calves, and sheep, and has invited all the sons of the king, Abiathar the priest, and Joab the captain of the army, but he has not invited Solomon your servant. **20** As for you, my master the king, the eyes of all Israel are on you, waiting for you to tell them who will sit on the throne after you, my master. **21** Otherwise it will happen, when my master the king lies down with his fathers, that I and my son Solomon will be regarded as criminals."

22 While she was still speaking with the king, Nathan the prophet came in. **23** The servants told the king, "Nathan the prophet is here." When he came in before the king, he bowed down before the king with his face to the ground. **24** Nathan said, "My master the king, have you said, 'Adonijah will reign after me, and he will sit on my throne?' **25** For he has gone down today and sacrificed a great number of cattle, fatted calves, and sheep. He has invited all the king's sons, the captains of the army, and Abiathar the priest. They are eating and drinking before him, and saying, 'Long live King Adonijah!' **26** But as for me, your servant, Zadok the priest, Benaiah son of Jehoiada, and your servant Solomon, he has not invited us. **27** Has my master the king done this without telling us, your servants, who should sit on the throne after him?"

28 Then King David answered and said, "Call Bathsheba back to me." She came into the king's presence and stood before the king. **29** The king made an oath and said, "As Yahweh lives, who has redeemed my soul out of all trouble, **30** as I vowed to you by Yahweh, the God of Israel, saying, 'Solomon your son will reign after me, and he will sit on my throne in my place,' I will do this today." **31** Then Bathsheba bowed

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down and put her face to the ground and she showed honor to the king and said, "May my master King David live forever!"

32 King David said, "Call to me Zadok the priest, Nathan the prophet, and Benaiah son of Jehoiada." So they came before the king. **33** The king said to them, "Take with you the servants of your master, and have Solomon my son ride on my own mule and take him down to Gihon. **34** Let Zadok the priest and Nathan the prophet anoint him king over Israel and blow the ram's horn and say, 'Long live King Solomon!' **35** Then you will come up after him, and he will come and sit on my throne; for he will be king in my place. I have appointed him to be ruler over Israel and Judah." **36** Benaiah son of Jehoiada answered the king, and said, "Let it be so! May Yahweh, the God of my master the king, confirm it. **37** As Yahweh has been with my master the king, so may he be with Solomon, and make his throne greater than the throne of my master King David."

38 So Zadok the priest, Nathan the prophet, Benaiah son of Jehoiada, and the Kerethites and the Pelethites went down and had Solomon ride upon King David's mule; they brought him to Gihon. **39** Zadok the priest took the horn of oil out of the tent and anointed Solomon. Then they blew the ram's horn, and all the people said, "Long live King Solomon!" **40** Then all the people went up after him, and the people played the flutes and rejoiced with great joy, so that the earth shook with their sound.

41 Adonijah and all the guests who were with him heard it as they finished eating. When Joab heard the sound of the ram's horn, he said, "Why is there an uproar in the city?" **42** While he was still speaking, Jonathan son of Abiathar the priest came. Adonijah said, "Come in, for you are a worthy man and bring good news." **43** Jonathan answered and said to Adonijah, "Our master King David has made Solomon the king, **44** and the king has sent with him Zadok the priest, Nathan the prophet, Benaiah son of Jehoiada, and the Kerethites and the Pelethites. They have had Solomon ride on the king's mule. **45** Zadok the priest and Nathan the prophet have anointed him king at Gihon, and have come up from there rejoicing, so that the city is in an uproar. This is the noise that you have heard. **46** Also, Solomon is sitting on the throne of the kingdom. **47** Moreover, the king's servants came to bless our master King David, saying, 'May your God make the name of Solomon better than your name, and make his throne greater than your throne.' Then the king bowed down on the bed. **48** The king also said, 'Blessed be Yahweh, the God of Israel, who has given a person to sit on my throne this day, and that my own eyes should see it.'"

49 Then all the guests of Adonijah were terrified. They stood up and each man went his way. **50** Adonijah was afraid of Solomon and rose up, went, and took hold of the horns of the altar. **51** Then it was told Solomon, saying, "See, Adonijah is afraid of King Solomon, for he has laid hold on the horns of the altar, saying, 'Let King Solomon swear to me first that he will not kill his servant with the sword.'" **52** Solomon said, "If he will show himself a worthy man, not a hair of his will fall to the earth, but if wickedness is found in him, he will die." **53** So King Solomon sent men, who brought Adonijah down from the altar. He came and bowed down to King Solomon, and Solomon said to him, "Go to your house."

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1 Kings 1 General Notes

Structure and formatting

1 Kings is a continuation of 2 Samuel.

This chapter records the beginning of the reign of Solomon (chapters 1-11) after the death of David.

Special concepts in this chapter

The next king

David did not announce who was to succeed him. Because of this, there was fighting between David's sons over who should be king. Adonijah invited guests to a banquet and declared himself king. Then those favoring Solomon told David and he declared Solomon the new king.

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Important figures of speech in this chapter

Idiom
Several times in this chapter, the people use the idiom "sit on the throne" to mean "be king." Solomon assures Adonijah that if he behaves himself "not a hair of his will fall to the earth," meaning "he will not be harmed."

---

1 Kings 1:1

covered him with blankets
They put many blankets on King David to try to keep him warm.

old and advanced in years
"very old." The two phrases are similar in meaning and are combined for emphasis. (See:.)

1 Kings 1:2

General Information:
This page has intentionally been left blank.

1 Kings 1:3

So they searched
"So the king's servants searched"

within all the borders of Israel
"all over the land of Israel"

Abishag
This is a woman's name.

Shunammite
a person from the city of Shunem

the king
"King David"

1 Kings 1:4

the king did not know her
Here "know her" is a euphemism. Alternate translation: "the king did not have sexual relations with her"

1 Kings 1:5

Adonijah son of Haggith
Haggith was a wife of David.

exalted himself
"began to boast"

horsemen
These are men who drive chariots pulled by horses.

fifty men to run ahead of him
These men would go ahead of the chariots to clear the way for them and protect them.

1 Kings 1:6

had never troubled him, saying
"had never troubled him. He had never even asked him" or "had never wanted to make him angry, so he never even asked him"

Why have you done this or that?
This is a rhetorical question that a father would ask to discipline his son. Alternate translation: "You should know that what you have done is wrong."

born next after Absalom
David was the father or both Absalom and Adonijah, but they had different mothers. Absalom was born, then Adonijah.

1 Kings 1:7

He conferred with Joab
"Adonijah discussed his plans with Joab"

Joab ... Zeruiah ... Abiathar ... Adonijah
These are names of men.

followed Adonijah and helped him
"supported and helped Adonijah" or "promised to support and help Adonijah"

1 Kings 1:8

Zadok ... Benaiah ... Jehoiada ... Nathan ... Shimei ... Rei
These are names of men.

1 Kings 1:9

fattened calves
"calves that were given plenty of food so that they would be fat" or "young cows that were specially prepared for sacrifice"

stone of Zoheleth
This is a rocky area near Jerusalem.

En Rogel
This was the name of a spring where people got water.

all his brothers ... all the men
This is a generalization.

all his brothers, the king's sons
These two phrases refer to the same people.

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men of Judah, the king's servants
These two phrases refer to the same people.

1 Kings 1:10

General Information:
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1 Kings 1:11

Have you not heard ... it?
The purpose of this question is to introduce the information that Nathan wants to tell Bathsheba. Alternate translation: "You do not seem to have heard ... it." or "Have you heard ... it?"

that Adonijah son of Haggith has become king
"that Haggith's son Adonijah is trying to become king"

Haggith
Adonijah's mother and a wife of David.

1 Kings 1:12

General Information:
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1 Kings 1:13

General Information:
The prophet Nathan continues to speak to Bathsheba.

did you not swear to your servant ... throne?
The purpose of this question was to remind David of what he had promised Bathsheba. Alternate translation: "you swore to your servant ... throne."

to your servant
Bathsheba speaks to David as if she were someone else to show that she respects David. Alternate translation: "to me, your servant"

he will sit on my throne
Sitting on the throne is a metonym for being king. Alternate translation: "he will be king just as I was"

Why then is Adonijah reigning?
Bathsheba was to use a question so David would pay attention. Alternate translation: "So then, Adonijah should not be reigning."

1 Kings 1:14

confirm your words
"tell him that what you have said is true"

1 Kings 1:15

the king's room
"the room in which the king slept"

Abishag the Shunammite
This is the young virgin that King David's servants had brought to care for him. See how you translated this in 1 Kings 1:3.

1 Kings 1:16

bowed down and showed respect before the king
"bowed close to the ground in front of the king"

What do you desire?
"What can I do for you?"

1 Kings 1:17

you swore to
The form of "you" here is emphatic. Alternate translation: "you yourself swore to"

your servant
Bathsheba speaks as if she were another person to show David that she respects him. See how you translated this in 1 Kings 1:13. Alternate translation: "me, your servant"

Yahweh
This is the name of God that he revealed to his people in the Old Testament. See the translationWord page about Yahweh concerning how to translate this.

he will sit on my throne
Sitting on the throne is a metonym for being king. See how you translated this in [1 Kings 1:13]

1 Kings 1:18

General Information:
Bathsheba continues speaking to King David.

see
"look" or "listen" or "pay attention to what I am about to tell you"

1 Kings 1:19

General Information:
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1 Kings 1:20

General Information:
Bathsheba continues to speak to King David.

the eyes of all Israel are on you, waiting
Here "eyes" refers to the people. Here "the eyes ... are on you" is an idiom that means the people are waiting expectantly. Alternate translation: "all the people of Israel are waiting expectantly"

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will sit on the throne
Sitting on the throne is a metonym for being king. See how you translated similar words in 1 Kings 1:13. Alternate translation: "will be king"

1 Kings 1:21

when my master the king lies down with his fathers
Bathsheba speaks to King David as if she were speaking about him to show that she respects him. Alternate translation: "when you sleep with your fathers"

lies down with his fathers
This is a polite way of saying "dies."

I and my son Solomon will be regarded as criminals
This can be translated in active form. Alternate translation: "the new king will regard my son Solomon and me as criminals"

1 Kings 1:22

General Information:
Nathan the prophet speaks to King David.

1 Kings 1:23

General Information:
This page has intentionally been left blank.

1 Kings 1:24

General Information:
Nathan the prophet continues to speak to King David.

have you said, 'Adonijah will reign after me, and he will sit on my throne?'
This can be stated as an indirect quotation. Alternate translation: "have you said that Adonijah will reign after you, and he will sit on your throne?"

he will sit on my throne
Sitting on the throne is a metonym for being king. See how you translated this in 1 Kings 1:13. Alternate translation: "he will be king just as I was"

1 Kings 1:25

eating and drinking before him
Adonijah probably sat at a table where he could watch all those he had invited as they ate and drank. The main idea is that the people Nathan named were with Adonijah and they were celebrating together. Alternate translation: "eating and drinking with him" or "eating and drinking where he can see them"

1 Kings 1:26

General Information:
Nathan the prophet continues to speak to King David.

1 Kings 1:27

Has my master the king done this without telling us, your servants, who should sit on the throne after him?
Nathan refers to David in the third person. This is a way of showing respect to the king. It can be stated in second person. Alternate translation: "Have you, my master the king, done this without telling us, your servants, who should sit on the throne after you?"

who should sit on the throne
Sitting on the throne is a metonym for being king. See how you translated similar words in [1 Kings 1:13]

1 Kings 1:28

General Information:
King David makes a promise to Bathsheba.

came into the king's presence
"came before the king" or "came back to the king"

1 Kings 1:29

made an oath
"made a solemn promise"

1 Kings 1:30

he will sit on my throne in my place
Sitting on the throne is a metonym for being king. See how you translated similar words in [1 Kings 1:13]

1 Kings 1:31

May my master King David live forever
Bathsheba knew David would not live forever; this is a way of saying that he is a good king.

1 Kings 1:32

General Information:
King David anoints Solomon king.

1 Kings 1:33

the servants of your master
David speaks of himself as if he were speaking of someone else so Zadok, Nathan, and Benaiah would remember that David is still king. Alternate translation: "my servants"

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Gihon
This is the name of a water spring.

1 Kings 1:34

General Information:
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1 Kings 1:35

General Information:
King David continues to speak on behalf of Solomon as the one who will become king.

he will come and sit on my throne
The words "sit on the throne" are used as a metonym for being king in 1 Kings 1:13, 1 Kings 1:17, and 1 Kings 1:30. Here David speaks of Solomon literally sitting on a physical throne.

1 Kings 1:36

Let it be so!
They agree and will do what King David said.

May Yahweh, the God of my master the king, confirm
Benaiah speaks to King David as if he were speaking to someone else to show that he respects King David. Alternate translation: "My master and king, may Yahweh your God confirm"

1 Kings 1:37

has been with my master the king, so
Benaiah speaks to King David as if he were speaking to someone else to show that he respects King David. Alternate translation: "has been with you, my master the king, so"

make his throne greater than the throne of my master King David
The word "throne" is a metonym for either 1) the person who sits on the throne. Alternate translation: "make the one who sits on the throne greater than my master King David" or 2) the kingdom over which the one who sits on the throne rules. Alternate translation: "make his kingdom greater than the kingdom of my master King David"

the throne of my master King David
Benaiah speaks to King David as if he were speaking to someone else to show that he respects King David. Alternate translation: "your throne, my master King David"

1 Kings 1:38

General Information:
The people of Israel anoint Solomon as king over Israel.

Kerethites ... Pelethites
These are names of people groups.

Gihon
This is the name of a spring, where fresh water comes out of the ground.

1 Kings 1:39

took the horn of oil out of the tent
This means the priest took the special animal horn filled with olive oil that was kept in Yahweh's special tent.

took the horn of oil
Possible meanings are 1) the horn of an animal filled with olive oil or 2) a container that had replaced the original horn, but the people still called it a horn. Alternate translation: "took a container of oil"

all the people
This is a generalization.

1 Kings 1:40

General Information:
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1 Kings 1:41

General Information:
Adonijah hears the loud noise and waits for the news.

1 Kings 1:42

General Information:
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1 Kings 1:43

General Information:
Adonijah learns that Solomon is the new king.

1 Kings 1:44

Kerethites ... Pelethites
These are names of people groups.

1 Kings 1:45

General Information:
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1 Kings 1:46

General Information:
Jonathan continues to speak to Adonijah about Solomon.

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is sitting on the throne of the kingdom
Possible meanings are 1) that these words are a metonym for being king. See how you translated similar words in [1 Kings 1:35]

1 Kings 1:47

General Information:
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1 Kings 1:48

a person to sit on my throne this day
Possible meanings are 1) that these words are a metonym for being king. See how you translated similar words in [1 Kings 1:35]

1 Kings 1:49

General Information:
Adonijah becomes terrified of King Solomon.

They stood up
Another possible meaning is "They began to act quickly"

1 Kings 1:50

Adonijah ... took hold of the horns of the altar
The "horns of the altar" symbolized the strength and protection of Yahweh, but because Adonijah literally went into the area of the physical tent to take literal hold of the physical horns, you should translate this literally.

Adonijah ... rose up, went
Another possible meaning is "Adonijah ... quickly went"

1 Kings 1:51

is afraid of King Solomon
The servants speak to King Solomon as if they were speaking of someone else to show that they respected King Solomon. Alternate translation: "is afraid of you, King Solomon"

he will not kill his servant
Adonijah speaks of himself as if he were speaking of another person so people will think that he respects King Solomon. Alternate translation: "he will not kill me"

1 Kings 1:52

General Information:
Solomon spares the life of Adonijah.

not a hair of his will fall to the earth
This is an exaggeration to say that Solomon will keep Adonijah safe. Alternate translation: "not a hair of his head will fall" or "I will keep him safe"

wickedness is found in him
The abstract noun "wickedness" can be translated as a verb. It is spoken of as if it were an object that could be found in a container. This can be translated in active form. Alternate translation: "he does what is evil"

1 Kings 1:53

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Chapter 2

1 As the day of David's death approached, he commanded Solomon his son, saying, **2** "I am going the way of all the earth. Be strong, therefore, and show yourself a man. **3** Keep the commands of Yahweh your God to walk in his ways, to obey his statutes, his commandments, his decisions, and his covenant decrees, being careful to do what is written in the law of Moses, so you may prosper in all you do, wherever you go, **4** so that Yahweh may fulfill his word which he spoke concerning me, saying, 'If your descendants carefully watch their conduct, to walk before me faithfully with all their heart and with all their soul, you will never cease to have a man on the throne of Israel.' **5** You know also what Joab son of Zeruiah did to me, and what he did to the two commanders of the armies of Israel, to Abner son of Ner, and to Amasa son of Jether, whom he killed. He shed the blood of war in peace and put the blood of war on the belt around his waist and on the sandals on his feet. **6** Deal with Joab by the wisdom you have learned, but do not let his gray head go down to Sheol in peace. **7** However, show kindness to the sons of Barzillai the Gileadite, and let them be among those who eat at your table, for they came to me when I fled from Absalom your brother. **8** Look, there is with you Shimei son of Gera, the Benjamite of Bahurim, who cursed me with a violent curse on the day I went to Mahanaim. Shimei came down to meet me at the Jordan, and I swore to him by Yahweh, saying, 'I will not put you to death with the sword.' **9** Now therefore do not let him go free from punishment. You are a wise man, and you will know what you ought to do to him. You will bring his gray head down to Sheol with blood."

10 Then David lay down with his ancestors and was buried in the city of David. **11** The days that David reigned over Israel were forty years. He had reigned for seven years in Hebron and for thirty-three years in Jerusalem. **12** Then Solomon sat on the throne of his father David, and his rule was firmly established.

13 Then Adonijah son of Haggith came to Bathsheba the mother of Solomon. She said, "Do you come peacefully?" He replied, "Peacefully." **14** Then he said, "I have something to say to you." So she replied, "Speak." **15** Adonijah said, "You know that the kingdom was mine, and that all Israel expected me to be king. But things changed, and the kingdom was given to my brother, for it was his from Yahweh. **16** Now I have one request of you, and do not turn away from my face." Bathsheba said to him, "Speak." **17** He said, "Please speak to Solomon the king, for he will not turn away from your face, so that he may give me Abishag the Shunammite as my wife." **18** Bathsheba said, "Very well, I will speak to the king."

19 Bathsheba therefore went to King Solomon to speak to him for Adonijah. The king rose to meet her and bowed down to her. Then he sat down on his throne and had a throne brought for the king's mother. She sat at his right hand. **20** Then she said, "I wish to ask one small request of you, for you will not turn away from my face." The king answered her, "Ask, my mother, for I will not turn away from your face." **21** She said, "Let Abishag the Shunammite be given to Adonijah your brother as his wife." **22** King Solomon answered and said to his mother, "Why do you ask Abishag the Shunammite for Adonijah? Why do you not ask the kingdom for him also, for he is my elder brother—for him, for Abiathar the priest, and for Joab son of Zeruiah?" **23** Then King Solomon swore by Yahweh, saying, "May God do so to me, and more also, if Adonijah has not spoken this word against his own life. **24** Now therefore as Yahweh lives, who has established me and set me on the throne of David my father, and who has made me a house as he promised, surely Adonijah will be put to death today." **25** So King Solomon sent Benaiah son of Jehoiada, and Benaiah found Adonijah and put him to death.

26 Then to Abiathar the priest the king said, "Go to Anathoth, to your own fields. You are worthy of death, but I will not at this time put you to death, because you carried the ark of the Lord Yahweh before David my father and suffered in every way my father suffered." [1]**27** So Solomon dismissed Abiathar from being priest to Yahweh, that he might fulfill the word of Yahweh, which he had spoken concerning the house of Eli at Shiloh.

28 The news came to Joab, for Joab had supported Adonijah, though he had not supported Absalom. So Joab fled to the tent of Yahweh and took hold of the horns of the altar. **29** It was told King Solomon that Joab had fled to the tent of Yahweh and was now beside the altar. Then Solomon sent Benaiah son of Jehoiada, saying, "Go, execute him." **30** So Benaiah came to the tent of Yahweh and said to him, "The king says, 'Come out.'" Joab replied, "No, I will die here." So Benaiah returned to the king, saying, "Joab said he wanted to die at the altar." **31** The king said to him, "Do as he has said. Kill him and bury him so that you may take away from me and from my father's house the blood that Joab shed without cause. **32** May

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Yahweh return his blood on his own head, because without the knowledge of my father David he attacked two men more righteous and better than himself and killed them with the sword, Abner son of Ner, the captain of the army of Israel, and Amasa son of Jether, the captain of the army of Judah. **33** So may their blood return on the head of Joab and on the head of his descendants forever. But to David and his descendants, and to his house, and to his throne, may there be peace forever from Yahweh." **34** Then Benaiah son of Jehoiada went up and attacked Joab and killed him. He was buried in his own house in the wilderness. **35** The king put Benaiah son of Jehoiada over the army in his place, and he put Zadok the priest in Abiathar's place.

36 Then the king sent and called for Shimei, and said to him, "Build yourself a house in Jerusalem and live there, and do not go out from there to any other place. **37** For on the day you go out, and pass over the Kidron Valley, know you for certain that you will surely die. Your blood will be on your own head." **38** So Shimei said to the king, "What you say is good. As my master the king has said, so your servant will do." So Shimei lived in Jerusalem for many days.

39 But at the end of three years, two of the servants of Shimei ran away to Achish son of Maakah, the king of Gath. So they told Shimei, saying, "See, your servants are in Gath." **40** Then Shimei arose, saddled his donkey and went to Achish in Gath to seek his servants. He went and brought his servants back from Gath. **41** When Solomon was told that Shimei had gone from Jerusalem to Gath and had returned, **42** the king sent and called for Shimei and said to him, "Did I not make you swear by Yahweh and testify to you, saying, 'Know for certain that on the day you go out and go to any other place, you will surely die'? Then you said to me, 'What I have heard is good.' **43** Why then have you not kept your oath to Yahweh and the command that I gave you?" **44** The king also said to Shimei, "You know in your heart all the wickedness that you did to my father David. Therefore Yahweh will return your wickedness on your own head. **45** But King Solomon will be blessed and the throne of David will be established before Yahweh forever." **46** Then the king gave a command to Benaiah son of Jehoiada. He went out and put Shimei to death.

So the kingdom was well established in Solomon's hand.

Footnotes

2:26 [1]The ancient Greek translation simply has,

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1 Kings 2 General Notes

Structure and formatting

This chapter has two stories: David's last advice to Solomon and Solomon's punishment of those who supported Adonijah and also Shimei, who had cursed David when David was fleeing from Absalom. (See: curse)

Special concepts in this chapter

Exalting oneself

Exalting oneself can lead to disaster as when Adonijah made himself king. (See: exalt)

Important figures of speech in this chapter

Euphemism

David spoke of his impending death using a euphemism: "I am going the way of all the earth."

Other possible translation difficulties in this chapter

Parallelism

David wanted to emphasize the importance of obeying God to his son Solomon. He used parallelism, saying the same thing seven times using different words: "Keep the commands of Yahweh your God to walk in his ways, to obey his statutes, his commandments, his decisions, and his covenant decrees, being

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careful to do what is written in the law of Moses." Some languages have other ways of emphasizing an idea.

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1 Kings 2:1

General Information:
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1 Kings 2:2

I am going the way of all the earth
This is a polite way of saying "I am going to die."

show yourself a man
The ellipsis can be filled in. Alternate translation: "show yourself to be a man" or "show everyone that you are a man" or "live so that everyone can see you are a good man"

1 Kings 2:3

walk in his ways
Walking on a path is a metonym for the way a person lives. Alternate translation: "live the way he commands"

so you may prosper
"so you may succeed" or "so you may do well"

1 Kings 2:4

may fulfill his word
"do everything he promised he would do"

If your descendants ... you will never cease
Yahweh is talking to David, so the words "you" and "your" refer to David.

to walk before me faithfully
Yahweh is talking to David, so the word "me" refers to Yahweh.

with all their heart and with all their soul
The idiom "with all ... heart" means "completely" and "with all ... soul" means "with all ... being." These two phrases have similar meanings. Alternate translation: "with all their being" or "with all their energy"

you will never cease to have a man on the throne of Israel
The word "throne" is a metonym for the king who sits on the throne. The phrase "will never cease to have" can be stated positively. Alternate translation: "your descendants will never cease to be kings of Israel" or "one of your descendants will always be the king of Israel"

1 Kings 2:5

General Information:
King David continues to tell Solomon how to lead Israel.

what Joab ... did to me, and what he did
David is referring to the same thing twice. Alternate translation: "what Joab ... did to me—that is, what he did"

shed the blood of war in peace
Possible meanings are 1) "killed those men during a time of peace as if he were killing them in war" or 2) "took revenge on those men during a time of peace because they had killed people in war"

put the blood of war on the belt around his waist and on the sandals on his feet
Possible meanings are 1) Joab was close enough to these men when he killed them that their blood spattered on his belt and on his sandals or 2) the word "blood" is a metonym for guilt of murder, and the belt and the shoes are metonyms for Joab's authority as commander, so David is saying that because Joab is guilty of murder, he should not be commander of the army. Either way, it is best to translate this literally.

1 Kings 2:6

do not let his gray head go down to Sheol in peace
Here being old is represented by having gray hair, that is, a "gray head." Alternate translation: "make sure Joab dies a violent death before he grows old"

Sheol
the grave or the world of the dead

1 Kings 2:7

General Information:
King David continues to tell Solomon how to lead Israel.

Barzillai
a man's name

let them be among those who eat at your table
The table is a metonym for the home where the table is. Alternate translation: "welcome them to eat at your home"

1 Kings 2:8

General Information:
King David continues to tell Solomon how to lead Israel.

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Shimei ... Gera
men's names

Benjamite
descendant of Benjamin

Bahurim ... Mahanaim
place names

1 Kings 2:9

do not let him go free from punishment
"be sure to punish him"

bring his gray head down to Sheol with blood
Blood is a metonym for violent death, and the head is synecdoche for the whole person. Alternate translation: "make sure he dies a violent death"

1 Kings 2:10

General Information:
David dies and Solomon takes his place as the new king of Israel.

lay down with his ancestors
This is a polite way of saying that he died. Alternate translation: "died"

David ... and was buried
This can be translated in active form. Alternate translation: "David ... and they buried him"

1 Kings 2:11

The days that David reigned over Israel were
"The time that David reigned over Israel was" or "David reigned over Israel for"

1 Kings 2:12

sat on the throne of his father David
The throne represents the authority of the king. Alternate translation: "became king, as his father David had been"

his rule was firmly established
This can be translated in active form. Alternate translation: "Yahweh firmly established Solomon's rule" or "Yahweh caused Solomon to take complete control of the kingdom"

1 Kings 2:13

General Information:
Adonijah comes to speak to Bathsheba.

peacefully
with no desire to cause harm

1 Kings 2:14

General Information:
This page has intentionally been left blank.

1 Kings 2:15

all Israel
This is a generalization.

things changed
"what we expected to happen did not happen"

the kingdom was given to my brother
This can be translated in active form. Alternate translation: "Yahweh gave the kingdom to my brother" or "my brother became king"

1 Kings 2:16

General Information:
Adonijah shares his request with Bathsheba.

do not turn away from my face
Turning from the face of someone is a metonym for refusing to look at someone, which in turn is a metonym for refusing to do what that person requests. Alternate translation: "do not refuse to do what I request"

1 Kings 2:17

he will not turn away from your face
Turning from the face of someone is a metonym for refusing to look at someone, which in turn is a metonym for refusing to do what that person requests. Alternate translation: "he will not refuse to do what you request"

Abishag the Shunammite
See 1 Kings 1:3.

1 Kings 2:18

General Information:
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1 Kings 2:19

General Information:
Bathsheba goes to King Solomon with Adonijah's request.

The king rose
"The king stood up" from where he was sitting on his throne.

had a throne brought
This can be stated in active form. Alternate translation: "told someone to bring a throne"

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the king's mother
Bathsheba

1 Kings 2:20

you will not turn away from my face ... I will not turn away from your face
Turning from the face of someone is a metonym for refusing to look at someone, which in turn is a metonym for refusing to do what that person requests. See how you translated similar words in [1 Kings 2:16]

1 Kings 2:21

Let Abishag the Shunammite be given to Adonijah ... as his wife
This can be translated in active form. Alternate translation: "Allow Adonijah ... to marry Abishag the Shunammite" or "Give Abishag the Shunammite to Adonijah ... as his wife"

1 Kings 2:22

General Information:
King Solomon gives an answer to Adonijah's request.

Why do you ask ... Adonijah? Why do you not ask the kingdom for him also ... Zeruiah?
King Solomon was angered by his mother's request. Alternate translation: "You are wrong to ask ... Adonijah! This is the same as asking the kingdom for him also ... Zeruiah!"

1 Kings 2:23

May God do so to me, and more also, if Adonijah has not spoken this word against his own life
This is an idiom. Alternate translation: "God will have every right to execute me—and to do even worse things to me—if I do not execute Adonijah because he has made this request"

1 Kings 2:24

General Information:
King Solomon executes Adonijah.

set me on the throne
The word "throne" refers to Solomon's authority to rule that was given by Yahweh.

who has made me a house
Here "house" refers to descendants that Yahweh gave to King Solomon, who would continue to reign after him.

1 Kings 2:25

General Information:
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1 Kings 2:26

General Information:
Solomon dismisses Abiathar from being priest.

suffered in every way my father suffered
Abiathar had suffered alongside King David before David became king.

1 Kings 2:27

that he might fulfill
The word "he" refers to King Solomon.

the word of Yahweh
"the things that Yahweh had said"

which he had spoken
The word "he" refers to Yahweh.

1 Kings 2:28

General Information:
King Solomon orders Benaiah to execute Joab.

The news came to Joab
"Joab heard what Solomon did after he had become king"

the horns of the altar
The horns of the altar symbolized Yahweh's power and protection.

1 Kings 2:29

It was told King Solomon that Joab had fled
This can be translated in active form. Alternate translation: "Someone told King Solomon that Joab had fled"

1 Kings 2:30

General Information:
Benaiah goes to execute Joab.

1 Kings 2:31

bury him so that you may take away from me and from my father's house the blood that Joab shed without cause
Here "house" stands for the descendants of David while "blood" represents guilt. Alternate translation: "bury him and so remove from me and my family the guilt for the murders Joab committed without cause" or "bury him. Do that so Yahweh will not hold me and my father's house guilty because Joab murdered people for no reason"

1 Kings 2:32

General Information:
King Solomon explains why Joab should die.

May Yahweh return his blood on his own head
The word "his" refers to Joab. "Blood" is a metonym for murder. And, the idiom "his blood on his own head" means the person should be considered guilty for murder. Alternate translation: "Joab has murdered people, and I want Yahweh to hold him guilty for what he has done"

more righteous and better
These words mean basically the same thing and emphasize that Abner and Amasa were much better men than Joab.

1 Kings 2:33

may their blood return on the head of Joab and on the head of his descendants
The word "blood" is a metonym for murder. And, the idiom "blood return on the head of" means the person should be considered guilty for murder. Alternate translation: "I want Yahweh to hold Joab and his descendants guilty"

to his house, and to his throne
The words "house" and "throne" are metonyms for the family and the kingdom. Alternate translation: "to David's descendants and to David's kingdom"

1 Kings 2:34

General Information:
Benaiah kills Joab and becomes the commander of King Solomon's army.

He was buried in his own house
This can be translated in active form. Alternate translation: "They buried Joab in his own house"

in his own house
The house is a metonym for the land on which the house stood. The Israelites buried people out of doors in graves or tombs. Alternate translation: "where his family lived"

1 Kings 2:35

General Information:
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1 Kings 2:36

General Information:
King Solomon tells Shimei to stay in Jerusalem or Shimei will die.

1 Kings 2:37

Your blood will be on your own head
Here "blood" is a metonym for guilt and the head is a metonym for the person. Alternate translation: "You will be responsible for your own death"

1 Kings 2:38

General Information:
This page has intentionally been left blank.

1 Kings 2:39

General Information:
Shimei leaves Jerusalem.

Achish ... Maakah ... Gath
men's names

Gath
a Philistine city

1 Kings 2:40

Shimei arose
This is an idiom. "Shimei quickly"

1 Kings 2:41

General Information:
King Solomon judges Shimei for leaving Jerusalem.

Solomon was told
This can be translated in active form. Alternate translation: "someone told Solomon"

1 Kings 2:42

Did I not make you swear ... saying, 'Know ... die'?
Solomon is reminding Shimei of what Shimei had promised. Alternate translation: "You know very well that I made you swear ... saying, 'Know ... die'!"

1 Kings 2:43

General Information:
King Solomon pronounces judgment upon Shimei for leaving Jerusalem.

Why then have you not kept your oath ... you?
Possible meanings are 1) Solomon is asking for an answer or 2) Alternate translation: "You have done wrong by breaking your oath ... you."

1 Kings 2:44

will return your wickedness on your own head
Here the head represents the person, and wickedness is spoken of as if it were a solid or liquid that could be put on a person's head. Alternate translation: "will hold you responsible for all your wickedness"

1 Kings 2:45

General Information:
King Solomon orders Shimei to be put to death.

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the throne of David will be established before Yahweh forever
Here "throne of David" represents the authority and rule of David and all his descendants forever.

1 Kings 2:46

in Solomon's hand
This use of "hand" represents Solomon's power and authority.

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Chapter 3

1 Solomon allied himself by marriage with Pharaoh king of Egypt. He took Pharaoh's daughter and brought her into the city of David until he had finished building his own house, the house of Yahweh, and the wall around Jerusalem. **2** The people were sacrificing at the high places, because no house had yet been built for the name of Yahweh. **3** Solomon showed his love for Yahweh by walking in the statutes of David his father, except that he sacrificed and burned incense at the high places.

4 The king went to Gibeon to sacrifice there, for that was the great high place there. Solomon offered a thousand burnt offerings on that altar. **5** Yahweh appeared at Gibeon to Solomon in a dream by night; he said, "Ask! What should I give you?" **6** So Solomon said, "You have shown great covenant faithfulness to your servant, David my father, because he walked before you in trustworthiness, in righteousness, and in uprightness of heart. You have kept for him this great covenant faithfulness and have given him a son to sit on his throne today. **7** Now Yahweh my God, you have made your servant king in the place of David my father, though I am only a little child. I do not know how to go out or come in. **8** Your servant is in the midst of the people whom you have chosen, a great people, too numerous to be numbered or counted. **9** So give your servant an understanding heart to judge your people, so that I may discern between good and evil. For who is able to judge this great people of yours?"

10 This request of Solomon pleased the Lord. **11** So God said to him, "Because you have asked this thing and have not asked for yourself long life or riches or the life of your enemies, but have asked for yourself understanding to discern justice, **12** see, now I will do all you asked of me when you gave me your request. I give you a wise and an understanding heart, so that there has been no one like you before you, and no one like you will rise up after you. **13** I have also given you what you have not asked, both riches and honor, so that there will not be any among the kings like you all your days. **14** If you will walk in my ways to keep my statutes and my commandments, as your father David walked, then I will lengthen your days." **15** Then Solomon awoke, and behold, it was a dream. He came to Jerusalem and stood before the ark of the covenant of the Lord. He offered up burnt offerings and peace offerings, and made a feast for all his servants.

16 Then two women who were prostitutes came to the king and stood before him. **17** One woman said, "Oh, my master, this woman and I live in the same house, and I gave birth to a child with her in the house. **18** It happened on the third day after I gave birth that this woman also gave birth. We were together. There was no one else with us in the house, but only the two of us in the house. **19** Then this woman's son died in the night, because she lay on him. **20** So she arose in the middle of the night and took my son from beside me, while your servant slept, and laid him in her bosom, and laid her dead son at my breast. **21** When I rose in the morning to nurse my child, he was dead. But when I had looked at him carefully in the morning, he was not my son, whom I had borne." **22** Then the other woman said, "No, the living one is my son, and the dead one is your son." The first woman said, "No, the dead one is your son, and the living one is my son." This is how they spoke before the king.

23 Then the king said, "One of you says, 'This is my son who is alive, and your son is dead,' and the other says, 'No, your son is the dead one, and my son is the living one.'" **24** The king said, "Bring me a sword." So they brought a sword before the king. **25** Then the king said, "Divide the living child in two, and give half to this woman and half to the other." **26** Then the woman whose son was alive spoke to the king, for her heart was full of compassion for her son, and she said, "Oh, my master, give her the living child, and by no means kill him." But the other woman said, "He will be neither mine nor yours. Divide him." **27** Then the king answered and said, "Give the first woman the living child, and by no means kill him. She is his mother." **28** When all Israel heard of the judgment which the king had rendered, they feared the king, because they saw that the wisdom of God was in him for giving judgments.

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1 Kings 3 General Notes

Structure and formatting

This chapter has two stories. Verses 1-15 is the story of Solomon's dream when God asked him what he wanted and he said he needed wisdom to be a good and fair ruler. Verses 16-28 is the story of a court case showing Solomon's wisdom. (See: wise)

Special concepts in this chapter

Wisdom

God was very pleased with Solomon's request for wisdom. This is because wisdom was something that he could use to serve other people instead of himself. Because this was a noble request, God promised Solomon wisdom, wealth, and fame. (See: promise)

Putting the needs of others first

There are two additional examples of people putting the needs of others in front of their own needs. God is pleased with people wanting to do their job well more than wanting to be blessed. A mother will put the life of her child above every other concern. (See: bless)

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1 Kings 3:1

General Information:

Solomon marries an Egyptian.

Solomon allied himself by marriage with Pharaoh king of Egypt

Solomon became the son-in-law of Pharaoh king of Egypt so the two kings would work together and fight together against their enemies.

until he had finished building

She was still in the city of David after he had finished building.

the house of Yahweh

"the temple"

1 Kings 3:2

no house had yet been built

This can be translated in active form. Alternate translation: "no one had yet built a house"

for the name of Yahweh

The word "name" is a metonym for the person, and "for the name" refers to worshiping the person. Alternate translation: "in which people would worship Yahweh"

1 Kings 3:3

walking in the statutes of David his father

How one lives one's life is spoken of as walking on a path. Alternate translation: "obeying the laws that David his father had made"

1 Kings 3:4

General Information:

God asks Solomon what he can do for Solomon.

the great high place

"the most famous place for makings sacrifices" or "the most important altar"

1 Kings 3:5

Ask! What should I give you?

"Ask me for whatever you want and I will give it to you." or "What do you want? Ask and I will give it to you."

1 Kings 3:6

General Information:

Solomon responds to God's question.

You have shown great covenant faithfulness to your servant

The abstract noun "faithfulness" can be stated as "faithful" or "faithfully." Alternate translation: "You have been very faithful to your covenant with your servant" or "You have greatly and faithfully loved your servant"

because he walked before you in trustworthiness, in righteousness, and in uprightness of heart

Walking is a metaphor for the way one lives. The abstract nouns "trustworthiness," "righteousness," and "uprightness" can be translated as adjectives. Alternate translation: "because he was trustworthy and righteous, and his heart was upright"

in uprightness of heart

A sincere person is spoken of as one whose heart is upright. Alternate translation: "he was sincere" or "he spoke the truth and did what was good"

have given him a son

The "son" is Solomon.

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to sit on his throne
Sitting on the throne represents ruling as king. Alternate translation: "to rule in his place"

today
Solomon is speaking of the years he had already been ruling, not of the time since the sun had last set.

1 Kings 3:7

General Information:
Solomon asks for wisdom.

your servant
Solomon speaks as if he is another person to show respect to Yahweh. Alternate translation: "me"

I am only a little child
Solomon is saying that he is like a child who does not know as much as a father.

I do not know how to go out or come in
This is an idiom that means Solomon does not know how to govern as king. Alternate translation: "I do not know how to be the king" or "I do not know the right way to do things as king"

1 Kings 3:8

General Information:
This page has intentionally been left blank.

1 Kings 3:9

For who is able to judge this great people of yours?
Solomon asks a question to emphasize that he knows that no one can judge. Alternate translation: "No one is able to judge this great people of yours."

1 Kings 3:10

General Information:
God gives Solomon wisdom and more.

1 Kings 3:11

the life of your enemies
The "life" is a metonym for the power to kill. Alternate translation: "the power to kill your enemies"

1 Kings 3:12

now I will do all you asked of me when you gave me your request
"I will do what you asked me to do when you spoke with me"

I give you a wise and an understanding heart
The heart is a metonym for what a person thinks and desires. Alternate translation: "I make you able to be wise and to understand many things"

1 Kings 3:13

General Information:
This page has intentionally been left blank.

1 Kings 3:14

walk in my ways to keep
Living one's life is spoken of as walking on a path. Alternate translation: "live as I want you to live and obey"

lengthen your days
"make you live a long time"

1 Kings 3:15

behold
The word "behold" here shows that Solomon saw something interesting.

1 Kings 3:16

General Information:
Two prostitutes ask Solomon to make a decision.

1 Kings 3:17

General Information:
This page has intentionally been left blank.

1 Kings 3:18

General Information:
The two prostitutes tell Solomon their story.

1 Kings 3:19

lay on him
It may be helpful to state that this caused the baby to die. Alternate translation: "accidentally rolled on top of her baby and smothered him"

1 Kings 3:20

your servant
The woman speaks as if she were speaking of someone else to show that she respects Solomon. Alternate translation: "I"

1 Kings 3:21

General Information:
Two prostitutes continue to share their story with Solomon.

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nurse my child
This means to feed her baby milk from her breast.

1 Kings 3:22

before the king
"before Solomon" or "while Solomon could see and hear them"

1 Kings 3:23

General Information:
Solomon makes a decision for the two women.

1 Kings 3:24

General Information:
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1 Kings 3:25

General Information:
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1 Kings 3:26

General Information:
The real mother asks the king to spare the child's life.

her heart was full of compassion for her son
This speaks of the woman having a lot of compassion as if her heart were a container and compassion were a solid object. Alternate translation: "she greatly loved her baby"

1 Kings 3:27

General Information:
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1 Kings 3:28

all Israel
This is a generalization.

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Chapter 4

1 King Solomon was king over all Israel. **2** These were his officials: Azariah son of Zadok was the priest.

3 Elihoreph and Ahijah sons of Shisha, were secretaries. Jehoshaphat son of Ahilud was the recorder.

4 Benaiah son of Jehoiada was over the army. Zadok and Abiathar were priests. [1]

5 Azariah son of Nathan was over the officers. Zabud son of Nathan was a priest and the king's friend.

6 Ahishar was over the household. Adoniram son of Abda was over the men who were subjected to forced labor.

7 Solomon had twelve officers over all Israel, who provided food for the king and his household. Each man had to make provision for one month in the year. **8** These were their names: Ben-Hur, in the hill country of Ephraim;

9 Ben-Deker in Makaz, Shaalbim, Beth Shemesh, and Elon Bethhanan;

10 Ben-Hesed, in Arubboth (to him belonged Sokoh and all the land of Hepher);

11 Ben-Abinadab, in all Naphoth Dor (he had Taphath the daughter of Solomon as his wife);

12 Baana son of Ahilud, in Taanach and Megiddo, and all Beth Shan that is beside Zarethan below Jezreel, from Beth Shan to Abel Meholah as far as the other side of Jokmeam;

13 Ben-Geber, in Ramoth Gilead (to him belonged the towns of Jair son of Manasseh, that are in Gilead, and the region of Argob belonged to him, which is in Bashan, sixty great cities with walls and bronze gate bars);

14 Ahinadab son of Iddo, in Mahanaim;

15 Ahimaaz, in Naphtali (he also married Basemath the daughter of Solomon as his wife);

16 Baana son of Hushai, in Asher and Bealoth;

17 Jehoshaphat son of Paruah, in Issachar;

18 Shimei son of Ela, in Benjamin;

19 and Geber son of Uri, in the land of Gilead, the country of Sihon king of the Amorites and of Og king of Bashan, and he was the only deputy who was in the land.

20 Judah and Israel were as numerous as the sand by the sea. They were eating and drinking and were rejoicing. **21** Solomon ruled over all the kingdoms from the River to the land of the Philistines and to the border of Egypt. They brought tribute and served Solomon all the days of his life. **22** Solomon's provision for one day was thirty cors of fine flour and sixty cors of meal, **23** ten head of cattle fattened in the stall, twenty head of cattle taken from the pastures, and one hundred sheep, as well as deer, gazelles, roebucks, and fattened fowl. **24** For he had dominion over all the region on this side of the River, from Tiphsah as far as to Gaza, over all the kings on this side of the River, and he had peace on all sides around him. **25** Judah and Israel lived in safety, every man under his vine and under his fig tree, from Dan to Beersheba, all the days of Solomon. **26** Solomon had forty thousand stalls of horses for his chariots, and twelve thousand horsemen. **27** Those officers provided food for King Solomon and for all who came to King Solomon's table, every man in his month. They let nothing be lacking. **28** They also brought to the proper place barley and straw for the chariot horses and riding horses, each one bringing in what he was able.

29 God gave Solomon great wisdom and understanding, and wideness of understanding like the sand on the seashore. **30** Solomon's wisdom exceeded the wisdom of all the people of the east and all the wisdom of Egypt. **31** He was wiser than all men—than Ethan the Ezrahite, Heman, Kalkol, and Darda, the sons of

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Mahol—and his fame reached all the surrounding nations. **32** He spoke three thousand proverbs and his songs were 1,005 in number. **33** He described the plants, from the cedar that is in Lebanon to the hyssop that grows out of the wall. He explained also about animals, birds, creeping things, and fish. **34** People came from all the nations to hear the wisdom of Solomon. They came from all kings of the earth who had heard of his wisdom.

Footnotes

4:4 [1]The ancient Greek translation supports the opinion of some modern scholars that

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1 Kings 4 General Notes

Structure and formatting

This chapter names the important people in Solomon's government and shows the extent of his kingdom.

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1 Kings 4:1

General Information:
This is the beginning of a list of Solomon's officials. The list ends in 1 Kings 4:6.

1 Kings 4:2

Azariah ... Zadok
These are names of men.

1 Kings 4:3

Connecting Statement:
This continues the list of Solomon's officials.

Elihoreph ... Ahijah ... Shisha ... Jehoshaphat ... Ahilud
These are names of men.

1 Kings 4:4

Connecting Statement:
This continues the list of Solomon's officials.

Benaiah ... Jehoiada ... Zadok ... Abiathar
These are names of men.

1 Kings 4:5

Connecting Statement:
This continues the list of Solomon's officials.

Azariah ... Nathan ... Zabud
These are names of men.

1 Kings 4:6

Connecting Statement:
This ends the list of Solomon's officials.

Ahishar ... Adoniram ... Abda
These are names of men.

the men who were subjected to forced labor
This can be translated in active form. Alternate translation: "the men whom Solomon forced to work for him"

1 Kings 4:7

General Information:
This begins a list of Solomon's 12 officers. The list ends in 1 Kings 4:19.

1 Kings 4:8

Ben-Hur
This is the name of a man. Note that "Ben" before a name means "son of" so "Ben-Hur" means "the son of Hur."

in the hill country
"who was the officer in charge of the hill country

Ephraim
This is the name of a place.

1 Kings 4:9

Connecting Statement:
The list of Solomon's 12 officers continues.

Ben-Deker
This is the name of a man. Note that "Ben" before a name means "son of" so "Ben-Deker" means "the son of Deker."

in Makaz
"who was the officer in charge of Makaz"

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Makaz ... Shaalbim ... Beth Shemesh ... Elon Bethhanan
These are names of places.

1 Kings 4:10

Connecting Statement:
The list of Solomon's 12 officers continues.

Ben-Hesed
This is the name of a man. Note that "Ben" before a name means "son of" so "Ben-Hesed" means "the son of Hesed."

in Arubboth
"who was the officer in charge of Arubboth"

Arubboth ... Sokoh ... Hepher
These are names of places.

1 Kings 4:11

Connecting Statement:
The list of Solomon's 12 officers continues.

Ben-Abinadab
This is the name of a man. Note that "Ben" before a name means "son of" so "Ben-Abinadab" means "the son of Abinadab."

in all Naphoth Dor
"who was the officer in charge of all Naphoth Dor"

Naphoth Dor
This is the name of a place.

Taphath
This is the name of a woman.

1 Kings 4:12

Connecting Statement:
The list of Solomon's 12 officers continues.

Baana ... Ahilud
These are names of men.

in Taanach
"who was the officer in charge of Taanach"

Taanach ... Megiddo ... Beth Shan ... Zarethan ... Jezreel ... Beth Shan to Abel Meholah ... Jokmeam
These are names of places.

1 Kings 4:13

Connecting Statement:
The list of Solomon's 12 officers continues.

Ben-Geber ... Jair ... Manasseh
These are names of men.

in Ramoth Gilead
"who was the officer in charge of Ramoth Gilead"

Ramoth Gilead ... Argob ... Bashan
These are names of places.

1 Kings 4:14

Connecting Statement:
The list of Solomon's 12 officers continues.

Ahinadab ... Iddo
These are men's names.

in Mahanaim
"who was the officer in charge of Mahanaim"

Mahanaim
This is the name of place.

1 Kings 4:15

Connecting Statement:
The list of Solomon's 12 officers continues.

Ahimaaz
This is the name of a man.

in Naphtali
"who was the officer in charge of Naphtali"

Naphtali
This is a tribal land named after a son of Israel.

Basemath
This is the name of a woman.

1 Kings 4:16

Connecting Statement:
The list of Solomon's 12 officers continues.

Baana ... Hushai
These are names of men.

in Asher
"who was the officer in charge of Asher"

Asher
This is a tribal land named after a son of Israel.

Bealoth
This is the name of a piece of land.

1 Kings 4:17

Connecting Statement:
The list of Solomon's 12 officers continues.

Jehoshaphat ... Paruah
These are names of men.

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in Issachar
"who was the officer in charge of Issachar"

Issachar
This is a tribal land named after a son of Israel.

1 Kings 4:18

Connecting Statement:
The list of Solomon's 12 officers continues.

Shimei ... Ela
These are the names of men.

in Benjamin
"who was the officer in charge of Benjamin"

Benjamin
This is a tribal land named for a son of Israel.

1 Kings 4:19

Connecting Statement:
The list of Solomon's 12 officers ends.

Geber ... Uri ... Sihon ... Og
These are men's names

in the land of Gilead
"who was the officer in charge of the land of Gilead"

Gilead ... Bashan
These are names of places.

the country of Sihon
"the land that in earlier years belonged to Sihon"

Amorites
This is the name of a people group.

in the land
Here "the land" refers to the land of Judah; the previous officials presided over different parts of Israel.

1 Kings 4:20

Judah and Israel were as numerous as the sand by the sea
The speaker uses exaggeration to say that there were so many people that it would be impossible to count them all. The words "Judah" and "Israel" are metonyms for the people who lived in Judah and Israel. Alternate translation: "There were as many people in Judah and Israel as there are grains of sand by the sea" or "there were more people in Judah and Israel than a person could count"

1 Kings 4:21

the River
"the Euphrates River"

1 Kings 4:22

thirty cors
A cor is a unit of dry measure.

1 Kings 4:23

deer, gazelles, roebucks
four-legged animals that run fast

deer
more than one of these animals

fattened fowl
"birds that people fed so they would become fat"

1 Kings 4:24

Tiphsah
name of a piece of land

1 Kings 4:25

Judah and Israel
The words "Judah" and "Israel" are metonyms for the people of Judah and Israel.

every man under his vine and under his fig tree
"each family had their own garden with grapevines and fig trees," This showed that the people lived in safety and peace, since they were not at war and had time to grow their gardens.

from Dan to Beersheba
This represents the whole land of Israel from Dan in the north to Beersheba in the south.

1 Kings 4:26

stalls of horses
A stall is a place where an animal such as a horse is kept and cared for.

1 Kings 4:27

who came to King Solomon's table
"who ate with King Solomon" or "whom King Solomon invited to eat with him"

every man in his month
Solomon had assigned 12 officers in 1 Kings 4:7 to bring him food in different months.

They let nothing be lacking
This can be expressed positively. Alternate translation: "They provided everything that Solomon needed"

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1 Kings 4:28

General Information:
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1 Kings 4:29

God gave Solomon great wisdom and understanding
The abstract nouns "wisdom" and "understanding" can be translated as verbs. God giving him these things means that God enabled him to have these qualities. Alternate translation: "God enabled Solomon to be wise and to understand many things"

wideness of understanding like the sand on the seashore
Solomon was able to understand many things about many different subjects. The abstract noun "wideness" can be translated as an adjective. Alternate translation: "Solomon was able to understand many things about a wide range of subjects"

1 Kings 4:30

Solomon's wisdom exceeded the wisdom of all the people
"Solomon was wiser than all the wise people"

the people of the east
This refers to people from countries east of Israel such as Arabia and Mesopotamia.

1 Kings 4:31

Ethan ... Heman ... Kalkol ... Darda ... Mahol
men's names

1 Kings 4:32

General Information:
This page has intentionally been left blank.

1 Kings 4:33

cedar ... hyssop
These words form a merism that includes all plants. Alternate translation: "cedar tree ... hyssop bush" or "the greatest of trees ... least important of bushes"

1 Kings 4:34

General Information:
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Chapter 5

1 Hiram king of Tyre sent his servants to Solomon for he had heard that they had anointed him king in place of his father; for Hiram had always loved David. **2** Solomon sent word to Hiram, saying, **3** "You know that David my father could not build a house for the name of Yahweh his God because of the wars that surrounded him, for during his lifetime Yahweh was putting his enemies under the soles of his feet. **4** But now, Yahweh my God has given me rest on every side. There is neither adversary nor disaster. **5** So I intend to build a temple for the name of Yahweh my God, as Yahweh spoke to David my father, saying, 'Your son, whom I will set on your throne in your place, will build the temple for my name.' **6** Now therefore command that they cut cedars from Lebanon for me. My servants will join your servants, and I will pay you for your servants so that you are paid fairly for everything you agreed to do. For you know there is no one among us who knows how to cut timber like the Sidonians."

7 When Hiram heard the words of Solomon, he rejoiced greatly and said, "May Yahweh be blessed today, who has given to David a wise son over this great people." **8** Hiram sent word to Solomon, saying, "I have heard the message that you have sent to me. I will provide all the wood of cedar and cypress that you desire. **9** My servants will bring the trees down from Lebanon to the sea, and I will make them into rafts to go by sea to the place that you direct me. I will have them broken up there, and you will take them away. You will do what I desire by giving food for my household."

10 So Hiram gave Solomon all the timber of cedar and fir that he desired. **11** Solomon gave Hiram twenty thousand cors of wheat for food to his household and twenty thousand baths of pure oil. Solomon gave this to Hiram year by year. [1]**12** Yahweh gave Solomon wisdom, as he promised him. There was peace between Hiram and Solomon, and the two of them made a covenant.

13 King Solomon conscripted labor out of all Israel. The forced laborers numbered thirty thousand men. **14** He sent them to Lebanon, ten thousand a month in shifts. One month they were in Lebanon and two months at home. Adoniram was over the men who were subjected to forced labor. **15** Solomon had seventy thousand who carried burdens and eighty thousand who were stonecutters in the mountains, **16** besides Solomon's 3,300 chief officers who were over the work and who supervised the workers. **17** At the king's command they quarried large precious stones with which to lay the foundation of the temple. **18** So Solomon's builders and Hiram's builders and the men from Byblos [2] did the cutting and prepared the timber and the stones to build the temple.

Footnotes

5:11 [1]Some ancient Hebrew copies have:
5:18 [2]Some modern English translations read,

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1 Kings 5 General Notes

Structure and formatting

This is the beginning of the description of the building of the temple. (See: temple)

Special concepts in this chapter

Building the temple

Building the temple took a lot of work and cooperation. King Hiram of Tyre provided lumber for building the temple in exchange for wheat and olive oil. Solomon also had many people cutting rocks for the walls of the temple.

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1 Kings 5:1

General Information:
Solomon talks with King Hiram about building the Temple.

Hiram had always loved David
"Hiram had always been a close friend of King David"

1 Kings 5:2

General Information:
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1 Kings 5:3

Yahweh was putting his enemies under the soles of his feet
To put an enemy under someone's foot means to conquer them. Alternate translation: "Yahweh was helping David to defeat his enemies" or "David was busy since Yahweh was giving him victory over his enemies"

for the name of Yahweh
The word "name" is a metonym for the person, and "for the name" refers to worshiping the person.See how you translated this in [1 Kings 3:2]

because of the wars that surrounded him
Another possible meaning is "because of the wars with which his enemies surrounded him" or "because he was fighting enemies on all sides"

Yahweh was putting his enemies under the soles of his feet
This speaks of Yahweh giving David complete control over his enemies as putting them under his feet. Alternate translation: "Yahweh was enabling David to completely defeat his enemies"

1 Kings 5:4

General Information:
Solomon continues to talk with King Hiram about building the Temple.

has given me rest on every side
Before Solomon became king, King David and the people of Israel had been at war, but now King Solomon and the people were at rest and in a time of peace.

There is neither adversary nor disaster
neither humans who cause harm nor natural events that cause harm. This can be stated positively. Alternate translation: "We are safe from our enemies and from natural disasters"

adversary
enemy

disaster
event that causes harm to people and their property

1 Kings 5:5

So
This is to emphasize the words that follow. "Listen! This is what I am going to do:" or "Because of what Yahweh has done for me, this is what I am going to do:"

for the name of Yahweh my God ... for my name
The word "name" is a metonym for the person. Alternate translation: "where Yahweh my God will live ... where I will live"

set on your throne in your place
Here "throne" refers to ruling as king. Alternate translation: "make to be the king after you"

1 Kings 5:6

General Information:
Solomon continues to talk with King Hiram about building the temple.

there is no one among us who knows how to cut timber like the Sidonians
"your workers know how to cut timber better than my men"

Sidonians
people of the city of Sidon

1 Kings 5:7

General Information:
King Hiram answers Solomon.

the words of Solomon
"what Solomon said"

May Yahweh be blessed today
This can be stated in active form. Alternate translation: "I praise Yahweh today"

1 Kings 5:8

cypress
Cypress is another kind of valuable wood that would be used for building the temple.

1 Kings 5:9

General Information:
King Hiram continues to answer Solomon.

make them into rafts
"tie them together so they will float in groups"

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them broken up there
This can be translated in active form. Alternate translation: "my workers untie the logs from each other"

You will do what I desire
"You can do what I want" or "You can pay me"

1 Kings 5:10

fir
The word "fir" refers to many kinds of trees, including cypress trees.

1 Kings 5:11

twenty thousand cors of wheat
"20,000 cors of wheat." A cor equals about 220 liters. Alternate translation: "4,400 cubic meters of wheat"

twenty thousand baths of pure oil
"20,000 baths of pure oil." A bath equals about 22 liters. Alternate translation: "440 cubic meters of pure oil"

year by year
"every year"

1 Kings 5:12

General Information:
This page has intentionally been left blank.

1 Kings 5:13

General Information:
Solomon forces men to build the Temple.

conscripted labor out of all Israel
"forced men from all over Israel to work"

1 Kings 5:14

in shifts
That is, there were three groups that took turns spending one month in Lebanon and two months at home.

One month they were in Lebanon and two months at home
Each of the three groups spent one month working in Lebanon and then two months at home in Israel.

the men who were subjected to forced labor
This can be translated in active form. Alternate translation: "the men whom Solomon was forcing to work for him"

1 Kings 5:15

General Information:
Solomon continues to force men to build the Temple.

seventy thousand
"70,000"

burdens
heavy things that people have to work hard to carry

eighty thousand
"80,000"

stonecutters
men who dig stones out of the ground and cut them to the proper shape

1 Kings 5:16

3,300 chief officers
"three thousand three hundred chief officers"

1 Kings 5:17

General Information:
Solomon continues to force men to build the temple.

quarried large precious stones
"dug large, good stones out of the mountain and cut them to be the right shape"

1 Kings 5:18

General Information:
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Chapter 6

1 So Solomon began to build the temple of Yahweh. This happened in the 480th year after the people of Israel came out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month of Ziv, which is the second month. **2** The temple that King Solomon built for Yahweh was sixty cubits long, twenty cubits wide, and thirty cubits high. **3** The portico in front of the temple's main hall was twenty cubits in length, equal to the width of the temple, and ten cubits deep in front of the temple. **4** For the house he made windows with frames that made them more narrow at the outside than on the inside. **5** Against the walls of the main chamber he built rooms around it, around both the outer room and the inner room. He built rooms all around the sides. **6** The lowest story was five cubits wide, the middle was six cubits wide, and the third was seven cubits wide. For on the outside he made offsets in the wall of the house all around so that the beams would not be inserted in the walls of the house. **7** The house was built of stones prepared at the quarry. No hammer, ax, or any iron tool was heard in the house while it was being built. **8** On the south side of the temple there was an entrance at the ground level, then one went up by stairs to the middle level, and from the middle to the third level. **9** So Solomon built the temple and finished it; he covered the house with beams and planks of cedar. **10** He built the side rooms against the inner chambers of the temple, each side five cubits high; they were joined to the house with timbers of cedar.

11 The word of Yahweh came to Solomon, saying, **12** "Concerning this temple which you are building, if you walk in my statutes and do justice, keep all my commandments and walk in them, then I will confirm my promise with you that I had made to David your father. **13** I will live among the people of Israel and will not abandon them."

14 So Solomon built the house and finished it. **15** Then he built the interior walls of the house with boards of cedar. From the floor of the house to the ceiling, he covered them on the inside with wood, and he covered the floor of the house with cypress boards. **16** He built twenty cubits onto the rear of the house with boards of cedar from the floor to the ceiling. He built this room to be the inner room, the most holy place. **17** The main hall, that is, the holy place that was in front of the most holy place, was forty cubits long. **18** There was cedar inside the house, carved in the shape of gourds and open flowers. All was cedar inside. No stonework was visible on the inside. **19** Solomon prepared the inner room inside the house in order to place the ark of the covenant of Yahweh there. **20** The inner room was twenty cubits in length, twenty cubits in width, and twenty cubits in height. Solomon overlaid the walls with pure gold and covered the altar with cedar wood. **21** Solomon overlaid the inside of the temple with pure gold, and he placed chains of gold across the front of the inner room, and overlaid the front with gold. **22** He overlaid the entire interior with gold until all the temple was finished. He also overlaid with gold the whole altar that belonged to the inner room.

23 Solomon made two cherubim of olivewood, each ten cubits high, for the inner room. **24** One wing of the first cherub was five cubits long and its other wing was also five cubits long. So from the tip of one wing to the tip of the other there was a distance of ten cubits. **25** The other cherub also had a wingspan of ten cubits. Both the cherubim were of the same dimensions and shape. **26** The height of one cherub was ten cubits and the other cherub was the same. **27** Solomon placed the cherubim in the innermost room. The wings of the cherubim were stretched out so that the wing of one touched one wall and the wing of the other cherub touched the other wall. Their wings touched one another in the middle of the most holy place. **28** Solomon overlaid the cherubim with gold.

29 He carved all the walls of the house around about with figures of cherubim, palm trees, and open flowers, in the outer and inner rooms. **30** Solomon overlaid the floor of the house with gold, in both the outer and inner rooms. **31** Solomon made doors of olivewood for the entrance to the inner room. The lintel and doorposts had five indented sections. **32** So he made two doors of olivewood, and he made on them carvings of cherubim, palm trees, and open flowers. He overlaid them with gold and he spread the gold on the cherubim and palm trees. **33** In this way, Solomon also made for the temple entrance doorposts of olive wood having four indented sections **34** and two doors of cypress wood. The two leaves of the one door were folding and the two leaves of the other door were folding. **35** He carved on them cherubim, palm trees, and open flowers, and he evenly overlaid gold on the carved work. **36** He built the inner courtyard with three rows of cut stone and a row of cedar beams.

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37 The foundation of the house of Yahweh was laid in the fourth year, in the month of Ziv. **38** In the eleventh year, in the month of Bul, which is the eighth month, the house was finished in all its parts and conforming to all its specifications. Solomon took seven years to build the temple.

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1 Kings 6 General Notes

Structure and formatting

The building of the temple continues in this chapter. (See: temple)

Special concepts in this chapter

Building the temple

Solomon built the temple in seven years. The outside walls were made of rock. Solomon shaped the rocks for the wall in the quarry and then assembled them at the temple site. The inside was covered with wood. Inside the temple was a room covered by gold, which was the Most Holy Place where the ark was housed under statues of angels. It represented the presence of God.

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1 Kings 6:1

General Information:

The narrator describes the temple and its dimensions. This description continues through 1 Kings 6:38.

Solomon began to build

Solomon would have commanded his workers to do the building. Alternate translation: "Solomon commanded his workers to begin building"

480th ... fourth

These are the ordinal forms of 480 and 4.

in the month of Ziv, which is the second month

"Ziv" is the name of the second month of the Hebrew calendar. It is during the last part of April and the first part of May on Western calendars.

1 Kings 6:2

Connecting Statement:

The narrator continues to describe the temple and its dimensions.

sixty cubits long, twenty cubits wide, and thirty cubits high

"60 cubits long, 20 cubits wide, and 30 cubits high." A cubit is 46 centimeters. This can be written used modern measures. Alternate translation: "27.6 meters long, 9.2 meters wide, and 13.8 meters high"

1 Kings 6:3

Connecting Statement:

The narrator continues to describe the temple and its dimensions.

portico

an area of a building made of columns and a roof that leads to and connects with the building's entrance door. This portico was probably attached to the front part of the wall that surrounded the temple.

twenty cubits ... ten cubits

A cubit is 46 centimeters. Alternate translation: "9.2 meters ... 4.6 meters"

1 Kings 6:4

Connecting Statement:

The narrator continues to describe the temple and its dimensions.

he made windows

Solomon would have commanded his workers to do the building. Alternate translation: "they made windows"

1 Kings 6:5

Connecting Statement:

The narrator continues to describe the temple and its dimensions.

he built

Solomon would have commanded his workers to do the building. Alternate translation: "they built"

he built rooms around it

He built rooms on the outside of the outside wall around the main chamber.

1 Kings 6:6

Connecting Statement:

The narrator continues to describe the temple and its dimensions.

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he made
Solomon would have commanded his workers to do the building. Alternate translation: "they made"

The lowest story ... the middle ... the third
This refers to the rooms in each story of the building.

five cubits ... six cubits ... seven cubits
A cubit is 46 centimeters. Alternate translation: "about 2.3 meters ... about 2.8 meters ... about 3.2 meters"

he made offsets in the wall of the house
They made ledges all around the main building to support the beams of the small rooms.

beams
A beam is a long heavy piece of wood used to support a building.

1 Kings 6:7

Connecting Statement:
The narrator continues to describe the temple.

the house
Here "house" refers to God's house, the temple.

stones prepared at the quarry
A quarry is where people cut large stones from a mountain and shape them with tools so they are smooth. After they prepared the stones at the quarry, they brought them to the temple.

1 Kings 6:8

Connecting Statement:
The narrator continues to describe the temple.

ground level ... middle level ... third level
There were a total of three floors. Some languages call these "ground floor," "first floor," and "second floor."

1 Kings 6:9

Connecting Statement:
The narrator continues to describe the temple.

Solomon built ... he covered
Solomon would have commanded his workers to do the building. Alternate translation: "Solomon's workers built ... they covered"

beams ... of cedar
A beam is a long heavy piece of wood used to support a building. See how you translated this in 1 Kings 6:6.

planks ... of cedar
A plank is a flat wooden board used for floors and walls.

1 Kings 6:10

Connecting Statement:
The narrator continues to describe the temple and its dimensions.

He built
Solomon would have commanded his workers to do the building. Alternate translation: "They built"

He built the side rooms
These are the same rooms that are referred to in 1 Kings 6:5.

inner chambers
This phrase is a metonym for the walls that enclosed the chambers. Alternate translation: "exterior walls that enclosed the inner chambers"

five cubits
A cubit is 46 centimeters. Alternate translation: "2.3 meters"

timbers of cedar
The word "timbers" is a general term that refers to wood used for building, such as beams and planks.

1 Kings 6:11

The word of Yahweh came to Solomon, saying,
The idiom "The word of Yahweh came to" is used to introduce a special message from God. Alternate translation: "Yahweh gave a message to Solomon. He said," or "Yahweh spoke this message to Solomon:"

1 Kings 6:12

which you are building
Solomon would have commanded his workers to do the building. Alternate translation: "which you are having your workers build"

walk in my statutes
The word "walk" is a metaphor for "live" or "obey." Alternate translation: "continually obey all my statutes"

do justice
Possible meanings are 1) "carry out all of my laws" or 2) "treat the people whom you are ruling justly."

keep all my commandments and walk in them
These two phrases mean basically the same thing and emphasize the importance of obeying God's commandments. Alternate translation: "carefully obey all I tell you to do"

I will confirm my promise with you that I had made to David your father
"I will do everything I promised David your father that I would do for you"

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1 Kings 6:13

General Information:
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1 Kings 6:14

Solomon
Solomon would have commanded his workers to do the building. Alternate translation: "Solomon's workers"

1 Kings 6:15

he built ... he covered them ... he covered the floor
Solomon would have commanded his workers to do the building. Alternate translation: "they built ... they covered them ... they covered the floor"

interior walls
walls between the rooms on the inside

cypress
Cypress is a kind of wood that was used for building the temple.

1 Kings 6:16

He built twenty cubits ... He built this room
Solomon would have commanded his workers to do the building. Alternate translation: "He commanded them to build twenty cubits ... He had them build this room"

He built twenty cubits
"He built a room twenty cubits long"

twenty cubits
A cubit is 46 centimeters. Alternate translation: "9.2 meters"

1 Kings 6:17

forty cubits
A cubit is 46 centimeters. Alternate translation: "18.4 meters"

main hall
"main room"

1 Kings 6:18

gourds
a type of hard, round vegetable that grows on a vine on the ground

open flowers
"blooming flowers" or "flowers that were open"

1 Kings 6:19

Solomon prepared
Solomon would have commanded his workers to do this work. Alternate translation: "They prepared"

1 Kings 6:20

Solomon overlaid
Solomon would have commanded his workers to do this work. Alternate translation: "They overlaid"

twenty cubits
"9.2 meters"

covered the altar with cedar wood
This altar would be used for burning incense.

1 Kings 6:21

Solomon overlaid ... he placed
Solomon would have commanded his workers to do this work. Alternate translation: "They overlaid ... they placed"

overlaid
"covered"

1 Kings 6:22

He overlaid ... He also overlaid
Solomon would have commanded his workers to do this work. Alternate translation: "They overlaid ... They also overlaid"

altar that belonged to the inner room
"altar of incense at the entrance to the inner room"

1 Kings 6:23

Solomon made
Solomon would have commanded his workers to do this work. Alternate translation: "Solomon commanded them to make"

olivewood
wood from an olive tree

ten cubits
A cubit is 46 centimeters. Alternate translation: "4.6 meters"

1 Kings 6:24

five cubits
A cubit is 46 centimeters. Alternate translation: "2.3 meters"

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1 Kings 6:25

wingspan
the distance from the tip of one wing to the tip of the other wing

same dimensions
"same size"

1 Kings 6:26

General Information:
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1 Kings 6:27

Solomon placed
Solomon would have commanded his workers to do this work. Alternate translation: "They placed"

innermost room
another name for the most holy place

1 Kings 6:28

Solomon overlaid
Solomon would have commanded his workers to do this work. Alternate translation: "They overlaid"

overlaid
"covered." See how you translated this in 1 Kings 6:21.

1 Kings 6:29

He carved
Solomon would have commanded his workers to do this work. Alternate translation: "He commanded them to carve"

1 Kings 6:30

Solomon overlaid
Solomon would have commanded his workers to do this work. Alternate translation: "He had them overlay"

overlaid
covered

1 Kings 6:31

Solomon made
Solomon would have commanded his workers to do this work. Alternate translation: "They made"

lintel
beam across the top of a door frame

indented sections
toothlike notches on each of five sections

1 Kings 6:32

he made ... he made ... He overlaid ... he spread
Solomon would have commanded his workers to do this work. Alternate translation: "they made ... they made ... They overlaid ... they spread"

overlaid
"covered." See how you translated this in 1 Kings 6:21.

1 Kings 6:33

In this way, Solomon also made for the temple entrance doorposts of olive wood having four indented sections
"In the same way, Solomon also made doorposts of olive wood for the temple entrance, with four indented sections"

Solomon also made
Solomon would have commanded his workers to do this work. Alternate translation: "they also made"

indented sections
tooth-like notches

1 Kings 6:34

The two leaves of the one door
This means each door had two sections connected by hinges so they could fold together.

1 Kings 6:35

He carved ... he evenly overlaid
Solomon would have commanded his workers to do this work. Alternate translation: "They carved ... they evenly overlaid"

1 Kings 6:36

He built the inner courtyard
Solomon would have commanded his workers to do this work. Alternate translation: "They built the inner courtyard"

cedar beams
A beam is a long heavy piece of wood used to support a building. See how you translated this in 1 Kings 6:6.

1 Kings 6:37

the fourth year
The word "fourth" is the ordinal form of "four." You may need to make explicit the event from which the writer counts the years. Alternate translation: "the fourth year after Solomon became king"

house of Yahweh
"the temple"

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in the month of Ziv
"Ziv" is the name of the second month of the Hebrew calendar. It is during the last part of April and the first part of May on Western calendars. See how you translated this in [1 Kings 6:1]

1 Kings 6:38

the eleventh year
The word "eleventh" is the ordinal forms of "eleven." You may need to make explicit the event from which the writer counts the years. Alternate translation: "the eleventh year after Solomon became king"

in the month of Bul, which is the eighth month
"Bul" is the eighth month of the Hebrew calendar. It is during the last part of October and the first part of November on Western calendars.

the house was finished in all its parts and conforming to all its specifications
This can be translated in active form. Alternate translation: "they finished building every part of the house. They built it exactly the way Solomon had told them to build it"

Solomon took
Solomon would have commanded his workers to do this work. Alternate translation: "It took Solomon's workers"

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Chapter 7

1 Solomon took thirteen years to build his own palace. **2** He built the Palace of the Forest of Lebanon. Its
length was one hundred cubits, its width was fifty cubits, and its height was thirty cubits. The palace was
built with four rows of cedar pillars with cedar beams on the pillars. **3** The house was roofed with cedar
that rested on beams. Those beams were supported by pillars. There were forty-five beams, fifteen in a
row. **4** There were beams in three rows, and each window was opposite another window in three sets. **5**
All the doors and posts were made square with beams, and window was opposite window in three sets. **6**
There was a colonnade fifty cubits long and thirty cubits wide, with a portico in front and pillars and a
roof. **7** Solomon built the hall of the throne where he was to judge, the hall of justice. It was covered with
cedar from the floor to the ceiling. [1]**8** Solomon's house in which he was to live, in another courtyard
within the palace grounds, was designed in a similar way. He also built a house like this for Pharaoh's
daughter, whom he had taken as a wife.

9 These buildings were adorned with costly hewn stones, precisely measured and cut with a saw and
smoothed on all sides. These stones were used from the foundation to the stones on top, and also on the
outside to the great court. **10** The foundation was constructed with very large, costly stones of eight and
ten cubits in length. **11** Above were costly hewn stones precisely cut to size, and cedar beams. **12** The
great courtyard surrounding the palace had three rows of cut stone and a row of cedar beams like the
courtyard of the temple of Yahweh and the temple portico.

13 King Solomon sent for Huram and brought him from Tyre. **14** Huram was the son of a widow of the
tribe of Naphtali; his father was a man of Tyre, a craftsman in bronze. Huram was filled with wisdom and
understanding and skill to do great work with bronze. He came to King Solomon to work with bronze for
the king. **15** Huram fashioned the two pillars of bronze, each eighteen cubits high and twelve cubits in
circumference. **16** He made two capitals of polished bronze to set on the tops of the pillars. The height of
each capital was five cubits. **17** Checker latticework and wreaths of chain work for the capitals decorated
the top of the pillars, seven for each capital. **18** So Huram made two rows of pomegranates around the top
of each pillar to decorate their capitals. **19** The capitals on the tops of the portico pillars were decorated
with lilies, four cubits high. **20** The capitals on these two pillars also included, close to their very top, two
hundred pomegranates in rows all around. **21** He raised up the pillars at the temple portico. The pillar on
the right was named Jakin, and the pillar on the left was named Boaz. **22** On the top of the pillars were
decorations like lilies. The fashioning of the pillars was done in this way.

23 Huram made the round sea of cast metal, ten cubits from brim to brim. Its height was five cubits, and
it was thirty cubits in circumference. **24** Under the brim encircling the sea were gourds, ten in each cubit,
cast in one piece with it when that basin was cast. **25** The sea stood on twelve oxen, three looking toward
the north, three looking toward the west, three looking toward the south, and three looking toward the
east. It was set on top of them, and all their hindquarters were toward the inside. **26** The sea was as thick
as the width of a hand, and its brim was forged like the brim of a cup, like a lily blossom. The sea held two
thousand baths of water.

27 Huram made the ten stands of bronze. Each stand was four cubits long and four cubits wide, and the
height was three cubits. **28** The work of the stands was like this. They had panels that stood between
frames, **29** and on the panels and on the frames were lions, oxen, and cherubim. Above and below the
lions and oxen were wreaths of hammered work. **30** Every stand had four bronze wheels and axles, and its
four corners had supports beneath for the basin. The supports were cast with wreaths on the side of each
one. **31** The opening was round like a pedestal, a cubit and a half wide, and was within a crown that rose
up a cubit. On the opening were engravings, and their panels were square, not round. **32** The four wheels
were underneath the panels, and the axles of the wheels and their housings were in the stand. The height
of a wheel was a cubit and a half. **33** The wheels were forged like chariot wheels. Their housings, rims,
spokes, and hubs were all cast metal. **34** There were four handles at the four corners of each stand,
forged into the stand itself. **35** In the top of the stands there was a round band half a cubit deep, and on
the top of the stand its supports and panels were attached. **36** On the surfaces of the supports and on the
panels Huram engraved cherubim, lions, and palm trees that covered the space available, and they were
surrounded by wreaths. **37** He made the ten stands in this manner. All of them were cast in the same
molds, and they had one size, and the same shape.

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38 Huram made ten basins of bronze. One basin could hold forty baths of water. Each basin was four cubits across and there was one basin on each of ten stands. **39** He made five stands on the south-facing side of the temple and five on the north-facing side of the temple. He set the sea on the east corner, facing toward the south of the temple.

40 Huram made the basins and the shovels and the sprinkling bowls. Then he finished all the work that he did for King Solomon in the temple of Yahweh:

41 the two pillars, and the bowl-like capitals that were on top of the two pillars, and the two sets of decorative latticework to cover the two bowl like capitals that were on top of the pillars.

42 He made the four hundred pomegranates for the two sets of decorative latticework (two rows of pomegranates for each set of latticework to cover the two bowl-like capitals that were on the pillars);

43 the ten stands, and the ten basins on the stands.

44 He made the large basin called the sea with its twelve oxen under it;

45 also the pots, shovels, basins, and all the other implements. Huram made them out of polished bronze, for King Solomon, for the temple of Yahweh. **46** The king had cast them in the plain of the Jordan, in the clay ground between Sukkoth and Zarethan. **47** Solomon did not weigh all the utensils because there were too many to weigh, because the weight of the bronze could not be measured.

48 Solomon had made all the furnishings that were in the temple of Yahweh out of gold: the golden altar and the table on which the bread of the presence was to be placed;

49 the lampstands, five on the right side and five on the left, in front of the inner room, were of pure gold, and the flowers, the lamps, and the tongs were of gold.

50 Solomon also had made the cups, lamp trimmers, basins, spoons, and incense burners, all of which were made of pure gold; he had sockets of gold made for the doors of the inner room (which was the most holy place), and for the doors of the main hall of the temple.

51 In this way, all the work that King Solomon directed for the house of Yahweh was finished. So Solomon brought in the things that were set apart by David, his father, and the silver, the gold, and the furnishings, and put them into the storerooms of the house of Yahweh.

Footnotes

7:7 [1]There was a repetition of the word for

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1 Kings 7 General Notes

Structure and formatting

This chapter has a description of the palace Solomon built and the materials used in the temple courtyard. It is the last chapter about the building of the temple. (See: temple)

Special concepts in this chapter

Bronze

Solomon hired a man from Tyre who was good at casting things out of bronze. The bronze objects were made by hollowing out the shape of the object in clay and then pouring in the hot melted liquid bronze and letting it cool. He made two large pillars and a large water reservoir set on the backs of 12 bronze cows. He made all the instruments for use in the sacrifices outside the temple. He made the furnishing inside the temple out of gold.

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The temple and the palace
Solomon spent 13 years building a palace for himself that was much bigger than the temple. It is significant that the house of Solomon was much larger than the house of God. (See: houseofgod)

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1 Kings 7:1

General Information:
The author is writing about Solomon's palace.

Solomon took thirteen years to build his own palace
Solomon would have commanded his workers to do this work. Alternate translation: "It took Solomon's workers thirteen years to build his palace"

palace
If your language does not have a word for "palace," you may translate this as "house" or "big house."

1 Kings 7:2

General Information:
Some details are given about the structure of the Palace of the Forest of Lebanon.

He built
Solomon would have commanded his workers to do this work. Alternate translation: "He commanded them to build"

the Palace of the Forest of Lebanon
"the house called the House of the Lebanon Forest"

one hundred cubits ... fifty cubits ... thirty cubits
A cubit is 46 centimeters. Alternate translation: "46 meters ... 23 meters ... 13.8 meters"

beams
A beam is a long piece of strong wood used to support walls and roofs.

1 Kings 7:3

Connecting Statement:
Some details continue to be given about the structure of the Palace of the Forest of Lebanon.

The house was roofed with cedar that rested on beams
This can be stated in active form. Alternate translation: "The carpenters built a roof from cedar planks and attached them to beams"

beams
long pieces of strong wood usually used to support a roof

1 Kings 7:4

Connecting Statement:
Some details continue to be given about the structure of the Palace of the Forest of Lebanon.

1 Kings 7:5

Connecting Statement:
Some details continue to be given about the structure of the Palace of the Forest of Lebanon.

were made square
"had rectangular frames"

1 Kings 7:6

General Information:
The author writes about the structure of the Hall of Pillars.

colonnade
a series of columns, all the same distance apart

fifty cubits ... thirty cubits
A cubit is 46 centimeters. Alternate translation: "23 meters ... 13.8 meters"

portico
an area of a building made of columns and a roof that leads to and connects with the building's entrance door. See how you translated this in 1 Kings 6:3

1 Kings 7:7

General Information:
The author writes about the hall of the throne.

Solomon built
Solomon would have commanded his workers to do this work. Alternate translation: "Solomon had them build"

the hall of the throne
Possible meanings are 1) "the house in which he was going to place his throne" or 2) "a house named The King's Chair House"

It was covered with cedar
This can be stated in active form. Alternate translation: "The workers covered the floor with cedar wood"

1 Kings 7:8

General Information:
The author continues to write about the palace area.

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Solomon's house in which he was to live, in another courtyard within the palace grounds, was designed in a similar way
This can be translated in active form. Alternate translation: "Solomon had someone design the house in which he was to live, in another courtyard within the palace grounds, in almost the same way"

He also built
Solomon would have commanded his workers to do this work. Alternate translation: "He also commanded them to build"

1 Kings 7:9

General Information:
The writer is writing about the stones used for the buildings.

These buildings were adorned with costly hewn stones
This can be stated in active form. Alternate translation: "The workers adorned the buildings with costly, hewn stones"

hewn stones, precisely measured and cut with a saw and smoothed
This can be stated in active form. Alternate translation: "hewn stones, that workers had precisely measured and cut with a saw and smoothed"

These stones were used
This can be stated in active form. Alternate translation: "The workers used these stones"

from the foundation to the stones on top, and also on the outside to the great court
The author is emphasizing that the workers used expensive stones for the foundations and all the buildings.

1 Kings 7:10

The foundation was constructed
This can be stated in active form. Alternate translation: "The workers constructed the foundation"

eight and ten cubits
A cubit is 46 centimeters. Alternate translation: "about 3.7 meters and 4.6 meters"

1 Kings 7:11

cedar beams
A beam is a long piece of wood used for structural support.

1 Kings 7:12

three rows of cut stone and a row of cedar beams
See how you translated this in 1 Kings 6:36.

1 Kings 7:13

brought him from Tyre
Huram accepted Solomon's invitation to come to Jerusalem.

1 Kings 7:14

the son of a widow ... his father was a man of Tyre
A widow is a woman whose husband has died, so we know that the father is dead.

Huram was filled with wisdom and understanding and skill
This can be stated in active form. The words "wisdom and understanding" mean basically the same thing and are used together for emphasis. Yahweh giving such things as wisdom is spoken of as if they were liquids that Yahweh had poured into a container, and Huram is spoken of as if he were that container. Alternate translation: "Yahweh had given Huram wisdom, understanding, and skill"

1 Kings 7:15

eighteen cubits ... twelve cubits
A cubit is about 46 centimeters. Alternate translation: "about 8.3 meters ... 5.5 meters"

in circumference
Circumference is the distance or measurement around a circular object or area.

1 Kings 7:16

five cubits
A cubit is about 46 centimeters. Alternate translation: "2.3 meters"

two capitals
decorations on top of each of the two pillars

polished bronze
They polished the bronze so that it would reflect sunlight. "gleaming bronze"

1 Kings 7:17

Checker latticework and wreaths of chain work
"Crossed metal strips woven together and metal chains twisted together"

1 Kings 7:18

Huram made
Huram would have commanded his workers to do this work. Alternate translation: "Huram commanded his workers to make"

two rows of pomegranates
A pomegranate is a fruit with a hard, red rind and many juicy seeds inside. Huram did not use real

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pomegranates to decorate the pillars. He made them out of bronze.

1 Kings 7:19

The capitals ... were decorated with lilies, four cubits high
Lilies are plants whose flowers are wide at one end and very narrow at the other end. These words can be stated in active form. Alternate translation: "Huram decorated the capitals ... with bronze lilies, four cubits high"

the tops of the portico
Translate "portico" as in 1 Kings 7:6.

four cubits
A cubit is 46 centimeters. Alternate translation: "about 1.8 meters"

1 Kings 7:20

two hundred pomegranates
"200 pomegranates." A pomegranate is a fruit with a hard, red rind and many juicy seeds inside. See how you translated this in [1 Kings 7:18]

1 Kings 7:21

He raised up
Huram would have commanded his workers to do this work. Alternate translation: "They raised up"

The pillar on the right was named Jakin
This can be stated in active form. Alternate translation: "The name of the pillar on the right side was Jakin"

the pillar on the left was named Boaz
This can be stated in active form. Alternate translation: "The name of the pillar on the left side was Boaz"

1 Kings 7:22

The fashioning of the pillars was done
This can be stated in active form. Alternate translation: "Huram fashioned the pillars" or "Huram's men fashioned the pillars"

1 Kings 7:23

Huram made
Huram would have commanded his workers to do this work. Alternate translation: "Huram also commanded them to make"

the round sea
This refers to a particular bronze tank or basin in the temple. It was very large and held a lot of water. It was called "the sea."

cast metal
Huram melted the bronze and formed it in a mold.

ten cubits ... five cubits ... thirty cubits
A cubit is 46 centimeters. Alternate translation: "4.6 meters ... 2.3 meters ... 13.8 meters"

from brim to brim
"from one edge to the other"

in circumference
Circumference is the distance or measurement around a circular object or area.

1 Kings 7:24

encircling the sea were gourds
A gourd is a type of hard, round vegetable that grows on a vine on the ground.

when that basin was cast
This can be stated in active form. Alternate translation: "when Huram cast that basin"

1 Kings 7:25

The Sea
This refers to the bronze tank or basin that held water for sacrifices.

stood on
"was on top of"

"The Sea" was set on top of them
This can be stated in active form. Alternate translation: "Huram's workers set 'The Sea' on top of the bronze oxen"

hindquarters
This is the back quarter of the body of an animal with four feet.

1 Kings 7:26

the width of a hand
This is about eight centimeters.

its brim was forged like the brim of a cup, like a lily blossom
This can be stated in active form. Alternate translation: "Huram forged the brim to look like the brim of a cup, to curve outward like a lily"

two thousand baths
"2,000 baths." A bath is a unit of volume equal to about 22 liters. Alternate translation: "44 cubic meters" or "44,000 liters")

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1 Kings 7:27

Huram made
Huram would have commanded his workers to do this work. Alternate translation: "Huram also commanded them to make" or "They also made"

four cubits ... three cubits
A cubit is 46 centimeters. Alternate translation: "about 1.8 meters ... about 1.4 meters"

1 Kings 7:28

The work of the stands was like this
This means the author will describe the stands in the words that follow.

1 Kings 7:29

on the panels and on the frames were lions, oxen, and cherubim
There were decorative pieces in the shapes of lions, oxen, and cherubim fastened to the sides of the stands.

wreaths of hammered work
Here the word "wreaths" refers to spiral-shaped pieces of bronze.

1 Kings 7:30

four bronze wheels and axles
There was one axle for each pair of wheels. Alternate translation: "four bronze wheels and two axles"

its four corners
"the four corners of each stand"

The supports were cast with wreaths
Each support was cast as one piece with the wreaths. This can be stated in active form. Alternate translation: "Huram cast the supports with spiral-shaped pieces"

1 Kings 7:31

a cubit and a half ... a cubit
A cubit is 46 centimeters. Alternate translation: "about 70 centimeters ... about 50 centimeters"

a crown that rose up
Here the word "crown" refers to the circular piece at the top of the stand's opening that held the basin.

their panels were square
"the panels of the stands were square." This phrase returns to the description of the panels that began in 1 Kings 7:28.

1 Kings 7:32

their housings
Here the word "their" refers to the axles. The word "housings" refers to the casings into which the axles were inserted.

a cubit and a half
A cubit was 46 centimeters. Alternate translation: "about 70 centimeters"

1 Kings 7:33

The wheels were forged like chariot wheels
This can be stated in active form. Alternate translation: "Huram made the wheels like small chariot wheels"

Their housings, rims, spokes, and hubs
Here the word "Their" refers to the wheels.

1 Kings 7:34

There were four handles at the four corners of each stand
"There was a handle at each of the four corners of each stand"

1 Kings 7:35

half a cubit deep
A cubit was 46 centimeters. Alternate translation: "twenty-three centimeters wide"

on the top of the stand its supports and panels were attached
This can be stated in active form. Alternate translation: "Huram attached the supports and panels to the top of each stand"

1 Kings 7:36

Huram engraved
Huram would have commanded his workers to do this work. Alternate translation: "they engraved"

they were surrounded
Here the word "they" refers to the cherubim, lions, and palm trees.

they were surrounded by wreaths
The word "wreaths" refers to spiral-shaped pieces of bronze. This can be stated in active form. Alternate translation: "there were wreaths all around them"

1 Kings 7:37

He made
Huram would have commanded his workers to do this work. Alternate translation: "He commanded them to make"

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All of them were cast in the same molds
This can be stated in active form. Alternate translation: "Huram cast all of the stands in the same mold" or "They cast all of the stand in the same mold"

they had one size, and the same shape
"all of the stands were the same size and shape"

1 Kings 7:38

Huram made ten
Huram would have commanded his workers to do this work. Alternate translation: "Huram had them make ten"

forty baths
A bath is a unit of volume equal to about 22 liters. Alternate translation: "about 880 liters"

four cubits
A cubit is 46 centimeters. Alternate translation: "about 1.8 meters"

1 Kings 7:39

He made five ... He set
Huram would have commanded his workers to do this work. Alternate translation: "Human had them make five ... Huram commanded them to set"

the south-facing side ... the north-facing side
"the south side ... the north side"

on the east corner, facing toward the south of the temple
"near the southeast corner of the temple"

1 Kings 7:40

Huram made ... he finished
Huram would have commanded his workers to do this work. Alternate translation: "Huram had them make ... they finished"

1 Kings 7:41

the bowl-like capitals
The capitals were shaped like bowls.

decorative latticework
"crossed metal strips woven together"

1 Kings 7:42

He made
Huram would have commanded his workers to do this work. Alternate translation: "They made"

four hundred pomegranates
"400 pomegranates." A pomegranate is a fruit with a hard, red rind and many juicy seeds inside. See how you translated this in [1 Kings 7:18]

1 Kings 7:43

General Information:
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1 Kings 7:44

He made
Huram would have commanded his workers to do this work. Alternate translation: "They made"

1 Kings 7:45

Huram made
Huram would have commanded his workers to do this work. Alternate translation: "They made"

all the other implements
"all the other tools"

polished bronze
bronze that was polished so that it would reflect light

1 Kings 7:46

The king had cast them
Solomon would have commanded his workers to do this work. Alternate translation: "The king had his workers cast them"

plain of the Jordan
"flat land near the Jordan River"

Sukkoth ... Zarethan
These are names of cities.

1 Kings 7:47

Solomon did not weigh
Solomon would have commanded his workers to do this work. Alternate translation: "Solomon did not have them weigh"

the weight of the bronze could not be measured
This can be stated in active form. Alternate translation: "no one could measure the weight of the bronze"

1 Kings 7:48

Solomon had made
Solomon would have commanded his workers to do this work. Alternate translation: "Solomon's workers had made"

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on which the bread of the presence was to be placed
This can be stated in active form. Alternate translation: "on which the priests were to place the bread of the presence"

1 Kings 7:49

the flowers, the lamps
The "flowers" and "lamps" were part of the lampstands.

1 Kings 7:50

had made the cups ... all of which were made of pure gold
This can be stated in active form. Alternate translation: "had his workers make all the cups ... out of pure gold"

sockets of gold made for the doors
Here "sockets" may refer to either 1) the sockets in which the door pegs turned, or 2) the hinges on which the doors hung.

1 Kings 7:51

the work that King Solomon directed for the house of Yahweh was finished
This can be stated in active form. Alternate translation: "the workers finished the work that King Solomon had them do for the house of Yahweh"

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Chapter 8

1 Then Solomon assembled the elders of Israel, all the heads of the tribes, and the leaders of the families
of the people of Israel, before himself in Jerusalem, to bring up the ark of the covenant of Yahweh from
the city of David, that is, Zion. **2** All the men of Israel assembled before King Solomon at the feast, in the
month of Ethanim, which is the seventh month. **3** All the elders of Israel came, and the priests took up the
ark. **4** They brought up the ark of Yahweh, the tent of meeting, and all the holy furnishings that were in
the tent. The priests and the Levites brought these things up. **5** King Solomon and all the assembly of
Israel came together before the ark, sacrificing sheep and cattle that could not be counted. **6** The priests
brought in the ark of the covenant of Yahweh to its place, into the inner room of the house, to the most
holy place, under the wings of the cherubim. **7** For the cherubim spread out their wings to the place of the
ark, and they covered the ark and the poles by which it was carried. **8** The poles were so long that their
ends were seen from the holy place in front of the inner room, but they could not be seen from outside.
They are there to this day. **9** There was nothing in the ark except the two tablets of stone that Moses had
put there at Horeb, when Yahweh made a covenant with the people of Israel when they came out of the
land of Egypt. **10** It came about that when the priests came out of the holy place, the cloud filled the
temple of Yahweh. **11** The priests could not stand to serve because of the cloud, for the glory of Yahweh
filled his house.

12 Then Solomon said, "Yahweh has said

that he would live in thick darkness,
13 But I have built you a lofty residence,
a place for you to live in forever."

14 Then the king turned around and blessed all the assembly of Israel, while all the assembly of Israel was
standing. **15** He said, "May Yahweh, the God of Israel, be praised, who spoke to David my father, and has
fulfilled it with his own hands, saying, **16** 'Since the day that I brought my people Israel out of Egypt, I
chose no city out of all the tribes of Israel in which to build a house, in order for my name to be there.
However, I chose David to rule over my people Israel.' **17** Now it was in the heart of David my father to
build a house for the name of Yahweh, the God of Israel. **18** But Yahweh said to David my father, 'In that it
was in your heart to build a house for my name, you did well for it to be in your heart. **19** Nevertheless
you will not build the house; instead, your son, one who will be born from your loins, will build the house
for my name.' **20** Yahweh has carried out the word that he had said, for I have arisen in the place of David
my father, and I sit on the throne of Israel, as Yahweh promised. I have built the house for the name of
Yahweh, the God of Israel. **21** I have made a place for the ark there, in which is Yahweh's covenant, which
he made with our fathers when he brought them out of the land of Egypt."

22 Solomon stood before the altar of Yahweh, before all the assembly of Israel, and spread out his hands
toward the heavens. **23** He said, "Yahweh, God of Israel, there is no God like you in the heavens above or
on the earth below, who keeps his covenant faithfulness with your servants who walk before you with all
their heart; **24** you who have kept with your servant David my father, what you promised him. Yes, you
spoke with your mouth and have fulfilled it with your hand, as it is today. **25** Now then, Yahweh, God of
Israel, carry out what you have promised to your servant David my father, when you said, 'You will not fail
to have a man in my sight to sit on the throne of Israel, if only your descendants are careful to walk
before me, as you have walked before me.' **26** Now then, God of Israel, let your word be confirmed, which
you have spoken to your servant David my father.

27 But will God actually live on the earth? Look, the entire universe and heaven itself cannot contain you
—how much less can this temple that I have built! **28** Yet please respect this prayer of your servant and
his humble request, Yahweh my God; listen to the cry and prayer that your servant prays before you
today. **29** May your eyes be open toward this temple night and day, to the place about which you have
said, 'My name and my presence will be there'—in order to listen to the prayers that your servant will
pray toward this place. **30** So listen to the humble request of your servant and of your people Israel when
we pray toward this place. Yes, listen from the place where you live, from the heavens; and when you
listen, forgive.

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31 If a man sins against his neighbor and is required to swear an oath, and if he comes and swears an oath before your altar in this house, **32** listen from the heavens and act. Judge your servants, condemning the wicked and bringing what he has done upon his own head. Declare the innocent not guilty and give to him according to his righteousness.

33 When your people Israel are defeated by an enemy because they have sinned against you, if they turn back to you, confess your name, pray, and seek your favor in this temple— **34** then please listen in the heavens and forgive the sin of your people Israel; bring them back to the land that you gave to their ancestors.

35 When the skies are shut up and there is no rain because the people have sinned against you—if they pray toward this place, confess your name, and turn from their sin when you have afflicted them— **36** then listen in heaven and forgive the sin of your servants and of your people Israel, when you teach them the good way in which they should walk. Send rain on your land, which you have given to your people as an inheritance.

37 Suppose there is famine in the land, or suppose that there is disease, blight or mildew, locusts or caterpillars; or suppose that an enemy attacks the city gates in their land, or that there is any plague or sickness— **38** and suppose then that prayers and humble requests are made by a person or by all your people Israel—each knowing the plague in his own heart as he spreads out his hands toward this temple. **39** Then listen from heaven, the place where you live, forgive and act, and reward every person for all he does; you know his heart, because you and you only know the hearts of all human beings. **40** Do this so that they may fear you all the days that they live on the land that you gave to our ancestors.

41 In addition, concerning the foreigner who does not belong to your people Israel: When he comes from a distant country because of your name— **42** for they will hear of your great name, your mighty hand, and your raised arm—when he comes and prays toward this temple, **43** then please listen from heaven, the place where you live, and do whatever the foreigner asks of you. Do this so that all the peoples on earth may know your name and fear you, as do your own people Israel. Do this so they might know that this house I have built is called by your name.

44 Suppose that your people go out to battle against an enemy, by whatever way you may send them, and suppose that they pray to you, Yahweh, toward the city that you have chosen, and toward the house that I have built for your name. **45** Then listen in the heavens to their prayer and their request, and help their cause.

46 Suppose that they sin against you, since there is no one who does not sin, and suppose that you are angry with them and deliver them to the enemy, so that the enemy takes them away captive to their land, whether distant or near. **47** Then suppose that they realize they are in the land where they have been exiled, and suppose that they repent and seek favor from you from the land of their captors. Suppose that they say, 'We have acted perversely and sinned. We have behaved wickedly.' **48** Suppose that they return to you with all their heart and with all their soul in the land of their enemies who captured them, and suppose that they pray to you toward their land, which you gave to their ancestors, and toward the city that you chose, and toward the house that I have built for your name. **49** Then from heaven, the place where you live, listen to their prayer and their request for help, and you will make matters right for them. **50** Forgive your people who have sinned against you, and all their transgressions that they have committed against you, and make them objects of compassion before those who have taken them captive, and cause their captors to have compassion on them. **51** They are your people and your inheritance, whom you rescued out of Egypt as if from the middle of a furnace where iron is forged. **52** May your eyes be open to the humble request of your servant and to the requests of your people Israel, to listen to them whenever they cry to you. **53** For you separated them from among all the peoples of the earth to belong to you and receive your promises, just as you explained by Moses your servant, when you brought our fathers out of Egypt, Lord Yahweh."

54 So it was that when Solomon had finished praying all this prayer and request for favor to Yahweh, he arose from before the altar of Yahweh, from kneeling on his knees with his hands spread out toward the heavens. **55** He stood and blessed all the assembly of Israel in a loud voice, saying, **56** "May Yahweh be praised, who has given rest to his people Israel, keeping all his promises. Not one word has failed out of all Yahweh's good promises that he made with Moses his servant. **57** May Yahweh our God be with us, as he was with our ancestors. May he never leave us or abandon us, **58** that he may incline our hearts to him,

to live in all his ways and keep his commandments and his regulations and his statutes, which he commanded our fathers. **59** Let these words I have spoken, by which I have sought the favor of Yahweh, be near Yahweh our God day and night, so that he may help the cause of his servant and the cause of his people Israel, as every day will require; **60** that all the peoples of the earth may know that Yahweh, he is God, and there is no other God! **61** Therefore let your heart be true to Yahweh our God, to walk in his statutes and keep his commandments, as on this day."

62 So the king and all Israel with him offered sacrifices to Yahweh. **63** Solomon offered a sacrifice of fellowship offerings to Yahweh: twenty-two thousand cattle and 120,000 sheep. So the king and all the people of Israel dedicated the house of Yahweh. **64** The same day the king set apart the middle of the courtyard in front of the temple of Yahweh, for there he offered the burnt offerings, the grain offerings, and the fat of the fellowship offerings, because the bronze altar that was before Yahweh was too small to receive the burnt offering, the grain offerings, and the fat of the fellowship offerings. **65** So Solomon held the feast at that time, and all Israel with him, a great assembly, from Lebo Hamath to the brook of Egypt, before Yahweh our God for seven days and also for another seven days, a total of fourteen days. **66** On the eighth day he sent the people away, and they blessed the king and went to their tents with joyful and glad hearts for all the goodness that Yahweh had shown to David, his servant, and to Israel, his people.

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1 Kings 8 General Notes

Structure and formatting

The ark is placed in the new temple. This is a very significant event in the history of the Israelites. (See: temple)

Special concepts in this chapter

Celebration of the temple's completion

When the temple was finished, Solomon told all of the people to come to Jerusalem. They took the ark out of the tent and brought it to the temple. Then Solomon prayed that God would hear and answer prayers made to him when they faced towards the temple.

Important figures of speech in this chapter

Idiom

Solomon prayed that God would respond to people's prayers using an idiom: "that your eyes may be open to the request of your servant."

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1 Kings 8:1

assembled the elders of Israel

"called together the leaders of Israel"

1 Kings 8:2

All the men of Israel

This may refer either 1) to the people whom Solomon called to Jerusalem and who are listed in 8:1 or 2) generally to those who traveled to Jerusalem for the feast, not necessarily to every male person who lived in Israel.

at the feast

This is a reference to the Feast of Sukkoth, also known as the Feast of Tabernacles or Feast of Shelters .

in the month of Ethanim, which is the seventh month

"Ethanim" is the seventh month of the Hebrew calendar. It is during the last part of September and the first part of October on Western calendars.

1 Kings 8:3

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1 Kings 8:4

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1 Kings 8:5

all the assembly of Israel

This is a generalization.

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sheep and cattle that could not be counted
This can be stated in active form. Alternate translation: "more sheep and cattle than anyone would ever be able to count"

1 Kings 8:6

into the inner room of the house, to the most holy place, under
"into the inner room of the house—that is, to the most holy place—under"

1 Kings 8:7

poles by which it was carried
This can be stated in active form. Alternate translation: "poles by which the priests carried it"

1 Kings 8:8

their ends were seen ... they could not be seen
This can be stated in active form. Alternate translation: "people could see their ends ... people could not see them"

this day
This means the day on which the writer wrote.

1 Kings 8:9

There was nothing in the ark except the two tablets ... Egypt
This double negative emphasizes that the two tablets were the only things in the ark. Alternate translation: "The only things in the ark were the two tablets ... Egypt"

1 Kings 8:10

It came about that
This phrase is used here to mark an important event in the story. If your language has a way for doing this, you could consider using it here.

1 Kings 8:11

General Information:
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1 Kings 8:12

Yahweh has said ... darkness
Solomon speaks to Yahweh as if he were speaking to someone else to show that he respects Yahweh.

1 Kings 8:13

lofty residence
beautiful building in which someone very important lives

1 Kings 8:14

all the assembly of Israel
"all the people of Israel who were gathered there"

1 Kings 8:15

May Yahweh, the God of Israel, be praised
This can be stated in active form. Alternate translation: "Praise Yahweh, the God of Israel"

with his own hands
The hand is a metonym for the power in the hand. Alternate translation: "by his own power"

1 Kings 8:16

in order for my name to be
The word "name" is a metonym for the person, and "for ... name" refers to worshiping the person. See how you translated similar words in [1 Kings 3:2]

1 Kings 8:17

it was in the heart of David my father
What David desired is spoken of as if it were an item in a container and the heart as if it were a container. Alternate translation: "David my father desired"

for the name of Yahweh
The word "name" is a metonym for the person, and "for the name" refers to worshiping the person. See how you translated similar words in [1 Kings 3:2]

1 Kings 8:18

In that it was in your heart
What David desired is spoken of as if it were an item in a container and the heart as if it were a container. Alternate translation: "Because you desired"

for my name
The word "name" is a metonym for the person, and "for ... name" refers to worshiping the person. See how you translated similar words in [1 Kings 3:2]

for it to be in your heart
What David desired is spoken of as if it were an item in a container and the heart as if it were a container. Alternate translation: "to desire to do that" or "by wanting to do that"

1 Kings 8:19

one who will be born from your loins
This can be stated in active form. Alternate translation: "one who will be your own offspring" or "one whom you yourself will father"

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1 Kings 8:20

has carried out the word that he had said
This is an idiom. Alternate translation: "has done exactly what he said he would do"

I have arisen in the place of David my father
Height is a metaphor for power. Alternate translation: "I have gained the power that David my father had"

I sit on the throne of Israel
The throne is a metonym for the activity of the one who sits on the throne. Alternate translation: "I rule over Israel"

for the name of Yahweh
The word "name" is a metonym for the person, and "for ... name" refers to worshiping the person. See how you translated this in 1 Kings 3:2. Alternate translation: "in which people will worship Yahweh"

1 Kings 8:21

is Yahweh's covenant, which
The stone tablets on which Yahweh had written the terms of the covenant are spoken of as if they were the covenant itself. Alternate translation: "are the tablets on which Yahweh wrote the terms of the covenant that"

1 Kings 8:22

all the assembly of Israel
"all the people of Israel who were gathered there"

1 Kings 8:23

who keeps his covenant faithfulness with your servants
The abstract noun "faithfulness" can be stated as "faithfully" or "faithful." Alternate translation: "who faithfully loves your servants" or "who is faithful to your covenant with your servants"

walk before you with all their heart
The way a person lives is spoken of as if that person were walking on a path. Alternate translation: "live wholeheartedly the way that you want them to"

1 Kings 8:24

fulfilled it with your hand
The hand is a metonym for the power of the hand. Alternate translation: "by your power fulfilled what you said"

1 Kings 8:25

to sit on the throne of Israel
The throne is a metonym for the activity of the one who sits on the throne. Alternate translation: "to rule over Israel"

walk before me ... have walked before me
The way a person lives is spoken of as if that person were walking on a path. Alternate translation: "live as I want you to ... have lived as I want you to"

1 Kings 8:26

General Information:
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1 Kings 8:27

But will God actually live on the earth?
Possible meanings of this question are 1) Solomon is asking a real question and expecting an answer or 2) the question is rhetorical and Solomon is emphasizing that God is too big and mighty to live on earth. Alternate translation: "But it surely cannot be that God will actually live on the earth!"

But will God
Here Solomon speaks about God in the third person. It can be stated in the second person. Alternate translation: "But will you"

Look
"What I am about to say is important" or "The truth is that"

you—how much less can this temple that I have built
"you, so this temple that I have built certainly cannot contain you"

1 Kings 8:28

respect this prayer of your servant and his humble request
The words "prayer" and "humble request" mean basically the same thing and emphasize that he is sincere as he makes his request. Solomon refers to himself as "your servant" to show that he respects Yahweh. This can be stated in first person. Alternate translation: "respect me, your servant, as I make this request"

listen to the cry and prayer that your servant prays before you today
The words "cry" and "prayer" mean basically the same thing and emphasize that he is sincere as he asks Yahweh to help him. Solomon refers to himself as "your servant" to show that he respects Yahweh. This can be stated in first person. Alternate translation: "listen to me, your servant, as I call today for you to help me"

1 Kings 8:29

May your eyes be open toward
The eye is a metonym for what the eye does. Alternate translation: "May you watch over"

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night and day
This is a merism. Alternate translation: "all the time" or "continually"

My name and my presence
These two words together emphasize that Yahweh will dwell in the temple.

that your servant will pray
Solomon speaks of himself as "your servant" to show that he respects Yahweh. This can be stated in first person. Alternate translation: "that I, your servant, will pray"

1 Kings 8:30

listen to the humble request of your servant and of your people Israel
Solomon speaks of himself as "your servant" to show that he respects Yahweh. This can be stated in first person. Alternate translation: "listen to my humble request and the humble request of your people Israel"

1 Kings 8:31

is required to swear
This can be stated in active form. Alternate translation: "someone requires him to swear"

1 Kings 8:32

upon his own head
Here "head" refers to the whole person. Alternate translation: "on him"

give to him according to his righteousness
"to give him what he deserves because he is righteous"

1 Kings 8:33

your people Israel are defeated by an enemy
This can be stated in active form. Alternate translation: "an enemy defeats your people Israel"

confess your name
Possible meanings are 1) "confess that they have sinned against you" or 2) "praise you" or 3) "say that they will obey you from now on."

1 Kings 8:34

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1 Kings 8:35

the skies are shut up and there is no rain
The sky is spoken of as if it were a building in which God stores the rain. Alternate translation: "you do not allow rain to fall"

confess your name
Possible meanings are 1) "confess that they have sinned against you" or 2) "praise you" or 3) "say that they will obey you from now on." See how you translated this in 1 Kings 8:33.

1 Kings 8:36

in which they should walk
The way a person lives is spoken of as if that person were walking on a path. Alternate translation: "that they should live"

1 Kings 8:37

Suppose there is famine in the land, or ... sickness
Solomon speaks about events that he thinks could happen in the future.

blight or mildew
These are agricultural terms that refer to the death of crops from either too little or too much rain, respectively.

locusts or caterpillars
A "locust" is a type of grasshopper that causes destruction by eating crops. The word "caterpillar" refers to an early growth stage of the locust.

1 Kings 8:38

prayers and humble requests
The words "prayer" and "humble requests" mean basically the same thing and emphasize that the person is sincere as he makes his request. See how you translated similar words in [1 Kings 8:28]

knowing the plague in his own heart
Possible meanings are 1) The person's sin is spoken of as if it were a plague. Alternate translation: "knowing the sin in his own heart" or 2) The "plague" is a metonym for the sins that the disasters are a punishment for. Alternate translation: "knowing in his heart that the plague is the result of his own sin"

1 Kings 8:39

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1 Kings 8:40

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1 Kings 8:41

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1 Kings 8:42

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1 Kings 8:43

this house I have built is called by your name
The phrase "is called by your name" shows that God possesses and owns the house. This can be stated in active form. Alternate translation: "you own this house that I have built"

1 Kings 8:44

Suppose that your people go out ... suppose that they pray
Solomon speaks about events that he thinks could happen in the future. The situations he describes are conditions for what he requests in the following sentence. The words "suppose that" can be translated with the word "if," and this sentence can be connected to his request in verse 45.

for your name
The word "name" is a metonym for the person, and "for ... name" refers to worshiping the person. See how you translated similar words in [1 Kings 3:2]

1 Kings 8:45

their prayer and their request
The words "prayer" and "request" mean basically the same thing and emphasize that the people are sincere as they make their request. See how you translated similar words in [1 Kings 8:28]

1 Kings 8:46

Suppose that they sin ... suppose that you are
Solomon speaks about events that he thinks could happen in the future. The events that he describes in verese 46-48 are conditions for his requests in verses 49-50.

1 Kings 8:47

suppose that they realize ... suppose that they repent ... Suppose that they say
Solomon speaks about events that he thinks could happen in the future.

where they have been exiled
This can be stated in active form. Alternate translation: "where their enemies have taken them as exiles"

captors
people who keep others as prisoners

We have acted perversely and sinned. We have behaved wickedly
These two sentences mean the same thing. Together they emphasize how bad the people's actions were.

acted perversely and sinned
The words mean basically the same thing and emphasize how badly the people sinned.

1 Kings 8:48

Suppose that they return ... suppose that they pray
Solomon speaks about events that he thinks could happen in the future. The events that he describes in verese 46-48 are conditions for his requests in verses 49-50.

with all their heart and with all their soul
The idiom "with all ... heart" means "completely" and "with all ... soul" means "with all ... being." These two phrases have similar meanings. See how you translated this in [1 Kings 2:4]

in the land
"while they are living in the land"

toward their land
"toward the land in which they belong." This refers to Israel.

for your name
The word "name" is a metonym for the person, and "for ... name" refers to worshiping the person. See how you translated similar words in [1 Kings 3:2]

1 Kings 8:49

their prayer and their request
The two words "prayer" and "request" mean basically the same thing. Together they emphasize that the people were sincere as they made their request to Yahweh. See how you translated similar words in [1 Kings 8:28]

1 Kings 8:50

Forgive your people who have sinned against you, and all their transgressions that they have committed against you
Solomon twice requests Yahweh to forgive the people. This emphasizes the earnestness of his request.

1 Kings 8:51

a furnace where iron is forged
This can be stated in active form. Alternate translation: "a furnace where people forge iron"

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1 Kings 8:52

May your eyes be open
The eye is a synecdoche for the person. Alternate translation: "Please pay attention"

1 Kings 8:53

General Information:
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1 Kings 8:54

prayer and request
The words "prayer" and "request" mean basically the same thing and emphasize that he is sincere as he makes his request. See how you translated similar words in [1 Kings 8:28]

1 Kings 8:55

General Information:
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1 Kings 8:56

May Yahweh be praised
This can be stated in active form. Alternate translation: "Praise Yahweh"

Not one word has failed out of all Yahweh's good promises
This can be stated positively. Alternate translation: "Yahweh has made every word of his good promises come true"

1 Kings 8:57

leave us or abandon us
These two phrases mean basically the same thing and emphasize Solomon's desire for Yahweh to be present with the people.

1 Kings 8:58

incline our hearts to him
Here their "hearts" refer to the people's desires and emotions. Desiring to please someone is spoken of as inclining the heart toward that person. Alternate translation: "make us want to please him"

live in all his ways
Here "in his ways" is an idiom that refers to the way he wants people to live. Alternate translation: "live as he requires us to live"

1 Kings 8:59

day and night
This merism refers to "all the time" or "continually."

1 Kings 8:60

General Information:
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1 Kings 8:61

let your heart be true
"be wholly devoted"

walk in his statutes
The way a person lives is spoken of as if that person were walking on a path. Alternate translation: "always obey his statutes"

1 Kings 8:62

all Israel with him
This generalization may refer either 1) to the people whom Solomon called to Jerusalem and who are listed in [1 Kings 8:1]

1 Kings 8:63

all the people of Israel
This generalization may refer either 1) to the people whom Solomon called to Jerusalem and who are listed in [1 Kings 8:1]

twenty-two thousand cattle
"22,000 cattle"

120,000 sheep
"one hundred twenty thousand sheep"

1 Kings 8:64

the bronze altar that was before Yahweh
"the bronze altar that was in Yahweh's presence." Since the temple is Yahweh's dwelling place among his people, the altar is described as being in his presence.

1 Kings 8:65

all Israel with him
This generalization may refer either 1) to the people whom Solomon called to Jerusalem and who are listed in [1 Kings 8:1]

seven days ... seven days ... fourteen days
"7 days ... 7 days ... 14 days"

1 Kings 8:66

eighth day
The word "eighth" is the ordinal form of "8."

joyful and glad
The two words mean basically the same thing and are combined for emphasis.

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Chapter 9

1 After Solomon had finished building the house of Yahweh and the king's palace, and after he had accomplished all that he desired to do, **2** Yahweh appeared to Solomon a second time, as he had appeared to him at Gibeon. **3** Then Yahweh said to him, "I have heard your prayer and your request for favor that you have made before me. I have set apart this house, which you have built, to myself, to put my name there forever. My eyes and my heart will be there for all time. **4** As for you, if you walk before me as David your father walked in integrity of heart and in uprightness, obeying all that I have commanded you and keeping my statutes and my decrees, **5** then I will establish the throne of your kingdom over Israel forever, as I promised David your father, saying, 'A descendant of yours will never fail to be on the throne of Israel.' **6** But if you turn away, you or your children, and do not keep my commandments and my statutes that I have placed before you, and if you go and worship other gods and bow down to them, **7** then will I cut off Israel from off the ground that I have given them; and this house that I have set apart to my name, I will cast it out of my sight, and Israel will become an example to be mocked and an object of ridicule among all peoples. **8** This temple will become a heap of ruins, and everyone who passes by it will be shocked and will hiss. They will ask, 'Why has Yahweh done this to this land and to this house?' **9** Others will answer, 'Because they abandoned Yahweh, their God, who had brought their ancestors out of the land of Egypt, and they laid hold of other gods and bowed down to them and worshiped them. That is why Yahweh has brought all this disaster on them.'" **10** It came about at the end of twenty years that Solomon had finished building the two buildings, the temple of Yahweh and the king's palace. **11** Now Hiram, the king of Tyre, had furnished Solomon with cedar and cypress trees, and with gold—all that Solomon desired—so King Solomon gave Hiram twenty cities in the land of Galilee. **12** Hiram came out from Tyre to see the cities that Solomon had given him, but they did not please him. **13** So Hiram said, "What cities are these which you have given me, my brother?" Hiram called them the Land of Kabul, which they are still called today. **14** Hiram had sent to the king 120 talents of gold.

15 This is the account of the forced labor which King Solomon imposed to build the temple of Yahweh and his own palace, the Millo, the wall of Jerusalem, and Hazor, and Megiddo, and Gezer. **16** Pharaoh king of Egypt had gone up and taken Gezer. He burned it and killed the Canaanites in the city. Then Pharaoh gave the city to his daughter, Solomon's wife, as a wedding gift. **17** So Solomon rebuilt Gezer and Beth Horon the Lower, **18** Baalath and Tamar [1] in the wilderness in the land of Judah, **19** and all the store cities that he possessed, and the cities for his chariots and the cities for his horsemen, and whatever he wished to build for his pleasure in Jerusalem, in Lebanon, and in all the lands under his rule. **20** As for all the people who were left of the Amorites, the Hittites, the Perizzites, the Hivites, and the Jebusites, who were not of the people of Israel, **21** their descendants who were left after them in the land, whom the people of Israel were not able to totally destroy—Solomon made them into forced laborers, which they are to this day. **22** However, Solomon made no forced laborers of the people of Israel. They were his soldiers, his servants, his officials, his officers, and commanders of his chariot forces and his horsemen.

23 These were also the chief officers managing the supervisors who were over Solomon's works, 550 of them, who supervised the people who did the work.

24 Pharaoh's daughter moved from the city of David to the house that Solomon had built for her. Later, Solomon built the Millo.

25 Three times each year Solomon offered burnt offerings and peace offerings on the altar that he built for Yahweh, burning incense with them on the altar that was before Yahweh. So he completed the temple and was now using it.

26 King Solomon built a fleet of ships in Ezion Geber, which is near Elath on the shore of the Red Sea, in the land of Edom. **27** Hiram sent servants to Solomon's fleet, sailors who were familiar with the sea, with Solomon's own servants. **28** They went to Ophir with servants of Solomon. From there they brought back 420 talents of gold for King Solomon.

Footnotes

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9:18 [1]is also pronounced

1 Kings 9 General Notes

Structure and formatting

There are two parts to this chapter. Verses 1–9 is a dream in which God warned Solomon that he and his descendants were not to worship idols. If they did this, the temple would be destroyed. Verses 10–28 is about Solomon's extensive building and his partnership with Hiram, king of Tyre. (See: temple)

Special concepts in this chapter

Worship only Yahweh

Yahweh alone must be worshiped. It is necessary for people to stay faithful to God and not worship idols. (See: faithful)

Important figures of speech in this chapter

Metaphor

'Walk" is a common image in Scripture. It is said, "if you walk before me as David your father walked." (See: walk)

1 Kings 9:1

General Information:

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1 Kings 9:2

General Information:

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1 Kings 9:3

your prayer and your request

The words "prayer" and "request" mean basically the same thing and emphasize that Yahweh recognized that Solomon's request was sincere. See how you translated similar words in [1 Kings 8:28]

to put my name there forever

The name is a metonym for the person. Alternate translation: "to dwell there and to claim possession of it forever"

My eyes and my heart will be there

The eyes and heart are synecdoche for the whole person. Alternate translation: "I will protect and care for it"

1 Kings 9:4

if you walk before me as David your father walked

The way a person lives is spoken of as if that person were walking on a path. Alternate translation: "if you live the way I want you to live, just as David your father did"

in integrity of heart and in uprightness

These two phrases mean basically the same thing and emphasize how righteous David was.

1 Kings 9:5

the throne of your kingdom

Here "throne" refers to his reign. Alternate translation: "your dynasty" or "your reign"

will never fail to be on the throne of Israel

The action of ruling a kingdom is spoken of as if it were a person sitting on a throne. This can be expressed positively. Alternate translation: "will always rule over Israel"

1 Kings 9:6

my commandments and my statutes

Here the words "commandments" and "statutes" mean basically the same thing and emphasize all that Yahweh has commanded.

worship other gods and bow down to them

These two phrases mean basically the same thing and are combined for emphasis.

1 Kings 9:7

set apart to my name

Here the word "name" is a metonym for the person who possesses something. Alternate translation: "set apart for myself"

I will cast it out of my sight

The abstract noun "sight" can be expressed with the verb "see." Looking at something is a metaphor for protecting it. Alternate translation: "I will put it

where I no longer have to see it" or "I will get rid of it so I no longer have to protect it"

1 Kings 9:8

This temple will become a heap of ruins
"This temple will be destroyed and its remains will be piled into a high mound"

will be shocked and will hiss
This can be stated in active form. Alternate translation: "will express amazement and make a sound of disrespect"

1 Kings 9:9

bowed down to them and worshiped them
These two phrases mean the same thing. The phrase "bowed down to them" describes the posture that people used in worship.

1 Kings 9:10

It came about
This phrase is used here to mark the beginning of a new part of the story. If your language has a way of doing this, you could consider using it here.

at the end of twenty years
"after 20 years"

Solomon had finished building
It might be best to translate so that the reader understands that other people helped Solomon do this.

1 Kings 9:11

General Information:
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1 Kings 9:12

General Information:
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1 Kings 9:13

What cities are these which you have given me, my brother?
Hiram is rebuking Solomon. This questions can be translated as a statement. Alternate translation: "These cities that you have given me are good for nothing."

which they are still called today
This can be stated in active form. Alternate translation: "and people still call them that today"

1 Kings 9:14

120 talents of gold
"one hundred and twenty talents of gold." A talent is a unit of weight equal to about 33 kilograms. Alternate translation: "about 4,000 kilograms of gold"

1 Kings 9:15

the account of the forced labor which King Solomon imposed
"the account of Solomon requiring men to work"

the Millo
Possible meanings are 1) "the terrace system" or 2) "the landfill."

1 Kings 9:16

Pharaoh king of Egypt had gone up
The person is a metonym for the army he commands. Alternate translation: "The army of Pharaoh, king of Egypt, had gone up"

1 Kings 9:17

So Solomon rebuilt Gezer
It might be best to translate so that the reader understands that other people helped Solomon do this.

1 Kings 9:18

General Information:
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1 Kings 9:19

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1 Kings 9:20

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1 Kings 9:21

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1 Kings 9:22

Solomon made no forced laborers of the people of Israel
"Solomon did not force the people of Israel to labor"

1 Kings 9:23

550 of them
"five hundred and fifty of them"

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1 Kings 9:24

built the Millo
Possible meanings are 1) "built the terrace system" or 2) "built the landfill." See how you translated "the Millo" in 1 Kings 9:15.

1 Kings 9:25

altar that was before Yahweh
See how you translated this phrase in 1 Kings 8:64.

So he completed the temple
Solomon is a metonym for the workers he hired to do the work. Alternate translation: "So his workers completed the temple"

1 Kings 9:26

King Solomon built
It might be best to translate so that the reader understands that other people helped Solomon do this.

a fleet of ships
"a large group of ships"

1 Kings 9:27

General Information:
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1 Kings 9:28

420 talents of gold
"four hundred and twenty talents of gold." A talent is a unit of weight equal to about 33 kilograms. Alternate translation: "about 14,000 kilograms of gold"

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Chapter 10

1 When the queen of Sheba heard the report about Solomon concerning the name of Yahweh, she came to
test him with hard questions. **2** She came to Jerusalem with a very long caravan, with camels loaded with
spices, much gold, and many precious gemstones. When she arrived, she told Solomon all that was in her
heart. **3** Solomon answered all her questions. There was nothing she asked that the king did not answer. **4**
When the queen of Sheba saw all Solomon's wisdom, the palace that he had built, **5** the food on his table,
the seating of his servants, the work of his servants and their clothing, also his cupbearers, and the
manner in which he offered burnt offerings in the house of Yahweh, there was no more breath in her. **6**
She said to the king, "It is true, the report that I heard in my own land of your words and your wisdom. **7** I
did not believe the message until I came here, and now my eyes have seen it. Not half was told me! In
wisdom and wealth you have exceeded the report that I heard. **8** How blessed are your wives, and how
blessed are your servants who constantly stand before you, because they hear your wisdom. [1]**9** May
Yahweh your God be praised, who has taken pleasure in you, who placed you on the throne of Israel.
Because Yahweh loved Israel forever, he has made you king, for you to do justice and righteousness!" **10**
She gave the king 120 talents of gold and a large amount of spices and precious stones. No greater
amount of spices as these that the queen of Sheba gave to King Solomon was ever given to him again.

11 The fleet of Hiram, which brought gold from Ophir, also brought from Ophir a large amount of almug
wood and precious stones. **12** The king made almug wood pillars for the temple of Yahweh and for the
king's palace, and harps and lutes for the singers. No such quantity of almug wood has ever come or been
seen again to this day.

13 King Solomon gave to the queen of Sheba everything she wished for, whatever she asked, in addition to
what Solomon gave her of his royal bounty. So she returned to her own land with her servants.

14 Now the weight of gold that came to Solomon in one year was 666 talents of gold, **15** besides the gold
that the traders and merchants brought. All the kings of Arabia and the governors in the country also
brought gold and silver to Solomon. **16** King Solomon made two hundred large shields of beaten gold. Six
hundred shekels of gold went into each one. **17** He also made three hundred shields of beaten gold. Three
minas of gold went into each shield; the king put them into the Palace of the Forest of Lebanon. **18** Then
the king made a great throne of ivory and overlaid it with the finest gold. **19** There were six steps to the
throne, and the back of it had a rounded top. There were armrests on each side of the seat, and two lions
standing beside the armrests. **20** Twelve lions stood on the steps, one on each side of each of the six steps.
There was no throne like it in any other kingdom. **21** All King Solomon's drinking cups were gold, and all
the drinking cups in the Palace of the Forest of Lebanon were of pure gold. None were silver, because
silver was not considered valuable in Solomon's days. **22** The king had at sea a fleet of ships of Tarshish,
along with the fleet of Hiram. Once every three years the fleet brought gold, silver, and ivory, as well as
apes and baboons.

23 So King Solomon exceeded all the kings of the world in riches and in wisdom. **24** All the earth sought
the presence of Solomon in order to hear his wisdom, which God had put in his heart. **25** Those who
visited brought tribute, vessels of silver and of gold, and clothes, armor, and spices, as well as horses and
mules, year after year.

26 Solomon gathered together chariots and horsemen. He had 1,400 chariots and twelve thousand
horsemen that he stationed in the chariot cities and with himself in Jerusalem. **27** The king had silver in
Jerusalem, as much as the stones on the ground. He made cedar wood to be as abundant as the sycamore
fig trees that are in the lowlands. **28** The horses that belonged to Solomon were imported from Egypt, and
Kue and the king's merchants purchased them from Kue. **29** Chariots were brought up from Egypt for six
hundred shekels of silver each, and horses for 150 shekels each. Many of these were then sold to all the
kings of the Hittites and Aram.

Footnotes

10:8 [1]Some Hebrew copies have:

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1 Kings 10 General Notes

Structure and formatting

There are two parts to this chapter: The fame of Solomon's wisdom and the wealth of his kingdom. (See: wise)

Special concepts in this chapter

==Queen of Sheba == King Solomon became so famous for his wisdom that the queen of Sheba (modern day Yemen) came all the way to see him and was deeply impressed. God promised him great wealth and he became famously rich. (See: promise)

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1 Kings 10:1

the report about Solomon concerning the name of Yahweh
Here Yahweh is represented by his "name." Possible meanings are 1) Alternate translation: "Solomon's fame, which glorified Yahweh" or 2) Alternate translation: "Solomon's fame, which Yahweh had given him"

1 Kings 10:2

all that was in her heart
This is a generalization. Alternate translation: "everything she wanted to know"

1 Kings 10:3

General Information:
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1 Kings 10:4

General Information:
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1 Kings 10:5

the seating of his servants
Possible meanings are 1) "how his servants were seated around the table" or 2) "where his servants lived."

there was no more breath in her
This is an idiom. Alternate translation: "she was utterly amazed"

1 Kings 10:6

I heard in my own land
"I heard while I was in my own land"

your words and your wisdom
Here the word "wisdom" can describe the word "words." Alternate translation: "your wise sayings"

1 Kings 10:7

my eyes have seen it
The phrase "my eyes" emphasizes that she herself saw it. Alternate translation: "I have seen it for myself"

Not half was told me
This can be stated without the passive form, and you may want to make explicit the idea that ellipsis omits. Alternate translation: "They did not tell me about even half of how wise and wealthy you are"

1 Kings 10:8

who constantly stand before you
This is an idiom. Alternate translation: "who are always in your presence waiting to serve you"

1 Kings 10:9

May Yahweh your God be praised
This can be stated in active form. Alternate translation: "May people praise Yahweh your God"

who placed you on the throne of Israel
The throne is a metonym for the king who sits on it. Alternate translation: "who made you king of Israel"

1 Kings 10:10

120 talents of gold
"one hundred and twenty talents of gold." A talent is a unit of weight equal to about 33 kilograms. Alternate translation: "about 4,000 kilograms of gold"

No greater amount of spices ... was ever given to him again
This can be stated in active form. Alternate translation: "No one ever again gave to King Solomon more spices than the queen of Sheba gave to him"

1 Kings 10:11

almug wood
a type of wood, possibly one with a pleasant scent

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1 Kings 10:12

The king made
It might be best to translate so that the reader understands that other people helped Solomon do this. Alternate translation: "The king told his people to make"

or been seen again
This can be stated in active form. Alternate translation: "nor has anyone ever seen such a great quantity again"

to this day
This means to the day that the author was writing this.

1 Kings 10:13

everything she wished for, whatever she asked
These two phrases mean basically the same thing and are combined for emphasis.

of his royal bounty
"because as king he had so much"

1 Kings 10:14

in one year
"each year." This refers to every year of Solomon's reign, and not to just one time.

666 talents of gold
"six hundred sixty-six." A talent is a unit of weight equal to about 33 kilograms. Alternate translation: "almost 22,000 kilograms of gold"

1 Kings 10:15

General Information:
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1 Kings 10:16

King Solomon made
It might be best to translate so that the reader understands that other people helped Solomon do this. Alternate translation: "King Solomon's men made"

two hundred large shields
"200 large shields"

Six hundred shekels of gold
A shekel is a unit of weight equal to about 11 grams. Alternate translation: "About 6.6 kilograms of gold" or "Six and one half kilograms of gold"

Six hundred shekels
Because the word "shekels" does not appear here in the Hebrew text, some modern versions assume instead the unit of bekah, which was equivalent to only a half shekel. Any version making this assumption would signal a metric equivalent of about three kilograms.

1 Kings 10:17

He also made
It might be best to translate so that the reader understands that other people helped Solomon do this. Alternate translation: "The king's men also made"

three hundred shields
"300 shields"

Three minas of gold
A mina is a unit of weight equal to about 550 grams. Alternate translation: "About 1.7 kilograms of gold" or "One and three-quarters kilograms of gold"

the Palace of the Forest of Lebanon
"the house called the House of the Lebanon Forest." See how you translated this in 1 Kings 7:2.

1 Kings 10:18

the king made
It might be best to translate so that the reader understands that other people helped the king do this. Alternate translation: "the king's men made"

throne of ivory
Ivory is the hard, white substance from the tusks or teeth of large animals.

1 Kings 10:19

General Information:
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1 Kings 10:20

General Information:
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1 Kings 10:21

the Palace of the Forest of Lebanon
"the house called the House of the Lebanon Forest." See how you translated this in 1 Kings 7:2.

1 Kings 10:22

ivory
Ivory is the hard, white substance from the tusks or teeth of large animals. See how you translated this in [1 Kings 10:18]

apes and baboons
These animals live wild in Africa. At the ends of their four limbs are what look like human hands

and feet, and they have long tails. Some people consider baboons a type of ape.

1 Kings 10:23

General Information:
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1 Kings 10:24

All the earth
This is a generalization. Alternate translation: "People from everywhere" or "People from many different places"

sought the presence of Solomon
The presence of the person is a metonym for being able to speak and listen to the person. Alternate translation: "sought an audience with Solomon" or "wanted to visit Solomon"

to hear his wisdom, which God had put in his heart
The heart is a metonym for what a person thinks and is spoken of as if it were a container. The abstract noun "wisdom" is spoken of as if it were an object that could be put in a container and can be translated as an adjective. It can be a metonym for either the person or the words the person speaks. Alternate translation: "to hear his wisdom, which God had given him" or "to hear how wise God had enabled him to be" or "to hear him speak the wise words that God had enabled him to speak"

1 Kings 10:25

General Information:
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1 Kings 10:26

1,400 chariots and twelve thousand horsemen
"one thousand four hundred chariots and 12,000 horsemen"

1 Kings 10:27

The king had silver in Jerusalem, as much as the stones on the ground
The narrator uses exaggeration to emphasize the great amount of silver that was in Jerusalem. Alternate translation: "The king had so much silver in Jerusalem, it was like there was as much silver as there was stones on the ground"

1 Kings 10:28

were imported from Egypt
This can be stated in active form. Alternate translation: "that his merchants had bought from people in Egypt"

Kue
This is the name of a region. Some think that Kue was the same as Cilicia, in Asia Minor.

1 Kings 10:29

Chariots were brought up from Egypt for six hundred shekels of silver each, and horses for 150 shekels each
Solomon's officials bought the chariots and horses in Egypt and then brought them to Jerusalem. The Israelites always referred to travel toward Jerusalem as if it were uphill, as it often truly was. This can be stated in active form. Alternate translation: "His merchants went to Egypt, bought chariots for six hundred shekels of silver each and horses for 150 shekels each, and brought them to Solomon in Jerusalem"

six hundred shekels of silver ... 150 shekels
A shekel is a unit of weight equal to about 11 grams. Alternate translation: "about 6.6 kilograms of silver ... about 1.7 kilograms"

six hundred shekels of silver
"600 shekels of silver"

150 shekels
"one hundred and fifty shekels"

Many of these were then sold
This can be stated in active form. Alternate translation: "His merchants then sold many of these"

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Chapter 11

1 Now King Solomon loved many foreign women including the daughter of Pharaoh—women of the Moabites, Ammonites, Edomites, Sidonians, and Hittites. **2** They were from the nations about which Yahweh said to the people of Israel, "You will not go among them to marry, neither will they come among you, for they will certainly turn your heart to their gods." In spite of this command, Solomon was affectionate toward these women in love. **3** Solomon had seven hundred wives, princesses, and three hundred concubines. His wives turned his heart away. **4** For when Solomon grew old, his wives turned away his heart after other gods; his heart was not fully surrendered to Yahweh his God, as was the heart of David his father. **5** For Solomon followed Ashtoreth, the goddess of the Sidonians, and he followed Molech, the disgusting idol of the Ammonites. **6** Solomon did what was evil in the sight of Yahweh; he did not fully follow Yahweh as David his father had done. **7** Then Solomon built a high place for Chemosh, the disgusting idol of Moab, on a hill east of Jerusalem, and also for Molech, the disgusting idol of the people of Ammon. **8** He also built high places for all his foreign wives, who burned incense and sacrificed to their gods at them.

9 Yahweh was angry with Solomon, because his heart had turned away from him, the God of Israel, even though he had appeared to him twice **10** and commanded him about this very thing, that he should not go after other gods. But Solomon did not obey what Yahweh commanded. **11** Therefore Yahweh said to Solomon, "Because you have done this and have not kept the covenant and my statutes that I have commanded you, I will surely tear the kingdom from you and give it to your servant. **12** However, for David your father's sake, I will not do it in your lifetime, but I will tear it out of the hand of your son. **13** Yet I will not tear away all the kingdom; I will give one tribe to your son for David my servant's sake, and for the sake of Jerusalem, which I have chosen."

14 Then Yahweh raised up an adversary to Solomon, Hadad the Edomite. He was from the royal family of Edom. **15** When David was in Edom, Joab the captain of the army had gone up to bury the dead, every man who had been killed in Edom. **16** Joab and all Israel remained there six months until he had killed every male in Edom. **17** But Hadad fled to Egypt with other Edomites, his father's servants, when Hadad was still a little child. **18** They left Midian and came to Paran, from where they took men with them to Egypt, to Pharaoh king of Egypt, who gave him a house and land and food. **19** Hadad found great favor in the sight of Pharaoh, so that Pharaoh gave him a wife, his own wife's sister, the sister of Tahpenes the queen. **20** The sister of Tahpenes gave birth to Hadad's son. They named him Genubath. Tahpenes raised him in Pharaoh's palace. So Genubath lived in Pharaoh's palace among the children of Pharaoh. **21** While he was in Egypt, Hadad heard that David had lain down with his ancestors and that Joab the captain of the army was dead, Hadad said to Pharaoh, "Let me depart, so I may go to my own country." **22** Then Pharaoh said to him, "But what have you lacked with me, that you now seek to go to your own country?" Hadad answered, "Nothing. Please let me go."

23 God also raised up another adversary to Solomon, Rezon son of Eliada, who had fled from his master Hadadezer king of Zobah. **24** Rezon gathered men to himself and became captain over a marauding band when David killed the men of Zobah. Rezon's men went to Damascus and lived there, and Rezon reigned in Damascus. **25** He was an enemy of Israel all the days of Solomon, along with the trouble that Hadad caused. Rezon abhorred Israel and reigned over Aram.

26 Then Jeroboam son of Nebat, an Ephraimite of Zeredah, a servant of Solomon, whose mother's name was Zeruah, a widow, also lifted up his hand against the king. **27** He lifted up his hand against the king because Solomon had built up the place located at Millo and repaired the opening in the city wall of David his father. **28** Jeroboam was a man of great ability. Solomon saw that the young man was industrious, so he appointed him over all the labor of the house of Joseph. **29** At that time, when Jeroboam went out of Jerusalem, the prophet Ahijah the Shilonite found him on the road. Now Ahijah had dressed in a new garment and the two men were alone in the field. **30** Then Ahijah grabbed hold of the new garment that was on him and tore it into twelve pieces. **31** He said to Jeroboam, "Take ten pieces, for Yahweh, the God of Israel, says, 'Look, I will tear the kingdom out of the hand of Solomon and I will give ten tribes to you **32** (but Solomon will have one tribe, for my servant David's sake and for Jerusalem's sake—the city that I have chosen out of all the tribes of Israel), **33** because they have abandoned me and have worshiped Ashtoreth the goddess of the Sidonians, Chemosh the god of Moab, and Molech the god of the people of

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Ammon. They have not walked in my ways, to do what is right in my eyes, and to keep my statutes and my decrees, as did David his father. **34** I will not take the whole kingdom out of Solomon's hand. I have made him ruler all the days of his life, for David my servant's sake whom I chose, the one who kept my commandments and my statutes. **35** But I will take the kingdom out of his son's hand and I will give it to you, ten tribes. **36** I will give one tribe to Solomon's son, so that David my servant may always have a lamp before me in Jerusalem, the city in which I have chosen to put my name. **37** I will take you, and you will rule to fulfill all that you desire, and you will be king over Israel. **38** If you listen to all that I command you, and if you walk in my ways and do what is right in my eyes, to keep my statutes and my commandments, as David my servant did, then I will be with you and will build you a sure house, as I built for David, and will give Israel to you. **39** I will punish the descendants of David, but not forever.'" **40** So Solomon tried to kill Jeroboam. But Jeroboam got up and fled into Egypt, to Shishak king of Egypt, and he remained in Egypt until the death of Solomon.

41 As for the other matters concerning Solomon, all that he did and his wisdom, are they not written in the book of the events of Solomon? **42** Solomon reigned in Jerusalem over all Israel for forty years. **43** He lay down with his ancestors and he was buried in the city of David his father. Rehoboam his son became king in his place.

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1 Kings 11 General Notes

Structure and formatting

This is the end of the story of Solomon. (Chapters 1-11)

Special concepts in this chapter

Intermarriage with Gentiles

God had told the people of Israel in Moses's law never to marry women from the Gentile nations. But Solomon married many women from Gentile countries. This was because their religious beliefs would negatively affect Israel. Solomon, the wisest man, became a fool and his wives persuaded him to worship foolish idols. God became angry and warned he would take away 10 tribes from the kingdom of his son.

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1 Kings 11:1

Now King Solomon

The word "Now" is used here to mark a stop in the main story. The narrator starts to tell a new part of the story.

Moabites, Ammonites, Edomites, Sidonians, and Hittites

These are names of people groups.

1 Kings 11:2

turn your heart to their gods

To "turn someone's heart" is to convince that person to change his affection. Alternate translation: "persuade you to worship the gods that they worship"

1 Kings 11:3

seven hundred wives, princesses, and three hundred concubines

"700 wives, princesses, and 300 concubines"

seven hundred wives, princesses

"seven hundred royal wives"

turned his heart away

To "turn someone's heart" is to convince that person to change his affection. See how you translated a similar phrase in [1 Kings 11:1]

1 Kings 11:4

his heart was not fully surrendered ... as was the heart of David

To "surrender" your heart refers to giving total allegiance and affection. Alternate translation: "he was not fully devoted ... as was David"

1 Kings 11:5

Ashtoreth ... Molech

These are the names of false gods.

Sidonians

This is the name of a people group.

he followed Molech

Some version render this as "Milcom."

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1 Kings 11:6

what was evil in the sight of Yahweh
The phrase, "in the sight of" refers to someone's opinion. Alternate translation: "what Yahweh considered to be evil"

1 Kings 11:7

Chemosh ... Molech
These are the names of false gods.

1 Kings 11:8

sacrificed to their gods at them
Here the words "at them" refer to the shrines that Solomon built.

1 Kings 11:9

his heart had turned away from him
The words "his heart had turned" refer to his having changed allegiance and affection. See how you translated a similar phrase in [1 Kings 11:1]

he had appeared to him twice
"Yahweh had appeared to Solomon twice"

1 Kings 11:10

General Information:
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1 Kings 11:11

tear the kingdom from you
To "tear from" is to forcefully remove. This is like a person tears apart a piece of cloth. Alternate translation: "forcefully take the kingdom from you"

1 Kings 11:12

the hand of your son
The word "hand" refers to control, authority and power. Alternate translation: "your son's control"

1 Kings 11:13

General Information:
This page has intentionally been left blank.

1 Kings 11:14

Hadad
This is the name of a man.

1 Kings 11:15

General Information:
This begins three verses of background material that happened long before.

1 Kings 11:16

Connecting Statement:
This continues background material that happened long before.

Joab and all Israel
The words "all Israel" refer to the army of Israel. Alternate translation: "Joab and all of the Israelite army"

1 Kings 11:17

Connecting Statement:
This concludes background material that happened long before.

1 Kings 11:18

General Information:
This section continues the background information that began in 1 Kings 11:15.

They left Midian
Here the word "They" refers to Hadad and the other Edomites mentioned in 1 Kings 11:17.

Midian ... Paran ... Egypt
These are the names of places.

1 Kings 11:19

Tahpenes
This is the name of a woman.

1 Kings 11:20

Tahpenes
This is the name of a woman.

Hadad ... Genubath
These are names of men.

1 Kings 11:21

David had lain down with his ancestors
This is a polite way of saying David was dead. Alternate translation: "David had died"

1 Kings 11:22

General Information:
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1 Kings 11:23

Rezon ... Eliada ... Hadadezer
These are names of men.

Zobah
This is the name of a location.

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1 Kings 11:24

Zobah ... Damascus
These are names of locations.

when David killed
Here "David" refers to David and his army. Alternate translation: "when David's army killed"

1 Kings 11:25

Aram
This is the name of a location.

all the days of Solomon
"during the time that Solomon was alive" or "all the days of Solomon's life"

Rezon abhorred Israel
"Rezon hated Israel very much"

1 Kings 11:26

Jeroboam ... Nebat
These are names of men.

Zeredah
This is the name of a location.

a servant of Solomon
Or "one of Solomon's officials." He was probably an official in the government, not one of Solomon's household servants.

Zeruah
This is the name of a woman.

lifted up his hand against the king
The word "hand" refers to authority, power and control. The phrase "lifted up against" refers to having opposed someone by using authority, power and control. This is a metonym used as a common idiom. Alternate translation: "rebelled against the king"

1 Kings 11:27

Solomon had built up the place located at Millo
Translate "Millo" as in 1 Kings 9:15.

1 Kings 11:28

man of great ability
Other possible meanings are 1) "a wealthy and influential man" or 2) "a great warrior."

he appointed him
"he made him commander"

all the labor
The word "labor" refers to the work that Solomon commanded the people to do for his government. This is a metonym.

the house of Joseph
This refers to the descendants of Joseph who were the people groups of Ephraim and Manasseh. This is a metonym.

1 Kings 11:29

Ahijah
This is the name of a man.

Shilonite
The Shilonites are a people group.

1 Kings 11:30

General Information:
This page has intentionally been left blank.

1 Kings 11:31

He said
Here the word "He" refers to Ahijah.

tear the kingdom out
Here "tear ... out" is a metaphor that refers to the action of forcefully removing. This is like a person tears apart a piece of cloth. See how you translated this phrase in [1 Kings 11:11]

the hand of Solomon
Here "hand" is a metonym that refers to a person's authority, control and power. Alternate translation: "Solomon's control"

1 Kings 11:32

Solomon will have
The name "Solomon" here is a metonym referring to his descendants. Alternate translation: "Solomon's sons will have" or "Solomon's descendants will have"

1 Kings 11:33

Ashtoreth ... Chemosh ... Molech
These are the names of false gods.

Sidonians ... Moab ... Ammon
These are the names of locations and the people groups that live there.

what is right in my eyes
"Eyes" here is a metonym for someone's opinion or idea. This is a commonly used idiom. Alternate translation: "what I consider to be right"

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1 Kings 11:34

General Information:
Ahijah continues to tell Jeroboam what Yahweh has said.

I will not take
Here the word "I" refers to Yahweh.

out of Solomon's hand
Here the word "hand" is a metonym that refers to a person's authority, control and power. Alternate translation: "out of Solomon's control"

1 Kings 11:35

I will give it to you
Here the word "you" refers to Jeroboam.

1 Kings 11:36

may always have a lamp before me
The word "lamp" is a metonym that refers to a person's influence and guidance. Alternate translation: "will always have a descendant to rule as an influence and a guide for obeying my covenant with David's family"

1 Kings 11:37

General Information:
Ahijah continues to tell Jeroboam what Yahweh has said.

I will take you
Here the word "I" refers to Yahweh and the word "you" refers to Jeroboam.

1 Kings 11:38

what is right in my eyes
The word "eyes" here is a metonym for someone's opinion or idea. This is a commonly used idiom. See how you translated this phrase in [1 Kings 11:33]

build you a sure house
The clause "build a house" is a metaphor for establishing descendants from that time on. Alternate translation: "establish for you a lasting kingdom"

1 Kings 11:39

General Information:
This page has intentionally been left blank.

1 Kings 11:40

Shishak
This is the name of a man.

1 Kings 11:41

are they not written in the book of the events of Solomon?
This can be expressed in active form and assumes that the answer is positive. The question is rhetorical and is used for emphasis. Alternate translation: "you can find them in the book of the events of Solomon."

the book of the events of Solomon
This book no longer exists.

1 Kings 11:42

General Information:
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1 Kings 11:43

He lay down with his ancestors
This is a polite way of saying that he died. Alternate translation: "He died and he was buried with his ancestors"

he was buried
This can be expressed in active form. Alternate translation: "people buried him"

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Chapter 12

1 Rehoboam went to Shechem, for all Israel was coming to Shechem to make him king. **2** It happened that
Jeroboam son of Nebat heard of this (for he was still in Egypt, where he had fled from the presence of
King Solomon), for Jeroboam had settled down in Egypt. [1]**3** So they sent and called him, and Jeroboam
and all the assembly of Israel came and said to Rehoboam, **4** "Your father made our yoke heavy. Now
make lighter the hard work of your father and make lighter the heavy yoke that he put on us, and we will
serve you." **5** Rehoboam said to them, "Go away for three days, then come back to me." So the people
went away.

6 King Rehoboam consulted with the old men who had stood before Solomon his father while he was alive,
and he said, "How do you advise me to answer this people?" **7** They spoke to him and said, "If you will be
a servant today to these people and serve them, and answer them by saying good words to them, then
they will always be your servants." **8** But Rehoboam ignored the advice that the old men had given him
and he consulted with the young men who had grown up with him and stood before him. **9** He said to
them, "What advice do you give me that we may answer the people who spoke to me and said, 'Lighten
the yoke that your father put on us'?" **10** The young men who had grown up with Rehoboam spoke to him,
saying, "Speak to these people who told you that your father Solomon made their yoke heavy but that you
must make it lighter. You should say to them, 'My little finger is thicker than my father's waist. **11** So now,
although my father burdened you with a heavy yoke, I will add to your yoke. My father punished you with
whips, but I will punish you with scorpions.'"

12 So Jeroboam and all the people came to Rehoboam on the third day, as the king had instructed when
he said, "Come back to me on the third day." **13** The king answered the people roughly and ignored the
advice of the old men that they had given him. **14** He spoke to them following the advice of the young
men; he said, "My father burdened you with a heavy yoke, but I will add to your yoke. My father punished
you with whips, but I will punish you with scorpions." **15** So the king did not listen to the people, for it was
a turn of events brought about by Yahweh, that he might carry out his word that he had spoken by Ahijah
the Shilonite to Jeroboam son of Nebat.

16 When all Israel saw that the king did not listen to them, the people answered him and said,

"What share do we have in David?
    We have no inheritance in the son of Jesse!
Go to your tents, Israel.
    Now see to your own house, David."

So Israel went back to their tents. **17** But as for the people of Israel who lived in the cities of Judah,
Rehoboam became king over them. **18** Then King Rehoboam sent Adoniram, who was over the forced
laborers, but all Israel stoned him to death with stones. King Rehoboam fled quickly in his chariot to
Jerusalem. **19** So Israel has been in rebellion against the house of David to this day. **20** It happened that
when all Israel heard that Jeroboam had returned, they sent and called him to their assembly and made
him king over all Israel. There was no one who followed the family of David, except only the tribe of
Judah.

21 When Rehoboam arrived in Jerusalem, he assembled all the house of Judah and the tribe of Benjamin;
there were 180,000 chosen men who were soldiers, to fight against the house of Israel, to restore the
kingdom to Rehoboam son of Solomon. **22** But the word of God came to Shemaiah, the man of God; it said,
23 "Speak to Rehoboam son of Solomon, king of Judah, to all the house of Judah and Benjamin, and to the
rest of the people; say, **24** 'Yahweh says this: You must not attack or fight against your brothers the people
of Israel. Each man must return to his home, for this thing has been made to happen by me.'" So they
listened to the word of Yahweh and turned back and went their way, and they obeyed his word.

25 Then Jeroboam built Shechem in the hill country of Ephraim, and lived there. He went out from there
and built Peniel. **26** Jeroboam thought in his heart, "Now the kingdom will return to the house of David. **27**
If these people go up to offer sacrifices in the temple of Yahweh at Jerusalem, then the heart of these
people will turn again to their master, to Rehoboam king of Judah. They will kill me and return to
Rehoboam king of Judah." **28** So King Jeroboam sought advice and made two calves of gold; he said to the
people, "It is too much for you to go up to Jerusalem. Look, these are your gods, Israel, who brought you

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up out of the land of Egypt." **29** He set up one in Bethel and the other in Dan. **30** So this act became a sin. The people went to one or the other, all the way to Dan. **31** Jeroboam made houses on high places and he also made priests from among all the people, who were not among the sons of Levi. **32** Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like the feast that is in Judah, and he went up to the altar. He did so at Bethel, sacrificing to the calves that he had made, and he placed in Bethel the priests of the high places he had made. **33** Jeroboam went up to the altar that he had made in Bethel on the fifteenth day in the eighth month, in the month he had planned in his own mind; he ordained a feast for the people of Israel and went up to the altar to burn incense.

Footnotes

12:2 [1]2 Chronicles 10:2 is very close to 1 Kings 12:2, that is, the Hebrew consonants are identical, and could support either reading, "settled down" or "returned." The alternate reading would be:

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1 Kings 12 General Notes

Structure and formatting

Civil war
This chapter explains how the united kingdom of Israel was split into the two kingdoms: Israel and Judah. This is sometimes called a "civil war."

Special concepts in this chapter

Israel splits
God's warning to Solomon came true. In spite of his famous wealth, Solomon had over-taxed his own people and forced them to work for free. When the people requested that King Rehoboam reduce taxes and forced labor, he said that he would be harsher than his father. This caused the 10 northern tribes to revolt and appoint Jeroboam as their king. These northern tribes are now called the kingdom of Israel. Only Judah and Benjamin stayed with Rehoboam. They are called Judah. (See: appoint)

Jeroboam introduces calf worship
Jeroboam made a terrible mistake. He was afraid that if the people continued to go to Jerusalem to worship in the temple, they would want to return to Rehoboam as their king. So he made two shrines with calves made of gold for the people to worship. This eventually caused the destruction of his whole family. The kingdom of Israel continued worshiping the idols until they were taken slaves by the Assyrians. The northern tribes were unable to truly worship Yahweh without going to Jerusalem in the kingdom of Judah.

Important figures of speech in this chapter

Metaphor
The people used the metaphor of "yoke" for oppressive government: "Your father made our yoke difficult. Now then, make your father's hard work easier, and lighten the heavy yoke that he put on us." But Rehoboam promised to increase their oppression with three metaphors: "My little finger is thicker than my father's waist. So now, although my father burdened you with a heavy yoke, I will add to your yoke. My father punished you with whips, but I will punish you with scorpions." (See: and oppress and promise)

---

1 Kings 12:1

all Israel was coming
Here "Israel" represents all the men of Israel capable of fighting. Here "all Israel" is a generalization which means almost all the men of Israel. Alternate translation: "all the men of Israel were coming"

1 Kings 12:2

It happened that
This phrase is used here to mark where the action starts. If your language has a way for doing this, you could consider using it here.

Jeroboam ... Nebat
These are the names of men.

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1 Kings 12:3

called him
Here the word "him" refers to Jeroboam.

1 Kings 12:4

made our yoke heavy
A heavy yoke is a metaphor for very difficult labor and requirements. Alternate translation: "treated us cruelly" or "forced us to work very hard"

1 Kings 12:5

General Information:
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1 Kings 12:6

the old men who had stood before Solomon
To "stand before" is an idiom for serving the king in his presence. Alternate translation: "the old men who counseled Solomon" or "the old men who attended to Solomon"

1 Kings 12:7

General Information:
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1 Kings 12:8

General Information:
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1 Kings 12:9

Lighten the yoke that your father put on us
To "lighten the yoke" is a metaphor to represent lifting of the burden. Alternate translation: "Do not treat us as cruelly as your father did" or "Do not force us to work as hard as your father did"

1 Kings 12:10

My little finger is thicker than my father's waist
This metaphor means that Rehoboam is more cruel and intimidating than his father. Alternate translation: "What I will do to make your burden heavier is much more than what my father put on you"

1 Kings 12:11

My father punished you with whips, but I will punish you with scorpions
This metaphor means that the punishment Rehoboam plans to give will be worse than what his father gave. Alternate translation: "My father used whips to force you to work but I will use even crueler punishment"

punish you with scorpions
The word "scorpions" may refer to 1) a whip with sharp metal barbs on the end or 2) a spider-like creature that has a poisonous sting.

1 Kings 12:12

General Information:
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1 Kings 12:13

General Information:
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1 Kings 12:14

burdened you with a heavy yoke
A heavy yoke is a metaphor for very difficult labor and requirements. See how you translated this in [1 Kings 12:4]

My father punished you with whips, but I will punish you with scorpions
This metaphor means that the punishment Rehoboam plans to give will be worse than what his father gave. See how you translated this in [1 Kings 12:11]

1 Kings 12:15

it was a turn of events brought about by Yahweh
This is an idiom and can be stated in active form. Alternate translation: "Yahweh caused things to happen like this"

his word that he had spoken by Ahijah ... to Jeroboam
The idiom "had spoken by" someone refers to giving someone a message to tell others.

Ahijah ... Jeroboam ... Nebat
These are the names of men.

Shilonite
This is the name of a people group from the town of Shiloh.

1 Kings 12:16

all Israel
Here "Israel" represents all the men of Israel capable of fighting. "All Israel" is a generalization which means almost all the men of Israel. Alternate translation: "all the men of Israel"

What share do we have in David?
"Share" here is a metonym meaning a part, involvement, or interest. This question can be translated as a simple statement. Alternate translation: "We will have no part in the family of David."

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We have no inheritance in the son of Jesse
"Son of Jesse" here is a metonym for David, a son of Jesse. "Inheritance" is a metonym for the part left for these people from David's successes. Alternate translation: "We will have nothing to do with the descendants of Jesse"

Go to your tents, Israel
"Tents" here is a metonym representing a person's place of residence. Alternate translation: "Go to your homes, people of Israel"

Now see to your own house, David
"House" here is a metonym for David's lineage of power and prestige. Alternate translation: "Now take care of your own kingdom, descendant of David"

1 Kings 12:17

General Information:
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1 Kings 12:18

Adoniram
This is the name of a man.

all Israel
Here "Israel" is a metonym for the people of Israel. "All Israel" is a generalization which means almost all the people of Israel. Alternate translation: "all the people of Israel who were there"

1 Kings 12:19

the house of David
Here "house" is a metonym that represents family or descendants. Alternate translation: "the kings descended from David"

to this day
"ever since that time." This refers to the time that the writer was actually writing this.

1 Kings 12:20

It happened that
This phrase is used here to mark an important event in the story. If your language has a way for doing this, you could consider using it here.

when all Israel heard
"All Israel" here is a generalization that means the capable men of Israel who represent the rest of the people by a synecdoche. Alternate translation: "when all the leaders of Israel heard"

king over all Israel
"Israel" implicitly means the northern ten tribes that rebelled against Rehoboam. Alternate translation: "king over all of the 10 tribes of Israel"

There was no one who followed the family of David, except only the tribe of Judah
This double negative emphasizes that the tribe of Judah was the only tribe that followed the family of David. Alternate translation: "The only people who followed the family of David were the people of the tribe of Judah"

the family of David
"David's descendants"

1 Kings 12:21

all the house of Judah and the tribe of Benjamin
Here "house" is a metonym that represents a tribe or descendants. And, here "tribe" refers specifically to the soldiers from those tribes. Alternate translation: "all the soldiers from the tribes of Judah and Benjamin"

180,000 chosen men
"one hundred eighty thousand chosen men"

the house of Israel
Here "house" represents the kingdom made up of the 10 northern tribes of Israel. Alternate translation: "the kingdom of Israel" or "the people of the northern tribes of Israel"

1 Kings 12:22

the word of God came ... it said
This is an idiom that is used to introduce something that God told his prophets or his people. Alternate translation: "God spoke this message ... and he said" or "God spoke these words ... and he said"

Shemaiah
This is the name of a man.

the man of God
The expression "man of God" is a respectful way of referring to a prophet of Yahweh. Alternate translation: "the man who belongs to God" or "the prophet of God"

1 Kings 12:23

all the house of Judah and Benjamin
Here "house" is a metonym that represents a tribe or descendants. Alternate translation: "all the people from the tribes of Judah and Benjamin"

1 Kings 12:24

your brothers the people of Israel
The words "brothers" and "people of Israel" are a doublet that refer to the men of the ten northern tribes and emphasize the family relationship between them and the tribes of Judah and Benjamin.

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for this thing has been made to happen by me
This can be stated in active form. Alternate translation: "because I have made this thing happen"

1 Kings 12:25

General Information:
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1 Kings 12:26

thought in his heart
"Heart" here is a metonym for a person's inner consciousness, thoughts, motivation, or feelings. Alternate translation: "thought to himself"

the house of David
Here "house" is a metonym representing family or descendants. Alternate translation: "the kings descended from David"

1 Kings 12:27

If these people go up
The words "these people" refer to the people of the northern ten tribes of Israel.

the heart of these people
"Heart" here is a metonym for the people's allegiance and affection. Alternate translation: "the allegiance of these people"

turn again to their master, to Rehoboam king of Judah ... return to Rehoboam king of Judah
These phrases mean basically the same thing and are combined to emphasize Jeroboam's fear that the people would turn again to Rehoboam as king.

1 Kings 12:28

brought you up
"You" here is a metonym for the ancestors of the people. Alternate translation: "brought your ancestors up"

1 Kings 12:29

General Information:
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1 Kings 12:30

General Information:
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1 Kings 12:31

Jeroboam made houses on high places
The workers who did this at Jeroboam's commands are represented by the metonym of the name of Jeroboam himself. Alternate translation: "Jeroboam's workers made houses on high places"

houses on high places
The implied information is that these were houses of worship. The full meaning of this statement can be made explicit. Alternate translation: "houses of worship on high places"

made priests
"appointed men to be priests"

1 Kings 12:32

in the eighth month, on the fifteenth day of the month
This is the eighth month of the Hebrew calendar. The fifteenth day is near the beginning of November on Western calendars. Alternate translation: "on the fifteenth day of the eighth month"

went up to the altar
"Went up" here is an idiom for going to a sacred place to worship since these altars were located on high places. Alternate translation: "offered sacrifices on the altar"

1 Kings 12:33

went up to the altar
"Went up" here is an idiom for going to a sacred place to worship since these altars were located on high places. Alternate translation: "offered sacrifices on the altar"

in the month he had planned in his own mind
"in the month that he had determined"

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Chapter 13

1 A man of God came out of Judah by the word of Yahweh to Bethel. Jeroboam was standing by the altar to burn incense. **2** He cried against the altar by the word of Yahweh: "Altar, altar! This is what Yahweh says, 'See, a son named Josiah will be born to the family of David, and on you he will sacrifice the priests of the high places who now burn incense on you. On you they will burn human bones.'" **3** Then the man of God gave a sign the same day, saying, "This is the sign that Yahweh has spoken: 'Look, the altar will be split apart, and the ashes on it will be poured out.'" **4** When the king heard what the man of God said, that he had cried out against the altar at Bethel, Jeroboam reached out with his hand from the altar, saying, "Seize him." Then the hand with which he had reached out against the man dried up, so that he could not draw it back to himself. **5** (The altar was also split apart and the ashes poured out from the altar, as described by the sign that the man of God had given by the word of Yahweh.) **6** King Jeroboam answered and said to the man of God, "Plead for the favor of Yahweh your God and pray for me, so that my hand may be restored to me again." So the man of God prayed to Yahweh, and the king's hand was restored to him again, and it became as it was before. **7** The king said to the man of God, "Come home with me and refresh yourself, and I will give you a reward." **8** The man of God said to the king, "Even if you give me half your possessions, I will not go with you, nor will I eat food or drink water in this place, **9** because Yahweh commanded me by his word, 'You will eat no bread nor drink water, nor return by the way that you came.'" **10** So the man of God left another way and did not return to his home by the way that he had come to Bethel.

11 Now there was an old prophet living in Bethel, and one of his sons came and told him all the things that the man of God had done that day in Bethel. His sons also told him the words that the man of God had spoken to the king. **12** Their father said to them, "Which way did he go?" Now his sons had seen the way the man of God from Judah had gone. **13** So he said to his sons, "Saddle the donkey for me." So they saddled the donkey and he rode off on it. **14** The old prophet went after the man of God and found him sitting under an oak tree; and he said to him, "Are you the man of God who came from Judah?" He answered, "I am." **15** Then the old prophet said to him, "Come home with me and eat food." **16** The man of God answered, "I may not return with you nor go in with you, neither will I eat food nor drink water with you in this place, **17** because it was commanded to me by the word of Yahweh, 'You will eat no food nor drink water there, nor return by the way that you came.'" **18** So the old prophet said to him, "I also am a prophet as you are, and an angel spoke to me by the word of Yahweh, saying, 'Bring him back with you into your house, that he may eat food and drink water.'" But he was lying to the man of God. **19** So the man of God went back with the old prophet and ate food in his house and drank water.

20 As they sat at the table, the word of Yahweh came to the prophet who had brought him back, **21** and he cried to the man of God who came from Judah, saying, "Yahweh says, 'Because you have been disobedient to the word of Yahweh and have not kept the command that Yahweh your God gave you, **22** but came back and have eaten food and drunk water in the place about which Yahweh told you to eat no food and drink no water, your body will not be buried in the tomb of your fathers.'" **23** After he had eaten food and after he had drunk, the prophet saddled the donkey of the man of God, the man who had come back with him. **24** When the man of God was gone, a lion met him on the road and killed him, and his body was left on the road. Then the donkey stood by it, and the lion also stood by the body. **25** When men passed by and saw the body left on the road, and the lion standing by the body, they came and told it in the city where the old prophet lived.

26 When the prophet who had brought him back from the way heard it, he said, "It is the man of God who disobeyed the word of Yahweh. Therefore Yahweh gave him to the lion, which tore him to pieces and killed him, just as the word of Yahweh warned him." **27** So the old prophet spoke to his sons, saying, "Saddle my donkey," and they saddled it. **28** He went and found the body left in the road, and the donkey and the lion standing by the body. The lion had not eaten the body, nor attacked the donkey. **29** The prophet lifted up the body of the man of God, laid it on the donkey, and brought it back. He came to his own city to mourn and to bury him. **30** He laid the body in his own grave, and they mourned over him, saying, "Woe, my brother!" **31** Then after he had buried him, the old prophet spoke to his sons, saying, "When I am dead, bury me in the tomb in which the man of God is buried. Lay my bones beside his bones. **32** For the message he declared by the word of Yahweh, against the altar in Bethel and against all the houses on the high places in the cities of Samaria, will certainly happen."

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33 After this Jeroboam did not turn from his evil way, but continued to appoint common priests for the high places from among all sorts of people. Any who would serve he consecrated as a priest. **34** This matter became sin to the family of Jeroboam and caused his family to be destroyed and to be exterminated from the face of the earth.

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1 Kings 13 General Notes

Structure and formatting

This chapter has two parts: The young prophet's warning to Jeroboam (1-10) and the old prophet's deception (11-34). (See: prophet)

Special concepts in this chapter

Obeying God

People should do what God tells them to do and not what other people tell them is God's will for them. The story of the young prophet and the old prophet is an example of this. (See: reward and willofgod)

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1 Kings 13:1

A man of God came out of Judah by the word of Yahweh to Bethel

The implied information is that Yahweh sent the man of God to Bethel. This can be stated in active form. Alternate translation: "Yahweh sent a man of God from Judah to Bethel"

A man of God

This is another title for a prophet. Alternate translation: "A prophet"

came out of Judah

"came from Judah"

the word of Yahweh

"the message of Yahweh" or "Yahweh's message"

1 Kings 13:2

He cried against the altar

Here "He" refers to the man of God.

cried against the altar

This means he prophesied toward the altar in a loud and condemning voice. Alternate translation: "prophesied loudly toward the altar"

Altar, altar

The prophet spoke to the altar as if it were a person who could hear him. He said this twice for emphasis.

a son named Josiah will be born to the family of David

Here the "family of David" refers to the descendants of David. This can be stated in active form. Alternate translation: "a descendant of David will have a son named Josiah"

they will burn

Here "they" refers to Josiah and the people with him.

1 Kings 13:3

the altar will be split apart, and the ashes on it will be poured out

This can be stated in active form. Alternate translation: "Yahweh will split the altar apart and the ashes on it will fall to the ground"

1 Kings 13:4

the hand with which he had reached out against the man dried up

This can be stated in active form. Alternate translation: "Yahweh dried up the hand with which he had reached out against the man"

dried up

"withered" or "became paralyzed"

1 Kings 13:5

The altar was also split apart

This can be stated in active form. Alternate translation: "Yahweh also split the altar apart"

as described by the sign that the man of God had given by the word of Yahweh

This can be stated in active form. Alternate translation: "as the man of God had described by the word of Yahweh as a sign"

the word of Yahweh

"the message of Yahweh" or "Yahweh's message"

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1 Kings 13:6

Plead for the favor of Yahweh your God
The abstract noun "favor" can be expressed as a verb. Alternate translation: "Plead that Yahweh your God may favor me"

my hand may be restored to me again
This can be stated in active form. Alternate translation: "Yahweh may restore my hand"

the king's hand was restored to him again, and it became as it was before
This can be stated in active form. Alternate translation: "Yahweh restored the king's hand and made it as it was before"

1 Kings 13:7

Come home with me and refresh yourself
The word "yourself" is a reflexive pronoun. Alternate translation: "Come home with me and eat some food"

1 Kings 13:8

half your possessions
"half of your house"

1 Kings 13:9

You will eat no bread nor drink water, nor return by the way that you came
"Do not eat bread, drink water, or return by the way that you came"

1 Kings 13:10

left another way
"went a different way"

1 Kings 13:11

General Information:
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1 Kings 13:12

his sons had seen the way
The implied information is that the sons also told their father which way the man of God went.

1 Kings 13:13

Saddle
This means to place a seat on the back of an animal so a person can ride on it.

1 Kings 13:14

The old prophet
This refers to the prophet who lived in Bethel.

he said to him
"the old prophet said to the man of God"

He answered
"The man of God answered"

1 Kings 13:15

General Information:
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1 Kings 13:16

go in with you
"go into your house"

in this place
"in Bethel"

1 Kings 13:17

it was commanded to me by the word of Yahweh
This can be stated in active form. Alternate translation: "Yahweh commanded me by his word"

the word of Yahweh
"the message of Yahweh" or "Yahweh's message"

1 Kings 13:18

an angel spoke to me by the word of Yahweh
"an angel delivered to me a message from Yahweh"

by the word of Yahweh
"the message of Yahweh" or "Yahweh's message"

1 Kings 13:19

General Information:
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1 Kings 13:20

As they sat at the table
The implied information is that they were still eating and drinking at the table. Alternate translation: "As they were eating and drinking at the table"

the word of Yahweh came to the prophet
The idiom "the word of Yahweh came to" is used to introduce a special message from God. See how you translated a similar phrase in [1 Kings 6:11]

brought him back
Here the word "him" refers to the man of God.

1 Kings 13:21

came from Judah, saying, "Yahweh
The idiom "the word of Yahweh came to" in the previous verse is used to introduce a special

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message from God. See how you translated a similar phrase in [1 Kings 6:11]

he cried to the man of God
"the prophet spoke loudly to the man of God"

Because you have been disobedient to the word of Yahweh
"Because you have not obeyed the word of Yahweh"

1 Kings 13:22

General Information:
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1 Kings 13:23

the prophet saddled the donkey
This means he placed a seat on the back of the donkey so the man of God could ride on it. See how you translated this in 1 Kings 13:13.

1 Kings 13:24

his body was left on the road
This can be stated in active form. Alternate translation: "left his body on the road"

his body
"his dead body"

1 Kings 13:25

they came and told it
Here "it" refers to what they had seen on the road. Alternate translation: "they came and told about what they had seen"

1 Kings 13:26

General Information:
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1 Kings 13:27

General Information:
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1 Kings 13:28

the body
"the dead body of the man of God"

left in the road
"lying in the road"

1 Kings 13:29

the body
"the dead body"

1 Kings 13:30

they mourned
Here the word "they" refers to the prophet and his sons.

Woe, my brother!
The word "Woe" here is an expression of great sorrow.

1 Kings 13:31

he had buried him
Here the word "he" refers to the old prophet and the word "him" refers to the man of God.

Lay my bones beside his bones
Here "my bones" represents his entire body. Alternate translation: "Lay my dead body beside his bones"

1 Kings 13:32

houses on the high places
The implied information is that these were houses of worship. Alternate translation: "houses of worship on the high places"

1 Kings 13:33

General Information:
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1 Kings 13:34

This matter became sin to the family of Jeroboam
This can be stated in active form. Alternate translation: "Jeroboam's family sinned by doing this thing"

This matter
This phrase refers to Jeroboam's setting up shrines and appointing priests.

caused his family to be destroyed and to be exterminated
This can be stated in active form. Alternate translation: "because of this God destroyed and exterminated Jeroboam's family"

to be destroyed and to be exterminated
These mean nearly the same thing. Alternate translation: "to be completely destroyed"

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Chapter 14

1 At that time Abijah son of Jeroboam became very sick. **2** Jeroboam said to his wife, "Please arise and disguise yourself, so you will not be recognized as my wife, and go to Shiloh, because Ahijah the prophet is there; he is the one who spoke about me, saying that I would become king over these people. **3** Take with you ten loaves, some cakes, and a jar of honey, and go to Ahijah. He will tell you what will happen to the child." **4** Jeroboam's wife did so; she left and went to Shiloh and came to the house of Ahijah. Now Ahijah could not see; he lost his sight because of old age. **5** Yahweh said to Ahijah, "Look, the wife of Jeroboam is coming to seek advice from you regarding her son, for he is sick. Say such and such to her, because when she comes, she will act as if she were some other woman."

6 When Ahijah heard the sound of her feet as she came in at the door, he said, "Come in, wife of Jeroboam. Why do you pretend to be someone you are not? I have been sent to you with severe news. **7** Go, tell Jeroboam that Yahweh, the God of Israel, says, 'I raised you from among the people to make you the leader over my people Israel. **8** I tore the kingdom away from the family of David and gave it to you, yet you have not been like my servant David, who kept my commandments and followed me with all his heart, to do only what was right in my eyes. **9** Instead, you have done evil, more than all who were before you. You have made other gods, and you have cast metal images to provoke me to anger, and you have thrust me behind your back. **10** Therefore, look, I will bring disaster on the house of Jeroboam; I will cut off from you every male child in Israel, whether slave or free, and will completely remove the house of Jeroboam like someone who burns up dung until it is gone. **11** Anyone who belongs to Jeroboam who dies in the city will be eaten by dogs, and anyone who dies in the field will be eaten by the birds of the heavens, for I, Yahweh, have said it.' **12** So arise, wife of Jeroboam, and go back to your home; when your feet enter the city, the child Abijah will die. **13** All Israel will mourn for him and bury him. He is the only one from Jeroboam's family who will go into a grave, because only in him, out of Jeroboam's house, was anything good found in the sight of Yahweh, the God of Israel. **14** Also, Yahweh will raise up a king of Israel who will cut off the family of Jeroboam on that day. Today is that day, right now. **15** For Yahweh will attack Israel as a reed is shaken in the water, and he will root up Israel out of this good land that he gave to their ancestors. He will scatter them beyond the Euphrates River, because they have made their Asherah poles and provoked Yahweh to anger. **16** He will give Israel up because of the sins of Jeroboam, the sins that he has committed, and through which he has led Israel to sin."

17 So Jeroboam's wife arose and left, and came to Tirzah. As she came to the threshold of her house, the child died. **18** All Israel buried him and mourned for him, just as it was told to them by the word of Yahweh which he had spoken by his servant Ahijah the prophet.

19 As for the other matters concerning Jeroboam, how he waged war and how he reigned, see, they are written in the book of the events of the kings of Israel. **20** Jeroboam reigned twenty-two years and then lay down with his ancestors, and Nadab his son became king in his place.

21 Now Rehoboam son of Solomon was reigning in Judah. Rehoboam was forty-one years old when he became king, and he reigned seventeen years in Jerusalem, the city that Yahweh had chosen out of all the tribes of Israel in which to put his name. His mother's name was Naamah the Ammonite woman. **22** Judah did what was evil in the sight of Yahweh; they provoked him to jealousy with the sins that they committed, more than everything that their fathers had done. **23** For they also built for themselves high places, stone pillars, and Asherah poles on every high hill and under every green tree. **24** There were also cultic prostitutes in the land. They did the same disgusting practices as the nations that Yahweh had driven out before the people of Israel.

25 It happened in the fifth year of King Rehoboam that Shishak king of Egypt came up against Jerusalem. **26** He took away the treasures in the house of Yahweh, and the treasures in the king's house. He took everything away; he also took all the shields of gold that Solomon had made. **27** King Rehoboam made shields of bronze in their place and entrusted them into the hands of the commanders of the guard, who guarded the doors to the king's house. **28** It happened that whenever the king entered the house of Yahweh, the guards would carry them; then they would bring them back into the guardhouse.

29 As for the other matters concerning Rehoboam, and all that he did, are they not written in the book of the events of the kings of Judah? **30** There was constant warfare between Rehoboam and Jeroboam. **31** So

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Rehoboam lay down with his ancestors and was buried with them in the city of David. His mother's name was Naamah the Ammonite woman. Abijah his son became king in his place.

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1 Kings 14 General Notes

Structure and formatting

This chapter has two stories. One is the death of Jeroboam's son (1-18). The other is the reign of Rehoboam (20-31) .

Special concepts in this chapter

The death of Jeroboam's son

God knows the truth; it is useless to try to fool God's prophet. Jeroboam's son became sick; so the king sent his wife, disguised as a common woman, to the prophet. The prophet was blind, but when Jeroboam's wife arrived he told her, "Come in, wife of Jeroboam." He also told her that her son would die and that all of Jeroboam's family would be killed, because he had caused Israel to worship the golden calves. (See: true and prophet and sin)

Rehoboam's reign

When Solomon obeyed God, God made him very rich. When the people of Judah began to worship the fertility goddess, Ashtoreth, and to do many evil things, they had to give all of their wealth to the king of Egypt to persuade him not to attack Jerusalem. (See: evil)

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1 Kings 14:1

General Information:

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1 Kings 14:2

disguise yourself

"change how you appear to others"

you will not be recognized

This can be stated in active form. Alternate translation: "no one will recognize you"

1 Kings 14:3

General Information:

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1 Kings 14:4

General Information:

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1 Kings 14:5

Look, the wife of Jeroboam

Here the word "Look" means "pay attention."

coming to seek advice from you

The abstract noun "advice" can be translated as a verb. Alternate translation: "coming to ask you to advise her"

Say such and such to her

The words "such and such" mean that Yahweh told Ahijah what to say. Alternate translation: "Speak in this way to her"

1 Kings 14:6

Why do you pretend to be someone you are not?

This question shows that Ahijah knew she was disguised. Alternate translation: "Stop pretending to be someone else; I know who you are."

I have been sent to you with severe news

This can be stated in active form. Alternate translation: "Yahweh told me to give you severe news"

severe news

"very bad news"

1 Kings 14:7

I raised you

"I exalted you"

1 Kings 14:8

I tore the kingdom away

God forcefully removed most of the kingdom like a person tears a piece of cloth.

followed me

"obeyed me"

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with all his heart
Here the "heart" refers to a person's will and desire. Alternate translation: "with all his will" or "with complete commitment"

what was right in my eyes
The eyes represent seeing, and seeing represents thoughts or judgment. Alternate translation: "what I judged to be right" or "what I considered to be right"

1 Kings 14:9

thrust me behind your back
Jeroboam has disrespected Yahweh like a person throws away something that is not wanted. Alternate translation: "completely rejected me"

1 Kings 14:10

look
"pay attention." This word is added to indicate that what follows is important.

the house of Jeroboam
The word house is a metonym for family. Alternate translation: "the family of Jeroboam" or "your family"

I will cut off ... and will completely remove
These two phrases are very similar in meaning and are repeated for emphasis.

cut off from you every male child in Israel
Yahweh speaks of destroying Jeroboam's family and preventing him from having any descendants as if he were cutting them off as one would cut a branch from a tree. Alternate translation: "destroy every one of your male children in Israel"

will completely remove the house of Jeroboam like someone who burns up dung until it is gone
This simile compares the removal of every descendant of Jeroboam with the complete burning up of dung that was mixed with straw, dried, and burned for fuel.

1 Kings 14:11

Anyone who belongs to Jeroboam who dies in the city will be eaten by dogs
This can be stated in active form. Alternate translation: "Dogs will eat anyone who belongs to Jeroboam and who dies in the city"

who belongs to Jeroboam
"who is part of Jeroboam's family." Yahweh is speaking to Jeroboam and addressing him in the third person, so you may need to change this to second person. Alternate translation: "who is part of your family."

anyone who dies in the field will be eaten by the birds of the heavens
This can be stated in active form. Alternate translation: "the birds of the heavens will eat anyone who dies in the field"

1 Kings 14:12

when your feet enter the city
The word "feet" here is a synecdoche for the whole person. Alternate translation: "when you enter the city"

1 Kings 14:13

All Israel
This is a generalization that means the people of the northern kingdom of Israel. Alternate translation: "The Israelite people"

go into a grave
"be buried in a grave"

out of Jeroboam's house
The word "house" here is a metonym for "family." Alternate translation: "in all of Jeroboam's family"

was anything good found in the sight of Yahweh, the God of Israel
The sight of Yahweh represents Yahweh's judgment or evaluation. This can be stated in active form. Alternate translation: "did Yahweh, the God of Israel, find anything he judged to be good"

1 Kings 14:14

cut off the family of Jeroboam
The writer speaks of the new king of Israel destroying Jeroboam's family and preventing him from having any descendants like one would cut a branch from a tree. Alternate translation: "destroy the descendants of Jeroboam"

1 Kings 14:15

Yahweh will attack Israel as a reed is shaken in the water
The writer here uses a simile to express how Yahweh will bring judgment on the people of Israel. Alternate translation: "Yahweh will attack the people of Israel as a reed is shaken in the water"

as a reed is shaken in the water
This can be stated in active form. Alternate translation: "like a river of water shakes a reed"

he will root up Israel out of this good land
Yahweh compares Israel with a plant that he will tear out of the ground by its roots. Alternate translation: "he will remove the people of Israel from this good land"

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scatter them
"disperse them"

1 Kings 14:16

General Information:
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1 Kings 14:17

Tirzah
This is the name of the city where king Jeroboam lived.

1 Kings 14:18

All Israel buried him and mourned for him
This is a generalization that means the people of Israel buried him and mourned for him. Alternate translation: "A great number of the people of Israel were present when people buried him, and the people of Israel mourned for him"

just as it was told to them by the word of Yahweh
This can be stated in active form. Alternate translation: "just as Yahweh told them"

by the word of Yahweh
"by the message of Yahweh" or "in Yahweh's message"

1 Kings 14:19

see
"look" or "see for yourself"

they are written in
This can be stated in active form. Alternate translation: "you can find them written in" or "someone has written about them in"

the book of the events of the kings of Israel
This refers to a book that no longer exists.

1 Kings 14:20

twenty-two years
"22 years"

lay down with his ancestors
This is a polite way of saying that he died. See how you translated this in [1 Kings 2:10]

1 Kings 14:21

forty-one years old ... seventeen years
"41 years old ... 17 years"

in which to put his name
Here "put his name" is a metonym for "dwell" and refers to the temple where Yahweh was to be worshiped. Alternate translation: "in which to dwell" or "in which to be worshiped"

His mother's name
Here the word "His" refers to Rehoboam.

Naamah
This is a woman's name.

1 Kings 14:22

Judah did
Here "Judah" represents the people of Judah. Alternate translation: "The people of Judah did"

what was evil in the sight of Yahweh
The "sight" of Yahweh represents Yahweh's judgment or evaluation. See how you translated this in [1 Kings 11:6]

they provoked him to jealousy
The abstract noun "jealousy" can be translated as an adjective. Alternate translation: "they made him jealous"

their fathers
"their ancestors"

1 Kings 14:23

For they also built
The word "they" here refers to the people of Judah.

built for themselves
The words "for themselves" are a metonym for what they will do with the high places. Alternate translation: "built for their own use"

on every high hill and under every green tree
This is likely to be an exaggeration that indicates there were many places like these for false worship all over the country. Alternate translation: "on the high hills and under the green trees"

1 Kings 14:24

cultic prostitutes
"religious prostitutes" or "male prostitutes." This probably refers to male prostitutes who were associated with idol worship.

the same disgusting practices as the nations that
Here the word "nations" represents the people in those nations. Alternate translation: "the same disgusting things that the people did whom"

1 Kings 14:25

in the fifth year of King Rehoboam
This refers to the fifth year of Rehoboam's reign as king. Alternate translation: "in the fifth year that Rehoboam was king"

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in the fifth year
"in year 5"

Shishak king of Egypt came up against Jerusalem
"Shishak king of Egypt" represents himself along with the Egyptian army. Alternate translation: "Shishak king of Egypt, and his army with him, came up against Jerusalem"

Shishak
This is the name of a man. See how you translated this in [1 Kings 11:40]

came up against
This is an idiom that means marched against or attacked. Alternate translation: "came to attack"

1 Kings 14:26

He took everything away
This is a generalization that indicates every valuable thing that could be found was taken away. Alternate translation: "He took away many valuable things"

He took
The word "He" represents Shishak and the soldiers who were with him. Alternate translation: "Shishak and his army took"

that Solomon had made
Here "Solomon" refers to the craftsmen who worked for Solomon to make the shields. Alternate translation: "that Solomon had his workers make"

1 Kings 14:27

King Rehoboam made shields
Here "King Rehoboam" represents the persons who worked for him to make the shields. Alternate translation: "King Rehoboam's workers made shields"

in their place
"in place of the shields of gold"

entrusted them into the hands of the commanders
Here "hands" represents care or responsibility. Alternate translation: "made them the responsibility of the commanders"

who guarded the doors to the king's house
Here "doors" represents the entrance. Alternate translation: "who guarded the entrance to the king's house"

1 Kings 14:28

the guards would carry them
"the guards would carry the shields of bronze"

1 Kings 14:29

are they not written in the book of the events of the kings of Judah?
This can be expressed in active form and assumes that the answer is positive. The question is rhetorical and is used for emphasis. Alternate translation: "they are written in the book of the events of the kings of Judah." or "you can read about them in the book of the events of the kings of Judah."

the book of the events of the kings of Judah
This refers to a book that no longer exists.

1 Kings 14:30

There was constant warfare
"There was continuing war" or "There were constant battles"

warfare between Rehoboam and Jeroboam
The names of the kings represent themselves and their armies. Alternate translation: "the armies of Rehoboam and Jeroboam fought in battle again and again" or "Rehoboam and his people and Jeroboam and his people engaged in battle continually"

1 Kings 14:31

lay down with his ancestors
This is a polite way of saying that he died. See how you translated this in [1 Kings 2:10]

was buried with them
This can be stated in active form. Alternate translation: "people buried him"

Naamah
This is the name of a woman. See how you translated this in [1 Kings 14:21]

Abijah his son
"Abijah the son of Rehoboam"

became king in his place
The phrase "in his place" is a metaphor meaning "instead of him." Alternate translation: "became king instead of Rehoboam"

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Chapter 15

1 In the eighteenth year of King Jeroboam son of Nebat, Abijah began to reign over Judah. **2** He reigned for three years in Jerusalem. His mother's name was Maakah. She was the daughter of Abishalom. **3** He walked in all the sins that his father had committed before his time; his heart was not devoted to Yahweh his God as the heart of David, his ancestor, had been. **4** Nevertheless, for David's sake, Yahweh his God gave him a lamp in Jerusalem by raising up his son after him in order to strengthen Jerusalem. **5** God did this because David had done what was right in his eyes; for all the days of his life, he had not turned away from anything that he commanded him, except only in the matter of Uriah the Hittite. **6** Now there was war between Rehoboam and Jeroboam all the days of Abijah's life.

7 As for the other matters of Abijah, all that he did, are they not written in the book of the events of the kings of Judah? There was war between Abijah and Jeroboam. **8** Abijah lay down with his ancestors, and they buried him in the city of David. Asa his son became king in his place.

9 In the twentieth year of Jeroboam king of Israel, Asa began to reign over Judah. **10** He reigned forty-one years in Jerusalem. His grandmother's name was Maakah, the daughter of Abishalom. **11** Asa did what was right in the eyes of Yahweh, as David, his ancestor, had done. **12** He expelled the cultic prostitutes from the land and removed all the idols that his ancestors had made. **13** He also removed Maakah, his grandmother, from being queen, because she had made a disgusting figure out of an Asherah pole. Asa cut down the disgusting figure and burned it at the Kidron Valley. **14** But the high places were not taken away. Nevertheless, Asa's heart was completely devoted to Yahweh all his days. **15** He brought into the house of Yahweh the things that were set apart by his father, and his own things that had been set apart that were made of silver and gold, and vessels.

16 There was war between Asa and Baasha king of Israel, all their days. **17** Baasha king of Israel, acted aggressively against Judah and built up Ramah, so that he might not allow anyone to leave or enter into the land of Asa king of Judah. **18** Then Asa took all the silver and gold left in the storerooms in the house of Yahweh, and the storerooms of the king's palace. He put it into the hands of his servants and sent it to Ben-Hadad son of Tabrimmon son of Hezion, the king of Aram, who lived in Damascus. He said, **19** "Let there be a covenant between me and you, as there was between my father and your father. Look, I have sent to you a gift of silver and gold. Break your covenant with Baasha king of Israel, so that he may leave me alone." **20** Ben-Hadad listened to King Asa and sent the commanders of his armies, and they attacked the cities of Israel. They attacked Ijon, Dan, Abel Beth Maakah, and all Kinnereth, together with all the land of Naphtali. **21** It came about that when Baasha heard this, he stopped building up Ramah and went back to Tirzah. **22** Then King Asa made a proclamation to all Judah. No one was exempted. They carried away the stones and timbers of Ramah with which Baasha had been building up the city. Then King Asa used that building material to build up Geba of Benjamin and Mizpah.

23 As for the other matters of Asa, all his might, all that he did, and the cities he built, are they not written in the book of the events of the kings of Judah? But during his old age he was diseased in his feet. **24** Then Asa lay down with his ancestors and was buried with them in the city of David his father. Jehoshaphat his son became king in his place.

25 Nadab son of Jeroboam began to reign over Israel in the second year of Asa king of Judah; he reigned over Israel two years. **26** He did what was evil in the sight of Yahweh and walked in the way of his father, and in his own sin, by which he led Israel to sin. **27** Baasha son of Ahijah, of the family of Issachar, conspired against Nadab; Baasha killed him down at Gibbethon, which belonged to the Philistines, for Nadab and all Israel were laying siege to Gibbethon. **28** In the third year of Asa king of Judah, Baasha killed Nadab and became king in his place. **29** As soon as he was king, Baasha killed all the family of Jeroboam. He left none of Jeroboam's descendants breathing; in this way he destroyed his royal line, just as Yahweh had spoken by his servant Ahijah the Shilonite, **30** for the sins of Jeroboam which he committed and by which he led Israel to sin, in his anger to which he provoked Yahweh, the God of Israel.

31 As for the other matters concerning Nadab, and all that he did, are they not written in the book of the events of the kings of Israel? **32** There was war between Asa and Baasha king of Israel all their days.

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33 In the third year of Asa king of Judah, Baasha son of Ahijah began to reign over all Israel in Tirzah and he reigned twenty-four years. **34** He did what was evil in the sight of Yahweh and walked in the way of Jeroboam and in his sin by which he led Israel to sin.

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1 Kings 15 General Notes

Special concepts in this chapter

Judah had some bad kings and some good kings. All of the kings in Israel continued to worship the golden calves, so they were all considered to be bad. Judah and Israel continually fought each other.

Other possible translation difficulties in this chapter

"But the shrines were not taken away."
At the shrines, the people worshiped Yahweh. But later, during Hezekiah's reign, it was decided that all sacrifices must be made only at the temple. (See: temple)

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1 Kings 15:1

In the eighteenth year of King Jeroboam son of Nebat
This refers to the eighteenth year of Jeroboam's reign. Alternate translation: "After Jeroboam had been the king of Israel for almost eighteen years"

In the eighteenth year
"In year 18"

1 Kings 15:2

General Information:
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1 Kings 15:3

He walked in all the sins
Walking represents living, and walking in sins represents committing those sins. Alternate translation: "Abijah continued to practice all the sins"

that his father had committed before his time
Since these verses refer to several kings, it may help to include the name of Abijah's father. This information can be made clear. Alternate translation: "that his father, Rehoboam, had committed before Abijah's time"

his time
This phrase represents the time that he was king. The meaning of this can be made clear. Alternate translation: "before Abijah was king"

his heart was not devoted ... as the heart of David
The heart represents the whole person. Alternate translation: "Abijah was not devoted ... as David"

1 Kings 15:4

gave him a lamp in Jerusalem
The word "lamp" here represents a descendant who would be king as David was. Alternate translation: "gave David a descendant to rule in Jerusalem"

by raising up his son after him
"by raising up Abijah's son after him" or "by giving Abijah a son"

1 Kings 15:5

what was right in his eyes
The eyes here represent seeing, and seeing represents thoughts or judgment. Alternate translation: "what Yahweh judges to be right" or "what Yahweh considers to be right"

for all the days of his life
"the whole time that David lived" or "throughout David's whole life"

he had not turned away from anything that he commanded him, except only in the matter of Uriah the Hittite
This double negative emphasizes that only in the matter of Uriah the Hittite had David turned away from God's commands. Alternate translation: "the only time David turned away from anything that God commanded him was in the matter of Uriah the Hittite"

he had not turned away from anything that he commanded him
Turning away from a command represents disobeying it. Alternate translation: "David did not disobey anything that God commanded him"

except only in the matter of Uriah the Hittite
This is a general way to refer to the situation with Uriah. It can be stated more clearly what this matter was. Alternate translation: "except for what

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he did to Uriah the Hittite" or "except when he caused Uriah the Hittite to be killed"

1 Kings 15:6

between Rehoboam and Jeroboam
These kings represent themselves and their armies. Rehoboam was Abijah's father. Alternate translation: "between the armies of Rehoboam and Jeroboam"

all the days of Abijah's life
"the whole time that Abijah lived"

1 Kings 15:7

are they not written in the book of the events of the kings of Judah?
This question is used to either inform or remind the readers that the information about Abijah is in this other book. See how you translated this in [1 Kings 14:29]

are they not written in the book of the events of the kings of Judah?
This can stated in active form. Alternate translation: "someone has written about this in the book of the events of the kings of Judah."

between Abijah and Jeroboam
The names "Abijah" and "Jeroboam" represent the kings and their armies. Alternate translation: "between the armies of Abijah and Jeroboam"

1 Kings 15:8

Abijah lay down with his ancestors
This is a polite way of saying that he died. Alternate translation: "Abijah died as his ancestors had" or "Like his ancestors, Abaijah died"

became king in his place
The phrase "in his place" is a metaphor meaning "instead of him." Alternate translation: "became king instead of Abijah"

1 Kings 15:9

In the twentieth year of Jeroboam king of Israel
This refers to the twentieth year of Jeroboam's reign. Alternate translation: "After Jeroboam had been the king of Israel for almost twenty years"

In the twentieth year
"In year 20"

1 Kings 15:10

forty-one years
"41 years"

1 Kings 15:11

what was right in the eyes of Yahweh
The eyes here represent seeing, and seeing represents judgment. Yahweh saw and approved of Asa's actions. Alternate translation: "what Yahweh judges to be right" or "what Yahweh considers to be right"

1 Kings 15:12

the cultic prostitutes
This probably refers to prostitutes who were associated with idol worship and who were all men. Alternate translation: "religious prostitutes" or "the prostitutes who worked for idols" or "male prostitutes"

1 Kings 15:13

Asa cut down the disgusting figure
Since Asa was king, he may have told his officials to cut down the figure. Alternate translation: "Asa caused the disgusting figure to be cut down" or "Asa made them cut down the disgusting figure"

1 Kings 15:14

But the high places were not taken away
This can be stated in active form. Alternate translation: "But Asa did not command the people to take away the high places"

Asa's heart was completely devoted
The heart represents the person. Alternate translation: "Asa was completely devoted"

all his days
"the whole time that he lived" or "throughout his whole life"

1 Kings 15:15

General Information:
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1 Kings 15:16

all their days
This refers to the entire time they reigned as kings. Alternate translation: "the whole time that they reigned over Judah and Israel"

1 Kings 15:17

acted aggressively against Judah
"attacked Judah"

built up Ramah
It is implied that the army of Baasha first captured Ramah. The full meaning of this statement can be

made clear. Alternate translation: "captured and fortified Ramah"

1 Kings 15:18

He put it into the hands of his servants
Putting things in their hands represents giving those things to them. It is implied that they would do with it what he wanted them to do. The full meaning of this statement can be made clear. Alternate translation: "He entrusted it to his servants"

He said
This means he spoke by means of his servants. Asa told his servants what to say to Ben-Hadad and they did. The meaning of this can be made clear. Alternate translation: "Asa told his servants to say to Ben Hadad" or "Through his servants, Asa said to Ben-Hadad"

1 Kings 15:19

Let there be a covenant between me and you
A covenant being between two people represents those two people having a covenant with each other. Alternate translation: "Let us have a covenant with each other" or "Let us make a peace treaty"

Look, I
"As proof that I want a treaty with you, I"

Break your covenant with Baasha king of Israel
Breaking a covenant represents canceling it and not doing what one has promised to do. Alternate translation: "Cancel your covenant with Baasha king of Israel" or "Do not be loyal to Baasha king of Israel as you promised in your covenant with him"

Break your covenant with Baasha king of Israel
Asa wanted Ben Hadad to attack Israel. Ben Hadad could only do that if he broke his covenant with the king of Israel. The meaning of this statement can be made explicit. Alternate translation: "Break your covenant with Baasha king of Israel, and attack Israel"

1 Kings 15:20

General Information:
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1 Kings 15:21

It came about that
This phrase is used here to mark an important event in the story. If your language has a way for doing this, you could consider using it here.

he stopped building up Ramah
King Baasha did this by telling his workers to do this. Alternate translation: "he had his workers stop building up Ramah"

Tirzah
This is the name of a city. See how you translated it in 1 Kings 14:17.

1 Kings 15:22

No one was exempted
This can also be stated positively. Alternate translation: "Every one had to obey King Asa's proclamation"

1 Kings 15:23

are they not written in the book of the events of the kings of Judah?
This question is used to either inform or remind the readers that the information about Abijah is in this other book. See how you translated this in [1 Kings 14:29]

are they not written in the book of the events of the kings of Judah?
This can be stated in active form. Alternate translation: "someone has written about this in the book of the events of the kings of Judah."

1 Kings 15:24

Asa lay down with his ancestors
This is a polite way of saying that he died. Alternate translation: "Asa died as his ancestors had"

was buried with them
This can be stated in active form. Alternate translation: "they buried him with his ancestors"

David his father
The word "father" here refers to an ancestor. Alternate translation: "King David, his ancestor"

1 Kings 15:25

Connecting Statement:
The rest of chapter 15 and 16 is about the kings of Israel. These events happened while King Asa of Judah was still alive.

the second year of Asa king of Judah
This refers to the second year of Asa's reign. The meaning of this can be made clear. Alternate translation: "when Asa had been king of Judah for almost two years"

he reigned over Israel two years
"Nadab reigned over Israel two years"

1 Kings 15:26

what was evil in the sight of Yahweh
The sight of Yahweh represents Yahweh's judgment. Alternate translation: "what was evil in Yahweh's judgment" or "what Yahweh considers to be evil"

walked in the way of his father
Walking here represents behaving. Alternate translation: "did the same things that his father had done"

in his own sin
Walking in his own sin represents sinning in ways that were different from the ways that his father had sinned. Alternate translation: "he sinned in his own ways"

by which he led Israel to sin
Leading people to do something represents influencing them to do it. Alternate translation: "and by sinning, he influenced Israel to sin"

1 Kings 15:27

conspired against Nadab
"secretly plotted to kill King Nadab"

Gibbethon
This is the name of a city.

Nadab and all Israel
"The phrase "all Israel" is a generalization that represents the many soldiers of Israel. Alternate translation: "Nadab and the many soldiers of Israel" or "Nadab and the army of Israel"

were laying siege to Gibbethon
"were surrounding Gibbethon, so that the people of Gibbethon would surrender to them"

1 Kings 15:28

became king in his place
The phrase "in his place" is a metaphor meaning "instead of him." Alternate translation: "became king instead of Nadab"

1 Kings 15:29

Baasha killed all the family of Jeroboam. He left none of Jeroboam's descendants breathing.
These two sentences mean the same thing and are combined to emphasize his descendents were all killed.

all the family of Jeroboam
Jeroboam was King Nadab's father.

He left none of Jeroboam's descendants breathing
Breathing represents being alive. Alternate translation: "He left none of Jeroboam's descendants living"

his royal line
"Jeroboam's royal line"

just as Yahweh had spoken by his servant Ahijah the Shilonite
In 1 Kings 14:10 and 1 Kings 14:11 Yahweh spoke through his prophet Ahijah and told Jeroboam that he would destroy his family.

Ahijah the Shilonite
"Ahijah, who was from Shiloh"

1 Kings 15:30

for the sins of Jeroboam which he committed and by which he led Israel to sin
The abstract noun "sins" can be expressed with the verb "sin." Alternate translation: "because Jeroboam sinned and led Israel to sin in the same ways"

by which he led Israel to sin
Leading people to do something represents influencing them to do something. Alternate translation: "by which he influenced Israel to sin"

1 Kings 15:31

are they not written in the book of the events of the kings of Israel?
This question is used to either inform or remind the readers that the information about Nadab is in this other book. See how you translated a similar phrase concerning Judah in [1 Kings 14:29]

are they not written in the book of the events of the kings of Israel?
This can be stated in active form. Alternate translation: "someone has written about this in the book of the events of the kings of Israel."

1 Kings 15:32

all their days
This refers to the whole period of time that they reign as kings. See how you translated this in [1 Kings 15:16]

1 Kings 15:33

Connecting Statement:
Starting in 1 Kings 15:27, the author told about how Baasha became king. Here the author begins to tell about what Baasha did as king of Israel.

Tirzah
This is the name of a city. See how you translated it in 1 Kings 14:17.

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1 Kings 15:34

what was evil in the sight of Yahweh
The sight of Yahweh represents Yahweh's judgment. Alternate translation: "what was evil in Yahweh's judgment" or "what Yahweh considers to be evil"

walked in the way of Jeroboam
Walking here represents behaving. Alternate translation: "did the same things that Jeroboam had done"

in his sin by which he led Israel to sin
Possible meanings are that "his" and "he" refer to 1) Baasha or 2) Jeroboam.

by which he led Israel to sin
Leading people to do something represents influencing them to do it. Alternate translation: "and by sinning, he influenced Israel to sin"

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Chapter 16

1 The word of Yahweh came to Jehu son of Hanani against Baasha, saying, **2** "Although I exalted you out of the dust and made you leader over my people Israel, you have walked in the way of Jeroboam and have made my people Israel to sin, so as to provoke me to anger with their sins. **3** See, I will consume Baasha and his family and I will make your family like the family of Jeroboam son of Nebat. **4** The dogs will eat anyone belonging to Baasha who dies in the city, and the birds of the sky will eat anyone who dies in the fields."

5 As for the other matters concerning Baasha, what he did, and his might, are they not written in the book of the events of the kings of Israel? **6** Baasha lay down with his ancestors and was buried in Tirzah, and Elah his son became king in his place. **7** So by the prophet Jehu son of Hanani the word of Yahweh came against Baasha and his family, both because of all the evil that he did in the sight of Yahweh, so as to provoke him to anger with the work of his hands, like the family of Jeroboam, and also because he had killed all of Jeroboam's family.

8 In the twenty-sixth year of Asa king of Judah, Elah son of Baasha began to reign over Israel in Tirzah; he reigned two years. **9** His servant Zimri, captain of half his chariots, conspired against him. Now Elah was in Tirzah, drinking himself drunk in the house of Arza, who was over the household in Tirzah. **10** Zimri went in, attacked him, and put him to death in the twenty-seventh year of Asa king of Judah and became king in his place. **11** When Zimri began to reign and was seated on his throne, he killed all the family of Baasha. He did not leave alive a single male belonging to Baasha's relatives or friends. **12** So Zimri destroyed all the family of Baasha, according to the word of Yahweh which he spoke against Baasha by Jehu the prophet, **13** for all the sins of Baasha and the sins of Elah his son that they committed, and by which they had led Israel to sin, so that they provoked Yahweh, the God of Israel, to anger with their idols. **14** As for the other matters concerning Elah, all that he did, are they not written in the book of the events of the kings of Israel?

15 In the twenty-seventh year of Asa king of Judah, Zimri reigned only for seven days in Tirzah. Now the army was camped by Gibbethon, which belonged to the Philistines. **16** The army camped there heard it said, "Zimri has plotted and has killed the king." So that day in the camp, all Israel declared Omri, the commander of the army, king over Israel. **17** Omri went up from Gibbethon and all Israel with him, and they besieged Tirzah. **18** So when Zimri saw that the city had been taken, he went into the fortress attached to the king's palace and set fire to the building over him; in this way he died in the flames. **19** This was for the sins that he had committed in doing what was evil in the sight of Yahweh, by walking in the way of Jeroboam and in the sin that he had committed, so as to lead Israel to sin. **20** As for the other matters concerning Zimri, and the treason that he carried out, are they not written in the book of the events of the kings of Israel?

21 Then the people of Israel were divided into two parts. Half of the people followed Tibni son of Ginath, to make him king, and half followed Omri. **22** But the people who followed Omri were stronger than the people who followed Tibni son of Ginath. So Tibni died, and Omri became king. **23** Omri began to reign over Israel in the thirty-first year of Asa king of Judah, and he reigned twelve years. He reigned from Tirzah for six years. **24** He bought the hill of Samaria from Shemer for two talents of silver. He built a city on the hill and called the name of the city Samaria, after the name of Shemer, the past owner of the hill. **25** Omri did what was evil in the sight of Yahweh and acted more wickedly than all who had been before him. **26** For he walked in all the ways of Jeroboam son of Nebat and in his sins by which he led Israel to sin, to provoke Yahweh, the God of Israel, to be angry with their worthless idols. **27** As for the other matters concerning Omri which he did, and the might that he showed, are they not written in the book of the events of the kings of Israel? **28** So Omri lay down with his ancestors and was buried in Samaria and Ahab his son became king in his place.

29 In the thirty-eighth year of Asa king of Judah, Ahab son of Omri began to reign over Israel. Ahab son of Omri reigned over Israel in Samaria twenty-two years. **30** Ahab son of Omri did what was evil in the sight of Yahweh, more than all those who were before him. **31** It was to Ahab a trivial thing to walk in the sins of Jeroboam son of Nebat, so he took as his wife Jezebel the daughter of Ethbaal, king of the Sidonians; he went and worshiped Baal and bowed down to him. **32** He built an altar for Baal in the house of Baal, which he had built in Samaria. **33** Ahab made an Asherah pole. Ahab did even more to provoke Yahweh, the God

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of Israel, to anger than all the kings of Israel who had been before him. **34** During Ahab's rule, Hiel of Bethel rebuilt Jericho. Hiel laid the foundation of the city at the cost of the life of Abiram, his firstborn son; and Segub, his youngest son, lost his life while he was building the gates of the city, in keeping with the word of Yahweh which he spoke by Joshua son of Nun.

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1 Kings 16 General Notes

Special concepts in this chapter

Incorrect worship

The prophet Jehu warned Baasha, king of Israel, that God would destroy his family for worshiping the idols. But Baasha did not change his ways; so Zimri murdered Baasha's son and all his relatives. Then Omri killed Zimri. Omri's son Ahab brought in the rain god Baal and his wife, the fertility goddess Ashtoreth, as the official religion of Israel. This was very evil. (See: prophet and falsegod and evil)

---

1 Kings 16:1

The word of Yahweh came

This idiom means God spoke. See how you translated this in [1 Kings 6:11]

1 Kings 16:2

Although I exalted you

This is God's message that Jehu was to give to Baasha. The word "you" refers to Baasha.

I exalted you out of the dust

"I raised you out of the dust." Being in the dust on the ground represents not being important. Exalting someone represents making him important. Alternate translation: "I raised you from a very unimportant position" or "when you had no power or influence over people, I made you important"

you have walked in the way of Jeroboam

Walking represents behaving. Jeroboam and Baasha both sinned. The full meaning of this statement can be made clear. Alternate translation: "you have done the same things that Jeroboam did" or "you have sinned as Jeroboam sinned"

1 Kings 16:3

Connecting Statement:

Yahweh continues telling Baasha what he will do to him.

See, I will consume Baasha and his family

Yahweh is speaking to Baasha, and the phrase "his family" refers to Baasha's family. This can be translated using the words "you" and "your." Alternate translation: "Listen, Baasha. I will consume you and your family"

I will consume

Consuming represents destroying. Alternate translation: "I will completely destroy"

1 Kings 16:4

General Information:

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1 Kings 16:5

are they not written in the book of the events of the kings of Israel?

This question is used to either inform or remind the readers that the information about Baasha is in this other book. This rhetorical question can be translated as a statement. See how you translated this in [1 Kings 15:31]

are they not written in the book of the events of the kings of Israel?

This can be stated in active form. Alternate translation: "someone has written about them in the book of the events of the kings of Israel."

1 Kings 16:6

Baasha lay down with his ancestors

This is a polite way of saying that he died. Alternate translation: "Baasha died as his ancestors had" or "Like his ancestors, Baasha died"

was buried

This can be stated in active form. Alternate translation: "people buried him"

Tirzah

This is the name of a city. See how you translated it in 1 Kings 14:17.

became king in his place

The phrase "in his place" is a metaphor meaning "instead of him." Alternate translation: "became king instead of Baasha"

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1 Kings 16:7

the word of Yahweh came
This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [1 Kings 6:11]

all the evil that he did in the sight of Yahweh
The sight of Yahweh represents Yahweh's judgment. Alternate translation: "all the things that Baasha that are evil in Yahweh's judgment" or "all the things that Baaha did that Yahweh considers to be evil"

so as to provoke him to anger
The abstract noun "anger" can be expressed with the adjective "angry." Alternate translation: "so as to make Yahweh very angry" or "that made God very angry"

with the work of his hands
Here Basha is represented by his "hands." This speaks of all of his actions as his "work." Alternate translation: "by the things Baasha had done"

1 Kings 16:8

Tirzah
This is the name of a city. See how you translated it in 1 Kings 14:17.

1 Kings 16:9

His servant Zimri
"Elah's servant Zimri"

captain of half his chariots
The word "chariots" here represents the soldiers who drove the chariots. Alternate translation: "captain of half his chariot drivers"

drinking himself drunk
This is an idiom. Alternate translation: "drinking so much wine that he was getting drunk" or "getting drunk"

who was over the household
Being over the household represents being in charge of the things in King Elah's house. Alternate translation: "who was in charge of the things in the Elah's house"

1 Kings 16:10

attacked him, and put him to death
"attacked and killed Elah"

became king in his place
The phrase "in his place" is a metaphor meaning "instead of him." Alternate translation: "became king instead of Elah"

1 Kings 16:11

He did not leave alive a single male
This means that he killed all the men and boys. Alternate translation: "He did not leave even one male alive"

1 Kings 16:12

the word of Yahweh
"the message of Yahweh" or "Yahweh's message"

which he spoke against Baasha by Jehu the prophet
Speaking "by" a prophet represents telling a prophet to speak and the prophet speaking. Alternate translation: "that Yahweh told Jehu the prophet to speak against Baasha"

1 Kings 16:13

they had led Israel to sin
Leading people to do something represents influencing them to do it. Alternate translation: "they had influenced Israel to sin"

they had led Israel to sin
Here the word "Israel" refers to the ten northern tribes of Israel. Baasha and Elah had been their king.

they provoked Yahweh, the God of Israel, to anger with their idols
God became angry with the people because they worshiped idols. The meaning of this can be made clear. Alternate translation: "they made Yahweh, the God of Israel, angry because they worshiped idols"

the God of Israel
Here the word "Israel" refers to all of the twelve tribes descended from Jacob.

1 Kings 16:14

are they not written ... kings of Israel?
This question is used to either inform or remind the readers that the information about Elah is in this other book. This rhetorical question can be translated as a statement. See how you translated this in [1 Kings 15:31]

are they not written ... Israel?
This can be stated in active form. Alternate translation: "someone has written about them in the book of the events of the kings of Israel."

1 Kings 16:15

Tirzah
This is the name of a city. See how you translated it in 1 Kings 14:17.

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the army was camped by Gibbethon
The word "army" refers to the army of the kingdom of Israel.

Gibbethon
This is the name of a city. See how you translated it in 1 Kings 15:27.

1 Kings 16:16

The army camped there heard it said
This can be stated in active form. Alternate translation: "The soldiers who camped there heard someone say"

all Israel
Both times this phrase is used, it represents the army of Israel. Here the word "all" is a generalization meaning "most." Alternate translation: "all the army of Israel" or "most of the soldiers in the army of Israel" or "the army of Israel"

1 Kings 16:17

General Information:
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1 Kings 16:18

that the city had been taken
This can be stated in active form. Alternate translation: "that Omri and the army had taken the city"

1 Kings 16:19

what was evil in the sight of Yahweh
The sight of Yahweh represents Yahweh's judgment. Alternate translation: "what was evil in Yahweh's judgment" or "what Yahweh considers to be evil"

walking in the way of Jeroboam
Here walking represents behaving. Alternate translation: "doing the same things that Jeroboam had done"

so as to lead Israel to sin
Leading people to do something represents influencing them to do it. Alternate translation: "so as to influence Israel to sin"

1 Kings 16:20

the treason that he carried out
This treason refers to Zimri's plot to kill Elah, the king of Israel. The full meaning of this statement can be made clear. Alternate translation: "how he plotted against King Elah" or "how he killed the king of Israel"

are they not written in the book of the events of the kings of Israel?
This question is used to either inform or remind the readers that the information about Zimri is in this other book. This rhetorical question can be translated as a statement. See how you translated a similar phrase concerning Judah in [1 Kings 14:29]

are they not written ... Israel?
This can be stated in active form. Alternate translation: "someone has written about them in the book of the events of the kings of Israel."

1 Kings 16:21

followed Tibni ... followed Omri
Here "followed" represents supporting or wanting to make him king. Alternate translation: "supported Tibni son of Ginath, to make him king, and half supported Omri" or "wanted to make Tibni son of Ginath king, and half wanted to make Omri king"

1 Kings 16:22

were stronger than the people who followed Tibni
"overpowered the people who followed Tibni"

1 Kings 16:23

Tirzah
This is the name of a city. See how you translated it in 1 Kings 14:17.

1 Kings 16:24

Shemer
This is the name of a man.

two talents of silver
You may convert this to a modern measure. Alternate translation: "about 66 kilograms of silver"

He built a city
The word "He" refers to Omri. He commanded people to build the city. Alternate translation: "Omri had his people build a city" or "Omri commanded and his workers built a city"

after the name of Shemer
This is an idiom that means "to honor Shemer" or "so that people would remember Shemer."

1 Kings 16:25

what was evil in the sight of Yahweh
The sight of Yahweh represents Yahweh's judgment. Alternate translation: "what was evil in Yahweh's judgment" or "what Yahweh considers to be evil"

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1 Kings 16:26

walked in all the ways of Jeroboam son of Nebat
Walking represents behaving. Alternate translation: "did all the same things that Jeroboam son of Nebat did"

in his sins by which he led Israel to sin
Possible meanings are that "his" and "he" refer to 1) Baasha or 2) Jeroboam.

in his sins
Possible meanings are walking in his sins represents 1) sinning as Jeroboam sinned. Alternate translation: "he sinned as Jeroboam sinned" or 2) or sinning habitually. Alternate translation: "he sinned habitually"

by which he led Israel to sin
Leading people to sin represents influencing them to sin. Alternate translation: "his sins, by which he influenced Israel to sin" or "and by sinning like this, he influenced people to sin.

to provoke Yahweh ... to be angry with their worthless idols
God became angry with the people because they worshiped idols. See how you translated a similar phrase in [1 Kings 16:13]

their worthless idols
The word "worthless" here reminds people that idols are worthless because they cannot do anything. Alternate translation: "their idols, which are worthless" or "their idols, which are useless"

the God of Israel
Here the word "Israel" refers to all of the twelve tribes descended from Jacob.

1 Kings 16:27

are they not written in the book of the events of the kings of Israel?
This question is used to either inform or remind the readers that the information about Omri is in this other book. This rhetorical question can be translated as a statement. See how you translated this in [1 Kings 15:31]

are they not written ... Israel?
This can be stated in active form. Alternate translation: "someone has written about them in the book of the events of the kings of Israel."

1 Kings 16:28

Omri lay down with his ancestors
This is a polite way of saying that he died. Alternate translation: "Omri died as his ancestors had" or "Like his ancestors, Omri died"

became king in his place
The phrase "in his place" is a metaphor meaning "instead of him." Alternate translation: "became king instead of Omri"

1 Kings 16:29

General Information:
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1 Kings 16:30

what was evil in the sight of Yahweh
The sight of Yahweh represents Yahweh's judgment. Alternate translation: "what was evil in Yahweh's judgment" or "what Yahweh considers to be evil"

1 Kings 16:31

It was to Ahab a trivial thing to walk in the sins of Jeroboam son of Nebat
This implies that Ahab wanted to commit worse sins. The full meaning of this statement can be made explicit. Alternate translation: "It was as if Ahab thought that walking in the sins of Jeroboam son of Nebat was not enough"

It was to Ahab a trivial thing
This is an idiom. The phrase "to Ahab" means that Ahab considered or thought something. Alternate translation: "Ahab considered it a trivial thing" or "Ahab thought that it was not enough"

a trivial thing
"an insignificant thing" or "not enough"

to walk in the sins of Jeroboam son of Nebat
Walking in Jeroboam's sins represents sinning as Jeroboam had sinned. Alternate translation: "to sin as Jeroboam son of Nebat had sinned"

worshiped Baal and bowed down to him
These two phrases mean the same thing. The phrase "bowed down to him" describes the posture that people used in worship.

1 Kings 16:32

General Information:
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1 Kings 16:33

the God of Israel
Here the word "Israel" refers to the nation of Israel, which consisted of twelve tribes.

the kings of Israel
Here the word "Israel" refers to the kingdom of Israel, which consisted of ten tribes.

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1 Kings 16:34

at the cost of the life of Abiram, his firstborn son
The consequence of building the city is spoken of as if it were a cost that Hiel paid. Alternate translation: "and the consequence of his sin was that Abiram, his firstborn son, died"

Segub, his youngest son, lost his life
Dying is spoken of as if he lost his life. Alternate translation: "Segub, his youngest son, died"

while he was building the gates of the city
"while Hiel was building the gates of the city"

in keeping with the word of Yahweh
"according to the word of Yahweh"

the word of Yahweh
"the message of Yahweh" or "Yahweh's message"

which he spoke by Joshua son of Nun
Speaking "by" someone represents both telling someone to speak and the person doing it. Alternate translation: "which Yahweh caused Joshua son of Nun to speak"

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Chapter 17

1 Elijah the Tishbite, from Tishbe in Gilead, said to Ahab, "As Yahweh, the God of Israel lives, before whom I stand, there will not be dew or rain these years unless I say so." **2** The word of Yahweh came to Elijah, saying, **3** "Leave from here and go eastward; hide yourself by the brook Kerith, east of the Jordan. **4** It will happen that you will drink from the brook, and I have commanded the ravens to feed you there." **5** So Elijah went and did as the word of Yahweh commanded. He went to live by the brook Kerith, east of the Jordan. **6** The ravens brought him bread and meat in the morning and bread and meat in the evening, and he drank from the brook. **7** But after a while the brook dried up because there was no rain in the land.

8 The word of Yahweh came to him, saying, **9** "Arise, go to Zarephath, which belongs to Sidon, and live there. Look, I have commanded a widow there to provide for you." **10** So he arose and went to Zarephath, and when he came to the gate of the city a widow was there gathering sticks. So he called to her and said, "Please bring me a little water in a jar so that I may drink." **11** As she was going to get water he called to her, and said, "Please bring me a piece of bread in your hand." **12** She replied, "As Yahweh your God lives, I do not have any bread, but only a handful of meal in a jar and a little oil in a jug. See, I am gathering two sticks so I may go in and cook it for me and my son, that we may eat it, and die." **13** Elijah said to her, "Do not fear. Go and do as you have said, but make me a little bread first and bring it out to me. Then afterward make some for you and for your son. **14** For Yahweh, the God of Israel, says, 'The jar of meal will not empty, neither will the jug of oil stop flowing, until the day that Yahweh sends rain on the earth." **15** So she did as Elijah had told her. She and Elijah, along with her household, ate for many days. **16** The jar of meal did not empty, neither did the jug of oil stop flowing, just as the word of Yahweh had said, as he had spoken by Elijah.

17 After these things the woman's son, the woman who owned the house, fell sick. His sickness was so severe that there was no more breath left in him. **18** So his mother said to Elijah, "What do you have against me, man of God? Have you come to me to remind me of my iniquity and to kill my son?" **19** Then Elijah replied to her, "Give me your son." He took the boy from her arms and carried him up into the room where he was staying, and he laid the boy on his own bed. **20** He cried to Yahweh and said, "Yahweh my God, have you also brought disaster on the widow with whom I am staying, by killing her son?" **21** Then Elijah stretched himself on the child three times; he cried out to Yahweh and said, "Yahweh my God, I beg you, please let this child's life return to him." **22** Yahweh listened to the voice of Elijah; the life of the child returned to him, and he revived. **23** Elijah took the child and brought him out of his room down into the house; he handed the boy to his mother and said, "See, your son is alive." **24** The woman said to Elijah, "Now I know that you are a man of God, and that the word of Yahweh in your mouth is true."

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1 Kings 17 General Notes

Structure and formatting

This is the beginning of the story of Elijah. (1 Kings 17 – 2 Kings 2)

Special concepts in this chapter

Baal worship

Ahab had introduced the worship of Baal, the god people thought brought rain, to Israel. Because of this, God caused a drought. Elijah told Ahab that it would not rain or dew until he, Elijah, said so. Elijah had to hide so Ahab would not kill him for bringing the drought. (See: falsegod)

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1 Kings 17:1

the Tishbite

This is the name of a people group from Tishbe.

Tishbe

This is the name of a town in the region of Gilead.

As Yahweh, the God of Israel lives

This phrase is an oath to emphasize that what he will say is true.

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before whom I stand
This is an idiom that means "to serve." Alternate translation: "whom I serve"

dew
drops of water that form on the plants during the night

1 Kings 17:2

The word of Yahweh came
This idiom means God spoke. See how you translated this in [1 Kings 6:11]

1 Kings 17:3

Kerith
This is the name of a very small stream.

1 Kings 17:4

It will happen that
This phrase is used to introduce how Yahweh will take care of Elijah during the drought. Alternate translation: "There"

ravens
large, black birds

1 Kings 17:5

as the word of Yahweh commanded
Here "the word" represents Yahweh himself. Alternate translation: "as Yahweh commanded"

the brook Kerith
This is the name of a very small stream. See how you translated this in [1 Kings 17:2]

1 Kings 17:6

General Information:
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1 Kings 17:7

in the land
"in that area" or "in that country"

1 Kings 17:8

The word of Yahweh came
This idiom means God spoke. See how you translated this in [1 Kings 6:11]

came to him
Here the word "him" refers to Elijah.

1 Kings 17:9

Zarephath
This is a town.

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

1 Kings 17:10

General Information:
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1 Kings 17:11

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1 Kings 17:12

As Yahweh your God lives
This phrase is an oath to emphasize that what she will say is true.

only a handful of meal
"only a little bit of meal"

meal
"flour." This what is used to make bread.

See, I
"Let me tell you what I am doing: I"

two sticks
This may refer to two sticks or to only a few sticks.

that we may eat it, and die
It is implied that they will die because they do not have anymore food. Alternate translation: "that we may eat. Afterwards, we will starve to death"

1 Kings 17:13

afterward make some for you and for your son
It is implicit that there would be enough flour and oil to make more bread.

1 Kings 17:14

Yahweh sends rain
This is an idiom that means Yahweh causes it to rain. Alternate translation: "Yahweh causes rain to fall"

1 Kings 17:15

She and Elijah, along with her household, ate for many days
In the original language it says, "And she and he and her household ate for many days." It is unclear who "he" is. Possible meanings are 1) Elijah, the widow, and her son ate for many days or 2) the widow, her son, and everyone living in her house ate for many days or 3) Elijah, the widow, and everyone living in her house ate for many days.

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along with her household
Possible meanings for "household" are 1) this refers only to the widow's son or 2) this refers to other people who live in her house but are not named in the story or 3) this refers to her son and others living in her house.

1 Kings 17:16

just as the word of Yahweh had said
Here "word" represents Yahweh himself. Alternate translation: "just as Yahweh had said"

1 Kings 17:17

the woman's son, the woman who owned the house
"the son of the woman who owned the house"

there was no more breath left in him
This is a polite way of saying the boy died. Alternate translation: "he stopped breathing" or "he died"

1 Kings 17:18

man of God
The phrase "man of God" is another title for a prophet.

of my iniquity
This means sins in general not a specific sin. Alternate translation: "of my sins"

1 Kings 17:19

where he was staying
Here "he" refers to Elijah.

on his own bed
Here "his" refers to Elijah.

1 Kings 17:20

have you also brought disaster on the widow with whom I am staying, by killing her son?
Possible meanings are 1) Elijah is truly asking a question. Alternate translation: "why would you cause the widow with whom I am staying to suffer even more by killing her son" or 2) Elijah uses a question to express how sad he is. Alternate translation: "surely, you would not cause the widow with whom I am staying to suffer even more by killing her son"

have you also brought disaster on the widow
Causing the widow to suffer is spoken of as if "disaster" were an object that is placed on the widow.

also brought disaster
Here "also" means in addition to the disaster that the drought has caused.

1 Kings 17:21

stretched himself on the child
This is an idiom. Alternate translation: "lay on top of the child"

1 Kings 17:22

Yahweh listened to the voice of Elijah
Here "voice" represents what Elijah prayed. Alternate translation: "Yahweh answered Elijah's prayer"

the life of the child returned to him, and he revived
These two phrases mean basically the same thing. Alternate translation: "the child came back to life" or "the child lived again"

1 Kings 17:23

his room
Here "his" refers to Elijah.

See, your son is alive
The word "See" here alerts us to pay attention to the surprising information that follows.

1 Kings 17:24

the word of Yahweh in your mouth is true
"the message of Yahweh in your mouth is true." The word "mouth" represents what Elijah said. Alternate translation: "the message that you spoke from Yahweh is true"

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Chapter 18

1 So after many days the word of Yahweh came to Elijah, in the third year of the drought, saying, "Go, show yourself to Ahab and I will send rain on the land." **2** Elijah went to show himself to Ahab; now the famine was severe in Samaria. **3** Ahab called Obadiah, who was in charge of the palace. Now Obadiah honored Yahweh very much, **4** for when Jezebel was killing the prophets of Yahweh, Obadiah took one hundred prophets and hid them by fifties in a cave and fed them with bread and water. **5** Ahab said to Obadiah, "Go through the land to all the water springs and brooks. Perhaps we will find grass and save the horses and mules alive, so that we will not lose all the animals." **6** So they divided the land between them to pass through it and look for water. Ahab went one way by himself and Obadiah went another way.

7 As Obadiah was on the road, Elijah unexpectedly met him. Obadiah recognized him and lay facedown on the ground. He said, "Is it you, my master Elijah?" **8** Elijah answered him, "It is I. Go tell your master, 'Look, Elijah is here.'" **9** Obadiah replied, "How have I sinned, that you would give your servant into the hand of Ahab, for him to kill me? **10** As Yahweh your God lives, there is no nation or kingdom where my master has not sent men to find you. Whenever a nation or kingdom says, 'Elijah is not here,' Ahab makes them take an oath swearing that they could not find you. **11** Yet now you say, 'Go, tell your master that Elijah is here.' **12** As soon as I am gone from you, the Spirit of Yahweh will carry you some place I do not know. Then when I go and tell Ahab, and when he cannot find you, he will kill me. Yet I, your servant, have worshiped Yahweh from my youth. **13** Has it not been told to you, my master, what I did when Jezebel killed the prophets of Yahweh, how I hid one hundred of Yahweh's prophets by fifties in a cave and fed them with bread and water? **14** Now you say to me, 'Go and tell your master that Elijah is here,' so that he will kill me." **15** Then Elijah responded, "As Yahweh of hosts lives, before whom I stand, I will surely show myself to Ahab today."

16 So Obadiah went to meet Ahab, and told him what Elijah said. Then the king went to meet Elijah. **17** When Ahab saw Elijah, he said to him, "Is it you? You are the one who brings trouble to Israel!" **18** Elijah answered, "I have not brought trouble to Israel, but you and your father's family are the ones who have caused trouble by abandoning the commandments of Yahweh and by following the Baals. **19** Now then, send word and gather to me all Israel at Mount Carmel, along with the 450 prophets of Baal and the four hundred prophets of Asherah who eat at Jezebel's table."

20 So Ahab sent word to all the people of Israel and gathered the prophets together at Mount Carmel. **21** Elijah came near to all the people and said, "How long will you keep changing your mind? If Yahweh is God, follow him. But if Baal is God, then follow him." Yet the people did not answer him a word. **22** Then Elijah said to the people, "I, I alone, am left as a prophet of Yahweh, but Baal's prophets are 450 men. **23** So let them give us two bulls. Let them choose one bull for themselves and cut it in pieces, and lay it on the wood, but put no fire under it. Then I will prepare the other bull and lay it on the wood, and put no fire under it. **24** Then you will call on the name of your god, and I will call on the name of Yahweh, and the God who answers by fire, then let him be God." So all the people answered and said, "This is good."

25 So Elijah said to the prophets of Baal, "Choose one bull for yourselves and prepare it first, for you are many people. Then call on the name of your god, but put no fire under the bull." **26** They took the bull that was given to them and prepared it, and they called on the name of Baal from morning until noon, saying, "Baal, hear us." But there was no voice, nor anyone who answered. They danced around the altar they had made. **27** At noon Elijah mocked them and said, "Shout out loudly! He is a god! Perhaps he is thinking, or is relieving himself, or he is traveling on a journey, or perhaps he is sleeping and must be awakened." **28** So they shouted more loudly, and they cut themselves, as they usually did, with swords and spears, until their blood flowed out over themselves. **29** Midday passed, and they were still raving until the time of offering of the evening sacrifice, but there was no voice or anyone to answer; there was no one who paid any attention to their pleadings.

30 Then Elijah said to all the people, "Come near to me," and all the people came near to him. Then he repaired the altar of Yahweh that was lying in ruin. **31** Elijah took twelve stones, each stone representing one of the tribes of the sons of Jacob—it was Jacob to whom the word of Yahweh came, saying, "Israel will be your name." **32** With the stones he built an altar in the name of Yahweh and he dug a trench around the altar large enough to contain two seahs of seeds. **33** He arranged the wood for a fire, cut the bull in pieces, and laid the pieces of the bull on the wood. He said, "Fill four jars with water and pour it on the

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burnt offering and on the wood." **34** Then he said, "Do it a second time," and they did it a second time. Once more he said, "Do it a third time," and they did it a third time. **35** The water ran around the altar and filled the trench. **36** It happened at the time of the offering of the evening sacrifice, that Elijah the prophet came near and said, "Yahweh, the God of Abraham, of Isaac, and of Israel, let it be known this day that you are God in Israel, and that I am your servant, and that I have done all these things at your word. **37** Hear me, Yahweh, hear me, that these people may know that you, Yahweh, are God, and that you have turned their heart back again to yourself." **38** Then the fire of Yahweh fell and consumed the burnt offering, as well as the wood, the stones, and the dust, and licked up the water that was in the trench. **39** When all the people saw this, they lay facedown on the ground and said, "Yahweh, he is God! Yahweh, he is God!" **40** So Elijah said to them, "Take the prophets of Baal. Do not let one of them escape." So they took them, and Elijah brought the prophets of Baal down to the Kishon River and killed them there.

41 Elijah said to Ahab, "Get up, eat and drink, for there is the sound of much rain." **42** So Ahab went up to eat and to drink. Then Elijah went up to the top of Carmel, bowed himself down on the earth and put his face between his knees. **43** He said to his servant, "Go up now, look toward the sea." His servant went up and looked and said, "There is nothing." So seven times Elijah said, "Go again." **44** At the seventh time the servant said, "Look, there is a cloud going up from the sea, as small as a man's hand." Elijah replied, "Go up and say to Ahab, 'Make ready your chariot and go down before the rain stops you.'" **45** It happened that in a little while the heavens grew black with clouds and wind, and there was a great rain. Ahab rode and went to Jezreel, **46** but the hand of Yahweh was on Elijah. He girded his loins and ran before Ahab to the entrance of Jezreel.

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1 Kings 18 General Notes

Structure and formatting

The story of Elijah continues in this chapter.

Special concepts in this chapter

Baal

God proved himself to all the people of Israel. Elijah went to meet Ahab. He told Ahab to bring the 450 prophets of Baal and all the people to Mount Carmel. Then he proposed an experiment, which was carried out. The prophets of Baal took one bull, killed it, cut it up, and placed it on wood on an altar without lighting the fire. The prophets of Baal danced and prayed to Baal all morning and half the afternoon. After they were exhausted, Elijah built his altar, put the bull he had prepared on it, and drenched it with water. Then he prayed. God answered his prayer with fire that burned up the sacrifice, the altar and the water. Then Elijah told the people to seize the prophets of Baal and kill them. After that, Elijah prayed for rain, and it rained very hard. (See: prophet)

Other possible translation difficulties in this chapter

Humor

Elijah insults the false god Baal. He states, "Perhaps he is thinking, or is relieving himself, or he is traveling on a journey, or perhaps he is sleeping and must be awakened." Baal was too busy in the bathroom to answer the prophets. "Relieving himself" is a euphemism.

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1 Kings 18:1

the word of Yahweh came

This idiom is used to introduce a special message from God. See how you translated this in [1 Kings 6:11]

send rain on the land

"cause rain to fall on the land"

1 Kings 18:2

now the famine was severe

The word "now" is used here to mark a stop in the main story. Here the writer tells background information about how the famine had affected Samaria.

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1 Kings 18:3

Now Obadiah honored Yahweh
The word "Now" is used here to mark a stop in the main story. Here the writer tells about a new person in the story.

1 Kings 18:4

one hundred prophets and hid them by fifties
"100 prophets and hid them in groups of 50"

1 Kings 18:5

save the horses and mules alive ... not lose all the animals
These two phrases mean basically the same thing and are combined for emphasis. Alternate translation: "prevent the horses and mules from dying"

1 Kings 18:6

Ahab went one way by himself and Obadiah went another way
The phrase "by himself" emphasizes that Ahab and Obadiah went in separate directions, not necessarily that no one was with Ahab. Alternate translation: "Ahab lead a team in one direction and Obadiah lead a team in the other direction"

1 Kings 18:7

master Elijah
Here the word "master" is used as a term of respect.

1 Kings 18:8

Go tell your master, 'Look, Elijah is here.'
Here the word "master" refers to Ahab.

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

1 Kings 18:9

How have I sinned ... for him to kill me?
Obadiah asks this question to emphasize the danger to himself because of King Ahab's anger at Elijah. Alternate translation: "I have not wronged you ... for him to kill me."

give your servant into the hand of Ahab
"Hand" is metonymy for power and control. Alternate translation: "deliver your servant to Ahab"

your servant
Obadiah refers to himself as Elijah's servant in order to honor Elijah.

1 Kings 18:10

As Yahweh your God lives
This is an oath used to emphasize that what he is saying is true.

there is no nation or kingdom where my master has not sent men
Here "no nation or kingdom" is an exaggeration that means that men have traveled very far and gone to many places to find Elijah. This can be expressed positively. Alternate translation: "my master has sent men to every nation and kingdom" or "my master has sent men to many nations and kingdoms"

1 Kings 18:11

Yet now
This phrase is used to emphasize the danger in what Elijah is telling Obadiah to do.

1 Kings 18:12

General Information:
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1 Kings 18:13

Has it not been told to you ... with bread and water?
This can be stated in active form. Alternate translation: "Surely you have been told about what I did ... with bread and water!"

my master
Here the word "master" is a term of respect used to refer to Elijah.

one hundred of Yahweh's prophets by fifties
"100 of Yahweh's prophets in groups of 50"

1 Kings 18:14

Go and tell your master that Elijah is here
See how you translated these words in 1 Kings 18:11.

your master
Here "master" refers to King Ahab.

1 Kings 18:15

As Yahweh of hosts lives
This is an oath to emphasize that what he will say is true.

before whom I stand
To "stand before" is an idiom for being in someone's presence and ready to serve him. Alternate translation: "whom I serve"

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1 Kings 18:16

told him what Elijah said
"Obadiah told Ahab what Elijah had told him to say"

1 Kings 18:17

Is it you? You are the one who brings trouble to Israel!
Ahab asks the question for emphasis to be certain about Elijah's identity. Alternate translation: "So here you are. You are the troublemaker of Israel!"

1 Kings 18:18

General Information:
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1 Kings 18:19

all Israel
This is a generalization to refer to the leaders and people who represent the ten tribes of the northern kingdom.

450 prophets
"four hundred and fifty prophets"

four hundred prophets
"400 prophets"

1 Kings 18:20

sent word to ... and gathered
"Word" represents Ahab's message and is also a metonym for the messenger who delivered the message. This is a common statement used with the meaning understood. Alternate translation: "sent a message to ... and gathered" or "sent a messenger to summon ... to gather"

1 Kings 18:21

How long will you keep changing your mind?
Elijah asks this question to urge the people to make a decision. This question can be written as a statement. Alternate translation: "You have been indecisive for long enough."

did not answer him a word
"did not say anything" or "were silent"

1 Kings 18:22

I, I alone, am left
The word "I" is repeated for emphasis.

450 men
"four hundred and fifty men"

1 Kings 18:23

General Information:
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1 Kings 18:24

call on the name of your god ... call on the name of Yahweh
"Name" is metonymy for the reputation and honor of someone and "calling on" him represents an appeal. Alternate translation: "call to your god ... call to Yahweh"

all the people answered and said, "This is good."
"all the people said, 'This is a good thing to do.'"

1 Kings 18:25

prepare it
"make it ready to be sacrificed"

you are many people
Here the word "you" is plural.

1 Kings 18:26

They took the bull
"The prophets of Baal took the bull"

the bull that was given to them
This can be stated in active form. Alternate translation: "the bull that someone gave them"

But there was no voice, nor anyone who answered
These two phrases share similar meanings and emphasize that there was no one to respond to the prayers of the false prophets. The word "voice" represents someone speaking. Alternate translation: "But Baal did not say or do anything"

1 Kings 18:27

Perhaps he is thinking
"Maybe he is thinking" or "It could be that he is thinking"

relieving himself
This euphemism is a more pleasant way to express a harsh statement. Elijah uses understatement to insult Baal with sarcasm. Alternate translation: "in the bathroom"

must be awakened
This can be stated in active form. Alternate translation: "you must awaken him" or "you must wake him up"

1 Kings 18:28

General Information:
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1 Kings 18:29

they were still raving
"they continued their wild behavior." Prophets often acted in ways that seemed unusual or even crazy. In this case they were calling on Baal while dancing, shouting loudly, and cutting themselves with knives.

of offering of the evening sacrifice
"to offer the evening sacrifice"

but there was no voice or anyone to answer; there was no one who paid any attention to their pleadings
These phrases share similar meanings and emphasize that no one responded to the prayers of the false prophets. Alternate translation: "but Baal did not say or do anything or even pay attention"

there was no voice or anyone to answer
See how you translated this in 1 Kings 18:26.

1 Kings 18:30

General Information:
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1 Kings 18:31

twelve stones
"12 stones"

1 Kings 18:32

in the name of Yahweh
"Name" here is a metonym for honor and reputation. Possible meanings are 1) "to honor Yahweh" or 2) "with the authority of Yahweh."

trench
a small waterway to hold water

two seahs of seeds
A seah is a unit of volume equal to about 7.7 liters. Alternate translation: "about 15 liters of seeds"

1 Kings 18:33

He arranged the wood for a fire
"On the altar" where he placed the wood is assumed in this sentence. Alternate translation: "He put the wood for a fire on the altar"

four jars
"4 jars"

jars
A jar is a container for water.

1 Kings 18:34

General Information:
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1 Kings 18:35

trench
See how you translated this in 1 Kings 18:30.

1 Kings 18:36

It happened
This phrase is used here to reference a significant and meaningful time of the day in the story. If your language has a way for doing this, you could consider using it here.

Yahweh, the God of Abraham, of Isaac, and of Israel
Here "Israel" is referring to Jacob. God changed Jacob's name to Israel (Genesis 32:28), and God named the nation of Jacob's descendants "Israel."

let it be known this day
This can be stated in active form. Alternate translation: "make these people know today"

1 Kings 18:37

Hear me ... hear me
This phrase is repeated to emphasize the appeal of Elijah to Yahweh.

turned their heart back again to yourself
The people's "heart" is a metonym for the affection and loyalty of the people. Alternate translation: "caused them to be loyal to you again"

1 Kings 18:38

the fire of Yahweh fell
"the fire of Yahweh came down"

licked up
The fire is compared to a thirsty person drinking water.

1 Kings 18:39

Yahweh, he is God! Yahweh, he is God!
This phrase is repeated for emphasis.

1 Kings 18:40

General Information:
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1 Kings 18:41

there is the sound of much rain
"it sounds like it is going to rain a lot"

1 Kings 18:42

bowed himself down on the earth and put his face between his knees
This describes a posture used for praying.

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1 Kings 18:43

seven times
The word "seven" can be rendered as the numeral "7." Alternate translation: "7 times"

1 Kings 18:44

as small as a man's hand
From a long distance, the cloud could be covered from sight by a man's hand.

1 Kings 18:45

It happened
This phrase is used here to mark where a new step in the action starts. If your language has a way for doing this, you could consider using it here.

1 Kings 18:46

the hand of Yahweh was on Elijah
Here the word "hand" is a metonym for strength. Alternate translation: "Yahweh gave his power to Elijah"

girded his loins
Elijah wrapped his long robe around his waist so that his legs would be free for running.

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Chapter 19

1 Ahab told Jezebel all that Elijah had done and how he had killed all the prophets with the sword. **2** Then Jezebel sent a messenger to Elijah, saying, "So may the gods do to me, and more also, if I do not make your life like the life of one of those dead prophets by tomorrow about this time." **3** When Elijah heard that, he arose and fled for his life and came to Beersheba, which belongs to Judah, and left his servant there. **4** But he himself went a day's journey into the wilderness, and came and sat down under a broom tree. He requested for himself that he might die, and said, "It is enough, now, Yahweh; take away my life, for I am no better than my dead ancestors." **5** So he lay down and slept under a broom tree. Suddenly an angel touched him and said to him, "Get up and eat." **6** Elijah looked, and near his head was bread that had been baked on coals and a jug of water. So he ate and drank and then lay down again. **7** The angel of Yahweh came again a second time and touched him and said, "Get up and eat, because the journey will be too much for you." **8** So he arose and ate and drank, and he traveled in the strength of that food forty days and forty nights to Horeb, the mountain of God.

9 He went to a cave there and prepared to stay overnight in it. Then the word of Yahweh came to him and said to him, "What are you doing here, Elijah?" **10** Elijah replied, "I have been very zealous for Yahweh, God of hosts, because the people of Israel have abandoned your covenant, destroyed your altars, and killed your prophets with the sword. Now I, only I, am left and they are also trying to take my life." **11** Yahweh replied, "Go out and stand on the mountain before me." Then Yahweh passed by, and a very strong wind struck the mountains and broke rocks into pieces before Yahweh, but Yahweh was not in the wind. Then after the wind, an earthquake came, but Yahweh was not in the earthquake. **12** Then after the earthquake a fire came, but Yahweh was not in the fire. Then after the fire, a still small voice came. **13** When Elijah heard the voice, he wrapped his face in his cloak, went out, and stood at the entrance of the cave. Then a voice came to him that said, "What are you doing here, Elijah?" **14** Elijah replied, "I have been very zealous for Yahweh, God of hosts, because the people of Israel have abandoned your covenant, destroyed your altars, and killed your prophets with the sword. Now I, only I, am left and they are also trying to take my life."

15 Then Yahweh said to him, "Go, return on your way to the wilderness of Damascus, and when you arrive you will anoint Hazael to be king over Aram, **16** and you will anoint Jehu son of Nimshi to be king over Israel, and you will anoint Elisha son of Shaphat of Abel Meholah to be prophet in your place. **17** It will happen that Jehu will kill whoever escapes from the sword of Hazael, and that Elisha will kill whoever escapes from the sword of Jehu. **18** But I will leave for myself seven thousand people in Israel, whose knees have not bent down to Baal, and whose mouths have not kissed him."

19 So Elijah left from there and found Elisha son of Shaphat, who was plowing with twelve yoke of oxen before him, and he himself was plowing with the twelfth yoke. Elijah walked over to Elisha and draped his cloak on him. **20** Then Elisha left the oxen and ran after Elijah; he said, "Please let me kiss my father and my mother, and then I will follow you." Then Elijah said to him, "Go back, but think about what I have done to you." **21** So Elisha returned from Elijah and took the yoke of oxen, killed the animals, and cooked the meat with the wood from the ox yoke. Then he gave it to the people and they ate. Then he arose, went after Elijah and served him.

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1 Kings 19 General Notes

Structure and formatting

The story of Elijah continues in this chapter.

Special concepts in this chapter

The queen was angry that Elijah had killed her prophets of Baal. She promised to kill Elijah. Elijah fled south into the desert south of Judah. He traveled on to Mount Horeb also known as Mount Sinai, the mountain of God. God asked him why he was there. He said he had come to Mount Horeb because Israel had deserted God, killed his prophets, and wanted to kill him. God sent him home to make Hazael the king of Aram, Jehu the king of Israel, and Elisha as the prophet in his place. (See: prophet and promise)

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1 Kings 19:1

General Information:
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1 Kings 19:2

So may the gods do to me, and more also
This is a comparison used as an emphatic oath. "May the gods kill me and do even more bad things"

if I do not make your life like the life of one of those dead prophets
"if I do not kill you like you killed those prophets"

1 Kings 19:3

he arose
"he stood up"

1 Kings 19:4

he himself went a day's journey
The word "himself" is used to emphasize that he was alone. Alternate translation: "he walked by himself for a day"

broom tree
A "broom tree" is a plant that grows in the desert.

He requested for himself that he might die
"He prayed that he would die"

It is enough, now, Yahweh
"These troubles are too much for me, Yahweh"

1 Kings 19:5

General Information:
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1 Kings 19:6

bread that had been baked on coals
This can be stated in active form. Alternate translation: "bread that someone had cooked on hot stones"

jug of water
"a container of water"

1 Kings 19:7

will be too much for you
"will be too difficult for you."

1 Kings 19:8

he traveled in the strength of that food forty days and forty nights
"that food gave him energy to travel for 40 days and 40 nights"

1 Kings 19:9

to a cave there
Here the word "there" refers to Mount Horeb. A cave is an opening in a mountainside that leads to a natural room or rooms underground.

the word of Yahweh came to him and said to him, "What
The idiom "The word of Yahweh came to," is used to introduce a special message from God. See how you translated this in [1 Kings 6:11]

What are you doing here, Elijah?
Yahweh asks this question to rebuke Elijah and to remind him of his duty. Alternate translation: "This is not where you should be, Elijah."

1 Kings 19:10

I, only I, am left
Here the word "I" is repeated for emphasis.

1 Kings 19:11

on the mountain before me
"Before me" here is an idiom for standing in front of someone. Alternate translation: "on the mountain in my presence"

1 Kings 19:12

General Information:
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1 Kings 19:13

he wrapped his face in his cloak
"he covered his face with his cloak" A cloak is a long robe, a piece of clothing that covers the whole body.

Then a voice came to him
"Then he heard a voice"

What are you doing here, Elijah?
See how you translated this text in 1 Kings 19:9.

1 Kings 19:14

Elijah replied, "I have been very zealous ... and they are also trying to take my life."
See how you translated this text in 1 Kings 19:10.

I, only I, am left
Here the word "I" is repeated for emphasis.

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1 Kings 19:15

General Information:
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1 Kings 19:16

prophet in your place
"prophet instead of you"

1 Kings 19:17

It will happen
This phrase is used to introduce what will happen when Elijah does what Yahweh has told him to do. "What will happen is"

whoever escapes from the sword of Hazael
"Sword" is metonymy for for killing as in battle. Alternate translation: "whomever Hazael does not kill with the sword"

1 Kings 19:18

I will leave for myself
Here the words "I" and "myself" refer to Yahweh. Alternate translation: "I will save from death"

seven thousand people
"7,000 people"

whose knees have not bent down to Baal, and whose mouths have not kissed him
"Bending down" and "kissing" are metonymies for actions people did to worship idols. They are combined for emphasis. Alternate translation: "who have not bowed down and kissed Baal" or "who have not worshiped Baal"

1 Kings 19:19

Shaphat
This is the name of a man.

twelve yoke of oxen
"12 yoke of oxen"

he himself was plowing with the twelfth yoke
The word "himself" indicates that Elisha was plowing with the last yoke, while other men were plowing with the other eleven yokes.

1 Kings 19:20

he said, "Please
The word "he" refers to Elisha.

1 Kings 19:21

he gave it to the people
Elisha gave the cooked meat to the people of his city.

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Chapter 20

1 Ben-Hadad king of Aram gathered all his army together. There were thirty-two lesser kings with him, and horses and chariots. He went up, besieged Samaria and fought against it. **2** He sent messengers into the city to Ahab king of Israel, and said to him, "Ben-Hadad says this: **3** 'Your silver and your gold are mine. Also your wives and children, the best ones, are now mine.'" **4** The king of Israel answered and said, "It is as you say, my master, king. I and all that I have are yours." **5** The messengers came again and said, "Ben-Hadad says this, 'I sent word to you saying that you must give me your silver, your gold, your wives, and your children. **6** But I will send my servants to you tomorrow about this time, and they will search your house and your servants' houses. They will seize with their own hands and take away everything that delights your eyes.'"

7 Then the king of Israel called all the elders of the land together and said, "Please take note and see how this man seeks trouble. He has sent word to me in order to take my wives, children, and silver and gold, and I have not refused him." **8** All the elders and all the people said to Ahab, "Do not listen to him or consent to his demands." **9** So Ahab said to the messengers of Ben-Hadad, "Tell my master the king, 'I agree to everything that you sent your servant to do the first time, but I cannot accept this second demand.'" So the messengers left and took this response to Ben-Hadad. **10** Then Ben-Hadad sent his reply to Ahab, and said, "May the gods do so to me and more also, if even the ashes of Samaria will be enough for all the people who follow me to have a handful each." **11** The king of Israel answered and said, "Tell Ben-Hadad, 'No one who is girding on his armor should boast as if he were taking it off.'" **12** Ben-Hadad heard this message as he was drinking, he and the kings under him who were in their tents. Ben-Hadad commanded his servants, "Line yourselves up in position for battle." So they prepared themselves in position of battle to attack the city.

13 Then behold, a prophet came to Ahab king of Israel and said, "Yahweh says, 'Have you seen this great army? Look, I will place it into your hand today, and you will know that I am Yahweh.'" **14** Ahab replied, "By whom?" Yahweh replied and said, "By the young officers who serve the governors of the provinces." Then Ahab said, "Who will begin the battle?" Yahweh answered, "You." **15** Then Ahab mustered the young officers who served the governors of the provinces. They numbered 232. After them he mustered all the soldiers, all the army of Israel; seven thousand in number.

16 They went out at noon. Ben-Hadad had been drinking himself drunk in his tent, he and the thirty-two lesser kings who were supporting him. **17** The young officers who served the governors of the provinces went forward first. Then Ben-Hadad was informed by scouts that he had sent out, "Men are coming out from Samaria." **18** Ben-Hadad said, "Whether they have come out for peace or war, take them alive." **19** So the young officers who served the governors of the provinces went out of the city and the army followed them. **20** Each man killed his opponent. The Arameans fled and Israel pursued them. Ben-Hadad the king of Aram escaped on a horse along with some horsemen. **21** Then the king of Israel went out and attacked the horses and chariots, and killed the Arameans in a great slaughter.

22 So the prophet came to the king of Israel and said to him, "Go, strengthen yourself, and understand and plan what you are doing, because at the return of the year the king of Aram will come up against you again." **23** The servants of the king of Aram said to him, "Their god is a god of the hills. That is why they were stronger than we were. But now let us fight against them in the plain, and surely we will be stronger than they are. **24** So you must do this: Remove all the kings from their positions of authority and replace them with military commanders. **25** Raise up an army like the army you lost—horse for horse and chariot for chariot—so we can fight them in the plain. Then surely we will be stronger than they are." So Ben-Hadad listened to their advice and did what they advised.

26 After the beginning of the new year, Ben-Hadad mustered the Arameans and went up to Aphek to fight against Israel. **27** The people of Israel were mustered and supplied to fight against them. The people of Israel camped before them like two little flocks of goats, but the Arameans filled the countryside. **28** Then a man of God came near and spoke to the king of Israel and said, "Yahweh says: 'Because the Arameans have said that Yahweh is a god of the hills, but he is not a god of the valleys, I will place this great army into your hand, and you will know that I am Yahweh.'" **29** So the armies camped opposite each other for seven days. Then on the seventh day the battle started. The people of Israel killed 100,000 Aramean

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footmen in one day. **30** The rest fled to Aphek, into the city, and the wall fell on twenty-seven thousand men who were left. Ben-Hadad fled and went into the city, into an inner room.

31 Ben-Hadad's servants said to him, "See now, we have heard that the kings of the house of Israel are merciful kings. Please let us put sackcloth around our waists and ropes around our heads, and go out to the king of Israel. Perhaps he will spare your life." **32** So they girded sackcloth on their waists and ropes around their heads and then went to the king of Israel and said, "Your servant Ben-Hadad said, 'Please let me live.'" Ahab said, "Is he still alive? He is my brother." **33** Now the men were listening for any sign from Ahab, so they quickly answered him, "Yes, your brother Ben-Hadad is alive." Then Ahab said, "Go and bring him." Then Ben-Hadad came to him, and Ahab had him come up into his chariot. **34** Ben-Hadad said to Ahab, "I will restore to you the cities that my father took from your father, and you may make markets for yourself in Damascus, as my father did in Samaria." Ahab replied, "I will let you go with this covenant." So Ahab made a covenant with him and then let him go.

35 A certain man, one of the sons of the prophets, said to one of his companions by the word of Yahweh, "Please hit me." But the man refused to hit him. **36** Then the prophet said to his fellow prophet, "Because you have not obeyed the voice of Yahweh, as soon as you leave me, a lion will kill you." As soon as that man had left him, a lion came upon him and killed him. **37** Then the prophet found another man and said, "Please hit me." So the man hit him and wounded him. **38** Then the prophet left and waited for the king by the road; he had disguised himself with a bandage over his eyes. **39** As the king passed by, the prophet cried out to the king and said, "Your servant went out into the heat of the battle, and a soldier stopped and brought a man to me and said, 'Watch this man. If by any means he goes missing, your life will be given for his life, or you must pay a talent of silver.' **40** But because your servant was busy going here and there, the man escaped." Then the king of Israel said to him, "This is what your punishment will be—you yourself have decided it." **41** Then the prophet quickly removed the bandage from his eyes, and the king of Israel recognized that he was one of the prophets. **42** The prophet said to the king, "Yahweh says, 'Because you have let go from your hand the man whom I had devoted to destruction, your life will take the place of his life, and your people for his people.'" **43** So the king of Israel went to his house resentful and angry, and arrived in Samaria.

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1 Kings 20 General Notes

Structure and formatting

This is a story of two battles between Aram and Israel.

Special concepts in this chapter

Battle

God had chosen to defeat Ben Hadad, king of Aram. So when he attacked Samaria with a huge army, the tiny army of Israel defeated him. The people of Aram said that Yahweh was the god of the hills, but they could defeat Israel on the plains. So they came again but Israel defeated them again. Then Ben Hadad offered a peace plan and Ahab accepted. But God had wanted him to kill Ben Hadad and was angry at Ahab for making peace with him.

Important figures of speech in this chapter

Simile

There were so few Israel soldiers that they were "like two little flocks of goats."

---

1 Kings 20:1

Ben-Hadad

This is the name of a man.

thirty-two lesser kings

"32 lesser kings"

lesser kings

"kings ruling smaller groups of people"

1 Kings 20:2

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1 Kings 20:3

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1 Kings 20:4

It is as you say
This is an idiom to express agreement. Alternate translation: "I agree with you"

1 Kings 20:5

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1 Kings 20:6

tomorrow about this time
"tomorrow at the same time of day that it is now"

everything that delights your eyes
Here the word "eyes" represents the whole person and emphasizes him looking at something and being pleased by it. Alternate translation: "whatever pleases you"

1 Kings 20:7

of the land
"The land" represents all the people living there. Alternate translation: "of the people of Israel"

take note and see
"Take note" here is an idiom to observe carefully. Alternate translation: "pay close attention to"

I have not refused him
"I have agreed to his demands"

1 Kings 20:8

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1 Kings 20:9

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1 Kings 20:10

May the gods do so to me and more also
This is an oath with great emphasis. See how you translated this in 1 Kings 19:2.

if even the ashes of Samaria will be enough for all the people who follow me to have a handful each
Ben-Hadad is threatening that his army will totally destroy everything in Samaria.

1 Kings 20:11

Tell Ben-Hadad, 'No one who is girding on his armor should boast as if he were taking it off.'
"Girding on armor" is metonymy for getting prepared for battle. "Tell Ben-Hadad, 'Do not boast as if you have already won a battle that you have not yet fought.'"

No one who is girding on his armor should boast as if he were taking it off
This is a proverb, so you may want to make it as brief and easy to say as possible. Alternate translation: "Let him who puts his armor on not boast like him who takes it off"

1 Kings 20:12

his servants
These men served him as soldiers. Alternate translation: "his soldiers"

1 Kings 20:13

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

Have you seen this great army?
Yahweh asks this question to emphasize the size and strength of Ben Hadad's army. Alternate translation: "Look at this great army."

Look, I will place it into your hand today
The word "Look" here alerts us to pay attention to the surprising information that follows.

place it into your hand
Here the word "hand" refers to power. Alternate translation: "give you victory over that army"

1 Kings 20:14

By whom?
Ahab leaves out the words 'will you do this' Alternate translation: "By whom will you do this?"

1 Kings 20:15

Ahab mustered the young officers
"Ahab assembled the young officers"

all the soldiers, all the army of Israel
These two phrases mean basically the same thing and are combined for emphasis.

seven thousand
"7,000"

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1 Kings 20:16

They went out
Here the word "They" refers to the Israelite army.

thirty-two lesser kings
See how you translated this in 1 Kings 20:1.

1 Kings 20:17

Ben-Hadad was informed by scouts that he had sent out
This can be expressed in active form. Alternate translation: "Scouts that Ben-Hadad had sent out informed him"

scouts
A "scout" is a soldier sent to gather information about the enemy.

1 Kings 20:18

Ben-Hadad said
It is understood that Ben-Hadad is speaking to his soldiers. Alternate translation: "Ben-Hadad said to his soldiers"

Whether they have ... take them
Here "they" and "them" refer to the Israelite army.

1 Kings 20:19

So the young officers ... the army followed
"The young Israelite officers ... the Israelite army followed"

1 Kings 20:20

Israel pursued them
"Israel" is synecdoche for all the soldiers of the nation of Israel. Alternate translation: "the men of the army of Israel pursued them"

1 Kings 20:21

the king of Israel went out and attacked
"The king" is synecdoche for the king and all the soldiers serving under him. Alternate translation: "The king of Israel and his soldiers went out and attacked"

1 Kings 20:22

strengthen yourself
"Yourself" represents by metonymy the army of the king. Alternate translation: "strengthen your forces"

understand and plan
These two words mean basically the same thing and are combined for emphasis. Alternate translation: "determine"

at the return of the year
Possible meanings are 1) "in the springtime of next year" or 2) "at this time next year."

1 Kings 20:23

let us fight ... we will be stronger
The words "us" and "we" refer to the servants, the king, and the army all together.

1 Kings 20:24

Remove all the kings from their positions of authority
"You must remove the thirty-two kings who are leading your troops"

1 Kings 20:25

General Information:
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1 Kings 20:26

Aphek
This is the name of a city.

to fight against Israel
"Israel" represents the army of Israel. Alternate translation: "to fight against the army of Israel"

1 Kings 20:27

The people of Israel were mustered and supplied
This can be stated in active form. Alternate translation: "The Israelite army also gathered together, and the commanders gave the arms that they needed for the battle"

like two little flocks of goats
This simile compares the Israelite army to two little flocks of goats. Alternate translation: "The Israelite army appeared to be small and weak like two flocks of goats"

1 Kings 20:28

a man of God
This is another title for a prophet. Alternate translation: "a prophet"

place this great army into your hand
Here the word "hand" refers to power. Alternate translation: "give you victory over this great army"

1 Kings 20:29

seven days
"7 days"

100,000
"one hundred thousand"

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footmen
A "footman" is a soldier who marches on foot.

1 Kings 20:30

The rest fled to Aphek
The expression "the rest" assumes the words "of the Aramean soldiers." Alternate translation: "The rest of the Aramean soldiers"

Aphek
This is the name of a town.

twenty-seven thousand
"27,000"

1 Kings 20:31

See now, we
The phrase "See now" indicates that what follows is a polite request for the hearer to pay attention. "Please listen carefully: we"

put sackcloth around our waists and ropes around our heads
This was a sign of surrender.

1 Kings 20:32

Is he still alive?
Ahab asks this question to express surprise. Alternate translation: "I am surprised that he is still alive!"

He is my brother
"My brother" here is a metaphor for somebody who is a good friend. Alternate translation: "He is like a brother to me" or "He is like family"

1 Kings 20:33

Now the men
The word "Now" does not mean "at this moment," but is used to draw attention to the important point that follows.

for any sign from Ahab
"Sign" is metonymy for an action that gives a meaning. Alternate translation: "for any action from Ahab that would show them that Ahab wanted to be merciful"

1 Kings 20:34

General Information:
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1 Kings 20:35

one of the sons of the prophets
"a member of the group of prophets"

the word of Yahweh
"the message of Yahweh" or "Yahweh's message"

1 Kings 20:36

you have not obeyed the voice of Yahweh
"The voice" is metonymy for what Yahweh commanded. Alternate translation: "you have not obeyed Yahweh"

1 Kings 20:37

General Information:
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1 Kings 20:38

General Information:
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1 Kings 20:39

Your servant went out
The prophet refers to himself in the third person as a sign of respect to the king.

into the heat of the battle
"Heat of the battle" here is an idiom to express the most intense and fierce fighting. Alternate translation: "to where the battle was most intense"

your life will be given for his life
"you will die in his place"

a talent of silver
A talent is a unit of weight equal to about 33 kilograms. Alternate translation: "33 kilograms of silver"

1 Kings 20:40

going here and there
This is an idiom to represent being very busy and preoccupied. Alternate translation: "doing other things" or "doing this and that"

1 Kings 20:41

General Information:
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1 Kings 20:42

let go from your hand
Here the word "hand" is metonymy for power. Alternate translation: "released" or "spared the life of"

your life will take the place of his life, and your people for his people
"you will die in his place, and your people will die in the place of his people"

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1 Kings 20:43

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Chapter 21

1 Now some time later, Naboth the Jezreelite had a vineyard in Jezreel, near the palace of Ahab, king of Samaria. **2** Ahab spoke to Naboth, saying, "Give me your vineyard, so I can have it as a vegetable garden, because it is near my house. In exchange, I will give you a better vineyard, or, if you prefer, I will pay you its value in money." **3** Naboth replied to Ahab, "May Yahweh forbid that I should give the inheritance of my ancestors to you." **4** So Ahab went into his palace resentful and angry because of the answer Naboth the Jezreelite gave him when he said, "I will not give you the inheritance of my ancestors." He lay down on his bed, turned away his face, and refused to eat any food.

5 Jezebel his wife came to him and said to him, "Why is your heart so sad, so that you eat no food?" **6** He replied to her, "I spoke to Naboth the Jezreelite and said to him, 'Give me your vineyard for money, or if it pleases you, I will give you another vineyard to be yours.' Then he answered me, 'I will not give you my vineyard.'" **7** So Jezebel his wife replied to him, "Do you not still rule the kingdom of Israel? Get up and eat; let your heart be happy. I will obtain for you the vineyard of Naboth the Jezreelite." **8** So Jezebel wrote letters in Ahab's name, sealed them with his seal, and sent them to the elders and to the nobles who sat with him in meetings, and who lived near Naboth. **9** She wrote in the letters, saying, "Proclaim a fast and seat Naboth above the people. **10** Also place two worthless men with him and let them testify against him, saying, 'You cursed God and the king.'" Then take him out and stone him to death.

11 So the men of his city, the elders and the noblemen who lived in Naboth's city, did as Jezebel had described to them, as was written in the letters that she had sent to them. **12** They proclaimed a fast and seated Naboth above the people. **13** The two dishonest men came in and sat before Naboth; they testified against Naboth in the presence of the people, saying, "Naboth cursed both God and the king." Then they carried him out of the city and stoned him to death. **14** Then the elders sent word to Jezebel, saying, "Naboth has been stoned and is dead." **15** So when Jezebel heard that Naboth had been stoned and was dead, she said to Ahab, "Get up and take possession of the vineyard of Naboth the Jezreelite, which he refused to give you for money, because Naboth is not alive, but dead." **16** When Ahab heard that Naboth was dead, he rose up to go down to the vineyard of Naboth the Jezreelite and take possession of it.

17 Then the word of Yahweh came to Elijah the Tishbite, saying, **18** "Get up and go meet Ahab king of Israel, who lives in Samaria. He is in the vineyard of Naboth, where he has gone to take possession of it. **19** You must speak to him and say that Yahweh says, 'Have you killed and also taken possession?' Then you will tell him that Yahweh says, 'In the place where dogs licked the blood of Naboth, the dogs will lick your blood, yes, your blood.'" **20** Ahab said to Elijah, "Have you found me, my enemy?" Elijah answered, "I have found you, because you have sold yourself to do what is evil in the sight of Yahweh. **21** Yahweh says this to you: 'See, I will bring disaster on you and will completely consume and cut off from Ahab every male child and slave and free man in Israel. **22** I will make your family like the family of Jeroboam son of Nebat, and like the family of Baasha son of Ahijah, because you have provoked me to anger and have led Israel to sin.' **23** Yahweh has also spoken concerning Jezebel, saying, 'The dogs will eat Jezebel beside the wall of Jezreel.' **24** Anyone who belongs to Ahab and dies in the city, the dogs will eat; and the birds of the sky will eat anyone who dies in the field." **25** There was no one like Ahab, who sold himself to do what was evil in the sight of Yahweh, whom Jezebel his wife incited to sin. **26** Ahab behaved abhorrently by following idols, just as all that the Amorites had done, those whom Yahweh had removed before the people of Israel.

27 When Ahab heard these words, he tore his clothes and put sackcloth on his body and fasted, and lay in sackcloth and became very sad. **28** Then the word of Yahweh came to Elijah the Tishbite, saying, **29** "Do you see how Ahab humbles himself before me? Because he humbles himself before me, I will not bring the coming disaster in his days; it is in his son's day that I will bring disaster on his family."

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1 Kings 21 General Notes

Structure and formatting

The story of Elijah continues in this chapter.

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Special concepts in this chapter

God hates oppression but is forgiving to people who are sorry for their sins. Ahab wanted Naboth's vineyard to make into a garden for his palace, but Naboth refused to sell it. So the queen, Ahab's wife, told the civic leaders of Naboth's town to falsely accuse him and execute him. Elijah told Ahab that he would be killed in Naboth's vineyard and all his family destroyed. Ahab repented and showed he was very sorry for what he did, so God said it would not happen to Ahab himself but to his son. (See: oppress, forgive and sin and repent)

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1 Kings 21:1

Now some time later
This phrase marks the beginning of a new part of the story and indicates that these events happened later, not that Naboth owned the vineyard later. If your language has a way marking the beginning of a new part of a story, you could consider using it here. Alternate translation: "Now this is what happened later"

Naboth the Jezreelite
This is the name of a man from Jezreel.

king of Samaria
"Samaria" was the capital city of the kingdom of Israel and here represents the entire nation. Alternate translation: "king of Israel"

1 Kings 21:2

General Information:
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1 Kings 21:3

May Yahweh forbid that I should give
This phrase is an oath that emphasizes that what follows will not happen. Alternate translation: "Because Yahweh forbids it, I will never give"

give the inheritance of my ancestors to you
The land that his ancestors received as a permanent possession is spoken of as if it were an inheritance. Alternate translation: "give to you the land that my ancestors received as an inheritance"

1 Kings 21:4

General Information:
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1 Kings 21:5

Why is your heart so sad
Here "heart" refers to the entire person and his emotions. Alternate translation: "Why are you so sad"

1 Kings 21:6

General Information:
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1 Kings 21:7

Do you not still rule the kingdom of Israel?
Jezebel uses this negative rhetorical question to rebuke Ahab. It can be translated as a positive statement. Alternate translation: "You still rule the kingdom of Israel!"

let your heart be happy
Here "heart" refers to the entire person and his emotions. Alternate translation: "be happy" or "cheer up"

1 Kings 21:8

wrote letters in Ahab's name
Possible meanings are 1) she wrote Ahab's name on the letters. Alternate translation: "wrote letters and signed them with Ahab's name" or 2) the word "name" is a metonym for authority. Alternate translation: "wrote letters on behalf of Ahab"

the nobles who sat with him
The word "nobles" refers to wealthy people.

1 Kings 21:9

seat Naboth above the people
Having Naboth sit in a place of honor is spoken of as if it were having him sit above the rest of the people who were present. Alternate translation: "have Naboth sit in a place of honor among the people"

1 Kings 21:10

let them testify against him
"have them accuse him"

1 Kings 21:11

as was written in the letters
This can be stated in active form. Alternate translation: "as she had written in the letters"

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1 Kings 21:12

seated Naboth above the people
Having Naboth sit in a place of honor is spoken of as if it were having him sit above the rest of the people who were present. See how you translated this idea in [1 Kings 21:9]

1 Kings 21:13

sat before Naboth
"sat in front of Naboth"

they carried him out
Here the word "they" refers to the people of the city.

1 Kings 21:14

Naboth has been stoned and is dead
This can be stated in active form. Alternate translation: "We have stoned Naboth and he is dead"

1 Kings 21:15

that Naboth had been stoned and was dead
This can be stated in active form. Alternate translation: "that the people had stoned Naboth and he was dead"

Naboth is not alive, but dead.
These two phrases mean the same thing and emphasize Jezebel's statement. Alternate translation: "Naboth is dead!"

1 Kings 21:16

General Information:
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1 Kings 21:17

the word of Yahweh came
This idiom means that Yahweh spoke or has sent a message. See how you translated this in [1 Kings 6:11]

1 Kings 21:18

General Information:
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1 Kings 21:19

Have you killed and also taken possession?
Yahweh asks this question to scold Ahab. Alternate translation: "You have killed Naboth and stolen his vineyard!"

your blood, yes, your blood
This is repeated for emphasis.

1 Kings 21:20

Have you found me, my enemy?
Ahab uses this question to express anger toward Elijah. That Elijah "found" Ahab likely refers to Elijah discovering Ahab's actions, not to finding his physical location. Alternate translation: "You have found me, my enemy!" or "You have discovered what I have done, my enemy!"

you have sold yourself to do what is evil
A person being committed to doing what is evil is spoken of as if that person had sold himself to evil. Alternate translation: "you have dedicated yourself to doing what is evil"

what is evil in the sight of Yahweh
The phrase, "in the sight of" refers to someone's opinion. See how you translated this in 1 Kings 11:6. Alternate translation: "what Yahweh considers to be evil"

1 Kings 21:21

See
"Look" or "Listen" or "Pay attention to what I am about to tell you"

completely consume and cut off from Ahab every male child and slave and free man in Israel
Yahweh speaks to Ahab as if he were speaking of someone else. He speaks of destroying Ahab's family and preventing him from having any decedents as if he were consuming these people like a fire would consume them and cutting them off as one would cut a branch from a tree. Alternate translation: "destroy every one of your male children in Israel, whether slave or free"

1 Kings 21:22

I will make your family like the family of Jeroboam ... and like the family of Baasha
Yahweh will destroy Ahab's family like he destroyed the families of Jeroboam and Baasha.

1 Kings 21:23

General Information:
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1 Kings 21:24

Anyone who belongs to Ahab
"Anyone who belongs to Ahab's family"

1 Kings 21:25

who sold himself to do what was evil
A person being committed to doing what is evil is spoken of as if that person had sold himself to evil. See how you translated this idea in [1 Kings 21:20]

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what was evil in the sight of Yahweh
The phrase, "in the sight of" refers to someone's opinion. See how you translated this in [1 Kings 11:6]

1 Kings 21:26

Ahab behaved abhorrently by following idols
Possible meanings are 1) following the idols was in itself abhorrent behavior or 2) because he followed idols he engaged in other abhorrent behavior.

removed before the people of Israel
Here "Israel" refers to all twelve tribes of Israel and not just to the northern kingdom. Alternate translation: "removed from the presence of the people of Israel" or "drove out of the land before the people of Israel"

1 Kings 21:27

General Information:
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1 Kings 21:28

the word of Yahweh came
This idiom means that Yahweh spoke or has sent a message. See how you translated this in [1 Kings 6:11]

1 Kings 21:29

Do you see how Ahab humbles himself before me?
God knows that Elijah can literally see Ahab, but he wants Elijah to understand that Ahab's sorrow is genuine. Alternate translation: "I have seen how Ahab humbles himself before me." or "Look at how Ahab humbles himself before me."

in his days ... in his son's day
"during his lifetime ... during his son's lifetime"

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Chapter 22

1 Three years passed without war between Aram and Israel. **2** Then it came about that in the third year, Jehoshaphat the king of Judah went down to the king of Israel. **3** Now the king of Israel had said to his servants, "Do you know that Ramoth Gilead is ours, but that we are doing nothing to take it from the hand of the king of Aram?" **4** So he said to Jehoshaphat, "Will you go with me to war at Ramoth Gilead?" Jehoshaphat replied to the king of Israel, "I am like you, my people are like your people, and my horses are like your horses."

5 Jehoshaphat said to the king of Israel, "Please seek direction from the word of Yahweh for what you should do first." **6** Then the king of Israel gathered the prophets together, four hundred men, and said to them, "Should I go to Ramoth Gilead to battle, or should I not?" They said, "Attack, for the Lord will give it into the hand of the king." **7** But Jehoshaphat said, "Is there not here yet another prophet of Yahweh from whom we might seek advice?" **8** The king of Israel said to Jehoshaphat, "There is still one man by whom we may seek advice from Yahweh to help, Micaiah son of Imlah, but I hate him because he does not prophesy anything good about me, but only hardships." But Jehoshaphat said, "May the king not say that." **9** Then the king of Israel called an officer and commanded, "Bring Micaiah son of Imlah, right away." **10** Now Ahab the king of Israel and Jehoshaphat the king of Judah were sitting each on a throne, clothed in their robes, in a threshing floor at the entrance of the gate of Samaria, and all the prophets were prophesying before them. **11** Zedekiah son of Kenaanah made himself horns of iron and said, "Yahweh says this: 'With these you will push the Arameans until they are consumed.'" **12** Then all the prophets prophesied the same, saying, "Attack Ramoth Gilead and win, for Yahweh has given it into the hand of the king."

13 The messenger who went to call Micaiah spoke to him, saying, "See now, the words of the prophets declare good things to the king with one mouth. Please let your word be like one of them and say good things." **14** Micaiah replied, "As Yahweh lives, it is what Yahweh says to me that I will say." **15** When he came to the king, the king said to him, "Micaiah, should we go to Ramoth Gilead for battle, or not?" Micaiah answered him, "Attack and win. Yahweh will give it into the hand of the king." **16** Then the king said to him, "How many times must I require you to swear to tell me nothing but the truth in the name of Yahweh?" **17** So Micaiah said, "I saw all Israel scattered to the mountains, like sheep who have no shepherd, and Yahweh said, 'These have no master. Let every man return to his house in peace.'" **18** So the king of Israel said to Jehoshaphat, "Did I not tell you that he would not prophesy good concerning me, but only disaster?" **19** Then Micaiah said, "Therefore hear the word of Yahweh: I saw Yahweh sitting on his throne, and all the host of heaven were standing by him on his right hand and on his left. **20** Yahweh said, 'Who will entice Ahab, so that he may go up and fall at Ramoth Gilead?' One of them said this and another one said that. **21** Then a spirit came forward, stood before Yahweh, and said, 'I will entice him.' Yahweh said to him, 'How?' **22** The spirit replied, 'I will go out and be a lying spirit in the mouth of all his prophets.' Yahweh replied, 'You will entice him, and you will also be successful. Go now and do so.' **23** Now see, Yahweh has put a lying spirit in the mouth of all these prophets of yours, and Yahweh has decreed disaster for you."

24 Then Zedekiah son of Kenaanah, came up, slapped Micaiah on the cheek, and said, "Which way did the Spirit of Yahweh take to go from me to speak to you?" **25** Micaiah said, "Look, you will see on that day when you will go to hide in an inner room." **26** The king of Israel said to his servant, "Seize Micaiah and take him to Amon, the governor of the city, and to Joash, my son. **27** Say to him, 'The king says, Put this man in prison, and feed him the bread of affliction and the water of affliction until I come safely.'" **28** Then Micaiah said, "If you return safely, then Yahweh has not spoken by me." Then he added, "Listen to this, all you people."

29 So Ahab, the king of Israel, and Jehoshaphat, the king of Judah, went up to Ramoth Gilead. **30** The king of Israel said to Jehoshaphat, "I will disguise myself and go into the battle, but you put on your royal robes." So the king of Israel disguised himself and went into the battle. **31** Now the king of Aram had commanded the thirty-two captains of his chariots, saying, "Do not attack unimportant or important soldiers. Attack only the king of Israel." **32** It came about that when the captains of the chariots saw Jehoshaphat they said, "Surely that is the king of Israel." They turned to attack him, so Jehoshaphat cried out. **33** It came about that when the commanders of the chariots saw that it was not the king of Israel, they turned back from pursuing him. **34** But a certain man drew his bow at random and shot the king of

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Israel between the joints of his armor. Then Ahab said to the driver of his chariot, "Turn around and carry me out of the battle, for I am badly wounded." **35** The battle grew worse that day and the king was held up in his chariot facing the Arameans. He died in the evening. The blood ran out from his wound into the bottom of the chariot. **36** Then about the time the sun was going down, a cry went up throughout the army, saying, "Every man should go back to his city; and every man should go back to his region!"

37 So King Ahab died and was brought to Samaria, and they buried him in Samaria. **38** They washed the chariot by the pool of Samaria, and the dogs licked up his blood (this was where the prostitutes bathed), just as the word of Yahweh had declared. **39** As for the other matters concerning Ahab, all that he did, the ivory house that he built, and all the cities that he built, are they not written in the book of the events of the kings of Israel? **40** So Ahab lay down with his ancestors, and Ahaziah his son became king in his place.

41 Then Jehoshaphat son of Asa began to reign over Judah in the fourth year of Ahab king of Israel. **42** Jehoshaphat was thirty-five years old when he began to reign, and he reigned in Jerusalem twenty-five years. His mother's name was Azubah, the daughter of Shilhi. **43** He walked in the ways of Asa, his father; he did not turn away from them; he did what was right in the eyes of Yahweh. Yet the high places were not taken away. The people were still sacrificing and burning incense on the high places. **44** Jehoshaphat made peace with the king of Israel.

45 As for the other matters concerning Jehoshaphat, and the might that he showed, and how he waged war, are they not written in the book of the events of the kings of Judah? **46** He completely removed from the land the rest of the cultic prostitutes who had remained in the days of his father Asa. **47** There was no king in Edom, but a deputy ruled there. **48** Jehoshaphat built ships of Tarshish; they were to go to Ophir for gold, but they did not go because the ships were wrecked at Ezion Geber. **49** Then Ahaziah son of Ahab said to Jehoshaphat, "Let my servants sail with your servants in the ships." But Jehoshaphat would not allow it. **50** Jehoshaphat lay down with his ancestors and was buried with them in the city of David, his ancestor; Jehoram his son became king in his place.

51 Ahaziah son of Ahab began to reign over Israel in Samaria in the seventeenth year of Jehoshaphat king of Judah, and he reigned two years over Israel. **52** He did what was evil in the sight of Yahweh and walked in the way of his father, in the way of his mother, and in the way of Jeroboam son of Nebat, by which he led Israel to sin. **53** He served Baal and worshiped him and so he provoked Yahweh, the God of Israel, to anger, just as his father had done.

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1 Kings 22 General Notes

Structure and formatting

This is the end of the story of Ahab and a continuation of the story of Elijah as he had predicted Ahab's death and the dogs licking his blood.

Special concepts in this chapter

When God has decided a person will die, then they cannot avoid death. Ahab persuaded Jehoshaphat, king of Judah to help him in a battle against the army of Aram. Ahab's false prophets all told him to go because he would be successful. But a randomly shot arrow hit him and he bled to death. They washed his chariot at the pool and the dogs licked up his blood, just as Elijah had said they would. (See: prophet)

Other possible translation difficulties in this chapter

"However, the shrines were still not taken away. The people were still sacrificing and burning incense at the shrines."

At the shrines, the people worshiped Yahweh. But later, during Hezekiah's reign it was decided that all sacrifices must be made only at the temple. (See: temple)

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1 Kings 22:1

Three years
"3 years"

1 Kings 22:2

it came about that
This phrase is used here to mark the beginning of a new part of the story. If your language has a way for doing this, you could consider using it here.

1 Kings 22:3

Do you know that Ramoth Gilead is ours, but that we are doing nothing to take it from the hand of the king of Aram?
Ahab asks this question to emphasize that they should have already recaptured Ramoth Gilead. Alternate translation: "Ramoth Gilead is ours, but we have done nothing yet to take it from the hand of the king of Aram."

to take it from the hand of the king of Aram
Here the word "hand" refers to power. Alternate translation: "to take it from the control of the king of Aram"

1 Kings 22:4

I am like you, my people are like your people, and my horses are like your horses
Jehoshaphat tells Ahab that he, his people, and his horses belong to Ahab, meaning that Ahab can command them as he pleases. Alternate translation: "I, my soldiers, and my horses are yours to use in any way you want"

1 Kings 22:5

General Information:
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1 Kings 22:6

four hundred men
"400 men"

for the Lord will give it into the hand of the king
Here the word "hand" refers to power. Alternate translation: "for the Lord will allow the king to capture Ramoth Gilead"

1 Kings 22:7

General Information:
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1 Kings 22:8

May the king not say that
Jehoshaphat refers to Ahab in the third person to show respect for him. Alternate translation: "You should not say that"

1 Kings 22:9

General Information:
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1 Kings 22:10

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1 Kings 22:11

made himself horns of iron
"made iron horns for himself"

With these you will push the Arameans until they are consumed
The prophet's actions are a symbolic metaphor that illustrates the way that Ahab would defeat the Arameans. Ahab's army will win with great strength, as a bull attacks another animal.

until they are consumed
Destroying an enemy army is spoken of as if it were consuming them. This can be stated in active form. Alternate translation: "until you consume them" or "until you destroy them"

1 Kings 22:12

given it into the hand of the king
Here the word "hand" refers to power. Alternate translation: "allowed the king to capture it"

1 Kings 22:13

See now, the words
The phrase "See now" indicates that what follows is an exhortation for the hearer to pay attention. "Listen carefully: the words"

the words of the prophets declare good things to the king with one mouth
The prophets all saying the same thing is spoken of as if they all spoke with the same mouth. Alternate translation: "the prophets all declare the same good things to the king"

let your word be like one of them
Here the word "them" refers to "the words of the prophets." Alternate translation: "let what you say agree with what they have said"

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1 Kings 22:14

General Information:
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1 Kings 22:15

should we go
The word "we" refers to Ahab, Jehoshaphat, and their armies but not to Micaiah.

will give it into the hand of the king
Here the word "hand" refers to power. Alternate translation: "will allow the king to capture it"

1 Kings 22:16

How many times must I require ... in the name of Yahweh?
Ahab asks this question out of frustration to rebuke Micaiah. Alternate translation: "Many times I have required ... in the name of Yahweh."

in the name of Yahweh
Here the word "name" refers to authority. Alternate translation: "as the representative of Yahweh"

1 Kings 22:17

I saw all Israel
Here "all Israel" refers to the army of Israel. Alternate translation: "I saw the entire army of Israel"

like sheep who have no shepherd
The people of the army are compared to sheep that have no one to lead them because their shepherd, the king, has died.

These have no master
"These people no longer have a leader"

1 Kings 22:18

Did I not tell you ... but only disaster?
Ahab asks this question to emphasize that he had spoken the truth about Micaiah. Alternate translation: "I told you ... but only disaster!"

1 Kings 22:19

all the host of heaven were standing by him
"all the army of heaven was standing by him." Here "the host of heaven" refers to the living beings that God created in the heavens. Possible meanings are that they are called host 1) because they fight as armies. Alternate translation: "all the angel army of heaven was standing by him" or 2) because there are so many of them, just as armies have many soldiers. Alternate translation: "all the multitude of heaven was standing by him"

1 Kings 22:20

fall at Ramoth Gilead
Ahab dying in battle is spoken of as if he will fall. Alternate translation: "die at Ramoth Gilead"

One of them said ... and another one said
"One ... and another" refers to two or more angels in the heavenly host who were responding to Yahweh's question in the previous verse.

1 Kings 22:21

General Information:
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1 Kings 22:22

be a lying spirit in the mouth of all his prophets
Here the word "spirit" refers to the attitudes of the prophets and the words "the mouth" represents what they will say. Alternate translation: "cause all his prophets to speak lies"

1 Kings 22:23

see
"pay attention, because what I am about to say is both true and important"

has put a lying spirit in the mouth of all these prophets of yours
Here the word "spirit" refers to the attitudes of the prophets and the words "the mouth" represents what they will say. Alternate translation: "has caused all of your prophets to speak lies"

1 Kings 22:24

Which way did the Spirit of Yahweh take to go from me to speak to you?
Zedekiah asks this sarcastic question to insult and rebuke Micaiah. Alternate translation: "Do not think that Yahweh's Spirit left me to speak to you!"

1 Kings 22:25

Look
"Listen" or "Pay attention to what I am about to tell you"

you will see
"you will know the answer to your question." If Zedekiah's rhetorical question is translated as a statement, this phrase may be translated to supply implicit information. Alternate translation: "you will know that the Spirit of Yahweh has spoken to me"

1 Kings 22:26

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1 Kings 22:27

feed him the bread of affliction and the water of affliction
"feed him the bread and water of affliction" or "give him the prisoners' small portions of bread and water." Ahab was telling his servants to punish and afflict Micaiah.

1 Kings 22:28

If you return safely, then Yahweh has not spoken by me
Micaiah knew that the king would not return safely because Yahweh had already told him that. So he said this to emphasize that. Alternate translation: "If you return safely, then that would mean that Yahweh has not spoken by me"

1 Kings 22:29

Ahab, the king of Israel, and Jehoshaphat, the king of Judah, went up
Here the kings represent themselves accompanied by their armies. Alternate translation: "Ahab, the king of Israel, and Jehoshaphat, the king of Judah led their armies up"

1 Kings 22:30

disguise
This means to change the usual appearance so as not to be identified.

1 Kings 22:31

thirty-two captains
"32 captains"

Do not attack unimportant or important soldiers
By mentioning both "unimportant" and "important soldiers," the king meant all soldiers. Alternate translation: "Do not attack any of the soldiers"

1 Kings 22:32

It came about that
This phrase is used here to mark an important event in the story. If your language has a way for doing this, you could consider using it here.

1 Kings 22:33

General Information:
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1 Kings 22:34

drew his bow at random
Possible meanings are 1) he took aim to shoot a soldier without knowing that it was Ahab or 2) he drew his bow to shoot without any specific target in mind.

1 Kings 22:35

the king was held up in his chariot
This can be stated in active form. Alternate translation: "someone held the king up in his chariot"

1 Kings 22:36

a cry went up
Here "a cry" represents the soldiers who were shouting. Alternate translation: "soldiers began to shout"

Every man should go back to his city; and every man should go back to his region
These two phrases mean basically the same thing and are combined for emphasis.

1 Kings 22:37

was brought to Samaria
This can be stated in active form. Alternate translation: "his soldiers brought his body to Samaria"

they buried him
"people buried him"

1 Kings 22:38

just as the word of Yahweh had declared
Here "the word of Yahweh" represents Yahweh himself. Alternate translation: "just as Yahweh had declared"

1 Kings 22:39

are they not written in the book of the events of the kings of Israel?
This can be expressed in active form and assumes that the answer is positive. The question is rhetorical and is used for emphasis. See how you translated this in [1 Kings 15:31]

1 Kings 22:40

lay down with his ancestors
This is a polite way of saying that he died. See how you translated this in [1 Kings 2:10]

1 Kings 22:41

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1 Kings 22:42

thirty-five years old
"35 years old"

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twenty-five years
"25 years"

1 Kings 22:43

He walked in the ways of Asa, his father
A person's behavior is spoken of as if that person walked along a path. Alternate translation: "He did the same things that Asa, his father, had done"

what was right in the eyes of Yahweh
Here "eyes" represents seeing and Yahweh's opinion is spoken of as if he were able to see something. Alternate translation: "what Yahweh considered to be right"

the high places were not taken away
This can be stated in active form. Alternate translation: "he did not take away the high places"

1 Kings 22:44

General Information:
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1 Kings 22:45

are they not written in the book of the events of the kings of Judah?
This can be expressed in active form and assumes that the answer is positive. The question is rhetorical and is used for emphasis. See how you translated this in [1 Kings 14:29]

1 Kings 22:46

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1 Kings 22:47

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1 Kings 22:48

the ships were wrecked
This can be stated in active form. Alternate translation: "the ships wrecked"

1 Kings 22:49

General Information:
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1 Kings 22:50

lay down with his ancestors
This is a polite way of saying that he died. See how you translated this in [1 Kings 2:10]

was buried with them
This can be stated in active form. Alternate translation: "people buried him"

1 Kings 22:51

he reigned two years
"he reigned 2 years"

1 Kings 22:52

what was evil in the sight of Yahweh
Yahweh's opinion regarding something is spoken of as if Yahweh were seeing that thing. Alternate translation: "what Yahweh considered to be evil"

walked in the way of his father, in the way of his mother, and in the way of Jeroboam son of Nebat
A person's behavior is spoken of as if that person were walking along a path. Alternate translation: "did the same things that his father, mother, and Jeroboam son of Nebat had done"

led Israel to sin
Here the word "Israel" refers to the ten northern tribes that made up the kingdom of Israel.

1 Kings 22:53

He served Baal and worshiped him
The words "served" and "worshiped" mean basically the same thing.

the God of Israel
Here the word "Israel" refers to all of the twelve tribes descended from Jacob.

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Book: 2 Kings

2 Kings

Chapter 1

1 Moab rebelled against Israel after the death of Ahab. **2** Then Ahaziah fell down through the lattice in his upper chamber in Samaria, and was injured. So he sent for messengers and said to them, "Go, ask Baal-Zebub, the god of Ekron, whether I will recover from this injury." **3** But the angel of Yahweh said to Elijah the Tishbite, "Arise, go up to meet the messengers of the king of Samaria, and ask them, 'Is it because there is no God in Israel that you are going to consult with Baal-Zebub, the god of Ekron? **4** Therefore Yahweh says, "You will not come down from the bed to where you have gone up; instead, you will certainly die."'" Then Elijah left.

5 When the messengers returned to Ahaziah, he said to them, "Why have you returned?" **6** They said to him, "A man came to meet us who said to us, 'Go back to the king who sent you, and say to him, "Yahweh says this: 'Is it because there is no God in Israel that you sent men to consult with Baal-Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.'"'" **7** Ahaziah said to his messengers, "What sort of man was he, the one who came up to meet you and said these words to you?" **8** They answered him, "He wore a garment made of hair and had a leather belt wrapped around his waist." So the king replied, "That is Elijah the Tishbite."

9 Then the king sent a captain with fifty soldiers to Elijah. The captain went up to Elijah where he was sitting on the top of a hill. The captain spoke to him, "You, man of God, the king has said, 'Come down.'" **10** Elijah answered and said to the captain, "If I am a man of God, let fire come down from heaven and consume you and your fifty men." Then fire came down from heaven and consumed him and his fifty men. **11** Again King Ahaziah sent to Elijah another captain with fifty soldiers. This captain also said to Elijah, "You, man of God, the king says, 'Come down quickly.'" **12** Elijah answered and said to them, "If I am a man of God, let fire come down from heaven and consume you and your fifty men." Again the fire of God came down from heaven and consumed him and his fifty men. **13** Yet again the king sent a third group of fifty warriors. This captain went up, fell on his knees before Elijah, and sought his favor and said to him, "You, man of God, I ask you, let my life and the life of these fifty servants of yours be precious in your sight. **14** Indeed, fire came down from heaven and consumed the first two captains with their men, but now let my life be precious in your sight." **15** The angel of Yahweh said to Elijah, "Go down with him. Do not be afraid of him." So Elijah arose and went down with him to the king. **16** Later Elijah said to Ahaziah, "This is what Yahweh says, 'You have sent messengers to consult with Baal-Zebub, the god of Ekron. Is it because there is no God in Israel from whom you can ask for information? So now, you will not come down from the bed where you have gone up; you will certainly die.'"

17 So King Ahaziah died according to the word of Yahweh that Elijah had spoken. Joram began to reign in his place, in the second year of Jehoram son of Jehoshaphat king of Judah, because Ahaziah had no son. **18** As for the other matters concerning Ahaziah, are they not written in the book of the events of the kings of Israel?

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2 Kings 1 General Notes

Structure and formatting

2 Kings is a continuation of 1 Kings.

The story of Elijah continues in this chapter.

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Special concepts in this chapter

God's sovereignty

God is in control of the future. King Ahaziah sent messengers to ask the Philistine god if he would recover from his fall, but this god does not know the future. Because he asked another god instead of Yahweh, Elijah sent the messengers to tell Ahaziah that he would not recover. (See: falsegod)

Important figures of speech in this chapter

Rhetorical question

Elijah rebuked the king with a rhetorical question: "Is it because there is no God in Israel that you are going to consult with Baal Zebub, the god of Ekron?"

---

2 Kings 1:1

Moab rebelled

"The people who lived in Moab rebelled"

2 Kings 1:2

the lattice in his upper chamber

The upper room was built on the roof of the palace. The lattice was made of thin boards decoratively crossed over one another to form a balcony or window covering. Alternate translation: "the wooden boards around the flat roof of his palace"

Baal-Zebub

2 Kings 1:3

Yahweh

This is the name of God that he revealed to his people in the Old Testament. See the translationWord page about Yahweh concerning how to translate this.

the Tishbite

This refers to someone from the city of Tishbe.

Is it because there is no God in Israel that you are going to consult with Baal-Zebub, the god of Ekron?

This rhetorical question is asked as a rebuke for consulting Baal-Zebub. This may be written as a statement. This is irony because they are definitely aware of the God of Israel. Alternate translation: "You fools! You know there is a God in Israel, but you were acting as though you did not know when you sent men to consult Baal-Zebub, the god of Ekron!"

consult with Baal-Zebub

The word "consult" means to get the opinion of someone about a question.

2 Kings 1:4

Therefore Yahweh says

This is Yahweh's message to King Ahaziah. Alternate translation: "Therefore Yahweh says to King Ahaziah"

You will not come down from the bed to where you have gone up

When King Ahaziah was injured, he was placed in a bed. Yahweh said that he will never become well and be able to get out of the bed. Alternate translation: "You will not recover and you will not get up from the bed on which you are lying"

2 Kings 1:5

When the messengers returned to Ahaziah

After meeting with Elijah, the messengers returned to the king instead of going to Ekron.

2 Kings 1:6

Is it because there is no God in Israel that you sent men to consult with Baal-Zebub, the god of Ekron?

This rhetorical question is asked as a rebuke for consulting Baal-Zebub. This may be written as a statement. This is irony because they are definitely aware of the God of Israel. See how you translated a similar question in [2 Kings 3:3]

you will not come down from the bed to which you have gone up

When King Ahaziah was injured, he was placed in a bed. Yahweh said that he will never become well and be able to get out of the bed. See how you translated this statement in [2 Kings 3:4]

2 Kings 1:7

General Information:

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2 Kings 1:8

He wore a garment made of hair

Possible meanings are 1) this is a metaphor that speaks of him being very hairy as if his hair were a garment. Alternate translation: "He was very hairy" or 2) "His clothes were made from animal hair"

2 Kings 1:9

Then the king sent a captain with fifty soldiers to Elijah

The king sent the leader of the army with fifty men to bring Elijah back to him. Alternate translation:

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"Then the king sent a captain with fifty soldiers to seize Elijah"

fifty soldiers
"50 soldiers"

2 Kings 1:10

If I am a man of God, let fire come down from heaven
The captain had called Elijah a man of God, but the captain and the king did not show Elijah proper respect. Elijah said this so that fire would come down from heaven, and this would prove that Elijah really was a man of God and he deserved their respect. Alternate translation: "Since I am a man of God, let fire come down from heaven" or "If I am a man of God as you have said, let fire come down from heaven"

from heaven
"from the sky"

2 Kings 1:11

fifty soldiers
"50 soldiers"

2 Kings 1:12

If I am a man of God, let fire come down from heaven
The captain had called Elijah a man of God, but the captain and the king did not show Elijah proper respect. Elijah said this so that fire would come down from heaven, and this would prove that Elijah really was a man of God and he deserved their respect. See how you translated this phrase in 2 Kings 1:10. Alternate translation: "Since I am a man of God, let fire come down from heaven" or "If I am a man of God as you have said, let fire come down from heaven"

fire of God
This means that the fire came from God. Alternate translation: "fire from God"

2 Kings 1:13

fifty warriors
"50 warriors" or "50 soldiers"

sought his favor
"begged him"

these fifty servants of yours
The captain says that his servants are Elijah's servants to show him honor. Alternate translation: "my fifty soldiers"

let my life and the life of ... be precious in your sight
Here Elijah's "sight" represents him judgement or evaluation. The captain is pleading with Elijah to let them live. Alternate translation: "please consider my life and the life of ... as precious to you" or "consider my life and the life of ... to be of worth to you and do not kill us"

2 Kings 1:14

let my life be precious in your sight
Here Elijah's "sight" represents him judgement or evaluation. The captain is repeating his request for Elijah to show kindness to him and let him live. Alternate translation: "please be kind to me" or "please allow me to live"

2 Kings 1:15

General Information:
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2 Kings 1:16

Is it because there is no God in Israel from whom you can ask for information?
This rhetorical question is asked as a rebuke for consulting Baal-Zebub. This may be written as a statement. This is irony because the king is definitely aware of the God of Israel. Alternate translation: "You must think there is no God in Israel whom you may ask for information!" or "You fool! You know there is a God in Israel to consult, but you acted as if you did not know."

you will not come down from the bed where you have gone up
When King Ahaziah was injured, he was placed in a bed. Yahweh said that he will never become well and be able to get out of the bed. See how you translated this statement in [2 Kings 3:4]

2 Kings 1:17

the word of Yahweh that Elijah had spoken
"what Yahweh had told Elijah that Elijah had spoken"

in the second year of Jehoram son of Jehoshaphat king of Judah
This describes the time that Joram began to reign over Israel by stating how long Jehoram had been reigning over Jerusalem. Alternate translation: "in the second year that Jehoram son of Jehoshaphat was king of Judah"

2 Kings 1:18

are they not written ... Israel?
This rhetorical question can be written as a statement. It can also be stated in active form. Alternate translation: "they are written ... Israel." or "someone has written about them in ... Israel."

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Chapter 2

1 So it came about, when Yahweh was going to take up Elijah by a whirlwind into heaven, that Elijah left with Elisha from Gilgal. **2** Elijah said to Elisha, "Stay here, please, because Yahweh has sent me to Bethel." Elisha replied, "As Yahweh lives, and as you live, I will not leave you." So they went down to Bethel. **3** The sons of the prophets who were at Bethel came to Elisha and said to him, "Do you know that Yahweh will take away your master from you today?" Elisha replied, "Yes, I know it, but do not talk about it." **4** Elijah said to him, "Elisha, wait here, please, for Yahweh has sent me to Jericho." Then Elisha replied, "As Yahweh lives, and as you live, I will not leave you." So they went to Jericho. **5** Then the sons of the prophets who were at Jericho came to Elisha and said to him, "Do you know that Yahweh will take away your master from you today?" Elisha answered, "Yes, I know it, but do not talk about it." **6** Then Elijah said to him, "Stay here, please, for Yahweh has sent me to the Jordan." Elisha replied, "As Yahweh lives, and as you live, I will not leave you." So the two went on. **7** Later, fifty of the sons of the prophets stood opposite them at a distance while the two stood by the Jordan. **8** Elijah took his cloak, rolled it up, and struck the water with it. The river divided on both sides so that the two of them walked over on dry ground. **9** It came about, after they had crossed over, that Elijah said to Elisha, "Ask me what I should do for you before I am taken from you." Elisha replied, "Please let a double portion of your spirit come on me." **10** Elijah answered, "You have asked for a difficult thing. Nevertheless, if you see me when I am taken from you, this will happen for you, but if not, it will not happen." **11** As they still went on and talked, behold, a chariot of fire and horses of fire appeared, which separated the two men from each other, and Elijah went up by a whirlwind into heaven. **12** Elisha saw it and cried out, "My father, my father, the chariots of Israel and their horsemen!"

He saw Elijah no more, and he took hold of his own clothes and tore them into two pieces. **13** He picked up Elijah's cloak that had fallen off him, and went back to stand by the bank of the Jordan. **14** He struck the water with Elijah's cloak that had fallen and said, "Where is Yahweh, the God of Elijah?" When he had struck the waters, they divided on both sides and Elisha crossed over.

15 When the sons of the prophets who were from Jericho saw him across from them, they said, "The spirit of Elijah does rest on Elisha!" So they came to meet him, and bowed themselves to the ground before him. **16** They said to him, "See now, among your servants there are fifty strong men. Let them go, we ask, and look for your master, in case the Spirit of Yahweh has taken him up and thrown him onto some mountain or into some valley." Elisha answered, "No, do not send them." **17** But when they urged Elisha until he was ashamed, he said, "Send them." Then they sent fifty men, and they looked for three days, but did not find him. **18** They came back to Elisha, while he stayed at Jericho, and he said to them, "Did I not say to you, 'Do not go'?"

19 The men of the city said to Elisha, "See now, the situation of this city is pleasant, as my master can see, but the water is bad and the land is not fruitful." **20** Elisha replied, "Bring me a new bowl and put salt in it," so they brought it to him. **21** Elisha went out to the spring of water and threw salt in it; then he said, "Yahweh says this, 'I have healed these waters. From this time on, there will be no more death or unfruitful land.'" **22** So the waters were healed to this day, by the word which Elisha spoke.

23 Then Elisha went up from there to Bethel. As he was going up the road, young boys came out of the city and mocked him; they said to him, "Go up, you baldhead! Go up, you baldhead!" **24** Elisha looked behind him and saw them; he cursed them in the name of Yahweh. Then two female bears came out of the woods and tore forty-two of the boys apart. **25** Then Elisha went from there to Mount Carmel, and from there he returned to Samaria.

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2 Kings 2 General Notes

Structure and formatting

This chapter ends the story of Elijah and begins the story of Elisha.

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Special concepts in this chapter

Elisha replaces Elijah as the chief prophet of God. (See: prophet)

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2 Kings 2:1

So it came about
"So it happened." This phrase is used to introduce the next event in the story.

a whirlwind
a strong wind that spins around and around

2 Kings 2:2

As Yahweh lives, and as you live
"As surely as Yahweh lives and as you live." Here Elisha compares the certainty that Yahweh and Elijah are alive to the certainty of what he is saying. This is a way of making a solemn promise. Alternate translation: "I solemnly promise you that"

2 Kings 2:3

The sons of the prophets
This does not mean that they were the sons of prophets, but rather, that they were a group of prophets. Alternate translation: "A group of men who were prophets"

2 Kings 2:4

As Yahweh lives, and as you live, I will not leave you
"As surely as Yahweh lives and as you live, I will not leave you." Here Elisha compares the certainty that Yahweh and Elijah are alive to the certainty of what he is saying. This is a way of making a solemn promise. See how you translated this phrase in [2 Kings 2:2]

2 Kings 2:5

Then the sons of the prophets who were at Jericho came to Elisha and said to him
"When Elijah and Elisha came near Jericho, the sons of the prophets who were from there said to Elisha"

the sons of the prophets
This does not mean that they were the sons of prophets, but rather, that they were a group of prophets. See how you translated this phrase in [2 Kings 2:3]

2 Kings 2:6

As Yahweh lives, and as you live, I will not leave you
"As surely as Yahweh lives and as you live, I will not leave you." Here Elisha compares the certainty that Yahweh and Elijah are alive to the certainty of what he is saying. This is a way of making a solemn promise. See how you translated this phrase in [2 Kings 2:2]

2 Kings 2:7

fifty of the sons
"50 of the sons"

the sons of the prophets
This does not mean that they were the sons of prophets, but rather, that they were a group of prophets. See how you translated this phrase in [2 Kings 2:3]

stood opposite them
This means that they were standing, facing them. Alternate translation: "stood facing them" or "stood watching them"

2 Kings 2:8

cloak
outer piece of clothing used as a covering

The river divided on both sides so that the two of them walked over on dry ground
"The water of the Jordan River opened up so there was a dry path for Elijah and Elisha to cross over to the other side"

on both sides
"to the right and the left." This refers to the right and the left of where Elijah struck the water.

2 Kings 2:9

It came about
"it happened"

crossed over
This refers to crossing the Jordan River. Alternate translation: "crossed over the Jordan River"

before I am taken from you
This can be stated in active form. Alternate translation: "before Yahweh takes me from you"

a double portion of your spirit
Here Elijah's spirit refers to his spiritual power. Alternate translation: "twice as much of your spiritual power"

2 Kings 2:10

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2 Kings 2:11

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

a chariot of fire and horses of fire
Here the phrase "of fire" means that these were surround by fire. Alternate translation: "a chariot surrounded by fire pulled by horses surrounded by fire"

went up by a whirlwind into heaven
"was carried into the sky by a whirlwind." Translate the word "whirlwind" the same as you did in 2 Kings 2:1.

2 Kings 2:12

My father, my father
Elisha is calling Elijah his respected leader.

tore them into two pieces
People would often tear their clothes as a sign of great sadness or grief. Alternate translation: "ripped them in two pieces to show his great sadness"

2 Kings 2:13

cloak
The cloak was the outer clothing of a prophet. It was the sign of his job. When Elisha took Elijah's cloak he was saying he was taking Elijah's place as prophet.

2 Kings 2:14

Where is Yahweh, the God of Elijah?
Elisha is asking if Yahweh is with him as he was with Elijah. Alternate translation: "Yahweh, the God of Elijah, are you here with me?"

they divided on both sides and Elisha crossed over
The river separated and Elisha walked to the other side on dry ground, the same way he did previously when he was with Elijah.

on both sides
"to the right and the left." This refers to the right and the left of where Elijah struck the water.

2 Kings 2:15

the sons of the prophets
This does not mean that they were the sons of prophets, but rather, that they were a group of prophets. See how you translated this phrase in [2 Kings 2:3]

bowed themselves to the ground before him
They are showing him deep respect and acknowledging him as their new leader.

The spirit of Elijah does rest on Elisha
Here Elijah's "spirit" refers to his spiritual power. This speaks of Elisha having this spiritual power as if it were something that physically rested upon him. Alternate translation: "Elisha does have the same spiritual power that Elijah did" or "The spiritual power Elijah had is now with Elisha"

2 Kings 2:16

See now, among your servants there are fifty strong men. Let them go
These men are referring to themselves when they say "fifty strong men." Alternate translation: "See now, we are fifty strong men and we are now your servants. Let us go"

See now, among
The phrase "See now" indicates that what follows is a polite request for the hearer to pay attention. "Please listen carefully: among"

fifty strong men
"50 strong men"

2 Kings 2:17

But when they urged Elisha until he was ashamed
The sons of the prophets kept asking Elisha until he felt bad about saying "no." Alternate translation: "They kept asking Elisha until he felt bad for denying their request, so"

2 Kings 2:18

Did I not say to you, 'Do not go'?
Elisha uses this rhetorical question to emphasize that he had told them previously what would happen. This can be written as a statement. Alternate translation: "I told you that you should not go, because you would not find him!"

2 Kings 2:19

The men of the city
"The leaders of the city"

See now, the situation
The phrase "See now" indicates that what follows is a polite request for the hearer to pay attention. "Please listen carefully: the situation" See how you translated this phrase in 2 Kings 2:16.

the situation of this city is pleasant
This means that the city is located in a good place. Alternate translation: "this city is in a good place" or "this city is in a good location"

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as my master can see
The men refer to Elisha here as "my master" to honor him.

fruitful
producing good crops

2 Kings 2:20

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2 Kings 2:21

healed these waters
This speaks of Yahweh making the bad water pure as if he healed it. Alternate translation: "made the waters pure"

there will be no more death or unfruitful land
This also can be written in positive form. Alternate translation: "everyone will live and all the land will be fruitful"

2 Kings 2:22

the waters were healed
This can be stated in active form. Alternate translation: "the waters have remained pure"

to this day, ... spoke
This means that something remains in a certain condition until the present time. Alternate translation: "by the word which Elisha spoke, and have always remained pure since"

2 Kings 2:23

went up from there to Bethel
The phrase "went up" is used her because Bethel is higher in elevation than Jericho.

Go up
The young boys wanted Elisha to go away from them and expressed this by saying "go up." Alternate translation: "Go away"

baldhead
A bald person does not have any hair on their head. The young boys were mocking Elisha for having a bald head.

2 Kings 2:24

forty-two of the boys
"42 of the boys"

2 Kings 2:25

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Chapter 3

1 Now in the eighteenth year of Jehoshaphat king of Judah, Joram son of Ahab began to reign over Israel in Samaria; he reigned twelve years. **2** He did what was evil in the sight of Yahweh, but not like his father and his mother; for he removed the sacred stone pillar of Baal that his father had made. **3** Nevertheless he held on to the sins of Jeroboam son of Nebat, who caused Israel to sin; he did not turn away from them.

4 Now Mesha king of Moab bred sheep. He had to give to the king of Israel 100,000 lambs and the wool of 100,000 rams. **5** But after Ahab died, the king of Moab rebelled against the king of Israel. **6** So King Joram left Samaria at that time to mobilize all Israel for war. **7** He sent a message to Jehoshaphat king of Judah, saying, "The king of Moab has rebelled against me. Will you go with me against Moab to battle?" Jehoshaphat replied, "I will go. I am as you are, my people as your people, my horses as your horses." **8** Then he said, "By which way should we attack?" Jehoshaphat answered, "By way of the wilderness of Edom." **9** So the king of Israel went with the king of Judah and the king of Edom. They wandered around for seven days, and then there was no water for the army or for the animals that went with them. **10** So the king of Israel said, "What is this? Has Yahweh called three kings to give them into the hand of Moab?" **11** But Jehoshaphat said, "Is there not here a prophet of Yahweh, that we may consult Yahweh by him?" One of the king of Israel's servants answered and said, "Elisha son of Shaphat is here, who poured water on the hands of Elijah." **12** Jehoshaphat said, "The word of Yahweh is with him." So the king of Israel, Jehoshaphat, and the king of Edom went down to him.

13 Elisha said to the king of Israel, "What have I to do with you? Go to the prophets of your father and mother." So the king of Israel said to him, "No, because Yahweh has called these three kings together to give them into the hand of Moab." **14** Elisha replied, "As Yahweh of hosts lives, before whom I stand, if I did not honor the presence of Jehoshaphat king of Judah, I would not pay any attention to you, or even look at you. **15** But now bring me a musician." Then it came to pass when the harpist played, the hand of Yahweh came upon Elisha. **16** He said, "Yahweh says this, 'Make this dry river valley full of trenches.' **17** For Yahweh says this, 'You will not see wind, neither will you see rain, but this river valley will be filled with water, and you will drink, you and your livestock and all your animals.' **18** This is an easy thing in the sight of Yahweh. He will also give you victory over the Moabites. **19** You will attack every fortified city and every good city, cut down every good tree, stop up all springs of water, and ruin every good piece of land with rocks." **20** So in the morning about the time of offering the sacrifice, waters came from the direction of Edom, and the country was filled with water.

21 Now when all the Moabites heard that the kings had come to fight against them, they summoned everyone who was old enough to gird on armor and older, and they stood at the border. **22** They awakened early in the morning and the sun reflected on the water. When the Moabites saw the water opposite them, it looked as red as blood. **23** They exclaimed, "This is blood! The kings have certainly been destroyed, and they have killed each other! So now, Moab, let us go plunder them!" **24** When they came to the camp of Israel, Israel rose up and attacked the Moabites, who fled before them. The army of Israel drove the Moabites across the land, killing them. **25** They destroyed the cities, and on every good piece of land every man threw a rock until it was covered up. They stopped up every spring of water and chopped down all the good trees. Only Kir Hareseth was left with its rocks in place. But the soldiers armed with slings surrounded and attacked it. **26** When King Mesha of Moab saw that the battle was lost, he took with him seven hundred swordsmen to break through to the king of Edom, but they failed. **27** Then he took his oldest son, who should have reigned after him, and offered him as a burnt offering upon the wall. So there was great anger against Israel, and the Israelite army left King Mesha and returned to their own land.

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2 Kings 3 General Notes

Structure and formatting

The story of Elisha continues in this chapter.

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Special concepts in this chapter

Victory and defeat

God is in control of victory and defeat. The armies of Israel, Judah and Edom united to attack Moab from the desert for failure to pay tribute. When they ran out of water, they were in desperate condition. Therefore, they asked Elisha (the prophet of God) what to do and he said God would give them water and victory over Moab. (See: prophet)

Important figures of speech in this chapter

Idiom

They described Elisha with the idiom, "who poured water on the hands of Elijah," meaning "who served Elijah."

Other possible translation difficulties in this chapter

Anger

It is said that, "Anger came on Israel." It is not clear who was angry or why they were angry.

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2 Kings 3:1

in the eighteenth year of Jehoshaphat king of Judah

This describes the time that Joram began to reign by stating how long the current king of Judah had reigned. The meaning of this statement can be made clear. Alternate translation: "in the eighteenth year that Jehoshaphat was king of Judah"

the eighteenth year

"year 18"

Joram son of Ahab

Sometimes this man is referred to as "Jehoram." This is not the same person as the man mentioned in 2 Kings 1:17 named "Jehoram."

2 Kings 3:2

what was evil in the sight of Yahweh

Here "sight" refers to Yahweh's thoughts or opinion. Alternate translation: "what Yahweh considers to be evil" or "what is evil in Yahweh's judgement"

but not like his father and his mother

This compares how much evil he did to being less that the amount that his parents did. Alternate translation: "but he did not do as much evil as his father and mother had done"

the sacred stone pillar of Baal

This pillar was used in the worship of Baal, though it is unknown what the pillar looked like. Alternate translation: "the sacred stone pillar for worshiping Baal"

2 Kings 3:3

he held on to the sins

This is an idiom. Here "holding on" to something means to continue doing it. Alternate translation: "he continued to commit the sins"

Nebat

This is the name of a man.

he did not turn away from them

"Turning away" from something is an idiom which means to stop doing it. Alternate translation: "he did not stop committing those sins" or "he continued committing those sins"

2 Kings 3:4

He had to give to the king of Israel 100,000 lambs and the wool of 100,000 rams

Mesha had to give these things to the king of Israel because his kingdom was controlled by the king of Israel. The full meaning of this statement can be made explicit. Alternate translation: "Every year he was forced to give 100,000 lambs and the wool from 100,000 rams to the king of Israel, because his kingdom was controlled by the king of Israel"

100,000 lambs ... 100,000 rams

"one hundred thousand lambs ... one hundred thousand rams"

2 Kings 3:5

General Information:

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2 Kings 3:6

to mobilize all Israel for war

"to prepare the people of Israel for war." Here "all Israel" refers to all of the Israelite soldiers.

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Alternate translation: "to mobilize all of the Israelite soldiers for war"

2 Kings 3:7

General Information:
King Joram continues speaking to King Jehoshaphat.

Will you go with me against Moab to battle?
The word "you" refers to Jehoshaphat, but refers to both him and his army. Here "Moab" stands for "the army of Moab." Alternate translation: "Will you and your army go with me to fight against the army of Moab?"

I will go
Jehoshaphat is saying that he and his entire army will fight with King Joram against Moab. Alternate translation: "We will go with you"

I am as you are, my people as your people, my horses as your horses
Jehoshaphat is letting Joram use himself, his people, and his horses for his purposes. He speaks of this as if they belonged to Joram. The full meaning of this statement can be made clear. Alternate translation: "We are ready to do whatever you want us to. My soldiers and my horses are ready to help you"

2 Kings 3:8

By way of the wilderness of Edom
"By going through the wilderness of Edom"

2 Kings 3:9

the king of Israel went with the king of Judah and the king of Edom
This refers to the kings accompanied by their armies. Alternate translation: "the king of Israel and his army went with the king of Judah and his army and the king of Edom and his army"

They wandered around
Possible meanings are 1) the kings were not sure where they were going, and so they changed direction often or 2) the kings knew where they were going and they walked around Moab (2 Kings 3:8).

2 Kings 3:10

What is this? Has Yahweh called three kings to give them into the hand of Moab?
The king uses a rhetorical question to emphasize how ridiculous and terrible their situation is. This can be written as a statement. Alternate translation: "It looks like Yahweh will allow all three of us to be captured by Moab!"

to give them into the hand of Moab
Here "Moab" refers to its army. Also, "the hand of Moab" refers to the "control" of Moab's army. Alternate translation: "to give us over to Moab's control" or "so the army of Moab will defeat us"

2 Kings 3:11

Is there not here a prophet of Yahweh, that we may consult Yahweh by him?
Jehoshaphat uses a rhetorical question here to state that he is certain that there is a prophet there and to find out where he is. This may be written as a statement. Alternate translation: "I am sure there is a prophet of Yahweh here! Tell me where one is, so we may consult Yahweh by him."

Shaphat
This is the name of a man.

who poured water on the hands of Elijah
This idiom means that he was Elijah's helper. The phrase "poured water on the hands" is a description of one of the ways he served Elijah. Alternate translation: "who was a helper to Elijah"

2 Kings 3:12

The word of Yahweh is with him
This means that he is a prophet and that Yahweh tells him what to say. Alternate translation: "He speaks what Yahweh tells him to say"

went down to him
They went to see Elijah and to consult with him about what they should do. The full meaning of this statement can be made clear. Alternate translation: "went to see Elisha to ask him what they should do"

2 Kings 3:13

What have I to do with you?
Elisha uses this rhetorical question to emphasize that he and the king have nothing in common. This question can be translated as a statement. Alternate translation: "I have nothing to do with you." or "I have nothing in common with you."

to give them into the hand of Moab
Here the "hand of Moab" refers the Moab's "control." Alternate translation: "to give them over to the control of Moab" or "to allow them to be captured by the Moabite army"

2 Kings 3:14

As Yahweh of hosts lives, before whom I stand, if I ... look at you
"As I know that Yahweh of hosts lives, before whom I stand, if I ... look at you." Here Elisha compares the certainty that Yahweh is alive to the certainty that, if it were not for Jehoshaphat being there, he would not pay attention to Joram. This is a way of

making a solemn promise. Alternate translation: "As surely as Yahweh of hosts lives, before whom I stand, I promise you, if I ... look at you"

before whom I stand
Here serving Yahweh is spoken of as standing in his presence. Alternate translation: "whom I serve"

if I did not honor the presence of Jehoshaphat king of Judah, I would not pay any attention to you
Elisha described a situation that was not real. He really did honor the presence of the king of Judah, so he paid attention to the king of Israel. It can be written in positive form. Alternate translation: "it is only because I honor the presence of Jehoshaphat king of Judah that I pay attention to you"

I did not honor the presence of Jehoshaphat
Here Jehoshaphat is referred to by his presence. Alternate translation: "I honor Jehoshaphat"

I would not pay any attention to you, or even look at you
These two phrases have similar meaning and are used together to emphasize that he would not pay any attention to Joram. Alternate translation: "I would not have anything at all to do with you"

2 Kings 3:15

Then it came to pass
"And it happened that"

harpist
someone who plays the harp

the hand of Yahweh came upon Elisha
Here Yahweh's "hand" refers to his "power." Alternate translation: "the power of Yahweh came upon Elisha"

2 Kings 3:16

trenches
A trench is a long ditch that workers dig in the ground to collect water.

2 Kings 3:17

this river valley will be filled with water
This can be stated in active form. Alternate translation: "I will fill this river valley with water"

you will drink
This refers to drinking the water that Yahweh provides. Alternate translation: "you will drink the water"

2 Kings 3:18

This is an easy thing in the sight of Yahweh
The sight of Yahweh represents Yahweh's judgment or evaluation. Alternate translation: "Yahweh considers this as an easy thing to do" or "This is an easy thing for Yahweh to do"

2 Kings 3:19

fortified city
A fortified city is well protected from enemies by such things as high walls or a easily defensible location.

ruin every good piece of land with rocks
This means to put rocks on the fertile land so that it is difficult to use. The meaning of this statement can be made clear. Alternate translation: "ruin every good piece of land by covering them with rocks"

2 Kings 3:20

the country was filled with water
"and soon the country became filled with water"

country
land, ground

2 Kings 3:21

Now
This word is used here to mark a stop in the main story. Here the author tells background information about the Moabite army preparing to meet the three kings and their armies in battle.

everyone who was old enough to gird on armor
Here "armor" represents ability to fight. Alternate translation: "all the men who were able to fight"

the kings had come
Here the word "kings" refers to both the kings and their armies. Alternate translation: "the kings had come with their armies" or "the kings and their armies had come"

2 Kings 3:22

it looked as red as blood
This compares the red appearance of the water to the color of blood. Alternate translation: "it was red like blood"

2 Kings 3:23

So now, Moab
The soldiers are referring to themselves here as "Moab." Alternate translation: "soldiers of Moab"

plunder them
"steal their belongings." After an army defeated their enemies, they would often plunder their towns by stealing whatever was left of value.

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2 Kings 3:24

camp of Israel
Here "Israel" refers only to the Israelite soldiers and not to the whole nation of Israel. Alternate translation: "the area where the Israelite soldiers had set up their tents"

Israel rose up
Here "Israel" refers only to the Israelite soldiers and not to the whole nation of Israel. Alternate translation: "the Israelite soldiers rose up"

rose up
began to act purposefully

fled before them
"ran away from them"

2 Kings 3:25

Kir Hareseth
This is the capital of Moab.

was left with its rocks in place
The walls and buildings of the city were made of stones. The meaning of this can be made clear. Alternate translation: "still had its stone walls and buildings in place"

with slings
A "sling" is piece of animal skin with long cords at both ends in which a person can put a stone or other small, hard object and throw it a long distance.

2 Kings 3:26

King Mesha
Translate the name of this king the same as you did in 2 Kings 3:4.

that the battle was lost
"that his army was being defeated"

seven hundred swordsmen
"700 swordsmen"

swordsmen
soldiers who fight with swords

break through
"force their way through." There were many soldiers fighting on the battlefield which made it difficult to move though the crowd.

2 Kings 3:27

offered him as a burnt offering
King Mesha burned his son with fire until he died. He did this as an offering to Chemosh, the false god of Moab. The full meaning of this statement can be made explicit.

So there was great anger against Israel
Here the word "anger" can be expressed as a verb. There are two possibilities for who is angry here: 1) The Moabite soldiers. Alternate translation: "So the Moabite soldiers were very angry with Israel" or 2) God. Alternate translation: "So God was very angry with Israel"

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Chapter 4

1 Now the wife of one of the sons of the prophets came crying to Elisha, saying, "Your servant my husband is dead, and you know that your servant feared Yahweh. Now the creditor has come to take my two children to be his slaves." **2** So Elisha said to her, "What can I do for you? Tell me what do you have in the house?" She said, "Your servant has nothing in the house, except a pot of oil." **3** Then Elisha said, "Go out to borrow jars from your neighbors, empty jars. Borrow as many as possible. **4** Then you must go inside and shut the door behind you and your sons, and pour oil into all those jars; set aside the jars that are full." **5** So she left Elisha and shut the door behind her and her sons. They brought the jars to her, and she filled them with oil. **6** When the vessels were full, she said to her son, "Bring me another jar." But he said to her, "There are no more jars." Then the oil stopped flowing. **7** Then she came and told the man of God. He said, "Go, sell the oil; pay your debt, and live with your sons on the rest."

8 One day Elisha walked to Shunem where an important woman lived; she urged him to eat food with her. So as often as Elisha passed by, he would stop there to eat. **9** The woman said to her husband, "See now, I realize that this is a holy man of God who is always passing by. **10** Let us make a little room on the roof for Elisha, and let us put in it a bed, a table, a seat, and a lamp. Then when he comes to us, he will stay there." **11** So when the day came again that Elisha stopped there, he stayed in the room and rested there. **12** Elisha said to Gehazi his servant, "Call this Shunammite." When he had called her, she stood before him. **13** Elisha said to him, "Say to her, 'You have gone to all this trouble to care for us. What can be done for you? Can we speak for you to the king or to the army commander?'" She answered, "I live among my own people." **14** So Elisha said, "What can we do for her, then?" Gehazi answered, "Indeed, she has no son, and her husband is old." **15** So Elisha answered, "Call her." When he had called her, she stood in the door. **16** Elisha said, "At this time of year, in one year's time, you will be holding a son." She said, "No, my master and man of God, do not lie to your servant."

17 But the woman conceived and gave birth to a son at the same time in the following year, as Elisha had said to her. **18** When the child had grown, he went out one day to his father, who was with harvesters. **19** He said to his father, "My head, my head." His father said to his servant, "Carry him to his mother." **20** When the servant had picked him up and brought the boy to his mother, the child sat on her knees until noon and then died. **21** So the woman got up and laid the boy on the bed of the man of God, shut the door, and went out. **22** She called to her husband, and said, "Please send me one of the servants and one of the donkeys so that I may hurry to the man of God and then come back." **23** Her husband said, "Why do you want to go to him today? It is not a new moon nor a Sabbath." She replied, "It will be all right." **24** Then she saddled a donkey and said to her servant, "Drive on quickly; do not slow down for me unless I say so." **25** So she went and came to the man of God at Mount Carmel.

So when the man of God saw her in the distance, he said to Gehazi his servant, "Look, here comes the Shunammite woman. **26** Please run to meet her and say to her, 'Is everything alright with you and with your husband and child?'" She answered, "It is all right." **27** When she came to the man of God at the mountain, she caught hold of his feet. Gehazi came near to push her away, but the man of God said, "Leave her alone, for she is very upset, and Yahweh has hidden the problem from me, and has told me nothing." **28** Then she said, "Did I ask you for a son, my master? Did I not say, 'Do not deceive me'?" **29** Then Elisha said to Gehazi, "Gird your loins and take my staff in your hand. Go to her home. If you meet any man, do not greet him, and if anyone greets you, do not answer him. Lay my staff on the young man's face." **30** But the mother of the young man said, "As Yahweh lives, and as you live, I will not leave you." So Elisha arose and followed her. **31** Gehazi hurried on ahead of them and laid the staff on the young man's face, but the young man did not speak or hear. So then Gehazi returned to meet Elisha and told him saying, "The young man has not awakened."

32 When Elisha arrived at the house, the young man was dead and was still on the bed. **33** So Elisha went in and shut the door on the two of them and prayed to Yahweh. **34** He went up and lay on the child; he put his mouth on his mouth, his eyes on his eyes, and his hands on his hands. He stretched himself out on the boy, and the boy's body grew warm. **35** Then Elisha got up and walked around the room and again went up and stretched himself out on the boy. The child sneezed seven times and then opened his eyes! **36** So Elisha called Gehazi and said, "Call the Shunammite!" So he called her, and when she came into the room,

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Elisha said, "Pick up your son." **37** Then she lay facedown on the ground at his feet and bowed to the ground, and then picked up her son and went out.

38 Then Elisha came again to Gilgal. There was famine in the land, and the sons of the prophets were sitting before him. He said to his servant, "Put the large pot on the fire and cook stew for the sons of the prophets." **39** One of them went out into a field to gather vegetables. He found a wild vine and gathered enough wild gourds to fill the fold of his robe. They cut them up and put them into the stew, but did not know what kind they were. **40** So they poured out the stew for the men to eat. Later, as they were eating, they cried out and said, "Man of God, there is death in the pot!" So they could not eat it anymore. **41** But Elisha said, "Bring some flour." He threw it into the pot and said, "Pour it out for the people, so that they may eat." Then there was no longer anything hurtful in the pot.

42 A man came from Baal Shalishah to the man of God and brought twenty loaves of barley bread in his sack from the firstfruits and fresh ears of grain. He said, "Give this to the people so they can eat." **43** His servant said, "What, should I set this before a hundred men?" But Elisha said, "Give this to the people, so they can eat, because Yahweh says, 'They will eat and will have some left.'" **44** So his servant set it before them; they ate, and left some remaining, just as the word of Yahweh promised.

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2 Kings 4 General Notes

Structure and formatting

The story of Elisha continues with a group of stories about the miracles Elisha did. (See: 2 Kings 4-6 and miracle)

Special concepts in this chapter

Widow

Elisha helps a widow financially, and he correctly prophesies that a barren woman would conceive and have a baby by the next year. Later, when that child dies, Elisha miraculously causes him to come back to life. Also, Elisha causes a poisonous food to no longer be harmful, and he miraculously feeds 100 people with only 20 loaves of bread.

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2 Kings 4:1

the sons of the prophets

This does not mean that they were the sons of prophets, but rather, that they were a group of prophets. See how you translated this phrase in [2 Kings 2:3]

Your servant my husband

"My husband, who was your servant"

creditor

person who lends other people money

2 Kings 4:2

Your servant has nothing

The woman refers to herself as Elisha's servant to show him honor.

nothing in the house, except a pot of oil

This is an exaggeration. Alternate translation: "nothing of value in the house except a pot of oil"

2 Kings 4:3

General Information:

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2 Kings 4:4

you must go inside

This means to go inside their house. The full meaning of this statement can be made explicit. Alternate translation: "you must go inside your house"

2 Kings 4:5

General Information:

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2 Kings 4:6

the vessels

"the jars"

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2 Kings 4:7

the man of God
This refers to Elisha. Alternate translation: "Elisha, the man of God"

live with your sons on the rest
This is an idiom. It means to use the money to buy the things that they need, such as food and clothing. Alternate translation: "use the rest of the money for you and your sons for what you need to live"

2 Kings 4:8

Shunem
This is the name of a city.

she urged him to eat food with her
This means that she asked him to stop and have a meal at her house. Alternate translation: "she asked him to come to her house to have a meal"

passed by
"traveled through Shunem"

2 Kings 4:9

See now, I
The phrase "See now" indicates that what follows is a polite request for the hearer to pay attention. "Please listen carefully: I" See how you translated this phrase in 2 Kings 2:16.

who is always passing by
"who travels by regularly"

2 Kings 4:10

General Information:
The important woman continues talking to her husband about Elisha.

Let us
Here "us" refers to the important woman and her husband.

2 Kings 4:11

General Information:
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2 Kings 4:12

Gehazi
This is the name of a man.

Call this Shunammite
"Call the Shunammite woman." This refers to the woman from Shunem that Elisha was staying with.

2 Kings 4:13

You have gone to all this trouble to care for us
The phrase "gone to all this trouble" is an idiom that means to make great effort to do something. Alternate translation: "You have made a great effort to care for us" or "You have worked very hard to take care of us"

What can be done for you
This can be stated in active form. Alternate translation: "What can we do for you"

Can we speak for you
Here Elisha is asking if she would like for him to speak to the king or army commander to make a request for her. The implicit meaning of this question can be made explicit. Alternate translation: "Can we make a request for you"

I live among my own people
The woman is implying that she does not need anything because her family cares for her needs. Alternate translation: "I live surrounded by my family, and because they take care of me, I have no needs"

2 Kings 4:14

General Information:
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2 Kings 4:15

Call her
"Ask her to come to see me"

When he had called her
"When Gehazi had called her"

the door
This refers to the doorway. Alternate translation: "the doorway"

2 Kings 4:16

a son
"your son"

my master and man of God
The woman uses both of these names to refer to Elisha.

your servant
The woman refers to herself as Elisha's servant to show him honor.

2 Kings 4:17

at the same time in the following year
"during the same season the next year"

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2 Kings 4:18

When the child had grown
"When the child was older"

2 Kings 4:19

My head, my head.
The child said this because his head hurt. The meaning of this can be made clear. Alternate translation: "My head hurts! My head hurts!"

2 Kings 4:20

the child sat on her knees until noon and then died
Here the woman's knees refer to her lap. She held her son in her lap until he died. Alternate translation: "she held him on her lap until noon and then he died"

2 Kings 4:21

on the bed of the man of God
This was the bed in the room she had prepared for Elisha when he traveled through Shunem.

the man of God
"Elisha, the man of God"

2 Kings 4:22

that I may hurry to the man of God and then come back
The woman told her husband she was going to see Elisha but she did not say that she was going because their son had died. This implicit information may be stated clearly. Alternate translation: "that I may hurry to the man of God and then come back.' But she did not tell her husband that their son had died"

2 Kings 4:23

It will be all right
"It is well" or "Everything is fine." The woman states this, knowing that the situation will be as it should be if her husband does as she requests. The full meaning of this statement can be made explicit. Alternate translation: "Everything will be all right if you do as I ask"

2 Kings 4:24

she saddled a donkey
The woman did not saddle the donkey, rather the servant would have saddled it for her. Alternate translation: "she had her servant saddle a donkey"

2 Kings 4:25

So she went and came to the man of God at Mount Carmel
"So she traveled toward Mount Carmel where Elisha, the man of God, was"

So when the man of God saw her in the distance
"While she was still far off, and Elisha saw her coming"

2 Kings 4:26

It is all right
"It is well" or "Yes, everything is fine." The woman is saying that the situation is as it should be, but only because she does not want Gehazi to be involved. She wants to speak only with Elisha. See how you translated "all right" in 2 Kings 4:23.

2 Kings 4:27

the mountain
"Mount Carmel"

she caught hold of his feet
This implies that she knelt or lay on the ground in front of him and grabbed his feet. Alternate translation: "she dropped down on the ground in front of him and put her hands around his feet"

Yahweh has hidden the problem from me, and has told me nothing
Elisha can see that the woman is upset but Yahweh has not revealed to him the cause of her problem.

2 Kings 4:28

Did I ask you for a son, my master? Did I not say, 'Do not deceive me'?
The woman uses these rhetorical questions to show that she is upset about what has happened. She is speaking about her conversation with Elisha when he told her that she was going to have a son. These questions may be written as a statement. Alternate translation: "I did not ask you to give me a son, but I did ask you not to lie to me!"

2 Kings 4:29

Gird your loins
"Get ready to travel"

If you meet any man, do not greet him, and if anyone greets you, do not answer him
Elisha wanted Gehazi to travel as quickly as possible, without even stopping to talk to anyone.

2 Kings 4:30

As Yahweh lives, and as you live
"As surely as Yahweh lives and as you live." This shows that the mother is taking an oath. The

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mother compares the certainty that Yahweh and Elisha are alive to the certainty of what she is saying. This is a way of making a solemn promise. Alternate translation: "I solemnly promise that"

2 Kings 4:31

the young man did not speak or hear
This means that the child was not alive. The full meaning of this statement can be made explicit. Alternate translation: "but the young man did not show any signs of being alive"

has not awakened
Here being dead is spoken of as being asleep. Alternate translation: "is still dead"

2 Kings 4:32

General Information:
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2 Kings 4:33

So Elisha went in and shut the door on the two of them and
"So Elisha went by himself into the room where the child lay, closed the door, and"

2 Kings 4:34

General Information:
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2 Kings 4:35

stretched himself out on the boy
"lay on top of the boy again"

2 Kings 4:36

the Shunammite
"the Shunammite woman"

2 Kings 4:37

Then she lay facedown on the ground at his feet and bowed to the ground
The woman bowed down before Elisha as a sign of great respect and appreciation. Alternate translation: "Then she bowed in front of Elisha with her face to the ground to show him her gratitude"

2 Kings 4:38

the sons of the prophets
This is an idiom. It does not mean that they were actually the sons of prophets, but rather, that they were a group of prophets. See how you translated this phrase in [2 Kings 2:3]

stew
This is a dish that is usually made of meat and vegetables cooked in a pot with liquid.

2 Kings 4:39

wild gourds
These vegetables were growing wild, meaning someone had not planted them.

fill the fold of his robe
He lifted the bottom edge of his robe up to his waist to make a place to carry more gourds than he could carry with his hands only.

but did not know what kind they were
Since they did not know what kind of gourds they were they did not know whether or not they were safe to eat. The full meaning of this statement can be made clear. Alternate translation: "but did not know if they were good or bad to eat"

2 Kings 4:40

they poured out the stew
"they poured the stew into bowls"

there is death in the pot
This means that there was something in the pot that could kill them, not that there is something dead in the pot. Alternate translation: "there is something in the pot that will kill us"

2 Kings 4:41

He threw it into the pot
"He added it to the stew in the pot"

Pour it out for the people
"Serve it to the people"

2 Kings 4:42

Baal Shalishah
This is the name of a city.

twenty loaves
"20 loaves"

from the firstfruits
made from the firstfruits of his grain from the new harvest

fresh ears of grain
"fresh heads of grain." This refers to grain from the new harvest.

2 Kings 4:43

What, should I set this before a hundred men?
The man uses this rhetorical question to imply that this is not enough bread to feed 100 men. This can

be written as a statement. Alternate translation: "That is not enough to feed a hundred men!"

a hundred men
"100 men"

2 Kings 4:44

the word of Yahweh
Here Yahweh is referred to by what he said. This phrase is a metonym for Yahweh himself. Alternate translation: "Yahweh"

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Chapter 5

1 Now Naaman, commander of the army of the king of Aram, was a great and honorable man in his master's view, because by him Yahweh had given victory to Aram. He was also a mighty warrior, but he was a leper. **2** The Arameans had gone out in raiding parties and had captured a little girl from the land of Israel. She served Naaman's wife. **3** The girl said to her mistress, "I wish that my master were with the prophet who is in Samaria! Then he would heal my master of his leprosy." **4** So Naaman went in and told the king what the little girl from the land of Israel had said. **5** So the king of Aram said, "Go now, and I will send a letter to the king of Israel." Naaman left and took with him ten talents of silver, six thousand pieces of gold, and ten changes of clothes. **6** He also took the letter to the king of Israel that said, "Now when this letter is brought to you, you will see that I have sent Naaman my servant to you, so that you may cure him of his leprosy." **7** When the king of Israel had read the letter, he tore his clothes and said, "Am I God, to kill and to make alive, that this man wants me to cure a man of his leprosy? It seems he is seeking to start an argument with me."

8 So when Elisha the man of God heard that the king of Israel had torn his clothes, he sent word to the king saying, "Why have you torn your clothes? Let him come now to me, and he will know that there is a prophet in Israel." **9** So Naaman came with his horses and with his chariots and stood at the door of Elisha's house. **10** Elisha sent a messenger to him, saying, "Go and dip yourself into the Jordan seven times, and your flesh will be restored; you will be clean." **11** But Naaman was angry and went away and said, "Look, I thought he would surely come out to me and stand and call on the name of Yahweh his God, and wave his hand over the place and heal my leprosy. **12** Are not Abanah and Pharpar, the rivers of Damascus, better than all the waters of Israel? Can I not bathe in them and be clean?" So he turned and went away in a rage. **13** Then Naaman's servants came near and spoke to him, "My father, if the prophet had commanded you do some difficult thing, would you not have done it? How much more, then, when he says to you, 'Dip yourself and be clean'?" **14** Then he went down and dipped himself seven times in the Jordan, obeying the instructions of the man of God. His flesh was restored again like the flesh of a little child, and he was healed.

15 Naaman returned to the man of God, he and all his company, and came and stood before him. He said, "See now, I know that there is no God in all the earth except in Israel. So therefore, please take a gift from your servant." **16** But Elisha replied, "As Yahweh lives, before whom I stand, I will receive nothing." Naaman urged Elisha to take a gift, but he refused. **17** So Naaman said, "If not, then I ask you to let there be given to your servant two mule loads of earth, for from now on, your servant will offer neither burnt offering nor sacrifice to any god but Yahweh. **18** In this one thing may Yahweh pardon your servant, that is, when my king goes into the house of Rimmon to worship there, and he leans on my hand and I bow myself in the house of Rimmon, when I bow myself in the house of Rimmon, may Yahweh pardon your servant in this matter." **19** Elisha said to him, "Go in peace." So Naaman left.

20 He had traveled only a short distance, when Gehazi the servant of Elisha the man of God said to himself, "Look, my master has spared this Naaman the Aramean by not receiving from his hands gifts that he brought. As Yahweh lives, I will run after him and receive something from him." **21** So Gehazi followed after Naaman. When Naaman saw someone running after him, he jumped down from his chariot to meet him and said, "Is everything all right?" **22** Gehazi said, "Everything is all right. My master has sent me, saying, 'See, now two young men of the sons of the prophets have come to me from the hill country of Ephraim. Please give them a talent of silver and two changes of clothes.'" **23** Naaman replied, "I am very happy to give you two talents." Naaman urged Gehazi and tied two talents of silver in two bags, with two changes of clothes, and laid them on two of his servants, who carried the bags of silver before Gehazi. **24** When Gehazi came to the hill, he took the bags of silver from their hands and hid them in the house; he sent the men away, and they left. **25** When Gehazi went in and stood before his master, Elisha said to him, "Where have you come from, Gehazi?" He answered, "Your servant went nowhere." **26** Elisha said to Gehazi, "Was not my spirit with you when the man turned his chariot to meet you? Is this a time to accept money and clothes, olive orchards and vineyards, sheep and oxen, and male servants and female servants? **27** So the leprosy of Naaman will be on you and your descendants forever." So Gehazi went out from his presence, a leper as white as snow.

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2 Kings 5 General Notes

Structure and formatting

The stories of Elisha's miracles continue in this chapter. (See: miracle)

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2 Kings 5:1

in his master's view
"sight." The king's "view" represents what he thinks about something. Alternate translation: "in the king's opinion"

because by him Yahweh had given victory to Aram
Here "Aram" refers to the Aramean army. Alternate translation: "because through Naaman, Yahweh had given victory to the Aramean army"

2 Kings 5:2

The Arameans had gone out
Here the "Arameans" refer to the Aramean soldiers.

in raiding parties
"in small groups attacking." This means to go out attacking an enemy in small groups.

2 Kings 5:3

The girl said to her mistress
The girl from Israel, who had been captured by the Aramean soldiers, spoke to Naaman's wife.

my master
Here "my master" refers to Naaman.

2 Kings 5:4

General Information:
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2 Kings 5:5

I will send a letter
The king is going to give the letter to Naaman to take with him to the king of Israel. Alternate translation: "I will send a letter with you"

ten talents of silver, six thousand pieces of gold
"10 talents of silver, 6,000 pieces of gold." This can be written in modern measurements. Alternate translation: "330 kilograms of sliver, 6,000 pieces of gold"

took with him ten ... clothes
This were gifts from the king of Aram for the king of Israel. Alternate translation: "took with him ten ... clothes, which were gifts for the king of Israel"

2 Kings 5:6

General Information:
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2 Kings 5:7

he tore his clothes
Often people would rip their clothes if they were in great distress. Alternate translation: "he ripped his clothes to show his distress"

Am I God, to kill and to make alive, that this man wants me to cure a man of his leprosy?
The king uses this rhetorical question to emphasize that the request of the king of Aram is outrageous and something he cannot do. This can be written as a statement. Alternate translation: "The king of Aram must think I am some sort of God, with the power over death and life! He wants me to cure this man of his leprosy, but I cannot do that."

It seems he is seeking to start an argument with me
The king of Israel did not believe the request to heal Naamam was the real reason for the letter. He thought the real reason was to start a fight. Alternate translation: "It seems he is looking for an excuse to start a fight with me"

2 Kings 5:8

General Information:
Elisha talks to the King of Israel about Naaman.

Why have you torn your clothes?
Elisha uses this rhetorical question to emphasize to the king that he does not need to be distressed and tear his clothes. Alternate translation: "There is no need to be distressed and tear your clothes."

2 Kings 5:9

General Information:
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2 Kings 5:10

your flesh will be restored
This can be written in active form. Alternate translation: "your flesh will be well"

you will be clean
this means that he will no longer be unclean. A person who God considers spiritually unacceptable or defiled is spoken of as if the person were

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physically unclean. God considers a person who has leprosy as being defiled and unclean.

2 Kings 5:11

Look
This word is used here to draw someone's attention to what is said next. Alternate translation: "Listen"

the name of Yahweh
Here Yahweh is referred to by his name. Alternate translation: "Yahweh"

over the place
"over the diseased area of my skin" or "over my leprosy"

2 Kings 5:12

Are not Abanah and Pharpar, the rivers of Damascus, better than all the waters of Israel?
Naaman uses this rhetorical question to emphasize that the Abanah and the Pharpar are better rivers than the Jordan. This can be written as a statement. Alternate translation: "The Abanah and the Pharpar Rivers, in my home country of Aram, are much better than any of the rivers of Israel!

Abanah and Pharpar
These are the names of rivers.

Can I not bathe in them and be clean?
Naaman uses this rhetorical question to emphasize that he could have bathed in the other rivers easily. He believes that bathing in them could heal him just as bathing in the Jordan could. This can be written as a statement. Alternate translation: "I should have just bathed in them and been healed!" or "I could just as easily have bathed in them and been healed!"

went away in a rage
"was very angry as he walked away"

2 Kings 5:13

My father
The servants were showing respect to Naaman by addressing him as "my father" or "sir."

would you not have done it?
The servant uses this question to carefully rebuke Naaman. Alternate translation: "you surely would have done it!"

How much more, then
The servant is comparing how much more willing Naaman should be to obey a simple command since he is willing to obey a difficult one. Alternate translation: "How much more willing should you be to obey" or "Should you not be even more willing to obey"

How much more, then, when he says to you, 'Dip yourself and be clean'?
The servant uses this rhetorical question to emphasize to Naaman that he should obey Elisha's command. This question can be written as a statement. Alternate translation: "You should be even more willing to obey when he says to you, 'Dip yourself and be clean.'"

2 Kings 5:14

the man of God
"Elisha, the man of God"

His flesh was restored again like the flesh of a little child
This speaks how smooth Namaan's skin is after he is healed by comparing it to the skin of a young child. Alternate translation: "His flesh was restored again and was as soft as the flesh of a young child" or "His skin was well again and was smooth like a young child's skin"

His flesh
"His skin"

he was healed
This can be stated in active form. Alternate translation: "his leprosy was gone"

2 Kings 5:15

See now, I
The phrase "See now" indicates that what follows is a polite request for the hearer to pay attention. "Please listen carefully: I" See how you translated this phrase in 2 Kings 2:16.

there is no God in all the earth except in Israel
"the only God in all the earth is in Israel"

2 Kings 5:16

As Yahweh lives, before whom I stand, I
"As surely as I know that Yahweh lives, before whom I stand." Here Elisha compares the certainty that Yahweh is alive to the certainty that he will not receive any gifts from Naaman. This is a way of making a solemn promise. Alternate translation: "As surely as Yahweh lives, before whom I stand, I promise you that I"

before whom I stand
Here serving Yahweh is spoken of as standing in his presence. Alternate translation: "whom I serve"

I will receive nothing
This means that he will not accept any gifts. Alternate translation: "I will not take any gifts"

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2 Kings 5:17

If not
The understood information may be supplied. Alternate translation: "If you will not take the gifts I have brought for you"

let there be given to your servant
This can be stated in active from. Alternate translation: "let me have"

two mule loads of earth
Naaman is asking to take soil from Israel and place it in sacks for two mules to carry home with him. He then plans to build an altar on the soil. Alternate translation: "as much soil from Israel as two mules can carry, so that I can build an altar to Yahweh"

your servant
Naaman refers to himself as Elisha's servant to honor him.

will offer neither burnt offering nor sacrifice to any god but Yahweh
This can be written in positive form. Alternate translation: "will not offer burnt offering or sacrifice to any god but Yahweh" or "will offer burnt offerings and sacrifices only to Yahweh"

2 Kings 5:18

when my king
This is referring to the king of Aram, the king that Namaan works for.

he leans on my hand
"he supports himself on my arm." This means that Naaman assists the king when he bows in the house of Rimmon because the king is either old or sick.

2 Kings 5:19

Go in peace
"Go home and do not worry" or "Leave without fear"

2 Kings 5:20

He had traveled
"Naaman had traveled"

Gehazi
See how you translated this man's name in [2 Kings 4:12]

Look
This word is used here to draw someone's attention to what is said next. Alternate translation: "Listen"

has spared this Naaman the Aramean
"has let Naaman the Aramean leave too easily"

by not receiving
"by not accepting"

from his hands
Here Naaman is referred to by his hands to emphasize the act of giving. Alternate translation: "from him"

As Yahweh lives
"As surely as Yahweh lives." Here Gehazi compares the certainty that Yahweh is alive to the certainty of what he has decided to do. This is a way of making a solemn promise. Alternate translation: "As Yahweh lives, I promise"

2 Kings 5:21

Is everything all right
"Is everything well" or "Is everything fine." Naaman wants to know if the situation is as it should be. See how you translated "all right" in 2 Kings 4:23.

2 Kings 5:22

Everything is all right
"Everything is well" or "Everything is fine." Gehazi is saying that the situation is as it should be. See how you translated "all right" in 2 Kings 4:23.

of the sons of the prophets
This does not mean that they were the sons of prophets, but rather, that they were a group of prophets. See how you translated this phrase in [2 Kings 2:3]

Please give them a talent of silver and two changes of clothes
Gehazi is asking Naaman to give these things to him so that he can take them and give them to the prophets. Alternate translation: "Please give me a talent of sliver and two changes of clothes to give to them"

See
This word is used here to draw someone's attention to what is said next. Alternate translation: "Listen"

a talent of silver
This can be written in modern measurements. Alternate translation: "33 kilograms of silver"

2 Kings 5:23

two talents
This can be written in modern measurements. This talents are of silver. Alternate translation: "two talents of silver" or "66 kilograms of silver"

laid them on two
"gave them to"

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Naaman urged Gehazi
Naaman urged him to take gifts. Alternate translation: "Naaman urged Gehazi to take the gifts"

2 Kings 5:24

General Information:
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2 Kings 5:25

Your servant
Gehazi refers to himself here as Elisha's servant.

2 Kings 5:26

Was not my spirit with you when the man turned his chariot to meet you?
Elisha uses this rhetorical question to emphasize that Yahweh allowed him to see what Gehazi had done. This can be written as a statement. Alternate translation: "You should have realized that my spirit could see you when Naaman stopped his chariot and talked to you."

Is this a time to accept money ... female servants?
Elisha uses this rhetorical question to emphasize that this is not the time take gifts. This can be written as a statement. Alternate translation: "This is not the time to accept money ... female servants."

2 Kings 5:27

the leprosy of Naaman will be on you and your descendants
This speaks of Gehazi and his descendant getting leprosy as if Naaman's leprosy was taken from him and given to Gehazi. Alternate translation: "you and your descendants will have leprosy, just as Naaman had leprosy"

So Gehazi went out from his presence
The phrase "his presence" refers to the area where Elisha could see him. This means that he left the room where Elisha was. Alternate translation: "When Gehazi left the room, he was"

as white as snow
Leprosy makes skin white. Here Gehazi's leprous skin is compared to the color of snow. Alternate translation: "with skin that was white like snow"

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Chapter 6

1 The sons of the prophets said to Elisha, "See now, the place where we live with you is too small for us all. **2** Please let us go to the Jordan, and let every man cut down a tree there, and let us build us a place there where we may live." Elisha answered, "You may go ahead." **3** One of them said, "Please go with your servants." Elisha answered, "I will go." **4** So he went with them, and when they came to the Jordan, they began to cut down trees. **5** But as one was chopping, the ax head fell into the water; he cried out and said, "Oh no, my master, it was borrowed!" **6** So the man of God said, "Where did it fall?" The man showed Elisha the place. He then cut off a stick, threw it in the water, and made the iron float. **7** Elisha said, "Pick it up." So the man reached out his hand and grabbed it.

8 Now the king of Aram was waging war against Israel. He consulted with his servants, saying, "My camp will be in such and such a place." **9** So the man of God sent to the king of Israel, saying, "Be careful not to pass that place, for the Arameans are going down there." **10** The king of Israel sent a message to the place about which the man of God had spoken and warned him. More than once or twice, when the king went there, he was on his guard. **11** The king of Aram was enraged about these warnings, and he called his servants and said to them, "Will you not tell me who among us is for the king of Israel?" **12** So one of his servants said, "No, my master, king, for Elisha the prophet in Israel tells the king of Israel the words that you speak in your own bedroom!" **13** The king replied, "Go and see where Elisha is so I may send men and capture him." It was told him, "See, he is in Dothan."

14 So the king sent to Dothan horses, chariots, and a large army. They came by night and surrounded the city. **15** When the servant of the man of God had risen early and gone outside, behold, a large army with horses and chariots surrounded the city. His servant said to him, "Oh, my master! What will we do?" **16** Elisha answered, "Do not fear, for those who are with us are more than those who are with them." **17** Elisha prayed and said, "Yahweh, I beg that you will open his eyes that he may see." Then Yahweh opened the servant's eyes, and he saw. Behold, the mountain was full of horses and chariots of fire around Elisha! **18** When the Arameans came down to him, Elisha prayed to Yahweh and said, "Strike these people blind, I ask you." So Yahweh made them blind, just as Elisha had asked. **19** Then Elisha told the Arameans, "This is not the way, neither is this the city. Follow me, and I will bring you to the man whom you are looking for." Then he led them to Samaria.

20 It came about that when they had come into Samaria, Elisha said, "Yahweh, open the eyes of these men that they may see." Yahweh opened their eyes and they saw, and behold, they were in the middle of the city of Samaria. **21** The king of Israel said to Elisha, when he saw them, "My father, should I kill them? Should I kill them?" **22** Elisha answered, "You must not kill them. Would you kill those whom you had taken captive with your sword and bow? Put bread and water before them, that they may eat and drink, and go to their master." **23** So the king prepared much food for them, and when they had eaten and drunk, he sent them away, and they went back to their master. Those bands of Aramean soldiers did not return for a long time into the land of Israel.

24 Later after this Ben-Hadad king of Aram gathered all his army and attacked Samaria and besieged it. **25** So there was a great famine in Samaria. Behold, they besieged it until a donkey's head was sold for eighty pieces of silver, and the fourth part of a kab of dove's dung for five pieces of silver. **26** As the king of Israel was passing by on the wall, a woman cried to him, saying, "Help, my master, king." **27** He said, "If Yahweh does not help you, how can I help you? Is there anything coming from the threshing floor or winepress?" **28** The king continued, "What is troubling you?" She answered, "This woman said to me, 'Give your son so that we may eat him today, and we will eat my son tomorrow.'" **29** So we boiled my son and ate him, and I said to her on the next day, "Give your son that we may eat him, but she has hidden her son." **30** So when the king heard the words of the woman, he tore his clothes (now he was passing by on the wall), and the people looked and saw that he had sackcloth underneath, against his skin. **31** Then he said, "May God do so to me, and more also, if the head of Elisha son of Shaphat remains on him today."

32 But Elisha was sitting in his house, and the elders were sitting with him. The king sent a man from before him, but when the messenger came to Elisha, he said to the elders, "See how this son of a murderer has sent to take away my head? Look, when the messenger comes, shut the door, and hold the door shut against him. Is not the sound of his master's feet behind him?" **33** While he was still talking with

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them, behold, the messenger came down to him. The king had said, "Behold, this trouble comes from Yahweh. Why should I wait for Yahweh any longer?"

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2 Kings 6 General Notes

Structure and formatting

The stories of Elisha's miracles continue in this chapter. (See: miracle)

Special concepts in this chapter

Impossible actions

Elisha caused an iron ax head to float. He fooled the whole army of Aram that was sent to arrest him. When the king of Aram besieged the capital of Israel, the people became so hungry they started eating their children. Elisha told the king of Israel that there would be plenty of food the next day, but the king's counselor said it was impossible.

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2 Kings 6:1

The sons of the prophets

This does not mean that they were the sons of prophets, but rather, that they were a group of prophets. See how you translated this phrase in [2 Kings 2:3]

See now, the place

The phrase "See now" indicates that what follows is a polite request for the hearer to pay attention. "Please listen carefully: the place" See how you translated this phrase in 2 Kings 2:16.

2 Kings 6:2

let us go to the Jordan

This refers to the area by the Jordan River. Alternate translation: "let us go beside the Jordan River"

2 Kings 6:3

your servants

Here one of the prophet refers to the of the sons of the prophets as Elisha's servants to show him honor.

2 Kings 6:4

General Information:

Elisha goes with the prophets to cut trees.

2 Kings 6:5

the ax head fell into the water

The ax head refers to the blade of the ax. This means that the ax head came loose from its the handle and fell into the water. Alternate translation: "the ax head separated from the handle and fell into the water"

Oh no

The man said this to show that he was upset and frustrated. If you have a way of expressing these emotions in your language, you can use it here.

it was borrowed

This can be stated in active form. Alternate translation: "I borrowed it"

2 Kings 6:6

So the man of God said

"So Elisha, the man of God, asked"

He then cut off a stick, threw it in the water, and made the iron float

God uses Elisha to perform a miracle. The ax head rises to the surface of the water and it stays there so the prophet can pick it up.

made the iron float

"caused the iron to float"

the iron

"the ax head." The ax head was made of iron.

2 Kings 6:7

General Information:

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2 Kings 6:8

Now the king of Aram was waging war against Israel

"When the king of Aram was at war with Israel,"

Now

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

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saying, "My camp will be in such and such a place
The king of Aram was telling his counselors where to set up the camp. Here the phrase "such and such" is a way to refer to the information of the location of the camp without writing it out. If this phase does not translate well into your language this may be written as indirect speech. Alternate translation: "and told them where his camp would be located"

2 Kings 6:9

the man of God
"Elisha the man of God"

Be careful not to pass that place, for the Arameans are going down there
Elisha knew the specific place that the Arameans were going to set up their camp and advised the king of Israel for his soldiers to avoid that area.

2 Kings 6:10

to the place about which the man of God had spoken and warned him
This refers to the place that Elisha had warned the king about in 2 Kings 6:9.

More than once or twice, when the king went there, he was on his guard
Elisha would warn the king of where the Aramean army would attack so that he could alert the people before the attack happened. Alternate translation: "Elisha warned the king of Israel in this way several times and the Israelites were able to stay safe"

2 Kings 6:11

Will you not tell me who among us is for the king of Israel?
The king of Aram assumes there is a traitor among his soldiers who is giving information to the Israelite king. He uses this rhetorical question to try to find out who that traitor is. This can be written as a statement. Alternate translation: "Tell me which of you is for the king of Israel!" or "Tell me which of you is revealing our plans to the king of Israel!"

is for the king of Israel
"To be for someone" means to be loyal to that person. In this case, it means that they would give information to help the king of Israel. Alternate translation: "is helping the king of Israel" or "is loyal to the king of Israel"

2 Kings 6:12

No
The servant is saying that none of the king's soldiers are giving information to the king of Israel. Alternate translation: "It is none of us"

my master, king
This refers to the king of Aram.

the words that you speak in your own bedroom
"what you say in the privacy of your own bedroom"

2 Kings 6:13

I may send men and capture him
The king plans to send the men to capture Elisha for him. The king does not plan to capture him himself. Alternate translation: "I may send men to capture him"

See
This word is used here to draw the king's attention to what is said next. Alternate translation: "Listen"

he is in Dothan
"Elisha is in Dothan"

Dothan
This is the name of a city.

2 Kings 6:14

So the king
This refers to the king of Aram.

2 Kings 6:15

the man of God
"Elisha" or "Elisha the man of God"

behold
The word "behold" here shows that the servant was surprised by what he saw.

had risen early and gone outside, behold
"got up early in the morning and went outside, and he saw"

His servant said to him
The servant went back inside the house to tell Elisha what he had seen. Alternate translation: "The servant went back inside and said to Elisha"

2 Kings 6:16

those who are with us are more than those who are with them
"To be with someone" in battle means to fight for their side. Alternate translation: "those who are on our side in the battle are more than those who are on their side"

2 Kings 6:17

open his eyes that he may see
Elisha is asking that his servant may be able to see things that other people cannot see, namely the

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horses and chariots of fire that are around them. Alternate translation: "make him able to see"

he saw. Behold
"he could see. What he saw was that"

Behold
The word "Behold" here shows that the servant was surprised by what he saw.

the mountain was full of horses
"the mountainside was covered with horses"

around Elisha
This refers to the city where Elisha is. Alternate translation: "around the city where Elisha was"

2 Kings 6:18

these people
This refers to the Aramean soldiers.

Strike these people blind
"Cause these people to be blind!" This refers to Yahweh causing them to be unable to see clearly.

2 Kings 6:19

This is not the way, neither is this the city
Elisha confuses the Arameans by telling them that they are not at the city they are searching for. Alternate translation: "This is not the way, neither is this the city you are looking for"

2 Kings 6:20

It came about that
"It happened that" or "Then,"

open the eyes of these men that they may see
Elisha is asking Yahweh to cause the men to see clearly again. Alternate translation: "allow these men to see"

Yahweh opened their eyes and they saw
Yahweh allowed the men to see clearly again. Alternate translation: "Yahweh took away their blindness" or "Yahweh allowed them to see clearly"

behold
The word "behold" here shows that the Arameans were surprised by what they saw.

2 Kings 6:21

when he saw them
"when he saw the Aramean soldiers"

My father
The king is speaking to Elisha the prophet and calling him "father" to show respect.

should I kill them? Should I kill them?
Here the king of Israel is referring to his army as himself. Alternate translation: "Should I order my army to kill these enemy soldiers?"

2 Kings 6:22

Elisha answered
Elisha was replying to the king of Israel's question.

Would you kill those whom you had taken captive with your sword and bow?
Elisha uses this rhetorical question to rebuke the king and tell him not to kill these men. The words "sword and bow" are a metonym for war in which soldiers use swords and bows and arrows. This can be written as a statement. Alternate translation: "You would not kill men whom you had captured in war, so you should not kill these men."

Put bread and water before them, that they may eat and drink
Here "bread" refers to food in general. Alternate translation: "Give them food to eat and water to drink"

go to their master
This refers to the king of Aram.

2 Kings 6:23

So the king prepared much food for them
The king ordered his servants to prepare the food. He did not prepare the food himself. Alternate translation: "Then the king ordered his servants to prepare a lot of food for them"

Those bands
"Those groups"

did not return for a long time into the land of Israel
This means that they did not attack Israel for a long time. Alternate translation: "stopped attacking the land of Israel for a long time"

2 Kings 6:24

Ben-Hadad
The name of the king of Aram. His name, Ben-Hadad, means "son of Hadad."

attacked Samaria
The king and his army attacked Samaria. Alternate translation: "they attacked Samaria"

2 Kings 6:25

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

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a donkey's head was sold for
This can be stated in active form. Alternate translation: "a donkey's head cost"

eighty pieces of silver
"80 pieces of silver"

the fourth part of a kab
This can be written in modern measurements. Alternate translation: "a fourth part of a liter" or "a quarter of a liter"

the fourth part
This is one part out of four equal parts. Alternate translation: "one fourth" or "a quarter" or "1/4"

dove's dung for
The words "was sold for" are understood from the previous phrase. They can be repeated here. Alternate translation: "dove's dung was sold for" or "dove's dung cost"

2 Kings 6:26

was passing by on the wall
"walking on top of the city wall"

my master
The woman referred to the king by this name to show him respect.

2 Kings 6:27

He said
"The king of Israel answered the woman,"

If Yahweh does not help you, how can I help you?
The king uses this rhetorical question to tell the woman that he cannot help her. This can be written as a statement. Alternate translation: "If Yahweh is not helping you, then I cannot help you."

Is there anything coming from the threshing floor or winepress?
The king uses this rhetorical question to emphasize that there is no food available. Here the threshing floor refers to grain and the winepress refers to wine. This can be written as a statement. Alternate translation: "There is nothing coming from the threshing floor or the winepress." or "There is no food to harvest or any grapes to make wine to drink."

2 Kings 6:28

The king continued
"The king said." This means that they continued talking.

2 Kings 6:29

we boiled
"we cooked"

2 Kings 6:30

heard the words of the woman
The words "the words" are a metonym for what the woman said. Alternate translation: "heard the woman tell what she and the other woman had done"

he tore his clothes
The king ripped his outer garment to show his distress. Alternate translation: "he tore his clothes in grief"

now he was passing by on the wall
He had been walking on the city wall when the woman called out to him in 2 Kings 6:24. Now he continued walking along it.

he had sackcloth underneath, against his skin
By wearing sackcloth even for his undergarments, the king showed that he was very sad and upset. Alternate translation: "he had sackcloth underneath his outer garment, against his skin" or "he was wearing sackcloth underneath his robe because he was very upset"

2 Kings 6:31

May God do so to me, and more also
The king is saying he hopes God will punish him and even kill him if Elisha the prophet does not die because of the things that have happened in the city of Samaria. Alternate translation: "May God punish me and kill me"

if the head of Elisha son of Shaphat remains on him today
This refers to Elisha dying, specifically be being beheaded. Alternate translation: "if Elisha son of Shaphat is not beheaded today" or "if my soldiers do not behead Elisha son of Shaphat today"

2 Kings 6:32

The king sent a man from before him
"To be before the king" means to be one of his servants. Alternate translation: "The king of Israel sent one of his servants as a messenger"

when the messenger came to Elisha, he said to the elders
Here Elisha is speaking to the elders right before the king's messenger arrived. Alternate translation: "when the messenger had almost arrived, Elisha said to the elders"

See how this son of a murderer has sent to take away my head?
Elisha uses this rhetorical question to draw attention to the kings messenger and to insult the king. This can be written as a statement. Alternate translation: "See, this son of a murderer has sent someone to remove my head!"

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son of a murderer
This means that the king of Israel has the characteristics of a murderer. Alternate translation: "this man who is like a murderer" or "that murderer"

has sent to
It is understood that he sent a person. Alternate translation: "has sent someone to"

to take away my head
This means to behead him. Alternate translation: "to cut off my head" or "to behead me"

Look, when
Elisha uses this word here to draw the elder's attention to what he says next. Alternate translation: "Listen to what I want you to do: when"

hold the door shut against him
If a door is shut against someone it means that it is closed and that they may not enter through it. Alternate translation: "hold the door shut so that he cannot come in"

Is not the sound of his master's feet behind him?
Elisha uses this question to assure the elders that the king is coming not far behind him. This rhetorical question may be written as a statement. Alternate translation: "The sound of his master's feet is right behind him." or "The king will be coming along soon after he arrives."

2 Kings 6:33

behold, the messenger
The word "behold" alerts us to the arrival of the messenger.

the messenger came down to him
The messenger arrived, and so did the king, as Elisha had said he would. The phrase "came down to him" means that they arrived at the place where he was. Alternate translation: "the messenger and the king arrived"

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

this trouble
"Indeed, this trouble." The word "behold" here adds emphasis to what follows. The phrase "this trouble" refers to the famine in Samaria and the suffering it caused.

Why should I wait for Yahweh any longer?
This king use this rhetorical question to emphasize that he does not believe that Yahweh is going to help them. This can be written as a statement. Alternate translation: "Why should I continue to wait for Yahweh to help us?" or "I will not wait any longer for help from Yahweh!"

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Chapter 7

1 Elisha said, "Hear the word of Yahweh. This is what Yahweh says: 'Tomorrow about this time a measure of fine flour will be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria.'" **2** Then the officer on whose hand the king leaned answered the man of God, and said, "See, even if Yahweh should make windows in heaven, can this thing happen?" Elisha replied, "See, you will watch it happen with your own eyes, but you will not eat any of it."

3 Now there were four men with leprosy right outside the city gate. They said one to another, "Why should we sit here until we die? **4** If we say that we should go into the city, then the famine is in the city, and we will die there. But if we still sit here, we will still die. Now then, come, let us go to the army of the Arameans. If they keep us alive, we will live, and if they kill us, we will only die." **5** So they rose up at twilight to go into the Aramean camp; when they arrived at the outermost part of the camp, there was no one there. **6** For the Lord had made the Aramean army hear a noise of chariots, and a noise of horses—the noise of another large army, and they said to each other, "The king of Israel has hired the kings of the Hittites and Egyptians to come against us." **7** So the soldiers arose and fled in the twilight; they left their tents, their horses, their donkeys, and the camp as it was, and fled for their lives. **8** When the men with leprosy came to the outermost part of the camp, they went into one tent and ate and drank, and carried away silver and gold and clothes, and went and hid them. They came back and entered into another tent and carried plunder away from there also, and went and hid it.

9 Then they said to each other, "We are not doing right. This day is a day of good news, but we are keeping quiet about it. If we wait until the morning light, punishment will overtake us. Now then, come, let us go and tell the king's household." **10** So they went and called the gatekeepers of the city. They told them, saying, "We went to the camp of the Arameans, but there was no one there, not the sound of anyone, but there were the horses tied, and the donkeys tied, and the tents as they were." **11** Then the gatekeepers shouted out the news, and then it was told inside the king's household. **12** Then the king arose at night and said to his servants, "I will tell you now what the Arameans have done to us. They know that we are hungry, so they have gone out of the camp to hide themselves in the fields. They are saying, 'When they come out of the city, we will take them alive, and get into the city.'" **13** One of the king's servants answered and said, "I beg you, let some men take five of the horses that remain, which are left in the city. They are like all the rest of the population of Israel who are left—most are now dead; let us send them and see." **14** So they took two chariots with horses, and the king sent them after the army of the Arameans, saying, "Go and see." **15** They went after them to the Jordan, and all the road was full of clothes and equipment that the Arameans had cast away in their hurry. So the messengers returned and told the king.

16 The people went out and plundered the camp of the Arameans. So a measure of fine flour was sold for a shekel, and two measures of barley for a shekel, just as the word of Yahweh had said. **17** The king had ordered the officer on whose hand he had leaned to be in charge of the gate, and the people trampled him down in the gateway. He died as the man of God had said, who spoke when the king had come down to him. **18** So it happened as the man of God had said to the king, saying, "About this time in the gate of Samaria, two measures of barley will be available for a shekel, and a measure of fine flour for a shekel." **19** That officer had answered the man of God and said, "See, even if Yahweh should make windows in heaven, can this thing happen?" Elisha had said, "See, you will watch it happen with your own eyes, but you will not eat any of it." **20** That is exactly what happened to him, for the people trampled him in the gate, and he died.

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2 Kings 7 General Notes

Structure and formatting

The stories of Elisha's miracles continue in this chapter. (See: miracle)

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Special concepts in this chapter

Fear

God caused the army of Aram to hear the sound of an enormous army approaching so they all ran away leaving all their food behind.

Important figures of speech in this chapter

Rhetorical question

The king's counselor expressed his unbelief in Elisha's prophecy of plenty of food: "See, even if Yahweh should make windows in heaven, can this thing happen?" (See: and believe and heaven)

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2 Kings 7:1

a measure of fine flour will be sold for a shekel, and two measures of barley for a shekel

It is implied that the Israelites will be paying less money for these item than they had been. This can be stated in active form. Alternate translation: "people will sell a measure of fine flour for a shekel and two measures of barley for a shekel"

a measure of fine flour ... two measures of barley

Here the word "measure" translates the word "seah," which is a unit of dry measurement equal to about 7 liters. Alternate translation: "7 liters of fine flour ... 14 liters of barley"

a shekel

A shekel is a unit of weight equal to about 11 grams. Alternate translation: "about 11 grams of silver" or "one silver coin"

2 Kings 7:2

the officer on whose hand the king leaned

A high ranking officer who was the king's personal assistant is spoken of as if he was a person on whom the king leaned his hand. Alternate translation: "the officer who was close to the king" or "the officer who was the king's personal assistant"

even if Yahweh should make windows in heaven

Yahweh causing much rain to fall in order to make the crops grow is spoken of as if Yahweh were opening windows in heaven through which he pours down rain. Alternate translation: "even if Yahweh were to cause much rain to fall from heaven"

can this thing happen?

The officer asks this question to express his unbelief. This rhetorical question can be translated as a statement. Alternate translation: "this could never happen!"

you will watch it happen with your own eyes

The phrase "with your own eyes" emphasizes that the officer will certainly see the things that Elisha prophesied. Alternate translation: "you yourself will watch these things happen"

but you will not eat any of it

"but you will not eat any of the flour or barely"

2 Kings 7:3

Now

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

Why should we sit here until we die?

Although there were four men, probably only one of them asks this question. The question is rhetorical and emphasizes that they should not do this. It can be translated as a statement. Alternate translation: "Certainly we should not sit here until we die"

2 Kings 7:4

If they keep us alive, we will live, and if they kill us, we will only die

The four men with leprosy are saying that the Arameans might feed them so that they can live, or they might kill them, which would be no worse since they would die anyway.

2 Kings 7:5

at twilight

This refers to the early evening after the sun has set, but before it is dark.

the outermost part

"the edge"

2 Kings 7:6

the Aramean army hear a noise of chariots, and a noise of horses—the noise of another large army

The soldiers of the Aramean army heard noises that sounded like a large army approaching to battle them. This was not an actual army, but the Lord had made them hear these sounds.

they said to each other

"the Aramean soldiers said to each other"

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the kings of the Hittites and Egyptians
Here the word "kings" represents the kings and their armies. Alternate translation: "the armies of the Hittites and the Egyptians"

to come against us
"to fight us" or "to attack us"

2 Kings 7:7

General Information:
This is what happened after the Lord caused the Aramean soldiers to think they heard a large enemy army approaching their camp.

in the twilight
This refers to the early evening after the sun has set, but before it is dark.

2 Kings 7:8

plunder
This refers to items that a conquering army takes from another army that they have defeated. Here it refers to "silver and gold and clothes."

2 Kings 7:9

until the morning light
"until morning, when people can see"

punishment will overtake us
Someone punishing the four men is spoken of as if punishment were a person who captures them. Alternate translation: "the people will punish us" or "someone will punish us"

tell the king's household
Here the word "household" represents the people who live in the king's palace. Alternate translation: "tell the king and his people"

2 Kings 7:10

as they were
The implicit information may be stated clearly. Alternate translation: "as they were when the soldiers were still there"

2 Kings 7:11

then it was told inside the king's household
This can be stated in active form. Alternate translation: "then people told it inside the king's household" or "then people told it to the king and those in his palace"

2 Kings 7:12

have done to us
"are planning to do to us" or "have done to deceive us"

take them alive
This means that they would capture the people and not kill them.

2 Kings 7:13

the horses that remain, which are left in the city
Many of the horses belonging to the Israelites had died because of the famine. The meaning of this can be made clear. Alternate translation: "the horses in the city that are still alive"

see
The implicit information about what he wanted to see may be expressed clearly. Alternate translation: "see if what these lepers have said is true"

2 Kings 7:14

Go and see
The implicit information about what the king wanted them to see may be stated clearly. Alternate translation: "Go and see if what these lepers have said is true"

2 Kings 7:15

They went after them to the Jordan
"They followed the path the Aramean army took all the way to the Jordan River"

all the road was full of clothes and equipment
This is an exaggeration that means the men saw these items scattered along the road as they traveled. Alternate translation: "there were clothes and equipment all along the road"

2 Kings 7:16

plundered the camp
This refers to taking items from a defeated army.

So a measure of fine flour was sold for a shekel, and two measures of barley for a shekel
This can be stated in active form. Alternate translation: "So people sold a measure of fine flour for a shekel and two measures of barley for a shekel"

a measure of fine flour ... two measures of barley
Here the word "measure" translates the word "seah," which is a unit of dry measurement equal to about 7 liters. Alternate translation: "7 liters of fine flour ... 14 liters of barley"

a shekel
A shekel is a unit of weight equal to about 11 grams. Alternate translation: "about 11 grams of silver" or "one silver coin"

just as the word of Yahweh had said
Here "word" represents Yahweh. Alternate translation: "just as Yahweh had said"

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2 Kings 7:17

the officer on whose hand he had leaned
A high-ranking officer who was the king's personal assistant is spoken of as if he were a person on whom the king leaned his hand. See how you translated this in [2 Kings 7:2]

trampled him down
The crowd of people were in such a rush to get to the food in the camp that they knocked over the man and trampled him to death.

2 Kings 7:18

General Information:
In this verse, the writer summarizes what happened by repeating the events that he described in [2 Kings 7:1]

About this time
"About this time tomorrow"

two measures of barley ... a measure of fine flour
Here the word "measure" translates the word "seah," which is a unit of dry measurement equal to about 7 liters. Alternate translation: "14 liters of barley ... 7 liters of fine flour"

a shekel
A shekel is a unit of weight equal to about 11 grams. Alternate translation: "about 11 grams of silver" or "one silver coin"

2 Kings 7:19

General Information:
In this verse, the writer summarizes what happened by repeating the events that he described in [2 Kings 7:2]

See
"Look" or "Listen" or "Pay attention to what I am about to tell you"

even if Yahweh should make windows in heaven
Yahweh causing much rain to fall in order to make the crops grow is spoken of as if Yahweh were opening windows in heaven through which he pours down rain. See how you translated this in [2 Kings 7:2]

can this thing happen?
The captain asks this question to express his unbelief. This question can be translated as a statement. See how you translated this in [2 Kings 7:2]

you will watch it happen with your own eyes
The phrase "with your own eyes" emphasizes that the captain will certainly see the things that Elisha prophesied. See how you translated this in [2 Kings 7:2]

but you will not eat any of it
"but you will not eat any of the flour or barley"

2 Kings 7:20

General Information:
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Chapter 8

1 Now Elisha had spoken to the woman whose son he had restored to life. He said to her, "Arise, and go with your household, and stay wherever you can in another land, because Yahweh has called for a famine which will come on this land for seven years." **2** So the woman arose and she obeyed the word of the man of God. She went with her household and lived in the land of the Philistines seven years. **3** It came about at the end of seven years that the woman returned from the land of the Philistines, and she went to the king to cry to him for her house and for her land. **4** Now the king was talking with Gehazi the servant of the man of God, saying, "Please tell me all the great things that Elisha has done." **5** Then as he was telling the king how Elisha had restored to life the child who was dead, the very woman whose son he had restored to life came to cry to the king for her house and for her land. Gehazi said, "My master, king, this is the woman, and this is her son, whom Elisha restored to life." **6** When the king asked the woman about her son, she explained it to him. So the king ordered a certain officer for her, saying, "Give back to her all that was hers and all the harvests of her fields since the day that she left the land until now."

7 Elisha came to Damascus where Ben-Hadad the king of Aram was sick. The king was told, "The man of God has come here." **8** The king said to Hazael, "Take a gift in your hand and go meet the man of God, and consult with Yahweh through him, saying, 'Will I revive from this sickness?'" **9** So Hazael went to meet him and took a gift with him of every kind of good thing of Damascus, carried by forty camels. So Hazael came and stood before Elisha and said, "Your son Ben-Hadad king of Aram has sent me to you, saying, 'Will I revive from this sickness?'" **10** Elisha said to him, "Go, say to Ben-Hadad, 'You will surely revive,' but Yahweh has shown me that he will surely die." **11** Then Elisha stared at Hazael until he was ashamed, and the man of God wept. **12** Hazael asked, "Why do you weep, my master?" He answered, "Because I know the evil that you will do to the people of Israel. You will set their strongholds on fire, and you will kill their young men with the sword, dash in pieces their little ones, and rip open their pregnant women." **13** Hazael replied, "Who is your servant, that he should do this great thing? He is only a dog." Elisha answered, "Yahweh has shown me that you will be king over Aram." **14** Then Hazael left Elisha and came to his master, who said to him, "What did Elisha say to you?" He answered, "He told me that you would certainly revive." **15** Then the next day Hazael took the blanket and dipped it in water, and spread it on Ben-Hadad's face so that he died. Then Hazael became king in his place.

16 In the fifth year of Joram son of Ahab, king of Israel, Jehoram began to reign. He was the son of Jehoshaphat king of Judah. He began to reign when Jehoshaphat was king of Judah. **17** Jehoram was thirty-two years old when he began to reign, and he reigned for eight years in Jerusalem. **18** Jehoram walked in the ways of the kings of Israel, as the house of Ahab was doing; for he had Ahab's daughter as his wife, and he did what was evil in Yahweh's sight. **19** However, because of his servant David, Yahweh did not want to destroy Judah, since he had told David that he would always give him a lamp for his descendants.

20 In Jehoram's days, Edom rebelled against the hand of Judah, and they set a king over themselves. **21** Then Jehoram crossed over to Zair with all his chariots. When the Edomites surrounded Jehoram, his chariot commanders rose up and attacked them during the night; but Jehoram's army ran away and went back to their tents. **22** So Edom has been in rebellion against the rule of Judah to this present day. Libnah also revolted at the same time. **23** As for the other matters concerning Jehoram, all that he did, are they not written in the book of the events of the kings of Judah? **24** Jehoram lay down with his fathers and was buried with them in the city of David. Then Ahaziah his son became king in his place.

25 In the twelfth year of Joram son of Ahab, king of Israel, Ahaziah son of Jehoram, king of Judah, began to reign. **26** Ahaziah was twenty-two years old when he began to reign; he reigned for one year in Jerusalem. His mother's name was Athaliah; she was the daughter of Omri, king of Israel. **27** Ahaziah walked in the ways of the house of Ahab; he did what was evil in the sight of Yahweh, as the house of Ahab was doing, for Ahaziah was a son-in-law to the house of Ahab. **28** Ahaziah went with Joram son of Ahab, to fight against Hazael, king of Aram, at Ramoth Gilead. The Arameans wounded Joram. **29** King Joram returned to be healed in Jezreel of the wounds that the Arameans had given him at Ramah, when he fought against Hazael king of Aram. So Ahaziah son of Jehoram, king of Judah, went down to Jezreel to see Joram son of Ahab, because Joram had been wounded.

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2 Kings 8 General Notes

Structure and formatting

The stories of of Elisha's miracles continue in this chapter. (See: miracle)

Special concepts in this chapter

Kings

Elisha told Hazael that he would be king of Aram. Jehoram became king of Judah. He was evil so Edom and Libna revolted and chose their own kings. (See: evil)

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2 Kings 8:1

Now

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

the woman whose son he had restored to life

The story of this woman and her son is found at 2 Kings 4:8.

he had restored to life

"he had caused to become alive again"

Arise, and go

To arise here is for a person to stop what he is doing and begin to do what he needs to do. Alternate translation: "Do as I say, and go"

2 Kings 8:2

the woman arose and she obeyed the word of the man of God

To arise here is for a person to stop what he is doing and begin to do what he needs to do. She may have been standing when she heard Elisha speak and decided to go.

the man of God

"Elisha, the man of God"

2 Kings 8:3

to the king

This refers to the king of Israel.

to cry to him for her house and for her land

While the woman was gone, someone seized her home and land. She is begging the king to return them to her. The meaning of this can be made clear. Alternate translation: "to beg him to return her house and land to her" or "for her home and her land to be returned to her"

her land

This refers to the land that she would farm for food.

2 Kings 8:4

Now

This word is used here to mark a stop in the main story. Here the author tells us background information about what the king was doing when the woman arrived.

2 Kings 8:5

had restored to life the child who was dead

"had caused the child who was dead to become alive again"

to cry to the king for her house and for her land

While the woman was gone, someone seized her home and land. She is begging the king to return them to her. The meaning of this can be made clear. See how you translated similar words in [2 Kings 8:3]

her land

This refers to the land that she would farm for food. See how you translated this in 2 Kings 8:3.

2 Kings 8:6

about her son

This refers to the story of her son dying and Elisha bringing him back to life. The meaning of this statement can be made explicit. Alternate translation: "about what had happened to her son"

all the harvests of her fields

This metonym refers to the amount of money that the harvests of her fields were worth while she was away. Alternate translation: "all the profit from the harvests of her fields"

2 Kings 8:7

Ben-Hadad

This is the name of the king of Aram. His name, Ben-Hadad, means "son of Hadad." See how you translated this man's name in [2 Kings 6:24]

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2 Kings 8:8

Hazael
This is the name of a man.

Take a gift
Hazael was to take many gifts, not just one. Alternate translation: "take many gifts"

in your hand
The phrase "in your hand" is an idiom meaning for him to take the gifts with him. Alternate translation: "with you"

the man of God
"Elisha, the man of God"

consult with Yahweh through him, saying
"ask Elisha to ask Yahweh"

Will I revive
"Will I recover" or "Will I become well"

2 Kings 8:9

carried by forty camels
This can be stated in active form. Alternate translation: "which forty camels carried"

forty camels
"40 camels"

Your son Ben-Hadad king of Aram
Ben-Hadad was not actually Elisha's son, but Hazael called him that to show a close relationship between them. Alternate translation: "Ben-Hadad the king of Aram who is like a son to you"

Will I revive
"Will I recover" or "Will I become well." See how you translated this in 2 Kings 8:8.

2 Kings 8:10

You will surely revive
"You will surely recover" or "You will surely become well." See how you translated similar words in 2 Kings 8:8.

2 Kings 8:11

until he was ashamed
"until Hazael felt uncomfortable"

2 Kings 8:12

my master
Hazael refers to Elisha this way to honor him.

Because I know
God has shown Elisha what will take place in the future.

you will do
The word "you" represents Hazael and refers to himself and the soldiers under his control when he is king. Alternate translation: "you will cause to happen" or "you will order your soldiers"

You will set ... you will kill
The word "you" represents Hazel but here refers to his soldiers and not to Hazael personally. Alternate translation: "You soldiers will set ... your soldiers will kill"

dash in pieces their little ones
"crush their little children." This is a brutal description of the soldiers killing children.

kill their young men with the sword
This means that the men will be killed in battle. The sword was the main weapon used in battle. Alternate translation: "kill their young men in battle"

rip open their pregnant women
Specifically this refers to tear open their stomachs. Alternate translation: "rip open the stomachs of their pregnant women with swords"

2 Kings 8:13

Who is your servant, that he should do this great thing?
Hazel refers to himself here as Elisha's servant. Hazel uses this rhetorical question to emphasize that he does not think he could do the terrible things that Elisha has said. This can be written as a statement. Alternate translation: "I could never do such great things!" or "Who am I, that I would have the power to do such things?"

this great thing
"this terrible thing." Here the word "great" refers to something that has a large effect and is terrible.

He is only a dog
Hazael is talking about himself. He speaks of his low status and lack of influence by comparing himself to a dog. Here a dog represents a lowly animal. Alternate translation: "I am as powerless as a dog" or "I am as powerless as a lowly animal"

2 Kings 8:14

came to his master
The phrase "his master" refers to Ben Hadad.

you would certainly revive
"you would certainly recover" or "you would certainly get better." See how you translated similar words in 2 Kings 8:8.

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2 Kings 8:15

face so that he died
This means that Ben-Hadad suffocated under the wet blanket. The full meaning of this statement can be made clear. Alternate translation: "face. Ben-Hadad was unable to breathe through it, and so he died"

2 Kings 8:16

General Information:
Jehoram becomes king of Judah.

In the fifth year of Joram son of Ahab, king of Israel
This describes the time that Jehoram began to reign over Judah by stating how long Joram, the current king of Israel, had been reigning. Alternate translation: "In the fifth year that Jorman son of Ahab was king of Israel" or "In year five of the reign of Joram son of Ahab, king of Israel"

fifth year
"year 5"

Jehoram began to reign
Jehoram, son of Jehoshaphat, became the king of Judah.

2 Kings 8:17

thirty-two years old
"32 years old"

2 Kings 8:18

Jehoram walked in the ways of the kings of Israel
Here "walking" is an idiom that refers to how he lived and reigned as king. At this time in history, the recent kings of Israel had been evil kings. The full meaning of this statement can be made clear. Alternate translation: "Jehoram was an evil king, just as other kings of Israel who ruled before him had been"

as the house of Ahab was doing
Here the "house" of Ahab refers to the members of Ahab's family and his recent descendants. Ahab is Jehoram father-in-law. Alternate translation: "the same as the rest of the family of Ahab was doing"

for he had Ahab's daughter as his wife
Jehoram had married king Ahab's daughter.

what was evil in Yahweh's sight
The sight of Yahweh represents Yahweh's judgment or evaluation. Alternate translation: "what was evil in Yahweh's judgment" or "what Yahweh considers to be evil"

2 Kings 8:19

destroy Judah
Here "Judah" is a metonym for the people who live there. Alternate translation: "destroy the people of Judah"

since he had told David that he would always give him a lamp for his descendants
"since Yahweh had told David that he would always give David a lamp for his descendants." This refers to Yahweh's promise to David that his descendants would always rule Judah. The full meaning of this statement can be made explicit. Alternate translation: "since he had told David that one of his descendants would always rule Judah"

2 Kings 8:20

the hand of Judah
Here the word "hand" refers to the control of Judah, and "Judah" refers specifically to the king of Judah. Alternate translation: "the control of the king of Judah"

they set a king over themselves
"they appointed a king to rule over themselves"

2 Kings 8:21

Then Jehoram crossed over
What was "crossed over" can be stated clearly. Alternate translation: "Then Jehoram crossed the enemy lines"

their tents
"their homes." The Judahites were living in houses in those days.

2 Kings 8:22

General Information:
King Jehoram of Judah dies and his son Ahaziah becomes king.

So Edom has been in rebellion against the rule of Judah to this present day
"So after that, Edom was no longer controlled by Judah, and it is still like that"

the rule of Judah
Here "Judah" refers to the king of Judah. Alternate translation: "the rule of the king of Judah" or "the authority of the king of Judah"

to this present day
to the time that this book was written

Libnah also revolted at the same time
Libnah rebelled against the king of Judah just as Edom had. Alternate translation: "During that same time, Libnah also rebelled against the king of Judah"

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Libnah
This is another city that was originally part of Judah. Here "Libnah" refers to the people who live there. Alternate translation: "the people of Libnah"

2 Kings 8:23

As for the other matters concerning Jehoram, all that he did
"To read more about the history of Jehoram and what he did,"

are they not written ... Judah?
This question is used to either inform or remind the readers that the information about Jehoram is in this other book. Alternate translation: "these things are written ... Judah." or "someone has written about them ... Judah."

2 Kings 8:24

Jehoram lay down with his fathers and was buried with them
Here "lay down" is a polite way of referring to someone dying. After he died, his body was buried in the same place as the bodies of his forefathers. The phrase "was buried" can be stated in active form. Alternate translation: "Jehoram died as his ancestors had died, and they buried him with his ancestors"

Then Ahaziah his son became king in his place
"Then Ahaziah, Jehoram's son, became king after he died"

2 Kings 8:25

General Information:
Ahaziah becomes king of Judah.

In the twelfth year of Joram son of Ahab, king of Israel
This describes the time that Ahaziah began to reign as king of Judah by stating how long Joram, the current king of Israel, had reigned. Alternate translation: "in the twelfth year that Joram son of Ahab was king of Israel"

twelfth year
"12th year"

2 Kings 8:26

twenty-two years
"22 years"

Athaliah ... Omri
Athaliah is the name of a woman. Omri is the name of a man.

2 Kings 8:27

Ahaziah walked in the ways of
Here "walking" refers his behavior or the way in which he lived. Alternate translation: "Ahaziah lived the same way as the others in"

the house of Ahab
Here the "house" of Ahab refers to his family. Alternate translation: "the family of Ahab"

what was evil in the sight of Yahweh
The sight of Yahweh represents Yahweh's judgment or evaluation. Alternate translation: "what was evil in Yahweh's judgment" or "what Yahweh considers to be evil"

a son-in-law to the house of Ahab
This explains Ahaziah's family relationship to Ahab. Ahaziah's father was married to Ahab's daughter. The meaning of this can be made clear. Alternate translation: "the son of Ahab's son-in-law" or "a grandson of King Ahab"

2 Kings 8:28

Ahaziah went with Joram son of Ahab, to fight against Hazael, king of Aram
The names of the three kings listed here are synecdoches and refer also to their armies that accompany them. Alternate translation: "Ahaziah's army joined the army of King Joram of Israel to fight against the army of King Hazael of Aram"

2 Kings 8:29

to be healed
This can be stated in active form. Alternate translation: "to heal" or "to recover"

against Hazael king of Aram
Here "Hazael" refers to himself and his army. Alternate translation: "the army of Hazael king of Aram"

Joram had been wounded
This can be stated in active form. Alternate translation: "the Arameans had wounded Joram"

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Chapter 9

1 Elisha the prophet called one of the sons of the prophets and said to him, "Gird your loins, then take this
little bottle of oil in your hand and go to Ramoth Gilead. **2** When you arrive, look for Jehu son of
Jehoshaphat son of Nimshi, and go in and make him arise up from among his companions, and conduct
him to an inner chamber. **3** Then take the bottle of oil and pour it on his head and say, 'Yahweh says this:
"I have anointed you king over Israel."' Then open the door, and run off; do not delay." **4** So the young
man, the young prophet, went to Ramoth Gilead. **5** When he arrived, behold, the captains of the army
were sitting. So the young prophet said, "I have come on an errand to you, captain." Jehu replied, "To
which of us?" The young prophet answered, "To you, captain." **6** So Jehu arose and went into the house,
and the prophet poured the oil on his head and said to Jehu, "Yahweh, the God of Israel, says this: 'I have
anointed you king over the people of Yahweh, over Israel. **7** You must kill the family of Ahab your master
so that I may avenge the blood of my servants the prophets and the blood of all the servants of Yahweh
who were murdered by the hand of Jezebel. **8** For the whole family of Ahab will perish, and I will cut off
from Ahab every male child in Israel, whether he is a slave or a free person. **9** I will make the house of
Ahab like the house of Jeroboam son of Nebat and like the house of Baasha son of Ahijah. **10** The dogs will
eat Jezebel in Jezreel, and there will be no one to bury her.'" Then the prophet opened the door and ran
off.

11 Then Jehu came out to the servants of his master, and one said to him, "Is everything all right? Why did
this mad fellow come to you?" Jehu answered them, "You know the man and the kinds of things he says."
12 They said, "That is a lie. Tell us." Jehu answered, "He said this and that to me, and he also said, 'This is
what Yahweh says: I have anointed you as king over Israel.'" **13** Then each of them quickly took off his
outer garment and put it under Jehu at the top of the steps. They blew the ram's horn and said, "Jehu is
king."

14 In this way Jehu son of Jehoshaphat son of Nimshi conspired against Joram. Now Joram had been
defending Ramoth Gilead, he and all Israel, because of Hazael king of Aram, **15** but King Joram had gone
back to Jezreel to be healed of the wounds that the Arameans had given him, when he had fought against
Hazael king of Aram.

Jehu said to the servants of Joram, "If this is your opinion, then let no one escape and go out of the city, in
order to go tell this news in Jezreel." **16** So Jehu rode in a chariot to Jezreel; for Joram was resting there.
Now Ahaziah king of Judah had come down to see Joram.

17 The watchman was standing on the tower in Jezreel, and he saw the company of Jehu as he came at a
distance; he said, "I see a group of men coming." Joram said, "Take a horseman, and send him out to meet
them; tell him to say, 'Are you coming in peace?'" **18** So a man was sent on horseback to meet him; he
said, "The king says this: 'Are you coming in peace?'" So Jehu said, "What have you to do with peace?
Turn and ride behind me." Then the watchman told the king, "The messenger has met them, but he is not
coming back." **19** Then he sent out a second man on horseback, who came to them and said, "The king
says this: 'Are you coming in peace?'" Jehu answered, "What have you to do with peace? Turn and ride
behind me." **20** Again the watchman reported, "He has met them, but he is not coming back. For the way
that the chariot is being driven is the way that Jehu son of Nimshi drives; he is driving wildly."

21 So Joram said, "Get my chariot ready." They prepared his chariot, and Joram king of Israel and Ahaziah
king of Judah rode out, each in his chariot, to meet Jehu. They found him at the property of Naboth the
Jezreelite. **22** When Joram saw Jehu, he said, "Are you coming in peace, Jehu?" He answered, "What peace
is there, when the idolatrous acts of prostitution and witchcraft of your mother Jezebel are so many?" **23**
So Joram turned his chariot and fled and said to Ahaziah, "There is treachery, Ahaziah." **24** Then Jehu
drew his bow with his full strength and shot Joram between his shoulders; the arrow went through his
heart, and he sank down in his chariot. **25** Then Jehu said to Bidkar his officer, "Pick him up and throw
him in the field of Naboth the Jezreelite. Think about how when you and I rode together after Ahab his
father, Yahweh placed this prophecy against him: **26** 'Yesterday I saw the blood of Naboth and the blood of
his sons—this is Yahweh's declaration—and I will surely make you pay for it on this field—this is Yahweh's
declaration. Now then, pick him up and throw him on this field, according to the word of Yahweh."

27 When Ahaziah the king of Judah saw this, he fled up the road to Beth Haggan. But Jehu followed him,
and said, "Kill him also in the chariot," and they shot him at the ascent of Gur, which is by Ibleam. Ahaziah

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fled to Megiddo and died there. **28** His servants carried his body in a chariot to Jerusalem and buried him in his tomb with his fathers in the city of David.

29 Now it was in the eleventh year of Joram son of Ahab that Ahaziah had begun to reign over Judah.

30 When Jehu came to Jezreel, Jezebel heard of it, and she painted her eyes, arranged her hair, and looked out the window. **31** As Jehu was entering the gate, she said to him, "Are you coming in peace, you Zimri, your master's murderer?" **32** Jehu looked up at the window and said, "Who is on my side? Who?" Then two or three eunuchs looked out. **33** So Jehu said, "Throw her down." So they threw Jezebel down, and some of her blood spattered on the wall and the horses, and Jehu trampled her underfoot. **34** When Jehu entered the palace, he ate and drank. Then he said, "See now to this cursed woman and bury her, for she is a king's daughter." **35** They went to bury her, but they found no more of her than the skull, the feet, and the palms of her hands. **36** So they came back and told Jehu. He said, "This is the word of Yahweh which he spoke by his servant Elijah the Tishbite, saying, 'In the land at Jezreel the dogs will eat the flesh of Jezebel, **37** and the body of Jezebel will be like dung on the surface of the fields in the land at Jezreel, so that no one will be able to say, "This is Jezebel."'"

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2 Kings 9 General Notes

Structure and formatting

The life of Elisha continues in this chapter.

Special concepts in this chapter

King Jehu

Elisha told a young prophet to go and tell Jehu that God had made him the new king. Jehu killed the kings of both Israel and Judah and Jezebel, the mother of the king. (See: prophet)

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2 Kings 9:1

the sons of the prophets

This does not mean that they were the sons of prophets, but rather, that they were a group of prophets. See how you translated this phrase in [2 Kings 2:3]

Gird your loins

"Get ready to travel"

in your hand

The phrase "in your hand" refers to him taking the bottle with him. Alternate translation: "with you"

Ramoth Gilead

Translate the name of this city the same as you did in [2 Kings 8:28]

2 Kings 9:2

Jehu son of Jehoshaphat son of Nimshi

This means that Jehoshaphat is Jehu's father and that Nimshi is Jehoshapat's father.

companions

These are the people with whom Jehu was sitting.

conduct him to

"go along with him to" or "take him along to"

an inner chamber

"a private room"

2 Kings 9:3

General Information:

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2 Kings 9:4

General Information:

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2 Kings 9:5

behold

The writer uses the word "behold" to direct attention to what follows. If you have a way of doing this in your language, you can use it here.

the captains of the army were sitting

Jehu was sitting among the captains. You may introduce Jehu to the story here if this is necessary in your language. Alternate translation: "Jehu and some other army officers were sitting together"

To which of us

The word "us" refers to Jehu and the other army captains.

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2 Kings 9:6

General Information:
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2 Kings 9:7

General Information:
The young prophet continues to speak to Jehu, whom he had just anointed as king over Israel.

I may avenge the blood of my servants the prophets and the blood of all the servants of Yahweh
Here the "blood" of the prophets and the servants refers to their deaths. Alternate translation: "I may avenge the deaths of my servants the prophets and all the servants of Yahweh" or "so that I may punish them for murdering my servants the prophets and all the servants of Yahweh"

who were murdered by the hand of Jezebel
This can be stated in active form. Alternate translation: "whom Jezebel commanded her servants to murder" or "whose deaths were commanded by Jezebel"

by the hand of Jezebel
This means that Jezebel commanded the people to be killed. Alternate translation: "by an order from Jezebel" or "by Jezebel's command"

2 Kings 9:8

For the whole family of Ahab will perish, and I will cut off from Ahab every male child
Here to be "cut off" means to be killed. Alternate translation: "For the whole family of Ahab will perish, and I will cause every male child in his family to be killed" or "Every member of Ahab's family will die, including every male child"

every male child
This phrase is used to refer to every male, but it specifies "child" to emphasize that it includes children. Alternate translation: "every male"

2 Kings 9:9

General Information:
The young prophet continues to speak the words of Yahweh to Jehu, whom he had just anointed as king over Israel.

I will make the house of Ahab like
This means that God will destroy Ahab and his family just as he destroyed Jeroboam and Baasha and their families. Alternate translation: "I will get rid of the house of Ahab like I got rid of"

the house of
This phrase is used in this verse three times. Each time, the word "house" refers to the "family" of the man specified. Alternate translation: "the family of"

Nebat ... Ahijah
These are the names of men. Translate the name "Nebat" the same as you did in [2 Kings 3:3]

2 Kings 9:10

The dogs will eat Jezebel
This means that the dogs will eat her dead body. Alternate translation: "Dogs will eat the dead body of Jezebel"

2 Kings 9:11

the servants of his master
This refers to the other officers who were serving King Ahab.

Is everything all right
"Is everything well" or "Is everything fine." The servant wants to know if the situation is as it should be. See how you translated "all right" in 2 Kings 4:23.

mad fellow
"crazy man"

You know the man and the kinds of things he says
Jehu says that he is a young prophet and they all are familiar with the kinds of things young prophets generally say. Alternate translation: "You know what kinds of things young prophets like him say"

2 Kings 9:12

Tell us
"Tell us what he said"

He said this and that to me
"He talked about some things"

2 Kings 9:13

took off his outer garment and put it under Jehu
In this culture, putting clothing on the ground was a way of honoring the king, so that his feet would not touch the dirty ground. Alternate translation: "took off their outer clothes and put them in front of Jehu for him to walk on"

They blew the ram's horn and said
Not every man blew a ram's horn. It is likely only one man blew a ram's horn. Alternate translation: "One of them blew the ram's horn and they all said"

2 Kings 9:14

Nimshi
Translate the name of this man the same as you did in [2 Kings 9:2]

Now Joram
The word "Now" is used here to mark a stop in the main story. Here the author tells background information about about how Joram was wounded and went to recover in Jezreel.

all Israel
These refers only to the Israelite army and not to everyone who lives in Israel. Alternate translation: "he and his army" or "he and the Israelite army"

Hazael
Translate the name of this man the same as you did in [2 Kings 8:8]

2 Kings 9:15

to be healed of
This can be stated in active form. Alternate translation: "to recover from"

the wounds that the Arameans had given him
This means that he was wounded in battle with the Arameans. Alternate translation: "wounds that Joram got during the battle with the Aramean army"

against Hazael king of Aram
This refers to Hazael and his army. Alternate translation: "against Hazael king of Aram and his army"

Jehu said to the servants of Joram
This refers to the officers who were with Joram at Ramoth Gilead.

If this is your opinion
"If you are in agreement with me" Jehu uses this phrase to refer to if people are supportive of him being king and of his decisions. Alternate translation: "If you truly want me to be your king"

in order to go tell this news in Jezreel
This refers to telling Joram and his army of Jehu's plans. Alternate translation: "to warn king Joram and his army in Jezreel"

2 Kings 9:16

Now Ahaziah
The word "now" is used here to mark a stop in the main story. Here the author tells background information about Ahaziah visiting Joram.

2 Kings 9:17

watchman
guard

the company of Jehu as he came at a distance
"Jehu and his men as they were still far away"

2 Kings 9:18

What have you to do with peace?
Jehu uses this rhetorical question to tell the messenger that it is none of his concern if he comes in peace or not. This may be written as a statement. Alternate translation: "It is not your concern if I have come in peace!" or "It is not for you to know if I have come in peace!"

The messenger has met them, but he is not coming back
The watchman told King Joram that the man he sent out is not coming back with a reply to the king's question.

2 Kings 9:19

Then he sent out a second man on horseback, who came to them
"Then king Joram sent a second messenger riding a horse, who went out to meet Jehu and his army"

a second man
Joram had already sent one man. This was the next. Alternate translation: "another man"

What have you to do with peace?
Jehu uses this rhetorical question to tell the messenger that it is none of his concern if he comes in peace or not. This may be written as a statement. See how you translated this question in [2 Kings 9:18]

2 Kings 9:20

For the way that the chariot is being driven is the way that Jehu son of Nimshi drives
This may be stated in active form. Alternate translation: "Because the driver of the chariot drives the same way that Jehu son of Nimshi drives"

2 Kings 9:21

each in his chariot
"each in his own chariot"

They found him at
"When they reached Jehu, he was at"

Naboth
This is the name of a man.

Jezreelite
This refers to a person from Jezreel.

2 Kings 9:22

What peace is there, when the idolatrous acts of prostitution and witchcraft of your mother Jezebel are so many?
Jehu uses this rhetorical question to state why he is not coming in peace. This can be stated in active form. Alternate translation: "There can be no peace

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as long as your mother Jezebel practices and promotes so much idolatry in the form of prostitution and witchcraft."

2 Kings 9:23

turned his chariot and fled
"turned his chariot around to try to flee"

treachery
trickery or deception

2 Kings 9:24

with his full strength
"with all of his strength" or "with all of his power"

he sank down in his chariot
Joram died from being shot with arrow. Alternate translation: "Joram fell down dead in his chariot"

2 Kings 9:25

Bidkar
This is the name of a man.

Pick him up and throw him
"Pick up his dead body and throw it" or "Take his corpse and throw it"

Think about how
"Remember"

after Ahab his father
This means that they rode in the chariot behind Ahab's chariot. Alternate translation: "behind his father Ahab's chariot"

Yahweh placed this prophecy against him
"Yahweh spoke this prophecy against Ahab"

2 Kings 9:26

I will surely make you pay for it
This means that he will punish Ahab as he deserves for the evil he has done. Alternate translation: "I will give you what you deserve for the evil you have done"

pick him up and throw him on this field
"take Joram's dead body and throw it into the field of Naboth"

according to the word of Yahweh
"to fulfill the prophecy spoken to us"

2 Kings 9:27

General Information:
This is the account of what happened to Ahaziah, the king of Judah, after Jehu killed Joram.

saw this
"saw what happened to Joram"

Beth Haggan ... Gur ... Ibleam ... Megiddo
These are the names of places.

at the ascent of Gur
The word "ascent" means that they were going up hill while travelling on the road to Gur. Alternate translation: "on the road leading up to Gur"

2 Kings 9:28

his fathers
"his ancestors"

2 Kings 9:29

in the eleventh year of Joram son of Ahab
This describes the time that Ahaziah began to reign by stating how long the current king of Israel had reigned. Alternate translation: "in the eleventh year that Joram son of Ahab was king of Israel"

eleventh year
"11th year"

2 Kings 9:30

painted her eyes, arranged her hair
"put on makeup, made her hair look nice"

2 Kings 9:31

Are you coming in peace, you Zimri, your master's murderer?
Jezebel uses this rhetorical question to accuse Jehu of not coming peacefully. This can be written as a statement. Alternate translation: "You are certainly not coming in peace, you Zimri, your master's murderer!"

you Zimri, your master's murderer
Here Jezebel calls Jehu "Zimri" to say that he is a murderer. Zimri was a commander of the army of Israel who murdered the king of Israel because he wanted to be king. Alternate translation: "you murdered your master, just like Zimri murdered his master"

Zimri
This is the name of a man.

2 Kings 9:32

Who is on my side
To "be on someone's side" means to be loyal to them and supportive of them. Alternate translation: "Who is loyal to me"

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2 Kings 9:33

Throw her down
Jehu was telling the eunuchs to throw Jezebel out of the window.

So they threw Jezebel down
The eunuchs threw Jezebel out of the high window and she died when she hit the ground.

Jehu trampled her underfoot
This means that he drove his horses over her body. Alternate translation: "Jehu's horses that were pulling his chariot trampled her body under their feet"

2 Kings 9:34

See now to
The phrase "see now to" means to give your attention to whatever is specified. Alternate translation: "Now go to"

for she is a king's daughter
Since Jezebel was the daughter of a king, it was necessary to bury her properly. Alternate translation: "because she is a king's daughter and therefore should be buried properly"

2 Kings 9:35

they found no more of her than
"they found no more of her body than" This can be stated in positive form. Alternate translation: "all they found that was left of her body were"

the palms of her hands
The palm is the inner part of the hand.

2 Kings 9:36

the Tishbite
This refers to someone from the city of Tishbe. See how you translated this in [2 Kings 1:3]

2 Kings 9:37

the body of Jezebel will be like dung on the surface of the fields ... so that no one will be able to say
This speaks of the pieces of Jezebel's body being scattered in the field as if they were dung spread in the field. Since the pieces of her body were so small and spread out there was nothing that could be collected and buried. Alternate translation: "the pieces of Jezebel's body will be scattered like dung in the fields ... so that no one will be able to recognize them and say"

dung
manure, specifically dung used as a fertilizer

so that no one will be able to say, "This is Jezebel."
"so that no one will be able to recognize her body." or "so no one will be able to tell this was Jezebel."

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Chapter 10

1 Now Ahab had seventy descendants in Samaria. Jehu wrote letters and sent them to Samaria, to the rulers of Jezreel, including the elders and the guardians of Ahab's descendants, saying, **2** "Your master's descendants are with you, and you also have chariots and horses and a fortified city and armor. So then, as soon as this letter comes to you, **3** select the best and most deserving of your master's descendants and set him on his father's throne, and fight for your master's royal line." **4** But they were terrified and said among themselves, "See, the two kings could not stand before Jehu. So how can we stand?" **5** Then the man who was in charge of the palace, and the man who was over the city, and the elders also, and they who raised the children, sent word back to Jehu, saying, "We are your servants. We will do everything that you command us. We will not make any man king. Do what is good in your eyes." **6** Then Jehu wrote a letter the second time to them, saying, "If you are on my side, and if you will listen to my voice, you must take the heads of the men of your master's descendants, and come to me to Jezreel by tomorrow this time." Now the king's descendants, seventy in number, were with the important men of the city, who were bringing them up. **7** So when the letter came to them, they took the king's sons and killed them, seventy persons, put their heads in baskets, and sent them to Jehu in Jezreel. **8** A messenger came to Jehu, saying, "They have brought the heads of the king's sons." So he said, "Put them in two heaps at the entrance of the gate until the morning." **9** In the morning Jehu went out and stood, and said to all the people, "You are innocent. See, I plotted against my master and killed him, but who killed all these? **10** Now you should certainly realize that no part of Yahweh's word, the word that he spoke concerning the family of Ahab, will fall to the ground, for Yahweh has done what he spoke about through his servant Elijah." **11** So Jehu killed all who remained in the family of Ahab in Jezreel, and all his important men, his close friends, and his priests, until no survivor remained to him.

12 Then Jehu arose and left; he went to Samaria. As he was arriving at Beth Eked of the Shepherds, **13** he met brothers of Ahaziah king of Judah. Jehu said to them, "Who are you?" They answered, "We are brothers of Ahaziah, and we are going down to greet the children of the king and the children of Queen Jezebel." **14** Jehu said to his own men, "Take them alive." So they took them alive and killed them at the well of Beth Eked, all forty-two men. He did not leave any of them alive.

15 When Jehu had left there, he met Jehonadab son of Rekab coming to meet him. Jehu greeted him and said to him, "Is your heart with me, as my heart is with yours?" Jehonadab answered, "It is." Jehu said, "If it is, give me your hand." So he gave Jehu his hand, and Jehu took Jehonadab up with him into the chariot. **16** Jehu said, "Come with me and see my zeal for Yahweh." So he had Jehonadab ride along with him in his chariot. **17** When he came to Samaria, Jehu killed all who remained from Ahab's descendants in Samaria, until he had destroyed Ahab's royal line, just as was told them before by the word of Yahweh, which he had spoken to Elijah.

18 Then Jehu gathered all the people together and said to them, "Ahab served Baal a little, but Jehu will serve him much. **19** Now therefore call to me all the prophets of Baal, all his worshipers, and all his priests. Let no one be left out, for I have a great sacrifice to offer to Baal. Whoever does not come will not live." But Jehu did this deceitfully, with the intent to kill the worshipers of Baal. **20** Jehu said, "Announce that there will be an assembly for Baal." So they announced it. **21** Then Jehu sent throughout all Israel and all the worshipers of Baal came, so that there was not a man left who did not come. They came into the temple of Baal, and it was filled from one end to another. **22** Jehu said to the man who kept the priest's wardrobe, "Bring out robes for all the worshipers of Baal." So the man brought out robes to them. **23** So Jehu went with Jehonadab son of Rekab into the house of Baal, and he said to the worshipers of Baal, "Search and make sure that there is no one here with you from the servants of Yahweh, but the worshipers of Baal alone." **24** Then they went in to offer sacrifices and burnt offerings. Now Jehu had chosen eighty men who were standing outside, and he told them, "If any of the men whom I bring into your hands escapes, whoever lets that man escape, his life will be taken for the life of the one who escaped."

25 So then as soon as Jehu finished offering the burnt offering, he said to his bodyguards and to the officers, "Go in and kill them. Let no one come out." So they killed them with the edge of the sword, and the bodyguards and the officers threw them out and went into the inner room of the house of Baal. **26** They dragged out the stone pillars that were in the house of Baal, and they burned them. **27** Then they broke down the pillar of Baal, and destroyed the house of Baal and made it a latrine, which it is to this day. **28** That is how Jehu destroyed Baal worship from Israel.

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29 But Jehu did not leave the sins of Jeroboam son of Nebat, by which he made Israel sin—that is, the worship of the golden calves in Bethel and Dan. **30** So Yahweh said to Jehu, "Because you have done well in executing what was right in my eyes, and have done to the house of Ahab according to all that was in my heart, your descendants will sit on the throne of Israel to the fourth generation." **31** But Jehu took no care to walk in the law of Yahweh, the God of Israel, with all his heart. He did not turn away from the sins of Jeroboam, by which he made Israel sin.

32 In those days Yahweh began to cut off regions from Israel, and Hazael defeated the Israelites at the borders of Israel, **33** from the Jordan eastward, all the land of Gilead, the Gadites, and the Reubenites, and the Manassites, from Aroer, which is by the Valley of the Arnon, through Gilead to Bashan. **34** As for the other matters concerning Jehu, and all that he did, and all his power, are they not written in the book of the events of the kings of Israel? **35** Jehu lay down with his ancestors, and they buried him in Samaria. Then Jehoahaz his son became king in his place. **36** The time that Jehu reigned over Israel in Samaria was twenty-eight years.

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2 Kings 10 General Notes

Special concepts in this chapter

God's prophecy against the family of Ahab was fulfilled. Jehu killed all of Ahab's descendants and all the worshipers of Baal. (See: prophet and fulfill)

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2 Kings 10:1

seventy descendants
"70 descendants"

Jehu wrote letters and sent them to Samaria
This means that Jehu sent a messenger to deliver the letters. Alternate translation: "Jehu wrote letters and sent a messenger to deliver them in Samaria"

2 Kings 10:2

General Information:
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2 Kings 10:3

set him on his father's throne
Here, sitting on the king's throne means to be appointed as king. Alternate translation: "make him king in his father's place"

for your master's royal line
"your master's descendants." Here the man that they selected to be king is referred to as Ahab's royal line of descendants. Alternate translation: "to defend your master's descendant" or "to defend him"

2 Kings 10:4

But they were terrified
"Then they were very afraid"

the two kings
"two kings, Joram and Ahaziah"

could not stand before Jehu
Here "stand" means to be able to endure under trouble. Alternate translation: "could not endure against Jehu" or "could not resist Jehu"

So how can we stand?
The descendants use the rhetorical question to imply that they cannot stand against Jehu. Alternate translation: "We cannot stand against him either!" or "We cannot resist him either!"

2 Kings 10:5

the man who was over the city
"the mayor of the city." Here to be "over" something means to have authority and responsibility over it. Alternate translation: "the man who was in charge of the city"

they who raised the children
This refers to the people who raised the king's children. Alternate translation: "they who raised the king's children"

Do what is good in your eyes
Here Jehu's "eyes" refer to his "sight." His "sight" refers to what he thinks. Alternate translation: "Do what you judge to be right" or "Do whatever you think is the best"

2 Kings 10:6

wrote a letter the second time to them
Joram had written one letter. This was the next. Alternate translation: "again wrote a letter to them" or "wrote another letter to them"

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on my side
To "be on someone's side" means to be loyal to them and supportive of them. Alternate translation: "loyal to me"

listen
to hear and obey

to my voice
Here Jehu's "voice" refer to what he says. Alternate translation: "to what I say"

you must take the heads ... and come to me
It is implied that they are to bring the heads of the Ahab's descendant and present them to Jehu. Alternate translation: "you must take the heads ... and bring them to me"

you must take the heads of the men of your master's descendants
This refers to killing them and removing their heads. Alternate translation: "kill your master's descendants and cut off their heads"

seventy in number
"70 in number"

who were bringing them up
This means that they were supervising them and teaching them. Alternate translation: "who were raising them" or "who were supervising them"

2 Kings 10:7

seventy persons
"70 persons"

sent them to Jehu
This means that they sent people to deliver the baskets to Jehu. Alternate translation: "sent people to take them to Jehu"

2 Kings 10:8

of the king's sons
"of Ahab's descendants"

2 Kings 10:9

Jehu went out and stood
"Jehu went to the city gate and stood before the people"

You are innocent
It can be stated clearly what they were innocent of. Possible meanings are 1) Alternate translation: "You are innocent of what happened to Joram" or 2) this means that they are not held responsible for the deaths of Joram's family. Alternate translation: "You are innocent of what happened to Joram and his family" or "You are innocent of this matter"

See
Jehu uses this word here to draw the peoples' attention to what he says next. Alternate translation: "Listen" or "Hear my words"

but who killed all these?
Jehu uses a rhetorical question to cause the people to think deeply about the situation. This can be written as a statement. Possible meanings are 1) Alternate translation: "but the men of Samaria are responsible for killing Ahab's 70 descendants" or 2) Alternate translation: "but it was Yahweh's will for these men to die"

2 Kings 10:10

certainly realize
"understand" or "be aware of the fact that"

no part of Yahweh's word ... will fall to the ground
This speaks of everything happening that Yahweh has said will happen as if it were something that did not die and fall to the ground. Alternate translation: "No part of Yahweh's word ... will fail" or "every part of Yahweh's word ... will happen"

Yahweh has done
This speaks of Yahweh causing Ahab's descendants to be killed as if he killed them himself. Alternate translation: "Yahweh has caused to happen"

2 Kings 10:11

So Jehu killed all ... and his priests
Jehu did not kill all of these people personally, rather he commanded for them to be killed. Alternate translation: "So Jehu commanded for all ... to be killed" or "So Jehu commanded for all ... to die"

all who remained
"all who were alive" or "all who were left"

until no survivor remained to him
This means that none of Ahab's family, friends, and loyal officials were alive. Alternate translation: "until all of his people were dead"

2 Kings 10:12

Beth Eked of the shepherd
This was the name of a place where sheep were sheared.

2 Kings 10:13

going down to greet
"going to visit"

the children of the king
"the children of King Joram"

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2 Kings 10:14

Take them alive
This means to capture them, but not to kill them. Alternate translation: "Seize them" or "Capture them"

So they took them alive
"So they captured them"

forty-two men
"42 men"

He did not leave any of them alive
This can be stated in positive form. Alternate translation: "He killed all of them"

2 Kings 10:15

Jehonadab son of Rekab
This is the name of a man.

Is your heart with me, as my heart is with yours? ... "It is."
Here a person's "heart" refers to their loyality. If a person's loyalty is "with someone," it means that they are loyal to that person. Alternate translation: "Will you be loyal to me, as I will be loyal to you? ... 'I will.'"

If it is, give me your hand
"If so, put your hand in mine" or "If so, let us shake hands" In many cultures, when two people shake hands, it confirms their agreement.

2 Kings 10:16

see my zeal
The word "zeal" may be expressed as an adjective. Alternate translation: "see how zealous I am"

2 Kings 10:17

royal line
"entire royal family"

just as was told them before by the word of Yahweh, which he had spoken to Elijah
This can be stated in active form. Alternate translation: "to fulfill the prophecy that Elijah had spoken, which Yahweh gave to him"

2 Kings 10:18

gathered all the people together
"called all the people and had them come to where he was"

all the people together
all the people of the city of Samaria

serve him much
"serve him much more than Ahab did"

2 Kings 10:19

Let no one be left out
"Do not leave anyone out"

Whoever does not come will not live
This means that if they do not come they will be executed. Alternate translation: "We will execute anyone who does not come"

2 Kings 10:20

Announce that there will be an assembly for Baal
"Tell the people to come for an assembly to honor Baal." The messengers were to tell that there would be an assembly and when it would take place.

2 Kings 10:21

Then Jehu sent
This means that he sent messengers to take this message throughout the land. Alternate translation: "Then Jehu sent messengers" or "Then Jehu sent the message"

so that there was not a man left who did not come
This can be stated in positive form. Alternate translation: "so that every worshiper of Baal was there" or "so that every man came"

it was filled
This can be stated in active form. Alternate translation: "they filled it"

2 Kings 10:22

who kept the priest's wardrobe
Here "to keep" something means to care for it and oversee it. Alternate translation: "who was in charge of the priest's wardrobe" or "who cared for the priest's wardrobe"

2 Kings 10:23

he said to the worshipers of Baal
"Jehu said to the people who were in the temple to worship Baal"

but the worshipers of Baal alone
"but that only worshipers of Baal are here"

2 Kings 10:24

If any of the men whom I bring into your hands escapes
Here the "hands" of the men refer to their "control." By being stationed around the temple they were in control of the situation and it was up to them whether people were able to escape or not. Alternate translation: "If any of these men that I brought into your control escapes" or "If any of the men that are inside gets away"

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whoever lets that man escape, his life will be taken for the life of the one who escaped
"we will kill the man who let him escape"

his life will be taken
This can be stated in active form. This is a polite way to refer to a person being killed. Alternate translation: "we will take his life" or "we will kill him"

for the life of the one
"in exchange for the life of the man." Here this man is referred to by his "life" to emphasize that he did not die. Alternate translation: "for the man"

2 Kings 10:25

he said to his bodyguards and to the officers
You may need to state that Jehu came out of the temple before he spoke to the guard. Alternate translation: "he went back outside of the temple of Baal and said to his bodyguards and to the officers"

with the edge of the sword
The men used swords to kill the worshipers of Baal. This phrase refers to their swords. Alternate translation: "with their swords"

threw them out
This means that threw the dead bodies of the people out of the temple. Alternate translation: "threw their dead bodies out of the temple"

2 Kings 10:26

General Information:
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2 Kings 10:27

made it a latrine
"made it a public toilet" A latrine is a bathroom, or a toilet area, usually for a camp or buildings used to house soldiers.

which it is to this day
This means that something has remained in a certain condition until the present time. Alternate translation: "and since then it has always been that way"

2 Kings 10:28

General Information:
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2 Kings 10:29

did not leave the sins of Jeroboam son of Nebat
This speaks of Jehu committing the same sins that Jeroboam committed, as if Jeroboam's sins were a place that Jehu did not leave. Alternate translation: "did not stop committing the kinds of sins that Jeroboam son of Nebat had committed"

Nebat
See how you translated this man's name in [2 Kings 3:3]

2 Kings 10:30

in executing
"in carrying out" or "in accomplishing"

what was right in my eyes
The eyes represent seeing, and seeing represents thoughts or judgment. Alternate translation: "what I judge to be right" or "what I consider to be right"

the house of Ahab
Here Ahab's "house" refers to his "family." Alternate translation: "the family of Ahab"

all that was in my heart
Here the "heart" represents "desire." Alternate translation: "all that I desired for you to do" or "all that I wanted you to do"

sit on the throne
Sitting on the throne represents ruling as king. Alternate translation: "be the kings"

to the fourth generation
This refers to his son, grandson, great-grandson, and great-great-grandson. Alternate translation: "to the 4th generation" or "for four more generations"

2 Kings 10:31

Jehu took no care to walk in the law of Yahweh
Here "walking" refers to "living." Alternate translation: "Jehu was not careful to live according to the law of Yahweh"

with all his heart
Here the "heart" refers to a person's will and desire. Alternate translation: "in everything that he did" or "with all of his will"

He did not turn away from the sins of Jeroboam
To "turn away" from something means to stop doing it. Alternate translation: "Jehu did not stop from sinning in the same ways as Jeroboam"

2 Kings 10:32

began to cut off regions from Israel
"began to cause the territory controlled by Israel to become smaller"

regions
areas of land

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Hazael defeated
Here "Hazael" refers to himself and his army. Alternate translation: "Hazael and his army" or "King Hazael's Aramean army"

Hazael
See how you translated this king's name in [2 Kings 8:8]

2 Kings 10:33

from the Jordan eastward
"from the land east of the Jordan"

Aroer ... Bashan
These are all names of places.

the Arnon
"the Arnon River" This is the name of a river.

2 Kings 10:34

are they not written in the book of the events of the kings of Israel?
This rhetorical question can be written as a statement. See how this phrase is translated in [2 Kings 1:18]

2 Kings 10:35

Jehu lay down with his ancestors, and they buried him in Samaria
This is a polite way of saying that he died. This speaks of him being buried where his ancestors were buried as if he were sleeping with them. Alternate translation: "Jehu died and they buried him in Samaria, where they had also buried his ancestors"

Jehoahaz
This is the name of a man.

2 Kings 10:36

The time that Jehu reigned over Israel in Samaria was twenty-eight years
"Jehu reigned over Israel in Samaria for twenty-eight years"

twenty-eight years
"28 years"

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Chapter 11

1 Now when Athaliah, the mother of Ahaziah, saw that her son was dead, she arose and killed all the royal children. **2** But Jehosheba, a daughter of King Jehoram and sister of Ahaziah, took Joash son of Ahaziah, and hid him away from among the king's sons who were killed, along with his nurse; she put them into a bedroom. They hid him from Athaliah so that he was not killed. **3** He remained with her six years, hidden in the house of Yahweh, while Athaliah reigned over the land.

4 In the seventh year, Jehoiada sent messages and brought the commanders of hundreds of the Carites and of the guard, and brought them to himself, into the temple of Yahweh. He made a covenant with them, and he made them swear an oath in the house of Yahweh. Then he showed them the king's son. **5** He commanded them, saying, "This is what you must do. A third of you who come on the Sabbath will keep watch over the king's house, **6** and a third will be at the Sur Gate, and a third at the gate behind the guardhouse. You shall guard the guardhouse of the temple." **7** The two other groups who are not serving on the Sabbath, you must keep the watch over the house of Yahweh for the king. **8** You must surround the king, every man with his weapons in his hand. Whoever enters within your ranks, let him be killed. You must stay with the king when he goes out, and when he comes in.

9 So the commanders of hundreds obeyed everything Jehoiada the priest commanded. Each one took his men, those who were to come in to serve on the Sabbath, and those who were to stop serving on that Sabbath; and they came to Jehoiada the priest. **10** Then Jehoiada the priest gave the commanders of hundreds the spears and shields that belonged to King David and that were in the house of Yahweh. **11** So the guards stood, each man with his weapon in his hand, from the right side of the temple to the left side, near the altar and the temple, surrounding the king. **12** Then Jehoiada brought out the king's son Joash, put the crown on him, and gave him the covenant decrees. Then they made him king and anointed him. They clapped their hands and said, "Long live the king!"

13 When Athaliah heard the noise of the guard and of the people, she came to the people in the house of Yahweh. **14** She looked, and, behold, the king was standing by the pillar, as the custom was, and the captains and the trumpeters were by the king. All the people of the land were rejoicing and blowing trumpets. Then Athaliah tore her clothes and shouted, "Treason! Treason!" **15** Then Jehoiada the priest ordered the commanders of hundreds who were over the army, saying, "Bring her out between the ranks. Anyone who follows her, kill him with the sword." For the priest had said, "Do not let her be killed in the house of Yahweh." **16** So they seized her as she reached the horses' entrance to the king's house, and there she was killed.

17 Then Jehoiada made a covenant between Yahweh and the king and people, that they should be Yahweh's people, and also between the king and the people. **18** So all the people of the land went to the house of Baal and tore it down. They smashed Baal's altars and his idol figures to pieces, and they killed Mattan, the priest of Baal, in front of those altars. Then Jehoida the priest appointed guards over the temple of Yahweh. **19** Jehoida took with him the commanders of hundreds, the Carites, the guard, and all the people of the land, and together they brought down the king from the house of Yahweh and they went into the king's house, entering by way of the gate of the guards. Joash took his place on the royal throne. **20** So all the people of the land rejoiced, and the city was quiet after Athaliah had been killed with the sword at the king's house.

21 Joash was seven years old when he began to reign.

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2 Kings 11 General Notes

Structure and formatting

This chapter is the beginning of the story of the spiritual revival in Judah under Joash. The people returned to properly worshiping Yahweh. (See: spirit)

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Special concepts in this chapter

Athaliah's evil actions
The mother of the king of Judah, Athaliah, killed all the royal children so that she could rule. She was not able to kill the baby Joash because his aunt hid him in the temple. When Joash was seven years old, the chief priest conspired with the army and made Joash king. They killed Athaliah and destroyed the temple of Baal. (See: temple)

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2 Kings 11:1

Athaliah
This is the name of a woman.

saw that her son was dead
"became aware that her son was dead"

she arose and killed all the royal children
Athaliah did not personally kill the children. Alternate translation: "she commanded her servants to kill all the members of Ahaziah's family who might become king"

2 Kings 11:2

took Joash son of Ahaziah, and hid him away from among the king's sons who were killed, along with his nurse; she put them into a bedroom. They hid him from Athaliah so that he was not killed.
"took Ahaziah's very young son Joash and hid him and his nursemaid in a bedroom in the temple. So he was not killed"

Jehosheba
This is the name of a woman.

Joash
This is the name of a man.

2 Kings 11:3

He remained with her six years, hidden in the house of Yahweh, while Athaliah reigned over the land
This can be stated in active form. Alternate translation: "Joash and Jehosheba hid him in the house of Yahweh for six years while Athaliah ruled the land"

land
This is a metonym for the people who live in the land. Alternate translation: "people of Judah"

2 Kings 11:4

Connecting Statement:
This continues the story of what happens after Joash, the son of King Azahiah, was hidden in the temple after all King Azahiah's other descendants were killed.

In the seventh year
"In the seventh year of Athaliah's reign" or "In year 7 of Athaliah's reign"

Jehoiada
the high priest

the commanders of hundreds
The phrases "commander of hundreds" is probably an official title for a military officer. Possible meanings are 1) the word "hundreds" represents the exact amount of soldiers that each of these commanders led. Alternate translation: "the commanders of 100 soldiers" or 2) the word translated as "hundreds" does not represent an exact number, but is the name of a military division. Alternate translation: "the commanders of military divisions"

Carites
This is the name of a particular group of the royal guards.

brought them to himself
"had them come to meet with him." Jehoiada, the high priest, had these military men report to him at the temple.

Then he showed them the king's son
Jehoiada revealed to them that Joash, King Azahiah's son, was still alive.

2 Kings 11:5

General Information:
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2 Kings 11:6

General Information:
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2 Kings 11:7

General Information:
Jehoiada continues giving directions to the soldiers who will protect King Joash.

for the king
They were to keep watch for the purpose of protecting the king from harm. Alternate translation: "in order to protect King Joash"

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2 Kings 11:8

Whoever enters within your ranks
"Anyone who tries to go past you while you are protecting King Joash." A rank refers to a line of soldiers.

let him be killed
This can be stated in active form. Alternate translation: "you must kill him"

You must stay with the king when he goes out, and when he comes in
These two opposite things are a merism that refers to everything the king does. Alternate translation: "You must stay near the king at all times"

2 Kings 11:9

the commanders of hundreds
The phrase "commander of hundreds" is probably an official title for a military officer. Possible meanings are 1) the word "hundreds" represents the exact amount of soldiers that each of these commanders led. Alternate translation: "the commanders of 100 soldiers" or 2) the word translated as "hundreds" does not represent an exact number, but is the name of a military division. Alternate translation: "the commanders of military divisions" See how you translated this in [2 Kings 11:4]

Each one
"Each commander"

2 Kings 11:10

were in the house of Yahweh
"were stored in the temple"

2 Kings 11:11

from the right side of the temple to the left side, near the altar and the temple
Some versions translate the first two occurrences of "temple" as "palace." These versions say, "from the right side of the palace to the left side of the palace, near the altar and the temple."

2 Kings 11:12

brought out the king's son Joash
Jehoiada, the high priest, brought king Ahaziah's son, Joash, out from the temple apartment where he had been raised in hiding.

gave him the covenant decrees
"presented him with the book of the law"

anointed him
The priest poured olive oil on the head of Joash as a symbol that he was now the king. Alternate translation: "poured some olive oil on Joash's head"

clapped their hands
Clapping their hands was a sign of the happiness of the people at the anointing of the new king.

2 Kings 11:13

the noise of the guard
This refers to the noise made by all the soldiers.

she came to the people in the house of Yahweh
"she came to where the people had gathered at the temple"

2 Kings 11:14

She looked, and, behold, the king was standing
"When she arrived, she was surprised to see King Joash standing"

by the pillar
"by one of the pillars of the temple"

as the custom was
"which was the usual place for the king to stand"

the trumpeters
"the people who played the trumpets"

Athaliah tore her clothes
She tore her clothes to express that she was very upset and angry.

Treason! Treason!
"You are traitors! You have betrayed me!"

2 Kings 11:15

the commanders of hundreds
The phrase "commander of hundreds" is probably an official title for a military officer. Possible meanings are 1) the word "hundreds" represents the exact amount of soldiers that each of these commanders led. Alternate translation: "the commanders of 100 soldiers" or 2) the word translated as "hundreds" does not represent an exact number, but is the name of a military division. Alternate translation: "the commanders of military divisions" See how you translated this in [2 Kings 11:4]

Bring her out between the ranks
"Take her away between two rows of guards" or "Lead her away with a row of soldiers on each side of her." Ranks are lines or rows of soldiers.

Anyone who follows her
It is implied that a person who followed her would be trying to help her. Alternate translation: "Anyone who follows to try to rescue her"

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2 Kings 11:16

they seized her as she reached the horses' entrance to the king's house
Some versions translate this as "the guards seized her and took her to the palace, to the place where horses enter the courtyard."

the horses' entrance to the king's house
"where the horses enter the palace grounds"

2 Kings 11:17

also between the king and the people
"also made a covenant between the king and the people"

2 Kings 11:18

all the people of the land
This is a generalization to show that a large group of people tore down the temple of Baal. Alternate translation: a large number of the people of the land"

the house of Baal
"the temple of Baal"

Mattan
This is the name of a male priest.

2 Kings 11:19

General Information:
They take the new king, Joash, from the temple to the palace.

the commanders of hundreds
The phrase "commander of hundreds" is probably an official title for a military officer. Possible meanings are 1) the word "hundreds" represents the exact amount of soldiers that each of these commanders led. Alternate translation: "the commanders of 100 soldiers" or 2) the word translated as "hundreds" does not represent an exact number, but is the name of a military division. Alternate translation: "the commanders of military divisions" See how you translated this in [2 Kings 11:4]

Carites
This is the name of a particular group of the royal guards.

brought down the king from the house of Yahweh and they went into the king's house
"brought the king from the temple to the palace"

2 Kings 11:20

all the people of the land rejoiced
This is a generalization. It is possible that some did not rejoice. Alternate translation: "many people in the land rejoiced"

the city was quiet
"the city was calm" or "the city was peaceful"

2 Kings 11:21

Joash was seven years old
"Joash was 7 years old"

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Chapter 12

1 In the seventh year of Jehu, the reign of Joash began; he reigned for forty years in Jerusalem. His mother's name was Zibiah, of Beersheba. **2** Joash did what was right in the eyes of Yahweh all the time, because Jehoiada the priest was instructing him. **3** But the high places were not taken away. The people still sacrificed and burned incense on the high places.

4 Joash said to the priests, "All the money that is brought in as sacred offerings into the house of Yahweh, that money for which each person is assessed—whether it is the money collected in the census, or the money received from personal vows, or the money brought in by people motivated by Yahweh in their hearts to give— **5** the priests should receive the money from one of their treasurers and repair whatever damage is found in the temple." **6** But by the twenty-third year of King Joash, the priests had not repaired anything in the temple. **7** Then King Joash called for Jehoiada the priest and for the other priests; he said to them, "Why have you not repaired anything in the temple? Now take no more money from your taxpayers, but take what has been collected for repairs of the temple and give it to those who can make the repairs." **8** So the priests consented to take no more money from the people and not repair the temple themselves.

9 Then, Jehoiada the priest took a chest, bored a hole in its lid, and set it beside the altar, on the right side as one comes into the house of Yahweh. The priests who were guarding the temple entrance put into it all the money that was brought to the house of Yahweh. **10** Whenever they saw that there was much money in the chest, the king's scribe and the high priest would come and put the money in bags and then count it, the money found in the temple of Yahweh. **11** They gave the money that was weighed out into the hands of men who took care of the temple of Yahweh. They paid it out to the carpenters and the builders who worked on the temple of Yahweh, **12** and to the masons and the stonecutters, for buying timber and cutting stone to repair the temple of Yahweh, and for all that was needed to be paid to repair it. **13** But the money that was brought into the house of Yahweh did not pay to make for it any silver cups, lamp trimmers, basins, trumpets, or any gold or silver furnishing. **14** They gave this money to those who did the work of repairing the house of Yahweh. **15** In addition, they did not require the money paid for repairs to be accounted for by the men who received it and paid it to the workmen, because these men practiced faithfulness. **16** But the money for the guilt offerings and the money for the sin offerings was not brought into the temple of Yahweh, because it belonged to the priests.

17 Then Hazael king of Aram attacked and fought against Gath, and took it. Hazael then turned to attack Jerusalem. **18** Joash king of Judah took all the things that Jehoshaphat and Jehoram and Ahaziah, his fathers, kings of Judah, had set apart, and what he had set apart, and all the gold that was found in the storerooms of the houses of Yahweh and of the king and he sent them to Hazael king of Aram. Then Hazael went away from Jerusalem.

19 As for the other matters concerning Joash, all that he did, are they not written in the book of the events of the kings of Judah? **20** His servants arose and plotted together; they attacked Joash in Beth Millo, on the way that goes down to Silla. **21** Jozabad [1] son of Shimeath, and Jehozabad son of Shomer, his servants, attacked him, and he died. They buried Joash with his ancestors in the city of David, and Amaziah, his son, became king in his place.

Footnotes

12:21 [1]Some ancient copies have

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2 Kings 12 General Notes

Structure and formatting

This chapter is the end of the story of the revival in Judah under Joash.

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Special concepts in this chapter

Temple
Joash repaired the temple. In many ways, the temple represents the relationship between the people and Yahweh. (See: temple)

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2 Kings 12:1

In the seventh year of Jehu
"During year 7 of the reign of Jehu over Israel"

the reign of Joash began
"Joash began to reign over Judah"

Zibiah
This was the name of a woman.

Zibiah, of Beersheba
"Zibiah, from the city of Beersheba"

2 Kings 12:2

what was right in the eyes of Yahweh
The eyes represent seeing, and seeing represents thoughts or judgment. Alternate translation: "what Yahweh judges to be right" or "what Yahweh considers to be right"

instructing him
"teaching him"

2 Kings 12:3

But the high places were not taken away
This can be stated in active form. Alternate translation: "But the people did not destroy the high places"

The people still sacrificed and burned incense on the high places
Yawheh forbid the people to worship at these place. This can be made explicit. Alternate translation: "The people continued to go to places that were unacceptable to Yahweh, to make sacrifices and burn incense"

2 Kings 12:4

the money that is brought in as sacred offerings into the house of Yahweh
This refers to money that people gave to support the temple. This money came in three forms that are described in the rest of the sentence.

2 Kings 12:5

General Information:
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2 Kings 12:6

by the twenty-third year of King Joash
"when Joash had been king for twenty three years"

2 Kings 12:7

Why have you not repaired anything in the temple?
Joash asks this question to rebuke the priests. Alternate translation: "You should have been repairing the temple!"

give it to those who can make the repairs
"pay workers who will do the repairs"

2 Kings 12:8

General Information:
This page has intentionally been left blank.

2 Kings 12:9

on the right side as one comes into the house of Yahweh
"on the right side of the entrance to the temple"

put into it
"put into the chest" or "put in the box"

the money that was brought
This can be stated in active form. Alternate translation: "the money that people brought"

2 Kings 12:10

put the money in bags and then count it
Many versions put this in a more logical order such as "count the money and put it in bags."

put the money in bags
Possible meanings are 1) "put the money in bags" or 2) "tied up the money in bags" .

the money found
"the money that they found in the chest"

2 Kings 12:11

weighed out
"counted"

into the hands of men
Here "hands" refers to the men. Alternate translation: "to men"

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who took care of the temple
"who repaired the temple"

carpenters
people who build and repair things made of wood

2 Kings 12:12

masons
people who build with stone

stonecutters
people who cut stones into the correct size and shape

for buying timber and cutting stone
"to buy wood and to cut stone"

for all that was needed to be paid to repair it
"to pay for all of the needed repairs"

2 Kings 12:13

did not pay to make for it any
"was not spent to pay for any of the temple's"

silver cups, lamp trimmers, basins, trumpets, or any gold or silver furnishing
These are items that would have been used by the priests for various temple tasks, such as sacrifices or festivals.

2 Kings 12:14

General Information:
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2 Kings 12:15

they did not require the money paid for repairs to be accounted for by the men who received it and paid it to the workmen
This can be stated in active form. Alternate translation: "they did not require the men who received the money and paid the workmen for the repairs to account for the money"

to be accounted for
to keep a record of how much money was received and spent

2 Kings 12:16

the money for the guilt offerings and the money for the sin offerings was not brought into the temple of Yahweh
It is implied that this money was not used for the repairs. This can be stated in active form. Alternate translation: "they did not use the money from the guilt offerings and the sin offerings to pay for the repairs to the temple of Yahweh"

2 Kings 12:17

Hazael king of Aram attacked ... Hazael then turned to attack
This refers to Hazael's army as well as to Hazael. Alternate translation: "Hazael king of Aram and his army attacked ... Then they turned to attack"

Hazael
This is the name of the king of the country of Syria.

took it
"defeated and took control of it"

2 Kings 12:18

Jehoshaphat and Jehoram and Ahaziah, his fathers
These men were previous kings of Judah.

set apart
"dedicated"

the gold that was found in the storerooms
"the gold that was stored in the storerooms"

Then Hazael went away from Jerusalem
The gifts Joash gave Hazael convinced him not to attack Jerusalem. This can be made explicit. Alternate translation: "So Hazael stopped attacking Jerusalem and left"

2 Kings 12:19

are they not written in the book of the events of the kings of Judah?
This question is used to remind the reader that these things are recorded. See how this phrase is translated in [2 Kings 8:23]

2 Kings 12:20

Silla
The location of this place is unknown.

2 Kings 12:21

Jozabad ... Shimeath ... Jehozabad ... Shomer ... Amaziah
These are names of men.

with his ancestors
"in the place where his ancestors were buried"

became king in his place
"became the next king of Judah"

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Chapter 13

1 In the twenty-third year of Joash son of Ahaziah king of Judah, Jehoahaz son of Jehu began to reign over Israel in Samaria; he reigned seventeen years. **2** He did what was evil in the sight of Yahweh and followed the sins of Jeroboam son of Nebat, who caused Israel to sin; and Jehoahaz did not turn away from them. **3** The anger of Yahweh burned against Israel, and he gave them continually into the hand of Hazael king of Aram and into the hand of Ben-Hadad son of Hazael. **4** So Jehoahaz implored Yahweh, and Yahweh listened to him because he saw the oppression of Israel, how the king of Aram was oppressing them. **5** So Yahweh gave Israel a rescuer, and they escaped from the hand of the Arameans, and the people of Israel began to live in their tents as they had before. **6** Nevertheless, they did not depart from the sins of the house of Jeroboam, who caused Israel to sin, and they continued in them; and the Asherah pole remained in Samaria. **7** The Arameans left Jehoahaz with only fifty horsemen, ten chariots, and ten thousand footmen, for the king of Aram had destroyed them and made them like the chaff at threshing time. **8** As for the other matters concerning Jehoahaz, and all that he did and his power, are they not written in the book of the events of the kings of Israel? **9** So Jehoahaz lay down with his ancestors, and they buried him in Samaria. Jehoash his son became king in his place.

10 In the thirty-seventh year of Joash king of Judah, the reign of Jehoash son of Jehoahaz began over Israel in Samaria; he reigned sixteen years. **11** He did what was evil in the sight of Yahweh. He did not leave behind any of the sins of Jeroboam son of Nebat, by which he had made Israel to sin, but he walked in them. **12** As for the other matters concerning Jehoash, and all that he did, and his might by which he fought against Amaziah king of Judah, are they not written in the book of the events of the kings of Israel? **13** Jehoash lay down with his ancestors, and Jeroboam sat on his throne. Jehoash was buried in Samaria with the kings of Israel.

14 Now Elisha became sick with an illness by which he later died, so Jehoash the king of Israel came down to him and wept over him. He said, "My father, my father, the chariots of Israel and the horsemen are taking you away!" **15** Elisha said to him, "Pick up a bow and some arrows," so Joash picked up a bow and some arrows. **16** Elisha said to the king of Israel, "Put your hand on the bow," so he put his hand on it. Then Elisha laid his hands on the king's hands. **17** Elisha said, "Open the window eastward," so he opened it. Then Elisha said, "Shoot!", and he shot. Elisha said, "This is Yahweh's arrow of victory, the arrow of victory over Aram, for you will attack the Arameans in Aphek until you have consumed them." **18** Then Elisha said, "Take the arrows," so Joash took them. He said to the king of Israel, "Strike the ground with them," and he struck the ground three times, then stopped. **19** But the man of God was angry with him and said, "You should have hit the ground five or six times. Then you would have attacked Aram until you annihilated it, but now you will attack Aram only three times."

20 Then Elisha died, and they buried him. Now marauding bands of Moabites invaded the land at the beginning of the year. **21** As they were burying a certain man, they saw a marauding band of Moabites, so they threw the body into Elisha's grave. As soon as the man touched Elisha's bones, he revived and stood up on his feet.

22 Hazael king of Aram oppressed Israel all the days of Jehoahaz. **23** But Yahweh was gracious to Israel, and had compassion on them and concern for them, because of his covenant with Abraham, Isaac, and Jacob. So Yahweh did not destroy them, and he still has not driven them away from his presence. **24** Hazael king of Aram died, and Ben-Hadad his son became king in his place. **25** Jehoash son of Jehoahaz took back from Ben-Hadad son of Hazael the cities that had been taken from Jehoahaz his father by war. Jehoash attacked him three times, and he recovered those cities of Israel.

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2 Kings 13 General Notes

Structure and formatting

This is the last chapter about Elisha.

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Special concepts in this chapter

Elisha's death
The king of Israel is upset when Elisha is dying. Elisha assures him that he will have three victories over Aram.

Important figures of speech in this chapter

Metaphor
The king compares the protection that Elisha had given Israel to "The chariot of Israel and the horsemen."

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2 Kings 13:1

In the twenty-third year of Joash son of Ahaziah king of Judah
"After Joash had been ruling Judah for almost 23 years"

reign over Israel in Samaria
"rule over the kingdom of Israel located in Samaria"

he reigned seventeen years
"Jehoahaz was king for 17 years"

2 Kings 13:2

what was evil in the sight of Yahweh
The sight of Yahweh represents Yahweh's judgment or evaluation. Alternate translation: "what was evil in Yahweh's judgment" or "what Yahweh considers to be evil"

followed the sins of Jeroboam
"did the same sins as Jeroboam"

Jehoahaz did not turn away from them
Here stopping his sin is spoken of as if he turned away from them. This can also be stated in positive form. Alternate translation: "Jehoahaz did not stop doing the sins of Jeroboam" or "Jehoahaz continued to do the same sins as Jeroboam"

2 Kings 13:3

The anger of Yahweh burned against Israel
Yahweh becoming angry with Israel is spoken of as if his anger was a fire that burned. Alternate translation: "Then Yahweh became very angry with Israel"

gave them continually into the hand of Hazael king of Aram and into the hand of Ben-Hadad son of Hazael
Here "them" refers to Israel and "hand" refers to the power to control them. Alternate translation: "allowed Hazael the king of Aram, and Ben-Hadad, his son, to repeatedly defeat the Israelites in battle"

2 Kings 13:4

implored Yahweh
"prayed to Yahweh"

he saw the oppression of Israel, how the king of Aram was oppressing them
These two phrases mean the same thing and are repeated for emphasis. The abstract noun "oppression" means the same as "the king of Aram was oppressing them." Alternate translation: "he saw how severely the king of Aram was oppressing Israel"

2 Kings 13:5

a rescuer
"someone to rescue them"

they escaped from the hand of the Arameans
Here "hand" refers to the power to control them. Alternate translation: "he enabled them to be free from Aram's power"

their tents
"their homes." The Israelites were living in houses at this time.

2 Kings 13:6

they did not depart from the sins of the house of Jeroboam
To stop sinning is spoken of as if they departed from the sins. This can be stated in positive form. Alternate translation: "Israel did not stop doing the same sins as Jeroboam had done" or "Israel continued to commit the same sins as Jeroboam had committed"

house of Jeroboam
"the family of Jeroboam"

2 Kings 13:7

had destroyed them
"had defeated the army of Jehoahaz"

made them like the chaff at threshing time
The Aramean army had so severely defeated the army of Israel that what remained was so worthless that it is compared to wheat chaff that the laborers walk on at harvest time. Alternate translation: "had crushed them as workers crush chaff under their feet at harvest time"

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2 Kings 13:8

are they not written in the book of the events of the kings of Israel?
This question is used to remind the reader that the acts of Jehoahaz are recorded in another book. See how this phrase is translated in [2 Kings 1:18]

2 Kings 13:9

lay down with his ancestors
This is a polite way of saying that he died.

Jehoash
This is a man's name. Many translations read, "Joash."

2 Kings 13:10

In the thirty-seventh year of Joash king of Judah
"After Joash had ruled Judah for almost 37 years"

the reign of Jehoash son of Jehoahaz began over Israel in Samaria
"Jehoash son of Jehoahaz began to rule over Israel in Samaria"

Jehoash
This was a king of Israel who was the son of Jehoahaz.

2 Kings 13:11

He did what was evil in the sight of Yahweh
Here "sight" represents God's thoughts or judgment. Alternate translation: "He did things that Yahweh considers to be evil"

He did not leave behind any of the sins of Jeroboam
To stop sinning is spoken of as if he left behind the sins. This can be stated in positive form. Alternate translation: "Jehoash did not stop committing the same sins as Jeroboam" or "Jehoash kept committing the same sins as Jeroboam"

by which he had made Israel to sin
"by which Jeroboam had caused Israel to sin"

but he walked in them
To sin is spoken of as if he was walking along a sinful path. Alternate translation: "but Jehoash continued to do these same sins"

2 Kings 13:12

his might by which he fought against Amaziah king of Judah
Here the strength of Jehoash's army is spoken of as Jehoash's "might." Alternate translation: "the power that his army showed when they fought against the army of Amaziah king of Judah"

are they not written in the book of the events of the kings of Israel?
This question is used to remind the reader that the acts of Jehoahaz are recorded in another book. See how this phrase is translated in [2 Kings 1:18]

2 Kings 13:13

Jehoash lay down with his ancestors
This a polite way to say that Jehoash died.

Jeroboam sat on his throne
Here "sat on his throne" refers to ruling as king. Alternate translation: "Jeroboam became king after him" or "Jeroboam began to rule after him"

2 Kings 13:14

wept over him
"wept because Elisha was sick"

My father, my father
Elisha was not the king's literal father. King Joash used this term as a sign of respect.

the chariots of Israel and the horsemen are taking you away
This is a reference to Elijah going to heaven in [2 Kings 2:11]

the horsemen
This refers to the men who drove the chariots. This can be made explicit. Alternate translation: "the drivers of the chariots"

2 Kings 13:15

General Information:
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2 Kings 13:16

General Information:
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2 Kings 13:17

General Information:
Elisha continues to talk to Joash, king of Israel.

Open the window eastward
"open the window that faces east" or "open that window towards the east"

so he opened it
Since this happens after Joash takes the bow and arrows, he may have had a servant open the window. Alternate translation: "So a servant opened it"

he shot
"Joash shot the arrow"

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This is Yahweh's arrow of victory, the arrow of victory over Aram
The relationship between the arrow and victory can be stated explicitly. Alternate translation: "This arrow is a sign from Yahweh that he will give you victory over Aram" or "This arrow symbolizes the victory Yahweh will give you over Aram"

Aphek
This was a city in the land of Israel.

2 Kings 13:18

General Information:
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2 Kings 13:19

But the man of God was angry with him
"But Elisha was angry with King Joash"

until you annihilated it
"until you completely destroyed it" or "until they were completely wiped out"

2 Kings 13:20

Now
This word marks a stop in the main story. This new section gives background information for the part of the story that follows.

at the beginning of the year
"each year during spring"

2 Kings 13:21

As they were burying a certain man
"As some Israelites were burying a man's body"

they saw a marauding band of Moabites
It can be made explicit that they were afraid of the Moabites. Alternate translation: "they saw a group of Moabite raiders coming toward them and they were afraid"

Elisha's grave
"the grave where Elisha was buried"

As soon as the man touched Elisha's bones
Here "the man" refers to his dead body. This can be made explicit. Alternate translation: "As soon as the dead man's body touched the bones of Elisha"

he revived and stood up on his feet
"the dead man came back to life and stood up"

2 Kings 13:22

General Information:
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2 Kings 13:23

But Yahweh was gracious to Israel, and had compassion on them and concern for them
It may be helpful to divide this sentence into shorter parts. Alternate translation: "But Yahweh was very kind to the Israelite people. He helped them"

So Yahweh did not destroy them
Yahweh's covenant is the reason he did not destroy Israel. This can be made explicit. Alternate translation: "This is the reason that Yahweh did not destroy them" or "Because of his covenant, Yahweh did not destroy them"

has not driven them away from his presence
Yahweh's rejection is spoken of as if he had physically driven Israel away from where he was. Alternate translation: "has not rejected them"

2 Kings 13:24

Hazael ... Ben-Hadad
These are names of kings.

became king in his place
"became king after him"

2 Kings 13:25

Jehoash ... Jehoahaz
These are names of kings.

Jehoash attacked him three times
Here "Jehoash" and "him" refer to the kings and their armies. Alternate translation: "Jehoash's army attacked Ben-Hadad's army three times"

he recovered those cities of Israel
"Jehoash took back control of the Israelite cities that Ben-Hadad had captured"

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Chapter 14

1 In the second year of Jehoash son of Jehoahaz, king of Israel, Amaziah son of Joash, king of Judah, began to reign. **2** He was twenty-five years old when he began to reign; he reigned twenty-nine years in Jerusalem. His mother's name was Jehoaddan, of Jerusalem. **3** He did what was right in the eyes of Yahweh, yet not like David his father. He did everything that Joash, his father, had done. **4** But the high places were not taken away. The people still sacrificed and burned incense at the high places. **5** It came about that as soon as his rule was well established, he killed the servants who had murdered his father, the king. **6** Yet he did not put to death the sons of the murderers, according to what was written in the book of the law of Moses, as Yahweh had commanded, saying, "Fathers must not be put to death because of their children, neither must the children be put to death because of their fathers. But each one must die for his own sin." **7** He killed ten thousand soldiers of Edom in the Valley of Salt; he also took Sela in war and called it Joktheel, which is what it is called to this day.

8 Then Amaziah sent messengers to Jehoash son of Jehoahaz son of Jehu king of Israel, saying, "Come, let us meet each other face to face in battle." **9** But Jehoash the king of Israel sent messengers back to Amaziah king of Judah, saying, "A thistle that was in Lebanon sent a message to a cedar in Lebanon, saying, 'Give your daughter to my son for a wife,' but a wild beast in Lebanon walked by and trampled down the thistle. **10** You have indeed attacked Edom, and your heart has lifted you up. Take pride in your victory, but stay at home, for why should you cause yourself trouble and fall, both you and Judah with you?"

11 But Amaziah would not listen. So Jehoash king of Israel attacked and he and Amaziah king of Judah met each other face to face at Beth Shemesh, which belongs to Judah. **12** Judah was defeated by Israel, and every man fled to his tent. **13** Jehoash king of Israel, captured Amaziah, king of Judah son of Jehoash son of Ahaziah, at Beth Shemesh. He came to Jerusalem and tore down the wall of Jerusalem from the Ephraim Gate to the Corner Gate, four hundred cubits in distance. **14** He took all the gold and silver, all the objects that were found in the house of Yahweh, and the valuable things in the king's palace, with hostages also, and returned to Samaria.

15 As for the other matters concerning Jehoash, all that he did, his power, and how he fought with Amaziah king of Judah, are they not written in the book of the events of the kings of Israel? **16** Then Jehoash lay down with his ancestors and was buried in Samaria with the kings of Israel, and Jeroboam, his son, became king in his place.

17 Amaziah son of Joash, king of Judah, lived fifteen years after the death of Jehoash son of Jehoahaz, king of Israel. **18** As for the other matters concerning Amaziah, are they not written in the book of the events of the kings of Judah? **19** They made a conspiracy against Amaziah in Jerusalem, and he fled to Lachish. He fled to Lachish, but they sent men after him to Lachish and killed him there. **20** They brought him back on horses, and he was buried with his ancestors in Jerusalem in the city of David. **21** All the people of Judah took Azariah, who was sixteen years old, and made him king in place of his father Amaziah. **22** It was Azariah who rebuilt Elath and restored it to Judah, after King Amaziah lay down with his ancestors.

23 In the fifteenth year of Amaziah son of Joash king of Judah, Jeroboam son of Jehoash king of Israel began to reign in Samaria; he reigned forty-one years. **24** He did what was evil in the sight of Yahweh. He did not depart from any of the sins of Jeroboam son of Nebat, who had caused Israel to sin. **25** He restored the border of Israel from Lebo Hamath to the Sea of the Arabah, following the commands of the word of Yahweh, the God of Israel, which he had spoken through his servant Jonah son of Amittai, the prophet, who was from Gath Hepher. **26** For Yahweh saw the suffering of Israel, that it was very bitter for everyone, both slave and free, and that there was no rescuer for Israel. **27** But Yahweh had not said that he would blot out the name of Israel from under heaven, so he delivered them by the hand of Jeroboam son of Jehoash.

28 As for the other matters concerning Jeroboam, all that he did, his power, how he waged war and recovered Damascus and Hamath, which had belonged to Judah, for Israel, are they not written in the book of the events of the kings of Israel? **29** Jeroboam lay down with his ancestors, with the kings of Israel, and Zechariah his son became king in his place.

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2 Kings 14 General Notes

Structure and formatting

The text begins to alternate between the kingdoms of Israel and Judah again.

Special concepts in this chapter

Pride

Pride in one's success can make a person attempt and fail at something else. Amaziah defeated Edom so he wanted to fight Israel. But Israel defeated him and thoroughly humiliated him.

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2 Kings 14:1

In the second year of Jehoash son of Jehoahaz, king of Israel

"When Jehoash son of Jehoahaz had been king of Israel for almost two years"

Amaziah son of Joash, king of Judah, began to reign

"Amaziah son of Joash, became the king of Judah"

2 Kings 14:2

He was twenty-five years old when he began to reign

"He was 25 years old when he became king"

he reigned twenty-nine years in Jerusalem

"he was the king in Jerusalem for 29 years"

Jehoaddan

2 Kings 14:3

He did what was right in the eyes of Yahweh, yet not like David his father

Here "the eyes of Yahweh" refers to his sight, and his sight refers to his judgment. Alternate translation: "Amaziah did many things that pleased Yahweh, but he did not do as many things that pleased Yahweh as King David had done"

He did everything that Joash, his father, had done

Joash obeyed Yahweh and did good things. This can be made explicit. Alternate translation: "He did the same good things that his father Joash had done"

2 Kings 14:4

General Information:

The story of Amaziah's rule as king of Judah continues.

But the high places were not taken away

This can be stated in active form. The high places were used for pagan worship. This can be made explicit. Alternate translation: "But he did not remove the high places"

sacrificed and burned incense at the high places

The high places were used for pagan worship. This can be made explicit. Alternate translation: "sacrificed and burned incense to pagan gods at the high places"

2 Kings 14:5

It came about

This is used to introduce a new event.

as soon as his rule was well established

This can be stated in active form. Alternate translation: "as soon as Amaziah securely established his royal rule and kingly authority"

he killed the servants

Amaziah probably ordered other people to kill the officials. Alternate translation: "he made his servants execute the officials"

2 Kings 14:6

General Information:

The narrator tells about what king Amaziah did after his father King Joash was murdered.

Yet he did not put to death the sons of the murderers

King Amaziah did not order his servants to kill the children of the men who killed his father. If he was going to have them executed though, he would have commanded his servants do it, he would not have done it himself. Alternate translation: "But he did not tell his servants to execute those officials' children"

the sons of the murderers, according to what was written in the book of the law of Moses

"the sons of the murderers. He obeyed what was written in the book of the law of Moses"

Fathers must not be put to death because of their children, neither must the children be put to death because of their fathers

This can be stated in active form. Alternate translation: "People must not kill the fathers for the sins of their children, and they must not kill the children for the sins of their parents"

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2 Kings 14:7

He killed
Here "He" refers to his army. Alternate translation: "Amaziah's army killed" or "Amaziah's soldiers killed"

ten thousand soldiers
"10,000 soldiers"

Valley of Salt
This is the name of a place that is located south of the Dead Sea.

he also took Sela in war
Here the word "he" refers to King amaziah and represents himself and his army. Alternate translation: "King Amaziah's army captured the city of Sela"

Sela ... Joktheel
They renamed the city of Sela. The new name was Joktheel.

2 Kings 14:8

Then Amaziah sent messengers to Jehoash son of Jehoahaz son of Jehu king of Israel, saying, "Come, let us meet each other face to face in battle."
Here "each other" also included their armies. Alternate translation: "Then Amaziah sent messengers to King Jehoash of Israel, saying, 'Come here and let us and our armies fight each other in battle.'"

2 Kings 14:9

A thistle that was in Lebanon ... trampled down the thistle
This is a word picture and a riddle. A cedar tree is great and a thistle is small and worthless. Jehoash compares himself to the cedar and Amaziah to the thistle and warns Amaziah not to attack. If you have a similar comparison in your own language, you can use it.

thistle
type of bush with thorns

saying, 'Give your daughter to my son for a wife,'
This direct quotation can be stated as an indirect quotation. Alternate translation: "asking the cedar to give his daughter to the thistle's son for a wife"

2 Kings 14:10

You have indeed attacked Edom
This is the warning part of Jehoash's message to Amaziah. "Amaziah, you have definitely defeated Edom"

your heart has lifted you up
This is an idiom that refers to being proud. Alternate translation: "you are very proud of what you have done"

Take pride in your victory
"Be content with your victory"

for why should you cause yourself trouble and fall
Jehoash uses this question to warn Amaziah not to attack him. Alternate translation: "for you should not cause trouble for yourself and suffer defeat"

2 Kings 14:11

But Amaziah would not listen
Here "listen" refers to obeying the warning. Alternate translation: "However, Amaziah would not obey Jehoash's warning"

So Jehoash king of Israel attacked ... Amaziah king of Judah met each other
The armies of these kings went to battle with them. Alternate translation: "So Jehoash and his army went to fight Amaziah and his army and they met each other"

Beth Shemesh
This is a town in Judah near the border of Israel.

2 Kings 14:12

Judah was defeated by Israel
This can be stated in active form. Alternate translation: "Israel defeated Judah"

every man fled to his tent
"all the men in the army of Judah ran home." The people of Judah lived in houses at this time.

2 Kings 14:13

General Information:
This is what happened after the army of Israel defeated the army of Judah at Beth Shemesh.

He came
Here "He" refers to Jehoash and his army. Alternate translation: "Jehoash and his army came ... Jehoash's soldiers took"

Ephraim Gate ... Corner Gate
There are the names of gates in the wall of Jerusalem.

four hundred cubits
"about 180 meters"

cubits
A cubit was about 46 centimeters.

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2 Kings 14:14

He took
Here "He" refers to Jehoash and his army. Alternate translation: "Jehoash and his army came ... Jehoash's soldiers took"

with hostages also, and returned to Samaria
This implies that Jehoash needed to take these hostages to prevent Amaziah from attacking again. This can be made explicit. Alternate translation: "and they also took to Samaria some prisoners to make sure that Amaziah would cause them no more trouble"

2 Kings 14:15

are they not written in the book of the events of the kings of Israel?
This question is used to remind the reader that the acts of Jehoahaz are recorded in another book. See how this phrase is translated in [2 Kings 1:18]

2 Kings 14:16

Then Jehoash lay down with his ancestors
This is a polite way to say that he died. Alternate translation: "Then Jehoash died"

became king in his place
"became king after him"

2 Kings 14:17

General Information:
This page has intentionally been left blank.

2 Kings 14:18

are they not written in the book of the events of the kings of Judah?
This question is used to remind the reader that these things are recorded. See how this phrase is translated in [2 Kings 8:23]

2 Kings 14:19

They made a conspiracy against Amaziah in Jerusalem
A conspiracy is a secret plan to do harm to someone or something. Alternate translation: "Some people in Jerusalem plotted against Amaziah"

Lachish
This is a city in southwestern Judah.

but they sent men after him to Lachish
The men who made the conspiracy sent other men to follow Amaziah to Lachish.

2 Kings 14:20

General Information:
This is what happened after the death of King Amaziah.

They brought him back on horses
"They brought Amaziah's body back on horses"

2 Kings 14:21

All the people of Judah took Azariah, who was sixteen years old, and made him king in place of his father Amaziah
This is a generalization. Some people may not have wanted him to be king. Alternate translation: "The people of Judah took the 16 year-old Azariah and made him king after his father, Amaziah"

Azariah
This king is better known today by the name "Uzziah."

2 Kings 14:22

It was Azariah who rebuilt Elath
Azariah did not do this alone. Alternate translation: "It was Azariah who ordered Elath to be rebuilt" or "It was Azariah who supervised the rebuilding of Elath"

Elath
a city in Judah

restored it to Judah
"returned it to Judah"

lay down with his ancestors
This is a poetic way to say he died.

2 Kings 14:23

General Information:
This describes what King Uzziah did after he became king.

In the fifteenth year of Amaziah
"In year 15 of Amaziah"

forty-one years
"41 years"

2 Kings 14:24

evil in the sight of Yahweh
Here "sight" is a metaphor for judging or considering. Alternate translation: "evil according to Yahweh" or "what Yahweh considered to be evil"

He did not depart from any of the sins of Jeroboam
To stop sinning is spoken of as leaving a path. This can be stated in positive form. Alternate translation: "He did not stop committing the same

sins as Jeroboam" or "He continued to commit the same sins as Jeroboam"

2 Kings 14:25

He restored the border
This means his army restored the land up to the border. Alternate translation: "His soldiers conquered again some of the territory that had previously belonged to Israel"

Lebo Hamath
This city was also called Hamath.

the Sea of the Arabah
"the Dead Sea"

2 Kings 14:26

it was very bitter
Suffering that was difficult is spoken of as if it had a bitter taste. Alternate translation: "it was very difficult"

there was no rescuer for Israel
"there was no one who could rescue Israel"

2 Kings 14:27

blot out
To completely destroy Israel is spoken of as if Yahweh wiped them away with a cloth. Alternate translation: "completely destroy"

the name of Israel
Here "the name of Israel" represents all of Israel and its inhabitants. Alternate translation: "the Israelite people"

under heaven
"on earth"

so he delivered them by the hand of Jeroboam son of Jehoash
Here "hand" is a metonym for power. Also, "Jehoash" is a synecdoche representing Jehoash and his army. Alternate translation: "so he caused King Jeroboam and his army to rescue them"

2 Kings 14:28

are they not written in the book of the events of the kings of Israel?
This question is used to remind the reader that the acts of Jehoahaz are recorded in another book. See how this phrase is translated in [2 Kings 1:18]

2 Kings 14:29

Jeroboam lay down with his ancestors, with the kings of Israel
This is a polite way to say that he died and was buried. Alternate translation: "Jeroboam died, and was buried where the other kings of Israel were buried"

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Chapter 15

1 In the twenty-seventh year of Jeroboam king of Israel, Azariah son of Amaziah king of Judah began to reign. **2** Azariah was sixteen years old when he began to reign, and he reigned for fifty-two years in Jerusalem. His mother's name was Jekoliah, and she was from Jerusalem. **3** He did what was right in the eyes of Yahweh, just as his father Amaziah had done. **4** However, the high places were not taken away. The people still sacrificed and burned incense at the high places. **5** Yahweh afflicted the king so that he was a leper to the day of his death and lived in a separate house. Jotham, the king's son, was over the household and ruled the people of the land. **6** As for the other matters concerning Azariah, all that he did, are they not written in the book of the events of the kings of Judah? **7** So Azariah lay down with his ancestors; they buried him with his ancestors in the city of David. Jotham, his son, became king in his place.

8 In the thirty-eighth year of Azariah king of Judah, Zechariah son of Jeroboam reigned over Israel in Samaria for six months. **9** He did what was evil in the sight of Yahweh, as his fathers had done. He did not depart from the sins of Jeroboam son of Nebat, who had caused Israel to sin. **10** Shallum son of Jabesh conspired against Zechariah, attacked him in Ibleam, and put him to death. Then he became king in his place. **11** As for the other matters concerning Zechariah, they are written in the book of the events of the kings of Israel. **12** This was the word of Yahweh that he spoke to Jehu, saying, "Your descendants will sit on the throne of Israel to the fourth generation." That is what happened.

13 Shallum son of Jabesh began to reign in the thirty-ninth year of Uzziah king of Judah, and he reigned only one month in Samaria. **14** Menahem son of Gadi went up from Tirzah to Samaria. There he attacked Shallum son of Jabesh, in Samaria. He put him to death and became king in his place. **15** As for the other matters concerning Shallum and the conspiracy that he formed, they are written in the book of the events of the kings of Israel. **16** Then Menahem attacked Tiphsah and all who were there, and the borders around Tirzah, because they did not open up the city to him. So he attacked it, and he ripped open all the pregnant women in that village. [1]**17** In the thirty-ninth year of Azariah king of Judah, Menahem son of Gadi began to reign over Israel; he reigned ten years in Samaria. **18** He did what was evil in the sight of Yahweh. For his whole life, he did not depart from the sins of Jeroboam son of Nebat, who had caused Israel to sin. **19** Then Pul the king of Assyria came against the land, and Menahem gave Pul one thousand talents of silver, so that Pul's support might be with him to strengthen the kingdom of Israel in his hand. **20** Menahem exacted this money from Israel by requiring each of the wealthy, powerful men to pay fifty shekels of silver to him to give to the king of Assyria. So the king of Assyria turned back and did not stay there in the land. **21** As for the other matters concerning Menahem, and all that he did, are they not written in the book of the events of the kings of Israel? **22** So Menahem lay down with his ancestors, and Pekahiah his son became king in his place.

23 In the fiftieth year of Azariah king of Judah, Pekahiah son of Menahem began to reign over Israel in Samaria; he reigned two years. **24** He did what was evil in the sight of Yahweh. He did not leave behind the sins of Jeroboam son of Nebat, by which he had caused Israel to sin. **25** Pekahiah had an officer named Pekah son of Remaliah, who conspired against him. Along with fifty men of Gilead, Pekah killed Pekahiah as well as Argob and Arieh in Samaria, in the citadel of the king's palace. Pekah killed Pekahiah and became king in his place. **26** As for the other matters concerning Pekahiah, all that he did, they are written in the book of the events of the kings of Israel.

27 In the fifty-second year of Azariah king of Judah, Pekah son of Remaliah began to reign over Israel in Samaria; he reigned twenty years. **28** He did what was evil in the sight of Yahweh. He did not depart from the sins of Jeroboam son of Nebat, who had caused Israel to sin.

29 In the days of Pekah king of Israel, Tiglath-Pileser king of Assyria came and took Ijon, Abel Beth Maakah, Janoah, Kedesh, Hazor, Gilead, Galilee, and all the land of Naphtali. He carried away the people to Assyria. **30** So Hoshea son of Elah formed a conspiracy against Pekah son of Remaliah. He attacked him and put him to death. Then he became king in his place, in the twentieth year of Jotham son of Uzziah. **31** As for the other matters concerning Pekah, all that he did, they are written in the book of the events of the kings of Israel.

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32 In the second year of Pekah son of Remaliah, king of Israel, Jotham son of Uzziah, king of Judah began to reign. **33** He was twenty-five years old when he began to reign; he reigned sixteen years in Jerusalem. His mother's name was Jerushah; she was the daughter of Zadok. **34** Jotham did what was right in the eyes of Yahweh, just as his father Uzziah had done. **35** However, the high places were not taken away. The people still sacrificed and burned incense at the high places. Jotham built the upper gate of the house of Yahweh. **36** As for the other matters concerning Jotham, and all that he did, are they not written in the book of the events of the kings of Judah? **37** In those days Yahweh began to send against Judah Rezin the king of Aram, and Pekah son of Remaliah. **38** Jotham lay down with his ancestors and was buried with his ancestors in the city of David, his ancestor. Then Ahaz, his son, became king in his place.

Footnotes

15:16 [1]Instead of

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2 Kings 15 General Notes

Special concepts in this chapter

Israel's evil

Israel assassinated one king after another. The Assyrians began attacking Israel. (See: evil)

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2 Kings 15:1

In the twenty-seventh year of Jeroboam

It can be stated clearly that this is the twenty-seventh year of his reign. Alternate translation: "In year 27 of the reign of Jeroboam"

Azariah

This king is better known today by the name "Uzziah."

2 Kings 15:2

Jekoliah

This is the name of Azariah's mother.

2 Kings 15:3

He did what was right

"Azariah did what was right"

what was right in the eyes of Yahweh

The eyes represent seeing, and seeing represents thoughts or judgment. Alternate translation: "what was right in Yahweh's judgment" or "what Yahweh considers to be right"

2 Kings 15:4

the high places were not taken away

This can be stated in active form. Alternate translation: "no one took away the high places" or "Azariah did not have anyone take the high places away"

were not taken away

Being taken away represents being destroyed. Alternate translation: "were not destroyed"

2 Kings 15:5

to the day of his death

The abstract noun "death" can be expressed with the verb "die." Alternate translation: "until the day he died"

Jotham, the king's son, was over the household

The word "household" refers to the people living in the king's palace. Because Azariah was a leper, he had to live in a separate house. So his son, Jotham, took charge over the palace.

was over the household

Being over the household represents having authority over those in it. Alternate translation: "was in charge of the household" or "had authority over those in Azariah's palace"

2 Kings 15:6

are they not written ... Judah?

This question is used to either inform or remind the readers that the information about Azariah is in this other book. This can also be stated in active form. See how you translated this in [2 Kings 8:23]

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2 Kings 15:7

Azariah lay down with his ancestors
This is a polite way of saying that he died. Alternate translation: "Azariah died as his ancestors had" or "like his ancestors, Azariah died"

they buried him with his ancestors
"his family buried him where his ancestors had been buried"

became king in his place
The phrase "in his place" is a metaphor meaning "instead of him." Alternate translation: "became king instead of Azariah"

2 Kings 15:8

In the thirty-eighth year of Azariah king of Judah
It can be stated clearly that this is the thirty-eighth year of his reign. Alternate translation: "In year 38 of the reign of Azariah king of Judah"

Zechariah son of Jeroboam
This Jeroboam was the second king of Israel that had that name. He was the son of King Jehoash.

reigned over Israel in Samaria for six months
Samaria is the city that Zechariah lived in when he was king of Israel. Alternate translation: "lived in Samaria and reigned over Israel for six months"

2 Kings 15:9

He did what was evil
"Zechariah did what was evil"

what was evil in the sight of Yahweh
The sight of Yahweh represents Yahweh's judgment. See how you translated this in [2 Kings 3:2]

He did not depart from the sins of Jeroboam son of Nebat
Departing from sins represents refusing to do those sins. Alternate translation: "Zechariah did not refuse to commit the sins of Jeroboam son of Nebat" or "He sinned as Jeroboam son of Nebat had sinned"

Jeroboam son of Nebat
This Jeroboam was the first king of the ten northern tribes that made up the kingdom of Israel.

who had caused Israel to sin
Here the word "Israel" represents the people of the kingdom of Israel. Alternate translation: "who had caused the people of Israel to sin"

2 Kings 15:10

Shallum ... Jabesh
These are the names of two men.

against Zechariah
"against King Zechariah"

Ibleam
This was the name of a city.

Then he became king in his place
"Then Shallum became king in Zechariah's place"

2 Kings 15:11

they are written in the book of the events of the kings of Israel
This can be stated in active form. Alternate translation: "you can read about them in the book of the events of the kings of Israel"

2 Kings 15:12

This was the word of Yahweh
It can be stated clearly that the events described in verse 10 fulfilled the word of Yahweh. Alternate translation: "What happened to Zechariah was according to the word of Yahweh" or "What happened to Zechariah fulfilled the word of Yahweh"

Your descendants will sit on the throne of Israel to the fourth generation
Sitting on the throne represents being the king. Alternate translation: "Your descendants will be the kings of Israel for four generations"

2 Kings 15:13

Shallum ... Jabesh
These are the names of two men. See how you translated these names in [2 Kings 15:10]

in the thirty-ninth year of Uzziah king of Judah
It can be stated clearly that this is the thirty-ninth year of his reign. Alternate translation: "in year 39 of the reign of Uzziah king of Judah"

Uzziah
Some ancient manuscripts and modern translations read, "Azariah."

he reigned only one month in Samaria
Samaria is the city that he lived in when was king of Israel. Alternate translation: "Shallum lived in Samaria and reigned over Israel for only one month"

2 Kings 15:14

Menahem ... Gadi
These are the names of two men.

became king in his place
The phrase "in his place" is a metaphor meaning "instead of him." Alternate translation: "became king instead of Shallum"

2 Kings 15:15

the conspiracy that he formed
The abstract noun "conspiracy" can be translated with the verb "plan." It can be stated clearly what this conspiracy was. Alternate translation: "how he planned to murder King Zechariah" or "and how he murdered King Zechariah"

they are written in the book of the events of the kings of Israel
This can be stated in active form. Alternate translation: "you can read about them in the book of the events of the kings of Israel"

2 Kings 15:16

Tiphsah
This is the name of a city. Some versions have "Tappuah," which is the name of another city.

2 Kings 15:17

In the thirty-ninth year of Azariah king of Judah
It can be stated clearly that this is the thirty-ninth year of his reign. Alternate translation: "In year 39 of the reign of Azariah king of Judah"

2 Kings 15:18

what was evil in the sight of Yahweh
The sight of Yahweh represents Yahweh's judgment. See how you translated this in [2 Kings 3:2]

For his whole life
The abstract noun "life" can be translated with the verb "live." Alternate translation: "The whole time that he lived"

he did not depart from the sins of Jeroboam son of Nebat
Departing from sins represents refusing to do those sins. Alternate translation: "Zechariah did not refuse to commit the sins of Jeroboam son of Nebat" or "He sinned as Jeroboam son of Nebat had sinned"

who had caused Israel to sin
Here the word "Israel" represents the people of the kingdom of Israel. Alternate translation: "who had caused the people of Israel to sin"

2 Kings 15:19

Pul the king of Assyria came against the land
The phrase "Pul the king of Assyria" represents Pul and his army. Alternate translation: "Pul the king of Assyria came with his army against the land"

Pul the king of Assyria
Pul is the name of a man who was king of Assyria. He was also named Tiglath-Pileser.

came against the land
The phrase "came against" is an idiom meaning to attack. "The land" refers to the land of Israel and represents the people who live there. Alternate translation: "came with his army to attack the people of Israel"

one thousand talents of silver
"1000 talents of silver." You may convert this to a modern measure. Alternate translation: "thirty-three thousand kilograms of silver" or "thirty-three metric tons of silver"

so that Pul's support might be with him
The abstract noun "support" can be translated with the verb "support." Alternate translation: "so that Pul might support him"

to strengthen the kingdom of Israel in his hand
Having the kingdom in his hand represents ruling the kingdom. Alternate translation: "to strengthen his rule over the kingdom of Israel"

2 Kings 15:20

exacted this money from Israel
"took this money from Israel"

powerful men
These were important leaders, not strong soldiers.

fifty shekels of silver
You may convert this to a modern measure. Alternate translation: "six hundred grams of silver" or "three-fifths of a kilogram of silver"

did not stay there in the land
"did not stay there in Israel"

2 Kings 15:21

are they not written ... Israel?
This question is used to either inform or remind the readers that the information about Menahem is in this other book. See how you translated this in [2 Kings 1:18]

2 Kings 15:22

Menahem lay down with his ancestors
This is a polite way of saying that he died. See how you translated this in [2 Kings 10:35]

Pekahiah
This a man's name.

became king in his place
The phrase "in his place" is a metaphor meaning "instead of him." Alternate translation: "became king instead of Menahem"

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2 Kings 15:23

In the fiftieth year of Azariah king of Judah
It can be stated clearly that this is the fiftieth year of his reign. Alternate translation: "In year 50 of the reign of Azariah king of Judah"

Pekahiah
This is a man's name.

2 Kings 15:24

what was evil in the sight of Yahweh
The sight of Yahweh represents Yahweh's judgment. See how you translated this in [2 Kings 3:2]

He did not leave behind the sins of Jeroboam son of Nebat
Leaving behind sins represents refusing to do those sins. Alternate translation: "Pekahiah did not refuse to commit the sins of Jeroboam son of Nebat" or "He sinned as Jeroboam son of Nebat had sinned"

he had caused Israel to sin
Here the word "Israel" represents the people of the kingdom of Israel.

2 Kings 15:25

Pekah ... Remaliah
These are men's names.

conspired against him
"secretly planned to kill Pekahiah"

fifty men
"50 men"

Argob ... Arieh
These are men's names.

the citadel of the king's palace
"the fortified part of the king's palace" or "the safe place in the king's palace"

became king in his place
The phrase "in his place" is a metaphor meaning "instead of him." Alternate translation: "became king instead of Pekahiah"

2 Kings 15:26

they are written in the book of the events of the kings of Israel
This can be stated in active form. Alternate translation: "you can read about them in the book of the events of the kings of Israel"

2 Kings 15:27

In the fifty-second year of Azariah king of Judah
It can be stated clearly that this is the fifty-second year of his reign. Alternate translation: "In year 52 of the reign of Azariah king of Judah"

2 Kings 15:28

what was evil in the sight of Yahweh
The sight of Yahweh represents Yahweh's judgment. See how you translated this in [2 Kings 3:2]

He did not depart from the sins of Jeroboam son of Nebat
Departing from sins represents refusing to do those sins. Alternate translation: "Zechariah did not refuse to commit the sins of Jeroboam son of Nebat" or "He sinned as Jeroboam son of Nebat had sinned"

2 Kings 15:29

In the days of Pekah king of Israel
It can be stated clearly that this refers to the time of Pekah's reign. Alternate translation: "In the days of the reign of Pekah king of Israel" or "During the time that Pekah was king of Israel"

Tiglath-Pileser
In [2 Kings 15:19]

Ijon ... Abel Beth Maakah ... Janoah ... Kedesh ... Hazor ... Gilead ... Galilee ... Naphtali
These are the names of cities or regions.

He carried away the people to Assyria
Here "He" refers to Tiglath-Pileser and represents him and his army. Carrying the people to Assyria represents forcing them to go to Assyria. Alternate translation: "He and his army forced the people to go to Assyria

the people
It can be stated clearly which people these are. Alternate translation: "the people of those places" or "the people of Israel"

2 Kings 15:30

Hoshea ... Elah
These are men's names.

a conspiracy
A conspiracy is a secret plan by a group to do harm to someone or something.

He attacked him and put him to death
"Hoshea attacked Pekah and killed him"

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became king in his place
The phrase "in his place" is a metaphor meaning "instead of him." Alternate translation: "became king instead of Pekah"

in the twentieth year of Jotham son of Uzziah
It can be stated clearly that this is the twentieth year of his reign. Alternate translation: "In year 20 of the reign of Jotham son of Uzziah"

2 Kings 15:31

they are written in the book of the events of the kings of Israel
This can be stated in active form. Alternate translation: "you can read about them in the book of the events of the kings of Israel"

2 Kings 15:32

In the second year of Pekah son of Remaliah, king of Israel
It can be stated clearly that this is the second year of his reign. Alternate translation: "In year 2 of the reign of Pekah son of Remaliah, king of Israel"

Jotham son of Uzziah, king of Judah began to reign
"Jotham son of Uzziah, king of Judah became king of Judah"

Uzziah
Some ancient manuscripts and modern translations read, "Azariah."

2 Kings 15:33

He was twenty-five years old ... sixteen years
"He was 25 years old ... 16 years"

Jerushah
This is a woman's name.

2 Kings 15:34

what was right in the eyes of Yahweh
The eyes represent seeing, and seeing represents thoughts or judgment. Alternate translation: "what was right in Yahweh's judgment" or "what Yahweh considers to be right"

Uzziah
Some ancient manuscripts and modern translations read, "Azariah."

2 Kings 15:35

the high places were not taken away
This can be stated in active form. Alternate translation: "no one took away the high places" or "Jotham did not have anyone take the high places away"

were not taken away
Being taken away represents being destroyed. Alternate translation: "were not destroyed"

Jotham built the upper gate
"Jotham built" represents Jotham making his workers build it. Alternate translation: "Jotham had his workers build the upper gate"

2 Kings 15:36

are they not written ... Judah?
This question is used to either inform or remind the readers that the information about Jotham is in this other book. See how you translated this in [2 Kings 8:23]

2 Kings 15:37

In those days
This refers to a time period. What time period this refers to can be stated clearly. Alternate translation: "During that time" or "While Jotham was king of Judah"

Rezin
This is a man's name.

Pekah ... Remaliah
These are men's names. Pekah was the king of Israel. See how you translated them in 2 Kings 15:37.

2 Kings 15:38

Jotham lay down with his ancestors
This is a polite way of saying that he died. Alternate translation: "Jotham died as his ancestors had" or "Like his ancestors, Jotham died"

became king in his place
The phrase "in his place" is a metaphor meaning "instead of him." Alternate translation: "became king instead of Jotham"

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Chapter 16

1 In the seventeenth year of Pekah son of Remaliah, Ahaz son of Jotham king of Judah, began to reign. **2** Ahaz was twenty years old when he began to reign, and he reigned sixteen years in Jerusalem. He did not do what was right in the eyes of Yahweh his God, as David his ancestor had done. **3** Instead, he walked in the way of the kings of Israel. He even made his son pass through the fire, following the detestable practices of the nations whom Yahweh had driven out before the people of Israel. **4** He offered sacrifices and burned incense at the high places, on the hilltops, and under every green tree.

5 Then Rezin, king of Aram and Pekah son of Remaliah, king of Israel, came up to Jerusalem to attack. They besieged Ahaz, but they could not conquer him. **6** At that time, Rezin king of Aram recovered Elath for Aram and drove the Jews out of Elath. Then the Arameans came to Elath, where they have lived to this day.

7 So Ahaz sent messengers to Tiglath-Pileser king of Assyria, saying, "I am your servant and your son. Come up and save me from the hand of the king of Aram and from the hand of the king of Israel, who have attacked me." **8** So Ahaz took the silver and gold that was found in the house of Yahweh and among the treasures of the king's palace and he sent it as a gift to the king of Assyria. **9** Then the king of Assyria listened to him, and the king of Assyria went up against Damascus, conquered it and carried off its people as prisoners to Kir. He also killed Rezin the king of Aram.

10 King Ahaz went to Damascus to meet Tiglath-Pileser king of Assyria. At Damascus he saw an altar. He sent to Uriah the priest a model of the altar and its pattern and the design for all the workmanship needed. **11** So Uriah the priest built an altar to be just like the plans that King Ahaz had sent from Damascus. He finished it before King Ahaz arrived back from Damascus. **12** When the king came from Damascus he saw the altar; the king approached the altar and made offerings on it. **13** He made his burnt offering and his grain offering, poured out his drink offering, and sprinkled the blood of his fellowship offerings on the altar. **14** The bronze altar that was before Yahweh—he brought it from the front of the temple, from between his altar and the temple of Yahweh and put it on the north side of his altar. **15** Then King Ahaz commanded Uriah the priest, saying, "On the large altar burn the morning burnt offering and the evening grain offering, and the king's burnt offering and his grain offering, with the burnt offering of all the people of the land, and their grain offering and their drink offerings. Sprinkle on it all the blood of the burnt offering, and all the blood of the sacrifice. But the bronze altar will be for me to consult for guidance." **16** Uriah the priest did just what King Ahaz commanded.

17 Then King Ahaz removed the panels and the basins from the portable stands; he also took down the sea from off the bronze oxen that were under it and put it on a stone pavement. **18** He removed the covered walkway for the Sabbath that they had built at the temple, along with the king's entry outside the temple of Yahweh, because of the king of Assyria. **19** As for the other matters concerning Ahaz and what he did, are they not written in the book of the events of the kings of Judah? **20** Ahaz lay down with his ancestors and was buried with his ancestors in the city of David. Hezekiah his son became king in his place.

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2 Kings 16 General Notes

Special concepts in this chapter

Ahaz

Ahaz was a wicked king. Israel and Aram united to fight against him, so he paid the Assyrian king to attack Aram. Assyria defeated the people of Aram and took them into captivity. The people were to trust in Yahweh and not rely on military alliances with other Gentile nations. This showed a lack of trust in the power of Yahweh. (See: evil and trust)

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2 Kings 16:1

In the seventeenth year of Pekah son of Remaliah
It can be stated clearly that this is the seventeenth year of his reign. Alternate translation: "In year 17 of the reign of Pekah son of Remaliah"

Pekah ... Remaliah
These are men's names. Pekah was the king of Israel. See how you translated them in [2 Kings 15:25]

2 Kings 16:2

what was right in the eyes of Yahweh his God
The eyes represent seeing, and seeing represents thoughts or judgment. Alternate translation: "what was right in Yahweh's judgment" or "what Yahweh his God considers to be right"

as David his ancestor had done
David had done what is right.

2 Kings 16:3

he walked in the way of the kings of Israel
Walking represents behavior and actions. Alternate translation: "King Ahaz acted the same way that the kings of Israel had acted" or "he did the things that the kings of Israel had done"

He even made his son pass through the fire
You may need to make explicit why he caused his son be put into the fire and what happened after he did so. Alternate translation: "He even burned his son to death as an offering to his gods"

following the detestable practices of the nations
Here "following" represents doing what others do. Alternate translation: "copying the disgusting things that the other nations did, the nations"

the nations
The word "nations" represents the people of other nations. Here it refers to the people of the nations who had lived in that land. Alternate translation: "the people of other nations"

whom Yahweh had driven out
"Driven out" means "forced out." Alternate translation: "whom Yahweh had forced to leave"

before the people of Israel
The people of those nations fled as the people of Israel moved into the land. The full meaning of this statement can be made explicit. Alternate translation: "before the people of Israel who moved into the land" or "as the people of Israel moved into the land"

2 Kings 16:4

the high places, on the hilltops, and under every green tree
These are places where the people of the other nations worshiped their false gods.

under every green tree
God wanted his people to offer sacrifices to him in Jerusalem. The word "every" here is an exaggeration to show how determined King Ahaz was to disobey God by offering sacrifices in many other places instead. Alternate translation: "under many green trees" or "under many green trees around the country"

2 Kings 16:5

Rezin ... Pekah ... Remaliah
These are men's names. See how you translated them in [2 Kings 15:37]

besieged Ahaz
Ahaz was in Jerusalem. Here "Ahaz" represents himself and the people who were in Jerusalem with him. Alternate translation: "surrounded the city with Ahaz in it" or "surrounded Ahaz and the others in the city with him"

2 Kings 16:6

recovered Elath for Aram
Here "Aram" represents the people who live there. Alternate translation: "took back control of the city of Elath for the people of Aram"

Elath
This is the name of a city. See how you translated it in [2 Kings 14:22]

drove the Jews out of Elath
"forced the Jews to leave Elath"

to this day
This means to the time of the writing of this book.

2 Kings 16:7

Tiglath-Pileser
In [2 Kings 15:19]

I am your servant and your son
Being a servant and a son represents submitting to someone's authority. Alternate translation: "I will obey you as if I were your servant or your son"

from the hand of the king of Aram and from the hand of the king of Israel
The hand is a metonym that represents power. Alternate translation: "from the power of the king of Aram and from the power of the king of Israel"

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who have attacked me
The kings attacking Ahaz represent the armies of those kings attacking Ahaz and his people. Alternate translation: "who have attacked me with their armies" or "whose armies have attacked me"

2 Kings 16:8

General Information:
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2 Kings 16:9

the king of Assyria went up against Damascus
The word "king" represents the king and his army. Also, Damascus represents the people who live there. Alternate translation: "the king of Assyria and his army attacked the people of Damascus"

carried off its people as prisoners to Kir
Carrying off the people represents forcing them to go away. Alternate translation: "made the people his prisoners and forced them to go to Kir"

Kir
Possible meanings are 1) this is the name of a city or 2) this word means "city" and refers to the capital city of Assyria.

2 Kings 16:10

the design for all the workmanship needed
This can be translated in active form. Alternate translation: "all the instructions that the workers needed in order to build it"

2 Kings 16:11

General Information:
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2 Kings 16:12

General Information:
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2 Kings 16:13

General Information:
This is what King Ahaz did after he returned from Damascus and visited the new altar which Uriah the priest had built for him.

He made his burnt offering
"King Ahaz made his burnt offering"

on the altar
This refers to the altar that King Ahaz told Uriah to build.

2 Kings 16:14

from the front of the temple ... from between his altar and the temple of Yahweh
Both of these phrases tell where the bronze altar was. They refer to the same place.

2 Kings 16:15

the large altar
This refers to the new altar that Ahaz told Uriah to build.

the king's burnt offering and his grain offering
When Ahaz said "the king" and "his," he was referring to himself. The king treated his offerings as special. Alternate translation: "my burnt offering and my grain offering" or "the royal burnt offering and royal grain offering"

2 Kings 16:16

General Information:
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2 Kings 16:17

the portable stands
"the movable stands" or "the carts." These stands had wheels on them so they could be moved around.

he also took down the sea
"he also removed the large bowl." The "sea" was a huge basin or water bowl that was made of bronze.

2 Kings 16:18

because of the king of Assyria
Why they did this can be stated explicitly. Alternate translation: "to please the king of Assyria"

2 Kings 16:19

are they not written ... Judah?
This question is used to either inform or remind the readers that the information about Ahaz is in this other book. This can also be stated in active form. See how you translated this in [2 Kings 8:23]

2 Kings 16:20

Ahaz lay down with his ancestors
This is a polite way of saying Ahaz died. Alternate translation: "Ahaz died as his ancestors had" or "like his ancestors, Ahaz died"

was buried with his ancestors
This can be stated in active form. Alternate translation: "people buried him with his ancestors"

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became king in his place
The phrase "in his place" is a metaphor meaning "instead of him." Alternate translation: "became king instead of Ahaz"

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Chapter 17

1 In the twelfth year of Ahaz king of Judah, the reign of Hoshea son of Elah began. He ruled in Samaria over Israel for nine years. **2** He did what was evil in the sight of Yahweh, yet not as the kings of Israel who were before him. **3** Shalmaneser king of Assyria attacked him, and Hoshea became his servant and brought him tribute. **4** Then the king of Assyria realized that Hoshea had been plotting against him, for Hoshea had sent messengers to So king of Egypt; also, he offered no tribute to the king of Assyria, as he had done year by year. So the king of Assyria shut him up and bound him in prison. **5** Then the king of Assyria attacked throughout all the land, and attacked Samaria and besieged it for three years. **6** In the ninth year of Hoshea, the king of Assyria took Samaria and carried Israel away to Assyria. He put them in Halah, at the Habor River of Gozan, and in the cities of the Medes.

7 This captivity happened because the people of Israel had sinned against Yahweh their God, who had brought them up from the land of Egypt, from under the hand of Pharaoh king of Egypt. The people had been worshiping other gods **8** and walking in the customs of the nations whom Yahweh had driven out before the people of Israel, and in the customs of the kings of Israel that they had done. **9** The people of Israel did secretly—against Yahweh their God—things that were not right. They built for themselves high places in all their cities, from the watchtower to the fortress. **10** They also set up stone pillars and Asherah poles on every high hill and under every green tree. **11** There they burned incense in all the high places, as the nations had done, those whom Yahweh had carried away before them. The Israelites performed wicked things to provoke Yahweh to anger; **12** they worshiped idols, about which Yahweh had said to them, "You will not do this thing." **13** Yet Yahweh had testified to Israel and to Judah by every prophet and every seer, saying, "Turn from your evil ways and keep my commandments and my statutes, and be careful to keep all the law I commanded your fathers, and that I sent to you by my servants the prophets." **14** But they would not listen; instead they stiffened their necks like their fathers, who did not trust in Yahweh their God. **15** They rejected his statutes and the covenant that he had made with their ancestors, and the covenant decrees that he had given to them. They followed useless practices and they themselves became useless. They followed the pagan nations who were around them, those that Yahweh had commanded them not to imitate. **16** They ignored all the commandments of Yahweh their God. They made cast metal figures of two calves to worship. They made an Asherah pole, and they worshiped all the host of the heavens and Baal. **17** They made their sons and daughters pass through the fire, they used divination and enchantments, they sold themselves to do that which was evil in the sight of Yahweh, and they provoked him to anger. **18** Therefore Yahweh was very angry with Israel and removed them out of his sight. There was no one left but the tribe of Judah alone.

19 Even Judah did not keep the commandments of Yahweh their God, and they followed the customs that Israel had practiced. **20** So Yahweh rejected all the descendants of Israel; he afflicted them and gave them into the hand of those who would take the possession as spoil, until he had cast them out of his sight. **21** He tore Israel from the royal line of David, and they made Jeroboam son of Nebat king. Jeroboam drove Israel away from following Yahweh and made them commit a great sin. **22** The people of Israel followed all the sins of Jeroboam and they did not depart from them, **23** so Yahweh removed Israel from his sight, as he had said through all his servants the prophets that he would. So Israel was carried away out of their own land to Assyria, and it is this way to this present day.

24 The king of Assyria brought people from Babylon and from Kuthah, and from Avva, and from Hamath and Sepharvaim, and placed them in the cities of Samaria in place of the people of Israel. They took over Samaria and lived in its cities. **25** It happened at the beginning of their residence there that they did not honor Yahweh. So Yahweh sent lions among them which killed some of them. **26** So they spoke to the king of Assyria, saying, "The nations that you have carried away and placed in the cities of Samaria do not know the practices required by the god of the land. So he has sent lions among them, and, see, the lions are killing people there because they do not know the practices required by the god of the land."

27 Then the king of Assyria commanded, saying, "Take one of the priests there whom you brought from there, and let him go and live there, and let him teach them the practices required by the god of the land." **28** So one of the priests whom they had carried away from Samaria came and lived in Bethel; he taught them how they should honor Yahweh. **29** Every ethnic group made gods of their own, and put them in the high places that the Samaritans had made—every ethnic group in the cities where they lived. **30** The people of Babylon made Sukkoth Benoth; the people of Kuthah made Nergal; the people of Hamath

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made Ashima; **31** the Avvites made Nibhaz and Tartak. The Sepharvites burned their children in the fire to Adrammelek and Anammelek, the gods of the Sepharvites. **32** They also honored Yahweh, and appointed from among themselves priests of the high places, who sacrificed for them in the temples at the high places. **33** They honored Yahweh and also worshiped their own gods, in the customs of the nations from among whom they had been taken away.

34 To this day they persist in their old customs. They neither honor Yahweh, nor do they follow the statutes, the customs, the law, or the commandments that Yahweh gave to the descendants of Jacob, whom he named Israel. **35** When Yahweh made a covenant with them, he commanded them, "You will not fear other gods, nor bow yourselves to them, nor worship them, nor sacrifice to them. **36** But Yahweh, who brought you up from the land of Egypt with great power and with an outstretched arm, it is him you will honor, it is to him you will bow down, and it is to him that you will sacrifice. **37** The statutes and the decrees, the law and the commandments that he wrote for you, you will keep them forever. So you must not fear other gods, **38** and the covenant that I have made with you, you will not forget; neither will you honor other gods. **39** But Yahweh your God is who you will honor. He will rescue you from the might of your enemies." **40** They would not listen, because they continued to do what they had done in the past. **41** So these nations feared Yahweh and they also worshiped their carved figures, and their children did the same—as did their children's children. They continue to do what their ancestors did, up to this day.

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2 Kings 17 General Notes

Structure and formatting

This chapter ends the story about the kingdom of Israel and continues with Judah alone.

Special concepts in this chapter

Idol worship

Israel continued to worship idols, so God punished them by allowing Assyria to conquer them and take them away. Assyria brought people from other lands and settled them in what used to be Israel's territory and the new people worshiped their own gods in addition to Yahweh. (See: falsegod)

---

2 Kings 17:1

Hoshea son of Elah

Hoshea became the king of the northern kingdom of Israel.

Elah

This is the name of a man.

He ruled in Samaria

Samaria was the capital city of Israel.

2 Kings 17:2

evil in the sight of Yahweh

He did not obey Yahweh's laws as given to Moses. "In the sight of" is metaphor for judgment or opinion. Alternate translation: "evil to Yahweh"

2 Kings 17:3

Shalmaneser

This is the name of a man.

Hoshea became his servant and brought him tribute

Hoshea did as the King of Assyria commanded and brought money to him so that the King would not destroy Israel.

2 Kings 17:4

So

This is the name of a man.

year by year

"every year"

shut him up and bound him in prison

"put Hoshea in prison"

2 Kings 17:5

besieged it

put troops around the city in order to force it to surrender

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2 Kings 17:6

carried Israel away to Assyria
The name "Israel" is metonymy for the people living there. Alternate translation: "took the Israelite people to Assyria"

Halah ... Habor River ... Gozan
These are the names of locations.

Medes
This is the name of a people group.

2 Kings 17:7

General Information:
The narrative pauses to summarize Yahweh's judgment on Israel.

This captivity
This refers to the capture of the Israelites by the Assyrians.

the hand of
"Hand" is metonymy for control, authority or power. Alternate translation: "the control of"

2 Kings 17:8

walking in the customs
"Walking" is metaphor for the ways or patterns of behavior people use in their lives. Alternate translation: "doing the activities"

2 Kings 17:9

General Information:
The narrative continues to summarize Yahweh's judgment on Israel.

2 Kings 17:10

on every high hill and under every green tree
These are exaggerations to show that worship of false gods was widespread. Alternate translation: "on high hills and under green trees everywhere"

2 Kings 17:11

General Information:
The narrative continues to summarize Yahweh's judgment on Israel.

performed wicked things to provoke Yahweh to anger
Possible ways to render this: 1) "did many wicked things that caused Yahweh to become angry" or 2) "did many sinful things that made Yahweh angry"

2 Kings 17:12

about which Yahweh had said to them
"about which Yahweh had warned them"

2 Kings 17:13

General Information:
The narrative continues to summarize Yahweh's judgment on Israel.

Yahweh had testified ... by every prophet
Yahweh spoke through the prophets.

Turn from your evil ways
"Stop doing the evil things you have been doing"

I sent to you by my servants the prophets
The prophets were sent by Yahweh to remind the people of God's Laws and to obey them.

2 Kings 17:14

General Information:
The summary of Yahweh's judgment on Israel continues.

they stiffened their necks
The phrase "stiffened their necks" is a metaphor that means that they became very stubborn. Alternate translation: "they became very stubborn"

2 Kings 17:15

rejected his statutes
They refused to obey God's Laws.

They followed useless practices
They followed the practices of the people around them.

not to imitate
"not to copy"

2 Kings 17:16

General Information:
The summary of Yahweh's judgment on Israel continues.

cast metal figures
Cast metal figures are objects made by pouring melted metal into a form (or mold) to make a shape.

2 Kings 17:17

used divination and enchantments
"Divination" is the use of magic gain information. "Enchantments" are sets of words that people believe have magic power over people and things. These two words together form a merism. Alternate translation: "practiced all kinds of magic"

sold themselves to do that which was evil in the sight of Yahweh
To "sell themselves" is a metaphor for committing completely to do that which was evil. Alternate

translation: "committed themselves to do things that Yahweh said were evil"

2 Kings 17:18

removed them out of his sight
"Sight" is metonymy for being within the attention of Yahweh so he no longer cared for them. Alternate translation: "removed them from his attention"

2 Kings 17:19

General Information:
The summary of Yahweh's judgment on Israel includes how Judah also fell into idolatry.

Judah
The location "Judah" is metonymy for the people that live there. Alternate translation: "the people of Judah"

2 Kings 17:20

he afflicted them
"Yahweh punished the Israelites"

gave them into the hand of those who would take the possession as spoil
"Hand" is metonymy for control, power or authority. Alternate translation: "handed them over to those who robbed them of their property"

until he had cast them out of his sight
"his sight" is metaphor for attention and caring. Alternate translation: "until he got rid of them all" or "until they were no longer in his presence"

2 Kings 17:21

General Information:
The reason for Yahweh's judgment on Israel continues by relating the history behind it.

He tore Israel
"He tore" here is a metaphor for violent removal. Alternate translation: "Yahweh removed the people of Israel"

from the royal line of David
"from the rule of David's descendants"

drove Israel away from following Yahweh
"turned the people of Israel away from following Yahweh"

2 Kings 17:22

they did not depart from them
"the Israelites did not stop committing these sins" or "they did not turn away from those sins"

2 Kings 17:23

so Yahweh removed Israel from his sight
"Sight" here is a metaphor for attention and care. Alternate translation: "so Yahweh removed the people of Israel from his attention and care"

2 Kings 17:24

General Information:
Yahweh's judgment continues against the new Assyrian inhabitants who practice their pagan religions.

Kuthah ... Avva ... Hamath ... Sepharvaim
These are places in the Assyrian empire.

2 Kings 17:25

It happened at the beginning of their residence there that
"When those people first lived there"

2 Kings 17:26

The nations that you have carried away and placed in the cities of Samaria
"The people you have moved from other lands and sent to live in the cities of Samaria"

do not know the practices required by the god of the land
"do not know how to worship the God that the Israelites worshiped in this land"

2 Kings 17:27

Take one of the priests there whom you brought from there
"Take a priest who came from Samaria back there"

let him teach them
"let the Samaritan priest teach the people who are living there now"

2 Kings 17:28

General Information:
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2 Kings 17:29

General Information:
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2 Kings 17:30

Sukkoth Benoth ... Nergal ... Ashima
These are the names of gods, both male and female.

Kuthah ... Hamath
These are the names of places.

2 Kings 17:31

Nibhaz ... Tartak
These are the names of gods, both male and female.

Avvites ... Sepharvites
These are the names of people groups.

burned their children in the fire
"sacrificed their own children" or "burned their children in fire as an offering"

2 Kings 17:32

They
This refers to the pagan people that the king of Assyria moved into the cities of Samaria.

2 Kings 17:33

General Information:
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2 Kings 17:34

they persist in their old customs
"they continue in the same habits as before"

They neither honor Yahweh
The people were only interested in appeasing Yahweh. They were either not interested or not aware Yahweh was interested in a relationship with them.

2 Kings 17:35

General Information:
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2 Kings 17:36

General Information:
The summary comes toward the end with an appeal to worship only Yahweh.

with great power and with an outstretched arm
The phrase "raised arm" is metonymy for displaying power and means basically the same thing as "great power." Alternate translation: "with very great power"

2 Kings 17:37

keep them
"obey them"

2 Kings 17:38

General Information:
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2 Kings 17:39

General Information:
The summary now ends with an appeal to worship only Yahweh and a description of the sins of the people.

2 Kings 17:40

They would not listen
"Listen" here is a metaphor for paying attention and acting on the command. Alternate translation: "They did not obey"

2 Kings 17:41

these nations feared Yahweh
These nations feared Yahweh only to the point of appeasing him the same way they treated their own gods.

up to this day
"and have continued ever since." The phrase "this day" refers to the time period in which the writer lived.

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Chapter 18

1 Now in the third year of Hoshea son of Elah, king of Israel, Hezekiah son of Ahaz, king of Judah began to reign. **2** He was twenty-five years old when he began to reign; he reigned twenty-nine years in Jerusalem. His mother's name was Abijah; she was the daughter of Zechariah. **3** He did what was right in the eyes of Yahweh, just as David, his ancestor, had done. **4** He removed the high places, destroyed the stone pillars, and cut down the Asherah poles. He broke to pieces the bronze serpent that Moses had made, because in those days the people of Israel were burning incense to it; it was called "Nehushtan." **5** Hezekiah trusted in Yahweh, the God of Israel, so that after him there was no one like him among all the kings of Judah, nor among the kings who were before him. **6** For he held on to Yahweh. He did not stop following him but kept his commandments, which Yahweh commanded Moses. **7** So Yahweh was with Hezekiah, and wherever he went he prospered. He rebelled against the king of Assyria and did not serve him. **8** He attacked the Philistines to Gaza and the borders around, from the tower of the watchmen to the fortified city.

9 In the fourth year of King Hezekiah, which was the seventh year of Hoshea son of Elah king of Israel, Shalmaneser king of Assyria came up against Samaria and besieged it. **10** At the end of three years they took it, in the sixth year of Hezekiah, which was the ninth year of Hoshea king of Israel; in this way Samaria was captured. **11** So the king of Assyria carried Israel away to Assyria and put them in Halah, and at the Habor River in Gozan, and in the cities of the Medes. **12** He did this because they did not obey the voice of Yahweh their God, but they violated the terms of his covenant, all that Moses the servant of Yahweh commanded. They refused to listen to it or do it.

13 Then in the fourteenth year of King Hezekiah, Sennacherib king of Assyria attacked all the fortified cities of Judah and captured them. **14** So Hezekiah king of Judah sent word to the king of Assyria, who was at Lachish, saying, "I have offended you. Withdraw from me. Whatever you put on me I will bear." The king of Assyria required Hezekiah king of Judah to pay three hundred talents of silver and thirty talents of gold. **15** So Hezekiah gave him all the silver that was found in the house of Yahweh and in the treasuries of the king's palace. **16** Then Hezekiah cut off the gold from the doors of the temple of Yahweh and from the pillars that he had overlaid; he gave the gold to the king of Assyria. **17** But the king of Assyria mobilized his great army, sending Tartan and Rabsaris and the chief commander from Lachish to King Hezekiah at Jerusalem. They traveled up the roads and arrived outside Jerusalem. They approached the conduit of the upper pool, on the highway of the launderers' field, and stood by it. **18** When they had called to King Hezekiah, Eliakim son of Hilkiah, who was over the household, and Shebna the scribe, and Joah son of Asaph, the recorder, went out to meet them.

19 So the chief commander said to them to tell Hezekiah what the great king, the king of Assyria, said: "What is the source of your confidence? **20** You speak only useless words, saying you have counsel and strength for war. In whom are you trusting, that you should rebel against me? **21** Look, you trust in Egypt, this walking stick of crushed reed; if a man leans on it, it will stick into his hand and pierce it. That is what Pharaoh king of Egypt is to anyone who trusts in him. **22** But if you say to me, 'We are trusting in Yahweh our God,' is not he the one whose high places and altars Hezekiah has taken away, and has said to Judah and to Jerusalem, 'You must worship before this altar in Jerusalem'? **23** Now therefore, I want to make you a good offer from my master the king of Assyria. I will give you two thousand horses, if you are able to find riders for them. **24** How could you resist even one captain of the least of my master's servants? You have put your trust in Egypt for chariots and horsemen! **25** Have I traveled up here without Yahweh to fight against this place and destroy it? Yahweh said to me, 'Attack this land and destroy it.'"

26 Then Eliakim son of Hilkiah, and Shebnah, and Joah said to the chief commander, "Please speak to your servants in the Aramaic language, for we understand it. Do not speak with us in the language of Judah in the ears of the people who are on the wall." **27** But the chief commander said to them, "Has my master sent me to your master and to you to speak these words? Has he not sent me to the men who sit on the wall, who will have to eat their own dung and drink their own urine with you?" **28** Then the chief commander stood and shouted in a loud voice in the language of Judah, saying, "Listen to the word of the great king, the king of Assyria. **29** The king says, 'Do not let Hezekiah deceive you, for he will not be able to rescue you from my power. **30** Do not let Hezekiah make you trust in Yahweh, saying, "Yahweh will surely rescue us, and this city will not be given into the hand of the king of Assyria."' **31** Do not listen to Hezekiah, for this is what the king of Assyria says: 'Make peace with me and come out to me. Then every

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one of you will eat from his own vine and from his own fig tree, and drink from the water in his own cistern. **32** You will do this until I come and take you away to a land like your own land, a land of grain and new wine, a land of bread and vineyards, a land of olive trees and honey, so that you may live and not die.' Do not listen to Hezekiah when he tries to persuade you, saying, 'Yahweh will rescue us.' **33** Has any of the gods of the peoples rescued them out of the hand of the king of Assyria? **34** Where are the gods of Hamath and Arpad? Where are the gods of Sepharvaim, Hena, and Ivvah? Have they rescued Samaria out of my hand? **35** Among all the gods of the lands, is there any god who has rescued his land from my power? How could Yahweh save Jerusalem from my might?"

36 But the people remained silent and did not respond, for the king had commanded, "Do not answer him." **37** Then Eliakim son of Hilkiah, who was over the household; Shebna the scribe; and Joah son of Asaph, the recorder, came to Hezekiah with their clothes torn, and reported to him the words of the chief commander.

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2 Kings 18 General Notes

Structure and formatting

This chapter begins the story of Hezekiah, one of the great kings of Judah (2 Kings 18–20). Because he was so important, there is more space dedicated to the history of his reign.

Special concepts in this chapter

Trust in Yahweh

Hezekiah trusted and obeyed God. He stopped paying tribute to Assyria so the Assyrians invaded Judah. The Assyrian king told the people of Judah that resistance was useless. Despite this, Hezekiah trusted in the power of Yahweh. (See: trust)

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2 Kings 18:1

General Information:

Hezekiah becomes king over Judah in place of his father King Ahaz.

Hoshea ... Elah

These are the names of men.

2 Kings 18:2

Zechariah

These are the names of men.

Abijah

This is the name of a woman.

2 Kings 18:3

He did what was right in the eyes of Yahweh

"In the eyes" here is a metaphor for Yahweh's attention and care. Alternate translation: "King Hezekiah did what was right to Yahweh" or "Hezekiah did things that Yahweh said are right"

2 Kings 18:4

General Information:

The story of King Hezekiah's reign continues.

He removed the high places, destroyed the stone pillars, and cut down the Asherah poles

"Hezekiah removed the high places of worship, smashed into pieces the memorial stones, and cut down the wooden poles of Asherah"

Nehushtan

This name could be translated "Bronze Serpent Idol."

2 Kings 18:5

General Information:

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2 Kings 18:6

General Information:

The story of King Hezekiah's reign continues.

he held on to Yahweh

To "hold on" is metaphor for staying loyal and attached. Alternate translation: "Hezekiah stayed loyal to Yahweh" or "Hezekiah remained faithful to Yahweh"

2 Kings 18:7

wherever he went he prospered

"wherever Hezekiah went he was successful"

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2 Kings 18:8

fortified city
city with a wall all around it

2 Kings 18:9

Hoshea ... Elah ... Shalmaneser
These are the names of men.

2 Kings 18:10

General Information:
This page has intentionally been left blank.

2 Kings 18:11

Halah ... Habor River ... Gozan
These are the names of places.

Medes
This is the name of a people group.

So the king of Assyria carried Israel away to Assyria
"So the king of Assyria commanded his army to take the Israelites away from their homes, and he made them live in Assyria"

2 Kings 18:12

the voice of Yahweh
"Voice" is metonymy for the message about the command of Yahweh. Alternate translation: "the command of Yahweh"

2 Kings 18:13

Sennacherib
This is the name of a man.

fortified cities
Cities with walls around them for protection. See how you translated "fortified city" in 2 Kings 18:8.

2 Kings 18:14

Lachish
This is the name of a city.

Withdraw from me
This expression assumes that "me" represents the kingdom of Hezekiah. Alternate translation: "Take your army out of my territory"

Whatever you put on me I will bear
"I will pay you whatever you demand of me"

talents
This is the name of type of weight that was used for money. One talent weighted about 33 kilograms.

2 Kings 18:15

treasuries
This was the place in the palace where money and valuable things were stored.

2 Kings 18:16

General Information:
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2 Kings 18:17

the king of Assyria mobilized his great army, sending Tartan and Rabsaris and the chief commander
Sennacherib sent a group of men from his army to Jerusalem to meet with King Hezekiah, including officials named Tartan and Rabsaris.

Tartan ... Rabsaris
Some Bibles translate these as proper names. Other versions of the Bible translate them as titles. Alternate translation: "the Tartan ... the Rabsaris" or "the leader of the soldier ... a court official"

Lachish
This is the name of a city.

the conduit of the upper pool
the channel where the water stored in the "upper pool" flows into the city of Jerusalem

stood by it
"and waited there for King Hezekiah to meet with them"

2 Kings 18:18

Eliakim ... Hilkiah ... Shebna ... Joah ... Asaph
These are the names of men.

2 Kings 18:19

General Information:
Rabshakeh continues telling the message from the king of Assyria to King Hezekiah's men.

What is the source of your confidence?
The King of Assyria

2 Kings 18:20

you have counsel and strength for war
The speaker is trying to convince the hearers that Hezekiah does not know how to defeat the Assyrians and would not have the might to carry out such a plan if he had one.

In whom are you trusting, that you should rebel against me?
The speaker wants to make the hearers doubt that Egypt can support Judah. He does not ask this

question looking for an answer. Alternate translation: "You cannot trust anyone to help you rebel against me."

2 Kings 18:21

Egypt, this walking stick of crushed reed
The speaker compares Egypt to a weak walking stick; you expect that it will support you when you lean on it, but instead it breaks and cuts you. Alternate translation: "Egypt, which is like a walking stick made from a crushed reed"

if a man leans ... and pierce it
The speaker is extending the metaphor by describing what happens when a reed is used as a support.

2 Kings 18:22

General Information:
Rabshakeh continues telling the message from the king of Assyria to King Hezekiah's men.

is not he the one whose high places ... Jerusalem'?
This question assumes the listeners know the answer and is used for emphasis. Alternate translation: "You need to remember that he is the one whose high places ... Jerusalem'!"

2 Kings 18:23

General Information:
This page has intentionally been left blank.

2 Kings 18:24

General Information:
Rabshakeh continues telling the message from the king of Assyria to King Hezekiah's men.

How could you resist even one captain of the least of my master's servants?
He asks this question to emphasize that the army of Hezekiah does not have the resources to fight. He also uses exaggeration to mock Hezekiah's army. Alternate translation: Possible meanings are 1) "You could not defeat even one of the least of the king's soldiers." or 2) "You could not defeat a group of the king's soldiers commanded by his least important officer."

2 Kings 18:25

Have I traveled up here without Yahweh to fight against this place and destroy it?
He asks this question to emphasize that Yahweh is behind his success to obey the command to destroy Israel. Alternate translation: "Yahweh himself told us to come here and destroy this land!"

2 Kings 18:26

Eliakim ... Hilkiah ... Shebnah ... Joah
Translate the names of these men as in [2 Kings 18:18]

in the ears of the people who are on the wall
"In the ears" is metonymy for being able to listen. Alternate translation: "because the people standing on the city wall will hear it and be afraid"

2 Kings 18:27

Has my master sent me to your master and to you to speak these words? Has he not sent me to the men who sit on the wall, who will have to eat their own dung and drink their own urine with you?
He asks these questions assuming the listeners know the answers to emphasize their intention to destroy and humiliate the leaders and people of Jerusalem. Alternate translation: "My master sent me not only to you and your master, but also to speak to the people in this city, who will suffer with you when they have to eat their own dung and drink their own urine to survive."

2 Kings 18:28

General Information:
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2 Kings 18:29

from my power
"my power" is metonymy for the ability of the king himself. Alternate translation: "from me" or "from the power of my army"

2 Kings 18:30

this city will not be given into the hand of the king of Assyria
This can be expressed in an active form. Alternate translation: "Yahweh will never allow the king of Assyria's army to take this city"

the hand
"Hand" is metonymy for control, authority and power.

2 Kings 18:31

Make peace with me and come out to me
"Come out of the city and surrender to me" or "Make an agreement with me to surrender, and come out of the city to me"

his own vine ... his own fig tree ... his own cistern
These sources of food and water are metaphors for security and plenty. This also was a common way of expressing this idea.

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2 Kings 18:32

a land of grain and new wine ... bread and vineyards ... olive trees and honey
These are metaphors for having good things and plenty in daily life.

2 Kings 18:33

General Information:
Rabshakeh continues telling the message from the king of Assyria to King Hezekiah's men.

Has any of the gods ... Assyria?
He asks this question for emphasis because they know the answer. Alternate translation: "None the gods of the peoples have rescued them ... Assyria."

2 Kings 18:34

Where are the gods of ... Arpad?
He asks this question for emphasis because they know the answer. Alternate translation: "I have destroyed the gods of ... Arpad!"

Hamath ... Arpad ... Sepharvaim ... Hena ... Ivvah ... Samaria
These are the names of places that represent the people living there.

out of my hand
"Hand" is metonymy for control, power, or authority. Alternate translation: "out from my control"

2 Kings 18:35

is there any god who has rescued his land from my power?
He asks this question for emphasis because they know the answer. Alternate translation: "No god has rescued his land from my power."

from my power
"My power" is metonymy for the person whose has the power. Alternate translation: "from me"

How could Yahweh save Jerusalem from my might?
He asks this question for emphasis because they know the answer. Alternate translation: "There is no way Yahweh can save Jerusalem from my might!"

2 Kings 18:36

General Information:
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2 Kings 18:37

Eliakim ... Shebna ... Joah ... Asaph
These are the names of men.

who was over the household
"who managed the king's palace"

the recorder
"the history keeper"

chief commander
and is the translation of the Hebrew; some see this as a personal name, "Rabshakeh"

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Chapter 19

1 It came about that when King Hezekiah heard their report, he tore his clothes, covered himself with sackcloth, and went into the house of Yahweh. **2** He sent Eliakim, who was over the household, and Shebna the scribe, and the elders of the priests, all covered with sackcloth, to Isaiah son of Amoz, the prophet. **3** They said to him, "Hezekiah says, 'This day is a day of distress, rebuke, and disgrace, for the children have come to the time of birth, but there is no strength for them to be born. **4** It may be that Yahweh your God will hear all the words of the chief commander, whom the king of Assyria his master has sent to defy the living God, and will rebuke the words which Yahweh your God has heard. Now lift up your prayer for the remnant that is still here.'" **5** So the servants of King Hezekiah came to Isaiah, **6** and Isaiah said to them, "Say to your master: 'Yahweh says, "Do not be afraid of the words that you have heard, with which the servants of the king of Assyria have insulted me. **7** Look, I will put a spirit in him, and he will hear a certain report and go back to his own land. I will cause him to fall by the sword in his own land."'" **8** Then the chief commander returned and found the king of Assyria fighting against Libnah, for he had heard that the king had gone away from Lachish. **9** Then Sennacherib heard that Tirhakah king of Cush and Egypt had mobilized to fight against him, so he sent messengers again to Hezekiah with a message: **10** "Say to Hezekiah king of Judah, 'Do not let your God in whom you trust deceive you, saying, "Jerusalem will not be given over into the hand of the king of Assyria." **11** See, you have heard what the kings of Assyria have done to all lands by destroying them completely. So will you be rescued? **12** Have the gods of the nations rescued them, the nations that my fathers destroyed: Gozan, Haran, Rezeph, and the people of Eden in Tel Assar? **13** Where are the king of Hamath, the king of Arpad, the king of the cities of Sepharvaim, of Hena, and Ivvah?'"

14 Hezekiah received this letter from the messengers and read it. Then he went up to the house of Yahweh and spread it before him. **15** Then Hezekiah prayed before Yahweh and said, "Yahweh of hosts, God of Israel, you who sit above the cherubim, you are God alone over all the kingdoms of the earth. You made the heavens and the earth. **16** Incline your ear, Yahweh, and listen. Open your eyes, Yahweh, and see, and hear the words of Sennacherib, which he has sent to mock the living God. **17** Truly, Yahweh, the kings of Assyria have destroyed the nations and their lands. **18** They have put their gods into the fire, for they were not gods but the work of men's hands, just wood and stone. So the Assyrians have destroyed them. **19** Now then, Yahweh our God, save us, I implore you, from his power, so that all the kingdoms of the earth may know that you, Yahweh, are God alone."

20 Then Isaiah son of Amoz sent a message to Hezekiah, saying, "Yahweh, the God of Israel says, 'Because you have prayed to me concerning Sennacherib king of Assyria, I have heard you. **21** This is the word that Yahweh has spoken about him:

"The virgin daughter of Zion
despises you and mocks you.
The daughter of Jerusalem
shakes her head at you.
22 Whom have you defied and slandered?
Against whom have you exalted your voice
and lifted up your eyes in pride?
Against the Holy One of Israel!
23 By your messengers
you have defied the Lord,
and have said,
'With the multitude of my chariots
I have gone up to the heights of the mountains,
to the highest elevations of Lebanon.
I will cut down the tall cedars
and the choice cypress trees there.
I will enter into its farthest parts,
its most fruitful forest.
24 I have dug wells
and have drunk foreign waters.
I dried up all the rivers of Egypt
under the soles of my feet.'

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25 Have you not heard how I
determined it long ago,
and worked it out in ancient times?
Now I am bringing it to pass.
You are here to reduce impregnable cities
into heaps of ruins.
26 Their inhabitants, of little strength,
are shattered and ashamed.
They are plants in the field,
green grass,
the grass on the roof or in the field,
burned before it has grown up.
27 But I know your sitting down,
your going out, your coming in,
and your raging against me.
28 Because of your raging against me,
and because your arrogance has reached my ears,
I will put my hook in your nose,
and my bit in your mouth;
I will turn you back
the way you came."

29 This will be the sign for you:

This year you will eat what grows wild,
and in the second year what grows from that.
But in the third year you must plant and harvest,
plant vineyards and eat their fruit.
30 The remnant of the house of Judah that survives
will again take root and bear fruit.
31 For from Jerusalem a remnant will come out,
from Mount Zion an escaped remnant will come. The zeal of Yahweh of hosts will do this.

32 Therefore Yahweh says this about the king of Assyria:

"He will not come into this city
nor shoot an arrow here.
Neither will he come before it with shield
or build up a siege ramp against it.
33 The way by which he came
will be the same way he will leave;
he will not enter this city—
this is Yahweh's declaration."
34 For I will defend this city and rescue it,
for my own sake and for my servant David's sake.'"

35 It came about that night that the angel of Yahweh went out and attacked the camp of the Assyrians, putting to death 185,000 soldiers. When the men arose early in the morning, dead bodies lay everywhere. **36** So Sennacherib king of Assyria left Israel and went home and stayed in Nineveh. **37** Later, as he was worshiping in the house of Nisrok his god, his sons Adrammelek and Sharezer killed him with the sword. Then they escaped into the land of Ararat. Then Esarhaddon his son became king in his place.

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2 Kings 19 General Notes

Structure and formatting

The story of Hezekiah continues in this chapter.

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Special concepts in this chapter

God's power
God is in control of everything. God caused the Assyrian king to fail in conquering Jerusalem because he mocked God.

Important figures of speech in this chapter

Idiom
"The virgin daughter of Zion" here is an idiom meaning the people of Jerusalem. "The virgin daughter of Zion despises you and laughs you to scorn" means that "the people of Jerusalem know that Assyria will fail because they have mocked God."

---

2 Kings 19:1

house of Yahweh
This is another way of saying "temple of Yahweh."

2 Kings 19:2

Eliakim ... Shebna ... Isaiah ... Amoz
These are all names of men.

He sent Eliakim
"Hezekiah sent Eliakim"

all covered with sackcloth
"all wearing sackcloth"

2 Kings 19:3

This day is a day of distress
"This is a time of distress"

the children have come to the time of birth, but there is no strength for them to be born
This is a metaphor to describe how the people and their leaders have become so weak and unable to fight the enemy.

2 Kings 19:4

all the words of the chief commander
"everything that the chief commander has said"

lift up your prayer
This a common way

2 Kings 19:5

General Information:
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2 Kings 19:6

General Information:
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2 Kings 19:7

I will put a spirit in him, and he will hear a certain report and go back to his own land
"I will control the attitude of the king of Assyria, so when he hears a report, he will want to return to his own country"

I will put a spirit in him
"I will influence his thinking" or "I will cause him to think differently." Here "spirit" probably refers to his attitude and thoughts, rather than to a spirit being.

certain report
You should translate this phrase using a word for a message that could be either true or false.

I will cause him to fall by the sword
"Fall by the sword" is metonymy for being killed. Alternate translation: "I will cause him to die by the sword" or "I will cause some men to kill him with a sword"

2 Kings 19:8

the chief commander
"the official from Assyria in charge under the king"

found the king of Assyria fighting
"discovered that the Assyrian army was fighting"

Libnah ... Lachish
The names of cities in the kingdom of Judah.

2 Kings 19:9

Sennacherib ... Tirhakah
These are the names of men.

had mobilized to fight against him
"had prepared his army to fight against Assyria"

so he sent
"so Sennacherib sent"

a message
This message was written in a letter.

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2 Kings 19:10

General Information:
This is the message that King Sennacharib of Assyria sent to King Hezekiah.

Do not let your God in whom you trust deceive you, saying
"Do not believe your God in whom you trust. He is lying when he says"

the hand of the king of Assyria
"Hand" is metonymy for control, authority or power. Alternate translation: "the control of the government of Assyria"

2 Kings 19:11

See, you have heard
"Notice, you have heard" or "You have certainly heard." Here "see" was used to draw attention to what he was about to say next.

So will you be rescued?
Sennacharib used this question to emphasize that God will not be able to rescue them. Alternate translation: "Your God will not rescue you!" or "You will not be able to escape either!"

2 Kings 19:12

General Information:
King Sennacharib's message to King Hezekiah continues.

Have the gods of the nations rescued them, the nations ... destroyed: Gozan ... Assar?
This question assumes Hezekiah knows the answer and provides emphasis. Alternate translation: "The gods of the nations, the nations ... destroyed—Gozan ... Assar—certainly did not rescue them!"

my fathers
"the previous kings of Assyria" or "the armies of the previous kings of Assyria"

Gozan ... Haran ... Rezeph ... Eden ... Tel Assar
These are all place names.

2 Kings 19:13

Hamath ... Arpad ... Sepharvaim ... Hena ... Ivvah
These are all place names.

2 Kings 19:14

this letter
This refers to the letter that King Sennacherib of Assyria sent to Hezekiah (2 Kings 19:8).

2 Kings 19:15

you who sit above the cherubim
You may need to make explicit that the cherubim are those on the lid of the ark of the covenant. The biblical writers often spoke of the ark of the covenant as if it were Yahweh's footstool upon which he rested his feet as he sat on his throne in heaven above. Alternate translation: "you who sit on your throne above the cherubim on the ark of the covenant"

2 Kings 19:16

General Information:
King Hezekiah continues praying to Yahweh after receiving the letter from King Sennacherib of Assyria.

Incline your ear, Yahweh, and listen. Open your eyes, Yahweh, and see
Both of these sentences urge Yahweh to pay attention to the things that Sennacherib is saying.

Incline your ear, Yahweh, and listen
The words "Incline your ear" and "listen" mean the same thing and add emphasis to the plea. Alternate translation: "Yahweh, please listen to what he is saying"

Incline your ear
To "incline the ear" is to lean toward the speaker so as to better hear the words. This is a metaphor for listening carefully and paying attention. Alternate translation: "Listen carefully" or "Pay attention"

Open your eyes, Yahweh, and see
The words "Open your eyes" and "see" mean the same thing and add emphasis to the plea. Alternate translation: "Yahweh, please pay attention to what is happening"

2 Kings 19:17

General Information:
This page has intentionally been left blank.

2 Kings 19:18

They have put their gods into the fire
"The Assyrian kings have burned up the gods of the other nations"

Assyrians have destroyed them
"Assyrians have destroyed both the nations and the nations' gods"

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2 Kings 19:19

General Information:
King Hezekiah continues praying to Yahweh after receiving the letter from King Sennacherib of Assyria.

I implore you
"I beg of you"

from his power
"from the power of the King of Assyria" or "from the armies of the King of Assyria"

2 Kings 19:20

General Information:
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2 Kings 19:21

General Information:
The writer begins to quote a poem by the prophet Isaiah that contains a prophecy.

The virgin daughter of Zion
"Virgin daughter" here is a metaphor for the people of Jerusalem as if they are young, vibrant and beautiful. The term "daughter" was used to give personal characteristics to cities by some biblical writers. Alternate translation: "The beautiful people of Jerusalem"

The daughter of Jerusalem
"Daughter" is metaphor for the people of Jerusalem. Alternate translation: "The people of the city of Jerusalem"

shakes her head at you
This action is a metaphor to represent disdain at the pride of the Assyrians. Alternate translation: "scorns you"

2 Kings 19:22

Whom have you defied and slandered? Against whom have you exalted your voice and lifted up your eyes in pride? Against the Holy One of Israel!
Yahweh uses rhetorical questions to rebuke Sennacherib. Alternate translation: "You have defied and slandered me! You have exalted your voice and lifted up your eyes in pride against me, the Holy One of Israel!"

lifted up your eyes in pride
"lifted up your eyes in pride" is metonymy for a haughty or arrogant facial expression. Alternate translation: "looked at very proudly"

the Holy One of Israel
An expression for the God of Israel, Yahweh.

2 Kings 19:23

General Information:
This continues the message from Yahweh given by Isaiah, the prophet, to King Hezekiah concerning King Sennacherib. It uses parallelism throughout.

you have defied the Lord
To "defy" is to openly resist or mock.

I have gone up ... I will cut down ... I will enter
These boasts made by Sennacherib could only be fulfilled by his army. The pronoun "I" represents him and his army.

2 Kings 19:24

I dried up all the rivers of Egypt under the soles of my feet.
This is a boast that Sennacherib has so many soldiers that their feet dry up the water when they cross a river. This is an exaggeration to emphasize the great number of soldiers he has. Alternate translation: "And by marching through the streams of Egypt, we dried them all up!"

2 Kings 19:25

General Information:
This continues the message from Yahweh, given by Isaiah, the prophet, for King Hezekiah concerning King Sennecherib. It uses parallelism throughout.

Have you not heard how ... times?
To make the point strongly this question assumes the listener knows the answer. Alternate translation: "Surely you know how ... times."

impregnable cities
"cities that cannot be captured" or "cities surrounded by high walls"

2 Kings 19:26

plants in the field, green grass
This metaphor compares the weak victims of the Assyrian advance to fragile plants. Alternate translation: "as frail as plants and grass in the fields" or "as weak as shallow rooted plants"

the grass on the roof or in the field, burned before it has grown up
This continues the metaphor comparing the weak victims of the Assyrian advance to fragile plants in difficult conditions for growing fully. Alternate translation: "like grass before it has matured" or "like grass before it has grown tall"

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2 Kings 19:27

General Information:
This continues the message from Yahweh, given by Isaiah, the prophet, for King Hezekiah concerning King Sennecherib. It uses parallelism throughout.

raging against me
"angry shouting about me"

2 Kings 19:28

because your arrogance has reached my ears
"Ears" are metonymy for listening or hearing. Alternate translation: "because I have heard your proud words"

I will put my hook in your nose, and my bit in your mouth
A "hook" and a "bit"

I will turn you back the way you came
That Sennacherib will return home before he can conquer Jerusalem can be stated clearly. Alternate translation: "I will make you return to your own country the same way you came, without conquering Jerusalem"

2 Kings 19:29

General Information:
Here Isaiah is talking to King Hezekiah. He continues using parallelism throughout.

grows wild
"grows without having been planted"

2 Kings 19:30

The remnant of the house of Judah that survives will again take root and bear fruit
This metaphor compares restoration of the remnant to plantings that take hold and produce results. Alternate translation: "The people of Judah who remain alive will restore their lives and prosperity" or "The people who remain in Judah will prosper and have many children"

2 Kings 19:31

The zeal of Yahweh of hosts will do this
"The strong action of Yahweh will make this happen"

2 Kings 19:32

General Information:
This is the end of the message from Yahweh, spoken through the prophet Isaiah to King Hezekiah. It uses parallelism throughout.

nor shoot an arrow here
"Arrow" is metonymy representing all tools of warfare and destruction. Alternate translation: "nor do any fighting here"

or build up a siege ramp against it
"and they will not even build up high mounds of earth against the city wall to enable them to attack the city"

2 Kings 19:33

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. Alternate translation: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared"

2 Kings 19:34

for my own sake and for my servant David's sake
"for the sake of my own reputation and because of what I promised to King David, who served me well"

2 Kings 19:35

It came about
"It happened"

185,000 soldiers
"one hundred eighty-five thousand soldiers"

When the men arose
"When the men who were left alive got up"

2 Kings 19:36

General Information:
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2 Kings 19:37

Adrammelek ... Sharezer ... Esarhaddon
These are the names of men.

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Chapter 20

1 In those days Hezekiah was sick to the point of dying. So Isaiah son of Amoz, the prophet came to him, and said to him, "Yahweh says, 'Set your house in order; for you will die, and not live.'" **2** Then Hezekiah turned his face to the wall and prayed to Yahweh, saying, **3** "Please, Yahweh, I beg you, call to mind how I have faithfully walked before you with my whole heart, and how I have done what was good in your sight." Then Hezekiah wept loudly. **4** Before Isaiah had gone out into the middle courtyard, the word of Yahweh came to him, saying, **5** "Turn back, and say to Hezekiah, the leader of my people, 'This is what Yahweh, the God of David your ancestor, says: "I have heard your prayer, and I have seen your tears. I am about to heal you on the third day, and you will go up to the house of Yahweh. **6** I will add fifteen years to your life, and I will rescue you and this city from the hand of the king of Assyria, and I will defend this city for my own sake and for my servant David's sake."'" **7** So Isaiah said, "Take a lump of figs." They did so and put it on his boil, and he recovered.

8 Hezekiah said to Isaiah, "What will be the sign that Yahweh will heal me, and that I should go up to the temple of Yahweh on the third day?" **9** Isaiah replied, "This will be the sign for you from Yahweh, that Yahweh will do the thing that he has spoken. Will the shadow go forward ten steps, or go back ten steps?" **10** Hezekiah answered, "It is an easy thing for the shadow to go forward ten steps. No, let the shadow go backward ten steps." **11** So Isaiah the prophet cried out to Yahweh, and he brought the shadow ten steps backward, from where it had moved on the stairway of Ahaz.

12 At that time Marduk-Baladan son of Baladan king of Babylon sent letters and a gift to Hezekiah, for he had heard that Hezekiah had been sick. **13** Hezekiah listened to those letters, and then showed the messengers all the palace and his valuable things, the silver, the gold, the spices and precious oil, and the storehouse of his weapons, and all that was found in his storehouses. There was nothing in his house, nor in all his kingdom, that Hezekiah did not show them. **14** Then Isaiah the prophet came to King Hezekiah and asked him, "What did these men say to you? Where did they come from?" Hezekiah said, "They came from the distant country of Babylon." **15** Isaiah asked, "What have they seen in your house?" Hezekiah answered, "They have seen everything in my house. There is nothing among my valuable things that I have not shown them."

16 So Isaiah said to Hezekiah, "Listen to the word of Yahweh: **17** 'Look, the days are about to come when everything in your palace, the things that your ancestors stored away until this present day, will be carried to Babylon. Nothing will be left, says Yahweh. **18** Some of your descendants whom you will father will be taken away from you, and they will become eunuchs in the palace of the king of Babylon.'" **19** Then Hezekiah said to Isaiah, "The word of Yahweh that you have spoken is good." For he thought, "Will there not be peace and stability in my days?" **20** As for the other matters concerning Hezekiah, and all his power, and how he constructed the pool and the conduit, and how he brought water into the city—are they not written in the book of the events of the kings of Judah? **21** Hezekiah lay down with his ancestors, and Manasseh his son became king in his place.

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2 Kings 20 General Notes

Structure and formatting

This chapter finishes the story of Hezekiah.

Special concepts in this chapter

Hezekiah's additional time

God hears the distressed call of his faithful believers. Hezekiah was dying but when he prayed, God gave him 15 more years of life. (See: faithful and believe)

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2 Kings 20:1

Set your house in order
"House" is metonymy for what was under Hezekiah's control. Alternate translation: "Give final instructions to your household and government"

2 Kings 20:2

General Information:
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2 Kings 20:3

call to mind
This is a common way of speaking, an idiom, urging Yahweh to remember. Alternate translation: "remember"

walked
This is an idiom. Alternate translation: "lived my life"

good in your sight
Here sight represents judgment or evaluation. Alternate translation: "in your judgment"

2 Kings 20:4

the word of Yahweh came
"Word" represents the message Yahweh revealed to Isaiah. This is a common way of speaking, an idiom. Alternate translation: "Yahweh spoke his word"

2 Kings 20:5

I have heard your prayer, and I have seen your tears
The second part reinforces the first part to make one message by using parallelism. Alternate translation: "I have heard your prayers and seen your tears"

on the third day
"two days from now" The day Isaiah said this was the first day, so "the third day" would be the same as "two days from now."

2 Kings 20:6

General Information:
The message from Yahweh to King Hezekiah through the prophet Isaiah continues.

fifteen years
15 years

from the hand of the king of Assyria
"Hand" is metonymy for power, authority and control. Alternate translation: "from the control of the king of Assyria"

2 Kings 20:7

lump of figs
"paste made of boiled figs"

They did so and put it on his boil
"Hezekiah's servants did this and put the paste on Hezekiah's sore"

2 Kings 20:8

General Information:
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2 Kings 20:9

Will the shadow go forward ten steps, or go back ten steps?
The source of "the shadow" can be stated clearly. Alternate translation: "Do you want Yahweh to make the shadow caused by the sunlight on the stairway to go forward ten steps or to go back ten steps?"

ten steps
This expression refers to the "stairway of Ahaz" in 2 Kings 20:11. This was probably a special stairway built for King Ahaz in such a way that its steps marked the hours of daylight as the sun's rays advanced along them. In this way, the staircase served to tell the time during the day.

2 Kings 20:10

It is an easy thing for the shadow to go forward ten steps
Why "it is an easy thing" can be stated clearly. "It is easy to cause the shadow to move forward ten steps, because that is the normal thing for it to do"

2 Kings 20:11

the stairway of Ahaz
This was probably a special stairway built for King Ahaz in such a way that its steps marked the hours of daylight as the sun's rays advanced along them. In this way, the staircase served to tell the time during the day. Alternate translation: "the steps that had been built for King Ahaz"

2 Kings 20:12

Marduk-Baladan ... Baladan
These are the names of the king of Babylon and his son.

2 Kings 20:13

listened to those letters
1) "carefully considered those letters" or 2) "heard the message from the king of Babylon"

There was nothing in his house, nor in all his kingdom, that Hezekiah did not show them
Here "There was nothing ... did not show them" is an exaggeration used for emphasis. It means Hezekiah showed them all of his most valuable things. This can be stated in positive form. Alternate translation: "Hezekiah showed him absolutely everything valuable in his house and in all his kingdom"

2 Kings 20:14

these men
This refers to the men sent to King Hezekiah with a message and gifts from Marduk-Baladan.

2 Kings 20:15

They have seen everything in my house. There is nothing among my valuable things that I have not shown them
Hezekiah repeats the same idea in two ways to emphasize his point.

There is nothing among my valuable things that I have not shown them
"Nothing" and "not" cancel each other out to make the idea positive. This exaggeration is used for emphasis. Alternate translation: "I showed them absolutely every one of my valuable things"

2 Kings 20:16

So Isaiah said to Hezekiah
Why Isaiah spoke can be stated clearly. Alternate translation: "So, because Isaiah knew Hezekiah had been foolish to show the men all his valuable things, Isaiah said to him"

the word of Yahweh
"the message of Yahweh"

2 Kings 20:17

Look, the days are about to come when
"Listen to me, someday there will come a time when"; "Look" is used to draw attention to what Isaiah is about to tell Hezekiah.

the days
"Days" is synecdoche to refer to an undefined span of time.

2 Kings 20:18

General Information:
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2 Kings 20:19

For he thought
"Because Hezekiah thought"

Will there not be peace and stability in my days?
Hezekiah asks this question for emphasis knowing the answer already. Alternate translation: "I can be sure that there will be peace and stability in my days."

2 Kings 20:20

pool
A small area of still water for storage

conduit
A tunnel for carrying the water

are they not written in the book of the events of the kings of Judah?
This question is used to remind the reader that these things are recorded. See how this phrase is translated in [2 Kings 8:23]

2 Kings 20:21

General Information:
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Chapter 21

1 Manasseh was twelve years old when he began to reign; he reigned fifty-five years in Jerusalem. His mother's name was Hephzibah. **2** He did what was evil in the sight of Yahweh, like the disgusting things of the nations whom Yahweh had driven out before the people of Israel. **3** For he rebuilt the high places that Hezekiah his father had destroyed, and he built altars for Baal, made an Asherah pole, as Ahab king of Israel had done, and he bowed down to all the host of heaven and worshiped them. **4** Manasseh built altars in the house of Yahweh, although Yahweh had commanded, "It is in Jerusalem that my name will be forever." **5** He built altars for all the host of heaven in the two courtyards of the house of Yahweh. **6** He caused his son to pass through the fire, he performed sorcery and divination and consulted with sorcerers and spiritists. He did much evil in the sight of Yahweh, provoking him to anger. **7** The carved figure of Asherah that he had made, he placed it in the house of Yahweh. It was about this house that Yahweh had spoken to David and Solomon his son; he had said: "It is in this house and in Jerusalem, which I have chosen from all the tribes of Israel, that I will put my name forever. **8** I will not cause the feet of Israel to wander any more out of the land that I gave to their ancestors, if they will only be careful to obey all that I have commanded them, and to follow all the law that my servant Moses commanded them." **9** But the people did not listen, and Manasseh led them to do evil even more than the nations that Yahweh had destroyed before the people of Israel.

10 So Yahweh spoke by his servants the prophets, saying, **11** "Because Manasseh king of Judah has done these disgusting things, and has acted wickedly more than all that the Amorites who were before him did, and has also made Judah sin with his idols, **12** therefore Yahweh, the God of Israel, says this: Look, I am about to bring such evil on Jerusalem and Judah that whoever hears of it, both his ears will tingle. **13** I will stretch over Jerusalem the measuring line used against Samaria, and the plumb line used against the house of Ahab; I will wipe Jerusalem clean, as a man wipes a dish, wiping it and turning it upside down. **14** I will throw off the remnant of my inheritance and give them into the hand of their enemies. They will become victims and plunder for all their enemies, **15** because they have done what is evil in my sight, and have provoked me to anger, since the day their ancestors came out of Egypt, to this day."

16 Moreover, Manasseh shed much innocent blood, until he had filled Jerusalem from one end to another with death. This was in addition to the sin by which he made Judah to sin, when they did what was evil in the sight of Yahweh. **17** As for the other matters concerning Manasseh, all that he did, and the sin that he committed, are they not written in the book of the events of the kings of Judah? **18** Manasseh lay down with his ancestors and was buried in the garden of his own house, in the garden of Uzza. Amon his son became king in his place.

19 Amon was twenty-two years old when he began to reign; he reigned two years in Jerusalem. His mother's name was Meshullemeth; she was the daughter of Haruz of Jotbah. **20** He did what was evil in the sight of Yahweh, as Manasseh his father had done. **21** Amon followed in all the way that his father had walked in and worshiped the idols that his father worshiped, and bowed down to them. **22** He abandoned Yahweh, the God of his fathers, and did not walk in the way of Yahweh. **23** The servants of Amon conspired against him and put the king to death in his own house. **24** But the people of the land killed all those who had conspired against King Amon, and they made Josiah his son king in his place. **25** As for the other matters concerning Amon that he did, are they not written in the book of the events of the kings of Judah? **26** The people buried him in his tomb in the garden of Uzza, and Josiah his son became king in his place.

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2 Kings 21 General Notes

Special concepts in this chapter

God's judgment

God judges sin. When Manasseh worshiped idols and did many evil things, God said he would cause Judah to be destroyed by its enemies. (See: judge and sin and evil)

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Important figures of speech in this chapter

Simile
"I will wipe Jerusalem clean, as a man wipes a dish, wiping it and turning it upside down" means "God would completely destroy Jerusalem."

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2 Kings 21:1

Hephzibah
The mother of King Manasseh

2 Kings 21:2

what was evil in the sight of Yahweh
The sight of Yahweh represents Yahweh's judgment or evaluation. See how you translated this in [2 Kings 3:2]

like the disgusting things
Another possible meaning is "including the disgusting things."

2 Kings 21:3

he rebuilt the high places ... he built altars for Baal, made an Asherah pole
Manasseh would have commanded his workers to do the building for him. Alternate translation: "he had the high places rebuilt ... he had altars built for Baal, had an Asherah pole made" or "he had his workers rebuild the high places ... he had them build altars for Baal, make an Asherah pole"

2 Kings 21:4

General Information:
The story of King Manasseh's reign continues.

It is in Jerusalem that my name will be forever
The name is a metonym for the person. Alternate translation: "Jerusalem is where I will forever make known who I am"

2 Kings 21:5

He built altars for all the host of heaven in the two courtyards of the house of Yahweh
It is implied that he built these altars so people could make sacrifices and worship the stars. Also, he would not have built these altars himself, rather he would have commanded his workers to do it. Alternate translation: "He had his workers build altars in the two courtyards of the house of Yahweh so that the people could worship the stars and offer them sacrifices"

2 Kings 21:6

He caused his son to pass through the fire
You may need to make explicit why he caused his son be put into the fire and what happened after he did so. Alternate translation: "He burned his son to death as an offering to his gods"

consulted with
"asked for information from"

much evil in the sight of Yahweh
The sight of Yahweh represents Yahweh's judgment or evaluation. See how you translated a similar phrase in [2 Kings 3:2]

2 Kings 21:7

General Information:
The story of King Manasseh's reign continues.

that he had made
Manasseh probably did not do the work. His servants would have done the work. Alternate translation: "that Manasseh had ordered his servants to make"

that I will put my name forever
Here Yahweh putting his "name" on the temple represents him designating it as the place to worship him. Alternate translation: "where I want people to worship me forever"

2 Kings 21:8

the feet of Israel
The feet are a synecdoche for the person. Alternate translation: "the people of Israel" or "the Israelites"

2 Kings 21:9

even more than the nations that Yahweh had destroyed before the people of Israel
Here "nations" refers to the people who had lived in the land of Canaan before the Israelites had arrived. Alternate translation: "even more than the people whom Yahweh had destroyed as the people of Israel advanced through the land"

2 Kings 21:10

General Information:
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2 Kings 21:11

General Information:
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2 Kings 21:12

General Information:
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2 Kings 21:13

stretch over Jerusalem the measuring line used against Samaria, and the plumb line used against the house of Ahab
The words "measuring line" and "plumb line" are metaphors for the standards Yahweh uses to judge people. Alternate translation: "judge Jerusalem using the same measure I used when I judged Samaria and the house of Ahab"

against Samaria
Samaria is the capital city and it represents all the people of the kingdom of Israel. Alternate translation: "against the people of Israel"

plumb line
a tool made of a heavy weight and a thin rope used to show if a wall is straight

the house of Ahab
Here "house" represents family. Alternate translation: "the family of Ahab"

2 Kings 21:14

I will throw off
"I will abandon" or "I will reject"

give them into the hand of their enemies
Here the "hand" of the enemies refers to their enemies' control. Alternate translation: "let their enemies defeat them and take over their land"

2 Kings 21:15

General Information:
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2 Kings 21:16

Moreover, Manasseh
"Also, Manasseh" or "In addition, Manasseh"

Manasseh shed much innocent blood
The words "shed much innocent blood" are a metonym for killing people violently. It might be best to translate this so the reader understands that other people helped Manasseh do this. Alternate translation: "Manasseh ordered his soldiers to kill many innocent people"

he had filled Jerusalem from one end to another with death
This hyperbole emphasizes the great number of people Manasseh had killed throughout Jerusalem. The abstract noun "death" can be stated as "dead people." Alternate translation: "there were very many dead people throughout Jerusalem"

what was evil in the sight of Yahweh
The sight of Yahweh represents Yahweh's judgment or evaluation. See how you translated this in [2 Kings 3:2]

2 Kings 21:17

are they not written ... Judah?
This can be expressed in active form and assumes that the answer is positive. The question is rhetorical and is used for emphasis. See how this phrase is translated in [2 Kings 8:23]

2 Kings 21:18

lay down with his ancestors and
This is a polite way of saying he "died, as his ancestors had, and"

the garden of Uzza
Possible meanings are 1) "the garden that had once belonged to a man named Uzza" or 2) "Uzza Garden."

Amon
This is a man's name

2 Kings 21:19

Amon ... Haruz
These are names of men.

Meshullemeth
This is the name of a woman.

Jotbah
This is the name of a city.

2 Kings 21:20

what was evil in the sight of Yahweh
The sight of Yahweh represents Yahweh's judgment or evaluation. See how you translated this in [2 Kings 3:2]

2 Kings 21:21

followed in all the way that his father had walked in
"walked in all the ways that his father walked in." The way a person lives is spoken of as if that person were walking on a path. Alternate translation: "lived completely the way his father had lived"

2 Kings 21:22

He abandoned Yahweh
"He went away from Yahweh" or "He paid no more attention to Yahweh"

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2 Kings 21:23

conspired against him
"made plans and worked together to harm him"

2 Kings 21:24

the people of the land
This is a generalization. Alternate translation: "some of the people in Judah"

conspired against
"made plans and worked together to harm." See how you translated this in 2 Kings 21:23.

2 Kings 21:25

are they not written ... Judah?
This can be expressed in active form and assumes that the answer is positive. The question is rhetorical and is used for emphasis. See how you translated this in [2 Kings 8:23]

2 Kings 21:26

the garden of Uzza
Possible meanings are 1) "the garden that had once belonged to a man named Uzza" or 2) "Uzza Garden." See how you translated this in [2 Kings 21:18]

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Chapter 22

1 Josiah was eight years old when he began to reign; he reigned thirty-one years in Jerusalem. His mother's name was Jedidah (she was the daughter of Adaiah of Bozkath). **2** He did what was right in the eyes of Yahweh. He walked in all the way of David his ancestor, and he did not turn away either to the right or to the left.

3 It came about that in the eighteenth year of King Josiah, he sent Shaphan son of Azaliah son of Meshullam, the scribe, to the house of Yahweh, saying, **4** "Go up to Hilkiah the high priest and tell him to count the money that has been brought into the house of Yahweh, which the temple guards have gathered from the people. **5** Let it be given into the hand of the workmen who are in charge of the house of Yahweh, and let them give it to the workmen who are in the house of Yahweh, for them to make repairs to damage in the temple. **6** Let them give money to the carpenters, the builders, and the masons, and also to buy timber and cut stone to repair the temple." **7** But no accounting was required for the money that was given to them, because they handled it faithfully.

8 Hilkiah the high priest said to Shaphan the scribe, "I have found the book of the law in the house of Yahweh." So Hilkiah gave the book to Shaphan, and he read it. **9** Shaphan went and took the book to the king, and also reported to him, saying, "Your servants have spent the money that was found in the temple and they have given it into the hand of the workmen who supervise the care for the house of Yahweh." **10** Then Shaphan the scribe said to the king, "Hilkiah the priest has given me a book." Then Shaphan read it to the king. **11** It came about that when the king had heard the words of the book of the law, he tore his clothes. **12** The king commanded Hilkiah the priest, Ahikam son of Shaphan, Akbor son of Micaiah, Shaphan the scribe, and Asaiah, his own servant, saying, **13** "Go and consult with Yahweh for me, and for the people and for all Judah, because of the words of this book that has been found. For great is the anger of Yahweh that has been kindled against us because our ancestors have not listened to the words of this book so as to obey all that was written concerning us."

14 So Hilkiah the priest, Ahikam, Akbor, Shaphan, and Asaiah went to Huldah the prophetess, the wife of Shallum son of Tikvah son of Harhas, keeper of the wardrobe (she lived in Jerusalem in the second quarter), and they spoke with her. **15** She said to them, "This is what Yahweh, the God of Israel, says: 'Tell the man who sent you to me, **16** "This is what Yahweh says: 'See, I will bring disaster to this place and to its inhabitants, according to everything written in the book that the king of Judah has read. **17** Because they have abandoned me and have burned incense to other gods, so that they might provoke me to anger with all the deeds they have committed—therefore my anger has been kindled against this place, and it will not be extinguished.'" **18** But to the king of Judah, who sent you to ask Yahweh's will, this is what you will say to him: "Yahweh, the God of Israel says this: 'About the words that you heard, **19** because your heart was tender, and because you have humbled yourself before Yahweh, when you heard what I said against this place and its inhabitants, that they would become a desolation and a curse, and because you have torn your clothes and wept before me, I also have listened to you—this is Yahweh's declaration. **20** See, I will gather you to your ancestors, and you will be gathered to your grave in peace. Your eyes will not see all the disaster that I will bring upon this place.'"'" So the men took this message back to the king.

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2 Kings 22 General Notes

Structure and formatting

The next two chapters (2 Kings 22-23) tell about the spiritual revival under King Josiah. A revival occurs when the people begin to worship Yahweh properly again. (See: spirit)

Special concepts in this chapter

The law

The priests found a copy of the law in the temple and took it to the king. He was upset because the people had disobeyed the law so badly. Josiah asked God about it. God said that he would destroy Judah for these sins but not in Josiah's lifetime, since he humbled himself and wanted to do better. Many scholars believe this was a copy of the book of Deuteronomy. (See: priest, lawofmoses and temple and sin)

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2 Kings 22:1

thirty-one years
"31 years"

Jedidah
This is the name of a woman.

Adaiah
This is the name of a man.

Bozkath
This is the name of a town in Judah.

2 Kings 22:2

He did what was right in the eyes of Yahweh
Here "eyes" represents Yahweh's thoughts or what he considered about something. Alternate translation: "He did what Yahweh considered to be right" or "He did what was right according to Yahweh"

He walked in all the way of David his ancestor
"He walked in all the ways of David his ancestor" Josiah behaving as David did is spoken of as if he walked on the same road or way as David. Alternate translation: "He lived the way David his ancestor had lived" or "He followed the example of David his ancestor"

he did not turn away either to the right or to the left
To fully obey Yahweh is spoken of as if a person were on the correct road and never turned from it. Alternate translation: "he did not do anything that would displease Yahweh" or "he fully obeyed all the laws of Yahweh"

2 Kings 22:3

It came about that
If your language has a way to mark the beginning of a new part of the story, consider using it here.

the eighteenth year
"Eighteenth" is the ordinal form of 18. Alternate translation: "year 18"

Shaphan ... Azaliah ... Meshullam
These are men's names.

2 Kings 22:4

Go up to Hilkiah
The phrase "Go up" is used because Yahweh's temple was higher in elevation than where King Josiah was located. Alternate translation: "Go to Hilkiah"

Hilkiah
This is a man's name.

that has been brought into the house of Yahweh, which the temple guards have gathered from the people
This can be stated in active form. Alternate translation: "that the temple guards who gathered the money from the people brought into the temple of Yahweh"

house of Yahweh
This is another name for the "temple" (verse 3).

2 Kings 22:5

house of Yahweh ... in the temple
Here "house of Yahweh" and "temple" mean the same thing.

Let it be given into the hand of the workmen
Here "hand" represents the workmen as a whole. This can be stated in active form. Alternate translation: "Tell Hilkiah to give the money to the workmen"

2 Kings 22:6

General Information:
The message from King Josiah to Hilkiah, the high priest, continues.

Let them give money
Here "them" refers to the workmen who are in charge of the house of Yahweh in 2 Kings 22:5.

the carpenters, the builders, and the masons
These are the same as the workmen who are in the house of Yahweh in 2 Kings 22:5. Here the workers are described in more detail.

carpenters
workers who build with wood

masons
workers who build with stone

2 Kings 22:7

was given to them ... because they handled
Here "them" and "they" refer to the workmen who are in charge of the house of Yahweh in 2 Kings 22:5.

no accounting was required for the money that was given to them
This can be stated in active form. Alternate translation: "the workmen who were in charge did not have to report how they used the money that the temple guards gave them"

because they handled it faithfully
"because they used the money honestly"

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2 Kings 22:8

Hilkiah
This is the name of a man. See how you translated this in [2 Kings 18:18]

the book of the law
Most likely these laws were written on a scroll. A scroll was a type of book made of one long, rolled-up sheet of papyrus or leather.

2 Kings 22:9

given it into the hand of the workmen
Here "hand" represents the workmen as a whole. Alternate translation: "given it to the workmen"

2 Kings 22:10

General Information:
This page has intentionally been left blank.

2 Kings 22:11

It came about that
If your language has a way to mark the beginning of a new part of the story, consider using it here.

had heard the words of the book of the law
Here "words" represents the message of the law. Alternate translation: "had heard the laws that were written in the book" or "had heard the laws that were written in the scroll"

he tore his clothes
This is a symbolic action that indicates intense grief or sadness.

2 Kings 22:12

Ahikam ... Shaphan ... Akbor ... Micaiah ... Asaiah
These are names of men.

2 Kings 22:13

Go and consult with Yahweh
It is made clear in 22:14 that the king means for the men to go to the prophetess of Yahweh to determine Yahweh's will.

consult
to go to someone to ask for advice

the words of this book that has been found
Here "words" represents the laws. This can be stated in active form. Alternate translation: "the laws in this book that Hilkiah has found"

For great is the anger of Yahweh that has been kindled against us
Yahweh's anger is spoken of as if it were a fire that was lit. Alternate translation: "For Yahweh is very angry with us"

all that was written concerning us
This refers to the law that was given to Israel. This can be stated in active form. Alternate translation: "all that Moses wrote in the law that we should do" or "all the laws that God gave through Moses to the people of Israel"

2 Kings 22:14

Huldah
This is a woman's name.

Shallum ... Tikvah ... Harhas
These are men's names.

keeper of the wardrobe
Possible meanings are 1) the person who took care of the clothing that priests wore in the temple or 2) the person who took care of the king's clothing.

she lived in Jerusalem in the second quarter
Here "second quarter" refers to the new part of the city that was built on the north side of Jerusalem. Also, "second" is the ordinal form of 2. Alternate translation: "she lived in Jerusalem in the new part of the city" or "she lived in the new part of Jerusalem"

2 Kings 22:15

the man who sent you to me
Here "the man" refers to King Josiah.

2 Kings 22:16

I will bring disaster to this place and to its inhabitants
Yahweh causing terrible things to happen is spoken of as if disaster were an object that he could bring to a place. Alternate translation: "I will cause terrible things to happen to this place and to those who live there"

to this place
"to Jerusalem." This refers to the city of Jerusalem which represents the whole land of Judah. Alternate translation: "to Judah"

2 Kings 22:17

General Information:
The message Yahweh sent to King Josiah through Huldah, the prophetess, continues.

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my anger has been kindled against this place, and it will not be extinguished
Yahweh's anger is spoken of as if it were a fire that was lit. Alternate translation: "my anger against this place is like a fire that cannot be put out"

this place
Here "place" represents the people who live in Jerusalem and Judah. Alternate translation: "these people"

2 Kings 22:18

About the words that you heard
Here "words" represents the message that Huldah just spoke. Alternate translation: "About the message that you heard"

2 Kings 22:19

because your heart was tender
Here "heart" represents a person's inner being. Feeling sorry is spoken of as if the heart were tender. Alternate translation: "because you felt sorry" or "because you repented"

that they would become a desolation and a curse
The abstract nouns "desolation" and "curse" can be stated as an adjective and a verb. Alternate translation: "that I would make the land desolate and would curse them"

torn your clothes
This is a symbolic action that indicates intense grief or sadness.

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [2 Kings 19:33]

2 Kings 22:20

General Information:
This is the end of the message from Yahweh to King Josiah through the prophetess Huldah.

See, I will gather you to your ancestors, and you will be gathered to your grave in peace
Both statements mean basically the same thing. They are polite ways of saying he will die. Alternate translation: "So I will allow you to die and be buried peacefully"

Your eyes will not see
Here "will not see" represents not experiencing something. Alternate translation: "You will not experience"

Your eyes
Here "eyes" represents the whole person.

the disaster that I will bring upon this place
Yahweh causing terrible things to happen is spoken of as if disaster were an object that Yahweh would bring to a place. Alternate translation: "the terrible things I will cause to happen in this place"

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Chapter 23

1 So the king sent messengers who gathered to him all the elders of Judah and of Jerusalem. **2** Then the king went up to the house of Yahweh, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests, prophets, and all the people, from small to great. He then read in their hearing all the words of the book of the Covenant that had been found in the house of Yahweh. **3** The king stood by the pillar and made a covenant before Yahweh, to walk after Yahweh and to keep his commandments, his regulations, and his statutes, with all his heart and all his soul, to confirm the words of this covenant that were written in this book. So all the people agreed to stand by the covenant.

4 The king commanded Hilkiah the high priest, the priests under him, and the gatekeepers to bring out of the temple of Yahweh all the vessels that were made for Baal and Asherah, and for all the host of heaven. He burned them outside Jerusalem in the fields in the Kidron Valley and carried their ashes to Bethel. **5** He got rid of the idolatrous priests whom the kings of Judah had chosen to burn incense at the high places in the cities of Judah and in the places around Jerusalem—those who burned incense to Baal, to the sun and the moon, to the planets, and to all the host of heaven. **6** He brought out the Asherah pole from the temple of Yahweh, outside Jerusalem to the Kidron Valley and burned it there. He crushed it to dust and threw that dust onto the graves of the common people. **7** He broke down the houses of the cultic prostitutes in the temple of Yahweh, where the women wove garments for Asherah. **8** Josiah brought all the priests out of the cities of Judah and defiled the high places where the priests had burned incense, from Geba to Beersheba. He destroyed the high places at the gates that were at the entrance to the gate of Joshua (the city governor), on the left side of the city gate. **9** Although the priests of those high places were not allowed to serve at the altar of Yahweh in Jerusalem, they ate unleavened bread among their brothers. **10** Josiah defiled Topheth, which is in the Valley of Ben Hinnom, so that no one might cause his son or his daughter to pass through the fire as a sacrifice to Molech. **11** He took away the horses that the kings of Judah had given to the sun. They had been in an area at the entrance to the temple of Yahweh, near the room of Nathan-Melek, the chamberlain. Josiah burned the chariots of the sun. **12** Josiah the king destroyed the altars that were on the roof of the upper chamber of Ahaz, which the kings of Judah had made, and the altars that Manasseh had made in the two courts of the temple of Yahweh. Josiah smashed them into pieces and threw them into the Kidron Valley. **13** The king ruined the high places east of Jerusalem, south of the mount of corruption that Solomon the king of Israel had built for Ashtoreth, the detestable idol of the Sidonians; for Chemosh, the detestable idol of Moab; and for Molech, the detestable idol of the people of Ammon. **14** He broke the stone pillars into pieces and cut down the Asherah poles and he filled those places with the bones of human beings.

15 Josiah also completely destroyed the altar that was at Bethel and the high place that Jeroboam son of Nebat (the one who made Israel to sin) had constructed. He also burned that altar and the high place and crushed it to dust. He also burned the Asherah pole. **16** As Josiah looked over the area, he noticed the graves that were on the hillside. He sent men to take the bones from the graves; then he burned them on the altar, which defiled it. This was according to the word of Yahweh which the man of God had spoken, the man who spoke of these things beforehand. **17** Then he said, "What monument is that I see?" The men of the city told him, "That is the grave of the man of God who came from Judah and spoke about these things that you have just done against the altar of Bethel." **18** So Josiah said, "Let it alone. No one should move his bones." So they let his bones alone, along with the bones of the prophet who had come from Samaria. **19** Then Josiah removed all the houses on the high places that were in the cities of Samaria, which the kings of Israel had made, and that provoked Yahweh to anger. He did to them exactly what had been done at Bethel. **20** He slaughtered all the priests of the high places on the altars and he burned human bones on them. Then he returned to Jerusalem.

21 Then the king commanded all the people, saying, "Keep the Passover to Yahweh your God, as it is written in this book of the covenant." **22** Such a Passover celebration had never been held from the days of the judges who ruled Israel, nor in all the days of the kings of Israel or Judah. **23** But in the eighteenth year of King Josiah this Passover of Yahweh was celebrated in Jerusalem.

24 Josiah also completely removed the sorcerers and spiritists. He also completely removed the fetishes, the idols, and all the disgusting things that were seen in the land of Judah and in Jerusalem, so as to confirm the words of the law which were written in the book that Hilkiah the priest had found in the house of Yahweh. **25** Before Josiah, there had been no king like him, who turned to Yahweh with all his

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heart, all his soul, and all his might, who followed all the law of Moses. Nor did any king like Josiah arise after him.

26 Nevertheless, Yahweh did not turn away from the burning of his raging anger, which burned against Judah because of all that Manasseh had done to provoke him to anger. **27** So Yahweh said, "I will also remove Judah out of my sight, as I have removed Israel, and I will throw away this city that I have chosen, Jerusalem, and the house of which I said, 'My name will be there.'"

28 As for the other matters concerning Josiah, everything that he did, are they not written in the book of the events of the kings of Judah? **29** In his days, Pharaoh Necho, king of Egypt, went to fight against the king of Assyria at the Euphrates River. King Josiah went to meet Necho in battle, and Necho killed him at Megiddo. **30** Josiah's servants carried him dead in a chariot from Megiddo, brought him to Jerusalem, and buried him in his own grave. Then the people of the land took Jehoahaz son of Josiah, anointed him, and made him king in his father's place.

31 Jehoahaz was twenty-three years old when he began to reign, and he reigned three months in Jerusalem. His mother's name was Hamutal; she was the daughter of Jeremiah of Libnah. **32** Jehoahaz did what was evil in the sight of Yahweh, like everything that his ancestors had done. **33** Pharaoh Necho put him in chains at Riblah in the land of Hamath, so that he might not reign in Jerusalem. Then Necho imposed a fine on Judah of one hundred talents of silver and one talent of gold. **34** Pharaoh Necho made Eliakim son of Josiah king in the place of Josiah his father, and changed his name to Jehoiakim. But he took Jehoahaz away to Egypt, and Jehoahaz died there. **35** Jehoiakim paid the silver and gold to Pharaoh. In order to meet the demand of Pharaoh, Jehoikim taxed the land and he forced each man among the people of the land to pay him the silver and gold according to their assessments.

36 Jehoiakim was twenty-five years old when he began to reign, and he reigned eleven years in Jerusalem. His mother's name was Zebidah; she was the daughter of Pedaiah of Rumah. **37** Jehoiakim did what was evil in the sight of Yahweh, just as his ancestors had done.

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2 Kings 23 General Notes

Structure and formatting

The story of Josiah ends in this chapter.

Special concepts in this chapter

Ending idolatry

Josiah destroyed idolatry in Judah and in the deserted areas of Israel. But he fought against Egypt and was killed in battle. After his death, Egypt set up a government of Judah that it controlled.

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2 Kings 23:1

General Information:

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2 Kings 23:2

all the men of Judah and all the inhabitants of Jerusalem

This is a generalization. Alternate translation: "many other people"

from small to great

This merism includes everyone in between. Alternate translation: "from the least important to the most important"

He then read in their hearing

"Then the king read aloud so that they could hear"

that had been found

In [2 Kings 22:8]

2 Kings 23:3

walk after Yahweh

The way a person lives is spoken of as if that person were walking on a path, and "to walk after" someone is a metonym for doing what that other person does or wants others to do. Alternate translation: "live obeying Yahweh"

his commandments, his regulations, and his statutes

These words all share similar meanings. Together they emphasize everything that Yahweh had commanded in the law.

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with all his heart and all his soul
The idiom "with all his heart" means "completely" and "with all his soul" means "with all his being." These two phrases have similar meanings. Alternate translation: "with all his being" or "with all his energy"

that were written in this book
This can be translated in active form. Alternate translation: "that this book contained"

stand by the covenant
This idiom means to "obey the terms of the covenant."

2 Kings 23:4

the priests under him
"the other priests who served him"

gatekeepers
men who guarded the gates to the temple

for Baal ... for all the host of heaven
"so people could use them to worship Baal ... so people could use them to worship all the stars"

He burned ... and carried
The word "he" refers to Josiah. He would have commanded his workers to do these things. It is likely that Hilkiah and the priests who assisted him did these things. Alternate translation: "he had them burn them ... and carry them"

Kidron Valley ... Bethel
names of places

2 Kings 23:5

He got rid
The word "He" refers to Josiah. He would have commanded his workers to do these things. It is likely that Hilkiah and the priests who assisted him did these things. Alternate translation: "He had them get rid"

to Baal, to the sun and the moon, to the planets, and to all the host of heaven
"as a way to worship Baal, the sun and the moon, the planets, and all the stars"

2 Kings 23:6

General Information:
This continues to tell what King Josiah did in response to the message from Yahweh.

He brought out ... and burned it ... He crushed it ... and threw
The word "he" refers to Josiah. He would have commanded his workers to do these things. Hilkiah and the priests who assisted him did these things. Alternate translation: "He had them bring out ... and burn it ... He had them crush it ... and throw"

2 Kings 23:7

He broke
The word "He" refers to Josiah. He would have commanded his workers to do these things. Hilkiah and the priests who assisted him did these things. Alternate translation: "He had them clear"

the houses of the cultic prostitutes in the temple of Yahweh
Possible meanings are 1) the houses were in the temple or 2) the prostitutes were in the temple.

in the temple of Yahweh
You may need to make explicit that the houses were in the courtyard around the building, not in the building itself. Alternate translation: "by the temple of Yahweh"

wove garments
"made clothes"

2 Kings 23:8

Josiah brought ... and defiled ... He destroyed
Josiah would have commanded his workers to do these things. It is likely that Hilkiah and the priests who assisted him did these things. Alternate translation: "He commanded them to bring ... and to defile ... He had them destroy"

Geba ... Beersheba
names of places

Joshua (the city governor)
"the city ruler named Joshua" or "the city leader named Joshua." This is a different Joshua from the Joshua in the Old Testament Book of Joshua.

2 Kings 23:9

their brothers
Here "brothers" refers to their fellow priests who served at the temple.

2 Kings 23:10

Topheth ... Ben Hinnom
place names

cause his son or his daughter to pass through the fire as a sacrifice to Molech
"put his son or his daughter in the fire and burn them as an offering to Molech"

2 Kings 23:11

He took away
It might be best to translate so that the reader understands that other people, perhaps Hilkiah and "the priests under him"

the horses
Possible meanings are 1) real horses or 2) statues of horses.

had given to the sun
Here "given" represents being dedicated for worship. Alternate translation: "had used to worship the sun"

Nathan-Melek
a man's name

2 Kings 23:12

Josiah the king destroyed ... Josiah smashed ... and threw
Josiah would have commanded his workers to do these things. It is likely that Hilkiah and the priests who assisted him did these things. Alternate translation: "Josiah the king commanded them to destroy ... He had them smash ... had them throw"

the kings of Judah had made ... Manasseh had made
Manasseh and the kings of Judah probably commanded their workers to make these things. Alternate translation: "the kings of Judah had had their workers make ... Manasseh had had his workers make"

Kidron Valley
place name. See how you translated this in [2 Kings 23:4]

2 Kings 23:13

The king ruined
Josiah would have commanded his workers to do these things. It is likely that Hilkiah and the priests who assisted him did these things. Alternate translation: "He had them ruin ... He had them break ... they filled"

Solomon the king of Israel had built
Solomon would have commanded his workers to do these things. Alternate translation: "Solomon the king of Israel had had his workers build"

2 Kings 23:14

He broke ... he filled
Josiah would have commanded his workers to do these things. It is likely that Hilkiah and the priests who assisted him did these things. Alternate translation: "He had them break ... they filled"

filled those places with the bones of human beings
"covered the ground with human bones so people could not use it as a shrine anymore"

2 Kings 23:15

Josiah also completely destroyed ... He also burned ... and crushed ... He also burned
It might be best to translate so that the reader understands that other people, perhaps Hilkiah and "the priests under him"

2 Kings 23:16

spoke of these things beforehand
"had said that these things would happen"

2 Kings 23:17

monument
marker or statue that honors a person. A tomb is one kind of monument.

2 Kings 23:18

So they let his bones alone, along with the bones of
"So they did not touch his bones or the bones of"

2 Kings 23:19

Josiah removed ... He did
It might be best to translate so that the reader understands that other people, perhaps Hilkiah and "the priests under him"

the kings of Israel had made
It might be best to translate so that the reader understands that other people, probably the kings' workers, might have helped the kings make these things.

what had been done
"what he had done"

2 Kings 23:20

He slaughtered ... he burned
It might be best to translate so that the reader understands that other people, perhaps Hilkiah and "the priests under him"

he burned human bones on them
You may need to make explicit why he burned the bones. "he burned human bones on them so no one would use them again"

2 Kings 23:21

Keep the Passover
"You must celebrate the Passover"

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2 Kings 23:22

Such a Passover celebration had never been held from the days of
This can be translated in active form. Alternate translation: "The descendants of Israel had not celebrated the Passover festival in such a great way in the time of"

ruled Israel
The name "Israel" is a metonym for "the descendants of Israel."

the days of the kings of Israel or Judah
"the time when the people of Israel had their own king and the people of Judah had their own king"

2 Kings 23:23

this Passover of Yahweh was celebrated
This can be translated in active form. Alternate translation: "the people of Judah celebrated this Passover of Yahweh"

2 Kings 23:24

completely removed
This phrase translates a word that can mean to burn things, which is probably what Josiah did to the fetishes, idols, and disgusting things. The phrase can also mean simply to remove things, and Josiah probably told the sorcerers and spiritists to leave Judah, but he may have literally executed them by burning them or executed them some other way and burned their dead bodies.

sorcerers and spiritists
See how you translated this phrase in 2 Kings 21:6.

fetishes
things that people wrongly believe have special power

2 Kings 23:25

who turned to Yahweh
"who gave himself completely to Yahweh"

Nor did any king like Josiah arise after him
"And since then there has never been a king who was like Josiah"

2 Kings 23:26

Nevertheless
The writer uses this word to show that even though all of these things that Josiah did were good, Yahweh was still angry with Judah.

Yahweh did not turn away from the burning of his raging anger, which burned against Judah
Fire is a metaphor for anger, and starting a fire is a metaphor for becoming angry. The abstract noun "anger" can be translated as an adjective. Alternate translation: "Yahweh did not stop being furiously angry with Judah"

had done to provoke him
"had done to cause him to be angry"

2 Kings 23:27

out of my sight
"from where I am" or "from being near me"

My name will be there
The name is a metonym for the honor that people should give to the person. Alternate translation: "People should worship me there"

2 Kings 23:28

are they not written ... Judah?
This can be expressed in active form and assumes that the answer is positive. The question is rhetorical and is used for emphasis. See how you translated this in [2 Kings 8:23]

2 Kings 23:29

In his days, Pharaoh Necho, king of Egypt
"During the time of Josiah, Pharaoh Necho, king of Egypt"

Necho ... Megiddo
Necho is the name of a man. Megiddo is the name of a city.

2 Kings 23:30

General Information:
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2 Kings 23:31

twenty-three years old
"23 years old"

Hamutal
This is a woman's name.

Libnah
This is the name of a place.

2 Kings 23:32

what was evil in the sight of Yahweh
The sight of Yahweh represents Yahweh's judgment or evaluation. See how you translated this in [2 Kings 3:2]

2 Kings 23:33

Riblah ... Hamath
These are names of places.

put him in chains
Being put "in chains" represents being captured and imprisoned. Alternate translation: "put him in prison"

imposed a fine on Judah
"punished the people of Judah by forcing them to give him"

one hundred talents ... one talent
A talent was about 33 kilograms. Alternate translation: "3,300 kilograms ... 33 kilograms"

2 Kings 23:34

General Information:
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2 Kings 23:35

Jehoikim taxed the land
"Jehoikim collected taxes from the people who owned land"

people of the land
"people of the land of Judah." Possible meanings are 1) "the people who lived in the land of Judah" or 2) "the richest and most powerful of those who lived in Judah."

2 Kings 23:36

Zebidah
This is a woman's name.

Pedaiah
This is a man's name.

Rumah
This is the name of a place.

2 Kings 23:37

did what was evil in the sight of Yahweh
The sight of Yahweh represents Yahweh's judgment or evaluation. See how you translated this in [2 Kings 3:2]

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Chapter 24

1 In Jehoiakim's days, Nebuchadnezzar king of Babylon attacked Judah; Jehoiakim became his servant for three years. Then Jehoiakim turned back and rebelled against Nebuchadnezzar. **2** Yahweh sent against Jehoiakim marauding bands of Chaldeans, Arameans, Moabites, and Ammonites; he sent them against Judah to destroy it. This was in conformity with the word of Yahweh that had been spoken through his servants the prophets. **3** It was certainly at the mouth of Yahweh that this came on Judah, to remove them out of his sight, because of the sins of Manasseh, all that he did, [1]**4** and also because of the innocent blood that he shed, for he filled Jerusalem with innocent blood. Yahweh was not willing to pardon that. **5** As for the other matters concerning Jehoiakim, and all that he did, are they not written in the book of the events of the kings of Judah? **6** Jehoiakim lay down with his ancestors, and Jehoiachin his son became king in his place. **7** The king of Egypt did not attack any more out of his land, because the king of Babylon had conquered all the lands that had been controlled by the king of Egypt, from the brook of Egypt to the Euphrates River.

8 Jehoiachin was eighteen years old when he began to reign; he reigned in Jerusalem three months. His mother's name was Nehushta; she was the daughter of Elnathan of Jerusalem. **9** He did what was evil in the sight of Yahweh; he did all that his father had done.

10 At that time the servants of Nebuchadnezzar king of Babylon attacked Jerusalem and besieged the city. **11** Nebuchadnezzar king of Babylon came to the city while his servants were besieging it, **12** and Jehoiachin the king of Judah went out to the king of Babylon, he, his mother, his servants, his princes, and his officers. The king of Babylon captured him in the eighth year of his own reign. **13** Nebuchadnezzar took out from there all the valuable things in the house of Yahweh, and those in the king's palace. He cut into pieces all the golden objects that Solomon king of Israel had made in the temple of Yahweh, as Yahweh had said would happen. **14** He took into exile all Jerusalem, all the leaders, and all the mighty warriors, ten thousand captives, and all the craftsmen and the smiths. No one was left except the poorest people in the land. **15** Nebuchadnezzar took Jehoiachin into exile at Babylon, as well as the king's mother, wives, officers, and the nobles of the land. He took them into exile from Jerusalem to Babylon. **16** All the fighting men, seven thousand in number, and one thousand craftsmen and blacksmiths, all of them strong and fit for fighting—the king of Babylon brought these men into exile at Babylon. **17** The king of Babylon made Mattaniah, Jehoiachin's father's brother, king in his place, and changed his name to Zedekiah.

18 Zedekiah was twenty-one years old when he began to reign; he reigned eleven years in Jerusalem. His mother's name was Hamutal; she was the daughter of Jeremiah from Libnah. **19** He did what was evil in the sight of Yahweh; he did all that Jehoiakim had done. **20** Through Yahweh's anger, all these events happened in Jerusalem and Judah, until he drove them out of his presence. Then Zedekiah rebelled against the king of Babylon.

Footnotes

24:3 [1]Some ancient Hebrew copies read,

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2 Kings 24 General Notes

Structure and formatting

These last two chapters are the final defeat of Judah and the beginning of their exile to Babylon.

Special concepts in this chapter

God's punishment

God punished Judah because of their sin. The Babylonians conquer Jerusalem and carry away all the craftsmen, soldiers and wealthy. They make Zedekiah the king. He was not truly a king because he lacked absolute authority. (See: sin)

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2 Kings 24:1

In Jehoiakim's days
"During the time that Jehoiakim ruled Judah"

attacked Judah
You may need to make explicit what happened after Nebuchadnezzar attacked Judah. Alternate translation: "attacked and defeated Judah"

2 Kings 24:2

This was in conformity with the word of Yahweh that had been spoken through his servants the prophets
This can be translated in active form. Alternate translation: "This was according to the word of Yahweh that his servants the prophets had spoken" or "This was exactly what Yahweh had told his servants the prophets to say would happen"

2 Kings 24:3

It was certainly at the mouth of Yahweh
Some versions have, "It was certainly because of the wrath of Yahweh," which is just as good a reading of the original text. If translators have access to versions in major languages in their region, they should probably follow their choice.

at the mouth of Yahweh
Here "mouth" represents Yahweh's command. Alternate translation: "as Yahweh had commanded"

remove them out of his sight
"get rid of them" or "destroy them"

2 Kings 24:4

innocent blood that he shed
Blood is a metonym for innocent life, and shedding blood is a metonym for killing innocent people. Alternate translation: "innocent people whom he killed"

he filled Jerusalem with innocent blood
Blood is a metonym for innocent life, and shedding blood is a metonym for killing innocent people. Alternate translation: "he killed many innocent people in Jerusalem"

2 Kings 24:5

are they not written ... Judah?
This is written as a rhetorical question because at the time this was written people were already aware of this information. This can be written as a statement. It can be translated in active form. See how you translated this in [2 Kings 8:23]

2 Kings 24:6

lay down with his ancestors
This is a polite way of saying that he died. Alternate translation: "died and was buried along with his ancestors"

2 Kings 24:7

The king of Egypt did not attack any more out of his land
"The king of Egypt did not come out of his land any more to attack other people groups"

2 Kings 24:8

Nehushta ... Elnathan
Nehushta is the name of a woman. Elnathan is the name of a man.

2 Kings 24:9

what was evil in the sight of Yahweh
The sight of Yahweh represents Yahweh's judgment or evaluation. See how you translated this in [2 Kings 3:2]

he did all that his father had done
Here "all" is a generalization. It means he did the same sinful things as his father. Alternate translation: "he committed the same kinds of sins his father had committed"

2 Kings 24:10

the servants
"the army." These men served Nebuchadnezzar as soldiers.

2 Kings 24:11

his servants
"his army." These men served Nebuchadnezzar as soldiers. See how you translated this phrase in 2 Kings 24:11.

2 Kings 24:12

Jehoiachin the king of Judah went out to the king of Babylon, he, his mother, his servants, his princes, and his officers
You may need to make explicit why Jehoiachin went out to meet Nebuchadnezzar. Alternate translation: "Jehoiachin the king of Judah, with his mother, his servants, his princes, and his officers, went out to where the king of Babylon was, to surrender to him"

The king of Babylon captured him in the eighth year of his own reign
"After the king of Babylon had been king for more than seven years, he captured Jehoiachin"

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2 Kings 24:13

Solomon king of Israel had made
You might want to translate this so the reader understands that Solomon might have had others help him do this.

2 Kings 24:14

He took into exile all Jerusalem
Here "Jerusalem" is a metonym for the people who lived there. And, "all" is a generalization. It means all the most important people Alternate translation: "Nebuchadnezzar took all the important people away from Jerusalem"

the craftsmen and the smiths
"the men who knew how to make and repair things that are made from metal"

No one was left except the poorest people in the land
"Only the poorest people in the land were left"

was left
"still lived there"

2 Kings 24:15

nobles
This probably refers to men who were wealthy or were leaders because people thought they were wise.

2 Kings 24:16

seven thousand ... one thousand
"7,000 ... 1,000"

2 Kings 24:17

Mattaniah
This is a man's name.

2 Kings 24:18

twenty-one ... eleven
"21 ... 11"

Hamutal
This is a woman's name.

Jeremiah
This is a man's name.

Libnah
This is the name of a place.

2 Kings 24:19

what was evil in the sight of Yahweh
The sight of Yahweh represents Yahweh's judgment or evaluation. See how you translated this in [2 Kings 3:2]

2 Kings 24:20

General Information:
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Chapter 25

1 It happened that in the ninth year of the reign of King Zedekiah, in the tenth month, and on the tenth day of the month, Nebuchadnezzar king of Babylon came with all his army against Jerusalem. He camped opposite it, and they built a siege wall around it. **2** So the city was besieged until the eleventh year of King Zedekiah's reign. **3** On the ninth day of the fourth month of that year, the famine was so severe in the city that there was no food for the people of the land. **4** Then the city was broken into, and all the fighting men fled at night by the way of the gate between the two walls, by the king's garden, although the Chaldeans were all around the city. The king went in the direction of the Arabah. **5** But the army of Chaldeans pursued King Zedekiah and overtook him in the plains of the Jordan River valley near Jericho. All his army was scattered away from him. **6** They captured the king and brought him up to the king of Babylon at Riblah, where they passed sentence on him. **7** As for Zedekiah's sons, they slaughtered them before his eyes. Then he put out his eyes, bound him in bronze chains, and brought him to Babylon.

8 Now in the fifth month, on the seventh day of the month, which was the nineteenth year of the reign of Nebuchadnezzar king of Babylon, Nebuzaradan, a servant of the king of Babylon and commander of his bodyguards, came to Jerusalem. **9** He burned the house of Yahweh, the king's palace, and all the houses of Jerusalem; also every important building in the city he burned. **10** As for all the walls around Jerusalem, all the army of the Chaldeans who were under the commander of the bodyguard destroyed them. **11** As for the rest of the people who were left in the city, those who had deserted to the king of Babylon, and the remainder of the population—Nebuzaradan, the commander of the bodyguard, took them away into exile. **12** But the commander of the bodyguard did leave some of the poorest of the land to work the vineyards and fields.

13 As for the bronze pillars that were in the house of Yahweh, and the stands and the bronze sea that were in the house of Yahweh, the Chaldeans broke them into pieces and carried the bronze back to Babylon. **14** The pots, shovels, lamp trimmers, spoons, and all the utensils of bronze with which the priests had served in the temple—the Chaldeans took them all away. **15** The censers and the bowls that were made of gold and those made of silver—the captain of the king's guard took them away as well. **16** The two pillars, the sea, and the stands that Solomon had made for the house of Yahweh contained more bronze than could be weighed. **17** The height of the first pillar was eighteen cubits, and a capital of bronze was on top of it. The capital was three cubits high, with latticework and pomegranates all around on the capital, all made of bronze. The other pillar and its latticework were the same as the first.

18 The commander of the bodyguard took Seraiah the chief priest, together with Zephaniah, the second priest, and the three gatekeepers. **19** From the city he took prisoner an officer who was in charge of soldiers, and five men of those who advised the king, who were still in the city. He also took prisoner the king's army officer responsible for drafting men into the army, along with sixty important men from the land who were in the city. **20** Then Nebuzaradan, the commander of the bodyguard, took them and brought them to the king of Babylon at Riblah. **21** The king of Babylon put them to death at Riblah in the land of Hamath. In this way, Judah went out of its land into exile.

22 As for the people who remained in the land of Judah, those whom Nebuchadnezzar king of Babylon had left, he put Gedaliah son of Ahikam, son of Shaphan, in charge of them. **23** Now when all the commanders of the soldiers, they and their men, heard that the king of Babylon had made Gedaliah governor, they went to Gedaliah at Mizpah. These men were Ishmael son of Nethaniah, Johanan son of Kareah, Seraiah son of Tanhumeth the Netophathite, and Jaazaniah son of the Maakathite—they and their men. **24** Gedaliah made an oath to them and to their men, and said to them, "Do not be afraid of the Chaldean officials. Live in the land and serve the king of Babylon, and it will go well with you." **25** But it happened that in the seventh month Ishmael son of Nethaniah son of Elishama, from the royal family, came with ten men and attacked Gedaliah. Gedaliah died, along with the Jews and the Chaldeans who were with him at Mizpah. **26** Then all the people, from the least to the greatest, and the commanders of the soldiers, arose and went to Egypt, because they were afraid of the Chaldeans.

27 It happened later in the thirty-seventh year of the exile of Jehoiachin king of Judah, in the twelfth month, on the twenty-seventh day of the month, that Awel-Marduk king of Babylon released Jehoiachin king of Judah from prison. This happened in the year that Awel-Marduk began to reign. **28** He spoke kindly to him and gave him a seat more honorable than that of the other kings who were with him in

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Babylon. [29] Awel-Marduk removed Jehoiachin's prison clothes, and Jehoiachin ate regularly at the king's table for the rest of his life. [30] A regular food allowance was given to him by the king every day for the rest of his life.

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2 Kings 25 General Notes

Structure and formatting

This chapter is the final defeat of Judah and the beginning of their exile to Babylon.

Special concepts in this chapter

Zedekiah's revolt

Zedekiah revolted against the Babylonians, so they came and completely destroyed Jerusalem. They tore down the city walls and took the rest of the people to Babylon as slaves, except the very poorest people remained.

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2 Kings 25:1

in the ninth year

in the tenth month, and on the tenth day of the month

This is the tenth month of the Hebrew calendar. The tenth day is near the end of December on Western calendars. This is during the cold season when there may be rain and snow.

came with all his army against Jerusalem

The name "Jerusalem" is a metonym for the people who lived in it. Alternate translation: "came with his whole army to fight against the people of Jerusalem" or "came with his whole army to conquer Jerusalem"

2 Kings 25:2

General Information:

This page has intentionally been left blank.

2 Kings 25:3

the ninth day of the fourth month

This is the fourth month of the Hebrew calendar. The ninth day is near the end of June on Western calendars. This is during the dry season when there is very little or no rain.

the people of the land

These are the inhabitants of Jerusalem, including refugees from the surrounding villages that fled to Jerusalem when the war started.

2 Kings 25:4

Then the city was broken into

This can be translated in active form. Alternate translation: "Then the Babylonian army broke into the city"

all the fighting men

"all the warriors"

by the way of the gate

"by using the gate"

the Chaldeans

Some translations use "Chaldeans" and others use "Babylonians." Both terms refer to the same people group.

The king went in the direction of

"King Zedekiah also fled and he went toward"

2 Kings 25:5

All his army was scattered away from him

This can be translated in active form. Alternate translation: "His whole army ran away from him" or "The Chaldeans chased away his whole army"

2 Kings 25:6

Riblah

This is the name of a place.

passed sentence on him

"decided what they would do to punish him"

2 Kings 25:7

they slaughtered them before his eyes

The eyes are synecdoche for the whole person. Alternate translation: "they forced king Zedekiah to watch them kill his sons"

he put out his eyes

"Nebuchadnezzar put out Zedekiah's eyes." It might be best to translate so that the reader understands that other people might have helped Nebuchadnezzar do this.

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2 Kings 25:8

in the fifth month, on the seventh day of the month
This is the fifth month of the Hebrew calendar. The seventh day is near the end of July on Western calendars.

the nineteenth year
This is the ordinal form of the number 19.

Nebuzaradan
This is the name of a man.

2 Kings 25:9

General Information:
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2 Kings 25:10

As for all the walls around Jerusalem, all
"This is what happened to all the walls around Jerusalem: all"

who were under
"who were following the orders of"

2 Kings 25:11

As for the rest of the people ... city, those
"This is what happened to the rest of the people ... city: those"

the rest of the people who were left in the city
"the people who remained in the city"

deserted to the king
"left the city and gone to be with the king"

2 Kings 25:12

General Information:
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2 Kings 25:13

As for the bronze pillars ... Yahweh, the Chaldeans
"This is what happened to the bronze pillars ... Yahweh: the Chaldeans"

the stands
This refers to the large, moveable bronze stands with bronze wheels and axles. "the moveable bronze stands" or "the bronze stands with wheels"

the bronze sea
"the large bronze basin"

broke them into pieces
"cut them into pieces" or "chopped them up into small pieces"

2 Kings 25:14

shovels
A shovel was a tool that was used to clean the altar, typically used to move big piles of dirt, sand, or ashes.

with which the priests had served in the temple
"which the priests had used in the temple service"

2 Kings 25:15

General Information:
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2 Kings 25:16

the sea
"the large bronze basin." See how you translated this in 2 Kings 25:13.

the stands
See how you translated this in 2 Kings 25:13.

2 Kings 25:17

eighteen cubits ... three cubits
A cubit was 46 centimeters. Alternate translation: "about 8.3 meters ... about 1.4 meters"

a capital of bronze
"an artistic, bronze design" or "a bronze piece with designs"

latticework
This was a design made of crossed strips that looked like a net.

all made of bronze
"completely made of bronze"

2 Kings 25:18

The commander of the bodyguard
See how you translated this in 2 Kings 25:8.

Seraiah
This is the name of a man.

the second priest
These words refer to Zephaniah. Another possible meaning is "the priest under Seraiah."

gatekeepers
See how you translated this in 2 Kings 7:10.

2 Kings 25:19

took prisoner
"captured and kept from escaping"

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an officer who was in charge of soldiers
Other translations may read "a eunuch who was in charge of soldiers." A eunuch is a man whose private parts have been removed.

officer responsible for drafting men into the army
Possible meanings are 1) the officer forced men to become soldiers or 2) the officer wrote down the names of the men who became soldiers.

2 Kings 25:20

Nebuzaradan
This is the name of a man. See how you translated this in 2 Kings 25:8.

Riblah
This is the name of a place. See how you translated this in 2 Kings 25:6.

2 Kings 25:21

put them to death
This is a polite way of saying "killed them." It might be best to translate so that the reader understands that other people might have helped the king do this.

In this way, Judah went out of its land into exile
"So Judah was taken into exile out of its land"

Judah went out of its land
Judah, the name of the people group, is a metonym for the people themselves. Alternate translation: "the people of Judah went out of their land"

2 Kings 25:22

Gedaliah ... Ahikam ... Shaphan
These are the names of men.

2 Kings 25:23

Ishmael ... Nethaniah ... Johanan ... Kareah ... Seraiah ... Tanhumeth ... Jaazaniah
These are the names of men.

Netophathite
This refers to a person who is a descendant of a man named Netophah.

Maakathite
This refers to a person who comes from a place called Maakah.

2 Kings 25:24

General Information:
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2 Kings 25:25

the seventh month
This is the seventh month on the Hebrew calendar. It is during the last part of September and the first part of October on Western calendars.

Elishama
This is the name of a man.

2 Kings 25:26

all the people
This is a generalization. Alternate translation: "many people"

from the least to the greatest
This is a merism that means "everyone," which is a generalization. Alternate translation: "from the least important to the most important" or "everyone"

2 Kings 25:27

in the thirty-seventh year

in the twelfth month, on the twenty-seventh day of the month
This is the twelfth month of the Hebrew calendar. The twenty-seventh day is near the beginning of April on Western calendars.

Awel-Marduk
This is a man's name.

2 Kings 25:28

a seat more honorable than that of the other kings
Giving a good place at the dining table is a metonym for honoring him. Alternate translation: "more honor than the other kings"

2 Kings 25:29

removed Jehoiachin's prison clothes
The act of removing Jehoiachins' prison clothes represents making him a free man.

at the king's table
"with the king and his officials"

2 Kings 25:30

A regular food allowance was given to him
This can be translated in active form. Alternate translation: "The king made sure that he had a regular food allowance"

A regular food allowance
"Money to buy food"

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Book: 1 Chronicles

1 Chronicles

Chapter 1

1 Adam, Seth, Enosh, **2** Kenan, Mahalalel, Jared, **3** Enoch, Methuselah, Lamech.

4 The sons of Noah were Shem, Ham, and Japheth. [1]

5 The sons of Japheth were Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras.

6 The sons of Gomer were Ashkenaz, Riphath, and Togarmah. [2]

7 The sons of Javan were Elishah, Tarshish, the Kittites, and the Rodanites.

8 The sons of Ham were Cush, Egypt, Put, and Canaan.

9 The sons of Cush were Seba, Havilah, Sabta, Raamah, and Sabteka. The sons of Raamah were Sheba and Dedan.

10 Cush became the father of Nimrod, who began to be a mighty man on the earth.

11 Egypt became the ancestor of the Ludites, Anamites, Lehabites, Naphtuhites, **12** Pathrusites, Kasluhites (from whom the Philistines came), and the Caphtorites.

13 Canaan became the father of Sidon, his firstborn, and of the Hittites. **14** He also became the ancestor of the Jebusites, Amorites, Girgashites, **15** Hivites, Arkites, Sinites, **16** Arvadites, Zemarites, and the Hamathites.

17 The sons of Shem were Elam, Ashur, Arphaxad, Lud, Aram, Uz, Hul, Gether, and Meshech.

18 Arphaxad became the father of Shelah, and Shelah became the father of Eber.

19 Eber had two sons. The name of the one was Peleg, for in his days the earth was divided. His brother's name was Joktan.

20 Joktan became the father of Almodad, Sheleph, Hazarmaveth, Jerah, **21** Hadoram, Uzal, Diklah, **22** Obal, Abimael, Sheba, **23** Ophir, Havilah, and Jobab; all these were descendants of Joktan.

24 Shem, Arphaxad, Shelah,

25 Eber, Peleg, Reu,

26 Serug, Nahor, Terah,

27 Abram, who was Abraham.

28 The sons of Abraham were Isaac and Ishmael.

29 These are their descendants: the firstborn of Ishmael was Nebaioth, then Kedar, Adbeel, Mibsam, **30** Mishma, Dumah, Massa, Hadad, Tema, **31** Jetur, Naphish, and Kedemah. These were Ishmael's sons.

32 The sons of Keturah, Abraham's concubine, were Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah. The sons of Jokshan were Sheba and Dedan.

33 Midian's sons were Ephah, Epher, Hanok, Abida, and Eldaah. All these were Keturah's descendants.

34 Abraham became the father of Isaac. The sons of Isaac were Esau and Israel.

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35 The sons of Esau were Eliphaz, Reuel, Jeush, Jalam, and Korah.

36 The sons of Eliphaz were Teman, Omar, Zepho, Gatam, Kenaz, Timna, and Amalek.

37 The sons of Reuel were Nahath, Zerah, Shammah, and Mizzah.

38 The sons of Seir were Lotan, Shobal, Zibeon, Anah, Dishon, Ezer, and Dishan.

39 The sons of Lotan were Hori and Homam, and Timna was Lotan's sister.

40 The sons of Shobal were Alvan, Manahath, Ebal, Shepho, and Onam. The sons of Zibeon were Aiah and Anah.

41 The son of Anah was Dishon. The sons of Dishon were Hemdan, Eshban, Ithran, and Keran.

42 The sons of Ezer were Bilhan, Zaavan, and Akan. The sons of Dishan were Uz and Aran.

43 These were the kings who reigned in the land of Edom before any king reigned over the people of Israel: Bela son of Beor, and the name of his city was Dinhabah.

44 When Bela died, Jobab son of Zerah of Bozrah reigned in his place.

45 When Jobab died, Husham of the land of the Temanites reigned in his place.

46 When Husham died, Hadad son of Bedad, who defeated Midian in the land of Moab, reigned in his place. The name of his city was Avith.

47 When Hadad died, Samlah of Masrekah reigned in his place.

48 When Samlah died, Shaul of Rehoboth on the river reigned in his place.

49 When Shaul died, Baal-Hanan son of Akbor reigned in his place.

50 When Baal-Hanan died, Hadad reigned in his place, and the name of his city was Pau. His wife's name was Mehetabel daughter of Matred daughter of Me-Zahab. **51** Hadad died.

The chiefs in Edom were Chief Timna, Chief Alvah, Chief Jetheth, **52** Chief Oholibamah, Chief Elah, Chief Pinon, **53** Chief Kenaz, Chief Teman, Chief Mibzar, **54** Chief Magdiel, and Chief Iram. These were the chiefs of Edom.

Footnotes

1:4 [1]The Hebrew copies do not have the expression,
1:6 [2]Most Hebrew copies have

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1 Chronicles 1 General Notes

Structure and formatting

This chapter gives the genealogies of Abraham, Esau and the early kings of Edom.

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1 Chronicles 1:1

Adam ... Seth ... Enosh
These are all names of men. Each man was the father or ancestor of the next man in the list. If your language has a specific way to mark this kind of list, you can use it here.

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1 Chronicles 1:2

Kenan ... Mahalalel ... Jared
These are all names of men. Each man was the father or ancestor of the next man in the list. If your language has a specific way to mark this kind of list, you can use it here.

1 Chronicles 1:3

Enoch ... Methuselah ... Lamech
These are all names of men. Each man was the father or ancestor of the next man in the list. If your language has a specific way to mark this kind of list, you can use it here.

1 Chronicles 1:4

The sons of Noah were Shem, Ham, and Japheth
Some versions, including the ULB and UDB, include "The sons of" in order to make it clear that Shem, Ham, and Japheth were brothers to each other and sons of Noah. Otherwise, the reader would assume that each person represented one generation farther away from Noah, their ancestor.

Noah
Noah was Lamech's son. Alternate translation: "Lamech's son Noah"

1 Chronicles 1:5

Gomer ... Magog ... Madai ... Javan ... Tubal ... Meshech ... Tiras
These are all names of men.

1 Chronicles 1:6

Ashkenaz ... Riphath ... Togarmah
These are all names of men.

1 Chronicles 1:7

Elishah ... Tarshish
These are names of men.

Kittites ... Rodanites
These are names of people groups.

Rodanites
This name is sometimes spelled "Dodanites."

1 Chronicles 1:8

General Information:
All of the names here are names of men.

1 Chronicles 1:9

General Information:
This page has intentionally been left blank.

1 Chronicles 1:10

who began to be a mighty man
Possible meanings are 1) "who became a mighty man" or 2) "who was the first mighty man."

mighty man
or "warrior" or "conqueror"

1 Chronicles 1:11

Ludites ... Anamites ... Lehabites ... Naphtuhites
These are names of people groups.

1 Chronicles 1:12

Pathrusites ... Kasluhites ... Philistines ... Caphtorites
These are names of people groups.

from whom the Philistines came
"the ancestors of the Philistines"

1 Chronicles 1:13

Canaan ... Sidon
These are names of men.

Hittites
This is the name of a people group.

1 Chronicles 1:14

Jebusites ... Amorites ... Girgashites
These are names of people groups.

1 Chronicles 1:15

Hivites ... Arkites ... Sinites
These are names of people groups.

1 Chronicles 1:16

Arvadites ... Zemarites ... Hamathites
These are names of people groups.

1 Chronicles 1:17

General Information:
All of the names here are names of men.

1 Chronicles 1:18

General Information:
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1 Chronicles 1:19

General Information:
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1 Chronicles 1:20

General Information:
All of the names here are names of men.

1 Chronicles 1:21

General Information:
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1 Chronicles 1:22

General Information:
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1 Chronicles 1:23

General Information:
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1 Chronicles 1:24

General Information:
All of the names here are names of men.

1 Chronicles 1:25

General Information:
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1 Chronicles 1:26

General Information:
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1 Chronicles 1:27

General Information:
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1 Chronicles 1:28

General Information:
All of the names here are names of men.

1 Chronicles 1:29

General Information:
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1 Chronicles 1:30

General Information:
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1 Chronicles 1:31

General Information:
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1 Chronicles 1:32

General Information:
All of the names here except for Keturah are names of men. Keturah is the name of a woman.

1 Chronicles 1:33

General Information:
All of the names here except for Keturah are names of men. Keturah is the name of a woman.

1 Chronicles 1:34

General Information:
All of the names here are names of men.

1 Chronicles 1:35

General Information:
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1 Chronicles 1:36

General Information:
This page has intentionally been left blank.

1 Chronicles 1:37

General Information:
This page has intentionally been left blank.

1 Chronicles 1:38

General Information:
All of the names in this verse are names of men.

1 Chronicles 1:39

General Information:
All of the names here are names of men, execpt for Timna. Timna is the name of a woman.

1 Chronicles 1:40

General Information:
All of the names here are names of men.

1 Chronicles 1:41

General Information:
All of the names here are names of men.

1 Chronicles 1:42

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1 Chronicles 1:43

Edom ... Dinhabah
These are the names of places.

Bela ... Beor
These are the names of men.

1 Chronicles 1:44

Bela ... Jobab ... Zerah
These are the names of men.

Bozrah
This is the name of a place.

reigned in his place
"reigned in Bela's place" or "reigned instead of Bela." This means that Jobab became king after Bela. Alternate translation: "succeeded Bela as king" or "became king after him"

1 Chronicles 1:45

Jobab ... Husham
These are names of men.

Husham of the land of the Temanites reigned in his place
"Husham, from the land where Teman's descendants lived, reigned after him"

Temanites
This is the name of a people group.

1 Chronicles 1:46

Husham ... Hadad ... Bedad
These are names of men.

Avith
This is the name of a place.

1 Chronicles 1:47

Hadad ... Samlah
These are names of men.

Masrekah
This is the name of a place.

1 Chronicles 1:48

Samlah ... Shaul
These are names of men.

Shaul of Rehoboth on the river reigned in his place
Shaul lived in Rehoboth. Rehoboth was by the Euphrates river. This information may be stated clearly. Alternate translation: "Shaul reigned in his place. He was from Rehoboth, which is by the Euphrates River" or "Shaul, who was from Rehoboth by the river, became king after him"

Rehoboth
This is the name of a place.

1 Chronicles 1:49

Shaul ... Baal-Hanan ... Akbor
These are the names of men.

1 Chronicles 1:50

Baal-Hanan ... Hadad ... Me-Zahab
These are the names of men.

Pau
This is the name of a place.

Mehetabel ... Matred
These are the names of women.

1 Chronicles 1:51

Hadad ... Timna ... Alvah ... Jetheth
These are names of men.

Edom
This is the name of a place.

1 Chronicles 1:52

Oholibamah ... Elah ... Pinon
These are names of men.

1 Chronicles 1:53

Kenaz ... Teman ... Mibzar
These are names of men.

1 Chronicles 1:54

Magdiel ... Iram
These are names of men.

Edom
This is the name of a place.

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Chapter 2

1 These were the sons of Israel: Reuben, Simeon, Levi, Judah, Issachar, Zebulun, **2** Dan, Joseph, Benjamin, Naphtali, Gad, and Asher.

3 Judah's sons were Er, Onan, and Shelah, who were born to him by Shua's daughter, a Canaanite woman. Er, Judah's firstborn, was wicked in the sight of Yahweh, and Yahweh killed him. **4** Tamar, his daughter-in-law, bore him Perez and Zerah. Judah had five sons.

5 Perez's sons were Hezron and Hamul.

6 Zerah's sons were Zimri, Ethan, Heman, Kalkol, and Darda, five in all.

7 Karmi's son was Achar, who brought trouble on Israel when he acted faithlessly in regard to what was devoted to God. [1]

8 Ethan's son was Azariah.

9 Hezron's sons were Jerahmeel, Ram, and Caleb.

10 Ram became the father of Amminadab, and Amminadab became the father of Nahshon, a leader among Judah's descendants. **11** Nahshon became the father of Salmon, and Salmon became the father of Boaz. **12** Boaz became the father of Obed, and Obed became the father of Jesse.

13 Jesse became the father of his firstborn Eliab, Abinadab the second, Shimea the third, **14** Nethanel the fourth, Raddai the fifth, **15** Ozem the sixth, and David the seventh. **16** Their sisters were Zeruiah and Abigail. The sons of Zeruiah were Abishai, Joab, and Asahel, three of them. **17** Abigail bore Amasa, whose father was Jether the Ishmaelite.

18 Caleb son of Hezron became the father of children by Azubah, his wife, and by Jerioth. His sons were Jesher, Shobab, and Ardon. **19** Azubah died, and then Caleb married Ephrath, who bore him Hur. **20** Hur became the father of Uri, and Uri became the father of Bezalel.

21 Later Hezron (when he was sixty years old) married the daughter of Makir, the father of Gilead. She bore him Segub. **22** Segub became the father of Jair, who controlled twenty-three cities in the land of Gilead. **23** Geshur and Aram took Havvoth Jair and Kenath, as well as sixty surrounding towns. All these inhabitants were descendants of Makir, the father of Gilead.

24 After the death of Hezron, Caleb went to Ephrathah, the wife of his father Hezron. She bore him Ashhur, the father of Tekoa. [2]

25 The sons of Jerahmeel, the firstborn of Hezron, were Ram the firstborn, Bunah, Oren, Ozem, and Ahijah. **26** Jerahmeel had another wife, whose name was Atarah. She was the mother of Onam.

27 The sons of Ram, the firstborn of Jerahmeel, were Maaz, Jamin, and Eker.

28 The sons of Onam were Shammai and Jada. The sons of Shammai were Nadab and Abishur.

29 The name of the wife of Abishur was Abihail, and she bore him Ahban and Molid.

30 The sons of Nadab were Seled and Appaim, but Seled died without children.

31 The son of Appaim was Ishi. The son of Ishi was Sheshan. The son of Sheshan was Ahlai.

32 The sons of Jada, the brother of Shammai, were Jether and Jonathan. Jether died without children.

33 The sons of Jonathan were Peleth and Zaza. These were the descendants of Jerahmeel.

34 Now Sheshan had no sons, only daughters. Sheshan had a servant, an Egyptian, whose name was Jarha. **35** Sheshan gave his daughter to Jarha his servant as his wife. She bore him Attai.

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36 Attai became the father of Nathan, and Nathan became the father of Zabad.

37 Zabad became the father of Ephlal, and Ephlal became the father of Obed.

38 Obed became the father of Jehu, and Jehu became the father of Azariah.

39 Azariah became the father of Helez, and Helez became the father of Eleasah.

40 Eleasah became the father of Sismai, and Sismai became the father of Shallum.

41 Shallum became the father of Jekamiah, and Jekamiah became the father of Elishama.

42 The sons of Caleb, the brother of Jerahmeel, were Mesha his firstborn, who was the father of Ziph. His second son, Mareshah, was the father of Hebron.

43 The sons of Hebron were Korah, Tappuah, Rekem, and Shema. **44** Shema became the father of Raham, the father of Jorkeam. Rekem became the father of Shammai. **45** The son of Shammai was Maon, and Maon was the father of Beth Zur.

46 Ephah, Caleb's concubine, bore Haran, Moza, and Gazez. Haran became the father of Gazez.

47 The sons of Jahdai were Regem, Jotham, Geshan, Pelet, Ephah, and Shaaph.

48 Maakah, Caleb's concubine, bore Sheber and Tirhanah. **49** She also bore Shaaph the father of Madmannah, Sheva the father of Makbenah and the father of Gibea. The daughter of Caleb was Aksah.

50 These were the descendants of Caleb. The sons of Hur the firstborn of Ephrathah: Shobal the father of Kiriath Jearim, **51** Salma the father of Bethlehem, and Hareph the father of Beth Gader.

52 Shobal the father of Kiriath Jearim had descendants: Haroeh, half of the Manahathites, **53** and the clans of Kiriath Jearim: the Ithrites, Puthites, Shumathites, and Mishraites. The Zorathites and Eshtaolites descended from these.

54 The descendants of Salma were Bethlehem, the Netophathites, Atroth Beth Joab, and half of the Manahathites—the Zorites, **55** and the clans of the scribes who lived at Jabez: the Tirathites, Shimeathites, and Sucathites. These were the Kenites who came from Hammath, father of the house of Rekab.

Footnotes

2:7 [1]Some Hebrew copies spell the name:
2:24 [2]Some translate the Hebrew to read,

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1 Chronicles 2 General Notes

Structure and formatting

This chapter records the descendants of Judah, son of Jacob.

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1 Chronicles 2:1

General Information:
All of the names here are names of men.

1 Chronicles 2:2

General Information:
All of the names here are names of men.

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1 Chronicles 2:3

Er ... Onan ... Shelah ... Shua ... Judah
These are the names of men.

who were born to him by Shua's daughter, a Canaanite woman
This can be translated in active form. Alternate translation: "his sons whom Shua's daughter, a Canaanite woman, bore"

Yahweh
This is the name of God that he revealed to his people in the Old Testament. See the translationWord page about Yahweh concerning how to translate this.

in the sight of Yahweh
The sight of Yahweh represents his judgment or evaluation. Alternate translation: "as Yahweh judged"

Yahweh killed him
The reader should understand that Yahweh may have had a person kill Er.

1 Chronicles 2:4

Tamar
This is the name of a woman.

daughter-in-law
This refers to the wife of his son.

Perez ... Zerah ... Judah
These are the names of men.

bore him Perez and Zerah
"gave birth to his sons Perez and Zerah"

five sons
"5 sons"

1 Chronicles 2:5

Perez ... Hezron ... Hamul
These are names of men.

1 Chronicles 2:6

Zerah ... Zimri ... Ethan ... Heman ... Kalkol ... Darda
These are all names of men.

1 Chronicles 2:7

Karmi ... Achar
These are names of men.

what was devoted to God
what God had said he wanted the people to destroy

1 Chronicles 2:8

Ethan ... Azariah
These are names of men.

1 Chronicles 2:9

Hezron ... Jerahmeel ... Ram ... Caleb
These are names of men.

1 Chronicles 2:10

Ram ... Amminadab ... Nahshon ... Judah
These are names of men.

1 Chronicles 2:11

Nahshon ... Salmon ... Boaz
These are names of men.

1 Chronicles 2:12

Boaz ... Obed ... Jesse
These are names of men.

1 Chronicles 2:13

General Information:
All of the names here are names of men.

the second ... the third
The word "son" is understood. Also, the numbers are in ordinal form. Alternate translation: "the second son ... the third son"

1 Chronicles 2:14

Nethanel ... Raddai
These are names of men.

the fourth ... the fifth
The word "son" is understood. Also, the numbers are in ordinal form. Alternate translation: "the fourth son ... the fifth son"

1 Chronicles 2:15

Ozem ... David
These are names of men.

the sixth ... the seventh
The word "son" is understood. Also, the numbers are in ordinal form. Alternate translation: "the sixth son ... the seventh son"

1 Chronicles 2:16

General Information:
All names here except Zeruiah and Abigail are the names of men. Zeruiah and Abigail are the names of women.

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1 Chronicles 2:17

Amasa ... Jether
These are names of men.

Jether the Ishmaelite
"Jether, a descendant of Ishmael"

1 Chronicles 2:18

Caleb ... Hezron ... Jesher ... Shobab ... Ardon
These are names of men.

Azubah ... Jerioth
These are names of women.

1 Chronicles 2:19

Caleb ... Hur
These are names of men.

Azubah ... Ephrath
These are names of women.

1 Chronicles 2:20

Hur ... Uri ... Bezalel
These are names of men.

1 Chronicles 2:21

General Information:
All names in this list are the names of men.

bore him
"gave birth to"

1 Chronicles 2:22

Segub ... Jair
These are names of men.

land of Gilead
People gave the land the name of the man.

1 Chronicles 2:23

Geshur ... Aram
These are names of people groups named after ancestors. Translate "Aram" as in 1 Chronicles 1:17.

Havvoth Jair and Kenath
These are the names of places.

Makir ... Gilead
These are names of men.

1 Chronicles 2:24

Hezron ... Caleb ... Ashhur ... Tekoa
These are names of men.

Caleb went to Ephrathah
This is a polite way of saying that he had sexual relations with her. Alternate translation: "Caleb had sexual relations with Ephrathah" or "Caleb lay with Ephrathah"

Ephrathah
This is the name of a woman.

bore him
"gave birth to his son"

1 Chronicles 2:25

Jerahmeel ... Hezron ... Ram ... Bunah, Oren, Ozem, and Ahijah
These are names of men.

1 Chronicles 2:26

Jerahmeel ... Onam
These are names of men.

Atarah
This is the name of a woman.

1 Chronicles 2:27

Ram ... Jerahmeel ... Maaz, Jamin, and Eker
These are names of men.

1 Chronicles 2:28

Onam ... Shammai ... Jada ... Nadab ... Abishur
These are names of men.

1 Chronicles 2:29

Abishur ... Ahban ... Molid
These are names of men.

Abihail
This is the name of a woman.

1 Chronicles 2:30

Nadab ... Seled ... Appaim
These are names of men.

1 Chronicles 2:31

Appaim ... Ishi ... Sheshan ... Ahlai
These are names of men.

1 Chronicles 2:32

Jada ... Shammai ... Jether ... Jonathan
These are names of men.

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1 Chronicles 2:33

Jonathan ... Peleth ... Zaza ... Jerahmeel
These are names of men.

1 Chronicles 2:34

Sheshan ... Jarha
These are names of men.

1 Chronicles 2:35

Sheshan ... Jarha ... Attai
These are names of men.

bore him
"gave birth to his son"

1 Chronicles 2:36

Attai ... Nathan ... Zabad
These are names of men.

1 Chronicles 2:37

Zabad ... Ephlal ... Obed
These are names of men.

1 Chronicles 2:38

Obed ... Jehu ... Azariah
These are names of men.

1 Chronicles 2:39

Azariah ... Helez ... Eleasah
These are names of men.

1 Chronicles 2:40

Eleasah ... Sismai ... Shallum
These are names of men.

1 Chronicles 2:41

Shallum ... Jekamiah ... Elishama
These are names of men.

1 Chronicles 2:42

Caleb ... Jerahmeel ... Mesha ... Ziph ... Mareshah ... Hebron
These are names of men.

the father of Hebron
Some modern translations read, "the founder of the clan of Hebron"

1 Chronicles 2:43

Hebron ... Korah, Tappuah, Rekem, and Shema
These are names of men.

1 Chronicles 2:44

Shema ... Raham ... Jorkeam ... Rekem ... Shammai
These are names of men.

the father of Raham, the father of Jorkeam ... the father of Shammai
Some modern translations read, "the founder of the clan of Hebron ... the founder of the clan of Raham, the founder of the clan of Jorkeam ... the founder of the clan of Shammai."

1 Chronicles 2:45

Shammai ... Maon ... Beth Zur
These are names of men.

1 Chronicles 2:46

Caleb ... Haran ... Moza ... Gazez
These are names of men.

Ephah
This is the name of a woman.

1 Chronicles 2:47

Jahdai ... Regem, Jotham, Geshan, Pelet, Ephah, and Shaaph
These are names of men.

1 Chronicles 2:48

Caleb ... Sheber ... Tirhanah
These are names of men.

Maakah
This is the name of a woman.

1 Chronicles 2:49

She also bore
"She also gave birth to"

Shaaph ... Madmannah ... Sheva ... Makbenah ... Gibea ... Caleb
These are names of men.

Aksah
This is the name of a woman.

1 Chronicles 2:50

Hur ... Shobal
These are names of men.

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Ephrathah
This is the name of a woman.

father of Kiriath Jearim
Kiriath Jearim is the name of a town. The name of the town is a metonym for the people who live in the town. Alternate translation: "founder of Kiriath Jearim"

1 Chronicles 2:51

Salma ... Hareph
These are names of men.

father of Bethlehem ... father of Beth Gader
Bethlehem and Beth Gader are the names of towns. The names of the towns are metonyms for the people who live in the towns. Alternate translation: "founder of Bethlehem ... founder of Beth Gader"

1 Chronicles 2:52

General Information:
See:

Shobal the father of Kiriath Jearim
Shobal is the name of a man, and Kiriath Jearim is the name of a town. See how you translated this in [1 Chronicles 2:50]

Manahathites
This is the name of a clan.

1 Chronicles 2:53

Ithrites, Puthites, Shumathites ... Mishraites ... Zorathites ... Eshtaolites
These are the names of clans.

1 Chronicles 2:54

Salma
This is the name of a man.

Bethlehem
This is the name of a town where Salma's descendants settled and represents the people living in that town. Alternate translation: "the people of Bethlehem"

Netophathites ... Atroth Beth Joab ... Manahathites ... Zorites
These are names of clans.

1 Chronicles 2:55

Jabez
This is the name of a town.

Tirathites ... Shimeathites ... Sucathites ... Kenites
These are names of clans.

the Kenites who came from Hammath
"the Kenites who descended from Hamath"

Hammath ... Rekab
These are names of men.

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Chapter 3

1 Now these are the sons of David who were born to him in Hebron: the firstborn was Amnon, by Ahinoam from Jezreel; the second was Daniel, by Abigail from Carmel;

2 the third was Absalom, whose mother was Maakah, daughter of Talmai king of Geshur. The fourth was Adonijah son of Haggith;

3 the fifth was Shephatiah by Abital; the sixth was Ithream by Eglah his wife.

4 These six were born to David in Hebron, where he reigned seven years and six months. He then ruled thirty-three years in Jerusalem. **5** These four sons, by Bathsheba daughter of Ammiel, were born to him in Jerusalem: Shammua, Shobab, Nathan, and Solomon. [1]**6** David's other nine sons were: Ibhar, Elishua, Eliphelet, **7** Nogah, Nepheg, Japhia, **8** Elishama, Eliada, and Eliphelet. **9** These were David's sons, not including the sons by his concubines. Tamar was their sister.

10 Solomon's son was Rehoboam. Rehoboam's son was Abijah. Abijah's son was Asa. Asa's son was Jehoshaphat.

11 Jehoshaphat's son was Jehoram. Jehoram's son was Ahaziah. Ahaziah's son was Joash.

12 Joash's son was Amaziah. Amaziah's son was Azariah. Azariah's son was Jotham.

13 Jotham's son was Ahaz. Ahaz's son was Hezekiah. Hezekiah's son was Manasseh.

14 Manasseh's son was Amon. Amon's son was Josiah.

15 Josiah's sons were his firstborn Johanan, his second son Jehoiakim, his third son Zedekiah, and his fourth son Shallum.

16 Jehoiakim's sons were Jehoiachin and Zedekiah.

17 The descendants of Jehoiachin the captive, were Shealtiel, **18** Malkiram, Pedaiah, Shenazzar, Jekamiah, Hoshama, and Nedabiah.

19 Pedaiah's sons were Zerubbabel and Shimei. Zerubbabel's sons were Meshullam and Hananiah; Shelomith was their sister.

20 His other five sons were Hashubah, Ohel, Berekiah, Hasadiah, and Jushab-Hesed.

21 Hananiah's sons were Pelatiah and Jeshaiah. His son was Rephaiah, and further descendants were Arnan, Obadiah, and Shekaniah.

22 The descendants of Shekaniah were Shemaiah and his sons: Hattush, Igal, Bariah, Neariah, and Shaphat.

23 Neariah's three sons were Elioenai, Hizkiah, and Azrikam.

24 Elioenai's seven sons were Hodaviah, Eliashib, Pelaiah, Akkub, Johanan, Delaiah, and Anani.

Footnotes

3:5 [1]One ancient Hebrew copy and the ancient Latin translation have

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1 Chronicles 3 General Notes

Structure and formatting

This chapter records the descendants of King David.

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1 Chronicles 3:1

David
David was a son of Jesse, who was a descendant of Judah (1 Chronicles 2:15).

Ahinoam ... Abigail
These are the names of women who were David's wives.

Daniel
This man has the same name as an Israelite prophet but is a different person.

1 Chronicles 3:2

Maakah ... Haggith
These are the names of women who were David's wives.

Talmai
This is the name of a man.

1 Chronicles 3:3

Abital ... Eglah
These are the names of women who were David's wives.

Shephatiah ... Ithream
These are the names of men.

1 Chronicles 3:4

where he reigned seven years and six months
This can also be translated as a separate sentence. Alternate translation: "David reigned there seven years and six months"

thirty-three years
"33 years"

1 Chronicles 3:5

Ammiel ... Shammua ... Shobab ... Nathan
These are names of men.

1 Chronicles 3:6

Ibhar, Elishua, Eliphelet
These are names of men.

1 Chronicles 3:7

Nogah, Nepheg, Japhia
These are names of men.

1 Chronicles 3:8

Elishama ... Eliada ... Eliphelet
These are names of men.

1 Chronicles 3:9

Tamar
This is the name of a woman.

1 Chronicles 3:10

General Information:
This is the beginning of the list of David's descendants who became king. All of the names in this list are the names of men.

Solomon's son was Rehoboam. Rehoboam's son was Abijah
Solomon had more than one son. The same is true of other men in the list. Alternate translation: "Solomon was the father of Rehoboam. Rehoboam was the father of Abijah"

1 Chronicles 3:11

General Information:
This continues the list of David's descendants who became king. All of the names in this list are the names of men. Form these sentences as you did starting in 1 Chronicles 3:10.

1 Chronicles 3:12

General Information:
This continues the list of David's descendants who became king. All of the names in this list are the names of men. Form these sentences as you did starting in 1 Chronicles 3:10.

Azariah
This was another name for Uzziah, the better-known name for this king. Translators may decide to use "Uzziah" everywhere for this king.

1 Chronicles 3:13

General Information:
This continues the list of David's descendants who became king. All of the names in this list are the

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names of men. Form these sentences as you did starting in 1 Chronicles 3:10.

1 Chronicles 3:14

General Information:
This continues the list of David's descendants who became king. All of the names in this list are the names of men. Form these sentences as you did starting in 1 Chronicles 3:10.

1 Chronicles 3:15

General Information:
This continues the list of David's descendants who became king. All of the names in this list are the names of men. Form these sentences as you did starting in 1 Chronicles 3:10.

1 Chronicles 3:16

General Information:
This continues the list of David's descendants who became king. All of the names in this list are the names of men. Form these sentences as you did starting in 1 Chronicles 3:10.

1 Chronicles 3:17

Jehoiachin ... Shealtiel
These are names of men.

Jehoiachin
Some versions have "Jeconiah," which is a variation of "Jehoiachin."

the captive
This may be a title that was given to Jehoiachin because he was taken into captivity. However, some versions regard the word as "Assir," the name of one of his sons.

1 Chronicles 3:18

General Information:
These are all names of men.

1 Chronicles 3:19

General Information:
All of the names in this list except Shelomith are the names of men. Shelomith is a woman's name.

1 Chronicles 3:20

General Information:
These are all names of men.

1 Chronicles 3:21

General Information:
These are all names of men.

Obadiah
This man has the same name as the prophet Obadiah but is a different person.

further descendants were Arnan, Obadiah, and Shekaniah
Different versions put these people into different relationships with each other because the Hebrew is not very clear about them.

1 Chronicles 3:22

General Information:
All of the names in this list are the names of men.

1 Chronicles 3:23

General Information:
These are all names of men.

1 Chronicles 3:24

General Information:
These are all names of men.

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Chapter 4

1 Judah's descendants were Perez, Hezron, Karmi, Hur, and Shobal.

2 Reaiah, the son of Shobal, was the father of Jahath. Jahath was the father of Ahumai and Lahad. These were of the clans of the Zorathites.

3 These were the sons of Etam: Jezreel, Ishma, and Idbash. Their sister's name was Hazzelelponi. **4** Penuel was the father of Gedor. Ezer was the father of Hushah. These were descendants of Hur, the firstborn of Ephrathah, the father of Bethlehem.

5 Ashhur the father of Tekoa had two wives, Helah and Naarah.

6 Naarah bore him Ahuzzam, Hepher, Temeni, and Haahashtari. These were the descendants of Naarah.

7 Helah's sons were Zereth, Zohar, Ethnan, **8** and Koz, who became the father of Anub and Hazzobebah, and of the clans descended from Aharhel son of Harum.

9 Jabez was more respected than his brothers. His mother named him Jabez. She said, "Because I bore him in pain." **10** Jabez called out to the God of Israel and said, "If only you would truly bless me, expand my territory, and your hand will be with me. When you do this you will keep me from harm, so that I may be free from pain!" So God granted him his prayer.

11 Kelub brother of Shuhah became the father of Mehir, who was the father of Eshton. **12** Eshton became the father of Beth Rapha, Paseah, and Tehinnah, the father of Ir Nahash. [1] These were men who lived in Rekah.

13 Kenaz's sons were Othniel and Seraiah. Othniel's sons were Hathath and Meonothai. [2]**14** Meonothai became the father of Ophrah, and Seraiah became the father of Joab, the originator of Ge Harashim, whose people were craftsmen.

15 The sons of Caleb son of Jephunneh were Iru, Elah and Naam. Elah's son was Kenaz.

16 Jehallelel's sons were Ziph, Ziphah, Tiria, and Asarel.

17 Ezrah's sons were Jether, Mered, Epher, and Jalon. Mered's Egyptian wife [3] conceived and bore Miriam, Shammai, and Ishbah, who became the father of Eshtemoa. **18** These were the sons of Bithiah, daughter of Pharaoh, whom Mered married. Mered's Judahite wife bore Jered, who became the father of Gedor; Heber, who became the father of Soko; and Jekuthiel, who became the father of Zanoah.

19 Of the two sons of Hodiah's wife, sister of Naham, one became the father of Keilah the Garmite. The other was Eshtemoa the Maakathite.

20 The sons of Shimon were Amnon, Rinnah, Ben-Hanan, and Tilon. The descendants of Ishi were Zoheth and Ben-Zoheth.

21 The descendants of Shelah son of Judah, were Er father of Lekah, Laadah father of Mareshah and the clans of the linen workers at Beth Ashbea, **22** Jokim, the men of Kozeba, and Joash and Saraph, who ruled in Moab and Jashubi Lehem. (This information is from ancient records.) **23** These were the potters who lived in Netaim and Gederah and worked for the king.

24 Simeon's descendants were Nemuel, Jamin, Jarib, Zerah, and Shaul.

25 Shallum was Shaul's son, Mibsam was Shallum's son, and Mishma was Mibsam's son.

26 Mishma's descendants were Hammuel his son, Zakkur his grandson, and Shimei his great-grandson. **27** Shimei had sixteen sons and six daughters. His brothers did not have many children, so their clans did not increase greatly in numbers as the people of Judah did. **28** They lived at Beersheba, Moladah, and at Hazar Shual. **29** They also live at Bilhah, Ezem, Tolad, **30** Bethuel, Hormah, Ziklag, **31** Beth Markaboth, Hazar Susim, Beth Biri, and Shaaraim. These were their cities until the reign of David. **32** Their five

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villages were Etam, Ain, Rimmon, Token, and Ashan, **33** together with the outlying villages as far as Baalath. These were their settlements, and they kept the genealogical records.

34 Clan leaders were Meshobab, Jamlech, Joshah son of Amaziah, **35** Joel, Jehu son of Joshibiah son of Seraiah son of Asiel, **36** Elioenai, Jaakobah, Jeshohaiah, Asaiah, Adiel, Jesimiel, Benaiah, **37** and Ziza son of Shiphi son of Allon son of Jedaiah son of Shimri son of Shemaiah.

38 These mentioned by name were leaders in their clans, and their fathers' houses increased greatly. **39** They went near Gedor, on the east side of the valley, to seek pasture for their flocks. **40** They found abundant and good pasture. The land was broad, quiet, and peaceable. The Hamites had formerly lived there. **41** These just listed by name came in the days of Hezekiah king of Judah, and attacked the Hamite tents and the Meunites, who were there also. They completely destroyed them and lived there because they found pasture for their flocks. **42** From them, from the sons of Simeon, five hundred men went to Mount Seir with Pelatiah, Neariah, Rephaiah, and Uzziel, the sons of Ishi, as their leader. **43** They defeated the rest of the escaped remnant of Amalekites, and have lived there to this day.

Footnotes

4:12 [1]Some modern translations read
4:13 [2]Most copies of the ancient Greek translation of the Hebrew, and the ancient Latin translation of the Hebrew, insert:
4:17 [3]The Hebrew does not indicate here who the woman was. We understand from 4:18 that it was Mered's Egyptian wife.

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1 Chronicles 4 General Notes

Structure and formatting

This chapter records the other descendants of Judah.

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1 Chronicles 4:1

General Information:
All of the names in this list are the names of men.

1 Chronicles 4:2

General Information:
All of the names in this list except the Zorathites are the names of men. Zorathites is the name of a people group who took their name from the town of Zorah where they lived.

1 Chronicles 4:3

the sons of Etam
There was a village named Etam. Possible meanings are 1) Etam was a man, and the word "sons" refers to his own sons, or 2) Etam here is the village, and "sons" is a metaphor meaning those who start a village. and

Jezreel ... Ishma ... Idbash
These are names of men.

Hazzelelponi
This is the name of a woman.

1 Chronicles 4:4

Penuel was the father of Gedor. Ezer was the father of Hushah.
There was a man named Gedor and a city named Gedor. The name Hushah occurs only in this verse. Possible meanings are 1) the names Gedor and Hushah refer to two men, or 2) the names Gedor and Hushah refer to cities, and "father" is a metaphor meaning someone who starts a city.

Penuel ... Ezer ... Hur ... Ephrathah
These are the names of men.

These were descendants of Hur
The word "These" refers to Peniel and Ezer.

Hur, the firstborn of Ephrathah
Hur was Ephrathah's first son.

Ephrathah, the father of Bethlehem
Bethlehem is the name of a city. The word "father" is a metaphor meaning someone who starts a city. Alternate translation: "Ephrathah, who started the city of Bethlehem."

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1 Chronicles 4:5

Ashhur ... Tekoa
See how you translated these men's names in 1 Chronicles 2:24.

Helah ... Naarah
These are the names of women.

1 Chronicles 4:6

bore him
"gave birth to his sons"

Ahuzzam ... Hepher
These are names of men.

Temeni ... Haahashtari
These are understood here as the names of men. However, some versions understand them as the names of clans that were begun by the sons of Ashhur.

1 Chronicles 4:7

Zereth ... Zohar ... Ethnan
These are names of men.

1 Chronicles 4:8

Koz ... Anub ... Hazzobebah ... Aharhel ... Harum
These are the names of men.

and of the clans descended from Aharhel son of Harum
A new sentence can start here. "Koz also became the ancestor of Harum and the clans that descended from Harum's son Aharhel"

1 Chronicles 4:9

Jabez
This is the name of a man.

1 Chronicles 4:10

expand my territory
"give me more land"

your hand will be with me
Possible meanings are that God's hand is 1) a metonym for his guidance, his power, or his protection. Alternate translation: "you will guide me" or "you will make me prosper" or "you will protect me" or 2) a synecdoche for himself. Alternate translation: "you will be with me"

granted him his prayer
The words "his prayer" are a metonym for what Jabez asked in the prayer. Alternate translation: "did what Jabez had asked him to do"

1 Chronicles 4:11

Kelub ... Shuhah ... Mehir ... Eshton
These are names of men.

1 Chronicles 4:12

Eshton ... Beth Rapha ... Paseah ... Tehinnah
These are names of men.

Tehinnah, the father of Ir Nahash
It apprears that Ir Nahash may have been a city. Alternate translation: "Tehinnah, the founder of the city of Nahash"

Nahash ... Rekah
These are the names of places.

1 Chronicles 4:13

General Information:
It may be helpful to create a verse bridge and to put verse 15 together with verse 13 since Kenaz was a descendant of Jephunneh and Caleb.

Kenaz ... Othniel ... Seraiah ... Hathath ... Meonothai
These are names of men.

1 Chronicles 4:14

Meonothai ... Ophrah ... Joab
These are names of men.

Ge Harashim, whose people were craftsmen
Ge Harashim means "Valley of Craftsmen." This can be made explicit with an explanation. Alternate translation: "Ge Harashim, which means 'Craftsmen's Valley.' It was called this because its people were craftsmen"

craftsmen
people skilled at making or building things

1 Chronicles 4:15

Jephunneh ... Iru ... Elah ... Naam ... Kenaz
These are names of men.

1 Chronicles 4:16

Jehallelel ... Ziph ... Ziphah ... Tiria ... Asarel
These are names of men.

1 Chronicles 4:17

Ezrah ... Jether ... Mered ... Epher ... Jalon ... Miriam ... Shammai ... Ishbah ... Eshtemoa
These are the names of men.

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1 Chronicles 4:18

These were the sons of Bithiah
The word "these" refers to Miriam, Shammai, and Ishbah. They were the sons Bithiah bore for her husband Mered.

Bithiah
This is the name of a woman.

Mered's Judahite wife
The Hebrew text says, "His Judahite wife," but most versions understand "his" to refer to Mered. This refers to a different wife of Mered, in addition to Bithiah.

Jered ... Gedor ... Heber ... Soko ... Jekuthiel ... Zanoah
These are the names of men.

1 Chronicles 4:19

Hodiah ... Naham ... Keilah ... Eshtemoa
These are names of men.

Garmite
This is someone from the Gar people group.

Maakathite
This is someone from the region of Maakah.

1 Chronicles 4:20

Shimon ... Amnon ... Rinnah ... Ben-Hanan ... Tilon ... Ishi ... Zoheth ... Ben-Zoheth
These are names of men.

1 Chronicles 4:21

Shelah ... Er ... Laadah
These are names of men.

Lekah ... Mareshah ... Beth Ashbea
These are names of towns.

linen workers
people who made clothing out of a fabric made from crushed reeds

1 Chronicles 4:22

Jokim ... Joash ... Saraph
These are names of men.

Kozeba ... Jashubi Lehem
These are names of towns.

1 Chronicles 4:23

the potters
the people who make containers out of clay

Netaim ... Gederah
These are names of towns.

1 Chronicles 4:24

Nemuel ... Jamin ... Jarib ... Zerah ... Shaul
These are names of men.

1 Chronicles 4:25

Shallum ... Mibsam ... Mishma
These are names of men.

1 Chronicles 4:26

Mishma ... Hammuel ... Zakkur ... Shimei
These are names of men.

Zakkur his grandson
the son of Mishma's son

great-grandson
the son of Mishma's grandson

1 Chronicles 4:27

sixteen sons and six daughters
"16 sons and 6 daughters"

1 Chronicles 4:28

Moladah ... Hazar Shual
These are the names of towns.

1 Chronicles 4:29

General Information:
The list of the cities where Simeon's descendants lived continues.

Bilhah ... Ezem ... Tolad
These are the names of towns.

1 Chronicles 4:30

Bethuel ... Hormah ... Ziklag
These are names of towns.

1 Chronicles 4:31

Beth Markaboth ... Hazar Susim ... Beth Biri ... Shaaraim
These are names of towns.

1 Chronicles 4:32

General Information:
The list of places where Simeon's descendants lived continues.

Etam ... Ain ... Rimmon ... Token ... Ashan
These are the names of villages.

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1 Chronicles 4:33

outlying villages
the villages that were near but outside the main town

Baalath
This is the name of a town.

1 Chronicles 4:34

Meshobab ... Jamlech ... Joshah ... Amaziah
These are names of men.

1 Chronicles 4:35

Joel ... Jehu ... Joshibiah ... Seraiah ... Asiel
These are names of men.

1 Chronicles 4:36

Elioenai ... Jaakobah ... Jeshohaiah ... Asaiah ... Adiel ... Jesimiel ... Benaiah
These are names of men.

1 Chronicles 4:37

Ziza ... Shiphi ... Allon ... Jedaiah ... Shimri ... Shemaiah
These are names of men.

1 Chronicles 4:38

These mentioned by name were leaders
"These men were leaders"

their fathers' houses increased greatly
The house is a metonym for the people in the house. Alternate translation: "the number of people in their families increased greatly"

1 Chronicles 4:39

Gedor
This is the name of a town.

pasture for their flocks
an area of land where their flocks could feed on the grass

1 Chronicles 4:40

abundant and good pasture
"pastures with much good food for their animals"

Hamites
a people group, descendants of Ham

1 Chronicles 4:41

Hamite tents
Or "homes of the Hamites" or "places where the Hamites lived." The Hamites probably did not still live in tents.

Meunites
a people. Alternate translation: "descendants of Meun"

1 Chronicles 4:42

five hundred men
"500 men"

Pelatiah ... Neariah ... Rephaiah ... Uzziel ... Ishi
These are names of men.

1 Chronicles 4:43

the rest of the escaped remnant of Amalekites
"the rest of the remaining Amalekites who had escaped"

to this day
"from then until now." This refers to the day when the author was writing this account.

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Chapter 5

1 The sons of Reuben the firstborn of Israel—now Reuben was Israel's firstborn, but his birthright was
given to the sons of Joseph son of Israel because Reuben had defiled his father's couch. So he is not
recorded in the genealogy as having the birthright. **2** Judah was the strongest of his brothers, and the
leader would come from him. But the birthright was Joseph's— **3** the sons of Reuben, the firstborn of
Israel were Hanok, Pallu, Hezron, and Karmi.

4 The descendants of Joel were these: Joel's son was Shemaiah. Shemaiah's son was Gog. Gog's son was
Shimei. **5** Shimei's son was Micah. Micah's son was Reaiah. Reaiah's son was Baal.

6 Baal's son was Beerah, whom Tiglath-Pileser king of Assyria took into exile. Beerah was a leader in the
tribe of Reuben.

7 His kinsmen according to their clans, enrolled in the genealogy by their generations: Jeiel the leader,
Zechariah, **8** and Bela son of Azaz son of Shema son of Joel. They lived in Aroer, as far as Nebo and Baal
Meon, **9** and eastward to the start of the wilderness that extends to the Euphrates River, because their
livestock had increased in the land of Gilead.

10 In the days of Saul, the tribe of Reuben attacked the Hagrites and defeated them. They lived in the
Hagrites' tents throughout all the land east of Gilead.

11 The members of the tribe of Gad lived near them, in the land of Bashan as far as Salekah.

12 Joel was their leader; Shapham was second; and Janai and Shaphat in Bashan.

13 Their relatives, by their clans, were Michael, Meshullam, Sheba, Jorai, Jakan, Zia, and Eber—seven in
all.

14 These persons named above were the descendants of Abihail, and Abihail was the son of Huri. Huri
was the son of Jaroah. Jaroah was the son of Gilead. Gilead was the son of Michael. Michael was the son
of Jeshishai. Jeshishai was the son of Jahdo. Jahdo was the son of Buz.

15 Ahi son of Abdiel son of Guni, was head of their clan.

16 They lived in Gilead, in Bashan, in its towns, and in all the pasturelands of Sharon as far as its borders.
17 All these were listed by genealogical records in the days of Jotham king of Judah and of Jeroboam king
of Israel.

18 The Reubenites, the Gadites, and the half tribe of Manasseh had 44,760 soldiers skilled in battle, who
carried shield and sword and who drew the bow, who could go out to war. **19** They attacked the Hagrites,
Jetur, Naphish, and Nodab. **20** They received divine help against them. In this way, the Hagrites and all
who were with them were defeated. This was because the Israelites cried out to God in the battle, and he
responded to them, because they put their trust in him. **21** They captured their animals, including fifty
thousand camels, 250,000 sheep, two thousand donkeys, and 100,000 men. **22** Many fell because the
battle was from God. They lived in their land until the captivity.

23 The sons of the half tribe of Manasseh lived in the land of Bashan as far as Baal Hermon and Senir
(that is, Mount Hermon). **24** These were the heads of their clans: Epher, Ishi, Eliel, Azriel, Jeremiah,
Hodaviah, and Jahdiel. They were mighty warriors, famous men, heads of their fathers' houses.

25 But they were unfaithful to their ancestors' God. They acted like prostitutes with the gods of the
peoples of the land, whom God had destroyed before them. **26** The God of Israel stirred up Pul king of
Assyria (also called Tiglath-Pileser, king of Assyria). He took into exile the Reubenites, Gadites, and the
half tribe of Manasseh. He brought them to Halah, Habor, Hara, and to the river of Gozan, where they
remain to this day.

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1 Chronicles 5 General Notes

Structure and formatting

This chapter records the descendants of Jacob's sons who lived east of the Jordan River: Reuben, Gad and Manasseh.

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1 Chronicles 5:1

now Reuben
The word "now" is used here to mark the change from the lists of descendants to background information about Reuben.

but his birthright was given to the sons of Joseph son of Israel
This can be stated in active form. Alternate translation: "but Israel gave Reuben's birthright to the sons of Joseph, another of Israel's sons"

Reuben had defiled his father's couch
This is a polite way to speak about Reuben sleeping with his father's secondary wife. The couch is the place where a man and his wife would have slept together.

he is not recorded in the genealogy as having the birthright
This can be stated in active form. The word "recorded" carries the idea of a written record, so if your language has such a word, you may want to use it here. Alternate translation: "the family history does not list Reuben as the oldest son"

1 Chronicles 5:2

General Information:
This verse finishes the background information about Reuben.

1 Chronicles 5:3

Hanok ... Pallu ... Hezron ... Karmi
These are the names of men.

1 Chronicles 5:4

Joel ... Shemaiah ... Gog ... Shimei
These are names of men.

1 Chronicles 5:5

Shimei ... Micah ... Reaiah ... Baal
These are names of men.

1 Chronicles 5:6

Baal ... Beerah ... Tiglath-Pileser
These are names of men.

1 Chronicles 5:7

clans, enrolled in the genealogy
This can start a new sentence: "clans. Their genealogical records list them as"

genealogy
a record that shows how people in a family are related to each other

Jeiel ... Zechariah
These are names of men.

1 Chronicles 5:8

Bela ... Azaz ... Shema
These are names of men.

Aroer ... Nebo ... Baal Meon
These are the names of cities.

1 Chronicles 5:9

General Information:
This page has intentionally been left blank.

1 Chronicles 5:10

the Hagrites
This is a name of a people group.

lived in the Hagrites' tents
The tents are a synecdoche for the land and the buildings on the land. Alternate translation: "took over all the Hagrites' land and buildings" or "lived in all the Hagrite territory"

1 Chronicles 5:11

Salekah
This is the name of a city.

1 Chronicles 5:12

Joel ... Shapham ... Janai ... Shaphat
These are names of men.

1 Chronicles 5:13

Michael ... Meshullam ... Sheba ... Jorai ... Jakan ... Zia ... Eber
These are names of men.

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1 Chronicles 5:14

Abihail ... Huri ... Jaroah ... Gilead ... Michael ... Jeshishai ... Jahdo ... Buz
These are names of men.

1 Chronicles 5:15

Ahi ... Abdiel ... Guni
These are names of men.

1 Chronicles 5:16

They lived
"The tribe of Gad lived"

the pasturelands
the areas of land where animals feed on grass

1 Chronicles 5:17

All these were listed by genealogical records
This can be translated in active form. Alternate translation: "Genealogical records listed them all" or "The records of their family's ancestry listed them all"

All these
It is not clear how many of the preceding people this refers to.

1 Chronicles 5:18

Reubenites
This refers to the people from the tribe of Rueben.

Gadites
This refers to the people from the tribe of Gad.

44,760 soldiers
"forty-four thousand seven hundred and sixty soldiers"

who carried shield and sword and who drew the bow
The soldiers are described as skilled in warfare by the weapons they carried. Alternate translation: "who were all trained to fight well in battles"

1 Chronicles 5:19

Hagrites ... Jetur ... Naphish ... Nodab
These are the names of people groups.

1 Chronicles 5:20

the Israelites cried out to God
"the Israelites cried to God for help"

1 Chronicles 5:21

They captured their animals
"The Israelites captured the Hagrites' animals"

fifty thousand camels
"50,000 camels"

250,000 sheep
"two hundred and fifty thousand sheep"

two thousand donkeys
"2,000 donkeys"

100,000 men
"one hundred thousand men"

1 Chronicles 5:22

the battle was from God
God's help in battle is described as if he were the one who caused the battle. Alternate translation: "God helped them"

1 Chronicles 5:23

The sons of the half tribe
"the families of the half tribe" or "the people of the half tribe"

Baal Hermon ... Senir
These are the names of mountains.

1 Chronicles 5:24

Epher ... Ishi ... Eliel ... Azriel ... Jeremiah ... Hodaviah ... Jahdiel
These are the names of men.

fathers' houses
extended families, people related to each other who usually lived in different houses, what the UDB calls "clans"

1 Chronicles 5:25

They acted like prostitutes with the gods
When Yahweh's people worship other gods, they are spoken of as spiritual prostitutes. Alternate translation: "they acted like prostitutes by worshiping the gods" (See:

1 Chronicles 5:26

Pul ... Tiglath-Pileser
These are the names of men.

Reubenites ... Gadites
These are the names of people groups.

Halah ... Habor ... Hara
These are names of towns.

Gozan
This is the name of a river.

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to this day
See how you translated this phrase in 1 Chronicles 4:43

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Chapter 6

1 The sons of Levi were Gershon, Kohath, and Merari.

2 The sons of Kohath were Amram, Izhar, Hebron, and Uzziel.

3 The children of Amram were Aaron, Moses, and Miriam. The sons of Aaron were Nadab, Abihu, Eleazar, and Ithamar.

4 Eleazar became the father of Phinehas, and Phinehas became the father of Abishua.

5 Abishua became the father of Bukki, and Bukki became the father of Uzzi.

6 Uzzi became the father of Zerahiah, and Zerahiah became the father of Meraioth.

7 Meraioth became the father of Amariah, and Amariah became the father of Ahitub.

8 Ahitub became the father of Zadok, and Zadok became the father of Ahimaaz.

9 Ahimaaz became the father of Azariah, and Azariah became the father of Johanan.

10 Johanan became the father of Azariah, who served as a priest in the temple that Solomon built in Jerusalem.

11 Azariah became the father of Amariah, and Amariah became the father of Ahitub.

12 Ahitub became the father of Zadok, and Zadok became the father of Shallum.

13 Shallum became the father of Hilkiah, and Hilkiah became the father of Azariah.

14 Azariah became the father of Seraiah, and Seraiah became the father of Jozadak.

15 Jozadak went into captivity when Yahweh exiled Judah and Jerusalem by the hand of Nebuchadnezzar.

16 The sons of Levi were Gershon, Kohath, and Merari.

17 The sons of Gershon were named Libni and Shimei.

18 The sons of Kohath were Amram, Izhar, Hebron, and Uzziel.

19 The sons of Merari were Mahli and Mushi. These are the clans of the Levites listed according to their fathers.

20 The descendants of Gershon: Libni his son, Jahath his son, Zimmah his son, **21** Joah his son, Iddo his son, Zerah his son, and Jeatherai his son.

22 The descendants of Kohath: Amminadab his son, Korah his son, Assir his son, **23** Elkanah his son, Ebiasaph his son, Assir his son,

24 Tahath his son, Uriel his son, Uzziah his son, and Shaul his son.

25 The descendants of Elkanah were Amasai, Ahimoth,

26 Elkanah his son, Zophai his son, Nahath his son, **27** Eliab his son, Jeroham his son, and Elkanah his son. [1]

28 The sons of Samuel were the firstborn, Joel, and Abijah, the second-born.

29 The descendants of Merari were Mahli, Libni his son, Shimei his son, Uzzah his son,

30 Shimea his son, Haggiah his son, and Asaiah his son.

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31 These are the names of the men whom David put in charge of music in the house of Yahweh, after the ark came to rest there. **32** They served by singing before the tabernacle, the tent of meeting, until Solomon had built the house of Yahweh in Jerusalem. They fulfilled their duties according to the instructions given to them.

33 These were those who served with their sons. From the clans of the Kohathites came Heman the musician. Here were his ancestors, going back in time: Heman was the son of Joel. Joel was the son of Samuel.

34 Samuel was the son of Elkanah. Elkanah was the son of Jeroham. Jeroham was the son of Eliel. Eliel was the son of Toah.

35 Toah was the son of Zuph. Zuph was the son of Elkanah. Elkanah was the son of Mahath. Mahath was the son of Amasai. Amasai was son of Elkanah.

36 Amasai was the son of Elkanah. Elkanah was the son of Joel. Joel was the son of Azariah. Azariah was the son of Zephaniah.

37 Zephaniah was the son of Tahath. Tahath was the son of Assir. Assir was the son of Ebiasaph. Ebiasaph was the son of Korah.

38 Korah was the son of Izhar. Izhar was the son of Kohath. Kohath was the son of Levi. Levi was the son of Israel.

39 Heman's fellow worker was Asaph, who stood at his right hand. Asaph was the son of Berekiah. Berekiah was the son of Shimea.

40 Shimea was the son of Michael. Michael was the son of Baaseiah. Baaseiah was the son of Malkijah. **41** Malkijah was the son of Ethni. Ethni was the son of Zerah. Zerah was the son of Adaiah.

42 Adaiah was the son of Ethan. Ethan was the son of Zimmah. Zimmah was the son of Shimei. **43** Shimei was the son of Jahath. Jahath was the son of Gershon. Gershon was the son of Levi.

44 At Heman's left hand were his fellow workers the sons of Merari. They included Ethan son of Kishi. Kishi was the son of Abdi. Abdi was the son of Malluk. **45** Malluk was the son of Hashabiah. Hashabiah was the son of Amaziah. Amaziah was the son of Hilkiah.

46 Hilkiah was the son of Amzi. Amzi was the son of Bani. Bani was the son of Shemer. **47** Shemer was the son of Mahli. Mahli was the son of Mushi. Mushi was the son of Merari. Merari was the son of Levi.

48 Their associates, the Levites, were assigned to do all the labor for the tabernacle, the house of God. **49** But Aaron and his descendants made the offerings on the altar for burnt offerings; and the offering on the incense altar for all the work on the most holy place. These offerings made atonement for Israel, according to all that Moses the servant of God had commanded.

50 Aaron's descendants are reckoned as follows: Aaron's son was Eleazar. Eleazar's son was Phinehas. Phinehas' son was Abishua. **51** Abishua's son was Bukki. Bukki's son was Uzzi. Uzzi's son was Zerahiah.

52 Zerahiah's son was Meraioth. Meraioth's son was Amariah. Amariah's son was Ahitub. **53** Ahitub's son was Zadok. Zadok's son was Ahimaaz.

54 These are the locations where Aaron's descendants were assigned to live, that is, for the descendants of Aaron who were from the clans of the Kohathites (the first lot was theirs). **55** To them they gave Hebron in the land of Judah and its pasturelands, **56** but the fields of the city and its villages they gave to Caleb son of Jephunneh.

57 To the descendants of Aaron they gave: Hebron (a city of refuge), and Libnah with its pasturelands, Jattir, Eshtemoa with its pasturelands, **58** Hilen with its pasturelands, and Debir with its pasturelands. **59** They also gave to the descendants of Aaron: Ashan with its pasturelands, Juttah, [2] and Beth Shemesh with its pasturelands; **60** and from the tribe of Benjamin, Geba with its pasturelands, Alemeth with its pasturelands, and Anathoth with its pasturelands.

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All their cities throughout their clans were thirteen cities.

61 To the rest of Kohath's descendants were given by lot ten cities from the half tribe of Manasseh. **62** To Gershon's descendants in their various clans were given thirteen cities from the tribes of Issachar, Asher, Naphtali, and the half tribe of Manasseh in Bashan. **63** To Merari's descendants they gave by lot twelve cities, clan by clan, from the tribes of Reuben, Gad, and Zebulun. **64** So the people of Israel gave these cities with their pasturelands to the Levites. **65** They assigned by lot these towns mentioned by name from the tribes of the sons of Judah, Simeon, and Benjamin.

66 Some of the clans of the descendants of Kohath were given cities from the territory of the tribe of Ephraim. **67** They gave them: Shechem (a city of refuge) with its pasturelands in the hill country of Ephraim, Gezer with its pasturelands, **68** Jokmeam with its pasturelands, Beth Horon with its pasturelands, **69** Aijalon with its pasturelands, and Gath Rimmon with its pasturelands. **70** The half tribe of Manasseh gave the Kohathites Aner with its pasturelands and Bileam with its pasturelands. These became the possessions of the rest of the Kohathite clans.

71 To Gershon's descendants out of the clans of the half tribe of Manasseh, they gave Golan in Bashan with its pasturelands and Ashtaroth with its pasturelands.

72 The tribe of Issachar gave to Gershon's descendants Kedesh with its pasturelands, Daberath with its pasturelands, **73** Ramoth with its pasturelands, and Anem with its pasturelands.

74 Issachar received from the tribe of Asher: Mashal with its pasturelands, Abdon with its pasturelands, **75** Hukok with its pasturelands, and Rehob with its pasturelands.

76 They received from the tribe of Naphtali: Kedesh in Galilee with its pasturelands, Hammon with its pasturelands, and Kiriathaim with its pasturelands.

77 The rest of Merari's descendants received from the tribe of Zebulun: Jokneam, Kartah, [3] and Rimmono with its pasturelands and Tabor with its pasturelands;

78 and from the tribe of Reuben, across the Jordan on the east side of Jericho, they received Bezer in the desert, Jahzah, **79** Kedemoth and its pasturelands, and Mephaath and its pasturelands.

80 The Levites received from the tribe of Gad: Ramoth in Gilead with its pasturelands, Mahanaim with its pasturelands, **81** Heshbon with its pasturelands, and Jazer with its pasturelands.

Footnotes

6:27 [1] The ancient Greek translation taken from the Hebrew copies adds to the list
6:59 [2] The place name
6:77 [3] The names

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1 Chronicles 6 General Notes

Structure and formatting

This chapter records the descendants of Levi.

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1 Chronicles 6:1

Gershon ... Kohath ... Merari
These are names of men.

1 Chronicles 6:2

Kohath ... Amram ... Izhar ... Hebron ... Uzziel
These are names of men.

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1 Chronicles 6:3

Amram ... Nadab ... Abihu ... Eleazar ... Ithamar
These are names of men.

1 Chronicles 6:4

Eleazar ... Abishua
These are names of men.

1 Chronicles 6:5

Abishua ... Bukki ... Uzzi
These are names of men.

1 Chronicles 6:6

Uzzi ... Zerahiah ... Meraioth
These are names of men.

1 Chronicles 6:7

Meraioth ... Amariah ... Ahitub
These are names of men.

1 Chronicles 6:8

Ahitub ... Zadok ... Ahimaaz
These are names of men.

1 Chronicles 6:9

Ahimaaz ... Johanan
These are names of men.

1 Chronicles 6:10

Solomon built
The reader should understand that Solomon probably hired workers to do the work.

1 Chronicles 6:11

Amariah ... Ahitub
These are names of men.

1 Chronicles 6:12

Ahitub ... Zadok ... Shallum
These are names of men.

1 Chronicles 6:13

Hilkiah
This is the name of a man.

1 Chronicles 6:14

Seraiah ... Jozadak
These are names of men.

1 Chronicles 6:15

exiled Judah and Jerusalem by the hand of Nebuchadnezzar
The power Nebuchadnezzar has through his army is described as the part of his body

1 Chronicles 6:16

Gershon ... Kohath ... Merari
Translate the names of these men as in 1 Chronicles 6:1.

1 Chronicles 6:17

Libni ... Shimei
These are names of men.

1 Chronicles 6:18

Amram ... Izhar ... Hebron ... Uzziel
Translate the names of these men as in 1 Chronicles 6:2.

1 Chronicles 6:19

Merari ... Mahli ... Mushi
These are names of men.

1 Chronicles 6:20

Libni ... Jahath ... Zimmah
These are names of men.

1 Chronicles 6:21

Joah ... Iddo ... Zerah ... Jeatherai
These are names of men.

1 Chronicles 6:22

Amminadab ... Korah ... Assir
These are names of men.

1 Chronicles 6:23

Elkanah ... Ebiasaph ... Assir
These are names of men.

1 Chronicles 6:24

Tahath ... Uriel ... Uzziah ... Shaul
These are names of men.

1 Chronicles 6:25

Elkanah ... Amasai ... Ahimoth
These are names of men.

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1 Chronicles 6:26

Elkanah ... Zophai ... Nahath
These are names of men.

1 Chronicles 6:27

Eliab ... Jeroham ... Elkanah
These are names of men.

1 Chronicles 6:28

Joel
This is the name of a man.

second-born
the second son

1 Chronicles 6:29

Merari ... Mahli ... Libni ... Shimei ... Uzzah
These are names of men.

1 Chronicles 6:30

Shimea ... Haggiah ... Asaiah
These are names of men.

1 Chronicles 6:31

the house of Yahweh
"where people met with Yahweh" This was a tent in David's time.

the ark came to rest there
"the people of Israel placed the ark there"

1 Chronicles 6:32

the tabernacle, the tent of meeting
Possible meanings are 1) that "the tent of meeting" and "the tabernacle" are two names for the same thing or 2) the tabernacle is part of the tent of meeting, "the sanctuary of the tent of meeting"

They fulfilled their duties
"They did their work" or "They did their various kinds of work"

according to the instructions given to them
This can be stated in active form. Alternate translation: "according to the instructions that David gave them" or "according to the instructions they received"

1 Chronicles 6:33

These were those
"These were the musicians"

Kohathites
This is the name of a people group, the descendants of Kohath

going back in time
This means the list is going in order from the most recent to the oldest.

Heman
This is the name of a man.

1 Chronicles 6:34

Jeroham ... Eliel ... Toah
These are names of men.

Elkanah
See how you translated this man's name in 1 Chronicles 6:25.

1 Chronicles 6:35

Toah ... Zuph ... Mahath
These are names of men.

Elkanah ... Amasai
See how you translated these men's names in 1 Chronicles 6:25.

1 Chronicles 6:36

Amasai ... Elkanah
See how you translated these men's names in 1 Chronicles 6:25.

Joel
This is the name of a man.

1 Chronicles 6:37

Tahath ... Assir ... Ebiasaph
These are names of men.

1 Chronicles 6:38

Izhar ... Kohath
These are names of men.

1 Chronicles 6:39

who stood at his right hand
The authority of a person is described by where they stand. The right side of a person is the place where the person with the most authority stands.

Berekiah ... Shimea
These are names of men.

1 Chronicles 6:40

Shimea ... Michael ... Baaseiah ... Malkijah
These are names of men.

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1 Chronicles 6:41

Malkijah ... Ethni ... Zerah ... Adaiah
These are names of men.

1 Chronicles 6:42

Adaiah ... Ethan ... Zimmah ... Shimei
These are names of men.

1 Chronicles 6:43

Shimei ... Jahath ... Gershon
These are names of men.

1 Chronicles 6:44

General Information:
See:

At Heman's left hand
"Standing on Heman's left side"

Heman ... Ethan
See how you translated these men's names in 1 Chronicles 2:6.

Merari
See how you translated the name of this man in 1 Chronicles 6:1.

Kishi ... Abdi ... Malluk
These are names of men.

1 Chronicles 6:45

Malluk ... Hashabiah ... Amaziah ... Hilkiah
These are names of men.

1 Chronicles 6:46

Hilkiah ... Amzi ... Bani ... Shemer
These are names of men.

1 Chronicles 6:47

Mahli ... Mushi
See how you translated these men's names in 1 Chronicles 6:19.

1 Chronicles 6:48

Their associates, the Levites, were assigned to do
This can be translated in active form. Alternate translation: "God had assigned their associates, the Levites, to do" or "It was the duty of their fellow workers, the Levites, to do"

1 Chronicles 6:49

These offerings made atonement for Israel
"They offered these things to make atonement for the sins of the people of Israel"

1 Chronicles 6:50

Aaron's descendants are reckoned as follows
"These were the descendants of Aaron"

Eleazar ... Abishua
These are names of men.

1 Chronicles 6:51

Bukki ... Uzzi ... Zerahiah
These are names of men.

1 Chronicles 6:52

Meraioth ... Amariah ... Ahitub
These are names of men.

1 Chronicles 6:53

Ahimaaz
This is the name of a man.

1 Chronicles 6:54

These are the locations where Aaron's descendants were assigned to live
This can be translated in active form. Alternate translation: "These are the places where God assigned Aaron's descendants to live"

for the descendants of Aaron ... Kohathites
"where the descendants of Aaron ... Kohathites were to live"

Kohathites (the first lot was theirs)
The Israelites drew lots to decide where people would live. Alternate translation: "Kohathites. The first lot that they drew was theirs"

Kohathites
This is the name of a people group, the descendants of Kohath (1 Chronicles 6:1). See how you translated this in 1 Chronicles 6:33.

1 Chronicles 6:55

To them they gave Hebron
"They gave Hebron to the Kohathites"

its pasturelands
the land with grass for animals to eat. See how you translated this in 1 Chronicles 5:16.

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1 Chronicles 6:56

General Information:
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1 Chronicles 6:57

Hebron ... Libnah ... Jattir ... Eshtemoa
These are names of places.

its pasturelands
the land with grass for animals to eat. See how you translated this in 1 Chronicles 5:16.

1 Chronicles 6:58

Hilen ... Debir
These are names of places.

1 Chronicles 6:59

Ashan ... Juttah ... Beth Shemesh
These are names of towns.

its pasturelands
the land with grass for animals to eat. See how you translated this in 1 Chronicles 5:16.

1 Chronicles 6:60

Geba ... Alemeth ... Anathoth
These are names of towns.

1 Chronicles 6:61

General Information:
This page has intentionally been left blank.

1 Chronicles 6:62

To Gershon's descendants in their various clans were given thirteen cities
"The clans of Gershon's descendants gained 13 cities"

1 Chronicles 6:63

Merari
See how you translated this man's name in 1 Chronicles 6:1.

1 Chronicles 6:64

their pasturelands
the land with grass for animals to eat. See how you translated this in 1 Chronicles 5:16.

1 Chronicles 6:65

these towns mentioned by name
The towns mentioned in 1 Chronicles 6:55 and 1 Chronicles 6:60.

1 Chronicles 6:66

General Information:
This page has intentionally been left blank.

1 Chronicles 6:67

Shechem ... Gezer
These are names of towns.

its pasturelands
the land with grass for animals to eat. See how you translated this in 1 Chronicles 5:16.

1 Chronicles 6:68

Jokmeam ... Beth Horon
These are names of towns.

1 Chronicles 6:69

Aijalon ... Gath Rimmon
These are names of towns.

1 Chronicles 6:70

Aner ... Bileam
These are names of towns.

its pasturelands
the land with grass for animals to eat. See how you translated this in 1 Chronicles 5:16.

1 Chronicles 6:71

Gershon
See how you translated this man's name in 1 Chronicles 6:1.

Golan ... Ashtaroth
These are names of towns.

its pasturelands
the land with grass for animals to eat. See how you translated this in 1 Chronicles 5:16.

1 Chronicles 6:72

Kedesh ... Daberath
These are names of towns.

1 Chronicles 6:73

Ramoth ... Anem
These are names of towns.

1 Chronicles 6:74

Issachar received from the tribe of Asher
This can be translated in active form. Alternate translation: "The tribe of Asher gave Issachar"

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Mashal ... Abdon
These are names of towns.

its pasturelands
the land with grass for animals to eat. See how you translated this in 1 Chronicles 5:16.

1 Chronicles 6:75

Hukok ... Rehob
These are names of towns.

1 Chronicles 6:76

They received from the tribe of Naphtali
This can be translated in active form. Alternate translation: "The tribe of Naphtali gave them"

Kedesh ... Hammon ... Kiriathaim
These are names of towns.

1 Chronicles 6:77

The rest ... descendants received from the tribe of Zebulun
This can be translated in active form. Alternate translation: "The tribe of Zebulun gave the rest ... descendants"

Merari's
Translate "Merari" as in 1 Chronicles 6:1.

Jokneam ... Kartah ... Rimmono ... Tabor
These are names of towns.

its pasturelands
the land with grass for animals to eat. See how you translated this in 1 Chronicles 5:16.

1 Chronicles 6:78

General Information:
The information in 1 Chronicles 6:78-79 can be rearranged as in the UDB so its meaning can be more easily understood.

from the tribe of Reuben, across ... Jericho, they received
This can be translated in active form. Alternate translation: "the tribe of Reuben, across ... Jericho, gave them"

Bezer ... Jahzah
These are names of towns.

1 Chronicles 6:79

General Information:
The information in 1 Chronicles 6:78-79 can be rearranged as in the UDB so its meaning can be more easily understood.

Kedemoth ... Mephaath
These are names of towns.

1 Chronicles 6:80

The Levites received from the tribe of Gad
This can be translated in active form. Alternate translation: "The tribe of Gad gave the Levites"

Ramoth ... Mahanaim
These are names of towns.

its pasturelands
the land with grass for animals to eat. See how you translated this in 1 Chronicles 5:16.

1 Chronicles 6:81

Heshbon ... Jazer
These are names of towns.

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Chapter 7

1 Issachar's four sons were Tola, Puah, Jashub, and Shimron.

2 The sons of Tola were Uzzi, Rephaiah, Jeriel, Jahmai, Ibsam, and Samuel. They were the heads of their clans, from the descendants of Tola and they were listed as mighty warriors among their generations. They numbered 22,600 in the days of David.

3 Uzzi's son was Izrahiah. His sons were Michael, Obadiah, Joel, and Ishiah; all five of them were clan leaders. **4** Along with them, according to the genealogical records of their clans, they had thirty-six thousand troops of the army for battle, for they had many wives and sons.

5 Their relatives from all the clans of Issachar numbered in all eighty-seven thousand mighty warriors, as listed in their genealogy.

6 Benjamin's three sons were Bela, Beker, and Jediael.

7 Bela's sons were Ezbon, Uzzi, Uzziel, Jerimoth, and Iri, five heads of clans and mighty warriors. There were 22,034 of them recorded in their genealogy.

8 Beker's sons were Zemirah, Joash, Eliezer, Elioenai, Omri, Jeremoth, Abijah, Anathoth, and Alemeth. All these were his sons. **9** Recorded in their genealogy, according to their generations, were 20,200 heads of their clans, mighty warriors.

10 The son of Jediael was Bilhan. Bilhan's sons were Jeush, Benjamin, Ehud, Kenaanah, Zethan, Tarshish, and Ahishahar. **11** All these were sons of Jediael. Listed in their clan lists were 17,200 heads of houses and mighty warriors fit for military service.

12 The Shuppites and the Huppites were descendants of Ir, and the Hushites were descendants of Aher.

13 The sons of Naphtali were Jahziel, Guni, Jezer, and Shillem—the descendants of Bilhah.

14 The descendants of Manasseh were Asriel, who was his descendant through his Aramean concubine. (She gave birth to Makir, the father of Gilead. **15** Then Makir took a wife from the Huppites and Shuppites, and his sister's name was Maakah.) The name of the second was Zelophehad, who had only daughters.

16 Then Maakah, wife of Makir, bore a son and she called him Peresh, and his brother's name was Sheresh, and his sons were Ulam and Rakem.

17 The son of Ulam was Bedan. These were the descendants of Gilead, who was the son of Makir, who was the son of Manasseh. **18** Gilead's sister Hammoleketh gave birth to Ishhod, Abiezer, and Mahlah.

19 The sons of Shemida were Ahian, Shechem, Likhi, and Aniam.

20 The descendants of Ephraim were Shuthelah, Bered his son, Tahath his son, Eleadah his son, Tahath his son, **21** Zabad his son, and Shuthelah his son. Ezer and Elead were killed by men of Gath, natives in the land, when they went to steal their livestock. **22** Ephraim their father mourned for them many days, and his brothers came to comfort him. **23** He went to his wife. She conceived and bore a son. Ephraim named him Beriah, because tragedy had come to his family. **24** His daughter was Sheerah, who built Lower and Upper Beth Horon and Uzzen Sheerah.

25 Rephah was his son, Resheph his son, Telah his son, Tahan his son,

26 Ladan his son, Ammihud his son, Elishama his son, **27** Nun his son, and Joshua was his son.

28 Their possessions and residences were Bethel and its surrounding villages. They extended eastward to Naaran and westward to Gezer and its villages, and to Shechem and its villages to Ayyah and its villages. **29** On the border with Manasseh were Beth Shan and its villages, Taanach and its villages, Megiddo and its villages, and Dor and its villages. In these towns the descendants of Joseph son of Israel lived.

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30 Asher's sons were Imnah, Ishvah, Ishvi, and Beriah. Serah was their sister.

31 Beriah's sons were Heber and Malkiel, who was the father of Birzaith.

32 Heber's sons were Japhlet, Shomer, and Hotham. Shua was their sister.

33 Japhlet's sons were Pasak, Bimhal, and Ashvath. These were Japhlet's children.

34 Shomer, Japhlet's brother, had these sons: Rohgah, Hubbah, and Aram.

35 Shemer's brother, Helem, had these sons: Zophah, Imna, Shelesh, and Amal.

36 Zophah's sons were Suah, Harnepher, Shual, Beri, Imrah, **37** Bezer, Hod, Shamma, Shilshah, Ithran, and Beera.

38 Jether's sons were Jephunneh, Pispah, and Ara.

39 Ulla's sons were Arah, Hanniel, and Rizia. **40** All these were descendants of Asher. They were heads of clans, distinguished men, mighty warriors, and chief among the leaders. There were twenty-six thousand men listed who were fit for military service recorded in their genealogy.

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1 Chronicles 7 General Notes

Structure and formatting

This chapter records the descendants of Issachar, Benjamin, Ephraim, Asher, and Manasseh living west of the Jordan River.

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1 Chronicles 7:1

Issachar ... Tola, Puah, Jashub ... Shimron
These are names of men.

1 Chronicles 7:2

General Information:
All of the names here are the names of men.

They numbered 22,600
"They numbered twenty-two thousand six hundred" or "There were 22,600 men"

in the days of David
"during David's life" or "while David was alive"

1 Chronicles 7:3

General Information:
All of the names here are the names of men.

1 Chronicles 7:4

Along with them ... they had
Another possible meaning is "Among them ... were."

thirty-six thousand troops of the army for battle
"36,000 soldiers who were ready for battle"

1 Chronicles 7:5

eighty-seven thousand mighty warriors
"87,000 mighty warriors"

1 Chronicles 7:6

Bela ... Beker ... Jediael
These are names of men.

1 Chronicles 7:7

General Information:
All of the names here are the names of men.

22,034 of them
"twenty-two thousand and thirty-four of them"

1 Chronicles 7:8

General Information:
All of the names here are names of men.

1 Chronicles 7:9

20,200 heads of their clans
"twenty thousand two hundred clan leaders"

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1 Chronicles 7:10

General Information:
All of the names here are names of men.

1 Chronicles 7:11

Jediael
This is the name of a man.

Listed in their clan lists were 17,200
"The clan lists contained 17,200"

17,200 heads of houses
"seventeen thousand two hundred heads of houses"

1 Chronicles 7:12

Ir ... Aher
These are names of men.

Shuppites ... Huppites ... Hushites
These are names of clans of people.

1 Chronicles 7:13

Jahziel, Guni, Jezer, and Shillem
These are names of men.

Bilhah
This is the name of a woman.

1 Chronicles 7:14

Asriel
This is the name of a man.

descendant through his Aramean concubine
"descendant, to whom his Aramean concubine gave birth"

Makir ... Gilead
These are names of men. See how you translated "Makir, father of Gilead" in 1 Chronicles 2:21.

1 Chronicles 7:15

Makir ... Zelophehad
These are names of men.

Huppites ... Shuppites
See how you translated these names in 1 Chronicles 7:12.

Maakah
This is the name of a woman.

1 Chronicles 7:16

Maakah, wife of Makir
This woman is different from Makir's sister Maakah 1 Chronicles 7:15.

Makir ... Peresh ... Sheresh ... Ulam ... Rakem
These are names of men.

1 Chronicles 7:17

General Information:
All of the names here are names of men.

1 Chronicles 7:18

General Information:
All of the names here except Hammoleketh are names of men. Hammoleketh is the name of a woman.

1 Chronicles 7:19

General Information:
All of the names here are names of men.

1 Chronicles 7:20

General Information:
All of the names here are names of men.

1 Chronicles 7:21

General Information:
All of the names here except Gath are names of men. Gath is the name of a place.

Ezer and Elead were killed by men of Gath, natives in the land
This can be translated in active form. Alternate translation: "Men of Gath, the natives in the land, killed Ezer and Elead"

they went to steal their livestock
"the brothers went to steal the livestock from the people of Gath"

1 Chronicles 7:22

General Information:
This page has intentionally been left blank.

1 Chronicles 7:23

He went to his wife
This is a polite way of saying that he had sexual relations with his wife. See how you translated a similar phrase in [1 Chronicles 2:24]

She conceived and bore a son
"She became pregnant and gave birth to a son"

Ephraim ... Beriah
These are names of men.

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1 Chronicles 7:24

Sheerah
This is the name of a woman.

Upper Beth Horon ... Uzzen Sheerah
These are names of towns.

1 Chronicles 7:25

General Information:
All of the names here are names of men.

1 Chronicles 7:26

General Information:
All of the names here are names of men.

1 Chronicles 7:27

Nun
This is the name of a man.

1 Chronicles 7:28

General Information:
All of the names listed here are names of towns.

Their possessions and residences were Bethel ... villages
The abstract nouns "possessions" and "residences" can be translated with verbal phrases. Alternate translation: "They possessed and resided in Bethel ... villages" or "They owned and lived in Bethel ... villages"

1 Chronicles 7:29

Beth Shan ... Taanach ... Megiddo ... Dor
These are names of towns.

In these towns the descendants of Joseph son of Israel lived
"The descendants of Joseph, son of Israel, lived in these towns"

1 Chronicles 7:30

General Information:
All of the names here except Serah are names of men. Serah is the name of a woman.

1 Chronicles 7:31

General Information:
All of the names here are names of men.

1 Chronicles 7:32

General Information:
All of the names here except Shua are names of men. Shua is the name of a woman.

1 Chronicles 7:33

General Information:
All of the names here are names of men.

1 Chronicles 7:34

General Information:
All of the names here are names of men.

1 Chronicles 7:35

General Information:
All of the names here are names of men.

1 Chronicles 7:36

General Information:
All of the names here are names of men.

1 Chronicles 7:37

General Information:
All of the names here are names of men.

1 Chronicles 7:38

General Information:
All of the names here are names of men.

1 Chronicles 7:39

General Information:
All of the names here are names of men.

1 Chronicles 7:40

Asher
This is the name of a man.

distinguished men
"important men"

There were twenty-six thousand men listed who were fit for military service recorded in their genealogy
"According to the clan records, there were 26,000 men who were able to serve in the military"

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Chapter 8

1 Benjamin's five sons were Bela his firstborn, Ashbel, Aharah,

2 Nohah, and Rapha.

3 Bela's sons were Addar, Gera, Abihud, **4** Abishua, Naaman, Ahoah, **5** Gera, Shephuphan, and Huram.

6 These were the descendants of Ehud who were heads of fathers' houses for the inhabitants of Geba, who were compelled to move to Manahath:

7 Naaman, Ahijah, and Gera. The last, Gera, led them in their move. He was the father of Uzza and Ahihud.

8 Shaharaim became the father of children in the land of Moab, after he had divorced his wives Hushim and Baara. **9** By his wife Hodesh, Shaharaim became the father of Jobab, Zibia, Mesha, Malkam, **10** Jeuz, Sakia, and Mirmah. These were his sons, heads of fathers' houses. **11** He had already become the father of Abitub and Elpaal by Hushim.

12 Elpaal's sons were Eber, Misham, and Shemed (who built Ono and Lod with its surrounding villages). **13** There were also Beriah and Shema. They were heads of the fathers' houses of those living in Aijalon, who drove out the inhabitants of Gath.

14 Ahio, Shashak, Jeremoth, **15** Zebadiah, Arad, Eder, **16** Michael, Ishpah, and Joha were the sons of Beriah.

17 Zebadiah, Meshullam, Hizki, Heber, **18** Ishmerai, Izliah, and Jobab were the sons of Elpaal.

19 Jakim, Zikri, Zabdi, **20** Elienai, Zillethai, Eliel, **21** Adaiah, Beraiah, and Shimrath were the sons of Shimei.

22 Ishpan, Eber, Eliel, **23** Abdon, Zikri, Hanan, **24** Hananiah, Elam, Anthothijah, **25** Iphdeiah, and Penuel were the sons of Shashak.

26 Shamsherai, Shehariah, Athaliah, **27** Jaareshiah, Elijah, and Zikri were the sons of Jeroham. **28** These were heads of clans—according to the genealogical records they were heads. These were the chief men who dwelled in Jerusalem.

29 The father of Gibeon, Jeiel, whose wife's name was Maakah, lived in Gibeon. **30** His firstborn son was Abdon, followed by Zur, Kish, Baal, Nadab, **31** Gedor, Ahio, and Zeker. **32** Another of Jeiel's sons was Mikloth, who became the father of Shimeah. They also lived near their relatives in Jerusalem.

33 Ner was the father of Kish. Kish was the father of Saul. Saul was the father of Jonathan, Malki-Shua, Abinadab, and Esh-Baal.

34 The son of Jonathan was Merib-Baal. Merib-Baal was the father of Micah.

35 The sons of Micah were Pithon, Melek, Tarea, and Ahaz.

36 Ahaz became the father of Jehoaddah. Jehoaddah was the father of Alemeth, Azmaveth, and Zimri. Zimri was the father of Moza. **37** Moza was the father of Binea. Binea was the father of Raphah. Raphah was the father of Eleasah. Eleasah was the father of Azel.

38 Azel had six sons, and these were their names: Azrikam, Bokeru, Ishmael, Sheariah, Obadiah, and Hanan. All these were sons of Azel.

39 The sons of Eshek, his brother, were Ulam his firstborn, Jeush the second, and Eliphelet the third. **40** Ulam's sons were mighty warriors and archers. They had many sons and grandsons, a total of 150. All these belonged to the descendants of Benjamin.

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1 Chronicles 8 General Notes

Structure and formatting

This chapter records the genealogy of Saul's family.

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1 Chronicles 8:1

General Information:
All of the names here are names of men.

1 Chronicles 8:2

Nohah ... Rapha
These are names of men.

1 Chronicles 8:3

Bela ... Addar, Gera, Abihud
These are names of men.

1 Chronicles 8:4

Abishua, Naaman, Ahoah
These are names of men.

1 Chronicles 8:5

Gera, Shephuphan ... Huram
These are names of men.

1 Chronicles 8:6

Ehud
This is the name of a man.

fathers' houses
extended families, people related to each other who usually lived in different houses, what the UDB calls "clans"

Geba ... Manahath
These are names of towns.

were compelled to move
"needed to move" or "had to move"

1 Chronicles 8:7

General Information:
All of the names here are names of men.

1 Chronicles 8:8

Shaharaim
This is the name of a man.

Hushim ... Baara
These are names of women.

1 Chronicles 8:9

Shaharaim ... Jobab ... Zibia ... Mesha ... Malkam
These are names of men.

By his wife Hodesh, Shaharaim became the father of
"Shaharaim and his wife Hodesh had the following sons:"

Hodesh
This is the name of a woman.

1 Chronicles 8:10

Jeuz ... Sakia ... Mirmah
These are names of men.

fathers' houses
extended families, people related to each other who usually lived in different houses, what the UDB calls "clans"

1 Chronicles 8:11

Abitub ... Elpaal
These are names of men.

Hushim
This is the name of a woman.

1 Chronicles 8:12

Elpaal ... Eber ... Misham ... Shemed
These are names of men.

Ono ... Lod
These are names of places.

1 Chronicles 8:13

Beriah ... Shema
These are names of men.

fathers' houses
extended families, people related to each other who usually lived in different houses, what the UDB calls "clans"

Aijalon ... Gath
These are names of places.

1 Chronicles 8:14

General Information:
All of the names here are names of men.

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1 Chronicles 8:15

General Information:
All of the names here are names of men.

1 Chronicles 8:16

General Information:
All of the names here are names of men.

1 Chronicles 8:17

General Information:
All of the names here are names of men.

1 Chronicles 8:18

General Information:
All of the names here are names of men.

1 Chronicles 8:19

General Information:
All of the names here are names of men.

1 Chronicles 8:20

General Information:
All of the names here are names of men.

1 Chronicles 8:21

General Information:
All of the names here are names of men.

1 Chronicles 8:22

General Information:
All of the names here are names of men.

1 Chronicles 8:23

General Information:
All of the names here are names of men.

1 Chronicles 8:24

General Information:
All of the names here are names of men.

1 Chronicles 8:25

General Information:
All of the names here are names of men.

1 Chronicles 8:26

General Information:
All of the names here are names of men.

1 Chronicles 8:27

General Information:
All of the names here are names of men.

1 Chronicles 8:28

General Information:
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1 Chronicles 8:29

The father of Gibeon, Jeiel, whose wife's name was Maakah, lived in Gibeon
Here "father of" refers to Jeiel's status as the leading person in the city of Gibeon. Alternate translation: "Jeiel, the leader of Gibeon, lived in Gibeon. His wife's name was Maakah"

Gibeon
This is the name of a town.

Jeiel
This is the name of a man.

Maakah
This is the name of a woman.

1 Chronicles 8:30

His firstborn
"Jeiel's first son"

Abdon ... Zur ... Kish ... Baal ... Nadab
These are names of men.

1 Chronicles 8:31

Gedor ... Ahio ... Zeker
These are names of men.

1 Chronicles 8:32

Jeiel ... Mikloth ... Shimeah
These are names of men.

1 Chronicles 8:33

General Information:
All of the names here are names of men.

1 Chronicles 8:34

Jonathan ... Merib-Baal ... Micah
These are names of men.

1 Chronicles 8:35

General Information:
All of the names here are names of men.

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1 Chronicles 8:36

General Information:
All of the names here are names of men.

1 Chronicles 8:37

General Information:
All of the names here are names of men.

1 Chronicles 8:38

General Information:
All of the names here are names of men.

1 Chronicles 8:39

General Information:
All of the names here are names of men.

Jeush the second, and Eliphelet the third
"Jeush, who was born after Ulam, and Eliphelet, who was born after Jeush"

1 Chronicles 8:40

Ulam
This is the name of a man.

many sons and grandsons, a total of 150
"a total of one hundred fifty sons and grandsons"

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Chapter 9

1 So all Israel was recorded in genealogies. They were recorded in the book of the kings of Israel. As for Judah, they were carried away in exile to Babylon because of their faithlessness. **2** The first to resettle in their possessions, in their cities, were some Israelites, priests, Levites, and temple servants. **3** Some descendants of Judah, Benjamin, Ephraim, and Manasseh lived in Jerusalem.

4 The settlers included Uthai son of Ammihud son of Omri son of Imri son of Bani, one of the descendants of Perez son of Judah.

5 Among the Shelanites were Asaiah the firstborn and his sons.

6 Among the descendants of Zerah was Jeuel. Their relatives numbered 690.

7 Among the descendants of Benjamin was Sallu son of Meshullam son of Hodaviah son of Hassenuah.

8 There were also Ibneiah son of Jeroham; Elah son of Uzzi son of Mikri; and Meshullam son of Shephatiah son of Reuel son of Ibnijah.

9 Their kinsmen, according to the genealogical records, numbered 956. All these men were heads of fathers' houses for their fathers' houses.

10 The priests were Jedaiah, Jehoiarib, and Jakin.

11 There was also Azariah son of Hilkiah son of Meshullam son of Zadok son of Meraioth son of Ahitub, the one in charge of the house of God.

12 There was Adaiah son of Jeroham son of Pashhur son of Malkijah. There was also Maasai son of Adiel son of Jahzerah son of Meshullam son of Meshillemith son of Immer.

13 Their relatives, who were leaders of their clans, numbered 1,760. They were very capable men for the work of service in the house of God.

14 Among the Levites, there was Shemaiah son of Hasshub son of Azrikam son of Hashabiah, among the descendants of Merari. **15** There were also Bakbakkar, Heresh, Galal, and Mattaniah son of Mika son of Zikri son of Asaph. **16** There were also Obadiah son of Shemaiah son of Galal son of Jeduthun; and Berekiah son of Asa son of Elkanah, who lived in the villages of the Netophathites.

17 The doorkeepers were Shallum, Akkub, Talmon, Ahiman, and their relatives. Shallum was their leader. **18** Previously they stood guard at the king's gate on the east side for the camp of Levi's descendants. **19** Shallum son of Kore son of Ebiasaph, [1] son of Korah, and his relatives from his clan, the Korahites, were in charge of the work of the guard service. They guarded the door to the tent, as their ancestors had guarded the camp of Yahweh, and they also had guarded the entrance. **20** Phinehas son of Eleazar had been in charge of them in the past, and Yahweh had been with him. **21** Zechariah son of Meshelemiah was guard of the entrance to the tent of meeting. **22** All those who were chosen as gatekeepers at the entrances numbered 212. Their names were recorded in the people's genealogies in their villages. David and Samuel the seer had appointed them to their positions of trust. **23** So they and their descendants were assigned to guard the gates of the house of Yahweh, that is called the house of the tabernacle. **24** The gatekeepers were posted on all four sides, toward the east, west, north, and south. **25** Their brothers, who lived in their villages, came in for seven-day rotations, in turn. **26** But the four leaders of the gatekeepers, who were Levites, were entrusted with the rooms and with the storerooms in the house of God. **27** They would stay overnight in their posts all around the house of God, for they were responsible for guarding it. They would open it each morning.

28 Some of them were in charge of the temple's equipment; they counted the articles when they were brought in and when they were taken out. **29** Some of them also were assigned to take care of the holy things, the equipment, and the supplies, including the fine flour, the wine, the oil, the frankincense, and the spices. **30** Some of the priests' sons mixed the spices. **31** Mattithiah, one of the Levites, who was the firstborn of Shallum the Korahite, was in charge of preparing bread for the offerings. **32** Some of their

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brothers, descendants of the Kohathites, were in charge of the bread of the presence, to prepare it every Sabbath.

33 The singers and heads of the Levites' clans lived in rooms at the sanctuary when they were free from work, because they had to carry out their assigned tasks day and night. **34** These were leaders of the clans of the Levites, according to the genealogical records, chief men. They lived in Jerusalem.

35 The father of Gibeon, Jeiel, whose wife's name was Maakah, lived in Gibeon. **36** His firstborn son was Abdon, then his sons Zur, Kish, Baal, Ner, Nadab, **37** Gedor, Ahio, Zechariah, and Mikloth. **38** Mikloth was the father of Shimeam. They also lived near their brothers in Jerusalem.

39 Ner was the father of Kish. Kish was the father of Saul. Saul was the father of Jonathan, Malki-Shua, Abinadab, and Esh-Baal.

40 The son of Jonathan was Merib-Baal. Merib-Baal was the father of Micah.

41 The sons of Micah were Pithon, Melek, Tahrea, and Ahaz.

42 Ahaz was the father of Jadah. Jadah was the father of Alemeth, Azmaveth, and Zimri. Zimri was the father of Moza. **43** Moza became the father of Binea; and Rephaiah his son, Eleasah his son, Azel his son.

44 Azel had six sons, and their names were Azrikam, Bokeru, Ishmael, Sheariah, Obadiah, and Hanan. These were Azel's sons.

Footnotes

9:19 [1]Ebiasaph is the same person referred to as

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1 Chronicles 9 General Notes

Structure and formatting

This chapter records the genealogy of the people who returned to Jerusalem after the exile and the family of Saul.

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1 Chronicles 9:1

all Israel was recorded in genealogies
This can be translated in active form. The reader should understand that the people who wrote the genealogies included the names of the people who had already died. Alternate translation: "The Israelites recorded all of themselves in genealogies"

genealogies
family records that name ancestors and descendants

They were recorded in the book ... Israel
This can be translated in active form. Alternate translation: "They wrote the names in the book ... Israel"

the book of the kings of Israel
This refers to a book that no longer exists.

they were carried away in exile
This can be translated in active form. Alternate translation: "The Babylonians carried them away in exile"

1 Chronicles 9:2

General Information:
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1 Chronicles 9:3

General Information:
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1 Chronicles 9:4

General Information:
All of the names here are names of men.

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1 Chronicles 9:5

Shelanites
This is the name of a people group descended from Shelah.

Asaiah
This is the name of a man.

1 Chronicles 9:6

Zerah ... Jeuel
These are names of men.

numbered 690
"numbered six hundred ninety people"

1 Chronicles 9:7

General Information:
All of the names here are names of men.

1 Chronicles 9:8

General Information:
All of the names here are names of men.

1 Chronicles 9:9

heads of fathers' houses for their fathers' houses
"leaders of their extended families." Extended families are people related to each other who usually live in different houses, what the UDB calls "clans."

1 Chronicles 9:10

General Information:
All of the names here are names of men.

1 Chronicles 9:11

General Information:
All of the names here are names of men.

the house of God
the second temple, which the people built after they returned from Babylon

1 Chronicles 9:12

General Information:
All of the names here are names of men.

1 Chronicles 9:13

They were very capable men for the work of service
"These capable men worked"

the house of God
the second temple, which the people built after they returned from Babylon

numbered 1,760
"numbered one thousand and sixty priests" or "numbered seventeen hundred and sixty priests"

1 Chronicles 9:14

General Information:
All of the names here are names of men.

among the descendants
"one of the descendants"

1 Chronicles 9:15

General Information:
All of the names here are names of men.

1 Chronicles 9:16

General Information:
All of the names here except "Netophathites" are the names of men. The Netophathites were a people group.

1 Chronicles 9:17

The doorkeepers were
"The guards were" or "The gatekeepers were"

Shallum ... Akkub ... Talmon ... Ahiman
These are names of men.

1 Chronicles 9:18

they stood guard at the king's gate on the east side for the camp of Levi's descendants
"Levi's descendants guarded the king's gate on the east side of their camp"

1 Chronicles 9:19

Shallum ... Kore ... Ebiasaph
These are all the names of men.

Korahites
descendants of Korah

the door to the tent ... the entrance
These phrases both refer to the entrance of the tent of meeting, or the tabernacle.

the tent
This is a metonym for the second temple, which the people built after they returned from Babylon.

1 Chronicles 9:20

Eleazar
This is the name of a man.

in charge of them
"in charge of the Korahites" (1 Chronicles 9:19)

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1 Chronicles 9:21

Meshelemiah
This is the name of a man.

the tent of meeting
The building where the Israelites prayed and offered sacrifices to God was sometimes called "the tent of meeting" in memory of the tent where Moses met with God when he and the Israelites were in the wilderness many years before this. Alternate translation: "the tent of meeting, that is, the temple"

1 Chronicles 9:22

General Information:
See:.

who were chosen as gatekeepers
It is not clear who chose these men, so if you have to translate in active form, use your language's most general way of doing so. Alternate translation: "whom they had chosen to be gatekeepers"

numbered 212
"numbered two hundred and twelve"

Their names were recorded in the people's genealogies in their villages
This can be translated in active form. Alternate translation: "The records in peoples' villages included the names of these men"

1 Chronicles 9:23

General Information:
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1 Chronicles 9:24

gatekeepers were posted
This can be translated in active form. Alternate translation: "men guarded the entrances"

on all four sides, toward the east, west, north, and south
The words "east, west, north, and south" explain the words "all four sides."

1 Chronicles 9:25

Their brothers
"The guards' brothers"

came in for seven-day rotations, in turn
"would come to help for 7-day periods, taking turns"

1 Chronicles 9:26

the four leaders ... were entrusted with the rooms
It is not clear who entrusted these men, so if you have to translate in active form, use your language's most general way of doing so. Alternate translation: "they entrusted the four leaders ... with the rooms"

entrusted with
You may want to make explicit that they were entrusted to guard the rooms. Alternate translation: "entrusted to guard"

the house of God
the second temple, which the people built after they returned from Babylon

1 Chronicles 9:27

General Information:
This page has intentionally been left blank.

1 Chronicles 9:28

Some of them
"Some of the guards"

they counted the articles when they were brought in and when they were taken out
This can be translated in active form. Alternate translation: "they counted the articles that people took out to use, and they counted the articles when people brought them back"

1 Chronicles 9:29

Some of them also were assigned to take care of
It is not clear who assigned these men, so if you have to translate in active form, use your language's most general way of doing so. Alternate translation: "The leaders also assigned some of them to take care of" or "Some of them also took care of"

1 Chronicles 9:30

General Information:
This page has intentionally been left blank.

1 Chronicles 9:31

Mattithiah ... Shallum
These are names of men.

Korahite
This is the name of a people group.

1 Chronicles 9:32

Kohathites
This is the name of a people group.

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bread of the presence
See the translationWord page about "bread" for the specific definition of "bread of the presence."

1 Chronicles 9:33

they were free from work
"they did not have to do other work"

carry out their assigned tasks
"complete the tasks they needed to do"

day and night
This means "at all times" and can be translated using a phrase or word from your language or culture that gives the same meaning.

1 Chronicles 9:34

These were leaders of the clans of the Levites, according to the genealogical records
"The family history lists included the names of these Levite family leaders"

1 Chronicles 9:35

Gibeon ... Gibeon
"the man Gibeon ... the town of Gibeon"

Jeiel
This is the name of a man.

Maakah
This is the name of a woman.

1 Chronicles 9:36

General Information:
All of the names here are names of men.

1 Chronicles 9:37

General Information:
All of the names here are names of men.

1 Chronicles 9:38

Mikloth ... Shimeam
These are names of men.

1 Chronicles 9:39

General Information:
All of the names here are names of men.

1 Chronicles 9:40

General Information:
All of the names here are names of men.

1 Chronicles 9:41

General Information:
All of the names here are names of men.

1 Chronicles 9:42

General Information:
All of the names here are names of men.

1 Chronicles 9:43

General Information:
All of the names here are names of men.

Rephaiah his son, Eleasah his son, Azel his son
Possible meanings are 1) Rephaiah was Bineah's son, Eleasah was Rephaiah's son, and Azel was Eleasah's son, or 2) Rephaiah, Eleasah, and Azel were all sons of Moza.

1 Chronicles 9:44

General Information:
All of the names here are names of men.

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Chapter 10

1 Now the Philistines fought against Israel. Every man of Israel fled from before the Philistines and fell down dead on Mount Gilboa. **2** The Philistines closely pursued Saul and his son. The Philistines killed Jonathan, Abinadab, and Malki-Shua, his sons. **3** The battle went heavily against Saul, and the archers overtook him, and they wounded him. **4** Then said Saul to his armor bearer, "Draw your sword and thrust me through with it. Otherwise, these uncircumcised will come and abuse me." But his armor bearer would not, for he was very afraid. So Saul took his own sword and fell on it. **5** When his armor bearer saw that Saul was dead, he fell on his sword in the same way and died. **6** So Saul died, and his three sons, so all his household members died together.

7 When all the men of Israel in the valley saw that they had fled and that Saul and his sons were dead, they abandoned their cities and fled. Then the Philistines came and lived in them. **8** It came about on the next day, when the Philistines came to strip the dead, that they found Saul and his sons fallen on Mount Gilboa. **9** They stripped him and took his head and his armor. They sent messengers throughout Philistia to carry the news to their idols and to the people. **10** They put his armor in the temple of their gods, and fastened his skull to the temple of Dagon. **11** When all Jabesh Gilead heard of all that the Philistines had done to Saul, **12** all the fighting men went and took away the body of Saul and those of his sons, and brought them to Jabesh. They buried their bones under the oak in Jabesh and fasted seven days.

13 So Saul died for the faithless act with which he acted faithlessly against Yahweh. He did not obey Yahweh's instructions, but asked for advice from someone who talked with the dead. **14** He did not seek guidance from Yahweh, so Yahweh killed him and turned over the kingdom to David son of Jesse.

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1 Chronicles 10 General Notes

Special concepts in this chapter

The death of Saul

Saul died because he disobeyed God.

---

1 Chronicles 10:1

Every man of Israel fled from before the Philistines and fell down dead on Mount Gilboa

It is implied that these men were Israelite soldiers. Alternate translation: "The whole army of Israel ran away from the Philistines"

Every man of Israel ... fell down dead

This is probably a generalization. It seems that while all the soldiers did run away, not all of them died. Alternate translation: "Every man of Israel ... most of them died"

1 Chronicles 10:2

Abinadab ... Malki-Shua

See how you translated these men's names in [1 Chronicles 8:33]

1 Chronicles 10:3

General Information:

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1 Chronicles 10:4

thrust me through with it

The action of stabbing is a metonym for the result, death. Alternate translation: "kill me with it"

these uncircumcised will come

The nominal adjective "uncircumcised" can be stated as an adjective. Alternate translation: "these people who are uncircumcised will come" or "these uncircumcised people will come"

these uncircumcised

Here "uncircumcised" represents people who do not belong to Yahweh. Alternate translation: "these people who do not belong to Yahweh" or "these heathen Philistines"

fell on it

Saul probably stuck the handle into the ground and leaned on the point so the sword would go through his body as he fell down. The action is a metonym for the result, death. Alternate translation: "killed himself with it"

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1 Chronicles 10:5

fell on his sword
He probably stuck the handle into the ground and leaned on the point so the sword would go through his body as he fell down. The action is a metonym for the result, death. See how you translated this in [1 Chronicles 10:4]

1 Chronicles 10:6

and his three sons
The word "died" is understood from the previous phrase. It can be repeated. Alternate translation: "and his 3 sons died"

1 Chronicles 10:7

When all the men of Israel
This is probably a generalization. Alternate translation: "When the men of Israel"

they had fled
"the Israelite soldiers had fled"

the Philistines came and lived in them
"the Philistines came and lived in the cities from which the Israelites had fled." This probably happened after the events in verses 8-12.

1 Chronicles 10:8

It came about
This phrase is used here to mark an important event in the story. If your language has a way for doing this, you could consider using it here.

to strip the dead
"to take everything of value off of the dead bodies"

Saul and his sons fallen
Here "fallen" is a polite way to refer to someone who died in battle. Alternate translation: "Saul and his sons dead"

1 Chronicles 10:9

They stripped him
"The Philistines removed everything from Saul's body"

to carry the news to their idols and to the people
They told the people what had happened and praised their idols in prayer.

to carry the news
A person telling others about something that has happened is spoken of as if the person were carrying a solid object and giving it to those other people. Alternate translation: "to tell what had happened"

1 Chronicles 10:10

They put his armor
"The Philistines put Saul's armor"

Dagon
This is the name of a false god.

1 Chronicles 10:11

When all Jabesh Gilead heard of all that the Philistines
Both instances of the word "all" are generalizations. The name of the town is a metonym for the people who live in the town, and the people group name is a metonym for that people group's soldiers. Alternate translation: "When the people of Jabesh Gilead heard what the soldiers of the Philistine army"

Jabesh Gilead
This is the name of a town in the region of Gilead.

1 Chronicles 10:12

their bones
The bones are a synecdoche for the dead bodies. Alternate translation: "their bodies"

seven days
"7 days"

1 Chronicles 10:13

Connecting Statement:
Verses 13 and 14 give a summary of why Saul died. If your language has a way of showing that this is not part of the story, you could use it here.

1 Chronicles 10:14

Connecting Statement:
Verses 13 and 14 give a summary of why Saul died. If your language has a way of showing that this is not part of the story, you could use it here.

did not seek guidance from Yahweh
"did not ask Yahweh to guide him"

turned over the kingdom to David son of Jesse
Here "turned over the kingdom" is an idiom that means to give someone authority over a kingdom. Alternate translation: "made David, son of Jesse, king"

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Chapter 11

1 Then all Israel gathered together with David at Hebron and said, "Look, we are your flesh and bone. **2** In the recent past, when Saul was king over us, it was you who led the Israelite army. Yahweh your God said to you, 'You will shepherd my people Israel, and you will become a ruler over my people Israel.'" **3** So all the elders of Israel came to the king at Hebron, and David made a covenant with them before Yahweh. They anointed David king over Israel. In this way, the word of Yahweh that had been declared by Samuel came true.

4 David and all Israel went to Jerusalem (that is, Jebus). Now the Jebusites, the inhabitants of the land, were there. **5** The inhabitants of Jebus said to David, "You will not come in here." But David took the stronghold of Zion, that is, the city of David. **6** David had said, "Whoever attacks the Jebusites first will become chief and commander." So Joab son of Zeruiah attacked first, so he was made the chief. **7** Then David began to live in the stronghold. So they called it the city of David. **8** He built the city all around from the Millo and back to the surrounding wall. Joab restored the rest of the city. **9** David became greater and greater because Yahweh of hosts was with him.

10 These were the leaders David had, who showed themselves strong with him in his kingdom, together with all Israel, to make him king, obeying the word of Yahweh concerning Israel. **11** This is a list of David's mighty men: Jashobeam, the son of a Hakmonite, was commander of the officers. [1] He killed three hundred men with his spear on one occasion. **12** After him was Eleazar son of Dodo, the Ahohite, who was one of the three mighty men. **13** He was with David at Pas Dammim, and there the Philistines assembled together for battle, where there was a barley field and the army fled from the Philistines. **14** They stood in the middle of the field. They defended it and cut down the Philistines and Yahweh rescued them with a great victory.

15 Then three of the thirty leaders went down to the rock to David, to the cave of Adullam. The army of the Philistines was camped in the Valley of Rephaim. **16** At that time David was in his stronghold, a cave, while the Philistines had established their camp at Bethlehem. **17** David was longing for water and said, "If only someone would give me water to drink from the well at Bethlehem, the well that is by the gate!" **18** So these three mighty men broke through the army of the Philistines and drew water out of the well of Bethlehem, the well at the gate. They took the water and brought it to David, but he refused to drink it. Instead, he poured it out to Yahweh. **19** Then he said, "Far be it for me before God that I should ever do this! Should I drink the blood of these men who have risked their lives?" Because they had put their lives at risk, David refused to drink it. These were the deeds of the three mighty men.

20 Abishai brother of Joab was captain over the Three. He once used his spear against three hundred and killed them. He had a name along with the Three. **21** Of the Three, he was given double honor and became their captain, even though he was not one of them.

22 Benaiah son of Jehoiada was a brave warrior from Kabzeel, who did great deeds. He killed the two sons of Ariel of Moab. He also went down into a pit and killed a lion on a day when the snow was falling. **23** He even killed an Egyptian, a man five cubits tall. The Egyptian had a spear like a weaver's beam, but he went down to him with only a staff. He seized the spear out of the Egyptian's hand and killed him with his own spear. **24** Benaiah son of Jehoiada did these feats, and he was named alongside the three mighty men. **25** He was more highly regarded than the thirty soldiers in general, but he was not regarded quite as highly as the three mighty men. Yet David put him in charge of his bodyguard.

26 The mighty warriors were Asahel brother of Joab, Elhanan son of Dodo of Bethlehem,

27 Shammoth the Harorite, Helez the Pelonite,

28 Ira son of Ikkesh the Tekoite, Abiezer the Anathothite,

29 Sibbekai the Hushathite, Ilai the Ahohite,

30 Maharai the Netophathite, Heled son of Baanah the Netophathite,

31 Ithai son of Ribai of Gibeah of Benjamin's descendants, Benaiah the Pirathonite,

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32 Hurai of the valleys of Gaash, Abiel the Arbathite,

33 Azmaveth the Baharumite, Eliahba the Shaalbonite,

34 the sons of Hashem the Gizonite, Jonathan son of Shagee the Hararite,

35 Ahiam son of Sakar the Hararite, Eliphal son of Ur,

36 Hepher the Mekerathite, Ahijah the Pelonite,

37 Hezro the Carmelite, Naarai son of Ezbai,

38 Joel brother of Nathan, Mibhar son of Hagri,

39 Zelek the Ammonite, Naharai the Berothite (the armor bearer of Joab son of Zeruiah),

40 Ira the Ithrite, Gareb the Ithrite,

41 Uriah the Hittite, Zabad son of Ahlai,

42 Adina son of Shiza the Reubenite (a chief of the Reubenites) and thirty with him,

43 Hanan son of Maakah, and Joshaphat the Mithnite,

44 Uzzia the Ashterathite, Shama and Jeiel sons of Hotham the Aroerite,

45 Jediael son of Shimri, Joha (his brother the Tizite),

46 Eliel the Mahavite, Jeribai and Joshaviah sons of Elnaam, Ithmah the Moabite,

47 Eliel, Obed, and Jaasiel the Mezobaite.

Footnotes

11:11 [1]The Hebrew could also read,

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1 Chronicles 11 General Notes

Structure and formatting

The story of David begins here and continues throughout the remainder of this book.

Special concepts in this chapter

King David the military leader

David was made the king of all Israel and was the leader of their army. He conquered Jerusalem and strengthened its defenses. He had many brave men in his army that did great deeds. (See: works)

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1 Chronicles 11:1

all Israel gathered together with David

This is a generalization that means people from every tribe in Israel came to David, but not every individual. Alternate translation: "people from throughout Israel came to be with David" or "people from every tribe in Israel came to be with David"

we are your flesh and bone

This idiom means that they are relatives. Alternate translation: "we are your relatives" or "we have the same ancestors as you"

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1 Chronicles 11:2

In the recent past
This is historical information. Saul had been their king before David.

You will shepherd my people Israel, and you will become a ruler over my people Israel
These two clauses mean basically the same thing and emphasize that Yahweh had chosen David to be king.

You will shepherd my people Israel
Here ruling over the people is spoken of as shepherding them. Alternate translation: "'You will care for my people Israel" or "You will lead my people Israel"

1 Chronicles 11:3

They anointed David king over Israel
To "anoint" is a symbolic act to show that they recognized that God had chosen David as king.

the word of Yahweh that had been declared by Samuel
This can be stated in active form. Alternate translation: "the word of Yahweh that Samuel had declared"

1 Chronicles 11:4

David and all Israel
Here the phrase "all Israel" represents the entire Israelite army. Alternate translation: "David and all the Israelite army"

Now the Jebusites ... were there
The word "now" is used to mark a stop in the main story. Here the narrator tells background information about Jerusalem.

1 Chronicles 11:5

David took the stronghold of Zion
Here the word "took" is an idiom that means "captured" or "conquered." Since David led the army, his name here is a synecdoche for the whole army who attacked the city. Alternate translation: "David captured the stronghold of Zion" or "David and the Israelite army captured the stronghold of Zion"

the stronghold of Zion ... the city of David
Both of these names refer to Jerusalem.

1 Chronicles 11:6

Zeruiah
This is the name of a man.

so he was made the chief
This can be stated in active form. Alternate translation: "so David made Joab the chief"

1 Chronicles 11:7

General Information:
This page has intentionally been left blank.

1 Chronicles 11:8

He built the city all around ... Joab restored the rest of the city
The word "he" refers to David. The reader should understand that David and Joab were probably in charge of other men who made the fortifications.

the Millo
This likely refers to a terraced structure that consisted of retaining walls with dirt filled in behind them.

1 Chronicles 11:9

General Information:
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1 Chronicles 11:10

These were the leaders David had
"These were the leaders of David's warriors"

who showed themselves strong with him in his kingdom ... to make him king
This phrase means that both the leaders of David's army, and the full army, helped David to establish himself as king over Israel. Alternate translation: "who strongly supported David's kingdom ... to make him king"

1 Chronicles 11:11

Jashobeam
This is the name of a man.

a Hakmonite
This refers to a person from the clan descended from a man named Hakmon.

on one occasion
"in one battle"

1 Chronicles 11:12

After him
"After Jashobeam"

Eleazar ... Dodo
These are the names of men.

the Ahohite
The "Ahohites" is the name of a people group.

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1 Chronicles 11:13

Pas Dammim
This is the name of a place.

1 Chronicles 11:14

They stood in the middle of the field
"David and Eleazar stood in the middle of the field"

cut down the Philistines
This means that they killed the Philistine soldiers with their swords. Alternate translation: "killed the Philistines"

1 Chronicles 11:15

three of the thirty
"3 of the 30"

the cave of Adullam
"the cave near the town of Adullam." Adullam is near Bethlehem.

the Valley of Rephaim
This is the name of a place.

1 Chronicles 11:16

in his stronghold, a cave
"in his safe place in a cave"

the Philistines had established their camp at Bethlehem
"the Philistines had stationed soldiers in Bethlehem"

1 Chronicles 11:17

the well at Bethlehem, the well that is by the gate
These two phrases refer to the same well. The second specifies which well in Bethlehem.

1 Chronicles 11:18

three mighty men
"3 mighty men"

broke through the army of the Philistines
"fought their way through the army of the Philistines"

the well of Bethlehem, the well at the gate
These two phrases refer to the same well. The second specifies which well in Bethlehem. See how you translated a similar phrase in [1 Chronicles 11:17]

he poured it out to Yahweh
This means that he poured out the water as an offering to Yahweh.

1 Chronicles 11:19

Far be it for me before God that I should ever do this
"May God never see me do something like this" or "This is something I, who fear God, should never do"

Should I drink the blood of these men who have risked their lives?
David speaks of the water as if it were blood because the men risked their lives to bring the water to him. He uses a question to emphasize this. This rhetorical question can be translated as a statement. Alternate translation: "I should not drink this water, which would be like drinking the blood of these men who have risked their lives to bring it to me."

1 Chronicles 11:20

Abishai
See how you translated this man's name in 1 Chronicles 2:16.

captain over the Three
This means Abishai was the leader of the three men who went and got water for David.

three hundred
"300 men" or "300 warriors"

He had a name along with the Three
The word "name" here is a metonym for a good reputation, for being honored as a mighty warrior. Alternate translation: "People honored him the same way they honored the Three"

1 Chronicles 11:21

Of the Three, he was given double honor and became
This can be stated in active form. Possible meanings are 1) that he received double the honor that the Three received. Alternate translation: "People gave him twice as much honor as they gave the Three and he became" or 2) the Three honored him more than they honored others. Alternate translation: "The Three honored him more than they honored others and he became"

1 Chronicles 11:22

Benaiah ... Jehoiada ... Ariel
These are the names of men.

Kabzeel
This is the name of a city.

1 Chronicles 11:23

five cubits
A "cubit" is a unit of measurement equal to 46 centimeters. Alternate translation: "2.3 meters"

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a spear like a weaver's beam
This compares the size of the spear with the size of a weaver's beam. Alternate translation: "a spear the size of a weaver's beam"

he went down to him
"Benaiah went down to the Egyptian." This idiom means that he met him in battle. Alternate translation: "he attacked him"

1 Chronicles 11:24

did these feats
"did these mighty deeds"

he was named alongside the three mighty men
This can be stated in active form. Alternate translation: "people praised him like they praised the three mighty men"

1 Chronicles 11:25

He was more highly regarded than the thirty soldiers in general, but he was not regarded quite as highly as the three mighty men
This can be stated in active form. Alternate translation: "The people respected him more than the 30 soldiers, but not as much as the 3 most elite soldiers"

his bodyguard
the group of people responsible for protecting David

1 Chronicles 11:26

General Information:
This begins a list of David's thirty most important warriors. The list contains the names of the men and the clans to which they belonged. The list continues through 1 Chronicles 11:47.

1 Chronicles 11:27

Connecting Statement:
This continues the list of David's thirty most important warriors.

1 Chronicles 11:28

Connecting Statement:
This continues the list of David's thirty most important warriors.

1 Chronicles 11:29

Connecting Statement:
This continues the list of David's thirty most important warriors.

1 Chronicles 11:30

Connecting Statement:
This continues the list of David's thirty most important warriors.

1 Chronicles 11:31

Connecting Statement:
This continues the list of David's thirty most important warriors.

1 Chronicles 11:32

Connecting Statement:
This continues the list of David's thirty most important warriors.

1 Chronicles 11:33

Connecting Statement:
This continues the list of David's thirty most important warriors.

1 Chronicles 11:34

Connecting Statement:
This continues the list of David's thirty most important warriors.

1 Chronicles 11:35

Connecting Statement:
This continues the list of David's thirty most important warriors.

1 Chronicles 11:36

Connecting Statement:
This continues the list of David's thirty most important warriors.

1 Chronicles 11:37

Connecting Statement:
This continues the list of David's thirty most important warriors.

1 Chronicles 11:38

Connecting Statement:
This continues the list of David's thirty most important warriors.

1 Chronicles 11:39

Connecting Statement:
This continues the list of David's thirty most important warriors.

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1 Chronicles 11:40

Connecting Statement:
This continues the list of David's thirty most important warriors.

1 Chronicles 11:41

Connecting Statement:
This continues the list of David's thirty most important warriors.

1 Chronicles 11:42

Connecting Statement:
This continues the list of David's thirty most important warriors.

thirty with him
"30 men with him"

1 Chronicles 11:43

Connecting Statement:
This continues the list of David's thirty most important warriors.

1 Chronicles 11:44

Connecting Statement:
This continues the list of David's thirty most important warriors.

1 Chronicles 11:45

Connecting Statement:
This concludes the list of David's thirty most important warriors.

1 Chronicles 11:46

Connecting Statement:
This continues the list of David's thirty most important warriors.

1 Chronicles 11:47

Connecting Statement:
This ends the list of David's thirty most important warriors.

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Chapter 12

1 These were the men who came to David to Ziklag, while he was still banished from the presence of Saul
son of Kish. They were among the soldiers, his helpers in battle. **2** They were armed with bows and could
use both the right hand and the left in slinging stones and in shooting arrows from the bow. They were
Benjamites, Saul's kinsmen.

3 The chief was Ahiezer, then Joash, both sons of Shemaah the Gibeathite. There were Jeziel and Pelet,
sons of Azmaveth. There were also Berakah, Jehu the Anathothite, **4** Ishmaiah the Gibeonite, a soldier
among the thirty (and in command of the thirty); Jeremiah, Jahaziel, Johanan, Jozabad the Gederathite, **5**
Eluzai, Jerimoth, Bealiah, Shemariah, Shephatiah the Haruphite, **6** the Korahites Elkanah, Ishiah, Azarel,
Joezer, Jashobeam, and **7** Joelah and Zebadiah, sons of Jeroham of Gedor.

8 Some Gadites joined David at the stronghold in the wilderness. They were mighty warriors, men of war,
ready for battle, who could handle shield and spear; whose faces were as fierce as the faces of lions. They
were as swift as gazelles on the mountains.

9 There were Ezer the leader, Obadiah the second, Eliab the third,

10 Mishmannah the fourth, Jeremiah the fifth,

11 Attai the sixth, Eliel the seventh,

12 Johanan the eighth, Elzabad the ninth,

13 Jeremiah the tenth, Makbannai the eleventh. **14** These sons of Gad were leaders of the army. The least
led a hundred, and the greatest led a thousand. **15** They crossed the Jordan in the first month, when it
overflowed its banks, and caused all those living in the valleys to flee, both toward the east and toward
the west.

16 Some of the men of Benjamin and Judah came to the stronghold to David. **17** David went out to meet
them and addressed them: "If you have come in peace to me to help me, my heart will be joined with you.
But if you have come to betray me to my adversaries, may the God of our ancestors see and rebuke you,
since I have done no wrong." **18** Then the Spirit clothed Amasai, who was chief of the thirty. Amasai said,
"We are yours, David. We are on your side, son of Jesse. Peace, may peace be to whoever helps you. May
peace be to your helpers, for your God is helping you." Then David received them and made them
commanders over his men.

19 Some from Manasseh also deserted to David when he came with the Philistines against Saul to battle.
Yet they did not help the Philistines, because the Philistine lords consulted with each other and sent David
away. They said, "He will desert to his master Saul at the risk of our lives." **20** When he went to Ziklag, the
men of Manasseh who joined him were Adnah, Jozabad, Jediael, Michael, Jozabad, Elihu, and Zillethai,
captains over thousands of Manasseh. **21** They helped David fight against the roving bands, for they were
mighty warriors. Later they became commanders in the army. **22** Day after day, men came to David to help
him, until there was a great army, like the army of God.

23 This is the record of the armed soldiers for war, who came to David to Hebron, to turn the kingdom of
Saul over to him, which carried out Yahweh's word.

24 The men of Judah who carried shield and spear were 6,800, armed for war.

25 From the Simeonites there were 7,100 mighty warriors trained for war.

26 From the Levites there were 4,600 fighting men. **27** Jehoiada was the leader of Aaron's descendants,
and with him were 3,700. **28** With Zadok, a young man, a mighty warrior, were twenty-two leaders from
his clan.

29 From Benjamin, Saul's kinsmen, were three thousand. Most of them had kept watch over the house of
Saul until this time.

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30 From the Ephraimites there were 20,800 mighty warriors, men who were famous in their clans.

31 From the half tribe of Manasseh there were eighteen thousand famous men who came to make David king.

32 From Issachar, there were two hundred leaders who had understanding of the times and knew what Israel ought to do. All their relatives were under their command.

33 From Zebulun there were fifty thousand fighting men, prepared for battle, with all the weapons of war, and ready to give undivided loyalty.

34 From Naphtali there were one thousand officers, and with them thirty-seven thousand men with shields and spears.

35 From the Danites there were 28,600 men prepared for battle.

36 From Asher there were forty thousand men of war prepared for battle.

37 From the other side of the Jordan, from the Reubenites, Gadites, and the half tribe of Manasseh, there were 120,000 men armed with all kinds of weapons for war.

38 All these soldiers, equipped for battle, came to Hebron with a whole heart to make David king over all Israel. All the rest of Israel were in agreement to make David king also. **39** They were there with David three days, eating and drinking, for their relatives had sent them with provisions. **40** In addition, those who were near to them, as far as Issachar and Zebulun and Naphtali, brought bread on donkeys, camels, mules, and oxen, and cakes of figs, clusters of raisins, wine, oil, cattle and sheep, for there was joy in Israel.

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1 Chronicles 12 General Notes

Special concepts in this chapter

"[They] could use both the right hand and the left"
These soldiers were very skilled. They were able to fight with either hand.

King David
This chapter records all those who supported David as king over Saul. The extent of this record shows that there was nearly universal support for David.

---

1 Chronicles 12:1

while he was still banished from the presence of
This can be stated in active form. Alternate translation: "during the time when he could not be in the presence of"

1 Chronicles 12:2

could use both the right hand and the left in slinging stones and in shooting arrows
"could use either their right hands or their left hands to sling stones and shoot arrows"

slinging stones
The sling was a strip of leather that a person would use to throw a stone long distances.

1 Chronicles 12:3

General Information:
This begins a list of the men from the tribe of Benjamin who joined David at Ziklag.

1 Chronicles 12:4

Connecting Statement:
This continues the list of the men from the tribe of Benjamin who joined David at Ziklag.

the thirty
"the 30 soldiers"

1 Chronicles 12:5

Connecting Statement:
This continues the list of the men from the tribe of Benjamin who joined David at Ziklag.

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1 Chronicles 12:6

Connecting Statement:
This continues the list of the men from the tribe of Benjamin who joined David at Ziklag.

1 Chronicles 12:7

Connecting Statement:
This ends the list of the men from the tribe of Benjamin who joined David at Ziklag.

1 Chronicles 12:8

General Information:
This begins a list of the men from the tribe of Gad who joined David.

whose faces were as fierce as the faces of lions
Here the word "faces" represents the men and the lions. Their faces express the fierceness with which they fight battles. Alternate translation: "who were as fierce in battle as lions hunting prey"

They were as swift as gazelles on the mountains
This hyperbole compares how swiftly these men were able to run with how swiftly gazelles are able to run over rugged mountain terrain.

gazelles
animals similar to deer that can run quickly over hills and rough ground

1 Chronicles 12:9

Ezer the leader, Obadiah the second, Eliab the third
This begins a list of the men from the tribe of Gad who joined David, in order of their importance.

1 Chronicles 12:10

Mishmannah the fourth, Jeremiah the fifth
This continues a list of the men from the tribe of Gad who joined David, in order of their importance.

1 Chronicles 12:11

Attai the sixth, Eliel the seventh
This continues the list of the men from the tribe of Gad who joined David, in order of their importance.

1 Chronicles 12:12

Johanan the eighth, Elzabad the ninth
This continues the list of the men from the tribe of Gad who joined David, in order of their importance.

1 Chronicles 12:13

Jeremiah the tenth, Makbannai the eleventh
This ends the list of the men from the tribe of Gad who joined David, in order of their importance.

1 Chronicles 12:14

The least led a hundred
The least of the sons led groups of one hundred soldiers.

the greatest led a thousand
The greatest of the sons led groups of a thousand soldiers.

The least ... the greatest
Possible meanings are "The youngest sons ... the oldest sons," "The weakest sons ... the strongest sons," or "The most important sons ... the least important sons"

1 Chronicles 12:15

first month
This is the first month of the Hebrew calendar. It is during the last part of March and the first part of April on Western calendars. It is at the beginning of the spring season when the late rains come.

when it overflowed its banks
"when the Jordan overflowed its banks"

caused all those living in the valleys to flee
"they chased away all those living in the valleys"

1 Chronicles 12:16

men of Benjamin and Judah
"men from the tribes of Benjamin and Judah"

1 Chronicles 12:17

may the God of our ancestors see
What God will see may be supplied in translation. Alternate translation: "may the God of our ancestors see what you intend to do"

1 Chronicles 12:18

clothed Amasai
The topic of this metaphor is that because of what the Spirit did, Amasai had special powers. Possible images are 1) the Spirit came over or came on or covered Amasai like a garment, thus giving Amasai special powers. Alternate translation: "came over Amasai" or "took control of Amasai" Or 2) the Spirit covered himself with Amasai and so acted through him.

Amasai
This is the name of a man.

the thirty
"the 30 soldiers"

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We are yours, David. We are on your side, son of Jesse
These phrases share similar meanings. The idioms "we are yours" and "we are on your side" both mean that the men support David. Alternate translation: "We are devoted to you, David. We support you, son of Jesse"

Peace, may peace be to whoever helps you
Here the word "peace" refers to prosperity and well-being. The word is repeated to emphasize great prosperity. Alternate translation: "May whoever helps you greatly prosper"

1 Chronicles 12:19

deserted to
"left their leaders to join"

He will desert to his master Saul
"He will stop fighting with us and fight for his master Saul"

1 Chronicles 12:20

Ziklag
This is the name of a city.

Adnah, Jozabad, Jediael, Michael, Jozabad, Elihu, and Zillethai
These are the names of men.

captains over thousands of Manasseh
This means that each of these men led groups of a thousand soldiers in the tribe of Manasseh. Alternate translation: "each a captain over 1,000 men in the tribe of Manasseh"

1 Chronicles 12:21

the roving bands
"the groups of robbers." This refers to groups of people who robbed people traveling through the countryside.

1 Chronicles 12:22

Day after day
"Each day"

a great army, like the army of God
Possible meanings are 1) the phrase "like the army of God" means "like an army that God assembled" or 2) the word "God" is used as an idiom that refers to the great size of the army. Alternate translation: "a very large army"

1 Chronicles 12:23

General Information:
This begins the list of the number of men who joined David from each tribe.

to turn the kingdom of Saul over to him
The men making David king in place of Saul is spoken of as if they gave possession of Saul's kingdom to David. Alternate translation: "to make David king in place of Saul"

carried out Yahweh's word
"made Yahweh's word true" or "fulfilled Yahweh's word"

1 Chronicles 12:24

Connecting Statement:
This continues the list of the number of men who joined David from each tribe.

6,800, armed for war
"six thousand eight hundred, armed for war"

1 Chronicles 12:25

Connecting Statement:
This continues the list of the number of men who joined David from each tribe.

From the Simeonites
"From Simeon" or "From the tribe of Simeon"

7,100 mighty warriors
"seven thousand one hundred mighty warriors"

1 Chronicles 12:26

Connecting Statement:
This continues the list of the number of men who joined David from each tribe.

4,600 fighting men
"four thousand six hundred fighting men"

1 Chronicles 12:27

Connecting Statement:
This continues the list of the number of men who joined David from each tribe.

Jehoiada
This is the name of a man.

with him were 3,700
"with him were three thousand seven hundred"

1 Chronicles 12:28

Connecting Statement:
This continues the list of the number of men who joined David from each tribe.

twenty-two leaders
"22 leaders"

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1 Chronicles 12:29

Connecting Statement:
This continues the list of the number of men who joined David from each tribe.

From Benjamin, Saul's kinsmen
"From Benjamin, the tribe to which Saul belonged"

three thousand
"3,000"

kept watch over
This is a metaphor for being loyal to someone. Alternate translation: "been loyal to"

1 Chronicles 12:30

Connecting Statement:
This continues the list of the number of men who joined David from each tribe.

20,800 mighty warriors
"twenty thousand eight hundred mighty warriors"

From the Ephraimites
"From Ephraim" or "From the tribe of Ephraim"

1 Chronicles 12:31

Connecting Statement:
This continues the list of the number of men who joined David from each tribe.

eighteen thousand
"18,000"

1 Chronicles 12:32

Connecting Statement:
This continues the list of the number of men who joined David from each tribe.

two hundred
"200"

who had understanding of the times
Possible meanings are 1) these men knew the right time to act or 2) these men had a good understanding of current political events within Israel.

1 Chronicles 12:33

Connecting Statement:
This continues the list of the number of men who joined David from each tribe.

fifty thousand
"50,000"

ready to give undivided loyalty
It is implicit that they would give loyalty to David. Alternate translation: "ready to give undivided loyalty to David"

1 Chronicles 12:34

Connecting Statement:
This continues the list of the number of men who joined David from each tribe.

one thousand ... thirty-seven thousand
"1,000 ... 37,000"

1 Chronicles 12:35

Connecting Statement:
This continues the list of the number of men who joined David from each tribe.

From the Danites
"From Dan" or "From the tribe of Dan"

28,600 men
"twenty-eight thousand six hundred men"

1 Chronicles 12:36

Connecting Statement:
This continues the list of the number of men who joined David from each tribe.

forty thousand
"40,000"

1 Chronicles 12:37

Connecting Statement:
This ends the list of the number of men who joined David from each tribe.

the Reubenites, Gadites
"Reuben, Gad" or "the tribe of Reuben, the tribe of Gad"

120,000 men
"one hundred twenty thousand men"

1 Chronicles 12:38

with a whole heart
The word "heart" here is a metonym for a person's intentions or desires. Alternate translation: "with firm intentions" or "determined to make David king"

1 Chronicles 12:39

They were there with David
"These soldiers were there with David"

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three days
"3 days"

1 Chronicles 12:40

there was joy in Israel
The people of Israel were very happy.

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Chapter 13

1 David consulted with the commanders of thousands and of hundreds, with every leader. **2** David said to all the assembly of Israel, "If it seems good to you, and if this comes from Yahweh our God, let us send messengers everywhere to our brothers who remain in all the regions of Israel, and to the priests and Levites who are in their cities. Let them be told to come together with us. **3** Let us bring the ark of our God back to ourselves, for we did not seek his will in the days of Saul's reign." **4** The whole assembly agreed to do these things, because in the eyes of all the people they seemed to be what was right. **5** So David assembled all Israel together, from the Shihor River in Egypt to Lebo Hamath, to bring the ark of God from Kiriath Jearim. **6** David and all Israel went up to Baalah, that is, Kiriath Jearim, which belongs to Judah, to bring up from there the ark of God, which is called by Yahweh's name, Yahweh, who sits enthroned over the cherubim. **7** So they set the ark of God on a new cart. They brought it out of Abinadab's house. Uzzah and Ahio were guiding the cart. **8** David and all Israel were celebrating before God with all their might. They were singing with harps and lutes, tambourines, cymbals, and trumpets.

9 When they came to the threshing floor of Kidon, Uzzah reached out with his hand to grab the ark, because the oxen stumbled. **10** Then the anger of Yahweh burned against Uzzah, and Yahweh killed him because Uzzah had reached out with his hand to the ark. He died there before God. **11** David was angry because Yahweh had attacked Uzzah. That place is called Perez Uzzah to this day. **12** David was afraid of God that day. He said, "How can I bring the ark of God home to me?" **13** So David did not move the ark to the city of David, but put it aside in the house of Obed-Edom the Gittite. **14** The ark of God remained in Obed-Edom's household in his house for three months. So Yahweh blessed his house and all that he possessed.

---

1 Chronicles 13 General Notes

Special concepts in this chapter

Ark of the covenant

David tried to bring the ark to Jerusalem on an ox cart instead of being carried by priests as the law said to do. The ox stumbled and Uzzah touched the ark to keep it from falling and he immediately died because of this. (See: priest and lawofmoses and covenant)

---

1 Chronicles 13:1

the commanders of thousands and of hundreds

Possible meanings are 1) these numbers represent the exact amount of soldiers that these commanders led. Alternate translation: "the commanders of 1,000 soldiers and the commanders of 100 soldiers" or 2) the words translated as "thousands" and "hundreds" do not represent exact numbers, but are the names of larger and smaller military divisions. Alternate translation: "the commanders of large military divisions and the commanders of smaller military divisions"

1 Chronicles 13:2

all the assembly of Israel

This refers to all of the Israelites who were assembled in this place. Alternate translation: "all of the Israelites who were assembled there"

if this comes from Yahweh our God

This idiom means that this action is something that Yahweh approves. Alternate translation: "if this is something that Yahweh our God approves"

Let them be told to come together with us

This can be stated in active form. Alternate translation: "Let messengers tell them to join us" or "Let them join us"

1 Chronicles 13:3

General Information:

This page has intentionally been left blank.

1 Chronicles 13:4

in the eyes of all the people they seemed to be what was right

Here the word "eyes" is a metonym for what the people thought or judged because of what they saw. Alternate translation: "all the people considered these things to be right"

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1 Chronicles 13:5

David assembled all Israel together
Here the word "all" is a generalization. The phrase means that David assembled people from all over Israel, not that he assembled every person in Israel. Alternate translation: "David assembled people together from all Israel"

Lebo Hamath ... Kiriath Jearim
These are the names of places.

1 Chronicles 13:6

Baalah ... Kiriath Jearim
These are the names of places. "Baalah" is another name for Kiriath Jearim.

which belongs to Judah
"which is in Judah"

to bring up from there the ark of God
It is implied that they are taking the ark to Jerusalem. Alternate translation: "to take to Jerusalem the ark of God"

to bring up from there
Jerusalem is higher than almost any other place in Israel, so it was normal for Israelites to speak of going up to Jerusalem and going down from it.

which is called by Yahweh's name
This can be stated in active form. Possible meanings are 1) the idiom "called by ... name" refers to a person owning the thing. Alternate translation: "which belongs to Yahweh" or 2) the ark has Yahweh's name written on it. Alternate translation: "which bears Yahweh's name"

who sits enthroned over the cherubim
You may need to make explicit that the cherubim are those on the lid of the ark of the covenant. The biblical writers often spoke of the ark of the covenant as if it were Yahweh's footstool upon which he rested his feet as he sat on his throne in heaven above. Alternate translation: "who sits on his throne above the cherubim on the ark of the covenant"

1 Chronicles 13:7

Abinadab ... Uzzah ... Ahio
These are names of men.

1 Chronicles 13:8

David and all Israel
Here the word "all" is a generalization. Alternate translation: "David and all of the Israelites who were present"

singing with harps and lutes
"singing while playing harps and lutes"

tambourines
hand drums with pieces of metal around the side that sound when the instruments are shaken

cymbals
two thin, round metal plates that are hit together to make a loud sound

1 Chronicles 13:9

Kidon ... Uzzah
These are names of men.

1 Chronicles 13:10

the anger of Yahweh burned against Uzzah
Yahweh's anger is spoken of as if it were a fire that burned the one with whom Yahweh is angry. Alternate translation: "Yahweh was very angry with Uzzah"

before God
"in the presence of God"

1 Chronicles 13:11

That place is called
This can be stated in active form. Alternate translation: "People call that place"

Perez Uzzah
This is the name of a place. Translator may add a footnote that says, "The name 'Perez Uzzah' means 'the punishment of Uzzah.'"

to this day
See how you translated this phrase in 1 Chronicles 4:43

1 Chronicles 13:12

How can I bring the ark of God home to me?
David uses this question to emphasize that he is afraid to take the ark to Jerusalem. This can be translated as a statement. Alternate translation: "I am too afraid to bring the ark of Yahweh with me to Jerusalem."

1 Chronicles 13:13

Obed-Edom the Gittite
This is the name of a man. A "Gittite" is a person from the city of Gath.

1 Chronicles 13:14

in Obed-Edom's household in his house
"with Obed-Edom's family in his house"

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three months
"3 months"

Yahweh blessed his house
Here the word "house" is a metonym for his family.
Alternate translation: "Yahweh blessed his family"

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Chapter 14

1 Then Hiram king of Tyre sent messengers to David, and cedar trees, carpenters, and masons. They built a house for him. **2** David knew that Yahweh had established him as king over Israel, and that his kingdom was exalted on high for the sake of his people Israel.

3 In Jerusalem, David took more wives, and he became the father of more sons and daughters. **4** These were the names of the children who were born to him in Jerusalem: Shammua, Shobab, Nathan, Solomon, **5** Ibhar, Elishua, Elpelet, **6** Nogah, Nepheg, Japhia, **7** Elishama, Beeliada, and Eliphelet.

8 Now when the Philistines heard that David had been anointed as king over all Israel, they all went out looking for him. But David heard about it and went out against them. **9** Now the Philistines had come and made a raid in the Valley of Rephaim. **10** Then David asked for help from God. He said, "Should I attack the Philistines? Will you give victory over them?" Yahweh said to him, "Attack, for I will certainly give them to you." **11** So they came up to Baal Perazim, and there he defeated them. He commented, "God has burst through my enemies by my hand like a bursting flood of water." So the name of that place became Baal Perazim. **12** The Philistines abandoned their gods there, and David gave an order that they should be burned.

13 Then the Philistines raided the valley yet again. **14** So David asked for help from God again. God said to him, "You must not attack their front, but rather circle around behind them and come on them through the balsam woods. **15** When you hear the sound of marching in the wind blowing through the balsam treetops, then attack with force. Do this because God will have gone out before you to attack the army of the Philistines." **16** So David did as God had commanded him. He defeated the army of the Philistines from Gibeon all the way to Gezer. **17** Then David's fame went out into all lands, and Yahweh caused all nations to fear him.

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1 Chronicles 14 General Notes

Special concepts in this chapter

David asked for help from God and because of this, God enabled him to defeat the Philistines when they tried to capture him.

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1 Chronicles 14:1

Hiram
This is the name of a man.

carpenters
people who make things with wood

masons
people make things with stone or brick

They built a house for him
"The carpenters and masons built a house for David"

1 Chronicles 14:2

established him as
"made him"

his kingdom was exalted on high
The idiom "exalted on high" means that Yahweh had given great honor to David's kingdom. This can be stated in active form. Alternate translation: "Yahweh had exalted David's kingdom on high" or "Yahweh had given great honor to David's kingdom"

for the sake of his people Israel
Here the word "his" refers to Yahweh.

1 Chronicles 14:3

General Information:
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1 Chronicles 14:4

the children who were born to him
"the children whom his wives bore for him"

Shammua, Shobab, Nathan
These are names of men. See how you translated these in [1 Chronicles 3:5]

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1 Chronicles 14:5

Connecting Statement:
This continues the list of the children who were born to David in Jerusalem.

Ibhar, Elishua, Elpelet
These are names of men. These names appear also in 1 Chronicles 3:6, although there "Elpelet" is spelled "Eliphelet."

1 Chronicles 14:6

Connecting Statement:
This continues the list of the children who were born to David in Jerusalem.

Nogah, Nepheg, Japhia
These are names of men. These names appear also in 1 Chronicles 3:7.

1 Chronicles 14:7

Connecting Statement:
This ends the list of the children who were born to David in Jerusalem.

Elishama, Beeliada, and Eliphelet
These are names of men. These names appear also in 1 Chronicles 3:8, although there "Beeliada" is spelled "Eliada."

1 Chronicles 14:8

Now
The writer uses this word to show that he has finished giving the background information that he started in 1 Chronicles 14:3 and is starting a new part of the story. Your language may have a different way of doing this.

David had been anointed as king
This can be stated in active form. Alternate translation: "the elders of Israel had anointed David as king"

went out against them
It is implied that David led his army out to fight against them. Alternate translation: "led his army out to fight against them"

1 Chronicles 14:9

Valley of Rephaim
This is the name of a place.

1 Chronicles 14:10

give them to you
This idiom means that Yahweh will enable David to have victory over them. Alternate translation: "give you victory over them"

1 Chronicles 14:11

Baal Perazim
This is the name of a place. You may add a footnote that says, "The name 'Baal Perazim' means 'Lord of breaking through.'"

God has burst through my enemies ... like a bursting flood of water
David speaks of God easily defeating David's enemies as if God had burst through them, like a flood bursts through anything in its path. Alternate translation: "God has easily defeated my enemies ... like a flood easily bursts through everything"

by my hand
This refers to David's resources. Alternate translation: "using my army"

1 Chronicles 14:12

that they should be burned
This can be stated in active form. Alternate translation: "to burn their false gods"

1 Chronicles 14:13

the valley
"the Valley of Rephaim"

1 Chronicles 14:14

attack their front
"attack from the front"

circle around behind them and come on them through the balsam woods
"go through the forest of balsam trees and attack them from behind"

balsam woods
"Balsam" here is a type of tree, and the "woods" describe many balsam trees growing together.

1 Chronicles 14:15

Connecting Statement:
God continues his answer to David's question.

When you hear the sound of marching in the wind blowing through the balsam treetops
This speaks of the sound of the leaves rustling as wind blows through them as if it were the sound of marching. Alternate translation: "When the wind blowing through the tops of the balsam trees sounds like men marching"

1 Chronicles 14:16

Gezer
This is the name of a town.

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1 Chronicles 14:17

David's fame went out into all lands
The word "fame" here is spoken of as if it were a person who could move. The word "lands" is a metonym for the people living in those lands. Alternate translation: "People in all the lands nearby knew who David was" or "People in all the lands nearby knew that David was a mighty warrior"

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Chapter 15

1 David built houses for himself in the city of David. He prepared a place for the ark of God and set up a tent for it. **2** Then David said, "Only the Levites may carry the ark of God, for they had been chosen by Yahweh to carry the ark of Yahweh, and to serve him forever." **3** Then David assembled all Israel at Jerusalem, to bring up the ark of Yahweh to the place he had prepared for it. **4** David gathered together Aaron's descendants and the Levites.

5 From the descendants of Kohath, there was Uriel the leader and his relatives, 120 men.

6 From the descendants of Merari, there was Asaiah the leader and his relatives, 220 men.

7 From the descendants of Gershom, there was Joel the leader and his relatives, 130 men.

8 From the descendants of Elizaphan, there was Shemaiah the leader and his relatives, 200 men.

9 From the descendants of Hebron, there was Eliel the leader and his relatives, eighty men.

10 From the descendants of Uzziel, there was Amminadab the leader and his relatives, 112 men. **11** David called for Zadok and Abiathar the priests, and the Levites Uriel, Asaiah, Joel, Shemaiah, Eliel, and Amminadab. **12** He said to them, "You are the leaders of the Levite families. Consecrate yourselves, both you and your brothers, so that you may bring up the ark of Yahweh, the God of Israel, to the place that I have prepared for it. **13** You did not carry it the first time. That is why Yahweh our God broke out against us, for we did not seek him or obey his decree." **14** So the priests and the Levites consecrated themselves so they could bring up the ark of Yahweh, the God of Israel. **15** So the Levites carried the ark of God on their shoulders with the poles, as Moses had commanded—following the rules given by the word of Yahweh.

16 David spoke to the leaders of the Levites to assign their brothers as singers who would play loudly on musical instruments, lutes and lyres and loud cymbals, to lift up sounds of joy. **17** So the Levites appointed Heman son of Joel and one of his brothers, Asaph son of Berekiah. They also appointed kinsmen from Merari's descendants and Ethan son of Kushaiah. **18** With them were their kinsmen of second rank: Zechariah, [1] Jaaziel, Shemiramoth, Jehiel, Unni, Eliab, Benaiah, Maaseiah, Mattithiah, Eliphelehu, Mikneiah, Obed-Edom, and Jeiel, the gatekeepers. **19** The musicians Heman, Asaph, and Ethan were appointed to play loud bronze cymbals. **20** Zechariah, Aziel, Shemiramoth, Jehiel, Unni, Eliab, Maaseiah, and Benaiah played the lutes, set to Alamoth. **21** Mattithiah, Eliphelehu, Mikneiah, Obed-Edom, Jeiel, and Azaziah led the way with harps set to the Sheminith. **22** Kenaniah, leader of the Levites, was the director of the singing because he was a teacher of music. **23** Berekiah and Elkanah were guards for the ark. **24** Shebaniah, Joshaphat, Nethanel, Amasai, Zechariah, Benaiah, and Eliezer, the priests, were to blow the trumpets before the ark of God. Obed-Edom and Jehiah were guards for the ark.

25 So David, the elders of Israel, and the commanders over thousands went to bring up the ark of the covenant of Yahweh out of Obed-Edom's house with rejoicing. **26** While God helped the Levites who carried the ark of the covenant of Yahweh, they sacrificed seven bulls and seven rams. **27** David was clothed with a robe of fine linen, as were the Levites who carried the ark, the singers, and Kenaniah, the leader of the song with the singers. David was wearing a linen ephod. **28** So all Israel brought up the ark of the covenant of Yahweh with joyful shouting, and with the sound of horns and trumpets, with cymbals, and with lutes and harps.

29 But as the ark of the covenant of Yahweh came to the city of David, Michal daughter of Saul, looked out the window. She saw King David dancing and celebrating. Then she despised him in her heart.

Footnotes

15:18 [1] Some ancient copies add the name or prefix, "ben," assuming perhaps the name of Zechariah's father was left out.

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1 Chronicles 15 General Notes

Structure and formatting

Chapters 15 and 16 explain how David organized the priests and Levites. (See: priest)

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1 Chronicles 15:1

David built houses for himself ... He prepared
It might be best to translate this so that the reader understands that David had other people do this for him. Alternate translation: "David had workers build houses for him ... He had them prepare"

1 Chronicles 15:2

they had been chosen by Yahweh
This can be stated in active form. Alternate translation: "Yahweh had chosen them"

1 Chronicles 15:3

David assembled all Israel at Jerusalem
Here the word "all" is a generalization. The phrase "all Israel" means that David assembled people from all over Israel, not that he assembled every person in Israel. Alternate translation: "David assembled at Jerusalem people from all over Israel"

1 Chronicles 15:4

General Information:
This begins the list of the number of men whom David assembled from each of the Levite clans.

1 Chronicles 15:5

120 men
"one hundred twenty men"

1 Chronicles 15:6

Connecting Statement:
This continues the list of the number of men whom David assembled from each of the Levite clans.

220 men
"two hundred twenty men"

1 Chronicles 15:7

Connecting Statement:
This continues the list of the number of men whom David assembled from each of the Levite clans.

1 Chronicles 15:8

Connecting Statement:
This continues the list of the number of men whom David assembled from each of the Levite clans.

1 Chronicles 15:9

Connecting Statement:
This continues the list of the number of men whom David assembled from each of the Levite clans.

1 Chronicles 15:10

Connecting Statement:
This ends the list of the number of men whom David assembled from each of the Levite clans.

1 Chronicles 15:11

Uriel, Asaiah, Joel, Shemaiah, Eliel, and Amminadab
These are names of men. See how you translated them in [1 Chronicles 15:5-6]

1 Chronicles 15:12

General Information:
This page has intentionally been left blank.

1 Chronicles 15:13

You did not carry it
"You did not carry the ark"

broke out against us
The idiom to "break out against" means to act violently toward someone. Alternate translation: "acted violently toward us" or "attacked us"

we did not seek him
Here seeking Yahweh means to seek his counsel. Alternate translation: "we did not ask him for instructions"

1 Chronicles 15:14

General Information:
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1 Chronicles 15:15

the rules given by the word of Yahweh
The word "word" can be translated with a verb. This can be stated in active form. Alternate translation: "the rules that the word of Yahweh had given" or "the rules that Yahweh had spoken"

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1 Chronicles 15:16

cymbals
two thin, round metal plates that are hit together to make a loud sound. See how you translated this in [1 Chronicles 13:8]

lift up sounds of joy
This idiom means to sing and play the instruments loudly and joyfully. Alternate translation: "sing and play the instruments loudly and joyfully"

1 Chronicles 15:17

General Information:
This begins the list of men whom the Levites appointed to sing and play music as the people brought the ark to Jerusalem.

1 Chronicles 15:18

Connecting Statement:
This continues the list of men whom the Levites appointed to sing and play music as the people brought the ark to Jerusalem.

With them were their kinsmen of second rank
This likely means that these men served in lower positions and were assistants to Heman, Asaph, and Ethan. Alternate translation: "With them were their kinsmen who were in a lower position of power" or "The following relatives would help them"

Mikneiah, Obed-Edom, and Jeiel, the gatekeepers
The word "gatekeepers" refers to people who guard gates or entryways. Here it refers to guarding access to the ark of the covenant and applies to Obed-Edom and Jeiel. Alternate translation: "Mikneiah, and the gatekeepers, Obed-Edom and Jeiel"

1 Chronicles 15:19

Connecting Statement:
This continues the list of men whom the Levites appointed to sing and play music as the people brought the ark to Jerusalem.

The musicians Heman, Asaph, and Ethan were appointed
This can be stated in active form. Alternate translation: "The Levites appointed the musicians Heman, Asaph, and Ethan"

cymbals
two thin, round metal plates that are hit together to make a loud sound. See how you translated this in [1 Chronicles 13:8]

1 Chronicles 15:20

Connecting Statement:
This continues the list of men whom the Levites appointed to sing and play music as the people brought the ark to Jerusalem.

Alamoth
The meaning of this word is not clear but may refer to a style of music.

1 Chronicles 15:21

Connecting Statement:
This continues the list of men whom the Levites appointed to sing and play music as the people brought the ark to Jerusalem.

Sheminith
The meaning of this word is not clear but may refer to a style of music.

led the way
"led the other musicians" or "led the processional"

1 Chronicles 15:22

Connecting Statement:
This continues the list of men whom the Levites appointed to sing and play music as the people brought the ark to Jerusalem.

1 Chronicles 15:23

Connecting Statement:
This continues the list of men whom the Levites appointed to sing and play music as the people brought the ark to Jerusalem.

1 Chronicles 15:24

Connecting Statement:
This ends the list of men whom the Levites appointed to sing and play music as the people brought the ark to Jerusalem.

1 Chronicles 15:25

the commanders over thousands
Possible meanings are 1) the word "thousands" represents the exact amount of soldiers that each of these commanders and led. Alternate translation: "the commanders of 1,000 soldiers" or 2) the word translated as "thousands" does not represent an exact numbers but is the name of a large military division. Alternate translation: "the commanders of large military divisions"

Obed-Edom
This is the name of a man.

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1 Chronicles 15:26

General Information:
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1 Chronicles 15:27

David was clothed with a robe of fine linen, as were the Levites who carried the ark, the singers, and Kenaniah, the leader of the song with the singers
This can be stated in active form. Alternate translation: "David, the Levites who carried the ark, the singers, and Kenaniah, the leader of the song with the singers all wore fine linen robes"

linen
a cloth made from fibers of the flax plant

Kenaniah
This is the name of a man.

1 Chronicles 15:28

So all Israel brought up the ark
Here the word "all" is a generalization. Alternate translation: "So a great crowd of Israelites brought up the ark"

cymbals
two thin, round metal plates that are hit together to make a loud sound. See how you translated this in [1 Chronicles 13:8]

1 Chronicles 15:29

as the ark of the covenant of Yahweh came to the city of David
"as the people brought the ark of the covenant of Yahweh to the city of David"

Michal
This is the name of David's wife.

she despised him in her heart
Here "heart" represents thoughts or emotions. Alternate translation: "she despised him" or "she hated him"

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Chapter 16

1 They brought in the ark of God and put it in the middle of the tent that David had set up for it. Then they offered burnt offerings and fellowship offerings before God. **2** When David had finished offering up the burnt offering and the fellowship offerings, he blessed the people in the name of Yahweh. **3** He distributed to every man of Israel, to both men and women, a loaf of bread, and a piece of meat, and a cake of raisins.

4 David appointed certain Levites to serve before the ark of Yahweh, and to celebrate, thank and praise Yahweh, the God of Israel. **5** These Levites were Asaph the leader, and second to him Zechariah, Jaaziel, Shemiramoth, Jehiel, Mattithiah, Eliab, Benaiah, Obed-Edom, and Jeiel. These were to play with lutes and harps. Asaph was to sound the cymbals, sounding loudly. **6** Benaiah and Jahaziel the priests were to blow the trumpets regularly, before the ark of the covenant of God.

7 Then on that day David first appointed Asaph and his brothers to sing this song of thanksgiving to Yahweh.

8 Give thanks to Yahweh, call on his name;
make known his deeds among the nations.
9 Sing to him, sing praises to him;
speak of all his marvelous deeds.
10 Boast in his holy name;
let the heart of those who seek Yahweh rejoice.
11 Seek Yahweh and his strength;
seek his presence continually.
12 Recall the marvelous things he has done,
his miracles and the decrees from his mouth,
13 you descendants of Israel his servant,
you people of Jacob, his chosen ones.
14 He is Yahweh, our God.
His decrees are on all the earth.
15 Keep his covenant in mind forever,
the word that he commanded for a thousand generations.
16 He calls to mind the covenant that he made with Abraham,
and his oath to Isaac.
17 This is what he confirmed to Jacob as a statute,
and to Israel as an everlasting covenant.
18 He said, "I will give you the land of Canaan
as the assigned portion of your inheritance."
19 When they were only few in number,
so very few, and they were strangers in the land,
20 they wandered from nation to nation,
from one kingdom to another.
21 He did not allow anyone to oppress them;
he punished kings for their sakes.
22 He said, "Do not touch my anointed ones,
and do not harm my prophets."
23 Sing to Yahweh, all the earth;
announce his salvation day after day.
24 Declare his glory among the nations,
his marvelous deeds among all the nations.
25 For Yahweh is great and is to be praised greatly,
and he is to be feared above all other gods.
26 For all the gods of the nations are idols,
but it is Yahweh who made the heavens.
27 Splendor and majesty are in his presence.
Strength and joy are in his place.
28 Ascribe to Yahweh, you clans of peoples,

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ascribe to Yahweh glory and strength!
29 Ascribe to Yahweh the glory his name deserves.
Bring an offering and come before him.
Bow down to Yahweh in the splendor of holiness.
30 Tremble before him, all the earth.
The world also is established; it cannot be shaken.
31 Let the heavens be glad, and let the earth rejoice;
let them say among the nations, "Yahweh reigns."
32 Let the sea roar, and that which fills it shout with joy.
Let the fields be joyful, and all that is in them.
33 Then let the trees in the forest shout for joy before Yahweh,
for he is coming to judge the earth.
34 Give thanks to Yahweh, for he is good,
for his covenant faithfulness endures forever.
35 Then say, "Save us, God of our salvation.
Gather us together and rescue us from the other nations,
so that we may give thanks to your holy name
and glory in your praises."
36 May Yahweh, the God of Israel, be praised
from everlasting to everlasting.

All the people said, "Amen" and praised Yahweh.

37 So David left Asaph and his brothers there before the ark of the covenant of Yahweh, to serve continually before the ark, as every day's work required. **38** Obed-Edom with those sixty-eight relatives were included. Obed-Edom son of Jeduthun, along with Hosah, were to be gatekeepers. **39** Zadok the priest and his fellow workers were to serve before the tabernacle of Yahweh at the high place in Gibeon. **40** They were to offer burnt offerings to Yahweh on the altar for burnt offerings continually morning and evening, according to all that is written in the law of Yahweh, which he gave as a command to Israel. **41** Heman and Jeduthun were with them, together with the rest who were chosen by name, to give thanks to Yahweh, because his covenant faithfulness endures forever. **42** Heman and Jeduthun were in charge of those who played trumpets, cymbals, and the other instruments for the sacred music. The sons of Jeduthun guarded the gate. **43** Then all the people returned to their homes, and David returned to bless his own household.

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1 Chronicles 16 General Notes

Structure and formatting

Chapters 15 and 16 tell how David organized the priests and Levites. (See: priest)

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetic song in 16:8-36.

Special concepts in this chapter

David's psalm

As David organized the priests in their work in the tent, he wrote a psalm of praise to Yahweh.

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1 Chronicles 16:1

General Information:

The word "they" in these verses refers to the priests and Levites.

before God

"to God"

1 Chronicles 16:2

When David had finished offering up the burnt offering and the fellowship offerings

This is a metonym for David directing the priests, who performed the actual sacrifices.

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he blessed the people in the name of Yahweh
To bless "in the name of Yahweh" means to bless with Yahweh's power and authority or as his representative.

1 Chronicles 16:3

He distributed to every man of Israel
David probably had those under his authority distribute the items.

cake of raisins
a baked sweet bread made with dried grapes

1 Chronicles 16:4

General Information:
This page has intentionally been left blank.

1 Chronicles 16:5

Zechariah ... Jaaziel ... Shemiramoth ... Jehiel ... Mattithiah ... Eliab ... Benaiah ... Obed-Edom ... Jeiel
These are names of men.

second to him
This means next to him in authority and position.

cymbals
These are two thin, round metal plates that are hit together to make a loud sound. See how you translated this in [1 Chronicles 13:8]

1 Chronicles 16:6

Benaiah
This is the name of a man.

1 Chronicles 16:7

on that day
Here "that day" refers to the day the ark of the covenant was moved from the house of Obed Edom to Jerusalem.

song of thanksgiving
"song of giving thanks"

1 Chronicles 16:8

call on his name
Here "his name" represents Yahweh. Alternate translation: "call on Yahweh"

the nations
This refers to the people in the nations. Alternate translation: "the people of the nations"

1 Chronicles 16:9

General Information:
This page has intentionally been left blank.

1 Chronicles 16:10

Boast in his holy name
Here "his holy name" represents Yahweh. Alternate translation: "Boast in who Yahweh is" or "Boast in Yahweh"

let the heart of those who seek Yahweh rejoice
Here "the heart" represents the person who seeks Yahweh. Alternate translation: "let the people who seek Yahweh rejoice"

1 Chronicles 16:11

Seek Yahweh and his strength
To "seek Yahweh's strength" means to ask him to strengthen you. Alternate translation: "Seek Yahweh and ask him to give you his strength"

seek his presence continually
"seek to be near him always"

1 Chronicles 16:12

Recall the marvelous things
"Remember the marvelous things"

done, his miracles and
The understood verb may be supplied. Alternate translation: "done; recall his miracles and"

decrees from his mouth
Here "mouth" refers to the things that Yahweh spoke. Alternate translation: "decrees that he has spoken"

1 Chronicles 16:13

you descendants of Israel his servant, you people of Jacob, his chosen ones
These phrases share similar meanings and are used for emphasis.

1 Chronicles 16:14

His decrees are on all the earth
Here "all the earth" refers to all the people of the earth. Alternate translation: "His laws are for all the people of the earth"

1 Chronicles 16:15

Keep his covenant ... for a thousand generations
These two phrases share similar meanings and are used together for emphasis. Here "word" refers to the covenant. Alternate translation: "Keep his covenant in mind forever, the promise that he made for a thousand generations"

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Keep his covenant in mind
This means to remember and think about his covenant. Alternate translation: "Remember his covenant"

a thousand generations
"1,000 generations"

1 Chronicles 16:16

He calls to mind
The phrase "calls to mind" means to remember something. Alternate translation: "He remembers"

the covenant that he made with Abraham, and his oath to Isaac
Both "the covenant" and "the oath" refer to the same promise that Yahweh made to his people.

his oath to Isaac
This refers to the oath that he had previously made to Issac. Alternate translation: "his oath that he made to Isaac"

1 Chronicles 16:17

General Information:
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1 Chronicles 16:18

General Information:
The words "you" and "your" in this verse refers to Israel.

the assigned portion of your inheritance
"the part of your inheritance that God has assigned to you"

1 Chronicles 16:19

General Information:
The word "they" in this verse refers to Israel.

strangers in the land
It is implied that "the land" refers to Canaan. Alternate translation: "foreigners in the land of Canaan"

1 Chronicles 16:20

General Information:
The word "they" in this verse refers to Israel.

from nation to nation, from one kingdom to another
These two phrases have similar meanings and are used together for emphasis.

1 Chronicles 16:21

General Information:
The words "them" and "their" in this verse refers to Israel.

for their sakes
"for their own well-being"

1 Chronicles 16:22

Do not touch my anointed ones
Here "touch" means to harm. It is an exaggeration Yahweh used to strengthen his warning to not harm his people. Alternate translation: "Do not harm the people I have anointed"

1 Chronicles 16:23

General Information:
Parallelism is common in Hebrew poetry.

all the earth
This refers to the people of the earth. Alternate translation: "all you people who live on the earth"

announce his salvation
The abstract noun "salvation" can be translated using the verb "save." Alternate translation: "announce that he has saved us" or "tell people that he is the one who saves"

day after day
"every day"

1 Chronicles 16:24

Declare his glory among the nations
"Tell all the people in every nation about his great glory"

1 Chronicles 16:25

Yahweh is great and is to be praised greatly
This can be translated in active form. Alternate translation: "Yahweh is great. Praise him greatly" or "Yahweh is great, and people should praise him greatly"

he is to be feared above all other gods
This can be translated in active form. Alternate translation: "fear him above all other gods"

1 Chronicles 16:26

General Information:
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1 Chronicles 16:27

Splendor and majesty are in his presence
The author speaks as if splendor and majesty are people who can stand before a king.

in his presence
"all around him" or "where he is"

Strength and joy are in his place
The author speaks as if strength and joy are people who can be in Yahweh's sanctuary.

in his place
"in his temple" or "in his sanctuary"

1 Chronicles 16:28

Ascribe to Yahweh
"Give praise to Yahweh" or "Praise Yahweh"

ascribe to Yahweh glory and strength
The abstract nouns "glory" and "strength" can be stated as adjectives. Alternate translation: "praise Yahweh because he is glorious and strong"

1 Chronicles 16:29

Ascribe to Yahweh the glory his name deserves
The abstract noun "glory" can be stated as a verb or adjective. Alternate translation: "Glorify Yahweh just as his name deserves" or "Proclaim that Yahweh is glorious just as his name deserves"

his name deserves
Here "his name" refers to the person of God. Alternate translation: "due to him" or "he deserves" or "he is worthy to receive"

Bow down to Yahweh
The implied information is that the people were to bow down in worship. Alternate translation: "Bow down to worship Yahweh"

in the splendor of holiness
The abstract nouns "splendor" and "holiness" can be translated as adjectives. Alternate translation: "because he is gloriously beautiful and holy"

1 Chronicles 16:30

Tremble
shake because of fear

all the earth
This is a metonym for all the people who live on the earth. Alternate translation: "all the people of the earth"

1 Chronicles 16:31

Let the heavens be glad, and let the earth rejoice; let them say
Possible meanings are 1) the heavens and the earth are spoken of as if they have emotions like people. Alternate translation: "Let it be as if the heavens are glad and the earth rejoices and they say" or 2) "the heavens" and "the earth" are metonyms for those who dwell in those places. Alternate translation: "Let those who live in the heavens be glad and let those who live on the earth rejoice, and let them say"

let them say among the nations
The people of the nations would observe what is said. Alternate translation: "let them say to the nations"

1 Chronicles 16:32

that which fills it shout with joy
The implied information is that this refers to all the creatures living in the sea. They are spoken of as if they should shout with joy like people might do. Alternate translation: "the sea creatures shout joyfully"

Let the fields be joyful, and all that is in them
"Let the fields and all that is in them be joyful." The author speaks as if the fields and the animals that live in them have emotions like people. Alternate translation: "Let it be as if the fields themselves and all the animals that live in them are rejoicing"

1 Chronicles 16:33

let the trees in the forest shout for joy
This speaks about the trees as if they were people who could shout for joy.

1 Chronicles 16:34

for his covenant faithfulness endures forever
The abstract noun "faithfulness" can be stated as "faithfully" or "faithful." Alternate translation: "for he faithfully loves us forever" or "for he is faithful to his covenant forever"

1 Chronicles 16:35

from the other nations
Here "the other nations" represents the people in those nations. Alternate translation: "from the people of other nations" or "from the armies of other nations"

give thanks to your holy name
Here Yahweh is referred to by his "holy name." Alternate translation: "give thanks to you" or "give thanks to Yahweh"

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1 Chronicles 16:36

from everlasting to everlasting
This refers to two extremes and means for all time. Alternate translation: "for all eternity"

All the people
This is a generalization that refers to the group of people assembled to worship Yahweh. Alternate translation: "The people" or "Everyone who was there"

1 Chronicles 16:37

his brothers
"his relatives"

as every day's work required
The implied information is that they were to perform the daily duties that were given in the law of Yahweh. Alternate translation: "as was required every day by the law"

1 Chronicles 16:38

Obed-Edom ... Jeduthun ... Hosah
These were names of men.

sixty-eight relatives
"68 relatives"

1 Chronicles 16:39

to serve before the tabernacle
"to serve at the tabernacle"

1 Chronicles 16:40

General Information:
The word "They" in this verse refers to the priests.

continually morning
"every day, morning"

1 Chronicles 16:41

General Information:
The word "them" in this verse refers to the priests.

Heman ... Jeduthun
These were names of men.

1 Chronicles 16:42

cymbals
These are two thin, round metal plates that are hit together to make a loud sound. See how you translated this in [1 Chronicles 13:8]

guarded the gate
The implied information is that they were to guard the entrance to the tabernacle. Alternate translation: "guarded the tabernacle gate"

1 Chronicles 16:43

General Information:
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Chapter 17

1 It happened that after David had settled in his house, he said to Nathan the prophet, "Look, I am living
in a house of cedar, but the ark of the covenant of Yahweh is staying under a tent." **2** Then Nathan said to
David, "Go, do what is in your heart, for God is with you." **3** But that same night the word of God came to
Nathan, saying, **4** "Go and tell David my servant, 'This is what Yahweh says: You will not build me a house
in which to live. **5** For I have not lived in a house from the day that I brought up Israel to this present day.
Rather, I have been living in a tent, a tabernacle, in various places. **6** In all places I have moved among all
Israel, did I ever say anything to any of Israel's judges, whom I appointed to shepherd my people, saying,
"Why have you not built me a house of cedar?"'" **7** "Now then, tell my servant David, 'This is what Yahweh
of hosts says: I took you from the pasture, from following the sheep, so that you would be ruler over my
people Israel. **8** I have been with you wherever you went and have cut off all your enemies from before
you, and I will make you a name, like the name of the great ones who are on the earth. **9** I will appoint a
place for my people Israel and will plant them there, so that they may live in their own place and be
troubled no more. No longer will wicked people oppress them, as they did before, **10** as they were doing
from the days that I commanded judges to be over my people Israel. Then I will subdue all your enemies.
Moreover I tell you that I, Yahweh, will build you a house. **11** It will come about that when your days are
fulfilled for you to go to your fathers, I will raise up your descendant after you, and for one of your own
descendants, I will establish his kingdom. **12** He will build me a house, and I will establish his throne
forever. **13** I will be a Father to him, and he will be my son. I will not take my covenant faithfulness away
from him, as I took it from Saul, who ruled before you. **14** I will set him over my house and in my kingdom
forever, and his throne will be established forever.'"

15 Nathan spoke to David and reported to him all these words, and he told him about the entire vision.

16 Then David the king went in and sat before Yahweh; he said, "Who am I, Yahweh God, and what is my
family, that you have brought me to this point? **17** For this was a small thing in your sight, God. You have
spoken of your servant's family for a great while to come, and have shown me future generations, Yahweh
God. **18** What more can I, David, say to you? You have honored your servant. You have given your servant
special recognition. **19** Yahweh, for your servant's sake, and to fulfill your own purpose, you have done
this great thing to reveal all your great deeds. **20** Yahweh, there is none like you, and there is no God
besides you, just as we have always heard. **21** For what nation on earth is like your people Israel, whom
you, God, rescued from Egypt as a people for yourself, to make a name for yourself by great and awesome
deeds? You drove out nations from before your people, whom you rescued from Egypt. **22** You made Israel
your own people forever, and you, Yahweh, became their God. **23** So now, Yahweh, may the promise that
you made concerning your servant and his family be established forever. Do as you have spoken. **24** May
your name be established forever and be great, so the people will say, 'Yahweh of hosts is the God of
Israel,' while the house of me, David, your servant is established before you. **25** For you, my God, have
revealed to your servant that you will build him a house. That is why I, your servant, have found courage
to pray to you. **26** Now, Yahweh, you are God, and have made this good promise to your servant: **27** Now it
has pleased you to bless your servant's house, that it may continue forever before you. You, Yahweh, have
blessed it, and it will be blessed forever."

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1 Chronicles 17 General Notes

Special concepts in this chapter

Building the temple

David wanted to build a temple for God but God would not allow him to. Instead he promised that his son, Solomon, would build the temple and he promised David would have a descendant who would be king forever. (See: temple and promise and eternity)

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1 Chronicles 17:1

It happened
This phrase is used here to mark the beginning of a new part of the story. If your language has a way for doing this, you could consider using it here.

settled
comfortable and happy, without the desire to move or change

I am living in a house of cedar
Cedar is a kind of tree that is known for its strength. If you have an equivalent type of tree in your culture, you can use that name, otherwise you can reword this. Alternate translation: "I am living in a strong, permanent house"

the ark of the covenant of Yahweh is staying under a tent
Tents are temporary dwellings. If you do not have tents in your culture, you can word this differently. Alternate translation: "the ark of the covenant of Yahweh is staying in a temporary place"

1 Chronicles 17:2

do what is in your heart
Here "heart" represents the mind. Alternate translation: "do what you think you should"

God is with you
Here "with you" means God is helping and blessing David.

1 Chronicles 17:3

the word of God came to Nathan, saying,
The idiom "the word of God came to" is used to introduce a special message from God. Alternate translation: "God gave a message to Nathan. He said," or "God spoke this message to Nathan:"

1 Chronicles 17:4

Go and tell David my servant, 'This is what Yahweh says: You will not build me a house in which to live
This has quotations within quotations. It may be necessary to translate them as indirect quotations. Alternate translation: "Go and tell David my servant that he will not be the one to build a house in which I will live"

build me a house
Here "house" means a temple. In 1 Chronicles 17:10 Yahweh will say that he will build a house for David. There "house" means a family. If your language has a word that can express both ideas, use it here and in 17:10.

1 Chronicles 17:5

that I brought up Israel
The implied information is that this refers to God bringing up Israel out of the land of Egypt. Alternate translation: "that I brought the Israelites to the promised land from the land of Egypt"

a tent, a tabernacle
Both the words "tent" and "tabernacle" describe the same thing and emphasize that he had lived in a place that was not a permanent building.

1 Chronicles 17:6

did I ever say anything to any of Israel's judges, whom I appointed to shepherd my people, saying, "Why have you not built me a house of cedar?"
This has a quotation within a quotation. The direct quotation can be stated as an indirect quotation. Alternate translation: "did I ever ask any of Israel's judges, whom I appointed to shepherd my people, why they had not built me a house of cedar?"

did I ever say anything to any of Israel's judges
Yahweh uses a question to emphasize that he never asked any of Israel's judges to build him a house. Alternate translation: "I never said anything to any of Israel's judges"

whom I appointed to shepherd my people
Those who are leaders of the people of Israel are spoken of as if they were shepherds and the people were sheep.

Why have you not built me a house of cedar?
If Yahweh had asked the leaders this question, he would have been using a question to scold them for not building him a house of cedar. But, Yahweh said previously that he did not ask them this question. Alternate translation: "You should have built me a house of cedar."

1 Chronicles 17:7

General Information:
Yahweh describes his promises to King David through the prophet Nathan.

Now
This does not mean "at this moment," but is used to draw attention to the important point that follows.

tell my servant David
Yahweh is still telling the prophet Nathan what he should tell David.

I took you from the pasture
David's job as a shepherd is referred to by the place he watched his sheep. Alternate translation: "I took you from your job as a shepherd"

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pasture
an area of land where animals feed on the grass. See how you translated this word in 1 Chronicles 4:39 and 4:40.

1 Chronicles 17:8

Connecting Statement:
Yahweh continues describing his promises to King David through the prophet Nathan.

I have been with you
Here "with you" means that Yahweh has helped and blessed David.

cut off all your enemies
Yahweh destroying David's enemies is spoken of as if Yahweh cut them off, as one would cut a piece of cloth or cut a branch from a tree.

I will make you a name
Here "name" represents a person's reputation. Alternate translation: "I will make your name to be great and well known"

the great ones
The phrase "great ones" means famous persons.

1 Chronicles 17:9

Connecting Statement:
Yahweh continues describing his promises to King David through the prophet Nathan.

I will appoint a place
"I will choose a place"

will plant them there
God causing the people to live in the land permanently and securely is spoken of as if he would plant them in the land. Alternate translation: "I will settle them there"

be troubled no more
This can be stated in active form. Alternate translation: "no one will ever trouble them"

1 Chronicles 17:10

General Information:
The words "your" and "you" in this verse refers to David.

Connecting Statement:
Yahweh continues describing his promises to King David through the prophet Nathan.

from the days
Here "days" represents a longer period of time. Alternate translation: "from the time"

I commanded judges
After the people of Israel entered the land of Canaan and before they had kings to rule them, God appointed leaders called "judges" to lead them in times of trouble.

to be over my people Israel
To be in authority is referred to as being over someone. Alternate translation: "to rule my people Israel"

subdue
make a person or animal unable to attack

build you a house
Here the metonym "house" refers to David's ancestors continuing on as the rulers of Israel. In 1 Chronicles 17:4 God told David he would not be the one to build a house for Yahweh. There "house" represented a temple. If your language has a word that can express both ideas, use it here and in 17:4.

1 Chronicles 17:11

Connecting Statement:
Yahweh continues describing his promises to King David through the prophet Nathan.

It will come about
"It will happen"

when your days are fulfilled for you to go to your fathers
The two phrases "when your days are fulfilled" and "go to your fathers" have similar meanings and are combined for emphasis. They both are polite ways to refer to death and dying.

I will raise up your descendant after you
God appointing David's descendant is spoken of as if Yahweh would raise or lift him up.

1 Chronicles 17:12

Connecting Statement:
Yahweh continues describing his promises to King David through the prophet Nathan.

I will establish his throne forever
The right to rule as king is described by the place where a king sits. Alternate translation: "I will make his rule over Israel to last forever"

1 Chronicles 17:13

Connecting Statement:
Yahweh continues describing his promises to King David through the prophet Nathan.

I will not take my covenant faithfulness away from him, as I took it from Saul
The abstract noun "faithfulness" can be translated as "faithfully." Alternate translation: "I will never stop faithfully loving him, as I stopped loving Saul"

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1 Chronicles 17:14

Connecting Statement:
Yahweh finishes describing his promises to King David through the prophet Nathan.

I will set him over my house and in my kingdom forever, and his throne will be established forever
These two phrases have similar meanings and emphasize that David's dynasty will last forever.

his throne will be established forever
This can be stated in active form. Alternate translation: "I will establish his throne forever"

his throne
A king's right to rule is referred to by the place a king sits. Alternate translation: "his right to rule"

1 Chronicles 17:15

reported to him
"told him"

all these words
Here "words" represents what Yahweh said.

1 Chronicles 17:16

he said
"David said"

Who am I, Yahweh God, and what is my family, that you have brought me to this point?
David asks this question to express the deep emotion he felt from hearing Yahweh's proclamation. This rhetorical question can be translated as a statement. Alternate translation: "My family and I are not worthy of this honor, Yahweh God."

1 Chronicles 17:17

Connecting Statement:
David continues to speak to Yahweh.

this was a small thing
Something that is not important is described as being small.

in your sight
Here sight represents judgment or evaluation. Alternate translation: "in your judgment"

your servant's family
Here David refers to himself as "your servant." This can be stated in first person. Alternate translation: "my family"

for a great while to come
This speaks about time as if it were something that travels and arrives somewhere. Alternate translation: "and what will happen to them in the future"

your servant
Here David refers to himself as "your servant." This can be stated in first person. Alternate translation: "me"

1 Chronicles 17:18

Connecting Statement:
David continues to speak to Yahweh.

What more can I, David, say to you?
David uses this question to emphasize that he has nothing left to say to Yahweh. Alternate translation: "There is nothing more I can say to you."

You have honored your servant. You have given your servant special recognition
These two phrases have similar meanings and are repeated for emphasis.

You have given your servant special recognition
The abstract noun "recognition" can be translated using the verb "recognize." Alternate translation: "You have recognized your servant in a special way"

1 Chronicles 17:19

Connecting Statement:
David continues to speak to Yahweh.

your servant's sake
Here David refers to himself as "your servant." This can be stated in first person. Alternate translation: "my sake" or "my benefit"

to fulfill your own purpose
"to accomplish what you planned to do"

1 Chronicles 17:20

Connecting Statement:
David continues to speak to Yahweh.

there is none like you, and there is no God besides you
These phrases have similar meaning and are repeated for emphasis.

as we have always heard
Here "we" refers to David and the nation of Israel.

1 Chronicles 17:21

Connecting Statement:
David continues to speak to Yahweh.

what nation on earth ... by great and awesome deeds?
This question expects a negative answer to make the point that there was no other nation like Israel. It can be translated as a statement. Alternate translation: "there is no nation on earth ... by great and awesome deeds."

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you rescued from Egypt
The implied information is that they were rescued from slavery. Alternate translation: "you rescued from slavery in Egypt"

to make a name for yourself
Here "name" represents Yahweh's reputation. Alternate translation: "to make all people know who you are"

You drove out nations
Here "nations" represents the people groups that were living in Canaan.

1 Chronicles 17:22

Connecting Statement:
David continues to speak to Yahweh.

1 Chronicles 17:23

Connecting Statement:
David continues to speak to Yahweh.

So now
Here "now" does not mean "at this moment," but is used to draw attention to the important point that follows.

may the promise that you made concerning your servant and his family be established forever
This can be stated in active form. Alternate translation: "may you do what you promised to me and my family, and may your promise never change"

your servant and his family
David is speaking about himself in the third person. This can be stated in the first person. Alternate translation: "me and my family"

1 Chronicles 17:24

Connecting Statement:
David continues to speak to Yahweh.

May your name
Here "name" represents Yahweh's reputation.

the house of me, David, your servant
Here "house" represents family. Alternate translation: "my family"

is established before you
This can be stated in active form. Alternate translation: "is secure because of you" or "continues because of you"

1 Chronicles 17:25

Connecting Statement:
David continues to speak to Yahweh.

your servant
David refers to himself as "your servant." This can be expressed in the first person. Alternate translation: "me"

that you will build him a house
Here the metonym "house" refers to David's ancestors continuing on as the rulers of Israel. In [1 Chronicles 17:4]

I, your servant, have found courage
The abstract noun "courage" can be expressed here as the verb "encouraged." Alternate translation: "I, your servant, am encouraged"

1 Chronicles 17:26

Connecting Statement:
David continues to speak to Yahweh.

Now
This does not mean "at this moment," but is used to draw attention to the important point that follows.

1 Chronicles 17:27

Connecting Statement:
David continues to speak to Yahweh.

your servant's house
David speaks of himself in the third person. This can be expressed in the first person. Alternate translation: "my house" or "my family"

You, Yahweh, have blessed it, and it will be blessed forever
These two phrases have about the same meaning and are repeated here for emphasis.

it will be blessed forever
This can be stated in active form. Alternate translation: "you will continue to bless it forever"

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Chapter 18

1 After this it came about that David attacked the Philistines and subdued them. He took Gath and its villages out of the Philistines' control. **2** Then he defeated Moab, and the Moabites became servants to David and paid him tribute.

3 David then defeated Hadadezer, king of Zobah at Hamath, as Hadadezer was traveling to establish his rule by the Euphrates River. **4** David captured from him a thousand chariots, seven thousand horsemen, and twenty thousand footmen. David hamstrung all the chariot horses, but reserved enough of them for a hundred chariots.

5 When the Arameans of Damascus came to help Hadadezer king of Zobah, David killed twenty-two thousand Aramean men. **6** Then David put garrisons in Aram of Damascus, and the Arameans became servants to him and brought him tribute. Yahweh gave victory to David wherever he went. **7** David took the golden shields that were on Hadadezer's servants and brought them to Jerusalem. **8** From Tebah and Kun, cities of Hadadezer, David took very much bronze. It was with this bronze that Solomon later made the bronze basin called "The Sea," the pillars, and the bronze equipment.

9 When Tou, king of Hamath, heard that David had defeated all the army of Hadadezer king of Zobah, **10** Tou sent Hadoram his son to King David to greet him and to bless him. He did this because David had fought against Hadadezer and defeated him, and because Tou had often been at war with Hadadezer. Tou also sent David many different sorts of articles made of gold and silver and bronze. **11** King David set these objects apart to Yahweh, together with the silver and the gold that he carried away from all the nations: Edom, Moab, the people of Ammon, the Philistines, and Amalek.

12 Abishai son of Zeruiah killed eighteen thousand Edomites in the Valley of Salt. **13** He placed garrisons in Edom, and all the Edomites became David's servants. Yahweh gave victory to David wherever he went.

14 David reigned over all Israel, and he administered justice and righteousness to all his people. **15** Joab son of Zeruiah was the commander of the army, and Jehoshaphat son of Ahilud was recorder. **16** Zadok son of Ahitub and Ahimelek son of Abiathar were priests, and Shavsha was scribe. **17** Benaiah son of Jehoiada was over the Kerethites and Pelethites, and David's sons were the chief officials at the hand of the king.

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1 Chronicles 18 General Notes

Special concepts in this chapter

David's victories

David conquered all kingdoms neighboring Israel. The gold, silver and bronze he received from these victories, he saved for building the temple. This may indicate that he believed that the victories were because of Yahweh and therefore the goods received in victory belonged to him. (See: temple)

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1 Chronicles 18:1

After this

"After God's promise to bless David"

it came about

This phrase is used here to mark the beginning of a new part of the story. If your language has a way for doing this, you could consider using it here.

1 Chronicles 18:2

General Information:

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1 Chronicles 18:3

David then defeated Hadadezer

Here David and Hadadezer are spoken of as if they were alone, but the reader should understand that these kings represent their armies that were with them. Alternate translation: "David and his army then defeated the army of Hadadezer"

Hadadezer

This is the name of a man.

Zobah

This is the name of a country.

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was traveling to establish his rule by the Euphrates River
"was going to the Euphrates river to conquer people in that area"

1 Chronicles 18:4

a thousand chariots
"1,000 chariots"

seven thousand horsemen
These are soldiers who rode on horses. "7,000 horsemen"

twenty thousand footmen
These are soldiers who walked. "20,000 footmen"

hamstrung all the chariot horses
David had his soldiers cut the hamstring muscles on the backs of the horses' thighs so they would no longer be able to run.

reserved
to keep for a special use

a hundred chariots
"100 chariots"

1 Chronicles 18:5

killed twenty-two thousand
"killed 22,000"

1 Chronicles 18:6

garrisons
groups of soldiers assigned to particular areas

Yahweh gave victory to David
"Yahweh caused David to be victorious"

1 Chronicles 18:7

Hadadezer
This was the king of Zobah. See how you translated his name in 1 Chronicles 18:3.

that were on Hadadezer's servants
"that Hadadezar's servants carried"

1 Chronicles 18:8

Tebah ... Kun
These are the names of cities.

very much bronze
"a large quantity of bronze"

It was with this bronze that Solomon later made the bronze basin called "The Sea," the pillars, and the bronze equipment
The writer adds this background information to explain what would happen to this bronze at a later time.

the bronze basin called "The Sea,"
This a large bronze bowl, about 5 meters across, that was kept in the temple for ceremonial washing.

1 Chronicles 18:9

Tou
This is the name of a man.

Hamath ... Zobah
These are the names of places.

1 Chronicles 18:10

Tou ... Hadoram
These are the names of men.

fought against
"been at war with"

1 Chronicles 18:11

set these objects apart to Yahweh
"decided that these objects would only be used to worship Yahweh"

he carried away from all the nations
"David took from all the nations that he defeated"

1 Chronicles 18:12

Abishai ... Zeruiah
These are names of men.

eighteen thousand Edomites
"18,000 Edomites"

Valley of Salt
This is the name of a valley between Edom and Judah that was used as a battlefield.

1 Chronicles 18:13

General Information:
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1 Chronicles 18:14

over all Israel
"over all the Israelites"

he administered justice and righteousness to all his people
The abstract nouns "justice" and "righteousness" can be translated as adjectives. Alternate

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translation: "he did what was just and right for all his people"

1 Chronicles 18:15

Zeruiah ... Ahilud
These are names of men.

recorder
the person who writes down details of special events

1 Chronicles 18:16

Ahitub ... Abiathar ... Shavsha
These are the names of men.

Ahimelek
This spelling represents a correction of the spelling "Abimelek," which some versions follow. The corrected spelling makes this verse agree with 2 Samuel 8:17.

1 Chronicles 18:17

Benaiah ... Jehoiada
These are the names of men.

Kerethites ... Pelethites
These are the names of foreign people groups who became David's bodyguards.

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Chapter 19

1 It came about later that Nahash, king of the people of Ammon, died, and that his son became king in his place. **2** David said, "I will show kindness to Hanun son of Nahash, because his father showed kindness to me." So David sent messengers to console him concerning his father. David's servants entered the land of the Ammonites and went to Hanun, in order to comfort him. **3** But the Ammonite princes said to Hanun, "Do you think that David is honoring your father because he has sent men to comfort you? Do not his servants come to you to explore and examine the land in order to overthrow it?" **4** So Hanun seized David's servants, shaved them, cut off their robes in the middle at their buttocks, and sent them away. **5** When they explained this to David, he sent to meet with them, for the men were deeply ashamed. The king said, "Stay at Jericho until your beards have grown back, and then return."

6 When the Ammonites saw that they had become a stench to David, Hanun and the Ammonites sent a thousand talents of silver to hire Aramean chariots and horsemen from Naharaim, Maakah, and Zobah. **7** They hired thirty-two thousand chariots and the king of Maakah and his army, who came and encamped before Medeba. Then the Ammonites gathered themselves together from their cities and came out to battle. **8** When David heard of it, he sent Joab and his entire host of mighty men. **9** The people of Ammon came out and lined up for battle at the city gate, while the kings who had come were by themselves in the field.

10 When Joab saw the battle lines facing him both in front and behind, he chose some of Israel's best fighters and arranged them against the Arameans. **11** As for the rest of the army, he gave it into the command of Abishai his brother, and he put them into battle lines against the army of Ammon. **12** Joab said, "If the Arameans are too strong for me, then you, Abishai, must rescue me. But if the army of Ammon is too strong for you, then I will come and rescue you. **13** Be strong, and let us show ourselves to be strong for our people and for the cities of our God, for Yahweh will do what is good in his eyes." **14** So Joab and the soldiers of his army advanced to the battle against the Arameans, who were forced to flee before the army of Israel. **15** When the army of Ammon saw that the Arameans had fled, they also fled from Joab's brother Abishai and went back into the city. Then Joab returned from the people of Ammon and went back to Jerusalem.

16 When the Arameans saw that they were being defeated by Israel, they sent messengers and brought back Arameans from beyond the Euphrates River, with Shophak the commander of Hadadezer's army. **17** When David was told this, he gathered all Israel together, crossed the Jordan, and came upon them. He arranged the army for battle against the Arameans, and they fought him. **18** The Arameans fled from Israel, and David killed seven thousand Aramean charioteers and forty thousand foot soldiers. He also killed Shophak, the commander of the army. **19** When all the kings who were servants of Hadadezer saw that they were defeated by Israel, they made peace with David and served him. So the people of Aram were no longer willing to rescue the Ammonites.

---

1 Chronicles 19 General Notes

Structure and formatting

This is the beginning of the story about the war against the Ammonites. This story continues in the first part of the next chapter.

Special concepts in this chapter

Insults

The young king of Ammon insulted David when he had David's servants shaved and cut off their garments. Knowing David was going to attack him for this, he hired mercenaries from Aram to help him. Israel was able to defeat the Aramean mercenaries.

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1 Chronicles 19:1

It came about
This phrase is used here to mark the beginning of a new part of the story. If your language has a way for doing this, you could consider using it here.

Nahash
This is the name of a man.

1 Chronicles 19:2

Nahash ... Hanun
These are names of men.

I will show kindness ... showed kindness
The abstract noun "kindness" can be stated as an action. Alternate translation: "I will be kind ... was kind"

console
comfort

1 Chronicles 19:3

Do you think that David is honoring your father because he has sent men to comfort you?
The princes asked this question to turn the king against David. This question can be translated as a statement. Alternate translation: "You should not think that David is honoring your father because he has sent men to comfort you."

Do not his servants come to you to explore and examine the land in order to overthrow it?
The princes asked this question to turn the king against David. It can be translated as a statement. Alternate translation: "Surely his servants come to you to explore the land in order to overthrow it."

1 Chronicles 19:4

So Hanun seized
Hanun did not do this personally, but ordered his men to do it. Alternate translation: "So Hanun's men seized"

1 Chronicles 19:5

he sent to meet with them
"David sent some messengers to encourage them"

deeply ashamed
In this idiom, shame is described as deep to show that it has greatly affected them. Alternate translation: "very ashamed"

The king
This refers to David.

then return
"then return to Jerusalem"

1 Chronicles 19:6

saw that they had become a stench to David
The word "stench" refers to a bad smell. This describes the Ammonites as something unpleasant and unwanted. Alternate translation: "realized that they had become repulsive to David" or "realized that they had angered David"

a thousand talents
"1,000 talents"

talents
approximately 33 kilograms

Naharaim ... Maakah ... Zobah
These are names of cities.

1 Chronicles 19:7

thirty-two thousand chariots
"32,000 talents"

Maakah ... Medeba
These are names of cities.

thirty-two thousand chariots
It is not clear if the Ammonites paid the entire thousand talents to the king of Maakah, or if they paid him only a portion of that amount and gave the rest to the other cities that sent additional chariots and horsemen.

1 Chronicles 19:8

heard of it
"heard that the Ammonites were coming out for war"

he sent ... mighty men
You may need to make explicit the purpose of sending them "he sent ... mighty men to fight against them"

1 Chronicles 19:9

at the city gate
this refers to the gate of the Ammonite capital city

the kings who had come
this refers to the Aramean kings that the Ammonites hired to help them fight Israel

by themselves in the field
in the field outside the city, separate from the Ammonites

1 Chronicles 19:10

the battle lines
"the enemy soldiers lined up for battle"

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1 Chronicles 19:11

put them into battle lines
"arranged his soldiers in lines for battle"

Abishai
This is the name of Joab's brother.

1 Chronicles 19:12

General Information:
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1 Chronicles 19:13

Be strong ... show ourselves to be strong
"Be brave ... behave bravely"

for our people and for the cities of our God
"for the sake of our people and for the cities of our God" or "to protect our people and the cities of our God"

what is good in his eyes
Here sight represents judgment or evaluation. Alternate translation: "what he considers to be good"

1 Chronicles 19:14

advanced to the battle
"moved forward to the battle" or "approached the enemy soldiers in the battle"

1 Chronicles 19:15

Then Joab returned ... and went back to Jerusalem
It does not appear that Joab and his soldiers continued to attack the Ammonites in their city. When the Ammonites went into their city, the battle ended and the Israelites returned home.

1 Chronicles 19:16

General Information:
Verses 16-19 describes a second battle when the Arameans who fled from Joab in 1 Chronicles 19:15 were reinforced by other Arameans and attacked Israel again.

the Arameans saw
What the Arameans understood is spoken of as what they saw. Alternate translation: "the Arameans understood"

sent messengers
"sent messengers to request more soldiers"

Shophak ... Hadadezer
These are names of men.

1 Chronicles 19:17

Connecting Statement:
This verse continues to describe a second battle when the Arameans who fled from Joab in 1 Chronicles 19:15 were reinforced by other Arameans and attacked Israel again.

When David was told this
This can be stated in active form. Alternate translation: When David's messengers told him that a larger Aramean army was coming"

he gathered ... He arranged
David did not do these things alone. His official and officers helped him. Alternate translation: "David and his officials gathered ... David and his officers arranged"

all Israel
This is a generalization. Not every person in Israel came to fight. Alternate translation: "a very large number of Israelites"

He arranged
"He organized"

they fought him
Here "him" refers to David's soldiers, in addition to David. Alternate translation: "the Arameans fought David and his soldiers"

1 Chronicles 19:18

Connecting Statement:
This verse continues to describe a second battle when the Arameans who fled from Joab in 1 Chronicles 19:15 were reinforced by other Arameans and attacked Israel again.

killed seven thousand ... forty thousand
" killed 7,000 ... 40,000"

1 Chronicles 19:19

Connecting Statement:
This verse finishes describing a second battle when the Arameans who fled from Joab in 1 Chronicles 19:15 were reinforced by other Arameans and attacked Israel again.

they were defeated by Israel
This can be stated in active form. Alternate translation: "Israel had defeated them"

they made peace with David and served him
They made the peace agreement with David as the king, and served the Israelites.

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Chapter 20

1 It came about in the spring of the year, at the time when kings normally go to war, that Joab led the army into battle and devastated the land of the Ammonites. He went and besieged Rabbah. David remained in Jerusalem. Joab attacked Rabbah and completely destroyed it. **2** David took the crown of their king from off his head, and he found that it weighed a talent of gold, and in it were precious stones. The crown was set on David's head, and he brought out the plunder of the city in large quantities. **3** He brought out the people who were in the city and forced them to work with saws and iron picks and axes. David required all the cities of the descendants of Ammon to do this labor. Then David and all the people returned to Jerusalem.

4 It came about after this that there was a battle at Gezer with the Philistines. Sibbekai the Hushathite killed Sippai, one of the descendants of the Rephaim, and the Philistines were subdued. **5** It came about again in a battle with the Philistines at Gob, that Elhanan son of Jair the Bethlehemite killed Lahmi brother of Goliath the Gittite, the staff of whose spear was like a weaver's beam. **6** It came about in another battle at Gath that there was a man of great height who had six fingers on each hand and six toes on each foot. He also was descended from the Rapha. **7** When he mocked the army of Israel, Jonathan son of Shimea, David's brother, killed him. **8** These were descendants of the Rapha of Gath, and they were killed by the hand of David and by the hand of his servants.

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1 Chronicles 20 General Notes

Structure and formatting

This chapter ends the story of the war with Ammon and tells of giants being killed by David's soldiers.

Special concepts in this chapter

"When kings normally go to war"

It was advantageous for kings to go to war in the springtime. This was possibly due to the weather being neither too hot nor too cold.

Other possible translation difficulties in this chapter

"It came about"

This is a phrase used to indicate the next event in a series. It can often be translated as "after," "then" or "next."

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1 Chronicles 20:1

It came about

This phrase is used here to mark the beginning of a new part of the story. If your language has a way for doing this, you could consider using it here.

at the time when kings normally go to war

This is background information from the author. It was harder to fight wars in the cold winter, so kings normally waited for spring to attack their enemies.

kings normally go to war ... Joab led the army into battle

Here "kings" is a metonym that means the kings sent their armies into battle. Joab was the commander of David's army. Alternate translation: "kings normally send their armies to war ... Joab led David's army into battle"

devastated the land

"destroyed the land." This refers to when an army will ruin the land where their enemies grow food.

He went and besieged Rabbah

"He" refers to the soldiers as well as Joab. Alternate translation: "Joab and his soldiers surrounded Rabbah"

1 Chronicles 20:2

talent

about 33 kilograms

The crown was set on David's head

This can be stated in active form. Possible meanings are 1) David put the crown on his own head or 2) David's men placed the crown on his head.

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he brought out
The word "he" refers to David, but also refers to David's soldiers who helped David do this.

plunder
valuable items taken in war

1 Chronicles 20:3

He brought out
The word "He" refers to David, but also refers to David's soldiers who helped David do this.

forced them to work with saws and iron picks and axes
These terms describe difficult manual labor that the defeated people were forced to do.

David required all the cities of the descendants of Ammon
The people are referred to by their city. Alternate translation: "David required the people of all the Ammonite cities"

David and all the people returned to Jerusalem
The phhrase "all the people" refers to David's army. Alternate translation: "David and his army returned to Jerusalem"

1 Chronicles 20:4

It came about
This phrase is used here to mark the beginning of a new part of the story. If your language has a way for doing this, you could consider using it here.

there was a battle at Gezer with the Philistines
"the Israelites battled the Philistines at Gezer"

Gezer
This is the name of a city.

Sibbekai ... Sippai
These are names of men.

Hushathite ... Rephaim
These are names of people groups.

the Philistines were subdued
This can be stated in active form. Alternate translation: "they subdued the Philistines" or "they defeated the Philistines"

1 Chronicles 20:5

Gob
This is the name of a city.

Elhanan ... Jair ... Lahmi
These are names of men.

Bethlehemite ... Gittite
These are names of people groups.

staff
a long and thin pole.

the staff of whose spear was like a weaver's beam
A weaver's beam was a very large piece of wood used to stretch strings as the threads of a rug are weaved together around them. This means the handle of Lahmi's spear was very large.

1 Chronicles 20:6

It came about
This phrase is used here to mark the beginning of a new part of the story. If your language has a way for doing this, you could consider using it here.

Rapha
This is the name given to a race of people who were very tall and strong.

1 Chronicles 20:7

Jonathan ... Shimea
These are names of men.

1 Chronicles 20:8

These were descendants of the Rapha of Gath
Here "these" refer to Sippai in 1 Chronicles 20:4, Lahmi in 1 Chronicles 20:5, and the giant in verse 6.

they were killed by the hand of David and by the hand of his servants
David and his servants are referred to by the part of their bodies used to hold a sword. This can be stated in active form. Alternate translation: "David and his servants killed the descendants of the Rephaim"

servants
You may need to make explicit that these men served David as soldiers. Alternate translation: "soldiers"

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Chapter 21

1 An adversary arose against Israel and incited David to count Israel. **2** David said to Joab and to the commanders of the army, "Go, count the people of Israel from Beersheba to Dan and report back to me, that I may know their number." **3** Joab said, "May Yahweh make his army a hundred times greater than it is. But my master the king, do they not all serve my master? Why does my master want this? Why bring guilt on Israel?" **4** But the king's word was enforced against Joab. So Joab left and went throughout all Israel. Then he came back to Jerusalem. **5** Then Joab reported the total of the census of the fighting men to David. There were in Israel 1,100,000 men who drew the sword. Judah alone had 470,000 soldiers. **6** But Levi and Benjamin were not counted among them, for the king's command had disgusted Joab. **7** God was offended by this action, so he attacked Israel. **8** David said to God, "I have greatly sinned by doing this. Now take away your servant's guilt, for I have acted very foolishly."

9 Yahweh told Gad, David's prophet, **10** "Go say to David, 'This is what Yahweh says: I am giving you three choices. Choose one of them.'" **11** So Gad went to David and said to him, "Yahweh says this, 'Choose one of these: **12** either three years of famine, three months being pursued by your enemies and being caught by their swords, or else three days of Yahweh's sword, that is, a plague in the land, with the angel of Yahweh destroying throughout all the land of Israel.' Now then, decide what answer I should take to the one who sent me." **13** Then David said to Gad, "I am in great distress! Let me fall into the hand of Yahweh rather than into the hand of man, for his merciful actions are very great." **14** So Yahweh sent a plague on Israel, and seventy thousand people died. **15** God sent an angel to Jerusalem to destroy it. As he was about to destroy it, Yahweh watched and changed his mind about the harm. He said to the destroying angel, "Enough! Now draw back your hand." At that time the angel of Yahweh was standing at the threshing floor of Ornan the Jebusite. **16** David looked up and saw the angel of Yahweh standing between earth and heaven, having a drawn sword in his hand raised over Jerusalem. Then David and the elders, clothed in sackcloth, lay facedown on the ground. **17** David said to God, "Is it not I that commanded that the army be numbered? I did this wicked thing. But these sheep, what have they done? Yahweh my God! Let your hand strike me and my clan, but do not let the plague remain on your people."

18 So the angel of Yahweh commanded Gad to say to David, that David should go up and build an altar for Yahweh at the threshing floor of Ornan the Jebusite. **19** So David went up as Gad instructed him to do in the name of Yahweh. **20** While Ornan was threshing wheat, he turned and saw the angel. He and his four sons with him hid themselves. **21** When David came to Ornan, Ornan looked and saw David. He left the threshing floor and bowed to David with his face to the ground. **22** Then David said to Ornan, "Sell me this threshing floor, so I can build an altar for Yahweh. I will pay the full price, so that the plague may be removed from the people." **23** Ornan said to David, "Take it as your own, my master the king. Do with it what is good in your sight. Look, I will give you oxen for burnt offerings, threshing sledges for wood, and wheat for the grain offering; I will give it all to you." **24** King David said to Ornan, "No, I insist on buying it for the full price. I will not take what is yours and offer it as a burnt offering to Yahweh if it costs me nothing." **25** So David paid six hundred shekels of gold for the place. **26** David built an altar for Yahweh there and offered on it burnt offerings and fellowship offerings. He called on Yahweh, who answered him with fire from heaven on the altar for burnt offerings. **27** Then Yahweh gave an order to the angel, and the angel put his sword back into its sheath.

28 When David saw that Yahweh had answered him at the threshing floor of Ornan the Jebusite, he performed the sacrifice there at that same time. **29** Now at that time, Yahweh's tabernacle, which Moses had made in the wilderness, and the altar for burnt offerings, were at the high place at Gibeon. **30** However, David could not go there to ask for God's direction, because he was afraid of the sword of the angel of Yahweh.

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1 Chronicles 21 General Notes

Special concepts in this chapter

Trust
To trust in one's own power instead of God's protection is a sin. David had been trusting God to protect him, but now he counted the men of military age so he could know the strength of his army. (See: trust and sin)

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1 Chronicles 21:1

An adversary arose against Israel
Possible meanings of "adversary" are 1) this refers to Satan who decided to cause trouble for Israel or 2) this refers to an enemy army that began to threaten Israel.

incited David to count Israel
"caused David to do wrong, to count Israel." If your language has a word for getting someone to become angry and do something he knows is wrong, you should use it here.

1 Chronicles 21:2

count the people of Israel ... that I may know their number
It is apparent from 1 Chronicles 21:5 that David wanted to count only the men who were able to fight.

from Beersheba to Dan
The Israelites considered these two cities their most southern and most northern cities. David uses these cities to refer to all of Israel.

1 Chronicles 21:3

a hundred times greater than it is
Joab expresses the desire for an army the size of 100 armies to say he would like the army to have more soldiers and be more powerful.

But my master the king, do they not all serve my master? Why does my master want this? Why bring guilt on Israel?
Joab uses these three rhetorical questions to tell David that the census was a bad idea. It appears that David was trusting the size of his army instead of trusting Yahweh, and thus making Israel guilty of sin. These rhetorical questions can be translated as statements. Alternate translation: But my master the king, they all serve you already. My master should not request this. You will only bring guilt on the people of Israel by trusting your military power."

Why does my master want this?
The word "this" refers to David's plan to count all the men of Israel.

1 Chronicles 21:4

the king's word was enforced against Joab
"the command of the king prevailed despite Joab's objections"

So Joab left and went throughout all Israel
It is understood from David's command in [1 Chronicles 21:2]

1 Chronicles 21:5

1,100,000 men
"one million, one hundred thousand men"

men who drew the sword
The soldiers in Israel are described by the action of pulling out a sword to fight with it. Alternate translation: "men who were prepared to serve as soldiers"

470,000 soldiers
"four hundred seventy thousand soldiers"

1 Chronicles 21:6

But Levi and Benjamin were not counted among them
The Levites were supposed to lead worship and not to fight. It is unclear why Joab did not count Benjamin. This can be stated in active voice. Alternate translation: "But Joab did not count the men from the tribes of Levi and Benjamin"

the king's command had disgusted Joab
This can be stated in active form. Alternate translation: "Joab was offended by what David had commanded"

1 Chronicles 21:7

by this action
Here "this action" refers to David's plan to count all the men of Israel who are able to fight.

so he attacked Israel
The nature of this attack is not clear. It was apparently enough to cause David to realize that Yahweh was angry with him for counting the people.

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1 Chronicles 21:8

take away your servant's guilt
This is an idiom. Forgiveness is here spoken of as having guilt taken away. Alternate translation: "forgive me"

your servant's guilt
David refers to himself as God's servant. Alternate translation: "my guilt"

1 Chronicles 21:9

General Information:
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1 Chronicles 21:10

General Information:
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1 Chronicles 21:11

General Information:
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1 Chronicles 21:12

being caught by their swords
Here "their swords" represents death in battle. Alternate translation: "being killed by them in battle"

Yahweh's sword, that is, a plague in the land
Here the plague is spoken of as Yahweh's sword because the "sword" is a metonym for death.

destroying throughout all the land
"killing people who live in every part of the land"

I should take to the one who sent me
The one who sent him was Yahweh. This can be stated explicitly. Alternate translation: "I should take to Yahweh who sent me"

1 Chronicles 21:13

Let me fall into the hand of Yahweh rather than into the hand of man
Here "hand" represents power to harm or punish Israel. Alternate translation: "Let me be punished by Yahweh, rather than be punished by people"

Let me fall
The people of Israel are the ones who would die from the plague, but David is personalizing this judgment as if he himself was being killed.

hand of man
Here "man" is used in the generic sense of "people."

his merciful actions are very great
"Yahweh is very merciful"

1 Chronicles 21:14

on Israel
Here Israel is a metonym that represents the people of Israel.

seventy thousand people died
"70,000 people died"

1 Chronicles 21:15

changed his mind about the harm
Here "mind" represents his decision. Alternate translation: "decided not to destroy Jerusalem"

Enough!
This exclamation means "You have killed enough people!"

draw back your hand
This is an idiom that means to stop doing something. Alternate translation: "do not kill attack the people of Jerusalem"

Ornan
This is the name of a man.

1 Chronicles 21:16

standing between earth and heaven
This is symbolic language to indicate that the angel was sent from Yahweh in heaven to judge the people on the earth.

having a drawn sword in his hand raised over Jerusalem
The angel holding a sword in his hand is a symbolic action that shows he is ready to attack Jerusalem. This is symbolic, because the judgment was sickness. Alternate translation: "holding a sword in his hand as if ready to attack Jerusalem"

clothed in sackcloth, lay facedown on the ground
These were symbols of repentance.

1 Chronicles 21:17

Is it not I that commanded that the army be numbered?
David uses this question to emphasize that his is the one who sinned by counting the people. Alternate translation: "I am the one who commanded that the army be numbered."

But these sheep
David speaks of the people of Israel as if they were sheep, who are known for trusting and following their leader.

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what have they done?
David uses this question to asks God not to punish the people. This rhetorical question can be translated as a statement. Alternate translation: "they certainly have done nothing that deserves punishment."

Let your hand strike me and my clan
Here "hand" represents Yahweh's power to punish. Alternate translation: "Punish me and my clan"

1 Chronicles 21:18

David should go up
This is a reference to elevation. This threshing floor which became the future site of the temple was the highest point in Jerusalem.

Ornan
See how you translated this man's name in 1 Chronicles 21:15.

1 Chronicles 21:19

David went up
This is a reference to elevation. This threshing floor which became the future site of the temple was the highest point in Jerusalem.

as Gad instructed him to do in the name of Yahweh
Speaking "in the name of Yahweh" means speaking with his power and authority, or as his representative. Alternate translation: "as Gad, speaking for Yahweh, instructed David to do"

1 Chronicles 21:20

hid themselves
They were afraid of the angel. This can be made explicit. Alternate translation: "hid themselves because they were afraid of the angel"

1 Chronicles 21:21

with his face to the ground
This phrase describes that Ornan bowed far forward. To bow before someone is a way to show humility and respect. A deeper bow shows greater humility and respect. Alternate translation: "bowed very low to the ground"

1 Chronicles 21:22

full price
"I will pay the full price for what this threshing floor is worth"

1 Chronicles 21:23

Take it as your own
This implies that David should take the land without paying for it. Alternate translation: "Take it as a gift"

what is good in your sight
David's understanding is described as his sight. Alternate translation: "whatever you decide to do with it"

threshing sledges
These are wooden sleds with rocks or metal fitted underneath, dragged by oxen over the grain on the threshing floor to separate the grain from its stalks.

1 Chronicles 21:24

full price
See how you translated this in 1 Chronicles 21:22.

1 Chronicles 21:25

six hundred shekels of gold
"600 shekels of gold"

shekels
a unit of weight equal to about 11 grams

for the place
"to buy the threshing floor"

1 Chronicles 21:26

He called on Yahweh
"He prayed for help to Yahweh"

who answered him with fire from heaven on the altar for burnt offerings
"who answered him by sending fire from heaven to the alter where David would offer the burnt offerings"

1 Chronicles 21:27

the angel put his sword back into its sheath
The angel putting his sword back in the sheath is a symbolic action to show that he would not continue to kill the people. Alternate translation: the angel put his sword in its sheath to show that he would stop killing the people"

sheath
cover for a sword or knife

1 Chronicles 21:28

Ornan
Translate his name as in 1 Chronicles 21:15.

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1 Chronicles 21:29

Now at that time
Verses 29-30 are background information to explain why David offered this sacrifice at the threshing floor instead of on the altar at the tabernacle.

to ask for God's direction
"to ask God to tell him what he should do"

afraid of the sword of the angel of Yahweh
Here "sword" represents being killed by the angel of Yahweh. Alternate translation: "afraid he would be killed by the angel of Yahweh"

1 Chronicles 21:30

Connecting Statement:
Verses 29-30 are background information to explain why David offered this sacrifice at the threshing floor instead of on the altar at the tabernacle.

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Chapter 22

1 Then David said, "This is where the house of Yahweh God will be, with the altar for the burnt offerings of Israel."

2 So David ordered his servants to gather together the foreigners living in the land of Israel. He assigned them to be stonecutters, to cut stone blocks, in order to build the house of God. **3** David supplied a large amount of iron for the nails for the doors to go in the gateways, and for braces. He also supplied more bronze than could be weighed, **4** and more cedar trees than could be counted. (The Sidonians and the Tyrians brought too many cedar logs to David to count.) **5** David said, "My son Solomon is a young and inexperienced man, and the house that is to be built for Yahweh must be especially magnificent, so that it will be famous and glorious in all other lands. So I will prepare for its building." So David made extensive preparations before his death.

6 Then he called for Solomon his son and commanded him to build a house for Yahweh, the God of Israel. **7** David said to Solomon, "My son, it was my intention to build a house myself, for the name of Yahweh my God. **8** But Yahweh came to me and said, 'You have shed much blood and have fought many battles. You will not build a house for my name, because you have shed much blood on the earth in my sight. **9** However, you will have a son who will be a peaceful man. I will give him rest from all his enemies on every side. For his name will be Solomon, and I will give peace and quiet to Israel in his days. **10** He will build a house for my name. He will be my son, and I will be his Father. I will establish the throne of his kingdom over Israel forever.' **11** Now, my son, may Yahweh be with you and enable you to succeed. May you build the house of Yahweh your God, as he said you would. **12** Only may Yahweh give you insight and understanding, so that you may obey the law of Yahweh your God, when he places you in charge over Israel. **13** Then you will succeed, if you carefully obey the statutes and the decrees that Yahweh gave to Moses concerning Israel. Be strong and courageous. Do not fear or be discouraged. **14** Now, see, with great pains I have prepared for the house of Yahweh 100,000 talents of gold, one million talents of silver, and bronze and iron in large quantities. I have also provided timber and stone. You must add more to all this. **15** You have many workmen with you: stonecutters, masons, carpenters, and skillful craftsmen without number of every kind, **16** who can work with gold, silver, bronze, and iron. Arise and begin the work, and may Yahweh be with you."

17 David also ordered all the leaders of Israel to help Solomon his son, saying, **18** "Yahweh your God is with you and has given you peace on every side. He has given the region's inhabitants into my hand. The region is subdued before Yahweh and his people. **19** Now seek Yahweh your God with all your heart and your soul. Get up and build the holy place of Yahweh God. Then you can bring the ark of the covenant of Yahweh and the holy things that belong to God into the house built for Yahweh's name."

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1 Chronicles 22 General Notes

Structure and formatting

This chapter begins a new section lasting for the remainder of the book. David begins preparing the things needed for building the temple. (See: temple)

Special concepts in this chapter

Solomon

In addition to preparing for the construction of the temple by gathering supplies, David also prepares his son, Solomon, to build the temple. David instructs Solomon to obey God. This is what is most necessary.

---

1 Chronicles 22:1

This is where

"This threshing floor is where"

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1 Chronicles 22:1

This is where
"This threshing floor is where"

1 Chronicles 22:2

stonecutters
persons who gathered large stones and cut them to the correct size so builders could use the rocks in walls and buildings

1 Chronicles 22:3

braces
items that connect two things together. "clamps" or "hinges"

more bronze than could be weighed
This is an exaggeration to show that there was a very large quantity of bronze. This can be stated in active form. Alternate translation: "so much bronze that no one could weigh it"

1 Chronicles 22:4

more cedar trees than could be counted
This is an exaggeration to show that there was a very large number of cedar trees. This can be stated in active form. Alternate translation: "so many cedar trees that no one could count them"

The Sidonians and the Tyrians brought too many cedar logs to David to count
This is background information to explain who provided so many logs.

1 Chronicles 22:5

the house that is to be built for Yahweh
This can be stated in active form. Alternate translation: "the house that he will build for Yahweh"

so that it will be famous and glorious in all other lands
Here the word "lands" refers to the people who lived there. Alternate translation: "so that people in every other land will know about it and think that it is glorious"

prepare for its building
"prepare to build it"

1 Chronicles 22:6

he called
"David called"

commanded him to build
The readers should understand that David intended for laborers to do the actual work. Alternate translation: "commanded him to oversee the building of"

1 Chronicles 22:7

it was my intention to build a house myself
The readers should understand that David intended for laborers to do the actual work. Alternate translation: "it was my intention to oversee the building of the house myself"

it was my intention
"I intended"

to build a house myself
The reflexive "myself" means that David originally planned to build the temple. Alternate translation: "that I would be the one to build the temple"

for the name of Yahweh my God
Here "name" represents God's honor. Alternate translation: "in order to honor Yahweh my God"

1 Chronicles 22:8

shed much blood
Here the killing of people is spoken of as shedding their blood, where "blood" represents their lives. Alternate translation: "killed many people"

for my name
Here "name" represents God's honor. Alternate translation: "to honor me"

you have shed ... in my sight
Here "sight" refers to what God has seen. Alternate translation: "I have seen that you have shed much blood on the earth"

1 Chronicles 22:9

Connecting Statement:
David continues telling Solomon what Yahweh said to him.

be a peaceful man
"live at peace with everyone"

give him rest from all his enemies
"cause there to be peace between him and all his enemies"

on every side
This means in every place surrounding Israel.

For his name will be Solomon
The name "Solomon" sounds like the Hebrew word for "peace." This can be made explicit. Alternate translation: "His name will be Solomon, which sounds like the word for peace"

in his days
"while he rules"

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1 Chronicles 22:10

Connecting Statement:
David finishes telling Solomon what Yahweh said to him.

a house for my name
Here "name" refers to honor. Alternate translation: "a temple to honor me"

He will be my son, and I will be his Father
God will treat Solomon as if he were God's own son.

I will establish the throne of his kingdom over Israel forever
Here "throne" refers to the authority to rule as king. Alternate translation: "I will make his descendants rule over Israel forever"

1 Chronicles 22:11

Connecting Statement:
David continues speaking to Solomon.

Now
David uses this word to introduce something important he is about to say.

May you build
Solomon would not personally do the building, but he would direct others to do it. Alternate translation: "May you direct people to build"

1 Chronicles 22:12

Connecting Statement:
David continues speaking to Solomon.

when he places you in charge over Israel
"when he makes you king of Israel"

1 Chronicles 22:13

Connecting Statement:
David continues speaking to Solomon.

Be strong and courageous ... Do not fear or be discouraged
These two sentences mean the same thing, stated in different ways in order to emphasize that Solomon should not be afraid.

1 Chronicles 22:14

Connecting Statement:
David continues speaking to Solomon.

Now, see, with great
The words "Now, see" introduce something important David is about to say. Alternate translation: "Listen! With great"

with great pains I have prepared
"I have worked hard to prepare"

100,000 talents
"one hundred thousand talents"

talents
about 33 kilograms

one million
"1,000,000"

You must add more to all this
"You will need to increase that amount"

1 Chronicles 22:15

Connecting Statement:
David continues speaking to Solomon.

stonecutters, masons
These are both workers who cut stone and prepare it for builders to use in walls and buildings.

carpenters
persons who work with wood

skillful craftsmen without number of every kind
Here "without number" is an exaggeration to emphasize that there were a large number of them. Alternate translation: "a very large number of every kind of skillful craftsmen"

1 Chronicles 22:16

Connecting Statement:
David finishes speaking to Solomon.

may Yahweh be with you
This is an idiom that implies that Yahweh will help Solomon be successful in the project.

1 Chronicles 22:17

General Information:
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1 Chronicles 22:18

Yahweh your God is with you
This is an idiom that implies that Yahweh will help Israel to prosper.

your ... you
Here these pronouns are plural.

has given you peace on every side
"has caused all the nations who live around Israel to live peacefully with you"

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He has given the region's inhabitants into my hand
Here "hand" refers to power to defeat his enemies. Alternate translation: "He has given me power over everyone who lives around us"

The region is subdued before Yahweh and his people
This can be stated in active form. "The other nations no longer attack Yahweh and his people"

1 Chronicles 22:19

Connecting Statement:
David continues speaking to all the leaders of Israel.

Now
This word introduces something important that David is about to say.

seek Yahweh your God
Seeking Yahweh represents either 1) asking God for help or 2) thinking about God and obeying him.

your ... you
Here these pronouns are plural.

with all your heart and your soul
Here "heart" and "soul" refer to the whole person. Alternate translation: "with your whole being"

Get up and build the holy place
It is understood that Solomon will not do the work personally, but he will direct others to do it. Alternate translation: "Get up and direct the workers as they build the holy place"

the house built for Yahweh's name
Here "name" refers to honor. This can be stated in active form. Alternate translation: "the temple you will build to honor Yahweh"

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Chapter 23

1 When David was old and near the end of his life, he made Solomon his son king over Israel. **2** He gathered together all the leaders of Israel, with the priests and Levites. **3** The Levites who were thirty years old and older were counted in a census, and they numbered thirty-eight thousand. **4** "Of these, twenty-four thousand were to oversee the work on the house of Yahweh, and six thousand were officers and judges. **5** Four thousand were gatekeepers, and four thousand were to praise Yahweh with the instruments that I made to give praise," David said. **6** David divided them into groups that corresponded to Levi's sons: Gershon, Kohath, and Merari.

7 From the clans descended from Gershon, there were Ladan and Shimei.

8 There were three of Ladan's sons: Jehiel the leader, Zetham, and Joel.

9 There were three of Shimei's sons: Shelomoth, Haziel, and Haran. These were the leaders of the clans of Ladan.

10 There were four of Shimei's sons: Jahath, Ziza, Jeush, and Beriah.

11 Jahath was the oldest, and Ziza the second, but Jeush and Beriah did not have many sons, so they were considered as one clan with the same duties.

12 There were four of Kohath's sons: Amram, Izhar, Hebron, and Uzziel.

13 These were Amram's sons: Aaron and Moses. Aaron was chosen to set apart the most holy things, that he and his descendants would offer incense before Yahweh, to serve him and to give blessings in his name forever. **14** But as for Moses the man of God, his descendants were counted with the tribe of Levi.

15 Moses' sons were Gershom and Eliezer.

16 Gershom's descendant was Shubael the oldest.

17 Eliezer's descendant was Rehabiah. Eliezer had no other sons, but Rehabiah had many descendants.

18 Izhar's son was Shelomith the leader.

19 Hebron's descendants were Jeriah the oldest, Amariah the second, Jahaziel the third, and Jekameam the fourth.

20 Uzziel's sons were Micah the oldest, and Ishiah the second.

21 Merari's sons were Mahli and Mushi. Mahli's sons were Eleazar and Kish.

22 Eleazar died without having any sons. He had only daughters. So their kinsmen, the sons of Kish, married them.

23 Mushi's three sons were Mahli, Eder, and Jerimoth.

24 These were Levi's descendants corresponding to their clans. They were the leaders, counted and listed by name in the census, of the clans that did the work in the service of the house of Yahweh, from twenty years old and upward. **25** For David said, "Yahweh, the God of Israel, has given rest to his people. He makes his home in Jerusalem forever. **26** The Levites will no longer need to carry the tabernacle and all the equipment used in its service." **27** For by David's last words the Levites were counted, from twenty years old and upward. **28** Their duty was to assist Aaron's descendants in the service of the house of Yahweh. They were to care for the courtyards, the rooms, the ceremonial purification of all the things that belong to Yahweh, and other work in the service of the house of God. **29** They also took care of the bread of the presence, the fine flour for grain offerings, the unleavened wafers, the baked offerings, the offerings mixed with oil, and all the measuring of the amounts and sizes of things. **30** They also stood every morning to thank and praise Yahweh. They also did this in the evening **31** and whenever burnt offerings were offered to Yahweh, on the Sabbath and at the new moon festivals and feast days. A fixed

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number, assigned by decree, always had to be present before Yahweh. **32** They were in charge of the tent of meeting, the holy place, and helped their kinsmen the descendants of Aaron in the service of the house of Yahweh.

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1 Chronicles 23 General Notes

Structure and formatting

The preparation for the construction of the temple continues in this chapter. (See: temple)

Special concepts in this chapter

Organizing the Levites

As priests, the Levites had a significant role in the construction of the temple. David organized the Levites according to their families and explained what each group was to do. (See: priest)

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1 Chronicles 23:1

General Information:

David appoints Solomon as his successor and organizes Levitical priests and staff for temple service.

1 Chronicles 23:2

General Information:

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1 Chronicles 23:3

The Levites who were thirty years old and older were counted

This can be stated in active form. Alternate translation: "Some of David's men counted the Levites who were 30 years old and older"

they numbered thirty-eight thousand

"there were 38,000 of them"

1 Chronicles 23:4

Of these, twenty-four thousand

"Of these Levities, 24,000"

six thousand

"6,000 Levites"

officers and judges

These Levites listened to legal arguments and administered justice according to the law of Moses.

four thousand

"4,000 Levites"

1 Chronicles 23:5

gatekeepers

These Levites guarded the temple entrance so no person who was ceremonially unclean entered.

1 Chronicles 23:6

that corresponded to

"based on" or "according to the descendants of"

Gershon, Kohath, and Merari

These are names of Levi's sons.

1 Chronicles 23:7

General Information:

This is the list of Levites according to their clans.

1 Chronicles 23:8

Connecting Statement:

This continues the list of Levites according to their clans.

1 Chronicles 23:9

Connecting Statement:

This continues the list of Levites according to their clans.

1 Chronicles 23:10

Connecting Statement:

This continues the list of Levites according to their clans.

1 Chronicles 23:11

Connecting Statement:

This continues the list of Levites according to their clans.

the oldest ... the second

The word "son" is understood. Also, "second" is in ordinal form. Alternate translation: "the oldest son ... the second son"

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so they were considered as one clan
This can be stated in active form. Alternate translation: "so David considered them to be one clan"

1 Chronicles 23:12

Connecting Statement:
This continues the list of Levites according to their clans.

There were four of Kohath's sons
"Kohath had 4 sons"

1 Chronicles 23:13

Connecting Statement:
This continues the list of Levites according to their clans.

Aaron was chosen to set apart the most holy things
This can be stated in active form. Alternate translation: "Yahweh chose Aaron to dedicate the most holy things"

to give blessings in his name forever
Here "in his name" refers to the authority to speak as his representative. Alternate translation: "to bless the people as representatives of God forever"

1 Chronicles 23:14

his descendants were counted with the tribe of Levi
The sons of Aaron were the most important Levite clan, but the sons of Moses were also considered to be Levites. This can be stated in active form. Alternate translation: "the people considered Moses's sons to be part of the Levite clan"

1 Chronicles 23:15

Connecting Statement:
This continues the list of Levites according to their clans.

1 Chronicles 23:16

Connecting Statement:
This continues the list of Levites according to their clans.

1 Chronicles 23:17

Connecting Statement:
This continues the list of Levites according to their clans.

1 Chronicles 23:18

Connecting Statement:
This continues the list of Levites according to their clans.

1 Chronicles 23:19

Connecting Statement:
This continues the list of Levites according to their clans.

the oldest ... the second ... the third ... the fourth
The word "son" is understood. Also, these numbers are in ordinal form. Alternate translation: "the oldest son ... the second son ... the third son ... the fourth son"

1 Chronicles 23:20

Connecting Statement:
This continues the list of Levites according to their clans.

the oldest ... the second
The word "son" is understood. Also, "second" is in ordinal form. Alternate translation: "the oldest son ... the second son"

1 Chronicles 23:21

Connecting Statement:
This continues the list of Levites according to their clans.

1 Chronicles 23:22

Connecting Statement:
This continues the list of Levites according to their clans.

1 Chronicles 23:23

Connecting Statement:
This ends the list of Levites according to their clans.

1 Chronicles 23:24

These were Levi's descendants corresponding to their clans. They were the leaders, counted and listed by name in the census, of the clans
This can be stated in active form. Alternate translation: "These were the names of Levi's descendants and their families, whom David's men counted and listed. They were the leaders of the clans"

from twenty years old and upward
"from 20 years old and older"

1 Chronicles 23:25

has given rest
Here "rest" refers to peace with surrounding nations. See how you translated a similar phrase in 1 Chronicles 22:9.

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He makes his home in Jerusalem forever
Possible meanings are 1) Yahweh will be present in Jerusalem forever or 2) Yahweh's temple will be present in Jerusalem forever.

1 Chronicles 23:26

all the equipment used in its service
This can be stated in active form. Alternate translation: "all the equipment they used in its service"

1 Chronicles 23:27

For by David's last words the Levites were counted
This can be stated in active form. Alternate translation: "For David's last command was for his men to count the Levites"

from twenty years old and upward
"who were 20 years old and older." See how you translated this phrase in [1 Chronicles 23:24]

1 Chronicles 23:28

General Information:
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1 Chronicles 23:29

bread of the presence
See the Translation Word page about "bread" for the specific definition of "bread of the presence." See how you translated this in 1 Chronicles 9:32.

flour
grain that is ground into a powder

1 Chronicles 23:30

They also stood
"The Levites also stood at the temple"

1 Chronicles 23:31

whenever burnt offerings were offered to Yahweh
This can be stated in active form. Alternate translation: "whenever the priests offered burnt offerings to Yahweh"

new moon festivals
These holidays marked the beginning of each new month.

A fixed number, assigned by decree, always had to be present before Yahweh
"A specific number of the Levites were always assigned to be present at the temple to make offerings to Yahweh"

1 Chronicles 23:32

They were in charge of
"The Levites were responsible for"

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Chapter 24

1 The work groups based on Aaron's descendants were these: Nadab, Abihu, Eleazar and Ithamar. **2** Nadab and Abihu died before their father died. They had no children, so Eleazar and Ithamar served as priests. **3** David, together with Zadok, a descendant of Eleazar, and Ahimelek, a descendant of Ithamar, divided them into groups for their labor as priests. **4** There were more leading men among Eleazar's descendants than among Ithamar's descendants, so they divided Eleazar's descendants into sixteen groups. They did this by heads of clans and by Ithamar's descendants. These divisions were eight in number, corresponding to their clans. **5** They divided them impartially by lot, for there were holy officials and officials of God, from both Eleazar's descendants and Ithamar's descendants. **6** Shemaiah son of Nethanel the scribe, a Levite, wrote down their names in the presence of the king, the officials, Zadok the priest, Ahimelek son of Abiathar, and the leaders of the priestly and Levite families. One clan was drawn by lot from Eleazar's descendants, and then the next would be drawn from Ithamar's descendants.

7 The first lot went to Jehoiarib, the second to Jedaiah,

8 the third to Harim, the fourth to Seorim,

9 the fifth to Malkijah, the sixth to Mijamin,

10 the seventh to Hakkoz, the eighth to Abijah,

11 the ninth to Jeshua, the tenth to Shekaniah,

12 the eleventh to Eliashib, the twelfth to Jakim,

13 the thirteenth to Huppah, the fourteenth to Jeshebeab,

14 the fifteenth to Bilgah, the sixteenth to Immer,

15 the seventeenth to Hezir, the eighteenth to Happizzez,

16 the nineteenth to Pethahiah, the twentieth to Jehezkel,

17 the twenty-first to Jakin, the twenty-second to Gamul,

18 the twenty-third to Delaiah, and the twenty-fourth to Maaziah.

19 This was the order of their service, when they came into the house of Yahweh, following the ordinance given to them by Aaron their ancestor, as Yahweh, the God of Israel, had commanded him.

20 These were the rest of the descendants of Levi: Of the sons of Amram, Shubael; of the sons of Shubael, Jehdeiah.

21 As for Rehabiah, the sons of Rehabiah: Ishiah the leader.

22 From the Izharites: Shelomoth; from the sons of Shelomoth: Jahath.

23 The sons of Hebron: Jeriah the leader, Amariah the second, Jahaziel the third, and Jekameam the fourth.

24 The son of Uzziel: Micah; from the sons of Micah: Shamir.

25 The brother of Micah: Ishiah. From the sons of Ishiah: Zechariah.

26 The sons of Merari: Mahli and Mushi; from the son of Jaaziah: Beno.

27 The sons of Merari from Jaaziah: Beno, Shoham, Zakkur, and Ibri.

28 From Mahli: Eleazar, who had no sons.

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29 From Kish: The son of Kish: Jerahmeel.

30 The sons of Mushi: Mahli, Eder, and Jerimoth. These were the Levites, listed by their clans. **31** These men who were the head of each clan and each of their younger brothers, cast lots in the presence of King David, and Zadok and Ahimelek, along with the leaders of the families of the priests and Levites. They cast lots just as Aaron's descendants had done.

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1 Chronicles 24 General Notes

Structure and formatting

The preparation for the temple continues in this chapter. (See: temple)

Special concepts in this chapter

Arranging the priests

David arranged for the order in which priests would be on duty. (See: priest)

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1 Chronicles 24:1

General Information:

This chapter describes how the Levites in the previous chapter were divided into work groups with different assignments.

Nadab, Abihu, Eleazar and Ithamar

Translate the names of these men as in 1 Chronicles 6:3.

1 Chronicles 24:2

General Information:

This page has intentionally been left blank.

1 Chronicles 24:3

Ahimelek

This is the name of a man.

divided them into groups

"divided the descendants of Eleazar and Ithamar into groups"

1 Chronicles 24:4

they divided

"David, Zadok, and Ahimelech divided"

sixteen groups

"16 groups"

heads of clans

Here "heads" is a metaphor for the more important people—the leaders of the clans. Alternate translation: "leaders of the clans"

These divisions were eight in number, corresponding to their clans

"There were 8 divisions based on the clans of Ithamar's descendants"

1 Chronicles 24:5

They divided them impartially by lot

"They divided them by lot so that the divisions would be fair"

1 Chronicles 24:6

Shemaiah

This is the name of a man.

Nethanel

See how you translated this man's name in 1 Chronicles 15:24.

Ahimelek

See how you translated this man's name in 1 Chronicles 18:16.

One clan was drawn by lot from Eleazar's descendants, and then the next would be drawn from Ithamar's descendants

This can be stated in active form. Alternate translation: "They chose one by lot from Eleazar's descendants, then they would choose by lot one from Ithamar's descendants"

1 Chronicles 24:7

General Information:

This begins a list of 24 lots that were cast to decide how the descendants of Eleazar and Ithamar would be divided into groups for their work as priests. This list ends in 1 Chronicles 24:18.

The first lot ... the second

"Lot number 1 ... lot number 2." This shows the order in which the families were chosen by lots. If this is unnatural in your language you may use "The initial" for "The first" and "the next" for all of the following ones.

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Jehoiarib ... Jedaiah
See how you translated the names of these men in [1 Chronicles 9:10]

the second
This refers to the second lot. The word "lot" may be supplied here. Alternate translation: "the second lot" or "lot number 2"

1 Chronicles 24:8

Connecting Statement:
This continues the list begun in 1 Chronicles 24:7 of 24 lots that were cast to decide how the descendants of Eleazar and Ithamar would be divided into groups for their work as priests.

the third ... the fourth
This refers to the third and fourth lots. The word "lot" may be supplied here. Alternate translation: "the third lot ... the fourth lot" or "lot number 3 ... lot number 4"

Harim ... Seorim
These are names of men.

1 Chronicles 24:9

Connecting Statement:
This continues the list begun in 1 Chronicles 24:7 of 24 lots that were cast to decide how the descendants of Eleazar and Ithamar would be divided into groups for their work as priests.

the fifth ... the sixth
This refers to the fifth and sixth lots. The word "lot" may be supplied here. Alternate translation: "the fifth lot ... the sixth lot" or "lot number 5 ... lot number 6"

Malkijah ... Mijamin
These are names of men.

1 Chronicles 24:10

Connecting Statement:
This continues the list begun in 1 Chronicles 24:7 of 24 lots that were cast to decide how the descendants of Eleazar and Ithamar would be divided into groups for their work as priests.

the seventh ... the eighth
This refers to the seventh and eighth lots. The word "lot" may be supplied here. Alternate translation: "the seventh lot ... the eighth lot" or "lot number 7 ... lot number 8"

Hakkoz ... Abijah
These are names of men.

1 Chronicles 24:11

Connecting Statement:
This continues the list begun in 1 Chronicles 24:7 of 24 lots that were cast to decide how the descendants of Eleazar and Ithamar would be divided into groups for their work as priests.

the ninth ... the tenth
This refers to the ninth and tenth lots. The word "lot" may be supplied here. Alternate translation: "the ninth lot ... the tenth lot" or "lot number 9 ... lot number 10"

Jeshua ... Shekaniah
These are names of men.

1 Chronicles 24:12

Connecting Statement:
This continues the list begun in 1 Chronicles 24:7 of 24 lots that were cast to decide how the descendants of Eleazar and Ithamar would be divided into groups for their work as priests.

the eleventh ... the twelfth
This refers to the eleventh and twelfth lots. The word "lot" may be supplied here. Alternate translation: "the eleventh lot ... the twelfth lot" or "lot number 11 ... lot number 12"

Eliashib ... Jakim
These are names of men.

1 Chronicles 24:13

Connecting Statement:
This continues the list begun in 1 Chronicles 24:7 of 24 lots that were cast to decide how the descendants of Eleazar and Ithamar would be divided into groups for their work as priests.

the thirteenth ... the fourteenth
This refers to the thirteenth and fourteenth lots. The word "lot" may be supplied here. Alternate translation: "the thirteenth lot ... the fourteenth lot" or "lot number 13 ... lot number 14"

Huppah ... Jeshebeab
These are names of men.

1 Chronicles 24:14

Connecting Statement:
This continues the list begun in 1 Chronicles 24:7 of 24 lots that were cast to decide how the descendants of Eleazar and Ithamar would be divided into groups for their work as priests.

the fifteenth ... the sixteenth
This refers to the fifteenth and sixteenth lots. The word "lot" may be supplied here. Alternate

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translation: "the fifteenth lot ... the sixteenth lot" or "lot number 15 ... lot number 16"

Bilgah ... Immer
These are names of men.

1 Chronicles 24:15

Connecting Statement:
This continues the list begun in 1 Chronicles 24:7 of 24 lots that were cast to decide how the descendants of Eleazar and Ithamar would be divided into groups for their work as priests.

the seventeenth ... the eighteenth
This refers to the seventeenth and eighteenth lots. The word "lot" may be supplied here. Alternate translation: "the seventeenth lot ... the eighteenth lot" or "lot number 17 ... lot number 18"

Hezir ... Happizzez
These are names of men.

1 Chronicles 24:16

Connecting Statement:
This continues the list begun in 1 Chronicles 24:7 of 24 lots that were cast to decide how the descendants of Eleazar and Ithamar would be divided into groups for their work as priests.

the nineteenth ... the twentieth
This refers to the nineteenth and twentieth lots. The word "lot" may be supplied here. Alternate translation: "the nineteenth lot ... the twentieth lot" or "lot number 19 ... lot number 20"

Pethahiah ... Jehezkel
These are names of men.

1 Chronicles 24:17

Connecting Statement:
This continues the list begun in 1 Chronicles 24:7 of 24 lots that were cast to decide how the descendants of Eleazar and Ithamar would be divided into groups for their work as priests.

the twenty-first ... the twenty-second
This refers to the twenty-first and twenty-second lots. The word "lot" may be supplied here. Alternate translation: "the twenty-first lot ... the twenty-second lot" or "lot number 21 ... lot number 22"

Jakin ... Gamul
These are names of men.

1 Chronicles 24:18

Connecting Statement:
This ends the list begun in 1 Chronicles 24:7 of 24 lots that were cast to decide how the descendants of Eleazar and Ithamar would be divided into groups for their work as priests.

the twenty-third ... the twenty-fourth
This refers to the twenty-third and twenty-fourth lots. The word "lot" may be supplied here. Alternate translation: "the twenty-third lot ... the twenty-fourth lot" or "lot number 23 ... lot number 24"

Delaiah ... Maaziah
These are names of men.

1 Chronicles 24:19

following the ordinance given to them by Aaron their ancestor
This can be stated in active form. Alternate translation: "following the rules that Aaron their ancestor gave them"

1 Chronicles 24:20

General Information:
This begins the list of names of the other sons of Levi. This list will end in [1 Chronicles 24:30]

Amram
See how you translated this man's name in 1 Chronicles 6:3.

Shubael
See how you translated this man's name in 1 Chronicles 23:16.

1 Chronicles 24:21

General Information:
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1 Chronicles 24:22

General Information:
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1 Chronicles 24:23

Hebron ... Jeriah ... Amariah ... Jahaziel ... Jekameam
Translate the names of these men as in 1 Chronicles 23:19.

the second ... the third ... the fourth
"the second son ... the third son ... the fourth son"

1 Chronicles 24:24

Uzziel ... Micah
Translate the names of these men as in 1 Chronicles 23:20.

Shamir
This is the name of a man.

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1 Chronicles 24:25

Ishiah
Translate the name of this man as in 1 Chronicles 23:20.

Zechariah
This is the name of a man.

1 Chronicles 24:26

Merari ... Mahli ... Mushi
Translate the names of these men as in 1 Chronicles 23:21.

Jaaziah
This is the name of a man.

from the son of Jaaziah: Beno
It seems Jaaziah is another son of Merari. And, Beno is the son of Jaaziah. Beno is mentioned in both verses 26 and 27 because he is a leader in his family. However, some Bibles translate "Beno" as "his son" rather than as a proper name. Those Bibles read like this: "and from his sons, Jaaziah, his son."

1 Chronicles 24:27

Jaaziah ... Shoham ... Zakkur ... Ibri
These are the names of men.

from Jaaziah: Beno, Shoham
It seems Jaaziah is another son of Merari. And, Beno is the son of Jaaziah. Beno is mentioned in both verses 26 and 27 because he is a leader in his family. However, some Bibles translate "Beno" as "his son" rather than as a proper name. Those Bibles read like this: "from Jaaziah, his son: Shoham."

1 Chronicles 24:28

Mahli ... Eleazar
Translate the names of these men as in 1 Chronicles 23:21.

1 Chronicles 24:29

From Kish: The son of Kish
This is written in the text as a title, but could be stated in a more complete form. Alternate translation: "These are the sons who were descended from Kish"

Kish
Translate the name of this man as in 1 Chronicles 23:21.

Jerahmeel
This is the name of a man.

1 Chronicles 24:30

Mushi
Translate the name of this man as in 1 Chronicles 23:21.

Mahli ... Eder ... Jerimoth
These are names of men.

1 Chronicles 24:31

Ahimelek
Translate the name of this man as in 1 Chronicles 18:16.

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Chapter 25

1 David and the leaders of the army selected some of the sons of Asaph, Heman, and Jeduthun to prophesy with lutes and harps, and with cymbals. Here is the list of the men who performed this service:

2 From the sons of Asaph: Zakkur, Joseph, Nethaniah, and Asharelah, [1] the sons of Asaph, under the direction of Asaph, who prophesied under the king's supervision.

3 From the sons of Jeduthun: Gedaliah, Zeri, [2] Jeshaiah, Shimei, Hashabiah, and Mattithiah, six in all, under the direction of their father Jeduthun, who prophesied, playing the harp for giving thanks and praising Yahweh.

4 From the sons of Heman: Bukkiah, Mattaniah, Uzziel, [3] Shubael, and Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, Romamti-Ezer, Joshbekashah, Mallothi, Hothir, and Mahazioth. **5** All these were the sons of Heman the king's prophet. God gave Heman fourteen sons and three daughters to lift up his horn.

6 All these were under the direction of their fathers. They were musicians in the house of Yahweh with cymbals, lutes and lyres, as they served in the house of God. Asaph, Jeduthun, and Heman were under the king's supervision. **7** They and their brothers who were skilled and trained to make music to Yahweh numbered 288. **8** They cast lots for their duties, all alike, the same for the young as well as the old, the teacher as well as the student.

9 Now regarding Asaph's sons: The first lot fell to Joseph's family; the second fell to Gedaliah's family, twelve persons in number; **10** the third fell to Zakkur, his sons and his relatives, twelve persons in number; **11** the fourth fell to Izri, [4] his sons and his relatives, twelve persons in number; **12** the fifth fell to Nethaniah, his sons and his relatives, twelve persons in number; **13** the sixth fell to Bukkiah, his sons and his relatives, twelve persons in number; **14** the seventh fell to Jesarelah, [5] his sons and his relatives, twelve persons in number; **15** the eighth fell to Jeshaiah, his sons and his relatives, twelve persons in number; **16** the ninth fell to Mattaniah, his sons and his relatives, twelve persons in number; **17** the tenth fell to Shimei, his sons and his relatives, twelve persons in number; **18** the eleventh fell to Azarel, [6] his sons and his relatives, twelve persons in number; **19** the twelfth fell to Hashabiah, his sons and his relatives, twelve persons in number; **20** the thirteenth fell to Shubael, his sons and his relatives, twelve persons in number; **21** the fourteenth fell to Mattithiah, his sons and his relatives, twelve persons in number; **22** the fifteenth fell to Jerimoth, his sons and his relatives, twelve persons in number; **23** the sixteenth fell to Hananiah, his sons and his relatives, twelve persons in number; **24** the seventeenth fell to Joshbekashah, his sons and his relatives, twelve persons in number; **25** the eighteenth fell to Hanani, his sons and his relatives, twelve persons in number; **26** the nineteenth fell to Mallothi, his sons and his relatives, twelve persons in number; **27** the twentieth fell to Eliathah, his sons and his relatives, twelve persons in number; **28** the twenty-first fell to Hothir, his sons and his relatives, twelve persons in number; **29** the twenty-second fell to Giddalti, his sons and his relatives, twelve persons in number; **30** the twenty-third fell to Mahazioth, his sons and his relatives, twelve persons in number; **31** the twenty-fourth fell to Romamti-Ezer, his sons and his relatives, twelve persons in number.

Footnotes

25:2 [1] This is the same person referred to in 1 Chronicles 25:14 as Jesarelah.
25:3 [2] This is a variant of the name
25:4 [3] Uzziel is the same person referred to in 1 Chronicles 25:18 as Azarel.
25:11 [4] This is a variant of
25:14 [5] This is the same person referred to in 1 Chronicles 25:2 as Asharelah.
25:18 [6] This is the same person referred to in 1 Chronicles 25:4 as Uzziel.

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1 Chronicles 25 General Notes

Structure and formatting

The preparation for the temple continues in this chapter. (See: temple)

Special concepts in this chapter

Music
The 24 groups who were chosen to play music in the temple cast lots to see in what order they would serve.

---

1 Chronicles 25:1

this service
"the work done at the tabernacle"

cymbals
This refers to two thin, round metal plates that are hit together to make a loud sound. See how you translated this in [1 Chronicles 13:8]

Heman ... Jeduthun
Translate the names of these men the same as you did in [1 Chronicles 16:41]

1 Chronicles 25:2

General Information:
This begins a list of leaders of the tabernacle service.

Zakkur ... Joseph ... Nethaniah ... Asharelah
These are names of men.

the sons of Asaph, under the direction of Asaph, who prophesied under the king's supervision
"these were the sons of Asaph, whom he supervised. Asaph prophesied under the king's supervision"

under the direction of
"under the supervision of"

1 Chronicles 25:3

Connecting Statement:
This continues the list of leaders of the tabernacle service that was started in 1 Chronicles 25:2.

Gedaliah ... Zeri ... Jeshaiah ... Shimei ... Hashabiah ... Mattithiah
These are names of men.

1 Chronicles 25:4

Connecting Statement:
This continues the list of leaders of the tabernacle service that was started in 1 Chronicles 25:2.

Heman
See how you translated this man's name in [1 Chronicles 16:41]

Bukkiah ... Mattaniah ... Uzziel ... Shubael ... Jerimoth ... Hananiah ... Hanani ... Eliathah ... Giddalti ... Romamti-Ezer ... Joshbekashah ... Mallothi ... Hothir ... Mahazioth
These are all names of men.

1 Chronicles 25:5

fourteen sons and three daughters
"14 sons and 3 daughters"

to lift up his horn
An animal horn is a symbol of strength or authority. To lift up someone's horn is a metaphor for honoring him. Alternate translation: "to honor Heman"

1 Chronicles 25:6

were under the direction of their fathers
"were supervised by their fathers"

cymbals
This refers to two thin, round metal plates that are hit together to make a loud sound. See how you translated this in [1 Chronicles 13:8]

Jeduthun ... Heman
Translate the names of these men the same as you did in [1 Chronicles 16:41]

1 Chronicles 25:7

numbered 288
"were two hundred and eighty-eight men"

1 Chronicles 25:8

all alike, the same for the young as well as the old, the teacher as well as the student
This refers to all of the men by describing the extremes. Alternate translation: "all of them, including the young men and the old men, the teachers and the students"

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1 Chronicles 25:9

General Information:
This begins the list of 24 lots that were cast to choose the order in which families would serve. This list ends in 1 Chronicles 25:31.

The first lot ... the second
"Lot number 1 ... lot number 2." This shows the order in which the families were chosen by lots. If this is unnatural in your language you may use "The initial" for "The first" and "the next" for all of the following ones.

The first lot fell to Joseph's family
For all of the other people in the list, the text specifies that there were "twelve persons in number." Since this was likely true for Joseph's family also, you may want to state it clearly. Alternate translation: "The first lot fell to Joseph's family, twelve persons in number"

the second
This refers to the second lot. The word "lot" may be supplied here. Alternate translation: "the second lot" or "lot number 2"

Gedaliah
See how you translated this man's name in [1 Chronicles 25:3]

twelve persons in number
"12 people"

1 Chronicles 25:10

Connecting Statement:
This continues the list begun in 1 Chronicles 25:9 of 24 lots that were cast to choose the order in which families would serve.

the third
This refers to the third lot. The word "lot" may be supplied here. Alternate translation: "the third lot" or "lot number 3"

Zakkur
See how you translated the name of this man in [1 Chronicles 25:2]

twelve persons in number
"12 people"

1 Chronicles 25:11

Connecting Statement:
This continues the list begun in 1 Chronicles 25:9 of 24 lots that were cast to choose the order in which families would serve.

the fourth
This refers to the fourth lot. The word "lot" may be supplied here. Alternate translation: "the fourth lot" or "lot number 4"

Izri
This name of this man is spelled Zeri in [1 Chronicles 25:3]

twelve persons in number
"12 people"

1 Chronicles 25:12

Connecting Statement:
This continues the list begun in 1 Chronicles 25:9 of 24 lots that were cast to choose the order in which families would serve.

the fifth
This refers to the fifth lot. The word "lot" may be supplied here. Alternate translation: "the fifth lot" or "lot number 5"

Nethaniah
See how you translated the name of this man in [1 Chronicles 25:2]

twelve persons in number
"12 people"

1 Chronicles 25:13

Connecting Statement:
This continues the list begun in 1 Chronicles 25:9 of 24 lots that were cast to choose the order in which families would serve.

the sixth
This refers to the sixth lot. The word "lot" may be supplied here. Alternate translation: "the sixth lot" or "lot number 6"

Bukkiah
See how you translated the name of this man in [1 Chronicles 25:4]

twelve persons in number
"12 people"

1 Chronicles 25:14

Connecting Statement:
This continues the list begun in 1 Chronicles 25:9 of 24 lots that were cast to choose the order in which families would serve.

the seventh
This refers to the seventh lot. The word "lot" may be supplied here. Alternate translation: "the seventh lot" or "lot number 7"

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Jesarelah
This is the name of a man.

twelve persons in number
"12 people"

1 Chronicles 25:15

Connecting Statement:
This continues the list begun in 1 Chronicles 25:9 of 24 lots that were cast to choose the order in which families would serve.

the eighth
This refers to the eighth lot. The word "lot" may be supplied here. Alternate translation: "the eighth lot" or "lot number 8"

Jeshaiah
See how you translated this man's name in [1 Chronicles 25:3]

twelve persons in number
"12 people"

1 Chronicles 25:16

Connecting Statement:
This continues the list begun in 1 Chronicles 25:9 of 24 lots that were cast to choose the order in which families would serve.

the ninth
This refers to the ninth lot. The word "lot" may be supplied here. Alternate translation: "the ninth lot" or "lot number 9"

Mattaniah
See how you translated the name of this man in [1 Chronicles 25:4]

twelve persons in number
"12 people"

1 Chronicles 25:17

Connecting Statement:
This continues the list begun in 1 Chronicles 25:9 of 24 lots that were cast to choose the order in which families would serve.

the tenth
This refers to the tenth lot. The word "lot" may be supplied here. Alternate translation: "the tenth lot" or "lot number 10"

Shimei
See how you translated the name of this man in [1 Chronicles 25:3]

twelve persons in number
"12 people"

1 Chronicles 25:18

Connecting Statement:
This continues the list begun in 1 Chronicles 25:9 of 24 lots that were cast to choose the order in which families would serve.

the eleventh
This refers to the eleventh lot. The word "lot" may be supplied here. Alternate translation: "the eleventh lot" or "lot number 11"

Azarel
This is the name of a man.

twelve persons in number
"12 people"

1 Chronicles 25:19

Connecting Statement:
This continues the list begun in 1 Chronicles 25:9 of 24 lots that were cast to choose the order in which families would serve.

the twelfth
This refers to the twelfth lot. The word "lot" may be supplied here. Alternate translation: "the twelfth lot" or "lot number 12"

Hashabiah
See how you translated the name of this man in [1 Chronicles 25:3]

twelve persons in number
"12 people"

1 Chronicles 25:20

Connecting Statement:
This continues the list begun in 1 Chronicles 25:9 of 24 lots that were cast to choose the order in which families would serve.

the thirteenth
This refers to the thirteenth lot. The word "lot" may be supplied here. Alternate translation: "the thirteenth lot" or "lot number 13"

Shubael
See how you translated this man's name in [1 Chronicles 25:4]

twelve persons in number
"12 people"

1 Chronicles 25:21

Connecting Statement:
This continues the list begun in 1 Chronicles 25:9 of 24 lots that were cast to choose the order in which families would serve.

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the fourteenth
This refers to the fourteenth lot. The word "lot" may be supplied here. Alternate translation: "the fourteenth lot" or "lot number 14"

Mattithiah
See how you translated this man's name in [1 Chronicles 25:3]

twelve persons in number
"12 people"

1 Chronicles 25:22

Connecting Statement:
This continues the list begun in 1 Chronicles 25:9 of 24 lots that were cast to choose the order in which families would serve.

the fifteenth
This refers to the fifteenth lot. The word "lot" may be supplied here. Alternate translation: "the fifteenth lot" or "lot number 15"

Jerimoth
See how you translated the name of this man in [1 Chronicles 25:4]

twelve persons in number
"12 people"

1 Chronicles 25:23

Connecting Statement:
This continues the list begun in 1 Chronicles 25:9 of 24 lots that were cast to choose the order in which families would serve.

the sixteenth
This refers to the sixteenth lot. The word "lot" may be supplied here. Alternate translation: "the sixteenth lot" or "lot number 16"

Hananiah
See how you translated the name of this man in [1 Chronicles 25:4]

twelve persons in number
"12 people"

1 Chronicles 25:24

Connecting Statement:
This continues the list begun in 1 Chronicles 25:9 of 24 lots that were cast to choose the order in which families would serve.

the seventeenth
This refers to the seventeenth lot. The word "lot" may be supplied here. Alternate translation: "the seventeenth lot" or "lot number 17"

Joshbekashah
See how you translated the name of this man in [1 Chronicles 25:4]

twelve persons in number
"12 people"

1 Chronicles 25:25

Connecting Statement:
This continues the list begun in 1 Chronicles 25:9 of 24 lots that were cast to choose the order in which families would serve.

the eighteenth
This refers to the eighteenth lot. The word "lot" may be supplied here. Alternate translation: "the eighteenth lot" or "lot number 18"

Hanani
Translate the name of this man as you did in 1 Chronicles 25:4.

twelve persons in number
"12 people"

1 Chronicles 25:26

Connecting Statement:
This continues the list begun in 1 Chronicles 25:9 of 24 lots that were cast to choose the order in which families would serve.

the nineteenth
This refers to the nineteenth lot. The word "lot" may be supplied here. Alternate translation: "the nineteenth lot" or "lot number 19"

Mallothi
Translate the name of this man as you did in 1 Chronicles 25:4.

twelve persons in number
"12 people"

1 Chronicles 25:27

Connecting Statement:
This continues the list begun in 1 Chronicles 25:9 of 24 lots that were cast to choose the order in which families would serve.

the twentieth
This refers to the twentieth lot. The word "lot" may be supplied here. Alternate translation: "the twentieth lot" or "lot number 20"

Eliathah
Translate the name of this man as you did in 1 Chronicles 25:4.

twelve persons in number
"12 people"

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1 Chronicles 25:28

Connecting Statement:
This continues the list begun in 1 Chronicles 25:9 of 24 lots that were cast to choose the order in which families would serve.

the twenty-first
This refers to the twenty-first lot. The word "lot" may be supplied here. Alternate translation: "the twenty-first lot" or "lot number 21"

Hothir
Translate the name of this man as you did in 1 Chronicles 25:4.

twelve persons in number
"12 people"

1 Chronicles 25:29

Connecting Statement:
This continues the list begun in 1 Chronicles 25:9 of 24 lots that were cast to choose the order in which families would serve.

the twenty-second
This refers to the twenty-second lot. The word "lot" may be supplied here. Alternate translation: "the twenty-second lot" or "lot number 2"

Giddalti
Translate the name of this man the same as you did in [1 Chronicles 25:4]

twelve persons in number
"12 people"

1 Chronicles 25:30

Connecting Statement:
This continues the list begun in 1 Chronicles 25:9 of 24 lots that were cast to choose the order in which families would serve.

the twenty-third
This refers to the twenty-third lot. The word "lot" may be supplied here. Alternate translation: "the twenty-third lot" or "lot number 23"

Mahazioth
Translate the name of this man the same as you did in [1 Chronicles 25:4]

twelve persons in number
"12 people"

1 Chronicles 25:31

Connecting Statement:
This ends the list begun in 1 Chronicles 25:9 of 24 lots that were cast to choose the order in which families would serve.

the twenty-fourth
This refers to the twenty-fourth lot. The word "lot" may be supplied here. Alternate translation: "the twenty-fourth lot" or "lot number 24"

Romamti-Ezer
Translate the name of this man the same as you did in [1 Chronicles 25:4]

twelve persons in number
"12 people"

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Chapter 26

1 Here were the divisions of the gatekeepers: From the Korahites, Meshelemiah son of Kore, a descendant of Asaph [1] .

2 Meshelemiah [2] had sons: Zechariah the firstborn, Jediael the second, Zebadiah the third, Jathniel the fourth,

3 Elam the fifth, Jehohanan the sixth, Eliehoenai the seventh.

4 Obed-Edom had sons: Shemaiah the firstborn, Jehozabad the second, Joah the third, and Sakar the fourth, and Nethanel the fifth,

5 Ammiel the sixth, Issachar the seventh, Peullethai the eighth, for God had blessed Obed-Edom.

6 To Shemaiah his son were born sons who ruled over their clans; they were men of great ability. **7** The sons of Shemaiah were Othni, Rephael, Obed, and Elzabad. His relatives Elihu and Semakiah were also men with many abilities. **8** All these were descendants of Obed-Edom. They and their sons and relatives were men capable of doing their duties in the tabernacle service. There were sixty-two of them related to Obed-Edom.

9 Meshelemiah had sons and relatives, capable men, eighteen in all.

10 Hosah, a descendant of Merari, had sons: Shimri the leader (although he was not the firstborn, his father made him leader), **11** Hilkiah the second, Tabaliah the third, Zechariah the fourth. All of Hosah's sons and kinsmen were thirteen in number.

12 These divisions of the gatekeepers, corresponding to their leaders, had responsibilities, like their relatives, to serve in the house of Yahweh. **13** They threw lots, both young and old, corresponding to their clans, for every gate. **14** When the lot was cast for the east gate, it fell to Shelemiah [3] . They then cast lots for Zechariah his son, a prudent advisor, and his lot came out for the north gate. **15** To Obed-Edom was assigned the south gate, and his sons were assigned the storehouses. **16** Shuppim and Hosah were assigned the west gate along with the gate of Shalleketh, on the upper road. The guards were very close to each other. **17** On the east were six Levites, on the north four a day, on the south four a day, and at the storehouses two pairs. **18** At the pillar to the west there were four stationed at the road and two at the pillar [4]**19** These were the divisions of the gatekeepers who were the descendants of Korah and Merari.

20 Among the Levites, Ahijah was in charge of the treasuries of the house of God, and of the treasuries of the things that belong to Yahweh. **21** The descendants of Ladan, who were descendants of the Gershonites through Ladan, who were heads of families belonging to Ladan the Gershonite, were Jehieli **22** and the sons of Jehieli: Zetham and Joel his brother. They were in charge of the treasuries of the house of Yahweh. **23** From the clans of Amram, the clans of Izhar, the clans of Hebron, and the clans of Uzziel:

24 Shubael, a descendant of Gershom son of Moses, was supervisor over the treasuries. **25** His relatives from the clan of Eliezer were his son Rehabiah, Rehabiah's son Jeshaiah, Jeshaiah's son Joram, Joram's son Zikri, and Zikri's son Shelomith. **26** Shelomith and his relatives were over all the treasuries holding the dedicated things that David the king, the family leaders, commanders over thousands and hundreds, and the army commanders had dedicated. **27** They set apart the plunder won in battles for the upkeep of the house of Yahweh. **28** They were also in charge of everything that was set apart to Yahweh by Samuel the prophet, Saul son of Kish, Abner son of Ner, and Joab son of Zeruiah. Everything that was set apart to Yahweh was under the guard of Shelomith and his relatives.

29 Of Izhar's descendants, Kenaniah and his sons were in charge of the civil affairs of Israel. They were officers and judges.

30 Of Hebron's descendants, Hashabiah and his brothers, 1,700 capable men, were in charge of Yahweh's work and the king's work. They were on the west side of the Jordan. **31** As for the Hebronites, Jeriah was the head of the clans, according to the genealogical records. In the fortieth year of the reign of David they examined the records and found among them men of great ability in Jazer of Gilead. **32** Jeriah had 2,700

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relatives, who were capable family leaders. David made them overseers over the tribes of Reuben and Gad, and the half tribe of Manasseh, for every matter pertaining to God, and for the king's affairs.

Footnotes

26:1 [1]Asaph is the same person referred to as
26:2 [2]Meshelemiah is the same person referred to as
26:14 [3]Shelemiah is the same person referred to as
26:18 [4]The Hebrew word translated here as

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1 Chronicles 26 General Notes

Structure and formatting

The preparation for the temple continues in this chapter. (See: temple)

Special concepts in this chapter

Casting lots
The gatekeepers cast lots to see which gate they would guard. Those who took care of the storage also cast lots.

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1 Chronicles 26:1

General Information:
This begins the list of the gatekeepers.

divisions
groups

Korahites
See how you translated the name of this people group in [1 Chronicles 19:19]

Meshelemiah
See how you translated the name of this man in [1 Chronicles 9:21]

Kore
See how you translated the name of this man in [1 Chronicles 9:19]

Asaph
This is an alternative spelling to "Ebiasaph" in [1 Chronicles 9:19]

1 Chronicles 26:2

Connecting Statement:
This continues the list of gatekeepers that started in 1 Chronicles 26:1.

Meshelemiah ... Zechariah
See how you translated the names of these men in [1 Chronicles 9:21]

Jediael ... Zebadiah ... Jathniel
These are names of men.

the second ... the third ... the fourth
This shows the order in which the sons were born. If it is more natural in your language, you may say "the next" for each son. The word "son" may be supplied here. Alternate translation: "the second son ... the third son ... the fourth son"

1 Chronicles 26:3

Connecting Statement:
This continues the list of gatekeepers that started in 1 Chronicles 26:1.

Elam ... Jehohanan ... Eliehoenai
These are names of men.

the fifth ... the sixth ... the seventh
This shows the order in which the sons were born. If it is more natural in your language, you may say "the next" for each son. The word "son" may be supplied here. Alternate translation: "the fifth son ... the sixth son ... the seventh son"

1 Chronicles 26:4

Connecting Statement:
This continues the list of gatekeepers that started in 1 Chronicles 26:1.

Obed-Edom
See how you translated this man's name in [1 Chronicles 16:38]

Shemaiah ... Jehozabad ... Joah ... Sakar ... Nethanel
These are names of men.

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the second ... the third ... the fourth ... the fifth
This shows the order in which the sons were born. If it is more natural in your language, you may say "the next" for each son. The word "son" may be supplied here. Alternate translation: "the second son ... the third son ... the fourth son ... the fifth son"

1 Chronicles 26:5

Connecting Statement:
This continues the list of gatekeepers that started in 1 Chronicles 26:1.

Ammiel ... Issachar ... Peullethai
These are names of men.

the sixth ... the seventh ... the eighth
This shows the order in which the sons were born. If it is more natural in your language, you may say "the next" for each son. The word "son" may be supplied here. Alternate translation: "the sixth son ... the seventh son ... the eighth son"

1 Chronicles 26:6

General Information:
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1 Chronicles 26:7

Connecting Statement:
This continues the list of gatekeepers that started in 1 Chronicles 26:1.

Shemaiah
Translate this name of this man the same as you did in [1 Chronicles 26:4]

Othni ... Rephael ... Obed ... Elzabad ... Elihu ... Semakiah
These are the names of men.

His relatives
"Shemaiah's relatives" or "Shemaiah's family members"

1 Chronicles 26:8

Obed-Edom
Translate the name of this man as you did in [1 Chronicles 26:4]

sixty-two of them
"62 men"

1 Chronicles 26:9

Connecting Statement:
This continues the list of gatekeepers that started in 1 Chronicles 26:1.

Meshelemiah
Translate the name of this man as you did in [1 Chronicles 26:1]

eighteen in all
"18 total"

1 Chronicles 26:10

Connecting Statement:
This continues the list of gatekeepers that started in 1 Chronicles 26:1.

Hosah ... Merari ... Shimri
These are names of men.

1 Chronicles 26:11

Connecting Statement:
This ends the list of gatekeepers that started in 1 Chronicles 26:1.

Hilkiah ... Tabaliah ... Zechariah ... Hosah
These are names of men.

the second ... the third ... the fourth
This shows the order in which the sons were born. If it is more natural in your language, you may say "the next" for each son. The word "son" may be supplied here. Alternate translation: "the second son ... the third son ... the fourth son"

All of Hosah's sons and kinsmen were thirteen in number
"There were 13 of Hosah's sons and kinsmen."

1 Chronicles 26:12

divisions
groups

1 Chronicles 26:13

threw lots
"cast lots"

both young and old
This refers to all of the men by describing the extremes. See how you translated a similar phrase in [1 Chronicles 25:8]

1 Chronicles 26:14

When the lot was cast
This can be stated in active form. Alternate translation: "When they cast the lot"

Zechariah
See how you translated this man's name in [1 Chronicles 26:2]

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a prudent advisor
This is a person who shows good judgment in making decisions.

1 Chronicles 26:15

To Obed-Edom was assigned the south gate, and his sons were assigned the storehouses
This can be stated in active form. Alternate translation: "Obed-Edom was responsible for guarding the south gate, and his sons guarded the storehouses"

Obed-Edom
See how you translated this man's name in [1 Chronicles 26:4]

1 Chronicles 26:16

Shuppim and Hosah were assigned
This can be stated in active form. Alternate translation: "Shuppim and Hosah were responsible for guarding"

Shuppim
This is the name of a man.

Hosah
See how you translated this man's name in 1 Chronicles 26:10.

Shalleketh
This is the name of the gate.

1 Chronicles 26:17

six Levites
"6 Levites"

the east ... the north ... the south
These phrases refer to the gates. Alternate translation: "the east gate ... the north gate ... the south gate"

four a day
This refers to the number of men on guard duty. Alternate translation: "four men each day" or "four Levites each day"

two pairs
"2 pairs of men" or "2 sets of 2 men each"

1 Chronicles 26:18

At the pillar to the west there were four stationed
This can be stated in active form. Alternate translation: "Four Levites guarded the pillar to the west"

four stationed at the road and two at the pillar
The numbers "four" and "two" refer to guards. Alternate translation: "four Levites stationed at the road and two Levites stationed at the pillar"

two at the pillar
"two Levites guarded the pillar"

1 Chronicles 26:19

Merari
See how you translated this man's name in [1 Chronicles 26:10]

1 Chronicles 26:20

General Information:
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1 Chronicles 26:21

Ladan ... Gershon
Translate the names of these men the same as you did in [1 Chronicles 23:7]

descendants of the Gershonites through Ladan, who were heads of families belonging to Ladan the Gershonite
Ladan's descendants were also descendants of Ladan's ancestor Gershon, so the information about them being Gershon's descendants can be left implicit if including it would result in wrong meaning. Alternate translation: "who were leaders of the families of Ladan the Gershonite"

Gershonite
A descendant of Gershon.

Jehieli
This is the name of a man. This is the same person as in 1 Chronicles 23:8, but there his name is spelled "Jehiel."

1 Chronicles 26:22

the sons of Jehieli: Zetham and Joel his brother
Zetham and Joel were Jehieli's sons.

Jehieli
This is the name of a man. This is the same person as in [1 Chronicles 23:8]

Zetham ... Joel
Translate the names of these men the same as you did in [1 Chronicles 23:8]

They were in charge
The word "They" refers to Jehieli, Zetham, and Joel.

1 Chronicles 26:23

Amram ... Izhar ... Hebron ... Uzziel
Translate the names of these men the same as you did in [1 Chronicles 23:12]

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1 Chronicles 26:24

Shubael
Translate the name of this man as you did in [1 Chronicles 23:16]

Gershom
Translate the name of this man as you did in [1 Chronicles 23:15]

1 Chronicles 26:25

Eliezer
Translate the name of this man as you did in [1 Chronicles 23:15]

His relatives from the clan of Eliezer
These were his relatives who did this work with him. Alternate translation: "His relatives who did the work with him from the clan of Eliezer"

Rehabiah
Translate the name of this man as you did in [1 Chronicles 23:17]

Jeshaiah ... Joram ... Zikri ... Shelomith
These are names of men.

1 Chronicles 26:26

were over
This is an idiom. Alternate translation: "were in charge of"

commanders over thousands and hundreds
Possible meanings are 1) these numbers represent the exact amount of soldiers that these commanders led. Alternate translation: "the commanders over 1,000 soldiers and the commanders over 100 soldiers" or 2) the words translated as "thousands" and "hundreds" do not represent exact numbers, but are the names of larger and smaller military divisions. Alternate translation: "the commanders over large military divisions and the commanders over smaller military divisions"

1 Chronicles 26:27

plunder
things an army takes from its enemies after a victory

1 Chronicles 26:28

everything that was set apart to Yahweh by Samuel the prophet ... Joab son of Zeruiah
This can be stated in active form. Alternate translation: "everything that Samuel the prophet ... Joab son of Zeruiah set apart to Yahweh"

Kish ... Ner ... Zeruiah
These are names of men.

Everything that was set apart
This can be stated in active form. Alternate translation: "Everything that the leaders set apart"

1 Chronicles 26:29

Izhar
Translate the name of this man the same as you did in [1 Chronicles 23:12]

civil affairs of Israel
"daily business of the people of Israel." This refers to the regular business of the people of Israel, not connected to the military or to the temple.

Kenaniah
This is the name of a man.

1 Chronicles 26:30

Hebron
Translate the name of this man the same as you did in [1 Chronicles 23:12]

Hashabiah
This is the name of a man.

1,700 capable men
"one thousand seven hundred capable men"

Yahweh's work and the king's work
"work done for Yahweh and the king."

1 Chronicles 26:31

Hebron
See how you translated this man's name in [1 Chronicles 23:12]

Jeriah
See how you translated this man's name in [1 Chronicles 23:19]

In the fortieth year of the reign of David
"When David had been king for 40 years"

men of great ability
"capable men"

Jazer
This is the name of a city.

1 Chronicles 26:32

2,700 relatives
"two thousand seven hundred family members"

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Chapter 27

1 This is the list of the family leaders of the people of Israel, commanders of thousands and hundreds, as well as army officers who served the king in various ways. Each military division served month by month throughout the year. Each division had twenty-four thousand men.

2 Over the division for the first month was Jashobeam son of Zabdiel. In his division were twenty-four thousand men. **3** He was among the descendants of Perez and in charge of all the army officers for the first month.

4 Over the division for the second month was Dodai, from the clan descended from Ahoah. Mikloth was second in rank. In his division were twenty-four thousand men.

5 The commander of the army for the third month was Benaiah son of Jehoiada, a priest and leader. In his division were twenty-four thousand men. **6** This is the Benaiah who was the leader of the thirty, and over the thirty. Ammizabad his son was in his division.

7 The commander for the fourth month was Asahel brother of Joab. Zebadiah his son became commander after him. In his division were twenty-four thousand men.

8 The commander for the fifth month was Shamhuth, a descendant of Izrah. In his division were twenty-four thousand men.

9 The commander for the sixth month was Ira son of Ikkesh, from Tekoa. In his division were twenty-four thousand men.

10 The commander for the seventh month was Helez the Pelonite, from the people of Ephraim. In his division were twenty-four thousand men.

11 The commander for the eighth month was Sibbekai the Hushathite, from the clan descended from Zerah. In his division were twenty-four thousand men.

12 The commander for the ninth month was Abiezer the Anathothite, from the tribe of Benjamin. In his division were twenty-four thousand men.

13 The commander for the tenth month was Maharai from the city of Netophah, from the clan descended from Zerah. In his division were twenty-four thousand men.

14 The commander for the eleventh month was Benaiah from the city of Pirathon, from the tribe of Ephraim. In his division were twenty-four thousand men.

15 The commander for the twelfth month was Heldai from the city of Netophah, from the clan descended from Othniel. In his division were twenty-four thousand men.

16 These were the leaders of the tribes of Israel: For the tribe of Reuben, Eliezer son of Zichri was the leader. For the tribe of Simeon, Shephatiah son of Maakah was the leader.

17 For the tribe of Levi, Hashabiah son of Kemuel was the leader, and Zadok led Aaron's descendants.

18 For the tribe of Judah, Elihu, one of David's brothers, was the leader. For the tribe of Issachar, Omri son of Michael was the leader.

19 For the tribe of Zebulun, Ishmaiah son of Obadiah was the leader. For the tribe of Naphtali, Jerimoth son of Azriel was the leader.

20 For the tribe of Ephraim, Hoshea son of Azaziah was the leader. For the half tribe of Manasseh, Joel son of Pedaiah was the leader.

21 For the half tribe of Manasseh in Gilead, Iddo son of Zechariah was the leader. For the tribe of Benjamin, Jaasiel son of Abner was the leader.

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22 For the tribe of Dan, Azarel son of Jeroham was the leader. These were the leaders of the tribes of Israel.

23 David did not count those twenty years old or younger, because Yahweh had promised to increase Israel like the stars of heaven. **24** Joab son of Zeruiah began to count the men, but did not finish. Wrath fell on Israel for this. This number was not written down in the Chronicles of King David.

25 Azmaveth son of Adiel was in charge of the king's treasuries. Jonathan son of Uzziah was over the storehouses in the fields, in the cities, and in the villages, and in the fortified towers. **26** Ezri son of Kelub was over the farmers, those who plowed the land. **27** Shimei the Ramathite was over the vineyards, and Zabdi the Shiphmite was over the grapes and the wine cellars. **28** Over the olive trees and the sycamore trees that were in the lowlands was Baal-Hanan from Geder, and over the storehouses of oil was Joash. **29** Over the herds that were pastured in Sharon was Shitrai from Sharon, and over the herds that were in the valleys was Shaphat son of Adlai. **30** Over the camels was Obil the Ishmaelite, and over the female donkeys was Jehdeiah from Meronoth. Over the flocks was Jaziz the Hagrite. **31** Jaziz the Hagrite was in charge of the flocks. All these officials were in charge of the property of King David.

32 Jonathan, David's uncle, was an advisor, since he was a wise man and a scribe. Jehiel son of Hakmoni cared for the king's sons. **33** Ahithophel was the king's advisor, and Hushai from the Arkite people was the king's private advisor. **34** Ahithophel's position was taken by Jehoiada son of Benaiah, and by Abiathar. Joab was commander of the king's army.

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1 Chronicles 27 General Notes

Structure and formatting

The preparation for the temple continues in this chapter. (See: temple)

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1 Chronicles 27:1

This is the list
"These are the names"

commanders of thousands and hundreds
Possible meanings are 1) these numbers represent the exact amount of soldiers that these commanders led. Alternate translation: "the commanders of 1,000 soldiers and the commanders of 100 soldiers" or 2) the words translated as "thousands" and "hundreds" do not represent exact numbers, but are the names of larger and smaller military divisions. Alternate translation: "the commanders of large military divisions and the commanders of smaller military divisions" See how you translated this in [1 Chronicles 13:1]

in various ways
"in different ways" or "in many ways"

Each military division served month by month throughout the year
This means that each division took turns serving periods of a month at a time.

Each military division
"Each group"

throughout the year
"all year long"

twenty-four thousand men
"24,000 men"

1 Chronicles 27:2

Over the division
This is an idiom. Alternate translation: "In charge of the division"

first month
"month 1." This is the first month of the Hebrew calendar. It is during the last part of March and the first part of April on Western calendars.

Jashobeam ... Zabdiel
These are names of men.

twenty-four thousand men
"24,000 men"

1 Chronicles 27:3

Perez
This is the name of a man.

1 Chronicles 27:4

Over the division
"In charge of the division"

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the second month
"month 2." This is the second month of the Hebrew calendar. It is during the last part of April and the first part of May on Western calendars.

Dodai ... Mikloth
These are names of men.

Ahoah
See how you translated this man's name in 1 Chronicles 8:4.

In his division
"In his group of soldiers"

twenty-four thousand men
"24,000 men"

1 Chronicles 27:5

the third month
"month 3." This is the third month of the Hebrew calendar. It is during the last part of May and the first part of June on Western calendars.

Jehoiada
See how you translated this man's name in [1 Chronicles 11:22]

twenty-four thousand men
"24,000 men"

1 Chronicles 27:6

Ammizabad
This is the name of a man.

the thirty
"the 30." This refers to "David's 30 mightiest soldiers."

over the thirty
This is an idiom. Alternate translation: "in charge of the 30 men"

1 Chronicles 27:7

The commander for the fourth month was Asahel brother of Joab
"Asahel, brother of Joab, was the commander for the fourth month"

the fourth month
"month 4." This is the fourth month of the Hebrew calendar. It is during the last part of June and the first part of July on Western calendars.

Asahel ... Zebadiah
These are the names of men.

his division
"his military group"

twenty-four thousand men
"24,000 men"

1 Chronicles 27:8

Shamhuth ... Izrah
These are the names of men.

the fifth month
"month 5." This is the fifth month of the Hebrew calendar. It is during the last part of July and the first part of August on Western calendars.

twenty-four thousand men
"24,000 men"

1 Chronicles 27:9

the sixth month
"month 6." This is the sixth month of the Hebrew calendar. It is during the last part of August and the first part of September on Western calendars.

Ira ... Ikkesh
Translate the names of these men the same as you did in [1 Chronicles 11:28]

Tekoa
This is the name of a place.

twenty-four thousand men
"24,000 men"

1 Chronicles 27:10

The commander for the seventh month was Helez the Pelonite, from the people of Ephraim
"Helez, the Pelonite, from the people of Ephraim, was the commander for the seventh month"

the seventh month
"month 7." This is the seventh month of the Hebrew calendar. It is during the last part of September and the first part of October on Western calendars.

Helez the Pelonite
See how you translated the name of this man and the name of his clan in [1 Chronicles 11:27]

twenty-four thousand men
"24,000 men"

1 Chronicles 27:11

the eighth month
"month 8." This is the eighth month of the Hebrew calendar. It is during the last part of October and the first part of November on Western calendars.

Sibbekai the Hushathite
See how you translated the name of this man and the name of his clan in [1 Chronicles 11:29]

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Zerah
See how you translated this man's name in [1 Chronicles 2:4]

twenty-four thousand men
"24,000 men"

1 Chronicles 27:12

the ninth month
"month 9." This is the ninth month of the Hebrew calendar. It is during the last part November and the first part December on Western calendars.

Abiezer the Anathothite
See how you translated the name of this man and the name of his clan [1 Chronicles 11:28]

twenty-four thousand men
"24,000 men"

1 Chronicles 27:13

the tenth month
"month 10." This is the tenth month of the Hebrew calendar. It is during the last part of December and the first part of January on Western calendars.

Maharai
See how you translated the name of this man in [1 Chronicles 11:30]

Netophah
This is the name of a place.

Zerah
See how you translated the name of this man in 1 Chronicles 2:4.

twenty-four thousand men
"24,000 men"

1 Chronicles 27:14

the eleventh month
"month 11." This is the eleventh month of the Hebrew calendar. It is during the last part of January and the first part of February on Western calendars.

Pirathon
This is the name of a place.

twenty-four thousand men
"24,000 men"

1 Chronicles 27:15

the twelfth month
"month 12." This is the twelfth and last month of the Hebrew calendar. It is during the last part of February and the first part of March on Western calendars.

Heldai ... Othniel
These are names of men.

Netophah
This is the name of a place.

twenty-four thousand men
"24,000 men"

1 Chronicles 27:16

Eliezer ... Zichri ... Shephatiah ... Maakah
These are names of men.

1 Chronicles 27:17

Hashabiah ... Kemuel
These are names of men.

Zadok
See how you translated the hame of this man in 1 Chronicles 6:8.

1 Chronicles 27:18

Omri
This is the name of a man.

Elihu
See how you translated the name of this man in 1 Chronicles 12:20.

Michael
See how you translated the name of this man in 1 Chronicles 7:3.

1 Chronicles 27:19

Ishmaiah ... Obadiah ... Jerimoth ... Azriel
These are names of men.

1 Chronicles 27:20

Hoshea ... Azaziah ... Joel ... Pedaiah
These are names of men.

1 Chronicles 27:21

Iddo ... Zechariah ... Jaasiel ... Abner
These are names of men.

1 Chronicles 27:22

Azarel ... Jeroham
These are names of men.

1 Chronicles 27:23

those twenty years old or younger
"people 20 years old or younger"

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to increase Israel like the stars of heaven
This speaks of the number of people in Israel increasing as if they would become as numerous as the stars. Alternate translation: "to increase the number of people in Israel to be as many as the stars in the heavens"

increase Israel
Here "Israel" represents the people who live there. Alternate translation: "increase the population of Israel"

1 Chronicles 27:24

Zeruiah
See how you translated this woman's name in [1 Chronicles 2:16]

Wrath fell on Israel
This speaks of God punishing the people as if his "wrath" were something that fell upon them. Alternate translation: "God punished the people of Israel"

This number was not written down
This can be stated in active form. Alternate translation: "No one wrote this number down"

1 Chronicles 27:25

Azmaveth ... Adiel ... Jonathan ... Uzziah
These are names of men.

in charge of
"responsible for guarding"

was over
This is an idiom. Alternate translation: "was in charge of"

fortified towers
"strong towers"

1 Chronicles 27:26

Ezri ... Kelub
These are names of men.

plowed the land
This means to dig into or break up the dirt before planting.

1 Chronicles 27:27

Zabdi
This is the name of a man.

Ramathite
This is the name of a person from the city of Ramah.

Shiphmite
This is the name of a person from the city of Shepham.

wine cellars
These are the parts of a building that are below the ground and used to store wine.

1 Chronicles 27:28

Over the
This is an idiom. Alternate translation: "In charge of the"

sycamore
This is a type of tree.

Baal-Hanan
This is the name of a man.

Geder
This is the name of a place.

1 Chronicles 27:29

Sharon
This is the name of a place.

Shitrai ... Shaphat ... Adlai
These are names of men.

that were pastured
This can be stated in active form. Alternate translation: "that ate grass in the fields"

1 Chronicles 27:30

Over the
This is an idiom. Alternate translation: "In charge of the"

Obil ... Jehdeiah ... Jaziz
These are names of men.

Ishmaelite
Translate the name of this clan as you did in 1 Chronicles 2:17.

Hagrite
Translate the name of this people group as you did in 1 Chronicles 5:10.

Meronoth
This is the name of a place.

1 Chronicles 27:31

Jaziz
This is the name of a man.

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Hagrite
Translate the name of this people group as you did in 1 Chronicles 5:10.

All these officials
"All of these men"

1 Chronicles 27:32

Jonathan ... Jehiel ... Hakmoni
These are names of men.

1 Chronicles 27:33

Ahithophel ... Hushai
These are names of men.

Arkite
This is the name of a tribe or clan.

1 Chronicles 27:34

Ahithophel ... Jehoiada
These are names of men.

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Chapter 28

1 David assembled all the officials of Israel at Jerusalem: the officials of the tribes, the officers of the divisions that served the king in their scheduled work, the commanders of thousands and of hundreds, the managers over all the property and possessions of the king and of his sons, and the officers and fighting men, including the most skilled of them. **2** Then David the king rose to his feet and said, "Listen to me, my brothers and my people. It was my intention to build a house as a resting place for the ark of the covenant of Yahweh; a footstool for our God, and I have made preparations to build it. **3** But God said to me, 'You will not build a temple for my name, because you are a man of war and have shed blood.' **4** Yet Yahweh, the God of Israel, chose me from all my father's house to be king over Israel forever. He has chosen Judah as leader, and from the house of Judah he chose my father's house, and from all my father's sons he was pleased to make me king over all Israel. **5** From the many sons whom Yahweh has given me, he chose Solomon, my son, to sit on the throne of the kingdom of Yahweh, over Israel. **6** He said to me, 'Solomon your son will build my house and my courtyards, for I have chosen him to be my son, and I will be his Father. **7** I will establish his kingdom forever, if he remains committed to obey my commandments and decrees, as you are this day.' **8** Now then, in the sight of all Israel, this assembly for Yahweh, and in the presence of our God, all of you must keep and try to carry out all the commandments of Yahweh your God. Do this so that you may possess this good land and leave it as an inheritance to your descendants after you forever.

9 As for you, Solomon my son, obey the God of your father, and serve him with your whole heart and a willing spirit. Do this because Yahweh searches all hearts and understands every motivation of everyone's thoughts. If you seek him, he will be found by you, but if you abandon him, he will reject you forever. **10** Realize that Yahweh has chosen you to build this temple as his sanctuary. Be strong and do it."

11 Then David gave to Solomon his son the plans for the temple portico, the temple buildings, the storerooms, the upper rooms, the inner rooms, and the room with the atonement lid. **12** He gave him the plans he had drawn for the courtyards of the house of Yahweh, all the surrounding rooms, the storerooms in the house of God, and the treasuries for the things that belong to Yahweh. **13** He gave him regulations for the divisions of the priests and Levites, for the assigned responsibilities for the service of the house of Yahweh, and for all the objects for the service in the house of Yahweh. **14** He determined the weight of all the gold vessels for each service, the weight of silver vessels for each service, **15** the weight of the gold for all the gold articles, to be lampstands and gold lamps, the weight of gold for each lampstand, the weight of silver for each silver lampstand, according to the use of each lampstand in the service. **16** He gave the weight of the gold for the tables of the bread of the presence, for every table, and the weight of the silver for the silver tables. **17** He gave the weight of pure gold for the meat forks, basins, and cups. He gave the weight for each of the gold bowls, and the weight of each of the silver bowls. **18** He gave the weight of refined gold for the incense altar, and of the gold for the design of the chariot, the cherubim that spread out their wings and covered the ark of the covenant of Yahweh. **19** David said, "I have put all this in writing as Yahweh directed me and gave me to understand regarding the design."

20 David said to Solomon his son, "Be strong and brave. Do the work. Do not be afraid or dismayed, for Yahweh God, my God, is with you. He will not leave you nor abandon you until all the work for the service of the house of Yahweh is finished. **21** See, here are the divisions of the priests and Levites for all the service in the house of God. They will be with you, together with all willing and skillful men, to assist you in the work and to perform the service. The officials and all the people are ready to follow your commands."

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1 Chronicles 28 General Notes

Structure and formatting

The preparation for the temple continues in this chapter. David lectured the people and Solomon on what they should do. (See: temple)

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Special concepts in this chapter

David's instructions
David gives instructions to the people because he knows that he will not be there when the temple is built. It was common in the ancient Near East for leaders to give instructions to people before they die in preparation or anticipation of their death.

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1 Chronicles 28:1

assembled
called together

scheduled work
Work that needs to be repeated, for example every day or every month.

the commanders of thousands and of hundreds
Possible meanings are 1) these numbers represent the exact amount of soldiers that these commanders led. Alternate translation: "the commanders of 1,000 soldiers and the commanders of 100 soldiers" or 2) the words translated as "thousands" and "hundreds" do not represent exact numbers, but are the names of larger and smaller military divisions. Alternate translation: "the commanders of large military divisions and the commanders of smaller military divisions" See how you translated this in [1 Chronicles 13:1]

the managers over
The word "over" is used here as an idiom. Alternate translation: "the managers in charge of"

property and possessions
These two words share similar meanings and refer to all of the items and lands that the king owned.

1 Chronicles 28:2

rose to his feet
This is an idiom. Alternate translation: "stood up"

my brothers and my people
These two phrases share similar meanings and emphasize that David and the people of Israel are family.

the ark of the covenant of Yahweh; a footstool for our God
The second phrase defines the first phrase. The "ark of the covenant" is spoke of as Yahweh's footstool to picture God on his throne, with his feet resting on his footstool, which represents all that is in submission to him.

1 Chronicles 28:3

Connecting Statement:
David continues speaking to the Israelites.

a temple for my name
Here God refers to himself by his "name." Alternate translation: "a temple for me"

a man of war and have shed blood
"a man accustomed to war and have shed blood." Both descriptions emphasize the same thing, namely that David had killed people.

have shed blood
This refers to killing people. Alternate translation: "have killed people"

1 Chronicles 28:4

Connecting Statement:
David continues speaking to the Israelites.

chose me ... to be king over Israel forever
One possible meaning is that here David is a metonym for David and his descendants who will rule Israel forever. Alternate translation: "chose me and my descendants ... to be kings over Israel forever" Another is that David will continue to be the king of Israel after he is resurrected from the dead.

all Israel
"the whole land of Israel" or "all the Israelites"

1 Chronicles 28:5

Connecting Statement:
David continues speaking to the Israelites.

to sit on the throne of
Here "to sit on the throne" means to rule as king. Alternate translation: "to rule over" or "to be the king of"

the kingdom of Yahweh, over Israel
"Israel, which is Yahweh's kingdom"

1 Chronicles 28:6

Connecting Statement:
David continues speaking to the Israelites.

He said to me
"God said to me"

my house
The word "house" refers to the temple of Yahweh.

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I have chosen him to be my son, and I will be his Father
This does not mean that Solomon becomes an actual son of God, but it describes the personal relationship that he and God will have. Alternate translation: "I have chosen to treat him like a son, and I will be like a father to him"

1 Chronicles 28:7

Connecting Statement:
David continues speaking to the Israelites.

my commandments and decrees
These two words basically mean the same thing and refer to everything that Yahweh had commanded.

as you are this day
The word "you" here refers to David. Also, the understood word "committed" may be supplied. Alternate translation: "as you are committed this day"

1 Chronicles 28:8

Connecting Statement:
David finishes speaking to the Israelites.

Now then, in the sight of all Israel ... all of you must
Here David is giving a command to all of the people of Israel. Alternate translation: "Now then, in the sight of all Israel, this assembly for Yahweh, and in the presence of our God, I command all of you to"

Now then
This indicates that David starts a new phase in his speech.

all Israel, this assembly for Yahweh
These two phrases have the same meaning and the second describes the first. Even though all of the people of Israel are not present, those present represent all of Israel. Alternate translation: "all you people of Israel, in this assembly for Yahweh"

in the sight of
The phrase "in the sight of" means that they are all present and listening. Alternate translation: "in the hearing of"

keep and try to carry out
The phrase "to carry out" means basically the same thing as "keep." Together the words emphasize importance of doing what God commands. Alternate translation: "carefully obey"

your descendants after you forever
This means that the land will belong to their descendants in the future. The phrase "after you" is an idiom. Alternate translation: "your children and your descendants, who will take your place after you die"

1 Chronicles 28:9

the God of your father
David calls himself "your father" because this is a very formal occasion. Alternate translation: "my God"

with your whole heart
Here the "heart" the represents the whole person. To do something with "your whole heart" is an idiom. Alternate translation: "with complete devotion" or "completely"

a willing spirit
Here the "spirit" represents the whole person and emphasizes the person's will. Alternate translation: "willingly"

searches all hearts and understands every motivation of everyone's thoughts
These two phrases mean basically the same thing and emphasize that Yahweh knows the thoughts and motives of every person.

all hearts
Here people's "hearts" represent their feelings and desires. Alternate translation: "searches everyone's emotions and desires"

If you seek him, he will be found by you
This can be written in active form. Also, this speaks of following Yahweh and having him listen to you as searching for him and finding him. Alternate translation: "If you seek him, you will find him" or "If you try to get Yahweh to pay attention to you, he will do so"

1 Chronicles 28:10

Connecting Statement:
David continues speaking to Solomon.

Realize that
"Be aware that" or "Be sure you remember that"

Be strong and do it
The word "strong" here refers to willpower and strength of character.

1 Chronicles 28:11

General Information:
The writer begins a list of the items for which David gave Solomon the plans.The verb "gave" here is the only verb in the entire list in Hebrew.

temple portico
"temple porch" or "temple entrance." This refers to the columns that supported the roof at the entrance of the temple.

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1 Chronicles 28:12

General Information:
The writer continues the list, which begins in 1 Chronicles 28:11, of the items for which David gave Solomon the plans. The verb "gave" in verse 11 is the only verb in the entire list in Hebrew. The ULB adds verbs in this and other verses to make translation easier.

treasuries
storerooms for valuable things

1 Chronicles 28:13

General Information:
The writer continues the list, which begins in 1 Chronicles 28:11, of the items for which David gave Solomon the plans. The verb "gave" in verse 11 is the only verb in the entire list in Hebrew. The ULB adds verbs in this and other verses to make translation easier.

regulations
These were specific rules about how the priests and Levites should work in the temple.

divisions of the priests and Levites
"groups of the priests and Levites." This refers to the groups in which the priests and other temple workers were organized to fulfill their duties.

1 Chronicles 28:14

General Information:
The writer continues the list, which begins in 1 Chronicles 28:11, of the items for which David gave Solomon the plans. The verb "gave" in verse 11 is the only verb in the entire list in Hebrew. The ULB adds verbs in this and other verses to make translation easier.

1 Chronicles 28:15

General Information:
The writer continues the list, which begins in 1 Chronicles 28:11, of the items for which David gave Solomon the plans. The verb "gave" in verse 11 is the only verb in the entire list in Hebrew. The ULB adds verbs in this and other verses to make translation easier.

according to the use of each lampstand in the service
"determined by what each lampstand would be used for in the service in the temple." There would be silver lampstands of different weights for different purposes.

1 Chronicles 28:16

General Information:
The writer continues the list, which begins in 1 Chronicles 28:11, of the items for which David gave Solomon the plans. The verb "gave" in verse 11 is the only verb in the entire list in Hebrew. The ULB adds verbs in this and other verses to make translation easier.

for every table
The understood information may be supplied. Alternate translation: "the weight of the gold for every other table"

1 Chronicles 28:17

General Information:
The writer continues the list, which begins in 1 Chronicles 28:11, of the items for which David gave Solomon the plans. The verb "gave" in verse 11 is the only verb in the entire list in Hebrew. The ULB adds verbs in this and other verses to make translation easier.

1 Chronicles 28:18

General Information:
The writer ends the list that begins in 1 Chronicles 28:11 of the items for which David gave Solomon the plans. The verb "gave" in verse 11 translates the only verb in the entire list in Hebrew. The ULB adds verbs in this and other verses to make translation easier.

1 Chronicles 28:19

I have put all this in writing
This is an idiom. Alternate translation: "I wrote all of this down"

gave me to understand regarding the design
This refers to the detail for the design of the temple. Alternate translation: "helped me to understand the details for his temple"

1 Chronicles 28:20

strong and brave
These two words basically mean the same thing and emphasize that Solomon must be courageous.

Do not be afraid or dismayed
The words "afraid" and "dismayed" basically mean the same thing and emphasize that Solomon must never give up. Also, this can be written in positive form. Alternate translation: "Be courageous" or "Be confident"

is with you
This is an idiom. Alternate translation: "will help you"

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He will not leave you nor abandon you
These two phrases mean the same thing and emphasize that Yahweh will always be with Solomon. Also, this can be stated in positive form. Alternate translation: "He will always be with you"

1 Chronicles 28:21

Connecting Statement:
David finishes speaking to Solomon.

See, here are the divisions
"Here are the divisions." David uses the word "see" here to refer back to the listings of the divisions of the Levites and their duties for the temple.

the divisions of the priests and Levites
See how you translated this in 1 Chronicles 28:13.

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Chapter 29

1 King David said to the whole assembly, "Solomon my son, whom alone God has chosen, is still young and inexperienced, and the task is great. For the temple is not for people but for Yahweh God. **2** So I have done my best to provide for the temple of my God. I am giving gold for the things to be made of gold, silver for the things to be made of silver, bronze for the things to be made of bronze, iron for the things to be made of iron, and wood for the things to be made of wood. I am also giving onyx stones, stones to be set, stones for inlaid work of various colors—all kinds of precious stones—and marble stone in abundance. **3** Now, because of my delight in the house of my God, I am giving my personal treasure of gold and silver for it. I am doing this in addition to all that I have prepared for this holy temple: **4** three thousand talents of gold from Ophir, and seven thousand talents of refined silver, in order to overlay the walls of the buildings. **5** I am donating gold for the things to be made of gold, and silver for the things to be made of silver, and things for all kinds of work to be done by craftsmen. Who else wants to make a contribution to Yahweh today and give himself to him?"

6 Then freewill offerings were made by the leaders of their ancestors' families, the leaders of the tribes of Israel, the commanders of thousands and hundreds, and by the officials over the king's work. **7** They gave for the service of the house of God five thousand talents and ten thousand darics of gold, ten thousand talents of silver, eighteen thousand talents of bronze, and 100,000 talents of iron. **8** Those who had precious stones gave them to the treasury of the house of Yahweh, under the supervision of Jehiel, a descendant of Gershon. **9** The people rejoiced because of these freewill offerings, because they had contributed wholeheartedly to Yahweh. King David also rejoiced greatly.

10 David blessed Yahweh in front of all the assembly. He said, "May you be praised, Yahweh, God of Israel our ancestor, forever and ever. **11** Yours, Yahweh, is the greatness, the power, the glory, the victory, and the majesty. For all that is in the heavens and on the earth is yours. Yours is the kingdom, Yahweh, and you are exalted as ruler over all. **12** Both riches and honor come from you, and you rule over all people. In your hand is power and might. You possess the strength and might to make people great and to give strength to anyone. **13** Now then, our God, we thank you and praise your glorious name.

14 But who am I, and who are my people, that we should have the ability to offer so willingly these things? Indeed, all things come from you, and we have simply given back to you what is yours. **15** For we are sojourners and tenants before you, as all our ancestors were. Our days on the earth are like a shadow, and there is no hope of remaining on earth. **16** Yahweh our God, all this wealth that we have collected in order to build a temple to honor your holy name—it comes from you and belongs to you. **17** I know also, my God, that you examine the heart and have pleasure in uprightness. As for me, in the uprightness of my heart I have willingly offered all these things, and now I look with joy as your people who are present here willingly offer gifts to you. **18** Yahweh, the God of Abraham, Isaac, and Israel—our ancestors—keep this forever in the thoughts of the minds of your people. Direct their hearts toward you. **19** Give to Solomon my son a whole heart to keep your commandments, your covenant decrees, and your statutes, and to carry out all these plans to build the palace for which I have made provision."

20 David said to all the assembly, "Now bless Yahweh your God." All the assembly blessed Yahweh, the God of their ancestors, and they bowed down and showed honor to Yahweh and to the king. **21** On the next day, they made sacrifices to Yahweh and offered burnt offerings to him. They offered a thousand bulls, a thousand rams, and a thousand lambs, with their drink offerings and sacrifices in abundance for all Israel. **22** On that day, they ate and drank before Yahweh with great joy.

They made Solomon, David's son, king a second time, and anointed him with Yahweh's authority to be ruler. They also anointed Zadok to be priest. **23** Then Solomon sat on Yahweh's throne as king in place of David his father. He prospered, and all Israel obeyed him. **24** All the leaders, soldiers, and King David's sons gave allegiance to King Solomon. **25** Yahweh greatly honored Solomon before all Israel and bestowed on him royal majesty such as had never been given to any king before him in Israel.

26 David son of Jesse reigned over all Israel. **27** David had been king of Israel for forty years. He ruled for seven years in Hebron and for thirty-three years in Jerusalem. **28** He died at a good old age, after enjoying a long life, wealth and honor. Solomon his son reigned after him. **29** King David's accomplishments are written in the chronicles of Samuel the seer, in the chronicles of Nathan the prophet, and in the

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chronicles of Gad the seer. [30] Recorded there are the deeds of his rule, his power and the events that affected him, Israel, and all the kingdoms of the other lands.

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1 Chronicles 29 General Notes

Structure and formatting

The preparation for the temple is finished in this chapter. (See: temple)

Special concepts in this chapter

Offering

David and the people made a free will offering and dedicated it all to God.

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1 Chronicles 29:1

whom alone God has chosen

"the one whom God has chosen"

1 Chronicles 29:2

Connecting Statement:

David continues talking to the people about his provisions for the building of the temple.

gold for the things to be made of gold ... to be made of wood

This can be stated in active form. Alternate translation: "gold so the craftsmen may make the gold things, silver so they may make the silver things, bronze so they may make the bronze things, iron so they may make the iron things, and wood so they may make the wooden things"

onyx stones ... stones to be set ... stones for inlaid work of various colors

Each of these phrases refer to different types of stones intended for different purposes.

onyx stones

These are stones with black and white lines that are used to make jewelry.

stones to be set

This can be stated in active form. Alternate translation: "stones for the craftsmen to set" or "stones for mounting"

inlaid work

This refers to the beautiful and decorative designs or patterns formed by the stones.

1 Chronicles 29:3

Connecting Statement:

David continues talking to the people about his provisions for the building of the temple.

1 Chronicles 29:4

Connecting Statement:

David continues talking to the people about his provisions for the building of the temple.

three thousand talents

"3,000 talents." This can be stated in modern measurements. Alternate translation: "about 100,000 kilograms" or "about 100 metric tons"

gold from Ophir

This was the best quality and most valuable gold.

seven thousand talents

"7,000 talents." This can be stated in modern measurements. Alternate translation: "about 230,000 kilograms" or "230 metric tons"

1 Chronicles 29:5

Connecting Statement:

David finishes talking to the people about his provisions for the building of the temple.

gold for the things to be made of gold ... work to be done by craftsmen

This can be stated in active form. Alternate translation: "gold for the craftsmen to make the gold things, silver so they may make the silver things, and things of all kinds for their other work"

give himself to him

"give himself to God"

1 Chronicles 29:6

General Information:

See:.

Then freewill offerings were made by the leaders ... and by the officials over the king's work.

This can be stated in active form. Alternate translation: "Then the leaders ... and the officials over the king's work made freewill offerings"

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the commanders of thousands and hundreds
Possible meanings are 1) these numbers represent the exact amount of soldiers that these commanders led. Alternate translation: "the commanders of 1,000 soldiers and the commanders of 100 soldiers" or 2) the words translated as "thousands" and "hundreds" do not represent exact numbers, but are the names of larger and smaller military divisions. Alternate translation: "the commanders of large military divisions and the commanders of smaller military divisions" See how you translated this in [1 Chronicles 13:1]

the officials over the king's work
Here the word "over" is used as an idiom. Alternate translation: "the officials in charge of the king's work"

1 Chronicles 29:7

five thousand talents ... and 100,000 talents of iron
"5,000 talents and 10,000 darics of gold, 10,000 talents of silver, 18,000 talents of bronze, and 100,000 talents of iron." These may be written in modern measurements. Alternate translation: "165 metric tons and 84 kilograms of gold, 330 metric tons of silver, 600 metric tons of bronze, and 3,300 metric tons of iron"

100,000 talents
"one hundred thousand talents"

1 Chronicles 29:8

treasury
This is a place where money and valuable objects are kept.

Jehiel
See how you translated these men's names in [1 Chronicles 23:8]

Gershon
This was the firstborn son of Levi. See how you translated these men's names in [1 Chronicles 23:7]

1 Chronicles 29:9

wholeheartedly
willingly and without any doubt or hesitation

1 Chronicles 29:10

May you be praised
This can be stated in active form. Alternate translation: "May people praise you"

Israel our ancestor
Here "Israel" refers to the man Jacob. Alternate translation: "Jacob our ancestor"

1 Chronicles 29:11

Connecting Statement:
David continues his prayer of praise to Yahweh.

1 Chronicles 29:12

Connecting Statement:
David continues his prayer of praise to Yahweh.

In your hand is power and might
This speaks of Yahweh having control over whether people are powerful or not as if "power and might" were something in hand that he had control over. Alternate translation: "You determine who has power and might"

power and might
The words "power" and "might" mean the same thing and emphasize the greatness of Yahweh's power.

1 Chronicles 29:13

Connecting Statement:
David continues his prayer of praise to Yahweh.

your glorious name
Here Yahweh is represented by his name. Alternate translation: "you who are glorious" or "you because you are glorious"

1 Chronicles 29:14

Connecting Statement:
David continues his prayer of praise to Yahweh.

But who am I, and who are my people, that we should have the ability to offer so willingly these things?
David uses this rhetorical question to express that he and his people deserve no praise for giving anything to God. Alternate translation: "My people and I should definitely offer these things to you willingly!"

1 Chronicles 29:15

Connecting Statement:
David continues his prayer of praise to Yahweh.

we are sojourners and tenants before you
This speaks of people's lives being short as if they were tenants only here on earth for a short time. Alternate translation: "For our lives are short and we are like foreigners and tenants who live on your land"

Our days on the earth are like a shadow
This speaks of people's lives being short as if they were a shadow that is only visible for a short time. A person's lifetime is represented by his "days."

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Alternate translation: "Our time here on earth is like a shadow that disappears quickly"

1 Chronicles 29:16

Connecting Statement:
David continues his prayer of praise to Yahweh.

1 Chronicles 29:17

Connecting Statement:
David continues his prayer of praise to Yahweh.

you examine the heart
Here the "heart" represents a person's thoughts and feelings. Alternate translation: "you examine people's thoughts"

in the uprightness of my heart
Here the "heart" represents a person's thoughts and feelings. Alternate translation: "because I want to be honest and honorable in everything I do for you"

I look with joy as
"I am joyful as I see"

1 Chronicles 29:18

Connecting Statement:
David continues his prayer of praise to Yahweh.

keep this forever in the thoughts of the minds of your people
"keep this in the thoughts and minds of your people forever"

Direct their hearts toward you
Here the people's "hearts" represent their thoughts and desires. Alternate translation: "Direct them to be loyal to you" or "Keep them loyal to you"

1 Chronicles 29:19

Connecting Statement:
David finishes his prayer of praise to Yahweh.

a whole heart
The word "heart" here is a metonym for a person's intentions or desires. See how you translated this in [1 Chronicles 13:8]

1 Chronicles 29:20

Now bless Yahweh
"Now praise Yahweh"

bowed down and showed honor to Yahweh and to the king
This refers to lying down on the ground before someone to show great respect. Alternate translation: "lay down on the ground to show respect to Yahweh and the king"

1 Chronicles 29:21

they made sacrifices to Yahweh and offered burnt offerings to him
The people offered animals to be sacrificed to Yahweh by the priests. Most of the people did not actually kill and sacrifice the animals themselves.

a thousand bulls, a thousand rams, and a thousand lambs
"1,000 bulls, 1,000 rams, and 1,000 lambs"

1 Chronicles 29:22

before Yahweh
This is an idiom. Alternate translation: "in honor of Yahweh"

a second time
This means that they anointed him and declared him as king. The first time is described in 1 Chronicles 23:1.

anointed him with Yahweh's authority to be ruler
To do something with "Yahweh's authority" means to do it on his behalf and with his approval. Alternate translation: "anointed him to rule over Israel on Yahweh's behalf"

1 Chronicles 29:23

Then Solomon sat on Yahweh's throne as king in place of David his father
Here the throne of Israel is referred to as "Yahweh's throne," to emphasize that the people of Israel are Yahweh's people. Sitting on the throne represents ruling as king. Alternate translation: "So Solomon sat on the throne, in place of his father David, as king over Yahweh's people"

1 Chronicles 29:24

gave allegiance to King Solomon
"told King Solomon that they would be faithful to him"

1 Chronicles 29:25

General Information:
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1 Chronicles 29:26

General Information:
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1 Chronicles 29:27

forty years ... thirty-three years
"40 years ... 33 years"

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1 Chronicles 29:28

at a good old age
"as an old man"

1 Chronicles 29:29

written in the chronicles of Samuel the seer, ... and in the chronicles of Gad the seer
These are written accounts that no longer exist.

1 Chronicles 29:30

Recorded there are the deeds
This can be stated in active form. Alternate translation: "There men wrote down the deeds"

the deeds of his rule
"the things that happened while David was king"

the events that affected him, Israel, and all the kingdoms of the other lands
"all the things that happened to him and to the people of Israel and in the kingdoms of other countries while he was ruling Israel"

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Book: 2 Chronicles

2 Chronicles

Chapter 1

1 Solomon son of David was strengthened in his rule, and Yahweh his God was with him and made him very powerful. **2** Solomon spoke to all Israel, to the commanders of thousands and of hundreds, and to the judges, and to every prince in all Israel, the heads of the fathers' houses. **3** So Solomon and all the assembly with him went to the high place that was at Gibeon, for there was the tent of meeting of God, which Moses the servant of Yahweh, had made in the wilderness. **4** But David had brought up the ark of God from Kiriath Jearim to the place that he had prepared for it, for he had pitched a tent for it in Jerusalem. **5** In addition, the bronze altar made by Bezalel son of Uri son of Hur was there before the tabernacle of Yahweh; Solomon and the assembly went to it. [1]**6** Solomon went up there to the bronze altar before Yahweh, which was at the tent of meeting, and offered one thousand burnt offerings on it.

7 God appeared to Solomon that night and said to him, "Ask! What should I give you?" **8** Solomon said to God, "You have shown great covenant faithfulness to David my father, and have made me king in his place. **9** Now, Yahweh God, let your promise to David my father be carried out, for you have made me king over a people as numerous as the dust of the earth. **10** Now give me wisdom and knowledge, so that I may lead this people, for who can judge your people, who are so many in number?" **11** God said to Solomon, "Because this was in your heart, and because you have not asked for riches, wealth, or honor, nor for the life of those who hate you, nor for long life for yourself, but you have asked for wisdom and knowledge for yourself, so that you might rule my people, over whom I have made you king, this is what I will do. **12** I will now give you wisdom and knowledge. I will also give you riches, wealth, and honor, as none of the kings had before you, and none after you will have." **13** So Solomon came to Jerusalem from the high place that was at Gibeon, from before the tent of meeting; he reigned over Israel.

14 Solomon gathered chariots and horsemen, and he had 1,400 chariots and twelve thousand horsemen that he placed in the chariot cities, and with himself, the king in Jerusalem. **15** The king made silver and gold as common in Jerusalem as the stones, and he made cedar wood as common as the sycamore trees that are in the lowlands. **16** As for the importation of horses from Egypt and Kue for Solomon, the king's merchants bought them from Kue at a price. **17** They imported a chariot from Egypt for six hundred shekels of silver, and a horse for 150 shekels. They also exported them to the kings of the Hittites and the Arameans.

Footnotes

1:5 [1]Some of the ancient Hebrew copies have,

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2 Chronicles 1 General Notes

Structure and formatting

This chapter begins a section about King Solomon's reign (2 Chronicles 1-9).

Special concepts in this chapter

Wisdom

Solomon asks God for wisdom to rule God's people. God is pleased with this request because it is used to serve others. Therefore, God also gives Solomon tremendous wealth and a long life. (See: wise and peopleofgod)

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2 Chronicles 1:1

was strengthened in his rule
This can be stated in active form. Alternate translation: "gained complete control over his kingdom" or "ruled powerfully over his kingdom"

Yahweh
This is the name of God that he revealed to his people in the Old Testament. See the translationWord page about Yahweh concerning how to translate this.

God was with him
Here "was with him" is an idiom. Alternate translation: "God supported him" or "God helped him"

2 Chronicles 1:2

General Information:
It may be helpful to reorder the events in these verses as in the UDB.

spoke to all Israel, to the commanders ... heads of the fathers' house
Here "all of Israel" means those people mentioned afterwards. They represent all of Israel. Alternate translation: "spoke to the commanders ... heads of the father's house"

the commanders of thousands and of hundreds
Possible meanings are 1) these numbers represent the exact amount of soldiers that these commanders led. Alternate translation: "the commanders of 1,000 soldiers and the commanders of 100 soldiers" or 2) the words translated as "thousands" and "hundreds" do not represent exact numbers, but are the names of larger and smaller military divisions. Alternate translation: "the commanders of large military divisions and the commanders of smaller military divisions"

to every prince in all Israel, the heads of the fathers' houses
Here "the heads of the fathers' houses" further describe the princes. Alternate translation: "to every prince in all Israel, that is, the heads of the fathers' houses"

to every prince
Here "prince" means leaders in general. They are not necessarily the sons of the king. Alternate translation: "to every leader"

the heads of the fathers' houses
Here "heads" is a metaphor for the most important part. And "houses" represents families. Alternate translation: "the leaders of the families in Israel"

2 Chronicles 1:3

General Information:
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2 Chronicles 1:4

Kiriath Jearim
A little town about 9 miles west of Jerusalem.

pitched a tent
"set up a tent"

2 Chronicles 1:5

the bronze altar made by Bezalel son of Uri son of Hur
This can be stated in active form. Alternate translation: "the bronze altar that Bezalel son of Uri son Hur made"

Bezalel son of Uri son of Hur
These are names of men.

2 Chronicles 1:6

went up there
"went up to the high place at Gibeon"

one thousand
"1,000"

2 Chronicles 1:7

Ask! What should I give you?
This can be translated as a statement. Alternate translation: "Ask for whatever you want from me."

2 Chronicles 1:8

You have shown great covenant faithfulness to David
The abstract noun "faithfulness" can be stated as "faithfully" or "faithful." Alternate translation: "You have greatly and faithfully loved David" or "You have been very faithful to David"

2 Chronicles 1:9

Now
Here the word "Now" is used to draw attention to the important point that follows.

let your promise to David my father be carried out
This can be stated in active form. Alternate translation: "please do what you promised to David my father that you would do"

a people as numerous as the dust of the earth
This simile emphasizes the great number of Israelites. Alternate translation: "countless people" or "very many people"

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2 Chronicles 1:10

give me wisdom and knowledge
This can be restated to remove the abstract nouns "wisdom" and "knowledge." Alternate translation: "cause me to be wise and to know many things"

who can judge your people, who are so many in number?
Here "judge" means to govern or rule. Solomon uses a question to state that it is impossible to rule over so many people without God's help. Alternate translation: "no one can judge all of your countless people without your help."

2 Chronicles 1:11

Because this was in your heart
Here "heart" represents desire. Alternate translation: "Because this was your desire" or "Because this is what you wanted"

nor for the life of those who hate you
"nor to be able to defeat those who hate you" or "nor to be able to kill your enemies"

2 Chronicles 1:12

I will now give you wisdom and knowledge
This can be restated to remove the abstract nouns "wisdom" and "knowledge." Alternate translation: "I will now cause you to be wise and to know many things"

2 Chronicles 1:13

So Solomon came to Jerusalem
Here "Solomon" represents all the people with him. Also "came" can be stated as "went." Alternate translation: "So Solomon and the people with him went to Jerusalem"

from before the tent of meeting
"from the tent of meeting"

2 Chronicles 1:14

1,400 chariots
"one thousand four hundred chariots"

twelve thousand horsemen
"12,000 horsemen"

in the chariot cities
This is a reference to cities which stored his chariots.

2 Chronicles 1:15

The king made silver and gold as common in Jerusalem as the stones
The narrator uses exaggeration to emphasize the great amount of silver that was in Jerusalem. Alternate translation: "The king had so much silver in Jerusalem, it was like there was as much silver as there was stones on the ground"

the sycamore trees
This is a tree that grows fruit that looks like figs.

2 Chronicles 1:16

As for the importation of horses from Egypt and Kue for Solomon
"Importation" is the act of bringing something into one country from another country. This can be stated as a verb. Alternate translation: "As for the horses Solomon imported from Egypt and Kue"

Kue
This is the name of a region. Some think that Kue was the same as Cilicia, in Asia Minor.

at a price
"at a set price" or "for money"

2 Chronicles 1:17

six hundred shekels of silver ... 150 shekels
A shekel is a unit of weight equal to about 11 grams. Alternate translation: "about 6.6 kilograms of silver ... about 1.7 kilograms"

six hundred
"600"

exported
to send something out of one country into another

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Chapter 2

1 Now Solomon commanded the building of a house for Yahweh's name and the building of a palace for his kingdom. **2** Solomon assigned seventy thousand men to carry loads, and eighty thousand men as stonecutters in the mountains, and 3,600 men to supervise them. **3** Solomon sent a message to Hiram, the king of Tyre, saying, "As you did with David my father, sending him cedar logs to build a house to live in, do the same with me. **4** See, I am about to build a house for the name of Yahweh my God, to set it apart to him, to burn incense of sweet spices before him, to set out the bread of the presence, and for the burnt offerings morning and evening, on the Sabbaths and on the new moons, and on the appointed feasts for Yahweh our God. This is forever, for Israel. **5** The house that I will build will be very large, for our God is greater than all other gods. **6** But who is able to build God a house, since the entire universe and even heaven itself cannot contain him? Who am I to build him a house, except to burn sacrifices before him? **7** So send me a man who is skilled at work in gold, silver, bronze, iron, and in purple, crimson, and blue wool, a man who knows how to make all kinds of engraved wood. He will be with the skilled men who are with me in Judah and Jerusalem, whom David my father provided. **8** Send me also cedar, cypress, and algum trees from Lebanon,for I know that your servants know how to cut timber in Lebanon. See, my servants will be with your servants, **9** in order to prepare for me timber in abundance, for the house which I am about to build will be great and marvelous. **10** See, I will give to your servants, the men who will cut the timber, twenty thousand cors of ground wheat, twenty thousand cors of barley, twenty thousand baths of wine, and twenty thousand baths of oil." [1]

11 Then Hiram, the king of Tyre, answered in writing, which he sent to Solomon: "Because Yahweh loves his people, he has made you king over them."

12 In addition, Hiram said, "Blessed be Yahweh, the God of Israel, who made heaven and earth, who has given to David the king a wise son, gifted with prudence and understanding, who will build a house for Yahweh and a royal palace for himself. **13** Now I have sent a skillful man, Huram-Abi, who is gifted with understanding. **14** He is the son of a woman of the daughters of Dan. His father was a man from Tyre. He is skilled at work in gold, silver, bronze, iron, stone, and in timber, and in purple, blue, and crimson wool, and fine linen. He is also skilled in making any kind of engraving and in making any kind of design. Let a place be made for him among your skilled workers, and with those of my master, David, your father. **15** Now then, the wheat and the barley, the oil and the wine, of which my master has spoken, let him send these things to his servants. **16** We will cut wood from Lebanon, as much wood as you need. We will take it to you as rafts by sea to Joppa, and you will carry it up to Jerusalem."

17 Solomon counted all the foreigners who were in the land of Israel, following the method that David, his father, had counted them. They were found to be 153,600. **18** He assigned seventy thousand of them to carry loads, eighty thousand to be stonecutters in the mountains, and 3,600 to be supervisors to put the people to work.

Footnotes

2:10 [1]Some translations compare this section with 1 Kings 5:11 where the Hebrew reads:

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2 Chronicles 2 General Notes

Structure and formatting

The story of Solomon's reign continues in this chapter. This chapter also begins a section on building the temple. (2 Chronicles 2-4 and temple)

Special concepts in this chapter

House of God

The temple is repeatedly referred to as the "house of God" because Yahweh will dwell in the temple. (See: houseofgod)

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2 Chronicles 2:1

Now
This marks a new part of the story.

commanded the building of a house for Yahweh's name
The word "name" is a metonym for the person. Alternate translation: "commanded his people to build a house where Yahweh may live" or "commanded his people to build a house where they could worship Yahweh"

of a palace for his kingdom
"of a royal palace for his kingdom" or "of a palace for himself"

2 Chronicles 2:2

seventy thousand men ... eighty thousand men
"70,000 men ... 80,000 men"

to carry loads
It is understood that these are loads of materials for building Yahweh's house. Alternate translation: "to carry loads of materials"

3,600
"three thousand six hundred"

2 Chronicles 2:3

Hiram
This is the name of a man.

2 Chronicles 2:4

I am about to build a house for the name of Yahweh my God
Here "name" represents the person. See how you translated a similar phrase in [2 Chronicles 2:1]

I am about to build
Solomon would command his people to build the house. Alternate translation: "I am about to command my people to build"

the bread of the presence
This is a reference to the 12 loaves of bread that were placed in front of the altar.

new moons
This was the time of a festival coinciding with the movement of the moon.

This is forever, for Israel
Here "This" refers back to all the ways the people will worship Yahweh at his temple. Alternate translation: "These are the things Yahweh has commanded Israel to do forever"

2 Chronicles 2:5

God is greater
This is a reference to God being more important and more powerful than other gods, not to being larger than other gods.

2 Chronicles 2:6

who is able to build God a house, since the entire universe and even heaven itself cannot contain him? Who am I to build him a house, except to burn sacrifices before him?
Solomon uses a question to emphasize that no one is able or worthy to build a house for God. Alternate translation: "no one is able to build a house for God because not even the universe or heaven is big enough to contain him. I am not worthy to build a house for him, except as a place to offer sacrifices to him.

2 Chronicles 2:7

General Information:
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2 Chronicles 2:8

Connecting Statement:
This continues Solomon's message to Hiram, the king of Tyre.

cedar, cypress, and algum trees
These are different types of tress.

2 Chronicles 2:9

General Information:
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2 Chronicles 2:10

twenty thousand cors
A cor is 220 liters. Twenty thousand cors equals 4,400 cubic meters.

twenty thousand
"20,000"

ground wheat
"wheat flour"

twenty thousand baths
A bath is 22 liters. Twenty thousand baths equals 440 cubic meters.

2 Chronicles 2:11

General Information:
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2 Chronicles 2:12

gifted with prudence and understanding
This can be restated to remove the abstract nouns "prudence" and "understanding." Alternate translation: "who is very intelligent and understands many things"

2 Chronicles 2:13

gifted with understanding
The abstract noun "understanding" can be stated as "understands" or "wise." Alternate translation: "who understand many things" or "who is very wise"

Huram-Abi
This is the name of a man.

2 Chronicles 2:14

He is skilled at work in gold ... crimson wool
Translate many of these words as you did in 2 Chronicles 2:7.

fine linen
"high quality cloth" or "the best cloth"

He is the son of a woman of the daughters of Dan
"His mother is from the tribe of Dan" or "His mother is a descendant of Dan"

2 Chronicles 2:15

Connecting Statement:
This continues the message from Hiram, king of Tyre, to Solomon.

of which my master has spoken, let him send these things to his servants
Hiram refers to Solomon as "my master" and to himself and his own people as "his servants." This is a way of showing respect. Alternate translation: "of which you, my master, have spoken, please send these things to us, your servants"

2 Chronicles 2:16

you will carry it up to Jerusalem
Here "you" refers to Solomon. The readers should understand that Solomon probably commanded other people to do the actual work. Alternate translation: "you will command your people to take the wood to Jerusalem"

2 Chronicles 2:17

Solomon counted
The readers should understand that Solomon probably commanded other people to do the actual work. Alternate translation: "Solomon had his servants count"

They were found to be 153,600
This can be stated in active form. Alternate translation: "There were 153,600 foreigners"

153,600
"one hundred and fifty-three thousand six hundred"

3,600
"three thousand six hundred"

2 Chronicles 2:18

seventy thousand of them ... eighty thousand to be
"70,000 of them ... 80,000 of them to be"

to carry loads
It is understood that these are loads of materials for building Yahweh's house. Alternate translation: "to carry loads of materials"

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Chapter 3

1 Then Solomon began to build the house of Yahweh at Jerusalem on Mount Moriah, where Yahweh had appeared to David his father. He prepared the place that David had planned for it, at the threshing floor of Ornan the Jebusite. **2** He began to build on the second day of the second month, in the fourth year of his reign. **3** Now these are the dimensions of the foundation that Solomon laid for the house of God. Using the old style cubit, the length was sixty cubits, and the width was twenty cubits. **4** The length of the portico at the front of the house was twenty cubits, matching the building's width. Its height was also twenty cubits, and Solomon overlaid its interior with pure gold. **5** He fashioned the ceiling of the main hall with cypress, which he overlaid with fine gold, and which he carved with palm trees and chains. **6** He decorated the house with precious stones; the gold was gold from Parvaim. **7** He also overlaid its beams, thresholds, walls, and doors with gold; he carved cherubim on its walls.

8 He built the most holy place. Its length matched the house's width, twenty cubits, and its width was also twenty cubits. He overlaid it with fine gold, amounting to six hundred talents. **9** The weight of the nails was fifty shekels of gold. He overlaid its high surfaces with gold.

10 He made two images of cherubim for the most holy place; craftsmen overlaid them with gold. [1]**11** The wings of the cherubim were twenty cubits long all together; the wing of one cherub was five cubits long, reaching to the wall of the room, and the other wing was five cubits, reaching to the wing of the other cherub. **12** The wing of the other cherub was also five cubits, reaching to the wall of the room; its other wing was also five cubits, touching the wing of the first cherub. **13** The wings of these cherubim spread a total of twenty cubits. The cherubim stood on their feet, with their faces toward the main hall. **14** He made the curtain of blue, purple, and crimson wool and fine linen, and he fashioned cherubim on it.

15 Solomon also made two pillars, each thirty-five cubits high, for in front of the house; the capitals that were on the top of them were five cubits high. **16** He made chains for the pillars and put them on top of them; he also made one hundred pomegranates and joined them to the chains. **17** He set up the pillars in front of the temple, one on the right hand, and the other on the left; he named the pillar on the right Jakin, and the pillar on the left Boaz.

Footnotes

3:10 [1]The copies of the ancient Hebrew texts can be rendered in two ways.

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2 Chronicles 3 General Notes

Structure and formatting

The story of King Solomon and the building of the temple continues in this chapter. (See: temple)

Special concepts in this chapter

Location of the temple

The location of the temple was very significant. Many important events in history occurred at this location.

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2 Chronicles 3:1

Then Solomon began to build ... He prepared

The readers should understand that Solomon probably commanded other people to do the actual work. Alternate translation: "Then Solomon's workers began to build ... They prepared"

Mount Moriah

This is the name of a mountain.

Ornan the Jebusite

"Ornan" is the name of a man. "Jebusite" is the name of a people group.

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2 Chronicles 3:2

He began
The readers should understand that Solomon probably commanded other people to do the actual work. Alternate translation: "They began"

the second day of the second month
"day 2 of month 2." This is the second month of the Hebrew calendar. The second day is near the middle of April on Western calendars.

in the fourth year
"in year 4"

2 Chronicles 3:3

that Solomon laid
The readers should understand that Solomon probably commanded other people to do the actual work. Alternate translation: "that Solomon's workers laid"

Now
This word is used here to mark a stop in the main story. Here the narrator begins to explain the dimensions and the design of the temple.

sixty cubits ... twenty cubits
"60 cubits ... 20 cubits." A cubit is 46 centimeters. Alternate translation: "27.6 meters long ... 9.2 meters"

2 Chronicles 3:4

portico
an area of a building made of columns and a roof that leads to and connects with the building's entrance door. This portico was probably attached to the front part of the wall that surrounded the temple.

twenty cubits
A cubit is 46 centimeters. Alternate translation: "9.2 meters"

Solomon overlaid
The readers should understand that Solomon probably commanded other people to do the actual work. Alternate translation: "Solomon's workers overlaid"

2 Chronicles 3:5

He fashioned ... which he overlaid ... which he carved
The readers should understand that Solomon probably commanded other people to do the actual work. Alternate translation: "Solomon's workers fashioned ... which they overlaid ... which they carved"

the main hall
This is a reference to a large room, not a hallway.

2 Chronicles 3:6

He decorated
The readers should understand that Solomon probably commanded other people to do the actual work. Alternate translation: "Solomon's workers decorated"

precious stones
Stones that were beautiful, highly valued, and used for decorations.

Parvaim
This is probably the name of a region.

2 Chronicles 3:7

He also overlaid ... he carved
The readers should understand that Solomon probably commanded other people to do the actual work. Alternate translation: "Solomon's workers also overlaid ... they carved"

beams
A beam is a long heavy piece of wood used to support a building.

2 Chronicles 3:8

He built ... He overlaid
The readers should understand that Solomon probably commanded other people to do the actual work. Alternate translation: "Solomon's workers built ... They overlaid"

twenty cubits
A cubit is 46 centimeters. Alternate translation: "9.2 meters"

six hundred talents
"600 talents." A talent is 33 kilograms. Alternate translation: "about 20 metric tons"

2 Chronicles 3:9

fifty shekels
"50 shekels." A shekel is 11 grams. Alternate translation: ".55 kilograms" or "about a half a kilogram"

2 Chronicles 3:10

He made
The readers should understand that Solomon probably commanded other people to do the actual work. Alternate translation: "Solomon's workers made"

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2 Chronicles 3:11

twenty cubits ... five cubits
A cubit is 46 centimeters. Alternate translation: "9.2 meters ... 2.3 meters"

2 Chronicles 3:12

General Information:
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2 Chronicles 3:13

twenty cubits
A cubit is 46 centimeters. Alternate translation: "9.2 meters"

2 Chronicles 3:14

He made ... he fashioned
The readers should understand that Solomon probably commanded other people to do the actual work. Alternate translation: "Solomon's workers made ... they fashioned"

blue, purple, and crimson wool
Translate these words as you did in 2 Chronicles 2:7.

fine linen
"high quality cloth" or "the best cloth"

2 Chronicles 3:15

Solomon also made
The readers should understand that Solomon probably commanded other people to do the actual work. Alternate translation: "Solomon's workers also made"

thirty-five cubits ... five cubits
"35 cubits ... 5 cubits." A cubit is 46 centimeters. Alternate translation: "16.1 meters ... 2.3 meters"

the capitals
decorations on top of the pillars

2 Chronicles 3:16

He made ... he also made
The readers should understand that Solomon probably commanded other people to do the actual work. Alternate translation: "They made ... they also made"

one hundred pomegranates
"100 pomegranates"

2 Chronicles 3:17

He set up
The readers should understand that Solomon probably commanded other people to do the actual work. Alternate translation: "They set up"

on the right hand ... on the left
"on the right side ... on the left side" or "on the south side ... on the north side"

he named
"Solomon named"

Jakin
Possibly a name to describe God as "The One who establishes."

Boaz
This name means "in strength" and is possibly used here to describe God because it means, "In him is strength."

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Chapter 4

1 Moreover he made an altar of bronze; its length was twenty cubits, and its width was twenty cubits. Its height was ten cubits. **2** He also made the round sea of cast metal, ten cubits from brim to brim. Its height was five cubits, and the sea was thirty cubits in circumference. **3** Under the brim encircling the sea were bulls, ten to each cubit, cast in one piece with the sea when the sea itself was cast. **4** The large basin known as "The Sea" was set upon twelve oxen, three looking toward the north, three looking toward the west, three looking toward the south, and three looking toward the east. "The Sea" was set on top of them, and all their hindquarters were toward the inside. **5** "The Sea" was as thick as the width of a hand, and its brim was forged like the brim of a cup, like a lily blossom. "The Sea" held three thousand baths of water. **6** He made also ten basins for washing things; he put five on the south side, and five on the north; items used in performing the burnt offering were to be washed in them. The large basin known as "The Sea" was used by the priests for them to wash.

7 He made the ten lampstands of gold that were made from the instructions for their design; he placed them in the temple, five on the right hand, and five on the left. **8** He made ten tables and placed them in the temple, five on the right side, and five on the left. He made one hundred basins of gold. **9** Furthermore he made the courtyard of the priests, and the great court and the doors for the court and overlaid their doors with bronze. **10** He placed the basin known as "The Sea" on the east side of the temple, facing toward the south. **11** Huram made the pots, the shovels, and the sprinkling bowls.

So Huram finished the work that he did for King Solomon in the house of God: **12** the two pillars, the bowl-like capitals that were on top of the two pillars, and the two sets of decorative latticework to cover the two bowl-like capitals that were on top of the pillars.

13 He had made the four hundred pomegranates for the two sets of decorative latticework: two rows of pomegranates for each set of latticework to cover the two bowl-like capitals that were on the pillars.

14 He also made the stands and the basins to go on the stands;

15 one sea and the twelve bulls under it,

16 also the pots, shovels, meat forks, and all the other implements that Huram-Abi made of polished bronze for King Solomon, for the house of Yahweh. [1]**17** The king had cast them in the plain of the Jordan, in the clay ground between Sukkoth and Zarethan. **18** Thus Solomon made all these vessels in great abundance; indeed, the weight of the bronze could not be known.

19 Solomon made all the furnishings that were in the house of God, the golden altar also, and the tables on which the bread of the presence was to be placed;

20 the lampstands with their lamps, that were designed to burn before the inner room—these were made of pure gold;

21 and the flowers, the lamps, and the tongs, of gold, pure gold.

22 Also the lamp trimmers, basins, spoons, and incense burners were all made of pure gold. As for the entrance into the house, its inner doors into the most holy place and the doors of the house, that is, of the temple, were made of gold.

Footnotes

4:16 [1]Instead of

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2 Chronicles 4 General Notes

Structure and formatting

The story of King Solomon and the building of the temple continues in this chapter. (See: temple)

Special concepts in this chapter

Special construction

Not only is the temple constructed in a special way, the things that are used in the temple's sacrificial system and its decorations are constructed in a special way.

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2 Chronicles 4:1

he made

Here "he" refers to Solomon. The readers should understand that Solomon probably commanded other people to do the actual work. Alternate translation: "Solomon's workers made"

twenty cubits ... ten cubits

A cubit is 46 centimeters. Alternate translation: "20 cubits ... 10 cubits" or "9.2 meters ... 4.6 meters"

2 Chronicles 4:2

ten cubits ... five cubits ... thirty cubits

A cubit is 46 centimeters. Alternate translation: "4.6 meters ... 2.3 meters ... 13.8 meters"

the round sea

This refers to a tank or basin that would hold water.

cast metal

This is metal that was melted then formed in a mold.

from brim to brim

"from one edge to the other"

in circumference

Circumference is the distance or measurement around a circular object or area.

2 Chronicles 4:3

each cubit

A cubit is 46 centimeters. Alternate translation: "every 46 centimeters"

ten to each cubit

"ten per cubit"

when the sea itself was cast

This can be stated in active form. Alternate translation: "when the workers cast the sea itself"

2 Chronicles 4:4

The Sea

This refers to the tank or basin that held water for sacrifices.

was set upon twelve oxen

"was on top of twelve oxen"

twelve oxen

These are images of oxen made of bronze. Alternate translation: "twelve large figures of bulls" or "twelve bronze oxen"

"The Sea" was set on top of them

This can be stated in active form. Alternate translation: "Solomon's workers set 'The Sea' on top of the oxen"

hindquarters

This is the back quarter of the body of an animal with four feet.

2 Chronicles 4:5

thick as the width of a hand

This is about 8 centimeters.

its brim was forged like the brim of a cup, like a lily blossom

This can be stated in active form. Alternate translation: "Solomon's workers forged the brim to look like the brim of a cup, to curve outward like a lily"

three thousand baths

"3,000 baths." A bath is a unit of volume equal to about 22 liters. Alternate translation: "66 cubic meters"

2 Chronicles 4:6

He made ... he put

Here "he" refers to Solomon. The readers should understand that Solomon probably commanded other people to do the actual work. Alternate translation: "Solomon's workers made ... they put"

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items used in performing the burnt offering were to be washed in them
This can be stated in active form. Alternate translation: "people were to wash the items used in performing the burnt offering in them"

2 Chronicles 4:7

He made ... he placed
Here "he" refers to Solomon. The readers should understand that Solomon probably commanded other people to do the actual work. Alternate translation: "Solomon's workers made ... they placed"

that were made from the instructions for their design
This can be stated in active form. Alternate translation: "according to the instructions for their design" or "according to how Solomon instructed his workers to design them"

on the right hand ... on the left
"on the right side ... on the left side" or "on the south side ... on the north side"

2 Chronicles 4:8

He made ... He made
Here "he" refers to Solomon. The readers should understand that Solomon probably commanded other people to do the actual work. Alternate translation: "Solomon's workers made ... They made"

one hundred basins
"100 basins"

basins
shallow bowls used for washing

2 Chronicles 4:9

he made the courtyard ... and overlaid
Here "he" refers to Solomon. The readers should understand that Solomon probably commanded other people to do the actual work. Alternate translation: "Solomon's workers made ... they overlaid ... They placed"

the great court
"the large court"

2 Chronicles 4:10

He placed
Here "he" refers to Solomon. The readers should understand that Solomon probably commanded other people to do the actual work. Alternate translation: "They placed"

on the east side of the temple, facing toward the south
"next to the southeast corner of the temple"

2 Chronicles 4:11

Huram
See how you translated this name in 2 Chronicles 2:13.

the sprinkling bowls
bowls that held blood that was used in the house of God for sprinkling the altar

Huram finished the work that he did
Here Huram represents all who worked on the temple. Alternate translation: "Huram and the other workers finished the work that they did"

2 Chronicles 4:12

bowl-like capitals
The upper part of a pillar is called a capital. See how you translated "capital" in 2 Chronicles 3:15. Alternate translation: "bowl-shaped tops" or "bowl-shaped upper parts"

decorative latticework
This refers to the decorative carving or markings on the upper part of the pillars. Alternate translation: "carvings that resembled chains"

2 Chronicles 4:13

He had made
Here Huram represents all who worked on the temple. Alternate translation: "Huram and the other workers had made"

the four hundred pomegranates
"the 400 pomegranates." Translate "pomegranates" as you did in [2 Chronicles 3:16]

2 Chronicles 4:14

He also made
Here Huram, who is also called Huram-Abi, represents all those who worked with him. Alternate translation: "They also made"

the basins
"the bowls"

2 Chronicles 4:15

one sea and the twelve bulls
This is a large decorative washing container. Translate "sea" as you did in 2 Chronicles 4:2 and "bulls" as you did in 2 Chronicles 4:3.

2 Chronicles 4:16

Huram-Abi made
Here Huram, who is also called Huram-Abi, represents all those who worked with him.

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Alternate translation: "Huram-Abi and his craftsmen made"

other implements
"other tools" or "other objects used for the altar"

polished bronze
Bronze that the workmen polished so that it would reflect light.

2 Chronicles 4:17

The king had cast them
The readers should understand that Solomon probably commanded other people to do the actual work. Alternate translation: "The king commanded his workers to cast them"

Zarethan
This is the name of a city.

2 Chronicles 4:18

Solomon made
The readers should understand that Solomon probably commanded other people to do the actual work. Alternate translation: "Solomon's workers made" or "Solomon had his workers make"

the weight of the bronze could not be known
This can be stated in active form. Possible meanings are 1) there was so much bronze no one tried to weigh it. Alternate translation: "no one even tried to weigh the bronze" or 2) this is a hyperbole that emphasizes the great amount of bronze. Alternate translation: "no one could even determine how much all the bronze weighed"

2 Chronicles 4:19

Solomon made
The readers should understand that Solomon probably commanded other people to do the actual work. Alternate translation: "Solomon's workers made"

all the furnishings
This refers to all of the bowls and tools that were used in the house of God.

the tables on which the bread of the presence was to be placed
This can be stated in active form. Alternate translation: "the tables on which the priests were to place the bread of the presence"

the bread of the presence
This is a reference to the 12 loaves of bread that were placed in front of the altar. See how you translated this in 2 Chronicles 2:4.

2 Chronicles 4:20

General Information:
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2 Chronicles 4:21

the flowers, the lamps
The "flowers" and "lamps" were part of the lampstands.

the tongs
This is a tool made from two sticks of wood or metal connected at one end and used for picking up objects.

2 Chronicles 4:22

Also the lamp trimmers ... were all made of pure gold
This can be stated in active form. Alternate translation: "The workers also made the lamp trimmers ... out of pure gold"

lamp trimmers
These would have been used to trim the wicks of the lamps.

its inner doors ... were made of gold
This can be stated in active form. Alternate translation: "the workers made its inner doors ... out of gold"

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Chapter 5

1 When all the work that Solomon did for the house of Yahweh was completed, Solomon brought in the things that David, his father, had set apart for this purpose, including the silver, the gold, and all the furnishings—he placed them into the treasuries of the house of God.

2 Then Solomon assembled the elders of Israel, all the heads of the tribes, and the leaders of the families of the people of Israel, in Jerusalem, to bring up the ark of the covenant of Yahweh from the city of David, that is, Zion. **3** All the men of Israel assembled before the king at the feast, which was in the seventh month. **4** All the elders of Israel came, and the Levites took up the ark. **5** They brought up the ark, the tent of meeting, and all the holy furnishings that were in the tent. The priests who were of the tribe of Levi brought these things up. **6** King Solomon and all the assembly of Israel came together before the ark, sacrificing sheep and cattle that could not be counted. **7** The priests brought in the ark of the covenant of Yahweh to its place, into the inner room of the house, to the most holy place, under the wings of the cherubim. **8** For the cherubim spread out their wings over the place of the ark, and they covered the ark and the poles by which it was carried. **9** The poles that extended from the ark were so long that their ends were seen from the holy place in front of the inner room, but they could not be seen from outside. They are there to this day. **10** There was nothing in the ark except the two tablets that Moses had put there at Horeb, when Yahweh made a covenant with the people of Israel, when they came out of Egypt.

11 It came about that the priests came out of the holy place. All the priests who were present had consecrated themselves to Yahweh, regardless of their divisions. **12** Also the Levites who were the singers, all of them, including Asaph, Heman, Jeduthun, and their sons and brothers, clothed in fine linen and playing cymbals, lutes and harps, stood at the east end of the altar. With them were 120 priests blowing trumpets. **13** It came about that the trumpeters and singers made music together, making one sound to be heard for praising and thanking Yahweh. They raised their voices with the trumpets and cymbals and other instruments, and they praised Yahweh. They sang, "For he is good, for his covenant loyalty endures forever." Then the house, the house of Yahweh, was filled with a cloud. **14** The priests could not stand in order to serve because of the cloud, for the glory of Yahweh filled his house.

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2 Chronicles 5 General Notes

Structure and formatting

The story of King Solomon continues in this chapter.

Special concepts in this chapter

Moving the contents of the tent

Everything from the tent was moved into the new temple. This too was done in a special way. (See: temple)

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2 Chronicles 5:1

When all the work that Solomon did for the house of Yahweh was completed, Solomon brought

The readers should understand that Solomon probably commanded other people to do the actual work. This can be stated in active form. Alternate translation: "When Solomon's workers completed all of the work for the house of Yahweh, they brought"

treasuries

storerooms, rooms where things are kept or stored

2 Chronicles 5:2

assembled the elders of Israel

"called together the leaders of Israel"

all the heads of the tribes

Here "heads" is a metaphor for the most important part of something. Alternate translation: "all the leaders of the tribes"

2 Chronicles 5:3

All the men of Israel

This may refer either 1) to the people whom Solomon called to Jerusalem and who are listed in

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5:2 or 2) generally to those who traveled to Jerusalem for the feast, not necessarily to every male person who lived in Israel.

at the feast, which was in the seventh month
This is the Festival of Shelters which is on the fifteenth day of the seventh month of the Hebrew calendar. This is near the beginning of October on Western calendars.

2 Chronicles 5:4

General Information:
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2 Chronicles 5:5

furnishings
This refers to all of the bowls and tools that were used in the house of God. See how you translated this in 2 Chronicles 4:19

2 Chronicles 5:6

all the assembly of Israel
Here "all" is a generalization meaning very many Israelites.

sacrificing sheep and cattle that could not be counted
This is an exaggeration that emphasizes the great number of animals that were sacrificed. This can be stated in active form. Alternate translation: "sacrificing more sheep and cattle than anyone could count" or "sacrificing very many sheep and cattle"

2 Chronicles 5:7

into the inner room of the house, to the most holy place, under
"into the inner room of the house—that is, to the most holy place—under"

2 Chronicles 5:8

poles by which it was carried
This can be stated in active form. Alternate translation: "poles by which the priests carried it"

2 Chronicles 5:9

their ends were seen ... they could not be seen
This can be stated in active form. Alternate translation: "people could see their ends ... people could not see them"

to this day
This means the day on which the writer wrote.

2 Chronicles 5:10

There was nothing in the ark except the two tablets ... Egypt
This double negative emphasizes that the two tablets were the only things in the ark. Alternate translation: "The only things in the ark were the two tablets ... Egypt"

2 Chronicles 5:11

It came about that
This phrase is used here to mark an important event in the story. If your language has a way of doing this, you could consider using it here.

2 Chronicles 5:12

Asaph, Heman, Jeduthun
These are names of men.

sons and brothers
"sons and other relatives"

cymbals
two thin, round metal plates that are hit together to make a loud sound

120 priests
"one hundred and twenty priests"

2 Chronicles 5:13

making one sound to be heard for praising and thanking Yahweh
This can be stated in active form. Alternate translation: "making one sound as they praised and thanked Yahweh"

raised their voices
This is an idiom. Alternate translation: "sang loudly"

for his covenant loyalty endures forever
The abstract noun "covenant loyalty" can be stated as "faithful." Alternate translation: "for he is faithful forever"

Then the house, the house of Yahweh, was filled with a cloud
This can be stated in active form. Alternate translation: "Then a cloud filled the house of Yahweh"

2 Chronicles 5:14

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Chapter 6

1 Then Solomon said, "Yahweh has said that he would live in thick darkness, **2** but I have built you a lofty residence, a place for you to live in forever." **3** Then the king turned around and blessed all the assembly of Israel, while all the assembly of Israel was standing.

4 He said, "May Yahweh, the God of Israel, be praised, who spoke to David my father, and has fulfilled it with his own hands, saying, **5** 'Since the day that I brought my people out of the land of Egypt, I chose no city out of all the tribes of Israel in which to build a house, in order for my name to be there. Neither did I choose any man to be prince over my people Israel. **6** However, I have chosen Jerusalem, so that my name might be there, and I have chosen David to be over my people Israel.' **7** Now it was in the heart of David my father, to build a house for the name of Yahweh, the God of Israel. **8** But Yahweh said to David my father, 'In that it was in your heart to build a house for my name, you did well for it to be in your heart. **9** Nevertheless, you are not to build the house; instead, your son, one who will come from your loins, will build the house for my name.' **10** Yahweh has carried out the word that he had said, for I have arisen in the place of David my father, and I sit on the throne of Israel, as Yahweh promised. I have built the house for the name of Yahweh, the God of Israel. **11** I have placed the ark there, in which is Yahweh's covenant, which he made with the people of Israel."

12 Solomon stood before the altar of Yahweh in the presence of all the assembly of Israel, and spread out his hands. **13** For he had made a bronze platform, five cubits long, five cubits wide, and three cubits high. He had placed it in the middle of the courtyard. He stood on it and knelt down before all the assembly of Israel, and then he spread out his hands toward the heavens. **14** He said, "Yahweh, God of Israel, there is no God like you in the heavens or on the earth, who keeps covenant and steadfast love with your servants who walk before you with all their heart; **15** you who have kept with your servant David my father, what you promised him. Yes, you spoke with your mouth and have fulfilled it with your hand, as it is today. **16** Now then, Yahweh, God of Israel, carry out what you have promised to your servant David my father, when you said, 'You will not fail to have a man in my sight to sit on the throne of Israel, if only your descendants are careful to walk in my law, as you have walked before me.' **17** Now then, Yahweh, God of Israel, let your word be confirmed, which you have spoken to your servant David.

18 But will God actually live with mankind on the earth? Look, the entire universe and heaven itself cannot contain you—how much less can this temple that I have built! **19** Yet please respect this prayer of your servant and his plea, Yahweh my God; listen to the cry and prayer that your servant prays before you. **20** May your eyes be open toward this temple day and night, the place where you promised to put your name. May you listen to the prayer your servant prays toward this place. **21** So listen to the pleas of your servant and of your people Israel when we pray toward this place. Yes, listen from the place where you live, from the heavens; and when you listen, forgive.

22 If a man sins against his neighbor and is required to swear an oath, and if he comes and swears an oath before your altar in this house, **23** listen from the heavens and act. Judge your servants, condemning the wicked and bringing what he has done upon his own head. Declare the innocent not guilty and give to him according to his righteousness.

24 When your people Israel are defeated by an enemy because they have sinned against you, if they turn back to you, confess your name, pray, and seek favor before you in this temple— **25** then please listen from the heavens and forgive the sin of your people Israel; bring them back to the land that you gave to them and to their ancestors.

26 When the skies are shut up and there is no rain because the people have sinned against you—if they pray toward this place, confess your name, and turn from their sin when you have afflicted them— **27** then listen in heaven and forgive the sin of your servants and of your people Israel, when you direct them to the good way in which they should walk. Send rain on your land, which you have given to your people as an inheritance.

28 Suppose there is famine in the land, or suppose that there is disease, blight or mildew, locusts or caterpillars; or suppose that its enemies attack the city gates in their land, or that there is any plague or sickness— **29** and suppose then that prayers and pleas are made by a person or by all your people Israel —each knowing the plague and sorrow in his own heart as he spreads out his hands toward this temple.

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30 Then listen from heaven, the place where you live; forgive, and reward every person for all his ways; you know his heart, because you and you only know the hearts of human beings. **31** Do this so that they may fear you, so that they may walk in your ways all the days that they live on the land that you gave to our ancestors.

32 As for the foreigner who does not belong to your people Israel, but who—because of your great name, your mighty hand, and your outstretched arm—comes and prays toward this house, **33** then please listen from heaven, the place where you live, and do all that the foreigner asks of you, so that all the people of the earth may know your name and fear you, as do your own people Israel, and that they might know that this house I have built is called by your name.

34 Suppose that your people go out to battle against their enemies, by whatever way you may send them, and suppose that they pray to you toward this city that you have chosen, and toward the house that I have built for your name. **35** Then listen from the heavens to their prayer, their request, and help their cause.

36 Suppose they sin against you—since there is no one who does not sin—and suppose that you are angry with them and hand them over to the enemy, so that the enemy carries them away and takes them as captives to their land, whether distant or near. **37** Then suppose they realize they are in the land where they have been exiled, and suppose that they repent and seek favor from you in the land of their captivity. Suppose that they say, 'We have acted perversely and sinned. We have behaved wickedly.' **38** Suppose that they return to you with all their heart and with all their soul in the land of their captivity, where they took them as captives, and suppose that they pray toward their land, which you gave to their ancestors, and toward the city that you chose, and toward the house that I have built for your name. **39** Then listen from the heavens, the place where you live, to their prayer and to their pleas, and help their cause. Forgive your people, who have sinned against you.

40 Now, my God, I beg you, let your eyes be open, and let your ears be attentive to the prayer that is made in this place.

41 Now then arise, Yahweh God, to your resting place, you and the ark of your strength. Let your priests, Yahweh God, be clothed with salvation, and let your faithful ones rejoice in your goodness. **42** Yahweh God, do not turn the face of your anointed away from you. Keep in mind your acts of covenant loyalty for David, your servant."

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2 Chronicles 6 General Notes

Structure and formatting

The story of King Solomon continues in this chapter.

Special concepts in this chapter

Temple dedication

Solomon dedicated the temple with a prayer asking God to honor the temple. It was common to dedicate something important to God when it was completed. (See: temple)

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2 Chronicles 6:1

Yahweh has said that he

Solomon speaks to Yahweh as if he were speaking to someone else to show that he respects Yahweh. Alternate translation: "Yahweh, you have said that you"

in thick darkness

Here the word "thick" shows that the darkness is extreme. Yahweh spoke of not allowing sinful people to see him as if he were to live in darkness. Alternate translation: "in great darkness"

2 Chronicles 6:2

I have built you a lofty residence

Solomon speaks of commanding the people to build the temple and telling them how to do it as if he himself had built it. Alternate translation: "I and your people have built you a lofty residence"

a lofty residence

a magnificent house, appropriate for someone who is very important

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2 Chronicles 6:3

while all the assembly of Israel was standing
The phrase "all the assembly" is a generalization. It does not mean that every person of Israel was standing, but that all of the people who were gathered there were standing. Alternate translation: "while the people of Israel there were standing"

2 Chronicles 6:4

May Yahweh, the God of Israel, be praised
This can be stated in active form. Alternate translation: "Praise Yahweh, the God of Israel"

David my father
King Solomon actually was one of King David's sons.

has fulfilled it
"has caused it to happen." The word "it" refers to what God had promised. Alternate translation: "has ensured that he fulfilled his promises"

with his own hands
The hand is a metonym for power. Alternate translation: "by his own power"

2 Chronicles 6:5

in order for my name to be there
Here the metonym "my name" represents Yahweh's reputation, and his name being there represents people recognizing his greatness and worshiping him there. Alternate translation: "for people to worship me there"

to be prince over my people Israel
Being "prince over people" represents ruling them. Alternate translation: "to rule my people Israel"

2 Chronicles 6:6

so that my name might be there
Here the metonym "my name" represents Yahweh's reputation, and his name being there represents people recognizing his greatness and worshiping him there. Alternate translation: "so that people might worship me there"

to be over my people Israel
Being "over" people represents ruling them. Alternate translation: "to rule my people Israel"

2 Chronicles 6:7

Connecting Statement:
King Solomon continues speaking to the people at the temple.

it was in the heart of David my father
Here David's heart is spoken of as if it were a container, and what he desired is spoken of as if it were an item in the container. Alternate translation: "David my father desired"

for the name of Yahweh
Possible meanings are 1) Yahweh's name represents himself. Alternate translation: "for Yahweh ... for me" or 2) Yahweh's name represents his reputation. Alternate translation: "for Yahweh's reputation"

2 Chronicles 6:8

it was in your heart ... for it to be in your heart
Here David's heart is spoken of as if it were a container, and what he desired is spoken of as if it were an item in the container. Alternate translation: "you desired ... to desire to do that"

for my name
Possible meanings are 1) Yahweh's name represents himself. Alternate translation: "for me" or 2) Yahweh's name represents his reputation. Alternate translation: "for my reputation"

In that it was in your heart
"Because it was in your heart" or "Because you wanted"

2 Chronicles 6:9

one who will come from your loins
"one who will be your own offspring" or "one whom you yourself will father"

2 Chronicles 6:10

has carried out the word that he had said
This is an idiom. Alternate translation: "has done exactly what he said he would do"

I have arisen in the place of David my father
Height is a metaphor for power. Alternate translation: "I have gained the power that David my father had"

I sit on the throne of Israel
The throne is a metonym for the activity of the one who sits on the throne. Alternate translation: "I rule over Israel"

for the name of Yahweh
Possible meanings are 1) Yahweh's name represents himself. Alternate translation: "for Yahweh" or 2) Yahweh's name represents his reputation. Alternate translation: "for the reputation of Yahweh"

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2 Chronicles 6:11

in which is Yahweh's covenant, which
The stone tablets on which Yahweh had written the terms of the covenant are spoken of as if they were the covenant itself. Alternate translation: "in which are the tablets on which Yahweh wrote the terms of the covenant that"

2 Chronicles 6:12

in the presence of all the assembly of Israel
"in front of the people of Israel who had gathered there"

spread out his hands
"raised his hands." This was to show that he was praying.

2 Chronicles 6:13

five cubits long, five cubits wide, and three cubits high
You may convert these to modern measures. Alternate translation: "two and one-third meters long, two and one-third meters wide, and one and one-half meters high"

he spread out his hands toward the heavens
Solomon lifted up his hands and held them high as he knelt on the platform to pray. Spreading out his hands toward the heavens was a way of showing that he was praying to Yahweh.

2 Chronicles 6:14

on the earth, who keeps covenant and steadfast love with your servants
This can be stated as a new sentence. Alternate translation: "on the earth. You keep your promise to love your servants" or "on the earth. You faithfully love your servants"

walk before you with all their heart
The way a person lives is spoken of as if that person were walking on a path. Alternate translation: "live wholeheartedly the way that you want them to"

2 Chronicles 6:15

you who have kept with your servant David my father, what you promised him
"you who have kept your promise to your servant David my father." To keep a promise is an idiom that means to do what one has promised. Alternate translation: "you who have done what you promised your servant David my father"

you spoke with your mouth
The phrase "with your mouth" may emphasize that God himself spoke. It was not someone else who made the promise. Alternate translation: "you yourself spoke"

and have fulfilled it with your hand
The hand is a metonym for the power of the hand. Alternate translation: "and, by your power, have fulfilled what you said" or "and by your power have done what you said"

as it is today
This refers to the day when Solomon was saying this prayer.

2 Chronicles 6:16

Connecting Statement:
King Solomon continues praying.

carry out what you have promised
This is a request. To carry out what one has said is an idiom meaning to do what one has said. Alternate translation: "please do what you have promised"

You will not fail to have a man
"you will always have a descendant"

a man in my sight to sit on the throne of Israel
The phrase "in my sight" here implies that God would choose the man and the man would want to obey God.

to sit on the throne of Israel
The throne is a metonym for the activity of the one who sits on the throne. Alternate translation: "to rule over Israel"

to walk in my law, as you have walked before me
The way a person behaves is spoken of as if that person were walking on a path. Alternate translation: "to obey my law, as you have obeyed me" or "to be faithful to my law as you have been faithful to me"

2 Chronicles 6:17

let your word be confirmed, which you have spoken to your servant David
"I want you to make come true the word that you have spoken to your servant David"

let your word be confirmed
This can be translated in active form. Alternate translation: "confirm your word" or "make your word come true"

your word
"your promise"

2 Chronicles 6:18

Connecting Statement:
King Solomon continues praying.

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But will God actually live with mankind on the earth?
Possible meanings of this question are 1) Solomon is asking a real question and expecting an answer or 2) the question is rhetorical and Solomon is emphasizing that God is too big and mighty to live on earth. Alternate translation: "But it surely cannot be that God will actually live on the earth!"

But will God
Here Solomon speaks about God in the third person to show his great respect for God. It can be stated in the second person. Alternate translation: "But will you"

Look
Here "Look" indicates that he is about to say something important.

you—how much less can this temple that I have built
"you, so this temple that I have built certainly cannot contain you"

this temple that I have built
Solomon speaks of commanding the people to build the temple and telling them how to do it as if he himself had built it. Alternate translation: "this temple that your people have built under my leadership" or "this house that I and your people have built"

2 Chronicles 6:19

respect this prayer of your servant and his plea
The words "prayer" and "plea" mean basically the same thing and emphasize that he is sincere as he makes his plea. Solomon refers to himself as "your servant" to show that he respects Yahweh. This can be stated in first person. Alternate translation: "respect me, your servant, as I make this plea"

listen to the cry and prayer that your servant prays before you
The words "cry" and "prayer" mean basically the same thing and emphasize that he is sincere as he asks Yahweh to help him. Solomon refers to himself as "your servant" to show that he respects Yahweh. This can be stated in first person. Alternate translation: "listen to me, your servant, as I call for you to help me"

2 Chronicles 6:20

May your eyes be open toward this temple
The eyes being open is a metonym for watching, and here watching represents protecting. "Please watch over this temple" or "Please protect this temple"

day and night
This is a merism. Alternate translation: "all the time" or "continually"

where you promised to put your name
Possible meanings are 1) Yahweh's name represents himself. Alternate translation: "where you promised to be" or 2) Yahweh's name represents his reputation. Alternate translation: "where you promised to make people know you"

the prayer your servant prays toward this place
Solomon refers to himself as "your servant" to show that he respects Yahweh. This can be stated in first person. Alternate translation: "the prayer that I, your servant, pray toward this place"

2 Chronicles 6:21

Connecting Statement:
King Solomon continues praying.

So listen to the pleas of your servant and of your people Israel
Solomon speaks of himself as "your servant" to show that he respects Yahweh. This can be stated in first person. Alternate translation: "So listen to my pleas and the pleas of your people Israel"

when you listen, forgive
"when you hear our prayers, please forgive our sins"

2 Chronicles 6:22

Connecting Statement:
King Solomon continues praying.

is required to swear an oath
This can be stated in active form. Alternate translation: "someone requires him to swear an oath"

this house
This refers to the temple.

2 Chronicles 6:23

bringing what he has done upon his own head
To bring someone's conduct on him represents punishing him for his bad conduct. Alternate translation: "punishing him as he deserves"

upon his own head
Here the "head" refers to the whole person. Alternate translation: "on him"

give to him according to his righteousness
"give him what he deserves because he is innocent"

2 Chronicles 6:24

When your people Israel are defeated by an enemy
This can be stated in active form. Alternate translation: "When an enemy defeats your people Israel"

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because they have sinned against you
"because your people Israel have sinned against you"

if they turn back to you
Here "turn back to you" represents submitting again to God. Alternate translation: "if they submit to you again"

confess your name
Possible meanings are 1) "confess that they have sinned against you" or 2) "praise you" or 3) "say that they will obey you from now on."

seek favor before you
"seek your favor" or "ask you to forgive them"

2 Chronicles 6:25

please listen from the heavens
To "listen" is an idiom for responding to prayer. Alternate translation: "please honor their prayer" or "please answer their prayer"

bring them back to the land that you gave to them and to their ancestors
This implies that when their enemies defeated them, God's people will have gone to live in other lands. Alternate translation: "bring them back to their own land"

2 Chronicles 6:26

When the skies are shut up and there is no rain
The sky is spoken of as if it were a building in which God stores the rain, and when God does not want it to rain he closes the door to the building. Alternate translation: "When you do not allow rain to fall from the skies"

confess your name
Possible meanings are 1) "confess that they have sinned against you" or 2) "praise you" or 3) "say that they will obey you from now on."

turn from their sin
Here "turn from" is a metaphor for stopping doing it. Alternate translation: "stop committing their sins" or "stop acting sinfully"

2 Chronicles 6:27

the good way in which they should walk
The way a person lives is spoken of as if that person were walking on a path. Alternate translation: "the good way that they should live"

your land, which you have given to your people as an inheritance
The land is spoken of as if it were an inheritance because God wanted them to possess it forever. Alternate translation: "your land, which you have given to your people to own forever"

2 Chronicles 6:28

blight or mildew
These are agricultural terms that refer to the death of crops from either too little or too much rain, respectively.

locusts or caterpillars
A "locust" is a type of grasshopper that causes destruction by eating crops. The word "caterpillar" refers to an early growth stage of the locust.

2 Chronicles 6:29

prayers and pleas
The words "prayers" and "pleas" mean basically the same thing and emphasize that the person is sincere as he makes his pleas.

knowing the plague and sorrow in his own heart
Here "plague" is a metaphor for sin, and sin and sorrow are spoken of as being in people's hearts. Alternate translation: "knowing the sin and sorrow in his own heart"

he spreads out his hands toward this temple
This was a way of showing that they were praying to the God of the temple. See how you translated "spread out his hands" in [2 Chronicles 6:12]

2 Chronicles 6:30

for all his ways
Here "his ways" represents the person's behavior. Alternate translation: "for what he has done"

2 Chronicles 6:31

so that they may walk in your ways
Here "walk in your ways" represents living and behaving the way God wants. Alternate translation: "so that they may live as you want them to"

2 Chronicles 6:32

Connecting Statement:
King Solomon continues praying.

who—because of your great name, your mighty hand, and your outstretched arm—comes
It is implied that the foreigners come because they hear about God's greatness. Alternate translation: "who hears about your great name, your mighty hand, and your outstretched arm—if he comes"

your great name
Here God's name represents his reputation. Alternate translation: "your great reputation" or "your greatness"

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your mighty hand, and your outstretched arm
These two phrases mean basically the same thing and refer to God's power.

prays toward this house
Praying toward Yahweh's temple shows that one is praying to Yahweh.

2 Chronicles 6:33

may know your name
Here God's name represents his reputation. Alternate translation: "may know your reputation" or "may know your greatness"

as do your own people Israel
"as your own people Israel know your name and fear you"

this house I have built is called by your name
The phrase "is called by your name" shows that God possesses and owns the house. This can be stated in active form. Alternate translation: "you own this house that I have built"

this house I have built
Solomon speaks of commanding the people to build the temple and telling them how to do it as if he himself had built it. See how you translated a similar phrase in [2 Chronicles 6:18]

2 Chronicles 6:34

Connecting Statement:
King Solomon continues praying.

Suppose that your people go out ... suppose that they pray
Solomon speaks about events that he thinks could happen in the future. The situations he describes are conditions for what he requests in the following sentence. The words "suppose that" can be translated with the word "if," and this sentence can be connected to his request in verse 35.

they pray to you toward this city ... and toward the house
Praying toward Jerusalem and the temple shows that they are praying to Yahweh.

the house that I have built
Solomon speaks of commanding the people to build the temple and telling them how to do it as if he himself had built it. Alternate translation: "this house that your people have built under my leadership" or "this house that I and your people have built"

for your name
Possible meanings are 1) Yahweh's name represents himself. Alternate translation: "for you" or 2) Yahweh's name represents his reputation. Alternate translation: "for your reputation"

2 Chronicles 6:35

to their prayer, their request
The abstract nouns "prayer" and "request" can be stated as verbs. Alternate translation: "to what they request when they pray to you"

help their cause
This refers to helping them fight against their enemies.

2 Chronicles 6:36

Connecting Statement:
King Solomon continues praying.

Suppose they sin ... suppose that you are angry
Solomon speaks about events that he thinks could happen in the future. The situations he describes in verses 36-38 are conditions for what he requests verse 39.

hand them over to the enemy
Here "hand them over to the enemy" represents allowing the enemy to capture them.

so that the enemy carries them away
Here "carries them away" represents forcing them to leave their own country. Alternate translation: "so that the enemy forces them to leave"

2 Chronicles 6:37

suppose they realize ... suppose that they repent ... Suppose that they say
Solomon speaks about events that he thinks could happen in the future. The situations he describes in verses 36-38 are conditions for what he requests verse 39.

where they have been exiled
This can be stated in active form. Alternate translation: "where their enemies have taken them as exiles"

seek favor from you
"beg you to be merciful to them"

We have acted perversely and sinned. We have behaved wickedly
These two sentences mean the same thing. Together they emphasize how bad the people's actions were.

acted perversely and sinned
The words mean basically the same thing and emphasize how badly the people sinned.

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2 Chronicles 6:38

they return to you
Here "return to you" represents submitting to Yahweh again. Alternate translation: "they submit to you again"

with all their heart and with all their soul
The idioms "with all their heart" means "completely" and "with all their soul" means "with all their being." These two phrases have similar meanings. Alternate translation: "completely"

where they took them as captives
"where their enemies took them as captives"

that they pray toward their land
This refers to Israel. Praying toward Israel would show that they were praying to Yahweh, the God of Israel. Alternate translation: "that they pray facing their land"

toward the city that you chose
This refers to Jerusalem.

the house that I have built
Solomon speaks of commanding the people to build the temple and telling them how to do it as if he himself had built it. Alternate translation: "the house that your people have built under my leadership" or "the house that I and your people have built"

for your name
Possible meanings are 1) Yahweh's name represents himself. Alternate translation: "for you" or 2) Yahweh's name represents his reputation. Alternate translation: "for your reputation"

2 Chronicles 6:39

to their prayer and to their pleas
The words "prayer" and "pleas" mean basically the same thing and emphasize that the people are sincere as they make their pleas. Alternate translation: "their pleas"

2 Chronicles 6:40

Now
Here the word "now" is used to draw attention to the important point that follows.

let your eyes be open
The eyes being open is a metonym for seeing. Here it represents looking attentively. Alternate translation: "please pay attention to us" or "please look at us"

let your ears be attentive to the prayer
The ears being attentive is a metonym for listening attentively. Alternate translation: "please listen to the prayer"

to the prayer that is made in this place
This can be expressed in active form. Alternate translation: "to the prayer that we make in this place" or "to us as we pray to you in this place"

2 Chronicles 6:41

arise, Yahweh God, to your resting place
This pictures God as if he were sitting on his throne, and asks that he will get up from his throne and come to this place. Alternate translation: "arise, Yahweh God, and come to your resting place"

the ark of your strength
"the ark, which is a symbol of your power"

Let your priests ... be clothed with salvation
The abstract noun "salvation" can be translated with the verb "to save." Possible meanings are 1) being clothed with salvation is a metaphor for experiencing salvation. Alternate translation: "Let your priests ... know that you have saved them" or 2) being clothed with salvation is a metaphor for demonstrating salvation. Alternate translation: "Let your priests ... demonstrate how you save people"

2 Chronicles 6:42

do not turn the face of your anointed away from you
Turning the face of someone away represents rejecting him. Alternate translation: "do not reject your anointed one"

your anointed
"your anointed one." Being anointed is a metonym for being chosen by God. King Solomon may have been speaking specifically about himself. This can be stated in active form. Alternate translation: "the one you anointed" or "me, the one you chose to be king"

Keep in mind your acts of covenant loyalty for David, your servant
The phrase "your acts" can be expressed with the phrase "what you have done." Alternate translation: "Remember what you have done for David, your servant, because of your covenant loyalty"

Keep in mind
"Remember"

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Chapter 7

1 Now when Solomon had finished praying, fire came down from heaven and consumed the burnt offerings and sacrifices, and the glory of Yahweh filled the house. **2** The priests could not enter the house of Yahweh, because his glory filled his house. **3** When all the people of Israel saw the fire come down and the glory of Yahweh over the house, they bowed down with their faces to the ground on the stone pavement and worshiped and gave thanks to Yahweh. They said, "For he is good, for his covenant loyalty endures forever."

4 So the king and all the people offered sacrifices to Yahweh. **5** King Solomon offered a sacrifice of twenty-two thousand head of cattle and 120,000 sheep and goats. So the king and all the people dedicated the house of God. **6** The priests stood, each standing where they serve; the Levites also with instruments of music of Yahweh, which David the king had made to give thanks to Yahweh in the song, "For his covenant faithfulness endures for ever." All the priests sounded trumpets before them, and all Israel stood. **7** Solomon set apart the middle of the courtyard in front of the house of Yahweh. There he offered the burnt offerings and the fat of the fellowship offerings, because the bronze altar that he had made was not able to hold the burnt offerings, the grain offerings, and the fat.

8 So Solomon held the festival at that time for seven days, and all Israel with him, a very great assembly, from Lebo Hamath to the brook of Egypt. **9** On the eighth day they held a solemn assembly, for they kept the dedication of the altar for seven days, and the feast for seven days. **10** On the twenty-third day of the seventh month, Solomon sent the people away to their tents with glad and joyful hearts because of the goodness that Yahweh had shown to David, Solomon, and Israel, his people.

11 Thus Solomon finished the house of Yahweh and the king's house. Everything that came into Solomon's heart to make in the house of Yahweh and in his own house, he successfully carried out. **12** Yahweh appeared to Solomon by night and said to him, "I have heard your prayer, and I have chosen this place for myself as a house of sacrifice. **13** Suppose that I shut up the heavens so that there is no rain, or if I command the locust to devour the land, or if I send plague among my people, **14** then if my people, who are called by my name, will humble themselves, pray, seek my face, and turn from their wicked ways, I will hear from heaven, forgive their sin, and heal their land. **15** Now my eyes will be open and my ears attentive to the prayers that are made in this place. **16** For I have now chosen and set apart this house that my name may be there forever. My eyes and my heart will be there every day. **17** As for you, if you walk before me as David your father walked, obeying all that I have commanded you and keeping my statutes and my decrees, **18** then I will establish the throne of your kingdom, as I said in a covenant with David your father, when I said, 'A descendant of yours will never fail to be ruler in Israel.'

19 But if you turn away, and abandon my statutes and my commandments that I have placed before you, and if you go worship other gods and bow down to them, **20** then I will uproot them from out of my ground that I have given them. This house that I have set apart for my name, I will cast away from before me, and I will make it a proverb and a joke among all the peoples. **21** Even though this temple is so lofty now, everyone who passes by it will be appalled and will hiss. They will ask, 'Why has Yahweh done this to this land and to this house?' **22** Others will answer, 'Because they abandoned Yahweh, their God, who had brought their ancestors out of the land of Egypt, and they laid hold of other gods and bowed down to them and worshiped them. That is why Yahweh has brought all this disaster on them.'"

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2 Chronicles 7 General Notes

Structure and formatting

The story of King Solomon continues in this chapter.

Special concepts in this chapter

Solomon's dream

God appeared again to Solomon in a dream and said the temple was acceptable and he honored it with his presence. He would remain as long as Israel obeyed him. If they worshiped other gods and idols he would let their enemies destroy the temple. (See: temple and falsegod)

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2 Chronicles 7:1

the house
"Yahweh's house" or "the temple"

2 Chronicles 7:2

General Information:
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2 Chronicles 7:3

they bowed down with their faces to the ground on the stone pavement
This is a position of humility and worship. Alternate translation: "they lay down on the ground with their faces touching the stone pavement"

his covenant loyalty endures forever
The abstract noun "covenant loyalty" can be expressed with the adjective "loyal" and the verb "promise." Alternate translation: "God will always be loyal to us because of his covenant" or "God will always faithfully do for us what he promised"

2 Chronicles 7:4

all the people
This generalization refers either 1) to the people whom Solomon called to Jerusalem and who are listed in [2 Chronicles 5:2]

2 Chronicles 7:5

twenty-two thousand head of cattle
"22,000 head of cattle"

120,000 sheep and goats
"one hundred and twenty thousand sheep and goats"

2 Chronicles 7:6

each standing where they serve
"each standing in their appointed place"

the Levites also with instruments of music of Yahweh
The word "stood" is understood from the previous phrase. Alternate translation: "the Levites also stood with instruments of music of Yahweh"

For his covenant faithfulness endures for ever
The abstract noun "faithfulness" can be stated as "faithfully" or "faithful." See how you translated "covenant faithfulness" in [2 Chronicles 7:3]

all Israel
This generalization refers to those who were at the feast in Jerusalem, not necessarily to every person who lived in Israel.

2 Chronicles 7:7

the bronze altar that he had made
The author speaks of Solomon commanding someone to make the bronze altar and telling him how to do it as if Solomon himself had made it. Alternate translation: "the bronze altar that he had commanded someone to make" or "the bronze altar that he had caused to be made"

was not able to hold the burnt offerings, the grain offerings, and the fat
This was because there were so many offerings. Alternate translation: "was not able to hold the large amount of burnt offerings, grain offerings, and fat"

2 Chronicles 7:8

all Israel with him
This generalization refers to those who were at the feast in Jerusalem, not necessarily to every person who lived in Israel.

from Lebo Hamath to the brook of Egypt
Lebo Hamath was north of Israel, and the brook of Egypt was south of Israel. These are used together to emphasize that people from every part of Israel were at the festival. Alternate translation: "from Lebo Hamath in the north to the brook of Egypt in the south"

2 Chronicles 7:9

the eighth day
The word "eighth" is the ordinal form of "8."

a solemn assembly
This was a special religious gathering.

they kept the dedication of the altar
Here "kept the dedication" is an idiom meaning "celebrated the dedication."

2 Chronicles 7:10

the twenty-third day of the seventh month
This is the seventh month of the Hebrew calendar. The twenty-third day is near the middle of October on Western calendars.

to their tents
The word "tents" is a metonym for the people's homes, which were houses, not tents. Alternate translation: "to their homes"

with glad and joyful hearts
The words "glad" and "joyful" mean basically the same thing. Together they emphasize the intensity of joy. Alternate translation: "with very glad hearts" or "and they were very joyful"

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because of the goodness that Yahweh had shown
"because Yahweh had shown wonderful goodness" or "because Yahweh had been so good"

Israel, his people
"Israel, God's people." The phrase "his people" emphasizes God's faithfulness to Israel.

2 Chronicles 7:11

Solomon finished the house of Yahweh and the king's house
The readers should understand that Solomon probably commanded other people to do the actual work. Alternate translation: "the workers whom Solomon commanded finished the house of Yahweh and Solomon's own house"

the king's house
"the royal palace," where Solomon himself lived

Everything that came into Solomon's heart to make
The heart is spoken of as if it were a container, and desires are spoken of as if they came into the heart. Alternate translation: "Everything that Solomon desired to make"

he successfully carried out
This is an idiom. Alternate translation: "he successfully finished" or "he caused to be done successfully

2 Chronicles 7:12

by night
"at night" or "one night"

a house of sacrifice
"the house where people will offer sacrifices to me"

2 Chronicles 7:13

Suppose that I shut up the heavens so that there is no rain
Here "heavens" refers to the sky, and is spoken of as if it were a building in which God stores the rain. See how you translated a similar phrase in [2 Chronicles 6:26]

devour the land
The word "land" represents the plants and crops on the land.

if I send plague among my people
Here "send disease" represents causing diseases. Alternate translation: "if I cause my people to have diseases"

2 Chronicles 7:14

who are called by my name
Here being called by God's name is an idiom meaning belonging to God. Alternate translation: "who belong to me"

seek my face
Here God's face represents his acceptance of them. Possible meanings are "seek my face" represents 1) urgently asking him for forgiveness. Alternate translation: "beg me to forgive them" or 2) strongly wanting to please him. Alternate translation: "choose to please me"

turn from their wicked ways
Here "turn from" is a metaphor meaning to stop doing something, and "ways" represent behavior. Alternate translation: "stop their wicked behavior" or "stop doing wicked things"

heal their land
Here land that does not produce much is spoken of as though it were sick. Alternate translation: "make their land good again" or "make their land produce good crops"

2 Chronicles 7:15

my eyes will be open
The eyes being open is a metonym for seeing. Here it represents looking attentively. Alternate translation: "I will pay attention to you" or "I will watch you"

my ears attentive to the prayers
The ears being attentive is a metonym for listening attentively. Alternate translation: "I will listen to the prayers"

the prayers that are made in this place
This can be expressed in active form. Alternate translation: "to the prayers that you make in this place" or "to you as you pray to me in this place"

2 Chronicles 7:16

that my name may be there forever
Possible meanings are 1) God's name represents himself. Alternate translation: "that I may be there forever" or 2) God's name represents Yahweh's reputation, and his name being there represents people worshiping him there. Alternate translation: "for people to worship me there forever"

My eyes and my heart will be there every day
Here "My eyes" represents God's careful attention, and "my heart" represents his love. These being at his temple implies that he will protect his temple. Alternate translation: "I will watch and protect it forever"

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2 Chronicles 7:17

As for you
Here "you" refers to King Solomon.

if you walk before me as David your father walked
Here walking is a metaphor for living. Walking before God represents living in obedience to him. Alternate translation: "If you obey me as David your father did"

David your father
Solomon was one of David's sons.

keeping my statutes and my decrees
"obeying my statutes and my decrees"

2 Chronicles 7:18

I will establish the throne of your kingdom
Here the throne represents ruling. Establishing the throne of Solomon's kingdom represents causing Solomon to have descendants who will rule over Israel. Alternate translation: "I will make descendants of yours rule over your kingdom"

A descendant of yours will never fail to be ruler in Israel
This can be stated positively. Alternate translation: "One of your descendants will always be ruler in Israel" or "Descendants of yours will always rule in Israel"

2 Chronicles 7:19

But if you turn away
Here "turn away" from God is a metaphor meaning to stop worshiping him. Alternate translation: "But if you stop worshiping me"

you turn away
Possible meanings are that the word "you" refers 1) to all the people of Israel, or 2) to Solomon and his descendants.

my statutes and my commandments
Here the words "commandments" and "statutes" mean basically the same thing and emphasize all that Yahweh has commanded.

2 Chronicles 7:20

I will uproot them from out of my ground that I have given them
The word "them" refers to the people of Israel. God speaks of making his people leave his land as if they were plants that he would pull up by their roots out of the soil. Alternate translation: "I will make them leave the land I have given them"

This house
This refers to the temple.

that I have set apart for my name
Possible meanings are 1) Yahweh's name represents himself. Alternate translation: "that I have set apart for myself" or 2) Yahweh's name represents his reputation. Alternate translation: "that I have set apart for my reputation"

I will cast away from before me
God speaks of rejecting his temple as if he were to throw it far away from himself. Alternate translation: "I will reject it" or "I will ignore it"

I will make it a proverb and a joke among all the peoples
"I will cause all the peoples to make proverbs and jokes about it" or "because of what I do to it, all the nations will mock and ridicule it"

2 Chronicles 7:21

will be appalled
"will be amazed"

will hiss
This is how they would show that they are appalled by what happened to the temple

2 Chronicles 7:22

they abandoned Yahweh
"they were unfaithful to Yahweh" or "they did not obey Yahweh"

who had brought their ancestors out of the land of Egypt
This phrase tells why they should have worshiped God.

they laid hold of other gods
Here "laid hold of" represents choosing to be loyal to them. Alternate translation: "they chose to be loyal to other gods"

bowed down to them and worshiped them
These two phrases mean the same thing. The phrase "bowed down to them" describes the posture that people used in worship.

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Chapter 8

1 It came about at the end of twenty years, during which Solomon had built the house of Yahweh and his own house, **2** that Solomon rebuilt the towns that Hiram had given to him, and he settled the people of Israel in them.

3 Solomon attacked Hamath Zobah and defeated it. **4** He built Tadmor in the wilderness, and all the storage cities, which he built in Hamath. **5** Also he built Beth Horon the Upper and Beth Horon the Lower, cities fortified with walls, gates, and bars. **6** Solomon built Baalath and all the storage cities that he possessed, and all the cities for his chariots and the cities for his horsemen, and whatever he wished to build for his pleasure in Jerusalem, in Lebanon, and in all the lands under his rule.

7 As for all the people who were left of the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites, who did not belong to Israel, **8** their descendants who were left after them in the land, whom the people of Israel had not destroyed—Solomon made them into forced laborers, which they are to this day. **9** However, Solomon did not makes slaves of the people of Israel for his work. Instead, they were soldiers, commanders of his officers, and commanders of his chariots and horsemen. **10** These were also the chief officers managing the supervisors who belonged to King Solomon, 250 of them, who ruled over the people who did the work.

11 Solomon brought the daughter of Pharaoh out of the city of David to the house that he had built for her, for he said, "My wife must not live in the house of David king of Israel, because wherever the ark of Yahweh has come is holy."

12 Then Solomon offered burnt offerings to Yahweh on his altar that he had built in front of the portico. **13** He offered sacrifices just as the daily schedule required; he offered them, following the directions found in the commandment of Moses, on the Sabbath days, the new moons, and on the set festivals three times every year: the Festival of Unleavened Bread, the Festival of Weeks, and the Festival of Shelters.

14 In keeping with the decrees of his father David, Solomon appointed the divisions of the priests to their work, and the Levites to their positions, in order to praise God and to serve before the priests, as the daily schedule required. He also appointed the gatekeepers by their divisions to every gate, for David, the man of God, had also commanded this. **15** These people did not deviate from the commands of the king to the priests and Levites concerning any matter, or concerning the storerooms.

16 All the work ordered by Solomon was completed, from the day the foundation of the house of Yahweh was laid until it was finished. The house of Yahweh was completed.

17 Then Solomon went to Ezion Geber and then to Elath on the coast, in the land of Edom. **18** Hiram sent him ships commanded by his own officers, men who knew the sea, and with the servants of Solomon they went to Ophir and they took from there 450 talents of gold and brought it to King Solomon.

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2 Chronicles 8 General Notes

Structure and formatting

The story of King Solomon continues in this chapter.

Special concepts in this chapter

Solomon's victories

Solomon achieved many victory when he was king. This chapter records many of these victories. Israel is at its height of power when Solomon was king.

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2 Chronicles 8:1

It came about
This phrase is used here to mark the beginning of a new part of the story. If your language has a way of doing this, you could consider using it here.

at the end of twenty years
"after 20 years"

Solomon had built the house of Yahweh and his own house
The author writes of Solomon commanding the people to build the temple and palace and telling them how to do it as if he himself had built them. Alternate translation: "Solomon caused the house of Yahweh and his own house to be built" or "Solomon directed the building of the temple and his house"

2 Chronicles 8:2

Hiram
Hiram was the king of Tyre. See how you translated his name in [2 Chronicles 2:11]

Solomon rebuilt the towns that Hiram had given to him
The author speaks of Solomon commanding the people to rebuild the towns as if he himself had rebuilt them. Alternate translation: "Solomon caused the towns that Hiram had given to him to be rebuilt" or "Solomon commanded and the people rebuilt the towns that Hiram had given to him"

2 Chronicles 8:3

Solomon attacked Hamath Zobah
Solomon represents his whole fighting army. Alternate translation: "Solomon's army attacked the town of Hamath Zolbah"

2 Chronicles 8:4

He built Tadmor in the wilderness
Tadmor was a city north of Israel, in modern-day Syria. The author writes of Solomon commanding the people to build Tadmor as if Solomon himself built it. Alternate translation: "Solomon caused the town of Tadmor in the wilderness to be rebuilt" or "Solomon commanded, and the people built the town of Tadmor in the wilderness"

Tadmor
Tadmor was a city north of Israel, in modern-day Syria.

storage cities
Or "supply cities." These are cities where the government stored food or supplies.

2 Chronicles 8:5

Beth Horon the Upper and Beth Horon the Lower
These were two cities in Judah. The upper city was on top of a hill and the lower city was in a valley. Alternate translation: "Higher Beth Horon and Lower Beth Horon" or "Beth Horon of the Hill and Beth Horon of the Valley"

2 Chronicles 8:6

Baalath
This was a city in Israel.

all the lands under his rule
"all the lands that he ruled"

2 Chronicles 8:7

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2 Chronicles 8:8

their descendants who were left after them in the land
"after those people died, their descendants who remained in the land"

forced laborers
"slaves"

which they are to this day
This phrase adds information about the descendants of those that Solomon had made into forced laborers. Alternate translation: "and their descendants are still forced laborers even now"

to this day
This refers to the time when the book of 2 Chronicles was written. See how you translated it in 2 Chronicles 5:9.

2 Chronicles 8:9

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2 Chronicles 8:10

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2 Chronicles 8:11

the daughter of Pharaoh
"his wife, the daughter of Paharaoh"

to the house that he had built for her
The author writes about Solomon having his workers build a house for his wife as if he himself had built it. Alternate translation: "the house that

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he had his workers build for her" or "to the house he had commanded his workers to build for her"

David king of Israel
David was Solomon's father and had been king before Solomon.

because wherever the ark of Yahweh has come is holy
It can be stated that the ark had been brought into King David's house. Alternate translation: "because the ark of Yahweh was brought into that house, and wherever the ark of Yahweh has come is holy"

2 Chronicles 8:12

his altar that he had built
The author writes about Solomon having his workers build the altar as if he himself had built it. Alternate translation: "on Yahweh's altar that Solomon had his workers build" or "the Yahweh's altar that he had commanded his workers to build"

his altar
"Yahweh's altar" or "the altar of Yahweh"

the portico
"the temple porch" or "the entrance to the temple." This was a covered porch supported by columns, attached to the front of the temple.

2 Chronicles 8:13

the daily schedule required
"as was required each day"

following the directions
Here "following the directions" represents obeying them. Alternate translation: "obeying the directions"

the directions found in the commandment of Moses
"what Moses had commanded them"

the set festivals three times every year
"the three festivals that they were to celebrate every year"

the Festival of Shelters
"the Festival of Tents." This is a festival to celebrate God's provision for his people. When the people of Israel wandered in the desert, they lived in temporary shelters. Each year when they harvested their crops, they stayed in temporary shelters in their gardens. In both situations, God provided for them.

2 Chronicles 8:14

In keeping with the decrees of his father David
"According to the decrees of his father David" or "As his father David had decreed"

He also appointed the gatekeepers by their divisions to every gate
"He also appointed groups of gatekeepers to each gate"

gatekeepers
These were Levites who guarded the gates and only let inside those who had permission to go inside.

2 Chronicles 8:15

These people did not deviate from the commands
Here "deviate from the commands" represents to do something different from what was commanded. It can be stated positively. Alternate translation: "These people carefully obeyed the commands"

2 Chronicles 8:16

All the work ordered by Solomon was completed
This can be stated in active form. Alternate translation: "They completed all the work that Solomon had ordered"

from the day the foundation of the house of Yahweh was laid
This can be stated in active form. Alternate translation: "from the day they laid the foundation of the house of Yahweh" or "from the day they built the foundation of the house of Yahweh"

until it was finished
This can be stated in active form. Alternate translation: "until they finished building the temple"

The house of Yahweh was completed
This can be stated in active form. Alternate translation: "The house of Yahweh was complete" or "They completed building the house of Yahweh"

2 Chronicles 8:17

Ezion Geber and then to Elath on the coast
These are towns along the Sea of Reeds. They had ports where people who had ships could stop. Alternate translation: "the towns of Ezion Geber and Elath, on the coast of the Sea of Reeds"

2 Chronicles 8:18

Ophir
This is the name of a place. Its location is not known.

450 talents of gold
"four hundred and fifty talents of gold." You may convert this to a modern measure. Alternate translation: "about sixteen thousand kilograms of gold" or "about fifteen metric tons of gold"

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Chapter 9

1 When the queen of Sheba heard the report about Solomon, she came to Jerusalem to test him with hard
questions. She came with a very long caravan, with camels loaded with spices, much gold, and many
precious gemstones. When she had come to Solomon, she told him all that was in her heart. **2** Solomon
answered her all her questions; nothing was too difficult for Solomon; there was no question that he did
not answer. **3** When the queen of Sheba saw Solomon's wisdom and the palace that he had built, **4** the
food on his table, the seating of his servants, the work of his servants and their clothing, also his
cupbearers and their clothing, and the burnt offerings he made at [1] the house of Yahweh, there was no
more breath in her. **5** She said to the king, "It is true, the report that I heard in my own land of your words
and your wisdom. **6** I did not believe what I heard until I came here, and now my eyes have seen it. Not
half was told me about the greatness of your wisdom and wealth! You have exceeded the report that I
heard. **7** How blessed are your men, and how blessed are your servants who constantly stand before you,
because they hear your wisdom. [2]**8** Blessed be Yahweh your God, who has taken pleasure in you, who
placed you on his throne, to be king for Yahweh your God. Because your God loved Israel, in order to
establish them forever, he had made you king over them, for you to do justice and righteousness!"

9 She gave the king 120 talents of gold and a large amount of spices and precious stones. There had
never been such spices as these that the queen of Sheba gave to King Solomon. **10** The servants of Hiram
and the servants of Solomon, who brought gold from Ophir, also brought algum wood and precious
stones. **11** With the algum wood, the king made steps for the house of Yahweh and for his house, as well
as harps and lutes for the musicians. No wood like this had been seen before in the land of Judah. **12** King
Solomon gave to the queen of Sheba everything she desired and whatever she asked for; he gave her
more than what she had brought to the king. So she left and went back to her own land, she and her
servants.

13 Now the weight of gold that came to Solomon in one year was 666 talents of gold, **14** besides the gold
that the traders and merchants brought. All the kings of Arabia and the governors in the country also
brought gold and silver to Solomon. **15** King Solomon made two hundred large shields of beaten gold. Six
hundred shekels of gold went into each one. **16** He also made three hundred shields of beaten gold. Three
minas of gold went into each shield; the king put them into the House of the Forest of Lebanon. **17** Then
the king made a great throne of ivory and overlaid it with pure gold. **18** There were six steps to the
throne, and a footstool of gold was attached to the throne. On each side of the throne there were armrests
with two lions standing beside each of them. **19** Twelve lions stood on the steps, one on each side of each
of the six steps. There was no throne like it in any other kingdom. **20** All King Solomon's drinking cups
were gold, and all the drinking cups in the House of the Forest of Lebanon were of pure gold. None were
silver because silver was not considered valuable in Solomon's days. **21** The king had at sea a fleet of
ships of Tarshish, along with the servants of Hiram. Once every three years the ships of Tarshish brought
gold, silver, and ivory, as well as apes and baboons.

22 So King Solomon exceeded all the kings of the world in riches and in wisdom. **23** All the kings of the
earth sought the presence of Solomon in order to hear his wisdom, which God had put in his heart. **24**
Those who visited brought tribute, vessels of silver and of gold, clothes, weapons, and spices, as well as
horses and mules, year after year. **25** Solomon had four thousand stalls for horses and chariots, and
twelve thousand horsemen, which he stationed in the chariot cities and with himself in Jerusalem. **26** He
ruled over all the kings from the Euphrates River to the land of the Philistines, and to the border of Egypt.
27 The king had silver in Jerusalem, as much as the stones on the ground. He made cedar wood to be as
abundant as the sycamore fig trees that are in the lowlands. **28** They brought horses for Solomon from
Egypt and from all the lands.

29 As for the other matters concerning Solomon, first and last, are they not written in The History of
Nathan the Prophet, in The Prophecy of Ahijah the Shilonite, and in The Visions of Iddo the Seer (which
also had information about Jeroboam son of Nebat)? **30** Solomon reigned in Jerusalem over all Israel for
forty years. **31** He lay down with his ancestors and the people buried him in the city of David his father.
Rehoboam, his son, became king in his place.

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Footnotes

9:4 [1]Some scholars suggest an alternative reading of the phrase
9:7 [2]Some translations have:

2 Chronicles 9 General Notes

Structure and formatting

The story of King Solomon ends.

Special concepts in this chapter

Solomon's fame

Solomon was famous outside of Israel because of his wisdom and tremendous wealth. (See: wise)

2 Chronicles 9:1

She came with a very long caravan

"a very large group of servants" or "a very long line of servants"

all that was in her heart

This is a generalization. Alternate translation: "everything she wanted to know"

2 Chronicles 9:2

there was no question that he did not answer

This can be stated positively. Alternate translation: "he answered every question"

2 Chronicles 9:3

When the queen of Sheba saw Solomon's wisdom and the palace that he had built

Here "saw Solomon's wisdom" represents realizing that Solomon was very wise. Alternate translation: "When the queen of Sheba realized how wise Solomon was, and when she saw the palace that he had built"

the palace that he had built

The author writes about Solomon having his workers build his palace as if he himself had built it. Alternate translation: "the palace that Solomon had his workers build" or "the palace that he had commanded his workers to build"

2 Chronicles 9:4

the seating of his servants

Possible meanings are 1) where his servants lived or 2) how his servants sat around the table.

his cupbearers

"his wine servers." These were servants who tasted the king's wine to make sure that there was no poison in it. If it was safe to drink the wine, they would give it to the king.

there was no more breath in her

This is an idiom. Alternate translation: "she was completely amazed"

2 Chronicles 9:5

I heard in my own land

"I heard while I was in my own land"

your words and your wisdom

Here the word "wisdom" can describe the word "words." Alternate translation: "your wise words"

2 Chronicles 9:6

now my eyes have seen it

The phrase "my eyes" emphasizes that she herself saw it. Alternate translation: "now I have seen it for myself"

Not half was told me about the greatness of your wisdom and wealth

This can be stated it active form. Alternate translation: "They did not tell me about even half of the greatness of your wisdom and wealth" or "You are much more wise and wealthy than what they told me"

2 Chronicles 9:7

How blessed are your men

This is an exclamation that shows her amazement. Alternate translation: "Your people are greatly blessed"

how blessed are your servants who constantly stand before you

This is an exclamation that shows her amazement. Alternate translation: "your servants who constantly stand before you are greatly blessed"

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they hear your wisdom
Hear "wisdom" represents the wise things that he says. Alternate translation: "they hear the wise things that you say"

2 Chronicles 9:8

who has taken pleasure in you, who placed you on his throne
These phrases tell why people should praise Yahweh. Alternate translation: "because he has taken pleasure in you and placed you on his throne"

who has taken pleasure in you
"who is pleased with you"

who placed you on his throne, to be king for Yahweh your God
The idea of being on Yahweh's throne represents having the authority to rule as Yahweh does. Being king "for Yahweh" means to represent Yahweh as king. Alternate translation: "who gave you authority to rule as he does, to represent Yahweh your God as king"

in order to establish them forever
Possible meanings are 1) "establish" represents helping them in general. Alternate translation: "in order to help them forever" or 2) "establish" represents making them strong as a nation. Alternate translation: "in order to make them a nation forever"

for you to do justice and righteousness
The abstract nouns "justice" and "righteousness" can be expressed with the words "fairly" and "righteously." Alternate translation: "for you to rule fairly and righteously" or "for you to do what is just and right"

2 Chronicles 9:9

120 talents
"one hundred and twenty talents." A talent is a unit of weight equal to about 33 kilograms. You may convert this to a modern measure. Alternate translation: "about four thousand kilograms of gold" or "about four metric tons of gold"

2 Chronicles 9:10

Hiram
Hiram was the king of Tyre. See how you translated his name in [2 Chronicles 2:11]

Ophir
This is the name of a place. Its location is not known. See how you translated this in [2 Chronicles 8:18]

algum wood
Algum is a kind of tree that grows in Lebanon. King Hiram sent this kind of wood to Solomon. See how you translated it in 2 Chronicles 2:8.

2 Chronicles 9:11

the king made steps ... well as harps and lutes
The author speaks of the king having his workers make these things as if he himself had made them. Alternate translation: "the king had his workers make the steps .. as well as harps and lyres" or "the king's workers made steps ... well as harps and lyres"

No wood like this had been seen before in the land of Judah
This can be stated in active form. Alternate translation: "No one had seen wood like this before in the land of Judah"

2 Chronicles 9:12

General Information:
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2 Chronicles 9:13

in one year
These words could refer to 1) each year or 2) a particular year.

666 talents of gold
A talent is a unit of weight equal to about 33 kilograms. You may convert this to a modern measure. Alternate translation: "about twenty-two thousand kilograms of gold" or "about twenty-two metric tons of gold"

2 Chronicles 9:14

General Information:
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2 Chronicles 9:15

King Solomon made
The author writes about Solomon having his workers make the shields as if he himself had made them. Alternate translation: "King Solomon had his workers make" or "King Solomon's workers made"

two hundred large shields
"200 large shields"

beaten gold
"gold that people had beaten into thin sheets"

Six hundred shekels of gold went into each one
Here the phrase "went into" represents being made with. Possible meanings are 1) the shields were covered with sheets of gold. Alternate translation:

"They covered each shield with six hundred shekels of gold" or 2) the shields were made of gold. Alternate translation: "They made each shield out of six hundred shekels of gold"

Six hundred shekels of gold
A shekel is a unit of weight equal to about 11 grams. You may convert this to a modern measure. Alternate translation: "Six and one half kilograms of gold"

Six hundred shekels
The word "shekels" does not appear here in the Hebrew text. Some modern versions assume instead the unit called bekah, which was equivalent to only a half shekel. Any version making this assumption would signal a metric equivalent of about three kilograms.

2 Chronicles 9:16

He also made
The author writes about Solomon having his workers make the shields as if he himself had made them. Alternate translation: "King Solomon had his workers also make" or "His workers also made"

three hundred shields
"300 shields"

Three minas of gold went into each shield
Here the phrase "went into" represents being made with. Possible meanings are 1) the shields were covered with sheets of gold. Alternate translation: "They covered each shield with three minas of gold" or 2) the shields were made of gold. Alternate translation: "They made each shield out of three minas of gold"

Three minas of gold
A mina is about 600 grams. You may convert this to a modern measure. Alternate translation: "One and three-quarters kilograms of gold"

the king put them
The author writes about Solomon having his workers put the shields in the palace as if he himself had put them there. Alternate translation: "King Solomon had his workers put them" or "King Solomon's workers put them"

the House of the Forest of Lebanon
Solomon's palace was built of trees from Lebanon. Possible meanings are 1) this was the name of a large room in the palace. Alternate translation: "the Hall of the Forest of Lebanon" or 2) this was the name of his whole palace.

2 Chronicles 9:17

the king made a great throne
The author speaks of commanding his workers to build the throne as if he himself had built it. Alternate translation: "the king had his workers make a great throne" or "the king's workers made"

a great throne of ivory
"a great throne decorated with ivory"

ivory
Ivory is the hard, white substance from the tusks or teeth of large animals, such as the elephant, walrus, or hippopotamus.

2 Chronicles 9:18

two lions
These were statues. Alternate translation: "two statues of lions"

2 Chronicles 9:19

General Information:
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2 Chronicles 9:20

the House of the Forest of Lebanon
Solomon's palace was built of trees from Lebanon. See how you translated this in [2 Chronicles 9:16]

silver was not considered valuable in Solomon's days
Silver was so common in Solomon's days that if a king wanted to show his wealth, he would not do it by making things out of silver. Instead he would use gold, which was less common and more valuable. This can be stated in active form. Alternate translation: "people did not value silver so much"

in Solomon's days
Here "Solomon's days" refers to the time when Solomon ruled. Alternate translation: "when Solomon ruled"

2 Chronicles 9:21

a fleet of ships of Tarshish
"a group of ships that travel on the ocean"

along with the servants of Hiram
"along with Hiram's fleet of ships"

apes and baboons
It is not certain whether the word translated as "apes" here refers to apes, baboons, or monkeys. It is not certain whether the word translated as "baboons" here refers to baboons or peacocks. This can be translated more generally as "animals from far away" or "animals from Africa."

2 Chronicles 9:22

General Information:
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2 Chronicles 9:23

All the kings of the earth
The word "all" here is a generalization. Alternate translation: "Kings from around the world"

sought the presence of Solomon
The presence of a person is a metonym for being able to speak and listen to the person. Alternate translation: "wanted to visit Solomon" or "came to visit Solomon"

to hear his wisdom, which God had put in his heart
The heart is a metonym for what a person thinks, and here it is spoken of as if it were a container. The abstract noun "wisdom" is a metonym for the wise things a person thinks or says. Alternate translation: "to hear how wise God had enabled him to be" or "to hear him speak the wise words that God had enabled him to speak"

which God had put in his heart
God putting wisdom in Solomon's heart represents God making Solomon wise. Alternate translation: "which God had given him" or "because God had made him wise"

2 Chronicles 9:24

year after year
This is an idiom. Alternate translation: "every year"

2 Chronicles 9:25

four thousand stalls ... twelve thousand horsemen
"4,000 stalls ... 12,000 horsemen"

stalls
This is a small enclosure where horses are kept.

2 Chronicles 9:26

General Information:
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2 Chronicles 9:27

as much as the stones on the ground
This is an exaggeration to emphasize that there was such a great amount of silver.

2 Chronicles 9:28

They brought horses for Solomon from Egypt and from all the lands
The word "they" may refer to Solomon's merchants. However this sentence is not about what the merchants did, but about where Solomon's horses came from. Alternate translation: "Horses were brought to Solomon from Egypt and from all the lands" or "Solomon's horses were from Egypt and all the lands"

from all the lands
The word "all" is a generalization. Alternate translation: "from many other places" or "from many other countries"

2 Chronicles 9:29

first and last
The phrase "first and last" represents the whole time of Solomon's reign. Alternate translation: "from the beginning to the end of his reign"

are they not written ... (which also had information about Jeroboam son of Nebat)?
The author uses the question to remind the readers that other people had written about Solomon. It can be expressed in active form Alternate translation: "they are written ...

The History of Nathan the Prophet ... The Prophecy of Ahijah the Shilonite ... The Visions of Iddo the Seer
These are the names of some writings that existed when 2 Chronicles was written, but they do not exist now.

Ahijah the Shilonite
This is a prophet from Shiloh who predicted that the nation of Israel would be divided into two kingdoms.

Shilonite
This is the name of a people group from the town of Shiloh.

2 Chronicles 9:30

General Information:
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2 Chronicles 9:31

He lay down with his ancestors
This is a polite way of saying that he died. Alternate translation: "He died"

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Chapter 10

1 Rehoboam went to Shechem, for all Israel was coming to Shechem to make him king. **2** When Jeroboam the son of Nebat heard this (for he was in Egypt, where he had fled from King Solomon), he returned from Egypt. **3** So they sent and called him, and Jeroboam and all Israel came; they spoke to Rehoboam and said, **4** "Your father made our yoke difficult. Now therefore, make your father's hard work easier, and lighten the heavy yoke that he put on us, and we will serve you." **5** Rehoboam said to them, "Come again to me after three days." So the people left.

6 King Rehoboam consulted with the old men who had stood before Solomon his father while he was alive; he said, "How would you advise me to bring an answer to these people?" **7** They spoke to him and said, "If you are good to this people and please them, and say good words to them, then they will always be your servants." **8** But Rehoboam ignored the advice of the old men that they had given him, and consulted with the young men who had grown up with him, who stood before him. **9** He said to them, "What advice do you give me, so that we may answer the people who spoke to me and said, 'Lighten the yoke that your father put on us'?" **10** The young men who had grown up with Rehoboam spoke to him, saying, "This is how you should speak to the people who told you that your father Solomon made their yoke heavy, but that you must make it lighter. This is what you should say to them, 'My little finger is thicker than my father's waist. **11** So now, although my father burdened you with a heavy yoke, I will add to your yoke. My father punished you with whips, but I will punish you with scorpions.'"

12 So Jeroboam and all the people came to Rehoboam on the third day, as the king said, "Come back to me on the third day." **13** King Rehoboam spoke to them harshly, ignoring the advice of the old men. **14** He spoke to them following the advice of the young men, saying, "My father made your yoke heavy, but I will add to it. My father punished you with whips, but I will punish you with scorpions."

15 So the king did not listen to the people, for it was a turn in events brought about by God, that Yahweh might carry out his word that Ahijah the Shilonite had spoken to Jeroboam son of Nebat.

16 When all Israel saw that the king did not listen to them, the people answered him and said, "What share do we have in David? We have no inheritance in the son of Jesse! Each of you should go back to his tent, Israel. Now see to your own house, David." So all Israel returned to their tents. **17** But as for the people of Israel who lived in the cities of Judah, Rehoboam reigned over them. **18** Then King Rehoboam sent Adoniram, who was over the forced laborers, but the people of Israel stoned him to death with stones. King Rehoboam fled quickly in his chariot to Jerusalem. **19** So Israel has been in rebellion against the house of David to this day.

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2 Chronicles 10 General Notes

Structure and formatting

This begins a section on King Rehoboam. (2 Chronicles 10-12)

Special concepts in this chapter

Rehoboam's taxes

The people asked Solomon's son, Rehoboam, to reduce the heavy taxes and the forced labor Solomon had demanded but Rehoboam refused. He lacked the wisdom to follow the advice of the men who had been councilors of his father Solomon. So the ten northern tribes broke off and made Jeroboam their king. They were called "Israel" and Rehoboam's kingdom was called Judah. This will cause confusion between the northern kingdom of Israel and the whole nation of Israel. (See: wise)

Important figures of speech in this chapter

Metaphor

The people use the metaphor of a yoke to complain about the high taxes and forced labor Solomon demanded from the people. They said, "Your father made our yoke difficult."

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2 Chronicles 10:1

all Israel was coming
Here "Israel" is a metonym for the men of Israel. The word "all" is a generalization. Alternate translation: "the men of Israel were coming"

2 Chronicles 10:2

Jeroboam ... Nebat
These are the names of men. See how you translated these names in [2 Chronicles 9:29]

2 Chronicles 10:3

they sent and called him
"the men of Israel sent for Jeroboam"

Jeroboam and all Israel came
"Jeroboam and all Israel came to Rehoboam"

all Israel came
Here "Israel" is a metonym for the men of Israel. The word "all" is a generalization. Alternate translation: "the men of Israel came"

2 Chronicles 10:4

made our yoke difficult
A difficult yoke is a metaphor for very difficult labor and cruel treatment. Alternate translation: "treated us cruelly" or "forced us to work very hard"

make your father's hard work easier, and lighten the heavy yoke that he put on us
These two phrases mean the same thing. The yoke metaphor emphasizes the fact that Solomon had treated them harshly. Alternate translation: "make the hard work that your father gave us easier, and do not treat us as harshly as he did"

2 Chronicles 10:5

after three days
"after 3 days"

2 Chronicles 10:6

the old men who had stood before Solomon
To "stand before" is an idiom for serving the king in his presence. Alternate translation: "the old men who counseled Solomon" or "the old men who attended to Solomon"

to bring an answer to these people
"to answer these people" or "to reply to these people"

2 Chronicles 10:7

General Information:
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2 Chronicles 10:8

Rehoboam ignored the advice
"Rehoboam did not follow the advice"

who had grown up with him, who stood before him
"who were his long-time friends, and who advised him"

2 Chronicles 10:9

Lighten the yoke that your father put on us
To "lighten the yoke" is a metaphor that represents easing the burden. See how you translated a similar phrase in [2 Chronicles 10:4]

2 Chronicles 10:10

made their yoke heavy
A heavy yoke is a metaphor for very difficult labor and cruel treatment. This metaphor is continued in this verses. See how you translated a similar phrase in [2 Chronicles 10:4]

My little finger is thicker than my father's waist
This metaphor means that Rehoboam is more cruel and intimidating than his father. Alternate translation: "I rule much more harshly than my father ever did" or "I am much harsher than my father"

2 Chronicles 10:11

Connecting Statement:
A heavy yoke is a metaphor for very difficult labor and cruel treatment. This metaphor is continued in this verses. See how you translated a similar phrase in [2 Chronicles 10:4]

I will add to your yoke
"I will make your yoke heavier." A yoke is a metaphor for labor. Alternate translation: "I will force you to work harder"

I will punish you with scorpions
Possible meanings are that 1) "scorpions" is a metaphor for any kind of painful punishment. Alternate translation: "I will punish you much more harshly" or 2) "scorpions" is a metaphor for whips with sharp metal barbs at the end. Alternate translation: "I will punish you with whips that have sharp pieces of metal at the ends"

2 Chronicles 10:12

on the third day
"after three days"

2 Chronicles 10:13

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2 Chronicles 10:14

made your yoke heavy, but I will add to it
A heavy yoke is a metaphor for very difficult labor and cruel treatment. Alternate translation: "treated you cruelly, but I will be more cruel" or "forced you to work very hard, but I will make you work harder"

I will punish you with scorpions
Possible meanings are that 1) "scorpions" is a metaphor for any kind of painful punishment. Alternate translation: "I will punish you much more harshly" or 2) "scorpions" is a metaphor for whips with sharp metal barbs at the end. See how you translated this in 2 Chronicles 10:11. Alternate translation: "I will punish you with whips that have sharp pieces of metal at the ends"

2 Chronicles 10:15

So the king did not listen to the people
Here "listen to the people" represents not care about what they said or about actually doing what they asked. Alternate translation: "So the king did not do what the people had asked him to do" or "So the king ignored the people"

it was a turn in events brought about by God
This is an idiom and can be stated in active form. Alternate translation: "God caused things to happen like this"

that Yahweh might carry out his word ... Nebat
"that Yahweh might do according to the message that he told Ahijah the Shilonite to tell Jeroboam son of Nebat" or "that Yahweh might do what he had said he would do when he told Ahijah the Shilonite to give a message to Jeroboam son of Nebat"

that Yahweh might carry out his word
The idiom "carry out his word" means to do what he had said he would do.

his word that Ahijah the Shilonite had spoken to Jeroboam son of Nebat
This refers to the message that God gave Ahijah to tell Jeroboam.

Ahijah the Shilonite ... Jeroboam son of Nebat
See how you translated these names in [2 Chronicles 9:29]

2 Chronicles 10:16

all Israel
Here "Israel" is a metonym for the men of Israel. The word "all" is a generalization. Alternate translation: "the men of Israel"

the king did not listen to them
Here "listen to the people" represents not caring about what they said or about actually doing what they asked. Alternate translation: "the king did not do what they had asked him to do" or "the king ignored them"

What share do we have in David? We have no inheritance in the son of Jesse
The people use this question and statement to imply that since they do not belong to David's family, they are not obligated to support David's grandson, King Rehoboam. Alternate translation: "We have no share in David. We will not have anything to do with the descendants of the son of Jesse"

What share do we have in David?
Having a share in someone represents being his descendants and receiving the good things that descendants receive. Alternate translation: "We do not belong to the family of David"

We have no inheritance in the son of Jesse
"Son of Jesse" here is a metonym for David, a son of Jesse. Having an inheritance in someone represents being his descendants and receiving the good things that descendants receive. Alternate translation: "We will not receive any inheritance from the son of Jesse" or "We will have nothing to do with the his descendants"

Each of you should go back to his tent
"Tent" here is a metonym representing people's homes. Alternate translation: "Go to your homes, people of Israel"

Now see to your own house, David
Here "see to" is an idiom meaning to take care of something, and "house" is a metonym for David's lineage of power and prestige. Alternate translation: "Now take care of your own kingdom, descendant of David"

2 Chronicles 10:17

General Information:
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2 Chronicles 10:18

Adoniram
Adoniram is the name of a man. In the Hebrew text of this sentence, his name was written as Adoram.

who was over the forced laborers
Being over people represents having authority to tell them what to do. Alternate translation: "who was in charge of the forced laborers"

stoned him to death with stones
"killed Adoniram by stoning him"

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2 Chronicles 10:19

against the house of David
Here "the house of David" represents the kings who were descendants of David. Alternate translation: "against the kings descended from David"

to this day
This refers to the general time when the author wrote this book. See how you translated this in 2 Chronicles 5:9. Alternate translation: "even now"

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Chapter 11

1 When Rehoboam arrived in Jerusalem, he assembled the house of Judah and Benjamin, 180,000 chosen men who were soldiers, to fight against Israel, to restore the kingdom to Rehoboam. **2** But the word of Yahweh came to Shemaiah the man of God, saying, **3** "Say to Rehoboam son of Solomon, king of Judah, and to all Israel in Judah and Benjamin, **4** 'Yahweh says this, "You must not attack or make war against your brothers. Everyone must return to his own house, for I have caused this to happen."'" So they obeyed the words of Yahweh and turned back from attacking Jeroboam.

5 Rehoboam lived in Jerusalem and built cities in Judah for defense. **6** He built Bethlehem, Etam, Tekoa, **7** Beth Zur, Soko, Adullam, **8** Gath, Mareshah, Ziph, **9** Adoraim, Lachish, Azekah, **10** Zorah, Aijalon, and Hebron. These are fortified cities in Judah and Benjamin. **11** He fortified the fortresses and put commanders in them, with stores of food, oil, and wine. **12** He put shields and spears in all the cities and made them very strong. So Judah and Benjamin belonged to him.

13 The priests and the Levites who were in all Israel went over to him from within their borders. **14** For the Levites left their pasturelands and property in order to come to Judah and Jerusalem, for Jeroboam and his sons had driven them away, so that they could no longer act as the priests of Yahweh. **15** Jeroboam appointed for himself priests for the high places and the goat and calf idols he had made. **16** People from all the tribes of Israel came after them, those who set their hearts to seek Yahweh, the God of Israel; they came to Jerusalem to sacrifice to Yahweh, the God of their fathers. **17** So they strengthened the kingdom of Judah and made Rehoboam son of Solomon strong during three years, and they walked for three years in the way of David and Solomon.

18 Rehoboam took a wife for himself: Mahalath, the daughter of Jerimoth, David's son, and of Abihail, the daughter of Eliab, Jesse's son. **19** She bore him sons: Jeush, Shemariah, and Zaham. **20** After Mahalath, Rehoboam took Maakah, Absalom's daughter; she bore him Abijah, Attai, Ziza, and Shelomith. **21** Rehoboam loved Maakah, Absalom's daughter, more than all his other wives and his concubines (he took eighteen wives and sixty concubines, and became the father of twenty-eight sons and sixty daughters). **22** Rehoboam appointed Abijah son of Maakah to be chief, a leader among his brothers; he had the thought of making him king. **23** Rehoboam ruled wisely; he scattered all his sons throughout all the land of Judah and Benjamin to every fortified city. He also gave them food in abundance and looked for many wives for them.

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2 Chronicles 11 General Notes

Structure and formatting

The section on King Rehoboam continues in this chapter.

Special concepts in this chapter

Strengthening their defenses

Rehoboam strengthened the defenses of Judah. Without the help of the northern tribes, the kingdom of Judah did not really have much power to defend itself from outside attacks. Therefore, Rehoboam felt it necessary to strengthen Judah's military defenses.

Other possible translation difficulties in this chapter

Israel

When the author speaks about Israel, he is now referring almost exclusively to the northern kingdom of Israel and not the united nation of Israel.

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2 Chronicles 11:1

the house of Judah and Benjamin
Here "house" is a metonym that represents a tribe or descendants and refers specifically to the soldiers from the tribes of Judah and Benjamin. Alternate translation: "all the soldiers from the tribes of Judah and Benjamin"

180,000 chosen men
"one hundred and eighty thousand chosen men"

chosen men who were soldiers
"choice men who were soldiers." The phrase "chosen men" is an idiom that refers to elite soldiers who were skilled in battle. Alternate translation: "of the best soldiers"

2 Chronicles 11:2

the word of Yahweh came ... saying
This is an idiom that is used to introduce something that God told his prophets or his people. Alternate translation: "Yahweh spoke this message ... and he said" or "Yahweh spoke these words ... and he said"

Shemaiah
This is the name of a man.

the man of God
The expression "man of God" is a respectful way of referring to a prophet of Yahweh. Alternate translation: "the man who belongs to God" or "the prophet of God"

2 Chronicles 11:3

all Israel in Judah and Benjamin
Here the word "Israel" refers to the Israelite people who live in the tribes of Judah and Benjamin. Alternate translation: "all of the Israelites in the tribes of Judah and Benjamin"

2 Chronicles 11:4

your brothers
This is a reference to the ten northern tribes. By calling them "brothers," Yahweh emphasizes the family relationship between all of the tribes.

2 Chronicles 11:5

Rehoboam lived in Jerusalem and built cities
It might be best to translate so that the reader understands that other people helped Rehoboam build these cities. Alternate translation: "Rehoboam lived in Jerusalem and had his workers build cities"

2 Chronicles 11:6

Etam, Tekoa
These are the names of cities.

2 Chronicles 11:7

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2 Chronicles 11:8

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2 Chronicles 11:9

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2 Chronicles 11:10

Zorah, Aijalon
These are the names of cities.

2 Chronicles 11:11

He fortified the fortresses
Here the word "fortresses" refers to fortified cities. That Rehoboam "fortified the fortresses" means that he built up and strengthened the defenses of these fortified cities. Alternate translation: "He strengthened the defenses of the fortified cities"

2 Chronicles 11:12

made them very strong
"made the cities very strong"

Judah and Benjamin belonged to him
Rehoboam was in control of the tribes of Judah and Benjamin.

2 Chronicles 11:13

The priests and the Levites ... went over to him from within their borders
Possible meanings are 1) "The priests and Levites ... supported Rehoboam from within their borders" or 2) "The priests and Levites ... traveled from within their borders to join Rehoboam."

2 Chronicles 11:14

pasturelands
lands used for animals

Jeroboam and his sons had driven them away
To "drive away" is an idiom that means to forcefully cause someone to leave. Alternate translation: "Jeroboam and his sons had forced them to leave"

act as the priests of Yahweh
"do their proper work as the priests of Yahweh" or "do their duties as priests of Yahweh"

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2 Chronicles 11:15

the goat and calf idols he had made
It might be best to translate so that the reader understands that other people helped Jeroboam make these idols. Alternate translation: "the goat idols and calf idols that he had his craftsmen make"

2 Chronicles 11:16

People ... came after them
"People ... followed the Levites" or "People ... came to Jerusalem after the Levites"

those who set their hearts to seek Yahweh
Here the word "hearts" represents the thoughts and desires. The idiom "set their hearts" means to determine to do something. Alternate translation: "those who had determined to seek Yahweh"

to seek Yahweh
Worshiping Yahweh is spoken of as if the person were seeking Yahweh. Alternate translation: "to worship Yahweh"

2 Chronicles 11:17

made Rehoboam son of Solomon strong
The people supporting Rehoboam as king is spoken of as if they made Rehoboam strong. Alternate translation: "supported Rehoboam son of Solomon as king"

they walked for three years in the way of David and Solomon
Here a person's actions and lifestyle are spoken of as if the person were walking along a path. Alternate translation: "they followed the example of David and Solomon for three years"

2 Chronicles 11:18

Mahalath ... Abihail
These are the names of women.

Jerimoth ... Eliab
These are the names of men.

2 Chronicles 11:19

Jeush ... Shemariah ... Zaham
These are the names of men.

2 Chronicles 11:20

Mahalath ... Maakah
These are the names of women.

Rehoboam took Maakah
This idiom means that he married her. Alternate translation: "Rehoboam married Maakah"

Abijah, Attai, Ziza, and Shelomith
These are the names of men.

2 Chronicles 11:21

eighteen wives and sixty concubines ... twenty-eight sons and sixty daughters
"18 wives and 60 concubines ... 28 sons and 60 daughters"

2 Chronicles 11:22

he had the thought of making him king
"he had thought of making Abijah king"

2 Chronicles 11:23

he scattered all his sons throughout all the land of Judah and Benjamin to every fortified city
"he sent all his sons throughout all the land to every fortified city of Judah and Benjamin"

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Chapter 12

1 It came about, when Rehoboam's reign was established and he was strong, that he abandoned the law of Yahweh—and all Israel with him. **2** It happened in the fifth year of King Rehoboam, that Shishak, king of Egypt, came up against Jerusalem, because the people had been unfaithful to Yahweh. **3** He came with twelve hundred chariots and sixty thousand horsemen. Soldiers without number came with him from Egypt: Libyans, Sukkites, and Cushites. **4** He captured the fortified cities that belonged to Judah and came to Jerusalem. **5** Now Shemaiah the prophet came to Rehoboam and to the leaders of Judah who had gathered together to Jerusalem because of Shishak. Shemaiah said to them, "This is what Yahweh says: You have abandoned me, so I have also given you over into Shishak's hand." **6** Then the princes of Israel and the king humbled themselves and said, "Yahweh is righteous." **7** When Yahweh saw that they had humbled themselves, the word of Yahweh came to Shemaiah, saying, "They have humbled themselves. I will not ruin them; I will deliver them to some extent, and my anger will not pour out on Jerusalem by means of Shishak's hand. **8** Nevertheless, they will be his servants, so that they may understand what it is to serve me and to serve the rulers of the other countries."

9 So Shishak, king of Egypt came up against Jerusalem and took away the treasures in the house of Yahweh, and the treasures in the king's house. He took everything away; he also took the shields of gold that Solomon had made. **10** King Rehoboam made shields of bronze in their place and entrusted them into the hands of the commanders of the guard, who guarded the doors to the king's house. **11** It happened that whenever the king entered the house of Yahweh, the guards would carry them; then they would bring them back into the guards' room. **12** When Rehoboam humbled himself, Yahweh's anger turned away from him, so as not to destroy him completely; besides, there was still some good to be found in Judah.

13 So King Rehoboam made his kingship strong in Jerusalem, and thus he reigned. Rehoboam was forty-one years old when he began to reign, and he reigned for seventeen years in Jerusalem, the city that Yahweh had chosen from all the tribes of Israel so that he might put his name there. His mother's name was Naamah the Ammonite woman. **14** He did what was evil, because he did not fix his heart to seek Yahweh.

15 As for the other matters concerning Rehoboam, first and last, are they not written in the writings of Shemaiah the prophet and of Iddo the seer, which also have records of genealogies and the constant wars between Rehoboam and Jeroboam? **16** Rehoboam lay down with his ancestors and was buried in the city of David; Abijah his son became king in his place.

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2 Chronicles 12 General Notes

Structure and formatting

This chapter ends the section on King Rehoboam.

Special concepts in this chapter

Worshiping Yahweh

The safety of Israel and Judah was dependent upon the people worshiping Yahweh and not upon their military power. Because Rehoboam deserted the worship of God, God allowed the king of Egypt to take all of the wealth Solomon stored up.

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2 Chronicles 12:1

It came about

This phrase is used here to mark the beginning of a new part of the story. If your language has a way for doing this, you could consider using it here.

when Rehoboam's reign was established

This can be translated in active form. Alternate translation: "when Rehoboam had established his reign"

all Israel with him

Here the words "all Israel" refer specifically to the people of the tribes of Judah and Benjamin, over which Rehoboam was king. The verb may be

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supplied from the previous phrase. Alternate translation: "all the Israelite people whom he ruled also abandoned the law of Yahweh"

2 Chronicles 12:2

It happened
This phrase is used here to mark where the action starts. If your language has a way for doing this, you could consider using it here.

in the fifth year of King Rehoboam
This refers to the fifth year of Rehoboam's reign as king. Alternate translation: "in the fifth year that Rehoboam was king" or "in year five of King Rehoboam's reign"

Shishak, king of Egypt, came up against Jerusalem
"Shishak, king of Egypt" here is a metonym for Shishak along with the Egyptian army. Alternate translation: "Shishak, king of Egypt, and his army with him, came up against Jerusalem"

Shishak
This is the name of a man.

came up against
This is an idiom that means marched against or attacked. Alternate translation: "came to attack"

2 Chronicles 12:3

twelve hundred chariots and sixty thousand horsemen
"1,200 chariots and 60,000 horsemen"

Soldiers without number
This exaggeration means that there were more soldiers than a person could easily count. Alternate translation: "Many soldiers"

Libyans, Sukkites, and Cushites
These are people from Libya, Sukki, and Ethiopia. The location of Sukki is uncertain, but it may be a region in Libya.

2 Chronicles 12:4

General Information:
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2 Chronicles 12:5

Shemaiah
This is the name of a man. See how you translated this word in [2 Chronicles 11:2]

so I have also given you over into Shishak's hand
Here the word "hand" represents power. Yahweh speaks of enabling Shishak's army to defeat the king and the others in Jerusalem as if he were placing them into Shishak's hand. Alternate translation: "so I have enabled Shishak to defeat you" or "so I have given you to Shishak as captives"

2 Chronicles 12:6

General Information:
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2 Chronicles 12:7

they had humbled themselves
"the princes of Israel and the king had humbled themselves"

the word of Yahweh came ... saying
This is an idiom that is used to introduce something that God told his prophets or his people. Alternate translation: "Yahweh spoke this message ... and he said" or "Yahweh spoke these words ... and he said"

I will deliver them to some extent
Possible meanings are 1) Yahweh will permit Shishak to attack Jerusalem and cause trouble for the people, but he will deliver them from total destruction or 2) the words "to some extent" can be translated as soon, meaning that Yahweh will deliver the people of Jerusalem before Shishak can completely destroy the city.

my anger will not pour out on Jerusalem
Yahweh speaks of his anger as if it were a liquid, and of expressing his anger as if he were to pour out that liquid. Alternate translation: "I will not express my anger against Jerusalem" or "Jerusalem will not suffer the effects of my anger"

by means of Shishak's hand
Here the word "hand" represents Shishak himself. Alternate translation: "by means of Shishak"

2 Chronicles 12:8

General Information:
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2 Chronicles 12:9

Shishak, king of Egypt came up against Jerusalem
"Shishak, king of Egypt" here is a metonym for Shishak along with the Egyptian army. See how you translated this in [2 Chronicles 12:2]

came up against
This is an idiom that means marched against or attacked. See how you translated this in [2 Chronicles 12:2]

the house of Yahweh
Here the word "house" represents the temple. Alternate translation: "the temple of Yahweh"

the shields of gold that Solomon had made
It might be best to translate so that the reader understands that other people helped Solomon make these shields. Alternate translation: "the

shields of gold that Solomon had his craftsmen make"

2 Chronicles 12:10

King Rehoboam made shields of bronze
It might be best to translate so that the reader understands that other people helped Rehoboam make these shields. Alternate translation: "King Rehoboam had his craftsmen make shields of bronze"

in their place
"in place of the shields of gold"

entrusted them into the hands of the commanders
Here the word "hands" represents care or responsibility. Alternate translation: "made them the responsibility of the commanders"

who guarded the doors to the king's house
Here the word "doors" represents the entrance. Alternate translation: "who guarded the entrance to the king's house"

2 Chronicles 12:11

It happened that
This phrase is used here to mark an important event in the story. If your language has a way for doing this, you could consider using it here.

the guards would carry them
"the guards would carry the shields"

2 Chronicles 12:12

Yahweh's anger turned away from him, so as not to destroy him completely
Yahweh no longer being angry with Rehoboam is spoken of as if Yahweh's anger were a person who turned away from Rehoboam. Alternate translation: "Yahweh was no longer angry with him and so did not destroy him completely"

besides, there was
"in addition, there was"

2 Chronicles 12:13

forty-one years old ... seventeen years
"41 years old ... 17 years"

so that he might put his name there
Possible meanings for the phrase "put his name" are 1) a metonym for "dwell." Alternate translation: "so that he might dwell there" or 2) an idiom that refers to ownership. Alternate translation: "so that it might belong to him"

Naamah
This is the name of a woman.

2 Chronicles 12:14

he did not fix his heart to seek Yahweh
Here the word "heart" represents the thoughts and desires. The idiom "fix his heart" means to determine to do something. Alternate translation: "he was not committed to seeking Yahweh"

to seek Yahweh
Worshiping Yahweh is spoken of as if the person were seeking Yahweh. Alternate translation: "to worship Yahweh"

2 Chronicles 12:15

first and last
"from beginning to end." These two words form a merism and refer to everything that Rehoboam did from the beginning of his reign to the end of his reign. Alternate translation: "everything that he did"

are they not written ... Jeroboam?
This can be expressed in active form and assumes that the answer is positive. The question is rhetorical and is used for emphasis. It can be translated as a statement. Alternate translation: "they are written ... Jeroboam." or "you can read about them ... Jeroboam."

Shemaiah ... Iddo
These are the names of men.

the constant wars between Rehoboam and Jeroboam
The names of the kings represent the armies that they led. Alternate translation: "the wars in which Rehoboam's army and Jeroboam's army constantly engaged"

2 Chronicles 12:16

Abijah
This is the name of a man.

Rehoboam lay down with his ancestors
This is a polite way of saying that he died. Alternate translation: "Rehoboam died"

was buried in the city of David
This can be stated in active form. Alternate translation: "people buried him in the city of David"

became king in his place
The phrase "in his place" is a metaphor meaning "instead of him." Alternate translation: "became king instead of Rehoboam"

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Chapter 13

1 In the eighteenth year of King Jeroboam, Abijah began to reign over Judah. **2** He reigned for three years in Jerusalem; his mother's name was Macaiah, the daughter of Uriel of Gibeah. There was war between Abijah and Jeroboam. **3** Abijah went into battle with an army of strong, courageous warriors, 400,000 chosen men. Jeroboam placed battle lines against him with 800,000 chosen men, mighty warriors. **4** Abijah stood on Mount Zemaraim, which is in the hill country of Ephraim, and said, "Listen to me, Jeroboam and all Israel! **5** Do you not know that Yahweh the God of Israel gave the dominion over Israel to David and his descendants forever by a covenant of salt? **6** Yet Jeroboam son of Nebat, the servant of Solomon son of David, rose up and rebelled against his master. **7** Worthless men, base fellows, gathered to him. They came against Rehoboam son of Solomon, when Rehoboam was young and timid at heart, and they were too strong for him. **8** So now you plan to resist the kingdom of Yahweh that is held within the hand of the descendants of David, because you are a large army, and you have the golden calves that Jeroboam made to be your gods. **9** But did you not drive out the priests of Yahweh, the descendants of Aaron, and the Levites, and make priests of your own in the same way as the people of other lands do? Whoever comes to serve as a priest, sacrificing a young bull and seven rams, he becomes a priest of what are not gods. **10** But as for us, Yahweh is our God, and we have not abandoned him. We have priests, descendants of Aaron, serving Yahweh, and the Levites, who are at their work. **11** Every morning and evening they burn for Yahweh burnt offerings and sweet incense. They also arrange the bread of the presence on the pure table; they also tend the lampstand of gold with its lamps, for them to burn every evening. We keep the commandments of Yahweh, our God, but you have abandoned him. **12** See, God is with us at our head, and his priests are here with the trumpets to sound an alarm against you. Sons of Israel, do not fight against Yahweh, the God of your ancestors, for you will not succeed."

13 But Jeroboam prepared an ambush behind them; his army was in front of Judah, and the ambush was behind them. **14** When Judah looked back, behold, the fighting was both in front of them and behind them. They cried out to Yahweh, and the priests blew the trumpets. **15** Then the men of Judah gave a shout; as they shouted, it came about that God struck Jeroboam and all Israel before Abijah and Judah. **16** The people of Israel fled before Judah, and God gave them into the hand of Judah. **17** Abijah and his army killed them with great slaughter; 500,000 chosen men of Israel fell dead. **18** In this way, the people of Israel were subdued at that time; the people of Judah won because they relied on Yahweh, the God of their ancestors. **19** Abijah pursued Jeroboam; he took cities from him: Bethel with its villages, Jeshanah with its villages, and Ephron with its villages. **20** Jeroboam never recovered power again during the days of Abijah; Yahweh struck him, and he died. **21** But Abijah became powerful; he took fourteen wives for himself and became the father of twenty-two sons and sixteen daughters. **22** The rest of Abijah's deeds, his behavior, and words are written in the history of the prophet Iddo.

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2 Chronicles 13 General Notes

Special concepts in this chapter

Trust

Trusting in God, King Abijah of Judah was able to overcome the army of Israel even though it was twice as big as his army. (See: trust)

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2 Chronicles 13:1

In the eighteenth year of King Jeroboam

This refers to the eighteenth year of Jeroboam's reign as king. Alternate translation: "In the eighteenth year that Jeroboam was king" or "in year 18 of King Jeroboam's reign"

2 Chronicles 13:2

Macaiah, the daughter of Uriel of Gibeah

"Macaiah" is the name of a woman. "Uriel" is the name of a man.

There was war between Abijah and Jeroboam

The names of the kings represent the armies that they led. Alternate translation: "There was war between the army of Abijah and the army of Jeroboam"

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2 Chronicles 13:3

400,000 chosen men ... 800,000 chosen men
"Four hundred thousand chosen men ... eight hundred thousand chosen men." The phrase "chosen men" is an idiom that refers to elite soldiers who were skilled in battle. Alternate translation: "400,000 skilled men ... 800,000 skilled men"

2 Chronicles 13:4

Mount Zemaraim

2 Chronicles 13:5

Do you not know ... by a covenant of salt?
Abijah asks this rhetorical question to emphasize the positive answer that it anticipates. The question can be translated as a statement. Alternate translation: "You know very well ... by a covenant of salt."

a covenant of salt
The meaning of this phrase is not clear. It seems to mean "a permanent covenant."

2 Chronicles 13:6

General Information:
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2 Chronicles 13:7

base fellows
"wicked men" or "evil men"

gathered to him
"joined with Jeroboam"

2 Chronicles 13:8

the kingdom of Yahweh
This is a reference to a united Israel as it existed in the time of David and Solomon.

that is held within the hand of the descendants of David
Here the word "hand" represents authority and possession. Abijah is claiming that only the descendants of David have the rightful authority to rule Yahweh's kingdom. This can be stated in active form. Alternate translation: "that the descendants of David hold within their hand" or "which only the descendants of David have the authority to rule"

the golden calves that Jeroboam made
It might be best to translate so that the reader understands that Jeroboam had others make the golden calves. Alternate translation: "the golden calves that Jeroboam had his craftsmen make"

2 Chronicles 13:9

But did you not drive out ... as the people of other lands do?
Abijah asks this rhetorical question to rebuke the people and to emphasize the positive answer that it anticipates. The question can be translated as a statement. Alternate translation: "But you drive out ... as the people of other lands do."

Whoever comes to serve as a priest
"Anyone who comes to serve as a priest"

a priest of what are not gods
The phrase "what are not gods" refers to the golden calves that Jeroboam had his craftsmen make. Although the priests served them as if they were gods, they were not really gods. Alternate translation: "a priest of idols that are not really gods"

2 Chronicles 13:10

as for us
The word "us" refers to the people of the southern kingdom of Judah.

who are at their work
The word "work" can be translated with a verb. Alternate translation: "who are working"

2 Chronicles 13:11

the bread of the presence
The "bread of the presence" refers to twelve loaves of bread that the priests placed on a golden table in the tabernacle or temple building as a sacrifice to God and as a symbol of God's presence.

they also tend the lampstand
"they also take care of the lampstand"

for them to burn every evening
"so that the lamps burn every evening" or "and light the lamps every evening"

2 Chronicles 13:12

God is with us at our head
Here the front of the army is spoken of as if it were the head. Abijah is saying that God is the one who is leading the army of Judah in battle. Alternate translation: "God is with us as our leader"

do not fight against Yahweh
Since Yahweh is leading the army of Judah, Abijah speaks of the army of Israel fighting against the army of Judah as if they were fighting against Yahweh himself.

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2 Chronicles 13:13

an ambush behind them
"a surprise attack behind the army of Judah"

the ambush was behind them
"the soldiers who were to attack them by surprise were behind them"

2 Chronicles 13:14

When Judah looked back
Here "Judah" represents the soldiers in the army of Judah. Alternate translation: "When the soldiers of Judah looked back"

behold
The word "behold" here shows that the soldiers were surprised by what they saw.

the fighting was both in front of them and behind them
The word "fighting" can be translated as a verb. Alternate translation: "the army of Israel was fighting them from the front and from the back"

2 Chronicles 13:15

God struck Jeroboam and all Israel before Abijah and Judah
God enabling the army of Judah to defeat Jeroboam and the army of Israel is spoken of as if God struck Jeroboam and Israel. Alternate translation: "God enabled Abijah and the army of Judah to defeat Jeroboam and all Israel"

all Israel
Here the word "Israel" refers to the army. Alternate translation: "the entire army of Israel"

2 Chronicles 13:16

fled before Judah
Here the word "Judah" represents the army of Judah. Alternate translation: "fled before the army of Judah"

God gave them into the hand of Judah
Here the word "hand" represents power. God enabling the army of Judah to defeat the army of Israel is spoken of as if God had put the army of Israel in the hand of the army of Judah. Alternate translation: "God enabled Judah to defeat the people of Israel"

2 Chronicles 13:17

killed them with great slaughter
This idiom means that they thoroughly defeated them, or that they killed very many of the soldiers. Alternate translation: "thoroughly defeated them" or "slaughtered many of their soldiers"

500,000 chosen men
"five hundred thousand chosen men." The phrase "chosen men" is an idiom that refers to elite soldiers who were skilled in battle. Alternate translation: "500,000 of the best soldiers"

2 Chronicles 13:18

the people of Israel were subdued
This can be stated in active form. Alternate translation: "the army of Judah subdued the people of Israel"

2 Chronicles 13:19

Abijah pursued
"Abijah chased after"

Jeshanah ... Ephron
These are the names of cities.

2 Chronicles 13:20

Yahweh struck him, and he died
Yahweh causing Jeroboam to die is spoken of as if Yahweh struck Jeroboam. It is possible that this refers to Yahweh causing Jeroboam to become ill. Alternate translation: "Yahweh caused Jeroboam to die" or "Yahweh caused Jeroboam to become ill, and he died"

2 Chronicles 13:21

he took fourteen wives for himself
The idiom "took ... wives" means that he married. Alternate translation: "he married fourteen women"

fourteen wives ... twenty-two sons and sixteen daughters
"14 wives ... 22 sons and 16 daughters"

2 Chronicles 13:22

his behavior, and words
"his behavior, and his sayings" or "his behavior, and the things that he said"

are written in the history of the prophet Iddo
This can be stated in active form. Alternate translation: "are in the history that the prophet Iddo wrote"

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Chapter 14

1 Abijah lay down with his ancestors, and they buried him in the city of David. Asa, his son, became king in his place. In his days the land was quiet ten years. **2** Asa did what was good and right in the eyes of Yahweh his God, **3** for he took away the foreign altars and the high places. He broke down the stone pillars and cut down the Asherah poles. **4** He commanded Judah to seek Yahweh, the God of their ancestors, and to carry out the law and the commandments. **5** Also he took away the high places and the incense altars from all the cities of Judah. The kingdom had rest under him. **6** He built fortified cities in Judah, for the land was quiet, and he had no war in those years, because Yahweh had given him peace. **7** For Asa said to Judah, "Let us build these cities and make walls around them, and towers, gates, and bars; the land is still ours because we have sought Yahweh our God. We have sought him, and he has given us peace on every side." So they built and succeeded. **8** Asa had an army that carried shields and spears; from Judah he had 300,000 men, and from Benjamin, 280,000 men who carried shields and drew bows. All of these were mighty warriors.

9 Zerah the Cushite came against them with an army of one million soldiers and three hundred chariots; he came to Mareshah. **10** Then Asa went out to meet him, and they set the battle lines in order in the Valley of Zephathah at Mareshah. **11** Asa cried to Yahweh, his God, and said, "Yahweh, there is no one but you to help one who has no strength when he is facing many. Help us, Yahweh our God, for we rely on you, and in your name we have come against this vast number. Yahweh, you are our God; do not let man defeat you." **12** So Yahweh struck the Cushites before Asa and Judah; the Cushites fled. **13** Asa and the soldiers with him pursued them to Gerar. So many Cushites fell that they could not recover, for they were completely destroyed before Yahweh and his army. The army carried away very much plunder. **14** The army destroyed all the villages around Gerar, for terror of Yahweh had come on the inhabitants. The army plundered all the villages, and there was much booty in them. **15** The army also destroyed the tents of those who owned livestock; they carried away sheep in abundance, as well as camels, and then they returned to Jerusalem.

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2 Chronicles 14 General Notes

Structure and formatting

This chapter begins the section about King Asa. (2 Chronicles 14-16)

Special concepts in this chapter

Trust

Trusting in Yahweh, Asa was able to defeat million men of the army of Nubia. Trust in Yahweh is more important than military might. (See: trust)

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2 Chronicles 14:1

Abijah lay down with his ancestors

This is a polite way of saying that he died. Alternate translation: "Abijah died"

they buried him

"people buried him"

became king in his place

The phrase "in his place" is a metaphor meaning "instead of him." Alternate translation: "became king instead of Abijah"

In his days

"During his reign"

the land was quiet ten years

There being no war is spoken of as if the land were quiet. Alternate translation: "there was peace in the land for ten years" or "there was no war in the land for ten years"

2 Chronicles 14:2

what was good and right in the eyes of Yahweh his God

The word "eyes" here represents seeing, and seeing represents judgment. Yahweh saw and approved of Asa's actions. Alternate translation: "what Yahweh judged to be good and right" or "what Yahweh considered to be good and right"

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2 Chronicles 14:3

He broke down the stone pillars and cut down the Asherah poles
Since Asa was king, he may have told his officials to do these things. Alternate translation: "He had his people break down the stone pillars and cut down the Asherah poles"

2 Chronicles 14:4

He commanded Judah to seek Yahweh
Here the word "Judah" represents the people of Judah. Worshiping Yahweh is spoken of as if it were seeking him. Alternate translation: "He commanded the people of Judah to worship Yahweh"

2 Chronicles 14:5

he took away the high places
Since Asa was king, he may have told his officials to do these things. Alternate translation: "he had his people take away the high places"

The kingdom had rest under him
There being no war is spoken of as if the kingdom had rest. Alternate translation: "The kingdom had peace under him"

under him
"under his reign." A king ruling a kingdom is spoken of as if the king is over the kingdom or the kingdom is under the king. Alternate translation: "during his reign" or "while he was king"

2 Chronicles 14:6

He built fortified cities
Since Asa was king, he may have told his officials to do these things. Alternate translation: "He had his workers build fortified cities"

the land was quiet
There being no war is spoken of as if the land were quiet. Alternate translation: "there was peace in the land"

2 Chronicles 14:7

Asa said to Judah
Here "Judah" refers to the people of Judah. Alternate translation: "Asa said to the people of Judah"

peace on every side
"peace all around." This means that Judah was at peace with all of the surrounding nations.

So they built
The ellipsis may be supplied from the context. Alternate translation: "So they built the cities"

2 Chronicles 14:8

300,000 men ... 280,000 men
"three hundred thousand men ... two hundred and eighty thousand men"

2 Chronicles 14:9

Zerah
This is the name of a man.

one million soldiers and three hundred chariots
"1,000,000 soldiers and 300 chariots"

Mareshah
This is the name of a place.

2 Chronicles 14:10

the Valley of Zephathah
This is the name of a place.

Asa went out to meet him
Here "Asa" represents both the king and the army that he led into battle. It is implicit that he went out to meet him in battle. Alternate translation: "Asa led his army out to meet him in battle"

2 Chronicles 14:11

in your name
Here "name" represents Yahweh's authority. Alternate translation: "on your behalf" or "by your authority"

do not let man defeat you
Since the army of Judah is fighting in Yahweh's name, Asa speaks of Zerah defeating Judah as if Zerah were to defeat Yahweh himself. Alternate translation: "do not let man defeat your people"

2 Chronicles 14:12

Yahweh struck the Cushites before Asa and Judah
God enabling the army of Judah to defeat the Cushites is spoken of as if God struck the Cushites. Alternate translation: "God enabled Asa and the army of Judah to defeat the Cushites"

2 Chronicles 14:13

So many Cushites fell that they could not recover
Possible meanings are 1) "So many Cushites died that the army could not recover" or 2) "So many Cushites died that there were none who remained alive."

So many Cushites fell
Here to "fall" is a euphemism for dying in battle. Alternate translation: "So many Cushites died"

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for they were completely destroyed before Yahweh and his army
This can be stated in active form. Alternate translation: "for Yahweh's army completely destroyed them"

2 Chronicles 14:14

for terror of Yahweh had come on the inhabitants
The inhabitants of the villages being terrified is spoken of as if terror were an object that came upon them. Possible meanings are 1) "terror of Yahweh" refers to terror from Yahweh. Alternate translation: "for Yahweh had caused the inhabitants to be terrified" or 2) "terror of Yahweh" refers to being terrified of Yahweh. Alternate translation: "for the inhabitants were terrified of Yahweh"

2 Chronicles 14:15

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Chapter 15

1 The Spirit of God came on Azariah son of Oded. **2** He went out to meet Asa and said to him, "Listen to me, Asa, and all Judah and Benjamin: Yahweh is with you, while you are with him. If you seek him, he will be found by you; but if you abandon him, he will abandon you. **3** Now for a long period, Israel was without the true God, without a teaching priest, and without the law. **4** But when in their distress they turned to Yahweh, the God of Israel, and sought him, he was found by them. **5** In those times there was no peace for him who went out or for him who came in, for there were great disturbances on all the inhabitants of the lands. **6** They were broken in pieces, nation against nation, and city against city, for God troubled them with all kinds of suffering. **7** But be strong, and do not let your hands be weak, for your work will be rewarded."

8 When Asa heard these words, the prophecy of Oded the prophet, he took courage and drove away the disgusting figures from all the land of Judah and Benjamin, and from the cities that he had captured from the hill country of Ephraim, and he rebuilt Yahweh's altar, which was in front of the portico of the house of Yahweh. **9** He gathered all Judah and Benjamin, and those who stayed with them—people from Ephraim and Manasseh, and from Simeon. For they came from Israel to him in great numbers, when they saw that Yahweh his God was with him. **10** So they gathered together at Jerusalem in the third month, in the fifteenth year of Asa's reign. **11** They sacrificed to Yahweh in that day some of the plunder that they had brought: seven hundred head of cattle and seven thousand sheep and goats. **12** They entered into a covenant to seek Yahweh, the God of their ancestors, with all their heart and with all their soul. **13** They agreed that whoever refused to seek Yahweh, the God of Israel, should be put to death, whether the person was small or great, whether man or woman. **14** They swore to Yahweh with a loud voice, with shouting, and with trumpets and rams' horns. **15** All Judah rejoiced at the oath, for they had sworn with all their heart, and they sought God with their whole desire, and he was found by them. Yahweh gave them peace all around them.

16 King Asa also removed Maakah, his grandmother, from being queen mother because she had made a disgusting figure out of an Asherah pole. He cut down the disgusting figure, crushed it to dust, and burned it at the Kidron Brook. **17** But the high places were not taken out of Israel. Nevertheless, Asa's heart was completely devoted all his days. **18** He brought into the house of God his father's sacred gifts and his own sacred gifts, silver and gold and utensils. **19** There was no more war until the thirty-fifth year of Asa's reign.

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2 Chronicles 15 General Notes

Structure and formatting

The section about King Asa continues in this chapter.

Special concepts in this chapter

Promise

The people promise to serve the Lord. This is something they will ultimately fail to do. (See: promise)

Important figures of speech in this chapter

Idiom

The phrase "seek Yahweh" means "wanting to believe and obey Yahweh." This is a common way to describe proper worship of Yahweh. It is possible the meaning of this idiom is about a desire to properly worship.

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2 Chronicles 15:1

The Spirit of God came on Azariah
This is an idiom which means that the spirit of God influenced Azariah and enabled him to prophesy. Alternate translation: "The Spirit of God gave Azariah the ability to prophesy"

Oded
This is the name of a man.

2 Chronicles 15:2

he will be found by you
This can be stated in active form. Alternate translation: "you will find him" or "he will permit you to find him"

2 Chronicles 15:3

Israel was without the true God
Here "Israel" refers to the people of Israel. This refers to a time when the people of Israel did not worship the true God. Alternate translation: "The people of Israel did not worship the true God"

without a teaching priest
"without a priest who taught them"

2 Chronicles 15:4

he was found by them
This can be stated in active form. Alternate translation: "they found him" or "he permitted them to find him"

2 Chronicles 15:5

for him who went out or for him who came in
This phrase is an idiom that refers to a person who travels anywhere away from home. Alternate translation: "for the person who traveled anywhere"

for there were great disturbances on all the inhabitants of the lands
The people experiencing great disturbances is spoken of as if those disturbances were objects that were on the people. Alternate translation: "for all the inhabitants of the lands experienced great disturbances"

great disturbances
"great troubles"

2 Chronicles 15:6

They were broken in pieces, nation against nation, and city against city
The word "they" refers to the words "nation" and "city." Conquering one another is spoken of as if they were breaking each other into pieces. Alternate translation: "Nations and cities destroyed each other, nations fighting nations, cities fighting cities"

They were broken in pieces, nation against nation, and city against city
Here "nation" and "city" are metonyms for the people who live there. You may also supply a connecting word to clarify the relationship between these two phrases. Alternate translation: "Nations and cities destroyed each other, as the people of one nation fought against the people of another nation, and the people of one city fought against the people of another city"

2 Chronicles 15:7

do not let your hands be weak
Here the word "hands" represents the people who work. Alternate translation: "do not become weak as you work"

for your work will be rewarded
This can be stated in active form. Yahweh is the implied subject. Alternate translation: "for Yahweh will reward your work"

2 Chronicles 15:8

When Asa heard these words, the prophecy of Oded the prophet
"When Asa heard the words that Oded the prophet spoke" or "When Asa heard the prophecy of Oded the prophet." The phrase "the prophecy of Oded the prophet" defines "these words."

the prophecy of Oded the prophet
Many versions make this passage read, "the prophecy of Azariah, the son of Oded the prophet." They do this in order to make the sense agree with 2 Chronicles 15:1. Translators will probably want to do the same in their versions.

drove away the disgusting figures
The words "the disgusting figures" refers to idols. Having his workers remove or destroy the idols is spoken of as if his workers were driving animals or other people away. Alternate translation: "got rid of the disgusting idols"

2 Chronicles 15:9

He gathered all Judah and Benjamin
Here the word "all" is a generalization. The phrase means that David assembled people from all over Judah and Benjamin. Alternate translation: "He gathered together people from all over Judah and Benjamin"

For they came from Israel
"For people from of Ephraim, Manasseh, and Simeon came from Israel"

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2 Chronicles 15:10

So they gathered together
"They" here refers to the tribes of Judah and Israel that were with Asa.

the third month
This is the third month of the Hebrew calendar. It is during the last part of May and the first part of June on Western calendars.

third ... fifteenth

2 Chronicles 15:11

some of the plunder that they had brought
This refers to the plunder that they had taken from the villages around Gerar in 2 Chronicles 14:14.

seven hundred ... seven thousand
"700 ... 7,000"

2 Chronicles 15:12

with all their heart and with all their soul
Together, these two phrases form an idiomatic expression that refers to a person's entire being. Alternate translation: "with all their beings" or "wholeheartedly"

2 Chronicles 15:13

be put to death
This can be stated in active form. Alternate translation: "should die"

whether the person was small or great
Possible meanings are 1) a person's importance within the community is spoken of as if the person were small or great. Alternate translation: "whether the person was important or not" or 2) a young person is spoken of as if he were small and an old person is spoken of as if he were great. Alternate translation: "whether the person was young or old"

2 Chronicles 15:14

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2 Chronicles 15:15

All Judah rejoiced
Here the word "all" is a generalization. The phrase means that people from all over Judah rejoiced. Alternate translation: "People all over Judah rejoiced"

with all their heart
The idiom "with all their heart" means "with complete devotion." Alternate translation: "with complete devotion" or "wholeheartedly"

he was found by them
This can be stated in active form. See how you translated this in [2 Chronicles 15:4]

2 Chronicles 15:16

Maakah, his grandmother
This woman had been the wife of Rehoboam and the mother of Asa's father Abijah.

queen mother
This phrase is the official title of the mother or grandmother of the current king who was queen while her husband was king, but since his death has no official duties.

a disgusting figure
This phrase refers to an idol.

He cut down the disgusting figure, crushed it ... and burned it
Since Asa was king, he may have told his officials to cut down the figure. Alternate translation: "He made his workers cut down the disgusting figure, crush it ... and burn it"

2 Chronicles 15:17

But the high places were not taken out of Israel
This can be stated in active form. Alternate translation: "But Asa did not command the people to take the high places out of Israel"

Asa's heart was completely devoted
The heart represents the person. Alternate translation: "Asa was completely devoted"

all his days
This refers to the whole period of time that Asa lived. Alternate translation: "the whole time that he lived" or "throughout his whole life"

2 Chronicles 15:18

the house of God
Here the word "house" represents the temple. Alternate translation: "the temple of God"

2 Chronicles 15:19

the thirty-fifth year
"year 35"

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Chapter 16

1 In the thirty-sixth year of Asa's reign, Baasha, king of Israel, acted aggressively against Judah and built up Ramah, so that he might not allow anyone to leave or enter into the land of Asa, king of Judah. **2** Then Asa brought the silver and gold out of the storerooms in the house of Yahweh and of the king's house, and sent it to Ben-Hadad king of Aram, who lived in Damascus. He said, **3** "Let there be a covenant between me and you, as there was between my father and your father. Look, I have sent to you silver and gold. Break your covenant with Baasha, king of Israel, so that he may leave me alone." **4** Ben-Hadad listened to King Asa and sent the commanders of his armies against the cities of Israel. They attacked Ijon, Dan, Abel Maim [1] , and all the storage cities of Naphtali. **5** It came about that when Baasha heard this, he stopped building up Ramah and let his work cease. **6** Then Asa the king took all Judah with him. They carried away the stones and timbers of Ramah with which Baasha had been building up the city. Then King Asa used that building material to build up Geba and Mizpah.

7 At that time Hanani the seer went to Asa, king of Judah, and said to him, "Because you have relied on the king of Aram, and have not relied on Yahweh your God, the army of the king of Aram has escaped out of your hand. **8** Were not the Cushites and the Libyans a huge army, with very many chariots and horsemen? Yet, because you relied on Yahweh, he gave you victory over them. **9** For the eyes of Yahweh run everywhere throughout the whole earth, so that he might show himself strong on behalf of those whose hearts are perfect toward him. But you have acted foolishly in this matter. From now on, you will have war." **10** Then Asa was angry with the seer; he put him into prison, for he was enraged with him over this matter. At the same time, Asa oppressed some of the people.

11 Behold, the deeds of Asa, from first to last, behold, they are written in the book of the kings of Judah and Israel. **12** In the thirty-ninth year of his reign, Asa was afflicted with a disease in his feet. Though his disease was very severe, he did not seek help from Yahweh, but only from the healers. **13** So Asa lay down with his ancestors, dying in the forty-first year of his reign. **14** They buried him in his own tomb, which he had dug out for himself in the city of David. They laid him on a bier that was filled with sweet odors and various kinds of spices prepared by skilled perfumers. Then they made a very great fire in his honor.

Footnotes

16:4 [1]The place named Abel Maim is the same as Abel Beth Maakah. See 2 Samuel 20:14-15.

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2 Chronicles 16 General Notes

Structure and formatting

The section about King Asa is completed in this chapter.

Special concepts in this chapter

Asa did not trust Yahweh

When Baasha was building Ramah to blockade him, Asa asked the king of Aram to help him instead of trusting God to help him. This was sinful because he disobeyed Yahweh. (See: trust and sin)

---

2 Chronicles 16:1

the thirty-sixth year

"year 36"

built up Ramah

It is implied that the army of Baasha first captured Ramah. The full meaning of this statement can be made clear. Alternate translation: "captured and fortified Ramah"

so that he might not allow anyone to

"so that no one could"

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2 Chronicles 16:2

Then Asa brought the silver ... of the king's house, and sent it
Asa would have had his workers gather the gold and silver for him. Alternate translation: "Then Asa told his workers to take the silver ... of the king's house, and to take it"

Ben-Hadad
This is the name of a man.

He said
This means he spoke by means of his servants. Asa told his servants what to say to Ben-Hadad and they did. The meaning of this can be made clear. Alternate translation: "Asa told his servants to say to Ben-Hadad" or "Through his servants, Asa said to Ben-Hadad"

2 Chronicles 16:3

Let there be a covenant between me and you ... between my father and your father
A covenant being between two people represents those two people having a covenant with each other. Alternate translation: "Let us have a covenant with each other ... with my father and your father" or "Let us make a peace treaty ... with my father and your father"

Look, I have sent
"As proof that I want a treaty with you, I have sent"

Break your covenant with Baasha, king of Israel
Breaking a covenant represents canceling it and not doing what one has promised to do. Alternate translation: "Cancel your covenant with Baasha king of Israel" or "Do not be loyal to Baasha king of Israel as you promised in your covenant with him"

Break your covenant with Baasha, king of Israel
Asa wanted Ben Hadad to attack Israel. Ben Hadad could only do that if he broke his covenant with the king of Israel. The meaning of this statement can be made explicit. Alternate translation: "Break your covenant with Baasha, king of Israel, and attack Israel"

leave me alone
This is an idiom. Here Asa speaks of himself to represent himself along with his army. Alternate translation: "not attack me"

2 Chronicles 16:4

sent the commanders of his armies against the cities
Here Asa's armies are represented by their commanders. Alternate translation: "sent his armies to attack the cities"

Ijon, Dan, Abel Maim
These are the names of cities in Israel.

2 Chronicles 16:5

It came about that
This phrase is used here to mark an important event in the story. If your language has a way for doing this, you could consider using it here.

he stopped building up Ramah and let his work cease
Here Asa represents himself and his army. "his work" refers to other work that his workers were doing in Ramah. Alternate translation: "he commanded his army to stop fortifying Ramah and doing other work there"

building up
"fortifying"

2 Chronicles 16:6

took all Judah
This refers to all the men who live in Judah. Alternate translation: "took all the men of Judah"

timbers
Timbers are large pieces of wood used to build houses or walls.

Baasha had been
Here "Baasha" refers to his workers. Alternate translation: "Baasha's workers had been"

building up ... to build up
"fortifying ... to fortify"

Then King Asa used
Here "King Asa" represents his workers. Alternate translation: "Then King Asa had his workers use"

Geba
This is the name of a city.

2 Chronicles 16:7

Hanani
This is the name of a man.

out of your hand
Here the king's "hand" refers to his control. This means that his army was unable to conquer the king of Aram's army. Alternate translation: "from you" or "from your control"

2 Chronicles 16:8

Were not the Cushites and the Libyans a huge army, with very many chariots and horsemen?
Hanani uses this rhetorical question to remind Asa of a previous victory. This can be written as a statement. Alternate translation: "The Cushites and the Libyans were a huge army, with very many chariots and horsemen."

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Libyans
These are people from Libya.

he gave you victory
This means that king Asa's army was able to defeat the opposing army. Alternate translation: "he gave your army victory"

2 Chronicles 16:9

the eyes of Yahweh run everywhere throughout the whole earth
This speaks of Yahweh seeing everything that happens everywhere as if his eyes were a person that ran all over the earth. Alternate translation: "Yahweh sees what is happening all over the earth"

so that he might show himself strong on behalf of
This means that Yahweh shows people that he is strong by protecting his people. Alternate translation: "and Yahweh protects with his strength" or "so that he may show his strength by protecting"

those whose hearts are perfect toward him
This speaks of a people's will and desires as their "hearts." To be "perfect toward" something means to be completely devoted to that person or thing. Alternate translation: "those who are completely committed to following him" or "those who are completely devoted to following him"

2 Chronicles 16:10

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2 Chronicles 16:11

from first to last
This is an idiom. Alternate translation: "from the first thing that he did to the last thing that he did" or "everything he did"

the book of the kings of Judah and Israel
This is a book that no longer exists.

2 Chronicles 16:12

the thirty-ninth year
"year 39"

Asa was afflicted with a disease in his feet
This can be stated in active form. Alternate translation: "Asa had a disease in his feet"

2 Chronicles 16:13

Asa lay down with his ancestors, dying in
This is a polite way of saying that he died. Alternate translation: "Asa died during"

in the forty-first year of his reign
"in year 41 of his reign" or "when he reigned almost 41 years"

2 Chronicles 16:14

which he had dug out for himself
Asa would have had his workers prepare his tomb for him. Alternate translation: "which his workers had dug out for him"

bier
A bier is a table on which a dead body is placed at a funeral.

sweet odors and various kinds of spices prepared by skilled perfumers
Putting plants that smell good with the dead body was one of the burial customs of the people of Israel. Alternate translation: "sweet smelling plants prepared by people skilled in this custom"

prepared by skilled perfumers
This can be stated in active form. Alternate translation: "that skilled perfumers had prepared"

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Chapter 17

1 Jehoshaphat son of Asa became king in his place. Jehoshaphat strengthened himself against Israel. **2** He placed forces in all the fortified cities of Judah, and set garrisons in the land of Judah and in the cities of Ephraim, which Asa his father had captured. **3** Yahweh was with Jehoshaphat because he walked in the earlier ways of his father David, and did not seek the Baals. [1]**4** Instead, he relied on the God of his father, and walked in his commandments, not according to the practices of Israel. **5** So Yahweh established the rule in his hand; all Judah brought tribute to Jehoshaphat. He had riches and honor in abundance. **6** His heart was committed to Yahweh's ways. He also removed the high places and the Asherah poles from Judah.

7 In the third year of his reign he sent his officials Ben-Hail, Obadiah, Zechariah, Nethanel, and Micaiah, to teach in the cities of Judah. **8** With them were Levites: Shemaiah, Nethaniah, Zebadiah, Asahel, Shemiramoth, Jehonathan, Adonijah, Tobijah, and Tob-Adonijah; and with them were the priests Elishama and Jehoram. **9** They taught in Judah, having the book of the law of Yahweh with them. They went about throughout all the cities of Judah and taught among the people.

10 Terror of Yahweh fell on all the kingdoms of the lands that were around Judah, so that they made no war against Jehoshaphat. **11** Some of the Philistines brought Jehoshaphat presents, and silver as tribute. Arabians also brought him flocks, 7,700 rams, and 7,700 goats. **12** Jehoshaphat became very powerful. He built fortresses and storage cities in Judah. **13** He had many supplies in the cities of Judah, and soldiers—mighty warriors—in Jerusalem. **14** These were their divisions listed by the name of their fathers' houses: From Judah, the commanders of thousands; Adnah the commander, and with him 300,000 mighty warriors;

15 next to him Jehohanan the commander, and with him 280,000 men;

16 next to him Amasiah son of Zikri, who volunteered to serve Yahweh; and with him 200,000 mighty warriors.

17 From Benjamin: Eliada, a mighty warrior, and with him 200,000 armed with bows and shields;

18 next to him Jehozabad, and with him 180,000 ready prepared for war.

19 These were those who served the king, besides those whom the king put in the fortified cities throughout all Judah.

Footnotes

17:3 [1]Some ancient copies do not have

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2 Chronicles 17 General Notes

Structure and formatting

This chapter begins the story of King Jehoshaphat.

Special concepts in this chapter

Trust in Yahweh

Jehoshaphat trusted and obeyed God. Because of this, God made him strong. (See: trust)

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2 Chronicles 17:1

in his place
"after his father"

strengthened himself against Israel
Jehoshaphat prepared the army for battle. Alternate translation: "prepared the army to be able to battle Israel"

2 Chronicles 17:2

He placed forces
"He places soldiers"

garrisons
military encampments set up to protect the people

2 Chronicles 17:3

Yahweh was with Jehoshaphat
Here "was with" is an idiom. Alternate translation: "God supported him" or "God helped him"

walked in the earlier ways of his father
Here the way a person lives and conducts himself is spoken of as if it were walking. For most of David's life he lived righteously and followed Yahweh closely. Alternate translation: "lived in the earlier ways of his father David" or "lived righteously as his father David had done in his earlier years"

did not seek the Baals
This means that he did not worship the Baal idols in order to seek help from them.

2 Chronicles 17:4

not according to the practices of Israel
This refers to how most of the people of Israel did not follow Yahweh. Alternate translation: "and did not follow the evil practices that were common in Israel" or "and did not behave in the ways of the people of Israel."

2 Chronicles 17:5

Yahweh established the rule in his hand
The phrase "his hand" represents Jehoshaphat's control. Alternate translation: "Yahweh enabled him to completely control his kingdom"

honor in abundance
The word "honor" may be expressed as a verb. Alternate translation: "was greatly honored" or "the people greatly honored him"

2 Chronicles 17:6

His heart
Here the king is represented by his "heart" to emphasize his will and desires. Alternate translation: "He"

2 Chronicles 17:7

the third
"year 3"

Ben-Hail, Obadiah, Zechariah, Nethanel, and Micaiah
These are names of men.

2 Chronicles 17:8

Shemaiah, Nethaniah, Zebadiah, Asahel, Shemiramoth, Jehonathan, Adonijah, Tobijah, and Tob-Adonijah ... Elishama and Jehoram
These are names of men.

2 Chronicles 17:9

General Information:
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2 Chronicles 17:10

Terror of Yahweh fell on all the kingdoms of the lands
The word "terror" can be expressed with the adjective "afraid." Also, this speaks of the people becoming afraid as if the terror were something that fell upon them. Alternate translation: "The people in all the kingdoms surrounding Judah became very afraid of what Yahweh might do to punish them"

against Jehoshaphat
Here Jehoshaphat represents his army. Alternate translation: "against Jehoshaphat's army"

2 Chronicles 17:11

7,700 rams, and 7,700 goats
The number can also be written as seven thousand seven hundred. This is a description of the flocks that the Arabians brought Jehoshaphat.

2 Chronicles 17:12

He built fortresses and storage cities
Jehoshaphat did not build these things himself; rather, he commanded his workers to build them. Alternate translation: "His workers built fortresses and storage cities"

2 Chronicles 17:13

General Information:
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2 Chronicles 17:14

These were their divisions listed by the name of their fathers' houses
This can be stated in active form. Alternate translation: "The divisions by the name of their fathers' houses were as follows"

the commanders of thousands
The phrase "commander of thousands" is probably an official title for a military officer. Possible meanings are 1) the word "thousands" represent the exact amount of soldiers that these commanders led. Alternate translation: "the commanders of 1,000 soldiers" or 2) the word translated as "thousands" does not represent an exact number, but is the name of a large military division. Alternate translation: "the commanders of large military divisions"

Adnah

300,000
"three hundred thousand"

2 Chronicles 17:15

Jehohanan

280,000
"two hundred and eighty thousand"

2 Chronicles 17:16

Amasiah son of Zikri

200,000
"two hundred thousand"

2 Chronicles 17:17

Eliada
These are the names of men.

200,000
"two hundred thousand men" or "200,000 men"

2 Chronicles 17:18

Jehozabad
This is the name of a man.

180,000
"one hundred and eighty thousand men" or "180,000 men"

2 Chronicles 17:19

besides those
"in addition to"

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Chapter 18

1 Now Jehoshaphat had great riches and honor; he allied himself with Ahab by having one of his family marry his daughter. **2** After some years, he went down to Ahab in Samaria. Ahab killed many sheep and cattle for him and the people who were with him. Ahab also persuaded him to attack Ramoth Gilead with him. **3** Ahab, king of Israel, said to Jehoshaphat, king of Judah, "Will you go with me to Ramoth Gilead?" Jehoshaphat answered him, "I am like you, and my people are like your people. We will be with you in the war."

4 Jehoshaphat said to the king of Israel, "Please first seek the word of Yahweh for your answer." **5** Then the king of Israel gathered the prophets together, four hundred men, and said to them, "Should we go to Ramoth Gilead to battle, or should I not?" They said, "Attack, for God will give it into the hand of the king." **6** But Jehoshaphat said, "Is there not here still another prophet of Yahweh with whom we might seek advice?" **7** The king of Israel said to Jehoshaphat, "There is still one man by whom we may seek the advice of Yahweh, Micaiah son of Imlah, but I hate him because he never prophesies good concerning me, but always evil." But Jehoshaphat said, "The king should not say that." **8** Then the king of Israel called an officer and said, "Quickly bring Micaiah son of Imlah." **9** Now Ahab the king of Israel and Jehoshaphat the king of Judah were sitting each on a throne, clothed in their robes, on a threshing floor at the entrance of the gate of Samaria, and all the prophets were prophesying before them. **10** Zedekiah son of Kenaanah made himself horns of iron and said, "Yahweh says this: With these you will push the Arameans until they are consumed." **11** All the prophets prophesied the same, saying, "Attack Ramoth Gilead and win, for Yahweh has given it into the hand of the king."

12 The messenger who went to summon Micaiah said to him, "Look, the words of the prophets with one mouth are favorable to the king. Let your words agree with theirs, and speak favorably." **13** Micaiah replied, "As Yahweh lives, it is what God says that I will say." **14** When he came to the king, the king said to him, "Micaiah, should we go to Ramoth Gilead for battle, or not?" Micaiah answered him, "Attack and be victorious! For it will be a great victory." **15** Then the king said to him, "How many times must I require you to swear to tell me nothing but the truth in the name of Yahweh?" **16** So Micaiah said, "I saw all Israel scattered on the mountains, like sheep who have no shepherd, and Yahweh said, 'These have no shepherd. Let every man return to his house in peace.'" **17** So the king of Israel said to Jehoshaphat, "Did I not tell you that he would not prophesy good concerning me, but only disaster?" **18** Then Micaiah said, "Therefore all of you should hear the word of Yahweh: I saw Yahweh sitting on his throne, and all the host of heaven were standing on his right hand and on his left. **19** Yahweh said, 'Who will entice Ahab, king of Israel, so that he may go up and fall at Ramoth Gilead?' One said this and another that. **20** Then a spirit came forward and it stood before Yahweh and said, 'I will entice him.' Yahweh said to him, 'How?' **21** The spirit replied, 'I will go out and I will become a lying spirit in the mouth of all his prophets.' Yahweh replied, 'You will entice him, and you will also be successful. Go now and do so.' **22** Now see, Yahweh has put a lying spirit in the mouth of these prophets of yours, and Yahweh has decreed disaster for you."

23 Then Zedekiah son of Kenaanah, came up, slapped Micaiah on the cheek, and said, "Which way did the Spirit of Yahweh take to go from me to speak to you?" **24** Micaiah said, "Look, you will know that on that day, when you run into some inner room to hide." **25** The king of Israel said to some servants, "You people seize Micaiah and take him to Amon, the governor of the city, and to Joash, my son. **26** You people will say to him, 'The king says: Put this man in prison and feed him with only a little bread and only a little water, until I return safely.'" **27** Then Micaiah said, "If you return safely, then Yahweh has not spoken by me." Then he added, "Listen to this, all you people."

28 So Ahab, the king of Israel, and Jehoshaphat, the king of Judah, went up against Ramoth Gilead. **29** The king of Israel said to Jehoshaphat, "I will disguise myself and go into the battle, but you put on your royal robes." So the king of Israel disguised himself, and they went into the battle. **30** Now the king of Aram had commanded the captains of his chariots, saying, "Fight with neither small nor great, but only with the king of Israel." **31** It came about that when the captains of the chariots saw Jehoshaphat they said, "That is the king of Israel." They turned around to attack him, but Jehoshaphat cried out, and Yahweh helped him. God turned them away from him. **32** It came about that when the commanders of the chariots saw that it was not the king of Israel, they turned back from pursuing him. **33** But a certain man drew his bow at random and shot the king of Israel between the joints of his armor. Then Ahab said to the driver of his chariot, "Turn around and carry me out of the battle, for I am badly wounded." **34** The battle grew worse

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that day, and the king of Israel was held up in his chariot facing the Arameans until the evening. About the time that the sun was going down, he died.

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2 Chronicles 18 General Notes

Structure and formatting

The story of Jehoshaphat as king continues in this chapter.

Special concepts in this chapter

The will of God is accomplished, even when people try to avoid it. Ahab tried to disguise himself to hide from the soldiers of Aram but an arrow still hit and killed him. (See: willofgod)

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2 Chronicles 18:1

Now Jehoshaphat had great riches and honor; he allied himself with Ahab
The word "now" is used here to mark background information. This happened before Ahab went down to Samaria.

he allied himself with Ahab
"he aligned himself with Ahab" or "he made himself a friend of Ahab"

2 Chronicles 18:2

Ahab killed many sheep and cattle for him and the people
This means that he had these animals slaughtered to prepare a feast for the people. Also, Ahab himself would not have prepared the animals, but rather would have commanded his workers to do it. Alternate translation: "Ahab commanded his workers to slaughter many sheep and cattle for a feast for Jehoshaphat and the people"

2 Chronicles 18:3

Will you go with me to Ramoth Gilead
Here Ahab is requesting for Jehoshaphat to join him with his army to make war against Ramoth Gilead. This can be written explicitly. Also, in this question each of the kings represents themselves accompanied by their armies. Alternate translation: "Will you and your army go with my army to attack the city of Ramoth in the region of Gilead"

I am like you, and my people are like your people
Jehoshaphat is stating his allegiance to Ahab. Alternate translation: "I offer myself and my soldiers to you to use in any way you want"

2 Chronicles 18:4

king of Israel
This refers to King Ahab.

2 Chronicles 18:5

four hundred men
"400 men"

should I not
Here about refers to himself accompanied by his army as himself. Alternate translation: "should we not"

will give it into the hand of the king
Here the king's "hand" refers to his control. This means that God will enable them to defeat the people at Ramoth Gilead. Alternate translation: "will enable your army to defeat them"

2 Chronicles 18:6

General Information:
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2 Chronicles 18:7

Micaiah son of Imlah
This is the name of a man.

2 Chronicles 18:8

General Information:
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2 Chronicles 18:9

General Information:
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2 Chronicles 18:10

Kenaanah
This is the name of a man.

horns of iron
This is a reference to the horns of a bull but they made of metal.

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you will push the Arameans until they are consumed
The prophet's actions are a symbolic metaphor that illustrates the way that Ahab would defeat the Arameans. Ahab's army will win with great strength, as a bull attacks another animal. Alternate translation: "With horns like these, your army will keep attacking the army of Aram like a bull attacks another animal, until you completely destroy them"

until they are consumed
This can be stated in active form. Alternate translation: "until you consume them"

2 Chronicles 18:11

has given it into the hand of the king
Here the king's "hand" refers to his control. This means that God will enable them to defeat the people at Ramoth Gilead. Alternate translation: "has allowed the king to capture it" or "will allow your armies to capture it"

2 Chronicles 18:12

Micaiah
Translate this man's name the same as in [2 Chronicles 17:7]

Look
"Listen" or "Pay attention to what I am about to tell you"

the words of the prophets with one mouth are favorable to the king
The prophets all saying the same thing is spoken of as if they all spoke with the same mouth. The phrase "the words of the prophets" represents the message that the prophets declare. Alternate translation: "the prophets all declare that good things will happen to the king"

your words
"what you say"

2 Chronicles 18:13

As Yahweh lives
"as surely as Yahweh is alive." The people use this expression to show that what they say next is certainly true. This is a way of making a solemn promise. Alternate translation: "I solemnly swear"

2 Chronicles 18:14

or not
The understood information may be supplied. Alternate translation: "or should we not go"

should we go
The word "we" refers to Ahab, Jehoshaphat, and their armies but not to Micaiah.

2 Chronicles 18:15

How many times must I require ... in the name of Yahweh?
Ahab asks this question out of frustration to rebuke Micaiah. Alternate translation: "Many times I have required ... in the name of Yahweh."

in the name of Yahweh
Here the word "name" refers to authority. Alternate translation: "as the representative of Yahweh"

2 Chronicles 18:16

I saw all Israel
Here "all Israel" refers to the army of Israel. Alternate translation: "I saw the entire army of Israel"

like sheep who have no shepherd
The people of the army are compared to sheep that have no one to lead them because their shepherd, the king, has died.

These have no shepherd
Yahweh speaks of the king as if he were a shepherd. Just like a shepherd is responsible to care for and protect his sheep, the king is responsible to lead and protect his people. Alternate translation: "These people no longer have a leader"

2 Chronicles 18:17

Did I not tell you ... but only disaster?
Ahab asks this question to emphasize that he had spoken the truth about Micaiah. Alternate translation: "I told you ... but only disaster!"

2 Chronicles 18:18

all the host of heaven
"all the army of heaven." Here "the host of heaven" refers to the living beings that God created in the heavens. Possible meanings are that they are called host 1) because they fight as armies. Alternate translation: "all the angel army of heaven" or 2) because there are so many of them, just as armies have many soldiers. Alternate translation: "all the multitude of heaven"

on his right hand and on his left
This means that they were standing beside him on his right side and his left side. Alternate translation: "by his right side and by his left side"

2 Chronicles 18:19

entice
This means to attract someone by offering something appealing.

fall at Ramoth Gilead
Ahab dying in battle is spoken of as if he will fall. Alternate translation: "die at Ramoth Gilead"

One said this and another that
This indicates that there was more than one opinion. The words "One ... and another" refer to two or more angels in the heavenly host who were responding to Yahweh's question in the previous verse.

2 Chronicles 18:20

General Information:
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2 Chronicles 18:21

become a lying spirit in the mouth of all his prophets
Here the word "spirit" refers to the attitudes of the prophets and the words "the mouth" represents what they will say. Alternate translation: "cause all his prophets to speak lies"

2 Chronicles 18:22

Now see, Yahweh
"Now pay attention, because what I am about to say is both true and important: Yahweh"

has put a lying spirit in the mouth of these prophets of yours
Here the word "spirit" refers to the attitudes of the prophets and the words "the mouth" represents what they will say. Alternate translation: "has caused your prophets to speak lies"

2 Chronicles 18:23

Kenaanah
Translate this man's name the same as in [2 Chronicles 18:10]

Which way did the Spirit of Yahweh take to go from me to speak to you?
Zedekiah asks this sarcastic question to insult and rebuke Micaiah. Alternate translation: "Do not think that Yahweh's Spirit left me to speak to you!"

2 Chronicles 18:24

Look
"Listen" or "Pay attention to what I am about to tell you"

you will know that
"you will know the answer to your question." If Zedekiah's rhetorical question is translated as a statement, this phrase may be translated to supply implicit information. Alternate translation: "you will know that the Spirit of Yahweh has spoken to me"

2 Chronicles 18:25

king of Israel
This refers to Ahab.

Amon
This is the name of a man.

2 Chronicles 18:26

General Information:
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2 Chronicles 18:27

If you return safely, then Yahweh has not spoken by me
Micaiah knew that the king would not return safely because Yahweh had already told him that. So he said this to emphasize that. Alternate translation: "If you return safely, then that would mean that Yahweh has not spoken by me"

2 Chronicles 18:28

Ahab, the king of Israel, and Jehoshaphat, the king of Judah, went up against
Here the kings represent themselves accompanied by their armies. Alternate translation: "Ahab, the king of Israel, and Jehoshaphat, the king of Judah led their armies up against"

went up against
"fought against"

Ramoth Gilead
Translate the name of this place as you did in [2 Chronicles 18:2]

2 Chronicles 18:29

disguise
This means to change the usual appearance so as not to be identified.

2 Chronicles 18:30

Fight with neither small nor great
Here "small" and "great" mean the unimportant and important soldiers. The king used the words "small" and "great" to refer to all the soldiers. Alternate translation: "Do not attack any of the soldiers"

2 Chronicles 18:31

That is the king of Israel
Jehoshaphat was wrongly identified as the king of Israel because Ahab had insisted that he wear kingly robes.

God turned them away from him
"God caused them to stop pursuing him"

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It came about that
This phrase is used here to mark an important event in the story. If your language has a way for doing this, you could consider using it here.

2 Chronicles 18:32

General Information:
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2 Chronicles 18:33

drew his bow at random
Possible meanings are 1) he took aim to shoot a soldier without knowing that it was Ahab or 2) he drew his bow to shoot without any specific target in mind.

between the joints of his armor
This is a place where two pieces of armor meet and is susceptible to arrows and swords.

2 Chronicles 18:34

the king of Israel was held up in his chariot
This can be stated in active form. Alternate translation: "someone held the king of Israel up in his chariot"

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Chapter 19

1 Jehoshaphat the king of Judah safely returned to his house in Jerusalem. **2** Then Jehu son of Hanani, the seer, went out to meet him and said to King Jehoshaphat, "Should you be helping the wicked? Should you be loving those who hate Yahweh? For this deed, anger from Yahweh is on you. **3** However, there is some good to be found in you, in that you have taken the Asherah poles out of the land, and you have fixed your heart to seek God."

4 Jehoshaphat lived in Jerusalem; and he went out again among the people from Beersheba to the hill country of Ephraim and brought them back to Yahweh, the God of their fathers. **5** He placed judges in the land throughout all the fortified cities of Judah, city by city. **6** He said to the judges, "Consider what you should do, because you are not judging for man, but for Yahweh; he is with you in the act of judging. **7** Now then, let the fear of Yahweh be upon you. Be careful when you judge, for there is no iniquity with Yahweh our God, nor is there any favoritism or bribe taking."

8 Moreover, in Jerusalem Jehoshaphat appointed some of the Levites and the priests, and some of the heads of the families of Israel, for carrying out judgment for Yahweh, and for the sake of disputes. They lived in Jerusalem. **9** He instructed them, saying, "You must serve in reverence for Yahweh, faithfully, and with your whole heart. **10** Whenever any dispute comes to you from your brothers who live in their cities, whether concerning bloodshed, whether about laws and commands, statutes or decrees, you must warn them, so they do not become guilty before Yahweh, or anger will come toward you and toward your brothers. If you do this, you will not be guilty. **11** See, Amariah the chief priest is over you in all the matters of Yahweh. Zebadiah son of Ishmael, the leader of the house of Judah, is in charge of all the matters of the king. Also, the Levites will be officers serving you. Be strong and obey your instructions, and may Yahweh be with those who are good."

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2 Chronicles 19 General Notes

Structure and formatting

The story of Jehoshaphat as king continues in this chapter.

Special concepts in this chapter

Levite judges

Jehoshaphat appointed many Levites to be judges and told them to be very fair. (See: appoint and judge)

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2 Chronicles 19:1

General Information:

This page has intentionally been left blank.

2 Chronicles 19:2

Hanani, the seer

"Hanani" is the name of a man. See how you translated this in [2 Chronicles 16:7]

went out to meet him

Here the word "him" refers to Jehoshaphat.

Should you be helping the wicked? Should you be loving those who hate Yahweh?

These questions expect negative answers to make the point that Jehoshaphat should not have helped Ahab. Alternate translation: "You should not help the wicked! You should not love those who hate Yahweh!"

the wicked

This refers to wicked people in general. Alternate translation: "wicked people"

anger from Yahweh is on you

The abstract noun "anger" can be translated using the word "angry." This phrase can be expressed in active form. Alternate translation: "Yahweh is angry with you"

2 Chronicles 19:3

there is some good to be found in you

The abstract noun "good" can be translated as an adjective. This phrase can be expressed in active form. Alternate translation: "you have done some good things"

you have taken the Asherah poles out of the land

Since Jehoshaphat was king, he may have told his officials to do these things for him. Alternate

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translation: "you have had your people take the Asherah poles out of the land"

Asherah poles
See how you translated this in 2 Chronicles 14:3.

fixed your heart
Here the heart represents the will. Jehoshaphat's will is spoken of as being fixed or immovable, which means having an unchanging intention to seek God. Alternate translation: "firmly decided"

seek God
Wanting to do what pleases God is spoken of as if Jehoshaphat were seeking him. Alternate translation: "do what pleases God"

2 Chronicles 19:4

from Beersheba to the hill country of Ephraim
This is a merism that means the whole land over which Jehoshaphat reigned, from the most southern part to the most northern part, and is intended to include the whole land in between. Alternate translation: "of all the land of Judah"

brought them back to Yahweh
The author speaks of Jehoshaphat's leading the people back to serving Yahweh as if he were carrying them back to where they were at an earlier time. Alternate translation: "convinced them to return to Yahweh"

their fathers
"their ancestors" or "their forefathers"

2 Chronicles 19:5

fortified cities
cities with walls around them for protection

city by city
"for every city"

2 Chronicles 19:6

He said to the judges
"Jehoshaphat said to the judges"

he is with you
Possible meanings are 1) Yahweh was aware of what the judges decided or 2) Yahweh would hold the judges accountable for their decisions or 3) Yahweh would help and guide them in their decisions.

2 Chronicles 19:7

let the fear of Yahweh be upon you
This can be expressed in active form. Alternate translation: "you should remember to fear Yahweh when you judge"

there is no iniquity with Yahweh our God, nor is there any favoritism or bribe taking
The abstract nouns "iniquity," "favoritism," and "bribe" can be translated using the verbs "sin," "favor," and "bribe." Alternate translation: "Yahweh our God will not sin or favor one person over another in judgment or be bribed"

2 Chronicles 19:8

heads of the families
Here "heads" is a metaphor for the most important part. Alternate translation: "leaders of the families"

for carrying out judgment for Yahweh
The abstract noun "judgment" can be translated using the verb "to judge." Alternate translation: "for judging the people for Yahweh" or "for judging on Yahweh's behalf"

for the sake of disputes
"for settling disputes" or "for resolving arguments"

2 Chronicles 19:9

You must serve in reverence for Yahweh
The abstract noun "reverence" can be translated as a verb. Alternate translation: "You must serve while fearing Yahweh" or "You must serve while respecting Yahweh"

with your whole heart
Here "heart" represents the whole person. Alternate translation: "with your whole being"

2 Chronicles 19:10

General Information:
The words "you" and "your" in this verse refers to those persons Jehoshaphat appointed to be judges.

Connecting Statement:
Jehoshaphat continues to instruct some of the Levites and the priests, and some of the heads of the ancestral houses of Israel, who he appointed to be judges.

Whenever any dispute comes to you from your brothers who live in their cities
This can be stated in active form. Alternate translation: "Whenever your brothers who live in their cities bring you a dispute"

from your brothers
Here "brothers" is a general reference to fellow Israelites.

bloodshed
Here the killing of people is spoken of as shedding their blood, where "blood" represents their lives. Alternate translation: "the killing of people" or "murder"

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anger will come toward you and toward your brothers
The abstract noun "anger" can be expressed as the adjective "angry." This can be stated in active form. Alternate translation: "God will be angry with you and your brothers"

2 Chronicles 19:11

General Information:
The words "you" and "your" in this verse refers to those persons Jehoshaphat appointed to be judges.

Connecting Statement:
Jehoshaphat continues to instruct some of the Levites and the priests, and some of the heads of the ancestral houses of Israel, who he appointed to be judges.

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

Amariah ... Zebadiah ... Ishmael
These are the names of men.

is over you
"is in charge of you"

of all the matters of the king
Here Jehoshaphat speaks of himself in the third person. This can be translated in the first person. Alternate translation: "of all my royal matters"

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Chapter 20

1 It came about after this, that the people of Moab and Ammon, and with them some Meunites came against Jehoshaphat to do battle. [1]**2** Then some came who told Jehoshaphat, saying, "A large multitude is coming against you from beyond the Dead Sea, from Edom. See, they are in Hazezon Tamar," that is, En Gedi. [2]**3** Jehoshaphat became afraid and set himself to seek Yahweh. He proclaimed a fast throughout all Judah. **4** Judah gathered together to seek Yahweh; they came to seek Yahweh from all the cities of Judah.

5 Jehoshaphat stood in the assembly of Judah and Jerusalem, at the house of Yahweh, in front of the new courtyard. **6** He said, "Yahweh, the God of our ancestors, are you not God in heaven? Are you not the ruler over all the kingdoms of the nations? Power and might are in your hand, so no one is able to resist you. **7** Our God, did you not drive out the inhabitants of this land before your people Israel, and give it forever to the descendants of Abraham? **8** They lived in it and built you a holy place in it for your name, saying, **9** 'If disaster comes on us—the sword, judgment, or plague, or famine—we will stand before this house, and before you (for your name is in this house), and we will cry to you in our distress, and you will hear us and save us.' [3]**10** See now, here are the people of Ammon, Moab, and Mount Seir whom you would not let Israel invade when they came out of the land of Egypt; so, Israel turned away from them and did not destroy them. **11** See how they are rewarding us; they are coming to drive us out of your land that you have given us to inherit. **12** Our God, will you not judge them? For we have no power against this great army that is coming against us. We do not know what to do, but our eyes are on you."

13 All Judah stood before Yahweh, with their little ones, wives, and children.

14 Then in the middle of the assembly the Spirit of Yahweh came on Jahaziel, son of Zechariah, son of Benaiah, son of Jeiel, son of Mattaniah, a Levite and a descendant of Asaph. **15** Jahaziel said, "Listen, all Judah and you inhabitants of Jerusalem, and King Jehoshaphat. This is what Yahweh says to you, 'Do not fear; do not be discouraged because of this great army, for the battle does not belong to you, but to God. **16** You must go down against them tomorrow. See, they are coming up by way of the pass of Ziz. You will find them at the end of the valley, before the wilderness of Jeruel. **17** You will not need to fight in this battle. Stand in your positions, stand still, and see the rescue of Yahweh with you, Judah and Jerusalem. Do not fear nor be discouraged. Go out against them tomorrow, for Yahweh is with you.'" **18** Jehoshaphat bowed his head with his face to the ground. All Judah and the inhabitants of Jerusalem fell down before Yahweh, worshiping him. **19** The Levites, those of the descendants of the Kohathites and Korahites, stood up to praise Yahweh, the God of Israel, with a very loud voice.

20 Early in the morning they arose and went out into the wilderness of Tekoa. As they went out, Jehoshaphat stood and said, "Listen to me, Judah, and you inhabitants of Jerusalem! Trust in Yahweh your God, and you will be supported. Trust in his prophets, and you will succeed." **21** After he consulted with the people, he appointed those who sang to Yahweh and who praised him for his majestic splendor as they went out before the army, saying, "Give thanks to Yahweh, for his covenant faithfulness endures forever."

22 When they began to sing and to praise, Yahweh set men in ambush against the people of Ammon, Moab, and Mount Seir, who were coming against Judah. They were defeated. **23** For the people of Ammon and Moab rose to fight the inhabitants of Mount Seir, in order to completely kill them and destroy them. When they had finished with the inhabitants of Mount Seir, they all helped to destroy each other.

24 When Judah came to a place overlooking the wilderness, they looked out on the army. Behold, they were dead, fallen to the ground; none had escaped. **25** When Jehoshaphat and his people came to take plunder from them, they found among them abundant goods, clothing, and valuable articles, which they took for themselves, more than they could carry away. It took them three days to carry off the plunder, there was so much of it. [4]**26** On the fourth day they assembled in the Valley of Berakah. There they praised Yahweh, so the name of that place is the "Valley of Berakah" to this day. **27** Then they returned, every man of Judah and Jerusalem, and Jehoshaphat in their lead, to go again to Jerusalem with joy, for Yahweh had made them rejoice over their enemies. **28** They came to Jerusalem and to the house of Yahweh with lutes and harps and trumpets. **29** The terror of God was on all the kingdoms of the nations when they heard that Yahweh had fought against Israel's enemies. **30** So Jehoshaphat's kingdom was quiet, for his God gave him peace all around him.

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31 Jehoshaphat reigned over Judah: He was thirty-five years old when he began to reign, and he reigned in Jerusalem for twenty-five years. His mother's name was Azubah, the daughter of Shilhi. **32** He walked in the ways of Asa, his father; he did not turn away from them; he did what was right in the eyes of Yahweh. **33** However, the high places were not taken away. The people still had not directed their hearts to the God of their ancestors. **34** As for the other matters concerning Jehoshaphat, first and last, behold, they are written in the history of Jehu son of Hanani, which is recorded in the book of the kings of Israel.

35 After this Jehoshaphat, king of Judah, allied himself with Ahaziah, king of Israel, who committed much wickedness. **36** He allied himself with him to build ships to go to Tarshish. They built the ships at Ezion Geber. **37** Then Eliezer son of Dodavahu of Mareshah, prophesied against Jehoshaphat; he said, "Because you have allied yourself with Ahaziah, Yahweh has destroyed your works." The ships were wrecked so that they could not go to Tarshish.

Footnotes

20:1 [1]The reading
20:2 [2]Instead of
20:9 [3]Instead of
20:25 [4]Instead of

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2 Chronicles 20 General Notes

Structure and formatting

The story of King Jehoshaphat is completed in this chapter.

Special concepts in this chapter

Deliverance and trust

God rescues those who trust him. An enormous army came against Jehoshaphat but God promised that he would defeat them without Judah having to fight. Then the enemy fought among themselves and when the army of Judah arrived there were dead bodies. (See: trust and promise)

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2 Chronicles 20:1

It came about

This phrase is used here to mark an important event in the story. If your language has a way for doing this, you could consider using it here.

Meunites

This was a people group from the region of Meun which was near Edom, east of the Jordan River.

came against Jehoshaphat to do battle

Here "Jehoshaphat" represents himself and his army. Alternate translation: "came against Jehoshaphat's army to do battle" or "came to fight against Jehoshaphat and his army"

2 Chronicles 20:2

See, they are in Hazezon Tamar

The word "see" is used here as an idiom to add emphasis to what is said next. They could not see the army in Hazezon Tamar from where they were speaking. Alternate translation: "They are already in Hazezon Tamar"

Hazezon Tamar

This is the name of a place. It is another name for Engedi.

2 Chronicles 20:3

set himself to seek

This is an idiom. Alternate translation: "determined himself to seek" or "devoted himself to seek"

to seek Yahweh

This speaks of seeking Yahweh's advice as if he were looking for Yahweh. Alternate translation: "to seek Yahweh's advice"

He proclaimed a fast

The word "fast" can be expressed as a verb. Alternate translation: "He proclaimed that all the people should fast"

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2 Chronicles 20:4

Judah gathered
This refers to the people of Judah. Alternate translation: "The people of Judah gathered"

2 Chronicles 20:5

of Judah and Jerusalem
This refers to the people from these places. Alternate translation: "of the people from Judah and Jerusalem"

2 Chronicles 20:6

are you not God in heaven? Are you not the ruler over all the kingdoms of the nations?
Jehoshaphat uses this rhetorical question to emphasize that God is in heaven and his authority over all things. This question can be written as statement. Alternate translation: "you are indeed God in heaven and the ruler over all the kings of the earth."

Power and might are in your hand
The words "Power" and "might" mean basically the same thing and emphasize the greatness of Yahweh's power. The word "hand" refers to possession. Alternate translation: "You possess great power" or "You have great power and might"

2 Chronicles 20:7

Our God, did you not drive out the inhabitants of this land ... to the descendants of Abraham?
Jehoshaphat uses this rhetorical question to emphasize that God drove their enemies from their land and gave it to the Israelites. This question can be written as statement. Alternate translation: "It was you who drove out those who lived in this land for the sake of your people Israel and who gave it permanently to the descendants of Abraham."

2 Chronicles 20:8

for your name
Here Yahweh is represented by his "name." Alternate translation: "for you" or "to honor you"

2 Chronicles 20:9

the sword
The "sword" represents war. Alternate translation: "war" or "battle"

before this house
This refers to the temple.

your name is in this house
Here Yahweh's presence is represented by his "name." Alternate translation: "your presence is here in this house"

2 Chronicles 20:10

Mount Seir
This was a place where the Edomites lived.

2 Chronicles 20:11

See how they are rewarding us; they are coming to drive us out of your land
Here Jehoshaphat speaks of the ironic situation. Alternate translation: "This is how they 'repay' us for the mercy we showed to them; they are coming to drive us out of your land"

See how
The word "see" here is used as an idiom to emphasize what is said next.

2 Chronicles 20:12

will you not judge them?
This rhetorical question is used as a request. This question can be written as a statement. Alternate translation: "please judge them."

our eyes are on you
Here the people are represented by their "eyes" to emphasize that they are directing their attention to God. Alternate translation: "we are looking to you for help"

2 Chronicles 20:13

General Information:
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2 Chronicles 20:14

the Spirit of Yahweh came on
This is an idiom which means that the spirit of God influenced Jahaziel and enabled him to prophesy. See how you translated this in [2 Chronicles 15:1]

Jahaziel ... Zechariah ... Benaiah ... Jeiel ... Mattaniah ... Asaph
These are the names of men.

2 Chronicles 20:15

all Judah and you inhabitants of Jerusalem
Here "Judah" refers to the people who live there. Alternate translation: "all you who live in Judah and Jerusalem"

for the battle does not belong to you, but to God
This means that God is in control of the battle and of what happens.

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2 Chronicles 20:16

go down against
This is an idiom that means to go and meet the enemy army for battle. Alternate translation: "march against" or "go to battle against"

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

pass of Ziz
This is a narrow valley between two mountains southeast of Jerusalem.

2 Chronicles 20:17

Go out against
This is an idiom that means to go and meet the enemy army for battle. Alternate translation: "March out against" or "Go to battle against"

the rescue of Yahweh with you
The word "rescue" can be expressed as a verb. Alternate translation: "Yahweh rescue you"

Judah and Jerusalem
Here these places represent the people from them. Alternate translation: "people of Judah and Jerusalem"

2 Chronicles 20:18

bowed his head with his face to the ground ... fell down before Yahweh
These acts of worship that express humility and submission to God.

All Judah
Here "Judah" refers to the people from Judah. Alternate translation: "All the people of Judah"

2 Chronicles 20:19

Kohathites and Korahites
These are the names of people groups descending from Kohath and Korah.

with a very loud voice
This speaks of all the people praising Yahweh as if they together had one voice. Alternate translation: "with very loud voices"

2 Chronicles 20:20

Tekoa
Translate the name of this city the same as in [2 Chronicles 11:6]

you will be supported
This can be stated in active form. Alternate translation: "he will support you" or "he will help you"

Trust in his prophets, and you will succeed
"If you trust in Yahweh's prophets, then you will succeed"

2 Chronicles 20:21

his covenant faithfulness endures forever
The abstract noun "faithfulness" can be stated as "faithfully" or "faithful." See how you translated "covenant faithfulness" in [2 Chronicles 7:3]

2 Chronicles 20:22

to sing and to praise
They were singing to Yahweh [2 Chronicles 20:21]

Yahweh set men
This means that Yahweh caused some of the enemy soldiers to ambush other enemy soldiers. Alternate translation: "Yahweh set some enemy soldiers"

ambush
a surprise attack

Mount Seir
Translate the name of this place the same as in [2 Chronicles 20:10]

They were defeated
This can be stated in active form. Alternate translation: "They defeated them" or "They defeated those they had ambushed"

2 Chronicles 20:23

to completely kill them and destroy them
These two phrases mean basically the same thing. The second intensifies the first. Alternate translation: "to completely annihilate them"

When they had finished with
This refers to after they had destroyed them. Alternate translation: "When they had finished killing"

2 Chronicles 20:24

Behold, they were dead
The word "behold" is used here to mark a surprising event.

they were dead, fallen to the ground
The phrase "fallen to the ground" is an idiomatic way to say that "they were dead." Alternate translation: "they were all dead on the ground"

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2 Chronicles 20:25

General Information:
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2 Chronicles 20:26

the fourth day
"day 4"

Valley of Berakah
This is the name of a place.

to this day
This means the day on which the writer wrote. See how you translated this in 2 Chronicles 5:9.

2 Chronicles 20:27

every man of Judah and Jerusalem
This is a reference to every man in the army. Alternate translation: "every soldier of Judah and Jerusalem"

Jehoshaphat in their lead
"with Jehoshaphat leading them." The phrase "in their lead" is an idiom. King Jehoshaphat was in front of the whole army as they went back to Jerusalem.

rejoice over their enemies
They rejoiced because their enemies had been defeated. Alternate translation: "rejoice over their enemies' defeat" or "rejoice because their enemies had been destroyed"

2 Chronicles 20:28

General Information:
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2 Chronicles 20:29

The terror of God was on all the kingdoms of the nations
The word "terror" can be expressed with the verb "feared." Alternate translation: "All the kingdoms of the nations greatly feared God"

kingdoms of the nations
"kingdoms in the nearby nations"

2 Chronicles 20:30

Jehoshaphat's kingdom was quiet
This speaks of the kingdom having peace as the kingdom being quiet. Alternate translation: "Jehoshaphat's kingdom was at peace"

2 Chronicles 20:31

thirty-five years old ... twenty-five years
"35 years old ... 25 years"

Azubah, the daughter of Shilhi
"Azubah" was the name of Jehoshaphat's mother. Shilhi was the name of Azubah's father.

2 Chronicles 20:32

He walked in the ways of Asa, his father; he did not turn away from them
This means that he lived in a way that pleased Yahweh as his father had done. Here "walking" is an idiom for the way a person lives and behaves. Alternate translation: "He did things that were pleasing to Yahweh, like his father Asa had done, and he did not stop doing those things"

he did what was right in the eyes of Yahweh
The eyes here represent seeing, and seeing represents judgment. Yahweh saw and approved of Jehoshaphat's actions. See how you translated a similar phrase in [2 Chronicles 14:2]

2 Chronicles 20:33

the high places were not taken away
This can be stated in active form. Alternate translation: "he did not get rid of the high places"

The people still had not directed their hearts to the God
This means that the people did not desire to obey God and were not devoted to him. Here people's "hearts" represent their will and their desires. Alternate translation: "The people were still not devoted to the God" or "The people still were not committed to following the God"

2 Chronicles 20:34

first and last
These two opposites are given to refer to everything concerning Jehoshaphat during his reign as king. Alternate translation: "from the beginning of his reign until he died"

behold, they are written in the history ... Israel
The word "behold" is used here to add emphasis to the important information that follows. Alternate translation: "anyone can look in the history ... Israel and see that they are written there"

they are written in ... which is recorded in
This can be stated in active form. Alternate translation: "they are in ... which is in"

Hanani
Translate this man's name as you did in [2 Chronicles 16:7]

the history of Jehu son of Hanani
This is a historical account that was written by Jehu.

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the book of the kings of Israel
This is a book that no longer exists. See how you translated this in 2 Chronicles 16:11.

2 Chronicles 20:35

General Information:
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2 Chronicles 20:36

ships
These are ships capable of traveling on large bodies of water.

Tarshish
This is the name of a city.

They built the ships
Jehoshaphat and Ahaziah did not build the ships, rather, their workers built them. Alternate translation: "Their workers built the ships"

Ezion Geber
Translate the name of this place as you did in 2 Chronicles 8:17.

2 Chronicles 20:37

Eliezer ... Dodavahu
These are names of men.

Mareshah
Translate this man's name as you did in 2 Chronicles 11:8.

your works
"the things you have made"

The ships were wrecked so that
This can be stated in active form. Alternate translation: "The ships became ruined and" or "The ships wrecked so that"

they could not go
"no one was able to sail them"

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Chapter 21

1 Jehoshaphat lay down with his ancestors and was buried with them in the city of David; Jehoram, his son, became king in his place. **2** Jehoram had brothers, sons of Jehoshaphat: Azariah, Jehiel, Zechariah, Azariahu, Michael, and Shephatiah. All these were sons of Jehoshaphat, king of Israel. **3** Their father had given them large gifts of silver, gold, and other precious things, and also fortified cities in Judah, but he gave the kingdom to Jehoram. **4** Now when Jehoram had risen up over his father's kingdom and had firmly established himself as king, he killed all his brothers with the sword, and also various other leaders of Israel. **5** Jehoram was thirty-two years old when he began to reign, and he reigned for eight years in Jerusalem. **6** He walked in the ways of the kings of Israel, as the house of Ahab was doing, for he had Ahab's daughter as his wife, and he did what was evil in the sight of Yahweh. **7** However, Yahweh did not wish to destroy the house of David, because of the covenant that he had made with David; he had promised that he would always give a lamp to him and his descendants.

8 In Jehoram's days, Edom rebelled against the control of Judah, and they set a king to reign over themselves. **9** Then Jehoram crossed over with his commanders and all his chariots. It was night when he rose up and fought against the Edomites who had surrounded him and his chariot commanders. **10** So Edom has been in rebellion from the control of Judah to this present day. Libnah also revolted at the same time from his control, because Jehoram had abandoned Yahweh, the God of his ancestors.

11 In addition, Jehoram had also built high places in the mountains of Judah and he made the inhabitants of Jerusalem to live like prostitutes, and he led Judah astray. **12** A letter from the prophet Elijah came to Jehoram. It said, "This is what Yahweh, the God of David, your ancestor, says: Because you have not walked in the ways of Jehoshaphat, your father, nor in the ways of Asa, king of Judah, **13** but have walked in the ways of the kings of Israel, and have made Judah and the inhabitants of Jerusalem to act like a prostitute, as the house of Ahab did—and because you have also killed your brothers in your father's house, men who were better than yourself— **14** see, Yahweh will strike your people, your children, your wives, and all your possessions with a heavy blow. **15** You yourself will have much sickness with a disease in your intestines, until the disease causes your intestines to come out, and this will continue day after day."

16 Yahweh stirred up against Jehoram the spirit of the Philistines and of the Arabians who were near the Cushites. **17** They attacked Judah, invaded it, and carried away all the wealth that was found in the king's house. They also carried away his sons and his wives. No son was left to him except Jehoahaz, his youngest son.

18 After all this, Yahweh struck him in his intestines with an incurable disease. **19** It came about in due time, at the end of two years, that his intestines fell out because of his sickness, and that he died of severe disease. His people made no fire in his honor as they had done for his ancestors. **20** He had begun to reign when he was thirty-two years old; he reigned in Jerusalem for eight years, and when he departed no one mourned him. They buried him in the city of David, but not in the royal tombs.

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2 Chronicles 21 General Notes

Special concepts in this chapter

Evil

Doing evil causes the country to decline. Jehoshaphat's son was evil. Edom and Libna successfully revolted against him, the Arabs plundered him and he died of an intestinal disease. (See: evil)

Important figures of speech in this chapter

Simile

The author compares worship of Baal to being a prostitute: "to act like a prostitute." Idolatry by the people of God is often pictured as prostitution. (See: and peopleofgod)

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2 Chronicles 21:1

lay down with his ancestors
This is a polite way of saying that he died. Alternate translation: "died"

city of David
This is the city of Jerusalem.

2 Chronicles 21:2

Azariah, Jehiel, Zechariah, Azariahu, Michael, and Shephatiah
These are names of men.

Jehoshaphat, king of Israel
The southern kingdom was technically called "Judah," but the writer of this book apparently wanted to make the point that the southern kingdom was, in its obedience to God, the true Israel.

2 Chronicles 21:3

large gifts
"gifts of large amounts"

he gave the kingdom to Jehoram
The kingdom is spoken of as if it were a physical object that Jehoshaphat gave to Jehoram. Alternate translation: "he made Jehoram king"

2 Chronicles 21:4

risen up over his father's kingdom
To "rise up over" something is an idiom that means to control it. Alternate translation: "taken complete control over his father's kingdom"

he killed all his brothers with the sword
Jehoram probably did not kill them personally, but had other people do it for him. Alternate translation: "he caused all of his younger brothers to be killed"

2 Chronicles 21:5

General Information:
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2 Chronicles 21:6

walked in the ways
This is an idiom that means he followed their example. See how you translated this in [2 Chronicles 20:32]

the house of Ahab was doing
The word "house" is a metonym for the family that lives in the house. In this case it refers to the descendants of Ahab. Alternate translation: "the descendants of Ahab were doing"

he had Ahab's daughter as his wife
"he had married a daughter of Ahab"

in the sight of Yahweh
The sight of Yahweh represents his judgment or evaluation. Alternate translation: "as Yahweh judged"

2 Chronicles 21:7

the house of David
The word "house" is a metonym for the family that lives in the house. In this case it refers to the kingdom of Judah. See how you translated this in [2 Chronicles 10:19]

he had promised that he would always give a lamp to him and his descendants
Here the word "lamp" is a metaphor, probably for the authority to rule. Alternate translation: "he had promised that David and his descendants would rule Israel forever"

2 Chronicles 21:8

In Jehoram's days
"While Jehoram was king"

set a king to reign over themselves
The word "set" is a metonym for choosing. Alternate translation: "chose a king to rule over them"

2 Chronicles 21:9

crossed over
"crossed the border into Edom" or "went to Edom"

It was night when he rose up ... surrounded him and his chariot commanders
It may be helpful to reorder this sentence and to add implicit information. Alternate translation: "The Edomites surrounded him and his chariot commanders, but Jehoram and his army fought against them and escaped during the night"

2 Chronicles 21:10

to this present day
This refers to the time when the book of 2 Chronicles was written. See how you translated this in 2 Chronicles 5:9.

Libnah
This was a town in Judah.

2 Chronicles 21:11

Jehoram had also built high places
Other people helped Jehoram build these high places all over the mountains of Judah. Alternate translation: "Jehoram and the people had also built high places"

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he made the inhabitants of Jerusalem to live like prostitutes
Jehoram caused the people to serve idols instead of Yahweh. People who serve other gods in order to receive something from them are spoken of as spiritual prostitutes. Alternate translation: "he caused the people of Jerusalem to leave Yahweh and serve other gods, as prostitutes serve men who are not their husbands"

he led Judah astray
Not following Yahweh is spoken of as not following the correct path. Alternate translation: "he caused Judah to no longer follow Yahweh"

2 Chronicles 21:12

A letter from the prophet Elijah came to Jehoram
"Jehoram received a letter from the prophet Elijah" or "The prophet Elijah sent a letter to Jehoram"

walked in the ways
This is an idiom that means he followed their example. See how you translated this in [2 Chronicles 20:32]

2 Chronicles 21:13

act like a prostitute
Jehoram caused the people to serve idols instead of Yahweh. People who serve other gods in order to receive something from them are spoken of as spiritual prostitutes. See how you translated a similar phrase in [2 Chronicles 21:11]

the house of Ahab
The word "house" is a metonym for the family that lives in the house. In this case it refers to the descendants of Ahab. See how you translated this in [2 Chronicles 21:6]

2 Chronicles 21:14

see
This tells Jehoram to pay attention to the message that follows.

strike your people ... your possessions with a heavy blow
"cause horrible things to happen to your people ... your possessions"

2 Chronicles 21:15

You yourself
The use of the reflexive "yourself" emphasizes that this is a personal judgment on Jehoram.

until the disease causes your intestines to come out
Possible meanings are 1) his intestines will literally fall out or 2) this is a metaphor that describes intestinal problems that will result in his death. Alternate translation: "until this disease causes your death"

2 Chronicles 21:16

stirred up against Jehoram the spirit of the Philistines and of the Arabians
Stirring the spirit is a metonym for making someone want to act. Here "spirit" is singular and refers to the Philistines as a group and to the Arabians as a group. Alternate translation: "provoked against Jehoram the Philistines and the Arabians"

against Jehoram
Here Jehoram refers to Jehoram and the people of Judah that he ruled. Alternate translation: "against Jehoram and the people of Judah"

the spirit of the Philistines and of the Arabians who were near the Cushites
The Philistines and the Arabians were two different nations. The Arabians lived southeast of Judah near the Cushites, and the Philistines lived west of Judah. These nations were stirred up separately. This can be made explicit. Alternate translation: "the spirit of the Philistines and the spirit of the Arabians who were near the Cushites"

2 Chronicles 21:17

No son was left to him except Jehoahaz, his youngest son
"They took away all of his sons except Jehoahaz, his youngest son" or "The only son they left to him was Jehoahaz, his youngest son"

Jehoahaz, his youngest son
This same son is called "Ahaziah" in 2 Chronicles 22:1.

2 Chronicles 21:18

Yahweh struck him in his intestines with an incurable disease
Here "struck" is an idiom that means Yahweh caused him to be sick. Alternate translation: "Yahweh caused him to suffer from an incurable disease in his intestines"

2 Chronicles 21:19

It came about
This phrase marks an important event in the story. If your language has a way for doing this, you could consider using it here.

in due time
This is an idiom that refers to a set or appointed time. Alternate translation: "in the proper time" or "when the time was right"

made no fire in his honor as they had done for his ancestors
The custom of the Israelites was to make a bonfire to honor the king who had died. They did not do

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this for Jehoram to express their contempt for him. This can be stated explicitly. Alternate translation: "did not make a bonfire to honor him as they normally did to honor kings when they died"

2 Chronicles 21:20

when he departed no one mourned him
"no one was sad that he died"

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Chapter 22

1 The inhabitants of Jerusalem made Ahaziah, Jehoram's youngest son, king in his place, for the marauding band that came with the Arabians into the camp had killed all his older sons. So Ahaziah son of Jehoram, king of Judah, became king. **2** Ahaziah was twenty-two years old when he began to reign; he reigned for one year in Jerusalem. His mother's name was Athaliah; she was the daughter of Omri. **3** He also walked in the ways of the house of Ahab for his mother was his advisor in doing wicked things. **4** Ahaziah did what was evil in the sight of Yahweh, as the house of Ahab was doing, for they were his advisors after the death of his father, to his destruction. **5** He also followed their advice; he went with Joram son of Ahab, king of Israel, to fight against Hazael, king of Aram, at Ramoth Gilead. The Arameans wounded Joram. **6** Joram returned to be healed in Jezreel of the wounds that they had given him at Ramah, when he fought against Hazael, king of Aram. So Ahaziah son of Jehoram, king of Judah, went down to Jezreel to see Joram son of Ahab, because Joram had been wounded.

7 Now the destruction of Ahaziah was brought about by God through Ahaziah's visit to Joram. When he had arrived, he went with Jehoram to attack Jehu son of Nimshi, whom Yahweh had anointed to destroy the house of Ahab. **8** It came about, when Jehu was carrying out God's judgment on the house of Ahab, that he found the leaders of Judah and the sons of Ahaziah's brothers serving Ahaziah. Jehu killed them. **9** Jehu looked for Ahaziah; they caught him hiding in Samaria, brought him to Jehu, and killed him. Then they buried him, for they said, "He is a son of Jehoshaphat, who sought Yahweh with all his heart." So the house of Ahaziah had no more power to rule the kingdom.

10 Now when Athaliah, the mother of Ahaziah, saw that her son was dead, she arose and killed all the royal children in the house of Judah. **11** But Jehosheba, [1] a daughter of the king, secretly took Joash son of Ahaziah away from the king's sons who were about to be killed. She put him and his nurse into a bedroom. So Jehosheba, a daughter of King Jehoram, the wife of Jehoiada the priest (for she was the sister of Ahaziah), hid him from Athaliah, so that Athaliah did not kill him. **12** He was with them, hidden in the house of God for six years, while Athaliah reigned over the land.

Footnotes

22:11 [1] may be spelled differently in other translations, as:

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2 Chronicles 22 General Notes

Structure and formatting

This chapter is the beginning of the story of Queen Athaliah.

Important figures of speech in this chapter

Metaphor
The author compares Athaliah's evil deeds to Ahab's family's evil lives: "walked in the ways of the house of Ahab." Ahab is pictured as the epitome of evil. (See: and evil and works)

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2 Chronicles 22:1

for the marauding band ... had killed all his older sons
This is background information about the events of [2 Chronicles 21:16]

all his older sons
"all Jehoram's older sons"

2 Chronicles 22:2

twenty-two years old
"22 years old"

Athaliah
This is the name of Ahaziah's mother.

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2 Chronicles 22:3

He also walked in the ways
Here "walked in the ways" is an idiom that means he followed Ahab's example. See how you translated this in [2 Chronicles 20:32]

the house of Ahab
The word "house" is a metonym for the family that lives in the house. In this case it refers to the descendants of Ahab. See how you translated this in [2 Chronicles 21:6]

2 Chronicles 22:4

in the sight of Yahweh
The sight of Yahweh represents his judgment or evaluation. Alternate translation: "as Yahweh judged"

the house of Ahab was doing
The word "house" is a metonym for the family that lives in the house. In this case it refers to the descendants of Ahab. See how you translated this in [2 Chronicles 21:6]

they were his advisors
"descendants of Ahab advised him"

to his destruction
"and this caused his destruction"

2 Chronicles 22:5

He also followed their advice; he went
"He also followed their advice and went" or "He also followed their advice to go"

to fight against Hazael, king of Aram
The reader should understand that Hazael did not fight alone, but that he took his army with him. Alternate translation: "to fight against Hazael, king of Aram, and his army"

Hazael
This is a man's name.

2 Chronicles 22:6

of the wounds that they had given him
"from the wounds that he received at the battle"

went down to Jezreel
Jezreel was lower in elevation than Jerusalem.

2 Chronicles 22:7

Now the destruction of Ahaziah was brought about by God
The abstract noun "destruction" can be stated as an action. This can be stated in active form. Alternate translation: "God caused Ahaziah to die"

visit to Joram ... went with Jehoram
"Joram" and "Jehoram" are two names for the same person.

Nimshi
This is the name of a man.

the house of Ahab
The word "house" is a metonym for the family that lives in the house. In this case it refers to the descendants of Ahab. See how you translated this in [2 Chronicles 21:6]

2 Chronicles 22:8

It came about
This phrase is used here to mark an important event in the story. If your language has a way for doing this, you could consider using it here.

carrying out God's judgment on the house of Ahab
This refers to killing the descendants of Ahab. Alternate translation: "killing all the descendants of Ahab as God had commanded"

the sons of Ahaziah's brothers
Possible meanings are 1) Ahaziah's nephews or 2) the sons of Ahaziah's relatives .

2 Chronicles 22:9

they caught him ... killed him
"they caught Ahaziah ... killed Ahaziah"

they buried him, for they said, "He is a son of Jehoshaphat, who sought Yahweh with all his heart."
They honored him enough to bury his body because he was the descendant of Jehoshaphat, who was a good king. This can be stated explicitly. Alternate translation: they buried his corpse, because they said, "He deserves to be buried, because he was a descendant of Jehoshaphat, who tried hard to please Yahweh."

the house of Ahaziah had no more power to rule the kingdom
Here "house of Ahaziah" is a metonym that refers to Ahaziah's descendants. Here "power to rule" is a metonym for a king. Since all the adult descendants of Ahaziah were dead, there was no one left to rule Judah.

2 Chronicles 22:10

she arose and killed all the royal children
Here the writer speaks of Athaliah as if she killed the children herself, but the reader should understand that she would have ordered her servants to kill them. Alternate translation: "she commanded her servants to kill all the royal children"

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all the royal children
This refers only to the males, because they could become king. Verse 11 confirms that the sons were the ones who were killed.

the house of Judah
The word "house" is a metonym for the family that lives in the house. In this case, it refers to the kingdom of Judah. Alternate translation: "Judah" or "the kingdom of Judah"

2 Chronicles 22:11

a daughter of the king ... a daughter of King Jehoram
Here "the king" refers to Jehoram, the father of Ahaziah.

his nurse
This refers to a person who cares for a child, not to a medical person.

into a bedroom
Verse 12 makes it clear that this bedroom was located in the temple. Jehosheba could access that room because she was married to Jehoiada who was a priest.

Jehoiada
This is a man's name.

2 Chronicles 22:12

He was with them
"Joash was with Jehosheba and Jehoiada"

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Chapter 23

1 In the seventh year, Jehoiada showed his strength and entered into a covenant with the commanders of hundreds, Azariah son of Jeroham, Ishmael son of Jehohanan, Azariah son of Obed, Maaseiah son of Adaiah, and Elishaphat son of Zikri. **2** They went about in Judah and gathered the Levites from all the cities of Judah, as well as the heads of the families of Israel, and they came to Jerusalem. **3** All the assembly made a covenant with the king in the house of God. Jehoiada said to them, "See, the king's son will reign, as Yahweh has said concerning the descendants of David. **4** This is what you must do: A third of you priests and Levites who come to serve on the Sabbath will be guards at the doors. **5** Another third will be at the king's house, and the other third will be at the Foundation Gate. All the people will be in the courtyard of the house of Yahweh. **6** Allow no one to come into the house of Yahweh, except for the priests and the Levites who are serving. They may enter because they are consecrated. But all the other people must obey the commands of Yahweh. **7** The Levites must surround the king on all sides, every man with his weapons in his hand. Whoever comes into the house, let him be killed. Stay with the king when he comes in and when he goes out."

8 So the Levites and all Judah served in every way in the manner in which Jehoiada the priest commanded. Each one took his men, those who were to come in to serve on the Sabbath, and those who were to leave off serving on the Sabbath, for Jehoiada the priest had not dismissed any of their divisions. **9** Then Jehoiada the priest brought to the commanders spears and small and large shields that had been King David's that were in the house of God. **10** Jehoiada placed all the soldiers, each man with his weapon in his hand, from the right side of the temple to the left side of the temple, along by the altar and the temple, surrounding the king. **11** Then they brought out the king's son, put the crown on him, and gave him the covenant decrees. Then they made him king, and Jehoiada and his sons anointed him. Then they said, "Long live the king."

12 When Athaliah heard the noise of the people running and praising the king, she came to the people in the house of Yahweh, **13** and she looked, and, behold, the king was standing by his pillar at the entrance, and the commanders and the trumpeters were by the king. All the people of the land were rejoicing and blowing trumpets, and the singers were playing musical instruments and leading the singing of praise. Then Athaliah tore her clothes and shouted, "Treason! Treason!" **14** Then Jehoiada the priest brought out the commanders of hundreds who were over the army and said to them, "Bring her out between the ranks; anyone who follows her, let him be killed with the sword." For the priest had said, "Do not kill her in the house of Yahweh." **15** So they seized her as she went into the entrance of the Horse Gate of the king's house, and there they killed her.

16 Then Jehoiada made a covenant between himself, all the people, and the king, that they should be Yahweh's people. **17** So all the people went to the house of Baal and tore it down. They smashed Baal's altars and his images to pieces, and they killed Mattan, the priest of Baal, in front of those altars. **18** Jehoiada appointed officers for the house of Yahweh under the hand of the priests, who were Levites, whom David had assigned to the house of Yahweh, to offer the burnt offerings to Yahweh, as it was written in the law of Moses, together with rejoicing and singing, as David had given direction. **19** Jehoiada set guards at the gates of the house of Yahweh, so that no one that was unclean in any way should enter. **20** Jehoiada took with him the commanders of hundreds, the noblemen, the rulers of the people, and all the people of the land. He brought down the king from the house of Yahweh; the people came through the Upper Gate to the king's house and sat the king on the throne of the kingdom. [1]**21** So all the people of the land rejoiced, and the city was quiet. As for Athaliah, they had killed her with the sword.

Footnotes

23:20 [1]Some modern translations have,

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2 Chronicles 23 General Notes

Structure and formatting

The chapter ends the story of Queen Athaliah and begins the story of King Joash.

Special concepts in this chapter

Having a king

The high priest organized a coup and made seven-year-old Joash king. Athaliah objected, so the chief priest had her killed. This was an attempt by the priests to fulfill the covenant God made with David. (See: highpriest and priest fulfill and covenant)

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2 Chronicles 23:1

General Information:

Throughout chapter 23, Joash is referred to as "the king." It may be helpful to your readers to occasionally add "King Joash" or "Joash the king" to make his identity explicit.

Jehoiada

the chief priest who served in the temple and was faithful to God. He was an advisor to Joash.

showed his strength

He decided it was time to challenge Athaliah's rule and reveal that Joash was alive and ready to be king. Alternate translation: "decided to act"

the commanders of hundreds

The phrase "commander of hundreds" is probably an official title for a military officer. Possible meanings are 1) the word "hundreds" represents the exact amount of soldiers that these commanders led. Alternate translation: "the commanders of 100 soldiers" or 2) the word translated as "hundreds" does not represent an exact number, but is the name of a military division. Alternate translation: "the commanders of military divisions"

entered into a covenant

"made an agreement"

Azariah ... Ishmael ... Azariah ... Maaseiah ... Elishaphat

These five men were the commanders of hundreds of soldiers.

Jeroham ... Jehohanan ... Obed ... Adaiah ... Zikri

These are men's names.

2 Chronicles 23:2

the heads of the families

Here "heads" is a metaphor for the most important part. Alternate translation: "leaders of the families"

2 Chronicles 23:3

the king's son

Here, "king" refers to Joash's father. Alternate translation: "Joash, the son of the king"

2 Chronicles 23:4

A third

"One-third"

will be guards at the doors

"will be guards at the temple doors"

2 Chronicles 23:5

Another third ... the other third

"Another one-third ... the other one-third"

the Foundation Gate

This gate may have also been called the "Middle Gate" or the "Sur Gate." It was apparently an inner gate that was near the king's palace.

All the people

This is a generalization that refers to all the people who are present. Alternate translation: "All the other people who are present"

2 Chronicles 23:6

Allow no one to come into the house of Yahweh, except for the priests ... serving

This double negative emphasizes that the priests and Levites were the only people whom the assembly was to allow into the house of Yahweh. Alternate translation: "The only people you may allow to come into the house of Yahweh are the priests ... serving"

Allow no one to come into the house of Yahweh

"Do not allow anyone to come into the house of Yahweh"

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But all the other people must obey the commands of Yahweh
It may be helpful to state that command. Alternate translation: "All the others must remain in the courtyard, obeying what Yahweh has commanded"

2 Chronicles 23:7

The Levites must surround the king on all sides
"The Levites must surround the king on all sides in order to protect him"

all sides, every man with his weapons in his hand
"all sides, and every temple guard should have his weapons and be ready to fight"

Whoever comes into the house, let him be killed
This did not include the temple guards and the priests. This can be stated explicitly and in active form. Alternate translation: "You must kill anyone except the temple guards and the priests who come into the temple"

when he comes in and when he goes out
Possible meanings are 1) "at all times" or 2) "wherever he goes."

2 Chronicles 23:8

all Judah
This is a generalization to refer to all the people of Judah who were present in the courtyard that day.

served in every way in the manner in which Jehoiada the priest commanded
"did exactly what Jehoiada the priest commanded" or "obeyed everything that Jehoiada the priest commanded"

Each one took his men ... any of their divisions
The priests and guards served in divisions, with each group working for two weeks. This refers to the point in time when two divisions were present —the one ending their service and the one starting their service. Thus there were twice as many men as usual.

were to leave off serving on the Sabbath
"were finishing their work on that Sabbath day"

2 Chronicles 23:9

General Information:
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2 Chronicles 23:10

General Information:
Throughout chapter 23, Joash is referred to as "the king." It may be helpful to your readers to occasionally add "King Joash" or "Joash the king" to make his identity explicit.

with his weapon in his hand
This means they were ready to fight. See how you translated a similar phrase in 2 Chronicles 23:7.

2 Chronicles 23:11

the king's son
Here "king" refers to Joash's father. Alternate translation: "Joash, the son of the king"

put the crown on him
This is a symbolic act to show that they are making him king.

gave him the covenant decrees
The symbolic act of giving him a scroll with the decrees shows that they expect him to obey them. It is unclear if these decrees were a portion of the law of Moses, or a separate set of rules for kings to obey. Alternate translation: "presented to him the covenant decrees that he should obey"

anointed him
This was a symbolic act to show that he was chosen by God to be the king.

Long live the king
"May the king live a long life"

2 Chronicles 23:12

General Information:
This page has intentionally been left blank.

2 Chronicles 23:13

behold
This alerts the reader that the following information is very important.

standing by his pillar at the entrance
The relationship between the king and this particular pillar at the temple entrance is unclear.

All the people of the land
This is a generalization to show that many people participated in the event. Alternate translation: "A very large number of the people of the land"

Athaliah tore her clothes
This was a symbolic action to show her great distress.

Treason! Treason!
Treason is acting to overthrow the government. Athaliah had killed the legitimate heirs of the king and made herself ruler in 2 Chronicles 22:10. She was angry that Joash became king in her place. The exclamation is repeated for emphasis. Alternate translation: "You are committing treason!"

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2 Chronicles 23:14

Jehoiada
Translate this man's name as in [2 Chronicles 22:11]

the commanders of hundreds
The phrase "commander of hundreds" is probably an official title for a military officer. Possible meanings are 1) the word "hundreds" represents the exact amount of soldiers that these commanders led. Alternate translation: "the commanders of 100 soldiers" or 2) the word translated as "hundreds" does not represent an exact number, but is the name of a military division. See how you translated this in [2 Chronicles 23:1]

who were over the army
"who were leaders in the army"

Bring her out between the ranks
Possible meanings are 1) "Surround her and bring her out of the temple courtyard" or 2) "Remove her from the people in the temple courtyard"

anyone who follows her, let him be killed with the sword
This can be stated in active form. It is implied that people who followed her would be trying to help her. Alternate translation: "Use your sword to kill anyone who comes to help her"

For the priest had said
"For Jehoiada the priest had said"

2 Chronicles 23:15

as she went into the entrance of the Horse Gate of the king's house
Some versions have "and took her to the Horse Gate near the entrance of the kings' house"

the king's house
"the royal palace"

2 Chronicles 23:16

General Information:
Throughout chapter 23, Joash is referred to as "the king." It may be helpful to your readers to occasionally add "King Joash" or "Joash the king" to make his identity explicit.

2 Chronicles 23:17

all the people went to the house of Baal
This is a generalization that means a large group of the people did this. Alternate translation: "a very large group of the people went to the temple of Baal"

Mattan
This is the name of a man.

2 Chronicles 23:18

under the hand of the priests
Here "hand" represents control. Alternate translation: "under the direction of the priests"

2 Chronicles 23:19

so that no one that was unclean in any way should enter
A person who is not acceptable for God's purposes is spoken of as if they were physically unclean. Alternate translation: "so that no one that was unacceptable to God in any way should enter"

so that no one that was unclean in any way should enter
This can be stated in positive form. Alternate translation: "to make sure that only those who were clean could enter" or "to make sure only those who were acceptable to God could enter"

2 Chronicles 23:20

the commanders of hundreds
The phrase "commander of hundreds" is probably an official title for a military officer. Possible meanings are 1) the word "hundreds" represents the exact amount of soldiers that these commanders led. Alternate translation: "the commanders of 100 soldiers" or 2) the word translated as "hundreds" does not represent an exact number, but is the name of a military division. Alternate translation: "the commanders of military divisions" See how you translated this in [2 Chronicles 23:1]

all the people of the land
This is a generalization that means he took very many people with him. Alternate translation: "a very large group of the people of Israel"

He brought down the king from the house of Yahweh
The temple was built on the highest hill in Jerusalem. Alternate translation: "He brought the king down from the temple to the palace"

the throne of the kingdom
"the royal throne"

2 Chronicles 23:21

So all the people of the land
This is generalization to say that most of the people rejoiced.

the city was quiet
Here "the city" represents the people of the city, and "quiet" represents peace, since no one opposed Joash after Athaliah died. Alternate translation: "the people of the city were at peace"

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Chapter 24

1 Joash was seven years old when he began to reign; he reigned for forty years in Jerusalem. His mother's name was Zibiah, of Beersheba. **2** Joash did what was right in the eyes of Yahweh all the days of Jehoiada, the priest. **3** Jehoiada took for him two wives, and he became the father of sons and daughters.

4 It came about after this, that Joash decided to restore the house of Yahweh. **5** He gathered together the priests and the Levites, and he said to them, "Go out every year to the cities of Judah and gather from all Israel money to repair the house of your God. Make sure that you start right away." The Levites did nothing at first. **6** So the king called for Jehoiada the high priest and said to him, "Why have you not required the Levites to bring in from Judah and Jerusalem the tax levied by Moses the servant of Yahweh and by the assembly of Israel for the tent of the covenant decrees?" **7** For the sons of Athaliah, that wicked woman, had broken up the house of God and had given all the holy things of the house of Yahweh to the Baals.

8 So the king commanded, and they made a chest and placed it outside at the entrance to the house of Yahweh. **9** Then they made a proclamation through Judah and Jerusalem, for the people to bring in for Yahweh the tax that Moses the servant of God levied on Israel in the wilderness. **10** All the leaders and all the people rejoiced and brought money in and put it into the chest until they finished filling it. **11** It happened that whenever the chest was brought to the king's officials by the hand of the Levites, and whenever they saw that there was much money in it, the king's scribe and the high priest's official would come, empty the chest, and take it and carry it back to its place. They did this day after day, gathering large amounts of money. **12** The king and Jehoiada gave the money to those who did the work of serving in the house of Yahweh. These men hired stonemasons and carpenters to restore the house of Yahweh, and also those who worked in iron and bronze. **13** So the workmen labored, and the work of repairing went forward in their hands; they set up the house of God in its original design and strengthened it. **14** When they finished, they brought the rest of the money to the king and Jehoiada. This money was used to make furnishings for the house of Yahweh, utensils with which to serve and make offerings—spoons and utensils of gold and silver. They offered burnt offerings in the house of Yahweh continually for all the days of Jehoiada.

15 Jehoiada grew old and was full of days, and then he died; he was 130 years old when he died. **16** They buried him in the city of David among the kings, because he had done good in Israel, toward God, and to the house of God. **17** Now after the death of Jehoiada, the leaders of Judah came and did honor to the king. Then the king listened to them. **18** They abandoned the house of Yahweh, the God of their ancestors, and worshiped the Asherah gods and the idols. God's anger came on Judah and Jerusalem for this guilt of theirs. **19** Yet he sent prophets to them to bring them again to himself, Yahweh; the prophets testified against the people, but they refused to listen.

20 The Spirit of God clothed Zechariah son of Jehoiada, the priest; Zechariah stood above the people and said to them, "God says this: Why do you transgress the commandments of Yahweh, so that you cannot prosper? Since you have abandoned Yahweh, he has also abandoned you." **21** But they plotted against him; at the king's command, they stoned him with stones in the courtyard of the house of Yahweh. **22** Joash the king, did not remember the kindness that Jehoiada, Zechariah's father, had done to him, and so he killed Jehoiada's son. As Zechariah was dying, he said, "May Yahweh see this and call you to account."

23 It came about at the end of the year, that the army of Aram came up against Joash. They came to Judah and Jerusalem; they destroyed all the leaders of the people and sent all the plunder from them to the king of Damascus. **24** Although the army of the Arameans had come with only a few soldiers, Yahweh gave them victory over a very great army, because Judah had abandoned Yahweh, the God of their ancestors. In this way the Arameans brought judgment on Joash.

25 By the time that the Arameans had gone, Joash had been severely wounded. His own servants plotted against him because of the blood of the sons of Jehoiada, the priest. They killed him in his bed, and he died; they buried him in the city of David, but not in the tombs of the kings. **26** These were the persons who plotted against him: Zabad son of Shimeath, an Ammonite woman; and Jehozabad son of Shimrith, a Moabite woman. **27** Now the accounts about his sons, the important prophecies that were spoken about him, and the rebuilding of the house of God, see, they are written in the commentary on the book of the kings. Amaziah his son became king in his place.

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2 Chronicles 24 General Notes

Structure and formatting

The story of King Joash is completed in this chapter.

Special concepts in this chapter

Joash repairs the temple

Joash decided to repair the temple. The Levites collected money from people and gave it to the workmen to repair the temple. This was a sign of worship towards Yahweh. (See: temple and sign)

Joash becomes evil

When Joash stopped worshiping Yahweh, he had many troubles. Joash remaind loyal to Yahweh as long as the chief priest lived, but when the chief priest died Joash started following other gods. The chief priest's son warned him that he would have trouble, so he had him killed. The army of Aram defeated and plundered him and his servants murdered him. (See: priest and falsegod)

2 Chronicles 24:1

began to reign

"became king of Judah"

forty years

"40 years"

Zibiah

This is a woman's name.

2 Chronicles 24:2

what was right in the eyes of Yahweh

The word "eyes" here represents seeing, and seeing represents judgment. Yahweh saw and approved of Joash's actions. See how you translated a similar phrase in [2 Chronicles 14:1]

all the days of Jehoiada, the priest

This idiom means "as long as Jehoiada, the priest, was alive."

2 Chronicles 24:3

Jehoiada took for him two wives

"Jehoiada chose two wives for Joash"

2 Chronicles 24:4

It came about after this

This phrase is used here to mark the beginning of a new part of the story. If your language has a way for doing this, you could consider using it here.

2 Chronicles 24:5

right away

"immediately"

The Levites did nothing at first

It may be helpful to add "but" to show that the Levites did not obey. Alternate translation: "But the Levites did not do it immediately"

2 Chronicles 24:6

Why have you not required the Levites ... covenant decrees?

King Joash asks this rhetorical question to accuse Jehoiada of not doing his duty. It can be translated as a statement. Alternate translation: "You have neglected your duty. I told you to require the Levites ... covenant decrees, but you have not done it."

for the tent of the covenant decrees

Although it refers to the temple that Solomon built, it is a reminder that this tax has been collected since the time of Moses and the "tent of meeting."

2 Chronicles 24:7

holy things

This refers to the items used for worship in the temple.

to the Baals

"to people to use for the worship of idols of Baal"

2 Chronicles 24:8

a chest

a large wooden box

2 Chronicles 24:9

they made a proclamation

"they proclaimed" or "they announced"

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2 Chronicles 24:10

All the leaders and all the people
This is a generalization. Some people probably did not respond this way.

2 Chronicles 24:11

It happened that whenever
This phrase introduces a new, recurring action. If your language has a way to note this, you may use it here.

take it and carry it back to its place
"take the chest and carry it back to its place"

2 Chronicles 24:12

stonemasons and carpenters
"men who built with stone and men who built with wood"

those who worked in iron and bronze
"men who made things from iron and bronze"

2 Chronicles 24:13

went forward in their hands
Here the word "forward" represents progress, and the word "hands" represents their control. Alternate translation: "made progress under their supervision"

2 Chronicles 24:14

the rest of the money
This is money that was collected in the chest but not needed for repairs.

furnishings
This refers to the "utensils" and "spoons" listed later in the verse.

for all the days of Jehoiada
This idiom refers to the lifespan of Jehoiada. Alternate translation: "for as long as Jehoiada lived" or "throughout the lifetime of Jehoiada"

2 Chronicles 24:15

grew old and was full of days
These two phrases mean the same thing and emphasize how long he lived. Alternate translation: "became very old"

was full of days
This idiom means he lived a long time.

130 years old
"one hundred and thirty years old"

2 Chronicles 24:16

among the kings
"among the tombs of the kings" or "among the graves of the kings"

because he had done good in Israel, toward God, and to the house of God
The nominal adjective "good" can be translated as an adjective. Alternate translation: "because he had done good things in Judah for God and for God's temple"

2 Chronicles 24:17

did honor to the king
"gave honor to King Joash" or "honored the king"

Then the king listened to them
The following verse indicates that they wanted the king to serve idols instead of Yahweh, and he agreed. Alternate translation: "Then they persuaded the king to do what they wanted"

2 Chronicles 24:18

God's anger came on Judah and Jerusalem
God's anger is spoken of as something that covered over Judah and Jerusalem. Here the words "Judah" and "Jerusalem" are metonyms for the people who lived there. Alternate translation: "God became very angry with the people of Judah and Jerusalem"

for this guilt of theirs
"because they were guilty of sin"

2 Chronicles 24:19

Yet he sent
Here the word "yet" indicates a contrast between God's anger and his sending of the prophets to give them a chance to repent and avoid judgment.

to himself, Yahweh
The reflexive pronoun emphasizes that Yahweh was the one to whom they should turn.

they refused to listen
"the people refused to obey"

2 Chronicles 24:20

clothed Zechariah
The topic of this metaphor is that because of what the Spirit did, Zechariah had special powers. Possible images are 1) the Spirit came over or came on or covered Zechariah like a garment, thus giving Zechariah special powers. Alternate translation: "came over Zechariah" or "took control of Zechariah" Or 2) the Spirit covered himself with Zechariah and so acted through him.

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Zechariah son of Jehoiada
This was not the same man as Zechariah son of Berechiah who wrote the Book of Zechariah.

Why do you transgress the commandments of Yahweh, so that you cannot prosper?
Zechariah asked this rhetorical question to rebuke the people. It can be translated as a statement. Alternate translation: "You are transgressing the commandments of Yahweh, so that is why you cannot prosper."

2 Chronicles 24:21

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2 Chronicles 24:22

did not remember the kindness that Jehoiada, Zechariah's father, had done to him
"did not pay attention to the way that Jehoiada, Zechariah's father, had been kind to him"

to him
Here "him" refers to Joash.

call you to account
"make you pay for the wrong you have done"

2 Chronicles 24:23

It came about
This phrase is used here to mark the beginning of a new part of the story. If your language has a way for doing this, you could consider using it here.

sent all the plunder from them
"sent all the plunder from Judah and Jerusalem"

2 Chronicles 24:24

victory over a very great army
"victory over the much larger army of Judah"

In this way the Arameans brought judgment on Joash
This refers to God's judgment. This can be stated as an action. Alternate translation: "In this way God used the Arameans to judge Joash"

2 Chronicles 24:25

Joash had been severely wounded
This can be stated in active form. Alternate translation: "they had severely wounded Joash"

because of the blood of the sons of Jehoiada
The word "blood" here is a metaphor for innocent life and a metonym for the murder in which the blood was shed. Alternate translation: "because he had murdered the sons of Jehoiada"

They killed him in his bed
"The servants killed Joash in his bed"

2 Chronicles 24:26

Zabad ... Jehozabad
These are the names of men.

Shimeath, an Ammonite woman ... Shimrith, a Moabite woman
"Shimeath, from the country of Ammon ... Shimrith, from the country of Moab." These are the names of two women.

2 Chronicles 24:27

the accounts about his sons
"the record of what his sons did"

the important prophecies that were spoken about him
"the important things the prophets spoke about him"

see, they are written
Here "see" alerts the reader to pay special attention to the information that follows.

the commentary on the book of the kings
This is a book which no longer exists.

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Chapter 25

1 Amaziah was twenty-five years old when he began to reign; he reigned twenty-nine years in Jerusalem. His mother's name was Jehoaddan, of Jerusalem. **2** He did what was right in the eyes of Yahweh, but not with a whole heart. **3** It came about that as soon as his rule was well established, he killed the servants who had murdered his father, the king. **4** But he did not put their children to death, according to what was written in the law, in the book of Moses, as Yahweh had commanded, "The fathers must not be put to death for their children, and children must not be put to death for their fathers. But, each one must die for his own sin."

5 Moreover, Amaziah gathered Judah together, and registered them by their ancestors' houses, under commanders of thousands and commanders of hundreds—all of Judah and Benjamin. He numbered them from twenty years old and upward, and found them to be 300,000 chosen men, able to go to war, who could handle spear and shield. **6** He hired also 100,000 mighty warriors from Israel for one hundred talents of silver. **7** But a man of God came to him and said, "King, do not let the army of Israel go with you, for Yahweh is not with Israel—none of the people of Ephraim. **8** But even if you do go and are courageous and strong in battle, God will throw you down before the enemy, for God has power to help, and power to throw down." **9** Amaziah said to the man of God, "But what will we do about the one hundred talents that I have given to the army of Israel?" The man of God answered, "Yahweh is able to give you much more than that." **10** So Amaziah separated the army that had come to him from Ephraim; he sent them home again. So their anger was greatly kindled against Judah, and they returned home in fierce anger. **11** Amaziah took courage and led his people to go out to the Valley of Salt; there he defeated ten thousand men of Seir. **12** The army of Judah carried away alive another ten thousand. They took them to the top of the cliff and threw them down from there, so that they were all broken in pieces. **13** But the men of the army which Amaziah sent back, so that they should not go with him to battle, attacked the cities of Judah from Samaria to Beth Horon. They struck down three thousand of the people and took much plunder.

14 Now it came about, after that Amaziah had returned from the slaughter of the Edomites, that he brought the gods of the people of Seir, and set them up to be his own gods. He bowed down before them and burned incense to them. **15** So Yahweh's anger was kindled against Amaziah. He sent a prophet to him, who said, "Why have you sought after the gods of a people who did not even save their own people from your hand?" **16** It came about that as the prophet was speaking with him, the king said to him, "Have we made you an advisor to the king? Stop! Why should you be killed?" Then the prophet stopped and said, "I know that God has decided to destroy you because you have done this deed and have not listened to my advice."

17 Then Amaziah king of Judah consulted with advisors and sent messengers to Jehoash son of Jehoahaz son of Jehu, king of Israel, saying, "Come, let us meet each other face to face in battle." **18** But Jehoash the king of Israel sent messengers back to Amaziah king of Judah, saying, "A thistle that was in Lebanon sent a message to a cedar in Lebanon, saying, 'Give your daughter to my son for a wife,' but a wild beast in Lebanon walked by and trampled down the thistle. **19** You have said, 'See, I have struck down Edom,' and your heart has lifted you up. Take pride in your victory, but stay at home, for why should you cause yourself trouble and fall, both you and Judah with you?"

20 But Amaziah would not listen, because this event was from God, so he might put the people of Judah into the hand of their enemies, because they had sought advice from the gods of Edom. **21** So Jehoash, king of Israel, attacked; he and Amaziah, king of Judah, met each other face to face at Beth Shemesh, which belongs to Judah. **22** Judah was struck down before Israel, and every man fled to his tent. **23** Jehoash, king of Israel, captured Amaziah son of Jehoash son of Ahaziah, king of Judah, at Beth Shemesh. He brought him to Jerusalem and tore down the wall of Jerusalem from the Ephraim Gate to the Corner Gate, four hundred cubits in distance. **24** He took all the gold and silver, all the objects that were found in the house of God with Obed-Edom, and the valuable things in the king's house, with hostages also, and returned to Samaria.

25 Amaziah son of Joash, king of Judah, lived fifteen years after the death of Jehoash, son of Jehoahaz, king of Israel. **26** As for the other matters concerning Amaziah, first and last, behold, are they not written in the book of the kings of Judah and Israel? **27** Now from the time that Amaziah turned away from following Yahweh, they began to make a conspiracy against him in Jerusalem. He fled to Lachish, but they

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sent men after him to Lachish and killed him there. **28** They brought him back on horses and buried him with his ancestors in the city of Judah.

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2 Chronicles 25 General Notes

Special concepts in this chapter

Worshiping other gods
When Amaziah trusted God he was successful against Edom. But when he started worshiping the idols of Edom he was badly defeated. (See: trust and falsegod)

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2 Chronicles 25:1

twenty-five years ... twenty-nine years
"25 years ... 29 years"

Jehoaddan
This is a woman's name.

2 Chronicles 25:2

what was right in the eyes of Yahweh
Here the word "eyes" represents sight, and sight represents Yahweh's judgment or evaluation. See how you translated a similar phrase in [2 Chronicles 14:2]

but not with a whole heart
Here the phrase "whole heart" is an idiom that means "completely." Alternate translation: "but not completely"

2 Chronicles 25:3

It came about that
This phrase is used here to mark the beginning of a new part of the story. If your language has a way for doing this, you could consider using it here.

2 Chronicles 25:4

the book of Moses
This refers to the book of Deuteronomy, which Moses wrote.

The fathers must not be put to death for their children, and children must not be put to death for their fathers
This can be stated in active form. Alternate translation: "People must not kill the fathers for the sins of their children, and they must not kill the children for the sins of their fathers"

2 Chronicles 25:5

gathered Judah together
Here "Judah" refers to the people who lived in Judah. Alternate translation: "gathered the people of Judah together"

registered them ... numbered them
He had someone write their names on an official list.

by their ancestors' houses
Here the word "houses" is a metonym for the families that lived in them. Alternate translation: "by their ancestors' families"

commanders of thousands and commanders of hundreds
Possible meanings are 1) these numbers represent the exact amount of soldiers that these commanders led. Alternate translation: "commanders of 1,000 soldiers and commanders of 100 soldiers" or 2) the words translated as "thousands" and "hundreds" do not represent exact numbers, but are the names of larger and smaller military divisions. Alternate translation: "commanders of large military divisions and commanders of smaller military divisions" See how you translated a similar phrase in [2 Chronicles 1:2]

all of Judah and Benjamin
Here "Judah" and "Benjamin" refer to the people who lived in the wider kingdom of Judah. Alternate translation: "all the people of Judah and Benjamin"

twenty years old and upward
Here numbers that were larger than twenty are spoken of as if they were higher. Alternate translation: "20 years old and older"

found them to be
"learned that there were"

300,000
"three hundred thousand"

chosen men
"capable soldiers" or "skilled warriors"

2 Chronicles 25:6

100,000
"one hundred thousand"

one hundred talents of silver
"100 talents of silver." You may convert this to a modern measure. Alternate translation: "about

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thirty-three hundred kilograms of silver" or "about 3,300 kilograms of silver"

2 Chronicles 25:7

a man of God
"a prophet of God"

Israel ... the people of Ephraim
These are two names for the same group people.

2 Chronicles 25:8

throw you down before the enemy ... throw down
Here the prophet speaks of military defeat as if the king would be thrown down on the ground. Alternate translation: "enable your enemy to defeat you ... defeat"

2 Chronicles 25:9

about the one hundred talents
You may convert this to a modern measure. Alternate translation: "about the thirty-three hundred kilograms of silver" or "about the 3,300 kilograms of silver"

2 Chronicles 25:10

the army that had come to him from Ephraim
These words refer to "the army of Israel" (verse 9).

So their anger was greatly kindled
Here the increase in their anger is spoken of as if it were a growing fire inside them. Alternate translation: "So their anger began to burn within them like a fire"

in fierce anger
"very angry"

2 Chronicles 25:11

took courage
"became brave"

Valley of Salt
This is an area near the Dead Sea.

ten thousand men
"10,000 men"

2 Chronicles 25:12

another ten thousand
"another 10,000 soldiers"

so that they were all broken in pieces
This is an exaggeration to emphasize the thoroughness of the slaughter. Alternate translation: "so that they were all completely destroyed"

2 Chronicles 25:13

the men of the army which Amaziah sent back
"the men of the army of Israel which Amaziah sent back to Israel"

Beth Horon
This was a village near Jerusalem in Ephraim.

struck down
Here "struck down" is an idiom that means they killed them. Alternate translation: "killed"

three thousand of the people
"3,000 people"

took much plunder
"took away a great amount of valuable things"

2 Chronicles 25:14

Now it came about
This phrase is used here to mark the beginning of a new part of the story. If your language has a way for doing this, you could consider using it here.

the slaughter of the Edomites
"slaughtering the Edomites" or "killing the Edomites"

the gods of the people of Seir
"the gods that the people of Seir worshiped"

bowed down ... burned incense
These are symbolic acts of worship.

the gods
This expresses the popular opinion of the day that the gods determined who won battles.

2 Chronicles 25:15

Yahweh's anger was kindled against Amaziah
Here the increase in Yahweh's anger is spoken of as if it were a growing fire. Alternate translation: "Yahweh's anger grew like a fire against Amaziah"

Why have you sought after the gods of a people who did not even save their own people from your hand?
The prophet uses this rhetorical question to rebuke Amaziah for worshiping the powerless gods of the people he had defeated. Here the word "hand" is a metonym for power. The question can be translated as a statement. Alternate translation: "You have worshiped the gods of a people that did not even save their own people from your power, King Amaziah."

the gods ... who did not even save their own people
This expresses the popular opinion of the day that the gods determined who won battles.

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2 Chronicles 25:16

It came about that
This phrase is used here to mark the next important event in the story. If your language has a way for doing this, you could consider using it here.

Have we made you an advisor to the king? Stop! Why should you be killed?
The king used these rhetorical questions to rebuke the prophet for speaking against him. The questions can be translated as statements. Alternate translation: "We certainly did not appoint you to be one of my advisors. So stop talking! If you say anything more, I will tell my soldiers to kill you!"

you have done this deed
This refers back to Amaziah worshiping the gods of the Edomites in 2 Chronicles 25:14.

2 Chronicles 25:17

Jehoash ... Jehoahaz
These are names of men.

meet each other face to face
This idiom means they would both be there in person, rather than communicating through messages or other people. Alternate translation: "meet each other in person"

2 Chronicles 25:18

A thistle that was in Lebanon ... trampled down the thistle
This message is in the form of a parable. The worthless thistle represents Amaziah, and the cedar represents Jehoash. The trampling of the thistle by the beast expresses that something bad will happen to the thistle, and it will be powerless to stop it. The point of the parable is that Amaziah was foolish to challenge Jehoash.

thistle
This is a small, worthless plant with small, sharp thorns.

cedar
a very large type of tree

Judah
Here "Judah" is a metonym for the people who lived in Judah. Alternate translation: "the people of Judah"

2 Chronicles 25:19

your heart has lifted you up
This is an idiom that means he had become proud. Alternate translation: "you have become proud"

why should you cause yourself trouble and fall, both you and Judah with you?
Jehoash used this rhetorical question to warn Amaziah not to fight with him. It can be translated as a statement. Alternate translation: "you should not cause yourself trouble and fall, both you and Judah with you."

fall
Here "fall" is a euphemism for "die."

2 Chronicles 25:20

this event was from God
"God wanted this event to happen"

into the hand of their enemies
Here "hand" refers to power to defeat. Alternate translation: "into the power of their enemies" or "so their enemies could defeat them"

2 Chronicles 25:21

met each other face to face
This idiom means they were both at the battle in person, rather than only sending other people to fight. See how you translated a similar phrase in [2 Chronicles 25:17]

Beth Shemesh, which belongs to Judah
The city of Beth Shemesh was located in Judah.

2 Chronicles 25:22

Judah was struck down before Israel
Here "Judah" and "Israel" are metonyms for the soldiers of Judah and Israel, and "struck down" is an idiom that means "defeated." This can be stated in active form. Alternate translation: "The soldiers of Israel defeated the soldiers of Judah"

every man
This is a generalization that refers to the soldiers of Judah who survived the battle. Alternate translation: "the surviving soldiers of Judah"

to his tent
"to his home"

2 Chronicles 25:23

four hundred cubits in distance
A cubit is 46 centimeters. Alternate translation: "400 cubits in distance" or "a length of 180 meters"

2 Chronicles 25:24

with Obed-Edom
Here "Obed-Edom" refers to this man's descendants. Alternate translation: "under the care of the descendants of Obed-Edom"

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the king's house
"the royal palace"

2 Chronicles 25:25

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2 Chronicles 25:26

As for the other matters ... are they not written in the book of the kings of Judah and Israel?
This rhetorical question is used to remind the reader that what happened to Amaziah is well-known. It can be translated as a statement. Alternate translation: "All of the matters concerning Amaziah, behold, are written in the book of the kings of Judah and Israel."

the other matters concerning Amaziah, first and last
Here the phrase "first and last" refers to those extremes and everything in between. Alternate translation: "all the matters concerning Amaziah"

behold
This alerts the reader to pay special attention to the truth of what follows.

the book of the kings of Judah and Israel
This refers to a book that no longer exists.

2 Chronicles 25:27

turned away from following Yahweh
Here "turn away" is an idiom that means he no longer obeyed Yahweh. Alternate translation: "stopped obeying Yahweh" or "started to disobey Yahweh"

they began to make a conspiracy ... they sent
The text does not state to whom "they" refers. Retain the generic "they" in your translation if possible.

make a conspiracy against him
The abstract noun "conspiracy" can be stated as an action. Alternate translation: "conspire against him" or "plot against him"

Lachish
a city in Judah

2 Chronicles 25:28

They brought
The text does not state to whom the word "They" refers. Retain the generic "they" in your translation if possible.

brought him back
"brought back his body"

city of Judah
This was another name for Jerusalem, which was also called the city of David.

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Chapter 26

1 All the people of Judah took Uzziah, who was sixteen years old, and made him king in place of his father Amaziah. **2** It was he who rebuilt Elath and restored it to Judah. After that the king lay down with his ancestors. **3** Uzziah was sixteen years old when he began to reign. He reigned for fifty-two years in Jerusalem. His mother's name was Jekoliah; she was from Jerusalem. **4** He did what was right in the eyes of Yahweh, just as his father Amaziah had done. **5** He set himself to seek God in the days of Zechariah, who taught him to honor God. [1] or As long as he sought Yahweh, God made him prosper.

6 Uzziah went out and fought against the Philistines. He broke down the city walls of Gath, Jabneh, and Ashdod; he built cities in the country of Ashdod and among the Philistines. **7** God helped him against the Philistines, against the Arabians who lived in Gurbaal, and against the Meunites. **8** The Ammonites paid tribute to Uzziah, and his fame spread, even to the entrance of Egypt, because he was becoming more powerful. **9** In addition, Uzziah built towers in Jerusalem at the Corner Gate, at the Valley Gate, and at the turning of the wall, and fortified them. **10** He built watchtowers in the wilderness and dug many cisterns, for he had many herds in the lowlands and in the plains. He had farmers and vine growers in the hill country and in the fruitful fields, for he loved the soil. **11** In addition, Uzziah had an army of fighting men who went out to war in groups which were organized by their number that were counted by Jeiel, the scribe, and Maaseiah, the officer, under the authority of Hananiah, one of the king's commanders. **12** The whole number of the leaders of the families who led the mighty warriors was 2,600. **13** Under their hand was an army of 307,500 men that made war with mighty power to help the king against the enemy. **14** Uzziah prepared for them—for all the army—shields, spears, helmets, body armor, bows, and stones for slinging. **15** In Jerusalem he built machines that were designed by skillful men to be on the towers and on the battlements to shoot arrows and large stones. His fame spread to distant lands, for he was greatly helped and so he became very powerful.

16 But when Uzziah had become powerful, his heart was lifted up so that he acted corruptly; he acted faithlessly against Yahweh, his God, for he went into the temple of Yahweh to burn incense on the altar of incense. **17** Azariah, the priest, went in after him, and with him eighty priests of Yahweh, who were brave men. **18** They confronted Uzziah the king, and said to him, "It is not for you, Uzziah, to burn incense to Yahweh, but for the priests, the descendants of Aaron, who are consecrated to burn incense. Go out of the holy place, for you have been unfaithful and you will not be honored by Yahweh God." **19** Then Uzziah became angry. He was holding a censer in his hand to burn incense. While he was enraged against the priests, leprosy broke out on his forehead before the priests in the house of Yahweh, beside the altar of incense. **20** Azariah the chief priest and all the priests looked at him, and, behold, he had become leprous on his forehead. They quickly drove him out of there. Indeed, he hurried to go out, because Yahweh had struck him. **21** Uzziah, the king, was a leper to the day of his death and lived in a separate house since he was a leper, for he was cut off from the house of Yahweh. Jotham, his son, was over the king's house and ruled the people of the land. **22** The other matters concerning Uzziah, from first to last, were recorded by the prophet Isaiah son of Amoz. **23** So Uzziah lay down with his ancestors; they buried him with his ancestors in a burial ground that belonged to the kings, for they said, "He is a leper." Jotham, his son, became king in his place.

Footnotes

26:5 [1]The copies of the ancient Hebrew text can be read either,

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2 Chronicles 26 General Notes

Special concepts in this chapter

Uzzah the leper

Uzzah was powerful when he followed Yahweh. When he entered the temple to burn incense like a priest, God made him a leper. Lepers could not properly worship Yahweh because they were always unclean. (See: temple and priest and clean)

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2 Chronicles 26:1

All the people of Judah took Uzziah, who was sixteen years old, and made him king in place of his father Amaziah
The word "All" is a generalization. Some people may not have wanted him to be king. Alternate translation: "The people of Judah took the 16 year-old Uzziah and made him king after his father, Amaziah"

sixteen
"16"

2 Chronicles 26:2

It was he who rebuilt Elath
Uzziah did not do this alone. Alternate translation: "It was he who ordered Elath to be rebuilt" or "It was he who supervised the rebuilding of Elath"

Elath
a city in Judah

restored it to Judah
"returned it to Judah." This means that his army captured the city so that now it belonged to Judah again.

lay down with his ancestors
This is a polite way to say he died.

2 Chronicles 26:3

sixteen ... fifty-two
"16 ... 52"

2 Chronicles 26:4

what was right in the eyes of Yahweh
The eyes represent seeing, and seeing represents thoughts or judgment. See how you translated a similar phrase in [2 Chronicles 14:2]

2 Chronicles 26:5

He set himself to seek God
Here "set himself" is a metaphor for being determined to do something. Seeking God represents choosing to know, worship, and obey him. Alternate translation: "He was determined to obey God"

in the days of Zechariah
Here "the days of Zechariah" is a metonym referring to the time period during which Zechariah was priest. Alternate translation: "when Zechariah was priest"

As long as he sought Yahweh
"During the whole time that he sought Yahweh"

sought Yahweh
Seeking Yahweh represents choosing to know, worship, and obey him. Alternate translation: "chose to obey Yahweh"

2 Chronicles 26:6

Uzziah went out and fought against the Philistines
Here "Uzziah" represents himself and his army that he led. Alternate translation: "Uzziah led his army out to fight against the Philistines" or "Uzziah and his army went out and fought against the Philistines"

He broke down ... he built cities
Here the pronouns "He" and "him" represent Uzziah and his army. Alternate translation: "Uzziah and his army broke down ... they built cities"

Jabneh
This was a town in northern Judah.

the country of Ashdod
"the country surrounding Ashdod" or "near Ashdod"

2 Chronicles 26:7

God helped him
Here the pronouns "He" and "him" represent Uzziah and his army. Alternate translation: "God helped them"

Gurbaal
This was a town in Arabia.

Meunites
This is likely people who moved to that area from the kingdom of Maon near Mount Seir.

2 Chronicles 26:8

his fame spread, even to the entrance of Egypt
His fame spreading is a metaphor for people in various places learning about him. Alternate translation: "people who lived even as far away as the border of Egypt learned about the things he was doing"

2 Chronicles 26:9

Uzziah built towers
Here "Uzziah" represents the workers he had commanded to build the towers. Alternate translation: "Uzziah had his workers build towers" or "Uzziah's workers built towers"

2 Chronicles 26:10

He built watchtowers ... and dug many cisterns
Uzziah commanded his workers, and they did these things. Alternate translation: "He had his workers

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build watchtowers ... and dig many cisterns" or "They built watchtowers ... and dug many cisterns"

he had many ... He had farmers ... he loved
The word "he" refers to Uzziah.

the soil
This phrase is a metonym for the activity of farming the soil. Alternate translation: "farming"

2 Chronicles 26:11

Jeiel ... Maaseiah, the officer ... Hananiah
These are the names of men.

2 Chronicles 26:12

the leaders of the families who led the mighty warriors
"the family leaders who led the mighty warriors"

2,600
"two thousand six hundred"

2 Chronicles 26:13

307,500
"three hundred seven thousand five hundred"

Under their hand was an army
Here "their hand" represents their authority. Alternate translation: "Under their authority was an army" or "They commanded an army"

2 Chronicles 26:14

helmets
A helmet is a protective head covering.

body armor
This is a covering for the body made of metal links or chains.

2 Chronicles 26:15

he built machines that were designed by skillful men
Here "he built machines" represents Uzziah commanding his workers to build them. Alternate translation: "his workers built machines that were designed by skillful men"

the battlements
These were the corners of the city walls where soldiers could fight from.

he was greatly helped
This can be stated in active form. Alternate translation: "God greatly helped him"

2 Chronicles 26:16

his heart was lifted up
Here the heart being lifted up represents pride. Alternate translation: "he became proud"

2 Chronicles 26:17

with him eighty priests of Yahweh, who were brave men
The verb "went" is understood from the previous phrase. Alternate translation: "with him went eighty priests of Yahweh, who were brave men" or "eighty priests of Yahweh, who were brave men, went with him"

2 Chronicles 26:18

It is not for you, Uzziah, to burn incense to Yahweh
"It is not right for you, Uzziah, to burn incense to Yahweh" or "Uzziah, you do not have the right to burn incense to Yahweh"

who are consecrated to burn incense
This can be stated in active form. Alternate translation: "whom God has consecrated to burn incense" or "whom God has chosen to burn incense"

2 Chronicles 26:19

censer
This is a special pan or bowl used for burning incense.

2 Chronicles 26:20

behold, he had become leprous
The word "behold" here shows that the priests were surprised by what they saw.

They quickly drove him out of there
"They quickly forced him out of there" or "They quickly made him leave"

Yahweh had struck him
This speaks of Yahweh making him sick as if Yahweh had hit him. Alternate translation: "Yahweh had made him ill"

2 Chronicles 26:21

to the day of his death
"until he died" or "the rest of his life"

lived in a separate house
This indicates that he lived away from other houses and other people.

he was cut off from the house of Yahweh
Here being "cut off" from Yahweh's house represents being excluded from the temple. Alternate translation: "he was excluded from the house of Yahweh" or "he was not allowed to go to the temple"

Jotham, his son, was over the king's house
Here being over something represents having responsibility or authority for it. Alternate translation: "Jotham, his son, was responsible for

the king's house" or "Jotham, his son, was in charge of the palace"

the king's house
This refers to the king's palace, which the king was no longer living in.

2 Chronicles 26:22

The other matters concerning Uzziah, from first to last, were recorded by the prophet Isaiah son of Amoz
This can be stated in active form. Alternate translation: "As for the other matters concerning Uzziah, from first to last, the prophet Isaiah son of Amoz recorded them"

from first to last
This phrase represents the whole time of Uzziah's reign. Alternate translation: "from the beginning of his reign to the end of his reign"

Amoz
This is the name of a man.

2 Chronicles 26:23

So Uzziah lay down with his ancestors
This is polite way to say that he died. Alternate translation: "So Uzziah died"

they buried him with his ancestors
"the people buried him near his ancestors" or "they buried him where his ancestors were buried"

Jotham, his son, became king in his place
"Jotham, his son, became king after Uzziah"

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Chapter 27

1 Jotham was twenty-five years old when he began to reign; he reigned sixteen years in Jerusalem. His mother's name was Jerushah; she was the daughter of Zadok. **2** He did what was right in the eyes of Yahweh, just as his father Uzziah had done. He also refrained from going into the temple of Yahweh. But the people were still behaving corruptly. **3** He built the upper gate of the house of Yahweh, and on the hill of Ophel he built much. **4** Moreover he built cities in the hill country of Judah, and in the forests he built fortresses and towers. **5** He fought also with the king of the people of Ammon and defeated them. In that same year, the people of Ammon gave him one hundred talents of silver, ten thousand measures of wheat, and ten thousand measures of barley. The people of Ammon gave him the same in the second and third years. **6** So Jotham became powerful because he walked firmly before Yahweh his God. **7** As for the other matters concerning Jotham, all his wars, and his ways, see, they are written in the book of the kings of Israel and Judah. **8** He was twenty-five years old when he began to reign; he reigned for sixteen years in Jerusalem. **9** Jotham lay down with his ancestors, and they buried him in the city of David. Ahaz, his son, became king in his place.

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2 Chronicles 27 General Notes

Special concepts in this chapter

Trust in Yahweh

Jotham was able to conquer the people of Ammon because he obeyed the Lord. For Yahweh, trust in Yahweh is the key to victory in battle. (See: trust)

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2 Chronicles 27:1

twenty-five years old ... sixteen years

"25 years old ... 16 years"

Jerushah

This is the name of a woman.

2 Chronicles 27:2

He did what was right in the eyes of Yahweh

The eyes here represent seeing, and seeing represents judgment. Yahweh saw and approved of Jotham's actions. See how you translated similar words in [2 Chronicles 14:2]

2 Chronicles 27:3

He built the upper gate ... he built much

Since Jotham was king, he may have had his workers build these things. Alternate translation: "He had his workers build the upper gate ... he had his workers build many things"

the hill of Ophel

This is a hill in Jerusalem.

2 Chronicles 27:4

he built cities ... he built fortresses and towers

Since Jotham was king, he may have had his workers build these things. Alternate translation: "he had his workers build cities ... he had his workers build fortresses and towers"

2 Chronicles 27:5

He fought also with the king of the people of Ammon

You may need to translate so that the reader understands that Jothan led his army to fight. Alternate translation: "He also led his army to fight with the king of the people of Ammon"

with the king of the people of Ammon

You may need to translate so that the reader understands that the king of Ammon led his army to fight. Alternate translation: "with the king of Ammon and his army"

one hundred talents of silver

You may convert this to a modern measure. A "talent" is equivalent to 33 kilograms. Alternate translation: "100 talents of silver" or "3,300 kilograms of silver"

ten thousand measures of wheat

You may convert this to a modern measure. The word translated here as "measure" is "cor" and is equivalent to 220 liters. Alternate translation: "10,000 measures of wheat" or "2,200 kiloliters of wheat"

ten thousand measures of barley

You may convert this to a modern measure. The word translated here as "measure" is "cor" and is equivalent to 220 liters. Alternate translation: "10,000 measures of barley" or "2,200 kiloliters of barley"

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in the second and third years
"in the second and third years after he defeated them"

2 Chronicles 27:6

he walked firmly before Yahweh his God
Jotham's actions and lifestyle are spoken of as if they were a path upon which he walked. That he walked firmly means that he was devoted to living in this way. Alternate translation: "he faithfully obeyed Yahweh his God"

2 Chronicles 27:7

his ways
Jotham's actions are spoken of as if they were a path upon which he walked. Alternate translation: "the things that he did"

see, they are written in the book ... Judah
"anyone can look in the book ... Judah and see that they are written there"

they are written in the book
This can be stated in active form. Alternate translation: "they are in the book" or "you can read of them in the book"

the book of the kings of Israel and Judah
This is a book that no longer exists.

2 Chronicles 27:8

twenty-five years old ... sixteen years
"25 years old ... 16 years"

2 Chronicles 27:9

Jotham lay down with his ancestors
This is a polite way of saying that he died. Alternate translation: "Jotham died"

they buried him
"people buried him"

became king in his place
The phrase "in his place" is a metaphor meaning "instead of him." Alternate translation: "became king instead of Jotham"

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Chapter 28

1 Ahaz was twenty years old when he began to reign, and he reigned sixteen years in Jerusalem. He did
not do what was right in the eyes of Yahweh, as David his ancestor had done. **2** Instead, he walked in the
ways of the kings of Israel; he also made cast metal figures for the Baals. **3** In addition, he burned incense
in the Valley of Ben Hinnom and he caused his children to pass through the fire, according to the
idolatrous practices of the people that Yahweh forced out of their land before the people of Israel. **4** He
sacrificed and burned incense at the high places and on the hills and under every green tree.

5 Therefore Yahweh the God of Ahaz gave him into the hand of the king of Aram. The Arameans defeated
him and carried away from him a great crowd of captives, bringing them to Damascus. Ahaz was also
given into the hand of the king of Israel who defeated him in a great slaughter. **6** For Pekah son of
Remaliah in one day killed 120,000 soldiers in Judah and all of them were powerful men, because they
had abandoned Yahweh the God of their ancestors. **7** Zikri, a powerful man from Ephraim, killed Maaseiah
the king's son, Azrikam, the official over the palace, and Elkanah, who was next to the king. **8** The army of
Israel took captive from their relatives 200,000 wives, sons, and daughters. They also took much plunder,
which they carried back to Samaria. **9** But a prophet of Yahweh was there, his name was Oded. He went
out to meet the army coming into Samaria. He said to them, "Because Yahweh, the God of your ancestors,
was angry with Judah, he gave them into your hand. But you have slaughtered them in a rage that
reached up to heaven. **10** And now you, people of Judah and Jerusalem, intend to make them your male
slaves and female slaves. But are you not guilty of sins of your own against Yahweh your God? **11** Now
then, listen to me: Send the captives back, those whom you have captured of your own brothers, for
Yahweh's burning anger is on you." **12** Then certain leaders of the people of Ephraim—Azariah son of
Jehohanan, Berekiah son of Meshillemoth, Jehizkiah son of Shallum, and Amasa son of Hadlai, stood up
against those who came back from the war. **13** They said to them, "You must not bring the captives here,
for you intend something that will bring on us sin against Yahweh, to add to our sins and trespasses, for
our trespass is great, and there is burning anger against Israel." **14** So the armed men left the captives
and the plunder before the leaders and all the assembly. **15** The men who were assigned by name got up
and took the captives, and clothed all who were naked among them with the plunder. They clothed them
and gave them sandals. They gave them food to eat and drink. They anointed them and put the weak ones
on donkeys. They took them back to their families in Jericho, (called the City of Palms). Then they
returned to Samaria.

16 At that time King Ahaz sent messengers to the kings of Assyria to ask them to help him. **17** For once
again the Edomites had come and attacked Judah, carrying captives away. **18** The Philistines also invaded
the cities of the lowlands and of the Negev of Judah. They took Beth Shemesh, Aijalon, Gederoth, Soko
with its villages, Timnah with its villages, and also Gimzo with its villages. They went to live in those
places. **19** For Yahweh humbled Judah because of Ahaz, king of Israel; for he had acted wickedly in Judah
and had been very faithless against Yahweh. **20** Tiglath-Pileser, king of Assyria, came to him and troubled
him instead of strengthening him. **21** For Ahaz plundered the house of Yahweh and the houses of the king
and the leaders, to give the valuable things to the kings of Assyria. But doing this did not benefit him.

22 This same King Ahaz became even more faithless against Yahweh in his time of suffering. **23** For he
sacrificed to the gods of Damascus, gods that had defeated him. He said, "Because the gods of the kings
of Aram helped them, I will sacrifice to them, so that they might help me." But they were the ruin of him
and of all Israel. **24** Ahaz gathered together the furnishings of the house of God and cut them to pieces.
He shut the doors of the house of Yahweh and he made for himself altars in every corner of Jerusalem. **25**
In every city of Judah he made high places to burn sacrifices to other gods. He provoked Yahweh, the God
of his ancestors, to anger. **26** Now the rest of his deeds, and all his ways, first and last, see, they are
written in the book of the kings of Judah and Israel. **27** Ahaz lay down with his ancestors, and they buried
him in the city, in Jerusalem, but they did not bring him into the tombs of the kings of Israel. Hezekiah, his
son, became king in his place.

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2 Chronicles 28 General Notes

Special concepts in this chapter

King Ahaz's idolatry

Judah was defeated by all of the neighboring countries because King Ahaz was worshiping all sorts of foreign gods. (See: falsegod)

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2 Chronicles 28:1

twenty years old ... sixteen years

"20 years old ... 16 years"

what was right in the eyes of Yahweh

The eyes here represent seeing, and seeing represents judgment. Yahweh saw and did not approve of Ahaz's actions. See how you translated this in [2 Chronicles 14:2]

2 Chronicles 28:2

he walked in the ways of the kings of Israel

Walking represents behavior and actions. Alternate translation: "he acted the same way that the kings of Israel had acted" or "he did the things that the kings of Israel had done"

he also made cast metal figures for the Baals

"he even made cast metal figures for worshiping the Baals"

2 Chronicles 28:3

the Valley of Ben Hinnom

This is a valley in Jerusalem.

before the people of Israel

The people of those nations fled as the people of Israel moved into the land. The full meaning of this statement can be made explicit. Alternate translation: "before the people of Israel who moved into the land" or "as the people of Israel moved into the land"

2 Chronicles 28:4

the high places and on the hills and under every green tree

These are places where the people of the other nations worshiped their false gods.

under every green tree

God wanted his people to offer sacrifices to him in Jerusalem. The word "every" here is an exaggeration to show how determined King Ahaz was to disobey God by offering sacrifices in many other places instead. Alternate translation: "under many green trees" or "under many green trees around the country"

2 Chronicles 28:5

Yahweh the God of Ahaz gave him into the hand of the king of Aram

Here the metonym "hand" represents power. God enabling the army of the king of Aram to defeat Ahaz and his army is spoken of as if God had put Ahaz in the hand of the king of Aram. Alternate translation: "Yahweh the God of Ahaz enabled the king of Aram to defeat Ahaz"

carried away from him

"carried away from Ahaz." Here "him" represents Ahaz's army. Alternate translation: "carried away from Ahaz's army"

Ahaz was also given into the hand of the king of Israel who defeated him

Here the metonym "hand" represents power. God enabling the army of the king of Israel to defeat Ahaz and his army is spoken of as if God had put Ahaz in the hand of the king of Israel. This can be stated in active form. Alternate translation: "Yahweh also enabled the king of Israel to defeat Ahaz"

2 Chronicles 28:6

Pekah son of Remaliah

This was the king of Israel. Both "Pekah" and "Remaliah" are the names of men.

120,000 soldiers

"one hundred twenty thousand soldiers"

2 Chronicles 28:7

Zikri ... Maaseiah ... Azrikam ... Elkanah

These are the names of men.

a powerful man

This is an idiom that refers to a mighty warrior. Alternate translation: "a mighty warrior"

who was next to the king

This idiom means that this man was the king's assistant who was second in command. Alternate translation: "who was the king's second in command"

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2 Chronicles 28:8

The army of Israel took captive from their relatives
"From their own relatives, the army of Israel took captive." The word "their" refers to the army of Israel. The narrator speaks of the people of Judah as the relatives of the people of Israel.

200,000 wives, sons, and daughters
"two hundred thousand wives, sons, and daughters"

2 Chronicles 28:9

Oded
This is the name of a man.

he gave them into your hand
Here the word "hand" represents power. God enabling the army of Israel to defeat the army of Judah is spoken of as if God had put the army of Judah in the hand of the army of Israel. Alternate translation: "God enabled you to defeat them"

you have slaughtered them in a rage that reached up to heaven
Oded speaks of Yahweh knowing how severely the army of Israel slaughtered the army of Judah as if the rage with which the army of Israel slaughtered them were an object so large that it reached into heaven. That Yahweh knows what they have done implies that he will respond. Alternate translation: "you have slaughtered them in such great rage that Yahweh himself has noticed and will take vengeance"

2 Chronicles 28:10

But are you not guilty of sins of your own against Yahweh your God?
Oded asks this rhetorical question to rebuke the army of Israel and to emphasize the positive answer that the question anticipates. Alternate translation: "But you yourselves are guilty of sins of your own against Yahweh your God."

2 Chronicles 28:11

Yahweh's burning anger is on you
Oded speaks of Yahweh being extremely angry with the Israelite army as if Yahweh's wrath were an object that were upon them. Alternate translation: "Yahweh is extremely angry with you"

burning anger
See how you translated this phrase in 2 Chronicles 28:11.

2 Chronicles 28:12

Azariah son of Jehohanan, Berekiah son of Meshillemoth, Jehizkiah son of Shallum, and Amasa son of Hadlai
These are all names of men.

stood up against those who came back from the war
The phrase "stood up against" is an idiom that means to confront or to oppose. Alternate translation: "confronted those who came back from the war" or "opposed those who came back from the war"

2 Chronicles 28:13

something that will bring on us sin
The leaders speak of doing something that will cause them to be guilty of sin as if it were sin were an object that the action brings upon them. Alternate translation: "something that will cause us to be guilty of sinning"

there is burning anger against Israel
This phrase implies that it is Yahweh's burning anger that is against Israel. The words "burning anger" can be translated with a verbal phrase. Alternate translation: "Yahweh is extremely angry with the people of Israel"

burning anger
See how you translated this phrase in 2 Chronicles 28:11.

2 Chronicles 28:14

General Information:
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2 Chronicles 28:15

The men who were assigned by name
This can be stated in active form. Alternate translation: "The men whom the leaders assigned by name"

sandals
This is a type of shoe.

anointed them
This probably means that they gave them oil to put on their wounds.

put the weak ones on donkeys
"put the weak ones who were too weak to walk on donkeys"

2 Chronicles 28:16

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2 Chronicles 28:17

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2 Chronicles 28:18

They took Beth Shemesh
Taking a city is an idiom that means to conquer or to capture the city. Alternate translation: "The Philistines captured Beth Shemesh"

Beth Shemesh, Aijalon, Gederoth, Soko ... Timnah ... Gimzo
These are the names of places.

2 Chronicles 28:19

Yahweh humbled Judah because of Ahaz
The name "Judah" is a metonym for the people who lived in the lind of Judah. Alternate translation: "Yahweh humiliated the people of Judah because of Ahaz"

2 Chronicles 28:20

Tiglath-Pileser
This is Tiglath-Pileser III, also known as Pul.

troubled him instead of strengthening him
Helping Ahaz against his enemies is spoken of as if it were strengthening Ahaz. Alternate translation: "caused him trouble instead of helping him"

2 Chronicles 28:21

General Information:
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2 Chronicles 28:22

in his time of suffering
"when he was suffering"

2 Chronicles 28:23

the gods of Damascus
The Syrians believed Damascus to be the city where their gods dwelt, much like Yahweh dwelt in Jerusalem. Alternate translation: "the gods whom the Syrians worshiped in Damascus"

gods that had defeated him
This expresses Ahaz's opinion. Because the Syrians had defeated him and his army, Ahaz attributed his defeat to the gods whom the Syrians worshiped. Alternate translation: "gods whom he believed had enabled the Syrian army to defeat him"

they were the ruin of him and of all Israel
The word "ruin" can be translated with a verb. Alternate translation: "those gods ruined him and all Israel"

all Israel
Here "Israel" represents the southern kingdom of Judah.

2 Chronicles 28:24

the house of God ... the house of Yahweh
Here the word "house" represents the temple. Alternate translation: "the temple of God ... the temple of Yahweh"

in every corner of Jerusalem
Possible meanings are 1) the word "corner" refers to street corners, or places where streets intersect. Alternate translation: "on every street corner in Jerusalem" or 2) the various parts of Jerusalem are spoken of as if they were the corners of the city. Alternate translation: "in every part of Jerusalem"

he made for himself altars
Since Ahaz was king, he may have had his workers make these high places. Alternate translation: "he had his workers make altars for him"

2 Chronicles 28:25

he made high places to burn sacrifices
Since Ahaz was king, he may have had his workers make these high places. Alternate translation: "he had his workers make high places to burn sacrifices"

2 Chronicles 28:26

all his ways, first and last
Ahaz's actions are spoken of as if they were a path upon which he walked. The phrase "first and last" refers to those extremes and everything in between. Alternate translation: "all that he did from the beginning of his reign to the end of his reign"

see, they are written in the book ... Israel
"anyone can look at the book ... Israel and see that they are written there"

they are written in the book
This can be stated in active form. Alternate translation: "someone has written them in the book" or "you can read of them in the book"

the book of the kings of Judah and Israel
This is a book that no longer exists.

2 Chronicles 28:27

Ahaz lay down with his ancestors
This is a polite way of saying that he died. Alternate translation: "Ahaz died"

they buried him
"people buried him"

became king in his place
The phrase "in his place" is a metaphor meaning "instead of him." Alternate translation: "became king instead of Ahaz"

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Chapter 29

1 Hezekiah began to reign when he was twenty-five years old; he reigned twenty-nine years in Jerusalem. His mother's name was Abijah; she was the daughter of Zechariah. **2** He did what was right in the eyes of Yahweh, just as David his father had done. **3** In the first year of his reign, in the first month, Hezekiah opened the doors of the house of Yahweh and repaired them. **4** He brought in the priests and the Levites, and gathered them together into the courtyard on the east side. **5** He said to them, "Listen to me, you Levites! Consecrate yourselves, and consecrate the house of Yahweh, the God of your ancestors, and carry away the filthiness from the holy place. **6** For our ancestors were faithless and did what was evil in the sight of Yahweh our God; they abandoned him, turned away their faces from the place where Yahweh lives, and turned their backs on it. **7** Also they shut up the doors of the porch and put out the lamps; they did not burn incense or offer burnt offerings in the holy place to the God of Israel. **8** Therefore the wrath of Yahweh had fallen on Judah and Jerusalem, and he has made them to be an object of terror, of horror, and of scorn, as you can see with your own eyes. **9** This is why our fathers have fallen by the sword, and our sons, our daughters, and our wives are in captivity for this. **10** Now it is in my heart to make a covenant with Yahweh, the God of Israel, so that his burning anger may turn away from us. **11** My sons, do not be lazy now, for Yahweh has chosen you to stand before him, to worship him, and that you should be his servants and burn incense."

12 Then the Levites arose: Mahath son of Amasai, and Joel son of Azariah, of the people of the Kohathites; and of the people of Merari, Kish son of Abdi, and Azariah son of Jehallelel; and of the Gershonites, Joah son of Zimmah, and Eden son of Joah;

13 of the descendants of Elizaphan, Shimri and Jeuel; and of the descendants of Asaph, Zechariah and Mattaniah;

14 of the descendants of Heman, Jehuel and Shimei; and of the descendants of Jeduthun, Shemaiah and Uzziel. **15** They gathered their brothers, they consecrated themselves, and they went in, as the king commanded, following the words of Yahweh, to cleanse the house of Yahweh. **16** The priests went in to the inner part of the house of Yahweh to cleanse it; they brought out everything unclean that they found in the temple of Yahweh into the courtyard of the house. The Levites took it to carry it out to the Kidron Brook. **17** Now they began the consecration on the first day of the first month. By the eighth day of the month they reached the porch of Yahweh. Then for eight more days they consecrated the house of Yahweh. On the sixteenth day of the first month they finished. **18** Then they went to Hezekiah, the king, inside the palace and said, "We have cleansed all the house of Yahweh, the altar for burnt offerings with all its implements, and the table of the bread of the presence, with all its implements. **19** So we have prepared and we have consecrated all the items that King Ahaz removed when he acted unfaithfully during his reign. See, they are in front of the altar of Yahweh."

20 Then Hezekiah the king rose early in the morning and gathered the leaders of the city; he went up to the house of Yahweh. **21** They brought seven bulls, seven rams, seven lambs, and seven male goats as a sin offering for the kingdom, for the sanctuary, and for Judah. He commanded the priests, the descendants of Aaron, to offer them on the altar of Yahweh. **22** So they killed the bulls, and the priests received the blood and sprinkled it on the altar. Then they killed the rams and sprinkled their blood on the altar; and they also killed the lambs and sprinkled their blood on the altar. **23** They brought the male goats for the sin offering before the king and the assembly; they laid their hands on them. **24** The priests killed them, and they made a sin offering with their blood on the altar to make atonement for all Israel, for the king had commanded that a burnt offering and a sin offering should be made for all Israel.

25 Hezekiah placed the Levites in the house of Yahweh with cymbals, lutes and harps, arranging them by the command of David, Gad, the king's seer, and Nathan, the prophet, for the command was from Yahweh by means of his prophets. **26** The Levites stood with the instruments of David, and the priests with the trumpets. **27** Hezekiah commanded them to offer the burnt offering on the altar. When the burnt offering began, the song of Yahweh began also, with the trumpets, together with the instruments of David, king of Israel. **28** All the assembly worshiped, the singers sang, and the trumpeters played; all this continued until the burnt offering was finished.

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29 When they had finished the offerings, the king and all who were present with him bowed and worshiped. **30** Moreover, Hezekiah, the king, and the leaders commanded the Levites to sing praises to Yahweh with the words of David and of Asaph, the seer. They sang praises with gladness, and they bowed down and worshiped.

31 Then Hezekiah said, "Now you have consecrated yourselves to Yahweh. Come here and bring sacrifices and thank offerings into the house of Yahweh." The assembly brought sacrifices and thank offerings, and all who had a willing heart brought burnt offerings. **32** The number of the burnt offerings that the assembly brought was seventy bulls, one hundred rams, and two hundred male lambs. All these were for a burnt offering to Yahweh. **33** The consecrated offerings were six hundred oxen and three thousand sheep. **34** But the priests were too few to skin all the burnt offerings, so their brothers, the Levites, helped them until the work was done, and until the priests could consecrate themselves, for the Levites had been more careful to consecrate themselves than the priests. **35** In addition, there were very many burnt offerings; they were performed with the fat of the fellowship offerings, and there were drink offerings for every burnt offering. So the service of the house of Yahweh was set in order. **36** Hezekiah rejoiced, and all the people also, because of what God had prepared for the people, for the work had been done quickly.

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2 Chronicles 29 General Notes

Structure and formatting

This chapter begins the story of King Hezekiah. (2 Chronicles 29-32)

Special concepts in this chapter

Cleansing the temple

King Hezekiah was a great king. He cleaned and rededicated the temple. This was a sign that he wanted the people to return to worshiping Yahweh. (See: clean and temple and sign)

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2 Chronicles 29:1

twenty-five years old ... twenty-nine years

"25 years old ... 29 years"

Abijah

This is a woman's name.

2 Chronicles 29:2

what was right in the eyes of Yahweh

The word "eyes" here represents seeing, and seeing represents judgment. Yahweh saw and approved of Hezekiah's actions. See how you translated a similar phrase in [2 Chronicles 14:1]

2 Chronicles 29:3

in the first month

This is the first month of the Hebrew calendar. It is during the last part of March and the first part April on Western calendars.

the house of Yahweh

Here the word "house" represents the temple. Alternate translation: "the temple of Yahweh"

Hezekiah opened the doors ... and repaired them

Since Hezekiah was king, he may have had his workers do these things. Alternate translation: "Hezekiah ordered his workers to open the doors ... and to repair them"

2 Chronicles 29:4

on the east side

This refers to the east side of the temple. Alternate translation: "on the east side of the temple"

2 Chronicles 29:5

carry away the filthiness from the holy place

The word "filthiness" refers to things that the people had used to worship other gods. The narrator speaks of these things making the temple unacceptable to Yahweh as if they were physically dirty. Alternate translation: "remove the things that defile the holy place" or "remove the things that make the holy place unacceptable to Yahweh"

2 Chronicles 29:6

what was evil in the sight of Yahweh our God

The word "sight" here represents judgment. Yahweh saw and did not approve of their ancestors' actions. Alternate translation: "what Yahweh our God judged to be evil" or "what Yahweh our God considered to be evil"

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turned away their faces from the place where Yahweh lives, and turned their backs on it
These two phrases share similar meanings. The words "faces" and "backs" represent the people who turned so that their faces were away from the temple and their backs were towards it. Alternate translation: "turned away from the place where Yahweh lives"

turned away their faces from the place where Yahweh lives, and turned their backs on it
Rejecting Yahweh and no longer worshiping him is spoken of as if the people had turned away from the temple. Alternate translation: "abandoned Yahweh's temple and stopped worshiping him"

the place where Yahweh lives
This refers to the temple. Alternate translation: "the temple where Yahweh lives"

2 Chronicles 29:7

General Information:
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2 Chronicles 29:8

the wrath of Yahweh had fallen on Judah and Jerusalem
Here the words "Judah and Jerusalem" refer to the people who live there. Hezekiah speaks of Yahweh being angry with the people and punishing them as if his wrath were an object that fell upon them. Alternate translation: "because Yahweh was angry, he had punished the people of Judah and Jerusalem"

an object of terror, of horror, and of scorn
This can be translated with verbal phrases. Alternate translation: "something that terrifies and horrifies people, and something that people scorn"

as you can see with your own eyes
The phrase "with your own eyes" emphasizes that the people can see this for themselves without others having to tell them about it. Alternate translation: "as you can see for yourselves"

2 Chronicles 29:9

our fathers have fallen by the sword
The idiom "fallen by the sword" means to die in battle. The word "sword" represents the soldiers, who used swords as their primary weapons. Alternate translation: "our fathers have died in battle"

2 Chronicles 29:10

it is in my heart
Here the word "heart" represents the thoughts and intentions. Hezekiah speaks of deciding to do something as if that thing were in his heart. Alternate translation: "it is my intention" or "I have decided"

his burning anger may turn away from us
Here Yahweh turning his anger from them is spoken of as if the anger were a person who could turn himself away from them. Yahweh's anger is spoken of as if it were a fire. Alternate translation: "he may no longer be very angry with us" or "he may turn his great anger away from us"

burning anger
See how you translated this phrase in 2 Chronicles 28:11.

2 Chronicles 29:11

to stand before him
Possible meanings are 1) "to stand in his presence" or 2) this is an idiom that means to serve a person of high rank. Alternate translation: "to serve him"

2 Chronicles 29:12

General Information:
These verses list the names of the Levites who began to do the work that Hezekiah had ordered them to do. These are all men's names.

the Levites arose
Here the word "arose" is an idiom that means that the Levites began to act. Alternate translation: "the Levites began to work"

2 Chronicles 29:13

General Information:
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2 Chronicles 29:14

General Information:
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2 Chronicles 29:15

following the words of Yahweh
This phrase shows that the king gave his command in obedience to the word of Yahweh. Alternate translation: "in obedience to the word of Yahweh" or "because of what Yahweh had said"

to cleanse the house of Yahweh
A place that is fit to be used for God's purposes is spoken of as if it were physically clean.

the house of Yahweh
Here the word "house" represents the temple. Alternate translation: "the temple of Yahweh"

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2 Chronicles 29:16

the house of Yahweh ... the courtyard of the house
Here the word "house" represents the temple. Alternate translation: "the temple of Yahweh ... the courtyard of the temple"

they brought out everything unclean that they found in the temple of Yahweh
The word "unclean" describes things that the people had used to worship other gods. The narrator speaks of these things making the temple unacceptable to Yahweh as if they were physically dirty. Alternate translation: "they brought out all the defiled things that they found in the temple of Yahweh" or "they brought out all the things that they found in the temple of Yahweh that made it unacceptable to Yahweh"

Kidron Brook
A small body of water that flows on the east side of Jerusalem. At times it was used as a trash dump.

2 Chronicles 29:17

the first day of the first month
This is the first month of the Hebrew calendar. The first day marks the day when Yahweh brought the people out of Egypt. This is near the middle of March on Western calendars.

the eighth day of the month
This is near the end of March on Western calendars.

they reached the porch of Yahweh
The phrase "the porch of Yahweh" refers to the porch of the temple. "They reached" means that they began to cleanse this section. Alternate translation: "they had begun to cleanse the porch of Yahweh's temple"

sixteenth day of the first month
This is near the beginning of April on Western calendars.

2 Chronicles 29:18

the bread of the presence
This is a reference to the 12 loaves of bread that were placed in front of the altar. See how you translated this in 2 Chronicles 2:4.

2 Chronicles 29:19

See, they are
"Look at them. You can see for yourself that they are"

2 Chronicles 29:20

the house of Yahweh
The word "house" represents the temple. Alternate translation: "the temple of Yahweh"

2 Chronicles 29:21

General Information:
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2 Chronicles 29:22

they killed the bulls, and the priests received the blood
"the priests killed the bulls and took the blood"

2 Chronicles 29:23

they laid their hands on them
"the king and people in the assembly laid their hands on them"

2 Chronicles 29:24

that a burnt offering and a sin offering should be made for all Israel
This can be stated in active form. Alternate translation: "that the priests should make a burnt offering and a sin offering for all Israel"

2 Chronicles 29:25

the house of Yahweh
The word "house" represents the temple. Alternate translation: "the temple of Yahweh"

cymbals
two thin, round metal plates that are hit together to make a loud sound. See how you translated this in [2 Chronicles 5:12]

arranging them by the command of David, Gad, the king's seer, and Nathan, the prophet
The word "command" can be translated with a verbal phrase. Alternate translation: "arranging the Levites as David, Gad, the king's seer, and Nathan, the prophet had commanded"

for the command was from Yahweh by means of his prophets
The word "command" can be translated with a verbal phrase. Alternate translation: "for Yahweh had commanded this through his prophets"

2 Chronicles 29:26

General Information:
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2 Chronicles 29:27

the song of Yahweh began also
The phrase "the song of Yahweh" refers to people singing a song to Yahweh. Alternate translation: "the people began to sing a song to Yahweh also"

2 Chronicles 29:28

until the burnt offering was finished
This can be stated in active form. Alternate translation: "until the priests finished offering the burnt offering"

2 Chronicles 29:29

When they had finished the offerings
"When the priests had finished the offerings"

bowed and worshiped
The object of worship may be supplied in translation. Alternate translation: "bowed and worshiped Yahweh"

2 Chronicles 29:30

General Information:
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2 Chronicles 29:31

thank offerings
These were offerings of thanksgiving.

the house of Yahweh
The word "house" represents the temple. Alternate translation: "the temple of Yahweh"

who had a willing heart
Here the word "heart" represents the person who was willing. Alternate translation: "who were willing" or "who desired"

2 Chronicles 29:32

seventy bulls, one hundred rams, and two hundred male lambs
"70 bulls, 100 rams, and 200 male lambs"

2 Chronicles 29:33

six hundred oxen and three thousand sheep
"600 oxen and 3,000 sheep"

2 Chronicles 29:34

to skin all the burnt offerings
"to remove the skins from all the burn offerings"

until the work was done
This can be stated in active form. Alternate translation: "until they had finished the work"

until the priests could consecrate themselves
Since there were some priests who were already consecrated, this implies that more priests consecrated themselves. Alternate translation: "until more of the priests could consecrate themselves"

had been more careful to consecrate themselves
There were enough Levites to do this work because they had been careful to consecrate themselves. This implies that the reason that there were not enough priests was because the priests were not careful to consecrate themselves.

2 Chronicles 29:35

they were performed with the fat of the fellowship offerings
This can be stated in active form. Alternate translation: "the priests performed the burnt offerings with the fat of the fellowship offerings"

the service of the house of Yahweh was set in order
This can be stated in active form. Alternate translation: "Hezekiah set the service of the house of Yahweh in order"

the house of Yahweh
The word "house" represents the temple. Alternate translation: "the temple of Yahweh"

was set in order
This idiom means that something is organized. Here it refers to the priestly service beginning in the temple again. Alternate translation: "was restored" or "began again"

2 Chronicles 29:36

the work had been done quickly
This can be stated in active form. Alternate translation: "the people had done the work quickly"

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Chapter 30

1 Hezekiah sent messengers to all Israel and Judah, and also wrote letters to Ephraim and Manasseh, that they should come to the house of Yahweh in Jerusalem, to celebrate the Passover to Yahweh, the God of Israel. **2** For the king, his leaders, and all the assembly in Jerusalem had consulted together, deciding to celebrate the Passover in the second month. **3** They could not celebrate at the regular time, because not enough priests had consecrated themselves for the celebration and the people had not gathered together in Jerusalem. **4** This proposal seemed right in the eyes of the king and of all the assembly. **5** So they agreed to make a proclamation throughout all Israel, from Beersheba to Dan, that the people should come to celebrate the Passover to Yahweh, the God of Israel, in Jerusalem. For they had not observed it with large numbers of people according to what was written. **6** So couriers went with the letters from the king and his leaders throughout all Israel and Judah, by the command of the king. They said, "You people of Israel, turn back to Yahweh, the God of Abraham, Isaac, and Israel, so that he may turn back to the remnant of you who have escaped from the hand of the kings of Assyria. **7** Do not be like your ancestors or your brothers, who were faithless against Yahweh, the God of their ancestors, so that he made them an object of horror, as you see. **8** Now do not stiffen your necks, as your ancestors did; instead, give yourselves to Yahweh and come into his holy place, which he has consecrated forever, and worship Yahweh your God, so that his burning anger may turn away from you. **9** For if you turn back to Yahweh, your brothers and children will find compassion before those who led them away as prisoners, and they will come back into this land. For Yahweh your God, is gracious and merciful, and will not turn his face away from you, if you return to him."

10 So the couriers passed from city to city throughout the regions of Ephraim and Manasseh, all the way to Zebulun, but the people laughed at them and mocked them. **11** However, certain men of Asher and Manasseh and of Zebulun humbled themselves and came to Jerusalem. **12** The hand of God also came on Judah, to give them one heart, to carry out the command of the king and leaders by the word of Yahweh.

13 Many people, a very great assembly, gathered in Jerusalem to celebrate the Festival of Unleavened Bread in the second month. **14** They rose and took away the altars that were in Jerusalem, and all the altars for incense; they threw them into the Kidron Brook. **15** Then they killed the Passover lambs on the fourteenth day of the second month. The priests and Levites were ashamed, so they consecrated themselves and brought burnt offerings into the house of Yahweh. **16** They stood in their place by their divisions, following the directions given in the law of Moses, the man of God. The priests sprinkled the blood that they received from the hand of the Levites. **17** For there were many in the assembly who had not consecrated themselves. Therefore the Levites slaughtered the Passover lambs for everyone who was not purified and could not consecrate their sacrifice to Yahweh. **18** For a great many of the people, many of them from Ephraim and Manasseh, Issachar and Zebulun, had not purified themselves, yet they ate the Passover meal, against the written instructions. For Hezekiah had prayed for them, saying, "May the good Yahweh pardon everyone **19** who sets his heart to seek God, Yahweh, the God of his ancestors, even though he is not purified by the purification standards of the holy place." **20** So Yahweh listened to Hezekiah and healed the people. **21** The people of Israel who were present in Jerusalem kept the Festival of Unleavened Bread for seven days with great joy. The Levites and the priests praised Yahweh day after day, singing with loud instruments to Yahweh. **22** Hezekiah spoke encouragingly to all the Levites who understood the service of Yahweh. So they ate throughout the festival for the seven days, offering sacrifices of fellowship offerings, and making confession to Yahweh, the God of their ancestors.

23 The whole assembly then decided to celebrate for another seven days, and they did so with joy. **24** For Hezekiah king of Judah gave the assembly one thousand bulls and seven thousand sheep as an offering; and the leaders gave to the assembly one thousand bulls and ten thousand sheep and goats. A large number of priests consecrated themselves. **25** All the assembly of Judah, with the priests and the Levites, and all the people who came together from Israel, as well as the foreigners who came from the land of Israel and those who lived in Judah—they all rejoiced. **26** So there was great joy in Jerusalem, for since the time of Solomon son of David, king of Israel, there had not been anything like it in Jerusalem. **27** Then the priests, the Levites, rose and blessed the people. Their voice was heard, and their prayer went up to heaven, the holy place where God lives.

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2 Chronicles 30 General Notes

Structure and formatting

The story of Hezekiah continues in this chapter.

Special concepts in this chapter

Passover
Hezekiah invited everyone in Judah and in Israel to come to Jerusalem and celebrate the Passover. It had not been celebrated since King Solomon's day. (See: passover)

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2 Chronicles 30:1

all Israel and Judah
This represents the nation of Israel in general. Earlier the nation had been split into two kingdoms called by these names.

Ephraim and Manasseh
Ephraim and Manasseh were two of the tribes in the northern part of Israel. Here the phrase "Ephraim and Manasseh" refers to the people who belonged to all ten of the northern tribes of Israel. Alternate translation: "the northern tribes of Israel"

2 Chronicles 30:2

deciding to celebrate the Passover in the second month
The Israelites normally celebrated the passover during the first month of the Hebrew calendar. The first month is during the last part of March and the first part of April on Western calendars.

second month
This is the second month of the Hebrew calendar. It is during the last part of April and the first part of May on Western calendars.

2 Chronicles 30:3

General Information:
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2 Chronicles 30:4

This proposal
This refers to the proposal to celebrate the Passover in the second month instead of in the first month.

in the eyes of the king and of all the assembly
The eyes represent seeing, and seeing represents thoughts or judgment. Alternate translation: "in the judgment of the king and all the assembly" or "to the king and all the assembly"

2 Chronicles 30:5

from Beersheba to Dan
These are the most southern and most northern parts of Israel. By referring to them this way, the writer emphasizes that all of Israel was included. Alternate translation: "from Beersheba in the south to Dan in the north"

according to what was written
"as it was written that they should do." It is implied that it was written that they should observe the Passover with large numbers of people. This can be stated in active form. Alternate translation: "as Moses had written that they should observe it"

2 Chronicles 30:6

couriers
people who carry messages

all Israel and Judah
The tribe of Judah was the largest of the tribes of Israel and was in the southern part of Israel. Here the phrase "Israel and Judah" refers to the people who belonged to the southern tribes of Israel. See how you translated this in [2 Chronicles 30:1]

turn back to Yahweh
Here "turn back to Yahweh" represents submitting to him again. Alternate translation: "submit again to Yahweh"

so that he may turn back to the remnant of you
Here "turn back to the remnant" represents protecting the remnant again. Alternate translation: "so that he may again protect the remnant of you"

who have escaped from the hand of the kings of Assyria
The word "hand" often represents power or authority. Here it represents the kings' cruel authority to force people to go to other countries. Alternate translation: "who have escaped from the power of the kings of Assyria"

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2 Chronicles 30:7

Connecting Statement:
This is a continuation of King Hezekiah's message to the people of Israel.

your brothers
Here "brothers" represents other people of Israel. Alternate translation: "your people"

he made them an object of horror
The abstract noun "horror" can be expressed with the words "horrified" or "horrible." The author writes of what God did to their ancestors in terms of how other people would react when the saw what God did. Alternate translation: "he made them something that people would be horrified to see" or "he punished them horribly"

2 Chronicles 30:8

do not stiffen your necks
This phrase is a metaphor. God is telling them not to become stubborn. Alternate translation: "do not become stubborn"

give yourselves to Yahweh
This represents submitting to Yahweh. Alternate translation: "submit to Yahweh" or "dedicate yourselves to Yahweh"

come into his holy place
Here "his holy place" refers to God's temple in Jerusalem. Alternate translation: "come to his temple in Jerusalem for it is holy" or "come to his temple in Jerusalem"

his burning anger may turn away from you
Here Yahweh turning his anger from them is spoken of as if the anger were a person who could turn himself away from them. Yahweh's anger is spoken of as if it were a fire. Alternate translation: "he may no longer be very angry with you" or "he may turn his great anger away from you"

burning anger
See how you translated this phrase in 2 Chronicles 28:11.

2 Chronicles 30:9

if you turn back to Yahweh
Here "turn back to Yahweh" represents submitting to him again. Alternate translation: "if you submit again to Yahweh"

your brothers and children will find compassion before those who led them away as prisoners
Here "find compassion" is a metaphor for experiencing compassion. Finding it "before those who led them" means those who led them away will show them compassion. Alternate translation: "your brothers and children will experience compassion from those who led them away as prisoners" or "those who led your brothers and children away as prisoners will be kind to them"

will not turn his face away from you
Here "turn his face away from you" represents rejecting them and refusing to protect them. Alternate translation: "will not reject you"

if you return to him
Here "return to him" represents submitting to God again. Alternate translation: "if you submit again to him"

2 Chronicles 30:10

the regions of Ephraim and Manasseh
Ephraim and Manasseh were two of the tribes in the northern part of Israel. Here the phrase "Ephraim and Manasseh" refers to the people who belonged to all ten of the northern tribes of Israel. See how you translated it in [2 Chronicles 30:1]

all the way to Zebulun
Zebulun was one of the tribes farthest in the north of Israel, but there were three other tribes that reached farther north.

2 Chronicles 30:11

General Information:
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2 Chronicles 30:12

The hand of God also came on Judah
Here "the hand of God" represents his guidance as if he were guiding them with his hand. Alternate translation: "God guided the people of Judah"

to give them one heart
Having "one heart" represents being united and agreeing. Alternate translation: "causing them to agree"

to carry out the command
Here "carry out the command" is an idiom meaning to do what was commanded. Alternate translation: "to obey the command"

the command of the king and leaders by the word of Yahweh
The phrase "by the word of Yahweh" shows that the king and leaders gave their command in obedience to the word of Yahweh. Alternate translation: "the command that the king and leaders gave them in obedience to the word of Yahweh" or "what the king and the leaders commanded because of what Yahweh had said"

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2 Chronicles 30:13

the second month
This is the second month of the Hebrew calendar. It is during the last part of April and the first part of May on Western calendars.

2 Chronicles 30:14

They rose and took away the altars
Here "They rose" means that they started to work at taking away the altars. Alternate translation: "They began to work and took away the altars" or "They took away the altars"

the altars that were in Jerusalem, and all the altars for incense
These two phrases refer to altars that people had built to false gods.

the Kidron Brook
This was a small stream of water in the Kidron Valley.

2 Chronicles 30:15

the fourteenth day of the second month
This is near the beginning of May on Western calendars.

2 Chronicles 30:16

They stood in their place by their divisions
"They stood in their appointed places"

the blood that they received from the hand of the Levites
This refers to the blood of the lambs that the Levites killed. Here "received from the hand of the Levites" is a metonym for the Levites giving the blood to the priests. Alternate translation: "the blood that they received from the Levites" or "the lambs' blood that the Levites gave to them"

2 Chronicles 30:17

the Passover lambs
"the lambs for the Passover"

2 Chronicles 30:18

Ephraim and Manasseh, Issachar and Zebulun
These are the names of some of the tribes that lived in the northern part of Israel. See how you translated "Zebulun" in [2 Chronicles 30:10]

against the written instructions
To do something "against" instructions means to do something that is not in obedience to the instructions. If needed, the instructions can be stated clearly. Alternate translation: "even though the written instructions said that they must purify themselves first"

the good Yahweh
The word "good" here is a reminder to the people that Yahweh is kind. Alternate translation: "Yahweh, who is good"

2 Chronicles 30:19

who sets his heart to seek God
This continues the sentence that begins with the word "everyone" in verse 18.Here "sets his heart" is a metaphor for being determined to do something, and "to seek God" is a metaphor for knowing, worshiping, and obeying him. "everyone who is determined to obey God" or "everyone who truly wants to honor God"

2 Chronicles 30:20

So Yahweh listened to Hezekiah
This implies that Yahweh responded favorably to Hezekiah. Alternate translation: "So Yahweh responded favorably to Hezekiah" or "So Yahweh did what Hezekiah asked"

healed the people
Here "healed the people" is a metaphor for forgiving the people and not punishing them. Alternate translation: "forgave the people" or "did not punish the people"

2 Chronicles 30:21

kept the Festival of Unleavened Bread
Here "kept the festival" is a idiom meaning to participate in the festival or celebrate the festival. Alternate translation: "celebrate the festival"

singing with loud instruments to Yahweh
"singing and playing loud musical instruments to Yahweh"

2 Chronicles 30:22

who understood the service of Yahweh
This was the reason that he spoke encouragingly to them. Alternate translation: "because they understood the service of Yahweh" or "because they served Yahweh skillfully"

So they ate throughout the festival
The word "they" refers to the people of Israel.

making confession to Yahweh
Possible meanings are 1) "confession" here refers to saying that God is great. Alternate translation: "praising Yahweh" or 2) "confession" here refers to admitting their sins. Alternate translation: "confessing their sins to Yahweh"

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2 Chronicles 30:23

General Information:
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2 Chronicles 30:24

Hezekiah ... gave the assembly ... bulls and ... sheep as an offering
Hezekiah gave the animals to the people as an offering to the Lord for the people to eat.

one thousand bulls ... seven thousand sheep ... one thousand bulls ... ten thousand sheep and goats
"1,000 bulls ... 7,000 sheep ... 1,000 bulls ... 10,000 sheep and goats"

2 Chronicles 30:25

All the assembly of Judah
Here "Judah" probably refers to the southern tribes of Israel.

all the people who came together from Israel
Here "Israel" probably refers to the northern tribes of Israel. The people are members of those tribes. They came to Jerusalem, which is in Judah. Alternate translation: "all the people who came together from Israel in the north"

the foreigners who came from the land of Israel
Here "the land of Israel" probably refers to the land owned by the northern tribes of Israel. Alternate translation: "the foreigners who came from the land of Israel in the north"

2 Chronicles 30:26

since the time of Solomon son of David, king of Israel
"since the time when Solomon son of David ruled as king of Israel" or "since the Passover Festival that the people held when Solomon son of David was king of Israel"

there had not been anything like it in Jerusalem
"there had not been any Passover Festival in Jerusalem like this Passover Festival"

2 Chronicles 30:27

Their voice was heard ... their prayer went up to heaven, the holy place where God lives
These two phrases mean the same thing and imply that God responded favorably to their prayer. Alternate translation: "God responded favorably to their prayer, which he heard in heaven, the holy place where he lives" or "God, who lives in the holy heaven, heard their prayer"

Their voice was heard
This can be stated in active form. Alternate translation: "God heard their voice" or "God heard what they said to him"

their prayer went up to heaven
Their prayer going up to heaven represents God in heaven paying attention to them praying on earth.

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Chapter 31

1 Now when all this was finished, all the people of Israel who were there went out to the cities of Judah and broke to pieces the stone pillars and they cut down the Asherah poles, and they broke down the high places and the altars in all of Judah and Benjamin, and in Ephraim and Manasseh, until they had destroyed them all. Then all the people of Israel returned, every one to his own possession and his own city.

2 Hezekiah assigned the divisions of the priests and the Levites organized by their divisions, each man assigned to his work, both the priests and the Levites. He assigned them to make the burnt offerings and fellowship offerings, to serve, to give thanks, and to praise at the gates of the house of Yahweh. **3** He also assigned the king's portion for the burnt offerings from his own possessions, that is, for the morning and evening burnt offerings, and the burnt offerings for the Sabbath days, the new moons, and the fixed festivals, as it was written in the law of Yahweh. **4** Moreover, he commanded the people who lived in Jerusalem to give the portion for the priests and the Levites, so that they might concentrate on obeying the law of Yahweh. **5** As soon as the command was sent out, the people of Israel generously gave the firstfruits of grain, new wine, oil, honey, and from all their harvest of the field. They brought in a tithe of everything, which was a great quantity. **6** The people of Israel and Judah who lived in the cities of Judah also brought in the tithe of cattle and sheep, and the tithe of the holy things that were set apart to Yahweh their God, and they piled them up in heaps. **7** It was in the third month when they began piling up their contribution in heaps, and they finished in the seventh month. **8** When Hezekiah and the leaders came and saw the heaps, they blessed Yahweh and his people Israel. **9** Then Hezekiah questioned the priests and the Levites about the heaps. **10** Azariah, the chief priest, of the house of Zadok, answered him and said, "Since the people began to bring the offerings into the house of Yahweh, we have eaten and had enough, and have plenty left over, for Yahweh has blessed his people. What was left over is this large amount here."

11 Then Hezekiah commanded storerooms to be prepared in the house of Yahweh, and they prepared them. **12** Then they faithfully brought in the offerings, the tithes and the things that belonged to Yahweh. Konaniah the Levite was the manager in charge of them, and his brother Shimei was second to him. **13** Jehiel, Azaziah, Nahath, Asahel, Jerimoth, Jozabad, Eliel, Ismakiah, Mahath, and Benaiah were managers under the hand of Konaniah and Shimei his brother, by appointment of Hezekiah, the king, and Azariah, the official over the house of God. **14** Kore son of Imnah the Levite, the porter at the east gate, was over the freewill offerings of God, in charge of distributing the offerings to Yahweh and the most holy offerings. **15** Under him were Eden, Miniamin, Jeshua, Shemaiah, Amariah, and Shekaniah, in the cities of the priests. They filled offices of trust, in order to give these offerings to their brothers division by division, to both the important and the unimportant. **16** They also gave to those males three years old and up, who were recorded in the genealogies of their ancestors who entered the house of Yahweh, as required by the daily schedule, to do the work in their offices and their divisions. [1]**17** They distributed to the priests who were recorded in the genealogies of their ancestors, and the same to the Levites twenty years old and more, according to their offices and their divisions. **18** They recorded in the genealogy all their little ones, their wives, their sons, and their daughters, through the whole community, for they were faithful in keeping themselves holy. **19** For the priests, the descendants of Aaron, who were in the fields of the villages belonging to their cities, or in every city, there were men assigned by name to give portions to all the males among the priests, and to all who were recorded in the genealogies of their ancestors as being among the Levites.

20 Hezekiah did this throughout all Judah. He accomplished what was good, right, and faithful before Yahweh, his God. **21** In every work that he began in the service of the house of God, the law, and the commandments, to seek his God, he performed it with all his heart, and he succeeded.

Footnotes

31:16 [1]Instead of

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2 Chronicles 31 General Notes

Structure and formatting

The story of King Hezekiah continues in this chapter.

Important figures of speech in this chapter

Idiom
To express Hezekiah's desire to please God, the author uses two idioms "to seek God" and "with all his heart." This means that he really wanted to do what God wanted.

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2 Chronicles 31:1

who were there
"who were in Jerusalem"

to his own possession
Here "possession" means possessions in general. Alternate translation: "to his own property" or "to his own home"

2 Chronicles 31:2

Hezekiah assigned the divisions of the priests and the Levites organized by their divisions, each man assigned to his work, both the priests and the Levites
This can be stated in active form. Alternate translation: "Hezekiah organized the priests and the Levites into groups. He assigned each priest and Levite to their duties"

2 Chronicles 31:3

assigned the king's portion for the burnt offerings from his own possessions
Hezekiah took the meat and grain used for the burnt offerings out of his own possessions.

the new moons
This was a festival coinciding with the movement of the moon.

the fixed festivals
This refers to festivals which occur on specific dates.

as it was written in the law of Yahweh
This can be stated in active form. Alternate translation: "just as Moses wrote in the law of Yahweh" or "just as Yahweh commanded in his law"

2 Chronicles 31:4

General Information:
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2 Chronicles 31:5

As soon as the command was sent out
This can stated in active form. Alternate translation: "As soon as the people heard the command"

a tithe of everything
"a tenth of all their crops"

2 Chronicles 31:6

General Information:
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2 Chronicles 31:7

third month
This is the third month of the Hebrew calendar. It is at the end of the harvest season and the beginning of the dry season. It is during the last part of May and the first part of June on Western calendars.

seventh month
This is the seventh month of the Hebrew calendar. This is during the early rain season, which would soften the land for sowing. It is during the last part of September and the first part of October on Western calendars.

2 Chronicles 31:8

General Information:
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2 Chronicles 31:9

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2 Chronicles 31:10

of the house of Zadok
Here "house" represents a family or descendants. Alternate translation: "a descendant of Zadok"

What was left over is this large amount here
The chief priest would have been pointing to the large heaps.

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2 Chronicles 31:11

Hezekiah commanded storerooms to be prepared
This can be stated in active form. Alternate translation: "Hezekiah commanded the priests and Levites to prepare storerooms"

2 Chronicles 31:12

Konaniah ... Shimei
These are names of men.

2 Chronicles 31:13

Jehiel, Azaziah, Nahath, Asahel, Jerimoth, Jozabad, Eliel, Ismakiah, Mahath, and Benaiah
These are names of men.

were managers under the hand of Konaniah and Shimei his brother
Here "hand" represents power or control. The phrase "under the hand" is an idiom that means to be under someone's authority. Alternate translation: "were managers whom Konaniah and Shimei his brother supervised"

the official over the house of God
Here "over" is an idiom that means to be in charge of. Alternate translation: "the official in charge of everyone who served in the house of God"

2 Chronicles 31:14

Kore ... Imnah
These are names of men.

the porter at the east gate
"the gatekeeper at the east gate of the temple"

2 Chronicles 31:15

Eden, Miniamin, Jeshua, Shemaiah, Amariah, and Shekaniah
These are names of men.

Under him were Eden ... in the cities of the priests
Here "under" is an idiom that means to be under someone's authority. Alternate translation: "Eden ... assisted Kore in the cities of the priests"

They filled offices of trust, in order to give
"Their duty was to give" or "They faithfully gave"

to their brothers
Here "brothers" is a metaphor for "fellow priests." Alternate translation: "to their fellow priests"

division by division
"group by group"

to both the important and the unimportant
Here "important" and "unimportant" are used together to mean "everyone." Alternate translation: "to everyone, including the important and the unimportant"

the important and the unimportant
This seems to imply the old and the young. This can be restated to removed the nominal adjectives. Alternate translation: "those who are old and those who are young"

2 Chronicles 31:16

They also gave
It is understood that they gave the freewill offerings. Alternate translation: "They also gave freewill offerings"

three years old and up
"three years old and older"

who were recorded in the genealogies
This can be stated in active form. Alternate translation: "whose names were in the records"

as required by the daily schedule, to do the work in their offices and their divisions
This can be stated in active form. Alternate translation: "to do the daily work that they were supposed to do"

2 Chronicles 31:17

They distributed
It is understood they distributed the freewill offerings. Alternate translation: "They distributed freewill offerings"

twenty years old and more
"20 years old and older"

2 Chronicles 31:18

General Information:
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2 Chronicles 31:19

there were men assigned by name to give portions
This can be stated in active form. Alternate translation: "there were men responsible for giving portions"

to all who were recorded in the genealogies
This can be stated in active form. Alternate translation: "to all whose names were in the records"

2 Chronicles 31:20

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2 Chronicles 31:21

to seek his God
Seeking Yahweh represents choosing to know, worship, and obey him. Alternate translation: "to obey his God"

he performed it with all his heart
Here the word "heart" refers to a person's will and desire. Alternate translation: "he performed it with all his will" or "he was completely committed to what he did"

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Chapter 32

1 After these things and these acts of faithfulness, Sennacherib, king of Assyria, came and entered Judah. He camped to attack the fortified cities, which he intended to capture for himself. **2** When Hezekiah saw that Sennacherib had come and that he intended to fight against Jerusalem, **3** he consulted with his leaders and his powerful men to stop up the waters of the springs that were outside the city; they helped him do so. **4** So many people gathered together and stopped up all the springs and the stream that was flowing through the middle of the land. They said, "Why should the kings of Assyria come and find a lot of water?" **5** Hezekiah took courage and built up all the wall that was broken down. He built the towers higher, and also the other wall outside. He also strengthened the Millo in the city of David, and he made large amounts of weapons and shields. [1]**6** He placed military commanders over the people. He gathered them together to him in the broad place at the city gate and spoke to their hearts. He said, **7** "Be strong and of good courage. Do not be afraid or dismayed because of the king of Assyria and all the army that is with him, for someone is with us who is greater than those with him. **8** With him is only an arm of flesh, but with us is Yahweh, our God, to help us, and to fight our battles." Then the people comforted themselves with the words of Hezekiah, king of Judah.

9 After this, Sennacherib, king of Assyria, sent his servants to Jerusalem (now he was in front of Lachish, and all his army was with him), to Hezekiah, king of Judah, and to all of Judah who were in Jerusalem. He said, **10** "This is what Sennacherib, king of Assyria, says: What are you trusting in so you can endure a siege in Jerusalem? **11** Is not Hezekiah misleading you, that he may give you over to die by famine and by thirst, when he tells you, 'Yahweh our God will rescue us from the hand of the king of Assyria'? **12** Has not this same Hezekiah taken away his high places and his altars and commanded Judah and Jerusalem, 'On one altar you must worship, and on it you must burn your sacrifices'? **13** Do you not know what I and my ancestors have done to all the peoples of the other lands? Were the gods of the peoples of the surrounding lands able in any way to rescue their land from my power? **14** Among all the gods of those nations that my ancestors completely destroyed, was there any god who could rescue his people out of my hand? Why should your God be able to rescue you from my power? **15** Now do not let Hezekiah deceive you or persuade you in this way. Do not believe him, for no god of any nation or kingdom has been able to rescue his people out of my hand, or out of the hand of my ancestors. How much less will your God rescue you from my hand?"

16 Sennacherib's servants spoke even more against Yahweh God and against his servant Hezekiah. **17** Sennacherib also wrote letters in order to mock Yahweh, the God of Israel, and to speak against him. He said, "As the gods of the nations of the lands have not rescued their people out of my hand, so the God of Hezekiah will not rescue his people out of my hand." **18** They cried out in the language of the Jews to the people of Jerusalem who were on the wall, to frighten them and trouble them, in order that they might capture the city. **19** They spoke of the God of Jerusalem as they had spoken of the gods of the other peoples of the earth, which are merely the work of men's hands.

20 Hezekiah, the king, and Isaiah son of Amoz, the prophet, prayed because of this matter and he cried out to heaven. **21** Yahweh sent an angel, who killed the mighty warriors, the commanders, and the officers of the king of Assyria in the camp. So Sennacherib returned to his own land with shame on his face. When he had gone into the house of his god, some of his own children killed him there with the sword. **22** In this way, Yahweh saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib, the king of Assyria, and from the hand of all others, and gave them rest on every side. [2]**23** Many were bringing offerings to Yahweh in Jerusalem, and precious gifts to Hezekiah king of Judah, so that he was lifted up in the eyes of all nations from that time forward.

24 In those days Hezekiah was sick to the point of dying. He prayed to Yahweh, who spoke to him and gave him a sign that he would be healed. **25** But Hezekiah did not pay back Yahweh for the help given to him, for his heart was lifted up. So anger came on him, and on Judah and Jerusalem. **26** Nevertheless, Hezekiah later humbled himself for the pride of his heart, both he and the inhabitants of Jerusalem, so that Yahweh's anger did not come on them during Hezekiah's days.

27 Hezekiah had very many riches and much honor. He provided himself with storerooms for silver, gold, precious stones, and for spices, as well as for shields and for all kinds of valuable objects. **28** He also had storehouses for the harvest of grain, new wine, and oil, and stalls for various kinds of livestock. He also had flocks in their pens. **29** In addition, he provided himself with cities and possessions of flocks and herds

in abundance, for God had given him very much wealth. [3]**30** It was this same Hezekiah who also stopped up the upper spring of the waters of Gihon, and who brought them straight down on the west side of the city of David. Hezekiah succeeded in all his works. **31** However, in the matter of the ambassadors of the princes of Babylon, who sent to him to ask questions of those who knew, about the miraculous sign that had been done in the land, God left him to himself, in order to test him, and to know all that was in his heart.

32 As for the other matters concerning Hezekiah, including his actions of covenant loyalty, you can see that they are written in the vision of the prophet Isaiah son of Amoz, and in the book of the kings of Judah and Israel. **33** Hezekiah lay down with his ancestors, and they buried him on the hill of the tombs of the descendants of David. All Judah and the inhabitants of Jerusalem honored him at his death. Manasseh his son became king in his place.

Footnotes

32:5 [1]Instead of
32:22 [2]Instead of
32:29 [3]Instead of

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2 Chronicles 32 General Notes

Structure and formatting

The story of King Hezekiah is completed in this chapter.

Special concepts in this chapter

Trust in Yahweh

Because Hezekiah trusted God, God rescued Jerusalem from the attacked of the Assyrian army and healed Hezekiah when he was very sick. (See: trust)

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2 Chronicles 32:1

After these things and these acts of faithfulness

The abstract noun "faithfulness" can be stated as "faithfully." Alternate translation: "After Hezekiah faithfully did all the things Yahweh commanded him to do"

Sennacherib, king of Assyria, came ... He camped

Here Sennacherib represents his army. Alternate translation: "Sennacherib, king of Assyria, and his army came ... They camped"

came and entered Judah

Here "came" can be stated as "went." Alternate translation: "went and entered Judah"

2 Chronicles 32:2

that Sennacherib had come and that he intended

Here Sennacherib also represents his army. Alternate translation: "that Sennacherib and his army had come and that they intended"

to fight against Jerusalem

Here "Jerusalem" represents the people there. Alternate translation: "to fight against the people of Jerusalem" or "to fight against the army of Jerusalem"

2 Chronicles 32:3

to stop up the waters of the springs that were outside the city

The people of the city would fill up wells and fountain springs with earth and rocks, hiding the water from the Assyrians, but the people would cause the water to flow into the city through secret pathways.

2 Chronicles 32:4

Why should the kings of Assyria come and find a lot of water?

The people use a rhetorical question to emphasize that they do not want the kings of Assyria to find their water. The question can be translated as a statement. Alternate translation: "We do not want the kings of Assyria to come here and find a lot of water."

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the kings of Assyria
Possible meanings for "kings" are 1) this is an idiom that refers to the one king of Assyria. Alternate translation: "the king of Assyria" or 2) this may refer to the king and his other leaders. Alternate translation: "the king and the other leaders of Assyria"

2 Chronicles 32:5

Hezekiah took courage and built up ... He built ... He also ... he made
The readers should understand that Hezekiah probably commanded other people to do the actual work. Alternate translation: "Hezekiah took courage and commanded the people to build up ... They built ... They also ... they made"

Hezekiah took courage and built up
Possible meanings are 1) Hezekiah strengthened his position by commanding the people to repair the walls of the city. You can make this clear by using the connecting word "by." Alternate translation: "Hezekiah strengthened the city by building up" or 2) he became encouraged. Alternate translation: "Hezekiah became encouraged and built up"

the Millo
This is a part of the wall on the north side of Jerusalem.

2 Chronicles 32:6

He placed military commanders over the people
The idiom "place over" means to put in charge of. "He put military commanders in charge of the people"

2 Chronicles 32:7

for someone is with us who is greater than those with him
"for our God is with us and is more powerful than those with the king of Assyria"

2 Chronicles 32:8

is only an arm of flesh
Here "arm" represents strength, and "flesh" represents humanity. Alternate translation: "are only those with human power"

2 Chronicles 32:9

now he was ... with him
The word "now" is used here to mark a stop in the main story. Here the narrator tells background information about the location of Sennacherib and his army.

Lachish
This was a city in Judah.

2 Chronicles 32:10

What are you trusting in so you can endure a siege in Jerusalem?
Sennacherib uses a rhetorical question to cause the people to think about their situation. The question can be translated as a statement. Alternate translation: "These people you are trusting in cannot make you able to endure a siege in Jerusalem."

2 Chronicles 32:11

Is not Hezekiah misleading you ... king of Assyria'?
Sennacherib uses a rhetorical question to cause the people of Jerusalem to think about their situation. It can be translated as a statement. Alternate translation: "Hezekiah is misleading you ... king of Assyria.'"

that he may give you over to die by famine and by thirst
"so that you will die from lack of food and water"

from the hand of the king of Assyria
Here "hand" represents power or control. Alternate translation: "from the power of the king of Assyria" or "from the king of Assyria"

2 Chronicles 32:12

Has not this same Hezekiah taken away ... sacrifices'?
Sennacherib uses a rhetorical question to cause the people of Jerusalem to think about their situation. It can be translated as a statement. Alternate translation: "This is the same Hezekiah who has taken away ... sacrifices.'" or "Hezekiah has taken away ... sacrifices.'"

commanded Judah and Jerusalem
Here "Judah" and "Jerusalem" represent the people who live there. Alternate translation: "commanded the people of Judah and Jerusalem"

2 Chronicles 32:13

Do you not know what ... lands?
Sennacherib uses a rhetorical question to cause the people of Jerusalem to think about their situation. It can be translated as a statement. Alternate translation: "You know very well what ... lands!"

Were the gods ... power?
Sennacherib uses a rhetorical question to cause the people of Jerusalem to think about their situation. It can be translated as a statement. Alternate translation: "There was no god ... power!"

2 Chronicles 32:14

Among all the gods ... was there any god who ... hand?
Sennacherib uses a rhetorical question to cause the people of Jerusalem to think about their situation. It can be translated as a statement. Alternate

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translation: "There was no god among all the gods ... who ... hand!"

out of my hand
Here "hand" represents power or control. Alternate translation: "from my power" or "from me"

Why should your God be able ... power?
Sennacherib uses a rhetorical question to cause the people of Jerusalem to think about their situation. It can be translated as a statement. Alternate translation: "There is no reason your God should be able ... power!"

2 Chronicles 32:15

Now
Here the word "now" is used to draw attention to the important point that follows.

How much less will your God rescue you from my hand?
Sennacherib uses a rhetorical question to cause the people of Jerusalem to think about their situation. It can be translated as a statement. Alternate translation: "Your God will certainly not be able to rescue you from my hand!"

2 Chronicles 32:16

General Information:
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2 Chronicles 32:17

out of my hand
Here "hand" represents power or control. Alternate translation: "from my power" or "from me"

2 Chronicles 32:18

They cried out
"Sennacherib's servants shouted loudly"

to frighten them and trouble them
These two phrases mean basically the same thing and emphasize the intensity of fear. Alternate translation: "to make them very afraid"

they might capture
"the Assyrian army might capture"

2 Chronicles 32:19

They spoke of the God of Jerusalem as they had spoken of the gods of the other peoples of the earth
"They mocked the God of Jerusalem as they had mocked the gods of the other peoples of the earth"

which are merely the work of men's hands
This emphasizes that humans made these idols with their own hands and are therefore worthless. Alternate translation: "which are merely idols that men have made"

2 Chronicles 32:20

cried out to heaven
Here "heaven" represents Yahweh. Alternate translation: "cried to Yahweh for help" or "pleaded to Yahweh"

2 Chronicles 32:21

with shame on his face
"embarrassed" or "ashamed"

the house of his god
"the temple of his god"

2 Chronicles 32:22

from the hand of Sennacherib ... from the hand of all others
Here "hand" represents power or control. Alternate translation: "from the power of Sennacherib ... from the power of all others" or "from Sennacherib ... from all others"

gave them rest on every side
The abstract noun "rest" can be translated as "peacefully." Alternate translation: "caused them to live peacefully with all the people of the nations around them"

2 Chronicles 32:23

he was lifted up in the eyes of all nations
Here "lifted up" is an idiom that means to honor. Also, "in the eyes" is a metaphor that represents judgment or evaluation. Alternate translation: "the people of all the nations honored him"

2 Chronicles 32:24

that he would be healed
This can be stated in active form. Alternate translation: "that he would heal Hezekiah"

2 Chronicles 32:25

But Hezekiah did not pay back Yahweh for the help given to him
This can be stated in active form. Alternate translation: "But Hezekiah did not act in a grateful way after Yahweh helped him"

his heart was lifted up
Here "heart" is a metonym that represents a person's inner being. Here "heart was lifted up" is an idiom that means to become proud. Alternate translation: "he became proud"

So anger came on him, and on Judah and Jerusalem
Yahweh becoming angry and punishing the people is spoken of as if "anger came on" them. "Judah" and "Jerusalem" are metonyms that represent the

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people who live there. Alternate translation: "So Yahweh became angry and punished him and the people of Judah and Jerusalem"

2 Chronicles 32:26

during Hezekiah's days
"during Hezekiah's lifetime" or "during Hezekiah's reign as king"

2 Chronicles 32:27

General Information:
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2 Chronicles 32:28

stalls
This is a small enclosure where horses are kept. See how you translated this in 2 Chronicles 9:25

pens
a storage place for small animals

2 Chronicles 32:29

General Information:
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2 Chronicles 32:30

Hezekiah who also stopped up ... and who brought them straight down
The readers should understand that Hezekiah probably commanded other people to do the actual work. Alternate translation: "Hezekiah who ordered his workers to stop up ... and to build a tunnel so that the water would flow down"

waters of Gihon
This is the name of a stream near Jerusalem.

2 Chronicles 32:31

the miraculous sign that had been done in the land
This can be stated in active form. Alternate translation: "the miracle that Yahweh had performed in the land"

to know all that was in his heart
Here "heart" represents a person's inner being. Alternate translation: "to reveal Hezekiah's true character"

2 Chronicles 32:32

General Information:
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2 Chronicles 32:33

Hezekiah lay down with his ancestors
This is a polite way of saying that he died. See how you translated this in [2 Chronicles 9:31]

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Chapter 33

1 Manasseh was twelve years old when he began to reign; he reigned fifty-five years in Jerusalem. **2** He did what was evil in the sight of Yahweh, like the disgusting things of the nations whom Yahweh had driven out before the people of Israel. **3** For he rebuilt the high places that his father Hezekiah had torn down, and he built altars for the Baals, he made Asherah poles, and he bowed down to all the host of heaven and worshiped them. **4** Manasseh built altars in the house of Yahweh, although Yahweh had commanded, "It is in Jerusalem that my name will be forever." **5** He built altars for all the host of heaven in the two courtyards of the house of Yahweh. **6** In the Valley of Ben Hinnom he caused his sons to pass through the fire. He practiced sorcery, divination and he read omens, and he consulted with sorcerers and spiritists. Manasseh did much evil in the sight of Yahweh, and he provoked him to anger. **7** The carved figure he had made, he placed it in the house of God. It was about this house that God had spoken to David and Solomon his son; he had said, "It is in this house and in Jerusalem, which I have chosen from all the tribes of Israel, that I will put my name forever. **8** I will not move the people of Israel any more out of the land that I assigned to their ancestors, if they will only be careful to keep all that I have commanded them, following all the law, statutes, and decrees which I gave them through Moses." **9** Manasseh led Judah and the inhabitants of Jerusalem to do evil even more than the nations that Yahweh had destroyed before the people of Israel.

10 Yahweh spoke to Manasseh, and to his people, but they paid no attention. **11** So Yahweh brought on them the commanders of the army of the king of Assyria, who took Manasseh in chains, bound him with fetters, and took him off to Babylon. **12** When Manasseh was in distress, he implored Yahweh, his God, and humbled himself greatly before the God of his ancestors. **13** He prayed to him; and God was moved by his plea, and God heard his humble request and brought him back to Jerusalem, into his kingship. Then Manasseh knew that Yahweh was God.

14 After this, Manasseh built an outer wall to the city of David, on the west side of Gihon, in the valley, to the entrance at the Fish Gate. He surrounded the hill of Ophel with it and raised the wall up to a very great height. He put courageous commanders in all the fortified cities of Judah. **15** He took away the foreign gods, the idol out of the house of Yahweh, and all the altars that he had built on the mount of the house of Yahweh and in Jerusalem, and threw them out of the city. **16** He rebuilt the altar of Yahweh and offered on it sacrifices of fellowship offerings and thank offerings; he commanded Judah to serve Yahweh, the God of Israel. **17** However, the people still sacrificed at the high places, but only to Yahweh, their God.

18 As to the other matters concerning Manasseh, his prayer to his God, and the words of the seers who spoke to him in the name of Yahweh, the God of Israel, behold, they are written among the deeds of the kings of Israel. **19** In that account there is history of his prayer, and how God was moved by his plea. There is also an account of all his sin and his trespasses, and the places where he had built high places and set up the Asherah poles and the carved figures, before he humbled himself—they are written about in the Chronicles of the Seers. [1]**20** So Manasseh lay down with his ancestors, and they buried him in his own house. Amon, his son, became king in his place.

21 Amon was twenty-two years old when he began to reign; he reigned two years in Jerusalem. **22** He did what was evil in the sight of Yahweh, as Manasseh, his father, had done. Amon sacrificed to all the carved figures that Manasseh his father had made, and he worshiped them. **23** He did not humble himself before Yahweh, as Manasseh his father had done. Instead, Amon trespassed more and more. **24** His servants conspired against him and put him to death in his own house. **25** But the people of the land killed all those who had conspired against King Amon, and they made Josiah, his son, king in his place.

Footnotes

33:19 [1]Some modern translations have

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2 Chronicles 33 General Notes

Special concepts in this chapter

King Manasseh
Manasseh angered God more than any other king of Judah. He worshiped the sun, stars and many foreign gods and even sacrificed his sons to the sun. (See: falsegod)

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2 Chronicles 33:1

General Information:
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2 Chronicles 33:2

what was evil in the sight of Yahweh
Here Yahweh's "sight" refers to how he judges or decides on the value of something. See how you translated a similar phrase in [2 Chronicles 14:2]

like the disgusting things
Another possible meaning is "including the disgusting things."

2 Chronicles 33:3

he rebuilt the high places ... he built altars ... he made Asherah poles
Manasseh would have commanded his workers to do the building for him. Alternate translation: "he had the high places rebuilt ... he had altars built ... he had Asherah poles made" or "he had his workers rebuild the high places ... he had them build altars ... he had them make Asherah poles"

2 Chronicles 33:4

It is in Jerusalem that my name will be forever
The name is a metonym for the person. Alternate translation: "Jerusalem is where I will forever make known who I am"

2 Chronicles 33:5

He built altars for all the host of heaven in the two courtyards of the house of Yahweh
The word "host" is a metaphor for the stars, speaking of them as if they were an army. It is implied that Manasseh built these altars so people could make sacrifices and worship the stars. Also, he would not have built these altars himself, rather he would have commanded his workers to do it. Alternate translation: "He had his workers build altars in the two courtyards of the house of Yahweh so that the people could worship the stars and offer them sacrifices"

2 Chronicles 33:6

Valley of Ben Hinnom
This is the name of a place near Jerusalem that is also known as Gehenna.

he caused his sons to pass through the fire
You may need to make explicit why he put his son in the fire and what happened after he did so. Alternate translation: "he burned his sons to death as an offering to his gods"

Manasseh did much evil in the sight of Yahweh
Here Yahweh's "sight" refers to how he judges or decides on the value of something. See how you translated a similar phrase in [2 Chronicles 14:2]

he provoked him to anger
"Manasseh made Yahweh very angry"

2 Chronicles 33:7

he had made
Manasseh probably did not do the work. His servants would have done the work. Alternate translation: "Manasseh had ordered his servants to make"

that I will put my name forever
Here God is represented by his "name." Alternate translation: "where I want people to worship me forever"

2 Chronicles 33:8

that I assigned to their ancestors
"that I gave to their ancestors"

2 Chronicles 33:9

Judah and the inhabitants of Jerusalem
Here "Jerusalem" is a part of "Judah." Alternate translation: "the people of Judah and Jerusalem"

even more than the nations that Yahweh had destroyed before the people of Israel
Here "nations" refers to the people who had lived in the land of Canaan before the Israelites had arrived. Alternate translation: "even more than the people whom Yahweh had destroyed as the people of Israel advanced through the land"

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2 Chronicles 33:10

General Information:
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2 Chronicles 33:11

brought on them
Yahweh sent the army to attack Jerusalem. Alternate translation: "brought about an attack on them by"

the commanders of the army of the king of Assyria
The commanders were accompanied by their soldiers. Alternate translation: "the commanders of the army of the king of Assyria and their soldiers"

took Manasseh in chains, bound him with fetters, and took him off to Babylon
Here Manasseh being taken as a prisoner is represented by him being bound by chains and fetters. Fetters were chains placed around the feet. Alternate translation: "seized Manasseh, bound him in chains, and took him as a prisoner to Babylon"

2 Chronicles 33:12

implored
to beg for help

2 Chronicles 33:13

He prayed to him; and God was moved by his plea
The second phrase intensifies the first phrase and emphasizes the earnestness of Manasseh's prayer. This can be stated in active form. Alternate translation: "He prayed to God; and God heard his plea and changed his mind"

into his kingship
"to rule again as king"

2 Chronicles 33:14

General Information:
See:

Manasseh built ... He surrounded ... and raised ... He put
Manasseh did not do the building and construction himself, rather, he commanded his workers to do it. Alternate translation: "Manasseh commanded his workers to build ... They surrounded ... and raised ... He commanded his workers to put"

Gihon
This was the name of a spring and a stream. See how you translated the "waters of Gihon" in [2 Chronicles 32:30]

the hill of Ophel
Translate the name of this hill as you did in [2 Chronicles 27:3]

raised the wall up
"built the wall up"

the fortified cities
This refers to cities with walls around them.

2 Chronicles 33:15

He took away ... he had built ... and threw
Manasseh did not do the building and construction himself; rather, he commanded his workers to do it. Alternate translation: "Manasseh commanded his workers to take away ... they had previously built ... and to throw"

the foreign gods
"the false gods from other countries"

2 Chronicles 33:16

He rebuilt
Manasseh did not do the building and construction himself, rather, he commanded his workers to do it. Alternate translation: "He commanded them to rebuild"

he commanded Judah
Here "Judah" refers to the people who live there. Alternate translation: "he commanded the people of Judah"

2 Chronicles 33:17

General Information:
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2 Chronicles 33:18

behold, they are written among the deeds ... of Israel
"anyone can look among the deeds ... Israel and see that they are written there"

they are written
These phrases can be stated in active form. Alternate translation: "men have written them"

the deeds of the kings of Israel
This in account of the history of Israel that no longer exists.

2 Chronicles 33:19

the places where he had built high places and set up the Asherah poles and the carved figures
Manasseh did not do the building and construction himself, rather, he commanded his workers to do it. Alternate translation: "the place where he had the high places built and the Asherah poles and the carved figures set up" or "the places where he commanded his workers to build the high places and to set up the Asherah poles and carved figures"

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the Chronicles of the Seers
This is a book that no longer exists.

they are written about
These phrases can be stated in active form. Alternate translation: "men have written about them"

2 Chronicles 33:20

So Manasseh lay down with his ancestors
This is a polite way of saying that he died. Alternate translation: "So Manasseh died"

in his own house
"in his palace"

Amon
This is the name of a man.

king in his place
This is an idiom. Alternate translation: "became the next king" or "became the king of Judah"

2 Chronicles 33:21

twenty-two years old
"22 years old"

2 Chronicles 33:22

what was evil in the sight of Yahweh
Here Yahweh's "sight" refers to how he judges or decides on the value of something. See how you translated a similar phrase in [2 Chronicles 14:2]

2 Chronicles 33:23

Amon trespassed more and more
"Amon increased his guilt" or "Amon continued to sin"

2 Chronicles 33:24

put him to death
This is an idiom. Alternate translation: "killed him"

conspired against him
"planned in secret to kill him"

2 Chronicles 33:25

king in his place
This is an idiom. Alternate translation: "became the next king" or "became the king of Judah"

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Chapter 34

1 Josiah was eight years old when he began to reign; he reigned thirty-one years in Jerusalem. **2** He did what was right in the eyes of Yahweh, and walked in the ways of David his ancestor, and did not turn away either to the right or to the left. **3** For in the eighth year of his reign, while he was still young, he began to seek after the God of David, his ancestor. In the twelfth year, he began to cleanse Judah and Jerusalem from the high places, the Asherah poles, and the carved figures and the cast metal figures. **4** The people broke down the altars of the Baals in his presence; he cut apart the incense altars that were above them. He broke the Asherah poles and the carved figures. He crushed the cast metal figures to dust and scattered the dust on the graves of those who had sacrificed to them. **5** He burned the bones of their priests on their altars. In this way, he cleansed Judah and Jerusalem. **6** He did the same in the cities of Manasseh, Ephraim, and Simeon, all the way to Naphtali, and in the ruins that surrounded them. **7** He broke down the altars, crushed the Asherah poles and the carved images into powder, and cut apart all the incense altars throughout all the land of Israel. Then he returned to Jerusalem.

8 Now in the eighteenth year of his reign, after Josiah had cleansed the land and the temple, he sent Shaphan son of Azaliah, Maaseiah, the governor of the city, and Joah son of Joahaz the secretary, to repair the house of Yahweh his God. **9** They went to Hilkiah, the high priest, and entrusted to him the money that had been brought into the house of God, that the Levites, the guards of the doors, had gathered from Manasseh and Ephraim, from all the remnant of Israel, from all Judah and Benjamin, and from the inhabitants of Jerusalem. **10** They entrusted the money to the men who supervised the work on the temple of Yahweh. These men paid the workers who repaired and restored the temple. **11** They paid it to the carpenters and builders to buy cut stone and timber for braces, and to make beams for the structures that some kings of Judah had allowed to become ruined. **12** The men did the work faithfully. Their supervisors Jahath and Obadiah, the Levites, of the sons of Merari; and Zechariah and Meshullam, from the sons of the Kohathites. Other Levites, all of whom were very good musicians, closely directed the workmen. **13** These Levites supervised those who carried building material and all other men who worked in any way. There were also Levites who were secretaries, administrators, and gate guards.

14 When they brought out the money that was brought into the house of Yahweh, Hilkiah the priest found the book of the law of Yahweh that had been given through Moses. **15** Hilkiah said to Shaphan the scribe, "I have found the book of the law in the house of Yahweh." Hilkiah brought the book to Shaphan. **16** Shaphan took the book to the king, and also reported to him, saying, "Your servants are doing everything that has been entrusted to them. **17** They have emptied out the money that was found in the house of Yahweh, and they gave it into the hand of the supervisors and to the workmen." **18** Shaphan the scribe told the king, "Hilkiah the priest has given me a book." Then Shaphan read in it to the king. **19** It came about that when the king had heard the words of the law, he tore his clothes. **20** The king commanded Hilkiah, Ahikam son of Shaphan, Abdon son of Micah, Shaphan the scribe, and Asaiah, his own servant, saying, **21** "Go and ask Yahweh's will for me, and for those who are left in Israel and in Judah, because of the words of the book that has been found. For it is great, the anger of Yahweh that has been poured out on us. [1] It is great, because our ancestors have not listened to the words of this book so as to obey all that was written in it."

22 So Hilkiah, and those whom the king had commanded, went to Huldah the prophetess, the wife of Shallum son of Tokhath son of Hasrah, keeper of the wardrobe (she lived in Jerusalem in the Second District), and they spoke with her in this way. **23** She said to them, "This is what Yahweh, the God of Israel, says: Tell the man who sent you to me, **24** 'This is what Yahweh says: See, I am about to bring disaster on this place and on its inhabitants, all the curses that have been written in the book that they have read before the king of Judah. **25** This will happen because they have abandoned me and have burned incense to other gods, and they have provoked me to anger by all the works of their hands. Therefore, my anger will be poured out on this place, and it will not be extinguished.' **26** But to the king of Judah, who sent you to ask Yahweh what he should do, this is what you will say to him, 'Yahweh, the God of Israel says this: About the words that you heard, **27** because your heart was tender, and you humbled yourself before God when you heard his words against this place and its inhabitants, and because you have humbled yourself before me and have torn your clothes and wept before me, I also have listened to you—this is Yahweh's declaration— **28** see, I will gather you to your ancestors. You will be gathered to your grave in peace, and your eyes will not see any of the disaster I will bring on this place and its inhabitants.'" The men took this message back to the king.

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29 Then the king sent messengers and gathered together all the elders of Judah and Jerusalem. **30** Then the king went up to the house of Yahweh, and all the men of Judah and the inhabitants of Jerusalem, and the priests, Levites, and all the people, from great to small. He then read in their hearing all the words of the book of the Covenant that had been found in the house of Yahweh. **31** The king stood in his place and made a covenant before Yahweh, to walk after Yahweh, and to keep his commandments, his regulations, and his statutes, with all his heart and all his soul, to obey the words of the covenant that were written in this book. **32** He caused all who were found in Jerusalem and Benjamin to stand by the covenant. The inhabitants of Jerusalem acted in obedience to the covenant of God, the God of their ancestors. **33** Josiah took away all the disgusting things from the lands that belonged to the people of Israel. He made everyone in Israel worship Yahweh, their God. For all of his days, they did not turn away from following Yahweh, the God of their ancestors.

Footnotes

34:21 [1]Instead of

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2 Chronicles 34 General Notes

Structure and formatting

This chapter is the beginning of the story of King Josiah. (2 Chronicles 34-35)

Special concepts in this chapter

Returning the people to Yahweh

Josiah worshiped Yahweh and cleaned out the idols and shrines from Judah. The people returned to worship Yahweh again. (See: clean)

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2 Chronicles 34:1

thirty-one years

"31 years"

2 Chronicles 34:2

what was right in the eyes of Yahweh

Here Yahweh's "sight" refers to how he judges or decides on the value of something. See how you translated a similar phrase in [2 Chronicles 14:2]

walked in the ways of David his ancestor

Josiah behaving as David did is spoken of as if he walked on the same road or way as David. Alternate translation: "lived the way David his ancestor had lived" or "followed the example of David his ancestor"

did not turn away either to the right or to the left

To fully obey Yahweh is spoken of as if a person were on the correct road and never turned from it. Alternate translation: "did not do anything that would displease Yahweh" or "fully obeyed the laws of Yahweh"

2 Chronicles 34:3

the eighth year ... the twelfth year

"year 8 ... year 12." See how you translated this in [2 Chronicles 14:2]

he began to cleanse Judah and Jerusalem from ... the cast metal figures

This speaks of Josiah getting rid of the things that were used for worshiping false gods from Judah and Jerusalem as if he were making the places physically clean. Josiah would have commanded his workers to remove these things. Alternate translation: "he began to make Judah and Jerusalem acceptable again to Yahweh by having his workers remove from them the high places, the Asherah poles, the craved figures, and the cast metal figures"

2 Chronicles 34:4

in his presence

"in Josiah's presence"

he cut apart ... He broke ... He crushed ... and scattered

Josiah probably commanded his workers to do much or all of this work. Alternate translation: "he had them cut apart ... He commanded them to break ... He had them crush ... and scatter" or "he and his workers cut apart ... He and his workers

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broke ... He and his workers crushed ... and scattered"

dust
very small pieces that could be carried away by the wind

2 Chronicles 34:5

He burned
Josiah probably commanded his workers to do much or all of this work. Alternate translation: "He commanded them to burn" or "He and his workers burned"

He burned the bones of their priests on their altars
This means that the bones of the priests who offered sacrifices on the altars to the false gods were burned on the altars that the priests had previously made sacrifices on.

he cleansed Judah and Jerusalem
This speaks of Josiah causing Judah and Jerusalem to be acceptable to Yahweh as if he made them physically clean. Alternate translation: "he caused Judah and Jerusalem to be acceptable again to Yahweh"

2 Chronicles 34:6

General Information:
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2 Chronicles 34:7

He broke down the altars, crushed ... cut apart
Josiah would have commanded his workers to do these things. Alternate translation: "He commanded his workers to break down the altars, to beat ... to cut apart"

into powder
"into dust." This means to smash them until they have become powder.

2 Chronicles 34:8

the eighteenth year
"year 18"

Josiah had cleansed the land and the temple
This speaks of Josiah causing Judah and Jerusalem to be acceptable to Yahweh as if he made them physically clean. Alternate translation: "Josiah had caused the land and the temple to become acceptable again to Yahweh"

Shaphan ... Azaliah ... Maaseiah ... Joah ... Joahaz
These are the names of men.

2 Chronicles 34:9

Hilkiah
This is the name of a man.

entrusted to him
"gave to him the responsibility of using the money"

that had been brought into the house of God, that the Levites, the guards of the doors, had gathered
This can be stated in active form. Alternate translation: "that the Levites who guarded the doors had brought into the house of God all that they had gathered"

2 Chronicles 34:10

They entrusted
The word "they" refers to the men that Josiah had sent to Hilkiah the high priest. They first gave the money to him and then he distributed it to the men who supervised the building. Alternate translation: "Then Hilkiah entrusted"

the money
This refers to some on the money that was entrusted to Hilkiah. Alternate translation: "some of the money"

2 Chronicles 34:11

carpenters
workers who build with wood

braces
pieces used to connect large beams

had allowed to become ruined
"had allowed to rot"

2 Chronicles 34:12

Jahath ... Meshullam
These are the names of men.

Merari
Translate this man's name as you did in 2 Chronicles 29:12.

Kohathites
Translate the name of the clan as you did in 2 Chronicles 20:19.

Obadiah ... Zechariah
Translate these men's names the same as you did for other men by the same names in 2 Chronicles 17:7.

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2 Chronicles 34:13

These Levites supervised those who carried building material and all other men who worked in any way
This means that they were in charge of all the men who did any type of building work. Alternate translation: "These Levites were in charge of all of the men who did any kind of building work"

2 Chronicles 34:14

General Information:
See:

When they brought out the money that was brought into
The word "they" refers to Hilkiah and whoever was helping him. This can be stated in active form. Alternate translation: "When they brought out the money for the supervisors from"

that had been given through Moses
This can be stated in active form. Alternate translation: "that Yahweh had given to the people through Moses"

the book of the law
Most likely these laws were written on a scroll. A scroll was a type of book made of one long, rolled-up sheet of papyrus or leather.

2 Chronicles 34:15

Shaphan
This is the name of a man.

2 Chronicles 34:16

everything that has been entrusted to them
This can be stated in active form. Alternate translation: "everything that you entrusted to them to do" or "everything that you gave them the responsibility to do"

2 Chronicles 34:17

They have emptied out
This is an idiom. Alternate translation: "They have gathered all"

into the hand of the supervisors and to the workmen
The supervisors and workmen are represented by their "hand" to emphasize their possession. Alternate translation: "to the supervisors and the workmen"

2 Chronicles 34:18

General Information:
This page has intentionally been left blank.

2 Chronicles 34:19

It came about that when
This phrase is used here to mark an important event in the story. If your language has a way for doing this, you could consider using it here.

he tore his clothes
This is a symbolic action that indicates intense grief or sadness. Alternate translation: "he tore his clothes because he was very upset"

2 Chronicles 34:20

Ahikam son of Shaphan, Abdon son of Micah, Shaphan ... Asaiah
These are the names of men.

2 Chronicles 34:21

ask Yahweh's will for me
The word "will" can be translated as a verb. Also, it is made clear in [2 Chronicles 34:22]

because of the words
"concerning the words"

the words of the book that has been found
Here "words" represents the laws. This can be stated in active form. Alternate translation: "the laws in the book that Hilkiah has found"

For it is great, the anger of Yahweh that has been poured out on us. It is great
Emotions such as anger are often spoken of in Scripture as if they were liquids. Alternate translation: "For Yahweh's anger towards us is great, like water that could totally wash us away" or "For great is Yahweh's anger with which he has punished us"

all that was written in it
This can be stated in active form. Alternate translation: "all that is written in it" or "all that is in this book"

2 Chronicles 34:22

Huldah
This is the name of a woman.

Shallum ... Tokhath ... Hasrah
These are the names of men.

keeper of the wardrobe
This refers to Shallum. Possible meanings are 1) the person who took care of the clothing that priests wore in the temple or 2) the person who took care of the king's clothing.

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the Second District
This was a cerain part of Jerusalem. It may have been a newer part. Alternate translation: "The Second Part"

they spoke with her in this way
"they had the following conversation with her"

2 Chronicles 34:23

the man who sent you to me
Here "the man" refers to King Josiah.

2 Chronicles 34:24

See
The word is used here as an idiom to draw the listener's attention to what is said next. Alternate translation: "Listen"

I am about to bring disaster on this place and on its inhabitants
Yahweh causing terrible things to happen is spoken of as if disaster were an object that he could bring to a place. Alternate translation: "I will soon cause terrible things to happen to this place and to those who live there"

on this place
"to Jerusalem" This refers to the city of Jerusalem which represents the whole land of Judah. Alternate translation: "on Judah"

all the curses that have been written
This can be stated in active form. Alternate translation: "all the curses written" or "all the curses"

on this place
Here "this place" refers to the people who live there. Alternate translation: "on these people"

2 Chronicles 34:25

they have provoked me to anger
"they have made me angry"

Therefore, my anger will be poured out on this place, and it will not be extinguished
Emotions such as anger are often spoken of in Scripture as if they were liquids. Alternate translation: "therefore, my anger against this place is like a fire, and nothing will stop it"

my anger will be poured out
This can be stated in active form. Alternate translation: "I will pour out my anger"

2 Chronicles 34:26

About the words that you heard
"About the message that you heard"

2 Chronicles 34:27

because your heart was tender
Here "heart" represents a person's inner being. Feeling sorry is spoken of as if the heart were tender. Alternate translation: "because you felt sorry" or "because you repented"

torn your clothes
This is a symbolic action that indicates intense grief or sadness.

2 Chronicles 34:28

see, I will gather you to your ancestors. You will be gathered to your grave in peace
Both statements mean basically the same thing. They are polite ways of saying he will die. Alternate translation: "so I will allow you to die and be buried peacefully"

You will be gathered to your grave
This can be stated in active form. Alternate translation: "I will gather you to your grave"

your eyes will not see
Here "eyes" represents the whole person. Also, the phrase "will not see" represents not experiencing something. Alternate translation: "you will not experience"

the disaster I will bring on this place
Yahweh causing terrible things to happen is spoken of as if disaster were an object that Yahweh would bring to a place. Alternate translation: "the terrible things I will cause to happen to this place"

2 Chronicles 34:29

General Information:
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2 Chronicles 34:30

all the men of Judah and the inhabitants of Jerusalem
This is a generalization. Alternate translation: "many other people"

from great to small
This merism includes everyone in between. Alternate translation: "from the most important to the least important"

He then read in their hearing
"Then the king read aloud so that they could hear"

that had been found
This can be translated in active form. Alternate translation: "that Hilkiah had found" or "that they had found"

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2 Chronicles 34:31

stood in his place
This refers to the place where the king stood at the temple. Alternate translation: "stood where he was supposed to stand at the entrance to the temple"

walk after Yahweh
The way a person lives is spoken of as if that person were walking on a path, and "to walk after" someone is a metonym for doing what that other person does or wants others to do. Alternate translation: "live obeying Yahweh"

his commandments, his regulations, and his statutes
These words all share similar meanings. Together they emphasize everything that Yahweh had commanded in the law.

with all his heart and all his soul
The idiom "with all his heart" means "completely" and "with all his soul" means "with all his being." These two phrases have similar meanings. Alternate translation: "with all his being" or "with all his energy"

that were written in this book
This can be translated in active form. Alternate translation: "that this book contained"

2 Chronicles 34:32

all who were found in Jerusalem and Benjamin
This can be stated in active form. Alternate translation: "all who lived in Jerusalem and Benjamin"

stand by the covenant
This is an idiom. Alternate translation: "accept the terms of the covenant" or "promise to obey the covenant"

2 Chronicles 34:33

Josiah took away all
Josiah would have commanded his workers to do this. Alternate translation: "Josiah commanded his workers to take away all"

the disgusting things
These are the idols that were repulsive to God. Alternate translation: "the disgusting idols"

For all of his days
Josiah's life is represented by his "days." Alternate translation: "For all of his life" or "As long as Josiah was alive"

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Chapter 35

1 Josiah kept a Passover to Yahweh in Jerusalem, and they killed the Passover lambs on the fourteenth day of the first month. **2** He placed the priests in their positions and encouraged them in the service of the house of Yahweh. **3** He said to the Levites who taught all Israel and who were set apart to Yahweh, "Put the holy ark in the house that Solomon son of David, king of Israel built. It will be a burden on your shoulders no longer. Now worship Yahweh your God, and serve his people Israel. **4** Organize yourselves by your clans and your divisions, following the written instructions of David, king of Israel, and those of Solomon, his son. **5** Stand in the holy place, taking your position with your divisions within the clans of your brothers, the descendants of the people, and taking your places with your divisions within the clans of the Levites. **6** Kill the Passover lambs, consecrate yourselves, prepare the lambs for your brothers, to do according to the word of Yahweh that was given by the hand of Moses."

7 Josiah gave thirty thousand lambs and kids from flocks for the Passover offerings to all the people who were present, and he also gave three thousand head of cattle—all of these were from the king's own possessions. **8** His leaders gave a freewill offering to the people, priests, and Levites. Hilkiah, Zechariah, and Jehiel, the officials in charge of the house of God, gave to the priests 2,600 Passover offerings and three hundred head of cattle. **9** Also Konaniah, and Shemaiah and Nethanel, his brothers, and Hashabiah, Jeiel, and Jozabad, the chiefs of the Levites, gave five thousand Passover offerings to the Levites and five hundred head of cattle.

10 So the service was prepared, and the priests stood in their places, with the Levites by their divisions, in response to the king's command. **11** They killed the Passover lambs, and the priests sprinkled the blood that they received from the Levites' hand, and the Levites skinned the lambs. **12** They removed the burnt offerings, in order to distribute them to the divisions of the clans of the people, to offer them to Yahweh, as it is written in the Book of Moses. They did the same with the cattle. **13** They roasted the Passover lambs with fire following the instructions. As for the consecrated offerings, they boiled them in pots, cauldrons, and pans, and they quickly carried them to all the people. **14** They later prepared offerings for themselves and for the priests, because the priests, the descendants of Aaron, were occupied in offering the burnt offerings and the fat until nightfall, so the Levites prepared the offerings for themselves and for the priests, the descendants of Aaron. **15** The singers, the descendants of Asaph, were in their place, according to the command of David, Asaph, Heman, and Jeduthun the king's seer, and the guards were at every gate. They did not have to leave their labors because their brothers the Levites made preparations for them.

16 So, at that time the entire service of Yahweh was carried out for the celebration of the Passover and to offer burnt offerings on the altar of Yahweh, as King Josiah commanded. **17** The people of Israel who were present kept the Passover at that time, and then the Festival of Unleavened Bread for seven days. **18** Such a Passover celebration had never been held in Israel from the days of the prophet Samuel, nor had any of the other kings of Israel ever celebrated such a Passover as Josiah did, along with the priests, Levites, and all the people of Judah and Israel who were present, and the inhabitants of Jerusalem. **19** This Passover was kept in the eighteenth year of the reign of Josiah.

20 After all this, after Josiah had set the temple in order, Necho, king of Egypt, went up to fight against Carchemish at the Euphrates River, and Josiah went to fight against him. **21** But Necho sent ambassadors to him, saying, "What have I to do with you, king of Judah? I am not coming against you today, but against the house with which I am making war. God has commanded me to hurry, so refrain from interfering with God, who is with me, or he might destroy you." **22** However, Josiah refused to turn away from him. He disguised himself in order to fight with him. He did not listen to the words of Necho that had come from the mouth of God; so he went to fight in the Valley of Megiddo. **23** Archers shot King Josiah, and the king said to his servants, "Take me away, for I am badly wounded." **24** So his servants took him out of the chariot, and put him in his extra chariot. They took him to Jerusalem, where he died. He was buried in the tombs of his ancestors. All Judah and Jerusalem mourned for Josiah. **25** Jeremiah lamented for Josiah; all the male and female singers lament about Josiah to this day. These songs became customary in Israel; behold, they are written in the songs of lament. **26** As for the other matters concerning Josiah, and his good deeds done in obedience to what is written in the law of Yahweh— **27** his deeds, from beginning to end, are written in the book of the kings of Judah and Israel.

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2 Chronicles 35 General Notes

Structure and formatting

This is the end of the story of King Josiah.

Special concepts in this chapter

Passover
Josiah organized a large Passover celebration and people shared their animals with those without animals to sacrifice. The celebration of Passover was a sign of proper worship by the people. (See: passover and sign)

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2 Chronicles 35:1

Josiah kept a Passover to Yahweh
Josiah commanded the people to celebrate the Passover that Yahweh had commanded their ancestors to celebrate.

in Jerusalem
Yahweh had commanded Moses that all the people of Israel were to go to Jerusalem to celebrate the Passover.

the fourteenth day of the first month
This is the first month of the Hebrew calendar. The fourteenth day is near the beginning of April on Western calendars.

2 Chronicles 35:2

He placed the priests in their positions
Placing the priests in a position is a metaphor for telling the priests which jobs they are to do. The reader should probably understand that Josiah commanded his officials to give instructions to the priests. Alternate translation: "He had people tell the priests which jobs to do"

in the service of
The abstract noun "service" can be translated as a verb. Alternate translation: "as they served in" or "to serve well in"

2 Chronicles 35:3

that Solomon son of David, king of Israel built
The readers should understand that Solomon probably commanded other people to do the actual work. Alternate translation: "that Solomon, king of Israel, commanded the people to build"

2 Chronicles 35:4

by your clans and your divisions
The word "name" is a collective noun, referring to each name of each clan and each division. Your language may need to say "according to the names of your clans and your divisions."

divisions
groups into which the people had divided the priests and Levites

the written instructions of David ... and those of Solomon, his son
"the instructions that David ... and Solomon, his son, wrote"

2 Chronicles 35:5

Stand in the holy place, taking your position
"Take your positions in the temple area"

your divisions
This refers to the work group to which the people had assigned each Levite. See how you translated this in 2 Chronicles 35:4.

2 Chronicles 35:6

consecrate yourselves
This probably refers to the priests and Levites washing themselves before they did work in the temple.

to do according to the word of Yahweh that was given by the hand of Moses
Here the word "hand" refers to Moses himself. Yahweh used Moses as the agent to deliver his command. This can be translated in active form. Alternate translation: "to obey all of the commands that Yahweh gave to the people through Moses" or "to do everything that Yahweh commanded Moses to tell the people"

2 Chronicles 35:7

General Information:
See: and

thirty thousand lambs
"30,000 lambs"

kids
baby goats

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three thousand head of cattle
"3,000 head of cattle"

these were from the king's own possessions
"all these lambs, kids, and bulls that he gave were ones that he himself owned"

2 Chronicles 35:8

2,600 Passover offerings
"two thousand six hundred Passover offerings"

three hundred head of cattle
"300 head of cattle"

Hilkiah ... Zechariah ... Jehiel
These are all the names of men.

2 Chronicles 35:9

Konaniah ... Shemaiah ... Nethanel ... Hashabiah ... Jeiel ... Jozabad
These are all the names of men.

five thousand Passover offerings
"5,000 Passover offerings"

five hundred head of cattle
"500 head of cattle"

2 Chronicles 35:10

the service was prepared
This can be translated in active form. Alternate translation: "they prepared everything they needed so they could perform the Passover"

their divisions
the groups into which the people had divided the priests and Levites. See how you translated this in 2 Chronicles 35:4.

2 Chronicles 35:11

the blood that they received from the Levites' hand
Here the word "hand" refers to the Levites. Alternate translation: "the blood that the Levites gave them"

2 Chronicles 35:12

General Information:
This page has intentionally been left blank.

2 Chronicles 35:13

General Information:
All instances of "they" and "themselves" refer to the Levites (2 Chronicles 35:10).

They roasted the Passover lambs with fire
"They cooked the Passover lambs over fires"

they boiled them in pots, cauldrons, and pans
"they cooked them in water in containers of different sizes"

2 Chronicles 35:14

They ... prepared offerings for themselves and for the priests
"They ... prepared the offerings that they would eat and the offerings that the priests would eat"

2 Chronicles 35:15

according to the command of David, Asaph, Heman, and Jeduthun the king's seer
This can be stated in active form. Alternate translation: "as David, Asaph, Heman, and Jeduthun the king's seer had commanded them"

Heman ... Jeduthun
These are the names of men.

2 Chronicles 35:16

the entire service of Yahweh was carried out
This refers to everything associated with the preparation, the sacrifice, and the worship of Yahweh during the Passover. The word "service" can be expressed as a verb and this can be stated in active form. Alternate translation: "they did everything that needed to be done to serve Yahweh"

2 Chronicles 35:17

kept the Passover
This is an idiom. Alternate translation: "observed the Passover" or "celebrated the Passover"

then the Festival of Unleavened Bread
This refers to celebrating the festival. Alternate translation: "then they kept the Festival of Unleavened Bread" or "then celebrated the Festival of Unleavened Bread"

2 Chronicles 35:18

Such a Passover celebration had never been held in Israel
This can be stated in active form. Alternate translation: "There had never been such a Passover celebration in Israel"

held in Israel
This refers specifically to the nation of Israel as a whole, as it was before the northern kingdom and southern king split.

from the days
"from the time"

the other kings of Israel
Here "Israel" refers specifically to the northern kingdom of Israel.

2 Chronicles 35:19

This Passover was kept
This can be stated in active form. Alternate translation: "They observed this Passover"

was kept
This is an idiom. Alternate translation: "was observed" or "was celebrated"

the eighteenth year
"year 18"

2 Chronicles 35:20

set the temple in order
This means that he restored the worship in the temple as God had intended it to be. Alternate translation: "restored proper worship to the temple"

Necho, king of Egypt, went up
This is the name of the king of Egypt. Here the king represents himself accompanied by his army. Alternate translation: "Necho, king of Egypt, went up with his army"

against Carchemish
This is the name of a city. Here the city represents the people who live there. Alternate translation: "against the people of Carchemish"

Josiah went to fight against him
Here both Josiah and Necho represent themselves accompained by their armies. Alternate translation: "Josiah and his army went to fight against Necho and his army"

2 Chronicles 35:21

What have I to do with you, king of Judah?
Necho uses this rhetorical question to tell Josiah that he is not in conflict with him and that Josiah should not attack him. This question can be written as a statement. Alternate translation: "You have no reason to attack me, king of Judah."

I am not coming against you
Here the king Josiah represents his kingdom. Alternate translation: "I am not fighting your kingdom"

against the house with which
Here the word "house" refers to the house of Babylon, where "house" is a metonym for the kingdom. The kingdom is a synechdoche representing the Babylonian army. Alternate translation: "against the house of Babylon, with whom"

2 Chronicles 35:22

He disguised himself
Josiah disguised himself so that the other armies would not recognize him.

fight with him
The word "him" refers to Necho who represents himself accompanied by his army. Alternate translation: "fight with the army of Egypt"

that had come from the mouth of God
Here God is represented by his "mouth" to emphasize his speech. Alternate translation: "that had come from God" or "that God had said to him"

so he went
The word "he" refers to Josiah who represents himself accompanied by his army. Alternate translation: "so he and his army went"

the Valley of Megiddo
This is the name of a place.

2 Chronicles 35:23

General Information:
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2 Chronicles 35:24

All Judah and Jerusalem
"Judah" and "Jerusalem" represent the people who live there. Alternate translation: "All the people of Judah and Jerusalem"

2 Chronicles 35:25

to this day
This means the day on which the writer wrote. See how you translated this in 2 Chronicles 5:9.

behold, they
Possible meanings: 1) "this is where they are: they" or 2) "they still exist: they."

the songs of lament
This was an ancient scroll of funeral songs.

2 Chronicles 35:26

his good deeds done
This can be stated in active form. Alternate translation: "the good deeds that he did"

what is written
This can be stated in active form. Alternate translation: "the words"

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2 Chronicles 35:27

his deeds ... are written in the book
This can be stated in active form. Alternate translation: "men have written of all his deeds ... in the book"

his deeds, from beginning to end,
This refers to all of the significant things that he did from the beginning of his reign as king to the end of his life. Alternate translation: "all of his deeds" or "everything he did from the beginning of his reign to when he died"

the book of the kings of Judah and Israel
This is a book that no longer exists.

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Chapter 36

1 Then the people of the land took Jehoahaz son of Josiah, and made him king in his father's place in Jerusalem. **2** Jehoahaz [1] was twenty-three years old when he began to reign, and he reigned three months in Jerusalem. **3** The king of Egypt removed him at Jerusalem, and forced him to pay a fine on the land of one hundred talents of silver and one talent of gold. **4** The king of Egypt made Eliakim, who was the brother of Jehoahaz, king over Judah and Jerusalem (and changed Eliakim's name to Jehoiakim). Then Necho took Eliakim's brother Jehoahaz and brought him to Egypt.

5 Jehoiakim was twenty-five years old when he began to reign, and he reigned eleven years in Jerusalem. He did what was evil in the sight of Yahweh his God. **6** Then Nebuchadnezzar, king of Babylon, attacked him and bound him in chains to lead him away to Babylon. **7** Nebuchadnezzar also carried some of the objects in the house of Yahweh to Babylon, and put them in his palace at Babylon. **8** As for the other matters concerning Jehoiakim, the disgusting things that he did, and what was found against him, behold, they are written in the book of the kings of Judah and Israel. Then Jehoiachin, his son, became king in his place.

9 Jehoiachin was eight years old when he began to reign; he reigned three months and ten days in Jerusalem. He did what was evil in the sight of Yahweh. **10** In the spring of the year, King Nebuchadnezzar sent men and brought him to Babylon, with the valuable things from the house of Yahweh, and made Zedekiah, his relative, king over Judah and Jerusalem.

11 Zedekiah was twenty-one years old when he began to reign; he reigned eleven years in Jerusalem. **12** He did what was evil in the sight of Yahweh his God. He did not humble himself before Jeremiah the prophet, who spoke from the mouth of Yahweh. **13** Zedekiah also rebelled against King Nebuchadnezzar, who had made him swear loyalty to him by God. But Zedekiah stiffened his neck and hardened his heart against turning to Yahweh, the God of Israel. **14** Moreover, all the leaders of the priests and the people were extremely unfaithful, and they followed the disgusting practices of the nations. They polluted the house of Yahweh which he had consecrated in Jerusalem. **15** Yahweh, the God of their ancestors, sent word to them by his messengers again and again, because he had compassion on his people and on the place where he lives. **16** But they mocked God's messengers, despised his words, and scoffed at his prophets, until the wrath of Yahweh arose against his people, until there was no help for it.

17 So God brought on them the king of the Chaldeans, who killed their young men with the sword in the sanctuary, and had no compassion on young men or virgins, old men or the gray-haired. God gave them all into his hand. **18** All the furnishings of the house of God, great and small, the treasures of the house of Yahweh, and the treasures of the king and his officials—all these he took to Babylon. **19** They burned down the house of God, broke down the wall of Jerusalem, burned all its palaces, and destroyed all the valuable things in it. **20** The king carried away to Babylon those who had escaped the sword. They became servants for him and his sons until the rule of the kingdom of Persia. **21** This happened to fulfill the word of Yahweh by the mouth of Jeremiah, until the land should have enjoyed its Sabbath rests. It observed its Sabbath for all the time of its desolation so that it might pass seventy years in this way.

22 Now in the first year of Cyrus, king of Persia, so that the word of Yahweh by the mouth of Jeremiah might be carried out, Yahweh motivated the spirit of Cyrus, king of Persia, so that he made a proclamation throughout all his kingdom, and put it also in writing. He said,

23 "This is what Cyrus, king of Persia, says: Yahweh, the God of heaven, has given me all the kingdoms of the earth. He has commanded me to build a house for him in Jerusalem, which is in Judah. Whoever is among you from all his people, may Yahweh your God, be with you. Let him go up to the land."

Footnotes

36:2 [1]

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2 Chronicles 36 General Notes

Structure and formatting

This is the end of the story of Judah as an independent country.

Special concepts in this chapter

Punishment

God warned the people through the prophets, that he would punish them if they did not worship Yahweh. The people refused to listen to the prophets or to stop their evil deeds. God finally punished them by letting the Babylonians conquer them. (See: prophet and evil and works)

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2 Chronicles 36:1

Jehoahaz

This is a man's name.

in his father's place

The phrase "in his ... place" is a metaphor meaning "instead of him." Alternate translation: "instead of his father"

2 Chronicles 36:2

twenty-three years old ... three months

"23 years old ... 3 months"

2 Chronicles 36:3

The king of Egypt removed him at Jerusalem

The idiom "removed him at Jerusalem" means that he caused him no longer to be king in Jerusalem. Alternate translation: "The king of Egypt removed him from being king in Jerusalem"

forced him to pay a fine on the land

Here the word "land" represents the people who lived there.

one hundred talents of silver and one talent of gold

You may convert this to a modern measure. A talent was about 33 kilograms. Alternate translation: "thirty-three hundred kilograms of silver and thirty-three kilograms of gold" or "about 3,300 kilograms of silver and 33 kilograms of gold"

2 Chronicles 36:4

Eliakim ... Jehoahaz

These are the names of men.

2 Chronicles 36:5

twenty-five years old ... eleven years

"25 years old ... 11 years"

what was evil in the sight of Yahweh his God

Here "sight" represents judgment. Yahweh saw and did not approve of Jehoiakim's actions. Alternate translation: "what Yahweh judged to be evil" or "what Yahweh considered to be evil"

2 Chronicles 36:6

attacked him

The word "him" refers to Jehoiakim. Jehoiakim represents either Jerusalem or the nation of Judah. Alternate translation: "attacked Jerusalem" or "attacked Judah"

2 Chronicles 36:7

Nebuchadnezzar also carried

Since Nebuchadnezzar was king, he may have had his soldiers do this. Alternate translation: "Nebuchadnezzar also had his soldiers carry"

the house of Yahweh

Here the word "house" represents the temple. Alternate translation: "the temple of Yahweh"

2 Chronicles 36:8

the disgusting things that he did

This usually refers to worshiping false gods, which Yahweh hated.

what was found against him

This idiom refers to things that he did for which people could accuse him of wrong. This can be stated in active form. Alternate translation: "what people found against him" or "things that he did for which people could accuse him"

behold, they are written

"anyone can look in the book ... Israel and see they are written there"

they are written in the book

This can be stated in active form. Alternate translation: "someone has written them in the book" or "you can read of them in the book"

the book of the kings of Judah and Israel

This is a book that no longer exists. See how you translated this in 2 Chronicles 35:27.

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became king in his place
The phrase "in his place" is a metaphor meaning "instead of him." Alternate translation: "became king instead of Jehoiakim"

2 Chronicles 36:9

eight years old ... three months and ten days
"8 years old ... 3 months and 10 days"

what was evil in the sight of Yahweh
Here "sight" here represents judgment. Yahweh saw and did not approve of Jehoiachin's actions. Alternate translation: "what Yahweh judged to be evil" or "what Yahweh considered to be evil"

2 Chronicles 36:10

brought him to Babylon
"brought Jehoiachin to Babylon"

the house of Yahweh
Here "house" represents the temple. Alternate translation: "the temple of Yahweh"

his relative
"Jehoiachin's relative"

2 Chronicles 36:11

twenty-one years old ... eleven years
"21 years old ... 11 years"

2 Chronicles 36:12

what was evil in the sight of Yahweh his God
Here "sight" represents judgment. Yahweh saw and did not approve of Zedekiah's actions. Alternate translation: "what Yahweh his God judged to be evil" or "what Yahweh his God considered to be evil"

who spoke from the mouth of Yahweh
Here the word "mouth" represents the words that Yahweh spoke. Alternate translation: "who spoke the words that Yahweh spoke to him"

2 Chronicles 36:13

Zedekiah stiffened his neck and hardened his heart against turning to Yahweh
The phrases "stiffened his neck" and "hardened his heart" are both metaphors that mean to become stubborn. Zedekiah refusing to worship Yahweh is spoken of as if he refused to turn to Yahweh. Alternate translation: "Zedekiah stubbornly refused to worship Yahweh"

2 Chronicles 36:14

they followed the disgusting practices of the nations
The idiom "followed the ... practices" means to do those things. Alternate translation: "they did the disgusting things that the nations did"

disgusting practices
This phrase refers to worshiping other gods.

They polluted the house of Yahweh
A place that is unfit to be used for God's purposes is spoken of as if it were physically dirty. The word "house" represents the temple. Alternate translation: "They polluted the temple of Yahweh"

2 Chronicles 36:15

again and again
"many times"

the place where he lives
This refers to the temple.

2 Chronicles 36:16

the wrath of Yahweh arose against his people
Here the word "arose" refers to beginning an action. Yahweh punishing his people in his anger is spoken of as if his wrath were a person who acted against them. Alternate translation: "in his wrath, Yahweh began to punish his people"

there was no help for it
This idiom means that nobody could do anything to prevent what happened. Alternate translation: "there was no way to avoid it"

2 Chronicles 36:17

God brought on them the king of the Chaldeans, who
The idiom "brought on them" means to cause to attack with his army. Alternate translation: "God caused the king of the Chaldeans to attack them, and he"

who killed their young men with the sword
The king probably did not personally kill their young men. Rather, his army killed them. Alternate translation: "whose army killed their young men with swords"

God gave them all into his hand
Here "hand" is a metonym for the power to defeat them. Alternate translation: "God allowed the Chaldean army to defeat them"

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2 Chronicles 36:18

the house of God ... the house of Yahweh
The word "house" represents the temple. Alternate translation: "the temple of God ... the temple of Yahweh"

2 Chronicles 36:19

They burned down
"They" refers to the Babylonian soldiers.

2 Chronicles 36:20

The king carried away to Babylon
Here "the king" refers to his soldiers whom he ordered to do the work. The phrase "carried away" is an idiom that means to forcefully bring them to Babylon. Alternate translation: "The king had his army forcefully take to Babylon"

until the rule of the kingdom of Persia
"until the kingdom of Persia came to power"

2 Chronicles 36:21

the word of Yahweh by the mouth of Jeremiah
Here the noun "word" can be translated with the verb "spoke." The word "mouth" represents Jeremiah. Alternate translation: "what Yahweh spoke through Jeremiah" or "the word from Yahweh that Jeremiah spoke"

until the land should have enjoyed its Sabbath rests
The people were supposed to obey the Sabbath law by not farming the land every seventh year. This phrase speaks about this as if the land were a person that would obey the Sabbath law and rest. Alternate translation: "until the land had rested according to the Sabbath law" or "until, as required by the Sabbath law, no one had farmed the land"

It observed its Sabbath for all the time of its desolation
The word "it" refers to the land. The land is spoken of as if it were a person who observed the Sabbath. Alternate translation: "The requirements of the Sabbath law were fulfilled as long as the land lay desolate"

so that it might pass seventy years in this way
"so that 70 years might pass while the land lay desolate"

2 Chronicles 36:22

in the first year
This refers to the beginning of the reign of King Cyrus.

so that the word of Yahweh by the mouth of Jeremiah might be carried out
Here the noun "word" can be translated with the verb "spoke." The word "mouth" represents Jeremiah. This can be stated in active form. Alternate translation: "so that what Yahweh spoke through Jeremiah might happen" or "so that the word from Yahweh that Jeremiah spoke might happen"

Yahweh motivated the spirit of Cyrus, king of Persia
Motivating the spirit is a synecdoche for making someone want to act. Alternate translation: "Yahweh made Cyrus, king of Persia, want to act"

2 Chronicles 36:23

all the kingdoms of the earth
This is an exaggeration, as there were kingdoms over which Cyrus did not rule.

to build a house for him
Here the word "house" represents a temple. Alternate translation: "to build a temple for him"

his people
"Yahweh's people"

Let him go up to the land
"Let that person go up to the land of Judah"

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Book: Ezra

Ezra

Chapter 1

1 In the first year of Cyrus, king of Persia, Yahweh fulfilled his word that came from the mouth of Jeremiah. He stirred Cyrus' spirit, and Cyrus' voice went out over his entire kingdom. This is what was written and spoken:

2 "Cyrus, king of Persia, says: Yahweh, God of Heaven, gave me all the kingdoms of the earth, and he appointed me to build for him a house in Jerusalem in Judah. **3** Whoever is from his people (may his God be with him) may go up to Jerusalem, which is in Judah, and build a house for Yahweh, the God of Israel, the God who is in Jerusalem. **4** People of any part of the kingdom where survivors of that land are living as foreigners should provide them with silver and gold, with goods and livestock, as well as a freewill offering for the house of God in Jerusalem."

5 Then the heads of the ancestors' clans of Judah and Benjamin, the priests and Levites, and everyone whose spirit God stirred to go and build the house of Yahweh, which is in Jerusalem, arose. **6** Those around them supported their work with silver and gold objects, goods, animals, valuables, and freewill offerings. **7** Cyrus king of Persia also released the objects belonging to the house of Yahweh that Nebuchadnezzar had brought from Jerusalem and put in his own gods' houses. **8** Cyrus, king of Persia, put them into the hand of Mithredath the treasurer, who counted them out for Sheshbazzar, prince of Judah. **9** This was their number: thirty gold basins, one thousand silver basins, twenty-nine other basins, **10** thirty gold bowls, 410 small silver bowls, and one thousand additional objects.

11 There were 5,400 gold and silver items in all. Sheshbazzar brought all of them when the exiles went from Babylon to Jerusalem.

Ezra 1 General Notes

Structure and formatting

The chapter records the story of the first Jews as they return from Persia to Judea.

Special concepts in this chapter

King Cyrus

King Cyrus allowed them to return because he wanted them to rebuild the temple. Those who stayed behind gave gifts to those who left to help them on their journey and resettlement. This practice was common under the reign of Cyrus and was used as a way to maintain peace throughout his kingdom. (See: temple)

Possible translation difficulties in this chapter

Jews

Upon return to Judea, the focus of the rest of the Old Testament is on the Jewish people.

Ezra 1:1

first year

This refers to the beginning of the reign of King Cyrus.

Yahweh fulfilled his word that came from the mouth of Jeremiah

Here "mouth" represents speaking. Alternate translation: "Yahweh did what Jeremiah prophesied that Yahweh would do"

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Yahweh
This is the name of God that he revealed to his people in the Old Testament. See the translationWord page about Yahweh concerning how to translate this.

Yahweh ... stirred Cyrus' spirit
Here Cyrus is represented by his spirit. This speaks of Yahweh causing Cyrus to want to act as if he "stirred" his spirit. Alternate translation: "Yahweh ... made Cyrus want to act"

Cyrus' voice went out over his entire kingdom
The voice is a metonym for the message the voice speaks, and the kingdom is a metonym for the people whom a king rules. Alternate translation: "Cyrus sent a message to everyone over whom he ruled"

what was written and spoken
This can be translated in active form. It might be best to translate so the reader understands that other people might have helped Cyrus get the message to the people over whom he ruled. Alternate translation: "what Cyrus wrote and what his messengers read so people could hear them"

Ezra 1:2

all the kingdoms of the earth
Here "all" is an exaggeration, as there were kingdoms over which Cyrus did not rule.

for him a house in ... Judah
You may need to make explicit that the house was for people to worship Yahweh. Alternate translation: "a house in ... Judah where people can worship him"

Ezra 1:3

his people
the people who belong to Yahweh.

Ezra 1:4

survivors of that land ... should provide them
Those Israelites who choose to stay where they are should help those who choose to go to Jerusalem physically and financially.

Ezra 1:5

everyone whose spirit God stirred to go
Stirring the spirit is a metonym for making someone want to act. See how you translated these words in [Ezra 1:1]

Ezra 1:6

their work
This refers to the work of the people roused by God in the previous verse.

Ezra 1:7

General Information:
This page has intentionally been left blank.

Ezra 1:8

Mithredath ... Sheshbazzar
These are men's names.

put them into the hand of Mithredath the treasurer
Putting an object into someone's hand is a metaphor for allowing that person to do what he wants with that object. Here the reader should understand that Cyrus expected Mithredath to do what Cyrus wanted him to do. Alternate translation: "put Mithredath the treasurer in charge of them" or "made Mithredath the treasurer responsible for them"

treasurer
official in charge of money

prince of Judah
There was no king of Judah at this time, so the word "prince" means "leader," not "son of the king."

Ezra 1:9

General Information:
This is a list of numbered items.

thirty ... one thousand ... twenty-nine
"30 ... 1,000 ... 29"

basins
objects used to hold water for washing

Ezra 1:10

410
"30 ... 1,000 ... 29 ... four hundred and ten"

bowls
objects used to hold water for washing

Ezra 1:11

5,400 ... in all
"five thousand four hundred ... in all." This is the total number of items returned to Jerusalem from Babylon, which are listed above individually.

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Chapter 2

1 These are the people in the province who went up from the captivity of King Nebuchadnezzar, who had exiled them in Babylon, the people who returned to each of their cities of Jerusalem and in Judah. **2** They came with Zerubbabel, Joshua, Nehemiah, Seraiah, Reelaiah, Mordecai, Bilshan, Mispar, Bigvai, Rehum, and Baanah.

This is the record of the men of the people of Israel. **3** The descendants of Parosh: 2,172. **4** The descendants of Shephatiah: 372. **5** The descendants of Arah: 775. **6** The descendants of Pahath-Moab, through Jeshua and Joab: 2,812. **7** The descendants of Elam: 1,254. **8** The descendants of Zattu: 945. **9** The descendants of Zakkai: 760. **10** The descendants of Bani: 642. **11** The descendants of Bebai: 623. **12** The descendants of Azgad: 1,222. **13** The descendants of Adonikam: 666. **14** The descendants of Bigvai: 2,056. **15** The descendants of Adin: 454. **16** The men of Ater, through Hezekiah: ninety-eight. **17** The descendants of Bezai: 323. **18** The descendants of Jorah: 112. **19** The men of Hashum: 223. **20** The men of Gibbar: ninety-five. **21** The men of Bethlehem: 123. **22** The men of Netophah: fifty-six. **23** The men of Anathoth: 128. **24** The men of Azmaveth: forty-two. **25** The men of Kiriath Arim, Kephirah, and Beeroth: 743. **26** The men of Ramah and Geba: 621. **27** The men of Mikmash: 122. **28** The men of Bethel and Ai: 223. **29** The men of Nebo: fifty-two. **30** The men of Magbish: 156. **31** The men of the other Elam: 1,254. **32** The men of Harim: 320. **33** The men of Lod, Hadid, and Ono: 725. **34** The men of Jericho: 345. **35** The men of Senaah: 3,630.

36 The priests: descendants of Jedaiah of the house of Jeshua: 973. **37** Immer's descendants: 1,052. **38** Pashhur's descendants: 1,247. **39** Harim's descendants: 1,017.

40 The Levites: descendants of Jeshua and Kadmiel, descendants of Hodaviah: seventy-four.

41 The temple singers, descendants of Asaph: 128.

42 The descendants of the gatekeepers: descendants of Shallum, Ater, Talmon, Akkub, Hatita, and Shobai: 139 total.

43 Those who were assigned to serve in the temple: descendants of Ziha, Hasupha, Tabbaoth, **44** Keros, Siaha, Padon, **45** Lebanah, Hagabah, Akkub, **46** Hagab, Shalmai, and Hanan. **47** The descendants of Giddel: Gahar, Reaiah, **48** Rezin, Nekoda, Gazzam, **49** Uzza, Paseah, Besai, **50** Asnah, Meunim, and Nephusim. **51** The descendants of Bakbuk: Hakupha, Harhur, **52** Bazluth, Mehida, Harsha, **53** Barkos, Sisera, Temah, **54** Neziah, and Hatipha.

55 The descendants of Solomon's servants: descendants of Sotai, Hassophereth, Peruda, **56** Jaala, Darkon, Giddel, **57** Shephatiah, Hattil, Pokereth-Hazzebaim, and Ami. **58** There were 392 total descendants of those assigned to serve in the temple and descendants of Solomon's servants.

59 Those who left Tel Melah, Tel Harsha, Kerub, Addon, and Immer—but were not able to prove their ancestry from Israel— **60** included 652 descendants of Delaiah, Tobiah, and Nekoda.

61 Also, from the priest's descendants: the descendants of Hobaiah, Hakkoz, and Barzillai (who took his wife from the daughters of Barzillai of Gilead and was called by their name). **62** They searched for their genealogical records, but could not find them, so they were excluded from the priesthood as unclean. **63** So the governor told them they must not eat any of the holy sacrifices until a priest with Urim and Thummim approved.

64 The whole group totaled 42,360, **65** not including their servants and their maidservants (these were 7,337) and their male and female temple singers (two hundred). **66** Their horses: 736. Their mules: 245. **67** Their camels: 435. Their donkeys: 6,720.

68 When they went to the house of Yahweh in Jerusalem, the chief patriarchs offered freewill gifts to build the house of God, to put it back on its foundation. **69** They gave according to their ability to the work fund: sixty-one thousand gold darics, five thousand silver minas, and one hundred priestly tunics.

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70 So the priests and Levites, the people, the temple singers and gatekeepers, and those assigned to serve in the temple inhabited their cities. All the people in Israel were in their cities.

Ezra 2 General Notes

Special concepts in this chapter

Genealogy
People had to prove they were priests, or that they were Jews, through their genealogies. (See: priest)

Ezra 2:1

General Information:
This begins a list of the names of people who returned from the exile.

went up
This is an idiom that refers to traveling toward Jerusalem. Alternate translation: "returned" or "came back"

Ezra 2:2

Seraiah, Reelaiah, Mordecai, Bilshan, Mispar, Bigvai, Rehum, and Baanah
These are men's names.

This is the record
This refers to the list of men in 2:3-35.

Ezra 2:3

General Information:
This continues the list of the names of people who returned from the exile along with the number in each group.

Parosh
a man's name

Ezra 2:4

Shephatiah
a man's name

Ezra 2:5

Arah
a man's name

Ezra 2:6

Pahath-Moab ... Jeshua
a man's name

Ezra 2:7

General Information:
This continues the list of the names of people who returned from the exile along with the number in each group.

Ezra 2:8

Zattu
a man's name

Ezra 2:9

Zakkai
a man's name

Ezra 2:10

Bani
a man's name

Ezra 2:11

General Information:
This continues the list of the names of people who returned from the exile along with the number in each group.

Bebai
a man's name

Ezra 2:12

Azgad
These are men's names.

Ezra 2:13

Adonikam
a man's name

Ezra 2:14

Bigvai
This is a man's name. See how you translated this in Ezra 2:2.

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Ezra 2:15

General Information:
This continues the list of the names of people who returned from the exile along with the number in each group.

Adin
a man's name

Ezra 2:16

Ater
a man's name

ninety-eight
"98"

Ezra 2:17

Bezai
a man's name

Ezra 2:18

General Information:
This page has intentionally been left blank.

Ezra 2:19

General Information:
This continues the list of people who returned from the exile along with the number in each group. Notice that staring in 2:21 these now are the names of places from where they originally came.

Hashum
a man's name

Ezra 2:20

Gibbar
These are men's names.

ninety-five
"95"

Ezra 2:21

The men of Bethlehem
This begins to list the number of people whose ancestors had lived in towns in Judah.

Ezra 2:22

fifty-six
"56"

Netophah
This is the name of a town in Judah.

Ezra 2:23

General Information:
This continues the list people who returned from the exile along with the number in each group whose ancestors came from the places listed.

Anathoth
This is the name of a place.

Ezra 2:24

Azmaveth
This is the name of a place.

forty-two
"42"

Ezra 2:25

Kiriath Arim ... Kephirah ... Beeroth
These are names of places.

Ezra 2:26

Geba
This is the name of a place.

Ezra 2:27

General Information:
This continues with the list of people who returned from the exile along with the number in each group whose ancestors came from the places listed.

Mikmash
This is the name of a place.

Ezra 2:28

General Information:
This page has intentionally been left blank.

Ezra 2:29

Nebo
This is the name of a place.

fifty-two
"52"

Ezra 2:30

Magbish
This is the name of a place.

Ezra 2:31

General Information:
This continues with the list of people who returned from the exile along with the number in each group whose ancestors came from the places listed.

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Ezra 2:32

Harim
This is the name of a place.

Ezra 2:33

Lod ... Hadid ... Ono
These are names of places.

Ezra 2:34

General Information:
This continues with the list of people who returned from the exile along with the number in each group whose ancestors came from the places listed.

Ezra 2:35

Senaah
This is the name of a place.

Ezra 2:36

General Information:
This section lists the names of priests whose descendants returned from the exile along with the number in each group.

Jedaiah
This is a man's name.

Jeshua
This is a man's name. See how you translated this in Ezra 2:6.

Ezra 2:37

General Information:
This page has intentionally been left blank.

Ezra 2:38

General Information:
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Ezra 2:39

Harim
The "Harim" in Ezra 2:32 is the name of a place, but here "Harim" is the name of a man.

Ezra 2:40

General Information:
This section lists the names of Levites whose descendants returned from the exile along with the number in each group.

Kadmiel ... Hodaviah
These are men's names.

seventy-four
"74"

Ezra 2:41

General Information:
This page has intentionally been left blank.

Ezra 2:42

Shallum ... Talmon, Akkub, Hatita, and Shobai
These are men's names.

gatekeepers
those in charge of who goes through the gates of the temple

Ater
This is a man's name. See how you translated this in Ezra 2:16.

Ezra 2:43

General Information:
This section continues listing the names of Levites whose descendants returned from the exile.

Ziha, Hasupha, Tabbaoth
These are men's names.

Ezra 2:44

Keros, Siaha, Padon
These are men's names.

Ezra 2:45

Lebanah, Hagabah
These are men's names.

Akkub
See how you translated this in Ezra 2:42.

Ezra 2:46

Hagab, Shalmai, and Hanan
These are men's names.

Ezra 2:47

General Information:
This section continues listing the names of Levites whose descendants returned from the exile. These are all names of men.

Ezra 2:48

General Information:
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Ezra 2:49

General Information:
This page has intentionally been left blank.

Ezra 2:50

General Information:
This page has intentionally been left blank.

Ezra 2:51

General Information:
This section continues listing the names of Levites whose descendants returned from the exile. These are all names of men.

Ezra 2:52

General Information:
This page has intentionally been left blank.

Ezra 2:53

General Information:
This page has intentionally been left blank.

Ezra 2:54

General Information:
This page has intentionally been left blank.

Ezra 2:55

General Information:
This section continues listing the names of Levites whose descendants returned from the exile.

Ezra 2:56

General Information:
This page has intentionally been left blank.

Ezra 2:57

General Information:
This page has intentionally been left blank.

Ezra 2:58

392 total descendants
"three hundred and ninety-two total descendants." This is the number of all the people in this group who came back from the exile.

Ezra 2:59

General Information:
This is a list of people who had returned to Israel from various Babylonian cities but could not prove their heritage.

Ezra 2:60

652 descendants
"six hundred and fifty-two descendants."

Delaiah, Tobiah, and Nekoda
These are men's names.

Ezra 2:61

Hobaiah ... Hakkoz ... Barzillai
These are men's names.

Ezra 2:62

their genealogical records
the records that told who their ancestors were

could not find them
"could not find their names in the records of the priests"

they were excluded from the priesthood as unclean
This can be translated in active form. The abstract noun "priesthood" can be translated as the verb "work as priests." Alternate translation: "the other priests treated them as if they were unclean and did not allow them to work as priests"

unclean
not fit to be priests

Ezra 2:63

Urim and Thummim
two items like dice that the priests used to decide what God wanted them to do

Ezra 2:64

whole group
This means the whole group that returned back to the land of Judah from the exile.

42,360
"forty-two thousand three hundred and sixty"

Ezra 2:65

their maidservants
"their female servants"

these were 7,337
"these were seven thousand three hundred and thirty-seven"

two hundred
"200"

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Ezra 2:66

General Information:
This is a list of the animals along with the numbers of each kind that returned with the people from the exile.

Ezra 2:67

General Information:
This page has intentionally been left blank.

Ezra 2:68

General Information:
This page has intentionally been left blank.

Ezra 2:69

sixty-one thousand ... five thousand ... one hundred
"61,000 ... 5,000 ... 100"

gold darics
A "daric" was a small gold coin used by the Persian Empire.

minas
A mina is a unit of weight. One mina equals 550 grams. Minas are normally linked with measuring silver.

tunics
garments worn next to the skin

Ezra 2:70

All the people in Israel were in their cities
Everyone went back to their home towns in Judea. Not everyone resettled in Jerusalem.

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Chapter 3

1 It was the seventh month after the descendants of Israel came back to their cities, when the people gathered together as one man in Jerusalem. **2** Jeshua son of Jozadak and his brothers the priests, and Zerubbabel son of Shealtiel, and his brothers rose up and built the altar of the God of Israel to offer burnt offerings as it is written in the law of Moses the man of God. **3** Then they established the altar on its stand, for terror was on them because of the people of the land. They offered burnt offerings to Yahweh at dawn and evening. **4** They also observed the Festival of Shelters as it is written and offered burnt offerings day by day according to the decree, each day's duty on its day. **5** Accordingly, there were daily burnt offerings, offerings for the new moons, and offerings for all the fixed feasts of Yahweh that had been consecrated, as well as freewill offerings from all those who offered them to Yahweh. **6** They began to offer up burnt offerings to Yahweh on the first day of the seventh month, although the temple had not been founded. **7** So they gave silver to the stoneworkers and craftsmen, and they gave food, drink, and oil to the people of Sidon and Tyre, so they would bring cedar trees by sea from Lebanon to Joppa, as authorized for them by Cyrus, king of Persia.

8 Then in the second month of the second year after they came to the house of God in Jerusalem, Zerubbabel son of Shealtiel, Jeshua son of Jozadak, the rest of their brothers the priests and the Levites, and those who came from captivity back to Jerusalem began the work. They assigned the Levites twenty years old and older to oversee the work of the house of Yahweh. **9** Jeshua and his sons and brothers, and Kadmiel and his sons (who were descendants of Hodaviah), and the sons of Henadad and their sons and brothers-all of them were Levites-joined together in overseeing those working on the house of God. [1]**10** The builders laid a foundation for the temple of Yahweh. This enabled the priests to stand in their garments with trumpets, and the Levites, sons of Asaph, to praise Yahweh with cymbals, just as the hand of David, king of Israel had commanded. **11** They sang with praise and thankfulness to Yahweh, "He is good! His covenant faithfulness to Israel endures forever." All the people cried out with a great shout of joy in praise of Yahweh because the temple's foundations had been laid. **12** But many of the priests, Levites, and chief patriarchs, those who were old and had seen the first house, when this house's foundations were laid before their eyes, wept loudly. But many people had shouts of joy with gladness and an excited sound. **13** As a result, people were not able to distinguish the joyful and glad sounds from the sound of people weeping, for the people were crying out with great joy, and the sound was heard from far away.

Footnotes

3:9 [1]There are some textual issues here regarding the phrase

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Ezra 3 General Notes

Structure and formatting

This chapter begins the story of the building of the temple and re-establishment of worship in the new temple. (See: temple)

Special concepts in this chapter

Rebuilding the temple

They immediately began the temple worship, even though the temple had not yet been built because they feared the people of the surrounding nations.

Ezra 3:1

the seventh month

This is the seventh month of the Hebrew calendar. It is at the end of the dry season and the beginning of the early rain season. It is during the last part of September and the first part of October on Western calendars.

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as one man
One man is in only one place and has only one purpose. Alternate translation: "for one purpose"

Ezra 3:2

Jeshua
This is the name of a man. Translate the same as in Ezra 2:36.

Shealtiel
This is the name of a man.

rose up and built
Standing up is a metaphor for beginning to act. Alternate translation: "began to act and built"

as it is written in the law of Moses
This can be translated in active form. You may need to make explicit whom and what Yahweh had commanded. Alternate translation: "as Yahweh had commanded them to do in the law of Moses"

Ezra 3:3

established the altar on its stand
"mounted the altar on its stand" or "placed the altar on its stand so it would stay there"

terror was on them
"they were terrified"

because of the people of the land
You may need to make explicit what it was about the people of the land that made the Jews afraid. Alternate translation: "because they thought the people of the land wanted to attack them"

They offered burnt offerings to Yahweh at dawn and evening
One of the first things the people did was to begin offering sacrifices. This was before the temple was rebuilt.

Ezra 3:4

the Festival of Shelters
This is a festival that was celebrated for eight days during the seventh month of the Hebrew calendar. It was associated with the time of the exodus when the Israelites lived in tents.

Ezra 3:5

General Information:
This page has intentionally been left blank.

Ezra 3:6

the first day of the seventh month
This is the seventh month of the Hebrew calendar. The first day is near the middle of September on Western calendars.

the temple had not been founded
The Jews began the ceremonies of worship even before they started building the temple. Alternate translation: "they had not yet laid the foundation for the temple"

Ezra 3:7

as authorized for them by Cyrus, king of Persia
The letters sent by Cyrus gave the Jews permission to buy materials and build the temple.

Ezra 3:8

second month
This is the second month of the Hebrew calendar. This is during the warm season when people are harvesting crops. It is during the last part of April and the first part of May on Western calendars.

the second year
This is during the year after the one in which they returned.

to the house of God
You may need to make explicit that there was no house of God standing when they arrived. Alternate translation: "to where the house of God had stood" or "to where they were going to build the house of God"

Jeshua ... Jozadak
These are the names of men.

the rest of their brothers the priests and the Levites, and
The word "brothers" is used here because Zerubbabel, Jeshua, and the priests and Levites were all from the tribe of Levi. They were not all sons of the same man and woman. Alternate translation: "the rest of the members of their tribe —the priests and the Levites—and"

twenty years old
"20 years old"

Ezra 3:9

Jeshua ... Henadad
These are the names of men.

Kadmiel
This is a man's name. See how you translated this in Ezra 2:40.

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Ezra 3:10

laid a foundation
"foundation" in this sense was more than just the stone blocks to support the temple walls. It included the entire temple floor set in stone. This enabled all the temple worshipers to wear their special garments and keep them clean.

their garments
"their special robes"

cymbals
two thin, round metal plates that are hit together to make a loud sound

the hand of David ... had commanded
The hand of a king is a metonym for the power to give commands. Alternate translation: "as David ... had commanded"

Ezra 3:11

thankfulness
A feeling and expression of appreciation and gratitude for the kindness of another.

His covenant faithfulness to Israel endures forever
The abstract noun "faithfulness" can be stated as "faithfully" or "faithful." Alternate translation: "He faithfully loves Israel forever" or "He is always faithful to his covenant with Israel"

Ezra 3:12

first house
This refers to the first temple that Solomon built, the house of God.

before their eyes
The people are represented by their "eyes" to emphasize what they saw. Alternate translation: "in their sight" or "and they saw it"

wept loudly
This refers to emotional expression of sorrow involving tears and vocal sounds.

Ezra 3:13

General Information:
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Chapter 4

1 Now some enemies of Judah and Benjamin heard that the people who had been exiled were now building a temple for Yahweh, the God of Israel. **2** So they approached Zerubbabel and the heads of their ancestors' clans. They said to them, "Let us build with you, for, like you, we seek your God and have sacrificed to him since the days when Esarhaddon, king of Assyria, brought us to this place." **3** But Zerubbabel, Jeshua, and the rest of the heads of their ancestors' clans said, "It is not you, but we who must build the house of our God, for it is we who will build for Yahweh, the God of Israel, just as King Cyrus of Persia commanded." **4** So the people of the land weakened the hands of the people of Judah; they made the Judeans afraid to build. **5** They also bribed counselors to frustrate their plans. They did this during all of the days of Cyrus and into the reign of Darius king of Persia. **6** Then at the beginning of the reign of Xerxes, [1] they wrote an accusation against the inhabitants of Judah and Jerusalem.

7 It was during the days of Artaxerxes that Bishlam, Mithredath, Tabeel, and their associates wrote to King Artaxerxes of Persia. The letter was written in Aramaic and translated. **8** Rehum the commander and Shimshai the scribe wrote this way to King Artaxerxes about Jerusalem.

9 Then Rehum the commander, Shimshai the scribe, and their other associates, who were judges and other officers in the government, the Persians, men from Uruk [2] and Babylon, and the men from Susa (that is, the Elamites)—they wrote a letter— **10** and they were joined by the people whom the great and noble Ashurbanipal exiled and forced to settle in Samaria, along with the rest who were in the Province Beyond the River.

11 This is a copy of the letter that they sent to him: "To King Artaxerxes, your servants, men of the Province Beyond the River, write this:

12 Let the king know that the Jews who went from you have come against us in Jerusalem to build a rebellious city. They have completed the walls and repaired the foundations. **13** Now let the king know that if this city is built and the wall is completed, they will not give any tribute, taxes, or tolls, and that will harm the treasury of the kings. **14** Surely because we have eaten the palace salt, it is not fitting for us to see any dishonor happen to the king. It is because of this that we are sending this to inform to the king **15** to search your father's record books and to learn that this is a rebellious city that will harm kings and provinces. It has caused many problems to the kings and provinces. It has been a center for rebellion from long ago. It was for this reason that the city was destroyed. **16** We are informing the king that if this city and wall are built, then there will be nothing remaining for you in the Province Beyond the River."

17 So the king sent out a reply to Rehum the commander and Shimshai the scribe and their associates in Samaria and the rest who were in the Province Beyond the River: "May peace be yours.

18 The letter that you sent me has been translated and read to me. **19** So a decree was issued by me, and they searched and found that for a long time that city has risen up against kings, and rebellion and revolt have been made in it. **20** Mighty kings have ruled over Jerusalem and had power over everything in the Province Beyond the River. Tribute, taxes, and tolls were paid to them. **21** Now, make a decree for these men to stop and not build this city until I make a decree. **22** Be careful not to neglect this. Why allow this threat to grow and cause more loss for the royal interests?

23 When King Artaxerxes' decree was read before Rehum, Shimshai the scribe, and their associates, they went out quickly to Jerusalem and forced the Jews to stop building.

24 So the work on the house of God in Jerusalem stopped until the second year of the reign of Darius king of Persia.

Footnotes

4:6 [1]Also known as
4:9 [2]Some modern English translations read,

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Ezra 4 General Notes

Structure and formatting

The story of the building of the temple and re-establishment of the temple worship continues in this chapter. (See: temple)

Special concepts in this chapter

Helping to build the temple

The people of the surrounding nations offered to help to build the temple. It is unknown why the Jews refused their help. These other people became their enemies and tried to hinder the work. They even persuaded the king of Persia to stop the Jews from building.

Ezra 4:1

General Information:

The non-Jewish people offer to help build the temple.

who had been exiled

This can be translated in active form. Alternate translation: "whom the Babylonians had taken into exile"

Ezra 4:2

Zerubbabel

This is a man's name. See how you translated this in [Ezra 2:2]

Esarhaddon, king of Assyria

He ruled in Assyria before Cyrus ruled in Persia.

Ezra 4:3

Jeshua

This is a man's name. See how you translated this in Ezra 2:6.

It is not you, but we who must build

Possible meanings are 1) the Jewish leader felt that Cyrus had authorized only them to build the temple or 2) building the temple was the exclusive work of the Jews and no non-Jew would be permitted to contribute to the work.

Ezra 4:4

the people of the land

"the people who were living in the land at that time," which could include non-Jews and Jews whose families the Babylonians had not taken into exile

weakened the hands of the people of Judah

This speaks of the people of the land discouraging the Judeans as if they made their hands physically weak. Alternate translation: "discouraged the Judeans"

Ezra 4:5

to frustrate their plans

"to make it so the Judeans could not build the temple as they had planned"

Ezra 4:6

wrote an accusation against the inhabitants of Judah and Jerusalem

The abstract nouns "accusation" can be translated as a verb "accuse." You may need to make explicit what the enemies accused the Judeans of doing. Alternate translation: "wrote a letter in which they accused those who lived in Judah and Jerusalem of disobeying the king"

Ezra 4:7

Bishlam ... Mithredath ... Tabeel

names of men

The letter

This is the letter spoken of in Ezra 4:6.

Aramaic

the language used in that area at the time for official business

translated

into Persian

Ezra 4:8

Shimshai

This is a man's name.

Rehum

This is a man's name. See how you translated this in Ezra 2:1.

Ezra 4:9

Uruk ... Susa

names of cities

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Ezra 4:10

Ashurbanipal
This is a name of a man.

the Province Beyond the River
This is the name of the province that was west of the Euphrates River. It was across the river from the city of Susa.

Ezra 4:11

This is a copy
Ezra includes in his writing the content of the letter sent to King Artaxerxes.

the Province Beyond the River
This is the name of the province that was west of the Euphrates River. It was across the river from the city of Susa. See how you translated this in [Ezra 4:10]

Ezra 4:12

a rebellious city
The city is a metonym for the people who live in it. Alternate translation: "a city that they plan to live in and rebel against you"

repaired the foundations
"fixed the foundations" or "mended the foundations"

Ezra 4:13

if this city is built and the wall is completed
This can be translated in active form. Alternate translation: "if they build the city and complete the wall"

any tribute, taxes, or tolls
This is probably a merism for "any kind of taxes."

taxes
This word probably refers specifically to taxes on goods that people bought or consumed.

tolls
taxes that people needed to pay to use roads

and that will harm the treasury of the kings
They will "harm the treasury" by not giving money to the kings. Possible meanings are that the writers of the letter use the word "kings" 1) to refer to Artaxerxes and his descendants or 2) to honor Artaxerxes by referring to him in third person plural.

Ezra 4:14

we have eaten the palace salt
Possible meanings are that this refers to 1) the writers being loyal to the king or 2) the king giving the writers special honors. Alternate translation: "we are loyal to you" or "you have honored us by making us your officials"

Ezra 4:15

a rebellious city
The city is a metonym for the people who live in it. Alternate translation: "a city in which live people who have rebelled against your father"

the city was destroyed
This can be translated in active form, in which case you will need to make explicit who destroyed the city. The "city" represents the people who live in it. Alternate translation: "the Babylonians destroyed the city"

Ezra 4:16

if this city and wall are built
This can be translated in active form. See how you translated these words in [Ezra 4:13]

there will be nothing remaining for you
Here "nothing" is an exaggeration to make the king think that he will be losing much tax money if the Judeans rebel.

the Province Beyond the River
This is the name of the province that was west of the Euphrates River. It was across the river from the city of Susa. See how you translated this in [Ezra 4:10]

Ezra 4:17

the Province Beyond the River
This is the name of the province that was west of the Euphrates River. It was across the river from the city of Susa. See how you translated this in [Ezra 4:10]

Rehum
This is a man's name. See how you translated this in Ezra 2:2.

Shimshai
This is a man's name. See how you translated this in Ezra 4:8.

the River
the Euphrates River

Ezra 4:18

The letter that you sent me has been translated and read
This can be translated in active form, in which case you will need to make explicit who translated and read the letter to the king. Alternate translation: "I have had my servants translate and read the letter that you sent to me"

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Ezra 4:19

a decree was issued by me
This can be translated in active form. Alternate translation: "I issued a decree"

that city has risen up against kings
The phrase "that city" is a metonym for the people who live in the city. Alternate translation: "the people of that city have risen up against kings"

has risen up against
The phrase "risen up" is a metaphor for "rebelled." The people have been rebelling repeatedly for a long time. Alternate translation: "has rebelled against" or "has been rebelling against"

rebellion and revolt have been made in it
This can be translated in active form. Alternate translation: "the people who live there have been rebelling and revolting"

Ezra 4:20

the Province Beyond the River
This is the name of the province that was west of the Euphrates River. It was across the river from the city of Susa. See how you translated this in [Ezra 4:10]

Tribute, taxes, and tolls were paid to them
This can be translated in active form. Alternate translation: "The people in Jerusalem paid tribute, taxes, and tolls to those kings" or "Those kings were able to collect tribute, taxes, and tolls"

Tribute, taxes, and tolls
This is probably a merism for "Every kind of taxes." See how you translated similar words in [Ezra 4:13]

taxes
This word probably refers specifically to taxes on goods that people bought or consumed.

tolls
taxes that people needed to pay to use roads

Ezra 4:21

make a decree
"make a law"

Ezra 4:22

Be careful not to neglect this
The litotes "not to neglect" is an understatement to emphasize that the writers want Artaxerxes to do what they tell him to do. Alternate translation: "Be careful to do this"

Why allow this threat to grow and cause more loss for the royal interests?
Artaxerxes uses a question to tell them that he understands that he will lose taxes and honor if the city is built. Alternate translation: "You must make sure that this threat does not grow and cause more loss for the royal interests."

threat to grow
Danger is spoken of as if it were a plant that could increase in size. Alternate translation: "danger to become worse"

cause more loss for the royal interests
The words "the royal interests" are a metonym for the king himself. Alternate translation: "cause more bad things to happen to the kings"

Ezra 4:23

King Artaxerxes' decree was read
This can be translated in active form, in which case you will need to make explicit who read the decree from the king to the officials. Alternate translation: "The messengers from King Artaxerxes read his decree"

Rehum
See how you translated this in Ezra 2:1.

Shimshai
See how you translated this in Ezra 4:7.

Ezra 4:24

the work on the house of God in Jerusalem stopped until the second year of the reign of Darius
This delay lasted about 16 years.

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Chapter 5

1 Then Haggai the prophet and Zechariah the prophet, a descendant of Iddo, prophesied in the name of the God of Israel to the Jews in Judah and Jerusalem. **2** Zerubbabel son of Shealtiel and Jeshua son of Jozadak rose up and began to build the house of God in Jerusalem with the prophets who supported them. **3** Then Tattenai the governor of the Province Beyond the River, Shethar-Bozenai, and his associates came and said to them, "Who gave you a decree to build this house and complete these walls?" **4** They also said, "What are the names of the men building this building?" **5** But God's eye was on the Jewish elders and their enemies did not stop them. They were waiting for a letter to be sent to Darius and for a decree to be returned to them concerning this.

6 This is a copy of the letter of Tattenai, governor of the Province Beyond the River, and Shethar-Bozenai and his associates in the Province Beyond the River, which they sent to Darius the king. **7** They sent a report, writing this to King Darius, "May all peace be yours.

8 Let the king know that we went to the province of Judah to the house of the great God. It is being built with large stones and timbers set in the walls. This work is being done thoroughly and is prospering in their hands. **9** We asked the elders, 'Who issued you a decree to build this house and these walls?' **10** We also asked them their names to make them known to you; so the names of the men who were at their head are written down. **11** This is how they answered us; they said, 'We are servants of the one who is the God of heaven and earth, and we are rebuilding this house that had been built many years ago when the great king of Israel built it and completed it. **12** However, when our ancestors enraged the God of heaven, he gave them into the hand of Nebuchadnezzar king of Babylon, the Chaldean, who destroyed this house and took the people into exile in Babylon. **13** Nevertheless, in the first year when Cyrus was king of Babylon, Cyrus issued a decree to rebuild the house of God. **14** King Cyrus also returned the gold and silver objects belonging to the house of God that Nebuchadnezzar had brought from the temple in Jerusalem to the temple in Babylon. He restored them to someone named Sheshbazzar, whom he had appointed governor. **15** He said to him, "Take these objects. Go and put them in the temple in Jerusalem. Let the house of God be rebuilt there." **16** Then this Sheshbazzar came and laid the foundation for the house of God in Jerusalem; and it is being constructed, but is not yet complete.'

17 Now if it pleases the king, may it be investigated in the house of archives in Babylon if a decree from King Cyrus was issued to build this house of God in Jerusalem. Then let the king send his decision to us.

Ezra 5 General Notes

Structure and formatting

The story of the building of the temple and re-establishment of the temple worship continues in this chapter. (See: temple)

Special concepts in this chapter

Rebuilding the temple

The prophets Haggai and Zechariah encouraged the Jews to begin again building the temple. This was very important to life in Judah. (See: prophet)

Ezra 5:1

Iddo

This is a man's name.

Ezra 5:2

Jeshua ... Jozadak

These are the names of men.

Shealtiel

This is a man's name. See how you translated this in Ezra 3:1.

to build the house of God

This was the temple of God.

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Ezra 5:3

Tattenai ... Shethar-Bozenai
men's names

the Province Beyond the River
This is the name of the province that was west of the Euphrates River. It was across the river from the city of Susa. See how you translated it in Ezra 4:10.

Ezra 5:4

General Information:
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Ezra 5:5

God's eye was on
The eye represents the person watching over another person. Alternate translation: "God was watching over"

for a letter to be sent to Darius and for a decree to be returned to them
This can be translated in active form. Alternate translation: "for an official to send a letter to the king and for the king to send back to them a letter stating a decree"

Ezra 5:6

This is a copy of the letter
Ezra includes the contents of the letter to King Darius regarding their work on the temple.

the Province Beyond the River
This is the name of the province that was west of the Euphrates River. It was across the river from the city of Susa. See how you translated this in [Ezra 4:10]

Ezra 5:7

General Information:
This page has intentionally been left blank.

Ezra 5:8

General Information:
The letter from Tattenai to the king that began in Ezra 5:7 continues.

timbers
wood for building

Ezra 5:9

Who issued you a decree
"Who gave you official permission"

Ezra 5:10

to make them known to you
This can be translated in active form. Alternate translation: "so that we could tell you who they are"

the names ... head are written down
This can be translated in active form. Alternate translation: "we wrote down the names ... head"

Ezra 5:11

General Information:
The letter from Tattenai to the king that began in Ezra 5:7 continues.

We are servants of the one
Possible meaning are 1) they were calling the Jewish people servants of God or 2) those who replied were from the tribe of Levi and Aaron, who were the ones actually responsible for the temple worship and sacrifices.

that had been built many years ago when the great king of Israel built it and completed it
This can be translated in active form. Alternate translation: "that the great king of Israel had built and supplied all the equipment for"

completed it
"supplied all the equipment for it"

Ezra 5:12

General Information:
The letter from Tattenai to the king continues. Tattenai continues to tell the king what the Judeans had told him beginning in Ezra 5:11.

enraged the God of heaven
"made the God of heaven become very angry with us"

he gave them into the hand of Nebuchadnezzar king of Babylon, the Chaldean, who destroyed this house and took the people
The hand is a metonym for power or control. Also, "Nebuchadnezzar" represents his army. Alternate translation: "allowed the army of Nebuchadnezzar, king of Babylon, the Chaldean, to destroy this house and to take the people"

destroyed this house
"tore down this house"

Ezra 5:13

Cyrus issued a decree to rebuild the house of God
Cyrus ordered that the people rebuild God's temple.

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Ezra 5:14

General Information:
The letter from Tattenai to the king that began in Ezra 5:7 continues. Tattenai continues to tell the king what the Judeans had told him beginning in (Ezra 5:11).

Sheshbazzar
See how you translated this in Ezra 1:7.

He restored them
King Cyrus returned the temple objects.

Ezra 5:15

Let the house of God be rebuilt
This can be translated in active form. Alternate translation: "I want the Judeans to rebuild the house of God"

Ezra 5:16

General Information:
The letter from Tattenai to the king that began in Ezra 5:7 continues. Tattenai continues to tell the king what the Judeans had told him beginning in (Ezra 5:11).

it is being constructed, but is not yet complete
This can be translated in active form. Alternate translation: "people are now constructing it, but they have not done all the work yet"

constructed
built

Ezra 5:17

General Information:
The letter from Tattenai to the king that began in Ezra 5:7 continues. Tattenai has finished telling the king what the Judeans told him and now asks the king to see if what the Judeans told him was true.

may it be investigated
This can be translated in active form. Alternate translation: "I would like you to have someone investigate this matter"

if a decree from King Cyrus was issued
This can be translated in active form. Alternate translation: "if King Cyrus issued a decree"

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Chapter 6

1 So King Darius issued a decree, and they searched in the house of archives, where the treasuries were stored, there in Babylon. **2** In the fortified city of Ecbatana in the province of Media a scroll was found; this was its record:

3 "In the first year of King Cyrus, Cyrus issued a decree about the house of God in Jerusalem: 'Let the house be rebuilt as a place for sacrifice, let its foundations be laid, let its height be sixty cubits, and its width sixty cubits, **4** with three rows of large stones and a row of new timber, and let the cost be paid by the king's house. **5** Now bring back the gold and silver objects belonging to the house of God, which Nebuchadnezzar brought to Babylon from the temple in Jerusalem and send them back to the temple in Jerusalem. You are to put them in the house of God.'

6 Now Tattenai, governor of the Province Beyond the River, Shethar-Bozenai, and your associates who are in the Province Beyond the River, keep away! **7** Leave the work of this house of God alone. The governor and Jewish elders will build this house of God at that place. **8** I am issuing a decree that you must do this for these Jewish elders who build this house of God: Funds from the king's tribute beyond the River will be used to pay these men so they do not have to stop their work. **9** Whatever is needed—young bulls, rams, or lambs for the burnt offerings to the God of Heaven, grain, salt, wine, or oil according to the command of the priests in Jerusalem—give these things to them every day without fail. **10** Do this so they will bring in sacrifices pleasing to the God of Heaven and pray for the life of the king and his sons. **11** I have issued a decree that if anyone violates this decree, a beam must be pulled from his house and he must be impaled on it. His house must then be turned into a rubbish heap because of this. **12** May the God who has caused his name to dwell there overthrow any king or people who lifts a hand to violate this decree, or to destroy this house of God in Jerusalem. I, Darius, hereby issue this decree. Let it be done with diligence!" **13** Then because of the decree sent by Darius the king, Tattenai, the governor of the Province Beyond the River, Shethar-Bozenai, and their associates, did everything that King Darius had ordered. **14** So the Jewish elders built and prospered under the prophesying of Haggai the prophet and Zechariah, the descendant of Iddo. They completed their buildings according to the decree of the God of Israel and by the decree of Cyrus, Darius, and Artaxerxes the king of Persia. **15** The house was completed on the third day of the month of Adar, in the sixth year of King Darius' reign.

16 The Israelite people, priests, Levites, and the rest of the captives celebrated the dedication of this house of God with joy. **17** They offered one hundred bulls, one hundred rams, and four hundred lambs for the dedication of the house of God. Twelve male goats were also offered as a sin offering for all Israel, one for each tribe in Israel. **18** They also assigned the priests and Levites to work divisions for the service of God in Jerusalem, as it was written in the book of Moses.

19 So those who had been in exile celebrated the Passover on the fourteenth day of the first month. **20** The priests and Levites all purified themselves; all of them were clean. Then they slaughtered the Passover sacrifices for all those who had been in exile, including themselves. **21** The people of Israel who ate some of the Passover meat were those who had returned from exile and had separated themselves from the uncleanness of the nations of the land and sought Yahweh, the God of Israel. **22** They joyfully celebrated the Festival of Unleavened Bread for seven days, for Yahweh had brought them joy and turned the heart of Assyria's king to strengthen their hands in the work of his house, the house of the God of Israel.

Ezra 6 General Notes

Structure and formatting

The completion of the story of the building of the temple and re-establishment of the temple worship occurs in this chapter. (See: temple)

Special concepts in this chapter

Temple taxes

The king said the Jews were right and ordered money from his taxes to be used to help them with their sacrifices.

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Other possible translation difficulties in this chapter

Darius
In this chapter, Darius is called the king of Assyria. In reality, besides ruling over the former Assyrian Empire, Darius was also king of Persia. Persia had conquered Babylon, which had previously conquered Assyria. This made the king of Persia, the king of Assyria as well. It was unusual to refer to Darius as the king or ruler of Assyria. Ezra may have referred to him in this way to contrast Darius' actions with those of the former rulers of Assyria, who had treated the Jews very cruelly. It was those earlier Assyrian rulers who had conquered the northern tribes of Israel and deported them to other lands. It was for this reasons that the northern tribes lost their identity and were no longer a distinct people group.

Ezra 6:1

house of archives
This is a building where the king's officials kept the important government records.

Ezra 6:2

Ecbatana
This is the name of a city.

a scroll was found
This can be stated in active form. Alternate translation: "they found a scroll" or "they found a scroll that told about Darius and Jerusalem"

Ezra 6:3

General Information:
This begins the record of King Cyrus's command that the Jews rebuild God's temple in Jerusalem.

In the first year of King Cyrus
It can be stated clearly that this is the first year of his reign. Alternate translation: "In year 1 of the reign of King Cyrus"

Let the house be rebuilt
This can be stated in active form. Alternate translation: "Let the Jews rebuild the house" or "The Jews must rebuild the house"

sixty cubits
"60 cubits." You may convert this to a modern measure. Alternate translation: "twenty-seven meters"

Ezra 6:4

with three rows of large stones and a row of new timber
This can be stated as a new sentence. Possible meanings are 1) this describes how to build the foundation. Alternate translation: "Build the foundation on three layers of large stones covered with one layer of timber" or 2) this describes how to build the walls. Alternate translation: "Build the house's walls with three layers of large stones alternating with one layer of timber"

let the cost be paid by the king's house
The phrase "the king's house" represents King Cyrus's own wealth in the royal treasury. This can be stated in active form. Alternate translation: "I will pay for it with money from the royal treasury"

Ezra 6:5

General Information:
This page has intentionally been left blank.

Ezra 6:6

General Information:
This continues the record of King Cyrus's command that the Jews rebuild God's temple in Jerusalem, which began in Ezra 6:3.

Tattenai ... Shethar-Bozenai
Darius writes directly to these men. Translate their names as in [Ezra 5:3]

the Province Beyond the River
This is the name of the province that was west of the Euphrates River. It was across the river from the city of Susa. See how you translated it in [Ezra 4:10]

Ezra 6:7

General Information:
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Ezra 6:8

General Information:
This continues the record of King Cyrus's command that the Jews rebuild God's temple in Jerusalem, which began in Ezra 6:3.

Funds from the king's tribute beyond the River will be used to pay these men
This can be stated in active form. Alternate translation: "Use funds from the king's tribute beyond the river to pay these men"

Funds from the king's tribute beyond the River
"The king's tribute" refers to taxes that people pay the king. Alternate translation: "Money from the taxes that you collect for the king from the people beyond the river"

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Ezra 6:9

General Information:
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Ezra 6:10

General Information:
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Ezra 6:11

General Information:
This continues the record of King Cyrus's command that the Jews rebuild God's temple in Jerusalem, which began in Ezra 6:3.

a beam must be pulled from his house and he must be impaled on it. His house must then be turned into a rubbish heap
This can be translated in active form. Alternate translation: "I command my officials to pull a beam from his house and impale him on it. They are then to turn his house into a rubbish heap"

beam
a long, sturdy piece of wood, supporting the roof of a house

impaled
pierced through

Ezra 6:12

who lifts a hand to violate ... or to destroy
Lifting the hand represents trying or daring to do something. Alternate translation: "who tries to violate ... or to destroy" or "who dares to violate ... or to destroy"

to violate this decree
The abstract noun "decree" can be expressed with the phrase "what I have decreed." Alternate translation: "to violate what I have decreed" or "to do what this decree says no one should do"

I, Darius, hereby issue this decree
The phrase "hereby issue" means that Darius, by speaking, is issuing the decree. Your language may have a different way to show that the speaker is claiming to make something happen, not simply explaining what he is doing.

Ezra 6:13

Tattenai ... Shethar-Bozenai
Translate the names of these men as you did in [Ezra 5:3]

Ezra 6:14

General Information:
This page has intentionally been left blank.

Ezra 6:15

The house was completed
This can be translated in active form. You may need to make explicit which house they completed. Alternate translation: "They completed God's house" or "They finished building the temple"

the third day of the month of Adar
"Adar" is the name of the twelfth and last month of the Hebrew calendar. It is during the cold season. The third day is near the middle of February on Western calendars.

sixth year
King Darius had been ruling for five years, so he was now in year number six of his reign.

Ezra 6:16

the rest of the captives
These people had been captured and taken to Babylon, but they returned to Jerusalem. Alternate translation: "the rest of the people who had been taken captive to Babylon and had returned to Jerusalem" or "the rest of the people who had returned from captivity"

Ezra 6:17

one hundred bulls ... four hundred lambs
"100 bulls ... 400 lambs"

Ezra 6:18

to work divisions
The abstract noun "work divisions" can be expressed with a verbal phrase. Alternate translation: "to work in groups"

work divisions
"groups that work together"

Ezra 6:19

fourteenth day of the first month
This is the first month of the Hebrew calendar. The fourteenth day is near the beginning of April on Western calendars.

Ezra 6:20

purified themselves
"made themselves pure." Being pure represents being acceptable to God. Alternate translation: "made themselves acceptable to God"

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Ezra 6:21

separated themselves from the uncleanness of the nations of the land
Separating themselves from uncleanness represents refusing to do things that make people unclean. Alternate translation: "They refused to do the things that the people of the nations of the land did that made them unclean"

the uncleanness of the nations of the land
Here "uncleanness" represents being unacceptable to God. Alternate translation: "the things that the people of the nations of the land did that made them unacceptable to God"

sought Yahweh
Seeking Yahweh represents choosing to know, worship, and obey him. Alternate translation: "chose to obey Yahweh"

Ezra 6:22

turned the heart of Assyria's king
Turning the king's heart represents making him think differently about the work of the temple. Alternate translation: "changed the attitude of Assyria's king" or "made Assyria's king willing"

to strengthen their hands in the work of his house
Strengthening their hands in the work represents helping them to work. The Assyrian king did this by telling them to do the work and providing the money for it. Alternate translation: "to help them do the work of his house" or "to make it possible for them to do the work of his house"

the work of his house
This refers to building the temple.

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Chapter 7

1 Now after this, during the reign of Artaxerxes king of Persia, Ezra came up from Babylon. Ezra's ancestors were Seraiah, Azariah, Hilkiah, **2** Shallum, Zadok, Ahitub, **3** Amariah, Azariah, Meraioth, **4** Zerahiah, Uzzi, Bukki, **5** Abishua, Phinehas, Eleazar, who was son of Aaron the high priest. **6** Ezra came up from Babylon and he was a skilled scribe in the law of Moses that Yahweh, the God of Israel, had given. The king gave him anything he asked since the hand of Yahweh was with him. **7** Some of the descendants of Israel and the priests, Levites, temple singers, gatekeepers, and those assigned to serve in the temple also went up to Jerusalem in the seventh year of King Artaxerxes. **8** He arrived in Jerusalem in the fifth month, which was the seventh year of the king. **9** He left Babylon on the first day of the first month. It was on the first day of the fifth month that he arrived in Jerusalem, since the good hand of God was with him. **10** Ezra had established his heart to study the law of Yahweh and to carry out and teach its statutes and decrees in Israel.

11 This was the copy of the letter that King Artaxerxes gave to Ezra the priest, the scribe, an expert in the words of the commandments of Yahweh, and in his statutes for Israel.

12 "The King of kings Artaxerxes, to the priest Ezra, a scribe of the law of the God of heaven:

13 I hereby issue a decree that anyone from the people of Israel in my kingdom—along with their priests and Levites—who desires to go to Jerusalem may go with you. **14** I, the king, and my seven counselors, send you all out to inquire concerning Judah and Jerusalem according to the law of your God, which is in your hand. **15** You are to bring the silver and gold that the king and his counselors have freely offered to the God of Israel, whose dwelling is in Jerusalem. **16** Freely give all the silver and gold that you find in the province of Babylon, along with the freewill offerings that the people and the priests have willingly offered for the house of God in Jerusalem. **17** So use this money to buy in full the oxen, rams and lambs, and grain offerings and drink offerings. Offer them on the altar that is in the house of your God in Jerusalem. **18** Do with the rest of the silver and gold whatever seems good to you and your brothers, to please your God. **19** Place the objects that were freely given to you before him for the service of the house of your God in Jerusalem. **20** Anything else that is needed for the house of your God that you require, take its cost from the royal treasury. **21** I, King Artaxerxes, hereby issue a decree to all the treasurers in the Province Beyond the River, that anything that Ezra the priest, the scribe of the law of the God of heaven, asks from you should be given in full, **22** up to one hundred silver talents, one hundred cors of grain, one hundred baths of wine, and one hundred baths of oil, also salt without limit. **23** Anything that comes from the decree of the God of Heaven, do it with devotion for his house. For why should his wrath come upon the kingdom of the king and his sons? **24** We are informing them that there is no authority to impose any tribute or taxes or tolls on any of the priests, Levites, musicians, gatekeepers, or on the people assigned to the service of the temple and servants of the house of this God. **25** Ezra, with the wisdom that God has given you, you must appoint judges and magistrates to judge all the people in the Province Beyond the River, and to serve all who know the laws of your God. You must also teach those who do not know the law. **26** As for whoever will not obey the law of your God and the law of the king—let judgment be executed speedily upon him, whether death or banishment or confiscation of his goods or imprisonment.

27 Blessed be Yahweh, our ancestors' God, who placed all this into the king's heart to glorify the house of Yahweh in Jerusalem, **28** and who extended covenant faithfulness to me before the king, his counselors, and all his powerful officials. I have been strengthened by the hand of Yahweh my God, and I gathered prominent men from Israel to go with me.

Ezra 7 General Notes

Structure and formatting

Ezra begins his religious reforms.

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Special concepts in this chapter

God's Law
The people no longer know the law of Moses. Therefore, the king allows Ezra to return to Judea to teach the people about God's law. Many people go with him. (See: lawofmoses)

Ezra 7:1

General Information:
Ezra's genealogy goes back to Aaron, the first high priest.

Ezra came up from Babylon
Where Ezra came up to can be stated clearly. Alternate translation: "Ezra came up to Jerusalem from Babylon"

Seraiah
See how you translated this man's name in [Ezra 2:2]

Azariah, Hilkiah
men's names

Ezra 7:2

Shallum
See how you translated this man's name in [Ezra 2:42]

Zadok, Ahitub
men's names

Ezra 7:3

Amariah, Azariah, Meraioth
This list is all men's names.

Ezra 7:4

Zerahiah, Uzzi, Bukki
men's names

Ezra 7:5

Abishua, Phinehas, Eleazar
men's names

Ezra 7:6

The king gave him anything he asked
"The king gave Ezra anything he asked for"

the hand of Yahweh was with him
The "hand" of Yahweh represents Yahweh's blessing or help. Alternate translation: "the blessing of Yahweh was with Ezra" or "Yahweh was blessing Ezra"

Ezra 7:7

in the seventh year of King Artaxerxes
This refers to the seventh year of his reign. Alternate translation: "in the seventh year that Artaxerxes was king"

Ezra 7:8

the fifth month
This is the fifth month of the Hebrew calendar. It is during the last part of July and the first part of August on Western calendars.

the seventh year of the king
The king had ruled for six full years and part of the seventh.

Ezra 7:9

the first day of the first month
This is near the middle of March on Western calendars.

the first day of the fifth month
This is near the middle of July on Western calendars.

the good hand of God
"Hand" represents the power or control that God uses for good results.

Ezra 7:10

Ezra had established his heart to study
Establishing his heart represents firmly deciding or committing himself to do something. Alternate translation: "Ezra committed his life to study"

carry out
"obey"

the law of Yahweh and to carry out and teach its statutes and decrees
These were the laws that God passed down to Israel through Moses.

Ezra 7:11

This was the copy of the letter
The text following this statement was what King Artaxerxes had written in the letter.

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Ezra 7:12

The King of kings Artaxerxes
"The King of kings" was a title, meaning that he was the greatest of kings, the king that other kings obeyed. Alternate translation: "The Great King Artaxerxes" or "Artaxerxes, the greatest king"

Ezra 7:13

I hereby issue a decree that anyone ... who desires to go to Jerusalem
In those days people needed permission from the king to resettle and rebuild in an area previously destroyed by the conquering nation.

I hereby issue a decree
The phrase "hereby issue" means that Darius, by speaking, is issuing the decree. Your language may have a different way to show that the speaker is claiming to make something happen, not simply explaining what he is doing. See how these words are translated in Ezra 6:12.

may go with you
The word "you" refers to Ezra.

Ezra 7:14

Connecting Statement:
This continues the decree that King Artaxerxes gave to Ezra.

I, the king, and my seven counselors
The word "I" and the phrase "the king" refer to the same person. The king is reminding the people who hear this letter that he is the author of this letter.

to inquire concerning Judah and Jerusalem according to the law of your God
What they were to inquire about can be stated more clearly. Alternate translation: "to investigate the situation in Judah and Jerusalem, in order to learn whether or not they are obeying the law of your God"

Ezra 7:15

You are to bring the silver and gold
Where they were to bring it can be stated clearly. Alternate translation: "You are to bring to Jerusalem the silver and gold"

the silver and gold that the king and his counselors have freely offered
"Freely" means that they were not forced to offer the money. They gave it because they wanted to. Alternate translation: "the silver and gold that the king and his counselors have willingly offered"

Ezra 7:16

General Information:
This page has intentionally been left blank.

Ezra 7:17

Connecting Statement:
This continues the decree that King Artaxerxes gave to Ezra.

So use this money to buy in full ... offerings
The phrase "in full" means as many as are necessary to complete the task. They were to use the gold and silver to buy all they needed in order to worship God in the temple. Alternate translation: "Use this money to buy as many of the oxen, rams, lambs, grain and drink offerings as are needed"

Ezra 7:18

you and your brothers
The phrase "your brothers" refers to the people who were doing this work with Ezra. Alternate translation: "your co-workers" or "your companions"

Ezra 7:19

Connecting Statement:
This continues the decree that King Artaxerxes gave to Ezra.

the objects that were freely given to you
This can be expressed in active form. Alternate translation: "the objects that we have freely given to you"

Place the objects ... before him
The word "him" refers to God.

for the service of the house of your God
The abstract noun "service" can be expressed with the verbs "serve" or "use." Alternate translation: "to use in the house of your God" or "to serve in the house of your God"

Ezra 7:20

treasury
a secure place where money is stored

Ezra 7:21

Connecting Statement:
This continues the decree that King Artaxerxes gave to Ezra.

I ... hereby issue a decree
The phrase "hereby issue" means that Darius, by speaking, is issuing the decree. Your language may have a different way to show that the speaker is

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claiming to make something happen, not simply explaining what he is doing. See how these words are translated in Ezra 6:12.

the Province Beyond the River
This is the name of the province that was west of the Euphrates River. It was across the river from the city of Susa. See how you translated it in [Ezra 4:10]

that anything that Ezra ... asks from you should be given in full
This can be expressed in active form. "Give Ezra ... in full anything he asks of you"

should be given in full
The phrase "in full" here represents whatever quantity necessary to do the work. Alternate translation: "should be given as much as he needs"

Ezra 7:22

one hundred silver talents
"100 talents of silver." You may convert this to a modern measure. Alternate translation: "3,300 kilograms of silver"

one hundred cors of grain
You may convert this to a modern measure. Alternate translation: "22,000 liters of grain" or "twenty thousand liters of grain"

one hundred baths of oil
You may convert this to a modern measure. Alternate translation: 2,200 liters of oil" or "two thousand liters of oil"

Ezra 7:23

his house
This refers to God's temple.

For why should his wrath come upon the kingdom of the king and his sons?
The king uses this question to say that he does not want God's wrath to come upon them. The implied information is that if they do not give Ezra what he needs, then God will punish the kingdom. Alternate translation: "For we do not want God's wrath to come upon the kingdom of the king and his sons." or "For if you do not do these things, God's wrath will come upon the kingdom of the king and his sons."

For why should his wrath come upon the kingdom of the king and his sons
God's wrath represents God punishing them. Alternate translation: "For why should God punish the kingdom of the king and his sons" or "For if you do not do these things, God will punish the kingdom of the king and his sons"

the kingdom of the king and his sons
The king is emphasizing his own majesty by referring to himself in third person. Alternate translation: "my and my sons' kingdom"

Ezra 7:24

Connecting Statement:
This continues the decree that King Artaxerxes gave to Ezra.

We are informing them that there is no authority to impose any tribute or taxes
"We are telling them that they have no authority to impose any tribute or taxes"

musicians
people who play musical instruments

Ezra 7:25

Connecting Statement:
This is the end of the decree that King Artaxerxes gave to Ezra.

with the wisdom that God has given you, you must appoint judges and magistrates
The abstract noun "wisdom" can be expressed with a verbal phrase. Alternate translation: "God has made you wise, so you must wisely appoint judges and magistrates"

Ezra 7:26

whether death or banishment or confiscation of his goods or imprisonment
The abstract nouns can be translated with verbs. Alternate translation: "whether by killing them, banishing them, confiscating their goods, or imprisoning them" or "You may kill them, send them away, take the things they own, or put them in prison"

Ezra 7:27

Connecting Statement:
Ezra praises God because of what King Artaxerxes decreed.

placed all this into the king's heart to glorify the house of Yahweh in Jerusalem
Placing things in the king's heart represents causing him to have certain thoughts and desires. Alternate translation: "caused the king to want to glorify Yahweh's house in Jerusalem"

the house of Yahweh
This refers to Yahweh's temple.

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Ezra 7:28

who extended covenant faithfulness to me
The abstract noun "faithfulness" can be stated as "faithful" or "loyal." Alternate translation: "who has been faithful to me" or "who has been loyal to me"

I have been strengthened
Being strengthened represents being encouraged. Alternate translation: I am encouraged"

by the hand of Yahweh my God
Here Yahweh's hand represents what he did to help Ezra. Alternate translation: "because Yahweh has helped me"

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Chapter 8

1 These are the leaders of their ancestors' families, and this is the genealogy of those who left Babylon with me during the reign of King Artaxerxes.

2 Of the descendants of Phinehas, Gershom. Of the descendants of Ithamar, Daniel. Of the descendants of David, Hattush. **3** Of the descendants of Shekaniah, who was from the descendants of Parosh, Zechariah, and with him there were 150 males listed in his genealogy.

4 Of the descendants of Pahath-Moab, Eliehoenai son of Zerahiah and with him were two hundred males.

5 Of the descendants of Zattu, Ben Jahaziel and with him were three hundred males.

6 Of the descendants of Adin, Ebed son of Jonathan and with him were listed fifty males.

7 Of the descendants of Elam, Jeshaiah son of Athaliah and with him were listed seventy males.

8 Of the descendants of Shephatiah, Zebadiah son of Michael and with him were listed eighty males.

9 Of the descendants of Joab, Obadiah son of Jehiel and with him were listed 218 males.

10 Of the descendants of Bani, [1] Shelomith son of Josiphiah and with him were listed 160 males.

11 Of the descendants of Bebai, Zechariah son of Bebai and with him were listed twenty-eight males.

12 Of the descendants of Azgad, Johanan son of Hakkatan and with him were listed 110 males.

13 Those of the descendants of Adonikam came later. These were their names: Eliphelet, Jeuel, and Shemaiah and with them came sixty males.

14 Of the descendants of Bigvai, Uthai and Zakkur and with him were listed seventy males.

15 I gathered the travelers at the canal that goes to Ahava, and we camped there three days. I examined the people and priests, but could not find any descendants of Levi there. **16** So I sent for Eliezer, Ariel, Shemaiah, Elnathan, Jarib, and Elnathan and Nathan, Zechariah, and Meshullam—who were leaders—and for Joiarib and Elnathan—who were teachers. **17** Next I sent them to Iddo, the leader in Kasiphia. I told them what to say to Iddo and his relatives, the temple servants living in Kasiphia, that is, to send to us servants for the house of God. **18** So they sent us by our God's good hand a man named Sherebiah, a prudent man. He was a descendant of Mahli son of Levi son of Israel. He came with eighteen sons and brothers. **19** With him came Hashabiah. There also were Jeshaiah, one of the descendants of Merari, with his brothers and their sons, twenty men in all. **20** Of those assigned to serve in the temple, whom David and his officials gave to serve the Levites: 220, each of them assigned by name.

21 Then I proclaimed a fast at the Ahava Canal to humble ourselves before God, to seek a straight path from him for us, our little ones, and all our possessions. **22** I was ashamed to ask the king for an army or horsemen to protect us against enemies along the way, since we had said to the king, 'The hand of our God is on all who seek him for good, but his might and wrath are on all who forget him.' **23** So we fasted and sought God about this, and he heard our prayer.

24 Next I selected twelve men from the priestly officials: Sherebiah, Hashabiah, and ten of their brothers. **25** I weighed out for them silver, gold, and the objects and offerings for the house of God that the king, his counselors and officials, and all Israel had freely offered. **26** So I weighed into their hand 650 talents of silver, one hundred talents of silver objects, one hundred talents of gold, **27** twenty gold bowls that were together valued at one thousand darics, and two well-polished bronze vessels as precious as gold. **28** Then I said to them, "You are consecrated to Yahweh, and these objects also, and the silver and gold are a freewill offering to Yahweh, the God of your ancestors. **29** Watch over them and keep them until you weigh them out before the priestly officials, Levites, and leaders of the ancestors' clans of Israel in Jerusalem in the rooms of the house of God." **30** The priests and the Levites accepted the weighed silver, gold, and the objects in order to take them to Jerusalem, to the house of our God.

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31 We went out from the Ahava Canal on the twelfth day of the first month to go to Jerusalem. The hand of our God was on us; he protected us from the hand of the enemy and the ones who wished to ambush us along the road. **32** So we entered Jerusalem and stayed there for three days. **33** Then on the fourth day the silver, gold, and objects were weighed out in the house of our God, into the hand of Meremoth son of Uriah the priest. With him were Eleazar son of Phinehas, Jozabad son of Jeshua, and Noadiah son of Binnui the Levite. **34** The number and weight of everything was determined. All the weight was written down at that time.

35 The ones who came back from the captivity, the people of exile, offered burnt offerings to the God of Israel: twelve bulls for all of Israel, ninety-six rams, seventy-seven lambs, and twelve male goats as a sin offering. All were a burnt offering for Yahweh. **36** Then they gave the king's decrees to the king's high officials and the governors in the Province Beyond the River, and they helped the people and the house of God.

Footnotes

8:10 [1]The name

Ezra 8 General Notes

Special concepts in this chapter

The people's return to Judah
Many people went back to Judah with Ezra. They trusted God to protect them and the precious items they carried with them, which had been given for the temple. (See: trust)

Ezra 8:1

General Information:
There is an apparent shift in authorship beginning here. Chapters 1-7 were written as if the author were writing about Ezra. Chapter 8 was written as if the author were Ezra. Verses 2-14 are a list of leaders and their ancestors. All of them are men.

Ezra 8:2

Of the descendants of Phinehas, Gershom
This is the first item in the list. It can be written with the verb "was." Alternate translation: "The leader of the descendants of Phinehas was Gershom" or "Gershom was the leader of the descendants of Phinehas"

Of the descendants of Ithamar, Daniel
This is the second item in the list. It can be written with the verb "was." Alternate translation: "The leader of the descendants of Ithamar was Daniel" or "Daniel was the leader of the descendants of Ithamar"

Of the descendants of David, Hattush
This is the third item in the list. It can be written with the verb "were." Alternate translation: "The leaders of the descendants of David were Hattush who was ... Parosh; and Zechariah" or "The leaders of the descendants of David were Hattush and Zechariah. Hattush was from ... Parosh"

Hattush
This is a man's name.

Ezra 8:3

Parosh
See how you translated this man's name in Ezra 2:3.

with him there were 150 males listed in his genealogy
"with Zechariah there were 150 males listed in his genealogy"

150 males
"one hundred and fifty males"

Ezra 8:4

General Information:
The list of men's names continues.

Of the descendants of Pahath-Moab, Eliehoenai son of Zerahiah
This is the next item in the list. It can be written with the verb "was." Alternate translation: "The leader of the descendants of Pahath-Moab was Eliehoenai son of Zerahiah" or "Eliehoenai son of Zerahiah was the leader of the descendants of Pahath-Moab"

with him were two hundred males
"with Eliehoenai were two hundred males"

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Zerahiah
See how you translated this man's name in Ezra 7:4.

two hundred
"200"

Ezra 8:5

three hundred
"300"

Ezra 8:6

Adin
See how you translated this man's name in Ezra 2:15.

fifty
"50"

Ezra 8:7

seventy
"70"

Ezra 8:8

General Information:
The list of men's names continues.

Of the descendants of Shephatiah, Zebadiah son of Michael
This is the next item in the list. It can be written with the verb "was." Alternate translation: "The leader of the descendants of Shephatiah was Zebadiah son of Michael" or "Zebadiah son of Michael was the leader of the descendants of Shephatiah"

Shephatiah
See how you translated this man's name in Ezra 2:2.

Michael
This is a man's name.

with him were listed eighty males
"with Zebadiah were listed eighty males"

eighty
"80"

Ezra 8:9

218 males
"two hundred and eighteen males"

Ezra 8:10

160 males
"one hundred and sixty males"

Ezra 8:11

Bebai
See how you translated this in Ezra 2:11.

twenty-eight
"28"

Ezra 8:12

General Information:
This is the end of the list of men's names.

Of the descendants of Azgad, Johanan son of Hakkatan
This is the next item in the list. It can be written with the verb "was." Alternate translation: "The leader of the descendants of Azgad was Johanan son of Hakkatan" or "Johanan son of Hakkatan was the leader of the descendants of Azgad"

with him were listed 110 males
"with Johanan were listed 110 males"

110 males
"one hundred and ten males"

Azgad
See how you translated this man's name in Ezra 2:12.

Ezra 8:13

Those of the descendants of Adonikam
The word "those" refers to the leaders. Alternate translation: "The leaders of the descendants of Adonikam"

Adonikam
See how you translated this man's name in Ezra 2:13.

sixty
"60"

Ezra 8:14

Bigvai
See how you translated this man's name in Ezra 2:2.

seventy
"70"

Ezra 8:15

General Information:
The word "I" in chapter 8 refers to Ezra. He is the author. Verse 16 contains a list of men's names.

the canal that goes to Ahava
Possible meanings are that the "canal" was 1) a waterway that men built or 2) an ordinary river. It

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can be translated in a more general way. Alternate translation: "the waterway that flows to Ahava"

Ahava
This is the name of a place

Ezra 8:16

Shemaiah
See how you translated this man's name in Ezra 8:13.

Elnathan ... Elnathan ... Elnathan
There were apparently three men with the same name.

Ezra 8:17

Iddo
This is a man's name.

Next I sent them to Iddo
The word "them" refers to the nine leaders and two teachers written about in [Ezra 8:16]

Kasiphia
This is the name of a place.

I told them what to say to Iddo ... that is, to send to us servants for the house of God
The words "that is" introduces what he told them to say. Alternate translation: "I told them to tell Iddo ... to send us servants for the house of God"

Ezra 8:18

Sherebiah ... Mahli
These are men's names.

So they sent us by our God's good hand a man
God's "good hand" represents his kindness in providing for them. Alternate translation: "Because God was kind to us, they sent us a man"

a prudent man
This is a man of understanding and wisdom.

son of Levi son of Israel
Here "Israel" is a man's name. It is the name God gave to Jacob.

eighteen
"18"

Ezra 8:19

Hashabiah ... Merari
These are men's names.

twenty
"20"

Jeshaiah
See how you translated this man's name in Ezra 8:7.

Ezra 8:20

officials
people with specific authority within a government system

Ezra 8:21

the Ahava Canal
This is the name of the canal that flows to the place called Ahava. See how you translated Ahava and canal in [Ezra 8:15]

to seek a straight path from him for us, our little ones, and all our possessions
The word "seek" represents asking God to do something for them. Here a "straight path" represents safety while they travel. Alternate translation: "to ask God to give us, our little ones, and all our possessions safety while we travel" or "to ask God to protect us, our little ones, and all our possessions while we travel"

Ezra 8:22

The hand of our God is on all who seek him
The hand of God being on people is a metonym for God helping people. Seeking God is a metaphor for serving him. Alternate translation: "God helps all who serve him"

but his might and wrath are on all who forget him
God's might and wrath being on people is a metonym for him punishing people. Forgetting God is a metaphor for refusing to serve him. Alternate translation: "but he punishes all who refuse to serve him"

Ezra 8:23

So we fasted and sought God about this
Here seeking God is a metaphor for asking God to do something for them. Alternate translation: "So we fasted and asked God to help us"

Ezra 8:24

Sherebiah, Hashabiah
See how you translated these men's names in [Ezra 8:19]

Ezra 8:25

General Information:
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Ezra 8:26

650 talents of silver
"six hundred and fifty talents of silver." A talent weighs about thirty-three kilograms. You may convert this to a modern measure. Alternate translation: "22,000 kilograms of silver"

one hundred talents of silver objects
"100 talents of silver objects." You may convert this to a modern measure. Alternate translation: "3,300 kilograms of silver objects"

one hundred talents of gold
"100 talents of gold." You may convert this to a modern measure. Alternate translation: "3,300 kilograms of gold"

Ezra 8:27

one thousand darics
"1,000 darics." A "daric" was a small gold coin that people in the Persian Empire used. You can translate this in terms of the number of coins or their weight. Alternate translation: "one thousand Persian gold coins" or "eight and one half kilograms of gold"

bronze vessels
Bronze is a mixture of copper and another metal. It is stronger than pure copper.

Ezra 8:28

Then I said to them
"Then I said to the twelve priestly officials"

Ezra 8:29

until you weigh them out before the priestly officials, Levites, and leaders
When they arrived in Jerusalem, they would weigh the silver, gold, and bronze to show that they had not taken any of it for themselves.

Ezra 8:30

The priests and the Levites
According to the law of Moses, the tribe of Levi had the work of caring for the temple, its possessions, and the offerings.

Ezra 8:31

We went out from the Ahava Canal
"We left the Ahava Canal" or "We started traveling from the Ahava Canal"

Ahava Canal
This is the name of the canal that flows to the place called Ahava. See how you translated this in [Ezra 8:21]

twelfth day of the first month
This is the first month of the Hebrew calendar. The twelfth day is near the end of March on Western calendars.

The hand of our God was on us
The hand of God being on people is a metonym for God helping people. Alternate translation: "God was helping us"

he protected us from the hand of the enemy and the ones ... road
The hand represents what those people might do. It specifically refers to the enemy attacking the group that was traveling. Alternate translation: "he protected us from the attack of the enemy and the ones who wished to ambush us along the road" or "He kept the enemy from attacking us and he kept robbers from ambushing us along the road"

the ones who wished to ambush us
This refers to thieves and robbers who wanted to attack them for their treasures.

Ezra 8:32

General Information:
This page has intentionally been left blank.

Ezra 8:33

the silver, gold, and objects were weighed out
This can be translated in active form. Alternate translation: "the twelve priestly officials weighed out the silver, gold and objects"

the silver, gold, and objects were weighed out ... into the hand of Meremoth
Here "the hand of Meremoth" represents Meremoth's care of the silver, gold, and objects. The men weighed those things and gave them to Meremoth to take care of them.

Meremoth ... Uriah ... Eleazar ... Phinehas ... Jozabad ... Jeshua ... Noadiah ... Binnui
These are the names of men.

Jeshua
See how you translated this man's name in Ezra 2:6.

Ezra 8:34

General Information:
This page has intentionally been left blank.

Ezra 8:35

The ones who came back from the captivity ... the people of exile
These two phrases refer to the Jewish people who were living as exiles in Babylon and who left Babylon and returned to Jerusalem in Judea.

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Alternate translation: "The ones who came back to Jerusalem from the captivity in Babylon, the people of exile"

twelve ... ninety-six ... seventy-seven ... twelve
"12 ... 96 ... 77 ... 12"

Ezra 8:36

the governors in the Province Beyond the River
These were the Babylonian officials managing the people west of the Euphrates River, which included the people living in Judea.

the Province Beyond the River
This is the name of the province that was west of the Euphrates River. It was across the river from the city of Susa. It included Judea. See how you translated it in [Ezra 4:10]

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Chapter 9

1 When these things were done, the officials approached me and said, "The people of Israel, the priests, and the Levites have not separated themselves from the peoples of the lands and their abominations: Canaanites, Hittites, Perizzites, Jebusites, Ammonites, Moabites, Egyptians, and Amorites. **2** For they have taken some of their daughters and sons, and have mixed the holy people with the peoples of the lands, and the leaders and officials have been first in this faithlessness." **3** When I heard this, I tore apart my clothing and robe and pulled out hair from my head and beard, and I sat down, devastated. **4** All those who trembled at the words of the God of Israel about the faithlessness of the exiles gathered to me while I was sitting devastated until the evening offering.

5 But at the evening offering I arose from my position of humiliation in my torn clothes and robe, and knelt down and spread my hands to Yahweh my God. **6** I said, "My God, I am ashamed and disgraced to raise my face to you, for our iniquities increase over our head, and our guilt grows to the heavens. **7** From the days of our ancestors until now we have been in great guilt. In our iniquities we, our kings, and our priests were given into the hand of kings of this world, to the sword, to captivity, and to plunder and ashamed faces, as we are today. **8** Yet now for a short time, mercy from Yahweh our God has come to leave us an escaped remnant and to give us a foothold in his holy place. This was for our God to enlighten our eyes and to give us a little relief in our slavery. **9** For we are slaves, but our God has not forgotten us in our slavery. Rather, he has extended covenant faithfulness to us before the king of Persia. He has given us new strength to rebuild the house of our God and raise its ruins, and he has given us a wall of safety in Judah and Jerusalem. **10** But now, our God, what can we say after this? We have forgotten your commands, **11** the commands that you gave to your servants the prophets, when you said, "This land that you are entering to possess is an unclean land. It is contaminated by the people of the lands with their abominations. They have filled it from one end to the other with their uncleanness. **12** So now, do not give your daughters to their sons; do not take their daughters for your sons, and do not seek their ongoing peace and welfare, so that you will be strong and eat the good of the land, so you will cause your children to possess it for all time." **13** Yet after everything that came on us for our evil practices and our great guilt —since you, our God, have held back what our iniquities deserve and left us an escaped remnant— **14** should we again break your commandments and make mixed marriages with these abominable people? Will you not be angry and annihilate us so there will be no remnant, no one to escape? **15** Yahweh, God of Israel, you are righteous, for we have remained as an escaped remnant to this day. Look! We are here before you in our guilt, for there is no one who can stand before you because of this.

Ezra 9 General Notes

Special concepts in this chapter

Intermarriage

When Ezra found out that many Jews had married Gentile wives, he prayed to God and asked God why he had been so good to them by letting these few people return from captivity even though they sinned by marrying Gentile wives. They did this before and God had punished them for it. God forbid this type of marriage because it caused the people to worship other gods. (See: sin and falsegod)

Ezra 9:1

have not separated themselves

have married people from other lands and have adopted their religion

Ezra 9:2

General Information:

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Ezra 9:3

When I heard this

When Ezra heard that many Israelites had married foreign women and were worshiping their gods

I tore apart my clothing and robe and pulled out hair from my head and beard

Ezra was showing everyone how unhappy he was that people were doing things that offended God.

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Ezra 9:4

evening offering
a sacrifice that the priests would offer around the time the sun was going down

Ezra 9:5

my position of humiliation
another way of saying he was "sitting ashamed" (Ezra 9:4). "where I was sitting on the ground to show how ashamed I was"

knelt down and spread my hands
"got on my knees and stretched out my arms with my hands open toward the sky"

Ezra 9:6

our iniquities increase over our head, and our guilt grows to the heavens
These words are two ways of speaking of iniquity and guilt as if they were physical objects that could grow to be larger than people. The abstract nouns "iniquity" and "guilt" can be expressed as a noun and an adjective, respectively. Alternate translation: "we have committed wicked deeds and we are very guilty"

Ezra 9:7

the days of our ancestors
"the time when our ancestors were alive"

in great guilt ... In our iniquities
The abstract nouns "guilt" and "iniquity" can be translated as an adjective and a verb, respectively. Alternate translation: "very guilty ... Because of the evil deeds we did"

we ... were given into the hand of kings
This can be translated in active form. Alternate translation: "you gave us ... into the hand of kings"

were given into the hand of kings of this world
Here "hand" represents power or control. Alternate translation: "were given into the control of the kings of this world" or "were given over to the kings of this world"

to the sword, to captivity, and to plunder and ashamed faces
The sword is a metonym for people killing other people. The abstract nouns "captivity" and "plunder" can be stated as verb phrases. And, "faces" is a synecdoche representing the whole person. Alternate translation: "to our enemies to kill us, to capture us, to steal from us, and to cause us shame"

Ezra 9:8

mercy from Yahweh our God has come
God deciding to be merciful is spoken of as if mercy were a person who could move. Alternate translation: "Yahweh our God has decided to be merciful to us and"

an escaped remnant
"some survivors who have escaped captivity"

Ezra 9:9

he has extended covenant faithfulness to us
The abstract noun "faithfulness" can be stated as "faithful" or "loyal." See how you translated a similar phrase in [Ezra 7:28]

before the king of Persia
The king could not literally see the temple, but he did know about what was happening in Jerusalem. Here "sight" is a metonym for what a person knows. Alternate translation: "so that the king of Persia knows about it"

the house of our God
the temple

he has given us a wall of safety
Possible meanings are 1) the wall of safety is a wall to protect the people. Alternate translation: "he has given us a wall to protect us" or 2) this is a metaphor for Yahweh protecting his people. Alterate trasnslation: "he protects us like a wall" or "he gives us protection"

Ezra 9:10

General Information:
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Ezra 9:11

General Information:
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Ezra 9:12

for all time
"until the end of the ages"

Ezra 9:13

escaped remnant
"some survivors who have escaped captivity." See how you translated this phrase in Ezra 9:8.

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Ezra 9:14

should we again break your commandments and make ... people?
This can be translated as a statement. Alternate translation: "it is very wrong that some of us have broken your commandments and made ... people."

Will you not be angry ... escape?
This can be translated as a statement. Alternate translation: "I am afraid that you will be angry ... escape."

there will be no remnant, no one to escape
The word translated "remnant" here is the usual word for something that remains or is left. The word translated "one to escape" is the same word translated "escaped remnant" in Ezra 9:8 and can be translated "survivors who have escaped captivity."

Ezra 9:15

Look
"Pay attention to what I am about to say"

escaped remnant
"some survivors who have escaped captivity. " See how you translated this phrase in Ezra 9:8.

We are here before you in our guilt
"You can see that we are all guilty"

there is no one who can stand before you
"you do not think that any person is innocent"

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Chapter 10

1 As Ezra prayed and confessed, he wept and threw himself down before the house of God. A very great assembly of Israelite men, women, and children gathered to him, for the people were weeping very greatly. **2** Shekaniah son of Jehiel of the descendants of Elam said to Ezra, "We have been unfaithful to our God and have married foreign women from the peoples of the land. But in spite of this, there is still hope for Israel. **3** So now let us make a covenant with our God to send out all the women and their children according to the Lord's instructions and the instructions of those who tremble at the commandments of our God, and let it be done according to the law. **4** Arise, for this thing is for you to carry out, and we are with you. Be strong and do this."

5 So Ezra rose and made the priestly officials, the Levites, and all of Israel promise to act in this way. So they all took a solemn oath. **6** Then Ezra rose from before the house of God and went to the rooms of Jehohanan son of Eliashib. He did not eat any bread or drink any water, since he was mourning concerning the faithlessness of those who had been in captivity. **7** So they sent word in Judah and Jerusalem to all the people back from exile to assemble in Jerusalem. **8** Anyone who did not come in three days according to the instructions from the officials and elders—all of his possessions would be forfeited, and he himself would be excluded from the great assembly of the people who had come back from exile.

9 So all the men of Judah and Benjamin assembled in Jerusalem in three days. It was the ninth month and the twentieth day of the month. All the people sat in the square before the house of God, trembling because of this matter and because of the rains. **10** Ezra the priest arose and said, "You yourselves have committed treason. You lived with foreign women so as to increase Israel's guilt. **11** But now give confession to Yahweh, your ancestors' God, and do his will. Separate from the people of the land and from the foreign women." **12** All the assembly answered in a loud voice, "We will do as you have said. **13** However, there are many people, and it is the rainy season. We have no strength to stand outside, and this is not only one or two days of work, since we have greatly transgressed in this matter. **14** So let our officials represent all the assembly. Let all in our cities who have married foreign women come at an appointed time that will be appointed by the city elders and the city judges until the raging wrath of our God goes away from us." **15** Jonathan son of Asahel and Jahzeiah son of Tikvah opposed this, and Meshullam and Shabbethai the Levite supported them.

16 So the people who returned from exile did this. Ezra the priest selected men, the leaders in their ancestors' clans and houses—all of them by name, and they investigated the matter on the first day of the tenth month. **17** By the first day of the first month they had finished discovering which men had lived with foreign women.

18 Among the descendants of the priests there were those who had lived with foreign women. Among the descendants of Jeshua son of Jozadak and his brothers there were Maaseiah, Eliezer, Jarib, and Gedaliah. **19** So they determined to send their wives away. Since they were guilty, they offered a ram from the flock for their guilt.

20 Among the descendants of Immer: Hanani and Zebadiah.

21 Among the descendants of Harim: Maaseiah, Elijah, Shemaiah, Jehiel, and Uzziah.

22 Among the descendants of Pashhur: Elioenai, Maaseiah, Ishmael, Nethanel, Jozabad, and Elasah.

23 Among the Levites: Jozabad, Shimei, Kelaiah—that is, Kelita, Pethahiah, Judah, and Eliezer.

24 Among the singers: Eliashib. Among the gatekeepers: Shallum, Telem, and Uri.

25 Among the rest of the Israelites—among the descendants of Parosh: Ramiah, Izziah, Malkijah, Mijamin, Eleazar, Malkijah, and Benaiah. [1]

26 Among the descendants of Elam: Mattaniah, Zechariah, Jehiel, Abdi, Jeremoth, and Elijah.

27 Among the descendants of Zattu: Elioenai, Eliashib, Mattaniah, Jeremoth, Zabad, and Aziza.

28 Among the descendants of Bebai: Jehohanan, Hananiah, Zabbai, and Athlai.

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29 Among the descendants of Bani: Meshullam, Malluk, Adaiah, Jashub, Sheal, and Jeremoth. [2]

30 Among the descendants of Pahath-Moab: Adna, Kelal, Benaiah, Maaseiah, Mattaniah, Bezalel, Binnui, and Manasseh.

31 Among the descendants of Harim: Eliezer, Ishijah, Malkijah, Shemaiah, Shimeon, **32** Benjamin, Malluk, and Shemariah.

33 Among the descendants of Hashum: Mattenai, Mattattah, Zabad, Eliphelet, Jeremai, Manasseh, and Shimei.

34 Among the descendants of Bani: Maadai, Amram, Uel, **35** Benaiah, Bedeiah, Keluhi, **36** Vaniah, Meremoth, Eliashib, **37** Mattaniah, Mattenai, and Jaasu.

38 Among the descendants of Binnui: Shimei, [3]**39** Shelemiah, Nathan, Adaiah, **40** Maknadebai, Shashai, Sharai, [4]**41** Azarel, Shelemiah, Shemariah, **42** Shallum, Amariah, and Joseph.

43 Among the descendants of Nebo: Jeiel, Mattithiah, Zabad, Zebina, Jaddai, Joel, and Benaiah.

44 All of these had taken foreign wives and had children with some of them. [5]

Footnotes

10:25 [1]Instead of the second occurrence of
10:29 [2]Instead of
10:38 [3]Instead of
10:40 [4]Instead of
10:44 [5]Instead of

Ezra 10 General Notes

Special concepts in this chapter

Intermarriages
The people agree to divorce their Gentile wives. Many Jews were involved in these mixed marriages. Divorce should not normally have been common for the Jews to engage in, but marriage with non-Jewish women was not allowed.

Ezra 10:1

As Ezra prayed and confessed ... threw himself down
Ezra speaks of himself as if he were someone else.

threw himself down
quickly went from standing to lying facedown

before the house of God
in front of the temple

Ezra 10:2

Shekaniah
See how you translated this in Ezra 8:5.

Jehiel
See how you translated this in Ezra 8:9.

We have been unfaithful to our God
This was made as a public confession, not as a boastful claim.

Ezra 10:3

General Information:
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Ezra 10:4

we are with you
"we will help you"

Ezra 10:5

General Information:
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Ezra 10:6

Jehohanan ... Eliashib
These are the names of men.

Ezra 10:7

General Information:
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Ezra 10:8

Anyone who did not come ... all of his possessions would be forfeited, and he himself would be excluded
"As for anyone who did not come ... the officials would take all his possessions away from him and would exclude him" or "The people of Judah and Jerusalem would take all the possessions away from everyone who did not come ... and would exclude them"

three days
3 days

Ezra 10:9

in three days
"three days later"

ninth month and the twentieth day of the month
This is the ninth month of the Hebrew calendar. The twentieth day is near the middle of December on Western calendars.

in the square
a large open courtyard in front of the temple

Ezra 10:10

committed treason
The abstract noun "treason" can be translated as a verb. Alternate translation: "helped the enemies of your people"

so as to increase Israel's guilt
"and now God considers us guilty of worse sin than before"

Ezra 10:11

Separate from
move away from, be different from

Ezra 10:12

General Information:
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Ezra 10:13

this is not only one or two days of work
This litotes can be translated in positive form. Alternate translation: "we will need a long time to do all this work"

Ezra 10:14

General Information:
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Ezra 10:15

Jonathan ... Asahel ... Jahzeiah ... Tikvah ... Meshullam ... Shabbethai
men's names

Jonathan son of Asahel and Jahzeiah son of Tikvah opposed this
Possible meanings are, 1) these men did not want the city officials to investigate the offenses or 2) they did not want anyone to investigate the people's marriages.

Ezra 10:16

did this
The people investigated who had married non-Jewish wives.

the first day of the tenth month
This is the tenth month of the Hebrew calendar. The first day is near the middle of December on Western calendars.

Ezra 10:17

first day of the first month
This is near the middle of March on Western calendars.

Ezra 10:18

Jeshua
See how you translated this in Ezra 2:2.

Jozadak
See how you translated this in Ezra 3:2.

Maaseiah ... Gedaliah
names of men

Eliezer ... Jarib
See how you translated this in Ezra 8:16.

Ezra 10:19

General Information:
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Ezra 10:20

General Information:
Ezra continues to list the men who married non-Jewish women.

Immer
a man's name. See how you translated this in Ezra 2:37.

Hanani
a man's name

Zebadiah
a man's name. See how you translated this in Ezra 8:8.

Ezra 10:21

Harim
This is a man's name. See how you translated this in [Ezra 2:32]

Maaseiah
This is a man's name. See how you translated this in [Ezra 10:18]

Shemaiah ... Jehiel
These are the names of men. See how you translated this in [Ezra 8:13]

Ezra 10:22

Pashhur
This is a man's name. See how you translated this in Ezra 2:37.

Elioenai ... Nethanel ... Elasah
These are the names of men.

Jozabad
This is a man's name. See how you translated this in Ezra 8:33.

Ezra 10:23

General Information:
Ezra continues to list the men who married non-Jewish women.

Jozabad
This is a man's name. See how you translated this in Ezra 8:33.

Ezra 10:24

Eliashib
This is a man's name. See how you translated this in [Ezra 10:6]

Shallum
This is a man's name. See how you translated this in [Ezra 2:42]

Ezra 10:25

Parosh
This is a man's name. See how you translated this in [Ezra 2:3]

Eleazar
This is a man's name. See how you translated this in [Ezra 7:5]

Ezra 10:26

General Information:
Ezra continues to list the men who married non-Jewish women.

Elam
See how you translated this man's name in Ezra 2:7.

Jehiel
See how you translated this man's name in Ezra 8:9.

Ezra 10:27

Zattu
See how you translated this man's name in [Ezra 2:8]

Elioenai
See how you translated this man's name in [Ezra 10:22]

Eliashib
See how you translated this man's name in [Ezra 10:6]

Ezra 10:28

Bebai
This is a man's name. See how you translated this in [Ezra 2:11]

Jehohanan
This is a man's name. See how you translated this in [Ezra 10:6]

Ezra 10:29

Bani
See how you translated this man's name in [Ezra 2:10]

Meshullam
See how you translated this man's name in [Ezra 8:16]

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Ezra 10:30

General Information:
Ezra continues to list the men who married non-Jewish women.

Pahath-Moab
This is a man's name. See how you translated this in Ezra 8:4.

Benaiah
This is a man's name. See how you translated this in Ezra 10:25.

Maaseiah
This is a man's name. See how you translated this in Ezra 10:18.

Mattaniah
This is a man's name. See how you translated this in Ezra 10:26.

Binnui
This is a man's name. See how you translated this in Ezra 8:33.

Ezra 10:31

Malkijah
This is a man's name. See how you translated this in [Ezra 10:25]

Harim
This is a man's name. See how you translated this in [Ezra 2:32]

Eliezer
This is a man's name. See how you translated this in [Ezra 8:16]

Ezra 10:32

Malluk
This is a man's name. See how you translated this in [Ezra 10:29]

Ezra 10:33

General Information:
Ezra continues to list the men who married non-Jewish women.

Hashum
This is a man's name. See how you translated this in Ezra 2:19

Zabad
This is a man's name. See how you translated this in Ezra 10:27.

Eliphelet
This is a man's name. See how you translated this in Ezra 8:13.

Manasseh
This is a man's name. See how you translated this in Ezra 10:30.

Shimei
This is a man's name. See how you translated this in Ezra 10:23.

Ezra 10:34

Bani
This is a man's name. See how you translated this in [Ezra 2:10]

Ezra 10:35

Benaiah
This is a man's name. See how you translated this in [Ezra 10:23]

Ezra 10:36

Meremoth
This is a man's name. See how you translated this in [Ezra 8:33]

Eliashib
This is a man's name. See how you translated this in [Ezra 10:6]

Ezra 10:37

General Information:
Ezra continues to list the men who married non-Jewish women.

Mattaniah
This is a man's name. See how you translated this in Ezra 10:26.

Mattenai
This is a man's name. See how you translated this in Ezra 10:33.

Ezra 10:38

Binnui
This is a man's name. See how you translated this in [Ezra 8:33]

Shimei
This is a man's name. See how you translated this in [Ezra 10:23]

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Ezra 10:39

Adaiah
This is a man's name. See how you translated this in [Ezra 10:26]

Ezra 10:40

General Information:
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Ezra 10:41

General Information:
Ezra finishes to list the men who married non-Jewish women.

Shelemiah
This is a man's name. See how you translated this in Ezra 10:39.

Shemariah
This is a man's name. See how you translated this in Ezra 10:32.

Ezra 10:42

Shallum
This is a man's name. See how you translated this in [Ezra 2:42]

Amariah
This is a man's name. See how you translated this in [Ezra 7:3]

Ezra 10:43

Nebo
This is a man's name. See how you translated this in [Ezra 2:29]

Jeiel
This is a man's name. See how you translated this in [Ezra 8:13]

Zabad
This is a man's name. See how you translated this in [Ezra 10:27]

Zebina ... Jaddai ... Joel
These are the names of men.

Benaiah
This is a man's name. See how you translated this in Ezra 10:25.

Ezra 10:44

All of these
all the men in the list beginning in Ezra 10:20

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Book: Nehemiah

Nehemiah

Chapter 1

1 The words of Nehemiah son of Hakaliah:

Now it happened in the month of Kislev, in the twentieth year, as I was in the fortress of Susa, **2** that one of my brothers, Hanani, and some men from Judah came, and I asked them about the Jews, the escaped remnant, those who had escaped from the captivity, and about Jerusalem. **3** They said to me, "Those in the province who survived the captivity are in great trouble and disgrace because the wall of Jerusalem has been broken open, and its gates have been set on fire."

4 As soon as I heard these words, I sat down and wept, and for days I continued grieving and fasting and praying before the God of heaven. **5** Then I said, "Please, I beg you, Yahweh, God of heaven, the God who is great and awesome, who keeps the covenant and steadfast love with those who love him and keep his commandments, **6** may your eyes be open and may your ear be attentive so you may hear the prayer of your servant that I now pray before you day and night for the people of Israel your servants. I am confessing the sins of the people of Israel, which we have sinned against you. Both I and my father's house have sinned. **7** We have acted very wickedly against you, and we have not kept the commandments, the statutes, and the rules you commanded your servant Moses. **8** Please call to mind the word you commanded your servant Moses, 'If you act unfaithfully, I will scatter you among the peoples, **9** but if you return to me and follow my commandments and do them, though your people were scattered under the farthest skies, I will gather them from there and bring them to that place where I have chosen to make my name remain.' **10** Now they are your servants and your people, whom you have rescued by your great power and by your strong hand. **11** Please, I beg you, Lord, may your ear be attentive to the prayer of your servant and to the prayer of your servants who delight to honor your name. Now give success to your servant today, and grant him mercy in the sight of this man."

I served as cupbearer to the king.

Nehemiah 1 General Notes

Structure and formatting

"The words of Nehemiah son of Hacaliah:"
This phrase serves as an introduction to this entire book.

Special concepts in this chapter

Repentance
This chapter is a single long record of Nehemiah's repentance on behalf of the people. (See: repent)

Other possible translation difficulties in this chapter

I
While the author of this book is probably Ezra, the word "I" always refers to Nehemiah.

Israel
It is uncertain to whom "Israel" refers. It probably does not refer to the northern kingdom of Israel. Neither does it likely refer to the twelve tribes of Israel. Instead, it is probably a reference to Israel in the sense of the surviving people group. At Nehemiah's time, this people group exclusively comprised the tribe of Judah because the other tribes had already been scattered throughout the entire Near East, where they lost their identity, for the most part.

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Nehemiah 1:1

Nehemiah ... Hakaliah
These are names of men.

in the month of Kislev
"Kislev" is the ninth month of the Hebrew calendar. It is during the last part of November and the first part of December on Western calendars.

in the twentieth year
Nehemiah is referring to the number of years that Artaxerxes had been reigning as king. Alternate translation: "in the twentieth year of the reign of Artaxerxes, King of Persia"

fortress of Susa
This was one of the royal cities of Persian kings, located in the country of Elam. It was a large, fortified city with high walls surrounding it.

Nehemiah 1:2

Hanani
This is the name of a man.

one of my brothers, Hanani
Hanani was Nehemiah's biological brother.

Hanani, and some men from Judah came
"Hanani, came from Judah with some other men"

the Jews, the escaped remnant, those who had escaped from the captivity
The phrases "escaped remnant" and "those who had escaped from the captivity" both describe "the Jews," and "those who had escaped the captivity" specifies what it was that "the escaped remnant" escaped. Possible meanings are 1) the few Jews who were taken as exiles to Babylon but escaped and returned to live in Jerusalem or 2) the few Jews who had escaped from those who were trying to take them into exile in Babylon and so remained in Jerusalem. Since it is unclear which meaning is correct, it is best not to specify in the translation.

Nehemiah 1:3

They said to me
Here "They" refers to Hanani and the other people who had come from Judah.

the province
Here "province" refers to Judah as an administrative district under the Persian Empire. Alternate translation: "the province of Judah" or "Judah"

the wall of Jerusalem has been broken open, and its gates have been set on fire
This can be stated in active form. Alternate translation: "armies have broken open the wall of Jerusalem and have set its gates on fire"

Nehemiah 1:4

General Information:
This page has intentionally been left blank.

Nehemiah 1:5

Then I said
Nehemiah tells what he prayed. Alternate translation: "Then I said to Yahweh"

Please, I beg you
These words translate one word with which the speaker calls for the attention of the hearer and indicates that the words that follow are a plea. If your language has another way of saying the same thing, you may want to use it here.

Yahweh
This is the name of God that he revealed to his people in the Old Testament. See the translationWord page about Yahweh concerning how to translate this.

who love him and keep his commandments
Since Nehemiah is speaking to Yahweh, the pronouns "him" and "his" can be translated as "you" and "your." Alternate translation: "who love you and keep your commandments"

Nehemiah 1:6

Connecting Statement:
This verse begins the prayer that Nehemiah begs Yahweh to listen to (Nehemiah 1:5).

may your eyes be open
"look at me." Here open eyes are a metaphor that represents paying attention to someone. Alternate translation: "pay attention to me"

may your ear be attentive
The ear here is a synecdoche for the whole person. Alternate translation: "listen and pay attention"

so you may hear the prayer of your servant
"so that you may hear the prayer that I, your servant, am praying." The word "servant" refers to Nehemiah. This is how a person would address his superior in order to show humility and respect.

day and night
By saying that he prays both during the day and during the night, Nehemiah emphasizes the frequency of his prayers. Alternate translation: "all the time"

Both I and my father's house
Here the word "house" represents family. Alternate translation: "Both I and my family"

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Nehemiah 1:7

Connecting Statement:
The prayer that Nehemiah begs Yahweh to listen to (Nehemiah 1:5) continues.

Nehemiah 1:8

Connecting Statement:
The prayer that Nehemiah begs Yahweh to listen to (Nehemiah 1:5) continues.

Please call to mind
To "call to mind" is an idiom that means to remember. Alternate translation: "Please remember"

the word you commanded your servant Moses
The pronouns "you" and "your" refer to God and so are singular.

If you act unfaithfully ... scatter you
The pronouns "you" and "your" are plural and refer to the Israelite people.

I will scatter you among the peoples
Yahweh speaks of causing the Israelite people to live in other nations as if he scattered them like one would scatter seeds. Alternate translation: "I will cause you to live among the people of other nations"

Nehemiah 1:9

Connecting Statement:
The prayer that Nehemiah begs Yahweh to listen to (Nehemiah 1:5) continues.

if you return ... your people
The pronouns "you" and "your" are plural and refer to the Israelite people.

though your people were scattered
This can be stated in active form. Alternate translation: "though I scattered your people"

under the farthest skies
Yahweh speaks of places on the earth that are very far away as being "under the farthest skies." Alternate translation: "to places very far away"

to that place where I have chosen ... remain
This phrase refers to Jerusalem, where the temple was located. Alternate translation: "to Jerusalem, where I have chosen ... remain"

where I have chosen to make my name remain
Here the word "name" represents Yahweh himself. Alternate translation: "where I have chosen to dwell"

Nehemiah 1:10

Connecting Statement:
The prayer that Nehemiah begs Yahweh to listen to (Nehemiah 1:5) continues.

Now
This word is used here to mark a break in Nehemiah's prayer. Here he begins to make his request based on Yahweh's promise.

they are your servants
The word "they" refers to the Israelite people.

by your great power and by your strong hand
Here "hand" represents strength or power. Together, these two phrases form a doublet that emphasizes the intensity of Yahweh's power. Alternate translation: "by your great power and by your mighty strength" or "by your very powerful strength"

Nehemiah 1:11

Connecting Statement:
The prayer that Nehemiah begs Yahweh to listen to (Nehemiah 1:5) ends here.

the prayer of your servant
Here "servant" refers to Nehemiah. This is how a person would address his superior in order to show humility and respect. See how you translated this in Nehemiah 1:6.

the prayer of your servants
Here "servants" refers to the rest of the Israelite people who would have been praying for Yahweh to act on behalf of his people and on behalf of Jerusalem.

who delight to honor your name
Here "name" represents Yahweh himself. Alternate translation: "who delight to honor you"

grant him mercy in the sight of this man
Here "him" refers to Nehemiah, who refers to himself in the third person to express his humility before God, and "this man" refers to Artaxerxes, the king of Persia.

in the sight of this man
Nehemiah speaks of the king's attitude or disposition as if it were how the king viewed something. Alternate translation: "grant that the king will have mercy on me"

I served as cupbearer to the king
This is background information about Nehemiah's role in the king's court. Your language may have a special way to mark background information.

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Chapter 2

1 In the month of Nisan, in the twentieth year of Artaxerxes the king, he selected wine, and I took the wine and gave it to the king. Now I had never before been sad in his presence. **2** But the king said to me, "Why is your face so sad? You do not appear to be ill. This must be sadness of heart." Then I became very much afraid. **3** I said to the king, "May the king live forever! Why should not my face be sad? The city, the place of my fathers' tombs, lies in ruins, and its gates have been destroyed by fire." **4** Then the king said to me, "What do you want me to do?" So I prayed to the God of heaven. **5** I replied to the king, "If it seems good to the king, and if your servant has done well in your sight, you could send me to Judah, to the city of my fathers' tombs, that I may rebuild it." **6** The king replied to me (and the queen was also sitting beside him), "How long will you be gone and when will you return?" The king was glad to send me when I gave him an appointed time. **7** Then I said to the king, "If it pleases the king, may letters be given to me for the governors in the Province Beyond the River so that they may permit me to pass through their territories on my way to Judah. **8** May there also be a letter for Asaph the keeper of the king's forest, so that he may give me timber to make beams for the gates of the fortress next to the temple, and for the wall of the city, and for the house in which I will live."

So because the good hand of God was on me, the king granted me my requests.

9 I came to the governors in the Province Beyond the River and gave them the king's letters. Now the king had sent with me commanders of the army and horsemen. **10** When Sanballat the Horonite and Tobiah the Ammonite servant heard this, they were greatly displeased that someone had come who was seeking to help the people of Israel. **11** So I came to Jerusalem and was there three days. **12** I arose in the night, I and a few men with me. I did not tell anyone what my God had put into my heart to do for Jerusalem. There was no animal with me, other than the one I was riding. **13** I went out by night by the Valley Gate, toward the Jackal's Well and to the Dung Gate, and inspected the walls of Jerusalem, which had been broken open, and the wooden gates were destroyed by fire. **14** Then I went on to the Fountain Gate and to the King's Pool. The place was too narrow for the animal I was riding to pass through. **15** So I went up that night by the valley and inspected the wall, and I turned back and entered by the Valley Gate, and so returned. **16** The rulers did not know where I went or what I did, and I had not yet informed the Jews, nor the priests, nor the nobles, nor the rulers, nor the rest who did the work.

17 I said to them, "You see the trouble we are in, how Jerusalem lies in ruins and its gates have been burned by fire. Come, let us rebuild the wall of Jerusalem, so we will no longer be in disgrace." **18** I told them that the good hand of my God was on me and also about the king's words that he had spoken to me. They said, "Let us rise up and build." So they strengthened their hands for the good work. **19** But when Sanballat the Horonite, and Tobiah the Ammonite servant, and Geshem the Arabian heard about it, they mocked and showed us contempt, and they said, "What are you doing? Are you rebelling against the king?" **20** Then I answered them, "The God of heaven will give us success. We are his servants and we will arise and build. But you have no share, no right, and no historic claim in Jerusalem."

Nehemiah 2 General Notes

Structure and formatting

This chapter begins the account of the construction of the wall. Many scholars believe these chapters teach valuable lessons on leadership (Nehemiah 2-6).

Special concepts in this chapter

Nehemiah's character

Apparently, Nehemiah's character made an impression on the king. It was very unusual for a king to be so concerned with one of his servants.

Cultural Customs

In ancient Persia, they thought it was important for their conquered peoples to practice their own cultural customs. It was thought that this independence promoted peace in their vast kingdom. The rebuilding of Jerusalem may have been seen as a way to allow for the Jewish cultural practices.

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Yahweh's control
Yahweh is seen as very powerful. He is able to provide for his people, even through a foreign king. (See: peopleofgod)

Nehemiah 2:1

In the month of Nisan
"Nisan" is the name of the first month of the Hebrew calendar.

in the twentieth year of Artaxerxes the king
"in the 20th year that Artaxerxes was king"

Now
This word is used here to mark a pause in the story. Here Nehemiah tells background information about the expression on his face when he went before the king.

Nehemiah 2:2

But the king
"So the king"

Why is your face so sad
Here Nehemiah is referred to by his face because the face shows one's emotions. Alternate translation: "Why are you so sad"

This must be sadness of heart
This speaks of Nehemiah being sad as if his heart were sad, since the heart is often considered the center of emotions. Alternate translation: "You must be very sad"

Then I became very much afraid
As Nehemiah prepares to answer, he is afraid because he does not know how the king will respond.

Nehemiah 2:3

May the king live forever
Nehemiah is showing honor to King Artaxerxes. Here "forever" is an exaggeration that refers to a long life. Alternate translation: "Long live the king" or "May the king have a long life"

Why should not my face be sad?
Here Nehemiah uses this rhetorical question to tell the king that he has a reason to be sad. This can be written as a statement. Alternate translation: "I have very good reasons to be sad."

the place of my fathers' tombs
"the place where my ancestors are buried"

its gates have been destroyed by fire
This can be stated in active form. Alternate translation: "fire has destroyed its gates" or "our enemy has burned its gates"

Nehemiah 2:4

General Information:
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Nehemiah 2:5

I replied to the king
"Then I replied to the king"

your servant
Nehemiah refers to himself this way to show his submission to the king.

in your sight
Here sight represents judgment or evaluation. Alternate translation: "in your judgment"

the city of my fathers' tombs
"the city where my ancestors are buried"

that I may rebuild it
Nehemiah does not plan to do all of the building himself, but he will be the leader of the work. Alternate translation: "that I and my people may rebuild it"

Nehemiah 2:6

I gave him an appointed time
"I told him when I wanted to go and how long I would be gone"

Nehemiah 2:7

may letters be given to me
This may be stated in active form. Alternate translation: "may you give letters to me"

the Province Beyond the River
This is the name of the province that was west of the Euphrates River. It was across the river from the city of Susa.

Nehemiah 2:8

Asaph
This is the name of a man.

the good hand of God was on me
God's "good hand" represents his "favor." Alternate translation: "God's favor was upon me"

Nehemiah 2:9

General Information:
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Nehemiah 2:10

Sanballat the Horonite
Sanballat is the name of a man, and the Horonites were a people group.

Tobiah the Ammonite servant
This man was likely a freed slave now serving as an officer in Ammon.

heard this
"heard that I had arrived"

Nehemiah 2:11

General Information:
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Nehemiah 2:12

had put into my heart
Here Nehemiah's "heart" refers to his thoughts and will. Alternate translation: "had inspired me" or "had led me"

There was no animal with me
"There were no animals with me"

Nehemiah 2:13

General Information:
A few men accompanied Nehemiah on this inspection, but he speaks in the first person because he was the primary person.

I went out by night by the Valley Gate
"At night, I went out through the Valley Gate"

Jackal's Well
A jackal is a wild dog. Some modern translations read, "Dragon's Well."

Dung Gate
Presumably, refuse was removed from the city through this gate.

which had been broken open, and the wooden gates were destroyed by fire
This can be stated in active form. Alternate translation: "which Israel's enemies had broken open, and the wooden gates which their enemies had destroyed with fire"

Nehemiah 2:14

General Information:
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Nehemiah 2:15

So I went up ... and I turned back
The other men with Nehemiah also followed him. Alternate translation: "So we went up ... and we turned back"

by the Valley Gate
"through the Valley Gate"

Nehemiah 2:16

the rest who did the work
This refers to the men who would later rebuild the walls. Alternate translation: "the others who would later do the work of rebuilding the walls"

Nehemiah 2:17

You see the trouble
Here "you" is plural, referring to all the people mentioned in [Nehemiah 2:16]

its gates have been burned by fire
This can be stated in active form. Alternate translation: "how our enemies destroyed its gates by burning them"

so we will no longer be in disgrace
"so we will no longer be ashamed"

Nehemiah 2:18

the good hand of my God was on me
God's "good hand" represents his "favor." Alternate translation: "my God's favor was upon me"

rise up and build
This is an idiom. Alternate translation: "begin building"

So they strengthened their hands for the good work
The phrase "strengthened their hands" means to prepare to do something. Alternate translation: "So they prepared do this good work"

Nehemiah 2:19

Sanballat ... Tobiah
These are the names of men. See how you translated this in [Nehemiah 2:10]

Geshem
This is the name of a man.

What are you doing? Are you rebelling against the king?
These rhetorical questions are used to mock Nehemiah. These can be written as statements. Alternate translation: "You are acting foolishly! You should not be rebelling against the king!"

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the king
This refers to Artaxerses, the king of Persia.

Nehemiah 2:20

will arise and build
This is an idiom. Alternate translation: "will begin rebuilding"

But you have no share, no right, and no historic claim in Jerusalem
"But you have no share, legal right, or religious claim to Jerusalem"

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Chapter 3

1 Then Eliashib the high priest rose up with his brother priests, and they built the Sheep Gate. They consecrated it and set its doors in place. They consecrated it as far as the Tower of the Hundred and as far as the Tower of Hananel. **2** Next to him the men of Jericho worked, and next to them Zakkur son of Imri worked.

3 The sons of Hassenaah built the Fish Gate. They made beams for it, and set its doors, its bolts, and its bars. **4** Meremoth repaired the next section. He is the son of Uriah son of Hakkoz. Next to them Meshullam repaired. He is the son of Berekiah son of Meshezabel. Next to them Zadok repaired. He is the son of Baana. **5** Next to them the Tekoites repaired, but their nobles refused to do the labor ordered by their supervisors.

6 Joiada son of Paseah and Meshullam son of Besodeiah repaired the Old Gate. They made beams for it, and set its doors, its bolts, and its bars. **7** Next to them were men from Gibeon and Mizpah—Melatiah the Gibeonite and Jadon the Meronothite—the throne of the governor of the Province Beyond the River. **8** Next to him Uzziel son of Harhaiah, one of the goldsmiths, repaired, and next to him was Hananiah, a maker of perfumes. They rebuilt Jerusalem as far as the Broad Wall. **9** Next to them Rephaiah son of Hur repaired. He was the official over half the district of Jerusalem. **10** Next to them Jedaiah son of Harumaph repaired next to his house. Next to him Hattush son of Hashabneiah repaired. **11** Malkijah son of Harim and Hasshub son of Pahath-Moab repaired another section along with the Tower of the Furnaces. **12** Next to them Shallum son of Hallohesh, the official over half the district of Jerusalem, repaired, along with his daughters.

13 Hanun and the inhabitants of Zanoah repaired the Valley Gate. They rebuilt it and set its doors, its bolts, and its bars. They repaired a thousand cubits as far as the Dung Gate.

14 Malkijah son of Rekab, the official over the district of Beth Hakkerem, repaired the Dung Gate. He built it and set its doors, its bolts, and its bars.

15 Shallun son of Kol-Hozeh, the official over the district of Mizpah, rebuilt the Fountain Gate. He built it, and put a cover on it and set its doors, its bolts, and its bars. He also rebuilt the wall of the Pool of Siloam by the king's garden, as far as the stairs leading down from the city of David. **16** Nehemiah son of Azbuk, the official over half the district of Beth Zur, repaired to the place across from the tombs of David, to the man-made pool, and to the house of the mighty men. **17** After him the Levites repaired, including Rehum son of Bani and next to him, Hashabiah, the official over half the district of Keilah, for his district. **18** After him their brothers repaired, including Binnui son of Henadad, the official over half the district of Keilah. **19** Next to him, Ezer son of Jeshua, the official over Mizpah, repaired another section that faced the ascent to the armory at the corner of the wall. **20** After him Baruch son of Zabbai zealously repaired another section, from the corner of the wall to the door of the house of Eliashib the high priest. **21** After him Meremoth son of Uriah son of Hakkoz repaired another section, from the door of the house of Eliashib to the end of the house of Eliashib. **22** Next to him the priests, the men from the area around Jerusalem, repaired. **23** After them Benjamin and Hasshub repaired opposite their own house. After them Azariah son of Maaseiah son of Ananiah repaired next to his own house. **24** After him Binnui son of Henadad repaired another section, from the house of Azariah to the corner of the wall. **25** Palal son of Uzai repaired over against the corner of the wall and the tower that extends upward from the upper house of the king at the courtyard of the guard. After him Pedaiah son of Parosh repaired. **26** Now the temple servants living in Ophel repaired to the point opposite the Water Gate on the east and the projecting tower. **27** After him the Tekoites repaired another section that was opposite the great projecting tower as far as the wall of Ophel.

28 The priests repaired above the Horse Gate, each opposite his own house. **29** After them Zadok son of Immer repaired the section opposite his own house. Then after him Shemaiah son of Shekaniah, the keeper of the east gate, repaired. **30** After him Hananiah son of Shelemiah, and Hanun the sixth son of Zalaph, repaired another section. After him Meshullam son of Berekiah repaired opposite his living chambers. **31** After him Malkijah, one of the goldsmiths, repaired to the house of the temple servants and the merchants that was opposite the Appointment Gate and the upper living chambers on the corner. **32**

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The goldsmiths and the merchants repaired between the upper chamber of the corner and the Sheep Gate.

Nehemiah 3 General Notes

Special concepts in this chapter

Priests
The priests worked on rebuilding the city. Normally, the priests were exempt from this type of work. Because they helped, it emphasizes that this is a holy work and something done for Yahweh.

Cooperation
Everyone worked on this project. Many names are mentioned to emphasize the cooperation between the different families. Each was given a section of the wall to rebuild.

Nehemiah 3:1

Then Eliashib the high priest rose up with his brother priests
"Then Eliashib the high priest came forward with his brothers, the priests"

Eliashib
This is the name of a man.

Tower of the Hundred
"Tower of the 100"

Tower of Hananel
This is the name of a tower. It is likely named after a man named "Hananel."

Nehemiah 3:2

Zakkur son of Imri
This is the name of a man.

men of Jericho
This means that the men were from Jericho. Alternate translation: "men from Jericho"

Nehemiah 3:3

Hassenaah
This is the name of a man.

set its doors
"installed its doors" or "put its doors in place"

its bolts, and its bars
"its locks and bars." These locked the gates securely.

Nehemiah 3:4

Meremoth ... Uriah ... Hakkoz ... Meshullam ... Berekiah ... Meshezabel ... Zadok ... Baana
These are names of men.

Meremoth repaired the next section ... Meshullam repaired ... Zadok repaired
These phrases refer to repairing the wall. Alternate translation: "Meremoth repaired the next section of the wall ... Meshullam repaired the wall ... Zadok repaired the wall"

Nehemiah 3:5

Tekoites repaired
These phrases refer to repairing the wall. Alternate translation: "Tekoites repaired the wall"

the Tekoites
These are people from the town of Tekoa.

ordered by their supervisors
This can be stated in active form. Alternate translation: "that their supervisors had ordered them to do"

Nehemiah 3:6

Joiada ... Paseah and Meshullam ... Besodeiah
These are all names of men.

set its doors
"installed its doors" or "put its doors in place"

its bolts, and its bars
"its locks and bars." These locked the gates securely.

Nehemiah 3:7

Melatiah the Gibeonite and Jadon the Meronothite—the throne of the governor
Some modern translations read, "Melatiah the Gibeonite and Jadon the Meronothite, who carried out the commands of the governor."

the throne of the governor
Possible meanings are 1) the word "throne" is a metonym for "the place in which the governor had his throne" or "towns over which the governor ruled" or "the place from which the governor ruled"

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or 2) the word should be translated "seat" and is a metonym for "the place where the governor lived."

Melatiah ... Jadon
These are names of men.

Gibeonite ... Meronothite
Gibeonites and Meronothites are people groups.

Gibeon and Mizpah
These are names of places.

the Province Beyond the River
This is the name of the province that was west of the Euphrates River. It was across the river from the city of Susa. See how you translated this in Nehemiah 2:7.

Nehemiah 3:8

Uzziel ... Harhaiah ... Hananiah
These are names of men.

goldsmiths
A goldsmith is a person who makes gold jewelry and other gold objects.

goldsmiths, repaired
These phrases refer to repairing the wall. Alternate translation: "goldsmiths, repaired the wall"

next to him was Hananiah, a maker of perfumes
Hananiah repaired the wall as well. Alternate translation: "next to him Hananiah, a maker of perfumes, repaired the wall"

perfumes
liquid substances that people put on their body in small amounts to smell pleasant

Nehemiah 3:9

Rephaiah ... Hur
These are names of men.

Hur repaired
Hur repaired the wall. Alternate translation: "Hur repaired the wall"

official
leader or chief administrator

half the district
"Half" means one part out of two equal parts.

Nehemiah 3:10

Jedaiah ... Harumaph ... Hattush ... Hashabneiah
These are names of men.

Harumaph repaired ... Hashabneiah repaired
These phrases refer to repairing the wall. Alternate translation: "Harumaph repaired the wall ... Hashabneiah repaired the wall"

Nehemiah 3:11

Malkijah ... Harim ... Hasshub ... Pahath-Moab
These are all names of men.

repaired another section
These words refer to repairing the wall. Alternate translation: "repaired another section of the wall"

Nehemiah 3:12

Shallum ... Hallohesh
These are names of men.

repaired, along with his daughters
These phrase refer to repairing the wall. Alternate translation: "repaired another section of the wall ... repaired the wall, along with his daughters"

Shallum son of Hallohesh, the official
Shallum was the ruler, not Hallohesh.

official
leader or chief administrator. See how you translated this in Nehemiah 3:9.

half the district
"Half" means one part out of two equal parts.

Nehemiah 3:13

Hanun
This is the name of a man.

the inhabitants of Zanoah
"the people from Zanoah"

Zanoah
This is the name of a place.

the Valley Gate
"the Gate of the Valley" or "the Gate that Leads to the Valley." Try to translate this expression as a name, not just as a description.

set its doors
"installed its doors" or "put its doors in place"

its bolts, and its bars
"its locks and bars." These locked the gates securely.

They repaired a thousand cubits as far as the Dung Gate
They repaired the portion of the wall between the Valley Gate and the Dung Gate. Alternate translation: "They repaired a thousand cubits of the wall, from the Valley Gate to the Dung Gate"

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They repaired a thousand cubits
It is understood that they were repaing the wall of Jerusalem. Alternate translation: "They repaired a thousand cubits of the wall" or "They repaired another thousand cubits of the wall beyond the Valley Gate"

a thousand cubits
"1,000 cubits." This may be written in modern measurements. Alternate translation: "460 meters"

the Dung Gate
Presumably, refuse was removed from the city through this gate. Try to translate this expression as a name, not just as a description.

Nehemiah 3:14

Malkijah ... Rekab
These are names of men.

Malkijah son of Rekab, the official
Malkijah was the official, not Rekab.

official
leader or chief administrator. See how you translated this in Nehemiah 3:9.

Beth Hakkerem
This is the name of a place.

He ... set its doors
"He installed its doors" or "He put its doors in place"

its bolts, and its bars
"its locks, and its bars." These locked the gates securely.

Nehemiah 3:15

Shallun ... Kol-Hozeh
These are names of men.

Shallun son of Kol-Hozeh, the official
Shallun was the official, not Kol-Hozeh.

the wall of the Pool of Siloam
This means that the wall was beside the Pool of Siloam. Alternate translation: "the wall that surrounded the Pool of Siloam"

Nehemiah 3:16

Nehemiah
This is the name of a man.

Nehemiah son of Azbuk, the official
Nehemiah was the official, not Azbuk.

Nehemiah
This is a different man named Nehemiah from the person who authored this book.

official
leader or chief administrator. See how you translated this in Nehemiah 3:9.

half the district
"Half" means one part out of two equal parts.

Beth Zur
These are names of places.

repaired to the place
These phrases refer to repairing the wall. Alternate translation: "repaired the wall up to the place"

mighty men
"warriors"

Nehemiah 3:17

Rehum ... Bani ... Hashabiah
These are names of men.

Keilah
This is the name of a place.

Levites repaired
These phrases refer to repairing the wall. Alternate translation: "Levites repaired the wall"

for his district
"representing his district" or "on behalf of his district"

Nehemiah 3:18

After him their brothers repaired
These words refer to repairing the wall. Alternate translation: "Next to him their brothers repaired the wall"

brothers
"relatives" or "fellow Jews." These were probably not children of the same father and mother.

After him
"Next to him"

Binnui ... Henadad
These are names of men.

Binnui son of Henadad, the official
Binnui was the official, not Henadad.

official
leader or chief administrator. See how you translated this in Nehemiah 3:9.

Keilah
This is the name of a place.

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Nehemiah 3:19

repaired another section
These words refer to repairing the wall. Alternate translation: "repaired another section of the wall"

Ezer ... Jeshua
These are names of men.

Mizpah
This is the name of a place.

Ezer son of Jeshua, the official
Ezer was the official, not Jeshua.

official
leader or chief administrator. See how you translated this in Nehemiah 3:9.

that faced the ascent to the armory
"in front of the steps that went up to the armory"

armory
the place where weapons are kept

Nehemiah 3:20

After him
"Next to him"

Baruch ... Zabbai ... Eliashib
These are the names of men.

repaired another section
This refers to repairing the wall. Alternate translation: "repaired another section of the wall"

Nehemiah 3:21

Meremoth ... Uriah ... Hakkoz
These are the names of men.

Nehemiah 3:22

around Jerusalem, repaired
These phrases refer to repairing the wall. Alternate translation: "around Jerusalem, repaired the wall"

Nehemiah 3:23

Benjamin and Hasshub repaired ... Azariah ... repaired
These phrases refer to repairing the wall. Alternate translation: "Benjamin and Hasshub repaired the wall ... Azariah ... repaired the wall"

Benjamin ... Hasshub ... Azariah
These are the names of men.

After them
"Next to them"

opposite their own house
"in front of their own house"

Nehemiah 3:24

Binnui ... repaired
These phrases refer to repairing the wall. Alternate translation: "Binnui ... repaired the wall"

Binnui ... Henadad
These are the names of men.

After him
"Next to him"

Nehemiah 3:25

Palal ... repaired ... Parosh repaired
These phrases refer to repairing the wall. Alternate translation: "Palal ... repaired the wall ... Parosh repaired the wall"

Palal ... Uzai ... Pedaiah ... Parosh
These are the names of men.

the tower that extends upward
"the tower that rises up"

upper house of the king
"higher palace of the leader of Israel"

the courtyard of the guard
This is the place where the guards stayed.

After him
"Next to him"

Nehemiah 3:26

servants ... repaired
These words refer to repairing the wall. Alternate translation: "servants ... repaired the wall"

Ophel
This is the name of a place.

opposite the Water Gate
"in front of the Water Gate"

the projecting tower
"the tall tower." The phrase "the projecting tower" means a tall tower that juts out from the wall.

Nehemiah 3:27

Tekoites repaired another section
These phrases refer to repairing the wall. Alternate translation: "the Tekoites repaired another section of the wall"

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the Tekoites
These are people from the town of Tekoa. See how you translated this in [Nehemiah 3:5]

the great projecting tower
"the tall tower." The phrase "the projecting tower" means a tall tower that juts out from the wall. It is likely that this phrase refers to the same tower as "the tall tower" in verse 26.

Nehemiah 3:28

priests repaired
These words refer to repairing the wall. Alternate translation: "priests repaired the wall"

above the Horse Gate
The word "above" is used here because the priests' houses were likely located at a higher elevation than the Horse Gate.

opposite his own house
"in front of his own house"

Nehemiah 3:29

repaired the section ... east gate, repaired
These phrases refer to repairing the wall. Alternate translation: "repaired the section of the wall ... east gate, repaired the wall"

After them
"Next to them"

Zadok ... Immer ... Shemaiah ... Shekaniah
These are the names of men.

Shemaiah son of Shekaniah, the keeper of the east gate
Shemaiah was the keeper of the east gate, not Shekaniah.

the keeper of the east gate
"the person who looked after the east gate" or "the person who opened and closed the east gate"

Nehemiah 3:30

repaired another section ... repaired opposite
These phrases refer to repairing the wall. Alternate translation: "priests repaired the wall ... repaired the section of the wall ... east gate, repaired the wall ... repaired another section of the wall ... repaired the wall opposite"

After him
"Next to him"

Hananiah ... Shelemiah ... Hanun ... Zalaph ... Meshullam ... Berekiah
These are the names of men.

the sixth son
"son 6" or "son number 6"

opposite his living chambers
"in front of the rooms where he stayed." The word "his" refers to Meshullam.

Nehemiah 3:31

After him
"Next to him"

Malkijah
This is the name of a man.

goldsmiths
A goldsmith is a person who makes gold jewelry and other gold objects.

repaired to the house
These words refer to repairing the wall. Alternate translation: "repaired the wall to the house"

merchants
"sellers" or "traders"

upper living chambers
the higher-level rooms where people stayed

Nehemiah 3:32

merchants repaired
These words refer to repairing the wall. Alternate translation: "merchants repaired the wall"

Sheep Gate
This is the name of an entranceway in the wall.

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Chapter 4

1 Now when Sanballat heard we were building the wall, anger burned within him, and he was furiously angry, and he mocked the Jews. **2** In the presence of his brothers and the army of Samaria, he said, "What are these feeble Jews doing? Will they restore the city for themselves? Will they offer sacrifices? Will they finish the work in a day? Will they bring to life the stones from the piles of rubble after they were burned? **3** Tobiah the Ammonite was with him, and he said, "If only a fox went up on what they are building, it would break down their stone wall!"

4 Hear, our God, for we are despised. Turn back their taunts on their own heads and give them up to be plundered in a land of captivity. **5** Do not cover over their iniquity and let their sin not be blotted out from before you, for they have provoked the builders to anger.

6 So we built the wall and all the wall was joined together to half its height, for the people had a desire to work.

7 But when Sanballat, Tobiah, the Arabians, the Ammonites, and the Ashdodites heard that the work of repairing the walls of Jerusalem was going forward, and that the broken places in the wall were being closed up, a great anger burned within them. **8** They all conspired together, and they came to fight against Jerusalem and to cause confusion in it. **9** But we prayed to our God and set a guard as protection against them day and night because of their threat. **10** Then the people of Judah said, "The strength of those who carry the burdens is failing. There is too much rubble, and we are not able to rebuild the wall."

11 Our enemies said, "They will not know or see until we come among them and kill them, and stop the work." **12** At that time the Jews who lived near them came from all directions and spoke to us ten times, warning us about the schemes they were making against us. **13** So I positioned people in the lowest parts of the wall in the exposed areas. I positioned each family with their swords, spears, and bows. **14** Then I looked, and stood up, and I said to the nobles, and to the rulers, and to the rest of the people, "Do not be afraid of them. Call to mind the Lord, who is great and awesome. Fight for your families, your sons and your daughters, your wives, and your homes."

15 It came about when our enemies heard that their plans were known to us, and God had frustrated their plans, all of us returned to the wall, each one to his work. **16** So from that time half of my servants worked only on rebuilding the wall, and half of them held spears, shields, bows, and wore armor, while the leaders stood behind all the people of Judah **17** and those who were building the wall. Those who carried burdens carried their loads such that each did his work with one hand, and with the other hand he held his weapon. **18** Every builder wore his sword girded at his side, and that is how he worked. The one who sounded the ram's horn stayed beside me. **19** I said to the nobles and to the officials and to the rest of the people, "The work is great and extensive, and we are separated on the wall, far from one another. **20** You must rush to the place where you hear the ram's horn sound and assemble there. Our God will fight for us."

21 So we were doing the work. Half of them were holding spears from the rising of the dawn until the coming out of the stars. **22** I also said to the people at that time, "Let every man and his servant spend the night in the middle of Jerusalem, so they may be for us a guard during the night and a worker in the day." **23** So neither I, nor my brothers, nor my servants, nor the men of the guard who followed me, none of us changed our clothes, and each of us carried his weapon, even if he went for water.

Nehemiah 4 General Notes

Special concepts in this chapter

Dedication

The people were so dedicated to rebuilding the walls that they worked with their weapons ready for battle right next to them. Even when they were threatened with an attack, they continued to trust in Yahweh. (See: trust)

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Important figures of speech in this chapter

Rhetorical Questions
Sanballat uses a series of rhetorical questions. These are intended to show his intense anger against the Israelites.

Nehemiah 4:1

Now when Sanballat
Here Nehemiah uses the word "now" to signal a new part of the story.

Sanballat
This is a man's name. See how you translated it in [Nehemiah 2:10]

anger burned within him, and he was furiously angry
This speaks of Sanballat becoming very angry as if his anger were a burning fire. These two phrases mean the same thing and are used together to emphasize that he was extremely angry. Alternate translation: "he became furiously angry" or "he became very angry"

Nehemiah 4:2

In the presence of his brothers
"In the presence of his kinsmen" or "In the presence of his clan"

What are these feeble ... Will they restore ... Will they offer ... Will they finish the work in a day?
Sanballat poses these questions to mock the Jews. These can be written as statements. Alternate translation: "These feeble Jews can accomplish nothing. They will never restore the city for themselves. They will not offer sacrifices. They will not finish the work in a day."

feeble Jews
"weak Jews"

in a day
This speaks of not finishing something quickly by saying that it cannot be accomplished in a day. Alternate translation: "quickly"

Will they bring to life the stones from the piles of rubble after they were burned?
Sanballat also poses this question to mock the Jews. This can be written as a statement. Alternate translation: "They will not bring to life again the stones from piles of rubble that were burned."

bring to life the stones from the piles of rubble after they were burned
This speaks of the people rebuilding the city as if they were bring it back to life. Alternate translation: "restore the city and rebuild its walls from the useless stones that were burned and turned into rubble"

from the piles of rubble after they were burned
This can be stated in active form. Alternate translation: "from piles of rubble that someone had burned"

Nehemiah 4:3

Tobiah
This is a man's name. See how you translated this in [Nehemiah 2:10]

If only a fox went up on what they are building, it would break down their stone wall
Sanaballat mocks the wall and exaggerates how weak it is by saying that a fox could knock it down. Alternate translation: "That wall they are building is so weak that even if a little fox climbed up on it, their stone wall would fall to the ground"

Nehemiah 4:4

Connecting Statement:
Nehemiah begins to pray to God.

Hear, our God, for we are despised
Here the word "we" refers to the Jews. This can be stated in active form. Alternate translation: "Hear, our God, for our enemies despise us"

give them up to be plundered
This can be stated in active form. Alternate translation: "let their enemies rob them"

Turn back their taunts on their own heads
The phrase "their taunts" refers to Sanballat's and Tobiah's insults. Here the word "heads" refers to the whole people. Alternate translation: "Turn their taunts onto themselves" or "Cause their insulting words to mock themselves"

land of captivity
"land where they are prisoners"

Nehemiah 4:5

Connecting Statement:
Nehemiah contines the prayer he began in verse 4.

Do ... to anger.
Nehemiah continues the prayer he began with the words "Hear, our God" in verse 4. You may show that this is a prayer by making it a direct quote. "Then I prayed, 'Hear, our God, ... they are prisoners. Do not cover ... the builders to anger.'"

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Do not cover over
This speaks of a forgiving a person's sins as if they were a object that could be physically hidden. Alternate translation: "Do not forgive"

let their sin not be blotted out from before you
This metaphor speaks of sin as if it were written words and of God forgiving sin as if he were erasing those words. This can be translated in active form. Alternate translation: "do not forgive their sin" or "I do not want you to forgive their sin"

let ... not
Nehemiah is expressing a desire. He is not asking God to forbid another person from blotting out the sin.

they have provoked the builders to anger
"they have made the builders become angry"

Nehemiah 4:6

So we built the wall
"So we rebuilt the wall"

all the wall was joined together to half its height
This can be stated in active form. Alternate translation: "we joined the wall together and it was half its total height"

half its height
"Half" means one part out of two equal parts.

Nehemiah 4:7

a great anger burned within them
This speaks of the people being very angry as if their anger were something that burned inside them. Alternate translation: "they became very angry" or "they became enraged"

Nehemiah 4:8

against Jerusalem
Here "Jerusalem" refers to the people who live there. Alternate translation: "against the people of Jerusalem"

Nehemiah 4:9

set a guard as protection
"put men around the wall to guard the city"

Nehemiah 4:10

There is too much rubble
Rubble is "burned stone" or "broken rock" or "unusable stone."

Nehemiah 4:11

They will not know or see until we come among them
"They will not see us coming until we are beside them"

Nehemiah 4:12

from all directions
This represents many directions. The word "all" is an exaggeration for represents "many." Alternate translation: "from many directions"

spoke to us ten times
Here the number 10 is used to represent "many." Alternate translation: "spoke to us many times"

Nehemiah 4:13

in the exposed areas
"in the vulnerable areas"

I positioned each family
This refers to several people from each family, this likely does not include the women and children. Alternate translation: "I positioned people from each family"

Nehemiah 4:14

Call to mind the Lord
the phrase "call to mind" means to remember. Alternate translation: "Remember the Lord"

Nehemiah 4:15

It came about
"It happened that"

their plans were known to us
This can be stated in active form. Alternate translation: "we knew about their plans"

Nehemiah 4:16

my servants worked
"my young men worked"

half of my servants ... half of them
"Half" means one part out of two equal parts.

the leaders stood behind all the people
"the leaders positioned themselves behind all the people"

Nehemiah 4:17

Those who carried burdens
These were people who carried supplies to those who were actually working on the wall.

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each did his work with one hand, and with the other hand he held his weapon
This is probably an exaggeration to say that they always had their weapon with them so that if anyone attacked them, they could protect themselves and those around them.

Nehemiah 4:18

General Information:
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Nehemiah 4:19

I said
Here "I" refers to Nehemiah.

the nobles ... the officials
These are the leaders referred to in Nehemiah 4:16.

The work is great
Here the word "great" means "large-scale" or "huge."

Nehemiah 4:20

the ram's horn sound
This refers to someone blowing a ram's horn. Alternate translation: "someone blowing a ram's horn"

Nehemiah 4:21

Half of them
Here "Half" means one part out of two equal parts.

from the rising of the dawn until the coming out of the stars
This refers to the whole day, while it is light outside. Alternate translation: "from the first light of day until the very beginning of the night"

the rising of the dawn
It is the point in time that the sun rises that is "dawn." Here the sun rising is spoken of as if the "dawn" rose. Alternate translation: "the rising of the sun" or "dawn"

Nehemiah 4:22

in the middle of Jerusalem
"within Jerusalem"

Nehemiah 4:23

changed our clothes
"took off our clothes"

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Chapter 5

1 Then the people and their wives raised a great outcry against their fellow Jews. **2** For there were some who said, "With our sons and daughters we are many. So let us get grain that we may eat and stay alive." **3** There were also some who said, "We are mortgaging our fields, our vineyards, and our houses to get grain during the famine." **4** Some also said, "We have borrowed money to pay the king's tax on our fields and our vineyards. **5** Yet now our flesh and blood is the same as our brothers, and our children are the same as their children. We are forced to sell our sons and our daughters to become slaves. Some of our daughters have already been enslaved. But it is not in our power to help it because other men now own our fields and our vineyards."

6 I was very angry when I heard their outcry and these words. **7** Then I thought about this, and earnestly appealed to the nobles and officials. I said to them, "You are exacting interest, each from his own brother." I held a great assembly against them **8** and said to them, "As for us, we have, according to our ability, bought back from slavery our Jewish brothers who had been sold to the nations, but you even sell your brothers that they may be sold back to us!" They were silent and never found a word to say. **9** Also I said, "What you are doing is not good. Should you not walk in the fear of our God to prevent the taunts of the nations that are our enemies? **10** I and my brothers and my servants are lending them money and grain. But we must stop charging interest on these loans. **11** Return to them this very day their fields, their vineyards, their olive orchards, and their houses and the percentage of the money, the grain, the new wine, and the oil that you exacted from them." **12** Then they said, "We will return what we took from them, and will require nothing from them. We will do as you say." Then I called the priests, and made them swear to do as they had promised. **13** I shook out the fold of my robe and said, "So may God shake out of his house and possessions every man who does not keep his promise. So may he be shaken out and emptied."

All the assembly said, "Amen," and they praised Yahweh and the people did as they had promised.

14 So from the time I was appointed to be their governor in the land of Judah, from the twentieth year until the thirty-second year of Artaxerxes the king, twelve years, neither I nor my brothers ate the food provided for the governor. **15** But the former governors who were before me laid heavy burdens on the people, and took from them forty shekels of silver for their daily food and wine. Even their servants were lords over the people. But I did not do so because of the fear of God. **16** I also continued to work on the wall, and we bought no land, and all my servants were gathered there for the work. **17** At my table were the Jews and the officials, 150 men, besides those who came to us from among the nations who were around us. **18** Now what was prepared each day was one ox, six choice sheep, and also birds, and every ten days all kinds of wine in abundance, yet for all this I did not demand the food allowance of the governor, because the labor was heavy on this people.

19 Call me to mind, my God, for good, because of all that I have done for this people.

Nehemiah 5 General Notes

Special concepts in this chapter

Equality

The rich made money from the poor. The rich oppressed the poor by charging interest on loans. Because Nehemiah wanted to treat everyone fairly, he did not collect any taxes from them. This chapter also emphasizes that it was wrong to enslave a fellow Jew. (See: oppress)

Governor

Nehemiah was a governmental leader in Jerusalem, but he was not a king. Jerusalem had a great deal of independence, but it was under the authority of the Persian king. The term "governor" reflects this idea, but a different term may be used in translation.

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Nehemiah 5:1

Then the people and their wives raised a great outcry against their fellow Jews
Since they were working on the wall, the workers did not have enough time to work to buy and grow food for their families. The full meaning of this statement can be made clear.

the people and their wives
The word "people" refers to the men who were working on building the wall.

raised a great outcry
The word "outcry" can be expressed as a verb. Alternate translation: "cried out loudly"

Nehemiah 5:2

General Information:
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Nehemiah 5:3

We are mortgaging our fields
"We are having to pledge" or "We are having to give in pledge"

Nehemiah 5:4

General Information:
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Nehemiah 5:5

Yet now our flesh and blood is the same as our brothers, and our children are the same as their children
Here the Jews are implying that they are of the same Jewish descent as the other Jews and that they of the same importance as the others. The meaning of this can be made clear. Alternate translation: "Yet our families are Jews just like the other Jew's families, and our children are just as important to us as their children are to them"

our flesh and blood
This is an idiom which refers to their family members. Alternate translation: "our family"

Some of our daughters have already been enslaved
This can be stated in active form. Alternate translation: "We have already sold some of our daughters into slavery"

But it is not in our power to help it because other men now own our fields and our vineyards
Since the mens' fields and vineyards are not in their possession, they are unable to produce the money they need to support their families. The full meaning of this can be made clear. Alternate translation: "But we are unable to change this situation because other men now own our fields and our vineyards which we need to support our lives"

it is not in our power
This is an idiom which means that they do not have the resources to do something. Alternate translation: "we are unable"

Nehemiah 5:6

when I heard their outcry
The word "outcry" can be expressed as a verb. Alternate translation: "when I heard them cry out"

Nehemiah 5:7

earnestly appealed
The context indicates that Nehemiah was pleading with the nobles and officials, probably including judges, appealing to their sense of right and wrong, rather than bringing formal charges against them in court.

You are exacting interest, each from his own brother
Every Jew would have known that it is wrong under the Law to charge interest to another Jew. The full meaning of this can be made clear. Alternate translation: "Each of you is charging interest to your own brother, and that is wrong under the Law"

I held a great assembly against them
This means that he brought together a large group of people and brought these charges against them. The meaning of statement this can be made clear. Alternate translation: "I held a great assembly and brought these charges against them" or "I held them on trial in front of the assembly"

Nehemiah 5:8

As for us ... you even
The Hebrew places a separate word "we," which is translated "As for us" here, at the beginning of the sentence to indicate that the speakers are emphasizing that their own actions ("we have bought back from slavery") are good, but those of the hearers ("you even sell your brothers") are wicked. Your language may have another way of indicating this important contrast.

but you even sell your brothers that they may be sold back to us
This means that they are selling their family members, both men and women, as slaves to their fellow Jews. The full meaning of this statement can be made clear. Alternate translation: "Now you are selling your own people to be slaves of your fellow Jews, so that they might later sell them back to us"

who had been sold to the nations
This can be stated in active form. Alternate translation: "who people had sold as slaves to the nations"

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Nehemiah 5:9

Also I said
The pronoun "I" refers to Nehemiah.

What you are doing
"You" here refers to the Jewish nobles.

Should you not walk in the fear of our God to prevent the taunts of the nations that are our enemies?
This is a rhetorical question that Nehemiah is using to scold the nobles. It can be translated as a statement. Alternate translation: "You should walk in the fear of our God to prevent the taunts of the nations that are our enemies."

walk in the fear of our God
This is and idiom. Here "walk" refers to a person's behavior and the way he lives. Alternate translation: "live your life in a way that honors God"

the taunts of the nations that are our enemies
The word "taunt" means "slander" or "mockery" and it can be expressed as a verb. Alternate translation: "the nations who are our enemies from taunting us" or "the enemy nations from mocking us"

Nehemiah 5:10

lending
borrowing or giving something to someone expecting repayment

loans
This is any money, food, or property that one person could let another person borrow in order to repay debts. The borrower would then be indebted to the lender.

Nehemiah 5:11

percentage
A part of the value of the loan that the borrower was charged in interest.

you exacted from them
"you charged them" or "you made them pay"

Nehemiah 5:12

Then they said
Here "they" refers to the Jewish leaders.

We will return what we took from them
The Jewish leaders are saying they will return the money which the poorer Jews paid in interest charges.

made them swear
Here the word "them" refers to the Jewish leaders.

Then I called
"I" refers to Nehemiah.

Nehemiah 5:13

I shook out the fold of my robe
"I shook out the pockets of my robe." Many times in the Old Testament, oaths were physically demonstrated as a witness to what was promised. Nehemiah is demonstrating to the Jewish leaders what will happen if they break the promise they had made.

So may God shake out of his house ... So may he be shaken out and emptied
Here Nehemiah speaks of God taking away all of a man's possessions as if God were shaking him out of his home and possessions like Nehemiah shook out his robe. Alternate translation: "So may God take away from every man who does not keep his promise all of his possessions and his home like I have taken everything out of the fold of my robe"

Nehemiah 5:14

from the time I was appointed
Here "I" refers to Nehemiah.

from the twentieth year until the thirty-second year
"from the 20th year until the 32 year"

of Artaxerxes the king
"that Artaxerxes was king"

twelve years
"12 years" or "during those 12 years." Nehemiah is restating the number of years to emphasize that he did this continually for the full time he was governor.

the food provided for the governor
This can be stated in active form. Alternate translation: "ate the food that the people provided for the governor"

Nehemiah 5:15

for their daily
"every day for their"

former governors
"previous governors" or "governors from the past." Nehemiah was not the first governor of Judah.

forty shekels
"40 shekels" or "40 silver coins"

were lords over the people
"oppressed the people" or "forced the people to obey them absolutely"

But I did not do so because of the fear of God
"But because my fear of God I did not take the food" or "But I did not take the food because I feared God"

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Nehemiah 5:16

I also continued
"I" refers to Nehemiah.

we bought
The word "we" refers to Nehemiah and his servants.

all my servants were gathered
This can be stated in active form. Alternate translation: "I gathered all of my servants there"

for the work
"to work on the wall"

Nehemiah 5:17

150 men
"one hundred and fifty men"

At my table were the Jews ... from among the nations who were around us
Nehemiah was responsible for providing food for all of these people. This can be stated clearly. Alternate translation: "Also, every day I was responsible to feed at our table the Jews and the officials, 150 people; and we also fed the visitors who came from other countries around us

my table
This refers to the governor's table. It was a communal table for the community and for discussion of issues.

officials
government leaders

Nehemiah 5:18

Now what was prepared each day was
This can be stated in active form. Alternate translation: "Each day I told my servants to prepare" or "Each day I told my servants to serve us the meat from"

six choice ... ten days
"6 choice ... 10 days"

wine in abundance
"enough wine for everyone"

yet for all this I did not demand the food allowance of the governor
"yet I never asked for the governor's food allowance"

the labor was heavy on this people
Possible meanings are 1) the work that the people were doing was too hard or 2) the word "labor" is a metonym for the demand that the officials were making of the people. Alternate translation: "the officials were forcing the people to do too much work"

Nehemiah 5:19

Call me to mind
This is an idiom. It is a request for God to think about him and remember him. Alternate translation: "Remember me"

for good
This idiom is a request for God to reward him with good things because of the good that he has done for the people. Alternate translation: "and reward me" or "cause good to happen to me"

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Chapter 6

1 Now when Sanballat, Tobiah, and Geshem the Arabian and the rest of our enemies heard that I had rebuilt the wall and that there were no longer any sections left broken open, although I had not yet set up the doors in the gates, **2** Sanballat and Geshem sent to me saying, "Come, let us meet together in one of the villages in the plain of Ono." But they intended to do harm to me. **3** I sent messengers to them, saying, "I am doing a great work, and I cannot come down. Why should the work stop while I leave it and come down to you?" **4** They sent me the same message four times, and I answered them the same way each time. **5** Sanballat sent his servant to me in the same way the fifth time, with an open letter in his hand. **6** In it was written,

> "It is reported among the nations, and Geshem also says it, that you and the Jews are planning to rebel, for that is why you are rebuilding the wall. From what these reports say, you are about to become their king.
> **7** You have also appointed prophets to make this proclamation about you in Jerusalem, saying, 'There is a king in Judah!' You can be sure the king will hear these reports. Therefore come, let us discuss the matter with one another."

8 Then I sent word to him saying, "No such things have occurred as you say, for within your heart you invented them." **9** For they all wanted to make us afraid, thinking, "Their hands will drop from the work, and the work will not be done." But now, God, please strengthen my hands. **10** I went to the house of Shemaiah son of Delaiah son of Mehetabel, who was confined in his home. He said, "Let us meet together in the house of God, inside the temple, and let us close the doors of the temple, for they are coming to kill you. At night they are coming to kill you." **11** I replied, "Would a man like me run away? Would a man like me go into the temple just so he could save his own life? I will not go in!" **12** I realized that it was not God who sent him, but that he had prophesied against me. Tobiah and Sanballat had hired him. **13** They hired him to make me afraid, so that I might do what he said and sin, so they could give me a bad name in order to humiliate me.

14 Call to mind Tobiah and Sanballat, my God according to their deeds. Also call to mind the prophetess Noadiah and the rest of the prophets who tried to make me be afraid.

15 So the wall was finished on the twenty-fifth day of the month of Elul, after fifty-two days. **16** When all our enemies heard of it, all the nations around us, they became afraid and they fell greatly in their own eyes. For they knew the work was done with the help of our God. **17** At this time the nobles of Judah sent many letters to Tobiah, and Tobiah's letters came to them. **18** For there were many in Judah who were bound by an oath to him, because he was the son-in-law of Shekaniah son of Arah. His son Jehohanan had taken as his wife the daughter of Meshullam son of Berekiah. **19** They also spoke to me about his good deeds and reported my words back to him.

Letters were sent to me from Tobiah to frighten me.

Nehemiah 6 General Notes

Structure and formatting

The building of the wall is completed in this chapter.

The ULB sets the lines in 6:6-7 farther to the right on the page than the rest of the text because they are part of a long quotation.

Special concepts in this chapter

Miracle

Completing this city wall in only fifty-two days was considered proof that God had helped the Jews, especially given the opposition that they had experienced from the people in surrounding areas.

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Nehemiah 6:1

Sanballat ... Tobiah
These are the names of men. See how you translated them in [Nehemiah 2:10]

Geshem
This is the name of a man.

I had rebuilt the wall ... I had not yet
Nehemiah supervised the rebuilding of the wall and did not build it by himself. Alternate translation: "we had rebuilt the wall ... we had not yet"

any sections
This refers to sections of the wall. Alternate translation: "any sections of the wall" or "any gaps in the city wall"

Nehemiah 6:2

sent to me
This means that they sent a messenger with a message. Alternate translation: "sent a messenger to me"

Ono
This is the name of a place.

Nehemiah 6:3

I am doing a great work
Nehemiah supervised the rebuilding of the wall. He did not build it by himself. Alternate translation: "We are doing a great work"

Why should the work stop while I leave it and come down to you?
This rhetorical question is used to challenge Sanballat's request. This can be written as a statement. Alternate translation: "I cannot let the work stop and come down to you"

down to you
The word "down" is used here because the plain of Ono where they were requesting Nehemiah to come is at a lower elevation than Jerusalem.

Nehemiah 6:4

General Information:
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Nehemiah 6:5

Sanballat sent his servant to me in the same way the fifth time
Identifying this message separately means it is distinct in some way from the previous four messages and, therefore, should be noted. Alternate translation: " Sanballat sent his servant to me in the same way yet again" or "Sanballat sent his servant to me to deliver a fifth message"

an open letter
The letter was an unsealed diplomatic communication. This was an insult to the recipient because the courier was free to read it and spread its contents among the people of the region.

in his hand
This means he had the letter in his possession, but he did not necessarily carry it in his hand at all times. Alternate translation: "in his possession"

Nehemiah 6:6

It is reported among the nations
This can be stated in active form. Alternate translation: "The rumor in the region is"

are planning to rebel
This means that they are planning to rebel against Artaxerxes, the Persian king, who was currently ruling the Jews. Alternate translation: "are planning to rebel against Artaxerxes"

Nehemiah 6:7

the king will hear
"King Artaxerxes will hear"

Therefore come
"Therefore come meet with us"

Nehemiah 6:8

Then I sent word to him
Here "I" refers to Nehemiah and "him" to Sanballat.

No such things have occurred as you say
"None of the things you have written have occurred"

for within your heart you invented them
Here the "heart" refers to the "mind," that is, to one's desires and thoughts. Alternate translation: "for within your mind you invented them" or "for you have made this up in your own imagination"

Nehemiah 6:9

For they all wanted to make us afraid
Here "they" refers to Nehemiah's enemies, Sanballat, Tobiah, Geshem, and their followers. The word "us" refers to the Jews.

Their hands will drop from the work
This is a descriptive phrase that means that they are stopping their work on the wall. Alternate translation: "They will become discouraged and will stop working"

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strengthen my hands
Here Nehemiah requests for God to strengthen him by asking him to strengthen his "hands." Alternate translation: "strengthen me" or "give me courage"

Nehemiah 6:10

Shemaiah ... Delaiah ... Mehetabel
These are men's names.

who was confined in his home
The writer does not give the reason for him being confined, so it is best to say that he was staying at home using the most general words possible. Alternate translation: "who could not leave his house" or "whom the authorities had ordered to stay in his house"

Nehemiah 6:11

Would a man like me run away? Would a man like me go into the temple just so he could save his own life?
Nehemiah uses these rhetorical questions to emphasize that he will not do what Shemaiah has suggested. These questions may be written as statements. Alternate translation: "A man like me would not run away. A man like me would not go into the temple just to hide to stay alive."

Nehemiah 6:12

but that he had prophesied against me
"but that he had prophesied in order to oppose me"

Nehemiah 6:13

and sin
Using the temple as a place to hide was sinful. It may be helpful to make this explicit. Alternate translation: "and sin by misusing the temple"

a bad name
This is an idiom. Alternate translation: "so that they could give me a bad reputation" or "so that they could give a bad report about me"

Nehemiah 6:14

Call to mind
This is an idiom. Alternate translation: "Remember"

Noadiah
This is the name of a woman.

Nehemiah 6:15

So the wall was finished
This can be stated in active form. Alternate translation: "We finished the wall"

the twenty-fifth day of the month of Elul
"day 25 of the month of Elul." Elul is the sixth month of the Hebrew calendar.

fifty-two days
"52 days"

Nehemiah 6:16

they fell greatly in their own eyes
"they thought much less of themselves" or "they lost confidence in themselves"

the work was done with the help of our God
This can be stated in active form. Alternate translation: "it was our God who helped us complete this work"

Nehemiah 6:17

sent many letters
The nobles sent messengers to bring these letters to Tobiah. Alternate translation: "sent many messengers with letters"

Tobiah's letters came
Here Tobiah's letters are personified as coming by themselves, when they were actually brought by messengers. Alternate translation: "Tobiah sent letters" or "Tobiah sent many messengers with letters"

Tobiah
See how you translated this man's name in [Nehemiah 2:10]

Nehemiah 6:18

who were bound by an oath to him
This speaks of people being loyal to Tobiah because they had pledged an oath to him as if their oath were a rope that bound their bodies. Alternate translation: "who had sworn an oath to him" or "who had made an oath and were loyal to him"

he was the son-in-law of Shekaniah
This means that Tobiah was married to the daughter of Shekaniah. See how you translated "Shekaniah" in [Nehemiah 3:29]

Arah ... Jehohanan
These are the names of men.

Meshullam ... Berekiah
These are the names of men. See how you translated this in Nehemiah 3:4.

Nehemiah 6:19

They also spoke to me about his good deeds and reported my words back to him
"The Jewish nobles told me about Tobiah's good deeds and then told him about my responses"

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Letters were sent to me from Tobiah
This can be stated in active form. Tobiah sent messengers to bring the letters to Nehemiah.

Alternate translation: "Tobiah sent letters to me" or "Tobiah sent messengers to bring letters to me"

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Chapter 7

1 When the wall was finished and I had set up the doors in place, and the gatekeepers and singers and Levites had been appointed, **2** I put my brother Hanani in charge over Jerusalem, along with Hananiah, the overseer of the fortress, for he was a faithful man and feared God more than many. **3** I said to them, "Do not open the gates of Jerusalem until the sun is hot. While the gatekeepers are on guard, you may shut the doors and bar them. Appoint guards from those who live in Jerusalem, some at the place of their guard station, and some in front of their own homes." **4** Now the city was wide and large, but there were few people within it, and no houses had yet been rebuilt.

5 My God put into my heart to gather together the nobles, the officials, and the people to enroll them by families. I found the book of the genealogy of those who returned at the first and found the following written in it. **6** "These are the people of the province who went up out of the captivity of those exiles whom Nebuchadnezzar the king of Babylon took into exile. They returned to Jerusalem and to Judah, each to his city. **7** They came with Zerubbabel, Jeshua, Nehemiah, Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Bigvai, Nehum, and Baanah.

The number of the men of the people of Israel included the following. **8** The descendants of Parosh, 2,172. **9** The descendants of Shephatiah, 372. **10** The descendants of Arah, 652. **11** The descendants of Pahath-Moab, through the descendants of Jeshua and Joab, 2,818. **12** The descendants of Elam, 1,254. **13** The descendants of Zattu, 845. **14** The descendants of Zakkai, 760. **15** The descendants of Binnui, 648. **16** The descendants of Bebai, 628. **17** The descendants of Azgad, 2,322. **18** The descendants of Adonikam, 667. **19** The descendants of Bigvai, 2,067. **20** The descendants of Adin, 655. **21** The descendants of Ater, of Hezekiah, 98. **22** The descendants of Hashum, 328. **23** The descendants of Bezai, 324. **24** The descendants of Hariph, 112. **25** The descendants of Gibeon, 95. **26** The men from Bethlehem and Netophah, 188. **27** The men from Anathoth, 128. **28** The men of Beth Azmaveth, 42. **29** The men of Kiriath Jearim, Kephirah, and Beeroth, 743. **30** The men of Ramah and Geba, 621. **31** The men of Mikmash, 122. **32** The men of Bethel and Ai, 123. **33** The men of the other Nebo, 52. **34** The people of the other Elam, 1,254. **35** The men of Harim, 320. **36** The men of Jericho, 345. **37** The men of Lod, Hadid, and Ono, 721. **38** The men of Senaah, 3,930.

39 The priests: The descendants of Jedaiah (of the house of Jeshua), 973. **40** The descendants of Immer, 1,052. **41** The descendants of Pashhur, 1,247. **42** The descendants of Harim, 1,017.

43 The Levites: The descendants of Jeshua, through the descendants of Kadmiel through the line of Hodaviah, 74.

44 The singers: The descendants of Asaph, 148.

45 The gatekeepers of the descendants of Shallum, the descendants of Ater, the descendants of Talmon, the descendants of Akkub, the descendants of Hatita, the descendants of Shobai, 138.

46 The temple servants: The descendants of Ziha, the descendants of Hasupha, the descendants of Tabbaoth, **47** the descendants of Keros, the descendants of Sia, the descendants of Padon, **48** the descendants of Lebana, the descendants of Hagaba, the descendants of Shalmai, **49** the descendants of Hanan, the descendants of Giddel, the descendants of Gahar. **50** The descendants of Reaiah, the descendants of Rezin, the descendants of Nekoda, **51** the descendants of Gazzam, the descendants of Uzza, the descendants of Paseah, **52** the descendants of Besai, the descendants of Meunim, the descendants of Nephusim. **53** The descendants of Bakbuk, the descendants of Hakupha, the descendants of Harhur, **54** the descendants of Bazluth, the descendants of Mehida, the descendants of Harsha, **55** the descendants of Barkos, the descendants of Sisera, the descendants of Temah, **56** the descendants of Neziah, the descendants of Hatipha.

57 The descendants of Solomon's servants: the descendants of Sotai, the descendants of Sophereth, the descendants of Perida, **58** the descendants of Jaala, the descendants of Darkon, the descendants of Giddel, **59** the descendants of Shephatiah, the descendants of Hattil, the descendants of Pokereth-Hazzebaim, the descendants of Amon. **60** All the temple servants, and the descendants of Solomon's servants, were 392.

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61 These were the people who went up from Tel Melah, Tel Harsha, Kerub, Addon, and Immer. But they could not prove that they or their ancestors' families were descendants from Israel: **62** the descendants of Delaiah, the descendants of Tobiah, and the descendants of Nekoda, 642.

63 Those who were from the priests: the descendants of Habaiah, Hakkoz, and Barzillai (who took his wife from the daughters of Barzillai of Gilead and was called by their name). **64** These sought their records among those enrolled by their families, but they could not be found, so they were excluded from the priesthood as unclean. **65** Then the governor said to them that they should not be allowed to eat the priests' share of food from the sacrifices until there rose up a priest with Urim and Thummim.

66 The whole assembly together was 42,360, **67** besides their male servants and their female servants, of whom there were 7,337. They had 245 singing men and women. **68** Their horses were 736 in number, their mules, 245, **69** their camels, 435, and their donkeys, 6,720.

70 Some from among the heads of ancestors' families gave gifts for the work. The governor gave to the treasury one thousand darics of gold, 50 basins, and 530 priestly garments. [1]**71** Some of the heads of ancestors' families gave into the treasury for the work twenty thousand darics of gold and 2,200 minas of silver. **72** The rest of the people gave twenty thousand darics of gold, and two thousand minas of silver, and sixty-seven priestly garments.

73 So the priests, the Levites, the gatekeepers, the singers, some of the people, the temple servants, and all Israel lived in their cities.

By the seventh month the people of Israel were settled in their cities."

Footnotes

7:70 [1]The copies of the ancient Hebrew text has

Nehemiah 7 General Notes

Special concepts in this chapter

Genealogy

The people who returned from Persia were counted according to their families. Nehemiah ensured that those who lived in Jerusalem had a completely Jewish ancestry.

Different lists

This list is paralleled in Ezra 2. The lists do contain some differences in numbers. This is probably due to the timing of their counting. They were likely counted at different times.

Nehemiah 7:1

When the wall was finished

This can be stated in active form. Alternate translation: "When we had finished the wall"

I had set up the doors in place

This was done with help. Alternate translation: "I and others hung the doors"

the gatekeepers and singers and Levites had been appointed

This can be stated in active form. Possible meanings are: 1) Nehemiah appointed them. Alternate translation: "I assigned the gatekeepers and singers and Levites to their tasks" or 2) Someone else appointed them. Alternate translation: "they assigned the gatekeepers and singers and Levites to their tasks"

gatekeepers

people assigned to each gate, responsible to control access to the city or temple, as well as to open and close the gates at times and for reasons set by the administrator

singers

vocal musicians who led in worship, in processions, and ceremonies, producing music and chants that emphasized and enhanced the occasion

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Nehemiah 7:2

Hanani ... Hananiah
These are names of men.

I put my brother Hanani in charge
"I gave the order for my brother Hanani to be the manager"

overseer of the fortress
"official who was in charge of the fortress"

feared God more than many
"feared God more than many other people"

Nehemiah 7:3

I said to them
The word "them" refers to Hanani and Hananiah.

Do not open the gates of Jerusalem until the sun is hot. While the gatekeepers are on guard, you may shut the doors and bar them
Possible meanings are 1) these actions were done by Hanani and Hananiah or 2) these actions were done by Hanani and Hananiah with the help of the gatekeepers or 3) the gatekeepers did these actions under the direction of Hanani and Hananiah.

the sun is hot
"the sun is high in the sky"

While the gatekeepers are on guard, you may shut the doors and bar them
"Shut the doors and bar them while the gatekeepers are still on guard"

gatekeepers
See how you translated this in Nehemiah 7:1

shut the doors and bar them
"close the gates and lock them"

Appoint guards from those who live in Jerusalem
"Assign guards from those people who live in Jerusalem"

guard station
"guard post" or "guard duty place"

Nehemiah 7:4

no houses had yet been rebuilt
This can be stated in active form. Alternate translation: "the people had not yet rebuilt the houses"

Nehemiah 7:5

put into my heart
Here Nehemiah's "heart" refers to his thoughts and will. See how you translated this in [Nehemiah 2:12]

to enroll them
"to list and register them"

the book of the genealogy
This was a book that no longer exists.

found the following written in it
This can be expressed in active form. Alternate translation: "found that someone had written the following in it"

Nehemiah 7:6

These are the people of the province
"These are the descendants of this region"

went up out of
"returned from" or "came back from"

went up
This is an idiom that refers to traveling toward Jerusalem, which was on higher ground than the surrounding area.

whom Nebuchadnezzar the king of Babylon took into exile
"whom Nebuchadnezzar, ruler of Babylon, took away from their home country." The army of Babylon did this under the command of Nebuchadnezzar.

Nehemiah 7:7

Zerubbabel ... Jeshua ... Nehemiah ... Azariah ... Raamiah ... Nahamani ... Mordecai ... Bilshan ... Mispereth ... Bigvai ... Nehum ... Baanah
These are the names of men.

The number of the men
A census had been taken when the Israelites first returned to Jerusalem after the exile. The numbers represent how many men belonged to each family group. This sentence introduces the information in the following verses.

Nehemiah 7:8

Connecting Statement:
Nehemiah is recounting the number of people who returned from exile. The people were grouped by families according to the name of their patriarchs. The number represents the number of men in each family.

Parosh
These are the names of men.

Nehemiah 7:9

Shephatiah
This is a man's name.

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Nehemiah 7:10

Arah
This is a man's name.

Nehemiah 7:11

Connecting Statement:
Nehemiah is continuing to recount the number of people who returned from exile.

Pahath-Moab ... Jeshua ... Joab
These are the names of men.

through the descendants of Jeshua and Joab
"that is, the descendants of Jeshua and Joab"

Nehemiah 7:12

Elam
This is a man's name.

Nehemiah 7:13

Zattu
This is a man's name.

Nehemiah 7:14

Zakkai
This is a man's name.

Nehemiah 7:15

Connecting Statement:
Nehemiah is continuing to recount the number of people who returned from exile.

Binnui
This is a man's name.

Nehemiah 7:16

Bebai
This is a man's name.

Nehemiah 7:17

Azgad
These are the names of men.

Nehemiah 7:18

Adonikam
This is a man's name.

Nehemiah 7:19

Connecting Statement:
Nehemiah is continuing to recount the number of people who returned from exile.

Bigvai
This is a man's name.

Nehemiah 7:20

Adin
This is a man's name.

Nehemiah 7:21

Ater
This is a man's name.

The descendants of Ater, of Hezekiah
The writer has shortened this sentence. Alternate translation: "the descendants of Ater, who is a descendant of Hezekiah"

Nehemiah 7:22

Hashum
This is a man's name.

Nehemiah 7:23

Connecting Statement:
Nehemiah is continuing to recount the number of people who returned from exile.

Bezai
This is a man's name.

Nehemiah 7:24

Hariph
This is a man's name.

Nehemiah 7:25

Gibeon
This is a man's name.

Nehemiah 7:26

Bethlehem and Netophah
These are the names of places in Judah.

Nehemiah 7:27

Connecting Statement:
Nehemiah is continuing to recount the number of people who returned from exile.

Anathoth
This is the name of a place.

Nehemiah 7:28

Beth Azmaveth
This is the name of a place.

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Nehemiah 7:29

Kiriath Jearim, Kephirah, and Beeroth
This is the name of a place.

Nehemiah 7:30

Ramah and Geba
These are the names of places.

Nehemiah 7:31

Connecting Statement:
Nehemiah is continuing to recount the number of people who returned from exile.

Mikmash
This is the name of a place.

Nehemiah 7:32

Bethel and Ai
These are names of places.

Nehemiah 7:33

Nebo
This is the name of a place.

Nehemiah 7:34

Elam
This is the name of a place.

Nehemiah 7:35

Connecting Statement:
Nehemiah is continuing to recount the number of people who returned from exile.

Harim
This is the name of a place.

Nehemiah 7:36

Jericho
This is the name of a place.

Nehemiah 7:37

Lod, Hadid, and Ono
This is the name of a place.

Nehemiah 7:38

Senaah
This is the name of a place.

Nehemiah 7:39

Connecting Statement:
Nehemiah is continuing to recount the number of people who returned from exile.

Jedaiah ... Jeshua
These are names of men.

of the house of Jeshua
The word "house" is a metonym for family. Alternate translation: "from the family of Jeshua"

Nehemiah 7:40

Immer
This is a man's name.

Nehemiah 7:41

Pashhur
This is a man's name.

Nehemiah 7:42

Harim
This is a man's name.

Nehemiah 7:43

Connecting Statement:
Nehemiah is continuing to recount the number of people who returned from exile.

Jeshua ... Kadmiel ... Hodaviah
These are all names of men.

Nehemiah 7:44

Asaph
This is a man's name.

singers
See how you translated this in Nehemiah 7:1.

Nehemiah 7:45

Shallum ... Ater ... Talmon ... Akkub ... Hatita ... Shobai
This is a man's name.

gatekeepers
See how you translated this in Nehemiah 7:1.

Nehemiah 7:46

General Information:
These verses continue the names of people whose descendants returned from the exile.

Ziha ... Hasupha ... Tabbaoth
These are names of men.

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Nehemiah 7:47

Keros ... Sia ... Padon
These are names of men.

Sia
This is the same man known by the name Siaha in Ezra 2:44.

Nehemiah 7:48

Lebana, ... Hagaba ... Shalmai
These are names of men.

Nehemiah 7:49

Hanan ... Giddel ... Gahar
These are names of men.

Nehemiah 7:50

General Information:
These verses continue the names of people whose descendants returned from the exile.

Reaiah ... Rezin ... Nekoda
These are names of men.

Nehemiah 7:51

Gazzam ... Uzza ... Paseah
These are names of men.

Nehemiah 7:52

Besai ... Meunim ... Nephusim
These are names of men.

Nehemiah 7:53

General Information:
These verses continue the names of people whose descendants returned from the exile.

Bakbuk ... Hakupha ... Harhur
These are names of men.

Nehemiah 7:54

Bazluth ... Mehida ... Harsha
These are names of men.

Nehemiah 7:55

Barkos ... Sisera ... Temah
These are names of men.

Nehemiah 7:56

Neziah ... Hatipha
These are names of men.

Nehemiah 7:57

Connecting Statement:
Nehemiah is continuing to recount the number of people who returned from exile.

Sotai ... Sophereth ... Perida
These are names of men.

Sophereth
This is the name of a man who is called Hassophereth in Ezra 2:55.

Perida
This is the name of a man who is also called Peruda in Ezra 2:55.

Nehemiah 7:58

Jaala ... Darkon ... Giddel
These are names of men.

Nehemiah 7:59

Shephatiah ... Hattil ... Pokereth-Hazzebaim ... Amon
These are names of men.

Nehemiah 7:60

General Information:
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Nehemiah 7:61

Connecting Statement:
Nehemiah is continuing to recount the number of people who returned from exile.

went up
This is an idiom that refers to traveling toward Jerusalem, which was on higher ground than the surrounding area. Alternate translation: "returned" or "came back"

Tel Melah ... Tel Harsha ... Kerub ... Addon ... Immer
These are names of places.

Nehemiah 7:62

Delaiah ... Tobiah ... Nekoda
These are names of men.

Nehemiah 7:63

Habaiah ... Hakkoz ... Barzillai
These are names of men.

Nehemiah 7:64

These sought their records among those enrolled by their families
"They searched their written genealogical records"

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These sought
"These" refers to the descendants of Hobaiah, Hakkoz and Barzillai (Nehemiah 7:63).

but they could not be found
This can be expressed in active form. Alternate translation: "but they could not find their records"

they were excluded from the priesthood as unclean
This can be translated in active form. The abstract noun "priesthood" can be translated as the verb "work as priests." Alternate translation: "the governor treated them as if they were unclean and did not allow them to work as priests"

Nehemiah 7:65

until there rose up a priest with Urim and Thummim
This can be stated in active form. Alternate translation: "until a priest with Urim and Thummim approved"

Urim and Thummim
These were sacred stones that the high priest carried on his breastplate and used at times to determine God's will.

Nehemiah 7:66

Connecting Statement:
Nehemiah is continuing to recount the number of people who returned from exile.

The whole assembly together
"The whole group together"

was 42,360
"was 42,360 people"

Nehemiah 7:67

singing men and women
"male singers and female singers"

Nehemiah 7:68

736 ... 245
"seven hundred and thirty-six ... two hundred and forty-five." These are numbers of animals brought back.

Nehemiah 7:69

435 ... 6,720
"four hundred and thirty-five ... six thousand seven hundred and twenty." These are numbers of animals brought back.

Nehemiah 7:70

the heads of ancestors' families
"the chief patriarchs" or "the leaders of the clans"

gave to the treasury
"put into the treasury"

one thousand darics
"1,000 darics"

darics of gold
A daric was a small gold coin that people in the Persian Empire used.

50 basins
"fifty basins." These are large bowls.

530 priestly garments
"five hundred thirty priestly garments." These are items of clothing worn by the priests.

Nehemiah 7:71

twenty thousand darics
"20,000 darics"

2,200 minas of silver
"two thousand two hundred minas of silver." A mina is about one half of a kilogram in weight.

Nehemiah 7:72

two thousand minas
"2,000 minas"

sixty-seven priestly garments
"67 priestly garments"

Nehemiah 7:73

gatekeepers
See how you translated this in Nehemiah 7:1.

singers
See how you translated this in Nehemiah 7:1.

some of the people
The implied information is that this refers to some of the Israelites who were not priests or other temple workers.

all Israel
Possible meanings are: 1) all the groups of Israelites that are listed in this verse or 2) the rest of the Israelites who did not work in the temple.

the seventh month
"month 7." This is the seventh month of the Hebrew calendar. It is during the last part of September and the first part of October on Western calendars.

were settled in their cities
"lived in their own cities"

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Chapter 8

1 All the people gathered as one man in the open area in front of the Water Gate. They asked Ezra the scribe to bring the book of the law of Moses, which Yahweh had commanded Israel. **2** On the first day of the seventh month, Ezra the priest brought the law before the assembly, both men and women, and all who could hear and understand. **3** He faced the open area in front of the Water Gate, and he read from it from early morning until midday, before men and women, and any who could understand, and all the people listened attentively to the book of the law. **4** Then Ezra the scribe stood on a high wooden platform which the people had made for the purpose. Standing beside him were Mattithiah, Shema, Anaiah, Uriah, Hilkiah, and Maaseiah, on his right side; and Pedaiah, Mishael, Malkijah, Hashum, Hashbaddanah, Zechariah, and Meshullam were standing on his left side. **5** Ezra opened the book in the sight of all the people, for he was standing above the people, and when he opened it all the people stood up. **6** Ezra blessed Yahweh, the great God, and all the people lifted up their hands and answered, "Amen! Amen!" Then they bowed down and worshiped Yahweh with their faces to the ground. **7** Also Jeshua, Bani, Sherebiah, Jamin, Akkub, Shabbethai, Hodiah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah—the Levites—helped the people understand the law, while the people remained in their place. [1]**8** They read in the book, The Law of God, making it clear with interpretation and giving the meaning so the people understood the reading.

9 Nehemiah the governor, and Ezra the priest and scribe, and the Levites who were interpreting to the people said to all the people, "This day is holy to Yahweh your God. Do not mourn or weep." For all the people wept when they heard the words of the law. **10** Then Nehemiah said to them, "Go your way, eat the fat and have something sweet to drink, and send some of it to one who has nothing prepared, for this day is holy to our Lord. Do not be grieved, for the joy of Yahweh is your strength." **11** So the Levites made the people be quiet, saying, "Hush! for this day is holy. Do not be grieved." **12** Then all the people went their way to eat and to drink and to share food and to celebrate with great joy because they had understood the words that were made known to them.

13 On the second day the leaders of the ancestors' families from all the people, the priests and the Levites, came together to Ezra the scribe to gain insight from the words of the law. **14** They found written in the law how Yahweh had commanded through Moses that the people of Israel should live in shelters during the festival of the seventh month. **15** They should make a proclamation in all their cities, and in Jerusalem, saying, "Go out into the hill country, and bring back branches from olive and wild olive trees, and from myrtle, palms and shade trees, to make shelters, as it is written." **16** So the people went out and brought the branches back and made themselves shelters, each on their own roofs, in their courtyards, in the courts of the house of God, in the open area in front of the Water Gate, and in the square at the Gate of Ephraim. **17** All the assembly of those who had returned from captivity made shelters and lived in them. For since the days of Joshua son of Nun to that day, the people of Israel had not celebrated this festival, and so their joy was very great. **18** Also day by day, from the first day to the last, Ezra read from the book of the law of God. They kept the festival for seven days and on the eighth day was a solemn assembly, in obedience to the decree.

Footnotes

8:7 [1]Most modern translations identify as Levites all the persons named in this verse. However, some modern translations put

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Nehemiah 8 General Notes

Special concepts in this chapter

Reading of the law

During the exile, the Hebrew language was no longer spoken. Only the priests and Levites still understood it. Ezra read the book of the law to the people in Hebrew and the Levites walked among the crowd translating it into Aramaic for the people to understand. (See: priest and lawofmoses)

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Festival of Shelters
After they heard Ezra read the law of Moses, the people obeyed it by making temporary shelters for themselves with tree branches. They did this to remember that their ancestors slept in shelters when they came out of slavery in Egypt.

Nehemiah 8:1

All the people gathered as one man
The word "all" is a generalization that indicates the people as a whole came together. Alternate translation: "The people gathered all together"

Water Gate
This was the name of a large opening or doorway in the wall.

the book of the law of Moses
This would have been all or part of the first five books of the Old Testament.

Nehemiah 8:2

On the first day of the seventh month
This is the seventh month of the Hebrew calendar. The first day of the seventh month is near the middle of September on Western calendars. Alternate translation: "On day 1 of month 7"

brought the law
"brought The Book of the Law"

all who could hear and understand
This would include children who were old enough to understand what was being read.

Nehemiah 8:3

He faced the open area
"He turned towards the open area"

he read from it
Here "it" refers to the Book of the law of Moses.

Nehemiah 8:4

Mattithiah, Shema, Anaiah, Uriah, Hilkiah, and Maaseiah ... Pedaiah, Mishael, Malkijah, Hashum, Hashbaddanah, Zechariah, and Meshullam
These are all names of men.

Nehemiah 8:5

Ezra opened the book in the sight of all the people
The abstract noun "sight" can be expressed with the verb "see." Alternate translation: "Everyone saw Ezra open the book"

the book
"The Book of the Law"

he was standing above the people
"he was standing higher than the people"

when he opened it all the people stood up
The people stood up out of respect for God's word.

Nehemiah 8:6

Ezra blessed Yahweh
Ezra thanked Yahweh or Ezra praised Yahweh or Ezra said that he desired that Yahweh be pleased with Ezra and Ezra's people.

Nehemiah 8:7

General Information:
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Nehemiah 8:8

They read in the book
The word "They" here refers to the Levites.

making it clear with interpretation and giving the meaning
The abstract nouns "interpretation" and "meaning" can be translated as verbs. Alternate translation: "clearly interpreting and explaining it"

the reading
"what was read"

Nehemiah 8:9

For all the people wept
This is a generalization that indicates there was great weeping among the people. Alternate translation: "For the people wept greatly"

Nehemiah 8:10

eat the fat and have something sweet to drink
The implied information is that the people were told to feast on rich food and sweet drinks. Alternate translation: "eat rich food and drink something sweet"

Do not be grieved
This can be stated in active form. Alternate translation: "Do not grieve"

for the joy of Yahweh is your strength
The abstract nouns "joy" and "strength" can be expressed as verbs or adjectives. Alternate translation: "rejoicing in Yahweh will protect you" or "being joyful in Yahweh will be your strong refuge"

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Nehemiah 8:11

Hush!
"Be quiet!" or "Be silent!"

Do not be grieved
This can be stated in active form. Alternate translation: "Do not grieve"

Nehemiah 8:12

celebrate with great joy
The abstract noun "joy" can be expressed as a verb. Alternate translation: "rejoice greatly"

the words that were made known to them
This can be stated in active form. Alternate translation: "the words that he declared to them"

Nehemiah 8:13

On the second day
"On day 2" or "On the next day"

to gain insight from
The abstract noun "insight" can be expressed as a verb. Alternate translation: "to understand"

Nehemiah 8:14

should live in shelters
These were temporary shelters that people made out of branches and leaves.

the seventh month
"month 7." This is the seventh month of the Hebrew calendar. It is during the last part of September and the first part of October on Western calendars.

Nehemiah 8:15

They should make a proclamation
"They should announce"

myrtle
a kind of small tree with colorful flowers

shade trees
"leafy trees"

as it is written
This can be translated in active form. Alternate translation: "as Moses wrote about it"

Nehemiah 8:16

made themselves shelters
"each built their own shelters"

Water Gate ... Gate of Ephraim
These are names of large openings or doorways in the wall.

in the square at the Gate of Ephraim
"in the open place by the Gate of Ephraim"

Nehemiah 8:17

For since the days of Joshua
"From the days of Joshua"

son of Nun
"Nun" here is a man's name.

their joy was very great
The abstract noun "joy" can be expressed as an adjective. Alternate translation: "the people were very joyful"

Nehemiah 8:18

day by day
This idiom means "each day."

from the first day to the last
The implied information is that it was during the entire week of the festival. Alternate translation: "from the first day to the last day of the week"

They kept the festival
"They made a feast" or "They celebrated the festival"

on the eighth day
"on day 8"

solemn assembly
This was a special religious gathering.

in obedience to the decree
The implied information is that "the decree" was the command of Yahweh about how the Festival of Shelters was to end. Alternate translation: "as God had commanded"

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Chapter 9

1 Now on the twenty-fourth day of the same month the people of Israel were assembled and they were fasting, and they were wearing sackcloth, and they put dust on their heads. **2** The descendants of Israel separated themselves from all the foreigners. They stood and confessed their own sins and the iniquities of their ancestors. **3** They stood up in their places, and for one-fourth of the day they read from the book of the law of Yahweh their God. For another fourth of the day they were confessing and bowing down before Yahweh their God. **4** The Levites, Jeshua, Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, and Kenani, stood on the stairs and they called out with a loud voice to Yahweh their God.

5 Then the Levites, Jeshua, and Kadmiel, Bani, Hashabneiah, Sherebiah, Hodiah, Shebaniah, and Pethahiah said, "Stand up and give praise to Yahweh your God forever and ever."

"May they bless your glorious name, and may it be exalted above every blessing and praise. **6** You are Yahweh. You alone. You have made heaven, the highest heavens, with all their host, and the earth and everything on it, and the seas and all that is in them. You give life to them all, and the host of heaven worship you. **7** You are Yahweh, the God who chose Abram, and brought him out of Ur of the Chaldeans, and gave him the name Abraham. **8** You found his heart was faithful before you, and you made with him the covenant to give to his descendants the land of the Canaanites, the Hittites, the Amorites, the Perizzites, the Jebusites, and the Girgashites. You have kept your promise because you are righteous.

9 You saw the affliction of our forefathers in Egypt and you heard their cry by the Sea of Reeds. **10** You gave signs and wonders against Pharaoh, and all his servants, and on all the people of his land, for you knew that the Egyptians acted with arrogance against them. But you made a name for yourself which stands to this day. **11** Then you divided the sea before them, so that they went through the middle of the sea on the dry land; and threw those who pursued them into the depths, as a stone into deep waters. **12** You led them by a pillar of cloud during the day, and by a pillar of fire during the night to light the way for them to go. **13** On Mount Sinai you came down and you spoke with them from heaven and gave to them righteous decrees and true laws, good statutes and commandments. **14** You made your holy Sabbath known to them, and you gave them commandments and statutes and a law through Moses your servant. **15** You gave them bread from heaven for their hunger, and water from a rock for their thirst, and you said to them to go in to possess the land you swore on oath to give them.

16 But they and our ancestors acted arrogantly, and they stiffened their necks and did not listen to your commandments. **17** They refused to listen, and they did not think about the wonders that you had done among them, but they stiffened their necks, and in their rebellion they appointed a leader to return to their slavery. But you are a God who is full of forgiveness, gracious and compassionate, slow to anger, and abounding in steadfast love. You did not abandon them. **18** Even when they had cast a calf out of molten metal and said, 'This is your God who brought you up out of Egypt,' and had committed great blasphemies, **19** you, in your compassion, did not abandon them in the wilderness. The pillar of cloud to lead them on the way did not leave them during day, neither did the pillar of fire by night to light the way for them to go. **20** Your good Spirit you gave them to instruct them, and your manna you did not withhold from their mouths, and water you gave them for their thirst. **21** For forty years you provided for them in the wilderness, and they lacked nothing. Their clothes did not wear out and their feet did not swell. **22** You gave them kingdoms and peoples, assigning to them every corner of the land. Then they took possession of the land of Sihon king of Heshbon and the land of Og king of Bashan. **23** You made their children as numerous as the stars of heaven, and you brought them into the land that you told their ancestors to go in and possess. **24** So the people went in and possessed the land and you subdued before them the inhabitants of the land, the Canaanites. You gave them into their hands, with their kings and the peoples of the land, that Israel might do with them as they pleased. **25** They captured the fortified cities and a productive land, and they took possession of houses full of all good things, cisterns already cut out, vineyards and olive orchards, and fruit trees in abundance. So they ate and were satisfied and grew fat and enjoyed themselves in your great goodness.

26 Then they became disobedient and they rebelled against you. They threw your law behind their backs. They murdered your prophets who had warned them to turn back to you, and they committed great blasphemies. **27** So you gave them into the hand of their enemies, who made them suffer. In the time of their suffering, they cried out to you, and you heard them from heaven, and because of your great mercies you sent them rescuers who rescued them out of the hand of their enemies. **28** But after they had rest,

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they did evil again before you, and you abandoned them to the hand of their enemies, so their enemies ruled over them. Yet when they returned and cried out to you, you heard from heaven, and many times because of your compassion you rescued them. **29** You warned them so they might turn back to your law. Yet they acted arrogantly and did not listen to your commands. They sinned against your decrees which give life to anyone who obeys them. They gave the stubborn shoulder-blade and stiffened their neck and refused to listen. **30** For many years you put up with them and warned them by your Spirit through your prophets. Yet they did not listen. So you gave them into the hand of the peoples of the lands. **31** But in your great mercies you did not destroy them completely or abandon them, for you are a gracious and merciful God.

32 Now therefore, our God—you great, mighty, and awesome God who keep your covenant and steadfast love—do not let all this hardship seem little to you that has come on us, on our kings, on our leaders, and on our priests, and on our prophets, and on our ancestors, and on all your people from the days of the kings of Assyria until today. **33** You are just in everything that has come on us, for you have dealt faithfully, but we have acted wickedly. **34** Our kings, our leaders, our priests, and our ancestors have not kept your law, nor paid attention to your commandments or your laws by which you warned them. **35** Even in their own kingdom, while they enjoyed your great goodness to them, in the large and productive land you set before them, they did not serve you or turn away from their evil deeds. **36** Now we are slaves in the land you gave our ancestors to enjoy its fruit and its good gifts, and behold, we are slaves in it! **37** The rich produce of our land goes to the kings you have set over us because of our sins. They rule over our bodies and over our livestock as they please. We are in great distress. **38** Because of all this, we make a firm covenant in writing. On the sealed document are the names of our leaders, Levites, and priests."

Nehemiah 9 General Notes

Structure and formatting

This chapter and the next one form a single section.

Special concepts in this chapter

Prayer to God

The people prayed and thanked God for his care for them and the blessings he gave to them. They also confessed their sin of disobeying him. (See: bless and confess and sin)

Learning from their ancestor's mistakes

This chapter teaches that the Jews learned from the mistakes of their ancestors. They became determined to worship Yahweh alone, to not intermarry with other peoples, and to worship Yahweh as the law of Moses instructed them. (See: lawofmoses)

Recalling the great power of God

It was common to recall the great things God did for Israel. This is a reminder to Israel of God's power. It is intended to bring the people to repentance and proper worship of Yahweh. (See: repent)

Nehemiah 9:1

the twenty-fourth day of the same month

"the twenty-fourth day of the seventh month" This is near the middle of October on Western calendars.

the people of Israel were assembled

"the people of Israel came together"

they were wearing sackcloth, and they put dust on their heads

This was in order to show how sorry they were for the wrong things they and their ancestors had done.

Nehemiah 9:2

The descendants of Israel

"The Israelites"

separated themselves from all the foreigners

"no longer had anything to do with those who were not Israelites"

They stood and confessed their own sins and the iniquities of their ancestors

"They stood and admitted the wrong things that they had done and the wicked things their forefathers had done"

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Nehemiah 9:3

They stood up
All the Israelites stood up

they were confessing
"they were admitting the wrong things they had done"

bowing down before
"worshiping" or "praising"

Nehemiah 9:4

The Levites, Jeshua, Bani ... stood on the stairs
Some versions translate, "Jeshua, Bani ... stood on the stairs built for the Levites"

Jeshua, Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, and Kenani
men's names

Nehemiah 9:5

Then the Levites ... said, "Stand up ... ever."
Here the Levites are speaking to the people of Israel.

give praise to Yahweh
"bless Yahweh"

Jeshua ... Kadmiel ... Bani ... Sherebiah ... Shebaniah
These are the names of men. See how you translated them in [Nehemiah 9:4]

Hashabneiah ... Hodiah ... Pethahiah
These are the names of men.

May they bless your glorious name
the Levites are speaking to Yahweh. "May the people of Judah bless your glorious name, Yahweh"

Nehemiah 9:6

with all their host ... the host of heaven worship you
A host is an army. Possible meanings are 1) "host" refers to the army of living beings that God created in the heavens. Alternate translation: "with all their angel armies ... the angel armies of heaven worship you" or 2) "host" is a metaphor that refers to the multitude of lights in the sky. Alternate translation: "with all the stars ... the multitude of stars in the sky worship you"

Nehemiah 9:7

Connecting Statement:
The Levites continue their prayer before all the people.

Ur of the Chaldeans
"Ur, where the Chaldean people group lived"

Nehemiah 9:8

You found his heart was faithful before you
The heart, the inner being of the person, represents the person. Alternate translation: "You saw that he was completely faithful to you"

Canaanites ... Hittites ... Amorites ... Perizzites ... Jebusites ... Girgashites
people group names

Nehemiah 9:9

Connecting Statement:
In these verses, the Levites continue to praise Yahweh in the presence of the people of Israel.

You saw
Yahweh saw

you heard their cry
The implied information is that God was moved to action because of the Israelites' cries for help.

Nehemiah 9:10

signs and wonders against Pharaoh
The plagues tested Pharaoh's heart, and they became a witness against his hardness of heart. Alternate translation: "signs and wonders that testified against Pharaoh" or "signs and wonders that condemned Pharaoh"

all the people of his land
"all the Egyptians"

acted with arrogance against them
"were arrogant toward the Israelites" or "mistreated God's chosen people"

you made a name for yourself which stands to this day
Here "name" represents a reputation. Alternate translation: "you made yourself famous and even now people still remember"

Nehemiah 9:11

Connecting Statement:
In these verses, the Levites continue to praise Yahweh in the presence of the people of Israel.

you divided the sea
God divided

you ... threw those who pursued them into the depths, as a stone into deep waters
In this simile, the writer describes God throwing the Egyptians into the sea as easily as a person would throw a stone into water, and the stone would disappear under the water completely.

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Nehemiah 9:12

Connecting Statement:
In these verses, the Levites continue to praise Yahweh in the presence of the people of Israel.

You led them
Yahweh led the Israelites.

Nehemiah 9:13

you came down
When God talks with his people, he is often described as "coming down" or "coming down from heaven." This is a descriptive way of saying that God appeared to that person. Alternate translation: "you appeared" or "you came down from heaven"

righteous decrees and true laws, good statutes and commandments
Both of these double phrases describe the same thing, the law of Moses.

Nehemiah 9:14

Connecting Statement:
In these verses, the Levites continue to praise Yahweh in the presence of the people of Israel.

commandments ... statutes ... law
Each of these three words refers to the law of Moses.

Nehemiah 9:15

General Information:
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Nehemiah 9:16

Connecting Statement:
In these verses, the Levites continue to praise Yahweh in the presence of the people of Israel.

they and our ancestors
the Israelites at the time of Moses and the people of Israel after the time of Moses

they stiffened their necks
This is an metaphor that means that they were stubborn. Alternate translation: "they were very stubborn"

Nehemiah 9:17

they stiffened their necks
This is an metaphor that means that they were stubborn. See how you translated this phrase in [Nehemiah 9:16]

the wonders that you had done among them
"the miracles that you had done among them"

they appointed a leader to return to their slavery
The Israelites would know that this referred to their ancestors wanting to return to Egypt. Alternate translation: "they appointed a leader to take them back to Egypt where they had been slaves"

who is full of forgiveness
The desire to forgive is spoken of as if it were a liquid that could fill a container. Alternate translation: "who is ready to forgive"

abounding in steadfast love
Love is spoken of as if it were a food crop that Yahweh could share with people. Alternate translation: "always loves his people very much"

Nehemiah 9:18

Connecting Statement:
In these verses, the Levites continue to praise Yahweh in the presence of the people of Israel.

cast a calf out of molten metal
melted metal and molded it in the shape of a calf

Nehemiah 9:19

you ... did not abandon them
Yahweh did not abandon the Israelites.

The pillar of cloud ... the pillar of fire
See how you translated this in Nehemiah 9:12.

Nehemiah 9:20

Connecting Statement:
In these verses, the Levites continue to praise Yahweh in the presence of the people of Israel.

Your good Spirit ... your manna ... water
The writer changes the usual word order to emphasize the good things Yahweh gave his people. Your language may have another way of emphasizing these items.

instruct
teach

your manna you did not withhold from their mouths
This litotes can be expressed positively. Alternate translation: "you generously gave them manna"

from their mouths
The mouth is a synecdoche for the whole person. Alternate translation: "from them"

Nehemiah 9:21

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Nehemiah 9:22

Connecting Statement:
In these verses, the Levites continue to praise Yahweh in the presence of the people of Israel.

You gave them kingdoms
Yahweh gave the Israelites kingdoms.

gave them kingdoms and peoples
"enabled them to conquer kingdoms and peoples"

assigning to them every corner of the land
"enabling them to possess every part of the land"

Sihon ... Og
These are the names of kings.

Heshbon ... Bashan
These are names of places.

Nehemiah 9:23

Connecting Statement:
In these verses, the Levites continue to praise Yahweh in the presence of the people of Israel.

You made their children
Yahweh made the descendants of the Israelites at the time of Moses

Nehemiah 9:24

gave them into their hands
The Canaanites are spoken of as if they were small objects that a person could place in the hand of another person. To give something into a person's hand is to give that person complete control over that thing. Alternate translation: "enabled the Israelites to have complete control over them"

Nehemiah 9:25

Connecting Statement:
In these verses, the Levites continue to praise Yahweh in the presence of the people of Israel.

They captured
The Israelites at the time of Moses captured

a productive land
"a fertile land"

cisterns
holes in the ground where people store water

grew fat
This might be a metaphor for "stopped thinking about Yahweh" or "became complacent."

Nehemiah 9:26

Connecting Statement:
In these verses, the Levites continue to praise Yahweh in the presence of the people of Israel.

They threw your law behind their backs
The law is spoken of as if it were a worthless item that a person could throw away. Alternate translation: "They considered your law worthless and paid no attention to it"

They threw your law
The Israelites threw Yahweh's law.

Nehemiah 9:27

you gave them into the hand of their enemies, who made them suffer
Here "hand" represents power or control. Alternate translation: "you allowed their enemies to defeat them and cause them to suffer"

you sent them rescuers who rescued them out of the hand of their enemies
Here "hand" represents power or control. Alternate translation: "you sent people to stop their enemies from harming them"

Nehemiah 9:28

Connecting Statement:
In these verses, the Levites continue to praise Yahweh in the presence of the people of Israel.

they had rest, they did evil again before you
Here "they" refers to the Israelites and "you" to Yahweh.

you abandoned them to the hand of their enemies
Here "hand" represents power or control. Alternate translation: "you abandoned them and allow their enemies to defeat them"

Nehemiah 9:29

did not listen to your commands
If your language has a word for "listen" that also means "obey," use it here.

your decrees which give life to anyone who obeys them
Yahweh himself is spoken of as if he were the decrees themselves. Alternate translation: "you even though you give life to everyone who obeys your decrees"

They gave the stubborn shoulder-blade and stiffened their neck
These are images of an ox refusing to allow its owner to put a yoke on its shoulders. Here they are a metaphor that represents the people being stubborn. Alternate translation: "They became stubborn"

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Nehemiah 9:30

Connecting Statement:
In these verses, the Levites continue to praise Yahweh in the presence of the people of Israel.

you gave them into the hand of the peoples of the lands
Here "hand" represents power or control. See how you translated these words in [Nehemiah 9:27]

you gave
Yahweh gave

peoples of the lands
"the neighboring peoples" or "the peoples of the lands near them"

Nehemiah 9:31

General Information:
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Nehemiah 9:32

Connecting Statement:
In these verses, the Levites continue to praise Yahweh in the presence of the people of Israel.

do not let all this hardship seem little to you that has come on us ... until today
It is possible to divide this into two sentences. "Do not let all this hardship seem little to you. The hardship has come upon us ... until today"

hardship ... has come on us
The phrase "come on us" speaks of bad things that happen as if they are people who cause harm. Alternate translation: "harm ... we have suffered"

Nehemiah 9:33

everything that has come on us
The phrase "come on us" speaks of bad things that happen as if they are people who cause harm. Alternate translation: "everything we have suffered"

Nehemiah 9:34

General Information:
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Nehemiah 9:35

Connecting Statement:
In these verses, the Levites continue to praise Yahweh in the presence of the people of Israel.

while they enjoyed your great goodness to them
"while they enjoyed the good things you gave them"

they did not serve you
"they were not obedient to your law or teaching"

Nehemiah 9:36

Connecting Statement:
In these verses, the Levites continue to praise Yahweh in the presence of the people of Israel.

its good gifts
"all the good things in it" or "all the good things we can get from it"

Nehemiah 9:37

The rich produce of our land goes to the kings
"We pay tribute to kings for working our own land"

They rule
The kings rule.

Nehemiah 9:38

Connecting Statement:
In these verses, the Levites continue to praise Yahweh in the presence of the people of Israel.

Because of all this
because the people had disobeyed and Yahweh had punished them

On the sealed document are the names
The reader should understand that the men wrote their names on the document before it was sealed.

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Chapter 10

1 On the sealed documents were Nehemiah, the governor, son of Hakaliah and Zedekiah, **2** Seraiah,
Azariah, Jeremiah,

3 Pashhur, Amariah, Malkijah,

4 Hattush, Shebaniah, Malluk,

5 Harim, Meremoth, Obadiah,

6 Daniel, Ginnethon, Baruch,

7 Meshullam, Abijah, Mijamin,

8 Maaziah, Bilgai, and Shemaiah. These were the priests.

9 The Levites were: Jeshua son of Azaniah, Binnui of the family of Henadad, Kadmiel,

10 and their fellow Levites, Shebaniah, Hodiah, Kelita, Pelaiah, Hanan,

11 Mika, Rehob, Hashabiah,

12 Zakkur, Sherebiah, Shebaniah,

13 Hodiah, Bani, and Beninu.

14 The leaders of the people were: Parosh, Pahath-Moab, Elam, Zattu, Bani,

15 Bunni, Azgad, Bebai,

16 Adonijah, Bigvai, Adin,

17 Ater, Hezekiah, Azzur,

18 Hodiah, Hashum, Bezai,

19 Hariph, Anathoth, Nebai,

20 Magpiash, Meshullam, Hezir,

21 Meshezabel, Zadok, Jaddua,

22 Pelatiah, Hanan, Anaiah,

23 Hoshea, Hananiah, Hasshub,

24 Hallohesh, Pilha, Shobek,

25 Rehum, Hashabnah, Maaseiah,

26 Ahiah, Hanan, Anan,

27 Malluk, Harim, and Baanah.

28 As for the rest of the people, who were priests, Levites, gatekeepers, singers, temple servants, and all
who had separated themselves from the peoples of the lands and pledged themselves to the law of God,
including their wives, their sons and their daughters, all who have knowledge and understanding, **29** they
joined together with their brothers, their nobles, and bound themselves with both a curse and an oath to
walk in God's law, which was given by Moses the servant of God, and to observe and obey all the
commandments of Yahweh our Lord and his decrees and his statutes. **30** We promised that we would not

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give our daughters to the people of the land or take their daughters for our sons. **31** We also promised that if the people of the land bring goods or any grain to sell on the Sabbath day, we would not buy from them on the Sabbath or on any holy day. Every seventh year we will let our fields rest, and we will cancel all debts.

32 We accepted the commands to give a third of a shekel each year for the service of the house of our God, **33** to provide for the bread of the presence, and for the regular grain offering, the burnt offerings on the Sabbaths, the new moon festivals and appointed feasts, and for the holy offerings, and for the sin offerings to make atonement for Israel, as well as for all the work of the house of our God. **34** We—the priests, the Levites, and the people—cast lots for the wood offering. The lots would select which of our families would bring wood into the house of our God at the appointed times each year, to be burned on the altar of Yahweh our God, as it is written in the law. **35** We promised to bring to the house of Yahweh the firstfruits grown from our soil, and each year the firstfruits from each tree. **36** The firstborn of our sons, and of our cattle—according to what is written in the law—and the firstborn of our herds and of our flocks we will bring to the house of our God, to the priests who serve in the house of our God. **37** We will bring the first of our dough and our grain offerings, and the fruit of every tree and new wine and oil, to the priests, to the storerooms of the house of our God. We will bring to the Levites the tithes from our soil because the Levites collect the tithes in all the towns where we labor. **38** A priest, a descendant of Aaron, must be with the Levites when they receive the tithes. The Levites must bring a tenth of the tithes to the house of our God to the rooms of the storehouse. **39** For the people of Israel and the descendants of Levi are to bring the contributions of grain, new wine, and oil to the storerooms where the articles of the sanctuary are kept and where the priests who are serving, and the gatekeepers, and the singers stay.

We will not neglect the house of our God.

Nehemiah 10 General Notes

Structure and formatting

This chapter concludes the passage beginning in chapter 9.

Special concepts in this chapter

The vow

By signing this document, the people vowed or agreed to obey God, not to buy things on the Sabbath and to pay their temple tax. (See: vow and sabbath and temple)

Nehemiah 10:1

Connecting Statement:

Here begins a list of the people whose names were on the sealed document.

On the sealed documents were Nehemiah ... Zedekiah

The names of these people were written on the documents. This can be stated clearly. Alternate translation: "On the sealed documents were the names of Nehemiah ... Zedekiah" or "On the sealed documents were the names of the following people: Nehemiah ... Zedekiah"

sealed documents

The documents were sealed after the names had been signed on the documents.

Nehemiah

Some people believe that Nehemiah wrote this book and is speaking of himself as if he were someone else because this is an official list.

Hakaliah

This is a man's name. See how you translated this in [Nehemiah 1:1]

Nehemiah 10:2

Connecting Statement:

The list of men whose names appear on the sealed documents (verse 1) continues.

Seraiah ... Jeremiah

These are names of men.

Azariah

This is a man's name. See how you translated this in Nehemiah 3:23.

Nehemiah 10:3

Connecting Statement:

The list of men whose names appear on the sealed documents (verse 1) continues.

Pashhur, Amariah
These are names of men.

Malkijah
This is a man's name. See how you translated this in Nehemiah 3:11.

Nehemiah 10:4

Connecting Statement:
The list of men whose names appear on the sealed documents Nehemiah 10:1 continues.

Hattush
See how you translated this man's name in [Nehemiah 3:10]

Shebaniah
See how you translated this man's name in [Nehemiah 9:4]

Malluk
This is a man's name.

Nehemiah 10:5

Connecting Statement:
The list of men whose names appear on the sealed documents Nehemiah 10:1 continues.

Harim
This is a man's name. See how you translated this in [Nehemiah 3:11]

Meremoth
This is a man's name. See how you translated this in [Nehemiah 3:4]

Obadiah
This is a man's name.

Nehemiah 10:6

Connecting Statement:
The list of men whose names appear on the sealed documents Nehemiah 10:1 continues.

Daniel, Ginnethon
These are the names of men.

Baruch
This is a man's name. See how you translated this in Nehemiah 3:20.

Nehemiah 10:7

Meshullam
This is a man's name. See how you translated it in [Nehemiah 9:4]

Abijah, Mijamin
These are the names of men.

Nehemiah 10:8

Maaziah, Bilgai
These are the names of men.

Shemaiah
This is a man's name. See how you translated this in Nehemiah 3:29.

These were the priests
This refers to the previous list of men who signed the document. Alternate translation: "These were the names of the priests who signed the document"

Nehemiah 10:9

Connecting Statement:
The list of men whose names appear on the sealed documents Nehemiah 10:1 continues. Nehemiah begins here to list the names of the Levies who signed the sealed document.

The Levites were
This refers to those who put their names on the sealed documents. Alternate translation: "The Levites who put their names on the sealed documents were"

Jeshua ... Henadad
These are the names of men. See how you translated them in [Nehemiah 3:18-19]

Azaniah
This is a man's name.

Binnui
This is a man's name. See how you translated it in Nehemiah 3:24.

Kadmiel
This is a man's name. See how you translated it in Nehemiah 7:43.

Nehemiah 10:10

Shebaniah
This is a man's name. See how you translated this in [Nehemiah 9:4]

Hodiah ... Kelita ... Pelaiah
These are the names of men. See how you translated this in [Nehemiah 8:7]

Hanan
This is a man's name. See how you translated this in [Nehemiah 7:49]

Nehemiah 10:11

Connecting Statement:
The list of men whose names appear on the sealed documents Nehemiah 10:1 continues.

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Rehob
This is a man's name.

Mika
This is a man's name. See how you translated this in Nehemiah 10:11.

Hashabiah
This is a man's name. See how you translated this in Nehemiah 3:17.

Nehemiah 10:12

Connecting Statement:
The list of men whose names appear on the sealed documents Nehemiah 10:1 continues.

Zakkur
This is a man's name. See how you translated this in [Nehemiah 3:2]

Sherebiah
This is a man's name. See how you translated this in [Nehemiah 8:7]

Shebaniah
This is a man's name.

Nehemiah 10:13

Connecting Statement:
The list of men whose names appear on the sealed documents Nehemiah 10:1 continues.

Hodiah ... Beninu
These are the names of men.

Bani
This is a man's name. See how you translated this in Nehemiah 3:17.

Nehemiah 10:14

The leaders of the people were
This refers to those who put their names on the sealed documents. Alternate translation: "The leaders of the people who put their names on the sealed documents were"

Parosh
This is a man's name. See how you translated this in [Nehemiah 3:25]

Pahath-Moab
This is a man's name. See how you translated this in [Nehemiah 3:11]

Elam ... Zattu
These are the names of men. See how you translated this in [Nehemiah 7:12]

Nehemiah 10:15

General Information:
In these verses, Nehemiah continues to list the names of the people who signed the sealed document.

Bunni
This is a man's name. See how you translated this in [Nehemiah 9:4]

Azgad, Bebai
These are the names of men. See how you translated them in [Nehemiah 7:16-17]

Nehemiah 10:16

Connecting Statement:
The list of men whose names appear on the sealed documents Nehemiah 10:1 continues.

Adonijah ... Adin
These are the names of men.

Bigvai
This is a man's name. See how you translated this in Nehemiah 7:7.

Nehemiah 10:17

Connecting Statement:
The list of men whose names appear on the sealed documents Nehemiah 10:1 continues.

Azzur
These are the names of men.

Ater, Hezekiah
These are the names of men. See how you translated this in Nehemiah 7:20.

Nehemiah 10:18

Connecting Statement:
The list of men whose names appear on the sealed documents Nehemiah 10:1 continues.

Hodiah
This is a man's name. See how you translated this in [Nehemiah 8:7]

Hashum
These are the names of men. See how you translated this in [Nehemiah 7:20]

Bezai
This is a man's name.

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Nehemiah 10:19

Connecting Statement:
The list of men whose names appear on the sealed documents Nehemiah 10:1 continues.

Nebai
This is a man's name.

Hariph
This is a man's name. See how you translated this in Nehemiah 7:23.

Anathoth
This is a man's name. See how you translated this in Nehemiah 7:27.

Nehemiah 10:20

Connecting Statement:
The list of men whose names appear on the sealed documents Nehemiah 10:1 continues.

Magpiash ... Hezir
These are the names of men.

Meshullam
These are the names of men. See how you translated this in Nehemiah 3:4.

Nehemiah 10:21

Connecting Statement:
The list of men whose names appear on the sealed documents Nehemiah 10:1 continues.

Jaddua
This is a man's name.

Meshezabel, Zadok
These are the names of men. See how you translated this in Nehemiah 3:4.

Nehemiah 10:22

General Information:
In these verses, Nehemiah continues to list the names of the people who signed the sealed document.

Pelatiah
This is a man's name.

Hanan
This is a man's name. See how you translated this in Nehemiah 7:49.

Anaiah
This is a man's name. See how you translated this in Nehemiah 8:4.

Anaiah
This is a man's name. See how you translated this in Nehemiah 3:8.

Nehemiah 10:23

Connecting Statement:
The list of men whose names appear on the sealed documents Nehemiah 10:1 continues.

Hoshea ... Hananiah
These are the name of men.

Hasshub
This is a man's name. See how you translated this in Nehemiah 3:11.

Nehemiah 10:24

Connecting Statement:
The list of men whose names appear on the sealed documents Nehemiah 10:1 continues.

Hallohesh
These are the names of men. See how you translated this in [Nehemiah 3:11]

Pilha ... Shobek
These are the name of men.

Nehemiah 10:25

Connecting Statement:
The list of men whose names appear on the sealed documents Nehemiah 10:1 continues.

Rehum
This is a man's name. See how you translated this in [Nehemiah 3:17]

Hashabnah
These are the name of men.

Maaseiah
This is a man's name. See how you translated this in Nehemiah 3:23.

Nehemiah 10:26

Ahiah ... Anan
These are the name of men.

Hanan
This is a man's name.

Nehemiah 10:27

Connecting Statement:
The list of men whose names appear on the sealed documents Nehemiah 10:1 continues.

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Malluk, Harim
These are the names of men. See how you translated this in [Nehemiah 10:4]

Baanah
This is a man's name. See how you translated this in [Nehemiah 7:6]

Nehemiah 10:28

gatekeepers
This refers to the people assigned to each gate, responsible to control access to the city or temple, as well as to open and close the gates at times and for reasons set by the administrator. See how you translated this in Nehemiah 7:1.

singers
You may need to make explicit that these are those who sang in the temple. Alternate translation: "temple singers"

the peoples of the lands
"the neighboring peoples" or "the peoples who lived in the lands near them"

all who have knowledge and understanding
This phrase can be made explicit. Alternate translation: "all who were old enough to understand what promising to obey God meant"

Nehemiah 10:29

their brothers, their nobles
"their fellow brothers the nobles" or "their brothers the leaders." These phrases refer to the same people.

bound themselves with both a curse and an oath
This speaks of the people taking an oath and a curse as if the oath and the curse were a rope that physically bound them. Alternate translation: "swore themselves to an oath and a curse" or "they took an oath and called for a curse to come on themselves if they failed to keep it"

to walk in God's law
This is an idiom. Alternate translation: "to live by God's law" or "to obey God's law"

which was given by Moses the servant of God
This can be stated in active form. Alternate translation: "which Moses the servant of God had given to Israel"

to observe
"to follow"

Nehemiah 10:30

General Information:
In these verses, the people describe the content of the oath they were making in Nehemiah 10:29.

would not give our daughters to the people of the land or take their daughters for our sons
This means that they would not allow their sons and daughters to marry them. Alternate translation: "would not give our daughters to marry the people of the land, and we would not take their daughters to marry our sons"

the people of the land
This refers to the people who live in their land who do not worship Yahweh. Alternate translation: "the people of this land who do not worship Yahweh"

We promised ... we would not give ... or take
The pronoun "we" here includes Nehemiah and the Jewish people, but not the reader of this book.

Nehemiah 10:31

We also promised ... we would not buy ... we will let ... we will cancel
The pronoun "we" here includes Nehemiah and the Jewish people, but not the reader of this book.

seventh year
"year 7"

we will let our fields rest
This is an idiom. Alternate translation: "we will not plow our fields" or "we will not grow anything in our fields"

we will cancel all debts
This means that they will not require that people pay them what they owe. Alternate translation: "we will cancel all debts that people owe us" or "we will tell people that they no longer have to pay us back"

Nehemiah 10:32

General Information:
In these verses, the people continue describing the content of the oath they were making in Nehemiah 10:29.

We accepted the commands
"We promised to obey the command"

We accepted
The pronoun "we" here includes all the Israelites including Nehemiah except for the priest and Levites, and does not include the reader of this book

a third of a shekel
"1/3 of a shekel." "A third" means one part out of three equal parts. This can be written in modern measurements. Alternate translation: "5 grams of sliver"

for the service of
"to pay for the care of"

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Nehemiah 10:33

the bread of the presence
This refers to the 12 loaves of bread baked without yeast kept in the temple and used to symbolize God's presence with his people.

the new moon festivals
These were celebrations held when the moon was just a small crescent in the sky.

Nehemiah 10:34

General Information:
In these verses, the people continue describing the content of the oath they were making in Nehemiah 10:29.

to be burned
This can be stated in active form. Alternate translation: "for the Levites to burn"

as it is written
This can be stated in active form. Alternate translation: "as it states"

Nehemiah 10:35

from our soil
"in our soil" or "on our land"

Nehemiah 10:36

General Information:
This page has intentionally been left blank.

Nehemiah 10:37

General Information:
In these verses, the people continue describing the content of the oath they started making in Nehemiah 10:28 and 29.

We will bring ... We will bring
The pronoun "we" here includes Nehemiah and the Israelites except for the priests and the Levites, and also does not include the reader of this book

our dough
Possible meanings are that this refers to 1) dough made from coarse flour, 2) coarse flour, or 3) ground grain.

and the fruit of every tree and new wine and oil
The words "first of" are understood from the beginning of the sentences. They can be repeated. Alternate translation: "and the first of the fruit of every tree and the first of the new wine and the first of the oil"

the first
"the best"

the storerooms of the house of our God
"the places where things are stored in the temple"

the tithes from our soil
Here "our soil" refers to everything that is grown in the ground. Alternate translation: "the tithes of what we grow in the ground"

Nehemiah 10:38

they receive the tithes
This can be stated in active form. Alternate translation: "the people give them the tithes"

a tenth
This means one part out of ten equal parts.

the rooms of the storehouse
"the storerooms in the temple"

Nehemiah 10:39

General Information:
In these verses, the people finish describing the content of the oath they were making in Nehemiah 10:29.

the storerooms where the articles of the sanctuary are kept
This can be stated in active form. Alternate translation: "the rooms where the priests keep the things that are used in the temple"

We will not neglect the house of our God
This can be stated in positive form. Alternate translation: "We will care for the temple"

We will
The pronoun "we" here includes Nehemiah and all the people of Israel but does not include the reader of this book.

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Chapter 11

1 The leaders of the people lived in Jerusalem, and the rest of the people cast lots to bring one of ten to
live in Jerusalem, the holy city, and the other nine remained in other towns. **2** Then the people blessed all
those who volunteered to live in Jerusalem.

3 These are the provincial officials who lived in Jerusalem. However, in the towns of Judah everyone lived
on his own property, including some Israelites, priests, Levites, temple servants, and descendants of
Solomon's servants. **4** In Jerusalem lived some of the descendants of Judah and some of the descendants
of Benjamin.

The people from Judah included: Athaiah son of Uzziah son of Zechariah son of Amariah son of
Shephatiah son of Mahalalel, a descendant of Perez. **5** There was Maaseiah son of Baruch son of Kol-
Hozeh son of Hazaiah son of Adaiah son of Joiarib son of Zechariah, a descendant of Shelah. **6** All the
descendants of Perez who lived in Jerusalem were 468. They were outstanding men.

7 These are the descendants of Benjamin: Sallu son of Meshullam son of Joed son of Pedaiah son of
Kolaiah son of Maaseiah son of Ithiel son of Jeshaiah, **8** and those following him, Gabbai and Sallai, 928
men. [1]**9** Joel son of Zikri was their overseer, and Judah son of Hassenuah was second in command over
the city.

10 From the priests: Jedaiah son of Joiarib, Jakin, **11** Seraiah son of Hilkiah son of Meshullam son of Zadok
son of Meraioth son of Ahitub, the chief official of the house of God, **12** and their associates who did the
work for the house, 822 men, along with Adaiah son of Jeroham son of Pelaliah son of Amzi son of
Zechariah son of Pashhur son of Malkijah. **13** His brothers were heads of clans, 242 men; and Amashsai
son of Azarel son of Ahzai son of Meshillemoth son of Immer, **14** and their brothers, 128 valiant warriors;
their overseer was Zabdiel son of Haggedolim.

15 From the Levites: Shemaiah son of Hasshub son of Azrikam son of Hashabiah son of Bunni, **16** and
Shabbethai and Jozabad, who were from the leaders of the Levites and were in charge of the outside work
of the house of God. **17** There was Mattaniah son of Mika son of Zabdi, a descendant of Asaph, who was
the director who began the thanksgiving in prayer, and Bakbukiah, the second among his brothers, and
Abda son of Shammua son of Galal son of Jeduthun. **18** All the Levites in the holy city numbered 284.

19 The gatekeepers: Akkub, Talmon, and their brothers, who kept watch at the gates, 172 men.

20 The remainder of Israel and of the priests and the Levites were in all the towns of Judah. Everyone
lived on his own inherited property. **21** The temple workers lived in Ophel, and Ziha and Gishpa were in
charge of them.

22 The chief officer over the Levites in Jerusalem was Uzzi son of Bani son of Hashabiah son of Mattaniah
son of Mika, of the descendants of Asaph, singers over the work in the house of God. **23** They were under
orders from the king, and firm orders were given for the singers as every day required. **24** Then Pethahiah
son of Meshezabel, a descendant of Zerah son of Judah, was at the king's side in all matters concerning
the people.

25 As for the villages and their fields, some of the people of Judah lived in Kiriath Arba and its villages,
and in Dibon and its villages, and in Jekabzeel and its villages, **26** and in Jeshua, Moladah, Beth Pelet, **27**
Hazar Shual, and Beersheba and its villages. **28** Some of the people of Judah lived in Ziklag, Mekonah and
its villages, **29** En Rimmon, Zorah, Jarmuth, **30** Zanoah, Adullam, and their villages, and in Lachish its
fields and Azekah and its villages. So they encamped from Beersheba to the Valley of Hinnom. **31** The
descendants of the Benjamites settled in Geba, Mikmash, Aija, Bethel and its villages, **32** Anathoth, Nob,
Ananiah, **33** Hazor, Ramah, Gittaim, **34** Hadid, Zeboim, Neballat, **35** Lod, Ono, and Ge Harashim. [2]**36**
Some of the Levites who lived in Judah were assigned to the people of Benjamin.

Footnotes

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11:8 [1]Instead of
11:35 [2]Some modern English translations read,

Nehemiah 11 General Notes

Special concepts in this chapter

The places where the Jews lived
Some people lived in Jerusalem, but most people lived in villages and towns away from Jerusalem. They lived there in order to farm the land raise their animals. The city with its walls was there to provide all of the people with protection if enemies attacked them.

Nehemiah 11:1

the people cast lots
"the people threw marked stones"

to bring one of ten
"to bring one family out of every ten families"

Nehemiah 11:2

General Information:
This page has intentionally been left blank.

Nehemiah 11:3

on his own property, including some Israelites
"on his own property: Israelites"

Nehemiah 11:4

some of the descendants of Judah and some of the descendants of Benjamin
"some of the people of Judah and some of the people of Benjamin"

The people from Judah included:
"From the descendants of Judah:"

Judah ... Benjamin ... Athaiah ... Uzziah ... Zechariah ... Amariah ... Shephatiah ... Mahalalel ... Perez
These are the names of men.

a descendant of Perez
"from the descendants of Perez"

Nehemiah 11:5

Connecting Statement:
In these verses, Nehemiah continues to list the provincial officers who lived in Jerusalem.

Maaseiah ... Baruch ... Kol-Hozeh ... Hazaiah ... Adaiah ... Joiarib ... Zechariah ... Shelah
These are the names of men.

Nehemiah 11:6

Perez
This is a man's name.

All ... were 468
"All ... were four hundred and sixty-eight." Perez had 468 descendants who lived in Jerusalem.

They were outstanding men
"They were courageous men" or "They were valiant men"

Nehemiah 11:7

Connecting Statement:
In these verses, Nehemiah continues to list the provincial officers who lived in Jerusalem.

These are the descendants
"These are some of the descendants." Your language may need to specify that this is not a list of every descendant.

Benjamin ... Sallu ... Meshullam ... Joed ... Pedaiah ... Kolaiah ... Maaseiah ... Ithiel ... Jeshaiah
These are the names of men.

Nehemiah 11:8

Gabbai ... Sallai
These are the names of men.

928 men
"nine hundred and twenty-eight men."

Nehemiah 11:9

Joel ... Zikri ... Judah ... Hassenuah
These are the names of men.

Nehemiah 11:10

Jedaiah ... Joiarib ... Jakin
These are the names of men.

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Nehemiah 11:11

Seraiah ... Hilkiah ... Meshullam ... Zadok
These are the names of men.

Nehemiah 11:12

Adaiah ... Jeroham ... Pelaliah ... Amzi ... Zechariah ... Pashhur ... Malkijah
These are names of men.

their associates
"their brothers" or "their kinsmen"

who did the work for the house
"who worked in the temple." The "house" referred to here is the "house of God" mentioned in the previous verse.

822 men
"eight hundred and twenty-two men"

Nehemiah 11:13

His brothers
the brothers of Adaiah, the son of Jeroham (Nehemiah 11:12).

brothers
This word is a metaphor for 1) fellow Israelites or 2) people who did the same work. Alternate translation: "associates" or "fellow workers"

242 men
"two hundred and forty-two men"

Amashsai ... Azarel ... Ahzai ... Meshillemoth ... Immer
These are the names of men.

Nehemiah 11:14

Zabdiel ... Haggedolim
These are the names of men.

128 valiant warriors
"one hundred and twenty-eight courageous fighting men." These were "valiant warriors" or "courageous warriors."

Nehemiah 11:15

Shemaiah ... Hasshub ... Azrikam ... Hashabiah ... Bunni
These are the names of men.

Nehemiah 11:16

Shabbethai ... Jozabad
These are the names of men.

who were from the leaders of the Levites and were in charge
"from the leaders of the Levites, were in charge"

Nehemiah 11:17

Mattaniah ... Mika ... Zabdi ... Asaph ... Bakbukiah ... Abda ... Shammua ... Galal ... Jeduthun
These are the names of men.

who began the thanksgiving in prayer
That is, who directed the singers.

Bakbukiah, the second among his brothers
Possible meanings are 1) Bakbukiah was Mattaniah's kinsman and second in authority to Mattaniah or 2) "Bakbukiah, who led a second group of singers."

brothers
Another possible meaning is "associates" or "fellow workers."

Nehemiah 11:18

the holy city
This expression refers to the city of Jerusalem.

numbered 284
"numbered two hundred and eighty-four." There were 284 Levites in Jerusalem.

Nehemiah 11:19

gatekeepers
people assigned to each gate, responsible to control access to the city or temple, as well as to open and close the gates at times and for reasons set by the administrator. See how you translated this in Nehemiah 7:1.

Akkub ... Talmon
These are the names of men.

172 men
"one hundred and seventy-two men"

Nehemiah 11:20

General Information:
This page has intentionally been left blank.

Nehemiah 11:21

Ziha ... Gishpa
These are the names of men.

Ophel
This is the name of a place.

Nehemiah 11:22

The chief officer over
"The overseer of"

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Uzzi ... Bani ... Hashabiah ... Mattaniah ... Mika ... Asaph
These are the names of men.

Nehemiah 11:23

They were under orders from the king
"The king had told them what to do"

firm orders were given for the singers
This can be translated in active form. Alternate translation: "the king had told them specifically what to do about the singers"

Nehemiah 11:24

Pethahiah ... Meshezabel ... Zerah ... Judah
These are the names of men.

at the king's side in all matters concerning the people
"at the Persian king's side as an adviser in all matters concerning the Jewish people"

Nehemiah 11:25

Kiriath Arba ... Dibon ... Jekabzeel
These are the names of places.

Nehemiah 11:26

Jeshua ... Moladah ... Beth Pelet
These are the names of places.

Nehemiah 11:27

Hazar Shual ... Beersheba
These are the names of places.

Nehemiah 11:28

Ziklag ... Mekonah
These are the names of places.

Nehemiah 11:29

En Rimmon ... Zorah ... Jarmuth
These are the names of places.

Nehemiah 11:30

Zanoah ... Adullam ... Lachish ... Azekah ... Beersheba ... Valley of Hinnom
These are the names of places.

they encamped
Here "they" refers to the people of Judah, and encamped is probably a metaphor for "lived in houses" .

Nehemiah 11:31

Geba ... Mikmash ... Aija ... Bethel
These are the names of places.

Aija
This is possibly another name for the town of Ai.

Nehemiah 11:32

Anathoth, Nob, Ananiah
These are the names of places.

Nehemiah 11:33

Hazor, Ramah, Gittaim
These are the names of places.

Nehemiah 11:34

Hadid, Zeboim, Neballat
These are the names of places.

Nehemiah 11:35

Ono, and Ge Harashim
Other possible meanings are 1) Ge Harashim is a different place from Ono whose name is not given. Alternate translation: "Ono, and the valley of the craftsmen" Or 2) Ge Harashim is a description of Ono as "the valley of the craftsmen." Alternate translation: "Ono, the valley of the craftsmen"

Nehemiah 11:36

Some of the Levites who lived in Judah were assigned to the people of Benjamin
It is not clear who assigned these Levites to live with the people of Benjamin. Alternate translation: "They assigned some of the Levites who lived in Judah to serve the people of Benjamin" or "The officials assigned some of the Levites who lived in Judah to serve the people of Benjamin"

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Chapter 12

1 These were the priests and Levites who came up with Zerubbabel son of Shealtiel and with Jeshua:
Seraiah, Jeremiah, Ezra,

2 Amariah, Malluk, Hattush,

3 Shekaniah, Rehum, and Meremoth.

4 There were Iddo, Ginnethon, Abijah,

5 Mijamin, Moadiah, Bilgah,

6 Shemaiah, and Joiarib, Jedaiah,

7 Sallu, Amok, Hilkiah, and Jedaiah. These were the leaders of the priests and their associates in the days
of Jeshua.

8 The Levites were Jeshua, Binnui, Kadmiel, Sherebiah, Judah, and Mattaniah, who was in charge of the
thanksgiving songs, along with his associates. **9** Bakbukiah and Unni, their associates, stood opposite
them during the service. **10** Jeshua was the father of Joiakim, Joiakim was the father of Eliashib, Eliashib
was the father of Joiada, **11** Joiada was the father of Jonathan, and Jonathan was the father of Jaddua.

12 In the days of Joiakim these were the priests, the leaders of the families: Meraiah was the leader of
Seraiah, Hananiah was the leader of Jeremiah,

13 Meshullam was the leader of Ezra, Jehohanan was the leader of Amariah,

14 Jonathan was the leader of Malluk, and Joseph was the leader of Shebaniah. [1]

15 Adna was the leader of Harim, Helkai the leader of Meremoth,

16 Zechariah was the leader of Iddo, Meshullam was the leader of Ginnethon, and

17 Zikri was the leader of Abijah; Piltai was the leader of Miniamin and Moadiah.

18 Shammua was the leader of Bilgah, Jehonathan was the leader of Shemaiah,

19 Mattenai was the leader of Joiarib, Uzzi was the leader of Jedaiah,

20 Kallai was the leader of Sallu, Eber was the leader of Amok,

21 Hashabiah was the leader of Hilkiah, and Nethanel was the leader of Jedaiah.

22 In the days of Eliashib, the Levites Eliashib, Joiada, Johanan, and Jaddua were recorded as the heads of
families, and the priests were recorded during the reign of Darius the Persian. **23** The descendants of
Levi, their leaders of families were recorded in the book of the annals up to the days of Johanan son of
Eliashib. **24** The leaders of the Levites were Hashabiah, Sherebiah, and Jeshua son of Kadmiel, with their
associates, who stood opposite them to give praise and to give thanks, responding section by section, in
obedience to the command of David, the man of God. **25** Mattaniah, Bakbukiah, Obadiah, Meshullam,
Talmon, and Akkub were gatekeepers standing guard at the storerooms by the gates. **26** They served in
the days of Joiakim son of Jeshua son of Jozadak, and in the days of Nehemiah the governor and of Ezra
the priest and scribe.

27 At the dedication of the wall of Jerusalem, the people sought out the Levites wherever they lived, to
bring them to Jerusalem to celebrate the dedication with joy, with thanksgivings and singing with
cymbals, lutes, and harps. **28** The fellowship of singers gathered together from the district around
Jerusalem and from the villages of the Netophathites. **29** They also came from Beth Gilgal and from the
fields of Geba and Azmaveth, for the singers had built for themselves villages around Jerusalem. **30** The
priests and the Levites purified themselves, and then they purified the people, the gates, and the wall.

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31 Then I had the leaders of Judah go up to the top of the wall, and I appointed two large choirs who gave thanks. One went to the right on the wall toward the Dung Gate. **32** Hoshaiah and half the leaders of Judah followed them, **33** and after them went Azariah, Ezra, Meshullam, **34** Judah, Benjamin, Shemaiah, Jeremiah, **35** and some of the priests' sons with trumpets, and Zechariah son of Jonathan son of Shemaiah son of Mattaniah son of Micaiah son of Zakkur son of Asaph. **36** There also were Zechariah's relatives, Shemaiah, Azarel, Milalai, Gilalai, Maai, Nethanel, Judah, Hanani, with the musical instruments of David the man of God. Ezra the scribe was in front of them. **37** By the Fountain Gate they went straight up on the stairs of the city of David, by the stairway to the wall above David's palace, to the Water Gate on the east.

38 The other choir of those who gave thanks went in the other direction. I followed them on the wall with half the people, above the Tower of Ovens, to the Broad Wall, **39** and above the Gate of Ephraim, and by the Old Gate, and by the Fish Gate and the Tower of Hananel and the Tower of the Hundred, to the Sheep Gate, and they stopped at the Gate of the Guard. **40** So both choirs of those who gave thanks took their place in the house of God, and I also took my place with half of the officials with me. **41** Then the priests took their place: Eliakim, Maaseiah, Miniamin, Micaiah, Elioenai, Zechariah, and Hananiah, with the trumpets, **42** and also Maaseiah, Shemaiah, Eleazar, Uzzi, Jehohanan, Malkijah, Elam, and Ezer, and the singers made themselves heard and Jezrahiah was their leader. **43** They offered great sacrifices that day, and rejoiced, for God had made them rejoice with great joy. Also the women and the children rejoiced. So the joy of Jerusalem could be heard far away.

44 On that day men were appointed to be in charge of the storerooms for the contributions, the firstfruits, and the tithes, to gather into them the portions required by the law for the priests and for the Levites. Each was assigned to work the fields near the towns. For Judah rejoiced over the priests and the Levites who were standing before them. **45** They performed the service of their God, and the service of purification, and so did the singers and the gatekeepers, in keeping with the command of David and of Solomon his son. **46** For long ago, in the days of David and Asaph, there were directors of singers, and there were songs of praise and thanksgiving to God. **47** In the days of Zerubbabel and in the days of Nehemiah, all Israel gave the daily portions for the singers and the gatekeepers. They set aside the consecrated portion that was for the Levites, and the Levites set aside the consecrated portion for the descendants of Aaron.

Footnotes

12:14 [1]Many modern translations have

Nehemiah 12 General Notes

Special concepts in this chapter

Dedication of the wall
In the ancient Near East, it was common to dedicate an important structure to a god. When it was completed, the wall was dedicated to Yahweh. Long lists of people are present, indicating that "everyone" was present for this and praised Yahweh. (See: falsegod)

Nehemiah 12:1

who came up
"who arrived from Babylonia"

with Zerubbabel
"under the leadership of Zerubbabel"

Zerubbabel ... Shealtiel ... Jeshua ... Seraiah ... Jeremiah ... Ezra
These are names of men.

Jeshua
The original readers would have understood that Jeshua was the high priest. Alternate translation: "Jeshua the high priest"

Nehemiah 12:2

Amariah ... Malluk ... Hattush
These are names of men.

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Nehemiah 12:3

Shekaniah ... Rehum ... Meremoth
These are names of men.

Nehemiah 12:4

Connecting Statement:
The list that began in Nehemiah 12:1 continues.

There were
These words have been added for this translation. If you continue the list that began in Nehemiah 12:1, you can omit these words.

Iddo ... Ginnethon ... Abijah
These are all names of men.

Nehemiah 12:5

Mijamin ... Moadiah ... Bilgah
These are all names of men.

Nehemiah 12:6

Shemaiah ... Joiarib ... Jedaiah
These are all names of men.

Nehemiah 12:7

Sallu ... Amok ... Hilkiah ... Jedaiah ... Jeshua
These are all names of men.

Nehemiah 12:8

Jeshua, Binnui, Kadmiel, Sherebiah, Judah, ... Mattaniah
These are names of men.

Nehemiah 12:9

Bakbukiah ... Unni
These are names of men.

stood opposite them during the service
Possible meanings are 1) this was during a worship service and these were two groups of singers or other worshipers, or 2) these groups guarded the temple at different times, or "took turns guarding the temple."

Nehemiah 12:10

Jeshua ... Joiakim ... Eliashib ... Joiada
These are names of men.

Jeshua was the father of Joiakim
This is the same Jeshua named in [Nehemiah 12:1]

Nehemiah 12:11

Joiada ... Jonathan ... Jaddua
These are names of men.

Nehemiah 12:12

Joiakim ... Meraiah ... Hananiah
These are names of men.

Seraiah ... Jeremiah
These are names of families named after men.

Nehemiah 12:13

Meshullam ... Jehohanan
These are names of men.

Ezra ... Amariah
These are names of families named after men.

Nehemiah 12:14

Jonathan ... Joseph
These are names of men.

Malluk ... Shebaniah
These are names of families named after men.

Nehemiah 12:15

Connecting Statement:
The list that began in Nehemiah 12:12 continues.

Adna ... Helkai
These are all names of men.

Harim ... Meremoth
These are all names of families that are named after men.

was the leader of
"was the leader of the family of" or "was the leader of the descendants of"

Nehemiah 12:16

Zechariah ... Meshullam
These are all names of men.

Iddo ... Ginnethon
These are all names of families that are named after men.

Meshullam was the leader of Ginnethon
Ginnethon may be another form of the name Ginnethoi.

Nehemiah 12:17

Zikri ... Piltai
These are names of men.

Abijah ... Miniamin ... Moadiah
These are all names of families that are named after men.

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Nehemiah 12:18

Shammua ... Jehonathan
These are all names of men.

Bilgah ... Shemaiah
These are all names of families that are named after men.

Nehemiah 12:19

Mattenai ... Uzzi
These are all names of men.

Joiarib ... Jedaiah
These are all names of families that are named after men.

Nehemiah 12:20

Kallai ... Eber
These are all names of men.

Sallu ... Amok
These are all names of families that are named after men.

Nehemiah 12:21

Hashabiah ... Nethanel
These are all names of men.

Hilkiah ... Jedaiah
These are all names of families that are named after men.

Nehemiah 12:22

Eliashib ... Joiada, Johanan ... Jaddua
names of men

during the reign of Darius
Another possible meaning is "until the reign of Darius"

Nehemiah 12:23

recorded in the book of the annals
This may refer to the Book of Chronicles. The scribes wrote the words in the verses above in a book that recorded the events of each day.

up to the days of Johanan son of Eliashib
The records in the temple recorded only up until Johanan.

Nehemiah 12:24

Hashabiah, Sherebiah ... Jeshua ... Kadmiel
These are names of men.

who stood opposite them to give praise and to give thanks, responding section by section
This refers to how they sang some of their songs in worship. A leader or one group would sing a phrase, then one or two groups that "stood opposite them" would sing a phrase in response.

obedience to the command of David
King David had commanded the Levites how they were to organize and lead worship.

Nehemiah 12:25

Mattaniah, Bakbukiah, Obadiah, Meshullam, Talmon, and Akkub
These are names of men.

Nehemiah 12:26

Joiakim ... Jeshua ... Jozadak ... Nehemiah ... Ezra
These are names of men.

in the days of Joiakim ... Jozadak, and in the days of Nehemiah the governor and of Ezra ... scribe
The date was fixed by listing those who were leading the Jews at the time. "when Joiakim ... Jozadak was high priest, and when Nehemiah was governor and Ezra ... was the scribe"

Nehemiah 12:27

At the dedication of the wall of Jerusalem
Possible meanings are 1) "At the time when they dedicated the wall of Jerusalem" or 2) "So that the dedication of Jerusalem's wall could take place."

cymbals
two thin, round metal plates that are hit together to make a loud sound

Nehemiah 12:28

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Nehemiah 12:29

Beth Gilgal ... Geba and Azmaveth
These are the names of places.

Nehemiah 12:30

General Information:
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Nehemiah 12:31

the leaders of Judah
the leaders of the people who lived in the region of Judah

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Nehemiah 12:32

Hoshaiah
These are the names of males.

Nehemiah 12:33

Azariah, Ezra, Meshullam
These are the names of males.

after them went
"behind them followed"

Nehemiah 12:34

Judah, Benjamin, Shemaiah, Jeremiah
These are the names of males.

Nehemiah 12:35

Zechariah ... Jonathan ... Shemaiah ... Mattaniah ... Micaiah ... Zakkur ... Asaph
These are the names of males.

some of the priests' sons with trumpets, and Zechariah
Some modern translations read, "from among the priests with trumpets, Zechariah"

Zechariah son of Jonathan son of Shemaiah son of Mattaniah son of Micaiah son of Zakkur son of Asaph
All of the names after "Zechariah" are the ancestors of Zechariah. This list connects Zechariah with the famous singer Asaph. "Zechariah who was the son of Jonathan, who was the son of Shemaiah, who was the son of Mattaniah, who was the son of Micaiah, who was the son of Zaccur son of Asaph"

Nehemiah 12:36

There also were
"Along with them were"

Zechariah ... Shemaiah, Azarel, Milalai, Gilalai, Maai, Nethanel, Judah, Hanani ... David ... Ezra
These are the names of males.

Ezra the scribe was in front of them
"Ezra the scribe was leading them"

Nehemiah 12:37

Fountain Gate ... Water Gate
These are the names of openings in the wall.

Nehemiah 12:38

choir
group of singers

I followed them
Nehemiah followed them.

Tower of Ovens
This is the name of a tall structure where people kept watch for danger.

Broad Wall
This is a name for part of the wall.

Nehemiah 12:39

Tower of Hananel ... Tower of the Hundred
These are the names of tall structures where people kept watch for danger.

Gate of Ephraim ... Old Gate ... Fish Gate ... Sheep Gate ... Gate of the Guard
These are the names of openings in the wall.

Nehemiah 12:40

I also took my place
Nehemiah is speaking here. Alternate translation: "I, Nehemiah, also took my place"

Nehemiah 12:41

Eliakim ... Maaseiah ... Miniamin ... Micaiah ... Elioenai ... Zechariah ... Hananiah
These are the names of males who were the priests at that time.

with the trumpets
Possible meanings are 1) only the first seven priests listed from Eliakim to Hananiah carried trumpets or 2) all 15 priests listed from Eliakim to Ezer carried trumpets.

Nehemiah 12:42

Maaseiah ... Shemaiah ... Eleazar ... Uzzi ... Jehohanan ... Malkijah ... Elam ... Ezer
These are the names of males who were the priests at that time.

Jezrahiah
This is the name of a male who was the leader of the singers.

made themselves heard
"sang loudly"

Nehemiah 12:43

rejoice with great joy
"rejoice greatly"

So the joy of Jerusalem could be heard far away
"The joy of Jerusalem" here is a metonym for "the sound that the people of Jerusalem made." This can be translated in active form. Alternate translation: "people far away from Jerusalem could hear the sound that the people of Jerusalem made as they celebrated"

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Nehemiah 12:44

men were appointed to be in charge
This can be stated in active form. It is not clear who appointed the men. Alternate translation: "they appointed men to be in charge"

the contributions
things the people gave to the priests

For Judah rejoiced over the priests and the Levites
It seems that the people appointed the men because the people of Judah were grateful for the priests and Levites who were serving.

who were standing before them
The Levites and priests were not just standing, they were serving in their roles. The meaning can be made explicit. Alternate translation: "who were standing before them serving God"

Nehemiah 12:45

gatekeepers
These were people assigned to each gate, responsible to control access to the city or temple, as well as to open and close the gates at times and for reasons set by the administrator. See how you translated this in Nehemiah 7:1.

Nehemiah 12:46

there were directors of singers
This sentence tells why the people did what they did in Nehemiah 12:45 and gives us more information about the time when David told people how to worship at the temple.

Nehemiah 12:47

In the days of Zerubbabel
Zerubbabel was a descendant of King David and one of the governors in the region of Judah.

They set aside the consecrated portion
"All Israel set aside the consecrated portion"

the descendants of Aaron
the priests in Israel, who descended from Aaron, the brother of Moses

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Chapter 13

1 On that day they read in the Book of Moses in the hearing of the people. It was found written in it that
no Ammonite or Moabite should come into the assembly of God, forever. **2** This was because they had not
come to the people of Israel with bread and with water, but they had hired Balaam to curse Israel.
However, our God turned the curse into a blessing. **3** As soon as they heard the law, they separated out
from Israel every foreign person.

4 Now before this Eliashib the priest was appointed over the storerooms of the house of our God. He was
related to Tobiah. **5** Eliashib prepared for Tobiah a large storeroom, where previously they kept the grain
offering, the incense, the articles, and the tithes of the grain, new wine, and the oil, which were
commanded to be for the Levites, the singers, the gatekeepers, and the contributions for the priests. **6**
But in all this time I was not in Jerusalem. For in the thirty-second year of Artaxerxes king of Babylon I
went to the king. After some time I asked the king for permission to leave, **7** and I returned to Jerusalem. I
understood the evil that Eliashib had done by giving Tobiah a storeroom in the courts of the house of God.
8 This was very displeasing to me and I threw all Tobiah's household articles out of the storeroom. **9** I
ordered that they purify the storerooms, and I put back in them the articles of the house of God, the grain
offerings, and the incense.

10 I learned that the Levites' portions had not been given to them, and they had run away, each to his own
field, the Levites and the singers who did the work. **11** So I confronted the officials and said, "Why is the
house of God neglected?" I gathered them together and stationed them at their posts. **12** Then all Judah
brought in the tithe of the grain, the new wine, and the oil to the storehouses. **13** I appointed as
treasurers over the storehouses Shelemiah the priest and Zadok the scribe, and from the Levites,
Pedaiah. Next to them was Hanan son of Zakkur son of Mattaniah, for they were counted as trustworthy.
Their duties were to distribute the supplies to their associates.

14 Call me to mind, my God, concerning this, and do not wipe out the good deeds that I have done for the
house of my God and its services.

15 In those days I saw in Judah people treading winepresses on the Sabbath and bringing in heaps of
grain and loading them on donkeys, and also wine, grapes, figs, and all kinds of heavy loads, which they
brought into Jerusalem on the Sabbath day. I warned them against selling food on that day. **16** Men from
Tyre living in Jerusalem brought in fish and all kinds of goods, and they sold them on the Sabbath to the
people of Judah and in the city! **17** Then I confronted the nobles of Judah, "What is this evil thing you are
doing, profaning the Sabbath day? **18** Did not your fathers do this? Did not our God bring all this evil on
us and on this city? Now you are bringing more wrath on Israel by profaning the Sabbath."

19 As soon as it became dark at the gates of Jerusalem before the Sabbath, I commanded that the doors
be shut and that they should not be opened until after the Sabbath. I stationed some of my servants at the
gates so no load could be brought in on the Sabbath day. **20** The merchants and sellers of all kinds of
wares camped outside Jerusalem once or twice. **21** But I warned them, "Why do you camp outside the
wall? If you do so again, I will lay hands on you!" From that time on they did not come on the Sabbath. **22**
Then I commanded the Levites to purify themselves, and come and guard the gates, to sanctify the
Sabbath day.

Call me to mind for this also, my God, and have mercy on me because of the covenant loyalty you have
toward me.

23 In those days I also saw Jews that had married women of Ashdod, Ammon, and Moab. **24** Half of their
children spoke the language of Ashdod. None of them knew how to speak the language of Judah, but only
the language of one of the other peoples. **25** I confronted them, and I cursed them, and I hit some of them
and pulled out their hair. I made them swear by God, saying, "You will not give your daughters to their
sons, or take their daughters for your sons, or for yourselves. **26** Did not Solomon king of Israel sin on
account of these women? Among many nations there was no king like him, and he was loved by his God,
and God made him king over all Israel. Nevertheless, his foreign wives caused him to sin. **27** Should we
then listen to you and do all this great evil, and act unfaithfully against our God by marrying foreign
women?"

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28 One of the sons of Joiada son of Eliashib the high priest was son-in-law to Sanballat the Horonite. Therefore I caused him to flee from my presence.

29 Call them to mind, my God, because they have defiled the priesthood, and the covenant of the priesthood and the Levites.

30 Thus I cleansed them from everything foreign, and established the duties of the priests and the Levites, each to his own task. **31** I provided for the wood offering at the appointed times and for the firstfruits.

Call me to mind, my God, for good.

Nehemiah 13 General Notes

Special concepts in this chapter

Nehemiah returns to Jerusalem

Nehemiah was eager to make sure that the Jews kept their promise to obey the law. When he returned from Persia, he found many things wrong: one of the store rooms in the temple had been converted into a guest room for Tobiah, the Levites had not received their portions for working in the temple, people were working on the Sabbath, and many had married heathen wives. (See: promise, lawofmoses and temple and sabbath)

Nehemiah 13:1

in the hearing of the people

"so that the people could hear it"

should come into the assembly of God, forever

"should ever come into the assembly of God"

Nehemiah 13:2

This was because

"They could not come into the assembly because"

Nehemiah 13:3

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Nehemiah 13:4

Eliashib the priest was appointed

This can be translated in active form. Alternate translation: "they appointed Eliashib the priest" or "the leaders appointed Eliashib the priest"

He was related to Tobiah

"Eliashib and Tobiah worked closely together"

Eliashib ... Tobiah

These are the names of men.

Nehemiah 13:5

Eliashib prepared for Tobiah a large storeroom

"Eliashib prepared a large storeroom for Tobiah to use"

gatekeepers

people assigned to each gate, responsible to control access to the city or temple, as well as to open and close the gates at times and for reasons set by the administrator. See how you translated this in Nehemiah 7:1.

Nehemiah 13:6

But in all this time I was not in Jerusalem

"During the time all this was happening, I was away from Jerusalem"

I was not

Here "I" refers to Nehemiah.

Nehemiah 13:7

a storeroom in the courts of the house of God

This was a room which had previously been purified to store offering supplies (Nehemiah 13:5).

Nehemiah 13:8

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Nehemiah 13:9

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Nehemiah 13:10

the Levites' portions had not been given to them

The full meaning of this statement can be made clear. This can also be translated in active form.

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Alternate translation: "the people had not been bringing into the storerooms their tithes and offerings of food for the temple priests"

they had run away, each to his own field, the Levites and the singers who did the work
"the Levites and the singers who did the work had left the temple, each one going to his own field"

Nehemiah 13:11

Why is the house of God neglected?
Nehemiah uses a rhetorical question to challenge or even ridicule the officials who had not done their work. This question can be translated as a statement. Alternate translation: "You have neglected the house of God!"

Nehemiah 13:12

all Judah
The name of the land is a metonym for the people of the land. This is probably a generalization. Alternate translation: "all the people who lived in Judah"

Nehemiah 13:13

Shelemiah ... Zadok ... Pedaiah ... Hanan ... Zakkur ... Mattaniah
These are the names of men.

they were counted as trustworthy
This can be translated in active form. The abstract noun "trustworthy" can be translated as a verb. Alternate translation: "I knew that I could trust them"

Nehemiah 13:14

Call me to mind, my God, concerning this
"My God, remember me concerning this"

Nehemiah 13:15

treading winepresses
The word "winepresses" is a metonym for the grapes that were in the winepresses. The people were walking on grapes to get the juice out of them to make wine. Alternate translation: "walking on grapes in winepresses"

treading
walking on something to crush or press it

Nehemiah 13:16

Tyre
This is the name of a city.

Nehemiah 13:17

What is this evil thing you are doing, profaning the Sabbath day?
Nehemiah is using a rhetorical question to scold the leaders of Judah. This can be translated as a statement. Alternate translation: "You are doing an evil thing by profaning the Sabbath day." or "God will punish you for doing this evil thing, for profaning the Sabbath day."

Nehemiah 13:18

Did not your fathers do this? Did not our God bring all this evil on us and on this city?
Nehemiah is using these rhetorical questions to scold the leaders of Judah. These questions can be combined and translated as a statement. Alternate translation: "You know that your fathers did this, and that is why God brought all this evil on us and on this city."

Nehemiah 13:19

As soon as it became dark ... before the Sabbath
"When the sun went down ... and it was time for the Sabbath to begin"

that the doors be shut and that they should not be opened until
This can be translated in active form. Alternate translation: "that the guards shut the doors and not open them until"

no load could be brought in
This can be translated in active form. Alternate translation: "no one could bring in things they wanted to sell"

Nehemiah 13:20

sellers of all kinds of wares
"people who had brought many different things they wanted to sell"

Nehemiah 13:21

Why do you camp outside the wall?
Nehemiah uses a rhetorical question to rebuke merchants and to emphasize his command. This question can be translated as a statement. The full meaning of this statement can also be made explicit. Alternate translation: "You are camping outside the wall against what I commanded."

I will lay hands on you!
The word "hands" is a metonym for forceful action. Alternate translation: "I will send you away by force!" or "I will remove you by force!"

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Nehemiah 13:22

Call me to mind for this also, my God
"My God, remember me concerning this also." See how you translated a similar phrase in Nehemiah 13:14.

Nehemiah 13:23

Connecting Statement:
These verses introduce the action that follows.

Jews that had married women of Ashdod, Ammon, and Moab
"Jews that had married foreign women." God had forbidden intermarriage. The full meaning of this statement can be made clear.

Ashdod
This is the name of a city.

Ammon ... Moab
These are the names of nations.

Nehemiah 13:24

Half of their children
"As a result, half of their children"

Nehemiah 13:25

I confronted them
"I spoke directly to them about what they had done"

I hit some of them
Nehemiah hit some of them with his hands.

I made them swear by God
"I made them say a promise before God"

Nehemiah 13:26

Did not Solomon king of Israel sin on account of these women?
Nehemiah uses a rhetorical question to scold the men. This can be translated as a statement.
Alternate translation: "You know that Solomon king of Israel sinned on account of these women."

Nehemiah 13:27

Should we then listen to you and do all this great evil, and act unfaithfully against our God by marrying foreign women?
Nehemiah uses a rhetorical question to scold the men. This can be translated as a statement.
Alternate translation: "We will not listen to you or do this great evil or act treacherously against our God by marrying foreign women."

Nehemiah 13:28

Joiada ... Eliashib ... Sanballat
These are the names of men.

the Horonite
This refers to a person from the city of Beth Horon.

I caused him to flee from my presence
"I chased him away" or "I made him leave Jerusalem"

Nehemiah 13:29

Call them to mind
"Think about them" or "Remember what they have done." See how you translated a similar phrase in Nehemiah 13:14.

they have defiled the priesthood, and the covenant of the priesthood and the Levites
Causing the priesthood to be dishonored and breaking the covenant is spoken of as if they made the priesthood and covenant physically unclean.
Alternate translation: "they have dishonored the priesthood and broken the covenant you made with the priests and Levites"

Nehemiah 13:30

Thus I cleansed them
"In this way I purified them"

established the duties of the priests and the Levites
"told the priests and Levites what they were to do"

Nehemiah 13:31

I provided for the wood offering
"I arranged for a supply of wood for the wood offerings"

for the firstfruits
"for the offering of firstfruits at harvest time"

Call me to mind, my God, for good
"Think about all I have done, my God, and bless me because of the good things I have done." See how you translated a similar phrase in Nehemiah 13:14.

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Book: Esther

Esther

Chapter 1

1 In the days of Xerxes [1] (this is Xerxes who reigned from India as far as Cush, over 127 provinces), **2** in
those days King Xerxes sat on his royal throne in the fortress of Susa. **3** In the third year of his reign, he
gave a feast to all his officials and his servants. The army of Persia and Media, the noblemen, and
governors of the provinces were in his presence. **4** He displayed the wealth of the splendor of his kingdom
and the honor of the glory of his greatness for many days, for 180 days. **5** When these days were
completed, the king gave a feast lasting seven days. It was for all the people in the fortress of Susa, from
the greatest to the least significant. It was held in the courtyard of the garden of the king's palace. **6** The
courtyard of the garden was decorated with curtains of white cotton and violet, with cords of fine linen
and purple, hung on silver rings from pillars of marble. There were couches of gold and silver on a mosaic
pavement of porphyry, marble, mother-of-pearl, and colored paving stones. **7** Drinks were served in
golden cups. Each cup was unique and there was much royal wine that came because of the king's
generosity. **8** The drinking was carried out in keeping with the decree, "There must be no compulsion," for
in this way the king had given orders to all the officials of his palace to do according to the desire of each
man.

9 Also, Queen Vashti gave a feast for the women in the royal palace of King Xerxes. **10** On the seventh day,
when the king's heart was feeling happy because of the wine, he told Mehuman, Biztha, Harbona, Bigtha,
Abagtha, Zethar, and Karkas (the seven officials who served before him), **11** to bring Queen Vashti before
him with her royal crown. He wanted to show the people and the officials her beauty, for her features
were stunning. **12** But Queen Vashti refused to come at the word of the king that had been brought to her
by the officials. Then the king became very angry; his rage burned within him.

13 So the king conferred with the men who were known to be wise, who understood the times (for this
was the king's procedure toward all who were expert in law and judgment). **14** Now the ones close to him
were Karshena, Shethar, Admatha, Tarshish, Meres, Marsena, and Memukan, seven princes of Persia and
Media. They had access to the king, and they held the highest offices within the kingdom. **15** "In
compliance with the law, what is to be done to Queen Vashti because she did not obey the command of
King Xerxes, which was brought to her by the officials?" **16** Memukan said in the presence of the king and
the officials, "Not only against the king has Vashti the queen done wrong, but also against all the officials
and all the people who are in all the provinces of King Xerxes. **17** For the matter of the queen will become
known to all women. It will cause them to treat their husbands with contempt. They will say, 'King Xerxes
commanded Vashti the queen to be brought before him, but she refused.' **18** Before the end of this very
day the noble women of Persia and Media who have heard of the matter of the queen will say the same
thing to all the king's officials. There will be much contempt and anger. **19** If it pleases the king, let a royal
decree be sent out from him, and let it be written in the laws of the Persians and the Medes, which cannot
be repealed, that Vashti may no longer come before him. Let the king give her position as queen to
another who is better than she. **20** When the king's decree is proclaimed throughout all his vast kingdom,
all the wives will honor their husbands, from the greatest to the least significant." **21** The king and his
princes were pleased with this advice, and the king did as Memukan proposed. **22** He sent out letters to
all the royal provinces, to each province in its own writing, and to each people in their own language. He
ordered that every man should be master of his own household. This decree was given in the language of
each people in the empire.

Footnotes

1:1 [1] is also known as

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Esther 1 General Notes

Special concepts in this chapter

The king's divorce
The king's advisers were afraid that husbands would lose their authority when they heard the queen had refused to come to show her beauty to the king's guests; so the advisers told him to divorce her.

Esther 1:1

In the days of Xerxes
"In the time of Xerxes" or "When Xerxes was ruling as king"

this is Xerxes who reigned from India as far as Cush, over 127 provinces
This is background information to help the reader identify Xerxes.

provinces
A province is a large area into which some countries are divided for the purposes of government.

Esther 1:2

sat on his royal throne
Here "royal throne" may refer to his rule over the kingdom. Alternate translation: "ruled the empire"

fortress
This refers to a castle, stronghold or fortified city.

Susa
This was a royal city of Persian kings.

Esther 1:3

In the third year of his reign
"After he had ruled for 2 years"

The army
This likely refers to the leaders of the army. Alternate translation: "The officers of the army"

Esther 1:4

the wealth of the splendor of his kingdom
These words have similar meaning and emphasize how great his kingdom was. Alternate translation: "the great wealth of his kingdom"

the honor of the glory of his greatness
These words have similar meaning and emphasize how great he was. Alternate translation: "the splendor of his greatness"

180 days
"one hundred and eighty days"

Esther 1:5

When these days were completed
"At the end of that feast"

a feast lasting seven days
This was a second feast that was only for the officials in Susa. Alternate translation: "another feast that lasted seven days"

fortress
This refers to a castle, stronghold or fortified city.See how you translated this in Esther 1:1.

Susa
See how you translated the name of this place in [Esther 1:2]

Esther 1:6

a mosaic pavement
A "mosaic" consists of colored stones arranged in an attractive pattern.

porphyry
This is a kind of red and purple rock that contained pieces of crystal.

Esther 1:7

Drinks were served in golden cups
This can be stated in active form. Alternate translation: "The guests drank wine from gold cups"

there was much royal wine that came because of the king's generosity
"the king was very generous with the royal wine"

generosity
"great willingness to give"

Esther 1:8

There must be no compulsion
"No one must be forced to drink"

king had given orders to all the officials of his palace to do according to the desire of each man
This statement means that the king told his workers to give all the guests as much wine as they wanted.

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Esther 1:9

General Information:
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Esther 1:10

On the seventh day
"After 6 days"

the king's heart was feeling happy because of the wine
Here "heart" refers to the king, and "feeling happy" is an idiom that means he was drunk. Alternate translation: "the king was drunk with wine"

Mehuman, Biztha, Harbona, Bigtha, Abagtha, Zethar, and Karkas
These are names of men.

the seven officials who served before him
This is background information to explain who these men were.

Esther 1:11

her features were stunning
"she was very beautiful"

Esther 1:12

at the word of the king that had been brought to her by the officials
This can be stated in active form. Alternate translation: "when the king's officials told her about his command"

at the word
"at the command"

his rage burned within him
The intensity of the king's anger is spoken of as if it was a fire that burned inside him. Alternate translation: "his rage was as intense as a fire inside him"

Esther 1:13

who understood the times
"who understood the things that happened in their lives"

for this was the king's procedure toward all who were expert in law and judgment
This background information explains why the king called these men.

Esther 1:14

Karshena, Shethar, Admatha, Tarshish, Meres, Marsena, and Memukan
These are the names of men.

Esther 1:15

In compliance with the law ... by the officials?
It may be helpful to state who asked this question. Alternate translation: The king said to them, "In compliance with the law ... by the officials?"

In compliance with the law
"In observance of the law" or "In obedience to the law"

Esther 1:16

Memukan
Translate his name as in [Esther 1:14]

all the officials and all the people ... all the provinces
These are exaggerations to emphasize the damage that the queen's refusal caused.

provinces
a large area into which some countries are divided for the purposes of government. See how you translated this in Esther 1:1.

Esther 1:17

all women
This is an exaggeration to emphasize the damage that the queen's refusal caused.

Esther 1:18

There will be much contempt and anger
"They will be angry with their husbands and treat them with contempt"

Esther 1:19

Connecting Statement:
Meremoth continues to answer the king.

If it pleases the king ... from him ... before him ... Let the king
Meremoth speaks to the king in third person as a form of respect. Alternate translation: "If it pleases you ... from you ... before you ... Please"

which cannot be repealed
This can be stated in active form. Alternate translation: "which no one can change"

Esther 1:20

the king's decree ... his vast kingdom
Meremoth speaks to the king in third person as a form of respect. Alternate translation: "your decree ... your vast kingdom"

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When the king's decree is proclaimed
This can be stated in active form. Alternate translation: "When they hear the king's decree" or "When they hear what you have commanded"

vast
very wide

from the greatest to the least significant
This is a merism that refers to both extremes and everyone in between. This probably refers to the husbands, but it is possible that it refers to the wives.

Esther 1:21

Memukan
Translate his name as in [Esther 1:14]

Esther 1:22

He sent out letters
You may need to use a word for written instructions that is more general than "letter" so that the reader does not think that these documents were about only personal matters.

province
A province is a large area into which some countries are divided for the purposes of government. See how you translated this in Esther 1:1.

every man should be master of his own household
"all men should have complete authority over their wives and their children"

This decree was given
This can be stated in active form. Alternate translation: "They wrote this decree"

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Chapter 2

1 After these things, when the anger of King Xerxes subsided, he thought about Vashti and what she had done. He also thought about the decree that he had made against her. **2** Then the king's young men who served him said, "Let a search be made on the king's behalf for beautiful young virgins. **3** Let the king appoint overseers in all the provinces of his kingdom, to gather together all the beautiful young virgins to the harem in the fortress in Susa. Let them be put under the care of Hegai, the king's official, who is in charge of the women, and let him give them their cosmetics. **4** Let the young girl who pleases the king become queen in the place of Vashti." This advice pleased the king, and he did so.

5 There was a certain Jew in the fortress of Susa whose name was Mordecai son of Jair son of Shimei son of Kish, who was a Benjamite. **6** He had been taken into exile from Jerusalem with the exiles along with those who had been taken into exile with Jehoiachin, king of Judah, whom Nebuchadnezzar king of Babylonia took into exile. **7** He was caring for Hadassah, that is, Esther, his uncle's daughter, because she had neither father nor mother. The young woman had a beautiful figure and was lovely in appearance. When her father and mother died, Mordecai took her as his own daughter.

8 When the king's order and decree were proclaimed, many young women were brought to the fortress of Susa. They were put under Hegai's care. Esther also was taken into the king's palace and put under the care of Hegai, the overseer of the women. **9** The young girl pleased him, and she found favor with him. Immediately he provided her with cosmetics and her portion of food. He assigned to her seven servant girls from the king's palace, and he moved her and the servant girls to the best place in the house of the women. **10** Esther had not told anyone who her people or relatives were, for Mordecai had instructed her not to tell. **11** Every day Mordecai walked back and forth in front of the courtyard outside the house of the women, to learn about Esther's welfare, and about what would be done with her.

12 When the turn came for each girl to go to King Xerxes—after she had obeyed the regulations for the women for twelve months, for this was how the time of their beauty treatments was completed: six months with oil of myrrh and six with perfumes and cosmetics— **13** when a young woman went to the king, whatever she desired was given to her from the house of the women, for her to take to the palace. **14** In the evening she would go in, and in the morning she would return to the second house of the women, and to the custody of Shaashgaz, the king's official, who was in charge of the concubines. She would not return to the king again unless he had taken great pleasure in her and called for her by name. **15** Now when the time came for Esther (daughter of Abihail, the uncle of Mordecai, who had taken her as his own daughter) to go in to the king, she did not ask for anything but what Hegai the king's official, who was in charge of the women, suggested. Now Esther received the favor of all who saw her.

16 Esther was taken to King Xerxes into the royal residence on the tenth month, which is the month of Tebeth, in the seventh year of his reign. **17** The king loved Esther more than all the other women and she received favor and kindness before him, more than all the other virgins. So he set the royal crown on her head and made her queen instead of Vashti. **18** The king gave a great feast for all his officials and his servants, "Esther's feast," and he granted relief from taxation to the provinces. He also gave gifts with royal generosity.

19 Now when the virgins had been gathered together a second time, Mordecai was sitting at the king's gate. **20** Esther had not yet told anyone about her relatives or her people, as Mordecai had instructed her. She continued to follow Mordecai's advice, as she had done when she was raised by him. **21** In those days, while Mordecai was sitting at the king's gate, two of the king's officials, Bigthana and Teresh, who guarded the doorway, became angry and sought to do harm to King Xerxes. **22** When the matter was made known to Mordecai, he told Queen Esther, and Esther spoke to the king in the name of Mordecai. **23** The report was investigated and confirmed, and both the men were hanged from a gallows. This account was written, in the presence of the king, in the book of the events of his reign.

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Esther 2 General Notes

Special concepts in this chapter

Esther becomes queen
Esther was humble and took the advice of the royal officials about how to dress for her time with the king. The king chose Esther to be the new queen.

Mordecai warns the king against a plot
Esther's cousin, Mordecai, discovered that two men planned to kill the king. He told Esther, who then told the king. She also gave Mordecai credit for telling her.

Esther 2:1

After these things
This introduces a new event that happened a while later.

the anger of King Xerxes subsided
"the king became less angry"

the decree
This is refers to the decree in Esther 1:19-20.

Esther 2:2

Let a search be made
This can be stated in active form. Alternate translation: "Tell your servants to search"

on the king's behalf
The men speak to the king in the third person as a sign of respect. Alternate translation: "on your behalf"

Esther 2:3

Connecting Statement:
The young servants continue to speak to the king.

Let the king ... the king's official
The servants spoke to the king in third person as a sign of respect. Alternate translation: "You should ... your official"

provinces
A province is a large area into which some countries are divided for the purposes of government. See how you translated this in Esther 1:1.

harem
where the wives of a man with many wives live

the fortress
This refers to a castle, stronghold or fortified city. See how you translated this in Esther 1:2.

Susa
See how you translated the name of this place in [Esther 1:2]

Let them be put under the care of Hegai, the king's official, who is in charge of the women
This can be stated in active form. Alternate translation: "Let Hegai, the king's official, who is in charge of the women, take care of them"

Hegai
This is a man's name.

their cosmetics
A "cosmetic" is a substance such as a cream, lotion, or powder that women usually put on their face or body to improve their appearance.

Esther 2:4

pleases the king
The servants spoke to the king in third person as a sign of respect. Alternate translation: "pleases you"

Esther 2:5

There was a certain Jew
This introduces Mordecai as a new character in the story.

Susa
Translate the name of this city as in [Esther 1:2]

son of Jair son of Shimei son of Kish
"Jair," "Shimei," and "Kish" are men from whom "Mordecai" is the male descendant.

a Benjamite
"of the tribe of Benjamin"

Esther 2:6

He had been taken into exile ... king of Babylonia took into exile
This background information explains how Mordecai came to live in Susa. This can be stated in active form. Alternate translation: "Nebuchadnezzar king of Babylonia took him and other exiles into exile, along with Jehoiachin, king of Judah"

He had been taken into exile from Jerusalem
The Hebrew text leaves unclear who is being spoken of here. It is perhaps Kish, who seems to

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have been the great-grandfather of Mordecai. If it was Mordecai himself, then he would be extremely old at the time of the events concerning Esther. Many modern versions leave this matter unclear. A few versions, including the UDB, choose to assume that it was Mordecai who had been taken away from Jerusalem.

Jehoiachin, king of Judah

Esther 2:7

Connecting Statement:
This continues the background information about Mordecai and explains his relationship to Esther.

Hadassah
This is Esther's Hebrew name.

his uncle's daughter
"his cousin"

she had neither father nor mother
"her father and mother had died"

took her as his own daughter
"cared for her as if she was his own daughter"

Esther 2:8

When the king's order and decree were proclaimed
This can be stated in active form. Alternate translation: "After the king commanded that they search for some beautiful women"

proclaimed
"announced"

many young women were brought
This can be stated in active form. Alternate translation: "they brought many young women"

They were put under Hegai's care
This can be stated in active form. Alternate translation: "Hegai began to take care of them"

Esther also was taken into the king's palace and put under the care of Hegai, the overseer of the women
This can be stated in active form. Alternate translation: "Hegai, the overseer of the women, also began to take care of Esther when they brought her to the king's palace"

palace
See how you translated this in Esther 1:5.

Esther 2:9

The young girl pleased him, and she found favor with him
These two phrases mean the same thing and emphasize how much she pleased him. Alternate translation: "The young girl greatly pleased him"

The young girl
"Esther"

Esther 2:10

General Information:
This page has intentionally been left blank.

Esther 2:11

about Esther's welfare
"how Esther was doing" or "about Esther's well-being"

Esther 2:12

General Information:
Verses 12-14 are background information about the customs for the women who became the king's concubines.

after she had obeyed ... perfumes and cosmetics
This is information that gives background information to the other background material in verses 12-14.

after she had obeyed the regulations for the women
"acting in accordance with the requirements for the women"

the regulations for the women
"what the king had commanded that the women needed to do"

beauty treatments
Things done to make the girls look more beautiful and smell good.

Esther 2:13

when a young woman went to the king
These words are repeated from the beginning of Esther 2:12 because so much background information is given there.

whatever she desired was given to her
This can be stated in active form. Alternate translation: "she could take whatever she desired"

palace
See how you translated this in Esther 1:5.

Esther 2:14

Connecting Statement:
This continues the background information that began in [Esther 2:12]

in the morning
It is implied that this is the following morning. This information can be made clear. Alternate translation: "the next morning"

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second house
"a different house"

to the custody of Shaashgaz, ... concubines
"to where Shaashgaz, ... concubines would take care of her"

custody
"supervision" or "protection"

Shaashgaz
This is a man's name.

Esther 2:15

Now when the time came
This introduces a new part of the story.

daughter of Abihail, the uncle of Mordecai, who had taken her as his own daughter
This background information reminds the reader of Esther's relationship to Mordecai.

Abihail
Esther's father and Mordecai's uncle

she did not ask for anything but what
This can be stated in positive form. Alternate translation: "she asked only for what"

Hegai
See how you translated this man's name in Esther 2:3.

received the favor of all
This is an idiom. Alternate translation: "pleased all"

Esther 2:16

the tenth month, which is the month of Tebeth
"Tebeth" is the name of the tenth month of the Hebrew calendar. It is during the last part December and the first part January on Western calendars.

seventh year
"year number 7"

Esther 2:17

The king loved
This is the romantic use of the word "love."

received favor and kindness before him
The words "favor" and "kindness" here are probably a doublet or hendiadys that emphasizes how much the Esther pleased the king. The word translated "kindness" here is translated "favor" in [Esther 2:9]

set the royal crown on her head
The king did this to show that he was making her his queen.

Esther 2:18

"Esther's feast,"
It may be helpful to state that this is the name of the feast. Alternate translation: "he called it, 'Esther's feast,'"

he granted relief from taxation to the provinces
"he collected fewer taxes from the provinces than he had been collecting"

provinces
A province is a large area into which some countries are divided for the purposes of government. See how you translated this in Esther 1:1.

royal generosity
"generosity that only a king can give"

Esther 2:19

when the virgins had been gathered together a second time
It is unclear when this second gathering happened, and why. Therefore some versions have altered the text somewhat. It is probably best to translate it as it is written.

a second time
"one more time" or "an additional time"

Mordecai was sitting at the king's gate
Possible meanings are 1) Mordecai sat there so he could hear how Esther was doing from the many people who passed through the gate or 2) "sitting at the king's gate" is an idiom that means Mordecai was given a position of authority by the king.

the king's gate
"the gate to the king's palace"

Esther 2:20

as Mordecai had instructed her
Mordecai told her not to tell anyone about her family.

Esther 2:21

In those days
This introduces a new event in the story.

Bigthana and Teresh
These are the names of men.

Esther 2:22

When the matter was made known to Mordecai
This can be stated in active form. Alternate translation: "When Mordecai learned about what they were planning"

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in the name of Mordecai
This is an idiom. Alternate translation: "on behalf of Mordecai"

Esther 2:23

The report was investigated and confirmed, and both the men were hanged
This can be stated in active form. Alternate translation: "The king investigated and confirmed the report, and ordered his servants to hang both men"

a gallows
This was a structure used for killing people by tying one end of a rope around the top of the structure and the other end of the rope around their necks and hanging them from it. Alternate translation: "a frame for hanging people"

This account was written
This can be stated in active form. Alternate translation: "They recorded this account"

the book of the events of his reign
"the royal history" or "the royal chronicles"

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Chapter 3

1 After these things, King Xerxes promoted Haman son of Hammedatha the Agagite, and placed his seat of authority above all the officials who were with him. **2** All the king's servants who were at the king's gate knelt down and bowed down to Haman, as the king had ordered them to do. But Mordecai did not kneel or bow down. **3** Then the king's servants who were at the king's gate said to Mordecai, "Why do you disobey the king's command?" **4** They spoke with him day after day, but he refused to comply with their demands. So they spoke with Haman to see if the matter about Mordecai would remain like that, for he had told them that he was a Jew. **5** When Haman saw that Mordecai did not kneel and show him respect, Haman was filled with rage. **6** He had contempt for the idea of killing only Mordecai, for the king's servants had told him who Mordecai's people were. Haman sought to exterminate all the Jews, the people of Mordecai, who were in the entire kingdom of Xerxes.

7 In the first month (which is the month of Nisan), in the twelfth year of King Xerxes, the Pur—that is the lot—was thrown before Haman, to select a day and month. They cast the lot over and over until the lot fell on the twelfth month (which is the month of Adar). **8** Then Haman said to King Xerxes, "There is a certain people scattered and distributed among all the provinces of your kingdom. Their laws are different from those of other people, and they do not keep the king's laws, so it is not suitable for the king to let them stay. **9** If it is pleasing to the king, give a command to kill them, and I will weigh out ten thousand talents of silver into the hands of those who are in charge of the king's business, for them to put it into the king's treasury." **10** Then the king took the signet ring from his hand and gave it to Haman son of Hammedatha the Agagite, the enemy of the Jews. **11** The king said to Haman, "I will see that the money is given back to you and your people. You will do with it whatever you wish."

12 Then the king's scribes were summoned on the thirteenth day of the first month, and a decree containing all that Haman had commanded was written to the king's provincial governors, those who were over all the provinces, to the governors of all the various peoples, and to the officials of all the people, to every province in their own writing, and to every people in their own language. It was written in the name of King Xerxes and was sealed with his ring. **13** Letters were delivered by the hand of couriers to all the king's provinces, to annihilate, kill, and destroy all Jews, from young to old, children and women, in one day—on the thirteenth day of the twelfth month (which is the month of Adar)—and to plunder their possessions. **14** A copy of the letter was made law in every province. In every province it was made known to all the people that they should prepare for this day. **15** The couriers went out and hurried to distribute the king's order. The decree was also distributed within the fortress of Susa. The king and Haman sat down to drink, but the city of Susa was in confusion.

Esther 3 General Notes

Special concepts in this chapter

Haman plots against the Jews

Mordecai considered prostrating himself before Haman. This would be considered to be worship. It was wrong to worship someone other than Yahweh. Because of this, he refused to do it on religious grounds. This made Haman angry so he decided to kill all the Jews in the Persian Empire.

Esther 3:1

After these things

This introduces a new event in the story.

Haman son of Hammedatha the Agagite

This is the name and description of Haman, one of the king's officials.

placed his seat of authority above all the officials who were with him

Here "seat of authority" represents his position or status in the government. Alternate translation: "promoted him above the other officials" or "gave him more authority than all the other officials"

Esther 3:2

knelt down and bowed down to Haman

These acts represent submission to the authority of Haman.

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Esther 3:3

General Information:
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Esther 3:4

to see if the matter about Mordecai would remain like that
"to find out what Haman would do about Mordecai's actions"

Esther 3:5

did not kneel and show him respect
Mordecai showed disrespect for Haman's status in the government by not doing these actions.

Haman was filled with rage
Here Haman's rage is spoken of as something that could fill him up. Alternate translation: "Haman became very angry"

Esther 3:6

He had contempt for the idea of killing only Mordecai
"He rejected the idea of killing just Mordecai." This can also be stated in positive form. Alternate translation: "He decided to kill more than just Mordecai"

sought to exterminate
"was trying to exterminate" or "was looking for an opportunity to exterminate"

exterminate all the Jews
"get rid of all the Jews" or "kill all the Jews"

Esther 3:7

In the first month
"In month one"

which is the month of Nisan
"Nisan" is the name of the first month of the Hebrew calendar. It is during the last part of March and the first part of April on Western calendars.

in the twelfth year of King Xerxes
"in year number 12 of King Xerxes" or "when King Xerxes had reigned for about twelve years"

the Pur—that is the lot—was thrown
"they cast the Pur—that is the lot—"

the twelfth month
"month twelve"

the month of Adar
"Adar" is the name of the twelfth and last month of the Hebrew calendar. It is during the last part of February and the first part of March on Western calendars.

Esther 3:8

a certain people
"a group of people" This refers to the Jews as an ethnic group.

scattered and distributed
"who live in many different places"

provinces
A province is a large area into which some countries are divided for the purposes of government. See how you translated this in Esther 1:1.

the king's ... the king
Haman speaks to the king in the third person as a sign of respect. Alternate translation: "your ... you"

it is not suitable for the king to let them stay
"the king should not let them remain." This can also be stated in positive form. Alternate translation: "the king should remove them"

Esther 3:9

If it is pleasing to the king
"If the king would be pleased to do so" or "If doing so would please the king"

the king, give
Haman speaks to the king in third person here to show respect. Alternate translation: "you, the king, give" or "you, give"

I will weigh out ... into the hands of those
Here "hands" stands for the men. To "weigh out" is an idiom that means to pay them. Alternate translation: "I will pay ... to the men"

ten thousand talents of silver
"330 metric tons of silver"

Esther 3:10

signet ring
a special ring that could be used to imprint the king's official seal on a proclamation

Esther 3:11

I will see that the money is given back to you
The meaning of this phrase is not clear. Possible meanings are 1) "I will return the money to you" or 2) "Take the money and give it to the men just as you have said."

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Esther 3:12

the king's scribes were summoned ... a decree containing all that Haman had commanded was written
This can be stated in active form. Alternate translation: "the king summoned his scribes ... they wrote a decree containing all that Haman had commanded"

thirteenth day of the first month
This is the first month of the Hebrew calendar. The thirteenth day is near the beginning of April on Western calendars.

king's provincial governors
"governors of the provinces." Translate "province" as in Esther 1:1.

It was written in the name of King Xerxes and was sealed with his ring
This can be stated in active form. Alternate translation: "They wrote the decree in the name of King Xerxes and Haman sealed it with the king's signet ring"

in the name of
Here "name" represents the authority of the king. Alternate translation: "in the authority of"

Esther 3:13

Letters were delivered by the hand of couriers
This can be translated in active form. Alternate translation: "Couriers hand-delivered the letters" or "Courtiers gave the letters directly"

Letters
You may need to use a word for written instructions that is more general than "letter" so that the reader does not think that these documents were about only personal matters.

annihilate, kill, and destroy
These words mean the same thing and emphasize the completeness of the destruction. Alternate translation: "completely destroy"

thirteenth day of the twelfth month
"day thirteen of month twelve"

which is the month of Adar
"Adar" is the name of the twelfth and last month of the Hebrew calendar. The thirteenth day is near the beginning of March on Western calendars.

plunder
steal by force

Esther 3:14

A copy of the letter was made law in every province
This can be stated in active form. Alternate translation: "The officials in every province made a copy of the letter become the law"

province
A province is a large area into which some countries are divided for the purposes of government. See how you translated this in Esther 1:1.

In every province it was made known to all the people
This can be stated in active form. Alternate translation: "They told all the people in every province"

this day
"that day"

Esther 3:15

The decree was also distributed
This can be stated in active form. Alternate translation: "They also distributed the decree"

the fortress
This refers to a castle, stronghold or fortified city. See how you translated this in Esther 1:2.

Susa
See how you translated the name of this place in [Esther 1:2]

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Chapter 4

1 When Mordecai learned of all that had been done, he tore his clothes and put on sackcloth and ashes. He went out into the middle of the city, and cried out with a loud and a bitter cry. **2** He went up only as far as the king's gate, because no one was allowed to go through it clothed in sackcloth. **3** In every province, wherever the king's command and decree reached, there was great mourning among the Jews, with fasting, weeping, and wailing. Many of them lay in sackcloth and ashes.

4 When Esther's young women and her servants came and told her, the queen was in great distress. She sent garments to clothe Mordecai (so he could take off his sackcloth), but he would not accept them. **5** Then Esther called for Hathak, one of the king's officials who had been assigned to serve her. She ordered him to go to Mordecai to learn what had happened and what it meant. **6** So Hathak went to Mordecai in the city square in front of the king's gate. **7** Mordecai reported to him all that had happened to him, and the total amount of the silver that Haman had promised to weigh out and put into the king's treasuries in order to put the Jews to death. **8** He also gave him a copy of the decree that was issued in Susa for the Jews' destruction. He did this so that Hathak could show it to Esther, and that he should make it known to her and give her a solemn command to go to the king to beg for his favor, and to plead with him on behalf of her people.

9 So Hathak went and told Esther what Mordecai had said. **10** Then Esther spoke to Hathak and ordered him to go back to Mordecai. **11** She said, "All the king's servants and the people of the king's provinces know that if any man or woman goes to the king inside the inner courtyard without being summoned, there is only one law: That he must be put to death—except for anyone to whom the king holds out the golden scepter so that he may live. I have not been called to come to the king these thirty days." **12** So Hathak reported Esther's words to Mordecai.

13 Mordecai sent back this message to Esther: "You must not think that in the king's palace, you will escape any more than all the other Jews. **14** If you remain silent at this time, relief and rescue will rise up for the Jews from another place, but you and your father's house will perish. Who knows whether you have come to this royal position for such a time as this?" **15** Then Esther sent this message to Mordecai, **16** "Go, gather together all the Jews who live in Susa, and fast for me. Do not eat nor drink for three days, night or day. My young girls and I will fast in the same way. Then I will go to the king, even though it is against the law, and if I perish, I perish." **17** Mordecai went and did all that Esther had ordered him to do.

Esther 4 General Notes

Special concepts in this chapter

Mordecai warns Esther to act

Mordecai tells Esther she must beg the king for the Jews' lives, even if she risks her own death.

Other possible translation difficulties in this chapter

Implicit information

There is implicit information translators may not understand. "Who knows whether you have come to this royal position for such a time as this?" This means "maybe God made you the queen so you could save the Jews."

Esther 4:1

learned of all that had been done

"found out about those letters"

tore his clothes and put on sackcloth and ashes

These acts are signs of severe sadness. Alternate translation: "tore his clothes and put on sackcloth and ashes to show his grief"

Esther 4:2

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Esther 4:3

province
A province is a large area into which some countries are divided for the purposes of government. See how you translated this in Esther 1:1.

there was great mourning among the Jews
"the Jews mourned greatly"

Many of them lay in sackcloth and ashes
Possible meanings are 1) they put sackcloth and ashes on the ground and lay down on them or 2) they wore sackcloth and lay down on ashes.

Esther 4:4

young women and her servants
"female servants and male servants"

to clothe Mordecai
"for Mordecai to wear"

Esther 4:5

Hathak
This is the name of a man.

one of the king's officials who had been assigned to serve her
This can be stated in active form. Alternate translation: "one of the officials whom the king had assigned to serve her"

Esther 4:6

Hathak
See how you translated this man's name in [Esther 4:5]

the city square
"the city plaza"

Esther 4:7

Haman
See how you translated this man's name in [Esther 3:1]

Esther 4:8

He also gave him
"Mordecai also gave Hathak"

to beg for his favor
"to beg for the king's favor"

Esther 4:9

General Information:
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Esther 4:10

ordered him
or "instructed him"

Esther 4:11

if any man or woman goes to the king ... the king holds out the golden scepter
The conditional clause starting with "if" can be expressed as a statement. It may also be helpful to divide this sentence into two sentences. Alternate translation: "no man or woman is allowed to go to the king inside the inner courtyard without being summoned. The person who breaks this law will be be put to death unless the king holds out his golden scepter to him"

without being summoned
This can be expressed in active form. Alternate translation: "without the king summoning him" or "unless the king summons him"

he must be put to death
"he must be killed" or "he must be executed"

thirty days
"30 days"

Esther 4:12

General Information:
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Esther 4:13

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Esther 4:14

relief and rescue will rise up for the Jews from another place
Here "relief" and "rescue" are spoken of as if they are living things that can rise up. Alternate translation: "someone else will rise up from another place and rescue the Jews"

Who knows whether you have come to this royal position for such a time as this?
The purpose of this question is to have Esther think deeply about her role in this situation. Alternate translation: "Who knows, perhaps it was for just for a time like this that you were made queen."

Esther 4:15

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Esther 4:16

Susa
See how you translated the name of this place in [Esther 1:2]

fast for me ... will fast
Fasting was a symbolic act that the Jews did when they were praying intensely. This can be made explicit. Alternate translation: "fast and pray for me ... will fast and pray"

three days
"3 days"

Esther 4:17

ordered him
or "instructed him"

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Chapter 5

1 After three days, Esther put on her royal clothes and went to stand in the courtyard of the king's palace, in front of the king's house. The king was sitting on his royal throne in the royal house, facing the entrance to the house. **2** When the king saw Esther the queen standing in the courtyard, she received favor in his eyes. He held out to her the golden scepter in his hand. So Esther approached and touched the tip of the scepter. **3** Then the king said to her, "What do you want, Queen Esther? What is your request? Up to half of my kingdom, it will be given to you." **4** Esther said, "If it pleases the king, let the king and Haman come today to a feast that I have prepared for him."

5 Then the king said, "Bring Haman quickly, to do what Esther has said." So the king and Haman went to the feast that Esther had prepared. **6** When the wine was being served at the feast, the king said to Esther, "What is your petition? It will be granted you. What is your request? Up to half of the kingdom, it will be granted." **7** Esther answered, "My petition and my request is this, **8** if I have found favor in the eyes of the king and if it pleases the king to grant my petition and to honor my request, let the king and Haman come to the feast that I will prepare for them tomorrow and I will answer the king's question."

9 Haman went out that day joyful and glad at heart. But when Haman saw Mordecai at the king's gate, that Mordecai neither rose up nor trembled before him with any fear, he was filled with rage against Mordecai. **10** Nevertheless, Haman restrained himself and went to his own house. He sent for his friends and gathered them together, with Zeresh his wife. **11** Haman recounted to them the splendor of his riches, the number of his many sons, all the promotions by which the king honored him, and how he had advanced above all the officials and the servants of the king. **12** Haman said, "Queen Esther invited no one else but me to come with the king to the feast she prepared. Even tomorrow I am again invited by her along with the king. **13** But all this is worth nothing to me as long as I see Mordecai the Jew sitting at the king's gate." **14** Then Zeresh his wife said to Haman and all his friends, "Let them make a gallows fifty cubits high. In the morning speak to the king for them to hang Mordecai on it. Then go joyfully with the king to the feast." This pleased Haman and he had the gallows constructed.

Esther 5 General Notes

Structure and formatting

This chapter begins a section about Haman's fall (Chapters 5-7).

Special concepts in this chapter

Esther's respect

Esther approached the king with the utmost of respect. By doing this, her character became respected by the king.

Esther 5:1

facing the entrance to the house

"across the room from the entrance of the house" or "looking toward the entrance to the house"

He held out to her the golden scepter in his hand

He did this to show that he he was pleased with her.

touched the tip of the scepter

She probably did this to to show that she respected his authority and was thankful for his kindness to her.

Esther 5:2

she received favor in his eyes

The phrase "received favor" is an idiom that means that he was pleased with her. The word "eyes" refers to his sight and is a metaphor for his evaluation of her. Alternate translation: "he was pleased with her" or "he approved of her"

Esther 5:3

Up to half of my kingdom, it will be given to you

This can be stated in active form. Alternate translation: "If you ask for up to half of my kingdom, I will give it to you"

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Esther 5:4

If it pleases the king, let the king and Haman come ... for him
In order to show respect to a king, people sometimes did not call him "you." This can be translated with the word "you" along with other words that show respect. Alternate translation: "O King, if it pleases you, come and bring Haman ... for you" or "If you are willing to do this, Sir, come, and let Haman come with you .. for you"

Haman
See how you translated this man's name in [Esther 3:1]

Esther 5:5

General Information:
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Esther 5:6

What is your petition
The abstract noun "petition" can be expressed with the verb "ask for" or "want"? Alternate translation: "What do you ask for" or "What do you want"

It will be granted you
This can be expressed in active form. Alternate translation: "I will give you what you ask for" or "I will do for you what you ask"

What is your request
The abstract noun "request" can be expressed with the verb "ask for" or "want"? Alternate translation: "What do you ask for" or "What do you want"

Up to half of the kingdom, it will be granted
This can be stated in active form. Alternate translation: "If you ask for up to half of my kingdom, I will give it to you"

Esther 5:7

My petition and my request
The words "petition" and "request" mean the same thing. She probably used these words together as a way of speaking very formally and respectfully to the king.

Esther 5:8

General Information:
Esther shows respect to the king by using third person to speak to him.

if I have found favor in the eyes of the king and if it pleases the king
In order to show respect to a king, people sometimes did not call him "you." This can be translated with the word "you" along with other words that show respect. Alternate translation: "if you are pleased with me, O King, and if it pleases you"

if I have found favor in the eyes of the king
"Find favor" here is an idiom that means be approved of or that he is pleased with her. "In the eyes of the king" is a metaphor representing his evaluation. Alternate translation: "if the king evaluates me and approves" or "if the king is pleased with me"

let the king and Haman come
This can be translated with the word "you" along with other words that show respect. Alternate translation: "please come and bring Haman" or "please come and let Haman come with you"

I will answer the king's question
This can be translated with the word "you" along with other words that show respect. Alternate translation: "I will answer your question"

Esther 5:9

Mordecai neither rose up
Rising was a sign of respect. Mordecai did not give Haman special respect.

he was filled with rage
Being "filled with rage" represents being very angry. Alternate translation: he was extremely angry"

Esther 5:10

Nevertheless
This can be translated with a phrase. "Even though he was so angry"

Haman restrained himself
Restraining himself represents refusing to do something that he wanted very much to do. Haman wanted to show Mordecai that he was very angry. Alternate translation: "Haman refused to show how angry he was"

Zeresh
This is a woman's name.

Esther 5:11

Haman recounted to them the splendor of his riches
"Splendor" and "riches" are both abstract nouns. Alternate translation: "Haman told them about how great his wealth was" or "Haman told them about the many great things he owned"

all the promotions by which the king honored him
The abstract noun "promotion" can be expressed with the verb "promote." It means that the king gave him more important work. Alternate translation: "How the king had promoted him many times and honored him" or "how the king had

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honored him many times by giving him more important work"

how he had advanced above all the officials and the servants of the king
Advancing above people represents becoming more important than them. Alternate translation: "how he had become more important than all the officials and the servants of the king"

Esther 5:12

no one else but me
This can be expressed positively. Alternate translation: "only me"

Esther 5:13

is worth nothing to me
"does not make me happy" or "does not satisfy me"

Esther 5:14

a gallows
a structure used for killing a person by tying one end of a a rope around the top of the structure and the other end of the rope around the person's neck and hanging him from it. See how you translated this in [Esther 2:23]

fifty cubits high
"50 cubits high." You may convert this to a modern measure. Alternate translation: "twenty-three meters high"

he had the gallows constructed
"he told people to construct the gallows"

This pleased Haman
"Haman liked this idea"

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Chapter 6

1 That night the king could not sleep. He commanded servants to bring the book of the records of the events of his reign, and they were being read aloud to the king. **2** It was found recorded there that Mordecai had told about Bigthana and Teresh, two of the king's officials who guarded the entrance, who had tried to harm King Xerxes. **3** The king asked, "What great honor has been given to Mordecai for doing this?" Then the king's young men who served him said, "Nothing was done for him." **4** The king said, "Who is in the courtyard?" Now Haman had entered the outer courtyard of the king's house to speak to him about hanging Mordecai on the gallows he set up for him. **5** The king's servants said to him, "Haman is standing in the courtyard." The king said, "Let him come in." **6** When Haman entered, the king said to him, "What should be done for the man whom the king takes pleasure in honoring?" Now Haman said in his heart, "Whom would the king take pleasure in honoring more than me?" **7** Haman said to the king, "For the man whom the king takes pleasure in honoring, **8** let royal robes be brought, robes that the king has worn, and a horse that the king has ridden and on whose head is the royal crest. **9** Then let the robes and the horse be given to one of the king's most noble officials. Let them clothe the man whom the king takes pleasure in honoring, and let them lead him on the horse through the city streets. Let them proclaim before him, 'This is what is done to the one whom the king takes pleasure in honoring!'"

10 Then the king said to Haman, "Hurry, take the robes and the horse, as you have said, and do this for Mordecai the Jew who sits at the king's gate. Do not fail in a single matter of what you have said." **11** Then Haman took the robe and the horse. He dressed Mordecai and led him on the horse through the city streets. He proclaimed before him, "This is what is done for a man whom the king takes pleasure in honoring!" **12** Mordecai returned to the king's gate. But Haman hurried to his house, mourning, with his head covered. **13** Haman told Zeresh his wife and all his friends everything that happened to him. Then his men who were known for their wisdom, and Zeresh his wife, said to him, "If Mordecai, before whom you have begun to fall, is Jewish, you will not overcome him, but you will certainly fall before him." **14** While they were talking with him, the king's officials arrived. They hurried to bring Haman to the feast that Esther had prepared.

Esther 6 General Notes

Structure and formatting

This chapter continues the story of Haman's fall.

Special concepts in this chapter

Approaching the king

It was not possible for a person to easily approach the king. Normally, access to him was very limited. There are several events in this chapter which show the layers of protection surrounding the king.

Esther 6:1

the book of the records of the events of his reign

"the records of his reign" or "the royal record book"

Esther 6:2

Bigthana and Teresh

These are the names of two men. See how your translated their names in [Esther 2:21]

It was found recorded there

Here "found" is an metaphor for learning. Both "found" and "recorded" can be expressed in active form. Alternate translation: "They found that the writers had recorded there" or "They learned that the writers had written"

Esther 6:3

What great honor has been given

This can be expressed in active form. Alternate translation: "What did I do to give honor" or "What did we do to give honor"

Nothing was done for him

This can be expressed in active form. However it may be good to find a way that does not give the impression that servants were accusing the king. Alternate translation: "No one did anything for Mordecai"

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Esther 6:4

Haman
See how you translated this man's name in Esther 3:1

the outer courtyard
"the first courtyard from the outside"

hanging Mordecai
It can be made clear what the purpose of hanging him was. Alternate translation: "killing Mordecai by hanging him"

the gallows he set up for him
The gallows was a structure that was used to kill people by hanging them from it. See how you translated "gallows" in [Esther 5:14]

set up
"built"

Esther 6:5

General Information:
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Esther 6:6

What should be done for the man whom the king takes pleasure in honoring
Here the king speaks of himself in the third person. This can be stated in first person and in active form. Alternate translation: "What should I do for the man whom I take pleasure in honoring"

the king takes pleasure in honoring
Taking pleasure in doing something is an idiom for being glad to do something or wanting to do something. Alternate translation: "the king is glad to honor" or "the king wants to honor"

said in his heart
The heart represents the thoughts and attitudes. Alternate translation: "thought" or "said to himself"

Whom would the king take pleasure in honoring more than me?
This can be expressed as a statement. "Surely there is no one whom the king would take pleasure in honoring more than me!"

Esther 6:7

General Information:
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Esther 6:8

let royal robes be brought
This can be stated in active form. Alternate translation: "let someone bring royal robes" or "tell your servants to bring royal robes"

on whose head is the royal crest
The word "whose" refers to the horse. The royal crest is a special symbol that represents the king's family.

Esther 6:9

Then let the robes and the horse be given
This can be stated in active form. Alternate translation: "Then let them give the robes and the horse" or "Then tell them to give the robes and the horse"

Let them clothe ... in honoring, and let them lead him
"Tell them to clothe ... in honoring and to lead him."

clothe
If your language has a special word for putting someone into especially beautiful clothes, you might want to use it here.

Let them proclaim
"Tell the noble official and servants to proclaim"

Esther 6:10

Do not fail in a single matter of what you have said
The phrase "a single matter" emphasizes that he must do absolutely everything he said. It can be stated positively. Alternate translation: "Be sure to do absolutely everything you have said"

Esther 6:11

General Information:
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Esther 6:12

with his head covered
People often covered their head to show that they were either extremely sad or ashamed.

Esther 6:13

Zeresh
See how you translated this woman's name in [Esther 6:13]

before whom you have begun to fall ... you will certainly fall before him
They spoke as if Haman and Mordecai were in a battle, and Haman was beginning to lose the battle. Here "to fall" represents being dishonored and defeated. Alternate translation: "who has already humiliated you ... he will certainly defeat you"

you will not overcome him
"you will not win against him." They spoke as if Haman and Mordecai were in a battle. Here overcoming a person represents having greater

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honor than that person. Alternate translation: "you will not have greater honor than he has"

Esther 6:14

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Chapter 7

1 So the king and Haman went to feast with Queen Esther. **2** On this second day, during the banquet of wine, the king said to Esther, "What is your petition, Queen Esther? It will be granted to you. What is your request? Up to half of the kingdom, and it will be granted." **3** Then Queen Esther replied, "If I have found favor in your eyes, king, and if it pleases you, let my life be given to me—this is my petition, and I request this also for my people. **4** For we have been sold, I and my people, to be destroyed, killed, and annihilated. If we had only been sold into slavery, as male and female slaves, I would have kept quiet, for no such distress as this would justify disturbing the king." **5** Then King Xerxes said to Esther the queen, "Who is he? Where is this person to be found who has filled his heart to do such a thing?" **6** Esther said, "The adversary, that enemy, is this evil Haman!" Then Haman was terrified before the king and the queen. **7** The king got up in a rage from the wine-drinking at the feast and went into the palace garden, but Haman stayed to beg for his life from Queen Esther. He saw that disaster was being decided against him by the king. **8** Then the king returned from the palace garden into the room where the banquet of wine had been. Haman had just fallen on the couch where Esther was. The king said, "Will he assault the queen in my presence in my own house?" As soon as this sentence came out of the king's mouth, the servants covered Haman's face. **9** Then Harbona, one of the officials who served the king, said, "A gallows fifty cubits tall stands beside Haman's house. He set it up for Mordecai, the one who spoke up to protect the king." The king said, "Hang him on it." **10** So they hanged Haman on the gallows that he had prepared for Mordecai. Then the king's rage died down.

Esther 7 General Notes

Structure and formatting

The story of Haman's fall concludes in this chapter.

Other possible translation difficulties in this chapter

Covering Haman's face

When "the servants covered Haman's face," they were showing that he had been condemned to be executed. (See: and condemn)

Esther 7:1

Haman

See how you translated this man's name in [Esther 3:1]

Esther 7:2

On this second day

"on this second day of feasting"

during the banquet of wine

"as they were drinking wine" or "during the banquet." They were probably also eating food, not only drinking wine.

What is your petition

The abstract noun "petition" can be expressed with the verb "ask for" or "want." Alternate translation: "What do you ask for" or "What do you want"

It will be granted to you

This can be stated in active form. Alternate translation: "I will give you what you ask for" or "I will do for you what you ask"

Up to half of the kingdom, and it will be granted

This can be stated in active form. Alternate translation: "If you ask for up to half of my kingdom, I will give it to you"

Esther 7:3

If I have found favor in your eyes, king

"Find favor" here is an idiom that means to be approved of or that he is pleased with her. "In your eyes" is a metaphor representing his evaluation. Alternate translation: "If you evaluate me and approve" or "If you are pleased with me"

this is my petition

The abstract noun "petition" can be expressed with the verb "ask for." Alternate translation: "this is what I ask for"

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Esther 7:4

For we have been sold
The metaphor "being sold" represents being betrayed. This can be stated in active form. Alternate translation: "For someone has betrayed us" or "For someone has put us in danger of our enemies"

to be destroyed, killed, and annihilated
Here all three words have the same meaning and are used for emphasis. This can be stated in active form. Alternate translation: "for our enemies to destroy, kill, and annihilate us"

Esther 7:5

Where is this person to be found who has filled his heart to do such a thing
To fill one's heart to do something is an idiom meaning to dare to do something. This can be stated in active form. Alternate translation: "Where is the one who has dared to so such a thing"

Esther 7:6

was terrified
"was extremely afraid"

Esther 7:7

The king got up in a rage
Being in a rage is an idiom for being extremely angry. Alternate translation: "The king was extremely angry and got up"

to beg for his life from Queen Esther
"to beg Queen Esther to save his life"

He saw that disaster was being decided
Here seeing represents realizing or understanding. Alternate translation: "He realized that disaster was being decided"

disaster was being decided against him by the king
This can be stated in active form. The abstract noun "disaster" can be expressed with the more concrete verbs "destroy" or "kill." Alternate translation: "the king was deciding to cause a disaster against him" or "the king was deciding to destroy him"

Esther 7:8

where the banquet of wine had been
"where they had been drinking wine" or "where the banquet had been." They were probably also eating food, not only drinking wine.

couch
a long piece of furniture where a person can sit or lie down

Will he assault the queen in my presence in my own house?
The king uses this question to show his shock and anger at what Haman was doing. This question can be translated as a statement. Alternate translation: "He even dares to attack the queen in my presence and in my own house!"

assault the queen
"attack the queen." This phrase is a polite way to refer to rape.

As soon as this sentence came out of the king's mouth
Speech coming out of the mouth is a metonym that represents speaking. Alternate translation: "As soon as the king said this"

the servants covered Haman's face
Apparently they did this because they understood that the king wanted Haman to be killed. Alternate translation: "the servants covered Haman's face as a sign that he would be killed"

Esther 7:9

Harbona
This is the name of a man.

A gallows fifty cubits tall
You may convert "fifty cubits" to a modern measure. See how you translated a similar phrase in [Esther 5:14]

Esther 7:10

Then the king's rage died down
The king's rage is a spoken of as if it were a large fire that became smaller. Alternate translation: "Then the king's rage lessened" or "Then the king was not so angry"

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Chapter 8

1 On that day King Xerxes gave Queen Esther the property of Haman, the enemy of the Jews, and Mordecai began to serve before the king, for Esther told the king how Mordecai was related to her. **2** The king took off his signet ring, which he had taken back from Haman, and gave it to Mordecai. Esther designated Mordecai to be in charge of Haman's estate.

3 Then Esther spoke again to the king. She lay facedown on the ground and wept as she pleaded with him to put an end to the evil plan of Haman the Agagite, to the scheme that he had devised against the Jews. **4** Then the king held out the golden scepter to Esther, she arose and stood before the king. **5** She said, "If it pleases the king, and if I have found favor in his eyes, if the thing seems proper before the king, and I am pleasing in his eyes, let a decree be written to revoke the letters written by Haman son of Hammedatha the Agagite, the letters that he wrote to destroy the Jews who are in all the king's provinces. **6** For how could I bear to see disaster fall on my people? How could I endure watching the destruction of my relatives?" **7** King Xerxes said to Queen Esther and to Mordecai the Jew, "Look, I have given Esther the house of Haman, and they have hanged him on the gallows, because he was going to attack the Jews. **8** Write another decree for the Jews in the name of the king and seal it with the king's ring. For the decree that has already been written in the king's name and sealed with the king's ring cannot be revoked."

9 Then the king's scribes were called at that time, in the third month, which is the month of Sivan, on the twenty-third day of the month. A decree was written containing all that Mordecai was commanding concerning the Jews. It was written to the provincial governors, the governors and officials of the provinces that were located from India to Cush, 127 provinces, to every province written in their own writing, and to every people in their language, and to the Jews in their writing and language. **10** Mordecai wrote in the name of King Xerxes and sealed it with the king's signet ring. He sent the letters by couriers riding on horses, warhorses that were used in the king's service, bred from the royal stud. **11** The king gave to the Jews who were in every city permission to gather together and to make a stand to protect their lives: To annihiliate, to kill, and to destroy any armed force from any people or province that might attack them, children and women included, or to plunder their possessions. **12** This was to be in effect in all the provinces of King Xerxes, on the thirteenth day of the twelfth month, which is the month of Adar. **13** A copy of the decree was to be issued as a law in every province and publicly displayed to all the peoples. The Jews were to be ready on that day to take vengeance on their enemies. **14** So the couriers rode on the royal horses that were used in the king's service. They went without delay. The king's decree was also issued from the palace in Susa.

15 Then Mordecai left the king's presence wearing royal clothes of blue and white, with a great crown of gold and a purple robe of fine linen, and the city of Susa shouted and rejoiced. **16** The Jews had light and gladness, and joy and honor. **17** In every province and in every city, wherever the king's word and his decree reached, there was gladness and joy among the Jews, a feast and a holiday. Many from among the variety of peoples of the land became Jews, because the fear of the Jews had fallen on them.

Esther 8 General Notes

Special concepts in this chapter

God's protection

Yahweh is at work in this chapter preventing the Jews from possible destruction. God used Esther and Mordecai to protect their people.

Esther 8:1

Haman

See how you translated this man's name in Esther 3:1.

Esther 8:2

signet ring

This ring had the king's name or mark on it. When he put a wax seal on important papers, he would press the mark onto the seal. If a paper had this mark on its seal, people would know that what was written on the paper was written with the king's

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authority and had to be obeyed. See how you translated this in [Esther 3:10]

gave it to Mordecai
By giving his signet ring to Mordecai, the king gave Mordecai the authority to write important papers that people would have to obey.

Haman's estate
This refers to the things that had belonged to Haman and that the king had given to Esther.

Esther 8:3

pleaded with
"begged"

to put an end to the evil plan of Haman the Agagite
"Put an end to" here is an idiom meaning to stop something. Alternate translation: "to stop the evil plan of Haman the Agagite" or "to prevent the evil things from happening that Haman the Agagite had planned"

the Agagite
See how you translated this in Esther 3:1

scheme that he had devised
"the plot that he had invented" or "the plot that Haman invented"

Esther 8:4

the king held out the golden scepter to Esther
He did this to show that he was pleased with her. See how you translated a similar phrase in Esther 5:2

Esther 8:5

If it pleases the king ... in his eyes ... before the king ... in his eyes
Esther is speaking to the king in third person to show him respect. Alternate translation: "If it pleases you, the king ... in your eyes ... before you, the king ... in your eyes"

If it pleases the king
"If what I ask for pleases the king"

if I have found favor in his eyes
Here "found favor" is an idiom that means be approved of or that he is pleased with her. Here "eyes" are a metonym for sight, and sight is a metaphor representing his evaluation. Alternate translation: "if he is pleased with me"

if the thing seems proper before the king
"Before the king" here is a metaphor representing his evaluation. Alternate translation: "if the king thinks that what I ask for is proper"

I am pleasing in his eyes
Here "his eyes" is a metonym for sight, and sight is a metaphor representing his evaluation. Alternate translation: "he is pleased with me"

revoke
take back and make of no effect

the letters
You may need to use a word for written instructions that is more general than "letter" so that the reader does not think that these documents were about only personal matters.

Hammedatha
This is the name of a man.

provinces
A province is a large area into which some countries are divided for the purposes of government. See how you translated this in Esther 1:1.

Esther 8:6

For how could I bear to see disaster fall on my people? How could I endure watching the destruction of my relatives?
Esther used these questions to show that that she would be extremely sad if her people were to be destroyed. Alternate translation: "I cannot bear to see disaster fall on the Jews. I cannot endure watching my relatives be killed."

Esther 8:7

the house of Haman
This represents all that Haman had owned. Alternate translation: "all that had belonged to Haman" or "all of Haman's property"

gallows
See how you translated this in Esther 6:4

Esther 8:8

Write ... in the name of the king
Writing something in the king's name represents writing it with his authority, or writing it as his representative.

For the decree ... ring cannot be revoked
This can be stated in active form. Alternate translation: "For no one can revoke the decree ... ring" or "For no one can cancel the decree ... ring"

For the decree ... ring cannot be revoked
The information given between the words "decree" and "cannot" is the reason that the king cannot revoke Haman's decree. It can be shown clearly that it was the reason with the word "because." Alternate translation: "For I cannot revoke the decree that has already been written, because it

was written in the king's name and sealed with the king's ring"

decree that has already been written in the king's name
Writing something in the king's name represents writing it with his authority, or writing it as his representative.

Esther 8:9

the king's scribes were called
This can be stated in active form. Alternate translation: "the king called his scribes." The reader should understand that the king probably told an official to go and bring the scribes back with him. The king probably did not call out with a loud voice to get them to come.

the third month, which is the month of Sivan, on the twenty-third day of the month
"Sivan" is the name of the third month of the Hebrew calendar. The twenty-third day is near the middle of June on Western calendars.

A decree was written
This can be stated in active form. Alternate translation: "They wrote a decree"

127 provinces
"one hundred and twenty-seven provinces"

provinces
A province is a large area into which some countries are divided for the purposes of government. See how you translated this in in Esther 1:1.

written in their own writing
"written in their own script." There are different writing systems around the world.

Esther 8:10

wrote in the name of King Xerxes
Writing something in the king's name represents writing it with his authority, or writing it as his representative.

signet ring
See how you translated this phrase in Esther 8:2

the letters
You may need to use a word for written instructions that is more general than "letter" so that the reader does not think that these documents were about only personal matters.

couriers
people who carry messages

bred from the royal stud
The royal stud was the king's best male horse. The horses that were used in the king's service were its offspring. Alternate translation: "the offspring of the king's best horse"

Esther 8:11

gave to the Jews ... permission to gather
"told the Jews ... that he was allowing them to gather"

make a stand
This is a metaphor for fighting back and not running away. Alternate translation: "fight back"

Esther 8:12

the thirteenth day of the twelfth month, which is the month of Adar
See how you translated this in Esther 3:13

Esther 8:13

to take vengeance on their enemies
"To take vengeance on people" here is an idiom meaning to hurt people who have hurt you. Alternate translation: "to fight back against their enemies"

Esther 8:14

They went without delay
"Without delay" here is an idiom meaning that they did not delay or wait. Alternate translation: "They went immediately"

Susa
This is the city where the king's palace was. See how you translated it in [Esther 1:2]

Esther 8:15

the city of Susa shouted and rejoiced
The "city" represents the people living in it. Alternate translation: "the people of the city of Susa shouted and rejoiced"

shouted and rejoiced
The word "rejoiced" tells how they shouted. Alternate translation: "shouted joyfully"

Esther 8:16

had light and gladness
Possible meanings are that 1) having light is a metaphor for being happy. Alternate translation: "were happy and glad" or 2) having light is metaphor for feeling prosperous and safe. Alternate translation: "felt safe and were glad"

honor
Possible meanings are that 1) other people honored the Jews. Alternate translation: "other people honored them" or 2) the Jews felt honored. Alternate translation: "they felt honored"

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Esther 8:17

province
A province is a large area into which some countries are divided for the purposes of government. See how you translated this in Esther 1:1.

wherever the king's word and his decree reached
Reaching places represents going to places. Alternate translation: "wherever the king's men took word of his decree" or "wherever the king's decree was read"

holiday
day on which people celebrate special events

the fear of the Jews had fallen on them
Fear falling on people represents people becoming very afraid. Alternate translation: "they had become very afraid of the Jews"

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Chapter 9

1 Now in the twelfth month, which is the month of Adar, on the thirteenth day, when the king's law and
decree were about to be carried out, on the day when the enemies of the Jews hoped to gain power over
them, it was reversed. The Jews gained power over those who hated them. **2** The Jews assembled in their
cities throughout all the provinces of King Xerxes, to lay hands on those who tried to bring disaster on
them. No one could stand against them, for the fear of them had fallen on all the peoples. **3** All the
officials of the provinces, the provincial governors, the governors, and the king's administrators, helped
the Jews because the fear of Mordecai had fallen on them. **4** For Mordecai was great in the king's house,
and his fame spread throughout all the provinces, for the man Mordecai was becoming great. **5** The Jews
attacked their enemies with the sword, killing and destroying them, and did as they pleased to those who
hated them. **6** In the fortress of Susa itself the Jews killed and destroyed five hundred men. **7** They killed
Parshandatha, Dalphon, Aspatha, **8** Poratha, Adalia, Aridatha, **9** Parmashta, Arisai, Aridai, Vaizatha; **10**
they killed the ten sons of Haman son of Hammedatha, the enemy of the Jews. But they did not take any
plunder.

11 That day the number of those killed in the fortress of Susa, was reported to the king. **12** The king said
to Queen Esther, "The Jews have killed five hundred men in the fortress of Susa, including the ten sons of
Haman. What then have they done in the rest of the king's provinces? Now what is your petition? It will
be granted you. What is your request? It will be granted to you." **13** Esther said, "If it pleases the king, let
the Jews who are in Susa be permitted to carry out this day's decree tomorrow also, and let the bodies of
Haman's ten sons be hanged on gallows." **14** So the king commanded that this be done. A decree was
issued in Susa, and they hanged the ten sons of Haman. **15** The Jews who were in Susa came together on
the fourteenth day of the month of Adar, and killed three hundred more men in Susa, but laid no hands on
the plunder. **16** The rest of the Jews who were in the king's provinces came together to defend their lives,
and they got relief from their enemies and killed seventy-five thousand of those who hated them, but they
did not lay their hands on the valuables of those they killed.

17 This happened on the thirteenth day of the month of Adar. On the fourteenth day they rested and made
that a day of feasting and gladness. **18** But the Jews who were in Susa assembled together on the
thirteenth and the fourteenth days. On the fifteenth day they rested and made it a day of feasting and
gladness. **19** That is why the Jews of the villages, who make their homes in the rural towns, observe the
fourteenth day of the month of Adar as a day of gladness and feasting, and as a day on which they send
gifts of food to one another.

20 Mordecai recorded these things and sent letters to all the Jews who were in all the provinces of King
Xerxes, both near and far, **21** obligating them to keep the fourteenth and the fifteenth day of the month
Adar every year. **22** These were the days when the Jews got relief from their enemies, and the month
when their sorrow turned to joy, and mourning into a day of celebration. They were to make them days of
feasting and gladness, and of sending gifts of food to one another, and gifts to the poor. **23** So the Jews
continued what they had begun to do, what Mordecai had written to them. **24** At that time Haman son of
Hammedatha the Agagite, the enemy of all the Jews, had plotted against the Jews to destroy them, and he
threw Pur (that is, he threw lots), to trouble and destroy them. **25** But when the matter came before the
king, he gave orders by letters that the wicked plan Haman developed against the Jews should come back
on his own head, and that he and his sons should be hanged on the gallows.

26 Therefore they called these days Purim, after the name of Pur. Because of everything that was written
in this letter, and everything that they had seen and that had happened to them, **27** the Jews accepted a
new custom and duty. This custom would be for themselves, their descendants, and everyone who joined
them. It would be that they would celebrate these two days every year. They would celebrate them in a
certain way and at the same time each year. **28** These days were to be remembered and celebrated in
every generation, every family, every province, and every city. These days of Purim should never fail from
among the Jews, and their memory should never come to an end for their descendants.

29 Queen Esther daughter of Abihail and Mordecai the Jew wrote with full authority and confirmed this
second letter about Purim. **30** Letters were sent to all the Jews in the 127 provinces of the kingdom of
Xerxes, wishing the Jews safety and truth. **31** These letters confirmed the days of Purim at their appointed
times, as Mordecai the Jew and Queen Esther obligated the Jews. The Jews accepted this obligation for

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themselves and their descendants, just as also they accepted times of fasting and lamenting. [32] The command of Esther confirmed these regulations regarding Purim, and it was written in the book.

Esther 9 General Notes

Special concepts in this chapter

Purim

The events of this chapter were so significant, the Jews celebrated these events every year after this. It is known as "Purim."

Important figures of speech in this chapter

Ironic Situation

The day that was supposed to bring great victory to the enemies of the Jews became a day of great victory for the Jews. This is a type of irony.

Esther 9:1

the twelfth month, which is the month of Adar, on the thirteenth day

See how you translated a similar phrase in Esther 3:13.

when the king's law and decree were about to be carried out

"Carry out" here is an idiom meaning to do something that was commanded or planned. This can be stated in active form. Alternate translation: "when the people were about to obey the king's law and decree"

to gain power over them

Gaining power over people is an idiom for defeating them. Alternate translation: "to defeat the Jews"

it was reversed

"the situation was reversed." The situation being reversed is a metaphor meaning that the opposite of what was expected happened. Alternate translation: "the opposite happened"

Esther 9:2

provinces

A province is a large area into which some countries are divided for the purposes of government. See how you translated this in Esther 1:1.

to lay hands on those who tried to bring disaster on them

Laying hands on people is a metonym for fighting against them. Alternate translation: "to fight their enemies"

who tried to bring disaster on them

To bring disaster on people is an idiom meaning to cause a disaster to happen to them. In this case it refers to destroying them. Alternate translation: "who tried to destroy them"

No one could stand against them

Standing against people represents resisting their attack. Alternate translation: "No one could resist the attack of the Jews" or "No one could successfully fight against the Jews"

the fear of them had fallen on all the peoples

Fear falling on people represents people becoming very afraid. Alternate translation: "all the peoples had become very afraid of the Jews"

Esther 9:3

provincial governors

"governors of the provinces"

the fear of Mordecai had fallen on them

Fear falling on people represents people becoming afraid. Alternate translation: "they had become afraid of Mordecai"

Esther 9:4

was great in the king's house

"was very important in the king's palace"

his fame spread throughout all the provinces

Fame spreading through places represents people in those places learning about how great he was. Alternate translation: "throughout the provinces people learned about how great he was"

Esther 9:5

General Information:

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Esther 9:6

the fortress

This refers to a castle, stronghold or fortified city. See how you translated this in Esther 1:2.

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Susa
This was a royal city of Persian kings. See how you translated this in [Esther 1:2]

five hundred men
"500 men"

Esther 9:7

General Information:
This is the beginning of the list of men that the Jews killed. The Hebrew words translated "They killed" appear at the end of the list, not in this verse.

Parshandatha, Dalphon, Aspatha
These are the names of men.

Esther 9:8

General Information:
The list of men that the Jews killed continues here.

Poratha, Adalia, Aridatha
These are the names of men.

Esther 9:9

General Information:
The list of men that the Jews killed ends here.

Parmashta, Arisai, Aridai, Vaizatha
These are the names of men.

Esther 9:10

Connecting Statement:
Verses 7-10 in Hebrew read, "Parshandatha ... Vaizatha, the ten sons of Haman son of Hammedatha, the enemy of the Jews, they killed."

the ten sons of Haman son of Hammedatha
These words explain who were the ten men whom the Jews killed (Esther 9:7-9).

ten sons
"10 sons"

Haman
This is the name and description of Haman, one of the king's officials. See how you translated this in [Esther 3:1]

Hammedatha
See how you translated this man's name in [Esther 3:1]

the enemy of the Jews
This phrase tells us about Haman.

Esther 9:11

General Information:
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Esther 9:12

five hundred men
"500 men"

ten sons
"10 sons"

What then have they done in the rest of the king's provinces?
The king uses this question to show that he believes that the Jews must have also killed many people in the other provinces. Alternate translation: "What they must have done in the rest of the king's provinces!" or "They must have killed many more in the rest of the king's provinces!"

what is your petition?
The abstract noun "petition" can be expressed with the verb "ask for" or "want." Alternate translation: "what do you ask for?" or "what do you want?"

It will be granted you
This can be expressed in active form. Alternate translation: "I will give you what you ask for" or "I will do for you what you ask"

What is your request?
The abstract noun "request" can be expressed with the verb "ask for" or "want." Alternate translation: "What do you ask for?" or "What do you want?"

Esther 9:13

to carry out this day's decree tomorrow also
"Carry out" here is an idiom meaning to do something that was commanded or planned. Alternate translation: "to obey today's decree tomorrow also" or "to do tomorrow also what was decreed that they should do today"

ten sons
"10 sons"

gallows
This was a structure used for killing people by tying one end of a rope around the top of the structure and the other end of the rope around their necks and hanging them from it. See how you translated this in [Esther 2:23]

Esther 9:14

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Esther 9:15

the fourteenth day of the month of Adar
See how you translated a similar phrase in Esther 3:13.

laid no hands on the plunder
Laying their hands on things represents taking them. Alternate translation: "took none of the plunder" or "did not take any of the plunder"

Esther 9:16

seventy-five thousand
"75,000"

they did not lay their hands on the valuables of those they killed
Laying their hands on things represents taking them. Alternate translation: "they did not take any of the valuables of the people they killed"

valuables
"valuable things" or "possessions"

Esther 9:17

the thirteenth day of the month of Adar
See how you translated a similar phrase in Esther 3:13.

On the fourteenth day they rested
"On the fourteenth day of Adar the Jews who were in the provinces rested"

Esther 9:18

the Jews who were in Susa assembled together
Why they assembled together can be stated clearly. Alternate translation: "the Jews who were in Susa assembled together to fight against their enemies"

Esther 9:19

General Information:
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Esther 9:20

sent letters
You may need to use a word for written instructions that is more general than "letter" so that the reader does not think that these documents were about only personal matters.

Esther 9:21

to keep the fourteenth and the fifteenth day of the month Adar every year
To keep a day is an idiom that means to celebrate it. Alternate translation: "to celebrate the fourteenth and fifteenth days of Adar every year"

Esther 9:22

their sorrow turned to joy
Turning represents changing. The abstract nouns sorrow and joy can be expressed with "sad" and "joyful." Alternate translation: "they changed from being very sad to being joyful"

Esther 9:23

General Information:
This passage summarizes much of the story of Esther in order to explain the reason for the festival of Purim.

Esther 9:24

Haman son of Hammedatha the Agagite
This is the name and description of Haman, one of the king's officials. See how you translated this in [Esther 3:1]

he threw Pur (that is, he threw lots)
"Pur" was the Persian word for "lot." The phrase "he threw lots" explains what "he threw Pur" means.

he threw Pur (that is, he threw lots)
Why he threw Pur, or lots, can be stated clearly. Alternate translation: "he threw Pur

Esther 9:25

But when the matter came before the king
The Hebrew text can also be interpreted to mean, "But when Esther came before the king." Some modern versions choose this interpretation.

letters
You may need to use a word for written instructions that is more general than "letter" so that the reader does not think that these documents were about only personal matters.

the wicked plan Haman developed against the Jews should come back on his own head
"Come back on his own head" means that it should be done to Haman. Alternate translation: "the wicked plan Haman developed against the Jews should be done to him"

Esther 9:26

they called these days Purim, after the name of Pur
To call something after something else is an idiom that means to give it the same name or a similar name. Alternate translation: "They called these days Purim, like the word Pur"

Purim
This is the name of the festival that commemorates the salvation of the Jewish people in ancient Persia

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from Haman's plot to destroy and kill all the Jews in a single day.

the name of Pur.
It can be stated clearly what "Pur" means. Alternate translation: "the word Pur, which means 'lot.'"

Esther 9:27

General Information:
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Esther 9:28

These days were to be remembered and celebrated
This can be stated in active form. Alternate translation: "The Jews were to remember and celebrate these days"

These days of Purim should never fail from among the Jews
"The Jews should never fail to celebrate these days of Purim"

their memory should never come to an end for their descendants
"the memory of those days should never come to an end for the descendants of the Jews" or "the descendants of the Jews should never forget those days"

Esther 9:29

Queen Esther daughter of Abihail and Mordecai the Jew wrote ... this second letter
Esther was the daughter of Abihail. Esther and Mordecai wrote the letter.

Abihail
Esther's father and Mordecai's uncle. See how you translated this in [Esther 2:15]

second letter
"additional letter"

Esther 9:30

Letters were sent to all the Jews
This can be stated in active form. Alternate translation: "They sent letters to all the Jews"

Letters
You may need to use a word for written instructions that is more general than "letter" so that the reader does not think that these documents were about only personal matters.

127 provinces
"one hundred and twenty-seven provinces"

wishing the Jews safety and truth
The abstract nouns "safety" and "truth" can be expressed with phrases. Alternate translation: "wishing that the Jews would be safe and that people would be faithful to the Jews"

Esther 9:31

These letters
You may need to use a word for written instructions that is more general than "letter" so that the reader does not think that these documents were about only personal matters.

The Jews accepted this obligation for themselves and their descendants
Accepting an obligation is a metaphor for agreeing with the obligation. The abstract noun "obligation" can be expressed with the verb "obligate." Alternate translation: "The Jews agreed and said that they and their descendants were obligated to celebrate the days of Purim"

they accepted times of fasting and lamenting
Accepting times of fasting and lamenting is a metaphor for agreeing to fast and lament at certain times. Alternate translation: "they agreed to fast and lament at certain times"

Esther 9:32

General Information:
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Chapter 10

1 Then King Xerxes imposed a tax on the land and on the coastlands along the sea. **2** All the achievements of his power and might, together with the full account of the greatness of Mordecai to which the king had raised him, they are written in the book of the events of the reigns of the kings of Media and Persia. **3** Mordecai the Jew was second in rank to King Xerxes. He was great among the Jews and shown favor by his many Jewish brothers, for he sought the welfare of his people and he spoke for the peace of all his people.

Esther 10 General Notes

Special concepts in this chapter

Mordecai's new position

Through the power of Yahweh, Mordecai was given a new position in the Persian Empire. Mordecai was now the second in command in the kingdom of Persia and he used his position to help other Jews.

Esther 10:1

imposed a tax on the land and on the coastlands along the sea

To impose a tax means to make people pay a tax. The land and coastlands represent the people living there. Alternate translation: "made the people living in the land and on the coastlands along the sea pay a tax"

Esther 10:2

All the achievements of his power and might

The abstract noun "achievements" can be expressed with the verb "achieve" or the phrase "do great things. The abstract nouns "power" and "might" can be translated with adjectives. Alternate translation: "All that he achieved because of how powerful and mighty he was" or "All the great things that he did because of his power and might"

the full account of the greatness of Mordecai to which the king had raised him

The king honoring Mordecai is spoken of as if the king physically raised him up. Alternate translation: "the full account of how the King had made it known that Mordecai was great" or "the full account of how the king had honored Mordecai for the great things he had done"

the book of the events of the reigns

"the royal histories" or "the royal chronicles"

Esther 10:3

second in rank to King Xerxes

"the most important person after King Xerxes"

Jewish brothers

The word brothers represents people who were like him. Alternate translation: "fellow Jews"

he sought the welfare of his people

Seeking something is a metaphor for working hard for something. The abstract noun "welfare" can be translated as a phrase with the verb "prosper" or the adjective "secure." Alternate translation: "He worked hard so his people would prosper" or "He worked hard so his people would be secure"

he spoke for the peace of all his people

"he represented his people so that they might have peace"

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Book: Job

Job

Chapter 1

1 There was a man in the land of Uz whose name was Job; and Job was blameless and upright, one who feared God and turned from evil. **2** There were born to him seven sons and three daughters. **3** He possessed seven thousand sheep, three thousand camels, five hundred yoke of oxen, and five hundred donkeys and a great many servants. He was the man who was the greatest of all the people of the East. **4** On each son's assigned day, he would give a feast in his house. They would send and call for their three sisters to eat and drink with them. **5** When the days of the feast were over, Job would send for them and he would consecrate them. He would rise early in the morning and offer burnt offerings for each of his children, for he would say, "It may be that my children have sinned and cursed God in their hearts." Job always did this.

6 Then it was the day when the sons of God came to present themselves before Yahweh. Satan also came with them. **7** Yahweh said to Satan, "From where have you come?" Then Satan answered Yahweh and said, "From wandering on the earth, from going back and forth on it." **8** Yahweh said to Satan, "Have you considered my servant Job? For there is no one like him on the earth, a blameless and upright man, one who fears God and turns away from evil." **9** Then Satan answered Yahweh and said, "Is it for no reason that Job fears God? **10** Have you not put a barrier around him, around his house, and around all that is his from every side? You have blessed the deeds of his hands, and his livestock have spread throughout the land. **11** But now stretch out your hand and touch all that he has, and see if he does not curse you to your face." **12** Yahweh said to Satan, "Behold, all that he has is in your hand. Only against him himself do not stretch out your hand." Then Satan went away from the presence of Yahweh.

13 It came about that on a certain day, his sons and his daughters were eating and drinking wine in their oldest brother's house. **14** A messenger came to Job and said, "The oxen were plowing and the donkeys were feeding beside them. **15** Then the Sabeans fell on them and took them away. As for the servants, they have struck them with the edge of the sword. I alone have escaped to make it known to you." **16** While he was still speaking, another also came and said, "The fire of God fell from the heavens and burned up the sheep and the servants. I alone have escaped to make it known to you." **17** While he was still speaking, another also came and said, "The Chaldeans formed three groups, made a raid on the camels, and have taken them away. As for the servants, they have struck them with the edge of the sword. I alone have escaped to make it known to you." **18** While he was yet speaking, another also came and said, "Your sons and your daughters were eating and drinking wine in their oldest brother's house. **19** A strong wind came from the wilderness and struck the four corners of the house. It fell on the young people, and they died. I alone have escaped to make it known to you."

20 Then Job rose, tore his robe, shaved his head, lay facedown on the ground, and worshiped God. **21** He said, "I was naked when I came out of my mother's womb, and I will be naked when I will return there. It is Yahweh who gave, and it is Yahweh who has taken away. May the name of Yahweh be blessed."

22 In all this matter, Job did not sin, nor did he accuse God of wrongdoing.

Job 1 General Notes

Structure and formatting

This chapter introduces a story about a man named Job who lives during a time long before the author.

Special concepts in this chapter

Wealth

Job is very rich. During his time, a man's wealth is measured by the number of animals he owns.

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Feasts
Job is a very godly man and celebrates Yahweh's provision by having feasts. It must be remembered that Job lives prior to the law of Moses, so his religious practices are different than the Hebrew people after Moses. The events of this book occur about the same time as the life of Abraham. Therefore, this book corresponds more with Genesis 12-50 than the rest of the Old Testament. (See: godly and lawofmoses)

Job's faith
Satan believes that Job's faith is based on Yahweh's blessings. He challenges Yahweh to remove these blessings from Job's life because he thinks that Job will no longer trust in Yahweh if this happens. (See: faith, bless and trust)

Job 1:1

land of Uz
Possible locations are 1) a place in ancient Edom east of the Jordan River in modern western Jordan or 2) a place east of the Euphrates River in modern Iran.

blameless and upright
The words "blameless" and "upright" share similar meanings and emphasize that Job was a righteous man. Alternate translation: "one who did what was right before God"

one who feared God
"one who honored God"

turned from evil
Here evil is spoken of as if it were a place that a person could avoid going to, instead of the doing of evil actions. Alternate translation: "refused to do evil"

Job 1:2

seven sons and three daughters
"7 sons and 3 daughters"

Job 1:3

He possessed seven thousand sheep
"He had 7,000 sheep"

three thousand camels
"3,000 camels"

five hundred yoke of oxen
"500 yoke of oxen." Each yoke would have been over two oxen, so there were five hundred pairs of oxen, which is a total of one thousand (1,000) oxen.

the greatest
"the richest"

all the people of the East
The refers to places that were east of Canaan. Alternate translation: "all the people who live in lands that were east of Canaan"

Job 1:4

On each son's assigned day, he would give
The word "day" perhaps refers to the day when they celebrated the son's birth. But it at least refers to the idea that the sons each took a turn in holding a feast. Alternate translation: "On each son's birthday, the son would give" or "Each son in turn would give"

he would give ... They would send and call for
"he habitually gave ... They habitually sent and called for "

with them
The word "them" refers to the seven sons and the three daughters but does not include Job.

Job 1:5

Job would send ... he would consecrate ... He would rise early in the morning and offer ... he would say
"he habitually gave ... They habitually sent and called for ... Job habitually sent ... he habitually consecrated ... He habitually rose early in the morning and offered ... he habitually said"

When the days of the feast were over
"When the feast was over" or "After the feast"

Job would send for them
"Job habitually sent someone to call them to come to him"

he would consecrate them
Here "consecrate" means to ask God to take away any ritual impurities that Job's children might have brought upon themselves as they happily feasted together. Job did this by making sacrifices to God for them.

cursed God in their hearts
Their "hearts" represent their thoughts. Often such thoughts could come unintentionally, without the person wanting to think them. Alternate translation: "cursed God in their thoughts"

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Job 1:6

Then it was the day when
"At the time when" or "One day when." This is not a specific day but apparently the gathering happened often.

sons of God
This refers to angels, heavenly beings.

to present themselves before Yahweh
"to stand together before Yahweh as he commanded them to do."

Yahweh
This is the name of God that he revealed to his people in the Old Testament. See the translationWord page about Yahweh concerning how to translate this.

Job 1:7

From wandering on the earth, from going back and forth on it
The phrases "wandering" and "going back and forth" refer to the activity of traveling all over the earth in order to emphasize its completeness. Alternate translation: "From going everywhere on the earth"

Job 1:8

Have you considered my servant Job?
"Have you thought about my servant Job?" Here God is beginning to talk with Satan about Job. Alternate translation: "Consider my servant Job"

a blameless and upright man
The words "blameless" and "upright" share similar meanings and emphasize that Job was a righteous man. See how you translated this in [Job 1:1]

one who fears God
"one who honors God." See how you translated this in Job 1:1.

God
God is referring to himself in third person. Alternate translation: "me" or "me, God"

Job 1:9

Connecting Statement:
Satan's response to God's question in verse 8 runs through Job 8:11.

Is it for no reason that Job fears God?
Satan uses a rhetorical question to introduce his claim that Job only serves God because God blesses him. Alternate translation: "Job has a very good reason for fearing God." or "Does Job not live better because he fears God?"

for no reason
The word "reason" here implies some form of gain, whether physical goods or happiness.

Job fears God
"Job honors God." See how you translated similar words in Job 1:1.

God
God is referring to himself in third person. See how you translated this in [verse 8]

Job 1:10

Have you not put a barrier around him, around his house, and around all that is his from every side
Satan states the facts to support his argument. Alternate translation: "You have protected him, his family and everything he owns"

put a barrier around him, around his house, and around all that is his from every side
Just as a barrier such as a wall or a hedge surrounds and protects one's land, God has surrounded Job with his protection. Alternate translation: "protected him and his house and all that is his"

the deeds of his hands
"everything that he does"

his livestock have spread throughout the land
"he has more and more livestock in the land"

Job 1:11

But now stretch out your hand and touch all that he has, and see if he does not curse you to your face
Satan means that if God attacks Job, he will see how Job responds. Alternate translation: "But now, if you stretch out your hand and touch all that he has, you will see that he will curse you to your face"

But now stretch out your hand
Here "hand" refers to God's power to act. "But now use your power"

now
This word usually indicates a sincere, polite request, but Satan uses it here to taunt God.

touch all that he has
Here "touch" represents the action of harming or destroying. Alternate translation: "attack all that he has" or "destroy all that he has"

to your face
"in your hearing." This refers to a time when God is paying attention.

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Job 1:12

Behold
"Look" or "Pay attention to all that I am about to tell you"

all that he has is in your hand
Here "hand" represents someone's power to control something. Alternate translation: "you have power over all that he has"

against him himself
"against his life"

went away from the presence of Yahweh
"departed from Yahweh" or "left Yahweh"

Job 1:13

General Information:
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Job 1:14

were feeding
"were eating." The word "feeding" here is the usual word for a person's animal eating in a pasture.

Job 1:15

the Sabeans
This refers to a people in a region in modern day Yemen. Here it represents a group of raiders or bandits.

fell on them
Here "fell" represents the idea of attacking. Alternate translation: "attacked them"

have struck
Here striking represents killing.

the edge of the sword
Here "edge" represents the part of swords that kill people, that is, either the point or the sharp edge. Also, all the swords of the Sabeans are spoken of as if they were only one sword.

I alone have escaped to make it known to you
"I am the only one who has escaped and can report it to you"

make it known to
or "tell"

Job 1:16

While he was still speaking
"he" refers to the first messenger

another also came
This refers to another messenger. Alternate translation: "another messenger also came"

I alone have escaped to make it known to you
See how you translated this in Job 1:15.

Job 1:17

made a raid on
"quickly attacked"

they have struck them with the edge of the sword. I alone have escaped to make it known to you
Here "edge" represents the part of swords that kill people, that is, either the point or the sharp edge. Also, all the swords of the Chaldeans are spoken of as if they were only one sword. See how you translated this in [Job 1:15]

they have struck them
"the Chaldeans have struck the servants"

Job 1:18

Your sons and your daughters were eating and drinking wine in their oldest brother's house
See how you translated this in Job 1:13.

Job 1:19

A strong wind
"A tornado" or "A desert storm"

the four corners of the house
"the structural supports of the house"

It fell on the young people
"The house fell on your sons and daughters"

I alone have escaped to make it known to you
See how you translated this in Job 1:15.

Job 1:20

tore his robe, shaved his head
These were ritual mourning actions, symbolizing deep grief.

Job 1:21

I was naked when I came out of my mother's womb, and I will be naked when I will return there
"At my birth, I brought nothing into the world, and at my death I will return to the earth with nothing"

Job 1:22

In all this matter
"Regarding all this that happened"

accuse God of wrongdoing
"say that God had done wrong"

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Chapter 2

1 Then it was the day when the sons of God came to present themselves before Yahweh. Satan also came with them to present himself before Yahweh. **2** Yahweh said to Satan, "From where have you come?" Then Satan answered Yahweh and said, "From wandering on the earth, from going back and forth on it." **3** Yahweh said to Satan, "Have you considered my servant Job? For there is no one like him on the earth, a blameless and upright man, one who fears God and turns away from evil. He still holds fast to his integrity, although you misled me against him, to destroy him without cause."

4 Satan answered Yahweh and said, "Skin for skin, indeed; a man will give all he has for his life. **5** But stretch out your hand now and touch his bones and his flesh, and see if he does not curse you to your face."

6 Yahweh said to Satan, "See, he is in your hand; it is only his life that you must spare."

7 Then Satan went away from the presence of Yahweh. He struck Job with painful boils from the sole of his feet to his head. **8** Job took a piece of broken pottery to scrape himself with, and he sat down in the middle of ashes. **9** Then his wife said to him, "Do you still hold fast to your integrity? Curse God and die." **10** But he said to her, "You talk as a foolish woman talks. Should we receive the good from God and not receive the bad?" In all this matter, Job did not sin with his lips.

11 Now when Job's three friends heard of all this evil that had come on him, each of them came from his own place: Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite. They set a time to come to mourn with him and to comfort him. **12** When they lifted up their eyes at a distance, they did not recognize him. They raised their voices and wept; each tore his robe and threw dust into the air and upon his own head. **13** Then they sat with him on the ground for seven days and seven nights. No one spoke a word to him, for they saw that his grief was very great.

Job 2 General Notes

Structure and formatting

This chapter repeats the concepts of the previous chapter, but this time it is more severe. After losing his wealth, Job's health is taken from him. His wife also begins to encourage Job to sin by cursing Yahweh. (See: sin and curse)

Job 2:1

General Information:
This verse is almost exactly the same as Job 1:6 and can probably be translated in the same way.

Then it was the day
See how you translated this in Job 1:6.

the day when
This is not a specific day. The gathering happened often. Alternate translation: "at the time when" or "one day when"

sons of God
See how you translated this in Job 1:6.

present themselves before Yahweh
See how you translated this in Job 1:6.

Job 2:2

General Information:
This verse is exactly the same as Job 1:7 and can probably be translated in the same way.

Job 2:3

General Information:
This verse is the same as Job 1:8, except for the addition of "He still holds fast to his integrity, although you misled me against him, to destroy him without cause."

Have you considered my servant Job?
This rhetorical question actually makes a statement.See how you translated this in [Job 1:8]

a blameless and upright man
The words "blameless" and "upright" share similar meanings and emphasize that Job was a righteous

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man. See how you translated a similar phrase in [Job 1:1]

one who fears God and turns away from evil
See how you translated this in Job 1:1.

still holds fast to his integrity
"remains completely dedicated to doing what is good and right"

misled me against him
"persuaded me without cause to attack him"

to destroy him
Here "destroy" represents "make poor." Alternate translation: "to make him a poor man"

Job 2:4

Skin for skin, indeed
"Skin" here is a metonym for Job's life. Alternate translation: "A person will do anything to save his own life, even accept the loss of possessions and loved ones"

Job 2:5

But stretch out your hand now and touch his bones and his flesh, and see if he does not curse you to your face
Satan means that if God attacks Job, he will see how Job responds. Alternate translation: "But now, if you stretch out your hand and touch his bones and his flesh, you will see that he will curse you to your face"

stretch out your hand
Here "hand" refers to God's power to act. "But now use your power." See how you translated this in [Job 1:11]

touch
Here "touch" represents the action of harming. Alternate translation: "attack"

his bones and his flesh
This expression represents Job's body.

curse you to your face
See how you translated this in Job 1:11.

to your face
This refers to a time when God is paying attention. Alternate translation: "in your hearing"

Job 2:6

General Information:
This page has intentionally been left blank.

Job 2:7

Then Satan went away from the presence of Yahweh
See how you translated this in Job 1:12.

He struck Job with painful boils
"He caused Job to suffer greatly with painful boils"

painful boils
large, itching and painful skin infections

Job 2:8

a piece of broken pottery to scrape himself
The scraping scratches the skin to lessen the itch.

sat down in the middle of ashes
This probably refers to a place where trash and garbage were dumped and perhaps burned. Sitting in such a place was a sign of deep mourning. Alternate translation: "sat on the trash heap"

Job 2:9

Do you still hold fast to your integrity?
This rhetorical question represents a statement. Alternate translation: "You should not still be holding fast to your integrity."

Curse God
"Reject God"

Job 2:10

You talk as a foolish woman
"You talk the way a stupid woman talks"

Should we receive the good from God and not receive the bad?
This rhetorical question represents a statement. Alternate translation: "We should certainly receive the bad from God as well as the good."

receive the good
"benefit from all the good things"

the good
This represents all the good things that God gives us.

receive the bad
"suffer all the bad things without complaining"

the bad
This represents all the bad things that God makes or allows us to experience.

sin with his lips
Here "lips" represents the act of speaking. Alternate translation: "sin by speaking against God"

Job 2:11

Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite
Eliphaz, Bildad, and Zophar are men's names. Teman was a city in Edom. Shuhites are the

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decedents of Abraham and Keturah. Naamah was a city in Canaan.

set a time
"agreed on a time"

to mourn with him and to comfort him
Here the words "mourn with" and "comfort" share similar meanings. The friends try to comfort Job by mourning with him. Alternate translation: "to grieve with Job in order to help ease his suffering"

Job 2:12

they lifted up their eyes
This is an idiom that means "they looked intently" or "they looked carefully."

they did not recognize him
This probably means that Job's visitors did not recognize him at first, when they saw him at a distance. Job looked very different than usual because of his grief and because of the sores covering his body. Alternate translation: "they barely recognized him"

They raised their voices and wept
Here "raised their voices" is an idiom that means they became loud. Alternate translation: "They wept out loud" or "They wept loudly"

tore his robe
This was a sign of mourning.

threw dust into the air and upon his own head
These were signs of mourning.

Job 2:13

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Chapter 3

1 After this, Job opened his mouth and cursed the day he was born. **2** He said,

3 "May the day on which I was born perish,
the night that said, 'A boy has been conceived.'
4 May that day be dark!
May God not care about it,
nor light shine on it.
5 May darkness and the shadow of death claim it for their own.
May a cloud live over it;
may everything that makes the day black truly terrify it.
6 As for that night, may thick darkness seize it.
May it not rejoice among the days of the year;
may it not come into the number of the months.
7 See, may that night be barren;
may no joyful voice come into it.
8 Those who curse the day–may they curse it,
those who know how to wake up Leviathan.
9 May the stars of that day's dawn be dark.
May that day look for light, but find none;
neither may it see the eyelids of the dawn,
10 because it did not shut up the doors of my mother's womb,
and because it did not hide trouble from my eyes.

11 Why did I not die when I came out from the womb?
Why did I not perish when my mother bore me?
12 Why did her knees welcome me?
Why did her breasts receive me so that I should suck?
13 For now I would have been lying down quietly.
I would have slept and been at rest
14 with kings and counselors of the earth,
who built up tombs for themselves that are now in ruins.
15 Or I would have been lying down with princes who once had gold,
who had filled their houses with silver.
16 Or perhaps I would have been stillborn,
like infants that never see the light.
17 There the wicked cease from trouble;
there the weary are at rest.
18 There the prisoners are at ease together;
they do not hear the voice of the slave driver.
19 Both small and great people are there;
the servant is free from his master there.

20 Why is light given to him who suffers?
Why is life given to the one who is bitter in soul,
21 to one who longs for death without it coming;
to one who digs for it more than for hidden treasure?
22 Why is light given to one who rejoices very much
and is glad when he finds the grave?
23 Why is light given to a man whose way is hidden,
a man whom God has hedged in?
24 For my sighing happens instead of eating;
my groaning is poured out like water.
25 For the thing that I feared has come upon me;
what I was afraid of has come to me.
26 I am not at ease, I am not quiet, and I have no rest;
trouble comes instead."

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Job 3 General Notes

Structure and formatting

The ULB sets the lines of this chapter farther to the right on the page than the rest of the text because it is a poem.

Important figures of speech in this chapter

Rhetorical questions
Job uses several rhetorical questions in this chapter. The purpose of these rhetorical questions is to show Job's earnest desire.

Job 3:1

opened his mouth
This idiom means he began to speak.

Job 3:2

General Information:
This page has intentionally been left blank.

Job 3:3

May the day on which I was born perish, the night
Job speaks of that day and night as if they were people. Alternate translation: "I wish that I had never been born"

the night that said, 'A boy has been conceived.'
This expression intensifies the statement of Job's grief by going even further back in time from his birth to his conception. Alternate translation: "the night that said, 'A boy has been conceived' perish."

the night that said
Here the night is spoken of as if it were a person who could speak. The translator may choose, however, to translate it in a less metaphorical way. Alternate translation: "the night on which people said"

A boy has been conceived
This may be put into active form. Alternate translation: "his mother has conceived a male child"

Job 3:4

General Information:
The expressions in these verses are all wishes that the day of Job's birth would no longer exist. This may imply that the day, although in the past, still existed somehow.

May that day be dark ... nor light shine on it
These two clauses describe the darkness of the day of Job's birth, thus repeating Job's regret that he had been born. "Dark" describes night: the sun does not shine, so people cannot see. "Light" describes day: the sun shines, and people can see. If your language does not have words to describe day and night, you might use the sun as a metonym for the light that it brings and the darkness that happens when it is not shining. Alternate translation: "May that day be like the night ... nor may the sun shine during it"

May that day be dark
This is a wish for that day to not exist any longer. Alternate translation: "May that day disappear"

Job 3:5

May darkness and the shadow of death claim it for their own
Here darkness and the shadow of death are spoken of as if they were people who could claim something as their own possession. The word "it" refers to the day of Job's birth.

the shadow of death
Here a shadow represents death itself. Alternate translation: "death like a shadow"

May a cloud live over it
Here a cloud is spoken of as if it were a person who could live over the day of Job's birth. Alternate translation: "May a cloud cover it so no one can see it"

everything that makes the day black
This refers to things that block out the sun's light and create darkness. Here "black" represents darkness.

terrify it
"terrify that day." The day is spoken of as if it were a person who could be terrified by the darkness.

Job 3:6

may thick darkness seize it
This darkness is again spoken of as if it were a person who could grasp and hold the night. Alternate translation: "may thick darkness make it disappear"

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thick darkness
"deep darkness" or "complete darkness"

May it not rejoice
The word "it" refers to the night of Job's birth or conception. The night of Job's conception is spoken of as if it were a person who should not rejoice. Alternate translation: "May that night vanish from the calendar"

may it not come into the number
That night is spoken of as if it were a person who could walk. Alternate translation: "may no one count it in the number"

Job 3:7

may that night be barren
The night of Job's birth is spoken of as if it were a woman. Alternate translation: "may no child be born on that night"

may no joyful voice come into it
Here that the night of Job's birth is spoken of as if it were a time when it was still possible for someone to be happy. Alternate translation: "may no one hear the happy cry at the birth of a son"

joyful voice come
Here the voice stands for a person who is happy. Alternate translation: "may no one be happy in it ever again"

Job 3:8

General Information:
Job continues to curse the day he was born.

Those who curse the day–may they curse it, those who know how to wake up Leviathan
You may need to change the order of the clauses. Alternate translation: "May those who curse the day—those who know how to wake up Leviathan—curse the day I was born" or "Those who curse the day—those who know how to wake up Leviathan—may they curse the day I was born"

Those who curse the day
This metonym refers to people who use magic to cause other people to suffer on a given day as though they were causing the day itself to suffer. Alternate translation: "Those who know how to curse people"

may they curse it
The word "it" refers to the day on which Job was born.

those who know how to wake up Leviathan
Job is probably referring here to sorcerers and magicians, who he believes might be able to even provoke Leviathan in spreading chaos. Leviathan was an animal well known in Ancient Near Eastern mythology, which was thought to be responsible for all kinds of destruction, disorder, and chaos.

Job 3:9

May the stars of that day's dawn be dark
This refers to the planets that are often visible just before dawn. Alternate translation: "May the stars that appear before that day's first light be dark"

May that day look for light, but find none
The day of Job's birth is spoken of as if it were a person looking for something. Alternate translation: "May that day hope for light, but have none"

neither may it see the eyelids of the dawn
The dawn is spoken of as if it had eyelids as a person has. Alternate translation: "nor see the first light of the dawn"

Job 3:10

because it did not shut up the doors of my mother's womb
A woman's womb is spoken of as if it were a container with doors. Alternate translation: "because that day did not close my mother's womb"

because it did not hide trouble from my eyes
The day of Job's birth is spoken of here as if it were a person who could hide something.

from my eyes
Here "eyes" represents the person who sees with them. Alternate translation: "from me"

Job 3:11

General Information:
Verses 11 and 12 contain four rhetorical questions, which Job asks in order to show how said he was about being born.

Why did I not die when I came out from the womb?
"Why did I not die at birth?" Job poses this question in order to curse the day of his birth and to express his anguish. Alternate translation: "I wish I had died the day I was born"

Why did I not perish when my mother bore me?
Job means to say that he should not have been born alive. Alternate translation: "I wish I had perished when I came out of the womb."

Job 3:12

Why did her knees welcome me?
This perhaps refers to the lap of Job's mother. His mother's knees are spoken of as if they were people who could welcome a newborn baby. Alternate translation: "I wish there had been no lap to receive me."

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Why did her breasts receive me so that I should suck?
Job's mother's breasts are spoken of as if they also were people who could welcome a newborn baby. Alternate translation: "I wish there had been no breasts for me to nurse."

Job 3:13

For now I would have been lying down quietly. I would have slept and been at rest
Job begins talking about what would have been true if he had died at birth. He is sad that these things are not true.

lying down quietly
"asleep, resting peacefully"

been at rest
Here the word "rest" means to sleep peacefully in death, but also that Job would not be experiencing the pain that he does.

Job 3:14

with kings and counselors of the earth
"with kings and their advisers"

Job 3:15

General Information:
Job continues talking about what would have been true if he had never been born. He is sad that these things are not true.

I would have been lying down with princes
"I would be resting with princes." In this phrase, the words "lying down" and "resting" are a polite way of saying "no longer alive."

Job 3:16

General Information:
Job continues talking about what would have been true if the day of his birth had been barren and cursed as he spoke of in [Job 3:7-8]

I would have been stillborn
"I would have died in my mother's womb"

like infants that never see the light
"like babies who have never been born"

infants
"babies"

Job 3:17

General Information:
Job changes his talk from dying to life after death.

There the wicked cease from trouble
Job is talking about the place where people go after they stop living. Alternate translation: "In that place, evil people stop causing trouble"

Job 3:18

the voice of the slave driver
Here "voice" is a metonym for the power that the slave drivers have over the slaves. Alternate translation: "They are no longer under the control of the slave driver"

the slave driver
This refers to slave drivers in general, not one particular slave driver. Alternate translation: "slave drivers"

slave driver
Some English versions read, "oppressor."

Job 3:19

small and great people
This is a figure of speech which means "all people, both poor people and rich people."

the servant is free from his master
A servant is no longer obligated to serve his master.

Job 3:20

Why is light given to him who suffers?
Here Job is wondering why people must stay alive and suffer. Alternate translation: "I do not understand why God gives life to a person who is suffering"

light
Here light represents life.

Why is life given to the one who is bitter in soul
"why does God give life to a miserable person?" Alternate translation: "I do not understand why God gives life to a person who is very unhappy"

Job 3:21

to one who longs ... for hidden treasure
This is the end of the question that Job begins asking with the words "Why is life given ... bitter in soul" (verse 20).

to one who longs for death without it coming
Here death is spoken of as if it were an object coming toward someone. Alternate translation: "to a person who no longer wants to be alive, but is still alive"

to one who digs for it more than for hidden treasure
A person hoping to die ("death") is spoken of as if he were digging for buried treasure. Alternate

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translation: "to a person who wants to stop living more than he wants to look for hidden riches"

Job 3:22

Why is light given to one who rejoices very much and is glad when he finds the grave
Here Job uses a question to make a statement. Alternate translation: "I do not understand why God allows a person to keep living when the person would be very happy to be buried in the ground"

one who rejoices very much and is glad
The phrase "rejoices very much" means basically the same thing as "is glad." Together, the two phrases emphasize the intensity of gladness. Alternate translation: "one who is extremely happy"

when he finds the grave
This is a polite way of referring to dying. Alternate translation: "when he is dead and can be buried"

the grave
Here the grave represents death.

Job 3:23

Why is light given to a man whose way is hidden, a man whom God has hedged in?
Job asks this question in order to make a statement. Alternate translation: "God should not give life to a man and then take away his future and confine him."

Why is light given to a man
Here light represents life. Alternate translation: "Why does God keep a man alive"

whose way is hidden
Here Job speaks of his future, which he does not know in advance, as if God had hidden it from him.

a man whom God has hedged in
Here a man who has difficulties and is in danger is spoken of as if God had put a hedge around him so he could not move.

whom God has hedged in
"around whom God has built a hedge." A hedge is a wall of bushes planted so close together that people cannot go through it.

Job 3:24

For my sighing happens instead of eating; my groaning is poured out like water
Job expresses his anguish in two ways.

my sighing happens instead of eating
"Instead of eating, I mourn"

my groaning is poured out like water
Moral qualities and emotions such as grief are often spoken of as if they were water.

Job 3:25

General Information:
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Job 3:26

I am not at ease, I am not quiet, and I have no rest
"I do not feel safe, I am not calm, and I cannot rest." Job expresses his terrible anguish in three separate phrases. Alternate translation: "I am very anxious and I cannot rest"

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Chapter 4

1 Then Eliphaz the Temanite answered and said,

2 If anyone tries to speak with you, will you be impatient?
But who can stop himself from speaking?
3 See, you have instructed many;
you have strengthened weak hands.
4 Your words have supported him who was falling;
you have made feeble knees strong.
5 But now trouble has come to you, and you are weary;
it touches you, and you are troubled.
6 Is not your fear your confidence,
and the integrity of your ways your hope?

7 Think about this, please: Who has ever perished when innocent?
Or when were the upright people ever cut off?
8 According to what I have seen, those who plow iniquity
and sow trouble reap it.
9 By the breath of God they perish;
by the blast of his anger they are consumed.
10 The roaring of the lion, the voice of the fierce lion,
the teeth of the young lions—they are broken.
11 The old lion perishes for lack of victims;
the cubs of the lioness are scattered everywhere.

12 Now a certain matter was secretly brought to me,
and my ear received a whisper about it.
13 Then came thoughts from visions in the night,
when deep sleep falls on people.
14 It was at night when fear and trembling came upon me,
and all my bones shook.
15 Then a spirit passed before my face,
and the hair of my flesh stood up.
16 The spirit stood still,
but I could not discern its appearance.
A form was before my eyes;
there was silence, and I heard a voice that said,
17 "Can a mortal man be more righteous than God?
Can a man be more pure than his Maker?
18 See, if God puts no trust in his servants;
if he accuses his angels of folly,
19 how much more is this true of those who live in houses of clay,
whose foundation is in the dust,
who are crushed sooner than a moth?
20 Between morning and evening they are destroyed;
they perish forever without anyone noticing them.
21 Are not their tent cords plucked up among them?
They die; they die without wisdom.

Job 4 General Notes

Structure and formatting

The ULB sets the lines of this chapter farther to the right on the page than the rest of the text because it is a poem. In this chapter, Eliphaz speaks to Job.

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Important figures of speech in this chapter

Rhetorical questions
Eliphaz uses many different rhetorical questions in this chapter in order to try to convince Job that he is wrong. These questions help to form Eliphaz's argument.

Job 4:1

Eliphaz
Eliphaz is a man's name.

Temanite
A Temanite belongs to the tribe of Teman.

Job 4:2

will you be impatient?
Eliphaz asks this question in order to make a statement. Alternate translation: "you will surely be impatient."

will you be impatient?
"will that annoy you?"

But who can stop himself from speaking?
Eliphaz asks this question to say that no one who sees a friend suffering can remain silent. Alternate translation: "No one can restrain himself from speaking (to a friend in such a state as you find yourself)" or "I must speak to you, (seeing that you are in a state of grief)."

Job 4:3

See, you have instructed many; you have strengthened weak hands
This verse states a single idea in two different ways.

you have strengthened weak hands
Here "weak hands" represents people who need help. Alternate translation: "you have helped others when they needed help"

Job 4:4

supported
Someone who has been encouraged is spoken of as if he were kept from falling down.

falling
Here becoming discouraged is spoken of as if it were falling down.

you have made feeble knees strong
Here discouragement is spoken of as if it were a person whose weak knees could not keep him upright.

Job 4:5

But now trouble has come to you
Here trouble is spoken of as if it were an object that could come to a person. Alternate translation: "But now you suffer from disasters"

you are weary
"you are discouraged"

Job 4:6

your fear
"the fact that you honor God"

Is not your fear your confidence, and the integrity of your ways your hope?
Eliphaz asks these questions in order to tell Job that it is because of his sin that he is suffering. Alternate translation: "Everyone thinks that you honor God; everyone thinks that you are an honest man. But these things must not be true, because you do not trust God any longer."

your fear
Eliphaz means Job's fear of God. Alternate translation: "your fear of God"

your ways
Here "your ways" represents "your conduct," "how you behave."

Job 4:7

Who has ever perished when innocent?
Eliphaz uses this question to prompt Job to search his life for sin

when were the upright people ever cut off
This question also means to make a statement, and may be put into active form. Alternate translation: "No one has ever cut off an upright person"

cut off
Here being cut off represents being destroyed.

Job 4:8

plow iniquity ... sow trouble ... reap
Here the actions of plowing and sowing represent causing trouble for other people. The action of reaping represents suffering the trouble that one has himself caused.

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Job 4:9

By the breath of God they perish; by the blast of his anger they are consumed
The writer explains a single idea using two different statements. This is a form of Hebrew poetry used for emphasis, clarity, teaching, or all three.

the breath of God
This may represent the action of God giving a command.

the blast of his anger
This expression suggests the heavy breathing that a person sometimes does through his nose when he is very angry.

breath ... blast
The second builds on the first. They make the same point by using meanings that increase the result. "By the puff of God's mouth they die; the rushing wind of his anger devastates them."

perish ... are consumed
The second phrase builds on the first. They make the same point. "By the puff of God's breath they die, the rushing wind of his anger devastates them."

they are consumed
Here being consumed or eaten represents being killed.

Job 4:10

The roaring of the lion, the voice of the fierce lion, the teeth of the young lions—they are broken.
Here a lion's roar, his voice, and his teeth being broken are used as pictures of the wicked being destroyed.

they are broken
This may be put into active form. Alternate translation: "something breaks them"

Job 4:11

The old lion perishes for lack of victims; the cubs of the lioness are scattered everywhere
Eliphaz uses the picture of an old lion dying of hunger and of a lion's family being scattered as metaphors for the wicked being destroyed.

the cubs of the lioness are scattered
This can be stated in active form. Alternate translation: "something scatters the cubs of the lioness"

Job 4:12

Now a certain matter was secretly brought to me ... my ear received a whisper about it
These phrases express the same idea in two different way. They emphasize that Eliphaz heard a message whispered to him.

Job 4:13

visions in the night
"dreams"

when deep sleep falls on people
"when people sleep very deeply"

Job 4:14

fear and trembling came upon me
Here fear and trembling are spoken of as if they were objects that could come to a person. Alternate translation: "I began to be afraid and to tremble"

Job 4:15

the hair of my flesh stood up
This indicates great fear. If your language has a word for what people's hair does when they are frightened, you may want to use it here.

the hair of my flesh
"the hair on my body." In some languages, the word for the hair that grows on the top of the head is different from the word for hair that grows on other parts of the body.

Job 4:16

A form was before my eyes
"Something was before my eyes" or "I saw something"

form
shape

and I heard
"then I heard"

Job 4:17

Can a mortal man be more righteous than God?
Eliphaz poses this question so that Job will consider, "Do I regard myself as more righteous than God?" or "Am I justified before God?" Alternate translation: "A mortal man cannot be more righteous than God." or "A mortal man cannot be righteous before God."

Can a man be more pure than his Maker?
This question has the same purpose as the previous question. Alternate translation: "A man cannot be

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more pure than his Maker." or "A man cannot be pure before his Maker."

his Maker
"his Creator"

Job 4:18

General Information:
This page has intentionally been left blank.

Job 4:19

those who live in houses of clay, whose foundation is in the dust
This is a figurative way of describing human beings, who were created out of the dust of the earth and whose bodies are like houses, which are made of clay and have dirt foundations.

who are crushed sooner than a moth
Possible meanings for this metaphor are 1) "who God destroys as easily as he crushes a moth" or 2) "whose lives are as short as the life of a moth."

Job 4:20

Between morning and evening they are destroyed
This refers to the idea of something happening quickly.

they are destroyed
This may also be put into active form. Alternate translation: "they die"

Job 4:21

Are not their tent cords plucked up among them?
This may be put into active form. Alternate translation: "Have not their enemies plucked up their tent cords from among them?"

their tent cords
Here tent cords represent a tent. Sometimes a person's home and family are pictured as his tent, which can also represent all his possessions.

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Chapter 5

1 Call out now; is there anyone who will answer you?
To which of the holy ones will you turn?
2 For anger kills the foolish;
jealousy causes the death of the silly.
3 I have seen a foolish person taking root,
but suddenly I cursed his home.
4 His children are far from safety;
they are crushed in the city gate.
There is no one to rescue them.
5 The hungry eat up their harvest;
they even take it from among the thorns.
The thirsty pant for their wealth.
6 For difficulties do not come out from the soil;
neither does trouble sprout from the ground.
7 Yet, mankind is born for trouble,
just as sparks fly upward.

8 But as for me, I would turn to God himself;
to him I would commit my cause—
9 he who does great and unsearchable things,
marvelous things without number.
10 He gives rain on the earth,
and sends water on the fields.
11 He does this in order to set up on high those who are low;
to raise to safety those who mourn.
12 He breaks the plans of crafty people,
so that their hands cannot achieve success.
13 He traps wise people in their own crafty actions;
the plans of twisted people are hurried to their end.
14 They encounter darkness in the daytime,
and grope at noonday as if it were night.
15 But he saves the poor person from the sword in their mouths
and the needy person from the hand of mighty people.
16 So the poor person has hope,
and injustice shuts her own mouth.

17 See, blessed is the man whom God corrects;
therefore, do not despise the discipline of the Almighty.
18 For he inflicts pain and then binds up;
he wounds and then his hands heal.
19 He will rescue you out of six troubles;
indeed, in seven troubles, no evil will touch you.
20 In famine he will ransom you from death,
and in war from the hands of the sword.
21 You will be hidden from the scourge of the tongue;
and you will not be afraid of destruction when it comes.
22 You will laugh at destruction and famine,
and you will not be afraid of beasts of the earth.
23 For you will have a covenant with the stones in your field,
and the beasts of the field will be at peace with you.
24 You will know that your tent is in safety;
you will visit your sheepfold and you will not miss anything.
25 You will also know that your seed will be great,
that your descendants will be like the grass on the ground.
26 You will come to your grave at a full age,
like a stack of grain bundles that goes up at its time.

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27 See, we have examined this matter; it is like this;
listen to it, and know it for yourself."

Job 5 General Notes

Structure and formatting

The ULB sets the lines of this chapter farther to the right on the page than the rest of the text because it is a poem. In this chapter, Eliphaz continues speaking to Job.

Special concepts in this chapter

Sickness and sin

In the ancient Near East, it was common to believe that a person's illness was caused by sin. It was seen as the punishment of a god. While Yahweh may punish people because of their sin, not all sicknesses are caused by sin.

Important figures of speech in this chapter

Rhetorical questions

Eliphaz uses many different rhetorical questions in this chapter in order to try to convince Job that he is wrong. These questions help to build Eliphaz's argument.

Job 5:1

To which of the holy ones will you turn?

Eliphaz poses this question to make the point that there is no one Job can turn to for help. Alternate translation: "Is there a holy one to whom you may turn?" or "There is no holy one to whom you can turn for help."

holy ones

This refers to supernatural beings of some kind, whether angels or other spirits.

Job 5:2

anger kills the foolish; jealousy causes the death of the silly

The phrases "the foolish" and "the silly" are emphatic in the Hebrew. Alternate translation: "it is the foolish whom anger kills; it is the silly of whom jealousy causes the death"

the silly

"the one who lacks sound judgment" or "the one who cannot think well"

the foolish ... the silly

These phrases refer to any foolish person and any silly person.

Job 5:3

a foolish person

any foolish person

a foolish person taking root

Here a person is spoken of as if he were a plant, perhaps becoming more foolish over time. Alternate translation: "a foolish person becoming grounded in foolishness"

his home

This refers to the person's family and all his property.

Job 5:4

His children are far from safety

"His" refers to the foolish person or the foolish people in Job 5:2. Alternate translation: "Their children are never safe"

are crushed

Here being crushed represents being oppressed, taken advantage of, at court. This idea may be put into active form. Alternate translation: "someone crushes them"

city gate

The city gate, functioning as a court, was the place where disputes were resolved and where judgments were given.

There is no one to rescue them

"There is no one to help the foolish people's children out of their hardship"

Job 5:5

they even take it from among the thorns

This perhaps refers to parts of a field where the worst crops grow, because of thorn plants present.

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The thirsty pant for their wealth
Here greedy people are spoken of as if they were thirsty, and the wealth of the foolish person is spoken of as if it were something that they could drink.

Job 5:6

For difficulties do not come out from the soil; neither does trouble sprout from the ground
Here difficulties and trouble are spoken of as if they were plants.

Job 5:7

mankind is born for trouble, just as sparks fly upward
It is as natural for people, once they are born, to have trouble as it is for sparks to fly up from a fire.

Job 5:8

General Information:
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Job 5:9

great and unsearchable things, marvelous things without number
"great things that cannot be understood, wonders that cannot be counted"

unsearchable things
This refers to things that mankind cannot understand.

great and unsearchable things
Here the writer uses two independent words connected by "and" to emphasize the greatness of God's actions. Alternate translation: "greatly profound things"

marvelous things
"wonderful things" or "wonders"

Job 5:10

General Information:
This page has intentionally been left blank.

Job 5:11

He does this in order to set up on high those who are low
Humble people in distress are spoken of as if they were in a low position. When God rescues them, they receive honor. When this happens, they are spoken of as being raised up and put into a high position. Alternate translation: "God does this in order to rescue and honor the humble who have been suffering"

Job 5:12

He breaks the plans
Here stopping crafty people from doing what they have planned to do is spoken of as if those plans were things that he could physically break.

Job 5:13

He traps wise people in their own crafty actions
Here making wise people suffer for their own evil actions is spoken of as if it were catching them in traps. Their own actions are spoken of as if they were those traps.

twisted people
Here being evil in a clever way is spoken of as if it were being twisted. Alternate translation: "those who are cunning" or "those who are devious" or "those who are shrewd"

Job 5:14

They encounter darkness in the daytime
Here the cunning, wicked people whom God confuses are spoken of as if they unexpectedly are in the dark at noon, when the sun is at its highest position in the sky. They cannot do anything they wish to do, because they cannot see. Alternate translation: "Those who are cunning are in the dark, even at noontime"

grope
feel around like a blind person

noonday
the middle of the day, when the sun is highest and brightest

Job 5:15

But he saves the poor person from the sword in their mouths
Here the insulting and threatening things that people say are spoken of as if they were a sword in their mouths. Alternate translation: "But he saves the poor person from the threats of the mighty" or "But he saves the poor person when the mighty threaten or insult them"

Job 5:16

injustice shuts her own mouth
People who say unjust things are spoken of as if they were the injustice itself, who must stop speaking. Alternate translation: "It is as though injustice shut her own mouth"

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Job 5:17

God corrects ... discipline of the Almighty
God is pictured as a parent correcting or instructing a child.

blessed is the man whom God corrects
"God really favors the man whom he corrects"

do not despise
"do not reject" or "do not consider worthless"

discipline
"instruction" or "correction"

Job 5:18

For he inflicts pain and then binds up; he wounds and then his hands heal
"For he causes pain but binds up; he crushes, but his hands heal"

inflicts pain ... binds up
If your language has a word for "pain" that is specifically the pain of a bleeding wound, you may want to use it here. The "pain" that "he inflicts" is by implication the pain of a bleeding wound, so when "he binds" it, he stops the bleeding and makes it feel better.

his hands heal
Here "his hands" represents God.

Job 5:19

He will rescue you out of six troubles; indeed, in seven troubles, no evil will touch you
The use of increasing numbers such as "six" and "seven" represents the idea of many, many times. Alternate translation: "He will rescue you out of trouble over and over again; indeed, time after time, no evil will touch you"

Job 5:20

General Information:
The shift in pronoun from "he" to "you" which began in Job 5:19 continues through the end of Eliphaz's speech in Job 5:27.

In famine he will ransom you
Here rescuing is spoken of as if it were ransoming, buying back. Alternate translation: "In famine God will rescue you from danger"

the hands of the sword
Here "hands" probably represents the people who attack with weapons, including swords. Alternate translation: "violent people" or "people who attack you"

Job 5:21

of destruction
Here "destruction" refers to the danger of being destroyed by enemies. Alternate translation: "that any enemy will destroy you"

Job 5:22

You will laugh at destruction and famine
Here "laugh" represents that the person is not afraid. Alternate translation: "You will not be afraid of any danger of destruction or famine"

beasts of the earth
This refers to wild animals. Alternate translation: "wild animals"

Job 5:23

you will have a covenant with the stones in your field
Here the stones in farmers' fields are spoken of as if they were people that someone could have a covenant with. Alternate translation: "the stones in your fields will be like people who promise that they will not make any trouble for you"

the beasts of the field
This refers to dangerous wild animals.

Job 5:24

You will know that your tent is in safety
Here "tent" represents a person's family, household, and all his possessions. Alternate translation: "You will know that your family, servants, and everything you own are safe"

you will visit your sheepfold and you will not miss anything
"when you visit where your flock stays at night, you will find all your sheep there"

Job 5:25

your seed will be great
Here "seed" represents a person's descendants. Alternate translation: "your descendants will be many"

your descendants will be like the grass on the ground
Here "descendants" are spoken of as if they were as many as blades of grass, and probably as thriving, too. Alternate translation: "your descendants will be as many and as alive as the grass that grows"

Job 5:26

You will come to your grave at a full age
"You will die at a very old age"

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like a stack of grain bundles that goes up at its time
You may need to make explicit that the grain in this simile is fully ripe but not overly ripe. He would neither die young nor become weak in his old age.

Job 5:27

See, we have examined this matter; it is like this; listen to it, and know it for yourself
The words "we" refers to Job's friends but not to Job. Alternate translation: "Look, we have thought about this matter. Listen to what I am saying and know that it is true"

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Chapter 6

1 Then Job answered and said,

2 "Oh, if only my anguish were weighed;
if only all my calamity were laid in the balance!
3 For now it would be heavier than the sand of the seas.
That is why my words were reckless.
4 For the arrows of the Almighty are in me,
my spirit drinks up the poison;
the terrors of God have arranged themselves in array against me.
5 Does the wild donkey bray in despair when he has grass?
Or does the ox low in hunger when it has fodder?
6 Can that which has no taste be eaten without salt?
Or is there any taste in the white of an egg?
7 I refuse to touch them;
they are like disgusting food to me.
8 Oh, that I might have my request;
oh, that God would grant me the thing I long for:
9 that it would please God to crush me once,
that he would set his hand free and cut me off from this life!

10 May this still be my consolation—
even if I rejoice in pain that does not lessen:
that I have not denied the words of the Holy One.
11 What is my strength, that I should continue to hope?
What is my end, that I should prolong my life?
12 Is my strength the strength of stones?
Or is my flesh made of bronze?
13 Is it not true that I have no help in myself,
and that wisdom has been driven out of me?

14 To the person who is about to faint, faithfulness should be shown by his friend;
even to him who abandons the fear of the Almighty.
15 But my brothers have acted as deceitfully to me as a desert streambed,
as channels of water that pass away to nothing,
16 which are darkened because of ice over them,
and because of the snow that hides itself in them.
17 When they thaw out, they vanish;
when it is hot, they melt out of their place.
18 The caravans that travel by their way turn aside for water;
they wander into wasteland and then perish.
19 Caravans from Tema looked there,
while companies of Sheba hoped in them.
20 They were disappointed because they had been confident of finding water.
They went there, but they were put to shame.
21 For now you friends are nothing to me;
you see my dreadful situation and are afraid.
22 Did I say to you, 'Give something to me'
or, 'Offer me a bribe from your wealth'
23 or, 'Save me from my adversary's hand'
or, 'Ransom me from the hand of oppressors'?

24 Teach me, and I will hold my peace;
make me understand where I have been wrong.
25 How painful are upright words!
But your arguments, how do they actually rebuke me?
26 Do you plan to ignore my words,

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treating the words of a desperate man like the wind?
27 Indeed, you cast lots for a fatherless child,
and haggle over your friend like merchandise.

28 Now, therefore, please look at me,
for surely I would not lie to your face.
29 Relent, I beg you; let there be no injustice with you;
Indeed, relent, for my cause is just.
30 Is there evil on my tongue?
Cannot my mouth detect destructive things?

Job 6 General Notes

Structure and formatting

The ULB sets the lines of this chapter farther to the right on the page than the rest of the text because it is a poem. This chapter is Job's response to Eliphaz.

Special concepts in this chapter

Job's righteousness

Despite being upset about his circumstances, and desiring his own death, Job does not curse God. He would rather have God end his life than to curse him. (See: curse)

Important figures of speech in this chapter

Metaphors

Job uses many different metaphors in this chapter to express his pain or despair. He also is upset with the advice of his friends, who are supposed to help him during difficult times.

Rhetorical questions

Job uses many different rhetorical questions in this chapter in order to try to convince Eliphaz that he is wrong. These questions help to build Job's response.

Job 6:1

General Information:

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Job 6:2

in the balance

"on a scale"

Job 6:3

For now it would be heavier than the sand of the seas

Job compares the burden of his suffering to the weight of wet sand; both can crush a person. Alternate translation: "For my anguish and calamities would be heavier than the sand on the seashore"

my words were reckless

"I spoke recklessly" or "I spoke rashly"

Job 6:4

For the arrows of the Almighty are in me

This is a metaphor for Job's suffering. He compares his many troubles to arrows that that God has shot his body with. Alternate translation: "It is as though the Almighty has shot arrows into my body"

my spirit drinks up the poison

"my spirit drinks up the arrows' poison." This continues the metaphor of the arrows, by implying that they had tips of poison and that Job feels the pain in his spirit. He speaks of feeling this pain as if his spirit drank the poison. Alternate translation: "I feel the pain of their poison in my inner being"

the terrors of God have arranged themselves in array against me

Job speaks of the terrible things that have happened to him as if they were soldiers that God had lined up to attack him all at once. Alternate translation: "God has caused all the terrible things that could happen to happen to me all at once"

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the terrors of God have arranged themselves in array against me
God causing many things to terrify Job is spoken of as if God's terrors were soldiers lined up to attack Job. Alternate translation: "the terrors of God have arranged themselves like soldiers in an army"

Job 6:5

Does the wild donkey bray in despair when he has grass? Or does the ox low in hunger when it has fodder?
Job poses these rhetorical questions to emphasize that he has a reason to complain. These question can be written as statements. Alternate translation: "Just as the wild donkey does not bray in despair when he has grass and as the ox does not low in hunger when he has fodder, I would not complain if I did not have a reason"

bray
the sound a donkey makes

low
the sound an ox makes

fodder
animal food

Job 6:6

Can that which has no taste be eaten without salt? Or is there any taste in the white of an egg?
Possible meanings are 1) Job is comparing his displeasure for his circumstances to people's dislike for bland food or 2) Job is comparing his displeasure for his friend's advice to people's dislike for bland food.

Can that which has no taste be eaten without salt? Or is there any taste in the white of an egg?
Job uses these rhetorical questions to emphasize his own displeasure. These questions can be written as a statement. Alternate translation: "Tasteless food cannot be eaten without salt, just as there is no taste in the white of an egg."

Can that which has no taste be eaten
This can be stated in active form. Alternate translation: "Can you eat that which has no taste"

Job 6:7

I refuse to touch them
"Them" refers to bad tasting foods.

Job 6:8

General Information:
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Job 6:9

to crush me once
This means for God to cause him to die. Alternate translation: "to crush me and let me die"

that he would set his hand free and cut me off from this life
The phrase "he would set his hand free" is an idiom that means that Job wants God to do what God really desires to do. Also, the phrase "cut me off from this life" is a euphemism for killing him. Alternate translation: "that he would do what he really wants to do and cut short my life" or "that he would act quickly and end my life"

Job 6:10

even if I rejoice in pain that does not lessen
"I would leap for joy in unending pain" or "I would endure pain that does not diminish"

does not lessen
"does not diminish"

that I have not denied the words of the Holy One
"that I have not disowned God." This can be written in positive form. Alternate translation: "that I have always obeyed the Holy One"

Job 6:11

What is my strength, that I should continue to hope? What is my end, that I should prolong my life?
Job poses these questions to emphasize that he has no reason to continue living. These questions have the same meaning. They may be written as statements. Alternate translation: "I do not have enough strength to go on living; I have no reason to prolong my life"

continue to hope
keep waiting for something good to happen

Job 6:12

General Information:
The writer uses parallel rhetorical questions in each of these verses to emphasize Job's lack of strength to endure suffering.

Is my strength the strength of stones? Or is my flesh made of bronze?
Job describes the weakness of his body by saying that he is not as strong as rocks and bronze to emphasize his lack of strength. These rhetorical questions may be written as statements. Alternate translation: "I am not as strong as the rocks. My flesh is not as strong as metal."

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Job 6:13

Is it not true that I have no help in myself ... me?
Job uses this rhetorical question to emphasize his lack of wisdom and his weakness. This question can be written as a statement. Also, the phrase "no help in myself" is an idiom. Alternate translation: "It is true that I have no strength left ... me."

wisdom has been driven out of me
"my success has been taken from me." This can be stated in active form. Alternate translation: "my wisdom is gone"

Job 6:14

To the person who is about to faint, faithfulness should be shown by his friend
This can be stated in active form. Alternate translation: "A friend should be faithful to the person who feels he is about to faint"

who is about to faint
This speaks of a person who feels hopeless and is overwhelmed by his troubles as if he were about to physically faint. Alternate translation: "who feels hopeless"

even to him who abandons the fear of the Almighty
"even if he stops fearing Almighty God." Possible meanings are 1) the faint person does not fear God or 2) his friend does not fear God.

Job 6:15

But my brothers have acted as deceitfully to me as a desert streambed
Job speaks of his friends being unfaithful to him as being like a "wadi" which is a stream that can suddenly dry up. Also, Job refers to his friends ironically here as his "brothers." Alternate translation: "But my friends are unfaithful to me. They are like a desert streambed"

as channels of water that pass away to nothing
"like streams of water that dry up." Job continues speaking of his friends being unfaithful as if they were streams that dry up.

Job 6:16

which are darkened because of ice over them ... and because of the snow that hides itself in them
These two phrases have the same meaning. They describe how the streambed is full of ice and snow in the winter. Alternate translation: "which look dark in the winter because they are covered with ice and are full of melted snow"

because of the snow that hides itself in them
This speaks of the snow melting and the water going into the streambed as if the snow were hiding in the streambed. Alternate translation: "because the snow melts and goes into them"

Job 6:17

When they thaw out, they vanish ... when it is hot, they melt out of their place
These two phrases have the same meaning. They describe how the streambed dries up in the hot season. Alternate translation: "When it is hot, the ice melts and the streambeds dry up"

Job 6:18

Connecting Statement:
Job is continuing his description of his friends being as unreliable as streams that dry up.

The caravans that travel by their way turn aside for water
"The caravans turn aside from the routes to find water" or "The caravans change course looking for water"

The caravans
A caravan is a large group of travelers riding camels across the desert.

Job 6:19

Tema ... Sheba
These are the names of places. The people of these places used caravans to trade things with people from other lands.

while companies of Sheba
"while caravans from Sheba"

hoped in them
"hoped for them" or "put their hope in them"

Job 6:20

but they were put to shame
This can be stated in active form. Alternate translation: "but they were disappointed" or "but they were not satisfied"

Job 6:21

General Information:
In these verses, Job poses four questions to rebuke his friends and to emphasize that he did not ask for help from any of them.

For now
Job uses this phrase to introduce the main part of what he is saying.

you friends are nothing to me
"you friends have not helped me at all"

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are afraid
This means that they see the trouble Job has and are afraid of being in the same situation. Alternate translation: "you are afraid that God might do similar things to you"

Job 6:22

General Information:
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Job 6:23

or, 'Save ... hand' or, 'Ransom ... oppressors'?
These words are the last of a series of rhetorical questions that begins in verse 22. Job uses these questions to emphasize that he has not asked his friends to give him anything or to help him. "I never said to you, 'Give ... me' or, 'Offer ... wealth' or, 'Save ... hand' or, 'Ransom ... oppressors'."

my adversary's hand ... the hand of oppressors
The word "hand" represents power or control. Alternate translation: "having my adversary control me ... having my oppressors control me" or "my adversary's power ... my oppressors' power"

Ransom me
"Rescue me"

Job 6:24

Teach me ... make me
These verbs "teach" and "make" are second person plural and are spoken to his friends.

I will hold my peace
This is an idiom. Alternate translation: "I will be silent"

Job 6:25

How painful are upright words! But your arguments, how do they actually rebuke me?
The exact meaning of the original language is uncertain. Some Bibles translate "How painful" as "How pleasant." Alternate translation: "When a person speaks the truth, it harms no one. But your arguments are not true, so how do they actually rebuke me?"

upright words
The word "upright" here is a metaphor for honesty or truthfulness. Alternate translation: "honest words" or "truthful words"

But your arguments, how do they actually rebuke me?
Job is using this question to rebuke his friends and to emphasize that what they are saying does not apply to him. This question can be written as a statement. Alternate translation: "Your reasons for rebuking me do not apply to me even though you sternly correct me." or "But your arguments against me are not true, so they do not actually rebuke me!"

your arguments
"your reasons" or "your claims"

Job 6:26

Do you plan to ignore my words, treating the words of a desperate man like the wind?
Job uses this rhetorical question to scold his friends. He compares his words to the wind to explain that his friends act like his words are empty and useless. Alternate translation: "You ignore my words! I am a desperate man, and you treat my words as if they are as useless as the wind."

Do you
"You" is in second person plural form.

Job 6:27

you cast lots for a fatherless child
"you would even gamble to win an orphan"

you cast lots ... haggle over your friend
Here "you" and "your" are in second person plural form.

haggle over your friend like merchandise
This compares how the man would sell his friend to how a person sells merchandise or wares. Alternate translation: "bargain to sell your friend for money"

Job 6:28

Now
This word is used by Job to introduce new information.

please look
The verb "to look" is in second person plural form.

I would not lie to your face
The word "your" refers to Job's friends. Here his friends are represented by their faces to emphasize that they are looking at him. Alternate translation: "I would not lie to you while I am looking at you"

Job 6:29

Relent, I beg you
"Please be merciful to me" or "Stop speaking like this, I beg you"

let there be no injustice with you
This can be stated in positive form. Alternate translation: "let there always be justice with you" or "always be just in the way you treat me"

Indeed, relent
"Please relent."

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Job 6:30

Is there evil on my tongue?
"Do I say wicked things?" Job uses this question to rebuke his friends and to emphasize that he is not wicked. This question can be written as a statement. Alternate translation: "I do not say wicked things."

on my tongue
Here Job's speech is represented by his "tongue." Alternate translation: "in my speech"

Cannot my mouth detect destructive things?
Job uses this question to rebuke his friends and to emphasize that he can tell the difference between right and wrong. Here Job refers to himself by his "mouth" to emphasize his speech. This question can be written as a statement. Alternate translation: "I know what is right to say and what is wrong to say."

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Chapter 7

1 Does not man have hard labor on earth?
Are not his days like the days of a hired man?
2 Like a slave earnestly desires the shadows of evening,
like a hired man looks for his wages—
3 so I have been assigned months of emptiness;
I have been given trouble-filled nights.
4 When I lie down, I say to myself,
'When will I get up and when will the night be gone?'
I am full of tossing to and fro until the day's dawning.
5 My flesh is clothed with worms and clods of dust;
the sores in my skin harden up and then dissolve and run afresh.

6 My days are swifter than a weaver's shuttle;
they pass without hope.
7 God, call to mind that my life is only a breath;
my eye will no more see good.
8 The eye of God, who sees me, will see me no more;
God's eyes will be on me, but I will not exist.
9 As a cloud is consumed and vanishes away,
so he who goes down to Sheol will come up no more.
10 He will return no more to his house;
neither will his place know him again.

11 Therefore I will not restrain my mouth;
I will speak in the anguish of my spirit;
I will complain in the bitterness of my soul.
12 Am I the sea or a sea monster
that you place a guard over me?
13 When I say, 'My bed will comfort me,
and my couch will ease my complaint,'
14 then you frighten me with dreams
and terrify me through visions,
15 so that my soul would choose strangling
and death rather than preserving these bones of mine.
16 I despise my life; I would not wish to always be alive;
let me alone, for my days are useless.
17 What is man that you should pay attention to him,
that you should set your mind on him,
18 that you should observe him every morning
and test him every moment?

19 How long will it be before you look away from me,
before you let me alone long enough for me to swallow down my own saliva?
20 Even if I have sinned, what would that do to you,
you who watch men?
Why have you made a target of me,
so that I am a burden for you?
21 Why do you not pardon my transgression
and take away my iniquity?
For now will I lie down in the dust;
you will seek me carefully, but I will not exist."

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Job 7 General Notes

Structure and formatting

The ULB sets the lines of this chapter farther to the right on the page than the rest of the text because it is a poem. This chapter is a continuation of Job's response to Eliphaz.

Special concepts in this chapter

Job's righteousness

Despite being upset about his circumstances, and desiring his own death, Job does not curse God. He would rather have God end his life than to curse him. (See: curse)

Important figures of speech in this chapter

Metaphors

Job uses many different metaphors in this chapter to express his pain or despair. He also is upset with the advice of his friends, who are supposed to help him during difficult times.

Rhetorical questions

Job uses many different rhetorical questions in this chapter in order to try to convince Eliphaz that he is wrong. These questions help to build Job's response.

Job 7:1

Does not man have hard labor on earth?

Job poses this negative question to emphasize his awareness that all people experience hard work. It can be translated as a positive statement. Alternate translation: "There is hard labor for every person on earth."

on earth

This is a generalization that means for the time people are living on the earth. Alternate translation: "while he lives on the earth"

Are not his days like the days of a hired man?

Job poses this negative question to emphasize his awareness that all people struggle in life. Alternate translation: "And their days are like the days of a hired man."

a hired man

"a day laborer." This is a man who worked jobs one day at a time and was paid at the end of every day.

Job 7:2

Like a slave ... like a hired man

Job compares his misery and trouble to that of the slave and hired man.

the shadows of evening

"cool shade." The implied information is that the shadows of evening provide coolness and shade from the sun

looks for his wages

"waits for his pay"

Job 7:3

I have been assigned months of emptiness

Job speaks as if God had commanded him to endure months of emptiness. This can be stated in active form. Alternate translation: "God has assigned me months of emptiness"

months of emptiness

The abstract noun "emptiness" can be translated as the adjective "empty." This is a metaphor for life that is meaningless, because either he believes that he will never enjoy life again or he is unable to do work that has value. Alternate translation: "empty months" or "months when I have nothing to live for" or "months in which I can do nothing of value"

I have been given trouble-filled nights

This can be translated in active form. Alternate translation: "God has given me trouble-filled nights"

trouble-filled nights

Possible meanings are 1) "nights in which bad things happen" or 2) "nights in which I greatly worry."

Job 7:4

When I lie down

The implied information is that this is when Job would lie down to sleep at night. Alternate translation: "When I lie down to sleep"

I say to myself

Job poses a question to no one else in particular. Alternate translation: "I ask" or "I wonder"

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When will I get up and when will the night be gone?
Job poses this question to emphasize his intense suffering during the hours he should be sleeping. Alternate translation: "I wish I could get up, but night continues."

tossing to and fro
"turning back and forth." This indicates that Job has moved on his bed all night without any rest.

Job 7:5

My flesh is clothed with worms and clods of dust
The worms and clods of dust are pictured as covering Job as if they were clothing. Alternate translation: "My flesh is covered with worms and clods of dust"

My flesh
This represents his whole body. Alternate translation: "My body"

clods of dust
Possible meanings are 1) lumps or crusts of dirt or 2) scabs on the skin.

dissolve and run afresh
"break out again"

Job 7:6

My days are swifter than a weaver's shuttle
Job compares his lifetime to the quickness of a weaver's shuttle. Alternate translation: "My life goes by very quickly"

weaver
a person who makes cloth by crossing threads or yarn

a weaver's shuttle
a moving part that carries thread or yarn back and forth quickly in a loom when making cloth

Job 7:7

call to mind
"remember." The phrase "call to mind" does not mean God forgot. Job is asking God to consider or think about the shortness of Job's life.

my life is only a breath
Job compares the shortness of his life to the shortness of a breath. Alternate translation: "my life is very short, like taking one breath"

my eye will no more see good
Here "my eye" represents Job's whole person and his ability to see or experience things. Alternate translation: "I will never again experience good things"

Job 7:8

The eye of God, who sees me, will see me no more
Many versions of the Bible translate this as "The eye which sees me will see me no more." The words "of God" were added to this phrase because they are implied by the context.

The eye of God, who sees me ... God's eyes will be on me
Here God is represented by his "eye" to emphasize what he looks at. Alternate translation: "God who watches me ... God will look for me"

Job 7:9

As a cloud is consumed and vanishes away, so he who goes down to Sheol will come up no more
Job is describing death as being like the clouds that disappear.

As a cloud is consumed
This can be expressed in active form. Alternate translation: "As a cloud fades"

he who goes down to Sheol will come up no more
"he who dies will not return"

Job 7:10

his place
The words "his place" represent those who live in his place. Alternate translation: "the people who live in his place" or "his family"

Job 7:11

I will not restrain my mouth
Here the mouth represents speech. Alternate translation: "I will not restrain my speech"

in the anguish of my spirit
"in the distress of my spirit" or "in the torment of my suffering." The abstract noun "anguish" can be translated using the adverb "distress." Alternate translation: "while my spirit is distressed"

in the bitterness of my soul
Here sorrow is spoken of as if it tasted bitter, and "soul" refers to the whole man. Alternate translation: "with anger and resentment"

Job 7:12

Am I the sea or a sea monster that you place a guard over me?
Job poses this question to express his anger at God. In comparing himself to the sea or a sea monster, Job suggests that God regards him as a hideous creature. This can be translated as a statement. Alternate translation: "I am not the sea or a sea monster that needs a guard to watch it."

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Job 7:13

My bed will comfort me, and my couch will ease my complaint
Here "bed" and "couch" are metonyms for "sleep." In lying down to sleep, Job would hope to be comforted. The metonyms also have human attributes; they have the ability to comfort and ease a person. Alternate translation: "My bed, my couch, will be like someone who can comfort me"

My bed ... my couch
These phrases refer to the same thing. Alternate translation: "My bed ... my bed"

Job 7:14

you frighten me
"you" here refers to God

Job 7:15

my soul
This is a synecdoche for the whole person. Alternate translation: "I"

strangling
killing a person by squeezing the throat and stopping the breathing

these bones of mine
Here Job uses the word "bones" to refer to his body. Alternate translation: "This body of mine"

Job 7:16

to always be alive
"to live forever"

my days are useless
"my days are pointless" or "the days of my life are empty"

Job 7:17

Connecting Statement:
Job asks a rhetorical question to say that he does not understand why God should pay attention to people.

set your mind on him
Here the mind represents thoughts and attention. To "set your mind on" means to give attention to. Alternate translation: "direct your attention to him"

Job 7:18

that you should observe ... every moment?
This is the end of the rhetorical question that Job begins asking with the words "What is man that" in verse 17. The question can be translated as a statement. "Tell me what man is that ... mind on him, that you should observe ... every moment." or "I do not understand what man is that ... mind on him, that you should observe ... every moment."

observe him
"carefully examine him"

Job 7:19

How long will it be ... swallow down my own saliva?
Here Job uses paralleism to emphasize his wish that God would stop watching him. Alternate translation: "Look away from me! Leave me alone long enough for me to swallow my own saliva!"

saliva
liquid produced in people's mouths that keeps the mouth moist and helps to swallow food

Job 7:20

Even if I have sinned ... burden for you?
Job poses these questions to argue against God treating him unfairly. Alternate translation: "Even if I have sinned, that would do nothing to you, as you watch over people. Tell me why you have made me your target, so that I am a burden for you."

Job 7:21

Why do you not pardon my transgression and take away my iniquity?
Here Job uses two similar clauses within a rhetorical question to emphasize his point. Possible meanings are: 1) Job is asking why God does not forgive him. Alternate translation: "Tell me why you do not pardon my transgression and take away my iniquity." or 2) Job is asking God why he cannot just overlook his supposed wrongdoings. Alternate translation: "Tell me why you do not just bear with my transgression and iniquity."

take away
"remove"

now will I lie down in the dust
The phrase "lie down in the dust" is a metonym that represents dying. Alternate translation: "now I will die"

I will not exist
"I will not be here" or "I will be gone"

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Chapter 8

1 Then Bildad the Shuhite answered and said,

2 "How long will you say these things?
How long will the words of your mouth be a mighty wind?
3 Does God pervert justice?
Does the Almighty pervert righteousness?
4 Your children have sinned against him;
we know this, for he gave them into the hand of their sins.
5 But suppose you diligently sought God
and sought the favor of the Almighty.
6 If you are pure and upright,
then he would surely stir himself on your behalf
and restore you to your rightful place.
7 Even though your beginning was small,
still your final condition would be much greater.

8 Please ask the former generations,
and give your attention to what our ancestors learned.
9 (We were only born yesterday and know nothing
because our days on earth are a shadow.)
10 Will they not teach you and tell you?
Will they not speak words from their hearts?
11 Can papyrus grow without a marsh?
Can reeds grow without water?
12 While they are still green and not cut down,
they wither before any other plant.
13 So also are the paths of all who forget God;
the hope of the godless will perish.
14 His confidence will break apart,
and his trust is as weak as a spider's web.
15 He leans on his house, but it will not support him;
he takes hold of it, but it does not stand.
16 Under the sun he is green,
and his shoots go out over his entire garden.
17 His roots are wrapped about the heaps of stone;
they look for good places among the rocks.
18 But if this person is destroyed out of his place,
then that place will deny him and say, 'I never saw you.'
19 See, this is the "joy" of such a person's behavior;
other plants will sprout out of the same soil in his place.
20 See, God will not reject an innocent man;
neither will he take the hand of evildoers.

21 He will yet fill your mouth with laughter,
your lips with shouting.
22 Those who hate you will be clothed with shame;
the tent of the wicked will be no more."

Job 8 General Notes

Structure and formatting

The ULB sets the lines of this chapter farther to the right on the page than the rest of the text because it is a poem. In this chapter, Bildad speaks to Job.

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Important figures of speech in this chapter

Rhetorical questions
Bildad uses many different rhetorical questions in this chapter in order to try to convince Job that he is wrong. These questions help to build Bildad's argument.

Job 8:1

General Information:
Verses 2 and 3 each consist of two different questions that have the same meaning. Bildad uses these questions to rebuke Job.

Connecting Statement:
In this chapter, Bildad begins to speak about Job's complaints.

Then Bildad the Shuhite answered
"Bildad" is the name of a man who is a member of the tribe of Shuah.

Job 8:2

How long will the words of your mouth be a mighty wind?
Bildad speaks of Job's words as if they are as empty and insubstantial as the wind. This can be translated as a statement. Alternate translation: "The words of your mouth are as insignificant as a mighty wind."

Job 8:3

Does God pervert justice? Does the Almighty pervert righteousness?
Here "God" and "the Almighty" both refer to Yahweh. These questions can be translated as statements. Alternate translation: "God does not pervert justice; the Almighty does not pervert righteousness."

pervert justice? ... pervert righteousness?
"approve of and do what is not just? ... approve of and do what is not righteous?"

Job 8:4

for he gave them into the hand of their sins
Here "hand" represents the power or results of sin. Bildad implies that God killed Job's children because of their sin. Alternate translation: "for God caused the consequences of your children's sins to kill them"

Job 8:5

But suppose you diligently sought God and sought the favor of the Almighty
Bildad is about to say what would have happened if Job had correctly spoken to God, but Bildad does not believe that Job really did this.

diligently sought God ... sought the favor of the Almighty
These two phrases both refer to Job asking God for help or pleading with God for mercy.

diligently sought God
"earnestly asked God for help"

Job 8:6

General Information:
Bildad says that God would treat Job well if he was pure, but Bildad does not believe that Job is pure.

If you are pure and upright
"If only you were pure and righteous" or "If only you would obey God and do what is right"

stir himself on your behalf
Here Yahweh is spoken of as if he would wake up to help Job. Alternate translation: "help you" or "do good things for you"

restore you to your rightful place
This refers to giving back to Job the things he lost, including his family, wealth, and honor.

Job 8:7

Even though your beginning was small, still your final condition would be much greater
Here lack of wealth is spoken of as being a "small beginning." Alternate translation: "Even if you were poor early in your life, God would make you very wealthy later in your life"

Job 8:8

give your attention to what our ancestors learned
"study carefully what our ancestors discovered" or "consider the things our forefathers learned"

Job 8:9

our days on earth are a shadow
The shortness of life is spoken of as if it were a shadow which quickly disappears.

Job 8:10

Will they not teach you and tell you? Will they not speak words from their hearts?
Bildad uses these rhetorical questions to rebuke Job for not agreeing with Bildad and the ancestors. They can be translated as statements. Alternate

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translation: "They will teach you and tell you and speak what they sincerely believe."

from their hearts
Here the word "hearts" represents their inner beliefs. Alternate translation: "that they sincerely believe"

Job 8:11

General Information:
It is unclear if this verse is the teaching of Bildad, or if Bildad is quoting the sayings of the ancestors of Job 8:8-10.

Can papyrus grow without a marsh? Can reeds grow without water?
Bildad uses these two parallel questions to emphasize the single point that people cannot live without God. Here the plants represent people and the water represents God. The questions can be translated as statements. Alternate translation: "Papyrus plants cannot grow away from the marshes. Reeds cannot grow without water."

papyrus
a tall reed-like plant that grows in shallow water

Job 8:12

General Information:
It is unclear if this verse is the teaching of Bildad, or if Bildad is quoting the sayings of the ancestors of Job 8:8-10.

While they are still green and not cut down, they wither before any other plant
It is implied that they wither when there is no water. This can be stated explicitly. Alternate translation: "Without water, they stop growing and wither faster than any other plant, even if no one cuts them down"

wither
"dry up"

Job 8:13

General Information:
It is unclear if this verse is the teaching of Bildad, or if Bildad is quoting the sayings of the ancestors of Job 8:8-10.

So also are the paths of all who forget God
Here "the paths" represents a person's future and the events that will happen to them. Alternate translation: "The same thing will happen to everyone who forgets God"

the hope of the godless will perish
"the things the godless person desires will not happen"

Job 8:14

General Information:
It is unclear if this verse is the teaching of Bildad, or if Bildad is quoting the sayings of the ancestors of [Job 8:8-10]

His confidence will break apart ... his trust is as weak as a spider's web
These two phrases mean the same thing and emphasize that the godless person is trusting in something that cannot save him.

his trust is as weak as a spider's web
Here Bildad compares the trust of the godless person to a spider's web; the slightest force will break both.

Job 8:15

General Information:
In this verse the pronouns "he" and "him" refer to the godless person, who represents godless people in general. It may be helpful to readers to use the plural pronouns "they" and "their."

He leans on his house, but it will not support him; he takes hold of it, but it does not stand
This statement probably refers to a man relying on his property and wealth for security. If so, then "house" here represents the owner's property and wealth. Alternate translation: "He thinks he will be safe because he is wealthy, but he will not be safe"

it will not support him
This negative statement emphasizes the opposite. It can be stated in positive form. Alternate translation: "he will fall down"

it does not stand
This negative statement emphasizes the opposite. It can be stated in positive form. Alternate translation: "it will fall down"

Job 8:16

General Information:
Here pronouns "he" and "his" refer to the godless person, who represents godless people in general. It may be helpful to readers to use the plural pronouns "they" and "their."

Under the sun he is green, and his shoots go out over his entire garden
Here Bildad compares the godless person to a plant that is healthy.

Under the sun he is green
The meaning of the Hebrew text is unclear. Possible meanings are 1) he is healthy during the day or 2) he is watered before the sun rises.

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Job 8:17

General Information:
In this verse the pronoun "his" refers to the godless person, who represents godless people in general. It may be helpful to readers to use the plural pronouns "they" and "their."

His roots are wrapped about the heaps of stone ... they look for good places among the rocks
These two phrases have similar meaning, but the meaning is unclear. Possible meanings are 1) he appears to be well-rooted in the rocks, taking advantage of every opening or 2) his roots cannot find fertile ground and must try to find nutrients among the rocks.

Job 8:18

General Information:
In this verse the pronouns "his" and "him" refer to the godless person, who represents godless people in general. It may be helpful to readers to use the plural pronouns "they" and "their."

if this person is destroyed out of his place
This can be stated in active form. Alternate translation: "if someone pulls him out of his place" or "if a gardener tears him out of the garden"

his place
"the rocky ground" or "the garden"

that place will deny him and say, 'I never saw you.'
The garden is spoken of as if it had human ability to speak. The garden immediately forgets that he existed.

Job 8:19

this is the "joy" of such a person's behavior
Bildad is speaking with irony to express that there is not any real joy for the godless person. Alternate translation: "this is all the joy they will receive from their godless actions"

other plants will sprout out of the same soil in his place
Bildad continues the metaphor from [Job 8:16-18]

sprout
"grow"

the same soil
"the rocky ground" or "the garden"

in his place
"in the place of the godless man"

Job 8:20

God will not reject an innocent man
This can be stated in positive form. Alternate translation: "God will accept an innocent man"

neither will he take the hand of evildoers
Here "take the hand" refers to help or support. Alternate translation: "God will not support people who do evil things"

Job 8:21

He will yet fill your mouth with laughter, your lips with shouting
These two phrases mean the same thing and emphasize how happy Job would be if he were innocent. The word "he" refers to God and "your" refers to Job. Alternate translation: "God will make you very happy again if you are innocent"

fill your mouth with laughter
God causing Job to laugh is spoken of as if God had poured laughter into Job's mouth. Alternate translation: "cause you to continually laugh"

your lips with shouting
The words "he will yet fill" are understood from the previous clause. God causing him to shout for joy is spoken of as if God had poured joy into Job's mouth. Alternate translation: "he will yet fill your lips with shouting" "God will cause you to shout for joy"

Job 8:22

Those who hate you will be clothed with shame
Here "shame" is spoken of as if it were clothing that God will cause Job's enemies to wear. This means they will be very ashamed. Alternate translation: "God will cause those who hate you to be very ashamed"

the tent of the wicked will be no more
Here "tent" refers to the homes of the wicked. Alternate translation: "the houses of the wicked will be destroyed"

will be no more
"will not last" or "will be destroyed"

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Chapter 9

1 Then Job answered and said,

2 "I truly know that this is so.
But how can a person be in the right with God?
3 If he wants to argue with God,
he cannot answer him once in a thousand times.
4 God is wise in heart and mighty in strength;
who has ever hardened himself against him and succeeded?—
5 he who removes the mountains without warning anyone
when he overturns them in his anger—
6 he who shakes the earth out of its place
and sets its pillars trembling.
7 It is the same God who tells the sun not to rise, and it does not,
and who covers up the stars,
8 who by himself stretches out the heavens
and tramples down the waves of the sea,
9 who makes the Bear, Orion, the Pleiades,
and the constellations of the south.
10 He does great and unsearchable things,
and wonderful things that cannot be counted.
11 See, he goes by me, and I do not see him;
he passes on, but I do not understand him.
12 If he takes something away, who can stop him?
Who can say to him, 'What are you doing?'

13 God will not withdraw his anger;
the helpers of Rahab bow beneath him.
14 How much less could I answer him,
could I choose words to reason with him?
15 Even if I were righteous, I could not answer him;
I could only plead for mercy with my judge.
16 Even if I called and he answered me,
I would not believe that he was listening to my voice.
17 For he breaks me with a tempest
and multiplies my wounds without cause.
18 He does not allow me to regain my breath;
but he fills me with bitterness.
19 If it is a matter of strength, behold, he is mighty!
If it is a matter of justice, who can summon him?
20 Though I am in the right, my own mouth would condemn me;
and though I am blameless, my words would prove me to be guilty.

21 I am blameless, but I do not care any more about myself;
I despise my own life.
22 It makes no difference, which is why I say
that he destroys blameless people and wicked people together.
23 When a whip suddenly kills,
he mocks the despair of the innocent.
24 The earth is given into the hand of wicked people;
God covers the faces of its judges.
If it is not he who does it, then who is it?

25 My days are swifter than a running messenger;
my days flee away; they see no good anywhere.
26 They are as fast as papyrus reed boats,
and as fast as the eagle that swoops down on its victim.

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27 If I said that I would forget about my complaints,
that I would take off my sad face and be happy,
28 I would be afraid of all my sorrows
because I know that you will not consider me innocent.
29 I will be condemned;
why, then, should I try in vain?
30 If I washed myself with snow water
and made my hands ever so clean,
31 God would plunge me in a ditch,
and my own clothes would be disgusted with me.

32 For God is not a man, as I am, that I could answer him,
that we could come together in court.
33 There is no judge between us
who might lay his hand upon us both.
34 There is no other judge who could take God's rod off me,
who could keep his terror from frightening me.
35 Then would I speak up and not fear him.
But as things are now, I cannot do that.

Job 9 General Notes

Structure and formatting

The ULB sets the lines of this chapter farther to the right on the page than the rest of the text because it is a poem. This chapter is Job's response to Bildad.

Special concepts in this chapter

Job's righteousness and Yahweh's power

Despite being upset about his circumstances, Job does not curse God. Job does not think that he can make a claim against Yahweh because only God is perfectly wise and just. Yahweh is truly powerful and Job understands this. (See: curse and wise and justice)

Important figures of speech in this chapter

Metaphors

Job uses many different metaphors in this chapter to express himself or to describe Yahweh's power. He is also upset with the advice of his friends, who are supposed to help him during difficult times.

Rhetorical questions

Job uses many different rhetorical questions in this chapter in order to try to convince Bildad that he is wrong. These questions help to build Job's response.

Job 9:1

General Information:

This page has intentionally been left blank.

Job 9:2

I truly know that this is so

"I know that what you say is true"

this is so

Here the word "this" refers to what Bildad said.

how can a person be in the right with God?

"how can anyone be innocent before God?"

Job 9:3

argue

dispute

he cannot answer him once in a thousand times

"Once in a thousand times" here is an idiom that means "at all." Possible meanings are 1) "he cannot give any answer to God" or 2) "God will not answer him at all"

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a thousand times
"1,000 times"

Job 9:4

wise in heart
Here the heart represents the inner being or thoughts. Alternate translation: "wise in what he decides"

mighty in strength
The abstract noun "strength" can be expressed as the adjective "strong." Alternate translation: "mighty in how strong he is"

hardened himself against him
To harden oneself means to be stubborn. Alternate translation: "resisted him" or "defied him"

Job 9:5

he who removes the mountains
"God removes the mountains"

Job 9:6

he who shakes the earth
"God shakes the earth"

Job 9:7

who covers up the stars
"who blocks the stars from view"

Job 9:8

who by himself stretches out the heavens
God is spoken of as creating the heavens without any help, as if the heavens were fabric that he stretches out.

tramples down the waves of the sea
God is spoken of as calming the sea as if with his feet. Alternate translation: "puts his feet down on the waves of the sea" or "calms the waves of the sea"

Job 9:9

the Bear, Orion, the Pleiades
These are the names of constellations, which are groups of stars that seem like they form a particular shape in the sky.

Orion
a famous hunter in Greek mythology

Pleiades
several bright stars that look like they are close together in the sky

constellations
groups of stars that seem like they form a particular shape in the sky

Job 9:10

unsearchable things
"things that cannot be understood"

Job 9:11

See
"Look" or "Listen" or "Pay attention to what I am about to tell you."

he passes on
"he passes by" or "he moves on"

Job 9:12

If he takes something away, who can stop him? Who can say to him, 'What are you doing?
These are rhetorical questions that expect an answer of "No one." They can be reworded as statements. Alternate translation: "If he takes something away, no one can stop him. No one can ask him, 'What are you doing?'"

If he takes something away
"If he takes someone away" or "If he wants to snatch something away"

Job 9:13

the helpers of Rahab bow beneath him
Here "bow beneath him" symbolizes submission or defeat. Alternate translation: "he crushes the helpers of Rahab"

Rahab
The word "Rahab" here refers to a monster of the sea.

Job 9:14

How much less could I answer him, could I choose words to reason with him?
Job poses two similar questions to emphasize his reluctance to confront God. They can be reworded as a statement. Alternate translation: "So I certainly could not answer him or choose words to reason with him."

Job 9:15

General Information:
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Job 9:16

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Job 9:17

For he breaks me with a tempest
Job compares his troubles from God to the effects of a tempest. Alternate translation: "He injures me as if with a tempest"

tempest
a powerful or violent storm

multiplies my wounds
"gives me many wounds" or "wounds me again and again"

without cause
"even though I have not given him cause to do so" or "even though I am innocent"

Job 9:18

to regain my breath
This is an idiom that means "to be able to breathe again" or

he fills me with bitterness
This verse pictures God as filling up Job's life with things that make him bitter. The abstract noun "bitterness" can be expressed as the adjective "bitter." Alternate translation: "he fills me up with bitter things"

Job 9:19

If it is a matter of strength
"If there is a contest of strength"

behold, he is mighty
"look and you will see that he is mighty" or "pay attention to what I am about to tell you: he is mighty"

he is mighty
"he is the strong one"

who can summon him?
This question expects an answer of "No one" to make the point that no one is able to bring God to court. This can be reworded as a statement. Alternate translation: "no one can summon him."

Job 9:20

Though I am in the right, my own mouth would condemn me; and though I am blameless, my words would prove me to be guilty
This verse expresses the same idea twice for emphasis.

Though I am in the right
Here "I am in the right" means I am the one who has done right things. Alternate translation: "Although I have done right things" or "Even though I am innocent"

my own mouth would condemn me
Here "mouth" represents Job's words. Alternate translation: "my own words would accuse me" or "what I say would condemn me"

blameless
"faultless"

my words would prove me to be guilty
Here "my words" are spoken of as if they could take action. Alternate translation: "God would use what I say to prove me guilty"

guilty
The word here has the meaning of "twisted" or "crooked."

Job 9:21

I am blameless
"I am faultless"

about myself
"what happens to me"

Job 9:22

It makes no difference
"It is all the same" or "It does not matter"

he destroys blameless people and wicked people together
Here "blameless" and "wicked" are two extremes for a merism that include everything in between. Alternate translation: "he brings everyone to an end, whether they are blameless or wicked"

Job 9:23

When a whip suddenly kills
The word "whip" here is a metaphor for any kind of disaster. Alternate translation: "When a disaster suddenly happens and people die"

the despair of the innocent
The word "despair" is an abstract noun that can be translated by the verb "despair." Here it is a metonym for the innocent who are despairing. Alternate translation: "the innocent who are despairing" or "the innocent who have lost all hope"

innocent
This is a nominalized adjective. Alternate translation: "innocent people".

Job 9:24

The earth is given
This can be stated in active form. Alternate translation: "God gives the earth"

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The earth is
Here "the earth" is used to represent the people on the earth. Alternate translation: "The people of the world are"

into the hand of
Here "hand" is a metonym for "control." Alternate translation: "into the control of"

God covers the faces of its judges
This idiom means God keeps the judges of the earth from being able to judge the difference between right and wrong. Alternate translation: "God makes its judges blind" or "God keeps its judges from judging rightly"

If it is not he who does it, then who is it?
"If it is not God who does these things, then who does them?"

Job 9:25

My days are swifter than a running messenger
Job compares how quickly his days are passing by to a fast runner. Alternate translation: "My days pass swiftly"

running messenger
"runner" or "running man"

my days flee away
This pictures the days of Job's life as being able to run away like a person.

they see no good anywhere
This pictures the days of Job's life as being able to see like a person.

no good
"no good thing"

Job 9:26

They are as fast as papyrus reed boats
Job compares how quickly his days are passing by to the speed of fast boats. Alternate translation: "They pass quickly by like papyrus reed boats"

papyrus reed boats
"boats made out of reeds." Papyrus reed is a hollow grass that grows along the banks of rivers.

as fast as the eagle that swoops down on its victim
Job compares how quickly his days are passing by to a large bird diving toward its prey. Alternate translation: "as fast as the eagle that flies down quickly to catch its food"

swoops down
"rushes down"

Job 9:27

I would forget about my complaints
The abstract noun "complaint" can be translated as the verb "complain." Alternate translation: "I would stop complaining" or "I would stop complaining against God"

my complaints
It can be stated clearly whom Job was complaining against. Alternate translation: "my complaints against God"

I would take off my sad face and be happy
Job's sad face is spoken of here as if it was something that could be removed. Alternate translation: "I would stop looking unhappy and smile"

Job 9:28

I would be afraid of all my sorrows
Verses 28 and 29 express the consequences if Job does what he says in verse 27. This can be expressed by adding the word "then." Alternate translation: "Then I would be afraid of all my sorrows"

of all my sorrows
The abstract noun "sorrows" can be expressed as a verb. Alternate translation: "of everything that hurts me"

Job 9:29

I will be condemned
"I will be accused and punished." This can be stated in active form. Alternate translation: "God will condemn me"

why, then, should I try in vain?
Job uses this question to emphasize that he does not think it is of any use trying to get God's attention. The implied information about what Job is trying can be made explicit. Alternate translation: "It is of no use to try to get God's attention."

Job 9:30

If I washed myself with snow water
"If I bathed my body in pure, clean water"

snow water
the water that comes from melted snow

snow
white flakes of frozen water that fall from clouds in places where the air temperature is cold

made my hands ever so clean
"made my hands exceedingly clean." Some other versions of the Bible translate this with the

meaning of "cleaned my hands with very strong soap."

Job 9:31

plunge me in a ditch
"throw me into a pit"

my own clothes would be disgusted with me
Job's clothing is spoken of as if it would have a negative response to Job after God plunged him into a ditch. Alternate translation: "I would be too filthy for my own clothing"

Job 9:32

answer him
Job implies that God has charged him of doing wrong, and he wants to respond to those charges. Alternate translation: "answer his charges against me" or "defend myself" or "argue my innocence with him"

come together in court
"come together to trial." Here "court" is a place where people can come and a judge will settle disputes. "Coming together in court" is a metonym for going against each other in a court of law. Alternate translation: "confront each other before a judge"

Job 9:33

There is no judge between us
This means there is no judge who is greater than God who could decide what is right between him and Job.

lay his hand upon us both
Here "lay his hand upon" means having power or authority over. Alternate translation: "take hold of both of us" or "have authority over both of us"

Job 9:34

Connecting Statement:
These verses continue the previous argument that no one is greater than God who could act as a judge between God and Job.

take God's rod off me
Here "God's rod" is a metonym for God punishing or correcting Job. Alternate translation: "stop God from punishing me"

keep his terror from frightening me
The abstract noun "terror" can be translated as the verb "terrify." Alternate translation: "keep him from terrifying and frightening me"

Job 9:35

Then would I speak up
"Then I would speak"

as things are now
"because this is how things are now"

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Chapter 10

1 I am weary of my life;
I will give free expression to my complaint;
I will speak in the bitterness of my soul.
2 I will say to God, 'Do not merely condemn me;
show me why you accuse me.
3 Is it good to you that you should oppress me,
to despise the labor of your hands
while you smile on the plans of the wicked?
4 Do you have eyes of flesh?
Do you see like a man sees?
5 Are your days like the days of mankind
or your years like the years of people,
6 that you inquire after my iniquity
and search after my sin,
7 although you know I am not guilty
and there is no one who can rescue me from your hand?

8 Your hands have framed and fashioned me
together round about, yet you are destroying me.
9 Call to mind, I beg you, that you have fashioned me like clay;
will you bring me into dust again?
10 Have you not poured me out like milk
and curdled me like cheese?
11 You have clothed me with skin and flesh
and knit me together with bones and sinews.
12 You have granted me life and covenant faithfulness;
your care has guarded my spirit.
13 Yet these things you hid in your heart—
I know that this is what you were thinking:
14 that if I sinned, you would notice it;
you would not acquit me of my iniquity.

15 If I have acted wickedly, woe to me;
and even if I acted righteously,
I could not lift up my head,
since I am filled with disgrace—
see my affliction! **16** If my head were lifted up,
you would stalk me like a lion;
and again you would show yourself with marvellous acts of power against me.
17 You bring new witnesses against me
and increase your anger against me;
you attack me with fresh armies.

18 Why, then, have you brought me out of the womb?
I wish I had died and that no eye had ever seen me.
19 I would have been as though I had never existed;
I would have been carried from the womb to the grave.
20 Are not my days only a few? Stop then,
let me alone, so that I may have a little rest
21 before I go from where I will not return,
to the land of darkness and of the shadow of death,
22 the land that is as dark as darkness,
the land of the shadow of death, without any order,
where the light is like darkness.'"

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Job 10 General Notes

Structure and formatting

The ULB sets the lines of this chapter farther to the right on the page than the rest of the text because it is a poem. This chapter is a continuation of Job's response to Bildad.

Special concepts in this chapter

Job's righteousness

Despite being upset about his circumstances, Job does not curse Yahweh. Instead, he defends himself to Yahweh, while trusting in his decision. (See: curse and trust)

Important figures of speech in this chapter

Rhetorical questions

Job uses many different rhetorical questions in this chapter in order to try to defend himself. He does not believe that he committed a sin deserving severe punishment.

Job 10:1

I am weary of my life

"I am tired of living"

I will give free expression to my complaint

The abstract nouns "expression" and "complaint" can be translated as the verbs "express" and "complain." Alternate translation: "I will freely express what I have to complain about" or "I will argue freely"

I will speak in the bitterness of my soul

How Job feels is compared to a bitter taste. The abstract noun "bitterness" can be translated as the adverb "bitterly." Alternate translation: "My inner being will speak bitterly" or "I will bitterly speak out"

Job 10:2

General Information:

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Job 10:3

Is it good to you that you should oppress me, to despise the labor of your hands while you smile on the plans of the wicked?

This question expects a "no" answer and can be changed into a statement. Alternate translation: "It is not good that you should oppress me, that you should despise the labor of your hands, while you smile on the plans of the wicked."

the labor of your hands

Here God is represented by his "hands." Alternate translation: "what you have created"

smile on the plans of the wicked

Here the idiom "smiling on" represents God's approval. Alternate translation: "approve the plans of the wicked"

Job 10:4

Do you have eyes of flesh? Do you see like a man sees?

These two questions have nearly the same meaning. These questions expect a negative answer to emphasize that God does not see or understand things the same way a man does. They can be expressed as statements. Alternate translation: "You do not have eyes of flesh, and you do not see like a man sees."

Job 10:5

Connecting Statement:

Job begins to ask a rhetorical question. He is saying that God lives forever but people live only for a short time, so God should not worry about Job's sins.

your days like the days of mankind ... your years like the years of people

These two phrases have nearly the same meaning.

your days

"the number of your days"

your years

"the number of your years"

Job 10:6

Connecting Statement:

Job continues the rhetorical question he began in verse 5.

inquire after my iniquity

"look to see if I have committed iniquity"

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Job 10:7

Connecting Statement:
This is the end of the rhetorical question that begins with the words "Are your days" in verse 5.

although you know ... from your hand?
This is the end of the rhetorical question that begins with the words "Are your days" in verse 5. The whole question can be translated as a statement. "Your days are not like the days of mankind, and your years are not like the years of people, so you should not inquire after my iniquity and search after my sin, because you know I am not guilty and there is no one who can rescue me from your hand."

from your hand
Here "your hand" represents God's power. Alternate translation: "from your power"

Job 10:8

Your hands
Here "hands" represent God and his creative action. Alternate translation: "You"

Your hands have framed and fashioned me together round about
Job is using a metaphor of a potter forming clay to describe how God carefully created him.

framed and fashioned me
"shaped and formed me." The words "framed" and "fashioned" are similar in meaning.

Job 10:9

Call to mind
"Remember"

bring me into dust again
"turn me back into dust again"

Job 10:10

General Information:
In these verses, Job uses the language of poetry to describe how God formed him in the womb.

Have you not poured me out like milk and curdled me like cheese?
This is a question that expects a positive answer. Alternate translation: "You poured me out like milk and curdled me like cheese." or "You formed me in the womb like poured milk becomes cheese."

you
Here "you" refers to God.

me
Here "me" refers to Job.

Job 10:11

You have clothed me with skin and flesh
God putting skin and flesh on Job's body is spoken of as if God was putting clothing on him. Alternate translation: "You have put skin and flesh on my body"

knit me together
"wove me together." God putting Job's body together in the womb is spoken of as if God was knitting or weaving a piece of cloth. Alternate translation: "put me together"

sinews
the parts of the body that connect muscles to bones or other body parts and are like tough, white bands or cords

Job 10:12

You have granted me life and covenant faithfulness
The abstract nouns "life" and "faithfulness" can be stated as "live" and "faithful." Alternate translation: "You have been faithful to your covenant and allowed me to live"

guarded my spirit
Here Job is represented by his "spirit." Alternate translation: "guarded me" or "watched carefully over me" or "kept me safe"

Job 10:13

General Information:
This page has intentionally been left blank.

Job 10:14

you would notice it
"you would watch me"

Job 10:15

If I have acted wickedly
"If I do evil things"

woe to me
"how terrible will it be for me"

lift up my head
This idiom means to be sure or confident. Alternate translation: "hold my head up" or "be confident" or "be sure about myself"

I am filled with disgrace—see my affliction
Another possible meaning, followed by some versions, is, "I am full of disgrace and am completely full of my own suffering," where the disgrace is bad but the suffering is even worse.

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I am filled with disgrace
"I am totally ashamed" or "No one respects me anymore"

disgrace
shame

see my affliction
The abstract noun "affliction" can be translated using the verb "afflict." Alternate translation: "see how God is afflicting me"

Job 10:16

If my head were lifted up, you would stalk me like a lion
Possible meanings are that Job sees this as 1) a potential situation that has not happened yet or 2) as a situation that happens repeatedly. Alternate translation: "When my head is lifted up, you stalk me like a lion"

If my head were lifted up
This idiom means to become self-confident or proud. Alternate translation: "If I become proud"

you would stalk me like a lion
Possible meanings of this simile are 1) God hunts Job like a lion hunts its prey or 2) Job is like a lion being hunted by God.

again you would show yourself with marvellous acts of power against me
This phrase expresses irony in how God displays his marvelous power by acting to harm Job.

Job 10:17

You bring new witnesses against me
Job's troubles from God are spoken of as if they were people who were witnesses against him.

increase your anger against me
The abstract noun "anger" can be translated as the adjective "angry." Alternate translation: "are more and more angry with me"

you attack me with fresh armies
God sending troubles against Job is spoken of as if God was constantly sending new armies against him.

Job 10:18

brought me out of the womb
Here being brought out of the womb represents being born into this world. Alternate translation: "brought me out of my mother's womb" or "brought me into this world"

and that no eye had ever seen me
Job uses "eye" here to refer to the whole person. He wishes he could have died at birth, before anyone saw him. Alternate translation: "before any person had ever seen me" or "before I was born"

Job 10:19

I had never existed
"I had never lived"

I would have been carried
"My body would have been carried"

Job 10:20

Are not my days only a few?
Here "my days" represent the length of Job's life. This question expects a positive answer, to emphasize that Job only expects to live a few more days. It can be translated as a statement. Alternate translation: "I only have a few days left to live." or "My life will soon end."

Job 10:21

the land
Here the place where the spirits of dead people go is spoken of as if it was a land. Alternate translation: "the place"

of darkness and of the shadow of death
The phrase "shadow of death" intensifies the idea of "darkness." Both phrases describe where the spirits of dead people go.

the shadow of death
See how you translated this in Job 3:5.

Job 10:22

as dark as darkness
"totally dark"

without any order
This negative phrase can be expressed in positive form. Alternate translation: "full of confusion" or "where all is confused"

where the light is like darkness
"where there is darkness even where there should be light" or "where there is no light at all"

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Chapter 11

1 Then Zophar the Naamathite answered and said,

2 "Should not such a multitude of words be answered?
Should this man, so full of talk, be acquitted?
3 Should your boasting make others remain silent?
When you mock, will no one make you feel ashamed?
4 For you say to God, 'My beliefs are pure,
I am clean in your eyes.'
5 But, oh, that God would speak
and open his lips against you;
6 that he would show you the secrets of wisdom!
For sound wisdom has two sides.
Know then that God demands from you less than your iniquity deserves.

7 Can you understand God by searching for him?
Can you comprehend the Almighty perfectly?
8 The matter is as high as heaven; what can you do?
It is deeper than Sheol; what can you know?
9 Its measure is longer than the earth,
and wider than the sea.

10 If he passes through and shuts anyone up,
if he calls an assembly, then who can stop him?
11 For he knows deceitful people;
when he sees iniquity, does he not notice it?
12 But foolish people will gain understanding
when the foal of a wild donkey is born a man.

13 But suppose that you set your heart right
and reach out with your hands toward God;
14 suppose that iniquity is in your hand,
but that you put it far away from you,
and do not let unrighteousness live in your tents.
15 Then you will certainly lift up your face without a sign of shame;
indeed, you will be steadfast and will not fear.
16 You will forget your trouble;
you will remember it only like waters that have flowed away.
17 Your life will be brighter than the noonday;
though there be darkness, it will become like the morning.
18 You will be secure because there is hope;
indeed, you will find safety about you and will take your rest in safety.
19 Also you will lie down in rest, and none will make you afraid;
indeed, many will seek your favor.
20 But the eyes of wicked people will fail;
they will have no refuge;
their only hope will be a last gasp of life."

Job 11 General Notes

Structure and formatting

The ULB sets the lines of this chapter farther to the right on the page than the rest of the text because it is a poem. In this chapter, Zophar speaks to Job.

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Important figures of speech in this chapter

Rhetorical questions
Zophar uses many different rhetorical questions in this chapter in order to try to convince Job that he is wrong. These questions help to build Zophar's argument.

Job 11:1

Zophar the Naamathite
See how you translated this man's name in [Job 2:11]

Job 11:2

Should not such a multitude of words be answered?
Zophar is asking a question in the negative to emphasize that Job's words must be challenged. Alternate translation: "We must answer all of these words!" or "Someone should respond to all these words!"

Should this man, so full of talk, be acquitted?
Zophar uses this question to emphasize that they should not believe what Job was saying simply because Job talks much. Alternate translation: "This man is full of much talk, but we should not believe him!" or "Job, your many words alone do not show that you are innocent!"

Job 11:3

Should your boasting make others remain silent?
Zophar uses this question to rebuke Job. Alternate translation: "Just because you have spoken many words, this does not mean that others must keep silent."

When you mock, will no one make you feel ashamed?
Zophar uses this question to rebuke Job. You may need to make explicit what it is that Job is mocking. Alternate translation: "You have mocked us for what we have said. Now we will make you feel ashamed!"

Job 11:4

My beliefs are pure
"My understanding is correct"

I am clean in your eyes
The word "clean" here is a metaphor for innocence, and the "eyes" here are a metonym for the thinking or judgment of the person whose eyes they are. Alternate translation: "You should know that I am innocent" or "You should consider me innocent"

Job 11:5

that God would speak ... open his lips against you
The words "open his lips" are a metonym that means speak. These two phrases mean the same thing and are used together to emphasize Zophar's desire that God would speak harshly against Job.

Job 11:6

that he would show ... secrets of wisdom
What the "secrets of wisdom" are can be stated clearly. Alternate translation: "that he would show you that you are suffering because of your sin"

sound wisdom has two sides
The word "wisdom" here is probably a metonym for a wise person, and the "two sides" are the different arguments in a dispute. When there is a disagreement, a wise person will listen to everyone before deciding what the truth is.

Know then
"Acknowledge then" or "So admit"

God demands from you less than your iniquity deserves
Demanding from Job represents punishing Job. Alternate translation: "God is punishing you less than you deserve"

Job 11:7

Can you understand God by searching for him? Can you comprehend the Almighty perfectly?
These two rhetorical questions can be translated as statements. Alternate translation: "You cannot understand God by searching for him, and you will never completely understand the Almighty!"

Job 11:8

The matter
This refers to understanding God. Alternate translation: "To understand God"

is as high as heaven ... deeper than Sheol
The impossibility of understanding God is spoken of as if it were impossible to go to these extremely far away places. Alternate translation: "is as inaccessible as the highest places in heaven ... is more inaccessible than the deepest places in Sheol"

what can you do?
Zophar uses this question to show that a person cannot do anything to understand God fully. Alternate translation: "you cannot do anything." or "you cannot understand him fully."

what can you know?
Zophar uses this question to show that a person cannot do anything to know God fully. Alternate

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translation: "you cannot know God fully." or "you cannot know all there is to know."

Job 11:9

Its measure
Possible meanings are that this refers to 1) God's greatness or 2) the greatness of God's wisdom.

is longer than the earth ... wider than the sea
God's greatness or wisdom is spoken of as if it could be measured in distance.

Job 11:10

If he ... shuts anyone up
"If God ... shuts anyone up in prison"

if he calls an assembly
The abstract noun "assembly" can be translated with the verb "assemble." You may need to make explicit that the "assembly" is a court that will judge whether someone is guilty. Alternate translation: "if God calls people together for a court"

who can stop him?
This question emphasizes that no one can stop God. Alternate translation: "no one can stop him!"

Job 11:11

does he not notice it?
This emphasizes that God does notice sin. Alternate translation: "he surely notices it!"

Job 11:12

foolish people will gain understanding when the foal of a wild donkey is born a man
Since a wild donkey can never give birth to a man, this means that foolish people will never get understanding. Alternate translation: "foolish people would be able to get understanding only if a wild donkey could give birth to a man" or "it is as impossible for a foolish person to get understanding as it is for a donkey to give birth to a man"

But foolish people will gain understanding
The abstract noun "understanding" can be expressed with the verb "understand." Alternate translation: "But foolish people will be able to understand"

Job 11:13

General Information
Zophar asks Job to consider what will happen if he does this things in this verse.

suppose that you set your heart right
The heart represents thoughts and attitudes. Setting it right represents correcting it. Alternate translation: "if you correct your attitude"

and reach out with your hands toward God
This is a symbolic action representing asking God for help. Zophar asks Job to consider what will happen if he sets his heart right. Alternate translation: "and make an appeal and pray to God"

Job 11:14

General Information
Zophar asks Job to consider what will happen if he puts iniquity far away from him and does not let righteousness live in his tent.

suppose that iniquity is in your hand
The hand represents what a person does. Alternate translation: "even if you have done some evil things"

but that you put it far away from you
Putting sin behind represents stopping sinning. Alternate translation: "but that you stop doing evil things"

and do not let unrighteousness live in your tents
Unrighteousness living represents people doing unrighteous things. Alternate translation: "and that you do not allow the members of your household to do unrighteous things"

Job 11:15

General Information:
In verses 15-19 Zophar tells Job the things that will happen if Job does what Zophar spoke about in verses 13-14.

lift up your face without a sign of shame
"Lifting up your face" represents the attitude of a person who is confident and brave.

Job 11:16

you will remember it only like waters that have flowed away
Zophar is comparing misery with water that flows downstream and it is gone. Alternate translation: "You will remember your misery, but it will be gone, like waters that have flowed away"

Job 11:17

Your life will be brighter than the noonday
Brightness represents being prosperous and happy. Alternate translation: "Your life will be prosperous and happy like the noonday"

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though there be darkness
Darkness represents troubles and sadness. Alternate translation: "Though there might be dark troubles and sadness"

it will become like the morning
The morning represents light, which represents prosperity and happiness. Alternate translation: "it would be prosperous and happy like the morning"

Job 11:18

You will be secure ... will find safety ... will take your rest in safety
Zophar repeats the idea to emphasize how safe Job will be. Job will experience this if he does what Zopahr spoke of in verses 13 and 14.

will take your rest in safety
"Take your rest" here is an idiom for "rest." The phrase "in safety" can be expressed with the word "safely." Alternate translation: "will rest safely"

Job 11:19

you will lie down in rest
The abstract noun "rest" can be expressed with the verb "rest." Alternate translation: "you would lie down and rest"

many will seek your favor
This means that people will respect Job and will hope that he will treat them well.

Job 11:20

the eyes of wicked people will fail
Their eyes represent their understanding. Alternate translation: "the understanding of the wicked people will fail" or "the wicked people will not be able to understand"

they will have no refuge
"there will be no place to which they can escape"

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Chapter 12

1 Then Job answered and said,

2 "No doubt you are the people;
wisdom will die with you.
3 But I have understanding as well as you;
I am not inferior to you.
Indeed, who does not know such things as these?

4 I am something for my neighbor to laugh at—
I, one who called on God and who was answered by him!
I, a just and blameless man—I am now something to laugh at.
5 In the thought of someone who is at ease, there is contempt for misfortune;
he thinks in a way that brings more misfortune to those whose foot is slipping.
6 The tents of robbers prosper,
and those who provoke God feel secure;
their own hands are their gods.

7 But now ask the animals, and they will teach you;
ask the birds of the heavens, and they will tell you.
8 Or speak to the earth, and it will teach you;
the fish of the sea will declare to you.
9 Which animal among all these does not know
that the hand of Yahweh has done this?
10 In his hand is the life of every living thing
and the breath of all mankind.
11 Does not the ear test words
just as the palate tastes its food?
12 With aged men is wisdom;
in length of days is understanding.

13 With God are wisdom and might;
he has counsel and understanding.
14 See, he breaks things down, and they cannot be built again;
if he imprisons someone, there can be no release.
15 See, if he withholds the waters, they dry up;
and if he sends them out, they overwhelm the land.
16 With him are strength and wisdom;
people who are deceived and the deceiver are both in his power.
17 He leads counselors away barefoot in sorrow;
he turns judges into fools.
18 He removes the bond of kings;
he wraps a cloth about their waists.
19 He leads priests away barefoot in sorrow
and overthrows mighty people.
20 He removes the speech of those who had been trusted
and takes away the understanding of the elders.
21 He pours contempt upon princes
and unfastens the belt of the strong.
22 He reveals the deep things of darkness
and brings utter darkness into the light.
23 He makes nations strong, and he also destroys them;
He enlarges nations, and he also leads them along as prisoners.
24 He takes away understanding from the leaders of the people of the earth;
he causes them to wander in a wilderness where there is no path.
25 They grope in the dark without light;
he makes them stagger like a drunk man.

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Job 12 General Notes

Structure and formatting

The ULB sets the lines of this chapter farther to the right on the page than the rest of the text because it is a poem. This chapter is Job's response to Zophar.

Special concepts in this chapter

Job's righteousness

Despite being upset about his circumstances, Job does not curse God. His friends, on the other hand, judge Job's case, which Job recognizes to be Yahweh's authority. These three friends therefore try to take God's place. (See: curse and judge)

Important figures of speech in this chapter

Metaphors

Job uses many different metaphors in this chapter to express his pain or despair. He is also upset with the advice of his friends, who are supposed to help him during difficult times.

Rhetorical questions

Job uses many different rhetorical questions in this chapter in order to try to convince Zophar that he is wrong. These questions help to build Job's response.

Job 12:1

General Information:

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Job 12:2

No doubt you are the people; wisdom will die with you

Job mocks how they are acting and shows how ridiculous they sound. Alternate translation: "Surely you are such important people that wisdom cannot exist without you" or "You all act like you are the only wise people and that when you die, wisdom will disappear"

No doubt

"Surely"

you

This is plural in verses 2 and 3.

you are the people

"you are the important people who know everything"

Job 12:3

Indeed, who does not know such things as these?

Job used this question to express a truth that should be obvious to his listeners. It can be expressed as a statement. Alternate translation: "Certainly there is no one who does not know such things as these." or "Certainly everyone knows these things."

Job 12:4

I am something for my neighbor to laugh at—I, one who called on God and who was answered by him!

The relationship between these phrases can be made clear with the words "even though." Alternate translation: "I am something for my neighbor to laugh at—even though I am one who called on God and he answered me!"

I, a just and blameless man—I am now something to laugh at

The relationship between these phrases can be made clear with the words "even though." Alternate translation: "Even though I am a just and blameless man, people now laugh at me"

Job 12:5

In the thought of someone who is at ease, there is contempt for misfortune

The abstract nouns "thought," "ease," "contempt," and "misfortune" can be expressed with other phrases. Alternate translation: "A person who lives an easy life despises a person who suffers"

brings more misfortune

Bringing misfortune represents causing it to happen. Alternate translation: "causes more bad things to happen"

to those whose foot is slipping

The foot slipping represents being in danger or trouble. Alternate translation: "to those who are already in trouble"

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Job 12:6

The tents of robbers prosper
Their tents prospering represents the robbers prospering in their tents. Alternate translation: "Robbers live in prosperity in their own tents"

their own hands are their gods
Here "their own hands" is a metonym for strength, and "their gods" is a metaphor for their pride. Alternate translation: "they are extremely proud of their own abilities"

Job 12:7

But now ask the animals ... the birds ... they will tell you
Job is saying that the animals and the birds understand God better than Job's friends do.

you
All occurrences of "you" are plural.

But now ask the animals, and they will teach you
The command in the first part of the sentence can be translated as a condition with the word "if." Alternate translation: "But if you ask the animals, they will teach you"

ask the birds of the heavens, and they will tell you
The command in the first part of the sentence can be translated as a condition. Alternate translation: if you ask the birds of the heavens, they will tell you" (See:)

Job 12:8

speak to the earth ... will declare to you
Job is saying that the beasts, the birds, the earth, and the fish understand God better than Job's friends do.

Or speak to the earth, and it will teach you
The command in the first part of the sentence can be translated as a condition. Alternate translation: "Or if you speak to the earth, it will teach you"

the fish of the sea will declare to you
The command "Ask the fish of the sea" is understood from the previous sentences. It can be translated as a condition. Alternate translation: "and if you ask the fish of the sea, they will declare to you"

Job 12:9

Which animal among all these does not know ... this?
This question emphasizes the point that all the animals know that Yahweh has done this. This question can be worded as a statement. Alternate translation: "Every animal among all these knows ... this."

the hand of Yahweh has done this
Yahweh's hand represents his power. Alternate translation: "Yahweh has done this by his power"

Job 12:10

In his hand is the life ... and the breath of all mankind
Yahweh's hand represents his control or power. Alternate translation: "God controls the life of every living thing and gives breath to all mankind"

the breath of all mankind
Here "breath" represents life or the ability to live.

Job 12:11

Does not the ear test words just as the palate tastes its food?
Job uses this question to emphasize that people listen to what others say and judge whether it is good or not. The ear and palate are metonyms for hearing and tasting. Alternate translation: "We hear what people say and test it just as we taste food and test it."

Job 12:12

With aged men is wisdom
"Aged men have wisdom." The abstract noun "wisdom" can be expressed with "wise." The word "men" refers to people in general. Alternate translation: "Old people are wise"

in length of days is understanding
This represents people gaining understanding when they live a long time. The abstract noun "understanding" can be expressed with the phrase "understand much." Alternate translation: "people gain understanding when they live a long time" or "people who live a long time understand much"

Job 12:13

General Information:
Verse 13 says that God is wise and mighty. The rest of this chapter shows that this is true by telling about the wise and mighty things that God does.

With God are wisdom and might
The abstract nouns "wisdom" and "might" can be expressed with the adjectives "wise" and "mighty." Alternate translation: "God is wise and mighty"

Job 12:14

See
"Look" or "Listen" or "Pay attention to what I am about to tell you"

they cannot be built again
This can be stated in active form. Alternate translation: "no one can rebuild them"

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if he imprisons someone, there can be no release
The abstract noun "release" can be expressed with the verb "free." Alternate translation: "if God shuts someone in, no one can free him"

Job 12:15

if he withholds the waters, they dry up
Possible meanings are that withholding waters represents 1) preventing the rain from falling. Alternate translation: "if he stops the rain from falling the land dries up" or 2) preventing running water from flowing. Alternate translation: "if he stops the water from flowing, the land dries up"

if he sends them out, they overwhelm the land
Possible meanings are that sending them out is a metaphor meaning 1) causing the rain to fall. Alternate translation: "if he causes a lot of rain to fall, it floods the land" or 2) causing the waters to flow. Alternate translation: "if he makes a lot of water flow, it floods the land"

Job 12:16

With him are strength and wisdom
The abstract nouns "strength" and "wisdom" can be expressed with the words "strong" and "wise." Alternate translation: "God is strong and wise"

people who are deceived and the deceiver are both in his power
Being in God's power represents God ruling over them. Alternate translation: "people who believe a lie and people who lie to others are both in his power" or "God rules over both people who believe lies and people who lie to others"

Job 12:17

He leads counselors away barefoot
Leading counselors away barefoot represents taking away their wisdom and authority.

in sorrow
The abstract noun "sorrow" can be expressed with the words "sad" or "grieve" Alternate translation: "and they feel very sad" or "and they grieve"

he turns judges into fools
"he makes judges become foolish"

Job 12:18

He removes the bond of kings
Possible meanings are that 1) this is a metonym for causing kings to no longer have authority. Alternate translation: "He takes away the authority of kings" or 2) this is a metonym for setting people free from the chains that kings have put on them. Alternate translation: "He takes off the bonds that kings have put on people"

he wraps a cloth about their waists
This cloth is probably what a slave wears. To put these cloths on kings represents making the kings slaves. Alternate translation: "he makes kings wear the clothing of slaves" or "he makes them slaves"

Job 12:19

He leads priests away barefoot
Leading priests away barefoot represents taking away their authority.

in sorrow
The abstract noun "sorrow" can be expressed with the words "sad" or "grieve" Alternate translation: "and they feel sad" or "and they grieve"

overthrows mighty people
"defeats powerful people"

Job 12:20

He removes the speech of those who had been trusted
Removing their speech represents making them unable to speak. Alternate translation: "He makes those who were trusted unable to speak" or "He silences people whom others trusted"

takes away the understanding of the elders
Taking away their understanding represents making them unable to understand or make good decisions. Alternate translation: "makes the elders unable to understand" or "makes the elders unable to make good decisions"

the elders
Possible meanings are 1) the older people or 2) the leaders.

Job 12:21

He pours contempt upon princes
Pouring contempt on princes is a metaphor for causing people to feel contempt for them. Alternate translation: "He causes people to greatly disrespect those who rule"

unfastens the belt of the strong
The belt is a symbol of strength. Unfastening a strong person's belt represents taking away his strength and making him weak. Alternate translation: "makes the strong weak"

the strong
This refers to any strong person. Alternate translation: "strong people"

Job 12:22

He reveals the deep things of darkness
Revealing things represents making them known. "Deep things from darkness" represent secrets that

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people do not know. Alternate translation: "He makes known secrets that people do not know"

brings utter darkness into the light
Bringing things out into the light is a metaphor for making them known. Alternate translation: "makes known things that no one can see"

Job 12:23

He enlarges nations
"He makes nations larger" or "He makes nations have more land"

he also leads them along as prisoners
God leading nations represents God causing enemy nations to lead them. The word "them" represents nations, which here represents the people of those nations. Alternate translation: "he also causes their enemies to lead them along as prisoners"

Job 12:24

He takes away understanding from the leaders of the people of the earth
Taking away their understanding represents causing them to be unable to understand. Alternate translation: "He causes the leaders of the people of the earth to be unable to understand"

to wander in a wilderness where there is no path
Wandering in a wilderness where there is no path represents being in a difficult situation and not knowing what to do. Alternate translation: "to be unsure of what to do like a person wandering in a wasteland with no path"

Job 12:25

They grope in the dark without light
Being in the dark without light represents lacking knowledge. Alternate translation: "They struggle to make decisions without knowledge as people struggle to walk in the dark without light"

he makes them stagger like a drunk man
Staggering or wandering like a drunk man represents living without purpose. Alternate translation: "he makes them live without purpose like a drunk person who staggers as he walks" or "they wander aimlessly like a drunk person who staggers back and forth"

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Chapter 13

1 See, my eye has seen all this;
my ear has heard and understood it.
2 What you know, the same I also know;
I am not inferior to you.
3 However, I would rather speak with the Almighty;
I wish to reason with God.
4 But you whitewash the truth with lies;
you are all worthless healers.
5 Oh, that you would altogether hold your peace!
That would be your wisdom.
6 Hear now my own reasoning;
listen to the pleading of my own lips.
7 Will you speak unrighteousness for God,
and will you talk deceitfully for him?
8 Will you show him partiality?
Will you argue the case for God?
9 Will it be good for you when he examines you?
Could you deceive him as you might deceive men?
10 He would surely reprove you
if in secret you showed partiality.
11 Will not his majesty terrify you,
and the dread of him fall upon you?
12 Your memorable sayings are proverbs made of ashes;
your defenses are defenses made of clay.

13 Hold your peace, let me alone, so that I may speak,
let come what may on me.
14 I will take my own flesh in my teeth;
I will take my life in my hands.
15 See, if he kills me, I will have no hope left;
nevertheless, I will defend my ways before him.
16 This will be the reason for my deliverance,
for no godless person would come before him.
17 God, listen carefully to my speech;
let my declaration come to your ears.
18 See now, I have set my defense in order;
I know that I will be vindicated.
19 Who is the one who would argue against me in court?
If you came to do so, and if I were proved wrong, then I would be silent and die.

20 God, do only two things for me,
and then I will not hide myself from your face:
21 withdraw your oppressive hand from me,
and do not let your terrors make me afraid.
22 Then call me, and I will answer;
or let me speak to you, and you answer me.
23 How many are my iniquities and sins?
Let me know my transgression and my sin.
24 Why do you hide your face from me
and treat me like your enemy?
25 Will you cause a driven leaf to tremble?
Will you pursue dry stubble?
26 For you write down bitter things against me;
you make me inherit the iniquities of my youth.
27 You also put my feet in the stocks;
you closely watch all my paths;

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you examine the ground where the soles of my feet have walked
28 although I am like a rotten thing that wastes away,
like a garment that moths have eaten.

Job 13 General Notes

Structure and formatting

The ULB sets the lines of this chapter farther to the right on the page than the rest of the text because it is a poem. This chapter is a continuation of Job's response to Zophar. It also contains Job's claim of righteousness to Yahweh. (See: righteous)

Special concepts in this chapter

Job's righteousness

Despite being upset about his circumstances, Job does not curse God. His friends, on the other hand, judge Job's case, which Job recognizes to be Yahweh's authority. These three friends therefore try to take God's place. (See: curse and judge)

Important figures of speech in this chapter

Rhetorical questions

Job uses many different rhetorical questions in this chapter in order to try to convince Zophar that he is wrong. These questions help to build Job's response.

Job 13:1

Connecting Statement:

Job continues to speak to his friends.

See

"Look" or "Listen" or "Pay attention to what I am about to tell you"

my eye has seen all this

Job referred to himself as his eye since it is with his eyes that he saw these things. Alternate translation: "I have seen all this"

my ear has heard and understood it

Job referred to himself as his ear since it is with his ears that he heard these things. Alternate translation: "I have heard and understood it"

Job 13:2

What you know, the same I also know

"What you know, I also know" or "I know as much as you"

Job 13:3

Connecting Statement:

Job continues to speak to his friends.

I wish to reason with God

Job's friends are judging him, but they not speaking the truth. Job would rather argue with God alone about his complaint.

Job 13:4

you whitewash the truth with lies

Putting whitewash or plaster on the truth represents ignoring the truth. Alternate translation: "you hide the truth with lies" or "you lie and ignore the truth"

you are all worthless healers

The word "healers" is a metaphor for people who comfort others. Healers who are "worthless" call themselves healers but do not actually heal people. Alternate translation: "you are all like physicians who do not know how to heal people" or "you all come to comfort me, but you do not know how, like unskilled physicians"

Job 13:5

hold your peace

This expression means "be quiet" or "stop talking."

That would be your wisdom

They thought that they were saying wise things, but Job was saying that they would be wiser if they would stop talking. The abstract noun "wisdom" can be expressed with the word "wise." Alternate translation: "If you were to do that, you would be wise" or "If you were to stop talking, you would appear wise"

Job 13:6

Connecting Statement:

Job continues to speak to his friends.

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listen to the pleading of my own lips
Here "lips" represent the person who is speaking. Alternate translation: "listen to what I myself plead for"

Job 13:7

Will you speak unrighteousness for God, and will you talk deceitfully for him?
Job uses these two questions to rebuke his friends for speaking unrighteously. Alternate translation: "You think that you are speaking for God, but you are speaking unrighteousness. You are trying to defend him by speaking deceitfully."

speak unrighteousness
The abstract noun "unrighteousness" can be translated using the adjective "unrighteous," and the word "words" is a metonym for the message that the words carry. Alternate translation: "speak unrighteous words" or "say things of which God does not approve"

for God ... for him
"to defend God ... to defend him" or "as God's representative ... to represent him"

talk deceitfully
"lie" or "tell lies"

Job 13:8

Will you show him partiality? Will you argue the case for God?
Showing kindness to God represents helping God or defending God against Job's complaints. Job uses these questions to rebuke his friends for thinking that they can defend God. Alternate translation: "You think that God need you to defend him? You think that you can argue for God like attorneys in court."

Job 13:9

Connecting Statement:
Job continues to speak to his friends.

Will it be good for you when he examines you?
Job uses this question to warn his friends that if God were to examine them, he would say that what they are doing is wrong. Alternate translation: "When God examines you, it will not be good for you."

Could you deceive him as you might deceive men?
Job uses this question to warn his friends that God knows the truth about them. Alternate translation: "You might be able to deceive men, but you cannot deceive God."

Job 13:10

reprove you
"rebuke you"

if in secret you showed partiality
"if you secretly show favor to another." Showing partiality refers to saying only good things about someone so that the judge will say that the person is good. Doing this in secret means pretending to speak fairly, but really favoring one person over another.

Job 13:11

Connecting Statement:
Job continues to speak to his friends.

Will not his majesty terrify you, and the dread of him fall upon you?
Job uses these questions to rebuke his friends. Possible meanings are 1) Job is saying that they should fear God. Alternate translation: "His majesty should make you afraid, and his dread should fall on you." or 2) Job is saying that they will fear God. Alternate translation: "His majesty will make you afraid, and his dread will fall on you!"

and the dread of him fall upon you
Dread falling on people represents them becoming terribly afraid. Alternate translation: "and you not be terribly afraid" or "and you not be terrified"

Job 13:12

Your memorable sayings are proverbs made of ashes
Ashes represent things that are worthless and do not last. Alternate translation: "Your memorable sayings are worthless like ashes" or "Your memorable sayings will be forgotten like ashes that are blown away"

your defenses are defenses made of clay
Job speaks of what they say as if it were a wall made of clay around a city; it cannot defend the people because clay breaks easily. Alternate translation: "What you say in defense is as useless as a wall of clay"

your defenses
Possible meanings are that this refers to 1) what they say to defend themselves or 2) what they say to defend God.

Job 13:13

Connecting Statement:
Job continues to speak to his friends.

Hold your peace
This is an idiom meaning "Be quiet" or "Stop talking"

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let me alone
This is an idiom that means "stop bothering me" or "stop hindering me"

let come what may on me
Things coming on a person represents things happening to a person. This expression starting with "let" means that he does not care what might happen to him. Alternate translation: "let whatever may happen to me happen" or "I do not care what may happen to me"

Job 13:14

I will take my own flesh ... in my hands
"Flesh" here is a metonym for life. "Teeth" and "hands" are metonyms for his own control. These two phrases together emphasize that Job is willing to risk his life by arguing his case with God. Alternate translation: "I am ready to risk my life"

Job 13:15

General Information:
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Job 13:16

Connecting Statement:
Job finishes speaking to his friends and begins to address God directly.

This will be the reason for my deliverance
The abstract noun "deliverance" can be expressed with the verb "deliver." Alternate translation: "This is the reason that God will deliver me" or "This is why God will save me from my troubles"

Job 13:17

God, listen carefully
Job begins directing his speech directly to God.

listen carefully to my speech; let my declaration come to your ears
These two lines mean basically the same thing and intensify Job's request for God to listen to him.

let my declaration come to your ears
The abstract noun "declaration" can be expressed with the verb "declare." The ears represent listening. Alternate translation: "listen to my declaration" or "listen to what I declare"

Job 13:18

Connecting Statement:
Job continues speaking to God.

See now, I
The phrase "See now" indicates that what follows is a polite request for the hearer to pay attention. "Please listen carefully: I"

I have set my defense in order
Setting his defense in order represents deciding what he will say to defend himself. Alternate translation: "I have thought through how I will defend myself" or "I have decided how I will explain myself"

Job 13:19

Who is the one who would argue against me in court?
Job uses this question to express his belief that since he is right, no one would argue against him. Alternate translation: "I do not believe that anyone would argue against me in court."

If you came to do so
"If you came to argue against me"

If you
"You" here means God himself.

if I were proved wrong
This can be stated in active form. Alternate translation: "if you were to prove me wrong"

die
If your language has a word for dying that refers to breathing for the last time, you may want to use it here.

Job 13:20

Connecting Statement:
Job continues speaking to God.

from your face
"Face" represents the person. Alternate translation: "from you"

Job 13:21

withdraw your oppressive hand
An oppressive hand is a metonym for doing things that oppress someone. Withdrawing the hand is a metaphor for stopping doing those things. Alternate translation: "stop oppressing me"

do not let your terrors make me afraid
The phrase "your terrors" refers to what causes people to be terrified of God. Alternate translation: "do not terrify me"

Job 13:22

General Information:
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Job 13:23

Connecting Statement:
Job continues speaking to God.

Job 13:24

Why do you hide ... like your enemy?
Job asks this question to complain about how God is treating him. He probably hopes for an answer.

you hide your face from me
Hiding one's face from someone represents refusing to look at him or ignoring him. Alternate translation: "you refuse to look at me" or "you ignore me"

Job 13:25

Will you cause a driven leaf to tremble?
Job is rebuking God because God is attacking Job when Job has no defense against God. This rhetorical question can be translated as a statement. Alternate translation: "You should not cause this driven leaf to tremble"

cause a driven leaf to tremble
The word "tremble" here refers to trembling with fear. The phrase "driven leaf," which refers to a leaf that has died and dried up and is blown by the wind, is a metaphor for a man who has no strength and is harmless. Alternate translation: "terrify a weak, harmless man"

Will you pursue dry stubble?
Job uses this question to tell God that since Job is so insignificant and weak, it is useless to pursue him. "Leaf" and "stubble" are metaphors describing Job's weakness, insignificance, and frailty. Alternate translation: "It is useless for you to pursue dry stubble" or "You pursue me, but I am weak like a leaf blown by the wind and insignificant like dry stubble"

pursue
You may need to make explicit that the purpose of pursuing Job is to persecute him. Alternate translation: "persecute"

Job 13:26

Connecting Statement:
Job finishes presenting his case to God.

For you write down bitter things against me
"Bitter things" represents accusations. Alternate translation: "For you write down accusations against me"

you make me inherit the iniquities of my youth
Inheriting the iniquities of his youth is a metaphor. Possible meanings are it represents 1) being guilty for the sins of his youth. Alternate translation: "you say that I am still guilty for the sins of my youth" or 2) being punished for the sins of his youth. Alternate translation: "you punish me for the sins of my youth"

the iniquities of my youth
The abstract noun "youth" can be translated with the word "young." Alternate translation: "the sins I committed when I was young"

Job 13:27

You also put my feet in the stocks
Doing this represents punishing Job and keeping him from living freely as if Job had committed a crime and was a prisoner. Alternate translation: "It is as though you put my feet in the stocks"

the stocks
Possible meanings are 1) a frame that holds a prisoner's feet in place so that he cannot move at all or 2) chains around a prisoner's feet that make it hard for him to walk. These are used as a form of punishment.

all my paths
"Paths" represent the things Job does. Alternate translation: "everything I do"

you examine the ground where the soles of my feet have walked
The soles of his feet represent the person who walks. Alternate translation: "you examine the ground where I have walked"

you examine the ground where the soles of my feet have walked
Examining this ground represents examining all that Job has done. Alternate translation: "it is as though you examine the ground where I have walked" or "you examine everything I do like a person examining someone's footprints on the ground"

Job 13:28

like a rotten thing that wastes away
Job compares his life to something that is decaying. He is slowly dying.

like a garment that moths have eaten
Job compares himself to clothes that are full of holes because the moths have eaten parts of it.

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Chapter 14

1 Man, who is born of woman,
lives only a few days and is full of trouble.
2 He sprouts from the ground like a flower and is cut down;
he flees like a shadow and does not last.
3 Do you look at any of these?
Do you bring me into judgment with you?
4 Who can bring something clean out of something unclean?
No one.
5 Man's days are determined.
The number of his months is with you;
you have appointed his limits that he cannot pass.
6 Look away from him that he may rest,
so that he may enjoy his day like a hired man if he can do so.

7 There can be hope for a tree;
if it is cut down, it might sprout again,
so that its tender stalk does not disappear.
8 Though its root grows old in the earth,
and its stump dies in the ground,
9 yet even if it only smells water, it will bud
and send out branches like a plant.
10 But man dies; he becomes weak;
indeed, man stops breathing, and then where is he?
11 As water disappears from a lake,
and as a river becomes dry and dries up,
12 so people lie down and do not rise again.
Until the heavens are no more, they will not awake
nor be roused out of their sleep.

13 Oh, that you would hide me away in Sheol away from troubles,
and that you would keep me in private until your wrath is over,
that you would set me a fixed time to stay there and then call me to mind!
14 If a man dies, will he live again?
All my time of service there I will wait
until my release should come.
15 You would call, and I would answer you.
You would have a desire for the work of your hands.
16 You would number and care for my footsteps;
you would not keep track of my sin.
17 My transgression would be sealed up in a bag;
you would cover up my iniquity.

18 But even mountains fall and crumble to nothing;
even rocks are moved out of their place;
19 the waters wear down the stones;
their flooding washes away the dust of the earth.
Like this, you destroy the hope of man.
20 You forever defeat him, and he passes away;
you change his face and send him away to die.
21 If his sons are honored, he does not know it;
and if they are brought low, he does not see it.
22 He feels only the pain of his own body,
and he mourns for himself.

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Job 14 General Notes

Structure and formatting

The ULB sets the lines of this chapter farther to the right on the page than the rest of the text because it is a poem. This chapter is a continuation of Job's claim of righteousness being presented to Yahweh. It also has an abrupt shift in tone. Rather than being hopeful, Job laments. (See: righteous and lament)

Special concepts in this chapter

Resurrection

The events of Job occurred long before the Old Testament was written. Therefore, he likely had very little direct revelation about Yahweh. The resurrection of the dead was apparently not well-known during Job's day. (See: reveal)

Important figures of speech in this chapter

Rhetorical questions

Job uses many different rhetorical questions in this chapter in his appeal to Yahweh.

Job 14:1

General Information:

This chapter continues Job's speech, which started in Job 12:1. Job is speaking to God.

Man, who is born of woman

This refers to all people, both men and women; all are born into this world.

lives only a few days

This is an exaggeration to emphasize that people live only a short time. Alternate translation: "lives only a very short time"

is full of trouble

Being "full of trouble" represents experiencing much trouble. Alternate translation: "has many troubles" or "suffers much"

Job 14:2

He sprouts from the ground like a flower and is cut down

Like the life of a flower, a person's life is short and is easily killed.

he flees like a shadow and does not last

A person's short life is compared to a shadow that disappears quickly.

Job 14:3

Do you look at any of these?

Job implies that he does not want God to pay so much attention to him. Alternate translation: "You do not look at any of these." or "You do not pay so much attention to these. Please do not pay so much attention to me."

look at

Here looking at some one represents paying attention to him in order to judge him. Alternate translation: "pay attention to" or "look for faults in"

Do you bring me into judgment with you?

Job uses this question to show his surprise that God judges him even though Job is so insignificant like the flowers. Alternate translation: "But you judge me."

Job 14:4

General Information:

Job continues speaking to God.

Who can bring something clean out of something unclean? No one

Job uses this question to persuade God to apply what he knows about unclean things to Job. Alternate translation: "No one can bring something clean out of something unclean"

Job 14:5

Man's days are determined

This can be expressed in active form. Alternate translation: "You determine a man's days" or "You decide how long a man lives"

The number of his months is with you

The number of man's months being with God represents God deciding the number of months that the man will live. "You decide how many months he will live"

you have appointed his limits that he cannot pass

Passing a limit represents living past a time that God has set for a person to die. Alternate translation: "you have appointed the time that he will die, and he cannot live longer than that"

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Job 14:6

hired man
a man who is hired to do a job and goes home afterwards

Job 14:7

There can be hope for a tree
The abstract noun "hope" can be expressed with the verb "hope." The hope is explained in verses 7-9. Alternate translation: "We can hope that a tree will live again"

it might sprout again
"it might start growing again"

so that its tender stalk does not disappear
Disappearing represents dying. Alternate translation: "so that its young shoot will not die"

Job 14:8

Though
"Even if"

stump
the part of the tree that remains sticking out of the ground after someone has cut down most of the tree

Job 14:9

even if it only smells water
This describes the dead stump as if it could smell water to represent water being near it. Alternate translation: "even if only a little water is near it"

it will bud
"it will start growing"

send out branches like a plant
The tree sending out branches represents branches growing on the tree. Alternate translation: "branches will start growing on it like a plant"

Job 14:10

then where is he?
Job uses this question to emphasize that when a person dies, he is not present. Alternate translation: "no one knows where he is." or "he is gone."

Job 14:11

Connecting Statement:
Job begins to use word pictures to describe how it is that "man dies; he becomes weak" (verse 10).

As water disappears from a lake ... dries up
Water that has dried up from a lake or a river cannot return, and once a person dies or grows old, he cannot become young again.

becomes dry and dries up
The phrases "becomes dry" and "dries up" mean translate words that mean the same thing. If translating both phrases would be awkward in your language, you can leave one of them untranslated.

Job 14:12

Connecting Statement:
Job finishes comparing growing old and dying with water drying up (verse 11).

so people lie down
Lying down represents dying. Alternate translation: "so people die"

do not rise again
Rising again represents living again. Alternate translation: "do not live again"

Job 14:13

General Information:
Job continues speaking to God.

Oh, that you would hide me
This is an exclamation showing what Job wants very much but does not really expect to happen. Alternate translation: "I wish that you would hide me"

keep me in private
"keep me locked up" or "keep me hidden"

call me to mind
Call someone to mind is an idiom meaning to think about him. Alternate translation: "think about me" or "remember me"

Job 14:14

General Information:
This seems to be an elliptical statement of a hypothetical case: "If a man dies, he will not live again, but if he did, all the days of my hard service I would wait for my release to come."

If a man dies, will he live again?
The implicit answer is "no." Alternate translation: "If a man dies, he will not live again."

man
any male person

All my time of service there I will wait
"I will wait all the time I am serving there"

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until my release should come
The abstract noun "release" can be expressed with the verb "release." Alternate translation: "until I should be released" or "until you release me"

Job 14:15

General Information:
Job continues speaking to God.

I would answer
"I would do what you wanted me to do"

You would have a desire for
The noun "desire" can be expressed with the verbs "desire" or "want." Alternate translation: "You would desire" or "You would want"

for the work of your hands
Here God's hands represent him making things. Job refers to himself as the work of God's hands. Alternate translation: "for me, whom you have made"

Job 14:16

number and care for
These two verbs together express a single action. Alternate translation: "attentively care for"

my footsteps
Footsteps represent his life or what he does. Alternate translation: "my life" or "the things I do"

you would not keep track of my sin
Keeping track of Job's sin represents thinking about his sin. Alternate translation: "you would not look at my sin" or "you would not think about my sin"

Job 14:17

My transgression would be ... you would cover up
These three lines express the same thought and are used together to emphasize his confidence that God would forgive him.

My transgression would be sealed up in a bag
Sealing transgression in a bag represents hiding it and refusing to think about it. This can be stated in active form. Alternate translation: "You would refuse to think about my transgression like someone who hides something in a bag"

you would cover up my iniquity
Covering up someone's iniquity so that it cannot be seen represents refusing to think about it. Alternate translation: "you would hide my iniquity" or "you would ignore my iniquity"

Job 14:18

General Information:
Job continues speaking to God.

mountains fall and crumble to nothing
"Crumble to nothing" here is an idiom meaning be completely destroyed. This phrase expands on the word "fall" and emphasizes complete destruction. Alternate translation: "mountains completely fall apart"

rocks are moved out of their place
This can be expressed in active form. Alternate translation: "rocks tumble down from their place"

Job 14:19

Like this, you destroy the hope of man
If it is easier in your language, you can put this phrase at the beginning of verse 18 and adjust the text accordingly. Alternate translation: "You destroy the hope of man, just like ... dust of the earth"

you destroy the hope of man
Destroying hope represents causing the things people hope for not to happen. Alternate translation: "You prevent the hope of man from happening"

the hope of man
The abstract noun "hopes" can be expressed with the verb "hope." Alternate translation: "the things that man hopes for"

Job 14:20

General Information:
Job continues speaking to God.

You forever defeat him
The word "him" refers to any person. Alternate translation: "You forever defeat man" or "You forever defeat people"

forever
or "completely"

he passes away
Passing away represents dying. Alternate translation: "he dies"

you change his face
Possible meanings are 1) the pain just before dying makes his face contract or 2) when a person dies, God makes the person's face look different.

send him away to die
This represents causing him to die.

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Job 14:21

if they are brought low
Being brought low represents being shamed. Alternate translation: "if they are disgraced" or "if people shame them"

Job 14:22

General Information:
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Chapter 15

1 Then Eliphaz the Temanite answered and said,

2 "Should a wise man answer with useless knowledge
and fill himself with the east wind?
3 Should he reason with unprofitable talk
or with speeches with which he can do no good?
4 Indeed, you diminish respect for God;
you obstruct meditation before him,
5 for your iniquity teaches your mouth;
you choose to have the tongue of the crafty.
6 Your own mouth condemns you, not mine;
indeed, your own lips testify against you.

7 Are you the first man that was born?
Were you brought into existence before the hills?
8 Have you heard the secret knowledge of God?
Do you limit wisdom to yourself?
9 What do you know that we do not know?
What do you understand that is not also in us?
10 With us are both the gray-headed and the very aged men
who are much older than your father.
11 Are the consolations of God too small for you,
the words that are gentle toward you?
12 Why does your heart carry you away?
Why do your eyes flash,
13 so that you turn your spirit against God
and bring out such words from your mouth?
14 What is man that he should be clean?
What is he who is born of a woman that he should be righteous?

15 See, God puts no trust even in his holy ones;
indeed, the heavens are not clean in his sight;
16 how much less clean is one who is abhorrent and corrupt,
a man who drinks iniquity like water!

17 I will show you; listen to me;
I will announce to you the things I have seen,
18 the things that wise men have passed down from their fathers,
the things that their ancestors did not hide.
19 These were their ancestors, to whom alone the land was given,
and among whom no stranger ever passed.
20 The wicked man twists in pain all his days,
the number of years that are laid up for the oppressor to suffer.
21 A sound of terrors is in his ears;
while he is in prosperity, the destroyer will come upon him.
22 He does not think that he will return out of darkness;
he has been marked out for the sword.
23 He goes to various places for bread, saying, 'Where is it?'
He knows that the day of darkness is at hand.
24 Distress and anguish make him afraid;
they prevail against him, as a king ready for battle.
25 Because he has reached out with his hand against God
and has behaved proudly against the Almighty,
26 this wicked man runs at God with a stiff neck,
with a thick shield.

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27 This is true, even though he has covered his face with his fat
and gathered fat on his loins,
28 and has lived in desolate cities;
in houses which no man inhabits now
and which were ready to become heaps.
29 He will not be rich; his wealth will not last
and his possessions will not spread over the land.
30 He will not depart out of darkness; [1]
a flame will dry up his stalks;
at the breath of God's mouth he will go away. [2]
31 Let him not trust in useless things, deceiving himself;
for uselessness will be his reward.
32 It will happen before his time should come to die;
his palm branch will not be green.
33 He will drop his unripe grapes like a grapevine;
he will cast off his flowers like the olive tree.
34 For the company of godless people will be barren;
fire will consume their tents of bribery.
35 They conceive mischief and give birth to iniquity;
their womb conceives deceit."

Footnotes

15:30 [1]Many modern translations leave out
15:30 [2]The copies of the ancient Hebrew text have

Job 15 General Notes

Structure and formatting

The ULB sets the lines of this chapter farther to the right on the page than the rest of the text because it is a poem. In this chapter, Eliphaz speaks to Job again. His words in this chapter are much stronger than when he previously spoke.

Important figures of speech in this chapter

Rhetorical questions

Eliphaz uses many different rhetorical questions in this chapter in order to try to convince Job that he is wrong. These questions help to build Eliphaz's argument.

Job 15:1

Eliphaz the Temanite

This is the name of a man. People from Teman are known as Temanites. See how you translated this in [Job 2:11]

Job 15:2

Should a wise man answer with useless knowledge and fill himself with the east wind?

Eliphaz uses this rhetorical question to rebuke Job. This can be written as a statement. Alternate translation: "A wise man should not answer with useless knowledge nor fill himself with the east wind."

fill himself with the east wind

The wind represents emptiness. This phrase speaks of a person speaking empty and meaningless words as if that person were full of the wind. Alternate translation: "fill himself with empty words" or "only have meaningless words"

the east wind

"hot air" or "the desert wind"

Job 15:3

Should he reason with unprofitable talk or with speeches with which he can do no good?

Eliphaz uses this rhetorical question to rebuke Job. This can be written as a statement. Alternate

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translation: "He should not reason with unprofitable talk nor with speeches with which he can do no good." or "He should not argue using unprofitable talk or make speeches that accomplish nothing good."

Job 15:4

you diminish respect for God
Possible meanings are 1) "because of what you say and do, other people no longer respect God" or 2) "you are no longer respecting God."

diminish
make smaller

you obstruct meditation before him
Possible meanings are 1) "you make it difficult for others to meditate in God's presence" or 2) "you are no longer devoting yourself to God."

Job 15:5

your iniquity teaches your mouth
This describes "iniquity" as if it were a teacher and Job's mouth is described as if it is learning. This means that his speech is greatly influenced by his iniquity. Alternate translation: "your iniquity is like a teacher and your mouth is like its student" or "it is because of your sin that you speak the way you do"

your mouth
This speaks of Job, but refers to his "mouth" to place emphasis on what he says. Alternate translation: "you to speak" or "you to say what you say"

to have the tongue of the crafty
This refers to the way crafty people speak as their "tongue." Alternate translation: "to speak in the way of crafty people"

the crafty
This nominal adjective refers to people who harm others by lying to them.

Job 15:6

Your own mouth condemns you, not mine
This refers to Job and Eliphaz by their "mouths" to place emphasis on what they say. Alternate translation: "You are condemned by what you say, not by what I say" or "You condemn yourself by what you say, it is not I who condemns you"

your own lips testify
This speaks of Job, but refers to his "lips" to place emphasis on what he says. Alternate translation: "your own words" or "you testify"

Job 15:7

General Information:
Each verse is a parallelism that contains two rhetorical questions.

Are you the first man that was born?
The implicit answer here is "no." This rhetorical question can be written as a statement. Alternate translation: "You are not the first man that was born."

Were you brought into existence before the hills?
The implicit answer here is "no." This rhetorical question can be written as a statement. Alternate translation: "You were not brought into existence before the hills." or "God did not bring you into existence before he brought the hills into existence."

Were you brought
This can be stated in active form. Alternate translation: "Did God bring you"

Job 15:8

Have you heard the secret knowledge of God?
The implicit answer here is "no." This rhetorical question can be written as a statement. Alternate translation: "You have not heard the secret knowledge of God."

Do you limit wisdom to yourself?
This rhetorical question emphasizes that he cannot limit wisdom to himself. This can be written as a statement. Alternate translation: "You cannot limit wisdom to yourself." or "You are not the only wise person."

Job 15:9

What do you know that we do not know?
The implicit answer here is "nothing." This question can be written as a statement. Alternate translation: "There is nothing that you know that we do not know." or "Everything you know, we also know."

What do you understand that is not also in us?
This speaks of the men having understanding as if it were something "inside" them. Alternate translation: "Everything you understand, we also understand." or "We understand everything that you understand."

Job 15:10

With us are both the gray-headed and the very aged men
Eliphaz speaks of him and the other men having learned wisdom from older men and wisdom that had been passed down from men of previous generations as if these older men were physically

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present with them. Alternate translation: "We acquired wisdom from old gray-haired people, from people who were born before your father was"

Job 15:11

Are the consolations of God ... gentle toward you?
This rhetorical question is an accusation, with the implicit answer to the question being "yes." This question may be written as a statement. Alternate translation: "You must think that the consolations of God are too small for you, the words that are gentle toward you"

consolations
"comforts" or "sympathies"

Job 15:12

Why does your heart carry you away?
Here the "heart" represents a person's emotions. Alternate translation: "Why do your emotions take you away?" or "Why do you allow your emotions to guide your decisions?"

Why do your eyes flash
This probably refers to Job appearing angry, specifically the appearance of his eyes. Alternate translation: "Why do your eyes look angry" or "Why are you angry"

Job 15:13

turn your spirit
Here the "spirit" refers to the whole person. Alternate translation: "turn yourself"

bring out such words from your mouth
This describes him speaking. Alternate translation: "so you say harsh things against him"

Job 15:14

What is man ... What is he who is born
These two questions are basically the same and are used together to emphasize that a man cannot be perfect.

What is man that he should be clean?
This rhetorical question is asked to emphasize that a man cannot be completely "clean." This can be written as a statement. Alternate translation: "A man, he cannot be completely clean."

clean
A person who God considers spiritually acceptable is spoken of as if the person were physically clean.

What is he who is born of a woman that he should be righteous?
This rhetorical question is asked to emphasize that a man cannot be completely "righteous." This can be written as a statement. Alternate translation: "A man who is born from a woman cannot be completely righteous."

Job 15:15

See
This word is used here to draw Job's attention to what is said next. Alternate translation: "Listen"

his holy ones
"his angels"

clean
Something that God considers spiritually acceptable is spoken of as if it were physically clean.

in his sight
Here sight represents judgment or evaluation. Alternate translation: "in his judgment"

Job 15:16

abhorrent and corrupt
These two words basically mean the same thing and emphasize how wicked humans are.

abhorrent
If your language has a word for a person whom others reject as unclean in a ritual or spiritual sense, you might want to use it here.

who drinks iniquity like water
This describes iniquity as if it were water you can drink. It compares how the evil man desires to commit sin to how readily he desires to drink cool water. Alternate translation: "who love iniquity as much as they love a cup of fresh water" or "who commit evil deeds as often as they drink water"

Job 15:17

I will show you
This is an idiom. Alternate translation: "I will explain to you" or "I will make it clear to you"

I will announce
"I will declare"

Job 15:18

their ancestors did not hide
Eliphaz emphasizes that their ancestors purposefully taught them these things. Alternate translation: "their ancestors taught openly"

Job 15:19

to whom alone the land was given
This can be stated in active form. Alternate translation: "to whom alone God gave the land"

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among whom no stranger ever passed
This means that no foreigner lived among them, specifically so that they would not be influenced by pagan religions. Alternate translation: "no one from another country came and caused them to think wrongly about God"

Job 15:20

twists in pain
"suffers a lot of pain." This is either physical or emotional pain.

the number of years that are laid up
This can be stated in active form. Alternate translation: "all the years that God has laid up"

that are laid up
This is an idiom. Alternate translation: "that are prepared" or "that are set aside"

Job 15:21

A sound of terrors is in his ears
"He constantly hears sounds that terrify him"

Job 15:22

Connecting Statement:
Eliphaz continues describing the wicked man he began to describe in Job 15:20.

return out of darkness
Here "darkness" is a metaphor for trouble or misfortune. Alternate translation: "escape misfortune"

he has been marked out for the sword
Here "the sword" is a metonym that represents an enemy who is waiting to kill the evil man. Possible meanings are 1) he is worried that someone will murder him. Alternate translation: "he worries that someone is about to murder him" or 2) it is certain that he is someone will murder him. Alternate translation: "someone is waiting to murder him"

Job 15:23

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

the day of darkness
This is an idiom. Alternate translation: "the day of disaster" or "the moment of his death"

is at hand
This is an idiom. Alternate translation: "is coming soon"

Job 15:24

Distress and anguish make him afraid; they prevail against him
The words "distress" and "anguish" mean basically the same thing and emphasize the intensity of the emotion. Here these feelings are spoken of as if they were an enemy who is attacking the wicked man.

prevail against
"overpower" or "defeat"

as a king ready for battle
This compares how his distress and anguish overpower him to how a king, who is ready for battle, would prevail against him. Alternate translation: "just like a king, who is ready for a battle, would prevail against him"

Job 15:25

he has reached out with his hand against God
"he has shook his fist against God." This is a sign of aggression.

Job 15:26

runs at God
This speaks of the wicked man acting aggressively against God as if he were running towards him to attack him. Alternate translation: "attacks God" or "acts violently against God"

with a thick shield
"with his strong shield"

Job 15:27

This is true
"This" refers to the wicked man running at God from the previous verse.

he has covered his face with his fat and gathered fat on his loins
This wicked man is described as fat and weak, while believing himself to be strong enough to defeat God. Alternate translation: "he is weak with a fat face and fat loins"

Job 15:28

which no man inhabits
"which are abandoned"

heaps
piles of useless things

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Job 15:29

He will not be rich; his wealth will not last
These two litotes express that he will be the opposite of rich, that he will be poor. Alternate translation: "he will be poor; all his money will disappear"

Job 15:30

out of darkness
Darkness here represents death. Alternate translation: "out of the darkness of death"

a flame will dry up his stalks
Here the flame represents God's judgment and the drying up of his stalks represents either the fact that his possessions disappear, or that he will die. Alternate translation: "God will take everything he owns away, like a fire dries out the moist branches of a tree"

the breath of God's mouth
Here God's "breath" represents his judgement. Alternate translation: "God's breath" or "God's judgment"

he will go away
This refers to him dying. Alternate translation: "he will die"

Job 15:31

for uselessness will be his reward
This is implied that this is what will happen if he trusts in useless things. Alternate translation: "for if he trusts in them, uselessness will be his reward"

Job 15:32

his palm branch will not be green
This speaks of the man looking pale and dead as if he were a dried out stalk or palm tree branch. Alternate translation: "he will look dead, just like the branch of a dead palm tree does not look green"

Job 15:33

He will drop his ... he will cast off his
These two lines give a similar image, which is repeated to emphasize that this will surely happen.

He will drop his unripe grapes like a grapevine
This speaks of the wicked man growing weak and dying as if he were a grapevine dropping unripe grapes. Alternate translation: "Just like a grapevine drops its unripe grapes, so the wicked man will drop his strength"

he will cast off his flowers like the olive tree
This speaks of the wicked man growing weak and dying as if he were were an olive tree dropping its flowers. Alternate translation: "just like an olive tree loses its flowers, so the wicked man will lose his strength"

Job 15:34

the company of godless people
"the group of godless people"

fire will consume their tents of bribery
The phrase "tents of bribery" means that the wicked people bought these tents with the money they made by bribery. Alternate translation: "the tents they bought with their bribes will be burned by fire"

Job 15:35

They conceive mischief and give birth to iniquity; their womb conceives deceit
The same thought is repeated three times to emphasize how much evil these people produce. This speaks of a person planning to do evil things and doing them as if the person were conceiving and giving birth to these things as a woman conceives and gives birth to a child. Alternate translation: "They plan to cause mischief and do evil things; they are always planning to deceive others"

their womb conceives
Here the "womb" is used to refer to the person to emphasize conception, as it is in the womb that conception takes place. Alternate translation: "they conceive"

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Chapter 16

1 Then Job answered and said,

2 "I have heard many such things;
you are all troublesome comforters.
3 Will useless words ever have an end?
What is wrong with you that you answer like this?
4 I also could speak as you do,
if you were in my place;
I could collect and join words together against you
and shake my head at you in mockery.
5 I would strengthen you with my mouth,
and the quivering of my lips will bring you relief!

6 If I speak, my grief is not lessened;
if I keep from speaking, how am I helped?
7 But now, God, you have made me weary;
you have made all my family desolate.
8 You have made me dry up,
which itself is a witness against me;
the leanness of my body rises up against me,
and it testifies against my face.
9 God has torn me in his wrath and persecuted me;
He grinds his teeth in rage;
my enemy fastens his eyes on me as he tears me apart.
10 People have gaped with open mouth at me;
they have hit me on the cheek with contempt;
they have gathered together against me.
11 God hands me over to ungodly people,
and throws me into the hands of wicked people.
12 I was at ease, and he broke me apart.
Indeed, he has taken me by the neck and dashed me to pieces;
he has also set me up as his target.
13 His archers surround me all around;
God pierces my kidneys and does not spare me;
he pours out my bile on the ground.
14 He smashes through my wall again and again;
he runs upon me like a warrior.

15 I have sewn sackcloth on my skin;
I have thrust my horn into the ground.
16 My face is red with weeping;
on my eyelids is utter darkness,
17 although there is no violence in my hands,
and my prayer is pure.

18 Earth, do not cover up my blood;
let my cry have no resting place.
19 Even now, see, my witness is in heaven;
he who vouches for me is on high.
20 My friends scoff at me,
but my eye pours out tears to God.
21 I ask for that witness in heaven to argue for this man with God
as a man does with his neighbor!
22 For when a few years have passed,
I will go to a place from where I will not return.

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Job 16 General Notes

Structure and formatting

The ULB sets the lines of this chapter farther to the right on the page than the rest of the text because it is a poem. This chapter is Job's response to Eliphaz.

Special concepts in this chapter

Job's response

Job expresses shock and disgust at the advice Eliphaz gives to him. He even mocks Eliphaz. He describes the difficulties of his circumstances but never curses Yahweh. (See: curse)

Advocate

Job describes the need for someone to intercede for him in heaven. This person would be his advocate and provide a witness for him. Although this is probably not intended as a prophecy, it closely parallels the way Jesus intercedes for people in heaven. (See: intercede, heaven and testimony and prophet)

Job 16:1

General Information:

This page has intentionally been left blank.

Job 16:2

you are all troublesome comforters

"instead of comforting me, you all cause me only trouble"

Job 16:3

Will useless words ever have an end?

Job uses this rhetorical question to express that he wishes that they would stop speaking useless words. This question can be written as a statement. Alternate translation: "How I wish your useless words would end!"

What is wrong with you that you answer like this?

Job uses this rhetorical question to rebuke Eliphaz. Here the word "you" is singular and refers to Eliphaz, who just finished speaking to Job. This question can be written as a statement. Alternate translation: "Eliphaz, you should stop answering me like this!"

Job 16:4

I could collect and join words together

Job speaks of thinking of useless things to say as if his words were random items that he collected and joined together. Alternate translation: "I could think of things to say"

shake my head

This is an action that shows disapproval.

in mockery

The word "mockery" can be expressed as a verb. Alternate translation: "to mock you"

Job 16:5

I would strengthen you with my mouth, and the quivering of my lips will bring you relief!

The words "mouth" and "lips" are metonyms for the words or messages that a person speaks using his mouth and lips. Here Job is speaking sarcastically and means the opposite of what he says. Alternate translation: "My words would surely not be encouraging to you! They would surely not lighten your grief" or "By speaking to you as you spoke to me earlier, I would not encourage you or lighten your grief!"

with my mouth

Here Job's "mouth" represents what he says. Alternate translation: "with what I say"

the quivering of my lips

This is a metonym for the words or message that he speaks. Alternate translation: "my comforting words"

will bring you relief

This speaks of grief as if it were a heavy physical burden. Alternate translation: "will lessen your grief" or "will help you feel less grief"

Job 16:6

grief

Job has experienced great loss of family and health that is unexplained and therefore causes him "great sorrow and emotional pain."

how am I helped?

Job uses this rhetorical question to express that keeping quiet does not lessen his grief. This question can be written as a statement. Alternate translation: "it does not help me at all."

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Job 16:7

But now, God, you
Job now turns his complaining to God.

made all my family desolate
"destroyed all my family"

Job 16:8

You have made me dry up
This means that Job's body has shriveled and become wrinkled. Alternate translation: "You have made my body shrivel up"

which itself is a witness against me
Job describes the shriveling of his body as if it were an accuser against him. Alternate translation: "and people think that shows me to be a sinner"

the leanness of my body rises up against me, and it testifies against
Job describes the thinness of his body as if it were accuser against him. Alternate translation: "They see how thin my body is, and they think that proves that I am guilty"

against my face
Here Job is referred to by his "face." Alternate translation: "against me"

Job 16:9

God has torn me in his wrath and persecuted me ... as he tears me apart
This speaks of God causing Job pain as if God were a wild animal and Job were his prey that he was killing. Alternate translation: "Because God is very angry with me, it is as though he were a wild animal that tore my body apart with his teeth because he was my enemy"

my enemy
Job refers to God as his "enemy" as he describes how he has caused him great pain.

fastens his eyes on me
This is an idiom. Alternate translation: "glares at me"

Job 16:10

People have gaped with open mouth
To "gape" means to stare in amazement with open mouth.

Job 16:11

hands me over to ungodly people, and throws me into the hands of wicked people
These two lines mean basically the same thing. Together they emphasize Job's feeling of having been betrayed by God.

hands me over to
This is an idiom. Alternate translation: "puts me under the control of"

throws me into the hands
Here a person's "hands" refer to his "control." Alternate translation: "delivers me to the control"

Job 16:12

and he broke me apart
Job speaks of his pain and despair as if he himself were something that was broken into pieces. Alternate translation: "but then it felt as though he broke me apart"

dashed me to pieces
Job speaks of God causing him pain and despair as if he were something that God had taken and smashed into pieces. Alternate translation: "it is as though he has taken me by the neck and smashed me to pieces"

he has also set me up as his target
Job speaks of himself being the focus of God's attacks as if God has set him up as a target to shoot arrows at. Alternate translation: "it is as though he set me up like a target"

Job 16:13

His archers surround me all around
Job speaks of himself being the focus of God's attacks as if God has set him up as a target and God had archers surrounding him to attack him. Alternate translation: "It is as though his archers have me surrounded"

God pierces my kidneys and does not spare me; he pours out my bile on the ground
Job speaks of the pain he is feeling by comparing it to God piercing his body with arrows. Here "God" represents the arrows that he shoots. Alternate translation: "It feels like God's arrows have pierced my kidneys and my liver, spilling my bile on the ground. He does not spare me"

Job 16:14

He smashes through my wall
Job speaks of the pain that he feels by comparing himself to a wall that God smashes through. Alternate translation: "I feel like a wall that God smashes through" or "I feel like a wall that God breaks through"

he runs upon me like a warrior
Job describes God as a soldier that attacks him. Alternate translation: "it is like he is a warrior who runs at me to attack me"

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Job 16:15

I have sewn sackcloth on my skin
Job speaks of wearing clothing made of sackcloth as if the cloth were attached to his body. People often wore sackcloth to express mourning or great grief. Alternate translation: "Because I am mourning, I have sewn together sackcloth to wear as my clothing" or "I wear clothing that I made from sackcloth, because I am mourning"

I have thrust my horn into the ground
Job's "horn" represents the power and authority he had before but now is no more. Alternate translation: "I sit here in the dirt, very depressed"

Job 16:16

on my eyelids is utter darkness
Here Job's eyes are represented by his "eyelids." Job speaks of his eyes' dark appearance as if his eyes looked like the eyes of a dead person. Alternate translation: "there are dark circles around my eyes" or "my eyes are dark, like the eyes of a dead person"

Job 16:17

there is no violence in my hands
"Hands" refers to a person's ability and activity. Alternate translation: "I have not acted violently"

Job 16:18

Earth, do not cover up my blood
Jobs speaks to the "earth" directly even though it cannot hear him, to add strength to his statement. The earth is personified as purposefully covering up his blood after he dies. Alternate translation: "I wish my blood would not soak into the ground but that it would remain on top of the ground as proof of how I died"

Earth, do not cover up my blood
Job speaks of himself dying as if he would be murdered. Here his "blood" is a metonym referring to his death. Alternate translation: "Earth, when I die, do not hide how I died unfairly" or "Let it not be hidden how I died unfairly"

let my cry have no resting place
Job speaks of wanting everyone to know what happened to him as if his "cry" were a person that never stopped testifying to what happened to him and never rested. Alternate translation: "let everyone hear about what has happened to me"

Job 16:19

see
Job uses this word to draw attention to what he says next. Alternate translation: "listen"

vouches for me
"testifies that I am righteous"

on high
This is an idiom. Alternate translation: "in heaven" or "in heaven on high"

Job 16:20

scoff at
"scorn" or "ridicule"

my eye pours out tears
Job describes how strongly he feels his sorrow. Here he exaggerates how he often cries by saying that tears pour from his eyes. Alternate translation: "my eyes are full of tears while I cry out"

Job 16:21

for this man
"for me." Here Job refers to himself in the third person.

as a man does with his neighbor!
"as a man does for his neighbor." Job describes how he wants that one in heaven to plead for him.

Job 16:22

I will go to a place
Here Job is referring to himself dying. Alternate translation: "I will die and go to a place"

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Chapter 17

1 My spirit is broken, and my days are over;
the grave is ready for me.
2 Surely there are mockers with me;
my eye must always see their provocation.

3 Give now a pledge, be a guarantee for me with yourself;
who else is there who will help me?

4 For you, God, have kept their hearts from understanding;
therefore, you will not exalt them over me.
5 He who denounces his friends for a reward,
the eyes of his children will fail.

6 But he has made me a byword of the people;
they spit in my face.
7 My eye is also dim because of sorrow;
all my members are as thin as shadows.
8 Upright men will be appalled by this;
the innocent man will stir himself up against godless men.
9 The righteous man will keep to his way;
he who has clean hands will grow stronger and stronger.
10 But as for you all, come on now;
I will not find a wise man among you.

11 My days are past; my plans are shattered,
and so are the desires of my heart. [1]
12 These people, these mockers, change the night into day;
light is near to darkness.
13 If the only home I hope for is Sheol;
and if I have spread my couch in the darkness;
14 and if I have said to the pit, 'You are my father,'
and to the worm, 'You are my mother or my sister,'
15 where then is my hope?
As for my hope, who can see any?
16 Will hope go down with me to the gates of Sheol
when we descend to the dust?"

Footnotes

17:11 [1]Some modern translations have

Job 17 General Notes

Structure and formatting

The ULB sets the lines of this chapter farther to the right on the page than the rest of the text because it is a poem. This chapter is a continuation of Job's response to Eliphaz, but it is more directly addressed to Yahweh.

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Special concepts in this chapter

Job's grief
Job expresses grief or great sadness in this chapter. He awaits the justice and intercession of Yahweh as he awaits his own death. (See: curse and intercede)

Advocate
Job describes the need for someone to intercede for him in heaven. This person would be his advocate and provide a witness for him. Although this is probably not intended as a prophecy, it closely parallels the way Jesus intercedes for people in heaven. (See: heaven and testimony and prophet)

Job 17:1

General Information:
Job continues to speak.

My spirit is broken
The word "spirit" is a synecdoche that refers to Job as a whole person and means that he has no physical strength left. Alternate translation: "I have no more strength"

my days are over
"my time is over" or "I am going to die soon"

the grave is ready for me
This phrase describes "the grave" as if it is a person who will receive Job as a guest. Alternate translation: "soon I will be dead and buried"

Job 17:2

Surely there are mockers with me
"Those who are around me are mocking me"

Surely
"Certainly" or "There is no doubt that"

my eye must always see
Job refers to himself by his "eyes" to emphasize what he sees. Alternate translation: "I must always see" or "I must always hear"

their provocation
"their insults." The word "provocation" can be expressed as a verb. Alternate translation: "them provoking me" or "them, trying to make me angry"

Job 17:3

Give now a pledge, be a guarantee for me with yourself
Job begins to speak to God. Here he speaks of his situation as if he were in prison. He is asking God to provide a pledge so that he may be released. Alternate translation: "God, give now a pledge so that I may be released from this prison" or "pay for my release from prison"

who else is there who will help me?
Job uses this rhetorical question to emphasize that there is no one else to help him. This question can be written as a statement. Alternate translation: "there is no one else who will help me."

Job 17:4

General Information:
Job continues to speak.

have kept their hearts
The word "their" refers to his friends. They are referred to by their "hearts" to emphasize their emotions. Alternate translation: "have kept them" or "have kept my friends"

you will not exalt them over me
"you will not allow them to triumph over me"

Job 17:5

He who
"Anyone who"

denounces his friends for a reward
"falsely accuses his friends in order to get a profit" or "betrays his friends to receive a reward"

the eyes of his children will fail
The person's children are referred to here by their "eyes." This phrase describes the children suffering because of what their father or mother did. Alternate translation: "his children will suffer for it"

Job 17:6

General Information:
Job continues to speak.

he has made me a byword of the people
This means that people speak of him in a mocking way and use his name as an insult. Alternate translation: "because of him, people use my name as an insult" or "because of them, people use my name as a byword"

they spit in my face
"people spit in my face." In this culture spitting on someone was a great insult. If spitting has a different meaning in your culture you can write this differently. Alternate translation: "people insult me greatly, by spitting in my face"

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Job 17:7

My eye is also dim because of sorrow
Job speaks of his vision as his "eyes." Alternate translation: "My vision has become weak because I am so sad" or "I am almost blind because of my sorrow"

all my members are as thin as shadows
Shadows have no thickness and are infinitely thin. That is an exaggeration of how thin Job's body parts are. Alternate translation: "all my body parts are very thin"

all my members
This is a generalization used to emphasize that his whole body is thin, but it probably refers specifically to his arms and legs. Alternate translation: "my arms and legs"

Job 17:8

will be appalled
"will be shocked" or "will be horrified"

by this
"by what has happened to me"

will stir himself up against
This is an idiom that means to awaken oneself or rouse oneself into activity. Alternate translation: "will begin to take action against"

Job 17:9

General Information:
Job continues to speak.

will keep to his way
This is an idiom. Alternate translation: "will continue to live in a righteous way"

he who has clean hands
This speaks of a person being innocent as having clean hands. Alternate translation: "he who does what is right" or "he who is innocent"

will grow stronger and stronger
This does not refer only to physical strength but also to the strength of a person's will and emotions.

Job 17:10

you all
Job is speaking to Eliphaz, Bildad, and Zophar.

come on now
Job invites his friends to debate what he has said. Alternate translation: "come on now, argue with me again"

Job 17:11

General Information:
Job continues to speak.

My days are past
This is an idiom. Alternate translation: "My time is past" or "My life is over"

my plans are shattered, and so are the desires of my heart
Here Job's "heart" represents his inner being. Alternate translation: "my plans will never happen, nor will the things that I have desired most"

Job 17:12

These people, these mockers
These two phrases refer to the same people, namely Job's friends, Eliphaz, Bildad, and Zophar. The second phrase emphasizes their unfriendly attitude.

change the night into day
This speaks of the people claiming that night is day as if they actually changed night into day. Alternate translation: "claim it is daytime when it is night" or "say the opposite of what is true, just as night is the opposite of day"

light is near to darkness
It is implied that the mockers claim that it is light when it is close to dark. Alternate translation: "they claim that light is near to darkness" or "they claim that when it is becoming dark, that it is getting light"

Job 17:13

General Information:
Job continues to speak.

If the only home ... and if I have spread
The instances of "if" here have the meaning of "since"; Job is speaking as if all these things were true. "Since the only home ... and since I have spread"

have spread my couch in the darkness
Here Job speaks of being prepared to die as having laid his bed in the darkness. Alternate translation: "have prepared myself to go and sleep among the dead"

have spread my couch
"have made my bed"

Job 17:14

if I have said
The word "if" here has the meaning of "since"; Job is speaking as if this were true. "since I have said"

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I have said to the pit ... and to the worm
These two lines are a variation to each other and are used together to emphasize how desperate Job is.

the pit
"the grave"

You are my father
Job speaks of the closeness he will soon have with his grave by comparing it to the closeness a man has with his father. Alternate translation: "You are as close to me as my father" or "When I am buried, you will be as close to me as a father"

the worm
"the maggot." Worms are the small creatures that eat dead bodies.

You are my mother or my sister
Job speaks of the closeness he will soon have with the worms in his grave by comparing it to the closeness a man has with his mother and sisters. Alternate translation: "You are as close to me as my mother or my sister" or "You will be as close to me as a mother or sister"

Job 17:15

where then is my hope?
The implicit answer is "nowhere," because he has no hope. This rhetorical question can be written as a statement. Alternate translation: "then I have no hope."

As for my hope, who can see any?
This rhetorical question is used to emphasize that that no one expects him to have any hope. This question can be written as a statement. Alternate translation: "No one can see any hope for me." or "No one expects me to have any more hope."

Job 17:16

Will hope go down with me ... dust?
The implicit answer is "no." This question can be written as a statement. Alternate translation: "Hope will not go down with me ... dust." or "I will no longer hope when I go down ... dust."

gates of Sheol
Sheol does not really have gates, but it is a metaphor for Job entering Sheol. Alternate translation: "when I go into Sheol"

when we
"when I and the things that I hope for" or "when I and my hopes." The word "we" refers to Job and his hope.

descend to the dust
This is an idiom. Alternate translation: "die and are buried" or "go to the grave"

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Chapter 18

1 Then Bildad the Shuhite answered and said,

2 "When will you stop your talk?
Consider, and afterwards we will speak.
3 Why are we regarded as cattle,
stupid in your sight?
4 You who tear at yourself in your anger,
should the earth be abandoned for you
or should the rocks be removed out of their places?

5 Indeed, the light of the wicked person will be put out;
the spark of his fire will not shine.
6 The light will be dark in his tent;
his lamp above him will be put out.
7 The steps of his strength will be made short;
his own plans will cast him down.
8 For he will be thrown into a net by his own feet;
he will walk into a pitfall.
9 A trap will take him by the heel;
a snare will lay hold on him.
10 A noose is hidden for him on the ground;
and a trap for him in the way.
11 Terrors will make him afraid on every side;
they will chase him at every step.
12 His wealth will turn into hunger,
and calamity will be ready at his side.
13 The parts of his body will be devoured;
indeed, the firstborn of death will devour his parts.
14 He is torn from the safety of his tent
and marched off to the king of terrors.
15 People not his own will live in his tent
after they see that sulfur is scattered within his home.
16 His roots will be dried up beneath;
above will his branch be cut off.
17 His memory will perish from the earth;
he will have no name in the street.
18 He will be driven from light into darkness
and be chased out of this world.
19 He has no offspring or descendants among his people,
no survivor where he once lived.
20 Those who live in the west are appalled at what happens to him one day,
and horror seizes those who live in the east.
21 Surely such are the homes of unrighteous people,
the places of those who do not know God."

Job 18 General Notes

Structure and formatting

The ULB sets the lines of this chapter farther to the right on the page than the rest of the text because it is a poem. In this chapter, Bildad speaks to Job again. His words in this chapter are much stronger than when he previously spoke, and he is even angry at Job.

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Job 18:1

General Information:
Bildad the Shuhite is speaking to Job. (See: and

Then Bildad the Shuhite answered and said
"Bildad" is the name of a man who is a member of the tribe of Shuah. See how you translated this in Job 8:1.

Job 18:2

When will you stop your talk?
This rhetorical question means that Job has been talking for too long. This may be written as a statement. Alternate translation: "Stop talking!"

Consider, and
"Be reasonable, and" or "Think about these things, and"

Job 18:3

General Information:
Bildad continues speaking to Job.

Why are we regarded as cattle, stupid in your sight?
Bildad uses this rhetorical questions to emphasize to Job that he should not consider his friends as animals who cannot think or speak. It can be written as a statement in active form. Alternate translation: "We should not be regarded as beasts, as stupid in your sight." or "You should not regard us as beasts or think of us as stupid."

Why are we
The word "we" probably refers to Bildad and Job's other friends and so is exclusive.

regarded
Regarding, looking, is a metonym here for thinking well or badly of someone.

in your sight
Here sight represents judgment or evaluation. Alternate translation: "in your judgment" or "in your thinking"

your sight
The word "your" here is plural. Bildad is using sarcasm to tell Job that Job should not think of himself as a great man. Alternate translation: "your sight, you who wrongly think you are great"

Job 18:4

You who tear at yourself in your anger
Here Bildad is stating that it is because of Job's anger and disobedience that he has been injured, not because of God's anger as Job has previously claimed. The word "tear" here means to "injure." Alternate translation: "You who have caused your own injuries because of your anger"

should the earth be abandoned for you or should the rocks be removed out of their places?
This rhetorical question suggests that letting Job, whom they consider a guilty man, go free would be like changing the whole world. Bildad uses these huge exaggerations here to emphasize how outrageous he thinks this is. This can be written as a statement. Alternate translation: "asking God to let you, a guilty man, go free is as silly as asking for God to forsake the earth for your sake or for God to move the rocks out of their places to please you!"

should the earth be abandoned
This can be stated in active form. Alternate translation: "should everyone leave the earth"

should the rocks be removed out of their places
This can be stated in active form. The word "rocks" here refers to large rocks, such as those in the mountains. Alternate translation: "should God remove the rocks from their places" or "should God move mountains around"

Job 18:5

General Information:
Bildad continues speaking to Job.

Indeed, the light of the wicked person will be put out; the spark of his fire will not shine
Bildad speaks of a wicked person dying as if his lamp were being blown out. Alternate translation: "What will happen is that the lives of wicked people like you end as quickly as we can put out a light or extinguish the flame of a fire"

will be put out
This can be stated in active form. Alternate translation: "will go out"

Job 18:6

The light will be dark in his tent; his lamp above him will be put out
Bildad continues to speak of the wicked person dying. He speaks of the wicked man's life as if it were the light in his tent. Alternate translation: It will be like the light in his tent has turned to darkness, like the lamp above him has gone out"

Job 18:7

General Information:
Bildad continues to describe the wicked person.

The steps of his strength will be made short
This speaks of the wicked person suddenly experiencing disaster as if he no longer had strength to walk. Alternate translation: "It will be like he no longer has the strength to walk"

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his own plans will cast him down
"his own advice makes him fall down." This speaks of the wicked person undergoing disaster as if he fell down. Alternate translation: "his own plans will lead him into disaster"

Job 18:8

For he will be thrown into a net by his own feet; he will walk into a pitfall
"His own feet will lead him into a net." Bildad uses this image to say that the way that a wicked person lives his life leads him to sudden disaster. Alternate translation: "It will be as though he led himself into a net, as if he walked right into a pitfall"

a net
cords or ropes that people weave together to create a mesh. People used nets to catch animals.

a pitfall
a pit that has branches and leaves over it so that an animal will walk onto the branches and leaves and fall into the pit

Job 18:9

General Information:
Bildad continues to speak and uses three parallel images to describe how suddenly the wicked person will experience disaster.

A trap will take him ... a snare will
These four phrases speak of the wicked man experiencing disaster as if he were caught in a trap. Alternate translation: "It will be as though a trap will take him ... a snare will"

A trap
People used this kind of trap to catch birds. The trap snapped shut and held on to the foot of the bird.

will take him by the heel
Here the "heel" refers to the whole foot. Alternate translation: "will take hold of his foot"

Job 18:10

A noose is ... and a trap for him in the way
These four phrases speak of the wicked man experiencing disaster as if he were caught in a trap. Alternate translation: "It will be as though a noose is ... and a trap for him in the way"

A noose is hidden for him on the ground
This can be stated in active form. Alternate translation: "Someone has hidden a noose on the ground in order to catch him"

A noose
a rope with a loop that grabs hold of an animal's leg when the animal steps in the middle of the loop

a trap for him
The understood verbal phrase "is hidden" may be supplied. Alternate translation: "a trap is hidden on the path to catch him" or "someone will hide a trap to catch him in the way"

Job 18:11

Terrors will make him afraid on every side
"Terrors all around will make him afraid"

they will chase him at every step
This speaks of the things that terrify the wicked person as if they were enemies who chased him. Alternate translation: "it will be as if the terrors will chase him all around"

Job 18:12

General Information:
Bildad continues to describe the wicked person.

His wealth will turn into hunger
This speaks of the wicked man becoming poor and hungry as if his wealth were something that turned into something else. Alternate translation: "Instead of being wealthy, he will become poor and hungry"

calamity will be ready at his side
The phrase "ready at his side" is an idiom that means that something is continually present. Alternate translation: "he will continually experience disaster" or "he will not be able to avoid calamity"

Job 18:13

The parts of his body will be devoured
This can be stated in active form. Also, this speaks of a disease destroying his body as if it were an animal that had attacked him and was eating him. Alternate translation: "Disease will eat away at his skin" or "Disease will destroy his skin"

the firstborn of death will devour his parts
Here a disease that kills many people is referred to as "the firstborn of death." This speaks of that disease destroying his body as if it were an animal that had attacked him and was eating him. Alternate translation: "a deadly disease will destroy the different parts of his body"

Job 18:14

General Information:
Bildad continues to describe the wicked person.

He is torn from the safety of his tent
This can be stated in active form. Alternate translation: "Disaster rips him out of his tent, where he is safe"

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marched off
This can be stated in active form. Alternate translation: "it marches him off" or "it forces him to go"

the king of terrors
This is a reference to "King Death," a pagan god who was believed to rule over death. Alternate translation: "the one who rules over the dead" or "the king of death"

Job 18:15

People not his own
"People who are not his family"

after they see that sulfur is scattered within his home
People used sulfur to get rid of any diseases from a dying person. This can be stated in active form. Alternate translation: "after they spread sulfur all over his home"

Job 18:16

General Information:
Bildad continues to describe the wicked person.

His roots will be dried up ... branch be cut off
This speaks of the wicked man dying and having no descendants as if he were a tree whose roots dried up and branches withered, producing no fruit. Alternate translation: "He will die and leave no descendants, he will be like a tree whose roots have dried up and whose branches have all withered"

will his branch be cut off
This can be stated in active form. Alternate translation: "his branches will wither"

Job 18:17

His memory will perish from the earth; he will have no name in the street
These phrases have the same meaning and are used together to emphasize the fact that nobody will remember him after he dies.

His memory will perish from the earth
This speaks of the "memory" of the wicked man as if it were a person who died. Alternate translation: "No one on the earth will remember him"

he will have no name in the street
This is an idiom. Alternate translation: "no one walking along the street will even remember his name"

Job 18:18

General Information:
Bildad continues to describe the wicked person.

He will be driven from light into darkness ... and be chased out of this world
These phrases together emphasize the fact that the wicked person will be sent to Sheol, the place of the dead.

He will be driven from light into darkness
This can be stated in active form. Alternate translation: "God will drive the wicked person from light into darkness"

from light into darkness
The word "light" refers to life, and the word "darkness" refers to death. Alternate translation: "from the light of life to the darkness of death"

be chased out of this world
This speaks of God making him leave earth and go where dead people go as if he were chasing him. Alternate translation: "God will make him leave this world" or "God will send him to the place where dead people go"

be chased out
This can be stated in active form. Alternate translation: "God will chase him"

Job 18:19

He has no offspring ... no survivor where he once lived
Together these two phrases emphasize that he will have no family or descendants left.

where he once lived
Or "in his temporary dwelling-place." If your language has a word for a place in which people live temporarily until they can move to a better place, you may want to use it here.

Job 18:20

Those who live in the west ... those who live in the east
The phrases "in the west" and "in the east" are together a merism that refers to all people living everywhere. This is probably an exaggeration, as not everyone on the earth will hear about what happens to every specific wicked person, but Bildad is speaking of Job in the third person to warn Job that if Job continues to do evil, everyone Job cares about will be desolated and horrified at what happens when God punishes Job.

one day
"on the day God punishes him"

Job 18:21

General Information:
Bildad continues to describe the wicked person.

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the homes of unrighteous people, the places of those who do not know God
These two phrases have the same meaning and refer to the same people. Here these people are referred to by the places where they live. Alternate translation: "unrighteous people, those who do not know God"

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Chapter 19

1 Then Job answered and said,

2 "How long will you torment me
and crush me with words?
3 These ten times you have insulted me;
you are not ashamed that you have treated me harshly.
4 If it is indeed true that I have erred,
my error remains my own concern.
5 If indeed you will exalt yourselves above me
and use my humiliation against me,
6 then you should know that God has done wrong to me
and has caught me in his net.

7 See, I cry out, "Violence!" but I get no answer.
I call out for help, but there is no justice.
8 He has walled up my way so that I cannot pass,
and he has set darkness in my path.
9 He has stripped me of my glory,
and he has taken the crown from my head.
10 He has broken me down on every side, and I am gone;
he has pulled up my hope like a tree.
11 He has also kindled his wrath against me;
he regards me as one of his adversaries.
12 His troops come on together;
they cast up siege mounds against me
and encamp around my tent.

13 He has put my brothers far from me;
my acquaintances are wholly alienated from me.
14 My kinsfolk have failed me;
my close friends have forgotten me.
15 Those who once stayed as guests in my house and my female servants regard me as a stranger;
I am an alien in their sight.
16 I call to my servant, but he gives me no answer
although I seek his favor with my mouth.
17 My breath is offensive to my wife;
I am even detestable to those who were born from my mother's womb.
18 Even young children despise me;
if I rise to speak, they speak against me.
19 All my familiar friends abhor me;
those whom I love have turned against me.
20 My bones cling to my skin and to my flesh;
I survive only by the skin of my teeth.
21 Have pity upon me, have pity upon me, my friends,
for the hand of God has touched me.
22 Why do you pursue me like God does?
Will you ever be satisfied with my flesh?

23 Oh, that my words were now written down!
Oh, that they were inscribed in a book!
24 Oh, that with an iron pen and lead
they were engraved in the rock forever!
25 But as for me, I know that my Redeemer lives,
and that at last he will stand on the earth;
26 after my skin, that is, this body, is destroyed,
then in my flesh I will see God.

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27 I will see him with my own eyes—I, and not someone else.
My heart fails within me.

28 If you say, 'How we will persecute him!
The root of his troubles lies in him,'
29 then be afraid of the sword,
because wrath brings the punishment of the sword,
so that you may know there is a judgment."

Job 19 General Notes

Structure and formatting

The ULB sets the lines of this chapter farther to the right on the page than the rest of the text because it is a poem. This chapter is Job's response to Bildad.

Verses 25-27 are very important to this book. They show the great depth of Job's faith in Yahweh after his most difficult time. (See: faith)

Job 19:1

General Information:
See: and

Connecting Statement:
Job speaks to his three friends.

Job 19:2

How long will you torment me and crush me with words?
Job uses this question to complain about how his friends are treating him. Alternate translation: "Stop making me suffer and crushing me with words."

crush me with words
Job uses this image to say that their words make him feel very sad and hopeless. Alternate translation: "torment me with your words"

Job 19:3

General Information:
Job continues to speak to his three friends.

These ten times you have insulted me
The phrase "These ten times" refers to the way that the friends have completely insulted Job. Alternate translation: "You have completely insulted me" or "You have insulted me many times"

you are not ashamed that you have treated me harshly
Job is rebuking them for this. This can be written in positive form. Alternate translation: "You should be ashamed that you have treated me so harshly"

have treated me harshly
"have despised me" or "have publicly ridiculed me"

Job 19:4

have erred
"have sinned by accident" or "mistakenly sinned"

my error remains my own concern
Job implies that his friends are not responsible for continuing to rebuke him since he is the one who made the error. Alternate translation: "my error is my own responsibility, so you should not continue to rebuke me" or "my error did not hurt you, so you should not continue to rebuke me"

my error
"my sin" or "my mistake"

Job 19:5

General Information:
Job continues to speak to his three friends.

If indeed you will exalt yourselves above me
"If you think you are better than I am" or "Since you act as though you are better than I am"

use my humiliation against me
How his friends would do this can be stated clearly. Alternate translation: "claim that my humiliation is proof against me" or "use my humiliation as evidence that I am guilty"

use my humiliation against me
The abstract noun "humiliation" can be expressed with the verb "humiliate." Alternate translation: "claim that what has happened to humiliate me proves that I am guilty"

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Job 19:6

has caught me in his net
Job speaks as if God were a hunter that has trapped Job in his net. This metaphor represents God taking control of Job and Job's feeling of helplessness. Alternate translation: "has trapped me" or "has taken control of me" or "has control of what happens to me, so that I am helpless"

Job 19:7

General Information:
Job continues to speak to his three friends.

See, I cry out
"Pay attention, because what I am about to say is both true and important: I cry out"

Violence!
This is a cry for help. This can be stated clearly. Alternate translation: "Violence! Help!" or "Help! I am being attacked!"

I call out for help
"I shout for help" or "I cry for help"

but there is no justice
The abstract noun "justice" can be translated with a phrase that makes the meaning clear. Alternate translation: "but no one protects me from those who do me wrong"

Job 19:8

He has walled up ... darkness in my path
Job uses these images to describe how God has made him feel helpless and hopeless.

He has walled up my way so that I cannot pass
"God has put a wall on the road that I am walking on" or "He has blocked the way so I cannot keep going"

Job 19:9

He has stripped ... the crown from my head
Job uses these images to say that God has taken his good reputation, wealth, and dignity away from him.

He has stripped me of my glory
Job speaks of his glory as if it were a robe that God has taken away. Alternate translation: "He has taken away my glory"

he has taken the crown from my head
The crown refers to Job's dignity or honor. Alternate translation: "he has taken away my dignity and honor" or "it is as though he has taken my crown off my head"

Job 19:10

General Information:
Job continues to speak to his three friends.

He has broken me down on every side
Job speaks of God ruining him as if Job were building that God is smashing down. Alternate translation: "He has ruined me in every way" or "He has attacked me in every way"

I am gone
The metaphor "being gone" represents being completely destroyed. Alternate translation: "I am completely destroyed"

he has pulled up my hope like a tree
Job speaks of God causing Job not to have hope as if Job's hope were a tree that God has pulled with its roots out of the ground. Alternate translation: "he has completely taken away all my hope" or "because of what he has done, I can no longer hope for anything good"

like a tree
This simile is also an ellipsis. You may need to supply the omitted words. Alternate translation: "the way a man pulls a tree up by its roots"

Job 19:11

He has also kindled his wrath against me
Job speaks of God's wrath as if it were a fire. Alternate translation: "God has also lit a fire of anger against me" or "God has also become very angry with me"

he regards me as one of his adversaries
"he thinks of me as an enemy"

Job 19:12

His troops come on together
Job speaks of God attacking him as if Job was a city and God was sending an army to attack it. Alternate translation: "God sends his army to attack me"

they cast up siege mounds against me
Job speaks of God attacking him as if Job was a city and God's army was piling up dirt against the city wall in order to climb over the wall and attack the city. Alternate translation: "the soldiers pile up dirt in order to climb over my wall"

encamp around my tent
Job speaks of God attacking him as if Job was in his tent and God's army was camping around him and preparing to attack him. Alternate translation: "they camp around my tent and prepare to attack me"

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Job 19:13

General Information:
Job continues to speak to his three friends.

He has put my brothers far from me
Being "far from" someone represents being unwilling to relate to him or help him. Alternate translation: "God has caused my brothers to stay away from me" or "God caused my brothers to refuse to help me"

my acquaintances are wholly alienated from me
This can be stated in active form. Alternate translation: "my acquaintances have alienated themselves from me" or "my friends treat me like a stranger"

Job 19:14

My kinsfolk have failed me
"My relatives have left me without help"

my close friends
"my intimate friends"

have forgotten me
"have abandoned me" or "have neglected me." This means that they refuse to treat him according to how he and they had related to each other in the past. It implies that they abandoned him.

Job 19:15

General Information:
Job continues to speak to his three friends.

regard me
"consider me"

I am an alien in their sight
Job describes how people now think of him as an outsider. Here sight represents judgement or evaluation. Alternate translation: "they think of me as a foreigner"

Job 19:16

but he gives me no answer
"but he does not respond to me" or "but he does not come to me." The answer is a response to Job's call.

although I seek his favor with my mouth
The phrase "my mouth" is a metonym which refers to Job speaking. Alternate translation: "even though I speak to him and plead with him"

seek his favor
"plead with him"

Job 19:17

General Information:
Job continues to speak to his three friends.

My breath is offensive to my wife
Here "breath" represents the smell of his breath. If something is offensive to someone, it means that he hates it. Alternate translation: "My wife hates the smell of my breath"

those who were born from my mother's womb
Job refers to his brothers and sisters this way to imply that they are people who should love him. The full meaning of this can be made clear. Alternate translation: "my own brothers who should love me" or "my brothers and sisters who should love me"

Job 19:18

despise me
"hate me" or "detest me"

they speak against me
"they ridicule me" or "they make fun of me"

Job 19:19

All my familiar friends
"All my closest friends" or "All of my friends with whom I shared my secrets." This refers to his closest friends.

abhor me
"think I am disgusting"

have turned against me
"have betrayed me"

Job 19:20

General Information:
Job continues to speak to his three friends.

My bones cling to my skin and to my flesh
"I am just skin and bones" or "My skin sticks to my bones." Job speaks of his bones, skin, and flesh to describe his appearance. He was extremely thin, and people could easily see the shape of his bones. Some languages have idioms for this.

I survive only by the skin of my teeth
This idiom means that he is barely surviving, that he almost does not survive. Alternate translation: "I am barely alive" or "I hardly survive"

Job 19:21

Have pity upon me
"Have compassion on me"

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for the hand of God has touched me
Here "touched me" is a metonym for "hit me." And, "hand" represents God's power. Causing Job to suffer is spoken of as if Yahweh were physically hitting him with his hand. Alternate translation: "because God has afflicted me"

Job 19:22

Why do you pursue me ... God does?
Job uses this question to complain about how his friends are treating him. Alternate translation: "Do not persecute me ... God does!"

Will you ever be satisfied with my flesh?
Job uses this question to complain about how his friends are treating him. Alternate translation: "You have consumed my flesh enough!" or "Stop consuming my flesh!"

Will you ever be satisfied with my flesh?
Job speaks of his friends speaking so cruelly to him as if they were wild beasts eating up another animal. Alternate translation: "Stop violently slandering me." or "Stop attacking me with your words."

Job 19:23

General Information:
Job continues to speak to his three friends.

Oh, that my words were now written down
This exclamation tells what Job wishes for. It can be stated in active form. Alternate translation: "I wish that someone would write down my words"

my words
"what I am saying"

Oh, that they were inscribed in a book
This exclamation tells what Job wishes for. It can be stated in active form. Alternate translation: "I wish that someone would write them in a book"

Job 19:24

Oh, that with an iron pen and lead they were engraved in the rock forever
This exclamation tells what Job wishes for. It can be stated in active form. Alternate translation: "I wish that someone would use an iron pen and lead to carve them in the rock forever"

an iron pen
"an iron chisel." This was a tool used for writing. It was made of iron so that people could carve words in rock.

lead
Lead is a soft metal. We do not know how people used lead when carving rock. They may have filled the letters of the inscription with lead in order to make the inscription last longer.

Job 19:25

General Information:
Job continues to speak to his three friends.

my Redeemer
"My Defender." Here "Redeemer" refers to a person who will rescue Job by proving Job's innocence, restoring his honor, and giving him justice.

at last he will stand on the earth
This refers to standing to speak in court. Possible meanings are 1) the Redeemer will be the last one to speak in the court. Alternate translation: "he will judge whether or not I am guilty" or 2) the Redeemer will stand in this final court to defend Job. Alternate translation: "at last he will defend me in court"

Job 19:26

after my skin ... is destroyed
Possible meanings are that this refers to 1) his body being destroyed by disease or 2) his body decaying after he has died.

in my flesh I will see God
His flesh represents his body, and "in my flesh" represents being alive. Alternate translation: "while I live in my body, I will see God"

Job 19:27

my own eyes—I, and not someone else
The synecdoche "my own eyes" represents Job. The phrases "my eyes" and "and not someone else" emphasize that Job himself will actually see God. It is not that someone else will see God and tell Job about him.

My heart fails within me
People thought of the heart as being where the emotions are. So the heart failing represents him having very many emotions. Alternate translation: "I am very emotional about it" or "My emotions overwhelm me as I think about that"

My heart fails within me
Possible meanings are that 1) Job feels very hopeful, thankful, and happy or 2) Job feels exhausted waiting to see his Redeemer.

Job 19:28

General Information:
Job continues to speak to his three friends.

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How we will persecute him!
This is an exclamation. Possible meanings are 1) that they will certainly persecute Job or 2) that they will persecute him severely.

The root of his troubles lies in him
The "root" represents the source. Alternate translation: "He is the source of all his troubles" or "He has all these troubles because of what he has done"

Job 19:29

then be afraid of the sword
Possible meanings are that the sword represents 1) God judging them. Alternate translation: "then be afraid that God will judge you" or 2) God killing them. Alternate translation: "then be afraid that God will kill you"

because wrath brings the punishment of the sword
The abstract nouns "wrath" and "punishment" can be expressed with the adjective "angry" and the verb "punish." Possible meanings are that 1) God's anger results in punishment. Alternate translation: "because God will be angry with you and punish you" or 2) the anger of Job's friends results in punishment. Alternate translation: "because if you are so angry with me, God will punish you"

brings
"causes" or "results in"

there is a judgment
The abstract noun "judgment" can be expressed with the verb "judge." Alternate translation: "God judges people"

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Chapter 20

1 Then Zophar the Naamathite answered and said,

2 "My thoughts make me answer quickly
because of the worry that is in me.
3 I hear a rebuke that dishonors me,
but a spirit from my understanding answers me.

4 Do you not know this fact from ancient times,
when God placed man on earth:
5 the triumph of a wicked man is short,
and the joy of a godless man lasts only for a moment?
6 Though his height reaches up to the heavens,
and his head reaches to the clouds,
7 yet such a person will perish forever like his own dung;
those who have seen him will say, 'Where is he?'
8 He will fly away like a dream and will not be found;
indeed, he will be chased away like a vision of the night.
9 The eye that saw him will see him no more;
his place will see him no longer.
10 His children will apologize to poor people;
his hands will have to give back his wealth.
11 His bones are full of youthful strength,
but it will lie down with him in the dust.

12 Although wickedness is sweet in his mouth,
although he hides it under his tongue,
13 although he holds it there and does not let it go
but keeps it still in his mouth—
14 the food in his intestines turns bitter;
it becomes the poison of asps inside him.
15 He swallows down riches, but he will vomit them up again;
God will cast them out of his stomach.
16 He will suck the poison of asps;
the viper's tongue will kill him.
17 He will not enjoy the streams,
the torrents of honey and butter.
18 He will give back the fruit of his labor and will not be able to swallow it;
he will not enjoy the wealth earned by his commerce.
19 For he has oppressed and neglected poor people;
he has violently taken away houses that he did not build.

20 Because he has known no satisfaction in his belly,
he will not be able to save anything in which he takes pleasure.
21 There is nothing left that he did not devour;
therefore his prosperity will not be permanent.
22 In the fullness of his abundance he will fall into trouble;
the hand of everyone who suffers will come against him.
23 When he is about to fill his stomach,
God will throw the fierceness of his wrath on him;
God will rain it down on him while he is eating.
24 Although that man will flee from the iron weapon,
a bow of bronze will shoot him.
25 He pulls it out of his back
and the gleaming point comes out of his liver.
Terrors come over him.
26 Complete darkness is reserved for his treasures;

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a fire not fanned will devour him;
it will consume what is left in his tent.
27 The heavens will reveal his iniquity,
and the earth will rise up against him as a witness.
28 The wealth of his house will vanish;
his goods will flow away on the day of God's wrath.
29 This is the wicked man's portion from God,
the heritage decreed for him by God."

Job 20 General Notes

Structure and formatting

The ULB sets the lines of this chapter farther to the right on the page than the rest of the text because it is a poem. In this chapter, Zophar speaks to Job again. His words in this chapter are much stronger than when he previously spoke, and he is even angry at Job. He claims that Job took advantage of the poor and is being punished for it.

Important figures of speech in this chapter

Metaphors

There are many metaphors used in this chapter. Zophar uses them to explain the temporary nature of life and riches. He also uses them to describe God's punishment of Job.

Job 20:1

General Information:

Zophar replies to Job.

Zophar the Naamathite

See how you translated this man's name in Job 2:11. Since this is the second time that Zophar speaks, some translations omit "the Naamathite" here.

Job 20:2

My thoughts make me answer quickly

The idea of Zophar's thoughts making him do something represents his strong desire to do something. Alternate translation: "I want very much to answer you quickly"

because of the worry that is in me

The abstract noun "worry" can be expressed with the adjective "worried." The reason for the worry can be stated clearly. Alternate translation: "because I am very worried about you" or "because I am very worried because of what you said"

Job 20:3

I hear a rebuke that dishonors me

The abstract noun "rebuke" can be expressed with the verb "rebuke." Alternate translation: "I hear you rebuke me, and what you say dishonors me" or "You insult me by how you rebuke me"

a spirit from my understanding answers me

Here "spirit" probably refers to a thought or idea. Alternate translation: "a thought from my understanding answers me"

a spirit from my understanding answers me

This "spirit" or thought is spoken of as if it were a person that could answer Zophar. Alternate translation: "I have a thought from my understanding, and now I know what I wanted to know"

a spirit from my understanding answers me

The content of the answer can be stated clearly. Alternate translation: "a thought from my understanding answers me about how I can reply to you" or "I have a thought from my understanding, and now I know how I can reply to you"

a spirit from my understanding answers me

The abstract nouns "spirit" and "understanding" can be expressed with the verbs "think" and "understand." Alternate translation: "because I understand things, I have thought, and now I know how I can reply to you"

Job 20:4

General Information:

Zophar continues speaking with Job.

Do you not know this fact from ancient times ... man on earth

Zophar begins a rhetorical question to cause Job to think deeply about what he will now say.

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Job 20:5

Connecting Statement:
Zophar finishes the rhetorical question he began in verse 4.

the triumph ... for a moment?
Zophar uses a rhetorical question to cause Job to think deeply about what he will now say. This can be translated as a statement. "Surely you know ... man on earth; the triumph ... for a moment."

the triumph of a wicked man is short
The abstract noun "triumph" can be expressed with the verbs "triumph" or "celebrate." Alternate translation: "the wicked man triumphs only a short time" or "the wicked person celebrates for only a little while"

the joy of a godless man lasts only for a moment
The abstract noun "joy" can be expressed with the verb "rejoice" or the adjective "happy." The word "moment" is an exaggeration to emphasize that the time is very short. Alternate translation: "a godless man rejoices for only a moment" or "the godless man is happy for only a very short time"

Job 20:6

General Information:
Zophar continues speaking to Job.

Though his height reaches up to the heavens
"Though the wicked person's height reaches up to the heavens." The abstract noun "height" can be expressed with the adjective "tall." Alternate translation: "Though he is as tall as the heavens"

Though his height reaches up to the heavens
The wicked man's height represents either his reputation or his pride. Also, here "reaches up to the heavens" represents being very great. Alternate translation: "Though his reputation is great" or "Though his pride is great"

his head reaches to the clouds
"and though his head is as high as the clouds." This also represents his reputation or pride being great. This means the same as the previous phrase.

Job 20:7

will perish forever like his own dung
Dung mixes in with the ground and disappears. The reference to dung may also imply that the wicked person is worthless. Alternate translation: "will perish permanently like his dung, which completely disappears in the ground"

his own dung
If people are embarrassed about the word "dung," translators may refer to something else that disappears completely. Alternate translation: "dust that the wind blows away"

Job 20:8

General Information:
Zophar continues speaking to Job.

He will
"The wicked person will"

He will fly away like a dream ... he will be chased away like a vision of the night
Here "fly away" and "be chased away" represent disappearing. They may also imply being forgotten, since dreams and visions disappear when people forget them. Alternate translation: "He will disappear like a dream ... he will be forgotten like a vision of the night"

will not be found
This can be stated in active form. Alternate translation: "no one will find him"

Job 20:9

The eye that saw him
The eye represents a person. Alternate translation: "Anyone who saw him" or "The people who saw him"

his place
The phrase "his place" represents those who live in his place. Alternate translation: "the people who live in his place" or "his family"

Job 20:10

General Information:
Zophar continues speaking to Job.

His children
"The wicked person's children"

his hands will have to give back his wealth
Here the word "hands" refers to the wicked man's children. When he dies, his children will have to return everything that he took from others.

Job 20:11

His bones are full of youthful strength
The word "bones" represents his body. Being "full of youthful strength" represents being strong like a young person. Alternate translation: "His body is strong like a young person's body"

but it will lie down with him in the dust
The word "it" refers to his youthful strength. The metonym "lie down ... in the dust" represents dying. The strength dying is a metaphor for disappearing. Alternate translation: "but his youthful strength will die with him" or "but his youthful strength will disappear when he dies"

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Job 20:12

General Information:
Zophar continues speaking to Job.

Although wickedness is sweet in his mouth
Here "wickedness is sweet" represents a person enjoying doing wicked things. Alternate translation: "Although doing wicked things is pleasurable like tasting sweet food in the mouth"

although he hides it under his tongue
Zophar speaks of wickedness as if it were sweet food that a person puts under his tongue so it will stay in his mouth and he can taste it for a long time.

Job 20:13

he holds it there and does not let it go but keeps it still in his mouth
Zophar speaks of wickedness as if it were sweet food that a person puts under his tongue so it will stay in his mouth and he can taste it for a long time.

Job 20:14

the food in his intestines turns bitter
When food turns bitter in the stomach, it causes pain and a bitter taste. This is a metaphor for a person experiencing the painful consequences of doing wicked things. Alternate translation: "those wicked things become like food that has turned bitter in the stomach" or "the consequences of those wicked things are painful like food that becomes sour in the stomach"

it becomes the poison of asps inside him
This image is even worse than sour food in the stomach. This is a metaphor for a person experiencing the terrible consequences of doing wicked things. Alternate translation: "the consequences of doing those wicked things are painful like the poison of asps inside him"

asps
poisonous snakes

Job 20:15

General Information:
Zophar continues speaking to Job.

He swallows down riches ... cast them out of his stomach
Zophar speaks of gaining and losing wealth as if it were food that a person eats and vomits. Alternate translation: "The wicked person becomes very wealthy, but he loses his wealth like a person who vomits up his food. God causes him to lose it all"

He swallows down riches
Possible meanings are that "swallows down riches" represents 1) accumulating riches and storing them selfishly. Alternate translation: "The wicked man gains much wealth and keeps it all for himself" or 2) accumulating riches in wicked ways. Alternate translation: "The wicked man steals many riches"

God will cast them out of his stomach
Here "cast them out of his stomach" is a metonym for causing the man to vomit them. This is a metaphor for causing the man to lose his riches.

cast
throw

Job 20:16

He will suck the poison of asps
Here "suck the poison of asps" represents doing evil things. Both are very dangerous. Alternate translation: "Doing evil things is like sucking the poison of asps" or "He will do evil things and endanger his life like a person who sucks the poison of asps"

asps
poisonous snakes

the viper's tongue will kill him
The viper is a poisonous snake. Its tongue represents its poisonous bite. Alternate translation: "the viper's poisonous bite will kill him" or "the viper will bite him and he will die"

the viper's tongue will kill him
The viper represents the man's wickedness. Alternate translation: "his wickedness will kill him like a viper's bite"

Job 20:17

General Information:
Zophar continues speaking to Job.

the streams, the torrents of honey and butter
"Streams" and "torrents" are metaphors that represent abundance. "Honey" and "butter" are metonyms that represent the good things that God gives people. Alternate translation: "the abundance of good things that God gives his people"

Job 20:18

the fruit of his labor
Normally "the fruit of his labor" simply refers to the results of his labor. In this case it refers to the things the wicked man had stolen. Alternate translation: "the things he had worked to get" or "the things he had stolen"

will not be able to swallow it
Here "to swallow" the fruit of his labor represents enjoying the things he had stolen. Alternate translation: "will not be able to enjoy them"

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Job 20:19

General Information:
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Job 20:20

he has known no satisfaction in his belly
The word "belly" here is a metonym for the person's desires. Alternate translation: "he has never been able to satisfy his desires"

Job 20:21

There is nothing left that he did not devour
This can be reworded with only one of the negatives. Alternate translation: "He devoured everything, and there is nothing left" or "There is nothing left because he devoured everything"

There is nothing left that he did not devour
Here "devour" represents taking things for himself. Alternate translation: "There is nothing left that he did not take for himself" or "He took everything for himself, and there is nothing left"

Job 20:22

he will fall into trouble
"he will suddenly experience trouble"

the hand of everyone who suffers will come against him
Here "hand" represents power, and "hand ... will come against him" represents people attacking him. Alternate translation: "everyone who is in poverty will attack him" or "everyone who suffers will attack him"

suffers
If your language has a separate word for suffering because of poverty, you may want to use it here.

Job 20:23

General Information:
Zophar continues speaking to Job.

to fill his stomach
Here "fill his stomach" is a metonym meaning eat a lot.

God will throw the fierceness of his wrath on him
The "fierceness of his wrath" represents God's anger and punishment. Throwing the punishment on him represents punishing him severely. Alternate translation: "God will be angry and throw down his punishment on him" or "God will be angry and punish him severely"

God will rain it down on him
"God will cause it to rain down on him." Here "rain it down on him" represents causing much punishment to happen to the man. Alternate translation: "God will punish him severely"

Job 20:24

will flee from the iron weapon
The iron weapon represents the person carrying it. Alternate translation: "will flee from the person carrying an iron weapon"

a bow of bronze will shoot him
The bow represents the person who shoots an arrow with it. Alternate translation: "someone with a bronze bow will shoot him"

Job 20:25

liver
This is a large and important part of the body. If someone shoots through it with an arrow, the person who is shot will die.

Terrors come over him
He will suddenly become very afraid. Alternate translation: "he is terrified"

Job 20:26

Complete darkness is reserved for his treasures
"Complete darkness" here is a metaphor for destruction. Alternate translation: "Destruction is reserved for his treasures" or "His treasures will be destroyed"

a fire not fanned will devour him
Here "devour" is a metaphor meaning destroy. Alternate translation: "a fire that is not fanned will destroy him"

a fire not fanned will devour him
The phrase "not fanned" implies that no human will start the fire. Rather, God will cause the fire. Alternate translation: "a fire that is not started by humans will destroy him" or "God will cause a fire to destroy him"

it will consume
Here "consume" is a metaphor meaning destroy. Alternate translation: "the fire will destroy"

Job 20:27

The heavens ... the earth
Possible meanings are: 1) those who live in the heavens and the earth or 2) Zophar is describing the heavens and the earth as if they are humans who will testify in court against the wicked person.

Job 20:28

General Information:
This concludes Zophar's speech to Job.

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vanish
disappear

his goods will flow away on
Here "flow away" represents being taken away from him. Alternate translation: "his goods will be taken away from him, like goods that float away in a flood, on"

his goods
"his possessions"

the day of God's wrath
Here "wrath" represents punishment. The abstract noun "wrath" can be expressed with the verb punish. Alternate translation: "the day when God punishes people"

Job 20:29

This is the wicked man's portion from God
Here "portion from God" represents what God has decided should happen to someone. It is spoken of as if it were something that God would give him. Alternate translation: "This is what God has decided should happen to the wicked man"

the heritage decreed for him by God
This represents what God has decided should happen to someone. It is spoken of as if it were something that God would give him as an inheritance. Alternate translation: "what God has planned to give to him" or "what God has planned should happen to him"

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Chapter 21

1 Then Job answered and said,

2 "Listen carefully to my words,
and let this be the comfort you offer to me.
3 Put up with me, and I also will speak;
after I have spoken, mock on.

4 As for me, is my complaint to a person?
Why should I not be impatient?
5 Look at me and be appalled,
and lay your hand upon your mouth.
6 When I think about my sufferings, I am terrified,
and trembling seizes my body.
7 Why do wicked people continue to live,
become old, and grow mighty in power?
8 Their descendants are established with them in their sight,
and their offspring are established before their eyes.
9 Their houses are safe from fear;
neither is the rod of God on them.
10 Their bull breeds; it does not fail to do so;
their cow gives birth and does not lose her calf prematurely.
11 They send out their little ones like a flock,
and their children dance.
12 They sing to the tambourine and harp
and rejoice with the music of the flute.
13 They spend their days in prosperity,
and they go down quietly to Sheol.
14 They say to God, 'Depart from us
for we do not wish any knowledge of your ways.
15 What is the Almighty, that we should worship him?
What profit would we get if we prayed to him?'

16 See, is not their prosperity in their own hands?
I have nothing to do with the advice of wicked people.
17 How often is it that the lamp of wicked people is put out,
or that their calamity comes upon them?
How often does it happen that God distributes sorrows to them in his anger?
18 How often is it that they become like stubble before the wind
or like chaff that the storm carries away?
19 You say, 'God lays up one's iniquity for his children.'
Let him pay it himself, so that he might know it.
20 Let his eyes see his own destruction,
and let him drink of the wrath of the Almighty.
21 For what does he care about his family after him
when the number of his months is cut off?

22 Can anyone teach God knowledge,
since he judges even those who are high?
23 One man dies in his full strength,
being completely quiet and at ease.
24 His body is full of milk,
and the marrow of his bones is moist.
25 Another man dies in bitterness of soul,
one who has never experienced anything good.
26 They lie down alike in the dust;
the worms cover them both.

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27 See, I know your thoughts,
and your schemes to do violence to me.
28 For you say, 'Where now is the house of the prince?
Where is the tent in which the wicked man once lived?'
29 Have you never asked traveling people?
Do you not know the evidence they can tell,
30 that the wicked man is kept from the day of calamity,
and that he is led away from the day of wrath?
31 Who will condemn the wicked man's way to his face?
Who will repay him for what he has done?
32 Yet he will be borne to the grave;
men will keep watch over his tomb.
33 The clods of the valley will be sweet to him;
all people will follow after him,
as there were innumerable people before him.

34 How then do you comfort me with nonsense,
since in your answers there is nothing but falsehood?"

Job 21 General Notes

Structure and formatting

The ULB sets the lines of this chapter farther to the right on the page than the rest of the text because it is a poem. This chapter is Job's response to Zophar. It is also a response to all three of his friends in general.

Special concepts in this chapter

Ancestor's sin

In the ancient Near East, it was common to believe that a person could be punished because of the sins of their fathers and ancestors. It was seen as the punishment of a god. While a father's sin may have consequences for their children, Yahweh does not punish people because of their father's sin.

Important figures of speech in this chapter

Rhetorical questions

Job uses many different rhetorical questions in this chapter in order to try to convince Zophar that he is wrong. These questions help to build Job's argument.

Job 21:1

Connecting Statement:

Job begins to answer Zophar's accusations.

Job 21:2

General Information:

This page has intentionally been left blank.

Job 21:3

Put up with me

"Allow me" or "Be patient with me"

mock on

"you can continue mocking me." Job is using sarcasm to imply that his friends would ignore what he would say and continue to mock him.

Job 21:4

Connecting Statement:

Job continues speaking to his friends.

As for me, is my complaint to a person? Why should I not be impatient?

Job uses questions to emphasize that he thinks it is fair for him to complain to God. Alternate translation: "I am not complaining to a person. I have the right to be impatient"

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Job 21:5

lay your hand upon your mouth
"cover your mouth with your hand." Possible meanings are that 1) this is a response to being astonished. Alternate translation: "cover your mouth with your hand" or 2) this is a symbol that the person will not speak. Alternate translation: "do not say anything"

Job 21:6

trembling seizes my body
"fear causes my body to tremble" or "I shake with fear"

Job 21:7

Connecting Statement:
Job continues speaking to his friends.

Why do wicked people continue to live, become old, and grow mighty in power?
Job uses this question to show that his friends are wrong to think evil men always suffer. Alternate translation: "Wicked people indeed continue to live, become old, and become wealthier."

Job 21:8

Their descendants are established with them in their sight ... their offspring are established before their eyes
This two clauses mean the same thing and emphasize that this is true.

in their sight ... before their eyes
These phrases mean the same thing because "eyes" refers to sight. Wicked people get to watch their descendants grow strong and wealthy.

Job 21:9

Their houses
Here "houses" refers to the family members that lives in them. Alternate translation: "Their families"

rod of God
This refers to God's punishment.

Job 21:10

Connecting Statement:
Job continues speaking to his friends.

does not lose her calf prematurely
"she does not miscarry" or "her calf is born healthy and strong"

Job 21:11

little ones like a flock
Job compares these children to lambs to emphasize that they run, play, and are happy.

Job 21:12

tambourine
a musical instrument with a head like a drum that can be hit and with pieces of metal around the side that sound when the instrument is shaken

Job 21:13

Connecting Statement:
Job continues speaking with his friends.

their days
"their lifetime"

they go down quietly to Sheol
This is a polite way of saying that they die. Alternate translation: "they die peacefully"

Job 21:14

your ways
This refers to how God wants people to behave.

Job 21:15

What is the Almighty, that we should worship him? What profit would we get if we prayed to him?
The wicked people use these questions to mock God. Alternate translation: "We do not believe that this Almighty God is worthy of our worship. If we pray to him, he cannot do anything good for us."

Job 21:16

Connecting Statement:
Job continues speaking to his friends.

See, is not their prosperity in their own hands?
Here "hands" refers to their power or control. Job uses this question to challenge his friends. Alternate translation: "Look, these wicked people claim that they make themselves prosper!"

Job 21:17

How often is it ... their calamity comes upon them?
Job uses this question to emphasize that it seems to him that God does not punish the wicked very often. Alternate translation: "It is not often ... their calamity comes upon them."

the lamp of wicked people is put out
Job compares extinguishing the lamp to a person dying. This can be stated in active form. Alternate translation: "that God causes them to die suddenly"

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the lamp of wicked people
Job compares the life of the wicked to a lamp that is burning.

How often does it happen ... in his anger?
Job uses this second question to emphasize that it seems to him that God does not punish the wicked very often. Alternate translation: "It is not often ... in his anger."

Job 21:18

How often is it ... the storm carries away?
Job uses this third question to emphasize that it seems to him that God does not punish the wicked very often. Alternate translation: "It is not often ... the storm carries away."

they become like stubble before the wind or like chaff that the storm carries away
The death of the wicked is spoken of as if they were worthless less chaff and stubble that blows away. This can be stated in active form. Alternate translation: "God takes them away like the wind blows away the chaff"

Job 21:19

Connecting Statement:
Job continues speaking to his friends.

You say
These words are added by most versions in order to make it clear that the Job is quoting his friends in the next statement.

God lays up one's iniquity for his children
Job speaks of iniquity as if it were an object that could be stored for later use. You may need to make explicit that God stores the iniquity so that the sinner's children will pay for it. Alternate translation: "God keeps a record of a person's sins, then he punishes the person's children for those wicked deeds"

Let him pay it himself, ... know it
Job now begins to state his own opinion. You may need to make explicit that what the sinner should know is how bad his sins have been. It may be helpful to use an indirect quotation. "But I say that he should pay it himself, ... know his guilt'"

Job 21:20

Let his eyes see
Here "eyes" refers to the person. Alternate translation: "Let him see"

let him drink of the wrath of the Almighty
Here the wrath of God is spoken of as if it were a drink that a person can taste, and tasting is a metonym for experiencing the drink. Job wants the wicked person to experience God's punishment.

Job 21:21

For what does he care about his family after him when the number of his months is cut off?
Job uses this question to show that punishing the evil man's children is not effective. This can be stated in active form. Alternate translation: "For the wicked man does not care what happens to his family after he has died!"

the number of his months is cut off
This is a polite way of saying that he dies.

the number of his months
This refers to the length of his life.

Job 21:22

Connecting Statement:
Job continues speaking to his friends.

Can anyone teach God knowledge, since he judges even those who are high?
Job asks this question to emphasize that God knows everything. Alternate translation: "Obviously, no one can teach anything to God, since he even judges those in heaven."

those who are high
Possible meanings are 1) "those who are in heaven" or 2) "powerful people."

Job 21:23

One man dies in his full strength
Job contrasts this man who dies in health and peace to the man who dies in sorrow and pain in [Job 21:25]

Job 21:24

His body is full of milk ... the marrow of his bones is moist
Both of these phrases mean that the person is very healthy.

His body is full of milk
The word for "milk" may mean "fat." Either rendering means he is well-fed. Alternate translation: "His body if full of fat"

the marrow of his bones is moist
This idiom means his body is youthful and healthy.

Job 21:25

Connecting Statement:
Job continues speaking to his friends.

Another man dies
Job contrasts this man to the man who dies in peace in Job 21:23.

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in bitterness of soul
Here sorrow is spoken of as if it tasted bitter, and "soul" refers to the whole man. Alternate translation: "with anger and resentment" or "after living a sad life"

has never experienced anything good
This can be stated in positive form. Alternate translation: "has experienced only bad things"

Job 21:26

They lie down alike in the dust
This is a polite way to say that they died. Alternate translation: "They both die and people bury them"

the worms cover them both
Worms are associated with decay of dead bodies. Alternate translation: "the worms in the dirt eat their dead bodies"

Job 21:27

Connecting Statement:
Job continues speaking to his friends.

See
Job uses this phrase to call attention to the statement that follows. Alternate translation: "Listen"

Job 21:28

Where now is the house of the prince? Where is the tent in which the wicked man once lived?
Job believes his friends will ask these question to scold him. Both questions mean the same thing. Alternate translation: "See, the house of the evil ruler is gone. The tent of the wicked man has disappeared."

Job 21:29

Connecting Statement:
Job continues speaking to his friends.

Have you never asked traveling people?
Job uses these questions to rebuke his friends for not learning from people who travel. Alternate translation: "You should listen to those who have traveled to distant places."

Job 21:30

Connecting Statement:
Job finishes asking a rhetorical question that begins with the words "Do you not know" in verse 29.

the wicked man is kept ... from the day of wrath?
Job uses these questions to rebuke his friends for not learning from people who travel. "Those who have traveled to distant places will tell you ... from the day of wrath."

the wicked man is kept from the day of calamity ... he is led away from the day of wrath
This can be stated in active form. Alternate translation: "God keeps the wicked man from the day of calamity ... God leads him away from the day of wrath"

Job 21:31

Connecting Statement:
Job continues speaking to his friends.

Who will condemn the wicked man's way to his face?
Job uses this question to contradict his friends' belief that the wicked are always judged. Alternate translation: "No one condemns the wicked man to his face."

to his face
This means no one will go directly to the wicked person and condemn him personally.

Who will repay him for what he has done?
Job uses this question to contradict his friends' belief that the wicked are always judged. Alternate translation: "No one repays him for the bad things that he has done."

Job 21:32

he will be borne
This can be stated in active form. Alternate translation: "people will carry him"

Job 21:33

The clods of the valley will be sweet to him
Job imagines that the dead person will even enjoy the dirt that is put on him. This means the wicked person will even have a good death and a nice burial after a fulfilling life. "Clods" refer to the earth that covers the grave. Alternate translation: "He will enjoy being covered with the dirt of the valley" or "He will enjoy being buried in the dirt of the valley"

all people will follow after him, as there were innumerable people before him
Job emphasizes that a large crowd of people will be in the funeral procession of this imaginary wicked man to honor him. Alternate translation: "a huge number of people go to the grave site; some go in front of the procession and some come behind"

Job 21:34

Connecting Statement:
This concludes Job's speech to his friends.

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How then do you comfort me with nonsense, since in your answers there is nothing but falsehood?
Job uses a question to scold his friends. Alternate translation: "You cannot comfort me with nonsense. All of your answers are false."

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Chapter 22

1 Then Eliphaz the Temanite answered and said,

2 "Can a man be useful to God?
Can a wise man be useful to him?
3 Is it any pleasure to the Almighty if you are righteous?
Is it gain to him if you make your ways blameless?

4 Is it because of your reverence for him that he rebukes you
and takes you to judgment?
5 Is not your wickedness great?
Is there no end to your iniquities?
6 For you have demanded guarantee of a loan from your brother for no reason,
and you have stripped away clothing from the naked.
7 You have not given water to weary people to drink;
you have withheld bread from hungry people
8 although you, a mighty man, possessed the earth,
although you, an honored man, lived in it.
9 You have sent widows away empty;
the arms of the fatherless have been crushed.
10 Therefore, snares are all around you,
and sudden fear troubles you.
11 There is darkness, so that you cannot see;
an abundance of waters covers you.

12 Is not God in the heights of heaven?
Look at the height of the stars, how high they are!
13 You say, 'What does God know?
Can he judge through the thick darkness?
14 Thick clouds are a covering to him, so that he does not see us;
he walks on the vault of heaven.'
15 Will you keep the old way
that wicked men have walked—
16 those who were snatched away before their time,
those whose foundations have washed away like a river,
17 those who said to God, 'Depart from us';
those who said, 'What can the Almighty do to us?'
18 Yet he filled their houses with good things;
the plans of wicked people are far from me.
19 Righteous people see their fate and are glad;
innocent people mock them.
20 They say, 'Surely those who rose up against us are cut off;
fire has consumed their possessions.'

21 Now agree with God and be at peace with him;
in that way, good will come to you.
22 Receive, I beg you, instruction from his mouth;
store up his words in your heart.
23 If you return to the Almighty, you will be built up,
if you put unrighteousness far away from your tents.
24 Lay your treasure down in the dust,
the gold of Ophir among the stones of the brooks,
25 and the Almighty will be your treasure,
precious silver to you.
26 For then you will take pleasure in the Almighty;
you will lift up your face to God.
27 You will make your prayer to him, and he will hear you;

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you will pay your vows to him.
28 You will also decree anything, and it will be confirmed for you;
light will shine on your paths.
29 God humbles a proud man,
and he saves the one with humble eyes.
30 He will rescue even the man who is not innocent;
who will be rescued through the cleanness of your hands."

Job 22 General Notes

Structure and formatting

The ULB sets the lines of this chapter farther to the right on the page than the rest of the text because it is a poem. This chapter is a continuation of the advice of Job's friend, Eliphaz. His words in this chapter are much stronger than when he previously spoke.

Special concepts in this chapter

Repentance

Eliphaz tries to get Job to repent in this chapter. Eliphaz assumes that he is righteous, while assuming Job is not. (See: repent and righteous)

Important figures of speech in this chapter

Rhetorical questions

Eliphaz uses many different rhetorical questions in this chapter in order to try to convince Job that he is wrong. These questions help to build Eliphaz's argument.

Job 22:1

Eliphaz the Temanite

See how you translated this man's name in [Job 2:11]

Job 22:2

Can a man be useful to God? Can a wise man be useful to him?

Both questions mean basically the same thing. Eliphaz uses questions to emphasize that a person's actions and wisdom do not benefit God. Alternate translation: "A man cannot be useful to God. A wise man cannot be useful to him."

Job 22:3

Is it any pleasure to the Almighty if you are righteous? Is it gain to him if you make your ways blameless?

Both of these statements mean the same thing. Eliphaz uses questions to emphasize that Job's actions do not help God. Alternate translation: "The Almighty does not receive any pleasure if you are righteous. He does not gain anything if you make your ways blameless."

Job 22:4

Connecting Statement:

Eliphaz continues speaking to Job.

Is it because of your reverence for him that he rebukes you and takes you to judgment?

Eliphaz uses questions to scold Job and accuse him of committing terrible sins. Alternate translation: "It is certainly not because you have been devoted to him that God rebukes you and takes you to judgment!"

Job 22:5

Is not your wickedness great? Is there no end to your iniquities?

Eliphaz uses questions to scold Job and accuse him of committing terrible sins. Alternate translation: "As you know, he judges you because your wickedness is great and you keep on sinning!"

Job 22:6

Connecting Statement:

Eliphaz continues speaking to Job.

you have demanded guarantee of a loan

This refers to a lender taking something from the borrower to ensure that the borrower pays him back.

you have stripped away clothing from the naked

Eliphaz is accusing Job of taking clothes as security from poor people who borrowed from him.

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Job 22:7

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

Job 22:8

possessed the earth ... lived in it
Eliphaz is accusing Job of taking land from poor people and not allowing them to live on it. He is emphasizing this point by restating it twice.

possessed the earth
Eliphaz is exaggerating the amount of land that Job owned in order to portray Job as greedy. Alternate translation: "possessed a great amount of land"

Job 22:9

Connecting Statement:
Eliphaz continues speaking to Job.

You have sent widows away empty
"You made widows go away with nothing"

widows
women whose husbands have died

the arms of the fatherless have been crushed
Here "arms" refer to power. This can be stated in active form. Alternate translation: "you even oppressed the fatherless"

Job 22:10

snares are all around you ... sudden fear troubles you
These are metaphors for trouble and danger. Alternate translation: "you are always in danger ... you become afraid for no reason"

Job 22:11

There is darkness ... an abundance of waters covers you
Each of these metaphors means troubles and dangers are all around Job because of his sin.

an abundance of waters
"a flood"

Job 22:12

Connecting Statement:
Eliphaz continues speaking to Job.

Is not God in the heights of heaven?
Eliphaz uses this question to say that God sees Job's sin and will judge him. Alternate translation: "God is in the heights of heaven and sees everything that happens on earth."

Look at the height of the stars, how high they are!
Eliphaz implies that God is higher than the stars. This can be made explicit. Alternate translation: "Look at how high the stars are. God is even higher than the stars!"

Job 22:13

What does God know? Can he judge through the thick darkness?
Eliphaz uses these questions to imply that Job has said these things against God. Alternate translation: "God does not know what happens on earth. He sits in dark clouds and cannot see to judge us."

Job 22:14

he walks on the vault of heaven
Here "vault" refers to the barrier that ancient people believed separated the earth from heaven. Alternate translation: "he lives too far away in heaven to see what happens here"

Job 22:15

Connecting Statement:
Eliphaz continues speaking to Job.

Job 22:16

those who were snatched away
Dying is compared to God snatching them away. This can be stated in active form. Alternate translation: "those who died" or "those whom God took away"

those whose foundations have washed away like a river
The death of wicked people is compared to buildings that had their foundations washed away by a flood.

Job 22:17

What can the Almighty do to us?
Eliphaz quotes a question wicked people use to mock God. Alternate translation: "The Almighty cannot do anything to us!"

Job 22:18

Connecting Statement:
Eliphaz continues speaking to Job.

Yet he filled
"Yet God filled"

the plans of wicked people are far from me
The idiom "far from me" means Eliphaz rejects them. Alternate translation: "but I will not listen to their wicked plans"

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Job 22:19

see their fate
"know what will happen to the wicked"

Job 22:20

They say
"The righteous say"

Surely those who rose up against us are cut off
Here "those who rose up" refers to the wicked people. This can be stated in active form. Alternate translation: "Surely God has destroyed the wicked people who harmed us"

Job 22:21

Connecting Statement:
Eliphaz continues speaking to Job.

Now
Eliphaz uses this word to introduce something important he is about to say.

Job 22:22

instruction from his mouth
Here "from his mouth" represents what God has spoken. Alternate translation: "the instruction that God has spoken"

store up his words
God's words are compared to treasures that Job could keep in a storeroom. Alternate translation: "treasure his commands"

your heart
Here "heart" refers to Job's thoughts. Alternate translation: "your mind"

Job 22:23

Connecting Statement:
Eliphaz continues speaking to Job.

you will be built up
Eliphaz compares Job's restoration to the rebuilding of a house that has fallen. This can be stated in active form. Alternate translation: "he will heal you and make you prosper again"

if you put unrighteousness far away from your tents
Unrighteousness is pictured as a person who is living in Job's tent who must be removed. Alternate translation: "if you and everyone in your house stops sinning"

Job 22:24

Lay your treasure down in the dust
To lay a treasure in the dust is to treat it as unimportant. Alternate translation: "Consider your riches as unimportant as dust"

the gold of Ophir among the stones of the brooks
To put gold in the stream is to treat it as no more valuable than stones. Alternate translation: "the gold of Ophir is as worthless as stones in a stream"

Ophir
This is the name of a region famous for its gold.

Job 22:25

the Almighty will be your treasure, precious silver to you
This means God will be more valuable to Job than any treasure.

Job 22:26

Connecting Statement:
Eliphaz continues speaking to Job.

you will lift up your face to God
This means Job will no longer be ashamed but will trust in God. Alternate translation: "you will be able to approach God confidently"

Job 22:27

General Information:
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Job 22:28

it will be confirmed for you
This can be stated in active form. Alternate translation: "God will cause you to succeed"

light will shine on your paths
God's blessing is compared to a light on all of Job's paths. Alternate translation: "it will be like a light shining on the road in front of you"

Job 22:29

Connecting Statement:
This concludes Eliphaz's speech to Job.

the one with humble eyes
Here the word "eyes" is a synecdoche for the whole person or a metonym for the way the person thinks and acts. Alternate translation: "the humble person"

humble eyes
"lowered eyes," eyes that look at the ground and not at the person with whom their owner is conversing

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Job 22:30

He will rescue even the man who is not innocent; who will be rescued through the cleanness of your hands
Job being innocent is spoken of as if his hands were physically clean. The phrase "who will be rescued" can be stated in active form. Alternate translation: "Yahweh will rescue even the person who is not innocent because you do what is right"

He will rescue even the man who is not innocent; who will be rescued through the cleanness of your hands
Some versions of the Bible read, "He rescues the innocent person; so he will rescue you when your hands are clean"

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Chapter 23

1 Then Job answered and said,

2 "Even today my complaint is rebellion; [1]
my hand [2] is heavy because of my groaning.
3 Oh, that I knew where I might find him!
Oh, that I might come to his place!
4 I would lay my case in order before him
and fill my mouth with arguments.
5 I would learn the words with which he would answer me
and would understand what he would say to me.
6 Would he argue against me in the greatness of his power?
No, he would pay attention to me.
7 There the upright person might argue with him.
In this way I would be acquitted forever by my judge.

8 See, I go eastward, but he is not there,
and westward, but I cannot find him.
9 To the north, where he is at work, but I cannot see him,
and to the south, where he hides himself so that I cannot see him.
10 But he knows the way that I take;
when he has tested me, I will come out like gold.
11 My foot has held fast to his steps;
I have kept to his way and turned not aside.
12 I have not gone back from the commandment of his lips;
I have treasured the words of his mouth more than my portion of food.

13 But he is one of a kind, who can turn him back?
What he desires, he does.
14 For he carries out his decree against me;
there are many like them.
15 Therefore, I am terrified in his presence;
when I think about him, I am afraid of him.
16 For God has made my heart weak;
the Almighty has terrified me.
17 I have not been brought to an end by darkness,
because of the thick darkness that covers the gloom of my face.

Footnotes

23:2 [1]Some ancient translations and many English translations have:
23:2 [2]Some copies have:

Job 23 General Notes

Structure and formatting

The ULB sets the lines of this chapter farther to the right on the page than the rest of the text because it is a poem. This chapter is Job's response to Eliphaz.

Special concepts in this chapter

Court

This chapter uses an extended metaphor of a court case to describe Job's "case," which he seeks to bring to Yahweh, who is a judge. Cultures without a legal system will have difficulty translating this chapter.

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Job 23:1

General Information:
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Job 23:2

Even today my complaint is rebellion
Here "Even today" emphasizes that his friends arguments have not changed Job's situation at all. Alternate translation: "In spite of what you have said, my complaint is rebellion"

my complaint is rebellion
That is, God continues to afflict Job, but Job will not stop claiming that he has done no wrong.

my hand ... heavy because of my groaning
Possible meanings are 1) "I can barely lift my hand because of my groaning" or 2) "God's hand continues to make me suffer in spite of my groaning" where "hand" refers to God's power to punish.

Job 23:3

Connecting Statement:
Job continues speaking.

Oh, that I knew where ... Oh, that I might come
These two lines mean the same thing and emphasize Job's desire to meet with God.

I might find him
"I might find God"

Job 23:4

lay my case ... fill my mouth
These two lines mean the same thing and emphasize Job's desire to explain his situation to God.

fill my mouth with arguments
Here "fill my mouth" refers to speaking. Alternate translation: "I would speak all of my arguments"

Job 23:5

I would learn the words ... would understand
These two lines mean basically the same thing and emphasize Job's desire to hear God's answer.

the words with which he would answer me
"the answer that he would give me"

Job 23:6

Connecting Statement:
Job continues speaking.

Would he
"Would God"

Job 23:7

There
This refers to the place where God is.

I would be acquitted forever by my judge
This can be stated in active form. Alternate translation: "my judge would acquit me forever" or "God, who is my judge, would say that I am innocent once and for all"

Job 23:8

Connecting Statement:
Job continues speaking. He begins using a merism to say that he has looked everywhere.

Job 23:9

north ... south
This is the end of the merism that begins with the words "eastward ... westward" in verse 8. By mentioning these four directions, Job emphasizes that he has looked everywhere.

where he hides himself
Job speaks of God as if he is a person who hides.

Job 23:10

Connecting Statement:
Job continues speaking.

he knows the way that I take
Job's actions are spoken of as if he is walking on a path. Alternate translation: "God knows what I do"

I will come out like gold
Job believes that the test will prove that he is as pure as refined gold. Alternate translation: "he will see that I am as pure as gold when anything not pure has been burned away"

Job 23:11

My foot has held fast to his steps
Here "My foot" refers to Job. Alternate translation: "I have followed the path he has shown me"

I have kept to his way
Job's obedience is spoken of as if he is walking in a path that God showed him. Alternate translation: "I have done what he told me to do"

turned not aside
This can be stated in positive form. Alternate translation: "followed it exactly"

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Job 23:12

I have not gone back from
This can be stated in positive form. Alternate translation: "I have always obeyed"

of his lips
This phrase refers to the message that God spoke. Alternate translation: "that he spoke"

the words of his mouth
Here God is represented by his "mouth." Alternate translation: "what he said"

Job 23:13

Connecting Statement:
Job continues speaking.

But he is one of a kind, who can turn him back?
Job uses this question to emphasize that there is no one like God and no one can force him to change. Alternate translation: "But there is no one like him, and nobody can make him change his mind." or "But he alone is God, and no one can influence him."

What he desires, he does
"He does whatever he wants to do"

Job 23:14

he carries out his decree against me
"he is doing to me what he said he would do"

there are many like them
"he has many similar plans for me"

Job 23:15

Connecting Statement:
Job continues speaking.

Job 23:16

For God has made my heart weak; the Almighty has terrified me
These two lines mean basically the same thing and emphasize that Job is very afraid of God.

made my heart weak
A person whose heart is weak is a person who is timid or fearful. Alternate translation: "made me afraid"

Job 23:17

I have not been brought to an end by darkness
This can be stated in active form. Possible meanings are 1) "The thick darkness in front of me has not made me silent" or 2) "Darkness has not stopped me" or "God has stopped me, not the darkness."

the gloom of my face
Here Job refers to himself by his "face." Alternate translation: "my sadness"

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Chapter 24

1 Why are times for judging wicked people not set by the Almighty?
Why do not those who are faithful to God see his days of judgment come?
2 There are wicked people who remove boundary markers;
there are wicked people who take away flocks by force
and put them in their own pastures.
3 They drive away the donkey of those without fathers;
they take the widow's ox as a pledge.
4 They force needy people out of their path;
poor people of the earth all hide themselves from them.
5 See, these poor people go out to their work
like wild donkeys in the wilderness, looking carefully for food;
perhaps the Arabah will provide them food for their children.
6 They reap fodder in the field;
they glean the vineyard of the wicked.
7 They lie naked all night without clothing;
they have no covering in the cold.
8 They are wet with the showers of the mountains;
they lie next to large rocks because they have no shelter.
9 The fatherless is seized from the breast,
and they take a pledge against the poor.
10 But the poor people go about naked without clothing;
although they go hungry,
they carry bundles of grain belonging to other people.
11 The poor people make oil within the walls of those wicked men;
they tread the wicked men's winepresses,
but they themselves suffer thirst.
12 From out of the city the dying groan,
and the throat of the wounded cries out for help.
But God does not charge anyone with wrongdoing.

13 Some of these wicked people rebel against the light;
they know not its ways,
nor do they stay in its paths.
14 Before daylight the murderer rises
and he kills the poor and the needy;
in the night he is like a thief.
15 Also, the eye of the adulterer waits for the twilight;
he says, 'No eye will see me.'
He disguises his face.
16 In the darkness they dig into houses;
but they shut themselves up in the daytime;
they do not care for the light.
17 For all of them, thick darkness is like the morning;
for they are friends with the terrors of thick darkness.

18 Swiftly they pass away, however, like foam on the surface of the waters;
their portion of the land is cursed;
no one goes to work in their vineyards.
19 As drought and heat melt away the snow into waters,
so Sheol takes away those who have sinned.
20 The womb that bore him will forget him;
the worm will feed sweetly on him;
he will be remembered no more;
in this way, wickedness will be broken like a tree.
21 The wicked one devours the barren women who have not borne children;

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he does no good to the widow.
22 Yet God drags away the mighty by his power;
he rises up and does not strengthen him in life.
23 God gives him what he needs for security, and he is supported,
but his eyes are on his ways.
24 These people are exalted; still, in only a little while, they will be gone;
indeed, they will be brought low; they will be gathered up like all the others;
they will be cut off like the tops of ears of grain.
25 If it is not so, who can prove me to be a liar;
who can make my speech worth nothing?"

Job 24 General Notes

Structure and formatting

The ULB sets the lines of this chapter farther to the right on the page than the rest of the text because it is a poem. This chapter is Job's response to Eliphaz. It is a continuation of the previous chapter.

Special concepts in this chapter

Court

This chapter uses an extended metaphor of a court case to describe Job's "case," which he seeks to bring to Yahweh, who is a judge. Cultures without a legal system will have difficulty translating this chapter.

Important figures of speech in this chapter

Rhetorical questions

Job uses many different rhetorical questions in this chapter in order to try to convince Eliphaz that he is wrong. These questions help to build Job's argument.

Job 24:1

Connecting Statement:

Job continues speaking.

Why are times for judging wicked people not set by the Almighty?

Job uses this question to express his frustration that God has not judged evil. This can be stated in active form. Alternate translation: "I do not understand why God does not set a time when he will judge wicked people." or "The Almighty should set a time when he will judge wicked people."

Why do not those who are faithful to God see his days of judgment come?

Job uses this question to express his frustration that the righteous have not seen God judge evil. Alternate translation: "It seems that those who obey him never get to see him judge the wicked." or "God should show the day he will judge the wicked to those who know him."

Job 24:2

Connecting Statement:

Job continues speaking.

boundary markers

These are stones or other objects to mark the boundary between the lands owned by different people.

pastures

land with grass for animals to eat

Job 24:3

They drive away

"They steal"

those without fathers

"orphans" or "children whose parents have died"

they take the widow's ox as a pledge

"they take widows' oxen to guarantee that the widows will pay back the money that they loaned to those widows"

widow

a woman whose husband has died

as a pledge

A lender would take something from a borrower to ensure that the borrower pays him back.

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Job 24:4

out of their path
"out of their way" or "off the road"

poor people of the earth all hide themselves
The word "all" is an exaggeration to show that many poor people are afraid of these wicked people.

Job 24:5

Connecting Statement:
Job continues speaking.

these poor people go out to their work like wild donkeys in the wilderness, looking carefully for food
These poor people are spoken of as if they are wild donkeys who do not know where they will find food. Alternate translation: "these poor people go out to search for food as if they were wild donkeys in the wilderness"

wild donkeys
"donkeys that no one owns or cares for"

Job 24:6

General Information:
This verse is a synecdoche that describes the misery and hard work of the poor. They harvest food for rich people's animals to eat, and they get the last grapes of crops that the wicked enjoy in luxury.

They reap fodder in the field
The words in this line are not clear. Other possible meanings are that they reap at night or that they reap in fields not their own.

reap ... glean
Reaping is the work of hired hands, while gleaning is the work of the landless poor. Taken together, this is a description of poor people who must work in fields belonging to other people, including the wicked.

fodder
food for animals

Job 24:7

They lie naked ... they have no covering
These two lines describe the same thing and are used together to emphasize that these people do not have enough clothing to keep warm.

Job 24:8

Connecting Statement:
Job continues speaking.

They are wet with the showers of the mountains
"They become wet when it rains in the mountains"

Job 24:9

The fatherless is seized from the breast, and they take a pledge against the poor
You may need to make explicit that the word "they" refers to the understood actors who seize the fatherless. "They seize the fatherless from the breast and take a pledge against the poor" or "The fatherless are seized from the breast of the poor as a pledge"

The fatherless is seized from the breast
Here "breast" is a synecdoche for the mother. This can be translated in active form. Alternate translation: "The wicked seize the fatherless from their mothers"

The fatherless is
"Fatherless children are" or "The orphan is" or "Orphans are"

Job 24:10

go about
"walk around"

naked without clothing
The words "without clothing" mean the same thing as "naked." Alternate translation: "completely naked" or "naked because they have no clothing"

they carry bundles of grain belonging to other people
This means their work will provide food for others but not for themselves.

Job 24:11

Connecting Statement:
Job continues speaking.

The poor people make oil
they squeezed olives in order to extract olive oil from them

within the walls of those wicked men
Here "walls" refers to the whole house. Alternate translation: "in the houses of those evil men"

they tread the wicked men's winepresses
It may be helpful to state that they do this to produce juice to make wine. Alternate translation: "they tread on grapes to make juice for wine"

they themselves suffer thirst
"they suffer from thirst" or "they are thirsty"

Job 24:12

General Information:
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Job 24:13

Connecting Statement:
Job continues speaking.

rebel against the light
Possible meanings of "light" are 1) visible light or 2) spiritual light, which refers to God or living righteously. Alternate translation: "hate the daylight" or "do not want to do things openly" or "rebel against God"

they know not its ways, nor do they stay in its paths
These two lines describe the same thing, and are used together to emphasize that they do not want to follow the ways of the light. Alternate translation: "they do not know how to live a moral life; they stay far away from living a righteous life"

Job 24:14

the poor and the needy
The words "poor" and "needy" refer to the same group of people and emphasize that these are people who are unable to help themselves.

he is like a thief
The murderer kills in secret just like a thief steals without anyone seeing what he does. Alternate translation: "he kills people secretly, just like a thief steals secretly"

Job 24:15

Connecting Statement:
Job continues speaking.

the eye of the adulterer
Here "eye" refers to the whole person. Alternate translation: "the adulterer"

for the twilight
"for the sunset"

No eye will see me
Here "eye" refers to the whole person. Alternate translation: "No one will see me"

Job 24:16

they dig into houses
They dig into the houses in order to steal what is in them. This can be stated explicitly. Alternate translation: "wicked people dig into houses to steal what is in them"

they shut themselves up
"they hide inside"

Job 24:17

For all of them, thick darkness is like the morning
The thick darkness is as comfortable for the wicked as light of the morning is for normal people.

the terrors of thick darkness
"the scary things that happen at night"

Job 24:18

Connecting Statement:
Job continues speaking.

like foam on the surface of the waters
Foam lasts only a short time. This emphasizes how quickly God will cause the wicked to disappear.

their portion of the land is cursed
This can be stated in active form. Alternate translation: "God curses the part of the land that they own"

Job 24:19

As drought and heat melt away ... those who have sinned
Job says that sinners will disappear in Sheol in the same way as snow melts and disappears when it becomes warm.

drought and heat
These two words describe essentially the same weather and are used together to describe it fully.

Job 24:20

Connecting Statement:
Job continues speaking.

The womb
This refers to the mother. Alternate translation: "The mother"

the worm will feed sweetly on him
This means that he will die and worms will eat his body. Alternate translation: "the worm will enjoy eating his dead body" or "he will die and then his body will be eaten by worms"

he will be remembered no more
This can be stated in active form. Alternate translation: "no one will remember him anymore"

wickedness will be broken like a tree
God's destruction of the wicked man is describes as if he were cutting down a tree. This can be stated in active form. Alternate translation: "God will destroy the wicked as if he were a tree"

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Job 24:21

The wicked one devours
This metaphor emphasizes how ruthless the wicked man is. Alternate translation: "Just like a wild animal kills its prey, so the wicked person harms"

the barren women who have not borne children
The people of that day considered that a woman who was barren was cursed by God. Therefore, this represents the most unfortunate women.

widow
a woman whose husband has died

Job 24:22

Connecting Statement:
Job continues speaking.

by his power
"by using his power" or "because he is powerful"

he rises up and does not strengthen him in life
Here "does not strengthen him in life" means God does not keep the mmighty alive. Alternate translation: "God rises up and does not give the mighty the strength to live" or "God rises up and causes them to die"

the mighty
"mighty people" or, by implication, "the wicked" or "wicked people"

Job 24:23

gives him what he needs ... he is supported
"gives to the mighty what the mighty needs ... he is supported" or "gives to mighty people what they need ... they are supported"

he is supported
"he is safe" or "he has what he needs"

but his eyes are on his ways
Here "eyes" are a synecdoche for God, whose eyes they are. Alternate translation: "but God is always watching what they do"

Job 24:24

Connecting Statement:
This concludes Job's speech.

they will be brought low
This can be stated in active form. Alternate translation: "God will bring them low" or "God will destroy them"

they will be gathered up like all the others
Some translations are based on a different early text, which says "they wither and fade like weeds."

they will be gathered up like all the others
This can be stated in active form. What "the others" refers to can be stated clearly. Alternate translation: "God will gather them up as he gathered up the other wicked people"

they will be cut off like the tops of ears of grain
These wicked people will be cut off in the same way heads of grain are cut off during harvest. This can be stated in active form. Alternate translation: "God will cut them off like a farmer cuts off the top of a stalk of grain"

Job 24:25

If it is not so, who can prove me to be a liar; who can make my speech worth nothing?
Job uses this question to express the certainty of his argument. The implicit answer is: "no one." Alternate translation: "This is true, and no one can prove that I am a liar; no one can prove me wrong."

make my speech worth nothing
"prove what I say is wrong"

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Chapter 25

1 Then Bildad the Shuhite answered and said,

2 "Dominion and fear are with him;
he makes order in his high places of heaven.
3 Is there any end to the number of his armies?
Upon whom does his light not shine?
4 How then can man be righteous with God?
How can he who is born of a woman be clean, acceptable to him?
5 See, even the moon has no brightness to him;
the stars are not pure in his sight.
6 How much less man, who is a worm—
a son of man, who is a worm!"

Job 25 General Notes

Structure and formatting

The ULB sets the lines of this chapter farther to the right on the page than the rest of the text because it is a poem. This chapter is a continuation of the advice of Job's friend, Bildad. His words in this chapter are much stronger than when he previously spoke.

Special concepts in this chapter

God's holiness and man's sin

Bildad describes the holiness of Yahweh and the universal nature of man's sinfulness. While his points are accurate, they are not convincing for Job because he has been righteous. (See: holy and sin and righteous)

Important figures of speech in this chapter

Rhetorical questions

Bildad uses many different rhetorical questions in this chapter in order to try to convince Job that he is wrong. These questions help to build Bildad's argument.

Job 25:1

Bildad the Shuhite

See how you translated this man's name in Job 2:11.

Job 25:2

Dominion and fear are with him

Here "him" refers to God. The abstract nouns "dominion" and "fear" can be stated as verbs. Alternate translation: "God rules over all and people should fear only him"

he makes order in his high places of heaven

"he makes peace in the high heaven"

Job 25:3

Is there any end to the number of his armies?

Bildad uses this question to emphasize how great God is. The implicit answer is "no." This refers to the armies of God's angels. Alternate translation: "There is no end to the number of angels in his army." or "His armies are so big that no one can count them."

Upon whom does his light not shine?

Bildad uses this question to emphasize that God gives light to every person. Alternate translation: "There is no one upon whom his light does not shine." or "God makes his light shine over everyone."

Job 25:4

Connecting Statement:

Bildad continues speaking.

How then can man ... God? How can he who is born ... him?

These two questions are used together to emphasize that it is impossible for a man to be good enough before God.

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How then can man be righteous with God?
The implicit reaction is that he cannot. Alternate translation: "A man can never be righteous before God."

How can he who is born ... acceptable to him?
The implicit reaction is that he cannot. Alternate translation: "He who is born of a woman cannot be clean or acceptable to him."

he who is born of a woman
This idiom includes everyone. Alternate translation: "any person"

Job 25:5

See
The word "See" here adds emphasis to what follows. Alternate translation: "Indeed"

the moon has no brightness to him
The abstract noun "brightness" can be stated as an adjective. Alternate translation: "the moon is not bright enough for God"

the stars are not pure in his sight
Here "pure" means "perfect." Alternate translation: "he does not think even the stars are perfect"

Job 25:6

How much less man ... a son of man, who is a worm
These two lines say the same thing and are used together to emphasize that man is not perfect.

who is a worm
Bildad states that human beings are as worthless as worms. Alternate translation: "who is as worthless as a worm"

a son of man
This is another way of referring to a person. Alternate translation: "a person"

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Chapter 26

1 Then Job answered and said,

2 "How you have helped one who has no power!
How you have saved the arm that has no strength!
3 How you have advised one who has no wisdom
and announced to him sound wisdom!
4 With whose help have you spoken these words?
Whose spirit was it that came out from you?

5 The dead are made to tremble,
those who are beneath the waters
and all who dwell in them.
6 Sheol is naked before God;
destruction itself has no covering against him.
7 He stretches out the northern skies
over the empty space,
and he hangs the earth over nothing.
8 He binds up the waters in his thick clouds,
but the clouds are not torn under them.
9 He covers the surface of the moon
and spreads his clouds on it.
10 He has engraved a circular boundary on the surface of the waters
as the line between light and darkness.
11 The pillars of heaven tremble
and are astonished at his rebuke.
12 He calmed the sea with his power;
by his understanding he shattered Rahab.
13 By his breath he made the skies clear;
his hand pierced the fleeing serpent.
14 See, these are but the fringes of his ways;
how small a whisper do we hear of him!
Who can understand the thunder of his power?"

Job 26 General Notes

Structure and formatting

The ULB sets the lines of this chapter farther to the right on the page than the rest of the text because it is a poem. This chapter is Job's response to Bildad.

This chapter begins a section continuing through chapter 31.

Special concepts in this chapter

Yahweh's power

While Bildad describes Yahweh's power as being so much greater than Job's, Job understands the true extent of Yahweh's power. It is not just over Job's life, but over all of creation.

Other possible translation difficulties in this chapter

Sarcasm

Job uses sarcasm in this chapter. This is the use of irony to insult Bildad.

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Job 26:1

General Information:
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Job 26:2

How you have helped one ... the arm that has no strength
In these statements, Job is accusing Bildad. The word "one" refers to Job. And, the word "arm" represents the whole person. Alternate translation: "I am powerless and have no strength, but you act like you have helped me; but really, you have not helped me at all"

Job 26:3

How you have advised one who has no wisdom and announced to him sound wisdom
Job is saying that Bildad has not provided him with good advice and knowledge. Alternate translation: "You act like I have no wisdom and that you have advised me, that you have given me good advice"

announced to him sound wisdom
"given him good advice"

Job 26:4

With whose help have you spoken these words? Whose spirit was it ... you?
In these questions Job continues to mock Bildad. They are both rhetorical questions and have basically the same meaning. They are used together to strengthen each other. Alternate translation: "You must have had help speaking these words. Perhaps some spirit helped you speak them!"

Job 26:5

The dead
This refers to dead people. Alternate translation: "Those who are dead" or "The spirits of the dead"

tremble
They tremble because they are afraid of God. This can be stated clearly. Alternate translation: "tremble in fear" or "tremble in fear of God"

those who are beneath the waters
This refers to the dead people who tremble.

all who dwell in them
This refers to the dead people who dwell in the waters.

Job 26:6

Sheol is naked before God; destruction itself has no covering
Sheol is spoken of as if it were a person. These two phrases have the same meaning. To be "naked" or have "no covering" is to be completely exposed and not able to hide anything. Alternate translation: "It is like sheol is naked before God, for nothing in sheol, the place of destruction, is hidden from God"

destruction
This is another name for sheol. Alternate translation: "the place of destruction"

Job 26:7

He stretches out the northern skies over the empty space
The northern skies represent heaven, the place where God dwells with the beings he created to dwell there.

Job 26:8

He binds up the waters in his thick clouds
The clouds are compared to a large blanket in which God wraps the rainwater. Alternate translation: "He wraps up the water in his thick clouds"

but the clouds are not torn under them
This can be stated actively. The word "them" refers to the waters. Alternate translation: "but the weight of the waters does not tear the clouds"

Job 26:9

and spreads his clouds on it
This phrase tells how he covers the surface of the moon. Alternate translation: "by spreading his clouds in front of it"

Job 26:10

He has engraved a circular boundary on the surface of the waters
This speaks of the horizon, where the earth appears to meet the sky, as if God has marked a boundary on the ocean.

Job 26:11

The pillars of heaven tremble and are astonished at his rebuke
People thought of heaven or the sky as resting on pillars. Job speaks as though the pillars are humans that shake in fear when God is angry. Alternate translation: "The pillars that hold up heaven shake in fear when God rebukes them" or "The pillars that hold up the sky shake like people who are afraid when God rebukes them"

Job 26:12

he shattered Rahab
"he destroyed Rahab"

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Rahab
This is the name of a frightening monster that lived in the sea. See how you translated this in [Job 9:13]

Job 26:13

By his breath he made the skies clear
The noun "breath" can be translated with the verb "breathe" or "blow." This image represents God causing the wind to blow away the clouds. Alternate translation: "God blew away the clouds so that the skies were clear"

his hand pierced the fleeing serpent
It is implied that God his holding a sword, and here "his hand" represents that sword. Also, "pierced" represents killing. Alternate translation: "With his sword he pierced the fleeing serpent"

the fleeing serpent
"the serpent as it was trying to escape from him." This refers to Rahab, the monster in the sea. See Job 26:12.

Job 26:14

See, these are but the fringes of his ways
Here "fringes" represents a small part that we can see of something that is much bigger. Alternate translation: "See, these things that God has done show only a small part of his great power"

how small a whisper do we hear of him!
This is an exclamation that expresses Job's amazement of all the great things that God does that we do not even know about. Seeing what God does is spoken of as hearing God's voice. Alternate translation: "it is as if we heard only his quiet whisper!"

Who can understand the thunder of his power?
The "thunder of his power" represents God's greatness. Job uses this question to emphasize that God's power is so great that no one can understand it. Alternate translation: "The thunder displays the greatness of his power which no one can understand!"

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Chapter 27

1 Job continued his discourse, and he said,

2 "As surely as God lives, who has taken away my justice,
the Almighty, who made my life bitter,
3 while my life is yet in me,
and the breath from God is in my nostrils,
this is what I will do.
4 My lips will not speak wickedness,
neither will my tongue speak deceit; **5** I will never admit that you are right;
until I die I will never deny my integrity.
6 I hold fast to my righteousness and will not let it go;
my conscience will not accuse me so long as I live.
7 Let my enemy be like a wicked man;
let him who rises up against me be like an unrighteous man.

8 For what is the hope of a godless man when God cuts him off,
when God takes away his life?
9 Will God hear his cry
when trouble comes upon him?
10 Will he delight himself in the Almighty
and call upon God at all times?

11 I will teach you concerning the hand of God;
I will not conceal the thoughts of the Almighty.
12 See, all of you have seen this yourselves;
why then have you become completely useless?

13 This is the portion of a wicked man with God,
the inheritance of the oppressor that he receives from the Almighty:
14 If his children multiply, it is for the sword;
his offspring will never have enough food.
15 Those who survive him will be buried by plague,
and their widows will make no lament for them.
16 Though the wicked man heaps up silver like the dust,
and heaps up clothing like clay,
17 he may heap up clothing, but righteous people will put it on,
and innocent people will divide up the silver among themselves.
18 He builds his house like a spider,
like a hut that a guard makes.
19 He lies down in bed rich, but he will not keep doing so;
he opens his eyes, and everything is gone.
20 Terrors overtake him like waters;
a storm takes him away in the night.
21 The east wind carries him away, and he leaves;
it sweeps him out of his place.
22 It throws itself at him and does not stop;
he tries to flee out of its hand.
23 It claps its hands at him
and hisses him from his place.

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Job 27 General Notes

Structure and formatting

The ULB sets the lines of this chapter farther to the right on the page than the rest of the text because it is a poem. This chapter is a continuation of Job's response to Bildad.

Special concepts in this chapter

Job's righteousness

Despite being upset about his circumstances, Job does not curse God. Instead, he recognizes Yahweh's authority. (See: curse)

Job 27:1

continued his discourse

Or "continued speaking." If your language has a word for a series of proverbs or short teachings, you might want to use it for "discourse" here.

Job 27:2

As surely as God lives

This phrase shows that Job is taking an oath. Job compares the certainty that God is alive to the certainty of what he is saying. This is a way of making a solemn promise. Alternate translation: "I swear by God"

has taken away my justice

Justice is spoken of as if it were an object that could be taken away or given. Taking it away represents refusing to treat Job with justice. Alternate translation: "has refused to treat me justly"

made my life bitter

Job's "life" being bitter represents Job feeling resentful toward God. Alternate translation: "has caused me to become resentful" or "has made me feel angry because of the unfair way he has treated me"

Job 27:3

while my life is yet in me

This refers to the duration of the rest of his life. Alternate translation: "during the whole time that my life is yet in me" or "as long as my life is yet in me"

while my life is yet in me

The abstract noun "life" can be expressed with the adjective "alive" or the verb "live." Alternate translation: "as long as I am still alive" or "while I still live"

the breath from God is in my nostrils

"Breath ... in my nostrils" represents being able to breathe. "Breath from God" represents God making him able to breathe. Alternate translation: "God enables me to breathe"

nostrils

"nose"

Job 27:4

My lips will not speak wickedness, neither will my tongue speak deceit

These two phrases have basically the same meaning and are used together to emphasize that he will not speak in such ways. The phrases "My lips" and "my tongue" represent Job himself. Alternate translation: "I will not speak wickedness or deceit"

speak wickedness ... speak deceit

The abstract nouns "wickedness" and "deceit" can be expressed with "wickedly" and "deceitfully." Alternate translation: "speak wickedly ... speak deceitfully"

Job 27:5

I will never admit that you are right

"I will never agree with you and say that you three are right"

that you are right

The word "you" here is plural. It refers to Job's friends.

I will never deny my integrity

"I will never say that I am not innocent" or "I will always say that I am innocent"

Job 27:6

I hold fast to my righteousness

Here "hold fast" is a metaphor that represents being determined to continue to say something. The abstract noun "righteousness" can be expressed with "righteous." Alternate translation: "I am determined to continue saying that I am righteous"

will not let it go

Here "will not let it go" is a metaphor that represents not stopping saying something. Alternate translation: "will not stop saying that I am righteous" or "will not stop saying so"

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my conscience will not accuse me so long as I live
Here the phrase "my conscience" represents Job. Alternate translation: "even in my thoughts, I will not accuse myself"

Job 27:7

Let my enemy be ... let him who rises up against me be
The two clauses that start with these words share the same meaning. They are used together to emphasize Job's strong desire that this should happen.

Let my enemy be like a wicked man
How he wants his enemy to be like a wicked person can be stated clearly. Alternate translation: "Let my enemy be punished like a wicked man" or "Let God punish my enemy as he punishes wicked people"

let him who rises up against me be like an unrighteous man
How he wants this person to be like an unrighteous man can be stated clearly. Alternate translation: "let him who rises up against me be punished like an unrighteous man"

him who rises up against me
Here "rises up against me" is a metaphor meaning "opposes me." The whole phrase refers to Job's adversary. Alternate translation: "him who opposes me" or "my adversary"

Job 27:8

For what is the hope of a godless man when ... when God takes away his life?
Job uses this question to say that such a man has no hope. This question can be translated as a simple statement. Alternate translation: "There is no hope for the godless when God ... takes away his soul."

when God cuts him off, when God takes away his life
These two phrases have the same meaning. Alternate translation: "when God cuts him off and takes away his life" or "when God causes him to die"

cuts him off
This is a metaphor meaning "kills him" or "causes him to die"

takes away his life
This is a metaphor meaning "kills him" or "makes him stop living"

Job 27:9

Will God hear his cry when trouble comes upon him?
Job uses this question to say that God will not help that person. This question can be translated as a simple statement. Alternate translation: "God will not hear his cry when trouble comes upon him." or "When trouble comes upon him and he cries out for help, God will not hear him."

Will God hear his cry
Here "hear his cry" represents responding to the godless man's cry and helping him. Alternate translation: "Will God respond to his cry"

Job 27:10

Will he delight himself in the Almighty and call upon God at all times?
Job uses this question to say that the godless man will not do these things. This question can be translated as a simple statement. Alternate translation: "He will not delight himself in the Almighty and call upon God at all times." or "He will not be happy about what the Almighty does and he will not pray to God often."

Job 27:11

I will teach you
Each occurrence of "you" in these verses is plural and refers to Job's three friends.

the hand of God
God's "hand" represents his power. Alternate translation: "the power of God"

I will not conceal the thoughts of the Almighty
The abstract noun "thoughts" can be expressed with the verb "think." Alternate translation: I will not hide from you what the Almighty thinks"

Job 27:12

why then have you become completely useless?
Job uses this question to rebuke his friends for saying such foolish things. To become useless here is hyperbole for speaking useless words. This question can be translated as a simple statement. Alternate translation: "you should not have spoken so foolishly!"

Job 27:13

This is the portion of a wicked man with God
"This is what God has planned for the wicked man"

the inheritance of the oppressor that he receives from the Almighty
Here "the inheritance of the oppressor" is a metaphor representing what will happen to the oppressor. What God will do to him is spoken of as if it were an inheritance that God will give him. Alternate translation: "what the Almighty will do to the oppressor"

Job 27:14

it is for the sword
Here "the sword" represents dying in battle. Alternate translation: "they will die in battle"

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Job 27:15

Those who survive him
This refers to the wicked man's children. This can be stated clearly. Alternate translation: "Those who continue to live after their wicked father dies"

will be buried by plague
Here "be buried" represents dying. Alternate translation: "will die by plague"

their widows ... them
The words "their" and "them" refer to "Those who survive him," that is, the children of the wicked man.

Job 27:16

heaps up silver like the dust
Here "heaps up" is a metonym meaning "gathers much." Job speaks as if the silver were as easy to get as dust. Alternate translation: "gathers large piles of silver" or "gathers silver as easily as he could gather dust"

heaps up clothing like clay
Here "heaps up" is a metonym meaning "gathers much." Job speaks as if the clothing were as easy to get as clay. Alternate translation: "gathers large piles of clothing" or "gathers clothing as easily as he could gather clay"

Job 27:17

General Information:
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Job 27:18

He builds his house like a spider
After "spider," the phrase "builds its web" is understood information. It can be made clear. Alternate translation: "He builds his house as a spider builds its web"

He builds his house like a spider
A spider web is fragile and easily destroyed. Alternate translation: "He builds his house as fragile as a spider builds its web" or "He builds his house as fragile as a spider's web"

like a hut
A hut is a temporary house that is also not very strong. Alternate translation: "like a temporary hut"

Job 27:19

He lies down in bed rich
"He is wealthy when he lies down in bed." This refers to his lying down in bed at night and sleeping.

but he will not keep doing so
"but he will not keep lying down in bed rich" or "but he will not continue to be wealthy when he lies down in bed"

he opens his eyes
Opening his eyes represents waking up in the morning. Alternate translation: "he wakes up"

everything is gone
"all of his riches are gone" or "everything has vanished"

Job 27:20

Terrors overtake him
Here "overtake him" represents suddenly happening to him. Possible meanings are that "terrors" is a metonym for 1) things that cause people to be afraid. Alternate translation: "Terrifying things suddenly happen to him" or 2) fear. Alternate translation: "He suddenly becomes terrified"

like waters
The word "waters" refers to a flood. Floods can happen very suddenly when people do not expect them, and they are dangerous and frightening. Alternate translation: "like a flood" or "like waters that rise up suddenly"

a storm takes him away
"a violent wind blows him away"

Job 27:21

it sweeps him out of his place
Job speaks of the wind blowing the wicked man out of his house as if the wind were a person sweeping dust out of a house with a broom. Alternate translation: "the wind sweeps him out of his place like a woman who sweeps dirt out of a house" or "the wind easily blows him out of his place"

his place
"his home"

Job 27:22

General Information:
In verses 22-23 Job speaks of the wind as if it were a person attacking the wicked person.

It throws itself at him
Here the phrase "throws itself at him" represents the wind blowing strong against him like an attacker. Alternate translation: "It blows strong against him like someone attacking him"

he tries to flee out of its hand
Here "hand" represents the power or control that the wind has over the wicked man. Alternate translation: "he tries to flee out of its control"

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Job 27:23

It claps its hands at him
Clapping the hands is a way of mocking someone. Here it represents the wind making loud noises. Alternate translation: "It makes loud noises like someone clapping his hands to mock him"

hisses him from his place
The wind makes a noise as it blows him out of his place, and the noise is like the hissing sound that people make to mock someone. Alternate translation: "it makes a hissing noise as it causes him to leave his home" or "it blows him out of his place and makes a hissing noise like someone who hisses at him to mock him"

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Chapter 28

1 Surely there is a mine for silver,
a place where they refine gold.
2 Iron is taken out of the earth;
copper is smelted out of the stone.
3 A man sets an end to darkness
and searches out to the farthest limit
the stones in the blackest darkness.
4 He breaks open a shaft away from where people live,
places that are forgotten by anyone's foot.
He hangs far away from people; he swings to and fro.
5 As for the earth, out of which comes bread,
it is turned up below as if by fire.
6 Its stones are the place where sapphires are found,
and its dust contains gold.
7 No bird of prey knows the path to it,
nor has the falcon's eye seen it.
8 The proud animals have not walked such a path,
nor has the fierce lion passed there.
9 A man lays his hand on the flinty rock;
he overturns mountains by their roots.
10 He cuts out channels among the rocks;
his eye sees every valuable thing there.
11 He ties up the streams so they do not run;
what is hidden there he brings out to the light.

12 Where will wisdom be found?
Where is the place of understanding?
13 Man does not know its price;
neither is it found in the land of the living.
14 The deep waters under the earth say, 'It is not in me';
the sea says, 'It is not with me.'
15 It cannot be gotten for gold;
neither can silver be weighed as its price.
16 It cannot be valued with the gold of Ophir,
with precious onyx or sapphire.
17 Gold and crystal cannot equal it in worth;
neither can it be exchanged for jewels of fine gold.
18 No mention is worth making of coral or jasper;
indeed, the price of wisdom is more than rubies.
19 The topaz of Cush does not equal it;
neither can it be valued in terms of pure gold.

20 From where, then, comes wisdom?
Where is the place of understanding?
21 Wisdom is hidden from the eyes of all living things
and is kept hidden from the birds of the heavens.
22 Destruction and Death say,
'We have heard just a rumor about it with our ears.'

23 God understands the way to it;
he knows its place.
24 For he looks to the very ends of the earth
and sees under all the heavens.
25 He made the force of the wind
and parceled out the waters by measure.

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26 He made a decree for the rain
and a path for the thunder.
27 Then he saw wisdom and announced it;
he established it, indeed, and he examined it.
28 To people he said,
'See, the fear of the Lord—that is wisdom;
to depart from evil is understanding.'"

Job 28 General Notes

Structure and formatting

The ULB sets the lines of this chapter farther to the right on the page than the rest of the text because it is a poem. This chapter is a continuation of Job's response to Bildad.

Special concepts in this chapter

Yahweh's wisdom

Despite being upset about his circumstances, Job does not curse God. Instead, he recognizes Yahweh's wisdom and authority. This chapter especially focuses on Yahweh's wisdom as he controls the circumstances of Job's life. Men cannot understand because they do not have Yahweh's wisdom. (See: curse and wise)

Job 28:1

mine

This is a place where people dig rocks out of the earth. These rocks have metal in them.

refine

This is the process of heating a metal to remove all of the impurities that are in it.

Job 28:2

Iron is taken out of the earth

This can be stated in active form. Alternate translation: "People take iron out of the earth"

copper is smelted out of the stone

This can be stated in active form. Alternate translation: "people smelt copper out of the stone" or "people heat stone to melt copper out of it"

copper

an important red-brown colored metal

smelted

This is a process of heating rocks to melt the metal in them in order to get the metal out of the rocks.

Job 28:3

A man sets an end to darkness

Here "sets an end to darkness" represents shining a light in the darkness. People used a lantern or a torch for light. Alternate translation: "A man carries light into dark places"

to the farthest limit

"to the farthest parts of the mine"

Job 28:4

shaft

a deep narrow hole dug into the ground or rock. People go down into the hole to mine it.

places that are forgotten by anyone's foot

The foot is spoken of as if it is a person who can remember. Alternate translation: "places where people no longer walk" or "where no one ever walks"

He hangs far away from people

How and where he hangs can be stated clearly. Alternate translation: "Far away from people, he hangs from a rope in the shaft"

Job 28:5

the earth, out of which comes bread

Here "bread" represents food in general. Food coming out of the ground is a metaphor for food growing out of the ground. Alternate translation: "the earth, where food grows"

it is turned up below as if by fire

Possible meanings are that 1) people made fires under the ground to break apart the rock. Alternate translation: "it is broken up below by the fires that the miners make" or 2) "turned" is a metaphor for changed. Alternate translation: "it is broken up below so much that it appears that it was destroyed by fire"

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it is turned
The word "it" refers to the earth.

Job 28:6

Its stones ... its dust
The word "its" refers to the earth.

sapphires
a rare and valuable blue gemstone

Job 28:7

No bird of prey knows the path to it ... nor has the falcon's eye seen it
These clauses express a similar meaning. Alternate translation: "No bird of prey or falcon knows or has ever seen the path that goes to the mine"

bird of prey
a bird that eats other animals

falcon
This may also be translated "hawk." Both are birds that hunt and eat other animals. You may translate this with a similar bird from your culture.

Job 28:8

The proud animals have not walked such a path ... nor has the fierce lion passed there
These clauses also express similar meaning.

The proud animals
This refers to very strong, wild animals.

Job 28:9

lays his hand on the flinty rock
This represents breaking up the rock. Alternate translation: "digs into the flinty rock"

flinty rock
"hard rock"

he overturns mountains by their roots
Digging up the mountains and the ground underneath them is a metaphor from digging out weeds or trees, an exaggeration that represents digging minerals out of the ground. Alternate translation: "he turns the mountains upside down by pulling out their roots"

Job 28:10

his eye sees
Here "his eye" represents him. Alternate translation: "he sees"

Job 28:11

He ties up the streams so they do not run
Here "ties up the streams" means damming or blocking the streams. Alternate translation: "He blocks the streams so they do not flow"

what is hidden there
This refers to things that people normally do not see because they are in the ground or underwater.

Job 28:12

General Information:
In 28:12-28, wisdom and understanding are spoken of as if they were precious objects that are in some place and people want to find them. Finding wisdom and understanding represents becoming wise and learning to understand things well.

Where will wisdom be found? Where is the place of understanding?
These questions mean the same thing and are used to show that it is very difficult to find wisdom and understanding. Alternate translation: "It is very difficult to find wisdom and understanding."

Where will wisdom be found? Where is the place of understanding
Becoming wise and understanding is spoken of as finding wisdom and understanding. Alternate translation: "How do people become wise? How do people learn to understand things well"

Job 28:13

Man does not know its price
Possible meanings are 1) wisdom is spoken of as if it were something that people can buy. Alternate translation: "People do not know what it is worth" or 2) the word translated as "price" means "place." Alternate translation: "People do not know where it is"

neither is it found in the land of the living
"and it is not found in the land of the living." The "land of the living" refers to this world where people live. This can be stated in active form. Alternate translation: "and no one can find wisdom in this world"

Job 28:14

The deep waters ... say, 'It is not in me'; the sea says, 'It is not with me.'
The deep waters and the sea are presented as if they are people that can speak. Alternate translation: "Wisdom is not in the deep waters under the earth, nor is it in the sea"

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Job 28:15

It cannot be gotten for gold
This can be stated in active form. This implies that wisdom is worth much more than gold. Alternate translation: "People cannot pay for wisdom with gold"

neither can silver be weighed as its price
This implies that wisdom is worth much more than silver. It can be stated in active form. Alternate translation: "and people cannot weigh out enough silver to pay for wisdom"

Job 28:16

It cannot be valued with ... sapphire
This implies that wisdom is much more valuable than the gold of Ophir, precious onyx and sapphire.

Ophir
This is the name of a land where there was fine gold.

onyx
a valuable black gemstone

sapphire
a valuable blue gemstone

Job 28:17

Gold and crystal cannot equal it in worth
This implies that wisdom is much more valuable than gold and crystal.

crystal
a valuable gemstone that is clear or lightly colored

neither can it be exchanged for jewels of fine gold
"and it cannot be exchanged for jewels of fine gold." This implies that wisdom is much more valuable than jewels of fine gold.

exchanged
"traded"

Job 28:18

No mention is worth making of coral or jasper
"It is not worth making mention of coral and jasper." This implies that wisdom is worth so much more than coral and jasper that there is no need for Job to say anything about them. Alternate translation: "I will not bother to mention coral or jasper" or "Coral and jasper are worthless compared to wisdom"

coral
This is a beautiful, hard substance that grows on ocean reefs.

jasper ... rubies
These are valuable gemstones.

Job 28:19

The topaz of Cush does not equal it
This implies that wisdom is much more valuable than the finest topaz.

topaz
This is a valuable gemstone.

neither can it be valued in terms of pure gold
"and wisdom cannot be valued in terms of pure gold." This implies that wisdom is much more valuable than pure gold.

Job 28:20

From where, then, comes wisdom? Where is the place of understanding?
Job uses these questions to introduce how people get wisdom and understanding. Alternate translation: "I will tell you where wisdom comes from and where understanding is." or "I will tell you how to become wise and how to learn to understand things."

From where, then, comes wisdom
Wisdom is spoken of as if it were in a place and comes to people. Its coming represents people becoming wise.

Where is the place of understanding
Understanding is spoken of as if it were in a place.

Job 28:21

Wisdom is hidden from the eyes of all living things
This means that living things are unable to see wisdom. It can be expressed in active form. Alternate translation: "No living thing can see wisdom"

is kept hidden from the birds of the heavens
This means that the birds are unable to see wisdom. This can be expressed in active form. Alternate translation: "even the birds that fly in the skies cannot see wisdom"

Job 28:22

Destruction and Death say
Here "Destruction" and "Death" are spoken of as if they are living things who can speak.

Job 28:23

God understands the way to it; he knows its place
Wisdom is spoken of as if it were in a certain place. Alternate translation: "God knows how to find wisdom. He knows where it is"

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Job 28:24

the very ends of the earth
"the farthest places on the earth"

Job 28:25

parceled out the waters by measure
This describes God deciding how much water should be in each place. Possible meanings are that this refers to deciding 1) how much rain should be in each cloud or 2) how much water should be in each sea. Alternate translation: "decided how much water should be in each place"

Job 28:26

a path for the thunder
"he decided how the thunder can be heard" or "he decided the path of the thunderstorm"

Job 28:27

General Information:
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Job 28:28

See, the fear of the Lord—that is wisdom
The abstract noun "fear" can be expressed with the verbs "fear" or "respect." The abstract noun "wisdom" can be expressed with the word "wise." Alternate translation: "Listen, if you fear the Lord, you will be wise"

to depart from evil is understanding
Here "depart from evil" means refusing to do evil things. The abstract noun "understanding" can be expressed with the verb "understand." Alternate translation: "if you refuse to do evil, then you will understand many things"

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Chapter 29

1 Job resumed speaking and said,

2 "Oh, that I were as I was in the past months
when God cared for me,
3 when his lamp shined on my head,
and when I walked through darkness by his light.
4 Oh, that I were as I was in the ripeness of my days
when the friendship of God was on my tent,
5 when the Almighty was yet with me,
and my children were around me,
6 when my way was covered with cream,
and the rock poured out for me streams of oil!

7 When I went out to the city gate,
when I sat in my place in the city square,
8 the young men saw me and kept their distance from me in respect,
and the aged people rose and stood for me.
9 The princes used to refrain from talking when I came;
they would lay their hand on their mouths.
10 The voices of the noblemen were hushed,
and their tongue clung to the roof of their mouths.
11 For after their ears heard me, they would then bless me;
after their eyes saw me, they would then give witness to me and approve of me
12 because I rescued the one who was poor when he cried out,
and the one who had no father when he had no one to help him.
13 The blessing of him who was about to perish came on me;
I caused the widow's heart to sing for joy.
14 I put on righteousness, and it clothed me;
my justice was like a robe and a turban.
15 I was eyes to blind people;
I was feet to lame people.
16 I was a father to needy people;
I would investigate the case even of one whom I did not know.

17 I broke the jaws of the unrighteous man;
I plucked the victim out from between his teeth.
18 Then I said, 'I will die in my nest;
I will multiply my days like the grains of sand.
19 My roots are spread out to the waters,
and dew lies all night on my branches.
20 The honor in me is always fresh,
and the bow of my strength is always new in my hand.'
21 To me men listened; they waited for me;
they stayed silent to hear my advice.
22 After my words were done, they did not speak again;
my speech dropped like water on them.

23 They always waited for me as they waited for rain;
they opened their mouth wide to drink in my words,
as they would do for the latter rain.
24 I smiled on them when they did not expect it;
they did not reject the light of my face.
25 I selected their way and sat as their chief;
I lived like a king in his army,
like one who comforts mourners.

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Job 29 General Notes

Structure and formatting

The ULB sets the lines of this chapter farther to the right on the page than the rest of the text because it is a poem. This chapter is a continuation of Job's statement, but now it is directly addressed to Yahweh.

In this chapter, Job recalls the days before Yahweh's blessings were taken from him. This is only one part of Job's argument that continues for the next 3 chapters.

Job 29:1

General Information:
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Job 29:2

Oh, that I were as I was in the past months
Job uses this exclamation to express a wish. Alternate translation: "I wish that I were as I was in past months"

Job 29:3

when his lamp shined on my head
God's lamp shining on Job represents God blessing Job. Alternate translation: "when God's blessing was like a lamp shining its light on my head"

when I walked through darkness by his light
Walking through darkness represents experiencing difficult situations.

Job 29:4

in the ripeness of my days
Job speaks of when he was young and strong as if his days were the time when the harvest is ripe. Alternate translation: "when I was young and strong"

when the friendship of God was on my tent
The abstract noun "friendship" can be expressed with the noun "friend." The word "tent" represents Job's home. Alternate translation: "when God was my friend and protected my home"

Job 29:5

General Information:
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Job 29:6

when my way was covered with cream
"when my path was flowing with cream." Job uses this exaggeration to express that he had many cows and they produced much more cream than he and his family needed. Alternate translation: "when my cows provided an abundance of cream"

and the rock poured out for me streams of oil
"and the rock poured out streams of oil for me." Job uses this exaggeration to express that he had many olive vines and great amounts of olive oil. The rock is where his servants pressed the oil out of the olives. Alternate translation: "when my servants pressed out a great amount of olive oil" or "when oil flowed like streams from the pressing rock"

Job 29:7

city square
This is an open area in a village or city where two or more streets meet.

Job 29:8

rose and stood for me
This is a symbol of respect. It can be stated clearly. Alternate translation: "rose and stood respectfully for me"

Job 29:9

The princes used to refrain from talking when I came
This was a sign of respect.

they would lay their hand on their mouths
They did this to show that they would not speak. This was a sign of their respect for Job.

Job 29:10

The voices of the noblemen were hushed
This can be stated in active form. Alternate translation: "The noblemen hushed their voices" or "The noblemen stopped speaking"

their tongue clung to the roof of their mouths
This represents them having so much respect for Job that they had nothing to say. Alternate translation: "they felt that they were unable to speak" or "they had nothing to say"

Job 29:11

after their ears heard me ... after their eyes saw me
The ears represent those who heard him, and the eyes represent those who saw him. Alternate translation: "after they heard what I told them ... after they saw me"

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they would then give witness to me and approve of me
"they would witness approvingly of me"

Job 29:12

I rescued the one who was poor when he cried out
Here "the one who was poor" refers to any poor person. Alternate translation: "I used to rescue poor people who cried out"

Job 29:13

The blessing of him who was about to perish came on me
Someone's blessing coming on another represents that person blessing another. Alternate translation: "He who was about to perish would bless me"

him who was about to perish
This represents anyone who was about to die. Alternate translation: "those who were about to die"

I caused the widow's heart to sing for joy
Here "the widow's heart" represents any widow. Alternate translation: "I caused widows to sing joyfully"

Job 29:14

I put on righteousness, and it clothed me
People often spoke of righteousness as if it were clothing. Alternate translation: "I did what was righteous, and it was like clothing that I put on"

my justice was like a robe and a turban
People often spoke of justice as if it were clothing. Alternate translation: "I did what was just, and it was like a robe and a turban on me"

turban
a long cloth that men wrap around their heads and wear as a hat

Job 29:15

I was eyes to blind people
This represents helping blind people. Alternate translation: "I was like eyes for blind people" or "I guided blind people"

I was feet to lame people
This represents helping blind people. Alternate translation: "I was like feet for lame people" or "I supported lame people"

Job 29:16

I was a father to needy people
Here "I was a father" represents providing for people. Alternate translation: "I provided for needy people as a father provides for his children"

Job 29:17

General Information:
In verses 18-20 Job tells about the things he used to say before bad things happened to him.

I broke the jaws of ... I plucked the victim
Job speaks of unrighteous people who persecute others as if they were wild animals that attack their victims by picking them up between their teeth. Alternate translation: "I made unrighteous people stop persecuting people, like someone who breaks the jaw of a wild animal and rescues its victim from between its teeth"

Job 29:18

I will die in my nest
Here "nest" represents Job's home and family. Job used to speak as if he were a bird that lived in a nest with his baby birds. Alternate translation: "I will die at home with my family" or "I will die in the safety of my home"

I will multiply my days like the grains of sand
There are more grains of sand on the shore than anyone can count. To say that he would live more days than anyone could count is an exaggeration to express that he would live a very long time. Alternate translation: "I will live a very long time" or "I will live many years"

Job 29:19

My roots ... my branches
Job used to speak of his strength as if he were strong like a well-watered tree.

Job 29:20

The honor in me is always fresh
The abstract noun "honor" can be expressed with the verb "honor." Here "fresh" represents the honor being constantly given. Alternate translation: "People constantly give me honor" or "People always honor me"

the bow of my strength is always new in my hand
A new bow is very strong. Job's bow of strength in his hand represents his physical strength. Alternate translation: "I am always strong like a new bow"

Job 29:21

General Information:
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Job 29:22

my speech dropped like water on them
Here "dropped like water on them" represents refreshing the people who heard him. The abstract

noun "speech" can be translated with the verb "speak" or "say." Alternate translation: "my speech refreshed their hearts as drops of water refresh people's bodies" or "what I said to them refreshed them like drops of water"

Job 29:23

They always waited for me as they waited for rain
People waited for Job patiently and expected to hear good things.

they opened their mouth wide to drink in my words
This represents waiting eagerly for Job to speak in order to benefit from what said. Alternate translation: "they eagerly waited for me to speak in order to benefit from what I said"

as they would do for the latter rain
"as farmers wait eagerly for the latter rain"

the latter rain
This refers to the large amount of rain that falls just before the dry season.

Job 29:24

I smiled on them
It can be stated clearly that the purpose of smiling was to encourage them. Alternate translation: "I smiled on them to encourage them"

the light of my face
This represents the kindness they saw in Job's face.

Job 29:25

I selected their way
Here "selected their way" represents deciding what they should do.

sat as their chief
Here "sat" represents ruling or leading. Chiefs sat down when they made important decisions. Alternate translation: "led them as their chief"

sat as their chief
Job was their chief. Alternate translation: "led them because I was their chief"

I lived like a king in his army
Job speaks of how he led the people and how they obeyed him as if he were a king and they were his army.

like one who comforts mourners
This phrase means that Job actually was one who comforted people. Alternate translation: "I comforted them when they mourned"

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Chapter 30

1 Now those who are younger than I have nothing but mockery for me—
these young men whose fathers I would have refused to allow to work beside the dogs of my flock.
2 Indeed, the strength of their fathers' hands, how could it have helped me—
men in whom the strength of their mature age had perished?
3 They were thin from poverty and hunger;
they gnawed at the dry ground in the darkness of wilderness and desolation.
4 They plucked saltwort and bushes' leaves;
the roots of the broom tree were their food.
5 They were driven out from among people
who shouted after them as one would shout after a thief.
6 So they had to live in river valleys,
in holes of the earth and of the rocks.
7 Among the bushes they brayed like donkeys
and they gathered together under the nettles.
8 They were the sons of fools, indeed, sons of nameless people!
They were driven out of the land with whips.

9 But now I have become the subject of their taunting song;
I have become a byword for them.
10 They abhor me and stand far off from me;
they do not refrain from spitting in my face.
11 For God has unstrung the string to my bow and afflicted me,
and those who taunt me cast off restraint before my face.
12 Upon my right hand rise the rabble;
they drive me away and
pile up against me their siege mounds.
13 They destroy my path;
they push forward disaster for me,
men who have no one to hold them back.
14 They come against me like an army through a wide hole in a city wall;
in the midst of the destruction they roll themselves in on me.
15 Terrors are turned upon me;
my honor is driven away as if by the wind;
my prosperity passes away as a cloud.

16 Now my life is pouring out from within me;
many days of suffering have laid hold on me.
17 In the night my bones in me are pierced;
the pains that gnaw at me take no rest.
18 God's great force has seized my clothing;
it wraps around me like the collar of my tunic.
19 He has thrown me into the mud;
I have become like dust and ashes.

20 I cry to you, God, but you do not answer me;
I stand up, and you merely look at me.
21 You have changed and become cruel to me;
with the might of your hand you persecute me.
22 You lift me up to the wind and cause it to drive me along;
you throw me back and forth in a storm. [1]
23 For I know that you will bring me to death,
to the house appointed for all the living.

24 However, does no one reach out with his hand to beg for help when he falls?

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Does no one in trouble call out for help?
25 Did not I weep for him whose day is hard?
Did I not grieve for the needy man?
26 When I hoped for good, then evil came;
when I waited for light, darkness came instead.
27 My heart is troubled and does not rest;
days of affliction have come on me.
28 I have gone about like one who was living in the dark,
but not because of the sun;
I stand up in the assembly and cry for help.
29 I am a brother to jackals,
a companion of ostriches.
30 My skin is black and falls away from me;
my bones are burned with heat.
31 Therefore my harp is tuned for songs of mourning,
my flute for the singing of those who wail.

Footnotes

30:22 [1]Some modern translations have

Job 30 General Notes

Structure and formatting

The ULB sets the lines of this chapter farther to the right on the page than the rest of the text because it is a poem. This chapter is a continuation of Job's statement, but now it is directly addressed to Yahweh.

In this chapter, Job laments his current condition as others insult him. (See: lament)

Job 30:1

whose fathers I would have refused to allow to work beside the dogs of my flock
This shows how much he despised those fathers. They were not even good enough to be with his dogs. Alternate translation: "whose fathers I despised and would not have allowed to work beside the dogs of my flock"

the dogs of my flock
The dogs' relationship to the flock can be stated clearly. Alternate translation: "the dogs that guarded my flock"

Job 30:2

Indeed, the strength of their fathers' hands, how could it have helped me ... perished?
Job uses this question to mock the weakness of those men. Alternate translation: "The strength of their fathers' hands could not have helped me ... perished."

men in whom the strength of their mature age had perished
Their strength perishing is a metaphor that represents no longer being strong but weak. The phrase "mature age" refers to them being old. Alternate translation: "men who had become old and had no strength" or "men who had become old and weak"

Job 30:3

They were thin from poverty and hunger
The word "They" refers to the fathers of the young mockers.

They were thin from poverty and hunger
The abstract noun "poverty" can be expressed with the word "poor." The abstract noun "hunger" can be expressed with the words "hungry" or "starving." Alternate translation: "They were very thin because they were poor and starving"

they gnawed at the dry ground
Possible meanings are that 1) "dry ground" is a metonym for the dry roots that grow in the ground. Alternate translation: "they chewed on the dry roots they found in the ground" or 2) "gnawed at the dried ground" is a metonym for eating whatever they could find in the dry ground.

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Job 30:4

Connecting Statement:
Job continues to talk about the fathers of the mockers.

saltwort ... bushes' leaves ... the roots of the broom tree
These are plants that people would eat only if they could find nothing better.

the roots of the broom tree were their food
Possible meanings are 1) the people ate the roots of the broom tree or 2) the people warmed themselves by burning the roots of broom trees.

Job 30:5

They were driven out from among people who shouted after them as ... a thief
The phrase "were driven out" means "were forced to leave." These phrases can be reordered and stated in active form. Alternate translation: "The people shouted after them as ... a thief and forced them to leave"

shouted after them as one would shout after a thief
"shouted at them as though they were thieves"

Job 30:6

General Information:
This page has intentionally been left blank.

Job 30:7

Connecting Statement:
Job continues to talk about the fathers of the mockers.

brayed like donkeys
Job speaks of the men crying out in hunger as if they were wild donkeys making a loud noise. Alternate translation: "cried out like wild donkeys because they were hungry"

they gathered together under the nettles
"Nettles" are bushes with sharp thorns. This implies that they did not have a home.

Job 30:8

They were the sons of fools
Here "were the sons of fools" represents having the characteristics fools. Alternate translation: "They were like fools" or "they were fools"

indeed, sons of nameless people
The word "indeed" shows that what follows strengthens the previous thought. Here "sons of nameless people" represents having the characteristics of nameless people. Alternate translation: "indeed, they were nameless people" or "indeed, they were worthless"

nameless people
Here being "nameless" represents having no honor or respect. It means that they are worthless. Alternate translation: "worthless people"

They were driven out of the land with whips
This can be stated in active form. Possible meanings are 1) the idea of whips implies that they were being treated like criminals. Alternate translation: "People treated them like criminals and forced them to leave the land" or 2) people actually used whips to force them out. Alternate translation: "People whipped them and forced them to leave the land"

They were driven out of the land
Here "the land" refers to the land where they lived before they were forced to go out to the wilderness.

Job 30:9

Connecting Statement:
Job speaks again about the people who were mocking him.

But now I have become the subject of their taunting song
The abstract noun "song" can be expressed with the verb "sing." Alternate translation: "But now they sing songs about me to taunt me"

I have become a byword for them
Here "byword" is a metonym for the person about whom people make cruel jokes. Alternate translation: "I am now one whom they make cruel jokes about" or "They joke and say cruel things about me"

Job 30:10

they do not refrain from spitting in my face
This can be stated positively. Alternate translation: "they even spit in my face"

Job 30:11

God has unstrung the string to my bow
A bow that is unstrung is not useful. The phrase "has unstrung the string of my bow" is a metaphor for making Job powerless. Alternate translation: "God has taken away my power to defend myself"

those who taunt me
"those who mock me"

cast off restraint before my face
A restraint keeps a person from moving freely and doing what he wants. Here "restraint" represents refraining from doing something, and "cast off restraint" represents not refraining from doing something. In this case the mockers did not refrain

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from being cruel to Job. Alternate translation: "do not refrain from being cruel to me" or "do whatever cruel things they want to do to me"

Job 30:12

General Information:
Job speaks about the mockers treating him cruelly as if they were a mob and an army attacking him.

Connecting Statement:
Job continues to speak about the people who were mocking him.

Upon my right hand rise the rabble
"the rabble rise upon my right hand." Possible meanings are 1) rising upon Job's right hand represents attacking his strength. Alternate translation: "Gangs of young people attack my strength" or 2) rising upon Job's right hand represents attacking his honor. Alternate translation: "Mobs attack my honor"

they drive me away
"they force me to run away"

pile up against me their siege mounds
Armies would pile up mounds of dirt along a city's wall in order to climb over the wall and attack the city. Job speaks of the mockers preparing to attack him as if they were doing that. Alternate translation: "prepare to attack me like an army that prepares to attack a city"

Job 30:13

They destroy my path
This represents keeping Job from escaping their attack. Alternate translation: "They prevent me from escaping from them"

they push forward disaster for me
Here "push forward disaster" represents trying to make disaster happen. Alternate translation: "they try to make disaster happen to me" or "they try to destroy me"

men who have no one to hold them back
Here "hold them back" represents stopping them from doing something. Alternate translation: "men who have no one to stop them from attacking me"

Job 30:14

General Information:
Job speaks about the mockers treating him cruelly as if they were an army attacking him.

Connecting Statement:
Job continues to speak about the people who were mocking him.

They come against me like an army through a wide hole in a city wall
This represents attacking Job forcefully.

they roll themselves in on me
This represents many coming to attack him at once, like giant ocean waves rolling in on him.

Job 30:15

Terrors are turned upon me
Possible meanings are 1) Job has become terrified or 2) things are happening to Job that make him afraid.

my honor is driven away as if by the wind
Job speaks of suddenly having no honor as if the wind had blown it from him. Alternate translation: "Nobody honors me" or "I am now a person that people do not honor"

my prosperity passes away as a cloud
Job speaks of his prosperity ending as if it were a cloud that was blown away. Here "prosperity" may refer to well-being or safety. Alternate translation: "I no longer prosper at all" or "I am no longer safe"

Job 30:16

Now my life is pouring out from within me
Job speaks as if his life were a liquid and his body were a container. He feels he is about to die. Alternate translation: "Now I am dying"

many days of suffering have laid hold on me
Job speaks of his continuous suffering as if the days of suffering have grabbed hold of him. Alternate translation: "I suffer many days, and the suffering does not end"

Job 30:17

my bones in me are pierced
Job speaks of the pain in his bones as if his bones were being pierced. Alternate translation: "my bones ache terribly" or "I have sharp pain in my bones"

the pains that gnaw at me take no rest
Job speaks of his constant pain as if it were alive and biting him and refuses to rest. Alternate translation: "the pains that cause me to suffer do not stop" or "I am in constant pain"

Job 30:18

God's great force has seized my clothing
Job speaks of God using his force as if God's force were actually doing something. Here "God's ... force" stands for "God." Alternate translation: "God has seized my clothing by his great force"

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God's great force has seized my clothing
The image of God's force seizing Job is a metaphor. Possible meanings are 1) it represents Job's pain. Alternate translation: "My pain feels like God has grabbed my clothing tightly" or 2) it represents God's causing Job's many problems. Alternate translation: "It is as though by his great force God has grabbed me by my clothes"

it wraps around me like the collar of my tunic
The image of God's force wrapping around Job is a metaphor. Possible meanings are 1) it represents Job's pain. Alternate translation: "he wraps the collar of my tunic tightly around me" or 2) it represents God's causing Job's many problems. Alternate translation: "It is as though he grabs me by the collar of my tunic"

Job 30:19

He has thrown me into the mud
Job says that God has humiliated him. Alternate translation: "It is as though he has thrown me in the mud" or "He has humiliated me, like a person thrown in the mud"

I have become like dust and ashes
This represents Job's feeling of being worthless. Alternate translation: "I have become as worthless as dust and ashes"

Job 30:20

General Information:
This page has intentionally been left blank.

Job 30:21

cruel
This word means unkind.

with the might of your hand you persecute me
The word "hand" represents God's power. Alternate translation: "you persecute me with your power"

Job 30:22

Connecting Statement:
Job continues speaking to God.

lift me up to the wind ... throw me back and forth in a storm
These expressions represent the extreme suffering that God made Job endure.

cause it to drive me along
"cause the wind to push me along"

Job 30:23

you will bring me to death
Here "bring me to death" represents causing Job to die. Alternate translation: "you will cause me to die"

the house appointed for all the living
Job speaks of the world of the dead as if it were a house to which God has appointed all living things to go. Alternate translation: "the world of the dead, to which everything that has ever lived goes"

all the living
That is, all things now alive, but that will die one day.

Job 30:24

Connecting Statement:
Job continues speaking to God.

does no one reach out with his hand to beg for help when he falls? Does no one in trouble call out for help?
Job uses these questions to justify himself for crying out to God for help. Alternate translation: "Everyone reaches out with his hand to beg for help when he falls. Everyone who is in trouble calls out for help." or "I have fallen, and so God should not think I am doing wrong when I beg for his help. I am in trouble, so of course I call out for help!"

does no one reach out with his hand to beg for help when he falls? Does no one in trouble call out for help?
Some versions interpret these questions as Job complaining that God has reached out with his hand to harm Job when Job was in trouble and crying out for help. Alternate translation: "Surely no one would reach out with his hand against someone who falls and calls out for help."

Job 30:25

Did not I weep ... hard? Did I not grieve ... man?
Job uses these questions to remind God of how Job had done good to others. A: "You know that I wept ... hard, and I grieved ... man!"

him whose day is hard
Here the word "day" is a synecdoche for the person's life, and "hard" here means "difficult." Alternate translation: "him whose life is difficult"

Job 30:26

When I hoped for good, then evil came
Looking for good represents hoping for good things, and evil coming represents evil things happening.

I waited for light ... darkness came
Here "light" represents God's blessing and favor and "darkness" represents trouble and suffering. Alternate translation: "I waited for the light of

God's blessing, but instead I experienced the darkness of suffering"

Job 30:27

My heart is troubled and does not rest
Job speaks of his heart as if it were a person. Alternate translation: "I am troubled in my heart and the feeling does not end"

days of affliction have come on me
Days of affliction coming on Job represents Job experiencing affliction for many days. Alternate translation: "I experience affliction many days" or "I suffer every day"

Job 30:28

I have gone about
Here "have gone about" represents living. Alternate translation: "I have lived" or "I live"

like one who was living in the dark, but not because of the sun
Here "living in the dark" is a metaphor that represents being extremely sad. The phrase "but not because of the sun" clarifies that "living in the dark" is a metaphor, that is, the darkness is not caused by the sun being hidden. Alternate translation: "like one who is terribly sad"

Job 30:29

a brother to jackals, a companion of ostriches
Being a brother to these animals is a metaphor for being like them. Alternate translation: "I am like jackals and ostriches that cry out in the wilderness"

Job 30:30

my bones are burned with heat
Here "bones" refers to the whole body, which suffers from fever.

heat
Another possible meaning is "fever."

Job 30:31

my harp is tuned for songs of mourning
Here "my harp" represents Job himself, and also represents his desire to sing only songs of mourning. Alternate translation: "I play only songs of mourning on my harp"

my flute for the singing of those who wail
Here "my flute" represents Job himself, and also his desire to sing only songs of crying. Alternate translation: "I play only songs of wailing on my flute"

wail
To wail is to cry very loudly because of terrible sadness or pain.

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Chapter 31

1 I have made a covenant with my eyes;
how then should I look with desire on a virgin?
2 For what is the portion from God above,
the inheritance from the Almighty on high?
3 I used to think that calamity is for unrighteous people,
and that disaster is for those who behave wickedly.
4 Does not God see my ways
and count all my steps?

5 If I have walked with falsehood,
if my foot has hurried to deceit,
6 let me be weighed in an even balance
so that God will know my integrity.
7 If my step has turned aside from the way,
if my heart has gone after my eyes,
if any spot has stuck to my hands,
8 then let me sow, and let another eat,
and let my crops be uprooted.

9 If my heart has been deceived by a woman,
if I have lain in wait at my neighbor's door,
10 then let my wife grind grain for another,
and let others bow down on her.
11 For that would be a terrible crime;
indeed, it would be a crime to be punished by judges.
12 For that is a fire that consumes as far as Abaddon,
and it would burn all my harvest to the root.

13 If I rejected the plea for justice from my male servant or my female servant
when they argued with me,
14 what then would I do when God rises up to accuse me?
When he comes to judge me, how would I answer him?
15 Did the one who made me in the womb not make them also?
Did not the same one mold us all in the womb?

16 If I have withheld poor people from their desire,
or if I have caused the eyes of the widow to grow dim from crying,
17 or if I have eaten my morsel alone
and not allowed those without fathers to eat it also—
18 because from my youth the orphan grew up with me as with a father,
and I have guided his mother, a widow, from my own mother's womb.
19 If I have seen anyone perish for lack of clothing,
or if I have seen that a needy man had no clothing;
20 if his heart has not blessed me
because he has not been warmed with the wool of my sheep,
21 if I have lifted up my hand against the orphan
because I saw my support in the city gate,
then bring charges against me!
22 If I have done these things, then let my shoulder fall from the shoulder blade,
and let my arm be broken from its joint.
23 For I dreaded destruction from God;
because of his majesty, I was not able to do those things.

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24 If I have made gold my hope,
and if I have said to fine gold, 'You are what I am confident in';
25 if I have rejoiced because my wealth was great,
because my hand had gotten many possessions,
then bring charges against me!
26 If I have seen the sun when it shone,
or the moon walking in its splendor,
27 and if my heart has been secretly attracted,
so that my mouth has kissed my hand in worship of them—
28 this also would be a crime to be punished by judges,
for I would have denied the God who is above.

29 If I have rejoiced at the destruction of anyone who hated me
or congratulated myself when disaster overtook him,
then bring charges against me!
30 Indeed, I have not even allowed my mouth to sin
by asking for his life with a curse.
31 If the men of my tent have never said,
'Who can find one who has not been filled with Job's food?'
32 (even the foreigner has never had to stay in the city square,
because I have always opened my doors to the traveler),
and if that is not so, then bring charges against me!
33 If, like mankind, I have hidden my sins
by hiding my guilt inside my bosom
34 (because I feared the great multitude,
because the contempt of the families terrified me,
so that I kept silent and would not go outside)—

35 Oh, if only I had someone to hear me!
See, here is my signature; let the Almighty answer me!
If only I had the indictment that my opponent has written!
36 Surely I would carry it openly on my shoulder;
I would bind it on myself like a crown.
37 I would declare to him an accounting for my steps;
as a confident prince I would go up to him.
38 If my land ever cries out against me,
and its furrows weep together,
39 if I have eaten its harvest without paying for it
or have caused its owners to lose their lives,
40 then let thorns grow instead of wheat
and weeds instead of barley."

The words of Job are finished.

Job 31 General Notes

Structure and formatting

The ULB sets the lines of this chapter farther to the right on the page than the rest of the text because it is a poem. This chapter is a continuation of Job's statement and it is directly addressed to Yahweh.

In this chapter, Job presents his case to Yahweh that he is upright and not guilty of the sins he is being accused of. (See: righteous and guilt and sin)

Job 31:1

General Information:
Job continues speaking.

I have made a covenant with my eyes
Job speaks of making a promise about what he would look at as though his eyes were a person and he made a covenant with them. Alternate

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translation: "I have made a firm promise about what I will look at"

I have made a covenant with my eyes
What job promised can be stated clearly. Alternate translation: "I made a promise that I will not look lustfully on a virgin" or "I promised that I will not look lustfully on a virgin"

how then should I look with desire on a virgin?
Job uses this question to emphasize that he would never break his promise. Alternate translation: "So I certainly will not look with lust at a virgin."

Job 31:2

For what is the portion from God above, the inheritance from the Almighty on high?
Job speaks of God's response to people's behavior as if it were the portion of an inheritance that God gives. Alternate translation: "For how will God above respond to me? What will the Almighty on high do?"

For what is the portion from God above, the inheritance from the Almighty on high?
Possible meanings are Job uses this question to emphasize 1) that God will not bless bad behavior. Alternate translation: "For if I look lustfully on a woman, God Almighty on high will not bless me." or 2) that God will punish bad behavior. Alternate translation: "For if I look lustfully on a woman, God Almighty on high will certainly punish me."

Job 31:3

General Information:
Job continues speaking.

Job 31:4

Does not God see my ways and count all my steps?
Here "my ways" and "my steps" are metaphors for Job's behavior. Here "see my ways" and "count all my steps" are metaphors for knowing everything Job does. Job uses this question to emphasize that God does know all he does. Alternate translation: "Certainly God watches me and knows everything that I do."

Does not God see my ways and count all my steps?
Job may be implying that God should know that Job is righteous and does not deserve calamity and disaster.

Job 31:5

General Information:
Job continues speaking.

If I have
In 31:5-40 Job describes different situations in which he would deserve God's punishment. But, Job is confident that they are not true and that he is innocent.

have walked with falsehood, if my foot has hurried to deceit
Here "walked" and "hurried" are metaphors that represent how Job lived. Alternate translation: "have done anything false or purposely deceived anyone"

Job 31:6

let me be weighed in an even balance
People used balances to weigh items and to determine their value. This image represents judging honestly. It can be stated in active form. Alternate translation: "let me be judged honestly" or "let God judge me honestly"

Job 31:7

General Information:
Job continues describing situations in which he would deserve God's punishment, but Job is confident that they are not true.

If my step has turned aside from the way
Here "my step" is a metaphor for Job's behavior, and "turned out of the right way" is a metaphor for changing from living right. Alternate translation: "If I have changed from living right" or "If I have stopped doing what is right"

if my heart has gone after my eyes
Here "my heart" and "my eyes" are metonyms for what Job desires and sees. The heart going after the eyes is a metaphor for desiring to do what he sees. It is implied that this refers to sinful things that Job sees. Alternate translation: "if I have have wanted to do any sinful things that I see"

if any spot has stuck to my hands
This is a metaphor for being guilty. Alternate translation: "if I am guilty of any sin at all"

Job 31:8

then let me sow, and let another eat, and let my crops be uprooted
Job is saying that if he really has sinned, then this bad thing should happen to him. He would do the hard work of sowing his fields, but he would not be able to eat any of it.

let my crops be uprooted
This can be stated in active form. Alternate translation: "let someone else come and take the harvest from my field"

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Job 31:9

General Information:
Job continues describing situations in which he would deserve God's punishment, but he is confident that they are not true.

If my heart has been deceived by a woman
Here "my heart" represents Job. Here the word "deceived" expresses the idea of "enticed." The word "woman" expresses the idea of "another man's wife." This can be stated in active form. Alternate translation: "If another man's wife has enticed me" or "If I have desired another man's wife"

if I have lain in wait at my neighbor's door
It can be stated clearly why he was waiting at his neighbor's door. Alternate translation: "if I have waited at my neighbor's door so I could sleep with his wife"

Job 31:10

then let my wife grind grain for another
Possible meanings are 1) this is an euphemism which means Job is saying may his wife sleep with another man or 2) it means she will become a slave and work for another man.

Job 31:11

General Information:
Job continues describing situations in which he would deserve God's punishment, but he is confident that they are not true.

For that would be a terrible crime
The word "that" refers to Job sleeping with another woman.

it would be a crime to be punished by judges
This can be stated in active form. Alternate translation: "it would be a crime for which judges should punish me"

Job 31:12

For that is a fire that consumes as far as Abaddon, and it would burn all my harvest to the root
Job speaks of the harm that sleeping with another woman causes as if it were a fire that destroys everything. The words "that" and "it" refer to sleeping with another man's wife. Alternate translation: "For adultery is like a fire that burns up everything from here to Abaddon and that would burn up all my harvest"

consumes as far as Abaddon
These words are probably a metaphor for "destroys everything so I have nothing good for the rest of my life," but you should probably translate this literally.

it would burn all my harvest to the root
The word "it" here refers to the action sleeping with another man's wife. This action is a metonym for the punishment that Job would suffer as a result of the action. A fire burning up his harvest is a synecdoche for losing everything he has worked for. Alternate translation: "those who punish me would take away everything I have worked for"

Job 31:13

General Information:
Job continues describing situations in which he would deserve God's punishment, but he is confident that they are not true.

my male servant or my female servant
These two items refer to Job's servants in general, not to any particular male or female servant, and so may be combined: "my male or female servant" or "any of my servants."

Job 31:14

what then would I do when God rises up to accuse me? When he comes to judge me, how would I answer him?
Job uses these questions to emphasize that if God were to judge him, Job would not be able to make himself appear to be good. Alternate translation: "then there would be absolutely nothing I could say to defend myself when God comes to judge me."

Job 31:15

Did the one who made me in the womb not make them also? Did not the same one mold us all in the womb?
Job uses these questions to emphasize that he is no different from his servants. He implies that God would be angry if Job were to treat his servants as less valuable than himself. Alternate translation: "The one who made me in the womb also made them. He formed us all in the womb."

Job 31:16

General Information:
Job continues describing situations in which he would deserve God's punishment, but he is confident that they are not true. He does not finish his sentence in verses 16 and 17. Instead he explains in verse 18 why they are not true.

If I have withheld poor people from their desire
"If I have kept poor people from getting what they desire"

if I have caused the eyes of the widow to grow dim from crying
Here "to grow dim" refers to the widow having bad eyesight from crying a lot. Alternate translation: "if I have caused a widow to cry in great sadness"

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Job 31:17

my morsel
"my food"

Job 31:18

because from my youth the orphan grew up with me as with a father
Here "the orphan" represents orphans in general. Job is describing how he truly treated orphans. Alternate translation: "because even when I was young I took care of orphans like a father"

because from my youth
The phrase "But I have done none of those things" is understood from the context. Alternate translation: "But I have done none of those things, because from my youth"

I have guided his mother, a widow, from my own mother's womb
Job is describing how he truly treated widows. With the phrase "from my own mother's womb" he uses exaggeration to emphasize that he did this all his life. Alternate translation: "all my life I have guided the orphan's mother, a widow" or "all my life I have guided widows"

Job 31:19

General Information:
Job continues describing situations in which he would deserve God's punishment, but he knows they are not true.

Job 31:20

if his heart has not blessed me
The phrase "his heart" represents the poor man who needs clothing. Alternate translation: "if he has not blessed me"

because he has not been warmed with the wool of my sheep
Here "the wool of my sheep" represents blankets or clothing made from the wool of Job's sheep. This can be stated in active form. Alternate translation: "because the wool of my sheep has not warmed him" or "because I have not given him clothing made from the wool of my sheep"

Job 31:21

if I have lifted up my hand against the orphan
Lifting up the hand against someone represents threatening to harm him. Alternate translation: "if I have threatened to harm the orphan"

the orphan
This is a generic noun for any orphan or fatherless child. Alternate translation: "orphans" or "fatherless people"

I saw my support in the city gate
Here "saw" is a metaphor for "knew," "support" is a metaphor for "approval," and "the city gate" is a metonym for the leaders who sit at the city gate. Alternate translation: "I knew that the leaders at the city gate would approve of me"

in the city gate
This is where the important men of the city would gather to make decisions.

then bring charges against me
This phrase is not in the original language or in other versions of the Bible. It was added here to help preserve the meaning of Job's statement in this long sentence.

Job 31:22

then let my shoulder fall from the shoulder blade, and let my arm be broken from its joint
This can be stated in active form. Alternate translation: "then let someone tear off my shoulder from the shoulder blade and break my arm from its joint"

Job 31:23

For I dreaded ... his majesty
This is the reason that Job did not do any of the wicked things he spoke of in verses 7 through 21.

Job 31:24

General Information:
Job continues describing situations in which he would deserve God's punishment, but he is confident that they are not true.

If I have made gold my hope
The abstract noun "hope" can be translated with the verbs "trust" or "hope." Alternate translation: "If I trusted in gold" or "If I hoped that having a lot of gold would make me secure"

if I have said to fine gold, 'You are what I am confident in'
This line means the same as the previous line.

Job 31:25

my hand had gotten many possessions
Here "my hand" represents Job's ability to do things. Alternate translation: "I have gained many possessions by my own ability"

then bring charges against me
This phrase is not in the original language or in other versions of the Bible. It was added here to help preserve the meaning of Job's statement in this long sentence.

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Job 31:26

General Information:
Job continues describing situations in which he would deserve God's punishment, but he is confident that they are not true.

the moon walking
Here "walking" represents moving slowly. Alternate translation: "the moon moving across the sky"

Job 31:27

if my heart has been secretly attracted
Here "my heart" represents Job. This phrase can be stated in active form. Alternate translation: "if I have been secretly attracted to them" or "if I have secretly desired to worship them"

so that my mouth has kissed my hand
Here "my mouth" represents Job. This is a sign of love and devotion. Alternate translation: "so that I have kissed my hand"

Job 31:28

to be punished by judges
This can be stated in active form. Alternate translation: "for which judges would be right to punish me"

I would have denied the God who is above
"I would have been unfaithful to the God who is above"

Job 31:29

General Information:
Job continues describing situations in which he would deserve God's punishment, but he is confident that they are not true.

at the destruction of anyone who hated me
The abstract noun "destruction" can be translated with the verb "destroy." Alternate translation: "when anyone who hated me was destroyed" or "when bad things happened to anyone who hated me"

when disaster overtook him
"when he experienced disasters"

then bring charges against me
This phrase is not in the original language or in other versions of the Bible. It was added here to help preserve the meaning of Job's statement in this long sentence.

Job 31:30

Indeed, I have not even allowed my mouth to sin
Here "my mouth" represents Job speaking. Alternate translation: "Truly I did not let myself sin" or "Truly, I did not sin"

by asking for his life with a curse
Here "asking for his life with a curse" represents cursing someone's life so that he will die. Alternate translation: "by cursing him so that he would die" or "by cursing his life"

Job 31:31

General Information:
Job continues describing situations in which he would deserve God's punishment, but he is confident that they are not true.

the men of my tent
The tent represents Job's household. The men of his tent includes family members and servants. All of these knew Job well. Alternate translation: "the men of my household" or "my family members and servants"

Who can find one who has not been filled with Job's food?
Job's men would have used this question to emphasize that Job was generous to everyone. Alternate translation: "Everyone has been filled with Job's food!" or "Everyone we know of has eaten as much of Job's food as he wanted!"

Job 31:32

even the foreigner has never had to stay in the city square
Job is explaining how he truly treated foreigners. Here "stay in the city square" represents sleeping overnight in the city square. Alternate translation: "foreigners have never had to sleep in the city square" or "foreigners have never had to sleep outside"

I have always opened my doors to the traveler
Here "opened my doors to the traveler" represents welcoming the traveler into his home. Alternate translation: "I have always welcomed the traveler into my home"

and if that is not so, then bring charges against me
This phrase is not in the original language or in other versions of the Bible. It was added here to help preserve the meaning of Job's statement in this long sentence.

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Job 31:33

General Information:
Job continues describing situations in which he would deserve God's punishment, but he is confident that they are not true.

If ... I have hidden my sins
Here "have hidden my sins" represents trying to keep people from knowing that he had sinned. Alternate translation: "If ... I have tried to keep my sins a secret"

by hiding my guilt inside my bosom
This represents trying to keep people from knowing that he is guilty. The "bosom" is the chest and arms and is probably a metonym for the tunic that covers it. Alternate translation: "by hiding the evidence of my guilt inside my tunic" or "like one who hides the evidence of his guilt inside his tunic"

Job 31:34

because I feared the great multitude, because the contempt of the families terrified me
This would be the reason for hiding his sins. These two phrases mean the same thing. They emphasize that a person may hide his sin because he fears what other people may think about him.

so that I kept silent and would not go outside)—
The dash at the end of the line is used to show that Job did not finish this sentence.

Job 31:35

Oh, if only I had someone to hear me!
This exclamation expresses Job's wish. Alternate translation: "I wish I had someone to hear me" or "I wish that someone would listen to me"

here is my signature
Here "my signature" represents Job's promise that everything he is saying is true. He speaks of his complaint as if he had written a legal document. Alternate translation: "I solemnly promise that all I have said is true"

let the Almighty answer me!
Here an answer probably refers to telling Job what wrong he accuses Job of doing. Alternate translation: "let the Almighty tell me what I have done wrong" or "I wish the Almighty would say what I have done wrong"

If only I had the indictment that my opponent has written!
This expresses Job's wish. Job speaks as though his troubles are evidence that someone has written something accusing him of terrible sin. Alternate translation: "I wish I had the accusation that my opponent has written" or "If only I could read my opponent's complaint against me"

my opponent
These words could refer to 1) God or 2) someone else.

Job 31:36

Surely I would carry it openly on my shoulder; I would bind it on myself like a crown
This represents putting it where everyone could read it.

Job 31:37

I would declare to him an accounting for my steps
Here "my steps" represents Job's actions. Alternate translation: "I would declare to him an accounting for all I have done" or "I would tell him everything I have done"

as a confident prince I would go up to him
This means Job would approach God without any fear. Job implies that he could do this because he was not guilty. Alternate translation: "I would approach him boldly"

Job 31:38

General Information:
This concludes Job's description of situations in which he would deserve God's punishment, but he is convinced that they they are not true.

If my land ever cries out against me, and its furrows weep together
Job speaks of being guilty as if his land were a person who cries out against Job because of the wrong Job has done to the land. Alternate translation: "If I have done wrong concerning my land" or "If I have stolen my land from someone"

Job 31:39

to lose their lives
This represents dying. Alternate translation: "to die"

Job 31:40

weeds instead of barley
The words "let" and "grow" are understood from the previous phrase. Alternate translation: "let weeds grow instead of barley"

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Chapter 32

1 So these three men stopped answering Job because he was righteous in his own eyes. **2** Then the anger
of Elihu son of Barakel the Buzite, of the family of Ram, was kindled; it was kindled against Job because
he justified himself rather than God. **3** Elihu's anger was also kindled against his three friends because
they had found no answer to Job, and yet they had condemned Job. **4** Now Elihu had waited to speak to
Job because the other men were older than he. **5** However, when Elihu saw that there was no answer in
the mouths of these three men, his anger was kindled.

6 Then Elihu son of Barakel the Buzite spoke up and said,

"I am young, and you are very old.
That is why I held back and was afraid to tell you my own thoughts.
7 I said, "Length of days should speak;
a multitude of years should teach wisdom.
8 But there is a spirit in a man;
the breath of the Almighty gives him understanding.
9 It is not only the great people who are wise,
nor the aged people alone who understand justice.
10 Therefore I say to you, 'Listen to me;
I will also tell you my knowledge.'

11 See, I waited for your words;
I listened to your arguments
while you were searching for a word.
12 Indeed, I paid attention to you,
but, see, there was not one of you who could convince Job
or who could respond to his words.
13 Be careful not to say, 'We have found wisdom!'
God will have to defeat Job; mere man cannot do it.
14 For Job has not directed his words against me,
so I will not answer him with your words.

15 These three men are dismayed; they can answer Job no longer;
they have not a word more to say.
16 Should I wait because they are not speaking,
because they stand there silent and answer no more?
17 No, I also will answer on my part;
I will also tell them my knowledge.
18 For I am full of words;
the spirit in me compels me.
19 See, my breast is like fermenting wine that has no vent;
like new wineskins, it is ready to burst.
20 I will speak so that I may be refreshed;
I will open my lips and answer.
21 I will not show favoritism;
neither will I give honorific titles to any man.
22 For I do not know how to give such titles;
if I did so, my Maker would soon take me away.

Job 32 General Notes

Structure and formatting

Job's friends give up on trying to convince him that he is being punished for sinning. This chapter introduces Elihu who was a witness to these interactions between Job and his friends. According to Elihu, instead of being punished for his sins, Job is sinning in the midst of these difficulties. This is the first of Elihu's four statements. (See: sin and testimony)

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Some translations prefer to set apart extended quotations, prayers, or songs. The ULB and many other English translations set the lines of 32:6-22, which is an extended quotation, farther to the right on the page than the rest of the text. This quotation continues through the next chapter.

Job 32:1

he was righteous in his own eyes
The eyes represent seeing, and seeing represents thoughts or judgment. Alternate translation: "he considered himself righteous"

Job 32:2

Then the anger of Elihu son of Barakel the Buzite, of the family of Ram, was kindled; it was kindled against Job
This compares Elihu's anger to someone starting a fire. Also, this can be stated in active form. Alternate translation: "Then Elihu son of Barakel the Buzite, of the family of Ram, became very angry with Job"

Elihu ... Barakel ... Ram
These are names of men.

Buzite
This is the name of a people-group.

he justified himself rather than God
This means that he considered himself innocent and believed God had been wrong to punish him. Alternate translation: "he justified himself and claimed that God had been wrong to punish him"

Job 32:3

Elihu's anger was also kindled against his three friends
This compares Elihu's anger to someone starting a fire. This can be stated in active form. Alternate translation: "Elihu also became very angry with his three friends"

Job 32:4

Now
This word is used here to mark a pause in the story. This tells background information about Elihu.

Job 32:5

that there was no answer in the mouths of these three men
This means that the men were done speaking to Job. This speaks of the men possibly having an answer as if the answer were an object that would be in their mouths. Alternate translation: "that these three men had nothing else to say" or "that these three men had no more answers to give Job"

his anger was kindled
This compares Elihu's anger to someone starting a fire. This can be stated in active form. Alternate translation: "he became very angry"

Job 32:6

you are very old
Here "you" is plural and refers to Job and his three friends.

Job 32:7

Length of days should speak; a multitude of years should teach wisdom
These two lines mean the same thing. Elihu emphasizes that since older people are wiser than younger people, they should be the first to speak of what they know. Alternate translation: "He who has lived many years should speak; He would is older should teach wisdom"

Job 32:8

General Information:
Elihu continues speaking to Job and his friends.

there is a spirit in a man; the breath of the Almighty
Both phrases mean the same thing. Elihu is emphasizing that a man's wisdom comes from God. Alternate translation: "there is a spirit in a man, that is, the breath of the Almighty that"

the breath of the Almighty
Here the spirit is represented by "breath." Alternate translation: "the spirit of the Almighty"

Job 32:9

General Information:
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Job 32:10

General Information:
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Job 32:11

See
Elihu uses this word here to draw the mens' attention to what he says next. Alternate translation: "Listen"

I waited for your words
"I waited to hear what you would say." The word "your" refers to Job's friends and so is plural.

searching for a word
The word "word" is a synecdoche for an entire message, and "searching for" a word as if it were a solid object is a metaphor for thinking of the right

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thing to say. Alternate translation: "thinking about what to say" or "trying to think of the right thing to say"

Job 32:12

who could respond to his words
Here the word "respond" does not just mean to answer, but to answer with a helpful response.

Job 32:13

General Information:
Elihu continues speaking to Job's friends.

We have found wisdom
This means that they believe that they have figured out what is wise. Alternate translation: "We have discovered what is wise"

to defeat Job
This speaks of God responding to Job and correcting him as if he were defeating him in battle. Alternate translation: "to refute Job" or "to answer Job"

Job 32:14

with your words
"by saying what you have said"

Job 32:15

General Information:
Elihu continues speaking.

dismayed
discouraged or distressed

Job 32:16

Should I wait because they are not speaking, because they stand there silent and answer no more?
Elihu uses a question to emphasize that he will not wait any longer to speak. Elihu answers this question himself in the next verse. Alternate translation: But because you do not speak, I certainly will not wait any longer; you merely stand there and do not reply anymore.

Job 32:17

General Information:
Elihu continues speaking using parallelisms.

I also will answer on my part
"I will now take my turn to answer"

Job 32:18

I am full of words
Elihu speaks of having a lot to say as being full of words. Alternate translation: "I have so much to say"

the spirit in me compels me
"my spirit forces me to say it"

Job 32:19

my breast is like fermenting wine that has no vent; like new wineskins, it is ready to burst
While wine is fermenting, gas collects in the container. If the gas is not let out the container will burst. Elihu means that he has so much to say that if he does not speak he feels like he will burst. Also, these two phrases are parallel and have the same meaning. Alternate translation: "I feel like my breast is about to burst, like a container of fermenting wine that has no vent"

my breast is
This represents Elihu, specifically his spirit. Alternate translation: "my spirit is" or "I am"

Job 32:20

I may be refreshed
This can be stated in active form. Alternate translation: "I may feel better"

open my lips
Here the "lips" represent the mouth. Alternate translation: "open my mouth"

Job 32:21

favoritism; neither will I give honorific titles to any man
Elihu is probably speaking of giving honorific titles to someone as a metaphor for flattering him, and he is probably speaking indirectly about Job and his friends by speaking of "a man" in general. Alternate translation: "favoritism; neither will I flatter anyone" or "favoritism, nor will I flatter any of you"

Job 32:22

my Maker
This is a name referring to God. Alternate translation: "God who made me"

take me away
This means that he would destroy him. Alternate translation: "destroy me"

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Chapter 33

1 So now, Job, I beg you, hear my speech;
listen to all my words.
2 See now, I have opened my mouth;
my tongue has spoken in my mouth.
3 My words come from the uprightness of my heart;
my lips speak pure knowledge.
4 The Spirit of God has made me;
the breath of the Almighty has given me life.
5 If you can, answer me;
set your words in order before me and stand up.
6 See, I am just as you are in God's sight;
I also have been formed out of the clay.
7 See, terror of me will not make you afraid;
neither will my pressure be heavy upon you.

8 You have certainly spoken in my hearing;
I have heard the sound of your words saying,
9 'I am clean and without transgression;
I am innocent, and there is no iniquity in me.
10 See, God finds opportunities to attack me;
he regards me as his enemy.
11 He puts my feet in stocks;
he watches all my paths.'
12 See, in this you are not in the right—I will answer you,
for God is greater than man.

13 Why do you struggle against him?
He does not account for any of his doings.
14 For God speaks once—
yes, twice, though man does not notice it.
15 In a dream, in a vision of the night,
when deep sleep falls upon men,
in slumber on the bed—
16 then God opens the ears of men,
and frightens them with threats,
17 to cause man to turn away from his deed,
and keep pride from a man.
18 God keeps man's life back from the pit,
his life from crossing over to death.

19 Man is punished also with pain on his bed,
with constant strife in his bones,
20 so that his life abhors food,
and his soul abhors delicacies.
21 His flesh is consumed away so that it cannot be seen;
his bones, once not seen, now stick out.
22 Indeed, his soul draws close to the pit,
his life to those who wish to destroy it.

23 But if there is an angel who can be a mediator for him,
one out of a thousand,
to tell a man what is right for him,
24 to be gracious to him and say,
'Save this person from going down to the pit;

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I have found a ransom for him,'
25 then his flesh will become fresher than a youth's;
it is restored to the days of his youthful vigor.
26 He will pray to God, and God will be kind to him,
so that he sees God's face with joy.
God will restore to the person his righteousness.
27 Then that person will sing in front of other people and say,
'I sinned and perverted that which was right,
but my sin was not punished.
28 God has rescued my soul from going down into the pit;
my life will continue to see light.'

29 See, God does all these things with a person,
twice, yes, even three times,
30 to bring his soul back from the pit,
so that he may be enlightened with the light of life.

31 Pay attention, Job, and listen to me;
be silent and I will speak.
32 If you have anything to say, answer me;
speak, for I wish to justify you.
33 If not, then listen to me;
remain silent, and I will teach you wisdom."

Job 33 General Notes

Structure and formatting

According to Elihu, instead of being punished for his sins, Job is sinning in the midst of these difficulties. This is a continuation of the first of Elihu's four statements and it is addressed to Job. (See: sin and testimony)

The ULB sets the lines of this chapter farther to the right on the page than the rest of the text because it is a poem. This quotation is a continuation of the previous chapter.

Special concepts in this chapter

God's mercy

While Job has been complaining about the lack of justice and response from Yahweh, Elihu shows Job that Yahweh has shown him great mercy along the way. He is still alive because of Yahweh's mercy. (See: mercy)

Job 33:1

General Information:

Elihu continues speaking.

hear my speech; listen to all my words

These two phrases mean the same thing. Elihu is emphasizing that Job must listen carefully.

Job 33:2

See now, I

The phrase "See now" indicates that what follows is a polite request for the hearer to pay attention. "Please listen carefully: I" See how you translated this phrase in Job 13:18.

I have opened my mouth ... my tongue has spoken in my mouth

These mean the same thing. Elihu is emphasizing that he is now ready to speak. His "tongue" speaking represents himself speaking. Alternate translation: "I have opened my mouth and I have begun to speak"

Job 33:3

My words come from the uprightness of my heart

Here Elihu refers to himself by his "heart" as he speaks of being upright. Alternate translation: "I will speak with uprightness" or "I will speak with complete honesty"

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my lips speak pure knowledge
Here Elihu refers to himself by his "lips" to emphasize his speech. Alternate translation: "I will speak sincerely to you the things I know"

Job 33:4

General Information:
Elihu continues speaking to Job.

The Spirit of God ... has given me life
These two lines mean the same thing. Elihu is emphasizing that God has made him and so gives authority to what he is saying.

Job 33:5

set your words in order before me and stand up
This speaks of Job preparing what he will say as if he were setting up and organizing physical objects. Alternate translation: "prepare what you will say, and stand up and answer me"

Job 33:6

General Information:
Elihu continues speaking to Job.

See
Elihu uses this word here to draw Job's attention to what he says next. Alternate translation: "Listen"

I am just as you are in God's sight
Here sight represents judgment or evaluation. Alternate translation: "I am just as you are in God's judgment" or "God judges me the same way that he judges you"

I also have been formed out of the clay
Though people are not made out of clay, God has made everyone as a potter carefully makes things out of clay. Alternate translation: "God has made both of us just as a potter forms things from clay"

I also have been formed
This can be stated in active form. Alternate translation: "God has also made me" or "God has formed both of us"

Job 33:7

terror of me will not make you afraid
"you do not need to be afraid of me"

neither will my pressure be heavy upon you
This means that he will not hinder Job or burden him. He speaks of emotional burden here as if it were a heavy physical burden. Alternate translation: "neither will I burden you" or "I will not oppress you with what I say"

Job 33:8

General Information:
Elihu continues speaking to Job.

in my hearing
"where I could hear you"

I have heard the sound of your words saying
"I have heard you say"

Job 33:9

clean
A person who God considers spiritually acceptable is spoken of as if the person were physically clean.

there is no iniquity in me
"I have not sinned"

Job 33:10

General Information:
Elihu continues quoting what he heard Job say.

See
The speaker uses this word here to draw attention to what he says next. Alternate translation: "Listen"

Job 33:11

He puts my feet in stocks
"Stocks" are wooden blocks a jailer puts around a prisoner's feet to restrict his movement. Job speaks of feeling like he is a prisoner by saying that he is in stocks. Alternate translation: "I feel he has made me a prisoner"

my paths
These words refer to where he goes. Here where he goes represents what he does. Alternate translation: "everything that I do"

Job 33:12

I will answer you
Elihu is speaking to Job, so the word "you" is singular.

Job 33:13

General Information:
Elihu continues speaking to Job.

Why do you struggle against him?
Elihu uses this question to emphasize that Job should not struggle against God. This question can be written as a statement. Alternate translation: "You should not struggle against God." or "You should not try to argue with God."

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He does not account for any of his doings
"He does not have to explain to us anything he does"

Job 33:14

God speaks once—yes, twice
This is an idiom. Alternate translation: "God speaks again and again in different ways"

Job 33:15

a dream ... a vision of the night
These phrases have the same meaning.

when deep sleep falls upon men, in slumber on the bed
This speaks of people being in a deep sleep as if the sleep fell upon them or overcame them. Alternate translation: "when people are fully asleep on their bed"

Job 33:16

General Information:
Elihu continues speaking to Job.

then God opens the ears of men
This speaks of God making people aware of things as if he were opening their ears so that they could hear. Alternate translation: "then God reveals things to people"

Job 33:17

to cause man to turn away from his deed
This speaks of God keeping someone from doing something as if he were physically causing him to turn his body away from something. Alternate translation: "to keep man from"

man
If your language has a word for human beings, male and female, you may want to use it here.

his deed
"what he desires to do" or "what he is doing." The context implies that the deed will be evil, so if your language has a word for a deed that is probably evil, you may want to use it here.

a man
This is a male person as opposed to a female, a strong person as opposed to a weak person.

Job 33:18

God keeps man's life back from the pit ... his life from crossing over to death
Both of these statements mean the same thing. Alternate translation: "God saves people from the grave and from death"

the pit
The place where people go when they die is referred to here as "the pit." Alternate translation: "the place where dead people are"

man's life back ... his life
This is an idiom. Alternate translation: "man from dying and ... he keeps him"

from crossing over to death
Here "death" represents the place where people go when they die, that is, sheol. Alternate translation: "from going to sheol"

Job 33:19

General Information:
Elihu continues speaking to Job.

Man is punished also
This can be stated in active form. Alternate translation: "God also punishes a person"

with pain on his bed
This means that the person is experiencing such pain that he must lie in bed. Alternate translation: "with pain so that he must lie in bed"

constant strife in his bones
The word "strife," possibly referring to the man's reaction to God causing him to "turn away from his deed" [Job 33:17]

Job 33:20

so that his life abhors food, and his soul abhors delicacies
These two phrases mean basically the same thing, that the person is in so much pain that he cannot even eat. The person is represented by his "life" and his "soul." Alternate translation: "the result is that he does not desire any food, not even very special food"

abhors delicacies
"hates even very special food"

Job 33:21

General Information:
Elihu continues speaking to Job.

His flesh is consumed away so that it cannot be seen; his bones, once not seen, now stick out
This can be stated in active form. "His flesh" refers to his fat and muscles, not to his body's outer skin. Alternate translation: "Disease makes his body weak and thin so that a person can see his bones"

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Job 33:22

his soul draws close to the pit
Here a person is represented by his "soul." Alternate translation: "he is close to going into the grave"

the pit
The place where people go when they die is referred to here as "the pit." Alternate translation: "the place where dead people are"

his life to those who wish to destroy it
Here the person is represented by his "life." The phrase "those who wish to destroy it" refers to the place where people go after they die. Alternate translation: "and he is close to going to the place where dead people go" or "and he will soon go to the place of the dead"

Job 33:23

General Information:
Elihu continues speaking to Job.

for him
This does not refer to a specific person. Elihu continues speaking about any person in general.

one out of a thousand
In some languages it may be more natural to refer to "a great number" instead of "a thousand." Alternate translation: "one from the great number of angels"

Job 33:24

to be gracious to him and say
“to be gracious to the man and to say to God”

the pit
The place where people go when they die is referred to here as "the pit." Alternate translation: "the place where dead people are"

I have found a ransom for him
This means that the angel has found a way to pay for the sins of the man so that he does not have to die. Alternate translation: "for I have found a way for you to keep him from dying"

Job 33:25

General Information:
Elihu continues speaking to Job.

then
This word is used here to introduce what will happen if God grants the angel's request by saving the man.

his flesh will become fresher than a youth's
This speaks of the man being healed and his body growing strong again as if his body became new like a youth's body. Alternate translation: "the sick man's body will become new again like a young person's body"

fresher than a youth's
In this comparison, the word "fresher" is an exaggeration. Alternate translation: "fresh like a youth's"

a youth's
This refers to a youth's flesh. Alternate translation: "a youth's flesh"

it is restored to the days of his youthful vigor
This speaks of the man's flesh again being as strong as it was when he was young. Alternate translation: "it will become strong again, as it was when he was young"

Job 33:26

he sees God's face with joy
This is an idiom. Alternate translation: "he joyfully worships God"

God's face
Here God is represented by his "face." Alternate translation: "God"

will restore to the person his righteousness
Possible meanings are that the words "his righteousness" refer to 1) the righteousness of the person. Alternate translation: "will once again consider the person righteous" or "God will make things right for the person again" Or 2) God's righteousness.

Job 33:27

General Information:
Elihu continues speaking to Job.

but my sin was not punished
This can be stated in active form. Alternate translation: "but God did not punish me for sinning"

Job 33:28

rescued my soul from going down into the pit
Here the person is referred to by his "soul." Alternate translation: "rescued me from dying and going to the pit"

the pit
The place where people go when they die is referred to here as "the pit." Alternate translation: "the place where dead people are"

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my life will continue to see light
Here the person is represented by his "life." Also, living is spoken of as seeing the light. Alternate translation: "I will continue to live and see the daylight" or "I will continue to live"

Job 33:29

General Information:
Elihu continues speaking to Job.

See
Elihu uses this word here to draw Job's attention to what he says next. Alternate translation: "Listen"

twice, yes, even three times
This is an idiom. Alternate translation: "again and again"

Job 33:30

his soul
The person is represented by his "soul." Alternate translation: "him"

to bring his soul back from the pit
This speaks of saving the man from dying as if he had died and was being brought back to life. Alternate translation: "to keep him from dying and going to the pit"

the pit
The place where people go when they die is referred to here as "the pit." Alternate translation: "the place where dead people are"

he may be enlightened with the light of life
This is an idiom and may be stated in active form. Alternate translation: "he may be happy to still be alive"

Job 33:31

General Information:
Elihu continues speaking to Job.

Pay attention, Job, and listen to me
These phrases mean the same thing. Alternate translation: "Listen carefully to me, Job"

Job 33:32

justify you
"show that you are in the right" or "show that you are innocent"

Job 33:33

General Information:
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Chapter 34

1 Moreover, Elihu continued to speak:

2 "Listen to my words, you wise men;
hear me, you who have knowledge.
3 For the ear tests words
as the palate tastes food.
4 Let us choose for ourselves what is just:
let us discover among ourselves what is good.
5 For Job has said, 'I am righteous,
but God has taken away my rights.
6 Regardless of my rights
I am considered to be a liar.
My wound is incurable,
although I am without sin.'
7 What man is like Job,
who drinks up mockery like water,
8 who goes around in the company of those who behave wickedly,
and who walks with wicked men?
9 For he has said, 'It is no use to a person
to take pleasure in doing what God wants.'

10 So listen to me, you men of understanding:
far be it from God that he should do wickedness;
far be it from the Almighty that he should commit sin.
11 For he pays back a person's work;
he makes every man come upon the reward of his own ways.
12 Indeed, God does nothing wicked,
nor does the Almighty ever pervert justice.
13 Who put him in charge over the earth?
Who put the whole world under him?
14 If he ever set his intentions only on himself,
and if he ever gathered back to himself his spirit and his breath,
15 then all flesh would perish together;
mankind would return to dust again.

16 If now you have understanding, listen to this;
listen to the sound of my words.
17 Can one who hates justice govern?
Will you condemn God, who is righteous and mighty?
18 God, who says to a king, 'You are worthless,'
or says to nobles, 'You are wicked'?
19 God, who does not show favoritism to leaders
and does not acknowledge rich people more than poor,
for they all are the work of his hands.
20 In a moment they will die;
at midnight people will be shaken and will pass away;
mighty people will be taken away, but not by human hands.

21 For God's eyes are upon a person's ways;
he sees all his steps.
22 There is no darkness and there is no deep shadow
where those who behave wickedly may hide themselves.
23 For God does not need to examine a person further;
there is no need for any person to go before him in judgment.
24 He breaks mighty men into pieces for their ways that need no further investigation;
he puts others in their places.
25 In this way he has knowledge of their deeds;

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he overthrows these people in the night; they are crushed.
26 In the open sight of others, he kills them for their wicked deeds like criminals
27 because they turned away from following him
and refused to acknowledge any of his ways.
28 In this way, they made the cry of poor people come to him;
he heard the cry of afflicted people.
29 When he stays silent, who can condemn him?
If he hides his face, who can see him?
He rules over nation and individual alike,
30 so that a godless man may not reign,
so that there may be no one to entrap people.

31 Suppose someone says to God,
'I am certainly guilty, but I will not act corruptly any longer;
32 teach me what I cannot see;
I have committed sin, but I will do it no longer.'
33 Is it according to your desires that God must punish that person?
For you reject this!
You must choose, not I.
So say what it is that you know.
34 Men of understanding will say to me—
indeed, every wise man who hears me will say,
35 'Job speaks without knowledge;
his words are without wisdom.'
36 If only Job were put on trial in the smallest details of his case
because of his talking like wicked men.
37 For he adds rebellion to his sin;
he claps his hands in mockery in our midst;
he piles up words against God."

Job 34 General Notes

Structure and formatting

According to Elihu, instead of being punished for his sins, Job is sinning in the midst of these difficulties. This is the second of Elihu's four statements and it is addressed first to Job's friends and then to Job. (See: sin and testimony)

The ULB sets the lines of this chapter farther to the right on the page than the rest of the text because it is a poem. Elihu uses many of Job's statements against him. His attitude is not too different from Job's friends.

Special concepts in this chapter

Yahweh's justice

Elihu defends the justice of Yahweh after Job claimed that Yahweh was being unjust. (See: justice)

Job 34:1

Moreover, Elihu

"Then, Elihu"

Elihu

See how you translated this man's name in [Job 32:2]

Job 34:2

Listen to my words

"Listen to what I say"

you wise men ... you who have knowledge

Elihu is criticizing Job and his friends. He does not think they are actually wise.

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Job 34:3

For the ear tests words as the palate tastes food
Elihu means people listen carefully to determine what is right or wrong just like we taste food to determine if it is good or bad. Here people are referred to by their "ear" and their "palate" to emphasize that they are tasting and hearing. Alternate translation: "For we listen to words to know what is good and bad, just as we taste foods to know what is good to eat"

Job 34:4

General Information:
Elihu continues speaking.

Let us
Here "us" refers to Elihu, Job, and his three friends.

Job 34:5

has taken away my rights
"refused to give me justice"

Job 34:6

I am considered to be a liar
This can be stated in active form. Alternate translation: "God considers me to be a liar"

My wound is incurable
Here Job's sickness and suffering is spoken of as if it were a "wound." Alternate translation: "I am sick and no one can heal me"

Job 34:7

General Information:
Elihu continues speaking.

What man is like Job
Elihu uses this rhetorical question to scold Job. This question can be written as a statement. Alternate translation: "There is no one else like Job"

who drinks up mockery like water
Elihu is accusing Job of mocking others as often as a person drinks water. Alternate translation: "who mocks other people as frequently as he drinks water"

Job 34:8

who walks with wicked men
Here "walk" is an idiom for how a person acts. Alternate translation: "who behaves like wicked men"

Job 34:9

General Information:
This page has intentionally been left blank.

Job 34:10

General Information:
Elihu continues speaking. Each of these verses contain parallel phrases.

you men of understanding
Elihu is criticizing Job and his friends. He does not actually think they are wise.

far be it from God ... far be it from the Almighty that he should commit sin
These two phrases have the same meaning and are used together to emphasize that God would never do anything wrong. The phrase "far be it from" is an idiom. Alternate translation: "Almighty God would never consider doing anything that is wicked or wrong"

Job 34:11

For he pays back a person's work
This means that he gives to a person what he deserves for the work he has done. Here "work" is a metaphor for what a person does. Alternate translation: "For he gives to a person what he deserves in return for he does"

he makes every man come upon the reward of his own ways
The phrase "his own ways" is an idiom for how a person lives his life. Elihu emphasizes that God gives to people what they deserve. Alternate translation: "he causes every man to receive the reward he deserves for how he lives"

Job 34:12

General Information:
This page has intentionally been left blank.

Job 34:13

General Information:
Elihu continues speaking.

Who put him in charge over the earth? Who put the whole world under him?
Both of these rhetorical questions have the same meaning and emphasize that no one needed to grant God authority because it was already his. These questions can be written as statements. Alternate translation: "No one needed to give permission to God to take responsibility over all the earth. He is the rightful one to rule the world."

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Job 34:14

If he ever set his intentions ... his breath
The word "he" refers to God. Elihu is describing a situation that he does not believe would ever happen.

his spirit and his breath
The "spirit" and "breath" of God are what makes all living things alive. Alternate translation: "his spirit and breath which give us life"

Job 34:15

all flesh
Here all living things are represented by their "flesh." Alternate translation: "all living things"

mankind would return to dust again
This means that all people would die and their bodies would decay and become soil. In the beginning God created man from the dust. Alternate translation: "the bodies of mankind would soon become soil again"

Job 34:16

General Information:
Elihu continues speaking.

now
Elihu uses this word to bring attention to something important he is about to say.

you have
Here "you" is singular and refers to Job.

listen to the sound of my words
"listen to what I say." This means the same as the previous part of the sentence.

Job 34:17

Can one who hates justice govern? Will you condemn God, who is righteous and mighty?
Elihu uses this question to rebuke Job for implying that God hates justice. Alternate translation: "One who hates justice cannot be expected to rule over people. So you really cannot criticize God, who is righteous and powerful, and you cannot say that what he has done is wrong."

Can one who hates justice govern?
The implicit answer to this rhetorical question is "no." This question implies that God could not rule the world if he hated justice. This can be written as a statement. Alternate translation: "One who hates justice cannot govern the world." or "God could certainly never hate what is right and still rule the world."

Will you condemn God, who is righteous and mighty?
This rhetorical question is used to emphasize that Job does not have the authority or a reason to condemn God. Alternate translation: "You cannot condemn God, who is righteous and mighty!"

Job 34:18

General Information:
Elihu continues speaking.

God, who says to a king, 'You are worthless,' or says to nobles, 'You are wicked'?
This continues the rhetorical question from the previous verse, emphasizing to Job that he cannot condemn God. This can be written as a statement. Alternate translation: "He says to some kings, 'You are worthless,' and he says to some nobles, 'You are wicked.'"

God, who says to a king
This is part of the previous question. The understood words from the previous verse, "will you condemn God," may be supplied. Alternate translation: "Will you condemn God, who says to a king"

Job 34:19

for they all are the work of his hands
Here "hands" refer to power. Alternate translation: "for God made them all"

Job 34:20

at midnight
Midnight is the time when one day ends and another begins. Here "midnight" is used as an idiom. Alternate translation: "at night" or "suddenly, at night"

people will be shaken and will pass away
This can be stated in active form. The phrase "will be shaken" is an idiom that means to be "struck." Alternate translation: "God strikes them and they die"

mighty people will be taken away, but not by human hands
This means that it is God who causes people to die, not people. Also, this can be stated in active form. Alternate translation: "it is God and not humans who cause mighty people to die"

not by human hands
Here people are represented by their "hands." Alternate translation: "not by humans" or "not by people"

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Job 34:21

For God's eyes are upon a person's ways
God's "eyes" represent his sight. The phrase "a person's ways" is an idiom for what he does and how he lives. Alternate translation: "For God watches everything a person does"

he sees all his steps
This means that he always knows where the person is and where he is going. Alternate translation: "he sees him wherever he goes"

Job 34:22

no darkness ... no deep shadow
The words "deep shadow" mean basically the same thing as, and intensify, the word "darkness."

Job 34:23

in judgment
"so he may judge him" or "to be judged"

Job 34:24

General Information:
Elihu continues speaking.

He breaks mighty men into pieces
This speaks of God destroying these men as if he actually broke their bodies into pieces. Alternate translation: "He destroys mighty men" or "He destroys important people"

for their ways that need no further investigation
He does not need to investigate what they have done because he already knows everything about them. Alternate translation: "without needing to do further investigation, because he already knows their ways"

their ways
This is an idiom. Alternate translation: "the things they have done"

he puts others in their places
This means that he appoints other people to rule in their positions. Alternate translation: "and he chooses other people to rule in their places"

Job 34:25

in the night
This is an idiom. Alternate translation: "when they are not expecting it"

they are crushed
This can be stated in active form. Alternate translation: "and crushes them"

crushed
They are no longer able to cause trouble. Alternate translation: "destroyed"

Job 34:26

General Information:
Elihu continues speaking.

In the open sight of others, he kills them for their wicked deeds like criminals
This phrase compares the way that these people die to how criminals die. Alternate translation: "He kills them for their wicked deeds, in the open sight of others as if they were criminals"

In the open sight of others
This is an idiom. Alternate translation: "In a place where everyone can see"

he kills them
This speaks of God causing these people to die, though he does not actually strike them with a sword himself. He may cause someone else to kill them or disaster to come upon them. Alternate translation: "he causes them to die"

Job 34:27

his ways
This refers to God's instructions for how people should behave.

Job 34:28

they made the cry of poor people come to him
The word "cry" can be expressed as a verb. This speaks of God hearing their cry as if the cry were a person that came to him. Alternate translation: "they made the poor people cry, and God heard them"

Job 34:29

General Information:
Elihu continues speaking.

When he stays silent, who can condemn him? If he hides his face, who can see him?
These two questions speak of God not punishing wicked people as if he were being silent and hiding his face.

When he stays silent, who can condemn him?
Elihu uses this rhetorical question to teach Job. This question can be written as a statement. Alternate translation: "No one can criticize God if he decides to remain silent"

If he hides his face, who can see him?
Elihu uses this rhetorical question to teach Job. This question can be written as a statement.

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Alternate translation: "No one can go and see him if he decides to hide his face"

his face
Here God is represented by his "face." Alternate translation: "himself"

Job 34:30

no one to entrap people
This compares a godless ruler harming people as if he were a hunter trapping his prey. Alternate translation: "no one to harm the people"

Job 34:31

General Information:
Elihu continues speaking.

Job 34:32

teach me what I cannot see
Here to "see" means to know. Alternate translation: "teach me what I have done wrong that I am not aware of"

Job 34:33

Is it according to your desires that God must punish that person?
Elihu is rebuking Job. Alternate translation: "God does not need to punish that person according to your desires."

you reject this
Another possible meaning is "you reject God" or "you do not want God to punish you."

what it is that you know
"what you are thinking about this"

Job 34:34

General Information:
Elihu continues speaking.

who hears me
"who hears me speaking"

Job 34:35

General Information:
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Job 34:36

If only Job were put on trial in
This can be stated in active form. Alternate translation: "If only we could put Job on trial in" or "If only we could take Job to court so a judge could listen to"

in the smallest details of his case
This is an idiom. Alternate translation: "to listen to his case thoroughly" or "to hear all of the details of his case"

of his talking like wicked men
"of how he has spoken like a wicked man"

Job 34:37

he adds rebellion
This refers to rebellion against God. Alternate translation: "he adds rebellion against God"

he claps his hands in mockery in our midst
In this accusation, this means that Job clapped his hands to strengthen his mockery of God. Alternate translation: "he claps his hands as he mocks God in our midst" or "he mocks God right in front of us"

he piles up words against God
Elihu speaks of "words" as if they were objects, and of speaking many words as if it were piling those objects one on top of the other. Alternate translation: "he speaks many words against God"

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Chapter 35

1 Moreover Elihu continued, saying,

2 "Do you think this is just
when you say, 'I am in the right before God'?
3 For you ask, 'What use is it to me?'
and, 'Would I be better off if I had sinned?'

4 I will answer you,
both you and your friends.
5 Look up at the sky, and see it;
see the sky, which is higher than you.
6 If you have sinned, what harm do you do to God?
If your transgressions are many, what do you do to him?
7 If you are righteous, what can you give to him?
What will he receive from your hand?
8 Your wickedness may hurt a man, as you are a man,
and your righteousness might benefit another son of man.

9 Because of many acts of oppression, people cry out;
they call for help from the arms of mighty men.
10 But no one says, 'Where is God my Maker,
who gives songs in the night,
11 who teaches us more than he teaches the wild animals of the earth,
and who makes us wiser than the birds of the sky?'
12 There they cry out, but God gives no answer
because of the pride of evil men.
13 God will certainly not hear a foolish cry;
the Almighty will pay no attention to it.
14 How much less will he answer you if you say that you do not see him,
that your case is before him, and that you are waiting for him!
15 Now you say that his anger does not punish,
and he does not take even a litte notice of transgression.
16 So Job opens his mouth only to speak foolishness;
he multiplies words without knowledge."

Job 35 General Notes

Structure and formatting

According to Elihu, instead of being punished for his sins, Job is sinning in the midst of these difficulties. This is the third of Elihu's four statements and it is addressed first to Job's friends and then to Job. (See: sin and testimony)

The ULB sets the lines of this chapter farther to the right on the page than the rest of the text because it is a poem. Elihu uses many of Job's statements against him.

Important figures of speech in this chapter

Rhetorical questions

Elihu uses many different rhetorical questions in this chapter in order to try to convince Job. These questions help to build Elihu's argument.

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Other possible translation difficulties in this chapter

Ironic situation
Elihu explains the irony of Job's claim. He claimed to be righteous and desired Yahweh to intervene. In this chapter, Elihu explains to Job that his claims of righteousness are prideful. This makes him unrighteous. (See: and righteous)

Job 35:1

General Information:
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Job 35:2

Do you think this is just ... 'I am in the right before God'?
Elihu uses questions to challenge Job. Alternate translation: "You must think you are right ... 'I am in the right before God.'" or "It is not just ... 'I am in the right before God.'"

Do you think this is just when you say
"Do you think it is right for you to say"

Do you think
Here "you" is singular and refers to Job.

say, 'I am in the right before God'?
This can be translated as an indirect quote. Alternate translation: "say that you are in the right before God."

I am in the right before God
Possible meanings are 1) Job is claiming to be innocent before God or 2) Job is claiming that he, rather than God, is right. Alternate translation: "I am more righteous than God"

Job 35:3

For you ask, 'What use is it to me?' and, 'Would I be better off if I had sinned?'
Elihu quotes Job as saying the these two rhetorical questions. Alternate translation: "For you say, 'It does not benefit me' and, 'I am no better off than if I had sinned.'"

Job 35:4

Connecting Statement:
Elihu continues speaking.

Job 35:5

General Information:
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Job 35:6

Connecting Statement:
Elihu continues speaking.

If you have sinned ... what do you do to him?
These two lines share similar meanings. The second line intensifies the meaning of the first line.

If you have sinned, what harm do you do to God?
Elihu asks this question to emphasize that Job's sins cannot actually do anything to God. Alternate translation: "If you have sinned, you have not done any harm to God."

If your transgressions are many, what do you do to him?
Elihu asks this question to emphasize that Job does nothing to God by his transgressions. Alternate translation: "If you committed a great many transgressions, you still do nothing to him."

Job 35:7

If you are righteous, what can you give to him? What will he receive from your hand?
The two rhetorical questions mean basically the same thing, that Job's righteousness adds nothing to God. Alternate translation: "If you are righteous, that does not enable you to give anything to him, and there is nothing that he will receive from your hand."

receive from your hand
Here the word "hand" represents Job. Alternate translation: "receive from you"

Job 35:8

another son of man
"another human-being" or "another person"

Job 35:9

General Information:
Elihu continues speaking.

Because of many acts of oppression
The word "oppression" can be translated with a verbal phrase. Alternate translation: "Because of the many things that people do to oppress others"

they call for help from the arms of mighty men
Here "arms" refers to power or strength. Alternate translation: "they call for someone to deliver them from the power of mighty men"

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Job 35:10

who gives songs in the night
Elihu speaks of God enabling people to have hope in troubling circumstances as if he were giving to them songs which they can sing during the night.

Job 35:11

General Information:
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Job 35:12

Connecting Statement:
Elihu continues speaking.

they cry out
"the oppressed people cry out"

Job 35:13

General Information:
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Job 35:14

How much less will he answer you ... that you are waiting for him!
Since God will not hear the prayers of prideful, evil men, it is even less likely that he will hear Job, who is complaining against him. Alternate translation: "So he certainly will not answer you ... that you are waiting for him!"

that your case is before him
"you have presented your case to him"

you are waiting for him
"you are waiting for him to respond"

Job 35:15

General Information:
Elihu continues speaking.

Now you say that his anger does not punish, and he does not take even a litte notice of transgression
Because Job is saying these things about God that are untrue, it is even less likely that God will answer Job's prayers.

his anger does not punish
Here "his anger" is a metonym for "him." Alternate translation: "he never punishes anyone because he is angry"

Job 35:16

he multiplies words without knowledge
Elihu speaks of "words" as if they were objects, and of speaking many words as if it were piling those objects one on top of the other. The word "knowledge" can be translated with a verbal phrase. Alternate translation: "he speaks many words without knowing what he is talking about"

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Chapter 36

1 Elihu continued on and said,

2 "Be patient with me a little longer, and I will show you some things
because I have a little more to say in defense of God.
3 I will obtain my knowledge from far off;
I will acknowledge that righteousness belongs to my Maker.
4 For indeed, my words will not be false;
someone who is mature in knowledge is with you.
5 See, God is mighty, and despises no one;
he is mighty in strength of understanding.

6 He does not preserve the life of wicked people
but gives justice those who suffer.
7 He does not withdraw his eyes from righteous people
but sets them on thrones with kings forever,
and they are lifted up.
8 If they are bound in chains
and trapped in cords of suffering,
9 then he reveals to them what they have done,
and their transgressions and their pride.
10 He also opens their ears to his instruction,
and commands them to turn back from iniquity.
11 If they listen to him and worship him,
they will spend their days in prosperity,
their years in contentment.
12 However, if they do not listen, they will perish by the sword;
they will die because they have no knowledge.

13 Those who are godless in heart store up their anger;
they do not cry out for help even when God ties them up.
14 They die in their youth;
their lives end among the cultic prostitutes.
15 God rescues afflicted people by means of their afflictions;
he opens their ears by means of their oppression.
16 Indeed, he would like to draw you out of distress
into a broad place where there is no hardship
and where your table would be set with food full of fatness.

17 But you are full of judgment on wicked people;
judgment and justice have laid hold of you.
18 Do not let your anger entice you to mockery,
or the greatness of a ransom to turn you aside.
19 Can your wealth benefit you, so that you will not be in distress,
or can all the force of your strength help you?
20 Do not desire the night, to commit sin against others,
when peoples are cut off in their place.
21 Be careful that you do not turn to wickedness
because you are being tested by suffering so that you will stay away from sinning.

22 See, God is exalted in his power;
who is a teacher like him?
23 Who has ever instructed him about his way?
Who can ever say to him, 'You have committed unrighteousness?'
24 Remember to praise his deeds,
of which people have sung.
25 All people have looked on those deeds,
but they see those deeds only from far away.

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26 See, God is great, but we do not understand him well;
the number of his years is incalculable.

27 For he draws up the drops of water
that he distills as rain from his vapor, [1]
28 which the clouds pour down
and drop in abundance on mankind.
29 Indeed, can anyone understand the extensive spread of the clouds
and the thunder from his hut?
30 See, he spreads his lightning around him
and covers the roots of the sea.
31 In this way he judges the peoples
and gives food in abundance.
32 He fills his hands with the lightning
until he commands it to strike its mark.
33 Its thunder warns of the storm,
the cattle can also hear it is coming.

Footnotes

36:27 [1]Some modern translations have

Job 36 General Notes

Structure and formatting

According to Elihu, instead of being punished for his sins, Job is sinning in the midst of these difficulties. This is the last of Elihu's four statements and it is addressed first to Job's friends and then to Job. (See: sin and testimony)

The ULB sets the lines of this chapter farther to the right on the page than the rest of the text because it is a poem. His attitude is not too different from Job's friends.

Special concepts in this chapter

Yahweh's justice

This chapter focuses on the justice of Yahweh. It is important to remember that justice won't always come in this life. (See: justice)

Job 36:1

General Information:

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Job 36:2

Be patient with me

"Allow me to speak"

I will show you some things

Elihu speaks of explaining things to Job as if he were going to show those things to Job. Alternate translation: "I will explain some things to you"

Job 36:3

I will obtain my knowledge from far off

Elihu speaks of having knowledge of many different subjects as if it were getting his knowledge from far away places. Alternate translation: "I will show you my great knowledge"

that righteousness belongs to my Maker

Here the word "righteousness" can be translated with an adjective. Alternate translation: "that my Maker is righteous"

Job 36:4

my words will not be false

"what I say will not be false"

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someone who is mature in knowledge is with you
The word "someone" refers to Elihu himself. He speaks of being very knowledgeable as if it were being mature in knowledge. Alternate translation: "I, who am with you, am very knowledgeable"

Job 36:5

See
"Look" or "Listen" or "Pay attention to what I am about to tell you"

he is mighty in strength of understanding
The phrase "mighty in strength" forms a doublet that means "very strong." Elihu speaks of God understanding everything perfectly as if his understanding were very strong. Alternate translation: "he is very strong in understanding" or "he understands everything completely"

Job 36:6

General Information:
This page has intentionally been left blank.

Job 36:7

He does not withdraw his eyes from righteous people
Elihu speaks of God protecting righteous people as if God were watching them with his eyes, and of God ceasing to protect them as if he withdrew his eyes from them. Alternate translation: "He does not stop protecting the righteous people"

sets them on thrones with kings
Elihu speaks of God honoring the righteous people as if God were causing them to sit on thrones with kings.

they are lifted up
Elihu speaks of God honoring the righteous people as if he lifted them up to a high place. This can be stated in active form. Alternate translation: "he lifts them up" or "he honors them"

Job 36:8

If they are bound in chains
Here the word "they" refers righteous people whom God will discipline if they sin. This can be stated in active form. Alternate translation: "If someone binds them in chains" or "If someone makes them a prisoner"

trapped in cords of suffering
Elihu speaks of a person being made to suffer as if that person were trapped in ropes that cause suffering. Alternate translation: "someone causes them to suffer"

Job 36:9

their transgressions and their pride
The verb may be supplied from the previous phrase. Alternate translation: "he reveals to them their transgressions and their pride"

Job 36:10

He also opens their ears
Elihu speaks of causing a person to listen as if it were opening that person's ear. Alternate translation: "He also causes them to listen"

to his instruction
The noun "instruction" can be translated with a verbal phrase. Alternate translation: "to what he is instructing them"

to turn back from iniquity
Elihu speaks of stopping an action as if it were turning back from it. Alternate translation: "to stop committing iniquity"

Job 36:11

they will spend their days in prosperity, their years in contentment
The words "days" and "years" both refer to the person's lifetime. Alternate translation: "they will spend their lives in prosperity and contentment"

Job 36:12

they will perish by the sword
Elihu speaks of a person dying violently as if someone had killed them with a sword. Alternate translation: "they will die a violent death"

Job 36:13

who are godless in heart
Here the word "heart" refers to the thoughts and emotions. The phrase may indicate that the person stubbornly refuses to trust God. Alternate translation: "who refuse to trust in God"

store up their anger
Elihu speaks of a person remaining angry as if that person stored up their anger like one would store up treasure. Alternate translation: "are always angry"

even when God ties them up
Elihu speaks of God disciplining people as if God were tying them up with ropes. Alternate translation: "even when God punishes them"

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Job 36:14

their lives end among the cultic prostitutes
Here "cultic prostitutes" refers to young men who served in pagan temples performing sexually immoral acts as part of their rituals. Possible meanings for this phrase are 1) the godless die because of their immoral behavior or 2) the godless die in shame and disgrace.

Job 36:15

he opens their ears
Elihu speaks of God causing a person to listen as if God were opening their ears. See how you translated this in [Job 36:10]

Job 36:16

into a broad place where there is no hardship
Elihu speaks of living without trouble as if it were being in a wide-open space where there were no hardships.

where your table would be set with food full of fatness
Elihu speaks of living prosperously as if it were having one's table filled with the best foods.

your table would be set
This can be stated in active form. Alternate translation: "your servants would set your table"

food full of fatness
Meat that had plenty of fat on it was a sign of prosperity because the animals were healthy and well-fed. Alternate translation: "the very best food"

Job 36:17

you are full of judgment on wicked people
Possible meanings are 1) "God is punishing you as he would punish the wicked" or 2) "you are obsessed with the judgment that the wicked deserve."

judgment and justice have laid hold of you
Elihu speaks of God judging Job and giving him justice as if judgment and justice were people that have laid hold of Job. Alternate translation: "God has brought you to judgment and given you justice"

Job 36:18

Do not let your anger entice you to mockery
Some versions of the Bible translate this as "Beware that you are not enticed by wealth."

Job 36:19

Can your wealth benefit you, so that you will not be in distress, or can all the force of your strength help you?
Elihu asks these questions to state that money and power will not be able to help Job if he acts unjustly. Alternate translation: "Your wealth cannot cause you to no longer be in distress, and all the force of your strength cannot help you."

all the force of your strength
"all of your great strength" or "all of your mighty efforts"

Job 36:20

when peoples are cut off in their place
Possible meanings are 1) that "peoples" refers to people in general and "cut off in their place" is a metaphor for oppressing others by dragging them away from their homes. Alternate translation: "when people drag others away from their homes" or 2) that "peoples" represents nations and "cut off in their place" is a metaphor for nations being destroyed. Alternate translation: "when nations will perish"

Job 36:21

you are being tested by suffering
This can be stated in active form. Alternate translation: "God is testing you by making you suffer"

Job 36:22

See, God
"You know this already: God"

God is exalted in his power
Possible meanings are 1) "God is extremely powerful" or 2) "people exalt God because he is powerful"

who is a teacher like him?
Elihu asks this rhetorical question to emphasize that no one is a teacher like God. Alternate translation: "no one is a teacher like him." or "no one teaches like he does."

Job 36:23

Who has ever instructed him about his way?
Elihu asks this rhetorical question to emphasize that no one has ever taught God what to do. Alternate translation: "No one has ever instructed him about what he should do."

Who can ever say to him, 'You have committed unrighteousness?'
Elihu asks this rhetorical question to emphasize that no one can accuse God of having committed unrighteousness. Alternate translation: "No one can

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ever say to him, 'You have committed unrighteousness.'"

Job 36:24

General Information:
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Job 36:25

they see those deeds only from far away
Elihu speaks of people not being fully able to understand God's deeds as if people were only able to see those deeds from far away. Alternate translation: "they do not fully understand them"

Job 36:26

See
"Look" or "Listen" or "Pay attention to what I am about to tell you"

the number of his years is incalculable
This refers to how long God has existed. Alternate translation: "people cannot know how long he has lived" or "people cannot know his age"

Job 36:27

that he distills as rain from his vapor
The word "distills" can also mean "refine" or "filter." Elihu describes how God turns the drops of water, or vapor, that he draws up into rain. Alternate translation: "that he turns into rain"

Job 36:28

General Information:
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Job 36:29

can anyone understand the extensive spread of the clouds and the thunder from his hut?
Elihu asks this rhetorical question to emphasize that no one can do these things. Alternate translation: "no one can understand the extensive spread of the clouds and the thunder from his hut."

the extensive spread of the clouds
The phrase "the extensive spread" can be translated with a verbal phrase. Alternate translation: "how the clouds spread across the sky"

from his hut
Elihu speaks of the sky as if it were a "hut" in which God lives. Alternate translation: "from the sky, where God lives"

Job 36:30

See, he spreads
"Look carefully and see how he spreads"

and covers the roots of the sea
Elihu speaks of the deep parts of the sea as if the sea were a plant and its depths were its roots. Possible meanings are 1) although the lightning causes light in the sky, the deep parts of the sea remain dark. Alternate translation: "but the depths of the sea remain dark" or 2) the lightning in the sky cause even the depths of the sea to have light. Alternate translation: "and lights up the depths of the sea"

Job 36:31

General Information:
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Job 36:32

He fills his hands with the lightning
Elihu speaks of the lightning that storms cause as if God were holding the lightning in his hand and directing it to strike where he wills. Possible meanings are 1) that God holds the lightning bolts in his hands in order to throw them, or 2) that God hides the lightning bolts in his hands until he is ready to use them.

Job 36:33

Its thunder
"The thunder caused by the lightning" or "The thunder"

hear it is coming
"hear that the storm is coming"

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Chapter 37

1 Indeed, my heart trembles at this;
it is moved out of its place.
2 Hear, oh, hear the noise of his voice,
the sound that goes out from his mouth.
3 He sends it out under the whole sky,
and he sends out his lightning to the edges of the earth.
4 A voice roars after it;
he thunders with the voice of his majesty;
he does not restrain the lightning bolts
when his voice is heard.
5 God thunders marvelously with his voice;
he does great things that we cannot comprehend.
6 For he says to the snow, 'Fall on the earth';
and to the rain shower, 'Be strong.'
7 He stops the hand of every man from working,
so that all people whom he has made may see his deeds.
8 Then the beasts go into hiding
and stay in their dens.
9 The storm comes from its chamber in the south
and the cold from the scattering winds in the north.
10 By the breath of God ice is given;
the expanse of the waters is frozen like metal.
11 Indeed, he weighs down the thick cloud with moisture;
he scatters his lightning through the clouds.
12 He swirls the clouds around by his guidance,
so that they may do whatever he commands them
above the surface of the earthly world.
13 He makes all of this happen; sometimes it happens for correction, sometimes for his land,
and sometimes as acts of covenant faithfulness.

14 Listen to this, Job;
stop and think about God's marvelous deeds.
15 Do you know how God establishes the clouds
and makes the lightning bolts to flash in them?
16 Do you understand the floating of the clouds,
the marvelous deeds of God, who is perfect in knowledge?
17 Do you understand how your garments become hot
when the land is still because the wind comes from the south?
18 Can you spread out the sky as he can—
the sky, which is as strong as a mirror of cast metal?
19 Teach us what we should say to him,
for we cannot lay out our arguments in order because of the darkness of our minds.
20 Should he be told that I wish to speak with him?
Would a person wish to be swallowed up?

21 Now, people cannot look at the sun when it is bright in the sky
after the wind has passed through and has cleared it of its clouds.
22 Out of the north comes golden splendor—
over God is fearsome majesty.
23 As for the Almighty, we cannot find him!
He is great in power;
he does not oppress justice and abundant righteousness.
24 Therefore, people fear him.
He does not pay any attention to those who are wise in their own minds."

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Job 37 General Notes

Structure and formatting

According to Elihu, instead of being punished for his sins, Job is sinning in the midst of these difficulties. This is a continuation of the previous chapter and the last of Elihu's four statements, and it is addressed first to Job's friends and then to Job. (See: sin and testimony)

The ULB sets the lines of this chapter farther to the right on the page than the rest of the text because it is a poem. His attitude is not too different from Job's friends.

Special concepts in this chapter

Yahweh's justice

This chapter focuses on the justice of Yahweh. It is important to remember that justice won't always come in this life. (See: justice)

Job 37:1

my heart trembles ... it is moved out of its place

These two phrases mean basically the same thing and emphasize the intensity of his fear.

my heart trembles at this

The word "this" refers to the storm in Job 36:33.

it is moved out of its place

Elihu speaks of his heart beating violently as if it were to jump out of his chest. Alternate translation: "it moves out of its place" or "it beats violently"

Job 37:2

the noise of his voice, the sound that goes out from his mouth

These two phrases mean basically the same thing. Elihu speaks of the thunder as if it is God's voice.

Job 37:3

to the edges of the earth

Elihu speaks of the farthest places on the earth as if they were the earth's borders. Alternate translation: "everywhere in the world"

Job 37:4

A voice roars after it ... the voice of his majesty

Elihu continues to speak of the thunder as if it is God's voice.

roars after it

"roars after the lightning"

the voice of his majesty

"his majestic voice"

when his voice is heard

This can be stated in active form. Alternate translation: "when people hear his voice"

Job 37:5

General Information:

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Job 37:6

and to the rain shower

The verb may be supplied from the previous phrase. Alternate translation: "and in the same way he says to the rain shower"

Be strong

"Be a strong shower of rain"

Job 37:7

He stops the hand of every man

Here the word "hand" represents the entire person. Alternate translation: "He stops every man"

Job 37:8

General Information:

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Job 37:9

The storm comes from its chamber in the south and the cold from the scattering winds in the north

In Israel, strong wind storms blow in from the south and cold weather approaches from the north.

The storm comes from its chamber in the south

Elihu speaks of the storm blowing in from the south as if the storm has a place where it resides until it comes.

Job 37:10

By the breath of God ice is given

Elihu speaks of the cold north wind as if it were God's breath. This can be stated in active form. Alternate translation: "God's breath makes ice"

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frozen like metal
Elihu compares the hardness of ice to the hardness of metal. Alternate translation: "frozen, as hard as metal"

Job 37:11

he weighs down the thick cloud with moisture
Elihu speaks of God causing the storm clouds to be full of water as if the moisture weighed heavily on the clouds. Alternate translation: "he causes the thick clouds to be full of moisture"

Job 37:12

the earthly world
Possible meanings are 1) "the land on which people live" or 2) "the land on which it is possible to live."

Job 37:13

sometimes it happens for correction
The word "correction" can be translated with a verbal phrase. The object of his "correction" is people. Alternate translation: "sometimes it happens to correct his people"

sometimes for his land
This means that the rain waters the ground and causes vegetation to grow. Alternate translation: "sometimes to water the land"

sometimes as acts of covenant faithfulness
The abstract noun "faithfulness" can be stated as "faithful" or "faithfully." Alternate translation: "sometimes to act faithfully to his covenant" or "sometimes to be faithful to his people"

Job 37:14

General Information:
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Job 37:15

Do you know how God establishes the clouds and makes the lightning bolts to flash in them?
Elihu asks this question to emphasize that Job cannot know this. Alternate translation: "You cannot understand how God establishes the clouds and makes the lightning bolts to flash in them."

establishes the clouds
"controls the clouds" or "makes the clouds obey him"

Job 37:16

Do you understand the floating of the clouds, the marvelous deeds of God, who is perfect in knowledge?
Elihu asks this question to emphasize that Job does not know these things. Alternate translation: "You do not understand the floating of the clouds, the marvelous deeds of God, who is perfect in knowledge."

the floating of the clouds
"how the clouds float"

the marvelous deeds of God
The verb may be supplied from the previous phrase. Alternate translation: "or do you understand the marvelous deeds of God"

Job 37:17

Do you understand how your garments become hot ... from the south?
Elihu asks this question to emphasize that Job does not know these things. Alternate translation: "You do not understand how your garments become hot ... from the south."

how your garments become hot
"how you become hot in your clothes" or "how you sweat in your clothes"

because the wind comes from the south
In Israel, hot winds blow in across the desert from the south and cause hot temperatures. Alternate translation: "because of the hot, dry wind blowing in from the south"

Job 37:18

Can you spread out the sky ... a mirror of cast metal?
Elihu asks this question to emphasize that Job cannot do this. Alternate translation: "You cannot spread out the sky ... a mirror of cast metal."

as strong as a mirror of cast metal
In biblical days, mirrors were made of metal. Elihu speaks of the sky giving no rain as if it were as hard as solid metal.

cast metal
This refers to metal that is melted, poured into a mold, and then hardens as it cools.

Job 37:19

Teach us what we should say to him
Here the words "us" and "we" refer to Elihu, Eliphaz, Bildad, and Zophar, but not to Job. Elihu uses this phrase sarcastically.

because of the darkness of our minds
Elihu speaks of the inability to understand as if it were having darkness in one's mind. Alternate translation: "because we do not understand"

Job 37:20

Should he be told that I wish to speak with him?
Elihu asks this rhetorical question to emphasize that no one can do this. Alternate translation: "I

cannot have someone tell him that I wish to speak with him."

Should he be told
This can be stated in active form. Alternate translation: "Should I have someone tell him"

Would a person wish to be swallowed up?
Elihu asks this rhetorical question to emphasize that no one would want this to happen. Alternate translation: "No person would want to be swallowed up."

to be swallowed up
Elihu speaks of a person being destroyed as if the person were swallowed up. This can be stated in active form. Alternate translation: "for God to destroy him"

Job 37:21

General Information:
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Job 37:22

over God is fearsome majesty
The word "fearsome" means that it causes fear. Elihu speaks of God's majesty as if it were something that rests upon God. Alternate translation: "God's majesty causes people to fear"

Job 37:23

we cannot find him
Possible meanings are 1) "we cannot approach him" or 2) this is a metaphor in which Elihu speaks of a person's being unable to fully understand God as if he could not find God. Alternate translation: "we cannot comprehend him"

Job 37:24

those who are wise in their own minds
Here "minds" represents the person's thoughts. Alternate translation: "those who are wise in their own thinking" or "those who consider themselves to be wise"

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Chapter 38

1 Then Yahweh called to Job out of a fierce storm and said,

2 "Who is this who brings darkness to plans
by means of words without knowledge?
3 Now gird up your loins like a man
for I will ask you questions,
and you must answer me.

4 Where were you when I laid the earth's foundations?
Tell me, if you have so much understanding.
5 Who determined its dimensions? Tell me, if you know.
Who stretched the measuring line over it?
6 On what were its foundations laid?
Who laid its cornerstone
7 when the morning stars sang together
and all the sons of God shouted for joy?

8 Who shut up the sea with doors
when it burst out, as if it had come out of the womb—
9 when I made clouds its clothing,
and thick darkness its swaddling bands?
10 That was when I marked out for the sea my boundary,
and when I placed its bars and doors,
11 and when I said to it, 'You may come this far, but no farther;
here is where I will put a boundary to the pride of your waves.'

12 Have you given orders to the morning,
or caused the dawn to know its place,
13 so that it might take hold of the edges of the earth
and shake the wicked out of it?
14 The earth is changed in appearance like clay changes under a seal;
all things on it stand out clearly like the folds of a piece of clothing.
15 From wicked people their light is taken away;
their uplifted arm is broken.

16 Have you gone to the springs of the sea?
Have you walked in the lowest parts of the deep?
17 Have the gates of death been revealed to you?
Have you seen the gates of the shadow of death?
18 Have you understood the earth in its expanse?
Tell me, if you know it all.

19 Where is the way to the resting place of light—
as for darkness, where is its place?
20 Can you lead light and darkness to their places of work?
Can you find the way back to their houses for them?
21 Undoubtedly you know, for you were born then;
the number of your days is so large!

22 Have you entered the storehouses for the snow,
or have you seen the storehouses for the hail,
23 these things that I have kept for times of trouble,
for days of battle and war?
24 What is the path to where the lightning bolts are distributed
or to where the winds are scattered from the east over the earth?
25 Who has created the channels for the floods of rain,
or who has made a path for the thunder,

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26 to cause it to rain on lands where no person exists,
and on the wilderness, in which there is no one,
27 to satisfy the devastated and desolate places,
and to make the ground sprout with grass?
28 Does the rain have a father,
or, who fathers the drops of dew?
29 Out of whose womb did the ice come?
Who bore the white frost out of the sky?
30 The waters hide themselves and become like stone;
the surface of the deep becomes frozen.

31 Can you fasten chains on the Pleiades,
or undo the cords of Orion?
32 Can you lead the constellations to appear at their proper times?
Can you guide the Bear with its children?
33 Do you know the regulations of the sky?
Could you set in place the sky's rule over the earth?

34 Can you raise your voice up to the clouds,
so that an abundance of rainwater may cover you?
35 Can you send out bolts of lightning that they may go out,
that they say to you, 'Here we are'?
36 Who has put wisdom in the clouds
or has given understanding to the mists?
37 Who can number the clouds by his skill?
Who can pour out the water skins of the sky
38 when the dust runs into a hard mass
and the clods of earth clump tightly together?

39 Can you hunt down a victim for a lioness
or satisfy the appetite of her young lion cubs
40 when they are crouching in their dens
and sheltering in hiding to lie in wait?
41 Who provides victims for the ravens
when their young ones cry out to God
and stagger about for lack of food?

Job 38 General Notes

Structure and formatting

The ULB sets the lines of this chapter farther to the right on the page than the rest of the text because it is a poem. Yahweh finally speaks in this chapter.

Special concepts in this chapter

Yahweh's greatness

Yahweh is far greater than any man. He is the creator of the earth, and his ways will not always be understood by men because their knowledge is always limited.

Important figures of speech in this chapter

Rhetorical questions

Yahweh uses a series of rhetorical questions in this chapter in order to defend his character.

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Job 38:1

Then Yahweh called
Here, the word "then" marks the beginning of a new part of the book. See if your language has a similar way to introduce a new scene. Alternate translation: "After all that had happened, Yahweh called.

called to Job
"answered Job" or "responded to Job"

out of a fierce storm
"from a powerful storm"

Job 38:2

Who is this who brings darkness to plans by means of words without knowledge?
Yahweh uses this question to emphasize that Job spoke of things he did not know about. It can be translated as a statement. Alternate translation: "You bring darkness to my plans by means of words without knowledge."

Who is this who brings
"Who are you to bring"

brings darkness to plans
"obscures my plans" or "confuses my purposes." How Job confuses God's plans is spoken of as if he were making God's plans harder to see. The abstract noun "darkness" can be translated as the verb "darkens." Alternate translation: "darkens plans" or "makes plans hard to see"

by means of words without knowledge
"by speaking of things about which you do not know"

words without knowledge
The abstract noun "knowledge" can be translated as an adjective. Alternate translation: "unknowing words" or "ignorant words"

Job 38:3

gird up your loins like a man
"tie your robe up around your waist like a man." Men tied up their robes around their waists so that their legs could move more freely as they did heavy work. The idiom "gird up your loins like a man" means to get ready to do something involving action such as work, a contest, or a battle. Job was to prepare for the hard work of answering God. Alternate translation: "get yourself ready for hard work"

Job 38:4

General Information:
Yahweh begins to challenge Job with a series of questions that emphasize he created the earth and Job did not.

Where were you when I laid the earth's foundations? Tell me, if you have so much understanding
This can be translated as a statement. Alternate translation: "Tell me where you were when I laid the foundations of the earth, if you have so much understanding"

I laid the earth's foundations
Yahweh describes creating the earth as though he was building a structure.

if you have so much understanding
The abstract noun "understanding" can be translated as the verb "understand." Alternate translation: "if you understand so much"

Job 38:5

Who determined its dimensions? Tell me, if you know
This can be translated as a statement. Alternate translation: "Tell me who determined its dimensions, if you know"

dimensions
"size"

Who stretched the measuring line over it?
This can be translated as a statement. Alternate translation: "Tell me who stretched the measuring line over it."

measuring line
a rope or cord that people use to make something the right size and shape

Job 38:6

General Information:
The word "its" refers to the earth. Yahweh uses more questions to emphasize that Job could never understand how great God is.

Connecting Statement:
Yahweh continues to challenge Job.

On what were its foundations laid?
This can be stated in active form. This can be translated as a statement. Alternate translation: "On what did I set its foundations?" or "Tell me on what its foundations were laid."

Who laid its cornerstone
This can be translated as a statement. Alternate translation: "Tell me who laid its cornerstone"

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Job 38:7

Connecting Statement:
Job finishes the rhetorical question that begins with the words "Who laid its cornerstone" in verse 6.

when the morning stars ... the sons of God shouted for joy?
Job finishes the rhetorical question that begins with the words "Who laid its cornerstone" in verse 6. This can be translated as a statement. "Tell me who laid its cornerstone when the morning stars ... the sons of God shouted for joy."

when the morning stars sang together
The morning stars are spoken of as singing like people sing. Possible meanings are: 1) the "morning stars" are the same as the "sons of God" in the next line or 2) "the morning stars" refer to stars in the sky.

the morning stars
"the bright stars that shine in the morning"

sons of God
This refers to angels, heavenly beings. See how you translated this in Job 1:6.

shouted for joy
The abstract noun "joy" can be translated as the adverb "joyfully." Alternate translation: "shouted joyfully"

for joy
"because they were full of joy"

Job 38:8

General Information:
Yahweh uses another question to emphasize that he created the earth and Job did not.

Connecting Statement:
Yahweh continues to challenge Job.

Who shut up the sea ... of the womb
This can be translated as a command. Alternate translation: "Tell me who shut up the sea ... of the womb"

shut up the sea with doors
Yahweh compares the way that he prevented the sea from covering all of the earth to holding it back with doors. Alternate translation: "prevented the water from flooding over the land"

as if it had come out of the womb
Yahweh compares his creation of the sea to childbirth.

Job 38:9

Connecting Statement:
This is the end of the rhetorical question that begins with the words "Who shut up" in verse 8.

when I made clouds ... and thick darkness its swaddling bands?
This can be translated as a command. Alternate translation: "Tell me who shut up ... when I made clouds ... and thick darkness its swaddling bands."

its clothing
"as clothes for the sea"

thick darkness its swaddling bands
The abstract noun "darkness" can be translated as the adjective "dark." Alternate translation: "made dark clouds its swaddling bands"

swaddling bands
long pieces of cloth that people use to wrap a baby in after it is born

Job 38:10

I marked out for the sea my boundary
"I made a boundary for the sea"

boundary
Yahweh set a limit beyond which the sea was not allowed to cross.

I placed its bars and doors
Yahweh compares the way that he made a boundary for the sea to containing the sea with bars and doors. Alternate translation: "I set up its barriers"

bars
long pieces of wood or metal that are used to keep a door shut

Job 38:11

when I said to it
"when I said to the sea." Yahweh speaks to the sea as though it were a person.

You may come this far, but no farther
The words "this far" mean only as far as the boundary that Yahweh set up. Alternate translation: "You may come as far as this boundary, but no farther"

to the pride of your waves
"to the power of your waves." The waves are spoken of as if they could have pride. The abstract noun "pride" can be translated as the adjective "proud." Alternate translation: "to your proud waves" or "to your powerful waves"

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Job 38:12

General Information:
Yahweh uses a question to emphasize that he created the light of day and Job did not.

Connecting Statement:
Yahweh continues to challenge Job. He begins to ask a rhetorical question.

Have you ... to know its place
This question expects a negative answer. It can be translated as a statement. Alternate translation: "You have never ... shaken the wicked out of it."

given orders to the morning
Yahweh describes the morning as being able to receive orders and know things like a person.

caused the dawn to know its place
"caused the dawn to know where it belongs"

dawn
the daylight that appears in the morning sky before the sun rises

Job 38:13

Connecting Statement:
This is the end of the rhetorical question that begins with the words "Have you given" in verse 12.

so that it might take hold ... shake the wicked out of it?
This is the end of the rhetorical question that begins with the words "Have you given" in verse 12. This question expects a negative answer. It can be translated as a statement. "You have never given ... so that it might take hold ... shaken the wicked out of it."

take hold of the edges of the earth
The light of dawn is spoken of as if it seizes the horizons of the earth. Alternate translation: "grasp the ends of the earth"

shake the wicked out of it
The daylight is pictured as causing wicked people to leave like shaking something to remove unwanted things. Alternate translation: "shake wicked people out of the earth"

Job 38:14

The earth is changed in appearance like clay changes under a seal
At nighttime, people cannot see clearly, but in the morning the light reveals the distinct shape of everything, just like a seal creates distinct images in clay.

all things on it stand out clearly like the folds of a piece of clothing
Here "it" refers to the earth. This phrase has a similar meaning to the first phrase in this verse.

Job 38:15

From wicked people their light is taken away
This can be stated in active form. Alternate translation: "The morning takes away the 'light' of wicked people"

their light
The wicked consider darkness to be their light, because they do their evil deeds in the darkness and they are familiar with the darkness.

their uplifted arm is broken
The raised arm of the wicked represents their power and intention to do evil things, but the wicked stop doing those evil things when the morning light comes.

Job 38:16

General Information:
Yahweh uses five questions to emphasize that he understands the earth and seas and Job does not.

Connecting Statement:
Yahweh continues to challenge Job.

Have you gone to the springs of the sea?
This can be expressed as a statement. Alternate translation: "You have not gone to the springs of the sea."

Have you walked in the lowest parts of the deep?
This can be expressed as a statement. Alternate translation: "You have not walked in the lowest parts of the deep."

the springs of the sea
"the sources of the sea"

the deep
This refers to the sea or ocean where the water is very deep. Alternate translation: "the deep sea" or "the ocean depths" or "the deep water"

Job 38:17

Have the gates of death been revealed to you
Death is spoken of as if it were a city that had gates through which people enter into it. This can be expressed in active form. Alternate translation: "Has anyone shown the gates of death to you"

the shadow of death
See how you translated this in Job 3:5.

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Job 38:18

Have you understood the earth in its expanse?
This can be expressed as a statement. Alternate translation: "You do not understand the earth in its expanse."

the earth in its expanse
"the great broad places of the earth"

if you know it all
"if you know all about these things"

Job 38:19

General Information:
Yahweh uses three questions to emphasize that he understands light and darkness and Job does not. Each of these verses have two parallel phrases.

Connecting Statement:
Yahweh continues to challenge Job.

Where is the way to the resting place of light—as for darkness, where is its place?
This question can be expressed as a statement. Alternate translation: "You do not know the way to the resting place of light or the place of darkness."

the resting place of light
"the dwelling of light." Light is spoken of as having a resting place from which it comes forth each day.

light
"daylight" or "sunlight"

Job 38:20

Can you lead light and darkness to their places of work? Can you find the way back to their houses for them?
These questions expect a negative answer. They can be expressed as statements. Alternate translation: "You cannot lead light and darkness to their places of work, or find the way back to their houses for them."

to their places of work
"to their territory." Light and darkness are spoken of as being led out and back each day to accomplish Yahweh's purposes.

Job 38:21

Undoubtedly ... so large
Yahweh uses mocking irony to emphasize that Job does not understand light and darkness. Alternate translation: "It is obvious that you do not know, because you were not born when I created them, and you are not very old"

for you were born then
"for you were already living then." The word "then" refers to the time when light was created and separated from darkness. Alternate translation: "for you were already born when I created them"

the number of your days is so large
"you have lived so many years"

Job 38:22

General Information:
Yahweh uses a question to emphasize that he rules over the natural world and Job does not.

Connecting Statement:
Yahweh continues to challenge Job. He bgins to ask a rhetorical question.

storehouses for the snow ... storehouses for the hail
Snow and hail are pictured as being stored by Yahweh to do his will.

hail
balls of ice (usually small) that sometimes fall down from the sky during a storm

Job 38:23

Connecting Statement:
The rhetorical question that begins with the words "Have you entered" in verse 22 ends here.

these things that I have kept ... and war?
The rhetorical question that begins with the words "Have you entered" in verse 22 ends here. "You have never entered the storehouses for the snow, and you have never seen the storehouses for the hail, these things that I have kept ... and war."

these things that I have kept
The words "these things" refer to the snow and the hail (verse 22).

Job 38:24

What is the path to where the lightning bolts are distributed or to where the winds are scattered from the east over the earth?
These can be stated in active form. Alternate translation: "What is the path to where I distribute the lightning bolts or to where I scatter the winds from the east over the earth?"

the winds are scattered
"the winds are blown"

Job 38:25

General Information:
Yahweh questions Job to emphasize that he causes it to rain and thunder and Job does not.

Connecting Statement:
Yahweh continues to challenge Job. He begins to ask a series of rhetorical questions.

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Who has created the channels for the floods of rain
This can be translated as a statement. Alternate translation: "Only I have created the channels for the floods of rain"

or who has made a path for the thunder
This can be translated as a statement. Alternate translation: "and only I have made a path for the thunder"

the floods of rain
"the torrents of rain"

a path for the thunder
"a way for the rumble of thunder to be heard."

Job 38:26

on lands where no person exists, and on the wilderness, in which there is no one
These two phrases have nearly the same meaning.

where no person exists
"where there are no people"

Job 38:27

Connecting Statement:
The rhetorical question that begins with the words "Who has created" in verse 25 ends here.

to satisfy ... sprout with grass?
The rhetorical question that begins with the words "Who has created" in verse 25 ends here. This can be translated as a statement. "I am the one who has created ... of rain, and I am the one who has made ... to satisfy ... sprout with grass."

to satisfy
The implied information is that it is the rain that meets the needs of the land to grow grass. Alternate translation: "so that the rain can satisfy the needs of"

devastated and desolate
"ruined and wasted." These two words have nearly the same meaning and emphasize the ruined and empty nature of these regions.

with grass
"the new grass" or "the fresh grass." This is grass that is just starting to grow.

make the ground sprout with
"make the ground support new grass"

Job 38:28

Connecting Statement:
Yahweh begins a series of four questions to emphasize to Job that he makes rain, dew, ice, and frost and Job does not. Rain, dew, ice, and frost are spoken of as though they could be born like people are.

Connecting Statement:
Yahweh continues to challenge Job.

Does the rain have a father, or, who fathers the drops of dew?
These can be translated as statements. Alternate translation: "Tell me who the rain's father is, and tell me who has become the father of the drops of dew."

fathers the drops of dew
Becoming the father of the dew is a metaphor for creating it. Alternate translation: "causes the drops of dew to exist"

Job 38:29

Out of whose womb did the ice come? Who bore the white frost out of the sky?
These can be translated as statements. Alternate translation: "Tell me whose womb the ice came out of. Tell me who bore the white frost out of the sky."

ice
"frozen water"

bore
"gave birth to"

the white frost
dew that freezes on the ground on cold, clear nights

Job 38:30

The waters hide themselves and become like stone
The waters are spoken of as being able to hide. During the winter the ice hides the water underneath it.

become like stone
The hardness of ice is spoken of as if it was stone. Alternate translation: "become hard like stone"

the deep
This refers to the sea or ocean where the water is very deep. Alternate translation: "the deep sea" or "the ocean depths" or "the deep water"

Job 38:31

General Information:
Yahweh uses five questions to emphasize to Job that he rules the heavens and Job does not.

Connecting Statement:
Yahweh continues to challenge Job.

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Can you fasten chains on the Pleiades, or undo the cords of Orion?
These can be translated as statements. Alternate translation: "You cannot fasten chains on the Pleiades, and you cannot undo the cords of Orion."

fasten chains on
"bind chains onto" or "tie the bonds of"

the Pleiades ... Orion
These are the names of constellations. See how you translated them in Job 9:9.

undo the cords of Orion
"loosen the cords that hold Orion"

Job 38:32

Connecting Statement:
Yahweh continues to challenge Job.

Can you lead the constellations ... proper times? Can you guide ... children?
These rhetorical questions can be translated as statements. Alternate translation: "You cannot lead the constellations ... proper times. You cannot guide ... children."

constellations
groups of stars that seem like they form a particular shape in the sky

to appear at their proper times
"so that they appear at the right time"

the Bear
This is the name of a constellation. Translate as in Job 9:9.

its children
"its cubs"

Job 38:33

Do you know the regulations of the sky? Could you set in place the sky's rule over the earth?
These can be translated as statements. Alternate translation: "You do not know the regulations of the sky? You could not set in place the sky's rule over the earth."

Job 38:34

General Information:
Yahweh uses two questions to emphasize to Job that he rules the rain clouds and lightning and Job does not.

Connecting Statement:
Yahweh continues to challenge Job.

Can you raise ... may cover you?
These can be translated as statements. Alternate translation: "You cannot raise ... may cover you."

an abundance of rainwater
The abstract noun "abundance" can be translated as the adjective "abundant." Alternate translation: "an abundant amount of rainwater" or "a flood of waters"

Job 38:35

Can you send out ... you, 'Here we are'?
These can be translated as statements. Alternate translation: "You cannot send out you, 'Here we are!'"

Here we are
The lightning bolts are spoken of as servants saying they are ready to follow commands.

Job 38:36

General Information:
Yahweh uses three questions to emphasize to Job that he rules the clouds and rain and Job does not.

Connecting Statement:
Yahweh continues to challenge Job.

Who has put wisdom in the clouds or has given understanding to the mists?
These questions can be translated as statements. Alternate translation: "I am the one who has put wisdom in the clouds and given understanding to the mists."

has put wisdom in the clouds
"has given wisdom to the clouds"

Job 38:37

Connecting Statement:
A rhetorical question begins here.

Who can pour out the water skins of the sky
This can be translated as a statement. Alternate translation: "I am the one who can pour out the water skins of the sky."

the water skins
These are skins that people sew together so that they can hold water. Yahweh refers to the thick clouds as "waters skins" because they hold much water just like water skins.

Job 38:38

when the dust runs ... tightly together?
The rhetorical question that begins with the words "Who can pour out" in verse 37 ends here. "Only I can pour out ... when the dust runs ... tightly together."

when the dust runs into a hard mass
The rain makes the loose dry dirt stick together like one piece of dirt. This can be stated in active form. Alternate translation: "when the rain molds the dirt into a hard mass"

the clods of earth clump tightly together
"the lumps of soil stick together"

Job 38:39

General Information:
Yahweh uses a question to emphasize that he knows how to feed the lions and Job does not.

Connecting Statement:
Yahweh continues to challenge Job.

Can you hunt down a victim for a lioness or satisfy the appetite of her young lion cubs
This can be translated as a statement. Alternate translation: "You know that you cannot hunt down a victim for a lioness or satisfy the appetite of her young lion cubs"

a victim
"prey." This is an animal that a lion could eat.

lioness
This is a female lion.

appetite
hunger

of her young lion cubs
"of young lions." These are young lions that are old enough to hunt for themselves.

Job 38:40

Connecting Statement:
The rhetorical question that begins with the words "Can you hunt" in verse 39 ends here.

when they are crouching ... to lie in wait?
The rhetorical question that begins with the words "Can you hunt" in verse 39 ends here. This can be translated as a statement. "You know that you cannot hunt down ... when they are crouching ... to lie in wait."

dens
A "den" is a lair or shelter where lions live.

sheltering in hiding
"hiding in a thicket." Lions hide in thick vegetation when hunting their prey.

to lie in wait
The implied information is that the lions are hiding and waiting for their prey to come near. Alternate translation: "to lie waiting for a victim"

Job 38:41

General Information:
Yahweh uses a question to emphasize that he provides food for the ravens and Job does not.

Connecting Statement:
Yahweh continues to challenge Job.

Who provides victims ... for lack of food?
This can be translated as a statement. Alternate translation: "Tell me who provides victims ... for lack of food."

provides victims
"provides food." This refers to animals that ravens look for and can eat.

ravens
large birds with shiny black feathers that feed on dead animals

cry out to God
The implied information is that the ravens are crying out for food. Alternate translation: "cry to God for help" or "cry out for God to give them food"

stagger about
This means to walk around in an unsteady way.

for lack of food
"because they have no food" or "because they have nothing to eat"

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Chapter 39

1 Do you know at what time the wild goats in the rocks bear their young?
Can you watch when the deer are having their fawns?
2 Can you count the months that they gestate?
Do you know the time when they bear their young?
3 They crouch down and give birth to their young,
and then they finish their labor pains.
4 Their young ones become strong and grow up in the open fields;
they go out and do not return to them.

5 Who sent the wild donkey out free?
Who has untied the bonds of the swift donkey,
6 whose home I have made in the Arabah,
his house in the salt land?
7 He laughs in scorn at the noises in the city;
he does not hear the driver's shouts.
8 He roams over the mountains as his pastures;
there he looks for every green plant to eat.

9 Will the wild ox be happy to serve you?
Will he consent to stay by your manger?
10 Can you use ropes to hold the wild ox in the furrows?
Will he harrow the valleys as he follows after you?
11 Will you trust him because his strength is great?
Will you leave your labor to him to do?
12 Will you depend on him to bring your grain home,
to gather the grain for your threshing floor?

13 The wings of the ostrich wave proudly,
but are they the pinions and plumage of love?
14 For she leaves her eggs on the earth,
and she lets them keep warm in the dust;
15 she forgets that a foot might crush them
or that a wild beast might trample them.
16 She deals roughly with her young ones as if they were not hers;
she does not fear that her labor might have been in vain,
17 because God has deprived her of wisdom
and has not given her any understanding.
18 When she runs swiftly,
she laughs in scorn at the horse and its rider.

19 Have you given the horse his strength?
Did you clothe his neck with his flowing mane?
20 Have you ever made him jump like a locust?
The majesty of his snorting is fearsome.
21 He paws in might and rejoices in his strength;
he rushes out to meet the weapons.
22 He mocks fear and is not dismayed;
he does not turn back from the sword.
23 The quiver rattles against his flank,
along with the flashing spear and the javelin.
24 He swallows up ground with fierceness and rage;
at the sound of the ram's horn, he cannot stand in one place.
25 Whenever the ram's horn sounds, he says, 'Aha!'
He smells the battle from far away—

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the thunderous shouts of the commanders and the outcries.

26 Is it by your wisdom that the hawk soars,
that he stretches out his wings for the south?
27 Is it at your orders that the eagle mounts up
and makes his nest in high places?
28 He lives on cliffs and makes his home
on the peaks of cliffs, a stronghold.
29 From there he searches for victims;
his eyes see them from very far away.
30 His young also drink up blood;
where killed people are, there he is."

Job 39 General Notes

Structure and formatting

The ULB sets the lines of this chapter farther to the right on the page than the rest of the text because it is a poem. Yahweh continues to speak in this chapter.

Special concepts in this chapter

Yahweh's greatness

Yahweh is far greater than any man. He is the creator of the earth, and his ways will not always be understood by men because their knowledge is always limited. Since Job cannot understand creation, he cannot truly understand Yahweh.

Important figures of speech in this chapter

Rhetorical questions

Yahweh uses a series of rhetorical questions in this chapter in order to defend his character. Many of these questions focus on nature because Yahweh is the creator of the heavens and the earth. (See: and heaven)

Job 39:1

General Information:

Yahweh uses four questions to emphasize that he is greater than Job because Yahweh takes care of the wild mountain goats and deer and Job does not.

Connecting Statement:

Yahweh continues to challenge Job.

Do you know at what time ... bear their young?

This can be translated as a statement. Alternate translation: "Surely you do not know when ... bear their young!"

Can you watch when the deer are having their fawns?

This can be translated as a statement. Alternate translation: "You are not able to watch to make sure everything goes well when the deer give birth to their fawns!"

are having their fawns

"give birth to their fawns"

Job 39:2

Can you count the months that they gestate?

This can be translated as a statement. Alternate translation: "You cannot count the months that they are pregnant."

that they gestate

"to complete their pregnancy"

they

The word "they" refers to the goats and the deer.

gestate

"are pregnant"

Do you know the time when they bear their young?

This can be translated as a statement. Alternate translation: "Of course you do not know when they give birth to their young."

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Job 39:3

Connecting Statement:
Yahweh continues to challenge Job.

They crouch down
The word "They" refers to the wild mountain goats and the deer.

then they finish their labor pains
Possible meanings are 1) their labor pains are over when the birth is finished or 2) "labor pains" is a metonym that refers to the offspring of the goats and deer because they are the result of the mother's labor and pain. Alternate translation: "send out their offspring from their womb"

Job 39:4

the open fields
"the countryside" or "the wild"

do not return to them
"do not come back to them" or "do not come back to their mothers"

Job 39:5

General Information:
Yahweh uses two questions to emphasize that he is greater than Job because Yahweh takes care of the wild donkeys and Job does not.

Connecting Statement:
Yahweh continues to challenge Job.

Who sent the wild donkey out free?
This can be translated as a statement. Alternate translation: "I am the one who sent the wild donkey out free."

the wild donkey ... the swift donkey
These are different names for the same kind of donkey.

Who has untied the bonds of the swift donkey
This can be translated as a statement. Alternate translation: "I am the one who untied the bonds of the swift donkey"

bonds
ropes, chains, or straps that hold an animal and keep it from running away

Job 39:6

General Information:
The rhetorical question that begins with the words "Who has untied" in verse 5 ends here.

whose home I have made ... in the salt land?
The rhetorical question that begins with the words "Who has untied" in verse 5 ends here. This can be translated as a statement. "I am the one who has untied ... whose home I have made in the Arabah, his house in the salt land."

whose home I have made in the Arabah
Yahweh describes the donkey as though he were a person that had a house. "I gave him the Arabah as a place to live"

the salt land
the land around the Salt Sea that has a lot of salt in it

Job 39:7

Connecting Statement:
Yahweh continues to challenge Job.

He
The word "He" refers to the wild donkey.

laughs in scorn
Yahweh describes the donkey as though he were a person. The donkey laughs because those in the city have to hear loud noise, but he lives in a quiet place.

the driver's
someone who forces an animal to work

Job 39:8

pastures
places where animals can eat plants growing in the field

Job 39:9

General Information:
Here Yahweh uses four questions to emphasize that Job is not like Yahweh because Job cannot control the wild ox.

Connecting Statement:
Yahweh continues to challenge Job.

Will the wild ox be happy to serve you?
This question can be translated as a statement. Alternate translation: "The wild ox will not be happy to serve you."

the wild ox
Possible meanings are 1) a type of ox that used to live in the wild or 2) some kind of buffalo that looked like oxen.

be happy
"be willing"

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Will he consent to stay by your manger?
This question can be translated as a statement. Alternate translation: "He will not consent to stay by your manger."

consent to stay by your manger
"stay by your manger through the night"

manger
something that holds food so that animals can eat it

Job 39:10

Can you use ropes to hold the wild ox in the furrows?
This question can be translated as a statement. Alternate translation: "You cannot control the wild ox with a rope in order to plow furrows in your fields."

ropes
Farmers would tie ropes to animals' heads or necks in order to lead them.

furrows
These are long channels made in the dirt while plowing. See how you translated this in Job 31:38.

Will he harrow the valleys as he follows after you?
This question can be translated as a statement. Alternate translation: "He will never harrow the valleys as he follows after you."

harrow
to smooth and break up the soil

Job 39:11

General Information:
Here Yahweh uses three questions to continue his argument that Job is not like Yahweh because Job cannot control the wild ox.

Connecting Statement:
Yahweh continues to challenge Job.

Will you trust him because his strength is great?
This question can be translated as a statement. Alternate translation: "You cannot trust him because his strength is great."

trust him
The word "him" refers to the "wild ox."

Will you leave your labor to him to do?
This question can be translated as a statement. Alternate translation: "You will not be able to make him do your labor for you."

leave your labor to him to do
"have him do your hard work for you"

Job 39:12

Will you depend on him ... grain for your threshing floor?
These two clauses basically mean the same thing. This question can be translated as a statement. Alternate translation: "You will not be able to depend on him ... grain for your threshing floor."

Job 39:13

Connecting Statement:
Yahweh continues to challenge Job.

The wings of the ostrich ... pinions and plumage of love?
Yahweh uses this question to emphasize that Job cannot explain why ostriches behave the way they do. Alternate translation: "You do not know whether the pinions and plumage of the ostrich represent love when they wave their wings proudly."

ostrich
a very large bird that can run very fast but cannot fly

wave proudly
"move with joy"

pinions
the very long feathers on the wings of birds

plumage
the smaller feathers that cover the body of a bird

of love
The Hebrew word is uncertain. Possible meanings are 1) "of faithfulness" or 2) "of a stork." The name of the stork meant "the faithful one" or "the loving one" because people knew that storks take very good care of their chicks.

Job 39:14

on the earth
"on the ground"

Job 39:15

crush them
The word "them" refers to the eggs.

trample them
"step on them"

Job 39:16

Connecting Statement:
Yahweh continues to challenge Job.

She deals roughly
The word "She" refers to the female ostrich.

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her labor
the work that she does when she lays the eggs

might have been in vain
If the chicks die, all of her work was useless. Alternate translation: "might have been useless if the chicks die"

Job 39:17

deprived her of wisdom
"made her forget wisdom" or "not given her wisdom"

understanding
See how you translated this in Job 11:6.

Job 39:18

When she runs
This verse is in contrast to her weakness in caring for her chicks. Alternate translation: "However, when she runs"

she laughs ... its rider
It is implied that she laughs because she is faster than the horse. Alternate translation: "she laughs ... its rider because she can run faster than the horse"

Job 39:19

General Information:
Yahweh uses three questions to emphasize that Job is not like Yahweh because Job cannot control the wild horse.

Connecting Statement:
Yahweh continues to challenge Job.

Have you given the horse his strength?
This question can be translated as a statement. Alternate translation: "You have never given the horse his strength."

Did you clothe his neck with his flowing mane?
This question can be translated as a statement. Alternate translation: "You cannot clothe his neck with his flowing mane."

clothe his neck with his flowing mane
The horse's "mane" is spoken of as if it was clothing for the neck of the horse. Alternate translation: "made his flowing main to cover his neck like clothes"

flowing mane
the long hair on the top of the neck of a horse

Job 39:20

Have you ever made him jump like a locust?
This question can be translated as a statement. Alternate translation: "You are not able to make him jump like a locust."

a locust
a large kind of grasshopper that can jump very far and very quickly

snorting
a very loud sound that horses make with their nose

Job 39:21

Connecting Statement:
Yahweh continues to challenge Job.

He paws
The word "He" refers to the horse. The horse paws the ground because he is very excited to begin the fight. Alternate translation: "He paws with excitement and"

paws
"digs at the ground with his hooves"

to meet the weapons
Here "the weapons" represent the battle in which they are used. Alternate translation: "to join in the battle"

Job 39:22

He mocks fear
"He is not afraid at all"

mocks
"laughs at"

dismayed
discouraged

does not turn back
"does not run away"

Job 39:23

quiver
a container that holds arrows

rattles
shakes and makes noise

flank
the side of a horse

javelin
a long stick with a sharp end that people throw at their enemies

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Job 39:24

Connecting Statement:
Yahweh continues to challenge Job.

He
The word "He" refers to the horse.

swallows up ground
The horse runs over the ground so quickly that the ground passes by like water that a person drinks. Alternate translation: "runs very fast over the ground"

with fierceness and rage
The horse is very excited, so he moves quickly and strongly.

at the sound of the ram's horn
It can be stated that someone blows the ram's horn. Alternate translation: "when someone blows a ram's horn to announce that a battle has begun"

he cannot stand in one place
"he is too excited to stand still"

Job 39:25

he says, 'Aha
The word "Aha" is a sound people make when they discover something. The horse makes a sound because he has discovered the battle.

the thunderous shouts
It is implied that the horse hears these things. Alternate translation: "he hears the thunderous shouts"

the outcries
"the battle cries." People have special shouts that they use in war to show their great strength and bravery and to scare the enemy.

Job 39:26

Connecting Statement:
Yahweh continues to challenge Job.

Is it by your wisdom ... for the south?
Yahweh uses this question to prove that Job is not as great as Yahweh. The implicit answer to this question is "no." Alternate translation: "It is not by your wisdom ... for the south."

stretches out his wings for the south
Here the stretching out of his wings refers to flying. Alternate translation: "flies to the south"

for the south
In the biblical geography, birds fly south during the winter in order to live in warmer climates.

Job 39:27

Connecting Statement:
Yahweh continues to challenge Job.

Is it at your orders ... nest in high places?
Yahweh uses this question to prove that Job is not powerful enough to command the eagles. The implicit answer to this question is "no." Alternate translation: "You are not able to command the eagle to mount up and build his nest in high places."

at your orders
The abstract noun "orders" can be stated as a verb. Alternate translation: "because you tell it to do so"

mounts up
This means he flies upward. Alternate translation: "flies up into the sky"

Job 39:28

a stronghold
The high cliffs are strongholds for eagles because the animals that would want to eat them cannot reach them.

Job 39:29

Connecting Statement:
Yahweh continues to challenge Job.

he searches for victims
Here the word "he" refers to the eagle.

for victims
"for animals that he can kill and eat"

his eyes see them
Here "his eyes" refer to the eagle. Alternate translation: "he sees them"

Job 39:30

His young
"The baby eagles." It may be helpful to state that this happens after the eagle kills and animal. Alternate translation: "After an eagle kills an animal, the baby eagles"

drink up blood
"drink the blood of the animal that he killed"

where killed people are
"where there are dead people." This phrase refers to dead bodies that are lying out in the open, not to bodies that are buried in the ground.

there he is
It can be made explicit that he comes to eat the dead bodies. Alternate translation: "he is there to eat them"

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Chapter 40

1 Yahweh continued to speak to Job; he said,

2 "Should anyone who wishes to criticize try to correct the Almighty?
He who argues with God, let him answer."

3 Then Job answered Yahweh and said,

4 "See, I am insignificant; how can I answer you?
I put my hand over my mouth.
5 I spoke once, and I will not answer;
indeed, twice, but I will proceed no further."

6 Then Yahweh answered Job out of a fierce storm and said,

7 "Now gird up your loins like a man,
for I will ask you questions, and you must answer me.
8 Will you actually say that I am unjust?
Will you condemn me so you may claim that you are in the right?
9 Do you have an arm like God's,
and can you thunder with a voice like his?
10 Now clothe yourself in glory and dignity;
array yourself in honor and majesty.
11 Scatter around the excess of your anger;
look at everyone who is proud and bring him low.
12 Look at everyone who is proud and bring him low;
trample down wicked people where they stand.
13 Bury them in the earth together;
imprison their faces in the hidden place.
14 Then will I also acknowledge about you
that your own right hand can save you.

15 See now, the behemoth,
which I made when I made you—
he eats grass like an ox.
16 See now, his strength is in his loins,
and his power is in his belly's muscles.
17 He makes his tail like a cedar;
the sinews of his thighs are joined together.
18 His bones are like tubes of bronze;
his legs are like bars of iron.
19 He is the chief of the creatures of God.
Only God, who made him, can defeat him.
20 For the hills provide him with food;
the beasts of the field play nearby.
21 He lies under the lotus plants
in the shelter of the reeds, in the marshes.
22 The lotus plants cover him with their shade;
the willows of the brook are all around him.
23 See, if a river floods its banks, he does not tremble;
he is confident, though the Jordan should surge up to his mouth.
24 Can anyone capture him with a hook,
or pierce his nose through with a snare?

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Job 40 General Notes

Structure and formatting

Some translations prefer to set apart extended quotations, prayers, or songs. The ULB and many other English translations set the lines of 40:1-2, 4-5, 7-24, which are extended quotations of Job and Yahweh, farther to the right on the page than the rest of the text.

Special concepts in this chapter

Job's righteousness

In seeking to defend his own righteousness, Job accuses Yahweh of being unjust. Yahweh asks a very important question: "Will you condemn me so you may claim you are right?" This is the essence of Job's error.

Important figures of speech in this chapter

Irony

Yahweh states, "He who argues with God, let him answer." Job immediately answers him. This is irony. While Job is forced to acknowledge the power of Yahweh, he does not repent of his former statements. Because of this, Yahweh asks him more questions. (See: repent)

Other possible translation difficulties in this chapter

Animals

There are several animals mentioned in this chapter that do not exist and may never have existed. It may be necessary to leave these names untranslated or to translate their names as adjectives.

Job 40:1

Connecting Statement:

Yahweh continues to challenge Job.

Job 40:2

Should anyone who wishes to criticize try to correct the Almighty?

Yahweh is rebuking Job. This can be translated as a statement. Alternate translation: "No one who wants to criticize me should try to argue with me, for I am Almighty God." or "You, a person, want to criticize me, Almighty God, but you should not try to correct me."

He who argues with God, let him answer

Yahweh speaks of Job and himself as if they were two other people to remind Job that no person anywhere should argue with God. Alternate translation: "You want to argue with me, so answer me"

Job 40:3

General Information:

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Job 40:4

See, I am

"You are right when you say that I am" or "Look at me and you will see that I am"

I am insignificant

"I am not important"

how can I answer you?

Job uses this question to apologize for questioning God. Alternate translation: "I cannot answer you."

Job 40:5

General Information:

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Job 40:6

General Information:

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Job 40:7

gird up your loins like a man

A man who tucks his robe up under his sash or belt is preparing for hard physical work, and Job was to prepare for the hard work of answering God. See how you translated this in [Job 38:3]

Job 40:8

Connecting Statement:

Yahweh continues to challenge Job.

Will you actually say that I am unjust?

The word "actually" indicates that Yahweh is surprised that Job would say that Yahweh is unjust

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and that Job should make sure that he really wants to say that. This can be translated as a statement. Alternate translation: "I am surprised that you are saying I am unjust." or "You should be sure that you want to say that I am unjust, because that is what you are saying."

Will you condemn me so you may claim that you are in the right?
This can be translated as a statement. Alternate translation: "You are condemning me so you can claim that you are innocent."

Job 40:9

an arm like God's
The arm is a metonym for the strength in the arm. Alternate translation: "strength like God's strength"

can you thunder with a voice like his?
God uses this rhetorical question to show Job that God is powerful and Job is not. Alternate translation: "you certainly cannot thunder with a voice like God's."

can you thunder with a voice like his
Here "thunder with a voice" is a metaphor for speaking in way that is extremely loud and frightening like thunder. Alternate translation: "can you speak with the sound of thunder as he does"

a voice like his
"a voice like his voice"

Job 40:10

clothe yourself in glory and dignity; array yourself in honor and majesty
The abstract nouns "glory," "dignity," "honor," and "majesty" are spoken of as if they were clothing that a person could put on. They can be translated as adjectives and verbs. Alternate translation: "make yourself glorious; do something great so people will respect you and honor you; make people think you are a great king"

Job 40:11

Scatter around the excess of your anger
The abstract noun "anger" is spoken of as it it were something that usually could be held in a container, but in this situation there is so much of it that what does not fit needs to be spread around. It is also a metonym for the actions a person takes when he is angry. You may need to make explicit why the person is angry. Alternate translation: "Be angry because people are proud, and punish them"

bring him low
"take away everything he is proud of"

Job 40:12

General Information:
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Job 40:13

their faces
The "face" represents the whole person. Alternate translation: "them"

the hidden place
a euphemism for the place where people's spirits go when they die

Job 40:14

General Information:
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Job 40:15

See now, the behemoth
The phrase "See now" indicates that what follows is an exhortation for the hearer to pay attention. "Listen carefully: the behemoth"

behemoth
a large water animal, possibly the hippopotamus

he eats
the behemoth eats

eats grass like an ox
Both the behemoth and the ox eat grass.

Job 40:16

See now, his strength
The phrase "See now" indicates that what follows is an exhortation for the hearer to pay attention. "Listen carefully: his strength" See how you translated this phrase in Job 40:15.

loins ... belly's muscles
These two phrases refer to the same part of the body.

Job 40:17

like a cedar
Cedar is a very hard wood, and his tail becomes very hard.

Job 40:18

like tubes of bronze
Here, his bones are compared to tubes made of bronze to show how tough this animal is.

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like bars of iron
This last comparison describes the strength of this great animal.

Job 40:19

chief of the creatures
"most important of the creatures" or "strongest of the creatures"

the creatures of God. Only God
Yahweh speaks as if he were another person. Alternate translation: "of my creatures. Only I, God"

Job 40:20

the hills provide him with food
The hills are spoken of as if they were people capable of giving him food. Alternate translation: "food grows on the hills for him"

Job 40:21

lotus plants
flowering plants that float on the water in swampy areas

reeds
tall grasses found in swamps or marshes

Job 40:22

lotus plants
flowering plants that float on the water in swampy areas. See how you translated this in Job 40:19.

willows of the brook
Willows are large trees that grow in damp ground. If they are unknown in your culture, you can use a general term for trees that grow near water.

Job 40:23

banks
sides of the river

though the Jordan should surge up to his mouth
"even if the flood of the Jordan should come up to his mouth"

Job 40:24

Can anyone capture him with a hook ... snare?
This can be translated as a statement. Alternate translation: "No one can capture him with a hook or pierce his nose through with a snare."

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Chapter 41

1 Can you draw out Leviathan with a fishhook?
Or tie up his jaws with a cord?
2 Can you put a rope into his nose,
or pierce his jaw through with a hook?
3 Will he make many pleas to you?
Will he speak soft words to you?
4 Will he make a covenant with you,
that you should take him for a servant forever?
5 Will you play with him as you would with a bird?
Will you tie him up for your servant girls?
6 Will the groups of fishermen bargain for him?
Will they divide him up to trade among the merchants?
7 Can you fill his hide with harpoons
or his head with fishing spears?
8 Put your hand on him just once,
and you will remember the battle and do it no more.
9 See, the hope of anyone who does that is a lie;
will not anyone be thrown down to the ground just by the sight of him?

10 None is so fierce that he dare stir Leviathan up;
who, then, is he who can stand before me?
11 Who has first given anything to me in order that I should repay him?
Whatever is under the whole sky is mine.

12 I will not keep silent concerning Leviathan's legs,
nor about the matter of his strength, nor about his graceful form.
13 Who can strip off his outer garment?
Who can penetrate his double armor?
14 Who can open the doors of his face—
ringed with his teeth, which are a terror?
15 his back is made up of rows of shields,
tight together as with a close seal.

16 One is so near to another
that no air can come between them.
17 They are joined to each other;
they stick together, so that they cannot be pulled apart.
18 Light flashes out from his snorting;
his eyes are like the eyelids of the morning dawn.
19 Out of his mouth go burning torches,
sparks of fire leap out.
20 Out of his nostrils goes smoke
like a boiling pot on a fire that has been fanned to be very hot.
21 His breath kindles coals into flame;
fires go out from his mouth.
22 In his neck is strength,
and terror dances in front of him.
23 The folds of his flesh are joined together;
they are firm on him; they cannot be moved.
24 His heart is as hard as a stone—
indeed, as hard as a lower millstone.
25 When he raises himself up, even the gods become afraid;
because of its thrashing they draw back.
26 If a sword strikes him, it does nothing—
and neither does a spear, an arrow, or any other pointed weapon.
27 He thinks of iron as if it were straw,

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and of bronze as if it were rotten wood.
28 An arrow cannot make him flee;
to him sling stones become chaff.
29 Clubs are regarded as straw;
he laughs at the whirring flight of a spear.
30 His lower parts are like sharp pieces of broken pottery;
he leaves a spreading trail in the mud as if he were a threshing sledge.
31 He makes the deep to foam up like a pot of boiling water;
he makes the sea like a pot of ointment.
32 He makes a shining wake behind him;
one would think the deep had gray hair.
33 On earth there is no equal to him,
who has been made to live without fear.
34 He sees everything that is proud;
he is king over all the sons of pride."

Job 41 General Notes

Structure and formatting

Some translations prefer to set apart extended quotations, prayers, or songs. The ULB and many other English translations set the lines of this chapter, which is an extended quotation of Yahweh, farther to the right on the page than the rest of the text. It is a continuation of the previous chapter.

Important figures of speech in this chapter

Rhetorical questions

Yahweh uses a series of rhetorical questions in this chapter in order to defend his character and to convince Job to repent. (See: and repent)

Other possible translation difficulties in this chapter

Animals

There are several animals mentioned in this chapter that do not exist and may never have existed. It may be necessary to leave these names untranslated or to translate their names as adjectives.

Job 41:1

General Information:

God continues speaking. He is using many rhetorical questions to challenge Job.

Can you draw out Leviathan with a fishhook?

God uses this question to remind Job that Job is not powerful like Leviathan. This question can be translated as a statement. Alternate translation: "You know that you cannot draw out Leviathan with a fishhook."

draw out

pull out of the water

Or tie up his jaws with a cord?

The words "can you" are understood from the previous question. They can be repeated here. God uses this question to remind Job that Job is not powerful like Leviathan. This question can be translated as a statement. Alternate translation: "Or can you tie up his jaws with a cord?" or "And you know that you cannot tie up his jaws with a cord."

his jaws

Leviathan's jaws

Job 41:2

Can you put a rope into his nose ... with a hook?

God uses this question to remind Job that Job is not powerful like Leviathan. This question can be translated as a statement. Alternate translation: "You know that you cannot put a rope into Leviathan's nose ... with a hook."

Job 41:3

Will he make many pleas to you?

God uses this question to remind Job that Job is not powerful like Leviathan. This question can be translated as a statement. Alternate translation: "You know that he will not make pleas to you."

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he
Leviathan

Will he speak soft words to you?
God uses this question to remind Job that Job is not powerful like Leviathan. This question can be translated as a statement. Alternate translation: "You know that he will not speak soft words to you."

Job 41:4

Connecting Statement:
Yahweh continues to rebuke Job. He uses rhetorical questions to remind Job that Job is not powerful like Leviathan.

Will he make a covenant with you, that you should take him for a servant forever?
This question can be translated as a statement. Alternate translation: "You know that he will not make a covenant with you, that you should take him for a servant forever."

he ... him
The words "he" and "him" refer to Leviathan.

Job 41:5

Will you play with him as you would with a bird?
This question can be translated as a statement. Alternate translation: "You know that you cannot play with him as you would play with a bird."

Will you tie him up for your servant girls?
This question can be translated as a statement. Alternate translation: "You know that you cannot tie him up for your servant girls."

Job 41:6

Will the groups of fishermen bargain for him?
This question can be translated as a statement. Alternate translation: "You know that the groups of fishermen will not bargain for him."

Will they divide him up to trade among the merchants?
This question can be translated as a statement. Alternate translation: "You know that they will not divide him up to trade among the merchants."

Will they divide
"Will the groups of fishermen divide"

Job 41:7

Connecting Statement:
Yahweh continues to rebuke Job. He uses rhetorical questions to remind Job that Job is not powerful like Leviathan.

Can you fill his hide with harpoons or his head with fishing spears?
This question can be translated as a statement. Alternate translation: "You cannot pierce his skin with your hunting weapons, nor can you pierce his head with fishing spears."

his
Leviathan's

harpoons
large spears with barbed points that people use to hunt large sea creatures

Job 41:8

him
Leviathan

Job 41:9

See
"Look" or "Listen" or "Pay attention to what I am about to tell you."

will not anyone be thrown down to the ground just by the sight of him?
This generalization can be translated as a statement in active form. Alternate translation: "Anyone who looks at him will be so frightened that he will throw himself on the ground."

the sight of him
"by looking at him" or "by seeing him"

Job 41:10

Connecting Statement:
Yahweh continues to rebuke Job by asking him rhetorical questions. He uses rhetorical questions to remind Job that Yahweh is much more powerful than both Leviathan and Job.

None is so fierce that he dare stir Leviathan up; who, then, is he who can stand before me?
It would be easier to stir up Leviathan than to stand before Yahweh. This question can be translated as a statement. Alternate translation: "Since you know that no person is so fierce that he dare stir Leviathan up, you should certainly know that no one can stand before me."

Job 41:11

Who has first given anything to me in order that I should repay him?
This question can be translated as a statement. Alternate translation: "You know that no one has first given anything to me, so there is no one whom I need to repay."

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Job 41:12

I will not keep silent concerning ... nor about ... nor about
This can be translated in positive form. Alternate translation: "I will certainly speak about ... and about ... and about"

concerning Leviathan's legs, nor about the matter of his strength, nor about his graceful form
These are three things about which God will not keep silent.

his
The word "his" refers to Leviathan.

Job 41:13

Connecting Statement:
Yahweh continues to rebuke Job by asking him rhetorical questions.

Who can strip off his outer garment?
This question can be translated as a statement. Alternate translation: "No one can strip off his outer clothing."

his ... his
Leviathan's

Who can penetrate his double armor?
The word "armor" is a metaphor for the hard scales or hide on his back. This question can be translated as a statement. Alternate translation: "No one can penetrate his very thick hide."

Job 41:14

Who can open the doors of his face ... terror?
This question can be translated as a statement. Alternate translation: "No one can pry his jaws apart ... terror."

Job 41:15

shields
The word "shields" is a metaphor for Leviathan's hide. Both shields and Leviathan's hide protect well and deflect arrows and other weapons.

tight together as with a close seal
This means the "shields" are very close to one another and nothing can get between them.

Job 41:16

One is so near to another
One row of shields is so near to another (Job 41:15).

between them
between the rows of shields (Job 41:15)

Job 41:17

They ... they ... they
the rows of shields (Job 41:15).

they cannot be pulled apart
This can be translated in active form. Alternate translation: "no one can pull them apart"

Job 41:18

from his snorting
"when he snorts." A snort is a sound like a short snore. Another possible meaning is "from his sneezing" or "when he sneezes."

his eyes are like the eyelids of the morning dawn
This means that his eyes are red as the morning dawn is red.

his
The word "his" refers to Leviathan.

Job 41:19

Out of his mouth go burning torches, sparks of fire leap out
God expresses the same idea in two different ways in order to emphasize the terrifying appearance of Leviathan. You can make this clear by adding the omitted words. Alternate translation: "Out of his mouth go burning torches, sparks of fire leap out of his mouth"

his
The word "his" refers to Leviathan.

Job 41:20

nostrils
the two openings of the nose

smoke like a boiling pot
Both the smoke and a boiling pot are very hot.

Job 41:21

kindles coals into flame
"causes coals to catch fire"

Job 41:22

his ... him
The words "his" and "him" refer to Leviathan.

terror dances in front of him
The abstract noun "terror" can be translated as the verb "be afraid." Alternate translation: "when people see him coming, they are very afraid"

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Job 41:23

they cannot be moved
This can be translated in active form. Alternate translation: "no one can move them"

Job 41:24

His heart is as hard as a stone
A rock or stone does not change and become soft. Possible meanings are 1) Leviathan's physical chest and the organs inside it are physically hard or 2) Leviathan is not afraid of anything or 3) Leviathan is spoken of as a person who kills without ever being sorry.

a lower millstone
"the hardest of rocks." The lower millstone is the larger and harder of the two rocks used to grind grain. It would be the hardest rock people could find.

Job 41:25

he ... himself
Leviathan

the gods
Possible meanings are 1) "mighty people" or 2) "very strong people" .

Job 41:26

strikes him
strikes Leviathan

Job 41:27

He thinks of iron as if it were straw
"He thinks of weapons made of iron as if they were weapons made of straw." Straw would not get through his hide, and iron weapons do not get through his hide.

of bronze as if it were rotten wood
You can make this clear by adding the omitted words. Alternate translation: "he thinks of weapons made of bronze as if they were weapons made of rotten wood"

Job 41:28

to him sling stones become chaff
Chaff cannot hurt Leviathan, and sling stones are just as ineffective as chaff.

him ... him
Leviathan

Job 41:29

Clubs are regarded as straw
A club made of straw would not hurt him, and a club made of wood would not hurt him. This can be translated in active form. Alternate translation: "He thinks of clubs as if they were straw"

he laughs at the whirring flight of a spear
The person throwing the spear hopes that the spear will kill Leviathan, but the writer speaks as if Leviathan knows the spear will not kill him and so laughs.

he laughs
Leviathan laughs

Job 41:30

His ... he ... he
These words refer to Leviathan.

he leaves a spreading trail in the mud as if he were a threshing sledge
Just as a threshing sledge goes over grain on a threshing floor and turns it to powder, so Leviathan's tail leaves a trail in the mud as he wags it when he walks.

Job 41:31

He makes the deep to foam up like a pot of boiling water
"As he passes through the water, he leaves a trail of bubbles behind him, like the bubbling of boiling water in a pot"

He
The word "he" refers to Leviathan.

he makes the sea like a pot of ointment
The ointment in a pot is cloudy if someone shakes it, and the sea is muddy when Leviathan swims in it.

Job 41:32

one would think the deep had gray hair
This is because the bubbles in his wake are white.

Job 41:33

there is no equal to him
"no other creature is like Leviathan"

him
Leviathan

Job 41:34

He sees everything that is proud
"He is very, very proud"

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he is king over all the sons of pride
Leviathan is spoken of as if he were a person who is able to become king and be proud. Alternate translation: "Leviathan has more reason to be proud than anyone else on earth"

He ... he
Leviathan

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Chapter 42

1 Then Job answered Yahweh and said,

2 "I know that you can do all things,
that no purpose of yours can be stopped.
3 'Who is this who without knowledge conceals plans?'
Indeed, I have spoken things that I did not understand,
things too difficult for me to understand, which I did not know about.

4 You said to me, 'Listen, now, and I will speak;
I will ask you things,
and you will tell me.'
5 I had heard about you by my ear's hearing,
but now my eye sees you.
6 So I despise myself;
I repent in dust and ashes."

7 It came about that after he had said these words to Job, Yahweh said to Eliphaz the Temanite, "My wrath is kindled against you and against your two friends, for you have not spoken of me what is right, as my servant Job has done. **8** Now therefore, take for yourselves seven bulls and seven rams, go to my servant Job, and offer up for yourselves a burnt offering. My servant Job will pray for you, and I will accept his prayer, so that I may not deal with you after your folly. You have not said what is right about me, as my servant Job has done." **9** So Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite went and did as Yahweh had commanded them, and Yahweh accepted Job.

10 When Job prayed for his friends, Yahweh reversed his captivity. Yahweh gave him twice as much as he had possessed before. **11** Then all Job's brothers, and all his sisters, and all who knew him before, came to him and ate food with him in his house. They showed him sympathy and comforted him for all the disasters that Yahweh had brought upon him, and each of them gave Job a piece of silver and a ring of gold. **12** Yahweh blessed the final end of Job's life more than the first; he had fourteen thousand sheep, six thousand camels, one thousand yoke of oxen, and one thousand female donkeys. **13** He also had seven sons and three daughters. **14** He called the name of the first daughter Jemimah, the second Keziah, and the third Keren-Happuch. **15** In all the land no women were found as beautiful as Job's daughters. Their father gave them an inheritance along with their brothers. **16** After this, Job lived 140 years; he saw his sons and his sons' sons, up to four generations. **17** Then Job died, being old and full of days.

Job 42 General Notes

Structure and formatting

Some translations prefer to set apart extended quotations, prayers, or songs. The ULB and many other English translations set the lines of 42:1-6, which is an extended quotation of Job, farther to the right on the page than the rest of the text.

In this chapter Job shows his complete trust in Yahweh. (See: trust)

Special concepts in this chapter

Justice

Yahweh enacts justice at the end of this book. He punishes Job's friends and restores Job's blessings. Yahweh's blessing was not dependent upon Job's repentance, but upon Yahweh's grace. (See: justice, restore, bless and repent and grace)

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Job 42:1

General Information:
This page has intentionally been left blank.

Job 42:2

I know that you can do all things, that no purpose of yours can be stopped
You may want to repeat the words "I know." Alternate translation: "I know that you can do all things. I know that no purpose of yours can be stopped"

no purpose of yours can be stopped
This can be translated in active form. Alternate translation: "no one can stop any of your plans"

Job 42:3

Who is this
The ULB and most modern versions agree that Job is loosely quoting God's own words from [Job 38:2]

conceals plans
That is, hides or misrepresents God's plans.

Job 42:4

General Information:
This page has intentionally been left blank.

Job 42:5

but now my eye sees you
The eyes represent seeing, and seeing represents understanding. Alternate translation: "but now I really understand you"

Job 42:6

despise myself
Job's self is a metonym for what he said. Alternate translation: "I despise the things I said"

despise
intensely dislike

I repent in dust and ashes
Sitting in dust and ashes is a symbolic act showing the person is sorry.

Job 42:7

It came about that
This phrase is used here to mark an important event in the story. If your language has a way for doing this, you could consider using it here.

Eliphaz the Temanite
See how you translated this man's name in Job 2:11

My wrath is kindled against you
Fire is a metaphor for anger, and starting a fire is a metaphor for becoming angry. Alternate translation: "I have become very angry with you"

Job 42:8

seven bulls
"7 bulls"

so that I may not deal with you after your folly
The abstract noun "folly" can be translated as an adjective. Alternate translation: "even though you have been very foolish, I will not punish you as you deserve"

Job 42:9

Bildad the Shuhite
See how you translated this man's name in Job 2:11

Zophar the Naamathite
See how you translated this man's name in Job 2:11

Yahweh accepted Job
The person is a metonym for the prayer he prays. Alternate translation: "God accepted Job's prayer for his three friends"

Job 42:10

Yahweh reversed his captivity
This is an idiom that means that Yahweh restored Job's good life. Alternate translation: "Yahweh restored his riches" or "Yahweh restored his wealth"

Job 42:11

all who knew him before
"all the people he had known before"

Job 42:12

more than the first
The words "he blesed" and "of Job's life" are understood from the previous phrase. They can be repeated here Alternate translation: "more than he blessed the first part of Job's life"

fourteen thousand sheep
14,000 sheep

six thousand camels
6,000 camels

one thousand yoke of oxen
1,000 yoke of oxen

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Job 42:13

seven sons and three daughters
7 sons and 3 daughters

Job 42:14

Jemimah ... Keziah ... Keren-Happuch
women's names

Job 42:15

no women were found as beautiful as Job's daughters
"Job's daughters were more beautiful than all the other women"

Job 42:16

lived 140 years
"lived 140 years"

Job 42:17

being old and full of days
The words "full of days" means basically the same thing as "being old." The two phrases form a common idiom. Alternate translation: "a very old man"

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Book: Psalms

Psalms

Psalm 1

1 Blessed is the man
who does not walk in the advice of the wicked,
or stand in the pathway with sinners,
or sit in the assembly of mockers.
2 But his delight is in the law of Yahweh,
and on his law he meditates day and night.
3 He will be like a tree planted by the streams of water
that produces its fruit in its season,
whose leaves do not wither;
whatever he does will prosper.

4 The wicked are not so,
but are like the chaff that the wind drives away.

5 So the wicked will not stand in the judgment,
nor sinners in the assembly of the righteous.

6 For Yahweh approves of the way of the righteous,
but the way of the wicked will perish.

Psalm 1 General Notes

Type of psalm

Psalm 1 is usually considered to be a "wisdom psalm," which gives advice to those who hear it read or sung. (See: wise)

Special concepts in this chapter

Blessed

A main theme in this psalm is what it means to be blessed. Here "blessed" refers to anyone who is well off because of a good relationship to God. The contrasting theme is that there are ungodly people, those who refuse to honor God. (See: bless and godly)

People who opposed Yahweh

There are several words in this psalm for those who oppose God: "the wicked" (those who do evil), "sinners" (those who ignore God's law), and "mockers" (those who mock God and the righteous people). (See: evil, sin and lawofmoses and righteous)

Psalms 1:1

General Information:

Parallelism is common in Hebrew poetry.

who does not walk in the advice of the wicked

The "advice of the wicked" is spoken of as if it were a path to follow. Alternate translation: "who does not follow the advice of the wicked" or "who does not do what wicked people advise"

stand in the pathway with sinners

Here the word "pathway" represents the way people live. The word "stand" is in parallel with "walk." Alternate translation: "imitate the behavior of sinful people"

or sit in the assembly of mockers

Sitting with people who mock God represents joining people who mock God. Alternate translation: "or join those who mock God" or "or mock God with others who mock him"

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Psalms 1:2

his delight is in the law of Yahweh
The word "delight" is an abstract noun that can be stated as a verb. A person who can "delight ... in the law" is happy because the law is good and because one is obeying it. Alternate translation: "what makes him truly happy is the law of Yahweh" or "what makes him truly happy is to know that he is obeying the law of Yahweh"

Yahweh
This is the name of God that he revealed to his people in the Old Testament. See the translationWord page about Yahweh concerning how to translate this.

Psalms 1:3

General Information:
This passage introduces an elaborate image in which a righteous person is thought of in terms of a flourishing tree.

He will be like a tree ... fruit in its season
In the Bible, people are often spoken of as trees. People who delight in Yahweh's law can do all God wants them to do just as a tree that is planted by water produces good fruit. Alternate translation: "He will be prosperous like a tree ... fruit in its season"

planted by the streams of water
A tree that is planted by a stream can get enough water to be healthy.

that produces its fruit in its season
Healthy trees produce good fruit at the right time.

whose leaves do not wither
If a tree gets enough water, its leaves do not dry out and die.

whatever he does will prosper
"He will be successful at whatever he does"

Psalms 1:4

The wicked are not so
How they are not like that can be stated clearly. "The wicked are not prosperous" or "The wicked do not prosper"

but are like the chaff
How they are like chaff can be stated clearly. Alternate translation: "but are worthless like the chaff"

Psalms 1:5

will not stand in the judgment
Possible meanings are 1) not standing in the judgment is a metonym for being judged by God and having to leave his presence. Alternate translation: "will not continue to stay before God when he judges them" or "will have to leave God's presence when he judges them as guilty" or 2) not standing in the judgment is a metaphor for being condemned in the judgment. "Alternate translation: "will be condemned in the judgment" or "will be condemned when God judges them"

in the judgment
The noun judgment can be expressed as a verb. This probably refers to the final judgment when God judges all people. Alternate translation: "when God judges everyone"

nor sinners in the assembly of the righteous
Translators can supply the verb "stand." Alternate translation: "neither will sinners stand in the assembly of the righteous" or "and sinners will not stand in the assembly of the righteous"

nor sinners in the assembly of the righteous
Being accepted by God as righteous is spoken of as standing with the group of righteous people. Alternate translation: "and God will not accept sinners along with the righteous people"

Psalms 1:6

For Yahweh approves of the way of the righteous, but the way of the wicked will perish
These two clauses contrast what happens to righteous people with what happens to wicked people.

the way of the righteous
How people live is spoken of as if it were a "way" or "road" that they are walking on. Alternate translation: "how the righteous live"

the way of the wicked will perish
How people live and what they do is spoken of as if it were a "way" or "road" that they walk on. Possible meanings are 1) the way perishing represents the wicked perishing because of how they live. Alternate translation: "The wicked will die because of how they live" or 2) the way perishing is a metaphor for no longer being able to live the way they do. Alternate translation: "the wicked will no longer be able to live the way they live"

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Psalm 2

1 Why are the nations in turmoil,
and why do the peoples devise vain plans?
2 The kings of the earth take their stand together
and the rulers take counsel together
against Yahweh and against his Messiah, saying,
3 "Let us tear off the shackles they put on us
and throw off their chains."

4 He who sits in the heavens will sneer at them;
the Lord mocks them.
5 Then he will speak to them in his anger
and terrify them in his rage, saying,
6 "I myself have set my king in place
on Zion, my holy mountain."

7 I will announce a decree of Yahweh.
He said to me, "You are my son!
This day I have become your Father.
8 Ask me, and I will give you the nations for your inheritance
and the ends of the earth for your possession.
9 You will break them with an iron rod;
like a jar of a potter, you will smash them to pieces."

10 So now, you kings, be prudent;
be corrected, you judges of the earth.
11 Worship Yahweh in fear
and rejoice with trembling.
12 Kiss the son or he will be angry with you,
and you will die in the way when his anger burns for just a moment.
How blessed are all those who seek refuge in him.

Psalm 2 General Notes

Type of psalm

Psalm 2 is usually considered a royal psalm because it is about the king. It was probably first sung when a new person became the king. It is often thought to be about the Messiah because of verse 6 and 7 reference the Son of God. (See: christ and sonofgod)

Special concepts in this chapter

Yahweh's protection

The main theme of this psalm is that God is protecting and empowering the king he has appointed and that it is useless for the foreign nations to oppose God and his king.

Important figures of speech in this chapter

Metaphor

"Today I have begotten you" here is a metaphor meaning that God acknowledges the king as his special person.

Psalms 2:1

General Information:

Parallelism is common in Hebrew poetry.

Why are the nations in turmoil, and why do the peoples devise vain plans?

These questions are used to show surprise that the people are doing things that are so wrong and

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foolish. Alternate translation: "The nations are in turmoil and the peoples are devising vain plans."

are the nations in turmoil
This probably means that the nations were making a noisy and angry commotion.

the nations
This represents either the leaders or the people of the nations.

vain plans
These are probably plots against God and his people.

Psalms 2:2

The kings of the earth take their stand together ... the rulers take counsel together
These two clauses have similar meanings.

take their stand together ... take counsel together
These phrases have similar meanings, implying that the leaders stand together in order to fight against Yahweh and his Messiah. This can be stated explicitly. Alternate translation: "gather to fight ... plan together to revolt"

Psalms 2:3

Let us tear off the shackles ... throw off their chains
The people of other nations speak of Yahweh and the Messiah's rule over them as if it were shackles and chains. Alternate translation: "We should free ourselves from their control; we should not let them rule over us any longer"

Psalms 2:4

He ... the Lord
These phrases refer to Yahweh. Yahweh is often called "the Lord" but the words for "Yahweh" and "the Lord" are different.

sits in the heavens
Here sitting represents ruling. What he sits on can be stated clearly. Alternate translation: "rules in the heavens" or "sits on his throne in heaven"

the Lord mocks them
"the Lord mocks those people." Why he mocks them can be stated clearly. Alternate translation: "The Lord mocks them for their foolish plans"

Psalms 2:5

terrify them in his rage
The abstract noun "rage" can be stated as "furious." Alternate translation: "he will be furious and terrify them"

terrify
greatly frighten

Psalms 2:6

I myself
Yahweh is emphasizing that he, and not someone else, has set his king in place.

set my king in place
"appointed my king to rule"

Psalms 2:7

I will announce a decree of Yahweh. He
The person saying this is the king. This can be stated clearly. Alternate translation: "The king says, 'I will announce a decree of Yahweh.' He"

He said to me
"Yahweh said to me"

You are my son! This day I have become your Father
Among many peoples in that part of the world then, men could decide to legally adopt children, who would become their heirs. Here Yahweh adopts a man and makes him king of Israel. Alternate translation: "I make you my son. This day I have become your Father" or "Now you are my son and am your Father"

Psalms 2:8

Connecting Statement:
Yahweh continues speaking to the new king of Israel.

the nations for your inheritance ... the ends of the earth for your possession
These phrases express very similar ideas.

the ends of the earth
"the lands that are very far away"

Psalms 2:9

You will break them with an iron rod; like a jar of a potter, you will smash them to pieces
These phrases express very similar ideas.

You will break them with an iron rod
Defeating the nations is spoken of as breaking them, and his power is spoken of as an iron rod. Alternate translation: "You will defeat them completely by your power"

you will smash them to pieces
Destroying nations is spoken of as if they could be smashed like a clay jar. Alternate translation: you will completely destroy them like a clay pot"

a jar of a potter
A potter is a person who makes clay pots and jars. These are fragile and can be broken easily. Alternate translation: "a clay jar" or "a clay pot"

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Psalms 2:10

be corrected
This can be stated with an active form. Alternate translation: "listen to this correction" or "take this correction"

judges of the earth
"powerful people who govern the nations on earth"

Psalms 2:11

General Information:
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Psalms 2:12

Kiss the son
People would show their king that they were loyal to him by kissing him, perhaps on the feet. Alternate translation: "Show the son that you are truly loyal to him" or "Bow down humbly before his son"

you will die in the way
This may refer to dying right there, before the person has a chance to go away. Alternate translation: "you will die immediately"

when his anger burns for just a moment
The king's anger is spoken of as if it were a fire that could burn. Alternate translation: "when he suddenly becomes very angry"

seek refuge in him
Asking the king for protection is spoken of as seeking refuge in him. Alternate translation: "ask the king to protect them"

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Psalm 3

1 Yahweh, how many are my enemies!
Many have risen against me.
2 Many say about me,
"There is no deliverance for him from God." Selah

3 But you, Yahweh, are a shield around me,
my glory, and the one who lifts up my head.
4 I lift up my voice to Yahweh,
and he answers me from his holy hill. Selah

5 I lay down and slept;
I awoke, for Yahweh protected me.
6 I will not be afraid of the multitudes of people
who have set themselves against me on every side.

7 Rise up, Yahweh! Save me, my God!
For you will hit all my enemies on the jaw;
you will break the teeth of the wicked.

8 Salvation comes from Yahweh.
May your blessings be on your people. Selah

Psalm 3 General Notes

Type of psalm

Psalm 3 is a psalm of deliverance. It is a morning song intended to be sung in the temple accompanied by musical instruments during morning worship. (See: temple)

Special concepts in this chapter

Yahweh's protection

Although the psalmist has many enemies and is saying he is without help, God is protecting him and delivering him from danger.

Psalms 3:1

General Information:

Parallelism is common in Hebrew poetry.

A psalm of David, when he fled from Absalom his son

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

A psalm of David

Possible meanings are 1) David wrote the psalm or 2) the psalm is about David or 3) the psalm is in the style of David's psalms.

Yahweh, how many are my enemies!

This exclamation shows that David is afraid of his enemies. Alternate translation: "Oh Yahweh, I have so many enemies!"

have risen against me

Fighting against someone is spoken of as rising against him. Alternate translation: "come against me"

Psalms 3:2

General Information:

This page has intentionally been left blank.

Psalms 3:3

you, Yahweh, are a shield around me

A shield protects a soldier. David speaks as if God were a shield protecting him. Alternate translation: "you, Yahweh, protect me like a shield"

my glory

"you are my glory." By calling God his glory, David says that God is the one who gives him glory. Since David has just spoken about his enemies and God

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being his protector, he probably meant that God gives him glory by giving him victory over his enemies. Alternate translation: "you are the one who gives me glory" or "you are the one who gives me victory"

the one who lifts up my head
"you are the one who lifts up my head." Giving someone courage is spoken of as lifting up his head. Alternate translation: "the one who encourages me"

Psalms 3:4

I lift up my voice
Using one's voice to cry out is spoken as as lifting up his voice. Alternate translation: "I cry out"

Psalms 3:5

General Information:
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Psalms 3:6

have set themselves against me on every side
"have surrounded me to destroy me"

Psalms 3:7

Rise up
David speaks of starting to do something as getting up. Alternate translation: "Take action" or "Do something"

hit all my enemies ... break the teeth of the wicked
These phrases say very similar things. The phrases "my enemies" and "the wicked" refer to the same group of people.

For you will hit all my enemies on the jaw
This was a way of insulting people. David speaks as if Yahweh would come and physically hit his enemies. Alternate translation: "For you will insult all my enemies like someone hitting them on the jaw"

you will break the teeth of the wicked
Animals attack with their teeth. Breaking their teeth takes away their power to attack. David speaks as if Yahweh would come and physically fight against the wicked. Alternate translation: "you will make the wicked unable to harm me like someone breaking the teeth of a ferocious animal"

Psalms 3:8

Salvation comes from Yahweh
The abstract noun "salvation" can be expressed with the verb "save." Alternate translation: "Yahweh saves his people"

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Psalm 4

1 Answer me when I call, God of my righteousness;
give me room when I am hemmed in.
Have mercy on me and listen to my prayer.
2 You people, how long will you turn my honor into shame?
How long will you love what is worthless and seek after lies? Selah
3 But know that Yahweh has set apart the faithful ones for himself.
Yahweh will hear when I call to him.

4 Tremble in fear, but do not sin!
Meditate in your heart on your bed and be silent. Selah
5 Offer the sacrifices of righteousness
and put your trust in Yahweh.

6 Many say, "Who will show us anything good?"
Yahweh, lift up the light of your face on us.
7 You have given my heart more gladness
than others have when their grain and new wine abound.

8 It is in peace that I will lie down and sleep,
for you alone, Yahweh, make me safe and secure.

Psalm 4 General Notes

Type of psalm

Psalm 4 is a psalm of deliverance. It is an evening song, intended to be sung in the temple accompanied by musical instruments during evening worship. (See: deliverer and temple)

Special concepts in this chapter

Trust

God protects all those who truly trust in him for protection. (See: trust)

Psalms 4:1

General Information:

Parallelism is common in Hebrew poetry.

For the chief musician; on stringed instruments. A psalm of David

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

For the chief musician

"This is for the director of music to use in worship"

on stringed instruments

"people should play stringed instruments with this song"

Answer me when I call

"Respond to me when I call" or "Help me when I call"

God of my righteousness

"God, who shows that I am righteous"

give me room when I am hemmed in

Being in danger is spoken of as being in a narrow space. Alternate translation: "rescue me when I am in danger"

Psalms 4:2

General Information:

David sings this part of the song as if he is speaking to his enemies.

You people, how long will you turn my honor into shame?

David uses this question to rebuke his enemies. Alternate translation: "You people continually turn my honor into shame!"

turn my honor into shame

Shaming him instead of honoring him is spoken of as making his honor become shame. Alternate

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translation: "shame me instead of honoring me" or "bring me shame when you should be honoring me"

How long will you love what is worthless and seek after lies?
David uses this question to rebuke his enemies. Alternate translation: "You continue to love things that are worthless and seek after lies."

love what is worthless ... seek after lies
These two phrases are very similar in meaning. The lies are worthless. Alternate translation: "love worthless lies"

Psalms 4:3

Yahweh has set apart the faithful ones for himself
"Yahweh chooses godly people for himself"

Psalms 4:4

Tremble in fear
The relationship between "tremble" and "fear" and who people should fear can be stated clearly. Alternate translation: "Fear Yahweh so much that you tremble" or "Stand in awe of Yahweh"

Tremble
shake from fear

Meditate in your heart
The heart represents a person's thoughts. Thinking carefully is spoken of as meditating in one's heart. Alternate translation: "Think carefully"

Psalms 4:5

Offer the sacrifices of righteousness
"Offer the right sacrifices"

put your trust in Yahweh
Here "trust" is spoken of as if it were an object that could be put somewhere. The abstract noun "trust" can be stated as a verb. Alternate translation: "trust in Yahweh" or "trust Yahweh"

Psalms 4:6

Who will show us anything good?
This question is used either to ask for something or to express a wish about something that has not happened. Alternate translation: "Please show us something good!" or "We wish someone would show us something good!"

Who will show us anything good?
Possible meanings are 1) showing something good represents bringing good things. Alternate translation: "Who will bring good things to us?" or 2) showing something good represents saying that good things have happened. Alternate translation: "Who will say that anything good has happened?"

lift up the light of your face on us
The writer speaks of Yahweh acting favorably towards them as if Yahweh's face shone a light on them. Alternate translation: "act favorably towards us"

Psalms 4:7

You have given my heart more gladness
The heart represents the person. Alternate translation: "You have given me more gladness"

You have given my heart more gladness than others have
Here "gladness" is spoken of as if it is an object that can be given. The abstract noun "gladness" can be stated as "glad." Alternate translation: "You have made me more glad than others are"

when their grain and new wine abound
"New wine" may represent grapes. Alternate translation: "when they reap plentiful harvests of grain and grapes"

Psalms 4:8

It is in peace that I will lie down and sleep
Peace is spoken of as if it were a place. This can be restated to remove the abstract noun "peace." Alternate translation: "I will be peaceful when I lie down and sleep" or "I will not be afraid of danger when I lie down and sleep"

make me safe and secure
The words "safe" and "secure" mean basically the same thing and emphasize complete safety. Alternate translation: "make me completely safe"

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Psalm 5

1 Give ear to my words, Yahweh;
think about my groanings.
2 Listen to the sound of my call, my King and my God,
for it is to you that I pray.
3 Yahweh, in the morning you hear my cry;
in the morning I will bring my petition to you and wait expectantly.

4 Certainly you are not a God who takes pleasure in evil;
evil people will not be your guests.
5 The arrogant will not stand in your presence;
you hate all who behave wickedly.
6 You will destroy liars;
Yahweh abhors the man of bloodshed and deceit.

7 But as for me, because of your great covenant faithfulness,
I will come into your house;
in reverence I will bow down toward your holy temple.
8 Oh Lord, lead me in your righteousness because of my enemies;
make your path straight before me.

9 For there is no truth in their mouth;
their inward being is wicked;
their throat is an open tomb;
they flatter with their tongue.
10 Declare them guilty, God;
may their schemes be their downfall!
Drive them out for their many transgressions,
for they have rebelled against you.

11 But may all those who take refuge in you rejoice;
let them always shout for joy because you defend them;
let them be joyful in you, those who love your name.
12 For you will bless the righteous, Yahweh;
you will surround them with favor as with a shield.

Psalm 5 General Notes

Type of psalm

Psalm 5 is a psalm of deliverance. Notice how the psalmist both praises God and asks him for help in defeating the wicked. It was intended to be sung accompanied by flutes. (See: deliverer and evil)

Special concepts in this chapter

Yahweh's help

God does not help people who do evil but he blesses those who are good and trust in him. (See: bless and trust)

Psalms 5:1

General Information:

Parallelism is common in Hebrew poetry.

For the chief musician; with wind instruments. A psalm of David

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

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For the chief musician
"This is for the director of music to use in worship"

with wind instruments
"This song should be accompanied by people who play wind instruments."

Give ear to my words
This is a call for help. Alternate translation: "Listen to me as I call to you for help"

groanings
low sounds that people make with the voice when they are suffering

Psalms 5:2

General Information:
This page has intentionally been left blank.

Psalms 5:3

in the morning you hear my cry ... in the morning I will bring my petition to you
These two phrases are very similar in meaning.

I will bring my petition to you
"I will make my request" or "I will ask you for what I need"

wait expectantly
"wait, expecting you to do what I ask you to do"

Psalms 5:4

General Information:
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Psalms 5:5

General Information:
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Psalms 5:6

Yahweh abhors
Since David is speaking to God in this psalm, this sentence can be stated with the word "you." Alternate translation: "Yahweh, you abhor"

the man of bloodshed and deceit
The phrase "the man" here refers to any person. Alternate translation: "anyone who kills or deceives others"

Psalms 5:7

because of your great covenant faithfulness
The abstract noun "faithfulness" can be translated as an adjective. Alternate translation: "because you are faithful to your covenant"

your house
This refers to God's temple. Alternate translation: "your temple"

Psalms 5:8

lead me in your righteousness
David speaks of righteousness as if it were a path and of teaching as leading. The phrase "your righteousness" means that God is righteous Alternate translation: "teach me to do what is righteous as you do"

make your path straight before me
David speaks of righteousness as if it were a path. A straight path is easy to see or walk on. Alternate translation: "show me clearly how to live in the right way" or "make it easy for me to do what is right"

Psalms 5:9

General Information:
David talks about his enemies.

For there is no truth in their mouth
Truth being in the mouth represents speaking truthfully. Alternate translation: "For they never say what is true"

their inward being is wicked
The inward being represents people's thoughts and desires. Alternate translation: "their thoughts and desires are wicked"

their throat
The throat represents people's speech. Alternate translation: "their speech" or "what they say"

their throat is an open tomb
Their throat is spoken of as if it were an open tomb, ready for dead bodies to put into it. Possible meanings are 1) "they say that they will kill people" or 2) "What they say kills people"

they flatter with their tongue
"they say nice things about people without really meaning it"

their tongue
The tongue represents what people say.

Psalms 5:10

may their schemes be their downfall
"may their schemes cause them to experience disasters" or "may they become less important because of their schemes"

schemes
plans to harm people

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downfall
This is something that causes a person to experience disasters or to lose power. Experiencing disaster or becoming less important is spoken of as falling.

Psalms 5:11

may all those who take refuge in you rejoice
God is spoken of as if he were a refuge, a place where people can be protected. Alternate translation: "May all those who go to you for protection rejoice"

those who take refuge in you rejoice ... shout for joy because you defend them
These two clauses express similar thoughts.

take refuge in you
Going to Yahweh for protection is spoken of as taking refuge in him. Alternate translation: "go to you for protection"

those who love your name
God's name represents him. Alternate translation: "those who love you"

Psalms 5:12

you will surround them with favor as with a shield
God's favor is spoken of as if it were a shield. Alternate translation: "you will favor them and protect them as a soldier protects himself with his shield" or "because you are kind to them, you will protect them

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Psalm 6

1 Yahweh, do not rebuke me in your anger
or discipline me in your wrath.
2 Have mercy on me, Yahweh, for I am frail;
heal me, Yahweh, for my bones are shaking.
3 My soul also is very troubled.
But you, Yahweh—how long will this continue?

4 Return, Yahweh! rescue me.
Save me because of your covenant faithfulness!
5 For in death there is no remembrance of you.
In Sheol who will give you thanks?

6 I am weary with my groaning.
All night I drench my bed with tears;
I dissolve my couch with my tears.
7 My eyes grow dim from grief;
they grow weak because of all my adversaries.

8 Get away from me, all you who behave wickedly;
for Yahweh has heard the sound of my weeping.
9 Yahweh has heard my appeal for mercy;
Yahweh has accepted my prayer.
10 All my enemies will be ashamed and greatly troubled.
They will turn back and be suddenly humiliated.

Psalm 6 General Notes

Type of psalm

Psalm 6 is a deliverance psalm: a call to God for help. (See: deliverer)

Special concepts in this chapter

Trouble

He is in deep trouble and needs God to help him in his difficult situation. But then God hears his prayer and scatters his enemies.

First Person

This psalm is written using first person making its perspective very personal. There are many uses of the first person in this Psalm.

Psalms 6:1

General Information:

Parallelism is common in Hebrew poetry.

For the chief musician

"This is for the director of music to use in worship"

on stringed instruments

"people should play stringed instruments with this song"

set to the Sheminith style

This may refer to a style of music.

Psalms 6:2

my bones are shaking

The bones represent the whole body. His body may have been shaking because he was sick or extremely tired. Alternate translation: "my whole body is shaking"

Psalms 6:3

very troubled

"terrified" or "worried"

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how long will this continue?
David uses this question to show that he does not want to continue feeling weak and troubled. Alternate translation: please, do not let this continue!"

Psalms 6:4

Return, Yahweh
David speaks of God being kind to him as God returning to him. Alternate translation: "Yahweh, come back to me" or "Have mercy on me, Yahweh"

Save me because of your covenant faithfulness
The abstract noun "faithfulness" can be translated as an adjective. Alternate translation: "Save me because you are faithful to your covenant"

Psalms 6:5

For in death there is no remembrance of you. In Sheol who will give you thanks?
These two sentences express similar meanings.

For in death there is no remembrance of you
The abstract noun "remembrance" represents praise. Alternate translation: "For when people die, they no longer praise you"

In Sheol who will give you thanks?
David uses this question to emphasize that no one in Sheol thanks God. Alternate translation: "No one in Sheol will give you thanks!" or "The dead cannot praise you!"

Psalms 6:6

I am weary with my groaning
His groaning represents the pain or distress that he feels. Alternate translation: "I am very tired because of my pain"

I drench my bed with tears
This is an exaggeration. Alternate translation: "I make my bed wet with my tears" or "I cry in my bed"

bed ... couch
Possible meanings are 1) these are two words for the same thing or 2) the "couch" is the main cushion on the bed or 3) the "bed" is where he sleeps at night and the "couch" is another item of furniture.

I dissolve my couch with my tears
This is an exaggeration. "My couch is very wet because of my tears" or "I cry hard when I am on my couch"

Psalms 6:7

My eyes grow dim
The ability to see is spoken of in terms of the eyes. Alternate translation: "My vision is blurry" or "I cannot see clearly"

from grief
Grief here represents crying. Alternate translation: "from crying" or "because I cry so much"

Psalms 6:8

General Information:
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Psalms 6:9

Yahweh has heard my appeal for mercy ... Yahweh has accepted my prayer
These two lines have very similar meanings.

Yahweh has accepted my prayer
Being willing to do what David has prayed for is spoken of as accepting his prayer. Alternate translation: "Yahweh will respond to my prayer"

Psalms 6:10

General Information:
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Psalm 7

1 Yahweh my God, I take refuge in you!
Save me from all who chase me, and rescue me.
2 Otherwise, they will rip me apart like a lion,
tearing me in pieces with no one else able to bring me to safety.
3 Yahweh my God, if I have done this,
and there is injustice on my hands—
4 if I have done evil to him who was at peace with me,
or harmed my enemy for no reason—
5 then let my enemy pursue my life and overtake me;
let him trample my life to the ground
and lay my honor in the dust. Selah

6 Arise, Yahweh, in your anger;
stand up against the rage of my enemies;
wake up for my sake and carry out the righteous decrees that you have commanded for them.
7 The peoples are assembled all around you;
take once more your rightful place over them.
8 Yahweh, judge the nations;
vindicate me, Yahweh, because I am righteous and innocent, Most High.
9 May the evil deeds of the wicked come to an end, but establish the righteous people,
righteous God, you who examine hearts and minds.
10 My shield comes from God,
the one who saves the upright in heart.
11 God is a righteous judge,
a God who is indignant each day.

12 If a person does not repent,
God will sharpen his sword
and will prepare his bow for battle.
13 He prepares to use deadly weapons against him;
he makes his arrows flaming shafts.
14 Think about the one who is pregnant with wickedness,
who conceives destructive plans, who gives birth to harmful lies.
15 He digs a pit and hollows it out
and then falls into the pit he has made.
16 His own destructive plans return to his own head,
for his violence comes down on his own head.

17 I will give thanks to Yahweh for his justice;
I will sing praise to the name of Yahweh Most High.

Psalm 7 General Notes

Type of psalm

Psalm 7 is a deliverance psalm. (See: deliverer)

Special concepts in this chapter

Yahweh's protection

The author had not wronged anyone, yet his enemy was trying to attack him. But he knew that God would protect him.

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Cush the Benjamite
Note the superscription and the specific circumstances. There is no other reference to this incident in the Scriptures. But there are references to David being opposed by those of the tribe of Benjamin during the time he was serving King Saul.

Psalms 7:1

General Information:
Parallelism is common in Hebrew poetry.

A musical composition of David, which he sang to Yahweh concerning the words of Cush the Benjamite
This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

A musical composition of David
"This is a song that David wrote"

take refuge in you!
Going to Yahweh for protection is spoken of as taking refuge in him. Alternate translation: "go to you for protection!"

Psalms 7:2

they will rip me apart like a lion, tearing me in pieces
David speaks of his enemies attacking him as if they would rip his body apart and tear it in pieces as a lion would. Alternate translation: "they will violently kill me like a lion ripping apart its victim's body and tearing it in pieces" or "they will violently kill me"

with no one else able to bring me to safety
"and no one else will be able to save me"

Psalms 7:3

General Information:
This page has intentionally been left blank.

Psalms 7:4

General Information:
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Psalms 7:5

my life
The life represents the person. Alternate translation: "me"

overtake me
This represents capturing him. Alternate translation: "capture me"

let him trample my life to the ground
Here "my life" represents the writer. Alternate translation: "allow him to destroy me"

lay my honor in the dust
This refers to lying dead and unburied in disgrace.

Psalms 7:6

Arise, Yahweh, in your anger
Arising represents doing something or taking action. Alternate translation: "Do something in your anger" or "Be angry at my enemies and take action:

stand up against the rage of my enemies
Fighting against people is spoken of as standing up against them. Alternate translation: "fight against the rage of my enemies" or "attack my enemies who rage against me"

the rage of my enemies
Their rage represents their attacks. Alternate translation: "the attacks of my enemies" or "my enemies who attack me"

wake up
Waking up represents starting to do something or take action. Alternate translation: "Take action" or "Do something"

for my sake
"for me" or "to help me"

Psalms 7:7

The peoples are assembled
Here the word "peoples" represents all of the armies that have gathered to attack.

take once more your rightful place over them
Ruling people is spoken of as being over them. Yahweh's rightful place refers either to heaven or to ruling in general. Alternate translation: "Rule over them from heaven" or "Rule over them"

Psalms 7:8

vindicate me
"show them that I am not guilty"

Psalms 7:9

establish the righteous people
"make the righteous people strong" or "make the righteous people prosper"

you who examine hearts and minds
The hearts and minds represent people's desires and thoughts. Alternate translation: "you who know our inner thoughts"

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Psalms 7:10

My shield comes from God
The word "shield" represents God's protection.

Psalms 7:11

a God who is indignant each day
Who God is angry with can be stated explicitly. Alternate translation: "a God who is angry with the wicked every day"

Psalms 7:12

God will sharpen his sword and will prepare his bow for battle
In verses 12 and 13, David speaks of God deciding to punish the wicked as if God were a warrior preparing to fight against them with weapons. Alternate translation: "God will take action against him like a warrior who sharpens his sword and prepares his bow for battle"

Psalms 7:13

General Information:
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Psalms 7:14

one who is pregnant with wickedness ... conceives destructive plans ... gives birth to harmful lies
David speaks of the things that a wicked person does as if the person were pregnant and wickedness was the baby. Alternate translation: "the wicked person. He makes plans to destroy people and produces harmful lies"

Psalms 7:15

General Information:
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Psalms 7:16

His own destructive plans return to his own head, for his violence comes down on his own head
Destruction and violence are spoken of as if they hit a person's head or fall down on it. Alternate translation: "His own destructive plans destroy him, for his violence attacks him" or "When he plans to destroy others, others destroy him; when he attacks others, others attack him"

Psalms 7:17

General Information:
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Psalm 8

1 Yahweh our Lord, how magnificent is your name in all the earth,
you who reveal your glory in the heavens above.
2 Out of the mouth of babies and infants you have established praise [1]
because of your enemies,
so that you might silence both the enemy and the avenger.

3 When I look up at your heavens, the work of your fingers,
the moon and the stars, which you have set in place,
4 Of what importance is the human race that you notice them,
or mankind that you pay attention to them?

5 Yet you have made them only a little lower than the heavenly beings
and have crowned them with glory and honor.
6 You make him to rule over the works of your hands;
you have put all things under his feet:
7 all sheep and oxen,
and even the wild animals of the field,
8 the birds of the heavens, and the fish of the sea,
everything that passes through the currents of the seas.

9 Yahweh our Lord,
how magnificent is your name in all the earth!

Footnotes

8:2 [1]The copies of the ancient Hebrew text can be read either as

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Psalm 8 General Notes

Type of psalm

Psalm 8 is a psalm of worship and praise to God. This was to be sung by a choir.

Special concepts in this chapter

Yahweh's creation

God has made awesome things in the universe and has exalted humans to be rulers over this creation. (See: exalt)

A Little Lower than the Heavenly Beings

Psalms Psalm 8:4-6 is quoted in Hebrews 2:6-8, where it is applied to Jesus. (See: heaven and glory)

Psalms 8:1

General Information:

Parallelism is common in Hebrew poetry.

For the chief musician; set to the Gittith style. A psalm of David

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

For the chief musician

"This is for the director of music to use in worship"

set to the Gittith style

This may refer to a style of music.

how magnificent is your name in all the earth

God's "name" represents his whole being. Alternate translation: "people all over the world know that you are very great"

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Psalms 8:2

Out of the mouth of babies and infants you have established praise
Possible meanings are 1) praise is spoken of as a solid object that God takes out of babies' mouths and sets up as a defensive wall or 2) God has created the world so that true praise comes to him from babies. Alternate translation: "You have given babies and infants the ability to praise you" or "It is babies and infants who truly praise you"

Psalms 8:3

your heavens, the work of your fingers
God's fingers represent him. Alternate translation: "the heavens, which you have made"

Psalms 8:4

Of what importance is the human race that you notice them, or mankind that you pay attention to them?
These remarks have been expressed in the form of a question to add emphasis. Alternate translation: "It is amazing that you think about people and are concerned about them!"

the human race ... mankind
Both of these phrases refer to people in general.

Psalms 8:5

have crowned them with glory and honor
Glory and honor are spoken of as if they were crowns. The words "glory" and "honor" are similar in meaning. Alternate translation: "have given them glory and honor" or "have caused them to be like kings"

Psalms 8:6

You make him to rule over the works ... you have put all things under his feet
These two clauses express similar meanings.

You make him ... under his feet
"you make them ... under their feet." The words "him" and "his" here refer to people.

the works of your hands
The hands represent what God has done. Alternate translation: "the things that you made"

you have put all things under his feet
Having authority to rule others or control things is spoken of as having them under one's feet. This means God gave people authority over all that he created. Alternate translation: "you have given him authority over all things"

Psalms 8:7

General Information:
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Psalms 8:8

General Information:
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Psalms 8:9

how magnificent is your name in all the earth
With this exclamation, David shows his joy and awe about how great God is. Alternate translation: "your name is wonderfully magnificent in all the earth" or "people in all the earth know how magnificent you are"

your name
God's "name" represents him or his reputation. Alternate translation: "your reputation"

magnificent
excellent, great

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Psalm 9

1 I will give thanks to Yahweh with my whole heart;
I will tell about all your marvelous deeds.
2 I will be glad and rejoice in you;
I will sing praise to your name, Most High!

3 When my enemies turn back,
they stumble and perish before you.
4 For you have defended my just cause;
you sit on your throne, a righteous judge!
5 You rebuked the nations;
you have destroyed the wicked;
you have blotted out their name forever and ever.
6 The enemy crumbled like ruins
when you overthrew their cities.
All remembrance of them has perished.

7 But Yahweh remains forever;
he has established his throne for justice.
8 He will judge the world with righteousness,
and he will execute judgment for the nations with fairness.
9 Yahweh also will be a stronghold for the oppressed,
a stronghold in times of trouble.
10 Those who know your name trust in you,
for you, Yahweh, do not abandon those who seek you.

11 Sing praises to Yahweh, who rules in Zion;
tell the nations of his deeds.
12 For the God who avenges bloodshed remembers;
he does not forget the cry of the oppressed.

13 Have mercy on me, Yahweh; see my affliction by those who hate me,
you who can snatch me from the gates of death.
14 Oh, that I might proclaim all your praise.
In the gates of the daughter of Zion
I will rejoice in your salvation!

15 The nations have sunk down into the pit that they made;
their feet are caught in the net that they hid.
16 Yahweh has made himself known; he has executed judgment;
the wicked is ensnared by his own actions. Selah
17 The wicked are turned back and sent to Sheol,
all the nations that forget God.
18 For the needy will not always be forgotten,
nor will the hope of the oppressed be forever dashed.

19 Arise, Yahweh; do not let man win against you;
may the nations be judged in your sight.
20 Terrify them, Yahweh;
may the nations know that they are mere men. Selah

Psalm 9 General Notes

Type of psalm

Psalm 9 is a psalm of praise.

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Special concepts in this chapter

Yahweh's protection
God is a protector. He is all-powerful and his enemies cannot withstand him.

Acrostic Psalm
This psalm along with Psalm 10 form an acrostic. Which means that each unit begins with a successive letter of the Hebrew alphabet.

One Psalm or two
This psalm has a superscription but Psalm 10 doesn't. This fact and the acrostic nature of the two psalms has lead some scholars to believe these two psalms may have originally been written as one psalm.

Psalms 9:1

General Information:
Parallelism is common in Hebrew poetry.

For the chief musician; set to Muth Labben style. A psalm of David
This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

For the chief musician
"This is for the director of music to use in worship"

set to Muth Labben
This may refer to a style of music.

I will give thanks to Yahweh with my whole heart
Since this song is addressed to Yahweh, Yahweh can be referred to as "you." Alternate translation: "Yahweh, I will give thanks to you with all my heart"

all your marvelous deeds
The noun "deeds" can be expressed with the verb "do." Alternate translation: "all the marvelous things you do" or "all the marvelous things you have done"

Psalms 9:2

I will sing praise to your name
Here God's name represents God. Alternate translation: "I will sing praise to you"

Psalms 9:3

turn back
"retreat" or "flee in fear"

Psalms 9:4

you sit on your throne, a righteous judge
Kings had authority to judge people, and they would sit on their throne when they judged. David speaks as if God were an earthly king. Alternate translation: "you judge like a king who sits on his throne, and you are righteous"

Psalms 9:5

you have blotted out their name forever and ever
Causing people to be forgotten is spoken of as blotting out their name. Alternate translation: "you have caused them to be forgotten as if their name was blotted out" or "no one will ever remember them again"

blotted out
"erased"

Psalms 9:6

The enemy crumbled like ruins
The enemy is spoken of as if it were a city full of broken down buildings. Alternate translation: "Our enemies were destroyed"

when you overthrew their cities
"when you destroyed their cities"

All remembrance of them has perished
Here "remembrance" is spoken of as if it were a living being that could die. Alternate translation: "All remembrance of them has stopped" or "There is no longer any remembrance of them"

All remembrance of them has perished
The abstract noun "remembrance" can be expressed with the verb "remember." Alternate translation: "No one remembers them at all"

Psalms 9:7

Yahweh remains forever
"Remain" probably represents sitting on the throne as king. Alternate translation: "Yahweh sits on his throne forever" or "Yahweh rules forever"

he has established his throne for justice
The phrase "his throne" represents God's rule. Possible meanings are 1) "He rules in order to judge people" or "He rules over people justly"

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Psalms 9:8

He will judge the world with righteousness ... he will execute judgment for the nations with fairness
These two clauses express the same meaning.

He will judge the world with righteousness
Here "the world" refers to all the people in the world. Alternate translation: "He will judge all the people of the world righteously"

Psalms 9:9

Yahweh also will be a stronghold for the oppressed
God is spoken of as if he were a place that people could go to for safety. Alternate translation: "Yahweh will also protect the oppressed" or "Yahweh will also provide safety for those who are oppressed"

Psalms 9:10

Those who know your name
Here the words "your name" represent God. Alternate translation: "Those who know you"

do not abandon
"do not forsake" or "do not leave"

Psalms 9:11

who rules in Zion
"who is king in Jerusalem"

tell the nations
Here "the nations" represents the people of the nations.

Psalms 9:12

For the God who avenges bloodshed remembers
What he remembers can be stated clearly. Alternate translation: "For the God who avenges bloodshed remembers those who were killed" or "For God remembers those who were killed and he punishes the killers"

he does not forget the cry
"He does not ignore the cry"

Psalms 9:13

see my affliction by those who hate me
This can be expressed in active form. Alternate translation: "see how those who hate me oppress me" or "see how badly my enemies treat me"

you who can snatch me from the gates of death
Death is spoken of as if it were a city that had gates through which people enter it. If someone is near the gates of death, it means that he will die soon. Keeping someone from dying is spoken of as taking him away from the gates of that city. Alternate translation: "you who can rescue me from death" or "you who can keep me from dying"

Psalms 9:14

General Information:
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Psalms 9:15

The nations have sunk down into the pit that they made
People dig pits so they can catch animals that fall into them. Here digging a pit represents making plans to destroy people. Alternate translation: "The nations are like people who dig a pit for others and then fall into it"

their feet are caught in the net that they hid
People hide nets so they can catch animals that get caught in them. Here hiding a net represents making plans to destroy people. Alternate translation: "they are like people who hide a net and get trapped in it"

Psalms 9:16

the wicked is ensnared by his own actions
Here "wicked" is a nominal adjective that refers to any wicked person. A wicked person acting to harm other people is spoken of as if the wicked person had made a trap and then fallen into it and been unable to escape. This can be stated in active form. Alternate translation: "when a wicked person tries to harm other people, his actions will end up harming him"

is ensnared
"is trapped"

Psalms 9:17

turned back
"rejected"

all the nations that forget God
This refers to "the wicked."

Psalms 9:18

For the needy will not always be forgotten
This can be stated in active form. Alternate translation: "God will not always forget the needy" or "God will remember the needy"

nor will the hope of the oppressed be forever dashed
Hopes are spoken of as if they were objects that could be broken or destroyed. Hopes being destroyed represents the things that people hope for never happening. Alternate translation: "and the oppressed will not hope forever without results" or "and someday what the oppressed hope for will happen"

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Psalms 9:19

Arise
Getting up represents starting to do something. Alternate translation: "Do something" or "Take action"

man
people

be judged
Here judging represents punishing. Alternate translation: "be punished"

in your sight
Here sight represents presence. Alternate translation: "in your presence"

may the nations be judged in your sight
This can be stated in active form. Alternate translation: "judge the nations in your presence" or "take the nations into your presence and punish them"

Psalms 9:20

General Information:
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Psalm 10

1 Why, Yahweh, do you stand far off?
Why do you hide yourself in times of trouble?

2 Because of their arrogance, wicked people chase the oppressed;
but please let the wicked be trapped by their own schemes that they have devised.
3 For the wicked person boasts of his deepest desires;
he blesses the greedy and insults Yahweh.
4 The wicked in the haughtiness of his face does not seek God.
All his thoughts are that there is no God.
5 He is secure at all times,
but your righteous decrees are too high for him;
he snorts at all his enemies.
6 He says in his heart," I will never fail;
throughout all generations I will not meet adversity."

7 His mouth is full of curses and lies and oppression;
under his tongue are mischief and evil.
8 He waits in ambush near the villages;
in the secret places he murders the innocent;
his eyes look for some helpless victim.
9 He lurks in secret like a lion in the thicket;
he lies in wait to catch the oppressed.
He catches the oppressed when he pulls in his net.
10 His victims are crushed and beaten down;
they fall into his strong nets.
11 He says in his heart, "God has forgotten;
he covers his face; he will never see it."

12 Arise, Yahweh! Lift up your hand, God!
Do not forget the oppressed.
13 Why does the wicked man reject God
and say in his heart, "You will not hold me accountable"?
14 You have taken notice, for you always see the one who inflicts the misery and sorrow.
The helpless entrusts himself to you;
you rescue the fatherless.
15 Break the arm of the wicked and evil man.
Make him account for his evil deeds,
which he thought you would not discover.

16 Yahweh is King forever and ever;
the nations are driven out of his land.
17 Yahweh, you have heard the needs of the oppressed;
you strengthen their heart, you listen to their prayer;
18 You defend the fatherless and the oppressed
so that no man on the earth will cause terror again.

Psalm 10 General Notes

Type of psalm

Psalm 10 is a psalm of deliverance. (See: deliverer)

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Special concepts in this chapter

Evil people
The wicked people are prospering and think that God does not care. They think that he is not involved in these affairs. They destroy the innocent. The godly need God to come to their rescue and to punish the wicked people for the evil that they are doing to the good people. (See: evil, innocent and godly and good)

Second half of Psalm 9
As noted in the intro to the last psalm, this one is part of an acrostic poem. This psalm covers the last half on the Hebrew alphabet. It also does not have a superscription to introduce it. However, the psalms do separate well on the subjects they address. One addresses thanksgiving and praise whereas Psalm 10 is a lament. (See: lament)

Psalms 10:1

General Information:
Parallelism is common in Hebrew poetry.

Why, Yahweh, do you stand far off? Why do you hide yourself in times of trouble?
The speaker uses these questions to express his distress that God has not helped him. Alternate translation: "Yahweh, it seems as though you are far away from me and you hide from me whenever I am in trouble"

Psalms 10:2

schemes
evil plans

Psalms 10:3

the wicked person
This refers to wicked people in general. Alternate translation: "wicked people"

his deepest desires
The noun "desires" can be expressed with the verb "want. "Alternate translation: "the things that he wants very much to do"

the greedy
"greedy people"

Psalms 10:4

The wicked
This refers here to wicked people in general. Alternate translation: "the wicked person"

in the haughtiness of his face
The word "face" here is a metonym for the person and how he thinks. Alternate translation: "has an arrogant attitude and" or "is proud and"

does not seek God
Seeking God represents either 1) asking God for help or 2) thinking about God and obeying him. Alternate translation: "does not ask God for help" or "does not think about God"

Psalms 10:5

He is secure at all times
"He is safe at all times." He is not really safe, but he thinks that he is.

your righteous decrees are too high for him
Something that is hard to understand is spoken of as if it were too high to reach. Alternate translation: "he cannot understand your righteous decrees"

he snorts at all his enemies
People snort at their enemies when they think that their enemies are weak and worthless. Alternate translation: "he thinks that all his enemies are weak and worthless" or "he sneers at all his enemies"

he snorts
This means that he blows air out noisily through his nose.

Psalms 10:6

He says
"The wicked man says"

throughout all generations
This probably simply means "forever."

I will not meet adversity
Experiencing adversity is spoken of as meeting it. Alternate translation: "I will not have any troubles"

Psalms 10:7

His mouth is full of curses and lies and oppression
What people say is spoken of as being in their mouth. Alternate translation: "He always curses people, tells lies, and threatens to harm people"

under his tongue are mischief and evil
Here the tongue represents speaking. Alternate translation: or "what he says injures and destroys people" or "he speaks words that threaten and hurt people"

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Psalms 10:8

He waits in ambush
The word "he" refers to the wicked man.

his eyes look for some helpless victim
The eyes represent him. Alternate translation: "he looks for some helpless victim"

Psalms 10:9

He lurks in secret like a lion in the thicket
This speaks of the wicked person as if he were a lion. Alternate translation: "He hides while he waits for the weak to walk near him, the same way a lion quietly waits in the bush for the animal it wants to attack"

lurks
This means to hide or wait with intent to harm or kill.

he lies in wait
"lies down waiting" or "he hides and waits"

He catches the oppressed when he pulls in his net
The writer speaks of the wicked person catching people as if he were a hunter using a net to catch animals. Alternate translation: "He catches the oppressed like a hunter that catches an animal in a net and drags it away"

Psalms 10:10

they fall into his strong nets
The writer continues to speak of the wicked person catching people as if he were a hunter, his plans were nets, and the people were animals that fall into his net. Alternate translation: "his victims are caught by his plans like animals that fall into a hunter's strong nets"

Psalms 10:11

He says
The word "He" refers to the wicked person, and to wicked people in general.

God has forgotten
Refusing to pay attention to what people do is spoken of as forgetting. Alternate translation: "God does not pay attention" or "God does not care about what I do"

he covers his face
Refusing to pay attention to what someone does is spoken of as covering one's face. Alternate translation: "God refuses to see what is happening"

he will never see it
"he will never see what I am doing" or "he does not care what I am doing" or "he will never punish me for what I am doing"

Psalms 10:12

Arise
Starting to do something is spoken of as getting up. Alternate translation: "Do something"

Lift up your hand
Here lifting the hand to hit someone represents punishing him. Alternate translation: "Hit him hard" or "Punish the wicked person"

Psalms 10:13

Why does the wicked man reject God and say ... "You will not hold me accountable"?
The speaker uses this question to show that he is very sad that wicked people do these things. Alternate translation: "Wicked people are always rejecting God and saying ... 'You will not hold me accountable.'"

You will not hold me accountable
"You will not require me to tell you why I do what I do." Holding someone accountable here represents punishing him. Alternate translation: "You will not punish me"

Psalms 10:14

General Information:
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Psalms 10:15

Break the arm of the wicked and evil man
Here "arm" represents power. Alternate translation: "Destroy the power of the wicked and evil man" or "Make the wicked and evil man weak"

wicked and evil
These words have the same meaning. You can use one word to express both concepts.

Make him account for his evil deeds
Making someone account for his evil deeds represents punishing him. Alternate translation: "Punish him for the evil things he has done"

Psalms 10:16

the nations are driven out of his land
This can be stated in active form. "Yahweh forces the people of other nations to leave his land"

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Psalms 10:17

you have heard the needs of the oppressed
It is implied that the oppressed people cried out to God. Alternate translation: "when oppressed people cried out to you, you listened to them tell you what they need"

you strengthen their heart
A strong heart represents courage, and making people's hearts strong represents encouraging them. Alternate translation: "you encourage them" or "you make them confident"

Psalms 10:18

no man ... will cause terror again
"no one ... will cause people to be afraid again"

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Psalm 11

1 I take refuge in Yahweh;
how will you say to me,
"Flee like a bird to the mountain"?
2 For see! The wicked prepare their bows.
They make ready their arrows on the strings
to shoot in the darkness at the upright in heart.
3 For if the foundations are ruined,
what can the righteous do?

4 Yahweh is in his holy temple;
his eyes watch, his eyes examine the children of mankind.
5 Yahweh examines both the righteous and the wicked,
but he hates those who love to do violence.
6 He rains burning coals and sulfur upon the wicked;
a scorching wind will be their portion from his cup!

7 For Yahweh is righteous, and he loves righteousness;
the upright will see his face.

Psalm 11 General Notes

Type of psalm

Psalm 11 is a worship psalm. It tells how great God is and that God delivers the good people from the evil people. (See: deliverer and good and evil)

Special concepts in this chapter

Justice

The wicked people try to destroy the good people but God knows everything that is being done and he saves the good people and destroys the evil people. (See: justice and save)

Psalms 11:1

General Information:

Parallelism is common in Hebrew poetry.

For the chief musician. A psalm of David

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

For the chief musician

"This is for the director of music to use in worship."

take refuge in Yahweh

Going to Yahweh for protection is spoken of as taking refuge in him. Alternate translation: "go to Yahweh for protection"

how will you say to me, "Flee like a bird to the mountain"?

This question is asked to provide emphasis. It can be translated as a statement. Alternate translation: "So do not ask me to run away!"

Psalms 11:2

For see! The wicked prepare their bows. They make ready their arrows on the strings to shoot in the darkness at the upright in heart

"Look! the wicked are preparing to attack upright people"

upright in heart

Here "upright in heart" refers to godly or righteous people.

Psalms 11:3

For if the foundations are ruined, what can the righteous do?

Here "the foundations" may refer to law and order. This rhetorical question is asked to add emphasis. It can be translated as a statement. Alternate

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translation: "Righteous people cannot do anything when evil people are not punished when they disobey the laws!"

Psalms 11:4

his eyes watch, his eyes examine the children of mankind
Here Yahweh is represented by his "eyes." Yahweh is aware of everything that happens. Alternate translation: "He examines all that humanity does"

children of mankind
"humanity"

Psalms 11:5

Yahweh examines
"Yahweh watches carefully"

do violence
"hurt others"

Psalms 11:6

He rains burning coals and sulfur upon the wicked; a scorching wind will be their portion from his cup!
God's punishment is described as if it were burning coals and sulfur from a volcano. Alternate translation: "He punishes the wicked; there will be no relief for them!"

sulfur
burning sulphur

Psalms 11:7

see his face
"be in his presence"

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Psalm 12

1 Help, Yahweh, for the faithful ones have disappeared;
those who have integrity have vanished from the children of men.
2 Everyone says empty words to his neighbor;
everyone speaks with flattering lips and a double heart.

3 Yahweh, cut off all flattering lips,
every tongue declaring great things.
4 These are those who have said, "With our tongues we will prevail.
When our lips speak, who can be master over us?"

5 "Because of violence against the poor, because of the groans of the needy,
I will arise," says Yahweh.
"I will provide the safety for which they long."
6 The words of Yahweh are pure words,
like silver purified in a furnace on the earth,
refined seven times.

7 You are Yahweh! You keep them.
You preserve the godly people from this wicked generation and forever.
8 The wicked walk on every side
when evil is exalted among the children of mankind.

Psalm 12 General Notes

Type of psalm

Psalm 12 is a judgment psalm, where the author asks God to judge and punish the wicked people. (See: judge and evil)

Special concepts in this chapter

Yahweh saves

There are so many wicked people now and they are proud of their evil. But God will save the poor who call out to him. (See: save and call)

Words

This relatively short psalm focuses on the words people use.

Psalms 12:1

General Information:

Parallelism is common in Hebrew poetry.

For the chief musician; set to the Sheminith. A psalm of David

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

For the chief musician

"This is for the director of music to use in worship"

set to the Sheminith

This may refer to a style of music. See how you translated this in Psalms 6:1.

Help, Yahweh

"Yahweh, come to my aid"

those who have integrity have vanished

"faithful people have all vanished"

Psalms 12:2

Everyone says ... everyone speaks

The two occurrences of "everyone" are exaggerations, used to emphasize that this is true of very many people.

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everyone speaks with flattering lips and a double heart
Here "lips" is a metonym for what people say, and "a double heart" is a metaphor for deception. Alternate translation: "everyone speaks with flattering words and deception" or "everyone praises people falsely and tells lies"

Psalms 12:3

cut off all flattering lips
Here "flattering lips" is a metonym for people who flatter others. Possible meanings are 1) "cut off" is a metaphor for killing. Alternate translation: "kill all who flatter others" or 2) "cut off" is a metaphor for stopping something. Alternate translation: "stop all those who flatter others"

every tongue declaring great things
Here "every tongue" represents every person who declares great things. Alternate translation: "every person who boasts"

Psalms 12:4

With our tongues we will prevail
Here the word "tongues" represents what people say. Alternate translation: "We will prevail because of what we say"

we will prevail
"we will succeed" or "we will win" or "we will be victorious"

When our lips speak
Here the "lips" represents the people who speak. Alternate translation: "When we speak"

who can be master over us?
This rhetorical question is asked to emphasize that they believed no one could rule over them. It can be translated as a statement. Alternate translation: "no one can rule over us!"

Psalms 12:5

groans
These are deep sounds that people make because of pain or some strong emotion.

I will arise," says Yahweh
This means Yahweh will do something to help the people.

Psalms 12:6

like silver purified in a furnace on the earth, refined seven times
Yahweh's words are compared to silver that has been purified. Alternate translation: "they are without any imperfection"

Psalms 12:7

You keep them
"You keep the righteous people safe"

Psalms 12:8

walk on every side
"surround us"

when evil is exalted among the children of mankind
This can be stated in active form. Alternate translation: "when people everywhere are praising evil"

children of mankind
"human beings" or "people"

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Psalm 13

1 How long, Yahweh, will you forget me? Forever?
How long will you hide your face from me?
2 How long must I worry
and have grief in my heart all day?
How long will my enemy triumph over me?

3 Look at me and answer me, Yahweh my God!
Give light to my eyes, or I will sleep in death.
4 Do not let my enemy say, "I have defeated him,"
so that my enemy may not say, "I have prevailed over my adversary";
otherwise, my enemies will rejoice when I am brought down.

5 But I have trusted in your covenant faithfulness;
my heart rejoices in your salvation.
6 I will sing to Yahweh
because he has treated me very generously.

Psalm 13 General Notes

Type of psalm

Psalm 13 is a psalm of deliverance because the psalmist is calling on God to deliver him from death and his enemies. (See: deliverer and call)

Special concepts in this chapter

Yahweh's help

The author needs God to help him because his enemies will rejoice if they are able to defeat him. The string of rhetorical questions is very effective at heightening the fear David is feeling. (See: and fear)

Psalms 13:1

General Information:

Parallelism is common in Hebrew poetry.

For the chief musician. A psalm of David

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

For the chief musician

"This is for the director of music to use in worship."

How long, Yahweh, will you forget me? Forever?

The writer asks these question to get the reader's attention and to add emphasis. They can be translated as a statement. Alternate translation: "Yahweh, it seems that you have forgotten about me and will never remember me!"

How long ... face from me?

The words "your face" represent God's whole being. This rhetorical question is asked to add emphasis. It can be translated as a statement. Alternate translation: "It seems like you are hiding from me!"

Psalms 13:2

How long will my enemy triumph over me?

This rhetorical question is asked to add emphasis. It can be translated as a statement. Alternate translation: "Surely my enemies will not always defeat me!"

Psalms 13:3

Look at me and answer me

"Give me your attention and listen to me"

Give light to my eyes

This is a way of asking for strength. Alternate translation: "Make me strong again"

or I will sleep in death

To "sleep in death" means to die.

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Psalms 13:4

Do not let my enemy say ... so that my enemy may not say
"Do not let my enemy say about me ... so that my enemy may not say about me"

when I am brought down
"when I fall" or "when they defeat me"

Psalms 13:5

I have trusted in your covenant faithfulness
The abstract noun "faithfulness" can be translated as an adjective. Alternate translation: "I have trusted that you are faithful to your covenant" or "I have trusted you because you are faithful to your covenant"

my heart rejoices in your salvation
Here "my heart" represents the whole person. Alternate translation: "I will rejoice because you have rescued me"

Psalms 13:6

General Information:
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Psalm 14

1 A fool says in his heart, "There is no God."
They are corrupt and have done abominable iniquity;
there is no one who does good.

2 Yahweh looks down from heaven on the children of mankind
to see if there are any who understand,
who seek after him.
3 They have all turned away. Together they have become corrupt.
There is no one who does good, no, not one.

4 Do they not know anything, those who behave wickedly,
those who eat up my people as they eat bread,
but who do not call on Yahweh?
5 They tremble with dread,
for God is with the righteous generation!
6 You want to humiliate the poor person
even though Yahweh is his refuge.

7 Oh, that the salvation of Israel would come from Zion!
When Yahweh brings back his people from the captivity,
then Jacob will rejoice and Israel will be glad!

Psalm 14 General Notes

Type of psalm

Psalm 14 is a deliverance psalm because he is trusting God to deliver the poor. (See: deliverer and trust)

Special concepts in this chapter

Evil people

Wicked people do not even consider God when they make their plans. (See: evil)

Psalms 14:1

General Information:

Parallelism is common in Hebrew poetry.

For the chief musician. A psalm of David

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

For the chief musician

"This is for the director of music to use in worship."

A fool says in his heart

This is an idiom that means to say to oneself or to think to oneself. Alternate translation: "A foolish person says to himself"

They are corrupt

The word "they" refers to all foolish human beings who say there is no God.

Psalms 14:2

children of mankind

This phrase refers to all humans.

who seek after him

This describes those who desire to know God as if they were actually following him on a path. Alternate translation: "who desire to know him"

Psalms 14:3

They have all turned away

This describes people who have rejected God as if they had stopped walking on the right path and had gone in another direction. Alternate translation: "They have all turned away from Yahweh"

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Psalms 14:4

Do they not know anything ... who do not call on Yahweh?
This rhetorical question is asked to add emphasis. It can be translated as a statement. Alternate translation: "They act as if they do not know anything ... who do not call on Yahweh. But they know what they are doing!"

those who eat up my people
This refers to those who do evil things and destroy God's people as if they were eating food.

Psalms 14:5

They tremble
The word "they" refers to those who do evil things.

God is with the righteous generation
To say that "God is with" those who are righteous means that he helps them. This can be stated clearly in the translation. Alternate translation: "God helps those who act righteously" or "God helps those who do the right things"

Psalms 14:6

You want
The word "you" here refers to the wicked people.

to humiliate the poor person
"to make the person who is poor feel ashamed"

Yahweh is his refuge
This speaks of the protection that Yahweh provides as if he were a shelter that one might seek in a storm. Alternate translation: "Yahweh is like a shelter of protection to him"

Psalms 14:7

Oh, that the salvation of Israel would come from Zion!
This is an exclamation. The writer is saying what he wishes or longs for God to do. Alternate translation: "I wish so much that the salvation of Israel would come from Zion!"

Oh, that the salvation of Israel would come from Zion!
Here "the salvation of Israel" is a metonym for Yahweh, the one who saves Israel. Alternate translation: "Oh, that Yahweh would come from Zion and save Israel!" or "I wish that Yahweh would come from Zion and rescue his people Israel!"

then Jacob will rejoice and Israel will be glad
These two phrases mean the same thing. Here both "Jacob" and "Israel" represent the people of Israel. The two phrases can be combined in the translation. Alternate translation: "then all the people of Israel will rejoice greatly"

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Psalm 15

1 Yahweh, who may stay in your tabernacle?
Who may live on your holy hill?

2 Whoever walks blamelessly, does what is right
and speaks truth from his heart.
3 He does not slander with his tongue,
he does not harm others,
and he does not insult his neighbor.
4 The abhorrent is despised in his eyes,
but he honors those who fear Yahweh.
He swears to his own disadvantage
and does not take back his promises.
5 He does not charge interest when he lends money.
He does not take bribes to testify against the innocent.
He who does these things will never be shaken.

Psalm 15 General Notes

Type of psalm

Psalm 15 is a wisdom psalm telling how people who honor God should live. (See: wise and life)

Special concepts in this chapter

Godliness

This psalm outlines a person who is godly and sees others from a godly perspective. There are several good actions mentioned. Such a person treats his neighbor right, does not slander him, does not take a bribe or interest from him, and keeps his promises even when it is difficult to do so. (See: godly and good and promise)

Moral Conditions for Worship

Scholars have noted that this psalm contains a list of ten different conditions for those who want to participate in worship at the temple. The list consists of three positives in verse 2, 3 negatives in verse 3, two positives in verse 4, followed by two negatives in verse 5. (See: temple)

Psalms 15:1

General Information:

Parallelism is common in Hebrew poetry.

A psalm of David

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

Who may live on your holy hill?

God's "holy hill" represents God's temple, which was on Mount Zion. Alternate translation: "Who may live in your holy place?"

Psalms 15:2

speaks truth from his heart

"speaks honestly"

Psalms 15:3

He does not slander with his tongue

Here "tongue" represents what a person says. The word "he" refers to the "righeous person"

harm

hurt

Psalms 15:4

The abhorrent is despised in his eyes, but he honors those who fear Yahweh

"Righteous people hate those who have rejected God, but they honor those who respect God"

The abhorrent

This phrase refers to any person whom Yahweh abhors. Alternate translation: "The wicked person" or "The person who has rejected Yahweh"

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Psalms 15:5

will never be shaken
Here "to be shaken" represents not living safely any longer. This can be stated in positive form.
Alternate translation: "will live in safety"

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Psalm 16

1 Protect me, God,
for I take refuge in you.
2 I say to Yahweh, "You are my Lord;
my goodness is nothing apart from you.

3 As for the holy people who are on the earth,
they are noble people; all my delight is in them.
4 Their troubles will be increased, those who seek out other gods.
I will not pour out drink offerings of blood to their gods
or lift up their names with my lips.

5 Yahweh, you are my chosen portion and my cup.
You hold onto my lot.
6 Measuring lines have been laid for me in pleasant places;
surely a beautiful inheritance is mine.

7 I will bless Yahweh, who counsels me;
even at night my mind instructs me.
8 I set Yahweh before me at all times,
so I will not be shaken from his right hand!

9 Therefore my heart is glad; my glory is rejoicing.
Surely I will live in security.
10 For you will not abandon my soul to Sheol.
You will not let your faithful one see the pit.
11 You teach me the path of life;
abundant joy resides in your presence;
delights abide in your right hand forever!"

Psalm 16 General Notes

Type of psalm

Psalm 16 is a psalm of praise, thanking God for all his mercies. The New Testament considers this psalm to be a messianic psalm: a psalm about Christ. (See: mercy and christ)

Special concepts in this chapter

Messiah

God has been so good to the psalmist, who will worship no other god. The New Testament considers the tenth verse to be about Christ's resurrection when it says that he is God's anointed one, and that God will not leave his body in the grave to decay. (See: good, falsegod and resurrection and anoint)

Superscription

The term "Michtam" is used in the superscription for this psalm. There is much discussion about this term, but in the end no one is certain what it means. So it is easiest to transliterate this word into your language, or you are welcome to translate it as "psalm."

Psalms 16:1

General Information:

Parallelism is common in Hebrew poetry.

take refuge in you

Going to Yahweh for protection is spoken of as taking refuge in him. Alternate translation: "go to you for protection"

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Psalms 16:2

General Information:
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Psalms 16:3

the holy people who are on the earth
Here "holy people" refers to God's own people who trust him. Alternate translation: "your people who live in this land"

Psalms 16:4

Their troubles will be ... gods
This can be stated in active form. Alternate translation: "The troubles of those who seek other gods will increase"

pour out ... blood to their gods
"pour out blood as a sacrifice to their gods"

or lift up their names with my lips
Lifting up their names is a metaphor for praising them, and "lips" is a metonym for what one says. Alternate translation: "or praise them with my words" or "and I will not praise their gods"

Psalms 16:5

my chosen portion
Here David speaks of Yahweh as if he were a portion of land that has been given to him.

my cup
Here David speaks of Yahweh as if he were a cup that contains many blessings. Alternate translation: "the one who blesses me"

You hold onto my lot
"You determine my future" or "You control what will happen to me"

Psalms 16:6

Measuring lines ... in pleasant places
Here laying down measuring lines is a metonym for measuring land and giving it to someone, and here this is a metaphor for God blessing David in many great ways. This can be stated in active form. Alternate translation: "You have measured off land for me in pleasant places" or "You have given me land in pleasant places" or "You bless me like one who gives land in pleasant places"

Measuring lines
These are ropes that people use to measure a plot of land and mark its boundaries.

surely a beautiful inheritance is mine
Here David speaks of Yahweh's blessings as if they were an inheritance that he has received. Alternate translation: "I am delighted with all the things that he has given me"

Psalms 16:7

General Information:
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Psalms 16:8

I set Yahweh before me at all times
"I always remember that Yahweh is with me"

so I will not be shaken from his right hand
This can be stated in active form. Alternate translation: "nothing will take me away from his side"

Psalms 16:9

General Information:
David continues to speak to God.

my heart is glad
Here the "heart" represents the speaker's thoughts and emotions. Alternate translation: "Therefore I am glad"

my glory is rejoicing
Possible meanings are 1) the word "glory" represents the honor a person feels. Alternate translation: "I am honored to rejoice in God" or 2) the word translated "glory" really means "liver" and represents the speaker's emotions. Alternate translation: "I am rejoicing"

Psalms 16:10

General Information:
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Psalms 16:11

abundant joy
"great joy" or "a large amount of joy"

joy resides in your presence
The writer speaks of "joy" as if it were a person.

in your right hand
The words "right hand" indicate being in God's special presence. Alternate translation: "when I am near you"

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Psalm 17

1 Listen to my plea for justice, Yahweh;
pay attention to my cry for help!
Give ear to my prayer from lips without deceit.
2 Let my vindication come from your presence;
let your eyes see what is right!

3 If you test my heart, if you come to me in the night,
you will purify me and will not find any evil plans;
my mouth will not transgress.
4 As for the deeds of mankind,
it is at the word of your lips
that I have kept myself from the ways of the lawless.
5 My steps have held firmly to your tracks;
my feet have not slipped.

6 I call to you, for you answer me, God;
turn your ear to me and listen when I speak.
7 Show your covenant faithfulness in a wonderful way,
you who save by your right hand
those who take refuge in you from their enemies!
8 Protect me like the apple of your eye;
hide me under the shadow of your wings
9 from the presence of the wicked ones who deal violently with me,
my enemies who surround me.
10 They have no mercy on anyone;
their mouths speak with pride.
11 They have surrounded my steps.
They set their eyes to strike me to the ground.
12 They are like a lion eager for a victim,
like a young lion crouching in hidden places.

13 Arise, Yahweh! Attack them! Throw them down on their faces!
Rescue my life from the wicked by your sword!
14 Rescue me from men by your hand, Yahweh,
from men of this world whose prosperity is in this life alone!
You will fill the bellies of your treasured ones with riches;
they will have many children
and will leave their wealth to their children.

15 As for me, I will see your face in righteousness;
I will be satisfied, when I awake, with a sight of you.

Psalm 17 General Notes

Type of psalm

Psalm 17 is a prayer for deliverance from all his enemies. (See: deliverer)

Special concepts in this chapter

Innocence

The psalmist is innocent and needs God to rescue him from these enemies. (See: innocent)

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Psalms 17:1

General Information:
Parallelism is common in Hebrew poetry.

Give ear to my prayer from lips without deceit
The phrase "give ear" is a metaphor for listening, and "lips without deceit" is synecdoche for a person who does not lie. Alternate translation: "Listen to my prayer for I speak without deceit"

Psalms 17:2

Let my vindication come from your presence
Vindication coming from God represents God judging someone and declaring him innocent. God's "presence" is a metonym for God himself. Alternate translation: "Let my vindication come from you" or "Declare that I am innocent"

let your eyes see what is right!
Here "your eyes" is synecdoche for God himself, and "see" is a metaphor for paying attention and firmly deciding to do something. Alternate translation: "please see what is right" or "do what is right"

Psalms 17:3

If you test my heart, if you come to me in the night
Here "test my heart" means to examine my thoughts and motives. Alternate translation: "If you examine my thoughts in the night"

my mouth will not transgress
Here the mouth is spoken of as if it were capable of acting on its own. It also represents the words that a person speaks. Alternate translation: "I will not tell lies or sin with my words"

Psalms 17:4

it is at the word of your lips that I have kept myself from the ways of the lawless
Here "the word of your lips" is a metonym for God's instruction, and "the ways of the lawless" is a metaphor for the things that lawless people do. Alternate translation: "it is by obeying your instruction that I have kept myself from doing the things that lawless people do" or "your instruction has caused me to avoid doing wicked things"

Psalms 17:5

My steps have held firmly to your tracks; my feet have not slipped
Both of these clauses mean the same thing. The repetition adds emphasis.

my feet have not slipped
The writer speaks of his obedience to God as if he were walking on a path. Alternate translation: "I am determined to follow your ways"

Psalms 17:6

turn your ear to me ... listen when I speak
These phrases mean the same thing. Here "your ear" refers to God's willingness to hear someone who prays to him. Alternate translation: "pay attention to me ... listen when I speak"

Psalms 17:7

Show your covenant faithfulness in a wonderful way
The abstract noun "faithfulness" can be translated as an adjective. Alternate translation: "Show in a wonderful way that you are faithful to your covenant"

your right hand
The "right hand" refers to God's power. Alternate translation: "your mighty power"

take refuge in you
Going to Yahweh for protection is spoken of as taking refuge in him. Alternate translation: "go to you for protection"

Psalms 17:8

Protect me like the apple of your eye
The "apple of your eye" refers to something that is valuable. Alternate translation: "Protect me as you would something most valuable and precious"

hide me under the shadow of your wings
David speaks of God's protection as if he were a bird protecting its young under its wings. Alternate translation: "Keep me safe as a mother bird protects her babies by gathering them under her wing"

Psalms 17:9

General Information:
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Psalms 17:10

their mouths speak with pride
Here "their mouths speak" represents his enemies when they speak. Alternate translation: "they speak with pride" or "they are always boasting"

Psalms 17:11

They have surrounded my steps
Here "surrounded my steps" represents how David's enemies have followed him everywhere he goes in order to capture him. Alternate translation: "My enemies have surrounded me"

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Psalms 17:12

like a lion eager for a victim, like a young lion crouching in hidden places
These two phrases express very similar ideas. The repetition adds intensity.

They are like a lion ... like a young lion
The writer feels pursued the way a lion hunts its prey

Psalms 17:13

by your sword
This is a metaphor for Yahweh's power and for violent death in war. Alternate translation: "by having them die in war" or "by killing them in battle"

Psalms 17:14

Rescue me from men by your hand, Yahweh, from men of this world
This clause adds intensity to the words "Rescue my life from the wicked by your sword"

by your hand
These words represent the power of Yahweh and add intensity to the words "by your sword"

You will fill the bellies of your treasured ones with riches
The ancient text is hard to understand. Possible meanings are 1) "treasured" is a metaphor for loved, and "your treasured ones" refers to the people whom God loves. Alternate translation: "you will fill the bellies of the people you love with riches" or 2) "your treasured ones" refers to treasures that God gives to people, the "men of this world" Alternate translation: "you will fill their bellies with rich treasures"

You will fill the bellies ... with riches
Here "fill the bellies ... with riches" is a metaphor for giving them many valuable things. Possible meanings are 1) "You will give many riches to the people you love" or 2) "you will give the men of this world many riches"

Psalms 17:15

I will see your face in righteousness
Here "face" represents Yahweh in all of his being. David is confident he will see Yahweh. Alternate translation: "because I act in the right way, I will be with you one day"

I will be satisfied, when I awake, with a sight of you
David believes that after he dies, he will be with Yahweh. This can be made clear in the translation. Alternate translation: "After I die, I will be happy to wake up in your presence"

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Psalm 18

1 I love you, Yahweh, my strength.

2 Yahweh is my rock, my fortress, the one who brings me to safety;
he is my God, my rock; I take refuge in him.
He is my shield, the horn of my salvation, and my stronghold.

3 I will call on Yahweh who is worthy to be praised,
and I will be saved from my enemies.
4 The cords of death surrounded me,
and the rushing waters of worthlessness overwhelmed me.
5 The cords of Sheol surrounded me;
the snares of death trapped me.

6 In my distress I called to Yahweh;
I called for help to my God.
He heard my voice from his temple;
my cry for help went into his presence;
it went into his ears.
7 Then the earth shook and trembled;
the foundations of the mountains also trembled
and were shaken because God was angry.
8 Smoke went up from out of his nostrils,
and blazing fire came out of his mouth.
Coals were kindled by it.
9 He opened the heavens and came down,
and thick darkness was under his feet.
10 He rode on a cherub and flew;
he glided on the wings of the wind.
11 He made darkness a tent around him,
heavy rainclouds in the skies.
12 Hailstones and coals of fire fell from the lightning before him.
13 Yahweh thundered in the heavens!
The voice of the Most High shouted. [1]
14 He shot his arrows and scattered his enemies;
many lightning bolts dispersed them.
15 Then the water channels appeared;
the foundations of the world were laid bare
at your rebuke, Yahweh,
at the blast of the breath of your nostrils.

16 He reached down from above; he took hold of me!
He pulled me out of the surging water.
17 He rescued me from my strong enemy,
from those who hated me, for they were too strong for me.
18 They came against me on the day of my distress
but Yahweh was my support!
19 He set me free in a wide open place;
he saved me because he was pleased with me.

20 Yahweh has rewarded me because of my righteousness;
he has restored me because my hands were clean.
21 For I have kept the ways of Yahweh
and have not wickedly turned away from my God.
22 For all his righteous decrees have been before me;
as for his statutes, I have not turned away from them.
23 I have also been innocent before him,
and I have kept myself from iniquity.

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24 Therefore Yahweh has restored me because of my righteousness,
because my hands were clean before his eyes.

25 To one who is faithful, you show yourself to be faithful;
to a man who is blameless, you show yourself to be blameless.
26 To one who is pure, you show yourself to be pure;
but to one who is perverse, you show yourself to be shrewd.
27 For you save afflicted people,
but you abase those with proud, uplifted eyes!
28 For you give light to my lamp;
Yahweh my God lights up my darkness.
29 For by you I can run over a barricade;
by my God I can leap over a wall.

30 As for God—his way is perfect!
The word of Yahweh is pure!
He is a shield to everyone who takes refuge in him.
31 For who is God except Yahweh?
Who is a rock except our God?
32 It is God who puts strength on me like a belt,
who places the blameless person on his path.
33 He makes my feet swift like a deer
and places me on the heights!
34 He trains my hands for war
and my arms to bend a bow of bronze.
35 You have given me the shield of your salvation.
Your right hand has supported me,
and your favor has made me great.
36 You have made a wide place for my feet beneath me
so that my feet have not slipped.

37 I pursued my enemies and caught them;
I did not turn back until they were destroyed.
38 I smashed them so that they were unable to rise;
they have fallen under my feet.
39 For you have girded me with strength for battle;
you put under me those who rise up against me.
40 You gave me the back of my enemies' necks;
I annihilated those who hated me.
41 They called for help, but no one saved them;
they called out to Yahweh, but he did not answer them.
42 I beat them into fine pieces like dust before the wind;
I threw them out like mud in the streets.

43 You rescued me from the disputes of people;
you have made me head over nations;
people whom I have not known serve me.
44 As soon as they heard of me, they obeyed me;
foreigners were forced to bow to me.
45 The foreigners came trembling out of their strongholds.

46 Yahweh lives; may my rock be praised.
May the God of my salvation be exalted.
47 He is the God who executes vengeance for me,
who subdues the nations under me.
48 I am set free from my enemies!
Indeed, you lifted me above the ones who rose against me!
You rescued me from violent men.
49 Therefore I will give thanks to you, Yahweh, among the nations;

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I will sing praises to your name!

50 God gives great victory to his king,
and he shows his covenant loyalty to his anointed one,
to David and to his descendants forever.

Footnotes

18:13 [1]This verse follows some Hebrew copies and the Septuagint, ending after

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Psalm 18 General Notes

Type of psalm

Psalm 18 is a psalm of praise to God for his strengthening David for war.

Special concepts in this chapter

Yahweh's power
God has tremendous power and he enabled David to prosper in war. This psalm, and its superscription, also appears in 1 Samuel 22 with some minor differences.

Psalms 18:1

General Information:
Parallelism is common in Hebrew poetry.

For the chief musician. A psalm of David, the servant of Yahweh, when he sang to Yahweh the words of this song on the day that Yahweh rescued him from the hand of all his enemies and from the hand of Saul. He sang:
This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

For the chief musician
"This is for the director of music to use in worship."

A psalm of David
Possible meanings are 1) David wrote the psalm or 2) the psalm is about David or 3) the psalm is in the style of David's psalms.

he sang to Yahweh the words of this song
"he sang this song to Yahweh"

on the day that Yahweh rescued him
"after Yahweh had rescued him"

from the hand of Saul
Here "hand" stands for the power of Saul. Alternate translation: "from Saul's power"

Psalms 18:2

Yahweh is my rock
David speaks of Yahweh as if he were a rock. The word "rock" is a picture of a safe place.

my rock, my fortress
Here the words "rock" and "fortress" share similar meanings and emphasize that Yahweh provides safety from enemies.

take refuge in him
Going to Yahweh for protection is spoken of as taking refuge in him. Alternate translation: "go to him for protection"

my shield, the horn of my salvation, and my stronghold
David speaks of Yahweh as if he were a "shield," "the horn" of his salvation, and his "stronghold." Yahweh is the one who protects him from harm. Here a similar idea is repeated three ways for emphasis.

Psalms 18:3

I will be saved from my enemies
"I will be rescued from my enemies"

Psalms 18:4

The cords of death surrounded me
David speaks of death as if it were a person who could capture him and bind him with ropes. Alternate translation: "I was about to be killed"

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rushing waters of worthlessness
David is as helpless as if he were being carried away by a rushing flood of waters. Alternate translation: "I felt completely helpless"

Psalms 18:5

The cords of Sheol surrounded me; the snares of death trapped me
Here "Sheol," the place of the dead, and "death" are spoken of as if they were people who could surround and trap him. These two clauses have similar meanings and the idea is repeated for emphasis. Alternate translation: "I felt trapped and thought I was going to die"

Psalms 18:6

In my distress
"In my great need" or "In my despair"

my cry for help went into his presence
Here David speaks of his "cry for help" as if it were a person who could come into the presence of Yahweh. Alternate translation: "I prayed to him"

it went into his ears
Here David speaks of how Yahweh heard his cry for help. The idea is repeated for emphasis. Alternate translation: "he heard my appeal"

Psalms 18:7

Then the earth ... shaken because God was angry
God's being angry is spoken of as if the there was a terrible earthquake. Alternate translation: "God was so angry that it was as if the earth ... shaken"

the earth shook and trembled
The words "shook" and "trembled" mean basically the same thing and emphasize how greatly the earth shook. Alternate translation: "the land moved back and forth" or "the ground moved up and down" or "there was a violent earthquake"

the foundations of the mountains also trembled and were shaken
This can be stated in active form. Alternate translation: "the foundations of the mountains also trembled and shook"

Psalms 18:8

Smoke went up from out of his nostrils ... Coals were kindled by it
David speaks of Yahweh as if he were breathing fire. This is a picture of how angry God was.

blazing fire came out of his mouth. Coals were kindled by it
This can be stated in active form. Alternate translation: "blazing fire came out of his mouth and kindled coals"

Psalms 18:9

He opened
The word "He" refers to Yahweh.

thick darkness was under his feet
Though Yahweh does not actually have feet, the Psalmist gives him human characteristics. Alternate translation: "thick darkness was beneath him"

Psalms 18:10

wings of the wind
Here the Psalmist speaks of the wind as if it had wings like an angel.

Psalms 18:11

He made darkness ... him
Here the words "He" and "him" refer to Yahweh.

He made darkness a tent
Here darkness is spoken of as if it were a tent. Alternate translation: "He made darkness a covering" or "He made darkness a hiding place"

heavy rainclouds
"clouds heavy with rain" or "thick, dark rainclouds"

Psalms 18:12

Hailstones
stones made of ice

Psalms 18:13

Yahweh thundered in the heavens
Yahweh's voice sounded like thunder.

the Most High
"the Most High" refers to Yahweh.

Psalms 18:14

He shot his arrows and scattered his enemies ... lightning bolts dispersed them
Both of these clauses have similar meanings.

He shot his arrows and scattered his enemies
Here lighting strikes are being spoken of as if they were arrows

dispersed them
"sent them in different directions"

Psalms 18:15

General Information:
The writer continues to speak of Yaweh's great power.

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Then the water channels appeared; the foundations of the world were laid bare
These two clauses have similar meanings. This can be stated in active form. Alternate translation: "Then the water channels appeared and the bottom of the ocean became visible; you exposed the foundations of the world"

at the blast of the breath of your nostrils
Though God does not have human physical characteristics as described here, this pictures his mighty strength. The wind is spoken of here as if it came as a mighty blast from God's nostrils.

Psalms 18:16

He reached down ... he took hold ... He pulled me
The word "He" in these verses refers to Yahweh.

surging water
Here the Psalmist speaks of the dangers of his enemies as if they were huge waves or forceful waters, from which Yahweh has rescued him.

Psalms 18:17

General Information:
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Psalms 18:18

They came against me
Here "They" refers to the strong enemies in verse 17.

They came against me on the day of my distress but Yahweh was my support
The abstract noun "distress" can be stated as an adjective. The abstract noun "support" can be stated as "protected." Alternate translation: "Strong enemies attacked me on a day when I was distressed, but Yahweh protected me"

Psalms 18:19

General Information:
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Psalms 18:20

my hands were clean
Here having clean hands represents being innocent of wrongdoing. Alternate translation: "I was innocent" or "my actions were right"

Psalms 18:21

I have kept the ways of Yahweh
The laws of Yahweh are spoken of as if they were the paths on which one should walk. Alternate translation: "I have obeyed Yahweh's laws"

have not wickedly turned away from my God
Here being wicked is spoken of as if one left the right path and took the wrong path. Alternate translation: "have not done wickedly by turning away from my God"

Psalms 18:22

For all his righteous decrees ... I have not turned away from them
Both of these clauses have similar meanings. The writer repeats these ideas for emphasis.

have been before me
"have guided me" or "I have remembered"

Psalms 18:23

innocent before him
"innocent according to him"

I have kept myself from iniquity
"I have not sinned"

Psalms 18:24

my hands were clean
To have "clean hands" means that one is innocent of wrongdoing. See how you translated this in [Psalms 18:20]

before his eyes
This refers to God's presence. Alternate translation: "before him" or "according to him"

Psalms 18:25

General Information:
The writer speaks to Yahweh. He praises Yahweh for relating to people in ways that are approprite for how the people live.

To one who is faithful
"To anyone who is faithful" or "To those who are faithful"

you show yourself to be faithful
"you show that you are faithful" or "you are faithful"

to a man who is blameless
"to anyone who is blameless" or "to those who are blameless"

you show yourself to be blameless
"you show that you are blameless" or "you are blameless"

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Psalms 18:26

General Information:
The writer continuies to speak to Yahweh and to praise Yahweh for relating to people in ways that are approprite for how the people live.

To one who is pure
"To anyone who is pure" or "To those who are pure"

you show yourself to be pure
"you show that you are pure" or "you are pure"

but to one who is perverse, you show yourself to be shrewd
The perverse person might think that he is wise and can sin without being punished, but God is wiser and will do to the perverse person what that person deserves.

but to one who is perverse
"but to anyone who is perverse" or "but to those who are perverse"

you show yourself to be shrewd
"you show yourself to be wise" or "you are cunning"

Psalms 18:27

you abase
"you humiliate"

with proud, uplifted eyes
This idiom refers to those who are proud. Alternate translation: "who are proud"

Psalms 18:28

For you give light to my lamp; Yahweh my God lights up my darkness
The writer speaks of Yahweh's presence as if he were a light. These clauses have similar meanings.

Psalms 18:29

For by you I can run over a barricade
"For with your help I can run past anything that is in my way"

Psalms 18:30

He is a shield to everyone who takes refuge in him
A shield protects a soldier. David speaks as if God were a shield protecting him. See how you translated this in [Psalms 3:3]

Psalms 18:31

For who is God except Yahweh? Who is a rock except our God?
The implied answer is no one. Alternate translation: "Only Yahweh is God! Only our God is a rock!"

a rock
David speaks of Yahweh as if he were a rock that he could climb to get away from his enemies. See how you translated this in [Psalms 18:2]

Psalms 18:32

puts strength on me like a belt
God gives strength to David as if it were a piece of clothing.

places the blameless person on his path
Here David speaks of living a life that is pleasing to God as if he were being placed on the right path. Alternate translation: "causes the blameless person to live a righteous life"

Psalms 18:33

makes my feet swift
This refers to enabling a person to run fast. Alternate translation: "makes me run very fast"

like a deer and places me on the heights
The deer is especially quick and stable in the mountains.

Psalms 18:34

He trains my hands
Here "my hands" refers to the person. Alternate translation: "He trains me"

my arms
This refers to the person. Alternate translation: "me"

Psalms 18:35

the shield of your salvation
Here the writer speaks of God's protection as if it were a shield. The abstract noun "salvation" can be stated with the verb "save." Alternate translation: "your protection and saved me"

Your right hand has supported me
Here God's right hand represents his power. Alternate translation: "Your power has supported me" or "You have supported me by your power"

your favor has made me great
Here God's favor represents him acting according to his favor. Alternate translation: "You have made me great according to your favor" or "By your kindness, you have made me great"

Psalms 18:36

a wide place for my feet beneath me
The writer speaks of the safety that God has provided as if it were a wide place for him to stand.

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Here "my feet" represent the person. Alternate translation: "a safe place for me"

my feet have not slipped
Here "my feet" refers to the person. The writer refers to the safety of God's protection as if he were standing on a place where he will not slip or fall. Alternate translation: "I have not slipped" or "I am doing well"

Psalms 18:37

General Information:
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Psalms 18:38

I smashed them
"I crushed them" or "I broke them to pieces"

unable to rise
"unable to stand"

they have fallen under my feet
This idiom means the Psalmist has defeated his enemies. Alternate translation: "I have defeated all of them"

Psalms 18:39

you have girded me with strength
"you have put strength on me like a belt." The Psalmist says that Yahweh has given him strength that surrounds and supports him like a belt. See how you translated a similar phrase in [Psalms 18:32]

you put under me
Here the Psalmist speaks of the defeat of his enemies as if he were standing on them. Alternate translation: "you defeat for me"

those who rise up against me
This refers to those who oppose the Psalmist. Alternate translation: "those who are my enemies"

Psalms 18:40

You gave me the back of my enemies' necks
This represents God giving David victory over his enemies. Alternate translation: "You gave me victory over my enemies"

You gave me the back of my enemies' necks
This represents God giving David victory over his enemies. Possible images are 1) David could cut his enemies' heads off at the neck or 2) David could put his foot down on his enemies' necks or 3) David could see his enemies' backs when they ran away from him.

I annihilated those who hated me
"I defeated those who hated me" or "I destroyed completely those who hated me"

Psalms 18:41

but he did not answer them
This means Yahweh did not provide any help. Alternate translation: "but he did not help them"

Psalms 18:42

I beat them into fine pieces like dust before the wind
The psalmists enemies are compared to dust to show how defeated they are.

I threw them out like mud in the streets
The psalmist's enemies are compared to mud in the streets to show how defeated they are.

Psalms 18:43

disputes
disagreements, arguments

have made me head over nations
Here "head" represents the ruler. Alternate translation: "appointed me to be the ruler over many nations"

Psalms 18:44

foreigners were forced to bow
This can be stated in active form. Alternate translation: "God forced foreigners to bow"

Psalms 18:45

foreigners came trembling
Here "trembling" shows that they were very afraid. This can be stated clearly in the translation. Alternate translation: "foreigners came shaking, showing that they were very afraid"

Psalms 18:46

may my rock be praised
This can be stated in active form. Alternate translation: "he is my rock and he should be praised" or "may people praise my rock"

my rock
Here the writer speaks of Yahweh's protection as if he were a rock that prevented his enemies from reaching him. See how you translated this in [Psalms 18:2]

May the God of my salvation be exalted
This can be stated in active form. Alternate translation: "May people exalt the God of my salvation"

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the God of my salvation
The abstract nouns "salvation" can be stated as "saved" or "rescued." Alternate translation: "the God who rescued me"

Psalms 18:47

the God who executes vengeance for me
To "execute vengeance" means to punish people for their evil actions. This can be restated to remove the abstract noun "vengeance." Alternate translation: "the God who punishes people for the evil things they have done to me"

Psalms 18:48

I am set free
This can be stated in active form. Alternate translation: "God has set me free"

you lifted me above
Yahweh's protection of the writer is spoken of as if he lifted the writer up so high that his enemies could not reach him to harm him. Alternate translation: "you put me in a safe place high above"

who rose against me
"who attacked me" or "who rebelled against me"

violent men
"cruel men" or "savage men"

Psalms 18:49

among the nations
Here the writer means that he will give thanks to Yahweh so that all people will hear of Yahweh's greatness. Alternate translation: "so all the nations will hear about it"

to your name
Here "name" represents God himself. Alternate translation: "in honor of your name" or "to you"

Psalms 18:50

victory to his king
By using the words "his king," David is referring to himself as king.

he shows his covenant loyalty to his anointed one ... to his descendants forever
"he faithfully loves me as he promised in his covenant, and he will love my descendants forever"

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Psalm 19

1 The heavens declare the glory of God,
and the skies make known the work of his hands!
2 Day after day speech pours out;
night after night it reveals knowledge.
3 There is no speech or spoken words;
their voice is not heard.
4 Yet their words go out over all the earth,
and their speech to the end of the world.
He has pitched a tent for the sun among them.
5 The sun is like a bridegroom coming out of his chamber
and like a strong man who rejoices when he runs his race.
6 The sun rises from the one horizon
and crosses the sky to the other;
nothing escapes its heat.

7 The law of Yahweh is perfect,
restoring the soul;
the testimony of Yahweh is reliable,
making the simple wise.
8 The instructions of Yahweh are right,
making the heart glad;
the commandment of Yahweh is pure,
bringing light to the eyes.
9 The fear of Yahweh is pure,
enduring forever;
the righteous decrees of Yahweh are true
and altogether right!

10 They are of greater value than gold,
even more than much fine gold;
they are sweeter than honey
and the dripping honey from the honeycomb.
11 Yes, by them your servant is warned;
in obeying them there is great reward.
12 Who can discern all his own errors?
Cleanse me from hidden faults.
13 Keep your servant also from arrogant sins;
let them not rule over me.
Then I will be perfect,
and I will be innocent from many transgressions.

14 May the words of my mouth and the meditation of my heart
be acceptable in your sight,
Yahweh, my rock and my redeemer.

Psalm 19 General Notes

Type of psalm

Psalm 19 is a praise psalm, praising God for his creation and for his law.

Special concepts in this chapter

God's law

God's law keeps people from sinning. There are two distinct themes in this psalm. Verses 1-6 are God's glory in the heavens and the second is praising God for his law. (See: lawofmoses and glory and heaven)

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Psalms 19:1

General Information:
Parallelism is common in Hebrew poetry.

For the chief musician. A psalm of David
This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

For the chief musician
"This is for the director of music to use in worship."

The heavens declare
The heavens are described as if they were a person. Alternate translation: "The heavens show" or "The heavens look like they declare"

the skies make known the work of his hands
The skies are described as if they were a teacher. Alternate translation: "people can learn from looking at the skies that God has created them"

Psalms 19:2

speech pours out
What is beautiful about creation is compared to speaking, as if creation were a person. Then those words are compared to water that flows everywhere. Alternate translation: "creation is like a person speaking to everyone"

Psalms 19:3

There is no speech or spoken words; their voice is not heard
These phrases express clearly that the first two verses were a metaphor. Alternate translation: "There is no real speech or spoken words; no one hears an actual voice with their ears"

their voice is not heard
Other translations read "where their voice is not heard," emphasizing that creation's "speech" is available everywhere.

Psalms 19:4

General Information:
David has just said that creation shows God's glory.

their words ... their speech
This refers to the unspoken "words" of creation that show God's glory.

their words go out
The words are described as if they were people who go out with a message. Alternate translation: "the words that creation speaks are like people who go out"

their speech to the end of the world
The implied words can be included in the translation. Alternate translation: "their speech goes out to the end of the world"

He has pitched a tent for the sun
Here the writer speaks of the place that Yahweh created for the sun as if it were a tent. Alternate translation: "He created a place for the sun"

among them
The word "them" probably refers to the heavens.

Psalms 19:5

The sun is like a bridegroom coming out of his chamber
The writer speaks of the sun's coming out as if it were a bridegroom. Alternate translation: "The sun is like a bridegroom walking joyfully toward his bride"

like a strong man who rejoices when he runs his race
This compares the sun to an athlete to emphasize the strength and brightness of the sun.

a strong man
"a fast runner"

Psalms 19:6

horizon
the line where the earth and the sky meet

to the other
Here "other" refers to the other horizon. This can be stated clearly in the translation. Alternate translation: "to the other horizon"

nothing escapes its heat
"everything feels its heat"

Psalms 19:7

restoring the soul
The words "the soul" refer to the whole person. Alternate translation: "making a person strong again"

the simple
"those who have no experience" or "those who have not learned"

Psalms 19:8

the heart
These words refer to the whole person. Alternate translation: "a person"

are right
"are true" or "are correct"

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bringing light to the eyes
Possible meanings are 1) "bringing understanding to a person" or 2) "making a person healthy again"

Psalms 19:9

altogether right
"completely right"

Psalms 19:10

They are of greater value than gold ... they are sweeter than honey
Yahweh's decrees are spoken of as if they could be bought and tasted. Alternate translation: "If you could buy them, they would be of greater value than gold ... if you could taste them, they would be sweeter than honey"

even more than much fine gold
The word "valuable" is understood from the previous phrase and can be repeated. Alternate translation: "even more valuable than a lot of fine gold"

fine gold
"pure gold" or "expensive gold"

Psalms 19:11

Yes
This word marks that there is more to the truth than what has just been said. Alternate translation: "Moreover"

by them your servant is warned
This can be stated in active form. Alternate translation: "they warn your servant" or "they are a warning for your servant"

by them ... in obeying them
The word "them" refers to Yahweh's righteous decrees.

your servant is warned
David calls himself "your servant" when speaking to God as a sign of respect. Alternate translation: "I am warned"

Psalms 19:12

Who can discern all his own errors?
This appears in the form of a question to add emphasis and can be translated as a strong statement. Alternate translation: No one can be aware of his own errors!"

from hidden faults
"from secret mistakes I have made"

Psalms 19:13

Keep your servant also from
This idiom pictures the servant as being removed from the sins he does not wish to commit. Alternate translation: "Also, protect your servant from doing" or "Also, make sure that I do not commit"

your servant
David calls himself "your servant" when speaking to God as a sign of respect. See how you translated this in [Psalms 19:11]

let them not rule over me
Sins are described as if they were a king that could rule over someone. Alternate translation: "do not let my sins become like a king who rules over me"

innocent from many transgressions
"innocent of rebelling against you" or "innocent of committing many sins"

Psalms 19:14

the words of my mouth and the meditation of my heart
These expressions taken together describe everything a person says and thinks. Alternate translation: "the things I say and the things I think about"

be acceptable in your sight
"receive approval in your sight" or "be pleasing to you"

in your sight
Here sight represents judgment or evaluation. Alternate translation: "in your judgment"

Yahweh, my rock
The writer speaks of God as if he were a rock that one could climb and be protected from his enemies. Alternate translation: "Yahweh, you are like my rock"

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Psalm 20

1 May Yahweh help you in the day of trouble;
may the name of the God of Jacob protect you
2 and send help from the holy place
to support you from Zion.
3 May he call to mind all your offerings
and accept your burnt sacrifice. Selah
4 May he grant you your heart's desire
and fulfill all your plans.
5 Then we will rejoice in your victory,
and, in the name of our God, we will raise banners.
May Yahweh grant all your petitions.

6 Now I know that Yahweh will rescue his anointed one;
he will answer him from his holy heaven
with the saving strength of his right hand.
7 Some trust in chariots and others in horses,
but we trust in the name of Yahweh our God.
8 They will be brought down and fall,
but we will rise and stand upright!
9 Yahweh, rescue the king;
help us when we call.

Psalm 20 General Notes

Type of psalm

Psalm 20 is a royal psalm. It is probably a prayer for the king, perhaps when he first became king.

Special concepts in this chapter

Trust

Trusting God is much better than trusting in military might. (See: trust)

Psalms 20:1

General Information:

This Psalm begins with a group of people speaking to the king of Israel. Parallelism is common in Hebrew poetry.

For the chief musician. A psalm of David

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

For the chief musician

"This is for the director of music to use in worship"

help you

The word "you" in this Psalm is singular and refers to the king.

in the day of trouble

"in times of trouble" or "when you are in trouble"

may the name of the God of Jacob protect you

Possible meanings are 1) here "name" is a metonym for God's power. Alternate translation: "may the power of the God of Jacob protect you" or "may the God of Jacob protect you by his power" or 2) here "name" is a metonym for God himself. Alternate translation: "may the God of Jacob protect you"

Psalms 20:2

send help from the holy place

God helping from his holy place is spoken of as if God were sending help. Alternate translation: "may Yahweh help you from his holy place"

holy place ... Zion

Both of these refer to God's temple in Jerusalem.

Psalms 20:3

May he call to mind

The phrase "call to mind" is a way of saying "remember." It does not mean God forgot. It means

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to consider or think about. Alternate translation: "May he remember"

May he
The word "he" refers to Yahweh.

Psalms 20:4

May he grant
"May he give"

your heart's desire
Here "heart" stands for the entire person. The abstract noun "desire" can be stated as a verb. Alternate translation: "what you desire" or "what you want"

fulfill all your plans
The abstract noun "plans" can be stated as a verb. Alternate translation: "may he help you to accomplish everything that you plan to do"

Psalms 20:5

we will rejoice in your victory
Here "we" refers to the people. They will rejoice in the king's victory.

in the name of our God
Here "name" represents honor or reputation. Alternate translation: "in honor of our God" or "for the reputation of our God"

we will raise banners
"we will raise victory flags." They would do this to show that they were praising God because he gave their king victory over his enemies.

grant all your petitions
"give you everything you request from him"

Psalms 20:6

Now
This word is used here to mark a break in the psalm. It transitions from the people speaking to the king speaking.

I know
The word "I" probably refers to the king who is speaking in this section.

his anointed one ... answer him
The king is speaking about himself in the third person. This can be stated in first person. Alternate translation: "me, his anointed one ... answer me"

from his holy heaven
God dwells in heaven as well as in the temple in Jerusalem (Psalms 20:2).

with the saving strength of his right hand
God's right hand represents his power. Alternate translation: "with his great strength he will rescue him"

Psalms 20:7

Some trust in chariots and others in horses
Here "chariots" and "horses" represent a king's army.

trust in chariots ... trust in the name
Many modern translations read, "boast in chariots ... boast in the name."

others in horses
The word "trust" is understood. Alternate translation: "others trust in horses"

we trust in the name of Yahweh our God
Here the word "name" is a metonym for what everyone knows about Yahweh and so for Yahweh himself. Alternate translation: "we trust in Yahweh our God because of who he is"

we trust
Here "we" refers to the writer and the readers.

Psalms 20:8

we will rise
Here "we" refers to the writer and the readers.

They will be brought down and fall
The word "They" refers to the people who trust in chariots and horses. This can be stated in active form. Alternate translation: "God will bring them down and make them fall"

brought down and fall
Both these verbs mean basically the same thing. Both of these stand for losing in battle.

we will rise and stand upright
"we will get up and stand up straight." These two phrases mean basically the same thing. Both of these stand for victory in battle.

Psalms 20:9

Yahweh, rescue the king
Possible interpretations are 1) the people ask God to protect the king or 2) the king continues to speak about himself in the third person.

the king; help us when we call
Some translations understand the Hebrew differently. Some translate it as the people speaking to Yahweh their king. Alternate translation: "King, help us when we call you"

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Psalm 21

1 The king rejoices in your strength, Yahweh!
How greatly he rejoices in the salvation you provide!

2 You have given him his heart's desire
and have not held back the request of his lips. Selah
3 For you bring him rich blessings;
you placed on his head a crown of purest gold.
4 He asked you for life; you gave it to him;
you gave him the length of his days forever and ever.
5 His glory is great because of your victory;
you have bestowed on him splendor and majesty.
6 For you grant him lasting blessings;
you make him glad with the joy of your presence.
7 For the king trusts in Yahweh;
through the covenant faithfulness of the Most High
he will not be moved.

8 Your hand will seize all your enemies;
your right hand will seize those who hate you.
9 At the time of your anger,
you will burn them up as in a fiery furnace.
Yahweh will consume them in his wrath,
and the fire will devour them.
10 You will destroy their offspring from the earth
and their descendants from among the human race.
11 For they intended evil against you;
they conceived a plot with which they will not succeed!
12 For you will turn them back;
you will draw your bow before them.
13 Be exalted, Yahweh, in your strength;
we will sing and praise your power.

Psalm 21 General Notes

Type of psalm

Psalm 21 is a royal psalm. The king is praying for victory. Victory in war comes from the power and help from God.

Special concepts in this chapter

Pronouns

There is a shift in pronouns in this psalm. In verses 1-6 the psalm addresses Yahweh in second person but in verse 7 the psalmist uses third person before moving back to second person in the latter part.

Psalms 21:1

General Information:

Parallelism is common in Hebrew poetry.

For the chief musician. A psalm of David

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

For the chief musician

"This is for the director of music to use in worship."

in your strength, Yahweh

It is implied that this is strength Yahweh has given the king to defeat his enemies. Alternate translation: because you, Yahweh, have made him strong enough to defeat his enemies"

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How greatly he rejoices
"He rejoices greatly"

in the salvation you provide
It is implied that God has saved the king from his enemies. The abstract noun "salvation" can be stated as a verb. Alternate translation: "because you have saved him from his enemies"

Psalms 21:2

his heart's desire
"his heart's wish." Here "heart" stands for the whole person. Alternate translation: "his desire" or "what he wished for"

have not held back
"have not refused him" or "you have given him"

the request of his lips
Here "lips" stands for the whole person. Alternate translation: "his request" or "what he requested of you"

Psalms 21:3

you bring him rich blessings
The abstract noun "blessings" can be stated as "bless" or "good things." Alternate translation: "you bless him greatly" or "you give him many good things"

you placed on his head a crown of purest gold
To place a crown on a person's head is a symbol of making him a king.

a crown of purest gold
Here "purest gold" represents the great honor given to the king.

Psalms 21:4

He asked you for life; you gave it to him
The abstract noun "life" can be stated as a verb. Alternate translation: "He asked that you cause him to live for a long time; you caused it to happen"

the length of his days forever and ever
The idiom "the length of his days" refers to the duration of his life. Alternate translation: "a long life that lasts forever"

Psalms 21:5

His glory
"The king's honor" or "The king's fame"

you have bestowed on him splendor and majesty
"you have placed on him splendor and majesty." Causing the king to be wealthy and powerful is spoken of as if splendor and majesty are objects that are placed on him. Alternate translation: "you have made him wealthy and powerful"

Psalms 21:6

you grant him
"you allow him to have" or "you agree to give him"

lasting blessings
"a blessings that will last" or "a blessings that will stay"

the joy of your presence
"the joy of being in your presence" or "the joy that comes from you being near to you"

Psalms 21:7

through the covenant faithfulness of the Most High
The abstract noun "faithfulness" can be translated as an adjective. Alternate translation: "because the Most High is faithful to his covenant"

he will not be moved
This can be stated in active form. Alternate translation: "no one will remove him as king"

Psalms 21:8

Your hand will seize
Here "hand" represents power. Alternate translation: "Your power will seize" or "You will powerfully seize"

Your hand ... hate you
Possible meaning of all occurrences of "your" and "you" are 1) they refer to the king or 2) they refer to God.

your right hand will seize those who hate you
This means the same thing as the first part of the sentence. It emphasizes that God will give the king the power to stop his enemies.

Psalms 21:9

At the time of your anger
"When you are angry and begin to act"

your anger ... you will burn
The words "your" and "you" refers to either 1) God or 2) the king.

you will burn them up as in a fiery furnace
Yahweh or the king destroying their enemies is spoken of as if their enemies are wood and Yahweh or the king will throw them into a furnace.

Yahweh will consume them in his wrath, and the fire will devour them
Both clauses mean basically the same thing. Yahweh completely destroying his enemies is spoken of as if his wrath is a fire that completely burns up his enemies.

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Psalms 21:10

You will destroy
The word "you" refers to either 1) God or 2) the king.

from the earth ... from among the human race
Both phrases mean the same thing. They emphasize that absolutely none of their enemies will survive.

Psalms 21:11

they intended
"they planned." The word "they" refers to the enemies of God and the king.

evil against you
"to do evil things to you"

they conceived a plot
"they made a plan" or "they created a scheme"

Psalms 21:12

For you will turn them back; you will draw your bow before them
Possible meanings for "you" and "your" are 1) they refer to the king or 2) they refer to God and speak about him as if he were a warrior with a bow and arrows.

you will turn them back
This is a way of saying that God and the king will defeat their enemies in battle.

you will draw your bow before them
This implies that he actually shoots his arrows at his enemies.

Psalms 21:13

Be exalted, Yahweh, in your strength
Possible meanings are 1) "Yahweh, show us that you are very strong" or 2) "Yahweh, because you are strong we will exalt you"

we will sing and praise your power
The words "sing" and "praise" share similar meanings. Here the word "power" represents God and his power. Alternate translation: "with singing we will praise you because you are powerful"

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Psalm 22

1 My God, my God, why have you abandoned me?
Why are you so far from saving me
and far from the words of my anguish?
2 My God, I cry out in the daytime, but you do not answer,
and at night I am not silent!

3 Yet you are holy;
you sit as king with the praises of Israel.
4 Our ancestors trusted in you;
they trusted in you, and you rescued them.
5 They cried to you and they were rescued.
They trusted in you and were not disappointed.

6 But I am a worm and not a man,
a disgrace to humanity and despised by the people.
7 All those who see me taunt me;
they mock me; they shake their heads at me.
8 They say, "He trusts in Yahweh;
let Yahweh rescue him.
Let him rescue him, for he delights in him."

9 For you brought me from the womb;
you made me trust you when I was on my mother's breasts.
10 I have been thrown on you from the womb;
you are my God since I was in my mother's womb!

11 Do not be far away from me, for trouble is near;
there is no one to help.

12 Many bulls surround me;
strong bulls of Bashan surround me.
13 They open their mouths wide against me
like a roaring lion ripping its victim.
14 I am being poured out like water,
and all my bones are dislocated.
My heart is like wax;
it melts away within my inner parts.
15 My strength has dried up like a piece of pottery;
my tongue sticks to the roof of my mouth.
You have laid me in the dust of death.

16 For dogs have surrounded me;
a company of evildoers has encircled me;
they have pierced my hands and my feet.
17 I can count all my bones.
They look and stare at me.
18 They divide my garments among themselves,
they cast lots for my clothes.

19 Do not be far away, Yahweh;
please hurry to help me, my strength!
20 Rescue my soul from the sword,
my only life from the claws of wild dogs.
21 Save me from the lion's mouth;
rescue me from the horns of the wild oxen.

22 I will declare your name to my brothers;

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in the midst of the assembly I will praise you.
23 You who fear Yahweh, praise him!
All you descendants of Jacob, honor him!
Stand in awe of him, all you descendants of Israel!
24 For he has not despised or abhorred
the suffering of the afflicted one;
Yahweh has not hidden his face from him;
when the afflicted one cried to him, he heard.

25 My praise will be because of you in the great assembly;
I will fulfill my vows before those who fear him.
26 The oppressed will eat and be satisfied;
those who seek Yahweh will praise him.
May your hearts live forever.

27 All the peoples of the earth will remember and turn to Yahweh;
all the families of the nations will bow down before you.
28 For the kingdom is Yahweh's;
he is the ruler over the nations.

29 All the prosperous people of the earth will feast and will worship;
all those who are descending into the dust will bow before him,
those who cannot preserve their own souls alive.
30 A generation to come will serve him;
they will tell the next generation of the Lord.
31 They will come and tell of his righteousness;
they will tell to a people not yet born what he has done!

Psalm 22 General Notes

Type of psalm

Psalm 22 is a messianic psalm. It contains references to events during the crucifixion of Christ. It is also a psalm of individual lament and praise. (See: christ and crucify and lament)

Special concepts in this chapter

Messiah
Christ was despised and taunted by his enemies; but finally people all over the earth will bow down to him.

New Testament usage
This psalm is quoted in different places in the New Testament. Verse 1a is cited in Matthew 27:46 and Mark 15:34 as the words of Christ on the cross. Many of the events in the narratives of the crucifixion are mentioned in this psalm. (See: cross)

Psalms 22:1

General Information:
Parallelism is common in Hebrew poetry.

For the chief musician; set to "The rhythm of the deer." A psalm of David
This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

For the chief musician
"This is for the director of music to use in worship"

The rhythm of the deer
This may refer to a style of music.

My God, my God
The writer repeats "My God" to emphasize that he is desperate for God to hear him.

my God, why have you abandoned me?
The writer uses a question to emphasize that he feels like God has abandoned him. It may be best to

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leave this as a question. It can also be translated as a statement. Alternate translation: "my God, I feel like you have abandoned me!"

you abandoned me
"you left me all alone"

Why are you so far from saving me and far from the words of my anguish?
Again the writer uses a question to emphasize that he feels like God is far away from him. It may be best to leave this as a question. It can also be translated as a statement. Alternate translation: "You are far from saving me and far from the words of my anguish!"

far from the words of my anguish
The writer feeling like God is not listening to him is spoken of as if God were far from his words of anguish. Alternate translation: "why do you not listen when I speak to you about the anguish I feel" or "I have told you about my suffering but you do not come to me"

Psalms 22:2

in the daytime ... at night
The writer uses the words "daytime" and "night" to mean he prays to God all the time.

I am not silent
This can be stated in positive form. Alternate translation: "I still speak"

Psalms 22:3

you sit as king with the praises of Israel
"the praises of Israel are the throne on which you sit as king." The praises of Israel are described as if they are a throne upon which God can sit and rule, or as a house in which God can live. Alternate translation: "you are king and the people of Israel praise you"

of Israel
Here "Israel" represents the people of Israel.

Psalms 22:4

General Information:
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Psalms 22:5

were not disappointed
This can be stated in active and positive form. Alternate translation: "you did not disappoint them" or "you did not fail them" or "you saved them" or "you did for them what they needed you to do"

Psalms 22:6

I am a worm and not a man
The writer speaks of himself as if he were a worm. This emphasizes that he feels worthless or that the people treat him as if he were worthless. Alternate translation: "But it is like I am a worm and not a man"

disgrace to humanity and despised by the people
Both of these phrase mean basically the same thing. The phrase "despised by the people" can be stated in active form. Alternate translation: "everyone thinks I am worthless and the people hate me"

Psalms 22:7

taunt me; they mock me; they shake their heads at me
These three phrases share similar meanings and emphasize how much people disrespect him.

they shake their heads at me
This describes an action used to mock someone.

Psalms 22:8

He trusts in Yahweh ... delights in him
The people are saying this to mock the writer. They do not really believe Yahweh will rescue him.

Let him rescue him
"Let Yahweh rescue him"

for he delights in him
Possible meanings are 1) "for Yahweh delights in him" or 2) "for he delights in Yahweh"

Psalms 22:9

For you
The writer uses the word "For" to begin explaining why he is confused and asking God why he is not coming to help.

you brought me from the womb
This is a way of saying "you caused me to be born."

when I was on my mother's breasts
This means that he has been trusting in Yahweh since he was very young. Alternate translation: "even from the time that I drank milk from my mother's breasts"

Psalms 22:10

I have been thrown on you from the womb
The phrase "have been thrown on" is a way of saying that Yahweh has taken care of him as if Yahweh had adopted him as his own child. This can be stated in active form. Alternate translation: "It was as though you had adopted me right when I was born"

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you are my God
This implies that Yahweh has always taken care of the writer. Alternate translation: "you, God, have taken care of me"

since I was in my mother's womb
"since before I was born"

Psalms 22:11

Do not be far away from me
This can be stated in positive form. Alternate translation: "Come close to me"

for trouble is near
The writer speaks about "trouble" as if it were an object that is near him. Alternate translation: "for my enemies are near me"

there is no one to help
"there is no helper"

Psalms 22:12

Many bulls surround me; strong bulls of Bashan surround me
The writer speaks about his enemies as if they were bulls. This emphasizes how dangerous and powerful his enemies are. Alternate translation: "I have many enemies and they are like bulls that surround me; they are like strong bulls from Bashan that surround me"

Psalms 22:13

They open their mouths wide against me
The writer speaks about his enemies as if they were lions with the mouths open ready to eat him. His enemies may be speaking lies to discredit him. Or they may be threatening him and attacking him.

like a roaring lion ripping its victim
The writer speaks about his enemies as if they were lions. This emphasizes how powerful and dangerous his enemies are.

Psalms 22:14

I am being poured out like water
This can be stated in active form. Alternate translation: "It is like someone is pouring me out like water"

I am being poured out like water
The writer speaks about feeling completely exhausted and weak as if he were water being poured out of a jar.

all my bones are dislocated
"all my bones are out of place." It is possible the writer is in some kind of physical pain. Or he may be speaking of his emotional pain as if it were physical pain.

My heart is like wax ... inner parts
The writer speaks about no longer having courage as if his heart melted like wax. Here "heart" represents "courage."

wax
a soft substance that melts at a relatively low temperature

within my inner parts
"inside of me"

Psalms 22:15

My strength has dried up like a piece of pottery
The writer speaks about feeling weak as if his strength were like a dry piece of pottery that can easily break.

piece of pottery
an object made of baked clay that can be used in the house

my tongue sticks to the roof of my mouth
"my tongue sticks to the top of my mouth." The writer may be describing his extreme thirst. Or he may be continuing to speak about being weak as if he were completely dry.

You have laid me in the dust of death
Possible meanings for "dust of death" are 1) it refers to a person turning to dust after they die. Alternate translation: "You are about to let me die and become dust" or 2) it is a way of speaking about the grave, which would mean God is causing the writer to die. Alternate translation: "You have laid me in my grave"

You have laid me
The "you" is singular and refers to God.

Psalms 22:16

dogs have surrounded me
The writer speaks about his enemies as if they were dogs. His enemies are coming close to him like wild dogs do to a dying animal. Alternate translation: "my enemies are like dogs that have surrounded me"

a company of evildoers
"a group of evildoers" or "a gang of evildoers"

encircled
stood in a circle

they have pierced my hands and my feet
This continues the dog metaphor. The writer speaks about his enemies as if they were dogs that are biting and piercing his hands and feet with their teeth.

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pierced
stabbed through something with a sharp object

Psalms 22:17

I can count all my bones
Possible meanings are 1) the writer is so thin that he can see his bones. Alternate translation: "I can see all of my bones" or "I can feel each of my bones" or 2) this continues the dog metaphor and the writer can see his bones after the dogs have ripped his flesh.

look and stare at me
The words "look" and "stare" mean basically the same thing and emphasize that people look at him awkwardly and make fun of him.

Psalms 22:18

my garments
"my clothes"

Psalms 22:19

Do not be far away
This can be stated in positive form. Alternate translation: "Be very close"

my strength
Here "strength" represents Yahweh who gives him strength. Alternate translation: "you who give me strength"

Psalms 22:20

Rescue my soul
Here "soul" stands for the whole person. Alternate translation: "Rescue me"

the sword
The sword is a common way of referring to a violent enemy. Alternate translation: "those who want to kill me" or "my enemies"

my only life
"my precious life" or "the only life I have"

claws of wild dogs
The writer speaks about his enemies as if they were dogs to emphasize how dangerous his enemies are. Also, the claws stand for the animals as a whole in a synecdoche. The writer emphasizes this part of the animal because it is what the animals would use to kill someone.

wild dogs
The word "wild" here means that no one has captured and tamed the animal.

Psalms 22:21

lion's mouth ... horns of the wild oxen
The writer speaks about his enemies as if they were lions and wild oxen to emphasize how dangerous his enemies are. Also, the mouth and horns stand for the animals as a whole in a synecdoche. The writer emphasizes these parts of the animals because they are what the animals would use to kill someone.

wild oxen
The word "wild" here means that no one has captured and tamed the animal.

Psalms 22:22

I will declare your name
"I will make known your name." Here "name" stands for God's character or reputation. Alternate translation: "I will talk about your character"

my brothers
Here "brothers" means "my fellow Israelites" or "my fellow worshipers of Yahweh"

in the midst of the assembly
"when my fellow Israelites and I gather together" or "when I am surrounded by my fellow worshipers of Yahweh"

Psalms 22:23

You who fear
Here "You" is plural.

you descendants of Jacob ... you descendants of Israel
Both of these refer to the same group of people.

Stand in awe of him
"Be full of awe for him" or "Let God's power amaze you"

Psalms 22:24

he has not despised or abhorred the suffering of the afflicted one
Possible meanings are 1) he has not despised the afflicted one because he is suffering or 2) he has not belittled the suffering of the afflicted one

despised or abhorred
These two words mean basically the same thing and emphasize that God has not forgotten the one who is afflicted and suffering.

despised
strongly disliked or hated

he has not ... abhorred the suffering of the afflicted one
Here, suffering is a metonym for the person who suffers. To abhor something is to think of it as

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horrible. Alternate translation: "he has not ... thought of the afflicted one who suffers as horrible"

the suffering of the afflicted one ... from him ... the afflicted one cried
Possible meanings are 1) the author was speaking about how God treats people who are suffering. Alternate translation: "those who suffer ... from them ... those who are suffering cried" or 2) the author was speaking specifically about how God treated him. Alternate translation: "my suffering because of my affliction ... from me ... I cried"

has not hidden his face from him
Hiding one's face from someone represents ignoring him. Alternate translation: "has not turned his attention away from him" or "has not ignored him"

he heard
"he listened." It is implied that he responded when he heard their cry. Alternate translation: "he answered" or "he helped"

Psalms 22:25

because of you
Here "you" refers to Yahweh.

I will fulfill my vows
This refers to sacrifices the writer promised to offer to God.

before those who fear him
Here "him" refers to Yahweh. It can be stated as "you." Alternate translation: "in the presence of those who fear you"

Psalms 22:26

The oppressed will eat and be satisfied
This refers to the fellowship meal which occurs after the writer offers to God the sacrifices that he promised. He will invite those who were suffering to eat a part of the animal he sacrificed.

those who seek Yahweh
Those who want to know Yahweh and please him are spoken of as if they are literally seeking to find Yahweh.

May your hearts live forever
Here "hearts" represent the whole person. Alternate translation: "May you live forever"

May your hearts
Here "your" is plural and refers to the oppressed people.

Psalms 22:27

will remember and turn to Yahweh
Starting to obey Yahweh is spoken of as if the people physically turn toward Yahweh. Alternate translation: "will remember Yahweh and obey him"

all the families of the nations will bow down before you
This means the same thing as the first part of the sentence. The writer is emphasizing that everyone from every place will worship and obey Yahweh.

will bow down before you
This is a sign of giving honor and respect to someone.

before you
Here "you" refers to Yahweh. It can be translated in the third person to match the first part of the sentence. Alternate translation: "before him"

Psalms 22:28

For the kingdom is Yahweh's
"For the kingdom belongs to Yahweh." Here "kingdom" represents God's rule as king. Alternate translation: "For Yahweh is king"

he is the ruler over the nations
Here "nations" represents the people of the nations. Alternate translation: "he rules the people of the nations"

Psalms 22:29

will feast
The people will eat together at the feast. Alternate translation: "will eat together" or "will eat a festive meal together"

all those who are descending into the dust ... those who cannot preserve their own souls alive
Both phrases refers to the same group. They both refer to all people because all people will die.

those who are descending into the dust
Here "dust" represents the grave. The phrase "descending into the dust" is a way of referring to someone dying. Alternate translation: "those who are dying" or "those who die"

those who cannot preserve their own souls alive
"those who cannot save their own lives" or "those who cannot keep themselves from dying"

Psalms 22:30

A generation to come
Here "A generation" represents the people of a generation. The phrase "to come" speaks about a future time as if it were something that travels and arrives somewhere. Alternate translation: "People in the future generations"

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the next generation
Here "generation" represents the people of that generation. Alternate translation: "the people of the next generation" or "their children"

of the Lord
"about the Lord" or "about what the Lord has done"

Psalms 22:31

tell of his righteousness
The abstract noun "righteousness" can be stated as an adjective. Alternate translation: "tell of the righteous things he has done"

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Psalm 23

1 Yahweh is my shepherd; I will lack nothing.
2 He makes me to lie down in green pastures;
he leads me beside tranquil water.
3 He brings back my life;
he guides me along paths that are right
for his name's sake.
4 Even though I walk through the darkest valley,
I will fear no harm, for you are with me;
your rod and your staff comfort me.

5 You prepare a table before me in the presence of my enemies;
you have anointed my head with oil;
my cup runs over.
6 Surely goodness and covenant faithfulness will pursue me
all the days of my life;
and I will live in the house of Yahweh
for the length of my days!

Psalm 23 General Notes

Type of psalm

Psalm 23 is a psalm of praise to God for his continued care and protection. The psalmist praises God for always being with him and for caring for him.

Important figures of speech in this chapter

Metaphor
Psalm 23 is an extended metaphor speaking of God as if he were a shepherd, and of the psalmist as if he were a sheep.

Psalms 23:1

General Information:
In much of this psalm, David writes as if he were a sheep and the Lord were his shepherd. Parallelism is common in Hebrew poetry.

A psalm of David
This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

Yahweh is my shepherd
The writer speaks about Yahweh as if he were a shepherd. This emphasizes how God cares for people as a shepherd cares for his sheep. Alternate translation: "Yahweh is like a shepherd to me" or "Yahweh cares for me as a shepherd cares for his sheep"

I will lack nothing
This can be stated in positive form. Alternate translation: "I have everything that I need"

Psalms 23:2

He makes me to lie down in green pastures
The writer speaks about himself as if he were a sheep, and he speaks about Yahweh as if he were a shepherd. Alternate translation: He gives me rest like a shepherd who leads his sheep to lie down in green pastures"

he leads me beside tranquil water
The writer speaks about himself as if he were a sheep, and he speaks about Yahweh as if he were a shepherd. Alternate translation: "he provides what I need like a shepherd who leads his sheep beside tranquil water"

tranquil water
"calm water" or "water that flows gently." This water is safe to drink.

Psalms 23:3

General Information:
This psalm continues to tell about how God cares for us as a shepherd cares for his sheep.

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He brings back my life
This means God makes a person who is weak and tired to be strong and rested again.

he guides me along paths that are right
Showing a person how to live in a way that pleases God is spoken of as if it were a shepherd showing a sheep the right path to take. Alternate translation: "he shows me how to live right"

for his name's sake
The phrase "his name" here refers to his reputation. Alternate translation: "for his reputation" or "so that people will honor him"

Psalms 23:4

General Information:
This psalm continues to tell about how God cares for us as a shepherd cares for his sheep.

Even though I walk through the darkest valley
The writer describes a person experiencing terrible trouble as if he were a sheep walking through a dark and dangerous valley. There a sheep could get lost or attacked by a wild animal. Alternate translation: "Though my life is like walking through a dark and dangerous valley"

I will fear no harm
The abstract noun "harm" can be stated as a verb. Alternate translation: "I will not be afraid of something harming me"

you are with me
Here "you" refers to Yahweh.

your rod and your staff comfort me
The rod and staff represent protection because shepherds use them to protect their sheep from danger. Alternate translation: "I am not afraid because you protect me like a shepherd who protects his sheep with his rod and staff"

Psalms 23:5

General Information:
Now the writer tells how God is like someone who welcomes a guest into his home and protects him.

You prepare a table
A table represents a feast because people would put all the food on a table.

in the presence of my enemies
The meaning here is that the writer is not worried about his enemies because he is an honored guest of the Lord and therefore protected from harm. Alternate translation: "despite the presence of my enemies"

anointed my head with oil
People sometimes put oil on their guests' heads in order to honor them.

my cup runs over
Here a cup of wine that overflows represents many blessings. Alternate translation: "You fill my cup so much that it overflows" or "You give me many blessings"

Psalms 23:6

Surely goodness and covenant faithfulness will pursue me
Yahweh being good and faithful to a person is spoken of as if goodness and covenant faithfulness are things that pursue after a person. The abstract nouns "goodness" and "faithfulness" can be translated as adjectives. Alternate translation: "Surely you will be good and faithful to me"

all the days of my life
The abstract noun "life" can be stated as a verb. Alternate translation: "as long as I live"

the house of Yahweh
Possible meanings are that 1) this refers to Yahweh's eternal home, or 2) this refers to Yahweh's temple in Jerusalem. If possible, translate it so that both meanings could be understood.

for the length of my days
This idiom refers to the duration of his life. Alternate translation: "as long as I live" or "forever"

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Psalm 24

1 The earth is Yahweh's, and its fullness,
the world, and all who live in it.
2 For he has founded it upon the seas
and established it on the rivers.

3 Who will ascend the mountain of Yahweh?
Who will stand in his holy place?
4 He who has clean hands and a pure heart;
who has not lifted up a falsehood,
and has not sworn an oath in order to deceive.

5 He will receive a blessing from Yahweh
and righteousness from the God of his salvation.
6 Such is the generation of those who seek him,
those who seek the face of the God of Jacob. Selah

7 Lift up your heads, you gates;
be lifted up, everlasting doors,
so that the King of glory may come in!
8 Who is this King of glory?
Yahweh, strong and mighty;
Yahweh, mighty in battle.
9 Lift up your heads, you gates;
be lifted up, everlasting doors,
so that the King of glory may come in!
10 Who is this King of glory?
Yahweh of hosts,
he is the King of glory. Selah

Psalm 24 General Notes

Type of psalm

Psalm 24 is a psalm of praise to God as the almighty God. (See: almighty)

Special concepts in this chapter

Righteous people

Only the righteous come to worship God. (See: righteous)

Important figures of speech in this chapter

Rhetorical Questions

The psalmists uses several rhetorical questions. Each question forms a unit with a response.

Psalms 24:1

General Information:

Parallelism is common in Hebrew poetry.

A psalm of David

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

its fullness

The abstract noun "fullness" can be stated with the verb "fills." Alternate translation: "everything that fills it"

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Psalms 24:2

For he has founded it upon the seas and established it on the rivers
Here "founded it upon the seas" and "established it on the rivers" mean basically the same thing. The Hebrews of that time believed their land was supported by the oceans and deep underground rivers. Alternate translation: For he formed its foundation on the seas and built it on the deep waters"

the seas ... the rivers
These phrases are used together to refer to the huge deep ocean below the earth.

on the rivers
"the water that is deep below"

Psalms 24:3

Who will ascend the mountain ... in his holy place?
Both of these questions mean basically the same thing. The speaker is asking about who is allowed to go and worship Yahweh.

will ascend
"will go up" or "will climb"

the mountain of Yahweh
This refers to Mount Zion in Jerusalem.

his holy place
This refers Yahweh's temple. His temple is on Mount Zion in Jerusalem.

Psalms 24:4

He who has ... who has ... and has not
Here "He" does not refer to a specific person. Alternate translation: "Those who have ... who have ... and have not"

who has clean hands
The word "hands" represents what a person does. For his "hands" to be clean means he does what is right. Alternate translation: "who does what is right"

a pure heart
Here "heart" represents a person's thoughts or motives. Alternate translation: "thinks good thoughts" or "does not think about doing what is wrong"

who has not lifted up a falsehood
Here "falsehood" represents a false idol. To "lift up" means to worship. Alternate translation: "who has not worshiped an idol"

Psalms 24:5

He will receive a blessing from Yahweh
The word "he" does not refer to a specific person. It refers to the ones with pure hearts mentioned in previous verse. The abstract noun "blessing" can be stated as a verb. Alternate translation: "Yahweh will bless them"

righteousness from the God of his salvation
The abstract noun "righteousness" can be stated as "righteously." And, "salvation" can be stated as "save." Alternate translation: "God will deal righteously with him and save him"

Psalms 24:6

Such is the generation of those who seek him
Here "generation" represents people in general. Alternate translation: "The people who seek him are like this"

those who seek him, those who seek the face of the God of Jacob
Both statements mean the same thing. They both refer to those who go to the temple to worship God. Alternate translation: "the ones who approach God, they are the ones who may worship God, the one we Israelites worship"

those who seek him
Going to the temple to worship Yahweh is spoken of as if the person is literally seeking to find him.

the face of the God of Jacob
Here "face" stands for the whole person. Alternate translation: "the God of Jacob"

Psalms 24:7

Lift up your heads, you gates; be lifted up, everlasting doors
The two phases are very similar in meaning. The words "gates" and "doors" refer to the gates of the temple. The writer is speaking to the gates as if they were a person. A gatekeeper would be the one to open the gates. Alternate translation: "Open up, you ancient gates" or "Open these ancient gates"

Lift up your heads
It is uncertain what specific part of the gate is the "head." But, it stands for the gate as a whole.

Psalms 24:8

Yahweh, strong and mighty; Yahweh, mighty in battle
The writer speaks about Yahweh as if he were a mighty warrior who fights in battles.

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Psalms 24:9

Lift up your heads, you gates; be lifted up, everlasting doors
The two phases are very similar in meaning. The words "gates" and "doors" refer to the gates of the temple. The writer is speaking to the gates as if they were a person. A gatekeeper would be the one to open the gates. See how you translated this in [Psalms 24:7]

Lift up your heads
It is uncertain what specific part of the gate is the "head." But, it stands for the gate as a whole.

Psalms 24:10

General Information:
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Psalm 25

1 To you, Yahweh,
I lift up my life!
2 My God, I trust in you.
Do not let me be humiliated;
do not let my enemies rejoice triumphantly over me.
3 May no one who hopes in you be disgraced;
may those who act treacherously without cause be ashamed!

4 Make known to me your ways, Yahweh;
teach me your paths.
5 Guide me into your truth and teach me,
for you are the God of my salvation;
I hope in you all day long.
6 Call to mind, Yahweh, your acts of compassion and of covenant faithfulness;
for they have always existed.
7 Do not think about the sins of my youth
or my rebelliousness;
Call me to mind with covenant faithfulness
because of your goodness, Yahweh!

8 Yahweh is good and upright;
therefore he teaches sinners the way.
9 He guides the humble in what is right
and he teaches them his way.
10 All the paths of Yahweh are steadfast love and faithfulness
to those who keep his covenant and his solemn commands.
11 For your name's sake, Yahweh,
pardon my iniquity, for it is great.

12 Who is the man who fears Yahweh?
The Lord will instruct him in the way that he should choose.
13 His life will go along in goodness;
and his descendants will inherit the land.
14 The friendship of Yahweh is for those who honor him,
and he makes his covenant known to them.
15 My eyes are always on Yahweh,
for he will free my feet from the net.

16 Turn toward me and have mercy on me;
for I am alone and afflicted.
17 The troubles of my heart are enlarged;
draw me out from my distress!
18 See my affliction and my toils;
forgive all my sins.
19 See my enemies, for they are many;
they hate me with violent hatred.

20 Protect my life and rescue me;
do not let me be humiliated,
for I take refuge in you!
21 May integrity and uprightness preserve me,
for I hope in you.

22 Rescue Israel, God,
from all of his troubles!

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Psalm 25 General Notes

Type of psalm

Psalm 25 is a prayer for God's help.

Special concepts in this chapter

The humble
God is very good to humble people who seek to obey him.

Psalms 25:1

General Information:
Parallelism is common in Hebrew poetry.

A psalm of David
This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

I lift up my life
The phrase "lift up my life" is a metaphor. Possible meanings are 1) the writer is giving himself to Yahweh, which means he is completely depending on Yahweh. Alternate translation: "I give myself to you" or 2) he is offering prayer and adoration to Yahweh. Alternate translation: "I worship and adore you"

Psalms 25:2

Do not let me be humiliated
This can be stated in active form. Alternate translation: "Do not let my enemies humiliate me"

rejoice triumphantly over me
"rejoice in triumph over me." The phrase "over me" implies that his enemies have defeated him and stand above in victory. Alternate translation: "defeat me and rejoice about it"

Psalms 25:3

May no one who hopes in you be disgraced
"Do not let those who hope in you be disgraced." Disgrace could come from being defeated by their enemies. This can be stated in active form. Alternate translation: "Do not let enemies defeat those who hope in you"

who hopes in you
"who trusts you"

act treacherously
"act deceitfully" or "act with trickery"

without cause
"without a reason"

Psalms 25:4

Make known to me your ways, Yahweh; teach me your paths
Both statements mean the same thing. God teaching a person how they should behave is spoken of as if he were showing a person the correct path on which a person should travel.

Psalms 25:5

I hope in you
"I depend on you" or "I wait patiently for you"

Guide me into your truth and teach me
Guide and teach mean the same thing, to give instruction. Alternate translation: "Instruct me to conduct my life by obeying your truth"

the God of my salvation
The abstract noun "salvation" can be stated as "saves." Alternate translation: "the one who saves me"

Psalms 25:6

Call to mind
This is an idiom. This does not mean God forgot something. The writer is asking God to think about and consider his acts of compassion and faithfulness. Alternate translation: "Remember" or "Think about"

your acts of compassion and of covenant faithfulness
The abstract nouns "compassion" and "faithfulness" can be stated as adjectives. Alternate translation: "how you have been compassionate and faithful to your covenant"

for they have always existed
Here "they" personifies God's compassion and covenant faithfulness. Alternate translation: "for that is how you have always been"

Psalms 25:7

Do not think about the sins of my youth
The abstract noun "sins" can be stated as "sinned." Alternate translation: "Do not think about how I sinned against you when I was young"

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or my rebelliousness
The abstract noun "rebelliousness" can be stated as "rebelled." Alternate translation: or about how I have rebelled against you"

Call me to mind
This is an idiom. This does not mean God forgot something. The writer is asking God to think about him. Alternate translation: "Remember me" or "Think about me"

with covenant faithfulness because of your goodness
The abstract nouns "faithfulness" and "goodness" can be stated as adjectives. Alternate translation: "and be faithful to me because of your covenant, because you are good"

Psalms 25:8

the way
How God wants a person to behave is spoken of as if it were a way or path on which a person travels.

Psalms 25:9

the humble
This nominal adjective can be stated as an adjective. Alternate translation: "humble people" or "those who are humble"

his way
How God wants a person to behave is spoken of as if it were a way or path on which a person travels.

Psalms 25:10

All the paths of Yahweh are steadfast love and faithfulness
Here "paths" is a metaphor that represents what some one does or their character. The abstract nouns "loves" and "faithfulness" can be expressed with the verb "love" and the adjective "faithful." Alternate translation: "Yahweh always loves and is faithful"

Psalms 25:11

For your name's sake
The phrase "your name" here refers to Yahweh's reputation. Alternate translation: "For your reputation" or "So that people will honor you"

pardon my iniquity, for it is great
The abstract noun "iniquity" can be stated as a verb. Alternate translation: "please forgive me, for I have sinned much"

Psalms 25:12

Who is the man who fears Yahweh?
This question introduces "the man who fears Yahweh" as a new topic. Alternate translation: "I will tell you about the man who fears Yahweh."

is the man who fears ... instruct him ... he should
These words refer to any person who fears Yahweh, not a specific person. Alternate translation: "are those who fear ... instruct them ... they should"

The Lord will instruct him in the way that he should choose
Yahweh teaching people how they should behave is spoken of as if Yahweh were teaching the people what way or path they should travel.

Psalms 25:13

His life ... his descendants
These words refer to any person who fears Yahweh, not a specific person. Alternate translation: "Their lives ... their descendants"

His life will go along in goodness
"God will cause him to prosper" or "God will cause them to prosper"

Psalms 25:14

The friendship of Yahweh is for those
"Yahweh is a friend to those." Some translate it as "Yahweh confides in those." His confiding in them shows the intimate friendship he has with them.

Psalms 25:15

My eyes are always on Yahweh
Here "eyes" represents looking. It is implied that he looks to Yahweh for help. Alternate translation: "I always look to Yahweh to help me" or "I always depend on Yahweh to help me"

for he will free my feet from the net
A net is a trap. A person who is in danger is spoken of as if their feet are tangled in a net. Alternate translation: He will rescue me from danger"

Psalms 25:16

Turn toward me
Yahweh paying attention to a person and considering him is spoken of as if Yahweh were physically turning towards the person.

Psalms 25:17

The troubles of my heart are enlarged
Here "heart" represents a person's emotions. Alternate translation: "I feel more and more troubled"

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draw me out from my distress
"bring me out of my distress." This speaks of distress as if it were a place that a person can be brought out of. Alternate translation: "rescue me from my distress" or "relieve me of my distress"

my distress
The word "distress" is an abstract noun. Alternate translation: "the things that distress me" or "the things that cause me to be afraid"

Psalms 25:18

See my affliction
"Notice my affliction"

my affliction
The abstract noun "affliction" can be stated as a verb. Alternate translation: "the things that afflict me" or "how afflicted I am"

my toils
The word "toils" is an abstract noun. Alternate translation: "the things that trouble me"

Psalms 25:19

they hate me with violent hatred
"they hate me and want to do violence to me"

Psalms 25:20

do not let me be humiliated
This can be stated in active form. Alternate translation: "Do not let my enemies humiliate me"

take refuge in you!
Going to Yahweh for protection is spoken of as taking refuge in him. Alternate translation: "go to you for protection!"

Psalms 25:21

May integrity and uprightness preserve me
This speaks about "integrity" and "uprightness" as if they were persons who could keep another person safe. These abstract nouns can be stated as adjectives. Alternate translation: "May being honest and doing what is right preserve me" or "Preserve me, Lord, because I am honest and do what is right"

preserve me
"keep me safe"

Psalms 25:22

Rescue Israel
"Save Israel" or "Redeem Israel"

Israel ... his troubles
Here "Israel" represents the people of Israel. Alternate translation: "the people of Israel ... our troubles"

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Psalm 26

1 Judge me, Yahweh,
for I have walked with integrity;
I have trusted in Yahweh without wavering.
2 Examine me, Yahweh, and test me;
test the purity of my inner parts and my heart!
3 For your covenant faithfulness is before my eyes,
and I walk about in your faithfulness.

4 I do not associate with deceitful people,
nor do I mingle with dishonest people.
5 I hate the assembly of evildoers,
and I do not live with the wicked.
6 I wash my hands in innocence,
and I go around your altar, Yahweh,
7 to sing a loud song of praise
and report all your wonderful deeds.

8 Yahweh, I love the house where you live,
the place where your glory lives!
9 Do not sweep me away with sinners,
or my life with men of bloodshed,
10 in whose hands there is a plot,
and whose right hand is full of bribes.

11 But as for me, I will walk in integrity;
redeem me and have mercy on me.
12 My foot stands on level ground;
in the assemblies will I bless Yahweh!

Psalm 26 General Notes

Type of psalm

Psalm 26 is a teaching psalm; showing people how they should live by the example of the psalmsist.

Special concepts in this chapter

Praise

The psalmist delights in praising God and doing good deeds. It is striking how this psalm uses the first person pronoun. This is an individual psalm of petition. Each of the four petitions are accompanied with various claims. (See: good and works)

Psalms 26:1

General Information:

Parallelism is common in Hebrew poetry.

A psalm of David

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

I have walked

The word "walked" is a metaphor for behavior. Alternate translation: "I have behaved"

in Yahweh

The third person use of "Yahweh" can be stated in the second person. Alternate translation: "in you"

without wavering

Doubting is spoken of as if it were losing balance and waving back and forth. Alternate translation: "without doubting"

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Psalms 26:2

Examine me
"Try me"

test the purity of my inner parts and my heart
Here "inner parts" and "heart" mean motives. Alternate translation: "test whether my motives are good"

Psalms 26:3

For your covenant faithfulness is before my eyes
Here "eyes" represent a person's thoughts and having something before one's eyes represents being aware of that thing. The abstract noun "faithfulness" can be translated as an adjective. Alternate translation: "For I am always aware of your covenant faithfulness" or "For I am always aware that you are faithful to your covenant"

I walk about in your faithfulness
The word "walk" is a metaphor for behavior. The abstract noun "faithfulness" can be translated with an adjective. Alternate translation: "I conduct my life according to your faithfulness" or "I behave the way I do because you are faithful"

Psalms 26:4

I do not associate with
"I do not keep company with" or "I do not sit with"

with deceitful people
"with those who deceive others"

nor do I mingle with dishonest people
This means the same as the first part of the sentence. Alternate translation: "and I do not join with dishonest people"

dishonest people
"hypocrites" or "those who lie to others"

Psalms 26:5

the assembly of evildoers
"those who gather to do evil"

the wicked
This is a nominal adjective. Alternate translation: "wicked people" or "those who are wicked"

Psalms 26:6

I wash my hands in innocence
This seems to refer to a ritual washing of hands in water to symbolize freedom from sin and guilt.

I go around your altar
This was an action of worship that the Israelites were accustomed to doing.

Psalms 26:7

General Information:
This page has intentionally been left blank.

Psalms 26:8

the house where you live
Possible meanings are 1) if a person wrote this after the time of David, then the writer is referring to the temple in Jerusalem or 2) if David wrote this, then this refers to the tent that God told his people to set up so that they could worship him there.

the place where your glory lives
Here "glory" represents the presence and power of God, which is similar to a very bright light. Alternate translation: "the place where people can see the glorious light of your presence"

Psalms 26:9

Do not sweep me away with sinners
"Sweep away" here is a metaphor for destruction. Alternate translation: "Do not destroy me along with sinners"

or my life
The word "sweep" is understood. Alternate translation: "or sweep my life"

men of bloodshed
"people who are eager to shed others' blood" or "murderers"

Psalms 26:10

in whose hands
"Hands" refers to the whole person. Alternate translation: "people in which"

a plot
"a wicked plan"

Psalms 26:11

But as for me
This phrase shows that the writer is changing from speaking about wicked people to talking about himself.

I will walk in integrity
"Walk" here is a metaphor for behavior. Alternate translation: "I will behave with integrity"

Psalms 26:12

My foot stands
Here "foot" represents the whole person. Alternate translation: "I stand"

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level ground
Possible meanings are that "level ground" represents 1) a safe place or 2) right behavior

in the assemblies will I bless Yahweh
"when I gather with the people of Israel I will praise you"

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Psalm 27

1 Yahweh is my light and my salvation;
whom should I fear?
Yahweh is my life's refuge;
whom should I dread?

2 When evildoers approached me to devour my flesh,
my adversaries and my enemies stumbled and fell.
3 Though an army encamps against me,
my heart will not fear;
though war rises up against me,
even then I will remain confident.

4 One thing have I asked of Yahweh,
and I will seek that:
that I may live in the house of Yahweh
all the days of my life,
to see the beauty of Yahweh
and to meditate in his temple.
5 For in the day of trouble
he will hide me in his shelter;
in the cover of his tent he will conceal me.
He will lift me high on a rock!

6 Then my head will be lifted up above my enemies all around me,
and I will offer sacrifices of joy in his tent!
I will sing and make songs to Yahweh!

7 Hear, Yahweh, my voice when I cry out!
Have mercy on me, and answer me!
8 My heart says about you,
"Seek his face!" I seek your face, Yahweh!
9 Do not hide your face from me;
do not turn your servant away in anger!
You have been my helper;
do not abandon me or reject me,
God of my salvation!
10 Even if my father and my mother abandon me,
Yahweh will take me in.

11 Teach me your way, Yahweh!
Lead me on a level path
because of my enemies.
12 Do not give me up to the desires of my enemies,
for false witnesses have risen up against me,
and they breathe out violence!

13 What would have happened to me
if I had not believed that I would see the goodness of Yahweh
in the land of the living?
14 Wait for Yahweh;
be strong, and let your heart be courageous!
Wait for Yahweh!

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Psalm 27 General Notes

Type of psalm

Psalm 27 is a psalm of praise to God because God keeps the psalmist safe from all his enemies.

Special concepts in this chapter

Yahweh's help
Because of God's help, he has nothing to fear, no matter what happens. The psalmist shows his confidence in God; he also asks God for help.

Psalms 27:1

General Information:
Parallelism is common in Hebrew poetry.

A psalm of David
This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

Yahweh is my light
Here "light" represents life. Alternate translation: "Yahweh is the source of my life"

whom should I fear?
This question emphasizes that there is no one that David should fear. Alternate translation: "I will not be afraid of anyone"

Yahweh is my life's refuge
This speaks about Yahweh as if he were a place where people can go for safety. Alternate translation: "Yahweh is the one who keeps me safe"

whom should I dread?
This question emphasizes that there is no one that David should be afraid of. Alternate translation: "I will not dread anyone"

Psalms 27:2

to devour my flesh
Destroying someone completely is spoken of as if it were devouring a person's flesh. He did not mean that they wanted to eat his body. Alternate translation: "to destroy me"

my adversaries and my enemies
These words mean the same thing. These are the evildoers who came near to him.

stumbled and fell
This represents the writer's enemies failing to fulfill their plans to harm the writer. Alternate translation: "did not succeed" or "failed"

Psalms 27:3

Though an army encamps against me
"though an army surrounds me" or "though an army puts its tents around me"

my heart will not fear
Here "heart" represents the whole person. Alternate translation: "I will not be afraid"

though war rises up against me
The writer's enemies are spoken of as if they themselves were a war. Alternate translation: "though my enemies come to fight against me"

I will remain confident
"I will continue to trust God to help me"

Psalms 27:4

have I asked of Yahweh
"I have asked Yahweh to let me do"

I will seek that
A person really wanting something and continually asking God for it is spoken of as if he were seeking to find something.

to see the beauty of Yahweh
The wonderful character of God is spoken of as if it were physical beauty. Alternate translation: "to see how wonderful Yahweh is"

to meditate in his temple
Possible meanings are 1) "to ask God what he wants me to do" or 2) "to think carefully about God in his temple."

Psalms 27:5

in the day of trouble
"in times of trouble" or "when I have troubles"

he will hide me
"he will protect me"

his shelter ... his tent
Both of these refer to the tabernacle where the writer is worshiping God.

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in the cover of his tent
The word "cover" represents something that hides and protects.

He will lift me high on a rock
God keeping the writer safe from his enemies is spoken of as if God were placing him on a high rock where his enemies cannot reach him.

Psalms 27:6

my head will be lifted up above my enemies
This represents the writer receiving pride or honor when he defeats his enemies. It can be stated in active form. Alternate translation: "people will honor me when I win the fight against my enemies" or "God will honor me by enabling me to defeat my enemies"

Psalms 27:7

Hear, Yahweh, my voice
The "voice" often represents a person who speak or calls out. Alternate translation: "Yahweh, hear me"

answer me
This implies that Yahweh hears the writer's prayer and Yahweh will do what the writer asks. Alternate translation: "answer my prayer" or "do what I request of you"

Psalms 27:8

My heart says
Here "heart" represents a person's mind or thoughts. Alternate translation: "In my heart I say" or "I say to myself"

Seek his face
A person going to the temple to pray to Yahweh is spoken of as if the person were seeking to find Yahweh. Here "face" represents all of God. Alternate translation: "Go and pray to Yahweh"

I seek your face, Yahweh
A person going to the temple to pray to Yahweh is spoken of as if the person were seeking to find Yahweh. Here "face" represents all of God. Alternate translation: "I will come to your temple to pray to you"

Psalms 27:9

Do not hide your face from me
The face here represents Yahweh's attention, and hiding the face represents rejecting someone. Alternate translation: "Do not reject me" or "Do not stop taking care of me"

do not turn your servant away in anger
David said "your servant" to refer to himself in a humble way. Alternate translation: "do not be angry with me"

do not abandon me or reject me
The words "abandon" and "reject" have similar meanings. The writer is emphasizing that he does not want God to leave him.

God of my salvation
The abstract noun "salvation" can be stated as "saves." Alternate translation: "God who saves me" or "because you are the God who saves me"

Psalms 27:10

Even if my father and my mother abandon me
He is not saying that they actually have done this or that they would do it. His point is that even if they did that, God would not abandon him.

Yahweh will take me in
"Yahweh will keep me" or "Yahweh will take care of me"

Psalms 27:11

Teach me your way
How a person should behave is spoken of as if it were a way or path that person should travel. Alternate translation: "Teach me how you want me to live" or "Teach me to do what you want me to do"

Lead me on a level path
Yahweh keeping the writer safe from his enemies is spoken of as if Yahweh leads the writer on a level path where he will not stumble and fall. Alternate translation: "Keep me safe"

Psalms 27:12

Do not give me up to the desires of my enemies
The abstract noun "desires" can be stated as a verb. Alternate translation: "Do not let my enemies do to me what they desire"

have risen up against me
"Risen up" here is an idiom meaning that a witness stood in court to present testimony. Alternate translation: "have stood up in order to speak against me"

they breathe out violence
Here violence is spoken for as if it was something a person could breathe out. Alternate translation: "they say that they will do violent things to me"

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Psalms 27:13

What would have happened to me
This rhetorical question can be stated positively. Alternate translation: "Something bad would have happened to me"

the goodness of Yahweh
The abstract noun "goodness" can be stated as an adjective. Alternate translation: "the good things that Yahweh does"

in the land of the living
This refers to being alive. Alternate translation: "while I am alive"

Psalms 27:14

Wait for Yahweh ... Wait for Yahweh!
This verse may be 1) the writer speaking to himself or 2) the writer speaking to others or 3) someone speaking to the writer.

let your heart be courageous
Here "heart" represents the whole person. Alternate translation: "be courageous"

Wait for Yahweh!
This line is repeated at the end of the psalm as a way of ending the psalm.

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Psalm 28

1 To you, Yahweh, I cry out;
my rock, do not ignore me.
If you do not respond to me,
I will join those who go down to the pit.
2 Hear the sound of my pleading
when I call for help from you,
when I lift up my hands
toward your most holy place!

3 Do not drag me away with the wicked,
those who behave wickedly,
who speak peace with their neighbors
but have evil in their hearts.
4 Give them what their deeds deserve
and repay them what their wickedness demands;
repay them for the work of their hands
and render to them their due.

5 Because they do not understand the deeds of Yahweh
or the work of his hands,
he will break them down
and never rebuild them.

6 Blessed be Yahweh
because he has heard the sound of my pleading!
7 Yahweh is my strength and my shield;
my heart trusts in him, and I am helped.
Therefore my heart greatly rejoices,
and I will praise him with singing.

8 Yahweh is the strength of his people,
and he is the saving refuge of his anointed one.
9 Save your people and bless your inheritance.
Be their shepherd and carry them forever.

Psalm 28 General Notes

Type of psalm

Psalm 28 is a psalm of prayer to God that he is not be punished along with the wicked people. (See: evil)

Special concepts in this chapter

Trust

The psalmist trusted God completely and God rescued him. This is similar to psalm 7 and 17 because it is an individual lament psalm. (See: lament)

Psalms 28:1

General Information:

Parallelism is common in Hebrew poetry.

A psalm of David

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

I cry out

"I call out loudly"

my rock

This is a metaphor for strength. Alternate translation: "my strength"

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do not ignore me
"do not be silent to me" or "do not leave me alone"

I will join those who go down to the pit
The pit is either the grave or the place where dead people are. Alternate translation: "I will die like those who are in the grave"

Psalms 28:2

Hear the sound of my pleading
Here "sound" refers to the content of his request. Alternate translation: "Hear my strong request"

I lift up my hands toward your most holy place
Lifting up hands is a symbol of worship. The writer is not worshiping the holy place, but Yahweh who lives in the holy place.

your most holy place
Possible meanings are 1) if David wrote this, then this refers to the tent that God told his people to set up so that they could worship him there, or 2) if a person wrote this after the time of David, then the writer is referring to the temple in Jerusalem.

Psalms 28:3

Do not drag me away
God punishing people is spoken of as if he physically drags them away. In this metaphor Yahweh may be dragging them to prison, exile, or death. Alternate translation: "Do not remove me"

who speak peace with their neighbors
Here "neighbors" refers to people in general. Alternate translation: "who speak peacefully with other people"

but have evil in their hearts
Here "hearts" represents a person's mind or thoughts. Alternate translation: "but are thinking something evil about them"

Psalms 28:4

Give them what their deeds deserve ... repay them what their wickedness demands
These two phrases mean the same thing. They are used together to emphasize that they deserve for God to punish them.

the work of their hands
Here "hands" represent what the person has done. Alternate translation: "the things they have done"

render to them their due
"give them what they deserve"

Psalms 28:5

Because they do not understand ... never rebuild them
Possible meanings are 1) David is confident about what God will do to wicked people or 2) David is asking God to destroy the wicked people.

they do not understand the deeds of Yahweh
It is implied that "do not understand" means they ignore or do not honor Yahweh's works. Alternate translation: "they do not regard with honor what Yahweh has done"

the work of his hands
Here "hands" represents what Yahweh has done or created. Alternate translation: "what he has created"

he will break them down and never rebuild them
The punishment of the wicked people is spoken of as if they were a building or a city that God would destroy.

Psalms 28:6

he has heard the sound of my pleading
Here "sound" represents what the writer said. Alternate translation: "has heard what I said when I pleaded to him"

Psalms 28:7

Yahweh is my strength
The abstract noun "strength" can be stated as "strong." Alternate translation: "Yahweh makes me strong"

my shield
This represents Yahweh's protecting the writer. Alternate translation: "he protects me"

my heart trusts
Here "heart" represents the whole person. Alternate translation: "I trust"

I am helped
This can be stated in active form. Alternate translation: "he helps me"

my heart greatly rejoices
Here "heart" represents the whole person. Alternate translation: "I greatly rejoice"

Psalms 28:8

Yahweh is the strength of his people
The abstract noun "strength" can be stated as "strong." Alternate translation: "Yahweh makes his people strong"

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he is the saving refuge of his anointed one
Yahweh keeping the king safe is spoken of as if Yahweh were a place that the king could go for safety. Alternate translation: "he keeps safe the one he appointed to be king"

his anointed one
The words "anointed one" represent the king.

Psalms 28:9

your inheritance
This speaks about the people of God as if they were something God inherited. Alternate translation: "your possession" or "those who belong to you"

Be their shepherd and carry them forever
The writer speaks about Yahweh as if he were a shepherd and the people are his sheep. A shepherd would carry a sheep if it needed help or protection. Alternate translation: "Be like their shepherd and protect them forever"

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Psalm 29

1 Ascribe to Yahweh, you sons of God,
ascribe to Yahweh glory and strength!
2 Ascribe to Yahweh the glory his name deserves.
Bow down to Yahweh in the splendor of holiness!

3 The voice of Yahweh is heard over the waters;
the God of glory thunders,
Yahweh thunders over many waters.
4 The voice of Yahweh is powerful;
the voice of Yahweh is majestic.
5 The voice of Yahweh breaks the cedars;
Yahweh breaks in pieces the cedars of Lebanon.
6 He makes Lebanon skip like a calf
and Sirion like a young ox.
7 The voice of Yahweh sends out flames of fire.
8 The voice of Yahweh shakes the wilderness;
Yahweh shakes the wilderness of Kadesh.
9 The voice of Yahweh causes the oaks to twist
and strips the forests bare.
Everyone in his temple says, "Glory!"

10 Yahweh sits as king over the flood;
Yahweh sits as king forever.
11 Yahweh gives strength to his people;
Yahweh blesses his people with peace.

Psalm 29 General Notes

Type of psalm

Psalm 29 is a worship psalm. It tells how Yahweh rules all nature.

Special concepts in this chapter

Yahweh's power

God is powerful. All he has to do is to speak in order to control nature.

Important figures of speech in this chapter

Metonymy

The voice of the Yahweh stands for Yahweh himself.

Psalms 29:1

General Information:

Parallelism is common in Hebrew poetry.

A psalm of David

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

you sons of God

The phrase "sons of" is a way of saying "having the characteristics of." Alternate translation: "you mighty men"

ascribe to Yahweh glory and strength

The abstract nouns "glory" and "strength" can be stated as adjectives. Alternate translation: "praise Yahweh because he is glorious and strong"

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Psalms 29:2

Ascribe to Yahweh the glory his name deserves
The abstract noun "glory" can be stated as a verb or adjective. Alternate translation: "Honor Yahweh just as his name deserves" or "Proclaim that Yahweh is glorious just as his name deserves"

his name deserves
The phrase "his name" refers to Yahweh or his reputation. Alternate translation: "as is proper because of who he is"

Bow down to Yahweh
The implied information is that the people were to bow down in worship. Alternate translation: "Bow down to worship Yahweh"

in the splendor of holiness
The abstract nouns "splendor" and "holiness" can be translated as adjectives. Alternate translation: "because he is gloriously beautiful and holy"

Psalms 29:3

General Information:
The psalm shows Yahweh's power and glory.

The voice of Yahweh is heard over the waters
God's voice is louder and clearer than all other sounds and noises. It can be heard over other loud sounds such as the sound of the waters. This can be stated in active form. Alternate translation: "When Yahweh speaks his voice is louder than the sound of the sea" or "Yahweh shouts louder than the sound of the waters"

over the waters
This refers to the seas or the oceans. These waters make a very loud noise as the waves rise and fall.

The voice of Yahweh
All occurrences of "voice" here represent Yahweh speaking. The writer is emphasizing that when Yahweh speaks, the sound is so loud it is heard over the waters, and it is so powerful it can destroy the largest trees. Alternate translation: "When Yahweh speaks, his voice"

the God of glory thunders
This speaks about God speaking as if it were the sound of thunder. Just like the sound of thunder, Yahweh's voice can be heard over large distances. Alternate translation: "The voice of the glorious God is loud like thunder" or "When the glorious God speaks it rumbles like thunder"

over many waters
"over the large bodies of water"

Psalms 29:4

General Information:
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Psalms 29:5

General Information:
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Psalms 29:6

Connecting Statement:
The writer continues describing the power of God's voice.

He makes Lebanon skip like a calf
The ground of Lebanon shaking is spoken of as if it were a young calf skipping. This emphasizes that when Yahweh speaks, the power of his voice shakes the ground. Alternate translation: "He makes the land of Lebanon shake like a calf skipping"

skip
jump lightly back and forth

Sirion like a young ox
The words "he makes" and "skip" are understood from the first phrase. They can be repeated here. The ground of Sirion shaking is spoken of as if it were a young ox skipping. This emphasizes that when Yahweh speaks, the power of his voice shakes the ground. Alternate translation: "he makes Sirion skip like a young ox"

Sirion
This is a mountain in Lebanon. It is also called Mount Hermon.

Psalms 29:7

The voice of Yahweh sends out flames of fire
All occurrences of "voice" here represent Yahweh speaking. Alternate translation: "When Yahweh speaks he causes lightning to flash in the sky"

flames of fire
This refers to lightning.

Psalms 29:8

General Information:
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Psalms 29:9

The voice of Yahweh causes
Here "voice" represents Yahweh speaking. Alternate translation: "When Yahweh speaks, the sound causes"

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the oaks to twist
"the large trees to shake"

strips the forests bare
Removing the leaves of the trees is spoken of as if it was removing their clothing. Alternate translation: "strips off the leaves from the trees"

Psalms 29:10

Yahweh sits as king
This means that Yahweh rules. Alternate translation: "Yahweh rules" or "Yahweh is king"

over the flood
Here "flood" refers to waters that cover the earth.

Psalms 29:11

Yahweh blesses his people with peace
The word "peace" is an abstract noun. Alternate translation: "Yahweh blesses his people by causing them to prosper and to live peacefully"

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Psalm 30

1 I will exalt you, Yahweh,
for you have raised me up
and have not allowed my enemies to rejoice over me.
2 Yahweh my God, I cried to you for help,
and you healed me.
3 Yahweh, you have brought up my soul from Sheol;
you have kept me alive from going down to the pit.

4 Sing praises to Yahweh, you his faithful ones!
Give thanks when you remember his holiness.
5 For his anger is only for a moment;
but his favor is for a lifetime.
Weeping comes for a night,
but joy comes in the morning.

6 In confidence I said, "I will never be shaken."
7 Yahweh, by your favor
you established me as a strong mountain;
but when you hid your face,
I was troubled.

8 I cried to you, Yahweh,
and sought favor from my Lord!
9 What advantage is there in my blood,
if I go down to the grave?
Will the dust praise you?
Will it declare your trustworthiness?
10 Hear, Yahweh, and have mercy on me!
Yahweh, be my helper.

11 You have turned my mourning into dancing;
you have removed my sackcloth and clothed me with gladness.
12 So now my glory will sing praise to you and not be silent;
Yahweh my God, I will give thanks to you forever!

Psalm 30 General Notes

Type of psalm

Psalm 30 is a psalm of praise and thanksgiving to God. The psalmist was near death but God rescued him.

Special concepts in this chapter

The psalmist's death

If he had died, it would not have been a help to God. But since God rescued him he can praise God.

Psalms 30:1

General Information:

Parallelism is common in Hebrew poetry.

A psalm; a song at the dedication of the temple. A psalm of David

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

a song at the dedication of the temple

"This song was sung when the temple was dedicated"

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you have raised me up
The writer speaks of God rescuing him and keeping him from dying as if God had drawn him up from a deep well. Alternate translation: "you rescued me"

Psalms 30:2

General Information:
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Psalms 30:3

brought up my soul from Sheol
Since "Sheol" was the place where dead people go, it refers to death. Alternate translation: "kept me from dying"

brought up my soul
Here "my soul" refers to the writer. Alternate translation: "brought me up"

from going down to the pit
The "pit" represents death. Alternate translation: "from dying"

Psalms 30:4

Give thanks when you remember his holiness
The abstract nouns "thanks" and "holiness" can be stated as "thank" and "holy." Alternate translation: "Remember that God is holy and thank him" or "Remember what God has done because he is holy and thank him"

Psalms 30:5

his anger is only for a moment
"his anger lasts only a moment." The abstract noun "anger" can be stated as "angry." Alternate translation: "he is angry for only a moment"

a moment
Here "moment" represents a short amount of time. Alternate translation: "a short time"

but his favor is for a lifetime
The abstract noun "favor" can be stated as the adjective "good." Alternate translation: "but he is good to us all of our lives"

Weeping comes for a night, but joy comes in the morning
This speaks about "weeping" and "joy" as if they were something that travels and arrives at a certain time. Alternate translation: "We may cry during the night, but the next morning we will be joyful"

Psalms 30:6

In confidence
The word "confidence" is an abstract noun. The writer recalls a time when he was prospering and felt confident and safe. Alternate translation: "When I was confident" or "When I felt safe"

I will never be shaken
The word "shaken" is a metaphor for defeat. Alternate translation: "No one will defeat me"

Psalms 30:7

by your favor
The abstract noun "favor" can be stated as the verb "favored" or the adjective "kind." Alternate translation: "when you favored me" or "when you were kind to me"

you established me as a strong mountain
The writer's security is spoken of as if he were a strong mountain. Alternate translation: "you made me as secure as a high mountain"

when you hid your face
This is an idiom. Alternate translation: "when you stopped helping me" or "when you rejected me"

I was troubled
"I was fearful" or "I was worried"

Psalms 30:8

sought favor from my Lord
The phrase "sought favor" means to ask for help. Alternate translation: "I pleaded for you to help me"

from my Lord
The writer is referring to Yahweh in third person. It can be stated in second person. Alternate translation: "from you, my Lord"

Psalms 30:9

What advantage is there in my blood, if I go down to the grave?
The writer uses this question to emphasize that he would be of no value to God if he were dead. Alternate translation: "There is no advantage in my blood, if I go down to the grave."

in my blood
Here "blood" is a metonym for a violent death. Alternate translation: "if I die a violent death"

Will the dust praise you? Will it declare your trustworthiness?
The writer uses these questions to emphasize that his dead and decayed body cannot praise God. Alternate translation: "The dust will certainly not praise you or tell others about how trustworthy you are."

the dust
This refers to the body of the writer which will decay and become dust when he is dead. Alternate translation: "my decayed body"

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Psalms 30:10

General Information:
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Psalms 30:11

You have turned my mourning into dancing
It was customary for the Jews to dance when they were very happy. The abstract nouns "mourning" and "dancing" can be stated as verbs. Alternate translation: "You have caused me to stop mourning and to dance with joy instead"

you have removed my sackcloth
Sackcloth was associated with mourning and sorrow. Alternate translation: "You have caused me to no longer be sad"

clothed me with gladness
The writer speaks of gladness as if it were a garment that he could put on. Alternate translation: "caused me to be glad"

Psalms 30:12

my glory will sing praise to you
Here "my glory" refers to the writer's soul or heart or inner being. This represents the entire person of the writer, who worships God because God has made him glad. Alternate translation: "I will sing praise to you"

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Psalm 31

1 In you, Yahweh, I take refuge;
never let me be humiliated.
Rescue me in your righteousness.
2 Listen to me; rescue me quickly;
be my rock of refuge,
a stronghold to save me.

3 For you are my rock and my fortress;
therefore for your name's sake, lead and guide me.
4 Pluck me out of the net that they have hidden for me,
for you are my refuge.
5 Into your hands I entrust my spirit;
you will redeem me, Yahweh, God of trustworthiness.

6 I hate those who serve worthless idols,
but I trust in Yahweh.
7 I will be glad and rejoice in your covenant faithfulness,
for you saw my affliction;
you knew the distress of my soul.
8 You have not given me into the hand of my enemy.
You have set my feet in a wide open place.

9 Have mercy upon me, Yahweh, for I am in distress;
my eyes grow weary with grief
with my soul and my body.
10 For my life is weary with sorrow
and my years with groaning.
My strength fails because of my iniquity,
and my bones are wasting away.
11 Because of all my enemies, I have become contemptible;
my neighbors are appalled at my situation,
and those who know me are horrified.
Those who see me in the street run from me.
12 I am forgotten as a dead man whom no one thinks about.
I am like a broken pot.
13 For I have heard the whispering of many,
terrifying news from every side
as they plot together against me.
They plot to take away my life.

14 But I trust in you, Yahweh;
I say, "You are my God."
15 My times are in your hand.
Rescue me from the hands of my enemies
and from those who pursue me.
16 Make your face shine on your servant;
save me in your covenant faithfulness.
17 Do not let me be humiliated, Yahweh;
for I call out to you!
May the wicked be humiliated!
May they be silent in Sheol.
18 May lying lips be silenced
that speak against the righteous defiantly
with arrogance and contempt.

19 How great is your goodness
that you have stored up for those who revere you,
that you perform for those who take refuge in you

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before all the children of mankind!
20 In the shelter of your presence, you hide them from the plots of men.
You hide them in a shelter from the strife of tongues.

21 Blessed be Yahweh,
for he showed me his marvelous covenant faithfulness when I was in a besieged city.
22 Though I said in my alarm,
"I am cut off from your eyes,"
yet you heard my plea for help
when I cried to you.

23 Love Yahweh, all you faithful ones.
Yahweh protects the faithful,
but he pays back the arrogant in full.
24 Be strong and let your heart take courage,
all you who trust in Yahweh for help.

Psalm 31 General Notes

Type of psalm

Psalm 31 is a psalm of deliverance. The psalmist's enemies thought they had defeated him, but God protected him. (See: deliverer)

Special concepts in this chapter

Abandonment
Even though everyone deserted and despised the psalmist, God did not abandon him.

Psalms 31:1

General Information:
Parallelism is common in Hebrew poetry.

For the chief musician. A psalm of David
This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

For the chief musician
"This is for the director of music to use in worship"

In you, Yahweh, I take refuge
Going to Yahweh for protection is spoken of as taking refuge in him. Alternate translation: "I go to you, Yahweh, for protection"

never let me be humiliated
This can be stated in active form. Alternate translation: "do not let others humiliate me"

Psalms 31:2

be my rock of refuge, a stronghold to save me
The phrase "be my rock of refuge" is a request for protection. The second phrase emphasizes the first phrase.

my rock of refuge
Yahweh is spoke of as if he were a huge rock that would protect the writer from attack. Alternate translation: "like a huge rock on which I can be safe"

a stronghold to save me
Yahweh is spoken of as if he were a strong fortress in which the writer would be protected from his enemies.

Psalms 31:3

my rock
Yahweh is spoke of as if he were a huge rock that would protect the writer from attack. Alternate translation: "like a huge rock on which I can be safe"

my fortress
Yahweh is spoken of as if he were a strong fortress in which the writer would be protected from his enemies.

for your name's sake
In this phrase "name" represents Yahweh. Alternate translation: "so that your name may be honored" or "so that I may worship you"

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lead and guide me
The words "lead" and "guide" mean basically the same thing and strengthen the request that Yahweh lead him. Alternate translation: "lead me where you want me to go"

Psalms 31:4

Pluck me out of the net that they have hidden for me
The writer is spoken of as if he were a bird caught in a hidden net, and waiting for Yahweh to free him from the trap.

you are my refuge
Yahweh is spoken of as if he is a place where the writer can hide from people who are attacking him. Alternate translation: "you always protect me" or "you give me constant protection"

Psalms 31:5

Into your hands
God is spirit, but he is here spoken of as if he has hands. Here "your hands" refers to Yahweh's care. Alternate translation: "Into your care"

I entrust my spirit
Here "my spirit" refers to the writer. Alternate translation: "I place myself"

God of trustworthiness
"you are a God I can trust"

Psalms 31:6

I hate those who serve worthless idols
Here the word "worthless" refers to all idols. This can be clarified in translation. Alternate translation: "Idols are worthless. I hate those who serve them"

Psalms 31:7

I will be glad and rejoice in your covenant faithfulness
The words "glad" and "rejoice" share similar meanings and emphasize the intensity of joy. The abstract noun "faithfulness" can be translated as an adjective. Alternate translation: "I will be very glad because you are faithful to your covenant"

you saw my affliction ... you knew the distress of my soul
Both of these phrases express the idea that God knows about the writer's troubles.

the distress of my soul
Here "my soul" refers to the writer. Alternate translation: "my distress"

Psalms 31:8

You have set my feet
Here "my feet" refers to the writer. Alternate translation: "You have set me"

a wide open place
The Hebrews thought of wide open spaces as a metaphor for safety and freedom. Alternate translation: "a place where I am free"

Psalms 31:9

I am in distress
"I am suffering greatly"

my soul and my body
The terms "soul" and "body" are used to describe the complete person.

Psalms 31:10

For my life is weary
Here "my life" refers to the writer. Alternate translation: "I have become very weak"

with sorrow ... with groaning
"because of my sorrow ... because of my groaning"

my years with groaning
The phrase "is weary" is missing, but is implied. Alternate translation: "my years are weary with groaning"

My strength fails
Here "My strength" refers to the writer. Alternate translation: "I have become weak"

my bones are wasting away
Here "my bones" refers to the physical health of the writer. Alternate translation: "my health is failing"

Psalms 31:11

have become contemptible
The abstract noun "contemptible" can be translated as a verb. Alternate translation: "people have contempt for me" or "people insult me"

are appalled at my situation
"are shocked at my condition"

Psalms 31:12

as a dead man whom no one thinks about
People do not think about dead people. The writer does not think people think about him.

like a broken pot
The writer speaks of himself as if he was completely useless. "as useless as a broken pot"

Psalms 31:13

the whispering of many
It is implied that "many" refers to people. Alternate translation: "many people talking about me"

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terrifying news from every side
"scary reports from many sources"

take away my life
This idiom means to kill someone. Alternate translation: "kill me"

Psalms 31:14

General Information:
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Psalms 31:15

My times are in your hand
Here "your hand" refers to Yahweh's power. Alternate translation: "You have the power to decide my future"

from those who pursue me
"from people who try to capture me"

Psalms 31:16

Make your face shine on your servant
The writer speaks of Yahweh acting favorably towards him as if Yahweh's face shone a light on him. Alternate translation: "Act favorably towards your servant"

save me in your covenant faithfulness
The abstract noun "faithfulness" can be translated as an adjective. Alternate translation: "save me because you are faithful to your covenant"

Psalms 31:17

Do not let me be humiliated
This can be stated in active form. Alternate translation: "Do not let others make me feel ashamed"

May the wicked be humiliated!
"I wish that God would disgrace wicked people!"

the wicked
This refers to "wicked people.

May they be silent in Sheol
Here "in Sheol" represents death. Alternate translation: "Let them die so they cannot speak"

Psalms 31:18

May lying lips be silenced
This can be translated in active form. Alternate translation: "May someone make these lying lips silent"

lying lips
These represent lying people. Alternate translation: "people who lie"

that speak against the righteous defiantly
Here "the righteous" refers to people who are righteous. Alternate translation: "that say terrible things about righteous people"

with arrogance and contempt
These terms have similar meanings. Alternate translation: "with a complete lack of respect"

Psalms 31:19

is your goodness
This can be expressed with a verb. Alternate translation: "are the good things you do"

that you have stored up
Yahweh's goodness is spoken of as if it was something that could be stored up like a harvest. Alternate translation: "that you are keeping ready to use"

those who revere you
"those who respect you greatly"

take refuge in you
Going to Yahweh for protection is spoken of as taking refuge in him. See how you translated this in Psalms 31:1. Alternate translation: "those who go to you for protection"

Psalms 31:20

In the shelter of your presence, you hide them ... You hide them in a shelter
These phrases both mean that God protects them.

In the shelter
Yahweh's presence is spoken of as if it is a strong building where the writer would be safe.

You hide them in a shelter
Here a "shelter" represents a safe place. Alternate translation: "You provide a safe place for them"

from the strife of tongues
Here "tongues" refer to the people who are speaking violent things against the writer. Alternate translation: "where their enemies cannot speak evil at them"

Psalms 31:21

he showed me his marvelous covenant faithfulness
The abstract noun "faithfulness" can be translated as an adjective. Alternate translation: "he showed me that he is wonderfully faithful to his covenant"

Psalms 31:22

I am cut off from your eyes
This can be stated in active form. Alternate translation: "You have removed me from your presence"

your eyes
Here Yahweh is represented by his "eyes." Alternate translation: "you"

you heard my plea for help
Here "plea" can be expressed with a verb. Alternate translation: "you heard me plead for help"

Psalms 31:23

the faithful
This refers to the faithful people. Alternate translation: "the people who are faithful"

he pays back the arrogant in full
Here "pay back" is an idiom that refers to punishment. Alternate translation: "he gives the proud people all of the punishment that they deserve"

Psalms 31:24

General Information:
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Psalm 32

1 Blessed is the person
whose transgression is forgiven,
whose sin is covered.
2 Blessed is the man to whom Yahweh reckons no guilt
and in whose spirit there is no deceit.

3 When I remained silent,
my bones were wasting away
while I groaned all day long.
4 For day and night your hand was heavy upon me.
My strength withered as in summer drought. Selah

5 Then I acknowledged my sin to you,
and I no longer hid my iniquity.
I said, "I will confess my transgressions to Yahweh,"
and you forgave the guilt of my sin. Selah

6 For this reason every one of your faithful followers should pray to you
at a time of great distress.
When the surging waters overflow,
the waters will not reach them.
7 You are my hiding place;
you will guard me from trouble.
You will surround me with the songs of victory. Selah

8 I will instruct you and teach you in the way which you should go.
I will counsel you with my eye upon you.
9 Do not be like a horse or like a mule,
which have no understanding;
it is only with bridle and bit to control them
that they will go where you want them to.
10 The wicked have many sorrows,
but Yahweh's covenant faithfulness will surround the one who trusts in him.
11 Be glad in Yahweh, and rejoice, you righteous;
shout for joy, all you who are upright in heart.

Psalm 32 General Notes

Type of psalm

Psalm 32 is a psalm of confession of sin. (See: confess and sin)

Special concepts in this chapter

Confession of sin

This psalm tells of the sorrow of unconfessed sin; it also tells of the blessing of confession and of receiving God's forgiveness. It is such a blessing when God forgives sin. Trouble comes when sin is hidden and not confessed. (See: bless and forgive)

Psalms 32:1

General Information:

Parallelism is common in Hebrew poetry.

A psalm of David. A maschil

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

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A psalm of David
Possible meanings are 1) David wrote the psalm or 2) the psalm is about David or 3) the psalm is in the style of David's psalms.

A maschil
This may refer to a style of music.

whose transgression is forgiven, whose sin is covered
These phrases have similar meanings. They can be stated in active form. Alternate translation: "who God forgives his transgression and covers his sin"

whose sin is covered
Here sin that is forgiven is spoken of as if it were covered so that it can not be seen. Alternate translation: "whose sin is ignored" or "whose sin is deliberately forgotten"

Psalms 32:2

to whom Yahweh reckons no guilt
This can be stated in active form. Alternate translation: "whom Yahweh sees as innocent" or "who is not guilty according to Yahweh"

in whose spirit there is no deceit
Here "spirit" refers to the person. Alternate translation: "in whom there is not deceit" or "who is completely honest"

Psalms 32:3

my bones were wasting away
Here "my bones" refers to the writer. Alternate translation: "I was wasting away" or "I was getting weaker"

all day long
This idiom means "continually." Alternate translation: "all the time"

Psalms 32:4

day and night
These extremes include everything in between. Alternate translation: "all the time"

your hand was heavy upon me
Here "hand" refers to Yahweh. The entire phrase is an idiom that means "you afflicted me." Alternate translation: "you made me suffer greatly"

My strength withered as in summer drought
David's strength is compared to a small, green plant that turns brown and crumbles in the dry season.

Psalms 32:5

General Information:
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Psalms 32:6

at a time of great distress
"when they are in great trouble."

When the surging waters overflow, the waters will not reach them
Difficulties are spoken of as if they were a flood of water. Alternate translation: "Then when difficulties come like a flood of water, those people will be safe"

Psalms 32:7

You are my hiding place
Yahweh is spoken of as if he was a safe place from the attacks of the writer's enemies. Alternate translation: "You are like a place where I can hide myself from my enemies"

You will surround me with the songs of victory
This metaphor apparently means that Yahweh's protection of the writer is the cause for songs of victory to be sung. Alternate translation: "Because of you I will sing songs of victory"

Psalms 32:8

I will instruct you and teach you in the way
The words "instruct" and "teach" mean basically the same thing and emphasize careful instruction. Alternate translation: "I will teach you everything about the way"

I will instruct
Here the "I" is probably Yahweh who talks directly to David.

in the way which you should go
Living in the correct way is spoken of as if it were a path that the writer should walk. Alternate translation: "how you should live your life"

with my eye upon you
Here "my eye" refers to Yahweh's attention. Alternate translation: "and direct my attention to you" or "and watch over you"

Psalms 32:9

Do not be like a horse ... no understanding
The writer compares people with no understanding to horses and mules. Possible meanings are 1) the writer is speaking Yahweh's words to his readers, "You all must not be like a horse ... no understanding" or 2) Yahweh is speaking to the writer as though to a group of people.

bridle and bit
Two tools that are used by people to guide horses and mules go where the rider wants them to go.

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where you want them to
"where anyone wants them to go." The "you" here is singular and refers to no one in particular.

Psalms 32:10

Yahweh's covenant faithfulness will surround the one who trusts in him
Yahweh being faithful to a person and protecting that person is spoken of as if Yahweh's covenant faithfulness surrounded the person. The abstract noun "faithfulness" can be translated as an adjective. Alternate translation: "Because Yahweh is faithful to his covenant, he will protect the one who trusts in him"

Psalms 32:11

Be glad in Yahweh
Here "in Yahweh" refers to what Yahweh has done for them. "Be glad because of what Yahweh has done"

you righteous
This refers to people. Alternate translation: "you righteous people"

shout for joy
"shout joyfully" or "shout because of joy"

who are upright in heart
Here "heart" refers to the person. Alternate translation: "people who are upright"

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Psalm 33

1 Rejoice in Yahweh, you righteous;
praise is appropriate for the upright.
2 Give thanks to Yahweh with the harp;
sing praises to him with the lute having ten strings.
3 Sing to him a new song;
play skillfully and shout for joy.

4 For Yahweh's word is upright,
and all his deeds are done in faithfulness.
5 He loves righteousness and justice.
The earth is full of Yahweh's covenant faithfulness.

6 By the word of Yahweh the heavens were made,
and all the stars were made by the breath of his mouth.
7 He gathers the waters of the sea together like a heap;
he puts the oceans in storehouses.
8 Let the whole earth fear Yahweh;
let all the inhabitants of the world stand in awe of him.
9 For he spoke, and it was done;
he commanded, and it stood in place.

10 Yahweh frustrates the alliances of nations;
he overrules the plans of the peoples.
11 The plans of Yahweh stand forever,
the plans of his heart for all generations.

12 Blessed is the nation whose God is Yahweh,
the people whom he has chosen as his own inheritance.
13 Yahweh looks from heaven;
he sees all the people.
14 From the place where he lives,
he looks down on all who live on the earth.
15 He who shapes the hearts of them all
observes all their deeds.

16 No king is saved by a vast army;
a warrior is not saved by his great strength.
17 A horse is a false hope for victory;
in spite of his great strength, he cannot rescue.
18 See, Yahweh's eye is on those who fear him,
on those who hope in his covenant faithfulness
19 to deliver their lives from death
and to keep them alive in times of famine.

20 We wait for Yahweh;
he is our help and our shield.
21 Our hearts rejoice in him,
for we trust in his holy name.
22 Let your covenant faithfulness, Yahweh, be with us
as we put our hope in you.

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Psalm 33 General Notes

Type of psalm

Psalm 33 is a worship song. It tells how great God is.

Special concepts in this chapter

God's power

God is the creator and also the God of his people, Israel. Whatever he plans works out. He alone provides safety in battle.

Psalms 33:1

General Information:

Parallelism is common in Hebrew poetry.

Rejoice in Yahweh

Here "in Yahweh" refers to what Yahweh has done for them. "Rejoice because of what Yahweh has done"

praise is appropriate for the upright

"to praise Yahweh is appropriate for upright people"

Psalms 33:2

General Information:

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Psalms 33:3

General Information:

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Psalms 33:4

General Information:

Each verse consists of two lines that have very similar meanings.

Yahweh's word is upright

Here "upright" is used as a metaphor for something that is true. Alternate translation: "Yahweh always does what he says that he will do"

Psalms 33:5

He loves righteousness and justice

These abstract nouns can be stated as actions. Alternate translation: "He loves doing what is right and just" or "He loves those who do what is right and just"

The earth is full of Yahweh's covenant faithfulness

People everywhere in the world being able to see evidence of Yahweh's covenant faithfulness is spoken of as if his covenant faithfulness filled the earth. The abstract noun "covenant faithfulness" can be translated as an adjective. Alternate translation: "People everywhere on earth can see that Yahweh is faithful to his covenant" or "Throughout the earth, there is evidence that Yahweh is faithful to his covenant"

Psalms 33:6

By the word of Yahweh the heavens were made

This can be stated in active form. Alternate translation: "By using his word, Yahweh made the heavens"

by the breath of his mouth

This refers to Yahweh's word. Alternate translation: "by his word"

Psalms 33:7

General Information:

Each verse consists of two lines that have very similar meanings.

like a heap

"like behind a dam." The writer describes the creation of the sea as if God piles up all the waters together.

he puts the oceans in storehouses

The writer describes the creation of the oceans as if God put them in a storehouse. Alternate translation: "he puts the oceans in their place, just like a man puts grain in a storehouse"

Psalms 33:8

Let the whole earth

This refers to the people on the earth. Alternate translation: "Let everyone on earth"

stand in awe of him

Here "stand in awe" is an idiom that means "be in awe." Alternate translation: "honor him"

Psalms 33:9

stood in place

Here "stood in place" is an idiom that means "was created." Alternate translation: "started to exist"

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Psalms 33:10

General Information:
Each verse consists of two lines that have very similar meanings.

Yahweh frustrates
"Yahweh destroys" or "Yahweh breaks"

the alliances of nations
Here "nations" refers to the people of these nations. Alternate translation: "the alliances of the people of different nations"

alliances
An alliance is an agreement between two or more nations to support each other in a war against a common enemy.

the plans of the peoples
"the intentions of the peoples" Alternate translation: "the evil plans of the peoples"

Psalms 33:11

stand forever
Here "stand" is an idiom that means "endure."

the plans of his heart for all generations
The missing term "stand" is implied. Alternate translation: "the plans of his heart stand for all generations"

the plans of his heart
Here "his heart" refers to Yahweh. Alternate translation: "his plans"

for all generations
"for all future generations." This is an idiom that means "forever."

Psalms 33:12

Blessed is the nation
Here "the nation" refers to the people of the nation. Alternate translation: "Blessed are the people of the nation"

whose God is Yahweh
"who worship Yahweh as God"

as his own inheritance
The people Yahweh has chosen to worship him are described here as if they were an inheritance that he has received.

Psalms 33:13

General Information:
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Psalms 33:14

he looks down
The place where Yahweh lives is spoken of as if it is above the earth where people live.

Psalms 33:15

shapes the hearts of them all
Here "hearts" refers to the thinking of these people. The writer speaks of Yahweh guiding the thinking of the people as if he were a potter who was shaping a bowl. Alternate translation: "guides their thinking as a potter shapes a bowl"

Psalms 33:16

No king is saved by a vast army
This could be stated in active form. Alternate translation: "A large army is not what saves a king"

Psalms 33:17

A horse is a false hope for victory
Here "a horse" represents the strongest part of the army. Alternate translation: "Having an army with strong horses does not provide security"

Psalms 33:18

See
This word shows that a new theme begins in this Psalm. Alternate translation: "Look" or "Listen" or "Pay attention to what I am about to tell you"

Yahweh's eye
Here "eye" refers to Yahweh's attention. Alternate translation: "Yahweh's attention"

those who hope in his covenant faithfulness
The idiom to "count on" means to "wait for" or to "expect." The abstract noun "faithfulness" can be translated as an adverb. Alternate translation: "those who expect him to act faithfully because of his covenant" or "those who wait for him to act because he is faithful to his covenant"

Psalms 33:19

to deliver their lives from death
Here "their lives" refers to the people. Alternate translation: "to keep them from dying"

Psalms 33:20

We wait for Yahweh
Here "wait" is an idiom that refers to trust. Alternate translation: "We trust in Yahweh" or "We hope in Yahweh"

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he is our help and our shield
Here Yahweh is spoken of as if he is a shield that protects soldiers in battle. Alternate translation: "he is our helper and protects us like a shield"

Psalms 33:21

Our hearts rejoice
Here "hearts" refer to the people. Alternate translation: "We rejoice"

in his holy name
Here "holy name" refers to Yahweh's holy character. Alternate translation: "in his holy character" or "in him because he is holy"

Psalms 33:22

Let your covenant faithfulness, Yahweh, be with us
Yahweh acting faithfully towards the people is spoken of as if Yahweh's covenant faithfulness were with them. The abstract noun "faithfulness" can be translated with an adverb. Alternate translation: "May you always act faithfully towards us because of your covenant, Yahweh"

as we put our hope in you
"as we hope for your help"

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Psalm 34

1 I will praise Yahweh at all times,
his praise will always be in my mouth.
2 I will praise Yahweh!
May the oppressed hear and rejoice.
3 Praise Yahweh with me,
let us lift up his name together.

4 I sought Yahweh and he answered me,
and he gave me victory over all my fears.
5 Those who look to him are radiant,
and their faces are not ashamed.
6 This oppressed man cried and Yahweh heard him
and saved him from all his troubles.
7 The angel of Yahweh camps around those who fear him
and rescues them.

8 Taste and see that Yahweh is good.
Blessed is the man who takes refuge in him.
9 Fear Yahweh, you his holy people.
There is no lack for those who fear him.
10 The young lions sometimes lack food and suffer hunger,
but those who seek Yahweh will not lack anything good.
11 Come, sons, listen to me.
I will teach you the fear of Yahweh.
12 What man is there who delights in life
and loves many days,
that he may see good?
13 Then keep your tongue from evil
and keep your lips from speaking lies.
14 Turn away from evil and do good.
Seek peace and go after it.

15 The eyes of Yahweh are on the righteous
and his ears are directed toward their cry.
16 The face of Yahweh is against those who do evil,
to cut off the memory of them from the earth.

17 The righteous cry out and Yahweh hears
and he rescues them from all their troubles.
18 Yahweh is close to the brokenhearted,
and he saves those who are crushed in spirit.

19 Many are the troubles of the righteous,
but Yahweh delivers them out of them all.
20 He keeps all his bones,
not one of them will be broken.

21 Evil will kill the wicked.
Those who hate the righteous will be condemned.
22 Yahweh rescues the lives of his servants.
None of those who take refuge in him will be condemned.

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Psalm 34 General Notes

Type of psalm

Psalm 34 is a teaching psalm and includes thanksgiving. It teaches that living right leads to a good life. (See: life)

The psalm does not relate directly to the superscription given about Abimelech.

Special concepts in this chapter

Yahweh's help

Good people can have problems, but God brings them through these. (See: good)

Psalms 34:1

General Information:

Parallelism is common in Hebrew poetry.

A psalm of David, when he pretended to be insane before Abimelek, who drove him out

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

A psalm of David

Possible meanings are 1) David wrote the psalm or 2) the psalm is about David or 3) the psalm is in the style of David's psalms.

pretended to be insane

"acted like a crazy person"

before Abimelek

This refers to a specific historical event that the Hebrews knew well. Alternate translation: "when he was in Abimelek's house" or "when he was Abimelek's prisoner"

his praise will always be in my mouth

Here "in my mouth" refers to David speaking about Yahweh. Alternate translation: "I will always praise him out loud"

Psalms 34:2

the oppressed

This refers to people who are oppressed. Alternate translation: "the oppressed people"

Psalms 34:3

Praise Yahweh with me

The verb "praise" is a command to a group. Alternate translation: "Everyone should praise Yahweh with me"

lift up his name

Here "lift up" is an idiom that refers to exalting Yahweh. Alternate translation: "tell people how great he is"

his name

Here "his name" refers to Yahweh's character. Alternate translation: "his character"

Psalms 34:4

I sought Yahweh

Here "sought Yahweh" means David was asking Yahweh for help. Alternate translation: "I prayed to Yahweh" or "I asked Yahweh for help"

Psalms 34:5

Those who look to him

Here "look to" represents seeking help from him. Alternate translation: "Those who look at him for help" or "those who expect help only from him"

are radiant

This idiom refers to their appearance as being joyful. Alternate translation: "are joyful"

their faces are not ashamed

Here "their faces" refers to the people who look to Yahweh. It can also be stated in positive form. Alternate translation: "they are not ashamed" or "they are proud"

Psalms 34:6

This oppressed man

David describes himself as an oppressed man. Alternate translation: "I was oppressed and"

Yahweh heard him

Here "heard" means that Yahweh helped him. Alternate translation: "Yahweh heard me" or "Yahweh helped him"

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Psalms 34:7

camps around
The angel of Yahweh is spoken of as if he were an army that camps around someone in order to protect them. Alternate translation: "guards"

Psalms 34:8

Taste and see that Yahweh is good
Yahweh's goodness is spoken of as something that can be tasted and seen. Alternate translation: "Try and experience that Yahweh is good"

takes refuge
Yahweh is spoken of as if he were a place where people can hide for protection from their enemies. Alternate translation: "trust him to protect them"

Psalms 34:9

There is no lack for those who fear him
This can be stated in positive form. Alternate translation: "Those who fear him will always have what they need"

Psalms 34:10

will not lack anything good
This can be stated in positive form. Alternate translation: "will always have the good things they need"

Psalms 34:11

sons
Here this does not refer to literal sons of the writer, but to the people he is teaching about Yahweh. Alternate translation: "my students"

Psalms 34:12

What man is there who delights in life and loves many days, that he may see good?
The implicit answer to this question is "every man." This rhetorical question can be translated as a statement. Alternate translation: "Every man delights in life and desires to live many days and have a good life"

Psalms 34:13

keep your tongue from evil ... keep your lips from speaking lies
These two phrases refer to the same thing and it is said in different ways to emphasize its importance.

Then keep your tongue from evil
Here "tongue" refers to the whole person. Alternate translation: "Therefore, do not speak evil"

keep your lips from speaking lies
Here "lips" refers to the person speaking. Alternate translation: "do not speak lies"

Psalms 34:14

Turn away from evil
Here "Turn away" is a metaphor for avoiding evil. Alternate translation: "Refuse to do evil"

Seek peace
Here "seek" means to be concerned about peace. Alternate translation: "Try hard to live in peace with other people"

Psalms 34:15

The eyes of Yahweh are on the righteous
Here "the eyes of Yahweh" refer to his careful watching. "The righteous" is a reference to righteous people. Alternate translation: "Yahweh carefully watches over the righteous people"

his ears are directed toward their cry
Here Yahweh is represented by his "ears." To be directed toward something means to pay attention to it. Alternate translation: "he pays attention to their cry" or "he answers their cry"

Psalms 34:16

to cut off the memory of them from the earth
Yahweh will cause people to so completely forget them when they die that it is as if he used a knife to cut off any memory of them. Alternate translation: "so that when they are dead, people will forget them completely"

Psalms 34:17

Yahweh hears
Here "hears" means that Yahweh desires to respond to them. Alternate translation: "Yahweh pays attention to them"

Psalms 34:18

Yahweh is close
Here "is close" means "ready to help." Alternate translation: "Yahweh is always ready to help"

the brokenhearted
This is a nominal adjective that refers to people who are brokenhearted. Deep sadness is spoken of as if the person's heart is broken. Alternate translation: "people who are very sad"

those who are crushed in spirit
People who are deeply discouraged are spoken of as if their spirits are crushed. Alternate translation: "people who are deeply discouraged"

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Psalms 34:19

the righteous
This refers to people who are righteous. Alternate translation: "the righteous people"

Psalms 34:20

He keeps all his bones, not one of them will be broken
Here "all his bones" is literal, but it also implies that Yahweh takes care of the entire person. Alternate translation: "He provides complete protection for him, he will not be harmed in any way"

Psalms 34:21

Evil will kill the wicked
Evil is described as if it were a man who can kill people. Alternate translation: "The evil deeds of wicked people will kill them"

the wicked
This refers to wicked people.

Those who hate the righteous will be condemned
This can be stated in active form. Alternate translation: "Yahweh will condemn those who hate the righteous"

the righteous
This refers to righteous people.

Psalms 34:22

None of those who take refuge in him will be condemned
This can be stated in active form. It can also be stated in positive form. Alternate translation: "Yahweh will forgive everyone who takes refuge in him"

take refuge in him
Going to Yahweh for protection is spoken of as taking refuge in him. Alternate translation: "go to him for protection"

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Psalm 35

1 Yahweh, work against those who work against me;
fight against those who fight against me.
2 Grab your small shield and large shield;
rise up and help me.
3 Use your spear and battle ax
against those who chase me;
say to my soul,
"I am your salvation."

4 May those who seek my life
be shamed and dishonored.
May those who plan to harm me
be turned back and ashamed.
5 May they be as chaff before the wind,
as the angel of Yahweh drives them away.
6 May their way be dark and slippery,
as the angel of Yahweh chases them.

7 Without cause they set their net for me;
without cause they dug a pit for my life.
8 Let destruction overtake them by surprise.
Let the net that they have set catch them.
Let them fall into it, to their destruction.
9 But I will be joyful in Yahweh
and rejoice in his salvation.
10 All my bones will say,
"Yahweh, who is like you,
who rescues the oppressed from those who are too strong for them
and the poor and needy from those who try to rob them?"

11 Unrighteous witnesses rise up;
they accuse me falsely.
12 They repay me evil for good.
I am sorrowful.
13 As for me, when they were sick, my clothing was sackcloth;
I fasted for them,
and my prayer returned to my bosom.
14 I went about in grief as for my brother;
I bent down in mourning as for my mother.
15 But when I stumbled, they rejoiced and gathered together;
they gathered together against me, and I was surprised by them.
They tore at me without stopping.
16 With no respect at all they mocked me;
they grind their teeth at me in rage.

17 Lord, how long will you look on?
Rescue my soul from their destructive attacks,
my only life from the lions.
18 Then I will thank you in the great assembly;
I will praise you among many people.
19 Do not let my deceitful enemies rejoice over me;
do not let them carry out their wicked schemes.
20 For they do not speak peace,
but they devise deceitful words
against those in our land who live in peace.
21 They open their mouths wide against me;
they said, "Aha, Aha, our eyes have seen it."

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22 You have seen it, Yahweh, do not be silent;
Lord, do not be far from me.
23 Arouse yourself and awake to my defense;
My God and my Lord, defend my cause.
24 Defend me, Yahweh my God, because of your righteousness;
do not let them rejoice over me.
25 Do not let them say in their heart, "Aha, we have what we wanted."
Do not let them say, "We have devoured him."

26 May they be put to shame and may they be humiliated who rejoice at my distress.
May those who exalt themselves over me be clothed with shame and dishonor.
27 Let those who desire my vindication
shout for joy and be glad;
may they say continually, "Yahweh be praised,
he who delights in the welfare of his servant."
28 Then I will tell of your justice
and praise you all day long.

Psalm 35 General Notes

Type of psalm

Psalm 35 is a prayer for deliverance. His enemies are coming against him. (See: deliverer)

Special concepts in this chapter

Enemies

When his enemies were sick, he tried to comfort them, but when he was in trouble his enemies use this as a time to attack him.

Psalms 35:1

General Information:

Parallelism is common in Hebrew poetry.

A psalm of David

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

Psalms 35:2

Grab your small shield and large shield

The writer describes God as a warrior who is preparing himself for battle.

small shield and large shield

these are defensive weapons

Psalms 35:3

Use your spear and battle ax

The writer describes God as a warrior who is preparing himself for battle.

spear and battle ax

these are offensive weapons

those who chase me

Possible meanings are 1) these enemies are literally chasing the writer or 2) this is a metaphor for people who are enemies of the writer.

say to my soul

This refers to the writer. Alternate translation: "say to me"

I am your salvation

This can be stated without the abstract noun. Alternate translation: "I am your savior" or "I will save you"

Psalms 35:4

May those who seek my life be shamed and dishonored

This can be stated in active form. Alternate translation: "May Yahweh shame and dishonor those who seek my life"

May those

"I desire that"

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who seek my life
Here "seek my life" means they desire to kill the writer. The writer is represented by his "life." Alternate translation: "who are trying to kill me"

May those who plan to harm me be turned back and ashamed
This can be stated in active form. Alternate translation: "May Yahweh turn back and confound those who plan to harm me"

be turned back
"be turned back" here is a metaphor for being unable to accomplish their goal. Alternate translation: "be unsuccessful"

Psalms 35:5

as chaff before the wind
The writer's enemies are spoken of as if they are chaff that is easily blown away. Alternate translation: "blown away by the wind like chaff"

Psalms 35:6

their way
Here "their way" refers to their lives. Alternate translation: "their lives"

dark and slippery
This refers to a way that is hidden and dangerous. Alternate translation: "hidden and full of dangers"

chases them
This refers to the angel of Yahweh being opposed to the writer's enemies. Alternate translation: "works against them" or "opposes them"

Psalms 35:7

they set their net for me
The schemes of the wicked are spoken of as if they were a net that they set to catch the writer. Alternate translation: "they want to catch me in a net like a small animal"

they dug a pit for my life
The schemes of the wicked are spoken of as if they were a pit that they dug to catch the writer. Alternate translation: "they wanted to capture me in a pit like a big animal"

my life
This refers to the writer. Alternate translation: "me"

Psalms 35:8

Let destruction overtake them by surprise
Destruction is spoken of as if it was a dangerous animal that would suddenly attack them. Alternate translation: "Let them be destroyed suddenly" or "Let them be surprised because you destroy them suddenly"

the net that they have set
The schemes of the wicked are spoken of as if they were a net that they place to catch the writer. Alternate translation: "the net that they placed in order to capture me like an animal and harm me"

Let them fall into it
This is the same metaphor as in verse 7. The net is intended to catch the writer. Alternate translation: "Let them fall into the pit that they dug for me"

fall into it
Possible meanings are 1) fall into the pit of verse 7 or 2) fall into destruction.

to their destruction
The abstract noun "destruction" can be stated as a verb. Alternate translation: "so that they will be destroyed" or "that is how you should destroy them"

Psalms 35:9

in his salvation
The abstract noun "salvation" can be stated as a verb. Alternate translation: "because you save me"

Psalms 35:10

All my bones
Here "bones" refers to the deepest inner being of a person. Alternate translation: "My whole inner being"

Yahweh, who is like you ... those who try to rob them?
The implicit answer to this question is that no one is like Yahweh. Alternate translation: "Yahweh, there is no one like you ... those who try to rob them."

the poor and needy
The words "poor" and "needy" mean basically the same thing and emphasize that Yahweh saves many who need his help.

Psalms 35:11

rise up
This means they testify in a trial. Alternate translation: "volunteer to give a testimony"

Psalms 35:12

They repay me evil for good
This is a metaphor which means they give back evil in exchange for the good they have received. Alternate translation: "In return for my doing good things for them, they do evil things to me"

evil ... good
These abstract nouns can be stated in other forms. Alternate translation: "evil things ... good things"

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I am sorrowful
"I am extremely sad"

Psalms 35:13

when they were sick
The word "they" refers to the "unrighteous witnesses" (Psalms 35:11).

my clothing was sackcloth
"I wore sackcloth" or "I showed that I was sad"

them, and my prayer returned to my bosom
This was a symbol of prayer. Alternate translation: "them with my head bent down in prayer"

Psalms 35:14

in grief as for my brother
The writer was as sad as if his own brother had died. Alternate translation: "grieving as if my own brother was ill"

I bent down in mourning as for my mother
The writer mourned as if his own mother had died. Alternate translation: "I mourned as if my own mother had died"

I bent down
This was a symbol of pain and suffering.

Psalms 35:15

gathered together
"assembled together" or "came together"

against me
This means they came together for the purpose of attacking the writer. Alternate translation: "to make plans against me" or "to plan my destruction"

They tore at me
Here the treated the writer as if he were a piece of cloth that they could tear to pieces. Alternate translation: "They attacked me"

Psalms 35:16

With no respect at all they mocked me
"With the worthless people they ridiculed me" or "Without respect they made fun of me"

they grind their teeth at me in rage
This is a sign of anger and hate. "they made grinding noises with their teeth at me"

Psalms 35:17

how long will you look on?
This rhetorical question indicates that the writer wants God to stop simply looking on and to start to help him. Alternate translation: "how long will you only watch them doing this?" or "when will you help me?"

Rescue my soul
Here "soul" refers to the writer. Alternate translation: "Rescue me"

my only life from the lions
The word "save" is implied. Alternate translation: "save my only life from the lions"

my only life from
This refers to the writer. Alternate translation: "me—and I only have one life—from"

from the lions
Here the writer speaks of his enemies as if they were vicious lions. Alternate translation: "from my enemies who attack me like wild animals"

Psalms 35:18

General Information:
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Psalms 35:19

Do not let my deceitful enemies
"Do not let my enemies, who tell lies about me,"

their wicked schemes
"their evil plans"

Psalms 35:20

they do not speak peace
The abstract noun "peace" can be stated as "peacefully." Alternate translation: "they do not speak peacefully to people"

devise deceitful words
"look for ways to tell lies"

those in our land who live in peace
"those who live peacefully in our land"

live in peace
The abstract noun "peace" can be stated in other forms. Alternate translation: "live peacefully with others" or "do no harm to anyone"

Psalms 35:21

They open their mouths wide against me
The reason they open their mouths is to accuse the writer. Alternate translation: "They shout at me in order to accuse me"

Aha, Aha
This is something an excited person says when he has suddenly seen or understood something, especially something other people did not expect

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him to see. It emphasizes the statement that follows.

our eyes have seen it
Here "our eyes" refers to the enemies' eyes. It is implied that they are saying they saw the writer do something wrong. Alternate translation: "we have seen it" or "we saw the wrong things that you did"

Psalms 35:22

You have seen it
Here "it" refers to the false accusations of the writer's enemies. Alternate translation: "You have seen how they falsely accused me"

do not be silent
"do not ignore what they did" This can be stated in positive form. Alternate translation: "judge them because of what they did"

do not be far from me
This can be stated in positive form. Alternate translation: "be very close to me"

Psalms 35:23

Arouse yourself and awake
This does not mean that God is actually asleep. The writer wants God to intervene. Both words mean basically the same thing and emphasize the urgency of this request. Alternate translation: "I feel like you are sleeping! Wake up"

to my defense
This abstract noun "defense" can be stated as "defend." Alternate translation: "to defend me"

my cause
This refers to the writer. Alternate translation: "me"

Psalms 35:24

do not let them rejoice over me
"do not let them be glad because I am suffering"

Psalms 35:25

say in their heart
This is an idiom that means to say to oneself. Alternate translation: "say to themselves"

Aha
This is an exclamation that is used when something is suddenly seen or understood. It emphasizes what follows. Alternate translation: "Yes"

we have what we wanted
It is implied that the writer's enemies wanted him to be declared guilty. Alternate translation: "he has been declared guilty just as we desired"

We have devoured him
The writer's enemies speak of his destruction as if they were wild animals who had eaten him. Alternate translation: "We have swallowed him up" or "We have destroyed him"

Psalms 35:26

May they be put to shame and may they be humiliated who rejoice at my distress
"May those who rejoice at my distress be put to shame and humiliated"

May they be put to shame
"May they feel shame"

May those who exalt themselves over me be clothed with shame and dishonor
This can be stated in active form. Alternate translation: "May you clothe with shame and dishonor those who exalt themselves over me"

exalt themselves over me
"consider themselves better than I am" or "think they have the right to treat me badly"

clothed with shame and dishonor
Here shame and dishonor are spoken of as if they were shameful clothes that the writer could wear. These abstract nouns can be stated as verbs. Alternate translation: "shamed and dishonored"

shame and dishonor
These terms mean about the same thing and are used to emphasize how degraded they will be.

Psalms 35:27

my vindication
Here "vindication" refers to Yahweh proclaiming or judging the psalmist innocent.

may they say continually
"may they always say"

Yahweh be praised
This can be stated in active form. Alternate translation: "Let us praise Yahweh"

who delights in
"who is happy with" or "who is glad for"

welfare
well-being, happiness

Psalms 35:28

tell of your justice
The abstract noun "justice" can be stated as "right." Alternate translation: "proclaim that you act in the right way"

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Psalm 36

1 An evil man speaks of his transgression from deep in his heart,
there is no fear of God in his eyes.

2 For he comforts himself,
thinking that his iniquity will not be discovered and be hated.
3 The words of his mouth are wickedness and deceit;
he does not want to be wise and do good.
4 While he lies in bed, he plans ways to sin;
he sets out on an evil way;
he does not reject evil.

5 Your covenant faithfulness, Yahweh, reaches to the heavens;
your faithfulness reaches to the clouds.
6 Your righteousness is like the mountains of God;
your judgments are like the great deep.
Yahweh, you preserve both mankind and the animals.
7 How precious is your covenant faithfulness, God!
Humanity takes refuge under the shadow of your wings.
8 They feast upon the abundance of your house;
you let them drink from the river of your delights.
9 For with you is the fountain of life;
in your light we will see light.

10 Extend your covenant faithfulness fully to those who know you,
your defense to the upright of heart.
11 Do not let the foot of the arrogant man come near to me.
Do not let the hand of the wicked drive me away.
12 Over there those who behave wickedly have fallen;
they have been pushed down and are not able to get up.

Psalm 36 General Notes

Formatting in this chapter

Psalm 36 is a psalm of praise. It speaks of how good God is to those who love him. (See: good and love)

Special concepts in this chapter

God and man

Evil people do not think about God; but he is such a pleasure to all who honor him. (See: evil)

Psalms 36:1

General Information:

Parallelism is common in Hebrew poetry.

For the chief musician. A psalm of David the servant of Yahweh

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

For the chief musician

"This is for the director of music to use in worship."

An evil man

This does not refer to a specific man, but to evil people in general. Alternate translation: "Evil people"

from deep in his heart

Here "heart" refers to the inner being of a person. Alternate translation: "from his inner being"

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in his eyes
Here "eyes" refers to the wicked person. Alternate translation: "in him"

Psalms 36:2

he comforts himself, thinking
"he prefers to believe" or "he wants to think"

his iniquity will not be discovered and be hated
This can be stated in active form. Alternate translation: "God will not discover and hate his sin"

Psalms 36:3

The words of his mouth are wickedness and deceit
Here the word "mouth" is a metonym for the writer. The abstract noun "wickedness" can be translated by an adjective. The abstract noun "deceit" can be translated by a verb. Alternate translation: "Everything he says is wicked, and he wants to deceive others"

do good
"do things that are good"

Psalms 36:4

he sets out on an evil way
The sinful actions of the man are spoken of as if he was walking along a path that was evil. Alternate translation: "he begins to do evil things"

he does not reject evil
Here "evil" can be stated in another form. Alternate translation: "he does not reject evil behavior"

Psalms 36:5

Your covenant faithfulness ... reaches to the heavens
The greatness of God's covenant faithfulness is spoken of as if it were an object that reached as high as the heavens. The abstract noun "faithfulness" can be translated as an adjective. Alternate translation: "Your covenant faithfulness ... is very great" or "You ... are as faithful to your covenant as the heavens are high above the earth"

reaches to the clouds
The greatness of God's loyalty is spoken of as if it was very high. Alternate translation: "is as high as the clouds" or "is enormously great"

Psalms 36:6

like the mountains of God ... like the great deep
These phrases describe the greatness of God's righteousness and judgments as if they were very high and deep. Alternate translation: "as high as the highest mountains ... as deep as the deepest sea"

you preserve
"you help" or "you save"

Psalms 36:7

How precious is your covenant faithfulness
The word "precious" refers to how greatly the writer values Yahweh's covenant faithfulness. The abstract noun "faithfulness" can be translated as an adjective. Alternate translation: "I greatly value how you are faithful to your covenant"

Psalms 36:8

They feast upon the abundance of your house
Eating much food as guests in a house is a metaphor for God providing all his people need. Alternate translation: "They will have all they need because you will provide it to them" or "You have plenty to give, and you will provide them with all they need"

you let them drink from the river of your delights
There are two metaphors here. God's abundant blessings are spoken of as if they are the water in a flowing river. Also, those who receive those blessings are spoken of as if they are drinking them like water. Alternate translation: "your precious blessings are like a river from which you will let them drink"

Psalms 36:9

fountain of life
"source of life"

in your light we will see light
Here "light" is a metaphor for true knowledge. Alternate translation: "when you enlighten us, we will know the truth" or "your light is what enables us to know the truth about you"

Psalms 36:10

Extend your covenant faithfulness fully to those who know you
The writer speaks of Yahweh continuing to act faithfully towards the people as if Yahweh were to extend his covenant faithfulness or make it longer. The abstract noun "faithfulness" can be translated with an adverb. Alternate translation: "Continue to act faithfully to those who know you"

your defense to the upright of heart
The abstract noun "defense" can be stated as a verb. "Continue" is implied from the previous phrase. Alternate translation: "Continue to protect the upright of heart"

the upright of heart
Here "heart" refers to the people. Alternate translation: "the upright" or "people who act righteously"

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Psalms 36:11

the foot of the arrogant man ... the hand of the wicked
Here "foot" and "hand" refer to the evil people. These are not specific men. This refers to evil people in general. Alternate translation: "arrogant people ... wicked people"

drive me away
"send me away" or "make me leave my place"

Psalms 36:12

those who behave wickedly have fallen; they have been pushed down and are not able to get up
All three phrases describe the evildoers as defeated.

they have been pushed down
This can be stated in active form. Alternate translation: "you have pushed them down" or "you have destroyed them" or "you have defeated them"

are not able to get up
"cannot get up" or "will never again harm anyone"

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Psalm 37

1 Do not be irritated because of evildoers;
do not be envious of those who act unrighteously.
2 For they will soon dry up as the grass
and wither as the green plants.

3 Trust in Yahweh and do what is good;
settle in the land and graze in faithfulness.
4 Then delight yourself in Yahweh,
and he will give you the desires of your heart.

5 Give your ways to Yahweh;
trust in him, and he will act on your behalf.
6 He will display your justice like the daylight
and your innocence like the day at noon.

7 Be still before Yahweh
and wait patiently for him.
Do not be angry if someone succeeds in what he does,
or when he makes evil plots.

8 Do not be angry and frustrated.
Do not worry. This only makes trouble.
9 Evildoers will be cut off,
but those who wait for Yahweh will inherit the land.

10 In a little while the evil man will disappear;
you will look at his place, but he will be gone.
11 But the meek will inherit the land
and will delight in great prosperity.

12 The wicked man plots against the righteous
and he grinds his teeth in rage against him.
13 The Lord laughs at him,
for he sees that his day is coming.

14 The wicked have drawn out their swords
and have bent their bows
to cast down the oppressed and needy,
to kill those who are upright.
15 Their swords will pierce their own hearts,
and their bows will be broken.

16 Better is the little that the righteous has
than the abundance of many wicked people.
17 For the arms of the wicked people will be broken,
but Yahweh supports the righteous people.

18 Yahweh watches over the blameless day by day,
and their heritage will be forever.
19 They will not be ashamed when times are bad.
When famine comes, they will have enough to eat.

20 But evil men will perish.
Yahweh's enemies will be like the splendor of the pastures;
they will be consumed and disappear in the smoke.

21 The wicked person borrows but does not repay,

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but the righteous person is generous and gives.
22 Those who are blessed by God will inherit the land;
those who are cursed by him will be cut off.

23 It is by Yahweh that a man's steps are established,
the man whose way is commendable in God's sight.
24 Though he stumbles, he will not fall down,
for Yahweh is holding him with his hand.

25 I was young and now am old;
I have never seen the righteous person abandoned
or his children begging for bread.
26 All the day long he is gracious and lends,
and his children become a blessing.

27 Turn away from evil and do what is right;
then you will be safe forever.
28 For Yahweh loves justice
and does not abandon his faithful ones.
They are preserved forever,
but the descendants of the wicked will be cut off.
29 The righteous will inherit the land
and live there forever.

30 The mouth of the righteous person speaks wisdom
and increases justice.
31 The law of his God is in his heart;
his feet will not slip.

32 The wicked person spies on the righteous person
and seeks to kill him.
33 Yahweh will not abandon him into the evil person's hand
or condemn him when he is judged.

34 Wait for Yahweh and keep his way,
and he will raise you up to possess the land.
You will see when the wicked are cut off.

35 I have seen the wicked and terrifying person
spread out like a green tree in its native soil.
36 But when I passed by again, he was not there.
I looked for him, but he could not be found.

37 Observe the man of integrity, and mark the upright;
there is a good future for a man of peace.
38 Rebels will be totally destroyed;
the future for the wicked man is cut off.

39 Salvation of the righteous comes from Yahweh;
he is their place of safety in the times of trouble.
40 Yahweh helps them and rescues them.
He rescues them from evil men and saves them
because they have taken refuge in him.

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Psalm 37 General Notes

Type of psalm

Psalm 37 is a teaching psalm. It provides guidance about how to live a moral and God-fearing life. It teaches that evil people do not prosper in the future. (See: evil)

Special concepts in this chapter

Envy

Do not envy evil people. Although it appears as though they prosper, soon they will be destroyed and the good people will continue on living. (See: good and life)

Psalms 37:1

General Information:

Parallelism is common in Hebrew poetry.

A psalm of David

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

Do not be irritated because of evildoers

"Do not let wicked people upset you" or "Do not be bothered by what wicked people do"

Psalms 37:2

dry up as the grass ... wither as the green plants

Evildoers are spoken of as if they are grass and plants that dry up and die in the hot weather. These two similes both mean they will die. Alternate translation: "die" or "come to an end"

Psalms 37:3

graze in faithfulness

Faithfulness is spoken of as if it was an animal that would be strengthened by feeding in good pasture. Alternate translation: "nourish faithfulness" or "increase your faithfulness"

Psalms 37:4

the desires of your heart

Here "heart" represents the person's inner being and thoughts. Alternate translation: "your deepest, inner desires" or "the things that you desire the most"

Psalms 37:5

Give your ways to Yahweh

Here "give your ways" is an idiom that means to ask Yahweh to control your life. Alternate translation: "Ask Yahweh to guide your actions in life"

act on your behalf

This is to represent another in legal issues. Here, when one trusts in Yahweh, he will defend that person and grant justice to that person.

Psalms 37:6

like the daylight ... like the day at noon

Both of these phrases mean about the same thing.

like the daylight

This means "in full view of everyone." Alternate translation: "as clear to see as the light of day"

like the day at noon

This means "as visible as the noon sun." Alternate translation: "as visible as the light at the brightest time of day"

Psalms 37:7

Be still

"Be quiet"

Psalms 37:8

General Information:

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Psalms 37:9

will be cut off

The destruction of the wicked is spoken of as if they were a branch of a plant that was cut off and thrown away.

but those who wait for Yahweh

"but those who trust in Yahweh"

will inherit the land

The possession of the land is spoken of as if it will be received as an inheritance. Alternate translation: "will receive the land as their own possession" or "will live safely in the land"

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Psalms 37:10

will disappear
This idiom refers to the death of the evil man. Alternate translation: "will die and you will no longer see him"

Psalms 37:11

the meek
This refers to the people who are meek. Alternate translation: "the meek people"

will inherit the land
The possession of the land is spoken of as if it will be received as an inheritance. See how you translated this in [Psalms 37:9]

Psalms 37:12

The wicked man
This does not refer to a specific man. It refers to wicked people in general. Alternate translation: "The wicked person"

the righteous
This does not refer to specific people. This refers to people who are righteous. Alternate translation: "the righteous person"

grinds his teeth
The wicked man hates the righteous person so much that he grinds his teeth together to show his anger.

Psalms 37:13

his day is coming
It is implied that "his day" will be a day of judgment. Alternate translation: "the day is coming when Yahweh will judge and punish him" or "the day is coming when Yahweh will judge and punish the wicked person"

Psalms 37:14

The wicked
This refers to the wicked people. Alternate translation: "The wicked people"

have drawn out their swords ... have bent their bows
Both "swords" and "bows" are weapons used to attack people. The fact that they are "drawn" and "bent" means they are ready to start attacking. Alternate translation: "have prepared their weapons in order to attack"

to cast down
This destruction of the needy people is spoken of as if they were clay pots that would break into pieces when thrown down on the ground. Alternate translation: "to destroy"

the oppressed and needy
These terms both refer to people who are powerless to defend themselves. Alternate translation: "people who are not able to resist them"

Psalms 37:15

Their swords will pierce their own hearts
Swords are examples of weapons and "hearts" represent the people. To "pierce the heart" is an idiom that means "to kill." Alternate translation: "Their weapons will be turned against them and they will kill themselves"

Psalms 37:16

Better is the little that the righteous has than the abundance of many wicked people
"It is better to be poor and righteous than to be wicked with great wealth"

Better is the little that the righteous has
The nominal adjective "the little" refers to few possessions. The nominal adjective "the righteous" refers to a righteous person. Alternate translation: "Better are the few possessions that a righteous person has"

the abundance
This refers to the wealth of the wicked people.

Psalms 37:17

For the arms of the wicked people will be broken
Here "arms" represent the strength of the wicked people. Breaking their arms represents taking away their power. This could be stated in active form. Alternate translation: "For Yahweh will remove the strength of the wicked people"

Psalms 37:18

watches over the blameless
To "watch over" means to protect someone. Here "the blameless" refers to the blameless people. Alternate translation: "protects the blameless people"

day by day
This is an idiom that means "continually." Alternate translation: "every day"

Psalms 37:19

when times are bad
This phrase refers to disasters, such as famine. Alternate translation: "when calamities occur"

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Psalms 37:20

Yahweh's enemies will be like the splendor of the pastures
The writer compares Yahweh's enemies to the flowers blooming in the fields.

be consumed and disappear in the smoke
The writer speaks of the destruction of the wicked as if they were weeds or wilted flowers in the field that are burned off after the harvest. This can be stated in active form. Alternate translation: "Yahweh will destroy them as fire turns the weeds of the field into smoke"

Psalms 37:21

is generous and gives
These mean the same thing and emphasize the generosity of the righteous.

Psalms 37:22

Those who are blessed by God will inherit the land; those who are cursed by him will be cut off
This is a contrastive form of Parallelism. Those who are blessed by God in contrast to those who are cursed by God.

Those who are blessed by God
This can be stated as active. Alternate translation: "Those whom God blesses"

will inherit the land
The possession of the land is spoken of as if it had been received as an inheritance. See how you translated this in [Psalms 37:9]

those who are cursed by him
This can be stated in active form. Alternate translation: "those whom Yahweh curses"

will be cut off
The destruction of the wicked is spoken of as if they were a branch of plant that was cut off and thrown away. See how you translated this in [Psalms 37:9]

Psalms 37:23

It is by Yahweh that a man's steps are established ... commendable in God's sight
These can be stated to show the logical connection and clarify the passive clause. Alternate translation: "If a man lives in a commendable way in Yahweh's sight, Yahweh will establish his steps"

It is by Yahweh that a man's steps are established
This can be stated in active form. Alternate translation: "Yahweh is the one who enables a man to be successful"

a man ... the man
This does not refer to a specific man, but to people in general.

a man's steps
Steps represent the way a person lives. Alternate translation: "the way a man lives"

Psalms 37:24

Though he stumbles, he will not fall down
Here "stumble" and "fall" refer to the man's reaction to difficult times. Alternate translation: "Though he has difficult times, he will not utterly fail"

holding him with his hand
Here "his hand" refers to Yahweh's power, and "holding him" refers to protecting him. Alternate translation: "protecting him with his power"

Psalms 37:25

the righteous person abandoned
This can be stated in active form. Alternate translation: "Yahweh forsake the righteous person"

the righteous person
This does not refer to a specific person. It is a general statement.

begging for bread
Here "bread" represents food in general. Alternate translation: begging for food"

Psalms 37:26

All the day long he is
This idiom means this action is a habit of his life. Alternate translation: "He is always

his children become a blessing
"his children grow up to bless others"

Psalms 37:27

Turn away from
To stop doing something is spoken of as if the person turned away from it. Alternate translation: "Stop doing"

Psalms 37:28

They are preserved forever
This can be stated in active form. Alternate translation: "Yahweh will protect them forever"

will be cut off
The destruction of the wicked is spoken of as if they were a branch of plant that was cut off and thrown away. See how you translated this in [Psalms 37:9]

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Psalms 37:29

will inherit the land
The possession of the land is spoken of as if it had been received as an inheritance. See how you translated this in [Psalms 37:9]

Psalms 37:30

the righteous
This refers to the people who are righteous. Alternate translation: "the righteous people"

The mouth of the righteous person
Here "mouth" represents the whole person who speaks. Alternate translation: "The righteous person"

speaks wisdom
The abstract noun "wisdom" can be stated as "wise." Alternate translation: "gives wise advice to others"

increases justice
The abstract noun "justice" can be stated as an action. Alternate translation: "encourages other people to live rightly"

Psalms 37:31

The law of his God is in his heart
Here "in his heart" refers to his deepest inner being. Alternate translation: "He treasures the commands of his God in his inner being"

his feet will not slip
Here failure to obey Yahweh is spoken of as slipping off a safe path and falling. Alternate translation: "he will walk safely in the way God wants him to walk" or "he will safely do the things God wants him to do"

Psalms 37:32

The wicked person ... the righteous person
These words refer to any wicked or righteous person or to wicked and righteous people in general, not to specific people. Alternate translation: "Wicked people ... righteous people" or "Any wicked person" or "any righteous person"

spies on the righteous person
The wicked person observes the righteous person in order to do him harm. Alternate translation: "waits in ambush for the righteous person"

Psalms 37:33

the evil person's hand
These words refer to the hand of any evil person, not of any specific person. Here "hand" represents power or control. Alternate translation: "evil people's hands" or "the power of the evil person"

when he is judged
This refers to Yahweh judging the righteous man. Alternate translation: "When Yahweh judges him"

Psalms 37:34

he will raise you up to possess the land
Here "raise you up" refers to God giving honor to those who wait for him. Alternate translation: "he will honor you by giving you the land"

the wicked
This refers to wicked people. Alternate translation: "the wicked people"

are cut off
The destruction of the wicked is spoken of as if they were a branch of a plant that was cut off and thrown away. See how you translated a similar phrase in Psalms 37:9.

Psalms 37:35

the wicked and terrifying person
This does not refer to a specific person. It is a general statement.

spread out like a green tree in its native soil
Here the prosperity of the wicked man is spoken of as if he were a healthy tree growing in good soil.

Psalms 37:36

he could not be found
This can be stated in active form. Alternate translation: "I could not find him" or "Yahweh had taken him away"

Psalms 37:37

the man of integrity
This does not refer to a specific person. It is a general statement.

mark the upright
"note carefully the good people" or "notice the good people"

Psalms 37:38

the future for the wicked man is cut off
This can be stated in active form. Alternate translation: "God will end his family line" or "he will not have any descendants"

the future
This refers to his descendants. Alternate translation: "his descendants"

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the wicked man
This does not refer to a specific person. It is a general statement.

is cut off
The destruction of the wicked is spoken of as if they were a branch of a plant that was cut off and thrown away. See how you translated a similar phrase in [Psalms 37:9]

Psalms 37:39

Salvation of the righteous comes from Yahweh
The abstract noun "Salvation" can be expressed as an action. Alternate translation: "Yahweh rescues the righteous people"

the righteous
This refers to the righteous people. Alternate translation: "the righteous people"

Psalms 37:40

helps ... rescues ... saves
This same idea is repeated in several different ways to emphasize that Yahweh is dependable and able to give aid.

they have taken refuge in him
Going to Yahweh for protection is spoken of as taking refuge in him. Alternate translation: "they have gone to him for protection"

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Psalm 38

1 Yahweh, do not rebuke me in your anger;
do not punish me in your wrath.
2 For your arrows pierce me,
and your hand presses me down.
3 There is no soundness in my body because of your anger;
there is no health in my bones because of my sin.
4 For my iniquities overwhelm me;
they are a burden too heavy for me.

5 My wounds are infected and smell
because of my foolish sins.
6 I am stooped over and humiliated every day;
I go about mourning all day long.
7 For within me, I am filled with burning;
there is no health in my flesh.
8 I am numb and utterly crushed;
I groan because of the anguish of my heart.

9 Lord, you understand my heart's deepest yearnings,
and my groanings are not hidden from you.
10 My heart pounds, my strength fades,
and the light of my eyes, even that is not with me.
11 My friends and companions shun me because of my condition;
my neighbors stand far off.
12 Those who seek my life lay snares for me.
They who seek my harm speak destructive words
and say deceitful words all day long.

13 But I, I am like a deaf man and hear nothing;
I am like a mute man who says nothing.
14 I am like a man who does not hear
and who has no reply.
15 Surely I wait for you, Yahweh;
you will answer, Lord my God.
16 I say this so that my enemies will not rejoice over me.
If my foot slips, they will do terrible things to me.

17 For I am about to stumble,
and I am in constant pain.
18 I confess my guilt;
I am anxious about my sin.
19 But my enemies are numerous;
those who hate me wrongfully are many.
20 They repay me evil for good;
they hurl accusations at me
although I have pursued what is good.

21 Do not abandon me, Yahweh;
my God, do not stay far away from me.
22 Come quickly to help me,
Lord, my salvation.

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Psalm 38 General Notes

Type of psalm

Psalm 38 is a confession of sin and a prayer for deliverance. (See: confess and sin and deliverer)

Special concepts in this chapter

Author's sickness
The author was very sick and his enemies were seeking ways to destroy him.

Psalms 38:1

General Information:
Parallelism is common in Hebrew poetry.

A psalm of David, to bring to remembrance
This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

A psalm of David
Possible meanings are 1) David wrote the psalm or 2) the psalm is about David or 3) the psalm is in the style of David's psalms.

do not rebuke me in your anger ... do not punish me in your wrath
These phrases mean basically the same thing and the idea is repeated for emphasis.

Psalms 38:2

your arrows pierce me
The severity of Yahweh's punishment of the writer is spoken of as if Yahweh had shot arrows into the writer. Alternate translation: "Your punishment is as painful as if you had shot arrows into me"

your hand presses me down
Yahweh's punishment of the writer is spoken of as if Yahweh was smashing the writer with his hand. Here, "hand" refers to Yahweh's power. Alternate translation: "your power knocks me down"

Psalms 38:3

General Information:
David continues describing what his guilt and shame does to his body. He uses hyperbole to emphasize the effects of this lesson.

there is no health in my bones because of my sin
Here "my bones" represents the body of the writer. Alternate translation: "my whole body is diseased because of my sin"

Psalms 38:4

my iniquities overwhelm me
The writer's iniquities are spoken of as if they are a flood of water that covers him. Alternate translation: "my iniquities cover me like a flood"

they are a burden too heavy for me
The writer's iniquities are spoken of as if they are a heavy load that he cannot lift. Alternate translation: "they are like a load that is too heavy for me to lift"

Psalms 38:5

General Information:
David continues describing what his guilt and shame does to his body. He uses hyperbole to emphasize the effects of this lesson.

My wounds are infected and smell
Here "smell" refer to his sores having a bad smell that is associated with rotting flesh. Alternate translation: "My wounds are infected and stink as they rot"

Psalms 38:6

I am stooped over
The pain of the writer's wounds have caused him to be bent over as if he were an old, feeble man. Alternate translation: "I am bent over in pain"

Psalms 38:7

I am filled with burning
The writer's is so sick with fever that it is as if he is burning inside. Alternate translation: "My body is burning with fever"

there is no health in my flesh
Here "my flesh" refers to the writer. Alternate translation: "I am completely sick"

Psalms 38:8

utterly crushed
The writer's illness is so severe that it is as if a huge weight is pressing down on him.

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anguish of my heart
Here "my heart" refers to the writer. Alternate translation: "my anguish"

Psalms 38:9

my heart's deepest yearnings
Here "my heart" refers to the writer. It may be helpful to state that the writer desires good health. Alternate translation: "My strongest desires" or "that I desire you to heal me"

my groanings are not hidden from you
This can be stated in active form. Alternate translation: "you are able to see all my moans of sorrow"

Psalms 38:10

My heart pounds
This idiom means his heart beats intensely. Alternate translation: "My heart beats loudly"

my strength fades
"I become very weak"

the light of my eyes, even that is not with me
"I can no longer see well"

Psalms 38:11

General Information:
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Psalms 38:12

lay snares for me
The plots of the writer's enemies are spoken of as if they were traps that they had set to catch him like an animal. Alternate translation: "set traps to catch me"

speak destructive words and say deceitful words
These two phrases mean basically the same thing and emphasize the hurtful nature of what these people say.

Psalms 38:13

I am like a deaf man ... hear nothing
The writer does not listen to what his enemies are saying.

I am like a mute man ... says nothing
The writer does not speak evil words to or about his enemies.

a mute man
a person who cannot speak

Psalms 38:14

does not hear
The writer does not listen to what his enemies are saying.

has no reply
The writer does not speak evil words to or about his enemies.

Psalms 38:15

you will answer
Possible meanings are 1) "you will answer me" or 2) "you will answer my enemies."

Psalms 38:16

will not rejoice over me
"will not be glad because I am having trouble"

If my foot slips
Here "my foot" represents the writer. The slipping of his foot is a metaphor that refers to the writer's troubles and misfortunes. Alternate translation: "If I make mistakes that cause me trouble"

Psalms 38:17

I am about to stumble
Possible meanings for this metaphor are 1) "I am so sick that I am about to die" or 2) "I will soon be ruined." It may be best not to interpret the metaphor in the text.

I am in constant pain
"I am always in pain"

Psalms 38:18

General Information:
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Psalms 38:19

But my enemies are numerous ... are many
These two phrases mean basically the same thing.

Psalms 38:20

They repay me evil for good
The actions of the writer's enemies are spoken of as a financial transaction where they gave him evil things in exchange for good things. The abstract nouns "evil" and "good" can be stated as adjectives. Alternate translation: "They do evil thing to me after I was good to them"

hurl accusations at me
The way the writer's enemies accuse him is spoken of as if they were throwing accusations at him like rocks.

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pursued what is good
The writers desire for what is good is spoken of as if he were running after good things.

Psalms 38:21

Do not abandon me ... do not stay far away from me
These two phrases have very similar meanings.

do not stay far away from me
Because Yahweh has not yet answered the writer's request, he speaks of Yahweh as if Yahweh were standing far away from the writer.

Psalms 38:22

Come quickly to help me
God is spoken of as if he is running to the writer to help him.

my salvation
The abstract noun "salvation" can be stated as an action. Alternate translation: "you are the one who saves me"

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Psalm 39

1 I decided, "I will watch what I say
so that I do not sin with my tongue.
I will muzzle my mouth
while in the presence of an evil man."
2 I kept silent;
I kept back my words even from saying anything good,
and my pain grew worse.
3 My heart became hot;
when I thought about these things,
it burned like a fire.
Then finally I spoke.

4 "Yahweh, make me know when will be the end of my life
and the extent of my days.
Show me how transient I am.
5 See, you have made my days only the width of my hand,
and my lifetime is like nothing before you.
Surely every man is a single breath. Selah

6 Surely every man walks about like a shadow.
Surely everyone hurries about
to accumulate riches although they do not know who will receive them.

7 Now, Lord, for what am I waiting?
You are my only hope.
8 Rescue me from my sins;
do not make me the scorn of fools.
9 I am silent and cannot open my mouth,
because it is you who has done it.
10 Stop wounding me;
I am overwhelmed by the blow of your hand.
11 When you discipline people for iniquity,
you consume the things they desire like a moth;
surely all people are nothing but vapor. Selah

12 Hear my prayer, Yahweh,
and give ear to my cry for help;
do not be deaf to my tears!
for I am like a foreigner with you,
a sojourner like all my ancestors were.
13 Turn your gaze from me so that I may smile again
before I die."

Psalm 39 General Notes

Type of psalm

Psalm 39 is a psalm of deliverance from sickness. (See: deliverer)

Special concepts in this chapter

Life

Life on earth is short. The psalmist wanted God's healing so he can enjoy the rest of his life. (See: life)

This psalm shares some characteristics of another wisdom book called Ecclesiastes or Koheleth but is more positive.

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Psalms 39:1

General Information:
Parallelism is common in Hebrew poetry.

For the chief musician, for Jeduthun. A psalm of David
This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

For the chief musician
"This is for the director of music to use in worship,"

Jeduthun
One of David's chief musicians had this same name. This may refer to him.

I will watch what I say
Here "watch" is an idiom that mean "pay attention to." Alternate translation: "I will pay attention to the things that I say"

so that I do not sin with my tongue
Here "tongue" refers to the writer's speech. Alternate translation: "so that I do not speak an offense against Yahweh"

muzzle
To "muzzle" means to keep a mouth shut. Here David means that he will not speak while he is with an evil person.

Psalms 39:2

I kept silent; I kept back my words
These two phrases mean the same thing and emphasize that the writer did not speak at all. Alternate translation: "I was completely silent"

I kept back my words
"I did not speak"

Psalms 39:3

My heart became hot ... it burned like a fire
Here "heart" represents the whole person. The anxious thoughts of the writer are spoken of as if they were a fire burning inside him. Alternate translation: "I became very anxious when I thought about these things"

Psalms 39:4

the end of my life ... the extent of my days
These phrases mean basically the same thing.

Show me how transient I am
"Show me how brief my life is" or "Show me how soon I will die"

Psalms 39:5

only the width of my hand
The writer speaks of his lifespan is if it could be measured by the width of his hand. Alternate translation: "only a very short time"

my lifetime is like nothing before you
This simile states that the length of the writer's life is so short that it does not exist. This is an exaggeration to stress how short it is. Alternate translation: "the length of my life is barely any time at all"

Surely every man is a single breath
Life is short, and the psalmist speaks of it here as if it were only as long as the time it takes for a person to breathe one breath. Alternate translation: "The time that humans live is as short as a single breath of a person"

Psalms 39:6

Surely every man walks about like a shadow
The lives of people are spoken of as if they are as insignificant as shadows. Alternate translation: "Everyone disappears like shadows do"

although they do not know who will receive them
Here it is implied that they do not know what will happen to their wealth after they die. The full meaning of this statement can be made explicit.

Psalms 39:7

Now, Lord, for what am I waiting?
The writer asks this question to emphasize that people cannot help him. This rhetorical question can be translated as a statement. Alternate translation: "So now, Yahweh, I can expect to receive nothing from anyone else."

Psalms 39:8

General Information:
This page has intentionally been left blank.

Psalms 39:9

I am silent ... cannot open my mouth
These phrases mean basically the same thing.

because it is you who has done it
"because my punishment comes from you"

Psalms 39:10

Stop wounding me
God's punishment of the writer is spoken of as if God was wounding him with a weapon. Alternate translation: "Please stop punishing me"

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I am overwhelmed
"I am defeated completely"

the blow of your hand
God's punishment of the writer is spoken of as if God was striking him with his fist. Here "hand" represents God's judgment. Alternate translation: "your judgment on me"

Psalms 39:11

consume the things they desire like a moth
God will take away the things they value in the same way as a moth eats a piece of cloth. Alternate translation: "consume the things they desire like a moth eats away at clothing"

all people are nothing but vapor
The writer speaks of the frailty of people as if they were mist that disappears quickly. Alternate translation: "everyone is completely fragile"

Psalms 39:12

do not be deaf to my tears
The phrase "deaf to" is a metaphor for "ignore." Possible meanings of the phrase "deaf to my tears" are 1) the word "tears" is a metonym for the writer's cries. Alternate translation: "do not ignore my cries" or "pay attention to my cries" Or 2) the word "tears" is a metonym for the writer himself. Alternate translation: "do not ignore me" or "pay attention to me"

tears
The reader should understand that the writer is extremely sad.

I am like a foreigner with you, a sojourner
The writer speaks of Yahweh's lack of response as if Yahweh considered him to be a total stranger to him. Alternate translation: "I am like a complete stranger to you"

Psalms 39:13

Turn your gaze from me
Here "your gaze" represents Yahweh's punishment. Alternate translation: "Please stop punishing me"

so that I may smile again
Here "smile" is associated with being happy. Alternate translation: "so that I can be happy again"

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Psalm 40

1 I waited patiently for Yahweh;
he listened to me and heard my cry.
2 He brought me up out of a horrible pit,
out of the miry clay,
and he set my feet on a rock
and made my steps secure.
3 He has put a new song in my mouth,
praise to our God.
Many will see it and honor him
and will trust in Yahweh.

4 Blessed is the man
who makes Yahweh his trust
and does not honor the proud
or those who turn away from him to lies.
5 Many, Yahweh my God,
are the wonderful deeds that you have done,
and your thoughts which are about us cannot be numbered;
if I declared and spoke of them,
they would be more than could be counted.

6 You have no delight in sacrifice or offering,
but you have opened my ears;
you have not required burnt offerings or sin offerings.
7 Then said I, "See, I have come;
it is written about me in the scroll of the document.
8 I delight to do your will, my God;
your laws are in my heart."

9 I have proclaimed good news of your righteousness in the great assembly;
Yahweh, you know that my lips have not kept back from doing this.
10 I have not concealed your righteousness in my heart;
I have declared your faithfulness and your salvation;
I have not concealed your covenant faithfulness
or your trustworthiness from the great assembly.

11 Do not keep back your acts of mercy from me, Yahweh;
let your covenant faithfulness and your trustworthiness always preserve me.
12 Troubles that cannot be numbered surround me;
my iniquities have caught up with me so that I am no longer able to see anything;
they are more than the hairs on my head,
and my heart has failed me.
13 Be pleased, Yahweh, to rescue me;
hurry to help me, Yahweh.

14 Let them be ashamed and completely disappointed
who pursue my life to sweep it away.
Let them be turned back and brought to dishonor,
those who delight in hurting me.
15 Let them be appalled because of their shame,
those who say to me, "Aha, aha!"
16 But may all those who seek you rejoice
and be glad in you;
let everyone who loves your salvation say continually,
"May Yahweh be praised."

17 I am poor and needy;
yet the Lord thinks about me.

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You are my help and you come to my rescue;
do not delay, my God.

Psalm 40 General Notes

Type of psalm

Psalm 40 is a psalm of praise. Many also see it as a messianic psalm, a psalm about Christ. (See: christ)

Special concepts in this chapter

Sacrifices

God is not interested in sacrifices but wants people to obey him and fulfill his plans for them.

Psalms 40:1

General Information:

Parallelism is common in Hebrew poetry.

For the chief musician. A psalm of David

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

For the chief musician

"This is for the director of music to use in worship."

I waited patiently for Yahweh

This means the writer was waiting for Yahweh to help him.

he listened to me ... heard my cry

These mean the same thing, and can be combined into one statement. Alternate translation: "he listened to me when I called out to him"

Psalms 40:2

out of a horrible pit, out of the miry clay

These two metaphors mean the same thing. The writer's danger is spoken of as if it was a deadly pit full of mud. This emphasizes the danger. Alternate translation: "from being trapped in a horrible pit full of sticky mud"

he set my feet on a rock

Here "my feet" refers to the writer, and "a rock" refers a place of safety. Alternate translation: "he provided safety for me"

Psalms 40:3

He has put a new song in my mouth

Possible meanings are 1) "He has taught me the words to a new song" or 2) "He has given me a new reason to sing."

in my mouth

Here "my mouth" refers to the writer. Alternate translation: "in me"

praise to our God

The noun "praise" can be stated as a verb. Alternate translation: "a song to praise our God"

Many will see it

Here "see it" refers to hearing the writer sing his song about what God has done for him. Alternate translation: "Many people will hear me tell what Yahweh has done"

Psalms 40:4

Blessed is the man who makes Yahweh his trust

"Blessed is the man who trusts in Yahweh" or "Those who trust in Yahweh are blessed"

the proud

This refers to the people who are proud. Alternate translation: "proud people"

to lies

The Hebrew word is unclear. Possible meanings are 1) "lies" or 2) "false gods."

Psalms 40:5

your thoughts which are about us cannot be numbered

This can be stated in active form. Alternate translation: "no one can count all the things you think about us"

cannot be numbered ... more than could be counted

These phrases mean essentially the same thing. The first is stated in negative form, and the second is stated in positive form.

Psalms 40:6

You have no delight in sacrifice or offering

This is an exaggeration to express that other things are much more important to God. Alternate

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translation: "Sacrifices and other offerings are not the things that delight you most"

you have opened my ears
Here "ears" refers to the ability to hear. Alternate translation: "you have enabled me to hear your commands"

you have not required burnt offerings or sin offerings
This is an exaggeration to show that these things were not the most important to God. Alternate translation: "animals burned on the altar and other offerings for our sins are not what you require most"

Psalms 40:7

the scroll of the document
This refers to a scroll on which was written the word of Yahweh. Alternate translation: "the written scroll"

Psalms 40:8

your laws are in my heart
Here "my heart" refers to the inner being of the writer. Alternate translation: "I am always thinking about your laws within my inner being"

Psalms 40:9

I have proclaimed good news of your righteousness in the great assembly
"I have told a large assembly of people the good news of your righteousness."

good news of your righteousness
This refers to the good news that God rescues his people. Alternate translation: "good news that because you are righteous, you rescue your people"

my lips have not kept back from doing this
Here "my lips" represents the writer, emphasizing his speech. Alternate translation: "I have not stopped myself from proclaiming these things"

Psalms 40:10

I have not concealed your righteousness in my heart
"I have not kept your righteousness a secret." This can also be stated in positive form. Alternate translation: "I have openly told every one about your righteousness"

in my heart
Here this refers to the writer's inner being.

I have not concealed your covenant faithfulness or your trustworthiness from the great assembly
This can be stated in positive form. Alternate translation: "I have told everyone in the great assembly about your covenant faithfulness or your trustworthiness"

your covenant faithfulness
The abstract noun "faithfulness" can be stated as "faithful." Alternate translation: "how faithful you are to your covenant"

your trustworthiness
This abstract noun "trustworthiness" can be stated as "trustworthy." Alternate translation: "how trustworthy you are"

Psalms 40:11

let your covenant faithfulness and your trustworthiness always preserve me
Here "covenant faithfulness" and "trustworthiness" are spoken of as if they were living people who could protect the writer. Alternate translation: "I want your covenant faithfulness and your trustworthiness to always preserve"

Psalms 40:12

Troubles that cannot be numbered surround me
Here troubles are spoken of as if they were objects that surround and trap the speaker. Alternate translation: "there are more troubles around me than I can count" or "more troubles come to me than I can count"

that cannot be numbered
This is stated in negative form to intensify the number.See how you translated this in [Psalms 40:5]

my iniquities
This refers to the consequences of his sin. Alternate translation: "the consequences of my iniquities"

have caught up with me
The writer's iniquities are spoken of as if they were his enemies who were harming him.

I am no longer able to see anything
Versions differ in how to understand this difficult passage. It may mean that the speaker is crying so much that he cannot see anything because of his tears.

my heart has failed me
Here "heart" refers to the writer's inner confidence. Alternate translation: "I am very discouraged"

Psalms 40:13

General Information:
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Psalms 40:14

Let them be ashamed and completely disappointed who pursue my life to sweep it away
This can be reordered and stated in active form. Alternate translation: "Let those who pursue my life

to sweep it away be ashamed and completely disappointed"

Let them be ashamed and completely disappointed
"Please make them ashamed and completely disappointed"

who pursue my life to sweep it away
Here "pursue my life" means they desire to kill the writer. The writer is represented by his "life." Alternate translation: "who are trying to kill me"

Let them be turned back and brought to dishonor, those who delight in hurting me
This can be reordered and stated in active form. Alternate translation: "Let those who delight in hurting me be turned back and brought to dishonor" or "Please have someone turn back those who delight in hurting me and bring them to dishonor"

turned back
"unable to continue"

Psalms 40:15

Let them be appalled because of their shame, those who say to me, "Aha, aha!"
"Let those who say to me, 'Aha, aha!' be appalled because of their shame"

Let them be appalled because of their shame
"I hope that they will be appalled when you cause them to be ashamed"

Aha, aha!
These words indicate that the speaker has seen the hearer doing evil that the hearer did not think anyone knew about. You can use here words in your language that mean the same thing but sound different. See how this is translated in [Psalms 35:21]

Psalms 40:16

rejoice and be glad
These two phrases mean the same thing and emphasize the intensity of joy. Alternate translation: "be very joyful"

loves your salvation
The abstract noun "salvation" can be stated as an action. Alternate translation: "love you because you saved them"

Psalms 40:17

poor and needy
These words mean the same thing and emphasize how helpless the writer is. Alternate translation: "very needy"

the Lord thinks about me
"the Lord cares for me"

You are my help ... you come to my rescue
These phrases mean the same thing.

You are my help
"You are the one who helps me"

you come to my rescue
"you come to save me"

do not delay
This can be stated in positive form. Alternate translation: "respond quickly"

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Psalm 41

1 Blessed is he who is concerned for the weak;
in the day of trouble, Yahweh will rescue him.
2 Yahweh will preserve him and keep him alive,
and he will be blessed on the earth;
Yahweh will not turn him over to the will of his enemies.
3 Yahweh will support him on the bed of suffering;
you will make his bed of sickness into a bed of healing.

4 I said, "Yahweh, have mercy on me!
Heal me, for I have sinned against you."
5 My enemies speak evil against me, saying,
'When will he die and his name perish?'
6 If my enemy comes to see me,
he says worthless things;
his heart gathers up wickedness for itself;
when he goes away from me, he tells others about it.

7 All who hate me whisper together against me;
against me they hope for my hurt.
8 They say, "An evil disease holds on tightly to him;
now that he is lying down, he will rise up no more."
9 Indeed, even my own close friend, in whom I trusted,
who ate my bread,
has lifted up his heel against me.

10 But you, Yahweh, have mercy on me and raise me up
so that I may pay them back.
11 By this I know that you delight in me,
for my enemy does not triumph over me.
12 As for me, you support me in my integrity
and will keep me before your face forever.

13 May Yahweh, the God of Israel be praised
from everlasting to everlasting.
Amen and Amen.

Psalm 41 General Notes

Type of psalm

Psalm 41 is a psalm of deliverance. The author's friends had become his enemies who wanted to see him die but he trusted God to rescue him. (See: deliverer and trust)

Special concepts in this chapter

Enemies

The author's best friend had become an enemy. His enemies were happy because they were sure his sickness would result in death.

Psalms 41:1

General Information:

Parallelism is common in Hebrew poetry.

For the chief musician. A psalm of David

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

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For the chief musician
"This is for the director of music to use in worship."

he who is concerned for the weak ... rescue him
The words "he" and "him" refer to anyone who is concerned for the weak.

the weak
"weak people" or "poor people"

Psalms 41:2

he ... him ... his
These words refer to anyone who is concerned for the weak.

Psalms 41:3

Yahweh will support him on the bed of suffering
The phrase "the bed of suffering" refers to when a person lies in bed because he is sick. Alternate translation: "When he is sick and in bed, Yahweh will support him"

you will make his bed of sickness into a bed of healing
The phrase "a bed of healing" refers to when a person rests in bed and recovers from his sickness. Alternate translation: "you, Yahweh, will heal him of his sickness"

Psalms 41:4

General Information:
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Psalms 41:5

his name perish
If a person's name dies, it means that people forget that he had ever lived. Alternate translation: "when will his name perish" or "when will people forget about him"

Psalms 41:6

If my enemy comes to see me
The words "my enemy" refers to any enemy in general, and not to one specific enemy.

he says worthless things
Possible meanings are 1) "he says meaningless things" or 2) his enemies say things to make him think that they are his friends when they are not. Alternate translation: "he says deceitful things" or "they pretend to be concerned about me"

his heart gathers up wickedness for itself
His enemies try to learn all of the bad things about him. Here the word "heart" refers the whole person. The writer's sin is spoken of as if it were an object that could be gathered. Alternate translation: "he tries to learn about all of my sins"

Psalms 41:7

against me they hope for my hurt
Possible meanings are 1) "they hope that very bad things will happen to me" or 2) "they are planning to hurt me."

Psalms 41:8

An evil disease ... to him
His enemies speak of "disease" as if it were a person who has captured him. Alternate translation: "He is sick with a fatal disease"

An evil disease
Possible meanings are 1) "A fatal disease" or 2) "Something evil"

now that he is lying down, he will rise up no more
Here the words "lying down" refer to lying in bed because of illness. That he will not "rise up" means that he will continue to lie down, which is a euphemism for death. Alternate translation: "now that he is sick in bed, he will die there"

Psalms 41:9

has lifted up his heel against me
This is an idiom that means his friend betrayed him. Alternate translation: "has betrayed me" or "has turned against me"

Psalms 41:10

But you, Yahweh, have mercy on me and raise me up
This is a request. Alternate translation: "Please, Yahweh, have mercy on me and raise me up"

raise me up
This means to raise him up from his bed, or to make him recover from his disease. Alternate translation: "make me well"

so that I may pay them back
The writer speaks of revenge on his enemies as if it were paying to them what he owes. Alternate translation: "so that I may take revenge on them"

Psalms 41:11

By this I know that you delight in me, for my enemy does not triumph over me
The word "this" refers to what the writer will say next. For clarity, the clauses may be reversed. Alternate translation: "Because my enemy does not triumph over me, I know that you delight in me"

By this I know that you delight in me, for my enemy does not triumph over me
This can also be translated in future tense, since Yahweh has not yet healed him. Alternate translation: "If you enable me to do that, with the

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result that my enemies do not defeat me, I will know that you are pleased with me"

Psalms 41:12

you support me in my integrity
"you support me because of my integrity"

will keep me before your face
The writer speaks of being in Yahweh's presence as being in a place where Yahweh can see him and he can see Yahweh's face. Alternate translation: "will keep me with you"

Psalms 41:13

General Information:
This verse is more than the end of this psalm. It is the closing statement for all of Book 1 of the Psalms, which starts at Psalm 1 and ends with Psalm 41.

from everlasting to everlasting
This refers to two extremes and means for all time. Alternate translation: "for all eternity"

Amen and Amen
The word "Amen" is repeated to emphasize approval of what has been said. Alternate translation: "May it certainly be so"

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Psalm 42

1 As the deer pants after streams of water,
so I thirst for you, God.
2 I thirst for God, for the living God,
when will I come and appear before God?
3 My tears have been my food
day and night,
while my enemies are always saying to me,
"Where is your God?"
4 These things I call to mind
as I pour out my soul:
how I went with the throng
and led them to the house of God
with the voice of joy and praise,
a multitude celebrating a festival.

5 Why are you bowed down, my soul?
Why are you upset within me?
Hope in God,
for again I will praise him who is my salvation.

6 My God, my soul is bowed down within me,
therefore I call you to mind from the land of the Jordan,
from the three peaks of Mount Hermon, and from the hill of Mizar.
7 Deep calls to deep at the noise of your waterfalls;
all your waves and your billows have gone over me.

8 Yet Yahweh will command his covenant faithfulness in the daytime;
in the night his song will be with me,
a prayer to the God of my life.

9 I will say to God, my rock,
"Why have you forgotten me?
Why do I go mourning
because of the oppression of the enemy?"
10 As with a sword in my bones, my adversaries rebuke me,
while they always say to me, "Where is your God?"

11 Why are you bowed down, my soul?
Why are you upset within me?
Hope in God,
for again I will praise him who is my salvation and my God.

Psalm 42 General Notes

Type of psalm

Psalm 42 is a psalm of praise for all that God has done and a prayer for deliverance from the psalmist's enemies. (See: deliverer)

Special concepts in this chapter

Yahweh's deliverance

The psalmist praises God as he remembers what God has done for him in the past, and he puts his trust in him. He needs rescuing from his enemies. Scholars believe that this psalm is about a man in exile longing for Jerusalem.

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Psalm 42 and Psalm 43
Some scholars believe that these two psalms were originally written together as one psalm.

Superscription
This psalm is called "a Maschil of the sons of Korah." The word "Maschil" in the original language has caused scholars to have various opinions about its meaning. Some say it means to instruct, while others say that the word is referring to the skill used in creating the psalm. Still others think it means that meditation should be used in reading this psalm.

Psalms 42:1

General Information:
Parallelism is common in Hebrew poetry.

For the chief musician. A maschil of the sons of Korah
This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

For the chief musician
"This is for the director of music to use in worship."

A maschil
This may refer to a style of music. See how you translated this in Psalms 32:1.

As the deer pants after streams of water, so I thirst for you, God
The author compares his desire for God to the desire of a thirsty deer for water.

pants
heavy breathing from an animal or person that is very tired or thirsty

I thirst for you, God
The author speaks of his strong desire for God as if it were a strong thirst for water.

Psalms 42:2

I thirst for God
The author speaks of his strong desire for God as if it were a strong thirst for water.

when will I come and appear before God?
The author does not ask this question to get an answer but to show his strong desire to be before God.

Psalms 42:3

My tears have been my food
The author refers to his tears as if they are food that he eats. This means that he is so sad that he cannot eat. Alternate translation: "My tears are like my food and I eat nothing else"

day and night
This phrase refers to the entire day by referring to both its beginning and end. Alternate translation: "all day long"

my enemies are always saying to me
This is an exaggeration. His enemies are not saying this constantly; they are saying it often.

Where is your God?
The author's enemies use this question to mock him and to express that they do not see his God helping him. Alternate translation: "Your God is not here to help you"

Psalms 42:4

call to mind
This is an idiom that means to remember or think about something. Alternate translation: "remember"

I pour out my soul
Here the word "soul" refers to the emotions. The author speaks of his soul as if it is a liquid that he pours out. The phrase means that he is expressing his emotional grief. Alternate translation: "I express my sorrow"

the throng
"the crowd of people"

joy and praise
This phrase uses two different words to express one idea. Alternate translation: "joyful praise"

Psalms 42:5

Why are you bowed down, my soul? Why are you upset within me?
The author refers to his inner self as his "soul," which represents himself. He asks these questions to rebuke himself. Alternate translation: "I should not be bowed down. I should not be worried"

bowed down
The writer speaks of depression or discouragement as if it were his soul being bent over. Alternate translation: "discouraged"

Hope in God
The writer continues to speak to his own soul and commands it to trust God.

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Psalms 42:6

My God, my soul
The writer begins to speak to God about his soul.

I call you to mind
This phrase means to remember or to think about something. Alternate translation: "I think of you"

the land of the Jordan
This is probably a reference to northern Israel, where the Jordan river originates. Alternate translation: "the land where the Jordan river begins"

peaks
mountain tops

hill of Mizar
This is the name of a hill at the base of Mount Hermon.

Psalms 42:7

Deep calls to deep at the noise of your waterfalls
The word "deep" refers to deep waters, which here are likely the streams rushing down Mount Hermon. The writer speaks of them as if they are people calling out to one another as they hear the sound of their own descent from the mountain.

all your waves ... have gone over me
The author speaks of his great misfortune and sadness as if they are deep waters that drown him with one wave after another.

your waves and your billows
The word "billows" is another word for "waves." Together the two words emphasize the greatness of the waves. Alternate translation: "all of your great waves"

Psalms 42:8

Yahweh will command his covenant faithfulness in the daytime
The writer speaks of Yahweh's covenant faithfulness as if it were a person whom he commands to be with him. The abstract noun "faithfulness" can be translated as an adjective. Alternate translation: "Yahweh will show me his covenant faithfulness in the daytime" or "Yahweh will show me in the daytime how faithful he is to his covenant"

his song
Possible meanings are 1) "the song that he gives me" or "the song about him"

the God of my life
"the God who gives me life"

Psalms 42:9

I will say to God, my rock
The writer speaks of God as if he were a huge rock that would provide protection from enemy attack.

Why do I go mourning
To "go mourning" is to perform customs related to being very sad.

Psalms 42:10

As with a sword in my bones
The writer describes his adversaries' rebukes as his receiving a fatal wound.

they always say to me
This is an exaggeration; his enemies are not saying this constantly but are saying it often.

Where is your God?
The writer's enemies use this question to mock him and to express that they do not see God helping him. Alternate translation: "Your God is not here to help you"

Psalms 42:11

Why are you bowed down, my soul? Why are you upset within me?
The author refers to his inner self as his "soul," which represents himself. He asks these questions to rebuke himself. See how you translated this in [Psalms 42:5]

bowed down
The writer speaks of depression or discouragement as if it were his soul being bent over. See how you translated this in [Psalms 42:5]

Hope in God
The writer continues to speak to his own soul and commands it to trust God. See how you translated this in [Psalms 42:5]

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Psalm 43

1 Bring me justice, God,
and plead my case against a nation that is not faithful.
Deliver me from the deceitful and unjust man.
2 For you are the God of my strength.
Why have you rejected me?
Why do I go about in mourning
because of the oppression of the enemy?
3 Oh, send out your light and your truth,
let them lead me.
Let them bring me to your holy hill
and to your dwelling.
4 Then I will go to the altar of God,
to God my exceeding joy.
I will praise you with the harp,
God, my God.

5 Why are you bowed down, my soul?
Why are you upset within me?
Hope in God,
for again I will praise him who is my salvation and my God.

Psalm 43 General Notes

Type of psalm

Psalm 43 is a psalm of deliverance. It is a plea for rescue from the psalmist's enemies. (See: deliverer)

Special concepts in this chapter

Encouragement

The author should not be discouraged because he trusts in God to deliver him. (See: trust)

Psalm 42 and Psalm 43

Some scholars believe that these two psalms were originally written together as one psalm.

Psalms 43:1

General Information:

Parallelism is common in Hebrew poetry.

Psalms 43:2

the God of my strength

Possible meanings are 1) "the God who protects me" or 2) "the God who gives me strength."

Why have you rejected me? Why do I go about in mourning because of the oppression of the enemy?

The writer asks these questions in order to complain to God and express his emotions, not to receive an answer.

Why do I go about in mourning

To "go about in mourning" is to perform customs related to being very sad.

because of the oppression of the enemy

The word "oppression" can be translated as a verb. Alternate translation: "because my enemy oppresses me"

Psalms 43:3

send out your light and your truth

The writer speaks of God's deliverance as if it were a light that shows him the way and truth that teaches him how to live. Alternate translation: "guide me with your light and truth"

holy hill

This refers to the hill in Jerusalem where the temple is located and thus to the temple itself.

to your dwelling

"to the place where you live"

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Psalms 43:4

God my exceeding joy
"God who is my very great joy" or "God who gives me very great joy"

Psalms 43:5

Why are you bowed down, my soul? Why are you upset within me?
The author refers to his inner self as his "soul," which represents himself. He asks these questions to rebuke himself. See how you translated this in [Psalms 42:5]

bowed down
The writer speaks of depression or discouragement as if it were his soul being bent over. See how you translated this in [Psalms 42:5]

Hope in God
The writer continues to speak to his own soul and commands it to trust God. See how you translated this in [Psalms 42:5]

my salvation and my God
The phrase "my salvation" refers to God. If necessary the two phrases can be combined. Alternate translation: "my God who saves me"

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Psalm 44

1 We have heard with our ears, God,
our fathers have told us
what work you did in their days,
in the days of old.
2 You drove out the nations with your hand,
but you planted our people;
you afflicted the peoples,
but you spread our people out in the land.
3 For they did not obtain the land for their possession by their own sword,
neither did their own arm save them;
but your right hand, your arm, and the light of your face,
because you were favorable to them.

4 God, You are my King;
command victory for Jacob.
5 Through you we will push down our adversaries;
through your name we will tread them under,
those who rise up against us.
6 For I will not trust in my bow,
neither will my sword save me.
7 But you have saved us from our adversaries,
and have put to shame those who hate us.
8 In God we have made our boast all the day long,
and we will give thanks to your name forever. Selah

9 But now you have rejected us and brought us dishonor,
and you do not go out with our armies.
10 You make us turn back from the adversary;
and those who hate us take spoil for themselves.
11 You have made us like sheep to be slaughtered
and have scattered us among the nations.
12 You sell your people for nothing;
you have not increased your wealth by doing so.

13 You make us a rebuke to our neighbors,
scoffed and mocked by those around us.
14 You make us an insult among the nations,
a shaking of the head among the peoples.
15 All the day long my dishonor is before me,
and the shame of my face has covered me
16 because of the voice of him who rebukes and insults,
because of the enemy and the avenger.

17 All this has come on us; yet we have not forgotten you
or dealt falsely with your covenant.
18 Our heart has not turned back;
our steps have not gone from your way.
19 Yet you have severely broken us in the place of jackals
and covered us with the shadow of death.

20 If we have forgotten the name of our God
or spread out our hands to a strange god,
21 would not God search this out?
For he knows the secrets of the heart.
22 Indeed, for your sake we are being killed all day long;
we are considered to be sheep for the slaughter.

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23 Awake, why do you sleep, Lord?
Arise, do not reject us forever.
24 Why do you hide your face
and forget our affliction and our oppression?

25 For we have sunk down into the dust;
our bodies cling to the earth.
26 Rise up for our help
and redeem us for the sake of your covenant faithfulness.

Psalm 44 General Notes

Type of psalm

Psalm 44 is a deliverance psalm. It is a prayer for God's help against enemies. (See: deliverer)

Special concepts in this chapter

Enemies

When Israel entered the Promised Land, God fought for them and drove out their enemies. Since their enemies have now defeated them, they are in need of God's help. (See: promisedland)

Superscription

This psalm is called "a Maschil." The word "Maschil" in the original language has caused scholars to have various opinions about its meaning. Some say it means to instruct, while others say that the word is referring to the skill used in creating the psalm. Still others think it means that meditation should be used in reading this psalm.

Psalms 44:1

General Information:

Parallelism is common in Hebrew poetry.

For the chief musician. A psalm of the sons of Korah. A maschil

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

For the chief musician

"This is for the director of music to use in worship."

A psalm of the sons of Korah

"This is a psalm that the sons of Korah wrote."

We have heard with our ears, God

The word "ears" adds emphasis to the statement that they have heard and understood the things that the writer is about to describe. The writer addresses this statement to God. Alternate translation: "God, we have heard clearly"

in their days, in the days of old

Both of these phrases use the word "days" to refer to the time period when the ancestors of the people of Israel were alive.

Psalms 44:2

You drove out the nations

"You forced the people from other nations to leave"

with your hand

Here the word "hand" refers to God's power. Alternate translation: "by your power"

you planted our people

The writer speaks of God's causing the Israelites to live in the land as if he were planting them in the soil like he would a tree. Alternate translation: "you caused our people to live there"

Psalms 44:3

by their own sword

The word "sword" refers to military power. Alternate translation: "by fighting with their own swords" or "by their own army's strength"

their own arm

Here the word "arm" refers to power. Alternate translation: "their own power"

the light of your face

You may supply a verb for this phrase. Alternate translation: "the light of your face obtained the land for their possession"

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your right hand, your arm
Here the words "hand" and "arm" both refer to God's power. Combined, they emphasize the greatness of God's power. Alternate translation: "your great power"

the light of your face
The writer speaks of Yahweh looking with favor upon them and being kind to them as if Yahweh's face shone a light on them. Alternate translation: "your kindness" or "your good favor"

Psalms 44:4

victory for Jacob
The people of Israel are referred to by the name of their ancestor "Jacob."

Psalms 44:5

Through you ... through your
"By you ... by your"

push down ... tread them under ... rise up
The writer speaks of his enemies' defeat as if they are "down" and of their preparing to fight as if they are "up."

through your name
Here the word "name" refers to God's power and authority. Alternate translation: "by your power"

tread them under
"tread them under our feet" or "walk on top of them"

Psalms 44:6

General Information:
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Psalms 44:7

General Information:
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Psalms 44:8

we have made our boast
The word "boast" can be translated with a verb. Alternate translation: "we have boasted"

we will give thanks to your name
Here the word "name" refers to God, himself. Alternate translation: "we will give thanks to you"

Psalms 44:9

General Information:
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Psalms 44:10

spoil
resources and treasures that an army collects after winning a battle

Psalms 44:11

You have made us like sheep to be slaughtered
The writer compares the Israelites to sheep that people kill and eat. As sheep are helpless before those who kill them, so the Israelites are helpless before their enemies. This can be translated in active form. Alternate translation: "You have allowed our enemies to kill us like they would kill a sheep and eat it"

scattered us among the nations
"caused us to live in many different nations"

Psalms 44:12

sell your people for nothing
The writer speaks of Yahweh allowing Israel's enemies to conquer them as if he were selling the people of Israel to their enemies but does not require any payment from their enemies.

Psalms 44:13

You make us a rebuke to our neighbors, scoffed and mocked by those around us
These two phrases are parallel emphasizing how the people among whom they live mock them.

You make us a rebuke to our neighbors
The word "rebuke" can be translated as a verb. Alternate translation: "You make us something that our neighbors rebuke"

scoffed and mocked by those around us
This can be stated in active form. Alternate translation: "those around us scoff at us and mock us"

Psalms 44:14

an insult among ... a shaking of the head
These phrases are parallel emphasizing how intensely the nations around them mock them.

You make us an insult among the nations
The word "insult" can be translated as a verb. Alternate translation: "You make the nations around us insult us"

a shaking of the head among the peoples
The phrase "a shaking of the head" can be translated in verbal form. Alternate translation: "something at which the peoples shake their heads"

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a shaking of the head
This was a gesture that people used to show scorn to others.

Psalms 44:15

my dishonor is before me
The writer speaks of his dishonor as if it were an object that is always in front of him for him to see. The phrase means that he is always thinking about his dishonor. Alternate translation: "I think about my dishonor"

the shame of my face has covered me
The writer speaks of his shame as if it is an object that covers him like a blanket would cover him. Alternate translation: "the shame of my face has overwhelmed me"

the shame of my face
"the shame that shows on my face." This refers to his facial expressions that his shame causes.

Psalms 44:16

because of the voice of him who rebukes and insults
Here the words "the voice" represents the person insulting him. Alternate translation: "because of what the person says who rebukes and insults me"

rebukes and insults
These words have similar meanings and emphasize the harsh nature of what this person says.

Psalms 44:17

General Information:
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Psalms 44:18

Our heart has not turned back ... have not gone from your way
These two phrases are parallel. The writer speaks of loyalty to God as if it were following him, and disloyalty as if it were turning away from him.

Our heart has not turned back
Here the word "heart" refers to the emotions, and specifically to loyalty and devotion. Alternate translation: "We have not stopped being loyal to you"

Psalms 44:19

you have severely broken us
The writer speaks of God's punishment as if it were breaking a fragile object. Alternate translation: "you have punished us severely"

in the place of jackals
The writer speaks of Israel after God's punishment as if it were a wild, uninhabitable place. Alternate translation: "and made our land like a place where jackals live"

jackals
a type of wild dog

covered us with the shadow of death
The writer speaks of death as if it is an object that casts a shadow over those who are about to die. Alternate translation: "made us so that we are about to die"

Psalms 44:20

If we have forgotten the name of our God
This describes a situation that could have happened but did not. The writer knew that they had not forgotten the name of God. Here the word "name" refers to God, himself. To forget the name of God is to stop worshiping him. Alternate translation: "If we have forgotten our God" or "If we have stopped worshiping our God"

spread out our hands to a strange god
Spreading out the hands is a gesture that people used to worship and pray to a god. Alternate translation: "worshiped a strange god" or "prayed to a strange god"

Psalms 44:21

would not God search this out?
The writer uses this question to express that God would know if they worshiped another god. Alternate translation: "God would certainly find out"

he knows the secrets of the heart
Here the word "heart" refers to the mind and thoughts. Alternate translation: "he knows what a person secretly thinks"

Psalms 44:22

we are being killed all day long
The phrase "all day long" is an exaggeration to emphasize that their people are being killed frequently. This can be stated in active form. Alternate translation: "we are always in danger of people killing us"

we are considered to be sheep for the slaughter
This can be stated in active form. Alternate translation: "people consider us to be sheep for the slaughter"

sheep for the slaughter
The writer compares the Israelites to sheep that people kill and eat. As sheep are helpless before

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those who kill them, so the Israelites are helpless before their enemies.

Psalms 44:23

Awake, why do you sleep, Lord?
This does not mean that God is actually asleep. The writer speaks of God's seeming inactivity as if God is sleeping. He asks the question to rebuke God for appearing not to be concerned about their troubles. Alternate translation: "Wake up! I feel like you are sleeping, Lord!"

Psalms 44:24

Why do you hide your face ... our oppression?
The writer uses this question to complain that God appears to be ignoring them. Alternate translation: "Do not hide your face ... our oppression."

hide your face
The writer speaks of God ignoring them as if God were hiding his face so that he could not see them. Alternate translation: "ignore us"

forget our affliction and our oppression
The words "affliction" and "oppression" mean basically the same thing and emphasize the severity of their affliction. These words may also be translated as verbs. Alternate translation: "forget that people afflict us and oppress us" or "forget that people greatly afflict us"

Psalms 44:25

For we have sunk down into the dust; our bodies cling to the earth
These parallel phrases share similar meanings. The writer describes his people as lying on the ground in a posture of defeat and humiliation.

For we have sunk down into the dust
The writer speaks of their humiliation as if their bodies were objects, such as ice, that melt and soak into the dirt.

our bodies cling to the earth
The writer speaks of their humiliation as if their bodies were stuck to the ground and they could not raise themselves up.

Psalms 44:26

Rise up
This is a command to stand. This phrase refers to beginning to act on something. Alternate translation: "Take action"

for the sake of your covenant faithfulness
The abstract noun "faithfulness" can be translated as an adjective. Alternate translation: "to show that you are faithful to your covenant"

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Psalm 45

1 My heart overflows on a good subject;
I will read aloud the words I have composed about the king;
my tongue is the pen of a ready writer.

2 You are fairer than the children of mankind;
grace is poured onto your lips;
therefore we know that God has blessed you forever.

3 Gird your sword to your side, mighty one,
in your glory and your majesty.
4 In your majesty ride on triumphantly
because of trustworthiness, meekness, and righteousness;
your right hand will teach you fearful things.
5 Your arrows are sharp;
the peoples fall under you;
your arrows are in the hearts of the king's enemies.
6 Your throne, God, is forever and ever;
a scepter of justice is the scepter of your kingdom.
7 You have loved righteousness and hated wickedness;
therefore God, your God, has anointed you
with the oil of gladness more than your companions.
8 All your garments smell of myrrh, aloes, and cassia;
out of ivory palaces
stringed instruments have made you glad.
9 Kings' daughters are among your honorable women;
at your right hand stands the queen clothed in gold of Ophir.

10 Listen, daughter, consider and incline your ear;
forget your own people and your father's house.
11 In this way the king will desire your beauty;
he is your master; revere him.
12 The daughter of Tyre will be there with a gift;
the rich among the people will beg for your favor.
13 The royal daughter in the palace is all glorious;
her clothing is worked with gold.
14 She will be led to the king in embroidered dress;
the virgins, her companions who follow her,
will be brought to you.
15 They will be led by gladness and rejoicing;
they will enter into the king's palace.

16 In the place of your fathers will be your children,
whom you will make princes in all the earth.

17 I will make your name to be remembered in all generations;
therefore the peoples will give you thanks forever and ever.

Psalm 45 General Notes

Type of psalm

Psalm 45 is a royal psalm written for the king's wedding day.

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Special concepts in this chapter

Beauty
The king has a beautiful palace, and his bride is also beautiful.

Superscription
This psalm is called "a Maschil." The word "Maschil" in the original language has caused scholars to have various opinions about its meaning. Some say it means to instruct, while others say that the word is referring to the skill used in creating the psalm. Still others think it means that meditation should be used in reading this psalm.

Psalms 45:1

General Information:
Parallelism is common in Hebrew poetry.

For the chief musician; set to Shoshannim. A psalm of the sons of Korah. A maschil. A song of loves
This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

For the chief musician
"This is for the director of music to use in worship"

set to Shoshannim
This may refer to a style or the tune of the music. Sometimes it is translated as "set to the tune of 'Lilies.'"

A psalm of the sons of Korah
"This is a psalm that the sons of Korah wrote."

A maschil
This may refer to a style of music. See how you translated this in Psalms 32:1.

My heart overflows on a good subject
The writer speaks of his heart as if it were a container that overflows with liquid. The word "heart" represents his emotions, which are excited by the song that he sings. Alternate translation: "My emotions are excited about a good subject"

a good subject
"a noble theme" or "a beautiful word." This refers to the song that he has written.

composed
to have written or created a song

my tongue is the pen of a ready writer
The writer speaks of his tongue as if it were a pen. He speaks words as skillfully as an experienced writer writes words. Alternate translation: "my tongue is like the pen of person who writes well" or "I speak words as skillfully as an experienced writer can write words"

Psalms 45:2

You are fairer than the children of mankind
This phrase is an exaggeration that emphasizes that the king is better looking than anyone else. The phrase "children of mankind" is an idiom and refers to all humans. Alternate translation: "You are more handsome than any other man"

grace is poured onto your lips
The writer speaks of grace as if it were oil that someone has used to anoint the king's lips. The word "lips" refers to the king's speech. The phrase means that the king speaks eloquently. Alternate translation: "it is as if someone has anointed your lips with oil" or "you speak eloquently"

Psalms 45:3

Gird your sword to your side
Warriors carried their swords in sheaths that hung from belts around their waists. The swords would rest against their sides. This phrase describes an action of someone preparing for battle. Alternate translation: "Prepare yourself for battle"

Psalms 45:4

ride on triumphantly
The writer tells the king to ride his horse or chariot to victory.

because of trustworthiness, meekness, and righteousness
The abstract nouns "trustworthiness," "meekness," and "righteousness" can be stated as adjectives. Possible meanings are 1) these are qualities of the mighty one. Alternate translation: "because you are trustworthy, meek, and righteous" or 2) these are virtues that he fights to uphold for the people whom he rules. Alternate translation: "in order to fight for what is trustworthy, meek, and right"

your right hand will teach you fearful things
Most soldiers held their swords with their right hands when they fought. Here, the phrase "right hand" refers to his ability to fight, which the writer speaks of as if it were a person who can teach the king through the experience he gains in battle. Alternate translation: "You will learn to accomplish great military feats by fighting in many battles"

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fearful things
"awesome deeds." This refers to military victories that cause his enemies to fear him and his allies to revere him.

Psalms 45:5

the peoples fall under you
This phrase refers to the king defeating his enemies. Possible meanings are 1) "the peoples fall at your feet in surrender" or 2) "the peoples fall dead at your feet."

your arrows are in the hearts of the king's enemies
"your arrows have pierced the hearts of your enemies." The writer speaks to the king while referring to the king in the third person.

Psalms 45:6

Your throne ... is forever and ever
The word "throne" represents the kingdom and rule of the king. Alternate translation: "Your kingdom ... is forever and ever" or "You will reign ... forever and ever"

Your throne, God
Possible meanings are that the word "God" 1) is a title for the king, who is God's representative or 2) modifies the word "throne" and means "Your kingdom that God has given you."

a scepter of justice is the scepter of your kingdom
The word "scepter" represents the king's authority to rule his kingdom. Alternate translation: "you rule your kingdom with justice"

Psalms 45:7

God, your God, has anointed you with the oil of gladness
The writer speaks of gladness as if it were an oil that God used to anoint the king. That God has anointed him is a symbolic action that represents God's choosing him to be king. Alternate translation: "when God appointed you as king, he made you very glad"

Psalms 45:8

General Information:
Here the writer begins to describe what appears to be the wedding ceremony of the king and his bride.

myrrh, aloes, and cassia
These are aromatic plant substances that people used to make perfumes.

ivory palaces
Ivory is a hard white substance that forms animal's tusks. This phrase describes a palace with walls and furniture that people have decorated with ivory.

stringed instruments have made you glad
The words "stringed instruments" refers to the music that people make by playing the stringed instruments. Alternate translation: "the music of stringed instruments has made you glad"

Psalms 45:9

honorable women
These women are wives of the king who receive his approval.

the queen
This is a reference to the woman who will become queen. Alternate translation: "your bride, the queen" or "your bride, who will be the queen"

Ophir
This is the name of a place that had a reputation for its fine gold. The location is unknown.

Psalms 45:10

Listen, daughter
The writer begins to speak to the queen and refers to her as "daughter" because she is a young woman.

incline your ear
The writer speaks of listening carefully to something as if it were bending one's ear towards the person who is speaking. Alternate translation: "listen carefully"

forget your own people
The writer speaks of the queen no longer following the beliefs and customs of her native people as if it were forgetting them. Alternate translation: "no longer follow the customs of your people"

your father's house
Here the word "house" refers to family. Alternate translation: "your relatives"

Psalms 45:11

In this way
"and" or "so"

the king will desire your beauty
This is a polite way to say that the king will want to sleep with the queen as his wife.

Psalms 45:12

General Information:
The writer continues to speak to the queen.

The daughter of Tyre
The writer speaks of the people who live in Tyre as if they are Tyre's children. Alternate translation: "The people of Tyre"

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Psalms 45:13

The royal daughter
This is a reference to the woman whom the king will marry. Alternate translation: "The king's bride"

all glorious
"very beautiful." This refers to the woman's appearance.

her clothing is worked with gold
Her clothing is decorated or embroidered with gold. This can be stated in active form. Alternate translation: "she wears clothing that someone has embroidered with golden thread"

Psalms 45:14

General Information:
The author continues to speak about the queen but begins to address the king again.

She will be led to the king in embroidered dress
This can be stated in active form. Alternate translation: "People will lead her to the king as she wears an embroidered dress"

embroidered
a design made by sewing colored threads into cloth

the virgins, her companions who follow her, will be brought to you
Here the word "you" refers to the king. This can be stated in active form. Alternate translation: "people will bring to you the virgins, her companions who follow her"

Psalms 45:15

They will be led by gladness and rejoicing
This phrase describes "gladness and rejoicing" as a person who leads others to celebrate. This can be stated in active form. Alternate translation: "Gladness and rejoicing will lead them" or "They will proceed with gladness and rejoicing"

gladness and rejoicing
These two words mean basically the same thing and emphasize the intensity of gladness. Alternate translation: "great gladness"

Psalms 45:16

Connecting Statement:
The writer continues to address the king.

In the place of your fathers will be your children
This means that the king's sons will replace him as king, just as he replaced his ancestors as king.

you will make princes in all the earth
The phrase "in all the earth" is an exaggeration to emphasize that they will rule over many nations. Alternate translation: "you will make rulers over many nations"

Psalms 45:17

I will make your name to be remembered in all generations
Here the word "I" refers to the writer. The word "name" refers to the king's character and reputation. This can be stated in active form. Alternate translation: "I will cause people in every generation to know about your greatness"

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Psalm 46

1 God is our refuge and strength,
a very present help in trouble.
2 Therefore we will not fear, though the earth should change,
though the mountains should be shaken into the heart of the seas,
3 though its waters roar and rage, and
though the mountains tremble with their swelling. Selah

4 There is a river whose streams make the city of God happy,
the holy place where the Most High dwells.
5 God is in the middle of her; she will not be moved;
God will help her, and he will do so at the dawn of morning.
6 The nations raged and the kingdoms were shaken;
he lifted up his voice, and the earth melted.

7 Yahweh of hosts is with us;
the God of Jacob is our refuge. Selah

8 Come, behold the deeds of Yahweh,
who has set up objects of horror on earth.
9 He makes wars cease to the ends of the earth;
he breaks the bow and cuts the spear into pieces;
he burns up the shields.
10 Be quiet and know that I am God;
I will be exalted among the nations;
I will be exalted on the earth.

11 Yahweh of hosts is with us;
the God of Jacob is our refuge. Selah

Psalm 46 General Notes

Type of psalm

Psalm 46 is a psalm of praise to God.

Special concepts in this chapter

God is all-powerful, controls nature, and protects his people. (See: peopleofgod)

Psalms 46:1

General Information:
Parallelism is common in Hebrew poetry.

For the chief musician. A psalm of the sons of Korah; set to Alamoth. A song
This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

For the chief musician
"This is for the director of music to use in worship."

A psalm of the sons of Korah
"This is a psalm that the sons of Korah wrote"

set to Alamoth
This may refer to a style of music.

God is our refuge and strength
The writer speaks of God as if he were a place where people can go for safety. Alternate translation: "God gives us safety and strength"

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Psalms 46:2

the mountains should be shaken into the heart of the seas
The writer speaks of the deepest part of the sea as if it were the sea's heart. Here he describes an earthquake that causes the mountains to crumble and fall into the sea. This can be stated in active form. Alternate translation: "the mountains should shake so violently that they fall into the depths of the sea"

Psalms 46:3

though its waters roar and rage
"though the waters of the sea roar and rage." The words "roar" and "rage" describe the violent movements of the sea during a strong storm.

mountains tremble with their swelling
The phrase "their swelling" refers to the waters of the sea as they rise and crash against the mountains. Alternate translation: "the swelling waters cause the mountains to tremble"

Psalms 46:4

There is a river whose streams make the city of God happy
The imagery of a running river symbolizes peace and prosperity for the city of God.

make the city of God happy
The phrase "the city of God" refers to Jerusalem, and represents the people who live in that city. Alternate translation: "make the people who live in Jerusalem happy"

the holy place where the Most High dwells
This phrase describes "the city of God." Alternate translation: "the holy place where the Most High lives"

Psalms 46:5

in the middle of her; she will not be moved ... help her
The words "her" and "she" refer to "the city of God."

she will not be moved
Here, the word "moved" is the same word translated as "shaken" in [Psalms v. 2]

Psalms 46:6

The nations raged
Here, the word "raged" is the same word that the writer used in [Psalms v. 3]

the kingdoms were shaken
Here, the word "shaken" is the same word that the writer used in [Psalms v. 2]

he lifted up his voice
"God lifted up his voice." The writer speaks of the "voice" as an object that a person can pick up and raise into the air. This means that the voice becomes louder. Alternate translation: "God shouted"

the earth melted
The writer speaks of the earth as an object, such as ice, that can melt. Here "the earth" represents mankind, and to melt represents fear. Alternate translation: "the people of the earth tremble with fear"

Psalms 46:7

the God of Jacob is our refuge
The writer speaks of God as if he were a place where people can go for safety. Alternate translation: "the God of Jacob gives us safety"

the God of Jacob
Possible meanings are 1) "the God whom Jacob worshiped" or 2) "Jacob" is a metonym for the nation of Israel and means "the God of Israel."

Psalms 46:8

General Information:
This page has intentionally been left blank.

Psalms 46:9

He makes wars cease
"He makes nations stop fighting wars"

to the ends of the earth
This is an idiom that refers to everywhere in the word. Alternate translation: "everywhere in the world"

he breaks the bow ... burns up the shields
One way in which Yahweh will make all wars to cease is by destroying the weapons that the armies use to fight one another.

shields
Some versions understand this Hebrew word as "chariots."

Psalms 46:10

Be quiet and know that I am God
Here, God begins to speak.

Be quiet
In this context, these words are likely a command to the nations to stop their wars. Alternate translation: "Stop fighting"

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know that I am God
Here the word "know" means to understand and to confess that Yahweh is the true God.

I will be exalted among the nations; I will be exalted on the earth
These two phrases mean basically the same thing and emphasize that the people of every nation in the world will exalt God. This can be stated in active form. Alternate translation: "People from every nation will exalt me; people all over the earth will exalt me"

Psalms 46:11

Yahweh of hosts is with us; the God of Jacob is our refuge
The writer speaks of God as if he were a place where people can go for safety. See how you translated these lines in [Psalms 46:7]

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Psalm 47

1 Clap your hands, all you peoples;
shout to God with the sound of celebration.

2 For Yahweh Most High is terrifying;
he is a great King over all the earth.
3 He subdues peoples under us
and nations under our feet.
4 He chooses our inheritance for us,
the pride of Jacob whom he loved. Selah

5 God has gone up with a shout,
Yahweh with the sound of a ram's horn.
6 Sing praises to God, sing praises;
sing praises to our King, sing praises.
7 For God is the King over all the earth;
sing praises with understanding.

8 God reigns over the nations;
God sits on his holy throne.
9 The princes of the peoples have gathered together
to the people of the God of Abraham;
for the shields of the earth belong to God;
he is greatly exalted.

Psalm 47 General Notes

Type of psalm

Psalm 47 is a psalm of praise to God.

Special concepts in this chapter

Yahweh's power

God is powerful over all the nations in the world.

Psalms 47:1

General Information:

Parallelism is common in Hebrew poetry.

For the chief musician. A psalm of the sons of Korah

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

For the chief musician

"This is for the director of music to use in worship"

Clap your hands

Clapping your hands is associated with celebration. Alternate translation: "Clap your hands in celebration"

shout to God with the sound of celebration

"shout to God with joyful voices." Here the word "celebration" refers to the joy associated with victory in battle.

Psalms 47:2

General Information:

This page has intentionally been left blank.

Psalms 47:3

He subdues peoples under us and nations under our feet

These two phrases are parallel and mean that God enabled Israel to conquer their enemies.

subdues

to conquer and place under the authority of another

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under us ... under our feet
The writer speaks of conquering other nations as if it were putting those nations underneath their feet.

Psalms 47:4

He chooses our inheritance for us
The writer speaks of the land of Israel as if it were an inheritance that God has given the people as a permanent possession. Alternate translation: "He chooses this land as an inheritance for us"

the pride of Jacob
Here the word "pride" is a metonym for the source of pride and represents the land that God has given to his people as an inheritance. Alternate translation: "the land in which Jacob takes pride"

Jacob whom he loved
The word "Jacob" refers to the nation of Israel.

Psalms 47:5

God has gone up with a shout
The writer speaks of God's conquering the nations as if God were a king ascending his throne, which was located in the temple. Alternate translation: "God has gone up into the temple as people shouted" or "God has ascended to his throne as people shouted"

Yahweh with the sound of a ram's horn
This phrase parallels the previous phrase. The verb may be supplied for clarity. Alternate translation: "Yahweh has gone up as people blew rams' horns"

Psalms 47:6

Sing praises to God, sing praises; sing praises to our King, sing praises
The phrase "sing praises" is repeated for emphasis. You may omit the repetition if it is awkward in your language. Alternate translation: "Sing, sing praises to God; sing, sing praises to our King"

Psalms 47:7

General Information:
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Psalms 47:8

General Information:
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Psalms 47:9

The princes of the peoples
"The rulers of all the nations"

gathered together to the people
Possible meanings are that the rulers of the nations 1) "gather in front of the people" or 2) "gathered together with the people" so that all may worship God as king.

the shields of the earth belong to God
Possible meanings are that "shields" 1) refers to instruments of war. Alternate translation: "God has more power than the weapons of all the kings on the earth" or 2) refers to the rulers of the nations who are spoken of as shields who protect their nations. Alternate translation: "the kings of the earth are subject to God"

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Psalm 48

1 Great is Yahweh and greatly to be praised,
in the city of our God on his holy mountain.

2 Beautiful in elevation,
the joy of the whole earth,
is Mount Zion, on the sides of the north,
the city of the great King.
3 God has made himself known in her palaces as a refuge.

4 For, see, the kings assembled themselves;
they passed by together.
5 They saw it, then they were amazed;
they were dismayed, and they hurried away.
6 Trembling took hold of them there,
pain as when a woman is in labor.
7 With the east wind
you break the ships of Tarshish.

8 As we have heard,
so have we seen
in the city of Yahweh of hosts,
in the city of our God;
God will establish it
forever. Selah

9 We have thought about your covenant faithfulness, God,
in the middle of your temple.
10 As your name is, God,
so is your praise to the ends of the earth;
your right hand is full of righteousness.
11 Let Mount Zion be glad,
let the daughters of Judah rejoice
because of your righteous decrees.

12 Walk around Mount Zion, go round about her;
count her towers,
13 notice well her walls,
and look at her palaces
so that you may tell it to the next generation.

14 For this God is our God forever and ever;
he will be our guide to death.

Psalm 48 General Notes

Type of psalm

Psalm 48 is a psalm of praise for Jerusalem.

Special concepts in this chapter

Jerusalem

Jerusalem has mighty defenses. Foreign nations will be amazed. It is something to remember and testify about. (See: testimony)

It is helpful to know that "Mount Zion" is often used to refer to the city of Jerusalem.

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Psalms 48:1

General Information:
This psalm is a song about Jerusalem being God's dwelling place. Parallelism is common in Hebrew poetry.

A song; a psalm of the sons of Korah
This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

greatly to be praised
This can be stated in active from. Alternate translation: "people are to praise him greatly"

the city of our God on his holy mountain
This is a reference to Jerusalem, which was built on Mount Zion.

the city of our God
Possible meanings are 1) "the city where our God lives" or 2) "the city that belongs to our God"

Psalms 48:2

Beautiful in elevation
"Beautiful and high." The word "elevation" refers to how high mount Zion is.

the joy of the whole earth, is Mount Zion
Here the word "earth" refers to everyone living on the earth. The word "joy" may be translated as a verb. Alternate translation: "Mount Zion gives joy to everyone on earth" or "everyone on earth rejoices because of Mount Zion"

on the sides of the north
Possible meanings are that this phrase 1) refers to the direction of the north or 2) is a proper name, Zaphon, referring to a mountain in the north.

Psalms 48:3

God has made himself known in her palaces as a refuge
The writer speaks of God as if he were a place where people can go for safety. Alternate translation: "God has made himself known as one who gives safety to the people in Mount Zion's palaces"

Psalms 48:4

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

assembled themselves
Here the kings represent their armies. Alternate translation: "assembled their armies"

they passed by together
"together they passed by Jerusalem"

Psalms 48:5

They saw it
"They saw Jerusalem"

dismayed
greatly troubled

Psalms 48:6

Trembling took hold of them there
The writer speaks of the kings' fear as if it were a person who caused the kings and their armies to tremble. Alternate translation: "There they trembled with fear"

pain as when a woman is in labor
The writer speaks of the kings' fear as if it were the pain that a woman experiences in childbirth and speaks of that pain as if it were a person. The verb may be supplied from the previous clause. Alternate translation: "pain took hold of them, as when a woman is in labor" or "they became afraid, like a woman is afraid of experiencing labor pains"

Psalms 48:7

With the east wind you break the ships of Tarshish
Possible meanings are 1) this is a metaphor in which the author describes the kings being afraid as if they were ships that shake because God destroys them with a strong wind. Alternate translation: "They shook with fear, as the ships of Tarshish shake when you break them with the east wind" or 2) this is an apostrophe in which the author describes God's great power.

the east wind
Possible meanings are 1) "a wind blowing from the east" or 2) "a strong wind."

the ships of Tarshish
Possible meanings are that this refers to 1) ships that sail to or are built in the city of Tarshish or 2) any large ocean-going ship.

Psalms 48:8

As we have heard
It is implied that what they have heard is the great things that God has done in the past. Alternate translation: "As we have heard about the great things that God has done"

so have we seen
This means that they have seen the proof that the things that they have heard are true. Alternate translation: "so we have seen God do great things now"

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in the city of Yahweh of hosts, in the city of our God
Both of these phrases refer to Jerusalem. Alternate translation: "in the city of our God, Yahweh of hosts"

establish it
"make it secure." Here the word "establish means to preserve and make something secure.

Psalms 48:9

your covenant faithfulness
The abstract noun "faithfulness" can be translated as an adjective. Alternate translation: "how faithful you are to your covenant" or "how faithful you are to us because of your covenant"

in the middle of your temple
"as we are in your temple"

Psalms 48:10

As your name is ... so is your praise to the ends of the earth
Here the word "name" represents God's character and reputation. The two phrases compare the greatness of God's reputation with how greatly people praise him. Alternate translation: "Your name is very great ... and so people throughout the world praise you greatly" or "People all throughout the world have heard of you ... so people throughout the world praise you"

to the ends of the earth
This is an idiomatic expression that means everywhere in the word. See how you translated this in [Psalms 46:9]

your right hand is full of righteousness
The writer speaks of righteousness as if it were an object that God could hold in his hand. Here the word "hand" refers to God's power and authority to rule. Alternate translation: "you rule with righteousness" or "you are righteous as you rule"

Psalms 48:11

Let Mount Zion be glad
The writer speaks of Mount Zion as if it were a person who could be glad. The phrase refers to the people who live in Jerusalem. Alternate translation: "Let those who live on Mount Zion be glad"

let the daughters of Judah rejoice
The writer speaks of the towns in Judah as if they were Judah's children. The phrase refers to the people who live in those towns. Alternate translation: "let the people who live in the cities of Judah rejoice"

Psalms 48:12

Walk around Mount Zion, go round about her
These two phrases are parallel. Alternate translation: "Walk all the way around Mount Zion"

Psalms 48:13

notice well
"notice in detail"

Psalms 48:14

he will be our guide
The word "guide" can be translated as a verb. Alternate translation: "he will guide us"

to death
Possible meanings are 1) "until we die" or 2) "forever."

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Psalm 49

1 Hear this, all you peoples;
give ear, all you inhabitants of the world,
2 both low and high,
rich and poor together.
3 My mouth will speak wisdom
and the meditation of my heart will be of understanding.
4 I will incline my ear to a parable;
I will begin my parable with the harp.

5 Why should I fear the days of evil,
when iniquity surrounds me at my heels?
6 Why should I fear those who trust in their wealth
and boast about the amount of their riches?
7 It is certain that no one can redeem his brother
or give God a ransom for him,
8 For the redemption of one's life is costly,
and no one can pay what we owe.
9 No one can live forever
so that he would not see the pit.
10 For he will see decay. Wise men die;
the fool and the brute alike perish
and leave their wealth to others.
11 Their inner thought is that their families will continue forever,
and the places where they live, to all generations;
they call their lands after their own names.

12 But man, having wealth, does not remain alive;
he is like the wild animals that perish.

13 This, their way, is their folly;
yet after them, men approve of their sayings. Selah
14 Like sheep they are appointed for Sheol,
and death will be their shepherd.
The upright will rule over them in the morning,
and their bodies will be consumed in Sheol,
with no place for them to live.
15 But God will redeem my life from the power of Sheol;
he will receive me. Selah
16 Do not be afraid when one becomes rich,
and the glory of his house increases.
17 For when he dies he will take nothing away;
his glory will not go down after him.
18 He blessed his soul while he lived—
and men praise you when you live for yourself—
19 he will go to the generation of his fathers
and they will never see the light again.

20 One who has wealth but no understanding
is like the animals that perish.

Psalm 49 General Notes

Type of psalm

Psalm 49 is a wisdom psalm. (See: wise)

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Special concepts in this chapter

Riches
Riches do not last forever. They cannot save a person from death, and they cannot be taken from a person at death. (See: eternity and save)

Psalms 49:1

General Information:
Parallelism is common in Hebrew poetry.

For the chief musician. A psalm of the sons of Korah
This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

For the chief musician
"This is for the director of music to use in worship"

Hear this, all you peoples; give ear, all you inhabitants
These two phrases are parallel. Together they strengthen the command for all people to listen.

give ear
This idiomatic expression means to use one's ears to listen. Alternate translation: "listen"

Psalms 49:2

both low and high
The writer speaks of people who are weak or insignificant in society as being low and of people who are important and powerful as being high. Together, the words "low" and "high" represent all people. Alternate translation: "both important people and unimportant people" or "people of every social class"

rich and poor together
Together the words "rich" and "poor" refer to all people, regardless of wealth. Alternate translation: "all people"

Psalms 49:3

My mouth will speak wisdom
Here the word "mouth" refers to the whole person who speaks. Alternate translation: "I will speak wise words"

the meditation of my heart will be of understanding
Here the word "heart" represents the mind and thoughts. The abstract nouns "meditation" and "understanding" can be translated as verbs. Alternate translation: "the thoughts upon which I meditate will help you to understand"

Psalms 49:4

incline my ear
The writer speaks of listening carefully to something as if it were bending one's ear towards the person who is speaking. Alternate translation: "listen carefully"

with the harp
"as I play the harp"

Psalms 49:5

Why should I fear ... heels?
The writer asks this question to emphasize that he has no reason to fear when bad things happen. Alternate translation: "I have no reason to fear ... heels."

the days of evil
"when evil things happen." Here the word "days" refers to general periods of time.

when iniquity surrounds me at my heels
Possible meanings are 1) the writer speaks of the evil desires of his enemies as if it were a predator ready to overtake him. Alternate translation: "when the iniquity of sinful men is ready to overcome me" or 2) the writer's enemies surround him as they commit their iniquity. Alternate translation: "when my enemies surround me"

Psalms 49:6

those who trust in their wealth
These people trust their wealth will keep them from having to suffer.

about the amount of their riches
a large amount of something

Psalms 49:7

It is certain that no one
"There is no way that any of them can" or Alternate translation: "No one can"

no one can redeem his brother or give God a ransom for him
Both of these phrases express that a person cannot give God enough money to be able to avoid death. Alternate translation: "no one can pay money to God so that their brother will not die"

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Psalms 49:8

the redemption of one's life is costly
The word "redemption" can be translated with a verb. Alternate translation: "it costs too much to redeem a person's life"

Psalms 49:9

so that he would not see the pit
The word "pit" here refers to the place where a person's spirit goes after the person dies. The words "not see the pit" refer to the person's dead body not decaying.

Psalms 49:10

he will see decay
The writer speaks of experiencing something as if it were seeing that thing. Alternate translation: "he will die and his body will decay"

Wise men die; the fool and the brute alike perish
The author refers to all people by referring to those who have the most and least wisdom.

brute
This means a person who is stupid or unintelligent.

Psalms 49:11

Their inner thought
"Their belief"

the places where they live, to all generations
The verb may be supplied from the previous phrase. Alternate translation: "the places where they live will continue to all generations"

they call their lands after their own names
"they name their lands after themselves." This phrase expresses ownership. Alternate translation: "they own their own lands"

Psalms 49:12

But man, having wealth
"But man, even if he has wealth"

Psalms 49:13

This, their way, is their folly
The writer speaks of the fate of fools as if it is the destination at the end of the path on which they walk. Alternate translation: "This is the fate of those who practice folly"

yet after them
"yet after they die"

Psalms 49:14

General Information:
The author continues to describe people who believe their wealth will save them.

Like sheep
The writer compares people who will all die to a flock of sheep. Just as sheep cannot escape when the butcher decides to slaughter them, so men will not escape when it is their time to die.

they are appointed
This can be stated in active form. Alternate translation: "God has appointed them"

death will be their shepherd
The writer speaks of men dying by personifying death as a shepherd who leads them into the grave. Alternate translation: "death will take them away as a shepherd leads away sheep to be slaughtered"

in the morning
Here the word "morning" is a metaphor that refers to a time when God will vindicate righteous people and save them from evil people.

their bodies will be consumed in Sheol
The writer speaks of Sheol, the place of the dead, as if it were a person or animal. He speaks of the decay of dead bodies as if Sheol were eating them. Alternate translation: "their bodies will decompose in the grave"

Psalms 49:15

God will redeem my life from the power of Sheol
The writer speaks of Sheol as if it were a person who has power over those who die. From the context, it is implied that this power refers to consuming the bodies of the dead.

God will redeem my life
Here the word "life" refers to the whole person. Alternate translation: "God will redeem me"

Psalms 49:16

the glory of his house increases
The word "glory" here refers to wealth or riches. Possible meanings are 1) "when he gains more wealth in his house" or 2) "when his family becomes richer."

Psalms 49:17

he will take nothing away
"he will take nothing with him to the grave"

his glory will not go down after him
The phrase "go down" refers to when the man dies. Alternate translation: "his glory will not go along

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with him when he dies" or "he will not keep his reputation when he dies"

Psalms 49:18

He blessed his soul
Here the word "soul" refers to the whole person. This phrase means that he considered himself to be happy and successful because of his riches. Alternate translation: "He congratulated himself"

Psalms 49:19

he will go to the generation of his fathers
"he will go to where his fathers' generation is." This is a euphemism that means that the rich man will die and join his ancestors in the grave. Alternate translation: "he will join his ancestors in the grave"

they will never see the light again
The word "they" refers to the rich man and his ancestors. The word "light" may refer to the sun or be a metaphor for life. Alternate translation: "they will never see the sun again" or "they will never live again"

Psalms 49:20

General Information:
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Psalm 50

1 The Mighty One, God, Yahweh,
has spoken and called the earth
from the rising of the sun to its setting.
2 Out of Zion, the perfection of beauty,
God has shone.
3 Our God comes
and does not stay silent;
a fire devours before him,
and it is very stormy around him.
4 He calls to the heavens above
and to the earth so that he may judge his people:
5 "Gather my faithful ones together to me,
those who have made a covenant with me by sacrifice."
6 The heavens will declare his righteousness,
for God himself is judge. Selah

7 "Hear, my people, and I will speak, Israel,
and I will testify against you.
I am God, your God.
8 I will not reprove you for your sacrifices;
your burnt offerings are always before me.
9 I will take no bull out of your house,
or male goats out of your folds.
10 For every animal of the forest is mine,
and the cattle on a thousand hills.
11 I know all the birds of the mountains,
and the wild beasts of the field are mine.
12 If I were hungry, I would not tell you;
for the world is mine, and everything in it.
13 Will I eat the flesh of bulls
or drink the blood of goats?

14 Offer to God the sacrifice of thanksgiving,
and pay your vows to the Most High.
15 Call on me in the day of trouble;
I will rescue you, and you will glorify me."

16 But to the wicked God says,
"What have you to do with declaring my statutes,
that you have taken my covenant in your mouth,
17 since you hate instruction
and throw my words away?
18 When you see a thief, you agree with him;
you participate with those who commit adultery.
19 You give your mouth to evil,
and your tongue expresses deceit.
20 You sit and speak against your brother;
you slander your own mother's son.
21 You have done these things, but I have kept silent,
so you thought that I was someone just like yourself.
But I will reprove you
and bring up, right before your eyes, all the things you have done.

22 Give this careful consideration, you who forget God,
otherwise I will tear you to pieces,
and there will be no one to come to help you!
23 The one who offers a sacrifice of thanksgiving praises me,

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and to anyone who plans his path in the right way
I will show God's salvation."

Psalm 50 General Notes

Type of psalm

Psalm 50 is a wisdom psalm. It tells what pleases God. (See: wise)

Special concepts in this chapter

Sacrifices

God does not need animal sacrifices; he does not eat meat or drink blood. The world and everything in it belong to God. He wants people to be thankful and to depend on him. God rejects evil people who reject his covenant. (See: blood and evil)

Psalms 50:1

General Information:

This psalm is a song that teaches people. Parallelism is common in Hebrew poetry.

A psalm of Asaph

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

The Mighty One, God, Yahweh

The author uses three different names to speak of God.

called the earth

Here the word "earth" refers to the people who live on the earth. Alternate translation: "called all people"

from the rising of the sun to its setting

This phrase refers to the directions east, where the sun rises, and west, where the sun sets. The writer uses these two extremes to represent everywhere on earth. Alternate translation: "everywhere on earth"

Psalms 50:2

Zion, the perfection of beauty

Possible meanings are 1) "Zion, whose beauty is perfect" or 2) "Zion, the most beautiful city."

God has shone

The writer speaks of God as if he were a light that shines. This refers to God causing people to know about his glory. Alternate translation: "God's glory shines like a light"

Psalms 50:3

does not stay silent

The writer uses this negative statement to emphasize the positive. Alternate translation: "speaks so that everyone can hear him"

a fire devours before him

The writer speaks of a fire burning things as if it were eating them. Alternate translation: "a fire burns in front of him"

it is very stormy around him

"there is a great storm around him"

Psalms 50:4

He calls to the heavens above and to the earth

Possible meanings are 1) God is calling on all who live in heaven and on earth to be witnesses as he judges his people or 2) God is speaking to heaven and earth as if they are people, and he is calling them to be witnesses as he judges his people.

Psalms 50:5

General Information:

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Psalms 50:6

The heavens will declare

Possible meanings are 1) the writer uses the word "heavens" to refer to the angels who live there or 2) the writer speaks of "the heavens" as if they are a person who testifies about God's righteousness.

Psalms 50:7

General Information:

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Psalms 50:8

I will not reprove you for your sacrifices
"I will reprove you, but not for your sacrifices." God explains that their sacrifices are not the reason that he is reproving them.

reprove
tell someone he is guilty of doing wrong

your burnt offerings are always before me
This explains why God is not rebuking them for their sacrifices. The phrase "are always before me" refers to being in God's presence and means that his people are always sacrificing their burnt offerings to him. Alternate translation: "you are always sacrificing burnt offerings to me"

Psalms 50:9

folds
areas surrounded by walls in which sheep and goats are kept

Psalms 50:10

the cattle on a thousand hills
The phrase "on a thousand hills" does not represent the total number of cattle that God owns. The number is an exaggeration that emphasizes that God owns all of the cattle in the world. The verb may be supplied from the previous phrase. Alternate translation: "all the cattle in the world are mine"

thousand hills
"1,000 hills"

Psalms 50:11

I know all the birds
Here the word "know" implies ownership. Alternate translation: "I own all the birds"

Psalms 50:12

If I were hungry
This describes something that could not happen, since God does not get hungry.

Psalms 50:13

Will I eat the flesh of bulls or drink the blood of goats?
God asks this rhetorical question to emphasize that he does not do these things and so has no need for their sacrifices. Alternate translation: "I do not eat the flesh of bulls or drink the blood of goats."

Psalms 50:14

Offer to God
Here God refers to himself. Alternate translation: "Offer to me"

pay your vows to the Most High
The writer speaks of "vows" as if they are currency which a person pays to God. Alternate translation: "fulfill your vows to the Most High" or "do what you have promised the Most High to do"

Psalms 50:15

in the day of trouble
Here the word "day" refers to any period of time. Alternate translation: "whenever you have troubles"

Psalms 50:16

But to the wicked God says
Here God is still speaking and speaks of himself in the third person. Alternate translation: "But to the wicked I say"

to the wicked
The word "wicked" refers to wicked people in general. Alternate translation: "to wicked people"

have taken my covenant in your mouth
God speaks of wicked people reciting the words of his covenant as if they are putting the covenant in their mouth. Alternate translation: "talk about my covenant"

Psalms 50:17

since you hate instruction and throw my words away
This is the end of the rhetorical question begun with the words "What have you to do"

throw my words away
God speaks of the wicked people rejecting what he says as if they were throwing away trash. Alternate translation: "reject what I say"

Psalms 50:18

you agree with him
Possible meanings are 1) that they approve of the thief's actions. Alternate translation: "you approve or him" or 2) that they join the thief in their actions. Alternate translation: "you join him"

Psalms 50:19

You give your mouth to evil
God speaks of a person speaking evil things as if that person's mouth is a messenger whom the person sends to do evil things. Alternate translation: "You are always saying evil things"

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your tongue expresses deceit
The word "tongue" represents the person who is speaking. Alternate translation: "you are always telling lies"

Psalms 50:20

You sit and speak against your brother; you slander your own mother's son
These two phrases have the same meaning but use different words. God accuses them of speaking falsely against members of their own family.

You sit and speak
To "sit and speak" against someone implies that this person deliberately thinks of bad things to say about someone. Alternate translation: "You always think of ways to speak"

Psalms 50:21

you thought that I was someone just like yourself
Since God had kept silent and not yet rebuked the wicked people for their actions, they thought that God approved of what they did. Alternate translation: "you thought that I was someone who acts just like you do"

reprove
tell someone he is guilty of doing wrong

bring up ... all the things you have done
God speaks of listing all of the evil things that they have done. Alternate translation: "list ... all the things you have done"

right before your eyes
Here, to be "before your eyes" means that it is in a place where they can see. This means that they will not be able to deny the charges that God brings against them. Alternate translation: "right in front of you" or "so that you can not deny them"

Psalms 50:22

you who forget God
God speaks of the wicked rejecting him as if they have forgotten him. He speaks of himself in the third person. Alternate translation: "you who reject me"

I will tear you to pieces
God speaks of destroying the wicked as if he were a lion eating its prey. Alternate translation: "I will destroy you"

Psalms 50:23

plans his path in the right way
God speaks of a the way a person lives as if it were a path that the person travels. Alternate translation: "lives his life the right way"

I will show God's salvation
The abstract noun "salvation" can be stated as "save." God refers to himself in the third person. Alternate translation: "I will save him"

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Psalm 51

1 Have mercy on me, God,
because of your covenant faithfulness;
for the sake of the multitude of your merciful actions,
blot out my transgressions.
2 Wash me thoroughly from my iniquity
and cleanse me from my sin.

3 For I know my transgressions,
and my sin is always before me.
4 Against you, you only, I have sinned
and done what is evil in your sight;
you are justified when you speak;
you are blameless when you judge.
5 See, I was born in iniquity;
as soon as my mother conceived me, I was in sin.
6 See, you desire trustworthiness in my inner self;
and you teach me wisdom in the secret place within.

7 Purify me with hyssop, and I will be clean;
wash me, and I will be whiter than snow.
8 Make me hear joy and gladness
so that the bones that you have broken may rejoice.
9 Hide your face from my sins
and blot out all my iniquities.

10 Create in me a clean heart, God,
and renew a right spirit within me.
11 Do not drive me away from your presence,
and do not take your holy Spirit from me.
12 Restore to me the joy of your salvation,
and sustain me with a willing spirit.

13 Then will I teach transgressors your ways,
and sinners will be converted to you.
14 Forgive me for shedding blood,
God of my salvation,
and I will shout for the joy of your righteousness.
15 Lord, open my lips,
and my mouth will express your praise.
16 For you do not delight in sacrifice, or I would give it;
you have no pleasure in burnt offerings.
17 The sacrifices of God are a broken spirit.
You, God, will not despise a broken and a contrite heart.

18 Do good in your good pleasure to Zion;
rebuild the walls of Jerusalem.
19 Then will you delight in the sacrifices of righteousness,
in burnt offerings and whole burnt offerings;
then our people will offer bulls on your altar.

Psalm 51 General Notes

Type of psalm

Psalm 51 is a psalm of repentance from sin. (See: repent and sin)

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Special concepts in this chapter

Repentance
The psalmist is truly sorry for having sinned. He repented and God forgave his sins. God wants true sorrow for having sinned, not sacrifices. (See: true and forgive)

Author of Psalm
Scholars are divided over whether this psalm was authored by King David as is mentioned by the superscription. If nothing else, we can assume the last two verses were added later since Jerusalem is intact with well-built walls during King David's reign.

Psalms 51:1

General Information:
Parallelism is common in Hebrew poetry. In this psalm David asks God for forgiveness.

For the chief musician. A psalm of David; when Nathan the prophet came to him after he had gone into Bathsheba
This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

For the chief musician
"This is for the director of music to use in worship."

A psalm of David
Possible meanings are 1) David wrote the psalm or 2) the psalm is about David or 3) the psalm is in the style of David's psalms.

when Nathan the prophet came to him
It can be stated clearly what Nathan did when he came to David, because this psalm is in response to that. Alternate translation: "when Nathan the prophet came to David and rebuked him"

because of your covenant faithfulness
The abstract noun "faithfulness" can be translated as an adjective. Alternate translation: "because you are faithful to your covenant"

for the sake of the multitude of your merciful actions
"because you do so many merciful things"

blot out my transgressions
Forgiving sins is spoken of as either 1) blotting them out or 2) erasing a written record of the sins. Alternate translation: "forgive my sins like someone wiping something away" or "forget my sins like someone who erases a record of sins"

Psalms 51:2

Wash me thoroughly from my iniquity ... cleanse me from my sin
These two phrases mean the same thing.

Wash me thoroughly from my iniquity
Being acceptable to God is spoken of as being clean. God makes people acceptable by forgiving their sins. Alternate translation: "Wash away all my sin" or "Forgive all my sins so that I will be acceptable to you"

thoroughly
completely, totally

cleanse me from my sin
Being acceptable to God is spoken of as being clean. God makes people acceptable by forgiving their sins. Alternate translation: "Make me clean from my sin" or "forgive me for my sin so that I will be clean"

Psalms 51:3

my sin is always before me
Not being able to forget his sins is spoken of as if they were always in front of him where he can see them. Alternate translation: "I am always aware of my sins" or "I cannot forget my sins"

Psalms 51:4

what is evil in your sight
The word "sight" here represents judgment. Yahweh saw and did not approve of David's actions. Alternate translation: "what you judge to be evil" or "what you consider to be evil"

Psalms 51:5

I was born in iniquity
Being a sinner is spoken of as being in iniquity. Alternate translation: "I was already a sinner when I was born"

as soon as my mother conceived me, I was in sin
Being a sinner is spoken of as being in sin. Alternate translation: "even when my mother conceived me, I was a sinner"

Psalms 51:6

See, you desire trustworthiness
The use of "See" here draw our attention to the contrast between this sentence and "See, I was

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born in iniquity" (verse 5). "Truly I was born in iniquity ... But you desire trustworthiness"

you desire trustworthiness in my inner self
The "inner self" represents either 1) the person's desires or 2) the whole person. Alternate translation: "you want me to desire trustworthiness" or "you want me to be trustworthy"

Psalms 51:7

Purify me ... I will be clean ... wash me ... I will be whiter than snow
Being acceptable to God is spoken of as being clean or white. God makes people acceptable by forgiving their sins.

Purify me with hyssop
The writer speaks of God as if God were a priest who would sprinkle water on him to make him acceptable to God. Alternate translation: "Make me acceptable by sprinkling water on me with hyssop" or "Forgive me for my sins so that I will be acceptable to you"

hyssop
This is a plant that the priests used to sprinkle water or blood on people or things to make them ceremonially clean, that is, acceptable to God.

whiter than snow
Not having sin is spoken of as being white. Alternate translation: "very, very white"

Psalms 51:8

joy and gladness
These two words mean basically the same thing and emphasize his desire to hear joyful things.

so that the bones that you have broken may rejoice
Feeling terrible sadness is spoken of as if his bones were broken. Alternate translation: "for you have caused me terrible sadness in my inner being. Let me rejoice again"

Psalms 51:9

Hide your face from my sins
Thinking about someone's sins is spoken of as seeing them. Forgiving or refusing to think about the sins is spoken of as choosing not to see them. Alternate translation: "Do not look at my sins" or "Do not remember my sins"

blot out all my iniquities
Forgiving or refusing to think about someone's sins is spoken of as either 1) blotting them out or 2) erasing a written record of the sins. Alternate translation: 1) "forgive my sins like someone wiping something away" or "forget my sins like someone who erases a record of sins"

Psalms 51:10

Create in me a clean heart
Here the "heart" represents the feelings and desires. Being completely devoted and obedient to God is spoken of as having a clean heart. Alternate translation: "Make me completely devoted to you" or "Make me want to obey you always"

renew a right spirit within me
Here "spirit" represents the attitude and desires of a David. Alternate translation: "make my attitude right" or "make me always want to do what is right"

Psalms 51:11

Do not drive me away from your presence
"Do not force me to go away from you." Being rejected by God is spoken of as being forced to go away from him. Alternate translation: "Do not reject me as one of your people"

Psalms 51:12

sustain me
"hold me up" or "assist me"

Psalms 51:13

your ways
"the way you want people to live" or "what you want people to do"

transgressors ... sinners
These two words refer to the same people here.

Psalms 51:14

shedding blood
This phrase refers to killing another person.

Psalms 51:15

Lord, open my lips, and my mouth will express your praise
Here the person is represented by his "mouth." Being able to talk is spoken of as the lips being open. Here not being able to speak is a symbol of being guilty of sin and not being able to make a defense. Alternate translation: "Lord, make me able to speak, and I will praise you"

Psalms 51:16

you do not delight in sacrifice ... you have no pleasure in burnt offerings
This means that God wants something more important than these things. Alternate translation: "A sacrifice is not enough to please you ... you want something more than burn offerings"

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Psalms 51:17

The sacrifices of God
"The sacrifices that please God"

a broken spirit
A broken spirit represents a humble attitude. Alternate translation: "humility" or "a person who becomes humble"

a broken and a contrite heart
Being humble and sorry for one's sin is spoken of as having a broken and contrite heart. The heart represents the emotions and will. Alternate translation: "sorrow and humility" or "a person who is sorry for his sin and humble"

Psalms 51:18

rebuild the walls of Jerusalem
The walls of a city protect the city and the people in it. Possible meanings are 1) "enable us to rebuild the walls of Jerusalem" or 2) "protect Jerusalem and make it strong"

Psalms 51:19

our people will offer bulls on your altar
A bull is an adult male cow. Bulls were often used as sacrificial animals, according to God's instruction.

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Psalm 52

1 Why are you proud of making trouble, you mighty man?
The covenant faithfulness of God comes every day.
2 Your tongue plans destruction
like a sharp razor, working deceitfully.
3 You love evil more than good
and lying rather than speaking righteousness. Selah
4 You love all words that devour others,
you deceitful tongue.

5 God will surely destroy you forever;
he will take you up and pluck you out of your tent
and root you out of the land of the living. Selah
6 The righteous will also see it and fear;
they will laugh at him and say,
7 "See, this is a man who did not make God his refuge,
but he trusted in the abundance of his wealth,
and he was strong when he destroyed others."

8 But as for me, I am like a green olive tree in the house of God;
I will trust in the covenant faithfulness of God forever and ever.
9 I will give you thanks forever for what you have done.
I will wait for your name, because it is good,
in the presence of your faithful ones.

Psalm 52 General Notes

Type of psalm

Psalm 52 is a wisdom psalm. It teaches that God will destroy evil people. (See: wise and evil)

Special concepts in this chapter

Evil people

Although the evil people feel secure with their wealth and evil deeds, God will destroy them. But people who do good are secure because God protects them. (See: works)

Superscription

This psalm is called "a Maschil of David." The word "Maschil" in the original language has caused scholars to have various opinions about its meaning. Some say it means to instruct, while others say that the word is referring to the skill used in creating the psalm. Still others think it means that meditation should be used in reading this psalm.

Psalms 52:1

General Information:

In this psalm the word "you" refers to Doeg. When Saul wanted to kill David, Doeg told Saul where David was so that Saul could find him. Parallelism is common in Hebrew poetry.

For the chief musician. A maschil of David; when Doeg the Edomite came and told Saul, and said to him, "David has come to the house of Ahimelek."

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

For the chief musician

"This is for the director of music to use in worship."

A maschil

This may refer to a style of music. See how you translated this in Psalms 32:1.

Doeg ... Ahimelek

These are the names of men.

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Why are you proud of making trouble, you mighty man?
This question shows how angry David was at the one who made trouble. Alternate translation: "You should not be so proud of making trouble, you mighty man."

you mighty man
David may have been using irony when he called Doeg this. Alternate translation: "you, who think you are so mighty"

The covenant faithfulness of God comes every day
David speaks of God's covenant faithfulness as if it were something that could come. David was probably referring to God's promises to protect his people from wicked people. The abstract noun "faithfulness" can be translated as an adjective or an adverb. Alternate translation: "Every day, God is faithful to keep the promises of his covenant" or "Every day, God faithfully protects his people from wicked people like you"

Psalms 52:2

a sharp razor
a sharp blade

Your tongue plans destruction like a sharp razor, working deceitfully
Here the tongue is compared to a sharp razor which is capable of causing great harm. Alternate translation: "Your tongue harms people like a sharp razor does, when you plan destruction and deceive others"

Your tongue
Here "your tongue" refers to the person David is speaking to. Alternate translation: "You"

Psalms 52:3

Connecting Statement:
David continues speaking to the "mighty man" of Psalms 5:1

lying rather than speaking righteousness
"you love lying more than speaking what is right"

Psalms 52:4

words that devour others
Here words that harm others are spoken of as if they were animals that devour people. Alternate translation: "words that harm others"

you deceitful tongue
This refers to the person the author is speaking to. Alternate translation: "you speaker of deceit" or "you liar"

Psalms 52:5

God will surely destroy you
The word translated "surely" shows that the writer has finished describing how evil the "mighty man" Psalm 52:1 is and is now describing what God will do and that it will surely happen.

take you up ... pluck you ... root you
All three of these phrases are different ways of saying "remove you"

root you out of the land of the living
Being alive on earth is spoken of as if people are plants with roots in the ground. God killing someone is spoken of as digging up the plant's roots and taking it out of the ground. Alternate translation: "he will take you out the land of the living" or "He will kill you so that you will no longer be on earth with living people"

Selah
This may be a musical term that tells people how to sing or play their instruments here. Some translations write the Hebrew word, and some translations do not include it.

Psalms 52:6

The righteous will also see it and fear
"The righteous will also see God remove him and they will fear"

Psalms 52:7

See
"Look" or "Listen" or "Pay attention to what I am about to tell you"

did not make God his refuge
Here "refuge" represents a protector. Alternate translation: "did not make God his protector" or "did not ask God to protect him"

Psalms 52:8

a green olive tree
Green olive trees are strong and secure. They do not fall over.

I am like a green olive tree in the house of God
Being safe and secure is spoken of as being like a strong tree. Alternate translation: "I am strong in God's house, like a green olive tree" or "Because I worship in God's house, I am secure like a green olive tree"

in the house of God
This refers to God's temple.

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I will trust in the covenant faithfulness of God forever and ever
The abstract noun "faithfulness" can be translated with an adjective. Alternate translation: "I will trust in God forever and ever because he is faithful to his covenant"

Psalms 52:9

I will wait for your name, because it is good
God's name represents God himself. Waiting for God represents waiting for God to help him. Alternate translation: "I will wait for you, because you are good" or "I will wait for you to help me, because you are good"

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Psalm 53

1 A fool says in his heart,
"There is no God."
They are corrupt and have done abominable iniquity;
there is no one who does good.

2 God looks down from heaven
on the children of mankind
to see if there are any who understand,
who seek after him.
3 They have all turned away. Together they have become corrupt.
There is not one who does good,
not even one.

4 Do those who behave wickedly have no understanding—
those who devour my people as if they were eating bread
and they do not call on God?
5 There they are, in great fear,
where there was nothing to cause them to be afraid;
for God will scatter the bones of those who encamp against you;
you put them to shame,
for God has rejected them.

6 Oh, that the salvation of Israel would come from Zion!
When God brings back his people from the captivity,
then Jacob will rejoice and Israel will be glad!

Psalm 53 General Notes

Type of psalm

Psalm 53 is a wisdom psalm. It warns people who do evil that God will judge them. (See: wise and evil and judge)

Special concepts in this chapter

God's watching mankind

God looks down from heaven and sees that all humans are evil and corrupt. (See: heaven)

Superscription

This psalm is called "a Maschil of David." The word "Maschil" in the original language has caused scholars to have various opinions about its meaning. Some say it means to instruct, while others say that the word is referring to the skill used in creating the psalm. Still others think it means that meditation should be used in reading this psalm.

Psalms 53:1

General Information:

Parallelism is common in Hebrew poetry.

For the chief musician; set to Mahalath. A maschil of David

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

For the chief musician

"This is for the director of music to use in worship"

set to Mahalath

This may refer to a style of music.

A maschil

This may refer to a style of music. See how you translated this in Psalms 32:1.

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Psalms 53:2

the children of mankind
This refers to all people.

who seek after him
Seeking God as a person would look for someone is spoken of as "seeking" God. Possible meanings are 1) wanting to know God. Alternate translation: "who want to know him" or 2) worshiping God. Alternate translation: "who worship him"

Psalms 53:3

They have all turned away
Rejecting God and what is right is spoken of as turning away. Alternate translation: "They have all turned away from doing what is right" or "They have all rejected God"

Psalms 53:4

Do those who behave wickedly have no understanding—those ... God?
This question is used to show the shock that the writer feels because the people are so sinful. It can be written as two statements. "Those who behave wickedly act as though they do not know anything. They devour my people as if they were eating bread, and they do not call on God!"

those who devour my people as if they were eating bread
Destroying people is spoken of as devouring them. Doing it as if they were eating bread implies that they did it very easily or without feeling guilty about it. Alternate translation: "those who destroy my people as freely as if they were eating bread"

Psalms 53:5

God will scatter the bones of those who encamp against you
Scattering people's bones represents killing them and allowing their bones to remain wherever they have died and not be buried properly. The phrase "encamp against" is a metaphor that describes someone preparing to attack the reader as if he were an army getting ready to attack a city. Alternate translation: "God will completely destroy everyone who attacks you, and their bones will lie scattered on the ground"

Psalms 53:6

Oh, that the salvation of Israel would come
The word "Oh" here introduces an exclamation that expresses a hope or prayer. Alternate translation: "I hope that the salvation of Israel will come" or "I pray that the salvation of will come"

the salvation of Israel would come from Zion
The salvation represents God, the savior, whose temple is in Zion. Alternate translation: "the savior of Israel would come from Zion" or "God would come from Zion and save Israel"

When God brings back his people from the captivity
"When God saves his captive people"

Jacob will rejoice and Israel will be glad!
These two phrases have the same meaning.

Jacob
Here "Jacob" refers to the descendants of Jacob, the Israelites.

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Psalm 54

1 Save me, God, by your name,
and judge me in your might.
2 Hear my prayer, God;
give ear to the words of my mouth.

3 For strangers have risen up against me,
and ruthless men have sought after my life;
they have not set God before them. Selah

4 See, God is my helper;
the Lord is the one who upholds me.
5 He will repay my enemies with evil;
in your faithfulness, destroy them!

6 I will sacrifice to you with a freewill offering;
I will give thanks to your name, Yahweh, for it is good.
7 For he has rescued me from every trouble;
my eye has looked in triumph on my enemies.

Psalm 54 General Notes

Type of psalm

Psalm 54 is a deliverance psalm. (See: deliverer)

Special concepts in this chapter

Rescue

Evil people want to kill David; but God has rescued him in the past and he trusts God to rescue him again. (See: evil and trust)

Superscription

This psalm is called "a Maschil of David." The word "Maschil" in the original language has caused scholars to have various opinions about its meaning. Some say it means to instruct, while others say that the word is referring to the skill used in creating the psalm. Still others think it means that meditation should be used in reading this psalm.

Psalms 54:1

General Information:

This psalm is a prayer for help. Parallelism is common in Hebrew poetry.

For the chief musician; on stringed instruments. A maschil of David; when the Ziphites came and said to Saul, "Does David not hide himself with us?"

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

For the chief musician

"This is for the director of music to use in worship"

on stringed instruments

"people should play stringed instruments with this song"

A maschil

This may refer to a style of music. See how you translated this in Psalms 32:1

Ziphites

people from the city of Ziph in the Judean mountains, southeast of Hebron.

Save me, God, by your name

Here God's name represents his character. It may represent specifically his power or his justice. Alternate translation: "Save me, God, by your power"

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judge me in your might
Judging David here represents showing people that David is not guilty. When God uses his might to save David, people will know that God has judged him as not guilty. Alternate translation: "In your might, show people that I am not guilty" or "Show people that I am not guilty by using your power to rescue me"

Psalms 54:2

give ear to the words
Giving one's ear represents listening. Alternate translation: "listen to the words"

the words of my mouth
Here the speaker is represented by his mouth. Alternate translation: "my words" or "what I am saying to you"

Psalms 54:3

have risen up against me
Rising up against someone represents preparing to attack him or actually attacking him. Alternate translation: "have prepared to attack me" or "are attacking me"

ruthless men
"men who have no mercy"

have sought after my life
Seeking after someone's life represents trying to kill him. Alternate translation: "have tried to kill me" or "want to kill me"

they have not set God before them
Setting God before them represents paying attention to God. Alternate translation: "they do not pay attention to God" or "they ignore God"

Psalms 54:4

who upholds me
Defending David and keeping him safe is spoken of as upholding or supporting him. Alternate translation: "who defends me" or "who keeps me safe"

Psalms 54:5

He will repay my enemies with evil
Punishment is spoken as if it were payment. Alternate translation: "He will do the evil to my enemies that they have done to me" or "He will cause the evil that my enemies have done to me to be done to them"

in your faithfulness, destroy them
Here David changes from talking about God to talking to God. Alternate translation: "God, destroy them because you are faithful to me"

Psalms 54:6

I will give thanks to your name, Yahweh, for it is good
Yahweh's name represents him. Alternate translation: "I will give thanks to you, Yahweh, for you are good"

Psalms 54:7

my eye has looked
The eye represents the person. Alternate translation: "I have looked"

my eye has looked in triumph on my enemies
Possible meanings are 1) seeing that his enemies have been defeated. Alternate translation: "I have seen that my enemies have been defeated" or 2) defeating his enemies. Alternate translation: "I have defeated my enemies"

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Psalm 55

1 Give ear to my prayer, God;
and do not hide yourself from my plea.
2 Pay attention to me and answer me;
I am restless in my troubles
3 because of the voice of my enemies,
because of the oppression of the wicked;
for they bring trouble on me,
they are hostile to me with wickedness and anger.

4 My heart trembles within me,
and the terrors of death have fallen on me.
5 Fear and trembling have come on me,
and horror has overwhelmed me.
6 I said, "Oh, if only I had wings like a dove!
Then would I fly away and be at rest.
7 See, then I would wander far away;
I would stay in the wilderness. Selah
8 I would hurry to a shelter
from the stormy wind and tempest."

9 Destroy, Lord, and divide their tongue;
for I see violence and strife in the city.
10 Day and night they go about on its walls;
wickedness and trouble are in the middle of it.
11 Wickedness is in the middle of it;
oppression and deceit do not leave its streets.

12 For it was not an enemy who rebuked me,
then I could have borne it;
neither was it he who hated me who raised himself up against me,
then I would have hidden myself from him.
13 But it was you, a man equal to myself,
my companion and my close friend.
14 We had sweet fellowship together;
we walked in the house of God with the throng.

15 Let death come deceitfully on them;
let them go down alive to Sheol,
for wickedness is where they live, right among them.

16 As for me, I will call on God,
and Yahweh will save me.
17 In the evening, morning, and at noonday I complain and moan;
he will hear my voice.
18 He will safely rescue my life from the battle that was against me,
for those who fought against me were many.
19 God, the one who rules from eternity,
will hear them and humiliate them. Selah

They never change,
and they do not fear God.
20 My friend has raised his hands against those who were at peace with him;
he has not respected the covenant that he had.
21 His mouth was smooth as butter,
but his heart was hostile;
his words were softer than oil,
yet they were actually drawn swords.

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22 Place your burdens on Yahweh,
and he will sustain you;
he will never allow a righteous person to totter.
23 But you, God, will bring the wicked down into the pit of destruction;
men of bloodshed and deceit will not live even half as long as others,
but I will trust in you.

Psalm 55 General Notes

Type of psalm

Psalm 55 is a deliverance psalm. The psalmist is praying that God will deliver him from his enemies. (See: deliverer)

Special concepts in this chapter

Betrayal

The author wishes he could get far away from his enemies after his best friend betrayed him. He asks God to completely destroy his enemies. He is trusting God to save him. (See: trust and save)

Superscription

This psalm is called "a Maschil of David." The word "Maschil" in the original language has caused scholars to have various opinions about its meaning. Some say it means to instruct, while others say that the word is referring to the skill used in creating the psalm. Still others think it means that meditation should be used in reading this psalm.

Psalms 55:1

General Information:

Parallelism is common in Hebrew poetry.

For the chief musician; on stringed instruments. A maschil of David

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

For the chief musician

"This is for the director of music to use in worship"

on stringed instruments

"people should play stringed instruments with this song"

A maschil

This may refer to a style of music. See how you translated this in Psalms 32:1

Give ear to my prayer

Giving one's ear represents listening. Alternate translation: "Listen to my prayer"

do not hide yourself from my plea

Refusing to pay attention to his plea is spoken of as hiding himself from it. Alternate translation: "do not ignore my plea"

Psalms 55:2

General Information:

This page has intentionally been left blank.

Psalms 55:3

because of the voice of my enemies

Here "voice" represents what they say. Alternate translation: "because of what my enemies say"

they bring trouble on me

Causing trouble is spoken of as bringing trouble. Alternate translation: "they cause me to have great troubles" or "they do wicked things to me and so I suffer"

Psalms 55:4

My heart trembles within me

Here, "heart trembles" refers to his emotional pain and suffering. This suffering is because of fear. Alternate translation: "I am suffering because I am so afraid"

the terrors of death have fallen on me

Becoming very afraid, or terrified, is spoken of as if terror is a thing that falls on a person. Alternate translation: "I am very much afraid that I will die" or "I am terrified that I will die"

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Psalms 55:5

Fear and trembling have come on me
Becoming fearful and trembling is spoken of as if fear and trembling are people who can attack a person. Alternate translation: "I have become very fearful and I tremble"

horror has overwhelmed me
Feeling horror is spoken of as if horror were a thing that can cover people. Alternate translation: "I feel terrible horror" or "I am extremely afraid"

Psalms 55:6

Oh, if only I had wings like a dove!
This exclamation expresses something the writer wishes for very much. Alternate translation: "I wish very much that I had wings like a dove"

Then would I fly away
"If I did have wings, I would fly away"

Psalms 55:7

See, then I would wander
"I would do that and more: I would wander"

Psalms 55:8

General Information:
The writer finishes telling about what he had said.

tempest
a strong storm

Psalms 55:9

Destroy, Lord
Possible meanings are "Destroy my enemies, Lord" or "Destroy my enemies."

divide their tongue
The word "tongue" here represents what the people were saying to each other, and probably refers specifically to them talking about plans to do evil. To "divide" it is to make the people unable to understand each other. Alternate translation: "confuse them when they speak to each other" or "confuse their plans"

Psalms 55:10

they go about on its walls
"violence and strife go about on her walls"

on its walls
"along the tops of the city walls." Cities had thick walls around them to protect them from enemies. People could walk along the tops of the walls to see if any enemies were coming to the city.

wickedness and trouble are in the middle of it
Wickedness and trouble are spoken of as if they were people. This can be expressed by telling about the people who do wickedness and trouble. Alternate translation: "people do wickedness and cause trouble in the middle of the city" or "people do sinful things and cause trouble in it"

Psalms 55:11

Wickedness is in the middle of it
Wickedness is spoken of as if it were a person. This can be expressed by telling about the people who do wicked things. Alternate translation: "People do wicked things in the middle of the city" or "people destroy things in the city"

oppression and deceit do not leave its streets
Oppression and deceit are spoken of as if they were people. This can be expressed by telling about the people who oppress and deceive others. Alternate translation: "People oppress and deceive others in the city streets, and they do not leave" or "People are always oppressing and deceiving others in the city streets"

its streets
This may refer to the marketplaces in the city.

Psalms 55:12

I could have borne it
Tolerating or enduring a rebuke is spoken of as bearing or carrying it. Alternate translation: "I could have tolerated the rebuke" or "I would not be so sad about the rebuke"

raised himself up against me
Being proud of oneself and insulting another is spoken of as raising oneself up against another. Alternate translation: "insulted me" or "despised me"

Psalms 55:13

But it was you
The psalmist speaks as though the person who had rebuked and taunted him were there listening to him.

myself, my companion and my close friend
This can be divided and a new sentence begun. Alternate translation: "myself. You were my companion and my close friend"

Psalms 55:14

We
The word "we" refers to the psalmist and his friend.

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with the throng
Possible meanings are 1) "together" or 2) "with the crowd."

Psalms 55:15

Let death come deceitfully on them
Death is spoken of as if it were a person who could deceive and kill others. Alternate translation: "Let my enemies die suddenly"

let them go down alive to Sheol
Dying suddenly is spoken of as if people were to go to Sheol so fast that they do not even die first. Alternate translation: "let them suddenly go to Sheol"

wickedness is where they live
Wickedness is spoken of as if it were a thing that could be in a certain place. The habitual wickedness of his enemies is spoken of as if wickedness were with them or near them. Alternate translation: "they always do wicked things where they live"

right among them
This phrase intensifies the idea of wickedness being very near them. Here wickedness is spoken of as being not only in their homes, but right where they are. Alternate translation: "They always do wicked things wherever they are" or "wherever they are"

Psalms 55:16

As for me
This phrase shows that the writer has stopped talking about one thing and is now about to talk about himself. Alternate translation: "But I"

Psalms 55:17

moan
the sound people and animals make when they are in pain

he will hear my voice
Here "voice" represents either 1) the psalmist or 2) the psalmist's complaints and moans. Alternate translation: "he will hear me" or "he will hear my moaning"

Psalms 55:18

my life
Here "my life" represents the psalmist. Alternate translation: "me"

for those who fought against me were many
"for many people fought against me"

Psalms 55:19

will hear them
"will hear my enemies" or "will hear what my enemies say." Some versions say "will hear me."

humiliate them
How God will humiliate them can be stated clearly. Alternate translation: "will defeat and humiliate them"

Psalms 55:20

has raised his hands against those
Raising the hand against people represents attacking them. This may be a metaphor for saying things that put people in danger or cause them trouble. Alternate translation: "has attacked those" or "has betrayed those"

Psalms 55:21

His mouth
Someone's "mouth" represents what he says. Alternate translation: "What my friend said"

His mouth was smooth as butter
Speech that is pleasant or nice to hear is spoken of as if it were smooth and easy to swallow. Alternate translation: "What he said was pleasant like smooth butter" or "He said nice things"

was hostile
"was mean" or "was hateful"

his words
"what he said"

his words were softer than oil
People put oil on their skin to make it feel nice, and they put it on wounds to help them heal. Speech that is kind or helpful is spoken of as if it were soft or soothing. Alternate translation: "what he said was kind and soothing like oil" or "he said kind things"

they were actually drawn swords
Speech that causes people trouble is spoken of as if it were swords that wound people. Alternate translation: "what he said wounded people as drawn swords do" or "what he said caused people trouble"

drawn swords
The word "drawn" here means that the swords were pulled out of their covers and ready to be used.

Psalms 55:22

Place your burdens
Here the psalmist is speaking to other godly people.

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Place your burdens on Yahweh
Here troubles are spoken of as if they were burdens that people have to carry. Trusting God to help us when we have troubles is spoken of as putting our burdens on him so that he can carry them for us. Alternate translation: "Give Yahweh your problems" or "Trust God to help you with all your troubles like someone who trusts a stronger person to carry his load"

he will sustain you
Taking care of someone or helping someone when he has troubles is spoken of as supporting him. Alternate translation: "he will take care of you" or "he will help you"

he will never allow a righteous person to totter
A person who is about to be severely harmed by some sort of disaster is spoken of as if he is tottering or swaying and is about to fall down. Alternate translation: "he will not let a righteous person sway and fall down" or "he will not let a righteous person to be destroyed"

Psalms 55:23

But you, God
The author speaks to God now.

the pit of destruction
This probably refers to the grave or hell.

will bring the wicked down into the pit of destruction
This represents causing people to die. Alternate translation: "will cause the wicked to die" or "will cause wicked people to die and go to the place where dead people are"

men of bloodshed and deceit
"people who lie and who want to kill others" or "deceitful murderers"

even half as long as others
"even half as long as other people live"

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Psalm 56

1 Be merciful to me, God,
for men are attacking me!
All the day long those who fight me oppress me.
2 My enemies trample me all day long;
for there are many who arrogantly fight against me.

3 When I am afraid,
I will put my trust in you.
4 In God, whose word I praise—
in God I have put my trust; I will not be afraid;
what can mere man do to me?

5 All the day long they twist my words;
all their thoughts are against me for evil.
6 They gather themselves together, they hide themselves,
and they mark my steps,
just as they have waited for my life.
7 Do not let them escape doing iniquity.
Bring down the peoples in your anger, God.

8 You number my wanderings
and put my tears into your bottle;
are they not in your book?
9 Then my enemies will turn back on the day that I call to you;
this I know, that God is for me.

10 In God—whose word I praise,
in Yahweh—whose word I praise,
11 in God I trust,
I will not be afraid.
What can anyone do to me?

12 The duty to fulfill my vows to you is on me, God;
I will give thank offerings to you.
13 For you have rescued my life from death;
you have kept my feet from stumbling,
so that I may walk before God
in the light of the living.

Psalm 56 General Notes

Type of psalm

Psalm 56 is a psalm of deliverance. (See: deliverer)

Special concepts in this chapter

Fear

Although the psalmist's enemies are trying to harm him, he is not afraid because God is protecting him.

Superscription

The word "Michtam" is used in the superscription for this psalm. There is much discussion about this word but, in the end, no one is certain what it means. It is easiest to transliterate this word into your language, or you can simply translate it as "psalm."

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Psalms 56:1

General Information:
Parallelism is common in Hebrew poetry.

For the chief musician; set to Jonath elem rehokim. A psalm of David. A michtam; when the Philistines took him in Gath
This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

For the chief musician
"This is for the director of music to use in worship;"

set to Jonath elem rehokim
This probably tells what musical style or tune to use when singing this psalm. Alternate translation: "Sing this psalm using the tune of 'Jonath elem rehokim'" or "Sing this using the Jonath elem rehokim style"

Jonath elem rehokim
This may mean "Dove on Distant Oak Trees." Translators may either write the meaning or copy the Hebrew words.

A psalm of David
Possible meanings are 1) David wrote the psalm or 2) the psalm is about David or 3) the psalm is in the style of David's psalms.

A michtam
The meaning of the word "michtam" is uncertain. You may use the word "psalm" instead. This can be written as: "This is a psalm that David wrote." See how you translated this in Psalms 16:1.

oppress me
"come closer and closer in order to attack me"

Psalms 56:2

My enemies trample me
The enemies' fierce attack is spoken of as if they were crushing his body by marching on it. Alternate translation: "My enemies attack me severely"

Psalms 56:3

you
The word "you" refers to God.

Psalms 56:4

what can mere man do to me?
Here a question is used to show that the psalmist is not afraid of people, because they cannot seriously harm him. This rhetorical question can be translated as a statement. Alternate translation: "mere man can do nothing to me!" or "mere man cannot harm me badly!"

mere man
"just humans" or "people." This implies that people are not powerful, but God is powerful.

Psalms 56:5

All the day long
"All the time"

they twist my words
Repeating what someone says but changing it a little so that it means something different is spoken of as twisting their words. Alternate translation: "they say that I said things than I did not say" or "they claim that I said things, but they lie"

all their thoughts are against me for evil
"they always have evil thoughts against me" or "they always think of evil things to do to me"

Psalms 56:6

they mark my steps
Watching what a person does in order to see how to cause him trouble is spoken of as watching his steps, just as someone who wants to capture a person watches where that person walks. Alternate translation: "they watch everything I do"

just as they have waited for my life
Waiting to kill someone is spoken of as waiting for his life. Alternate translation: "as they wait to kill me"

Psalms 56:7

Do not let them escape doing iniquity
What they might escape can be sued clearly. Alternate translation: "Do not let them escape your punishment for their iniquity" or "Do not let them escape when you punish them for the wicked things they do"

Bring down the peoples
Defeating the enemies is spoken of as bringing them down. Alternate translation: "Defeat the peoples"

Psalms 56:8

You number my wanderings
God's concern for the psalmist is spoken of as if God counted each time that the psalmist has walked in sadness and with no place to go for comfort. Alternate translation: "You care about all the times that I have been wandering alone"

put my tears into your bottle
God's concern for the psalmist is spoken of as if God saved the psalmist's tears in a bottle. The tears

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represent crying. Alternate translation: "you know how much I have cried and you care about me"

are they not in your book?
God's concern for the psalmist is spoken of as if he wrote the number of the psalmist's tears in his book. This question is used to remind God about how greatly he cares for the psalmist. Alternate translation: "you have written about them in your book!" or "you remember my cries!"

Psalms 56:9

will turn back
"will retreat" or "will turn and run away"

God is for me
This means that God favors him. In this context it implies that God fights against the psalmist's enemies in order to protect him. Alternate translation: "God is fighting for me"

Psalms 56:10

General Information:
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Psalms 56:11

What can anyone do to me?
Here a question is used to show that the psalmist is not afraid of people, because they cannot seriously harm him. This rhetorical question can be translated as a statement. Alternate translation: "People can do nothing to me!" or "People cannot harm me badly!"

Psalms 56:12

The duty to fulfill my vows to you is on me
Being obligated to do something is spoken of as if the duty to do something is on a person. Alternate translation: "I must fulfill my vows to you" or "I must do what I promised you I would do"

Psalms 56:13

you have kept my feet from stumbling
The feet here represent the person. Stumbling here probably represents being killed by his enemies. Alternate translation: "you have kept me from stumbling" or "you have kept me from being killed by my enemies"

so that I may walk before God
Living and being seen by God is spoken of as walking before God. Alternate translation: "so that I may live in God's presence"

in the light of the living
Here "the light of the living" probably represents God's enabling people to live. Alternate translation: "with the life that you give" or "because you enable me to live"

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Psalm 57

1 Be merciful to me, God, be merciful to me,
for I take refuge in you until these troubles are over.
I stay under your wings for protection
until this destruction is over.

2 I will cry to God Most High,
to God, who does all things for me.
3 He will send help from heaven and save me,
he rebukes those who hotly pursue me. Selah
God will send me his steadfast love and his faithfulness.

4 My life is among lions;
I am among those who are ready to devour me.
I am among people whose teeth are spears and arrows,
and whose tongues are sharp swords.

5 Be exalted, God, above the heavens;
let your glory be above all the earth.

6 They spread out a net for my feet;
I was bowed down.
They dug a pit in front of me.
They themselves have fallen into the middle of it! Selah

7 My heart is fixed, God, my heart is fixed;
I will sing, yes, I will sing praises.
8 Wake up, my glory!
Wake up, lute and harp!
I will wake up the dawn!

9 I will give thanks to you, Lord, among the peoples;
I will sing praises to you among the nations.
10 For great is your unfailing love, reaching to the heavens;
and your faithfulness to the clouds.

11 Be exalted, God, above the heavens;
may your glory be exalted over all the earth.

Psalm 57 General Notes

Type of psalm

Psalm 57 is a psalm of deliverance. It praises God for the many times he has delivered David. (See: deliverer)

Special concepts in this chapter

Fear

Since God is protecting the psalmist, he has nothing to fear from his enemies.

Superscription

The word "Michtam" is used in the superscription for this psalm. There is much discussion about this word but, in the end, no one is certain what it means. It is easiest to transliterate this word into your language, or you can simply translate it as "psalm."

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Psalms 57:1

General Information:
Parallelism is common in Hebrew poetry.

For the chief musician; set to Al Tashheth. A psalm of David. A michtam; when he fled from Saul, in the cave
This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

For the chief musician
"This is for the director of music to use in worship"

set to Al Tashheth
This probably tells what musical style or tune to use when singing the psalm. Alternate translation: "sing this psalm using the tune of 'Al Tashheth'" or "sing this using the Al Tashheth style"

Al Tashheth
This means "Do Not Destroy." Translators may either write the meaning or copy the Hebrew words.

A psalm of David
Possible meanings are 1) David wrote the psalm or 2) the psalm is about David or 3) the psalm is in the style of David's psalms.

A michtam
The meaning of the word "michtam" is uncertain. You may use the word "psalm" instead. This can be written as: "This is a psalm that David wrote." See how you translated this in Psalms 16:1.

I take refuge in you
Going to Yahweh for protection is spoken of as taking refuge in him. Alternate translation: "I go to you for protection"

I stay under your wings for protection
The psalmist speaks of God as if he were a mother bird that protects its babies by huddling them under its wings. Alternate translation: "I trust you to protect me"

until this destruction is over
The abstract noun "destruction" can be stated as "destructive." Alternate translation: "until this destructive storm is over"

Psalms 57:2

who does all things for me
This explains why he will cry out to God. It can be translated with "because." Alternate translation: "because he does all things for me"

Psalms 57:3

those who hotly pursue me
The enemies' had hotly pursued David, and their pursuit is spoken of as if they were crushing his body by marching on it. Alternate translation: "those who attack me severely"

God will send me his steadfast love and his faithfulness
God's being loving and faithful is spoken of as if he were sending his love and faithfulness. The abstract nouns "love" and "faithfulness" can be stated as "loving" and "trustworthy." Alternate translation: "God will be loving to me and trustworthy"

Psalms 57:4

My life is among lions
The psalmist speaks of his enemies as if they were lions. Alternate translation: "I live among fierce enemies" or "Fierce enemies surround me like lions"

those who are ready to devour me
Destroying is spoken of as devouring or eating something up. Some versions understand the Hebrew text to mean "fiery beasts." Both images speak of his enemies as if they were wild beasts. Alternate translation: "those who are ready to destroy me"

people whose teeth are spears and arrows
The enemies' spears and arrows are spoken of as if they were lions' teeth. The psalmist continues to speak of his enemies as if they were lions. Alternate translation: "people who kill others with spears and arrows as lions kill with their sharp teeth"

spears and arrows
Since both of these terms are weapons, if your culture knows only one, it is acceptable to use it alone.

whose tongues are sharp swords
The tongue represents what someone says, and the enemies' cruel words are spoken of as if they were swords. Alternate translation: "whose cruel words are like sharp swords" or "who cause terrible trouble for me by what they say"

Psalms 57:5

Be exalted, God, above the heavens
The psalmist is asking God to show that he is exalted. Being exalted above the heavens represents being great. Alternate translation: "God, show that you are exalted above the heavens" or "God, show that you are great in the heavens"

let your glory be above all the earth
The psalmist is asking God to show his glory. Alternate translation: "show your glory over all the earth"

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Psalms 57:6

They spread out a net for my feet
His enemies' plans to capture him are spoken of as if they had spread out a net on the ground to trap him. Alternate translation: "It is as though my enemies have spread a net out to trap me" or "They planned to capture me like people who spread out a net to trap an animal"

They dug a pit in front of me
His enemies' plans to capture him are spoken of as if they had dug a pit for him to fall into. Alternate translation: "It is as though they dug a pit for me to fall into" or "They planned to capture me like people who dig a hole in the ground to trap an animal"

They themselves have fallen into the middle of it
The harm that came to his enemies when they tried to capture him is spoken of as if they fell into the trap that they had made for him. Alternate translation: "They themselves fell into the pit they had dug for me" or "But they themselves were hurt by what they planned to do to me"

Psalms 57:7

My heart is fixed, God, my heart is fixed
Being confident is spoken of as one's heart being firm rather than shaken or easily moved. The phrase is repeated to show that he has complete confidence in God and will not change. Alternate translation: "I am completely confident in you, God"

I will sing praises
Who he will sing to can be stated clearly. Alternate translation: "I will sing praises to you, God"

Psalms 57:8

Wake up, my glory
It can be stated clearly that the purpose of waking up is to sing praises to God. Waking up may be a metaphor for starting or preparing to do something. The heart represents the psalmist or his emotions. Alternate translation: "Wake up, my honored heart, to sing praises to God" or "I will prepare my honored heart to sing praises to God" or "I am honored to wake up and sing praises to God"

Wake up, lute and harp
It can be stated clearly that the purpose of waking up is to sing praises to God. The psalmist speaks as though the lute and harp were people who could wake up to sing praises to God. Alternate translation: "Wake up, lute and harp, and sing praises to God" or "I will play the lute and harp while I sing praises to God"

I will wake up the dawn
The dawn is spoken of as if it were alive, and getting up before dawn happens is spoken of as waking it up. The purpose of getting up before dawn is to praise God. Alternate translation: "I will get up before dawn" or "I will get up before the sun rises"

Psalms 57:9

General Information:
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Psalms 57:10

For great is your unfailing love, reaching to the heavens ... your faithfulness to the clouds
These two phrases are very similar in meaning. The greatness of God's unfailing love and the greatness of his faithfulness are spoken of as if they could be measured in distance.

For great is your unfailing love, reaching to the heavens
The greatness of God's unfailing love is spoken of as if it could be measured in distance. Alternate translation: "Your unfailing love is as great as the distance from the earth to the heavens"

your faithfulness to the clouds
The words "great is your" and "reaching" are understood from the previous phrase. Alternate translation: "great is your faithfulness, reaching to the clouds" or "your faithfulness is as great as the distance from the earth to the clouds"

Psalms 57:11

Be exalted, God, above the heavens
The psalmist is asking God to show that he is exalted. Being exalted above the heavens represents being great. Alternate translation: "God, show that you are exalted above the heavens" or "God, show that you are great in the heavens"

may your glory be exalted over all the earth
The psalmist is asking God to show his glory. Alternate translation: "show your glory over all the earth"

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Psalm 58

1 Do you rulers speak righteousness?
Do you judge uprightly, you people?
2 No, you commit wickedness in your heart;
you distribute violence throughout the land with your hands.

3 The wicked go astray even when they are in the womb;
they go astray from birth, speaking lies.
4 Their poison is like a snake's poison;
they are like a deaf asp that stops up its ears,
5 that pays no attention to the voice of charmers,
no matter how skillful they are.

6 Shatter their teeth in their mouths, God;
break out the great teeth of the young lions, Yahweh.
7 Let them melt away as water that runs off;
when they shoot their arrows, let them be as though they had no points.
8 Let them be like a snail that melts and passes away,
like the untimely born child of a woman that never sees the sunlight.

9 Before your pots can feel the thorn's burning heat,
he will take them away with a whirlwind,
the green thorns and the burning thorns alike.
10 The righteous will rejoice when he sees God's vengeance;
he will wash his feet in the blood of the wicked,
11 so that men will say,
"Truly, there is a reward for the righteous person;
truly there is a God who judges the earth."

Psalm 58 General Notes

Type of psalm

Psalm 58 is a deliverance psalm. It asks God for deliverance from the unjust rulers. (See: deliverer and justice)

Special concepts in this chapter

Deliverance

Although the leaders are very evil and unfair, God can deliver his people from their oppression. (See: evil and oppress)

Superscription

The word "Michtam" is used in the superscription for this psalm. There is much discussion about this word but, in the end, no one is certain what it means. It is easiest to transliterate this word into your language, or you can simply translate it as "psalm."

Psalms 58:1

General Information:

This psalm is a song about wicked people. Parallelism is common in Hebrew poetry.

For the chief musician; set to Al Tashheth. A psalm of David. A michtam

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

For the chief musician

"This is for the director of music to use in worship"

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set to Al Tashheth
This probably tells what musical style or tune to use when singing the psalm. See how you translated this in Psalms 57:1.

A psalm of David
Possible meanings are 1) David wrote the psalm or 2) the psalm is about David or 3) the psalm is in the style of David's psalms.

Do you rulers speak righteousness?
The author uses this question to rebuke the rulers because they do not speak righteously. Alternate translation: "You rulers do not say what is right!"

Do you judge uprightly, you people?
The author uses this question to rebuke the judges who do not judge uprightly. Alternate translation: "You people never judge people uprightly!"

Psalms 58:2

you ... your
The words "you" and "your" refer to the mighty men who are judges

No
The author answers the two questions he had just asked.

you commit wickedness in your heart
The heart refers to the people's thoughts or plans. Alternate translation: "you commit wickedness in your thoughts" or "you think about doing wicked things"

you distribute violence throughout the land with your hands
Doing violence in various places throughout the land is spoken of as distributing or spreading the violence throughout the land, as if violence were some kind of stuff or things. Alternate translation: "you yourselves do violent deeds everywhere in the land"

Psalms 58:3

The wicked go astray even when they are in the womb ... they go astray from birth
This is the same idea expressed in two different ways.

they go astray
Doing wrong things is spoken of as if people are walking on a road, and they turn off and go the wrong way. Alternate translation: "they do wrong things"

Psalms 58:4

Their poison is like a snake's poison
The wicked things people say are spoken of as if they were poison. Alternate translation: "Their wicked words cause trouble as a snake's poison harms people"

they are like a deaf asp that stops up its ears
Wicked people who do not listen to advice or rebukes are spoken of as if they were snakes that do not respond to a charmer's music. Alternate translation: "they refuse to listen like a deaf asp that stops up its ears"

a deaf asp that stops up its ears
An asp that does not respond to a charmer's music is spoken of as as if it could put something in its ears so that it will not hear. Alternate translation: "an asp that does not listen"

asp
a kind of poisonous snake

Psalms 58:5

charmers
people who play or sing music in order to control snakes

no matter how skillful they are
What the snake charmers were skillful at can be stated clearly. Alternate translation: "no matter how skillful the charmers are at controlling snakes"

Psalms 58:6

General Information:
The author lists things that he would like God to do to wicked people.

Shatter their teeth ... break out the great teeth of the young lions
In both of these phrases, the wicked people are spoken of as if they were lions, and making them powerless to kill people is spoken of as breaking their teeth. Alternate translation: "Take away their power to kill. Make them powerless like young lions whose teeth have been broken and fallen out"

Psalms 58:7

Let them melt away as water that runs off
The wicked people are spoken of as if they were ice or water. No longer existing is spoken of as melting or draining away into the dry ground. Alternate translation: "Make them disappear like water that runs off" or "Make them vanish like ice that melts and drains into the ground"

let them be as though they had no points
"let their arrows be as though they had no points"

Psalms 58:8

Let them be like a snail that melts and passes away
No longer existing is spoken of as melting and disappearing. Alternate translation: "Let the wicked vanish like a snail that melts and no longer exists"

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snail
small animal that the Israelites considered unclean and that looks like it is melting as it moves by sliding over slime it has produced

like the untimely born child of a woman that never sees the sunlight
Not existing is spoken of as being like a baby that is born dead. Alternate translation: "like a baby who is born too early too live and see the sunlight" or "like a baby that was born dead"

Psalms 58:9

Before your pots can feel the thorn's burning heat ... the green thorns and the burning thorns alike
The wicked are spoken of as if they were thornbush branches, and God's swift punishment of them is spoken of as if he were to quickly blow them away or sweep them away. Alternate translation: "God will destroy wicked people faster than a whirlwind can blow away thornbush branches that have been put under a cooking pot and lit with fire"

your
David is speaking to God's people, so this is plural.

the thorn's burning heat ... the green thorns and the burning thorns
"the heat from the burning thorn branches ... the green thorn branches and the burning thorn branches"

Psalms 58:10

The righteous will rejoice when he sees
The phrase "the righteous" refers to righteous people in general. Alternate translation: "Righteous people will rejoice when they see"

he will wash his feet in the blood of the wicked
Getting one's feet wet by walking on blood is spoken of as washing the feet in blood. Alternate translation: "the righteous will make their feet wet in the blood of the wicked" or "the righteous will march on the blood of the wicked"

he will wash his feet in the blood of the wicked
This exaggeration expresses that a great number of wicked people will die. Alternate translation: "so many wicked people will die that when the righteous march on their blood, it will seem as if they could wash their feet in it"

Psalms 58:11

General Information:
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Psalm 59

1 Rescue me from my enemies, my God;
set me on high away from those who rise up against me.
2 Keep me safe from those who behave wickedly,
and save me from men of bloodshed.

3 For, see, they wait in ambush to take my life.
The powerful men gather themselves together against me,
but not because of my transgression or my sin, Yahweh.
4 For no guilt of mine they prepare to run at me;
awake and help me and see.
5 You, Yahweh God of hosts,
the God of Israel,
arise and punish all the nations;
do not be merciful to any wicked transgressors. Selah

6 They return at evening, they howl like dogs
and go around the city.
7 See, they belch out with their mouths;
swords are in their lips,
for they say, "Who hears us?"
8 But you, Yahweh, laugh at them;
you mock at all the nations.

9 God, my strength, I will pay attention to you;
you are my high tower.
10 My God will meet me with his covenant faithfulness;
God will let me see my desire on my enemies.

11 Do not kill them,
or my people will forget.
Scatter them by your power and make them fall,
Lord our shield.
12 For the sins of their mouths and the words of their lips,
let them be captured in their pride,
and for the curses and lies that they express.
13 Consume them in wrath,
consume them so that they will be no more;
let them know that God rules in Jacob
and to the ends of the earth. Selah

14 At evening they return,
howling like dogs going around the city.
15 They wander about looking for food
and they growl like a dog if they are not satisfied.
16 But I will sing about your strength,
and in the morning I will praise your steadfast love!
For you have been my high tower
and a refuge in the day of my distress.

17 To you, my strength, I will sing praises;
for God is my high tower, the God of covenant faithfulness.

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Psalm 59 General Notes

Type of psalm

Psalm 59 is a deliverance psalm. (See: deliverer)

Special concepts in this chapter

Protection

The author prays for God to defeat his enemies. God is his protector. Therefore, he will praise God.

Superscription

The word "Michtam" is used in the superscription for this psalm. There is much discussion about this word but, in the end, no one is certain what it means. It is easiest to transliterate this word into your language, or you can simply translate it as "psalm."

Psalms 59:1

General Information:

Parallelism is common in Hebrew poetry.

For the chief musician; set to Al Tashheth. A psalm of David. A michtam; when Saul sent, and they watched the house to kill him

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

For the chief musician

"This is for the director of music to use in worship"

set to Al Tashheth

This probably tells what musical style or tune to use when singing the psalm. See how you translated this in Psalms 57:1.

A psalm of David

Possible meanings are 1) David wrote the psalm or 2) the psalm is about David or 3) the psalm is in the style of David's psalms.

A michtam

The meaning of the word "michtam" is uncertain. You may use the word "psalm" instead. This can be written as: "This is a psalm that David wrote." See how you translated this in Psalms 16:1.

set me on high

A high place represents a safe place where his enemies cannot reach him. Alternate translation: "put me in a safe place"

rise up against me

Rising up against someone represents attacking him. Alternate translation: "attack me"

Psalms 59:2

men of bloodshed

"people who like to kill other people" or "murderers"

Psalms 59:3

not because of my transgression or my sin

The writer has transgressed and sinned, but not against those who "prepare to run" at him.

they wait in ambush to take my life

David's enemies are in hiding and are waiting quietly for the time when they can attack him.

Psalms 59:4

For no guilt of mine

The writer has sinned, but not against those who "prepare to run" at him.

awake

Deciding to do something and beginning to do it is spoken of as waking up. Alternate translation: "do something" or "take action"

and see

What he wants God to see can be stated clearly. Alternate translation: "and see what is happening to me" or "and see what they are doing to me"

Psalms 59:5

arise

Deciding to do something and beginning to do it is spoken of as getting up. Alternate translation: "do something" or "take action"

all the nations

The word "nations" here represents the people of the nations that do not honor God. Alternate translation: "the people of all the nations"

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Psalms 59:6

They return at evening
The word "they" refers to the wicked transgressors.

they howl like dogs
The psalmist speaks of his enemies threatening to attack people as if they were dogs howling, growling, or barking at people. Alternate translation: "they threaten to attack people"

go around the city
Why they go around the city can be stated clearly. Alternate translation: "go around the city to attack anyone they find"

Psalms 59:7

See
Here the word "See" is being used to draw attention to something. Alternate translation: "Hear"

they belch out with their mouths
Saying terrible things is spoken of as belching. These terrible things may have been insults or threats. Alternate translation: "they say terrible things" or "they shout out terrible words"

belch
burp loudly; allow air from the stomach to come out of the mouth with a loud, rude noise

swords are in their lips
The cruel things that the wicked people were saying are spoken of as if they were swords. Alternate translation: "they say cruel things that cause people trouble as much as swords destroy people"

Who hears us?
This question is used to show that they believed that God would not hear and punish them. Alternate translation: "No one can hear us!" or "Your God does not hear us!"

Psalms 59:8

laugh at them
"laugh at them scornfully" or "mock them." God would laugh at them because they are worthless and powerless.

Psalms 59:9

my strength
God's being the psalmist's strength represents God protecting him. Alternate translation: "you are my strength" or "you are my protector"

you are my high tower
A high tower is a place that people could go to for shelter from their enemies. The psalmist speaks of God protecting him as if God were a strong, safe shelter. Alternate translation: "you protect me like a high tower"

Psalms 59:10

My God will meet me with his covenant faithfulness
This phrase implies that God will come to him in order to save him. The abstract noun "faithfulness" can be translated with an adjective. Alternate translation: "My God, who is faithful to his covenant, will come to save me" or "My God will come to save me because he is faithful to his covenant"

my desire on my enemies
The abstract noun "desire" can be expressed with the verb "want." Alternate translation: "what I want to happen to my enemies"

Psalms 59:11

Scatter them
"Cause them to wander around"

our shield
God's protecting the righteous is spoken of as if God were a shield. Alternate translation: "our protector" or "the one who protects us like a shield"

Psalms 59:12

For the sins of their mouths and the words of their lips
The mouths and lips represent the things people say. Alternate translation: "Because they sin by what they say" or "Because of the sinful things they say"

let them be captured in their pride
This can be stated in active form. Alternate translation: "let people capture them because of their pride"

that they express
"that they say"

Psalms 59:13

Consume them in wrath, consume them so that they will be no more
Destroying them completely is spoken of either as burning them up or eating them. Alternate translation: "Be angry with them and destroy them completely so there will be no more of them"

in Jacob
Jacob here refers to Israel. Alternate translation: "in Israel"

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to the ends of the earth
"to even the most distance places on earth." This represents all places on earth. Alternate translation: "everywhere on earth"

Psalms 59:14

howling like dogs
The psalmist speaks of his enemies threatening to attack people as if they were dogs howling, growling, or barking at people. Alternate translation: "threatening to attack us" or "threatening to attack us like wild dogs"

Psalms 59:15

satisfied
content, having everything they want

Psalms 59:16

you have been my high tower and a refuge
High towers and refuges are places that people can go to for shelter from their enemies. The psalmist speaks of God protecting him as if God were a strong, safe shelter. Alternate translation: "you have protected me like a high tower and a refuge"

in the day of my distress
"whenever I have had troubles"

Psalms 59:17

To you, my strength, I will sing praises
"To you, my strength" can be combined as one clause. Alternate translation: "You are my strength, so I will sing praises to you"

my strength
God's being the psalmist's strength represents God protecting him. Alternate translation: "my protector"

for God is my high tower
High towers are places that people can go to for shelter from their enemies. The psalmist speaks of God protecting him as if God were a strong, safe shelter. Alternate translation: "you have protected me like a high tower"

the God of covenant faithfulness
The abstract noun "faithfulness" can be translated with an adjective. This can be expressed in a separate sentence. Alternate translation: "He is the God who is faithful to his covenant"

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Psalm 60

1 God, you have rejected us; you have broken through our defenses;
you have been angry; restore us again.
2 You have made the land tremble; you have torn it apart;
heal its cracks, for it is shaking.
3 You have made your people see difficult things;
you have made us drink the wine of staggering.
4 For those who honor you,
you have set up a banner
to be displayed against those who carry the bow. Selah

5 So that those you love may be rescued,
rescue us with your right hand and answer me.
6 God has spoken in his holiness, "I will rejoice;
I will divide Shechem
and apportion out the Valley of Sukkoth.
7 Gilead is mine, and Manasseh is mine;
Ephraim also is my helmet;
Judah is my scepter.
8 Moab is my washbasin;
over Edom I will throw my sandal;
I will shout in triumph because of Philistia."

9 Who will bring me into the strong city?
Who will lead me to Edom?
10 But you, God, have you not rejected us?
You do not go into battle with our army.
11 Give us help against the enemy,
for man's help is futile.
12 We will triumph with God's help;
he will trample down our enemies.

Psalm 60 General Notes

Type of psalm

Psalm 60 is a psalm of war.

Special concepts in this chapter

Protection

God has preserved the land of Israel, and now he will give them victory over the countries of Moab and Edom.

Psalms 60:1

General Information:

Parallelism is common in Hebrew poetry.

For the chief musician; set to Shushan Eduth. A michtam of David, for teaching; when he fought with Aram Naharaim and with Aram Zobah, and Joab returned and killed twelve thousand Edomites in the Valley of Salt

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

For the chief musician

"This is for the director of music to use in worship"

set to Shushan Eduth

This probably tells what tune or musical style to use when singing the psalm. Alternate translation: "sing this psalm using the tune of 'Shushan Eduth'" or "sing this using the Shushan Eduth style"

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Shushan Eduth
This means "Lily of the Promise." Translators may either write the meaning or copy the Hebrew words.

A michtam
The meaning of the word "michtam" is uncertain. You may use the word "psalm" instead. This can be written as: "This is a psalm that David wrote." See how you translated this in Psalms 16:1.

Aram Naharaim ... Aram Zobah
"Aram of the two rivers ... the Aramean nation of Zobah." These are places.

Joab
This refers to Joab and the army that he led. Alternate translation: "Joab and his army"

twelve thousand Edomites
"12,000 Edomites"

you have broken through our defenses
God's allowing Israel's enemies to break through their defenses is spoken of as God himself had done it. Alternate translation: "you have allowed our enemies to break through our defenses"

Psalms 60:2

Connecting Statement:
The psalmist continues speaking to God.

You have made the land tremble; you have torn it apart
The psalmist speaks of the disaster in his country as if it were an earthquake.

heal its cracks
Making the people strong again is spoken of as repairing large cracks in the ground or walls.

Psalms 60:3

You have made your people see difficult things
Here "see" represents "experience" or "suffer."

drink the wine of staggering
Being helpless is spoken of as staggering around, barely able to stand upright. The abstract noun "staggering" can be stated as a verb. Alternate translation: "the wine that makes us stagger"

Psalms 60:4

you have set up a banner
God's guiding his people in battle is spoken of as if God were a human king or commander who had set up a banner for the army. Alternate translation: "you are like a king who sets up a banner" or "you command us in battle like a king who raises up a banner"

banner
"battle flag." This is a flag that a king or commander would raise up on a pole to show that the army should gather.

to be displayed against those who carry the bow
This can be stated with an active clause. However some versions have different interpretations of this phrase. Alternate translation: "to display against those who carry the bow"

to be displayed against those who carry the bow
The phrase "those who carry the bow" refers to the enemy soldiers in battle. Alternate translation: "to display when he takes his army into battle against your enemies"

Psalms 60:5

with your right hand
God's right hand represents his power. Alternate translation: "by your power"

answer me
Answering here represents responding to his request. Alternate translation: "respond to my request" or "answer my prayer"

Psalms 60:6

General Information:
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Psalms 60:7

Ephraim also is my helmet
God speaks of the tribe of Ephraim as if it were his army. The helmet symbolizes equipment for war. Alternate translation: "Ephraim is like a helmet I have chosen" or "the tribe of Ephraim is my army"

helmet
a hard hat that soldiers wear to protect their heads from injury

Judah is my scepter
God chose men from the tribe of Judah to be the kings of his people, and he speaks of that tribe as if it were his scepter. Alternate translation: "the tribe of Judah is like my scepter" or "Judah is the tribe through whom I rule my people"

Psalms 60:8

Moab is my washbasin
God speaks of Moab being unimportant as if Moab were a washbasin or a lowly servant. Alternate translation: "Moab is like a bowl that I use for washing"

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over Edom I will throw my sandal
God was probably speaking of taking ownership of Edom as if he were symbolically throwing his sandal onto that land to show that he owns it. However some versions have other interpretations. Alternate translation: "I take ownership of the land of Edom" or "I throw my sandal onto the land of Edom to show that it is mine"

Psalms 60:9

General Information:
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Psalms 60:10

But you, God, have you not rejected us?
The psalmist uses this question to express his sadness that it seems that God has rejected them. Alternate translation: "But God, it seems like you have rejected us." or "God, you seem to have abandoned us."

You do not go into battle with our army
The psalmist speaks of God helping their army as if God were to go and fight with them. Alternate translation: "you do not help our army when we go into battle"

Psalms 60:11

is futile
"is worthless"

Psalms 60:12

will triumph
"will defeat our enemies"

he will trample down our enemies
The psalmist speaks of God helping their army defeat their enemies as if God were to trample down the enemies. Alternate translation: "he will enable us to trample down our enemies" or "he will make us able to defeat our enemies"

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Psalm 61

1 Hear my cry, God;
attend to my prayer.

2 From the ends of the earth will I call to you when my heart is faint;
lead me to the rock that is higher than I.
3 For you have been a refuge for me,
a strong tower from the enemy.

4 Let me live in your tabernacle forever!
Let me take refuge under the shelter of your wings. Selah
5 For you, God, have heard my vows,
you have given me the inheritance of those who honor your name.

6 You will prolong the king's life;
his years will be like many generations.
7 He will reign before God forever;
appoint your steadfast love and faithfulness to protect him.
8 I will sing praise to your name forever
so that I may perform my vows every day. 2

Psalm 61 General Notes

Type of psalm

Psalm 61 is a psalm of praise.

Special concepts in this chapter

Vow

The author has vowed to praise God every day of his life because God has blessed him. (See: vow and bless)

Psalms 61:1

General Information:

This is a song about God's faithfulness. Parallelism is common in Hebrew poetry.

For the chief musician; on a stringed instrument. A psalm of David

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

For the chief musician

"This is for the director of music to use in worship"

on a stringed instrument

"people should play a stringed instrument with this song"

Hear my cry, God; attend to my prayer

These clauses have a similar meaning. Alternate translation: "God, listen to me and answer my prayer"

Psalms 61:2

lead me to the rock that is higher than I

Here the writer speaks of God as if he were a high rock that he could climb for protection.

Psalms 61:3

you have been a refuge for me

Being a refuge is a metaphor for keeping someone safe. Alternate translation: "You have been like a safe place for me"

a strong tower from the enemy

People sometimes hid in a strong tower from their enemies. Being a strong tower is a metaphor for keeping someone safe from his enemy. Alternate translation: "You have been like a strong tower to

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keep me safe from the enemy" or "You have protected me from my enemy like a strong tower"

Psalms 61:4

take refuge under the shelter of your wings
Going to Yahweh for protection is spoken of as taking refuge in him. Here there is a second metaphor that speaks of Yahweh's protection as if he was a hen protecting her baby chicks under her wings. Alternate translation: "go to you for protection as a chick is safe under the wings of its mother"

Psalms 61:5

you have given me the inheritance
The writer speaks of God's blessings as if they were an inheritance that he has received. Alternate translation: "you have given to me the blessings"

who honor your name
Here "your name" means God himself. Alternate translation: "who honor you" or "who have an awesome respect for you"

Psalms 61:6

You will prolong ... many generations
These two clauses have similar meanings. The idea is repeated for emphasis.

You will prolong the king's life
"You will extend the king's life" or "You will cause the king's life to last a long time"

his years will be like many generations
Here "years" refers to how long the king will live. Alternate translation: "he will live for many generations"

Psalms 61:7

He will reign before God forever
Here to "reign before God" means that God will approve of what the king does and bless him for ruling with justice. Some versions translate this as the speaker's desire: "I desire that the king reign before God forever"

appoint your steadfast love and faithfulness to protect him
The abstract nouns "love" and "faithfulness" are spoken of as if they were guards that would protect the king. Alternate translation: "always protect him because you love him and are faithful"

Psalms 61:8

I will sing praise to your name forever
Here "name" stands for God himself. Alternate translation: "I will always sing praise to you"

my vows
These refer to the promise to offer sacrifices to God every day.

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Psalm 62

1 I wait in silence for God alone;
my salvation comes from him.
2 He alone is my rock and my salvation;
he is my high tower;
I will not be greatly moved.

3 How long, all of you, will you attack a man,
that you may murder him,
like a leaning wall or a shaky fence?
4 They consult with him
only to bring him down from his honorable position;
they love to tell lies;
they bless him with their mouths,
but in their hearts they curse him. Selah

5 I wait in silence for God alone;
for my hope is set on him.
6 He alone is my rock and my salvation;
he is my high tower; I will not be moved.
7 With God is my salvation and my glory;
the rock of my strength and my refuge are in God.
8 Trust in him at all times, you people;
pour out your heart before him;
God is a refuge for us. Selah

9 Surely men of low standing are vanity,
and men of high standing are a lie;
they will weigh lightly in the scales;
weighed together, they are lighter than nothing.
10 Do not trust in oppression or robbery;
and do not hope uselessly in riches,
for they will bear no fruit;
do not fix your heart on them.

11 God has spoken once,
twice have I heard this:
power belongs to God.
12 Also to you, Lord, belongs covenant faithfulness,
for you pay back every person for what he has done.

Psalm 62 General Notes

Type of psalm

Psalm 62 is a psalm of deliverance. It expresses trust that God will save the psalmist from his enemies. (See: deliverer and trust and save)

Special concepts in this chapter

Trust

Although the psalmist's enemies have attacked him when he was feeling weak, he trusts in God to deliver him. God is powerful and kind.

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Psalms 62:1

General Information:
This psalm is a song about God's faithfulness. Parallelism is common in Hebrew poetry.

For the chief musician; after the manner of Jeduthun. A psalm of David
This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

For the chief musician
"This is for the director of music to use in worship"

Jeduthun
One of David's chief musicians had this same name. This may refer to him. See how you translated this in [Psalms 39:1]

my salvation comes from him
"he is the one who rescues me" or "he is the one who saves me"

Psalms 62:2

He alone is my rock and my salvation
The writer speaks of God's ability to protect him as if God were a rock. Alternate translation: "He is the only one who can protect and rescue me"

he is my high tower
The writer speaks of God's ability to protect him as if God were a high tower. Alternate translation: "he keeps me away from the grasp of my enemies"

I will not be greatly moved
This can be stated in active form. Alternate translation: "nothing can ever move me"

Psalms 62:3

all of you
"my enemies" or "all my enemies"

How long ... will you attack a man ... or a shaky fence?
David uses a rhetorical question to express his frustration. No answer is expected. Alternate translation: "It seems like my enemies will never stop attacking me. I feel that I am as weak against you as a leaning wall or a broken-down fence."

attack a man
"attack me"

Psalms 62:4

They consult with him only to
"They intend to" or "They plan to"

consult with him ... bring him ... bless him ... curse him
In these verses, David is referring to himself by "him."

with their mouths
This refers to their speech or their words.

in their hearts
This refers to their thoughts.

Psalms 62:5

my hope is set on him
"for I place my hope in him"

Psalms 62:6

He alone is my rock and my salvation; he is my high tower
The writer speaks of God as if he were a rock and a high tower. Both of these metaphors show how God provides protection from one's enemies. Here "salvation" means that God rescues the writer. See how you translated this in [Psalms 62:2]

I will not be moved
This can be stated in active form. Alternate translation: "nothing can move me"

Psalms 62:7

the rock of my strength and my refuge are in God
The writer speaks of God as if he were a rock that keeps one safe from his enemies. He also speaks of God as if he were a shelter that provides protection. Alternate translation: "God always gives me strength and protection"

Psalms 62:8

pour out your heart
This refers to telling God your inner feelings as if you were pouring out a liquid. Alternate translation: "give your deepest concerns to God"

refuge for us
The word "us" refers to David and the people he is speaking to.

Psalms 62:9

men of low standing ... men of high standing are a lie
This refers to men of all levels of wealth and importance. The phrases "are vanity" and "are a lie" have the same meaning. One cannot confidently trust in anyone. Alternate translation: "you cannot place your trust in men, no matter how important they are"

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weighed together, they are lighter than nothing
If you put all of these kinds of men together on a scale, they would have no weight. This means that they have no real value to you.

Psalms 62:10

oppression or robbery
These two words have basically the same meaning. You cannot trust in money that you get by taking it from other people.

for they will bear no fruit
The writer speaks of riches as if they were trees or vines that could bear fruit. Alternate translation: "for they will provide nothing good for you"

do not fix your heart on them
Here "fix your heart" is an idiom that means to desire something greatly. Alternate translation: "do not desire them"

Psalms 62:11

God has spoken once, twice have I heard this
This means that God has said this more than once.

power belongs to God
God being characterized by power is spoken of as if power belonged to him. The abstract noun "power" can be translated with an adjective. Alternate translation: "God is powerful"

Psalms 62:12

Also to you, Lord, belongs covenant faithfulness
God being characterized by covenant faithfulness is spoken of as if covenant faithfulness belonged to him. The abstract noun "faithfulness" can be translated with an adjective. Alternate translation: "You, Lord, are also faithful to your covenant"

for you pay back every person for what he has done
The writer speaks of God's rewards as if he were paying a wage for work.

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Psalm 63

1 God, you are my God!
I earnestly search for you,
my soul thirsts for you,
and my flesh longs for you,
in a dry and weary land
where there is no water.

2 So I have looked on you in the sanctuary,
to see your power and your glory.
3 Because your covenant faithfulness is better than life,
my lips will praise you.
4 So I will bless you while I live;
I will lift up my hands in your name.
5 It will be as if I ate a meal of marrow and fatness;
with joyful lips my mouth will praise you,

6 when I think about you on my bed
and meditate on you in the night watches.
7 For you have been my help,
and in the shadow of your wings I rejoice.
8 I cling to you;
your right hand supports me.

9 But those who seek to destroy my life
will go down into the lowest parts of the earth;
10 they will be given over to those whose hands use the sword,
and they will become food for the jackals.
11 But the king will rejoice in God;
everyone who swears by him will be proud of him,
but the mouth of those who speak lies will be stopped up.

Psalm 63 General Notes

Type of psalm

Psalm 63 is a psalm of praise.

Special concepts in this chapter

Praise

The author praises God for who he is and for having protected him.

Psalms 63:1

General Information:

Parallelism is common in Hebrew poetry.

A psalm of David, when he was in the wilderness of Judah

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

A psalm of David

Possible meanings are 1) David wrote the psalm or 2) the psalm is about David or 3) the psalm is in the style of David's psalms.

earnestly

sincerely

my soul thirsts for you, and my flesh longs for you

These two clauses have basically the same meaning and are used together to emphasize how greatly the writer desires to be with God. Alternate translation: "my whole being greatly desires to be with you"

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dry and weary land
"hot, dry desert"

Psalms 63:2

General Information:
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Psalms 63:3

Because your covenant faithfulness is better than life, my lips
The abstract noun "faithfulness" can be translated with an adverb and the abstract noun "life" can be translated with a verbal phrase. Alternate translation: "I value you being faithful to your covenant more than I value living, so my lips"

my lips will praise you
Here "my lips" represents the whole person. Alternate translation: "I will praise you"

Psalms 63:4

I will lift up my hands in your name
Here "in your name" means "to you." Alternate translation: "I will worship you and pray to you"

Psalms 63:5

It will be as if I ate a meal of marrow and fatness
Here the writer speaks of knowing and worshiping God as being more satisfying than eating a good meal. Alternate translation: "I will be happier than a person who eats a meal of fat and choice food"

with joyful lips my mouth will praise you
Here "with joyful lips my mouth" represents the whole person who will praise God joyfully. Alternate translation: "I will praise you joyfully"

Psalms 63:6

General Information:
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Psalms 63:7

in the shadow of your wings I rejoice
The writer speaks of God as if he were a bird protecting its young under his wings. Alternate translation: "I rejoice because you protect me"

Psalms 63:8

I cling to you
"I need you" or "I depend on you"

your right hand supports me
Here, the right hand is used as a symbol of strength and power. Alternate translation: "you support me" or "you lift me up"

Psalms 63:9

will go down into the lowest parts of the earth
This means they will die and go to the place of the dead. This can be stated clearly in the translation. Alternate translation: "will die and descend into the place of the dead" or "will die and go down into the place of the dead"

Psalms 63:10

they will be given over to those whose hands use the sword
Here "the sword" represents death in battle, and "those whose hands use the sword" refers to enemies who kill them in battle. This can be stated in active form. Alternate translation: "God will cause them to die in battle"

they will become food for the jackals
Here "they" refers to the corpses of those who die in battle. Alternate translation: "jackals will eat their dead bodies"

the jackals
"jackals" here are a kind of long-legged wild dog. They feed on carrion, game, and fruit.

Psalms 63:11

the king will
David is speaking about himself. This can be stated clearly in the translation. Alternate translation: "I, the king of Israel, will"

swears by him ... proud of him
The word "him" refers to "God."

but the mouth of those who speak lies will be stopped up
Here "the mouth" represents the whole person. This can be stated in active form. Alternate translation: "but God will silence the liars" or "but God will silence those who lie"

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Psalm 64

1 Hear my voice, God, listen to my complaint;
preserve my life from fear of my enemies.

2 Hide me from the secret plotting of evildoers,
from the commotion of those who behave wickedly.
3 They have sharpened their tongues like swords;
they have aimed their arrows, bitter words,
4 so that they may shoot from secret places at someone who is innocent;
suddenly they shoot at him and fear nothing.

5 They encourage themselves in an evil plan;
they consult privately together in order to set traps;
they say, "Who will see us?"
6 They invent injustices;
"We have finished," they say, "a careful plan."
The inner thoughts and hearts of man are deep.

7 But God will shoot them;
suddenly they will be wounded with his arrows.
8 They will be made to stumble, since their own tongues are against them;
all who see them will wag their heads.
9 All people will fear
and will declare God's deeds.
They will wisely think about what he has done.

10 The righteous will be glad about Yahweh and will take refuge in him;
all the upright in heart will take pride in him.

Psalm 64 General Notes

Type of psalm

Psalm 64 is a psalm of deliverance. (See: deliverer)

Special concepts in this chapter

Plotting of enemies

The author's enemies have plotted against him but God has saved him. (See: save)

Psalms 64:1

General Information:

This psalm is a prayer for help. Parallelism is common in Hebrew poetry.

For the chief musician. A psalm of David

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

For the chief musician

"This is for the director of music to use in worship"

preserve

save

Psalms 64:2

Hide me from the secret plotting of evildoers

Here "Hide" represents protecting, and "the secret plotting of evildoers represents" represents the harm that evildoers secretly plan to do to David. Alternate translation: "Protect me from the harm that evil doers secretly plan to do to me"

from the commotion

The words "hide me" are understood from the previous phrase and can be repeated here.

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Alternate translation: "hide me from the commotion" or "protect me from the commotion"

the commotion of those who behave wickedly
Possible meanings are that "commotion" refers to 1) a noisy disturbance. Alternate translation: "the noisy disturbance that those who behave wickedly make" or 2) a crowd that makes a noisy disturbance. Alternate translation: "the noisy crowd of those who behave wickedly"

Psalms 64:3

They have sharpened their tongues like swords
The writer speaks of his enemies' tongues as if they were as sharp as swords. Here "tongues" represents the harsh words that the enemies speak. Alternate translation: "The harsh things that they say hurt me like a sharp sword"

arrows, bitter words
The writer speaks of his enemies' bitter words as if they were arrows being shot at him. Alternate translation: "bitter words which pierce me like arrows"

Psalms 64:4

General Information:
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Psalms 64:5

Who will see us?
The evildoers do not expect an answer to their question because they think no one will see them. Alternate translation: "No one will see what we are doing"

Psalms 64:6

The inner thoughts and hearts of man are deep
The writer speaks of man's "inner thoughts" and "hearts of man" as if they were a deep body of water that no one can explore all the way to the bottom.

inner thoughts ... hearts of man
Both of these phrases refer to man's private or inner thoughts.

Psalms 64:7

General Information:
The writer continues to speak of the "evildoers" of Psalms 64:1.

But God will shoot them ... with his arrows
The writer speaks of God's punishment of the evildoers as if God were shooting arrows at them.

Psalms 64:8

They will be made to stumble
The writer speaks of God's causing the evildoers' plans to fail as if God were making them stumble in their paths. This can be stated in active form. Alternate translation: "God will make them stumble" or "God will cause their plans to fail"

since their own tongues are against them
Here "tongues" represents the words that they say. Alternate translation: "since the words that they say are against them"

Psalms 64:9

what he has done
"what God has done"

Psalms 64:10

take refuge in him
Going to Yahweh for protection is spoken of as taking refuge in him. Alternate translation: "go to him for protection"

all the upright in heart will take pride in him
Here "upright in heart" is an idiom that means godly or righteous. Alternate translation: "all the people who are godly will praise him"

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Psalm 65

1 For you, God in Zion, our praise waits;
our vows will be carried out to you.
2 You who hear prayer,
to you all flesh will come.
3 Iniquities prevail against us;
as for our transgressions, you will forgive them.
4 Blessed is the man whom you choose to bring near to you
so that he may live in your courts.
We will be satisfied with the goodness of your house,
your holy temple.

5 In righteousness you will answer us by doing awesome deeds,
God of our salvation;
you who are hope of all the ends of the earth
and of those who are far across the sea.
6 For it is you who made the mountains firm,
you who are girded with strength.
7 It is you who quiet the roaring of the seas,
the roaring of their waves,
and the commotion of the peoples.
8 Those who live in the uttermost parts of the earth
are afraid of the evidence of your deeds;
you make the east and the west rejoice.

9 You come to help the earth; you water it;
you greatly enrich it;
the river of God is full of water;
you provide mankind grain when you have prepared the earth.
10 You water its furrows abundantly;
you settle down the furrows' ridges;
you make them soft with rain showers;
you bless the sprouts between them.
11 You crown the year with your goodness,
and your wagon tracks overflow with abundance.
12 The pastures in the wilderness drip with dew,
and the hills are girded with joy.
13 The pastures are clothed with flocks;
the valleys also are covered over with grain;
they shout for joy, and they sing.

Psalm 65 General Notes

Type of psalm

Psalm 65 is a psalm of praise to God.

Special concepts in this chapter

God's power

God answered prayers and gave the people justice and hope. God created nature and controls it, sending rain so the grain and pastures grow well.

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Psalms 65:1

General Information:
This psalm is a song of praise. Parallelism is common in Hebrew poetry.

For the chief musician. A psalm. A song of David
This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

For the chief musician
"This is for the director of music to use in worship"

For you, God in Zion, our praise waits
This speaks of praise as if it were a person who could act on its own. Alternate translation: "To you alone, God in Zion, we will offer our praise"

our vows will be carried out to you
This can be stated in active form. Alternate translation: "we will do what we have promised you that we would do"

Psalms 65:2

General Information:
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Psalms 65:3

Iniquities prevail against us
David speaks about iniquity as if it were a person that is able to defeat or oppress. Alternate translation: "It is as if our own sins were defeating us"

you will forgive them
The word "them" refers to our "iniquities."

Psalms 65:4

whom you choose ... your courts
The words "you" and "your" in this verse refer to Yahweh.

live in your courts
This exaggeration expresses that the man is in the temple very frequently to worship Yahweh. Alternate translation: "worship often in your courts"

We will be satisfied with the goodness of your house, your holy temple
This can be stated in active form. Alternate translation: "The goodness of your house, your holy temple, will satisfy us"

We will be
Here the word "we" refers to David and the people of Israel, but not to God, to whom he is speaking.

your house, your holy temple
"your house, which is your holy temple"

Psalms 65:5

In righteousness
"Because you are righteous"

you who are
"you are"

of all the ends of the earth ... across the sea
These two phrases have similar meanings. Alternate translation: "of all the people who live throughout the earth and across the sea"

of all the ends of the earth
This refers to the people who live all over the earth.

Psalms 65:6

you who are girded with strength
The writer speaks of God as if he wore his strength like a belt. Alternate translation: "showing that you are very powerful"

Psalms 65:7

the roaring of the seas, the roaring of their waves
These two phrases have the same meaning and are used together to create a vivid impression on the hearer or reader. Alternate translation: "the continuous roaring of the seas"

roaring
a loud noise caused by the wind and waves

the commotion of the peoples
This is also something that God makes quiet.

commotion
loud noise

Psalms 65:8

evidence
proof or something that shows that another thing is true

you make the east and the west rejoice
The phrase "the east and the west" refers to the people who live all over the earth. Alternate translation: "you cause people everywhere to shout joyfully"

Psalms 65:9

help the earth
This refers to the soil of the earth.

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you greatly enrich it
"you make the soil very good so that good things will grow in it"

the river of God is full of water
This refers to the supply of water in the sky that God sends to water the earth and fill the streams. Alternate translation: "you fill the streams with water"

Psalms 65:10

You ... you ... you ... you
The writer is speaking to Yahweh, so these words are all singular.

its furrows
"the earth's furrows"

furrows
A furrow is a long narrow trench made in the ground for planting seeds or for watering the field where grains have been planted.

ridges
edges

Psalms 65:11

You ... your
The words "You" and "your" refer to Yahweh and so are singular.

You crown the year with your goodness
Here the "year" is given the human quality of wearing a crown. Alternate translation: "You have honored the year with a good harvest"

your wagon tracks overflow with abundance
Yahweh making the soil so good and fertile that it produces an abundant harvest is spoken of as if Yahweh were traveling through an empty land in a cart, leaving abundant food behind wherever he goes. Alternate translation: "everywhere you have been, you have left abundant food"

Psalms 65:12

The pastures ... drip with dew
There is so much dew in the pastures that they are said to drip with it. Alternate translation: "The pastures ... are full of dew" or "Much dew drips in the pastures of the wilderness"

the hills are girded with joy
The writer speaks of the beauty of the hills as if they were joyful people, and of joy as if it were clothing. Alternate translation: "the hills are like people wearing joy" or "the hills are like joyful people"

Psalms 65:13

The pastures are clothed with flocks
The writer speaks of the pastures as being so covered with flocks that it is like the pastures are wearing a garment.

pastures
a large field where animals feed on the grass

flocks
group of animals, such as sheep and goats

they shout for joy, and they sing
The pastures, hills and valleys are so bountiful, that they seem to shout and sing for joy. Alternate translation: "they are like joyful singing people"

they shout
The word "they" refers to the pastures and valleys.

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Psalm 66

1 Shout out loud to God, all the earth;
2 Sing out the glory of his name;
make his praise glorious.
3 Say to God, "How terrifying are your deeds!
By the greatness of your power
your enemies will submit to you.
4 All the earth will worship you
and will sing to you;
they will sing praises to your name." Selah

5 Come and see the works of God;
he is fearsome in his deeds toward the sons of mankind.
6 He turned the sea into dry land;
they went through the river on foot;
there we rejoiced in him.
7 He rules forever by his might;
his eyes observe the nations;
let not the rebellious exalt themselves. Selah

8 Give blessing to God, you people,
let the sound of his praise be heard.
9 He keeps us among the living,
and he does not permit our feet to slip.
10 For you, God, have tested us;
you have tested us as silver is tested.
11 You brought us into a net;
you laid a heavy burden on our backs.
12 You made people ride over our heads;
we went through fire and water,
but you brought us out into a spacious place.

13 I will come into your house with burnt offerings;
I will pay you my vows
14 which my lips promised
and my mouth spoke when I was in distress.
15 I will offer to you burnt offerings of fat animals
with the sweet aroma of rams;
I will offer bulls and goats. Selah

16 Come and listen, all you who fear God,
and I will declare what he has done for my soul.
17 I cried to him with my mouth,
and he was praised with my tongue.
18 If I had seen wickedness within my heart,
the Lord would not have listened to me.
19 But God has truly heard;
he has paid attention to the voice of my prayer.
20 Blessed be God,
who has not turned away my prayer
or his covenant faithfulness from me.

Psalm 66 General Notes

Type of psalm

Psalm 66 is a psalm of praise.

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Special concepts in this chapter

Yahweh saves
Just as God brought Israel through the wilderness, he took the author through hard times but saved him. The author will worship God by sacrificing animals to him. (See: save)

Psalms 66:1

General Information:
This psalm is a song of praise. Parallelism is common in Hebrew poetry.

For the chief musician. A song, a psalm
This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

For the chief musician
"This is for the director of music to use in worship"

Shout out loud to God
The kind of shout can be stated clearly. Alternate translation: "Shout joyfully to God" "or "Shout praises to God"

all the earth
This refers to all the people who live on the earth. Alternate translation: "everyone on earth"

Psalms 66:2

Sing out the glory of his name; make his praise glorious
These phrases have similar meanings and are used together to emphasize how wonderful God is. Alternate translation: "Sing about how wonderful God's name is; sing wonderful praise about how great God is"

the glory of his name
God's name here represents God himself. Alternate translation: "his glory"

Psalms 66:3

How terrifying are your deeds
The works of God cause us to be in awe and terrified because we know he is powerful and holy.

By the greatness of your power
"Because you have great power"

Psalms 66:4

All the earth will worship you
This refers to all of the people who live on the earth. Alternate translation: "All the people on earth will worship you"

they will sing praises to your name
Here "your name" refers to God himself. Alternate translation: "they will praise and honor you"

Psalms 66:5

he ... his
These words refer to God.

he is fearsome in his deeds toward the sons of mankind
"he causes people to feel fear and wonder when they see his deeds"

the sons of mankind
"humanity"

Psalms 66:6

He ... him
These words refer to God.

He turned the sea into dry land; they went through the river on foot
This refers to the crossing of the Red Sea.

they went
The word "they" refers to God's people, the Israelites.

we rejoiced
The word "we" refers to the Israelites, their ancestors, David, and the people he is speaking to.

Psalms 66:7

He ... his
These words refer to God.

his eyes
These phrase "his eyes" refers to God himself. Alternate translation: "he sees"

let not the rebellious exalt themselves
"let not the rebellious people exalt themselves" or "let not the rebellious people be proud"

Psalms 66:8

Give blessing to God ... let the sound of his praise be heard
These two clauses have similar meanings. The idea is repeated to emphasize the importance of praising God.

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Psalms 66:9

us ... our
These words refer to David and the people he is speaking to.

he does not permit our feet to slip
The writer speaks of God's protection as preventing his people from slipping as they walk or falling off a cliff. Alternate translation: "he has not allowed us to fall into disaster"

Psalms 66:10

General Information:
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Psalms 66:11

You brought us into a net
The writer speaks of God's punishment as if God had captured his people in a net.

a net
a trap for a bird or an animal

you laid a heavy burden on our backs
The writer speaks of what the people have endured as having to carry heavy loads on their backs.

Psalms 66:12

You made people ride over our heads
This is a picture of being horribly defeated in battle. Alternate translation: "It is as if our enemies defeated us in battle and then drove their chariots over our fallen bodies"

went through fire and water
God tested them with natural disasters like fires and floods. Alternate translation: "we suffered like people who suffer from fires and floods"

spacious place
The writer speaks of the blessings that the people of Israel now have as if they had been brought into a wide open space where they are safe. Alternate translation: "open place where we are safe"

Psalms 66:13

General Information:
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Psalms 66:14

which my lips promised and my mouth spoke
Here "lips" and "mouth" refer to the words of promise that were spoken. Alternate translation: "which I promised"

Psalms 66:15

aroma of rams
"smell of the smoke of sacrificed rams"

Psalms 66:16

I will declare what he has done for my soul
The word "soul" represents the whole person. Alternate translation: "I will tell you what he has done for me"

Psalms 66:17

I cried to him with my mouth
The word "mouth" represents the whole person who cries out to God.

he was praised with my tongue
Here "tongue" represents words or speech. This can be stated in active form. Alternate translation: "I praised him with my tongue" or "I praised him"

Psalms 66:18

seen wickedness
"looked with favor on wickedness"

would not have listened to me
Here "would not have listened" implies that God would not have answered his prayer. This can be made clear in the translation. Alternate translation: "would not have heard me call out to him" or "he would not have answered my prayer"

Psalms 66:19

But God has truly heard; he has paid attention
These two clauses have similar meanings and are used together to emphasize that God has heard his prayer. Alternate translation: "But God has truly heard my prayer"

the voice of my prayer
Here the author's prayer is given the personal quality of having a voice. Alternate translation: "my prayer"

Psalms 66:20

who has not turned away my prayer
Here "turned away' represents ignoring his prayer. Alternate translation: "who has not ignored my prayer"

or his covenant faithfulness from me
The phrase "has not turned away" is understood from the previous phrase and can be repeated here. The idea of "his covenant faithfulness" can be translated with the phrase "being faithful to his covenant." Alternate translation: "and has not turned away his covenant faithfulness from me" or

"and has not stopped being faithful to his covenant
with me"

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Psalm 67

1 May God be merciful to us and bless us
and cause his face to shine on us Selah
2 so that your ways may be known on earth,
your salvation among all nations.

3 Let the peoples praise you, God;
let all the peoples praise you.
4 Oh, let the nations be glad and sing for joy,
for you will judge the peoples with justice
and govern the nations on earth. Selah
5 Let the peoples praise you, God;
let all the peoples praise you.

6 The earth has yielded its produce
and God, our God, has blessed us.
7 God has blessed us,
and all the ends of the earth honor him.

Psalm 67 General Notes

Type of psalm

Psalm 67 is a worship psalm.

Special concepts in this chapter

Praise
People all over the world should be praising God.

Psalms 67:1

General Information:
Parallelism is common in Hebrew poetry.

For the chief musician; on stringed instruments. A psalm, a song

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

For the chief musician
"This is for the director of music to use in worship"

on stringed instruments
"people should play stringed instruments with this song"

cause his face to shine on us
The writer speaks of Yahweh acting favorably towards them as if Yahweh's face shone a light on them. Alternate translation: "act favorably towards us"

Psalms 67:2

your ways may be known on earth
This can be stated in active form. Alternate translation: "people may know your ways on earth"

your salvation among all nations
The writer desires for everyone to know that God has the power to save them. This can be made clear in the translation. Alternate translation: "and the people of all nations may know that you have the power to save them"

Psalms 67:3

General Information:
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Psalms 67:4

let the nations ... govern the nations
Here "nations" represents the people who live in all the nations on the earth.

with justice
"fairly" or "justly"

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Psalms 67:5

Let the peoples praise you ... let all the peoples praise you
The second clause intensifies the meaning of the first to emphasize how important it is to praise God.

Psalms 67:6

The earth has yielded its produce
Here the writer speaks of "the earth" as if it has chosen to provide food to the people. Alternate translation: "We have gained much food from our crops"

Psalms 67:7

all the ends of the earth honor him
This means that people everywhere should honor God because of his blessings. Alternate translation: "I desire that all people everywhere on the earth may have an awesome respect for him"

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Psalm 68

1 Let God arise; let his enemies be scattered;
let those also who hate him flee before him.
2 As smoke is driven away, so drive them away;
as wax melts before the fire,
so let the wicked perish in the presence of God.
3 But let the righteous be glad;
let them rejoice before God;
may they rejoice with gladness.

4 Sing to God! Sing praises to his name!
Praise the one who rides through the plains of the Jordan River valley!
Yah is his name! Rejoice before him! [1]
5 A Father of the fatherless, a judge of the widows,
is God in the holy place where he lives.
6 God puts the lonely into families;
he brings out the prisoners with singing;
but the rebellious live in a parched land.

7 God, when you went out before your people,
when you marched through the wilderness, Selah
8 the earth trembled;
the heavens also dropped rain in God's presence,
in the presence of God when he came to Sinai, in the presence of God, the God of Israel.
9 You, God, sent a plentiful rain;
you strengthened your inheritance when it was weary.
10 Your people lived in it;
You, God, gave from your goodness to the poor.

11 The Lord gave the word,
and those who announced them were a great army.
12 Kings of armies flee, they flee,
and the women waiting at home divide the plunder:
13 the wings of a dove are covered with silver,
its feathers with shining gold.
Yet some of you people lie down among the sheepfolds.
14 The Almighty scattered kings there,
it was as when it snowed on Mount Zalmon.

15 A mighty mountain is the hill country of Bashan;
a high mountain is the hill country of Bashan.
16 Why do you look in envy, you high hill country,
at the mountain which God desires for the place he will live?
Indeed, Yahweh will live in it forever.
17 The chariots of God are twenty thousand,
thousands upon thousands;
the Lord is among them in the holy place, as at Sinai.
18 You have ascended on high;
you have led away captives;
you have received gifts from among men,
even from the rebellious,
so that Yah, God, might live there. [2]

19 Blessed be the Lord, who daily bears our burdens,
the God who is our salvation. Selah
20 Our God is a God who saves;
Yahweh the Lord is the one who is able to rescue us from death.
21 But God will strike through the heads of his enemies,

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through the hairy scalps of those who walk in offenses against him.
22 The Lord said, "I will bring my enemies back from Bashan;
I will bring them back from the depths of the sea
23 so that you may crush your enemies, dipping your foot in blood,
and so that the tongues of your dogs may have their share from your enemies."

24 They have seen your processions, God,
the processions of my God, my King, into the holy place.
25 The singers went first, the minstrels followed after,
and in the middle were the unmarried girls playing tambourines.
26 Bless God in the assemblies;
praise Yahweh, you who are from the fountain [3] of Israel.
27 There is Benjamin, the smallest tribe, ruling them,
then the leaders of Judah and their multitudes,
the leaders of Zebulun and the leaders of Naphtali.

28 Your God, Israel, has decreed your strength;
reveal to us your power, God, as you have revealed it in times past.
29 Reveal your power to us from your temple at Jerusalem,
where kings bring tribute to you.
30 Rebuke the wild beasts in the reeds,
against the peoples, that multitude of bulls and calves.
Humiliate them and make them bring you silver;
scatter the peoples who love to wage war.
31 Princes will come out of Egypt;
Cush will hurry to reach out with her hands to God.

32 Sing to God, you kingdoms of the earth. Selah
Sing praises to the Lord,
33 to him who rides on the heaven of heavens, which exist from ancient times;
see, he lifts up his voice with power.
34 Ascribe strength to God;
his majesty is over Israel,
and his strength is in the skies.
35 God, you are fearsome in your holy place;
the God of Israel—he gives strength and power to his people.
Blessed be God.

Footnotes

68:4 [1]Yah is a short form of the name Yahweh.
68:18 [2]Yah is a short form of the name Yahweh.
68:26 [3]The copies of the ancient Hebrew text can be read either as

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Psalm 68 General Notes

Type of psalm

Psalm 68 is a worship psalm.

Special concepts in this chapter

Yahweh's greatness

God is exceedingly great. He takes care of the weak and helpless. He is glorious in his temple. (See: glory and temple)

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No Common Theme
Scholars have found this psalm the most difficult to interpret. There does not appear to be any unity to this psalm.

Psalms 68:1

General Information:
Parallelism is common in Hebrew poetry.

For the chief musician; A psalm of David, a song
This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

For the chief musician
"This is for the director of music to use in worship"

A psalm of David
Possible meanings are 1) David wrote the psalm or 2) the psalm is about David or 3) the psalm is in the style of David's psalms.

Let God arise
God beginning to act is spoke of as if he stands up. Alternate translation: "Let God begin to act"

let his enemies be scattered
This can be stated in active form. Alternate translation: "let God chase away his enemies"

Psalms 68:2

As smoke is driven away, so drive them away
God's enemies are spoken of as if they are smoke that is easily blown away by the wind. This can be stated in active form. Alternate translation: "Drive them away as the wind blows away smoke"

as wax melts before the fire
God's enemies are spoken of as if they are wax that is easily melted by a fire. Alternate translation: "cause them to disappear as wax melts before a fire"

the wicked
This refers to the wicked people in general.

Psalms 68:3

the righteous
This refers to the righteous people in general.

rejoice with gladness
"rejoice and be happy" or "be joyful and glad." This is probably a hendiadys. Alternate translation: "be very glad"

Psalms 68:4

to his name
This refers to God. Alternate translation: "to him"

the one who rides through the plains
God's presence among people is spoken of as if he rides on the earth in a horse or chariot.

Psalms 68:5

A Father of the fatherless
God is spoken of as a compassionate God who acts like a father to orphans. Alternate translation: "One who acts like a father to children who have no parents"

a judge of the widows
God is spoken of as a merciful God who protects widows. Alternate translation: "a protector of widows"

Psalms 68:6

God puts the lonely into families
God is spoken of as if he places lonely people into families. "God provides families for those who have no one to live with"

he brings out the prisoners with singing
God is spoken of as the one who leads prisoners out of their confinement. Alternate translation: "God frees prisoners and makes them sing with happiness"

the rebellious
This nominal adjective refers to rebellious people and can be translated with either an adjective or a noun. Alternate translation: "rebellious people" or "people who rebel against him"

a parched land
God's punishment of the rebellious is spoken of as if he forces them to live in a hot desert land. Alternate translation: "a very hot and dry land"

Psalms 68:7

General Information:
David begins to tell the story of God leading the Israelites through the desert to Mt. Sinai.

when you went out ... when you marched through
These two phrases refer to the same event.

you went out before your people
"you led your people"

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when you marched through the wilderness
God is spoken of as if he was a soldier marching ahead of the people of Israel.

Psalms 68:8

the heavens also dropped rain ... God's presence
"God caused it to rain"

in the presence of God
This idiom here refers to God's appearance before the Israelites. Alternate translation: "when God appeared to the Israelites"

Psalms 68:9

you strengthened your inheritance when it was weary
The land of Israel is spoken of as if it was a person who could be weary, or could gain strength. Alternate translation: "you caused the land to produce good crops"

your inheritance
The land that God gave to the Israelites is spoken of as if it was an inheritance that a father passed on to his children. Alternate translation: "the land that you gave to us Israelites"

Psalms 68:10

the poor
This refers to poor people in general. Alternate translation: "poor people"

Psalms 68:11

General Information:
David continues the story of the journey of the Israelites through the desert. In this part of the story, the Israelites are victorious in war over their enemies.

The Lord gave the word
"The Lord gave a command"

those who announced them ... army
The large number of people told the Lord's message to others. They are spoken of as if there were a large army. Since this phrase is feminine, some versions translate it as, "the women who announced them ... army."

Psalms 68:12

Kings of armies flee, they flee
The kings represent themselves and their entire armies. It is understood that they flee because they are defeated by Israel's army. Alternate translation: "Kings and their armies flee from us because they are defeated"

plunder
things that are taken from the defeated army and brought to the victorious army's home.

Psalms 68:13

the wings of a dove are covered with silver ... gold
This means that some of the plunder is very valuable because it is covered with precious metals.

Psalms 68:14

scattered kings there ... snowed on Mount Zalmon
There were so many dead kings and soldiers on the mountain that they are spoken of as if they were snow covering the mountain. Alternate translation: "defeated so many enemy kings and soldiers there that they were like snowflakes covering Mount Zalmon"

scattered kings
Here "kings" refers to their armies as well. Alternate translation: "scattered the enemy kings and their armies"

Mount Zalmon
This is the name of a mountain.

Psalms 68:15

A mighty mountain is the ... a high mountain is the
These two phrase have similar meanings and are used together to strengthen each other. Alternate translation: "a mighty and high mountain is the hill country of Bashan"

Psalms 68:16

Why do you look in envy ... for the place he will live?
This question can be written as a statement. Alternate translation: "The high hill country of Bashan should not look in envy at the mountain which God desires for the place he will live."

Psalms 68:17

twenty thousand, thousands upon thousands
This is probably not meant to be an exact number, but to indicate a large number. Alternate translation: "many thousands"

Psalms 68:18

ascended
To "ascend" is to to move up, to go toward the sky.

Psalms 68:19

daily bears our burdens
"carries our heavy loads every day." The Lord's care for his people is spoken of as if he was physically carrying their troubles as a burden.

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the God who is our salvation
The words "is our salvation" can be translated with the verb "save." Alternate translation: "the God who saves us"

Psalms 68:20

General Information:
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Psalms 68:21

will strike through the heads of his enemies
God is spoken of as a warrior who will kill his enemies by striking them in their heads in order to kill them. Alternate translation: "will kill his enemies by striking them in the head"

the hairy scalps
It seems to have been the custom for soldiers not to cut their hair during the time of war. Alternate translation: "the long-haired skulls"

walk in offenses against him
Offending God is spoken of as walking among the offenses. Alternate translation: "habitually offend him"

Psalms 68:22

I will bring them back
The word "them" refers to God's enemies.

the depths of the sea
This speaks of the most remote parts of the earth where people might try to escape from God as if they were the depths of the sea.

Psalms 68:23

crush your enemies
The total destruction of Israel's enemies is spoken of as if the Israelites had crushed them under their feet. Alternate translation: "totally defeat your enemies"

dipping your foot in blood
The violence of from the destruction of the enemies is spoke of in very graphic form, as if the Israelites would be standing in the blood of their dead enemies. Alternate translation: "stepping in their blood"

the tongues of your dogs may have their share
The bloodshed from the battle against Israel's enemies is spoken of as if it is so extensive that the dogs will lap up the flowing blood with their tongues.

Psalms 68:24

processions
A procession is a group of people walking together in an orderly manner as part of a ceremony.

Psalms 68:25

minstrels
people who play musical instruments

Psalms 68:26

Bless God in the assemblies; praise Yahweh, you who are from the fountain of Israel
It may be helpful to change the order of these phrases. Alternate translation: "You who are from the fountain of Israel, praise Yahweh and bless God in the assembly"

from the fountain of Israel
The word "fountain" is a metaphor for the ability of the man Israel to be the ancestor of many people: as much water comes from a fountain, so Israel is the ancestor of many people. This also implies that the call is to those who serve God as the man Israel did. Alternate translation: "true descendants of Israel" or "all of you descendants from Israel"

Psalms 68:27

their multitudes
"their group." The word "their" refers to the leaders of Judah.

Psalms 68:28

Your God, Israel, has decreed your strength
Some versions understand the Hebrew text differently: "Summon your strength, God" or "Use your strength, God"

Your God, Israel, has decreed
"People of Israel, your God has decreed"

to us
The word "us" refers to the writer and the people of Israel, but not to Yahweh, to whom he is speaking.

Psalms 68:29

to us
The word "us" refers to the writer and the people of Israel, but not to Yahweh, to whom he is speaking.

Reveal your power to us from your temple at Jerusalem
"When you are present in the temple at Jerusalem, show us your power"

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Reveal your power
The abstract noun "power" can be stated as "strong." Alternate translation: "Show us that you are strong"

Psalms 68:30

Rebuke the wild beasts in the reeds, against the peoples
"Tell the wild beasts in the reeds that you are going to fight against them. Tell the peoples"

the wild beasts in the reeds
Many scholars believe these wild beasts are a metaphor that refers to the people of Egypt. This can be made explicit. Alternate translation: "the people of Egypt who are like wild beasts in the reeds"

the peoples, that multitude of bulls and calves
The peoples of other nations are spoken of as if they were a large group of cattle. Alternate translation: "the powerful nations, who are like herds of bulls"

scatter
This means cause something to spread quickly in different directions.

Psalms 68:31

Princes will come out of Egypt
It is implied that these princes come from Egypt in order to offer gifts to God in Jerusalem. Alternate translation: "Then the leaders of Egypt will bring gifts to you"

Cush
This refers to the people of Cush. Alternate translation: "The Cushites"

reach out with her hands to God
This is a symbolic action that represents worship to God. Alternate translation: "lift up her hands to praise God"

Psalms 68:32

you kingdoms of the earth
Here "kingdoms" refers to the citizens of the kingdoms. Alternate translation: "you people who are citizens of kingdoms all over the world"

Psalms 68:33

to him who rides on the heaven of heavens
These words further describe Yahweh [Psalm 68:32]

he lifts up his voice with power
This idiom means he speaks powerfully. Alternate translation: "he shouts powerfully" or "he speaks loudly"

Psalms 68:34

Ascribe strength to God
"Ascribe" means to give credit to someone. Alternate translation: "Strength belongs to God"

his strength is in the skies
The abstract noun "strength" can be stated as "powerful." Alternate translation: "in the skies he also shows that he is powerful"

Psalms 68:35

God, you are fearsome in your holy place
Here the author speaks directly to God.

strength and power
These two words mean basically these same thing. They emphasize how much strength God provides to his people.

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Psalm 69

1 Save me, God;
for the waters have put my life in danger.
2 I sink in deep mire, where there is no place to stand;
I have come into deep waters, where the floods flow over me.
3 I am weary with my crying; my throat is dry;
my eyes fail while I wait for my God.
4 Those who hate me without a cause
are more than the hairs on my head;
those who would cut me off,
being my enemies for wrong reasons, are mighty;
what I did not steal,
I have to give back.

5 God, you know my foolishness,
and my sins are not hidden from you.

6 Let not those who hope in you be put to shame because of me,
Lord Yahweh of hosts;
let not those who seek you be brought to dishonor because of me,
God of Israel.
7 For your sake I have borne rebuke;
shame has covered my face.
8 I have become a stranger to my brothers,
an alien to my mother's children.
9 For the zeal of your house has eaten me up,
and the rebukes of those who rebuke you have fallen on me.
10 When I weep and fast,
I must endure scorn.
11 When I put on sackcloth,
I became a byword to them.
12 Those who sit in the city gate talk about me;
I am a song of drunkards.

13 But as for me, my prayer is to you, Yahweh,
at a time that you will accept;
answer me in the trustworthiness of your salvation.
14 Pull me out of the mire,
and do not let me sink;
let me be taken away from those who hate me
and rescued out of the deep waters.
15 Do not let the floods of water overwhelm me,
neither let the deep swallow me up.
Do not let the pit shut its mouth on me.

16 Answer me, Yahweh, for your covenant faithfulness is good;
because your mercies for me are many, turn to me.
17 Do not hide your face from your servant,
for I am in distress; answer me quickly.
18 Come to me and redeem me.
Because of my enemies, ransom me.

19 You know my rebuke, my shame, and my dishonor;
my adversaries are all before you.
20 Rebuke has broken my heart;
I am full of heaviness;
I looked for someone to take pity, but there was none;
I looked for comforters, but I found none.

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21 They gave me poison for my food;
in my thirst they gave me vinegar to drink.

22 Let their table before them become a snare;
when they think they are in safety, let it become a trap.
23 Let their eyes be darkened so that they cannot see;
and always make their loins shake.
24 Pour out your indignation on them,
and let your raging anger overtake them.
25 Let their encampment be a desolation;
let no one live in their tents.
26 For they persecuted the one you struck down.
They repeated the account of the pain of those you have wounded.
27 Accuse them of having committed iniquity after iniquity;
do not let them come into your righteous victory.
28 Let them be blotted out of the Book of Life
and not be written down along with the righteous.

29 But I am poor and in pain;
let your salvation, God, set me up on high.

30 I will praise the name of God with a song
and will exalt him with thanksgiving.
31 That will please Yahweh better than an ox
or a bull that has horns and hooves.
32 The meek have seen it and are glad;
you who seek after God, let your hearts live.
33 For Yahweh hears the needy
and does not despise his prisoners.

34 Let heaven and earth praise him,
the seas and everything that moves in them.
35 For God will save Zion and will rebuild the cities of Judah;
the people will live there and have it as a possession.
36 His servants' descendants will inherit it;
and those who love his name will live there.

Psalm 69 General Notes

Type of psalm

Psalm 69 is a psalm of deliverance. The author prays to be saved from his enemies and for them to be punished. (See: deliverer and save)

Special concepts in this chapter

Deliverance

The author prays for God to rescue him from his enemies. They show him no mercy, and he asks God to show them no mercy. (See: mercy)

Psalms 69:1

General Information:

This psalm is a prayer for help. Parallelism is common in Hebrew poetry.

For the chief musician; set to Shoshannim. A psalm of David

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

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For the chief musician
"This is for the director of music to use in worship"

set to Shoshannim
This may refer to a style of music. See how you translated this in Psalms 45:1.

for the waters have put my life in danger
The writer describes the troubles in his life as if he were drowning in a flood of water. Alternate translation: "for it feels like I am drowning in the waters"

Psalms 69:2

I sink in deep mire
The writer describes the troubles in his life as if he were sinking in deep mud. Alternate translation: "For it feels like I am sinking in deep mud and will die"

mire
thick mud

there is no place to stand
The writer uses a negative statement to stress how unstable and uncertain his condition is.

I have come into deep waters, where the floods flow over me
The writer describes his problems as if he was drowning in a deep, raging river. Alternate translation: "t feels like I am in deep waters, and the floodwaters flow over me"

Psalms 69:3

weary
very tired

my eyes fail
This idiom means the writer has cried so much that his eyes do not see well any longer. Alternate translation: "my eyes are swollen from tears"

Psalms 69:4

more than the hairs on my head
This is an exaggeration to express how many enemies the writer has. Alternate translation: "more than I can count, like the hairs on my head"

cut me off
This idiom means "kill me."

Psalms 69:5

my foolishness
The abstract noun "foolishness" can be stated as "foolish." Alternate translation: "the foolish things that I have done"

my sins are not hidden from you
This can be expressed as a positive statement. Alternate translation: "you know all my sins"

Psalms 69:6

Let not those ... let not those
"Do not let those ... do not let those"

Let not those who hope in you be put to shame because of me
This can be stated in active form. Alternate translation: "Please do not allow anyone to put those who wait for you to shame because of me"

let not those who seek you be brought to dishonor because of me
This can be stated in active form. Alternate translation: "Please do not allow anyone to bring dishonor on those who seek you because of me"

those who seek you
Seeking God represents either 1) asking God for help or 2) thinking about God and obeying him. Alternate translation: 1) "those who ask you for help" or 2) "those who worship and obey you"

Psalms 69:7

For your sake
"On your behalf" or "For you"

I have borne rebuke
The rebukes of the writer's enemies are spoken of as if they are a heavy load that he has had to carry. Alternate translation: "I have endured the insults of my enemies"

shame has covered my face
The writer speaks of the shame that he feels as if it is a foul thing on his face that everyone can clearly see. Alternate translation: "I am thoroughly humiliated"

Psalms 69:8

I have become a stranger to my brothers
The writer speaks of himself as if he were not part of his own family. Alternate translation: "My brothers no longer know or accept me at all"

a stranger to my brothers ... an alien to my mother's children
These two phrases mean the same thing. They are repeated to stress his separation from his own family.

an alien to my mother's children
It is implied that "I have become" should be understood here. The writer speaks of himself as if he were not part of his own family. Alternate translation: "my brothers no longer know or trust me at all"

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Psalms 69:9

the zeal of your house has eaten me up
The writer speaks of his zeal for God's temple as if it was a wild animal that devours the writer. Alternate translation: "the zeal I have for your house consumes me"

has eaten me up
This idiom means that the writer's zeal for the temple takes over all of his thoughts and actions. Alternate translation: "completely controls all that I think and do"

the rebukes ... have fallen on me
The writer speaks of the rebukes of Gods' enemies as if they were rocks that were thrown at the writer. Alternate translation: "those who rebuke you have also thrown their rebukes at me"

Psalms 69:10

I weep and fast
The fact that the writer was fasting indicates that he was sad about the way people treated God's temple.

I must endure scorn
"my enemies rebuked me because I was weeping and not eating"

Psalms 69:11

When I put on sackcloth
Wearing rough, cheap clothing was a symbol of mourning over sin.

I became a byword to them
The writer speaks of himself as if he was the sad or foolish person that people joke about in a rhyme or proverb; the taunting was intended to bring shame to him. Alternate translation: "I became a joke to them" or "they made fun of me"

Psalms 69:12

Those who sit in the city gate
Here "city gate" is associated with leadership of a town. Alternate translation: "The important people of the city"

I am a song of drunkards
The writer speaks of himself as if he was the person about whom the drunkards sing mocking songs. Alternate translation: "the drunkards of the city sing disgusting songs about me"

Psalms 69:13

at a time that you will accept
"in your accepted time" or "when you are willing"

answer me in the trustworthiness of your salvation
The abstract nouns "trustworthiness" and "salvation" can be stated as "faithfully" and "rescue." Alternate translation: "rescue me because you faithfully love me, as you have promised to do"

Psalms 69:14

Pull me out ... do not let me sink
These two phrases mean the same thing.

Pull me out of the mire, and do not let me sink
The writer speaks of his danger from his enemies as if he was sinking into a pit of mud. "Do not allow me to sink anymore in the mud"

let me be taken away
Here "take away" refers to being removed from danger. This can be stated in active form. Alternate translation: "take me away" or "rescue me"

rescued out
It is understood that "let me be" is implied here. It can be stated in active form. Alternate translation: "please rescue me out"

rescued out of the deep waters
The writer speaks about his danger from his enemies as if he was drowning in deep water.

Psalms 69:15

the floods of water overwhelm me
The writer speaks about his danger from his enemies as if flood waters were covering him completely.

the deep swallow me up
The writer speaks of the deep as if it was a deadly animal that was about to eat him. Alternate translation: "the deep waters swallow me up like a dangerous animal"

Do not let the pit shut its mouth on me
Here the "pit" is spoken of as if it has a mouth like a person and could eat the writer. Alternate translation: "Do not let the pit consume me" or "Do not let the pit of death close over me"

Psalms 69:16

your covenant faithfulness is good
The abstract noun "faithfulness" can be translated as an adjective. Alternate translation: "you are good and faithful to your covenant"

your mercies for me are many
"you are very merciful to me"

turn to me
The idea of turning towards someone means to pay attention to them or help them. Alternate translation: "help me"

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Psalms 69:17

Do not hide your face from your servant
To hide one's face means to refuse to hear or help someone. Alternate translation: "Please help your servant" or "Please help me"

in distress
"in great trouble"

Psalms 69:18

redeem me
The writer asks God to redeem him as if the writer were a slave whose freedom God could purchase. Alternate translation: "free me"

ransom me
The writer asks God to ransom him as if the writer were a captive whose release could be paid for with money. Alternate translation: "rescue me"

Psalms 69:19

my rebuke, my shame, and my dishonor
These abstract nouns can be stated as actions. Alternate translation: "how people have rebuked me, shamed me, and dishonored me"

my adversaries are all before you
Here "before you" means that God sees and knows all about them. Alternate translation: "you know who all my enemies are"

Psalms 69:20

broken my heart
This idiom means a person is extremely sad. Alternate translation: "offended me deeply"

I am full of heaviness
The writer's great sadness is spoken of as if he was full of a heavy weight. Alternate translation: "I am heavy with sorrow"

to take pity
to feel sorrow or sadness

Psalms 69:21

They gave me poison for my food
This is probably figurative. The food that people gave to the writer was so bad that it tasted like poison. Alternate translation: "They gave me food that tasted like poison"

Psalms 69:22

Let their table before them become a snare ... let it become a trap
The writer would like for his enemies' food to completely ruin them as if they were small animals caught in a snare or a trap. Alternate translation: "May their food ruin them like a snare ... may it destroy them like a trap"

their table
This refers to food that was served on the tables, possibly at a feast. Alternate translation: "their own food" or "sacrificial feasts"

Psalms 69:23

Let their eyes be darkened
The writer speaks of eyes that cannot see well as if they were darkened. This can be stated in active form. Alternate translation: "Please make them unable to see anything"

make their loins shake
Weak backs are spoken of as if they are shaking in weakness. Alternate translation: "cause their backs to be too weak for them to do anything"

their loins
"their sides" or "their backs"

Psalms 69:24

Pour out your indignation on them
God's demonstration of his anger is described as if he poured it out on his enemies like water.

indignation
anger of a person who has suffered injustice

your raging anger
"your burning anger" or "your strong anger"

overtake them
God's judgment on his enemies is described as if he ran after them and caught them.

Psalms 69:25

be a desolation
This abstract noun can be stated as "abandoned." Alternate translation: "become abandoned"

Psalms 69:26

they persecuted the one
"they persecuted the man"

you struck down
Here to be "struck down" refers to punishment. Alternate translation: "you punished"

those you have wounded
Here to be "wounded" refers to causing them to suffer. Alternate translation: "those you have caused to suffer"

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Psalms 69:27

Accuse them of having committed iniquity after iniquity
"Keep making a record of all their sins"

iniquity after iniquity
"very many sins"

do not let them come into your righteous victory
To come into God's victory is an idiom that means to receive a reward from him. Alternate translation: "do not let them receive your righteous reward"

Psalms 69:28

Let them be blotted out of
Here "them" refers to the names of the enemies. This can be stated in active form. Alternate translation: "Wipe out their names in"

not be written down
This can be stated in active form. Alternate translation: "do not write down their names"

Psalms 69:29

let your salvation, God, set me up on high
The abstract noun "salvation" can be stated with the verb "save." Here "on high" refers to a place of safety." Alternate translation: "God, save me and put me in a safe place"

Psalms 69:30

the name of God
Here "name" refers to God himself. Alternate translation: "God"

with thanksgiving
This abstract noun can be stated with the verb "thank." Alternate translation: "by thanking him"

Psalms 69:31

better than an ox or a bull
It is understood that the ox and the bull are to be offered to God as sacrifices. Alternate translation: "better than sacrificing an ox or sacrificing a bull"

a bull that has horns and hooves
This phrase distinguishes the full grown bulls from other younger cows. Alternate translation: "a bull that is full grown with horns and hooves"

Psalms 69:32

The meek
This refers to meek people in general. Alternate translation: "Meek people"

you who seek after God
Seeking God represents either 1) asking God for help or 2) thinking about God and obeying him. Alternate translation: "you who ask God for help" or "you who think about God"

let your hearts live
Here "hearts" refer to the people. Here "live" is an idiom that means to be encouraged. Alternate translation: "may you be encouraged"

Psalms 69:33

Yahweh hears
Here "hears" means to respond. Alternate translation: "Yahweh answers"

the needy
This refers to needy people in general. Alternate translation: "needy people"

his prisoners
"those who have suffered for him"

Psalms 69:34

Let heaven and earth praise him ... the seas
Here heaven and earth and the seas are spoken of as if they are people who are able to praise God.

the seas and everything that moves in them
It is implied that "Let ... praise him" should be understood here. Alternate translation: "let he seas and everything that moves in them praise him"

Psalms 69:35

God will save Zion
Here "Zion" refers to the people in Zion. Alternate translation: "God will save the people of Zion"

have it as a possession
The word "it" refers to the land of Judah.

Psalms 69:36

who love his name
Here "name" refers to God himself. Alternate translation: "who love God"

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Psalm 70

1 Save me, God!
Yahweh, come quickly and help me.

2 Let those who try to take my life
be ashamed and humiliated;
let them be turned back and brought to dishonor,
those who take pleasure in my pain.
3 Let them be turned back because of their shame,
those who say, "Aha, aha."
4 Let all those who seek you
rejoice and be glad in you;
let those who love your salvation always say,
"May God be praised."

5 But I am poor and needy;
hurry to me, God;
you are my help and you rescue me.
Yahweh, do not delay.

Psalm 70 General Notes

Type of psalm

Psalm 70 is a psalm of deliverance. The psalmist asks God to deliver him from his enemies.

Special concepts in this chapter

Help
The author needs help and needs it immediately.

Psalm 40
This psalm is an almost exact duplicate of Psalm 40:13-17.

Psalms 70:1

General Information:
Parallelism is common in Hebrew poetry.

For the chief musician. A psalm of David; to bring to remembrance
This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

For the chief musician
"This is for the director of music to use in worship"

A psalm of David
Possible meanings are 1) David wrote the psalm or 2) the psalm is about David or 3) the psalm is in the style of David's psalms.

Psalms 70:2

those who
"the people who"

take my life
This idiom means "kill me."

be ashamed and humiliated
This can be stated in active form. Alternate translation: "may God put them to shame and bring disgrace upon them"

let them be turned back and brought to dishonor
This can be stated in active form. Alternate translation: "may God turn them around and make them ashamed for what they have done"

turned back
To be stopped or thwarted is spoken of as being turned back from their attack. Alternate translation: "stopped"

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Psalms 70:3

those who say, "Aha, aha."
This is an expression of mocking laughter. You may replace "Aha, aha" with whatever laughing sounds like in your language. Alternate translation: "those who mock and laugh at me"

Psalms 70:4

seek you
Seeking God represents either 1) asking God for help or 2) thinking about God and obeying him. Alternate translation: "ask you for help" or "think about you and obey you"

rejoice and be glad
These two phrases mean basically the same thing and emphasize the intensity of gladness. Alternate translation: "rejoice greatly" or "be very glad"

love your salvation
The abstract noun "salvation" can be stated as an action. Alternate translation: "love you because you saved them"

always say
This exaggeration emphasizes that it is important to praise God often.

May God be praised
This can be stated in active form. Alternate translation: "Let everyone praise God"

Psalms 70:5

poor and needy
Here the words "poor" and "needy" mean basically the same thing and emphasize that he is unable to help himself. Alternate translation: "very needy"

hurry to me
The writer speaks of God as if he were running to the writer in order to help him. Alternate translation: "come quickly to help me"

you are my help and you rescue me
Here the phrase "you rescue me" explains how God is his "help." Alternate translation: "you help me by rescuing me"

do not delay
This can be stated in active form. Alternate translation: "please come quickly"

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Psalm 71

1 In you, Yahweh, I take refuge;
let me never be put to shame.
2 Rescue me and make me safe in your righteousness;
turn your ear to me and save me.
3 Be to me a rock for refuge
where I may always go;
you have given a command to save me,
for you are my rock and my fortress.
4 Rescue me, my God, out of the hand of the wicked,
out of the hand of the unrighteous and ruthless.

5 For you are my hope, Lord Yahweh.
I have trusted in you ever since I was a child.
6 By you I have been supported from the womb;
you are he who took me out of my mother's belly;
my praise will be always about you.
7 I am a marvel to many people;
you are my strong refuge.
8 My mouth will be filled with your praise,
all the day with your honor.

9 Do not throw me away in my time of old age;
do not abandon me when my strength fails.
10 For my enemies are talking about me;
those who watch for my life are plotting together.
11 They say, "God has abandoned him;
pursue and take him,
for there is no one to save him."
12 God, do not be far from me;
my God, hurry to help me.
13 Let them be put to shame and destroyed,
those who are hostile to my life;
let them be covered with rebuke and dishonor,
those who seek my hurt.

14 But I will always hope in you
and will praise you more and more.
15 My mouth will tell about your righteousness
and your salvation all the day,
although I cannot understand it.
16 I will come with the mighty acts of the Lord Yahweh;
I will make mention of your righteousness, yours alone.
17 God, you have taught me from my youth;
even now I declare your wonderful deeds.
18 Indeed, even when I am old and gray-headed, God,
do not abandon me,
as I have been declaring your strength to the next generation,
your power to everyone who is to come.

19 Your righteousness also, God, is very high;
you who have done great things,
God, who is like you?
20 You who made me see many troubles
will revive us again
and will bring us up again
from the depths of the earth.
21 May you increase my honor;

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turn again and comfort me.

22 I will also give thanks to you with the harp
for your trustworthiness, my God;
to you I will sing praises with the harp,
Holy One of Israel.
23 My lips will shout for joy when I sing praises to you—
even my soul, which you have redeemed.
24 My tongue will also talk about your righteousness
all day long;
for they have been put to shame and are confused,
those who sought my hurt.

Psalm 71 General Notes

Type of psalm

Psalm 71 is a psalm of deliverance. (See: deliverer)

Special concepts in this chapter

Yahweh's help

God has helped the psalmist all his life. Now that he is old, his enemy thinks that God has abandoned him; but the psalmist trusts in God and will praise Yahweh with songs of praise. (See: trust)

Psalms 71:1

General Information:

This psalm is a prayer for help. Parallelism is common in Hebrew poetry.

In you, Yahweh, I take refuge

Going to Yahweh for protection is spoken of as taking refuge in him. Alternate translation: "go to you, Yahweh, for protection"

let me never be put to shame

This can be stated in active form. See how "do not let me be humiliated" is translated in [Psalms 25:2]

Psalms 71:2

make me safe in your righteousness

Possible meanings are 1) "make me safe because you always do what is right" or 2) "make me safe as I do what you want me to do"

turn your ear to me

Here "your ear" refers to God's willingness to hear someone who prays to him. See how this is translated in [Psalms 17:6]

save me

"keep me safe"

Psalms 71:3

Be to me a rock for refuge

The psalmist requests that Yahweh make him as safe as he would be if he were hiding in a large rock or cliff where his enemies could not find him.

rock ... rock

These are hills or mountains, not rocks one can hold in one's hand.

you have given a command

"you have commanded your angels"

you are my rock and my fortress

The psalmist believes that Yahweh will protect him and make him as safe as if he were hiding on top of a large mountain or inside a man-made fortress.

Psalms 71:4

out of the hand of the wicked, out of the hand of the unrighteous

Possible meanings are 1) the word "hand" is a metonym for power. Alternate translation: "from the power of the wicked, from the power of the unrighteous" or 2) "hand" refers to the person himself. Alternate translation: "from wicked people, from unrighteous ... people" or "so that wicked people and unrighteous ... people cannot harm me"

wicked, out of the hand of the unrighteous

"wicked; rescue me out of the hand of the unrighteous." You can make clear the understood information.

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wicked ... unrighteous ... ruthless
These adjectives can be translated as noun phrases. Alternate translation: "wicked people ... unrighteous people ... ruthless people"

Psalms 71:5

you are my hope
Here "hope" is a metonym for the one in whom the psalmist hopes. Alternate translation: "you are the one whom I confidently expect to help me"

Psalms 71:6

By you I have been supported from the womb
This can be stated in active form. Alternate translation: "You have supported me from the womb" or "You have taken care of me ever since I came out of my mother's womb"

you are he
"you are the one"

Psalms 71:7

I am a marvel to many people
"Many people are surprised to see how well I live and want to live as I do"

Psalms 71:8

My mouth will be filled with your praise ... with your honor
The psalmist speaks of his desire to praise and honor Yahweh with the words he speaks as if his mouth were full of words the way it can be full of food. Alternate translation: "My mouth will be filled with words that praise you ... that honor you" or "I will always praise you ... will always honor you"

your praise
Here "praise" refer to the words that he will use to praise Yahweh. Alternate translation: "words that tell people how great you are"

your honor
Here "honor" refer to the words that he will use to honor Yahweh. Alternate translation: "words that cause people to honor you"

all the day
"all day long" or "at all times"

Psalms 71:9

Do not throw me away ... do not abandon me
These two phrases have basically the same meaning and are used together for emphasis.

Do not throw me away
"Do not force me to go away from you." For God to reject him is spoken of as God forcing him to go away. See how this is translated in [Psalms 51:11]

do not abandon me
"do not leave me forever"

Psalms 71:10

watch for my life
It is implied that they are watching for an opportunity to take his life. The euphemism "to take a life" means to kill. Alternate translation: "watch for an opportunity to take my life" or "wait for an opportunity to kill me"

Psalms 71:11

They say
This can be translated to make explicit that they are talking about him. Alternate translation: "They say about me"

pursue and take him
"follow him when he runs away, and kill him"

Psalms 71:12

do not be far from me
Because Yahweh has not yet answered the writer's request, he speaks of Yahweh as if Yahweh were standing far away from the writer.

hurry to help me
"help me soon"

Psalms 71:13

Let them be put to shame and destroyed, those who are hostile to my life
"Let those who are hostile to my life be put to shame and destroyed"

Let them be put to shame and destroyed
This can be stated in active form. Alternate translation: "Put them to shame and destroy them"

those who are hostile to my life
The words "my life" represent the person. The idiom "hostile to my life" means that these are people who try to harm him by accusing him of wrongdoing. Alternate translation: "those who accuse me of doing wrong"

let them be covered with rebuke and dishonor, those who seek my hurt
"let those who seek my hurt be covered with rebuke and dishonor"

let them be covered with rebuke and dishonor
This can be stated in active form. The abstract nouns "rebuke" and "dishonor" can be stated as

verbs. Alternate translation: "may everyone rebuke them, and may no one honor them"

those who seek my hurt
The noun "hurt" can be translated with a verb. Alternate translation: "those who are looking for ways to harm me"

Psalms 71:14

more and more
"more all the time" or "always more than I have before"

Psalms 71:15

My mouth will tell about your righteousness and your salvation all the day, although I cannot understand it
"I do not completely understand your righteousness and your salvation, but my mouth will tell about them all the day"

My mouth will tell
The mouth is synecdoche for the whole person. Alternate translation: "I will tell" or "I will speak with my mouth and tell"

your righteousness
This can be restated to remove the abstract noun "righteousness." Alternate translation: "how righteous you are" or "all the good things you do"

your salvation
The abstract noun "salvation" can be stated as an action. Alternate translation: "how you have saved me" or "how you save people"

Psalms 71:16

I will come
Possible meanings are 1) "I will go to where people worship Yahweh" or 2) "I will go to my enemies"

with the mighty acts of the Lord Yahweh
Possible meanings are 1) "I will tell them of the mighty deeds the Lord Yahweh has done" or 2) "because the Lord Yahweh has given me strength to do mighty acts."

will make mention of
"will talk about"

Psalms 71:17

taught me
The implied information may be stated clearly. "taught me many things"

Psalms 71:18

God, do not abandon me
"God, please do not leave me"

I have been declaring your strength
The abstract noun "strength" can be translated with a verbal phrase. Alternate translation: "I have been telling how strong you are"

to the next generation
"to those who are children today"

your power to everyone who is to come
The omitted information may be stated clearly. Alternate translation: "and as I declare your power to everyone who is to come"

everyone who is to come
This exaggeration refers to everyone the writer can speak to. Alternate translation: "so as many people as I can tell will know"

Psalms 71:19

Your righteousness also, God, is very high
The psalmist speaks of the good things God has done as though they were put together as a high building or a mountain.

who is like you?
This rhetorical question can be translated as a statement. Alternate translation: "there is no one like you!"

Psalms 71:20

revive
strengthen or make lively again

from the depths of the earth
"The depths of the earth" here is a metaphor for where people go when they die. The psalmist had not already died, but in this exaggeration he speaks as if he had. Alternate translation: "when we are near death"

Psalms 71:21

May you increase ... turn again and comfort
"I want you to increase ... I want you to turn again and comfort." Some translations read, "You will increase ... you will turn again and comfort."

turn again and comfort me
This describes one action through two phrases. Alternate translation: "comfort me again"

Psalms 71:22

to you I will sing praises with the harp, Holy One of Israel
"to you, who is the Holy One of Israel, I will sing praises while I play the harp"

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Psalms 71:23

My lips will shout for joy
"Lips" represent the whole person. Alternate translation: "I will shout for joy"

even my soul, which you have redeemed
The words the psalmist has omitted can be stated clearly. Alternate translation: "and my soul, which you have redeemed, will sing praises"

my soul
Here "soul" refers to the whole person.

Psalms 71:24

My tongue will also talk
Here "tongue" refers to the whole person. Alternate translation: "I will also talk"

they have been put to shame and are confused, those who sought my hurt
"those who sought my hurt have been put to shame and are confused"

for they have been put to shame and are confused
This can be stated in active form. Alternate translation: "for God has put to shame and confused them"

those who sought my hurt
This refers to the enemies of the writer. (Psalms 71:10). See how "those who seek my hurt" is translated in Psalms 71:13.

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Psalm 72

1 Give the king your righteous decrees, God,
your righteousness to the king's son.
2 May he judge your people with righteousness
and your poor with justice.

3 May the mountains produce peace for the people;
may the hills produce righteousness.
4 May he judge the poor of the people;
may he save the children of the needy
and break in pieces the oppressor.
5 May they honor you while the sun endures,
and as long as the moon lasts throughout all generations.
6 May he come down like rain on the mown grass,
like showers that water the earth.
7 May the righteous flourish in his days,
and may there be an abundance of peace till the moon is no more.

8 May he have dominion from sea to sea,
and from the River to the ends of the earth.
9 May those who live in the wilderness bow down before him;
may his enemies lick the dust.
10 May the kings of Tarshish and of the islands render tribute;
may the kings of Sheba and Seba offer gifts.
11 Indeed, may all kings fall down before him;
may all nations serve him.

12 For he helps the needy person who cries out
and the poor person who has no other helper.
13 He has pity on the poor and needy,
and he saves the lives of needy people.
14 He redeems their lives from oppression and violence,
and their blood is precious in his sight.

15 May he live!
May the gold of Sheba be given to him.
May people always pray for him;
may God bless him all day long.
16 May there be abundance of grain in the land;
on the mountaintops may their crops wave.
May the fruit of it be like Lebanon;
may the people flourish in the cities like the grass of the field.
17 May his name endure forever;
may his name continue as long as the sun;
may people be blessed in him;
may all nations call him blessed.

18 May Yahweh God, the God of Israel, be blessed,
who alone does wonderful things.
19 May his glorious name be blessed forever,
and may the whole earth be filled with his glory.
Amen and Amen.

20 The prayers of David son of Jesse are finished.

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Psalm 72 General Notes

Type of psalm

Psalm 72 is a psalm for the king when he begins to be the king. David wrote it as a blessing on his son, Solomon. (See: bless)

Special concepts in this chapter

Blessings for the king

May the king be honored throughout the world. May he help the poor. May there be prosperity while he is king.

Close of Book Two

The whole collection of Psalms has been divided into several "books." This is the last psalm of the second book. It is attributed to Solomon, the son of David.

Psalms 72:1

General Information:

Parallelism is common in Hebrew poetry. Possible meanings for the header "a psalm of Solomon" are 1) David wrote this psalm about Solomon

A psalm of Solomon

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

Give the king your righteous decrees, God, your righteousness to the king's son

Possible meanings are 1) "Give me, the king, your righteous decrees, God, your righteousness to my son" or 2) "Give me, the king, your righteous decrees, God, your righteousness to me, the king's son." People in those days would often speak of themselves as if they were someone else. However, it would be best to translate this as though the psalmist is speaking of someone else, not of himself.

Give the king your righteous decrees

"Enable the king to judge rightly"

your righteousness to the king's son

The verb may be supplied from the previous phrase. Here the word "righteousness" refers to making righteous decisions. Alternate translation: "give your righteousness to the king's son" or "enable the king's son to rule with righteousness"

Psalms 72:2

May he judge

If David wrote this, he is talking about his son, "the king's son," he is speaking of the time when his son will be king. If Solomon wrote it, even though he is writing about himself, it would be best to translate as though he were writing about someone else.

Either way, "May the king judge" is the best translation.

your people ... your poor

The psalmist is speaking to God.

your poor

The verb may be supplied from the previous phrase. The adjective "poor" refers to poor people. Alternate translation: "may he judge your poor people"

Psalms 72:3

May the mountains produce peace ... may the hills produce righteousness

The psalmist speaks of the people of Israel as if they were the mountains and hills on which they live. He speaks of the mountains and the hills as if they were the entire land of Israel, as if that land were a garden that produces fruit, and of peace and righteousness as if they are that fruit. Alternate translation: "May the people of the land live in peace ... may they do everything in a righteous way"

Psalms 72:4

he ... he

These refer to the one who will "judge" (Psalms 72:2).

break in pieces the oppressor

The writer speaks of the king defeating or punishing people who oppress others as if those people were objects that the king would break into pieces. Alternate translation: "punish the person who oppresses others"

Psalms 72:5

while the sun endures, and as long as the moon lasts

The sun and the moon are metonyms for the day and the night, which together are a merism for all

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time. Alternate translation: "forever, and without ending"

Psalms 72:6

May he come down like rain on the mown grass
The king will be good, and he will do good things for his people as if he were rain doing good for freshly cut grass.

May he come
"I desire that he come"

like showers that water
"May he come down like showers that water." The king will be good, and he will do good things for his people as if he were rain doing good for the ground.

Psalms 72:7

the righteous
The adjective "righteous" can be translated as a noun phrase. Alternate translation: "righteous people"

in his days
Possible meanings are 1) "while the king rules" or 2) "as long as the righteous person lives" or "as long as the righteous people live."

may there be an abundance of peace
The psalmist speaks as if peace were a physical object like food. An "abundance" is when there is much of something. This can be restated to remove the abstract nouns "abundance" and "peace." Alternate translation: "may righteous people live peacefully"

till the moon is no more
"as long as the moon shines" or "forever"

Psalms 72:8

May he have dominion
"May the king have dominion"

from sea to sea, and from the River to the ends of the earth
Both of these expressions are merisms and refer to the whole earth.

from sea to sea
from the Dead Sea and the Sea of Kinnereth in the east to the Mediterranean Sea in the west.

the River
"the Euphrates River," which the Israelites would travel to on land by going north

the ends of the earth
as far as people could travel on land by different routes to the south. The Israelites spoke of the earth as if it were a flat surface with ends.

Psalms 72:9

lick the dust
This is a metaphor for extreme humiliation. Alternate translation: "do everything they can so he will allow them to live"

Psalms 72:10

Tarshish
This is the name of a place.

render
pay

offer gifts
"give gifts"

Seba
This is the name of a country. It is not the same country as Sheba.

Psalms 72:11

fall down before him
"bow down before him" or "honor him as their king"

all nations
Here the word "nations" represents the people who live in the nations. Alternate translation: "the people who live in every nation"

Psalms 72:12

no other helper
"no one else to help him"

Psalms 72:13

He has pity on the poor and needy
"He wants to stop the poor and needy from suffering"

the poor and needy
Here the nominal adjectives "poor" and "needy" mean basically the same thing and emphasize that they are unable to help themselves. Alternate translation: "those who are poor and those who are needy"

Psalms 72:14

redeems their lives
Here "lives" refers to the whole person. Alternate translation: "redeems them" or "saves them" or "rescues them"

oppression and violence
These two words mean basically the same thing and emphasize how badly the needy suffer. These abstract nouns can be stated as verbs. Alternate

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translation: "those who oppress them and hurt them"

their blood is precious in his sight
Here "their blood" is a metonym for their well-being. The sight of Yahweh represents his judgment or evaluation. Alternate translation: "their well-being is very important to him" or "he wants them to live well"

in his sight
See how this phrase is translated in Psalms 19:14.

Psalms 72:15

May he live!
This saying was used to honor the king by expressing a desire to have him live a long time. Alternate translation: "May the king live a long time!" or "I desire that the king live a long time!"

May the gold of Sheba be given to him
This can be stated in active form. Alternate translation: "May they give him the gold of Sheba" or "May he receive the gold of Sheba"

all day long
This idiom means "continually" and does not refer only to one day. Alternate translation: "continually" or "all the time"

Psalms 72:16

abundance of grain
An "abundance" is when there is much of something. This abstract noun can be stated as "much" or "plenty" Alternate translation: "much grain" or "plenty of grain"

crops
plants that people grow for food

wave
Use the word for what long grass does when a gentle wind blows on it and it moves slowly back and forth.

like Lebanon
"like the cedar trees in Lebanon." These trees were beautiful and had wood that was good for building. The meaning of this can be made clear.

the people flourish in the cities like the grass of the field
The prosperity of the people in the cities is spoken of as if they were grass that grows abundantly in the fields.

Psalms 72:17

May his name endure forever
This saying is used to honor God by expressing the desire for people to always remember him. Alternate translation: "May people always know about him" or "May people never forget who he is"

his name
Here "his name" refers to God's reputation. Alternate translation: "the king's name" or "the king's reputation" or "the king's fame"

as long as the sun
The verb may be supplied from the previous phrase. Alternate translation: "as long as the sun endures" or "as long as the sun shines"

may people be blessed in him
This can be stated in active form. Alternate translation: "may God cause him to do good things for people"

call him blessed
"recognize that God has blessed them"

Psalms 72:18

General Information:
These verses are more than the end of this psalm. It is the closing statement for all of Book 2 of the Psalms, which starts at Psalm 42 and ends with Psalm 72.

May Yahweh God, the God of Israel, be blessed
This can be stated in active form. Alternate translation: "May people bless Yahweh God, the God of Israel"

Psalms 72:19

May his glorious name be blessed forever
This can be stated in active form. Alternate translation: "May people bless his glorious name forever" or, treating "name" as a metonym for Yahweh himself, "May people forever know how glorious he is"

his glorious name be blessed
"he, who is glorious, be blessed"

may the whole earth be filled with his glory
This can be stated in active form. Alternate translation: "may his glory fill the whole earth" or "may he fill the whole earth with his glory"

Amen and Amen
The word "Amen" is repeated to emphasize approval of what has been said. See how you translated this in Psalms 41:13. Alternate translation: "May it certainly be so"

Psalms 72:20

The prayers of David son of Jesse are finished
This can be stated in active form. Alternate translation: "David, the son of Jesse has finished his prayers" or "This is the last prayer of the David the son of Jesse"

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Psalm 73

1 Surely God is good to Israel,
to those with a pure heart.

2 But as for me, my feet almost slipped;
my feet almost slipped out from under me
3 because I was envious of the arrogant
when I saw the prosperity of the wicked.

4 For they have no pain until their death,
but they are strong and well fed.
5 They are not in trouble like other men;
they are not afflicted like other men.
6 Pride adorns them like a necklace around their neck;
violence clothes them like a robe.
7 Out of such blindness comes sin;
evil thoughts pass through their hearts.
8 They mock and speak wickedly;
in their arrogance they threaten oppression.
9 They set their mouth against the heavens,
and their tongues march through the earth.
10 Therefore his people turn to them
and abundant waters are drained out.
11 They say, "How does God know?
Is there knowledge with the Most High?"

12 Take notice: these people are wicked;
they are always at ease, becoming richer and richer.

13 Surely it is in vain that I have guarded my heart
and washed my hands in innocence.
14 For all the day long I have been afflicted
and disciplined every morning.

15 If I had said, "I will say these things,"
then I would have betrayed this generation of your children.
16 Though I tried to understand these things,
it was too difficult for me.
17 Then I went into God's sanctuary
and came to understand their fate.

18 Surely you put them in slippery places;
you bring them down to ruin.
19 How they become a wilderness in a moment!
They come to an end and are finished in awful terrors.
20 They are like a dream after one wakes up;
Lord, when you arise,
you will despise their image.

21 For my heart was embittered,
and I was deeply wounded.
22 I was ignorant and lacked insight;
I was like a senseless animal before you.

23 Yet I am always with you;
you hold my right hand.
24 You will guide me with your advice
and afterward receive me to glory.

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25 Whom have I in heaven but you?
There is no one on earth that I desire but you.
26 My flesh and my heart grow weak,
but God is the strength of my heart
and my portion forever.

27 Those who are far from you will perish;
you will destroy all those who are unfaithful to you.
28 But as for me, all I need to do is to approach God.
I have made the Lord Yahweh my refuge.
I will declare all your deeds.

Psalm 73 General Notes

Type of psalm

Psalm 73 is a wisdom psalm. It explains the problem of wicked people who seem to prosper. (See: wise and evil)

Special concepts in this chapter

Evil people

Sometimes it seems that wicked people have no problems and everything works for them. Despite this, they will be destroyed. In contrast, the righteous always have God to help them through problems. (See: righteous)

Psalms by Asaph

There are twelve psalms attributed to Asaph; the first one is Psalm 50, which is in Book Two, and the other eleven (Psalm 73–83) are at the beginning of Book Three.

Psalms 73:1

General Information:

Parallelism is common in Hebrew poetry.

A psalm of Asaph

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

Psalms 73:2

my feet almost slipped; my feet almost slipped out from under me

The psalmist speaks of being unable to trust God and wanting to sin as if he had almost fallen while walking on a slippery path. Alternate translation: "I almost stopped trusting in God; I was almost guilty of committing a great sin against him"

Psalms 73:3

I was envious of the arrogant

"I envied the arrogant" or "I did not want arrogant people to have the good things that they had"

the arrogant

The adjective "arrogant" can be translated as a noun phrase. Alternate translation: "arrogant people"

the prosperity of the wicked

The word "prosperity" can be translated as a verb. Alternate translation: "how the wicked have so many good things"

the wicked

The adjective "wicked" can be translated as a noun phrase. Alternate translation: "wicked people"

Psalms 73:4

General Information:

Asaph begins to describe how he sometimes wants to complain to God about those who are "arrogant" and "wicked" (Psalms 73:3).

Psalms 73:5

They are not in trouble like other men

They do not have to work hard to meet their needs for food, shelter, and clothing, and they are always healthy.

they are not afflicted like other men

"they do not suffer the way other people do"

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Psalms 73:6

General Information:
Asaph continues to describe how he sometimes wants to complain to God about those who are "arrogant" and "wicked" (Psalms 73:3).

Pride adorns them like a necklace around their neck; violence clothes them like a robe
This means the wicked show everyone how proud and violent they are as if they were wearing a necklace or beautiful robe.

necklace ... robe
This refers to things that rich and important people wear.

necklace
a chain usually made of gold or jewels that goes around the neck

Psalms 73:7

Out of such blindness comes sin
Because they are like blind people who cannot see where they are going, they sin without knowing it. Being blind is a metaphor for a person being unable to see how wicked he is.

evil thoughts pass through their hearts
Here the psalmist describes people's thoughts as if they were people. He also describes the inner beings of wicked people as if they were a building in which those people could walk. Alternate translation: "in their inner beings they are always thinking about more evil things to do"

Psalms 73:8

General Information:
Asaph continues to describe how he sometimes wants to complain to God about those who are "arrogant" and "wicked" (Psalms 73:3).

They mock
Whom they mock can be stated clearly. Alternate translation: "They mock God and his people"

Psalms 73:9

They set their mouth against the heavens
Here "their mouth" is a metonym for their speech, and "heavens" is a metonym for God, who lives in the heavens. Alternate translation: "They speak against God, who is in the heavens"

their tongues march through the earth
The word "tongues" represents the people themselves. Possible meanings are 1) "they go through the earth saying bad things about God" or "they go everywhere and boast about themselves."

Psalms 73:10

General Information:
Asaph continues to describe how he sometimes wants to complain to God about those who are "arrogant" and "wicked" (Psalms 73:3).

his people turn to them
Possible meanings are 1) "God's people love the wicked people" or "the wicked people return to this place"

abundant waters are drained out
Possible meanings are 1) "God's people listen gladly to the words of the wicked people" or 2) "the wicked people have plenty of food to eat and wine to drink"

Psalms 73:11

They say
the wicked people say

How does God know? Is there knowledge with the Most High?
These rhetorical questions are to show contempt for God. These questions can be translated as statements. Alternate translation: "Surely God does not know what we are doing. The Most High has no knowledge of it."

Psalms 73:12

General Information:
This page has intentionally been left blank.

Psalms 73:13

General Information:
In verses 13 and 14, Asaph continues to describe how he sometimes wants to complain to God about those who are "arrogant" and "wicked" (Psalms 73:3). In verse 15 he begins to talk about what he is really thinking.

I have
The word "I" refers to Asaph.

guarded my heart
Asaph speaks of guarding his heart as if he were guarding a city or building against enemies. Alternate translation: "I have kept my thoughts pure"

washed my hands in innocence
The writer speaks of his purity as if he had washed his hands with innocence instead of with water. See how you translated this in Psalms 26:6. Alternate translation: "my actions have remained pure" or "I have washed my hands to show that I am innocent"

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Psalms 73:14

all the day long
"always" or "every day"

I have been afflicted
"You have made me suffer." See how "they are not afflicted" is translated in Psalms 73:5.

I have been ... disciplined
"I have been ... punished"

Psalms 73:15

If I had said, "I will say these things," then I would have betrayed this generation of your children
This statement describes something that could have happened in the past but did not. Alternate translation: "I never said, 'I will say these things,' so I did not betray this generation of your children"

Psalms 73:16

these things
The good things that happen to "the wicked" (Psalms 73:4-Psalms 12).

Psalms 73:17

their fate
"what happens to wicked people when they die" or "how wicked people die"

Psalms 73:18

put them
The word "them" refers to the wicked.

slippery places
"unsafe or unstable ground." See how "slipped" is translated in Psalms 73:2.

Psalms 73:19

How they become a wilderness in a moment
The word "wilderness" is a metaphor for a person who has lost everything good. Alternate translation: "How quickly they are destroyed"

Psalms 73:20

like a dream after one wakes up
The wicked will last no longer than what a person sees in a dream. It disappears as soon as the person wakes up.

their image
This phrase refers to the "dream" about the people who are "wicked" and "at ease" (Psalm 73:12).

Psalms 73:21

my heart was embittered
The word "heart" represents the person emphasizing their thoughts and feelings. Alternate translation: "I was very sad"

I was deeply wounded
The psalmist speaks of emotional pain as if it were physical pain by being pierced with a knife or arrow. Alternate translation: "I felt like someone had wounded me"

Psalms 73:22

ignorant and lacked insight
These two phrases mean basically the same thing and emphasize how little he knew. Alternate translation: "very ignorant"

lacked insight
"understood nothing"

you
This "you" refers to God.

Psalms 73:23

I am always with you
The word "I" here represents Asaph. The word "you" here represents God.

you hold my right hand
The person's "right hand" refers to the whole person. This shows an intimate relationship with God that offers stability and security. Alternate translation: "You hold me close"

Psalms 73:24

receive me to glory
Possible meanings are 1) "put me where people will honor me" or 2) "honor me by taking me to where you are." See how "receive me" is translated in Psalms 49:15.

Psalms 73:25

Whom have I in heaven but you?
You can translate this as a statement. Alternate translation: "There is no one for me in heaven but you!" or "You are the only one I have in heaven!"

in heaven
"among the gods" or "among the supernatural beings"

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Psalms 73:26

My flesh and my heart
These two phrases share similar meanings. Together they represent the whole person. Alternate translation: "My body and my mind"

Psalms 73:27

General Information:
Asaph continues to talk about God.

Those who are far from you
Here the idea of staying far from God is compared to being unwilling to obey him. Alternate translation: "Those who do not want to obey you"

who are unfaithful
The word "unfaithful" here refers to sexual immorality that violates marriage. This is a metaphor for people who say they will worship only Yahweh but later worship other gods.

Psalms 73:28

my refuge
The writer speaks of Yahweh as if he were a place to which a person could flee for safety.

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Psalm 74

1 God, why have you rejected us forever?
Why does your anger burn against the sheep of your pasture?
2 Call to mind your people, whom you purchased in ancient times,
the tribe whom you have redeemed to be your own heritage,
and Mount Zion, where you live.
3 Come look at the everlasting ruins,
all the damage that the enemy has done in the holy place.

4 Your adversaries roared in the middle of your appointed place;
they set up their battle flags.
5 They hacked away with axes
as in a thick forest.
6 They smashed and broke down all the engravings;
they broke them with axes and hammers.
7 They set your sanctuary on fire, knocking it to the ground;
they desecrated the dwelling place of your name.
8 They said in their hearts, "We will destroy them all."
They burned up all the meeting places of God in the land.

9 We do not see any more signs;
there is no prophet any more,
and no one among us knows how long this will last.
10 How long, God, will the enemy throw insults at you?
Will the enemy blaspheme your name forever?
11 Why do you hold back your hand, your right hand?
Take your right hand from your garment and destroy them.

12 Yet God has been my king from ancient times,
bringing salvation on the earth.

13 You divided the sea by your strength;
you smashed the heads of the sea monsters in the waters.
14 You crushed the heads of leviathan;
you fed him to those living in the wilderness.
15 You broke open springs and streams;
you dried up flowing rivers.
16 The day is yours, and the night is yours also;
you set the light and the sun in place.
17 You have set all the borders of the earth;
you have made summer and winter.

18 Call to mind how the enemy hurled insults at you, Yahweh,
and that a foolish people has blasphemed your name.
19 Do not give the life of your dove to a wild animal.
Do not forget forever the life of your oppressed people.
20 Remember your covenant,
for the dark regions of the land are full of places of violence.
21 Do not let the oppressed be turned back in shame;
let the poor and oppressed praise your name.
22 Arise, God; plead your own cause;
call to mind how fools mock you all day long.
23 Do not forget the voice of your adversaries
or the uproar of those who continually defy you.

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Psalm 74 General Notes

Type of psalm

Psalm 74 is a psalm of deliverance. The people have been completely conquered and they pray for God to deliver them. (See: deliverer)

Special concepts in this chapter

God's power
The enemies have destroyed God's temple and are insulting the people. God is powerful. He made everything and he chose Israel for his people. He should avenge himself on these enemies that have burnt his temple. (See: temple and peopleofgod and avenge)

Superscription
This is called a "Maschil." The word in the original language has caused scholars to have various opinions about its meaning. Some say it means to instruct, while others say that the word is referring to the skill used in creating the psalm. Still others think it means that meditation should be used in reading this psalm.

Psalms 74:1

General Information:
Parallelism is common in Hebrew poetry.

A maschil of Asaph
This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

A maschil
This may refer to a style of music. See how you translated this in Psalms 32:1.

God, why have you rejected us forever?
This can be translated as a statement. Alternate translation: "God, we have done nothing wrong, but you have rejected us forever!"

Why does your anger burn against the sheep of your pasture?
This can be translated as a statement. Alternate translation: "We are the ones you have promised to care for, and we have done nothing wrong, but now you are angry with us!"

the sheep of your pasture
Asaph speaks of the people of Israel as if they were sheep. Alternate translation: "against Israel, who are like the sheep whom you feed in your pasture"

Psalms 74:2

Call to mind
"Pay attention to." God has not forgotten his people, but he does not seem to be thinking about them.

your own heritage
"yours forever"

Psalms 74:3

General Information:
These verses describe an actual event, a physical attack on the temple of Israel in Jerusalem.

Come look
Asaph is addressing God, asking him to come look at the destruction.

the everlasting ruins
the ruins of a building that no one will ever rebuild

Psalms 74:4

roared
The adversaries were shouting loudly with a great cry of victory.

Psalms 74:5

General Information:
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Psalms 74:6

engravings
This refers to carvings on wood, metal, or stone in the temple.

Psalms 74:7

General Information:
Asaph continues to describe the destruction of the temple.

They ... they
Here "they" refers to the adversaries mentioned in Psalms 74:4.

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Psalms 74:8

They ... They
Here "they" refers to the adversaries mentioned in Psalms 74:4.

They said in their hearts
This is an idiom. Alternate translation: "They said to themselves" or "They thought to themselves"

Psalms 74:9

General Information:
Asaph is addressing God about the destruction he sees.

We do not see any more signs
Possible meanings are 1) "We do not see any more miraculous signs from God" or 2) "All our sacred symbols are gone" or 3) the "signs" are the flags and symbols of an army representing the army itself. Alternate translation: "They have completely destroyed our army"

Psalms 74:10

How long, God, will the enemy throw insults at you?
This can be translated as a statement. Alternate translation: "God, the enemy has been throwing insults at you for too long!"

Will the enemy blaspheme your name forever?
This can be translated as a statement. Alternate translation: "It seems as if you will never stop the enemy from blaspheming your name!"

blaspheme your name
The word "name" is a metonym for God himself. Alternate translation: "say that you are bad" or "insult you"

Psalms 74:11

Why do you hold back your hand, your right hand?
The psalmist speaks of God as if he had a physical body. This can be translated as a statement. Alternate translation: "Stop holding back your hand, your right hand!"

hold back your hand
Here the word "hand" is a metonym for power. Alternate translation: "not show your power" or "not use your power to destroy your enemies"

your right hand
"your strongest hand"

Take your right hand from your garment
The psalmist speaks of God as if he had a physical body. "Stop hiding your power and take action"

Psalms 74:12

General Information:
This begins a new theme: Asaph is proclaiming God's mighty deeds in the history of his people.

God has been my king from ancient times
Possible meanings are 1) Asaph is speaking as Israel's representative, "God has been our king since we Israelites first became a nation" or 2) "God, my king, was alive even in ancient times."

bringing salvation
The abstract noun "salvation" can be translated with the verb "to save." Here Yahweh saving people is spoken of as if salvation were an object that he brings with him. Alternate translation: "saving people"

Psalms 74:13

You divided ... in the waters
Asaph is probably speaking of the time God brought Israel out of Egypt, divided the Sea of Reeds, led Israel through it on dry land, then drowned Pharaoh's army.

You divided the sea by your strength
Asaph is speaking of God as if God had a physical body. "You are so strong you were able to make dry land in the middle of the sea."

the sea
"the great water"

you smashed the heads of the sea monsters in the waters
Asaph is probably speaking of Pharaoh and his army as if they were sea monsters. If possible, translate these words literally. Alternate translation: "when you killed Pharaoh's army, it was as if you smashed the heads of sea monsters in the waters"

Psalms 74:14

General Information:
Asaph continues to speak of what God did long ago. He is probably speaking of when God brought Israel out of Egypt and drowned Pharaoh's army in the Sea of Reeds. If possible, these words should be translated literally.

leviathan
Leviathan is a sea monster. It represents a cruel enemy.

Psalms 74:15

You broke open springs and streams
Yahweh causing springs and streams to flow out of the ground as if he broke open the ground so that

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they could flow. Alternate translation: "You caused springs and streams to flow out of the ground"

Psalms 74:16

General Information:
Asaph continues to recount God's creative power.

the light
This probably refers to the moon.

Psalms 74:17

the borders of the earth
"the boundaries of the land and the sea"

Psalms 74:18

General Information:
Asaph is pleading for God's help.

Call to mind
"Pay attention to." See how this is translated in [Psalms 74:2]

the enemy hurled insults at you
Asaph speaks of insulting words as if they were physical objects, like stones, which the enemy was throwing at Yahweh. Alternate translation: "the enemy insulted you many times"

Psalms 74:19

the life of your dove
Asaph speaks of himself as if he were a dove, a defenseless bird. This phrase may also be a metaphor for the people of Israel. Alternate translation: "me, your dove"

dove
A small, defenseless bird often kept as a pet.

a wild animal
This phrase may be a metaphor for the enemies of Israel. Alternate translation: "a savage enemy that is like a wild animal"

Do not forget forever the life of your oppressed people
"Do not continue forever to do nothing to help your oppressed people." This can be stated in positive form. Alternate translation: "Come soon to help your oppressed people"

Psalms 74:20

General Information:
Asaph continues his lament to Yahweh.

the dark regions of the land are full of places of violence
Asaph speaks of "regions" as if they were containers in which one could put "places of violence." Alternate translation: "violent people do evil deeds in dark places in the land wherever they can"

the dark regions of the land
The word "dark" is probably a metaphor for a place where bad things happen or for the lands to which the Israelites had been sent in exile, but these words should be translated literally if possible.

Psalms 74:21

Do not let the oppressed be turned back in shame
"Do not let wicked people defeat the oppressed and make them ashamed"

the oppressed
These are people who are treated cruelly by powerful people.

the poor and oppressed
The words "poor" and "oppressed" mean basically the same thing and emphasize that Yahweh saves many who need his help. See how these words are translated in [Psalms 35:10]

Psalms 74:22

plead your own cause
This phrase is a metaphor that speaks as if God were testifying in court. Alternate translation: "show everyone that you are right"

call to mind
"Pay attention to." God has not forgotten how fools mocked him, but he does not seem to be thinking about it. See how this is translated in verse Psalms 2.

Psalms 74:23

the voice of your adversaries
The word "voice" is a metonym for the words people use when they speak. Alternate translation: "what your adversaries are saying"

or the uproar of those who continually defy you
The psalmist speaks of the words of those who defy God as if they were the loud sound of animals or non-living objects like water or the wind. Alternate translation: "and pay attention to the loud and meaningless words of those who continually defy you"

defy
boldly oppose

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Psalm 75

1 We give thanks to you, God;
we give thanks, for your name is near;
people tell of your wondrous works.

2 At the appointed time
I will judge fairly.
3 Though the earth and all the inhabitants shake in fear,
I make steady the earth's pillars. Selah
4 I said to the arrogant, "Do not be arrogant,"
and to the wicked, "Do not lift up the horn.
5 Do not lift up your horn to the heights;
do not speak with an arrogant neck."

6 It is not from the east or from the west,
and it is not from the wilderness that lifting up comes.
7 But God is the judge;
he brings down and he lifts up.
8 For Yahweh holds in his hand a cup of foaming wine,
which is mixed with spices, and pours it out.
Surely all the wicked of the earth
will drink it to the last drop.

9 But I will continually tell what you have done;
I will sing praises to the God of Jacob.
10 He says, "I will cut off all the horns of the wicked,
but the horns of the righteous will be raised up."

Psalm 75 General Notes

Type of psalm

Psalm 75 is a wisdom psalm; teaching what will happen to evil people. (See: wise and evil)

Special concepts in this chapter

Punishment

God has warned the evil people that they will be punished. He will strengthen the good people. (See: good)

Psalms 75:1

General Information:

The people of God are speaking in 75:1, and God speaks in 75:2-3. Parallelism is common in Hebrew poetry.

For the chief musician; set to Al Tashheth. A psalm of Asaph, a song

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

For the chief musician

"This is for the director of music to use in worship"

set to Al Tashheth

This may refer to a style of music. See how you translated this in Psalms 57:1.

A psalm of Asaph

"This is a psalm that Asaph wrote." See how this is translated in Psalms Psalm 53.

your name is near

you reveal your presence

Psalms 75:2

General Information:

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Psalms 75:3

all the inhabitants
"all the people who live on it"

make steady the earth's pillars
"keep the earth from being destroyed" or Alternate translation: "keep my people safe"

Psalms 75:4

I said to the arrogant ... and to the wicked
The words "the arrogant" and "the wicked" are nominal adjectives that can be translated with nouns. The verb for the second phrase may be supplied from the first. Alternate translation: "I said to the arrogant people ... and I said to the wicked people"

I said
Possible meanings are 1) God is speaking or 2) Asaph is speaking.

Do not be arrogant ... Do not lift
The speaker is speaking to many wicked people, so these forms are plural.

Do not lift up the horn
Asaph speaks of wicked people as if they were animals with horns on their heads, stretching their necks and holding their heads high to frighten other animals. Alternate translation: "Do not be confident" or "Do not boast about how strong you are"

Psalms 75:5

Do not lift up your ... do not speak
The speaker is speaking to many wicked people, so these forms are plural.

Do not lift up your horn to the heights
Asaph speaks of wicked people as if they were animals with horns on their heads, stretching their necks and holding their heads as high as they can to frighten other animals. Alternate translation: "Be especially sure not to boast that you are greater than God"

with an arrogant neck
Asaph speaks of wicked people who defy or challenge God as if they were animals with horns on their heads, stretching their necks and holding their heads high to frighten other animals. Alternate translation: "arrogantly"

Psalms 75:6

It is not from the east ... that lifting up comes
Asaph speaks of the one who lifts up as if he were the action of lifting up. He also speaks of God giving strength and honor to a person as if God were physically lifting that person up. Alternate translation: "The one who will lift you up will not be someone who comes from the east" or "The one who will make you strong and have people honor you will not be someone who comes from the east"

Psalms 75:7

General Information:
Asaph speaks about God.

he brings down and he lifts up
The objects of the verbs can be stated clearly: "he brings some people down and he lifts other people up." The words "brings down" and "raises up" are metaphors for God making people powerful and taking away their power. Alternate translation: "he makes one man king in place of another man" or "he takes away one man's power and gives power to another man"

Psalms 75:8

a cup of foaming wine ... mixed with spices
When Yahweh punishes the people they will be like people who have drunk strong wine and become ill.

foaming wine
The foam is a metaphor for the power of the wine to make people drunk, Alternate translation: "strong wine"

spices
dried leaves or ground seeds

pours it out
pours it from a large container into the cups that the people will drink from

drink it to the last drop
"drink every drop of it"

Psalms 75:9

General Information:
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Psalms 75:10

He says
God says

cut off all the horns of
The horns of an animal are a metaphor for the power of a person. Alternate translation: "take away all power from"

the horns of the righteous will be raised up
The horns of an animal are a metaphor for the power of a person. This can be translated as a statement in active form. Alternate translation: "I will raise up the horns of the righteous" or "I will make the righteous powerful"

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Psalm 76

1 God has made himself known in Judah;
his name is great in Israel.
2 His tent is in Salem;
his dwelling place is in Zion.
3 There he broke the arrows of the bow,
the shield, the sword, and the other weapons of war. Selah

4 You shine brightly and are majestic
as you descend from the mountains, where you killed your victims.
5 The brave of heart were plundered;
they fell asleep.
All the warriors were helpless.
6 At your rebuke, God of Jacob,
both charioteer and horse fell asleep.

7 You, yes you, are to be feared;
who can stand in your sight when you are angry?
8 From heaven you made your judgment heard;
the earth was afraid and silent
9 when you, God, arose to execute judgment
and to save all the oppressed of the earth. Selah
10 Surely your angry judgment against humanity will bring you praise;
you gird yourself with the remnant of your anger.

11 Make vows to Yahweh your God and keep them.
May all who surround him bring tribute to him who is to be feared.
12 He cuts off the spirit of the princes;
he is feared by the kings of the earth.

Psalm 76 General Notes

Type of psalm

Psalm 76 is a worship psalm.

Special concepts in this chapter

Yahweh's greatness

God is great. He has conquered all the nations surrounding Israel. Everyone should bring him gifts.

Psalms 76:1

General Information:

Parallelism is common in Hebrew poetry.

For the chief musician, on stringed instruments. A psalm of Asaph, a song

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

For the chief musician

"This is for the director of music to use in worship"

on stringed instruments

"people should play stringed instruments with this song."

A psalm of Asaph

"This is a psalm that Asaph wrote" See how this is translated in Psalms 53:1.

made himself known in Judah

"caused the people of Judah to know who he is" or "made himself famous in Judah"

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his name is great in Israel
The words "his name" are a metonym for his reputation. Alternate translation: "the people of Israel consider him good and powerful"

Psalms 76:2

his dwelling place
"the place where he has chosen to live"

Psalms 76:3

There he broke the arrows of the bow, the shield, the sword, and the other weapons of war
These words are probably a metaphor for God causing the people of Judah to live in peace without being afraid of enemies making war on them, but the words should be translated literally.

Psalms 76:4

General Information:
Asaph speaks of God as if God was a soldier returning from a mountain after winning a great battle.

You shine brightly and are majestic
The second phrase strengthens the first phrase in that Yahweh's glory relates to Yahweh shining brightly.

You shine brightly
The words "shine brightly" are a metaphor for being great. Alternate translation: "You show how extremely great you are"

Psalms 76:5

The brave of heart were plundered
The word "heart" here is a metonym for the person. This can be stated in active form. Alternate translation: "Your people killed the brave soldiers of their enemies and then took all their possessions"

fell asleep
Here "fell asleep" is a euphemism for died. Alternate translation: "died" or "fell down dead"

Psalms 76:6

At your rebuke
The abstract noun "rebuke" refers to saying something in an angry or critical way. Alternate translation: "When you rebuked them"

fell asleep
This phrase is a polite way to say that they died. Alternate translation: "died" or "fell down dead"

Psalms 76:7

who can stand in your sight when you are angry?
This can be translated as a statement. Alternate translation: "No one can stand in your sight when you are angry." or "You can destroy anyone at whom you are angry."

Psalms 76:8

you made your judgment heard
"you pronounced judgment" or "you announced how you were going to punish wicked people"

the earth was
Here "the earth" is a metonym for the people living on the earth. Alternate translation: "the people of the earth were"

Psalms 76:9

execute judgment
"carry out judgment" or "punish wicked people"

Psalms 76:10

Surely your angry judgment
"It is certain that your angry judgment"

your angry judgment against humanity will bring you praise
Possible meanings are 1) "people will praise you because you are angry at the wicked and judge them" or 2) "people who are angry with you will do things that cause people to praise you."

you gird yourself with the remnant of your anger
Yahweh's anger is spoken of as something that he can tie around himself like a belt. Alternate translation: "you tie your remaining anger around you like a belt"

Psalms 76:11

him who is to be feared
"Yahweh, whom they should fear"

Psalms 76:12

He cuts off the spirit of the princes
The phrase "He cuts off the spirit" is an idiom that means He breaks the spirit or He humbles. Alternate translation: "He humbles the princes"

he is feared by the kings of the earth
This can be stated in active form. Alternate translation: "the kings of the earth fear him"

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Psalm 77

1 I will call with my voice to God;
I will call out with my voice to God,
and my God will give ear to me.
2 In the day of my trouble I sought the Lord;
at night I stretched my hands out, and they would not become tired.
My soul refused to be comforted.

3 I thought of God as I groaned;
I thought about him as I grew faint. Selah
4 You held my eyes open;
I was too troubled to speak.
5 I thought about the days of old,
about years long past.
6 During the night I called to mind the song I once sang.
I thought carefully
and tried to understand what had happened.

7 Will the Lord reject me forever?
Will he never again show me favor?
8 Was his covenant faithfulness gone forever?
Had his promise failed forever?
9 Had God forgotten to be gracious?
Had his anger shut off his compassion? Selah

10 I said, "This is my sorrow:
the changing of the right hand of the Most High toward us."
11 But I will remember the deeds of Yah; [1]
I will remember your miracles of long ago.
12 I will ponder all your deeds
and will reflect on them.

13 Your way, God, is holy;
what god compares to our great God?
14 You are the God who does wonders;
you have revealed your strength among the peoples.
15 You gave your people victory by your great power—
the descendants of Jacob and Joseph. Selah

16 The waters saw you, God;
the waters saw you, and they were afraid;
the depths trembled.
17 The clouds poured down water;
the cloudy skies gave voice;
your arrows flew about.
18 Your thunderous voice was heard in the wind;
the lightning lit up the world;
the earth trembled and shook.
19 Your path went through the sea
and your way through the surging waters,
but your footprints were not seen.

20 You led your people like a flock
by the hand of Moses and Aaron.

Footnotes

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77:11 [1]Yah is a short form of the name Yahweh.

Psalm 77 General Notes

Type of psalm

The author felt abandoned by God. This is a psalm of lament. (See: lament)

Special concepts in this chapter

Lament

God used to be close to the psalmist, but now it seems that God has completely abandoned him. Long ago, God took care of Israel and brought the people safely through the sea.

Psalms 77:1

General Information:

Parallelism is common in Hebrew poetry.

For the chief musician; after the manner of Jeduthun. A psalm of Asaph

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

For the chief musician

"This is for the director of music to use in worship"

Jeduthun

One of David's chief musicians had this same name. This may refer to him. See how you translated this in [Psalms 39:1]

Psalms 77:2

I stretched my hands out

"I prayed with my arms extended"

My soul refused to be comforted

The "soul" represents the person. This can be stated in active form. Alternate translation: "I would not allow anyone to try to comfort me"

Psalms 77:3

I thought of God as I groaned; I thought about him as I grew faint

These two phrases share similar meanings and are combined for emphasis.

as I grew faint

"as my spirit grew faint" or "as my spirit was overwhelmed"

Psalms 77:4

General Information:

After speaking about God, Asaph speaks to God in verse 4 and then returns to speaking about God.

You held my eyes open

"I said to God, 'You held my eyes open.'"

held my eyes open

Open eyes is a metonym for being unable to sleep. Alternate translation: "kept me from sleeping"

Psalms 77:5

the days of old, about years long past

If necessary, "days of old" and "years long past" can be combined. Alternate translation: "about things that happened a very long time ago"

Psalms 77:6

I called to mind

This is an idiom for remembering. Alternate translation: "I remembered"

what had happened

Another possible meaning is "what was happening."

Psalms 77:7

Will the Lord reject me forever? Will he never again show me favor?

These two phrases express feeling rejection from the Lord.

show me favor

"do things that show that he is pleased with me"

Psalms 77:8

General Information:

Because Asaph was not sure of the answer to these questions, they are probably literal questions and should be translated literally.

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Was his covenant faithfulness gone forever?
Asaph speaks of Yahweh no longer acting faithfully to his covenant as if Yahweh's covenant faithfulness had gone away. The abstract noun "faithfulness" can be translated with an adjective. Alternate translation: "Has he stopped being faithful to his covenant forever?"

Psalms 77:9

Had God forgotten to be gracious? Had his anger shut off his compassion?
These are two expressions stating similar concept of God not showing compassion.

Had his anger shut off his compassion
Asaph speaks of anger as if it were a person shutting a door to keep another person, compassion, from coming out, Alternate translation: "Had God stopped showing us compassion because he was angry with us"

Psalms 77:10

I said
Possible meanings are 1) the psalmist was speaking to himself or 2) the psalmist was speaking to Yahweh.

the changing of the right hand of the Most High toward us
The "right hand" is a metonym for power, authority or strength. Alternate translation: "the Most High no longer uses his power to help us"

Psalms 77:11

General Information:
The writer begins to speak to Yahweh.

your miracles of long ago
"the wonderful things you did long ago"

Psalms 77:12

I will ponder all your deeds and will reflect on them.
These two phrases express the concept of meditating on what Yahweh has done.

ponder
think deeply about

reflect on them
"think of what they mean"

Psalms 77:13

General Information:
The writer continues to speak to Yahweh.

what god compares to our great God?
This can be translated as a statement. Alternate translation: "no god compares to our great God."

Psalms 77:14

revealed your strength among the peoples
The abstract noun "strength" can be translated with an adjective. Alternate translation: "shown people from many people groups how strong you are"

Psalms 77:15

gave your people victory ... the descendants
"gave us, your people, victory ... us who are the descendants"

gave your people victory
The abstract noun "victory" can be translated with an adjective. Alternate translation: "caused your people to be victorious"

the descendants of Jacob and Joseph
This refers to the entire nation of Israel.

Psalms 77:16

The waters saw you ... they were afraid ... the depths trembled
Asaph speaks of the water as if it were a person who saw something that terrified him.

the waters saw you, and they were afraid; the depths trembled
"water" and "depth" refers to large bodies of water such as the sea or ocean.

depths
deepest waters

Psalms 77:17

The clouds poured down water
Asaph speaks of the clouds as if they were people pouring water out of containers. Alternate translation: "Much rain fell" or "It rained very hard"

your arrows flew about
This is a metaphor that describes lightning as God's arrows. Alternate translation: "the lightning you made flashed like arrows"

flew
Use your language's word for what an arrow does after someone shoots it.

Psalms 77:18

thunderous voice
This is personification, referring to the thunder as the voice of God. Alternate translation: "voice, which was as loud as thunder" or "very loud voice"

lightning lit up the world
This is an exaggeration to emphasize that the lightning lit up everything the writer could see.

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Alternate translation: "lightning lit up everything as far as you could see"

Psalms 77:19

Your path ... your way
These two phrases have similar meanings and are combined for emphasis.

your footprints
Asaph is speaking of Yahweh as if Yahweh was a person with feet. While this is personification, it should be translated literally, if possible.

your footprints were not seen
This can be stated in active form. Alternate translation: "no one saw your footprints"

Psalms 77:20

You led your people like a flock
This simile compares God's people to a flock of animals.

by the hand of
The phrase "by the hand of" here means "by the action of" or "through the action of."

hand
Here "hand" is synechdoche for the whole person.

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Psalm 78

1 Hear my teaching, my people,
listen to the words of my mouth.
2 I will open my mouth in parables;
I will sing about hidden things about the past.
3 These are things that we have heard and learned,
things that our ancestors have told us.
4 We will not keep them from their descendants.
We will tell the next generation
about the praiseworthy deeds of Yahweh,
his strength, and the wonders that he has done.
5 For he established covenant decrees in Jacob
and appointed a law in Israel.
He commanded our ancestors
that they were to teach them to their children.
6 He commanded this so that the generation to come might know his decrees,
the children not yet born,
who should tell them in turn to their own children.
7 Then they would place their hope in God
and not forget his deeds
but keep his commandments.
8 Then they would not be like their ancestors,
who were a stubborn and rebellious generation,
a generation whose hearts were not right,
and whose spirits were not committed and faithful to God.

9 The Ephraimites were armed with bows,
but they turned back on the day of battle.
10 They did not keep the covenant with God,
and they refused to obey his law.
11 They forgot his deeds,
the wonderful things that he had shown them.
12 They forgot the marvelous things he did in the sight of their ancestors
in the land of Egypt, in the land of Zoan.
13 He divided the sea and led them across it;
he made the waters to stand like walls.
14 In the daytime he led them with a cloud
and all the night with the light of fire.
15 He split the rocks in the wilderness,
and he gave them water abundantly,
enough to fill the depths of the sea.
16 He made streams flow out of the rock
and made the water flow like rivers.

17 Yet they continued to sin against him,
rebelling against the Most High in the wilderness.
18 They challenged God in their hearts
by asking for food to satisfy their appetites.
19 They spoke against God;
they said, "Can God really lay out a table for us in the wilderness?
20 See, when he struck the rock,
waters gushed out
and streams overflowed.
But can he give bread also?
Will he provide meat for his people?"
21 When Yahweh heard this, he was angry;
so his fire burned against Jacob,
and his anger attacked Israel,

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22 because they did not believe in God
and did not trust in his salvation.
23 Yet he commanded the skies above
and opened the doors of the sky.
24 He rained down manna for them to eat,
and gave them the grain from heaven.
25 People ate the bread of angels.
He sent them food in abundance.
26 He caused the east wind to blow in the sky,
and by his power he guided the south wind.
27 He rained down meat on them like dust,
birds as numerous as the sands of the sea.
28 They fell in the middle of their camp,
all around their tents.
29 So they ate and were full.
He gave them what they craved.
30 But they had not yet filled up;
their food was still in their mouths.
31 Then God's anger attacked them
and killed the strongest of them.
He brought down the young men of Israel.

32 Despite this, they continued to sin
and did not believe his wonderful deeds.
33 Therefore God cut short their days;
their years were filled with terror.
34 Whenever God killed them, they would start to seek him,
and they would return and look earnestly for him.
35 They would call to mind that God was their rock
and that the Most High God was their rescuer.
36 But they would flatter him with their mouth
and lie to him with their words.
37 For their hearts were not firmly fixed on him,
and they were not faithful to his covenant.
38 Yet he, being merciful,
forgave their iniquity
and did not destroy them.
Yes, many times he held back his anger
and did not stir up all his wrath.
39 He called to mind that they were made of flesh,
a wind that passes away and does not return.

40 How often they rebelled against him in the wilderness
and grieved him in the barren regions!
41 Again and again they challenged God
and offended the Holy One of Israel.
42 They did not think about his power,
how he had rescued them from the enemy
43 when he performed his terrifying signs in Egypt
and his wonders in the region of Zoan.
44 He turned the Egyptians' rivers to blood
so that they could not drink from their streams.
45 He sent swarms of flies that devoured them
and frogs that destroyed them.
46 He gave their crops to the grasshopper
and their labor to the locust.
47 He destroyed their vines with hail
and their sycamore trees with more hail.
48 He rained hail on their cattle

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and hurled lightning bolts at their livestock.
49 The fierceness of his anger lashed out against them.
He sent wrath, fury, and trouble
like angels who bring disaster.
50 He leveled a path for his anger;
he did not spare them from death
but gave them over to the plague.
51 He killed all the firstborn in Egypt,
the firstborn of their strength in the tents of Ham.
52 He led his own people out like sheep
and guided them through the wilderness like a flock.
53 He led them secure and unafraid,
but the sea overwhelmed their enemies.
54 Then he brought them to the border of his holy land,
to this mountain that his right hand acquired.
55 He drove out the nations from before them
and assigned them their inheritance.
He settled the tribes of Israel in their tents.

56 Yet they challenged and rebelled
against the Most High God
and did not keep his solemn commands.
57 They were unfaithful
and acted treacherously like their fathers;
they were as undependable as a faulty bow.
58 For they made him angry with their high places
and provoked him to jealous anger with their idols.
59 When God heard this, he was angry
and completely rejected Israel.
60 He abandoned the sanctuary of Shiloh,
the tent where he had lived among people.
61 He allowed his strength to be captured
and gave his glory into the enemy's hand.
62 He handed his people over to the sword,
and he was angry with his heritage.
63 Fire devoured their young men,
and their virgins had no wedding songs.
64 Their priests fell by the sword,
and their widows could not weep.

65 Then the Lord awakened as one from sleep,
like a warrior who shouts because of wine.
66 He drove his adversaries back;
he put them to everlasting shame.
67 He rejected the tent of Joseph,
and he did not choose the tribe of Ephraim.
68 He chose the tribe of Judah
and Mount Zion that he loved.
69 He built his sanctuary like the heavens,
like the earth that he has established forever.
70 He chose David, his servant,
and took him from the sheepfolds.
71 He took him from following the ewes with their young,
and he brought him to be shepherd of Jacob,
his people, and of Israel, his heritage.
72 David shepherded them with the integrity of his heart,
and he guided them with the skill of his hands.

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Psalm 78 General Notes

Type of psalm

Psalm 78 is a wisdom psalm using Israel's history. (See: wise)

Special concepts in this chapter

Israel's complaining

Although God did one miracle after the other, the people of Israel still complained and failed to believe Yahweh. (See: believe)

Superscription

This is called a "Maschil." The word in the original language has caused scholars to have various opinions about its meaning. Some say it means to instruct, while others say that the word is referring to the skill used in creating the psalm. Still others think it means that meditation should be used in reading this psalm.

Psalms 78:1

General Information:

Parallelism is common in Hebrew poetry.

A maschil of Asaph

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

A maschil

This may refer to a style of music. See how you translated this in Psalms 32:1.

Hear my teaching

The noun "teaching" can be translated with a verb. Alternate translation: "Hear what I teach" or "Hear me as I teach you"

the words of my mouth

The word "mouth" represents the person. Alternate translation: "my words"

Psalms 78:2

open my mouth in parables

The idiom "open my mouth" means to speak. Alternate translation: "speak in parables"

sing about

"tell." See how "pours out" is translated in Psalms 19:2.

hidden things

If your language has a word for sayings that are purposely difficult to understand, you might use it here.

Psalms 78:3

General Information:

Verse 3 continues the sentence begun in verse 2.

Psalms 78:4

We will not keep them from their descendants

This can be written in positive form. Alternate translation: "We will certainly tell our descendants about them"

the praiseworthy deeds of Yahweh

"the things we praise Yahweh for"

Psalms 78:5

he established

"Yahweh established"

covenant decrees

Other possible meanings are "testimonies" or "laws."

Psalms 78:6

General Information:

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Psalms 78:7

General Information:

The writer speaks of the "children" of Psalms 78:5-6.

Psalms 78:8

General Information:

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Psalms 78:9

The Ephraimites ... day of battle
This is possibly a metaphor for not keeping the covenant (verse 10), but it is best to translate literally.

The Ephraimites
"The Ephraimite soldiers"

were armed with bows
The soldiers probably also had arrows. Alternate translation: "had bows and arrows for weapons"

Psalms 78:10

General Information:
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Psalms 78:11

General Information:
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Psalms 78:12

land of Zoan
This refers to the area around the city of Zoan, which was in Egypt.

Psalms 78:13

General Information:
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Psalms 78:14

General Information:
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Psalms 78:15

He split
"God split"

enough to fill the depths of the sea
This is probably hyperbole. Alternate translation: "more water than they could possibly drink"

Psalms 78:16

streams
small rivers

Psalms 78:17

General Information:
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Psalms 78:18

They challenged God
They wanted God to prove that he could do what he said he would do before they would believe him.

in their hearts
"with their whole hearts"

to satisfy their appetites
"so they could eat as much as they desired"

Psalms 78:19

They spoke
the Israelites spoke

Can God really lay out a table for us in the wilderness?
This can be translated as a statement. Alternate translation: "We do not believe that God can really lay out a table for us in the wilderness!" or "God, prove to us that you can really lay out a table for us in the wilderness!"

lay out a table
The idiom "lay out a table" means to prepare a table for a meal. Here the word "table" is a metonym for the food on the table. Alternate translation: "provide us with food"

Psalms 78:20

waters gushed out
much water came out quickly

But can he give bread also? Will he provide meat for his people?
The people are laughing at God to insult him with these questions. Alternate translation: "But we will not believe that he can give us bread also or provide meat for his people until we see him do it."

bread ... meat
food from plants or food from animals. Though this is a merism for all kinds of food, it is best to translate it literally if possible.

Psalms 78:21

his fire burned against Jacob
The writer speaks of Yahweh's anger as if it were a fire, and of Yahweh acting in anger against Jacob as if that fire burned Jacob. Alternate translation: "his anger was like a fire that burned Jacob"

Jacob
This refers to the nation of Israel

his anger attacked Israel
The writer speaks of Yahweh punishing Israel when he was angry as if his anger were a person who attacked Israel. Alternate translation: "because he was angry, he attacked Israel"

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Psalms 78:22

did not trust in his salvation
"did not trust him to save them"

Psalms 78:23

he commanded the skies
Asaph speaks of the skies as if they were a person who could hear and obey God's commands. Alternate translation: "he spoke to the sky"

skies
Possible meanings are 1) "sky" or 2) "clouds."

opened the doors of the sky
Asaph speaks of the sky as if it were a storeroom with doors. Alternate translation: "opened the sky as if it were a storeroom"

Psalms 78:24

He rained down manna for them to eat, and gave them the grain from heaven
These two lines speak of the same event.

He rained down manna
"He caused manna to fall from the sky like rain"

Psalms 78:25

the bread of angels
This refers to the manna that God provided for the people. The word "bread" represents food in general. Alternate translation: "the same kind of food that angels eat"

food in abundance
The abstract noun "abundance" can be translated with an adjective. Alternate translation: "abundant food" or "a large amount of food"

Psalms 78:26

He caused
"God caused"

Psalms 78:27

He rained down meat on them like dust
The writer speaks of Yahweh causing birds to fall from the sky as if the birds were rain that Yahweh caused to fall. He compares the large amount of birds to dust. Alternate translation: "He caused meat to fall from the sky like rain, and there was so much of it that it covered the ground like dust"

meat
birds

as numerous as the sands of the sea
No one can count the grains of sand. There were more birds than anyone could count, but this is an exaggeration: there were probably not literally the same number of birds as grains of sand.

Psalms 78:28

General Information:
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Psalms 78:29

craved
strongly desired

Psalms 78:30

General Information:
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Psalms 78:31

Then
while the food was still in their mouths (Psalms 78:31)

God's anger attacked them
"God was angry and attacked them." See how "his anger attacked Israel" is translated in [Psalms 78:21]

brought down
This is a euphemism that means he caused them to die. Alternate translation: "killed"

Psalms 78:32

did not believe his wonderful deeds
The word "deeds" is a metonym for God, who did the deeds. What they did not believe can be stated clearly. Alternate translation: "did not believe that he would take care of them even though he had done such wonderful deeds"

Psalms 78:33

General Information:
The writer continues telling of what God did to the Israelites.

cut short their days
Here the word "days" refers to a lifetime. The idiom "to cut short ... days" means to cause someone to die before they have lived a long life. Alternate translation: "killed them while they were still young"

their years were filled with terror
Asaph speaks of years as if they were containers. Alternate translation: "year after year they were afraid all the time"

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Psalms 78:34

killed them, they would start to seek him
When some of them died, others would "start to seek" God.

to seek him
to ask him what they needed to do so he would protect them

would return
"would repent" or "would be truly sorry for their sins"

look earnestly
"look urgently" or "look as best they could"

Psalms 78:35

General Information:
The tells of what the Israelites did.

call to mind
"remember." See how this is translated in Psalms 20:3.

God was their rock
The writer speaks about God as if he were a hill or mountain where people could go to be safe from their enemies. Alternate translation: "God was the one who protected them"

their rescuer
"the one who rescued them"

Psalms 78:36

flatter him
"tell him he was wonderful when they did not believe it"

with their mouth
The word "mouth" is a metonym for the words they spoke using their mouths. Alternate translation: "by saying what they said"

Psalms 78:37

their hearts were not firmly fixed on him
Here "hearts" is a metonym for their thoughts. To be loyal to him is spoken of as being solidly attached to him. Alternate translation: "their thoughts were not focused on him" or "they were not loyal to him"

Psalms 78:38

forgave their iniquity
"forgave them even though they had done evil deeds"

held back his anger
Asaph speaks of God's anger as if it were an angry person whom God held onto to keep him from attacking the one who had made him angry. Alternate translation: "did not punish them even though he was angry with them"

did not stir up all his wrath
Asaph speaks of God's wrath as if it were a sleeping person whom God allowed to sleep and did not awaken. Alternate translation: "did not allow himself to become fully angry with them"

Psalms 78:39

called to mind
"remembered." See how "call to mind" is translated in [Psalms 20:3]

they were made of flesh
The word "flesh," which is weak and then dies, is a metonym for human weakness and death. Alternate translation: "the Israelites were weak and would someday die"

Psalms 78:40

the barren regions
"places where nothing grows"

Psalms 78:41

they challenged God
They wanted God to prove that he could do what he said he would do before they would believe him. See how you translated this in Psalms 78:18.

Psalms 78:42

General Information:
The writer speaks of how God had rescued the Israelites.

Psalms 78:43

Zoan
a city in Egypt

Psalms 78:44

General Information:
The writer describes what God did.

Psalms 78:45

swarms of flies
so many flies that it looked like a cloud

that devoured them
The flies made the Egyptians almost as unhappy as they would have if they had eaten the Egyptians.

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destroyed them
"overran their land" or "went everywhere in their land"

Psalms 78:46

gave their crops to the grasshopper and their labor to the locust
"allowed the grasshoppers to eat all their crops and allowed the locusts to eat everything they had worked hard to produce"

grasshopper
a plant-eating insect with long legs used for jumping

He gave their crops to the grasshopper
Asaph speaks of the crops as a gift that God gave to the grasshoppers. Alternate translation: "He allowed the grasshopper to eat their crops"

their labor to the locust
"he gave their labor to the locust." Asaph speaks of the people's labor as if it were a gift that God gave to the grasshoppers. The word "labor" is a metonym for the crops that their labor had produced. Alternate translation: "he allowed the locusts to eat the crops they had worked so hard to produce"

Psalms 78:47

General Information:
The writer continues to describe what God did to the Egyptians.

sycamore
a tree that gives fruit

Psalms 78:48

lightning bolts
lightning that makes loud thunder

He rained hail
"He brought hail" or "He caused hail to fall"

Psalms 78:49

The fierceness of his anger lashed out against them
Asaph speaks of God's fierceness as if it were a person who could attack another person. Alternate translation: "He was angry with them, so he suddenly and fiercely attacked them"

The fierceness of his anger
"His fierce anger"

lashed out against them
"attacked them when they were not expecting anything to happen"

He sent wrath, fury, and trouble like angels who bring disaster
Asaph speaks of wrath, fury, and trouble as though they are people God can send to do his work for him. Alternate translation: "He was so angry that he wanted to harm the Egyptians, so he made trouble for them and brought them to disaster"

fury
anger that makes someone want to harm others

angels who bring disaster
or "servants who bring disaster"

Psalms 78:50

General Information:
The writer continues to describe what God did to the Egyptians.

He leveled a path for his anger
The psalmist speaks of anger as if it were a person who could walk Yahweh getting ready to punish the people as if he were making a smooth road for a person to walk on. Alternate translation: "He was so angry that he did everything he could to harm them" or "It was as if his anger was an army and he made a smooth road for it to march on"

he did not spare them from death
"he did not keep the Egyptians from dying" or "he did not permit the Egyptians to live"

gave them over to the plague
Asaph speaks of the plague as if it were a person who was going to harm the Egyptians. Alternate translation: "he made them all very ill with the plague"

Psalms 78:51

the firstborn of their strength
This phrase refers to the firstborn males of each family. Alternate translation: "the firstborn males"

in the tents of Ham
Here the word "tents" is a metonym for families. The word "Ham" refers to Egypt by the name of their ancestor. Alternate translation: "among the families of Egypt"

Psalms 78:52

General Information:
The writer continues to describe what God did for the people of Israel.

like sheep ... like a flock
The writer speaks about the Israelites as if they were sheep. This means God cared for and protected the people like a shepherd does his sheep.

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Psalms 78:53

overwhelmed
completely covered

Psalms 78:54

General Information:
The writer continues to describe what God did for the people of Israel.

his right hand acquired
The words "right hand" are a metonym for power. Alternate translation: "he won for himself using his own power"

Psalms 78:55

assigned them their inheritance
Possible meanings are 1) God assigned the Israelites their inheritance in the land in which the other nations had once lived or 2) God assigned to the nations he had driven out an inheritance somewhere else. "gave them land that would always be theirs"

in their tents
Possible meanings are 1) he settled Israel in their own tents in the land or 2) he settled Israel in the tents from which he had driven the other nations. Most of these "tents" were actually houses, both when the other nations lived in them and when the Israelites lived in them. Alternate translation: "in their homes"

Psalms 78:56

General Information:
The writer continues to describe what God did for the people of Israel.

challenged and rebelled against
These words mean almost the same thing. The writer uses them both to emphasize that the Israelites did not believe that God would either provide for them or punish evil as he had said he would.

challenged
They wanted God to prove that he could do what he said he would do before they would believe him. See how you translated this idea in Psalms 78:18.

rebelled against
refused to obey

Psalms 78:57

were unfaithful and acted treacherously
These words mean almost the same thing. The writer uses them both to emphasize that the Israelites did not do for God what they had said they would do.

Psalms 78:58

General Information:
The writer continues to describe what God did for the people of Israel.

made him angry with their high places and provoked him to jealous anger with their idols
These two phrases are in parallel and have similar meanings.

Psalms 78:59

General Information:
This page has intentionally been left blank.

Psalms 78:60

General Information:
The writer continues to describe what God did for the people of Israel.

Psalms 78:61

He allowed his strength to be captured and gave his glory into the enemy's hand
Asaph speaks of God's strength and glory as if they were physical objects that people could capture and hold. The words "strength" and "glory" are probably mentonyms for the ark of the covenant. The word "hand" is a metonym for the enemy's power. This can be stated in active form. Alternate translation: "He allowed his enemies to capture the glorious ark of his covenant; he simply gave it to them so they could do whatever they wanted with it"

Psalms 78:62

General Information:
The writer continues to describe what God did for the people of Israel.

He handed his people over to the sword
Asaph speaks of God's people as if they were a small object God would give as a gift, and of the sword, a metonym for death in war, as if it were a person who could receive a gift. Alternate translation: "He allowed people to kill all his people in war"

he was angry with his heritage
"he was angry with the people he had said would be his forever"

Psalms 78:63

Fire devoured their young men
Possible meanings are 1) "The enemy used fire to kill all their young men" or 2) "Their young men died quickly in battle like a fire burns dry grass." Do not communicate that these people used guns.

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devoured
To "devour" is to eat everything very quickly.

young men ... virgins
These words refer to people at the time they are the strongest and most attractive.

wedding
the celebration when people marry

Psalms 78:64

Their priests fell by the sword
Here the word "sword" represents soldiers who fought with swords. The phrase "fell by the sword" is an idiom that means to die in battle. Alternate translation: "Their priests died in battle" or "Enemies killed their priests with swords"

their widows could not weep
Possible meanings are 1) someone forced the widows not to weep or 2) so many priests died that there was no time for proper funerals.

widows
women whose husbands have died

Psalms 78:65

the Lord awakened as one from sleep
The Lord not acting for a period of time is spoken of as if he were asleep, and his beginning to act is spoken of as if he awakened. Alternate translation: "the Lord began to act as if he had awakened from sleep"

like a warrior who shouts because of wine
Possible meanings are 1) like a warrior who had drunk too much wine and has become angry because he was awakened and so wants to fight or 2) like a warrior who drank much wine but is now able to think and fight well because he has slept.

Psalms 78:66

General Information:
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Psalms 78:67

General Information:
The writer continues to describe what God did for the people of Israel.

the tent of Joseph
Here the word "tent" is a metonym for a family. In this phrase it refers to the descendants of Joseph. Alternate translation: "the descendants of Joseph"

Joseph ... Ephraim
Ephraim was Joseph's son.

Psalms 78:68

Judah ... Mount Zion
Mount Zion was in the land where the tribe of Judah lived.

Psalms 78:69

He built his sanctuary like the heavens
Possible meanings for this simile are 1) Yahweh has made his sanctuary as high as the heavens. Alternate translation: "He built his sanctuary high, like the heavens" or 2) Yahweh has made his sanctuary as permanent as the heavens. Alternate translation: "He built his sanctuary to last permanently, like the heavens last forever"

like the earth
The verb may be supplied from the previous line. The writer compares the permanence of Yahweh's sanctuary to the permanence of the earth. Alternate translation: "He built his sanctuary to last permanently, like the earth lasts permanently"

Psalms 78:70

General Information:
The writer continues to describe what God did

from the sheepfolds
"from where he was working in the sheepfolds"

sheepfolds
spaces with walls around them where sheep are kept safe

Psalms 78:71

to be shepherd of Jacob, his people, and of Israel, his heritage
The word "shepherd" is a metaphor for one who leads and protects other people. Alternate translation: "to lead and protect the descendants of Jacob, his people, and of Israel, his heritage"

his heritage
"the ones he had chosen to be his forever" See how this is translated in Psalms 78:62.

Psalms 78:72

David shepherded them
The word "shepherded" is a metaphor for leading and protecting. Alternate translation: "David led them and protected them"

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Psalm 79

1 God, foreign nations have come into your inheritance;
they have defiled your holy temple;
they have turned Jerusalem into a heap of ruins.
2 They have given the dead bodies of your servants
as food to the birds of the skies,
the bodies of your faithful ones to the beasts of the earth.
3 They have shed their blood like water around Jerusalem,
and there was none to bury them.
4 We are objects of contempt to our neighbors,
mocking and derision to those who are around us.

5 How long, Yahweh? Will you stay angry forever?
How long will your jealous anger burn like fire?
6 Pour out your wrath on the nations
that do not know you
and on the kingdoms
that do not call upon your name.
7 For they have devoured Jacob
and laid waste his villages.

8 Do not hold the iniquities of our forefathers against us;
may your merciful actions come to us,
for we are very low.
9 Help us, God of our salvation,
for the sake of the glory of your name;
save us and forgive our sins
for your name's sake.
10 Why should the nations say,
"Where is their God?"
May the blood of your servants that was shed
be avenged on the nations before our eyes.

11 May the groans of the prisoners come before you;
with the greatness of your power keep the children of death alive.
12 Pay back into the laps of our neighboring countries seven times as much
as the contempt with which they have taunted you, Lord.
13 So we your people and sheep of your pasture
will give you thanks forever.
We will tell your praises
to all generations.

Psalm 79 General Notes

Type of psalm

Psalm 79 is a deliverance psalm and a prayer for revenge against their enemies. (See: deliverer and avenge)

Special concepts in this chapter

Destruction

Jerusalem has been destroyed and its people killed. God should destroy these enemy nations who do not pray to him.

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Psalms 79:1

General Information:
Parallelism is common in Hebrew poetry.

A psalm of Asaph
This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

your inheritance
"the land that was to be yours forever" See how this is translated in Psalms 68:9.

Psalms 79:2

General Information:
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Psalms 79:3

They have shed their blood like water
The word "blood" is a metonym for innocent life. To shed blood is to kill innocent people. Most people saw water every day, so for blood to be as common as water, many innocent people would have to die. Alternate translation: "They have killed so many innocent people that the blood is everywhere, like water after it rains"

Psalms 79:4

We are objects of contempt to our neighbors, mocking and derision to those who are around us
The words "being objects of contempt," "mocking," and "making them ashamed" are metonyms for those who insult, mock, and deride. Alternate translation: "We have become people whom our neighbors treat with contempt; those around us mock and deride us"

We are
The pronoun "We" refers to God's people.

derision
strong laughter to shame a person

Psalms 79:5

How long will your jealous anger burn like fire?
This can be translated as a statement. Alternate translation: "It seems as though your jealous anger will never stop burning like fire."

will your jealous anger burn
The abstract noun "anger" can be stated as "angry." Alternate translation: "will you be jealous and angry"

burn like fire
This simile compares the expression of God's anger to a fire that destroys things. Alternate translation: "destroy us"

Psalms 79:6

General Information:
These two pairs of phrases each share similar meanings and are combined for emphasis.

Pour out your wrath on the nations
Asaph speaks of God's wrath as if it were a liquid. Alternate translation: "Since you are angry, punish the nations"

do not call upon your name
The word "name" is a metonym for the person's power and authority. Alternate translation: "do not belong to you" or "do not ask you to help them"

Psalms 79:7

they have devoured Jacob
The word "Jacob" is a mentonym for his descendants, the people of Israel. Alternate translation: "they have completely destroyed the people of Israel"

Psalms 79:8

Do not hold the iniquities of our forefathers against us
"Do not continue to remember the sins of our forefathers and punish us for them" or "Forgive us for the sins of our forefathers"

we are very low
The writer speaks of the people being weak and discouraged as if they were in a low position. Alternate translation: "we are very weak" or "we are very discouraged"

Psalms 79:9

God of our salvation
The word "salvation" can be translated with the verb "save": "God who saves us."

for the sake of the glory of your name
The word "name" is a metonym for his reputation, for what people know about him. Alternate translation: "so that people will know about your glory"

for your name's sake
God's name here represents his whole being and the honor that he deserves. Alternate translation: "so that people will honor you" or "for your own sake"

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Psalms 79:10

Why should the nations say, "Where is their God?"
This can be translated as a statement. Alternate translation: "The nations should not be able to say, 'Where is their God?'"

Where is their God?
This taunt can be translated as a statement. Alternate translation: "Their God cannot do anything!"

May the blood of your servants that was shed be avenged on the nations before our eyes
To shed blood is a metonym for killing innocent people. This can be translated in active form. Alternate translation: "Avenge your innocent servants whom the nations killed where we can see you do it"

before our eyes
"in our sight" or "while we are present"

Psalms 79:11

May the groans of the prisoners come before you
Asaph speaks of the sound made by prisoners in pain and sorrow as if it were a person who appears before a king. Alternate translation: "Listen carefully to the groans of the prisoners and help them"

children of death
This is an idiom that refers to people who are condemned to death. Alternate translation: "those who are condemned to die"

Psalms 79:12

Pay back ... the contempt ... Lord
Asaph speaks of the evil deeds that the neighboring countries did against Israel as "contempt," and as if they were physical items. He asks the Lord to count those deeds, and for every one that the neighboring countries committed, he asks the Lord to have someone do seven evil deeds to the neighboring countries.

Pay back
"Return" or "Give back"

into the laps
onto their knees and thighs as they are sitting. This is a metaphor for "directly and personally."

Psalms 79:13

we your people and sheep of your pasture will give you thanks
The word "sheep" is a metaphor for helpless people whom a shepherd protects and leads. Alternate translation: "we who are your people, whom you protect and lead, will thank you"

tell your praises to all generations
"make sure that all generations to come know all the good things you have done"

your praises
This represents the things that people will praise them the Lord for. Alternate translation: "continue to praise you for the things that you have done"

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Psalm 80

1 Give ear, Shepherd of Israel,
you who lead Joseph like a flock;
you who sit above the cherubim,
shine on us!
2 In the sight of Ephraim and Benjamin and Manasseh,
stir up your power;
come and save us.

3 God, restore us;
make your face shine on us,
and we will be saved.

4 Yahweh God of hosts,
how long will you be angry at your people when they pray?
5 You have fed them with the bread of tears
and given them tears to drink in great quantities.
6 You make us an object of strife for our neighbors,
and our enemies laugh in mockery about us among themselves.

7 God of hosts, restore us;
make your face shine on us,
and we will be saved.

8 You brought a vine out of Egypt;
you drove out nations and transplanted it.
9 You cleared the land for it;
it took root and filled the land.
10 The mountains were covered with its shade,
the cedars of God by its branches.
11 It sent out its branches as far as the sea
and its shoots to the Euphrates River.

12 Why have you broken down its walls
so that all who pass by along the road pluck its fruit?
13 The boars out of the forest ruin it,
and the beasts of the field feed on it.
14 Turn back, God of hosts;
look down from heaven and take notice
and take care of this vine.
15 This is the root that your right hand planted,
the son that you have strengthened for yourself.

16 It has been burned and cut down;
they perish because of your rebuke.
17 May your hand be on the man of your right hand,
on the son of man whom you strengthened for yourself.
18 Then we will not turn away from you;
revive us, and we will call on your name.

19 Yahweh God of hosts, restore us;
make your face shine on us, and we will be saved.

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Psalm 80 General Notes

Type of psalm

Psalm 80 is a deliverance psalm. (See: deliverer)

Special concepts in this chapter

Yahweh's help

Israel's enemies threaten them. The psalmist asks Yahweh to look down with joy on them, then they will be saved. (See: save)

Important figures of speech in this chapter

Metaphor

The author uses an extended metaphor of Israel as a vine planted by God which is being uprooted.

Psalms 80:1

General Information:

Parallelism is common in Hebrew poetry.

For the chief musician, set to the Shoshannim Eduth style. A psalm of Asaph

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

For the chief musician

"This is for the director of music to use in worship" See how this is translated in Psalms 4:1.

set to the Shoshannim

This may refer to a style of music. See how you translated this in Psalms 45:1.

Shepherd of Israel

Asaph is referring to God as the one who leads and protects Israel.

you who lead Joseph like a flock

The word "Joseph" refers to the nation of Israel. Asaph speaks of the people as if they were a flock of sheep that Yahweh, who is the shepherd, leads. Alternate translation: "you who lead the descendants of Joseph as though they were a flock of sheep"

Joseph

Here Joseph represents the nation of Israel.

you who sit above the cherubim

You may need to make explicit that the cherubim are those on the lid of the ark of the covenant. The biblical writers often spoke of the ark of the covenant as if it were Yahweh's footstool upon which he rested his feet as he sat on his throne in heaven above. Alternate translation: "you who sit on your throne above the cherubim on the ark of the covenant"

shine on us

Asaph speaks of God as if he were the sun, giving light, a metaphor for moral goodness. Alternate translation: "give us light" or "show us the right way to live"

Psalms 80:2

stir up your power

The phrase "stir up" means to "put into action."

Psalms 80:3

make your face shine on us

The writer speaks of Yahweh acting favorably towards them as if Yahweh's face shone a light on them. Alternate translation: "act favorably towards us"

and we will be saved

This can be translated in active form. Alternate translation: "and please save us" or "so that you can save us"

Psalms 80:4

your people

Israel

Psalms 80:5

You have fed them with the bread of tears and given them tears to drink in great quantities

The words "bread of tears" and "tears to drink" are metaphors for continual sadness. Alternate translation: "You have made sure that they are very sad all the time"

Psalms 80:6

General Information:

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Psalms 80:7

General Information:
Asaph is speaking on behalf of the people of Israel. He begins in verse 8 to speak of the way God settled Israel in their land as if God were a man who cleared ground and planted a grapevine. The image of the grapevine continues through verse 16.

make your face shine on us
The writer speaks of Yahweh acting favorably towards them as if Yahweh's face shone a light on them. See how you translated this in [Psalms 80:3]

we will be saved
This can be stated in active form. Alternate translation: "you will save us"

Psalms 80:8

You brought a vine out of Egypt
Asaph compares the nation of Israel to a vine made ready to transplant. Alternate translation: "You brought us, like a vine, out of Egypt"

you drove out nations and transplanted it
The psalmist speaks of his people as if they were a plant that Yahweh was transplanting. Alternate translation: "you drove out nations from their land and gave it to us, the vine, and planted us there"

you drove out nations
It can be made clear where the nations were that God forced out. Alternate translation: "you forced nations out of this land" or "you forced nations to leave the land of Canaan"

Psalms 80:9

General Information:
Asaph continues speaking of Israel in their land as if Israel were a grapevine in a vineyard.

You cleared the land for it
"You cleared the land for the vine"

it took root
"the vine took root" or "the vine began to grow"

filled the land
"its branches covered the land"

Psalms 80:10

The mountains were covered with its shade, the cedars of God by its branches
This can be stated in active form. Alternate translation: "Its shade covered the mountains, its branches the cedars of God"

the cedars of God by its branches
"and the cedars of God were covered by its branches," which copies the verb from the previous sentence. This can be stated in active form. Alternate translation: "and its branches covered the cedars of God"

cedars of God
Possible meanings are 1) "the highest cedar trees," the cedar trees that grew on the "mountains" in the land of Lebanon north of Israel, or 2) "God's own cedar trees."

Psalms 80:11

the sea
the Mediterranean Sea to the west of Israel

shoots
the parts of new plants that are just starting to grow above the ground

Psalms 80:12

General Information:
Asaph continues speaking of Israel in their land as if Israel were a grapevine in a vineyard.

its walls
walls of stone, not of wood

Psalms 80:13

boars
wild pigs that ruin gardens and farms and attack people. If your readers do not know what these are, use the word for a wild animal that ruins gardens and farms and attacks people.

forest
land where there are many trees

beasts
wild animals of any kind

field
land where there are many plants but no trees

Psalms 80:14

General Information:
Asaph finishes speaking of Israel in their land as if Israel were a grapevine in a vineyard.

Turn back
The writer wants God to turn back in order to help them. This can be stated explicitly. Alternate translation: "Turn back to us" or "Come and help us again"

take notice
"look at"

this vine
The writer continues comparing the nation of Israel to the vine.

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Psalms 80:15

This is the root that your right hand planted
The right hand represents the Yahweh's power and control. Alternate translation: "This is the root that you, Yahweh, planted"

the son that you have strengthened for yourself
The word "son" here is probably a metaphor for the "shoots" of

Psalms 80:16

down; they perish because of your rebuke
Possible meanings are 1) "down; your people perish because of your rebuke." or 2) "down. May your enemies perish because of your rebuke!"

Psalms 80:17

your hand
This refers to Yahweh's power and control.

the man of your right hand
the nation of Israel, which Yahweh has chosen as his people.

right hand
When a man in Israel wanted to honor another man, he would have that other man stand at his right side, close to his right hand.

Psalms 80:18

we will not turn away from you
Here "turn away" is a metaphor for rejecting someone. This can also be stated in positive form. Alternate translation: "we will not stop worshiping and obeying you" or "we will always worship and obey you"

Psalms 80:19

shine on us
The writer speaks of Yahweh acting favorably towards them as if Yahweh's face shone a light on them. See how you translated this in [Psalms 80:3]

we will be saved
This can be stated in active form. Alternate translation: "you will save us"

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Psalm 81

1 Shout joyfullly to God our strength;
shout out for joy to the God of Jacob.
2 Sing a song and play the tambourine,
the pleasant harp with the lute.

3 Blow the ram's horn on the day of the new moon,
on the day of the full moon, when our feast day begins.
4 For it is a statute for Israel,
a decree given by the God of Jacob.
5 He issued it as a regulation in Joseph
when he went against the land of Egypt,
where I heard a voice that I did not recognize:

6 "I removed the burden from his shoulder;
his hands were freed from holding the basket.
7 In your distress you called out, and I helped you;
I answered you from a dark thundercloud.
I tested you at the waters of Meribah. Selah
8 Listen, my people, for I will warn you,
Israel, if you would only listen to me!
9 There must be no foreign god among you;
you must not worship any foreign god.
10 I am Yahweh your God,
who brought you out of the land of Egypt.
Open your mouth wide, and I will fill it.

11 But my people did not listen to my words;
Israel did not obey me.
12 So I gave them over to their own stubborn way
so that they might follow their own devices.

13 Oh, that my people would listen to me;
oh, that my people would walk in my paths.
14 Then I would quickly subdue their enemies
and turn my hand against their oppressors.
15 May those who hate Yahweh cringe in fear before him!
May they be humiliated forever.
16 I would feed Israel with the finest wheat;
I would satisfy you with honey out of the rock."

Psalm 81 General Notes

Type of psalm

Psalm 81 is a wisdom psalm. It is meant to be sung at "new moon" and "full moon" ceremonies. (See: wise)

Special concepts in this chapter

Obedience

If Israel would obey and worship God, he would destroy their enemies.

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Psalms 81:1

General Information:
Parallelism is common in Hebrew poetry.

For the chief musician; set to the Gittith style. A psalm of Asaph
This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

A psalm of Asaph
A psalm that Asaph wrote.

For the chief musician
"This is for the director of music to use in worship;"

set to the Gittith
This may refer to a style of music. See how you translated this in Psalms 8:1.

God our strength
The abstract noun "strength" can be stated as "strong." Alternate translation: "God who causes us to be strong"

the God of Jacob
Here "Jacob" represents all of his descendants. Alternate translation: "the God of Israel, the nation of Jacob's descendants"

Psalms 81:2

play the tambourine, the pleasant harp with the lute
These are musical instruments.

tambourine
a musical instrument with a head like a drum that can be hit and with pieces of metal around the side that sound when the instrument is shaken

Psalms 81:3

the new moon
This is the beginning of the lunar month.

the day of the full moon
This is the middle of the lunar month.

when our feast day begins
"and on the days when our feasts begin"

Psalms 81:4

For it
Here "it" refers to the feast day.

a decree given by the God of Jacob
This can be stated in active form. Alternate translation: "the God of Jacob decreed it" or "the God of Jacob commanded it"

the God of Jacob
Here "Jacob" represents all of his descendants. Alternate translation: "the God of Israel, the nation of Jacob's descendants"

Psalms 81:5

issued it as a regulation
"gave it as a law"

in Joseph
Here "Joseph" represents all of the Israelites. Alternate translation: "to the Israelites"

when he went against the land of Egypt
This refers to the historical events in Egypt when the people of Israel were enslaved and God rescued them.

the land of Egypt
Here "land" represents the people. Alternate translation: "the people of Egypt"

Psalms 81:6

General Information:
Here God begins speaking.

removed the burden from his shoulder
Here "the burden from his shoulder" represents the forced labor the Israelites had to do as slaves in Egypt.

his hands were freed from holding the basket
Here "holding the basket" represents the forced labor the Israelites had to do as slaves in Egypt.

Psalms 81:7

In your distress
"In your great suffering"

I answered you from a dark thundercloud
When God came to the Israelites, he hid the fullness of his presence and glory in a dark and threatening cloud.

I tested you at the waters of Meribah
God tested the children of Israel to see if they would trust him to supply water in the desert of Meribah.

Psalms 81:8

General Information:
Yahweh reminds the people what he said while they were in the desert.

for I will warn you
"because I am giving you a warning"

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Israel
Here "Israel" represents the people of Israel. Alternate translation: "Israelites" or "people of Israel"

if you would only listen to me!
"how I wish you would listen to me" or "but you must start listening to me!"

Psalms 81:9

General Information:
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Psalms 81:10

Open your mouth wide, and I will fill it
God taking care of all the needs of the people is spoken of as if he were a mother bird feeding her baby birds.

Psalms 81:11

General Information:
Now Yahweh tells what actually happened after he warned the people.

to my words
"to what I said" or "to me"

Psalms 81:12

So I gave them over to their own stubborn way
God allowing the people to remain stubborn is spoken of as if God were giving them over to an enemy to let the enemy harm them. Alternate translation: "Therefore, I let them be stubborn"

they might follow their own devices
"they might follow their own plans" or "they might do what they think is right"

Psalms 81:13

oh, that my people would walk in my paths
God wanting the people to obey him is spoken of as if he wanted the people to walk on his paths or roads. Alternate translation: "I wish that they would obey my laws"

Psalms 81:14

turn my hand against
Here "hand" represents Yahweh's power. Alternate translation: "I would destroy" or "I would defeat"

Psalms 81:15

who hate Yahweh ... before him
Yahweh is speaking about himself in the third person. Alternate translation: "who hate me ... before me"

cringe in fear
"bow down in fear" or "fall down in fear"

May they be humiliated forever
This can be stated in active form. Alternate translation: "I would humiliate them forever" or "I will punish them forever"

Psalms 81:16

I would feed Israel with the finest wheat
God causing the best wheat to grow in Israel is spoken of as if he would literally feed the wheat to the people. Alternate translation: "I would allow the Israelites to eat the finest wheat"

feed Israel ... satisfy you
Both "Israel" and "you" refer to the Israelites.

honey out of the rock
This refers to wild honey. Bees would build hives in the holes in rocks and make the honey there.

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Psalm 82

1 God stands in the divine assembly;
in the midst of the gods he renders judgment.

2 How long will you judge unjustly
and show favoritism to the wicked? Selah
3 Give justice to the poor and fatherless;
maintain the rights of the afflicted and destitute.
4 Rescue the poor and needy;
take them out of the hand of the wicked.

5 They neither know nor understand;
they wander around in the darkness;
all the foundations of the earth crumble.

6 I said, "You are gods,
and all of you are sons of the Most High.
7 Nevertheless you will die like men
and fall like one of the princes."
8 Arise, God, judge the earth,
for you have an inheritance in all the nations.

Psalm 82 General Notes

Type of psalm

Psalm 82 is a psalm of judgment against the leaders of the other nations. (See: judge)

Special concepts in this chapter

Favoritism

The leaders of the nations need to protect the poor and needy and not to favor the evil rich people. (See: favor and evil)

Important figures of speech in this chapter

Metonymy

The leaders of the nations are represented by their gods. (See: and falsegod)

Psalms 82:1

General Information:

Parallelism is common in Hebrew poetry.

A psalm of Asaph

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

the divine assembly

"the heavenly council" or "the meeting in heaven"

he renders judgment

"he gives judgment." The abstract noun "judgment" can be stated as a verb. Alternate translation: "he judges"

the gods

Possible meanings are 1) these are other spiritual beings who dwell in heaven. Alternate translation: "the divine beings" or "the heavenly judges" or 2) these are human judges that God has appointed. Either way, it does not mean they are gods like Yahweh is god. It means God has given them great power and authority. Alternate translation: "the rulers"

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Psalms 82:2

How long will you judge unjustly and show favoritism to the wicked?
Yahweh uses a question to rebuke the gods for not judging people fairly.

Psalms 82:3

poor ... fatherless ... afflicted ... destitute
These words are nominal adjectives. They can be stated as adjectives. Alternate translation: "those who are poor ... those who are fatherless ... those who are afflicted ... those who are destitute"

maintain the rights of the
"do what is right for the"

Psalms 82:4

poor ... needy ... wicked
These are all nominal adjectives. They can be stated as adjectives. Alternate translation: "those who are poor ... those who are needy ... those who are wicked"

take them out of the hand of the wicked
Here the word "hand" represents power or control. Alternate translation: "stop the wicked people from harming them"

Psalms 82:5

They neither
Possible meanings are 1) "they" refers to the gods or 2) "they" refers to the wicked people.

they wander around in the darkness
Doing what is evil is spoken of as if they were walking in a very dark place.

all the foundations of the earth crumble
The gods corrupting the moral order that Yahweh established is spoken of as if the gods were shaking the earth and making it fall apart.

crumble
fall apart

Psalms 82:6

You are gods, and all of you are sons of the Most High
Here "gods" refers to the same group as in Psalms 82:1. Whether this refers to spiritual beings or human beings, they are not gods like Yahweh is God, and they are not literally his sons. By calling them "gods" and "sons of the Most High," Yahweh is acknowledging that he has given them great power and authority.

sons of the Most High
Yahweh is speaking about himself as "the Most High."

Psalms 82:7

Nevertheless you
"However you"

and fall
This is a way of speaking of a person dying.

Psalms 82:8

General Information:
The writer is speaking again.

judge the earth
Here "earth" represents the people. Alternate translation: "judge the people of the earth"

for you have an inheritance in all the nations
"for all the nations are your inheritance." Yahweh taking all the people as his own and ruling over them is spoken of as if the nations were a possession that he inherited. Alternate translation: "for you rule over all the people of every nation"

all the nations
Here "nations" represents the people of the nations.

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Psalm 83

1 God, do not be silent!
Do not ignore us and remain unmoved, God.
2 Look, your enemies are making a commotion,
and those who hate you have raised their heads.
3 They make shrewd plans against your people
and plan together against your protected ones.
4 They have said, "Come, and let us destroy them as a nation.
Then the name of Israel will no longer be remembered."

5 They schemed together with one strategy;
they made an alliance against you—
6 the tents of Edom and the Ishmaelites,
of Moab and the Hagrites, **7** Byblos, [1] Ammon, Amalek;
and also Philistia and the inhabitants of Tyre.
8 Assyria also has joined with them;
they have become an arm for the descendants of Lot. Selah

9 Do to them as you did to Midian,
as you did to Sisera and to Jabin at the Kishon River.
10 They perished at Endor
and became like manure for the earth.
11 Make their nobles like Oreb and Zeeb,
and all their princes like Zebah and Zalmunna.
12 They said, "Let us take for ourselves
the pastures of God."

13 My God, make them like the whirling dust,
like chaff before the wind,
14 like the fire that burns the forest,
and like the flame that sets the mountains on fire.
15 Chase them with your strong wind,
and terrify them with your windstorm.
16 Fill their faces with shame
so that they might seek your name, Yahweh.

17 May they be put to shame and be terrified forever;
may they perish in disgrace.
18 Then they will know that you alone,
whose name is Yahweh,
are the Most High over all the earth.

Footnotes

83:7 [1]Some modern English translations read,

Psalm 83 General Notes

Type of psalm

Psalm 83 is a deliverance psalm. It is a prayer for deliverance from the many nations allied against Israel. (See: deliverer)

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Special concepts in this chapter

Destruction
God should destroy these enemy nations like he destroyed Israel's enemies during the time of the Judges.

Psalms 83:1

General Information:
Parallelism is common in Hebrew poetry.

A song. A psalm of Asaph
This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

remain unmoved
"do nothing to help us"

Psalms 83:2

Look, your enemies are making a commotion
Here "making a commotion" means they are rioting and rebelling. Alternate translation: "Look, your enemies are rebelling against you"

those who hate you have raised their heads
The phrase "raised their heads" is way of saying they are rebelling against God. Alternate translation: "those who hate you are defying you"

Psalms 83:3

your protected ones
"those whom you protect." This refers to the Israelites.

Psalms 83:4

the name of Israel will no longer be remembered
Here "name" represents a reputation or the memory of someone. This can be stated in active form. Alternate translation: "no one will ever remember the Israelites existed"

Psalms 83:5

They schemed together with one strategy
"Your enemies have agreed together with one plan"

they made an alliance against you
"they have joined together against you"

Psalms 83:6

General Information:
The writer continues to list the people groups who want to destroy Israel.

the tents of Edom
This refers to the people of Edom who lived in tents.

Hagrites
This is the name of a people group that lived on the east side of the Jordan River.

Psalms 83:7

Byblos, Ammon, Amalek ... Philistia
These all represent the people of each area or tribe. Alternate translation: "the people of Byblos, the Ammonites, the Amalekites ... the Philistines"

Byblos
This is the name of a region south of the Dead Sea.

Psalms 83:8

Assyria
This represents the people of Assyria. Alternate translation: "the people of Assyria"

they have become an arm for the descendants of Lot
Here "arm" is a metonym that represents "help." Alternate translation: "they have become a help for the descendants of Lot" or "they are helping the descendants of Lot"

the descendants of Lot
This refers to the people of the nations of Moab and Ammon. You can make clear the understood information.

Psalms 83:9

Do to them as you did to Midian ... Sisera and to Jabin
The writer is asking God to defeat Israel's enemies as he has done in the past.

did to Midian
Here "Midian" represents the people of Midian. Alternate translation: "did to the Midianites"

Sisera ... Jabin
These are names of men. Jabin was king of Hazor. Sisera was the commander of Jabin's army.

Kishon River
This is the name of a river in northern Israel.

Psalms 83:10

Endor
This is the name of a town in northern Israel.

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became like manure for the earth
This means the bodies of Sisera and Jabin were not buried but were left to rot.

Psalms 83:11

General Information:
The writer continues to remind God of other enemies he has defeated for Israel in the past.

Oreb ... Zeeb ... Zebah ... Zalmunna
These are all names of kings.

Psalms 83:12

They said
Here "They" refers to Oreb, Zeeb, Zebah and Zalmunna.

the pastures of God
This speaks about the land of Israel as if it were land for sheep to graze and God were the shepherd watching over it.

Psalms 83:13

General Information:
The writer uses similes to describe God's total destruction of Israel's enemies.

make them like the whirling dust, like chaff before the wind
Both statements speak of God destroying his enemies as if he were a strong wind easily blowing them away.

Psalms 83:14

like the fire that burns the forest, and like the flame that sets the mountains on fire
Both statements speak of God's punishment as if it were a fire, and the enemies of God are things that burn in the fire.

Psalms 83:15

Chase them with your strong wind, and terrify them with your windstorm
Both statements ask God to destroy the enemies with storms.

Psalms 83:16

Fill their faces with shame
Here "faces" represents the whole person. Alternate translation: "Make them very ashamed"

they might seek your name
Here "name" represents God's power. God's enemies acknowledging that God is powerful is spoken of as if they are seeking to find Yahweh. Alternate translation: "they might acknowledge that you are powerful"

seek your name
Possible meanings are 1) God's enemies admit that God is powerful or 2) God's enemies are asking God for help or 3) God's enemies start to worship and obey him.

Psalms 83:17

May they be put to shame and be terrified forever
This can be stated in active form. Alternate translation: "Make them ashamed and terrified forever"

may they perish in disgrace
"may they die while they are ashamed"

Psalms 83:18

Then they will know
This can also be stated as the writer making a request to God. Alternate translation: "Cause them to know"

are the Most High over all the earth
God ruling over everything in the earth is spoken of as if he were elevated higher than everything else. Alternate translation: "are supreme, and you rule all things on the earth"

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Psalm 84

1 How lovely is the place where you live,
Yahweh of hosts!
2 I long for the courts of Yahweh;
my desire for it has made me exhausted.
My heart and all of my being
shout for joy to the living God.
3 Even the sparrow has found herself a house
and the swallow a nest for herself
where she may lay her young
near your altars, Yahweh of hosts,
my King, and my God.
4 Blessed are they who live in your house;
they praise you continually. Selah

5 Blessed is the man whose strength is in you,
in whose heart are the highways up to Zion.
6 As they go through the Valley of Tears
they make it a place of springs.
The early rains cover it with blessings. [1]
7 They go from strength to strength;
every one of them appears before God in Zion.

8 Yahweh God of hosts, hear my prayer;
give ear, God of Jacob! Selah
9 God, watch over our shield;
show concern for your anointed.

10 For one day in your courts is better
than a thousand elsewhere.
I would rather be a doorkeeper in the house of my God,
than to live within the tents of the wicked.
11 For Yahweh God is our sun and shield;
Yahweh will give grace and glory;
he does not withhold any good thing
from those who walk in integrity.

12 Yahweh of hosts,
blessed is the man who trusts in you.

Footnotes

84:6 [1]Some scholars translate the Hebrew as

Psalm 84 General Notes

Type of psalm

Psalm 84 is a worship psalm.

Special concepts in this chapter

Obedience

God blesses all who want to obey him. Praising God in his temple is better than anything else. (See: bless and temple)

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Similarity to Psalm 42-43
There are many similarities between these psalms and some scholars suggest they were written by the same people.

Psalms 84:1

General Information:
Parallelism is common in Hebrew poetry.

For the chief musician; set to the Gittith style. A psalm of the sons of Korah
This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

For the chief musician
"This is for the director of music to use in worship"

set to the Gittith
This may refer to a style of music. See how you translated this in Psalms 8:1.

How lovely
"How beautiful"

Psalms 84:2

I long for the courts of Yahweh
"I really want to be in the courts of Yahweh"

the courts of Yahweh
Here "courts" represent the temple.

my desire for it has made me exhausted
"my desire has exhausted me" or "I am tired because I want it so much"

My heart and all of my being shout for joy
Here "heart" represents the whole person. Alternate translation: "I shout for joy with all of my being"

the living God
This means God is living and he also has the power to cause other things to live.

Psalms 84:3

sparrow ... swallow
These are types of birds.

found herself a house
"found herself a home" or "made herself a home"

the swallow a nest
Here the words "has found" or "has made" are understood. Alternate translation: "the swallow has found a nest" or "the swallow has made a nest"

where she may lay her young
"where she may lay her eggs and care for her babies"

Psalms 84:4

they who live in your house
Possible meanings are 1) "they" refers to the priests who permanently serve at the temple or 2) "they" refers to people in general who come and worship at the temple.

praise you continually
"keep praising you again and again"

Psalms 84:5

Blessed is the man
Here "man" refers to people in general.

whose strength is in you
God is spoken of as if strength was actually found in him. Alternate translation: "whom you strengthen"

in whose heart are the highways up to Zion
This expression is about heart-felt desire. Alternate translation: "Who love to go up to Zion" or "Who earnestly wish go up to Zion"

highways
roads built higher than the surrounding ground

up to Zion
The temple was in Jerusalem on the top of the highest hill, called Mount Zion.

Psalms 84:6

the Valley of Tears
This refers to a dry, arid place. Some Bible versions have "the Valley of Baca." The word "Baca" means "weeping."

The early rains
This means the rain that falls in autumn before the cold season. This is during the months of October and November on Western calendars.

blessings
Here the word "blessings" is a metonym for the pools of water that make people who live in dry lands happy. Alternate translation: "pools of water that make them happy"

Psalms 84:7

They go from strength to strength
This is a way of saying they get stronger.

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They go
Here "They" refers to those who strongly desire to go to the temple to worship God.

Psalms 84:8

General Information:
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Psalms 84:9

God, watch over our shield
The king who protects his people is spoken of as if he were a shield. Alternate translation: "God, watch over our king"

Psalms 84:10

For one day in your courts is better than a thousand elsewhere
This can be stated with the understood information. Alternate translation: "I would rather be in your courts for one day than to be somewhere else for a thousand days"

a thousand
"1,000"

be a doorkeeper
"be a guard at the door" or "stand at the door"

the wicked
This nominal adjective can be stated as an adjective. Alternate translation: "wicked people" or "those who are wicked"

Psalms 84:11

For Yahweh God is our sun and shield
Yahweh who guides and protects his people is spoken of as if he were the sun and a shield. Alternate translation: "For Yahweh God guides us like the light from the sun, and he protects us like a shield"

Yahweh will give grace and glory
The abstract nouns "grace" and "glory" can be stated as verbs. Alternate translation: "Yahweh will be kind to us and honor us"

who walk in integrity
The way a person conducts their lives or behaves is spoken of as if the person were walking. Alternate translation: "who live honestly" or "who are honest"

Psalms 84:12

blessed is the man
Here "man" means people in general. Alternate translation: "blessed are those"

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Psalm 85

1 Yahweh, you have shown favor to your land;
you have restored the well-being of Jacob.
2 You have forgiven the iniquity of your people;
you have covered all their sin. Selah
3 You have withdrawn all your wrath;
you have turned back from your hot anger.

4 Restore us, God of our salvation,
and let go of your displeasure with us.
5 Will you be angry with us forever?
Will you remain angry throughout future generations?
6 Will you not revive us again?
Then your people will rejoice in you.
7 Show us your covenant faithfulness, Yahweh;
grant us your salvation.

8 I will listen to what Yahweh God says,
for he will make peace with his people, his faithful ones.
Yet they must not turn again to foolish ways.
9 Surely his salvation is near to those who fear him;
then glory will remain in our land.

10 Steadfast love and faithfulness have met together;
righteousness and peace have kissed each other.
11 Trustworthiness springs up from the ground,
and righteousness looks down from the sky.
12 Yes, Yahweh will give his good blessings,
and our land will yield its crops.
13 Righteousness will go before him
and make a way for his footsteps.

Psalm 85 General Notes

Type of psalm

Psalm 85 is a worship psalm.

Special concepts in this chapter

Blessings

God has given so many blessings. If the people stop their sinning, then the land will be filled by the glory of God and his blessings. (See: bless and sin and glory)

Group Prayer

Note how this psalm uses the plural to show that it is a group praying.

Psalms 85:1

General Information:

Parallelism is common in Hebrew poetry.

For the chief musician. A psalm of the sons of Korah

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

For the chief musician

"This is for the director of music to use in worship."

you have shown favor to your land

Here "land" represents the nation and people of Israel.

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well-being
This refers to a person being happy, healthy and prosperous.

of Jacob
Here "Jacob" represents Jacob's descendents, the Israelites.

Psalms 85:2

you have covered all their sin
Here sin that is forgiven is spoken of as if it were covered so that it can not be seen. Alternate translation: "you have deliberately forgotten their sin"

their sin
This writer thought of himself as belonging to God's people. Alternate translation: "our sin"

Psalms 85:3

You have withdrawn all your wrath
God no longer punishing the Israelites is spoken of as if wrath were an object that Yahweh could take away from the Israelites.

you have turned back from your hot anger
God no longer being angry with the Israelites is spoken of as if anger were a fire that God from which God turned away.

Psalms 85:4

God of our salvation
The abstract noun "salvation" can be stated as a verb. Alternate translation: "God who saves us"

let go of your displeasure with us
Asking God to stop being angry with the Israelites is spoken of as if displeasure were an object the writer wants God to let go of.

Psalms 85:5

Will you be angry with us forever? Will you remain angry throughout future generations?
The writer uses these questions to emphasize that he is requesting God to stop being angry with them. These rhetorical questions can be translated as a statement. Alternate translation: "Please do not stay angry at us forever."

Psalms 85:6

Will you not revive us again?
The writer uses a question to emphasize his request to God to make the people of Israel prosper and happy again. This rhetorical question can be translated as a statement. Alternate translation: "Please make us prosper again."

Psalms 85:7

Show us your covenant faithfulness
If the sentence is rearranged, the ideas in the abstract noun "covenant faithfulness" can be expressed with the phrase "faithful to your covenant."

grant us your salvation
This is how the writer wants God to show his faithfulness to his people. If the sentence is rearranged, the ideas in the abstract noun "salvation" can be expressed with the verb "save." Alternate translation: "and save us" or "by saving us"

Psalms 85:8

make peace with his people
"have a peaceful relationship with his people" or "bring peace to his people"

Yet they must not turn again to foolish ways
A person changing the way he behaves is spoken of as if he were physically turning to a different direction. Alternate translation: "Yet they must not start doing foolish things again"

Psalms 85:9

Surely his salvation is near to those
God being ready to save someone is spoken of as if salvation were an object that God has placed near someone. Alternate translation: "Surely God is ready to save those"

then glory will remain in our land
Here "glory" represents God's presence. Alternate translation: "then his glorious presence will remain in our land"

Psalms 85:10

Steadfast love and faithfulness have met together
The abstract nouns "love" and "faithfulness" are spoken of as if they were persons who meet together. Possible meanings are 1) God constantly loves his people because of his covenant and has done what he promised to do. Alternate translation: "God has loved his people without ceasing and has proven that he is worthy of people trusting him" or 2) God has been faithful because of his covenant and the people have responded by being faithful to him. Alternate translation: "God has loved his people and his people have responded by trusting him"

have met together ... have kissed each other
Most likely the speaker is describing a time in the future when God causes the people to prosper again. Alternate translation: "will meet together ... will kiss each other"

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righteousness and peace have kissed each other
Possible meanings are 1) the people will do what is right and God will cause the people to live in peace or 2) God will do what is right and will cause the people to live in peace. Either way righteousness and peace are abstract nouns and are spoken of as if they were persons who kiss each other.

kissed each other
This was a common way for friends to greet each other.

Psalms 85:11

Trustworthiness springs up from the ground
The people on earth being faithful to God is spoken of as if trustworthiness were a plant growing out of the ground. The abstract noun "trustworthiness" can be stated as "loyal." Alternate translation: "Here on earth, we will be loyal to God"

righteousness looks down from the sky
The word "righteousness" is an abstract noun, and it is spoken of as a person looking down as God does. Alternate translation: "God will look on us from heaven and will act justly towards us"

Psalms 85:12

General Information:
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Psalms 85:13

Righteousness will go before him and make a way for his footsteps
God doing what is right everywhere he goes is spoken of as if righteousness were a person who goes ahead of God and prepares a path for God to walk.

his footsteps
Here "footsteps" represents where God walks.

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Psalm 86

1 Listen, Yahweh, and answer me,
for I am poor and needy.
2 Protect me, for I am faithful;
my God, save your servant who trusts in you.
3 Be merciful to me, Lord,
for I cry out to you all day long.
4 Make your servant glad,
for to you, Lord, I lift up my soul.

5 You, Lord, are good, and ready to forgive,
abounding in steadfast love to all those who cry out to you.
6 Give ear, Yahweh, to my prayer;
hear the sound of my pleas.
7 In the day of my trouble I call on you,
for you will answer me.

8 There is no one who compares to you among the gods, Lord.
There are no deeds like your deeds.
9 All the nations that you have made
will come and bow before you, Lord.
They will honor your name.
10 For you are great and do wonderful things;
you only are God.

11 Teach me your ways, Yahweh.
Then I will walk in your truth.
Unite my heart
to reverence your name.
12 Lord my God, I will praise you with my whole heart;
I will glorify your name forever.
13 For great is your covenant faithfulness toward me;
you have rescued my life from the depths of Sheol.

14 God, the arrogant have risen up against me.
A company of violent men seek my life.
They have no regard for you.
15 But you, Lord, are a merciful and gracious God,
slow to anger, and abounding in steadfast love and faithfulness.
16 Turn toward me and have mercy on me;
give your strength to your servant;
save the son of your servant woman.
17 Show me a sign of your favor.
Then those who hate me will see it and be put to shame
because you, Yahweh, have helped me and comforted me.

Psalm 86 General Notes

Type of psalm

Psalm 86 is a deliverance psalm. He is praying for deliverance from his many enemies. (See: deliverer)

Special concepts in this chapter

Yahweh's help

God has blessed the psalmist and is so loving to him. He has been one of God's servants. Now he needs God to save him. (See: bless and love and save)

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Psalms 86:1

General Information:
Parallelism is common in Hebrew poetry.

A prayer of David
This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

poor and needy
"weak and needy"

Psalms 86:2

save your servant
David refers to himself as "your servant," that is, God's servant. Alternate translation: "save me, your servant"

Psalms 86:3

all day long
This is an exaggeration. David cries out continually, but not literally at all times from dawn to dusk. Alternate translation: "continually"

Psalms 86:4

Make your servant glad
David refers to himself as "your servant," that is, God's servant. Alternate translation: "Make me, your servant" or "Make me"

Psalms 86:5

abounding in steadfast love to all those who cry out to you
The abstract noun "love" can be restated with the verb "loving" Alternate translation: "faithfully loving all those who cry out to you"

Psalms 86:6

General Information:
This page has intentionally been left blank.

Psalms 86:7

In the day of my trouble
"During my times of difficulty"

I call on you
"I pray to you"

Psalms 86:8

among the gods
The writer is not acknowledging these other gods exist. He is referring to false gods that people from other nations worship.

Psalms 86:9

All the nations
Here "the nations" represent the people. Alternate translation: "The people from all nations"

They will honor your name
Here "name" represents the whole person. Alternate translation: "They will honor you"

Psalms 86:10

wonderful things
"very good things that amaze me"

you only are God
"you are the only God"

Psalms 86:11

Teach me your ways, Yahweh. Then I will walk in your truth
A person who obeys what God wants is spoken of as if he were walking on God's way or road. Alternate translation: "Teach me your truth, Yahweh. Then I will obey what you say"

Unite my heart to reverence your name
Here "heart" represents a person's thoughts, emotions, and motives. The word "name" is a metonym for the person whose name it is. Asking God to cause a person to respect him completely is spoken of as if the person's heart were in many pieces and that God unites them together. Alternate translation: "Cause me to respect you sincerely with all my heart" or "Cause me to respect you sincerely"

Psalms 86:12

I will praise you with my whole heart
Here "heart" represents a person's thoughts, emotions, and motives. Alternate translation: "I will praise you completely and sincerely"

I will glorify your name
Here "name" represents the whole person. Alternate translation: "I will glorify you"

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Psalms 86:13

For great is your covenant faithfulness toward me
The abstract noun "faithfulness" can be stated as an adjective. Alternate translation: "For you are very faithful to me because of your covenant"

you have rescued my life from the depths of Sheol
This does not mean God brought him back to life after he died. It means God saved him when he was about to die.

Psalms 86:14

the arrogant
This nominal adjective can be stated as an adjective. Alternate translation: "arrogant people"

have risen up against me
"are coming together to harm me"

company of violent men
The word "company" here is a general term for a group of people who are together for a common purpose, not a specific term for people working to do harm.

seek my life
This is a way of saying they want to kill him.

Psalms 86:15

and abounding in steadfast love and faithfulness
The abstract nouns "love" and "faithfulness" can be expressed with the verb "love" and the adjective "faithful." Alternate translation: "and always loving your people and always being faithful to them"

Psalms 86:16

Turn toward me
Asking God to consider him is spoken of as if he wanted God to turn and look at him.

give your strength to your servant
The abstract noun "strength" can be stated as a verb or an adjective. Alternate translation: "strengthen your servant" or "make your servant strong"

your servant ... the son of your servant woman
The writer is speaking about himself in the third person.

Psalms 86:17

be put to shame
This can be stated in active form. Alternate translation: "they will be ashamed"

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Psalm 87

1 On the holy mount stands the city he founded;
2 Yahweh loves the gates of Zion
more than all the tents of Jacob.

3 Glorious things are said of you,
city of God. Selah
4 "I mention Rahab and Babylon to my followers.
See, there are Philistia, and Tyre, along with Cush—
and will say, 'This one was born there.'"
5 Of Zion it will be said,
"Each of these was born in her;
and the Most High himself will establish her."
6 Yahweh writes in the census book of the nations,
"This one was born there." Selah

7 So also the singers and the dancers say together,
"All my fountains are in you."

Psalm 87 General Notes

Type of psalm

Psalm 87 is a psalm about Jerusalem.

Special concepts in this chapter

Pride
People will be proud to have been born in Jerusalem.

Psalms about Jerusalem
Psalm 46, 48, and 76 are part of a group of psalms that celebrate Jerusalem.

Psalms 87:1

General Information:
Parallelism is common in Hebrew poetry.

A psalm of the sons of Korah; a song
This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

Psalms 87:2

gates of Zion
Here "gates of Zion" represents the entire city of Jerusalem. Alternate translation: "city of Jerusalem"

all the tents of Jacob
The people lived in tents while they wandered in the desert. Here the writer uses "tents of Jacob" to represent where the Israelites live now. Alternate translation: "any of the other dwelling places of the Israelites"

Psalms 87:3

Glorious things are said of you, city of God
The writer speaks to the city of Jerusalem as if it were listening to him. This can be stated in active form. Alternate translation: "You people in Jerusalem, other people say wonderful things about your city"

Psalms 87:4

I mention
"I tell about." Here "I" refers to Yahweh.

Rahab and Babylon
Here "Rahab" is a poetic way of referring to Egypt. Both "Rahab" and "Babylon" represent the people. Alternate translation: "the people of Egypt and Babylon"

to my followers
"to those who worship me"

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This one was born there
"This one" refers to the people from the nations that the writer mentions. Although they were not physically born in Zion, those who follow God are natives of Jerusalem spiritually.

Psalms 87:5

Of Zion it will be said
This can be stated in active form. Alternate translation: "People will say about Zion"

Each of these was born in her
People from other nations that worship Yahweh are spoken of as if they were born in Jerusalem. Alternate translation: "It is as though all of these people were born in Jerusalem"

in her
It was common to refer to cities as "her." Alternate translation: "in Jerusalem" or "in Zion"

the Most High himself
The writer uses the reflexive pronoun "himself" to emphasize that it is the Most High who is doing this.

will establish her
"will make Jerusalem strong"

Psalms 87:6

Yahweh writes in the census book of the nations
Yahweh acknowledging that the people from other nations belong to him is spoken of as if he were a king writing down the names of the people who live in his city.

This one was born there
"This one" refers to the people from the nations that the writer mentions. Although they were not physically born in Zion, those who follow God are natives of Jerusalem spiritually. See how you translated this in Psalms 87:4.

Psalms 87:7

All my fountains are in you
Jerusalem being a place where people receive all their blessings is spoken of as if Jerusalem were a spring that provided water to the people.

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Psalm 88

1 Yahweh, God of my salvation,
I cry out day and night before you.
2 Listen to my prayer;
pay attention to my cry.

3 For I am filled with troubles,
and my life has reached Sheol.
4 People treat me like those who go down into the pit;
I am a man with no strength.
5 I am free among the dead;
I am like the dead who lie in the grave,
about whom you care no more
because they are cut off from your power.

6 You place me in the lowest part of the pit,
in the dark and deep places.
7 Your wrath lies heavy on me,
and all your waves crash over me. Selah
8 Because of you, my acquaintances avoid me.
You have made me an abomination to them.
I am hemmed in and I cannot escape.
9 My eyes grow weary from trouble;
All day long I call out to you, Yahweh;
I spread out my hands to you.

10 Will you do wonders for the dead?
Will those who have died rise and praise you? Selah
11 Will your covenant faithfulness be proclaimed in the grave,
your faithfulness in the place of the dead?
12 Will your wonderful deeds be known in the darkness,
or your righteousness in the place of forgetfulness?

13 But I cry to you, Yahweh;
in the morning my prayer comes before you.
14 Yahweh, why do you reject me?
Why do you hide your face from me?

15 I have always been afflicted and on the verge of death since my youth.
I have suffered from your terrors;
I am in despair.
16 Your burning anger has passed over me,
and your terrifying deeds have annihilated me.
17 They surround me like water all the day long;
they have all encircled me.
18 You have removed every friend and acquaintance from me.
My only acquaintance is the darkness.

Psalm 88 General Notes

Type of psalm

Psalm 88 is a psalm of deliverance from sickness. (See: deliverer)

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Special concepts in this chapter

Abandon
Ever since he was a child, the psalmist has been sick, and now all his friends have abandoned him. If he dies he cannot testify about God's healing.

Psalms 88:1

General Information:
Parallelism is common in Hebrew poetry.

A psalm of the sons of Korah; a song
This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

A song, a psalm of the sons of Korah
"This is a psalm that the sons of Korah wrote"

for the chief musician
"this is for the director of music to use in worship"

set to the Mahalath Leannoth style
This may refer to a style of music.

A maschil
This may refer to a style of music. See how you translated this in Psalms 32:1.

Heman
This is the name of a man.

God of my salvation
The abstract noun "salvation" can be stated as a verb. Alternate translation: "you are the one who saves me"

day and night
The writer uses these words with opposite meanings to say that he cries out continually.

Psalms 88:2

General Information:
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Psalms 88:3

For I am filled with troubles
The writer speaks of himself as if he were a container and troubles are the contents that fill the container. Alternate translation: "For I am very troubled"

my life has reached Sheol
Here "life" represents the writer. And "Sheol" represents death. The writer speaks about himself possibly dying soon as if Sheol were a place and he has arrived at that place. Alternate translation: "I am about to die"

Psalms 88:4

People treat me like those who go down into the pit
The word "pit" means the same as "Sheol." The phrase "go down into the pit" represents dying. Alternate translation: "people treat me like I have already died"

Psalms 88:5

I am free among the dead
The word "free" here is the word used for a slave whose master he no longer has to obey. This is probably an ironic metaphor because the word is usually used to describe good things, but here it is used to tell why the writer is unhappy. Alternate translation: "I now share the existence of the dead" or "I am left alone as if I were dead"

the dead ... the dead
This nominal adjective refers to dead people. Alternate translation: "those who have died ... those who have died"

I am like the dead who lie in the grave
The writer feeling like people and God have abandoned him speaks about himself as if he were already a dead person lying in a grave.

about whom you care no more
"who no longer receive your care" or "people you have stopped caring about"

they are cut off from your power
God no longer using his power to help dead people is spoken of as if God literally cut him off or removed him from his power. Alternate translation: "you no longer use your power to help them"

Psalms 88:6

You place me in the lowest part of the pit, in the dark and deep places
The writer feeling like God has abandoned him speaks about himself as if God has put the him in the deepest and darkest grave.

Psalms 88:7

Your wrath lies heavy on me
This speaks about God being very angry with the writer as if God's wrath were a heavy object lying on top of the writer. Alternate translation: "I feel your great anger" or "I feel how very angry you are with me"

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all your waves crash over me
This speaks about God being very angry with the writer as if God's anger were large waves rising up from the sea then landing on the writer.

Psalms 88:8

my acquaintances
"those who know me"

You have made me an abomination to them
The words "abomination" here is a hyperbolic metaphor. The psalmist's friends find him disgusting, but probably not in any religious sense. Alternate translation: "You have made me a disgusting sight to them" or "Because of you, they are shocked when they see me"

I am hemmed in
The writer's physical condition that makes him repulsive to his friends is spoken of as if he were in closed into a confining space. Alternate translation: "It is as though I were in a prison" or "I am trapped"

Psalms 88:9

My eyes grow weary from trouble
Here "eyes" represents a person's ability to see. For his eyes to grow weary from trouble is a way of saying that he his troubles cause him to cry so much that it is hard for him to see.

I spread out my hands to you
"I lift up my hands to you." This is an action that shows that he totally depends on God.

Psalms 88:10

Will you do wonders for the dead?
The writer uses a question to emphasize that if God lets him die then God will no longer be able to do wonderful things for him. Alternate translation: "You do not do wonders for dead people."

Will those who have died rise and praise you?
The writer uses a question to emphasize that if God lets him die then he will not be able to praise God any longer. Alternate translation: "You know that those who have died will not stand up and praise you."

Psalms 88:11

Will your covenant faithfulness be proclaimed in the grave, your faithfulness in the place of the dead?
Both questions mean the same thing. The writer uses questions to emphasize that a dead person is not able to praise God's faithfulness. The abstract nouns "covenant faithfulness" and "faithfulness" can be translated as adjectives. This can be stated in active form. Alternate translation: "Nobody will proclaim your covenant faithfulness or faithfulness from the grave." or "Nobody will proclaim from the grave that you are faithful to your covenant and faithful to your people"

the grave ... the place of the dead
These represent the place where people go after they die.

your faithfulness in the place of the dead?
This can be translated as a separate sentence. Alternate translation: "Will your faithfulness be proclaimed in the place of the dead?" or "Those who are dead will not proclaim your faithfulness."

Psalms 88:12

in the darkness ... the place of forgetfulness
These represent the place where people go after they die.

Will your wonderful deeds be known in the darkness, or your righteousness in the place of forgetfulness?
Both questions mean the same thing. The writer uses questions to emphasize that those who are dead are not able to experience or proclaim the great things God does. This can be stated in active form. Alternate translation: "People will not talk about your wonderful deeds and righteousness in the dark place of the forgotten dead."

or your righteousness in the place of forgetfulness?
This can be translated as a separate sentence. Alternate translation: "Will your righteousness be known in the place of forgetfulness?" or "Those who are in the place of forgetfulness will not know about the righteous things you do."

Psalms 88:13

my prayer comes before you
The writer praying to Yahweh is spoken of as if the prayer itself goes to speak with Yahweh.

Psalms 88:14

Why do you hide your face from me?
This speaks of the writer feeling like God has rejected or abandoned him as if God were hiding his face or physically turning away from the writer.

Psalms 88:15

General Information:
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Psalms 88:16

Your burning anger has passed over me
The phrase "burning anger" is a metonym for the deeds that God did because he was angry. It is also a metaphor that speaks of God punishing the writer as if God's actions are a large wave rising out of the sea that fall on and crush the writer. Alternate translation: "It is as if your angry actions crush me"

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your terrifying deeds have annihilated me
This exaggeration speaks about God punishing the writer as if God has completely destroyed the writer. Alternate translation: "the terrifying things you do have destroyed me" or "the terrifying things you do have almost destroyed me"

they have all encircled me
The writer speaks of God's "angry actions" and "terrifying deeds" as if they were enemies who were trying to capture and kill him. Alternate translation: "they have surrounded me like enemy soldiers"

Psalms 88:17

They surround me like water all the day long
The writer compares God's "angry actions" and "terrifying deeds" to a flood of water. Alternate translation: "All day long they threaten to destroy me like a flood"

They
The word "They" refers to God's "angry actions" and "terrifying deeds" from the previous verse.

Psalms 88:18

every friend and acquaintance
"every person I love and know"

My only acquaintance is the darkness
This speaks about darkness as if it were a person that could be friends with someone else. The writer is emphasizing that he feels completely alone. Alternate translation: "Everywhere I go it is dark"

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Psalm 89

1 I will sing of Yahweh's acts of covenant faithfulness forever.
I will proclaim your truthfulness to future generations.
2 For I have said, “Covenant faithfulness has been established forever;
your truthfulness you have established in the heavens.”
3 You said, “I have made a covenant with my chosen one,
I have made an oath to David my servant:
4 ‘I will establish your descendants forever,
and I will establish your throne through all generations.’” Selah

5 The heavens praise your wonders, Yahweh;
your truthfulness is praised in the assembly of the holy ones.
6 For who in the skies can be compared to Yahweh?
Who among the sons of the gods is like Yahweh?
7 He is a God who is greatly honored in the council of the holy ones
and is awesome among all who surround him.
8 Yahweh God of hosts,
who is strong like Yah? [1]
Your truthfulness surrounds you.

9 You rule the raging sea;
when the waves surge, you calm them.
10 You crushed Rahab as one who is killed.
You scattered your enemies with your strong arm.
11 The heavens belong to you, and the earth also.
You established the world and all it contains.
12 You created the north and the south.
Tabor and Hermon rejoice in your name.
13 You have a mighty arm
and a strong hand, and your right hand is high.

14 Righteousness and justice are the foundation of your throne.
Steadfast love and faithfulness come before you.
15 Blessed are the people who know the joyful sound!
Yahweh, they walk in the light of your face.
16 They rejoice in your name all day long,
and in your righteousness they exalt you.
17 You are their glorious strength,
and by your favor our horn is exalted.
18 For our shield belongs to Yahweh;
our king belongs to the Holy One of Israel.

19 Long ago you spoke in a vision
to your faithful ones; [2]
you said, "I have set a crown on a mighty one." [3]
I have raised up one chosen from among the people.
20 I have chosen David my servant;
with my holy oil have I anointed him.
21 My hand will support him;
my arm will strengthen him.
22 No enemy will deceive him;
no son of wickedness will oppress him.
23 I will crush his enemies before him;
I will kill those who hate him.
24 My truth and my covenant faithfulness will be with him;
by my name his horn will be exalted.
25 I will place his hand over the sea

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and his right hand over the rivers.
26 He will call out to me, 'You are my Father,
my God, and the rock of my salvation.'
27 I also will place him as my firstborn son,
the most exalted of the kings of the earth.
28 I will extend my covenant faithfulness to him forever;
and my covenant with him will be secure.
29 I will make his descendants endure forever
and his throne as enduring as the skies above.

30 If his children abandon my law
and do not walk in my regulations,
31 if they break my rules
and do not keep my commands,
32 then will I punish their rebellion with a rod
and their iniquity with blows.
33 But I will not remove my steadfast love from him
or be unfaithful to my promise.
34 I will not break my covenant
or change the words of my lips.
35 Once and for all I have sworn by my holiness—
I will not lie to David:
36 his descendants will continue forever
and his throne as long as the sun before me.
37 It will be established forever like the moon,
the faithful witness in the sky." Selah

38 But you have refused and rejected;
you have been angry with your anointed king.
39 You have renounced the covenant of your servant.
You have desecrated his crown on the ground.
40 You have broken down all his walls.
You have ruined his strongholds.
41 All who pass by have robbed him.
He has become the scorn of his neighbors.
42 You have raised the right hand of his enemies;
you have made all his enemies rejoice.
43 You turn back the edge of his sword
and have not made him stand when in battle.
44 You have brought his splendor to an end;
you have brought down his throne to the ground.
45 You have shortened the days of his youth.
You have covered him with shame. Selah

46 How long, Yahweh? Will you hide yourself forever?
How long will your anger burn like fire?
47 Oh, think about how short my time is,
and for what vanity you have created all the children of mankind!
48 Who can live and not die,
or rescue his own life from the hand of Sheol? Selah
49 Lord, where are your former acts of covenant faithfulness
that you swore to David in your truthfulness?
50 Call to mind, Lord, the mocking directed against your servants
and how I bear in my heart so many insults from the nations.
51 Your enemies hurl insults, Yahweh;
they mock the footsteps of your anointed one.

52 Blessed be Yahweh forever.
Amen and Amen.

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Footnotes

89:8 [1]Yah is a short form of the name Yahweh.
89:19 [2]Many ancient copies of the Hebrew text have the singular
89:19 [3]The ancient copies of the Hebrew text have

Psalm 89 General Notes

Type of psalm

Psalm 89 is a worship and a deliverance psalm. (See: deliverer)

Special concepts in this chapter

Yahweh's promises
God is mighty and has promised David an eternal kingdom. But now that kingdom is being destroyed. (See: promise and eternity)

Parallelism
This psalm exhibits the kind of parallelism where the second line often emphasizes the first line.

Psalms 89:1

General Information:
Parallelism is common in Hebrew poetry.

A maschil of Ethan the Ezrahite
This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

A maschil
This may refer to a style of music. See how you translated this in Psalms 32:1.

Ethan
This is the name of the writer.

acts of covenant faithfulness
The abstract noun "faithfulness" can be stated as an adjective. Alternate translation: "faithful acts" or "loving acts"

Psalms 89:2

Covenant faithfulness has been established forever
God always doing what he promised to do is spoken of as if his faithfulness were a building that God has built and made firm. This can be stated in active form. Alternate translation: "You will always be faithful because of your covenant with us"

your truthfulness you have established in the heavens
God always doing what he promised to do is spoken of as if his faithfulness were a building that God has built and made firm.

in the heavens
These words could refer to 1) God's dwelling place, meaning that God rules from heaven and he always does what he promises, or 2) the sky, meaning that God's promises are as constant and permanent as the sky .

Psalms 89:3

I have made a covenant with my chosen one
You can make explicit that "chosen one" refers to David. Alternate translation: "I made a promise to David, the one I chose"

I have made
Yahweh is speaking in 89:3-4.

Psalms 89:4

I will establish your descendants forever
Yahweh always causing one of David's descendants to be king is spoken of as if David's descendants are a building that Yahweh will build and make firm.

I will establish your throne through all generations
Here "throne" represents the power to rule as king. The psalmist speaks of God promising that one of David's descendants will always rule as king as if God will build David's throne and make it firm. Alternate translation: "I will make sure that one of your descendants will rule as king over every generation of my people"

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Psalms 89:5

The heavens praise
Here "heavens" represents those who are in heaven.

praise your wonders, Yahweh
"praise you, Yahweh, because of the wonderful things you do"

your truthfulness is praised in the assembly of the holy ones
The abstract noun "truthfulness" can be stated as "you always do what you promise to do." This can also be stated in active form. Alternate translation: "The assembly of the holy ones praises you because you always do what you promise to do"

the assembly of the holy ones
This refers to the angels in heaven.

Psalms 89:6

For who in the skies can be compared to Yahweh? Who among the sons of the gods is like Yahweh?
Both questions mean the same thing. The writer is using question to emphasize that there in no one in heaven like Yahweh.

sons of the gods
Here "sons of" means having the characteristics of. This is a way of referring to other spiritual beings that live in heaven. Alternate translation: "angels" or "divine beings"

Psalms 89:7

He is a God who is greatly honored in the council of the holy ones
This can be stated in active form. Alternate translation: "The council of the holy ones greatly honors God"

the council of the holy ones
"the gathering of heavenly beings" or "the gathering of angels"

Psalms 89:8

who is strong like Yah?
The writer asks the question to emphasize there is no one as strong as Yahweh.

Your truthfulness surrounds you
Yahweh always dong what he promises to do is spoken of as if his truthfulness were a cloak or garment that wraps around him.

Psalms 89:9

You rule the raging sea
"You control the raging sea"

Psalms 89:10

You crushed Rahab as one who is killed
The word "Rahab" here refers to a monster of the sea.

with your strong arm
Here "arm" represents power. Alternate translation: "with your great power"

Psalms 89:11

General Information:
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Psalms 89:12

the north and the south
The writer uses the words "north" and "south" together to mean that God created everything everywhere.

Tabor and Hermon rejoice in your name
Tabor is a mountain southwest of the sea of Galilee and Hermon is a mountain northeast of the sea of Galilee. The writer describes these mountains as if they were persons who could rejoice. Alternate translation: "It is as if Mount Tabor and Mount Hermon were rejoicing in your name"

in your name
Here "name" represents the whole person. Alternate translation: "in you"

Psalms 89:13

You have a mighty arm and a strong hand, and your right hand is high
The words "mighty arm," "strong hand," and "right hand" all represent God's power.

right hand is high
To raise the right hand high into the air is a gesture that indicates power.

Psalms 89:14

Righteousness and justice are the foundation of your throne
God ruling as king and doing what is right and just is spoken of as if God's throne were a building, and righteousness and justice were its foundation.

your throne
The throne represents God's rule as king.

Steadfast love and faithfulness come before you
The abstract nouns "love" and "faithfulness" are spoken of as if they come and meet with God. Alternate translation: "You are always faithful to your covenant and are worthy of people trusting you"

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Psalms 89:15

who know the joyful sound
Here the words "joyful sound" refer to the sound of people shouting and blowing horns. These were common acts of worship during Israelite festivals.

they walk
Here people living their lives is spoken of as if they were walking. Alternate translation: "they live"

in the light of your face
The writer speaks of Yahweh acting favorably towards them as if Yahweh's face shone a light on them. Alternate translation: "knowing that you act favorably towards them"

Psalms 89:16

in your name
Here "name" represents the person. Alternate translation: "in you"

in your righteousness they exalt you
The abstract noun "righteousness" can be stated as an adjective. Alternate translation: "they exalt you because you always do what is right"

Psalms 89:17

You are their glorious strength
The abstract noun "strength" can be stated as an adjective. Alternate translation: "You make them wonderfully strong"

You are their
Here "their" refers to the Israelites. The writer would have included himself as a member of the Israelites. Alternate translation: "You are our"

our horn is exalted
This metaphor speaks of the Israelites winning a battle as if they were a wild ox that has defeated an enemy. Alternate translation: "we win the battle"

our horn
Here "our" refers to the writer and the Israelites but not to Yahweh, to whom he speaks.

Psalms 89:18

For our shield belongs to Yahweh
The king who protects his people and whom Yahweh chose is spoken of as if he were a shield that belongs to Yahweh.

Psalms 89:19

General Information:
The writer assumes that the reader knows the history of how David became the chosen king.

I have set a crown on a mighty one
To place a crown on a person's head is a sign of making him king. Alternate translation: "I have made a mighty man king"

set a crown on a mighty one
Some Bible translations have "given strength to a mighty one" or "helped a mighty one."

I have raised up one chosen from among the people
Here "raised up" means appointed. It is implied that God chose this person to be king. Alternate translation: "I have chosen one from among the people to be king"

Psalms 89:20

with my holy oil have I anointed him
Here to pour oil on someone's head is a sign that God is appointing the person to be king.

Psalms 89:21

My hand will support him; my arm will strengthen him
Here "hand" and "arm" both means the power and control of Yahweh. Alternate translation: "I will support him and make him strong"

Psalms 89:22

son of wickedness
The writer refers to those who have the nature or character of wickedness as "sons of wickedness." Alternate translation: "wicked person"

Psalms 89:23

General Information:
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Psalms 89:24

Connecting Statement:
Yahweh continues speaking about David.

My truth and my covenant faithfulness will be with him
God always being loyal and doing what he promises for David is spoken of as if truth and faithfulness were objects that would be with David. The abstract nouns "truth" and "faithfulness" can be translated as adjectives. Alternate translation: "I will always be truthful with him and I will always act faithfully towards him"

by my name
Here "name" represents God' power. Alternate translation: "I, God, will cause him to be victorious"

his horn will be exalted
This metaphor speaks of David winning a battle as if he were a wild ox that has defeated an enemy.

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See how you translated similar words in [Psalm 89:17]

Psalms 89:25

I will place his hand over the sea and his right hand over the rivers
Here "hand" and "right hand" represent power and authority. Here "the sea" seems to refer to the Mediterranean Sea west of Israel, and "rivers" refers to the Euphrates river in the east. This means David will have authority over everything from the sea to the river. Alternate translation: "I will give him authority over everything from the Mediterranean sea to the Euphrates river"

Psalms 89:26

He will call out to me, 'You are my Father, my God, and the rock of my salvation.'
This has a quotation within a quotation. It can be stated as an indirect quotation. Alternate translation: "He will say that I am his Father, his God, and the rock of his salvation."

the rock of my salvation
Yahweh protecting and saving David is spoken of as if Yahweh were a high rock that David could stand on top of for protection from enemies.

Psalms 89:27

Connecting Statement:
Yahweh continues speaking about David.

I also will place him as my firstborn son
Yahweh giving David special rank and privileges over all other people is spoken of as if David would be Yahweh's firstborn son.

Psalms 89:28

I will extend my covenant faithfulness to him forever
Yahweh speaks of continuing to act faithfully towards David is spoken of as if Yahweh's covenant faithfulness were an object that he extends or makes longer. The abstract noun "faithfulness" can be translated with an adverb. Alternate translation: "I will continue to act faithfully towards him forever"

Psalms 89:29

his throne as enduring as the skies above
Someone from David's family always ruling as king is spoken of as if his his throne would last as long as the sky will last.

his throne
Here "throne" represents the power to rule as king.

Psalms 89:30

his children
"David's descendants"

Psalms 89:31

General Information:
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Psalms 89:32

punish their rebellion with a rod
God punishing David's descendants is spoken of as if he would hit them with a rod. The abstract noun "rebellion" can be stated as a verb. Alternate translation: "punish them for rebelling against me"

their iniquity with blows
God punishing David's descendants is spoken of as if God would literally hit them. This can be stated as a complete sentence. Alternate translation: "I will punish them because they sinned against me"

Psalms 89:33

I will not remove my steadfast love from him or be unfaithful to my promise
This can be stated in positive form. Alternate translation: "I will always love David, and I will do what I promised to him"

Psalms 89:34

the words of my lips
Here "lips" represent the whole mouth and the person speaking. Alternate translation: "what I said"

Psalms 89:35

General Information:
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Psalms 89:36

his throne as long as the sun before me
The words "will continue" are understood. Alternate translation: "his throne will continue as long as the sun before me"

his throne
Here "throne" represents the power to rule as king. God is promising that one of David's descendants will always be king.

as long as the sun before me
God compares David's rule as king to the sun to emphasize that someone from David's descendants will always rule as king.

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Psalms 89:37

It will be established forever
Here "It" stands for David's throne or power to rule as king. This can be stated in active form. Alternate translation: "I will cause it to last forever"

forever like the moon
God compares David's rule as king to the moon to emphasize that someone from David's descendants will always rule as king.

the moon, the faithful witness in the sky
The moon is spoken of as if it were a person who witnesses God making this promise to David. Alternate translation: "the moon, which is like a faithful witness in the sky"

Psalms 89:38

you have refused and rejected
The words "the king" are understood. Alternate translation: "you have refused and rejected the king"

with your anointed king
"with the king you chose"

Psalms 89:39

You have renounced the covenant
"You have rejected the covenant"

You have desecrated his crown on the ground
To push down into the ground or dust is a sign of great humiliation. Alternate translation: "You have defiled his crown on the ground" or "You have caused his crown to fall into the dirt"

his crown
This represents the king's power as king and his right to rule.

Psalms 89:40

You have broken down all his walls. You have ruined his strongholds
This implies that God allowed enemies to destroy the defenses at Jerusalem. Alternate translation: "You have allowed enemies to break down his walls and ruin his strongholds in Jerusalem"

Psalms 89:41

the scorn of his neighbors
The abstract noun "scorn" may be translated using a verb. The metonymy speaks of the king as if he were the way that his neighbors react to him. Alternate translation: "the one whom his neighbors scorn" or "the one his neighbors mock"

his neighbors
Here "neighbors" means people of nearby nations.

Psalms 89:42

raised the right hand of his enemies
Here "right hand" represents power. To "raise the right hand" means that Yahweh has made his enemies strong enough to defeat God's chosen king.

Psalms 89:43

turn back the edge of his sword
Here "sword" represents the king's power in battle. To turn the sword back represents making the king unable to win in battle.

the edge of his sword
Here "edge" represents the whole sword. Alternate translation: "his sword"

have not made him stand when in battle
Here "stand" represents being victorious in battle. Alternate translation: "You have not helped him to be victorious in battle"

Psalms 89:44

you have brought down his throne to the ground
Here "throne" represents the power to rule as king. Alternate translation: "you, Yahweh, have ended his reign as king"

Psalms 89:45

You have shortened the days of his youth
This is a way of saying God made the king seem old even while he was still young. Alternate translation: "Even while he is young you have made him weak like an old man"

the days of his youth
"the time when he was young and strong"

covered him with shame
Yahweh completely humiliating the king is spoken of as if shame were a garment that God used to cover the king.

Psalms 89:46

How long, Yahweh? Will you hide yourself forever?
The writer uses these questions to emphasize that he does not want God to continue to refuse the king. Alternate translation: "Please, Yahweh, do not refuse to help the king forever."

Will you hide yourself
God not helping the king is spoken of as if God were hiding from him. Alternate translation: "Will you refuse to help the king"

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How long will your anger burn like fire?
The writer uses a question to emphasize that he does not want God to remain angry. Alternate translation: "Please do not continue being angry"

your anger burn like fire
God being very angry is spoken of as if his anger were a hot fire.

Psalms 89:47

for what vanity you have created all the children of mankind
The abstract noun "vanity" can be stated as "short life." Alternate translation: "that you have created all people for such a short life"

the children of mankind
This refers to humans in general. Alternate translation: "humans" or "people"

Psalms 89:48

Who can live and not die, or rescue his own life from the hand of Sheol?
The writer uses these questions to emphasize that all people will die. Alternate translation: "No one can live forever or bring himself back to life after dying"

rescue his own life from the hand of Sheol
Here "hand" refers to power. The writer speaks of Sheol as if it were a person who has power over those who die. Possible meanings are 1) a person cannot bring himself back to life after dying or 2) a person cannot keep himself from dying.

Psalms 89:49

Lord, where are your former acts of covenant faithfulness that you swore to David in your truthfulness?
The writer uses a question to request the Lord to be faithful to his covenant with David. Alternate translation: "Lord, be faithful to your covenant with David as you have been in the past"

your former acts of covenant faithfulness
The abstract nouns "acts" and "faithfulness" can be translated with a verb and an adverb. Alternate translation: "the things that you did before that showed that you are faithful to your covenant"

Psalms 89:50

Call to mind
The writer asks Yahweh to bring this up in his memory. Alternate translation: "Remember" or "Consider"

the mocking directed against your servants
Here "your servants" refers to the people of Israel. Alternate translation: "how they mock us, your servants"

how I bear in my heart so many insults from the nations
Here "heart" represents the person's emotions. Alternate translation: "I endure so many insults from the people of the nations" or "I suffer because the people from the nations insult me"

from the nations
Here "nations" represents the people of the nations.

Psalms 89:51

Your enemies hurl insults
The enemies shouting insults at the king is spoken of as if insults were an object that the enemies throw violently at the king.

they mock the footsteps of your anointed one
Here "footsteps" represents where the king goes. Alternate translation: "they mock your anointed one wherever he goes"

Psalms 89:52

General Information:
This verse is more than the end of this psalm. It is the closing statement for all of Book 3 of the Psalms, which starts at Psalm 73 and ends with Psalm 89.

Blessed be Yahweh forever
This can be stated in active form. Alternate translation: "May people praise Yahweh forever"

Amen and Amen
The word "Amen" is repeated to emphasize approval of what has been said. See how you translated this in Psalms 41:13.

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Psalm 90

1 Lord, you have been our refuge
throughout all generations.
2 Before the mountains were formed,
or you formed the earth and the world,
from everlasting to everlasting, you are God.

3 You return man to dust,
and you say, "Return, you descendants of mankind."
4 For a thousand years in your sight
are as yesterday when it is past,
and as a watch in the night.
5 You sweep them away as with a flood and they sleep;
in the morning they are like the grass that sprouts up.
6 In the morning it blooms and grows up;
in the evening it withers and dries up.

7 Truly, we are consumed in your anger,
and in your wrath we are terrified.
8 You have set our iniquities before you,
our hidden sins in the light of your presence.
9 Our life passes away under your wrath;
our years quickly pass like a sigh.
10 Our years are seventy,
or even eighty if we are healthy;
but even our best years are marked by trouble and sorrow.
Yes, they pass quickly, and we fly away.
11 Who knows the power of your anger,
and your wrath that is equal to the fear of you?
12 So teach us to consider our life
so that we might gain a heart of wisdom.

13 Turn back, Yahweh! How long will it be?
Have pity on your servants.
14 Satisfy us in the morning with your covenant faithfulness
so that we may rejoice and be glad all our days.
15 Make us glad in proportion to the days you afflicted us
and to the years we have experienced trouble.
16 Let your servants see your work,
and let our children see your majesty.

17 May the favor of the Lord our God be ours;
prosper the work of our hands;
indeed, prosper the work of our hands.

Psalm 90 General Notes

Type of psalm

Psalm is a wisdom psalm. God is eternal but a human's life is short. (See: wise and eternity)

Special concepts in this chapter

Life's shortness

Because life is so short, people need to spend it as God wants them to spend it.

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Psalms 90:1

General Information:
Parallelism is common in Hebrew poetry.

A prayer of Moses the man of God
This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

Lord, you have been our refuge
God protecting his people is spoken of as if God were a refuge or shelter. Alternate translation: "Lord, you have been like a shelter for us"

throughout all generations
"always"

Psalms 90:2

Before the mountains were formed
This can be stated in active form. Alternate translation: "Before you formed the mountains"

were formed
"were created" or "were shaped"

the world
This represents everything that is in the world.

from everlasting to everlasting
This phrase represents all time past, present, and future.

Psalms 90:3

You return man to dust
This implies that just as God created the first man, Adam, from the soil, God will cause people's bodies to turn back into soil after they die. Alternate translation: "You return people to dust when they die"

return man
Here "man" means people in general.

Return, you descendants
The words "to dust" or "to soil" are understood. Alternate translation: "Return to dust, you descendants" or "Return to soil, you descendants"

you descendants of mankind
This is a way of referring to humans in general. Alternate translation: "you humans" or "you people"

Psalms 90:4

For a thousand years in your sight are as yesterday when it is past, and as a watch in the night
The writer means that a long period of time seems like a short period of time to God. Alternate translation: "You consider a thousand years the same as one day in the past, or as a few short hours in the night" or "Even a thousand years is not a long time to you"

a thousand years
"1,000 years"

in your sight
Here sight represents judgment or evaluation. Alternate translation: "to you"

Psalms 90:5

You sweep them away as with a flood and they sleep
God causing people to die suddenly is spoken of as if he swept them away with a broom. This sweeping is also spoken of as if it were a flood that carried people away. Alternate translation: "Lord, you destroy the people as with a flood and they die"

they sleep
This is a polite way of speaking of people dying.

Psalms 90:6

it blooms and grows up
Both of these phrases refer to how the grass grows. Alternate translation: "it begins to grow and develop"

it withers and dries up
Both of these phrases refer to how the grass dies. Alternate translation: "it fades and dries up"

Psalms 90:7

we are consumed in your anger
God destroying people in his anger is spoken of as if God's anger were a fire that completely burns up the people. This can be stated in active form. Alternate translation: "You destroy us in your anger"

in your wrath we are terrified
"when you are angry we are greatly afraid"

Psalms 90:8

You have set our iniquities before you, our hidden sins in the light of your presence
God considering people's sins is spoken of as if sins were an objects he could place in front of himself and look at them. Alternate translation: "You see every sinful thing we do, even the sinful things we do in secret"

Psalms 90:9

Our life passes away under your wrath
The word "because" can be used to make clear that God's wrath causes human life to end. Alternate

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translation: "Our lives come to an end because of your wrath"

like a sigh
The writer compares human life to a sigh to emphasize that life is very brief.

Psalms 90:10

seventy
"70"

eighty
"80"

even our best years are marked by trouble and sorrow
This can be stated in active form. Alternate translation: "Even in our best years we experience trouble and sorrow"

we fly away
This is a polite way of referring to people dying. Alternate translation: "we die"

Psalms 90:11

Who knows the power of your anger, and your wrath that is equal to the fear of you?
The writer uses a question to emphasize that no one has fully experienced God anger. Therefore no one truly reveres God and fears his anger when people sin. Alternate translation: "No one knows the power of your anger. Therefore no one fears your wrath when they sin."

Psalms 90:12

we might gain a heart of wisdom
The word "heart" is a metonym for the person's thoughts and feelings. Alternate translation: "we might want to be wise and act wisely"

Psalms 90:13

Turn back, Yahweh! How long will it be?
Asking Yahweh to no longer be angry is spoken of as if the writer wants God to turn physically away from his anger. Alternate translation: "Yahweh, please do not be angry any longer"

How long will it be?
The writer uses a question to state that he wants God to stop being angry.

Have pity on your servants
Here "your servants" refers to the people of Israel. Alternate translation: "Be merciful to us, your servants"

Psalms 90:14

Satisfy us in the morning
"Satisfy us every morning"

with your covenant faithfulness
The abstract noun "faithfulness" can be stated as an adjective. Alternate translation: "by being faithful because of your covenant with us"

Psalms 90:15

in proportion to the days you afflicted us and to the years we have experienced trouble
Both of these phrases mean the same thing. The writer is asking Yahweh to make them happy for the same amount of time he punished them. Alternate translation: "for the same amount of time that you afflicted us and caused us to suffer"

Psalms 90:16

Let your servants
Here "your servants" refer to the people of Israel. Alternate translation: "Let us, your servants" or "Let us"

let our children
Here "children" means children and descendants.

see your majesty
The abstract noun "majesty" can be stated as "great things." Alternate translation: "see the great things you do"

Psalms 90:17

May the favor of the Lord our God be ours
The abstract noun "favor" can be stated as "be kind." Alternate translation: "May the Lord our God be kind to us"

prosper the work of our hands
Here "hands" represents the whole person. Alternate translation: "cause us to be successful"

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Psalm 91

1 He who lives in the shelter of the Most High
will stay in the shadow of the Almighty.
2 I will say of Yahweh, "He is my refuge and my fortress,
my God, in whom I trust."

3 For he will rescue you
from the snare of the hunter
and from the destructive plague.
4 He will cover you with his wings,
and under his wings you will find refuge.
His faithfulness is a shield and protection.
5 You will not be afraid of terror in the night,
or of the arrow that flies by day,
6 or of the plague that stalks in the darkness,
or of the destruction that lays waste at noon.
7 A thousand may fall at your side
and ten thousand at your right hand,
but it will not reach you.
8 You will only observe
and see the punishment of the wicked.

9 For Yahweh is my refuge!
Make the Most High your refuge also.
10 No evil will overtake you;
no affliction will come near your tent.
11 For he will put his angels in charge over you,
to guard you in all your ways.
12 They will lift you up with their hand
so that you will not hit your foot on a stone.
13 You will crush lions and asps under your feet;
you will trample on young lions and serpents.

14 Because he delights in me, I will rescue him.
I will protect him because he acknowledges my name.
15 When he calls to me, I will answer him.
I will be with him in trouble;
I will give him victory and will honor him.
16 I will satisfy him with the length of his days,
and show him my salvation.

Psalm 91 General Notes

Type of psalm

Psalm 91 is a wisdom psalm. Those who depend on God are protected by him. (See: wise)

Special concepts in this chapter

Fear

No matter what dangers befall a person, they do not need to fear. God is protecting them from all harm.

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Psalms 91:1

General Information:
Parallelism is common in Hebrew poetry.

He who lives ... will stay ... of the Almighty
Because "live" and "stay" mean almost the same thing, as do "shelter" and "shadow," which are both metaphors for protection, you may need to combine the two lines into one. Alternate translation: "The Most High, the Almighty, will care for all those who live where he can protect them"

who lives in the shelter of the Most High
The word "shelter" is a metaphor for protection. Alternate translation: "who lives where the Most High protects him"

the Most High
The words "the Most High" refer to Yahweh. See how this is translated in Psalms 18:13.

will stay in the shadow of the Almighty
The word "shadow" here is a metaphor for protection. Alternate translation: "will stay where the Almighty can protect him"

the Almighty
the one who has power and control over everything. See how this was translated in Psalms 68:14

Psalms 91:2

I will say of Yahweh
"I will say about Yahweh"

my refuge and my fortress
A "refuge" is any place a person can go and have someone or something protect him. A "fortress" is something that people make so they can protect themselves and their property. Asaph uses them here as metaphors for protection. Alternate translation: "the one to whom I can go and he will protect me"

Psalms 91:3

For he will rescue you from the snare of the hunter and from the destructive plague
The words that have been left out can be put in. Alternate translation: "For God will rescue you from the snare of the hunter and he will rescue you from the plagues that can destroy you"

destructive
deadly

the snare of the hunter
"from the snare that the hunter has set to catch you"

Psalms 91:4

He will cover you with his wings, and under his wings you will find refuge
God's protection is here referred to as "wings" which a bird uses to cover its' young from danger. "Cover you with his wings" and "under his wings" mean basically the same thing. Alternate translation: "He will keep you safe and protect you"

His faithfulness is a shield and protection
God's faithfulness is here referred to as a "shield" which can protect people who rely on him. The abstract noun "faithfulness" can be stated as "trust." Alternate translation: "You can trust him to protect you"

protection
No one knows for sure what this word means. Possible meanings are 1) a small shield strapped to the forearm that soldiers used to defend themselves against arrows and swords or 2) a wall of stones set in a circle inside which soldiers could hide and shoot arrows.

Psalms 91:5

terror in the night
The psalmist speaks of "terror" as if it were a spirit or fierce animal that could attack at night and so terrify people. Alternate translation: "things attacking you at night"

in the night ... by day
These two phrases taken together refer to all possible times of night and day.

the arrow that flies by day
"Arrow" here is a metonym for the people who shoot the arrows. Alternate translation: "people attacking you with arrows during the day"

Psalms 91:6

or of the plague that stalks
The psalmist speaks of illness as if it were a person who went about at night killing other people. Alternate translation: "You will not be afraid of dying from illness"

stalks
sneaks up to attack prey or a victim

in the darkness ... at noon
These two phrases taken together refer to all possible times of night and day.

plague
an illness that makes many people ill at the same time

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Psalms 91:7

A thousand may fall at your side and ten thousand at your right hand
"Many people may fall all around you." If translating the exact numbers confuses the readers, you may omit them.

it will not reach you
"the evil will not harm you"

Psalms 91:8

You will only observe and see
"You yourself will not suffer, but you will watch carefully, and you will see"

the punishment of the wicked
The abstract noun "punishment" can be translated with a verbal phrase. Alternate translation: "how God punishes the wicked"

Psalms 91:9

Yahweh is my refuge
The writer speaks of Yahweh protecting him as if Yahweh were a safe place for him to find protection from his enemies. Alternate translation: "Yahweh protects me, like a person finds protection in a place of refuge"

Make the Most High your refuge also
"You should make the Most High your refuge also." The psalmist stops speaking to God and speaks to the reader.

Psalms 91:10

No evil will overtake you
The writer speaks of a person experiencing bad or evil things as if evil were a person who overtakes another person. Alternate translation: "Nothing evil will happen to you"

no affliction will come near your tent
The psalmist speaks of people who afflict others as though they were the harm they cause. Alternate translation: "no one will be able to harm your family"

tent
This is an idiom. The Israelites were living in solid houses when this was written. Alternate translation: "home"

Psalms 91:11

in all your ways
The psalmist speaks of the way a person lives his life as if it were a path down which the person walked. Alternate translation: "in everything you do" or "at all times"

Psalms 91:12

They will lift you
"Yahweh's angels will lift you"

you will not hit your foot on a stone
The angels will protect not only the reader's foot but the rest of his body as well. The words "not ... hit your foot on a stone" is an exaggerated metonym to say that not even small bad things will happen. This should probably not be taken as a promise that no bad things will ever happen again. Alternate translation: "you will not even hit your foot on a stone" or "not even the smallest bad thing will happen to you"

Psalms 91:13

You will crush lions and asps under your feet; you will trample on young lions and serpents
Where "hit your foot on a stone" is a minor problem, lions and snake are examples of great dangers. The psalmist speaks of lions and snakes as if they were small enough to be crushed under a person's foot. Alternate translation: "You will be able kill lions and asps as if they were small animals you could crush under your feet"

asps
types of poisonous snake.

trample
crush by walking heavily on

Psalms 91:14

he acknowledges my name
"he is loyal to me" or "he considers me holy"

Psalms 91:15

I will be with him in trouble
This can be made explicit. Alternate translation: "I will be with him when he is in trouble"

I will give him victory
The abstract noun "victory" can be translated with an adjective. Alternate translation: "I will cause him to be victorious" or "I will enable him to defeat his enemies"

Psalms 91:16

will satisfy him with the length of his days
The idiom "the length of his days" here refers to the duration of his life. It may imply a long life. Alternate translation: "I will satisfy him by giving him a long life" or "I will make him happy by letting him live a very long time"

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and show him my salvation
"and I will show him my salvation." The psalmist speaks of the work God does to save people as if it were a physical object. Alternate translation: "I will save him so that he knows I am the one who saved him"

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Psalm 92

1 It is a good thing to give thanks to Yahweh
and to sing praises to your name, Most High,
2 to proclaim your covenant faithfulness in the morning
and your truthfulness every night,
3 with a lute of ten strings
and the resounding music of the harp.

4 For you, Yahweh, have made me glad through your deeds.
I will sing for joy because of the deeds of your hands.
5 How great are your deeds, Yahweh!
Your thoughts are very deep.
6 A brutish person does not know,
nor does a fool understand this:
7 When the wicked sprout like the grass,
and even when all those who behave wickedly thrive,
still they are doomed to eternal destruction.

8 But you, Yahweh, will reign forever.

9 Indeed, look at your enemies, Yahweh!
Indeed, look at your enemies. They will perish!
All those who behave wickedly will be scattered.
10 You have lifted up my horn like the horn of the wild ox;
I am anointed with fresh oil.
11 My eyes have seen the downfall of my enemies;
my ears have heard of the doom of my evil foes.

12 The righteous will flourish like the palm tree;
they will grow like a cedar in Lebanon.
13 They are planted in the house of Yahweh;
they flourish in the courts of our God.
14 They bear fruit even when they are old;
they stay fresh and green,
15 to proclaim that Yahweh is just.
He is my rock, and there is no unrighteousness in him.

Psalm 92 General Notes

Type of psalm

Psalm 92 is a psalm of praise for God's kindness and faithfulness. (See: faithful)

Special concepts in this chapter

Justice

God causes evil people to be destroyed and good people to be happy and useful, even after they grow old. (See: justice and evil)

Psalms 92:1

General Information:

Parallelism is common in Hebrew poetry.

A psalm, a song for the Sabbath day

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

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to sing praises to your name
The words "your name" are a metonym for "you." Alternate translation: "to sing praises to you"

Psalms 92:2

proclaim your covenant faithfulness in the morning
The abstract noun "faithfulness" can be translated with the adjective "faithful." Alternate translation: "proclaim in the morning that you are faithful to your covenant"

your truthfulness every night
The verb may be supplied from the previous phrase. The abstract noun "truthfulness" can be translated with the adjective "true." Alternate translation: "proclaim every night that everything you say is true"

Psalms 92:3

General Information:
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Psalms 92:4

glad
happy

through your deeds
The abstract noun phrase "your deeds" can be translated with the relative clause "what you have done." Alternate translation: "by what you have done"

the deeds of your hands
The abstract noun phrase "the deeds of your hands" can be translated with the relative clause "what your hands have done." The word "hands" is a synecdoche for the whole person. Alternate translation: "What you have done"

your deeds
The abstract noun phrase "your deeds" can be translated with a relative clause. Alternate translation: "what you have done"

Psalms 92:5

Your thoughts are very deep
"We cannot understand what you plan to do until you do it"

Your thoughts
The abstract noun phrase "your thoughts" can be translated with a relative clause. Alternate translation: "What you think" or "What you plan"

Psalms 92:6

brutish
animal-like

Psalms 92:7

When the wicked sprout like the grass
This compares evil people to grass, which grows quickly and in many places. Alternate translation: "When evil people appear quickly and seem to be everywhere, like grass"

they are doomed to eternal destruction
This can be translated in active form. Alternate translation: "God has decided that he will destroy them completely"

Psalms 92:8

General Information:
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Psalms 92:9

Indeed, look at your enemies, Yahweh
Many texts do not have these words.

They will perish
"They will die" or "You will kill them"

All those who behave wickedly will be scattered
This can be stated in active form. Alternate translation: "you will scatter all those who behave wickedly"

will be scattered
Many texts read, "have been scattered."

be scattered
"driven away"

Psalms 92:10

You have lifted up my horn like the horn of the wild ox
The psalmist speaks of God as if he had made him as strong as a wild animal. Here his "horn" represents his strength. Alternate translation: "You have made me as strong as a wild ox"

I am anointed with fresh oil
Possible meanings are that the oil that God has put on the psalmist is a metaphor for God 1) making him happy "you have made me very happy" or 2) making him strong, "you have made me strong" or 3) enabling him to defeat his enemies, "you have enabled me to defeat my enemies."

Psalms 92:11

My eyes have seen the downfall of my enemies; my ears have heard of the doom of my evil foes
The words "eyes" and "ears" are synecdoches for the person who sees and hears. The lines may be combined. Alternate translation: "I have seen and heard of the defeat of my evil enemies"

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Psalms 92:12

The righteous will flourish like the palm tree
Possible meanings are that righteous people will be like a healthy palm tree because they will 1) be strong or 2) live for long time.

they will grow like a cedar in Lebanon
Possible meanings are that righteous people will be like a healthy cedar tree growing in the land of Lebanon because 1) they will be strong or 2) people will honor them.

Psalms 92:13

They are planted
This can be stated in active form. Alternate translation: "Yahweh has planted them" or "Yahweh takes care of them as if they were trees he had planted"

in the house of Yahweh ... in the courts of our God
The psalmist speaks of people who truly worship God as if they were trees growing in Yahweh's house.

they flourish
The psalmist speaks of righteous people as if they were healthy trees. Alternate translation: "they are growing well" or "they are very strong"

in the courts of our God
in the courtyard of the temple in Jerusalem.

Psalms 92:14

They bear fruit
The psalmist speaks of righteous people as if they were trees that produce food. Alternate translation: "They please God"

they stay fresh and green
The psalmist speaks of righteous people as if they were trees. Alternate translation: "they remain strong and healthy" or "they always do what pleases God"

Psalms 92:15

to proclaim that
These words continue the thought begun by the words "they stay fresh and green" in (Psalms 92:14). Possible meanings are 1) "they stay fresh and green, so that they can proclaim" or 2) "they stay fresh and green. This shows that."

He is my rock
"Yahweh is the one who protects me." The psalmist speaks of Yahweh as if he were a rock that would protect him. See how this is translated in [Psalms 18:2]

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Psalm 93

1 Yahweh reigns; he is robed in majesty;
Yahweh has clothed and girded himself with strength.
The world is firmly established; it cannot be moved.
2 Your throne is established from ancient times;
you are from everlasting.

3 The oceans rise, Yahweh;
they have lifted up their voice;
the oceans' waves crash and roar.
4 Above the crashing of many waves,
the mighty breakers of the sea,
Yahweh on high is mighty.

5 Your solemn commands are very trustworthy;
holiness adorns your house,
Yahweh, for the length of your days.

Psalm 93 General Notes

Type of psalm

Psalm 93 is a worship psalm about the power of Yahweh.

Special concepts in this chapter

Yahweh's power

Yahweh is all powerful; He even controls the ocean.

Psalms 93:1

General Information:

Parallelism is common in Hebrew poetry.

he is robed in majesty; Yahweh has clothed and girded himself with strength

The psalmist speaks of Yahweh's strength and majesty as if they were things Yahweh wears. Alternate translation: "he shows everyone that he is a powerful king" or "his majesty is there for all to see, like the robe a king wears; everything about Yahweh shows that he is strong and he is ready to do great work"

majesty

the power of a king and the way a king acts

girded himself

put on a belt—a band of leather or another material that a person wears around his waist—to prepare for work or battle

The world is firmly established

This can be stated in active form. Alternate translation: "You have firmly established the world"

it cannot be moved

This can be stated in active form. Alternate translation: "no one will ever move it"

Psalms 93:2

Your throne is established from ancient times

This can be stated in active form. Alternate translation: "You established your throne in ancient times"

you are from everlasting

"you have always existed"

Psalms 93:3

oceans ... oceans'

Some modern translations read "floods ... floods'." The word often refers to a river (See: "the River" in Psalms 72:8), but "oceans ... oceans'" has been chosen here because oceans, not rivers, have "waves" that "crash and roar."

have lifted up their voice; the oceans' waves crash and roar

The psalmist speaks of the ocean as if it were a person who could speak. Alternate translation:

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"have made a mighty noise because their waves crash and roar"

roar
make a long, loud sound.

Psalms 93:4

Above the crashing of many waves, the mighty breakers of the sea
The phrase "the mighty breakers of the sea" means basically the same thing as "many waves" and emphasizes how great these waves are. Alternate translation: "Above the crashing of all of the very great waves of the sea"

breakers
large waves coming to land

on high
The psalmist speaks of where God lives as if it were high above the earth. Alternate translation: "in heaven"

Psalms 93:5

solemn
very serious

are very trustworthy
"always stay the same" or "never change"

holiness adorns your house
The psalmist speaks of Yahweh's house as if it were a woman wearing beautiful clothing or jewelry and of Yahweh's holiness as the beautiful clothing or jewelry. Alternate translation: "your house is beautiful because you are holy" or "your holiness makes your house beautiful the way beautiful clothes and jewelry make a woman more beautiful"

adorns
makes beautiful

your house
This refers to the temple in Jerusalem.

for the length of your days
This idiom refers to the duration of God's life. Since God lives forever, it can also be translated as forever. Alternate translation: "for as long as you live" or "forever"

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Psalm 94

1 Yahweh, God who avenges,
God who avenges, shine over us.
2 Rise up, judge of the earth,
give recompense to the proud.
3 How long will the wicked, Yahweh,
how long will the wicked rejoice?

4 They pour out their arrogant words;
all those who behave wickedly boast.
5 They crush your people, Yahweh;
they afflict your heritage.
6 They kill the widow and foreigner who lives in their country,
and they murder the fatherless.
7 They say, "Yah does not see;
the God of Jacob does not take notice of it." [1]

8 Pay attention, you stupid people!
You fools, when will you gain understanding?
9 He who made the ear, does he not hear?
He who formed the eye, does he not see?
10 He who disciplines the nations, does he not correct?
He is the one who gives knowledge to man.
11 Yahweh knows the thoughts of men,
that they are vapor.

12 Blessed is the one whom Yah instructs,
the one whom you teach from your law. [2]
13 You give him rest in times of trouble
until a pit is dug for the wicked.
14 For Yahweh will not abandon his people
or abandon his inheritance.
15 For judgment will again be righteous;
and all the upright in heart will follow it.

16 Who will rise up to defend me against the evildoers?
Who will stand up for me against those who behave wickedly?
17 Unless Yahweh had been my help,
I would soon be lying down in the place of silence.
18 When I said, "My foot is slipping,"
Your covenant faithfulness, Yahweh, held me up.
19 When cares within me are many,
your consolations delight my soul.

20 Can a throne of destruction be allied with you,
one that creates trouble by statute?
21 They conspire together to take the life of the righteous
and they declare guilty the blood of the innocent.
22 But Yahweh has been my high tower,
and my God has been the rock of my refuge.
23 He will bring on them their own iniquity
and will cut them off in their own wickedness.
Yahweh our God will cut them off.

Footnotes

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94:7 [1]Yah is a short form of the name Yahweh.
94:12 [2]Yah is a short form of the name Yahweh.

Psalm 94 General Notes

Type of psalm

Psalm 94 is a prayer requesting that evil people be punished. (See: evil)

Special concepts in this chapter

Justice

Evil people expect God to ignore their injustices. But God knows what they are doing and will punish them for their evil deeds. (See: justice and works)

Psalms 94:1

General Information:

Parallelism is common in Hebrew poetry.

shine over us

Here "shine" is a metaphor for God revealing himself. Alternate translation: "show yourself" or "reveal your glory"

Psalms 94:2

Rise up

The psalmist speaks of starting to do something as getting up. If your language has a word for beginning to act, use it here. Alternate translation: "Take action" or "Do something"

give recompense to the proud

"give to the proud what they deserve" or "punish people who are proud"

Psalms 94:3

How long will the wicked, Yahweh, how long will the wicked rejoice?

The psalmist repeats the question to show that he is unhappy with how long Yahweh has allowed the wicked to rejoice. This rhetorical question can be translated as a statement. Alternate translation: "You have waited too long Yahweh; you have waited too long to stop the wicked from rejoicing."

will the wicked rejoice

Why the wicked rejoice can be stated clearly. Alternate translation: "will the wicked rejoice because you never punish them for the evil deeds they do"

Psalms 94:4

They pour out

"All those who do evil pour out"

They pour out their arrogant words

The psalmist writes of the wicked speaking as if their words were a liquid being poured out.

all those who behave wickedly boast

The translation can make explicit that these people boast about their evil actions. Alternate translation: "all those who behave wickedly boast about their evil deeds"

Psalms 94:5

afflict your heritage

Here the metaphor "heritage" refers to the nation of Israel. The nation is a metonym for the people of the nation. Alternate translation: "afflict the people of the nation"

They crush

The psalmist speaks of powerful people treating powerless people badly as if it were crushing them or breaking them in pieces. See how "break in pieces" is translated in [Psalms 72:4]

Psalms 94:6

the widow

"women whose husbands have died"

the fatherless

"children without fathers"

Psalms 94:7

the God of Jacob does not take notice of it

"the God of Israel does not see what we do"

Psalms 94:8

General Information:

The writer now instructs the wicked people.

when will you gain understanding?

This rhetorical question emphasizes the anger of the writer with the wicked people he is speaking to.

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This question can be translated as a statement. Alternate translation: "stop your foolish ways!" or "learn from your mistakes!"

Psalms 94:9

He who made the ear, does he not hear? He who formed the eye, does he not see?
These rhetorical questions can be translated as statements or commands. Alternate translation: "God made ears, so he can hear. God made eyes, so he can see." or "God made ears, so stop acting as if he does not hear. God made eyes, so stop acting as if he does not see."

Psalms 94:10

General Information:
The writer continues instructing the wicked people.

He who disciplines the nations, does he not correct?
This question can be translated as a statement. It is implied that Yahweh corrects his people. Alternate translation: "You know that Yahweh corrects the nations, so you can be sure that he will correct his people!" or "he will punish his people!"

does he not correct
This can be stated in positive form. Possible meanings are 1) God corrects. Alternate translation: "he corrects" or 2) God punishes. "he punishes"

Psalms 94:11

that they are vapor
Here the thoughts of men are compared to vapor or steam that disappears into the air. This metaphor shows how unimportant and useless they are.

vapor
"mist." See how this word is translated in Psalms 39:11

Psalms 94:12

General Information:
Now the writer again talks to Yahweh.

Psalms 94:13

until a pit is dug for the wicked
The psalmist speaks of Yahweh's punishing the wicked as if Yahweh were trapping an animal in a pit. This can be stated in active form. Alternate translation: "until you dig a pit for the wicked" or "until you destroy the wicked"

Psalms 94:14

his inheritance
"those whom he has chosen to be with him forever"

Psalms 94:15

judgment will again be righteous
The psalmist speaks of those who judge as if they were the decisions they make. The abstract noun "judgment" can be translated with the verb "judge." Alternate translation: "judges will again judge righteously" or "judges will again make righteous decisions"

the upright in heart
The adjective phrase "upright in heart" can be translated as a noun phrase. Alternate translation: "those whose hearts are right with God"

will follow it
"will want the judges to judge righteously"

Psalms 94:16

Who will rise up to defend me against the evildoers? Who will stand up for me against those who behave wickedly?
This can be translated as a statement. Alternate translation: "No one will defend me against the evildoers. No one will help me fight against those who behave wickedly."

Psalms 94:17

Unless Yahweh had been my help ... silence
This statement describes something that could have happened but did not. Yahweh did help him, so he was not lying in the place of silence. Alternate translation: "If Yahweh had not been my help ... silence

Unless Yahweh had been my help
The abstract noun "help" can be expressed as a verb. Alternate translation: "If Yahweh had not helped me"

I would soon be lying down in the place of silence
Here "would be lying down" refers to "death" and "in the place of silence" refers to the grave." Alternate translation: "in a short time, I would be dead, lying in a silent grave"

Psalms 94:18

Your covenant faithfulness, Yahweh, held me up
The abstract noun "faithfulness" can be translated with an adjective. Alternate translation: "You, Yahweh, held me up because you are faithful to your covenant"

Psalms 94:19

When cares within me are many, your consolations delight my soul
The psalmist speaks of care as if he could count separate cares. The abstract noun "consolations" can be translated with the verb "console" or

"comfort." Alternate translation: "When I have been worried about many things, you have comforted me and made me happy"

Psalms 94:20

Can a throne of destruction be allied with you, one that creates trouble by statute?
The writer uses this rhetorical question is used to assure Yahweh that the writer knows that Yahweh loves justice. It can be translated as a statement. Alternate translation: "A throne of destruction, one that creates trouble by statute, cannot be allied with you"

a throne of destruction
Here the metonym "throne" refers to a king or ruler. Alternate translation: "a wicked ruler" or "corrupt judge"

Psalms 94:21

conspire
secretly plan with a person something harmful or illegal

take the life of
This is an idiom which means to kill someone.

they declare guilty the blood of the innocent
The nominal adjective "innocent" may be translated "innocent person." The word "blood" is a metaphor for the violent death of the innocent person and a metonym for the person himself. Alternate translation: "they declare the innocent person guilty and then kill him"

Psalms 94:22

Yahweh has been my high tower
Here "tower" is a metaphor for protection. Alternate translation: "Yahweh has protected me from my enemies"

God has been the rock of my refuge
The psalmist speaks of having God protect him as if God were a place where the psalmist could go to be safe. See how "rock" and "refuge" are translated in Psalms 62:7. Alternate translation: "I have asked God to protect me, and he has kept me safe by his power"

Psalms 94:23

will bring on them their own iniquity
Possible meanings are 1) "will do to them the evil things they have done to others" or 2) "will punish them for all the evil things he has done to others."

cut them off
This is an idiom which means "kill them."

in their own wickedness
Possible meanings are 1) "while they are doing wicked things" or 2) "because they have done wicked things."

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Psalm 95

1 Oh come, let us sing to Yahweh;
let us shout joyfully to the rock of our salvation.
2 Let us enter his presence with thanksgiving;
let us shout joyfully to him with psalms of praise.

3 For Yahweh is a great God
and a great King superior to all gods.
4 In his hand are the depths of the earth;
the heights of the mountains are his.
5 The sea is his, for he made it,
and his hands formed the dry land.

6 Oh come, let us worship and bow down;
let us kneel before Yahweh, our Creator:
7 For he is our God,
and we are the people of his pasture and the sheep of his hand.
Today—oh, that you would hear his voice!

8 "Do not harden your heart, as at Meribah,
or as on the day of Massah in the wilderness,
9 where your forefathers tested me;
they put me to the test, though they had seen my deeds.
10 For forty years I was angry with that generation
and said, 'This is a people whose hearts wander astray;
they have not known my ways.'
11 Therefore I swore in my anger
that they would never enter into my resting place."

Psalm 95 General Notes

Type of psalm

Psalm 95 is the first in a series of six worship psalms (Psalms 95-100).

Special concepts in this chapter

God's care

God made everything and takes good care of people. People should not be stubborn like the Israelites were in the days of Moses. The Israelites with Moses wandered in the desert for forty years.

Psalms 95:1

General Information:

Parallelism is common in Hebrew poetry.

the rock of our salvation

The psalmist speaks of Yahweh as if Yahweh were a mountain the people could climb so they would be safe. See how "rock" and "of my salvation" are translated in [Psalms 18:46]

Psalms 95:2

enter his presence

The psalmist speaks as if he is telling the readers to go into the throne room of a king. Alternate translation: "go to where he is"

with thanksgiving

"thanking him as we enter his presence"

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Psalms 95:3

superior to all gods
Possible meanings are that Yahweh is a great king 1) "who rules over all other gods," or 2) "who is much better than all gods."

Psalms 95:4

In his hand
This is an idiom which means "in his control" or "he is responsible for."

depths
deep places

heights
high places

Psalms 95:5

his hands formed
The word "hands" is a metonym for Yahweh himself. Alternate translation: "he himself formed"

Psalms 95:6

kneel
put both knees on the ground, often to show submission

Psalms 95:7

the people of his pasture
The word "pasture" is a metonym for the food that animals eat in the pasture, which in turn is a synecdoche for everything that Yahweh provides for his people. Alternate translation: "we are the people whose needs he meets"

pasture
an area where animals find grass to eat

the sheep of his hand
The word "hand" here refers to how Yahweh protects his people the way a shepherd protects his sheep. Alternate translation: "the people whom he protects like a shepherd protects his sheep"

Today—oh, that you would hear his voice!
"Oh, that you would hear his voice today!" The psalmist purposely interrupts what he is saying.

hear his voice
Here "his voice" represents God speaking or what he says. Alternate translation: "listen to God speak" or "hear what God says"

Psalms 95:8

General Information:
Now the writer writes the words that Yahweh spoke.

harden your heart
"become stubborn"

Meribah, ... Massah
These are places in the desert that Moses named because the Israelites rebelled against God.

Psalms 95:9

tested me ... put me to the test
These two phrases are both metaphors for the people seeing how much evil they could do before Yahweh would punish them. "wanted to see if they could do evil things without me punishing them ... tested me to see if I would continue to be patient with them"

my deeds
"the amazing things I had done"

Psalms 95:10

General Information:
Yahweh continues speaking directly to his people.

forty years
"40 years"

that generation
"all of those people" or "that entire generation of people"

wander astray
God speaks of the people as if they were sheep, which will go wherever they want to and not stay near their shepherd. Alternate translation: "move away from me" or "go their own way"

they have not known my ways
Yahweh's commands are spoken of as if they were paths on which the people should walk. The people not obeying Yahweh's commands is spoken of as if they did not know these paths. Alternate translation: "they have not obeyed my commands"

Psalms 95:11

my resting place
"the place where I would have allowed them to rest"

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Psalm 96

1 Oh, sing to Yahweh a new song;
sing to Yahweh, all the earth.
2 Sing to Yahweh, bless his name;
announce his salvation day after day.
3 Declare his glory among the nations,
his marvelous deeds among all the nations.

4 For Yahweh is great and is to be praised greatly.
He is to be feared above all other gods.
5 For all the gods of the nations are idols,
but it is Yahweh who made the heavens.
6 Splendor and majesty are in his presence.
Strength and beauty are in his sanctuary.

7 Ascribe to Yahweh, you clans of peoples,
ascribe praise to Yahweh for his glory and strength.
8 Give to Yahweh the glory that his name deserves.
Bring an offering and come into his courts.
9 Bow down to Yahweh in the splendor of holiness;
tremble before him, all the earth.
10 Say among the nations, "Yahweh reigns."
The world also is established; it cannot be shaken.
He judges the peoples fairly.

11 Let the heavens be glad, and let the earth rejoice;
let the sea roar and that which fills it shout with joy.
12 Let the fields rejoice and all that is in them.
Then let all the trees in the forest shout for joy
13 before Yahweh, for he is coming.
He is coming to judge the earth.
He will judge the world with righteousness
and the peoples with his faithfulness.

Psalm 96 General Notes

Type of psalm

Psalm 96 is one of six worship psalms (Psalms 95-100).

Special concepts in this chapter

Yahweh, the king

Yahweh is king over all the earth and is worthy of all praise.

Psalms 96:1

General Information:

Parallelism is common in Hebrew poetry.

a new song

a song no one has ever sung before

all the earth

This refers to the people of the earth. Alternate translation: "all you people who live on the earth"

Psalms 96:2

bless his name

The word "name" is a metonym for Yahweh himself. Alternate translation: "bless Yahweh" or "do what makes Yahweh happy" See how "may his glorious name be blessed" is translated in [Psalms 72:19]

announce his salvation

The abstract noun "salvation" can be translated using the verb "save." Alternate translation:

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"announce that he has saved us" or "tell people that he is the one who saves"

Psalms 96:3

Declare his glory among the nations
"Tell all the people in every nation about his great glory"

Psalms 96:4

Yahweh is great and is to be praised greatly
This can be translated in active form. Alternate translation: "Yahweh is great. Praise him greatly" or "Yahweh is great, and people should praise him greatly"

He is to be feared above all other gods
This can be translated in active form. Alternate translation: "Fear him above all other gods"

Psalms 96:5

General Information:
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Psalms 96:6

in his presence
"where he is"

Splendor and majesty are in his presence
The psalmist speaks as if splendor and majesty are people who can stand before a king. Alternate translation: "Everyone knows of his splendor and majesty"

Strength and beauty are in his sanctuary
The words "strength" and "beauty" are metonyms for the ark of the covenant decrees, which is found in the sanctuary. Alternate translation: "It is his sanctuary that contains the ark of the covenant decrees"

Psalms 96:7

Ascribe to Yahweh ... ascribe praise to Yahweh for his glory and strength
This can be restated to removed the abstract nouns "praise," "glory," and "strength." See how these words are translated in [Psalms 29:1]

Psalms 96:8

Give to Yahweh the glory that his name deserves
The abstract noun "glory" can be stated as a verb or adjective. See how these words are translated in [Psalms 29:2]

his name deserves
Here "name" refers to the person of God. Alternate translation: "he deserves"

his courts
the temple courtyard where the priests sacrificed animals to Yahweh

Psalms 96:9

Bow down to Yahweh
The implied information is that the people were to bow down in worship. Alternate translation: "Bow down to worship Yahweh"

in the splendor of holiness
The abstract nouns "splendor" and "holiness" can be translated as adjectives. Alternate translation: "because he is gloriously beautiful and holy"

tremble
to shake because of fear

all the earth
Here "earth" represents the people. Alternate translation: "all the people of the earth"

Psalms 96:10

The world also is established
This can be translated in active form. Alternate translation: "He also established the world"

it cannot be shaken
This can be translated in active form. Alternate translation: "nothing can shake it"

Psalms 96:11

Let the heavens be glad, and let the earth rejoice
Possible meanings are 1) the heavens and the earth are spoken of as if they have emotions like people. Alternate translation: "Let it be as if the heavens are glad and the earth rejoices" or 2) "the heavens" and "the earth" are metonyms for those who dwell in those places. Alternate translation: "Let those who live in the heavens be glad and let those who live on the earth rejoice"

that which fills it shout with joy
The implied information is that this refers to all the creatures living in the sea. They are spoken of as if they should shout with joy like people might do. Alternate translation: "the sea creatures shout joyfully"

Psalms 96:12

Let the fields rejoice and all that is in them
"Let the fields and all that is in them rejoice." The psalmist speaks as if "the fields" and the animals that live in them have emotions like people. Alternate translation: "Let it be as if the fields themselves and all the animals that live in them are rejoicing"

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let all the trees in the forest shout for joy
This speaks about the trees as if they were people who could shout for joy. Alternate translation: "let it be as if all the trees in the forest shout for joy"

Psalms 96:13

He is coming to judge the earth. He will judge the world ... and the peoples
The three phrase have similar meanings; the last two phases are used to strengthen the first.

to judge ... will judge
Another possible meaning is "to rule ... will rule."

He will judge the world with righteousness
Here "the world" is a metonym for all the people in the world. See how these words are translated in [Psalms 9:8]

the peoples with his faithfulness
The words "he will judge" are understood. Alternate translation: "he will judge the peoples with his faithfulness"

with his faithfulness
The can be restated to remove the abstract noun "faithfulness." Possible meanings are 1) Alternate translation: "fairly, according to what he knows is true" or 2) Alternate translation: "using the same standard for all people"

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Psalm 97

1 Yahweh reigns; let the earth rejoice;
let the many coastlands be glad.
2 Clouds and darkness surround him.
Righteousness and justice are the foundation of his throne.
3 Fire goes before him
and consumes his adversaries on every side.
4 His lightning lights up the world;
the earth sees and trembles.
5 The mountains melt like wax before Yahweh,
the Lord of the whole earth.
6 The skies declare his justice,
and all the nations see his glory.

7 All those who worship carved figures will be shamed,
those who boast in worthless idols—
bow down to him, all you gods!

8 Zion heard and was glad,
and the towns of Judah rejoiced
because of your righteous decrees, Yahweh.
9 For you, Yahweh, are most high above all the earth.
You are exalted far above all gods.
10 You who love Yahweh, hate evil!
He protects the lives of his faithful ones,
and he takes them out of the hand of the wicked.
11 Light is sown for the righteous
and gladness for those with honest hearts.
12 Be glad in Yahweh, you righteous;
and give thanks when you remember his holiness.

Psalm 97 General Notes

Type of psalm

Psalm 97 is one of six worship psalms (Psalms 95-100)

Special concepts in this chapter

Yahweh's authority

All people who worship idols are disgraced because Yahweh rules over all the world.

Psalms 97:1

General Information:

Parallelism is common in Hebrew poetry.

let the earth rejoice; let the many coastlands be glad

The earth and the coastlands are said to have emotions like people. Alternate translation: "Rejoice and be glad every person on the earth and near the seas"

coastlands

Possible meanings are 1) "lands near the seas" or 2) "islands."

Psalms 97:2

Clouds and darkness surround him

"We cannot see him; it is as if he were sitting in the dark with clouds all around him"

Righteousness and justice are the foundation of his throne

The word "throne" is a metonym for the deeds and words of the one who sits on it. The psalmist speaks as if righteousness and justice were physical objects that made the throne secure. Alternate translation: "He is righteous and just in everything

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he does" or "He is able to rule because he rules righteously and justly"

the foundation of his throne
Here "the foundation of his throne" refers to how Yahweh rules his kingdom.

Psalms 97:3

Fire goes before him
The psalmist speaks as if fire were a person walking before King Yahweh and telling people that the king was coming.

consumes his adversaries
"burns up his enemies"

Psalms 97:4

the earth sees and trembles
The writer speaks of the earth as if it were a person who sees what Yahweh does and trembles in fear. Alternate translation: "like a person, the earth sees and trembles"

trembles
shakes with fear

Psalms 97:5

The mountains melt like wax before Yahweh
The writer speaks of the mountains crumbling before Yahweh as if they were wax that was exposed to a fire. Alternate translation: "The mountains are unable to stand as Yahweh comes near" or "The mountains crumble in Yahweh's presence"

Psalms 97:6

The skies declare his justice
Possible meanings are 1) the psalmist speaks as if the skies are Yahweh's messengers who declare that Yahweh is just. Alternate translation: "Everyone can see that God is just, the same way that everyone can see the skies" or 2) the skies refer to the beings that live in the heavens. Alternate translation: "All those who live in heaven declare that Yahweh is just"

Psalms 97:7

General Information:
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Psalms 97:8

Zion heard ... the towns of Judah
This refers to the people who live in these lands. Alternate translation: "The people of Zion heard ... the people of Judah"

Psalms 97:9

are most high above all
The psalmist speaks as if those who were strong enough to rule were the physically higher than others. Alternate translation: "rule over all the people who live on"

You are exalted far
The psalmist speaks as if those who were strong enough to rule were the physically higher than others. Alternate translation: "You are high, far"

Psalms 97:10

he takes them out of the hand of the wicked
Here the word "hand" represents power. Yahweh rescuing people from the power of wicked people is spoken of as if he took them out of their hands. Alternate translation: "he rescues them from the power of the wicked"

Psalms 97:11

Light is sown for ... and gladness for
These two phrases have similar meanings and are used together for emphasis. Alternate translation: "Yahweh sows light for those who do right, and he sows gladness for those with honest hearts"

Light is sown for the righteous
The word "sown" is a metaphor for actions with future results. "Light" is a metaphor for good things. Alternate translation: "Yahweh plans for good things to happen to the righteous in the future"

the righteous
The adjective "righteous" can be translated as a noun phrase. Alternate translation: "righteous people"

gladness for those with honest hearts
The words "is sown" are understood. The word "sown" is a metaphor for actions with future results. The abstract noun "gladness" can be stated as "happy." Alternate translation: "gladness is sown for those with honest hearts" or "Yahweh plans for people with honest hearts to be happy in the future"

those with honest hearts
The heart is a synecdoche for the whole person. Alternate translation: "honest people"

Psalms 97:12

General Information:
This verse has a command followed by the reason for the command. If your language requires the reason to precede the command: "Because of what Yahweh has done for you, you righteous people, be

glad and give thanks when you remember his holiness."

Be glad in Yahweh
This idiom means to be glad because of what Yahweh has done. Alternate translation: "Be glad because of what Yahweh has done"

when you remember his holiness
Possible meanings are 1) "when you remember how holy he is" or 2) "to his holy name," a metonym for "to him."

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Psalm 98

1 Oh, sing to Yahweh a new song,
for he has done marvelous things;
his right hand and his holy arm
have given him victory.
2 Yahweh has made known his salvation;
he has openly showed his justice to all the nations.
3 He calls to mind his steadfast love
and faithfulness for the house of Israel;
all the ends of the earth will see
the victory of our God.

4 Shout for joy to Yahweh, all the earth;
burst into song, sing for joy, and sing praises.
5 Sing praises to Yahweh with the harp,
with the harp and melodious song.
6 With trumpets and the sound of the horn,
shout joyfully before the King, Yahweh.

7 Let the sea shout and everything in it,
the world and those who live in it!
8 Let the rivers clap their hands,
and let the mountains shout for joy.
9 Yahweh is coming to judge the earth;
he will judge the world with righteousness
and the nations with fairness.

Psalm 98 General Notes

Type of psalm

Psalm 98 is one of six worship psalms (Psalms 95-100).

Special concepts in this chapter

Praise

Everyone and every thing should sing praises to Yahweh because he is worthy of all praise.

Psalms 98:1

General Information:

Parallelism is common in Hebrew poetry.

A psalm

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

a new song

a song no one has ever sung before. See how this is translated in Psalms 96:1.

his right hand and his holy arm have

The words "right hand" and "holy arm" refer to Yahweh's strength. Together they emphasize how great his strength is. Alternate translation: "his very great power has"

right hand

the more powerful and skilled hand

holy arm

Here "arm" is a metonym for power. Alternate translation: "the power that is his alone"

have given him victory

This can be restated to remove the abstract noun "victory." Alternate translation: "have enabled him to be victorious over his enemies" or "has enabled him to defeat his enemies"

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Psalms 98:2

made known his salvation
The abstract noun "salvation" can be translated using the verb "save." Alternate translation: "showed people that he saves his people"

showed his justice to all the nations
The abstract noun "justice" can be translated using the adjective "just." The word "nations" is a metonym for "the people who live in all the nations." Alternate translation: "showed the people who live in all the nations that he is just"

Psalms 98:3

He calls to mind his steadfast love and faithfulness for the house of Israel
See how the idiom "call to mind" is translated in [Psalms 20:3]

all the ends of the earth
This is a metonym for the people of the earth. Alternate translation: "people from all over the world"

will see the victory of our God
The abstract noun "victory" can be translated using the verb "defeat." Alternate translation: "will see our God defeat his enemies"

Psalms 98:4

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

burst into song
"suddenly begin singing happily"

sing for joy
"sing because you are happy"

sing praises
"sing praises to God"

Psalms 98:5

melodious
delightful or pleasing musical sound

Psalms 98:6

the horn
an animal horn used as a musical instrument

Psalms 98:7

Let the sea shout and everything in it
The psalmist speaks as if the sea were a person who could shout to God. Alternate translation: "Let it be as if the sea and everything in it were shouting"

the world and those who live in it
The psalmist speaks as if the world were a person. Alternate translation: "and let it be as if the world and those who live in it were shouting"

the world
This is a metonym for the people who live in the world. Alternate translation: "the people in the world"

Psalms 98:8

Let the rivers clap their hands, and let the mountains shout for joy
The psalmist speaks as if the rivers and mountains were people who could clap and shout. Alternate translation: "Let it be as though the rivers are clapping their hands and mountains were shouting for joy"

Psalms 98:9

the nations with fairness
The verb may be supplied from the previous phrase. Alternate translation: "he will judge the nations with fairness"

the nations
This is a metonym for "the people who live in the nations."

with fairness
"honestly" or "using the same standard for everyone"

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Psalm 99

1 Yahweh reigns;
let the nations tremble.
He sits enthroned above the cherubim;
the earth quakes.
2 Yahweh is great in Zion;
he is exalted above all the nations.
3 Let them praise your great and awesome name;
he is holy.

4 The king is strong, and he loves justice.
You have established fairness;
you have done righteousness
and justice in Jacob.
5 Praise Yahweh our God
and worship at his footstool.
He is holy.

6 Moses and Aaron were among his priests,
and Samuel was among those who called on his name.
They called to Yahweh,
and he answered them.
7 He spoke to them from the pillar of cloud.
They kept his solemn commands
and the statutes that he gave them.

8 You answered them,
Yahweh our God.
A forgiving God you were to them,
but also an avenger of their sinful deeds.
9 Praise Yahweh our God,
and worship at his holy hill,
for Yahweh our God is holy.

Psalm 99 General Notes

Type of psalm

Psalm 99 is one of six worship psalms (Psalms 95-100).

Special concepts in this chapter

Yahweh's justice

God is just and fair. Moses, Aaron and Samuel each prayed to him and obeyed him and he answered their prayers. (See: justice)

Psalms 99:1

General Information:

Parallelism is common in Hebrew poetry.

the nations

This refers to the people of all nations. Alternate translation: "the people of all nations"

tremble

shake with fear

He sits enthroned above the cherubim

You may need to make explicit that the cherubim are those on the lid of the ark of the covenant. The biblical writers often spoke of the ark of the covenant as if it were Yahweh's footstool upon which he rested his feet as he sat on his throne in heaven above. Alternate translation: "He sits on his throne above the cherubim on the ark of the covenant"

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quakes
shakes

Psalms 99:2

Yahweh is great in Zion; he is exalted above all the nations
"Not only is Yahweh great in Zion, he is exalted above all the nations" or "Not only does Yahweh rule in Zion, he rules over all the nations"

he is exalted above all the nations
This can be stated in active form. Alternate translation: "people in all the nations exalt him" or "people in all nations praise him greatly"

Psalms 99:3

Let them praise your great and awesome name
Here the author shifts from speaking about God, to speaking to God. After this phrase though, he shifts back to speaking about God.

Psalms 99:4

he loves justice
The abstract noun "justice" can be translated using the phrase "what is just." Alternate translation: "he loves doing what is just"

You have established fairness
The abstract noun "fairness" is a metonym for the laws that are fair. Alternate translation: "The laws you have established are fair"

Psalms 99:5

worship at his footstool
Here the word "footstool" likely refers to the ark of the covenant, which the biblical writers often spoke of as if it were Yahweh's footstool upon which he rested his feet as he sat on his throne in heaven above. The translation can make explicit that the people are to worship Yahweh. Alternate translation: "worship Yahweh at his footstool" or "worship Yahweh before his throne in the temple"

Psalms 99:6

General Information:
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Psalms 99:7

solemn
important, given seriously

Psalms 99:8

You answered them
"You answered your people"

Psalms 99:9

his holy hill
"Mount Zion"

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Psalm 100

1 Shout joyfully to Yahweh, all the earth.
2 Serve Yahweh with gladness;
come before his presence with joyful singing.
3 Know that Yahweh is God;
he made us, and we are his.
We are his people and the sheep of his pasture.

4 Enter into his gates with thanksgiving
and into his courts with praise.
Give thanks to him and bless his name.
5 For Yahweh is good; his covenant faithfulness endures forever
and his truthfulness through all generations.

Psalm 100 General Notes

Type of psalm

Psalm 100 is the last of six worship psalms (Psalms 95-100).

Special concepts in this chapter

Yahweh's care for his creation

God made mankind and takes good care of people.

Psalms 100:1

General Information:

Parallelism is common in Hebrew poetry.

A psalm of thanksgiving

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

Shout joyfully to Yahweh

"Raise a shout to Yahweh." See how "shout" is translated in Psalms 47:1.

all the earth

This refers to all the people of the earth. Alternate translation: "everyone on the earth"

Psalms 100:2

come before his presence

The psalmist speaks as if he is telling the readers to go into the throne room of a king. Alternate translation: "go to where he is with joyful singing" or "he can hear you, so sing joyfully"

Psalms 100:3

the sheep of his pasture

God's people are like his sheep. Alternate translation: "the people God provides for and protects"

pasture

a grassy area for feeding animals

Psalms 100:4

with thanksgiving

"while thanking him" or "while giving thanks to him"

bless his name

The word "name" is a metonym for Yahweh himself. Alternate translation: "bless Yahweh" or "do what makes Yahweh happy" See how "may his glorious name be blessed" is translated in [Psalms 72:19]

Psalms 100:5

his covenant faithfulness endures forever

The abstract noun "faithfulness" can be translated with an adjective. Alternate translation: "he is faithful to his covenant forever"

his truthfulness through all generations

The verb may be supplied from the previous phrase. The abstract noun "truthfulness" can be translated

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with an adjective. Alternate translation: "his truthfulness endures through all generations" or "he is truthful through all generations"

through all generations
"generation after generation." See how this is translated in Psalms 89:4.

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Psalm 101

1 I will sing of covenant faithfulness and justice;
to you, Yahweh, I will sing praises.
2 I will pay attention to the way of integrity.
Oh, when will you come to me?
I will walk with integrity of heart within my house.

3 I will not put wrongdoing before my eyes;
I hate worthless evil;
it will not cling to me.

4 A perverse heart will leave me;
I am not loyal to evil.

5 I will destroy whoever secretly slanders his neighbor.
I will not tolerate the haughty of eye and arrogant of heart.

6 I will look to the faithful of the land to sit at my side.
Those who walk in the way of integrity may serve me.

7 Deceitful people will not remain within my house;
liars will not be welcome before my eyes.

8 Morning by morning
I will destroy all the wicked from the land;
I will remove all who behave wickedly
from the city of Yahweh.

Psalm 101 General Notes

Type of psalm

Psalm 101 is a psalm asking God's help in living as a person should.

Special concepts in this chapter

Encouragement

The psalmist wanted to encourage all the good people in the land restrain all the evil people. (See: evil)

Psalms 101:1

General Information:

Parallelism is common in Hebrew poetry.

A psalm of David

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

I will sing of covenant faithfulness and justice

The abstract nouns "faithfulness" and "justice" can be translated with adjectives. Alternate translation: "I will sing that you are faithful to your covenant and that you are just"

Psalms 101:2

I will pay attention to the way of integrity

Here the words "pay attention to" are a metonym for the way that David will live because he has paid attention to the way of integrity. Alternate translation: "I will live in a way that is honest and right" or "I will live a life full of integrity"

I will walk with integrity of heart within my house

Here David speaks about living as if it were "walking." The word "heart" here is a metonym for the way he thinks and feels. Alternate translation: "I will live in my house with integrity"

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Psalms 101:3

I will not put wrongdoing before my eyes
This can be restated to remove the abstract noun "wrongdoing." The idiom, "put evil before my eyes," means to approve of it. Alternate translation: "I will not approve of anyone doing anything that is wrong in my presence"

it will not cling to me
David describes "evil" as if it were something unable to cling to him. This means that he would avoid evil things and people doing evil things. Alternate translation: "I will completely avoid evil"

cling
hold on to something or someone very tightly

Psalms 101:4

A perverse heart
The word "heart" here is a metonym for the thoughts and feelings of the person. This generic noun phrase refers to any perverse person or people. Alternate translation: "Perverse people"

to evil
"to anything that is evil"

Psalms 101:5

the haughty of eye and arrogant of heart
The words "eye" and "heart" here are metonyms for the person whose eye and heart they are. The generic noun phrase refers to any haughty and arrogant person or people. Alternate translation: "people who are haughty and arrogant"

Psalms 101:6

I will look to the faithful of the land to sit at my side
This means that David would allow those people to be around him and live with him. Alternate translation: "I will allow the faithful of the land to live with me"

the faithful
This refers to the people who are faithful to God. Alternate translation: "the faithful people"

walk in the way of integrity
Here David speaks about "living" as if it were "walking." Alternate translation: "live in a way that is honest and right" or "live lives full of integrity"

Psalms 101:7

Deceitful people will not ... liars will not
These two phrases have the same idea and are used together to emphasize how David will not tolerate deceitful people.

liars will not be welcome
This can be stated in active form. Alternate translation: "I will not welcome liars"

before my eyes
Here "my eyes" refers to David himself. Alternate translation: "before me" or "in my presence"

Psalms 101:8

Morning by morning
"Every day"

the wicked
This refers to wicked people. Alternate translation: "the wicked people"

from the city of Yahweh
David is referring to the city that he is in as "the city of Yahweh." This can be made clear. Alternate translation: "from this city, which is Yahweh's city"

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Psalm 102

1 Hear my prayer, Yahweh;
hear my cry to you.
2 Do not hide your face from me in my time of trouble.
Listen to me.
When I call out to you,
answer me quickly.

3 For my days pass away like smoke,
and my bones burn like fire.
4 My heart is crushed, and I am like grass that has withered.
I forget to eat any food.
5 With my continual groaning,
I have become very thin.
6 I am like a pelican of the wilderness;
I have become like an owl in the ruins.
7 I lie awake like a solitary bird,
alone on the housetop.
8 My enemies taunt me all day long;
those who mock me use my name in curses.
9 I eat ashes like bread
and mix my drink with tears.
10 Because of your raging anger,
you have lifted me up to throw me down.
11 My days are like a shadow that fades,
and I have withered like grass.

12 But you, Yahweh, live forever,
and your fame is for all generations.
13 You will rise up and have mercy on Zion.
Now is the time to have mercy upon her;
the appointed time has come.
14 For your servants hold her stones dear
and feel compassion for the dust of her ruins.
15 The nations will respect your name, Yahweh,
and all the kings of the earth will honor your glory.
16 Yahweh will rebuild Zion
and will appear in his glory.
17 At that time, he will respond to the prayer of the destitute;
he will not reject their prayer.

18 This will be written for future generations,
and a people not yet created will praise Yah. [1]
19 For he has looked down from the holy heights;
from heaven Yahweh has viewed the earth,
20 to hear the groaning of the prisoners,
to release those who were condemned to death.
21 Then men will proclaim the name of Yahweh in Zion
and his praise in Jerusalem
22 when the peoples and kingdoms gather together
to serve Yahweh.

23 He has taken away my strength in the middle of life.
He has shortened my days.
24 I said, "My God, do not take me away in the middle of life;
you are here throughout all generations.
25 In ancient times you established the earth;

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the heavens are the work of your hands.
26 They will perish, but you will remain;
they will all grow old like a garment;
like clothing, you will remove them,
and they will disappear.
27 But you are the same,
and your years will have no end.
28 The children of your servants will live on,
and their descendants will live in your presence."

Footnotes

102:18 [1]Yah is a short form of the name Yahweh.

Psalm 102 General Notes

Type of psalm

Psalm 102 is a psalm of deliverance from sickness. (See: deliverer)

Special concepts in this chapter

Salvation

The author does not want to die young. He also wants to see Jerusalem saved. (See: save)

Psalms 102:1

General Information:

Parallelism is common in Hebrew poetry.

A prayer of the afflicted when he is faint and pours out his lament before Yahweh

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

the afflicted

This refers to a man who is afflicted. Alternate translation: "the afflicted man"

Psalms 102:2

General Information:

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Psalms 102:3

my days pass away like smoke

Here "my days" refers to the author's life and the idea of "smoke" is something that quickly disappears. Alternate translation: "my life passes away quickly"

my bones burn like fire

Here the author refers to his "body" as his "bones." Alternate translation: "my body feels like it is burning"

Psalms 102:4

My heart is crushed

Here the author refers to himself as his "heart." This can be stated in active form. Alternate translation: "I am in despair"

I am like grass that has withered

This is another way to describe his despair. Alternate translation: "I feel like I am drying up like withered grass"

Psalms 102:5

General Information:

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Psalms 102:6

I am like a pelican of the wilderness

He compares his loneliness to that of a pelican, which is often seem alone instead of with other birds. Alternate translation: "I am lonely and despised like a pelican in the wilderness"

a pelican

a large fish-eating bird

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I have become like an owl in the ruins
The author continues to describe loneliness by comparing himself to an owl in abandoned ruins. Alternate translation: "I have become alone like an owl in abandoned ruins"

an owl
This is a bird that is awake at night. Alternate translation: "a night bird"

Psalms 102:7

I lie awake like a solitary bird
The writer compares himself to a bird to emphasize his feeling of loneliness.

Psalms 102:8

General Information:
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Psalms 102:9

I eat ashes like bread
David would have sat in ashes as an act of mourning, therefore ashes would have fallen on his food. Alternate translation: "I eat ashes like I eat bread" or "As I mourn, ashes fall on the bread that I eat"

mix my drink with tears
David did not purposefully mix his drink with tears; rather his tear would have fallen into his cup while he mourned and wept. Alternate translation: "my tears fall into the cup that I drink"

Psalms 102:10

you have lifted me up to throw me down
God has not literally lifted and thrown David's body to the ground; rather David says this to describe what he is feeling and experiencing. Alternate translation: "it is like you have lifted me up to throw me down"

Psalms 102:11

My days are like a shadow that fades
David compares his time left to live on earth to a fading shadow. Alternate translation: "My time to remain alive is short like an evening shadow that will soon be gone"

I have withered like grass
As David's body becomes weak and he is nearing the end of his life, he compares himself to withering grass. Alternate translation: "my body has become weak like withered grass"

withered
dry and wrinkled

Psalms 102:12

your fame is for all generations
"you will be recognized for all generations to come"

fame
being known by many people

Psalms 102:13

have mercy on Zion
Here "Zion" refers to the people who live in Zion. Alternate translation: "have mercy on the people of Zion"

upon her
The word "her" refers to Zion.

Psalms 102:14

hold her stones dear
The "stones" refer to the stones that were part of the city walls before they were destroyed. Alternate translation: "still love the stones that were formerly in the city walls"

Psalms 102:15

your name
Here "your name" refers to Yahweh. Alternate translation: "you"

will honor your glory
The people will honor Yahweh because of his glory. Here Yahweh is referred to by his glory. Alternate translation: "will honor you because you are glorious"

Psalms 102:16

will appear in his glory
"will be seen as glorious" or "people will see his glory"

Psalms 102:17

the destitute
This refers to destitute people.

he will not reject their prayer
"Yahweh will accept their prayers"

Psalms 102:18

This will be written for future generations
This can be stated in active form. Alternate translation: "I will write this for future generations"

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Psalms 102:19

For he has looked down from the holy heights; from heaven Yahweh has viewed
These two phrases have similar meaning and are used together for emphasize how God looks down from heaven.

the holy heights
"his holy place high above the earth"

Psalms 102:20

those who were condemned to death
This can be stated in active form. Alternate translation: "those whom the authorities had sentenced to die"

Psalms 102:21

proclaim the name of Yahweh in Zion and his praise in Jerusalem
These two phrases have the same meaning and emphasize the idea of praising the name of Yahweh.

Psalms 102:22

General Information:
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Psalms 102:23

taken away my strength
David describes God causing him to become weak as if his strength were a physical item that could be taken away from him. Alternate translation: "has caused me to become weak"

my days
The word "days" here refers to his life. Alternate translation: "my life"

Psalms 102:24

do not take me away
David is asking God to not let him die. Alternate translation: "do not take me away from the earth" or "do not let me die"

you are here throughout all generations
"you are present throughout all generations"

Psalms 102:25

General Information:
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Psalms 102:26

they will all grow old
The word "they" refers to "the earth" and "the heavens."

Psalms 102:27

your years will have no end
"you will live forever"

Psalms 102:28

will live on
"will continue to live"

live in your presence
Here David describes the descendants being protected by Yahweh as being in his presence. Alternate translation: "be protected as they live in your presence"

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Psalm 103

1 I give praise to Yahweh with all my life,
and with all that is within me,
I give praise to his holy name.
2 I give praise to Yahweh with all my life,
and I remember all of his good deeds.
3 He forgives all your iniquities;
he heals all your diseases.
4 He redeems your life from the pit;
he crowns you with covenant faithfulness and acts of tender mercy.
5 He satisfies your life with good things
so that your youth is renewed like the eagle.

6 Yahweh does what is fair
and does acts of justice for all who are oppressed.

7 He made known his ways to Moses,
his deeds to the descendants of Israel.
8 Yahweh is merciful and gracious;
slow to anger and abounding in steadfast love.
9 He will not discipline forever;
he will not be angry to eternity.
10 He does not deal with us as our sins deserve
or repay us for what our iniquities demand.
11 For as the skies are high above the earth,
so great is his covenant faithfulness toward those who honor him.
12 As far as the east is from the west,
this is how far he has removed the guilt of our sins from us.

13 As a father has compassion on his children,
so Yahweh has compassion on those who honor him.
14 For he knows how we are formed;
he knows that we are dust.
15 As for man, his days are like grass;
he flourishes like a flower in a field.
16 The wind blows over it, and it disappears,
and no one can even tell where it once grew.
17 But the covenant faithfulness of Yahweh is from everlasting to everlasting
on those who honor him.
His righteousness extends to their descendants.
18 They keep his covenant
and remember to obey his instructions.

19 Yahweh has established his throne in the heavens,
and his kingdom rules over everyone.

20 Give praise to Yahweh, you his angels,
you mighty ones who are strong and do his word,
and obey the sound of his word.
21 Give praise to Yahweh, all his hosts,
his servants who do his will.
22 Give praise to Yahweh, all his creatures,
in all the places where he reigns.

I will give praise to Yahweh with all my life.

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Psalm 103 General Notes

Type of psalm

Psalm 103 is the first in a series of five psalms of praise to God. (Psalm 103-107)

Special concepts in this chapter

Yahweh's grace

God is good to us by forgiving our sins and not punishing us as much as we deserve. His loving-kindness goes on from generation to generation. (See: grace and forgive and sin)

Psalms 103:1

General Information:

Parallelism is common in Hebrew poetry.

A psalm of David

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

I give praise to Yahweh with all my life, and with all that is within me, I give praise to his holy name

These two phrases mean basically the same thing and emphasize how much he will praise Yahweh. Alternate translation: "I will praise Yahweh with all that I am"

give praise to his holy name

This refers to praising Yahweh's name as Yahweh.

all that is within me

"all of me" or "all that I am." David uses this phrase to refer to himself and to emphasize his devotion to Yahweh.

Psalms 103:2

General Information:

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Psalms 103:3

your ... you

David is speaking to himself, so he uses the words "your" and "you" to refer to himself. Many translations express this with "my" and "me" as the UDB does.

Psalms 103:4

your ... you

David is speaking to himself, so he uses the words "your" and "you" to refer to himself. Many translations express this with "my" and "me," as the UDB does.

He redeems your life from the pit

Here the words "your life" are a metonym for the person. The words "redeems ... from the pit" here are a metaphor that speaks of Yahweh saving the writer from certain death as if the writer were already dead and Yahweh had paid the one who keeps the dead in a pit so that the writer could come back to life. Alternate translation: "He saves me from dying"

he crowns you with covenant faithfulness and acts of tender mercy

Here blessing someone and treating them with great honor is described as if it were placing a crown on that person's head. The abstract nouns "faithfulness" and "mercy" can be translated with adverbs. Alternate translation: "he blesses you by acting faithfully and mercifully towards you"

Psalms 103:5

He satisfies your life with good things

The phrase "your life" refers to "you," but it emphasizes that Yahweh gives blessings throughout life. Alternate translation: "He satisfies you with good things through your life"

your youth is renewed like the eagle

Having your "youth renewed" means to feel young again. Here David compares this feeling of youth to the swiftness and strength of an eagle. Alternate translation: "you feel young and are strong like an eagle"

your youth

The word "youth" refers to the strength one had as a young adult.

Psalms 103:6

does acts of justice for

"causes justice to happen to"

all who are oppressed

Who is doing the oppressing can be stated explicitly. Alternate translation: "all who are oppressed by men"

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Psalms 103:7

his deeds to the descendants of Israel
The words "he made known" are understood from the previous phrase. They may be repeated here. Alternate translation: "he made known his deeds to the descendants of Israel"

Psalms 103:8

abounding in steadfast love
The abstract noun "love" can be restated with the verb "love." Alternate translation: "he always loves his people"

Psalms 103:9

General Information:
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Psalms 103:10

He does not deal with us ... or repay us
These two phrases are parallel and emphasize that God does not punish us as we deserve. Alternate translation: "He does not repay us with the punishment we deserve for our sins"

deal with us
"punish us"

Psalms 103:11

For as the skies are high ... toward those who honor him
The simile compares the great distance between heaven and earth to the greatness of God's love for his people.

so great is his covenant faithfulness
The abstract noun "faithfulness" can be translated with an adjective. Alternate translation: "so he is very faithful to his covenant"

Psalms 103:12

As far as the east ... removed the guilt of our sins from us
The distance between east and west is so far that it cannot be measured. In this simile, that distance is being compared to how far God moves our guilt away from us.

Psalms 103:13

As a father has compassion ... on those who honor him
Here the author compares a father's compassion for his children to Yahweh's compassion for those who honor him.

Psalms 103:14

how we are formed
This can be stated in active form. Alternate translation: "what our bodies are like" or "how he formed our bodies"

he knows that we are dust
When Yahweh created Adam the first man he created him from dust. Alternate translation: "he remembers that he created us from dust"

Psalms 103:15

As for man, his days are like grass
In this simile, the length of man's life is being compared to the short length of time that grass grows before it dies. Alternate translation: "The length of man's life is short like that of grass"

he flourishes like a flower in a field
In this simile, how man grows over time is compared to how a flower grows.

flourishes
To "flourish" is to grow well or be healthy.

Psalms 103:16

The wind blows over it, and it disappears ... where it once grew
These phrases continue to talk about flowers and grass. They compare how flowers and grass die to how man dies. Alternate translation: "The wind blows over the flowers and grass and they disappear, and no one can tell where they once grew—it is the same way with man"

Psalms 103:17

the covenant faithfulness of Yahweh is
The abstract noun "faithfulness" can be translated with an adjective. Alternate translation: "Yahweh is faithful to his covenant"

is from everlasting to everlasting
This means that Yahweh's love continues forever. Alternate translation: "will continue forever"

their descendants
"the descendants of those who honor him"

Psalms 103:18

They keep his covenant and remember to obey his instructions
These two phrases have similar meanings.

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Psalms 103:19

Yahweh has established his throne in the heavens
Here Yahweh's reign as king is referred to as his "throne." Alternate translation: "Yahweh has taken his seat in the heavens where he rules as king"

has established
"has made"

his kingdom rules
Here Yahweh is referred to by "his kingdom" to emphasize his authority as king. Alternate translation: "he rules"

Psalms 103:20

General Information:
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Psalms 103:21

all his hosts
"all his armies." Here "hosts" refers to the living beings that God created in the heavens. Possible meanings are that they are called hosts 1) because they fight as armies. Alternate translation: "all his angel armies" or 2) because there are so many of them, just as armies have many soldiers. Alternate translation: "all his multitude of angels"

Psalms 103:22

in all the places where he reigns
"praise him in all the places where he reigns"

with all my life
This phrase means that he will praise Yahweh wholeheartedly and is used to emphasize his devotion to him. Alternate translation: "with all of me" or "with all my soul"

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Psalm 104

1 I give praise to Yahweh with all my life,
Yahweh my God, you are very magnificent;
you are clothed with splendor and majesty.
2 You cover yourself with light as with a garment;
you spread out the heavens like a tent curtain.
3 You lay the beams of your chambers on the clouds;
you make the clouds your chariot;
you walk on the wings of the wind.
4 He makes the winds his messengers,
flames of fire his servants.

5 He laid the foundations of the earth,
so that it will not totter forever and ever.
6 You covered the earth with water like a garment;
the water covered the mountains.
7 At your rebuke the waters retreated;
at the sound of your thunder they hurried away.
8 The mountains rose and the valleys went down
to the places that you had appointed for them.
9 You have set a boundary for them that they will not cross;
they will not cover the earth again.

10 He made springs flow into the valleys;
the streams flow between the mountains.
11 They supply water for all the animals of the field;
the wild donkeys quench their thirst.
12 By the riverbanks the birds build their nests;
they sing among the branches.
13 He waters the mountains from his water chambers in the sky.
The earth is filled with the fruit of his labor.

14 He makes the grass grow for the cattle
and plants for man to cultivate,
so that man may produce food from the earth.
15 He makes wine to make man happy,
oil to make his face shine,
and food to sustain his life.

16 The trees of Yahweh get plenty of rain;
the cedars of Lebanon which he planted.
17 There the birds make their nests.
The stork makes the cypress tree her home.
18 The wild goats live on the high mountains;
the mountain heights are a refuge for the hyraxes.

19 He appointed the moon to mark the seasons;
the sun knows its time for setting.
20 You make the darkness of the night
when all the beasts of the forest come out.
21 The young lions roar for their prey
and seek their food from God.
22 When the sun rises, they retreat
and sleep in their dens.
23 Meanwhile, people go out to their work
and labor away until the evening.

24 Yahweh, how many and varied are your works!

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With wisdom you made them all;
the earth overflows with your works.
25 Over there is the sea, deep and wide,
teeming with innumerable creatures,
both small and great.
26 The ships travel there,
and Leviathan is also there, which you formed to play in the sea.

27 All these look to you in hope
that you will give them their food on time.
28 When you give to them, they gather;
when you open your hand, they are satisfied.
29 When you hide your face, they are troubled;
if you take away their breath, they die
and return to dust.
30 When you send out your Spirit,
they are created,
and you renew the surface of the ground.

31 May the glory of Yahweh last forever;
may Yahweh enjoy his creation.
32 He looks down on the earth, and it shakes;
he touches the mountains, and they smoke.
33 I will sing to Yahweh all my life;
I will sing praise to my God as long as I live.
34 May my thoughts be sweet to him;
I will rejoice in Yahweh.
35 May sinners vanish from the earth,
and let the wicked be no more.
I give praise to Yahweh with all my life.
Give praise to Yah. [1]

Footnotes

104:35 [1]Yah is a short form of the name Yahweh.

Psalm 104 General Notes

Type of psalm

Psalm 104 is the second in the series of five psalms of praise to God. (Psalm 103-107)

Special concepts in this chapter

Yahweh's creation

God has created everything good on earth, in the sky and in the sea.

Psalms 104:1

General Information:

Parallelism is common in Hebrew poetry. This psalm is a song of praise.

with all my life

This phrase means that he will praise Yahweh wholeheartedly and is used to emphasize his devotion to him. Alternate translation: "with all of me" or "with all my soul"

you are clothed with splendor and majesty

The words "splendor" and "majesty" have similar meanings and emphasize the greatness of Yahweh's glory. They are described as clothing Yahweh like a garment. Alternate translation: "you have splendor and majesty all around you"

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Psalms 104:2

You cover yourself with light as with a garment
Yahweh is described as being covered with light as if the light were a garment around him. Alternate translation: "You are covered in light"

you spread out the heavens like a tent curtain
Here God is described as spreading out the heavens like someone spreads out a tent when setting it up. Alternate translation: "you spread out the heavens like someone sets up a tent"

Psalms 104:3

You lay the beams of your chambers on the clouds
"You build your upper rooms in the heavens." This is referring to his house is so tall that the upper floor extends into the clouds.

you make the clouds your chariot
Here the clouds are described as carrying Yahweh as if they were a chariot. Alternate translation: "you make the clouds carry you like a chariot"

you walk on the wings of the wind
Here the blowing of the wind is described as wings on which Yahweh walks. Alternate translation: "you walk upon the wind"

Psalms 104:4

He makes the winds his messengers
Possible meanings are 1) he causes the wind to be able to carry a message like a messenger, "He makes the winds to be like his messengers" or 2) "He makes his messengers swift like the wind"

flames of fire his servants
Possible meanings are 1) "he causes flames of fire to be like his servants." He causes fire to serve him like a servant would or 2) "he makes his servants to be like flames of fire"and

flames of fire his servants
This can be stated with the implied information from the previous line. Alternate translation: "He makes the flames of fire his servants"

Psalms 104:5

He laid the foundations of the earth
Here the phrase "laid the foundations" means "created." Alternate translation: "He created the whole earth"

it will not totter
It will not sway like it is about to fall down.

Psalms 104:6

You covered the earth with water like a garment
Here the water that covered the earth is being compared to how a large garment is able to completely cover something. Alternate translation: "You completely covered the earth with water"

Psalms 104:7

the waters retreated
The word "retreated" refers to a person moving backward. Alternate translation: "rushed away"

Psalms 104:8

The mountains rose and the valleys went down
This tells about how the land changed. Some of the land became mountains and some of it became valleys. Alternate translation: "The mountains grew and the valleys sank"

Psalms 104:9

a boundary for them that they will not cross
Here the psalmist speaks of God causing the waters not to cross the boundary that he created for them as if the waters themselves chose not to cross it. They are described this way to emphasize God's authority over them. Alternate translation: "a boundary for them that they cannot cross"

boundary
border

Psalms 104:10

streams
small rivers

Psalms 104:11

the wild donkeys quench their thirst
It can be stated clearly that they quench their thirst by drinking the water. Alternate translation: "the wild donkeys drink the water to quench their thirst"

Psalms 104:12

riverbanks
the ground at the edges of a river

they sing among the branches
Here David describes birds chirping as if they were singing. Alternate translation: "they chirp among the tree branches"

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Psalms 104:13

He waters the mountains from his water chambers in the sky
This means that God causes it to rain. The waters are described as residing in chambers in the sky. Alternate translation: "He waters the mountains by causing the rains to fall from the sky"

the fruit of his labor
"the many good things that you create"

Psalms 104:14

and plants for man to cultivate
The words "he makes" and "grow" are understood from the previous phrase, and can be repeated here. Alternate translation: "and he makes the plants grow for man to cultivate"

Psalms 104:15

General Information:
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Psalms 104:16

The trees of Yahweh get plenty of rain
This can be stated in active form. Alternate translation: "Yahweh provides plenty of rain for his trees"

Psalms 104:17

There the birds make their nests
They makes their nests in the cedars. This can be stated clearly. Alternate translation: "The birds make their nests in the cedars"

stork
This is a type of bird. Alternate translation: "bird"

Psalms 104:18

hyraxes
I hyrax is a small animal that looks like a large rodent. Alternate translation: "rock badger"

Psalms 104:19

seasons
This word refers to different weather changes through the year. Some places have rainy season and dry season, while others have spring, summer, fall, and winter.

the sun knows its time
Here David describes the sun as if it knows what time of day it is. Alternate translation: "he made the sun to set when it is time"

Psalms 104:20

You make
"Yahweh, you make." Here the authors switches from speaking about Yahweh to speaking to him.

Psalms 104:21

prey
an animal that is food for another animal

and seek their food from God
"but they rely on God to provide their food"

Psalms 104:22

retreat
go back to their dens

dens
the homes of some mammals and small animals

Psalms 104:23

General Information:
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Psalms 104:24

overflows with your works
Here David describes the amount of things that Yahweh had created as if they were a liquid overflowing out of a container. Alternate translation: "is filled with your work"

Psalms 104:25

deep and wide
"it is very deep and very wide." The depth and width of the sea emphasizes how large it is.

teeming with innumerable creatures
"having in them more creatures than anyone could count"

innumerable
more than anyone can count

both small and great
This means creatures of all sizes.

Psalms 104:26

The ships travel there
"The ships travel on the sea"

Psalms 104:27

All these
"All these creatures"

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give them their food on time
"give them their food when they need it"

Psalms 104:28

When you give to them, they gather
It may be helpful to state that it is food that is given. Alternate translation: "When you give food to them, they gather it"

gather
collect

when you open your hand
This describes Yahweh as opening his hand to give food to the creatures. Alternate translation: "when you open your hand to feed them"

Psalms 104:29

hide your face
This means that Yahweh does not look at them or pay attention to them. Alternate translation: "when you do not look upon them" or "when you ignore them"

return to dust
This means that their bodies decay and are and become soil again. Alternate translation: "their bodies decay and return to the ground"

Psalms 104:30

When you send out your Spirit
This refers to his Spirit being sent to give life to creatures.

they are created
It is Yahweh's spirit that created them.

you renew the surface of the ground
"you cause the land to be full of new life"

Psalms 104:31

General Information:
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Psalms 104:32

General Information:
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Psalms 104:33

General Information:
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Psalms 104:34

my thoughts be sweet
He is comparing his thoughts to something that tastes sweet. Alternate translation: "my thoughts be pleasing"

Psalms 104:35

vanish
disappear

let the wicked be no more
The phrase "the wicked" refers to wicked people. Alternate translation: "may wicked people disappear"

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Psalm 105

1 Give thanks to Yahweh, call on his name;
make known his deeds among the nations.
2 Sing to him, sing praises to him;
speak of all his marvelous deeds.
3 Boast in his holy name;
let the heart of those who seek Yahweh rejoice.
4 Seek Yahweh and his strength;
seek his presence continually.
5 Recall the marvelous things he has done,
his miracles and the decrees from his mouth,
6 you descendants of Abraham his servant,
you people of Jacob, his chosen ones.

7 He is Yahweh, our God.
His decrees are on all the earth.
8 He keeps in mind his covenant forever,
the word that he commanded for a thousand generations.
9 He calls to mind the covenant that he made with Abraham
and his oath to Isaac.
10 This is what he confirmed to Jacob as a statute
and to Israel as an everlasting covenant.
11 He said, "I will give you the land of Canaan
as your share of your inheritance."

12 He said this when they were only few in number,
so very few, and were strangers in the land.
13 They went from nation to nation
and from one kingdom to another.
14 He did not allow anyone to oppress them;
he rebuked kings for their sakes.
15 He said, "Do not touch my anointed ones,
and do not harm my prophets."

16 He called for a famine on the land;
he cut off the whole staff of bread.
17 He sent a man ahead of them;
Joseph was sold as a servant.
18 His feet were bound by shackles;
on his neck was put an iron collar,
19 until what he had said came to pass.
The word of Yahweh tested him.
20 The king sent servants to release him;
the ruler of the people set him free.
21 He put him in charge of his house
as ruler of all his possessions
22 to instruct his princes as he wished
and to teach his elders wisdom.

23 Then Israel came into Egypt,
and Jacob lived for a time in the land of Ham.
24 Yahweh made his people fruitful,
and made them stronger than their enemies.
25 He caused their enemies to hate his people,
to mistreat his servants.

26 He sent Moses, his servant,

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and Aaron, whom he had chosen.
27 They performed his signs among the Egyptians,
his wonders in the land of Ham.
28 He sent darkness and made that land dark,
and they did not rebel against his commands.
29 He turned their water into blood
and killed their fish.
30 Their land swarmed with frogs,
even in the rooms of their rulers.
31 He spoke, and swarms of flies and gnats came
throughout their country.
32 He turned their rain into hail,
with fire flaming on their land.
33 He destroyed their vines and fig trees;
he broke the trees of their country.
34 He spoke, and the locusts came,
so many locusts.
35 The locusts ate up all of the vegetation in their land;
They ate up all the crops of the ground.
36 He killed every firstborn in their land,
the firstfruits of all their strength.

37 He brought the Israelites out with silver and gold;
none of his tribes stumbled on the way.
38 Egypt was glad when they went away,
for the Egyptians were afraid of them.

39 He spread a cloud for a covering
and made a fire to light up the night.
40 The Israelites asked for food, and he brought quail
and satisfied them with bread from heaven.
41 He split the rock, and waters gushed from it;
they flowed in the wilderness like a river.
42 For he called to mind his holy promise
that he made to Abraham his servant.

43 He led his people out with joy,
his chosen with shouts of triumph.
44 He gave them the lands of the nations;
they took possession of the fruit of the peoples' labors
45 so that they might keep his statutes
and obey his laws.
Give praise to Yah. [1]

Footnotes

105:45 [1]Yah is a short form of the name Yahweh.

Psalm 105 General Notes

Type of psalm

Psalm 105 is the third in a series of five psalms of praise to God. (Psalm 103-107)

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Special concepts in this chapter

Yahweh's protection
God protected Abraham and Jacob. He worked throughout Israel's history to bring Israel into the Promised Land. (See: promisedland)

Psalms 105:1

General Information:
Parallelism is common in Hebrew poetry.

call on his name
Here "name" represents Yahweh. Alternate translation: "call on him"

the nations
This refers to the people in the nations. Alternate translation: "the people of the nations"

Psalms 105:2

General Information:
This page has intentionally been left blank.

Psalms 105:3

Boast in his holy name
Here "name" represents Yahweh. Alternate translation: "Boast in Yahweh"

let the heart of those who seek Yahweh rejoice
Here "the heart" represents the person who seeks Yahweh. Alternate translation: "let the people who seek Yahweh rejoice"

Psalms 105:4

Seek Yahweh and his strength
To "seek Yahweh's strength" means to ask him to strengthen you. Alternate translation: "Seek Yahweh and ask him to give you his strength"

Psalms 105:5

Recall
remember and think about

his miracles and
The word "recall" is understood from the previous phrase. Alternate translation: "recall his miracles and"

the decrees from his mouth
Here "mouth" refers to the things that he spoke. Alternate translation: "the decrees that he has spoken"

Psalms 105:6

you descendants of Abraham ... you people of Jacob
The author is speaking to the Israelites, calling them these names.

Abraham his servant
"Abraham, Yahweh's servant"

Psalms 105:7

General Information:
This page has intentionally been left blank.

Psalms 105:8

He keeps in mind ... the word that he commanded
These two phrases share similar meanings and are used together for emphasis. The word "word" refers to the covenant. Alternate translation: "He keeps in mind his covenant forever, the promise he made"

keeps in mind
This means to remember and think about something. Alternate translation: "remembers"

a thousand generations
"1,000 generations"

Psalms 105:9

He calls to mind
The phrase "call to mind" means to remember something. Alternate translation: "he remembers"

the covenant that he made with Abraham ... his oath to Isaac
Both of these phrases "the covenant" and "the oath" refer to the same promise that Yahweh made to his people.

his oath to Isaac
The words "that he made" are undestood from the previous phrase. They can be repeated. Alternate translation: "his oath that he made to Isaac" or "his oath that he gave to Isaac"

Psalms 105:10

General Information:
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Psalms 105:11

General Information:
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Psalms 105:12

Connecting Statement:
The psalmist is writing about Israel.

when they were only few in number
The word "they" refers to the Israelites.

were strangers in the land
It is implied that "the land" refers to Canaan. Alternate translation: "were foreigners in the land of Canaan"

Psalms 105:13

They went from
"They continued to wander"

from nation to nation and from one kingdom to another
These two phrases have similar meanings and are used together for emphasis.

Psalms 105:14

Connecting Statement:
The psalmist is writing about Israel.

for their sakes
"for their own well-being." This is referring to Israel.

Psalms 105:15

Do not touch my anointed ones
Here "touch" means to harm, it's an exaggeration Yahweh used to strengthen his warning to not harm his people. Alternate translation: "Do not harm the people I have anointed"

Psalms 105:16

He called for
"He sent." This means that caused a famine to happen in the land.

the whole staff of bread
Here "staff" is a metaphor for the supply of bread on which the people depend, and "bread" refers to food in general. Alternate translation: "the whole supply of food"

Psalms 105:17

He sent a man ahead of them; Joseph
It may be helpful to state that he sent him ahead of them to Egypt. Alternate translation: "He sent a man ahead of them to Egypt; he sent Joseph who"

Joseph was sold as a servant
This can be stated in active form. Alternate translation: "Joseph's brothers sold him as a slave"

Psalms 105:18

shackles
metal restraints used to fasten a prisoner's wrists or ankles together

His feet were bound by shackles; on his neck was put an iron collar
These statements can be restated as active. Alternate translation: "The Egyptians bound his feet in shackles; they put an iron collar around his neck.

Psalms 105:19

The word of Yahweh tested him
"The message of Yahweh tested him"

Psalms 105:20

The king sent servants to release him; the ruler of the people set him free
These two phrases have basically the same meaning and are used together to emphasize that the king set Joseph free.

Psalms 105:21

General Information:
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Psalms 105:22

General Information:
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Psalms 105:23

Then Israel came into Egypt
Here "Israel" refers to Jacob. Jacob also brought his family with him. Alternate translation: "Then Israel and his family came into Egypt"

Psalms 105:24

Yahweh made his people fruitful
The writer speaks of the increase of Israel as if they were a plant that produced a lot of fruit. "God increased the number of his people greatly"

Psalms 105:25

to hate his people, to mistreat his servants
"to hate his people and to mistreat his servants"

Psalms 105:26

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Psalms 105:27

They performed his signs among the Egyptians ... his wonders in the land of Ham
These two phrases have basically the same meaning. Alternate translation: "Moses and Aaron performed God's miracles in Egypt among the descendants of Ham"

his wonders in the land of Ham
The words "they performed" are understood fromt the previous phrase. They may be repeated here. Alternate translation: "and they performed his wonders in the land of Ham"

the land of Ham
Ham was an ancestor of the people of Egypt. Alternate translation: "the land of Ham's descendants"

Psalms 105:28

made that land dark
"made the sky dark"

they did not rebel
Moses and Aaron did not rebel

Psalms 105:29

General Information:
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Psalms 105:30

frogs
a small jumping reptile

even in the rooms of their rulers
"they were even in the rooms of their rulers"

Psalms 105:31

Connecting Statement:
The psalmist continues to describe Yahweh's judgment on Egypt.

swarms
large flying groups

gnats
small flying insects like flies but smaller

Psalms 105:32

hail
ice that falls from the sky like rain

Psalms 105:33

He destroyed ... he broke
God caused the hail, rain, and lightning to ruin the vines and trees. Alternate translation: "He caused it to destroy ... and to break"

Psalms 105:34

so many locusts
"there were so many locusts"

Psalms 105:35

The locusts ate up all of the vegetation ... They ate up all the crops of the ground
These two phrase have basically the same meaning and are used together for emphasis. Alternate translation: "The insects ate all the plants and all the crops in the land"

Psalms 105:36

He killed every firstborn in their land, the firstfruits of all their strength
Here the second phrase about the "firstfruits" is used to describe the "firstborn" in the first phrase. Alternate translation: "He killed every firstborn in their land, which were the firstfruits of all their strength" or "Then Yahweh killed the oldest son in every house of the people of Egypt"

Psalms 105:37

He brought the Israelites out with silver and gold
When the Israelites left Egypt they took silver and gold with them. Alternate translation: "He brought the Isrealites out of Egypt with silver and gold in their possession"

none of his tribes stumbled on the way
"every one of his tribes was able to make the journey"

Psalms 105:38

Egypt was glad
Here "Egypt" refers to the people who live in Egypt. Alternate translation: The people of Egypt were glad

Psalms 105:39

He spread a cloud for a covering
Here the psalmist describes Yahweh placing a cloud in the sky as if he were spreading out a garment. The cloud was a "covering" to protect them from the sun. Alternate translation: "He placed a cloud in the sky to protect them from the sun and heat"

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made a fire to light up the night
Yahweh placed a pillar of fire in the sky to give light during the night. Alternate translation: "placed a fire it the sky to light up the night"

Psalms 105:40

he brought quail
It may be helpful to make clear that quail are small birds Yahweh sent for them to eat. Alternate translation: "Yahweh sent small birds to eat"

with bread from heaven
Yahweh caused manna, a type of bread, to fall from the sky. Alternate translation: "with bread that fell from the sky"

Psalms 105:41

they flowed
"the waters flowed"

Psalms 105:42

called to mind
This means to remember. Alternate translation: "remembered"

Psalms 105:43

He led his people out ... his chosen with shouts of triumph
These two phrases have basically the same meaning and are used together to emphasize that God's people were joyful when he led them out of Egypt. The people were shouting joyfully. Alternate translation: "He led his chosen people out with shouts of joy and triumph"

his chosen
Here "chosen" refers to Yahweh's chosen people. Alternate translation: "his chosen people"

shouts of triumph
the sound that people make when they are shouting with joy because they have defeated their enemies

Psalms 105:44

General Information:
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Psalms 105:45

keep his statutes and obey his laws
These two phrases have basically the same meaning and are used together for emphasis. "To keep" his statutes means to obey them. Alternate translation: "obey his laws and statutes"

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Psalm 106

1 Give praise to Yah. [1]
Give thanks to Yahweh, for he is good,
for his covenant faithfulness endures forever.
2 Who can recount the mighty acts of Yahweh
or proclaim in full all his praiseworthy deeds?
3 Blessed are those who do what is right,
and whose deeds are always just.

4 Call me to mind, Yahweh, when you show favor to your people;
help me when you save them.
5 Then I will see the prosperity of your chosen,
rejoice in the gladness of your nation,
and glory with your inheritance.

6 We have sinned like our ancestors;
we have done wrong, and we have done evil.
7 Our fathers did not pay attention to your marvelous deeds in Egypt;
they ignored your many acts of covenant faithfulness;
they were rebellious at the sea, the Sea of Reeds.
8 Nevertheless, he saved them for his name's sake
so that he might reveal his power.
9 He rebuked the Sea of Reeds, and it dried up.
Then he led them through the depths, as through a wilderness.
10 He saved them from the hand of those who hated them,
and he rescued them from the hand of the enemy.
11 But the waters covered their adversaries;
not one of them survived.
12 Then they believed his words,
and they sang his praise.

13 But they quickly forgot his deeds;
they did not wait for his instructions.
14 They had insatiable cravings in the wilderness,
and they challenged God in the desert.
15 So he gave them what they requested,
but he sent a horrible disease upon them.

16 In the camp they became jealous of Moses
and Aaron, the holy priest of Yahweh.
17 The earth opened and swallowed up Dathan
and covered the company of Abiram.
18 Fire broke out in their company;
the fire consumed the wicked.

19 They made a calf at Horeb
and worshiped a cast metal figure.
20 They traded the glory of God
for the image of a bull that eats grass.
21 They forgot God their Savior,
who had done great deeds in Egypt.
22 He had done wonderful things in the land of Ham
and awesome deeds at the Sea of Reeds.
23 So he said he would destroy them—
had not Moses, his chosen one, stood in the breach before him,
to turn away his anger from destroying them.

24 Then they despised the delightful land;

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they did not believe his promise,
25 but grumbled in their tents,
and did not obey Yahweh.
26 Therefore he raised his hand and swore to them
that he would let them die in the desert,
27 scatter their descendants among the nations,
and scatter them in foreign lands.

28 They worshiped the Baal of Peor
and ate the sacrifices offered to the dead.
29 They provoked him to anger with their actions,
and a plague broke out among them.
30 Then Phinehas stood up and mediated,
and the plague subsided.
31 It was counted to him as a righteous deed
to all generations forever.

32 They also angered Yahweh at the waters of Meribah,
and Moses suffered because of them.
33 They made his spirit bitter,
and he spoke thoughtlessly with his lips.

34 They did not destroy the nations
as Yahweh had commanded them,
35 but they mingled with the nations,
learned their practices,
36 and worshiped their idols,
which became a snare to them.
37 They sacrificed their sons and their daughters to demons.
38 They shed innocent blood,
the blood of their sons and of their daughters,
whom they sacrificed to the idols of Canaan,
desecrating the land with blood.
39 They were defiled by their deeds;
in their actions they were like prostitutes.

40 So Yahweh was angry with his people,
and he abhorred his inheritance.
41 He gave them into the hand of the nations,
and those who hated them ruled over them.
42 Their enemies oppressed them,
and they were brought into subjection to their authority.
43 Many times he came to help them,
but they were rebellious in their purposes
and were brought low by their own iniquity.

44 Nevertheless, he paid attention to their distress
when he heard their cry for help.
45 He called to mind his covenant with them
and relented because of his steadfast love.
46 He caused all their captors
to have pity on them.

47 Save us, Yahweh, our God.
Gather us from among the nations
so that we may give thanks to your holy name
and glory in your praises.

48 May Yahweh, the God of Israel, be praised
from everlasting to everlasting.

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All the people said, "Amen."
Give praise to Yah. [2]

Footnotes

106:1 [1]Yah is a short form of the name Yahweh.
106:48 [2]Yah is a short form of the name Yahweh.

Psalm 106 General Notes

Type of psalm

Psalm 106 is the fourth in a series of five psalms of praise to God. (Psalm 103-107)

Special concepts in this chapter

Israel's sin
Although Israel continually sinned in the desert, God still took them to the Promised Land. (See: sin and promisedland)

Psalms 106:1

General Information:
Parallelism is common in Hebrew poetry.

for his covenant faithfulness endures forever
The abstract noun "faithfulness" can be translated with an adjective. Alternate translation: "for he remains faithful to his covenant forever"

Psalms 106:2

Who can recount the mighty acts of Yahweh ... deeds?
The author asks this question to praise God and does not expect an answer. Alternate translation: "No one can recount the mighty acts of Yahweh ... deeds."

praiseworthy deeds
"deeds that are worthy of praise"

Psalms 106:3

General Information:
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Psalms 106:4

Call me to mind
The phrase "call to mind" means to remember something. Alternate translation: "remember me"

Psalms 106:5

of your chosen
The word "chosen" refers to Yahweh's chosen people. Alternate translation: "of your chosen people"

rejoice in the gladness ... and glory
These are things that David says he will do, along with "seeing the prosperity of your chosen." The words "I will" may be repeated here. "I will rejoice in the gladness ... and I will glory"

gladness
joy, delight

glory with your inheritance
Here the phrase "your inheritance" refers to the Isrealites, who are Yahweh's chosen people. Here "glory" means "to boast about" something; in this case they are boasting about Yahweh. Alternate translation: "boast of your greatness with your people" or "boast with your people about you"

Psalms 106:6

General Information:
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Psalms 106:7

they ignored your many acts of covenant faithfulness
The abstract noun "faithfulness" can be translated with an adjective. Alternate translation: "they ignored the many things that you did because you are faithful to your covenant"

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at the sea ... the Sea of Reeds
These two phrases refer to the same sea. The second is the name of the sea.

Psalms 106:8

Nevertheless, he
"Even though what I have just said is true, he"

for his name's sake
Here "his name" refers to Yahweh. Alternate translation: "for the sake of his own reputation"

Psalms 106:9

through the depths, as through a wilderness
Here David compares the way that Yahweh led the Isrealites through the Sea of Reeds to the way people can be led across the dry ground of a wilderness. "The depths" refers the riverbed that appeared after Yahweh parted the waters. Alternate translation: "through the Seas of Reeds on dry ground"

Psalms 106:10

He saved them from the hand ... and he rescued them from the hand
These two phrases mean basically the same thing and are used together to emphasize that Yahweh saved them from their enemies.

the hand of those who hated them
Here "hand" refers to power or control. Alternate translation: "the power of those who hated them" or "the control of those who hated them"

Psalms 106:11

covered their adversaries
This is a polite way to talk about them drowning. Alternate translation: "drowned their enemies"

Psalms 106:12

Then they believed his words
Here the word "they" refers to "their ancestors" and the word "his" refers to "Yahweh."

Psalms 106:13

they did not wait for his instructions
It is implied that they did things without waiting to find out what Yahweh wanted them to go. Alternate translation: "they did things without first waiting for Yahweh's instructions"

Psalms 106:14

insatiable cravings
"cravings that could not be satisfied"

they challenged God
"They rebelled against God"

Psalms 106:15

but he sent a horrible disease
Here David speaks about Yahweh causing the people to be afflicted by a disease as if Yahweh sent a disease to them in the same way that someone sends a person or a messenger. Alternate translation: "but he caused them to suffer from a horrible disease"

a horrible disease
a disease that caused people to slowly become weak and caused some of them to die

Psalms 106:16

In the camp
This refers to the Israelites' camp in the wilderness. Alternate translation: "In the camp in the wilderness"

Psalms 106:17

The earth opened and swallowed up
Here how the ground opens up and buries the people is being compared to how a creature swallows something. Alternate translation: "The earth opened and buried"

Dathan
This was an official who rebelled against Moses.

covered the company of Abiram
The followers of Abiram were also buried when the earth opened and buried Dathan. Alternate translation: "it also covered the company of Abiram" or "it also buried the company of Abiram"

Abiram
This was an official who rebelled against Moses.

Psalms 106:18

General Information:
This page has intentionally been left blank.

Psalms 106:19

They made a calf at Horeb and worshiped a cast metal figure
This information can be reordered so that it is clear that the calf was the cast metal figure. Alternate translation: "At Horeb, they made a cast metal figure of a calf and worshiped it"

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Psalms 106:20

They traded the glory of God for the image of a bull
This means that instead of worshiping God they worshiped the image of the bull. Alternate translation: "They traded worshiping the glory of God to worship the image of a bull"

the glory of God
Here God is referred to by his glory. Alternate translation: "their glorious God" or "God who is glorious"

Psalms 106:21

General Information:
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Psalms 106:22

the land of Ham
This refers to the land where Ham's descendants lived. Alternate translation: "the land where Ham's descendant live"

Psalms 106:23

stood in the breach before him, to turn away his anger from destroying them
Here David speaks about Moses persuading Yahweh not to destroy the Israelites as intervening with him in the breach. Alternate translation: "stood between Yahweh and the Israelites and begged Yahweh to not destroy them"

Psalms 106:24

his promise
This refers to Yahweh's promise that he would allow them to take the land of Canaan as their possession.

Psalms 106:25

grumbled
complained

Psalms 106:26

raised his hand
The word "his" refers to Yahweh. Also, it was custom to raise a hand when swearing an oath.

Psalms 106:27

scatter their descendants ... in foreign lands
These two phrases have basically the same meaning and are used together for emphasis. Alternate translation: "and that he would make their descendants live in foreign lands"

scatter
This means to disperse or spread out something.

Psalms 106:28

the sacrifices offered to the dead
This can be stated in active form. Alternate translation: "the sacrifices that they offered to the dead"

to the dead
"The dead" refers to the idols and gods that the Israelites were worshiping. Alternate translation: "to gods who are dead" or "to lifeless gods"

Psalms 106:29

a plague broke out
"a plague spread"

provoked him to anger
"angered him"

Psalms 106:30

Then Phinehas stood up and mediated
Phinehas stood between God and the people, punishing the people for their sin. This can be made clear. Alternate translation: "Then Phinehas rose to punish the people on God's behalf because of their sin"

Psalms 106:31

It was counted to him as a righteous deed
This can be stated in active form. Alternate translation: "People credited it to him as a righteous deed"

Psalms 106:32

Meribah
This is a place.

suffered because of them
Moses suffered because of the peoples' sin. Here the word "them" is a pronoun for the people and a metonym referring to their sin. Alternate translation: "suffered because of their actions"

Psalms 106:33

They made his spirit bitter
Possible meanings: 1) The word "his" refers to Moses. Alternate translation: "They were rebellious against Moses." Or 2) The word "his" refers to God. Alternate translation: "They were rebellious against the Spirit of God."

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Psalms 106:34

General Information:
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Psalms 106:35

but they mingled with the nations
Hey David speaks of the people intermarrying with the women from other nations as "mingling" with them. Alternate translation: "but they mixed in marriage with the other nations"

Psalms 106:36

which became a snare to them
The idols became a snare to them.

Psalms 106:37

General Information:
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Psalms 106:38

They shed innocent blood, the blood of their sons and of their daughters
The phrase "shedding blood" is a descriptive euphemism used for "killing." Alternate translation: "They shed innocent blood when they killed their sons and daughters"

Psalms 106:39

They were defiled by their deeds
This can be stated in active form. Alternate translation: "Their deeds defiled them"

in their actions they were like prostitutes
Here David compares their unfaithfulness to Yahweh to the unfaithfulness of a prostitute. Alternate translation: "they were as unfaithful to Yahweh as prostitutes"

Psalms 106:40

So Yahweh was angry with his people ... he abhorred his inheritance
"So Yahweh was angry with his people and despised them"

Psalms 106:41

He gave them into the hand of the nations
Here "hand" refers to power or control. Alternate translation: "God allowed the nations to take control of them"

those who hated them
"people who hated them"

Psalms 106:42

they were brought into subjection to their authority
This can be stated in active form. Alternate translation: "their enemies caused them to be subject to their authority"

Psalms 106:43

were brought low by their own iniquity
Here the phrase "brought low" means to be destroyed. Also, this can be stated in active form. Alternate translation: "their iniquity ruined them"

Psalms 106:44

Nevertheless, he
"Even though what I have just said is true, he." See how you translated this in Psalms 106:8.

their distress
"their affliction" or "their suffering"

Psalms 106:45

called to mind
The phrase "call to mind" means to remember something. Alternate translation: "remembered"

He ... relented because of his steadfast love
"He ... decided that because he still loved them very much he would not punish them"

Psalms 106:46

to have pity on them
"to be compassionate on them"

Psalms 106:47

General Information:
Here 106:48 is more than the end of this psalm. It is the closing statement for all of Book 4 of the Psalms, which starts at Psalm 90 and ends with Psalm 106.

to your holy name
Here Yahweh is referred to by his "holy name." Alternate translation: "to you"

Psalms 106:48

May Yahweh, the God of Israel, be praised
This can be stated in active form. Alternate translation: "May people praise Yahweh the God of Israel"

from everlasting to everlasting
This refers to two extremes and means for all time. See how you translated this in [Psalms 41:13]

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Psalm 107

1 Give thanks to Yahweh, for he is good,
and his covenant faithfulness endures forever.
2 Let the redeemed of Yahweh speak out,
those he has rescued from the hand of the enemy.
3 He has gathered them out of foreign lands,
from the east and from the west,
from the north and from the south.

4 They wandered in the wilderness on a desert road
and found no city in which to live.
5 Because they were hungry and thirsty,
they fainted from exhaustion.
6 Then they called out to Yahweh in their trouble,
and he rescued them out of their distress.
7 He led them by a direct path
so that they would go to a city to live in.
8 Oh that people would praise Yahweh for his covenant faithfulness
and for the amazing things he has done for humanity!
9 For he satisfies the longings of those who are thirsty,
and the desires of those who are hungry he fills up with good things.

10 Some sat in darkness and in the shadow of death,
prisoners in affliction and chains.
11 This was because they had rebelled against God's word
and rejected the instruction of the Most High.
12 He humbled their hearts through hardship;
they stumbled and there was no one to help them up.
13 Then they called out to Yahweh in their trouble,
and he saved them out of their distress.
14 He brought them out of darkness and gloom
and broke their bonds.
15 Oh that people would praise Yahweh for his covenant faithfulness
and for the amazing things he has done for humanity!
16 For he has broken the gates of bronze
and cut through the bars of iron.

17 They were foolish in their rebellious ways
and afflicted because of their iniquities.
18 Their soul abhorred all food,
and they came close to the gates of death.
19 Then they called out to Yahweh in their trouble,
and he saved them out of their distress.
20 He sent his word and healed them,
and he rescued them from the pits in which they were trapped.
21 Oh that people would praise Yahweh for his covenant faithfulness
and for the amazing things he has done for humanity!
22 Let them offer the sacrifices of thanksgiving
and proclaim his deeds with shouts of joy.

23 Some travel on the sea in ships
and do business overseas.
24 These saw the deeds of Yahweh
and his wonders on the seas.
25 For he commanded and aroused the windstorm
that stirs up the seas.
26 They reached up to the sky; they went down to the depths.

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Their lives melted away in distress.
27 They swayed and staggered like drunkards
and were at their wits' end.
28 Then they called out to Yahweh in their trouble,
and he brought them out of their distress.
29 He calmed the storm,
and the waves were stilled.
30 Then they rejoiced because the sea was calm,
and he brought them to their desired harbor.
31 Oh that people would praise Yahweh for his covenant faithfulness
and for the amazing things he has done for humanity!
32 Let them exalt him in the assembly of the people
and praise him in the council of the elders.

33 He turns rivers into a wilderness,
springs of water into dry land,
34 and a fruitful land into a barren place
because of the wickedness of its people.
35 He turns the wilderness into a pool of water
and dry land into springs of water.
36 He settles the hungry there,
and they build a city to live in.
37 They sowed fields and planted vineyards
that yielded a fruitful harvest.
38 He blesses them so they are very numerous.
He does not let their livestock decrease in number.

39 They were diminished and brought low
by oppression, distress, and suffering.
40 He pours contempt on the leaders
and causes them to wander in the wilderness, where there are no roads.
41 But he protects the needy from affliction
and cares for his families like a flock.
42 The upright will see this and rejoice,
and all wickedness shuts its mouth.

43 Whoever is wise should take note of these things
and meditate on Yahweh's acts of covenant faithfulness.

Psalm 107 General Notes

Type of psalm

Psalm 107 is the last in a series of five psalms of praise to God (Psalm 103-107).

Special concepts in this chapter

Praise

The psalmist praises Yahweh for saving people lost in the desert, in prison, sick, in a storm at sea, homeless and oppressed. (See: save and oppress)

Psalms 107:1

General Information:

Parallelism is common in Hebrew poetry.

his covenant faithfulness endures forever

The abstract noun "faithfulness" can be translated with an adjective. Alternate translation: "he remains faithful to his covenant forever"

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Psalms 107:2

the redeemed of Yahweh
"The redeemed" refers to the people whom Yahweh has saved. Alternate translation: "those whom Yahweh has saved"

speak out
This means to tell others about something. Alternate translation: "tell about what Yahweh has done"

from the hand of the enemy
Here "hand" refers to power. Alternate translation: "from the power of the enemy"

Psalms 107:3

from the east ... and from the south
Here the four directions are given to emphasize that he has gathered them from nations in every direction. Alternate translation: "from every direction" or "from every part of the world"

Psalms 107:4

They wandered
"Some people wandered"

on a desert road
"on a road that was in the desert"

in which to live
"that they could live in"

Psalms 107:5

General Information:
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Psalms 107:6

Then they called out to Yahweh in their trouble
It is implied that they are praying to Yahweh so that he will help them. Alternate translation: "Then they prayed to Yahweh to help them in their trouble"

their distress
"their difficulties" or "their afflictions"

Psalms 107:7

General Information:
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Psalms 107:8

Oh that people would praise Yahweh for his covenant faithfulness
Here the word "Oh" is used to show that the writer has a strong desire for people to praise Yahweh. The abstract noun "faithfulness" can be translated with an adjective. Alternate translation: "Let people praise Yahweh because he is faithful to his covenant" or "People should praise Yahweh because he is faithful to his covenant"

for humanity
"for all people"

Psalms 107:9

For he satisfies the longings of those who are thirsty
"For he gives water to those who desire it—to those who are thirsty"

the desires of those who are hungry he fills up with good things
"to those who are very hungry and desire food, he give them good things to eat"

Psalms 107:10

Some sat
It is implied that these are people that Yahweh has rescued. Alternate translation: "Yahweh also rescued people who sat"

in the shadow of death
Possible meanings are 1) they thought that their captors would kill them or 2) the prison had no light and was very dark.

Psalms 107:11

they had rebelled against God's word ... rejected the instruction of the Most High
These phrases have similar meanings and emphasize how much they had rebelled again God, which is why they had been imprisoned.

Psalms 107:12

He humbled their hearts through hardship
Here the heart represents a person, but specifically his will. Alternate translation: "He humbled them by allowing them to suffer hardship"

hardship
Possible meanings are 1) "trouble" or 2) "hard labor."

they stumbled and there was no one to help them up
The word "stumbled" refers to times when these people got into very difficult situations. Alternate translation: "they got into trouble and there was no one to help them out of it"

Psalms 107:13

Then they called out to Yahweh in their trouble
It is implied that they are praying to Yahweh so that he will help them. See how you translated this in [Psalms 107:6]

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their distress
"difficulties" or "afflictions." See how you translated this in Psalms 107:6

Psalms 107:14

He brought them
"Yahweh brought those in prison"

darkness and gloom
Both "darkness" and "gloom" have basically the same meaning and are used to emphasize how dark the prison was. See how you translated this in [Psalms 107:10]

Psalms 107:15

Oh that people would praise Yahweh for his covenant faithfulness
Here the word "Oh" is used to show that the writer has a strong desire for people to praise Yahweh. The abstract noun "faithfulness" can be translated with an adjective. See how you translated this in [Psalms 107:8]

Psalms 107:16

For he
"because he"

For he has broken the gates of bronze and cut through the bars of iron
Both of these phrases describe Yahweh freeing his people from prison and are used to emphasize that Yahweh truly freed them. Alternate translation: "He freed his people from prison"

Psalms 107:17

They were foolish in their rebellious ways
"They were foolish in the way they rebelled against Yahweh"

and afflicted
"and they suffered." Specifically they were afflicted by becoming sick. Alternate translation: "and they became sick"

Psalms 107:18

they came close to the gates of death
Here the act of "dying" is described as a place, "the gates of death" Alternate translation: "they almost died"

Psalms 107:19

Then they called out to Yahweh in their trouble
It is implied that they are praying to Yahweh so that he will help them. See how you translated this in [Psalms 107:6]

Psalms 107:20

He sent his word and healed them
Here David describes Yahweh speaking as sending his words as if they were a messenger. Possible meanings are 1) "He commanded for them to be healed and they were healed" or 2) "He encouraged them and healed them"

Psalms 107:21

Oh that people would praise Yahweh for his covenant faithfulness
Here the word "Oh" is used to show that the writer has a strong desire for people to praise Yahweh. The abstract noun "faithfulness" can be translated with an adjective. See how you translated this in [Psalms 107:8]

Psalms 107:22

of thanksgiving
"that show that they are thankful"

with shouts of joy
"by singing about them"

Psalms 107:23

and do business overseas
They would sail to places and buy and sell things with the people there. Alternate translation: "selling things in cities far away"

Psalms 107:24

General Information:
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Psalms 107:25

he commanded and aroused the windstorm that stirs up the seas
"he commanded the wind and caused it become a great windstorm that stirred up the sea"

windstorm
a strong wind, like the wind that accompanies a strong rain storm

that stirs up the seas
Here David describes the winds causing the waves to become high as if the wind was an object fiercely stirring something. Alternate translation: "that caused the waves of the sea to become very high"

Psalms 107:26

They reached up to the sky; they went down to the depths
This describes the ships rising and falling with the waves. The extremes of rising to the sky and falling

to the depths are an exaggeration to express how horrible the windstorm was and how large the waves were. Alternate translation: "their ships would rise very high on the waves and then they would fall very low between the waves"

Their lives melted away in distress
This idiom describes the sailors' great fear. Alternate translation: "The men were terrified and greatly distressed"

Psalms 107:27

were at their wits' end
The phrase "at their wit's end" means that they did not know what to do. Alternate translation: "and they did not know what to do" or "they had no idea what to do"

Psalms 107:28

Then they called out to Yahweh in their trouble
It is implied that they are praying to Yahweh so that he will help them. See how you translated this in [Psalms 107:6]

Then they
The word "they" refers to the sailors.

he brought them
"he guided them"

Psalms 107:29

He calmed the storm
"He made the wind stop"

the waves were stilled
This can be stated in active form. Alternate translation: "he made the waves still"

Psalms 107:30

their desired harbor
"to the harbor where they wanted to go"

Psalms 107:31

Oh that people would praise Yahweh for his covenant faithfulness
Here the word "Oh" is used to show that the writer has a strong desire for people to praise Yahweh. The abstract noun "faithfulness" can be translated with an adjective. See how you translated this in [Psalms 107:8]

Psalms 107:32

praise him in the council of the elders
"when the elders sit together." The elders sat together to discuss issues in the community and to make decisions for the community.

Psalms 107:33

He turns
"Yahweh makes"

Psalms 107:34

because of the wickedness of its people
"because the people that live there are wicked"

Psalms 107:35

He turns the wilderness into a pool of water and dry land into springs of water
Both of these phrases have similar meaning and emphasize how Yahweh makes water appear in the wilderness. Alternate translation: "He make springs and lakes in land that used to be desert"

Psalms 107:36

He settles the hungry there
The word "there" refers to the places where Yahweh made springs and lakes appear. Also, the phrase "the hungry" refers to people who are hungry. Alternate translation: "Yahweh makes people who are hungry live there"

Psalms 107:37

that yielded a fruitful harvest
"that produced a plentiful harvest"

Psalms 107:38

so they are very numerous
"so that their people are very numerous"

He does not let their livestock decrease in number
This can be stated in positive form. Alternate translation: "He keeps their livestock very numerous"

Psalms 107:39

They
The word "They" refers to the people who were hungry that Yahweh had settled in the land. This sentence describes how they were before Yahweh settled them in the land.

They were diminished and brought low
This can be stated in active form. Alternate translation: "Their leaders diminished their number and brought them low"

were diminished
"became fewer in number"

brought low
This means to be humiliated. Alternate translation: "humiliated"

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Psalms 107:40

pours contempt on
Here David speaks of Yahweh showing contempt for the leaders as if contempt were a liquid he poured out on them. Alternate translation: "shows contempt for"

the leaders
"the nobles." This refers to the leaders who oppressed the people. Alternate translation: "the leaders who oppressed them"

where there are no roads
"where people never go"

Psalms 107:41

But he
"But Yahweh"

the needy
This refers to needy people. Alternate translation: "needy people" or "poor people"

cares for his families like a flock
Here David compares how Yahweh cares for his people to how a shepherd cares for his sheep. Possible meanings are 1) "makes the number of people in their families increase like flocks" or 2) "takes care of them like a shepherd cares for his sheep"

Psalms 107:42

The upright
This refers to people who live in an upright way. Alternate translation: "Upright people" or "People who do what is right"

all wickedness
Here wicked people are referred to as "wickedness." Alternate translation: "all wicked people"

shuts its mouth
This means to not say anything in response. Alternate translation: "has nothing to say against Yahweh in reply"

Psalms 107:43

take note of these things
This means to think about these things. Alternate translation: "think about these things" or "remember these things"

meditate on Yahweh's acts of covenant faithfulness
The abstract noun "faithfulness" can be translated with an adjective. Alternate translation: "meditate on the things that Yahweh has done that show that he is faithful to his covenant"

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Psalm 108

1 My heart is fixed, God!
I will sing, yes, I will sing praises with all my glory.
2 Wake up, lute and harp;
I will wake up the dawn.
3 I will give thanks to you, Yahweh, among the peoples;
I will sing praises to you among the nations.
4 For your covenant faithfulness is great above the heavens;
and your trustworthiness reaches to the skies.

5 Be exalted, God, above the heavens,
and may your glory be exalted over all the earth.
6 So that those you love may be rescued,
rescue us with your right hand and answer me.

7 God has spoken in his holiness; "I will rejoice;
I will divide Shechem
and apportion out the Valley of Sukkoth.
8 Gilead is mine, and Manasseh is mine;
Ephraim also is my helmet;
Judah is my scepter.
9 Moab is my washbasin;
over Edom I will throw my sandal;
I will shout in triumph because of Philistia.

10 Who will bring me into the fortified city?
Who will lead me to Edom?"
11 God, have you not rejected us?
You do not go into battle with our army.
12 Give us help against the enemy,
for man's help is futile.
13 We will triumph with God's help;
he will trample down our enemies.

Psalm 108 General Notes

Type of psalm

Psalm 108 is a psalm of war.

Special concepts in this chapter

Victory

God promised success to the psalmist, but Yahweh failed to help him conquer the country of Edom. He needed God to give him victory over Edom.

Psalms 108:1

General Information:

Parallelism is common in Hebrew poetry.

A song, a psalm of David

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

My heart is fixed, God

Here David is referring to himself by his heart. Also, the word "fixed" means to trust completely. Alternate translation: "My heart is fixed on you, God" or "I am trusting completely in you, God"

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I will sing, yes, I will sing praises with all my glory
Here David is represented by his "glory." David refers to himself as having the honor of praising God. Alternate translation: "You honor me by allowing me to sing praises to you"

Psalms 108:2

Wake up, lute and harp
Here David describes playing his instruments as waking them up from sleep. Alternate translation: "I will praise you by playing the lute and the harp"

I will wake up the dawn
Here David is describing the dawn waking up like a person waking up in the morning. Alternate translation: "I will be praising you when the dawn comes"

dawn
when the sun rises

Psalms 108:3

General Information:
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Psalms 108:4

your covenant faithfulness is great above the heavens; and your trustworthiness reaches to the skies
These two phrases have similar meanings. They speak of the greatness of Yahweh's covenant faithfulness and trustworthiness as if they were objects that were tall enough to reach up to the sky. The abstract nouns "faithfulness" and "trustworthiness" can be translated as adjectives. Alternate translation: "For your covenant faithfulness and trustworthiness are greater than the distance between heaven and earth" or "For you are more faithful to your covenant and more worthy of people trusting you than the sky is higher than the earth"

Psalms 108:5

Be exalted, God, above the heavens
The psalmist is asking God to show that he is exalted. Being exalted above the heavens represents being great. Alternate translation: "God, show that you are exalted above the heavens" or "God, show that you are great in the heavens"

may your glory be exalted
Here Yahweh is referred to by his "glory." Alternate translation: "may you be exalted"

Psalms 108:6

So that those you love may be rescued
This can be stated in active form. Alternate translation: Because those you love need rescuing" or "Rescue those you love"

with your right hand
Here Yahweh's "right hand" refers to his power. Alternate translation: "by your power"

answer me
Answering here represents responding to his request. Alternate translation: "respond to my request" or "answer my prayer"

Psalms 108:7

General Information:
This verse is the same as Psalms 60:6.

God has spoken in his holiness
Here David describes God speaking something because he is holy as speaking "in his holiness," as if his holiness were something that he was physically inside of. Alternate translation: "God, because he is holy, has said"

I will divide Shechem and apportion out the Valley of Sukkoth
Here God is speaking about dividing the land of Shechem and the Valley of Sukkoth.

apportion
to divide into portions

Psalms 108:8

General Information:
This verse is the same as Psalms 60:7.

Ephraim also is my helmet
God speaks of the tribe of Ephraim as if it were his army. The helmet symbolizes equipment for war. Alternate translation: "Ephraim is like a helmet I have chosen" or "The tribe of Ephraim is my army"

helmet
a hard hat that soldiers wear to protect their heads from injury

Judah is my scepter
God chose men from the tribe of Judah to be the kings of his people, and he speaks of that tribe as if it were his scepter. Alternate translation: "The tribe of Judah is like my scepter" or "Judah is the tribe through whom I rule my people"

Psalms 108:9

General Information:
This verse is the same as Psalms 60:8.

Moab is my washbasin
God speaks of Moab being unimportant as if Moab were a washbasin or a lowly servant. Alternate translation: "Moab is like a bowl that I use for washing"

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over Edom I will throw my sandal
God was probably speaking of taking ownership of Edom as if he were symbolically throwing his sandal onto that land to show that he owns it. However some versions have other interpretations. Alternate translation: "I take ownership of the land of Edom" or "I throw my sandal onto the land of Edom to show that it is mine"

Psalms 108:10

General Information:
This verse is the same as Psalms 60:9.

Psalms 108:11

General Information:
This verse is almost the same as Psalms 60:10.

God, have you not rejected us?
The psalmist uses this question to express his sadness that it seems that God has rejected them. Alternate translation: "It seems like you have rejected us!" or "God, you seem to have abandoned us!"

You do not go into battle with our army
The psalmist speaks of God helping their army as if God were to go and fight with them. Alternate translation: "you do not help our army when we go into battle"

Psalms 108:12

General Information:
This verse is the same as Psalms 60:11.

is futile
"is worthless"

Psalms 108:13

General Information:
This verse is the same as Psalms 60:12.

will triumph
"will defeat our enemies"

he will trample down our enemies
The psalmist speaks of God helping their army defeat their enemies as if God were to trample down the enemies. Alternate translation: "he will enable us to trample down our enemies" or "he will make us able to defeat our enemies.

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Psalm 109

1 God whom I praise,
do not be silent.
2 For the wicked and deceitful attack me;
they speak lies against me.
3 They surround me and say hateful things,
and they attack me without cause.
4 In return for my love they accuse me,
but I pray for them.
5 They repay me evil for good,
and hatred for my love.

6 Appoint a wicked man over such an enemy as these people;
appoint an accuser to stand at his right hand.
7 When he is judged, may he be found guilty;
may his prayer be considered sinful.
8 May his days be few;
may another take his office.
9 May his children be fatherless,
and may his wife be a widow.
10 May his children wander about and beg,
seeking food far from their ruined home.
11 May the creditor seize all he owns;
may strangers plunder the product of his labor.
12 May no one extend any kindness to him;
may no one have pity on his fatherless children.
13 May his descendants be cut off;
may their name be blotted out in the next generation.
14 May his ancestors' iniquity be remembered before Yahweh;
and may the sin of his mother not be forgotten.
15 May their sins always be before Yahweh;
may he cut off their memory from the earth.

16 May Yahweh do this, for that man never bothered to show any covenant faithfulness,
but harassed the oppressed, the needy,
and the brokenhearted to death.
17 He loved cursing;
may it come back upon him.
He hated blessing;
may it be far from him.
18 He clothed himself with cursing as his garment,
and his curse came into his body like water,
like oil into his bones.
19 May his curses be to him like the clothes he wears to cover himself,
like the belt he always wears.
20 May this be the reward of my accusers from Yahweh,
of those who say evil things about me.

21 Yahweh my Lord, deal kindly with me for your name's sake.
Because your covenant faithfulness is good, save me.
22 For I am oppressed and needy,
and my heart is wounded within me.
23 I am fading away like the shadow of the evening;
I am shaken off like a locust.
24 My knees are weak from fasting;
my body has become thin and has no fat.
25 I have become an object of scorn to my accusers;

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when they see me, they shake their heads.

26 Help me, Yahweh my God;
save me by your covenant faithfulness.
27 Let them know that this is your hand,
that you, Yahweh, have done this.
28 They curse, but you bless;
when they attack, may they be put to shame,
but may your servant rejoice.
29 May my adversaries be clothed with shame;
may they wear their shame like a robe.

30 With my mouth I give great thanks to Yahweh;
I will praise him in the midst of a crowd.
31 For he will stand at the right hand of the one who is needy,
to save him from those who condemn him.

Psalm 109 General Notes

Type of psalm

Psalm 109 is a psalm of vengeance against an enemy who has lied about him. (See: avenge)

Special concepts in this chapter

Enemies destroyed
This enemy lied about the psalmist. So he asked God to completely destroy his enemy and his enemy's family.

Psalms 109:1

General Information:
Parallelism is common in Hebrew poetry.

For the chief musician. A psalm of David
This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

For the chief musician
"This is for the director of music to use in worship."

Psalms 109:2

For the wicked and deceitful
The words "wicked" and "deceitful" refer to people. They have similar meanings and emphasize how bad these people are. Alternate translation: "For wicked and deceitful men"

Psalms 109:3

General Information:
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Psalms 109:4

In return for my love
"Although I loved them"

my love
"my love for them"

they accuse me
The word "they" refers to the people who are wicked and deceitful. You may need to make explicit that those who accuse the psalmist do so falsely. Alternate translation: "they accuse me falsely" or "they slander me"

Psalms 109:5

General Information:
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Psalms 109:6

Appoint a wicked man ... appoint an accuser
These two phrases are parallel and the phrases "a wicked man" and "an accuser" refer to the same person.

at his right hand
"at my enemy's right hand"

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Psalms 109:7

When he is judged, may he be found guilty
This can be stated in active form. Alternate translation: "When he is on trial, may the judge find him guilty"

may his prayer be considered sinful
This can be stated in active form. Alternate translation: "consider his prayer sinful"

Psalms 109:8

May his days be few
The phrase "his days" refers to the length of his life. Alternate translation: "May he not live a long time"

his office
"his position of authority"

Psalms 109:9

General Information:
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Psalms 109:10

their ruined home
"their destroyed homes"

Psalms 109:11

the creditor
someone who lends money to another person but expects that the person will pay the money back

plunder
steal by force

Psalms 109:12

General Information:
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Psalms 109:13

May his descendants be cut off; may their name be blotted out
These two phrases have similar meanings and emphasize his descendants being destroyed.

May his descendants be cut off
This can be stated in active form. Alternate translation: "Cause his descendants to be cut off" or "Cause his descendants to die"

may their name be blotted out in the next generation
Here the idea of there being no one to carry on the family name is spoke of as "their name being blotted out." Alternate translation: "may there be no one to carry on his name"

Psalms 109:14

May his ancestors' iniquity be remembered before Yahweh
This can be stated in active form. Alternate translation: "May Yahweh remember the iniquity of this man's ancestors" or "May you remember the iniquity of his ancestors, Yahweh"

may the sin of his mother not be forgotten
This can be stated in active form. Alternate translation: "May you not forget the sins that his mother committed"

Psalms 109:15

May their sins always be before Yahweh
Here David speaks about Yahweh thinking about their sins as if their sins were something physically present before him. Alternate translation: "May Yahweh always see their sins" or "May Yahweh always think about their sins"

may he cut off their memory from the earth
David uses the word "earth" to refer to all the people that live on the earth. Also, the phrase "their memory" refers to people remembering the wicked after they have died. Alternate translation: "may Yahweh make it so that no one on earth remembers those wicked people"

Psalms 109:16

that man never bothered to show any covenant faithfulness
This refers to him showing covenant faithfulness to people. The abstract noun "faithfulness" can be translated with an adjective. Sometimes this idea is expressed simply as "kindness" or "mercy. Alternate translation: "that man never did anything to show that he was faithful to his covenant with people" or "that man nevered bothered to be kind to people"

the oppressed, the needy
This refers to oppressed and needy people. Alternate translation: "oppressed people, needy people"

the brokenhearted
Possible meanings are 1) people who are very sad or 2) people who are discouraged and have no hope. Alternate translation: "brokenheared people" or "people who have lost hope"

to death
"until they died." This means that he harassed them until they died.

Psalms 109:17

may it come back upon him
"may his curses come upon him"

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Psalms 109:18

He clothed himself with cursing as his garment
David speaks of the wicked person's behavior as if it were his clothing. This probably means he cursed people very often. Alternate translation: “Curses were like his clothing” or “He cursed people all the time”

his curse came into his body like water, like oil into his bones
Possible meanings are: 1) He spoke curses so often that they became a part of his identity. "the curses that he speaks are part of who he is" or 2) David prays that the wicked man will experience his own curses. Alternate translation: “may his curse come into his body like water, like oil into his bones”

like oil into his bones
People believed that oil rubbed on the skin went into the bones.

Psalms 109:19

May his curses be to him like the clothes he wears to cover himself
People wore their clothes everyday. David speaks of a wicked person always being cursed as if his curses always covered him as his clothing does. Alternate translation: "Let his curses be on him every day like the garment he wears"

like the belt he always wears
The words "may his curses be to him" are understood from the previous phrase. They may be repeated here. Alternate translation: "may his curses be to him like the belt he always wears" or "and let his curses always be on him like the belt he always wears"

Psalms 109:20

May this be the reward
"May these curses be the reward"

Psalms 109:21

deal kindly with me
This is a request for Yahweh to treat him kindly. Alternate translation: "treat me kindly"

your name's sake
"the sake of your reputation"

Because your covenant faithfulness is good
The abstract noun "faithfulness" can be translated with an adjective. Alternate translation: "Because you are good and are faithful to your covenant"

Psalms 109:22

oppressed and needy
These two words have similar meanings and emphasize that he is unable to help himself.

my heart is wounded within me
Here David speaks of being in great despair as his heart being wounded. Alternate translation: "I am full of grief and despair"

Psalms 109:23

I am fading away like the shadow ... like a locust
David feels like he is going to die soon and describes this feeling by comparing himself to a fading shadow and to how the wind blows away locust. Alternate translation: "I feel like I am about to die, like an evening shadow that will soon disappear, like a locust is easily blown away by the wind"

Psalms 109:24

My knees are weak
This means that he is weak and it is difficult for him to stand. Alternate translation: "My legs are weak" or "I have difficulty standing"

from fasting
"because I am not eating any food"

Psalms 109:25

I have become an object of scorn to my accusers
This can be stated in active form. Alternate translation: "My accusers ridicule me"

shake their heads
This is an act of disapproval.

Psalms 109:26

save me by your covenant faithfulness
The abstract noun "faithfulness" can be translated with an adjective. Alternate translation: "save me because you are faithful to your covenant"

Psalms 109:27

Let them know
The word "them" refers to David's accusers and the people who say bad things about him.

this is your hand
The word "this" refers to God saving him. The phrase "your hand" is a metonym for what God has done. Alternate translation: "this is your work" or "this salvation is your doing"

have done this
"have saved me"

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Psalms 109:28

They curse, but you bless
The word "they" refers to the people who accuse David and say bad things about him. Alternate translation: "They curse me, but you bless me"

may they be put to shame
This can be stated in active form. Alternate translation: "put the to shame" or "may they be ashamed"

but may your servant rejoice
"but may I, your servant, rejoice" or "I am your servant, let me rejoice." David uses the phrase "your servant" to refer to himself.

Psalms 109:29

May my adversaries be clothed ... may they wear
These two phrase have them same meaning and are used together for emphasize how greatly he wishes for them to be ashamed.

be clothed with shame
Here David speaks of them being ashamed as if were clothing they wore. Alternate translation: "be very ashamed"

may they wear their shame like a robe
David speaks of them being ashamed as if it were a robe that they wore. Alternate translation: "may their shame cover them just like their robe is wrapped around them"

Psalms 109:30

With my mouth I give
This means that he will speak. Alternate translation: "I will speak and give"

Psalms 109:31

will stand at the right hand of the one who is needy
This means that he will help and defend the poor person. Alternate translation: "will defend the one who is needy"

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Psalm 110

1 The declaration of Yahweh to my lord:
"Sit at my right hand
until I make your enemies your footstool."

2 Yahweh will hold out the scepter of your strength from Zion;
rule among your enemies.
3 Your people will follow you in holy garments
of their own free will on the day of your power;
from the womb of the dawn your youth will be to you like the dew.
4 Yahweh has sworn and will not change his mind:
"You are a priest forever,
after the manner of Melchizedek."

5 The Lord is at your right hand.
He will kill kings on the day of his anger.
6 He will judge the nations;
he will fill the battlegrounds with dead bodies;
he will kill the leaders in many countries.
7 He will drink of the brook along the road,
and then he will lift his head up high after victory.

Psalm 110 General Notes

Type of psalm

Psalm 110 is a psalm honoring the king as he becomes king and also a prophecy about Christ. (See: prophet and christ)

Special concepts in this chapter

King

The king will be able to conquer his enemies. Christ is seen as both high priest and king. (See: highpriest)

Psalms 110:1

General Information:

Parallelism is common in Hebrew poetry.

A psalm of David

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

Sit at my right hand

The phrase "my right hand" refers to the place of honor. Alternate translation: "Sit at the place of honor which I have for you"

make your enemies your footstool

Here David describes Yahweh placing his master's enemies under his power and control as putting them under his feet like a footstool. Alternate translation: "put your enemies under your power"

Psalms 110:2

General Information:

David continues speaking to the king.

Yahweh will hold out the scepter of your strength

Here David speaks of Yahweh extending the area that the king rules as holding out his scepter. Alternate translation: "Yahweh will extend the area over which you powerfully rule"

rule among your enemies

"King, rule among your enemies." This is spoken to the king as a command.

Psalms 110:3

of their own free will

"by their own choice." This means that they will chose to follow the king.

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on the day of your power
This refers to the day that the king will lead his armies into battle. This can be stated clearly. Alternate translation: "on the day that you lead your armies into battle"

from the womb of the dawn ... like the dew
David describes the dew as a baby to whom the dawn gives birth. Alternate translation: "in the morning ... like the dew"

from the womb of the dawn your youth will be to you like the dew
David is telling the king that he will have youthful strength each morning by comparing it to how the dew appears early each morning. Alternate translation: "each morning you will be filled with youthful strength to sustain you just like each morning the dew appears to water and sustain the earth"

Psalms 110:4

You are
Yahweh is speaking to the lord, the one David calls "my master" in Psalms 110:1.

will not change
This means that he will not change what he has said. Alternate translation: "will not change his mind" or "will not change what he has said"

after the manner of Melchizedek
The idea of being priest is understood from the previous phrase. It can be stated clearly here. Alternate translation: "after the manner that Melchizedek was priest" or "in the same way that Melchizedek was priest"

Psalms 110:5

The Lord is at your right hand
When the lord goes to battle, Yahweh stands at his right hand in order to help him. Alternate translation: "The Lord helps you in battle"

The Lord
The word "Lord" refers to Yahweh.

He will kill
The word "He" refers to Yahweh. He will cause the kings to be defeated and die, but he will allow the king's armies to kill the enemy kings. Alternate translation: "He will cause the kings to die" or "He will allow your armies to kill the kings"

kings
This refers to his enemies. Alternate translation: "enemy kings"

on the day of his anger
Here David speaks of the day when Yahweh will become angry and defeat the kings as "the day of his anger." Alternate translation: "on the day of judgment when his patience turns to anger"

Psalms 110:6

he will fill the battlegrounds with dead bodies
This means that Yahweh will cause this to happen, not that he will personally kill all of the people who die on the battleground. Alternate translation: "he will cause the battlegrounds to be filled with death bodies"

he will kill the leaders in many countries
This means that Yahweh will cause this to happen, not that he will personally kill the leaders. Alternate translation: "he will cause the leaders in many countries to be killed" or "he will allow the leaders in many countries to die"

Psalms 110:7

He will drink of the brook along the road
The king only stops briefly for a drink and then he continues the pursuit of his enemies. Alternate translation: "As he pursues his enemies, he will only stop to drink quickly from a brook"

of the brook
This means the he will drink water from the brook. A brook is a small stream. Alternate translation: "he will drink water from the brook"

and then
"and so" or "therefore"

he will lift his head
Possible meanings are 1) the king lifts up his own head or 2) Yahweh lifts up the head of the king.

he will lift his head up high after victory
People raised their heads when they are victorious, confident, and joyful. Alternate translation: "he will confidently lift his head after victory" or "he will be victorious"

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Psalm 111

1 Give praise to Yah. [1]
I will give thanks to Yahweh with my whole heart
in the assembly of the upright, in their gathering.
2 The works of Yahweh are great,
eagerly awaited by all those who desire them.
3 His work is majestic and glorious,
and his righteousness endures forever.
4 He does wonderful things that will be remembered;
Yahweh is gracious and merciful.
5 He gives food to his faithful followers.
He will always call to mind his covenant.
6 He showed his powerful works to his people
in giving them the inheritance of the nations.
7 The works of his hands are trustworthy and just;
all his instructions are reliable.
8 They are established forever,
to be observed faithfully and properly.
9 He sent redemption to his people;
he ordained his covenant forever;
holy and awesome is his name.
10 To honor Yahweh is the beginning of wisdom;
those who carry out his instructions have good understanding.
His praise endures forever.

Footnotes

111:1 [1]Yah is a short form of the name Yahweh.

Psalm 111 General Notes

Type of psalm

Psalm 111 is a psalm of praise to God for his miracles and care. (See: miracle)

Special concepts in this chapter

Yahweh's character

God is great. He has given his people food and a land always keeps his promises to his people. (See: promise and peopleofgod)

Psalms 111:1

General Information:

Parallelism is common in Hebrew poetry.

with my whole heart

Here the word "heart" represents the person's entire inner being and emotions. Alternate translation: "with all that I am"

in the assembly of the upright, in their gathering

These two phrases mean that same thing and may be combined if necessary. Alternate translation: "in the gathering of upright people"

Psalms 111:2

eagerly awaited by all those who desire them

The word "them" refers to the "works of Yahweh." This can be stated in active form. Alternate translation: "all those who desire the works of Yahweh eagerly await them"

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eagerly awaited
Possible meanings are 1) "sought after" or 2) "studied."

Psalms 111:3

General Information:
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Psalms 111:4

that will be remembered
This can be stated in active form. Alternate translation: "that people will always remember"

Psalms 111:5

call to mind
This is an idiom that means to remember. Alternate translation: "remember"

Psalms 111:6

his powerful works
"his works that demonstrated his power"

the inheritance of the nations
The writer speaks of the land that belonged to the nations in Canaan as if it were their inheritance. Alternate translation: "the land that belonged to other nations"

Psalms 111:7

The works of his hands
Here the word "hands" refers to Yahweh, himself. Alternate translation: "The works that he does"

Psalms 111:8

They are established forever
This means that Yahweh's instructions are unchangeable and will last forever. This can be stated in active form. Alternate translation: "He has established them forever" or "They will last forever"

to be observed faithfully and properly
Possible meanings are 1) Yahweh has given his instructions in a faithful and proper manner or 2) his people are to observe Yahweh's instructions in a faithful and proper manner. This can be stated in active form. Alternate translation: "for his people to observe them faithfully and properly"

Psalms 111:9

holy and awesome is his name
Here the word "name" refers to Yahweh, himself. Alternate translation: "Yahweh is holy and awesome"

Psalms 111:10

the beginning of wisdom
The word "wisdom" can be translated as "wise." Alternate translation: "the first step to becoming wise" or "the most important thing to become wise"

those who carry out his instructions
"those who obey his instructions"

His praise endures forever
The word "praise" can be translated as a verb. Alternate translation: "People will praise him forever"

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Psalm 112

1 Give praise to Yah. [1]
Blessed is the man who fears Yahweh,
who greatly delights in his commandments.
2 His descendants will be powerful on earth;
the descendants of the godly man will be blessed.
3 Wealth and riches are in his house;
his righteousness will endure forever.
4 Light shines in the darkness for the godly person;
he is gracious, merciful, and just.
5 It goes well for the man who deals graciously and lends money,
who conducts his affairs with honesty.
6 For he will never be moved;
the righteous person will be remembered forever.
7 He does not fear bad news;
he is confident, trusting in Yahweh.
8 His heart is tranquil, without fear,
until he looks in triumph over his adversaries.
9 He gives freely to the poor;
his righteousness endures forever;
his horn will be exalted with honor.
10 The wicked person will see this and be angry;
he will grind his teeth in rage and he will melt away;
the desire of the wicked people will perish.

Footnotes

112:1 [1]Yah is a short form of the name Yahweh.

Psalm 112 General Notes

Type of psalm

Psalm 112 is a wisdom psalm teaching the value of a righteous life. (See: wise and righteous)

Special concepts in this chapter

Righteous people

The righteous people will be well-known for their generosity and they will not have to worry about bad news because God is taking care of them.

Psalms 112:1

General Information:

Parallelism is common in Hebrew poetry.

greatly delights

"takes great pleasure"

Psalms 112:2

the descendants of the godly man will be blessed

This can be stated in active form. Alternate translation: "Yahweh will bless the descendants of the godly man"

Psalms 112:3

General Information:

The person who sings this song continues to describe a person who reveres Yahweh.

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Wealth and riches are in his house
Here the word "house" represents the family. The words "Wealth" and "riches" mean basically the same thing and indicate an abundance of wealth. Alternate translation: "His family is very wealthy"

Psalms 112:4

Light shines in the darkness for the godly person
The writer speaks of God blessing the godly person in difficult times as if it were a light shining in darkness. Alternate translation: "The blessings that a godly person receives from God are like a light that shines in the darkness"

Psalms 112:5

lends money
The understood information can be made clear. Alternate translation: "lends his money to other people"

Psalms 112:6

General Information:
The person who sings this song continues to describe a person who reveres Yahweh.

For he will never be moved
he will not be troubled or overwhelmed by circumstances for his trust is in Yahweh? This can be stated in active form. Alternate translation: "For nothing will ever move him"

the righteous person will be remembered forever
This can be stated in active form. Alternate translation: "people will remember the righteous person forever"

Psalms 112:7

General Information:
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Psalms 112:8

General Information:
The person who sings this song continues to describe a person who reveres Yahweh.

His heart is tranquil
"His heart is supported." Here the word "heart" refers to the person. Possible meanings are 1) "He is at peace" or 2) "He is confident"

Psalms 112:9

his righteousness endures forever
"his righteous deeds will endure forever." See how you translated this in Psalms 112:3.

his horn will be exalted with honor
The word "horn" here speaks of the person winning a military victory as if he were a wild ox raising his head. This can be stated in active form. Alternate translation: "Yahweh will give him honor by enabling him to win battles" or "Yahweh will give him honor by defeating his enemies"

Psalms 112:10

will see this
"will see that things go well for the godly person." The word "this" refers to everything good that the writer has described in the previous verses about the godly person.

he will grind his teeth in rage
The grinding of teeth is an expression of extreme anger. See how you translated a similar phrase in [Psalms 35:16]

melt away
The writer speaks of the wicked person's eventual death as if that person were something, such as ice, that can melt. Alternate translation: "eventually die"

the desire of the wicked people will perish
Possible meanings of "desire" are 1) the emotional desire that wicked people have. Alternate translation: "the things that wicked people want to do will never happen" or 2) it is a metonym for the things that wicked people have desired. Alternate translation: "wicked people will lose the things that they desired"

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Psalm 113

1 Give praise to Yah. [1]
Praise him, you servants of Yahweh;
praise the name of Yahweh.

2 Blessed be the name of Yahweh,
both now and forevermore.
3 From the rising of the sun to its setting,
Yahweh's name should be praised.

4 Yahweh is exalted above all nations,
and his glory reaches above the skies.
5 Who is like Yahweh our God,
who has his seat on high,
6 who humbles himself to look down
at the sky and at the earth?
7 He raises up the poor out of the dirt
and lifts up the needy from the ash heap,
8 so that he may seat him with princes,
with the princes of his people.
9 He gives a home to the barren woman of the house;
he makes her a joyful mother of children.
Give praise to Yah! [2]

Footnotes

113:1 [1]Yah is a short form of the name Yahweh.
113:9 [2]Yah is a short form of the name Yahweh.

Psalm 113 General Notes

Type of psalm

Psalm 113 is a psalm of praise to God for his goodness. (See: good)

Special concepts in this chapter

Yahweh's help

God helps the poor and gives children to the wife who cannot conceive children.

Psalms 113:1

General Information:

Parallelism is common in Hebrew poetry.

the name of Yahweh

Here the word "name" represents Yahweh, himself. Alternate translation: "Yahweh"

Psalms 113:2

General Information:

This page has intentionally been left blank.

Psalms 113:3

From the rising of the sun to its setting

This phrase refers to the directions east, where the sun rises, and west, where the sun sets. The writer uses these two extremes to represent everywhere on earth. See how you translated this in [Psalms 50:1]

Yahweh's name should be praised

Here the word "name" represents Yahweh, himself. This can be stated in active form. Alternate translation: "people should praise Yahweh"

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Psalms 113:4

his glory reaches above the skies
The glory of God is spoken of as if it was very high. Alternate translation: "his glory is higher than the skies" or "his glory is enormously great"

Psalms 113:5

Who is like Yahweh our God, who has his seat on high
This is the first part of a rhetorical question that the writer asks to emphasize that there is no one like Yahweh. It may be translated as a statement. Alternate translation: "There is no one like Yahweh our God, who has his seat on high"

who has his seat on high
"who is enthroned on high" or "who rules in the highest position"

Psalms 113:6

who humbles himself to look down at the sky and at the earth
This is the second part of a rhetorical question that the writer asks to emphasize that there is no one like Yahweh. It may be translated as a statement that begins a new sentence. Alternate translation: "There is no one like Yahweh our God, who humbles himself to look down at the sky and at the earth."

humbles himself to look down
Possible meanings are 1) the writer is speaking literally of Yahweh's thoughts and emotions. Alternate translation: "is not too proud to look down" Or 2) this is a hyperbolic metaphor that speaks as if Yahweh needs to work to look at the sky and earth from heaven. Alternate translation: "needs to bow so he can look"

Psalms 113:7

He raises up the poor ... from the ash heap
These two phrases are parallel. The writer speaks of Yahweh helping and honoring people who are poor as if Yahweh caused them to stand up from sitting in dirt and ashes.

out of the dirt ... from the ash heap
Sitting in dirt and ashes represents either poverty or despair.

Psalms 113:8

so that he may seat him with princes, with the princes of his people
Here the second phrase clarifies that the first phrase refers to the princes of Yahweh's people. These two statements can be combined. Alternate translation: "so that Yahweh may seat him next to rulers of his people"

Psalms 113:9

He gives a home to the barren woman of the house
Here "home" refers to the children that live in a home. Alternate translation: "He gives children to the woman who had none"

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Psalm 114

1 When Israel left Egypt,
the house of Jacob from a people who spoke a foreign language,
2 Judah became his holy place,
Israel his kingdom.

3 The sea looked and fled;
the Jordan turned back.
4 The mountains skipped like rams,
the hills skipped like lambs.

5 Why did you flee, sea?
Jordan, why did you turn back?
6 Mountains, why did you skip like rams?
You little hills, why did you skip like lambs?

7 Tremble, earth, before the Lord,
at the presence of the God of Jacob.
8 He turned the rock into a pool of water,
the hard rock into a spring of water.

Psalm 114 General Notes

Type of psalm

Psalm 114 is a psalm of praise to God for his miracles in bringing the people of Israel to the promised land. (See: miracle and promisedland)

Special concepts in this chapter

Praise

The psalmist praised God for opening up the Red Sea for the people to cross, for providing the earthquake that stopped the Jordan River so the people could cross and providing water from a rock for the people to drink.

Psalms 114:1

General Information:

Parallelism is common in Hebrew poetry.

When Israel left Egypt, the house of Jacob from a people who spoke a foreign language

These two lines are parallel, with "Israel" and "the house of Jacob" meaning the same thing and "Egypt" and "that foreign people" referring to the same people.

the house of Jacob from a people who spoke a foreign language

The word "house" here represents the family or descendents. The verb may be supplied to this phrase. Alternate translation: "the descendants of Jacob left people who spoke a language that the descendants of Jacob did not understand"

Psalms 114:2

Judah became his holy place, Israel his kingdom

Possible meanings for "Judah" and "Israel" are 1) they refer to the land. Alternate translation: "The land of Judah became Yahweh's holy place, the land of Israel became his kingdom" or 2) they are metonyms for the people of Judah and Israel. Alternate translation: "The people of Judah became those among whom Yahweh lived, the people of Israel became those over whom he ruled"

Psalms 114:3

The sea looked and fled

The writer speaks of the Sea of Reeds as if it were a person who fled away as Yahweh led the people of Israel through on dry ground. Alternate translation: "It was as though the sea looked and fled"

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the Jordan turned back
The writer speaks of the Jordan River as if it were a person who retreated as Yahweh led the people of Israel through on dry ground. Alternate translation: "it was as though the Jordan retreated"

Psalms 114:4

The mountains skipped like rams, the hills skipped like lambs
The writer speaks of the mountains and hills as if they are alive. He is probably speaking of an earthquake when he describes their fear at the presence of Yahweh as if they were jumping like rams and lambs. Alternate translation: "It was as if the mountains shook like jumping rams and the hills shook like jumping lambs"

Psalms 114:5

General Information:
Verses 5-6 contain four rhetorical questions. The expected answer to each question is found in verse 7, "because of the presence of the Lord."

Psalms 114:6

skip like rams ... skip like lambs
The writer speaks of the mountains and hills as if they are alive. He is probably speaking of an earthquake when he describes their fear at the presence of Yahweh as if they were jumping like rams and lambs. See how you translated similar phrases in [Psalms 114:4]

Psalms 114:7

Tremble, earth, before the Lord, at the presence of the God of Jacob
The last two phrases are parallel. The verb may be supplied in the second line. Alternate translation: "Tremble, earth, before the Lord, tremble at the presence of the God of Jacob"

Tremble, earth
Possible meanings are 1) the writer is speaking to the earth as if it were a person and commands it to tremble with fear before God or 2) the word "earth" is a metonym for those who live on the earth. Alternate translation: "Tremble, everyone one earth"

Psalms 114:8

He turned the rock into a pool of water, the hard rock into a spring of water
These two phrases are parallel. The writer describes Yahweh causing water to flow from the rock as if he turned the rock into water.

the hard rock into a spring of water
The verb may be supplied from the previous phrase. Alternate translation: "He turned the hard rock into a spring of water"

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Psalm 115

1 Not to us, Yahweh, not to us,
but to your name bring honor,
for your covenant faithfulness
and for your trustworthiness.

2 Why should the nations say,
"Where is their God?"
3 Our God is in heaven;
he does whatever he pleases.

4 The nations' idols are silver and gold,
the work of men's hands.
5 Those idols have mouths, but they do not speak;
they have eyes, but they do not see;
6 they have ears, but they do not hear;
they have noses, but they do not smell.
7 Those idols have hands, but do not feel;
they have feet, but they cannot walk;
nor do they speak from their mouths.
8 Those who make them are like them,
as is everyone who trusts in them.

9 Israel, trust in Yahweh;
he is your help and shield.
10 House of Aaron, trust in Yahweh;
he is your help and shield.
11 You who honor Yahweh, trust in him;
he is your help and shield.

12 Yahweh takes notice of us and will bless us;
he will bless the family of Israel;
he will bless the family of Aaron.
13 He will bless those who honor him,
both young and old.

14 May Yahweh increase your numbers more and more,
yours and your descendants'.
15 May you be blessed by Yahweh,
who made heaven and earth.

16 The heavens belong to Yahweh;
but the earth he has given to mankind.
17 The dead do not give praise to Yah, [1]
nor do any who go down into silence;
18 But we will give praise to Yah,
now and forevermore.
Give praise to Yah! [2]

Footnotes

115:17 [1]Yah is a short form of the name Yahweh.
115:18 [2]Yah is a short form of the name Yahweh.

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Psalm 115 General Notes

Type of psalm

Psalm 115 is a psalm of praise.

Special concepts in this chapter

Yahweh's power

God is in heaven and is able to do whatever he wants. Idols can not do anything. Therefore, people and priests should trust God for their protection. (See: heaven and priest and trust)

Psalms 115:1

General Information:

Parallelism is common in Hebrew poetry.

Not to us, Yahweh, not to us

The writer repeats the phrase "Not to us" in order to emphasize that they are not worthy to receive the honor that is due only to Yahweh. If necessary, a verbal phrase may be supplied here. Alternate translation: "Do not bring honor to us, Yahweh"

to us

The word "us" refers to the people of Israel.

but to your name bring honor

Here the word "name" represents Yahweh, himself. Alternate translation: "but bring honor to yourself"

for your covenant faithfulness and for your trustworthiness

The abstract noun "faithfulness" can be translated as an adjective. The abstract noun "trustworthiness" can be translated with a verbal phrase. Alternate translation: "because you are faithful to your covenant and you are worthy of people trusting you"

Psalms 115:2

Why should the nations say, "Where is their God?"

This rhetorical question emphasizes that there should be no reason for the nations to say what they say. This question can be translated as a statement. Alternate translation: "The people of the nations should not be able to say, 'Where is their God?'"

Where is their God?

The people of other nations use this question to mock the people of Israel and to express that they do not see Yahweh helping them. This question can be translated as a statement. Alternate translation: "Your God is not here to help you."

Psalms 115:3

General Information:

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Psalms 115:4

the work of men's hands

Here the word "hands" represents the people who made the idols. Alternate translation: "things which men have made"

Psalms 115:5

Those idols have mouths

The idols do not have real mouths, eyes, ears, or noses. Rather, people made them with the likeness of mouths, eyes, ears, and noses. The writer is emphasizing that these idols are not really alive. You can make clear the implied information. Alternate translation: "People have given mouths to those idols"

Psalms 115:6

General Information:

This page has intentionally been left blank.

Psalms 115:7

Those idols have hands

The idols do not have real hands, feet, or mouths. Rather, people made them with the likeness of hands, feet, and mouths. The writer is emphasizing that these idols are not really alive. You can make this implicit information clear. Alternate translation: "People have given hands to those idols"

but do not feel

"but those hands do not feel"

Psalms 115:8

Those who make them are like them, as is everyone who trusts in them

Those who make and worship idols become lifeless and powerless, just like those idols. The full meaning of this statement can be made clear. Alternate translation: "Those who make them become lifeless like they are, as does everyone who trusts in them"

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Psalms 115:9

Israel, trust in Yahweh
The word "Israel" represents the people of Israel. Alternate translation: "People of Israel, trust in Yahweh"

your help and shield
The writer speaks of Yahweh as if he were a shield because he protects his people as a shield would protect them from harm. Alternate translation: "the one who helps you and protects you"

Psalms 115:10

House of Aaron
Here the word "House" represents the family or descendants. This phrase refers to the priests, who were descendants of Aaron. Alternate translation: "Descendants of Aaron" or "Priests"

Psalms 115:11

General Information:
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Psalms 115:12

takes notice of us
"has paid attention to us"

the family of Israel
This refers to the people of Israel, who are descendants of Jacob, who also called Israel. Alternate translation: "the people of Israel"

the family of Aaron
This refers to the priests, who are descendants of Aaron. Alternate translation: "the descendants of Aaron" or "the priests"

Psalms 115:13

both young and old
"both small and great." Possible meanings are that this refers 1) to social status or 2) to age. In either case, the two extremes represent every person, regardless of age or social status.

Psalms 115:14

May Yahweh increase your numbers more and more
The writer is speaking of the number of children that the people of Israel would have. Alternate translation: "May Yahweh increase the number of your children more and more"

yours and your descendants'
"both your children and your descendants' children." The writer clarifies that his request for more children applies not only to the present generation, but to their descendants, as well.

Psalms 115:15

May you be blessed by Yahweh, who made heaven and earth
This can be stated in active form. Alternate translation: "May Yahweh, who made heaven and earth, bless you"

Psalms 115:16

the earth he has given to mankind
This does not mean that the earth does not belong to Yahweh, but that has given the earth to mankind as a dwelling place.

Psalms 115:17

The dead
The adjective "dead" may be translated with a noun phrase. Alternate translation: "People who are dead"

nor do any who go down into silence
This parallel phrase has a similar meaning to phrase before it. The verb may be supplied from that previous phrase to make the meaning clear. Alternate translation: "nor do any who go down into silence praise Yahweh"

nor do any who go down into silence
The writer speaks of the grave or the place of the dead as a place of silence where no one can speak. This is a euphemism for death. Alternate translation: "nor do any who go to the place of the dead"

Psalms 115:18

But we
The word "we" refers to the people of Israel who are still alive.

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Psalm 116

1 I love Yahweh because he hears
my voice and my pleas for mercy.
2 Because he listened to me,
I will call on him as long as I live.
3 The cords of death surrounded me,
and the snares of Sheol confronted me;
I felt anguish and sorrow.
4 Then I called on the name of Yahweh:
"I beg you, Yahweh, rescue my life."

5 Yahweh is gracious and just;
our God is compassionate.
6 Yahweh protects the naive;
I was brought low, and he saved me.
7 My soul can return to its resting place,
for Yahweh has been good to me.

8 For you rescued my life from death,
my eyes from tears,
and my feet from stumbling.
9 I will serve Yahweh
in the land of the living.

10 I believed in him, even when I said,
"I am greatly afflicted."
11 In my alarm I said,
"All men are liars."

12 How can I repay Yahweh
for all his kindnesses to me?
13 I will raise the cup of salvation,
and call on the name of Yahweh.
14 I will fulfill my vows to Yahweh
in the presence of all his people.

15 Precious in the sight of Yahweh
is the death of his faithful ones.
16 Yahweh, indeed, I am your servant;
I am your servant, the son of your servant woman;
you have taken away my bonds.
17 I will offer to you the sacrifice of thanksgiving
and will call on the name of Yahweh.
18 I will fulfill my vows to Yahweh
in the presence of all his people,
19 in the courts of the house of Yahweh,
in your midst, Jerusalem.
Give praise to Yah! [1]

Footnotes

116:19 [1]Yah is a short form of the name Yahweh.

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Psalm 116 General Notes

Type of psalm

Psalm 116 is a psalm of praise for saving the psalmist's life. (See: save)

Special concepts in this chapter

Healing

The author was very sick and expected to die but God healed him. So he will pay his vow and sacrifice an offering of thanks. (See: vow)

Psalms 116:1

General Information:

Parallelism is common in Hebrew poetry.

he hears my voice and my pleas for mercy

Here the word "voice" represents the person who is speaking. The abstract nouns "pleas" and "mercy" can be stated as "plead" and "merciful." Alternate translation: "he hears me when I plead for him to be merciful to me"

Psalms 116:2

General Information:

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Psalms 116:3

General Information:

The person who composed this psalm continues to speak.

The cords of death surrounded me

The writer speaks of death as if it were a person who could capture him and bind him with ropes. See how you translated this in [Psalms 18:4]

the snares of Sheol confronted me

The writer speaks of "Sheol," the place of the dead, as if it were a person who could trap him with snares. Alternate translation: "I felt as if I were ready to enter the grave"

Psalms 116:4

called on the name of Yahweh

Here the word "name" represents Yahweh himself. Alternate translation: "called out to Yahweh"

rescue my life

Here the word "life" represents the person. Alternate translation: "rescue me" or "keep me from dying"

Psalms 116:5

General Information:

The person who made this song continues to speak.

Psalms 116:6

the naive

This refers to people who are inexperienced or who cannot care for themselves. The adjective can be translated as a noun phrase. Alternate translation: "those who are naive" or "those who are helpless"

I was brought low

The writer speaks of being humbled as in being in a lower position. Alternate translation: "I was helpless"

Psalms 116:7

General Information:

The person who composed this psalm continues to speak.

My soul can return to its resting place

The writer speaks of having peace and confidence as if it were a place where his soul can rest. The word "soul" represents the person. Alternate translation: "I can rest in peace again"

Psalms 116:8

you rescued my life from death

Here the word "you" refers to Yahweh. The word "life" represents the person. Alternate translation: "you have saved me from death" or "you have kept me from dying"

my eyes from tears

"you have kept me from crying"

my feet from stumbling

The feet here represent the person. Stumbling here probably represents being killed by his enemies. Alternate translation: "you have rescued me from stumbling" or "you have kept me from being killed by my enemies"

Psalms 116:9

General Information:

The person who composed this psalm continues to speak.

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in the land of the living
"in this world where people are alive." This is in contrast to the place of the dead.

Psalms 116:10

I am greatly afflicted
This can be stated in active form. Alternate translation: "I suffer greatly" or "People afflict me very much"

Psalms 116:11

In my alarm I said
"I said too quickly" or "I said without considering"

All men are liars
"Every person is a liar" or "All people are liars"

Psalms 116:12

General Information:
The person who made this song continues to speak.

How can I repay Yahweh ... to me?
The writer asks this leading question to introduce how he will respond to what Yahweh has done for him. This question can be translated as a statement. Alternate translation: "This is how I will repay Yahweh ... to me."

Psalms 116:13

I will raise the cup of salvation
This is probably a reference to a drink offering, which was a sacrifice that involved pouring wine on the altar, and which the writer will offer in response to Yahweh saving him. The full meaning of this statement can be made explicit. Alternate translation: "I will present a drink offering to Yahweh because he saved me"

call on the name of Yahweh
Here the word "name" represents Yahweh himself. Alternate translation: "call on Yahweh"

Psalms 116:14

General Information:
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Psalms 116:15

Precious in the sight of Yahweh is the death of his faithful ones
The word "Precious" here does not imply that Yahweh values the death of his saints, but that the death of his saints is costly to him and grieves him. Here sight represents judgment or evaluation. Alternate translation: "Yahweh considers the death of his saints to be a costly thing"

Psalms 116:16

General Information:
The person who composed this psalm continues to speak.

the son of your servant woman
This is likely a reference to the writer's mother and indicates that she faithfully worshiped Yahweh. The full meaning of this can be made clear. Alternate translation: "as my mother was"

you have taken away my bonds
The writer speaks of being in danger of dying as if he had been chained in prison. Alternate translation: "you have saved me from death"

Psalms 116:17

the sacrifice of thanksgiving
"a sacrifice to express my thankfulness"

will call on the name of Yahweh
Here the word "name" represents Yahweh himself. Alternate translation: "will call on Yahweh"

Psalms 116:18

General Information:
The person who made this song continues to speak.

I will fulfill ... all his people
See how you translated Psalms 116:14.

Psalms 116:19

in the courts of the house of Yahweh
The word "house" refers to Yahweh's temple. Alternate translation: "in the courtyards of Yahweh's temple"

in your midst, Jerusalem
The writer speaks to Jerusalem as though it were a person. Alternate translation: "in Jerusalem"

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Psalm 117

1 Praise Yahweh, all you nations;
exalt him, all you peoples.
2 For his covenant faithfulness is great toward us,
and the trustworthiness of Yahweh endures forever.
Give praise to Yah! [1]

Footnotes

117:2 [1]Yah is a short form of the name Yahweh.

Psalm 117 General Notes

Type of psalm

Psalm 117 is a psalm of praise.

Special concepts in this chapter

Praise
Everyone should praise God for his love and unending faithfulness. (See: love and faithful)

Psalms 117:1

General Information:
Parallelism is common in Hebrew poetry.

Psalms 117:2

For his
"Because his"

his covenant faithfulness is great toward us
The abstract noun "faithfulness" can be translated with an adjective. Alternate translation: "he does great things for us because he is faithful to his covenant"

the trustworthiness of Yahweh endures forever
The abstract noun "trustworthiness" can be translated with an adjective or a verbal phrase. Alternate translation: "Yahweh remains trustworthy forever" or "Yahweh will forever be worthy of people trusting him"

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Psalm 118

1 Give thanks to Yahweh, for he is good,
his covenant faithfulness endures forever.

2 Let Israel say,
"His covenant faithfulness endures forever."
3 Let the house of Aaron say,
"His covenant faithfulness endures forever."
4 Let the loyal followers of Yahweh say,
"His covenant faithfulness endures forever."

5 In my distress I called out to Yah;
Yah answered me and set me in a spacious place. [1]
6 Yahweh is with me; I will not be afraid;
what can man do to me?
7 Yahweh is on my side as my helper;
I will look in triumph on those who hate me.

8 It is better to take shelter in Yahweh
than to put confidence in man.
9 It is better to take refuge in Yahweh
than to put one's trust in princes.

10 All the nations surrounded me;
in Yahweh's name I cut them off.
11 They surrounded me; yes, they surrounded me;
in Yahweh's name I cut them off.
12 They surrounded me like bees;
they disappeared as quickly as fire among thorns;
in Yahweh's name I cut them off.
13 "You attacked me to knock me down,
but Yahweh helped me.

14 Yah is my strength and joy,
and he is the one who rescues me." [2]
15 The joyful shout of victory is heard in the tents of the righteous;
the right hand of Yahweh conquers.
16 The right hand of Yahweh is exalted;
the right hand of Yahweh conquers.

17 I will not die, but live
and declare what Yah has done. [3]
18 Yah has punished me harshly,
but he has not handed me over to death. [4]

19 Open to me the gates of righteousness;
I will enter them and I will give thanks to Yah. [5]
20 This is the gate of Yahweh;
the righteous enter through it.
21 I will give thanks to you, for you answered me,
and you have become my salvation.
22 The stone that the builders rejected
has become the cornerstone.
23 This is Yahweh's doing;
it is marvelous in our eyes.
24 This is the day on which Yahweh has acted;
we will rejoice and be glad in it.

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25 We beg you, Yahweh, please give us victory!
We beg you, Yahweh, please give us success!

26 Blessed is he who comes in the name of Yahweh;
we bless you from the house of Yahweh.
27 Yahweh is God, and he has given us light;
bind the sacrifice with cords to the horns of the altar.

28 You are my God, and I will give thanks to you;
you are my God; I will exalt you.
29 Oh, give thanks to Yahweh, for he is good,
for his covenant faithfulness endures forever.

Footnotes

118:5 [1]Yah is a short form of the name Yahweh.
118:14 [2]Yah is a short form of the name Yahweh.
118:17 [3]Yah is a short form of the name Yahweh.
118:18 [4]Yah is a short form of the name Yahweh.
118:19 [5]Yah is a short form of the name Yahweh.

Psalm 118 General Notes

Type of psalm

Psalm 118 is a psalm of war and is about Christ. (See: christ)

Special concepts in this chapter

Rejected stone
The author praised Yahweh for his rescuing him. God enabled him to overpower his enemies. The new Testament, and even Jesus himself, saw the rejected stone as a reference to the Messiah's rejection by the Jewish leaders. (See: christ)

Psalms 118:1

General Information:
Parallelism is common in Hebrew poetry.

Give thanks to Yahweh, for he is good
"Thank Yahweh because of the good things he does"

his covenant faithfulness endures forever
The abstract noun "faithfulness" can be translated with an adjective. Alternate translation: "he remains faithful to his covenant forever"

Psalms 118:2

Let Israel say
The word "Israel" represents the people of Israel. Alternate translation: "Let the people of Israel say"

Psalms 118:3

Let the house of Aaron say
Here the word "house" represents the family and descendants of a person. This phrase refers to the priests, who were descendants of Aaron. Alternate translation: "Let the descendants of Aaron say" or "Let the priests say"

His covenant faithfulness endures forever
The abstract noun "faithfulness" can be translated with an adjective. See how you translated this in [Psalms 118:1-2]

Psalms 118:4

the loyal followers of Yahweh
"those who fear Yahweh" or "those who worship Yahweh"

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Psalms 118:5

set me in a spacious place
The writer speaks of Yahweh saving him from distress as if Yahweh had taken him from a place of confinement to a wide open space where he could move about freely.

Psalms 118:6

what can man do to me?
The writer asks this rhetorical question to emphasize that there is nothing that man can do to hurt him since Yahweh is with him. This question can be translated as a statement. Alternate translation: "people cannot do anything to harm me."

Psalms 118:7

Yahweh is on my side as my helper
To be on one's side is an idiomatic expression that indicates that that person approves of and will help another. Alternate translation: "Yahweh approves of me and will help me"

I will look in triumph on those who hate me
It is implied that Yahweh is the one who will defeat the writer's enemies, while the writer looks on. The full meaning of this can be made clear. Alternate translation: "I will see Yahweh defeating all those who hate me"

Psalms 118:8

to take shelter in Yahweh
God is spoken of as if he were a shelter, a place where people can be protected. Alternate translation: "to seek protection from Yahweh"

Psalms 118:9

to take refuge in Yahweh
This verse is parallel to the one preceding it. God is spoken of as if he were a refuge, a place where people can be protected. Alternate translation: "to seek protection from Yahweh"

Psalms 118:10

All the nations
Here the word "nations" represents the armies of those nations. The writer uses hyperbole to emphasize the great number of armies that surrounded him. Alternate translation: "The armies of many nations"

in Yahweh's name
Here the word "name" represents Yahweh's power. Alternate translation: "by Yahweh's power"

I cut them off
The writer speaks of defeating the enemy armies as if he were cutting them off like a person would cut a branch off of a plant. Alternate translation: "I defeated them"

Psalms 118:11

General Information:
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Psalms 118:12

They surrounded me like bees
The writer compares the enemy armies to a swarm of bees. Alternate translation: "They surrounded me like a swarm of bees would surround a person"

they disappeared as quickly as fire among thorns
Just like dry thorns burn out quickly, the attack of the enemy armies was quickly over. Alternate translation: "their attack lasted only a short time, as a fire that consumes thorns quickly dies"

Psalms 118:13

to knock me down
The writer speaks of the enemy armies trying to defeat him as if they were trying to push him down onto the ground. Alternate translation: "in order to defeat me"

Psalms 118:14

Yah is my strength and joy
"Yah gives me strength and joy"

Psalms 118:15

The joyful shout of victory is heard in the tents of the righteous
This can be stated in active form. Alternate translation: "People hear the joyful shout of victory in the tents of the righteous" or "The righteous shout joyfully for victory in their tents"

the right hand of Yahweh conquers
Here the word "hand" represents Yahweh's power. Alternate translation: "Yahweh has conquered by his great strength"

Psalms 118:16

The right hand of Yahweh is exalted
Here, to raise one's hand is a gesture of victory. This can be stated in active form. Alternate translation: "Yahweh has exalted his right hand" or "Yahweh has raised his right hand in victory"

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Psalms 118:17

I will not die, but live
The writer states the same idea both negatively and positively to emphasize that he will certainly live.

Psalms 118:18

Yah has punished me
"Yah has disciplined me"

he has not handed me over to death
The writer speaks of death as if it were a person under whose power Yahweh could place the writer. Alternate translation: "he has not allowed me to die" or "he has not allowed my enemies to kill me"

Psalms 118:19

Open to me the gates of righteousness
"Open to me the gates through which the righteous people enter." This is a reference to the gates of the temple, and the writer is addressing the gatekeepers. The full meaning of this can be made clear. Alternate translation: "Open for me the temple gates"

Psalms 118:20

the gate of Yahweh
"the gate that leads to Yahweh's presence" or "Yahweh's gate"

Psalms 118:21

I will give thanks to you
Here the writer begins to speak to Yahweh.

you have become my salvation
The word "salvation" can be translated with a verbal phrase. Alternate translation: "you have saved me"

Psalms 118:22

The stone that the builders rejected has become the cornerstone
This is likely a proverb that the writer has used to describe either the king or the nation of Israel. That which others have considered worthless, Yahweh has made to be the most important.

Psalms 118:23

it is marvelous in our eyes
Possible meanings are 1) "it is a marvelous thing for us to see" or 2) "we consider it to be a marvelous thing."

Psalms 118:24

rejoice and be glad
These two phrases mean basically the same thing and emphasize the intensity of joy. Alternate translation: "be very glad"

Psalms 118:25

General Information:
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Psalms 118:26

Blessed is he who comes in the name of Yahweh
Here the priests begin to address the king.

he who comes in the name of Yahweh
Here the word "name" represents Yahweh's power. Alternate translation: "the one who comes in the power of the Yahweh"

we bless you from the house of Yahweh
Here the priests address the people.

the house of Yahweh
The word "house" refers to the temple. Alternate translation: "Yahweh's temple"

Psalms 118:27

he has given us light
The writer speaks of Yahweh blessing his people as if Yahweh were shining a light on them. Alternate translation: "he has blessed us"

bind the sacrifice with cords
"tie the sacrifice with rope"

Psalms 118:28

You are my God
Here the writer begins to speak again and addresses Yahweh directly.

Psalms 118:29

Oh
This is an exclamation that should be translated with whatever exclamation of emphasis you have in your language to make it sound natural.

give thanks to Yahweh, for he is good
"thank Yahweh because of the good things he does." See how you translated this in Psalms 118:1.

his covenant faithfulness endures forever
The abstract noun "faithfulness" can be translated with an adjective. See how you translated this in [Psalms 118:1-2]

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Psalm 119

1 Blessed are those whose ways are blameless,
who walk in the law of Yahweh.
2 Blessed are they who keep his solemn commands,
who seek him with all their heart.
3 They do no wrong;
they walk in his ways.
4 You have commanded us to keep your instructions
so that we should carefully observe them.
5 Oh, that I would be firmly established
in the observance of your statutes!
6 Then I would not be put to shame
when I think of all your commandments.
7 I will give thanks to you with an upright heart
when I learn your righteous decrees.
8 I will observe your statutes;
do not leave me alone.

9 How can a young person keep his path pure?
By obeying your word.
10 With my whole heart I seek you;
Do not let me stray from your commandments.
11 I have stored up your word in my heart
so that I might not sin against you.
12 Blessed you are, Yahweh;
teach me your statutes.
13 With my mouth I have declared
all the righteous decrees that you have revealed.
14 I rejoice in the way of your covenant decrees
more than in all riches.
15 I will meditate on your instructions
and pay attention to your ways.
16 I delight in your statutes;
I will not forget your word.

17 Be kind to your servant so that I may live
and keep your word.
18 Open my eyes so that I may see
marvelous things in your law.
19 I am a foreigner in the land;
do not hide your commandments from me.
20 My desires are crushed by the longing to know
your righteous decrees at all times.
21 You rebuke the proud, who are cursed,
who wander from your commandments.
22 Spare me from disgrace and contempt,
for I have obeyed your solemn commands.
23 Though rulers plot and slander me,
your servant meditates on your statutes.
24 Your solemn commands are my delight,
and they are my counselors.

25 My life clings to the dust!
Give me life by your word.
26 I told you my ways, and you answered me;
teach me your statutes.
27 Make me understand the ways of your instructions,

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so that I can meditate on your wondrous teachings.
28 I am overwhelmed with grief!
Strengthen me by your word.
29 Turn from me the path of deceit;
graciously teach me your law.
30 I have chosen the way of faithfulness;
I have always kept your righteous decrees before me.
31 I cling to your covenant decrees;
Yahweh, do not let me be shamed.
32 I will run in the path of your commandments,
for you enlarge my heart to do so.

33 Teach me, Yahweh, the way of your statutes,
and I will keep them to the end.
34 Give me understanding, and I will keep your law;
I will observe it with all my heart.
35 Guide me in the path of your commandments,
for I delight to walk in it.
36 Direct my heart toward your covenant decrees
and away from unrighteous gain.
37 Turn my eyes from looking at worthless things;
revive me in your ways.
38 Carry out for your servant the word
that you gave to those who revere you.
39 Take away the disgrace I dread,
for your judgments are good.
40 See, I have longed for your instructions;
revive me in your righteousness.

41 Yahweh, give me your unfailing love—
your salvation, according to your word;
42 then I will have a reply for the one who mocks me,
for I trust in your word.
43 Do not take the word of truth from my mouth,
for my hope is in your righteous decrees.
44 I will observe your law continually,
forever and ever.
45 I will walk securely,
for I seek your instructions.
46 I will speak of your solemn commands before kings
and will not be ashamed.
47 I delight in your commandments,
which I love dearly.
48 I will lift up my hands to your commandments, which I love;
I will meditate on your statutes.

49 Call to mind your word to your servant
because you have given me hope.
50 This is my comfort in my affliction:
that your word has kept me alive.
51 The proud have scoffed at me,
yet I have not turned away from your law.
52 I have thought about your righteous decrees from ancient times, Yahweh,
and I comfort myself.
53 Hot anger has taken hold of me
because of the wicked who reject your law.
54 Your statutes have been my songs
in the house of my sojourn.
55 I think about your name during the night, Yahweh,

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and I keep your law.
56 This has been my practice
because I have observed your instructions.

57 Yahweh is my portion;
I have determined to observe your words.
58 I earnestly request your favor with my whole heart;
be merciful to me according to your word.
59 I examined my ways
and turned my feet to your solemn commands.
60 I hurry and do not delay
to keep your commandments.
61 The cords of the wicked have ensnared me;
I have not forgotten your law.
62 At midnight I rise to give thanks to you
because of your righteous decrees.
63 I am a companion of all who honor you,
to all who observe your instructions.
64 The earth, Yahweh, is full of your covenant faithfulness;
teach me your statutes.

65 You have done good to your servant,
Yahweh, by means of your word.
66 Teach me proper discernment and understanding,
for I have believed in your commandments.
67 Before I was afflicted I went astray,
but now I observe your word.
68 You are good, and you are one who does good;
teach me your statutes.
69 The arrogant have smeared me with lies,
but I keep your instructions with my whole heart.
70 Their hearts are hardened,
but I delight in your law.
71 It is good for me that I have suffered
so that I would learn your statutes.
72 Instruction from your mouth is more precious to me
than thousands of pieces of gold and silver.

73 Your hands have made and fashioned me;
give me understanding so that I may learn your commandments.
74 Those who honor you will be glad when they see me
because I find hope in your word.
75 I know, Yahweh, that your decrees are just,
and that in faithfulness you afflicted me.
76 Let your covenant faithfulness comfort me,
according to your word to your servant.
77 Show me compassion so that I may live,
for your law is my delight.
78 Let the proud be put to shame,
for they have slandered me;
but I will meditate on your instructions.
79 May those who honor you turn to me,
those who know your solemn commands.
80 May my heart be blameless with respect to your statutes
so that I may not be put to shame.

81 I faint with longing that you might rescue me!
I hope in your word.
82 My eyes long for your word;
when will you comfort me?

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83 For I have become like a wineskin in the smoke;
I do not forget your statutes.
84 How long must your servant endure this;
when will you judge those who persecute me?
85 The proud have dug pits for me,
defying your law.
86 All your commandments are reliable;
those people persecute me wrongfully; help me.
87 They have almost made an end to me on earth,
but I do not reject your instructions.
88 By your steadfast love, keep me alive,
so that I may obey the solemn commands that come from your mouth.

89 Yahweh, your word stands forever;
your word is established firmly in heaven.
90 Your faithfulness lasts for all generations;
you have established the earth, and it remains.
91 All things continue to this day, just as you said in your righteous decrees,
for all things are your servants.
92 If your law had not been my delight,
I would have perished in my affliction.
93 I will never forget your instructions,
for through them you have kept me alive.
94 I am yours; save me,
for I seek your instructions.
95 The wicked prepare to destroy me,
but I will seek to understand your solemn commands.
96 All perfection I have seen has an end;
but your command is exceedingly broad.

97 Oh how I love your law!
It is my meditation all day long.
98 Your commandments make me wiser than my enemies,
for your commandments are always with me.
99 I have more understanding than all my teachers,
for I meditate on your covenant decrees.
100 I understand more than those older than I am;
this is because I have kept your instructions.
101 I have kept my feet back from every evil path
so that I might observe your word.
102 I have not turned aside from your righteous decrees,
for you have instructed me.
103 How sweet are your words to my taste,
yes, sweeter than honey to my mouth!
104 Through your instructions I gain discernment;
therefore I hate every false way.

105 Your word is a lamp to my feet
and a light for my path.
106 I have sworn and have confirmed it,
that I will observe your righteous decrees.
107 I am very afflicted;
keep me alive, Yahweh, as you have promised in your word.
108 Yahweh, please accept the freewill offerings of my mouth,
and teach me your righteous decrees.
109 My life is always in my hand,
yet I do not forget your law.
110 The wicked have set a snare for me,
but I have not strayed from your instructions.

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111 I claim your covenant decrees as my heritage forever,
for they are the joy of my heart.
112 My heart is set on obeying your statutes
forever to the very end.

113 I hate those who have a double mind,
but I love your law.
114 You are my hiding place and my shield;
I hope in your word.
115 Get away from me, you evildoers,
so that I may observe the commandments of my God.
116 Sustain me by your word so that I may live
and not be ashamed of my hope.
117 Support me, and I will be safe;
I will always meditate on your statutes.
118 You reject all those who stray from your statutes,
for their deceit is vain.
119 You remove all the wicked of the earth like slag;
therefore I love your solemn commands.
120 My body trembles in fear of you,
and I am afraid of your righteous decrees.

121 I do what is just and right;
do not abandon me to my oppressors.
122 Guarantee the welfare of your servant;
do not let the proud oppress me.
123 My eyes grow tired as I wait for your salvation
and for your righteous word.
124 Show your servant your covenant faithfulness,
and teach me your statutes.
125 I am your servant; give me understanding
so that I may know your solemn commands.
126 It is time for Yahweh to act,
for people have broken your law.
127 Truly I love your commandments
more than gold, more than fine gold.
128 Therefore I carefully follow all your instructions,
and I hate every path of falsehood.

129 Your rules are wonderful,
that is why I obey them.
130 The unfolding of your words gives light;
it gives understanding to the untrained.
131 I open my mouth and pant,
for I long for your commandments.
132 Turn to me and have mercy on me,
as you always do for those who love your name.
133 Direct my footsteps by your word;
do not let any wickedness rule me.
134 Redeem me from human oppression
so that I may observe your instructions.
135 Let your face shine on your servant,
and teach me your statutes.
136 Streams of tears run down from my eyes
because people do not observe your law.

137 You are righteous, Yahweh,
and your decrees are fair.
138 You have given your solemn commands righteously
and faithfully.

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139 Zeal has destroyed me
because my adversaries forget your words.
140 Your word has been tested very much,
and your servant loves it.
141 I am insignificant and despised,
yet I do not forget your instructions.
142 Your justice is forever justice,
and your law is trustworthy.
143 Though distress and anguish have found me,
your commandments are still my delight.
144 Your covenant decrees are righteous forever;
give me understanding that I may live.

145 I cried out with my whole heart, "Answer me, Yahweh,
I will keep your statutes.
146 I call to you; save me,
and I will observe your solemn commands."
147 I rise before the dawn of the morning and cry for help.
I hope in your words.
148 My eyes are open before the night watches change
so that I might meditate on your word.
149 Hear my voice in your covenant faithfulness;
keep me alive, Yahweh, as you have promised in your righteous decrees.
150 Those who are persecuting me are coming closer to me,
but they are far from your law.
151 You are near, Yahweh,
and all your commandments are trustworthy.
152 Long ago I learned from your solemn commands
that you had set them in place forever.

153 Look on my affliction and help me,
for I do not forget your law.
154 Plead my cause and redeem me;
keep me alive according to your word.
155 Salvation is far from the wicked,
for they do not love your statutes.
156 Great are your merciful actions, Yahweh;
keep me alive, as you always do.
157 My persecutors and my foes are many,
yet I have not turned from your covenant decrees.
158 I view the treacherous with disgust
because they do not keep your word.
159 See how I love your instructions;
keep me alive, Yahweh, as you have promised by your covenant faithfulness.
160 The essence of your word is truth;
every one of your righteous decrees lasts forever.

161 Princes persecute me without cause,
but my heart stands in awe of your word.
162 I rejoice at your word
like one who finds great plunder.
163 I hate and abhor falsehood,
but I love your law.
164 Seven times a day I praise you
because of your righteous decrees.
165 Great peace they have, those who love your law;
nothing makes them stumble.
166 I hope for your salvation, Yahweh,
and I obey your commandments.

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167 I observe your solemn commands,
and I love them greatly.
168 I keep your instructions and your solemn commands,
for you are aware of everything I do.

169 Listen to my cry for help, Yahweh;
give me understanding into your word.
170 May my plea come before you;
help me according to your word.
171 May my lips pour out praise,
for you teach me your statutes.
172 Let my tongue sing about your word,
for all your commandments are right.
173 May your hand help me,
for I have chosen your instructions.
174 I long for your rescue, Yahweh,
and your law is my delight.
175 May I live and praise you,
and may your righteous decrees help me.
176 I have wandered off like a lost sheep;
seek your servant,
for I have not forgotten your commandments.

Psalm 119 General Notes

Formatting in this chapter

This is a certain kind of psalm called an acrostic. The Hebrew language has twenty-two letters, and this psalm has twenty-two groups of verses, one group for each letter of the alphabet. Each group has eight verses, and each verse in a group begins with the same letter. The verses in the first group begin with the first letter of the Hebrew alphabet, the verses in the second group begin with the second letter of the Hebrew alphabet, and so on through the whole alphabet.

In the ULB, the names of the Hebrew letters are written in uppercase letters before each group of verses that begin with that letter. The names of the first four Hebrew letters are ALEPH, BETH, GIMEL, and DALETH. You will be able to recognize the names of the other Hebrew letters as you see them because they, too, are written in uppercase letters. These letter names are not actually part of the psalm, but many translations use them to help the readers see its structure.

Type of psalm

Psalm 119 is a wisdom psalm about the Law of God. (See: wise and lawofmoses)

Special concepts in this chapter

The Law

The author loved the law of God and was blessed by obeying it. (See: love and bless)

Psalms 119:1

General Information:

Parallelism is common in Hebrew poetry.

General Information:

"Aleph" is the name of the first letter in the Hebrew alphabet. Each of verses 1 through 8 begins with this Hebrew letter. See "Formatting in this chapter" in Psalm 119 General Notes.

Blessed are those

"How good it is for those"

those whose ways are blameless

How a person behaves is spoken of as "ways" or "paths." Alternate translation: "those whose behavior is blameless" or "those whom no one can blame for doing wrong"

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who walk in the law of Yahweh
The way a person lives or behaves is spoken of as walking. Alternate translation: "who live according to the law of Yahweh" or "who obey the law of Yahweh." This phrase clarifies the meaning of "whose ways are blameless"

Psalms 119:2

who seek him with all their heart
To "seek" God means to want to know him.

with all their heart
This is an idiom which means intensely or sincerely. Alternate translation: "with all their being" or "with everything in them" or "sincerely"

Psalms 119:3

General Information:
Most of this psalm is addressed to God, and the words "you" and "your" almost always refer to him.

They do no wrong
They do not disobey Yahweh.

they walk in his ways
"they walk in Yahweh's ways." Here their behavior is spoken of as "walking," and the way God wants them to behave is spoken of as "his ways." Alternate translation: "they behave as Yahweh wants them to"

Psalms 119:4

keep your instructions
"obey all the things that you have declared that we should do"

carefully observe them
This is to carefully know and understand the commandments and to obey those commandments.

Psalms 119:5

I would be firmly established
The writer speaks of being established in God's commandments as if no one could physically make him move.

observance of your statutes
"in obeying your statutes"

Psalms 119:6

I would not be put to shame
The writer does not want to be ashamed when he is in God's presence.

all your commandments
"all that you have commanded us"

Psalms 119:7

an upright heart
"a sincere heart." A person who is sincere will do what is right. The heart refers to the center of emotions in a person. See how you translated "uprightness" in [Psalms 25:21]

Psalms 119:8

your statutes
"Statutes" refers to God's laws or commands.

Psalms 119:9

General Information
"Beth" is the name of the second letter in the Hebrew alphabet. Each of verses 9 through 16 begins with this Hebrew letter. See "Formatting in this chapter" in Psalm 119 General Notes.

How can a young person keep his path pure?
This question is used to introduce a new value to the word of God. This rhetorical question can be translated as a statement. Alternate translation: "This is how a young person can keep his path pure"

keep his path pure
The writer compares living according to God's law as a path kept clear of obstructions.

Psalms 119:10

With my whole heart
This is an idiom. The heart refers to all of one's emotions, feelings, desires, and will. Alternate translation: "with all my being" or "with everything in me" or "sincerely"

Do not let me stray from your commandments
Here to disobey God's commandments is described as straying off a path. Alternate translation: "Do not let me disobey your commandments"

Psalms 119:11

I have stored up your word in my heart
"I have put your words in my heart." This is a metaphor that means "I have memorized your word." The heart is pictured as a container that can hold what people think.

Psalms 119:12

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Psalms 119:13

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Psalms 119:14

more than in all riches
"more than all the wealth"

Psalms 119:15

I will meditate ... and pay attention
These are parallel thoughts that have similar meanings, which are repeated for emphasis.

meditate on your instructions
"think carefully about what you have instructed us"

pay attention
This idiom refers to thinking clearly about what is being discussed. Alternate translation: "give careful thought"

Psalms 119:16

I delight
to take pleasure

Psalms 119:17

General Information
"Gimel" is the name of the third letter in the Hebrew alphabet. Each of verses 17 through 24 begins with this Hebrew letter. See "Formatting in this chapter" in Psalm 119 General Notes.

your servant
The writer called himself "your servant" to show his humility.

Psalms 119:18

Open my eyes so that I may see
The author speaks of gaining understanding, knowledge and wisdom as being able to see. Alternate translation: Help me to understand"

marvelous things in your law
The author speaks of insight into the law as objects to marvel at.

in your law
"in your instructions" or "in your commands"

Psalms 119:19

I am a foreigner in the land
Possible meanings are 1) the writers speaks of his short life on earth as if he were a foreigner who would not stay long in the land. Alternate translation: "I am like a foreigner living a short time in the land" or 2) the writer's ignorance of God's law as if he were a foreigner who did not know the laws of the land. Alternate translation: "I am ignorant like a foreigner in the land"

Psalms 119:20

My desires are crushed by the longing
The writer speaks of his desires being very strong as if they were in pain. Alternate translation: "My inner being strongly desires to know" or "My soul aches because I want so much to know"

Psalms 119:21

who are cursed
Possible meanings are that 1) God will curse them or 2) they deserve God's punishment. Alternate translation: "who deserve your punishment"

who wander from your commandments
The writer speaks of disobeying God's commandments as if they were a path that can be wandered off from. Alternate translation: "who go away from the path of your commandments" or "who disobey your commandments"

Psalms 119:22

Spare me from
"Keep me from" or "Rescue me from"

Psalms 119:23

Though rulers plot and slander me
"Though rulers make plans to harm me and say bad things about me"

Psalms 119:24

Your solemn commands are my delight
"Your solemn commands make me very happy."

they are my counselors
God's decrees are spoken of as if they were people. Alternate translation: "they are like wise counselors to me" or "they give me wise counsel"

Psalms 119:25

General Information
"Daleth" is the name of the fourth letter in the Hebrew alphabet. Each of verses 25 through 32 begins with this Hebrew letter. See "Formatting in this chapter" in Psalm 119 General Notes.

My life clings to the dust
This is an idiom. Possible meanings are that 1) he thought that he would die soon, or 2) he lay in the dust because he was very sad, or 3) he realized that he desired the worthless things of the earth.

Give me life by your word
This is an idiom. Here "life" refers to purpose and significance, not just biological life.

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by your word
"according to your promise"

Psalms 119:26

my ways
What a person does or how he behaves is spoken of as if it were a road or way. Alternate translation: "what I have done"

Psalms 119:27

wondrous teachings
"amazing teachings"

Psalms 119:28

with grief
"because I am so sad"

Strengthen me
"Make me strong." This may refer to physical strength or spiritual strength.

Psalms 119:29

Turn from me the path of deceit
The word "path" here refers to a way of behaving. Alternate translation: "Keep me from following the path of deceit" or "Prevent me from being deceptive"

deceit
Possible meanings are 1) "lying" or 2) "believing lies" or "following lies."

Psalms 119:30

the way of faithfulness
How a person behaves or acts is spoken as if it were a road or way. Alternate translation: "to be faithful to you"

Psalms 119:31

I cling to your covenant decrees
Holding tightly to them refers to being committed to obeying them. Alternate translation: "I hold tightly to your covenant decrees" or "I am committed to obeying your covenant decrees"

covenant decrees
This refers to the law of Moses.

Psalms 119:32

I will run in the path of your commandments
The writer speaks of being focused or committed to obeying God's commands as if one is running on a path. Alternate translation: "I will be committed to obey your commands"

you enlarge my heart
This is an idiom. Possible meanings are 1) "you help me gain greater understanding of your commands" or 2) "you give me greater desire to obey your commands"

Psalms 119:33

your statutes
This is another way of describing the law of Moses.

to the end
Possible meanings are 1) "completely" or 2) "to the end of my life" or 3) "to the end of time."

Psalms 119:34

keep your law
"obey your law"

I will observe it with all my heart
"I will surely observe your law" or "I am completely committed to doing what it says"

with all my heart
This is an idiom. Alternate translation: "with all my being" or "with everything in me" or "sincerely"

Psalms 119:35

Guide me in the path of your commandments
"Guide me according to your commandments" or "Teach me to obey your commandments." God's commandments are compared to a path that a person walks in obedience to God.

Psalms 119:36

Direct my heart toward
This is an idiom. The "heart" here refers to the will, desires, and choices that directs one's life. Alternate translation: "Make me want"

your covenant decrees
"to obey your covenant decrees." This is referring to obeying the law of Moses.

unrighteous gain
"the desire for riches." This is referring to wealth gained by illegal methods or wrongdoing towards others.

Psalms 119:37

Turn my eyes from looking at worthless things
This is a metaphor that refers to one desiring things that have no eternal value.

revive me in your ways
"make me able to live as you wish me to live"

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revive me
"make my life strong" or "give me strength"

Psalms 119:38

Carry out for your servant the word that you gave to those who revere you
The word "word" here is a metonym for the promise that Yahweh gave by speaking words. Alternate translation: "Do for your servant what you promised to do for those who revere you"

your servant
The writer referred to himself as God's servant to show his humility. Alternate translation: "me, your servant"

Psalms 119:39

I dread
"I am very afraid of"

your judgments are good
God judges rightly and his decisions are good. Alternate translation: "Your judge rightly"

Psalms 119:40

See
This refers to being aware of the situation. The focus is on knowledge or understanding, rather than just observing.

I have longed for your instructions
Possible meanings are 1) "I want very much to know your instructions" or 2) "I want very much to obey what you teach us to do."

revive me in your righteousness
The word "righteousness" is an abstract noun and refers to being righteous. Alternate translation: "revive me because you are righteous"

revive me
Possible meanings are 1) "Keep me alive" or 2) "Make me strong."

Psalms 119:41

your salvation
You may make clear the understood information. Alternate translation: "give me your salvation" or "save me"

according to your word
The word "word" here is a metonym for the promise that Yahweh made using words. Alternate translation: "as you promised"

Psalms 119:42

a reply
"an answer" or "a response"

Psalms 119:43

Do not take the word of truth from my mouth
Here the writer is represented by his "mouth." Possible meanings are 1) "never prevent me from speaking the message about the truth" or 2) "never prevent me from speaking the true message."

Psalms 119:44

I will observe
"I will obey"

Psalms 119:45

I will walk securely
To walk securely is to live one's life securely. Alternate translation: "I will live securely in God"

I seek your instructions
To "seek" is to perceive, or gain understanding of God's instructions as if one can see them.

Psalms 119:46

solemn commands before kings
"serious commands to kings" or "instructions to kings"

Psalms 119:47

I delight in your commandments
Possible meanings are 1) "I find delight in studying your commandments" or 2) "I am delighted that I have the opportunity to study your commandments."

Psalms 119:48

lift up my hands to
This is an idiom which means to honor, cherish or respect God's commandments.

Psalms 119:49

Call to mind your word
The word "word" here is a metonym for the promise Yahweh gave by speaking words. See how you translated this in [Psalms 20:3]

Psalms 119:50

This is my comfort in my affliction: that your word has kept me alive
The word "word" here is a metonym for the promise Yahweh gave by speaking words. This clause can be restructured. Alternate translation: "The reason for

my comfort is that your promise has kept me alive in my affliction"

Psalms 119:51

The proud
This nominal adjective can be stated as an adjective. Alternate translation: "The proud people"

scoffed at
to mock someone or something that is looked down on, doubted, or not honored

Psalms 119:52

from ancient times
This is a reference to when the decrees, the Law, were given to Moses many years before.

Psalms 119:53

Hot anger has taken hold of me
This is an idiom. Anger is expressed as if it is a person that can grab another person. Alternate translation: "I have become very angry"

Psalms 119:54

Your statutes have been my songs
"I have used your statutes as lyrics to my music" or "I have created songs from your statutes"

Psalms 119:55

I think about your name
Here the word "name" represents Yahweh himself. Alternate translation: "I think about you, Yahweh"

I keep your law
This is an idiom which means to obey the law. Alternate translation: "I obey your law"

Psalms 119:56

my practice
"my habit"

I have observed your instructions
This is an idiom which means to follow or to obey those instructions. Alternate translation: "I have obeyed your instructions"

Psalms 119:57

Yahweh is my portion
This means Yahweh is all he wants. Just as the Levites did not receive vast territories of land for the Lord was to be their portion so the writer claims Yahweh as the satisfier of his needs.

Psalms 119:58

according to your word
The word "word" here is a metonym for the promise that Yahweh made using words. Alternate translation: "as you promised"

Psalms 119:59

turned my feet
Here "feet" represent the whole person. To repent and choose to obey God's laws is like turning one's feet on a path to head in another direction. Alternate translation: "changed my direction"

Psalms 119:60

I hurry and do not delay
The writer expresses the same idea both positively and negatively in order to emphasize the urgency with which he obeys Yahweh's commands.

Psalms 119:61

The cords of the wicked have ensnared me
In this metaphor, wicked or evil people tried to cause the writer to sin like a hunter seeking to catch an animal with a trap. Alternate translation: "My enemies have tried to catch me"

Psalms 119:62

General Information:
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Psalms 119:63

I am a companion of all who honor you
"I am a friend of all who honor you"

Psalms 119:64

The earth, Yahweh, is full of your covenant faithfulness
People everywhere in the world being able to see evidence of Yahweh's covenant faithfulness is spoken of as if his covenant faithfulness filled the earth. The abstract noun "covenant faithfulness" can be translated as an adjective. See how you translated a similar phrase in [Psalms 33:5]

Psalms 119:65

to your servant
The writer refers to himself as "your servant." Alternate translation: "to me, your servant" or "to me"

by means of your word
This is an idiom. "Your word" refers to the promises Yahweh has made to the writer. Alternate translation: "as you have promised"

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Psalms 119:66

Teach me proper discernment and understanding, for I have believed in your commandments
Some languages may require change in logical progression. Alternate translation: "Since I have believed in your commandments, teach me proper discernment and understanding"

Psalms 119:67

Before I was afflicted
This can be stated in active form. Alternate translation: "Before you afflicted me" or "Before you punished me"

I went astray
Disobeying God is spoken of as if the person walked on the wrong path. Alternate translation: "I disobeyed you"

I observe your word
Here "word" represents commandments. Alternate translation: "I obey your commandments"

Psalms 119:68

General Information:
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Psalms 119:69

The arrogant
This nominal adjective can be stated as an adjective. Alternate translation: "Arrogant people"

smeared me with lies
People telling many lies about a person is spoken of as if they made the person dirty by spreading lies over him.

with my whole heart
Here "heart" represents a person's will. Alternate translation: "with complete commitment" or "completely"

Psalms 119:70

Their hearts are hardened
Here "hearts" represents the people's wills. A person being stubborn is spoken of as if their hearts or wills were hard like a rock. Alternate translation: "They are stubborn"

Psalms 119:71

General Information:
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Psalms 119:72

Instruction from your mouth is
Here "mouth" represents what God says. Alternate translation: "The instructions you have spoken are" or "Your instructions are"

than thousands of pieces of gold and silver
This can be stated more generally. Alternate translation: "than a large amount of money" or "than great wealth"

Psalms 119:73

Your hands have made and fashioned me
God creating a person is spoken of as if God used his hands to shape the person the way someone may shape clay into an object.

Your hands
Here "hands" represents God's power or action. Alternate translation: "You"

Psalms 119:74

because I find hope in your word
"because I trust what you say" or "I confidently believe what you say"

Psalms 119:75

in faithfulness you afflicted me
God promises to reward the righteous and punish wrongdoers, so he is faithful to do what he says he will. The abstract noun "faithfulness" can be translated with an adjective. Alternate translation: "you punished me because you are faithful"

Psalms 119:76

Let your covenant faithfulness comfort me
The abstract noun "faithfulness" can be translated with an adjective. Alternate translation: "Comfort me by showing me that you are faithful to your covenant"

according to your word to
The word "word" here is a metonym for the promise that Yahweh made using words. Alternate translation: "as you promised"

your servant
The writer refers to himself as "your servant." Alternate translation: "me, your servant" or "me"

Psalms 119:77

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Psalms 119:78

Let the proud be put to shame
This can be stated in active form. Alternate translation: "Put the proud to shame" or "Cause those who are proud to be ashamed"

the proud
This nominal adjective can be stated as an adjective. Alternate translation: "proud people" or "those who are proud"

Psalms 119:79

turn to me
People returning in friendship to the writer is spoken of as if they physically turn towards him. Alternate translation: "come to me" or "unite with me"

those who know your solemn commands
Possible meanings are 1) this further describes those who honor God or 2) this indicates the purpose for those who honor God to return to the writer. Alternate translation: "so that they may learn your solemn commands"

Psalms 119:80

May my heart be blameless
Here "heart" represents a person's thoughts and motives. Alternate translation: "May I be blameless"

I may not be put to shame
This can be stated in active form. Alternate translation: "I may not be ashamed"

Psalms 119:81

I hope in your word
"I confidently trust in what you say"

Psalms 119:82

My eyes long for your word
Here the word "eyes" represents the whole person and the word "word" is a metonym for the promise Yahweh made by speaking words. Alternate translation: "I wait and wait for you to do what you promised to do"

Psalms 119:83

I have become like a wineskin in the smoke
A wineskin is ruined when it hangs for a long time in a smoke-filled place. The writer compares himself to a wineskin that has been ruined by smoke to emphasize that he feels useless.

Psalms 119:84

How long must your servant endure this; when will you judge those who persecute me?
The writer uses a question to request God to punish those who persecute him. This rhetorical question can be translated as a statement. Alternate translation: "Please do not make wait any longer. Punish those who persecute me."

must your servant
The writer refers to himself as "your servant." Alternate translation: "must I, your servant" or "must I"

Psalms 119:85

The proud have dug pits for me
The proud are seeking to capture the writer or cause him to do wrong. This is spoken of as if they were hunters digging holes to trap the writer like an animal.

The proud
This nominal adjective can be stated as an adjective. Alternate translation: "Proud people" or "Those who are proud"

Psalms 119:86

General Information:
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Psalms 119:87

They have almost made an end to me on earth
This is a polite way of speaking about someone killing someone else. Alternate translation: "They have almost killed me"

Psalms 119:88

By your steadfast love
"According to your steadfast love." The phrase "steadfast love" or "faithfulness" can be stated as an adverb. Alternate translation: "because you faithfully love me"

Psalms 119:89

your word stands forever
"what you have said will be true forever"

your word is established firmly in heaven
This speaks about what God has said as if it were an object that stands firmly upright. Alternate translation: "what you have said will be true in heaven forever"

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Psalms 119:90

for all generations
"for all future generations." This is an idiom that means "forever."

Psalms 119:91

all things are your servants
All created things are spoken of as if they were persons who can serve God. Alternate translation: "all things serve you" or "all things obey your commands"

Psalms 119:92

General Information:
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Psalms 119:93

I will never forget
This can be stated in positive form. Alternate translation: "I will always remember"

for through them you have kept me alive
It is implied that the writer obeys God's instructions. The full meaning of this statement can be made explicit. Alternate translation: "for you have kept me alive because I obey them"

Psalms 119:94

for I seek your instructions
Trying hard to obey God's instructions is spoken of as if instructions were an object for which a person must search.

Psalms 119:95

I will seek to understand
"I will try hard to understand"

Psalms 119:96

All perfection I have seen has an end
Possible meanings are 1) "I have seen that all perfect things eventually cease," referring to the best things that people can do, or 2) "I have seen that everything has limits."

but your command is exceedingly broad
God's command always being true and perfect is spoken of as if God's command were an object that is very wide. Alternate translation: "but your command is without limits" or "but your command is eternal"

Psalms 119:97

General Information:
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Psalms 119:98

your commandments are always with me
Constantly thinking about God's commandments is spoken of as if the commandments were an object that the writer keeps with him always.

Psalms 119:99

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Psalms 119:100

General Information:
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Psalms 119:101

I have kept my feet back from every evil path
Avoiding doing what is evil is spoken of as if it were avoiding walking on paths that are evil. Alternate translation: "I have avoided doing what is evil"

kept my feet
Here "feet" represents the whole person. Alternate translation: "kept myself"

observe your word
"obey your word" or "observe your commands"

Psalms 119:102

I have not turned aside from your righteous decrees
Continuing to obey God's righteous decrees is spoken of as if the writer has not physically turned away from the righteous decrees. This can be stated in positive form. Alternate translation: "I always obey your righteous decrees"

Psalms 119:103

How sweet are your words to my taste, yes, sweeter than honey to my mouth!
The writer delighting in what God says is spoken of as if God's words were food that tasted sweet to the writer. Alternate translation: "Your words are good and delightful!"

Psalms 119:104

I gain discernment
The abstract noun "discernment" can be stated as a verb. Alternate translation: "I learn to discern what is right"

therefore I hate every false way
Evil behavior is spoken of as if it were a false way or road.

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Psalms 119:105

Your word is a lamp to my feet and a light for my path
These two phrases have similar meanings. They speak about God telling a person how to live as if the person were walking on a path and God's words were a light that helps the person see where to go. Alternate translation: "Your words tell me how to live my life"

Your word
Here "word" represents all that God communicates to people.

Psalms 119:106

General Information:
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Psalms 119:107

as you have promised in your word
"as you have promised to do"

Psalms 119:108

freewill offerings of my mouth
The writer speaks of his prayer as if it were a sacrifice that he is offering to God. Alternate translation: "my prayer as a sacrifice to you"

of my mouth
Here "mouth" represents the whole person.

Psalms 119:109

My life is always in my hand
This is an idiom that means the writer's life is always in danger. Alternate translation: "My enemies are often trying to kill me"

I do not forget your law
This can be stated in positive form. Alternate translation: "I always remember your laws"

Psalms 119:110

The wicked have set a snare for me
Wicked people trying to capture and kill the writer is spoken of as if they were hunters setting a trap to catch an animal.

The wicked
This nominal adjective can be stated as an adjective. Alternate translation: "Wicked people"

I have not strayed from your instructions
Not disobeying God's instructions is spoken of as if the writer has not walked away from God's instructions. This can be stated in positive form. Alternate translation: "I obey your instructions"

Psalms 119:111

I claim your covenant decrees as my heritage forever
The writer always cherishing and obeying God's decrees is spoken of as if the decrees are land or a possession that the writer will inherit. Alternate translation: "Your laws will belong to me forever" or "Your covenant decrees are like a heritage I will keep forever"

they are the joy of my heart
Here "heart" represents the whole person. Alternate translation: "they make me joyful" or "I delight in them"

Psalms 119:112

My heart is set on obeying
Here "heart" represents the writer's will. The phrase "heart is set" is an idiom. It is a way of saying the writer is determined. Alternate translation: "I am determined to obey"

to the very end
Possible meanings are 1) "every one of them" 2) "to the very end of my life" or 3) "to the very end of time"

Psalms 119:113

who have a double mind
A person who is not sincere and not fully committed to obeying God is spoken of as if the person has two minds. Alternate translation: "who are not completely committed to obeying you" or "who are insincere"

Psalms 119:114

my hiding place
God making the writer safe is spoken of as if God were a place where the writer could go and hide.

my shield
God protecting the writer is spoken of as if God were the writer's shield.

I hope in your word
Here "wait" means to wait expectantly. This has the idea of hope and trust. Alternate translation: "I trust in your word"

your word
Here "word" represents what God communicates to people.

Psalms 119:115

General Information:
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Psalms 119:116

Sustain me by your word
"Give me strength as you said you would" or "Enable me to be strong as you promised"

and not be ashamed of my hope
Here "my hope" represents the writer's trust in God and his promises. This can be stated as a complete sentence. Alternate translation: "Do not disappoint me" or "Do not cause me shame by not doing what you promised to do"

Psalms 119:117

Support me
"Help me" or "Strengthen me"

Psalms 119:118

their deceit is vain
Possible meanings are 1) "those people lie and no one can trust them" or 2) "those people make deceitful plans but they will fail"

Psalms 119:119

You remove all the wicked of the earth like slag
Slag is the waste or undesired leftovers in the process of refining gold or other metals. Yahweh removes the wicked people as if they were trash.

the wicked
This nominal adjective can be stated as an adjective. Alternate translation: "the wicked people"

like slag
"like trash" or "like waste"

Psalms 119:120

My body trembles in fear of you
Here "body" represents the whole person. Alternate translation: "I shake because I fear you"

I am afraid of your righteous decrees
It is implied that the writer is afraid of God's righteous decrees because the writer knows that God punishes those who disobey his decrees. You can make the full meaning of this statement explicit.

Psalms 119:121

do not abandon me to my oppressors
"do not allow people to oppress me"

Psalms 119:122

Guarantee the welfare of your servant
The writer speaks about himself as "your servant." Alternate translation: "Guarantee my welfare" or "Help and protect me, your servant"

the proud
This nominal adjective can be stated as an adjective. Alternate translation: "those who are proud" or "proud people"

Psalms 119:123

My eyes grow tired as I wait
Here "eyes" represents the whole person. Alternate translation: "I grow tired because I wait and wait"

for your salvation and for your righteous word
The abstract noun "salvation" can be stated as a verb. Alternate translation: "for you to save me as you promised to do"

your righteous word
"your righteous promise"

Psalms 119:124

Show your servant
The writer speaks about himself as "your servant." Alternate translation: "Show me" or "Show me, your servant"

your covenant faithfulness
The abstract noun "faithfulness" can be stated as an adverb or adjective. Alternate translation: "that you faithfully love me" or "that you are faithful to your covenant"

Psalms 119:125

give me understanding
The abstract noun "understanding" can be stated as a verb. Alternate translation: "enable me to understand what you want me to know"

Psalms 119:126

It is time for Yahweh to act
The writer is speaking to Yahweh in the third person. This can be stated in second person. Alternate translation: "It is time for you to act, Yahweh"

people have broken your law
This is an idiom. Here "have broken" means "disobeyed." This is a way of saying the people have disobeyed God's law.

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Psalms 119:127

General Information:
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Psalms 119:128

I carefully follow all your instructions
A person carefully obeying all of God's instructions is spoken of as if as if the instructions were leading a person and that person follows behind. Alternate translation: I carefully obey all of your instructions"

every path of falsehood
People doing what is evil is spoken of as if they are walking on the wrong path. Alternate translation: "all the bad ways some people live"

Psalms 119:129

General Information:
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Psalms 119:130

The unfolding of your words gives light
The writer speaks of Yahweh's words as if those words were fabric that is folded, and of the person who explains Yahweh's words as if they are unfolding that fabric. Alternate translation: "The explanation of your words gives light" or "When someone explains your words, they give light"

The unfolding of your words gives light
The writer speaks of Yahweh's words giving wisdom to a person as if his words were shining a light on them. Alternate translation: "The explanation of your words gives people wisdom"

Psalms 119:131

I open my mouth and pant, for I long for your commandments
The writer speaks of his desire for Yahweh's commandments as if he were a dog panting for water. Alternate translation: "I earnestly long for your commandments"

Psalms 119:132

Turn to me
To turn towards someone means to pay attention to that person. Alternate translation: "Pay attention to me"

love your name
Here the word "name" represents Yahweh himself. Alternate translation: "love you"

Psalms 119:133

Direct my footsteps
Here the word "footsteps" represents the writer as he is walking. He speaks of the way he lives, or his conduct, as if he were walking on a path. Alternate translation: "Direct me" or "Teach me how to live"

do not let any wickedness rule me
The writer speaks of wickedness as if it were a person who has authority over him. Possible meanings are 1) "do not let me habitually do wicked deeds" or 2) "do not let wicked men rule me"

Psalms 119:134

Redeem me from human oppression
The word "oppression" can be translated as a verb. Alternate translation: "Save me from people who oppress others"

Psalms 119:135

Let your face shine on your servant
The writer speaks of Yahweh acting favorably towards him as if Yahweh's face shone a light on him. Alternate translation: "Act favorably towards your servant"

Psalms 119:136

Streams of tears
The writer speaks of his many tears as if they were streams of water. Alternate translation: "Many tears"

observe your law
"obey your law"

Psalms 119:137

General Information:
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Psalms 119:138

solemn commands
Other possible meanings are "testimonies" or "laws." See how you translated this in Psalms 78:5.

Psalms 119:139

Zeal has destroyed me
This is an idiom. The phrase is an exaggeration for "I am extremely angry."

Psalms 119:140

has been tested very much
This can be stated in active form. Alternate translation: "I have tested your word many times"

your servant loves
The writer speaks of himself as if he were another person. Alternate translation: "I, your servant, love" or "I love"

Psalms 119:141

I am ... despised
This can be stated in active form. Alternate translation: "People despise me"

Psalms 119:142

General Information:
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Psalms 119:143

distress and anguish have found me
The psalmist speaks of distress and anguish as if they were people. Alternate translation: "I have become distressed and anguished" or "my body and my mind are suffering"

Psalms 119:144

General Information:
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Psalms 119:145

with my whole heart
The psalmist speaks of his whole being as if it were only his heart. Alternate translation: "completely"

Psalms 119:146

solemn commands
Other possible meanings are "testimonies" or "laws."See how you translated this in Psalms 78:5.

Psalms 119:147

dawn of the morning
"before the sun first appears"

Psalms 119:148

My eyes are open before the night watches change
This is an idiom. In Hebrew culture, the night was usually divided into three "watches" or periods. Alternate translation: "I am awake all night"

Psalms 119:149

in your covenant faithfulness
The abstract noun "faithfulness" can be translated with an adjective. Alternate translation: "because you are faithful to your covenant"

Psalms 119:150

they are far from your law
"they have strayed from your law" or "they do not pay any attention to your laws"

Psalms 119:151

all your commandments are trustworthy
"I can trust your commandments"

Psalms 119:152

solemn commands
Other possible meanings are "testimonies" or "laws." See how you translated this in Psalms 78:5

set them in place
The psalmist speaks of Yahweh's commands as if they were posts set in the ground. Alternate translation: "given them for people to obey"

Psalms 119:153

Look on my affliction
The psalmist speaks of affliction as if it were an object that people could see. Alternate translation: "Look at how much I am suffering"

Psalms 119:154

Plead my cause
"Defend me against those who accuse me"

keep me
"protect my life" or "give me life"

according to your word
The word "word" here is a metonym for the promise that Yahweh made using words. Alternate translation: "as you promised"

Psalms 119:155

Salvation is far from the wicked
God not saving a person is spoken of as if salvation were far from the person. The abstract noun "Salvation" can be stated as "save." Alternate translation: "You will certainly not save the wicked"

Psalms 119:156

Great are your merciful actions
Here "great" means "many." Alternate translation: "You have shown mercy to people many times" or "You have done many merciful things"

as you always do
Another possible meaning is "because you do what is just."

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Psalms 119:157

My persecutors
"Those who persecute me"

I have not turned from
This is an idiom. "I have not stopped obeying" or "I have not stopped believing"

covenant decrees
Other possible meanings are "testimonies" or "laws." See how this is translated in Psalms 78:5.

Psalms 119:158

the treacherous
The adjective "treacherous" can be translated as a noun phrase. Alternate translation: "treacherous people" or "those who betray me" or "my enemies"

do not keep
"do not obey"

Psalms 119:159

See
"Look at me so you can see"

by your covenant faithfulness
The abstract noun "faithfulness" can be translated with an adjective. Alternate translation: "because you are faithful to your covenant"

Psalms 119:160

The essence of your word is truth
"Your word is completely true" or "Your word can be trusted"

Psalms 119:161

my heart stands in awe of your word
The psalmist speaks of the heart as if it could be amazed. The heart is a synecdoche for the whole person. Alternate translation: "I am amazed at your word"

Psalms 119:162

plunder
Possible meanings are 1) things that soldiers and robbers take from those they have defeated in battle or 2) things of great value or "treasure."

Psalms 119:163

hate and abhor
These two words mean almost the same thing. Alternate translation: "hate very strongly"

falsehood
Possible meanings are this is a metonym for 1) "people who lie" or 2) "the false words that people say."

Psalms 119:164

General Information:
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Psalms 119:165

nothing makes them stumble
Possible meanings are 1) "nothing makes them do wrong" or 2) "nothing causes them trouble."

Psalms 119:166

General Information:
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Psalms 119:167

I observe your solemn commands
"I obey your solemn commands"

solemn commands
Other possible meanings are "testimonies" or "laws." See how you translated this in Psalms 119:2.

Psalms 119:168

I keep your instructions
"I obey your instructions"

Psalms 119:169

give me understanding into your word
The psalmist speaks of the ability to understand as if it were a solid object. Alternate translation: "help me understand your word"

Psalms 119:170

May my plea come before you
The psalmist speaks of the words he says in prayer as if they were people who want to speak to a king. Alternate translation: "May you hear my prayer"

according to your word
The word "word" here is a metonym for the promise that Yahweh made using words. Alternate translation: "as you promised"

Psalms 119:171

May my lips pour out praise
The psalmist speaks of his lips as if they were a container and his praise a liquid that could be poured out. Here the word "lips" is a synecdoche

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which represents the whole person. Alternate translation: "I desire to praise you much"

Psalms 119:172

my tongue sing
The psalmist speaks of his tongue either 1) as if it were a person or 2) as a synecdoche for his whole being. Alternate translation: "me sing"

Psalms 119:173

May your hand help me
The hand is a synecdoche for the whole person. Alternate translation: "Please help me"

have chosen
"have chosen to obey"

Psalms 119:174

for your rescue
"you to rescue me"

your law is my delight
The abstract noun "delight" can be stated as a verb. "I very much enjoy obeying your law"

Psalms 119:175

may your righteous decrees help me
The psalmist speaks of Yahweh's decrees as if they were a person who could help him. Alternate translation: "may I listen to your righteous decrees and so become wise and strong"

Psalms 119:176

I have wandered off like a lost sheep
The psalmist compares his disobedience to Yahweh to a sheep that has wandered away from the flock. Alternate translation: "I have left your way like a sheep that has left its flock"

seek your servant
"because I am your servant, come and search for me"

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Psalm 120

1 In my distress I called out to Yahweh,
and he answered me.
2 Rescue my life, Yahweh,
from those who lie with their lips
and deceive with their tongues.

3 How will he punish you,
and what more will he do to you,
you who have a lying tongue?
4 He will punish you with the arrows of a warrior
sharpened over burning coals of the broom tree.

5 Woe is me because I temporarily live in Meshech;
I lived previously among the tents of Kedar.
6 For too long I have lived
with those who hate peace.
7 I am for peace,
but when I speak, they are for war.

Psalm 120 General Notes

Type of psalm

Psalm 120 is a psalm of deliverance from liars. (See: deliverer)

Special concepts in this chapter

Fighting

The author did not want to fight, but the people he lived with wanted to fight him.

Psalms 120:1

General Information:

Parallelism is common in Hebrew poetry.

A song of ascents

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

In my distress

"In my trouble" or "When I was in trouble"

Psalms 120:2

Rescue my life

Here the word "life" represents the person. Alternate translation: "Rescue me"

those who lie with their lips and deceive with their tongues

Here the phrases "their lips" and "their tongues" represent the people who speak lies and deceit. Alternate translation: "those who lie to me and try to deceive me"

Psalms 120:3

How will he punish you, and what more will he do to you, you who have a lying tongue?

The writer asks this as a leading question to explain what God will do to liars. This question can be translated as a statement. Alternate translation: "This is how God will punish you, and this is what he will do to you, you who have a lying tongue."

you who have a lying tongue

Here "a lying tongue" represents the person who speaks lies. Alternate translation: "you who tell lies"

Psalms 120:4

He will punish you with the arrows of a warrior

The writer speaks of God severely punishing liars as if God were shooting them with arrows. Alternate translation: "He will punish you severely, as if he were shooting you with warrior's arrows"

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sharpened over burning coals of the broom tree
This refers to how people forged the tip of the arrow in a fire. This can be stated in active form. Alternate translation: "that he sharpened over burning coals of the broom tree"

Psalms 120:5

I temporarily live in Meshech; I lived previously among the tents of Kedar
These two places were far away from each other. The writer is likely using the names metaphorically to represent living among cruel and barbaric people. Alternate translation: "It is as if I live in Meshech or among the tents of Kedar"

the tents of Kedar
This phrase represents the people of Kedar who live in those tents. Alternate translation: "the people who live in Kedar"

Psalms 120:6

General Information:
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Psalms 120:7

I am for peace
"I want peace"

they are for war
"they want war"

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Psalm 121

1 I will lift up my eyes to the mountains.
From where will my help come?
2 My help comes from Yahweh,
who made heaven and earth.

3 He will not allow your foot to slip;
he who protects you will not slumber.
4 See, the guardian of Israel
never slumbers or sleeps.

5 Yahweh is your guardian;
Yahweh is the shade at your right hand.
6 The sun will not harm you by day,
nor the moon by night.

7 Yahweh will protect you from all harm,
and he will protect your life.
8 Yahweh will protect you in all you do
now and forevermore.

Psalm 121 General Notes

Type of psalm

Psalm 121 is a worship psalm.

Special concepts in this chapter

Yahweh's protection

God always watches over those who believe in him and protects them from harm. (See: believe)

Psalms 121:1

General Information:

Parallelism is common in Hebrew poetry.

A song of ascents

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

lift up my eyes

This expression means "look at" or "focus my attention on."

From where will my help come?

The writer uses this question to focus attention on the source of his help. This rhetorical question can be translated as a statement. Alternate translation: "I will tell you from where my help comes."

Psalms 121:2

My help comes from Yahweh

This is the answer to the previous question.

Psalms 121:3

General Information:

There is a shift here to the second person. This may mean 1) the writer begins speaking to the people of Israel or 2) the writer is quoting another person speaking to the writer.

your foot to slip

The slipping of a foot is associated with falling. Alternate translation: "you to fall"

he who protects you will not slumber

Here "slumber" is a metaphor for "stop protecting." The negative form strengthens the statement. Alternate translation: "he will always protect you"

he who protects you

God

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Psalms 121:4

the guardian
God

See
This word alerts us to pay attention to the important information that follows.

never slumbers or sleeps
These two words mean the same thing. Here to "slumber" is a metaphor for "stop protecting." The negative form strengthens the statement. Alternate translation: "will not stop protecting you" or "will always protect you"

Psalms 121:5

Yahweh is the shade at your right hand
Here "shade" refers to protection. Alternate translation: "God is beside you to protect you from things that would hurt you"

at your right hand
Here this expression means to be beside or near to the writer.

Psalms 121:6

The sun will not harm you by day, nor the moon by night
The contrasting terms "day" and "night" refer to those extremes and everything in between. Alternate translation: "God protects you from the elements at all times"

nor the moon by night
It is implies that "will not harm you" is implied here. The full meaning of this statement may be made clear. Alternate translation: "nor will the moon harm you by night"

Psalms 121:7

your life
This refers to the writer. Alternate translation: "you"

Psalms 121:8

General Information:
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Psalm 122

1 I was glad when they said to me,
"Let us go to the house of Yahweh."
2 Jerusalem, our feet are standing
within your gates!

3 Jerusalem, built
as a city carefully planned!
4 The tribes go up to Jerusalem—the tribes of Yah— [1]
as a testimony for Israel,
to give thanks to the name of Yahweh.
5 There thrones of judgment were set,
thrones of the house of David.

6 Pray for the peace of Jerusalem!
"May those who love you be at ease.
7 May there be peace within the walls that defend you,
and may they have peace within your fortresses."
8 For the sake of my brothers and my friends
I will say, "May there be peace within you."
9 For the sake of the house of Yahweh our God,
I will seek good for you.

Footnotes

122:4 [1]Yah is a short form of the name Yahweh.

Psalm 122 General Notes

Type of psalm

Psalm 122 is a psalm about Jerusalem.

Special concepts in this chapter

Jerusalem

Jerusalem is an important city, the center of government and religious activities; so the author prays for peace for the city.

Psalms 122:1

General Information:

Parallelism is common in Hebrew poetry.

A song of ascents, of David

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

A song of ascents

Possible meanings are 1) "song people sang while going up to Jerusalem for a celebration" or 2) "song people sang while going up the steps into the temple" or 3) "song whose words are like steps." See how you translated this in Psalms 120:1

Psalms 122:2

Jerusalem, our feet are standing within your gates!

The writer briefly stops speaking to his audience and speaks directly to the city of Jerusalem. Jerusalem is spoken to as if it was a person who could hear the writer.

our feet are standing

Here "feet" refers to the whole person. Alternate translation: "we are standing"

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within your gates
Here "gates" refers to the city. Alternate translation: "inside you, Jerusalem"

Psalms 122:3

General Information:
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Psalms 122:4

the name of Yahweh
Here "name" refers to Yahweh himself. Alternate translation: "Yahweh"

Psalms 122:5

the house of David
Here "house" refers to the descendants of David. Alternate translation: "the descendants of David"

Psalms 122:6

May those who love you be at ease
This section states the content of the prayer that the writer wants his audience to pray. He asks them to speak directly to the city of Jerusalem, as if the city were a person who could hear them.

Psalms 122:7

Connecting Statement:
This verse finishes the prayer that the writer wants his audience to pray. He asks them to speak directly to the city of Jerusalem, as if the city was a person who could hear them.

May there be peace within ... may they have peace within
These two phrases have the same meanings and are used together to strengthen each other. Alternate translation: "May the people in Jerusalem live in peace"

within the walls that defend you ... within your fortresses
Here Jerusalem is referred to by the fortress walls that protects it. The terms "walls" and "fortress" refer to the same thing. Alternate translation: "within Jerusalem"

Psalms 122:8

General Information:
In this section, the writer speaks directly to the city of Jerusalem, as if the city was a person who could hear them.

For the sake
"For the well-being"

May there be peace within you
"May the people in you live in peace"

Psalms 122:9

I will seek good for you
The abstract noun "good" can be stated as an action. Alternate translation: "I will pray that people treat you well"

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Psalm 123

1 To you I lift up my eyes,
you who are enthroned in the heavens.
2 See, as the eyes of servants look to their master's hand,
as the eyes of a servant girl look to the hand of her mistress,
so our eyes look to Yahweh our God
until he has mercy on us.

3 Have mercy on us, Yahweh, have mercy on us,
for we are filled with humiliation.
4 We are more than full
of the scoffing of the insolent
and with the contempt of the proud.

Psalm 123 General Notes

Type of psalm

Psalm 123 is a psalm asking for deliverance from the contempt of proud people. (See: deliverer)

Special concepts in this chapter

Trust

Just as a servant trusts his master to protect him, so the author is trusting God to stop proud people from insulting him. (See: trust)

Psalms 123:1

General Information:

Parallelism is common in Hebrew poetry.

A song of ascents

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

I lift up my eyes

Here the author refers to his eyes because that is the part of the body used for seeing. Alternate translation: "I look to you"

enthroned

sitting on a throne and ruling as king

Psalms 123:2

as the eyes of servants ... as the eyes of a servant girl ... so our eyes look

These three phrases have similar meanings. The third phrase, about the Israelites, is being compared to how the servants and maids look to their masters and mistresses for help. In each case "eyes" refers to the whole person.

master's hand ... hand of her mistress

Here "hand" refers to the provision for needs. Alternate translation: "master's provision ... provision of her mistress"

mistress

woman who has authority over servant girls

has mercy on us

The abstract noun "mercy" can be stated as an action. Alternate translation: "act mercifully toward us"

Psalms 123:3

Have mercy on us

The abstract noun "mercy" can be stated as an action. See how you translated a similar phrase in [Psalms 123:2]

we are filled with humiliation

Here humiliation is spoken of as if it were something that could be fill up a person. "we are very disgraced"

Psalms 123:4

We are more than full

This idiom means that the amount is excessive, in a negative sense. Alternate translation: "We have had too much"

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of the scoffing ... and with the contempt
There two phrases have very similar meanings and are used together to emphasize how much they have been mocked by the people.

scoffing
"mocking" or "insults"

the insolent
This refers to the insolent people. Alternate translation: "rude and arrogant people"

the proud
This refers to the proud people. Alternate translation: "the people who are proud"

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Psalm 124

1 "If Yahweh had not been on our side,"
let Israel say now,
2 "if it had not been Yahweh who was on our side
when men rose up against us,
3 then they would have swallowed us up alive
when their anger raged against us.
4 The water would have swept us away;
the torrent would have overwhelmed us.
5 Then the raging waters would have drowned us."

6 Blessed be Yahweh,
who has not allowed us to be torn by their teeth.
7 We have escaped like a bird
out of the snare of the fowlers;
the snare has been broken,
and we have escaped.

8 Our help is in the name of Yahweh,
who made heaven and earth.

Psalm 124 General Notes

Type of psalm

Psalm 124 is a psalm of praise for God's delivering the Israelites from their enemy's attack. (See: deliverer)

Special concepts in this chapter

Yahweh saves

God saved the Israelites from their enemy who wanted to completely destroy them. (See: save)

Psalms 124:1

General Information:

Parallelism is common in Hebrew poetry.

A song of ascents. Of David

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

song of ascents

Possible meanings are 1) "song people sang while going up to Jerusalem for a celebration" or 2) "song people sang while going up the steps into the temple" or 3) "song whose words are like steps." See how you translated this in Psalms 120:1

If Yahweh had not been on our side

This is the beginning of a statement about what could have happened but did not. Yahweh really was on their side.

Psalms 124:2

if it had not been Yahweh who was on our side

This is the continuation of a statement about something that did not actually happen.

Psalms 124:3

then they would have swallowed us up alive

This is the end of a statement that begins with the words "If Yahweh had not been on our side" in [Psalms 124:1]

swallowed us up alive

This metaphor describes how the enemies could have attacked and killed the Israelites to how a fierce animal attacks a smaller animal and eats it. Alternate translation: "killed us all"

their anger raged against us

Here "their anger" refers to the enemies who were angry. Alternate translation: "they were very angry with us"

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Psalms 124:4

General Information:
In these two verses the author compares the enemies of Israel to a flood of water.

The water would have swept us away; the torrent would have overwhelmed us
This is another result of the situation described in [Psalms 124:1]

The water would have swept us away
Here the enemies of the writer are spoken of as if they were a flood of water. Alternate translation: "Our enemies would have easily defeated us"

the torrent would have overwhelmed us
Here the enemies of the writer are spoken of as if they were a flood of water that would have drowned the Israelites. Alternate translation: "our enemies would have overwhelmed us"

Psalms 124:5

Then the raging waters would have drowned us
This is another result of the situation described in [Psalms 124:1]

the raging waters would have drowned us
Here the enemies of the writer are spoken of as if they were a raging river that would have drowned the Israelites. Alternate translation: "our enemies would have destroyed us"

Psalms 124:6

torn by their teeth
The enemies are spoken of as if they were wild animals that would destroy the Israelites by eating them. Alternate translation: "destroyed as if we were eaten by wild animals"

Psalms 124:7

escaped like a bird out of the snare of the fowlers
The writer describes his escape from the enemies as if he was a bird that had escaped from the snare of the hunters. Alternate translation: "escaped from our enemies as a bird escapes from the trap that hunters have set"

snare
a small trap of string or wire made for catching small animals or birds

the snare has been broken
The plot of the enemies to catch the writer failed as if it was a snare that had broken.

Psalms 124:8

the name of Yahweh
The word "name" here is a metonym for the power and authority of the person or for the person himself. Alternate translation: "the power and authority of Yahweh" "Yahweh himself"

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Psalm 125

1 Those who trust in Yahweh
are like Mount Zion, unshakable, forever enduring.
2 As the mountains surround Jerusalem,
so Yahweh surrounds his people
now and forever.
3 The scepter of wickedness must not rule
in the assigned portion of the righteous.
Otherwise the righteous might do what is wrong.
4 Do good, Yahweh, to those who are good
and to those who are upright in their hearts.
5 But as for those who turn aside to their crooked ways,
Yahweh will lead them away with the those who behave wickedly.
May peace be on Israel.

Psalm 125 General Notes

Type of psalm

Psalm 125 is a psalm of praise.

Special concepts in this chapter

Yahweh's protection

God protects good people. He will not allow the evil people to rule over the good people because they might make them do evil. (See: good and evil)

Psalms 125:1

General Information:

Parallelism is common in Hebrew poetry.

A song of ascents

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

Those who trust in Yahweh are like Mount Zion, unshakable, forever enduring

People who trust in Yahweh are spoken of as if they they were Mount Zion. Mountains are unable to be moved.

Psalms 125:2

As the mountains surround Jerusalem, so Yahweh surrounds his people

Yahweh's protection is spoken of as if he was the mountains surrounding Jerusalem. Jerusalem was surrounded by several mountains, which protected it from attack. Alternate translation: "As the hills that surround Jerusalem protect it, so Yahweh protects his people"

now and forever

Here, this phrase means "always."

Psalms 125:3

The scepter of wickedness

Here the scepter of wickedness represents the rule of wicked people. Alternate translation: "Wicked people" or "Wicked rulers"

the assigned portion

the land that Yahweh assigned to the people of Israel

Psalms 125:4

Do good, Yahweh

This is a request. Alternate translation: "Yahweh, please do good things" or "Yahweh, I beg you to do good things"

are upright in their hearts

Here, "hearts" refers to their desires. Alternate translation: "desire to do the right"

Psalms 125:5

turn aside

Refusing to obey Yahweh is spoken of as turning away from a good path. Alternate translation: "leave good and go"

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their crooked ways
Here wicked ways are spoken of as if they were a path that is not straight. Alternate translation: "their wicked ways"

lead them away
People are lead away in order to punish them. The full meaning of this statement can be made clear. Alternate translation: "lead them away to punish them"

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Psalm 126

1 When Yahweh reversed the captivity of Zion,
we were like those who dream.
2 Then our mouths were filled with laughter
and our tongues with joyful shouting.
Then they said among the nations,
"Yahweh has done great things for them."
3 Yahweh did great things for us;
how glad we were!

4 Reverse our captivity, Yahweh,
like the streams in the Negev.
5 Those who sow in tears
will reap with shouts of joy.
6 He who goes out weeping,
carrying seed for sowing,
will return again with shouts of joy,
bringing his bundles of grain with him.

Psalm 126 General Notes

Type of psalm

Psalm 126 is a psalm of praise for Yahweh bringing captives home.

Special concepts in this chapter

Sorrow and joy

People may have sorrow now; but later it will turn into joy. (See: joy)

Psalms 126:1

General Information:

Parallelism is common in Hebrew poetry.

A song of ascents

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

reversed the captivity of Zion

This is an idiom that means that Yahweh restored Zion's good life. Alternate translation: "made Zion prosperous again"

Zion

This is a metonym for the people who lived in Zion. Alternate translation: "the people of Zion"

Psalms 126:2

our mouths were filled with laughter

Laughing is spoken of as if their mouths were a container and their laughter was in it. It can be made clear that this laughter was a response to their joy. Alternate translation: "we laughed for joy"

our tongues with joyful shouting

The verbs "were filled" can be stated clearly. Joyful shouting is spoken of as if their tongues were containers and joyful shouting was in them. Alternate translation: "our tongues were filled with joyful shouting" or "we shouted for joy"

they said among the nations

"the people of the nations said among themselves." The pronoun is used before introducing what it references. This is very unusual.

Psalms 126:3

Yahweh did great things for us; how glad we were!

"How glad we were, because Yahweh did these great things for us!"

Psalms 126:4

Reverse our captivity

This is an idiom for a request that Yahweh restore the speakers' good life. See how you translated similar words in [Psalm 126:1]

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Psalms 126:5

Those who sow in tears
"Those who weep as they sow"

Psalms 126:6

General Information:
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Psalm 127

1 Unless Yahweh builds the house,
they work uselessly, those who build it.
Unless Yahweh guards the city,
the watchman stands guard uselessly.
2 It is useless for you to rise up early,
to come home late,
or to eat the bread of hard work,
for Yahweh provides for his beloved as they sleep.

3 See, children are a heritage from Yahweh,
and the fruit of the womb is a reward from him.
4 Like arrows in the hand of a warrior,
so are the children of one's youth.
5 How blessed is the man
that has his quiver full of them.
He will not be put to shame
when he confronts his enemies in the gate.

Psalm 127 General Notes

Type of psalm

Psalm 127 is a wisdom psalm. (See: wise)

Special concepts in this chapter

Blessings

God wants his people to have rest. It is a blessing to have many children. (See: rest and bless)

Psalms 127:1

General Information:

Parallelism is common in Hebrew poetry.

A song of ascents, of Solomon

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

song of ascents

Possible meanings are 1) "song people sang while going up to Jerusalem for a celebration" or 2) "song people sang while going up the steps into the temple" or 3) "song whose words are like steps." See how you translated this in Psalms 120:1

Psalms 127:2

to rise up early, to come home late

A person who works hard often has to wake up earlier in the morning and return home late at night.

eat the bread of hard work

This is an idiom. Bread often represents the food a person needs every day in order to live. Alternate translation: "work hard for your daily needs"

Psalms 127:3

heritage

property that a person can inherit from his ancestors. Children normally receive an inheritance from their parents. Inheritance goes from parents to children. This passage uses parents inheriting children from Yahweh as a metaphor for Yahweh being the only one who can give children.

Psalms 127:4

Like arrows in the hand of a warrior, so are the children of one's youth

Arrows are very important to a warrior because they protect him in battle. Children are spoken of as if they are a warrior's arrow. Alternate translation: "Having many children will help to protect you"

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Psalms 127:5

his quiver full of them
A quiver is a container for arrows. Having many children is spoken of as if the children were arrows in a quiver. Alternate translation: "a home full of children" or "many children"

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Psalm 128

1 Blessed is everyone who honors Yahweh,
who walks in his ways.
2 The labor of your hands you will enjoy;
you will be blessed and prosper.

3 Your wife will be like a fruitful vine
in your house;
your children will be like olive plants
as they sit around your table.
4 Yes, indeed, the man will be blessed
who honors Yahweh.

5 May Yahweh bless you from Zion;
may you see the prosperity of Jerusalem
all the days of your life.
6 May you live to see your children's children.
May peace be on Israel.

Psalm 128 General Notes

Type of psalm

Psalm 128 is a wisdom psalm. (See: wise)

Special concepts in this chapter

Respect

Those people who respect God will live well and have many children. (See: life)

Psalms 128:1

General Information:

Parallelism is common in Hebrew poetry.

A song of ascents

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

Blessed is everyone who honors Yahweh

This phrase occurs in the passive voice to avoid implying that Yahweh is obligated to bless those who honor him. This can be stated in active form. Alternate translation: "Yahweh will bless everyone who honors him"

who walks in his ways

Walking here represents behaving. The phrase "his ways" represents what Yahweh wants people to do. Alternative translation: "who behaves the way Yahweh wants people to behave" or "who does what Yahweh commands"

Psalms 128:2

The labor of your hands

This phrase is a metonym for the food that the labor of the hands produces. Alternate translation: "The food that you work hard to produce"

you will be blessed and prosper

The words "be blessed" and "prosper" share similar meanings and emphasize God's favor. Alternate translation: "Yahweh will bless you and prosper you" or "Yahweh will make you blessed and prosperous"

Psalms 128:3

like a fruitful vine in your house

The wife is spoke of as a vine producing a lot of fruit. This implies that children are like fruit and the wife will have many children. Alternate translation: "very productive and give you many children"

your children will be like olive plants

Children are compared to olive plants because of the way they grow to surround something. Children will surround the table and make it full. Alternate

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translation: "you will have many children who will grow and prosper"

around your table
This refers to the place where a family gathers to eat. Often, all those who eat a man's table are under his authority or control.

Psalms 128:4

the man will be blessed who honors Yahweh
This can be stated as an active verb. "Yahweh will bless the man who honors him"

Psalms 128:5

all the days of your life
"throughout your lifetime"

Psalms 128:6

May peace be on Israel
"May Israel have peace"

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Psalm 129

1 "Often since my youth they have attacked me,"
let Israel say.
2 "Often since my youth they have attacked me,
yet they have not defeated me.
3 The plowers plowed on my back;
they made their furrows long.
4 Yahweh is righteous;
he has cut off the ropes of the wicked."
5 May they all be put to shame and turned back,
those who hate Zion.
6 May they be like the grass on the housetops
that withers before it grows up,
7 that cannot fill the reaper's hand
or the chest of the one who binds bundles of grain together.
8 May those who pass by not say,
"May the blessing of Yahweh be on you;
we bless you in the name of Yahweh."

Psalm 129 General Notes

Type of psalm

Psalm 129 is a psalm of deliverance from Israel's many enemies. (See: deliverer)

Special concepts in this chapter

Yahweh saves

Israel's enemies have always persecuted them but God has saved them from their enemies. He prays that this enemy will be destroyed with no one to wish them well. (See: save)

Psalms 129:1

General Information:

Parallelism is common in Hebrew poetry.

A song of ascents

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

Psalms 129:2

General Information:

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Psalms 129:3

The plowers plowed on my back

The cuts from a whipping are spoken of as the plow of a plowman. A farmer plowed deep lines into a field. Alternate translation: "My enemies have cut me deeply on my back"

they made their furrows long

This is a continuation of the plowing metaphor. The "furrow" is the line the farmer plowed. Alternate translation: "they made their cuts long"

Psalms 129:4

he has cut off the ropes of the wicked

Israel is spoken of as being bound by evil people. Alternate translation: "he has freed us from our enemies"

Psalms 129:5

May they all be put to shame and turned back

Yahweh is not explicitly mentioned as the one who does these things. This can be stated in active form. Alternate translation: "May Yahweh shame them and defeat them"

Psalms 129:6

May they be like the grass on the housetops that withers before it grows up

The psalmist speaks of his enemies dying and being few in number. He compares them to the little bit of

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grass that grows on the roof of a house and withers and is not enough to cut or bundle. Alternate translation: "May they die and may there be few of them"

Psalms 129:7

that cannot fill ... together
These words finish the simile that begins in

Psalms 129:8

the blessing of Yahweh be on you
"Yahweh bless you"

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Psalm 130

1 Out of the depths I cry to you, Yahweh.
2 Lord, hear my voice;
let your ears be attentive
to my pleas for mercy.

3 If you, Yah, would mark iniquities,
Lord, who could stand? [1]
4 But there is forgiveness with you,
that you may be revered.

5 I wait for Yahweh, my soul waits,
and in his word I hope.
6 My soul waits for the Lord
more than watchmen wait for the morning.

7 Israel, hope in Yahweh.
Yahweh is merciful,
and with him is great redemption.
8 It is he who will redeem Israel
from all his iniquities.

Footnotes

130:3 [1]Yah is a short form of the name Yahweh.

Psalm 130 General Notes

Type of psalm

Psalm 130 is a psalm of praise that God forgives sins. (See: forgive and sin)

Special concepts in this chapter

Forgive

God forgives sin and helps the sinner. So Israel should trust in God for his forgiveness. (See: trust)

Psalms 130:1

General Information:

Parallelism is common in Hebrew poetry.

A song of ascents

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

Out of the depths I

The author's sadness is spoken of as if it were a container. His sadness comes from the bottom of the container. Sadness is often spoken of as being a container that fills from the top to the bottom. Alternate translation: "Because I am very sad, I"

Psalms 130:2

let your ears be attentive

The ears represent Yahweh, but because the author knows that Yahweh hears everything, he is really asking for Yahweh to respond. Alternate translation: "please listen" or "please respond"

to my pleas for mercy

The abstract noun "mercy" can be stated as "merciful." Alternate translation: "to my pleas and be merciful to me"

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Psalms 130:3

who could stand?
The speaker uses this question to express the futility of thinking that anyone could stand in this situation. This rhetorical question can be translated as a statement. Alternate translation: "no one could stand."

who could stand
"Stand" often represents escaping or surviving when someone attacks. In this case, it would be to escape from being being punished. Alternate translation: "no one could escape from your punishment" or "no one could survive your punishment"

Psalms 130:4

General Information:
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Psalms 130:5

General Information:
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Psalms 130:6

My soul
"My soul" represents the psalmist. Alternate translation: "I"

My soul waits
The psalmist is spoken of as if he were waiting on something with expectation. Alternate translation: "I hope" or "I trust" or "I desire for something"

My soul waits ... more than watchmen wait for the morning
The psalmist speaks of his desire for the Lord to help him as being greater than the desire that those who work all night have for the morning to come.

watchmen
These are men who guard towns or fields against enemies or robbers. Here it refers to men who have to stay awake at night doing this.

Psalms 130:7

Israel, hope in Yahweh
The people of Israel are spoken of as if they were a man. Alternate translation: "You people of Israel, hope in Yahweh"

with him is great redemption
The abstract noun "redemption" here refers to forgiveness, and it can be translated as a verb. Alternate translation: "he is very willing to redeem" or "he is very willing to forgive"

Psalms 130:8

who will redeem Israel from all his iniquities
The people of Israel are spoken of as if they were a man. Alternate translation: "who will redeem the people of Israel from all their iniquities"

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Psalm 131

1 Yahweh, my heart is not proud
or my eyes haughty.
I do not have great hopes for myself
or concern myself with things that are beyond me.
2 Indeed I have stilled and quieted my soul;
like a weaned child with his mother,
my soul within me is like a weaned child.

3 Israel, hope in Yahweh
now and forever.

Psalm 131 General Notes

Type of psalm

Psalm 131 is a wisdom psalm teaching trust in Yahweh. (See: wise and trust)

Special concepts in this chapter

Trust

This psalm focuses on the concept of trust. A quiet trust in Yahweh is best.

Psalms 131:1

General Information:

Parallelism is common in Hebrew poetry.

A song of ascents; of David

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

song of ascents

Possible meanings are 1) "song people sang while going up to Jerusalem for a celebration" or 2) "song people sang while going up the steps into the temple" or 3) "song whose words are like steps." See how you translated this in Psalms 120:1

my heart is not proud or my eyes haughty

The heart and the eyes represent the person. Alternate translation: "I am not proud or haughty"

I do not have great hopes for myself

Possible meanings are "I do not expect to do great things" or "I do not think I am great."

things that are beyond me

Things that are too hard for a person to understand are spoken of as if they are beyond the person or too far away from the person to be able to reach them. Alternate translation: "things that are too hard to understand"

Psalms 131:2

I have stilled and quieted my soul

The soul represents the person or his emotions. Being calm and peaceful is spoken of has having making one's soul still and quiet. Alternate translation: "I am calm and peaceful"

my soul within me

The soul represents the person or his emotions. Alternate translation: "I"

a weaned child with his mother

The psalmist speaks of himself being content and resting as if he were a young child that no longer demands breast milk from his mother. Alternate translation: "content like a young child that no longer cries for breast milk but rests in his mother's arms" or "content and resting"

Psalms 131:3

General Information:

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Psalm 132

1 Yahweh, for David's sake call to mind
all his afflictions.
2 Call to mind how he swore to Yahweh,
how he vowed to the Mighty One of Jacob.
3 He said, "I will not enter the tent of my house
or get on the couch of my bed,
4 I will not give sleep to my eyes
or rest to my eyelids
5 until I find a place for Yahweh,
a tabernacle for the Mighty One of Jacob."

6 See, we heard about it in Ephrathah;
we found it in the fields of Jaar.
7 We will go into God's tabernacle;
we will worship at his footstool.

8 Arise, Yahweh, to your resting place,
you and the ark of your strength!
9 May your priests be clothed with integrity;
may your faithful ones shout for joy.
10 For your servant David's sake,
do not turn away from your anointed king.

11 Yahweh swore a sure oath to David,
a sure oath that he will not revoke:
"I will place one of your descendants on your throne.
12 If your sons keep my covenant
and the solemn commands that I will teach them,
their children also will sit on your throne forevermore."

13 Certainly Yahweh has chosen Zion,
he has desired her for his seat.
14 "This is my resting place forever.
I will live here, for I desire her.
15 I will abundantly bless her with provisions.
I will satisfy her poor with bread.
16 I will clothe her priests with salvation,
her faithful ones will shout aloud for joy.
17 There I will make a horn to sprout for David
and set up a lamp for my anointed one.
18 I will clothe his enemies with shame,
but on him his crown will shine."

Psalm 132 General Notes

Type of psalm

Psalm 132 is a royal psalm praising David. It might have been sung when David brought the ark to Jerusalem.

Special concepts in this chapter

Ark

The Ark had been moved from one place to another several times. David wanted to make a permanent home for it. God had promised David that his son would be king after him. (See: promise)

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Psalms 132:1

General Information:
Parallelism is common in Hebrew poetry.

A song of ascents
This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

for David's sake
"because of what happened to David"

call to mind
"remember" or "think about"

Psalms 132:2

the Mighty One of Jacob
This refers to God.

Psalms 132:3

He said
"King David said"

the tent of my house or ... the couch of my bed,
Possible meanings are 1) these are two ways of saying the same thing. Alternate translation: "my tent—that is, my house—or ... my couch—that is, my bed—" or "my house or ... my bed." Or 2) These are metonyms for the comfort that David enjoyed in his house and bed. Alternate translation: "the comfort of my own house or ... my comfortable bed."

Psalms 132:4

I will not give sleep to my eyes or rest to my eyelids
Sleep and rest are spoken of as if they are things that can be given. Here eyes and eyelids represent the whole person. Alternate translation: "I will not allow my eyes to sleep or my eyelids to rest" or "I will not sleep or close my eyes and rest"

Psalms 132:5

until I find a place for Yahweh
Building a place for Yahweh is spoken of as finding a place for him. Alternate translation: "until I build a place for Yahweh"

the Mighty One of Jacob
This refers to God.

Psalms 132:6

we heard about it in Ephrathah
The word "it" probably refers to where God's sacred chest was. The phrase "in Ephrathah" probably refers to where they were when they heard about it. This can be stated clearly. Alternate translation: "we who were in Ephrathah heard about where the sacred chest was" or "we in Ephrathah heard that the holy box was in Jaar"

fields of Jaar
Jaar is probably another name for the city of Kiriath Jearim. This probably refers to the fields surrounding the city.

Psalms 132:7

we will worship at his footstool
Worshiping God at the covenant box is spoken of as bowing at the feet of the king who is sitting on his throne. This communicates humility and submission to God. Alternate translation: "we will go to God's covenant box and worship him as king"

Psalms 132:8

Arise, Yahweh, to your resting place
The verb "come" can be stated clearly. "Arise, Yahweh, and come to your resting place"

your resting place
The place God chose for people to worship him is spoken of as if it were a place where he rests or lives eternally. Alternate translation: "the place where you stay" or "your tabernacle"

you and the ark of your strength!
Possible meanings are 1) "come to the ark of your strength" or 2) "come, and make the ark of your strength come."

the ark of your strength
"the ark that shows your great power"

Psalms 132:9

May your priests be clothed with integrity
Integrity is spoken of as if it were clothing. Alternate translation: "May people recognize that your priests have integrity" or "I want people see how your priests always do what is right"

Psalms 132:10

For your servant David's sake
"Because of what happened to your servant David." See how you translated a similar phrase in Psalms 132:1.

do not turn away from your anointed king
Here "turning away" means to reject someone. Alternate translation: "do not abandon the king that you anointed"

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Psalms 132:11

I will place one of your descendants on your throne
Making a king's descendant become king in his place is spoken of as placing him on that king's throne. Alternate translation: "I will cause one of your descendants to rule Israel in your place"

Psalms 132:12

sit on your throne
Ruling as king is spoken of as sitting on the throne. Alternate translation: "rule as king"

your sons
Here "your sons" represents the descendants of David that would become king. Alternate translation: "your descendants"

Psalms 132:13

General Information:
"He", "my" and "I" refer to Yahweh and "her" refers to Zion.

Zion ... her
The author writes as though the city of Zion were a woman.

he has desired her for his seat
"Yahweh has desired Zion for Yahweh's seat." Here "seat" represents either 1) his throne where he would rule, or 2) the place where he would stay.

Psalms 132:14

her
The author writes as though the city of Zion

my resting place
The place God chose for people to worship him is spoken of as if it were a place where he rests or lives eternally. Alternate translation: "the place where I stay" or "my tabernacle"

Psalms 132:15

Connecting Statement:
God continues to speak about the city of Zion as if Zion was a woman.

will abundantly bless her
"will abundantly bless Zion"

will satisfy her poor with bread
Here "poor" refers to the poor people in Zion and "bread" probably represents food in general. Alternate translation: "will satisfy the poor people in Zion with food"

Psalms 132:16

I will clothe her priests with salvation
Salvation is spoken of as if it is clothing. Possible meanings are 1) "I will cause the priests to behave in a manner worthy of ones whom I have saved" or 2) "I will save her priests"

Psalms 132:17

I will make a horn to sprout for David
God speaks of a powerful descendant of David as if he was the powerful horn of an animal. Alternate translation: "I will make a descendant of David become king after him" or "I will cause David to have a descendant who will be a powerful king"

set up a lamp for my anointed one
God speaks of causing David's descendants to continue to rule as king as if they were a lamp that would continue to shine. Alternate translation: "I will cause my anointed one's descendants to continue to rule as king"

my anointed one
"my chosen king" or "the king I have chosen"

Psalms 132:18

I will clothe his enemies with shame
Shame is spoken of as if it was clothing. This shame would result from losing in war. Alternate translation: "I will cause his enemies to be ashamed" or "I will cause his enemies to be defeated and ashamed"

his crown will shine
The crown represents his rule, and greatness is spoken of as shining. Alternate translation: "he will be a great king" or "his greatness will shine"

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Psalm 133

1 Behold, how good and how pleasant it is
for brothers to live together!
2 It is like fine oil on the head
pouring down on the beard—
Aaron's beard,
and then it pours down on the collar of his robes.
3 It is like the dew of Hermon
which falls on the mountains of Zion.
For there Yahweh commanded the blessing—
life forevermore.

Psalm 133 General Notes

Type of psalm

Psalm 133 is a wisdom psalm about harmony. (See: wise)

Special concepts in this chapter

Harmony

Harmony between relatives is refreshing and brings a blessings from God. (See: bless)

Psalms 133:1

General Information:

Parallelism is common in Hebrew poetry.

A song of ascents. Of David

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

song of ascents

Possible meanings are 1) "song people sang while going up to Jerusalem for a celebration" or 2) "song people sang while going up the steps into the temple" or 3) "song whose words are like steps." See how you translated this in Psalms 120:1

Behold

This word is used to stress the importance of the statement that follows.

for brothers to live together

The relationships among fellow God's people is spoken of as if they were brothers. Alternate translation: "for God's people to live together peacefully as brothers"

Psalms 133:2

It is like fine oil on the head

The goodness of unity among God's people is spoken of as if it were like the fine oil that was poured on Aaron's head. Alternate translation: "This unity is precious like the oil that was poured on Aaron's head"

Psalms 133:3

like the dew of Hermon

The goodness of unity among God's people is spoken of as it if it were refreshing like dew. Alternate translation: "refreshing like the dew of Hermon"

Hermon

This is a mountain in Israel that has snow on its peak year-round.

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Psalm 134

1 Come, bless Yahweh, all you servants of Yahweh,
you who serve during the night in the house of Yahweh.
2 Lift up your hands to the holy place
and bless Yahweh.

3 May Yahweh bless you from Zion,
he who made heaven and earth.

Psalm 134 General Notes

Type of psalm

Psalm 134 is a temple psalm. (See: temple)

Special concepts in this chapter

Watchmen

The watchmen who work at night should praise God. Then he will bless them. (See: bless)

Psalms 134:1

General Information:

Parallelism is common in Hebrew poetry.

A song of ascents

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

all you servants of Yahweh

"all you who serve Yahweh"

Psalms 134:2

Lift up your hands

This is how people prayed or praised God.

to the holy place

Possible meanings are 1) "to the temple" or 2) "to the holy place in the temple."

Psalms 134:3

heaven and earth

The phrase "heaven and earth" here represents all things. Alternate translation: "everything in heaven and earth"

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Psalm 135

1 Give praise to Yah! [1]
Praise the name of Yahweh.
Praise him, you servants of Yahweh,
2 you who stand in the house of Yahweh,
in the courtyards of the house of our God.
3 Give praise to Yah, for he is good; [2]
sing praises to his name, for it is pleasant to do so.
4 For Yah has chosen Jacob for himself, [3]
Israel as his own possession.

5 I know that Yahweh is great,
that our Lord is above all gods.
6 Whatever Yahweh desires, he does
in heaven, on earth,
in the seas and all the ocean depths.
7 He brings the clouds from far away,
making lightning bolts accompany the rain
and bringing the wind out of his storehouse.

8 He killed the firstborn of Egypt,
both of man and animals.
9 He sent signs and wonders into your midst, Egypt,
against Pharaoh and all his servants.
10 He attacked many nations
and killed mighty kings,
11 Sihon king of the Amorites
and Og king of Bashan
and all the kingdoms of Canaan.
12 He gave us their land as an inheritance,
an inheritance to Israel his people.

13 Your name, Yahweh, endures forever;
your renown, Yahweh, endures throughout all generations.
14 For Yahweh defends his people
and has compassion on his servants.
15 The nations' idols are silver and gold,
the work of men's hands.
16 Those idols have mouths, but they do not speak;
they have eyes, but they do not see;
17 they have ears, but they do not give ear,
nor is there breath in their mouths.
18 Those who make them are like them,
as is everyone who trusts in them.

19 Descendants of Israel, bless Yahweh;
descendants of Aaron, bless Yahweh.
20 Descendants of Levi, bless Yahweh;
you who honor Yahweh, bless Yahweh.
21 Blessed be Yahweh in Zion,
he who lives in Jerusalem.
Give praise to Yah. [4]

Footnotes

135:1 [1]Yah is a short form of the name Yahweh.

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135:3 [2]Yah is a short form of the name Yahweh.
135:4 [3]Yah is a short form of the name Yahweh.
135:21 [4]Yah is a short form of the name Yahweh.

Psalm 135 General Notes

Type of psalm

Psalm 135 is a worship psalm focusing on worshiping God because his greatness.

Special concepts in this chapter

Praise
The people, priests and their helpers should praise God because he is so great. He defeated the Egyptians and led his people to the promise land. Idols have no power. (See: priest and promisedland)

Psalms 135:1

General Information:
Parallelism is common in Hebrew poetry.

Praise the name of Yahweh
Yahweh's name represents him. "Praise Yahweh" or "Praise him"

Psalms 135:2

stand in the house of Yahweh
This represents serving Yahweh in his temple.

our God
These words refer to Yahweh (Psalms 135:1).

Psalms 135:3

for it is pleasant to do so
"because we get pleasure from praising his name"

Psalms 135:4

Yah has chosen Jacob
"Jacob" here refers to his descendants, the people of Israel. Alternate translation: "Yah has chosen Jacob's descendants"

Israel as his own possession
The beginning of the sentence can be stated clearly. Alternate translation: "he has chosen Israel to be his own possession"

Psalms 135:5

that our Lord is above all gods
"I know that our Lord is above all gods." Being greater than something is spoken of as being above it. Alternate translation: "that our Lord is greater than all gods"

Psalms 135:6

General Information:
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Psalms 135:7

bringing the wind out of his storehouse
A storehouse is a place where things are kept for future use. This imagery shows God's power to control the wind. Alternate translation: "causing the wind to blow by his power"

Psalms 135:8

General Information:
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Psalms 135:9

signs and wonders
These two words mean basically the same thing and refer to the miraculous troubles that God had caused in Egypt.

into your midst, Egypt
The psalmist speaks as if the people of Egypt were listening to him. Alternate translation: "among you people of Egypt" or "among the people of Egypt"

against Pharaoh
"to punish Pharaoh"

Psalms 135:10

General Information:
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Psalms 135:11

Sihon ... Og
These are the names of two men.

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Psalms 135:12

He gave us their land as an inheritance
God's gift of the land to the Israelites is spoken of as if it were inheritance from father to son. Alternate translation: "He gave us their land to have forever" or "He gave us their land to be ours forever"

Psalms 135:13

Your name
His name here represents his fame or reputation. Alternate translation: "Your fame" or "Your reputation"

Psalms 135:14

General Information:
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Psalms 135:15

General Information:
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Psalms 135:16

General Information:
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Psalms 135:17

General Information:
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Psalms 135:18

Those who make them are like them
Being ignorant and powerless is spoken of as being like idols, which cannot speak, see, hear, or breathe. Alternate translation: "Those who make them are stupid and powerless like their idols"

as is everyone who trusts in them
"and so are those who trust in the idols"

Psalms 135:19

General Information:
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Psalms 135:20

General Information:
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Psalms 135:21

he who lives in Jerusalem
God is spoken of as if he lived in Jerusalem because the temple where the Israelites worshiped him was there. Alternate translation: "he whose temple is in Jerusalem"

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Psalm 136

1 Give thanks to Yahweh, for he is good.
(His covenant faithfulness endures forever.)
2 Give thanks to the God of gods.
(His covenant faithfulness endures forever.)
3 Give thanks to the Lord of lords;
(His covenant faithfulness endures forever.)

4 to him who alone does great wonders;
(His covenant faithfulness endures forever.)
5 to him who by wisdom made the heavens;
(His covenant faithfulness endures forever.)
6 to him who spread out the earth above the waters;
(His covenant faithfulness endures forever.)
7 to him who made great lights;
(His covenant faithfulness endures forever.)
8 to him who gave the sun to rule by day,
(His covenant faithfulness endures forever.)
9 the moon and stars to rule by night;
(His covenant faithfulness endures forever.)

10 to him who killed the firstborn of Egypt
(His covenant faithfulness endures forever.)
11 and brought out Israel from among them
(His covenant faithfulness endures forever.)
12 with a strong hand and a raised arm;
(His covenant faithfulness endures forever.)
13 to him who divided the Sea of Reeds
(His covenant faithfulness endures forever.)
14 and made Israel to pass through the middle of it,
(His covenant faithfulness endures forever.)
15 but overthrew Pharaoh and his army in the Sea of Reeds;
(His covenant faithfulness endures forever.)
16 to him who led his people through the wilderness;
(His covenant faithfulness endures forever.)

17 to him who killed great kings;
(His covenant faithfulness endures forever.)
18 to him who killed majestic kings,
(His covenant faithfulness endures forever.)
19 Sihon king of the Amorites
(His covenant faithfulness endures forever.)
20 and Og king of Bashan;
(His covenant faithfulness endures forever.)
21 to him who gave their land as an inheritance,
(His covenant faithfulness endures forever.)
22 an inheritance to Israel his servant;
(His covenant faithfulness endures forever.)

23 to him who called us to mind and helped us in our humiliation;
(His covenant faithfulness endures forever.)
24 to him who has rescued us from our enemies,
(His covenant faithfulness endures forever.)
25 who gives food to all living beings.
(His covenant faithfulness endures forever.)
26 Give thanks to the God of heaven.
(His covenant faithfulness endures forever.)

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Psalm 136 General Notes

Type of psalm

Psalm 136 is a worship psalm. It was written to be sung by two parts of the choir. One part would sing the first part of each of the lines and then the other part of the choir would sing the repeated refrain.

Special concepts in this chapter

Israel blessed

God has blessed Israel throughout its history and taken care of the needy people. (See: bless)

Psalms 136:1

General Information:

Parallelism is common in Hebrew poetry.

His covenant faithfulness endures forever

The abstract noun "faithfulness" can be translated with an adjective. Alternate translation: "He remains faithful to his covenant forever"

Psalms 136:2

the God of gods

the God who is greater than the gods that other people worship

Psalms 136:3

General Information:

This page has intentionally been left blank.

Psalms 136:4

General Information:

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Psalms 136:5

by wisdom

That is, because he is wise.

Psalms 136:6

spread out the earth above the waters

The ancient Israelites thought that the earth's dry land was on top of the sea. Alternate translation: "placed the earth over the waters"

Psalms 136:7

great lights

This is a reference to the sources of light for the earth, especially the sun and the moon. Alternate translation: "the sun and the moon and the stars"

Psalms 136:8

to rule by day

The sun is spoken of as if it were a king. Alternate translation: "to mark the time of day"

His covenant faithfulness endures forever

The abstract noun "faithfulness" can be translated with an adjective. See how you translated this in [Psalms 136:1]

Psalms 136:9

to rule by night

The moon, and stars are spoken of as if they were kings. Alternate translation: "to mark the time of night"

Psalms 136:10

General Information:

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Psalms 136:11

from among them

"from among the people of Egypt"

Psalms 136:12

with a strong hand and a raised arm

Here "hand" and "arm" represent power. Alternate translation: "with great power"

Psalms 136:13

the Sea of Reeds

The soldiers of Pharaoh drowned in the Sea of Reeds.

Psalms 136:14

General Information:

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Psalms 136:15

overthrew Pharaoh
Here defeat is spoken of as if it were tipping someone over. Alternate translation: "defeated Pharaoh" or "defeated the king of Egypt"

Psalms 136:16

General Information:
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Psalms 136:17

General Information:
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Psalms 136:18

General Information:
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Psalms 136:19

Sihon
a man's name

Psalms 136:20

Og
a man's name

Psalms 136:21

General Information:
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Psalms 136:22

General Information:
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Psalms 136:23

called us to mind
"thought about us"

helped us in our humiliation
The condition of feeling shame is spoken of as if it were a place that the Israelites had been in. This is a reference to the many times when the Israelites' enemies had defeated them in battle and shamed them. Alternate translation: "cared when we were shamed"

Psalms 136:24

General Information:
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Psalms 136:25

General Information:
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Psalms 136:26

the God of heaven
"the God who lives in heaven" or "the God whom the heavenly beings worship"

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Psalm 137

1 By the rivers of Babylon
we sat down and wept
when we thought about Zion.
2 There on the poplars in the midst of it
we hung our harps.
3 There our captors required songs from us,
and those who mocked us required joy from us, saying,
"Sing us one of the songs of Zion."

4 How could we sing a song about Yahweh
in a foreign land?
5 If I ignore the memory of you, Jerusalem,
let my right hand forget her skill.
6 Let my tongue cling to the roof of my mouth
if I think about you no more,
if I do not prefer Jerusalem
more than my greatest delights.

7 Call to mind, Yahweh, what the Edomites did
on the day Jerusalem fell.
They said, "Tear it down, tear it down
to its foundations."
8 Daughter of Babylon, soon to be destroyed—
may the person be blessed, whoever pays you back
for what you have done to us.
9 May the person be blessed,
whoever takes and dashes your little ones against a rock.

Psalm 137 General Notes

Type of psalm

Psalm 137 is a psalm of mourning and vengeance. (See: avenge)

Special concepts in this chapter

Songs of Zion

The captives are told to sing songs of Zion there in Babylon but they felt too unhappy to want to sing. The army from Babylon was cruel when it destroyed Jerusalem and the people of Edom encouraged them to destroy Jerusalem. They prayed that God will be cruel to the people of Edom and Babylon.

Psalms 137:1

General Information:

Parallelism is common in Hebrew poetry.

By the rivers of Babylon

"Next to one of the rivers near Babylon"

we sat ... wept ... we thought

The writer does not include the readers.

Psalms 137:2

we hung

The writer does not include the readers.

There on the poplars

Poplar trees do not grow in Israel. "Poplars" may here stand for all the trees in Babylon. Alternate translation: "On the trees in Babylon"

Psalms 137:3

our captors required songs from us

"our captors required us to sing"

required joy from us

"made us pretend to be happy"

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one of the songs of Zion
This probably refers to songs that the Israelites had used in worship at the temple in Jerusalem.

Psalms 137:4

General Information:
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Psalms 137:5

If I ignore the memory of you, Jerusalem
The writer speaks as if Jerusalem is listening to him. Alternate translation: "If I act as if I did not remember you, Jerusalem" or "If I try to forget you, Jerusalem"

right hand
the hand most people use most often

Psalms 137:6

General Information:
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Psalms 137:7

Call to mind
"Remember" or "Think about"

Call to mind, Yahweh, what the Edomites did
Here remembering what the Edomites did represents punishing them for what they did. Alternate translation: "Punish the Edomites, Yahweh, for what they did"

the day Jerusalem fell
Jerusalem being captured by an enemy army is spoken of as if it had fallen. Who captured Jerusalem can be stated clearly. Alternate translation: "the day Jerusalem was captured" or "the day the Babylonian army entered Jerusalem"

Psalms 137:8

General Information:
The psalmist addresses the people of Babylon as if they were there listening to him.

Daughter of Babylon
This represents the city of Babylon and its people.

may the person be blessed
This can be stated in active form. Alternate translation: "may God bless the person"

pays you back for what you have done to us
The writer speaks of someone doing to others what they have done as if were payment. Alternate translation: "does to you what you did to us"

Psalms 137:9

dashes your little ones against a rock
"smashes your babies' heads against rocks"

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Psalm 138

1 I will give you thanks with my whole heart;
before the gods I will sing praises to you.
2 I will bow down toward your holy temple
and give thanks to your name
for your covenant faithfulness and for your trustworthiness.
You have made your word and your name
more important than anything else.
3 On the day that I called you, you answered me;
you made me bold and strengthened my soul.

4 All the kings of the earth will give you thanks, Yahweh,
for they will hear the words from your mouth.
5 Indeed, they will sing of the deeds of Yahweh,
for great is the glory of Yahweh.
6 For though Yahweh is high, yet he cares for the lowly,
but the proud he knows from far off.

7 Though I walk in the middle of trouble,
you will preserve my life;
you will reach out with your hand against the anger of my enemies,
and your right hand will save me.
8 Yahweh is with me to the end;
your covenant faithfulness, Yahweh, endures forever.
Do not abandon the works of your hands.

Psalm 138 General Notes

Type of psalm

Psalm is a psalm of praise.

Special concepts in this chapter

Answered prayers

God answers prayers and he protects the psalmist from his enemies.

Psalms 138:1

General Information:

Parallelism is common in Hebrew poetry.

A psalm of David

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

I will give you thanks with my whole heart

The heart here represents the emotions. Doing something sincerely or completely is spoken of as doing it with all one's heart. Alternate translation: "I will sincerely thank you"

before the gods

Possible meanings are 1) "in spite of the false idols that exist" or 2) "before the heavenly assembly," which means "in the knowledge of the angels in heaven."

Psalms 138:2

I will bow down

Bowing down is a symbolic action that represents worship and giving honor. Alternate translation: "I will worship you"

give thanks to your name

Here the word "name" represents Yahweh himself. Alternate translation: "give thanks to you"

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for your covenant faithfulness and for your trustworthiness
The abstract noun "faithfulness" can be translated with an adjective. The abstract noun "trustworthiness" can be translated with a verbal phrase. Alternate translation: "because you are faithful to your covenant and you are worthy of people trusting you"

your word
"what you have said" or "your commands and promises"

your name
Possible meanings are 1) "yourself" or 2) "your fame."

Psalms 138:3

General Information:
This page has intentionally been left blank.

Psalms 138:4

your mouth
This expression stands for God himself. Alternate translation: "you"

Psalms 138:5

General Information:
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Psalms 138:6

Yahweh is high, yet he cares for the lowly
Yahweh is above all creation in power, position, and authority. Yet his interest is in those who are humble in spirit, servants to all. This is a simple contrast.

the proud he knows from far off
This expression probably means that God is not faithful to those who are proud.

Psalms 138:7

walk
live, exist

in the middle of trouble
Being in danger is spoken of as being in a physical place.

you will reach out with your hand against the anger of my enemies
God is spoken of as if he will strike the enemies with his hand.

anger of my enemies
The abstract noun "anger" can be stated as "angry." Alternate translation: "my enemies, who are angry"

Psalms 138:8

your covenant faithfulness, Yahweh, endures forever
The abstract noun "faithfulness" can be translated with an adjective. Alternate translation: "you, Yahweh, remain faithful to your covenant forever"

the works of your hands
This expression probably refers to the people of Israel. God is spoken of as if he had physically used hands to create them. Alternate translation: "the people you have created"

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Psalm 139

1 Yahweh, you have examined me,
and you know me.
2 You know when I sit down and when I get up;
you understand my thoughts from far away.
3 You observe my path and my lying down;
you are familiar with all my ways.
4 For before there is a word on my tongue,
you know it completely, Yahweh.
5 Behind me and before me you surround me
and place your hand upon me.
6 Such knowledge is incomprehensible to me;
it is too high, and I cannot reach it.

7 Where can I go from your Spirit?
Where can I flee from your presence?
8 If I ascend up to the heavens, you are there;
if I make my bed in Sheol, behold, you are there.
9 If I fly away on the wings of the dawn
and go to live in the uttermost parts across the sea,
10 even there your hand will lead me,
your right hand will hold on to me.
11 If I said, "Surely the darkness will cover me,
and the light will become night around me,"
12 even the darkness would not be dark to you.
The night would shine like the day,
for the darkness and the light are both alike to you.

13 You formed my inner parts;
you formed me in my mother's womb.
14 I will praise you
because I am fearfully and wonderfully made.
Your works are wonderful.
My soul knows this very well.
15 My bones were not hidden from you
when I was made in private,
when I was intricately made in the depths of the earth.
16 You saw me inside the womb;
all the days assigned to me were recorded
in your book even before the first one happened.

17 How precious are your thoughts to me, God!
How vast is their sum!
18 If I tried to count them,
they would be more in number than the sand.
When I awake, I am still with you.

19 If only you would kill the wicked, God;
get away from me, you men of bloodshed.
20 They rebel against you and act deceitfully;
your enemies tell lies.
21 Do I not hate those, Yahweh, who hate you?
Do I not despise those who rise up against you?
22 I hate them completely;
they have become my enemies.

23 Examine me, God, and know my heart;
test me and know my thoughts.

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24 See if there is any wicked way in me,
and lead me in the everlasting way.

Psalm 139 General Notes

Type of psalm

Psalm 139 is a psalm of praise.

Special concepts in this chapter

God's care

God created the psalmist in his mother's womb and has taken care of him all of his life. No matter where he goes, God is always with him.

Psalms 139:1

General Information:

Parallelism is common in Hebrew poetry.

For the chief musician. A psalm of David

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

For the chief musician

"This is for the director of music to use in worship."

have examined

"have tested"

Psalms 139:2

when I sit down and when I get up

The psalmist uses these two actions to represent everything he does. Alternate translation: "everything I do" or "everything about me"

Psalms 139:3

my path and my lying down

Here "path" stands for one's behavior. "My path and my lying down" together represent everything about the psalmist.

Psalms 139:4

before there is a word on my tongue

Here "word on the tongue" represents speech. Alternate translation: "before I say anything"

Psalms 139:5

Behind me and before me you surround me

This expression refers to God's presence everywhere.

place your hand upon me

This expression refers to guidance and help. Alternate translation: "you guide and help me"

Psalms 139:6

incomprehensible to me

"too much for me to understand"

it is too high, and I cannot reach it

Being high and out of reach is an expression, in this case, about some knowledge that human beings cannot have. Alternate translation: "it is too difficult to understand"

Psalms 139:7

Where can I go from your Spirit? ... Where can I flee from your presence?

These two questions are in parallel. The psalmist says that he cannot go away from God's presence. Alternate translation: "I cannot escape from your Spirit."

Psalms 139:8

if I make my bed in Sheol

"Making one's bed" refers to staying somewhere. Alternate translation: "even if I stay in Sheol"

Psalms 139:9

If I fly away on the wings of the dawn and go to live in the uttermost parts across the sea

The author uses exaggeration to explain that wherever he is, God is there too.

If I fly away on the wings of the dawn

In the ancient near east, the sun was often imagined as if it had wings which enabled it to fly across the sky. Alternate translation: "If the sun could carry me with itself across the sky"

in the uttermost parts across the sea

"very far away to the west"

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Psalms 139:10

will hold on to me
"will help me"

Psalms 139:11

If I said, "Surely the darkness will cover me
The psalmist speaks of the night as if it were a blanket that could conceal him.

Psalms 139:12

The night would shine like the day
The night, which is dark, is spoken of as if it were bright with light.

Psalms 139:13

You formed my inner parts
"Inner parts" refers to the interior organs of a person, but here the expression probably stands for the entire body. Alternate translation: "You made my entire body

Psalms 139:14

My soul knows this very well
Here "soul" probably refers to the psalmist's innermost ability to be certain about God's love and guidance. The translator may, however, treat "soul" here as metonymy for the psalmist's mind and heart. Alternate translation: "I know this with all my heart"

Psalms 139:15

intricately made
"made with great complexity"

the depths of the earth
This is probably a way of speaking about a mother's womb

Psalms 139:16

all the days assigned to me were recorded in your book even before the first one happened
This expression implies that ancient Israelites imagined that God wrote down his plans in a book.

Psalms 139:17

How precious are your thoughts to me
"I consider your thoughts very important" or "Your thoughts are very valuable to me"

How vast is their sum!
"Your thoughts are so many."

Psalms 139:18

they would be more in number than the sand
This hyperbole means that the writer would be unable to count God's thoughts. Alternate translation: "there would be more than I could count"

Psalms 139:19

get away from me, you men of bloodshed
The psalmist is only pretending to speak directly to the violent men whom he has in mind. Translators may decide to express this command as a wish.

Psalms 139:20

They rebel against you
"They rebel against your authority, God"

your enemies tell lies
"your enemies lie about you"

Psalms 139:21

Do I not hate those, Yahweh, who hate you? Do I not despise those who rise up against you?
These two sentences have similar meanings. The second one strengthens the thought in the first. Both of these questions actually make statements. Alternate translation: "Yahweh, I hate those who hate you! I despise those who rise up against you!"

rise up against
rebel against

Psalms 139:22

General Information:
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Psalms 139:23

Examine me
This is a request for God to tell the psalmist about any sinful thoughts that he may have. Alternate translation: "Please search me" or "I beg you to search me"

Examine me, God, and know my heart; test me and know my thoughts
These two sentences have similar meanings. The second one strengthens the thought in the first.

Psalms 139:24

any wicked way
Here "way" stands for behavior.

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the everlasting way
Here "way" refers to trust and obedience in God. Anyone who "walks" this way will have everlasting life.

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Psalm 140

1 Yahweh, rescue me from the wicked;
preserve me from violent men.
2 They plan evil in their hearts;
they cause battles every day.
3 Their tongues wound like serpents;
vipers' poison is on their lips. Selah

4 Keep me from the hands of the wicked, Yahweh;
preserve me from violent men
who plan to push down my steps.
5 The proud have set a trap for me;
they have spread a net;
they have set a snare for me. Selah

6 I said to Yahweh, "You are my God;
give ear to the sound of my pleas."
7 Yahweh, my Lord, you are powerfully able to save me;
you shield my head in the day of battle.
8 Yahweh, do not grant the desires of the wicked;
do not let their evil plans succeed. Selah

9 Those who surround me raise their heads;
let the mischief of their own lips cover them.
10 Let burning coals fall on them;
throw them into the fire,
into bottomless pits, never more to rise.
11 May men of tongues not be made secure on the earth;
may evil hunt down the violent man to strike him dead.

12 I know that Yahweh will judge in favor of the afflicted,
and that he will give justice to the needy.
13 Surely the righteous people will give thanks to your name;
the upright people will live in your presence.

Psalm 140 General Notes

Type of psalm

Psalm 140 is a deliverance psalm. (See: deliverer)

Special concepts in this chapter

Yahweh's protection

He prayed that God would save him from his enemies who are lying about him. (See: save)

Psalms 140:1

General Information:

Parallelism is common in Hebrew poetry.

For the chief musician. A psalm of David

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

For the chief musician

This is for the director of music to use in worship."

Psalms 140:2

they cause battles

Here "battles" probably refers to conflict of any kind, including quarrels.

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Psalms 140:3

Their tongues wound like serpents
People who cause conflict by what they say are spoken of as if they had tongues of serpents. Of course, snakes do not do damage with their tongues, but with their bites and especially with poison. Neither can a person make his tongue sharp. Instead, here the idea of a sharp tongue stands for speaking in a way to cause trouble. And the idea the snakes have sharp tongues stands for the fact that many of them have poison.

Psalms 140:4

the hands of the wicked
That is, the power of the wicked

push down my steps
Possible meanings are 1) "cause my feet to trip so I fall over" or 2) "cause me to fall."

Psalms 140:5

have set a trap ... have spread a net ... have set a snare
The exact kinds of traps are less important than the idea that wicked and proud people are planning to make trouble for the psalmist. If your readers do not know much about different ways of trapping, you may need to reduce this to one line. Alternate translation: "have set a trap to catch me"

Psalms 140:6

give ear to the sound of my pleas
This is a call for help. Alternate translation: "listen to me as I call to you now for help"

Psalms 140:7

you shield my head in the day of battle
A person's head is in great danger during battle. Protecting the person's head represents protecting the whole person. Alternate translation: "you protect me when I go to war"

battle
Here "battle" probably stands for any kind of severe trouble

Psalms 140:8

do not grant the desires of the wicked
"please do not allow the wicked to have what they desire"

the wicked
The adjective "wicked" can be translated as a noun phrase. Alternate translation: "wicked people"

Psalms 140:9

raise their heads
This is a sign of being arrogant. Alternate translation: "are arrogant"

let the mischief of their own lips cover them
This is a prayer that God would make the evildoers suffer from the trouble that they caused by the things they said.

the mischief of their own lips
The trouble that they themselves caused by what they said.

cover them
That is, stop them from causing any more trouble.

Psalms 140:10

Let burning coals fall on them; throw them into the fire
Images of fire stand for severe punishment for the wicked.

bottomless pits
This is probably a reference to Sheol, the world of the dead.

Psalms 140:11

men of tongues
those who speak evil of others without cause

secure on the earth
"safe in this life"

may evil hunt down the violent man
Here evil is spoken of as if it were someone taking revenge on another person.

Psalms 140:12

he will give justice to the needy
The abstract noun "justice" can be stated as "just." Alternate translation: "He will act in a just manner to help the needy"

Psalms 140:13

to your name
This represents Yahweh. Alternate translation: "to you"

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Psalm 141

1 Yahweh, I am crying out to you; come quickly to me.
Give ear to my voice when I call to you.
2 May my prayer be like incense before you;
may my lifted hands be like the evening sacrifice.

3 Yahweh, place a guard over my mouth;
guard the door of my lips.
4 Do not let my heart desire any evil thing
or participate in wicked deeds
with men who behave wickedly.
May I not eat any of their delicacies.

5 Let a righteous man hit me; it will be a kindness to me.
Let him correct me; it will be like oil on my head;
may my head not refuse to accept it.
But my prayer is always against their wicked deeds.
6 Their judges will be thrown down from the top of cliffs;
they will hear that my own words are pleasant.
7 They will have to say, "As when one plows and breaks up the ground,
so our bones have been scattered at the mouth of Sheol."

8 Surely my eyes are on you, Yahweh, Lord;
in you I take refuge; do not leave my soul defenseless.
9 Protect me from the snares that they have laid for me,
from the traps of those who behave wickedly.
10 Let the wicked fall into their own nets
while I escape.

Psalm 141 General Notes

Type of psalm

Psalm 141 is a psalm of deliverance from his enemies and from sin. (See: deliverer)

Special concepts in this chapter

Yahweh's correction

The author prayed that God would keep him from sinning. He is glad to be corrected by good people. He asked God to show that he is right by destroying the evil leaders of the people. (See: sin, good and righteous and evil)

Psalms 141:1

General Information:

Parallelism is common in Hebrew poetry.

A psalm of David

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

crying out

"asking you for help"

come quickly to me

The psalmist speaks as if Yahweh were a person who needed to come from another place to help him. What the psalmist wanted Yahweh to do can be stated clearly. Alternate translation: "come quickly to help me"

Give ear to my voice when I call

"Please hear me when I call" or "I beg you to hear me when I call"

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Psalms 141:2

May my prayer be like incense
The psalmist asks Yahweh to accept and be pleased with his prayer the way he would accept and be pleased with incense. Alternate translation: "May the my prayer please you the way the sweet smell of incense pleases people"

my prayer
The psalmist wants Yahweh to be pleased with him because he is praying and because of the words of his prayer.

my lifted hands
"the hands that I have lifted up." Lifted hands are a metonym for prayer. People lifted their hands when they prayed or praised Yahweh. See how you translated "lift up your hands" in Psalms 134:2.

be like the evening sacrifice
The means to be like the animal that was burned on the altar in the evening. The psalmist speaks as if he wants Yahweh to be as pleased with him as he is with those who bring animals to sacrifice. He wants Yahweh to be pleased because the psalmist is praying or because of the words of his prayer.

Psalms 141:3

place a guard over my mouth
The psalmist speaks as if evil words were prisoners trying to escape from his mouth. Alternate translation: "please help me not to say things that are evil"

place a guard over
"tell someone to guard"

guard the door of my lips
The psalmist speaks as if evil words were prisoners trying to escape from his mouth. Alternate translation: "please help me not to say things when I should not"

Psalms 141:4

participate in wicked deeds
"do evil things"

their delicacies
"their special foods"

Psalms 141:5

hit me
The psalmist speaks as if giving a rebuke were physically hitting someone. Alternate translation: "rebuke me" or "hit me so I will listen when he corrects me"

it will be a kindness to me
The abstract noun "kindness" can be translated with an adverb. Alternate translation: "he will be acting kindly to me"

it will be like oil on my head
Possible meanings are that the psalmist speaks as if a person correcting him were putting oil on his head 1) to honor him. Alternate translation: "when he corrects me, I will know that the one who corrects me is doing a good deed to me" or 2) to make his head feel better.

may my head not refuse to accept it
The head is a synecdoche for the person. The litotes can be translated as a positive statement. Alternate translation: "may I accept it gladly"

my prayer is always against their wicked deeds
The words "wicked deeds" are a metonym for the people who do the wicked deeds. Alternate translation: "I always pray that Yahweh will stop wicked people from doing evil deeds"

Psalms 141:6

Their judges will be thrown down
Possible meanings are 1) "Someone will throw their judges down" or 2) "Their judges will throw them down."

judges
political leaders

cliffs
ground that goes straight down a long way

Psalms 141:7

our bones have been scattered
Possible meanings are 1) "people have thrown our bones around in different directions" or 2) as a result of the fall from the cliffs (141:6) "our bodies are broken and our bones lie in disorder."

Psalms 141:8

my eyes are on you
The eyes are a synecdoche for the whole person. Alternate translation: "I am looking to see what you will do" or "I expect you to help me"

in you I take refuge
"I am asking you to protect me" See how "take refuge" is translated in [Psalms 118:9]

my soul
The soul is a metonym for the whole person. Alternate translation: "me"

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Psalms 141:9

the snares that they have laid for me
The psalmist speaks of deceiving a good man so the good man will sin or so that the evil people can defeat him as if it were laying a trap for an animal. The word "snares" is a metonym for the people themselves. Alternate translation: "people who are looking for ways to harm me"

snares ... traps
Bible experts disagree on the exact meanings of these words. It would be best either to translate one of them with the word for a net or cage that contains the prey and the other as a rope or vine that catches the prey by the leg or neck or to translate both with the general word for "traps."

See how these words are translated in Psalms 140:5.

from the traps of those who behave wickedly
The verb may be supplied from the previous phrase. Alternate translation: "and protect me from the traps that those who do evil have set"

Psalms 141:10

Let the wicked fall into their own nets
The psalmist speaks of evil people deceiving good people as if hunters were trapping animals. Alternate translation: "Let the wicked fall into the net traps they have made to trap other people" or "Let the bad things the wicked planned for the righteous happen to the wicked instead"

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Psalm 142

1 With my voice I cry out for help to Yahweh;
with my voice I plead for Yahweh's favor.
2 I pour out my lament before him;
I tell him my troubles.

3 When my spirit is weak within me,
you know my path.
In the way that I walk
they have hidden a trap for me.
4 I look to my right and see
that there is no one who cares about me.
There is no escape for me;
no one cares about my life.

5 I called out to you, Yahweh;
I said, "You are my refuge,
my portion in the land of the living.
6 Listen to my cry,
for I have been brought very low;
rescue me from my persecutors,
for they are stronger than I.
7 Bring my soul out of prison
so that I may give thanks to your name.
The righteous will gather around me
because you have been good to me."

Psalm 142 General Notes

Type of psalm

Psalm 142 is a psalm of deliverance from his enemies. (See: deliverer)

Special concepts in this chapter

Yahweh's help

The psalmist is alone, and has many enemies surrounding him. Despite this, Yahweh will help him. Then, good people will join the author. (See: good)

Psalms 142:1

General Information:

Parallelism is common in Hebrew poetry.

A maschil of David, when he was in the cave; a prayer

This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

A maschil

This may refer to a style of music. See how you translated this in Psalms 32:1.

cave

open place under the earth large enough for people to walk around in

I cry out for help to Yahweh ... I plead for Yahweh's favor

If these two lines are so much the same that the reader will get the wrong meaning, you can translate them as one line.

with my voice

"using my voice" -

Psalms 142:2

pour out my lament before him ... I tell him my troubles

If these two lines are so much the same that the reader will get the wrong meaning, you can translate them as one line.

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pour out my lament before him
The psalmist speaks of telling Yahweh why he is sad as if he were pouring all of a liquid out of a container. Alternate translation: "I tell him all about why I am sad"

tell him my troubles
"tell him about everything that makes me worry"

Psalms 142:3

my spirit is weak within me
"I am weak" or "I am extremely discouraged"

you know my path
"you know the path I should take." The psalmist speaks as if what a person does were a path that that person walked along. Alternate translation: "you know the way I should live"

In the way that I walk they have hidden a trap for me
The psalmist speaks of people wanting to harm him as if they were trying to trap an animal. Alternate translation: "They are making plans so that whatever I do they can harm me"

Psalms 142:4

my life
This is a metonym for "me."

Psalms 142:5

called out to you
This is a call for help. Alternate translation: "called to you now for help"

my portion
Possible meanings are 1) "all I want" or 2) "all I need" or 3) "all I have."

in the land of the living
This idiom refers to a person being alive, as opposed to a person who is dead and in the place of the dead. Alternate translation: "while I am living"

Psalms 142:6

Listen to my cry
This is a call for help. See how you translated this in [Psalms 5:1]

I have been brought very low
Possible meanings are 1) "I am very needy" and 2) "I am very weak." See how "we are very low" is translated in Psalms 78:8.

Psalms 142:7

Bring my soul out of prison
This is a request. The "soul" represents the whole person. Alternate translation: "bring me out of prison"

give thanks to your name
The word "name" is a metonym for the person. See how you translated this in [Psalms 5:11]

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Psalm 143

1 Hear my prayer, Yahweh;
give ear to my pleas.
Because of your faithfulness and righteousness,
answer me!
2 Do not enter into judgment with your servant,
for in your sight no one is righteous.

3 The enemy has pursued my soul;
he has crushed me to the ground;
he has made me to live in darkness
like those who have been dead a long time.
4 My spirit is overwhelmed within me;
my heart is appalled.

5 I call to mind the old days;
I meditate on all your deeds;
I reflect on your accomplishments.
6 I spread my hands out to you;
my soul thirsts for you in a parched land. Selah

7 Answer me quickly, Yahweh,
because my spirit faints.
Do not hide your face from me,
or I will become like those who go down into the pit.
8 Let me hear your covenant faithfulness in the morning,
for I trust in you.
Show me the way where I should walk,
for I lift up my soul to you.

9 Rescue me from my enemies, Yahweh;
I flee to you to hide.
10 Teach me to do your will,
for you are my God.
May your good Spirit
lead me in the land of uprightness.

11 Yahweh, for your name's sake, keep me alive;
in your righteousness bring my soul out of trouble.
12 In your covenant faithfulness cut off my enemies
and destroy all the enemies of my life,
for I am your servant.

Psalm 143 General Notes

Type of psalm

Psalm 143 is a deliverance psalm. The author prays for deliverance from his enemies. (See: deliverer)

Special concepts in this chapter

Yahweh's help

The author prayed for help from Yahweh against his enemies because he is God's servant.

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Psalms 143:1

General Information:
Parallelism is common in Hebrew poetry.

A psalm of David
This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

Hear my prayer
The words "my prayer" are a metonym for the person who is praying. See how these words are translated in [Psalms 39:12]

Psalms 143:2

Do not enter into judgment
To "enter into judgment" is an idiom that means to pronounce judgment. Alternate translation: "Please do not judge" or "I beg you not to judge"

your servant
The psalmist speaks of himself as if he were speaking of another person. Alternate translation: "me"

in your sight no one is righteous
Here sight represents judgment or evaluation. Alternate translation: "in your judgment no one is righteous"

Psalms 143:3

pursued my soul
Here the word "soul" represents the person. Alternate translation: "pursued me"

has crushed me to the ground
Defeating an enemy is spoken of as a heavy object crushing a lighter object on the ground. Alternate translation: "has completely defeated me"

Psalms 143:4

My spirit is overwhelmed within me
"I am weak" or "I am extremely discouraged"

my heart is appalled
"I no longer have any hope"

Psalms 143:5

call to mind
"think about"

your accomplishments
"all that you have accomplished" or "all the great things you have done"

Psalms 143:6

spread my hands out to you
What one does with one's body here is a metonym for the purpose of doing so. The Israelites would commonly pray while standing with their hands raised and spread out at their sides. Alternate translation: "pray to you with my hands lifted up at my sides"

my soul thirsts for you in a parched land
The psalmist speaks of wanting to be with God as if he were in a parched land and he also was about to die of thirst. Alternate translation: "I want to be with you the way a person in a parched land who is very thirsty wants water"

my soul thirsts for you
The psalmist desires to know Yahweh. The intensity of his desire to know Yahweh is like one who is very thirsty. Alternate translation: "I long for you"

my soul
The soul is a metonym for the person.

parched land
A land where everything has died because there is no water.

Psalms 143:7

my spirit faints
Here the "spirit" refers to the whole person. Alternate translation: "I am weak" or "I am very discouraged"

Do not hide your face from me
This is a request. "I beg you not to hide from me" or "Please, do not hide from me"

Do not hide your face from me
The psalmist speaks of Yahweh refusing to do what the psalmist asks as if Yahweh were refusing to even look at the psalmist. This litotes can be stated as a positive. Alternate translation: "Do not refuse to listen to me" or "Please listen to me"

I will become like those who go down into the pit
Here the word "pit" refers to the place of the dead. This phrase is a euphemism for death. Alternate translation: "I will become just another dead person"

Psalms 143:8

Let me hear your covenant faithfulness
"Cause me to hear of your covenant faithfulness" or "Tell me of your covenant faithfulness." The abstract noun "faithfulness" can be translated with an adjective. Alternate translation: "Let me hear of how you are faithful to your covenant"

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in the morning
Possible meanings are 1) "in the morning," at the time many people thought was the best time to pray, or 2) "morning by morning," every day.

Show me
"Tell me"

the way where I should walk
The psalmist speaks of the way people live as if it were a path on which they walk. Alternate translation: "how you want me to live"

for I lift up my soul to you
Possible meanings are 1) "I pray to you" or 2) "I believe that you will guide and protect me."

Psalms 143:9

I flee to you to hide
Possible meanings are 1) "I flee to you so I can hide" and 2) "I flee to you so you will hide and protect me."

Psalms 143:10

to do your will
"to do what you want me to do"

lead me in the land of uprightness
Possible meanings are 1) "help me to live righteously" or 2) "may my life be free of trouble"

the land of uprightness
Possible meanings are 1) this is a metaphor for righteous living or 2) "a level land," a metaphor for life free of trouble.

Psalms 143:11

for your name's sake
Yahweh's name represents his reputation and character. Alternate translation: "because of who you are"

Psalms 143:12

the enemies of my life
"the enemies who want to take my life"

In your covenant faithfulness cut off my enemies
"Show your covenant faithfulness by cutting off my enemies." The abstract noun "faithfulness" can be translated with an adjective. Alternate translation: "Because you are faithful to your covenant, cut off my enemies"

the enemies of my life
"the enemies of my soul." My "life" may be understood as representing the speaker. Alternate translation: "my enemies"

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Psalm 144

1 Blessed be Yahweh, my rock,
who trains my hands for war
and my fingers for battle.
2 You are my covenant faithfulness and my fortress,
my high tower and the one who rescues me,
my shield and the one in whom I take refuge,
the one who subdues nations under me.

3 Yahweh, what is man that you take notice of him
or the son of man that you think about him?
4 Man is like a breath;
his days are like a passing shadow.

5 Cause the sky to sink and come down, Yahweh;
touch the mountains and make them smoke.
6 Send flashes of lightning and scatter my enemies;
shoot your arrows and drive them back in confusion.
7 Reach out your hand from above;
rescue me out of many waters,
from the hand of foreigners.
8 Their mouths speak lies,
and their right hand is falsehood.

9 I will sing a new song to you, God;
on a lute of ten strings I will sing praises to you,
10 who gives salvation to kings,
who rescues David your servant from an evil sword.
11 Rescue me and free me
from the hand of foreigners.
Their mouths speak lies,
and their right hand is falsehood.

12 May our sons be like plants
who grow to full size in their youth
and our daughters like carved corner pillars,
shapely like those of a palace.
13 May our storehouses be full
with every kind of produce,
and may our sheep produce thousands
and ten thousands in our fields.
14 Then our oxen will have many young.
No one will break through our walls; there will be no exile
and no outcry in our streets.
15 Blessed is the people with such blessings;
happy is the people whose God is Yahweh.

Psalm 144 General Notes

Type of psalm

Psalm 144 is a worship psalm. It is the first worship psalm in a series consisting of the final seven psalms (Psalms 144-150).

Special concepts in this chapter

Safety

Psalm 144 is a prayer for safety and prosperity for the nation of Israel.

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Psalms 144:1

General Information:
Parallelism is common in Hebrew poetry.

A psalm of David
This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

my rock
Possible meanings are 1) "the one who keeps me safe" or 2) "the one who gives me strength"

who trains my hands for war and my fingers for battle
The words "hands" and "fingers" are synecdoches for "me." If "war" and "battle" are the same word in your language, you can translate this as one line. Alternate translation: "who trains me for war and trains me for battle" or "who trains me for war"

Psalms 144:2

my covenant faithfulness
The abstract noun "faithfulness" can be translated with anadverb. Possible meanings are 1) "the one who faithfully loves me" or 2) "the one who faithfully protects me."

my fortress ... take refuge
The psalmist uses many metaphors to emphasize that Yahweh will protect him.

my high tower
David speaks of Yahweh as if he were a fortress that protects him from attack. Yahweh is the one who protects David from harm.

my shield
David speaks of Yahweh as if he were a shield that protects a soldier. Yahweh is the one who protects David from harm. See how this is translated in Psalms 18:2.

the one in whom I take refuge
Going to Yahweh for protection is spoken of as taking refuge in him. Alternate translation: "the one to whom I go so he will protect me"

the one who subdues nations under me
"the one who enables me to defeat other nations"

Psalms 144:3

Yahweh, what is man that you take notice of him or the son of man that you think about him?
These questions can be translated as statements. Alternate translation: "Man is so small compared to everything else you have made that I am surprised that you take notice of man and that you think about the son of man"

man ... son of man
two words for human beings.

Psalms 144:4

like a breath ... like a passing shadow
The writer compares humans to these thing to emphasize how short their lives are.

Psalms 144:5

Cause ... come down ... touch ... make
These words should probably be translated as requests, not commands, since the psalmist knows that God is greater than he is.

Cause the sky to sink
Possible meanings are 1) tear the sky open or 2) bend the heavens like a tree branch bends when someone walks on it or as one bends a bow before shooting arrows.

Psalms 144:6

Send ... scatter ... shoot ... drive
These should probably be translated as requests, not commands, since the psalmist knows that God is greater than he is.

in confusion
"so they do not know what to think or what to do"

Psalms 144:7

Reach out your hand from above; rescue me out of many waters
David speaks as if God were on land above a flood and had physical hands with which he could pull David out of a flood. The flood is a metaphor for the troubles caused by the "foreigners." Alternate translation: "You who are able to act, help me overcome my troubles"

from the hand of foreigners
Here "hand" refers to power. Alternate translation: "from the power of foreigners"

Psalms 144:8

Their mouths speak lies
Here the word "mouths" represent the people who speak. Alternate translation: "They speak lies"

their right hand is falsehood
Possible meanings are 1) David speaks of the custom of raising the right hand to swear that what one is about to say in court is true, "they lie even when they swear to tell the truth," or 2) the "right

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hand" is a metaphor for power, "everything they have gotten, they have gotten by telling lies."

Psalms 144:9

new song
Possible meanings are 1) "a song no one has ever sung before" or 2) "a song I have never sung before."

Psalms 144:10

who gives ... kings, who rescues
You may end a sentence at the end of Psalms 144:9 and start a new sentence here. "you. It is you who gives ... kings. It is you who rescues"

David your servant
David speaks of himself as if he were someone else. "me, David, your servant"

from an evil sword
David speaks of evil people as if they were the swords they use as weapons. Alternate translation: "from evil people who were trying to kill him"

Psalms 144:11

Rescue me and free me
"Please rescue me and free me"

from the hand of foreigners
Here "hand" refers to power. See how you translated these words in [Psalms 144:7]

Their mouths speak lies
The people are represented by their "mouths." See how you translated these words in [Psalms 144:8]

their right hand is falsehood
Possible meanings are 1) David speaks of the custom of raising the right hand to swear that what one is about to say in court is true, "they lie even when they swear to tell the truth," or 2) the "right hand" is a metaphor for power, "everything they have gotten, they have gotten by telling lies."See how you translated these words [Psalms 144:8]

Psalms 144:12

like plants who grow to full size
healthy and strong

in their youth
the time when people develop

our daughters like carved corner pillars
"may our daughters be like carved corner pillars"

carved corner pillars
"beautiful posts that hold up the corners of a large house"

pillars, shapely like those of a palace
"pillars that are carved to make a palace beautiful"

Psalms 144:13

thousands and ten thousands in our fields
"thousands—even tens of thousands!—and fill up our fields"

Psalms 144:14

No one will break through our walls
"No one will be able to invade our city"

no outcry
Here the outcry is associated with a severe problem that causes the person to cry out. Alternate translation: "no one crying in pain" or "no one crying for help" or "no one calling out for justice"

Psalms 144:15

General Information:
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Psalm 145

1 I will extol you, my God, King;
I will bless your name forever and ever.
2 Every day will I bless you;
I will praise your name forever and ever.
3 Great is Yahweh and greatly to be praised;
his greatness is unsearchable.

4 One generation will praise your deeds to the next
and will proclaim your mighty actions.
5 I will meditate on the majesty of your glory
and on your marvelous deeds.
6 They will speak of the power of your awesome works,
and I will declare your greatness.
7 They will declare your abounding goodness,
and they will shout joyfully about your righteousness.

8 Yahweh is gracious and merciful,
slow to anger and great in steadfast love.
9 Yahweh is good to all;
his tender mercies are over all his works.

10 All your works will give thanks to you, Yahweh;
your faithful ones will bless you.
11 They will speak of the glory of your kingdom,
and they will tell of your power.
12 They will make known to mankind God's mighty deeds
and the glorious splendor of his kingdom.
13 Your kingdom is an everlasting kingdom,
and your dominion endures throughout all generations.

14 Yahweh supports all who are falling
and raises up all those who are bent over.
15 The eyes of all wait for you;
you give them their food at the right time.
16 You open your hand
and satisfy the desire of every living thing.
17 Yahweh is righteous in all his ways
and faithful in all his deeds.
18 Yahweh is near to all those who call to him,
to all who call to him in trustworthiness.
19 He fulfills the desire of those who honor him;
he hears their cry and saves them.
20 Yahweh watches over all those who love him,
but he will destroy all the wicked.

21 My mouth will speak out the praise of Yahweh;
let all mankind bless his holy name
forever and ever.

Psalm 145 General Notes

Type of psalm

Psalm 145 is a worship psalm. This is the second in a series of worship psalms consisting of the final seven psalms (Psalms 144-150).

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Special concepts in this chapter

Praise
God is worthy of all praise. This is in part because he does such wonderful things for all who worship him.

Psalms 145:1

General Information:
Parallelism is common in Hebrew poetry.

A psalm of praise. Of David
This is a superscription that tells about the psalm. Some scholars say that this is part of the scripture and some say that it is not. (See "What are Superscriptions in Psalms" in Introduction to Psalms.)

extol you
"tell people how wonderful you are"

bless your name
The word "name" is a metonym for Yahweh himself. See how "may his glorious name be blessed" is translated in [Psalms 72:19]

Psalms 145:2

praise your name
The word "name" is a metonym for Yahweh himself. Alternate translation: "praise you" or "tell people how great you are"

Psalms 145:3

General Information:
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Psalms 145:4

your mighty actions
"the things you can do because you are strong"

Psalms 145:5

General Information:
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Psalms 145:6

General Information:
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Psalms 145:7

declare your abounding goodness
"tell others how very good you are"

Psalms 145:8

great in steadfast love
The psalmist speaks of great in steadfast love as if it were a physical object of which one could possess a large amount. The abstract noun "love" can be translated with the verb "love." Alternate translation: "loving your people without ceasing"

Psalms 145:9

his tender mercies are over all his works
"people can see him showing mercy in everything he does"

Psalms 145:10

All your works will give thanks
"All the people you have made will give thanks" or "It will be as if everything you have made will give you thanks"

Psalms 145:11

General Information:
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Psalms 145:12

General Information:
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Psalms 145:13

endures throughout all generations
"remains forever"

Psalms 145:14

supports all who are falling ... raises up all those who are bent over
The psalmist speaks of Yahweh encouraging people as if he were helping people who were physically weak. You may need to translate both lines using only one line. Alternate translation: "encourages those who are discouraged"

Psalms 145:15

The eyes of all wait
Here the word "eyes" represents those who watch and wait for Yahweh to act. Alternate translation: "Everyone watches and waits"

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Psalms 145:16

You open your hand
"You generously provide"

satisfy the desire of every living thing
"you give everyone more than they need and as much as they want"

Psalms 145:17

Yahweh is righteous in all his ways
"People can see from everything that Yahweh does that he is righteous"

faithful in all his deeds
"and he is gracious in all he does" or "people can see from everything that Yahweh does that he is gracious"

Psalms 145:18

is near to all those who call to him
Here "is near" means "ready to help." Alternate translation: "is always ready to help all those who call to him"

to all who call to him in trustworthiness
The abstract noun "trustworthiness" can be stated as an action. Alternate translation: "to all who tell only the truth when they pray" or "to all whom he trusts when they pray"

Psalms 145:19

General Information:
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Psalms 145:20

General Information:
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Psalms 145:21

My mouth will speak
Here the words "My mouth" represent the one speaking. Alternate translation: "I will speak"

will speak out the praise of Yahweh
"tell everyone how good Yahweh is"

let all mankind bless his holy name
The word "name" is a metonym for Yahweh himself. See how "may his glorious name be blessed" is translated in [Psalms 72:19]

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Psalm 146

1 Give praise to Yah. [1]
Praise Yahweh, my soul.
2 I give praise to Yahweh with all my life;
I will sing praises to my God as long as I exist.

3 Do not put your trust in princes
or in mankind, in whom there is no salvation.
4 When a person's life's breath stops, he returns to the ground;
on that day his plans end.

5 Blessed is he who has the God of Jacob for his help,
whose hope is in Yahweh his God.
6 Yahweh made heaven and earth,
the sea, and all that is in them;
he observes trustworthiness forever.
7 He executes justice for the oppressed
and gives food to the hungry.
Yahweh frees the prisoners;

8 Yahweh opens the eyes of the blind;
Yahweh raises up those who are bowed down;
Yahweh loves the righteous people.
9 Yahweh protects the foreigners in the land;
he supports the fatherless and widow,
but he opposes the wicked.

10 Yahweh will reign forever,
your God, Zion, for all generations.
Give praise to Yah. [2]

Footnotes

146:1 [1]Yah is a short form of the name Yahweh.
146:10 [2]Yah is a short form of the name Yahweh.

Psalm 146 General Notes

Type of psalm

Psalm 146 is a worship psalm. It is the third in series of seven worship psalms. (Psalms 144-150)

Special concepts in this chapter

Trust

Trusting people for protection is useless because they die. But God blesses everyone who trusts in him. He provides everything people need. (See: trust and save and bless)

Psalms 146:1

General Information:

Parallelism is common in Hebrew poetry.

Praise Yahweh, my soul

Here "soul" represents the writer's inner being. The writer is commanding his inner being to praise Yahweh. This can be translated as a statement. Alternate translation: "I will praise Yahweh with all

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my soul" or "I give praise to Yahweh with all my life"

Psalms 146:2

with all my life
"until I die" or "while I live"

Psalms 146:3

in princes
Here "princes" represents all human leaders.

in mankind, in whom there is no salvation
The abstract noun "salvation" can be stated as "save." Alternate translation: "in any person because they cannot save you"

in mankind
"in humankind" or "in people"

Psalms 146:4

When a person's life's breath stops
This is a polite way to refer to someone dying. Alternate translation: "When a person dies"

he returns to the ground
This means that just as God made the first human, Adam, from the soil, so will a person's body decay and become soil again when he dies.

Psalms 146:5

General Information:
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Psalms 146:6

Yahweh made heaven and earth
The words "heaven" and "earth" represent everything that exists in the physical universe.

observes trustworthiness
The abstract noun "trustworthiness" can be stated as an adjective. Alternate translation: "remains trustworthy" or "remains faithful"

Psalms 146:7

He executes justice
"He decides matters fairly"

for the oppressed
This nominal adjective can be stated as adjectives. Alternate translation: "for oppressed people" or "for those whom other people oppress"

to the hungry
This nominal adjective can be stated as adjectives. Alternate translation: "to hungry people" or "to those who are hungry"

Psalms 146:8

opens the eyes of the blind
Causing a blind person to see is spoken of as if Yahweh were opening the person's eyes. Alternate translation: "causes the blind to see"

the blind
This nominal adjective can be stated as adjectives. Alternate translation: "blind people" or "those who are blind"

Yahweh raises up those who are bowed down
Yahweh helping someone is spoken of as if he were physically helping someone to stand up. Alternate translation: "Yahweh helps those who are discouraged" or "Yahweh helps those who are weak"

who are bowed down
This action is a sign of distress or mourning.

Psalms 146:9

supports

God helping someone is spoken of as if he were physically keeping them from falling to the ground.

Psalms 146:10

your God, Zion
Here "Zion" represents all the people of Israel. The writer is speaking to the people of Israel as if they were there listening to him. Alternate translation: "your God, people of Israel"

for all generations
The words "will reign" are understood. Alternate translation: "will reign for all generations" or "will reign forever"

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Psalm 147

1 Give praise to Yah, [1]
for it is good to sing praises to our God;
it is pleasant, and praise is suitable.
2 Yahweh rebuilds Jerusalem;
he gathers together the scattered people of Israel.
3 He heals the brokenhearted
and binds up their wounds.
4 He counts the stars;
he gives names to all of them.
5 Great is our Lord and awesome in power;
his understanding cannot be measured.
6 Yahweh supports the oppressed;
he brings the wicked down to the ground.

7 Sing to Yahweh with thanksgiving;
sing praises to our God with a harp.
8 He covers the heavens with clouds
and prepares rain for the earth,
making the grass to grow on the mountains.
9 He gives food to the animals
and to the young ravens when they cry.
10 He finds no delight in the strength of a horse;
he takes no pleasure in the strong legs of a man.
11 Yahweh takes pleasure in those who honor him,
who hope in his covenant faithfulness.

12 Praise Yahweh, Jerusalem;
praise your God, Zion.
13 For he strengthens the bars of your gates;
he blesses your children among you.
14 He brings prosperity inside your borders;
he satisfies you with the finest of wheat.
15 He sends out his commandment to earth;
his command runs very swiftly.
16 He makes the snow like wool;
he scatters the frost like ashes.
17 He dispenses the hail like crumbs;
who can withstand the cold he sends?
18 He sends out his command and melts them;
he makes the wind to blow and the water to flow.
19 He proclaimed his word to Jacob,
his statutes and his righteous decrees to Israel.
20 He has not done so with any other nation,
and as for his decrees, they do not know them.
Give praise to Yah. [2]

Footnotes

147:1 [1]Yah is a short form of the name Yahweh.
147:20 [2]Yah is a short form of the name Yahweh.

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Psalm 147 General Notes

Type of psalm

Psalm 147 is a worship psalm. It is the fourth in a series of seven worship psalms. (Psalms 144-150)

Special concepts in this chapter

Yahweh's control
Yahweh has created everything and controls all of nature. He provides for the animals and people.

Psalms 147:1

General Information:
Parallelism is common in Hebrew poetry.

it is pleasant
The object may be supplied from the previous phrase. Alternate translation: "it is pleasant to sing praises"

praise is suitable
"praise is fitting" or "praise is appropriate"

Psalms 147:2

General Information:
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Psalms 147:3

He heals the brokenhearted and binds up their wounds
The writer speaks of the people's sorrow and discouragement as if they were physical wounds, and of Yahweh encouraging them as if he were healing those wounds. Alternate translation: "He encourages those who are sad and helps them to heal from their emotional wounds"

Psalms 147:4

General Information:
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Psalms 147:5

his understanding cannot be measured
This can be stated in active form. Alternate translation: "no one can measure his understanding" or "his understanding has no limit"

Psalms 147:6

Yahweh supports the oppressed
The writer speaks of Yahweh honoring those who are oppressed as if Yahweh were keeping them from falling to the ground. Alternate translation: "Yahweh honors the oppressed"

he brings the wicked down to the ground
The writer speaks of Yahweh humiliating the wicked as if Yahweh were forcing them to lie on the ground. Alternate translation: "he humiliates the wicked"

Psalms 147:7

with a harp
"while playing a harp"

Psalms 147:8

General Information:
This page has intentionally been left blank.

Psalms 147:9

animals and to the young ravens when they cry
"animals, and he gives food to the young ravens when they cry"

when they cry
"whey they chirp" or "when they call"

Psalms 147:10

He finds no delight in the strength of a horse
"Strong horses do not delight him"

the strong legs of a man
Possible meanings are 1) "strong legs" is a metonym that represents how swiftly a man can run. Alternate translation: "men who can run swiftly" or 2) "strong legs" represents the strength of the whole man. Alternate translation: "how strong a man is"

Psalms 147:11

who hope in his covenant faithfulness
The abstract noun "faithfulness" can be translated with and adjective. Alternate translation: "who trust him because he is faithful to his covenant"

Psalms 147:12

Jerusalem ... Zion
The writer speaks to Jerusalem, which he also calls Zion, as if it were a person. The names of the city

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are metonyms for the people who live in it. Alternate translation: "people of Jerusalem ... people of Zion"

Psalms 147:13

For he strengthens the bars of your gates
The phrase "the bars of your gates" represent the city as a whole. Yahweh will make Jerusalem secure from enemy invasion. Alternate translation: "For he protects Jerusalem"

he blesses ... among you
The writer speaks of those who live in Jerusalem as if they were Jerusalem's children. Alternate translation: "he blesses those who live in Jerusalem"

Psalms 147:14

He brings prosperity
"He brings peace." Possible meanings are 1) Yahweh causes the people who live in Jerusalem to prosper materially and financially or 2) the word translated as "prosperity" means "peace" and Yahweh keeps Jerusalem safe from enemy attack.

Psalms 147:15

his command runs very swiftly
The writer describes God's command as if it were a messenger that moves quickly to deliver God's message.

Psalms 147:16

He makes the snow like wool; he scatters the frost like ashes
These emphasize how easy it is for him to do these things. He covers the ground with snow as easily as a person covers something with a wool blanket. And, he removes the frost as easily as the wind blows ashes.

Psalms 147:17

He dispenses the hail like crumbs
Yahweh scatters hail as easily as a person would scatter bread crumbs. Alternate translation: "He dispenses the hail easily, as if it were crumbs"

He dispenses
"He sends"

hail
small pieces of ice that fall from the sky like rain

who can withstand the cold he sends?
The writer uses this question to emphasize that it is difficult to endure the cold weather that Yahweh causes. Alternate translation: "no one can live in the cold he sends."

Psalms 147:18

He sends out his command and melts them
The writer speaks of Yahweh's command as if it were his messenger. The word "command" can be translated with a verb. Alternate translation: "He commands the ice to melt"

Psalms 147:19

He proclaimed his word to Jacob, his statutes and his righteous decrees to Israel
These two lines mean the same thing and emphasize that Yahweh gave his law only to Israel.

his statutes and his righteous decrees to Israel
The verbal phrase can be supplied from the previous line. Alternate translation: "He proclaimed his statutes and his righteous decrees to Israel"

his statutes and his righteous decrees
The words "statutes" and "righteous decrees," along with "word" in the previous line, all refer to the law of Moses. If your language does not have different words for these terms, you may combine the two lines into one, using either "Jacob" or "Israel" for the people who received them.

Psalms 147:20

they do not know them
The other nations do not know Yahweh's decrees.

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Psalm 148

1 Give praise to Yah. [1]
Praise Yahweh, you in the heavens;
praise him, you in the heights.
2 Praise him, all his angels;
praise him, all his hosts.

3 Praise him, sun and moon;
praise him, all you shining stars.
4 Praise him, highest heaven
and you waters that are above the sky.

5 Let them praise the name of Yahweh,
for he gave the command, and they were created.
6 He has also established them forever and ever;
he issued a decree that will never change.

7 Praise him from the earth,
you sea monsters and all ocean depths,
8 fire and hail, snow and clouds,
stormy wind fulfilling his word.

9 Praise him, mountains and all hills,
fruit trees and all cedars,
10 Wild animals and all livestock,
creatures that crawl and birds with wings.

11 Praise Yahweh, you kings of the earth and all nations,
you princes, and all you judges of the earth,
12 both young men and young women,
elderly and children.

13 Let them all praise the name of Yahweh,
for his name alone is exalted
and his glory extends over the earth and the heavens.
14 He has lifted up the horn of his people
for praise from all his faithful ones,
the people of Israel, the people near to him.
Give praise to Yah. [2]

Footnotes

148:1 [1]Yah is a short form of the name Yahweh.
148:14 [2]Yah is a short form of the name Yahweh.

Psalm 148 General Notes

Type of psalm

Psalm 148 is a worship psalm. It is the fifth in a series of seven worship psalms. (Psalms 144-150)

Special concepts in this chapter

Praise

All creation, including humans, should praise God for his greatness.

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Psalms 148:1

General Information:
Parallelism is common in Hebrew poetry.

Praise Yahweh, you in the heavens ... you in the heights
"Praise Yahweh, you in the heavens ... you in the sky." These two lines are parallel, with phrase "the heights" meaning the same thing as "the heavens" in the previous line.

Psalms 148:2

all his hosts
"all his armies." Here "hosts" refers to the living beings that God created in the heavens. Possible meanings are that they are called hosts 1) because they fight as armies. Alternate translation: "all his angel armies" or 2) because there are so many of them, just as armies have many soldiers. Alternate translation: "all his multitude of angels"

Psalms 148:3

Praise him, sun and moon
The writer speaks to the sun and moon as if they were people and commands them to praise Yahweh. Alternate translation: "Praise Yahweh, sun and moon, as people do"

praise him, all you shining stars
The writer speaks to the shining stars as if they were people and commands them to praise Yahweh. Alternate translation: "Praise Yahweh, shining stars, as people do"

Psalms 148:4

Praise him, highest heaven
The phrase "highest heaven" is an idiom that refers to heaven itself. The writer speaks to heaven as if it were a person and commands it to praise Yahweh. Alternate translation: "Praise Yahweh, highest heaven, as people do"

you waters that are above the sky
The writer speaks to "the waters that are above the sky" as if they are people and commands them to praise Yahweh. The verbal phrase can be supplied from the previous line. Alternate translation: "praise him, you waters that are above the sky, as people do"

waters that are above the sky
The writer speaks of a place above the sky where water is stored and from which the rain comes.

Psalms 148:5

Let them praise the name of Yahweh
Here the word "name" represents Yahweh himself. Alternate translation: "Let them praise Yahweh"

they were created
This can be stated in active form. Alternate translation: "he created them"

Psalms 148:6

he issued a decree that will never change
Possible meanings are 1) "he gave a command that is permanent" or 2) "he gave a command that they will not disobey."

he issued
"he gave"

Psalms 148:7

all ocean depths
This phrase represents every creature that lives in the depths of the oceans. Alternate translation: "all creatures in the ocean depths"

Psalms 148:8

fire and hail, snow and clouds, stormy wind
The writer speaks to these natural phenomena as if they are people and commands them to praise Yahweh.

stormy wind fulfilling his word
"stormy wind that does what Yahweh commands"

Psalms 148:9

Connecting Statement:
The writer continues to speak to things that are not human as if they were people and commands them to praise Yahweh.

Psalms 148:10

Wild animals ... all livestock
Together these two phrases encompass all animals. Alternate translation: "all animals"

Psalms 148:11

Connecting Statement:
The writer commands all people to praise Yahweh.

all nations
The word "nations" represents the people who live in those nations. Alternate translation: "people of every nation"

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Psalms 148:12

young men and young women, elderly and children
The writer uses two merisms, one related to gender and one related to age, to represent every person.

Psalms 148:13

the name of Yahweh, for his name alone
Here the word "name" represents Yahweh himself. Alternate translation: "Yahweh, for he alone"

his glory extends over the earth and the heavens
The writer speaks of Yahweh's greatness as his glory being high above earth and heaven.

Psalms 148:14

He has lifted up the horn of his people
The writer speaks of strength as if it were the horn of an animal. Lifting up an animal horn was a symbolic action that represented military victory. Alternate translation: "He has made his people strong" or "He has given his people victory"

for praise from all his faithful ones
"so that all his faithful ones praise him"

the people near to him
The writer speaks of Yahweh loving his people as if his people were physically close to him. Alternate translation: "the people he loves"

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Psalm 149

1 Give praise to Yah! [1]
Sing to Yahweh a new song;
sing his praise in the assembly of the faithful ones.
2 Let Israel rejoice in the one who made them;
let the people of Zion rejoice in their king.
3 Let them praise his name with dancing;
let them sing praises to him with tambourine and harp.
4 For Yahweh takes pleasure in his people;
he glorifies the humble with salvation.
5 Let the faithful ones rejoice in this honor;
let them sing for joy on their beds.
6 May the praises of God be in their mouths
and a two-edged sword in their hand
7 to execute vengeance on the nations
and acts of punishment on the peoples.
8 They will bind their kings with chains
and their nobles with iron shackles.
9 They will execute the judgment that is written.
This will be an honor for all his faithful ones.
Give praise to Yah. [2]

Footnotes

149:1 [1]Yah is a short form of the name Yahweh.
149:9 [2]Yah is a short form of the name Yahweh.

Psalm 149 General Notes

Type of psalm

Psalm 149 is a worship psalm. It is the sixth in a series of seven worship psalms. (Psalms 144-150)

Special concepts in this chapter

Praise
The people of Israel should praise God and conquer the other nations.

Psalms 149:1

General Information:
The psalmist is speaking to all of God's people, so you should use the plural command form if your language has one. Parallelism is common in Hebrew poetry.

a new song
Possible meanings are 1) "a song you have never sung before" or 2) a song no one has ever sung before.

sing his praise
"praise him with songs"

Psalms 149:2

rejoice in the one who made them
Possible meanings are 1) "rejoice because he made them" or 2) "rejoice because the one who made them is good."

rejoice in their king
The words "their king" is likely a reference to God. Possible meanings are 1) "rejoice because he is their king" or 2) "rejoice because their king is good."

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Psalms 149:3

praise his name
The word "name" is a metonym for Yahweh himself. Alternate translation: "praise him" or "tell people how great he is"

tambourine
a musical instrument with a head like a drum that can be hit and with pieces of metal around the side that sound when the instrument is shaken

Psalms 149:4

glorifies the humble with salvation
The abstract noun "salvation" can be translated with a verbal phrase. Alternate translation: "glorifies the humble by saving them"

the humble
This can be restated to remove the nominal adjective. Alternate translation: "those who are humble"

Psalms 149:5

on their beds
The translation can make explicit that this refers to when a person lies down at night to sleep in a bed. Alternate translation: "as they lie down to sleep at night"

Psalms 149:6

May the praises of God be in their mouths
The mouth represents the whole person. Alternate translation: "May they always be ready to praise God"

a two-edged sword in their hand
If swords are not known, use the name of a local weapon. The word "sword" is a metonym for being ready to fight in war. Alternate translation: "may there be a two-edged sword in their hand" or "may they always be ready to go to war for him"

Psalms 149:7

the nations
The phrase "the nations" is a metonym for the people who live in the nations. Alternate translation: "the people of the nations"

Psalms 149:8

chains
These are made of heavy metal and restrict the movement of prisoners.

shackles
a pair of chains or bands with a chain between that limits the movement of both a person's hands or feet.

Psalms 149:9

They will execute the judgment that is written
The abstract noun "judgment" can be stated as "judge." Alternate translation: "They will judge and punish the people of those nations as God wrote should be done"

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Psalm 150

1 Give praise to Yah! [1]
Praise God in his holy place;
praise him in the mighty heavens.
2 Praise him for his mighty acts;
praise him for his surpassing greatness.

3 Praise him with the blast of the horn;
praise him with lute and harp.
4 Praise him with tambourines and dancing;
praise him with stringed instruments and pipe.
5 Praise him with loud cymbals;
praise him with high sounding cymbals.
6 Let everything that has breath give praise to Yah!
Give praise to Yah! [2]

Footnotes

150:1 [1]Yah is a short form of the name Yahweh.
150:6 [2]Yah is a short form of the name Yahweh.

Psalm 150 General Notes

Type of psalm

Psalm 150 is a worship psalm. It is last in a series of worship psalms. (Psalms 144-150)

Special concepts in this chapter

Instruments

People should praise Yahweh with every type of musical instrument.

Psalms 150:1

General Information:

This focuses on praise or worship that is most commonly held in the temple. Parallelism is common in Hebrew poetry.

Praise God in his holy place

God's temple was often referred to as his holy place. This was the most common place to go to worship God.

Psalms 150:2

his mighty acts

"the great things he has done." God's "mighty acts" can possibly mean 1) natural such as thunderstorms and earthquakes or 2) miraculous such as healings and great victories in battle.

Psalms 150:3

General Information:

Verses 3 to 5 focus on praising or worshiping God with musical instruments and dance.

Psalms 150:4

tambourines

A tambourine is a musical instrument with a head like a drum that can be hit and with pieces of metal around the side that sound when the instrument is shaken.

Psalms 150:5

cymbals

two thin, round metal plates that are hit together to make a loud sound

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Psalms 150:6

General Information:
This verse is more than the end of this psalm. It is the closing statement for all of Book 5 of the Psalms, which starts at Psalm 107 and ends with Psalm 150.

everything that has breath
This is an exaggeration that calls on all people who are alive to praise God.

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Book: Proverbs

Proverbs

Chapter 1

1 The proverbs of Solomon son of David, the king of Israel.

2 These proverbs are to teach wisdom and instruction,
to teach words of insight,
3 that you may receive instruction in prudent behavior,
righteousness, justice, and uprightness.
4 These proverbs are also to give wisdom to the naive,
and to give knowledge and discretion to the youth.
5 Let wise people listen and increase their learning,
and let discerning people get wise counsel,
6 to understand proverbs, parables,
and words of wise people and their riddles.

7 The fear of Yahweh is the beginning of knowledge—
fools despise wisdom and instruction.

8 My son, hear the instruction of your father
and do not abandon the rules of your mother;
9 they will be a graceful wreath for your head
and pendants hanging from your neck.

10 My son, if sinners try to entice you into their sin,
do not go with them.
11 If they say, "Come with us,
let us lie in wait for blood,
let us hide and attack innocent people for no reason;
12 let us swallow them up alive, like Sheol takes away those who are healthy,
and make them like those who go down into the pit;
13 we will find all kinds of valuable things;
we will fill our houses with plunder;
14 throw in your lot with us,
and we will all have one purse together"—
15 my son, do not walk down that path with them;
do not let your foot touch where they walk;
16 their feet run to evil
and they hurry to shed blood.
17 For it is useless to spread the net
in the sight of any bird.
18 These men lie in wait for their own blood—
they set an ambush for their own lives.
19 So are the ways of everyone who gains profit by violence;
unjust gain takes away the lives of those who hold on to it.

20 Wisdom cries aloud in the street,
she raises her voice in the open places;
21 at the head of the noisy streets she cries out,
at the entrance of the city gates she speaks her sayings,

22 "How long, you naive people, will you love being naive?
How long, you mockers, will you delight in mockery,

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and how long, you fools, will you hate knowledge?
23 Turn at my correction;
I will pour out my spirit to you;
I will make my words known to you.
24 I have called, and you have refused to listen;
I reached out with my hand, but there was no one who paid attention.
25 But you have ignored all my instruction
and paid no attention to my correction.
26 I will laugh at your calamity,
I will mock you when the terror comes—
27 when your fearful dread comes like a storm
and disaster sweeps over you like a whirlwind,
when distress and anguish come upon you.

28 Then they will call upon me, and I will not answer;
they will diligently seek me, but they will not find me.
29 Because they hate knowledge
and did not choose the fear of Yahweh,
30 they would not follow my instruction,
and they despised all my correction.
31 They will eat the fruit of their ways,
and with the fruit of their schemes they will be filled.
32 For the naive are killed when they turn away,
and the indifference of fools will destroy them.
33 But whoever listens to me will dwell in safety
and will rest secure with no fear of disaster."

Proverbs 1 General Notes

Structure and formatting

The first chapter of proverbs begins with a type of introduction in verses 1-7. It mentions Solomon, son of David. Verse 7 contains a foundational verse for the whole book. It defines wisdom.

Special concepts in this chapter

Parallelism

Proverbs are often written without any surrounding context and in two lines of text. Each line will have a certain relationship to the other line.

Proverbs 1:1

General Information:

Verses 2-33 are poetry.

Proverbs 1:2

to teach wisdom and instruction

This can be reworded so that the abstract nouns "wisdom" and "instruction" can be stated as adjectives or verbs. Alternate translation: "to teach you how to be wise and to instruct you about how to live moral lives"

to teach words of insight

"to help you understand wise teachings"

Proverbs 1:3

that you may receive

Here "you" refers to the readers. If it is more natural in your language you can state it as an inclusive "we." Alternate translation: "that we may receive"

may receive instruction in prudent behavior

This can be reworded so that the abstract noun "behavior" is stated as a verb. Alternate translation: "may receive instruction in how to live prudently"

Proverbs 1:4

are also to give wisdom to the naive

This can be reworded so that the abstract noun "wisdom" can be stated as the adjective "wise." This

can also be stated in active form. Alternate translation: "also teach to those who are naive how to be wise"

naive
inexperienced or immature

to give knowledge and discretion to the youth
The abstract nouns "knowledge" and "discretion" can be stated as verbs. Alternate translation: "and to teach to the youth what he needs to know and how to discern the right thing to do"

the youth
"every young person" or "young people"

discretion
knowing what should be done in a particular situation

Proverbs 1:5

Let wise people listen and increase their learning
"Let those who are wise pay attention and learn even more"

let discerning people get wise counsel
"let people who have understanding learn from these proverbs how to make good decisions"

Proverbs 1:6

riddles
sayings that one can understand only after thinking about them

Proverbs 1:7

General Information:
A father teaches his child.

Yahweh
This is the name of God that he revealed to his people in the Old Testament. See the translationWord page about Yahweh concerning how to translate this.

fools despise wisdom and instruction
"those who do not value what is wise and instructive are fools"

Proverbs 1:8

do not abandon
"do not ignore" or "do not reject"

Proverbs 1:9

they will be a graceful wreath for your head and pendants hanging from your neck
The rules and instructions that parents teach their children are so valuable and important that they are spoken of as if they were a beautiful wreath or pendant that a person wears. Alternate translation: "they will make you wise just as wearing a wreath on your head or a pendant around your neck makes you beautiful"

wreath
an woven circle made of leaves or flowers

pendants
jewelry that is worn around the neck

Proverbs 1:10

try to entice you into their sin
"try to persuade you to sin as they do"

do not go with them
"refuse to go them" or "do not listen to them"

Proverbs 1:11

If they say
Here the speaker gives an example of what sinners may try to entice someone to do.

lie in wait
"hide and wait for the right time"

Proverbs 1:12

General Information:
Verses 12-14 end the imagined statement of the sinners who are trying to entice others to sin.

let us swallow them up alive, like Sheol takes away those who are healthy
The sinners speak of murdering innocent people as if they were Sheol and they would take a living and healthy person down to the place where dead people go.

let us swallow ... like Sheol takes away
This speaks of the grave as if it were a person that swallows humans and takes them down to the place of the dead.

like Sheol takes away those who are healthy
The wicked expect to destroy their victims in the same way Sheol, the place of the dead, takes away even healthy people.

those who go down into the pit
These words could be 1) a literal reference to travelers who fall into a deep hole where no one will ever find them or 2) a euphemism for people who die and enter Sheol, the place of the dead.

Proverbs 1:13

we will find
The word "find" is a euphemism or metonym for "get" or "seize" by violence.

Proverbs 1:14

throw in your lot with us
This is an idiom. Alternate translation: "join us"

we will all have one purse together
Here "purse" represents everything that they steal. Alternate translation: "we will equally share everything that we steal"

purse
a bag for carrying money

Proverbs 1:15

General Information
This is the continuation of the sentence that started in 1:11 with "If they say."

do not walk down that path with them; do not let your foot touch where they walk
To avoid behaving the same way as the sinners do is spoken of as if the son were to avoid walking on or even touching the paths that sinners walk on. Alternate translation: "do not go with the sinners, and do not do what they do"

Proverbs 1:16

their feet run to evil
The sinners having an eager interest in doing evil things is spoken of as if they were running to evil. Alternate translation: "they are eager to do wicked things"

their feet run
Here "feet" represents the whole person. Alternate translation: "they run"

to shed blood
Here "blood" represents a person's life. To "shed blood" means to murder someone.

Proverbs 1:17

For it is useless to spread the net in the sight of any bird
This metaphor compares the wisdom of birds who avoid traps that they see to the foolishness of sinners who get caught in traps they make for themselves.

Proverbs 1:18

These men lie in wait for their own blood—they set an ambush for their own lives
This finishes the comparison started in [Proverbs 1:17]

These men lie in wait for their own blood
To lie in wait is to hide, ready to do something wicked. Alternate translation: "It is as if they are looking for an opportunity to kill themselves" or "They themselves will be killed because they try to kill others"

their own blood
Here "blood" is a metonym for a violent death. Alternate translation: "to kill themselves violently"

they set an ambush for their own lives
Here "their own lives" is a metonym for themselves. Alternate translation: "it is as if they are the ones who are waiting to suddenly attack and kill them"

Proverbs 1:19

So are the ways of everyone
A person's fate or destiny is spoken of as if it were a road a person walks on. Alternate translation: "This is what happens to everyone"

gains profit by violence
If your language has a word for "profit" that has been gained by unjust means, you should use it here.

unjust gain takes away the lives of those who hold on to it
A person destroying themselves by trying to gain wealth through violence, theft, and deceit is spoken of as if the unjust gains will kill those who take it. Alternate translation: "it is like the unjust gains will destroy those who hold on to it"

Proverbs 1:20

General Information:
In 1:20-1:33 Wisdom is spoken of as if it were a woman speaking to the people.

Wisdom cries aloud
If your language does not allow you to treat wisdom as a woman shouting to the people in the city, you might try something like "Grandmother Wisdom cries aloud" or "Honored Miss Wisdom cries aloud" or "Wisdom is like a woman who cries aloud"

raises her voice
This is an idiom. Alternate translation: "speaks with a loud voice"

in the open places
This means places where there would be a lot of people. Alternate translation: "in the markets" or "in the town squares"

Proverbs 1:21

at the head of the noisy streets
Possible meanings are 1) "head" refers to the place where busy streets intersect or 2) "head" refers to the top of a wall where people on noisy streets could see and hear wisdom speaking.

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Proverbs 1:22

How long, you naive people, will you love being naive?
Wisdom uses this question to rebuke those who are not wise. Alternate translation: "You who are naive must stop loving being naive."

naive
inexperienced or immature

How long, you mockers, will you delight in mockery, and how long, you fools, will you hate knowledge?
Wisdom uses this question to rebuke the mockers and the fools. Alternate translation: "You who mock must stop delighting in mockery, and you fools must stop hating knowledge."

Proverbs 1:23

General Information:
Wisdom continues to speak.

Turn at my correction
Possible meanings are 1) "Repent when you hear me correct you" or 2) "Listen carefully to me when I correct you."

I will pour out my spirit to you
Wisdom telling the people everything she thinks about them is spoken of as if her spirit were a liquid that she would pour out.

spirit
This is a metonym for thoughts. This and the word "words" form a merism of thoughts and words, meaning that wisdom is teaching people everything she has to teach. This word does not refer to the Holy Spirit. Alternate translation: "thoughts"

I will make my words known to you
"I will tell you what I think"

Proverbs 1:24

I reached out with my hand
This phrase is an idiom that means to beckon someone or to invite a person to come. Alternate translation: "I invited you to come to me"

Proverbs 1:25

General Information:
This page has intentionally been left blank.

Proverbs 1:26

General Information:
Wisdom continues to speak, describing what happens to those who ignore her.

I will laugh
This can be stated with the word "therefore" to show that the woman wisdom laughs at them because they ignored her. Alternate translation: "Therefore I will laugh"

at your calamity
"when bad things happen to you"

Proverbs 1:27

when your fearful dread comes like a storm ... like a whirlwind ... come upon you
Terrible things happening to the people is compared to a storm hitting them and causing fear and suffering.

whirlwind
a very strong wind storm that causes damage

Proverbs 1:28

Connecting Statement:
Wisdom continues speaking.

Then they will call upon me
"Then those who ignored me will cry out to me for help"

Proverbs 1:29

Because they hate knowledge
The abstract noun "knowledge" can be stated as the verb "learn." Alternate translation: "Because they refused to learn to be wise"

did not choose the fear of Yahweh
The abstract noun "fear" can be stated as a verb. Alternate translation: "did not fear Yahweh" or "did not honor and respect Yahweh"

Proverbs 1:30

would not follow my instruction
"would not accept my instruction" or "rejected my advice"

Proverbs 1:31

General Information:
Verse 33 ends wisdom's statement that began in Proverbs 1:22.

eat the fruit of their ways
Here a person's behavior is spoken of as if it were a way or road. Also, a person receiving the results of their behavior is spoken as if the person were eating the fruit of their behavior. Alternate translation: "experience the consequences of their actions"

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with the fruit of their schemes they will be filled
"they will eat the fruit of their schemes until they are full." A person receiving the results of their own evil plans is spoken of as eating the fruit of their schemes. Alternate translation: "they will suffer the consequences of their own evil plans"

Proverbs 1:32

naive
inexperienced or immature

are killed when they turn away
A person rejecting wisdom is spoken of as if the person physically turns away from wisdom. This can be stated in active form. Alternate translation: "die because they refuse to learn"

the indifference of fools will destroy them
The abstract noun "indifference" can be stated as a verb. Alternate translation: "fools will die because they do not care about what should be done"

indifference
a lack of interest about something

Proverbs 1:33

General Information:
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Chapter 2

1 My son, if you receive my words
and treasure up my commandments with you,
2 make your ears pay attention to wisdom
and incline your heart to understanding.
3 If you cry out for discernment
and raise your voice for understanding,
4 if you seek it like you would seek silver
and search for understanding as you would seek hidden treasures,
5 then you will understand the fear of Yahweh
and you will find the knowledge of God.
6 For Yahweh gives wisdom;
from his mouth comes knowledge and understanding.
7 He stores up sound wisdom for the upright;
he is a shield for those who walk in integrity;
8 he guards the paths of justice
and he will preserve the way of his faithful ones.

9 Then you will understand righteousness, justice, and equity,
and every good path.
10 For wisdom will come into your heart,
and knowledge will be pleasant to your soul.
11 Discretion will watch over you;
understanding will guard you.

12 They will rescue you from the way of evil,
from those who speak perverse things,
13 who abandon the paths of uprightness
and walk in the ways of darkness.
14 They rejoice when they do evil
and delight in the perversities of evil.
15 They follow crooked paths,
and using deception they hide their tracks.

16 Wisdom and discretion will save you from an adulteress,
from an immoral woman and her flattering words.
17 She abandons the companion of her youth
and forgets the covenant of her God.
18 For her house sinks down to death,
and her tracks will lead you to those in the grave.
19 All who go to her will not return again
and they will not reach the paths of life.

20 So you will walk in the way of good people
and follow the paths of righteous people.
21 For the upright will make a home in the land,
and those with integrity will remain in it.
22 But the wicked will be cut off from the land,
and the faithless will be cut off from it.

Proverbs 2 General Notes

Structure and formatting

Chapter 2 continues a collection of proverbs that ends in chapter nine.

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Special concepts in this chapter

My Son
Occasionally, the author addresses a proverb to "my son." This is not intended to restrict the words of that proverb to only males. Instead, it is simply a form used to pass on advice as a father does to his son.

Proverbs 2:1

General Information:
A father teaches his child using poetry.

if you receive my words
"if you listen to what I am teaching you"

treasure up my commandments with you
Valuing what is commanded is spoken of as if the commandments were a treasure and the person were a safe place to store the treasure. Alternate translation: "consider my commands to be as valuable as a treasure"

Proverbs 2:2

make your ears pay attention
This is an idiom. Alternate translation: "force yourself to listen carefully"

to wisdom
This abstract noun can be stated as an adjective. Alternate translation: "to the wise things I am teaching you"

incline your heart to understanding
Here "heart" represents a person's mind. The phrase "incline your heart" is an idiom that means to commit or fully dedicate one's mind to a task. Alternate translation: "try hard to understand what is wise" or "fully dedicate yourself to understanding wise teachings"

Proverbs 2:3

raise your voice
This is an idiom that means to speak loudly or to shout.

Proverbs 2:4

if you seek it like you would seek silver and search for understanding as you would seek hidden treasures
Both phrases have the same meaning. These similes emphasize the great effort a person should make to understand what is wise. Alternate translation: "if you seek understanding with as much effort as you search for a valuable object"

you seek it ... search for understanding
Trying very hard to understand what is wise is spoken of as if understanding were an object for which a person must search.

Proverbs 2:5

you will find the knowledge of God
To succeed in knowing God is spoken of as if the knowledge of God were an object that a person finds after searching.

Proverbs 2:6

from his mouth comes knowledge and understanding
Here "mouth" represents Yahweh himself or what he says. Alternate translation: "from Yahweh comes knowledge and understanding" or "Yahweh tells us what we need to know and understand"

Proverbs 2:7

He stores up sound wisdom for the upright
Yahweh teaching wisdom to people is spoken of as if wisdom were an item that Yahweh stores and gives to people. Alternate translation: "He teaches what is truly wise to the upright"

the upright
"the person who lives rightly" or "people who live rightly"

sound
"dependable"

he is a shield for those
Yahweh being able to protect his people is spoken of as if he were a shield. Alternate translation: "God protects those"

who walk in integrity
A person behaving with integrity is spoken of as if they were walking in integrity. Alternate translation: "who behave with integrity" or "who live their lives as they should"

Proverbs 2:8

he guards the paths of justice
Possible meanings are 1) justice itself is spoken of as if it were a path. Alternate translation: "God makes sure that people act justly" or 2) a person's life is spoken of as if it were a path. Alternate translation: "God protects those who act justly"

preserve the way of his faithful ones
A person's life is spoken of as if it were a way or road. Alternate translation: "protect those who are faithful to him"

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Proverbs 2:9

equity
fairness

every good path
A behavior that is wise and pleases Yahweh is spoken of as if it were a good path. Alternate translation: "ways to live that are pleasing to God"

Proverbs 2:10

wisdom will come into your heart
Here "heart" represents a person's inner being. A person becoming wise is spoken of as if wisdom would enter into a person's heart. Alternate translation: "you will gain much wisdom" or "you will learn how to be truly wise"

pleasant to your soul
Here "soul" represents the whole person. Alternate translation: "pleasing to you" or "enjoyable to you"

Proverbs 2:11

Discretion will watch over you; understanding will guard you
This speaks of "discretion" and "understanding" as if they were persons who could watch over someone else. Both statements mean basically the same thing. Alternate translation: "Because you think carefully and understand what is right and wrong, you will be safe"

Discretion
the quality of being careful in actions and speech

watch over
to guard, protect or take care of someone or something

Proverbs 2:12

They will rescue you from the way of evil
"They" refers to discretion and understanding, which are spoken of as if they were persons who could rescue someone else. Alternate translation: "You will know to stay away from what is evil"

from the way of evil
Evil behaviors are spoken of as if evil were a way or path on which a person walks.

Proverbs 2:13

who abandon the paths of uprightness and walk in the ways of darkness
A person no longer doing what is right but deciding to do what is evil is spoken of as if the person stops walking on the correct path and chooses to walk down a dark path.

who abandon
The word "who" refers to the people who speak perverse things.

abandon
to leave and never return to someone or something

Proverbs 2:14

They rejoice
"They" refers to the same people as in Proverbs 2:12.

delight in the perversities of evil
This means basically the same thing as the first part of the sentence. Alternate translation: "delight in doing what they know is evil"

Proverbs 2:15

They follow crooked paths
People who lie to others are spoken of as if they walk on crooked or twisted paths. Alternate translation: "They deceive other people"

using deception they hide their tracks
People lying so that others will not find out what they did is spoken of as if they covered the tracks on a path so that no one could follow them. Alternate translation: "they lie so that no one will know what they have done"

Proverbs 2:16

General Information:
The father continues to teach his child how wisdom will protect him.

Wisdom and discretion will save you
The writer speaks of wisdom and discretion as if they were people who save the one who possesses them. Alternate translation: "If you have wisdom and discretion, you will save yourself"

Proverbs 2:17

the companion of her youth
This refers to her husband, whom she married when she was young.

the covenant of her God
This likely refers to the marriage covenant that she made with her husband in the presence of God.

Proverbs 2:18

her house sinks down to death
Possible meanings are 1) "going to her house leads to death" or 2) "the road to her house is the road to death."

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her tracks will lead you
Possible meanings are 1) "the paths to her house will lead you." This refers to the tracks or path that lead to her house, or 2) this is a metaphor that speaks of her way of life as if it were a path on which she walks. Alternate translation: "her way of life will lead you"

to those in the grave
This refers to the spirits of dead people and is a metonym for the place of the dead. Alternate translation: "to the grave"

Proverbs 2:19

go to her
This is a polite way of speaking about haveing sexual relations. Alternate translation: "have sexual relations with her" or "lie with her"

they will not reach the paths of life
Possible meanings are 1) "they will not return to the land of the living" or 2) "they will never live a happy life again."

Proverbs 2:20

So
The writer tells the result of getting understanding and discretion.

you will walk in the way ... follow the paths
A person's conduct is spoken of as if it were walking on a path. Alternate translation: "you will live in the way ... follow the example"

Proverbs 2:21

General Information:
This page has intentionally been left blank.

Proverbs 2:22

the wicked will be cut off from the land
The writer speaks of Yahweh removing people from the land as if he were cutting the people off, like a person might cut a branch from a tree. This can be stated in active form. Alternate translation: "Yahweh will remove the wicked from the land"

the wicked ... the faithless
These are nominal adjectives that can be stated as adjectives. Alternate translation: "those who are wicked ... those who are faithless" or "wicked people ... faithless people"

the faithless will be cut off from it
The writer speaks of Yahweh removing people from the land as if he were cutting the people off, like a person might cut a branch from a tree. This can be stated in active form. Alternate translation: "he will remove the faithless from it"

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Chapter 3

1 My son, do not forget my teaching,
and keep my commandments in your heart,
2 for the length of your days and years of your life,
they will add peace to you.

3 Do not let steadfast love and faithfulness ever leave you;
tie them together about your neck;
write them on the tablet of your heart.
4 Then you will find favor and a good reputation
in the sight of God and man.

5 Trust in Yahweh with all your heart
and do not lean on your own understanding;
6 in all your ways acknowledge him
and he will make your paths straight.

7 Do not be wise in your own eyes;
fear Yahweh and turn away from evil.
8 It will be healing to your flesh
and refreshment for your bones.

9 Honor Yahweh with your wealth
and with the firstfruits of all your produce,
10 and your storehouses will be filled up
and your vats will be bursting, full of new wine.

11 My son, do not despise Yahweh's instruction
and do not hate his rebuke,
12 for Yahweh disciplines those he loves,
as a father deals with a son who pleases him.

13 The one who finds wisdom is blessed;
he also gets understanding.
14 What you gain from wisdom is better than what silver will give in return
and its profit is better than gold.
15 Wisdom is more precious than jewels
and nothing you desire can compare to her.
16 She has the length of her days in her right hand;
in her left hand are riches and honor.
17 Her ways are ways of pleasantness
and all her paths are peace.
18 She is a tree of life to those who take hold of it;
those who hold on to it are happy.

19 By wisdom Yahweh founded the earth;
by understanding he established the heavens.
20 By his knowledge the depths broke open
and the clouds dropped their dew.

21 My son, do not let these depart from your eyes:
guard sound wisdom and discretion.
22 They will be life to your soul
and an adornment of favor to wear around your neck.
23 Then you will walk on your way in safety
and your foot will not stumble;
24 when you lie down, you will not be afraid;
when you lie down, your sleep will be sweet.

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25 Do not be afraid of sudden terror
or devastation caused by the wicked, when it comes,
26 for Yahweh will be on your side
and will keep your foot from being caught in a trap.

27 Do not withhold good from those who deserve it,
when it is in your power to act.
28 Do not say to your neighbor,
"Go, and come again, and tomorrow I will give it,"
when you have the money with you.

29 Do not make a plan to harm your neighbor—
the one who dwells in safety with you.
30 Do not argue with a person without a reason,
when he has done nothing to harm you.

31 Do not envy a violent person
or choose any of his ways.
32 For the devious person is an abomination to Yahweh,
but he brings the upright person into his confidence.

33 The curse of Yahweh is on the house of the wicked person,
but he blesses the home of righteous people.
34 He mocks mockers,
but he gives his favor to humble people.
35 Wise people inherit honor,
but fools will be lifted up in their shame.

Proverbs 3 General Notes

Structure and formatting

Chapter 3 continues a collection of proverbs that ends in chapter nine.

Special concepts in this chapter

My Son

Occasionally, the author addresses a proverb to "my son." This is not intended to restrict the words of that proverb to only males. Instead, it is simply a form used to pass on advice as a father does to his son.

Wisdom is feminine

You may notice that wisdom is referenced using a feminine pronoun. This is a feature that is carried in from the Hebrew language. This may apply well in your language but if it does not, follow the conventions of your language. (See: wise)

Proverbs 3:1

General Information:

The writer speaks as a father teaching his child using poetry.

do not forget my teaching

The word "teaching" can be translated as a verb. Alternate translation: "do not forget what I have taught you"

keep my commandments in your heart

This phrase says in positive terms what the previous phrase says in negative terms. Here the word "heart" represents the mind. The word "commandments" can be translated as a verb. Alternate translation: "always remember what I have commanded you"

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Proverbs 3:2

for the length of your days and years of your life
These two phrases share similar meanings and refer to the duration of a person's life. Alternate translation: "all your life" or "as long as you live"

Proverbs 3:3

Do not let steadfast love and faithfulness ever leave you
The writer speaks of "steadfast love" and "faithfulness" as if they were people who could leave someone. The abstract nouns "love" and "faithfulness" can be stated with the verb "love" and the adjective "faithful." Also, the negative command can be stated positively. Alternate translation: "Love God without ceasing and be faithful to him"

tie them together about your neck
The writer speaks of faithfulness and trustworthiness as if they were objects that a person could tie around the neck like a necklace. The image suggests that these are valuable things that the person displays outwardly. Alternate translation: "display them proudly like one would wear a necklace"

write them on the tablet of your heart
Here the heart represents a person's mind. The mind is spoken of as if it were a tablet upon which someone can write messages and commands. Alternate translation: "always remember them, as if you had written them permanently on a tablet"

Proverbs 3:4

in the sight of God and man
Here sight represents judgment or evaluation. Alternate translation: "in the judgment of God and man"

Proverbs 3:5

all your heart
Here the word "heart" represents the inner person. Alternate translation: "your whole being"

do not lean on your own understanding
The writer speaks of relying on one's own understanding as if "understanding" were an object on which a person can lean. Alternate translation: "do not rely on your own understanding" or "do not trust your own understanding"

Proverbs 3:6

in all your ways
The writer speaks of a person's actions as if they were paths on which the person walks. Alternate translation: "in everything you do"

he will make your paths straight
The writer speaks of Yahweh making a person's actions prosperous as if that person's actions were paths on which he walks and which Yahweh makes free of obstacles. Alternate translation: "he will give you success"

Proverbs 3:7

Do not be wise in your own eyes
The writer speaks of a person's opinion as if that person were seeing something with his eyes. Alternate translation: "Do not be wise in your own opinion"

turn away from evil
The writer speaks of not committing evil actions as if it were turning away from evil. Alternate translation: "do not commit evil"

Proverbs 3:8

It will be healing to your flesh
The word "it" refers to the instructions that the writer gives in the previous verse. The full meaning of this can be made clear. The word "flesh" represents the whole body. Alternate translation: "If you do this, it will be healing for your body"

flesh ... bones
These words form a merism that refers to the entire person through metonymy for the outer man and the inner man.

Proverbs 3:9

all your produce
"all the food you harvest"

Proverbs 3:10

your storehouses will be filled up
This can be stated in active form. Alternate translation: "your storehouses will be full"

storehouses
buildings or rooms where food is stored

your vats will be bursting
your storage containers will be extremely full, as if ready to break open.

Proverbs 3:11

General Information:
The writer writes as a father teaching his son.

Proverbs 3:12

a son who pleases him
"a son in whom he delights." This refers to the father's affection for the son, and not to the father's

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approval of the son's behavior. Alternate translation: "a son whom he loves"

Proverbs 3:13

The one who finds wisdom
The writer speaks of "wisdom" as if it were an object that one finds. Alternate translation: "The one who attains wisdom"

Proverbs 3:14

what silver will give in return
This refers to the profit that one can make from trading or investing silver.

Proverbs 3:15

General Information:
The author speaks of wisdom as if it were a woman.

more precious
"more valuable"

Proverbs 3:16

She has the length of her days in her right hand; in her left hand are riches and honor
The writer speak of the benefits that one gains from having wisdom as if wisdom were a woman who held these qualities in her hands and offered them to people. Alternate translation: "Wisdom gives a person length of days and riches and honor"

length of her days
This idiom refers to the duration of person's life and may imply a long life. Alternate translation: "long life"

Proverbs 3:17

Her ways are ways of pleasantness and all her paths are peace
The writer speaks of wisdom as if it were a woman and of the benefits that wisdom gives a person as if wisdom were leading that person along a way or a path. Alternate translation: "Wisdom will always treat you pleasantly and give you peace"

ways of pleasantness
"pleasant ways"

Proverbs 3:18

She is a tree of life to those who take hold of it
The writer speaks of wisdom as if it were a tree that bears life-giving fruit and of a person who benefits from wisdom as if that person ate of the fruit. Alternate translation: "Wisdom is like a tree that sustains the life of those who eat of its fruit"

a tree of life
"a tree that gives life" or "a tree whose fruit sustains life"

those who hold on to it
"those who hold on to its fruit"

Proverbs 3:19

Yahweh founded the earth ... established the heavens
The writer speaks of Yahweh creating the earth and the heavens as if he were laying the foundation of a building. Alternate translation: "Yahweh created the earth ... made the heavens"

Proverbs 3:20

the depths broke open
In ancient thought, water existed under the earth. This phrase refers to Yahweh causing that water to come out of the earth and make the oceans and rivers exist. Alternate translation: "he caused the rivers to flow" or "he caused the oceans to exist"

dew
water that forms on the ground at night

Proverbs 3:21

do not let these depart from your eyes ... wisdom ... discretion
The word "eyes" is a metonym for what the eyes see, and "wisdom" and "discretion" are spoken of as if they were animals able to escape or wander away. Alternate translation: "do not let these out of your sight ... wisdom ... discretion" or "never forget ... wisdom ... discretion" or "always remember ... wisdom ... discretion"

Proverbs 3:22

They will be life to your soul
Here the word "soul" represents the person. Alternate translation: "They will be life for you"

an adornment of favor to wear around your neck
The writer speaks of "sound judgment" and "discernment" as if they were objects that a person could tie around the neck like a necklace. The image suggests that these are valuable things that the person displays outwardly. Alternate translation: "a display of favor like one would adorn themselves with a necklace"

adornment of favor
Possible meanings are 1) "a favorable adornment" or 2) "an adornment that displays Yahweh's favor."

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Proverbs 3:23

you will walk on your way in safety
The writer speaks of living one's life as if the person were walking along a path. Alternate translation: "you will live your life in safety"

your foot will not stumble
The word "foot" represents the whole person. The writer speaks of doing wrong as if a person stumbled over an object in his path. Alternate translation: "you will not do things that are wrong"

Proverbs 3:24

when you lie down
It is implied that a person lies down in order to sleep. The meaning of this can be made clear. Alternate translation: "when you lie down to sleep"

your sleep will be sweet
The writer speaks of sleep that is peaceful and refreshing as if it tasted sweet to the person sleeping. The word "sleep" can be translated as a verb. Alternate translation: "your sleep will be pleasant" or "you will sleep peacefully"

Proverbs 3:25

devastation caused by the wicked, when it comes
This can be stated in active form. Alternate translation: "when the wicked cause devastation"

the wicked
This refers to wicked persons in general. This nominal adjective can be stated as an adjective. Alternate translation: "wicked people"

Proverbs 3:26

Yahweh will be on your side
"Yahweh will be by your side." A person standing by another person's side is an idiom that means that the one person will help and support the other. Alternate translation: "Yahweh will support and defend you"

will keep your foot from being caught in a trap
The writer speaks of a person experiencing harm from "terror" and "devastation" as if the person were caught in a trap. The word "foot" represents the whole person. Alternate translation: "will protect you from those who want to harm you"

Proverbs 3:27

Do not withhold good
"Do not withhold good things" or "Do not withhold good actions"

when it is in your power to act
"when you are able to help"

Proverbs 3:28

when you have the money with you
"when you have the money with you now." The meaning here is that the person has the money to help today, but tells his neighbor to come back tomorrow.

Proverbs 3:29

General Information:
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Proverbs 3:30

General Information:
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Proverbs 3:31

Do not ... choose any of his ways
It is implied that he is not to choose to imitate the actions of the violent person. Alternate translation: "Do not ... choose to imitate any of his ways"

Proverbs 3:32

the devious person is an abomination to Yahweh
"Yahweh strongly hates the devious person"

the devious person
the person who is dishonest or deceitful

he brings the upright person into his confidence
Yahweh shares his thoughts with the those who do right as with a close, trusted friend. Alternate translation: "Yahweh is a close friend to the upright"

Proverbs 3:33

The curse of Yahweh is on the house of the wicked person
The writer speaks of Yahweh's curse as if it were an object that he placed on top of the wicked person's house. The word "house" is a metonym for family. Alternate translation: "Yahweh has cursed the family of the wicked person"

he blesses the home of righteous people
The word "home" represents the family. Alternate translation: "he blesses the families of righteous people"

Proverbs 3:34

he gives his favor to humble people
The writer speaks of Yahweh's favor as if it were an object that he gives to people. Alternate translation: "he shows his favor to humble people" or "he is gracious to humble people"

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Proverbs 3:35

Wise people inherit honor
The writer speaks of wise people obtaining a reputation of honor as if they inherited honor as a permanent possession. Alternate translation: "Wise people will obtain honor" or "Wise people will gain an honorable reputation"

fools will be lifted up in their shame
The writer speaks of Yahweh making the shame of fools evident to everyone as if Yahweh were lifting fools up for everyone to see them. This can be stated in active form. Alternate translation: "Yahweh will cause everyone to see the shame of fools"

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Chapter 4

1 Listen, sons, to a father's instruction,
and pay attention so you will know what understanding is.
2 I am giving you good instructions;
do not abandon my teaching.
3 When I was a son of my father,
the tender and only child of my mother,
4 he taught me and said to me,
"Let your heart hold fast to my words;
keep my commands and live.
5 Acquire wisdom and understanding;
do not forget and do not reject the words of my mouth;
6 do not abandon wisdom and she will watch over you;
love her and she will keep you safe.
7 Wisdom is the most important thing, so acquire wisdom
and spend all you own so you can get understanding.
8 Cherish wisdom and she will exalt you;
she will honor you when you embrace her.
9 She will put a wreath of honor on your head;
she will give you a beautiful crown."

10 Listen, my son, and receive my words,
and you will have many years in your life.
11 I am teaching you in the way of wisdom;
I am leading you in upright paths.
12 When you walk, no one will stand in your way
and if you run, you will not stumble.
13 Hold on to instruction, do not let it go;
guard it, for it is your life.
14 Do not follow the path of the wicked
and do not go along the way of those who do evil.
15 Avoid it, do not go on it;
turn away from it and go another way.
16 For they cannot sleep until they do evil
and they are robbed of sleep until they cause someone to stumble.
17 For they devour the bread of wickedness
and drink the wine of violence.

18 But the path of righteous people is like the first light that grows brighter;
it shines more and more until the fullness of the day comes.
19 The way of the wicked is like darkness—
they do not know what it is they stumble over.

20 My son, pay attention to my words;
incline your ear to my sayings.
21 Do not let them turn away from your eyes;
keep them in your heart.
22 For my words are life to those who find them
and health to their whole body.
23 Keep your heart safe and guard it with all diligence,
for from it flow the springs of life.
24 Put crooked speech away from you
and put corrupt talk far from you.
25 Let your eyes look straight ahead
and fix your gaze straight before you.
26 Make a level path for your foot;
then all your ways will be established.

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27 Do not turn aside to the right or to the left;
turn your foot away from evil.

Proverbs 4 General Notes

Structure and formatting

Chapter 4 continues a collection of proverbs that ends in chapter nine.

Special concepts in this chapter

My Son

Occasionally, the author addresses a proverb to "my son." This is not intended to restrict the words of that proverb to only males. Instead, it is simply a form used to pass on advice as a father does to his son.

Wisdom is feminine

You may notice that wisdom is referenced using a feminine pronoun. This is a feature that is carried in from the Hebrew language. This may apply well in your language but if it does not, follow the conventions of your language. (See: wise)

Proverbs 4:1

General Information:

The writer speaks as a father teaching his children.

pay attention

"listen carefully"

you will know what understanding is

"you will know how to understand" or "you will gain understanding"

Proverbs 4:2

I am giving you good instructions

"What I am teaching you is good"

Proverbs 4:3

When I was a son of my father

This refers to the time when the writer was a child still living under his father's care. Alternate translation: "When I was still a boy learning from my father"

the tender and only child

Here the word "tender" refers to a young age at which the child is still weak. It forms a hendiadys with the word "only." Alternate translation: "the tender only child"

Proverbs 4:4

Let your heart hold fast to my words

Here the word "heart" represents the person's mind. The writer speaks of remembering words as if the heart were holding on tightly to them. Alternate translation: "Always remember what I am teaching you"

Proverbs 4:5

General Information:

The father continues to teach his children what his father taught him.

Acquire wisdom

"Work hard to gain for yourself wisdom" or "Get wisdom"

do not forget

"remember"

do not reject

"accept"

the words of my mouth

Here the word "mouth" represents the person who speaks. Alternate translation: "what I am saying"

Proverbs 4:6

do not abandon wisdom and she will watch over you; love her and she will keep you safe

The writer speaks of wisdom as if it were a woman who protects the person who is faithful to her.

do not abandon wisdom

This can be stated in positive form. Alternate translation: "hold tightly to wisdom" or "be faithful to wisdom"

love her

"love wisdom"

Proverbs 4:7

General Information:

The father finishes teaching his children what his father taught him.

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spend all you own so you can get understanding
"value understanding more than all you own"

Proverbs 4:8

Cherish wisdom and she will exalt you
The writer speaks of wisdom as if it were a woman and of wisdom giving great honor to a person as if wisdom lifted that person to a high position. Alternate translation: "If you cherish wisdom, she will give you great honor"

Cherish
to feel or show great love for someone or something

she will honor you when you embrace her
The writer speaks of wisdom as if it were a woman and of a person valuing wisdom as if the person placed his arms around her. Alternate translation: "if you love wisdom greatly, wisdom will cause people to honor you"

Proverbs 4:9

She will put a wreath of honor on your head
The writer speaks of the honor that a person will have from gaining wisdom as if wisdom placed a wreath upon that person's head. Alternate translation: "Wisdom will be like a wreath on your head that shows your great honor"

wreath
a woven circle made of leaves or flowers

she will give you a beautiful crown
The writer speaks of the honor that a person will have from gaining wisdom as if wisdom placed a crown upon that person's head. Alternate translation: "wisdom will be like a beautiful crown on your head"

Proverbs 4:10

receive my words
"be willing to listen carefully to what I teach you"

you will have many years in your life
"you will live many years"

Proverbs 4:11

I am teaching you in the way of wisdom; I am leading you in upright paths
The writer speaks of teaching his son to live wisely as if he were leading his son along the paths where one may find wisdom. Alternate translation: "I am teaching you how to live wisely; I am explaining the right way to live"

I am teaching ... I am leading
If your language has a way of specifying that it is by his words Proverbs 4:10 and that the writer is teaching and leading, you may want to use it here. Alternate translation: "With these words I am teaching ... with them I am leading"

Proverbs 4:12

When you walk, no one will stand in your way and if you run, you will not stumble
These two lines share similar meanings. The writer speaks of the decisions and actions that a person makes as if that person were walking or running along a path and of the person being successful as if the path were free of obstacles that might make the person stumble. Alternate translation: "When you plan something, you will succeed in doing it"

Proverbs 4:13

Hold on to instruction, do not let it go
The writer speaks of a person remembering what he has learned as if "instruction" were an object that the person can hold tightly. Alternate translation: "Continue to obey what I have taught you and never forget it"

for it is your life
The writer speaks of discipline preserving a person's life as if it were that person's life. Alternate translation: "for it will preserve your life"

Proverbs 4:14

Do not follow the path of the wicked and do not go along the way of those who do evil
The writer speaks of a person's actions as if that person were walking along a path. Alternate translation: "Do not do what wicked people do and do not join in the actions of people who do evil"

Proverbs 4:15

Avoid it
"Avoid the path of the wicked"

Proverbs 4:16

they cannot sleep until they do evil
They probably could literally sleep, but the writer uses an exaggeration to express how intensely they desire to commit evil actions.

they are robbed of sleep
The writer speaks of people being unable to sleep as if sleep were an object that someone stole from them. They probably could literally sleep, but the writer uses an exaggeration to express how intensely they desire to commit evil actions. Alternate translation: "they are unable to sleep"

until they cause someone to stumble
The writer speaks of causing harm to another person as if it were causing that person to stumble. Alternate translation: "until they harm someone"

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Proverbs 4:17

they devour the bread of wickedness and drink the wine of violence
Possible meanings are 1) this is a metaphor in which the writer speaks of these people constantly committing wickedness and violence as if they ate and drank them like one would drink bread and wine. Alternate translation: "wickedness is like the bread that they eat and violence is like the wine that they drink" or 2) these people get their food and drink by committing wickedness and violence. Alternate translation: "they eat bread that they obtain by doing wicked things and drink wine that they obtain through violence"

devour
eat a great amount quickly

Proverbs 4:18

the path of righteous people
The writer speaks of the actions and lifestyles of righteous people as if they were a "path" or "way" upon which they walk. Alternate translation: "the lifestyle of righteous people"

the path of righteous people is like the first light that grows brighter
The writer compares the path of righteous people to the sunrise, meaning that they are safe because they have light to see where they are walking. Alternate translation: "righteous people walk along their path safely because the morning sun shines on it and grows brighter"

the first light
This refers to the dawn or sunrise.

until the fullness of the day comes
This refers to the time of day at which the sun shines the brightest. Alternate translation: "until the sun shines most brightly" or "until full daylight"

Proverbs 4:19

The way of the wicked
The writer speaks of the actions and lifestyles of wicked people as if they were a "path" or "way" upon which they walk. Alternate translation: "The lifestyle of the wicked"

The way of the wicked is like darkness
The writer compares the way of wicked people to darkness, meaning that they are always in danger because they have no light to see where they are walking. Alternate translation: "Wicked people walk dangerously along their path because they have no light to be able to see"

they do not know what it is they stumble over
The writer speaks of experiencing harm as if it were stumbling over an object in the path along which the person walks. Alternate translation: "they do not know why they experience harm and misfortune"

Proverbs 4:20

pay attention
"listen carefully"

incline your ear to my sayings
Here the word "ear" represents the person who is listening. The writer speaks of listening attentively to someone as if it were leaning forward so that the ear is closer to the one speaking. The word "sayings" can be translated as a verb. Alternate translation: "listen attentively to the things that I am saying"

Proverbs 4:21

Do not let them turn away from your eyes
The writer speaks of always thinking about something as if it were keeping it where one can see it. Alternate translation: "Do not stop thinking about them"

keep them in your heart
The writer speaks of remembering something as if it were keeping it within one's heart. Alternate translation: "always remember them"

Proverbs 4:22

my words are life
The writer speaks of his words preserving a person's life as if they were that person's life. Alternate translation: "my words give life" or "the things I say give life"

to those who find them
The writer speaks of fully understanding his words as if the person searches for them and finds them. Alternate translation: "to those who understand and practice them"

health to their whole body
The word "their" refers to "those who find them." The subject for this phrase can be supplied from the previous phrase. Alternate translation: "my words will give health to the whole body of those who find them"

Proverbs 4:23

Keep your heart safe and guard it
Here the word "heart" represents a person's mind and thoughts. Alternate translation: "Keep your mind safe and guard your thoughts"

with all diligence
with constant and earnest effort

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from it flow the springs of life
The word "it" refers to the heart, which is a metonym for the mind and thoughts. The writer speaks of a person's life as if it were a flowing spring that originates from the heart. Alternate translation: "from your thoughts comes everything you say and do" or "your thoughts determine your course of life"

Proverbs 4:24

Put crooked speech away from you and put corrupt talk far from you
The writer speaks of lying or deceitful speech as if it were crooked and of a person not using this kind of language as if it were removing it far away from oneself. Alternate translation: "Do not lie and do not speak deceitfully"

Proverbs 4:25

Let your eyes look straight ahead and fix your gaze straight before you
Here the word "eyes" represents the person who is looking. The writer speaks of a person being committed to doing the right thing as if that person were constantly looking forward without turning his head to look in another direction. Alternate translation: "Always look straight ahead and fix your gaze straight before you"

Proverbs 4:26

Make a level path for your foot
Here the word "foot" represents the person who is walking. The writer speaks of a person's actions as if he were walking along a path, and of planning those actions carefully as if it were making that path level. Alternate translation: "Make a level path to walk on" or "Prepare well what you want to do"

a level path
"a smooth path" or "an even path"

then all your ways will be established
The writer speaks of a person's actions as if the person were walking along a path and of those actions being successful as if the path were safe and secure. Alternate translation: "then everything that you do will be right"

Proverbs 4:27

Do not turn aside to the right or to the left
The directions "right" and "left" form a merism, meaning that the person is not to leave the level path in any direction. Alternate translation: "Walk straight ahead and do not leave the level path"

turn your foot away from evil
Here the word "foot" represents the person who walks. The writer speaks of not committing evil actions as if the person were walking away from evil. Alternate translation: "turn away from evil" or "stay away from evil"

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Chapter 5

1 My son, pay attention to my wisdom;
incline your ears to my understanding,
2 so you may learn about discretion
and your lips may protect knowledge.
3 For the lips of an adulteress drip with honey
and her mouth is smoother than oil,
4 but in the end she is as bitter as wormwood,
cutting like a sharp sword.
5 Her feet go down to death;
her steps go all the way to Sheol.
6 She gives no thought to the path of life.
Her footsteps wander;
she does not know where she is going.

7 Now, my sons, listen to me;
do not turn away from listening to the words of my mouth.
8 Keep your path far away from her
and do not come near the door of her house.
9 In that way you will not give away your honor to others
or years of your life to a cruel person;
10 strangers will not feast on your strength;
your labor will not go into the house of foreigners.
11 At the end of your life you will groan
when your flesh and your body waste away.
12 You will say, "How I hated instruction
and my heart despised correction!
13 I would not listen to the voice of my teachers
or incline my ear to my instructors.
14 I was almost completely ruined
in the midst of the assembly,
among the gathering of the people."

15 Drink water from your own cistern
and drink running water from your own well.
16 Should your springs be dispersed everywhere
and your streams of water flow in the public squares?
17 Let them be for yourself alone
and not for strangers with you.
18 May your fountain be blessed
and may you rejoice in the wife of your youth,
19 for she is a loving deer and a graceful doe.
Let her breasts satisfy you at all times;
may you be continually intoxicated by her love.
20 For why should you, my son, be captivated by an adulteress?
Why should you embrace the bosom of an immoral woman?

21 Yahweh sees everything a person does
and watches all the paths he takes.
22 A wicked person will be seized by his own iniquities;
the cords of his sin will hold him tight.
23 He will die because he lacks instruction;
he is led astray by his great foolishness.

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Proverbs 5 General Notes

Structure and formatting

Chapter 5 continues a collection of proverbs that ends in chapter nine.

Special concepts in this chapter

My Son

Occasionally, the author addresses a proverb to "my son." This is not intended to restrict the words of that proverb to only males. Instead, it is simply a form used to pass on advice as a father does to his son.

Adulteress

This chapter is unusual because it holds a theme about the adulteress and warns the young man to avoid her. An adulteress is a woman who commits adultery. (See: adultery)

Proverbs 5:1

General Information:

The writer speaks as a father teaching his children.

incline your ears

Here the word "ears" represents the person who is listening. The writer speaks of listening attentively to someone as if it were leaning forward so that the ears are closer to the one speaking. See how you translated this in [Proverbs 4:20]

Proverbs 5:2

discretion

Discretion is the quality of being careful with regard to one's actions and speech. See how you translated this in Proverbs 1:4.

your lips may protect knowledge

Here the word "lips" represents the person who speaks. The writer speaks of a person being careful only to say what is true as if the person's lips were protecting knowledge. Alternate translation: "you will speak only what is true"

Proverbs 5:3

the lips of an adulteress drip with honey

Possible meanings are 1) the word "lips" represents the words of the adulteress and the writer speaks of the attractiveness of her words as if her lips dripped with honey. Alternate translation: "the words of an adulteress are sweet, as if dripping with honey" or 2) the writer speaks of the allure of kissing the adulteress as if her lips dripped with honey. Alternate translation: "the kisses of an adulteress are sweet, as if her lips dripped with honey"

her mouth is smoother than oil

Possible meanings are 1) the word "mouth" represents the speech of the adulteress and the writer speaks of the persuasiveness of her speech as if her mouth were smoother than olive oil. Alternate translation: "her speech is persuasive and smoother than olive oil" or 2) the writer speaks of the pleasure of kissing the adulteress as if her mouth were smoother than oil. Alternate translation: "her kisses are smoother than olive oil"

Proverbs 5:4

but in the end she is as bitter as wormwood

The writer speaks of the harm that comes from having a relationship with an adulteress as if she tasted as bitter as wormwood. Alternate translation: "but in the end, she is like bitter-tasting wormwood and will cause you harm"

wormwood

a plant that tastes bitter

cutting like a sharp sword

The writer speaks of the pain that the adulteress will cause to the one who has a relationship with her as if she were a sharp weapon that cuts the person. Alternate translation: "she wounds a person, as if she were a sharp sword"

Proverbs 5:5

Her feet go down to death

Here "her feet" represent the adulteress as she walks. The writer speaks of her conduct as if she were walking along a path. Alternate translation: "She is walking along a path that leads to death" or "Her lifestyle leads to death"

her steps go all the way to Sheol

The writer speaks of her conduct as if she were walking along a path. Alternate translation: "she walks all the way to Sheol" or "her conduct takes her all the way to Sheol"

Proverbs 5:6

She gives no thought to the path of life

The writer speaks of behavior that gives a person long life as if it were a path that leads to life. Alternate translation: "She does not think about

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walking along the path that leads to life" or "She is not concerned about conduct that leads to life"

Her footsteps wander
Possible meanings are 1) "She wanders about as if she were lost" or 2) "She walks along the wrong path."

Proverbs 5:7

Now
Here the teacher shifts from warning about the adulteress to giving advice.

listen to me ... do not turn away from listening
These two phrases express the same idea to make the student pay attention.

do not turn away from listening
The writer speaks of stopping an action as if the person physically turned away from it. Alternate translation: "do not stop listening"

the words of my mouth
Here the word "mouth" represents the person who is speaking. Alternate translation: "my words" or "what I am saying"

Proverbs 5:8

Keep your path far away from her
Here the word "path" represents the person's daily conduct and circumstances. Alternate translation: "Keep yourself far away from her" or "Stay away from her"

do not come near the door of her house
Here "the door of her house" represents the house itself. It may be more appropriate to use the word "go" instead of "come" since the latter might imply that the speaker is at the door of her house. Alternate translation: "do not go near the door of her house" or "do not even go near her house"

Proverbs 5:9

In that way
"If you do this." This phrase refers to what he has just said in previous verses.

you will not give away your honor to others
Possible meanings for the word "honor" are 1) it refers to one's reputation. Alternate translation: "You will not lose your good reputation among other people" or 2) it refers to one's wealth and possessions. Alternate translation: "You will not give away your wealth to other people" or 3) it refers to strength and represents the prime years of one's life. Alternate translation: "You will not give away the best times of your life to other people"

or years of your life to a cruel person
The writer speaks of a person dying prematurely, possibly by murder, as if the years of his life were items that he gives away to another person. The verb may be supplied from the previous phrase. Alternate translation: "or give years of your life to a cruel person" or "or cause a cruel person to kill you while you are still young"

a cruel person
This may refer to the husband of the adulteress, who will deal cruelly with the person who sleeps with her.

Proverbs 5:10

strangers will not feast on your strength
The word "strength" is a metonym for the wealth for which the reader has labored with his strength, and the word "feast" is a metaphor for enjoying. Alternate translation: "strangers will not enjoy all of the wealth you labored hard for"

strangers
unknown people from the same people group or nation

your labor will not go into the house of foreigners
Here the word "labor" is a metonym for the goods and profit that a person has labored to produce, and "house" represents the person's family. Alternate translation: "the things that you have labored for will not end up belonging to the families of strangers"

foreigners
unknown people from other people groups or nations

Proverbs 5:11

your flesh and your body waste away
The words "flesh" and "body" mean basically the same thing and represent the whole person. Alternate translation: "your body wastes away" or "you waste away"

waste away
"physically wear down" or "become weak and unhealthy"

Proverbs 5:12

I hated instruction ... my heart despised correction
These two phrases express the same idea and emphasize how much this person disliked what the teacher had said.

How I hated instruction
The word "How" is an exclamation that emphasizes the strength of his hatred. The word "instruction" can be translated with a verbal phrase. Alternate translation: "I hated it so much when someone would instruct me"

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my heart despised correction
Here the word "heart" represents the person and his emotions. The word "correction" can be translated with a verbal phrase. Alternate translation: "I despised people when they corrected me"

Proverbs 5:13

incline my ear to my instructors
Here the word "ear" represents the person who is listening. The writer speaks of listening attentively to someone as if it were leaning forward so that the ear is closer to the one speaking. See how you translated a similar phrase in [Proverbs 4:20]

Proverbs 5:14

in the midst of the assembly, among the gathering of the people
These two phrases mean basically the same thing and refer to the person's community that has gathered together either 1) to worship God or 2) to judge him for his offense.

Proverbs 5:15

water from your own cistern ... running water from your own well
These two phrases mean basically the same thing. The writer speaks of a man sleeping only with his wife as if he drank water only from his own cistern or well.

running water
The writer speaks of fresh or flowing water as if the water were running. Alternate translation: "fresh water" or "flowing water"

Proverbs 5:16

General Information:
The writer speaks of adultery using metaphors about wasting the water that was so precious in Israel, where rain was rare.

Should your springs ... your streams of water flow in the public squares?
The writer asks this rhetorical question to emphasize that his son should not do these things. Alternate translation: "Your springs should not ... your streams of water should not flow in the public squares."

Should your springs ... your streams of water flow in the public squares?
Here the words "springs" and "streams of water" are likely euphemisms for male reproductive fluids. Possible meanings for these metaphorical phrases are 1) sleeping with women other than one's wife is spoken of as if it were allowing one's water to flow in the public streets or 2) having children with women other than one's wife is spoken of as if it were allowing one's water to flow in the public streets.

Should your springs be dispersed everywhere and your ... squares?
This can be stated in active form. Alternate translation: "Should you disperse your springs ... everywhere? Should your ... squares?" or "You should not disperse your springs everywhere, and you ... squares."

public squares
Open areas in a city or town where two or more streets meet. A common place for people to meet each other and talk.

Proverbs 5:17

Let them be
The word "them" refers to the "springs" and "streams of water" and what they stand for.

not for strangers with you
"do not share them with strangers"

Proverbs 5:18

May your fountain be blessed
The writer speaks of the son's wife as if she were a fountain. Here the word "blessed" refers to the sense of joy that the man has in his wife. Alternate translation: "May you always find joy with your wife"

the wife of your youth
Possible meanings are 1) "the wife whom you married when you were young" or 2) "your young wife."

Proverbs 5:19

she is a loving deer and a graceful doe
The writer speaks of the son's wife as if she were "a loving deer and a graceful doe." Here "deer" and "doe" mean a female deer. They were symbols of beauty both in their appearance and in their movements. Alternate translation: "she is as beautiful and graceful as a deer or a doe" or "she is as beautiful and graceful as a female deer"

graceful
This word does not mean "full of grace," but "beautiful while moving."

Let her breasts satisfy you
Possible meanings are 1) the wife's breasts excite the husband's sexual desire and possibly represent the wife's entire body. Alternate translation: "Let her breasts satisfy your desires" or "Let her body satisfy your desires" or 2) this is a metaphor in which the writer speaks of the wife's breasts satisfying the husband's desires as they would satisfy the thirst of a hungry baby. Alternate

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translation: "Let her breasts fill you with delight as a mother's breasts fill her child with food"

may you be continually intoxicated by her love
Intense excitement and joy from the romantic love of one's wife is spoken of as if he was drunk from that love. This can be stated in active form. Alternate translation: "let her love control you as alcohol controls someone who is drunk"

by her love
Possible meanings are 1) "by your love for her" or 2) "by her love for you."

Proverbs 5:20

For why should you, my son, be captivated by an adulteress?
The writer asks this rhetorical question to emphasize that his son must not do this. Alternate translation: "My son, do not be captivated by an adulteress!"

be captivated by an adulteress
Intense excitement that arises from the desire for a woman is spoken of as if he were being held captive by that woman. This can be stated in active form. Alternate translation: "allow an adulteress to captivate you" or "allow an adulteress to fascinate you"

Why should you embrace the bosom of an immoral woman?
The writer asks this rhetorical question to emphasize that his son must not do this. Alternate translation: "Do not embrace the bosom of an immoral woman!"

embrace the bosom of an immoral woman
Here the word "embrace the bosom" is probably a euphemism for handling the breasts and a synecdoche for all kinds of sexual activity. Alternate translation: "have sexual relations with an immoral woman"

bosom
chest, shoulders, and arms

an immoral woman
Possible meanings are 1) "a woman who is not your wife" or 2) "a woman who is another man's wife."

Proverbs 5:21

sees everything ... watches all the paths
These two phrases mean the same thing and emphasize that God knows everything that everyone does.

all the paths he takes
The writer speaks of a person's actions or lifestyle as if it were a path on which the person walks. Alternate translation: "everywhere he goes" or "everything he does"

Proverbs 5:22

A wicked person will be seized by his own iniquities
The writer speaks of a wicked person being unable to avoid the consequences of his iniquities as if those iniquities were people who capture the wicked person. This can be stated in active form. Alternate translation: "A wicked person's own iniquities will seize him" or "A wicked person will be unable to avoid the consequences of his iniquities"

the cords of his sin will hold him tight
The writer speaks of a wicked person being unable to avoid the consequences of his sin as if that sin were a trap made of cords in which the person is caught. Alternate translation: "because of his sin, he will be like an animal caught in a trap"

Proverbs 5:23

he is led astray by his great foolishness
This can be stated in active form. Alternate translation: "his great foolishness leads him astray"

by his great foolishness
"because he is very foolish"

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Chapter 6

1 My son, if you set aside your money as a guarantee for your neighbor's loan,
if you gave your promise for a loan of someone you do not know,
2 then you have laid a trap for yourself by your promise
and you have been caught by the words of your mouth.
3 When you are caught by your words, my son,
do this and save yourself,
since you have fallen into the hand of your neighbor;
go and humble yourself
and make your case before your neighbor.
4 Give your eyes no sleep
and your eyelids no slumber.
5 Save yourself like a gazelle from the hand of the hunter,
like a bird from the hand of the fowler.

6 Look at the ant, you lazy person,
consider her ways, and be wise.
7 It has no commander,
officer, or ruler,
8 yet it prepares its food in the summer
and during the harvest it stores up what it will eat.

9 How long will you lie down, you lazy person?
When will you rise from your sleep?
10 "A little sleep, a little slumber,
a little folding of the hands to rest"—
11 and your poverty will come like a robber
and your needs like an armed soldier.

12 A worthless person—a wicked man—
lives by the crookedness of his speech,
13 winking his eyes, making signals with his feet
and pointing with his fingers.
14 He plots evil with perversity in his heart;
he always stirs up strife.
15 Therefore his disaster will overtake him in an instant;
in a moment he will be broken beyond healing.

16 There are six things that Yahweh hates,
seven that are an abomination to him:
17 the eyes of a proud person, a tongue that lies,
hands that shed the blood of innocent people,
18 a heart that invents wicked schemes,
feet that quickly run to do evil,
19 a witness who breathes out lies
and one who sows discord among brothers.

20 My son, obey the command of your father
and do not abandon the teaching of your mother.
21 Always bind them on your heart;
tie them about your neck.
22 When you walk, they will guide you;
when you lie down, they will watch over you;
and when you wake up, they will teach you.
23 For the commands are a lamp,
and the teaching is a light;
the corrections that come by instruction
are the way of life.

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24 It keeps you from the evil woman,
from the smooth tongue of an immoral woman.
25 Do not lust in your heart after her beauty
and do not let her capture you with her eyelashes.
26 The price of a prostitute is the cost of a loaf of bread,
but the wife of another man hunts for a precious life.
27 Can a man carry a fire against his chest
without burning his clothes?
28 Can a man walk on hot coals
without scorching his feet?
29 So is the man who goes to his neighbor's wife;
the one who touches her will not go unpunished.

30 People do not despise a thief if he steals
to satisfy his need when he is hungry.
31 Yet if he is caught, he will pay back seven times what he stole;
he must give up everything of value in his house.
32 The one who commits adultery lacks sense;
the one who does it destroys himself.
33 Wounds and shame are what he deserves
and his disgrace will not be blotted out.
34 For jealousy makes a man furious;
he will show no mercy on the day of vengeance.
35 He will accept no ransom
and he cannot be bought off,
though you offer him many gifts.

Proverbs 6 General Notes

Structure and formatting

Chapter 6 continues a collection of proverbs that ends in chapter nine.

Special concepts in this chapter

My Son

Occasionally, the author addresses a proverb to "my son." This is not intended to restrict the words of that proverb to only males. Instead, it is simply a form used to pass on advice as a father does to his son.

Adulteress

The latter part of this chapter comes back to the theme about the adulteress and warns the young man to avoid her. An adulteress is a woman who commits adultery. (See: adultery)

Numbers

Occasionally, the author will mention a list of six things, or seven things, that Yahweh hates. These numbers are used to draw attention to the list of things. It is not important whether there are six or seven things in the list.

Important figures of speech in this chapter

Rhetorical questions

The author will use rhetorical questions to draw the reader's attention to important points.

Other possible translation difficulties in this chapter

Animals used as types

The gazelle and the ant have certain characteristics which the author uses to give wisdom. If your language does not recognize these characteristics in those animals, you could add a footnote to explain or possibly substitute another animal from your culture that would help explain the same concept. (See: wise)

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Proverbs 6:1

set aside your money
Implied here is that your promise and the circumstances forced you to save up your money. Alternate translation: "had to save up some of your money"

a guarantee for your neighbor's loan
Possible meanings are 1) your neighbor may come to you to ask for a loan or 2) your neighbor wants to take out a loan from someone else, but you promise to pay the lender back if your neighbor cannot.

neighbor
This same Hebrew word can also mean "friend."

Proverbs 6:2

you have laid a trap for yourself
This is a figure of speech saying that you are going to trap yourself. Alternate translation: "you have made a trap in which you yourself are caught"

the words of your mouth
"what you said" or "what you promised to do"

Proverbs 6:3

save yourself
"protect yourself" or "help yourself out of these problems"

you have fallen into the hand of your neighbor
This is a figure of speech using the term "hand" to mean "harm." Alternate translation: "your neighbor can bring harm to you if he wants to" or "your neighbor has power over you"

neighbor
"friend"

Proverbs 6:4

Give your eyes no sleep and your eyelids no slumber
"Do not let your eyes sleep; do not let your eyelids slumber." These two phrases mean the same thing and are repeated to emphasize how important it is not to be lazy. It is also stated negatively for even more emphasis. Alternate translation: "Stay awake, and do what you can"

your eyes ... your eyelids
This is a figure of speech using parts of your face to mean your whole body. Alternate translation: "yourself ... yourself"

Proverbs 6:5

Save yourself like a gazelle from the hand of the hunter
"Escape from your neighbor like a gazelle that flees from a hunter"

gazelle
This is a big, lean animal that eats grass and that people often hunt for meat. It is famous for running away quickly.

from the hand of the hunter
The hand of the hunter refers to the hunter's control. Alternate translation: "from the control of the hunter"

like a bird from the hand of the fowler
"and escape like a bird that flies away from a bird-hunter"

Proverbs 6:6

Look at ... consider
"Study ... think about" or "carefully observe ... ponder"

ant
An ant is a small insect that lives underground or in a self-built hill. They usually live in groups of thousands, and they can lift things that are much bigger than they are.

consider her ways
This is a figure of speech using the "ways" of an ant to refer to the behavior of the ant. Alternate translation: "consider how the ant behaves"

Proverbs 6:7

commander, officer, or ruler
These three words mean basically the same thing and are used to emphasized that no one has formal authority over an individual ant.

Proverbs 6:8

it prepares its food in the summer ... during the harvest it stores up what it will eat
These two phrases mean basically the same thing and are repeated to show how responsible the ant is.

summer
Summer is the time of the year when some trees bear their fruit.

Proverbs 6:9

How long will you lie down, you lazy person? When will you rise from your sleep?
The teacher uses these questions to scold the lazy person for sleeping too much. Alternate translation:

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"You should not just lie there, you lazy person. You should rise up from your sleep." or "Wake up, you lazy person! Get out of your bed!"

Proverbs 6:10

A little sleep ... of the hands to rest
These are the kinds of things that lazy people say.

A little sleep, a little slumber
Both of these statements mean the same thing. They can be stated as complete sentences. Alternate translation: "I will just sleep a little longer. Let me sleep lightly a little longer"

folding of the hands to rest
People often fold their hands while reclining in order to rest more comfortably. Alternate translation: "I will just cross my arms comfortably and rest a little"

Proverbs 6:11

and your poverty will come
This can be stated as a new sentence to make clear that this is a result of being lazy. Alternate translation: "If you continue to be lazy, your poverty will come" or "While you sleep, poverty will come"

your poverty will come like a robber
The sudden way a lazy person becomes poor is like the sudden way a robber comes and steals things. Alternate translation: "you will suddenly become poor, just as if a robber came and stole everything you have"

and your needs like an armed soldier
The sudden way a lazy person becomes in need of things is like the sudden way an armed soldier takes things from a person. This can be stated as a complete sentence. Alternate translation: "and your needs will come to you like an armed soldier" or "and you will become needy just as if an armed soldier stole all your things"

an armed soldier
"a soldier who is holding a weapon" or "a man with a weapon"

Proverbs 6:12

A worthless person—a wicked man
These two words have the same meaning and emphasize how bad this person is. Alternate translation: "A person with no value—an evil man"

lives by the crookedness of his speech
Here lies are spoken of as speech that is crooked. Alternate translation: "constantly tells lies"

Proverbs 6:13

winking his eyes, making signals with his feet and pointing with his fingers
All three of these phrases describe a way in which the evil person communicates secretly to deceive other people.

winking his eyes
If someone winks, he closes one eye very briefly as a secret signal to another person. This might be a sign of trust, of approval, or of something else.

Proverbs 6:14

He plots evil
"He plans evil" or "He prepares to do evil deeds"

he always stirs up strife
"he always causes strife" or "he is constantly looking for arguments and making them worse"

Proverbs 6:15

Therefore
"For that reason"

his disaster will overtake him
This implies that the disaster is chasing him like a person or an animal, and that it will catch him soon. Alternate translation: "his disaster will catch him"

his disaster
This refers to the disaster that will happen to him, but also the disaster that he himself caused.

in an instant; in a moment
Both mean the same thing, and one or both of them can be replaced by "suddenly" or "very quickly."

Proverbs 6:16

six things that Yahweh hates, seven that
This whole verse is a parallelism that emphasizes that God hates several things and not just one. Alternate translation: "six things that Yahwah hates; seven things that"

that are an abomination to him
"that he strongly hates." See how you translated "abomination" in Proverbs 3:32.

Proverbs 6:17

Connecting Statement:
This begins the list of things that Yahweh hates that was introduced in Proverbs 6:16.

eyes ... tongue ... hands
All of these body parts refer to a whole person. You can translate each of these with "people."

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shed the blood of
"kill" or "murder"

Proverbs 6:18

heart ... feet
All of these body parts refer to a whole person. You can translate each of these with "people."

wicked schemes
"evil plans"

Proverbs 6:19

breathes out lies
This figure of speech uses "breathes" to refer to lying constantly. Alternate translation: "constantly lies"

discord
See how you translated this in Proverbs 6:14.

one who sows discord
This figure of speech is using "sows" to refer to causing or bringing about discord. Alternate translation: "a person who causes discord"

Proverbs 6:20

obey the command of your father ... do not abandon the teaching of your mother
These two phrases are very similar in meaning, but the use of both "father" and "mother" explicitly includes women in the teaching process.

do not abandon the teaching of your mother
The abstract noun "teaching" can be expressed as a verb. Alternate translation: "Do not reject what your mother teaches you"

Proverbs 6:21

bind them on your heart; tie them about your neck
These two phrases mean basically the same thing. They describe the commands and instructions as if they are written down so that you can put it in or on your body to remind yourself.

bind them on your heart
"love them" or "think about them"

Proverbs 6:22

When you walk ... when you lie down ... when you wake up
These three phrases are used together to emphasize that the lessons are valuable all the time.

they will guide you ... they will watch over you ... they will teach you
The repetition of these phrases is to show that the lessons are valuable for all sorts of things. It also speaks of those lessons as if they were people.

Proverbs 6:23

the commands ... the teaching ... the corrections that come by instruction
These three phrases mean basically the same thing, and together they show the various types of lessons a father and a mother teach.

a lamp ... a light ... the way of life
All three of these mean basically the same thing and are repeated to emphasize the fact that the lessons make life better and easier. Alternate translation: "as useful as a lamp ... as helpful as light in the darkness ... as necessary to follow as the way of life"

the way of life
"the way that leads to life" or "the way of living that God approves of"

Proverbs 6:24

It keeps you from
Here the word "it" refers to the lessons taught by the father and mother in [Proverbs 6:20]

smooth tongue
The word "tongue" here is a metonym for the words the woman uses her tongue to speak. Alternate translation: "deceptive words"

immoral
sexually immoral

Proverbs 6:25

do not let her capture you with her eyelashes
The writer speaks of the woman's eyelashes as if they were a trap into which the young man could fall. They are a synecdoche for her beauty and a metonym for the way the woman looks at the young man to make her want her. Alternate translation: "do not allow her to gain control over you by being beautiful and by the way she looks at you"

in your heart
Here "heart" represents the mind. Alternate translation: "in your thoughts"

her beauty
"what is beautiful about her." This can also be a metonym for the woman. Alternate translation: "her"

capture you
"gain control over you"

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her eyelashes
The "eyelashes" stand for the beautiful things about her body that she uses to catch a man's attention. Alternate translation: "her beautiful eyes"

Proverbs 6:26

Connecting Statement:
The writer tells why his son should not have sexual relations with the wife of another man.

General Information:
Be sure your translation clearly communicates that having sexual relations with the wife of another man is much worse than having sexual relations with a prostitute.

The price of a prostitute is the cost of a loaf of bread, but the wife of another man hunts for a precious life
"A prostitute will be satisfied to receive enough money for a loaf of bread, but the wife of another man will be satisfied only when she has taken a precious life" or "Having sexual relations with a prostitute will cost you only as much as a loaf of bread, but having sexual relations with another man's wife will cost you your precious life"

the cost of a loaf of bread ... a precious life
Possible meanings are 1) the reader thinks that the money a prostitute takes is little and his own life is precious or 2) the prostitute is looking only for money so she can eat, while an adulterous wife gives her body hoping to receive love.

the cost of a loaf of bread
This is a metaphor for a small amount of money or something else unimportant. If your language has a common way of saying this, you may want to use it here. Alternate translation: "very small"

hunts for a precious life
The writer speaks of the woman's jealous husband wanting to kill the reader as if it were the woman herself who were trying to kill him. Alternate translation: "is giving her husband the opportunity to kill you" or "is putting you in danger"

Proverbs 6:27

Can a man carry a fire against his chest without burning his clothes?
This action would be very dangerous and would cause harm. The implied answer to the question is "no." Alternate translation: "Every man who carries a fire in his chest will burn his clothes."

without burning
"without destroying" or "and not destroy"

his clothes
His clothes stand for him as a whole person.

Proverbs 6:28

Can a man walk on hot coals without scorching his feet?
Walking on hot coals will scorch a person's feet, so the implied answer is "no." Alternate translation: "Every man who walks on hot coals will have scorched feet."

walk on hot coals
This stands for committing adultery.

walk
That is to slowly walk a long distance, without using tricks or magic.

scorching
"burning"

Proverbs 6:29

the man who goes to his neighbor's wife
This is a polite way of talking about having sexual relations. Alternate translation: "the man who has sexual relations with his neighbor's wife" or "the man who lies with his neighbor's wife"

Proverbs 6:30

despise a thief
"do not regard a thief with contempt" or "do not think a thief is evil"

Proverbs 6:31

if he is caught
This can be stated in active form. Alternate translation: "if someone catches him"

in his house
This figure of speech is saying that everything in his house is all that he owns. Alternate translation: "that he owns"

Proverbs 6:32

The one
"The person" or "The man"

Proverbs 6:33

what he deserves
"the appropriate punishment for what he has done"

his disgrace
This figure of speech is using the term "disgrace" to refer to the feeling of him acting shamefully. Alternate translation: "the memory of his shameful act"

will not be blotted out
This figure of speech is using the negative "will not be blotted out" to refer to it always being there.

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Alternate translation: "will never go away" or "will always be there"

Proverbs 6:34

furious
very angry

he will show no mercy
The "he" is the neighbor whose wife has committed adultery with another man. Alternate translation: "he will not limit the pain he will cause you" or "he will hurt you as much as he can"

on the day of vengeance
"when he takes revenge"

Proverbs 6:35

General Information:
The writer speaks as if the jealous husband has captured the one who had sexual relations with his wife.

ransom
money to buy the freedom of someone who has been captured

he cannot be bought off
This can be stated in active form. Alternate translation: "you cannot pay him enough money to change his mind"

off, though
"off. This will be true even if"

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Chapter 7

1 My son, keep my words
and store up my commands within yourself.
2 Keep my commands and live,
and keep my instruction as the apple of your eye.
3 Tie them on your fingers;
write them on the tablet of your heart.
4 Say to wisdom, "You are my sister,"
and call understanding your kinsman,
5 in order to keep yourself from the adulterous woman,
from the immoral woman who makes her words smooth.

6 At the window of my house
I was looking out through the lattice.
7 I looked at the naive people,
and I noticed among the young men
a youth who had no sense.
8 That young man passed down the street near her corner,
and he went toward her house.
9 It was twilight, in the evening of the day,
at the time of night and darkness.

10 There a woman met him,
dressed like a prostitute, with a false heart.
11 She was loud and rebellious;
her feet did not stay at home.
12 Now in the streets, then in the marketplace,
and at every corner she waited in ambush.
13 So she grabbed him and kissed him,
with a strong face she said to him,

14 "I made my peace offering today,
I fulfilled my vows,
15 so I came out to meet you,
to eagerly seek your face,
and I have found you.
16 I have spread coverings on my bed,
colored linens from Egypt.
17 I have sprinkled my bed
with myrrh, aloes, and cinnamon.
18 Come, let us drink our fill of love until morning;
let us take great pleasure in acts of love.
19 For my husband is not at his house;
he has gone on a long journey.
20 He took a bag of money with him;
he will come home on the day of the full moon."

21 With her great persuasiveness she turned him;
with her smooth lips she compelled him.
22 Suddenly he went after her
like an ox going to slaughter,
and like a fool is punished with shackles, [1]
23 until an arrow pierces through his liver.
He was like a bird rushing into a snare.
He did not know that it would cost him his life.

24 Now, my sons, listen to me;

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pay attention to the words of my mouth.
25 May your heart not turn aside onto her paths;
do not be led astray onto her paths.
26 She has caused many people to fall down pierced;
those she has killed are numerous.
27 Her house is on the paths to Sheol;
they go down to the dark bedrooms of death.

Footnotes

7:22 [1]The Hebrew text is difficult to understand. The ancient Greek translation has:

Proverbs 7 General Notes

Structure and formatting

Chapter 7 continues a collection of proverbs that ends in chapter nine.

Special concepts in this chapter

Parallelism

Proverbs are often written without any surrounding context and in two lines of text. Each line will have a certain relationship to the other line.

Many of the proverbs are stated as promises or commands, but they are intended to be advice.

My Son

Occasionally the author addresses a proverb to "my son." This is not intended to restrict the words of that proverb to only males, but is still given in the context of a father warning his son.

Adulteress

This chapter continues the theme about the adulteress and warns the young man to avoid her.

Proverbs 7:1

keep my words

Here keeping represents obeying. Alternate translation: "obey my words"

store up my commands within yourself

Here God's commands are spoken of as if they were objects that someone could put into a storeroom. Alternate translation: "memorize my commands"

Proverbs 7:2

keep my instruction

Here keeping represents obeying. Alternate translation: "obey my instructions"

as the apple of your eye

The apple of the eye is the pupil inside the eye, which people normally instinctively protect when an object flies at their face. Here "the apple of the eye" represents whatever a person values and protects the most. Alternate translation: "as your most valuable possession"

Proverbs 7:3

Tie them on your fingers

Possible meanings are 1) that the writer wanted his son to engrave certain commands from God on a ring and wear it, or 2) that the writer wanted his son to always remember God's commands, as if he always wore a certain ring.

write them on the tablet of your heart

Here the heart represents a person's mind, and remembering something well is spoken of as if the person were writing it on a stone tablet. See how you translated this in Proverbs 3:3. Alternate translation: "remember my commands well as if you were writing them in stone"

Proverbs 7:4

Say to wisdom, "You are my sister

Here wisdom is spoken of as if it were a person. Alternate translation: "Value wisdom as you would love your sister"

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call understanding your kinsman
Here the quality of understanding is spoken of as if it were a kinsman or relative. Alternate translation: "treat understanding as you would treat your kinsman"

kinsman
"relative" or "family member"

Proverbs 7:5

who makes her words smooth
Words intended to deceive are spoken of as if they were smooth objects. Alternate translation: "who praises you to deceive you" or "who flatters you with her words"

Proverbs 7:6

lattice
a covering over a window made of thin strips of wood that cross one another in a slanted pattern that forms square-shaped openings in the pattern

Proverbs 7:7

naive
inexperienced or immature

Proverbs 7:8

her corner
Here "her" refers to any female stranger, as referred to in Proverbs 7:5. She was standing at a certain corner, waiting for a suitable man to pass by. Alternate translation: "the corner where a female stranger was standing"

corner
This refers to where two roads meet.

Proverbs 7:9

twilight
the time of day when it is getting darker and about to become night

Proverbs 7:10

with a false heart
Here "heart" represents intentions or plans. Alternate translation: "she planned to deceive someone"

Proverbs 7:11

She was loud and rebellious
"She talked loudly and showed contempt for her husband"

her feet did not stay at home
The phrase "her feet" represent the woman. Alternate translation: "she did not stay at home"

Proverbs 7:12

she waited in ambush
Here the woman is spoken of as if she were preparing to physically trap a person or an animal. Also, the idea of trapping someone here represents persuading someone to commit sin. Alternate translation: "she waited to trap someone" or "she waited to find someone she could persuade to sin"

Proverbs 7:13

she
the woman who was introduced in Proverbs 7:10

grabbed him
"took hold of him firmly"

with a strong face
Here "strong" represents "stubborn." A "strong face" means a stubborn expression on a person's face. This implies that the woman is acting in a stubborn way, that she is deliberately doing what she knows is wrong. Alternate translation: "with a shameless expression on her face"

Proverbs 7:14

I fulfilled my vows
Here "vows" represents what the person promised to sacrifice to God. Alternate translation: "I made the sacrifices I promised to God"

Proverbs 7:15

seek your face
Here "face" represents the person and especially the person's presence. Alternate translation: "look for you" or "find out where you are"

Proverbs 7:16

General Information:
This page has intentionally been left blank.

Proverbs 7:17

sprinkled my bed with
"scattered on my bed"

aloes
a substance from aloe plants that has a nice smell

cinnamon
This is a spice made from the bark of a tree that smells and tastes good.

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Proverbs 7:18

let us drink our fill of love
Here the pleasures of romantic love are spoken of as if they were something good to drink. Alternate translation: "let us make love to each other as much as we want"

acts of love
caresses and sexual relations

Proverbs 7:19

is not at his house
"is not at home"

Proverbs 7:20

full moon
The moon is said to be full when it is a perfectly round disk, shining at its brightest.

Proverbs 7:21

her ... she ... him
The female is the married woman who wants to sleep with "him," the young man.

she turned him ... she compelled him
These two phrases form a merism that emphasizes that she was able to get him to willingly do exactly what she wanted.

she turned him
Causing him to stop doing what is right and start doing what is wrong is spoken of as if she caused him to turn off of the correct path and on to a wrong path. Alternate translation: "she persuaded him"

smooth lips
Here "lips" represents what a person says. When a person flatters someone else by saying things that are not sincere, these words are spoken of as if they were a smooth object. Alternate translation: "flattering, deceiving words"

she compelled him
This hyperbole speaks of the woman flattering the young man so that his desire was so strong he could not resist it as if she were forcing him to sin.

Proverbs 7:22

Suddenly he went after her
This seems to imply that the young man took very little time to think about what he should do. Alternate translation: "He quickly decided to go after her"

like an ox going to slaughter
The naive and unsuspecting way the young man follows the adulteress is compared to the way an animal is unaware of the danger it is in.

slaughter
This refers to killing an animal in order to eat its meat.

like a fool is punished with shackles
The Hebrew for this sentence is not not clear. Many translations say, "like a deer walks into a trap."

Proverbs 7:23

like a bird rushing into a snare
The naive and unsuspecting way the young man follows the adulteress is compared to the way an animal is unaware of the danger he is in.

until an arrow pierces through his liver
This passage implies that a hunter has trapped the deer in order to shoot it with arrows. Alternate translation: "until a hunter shoots it in its most important part"

liver
Here this organ represents a very important part of the deer's body.

it would cost him his life
This is a way of saying that this person will die as a result. Alternate translation: "it would kill him" or "he would die because of it"

Proverbs 7:24

Now
This is to focus the attention of the speaker's sons on the conclusion of this lesson.

Proverbs 7:25

May your heart not turn aside onto her paths
Here "ways" means the paths that a person chooses to walk on. It represents the person's behavior, the things that he decides to do in life. Alternate translation: "Make your heart stay far away from the ways of the adulterous woman" or "Do not let your heart want to do the things that the adulterous woman does"

your heart
Here "heart" represents a person, emphasizing his desires. Alternate translation: "you"

do not be led astray onto her paths
This means the same as the sentence before it. It strengthens the first warning. Alternate translation: "do not leave the right path in order to go on her paths"

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Proverbs 7:26

She has caused many people to fall down pierced
Being pierced by spears or arrows represents being killed. Alternate translation: "She has caused many people to fall dead"

Proverbs 7:27

Her house is on the paths to Sheol ... they go down
Here "paths" represents the kinds of behavior that foolish people participate in. Sheol was the name for the world of the dead.

on the paths to Sheol ... down to the dark bedrooms of death
These two phrases basically mean the same thing and are repeated to emphasize that the woman's victims will be destroyed.

the dark bedrooms of death
This expression pictures the dead as sleeping in many different rooms in Sheol.

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Chapter 8

1 Does not Wisdom call out?
Does not Understanding raise her voice?
2 On the hilltops beside the road,
at the crossroads, Wisdom has taken her stand.
3 Before the gates at the entrance into the city,
at the entrances into the city, she cries out.
4 "It is to you, people, that I call;
my voice is for the sons of mankind.
5 You who are naive, learn wisdom;
and you who are foolish, you must get an understanding mind.
6 Listen, because I will speak of noble things,
and when my lips open I will say upright things.
7 For my mouth speaks what is trustworthy,
and wickedness is an abomination to my lips.
8 All the words of my mouth are just;
in them is nothing twisted or perverse.
9 All of them are straight for the person who understands;
my words are upright for those who find knowledge.
10 Acquire my instruction rather than silver;
acquire knowledge rather than choicest gold.
11 For Wisdom is better than jewels;
no desirable thing is equal to her.

12 I, Wisdom, live with Prudence,
and I possess knowledge and discretion.
13 The fear of Yahweh is to hate evil.
I hate pride and arrogance, the evil way,
and perverted speech. I hate them.
14 I have good advice and sound wisdom;
I am insight; strength belongs to me.
15 By me kings reign,
and rulers make laws that are just.
16 By me princes rule,
nobles, and all who judge with justice.
17 I love those who love me,
and those who diligently seek me, find me.
18 With me are riches and honor,
lasting wealth and righteousness.
19 My fruit is better than gold, even fine gold;
my produce is better than pure silver.
20 I walk in the path of righteousness,
in the midst of the paths of justice.
21 As a result, I make those who love me inherit wealth;
I fill up their treasuries.

22 Yahweh created me at the beginning,
the first of his deeds long ago.
23 In ages long ago I was established—from the first,
from the beginnings of the earth.
24 Before there were oceans, I was given birth—
before there were springs abounding with water.
25 Before the mountains were settled
and before the hills, I was born.
26 I was born before Yahweh had made the earth or the fields,
or even the first dust in the world.
27 I was there when he established the heavens,

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when he drew a circle on the surface of the deep.
28 I was there when he established the clouds above
and when the springs in the deep became fixed.
29 I was there when he made his limit for the sea,
so the waters should not spread beyond his command,
and when there was set the limit for the foundations of the dry land.
30 I was beside him, as a skilled craftsman;
I was his delight day after day,
always rejoicing before him.
31 I was rejoicing in his whole world,
and my delight was in the sons of mankind.

32 Now, my sons, listen to me,
for those who keep my ways will be blessed.
33 Listen to my instruction and be wise;
do not neglect it.
34 The one who listens to me will be blessed.
He will be watching every day at my doors,
waiting beside the posts of my doors.
35 For whoever finds me, finds life,
and he will find the favor of Yahweh.
36 But he who fails, harms his own life;
all who hate me love death."

Proverbs 8 General Notes

Structure and formatting

Chapter 8 continues a collection of proverbs that ends in chapter nine. These chapters operate more as a unit than many of the following chapters in this book.

Special concepts in this chapter

Wisdom calls out

The addressee of this chapter is broader than "my son," but is personal like the previous chapters' use of "my son." In this case, Wisdom is calling out for all to come and learn of her, in contrast to the adulteress mentioned in chapters 5-7. (See: wise)

Proverbs 8:1

General Information:

In chapter 8 wisdom is spoken of as a woman who teaches people how to be wise. Many verses in chapter 8 have parallelisms.

Does not Wisdom call out?

This question is used to remind the readers of something they should already know. Alternate translation: "Wisdom calls out"

Does not Wisdom call out?

Here wisdom is imagined as a woman. If a language does not allow this kind of metaphor, other possible translations are: 1) "Is not wisdom like a woman who calls out?" 2) "Does not a woman named Wisdom call out?"

Does not Understanding raise her voice?

Here "Understanding" means the same as "Wisdom."

raise her voice

"speak"

Proverbs 8:2

General Information:

This page has intentionally been left blank.

Proverbs 8:3

the gates at the entrance into the city

In ancient times, cities usually had outer walls with gates in them.

she cries out

This continues to refer to Wisdom, personified as a woman.

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Proverbs 8:4

General Information:
Wisdom speaks to the people in verses 4-36.

my voice is for the sons of mankind
Here "voice" represents the words that are spoken. Alternate translation: "my words are for the sons of mankind"

the sons of mankind
This is metonymy representing all human beings. Alternate translation: "all people"

Proverbs 8:5

naive
inexperienced or immature

learn wisdom
The abstract word "wisdom' refers to what a wise person believes and to the way in which he acts. Alternate translation: "learn how a wise person acts" or "learn what it means to be wise"

you must get an understanding mind
"you must begin to understand things with your mind"

Proverbs 8:6

when my lips open
Here "lips" represents a person's mouth, with which he speaks. Alternate translation: "when I open my mouth to speak"

upright
proper or just

Proverbs 8:7

my mouth speaks
Here "mouth" represents a person who speaks. Alternate translation: "I speak"

what is trustworthy
"what people should believe"

wickedness is an abomination to my lips
Here "lips" represents a person who is speaking. See how you translated "abomination" in Proverbs 3:32. Alternate translation: "wickedness is an abomination to me" or "saying wicked things would be an abomination to me"

wickedness
Here the abstract noun "wickedness" represents wicked speech.

Proverbs 8:8

the words of my mouth
The "mouth" stands for the person who is speaking. Alternate translation: "The things I teach"

nothing twisted
Twisting a message is a metaphor for changing a true message into a false one. Alternate translation: "nothing false"

Proverbs 8:9

straight
honest and clear

my words are upright for those who find knowledge
This probably means that those who find knowledge will easily understand that the speaker's words are upright. Here "words" represent a message or teaching. Alternate translation: "those who know what is right and what is wrong consider what I teach to be right"

upright
true and honest

Proverbs 8:10

Acquire my instruction rather than silver
"You should try much harder to understand my instructions than to get silver"

choicest gold
"the best gold you could ever find"

Proverbs 8:11

For Wisdom is better than jewels; no desirable thing is equal to her
Here Wisdom, personified as a woman, is not speaking. However, it is possible to make Wisdom the speaker here as well. Alternate translation: "For I, Wisdom, am better than jewels; no desirable thing is equal to me"

desirable thing
treasuries

Proverbs 8:12

I, Wisdom, live with Prudence
Prudence is also represented here as a person.

Prudence
caution or good judgment

I possess knowledge and discretion
The abstract ideas "knowledge" and "discrete" can be expressed in other ways. Alternate translation: "I am knowledgeable and discreet" or "I know many things, and I am careful"

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discretion
being careful about what we say and do; being cautious not to cause hurt or harm to others

Proverbs 8:13

perverted speech
"wicked talk"

perverted
turned from what is right

Proverbs 8:14

good advice
"wise suggestions"

advice
counsel that is given to help someone

sound
good, reliable

I am insight
Here Wisdom is spoken of as if she were insight. Alternate translation: "I have insight"

Proverbs 8:15

General Information:
This page has intentionally been left blank.

Proverbs 8:16

nobles, and all who judge with justice
Translators can supply the missing words. Alternate translation: "and by me nobles and all who judge with justice also rule"

nobles
noblemen, leading members of important families in the nation

Proverbs 8:17

love
This refers to brotherly love or love for a friend or family member. This is natural human love between friends or relatives.

diligently
with careful and continued effort

Proverbs 8:18

With me are riches and honor
"I have riches and honor"

lasting wealth and righteousness
This explains what is meant by "riches and honor." This can be made clear with the connecting word "therefore." Alternate translation: "therefore, I will give lasting wealth and righteousness to those who find me"

righteousness
"the ability to live in a right way"

Proverbs 8:19

My fruit
what wisdom produces or causes

my produce
the benefit or gain that wisdom causes

Proverbs 8:20

I walk in the path of righteousness
Living the right way is spoken of as walking on the right road. Alternate translation: "I live right" or "I do what is right"

in the midst of the paths of justice
This tells more of what is meant by "the path of righteousness." Alternate translation: "I do what is perfectly just" or "I only do what is just"

Proverbs 8:21

treasuries
storehouses for valuable things. Wisdom is spoken of as a woman who fills the storehouses of her followers with valuable things.

Proverbs 8:22

the first of his deeds long ago
"creating me was one of the first things he did long ago"

Proverbs 8:23

In ages long ago
"Very long ago"

ages
The word "age" refers to a general, extended period of time.

from the beginnings of the earth
The idea of beginnings can be translated in a less abstract way. Alternate translation: "from when God created the earth"

Proverbs 8:24

General Information:
Wisdom continues to speak.

Proverbs 8:25

Before the mountains were settled
"Before the bases of the mountains were put into place." This can also be put into active form.

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Alternate translation: "Before God made the foundations of the mountains and put them into their proper places"

Proverbs 8:26

I was born
This is wisdom speaking about herself.

was born
"I was alive"

Proverbs 8:27

I was there
This is wisdom speaking about herself.

established
To establish something is to bring into being on a stable basis. Alternate translation: "created" or "made"

when he drew a circle on the surface of the deep
This refers to setting a limit to how far someone in a ship at sea can see all around himself. Alternate translation: "when he marked on the ocean's surface how far a person at sea can see in every direction"

the deep
"the ocean"

Proverbs 8:28

General Information:
Wisdom continues to speak.

established
brought into permanent being

when the springs in the deep became fixed
This can be put into active form. Alternate translation: "when God fixed the springs in the deep"

the springs in the deep
The ancient Hebrews thought that the ocean got its water from springs at the bottom of the sea.

Proverbs 8:29

when he made his limit for the sea
"when he created the shorelines for the oceans. The "limit for the sea" divided the oceans from the dry land.

when there was set the limit for the foundations of the dry land
The Hebrew word for "earth" also often means "land."

when there was set the limit for the foundations of the dry land
This can be put into active form. Alternate translation: "when God set the limit for the foundations of the earth"

Proverbs 8:30

I was beside him
This is still wisdom speaking. Wisdom now says she was right next to Yahweh, implying that she was his assistant in creating the world.

skilled craftsman
This is a person who has trained for years to make useful things very well, like furniture or houses.

I was his delight
"I was what made him happy." The word "delight" is an abstract noun that can be stated as a verb. Alternate translation: "he was happy because of me"

day after day
This is a way to express the idea of a habitual action or of a continuous condition. Alternate translation: "continually" or "the whole time"

Proverbs 8:31

his whole world
"the whole world he created" or "everything he created"

the sons of mankind
This refers to human beings in general. Alternate translation: "the people he brought into existence"

Proverbs 8:32

Now
This is to focus the attention of the children to the conclusion of this lesson.

listen to me
This is still wisdom talking about herself.

those who keep my ways
Here "my ways" represents wisdom's behavior. Alternate translation: "those who do what I teach" or "the people who follow my example"

Proverbs 8:33

do not neglect
"do not disregard" Alternate translation: "be sure to pay attention to" or "be sure to follow"

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Proverbs 8:34

watching every day at my doors, waiting beside the posts of my doors
These two phrases basically mean the same thing. Wisdom is described as having a home; possible meanings of "watching" are 1) a wise person waits outside wisdom's home in the morning in order to serve her, or 2) a wise person waits outside wisdom's house for her to come and teach him.

Proverbs 8:35

finds me
This is still wisdom talking about herself.

Proverbs 8:36

hate me
This is still wisdom talking about herself.

he who fails
The complete thought is, "he who fails to find me"

his own life
Here "life" represents the person's self.

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Chapter 9

1 Wisdom has built her own house;
she has carved seven pillars out of rocks.
2 She has slaughtered her animals, she has mixed her wine,
and she has set her table.
3 She has sent out her maids; she calls out
from the highest points of the city,
4 "Who is naive? Let him turn aside here!"
To the one lacking good sense she speaks.
5 "Come, eat my food,
and drink the wine I have mixed.
6 Leave your naive actions and live;
walk in the path of understanding.

7 Whoever disciplines a mocker receives dishonor,
and whoever rebukes a wicked person receives abuse.
8 Do not reprove a mocker, or he will hate you;
reprove a wise man, and he will love you.
9 Give to a wise person, and he will become even wiser;
teach a righteous person, and he will add to his learning.

10 The fear of Yahweh is the beginning of wisdom,
and the knowledge of the Holy One is understanding.
11 For through me your days will be multiplied,
and years of life will be added to you.
12 If you are wise, you are wise for yourself,
and if you mock, you will carry it by yourself."

13 The woman of foolishness is ignorant;
she is untaught and knows nothing.
14 She sits at the door of her house,
on a seat in the highest places of the town.
15 She is calling out to those who pass by in the streets,
to people walking straight on their way.
16 "Let anyone who is naive turn aside here,"
she says to those who have no sense.
17 "Stolen waters are sweet,
and bread of secrecy is delicious."
18 But he does not know that the dead are there,
that her invited guests are in the depths of Sheol.

Proverbs 9 General Notes

Structure and formatting

Chapter 9 concludes a collection of proverbs that operate as a unit about wisdom. (See: wise)

Special concepts in this chapter

Wisdom calls out

The addressee of chapters 8 and 9 is broader than "my son," but is personal like the previous chapters' use of "my son." In this case, Wisdom is calling out for all to come and learn of her.

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Proverbs 9:1

General Information:
These verses begin a parable in which wisdom is imagined to be a woman who is giving good advice to people.

Wisdom has built
The writer speaks about wisdom as if it were a woman who has built her own house.

Proverbs 9:2

She has slaughtered her animals
This refers to animals whose meat will be eaten in the dinner that Wisdom will give. Alternate translation: "She has killed the animals for meat at dinner"

mixed her wine
In ancient Israel, people often mixed wine with water. Alternate translation: "prepared her wine by mixing it with water"

she has set her table
"she has prepared her table"

Proverbs 9:3

General Information:
These verses begin to give the message of Wisdom, who is personified as a woman.

She has sent out her maids
These maids went out and invited people to come to the feast that Wisdom had prepared.

her maids
Young women or girls who are in the service of a respectable, adult woman, such as Wisdom.

she calls out
"she proclaims" or "she summons" Alternate translation: "she loudly recites her invitation"

the highest points of the city
The invitation is shouted from the highest points so that it will be best heard by all the people.

Proverbs 9:4

Who is naive? Let ... the one lacking good sense
These two phrases describe the same group of people, those who need more wisdom in their lives. Here the question is addressed to all such people. Alternate translation: "Anyone who is naive, let ... anyone lacking good sense"

is naive
"is inexperienced or immature"

turn aside here
"leave his path and come into my house"

Proverbs 9:5

General Information:
These verses continue the message of Wisdom.

Come ... eat ... drink
All of these commands are plural; Wisdom is addressing many people at the same time.

the wine I have mixed
In ancient Israel, people often mixed wine with water. Alternate translation: "prepared her wine by mixing it with water"

Proverbs 9:6

Leave ... live ... walk
All of these commands are plural; Wisdom is addressing many people at the same time.

Leave your naive actions
Here naive actions are spoken of as if they were a place that a person could leave. Alternate translation: "Stop your naive behavior"

naive actions
"inexperienced, immature actions"

the path of understanding
Here the process of understanding wisdom is spoken of as if it were a path that a person could follow. Alternate translation: "the manner of living that a wise person has"

Proverbs 9:7

General Information:
These verses continue the message of Wisdom.

Whoever disciplines a mocker receives dishonor
The abstract noun "dishonor" is spoken of as if it were a solid object that one person can give to another. It can be translated as a verb. Alternate translation: "A mocker will dishonor anyone who disciplines him" or "Whoever disciplines a mocker can expect the mocker to dishonor him" or "Whoever disciplines a mocker can expect the mocker to insult him"

a mocker
Someone who habitually mocks people. Alternate translation: "someone who says insulting things about other people" or "someone who likes to make other people look bad"

whoever rebukes a wicked person receives abuse
The writer speaks of "abuse" here as if it were a solid object that one person could give to another. Possible meanings are 1) a wound resulting from physical abuse or 2) a metonym for the disgrace

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that comes from verbal abuse. Alternate translation: "a wicked person will abuse whoever rebukes him" or "anyone who rebukes a wicked person can expect the wicked person to abuse him"

whoever rebukes
"whoever corrects"

Proverbs 9:8

Do not reprove
"Do not correct"

Proverbs 9:9

Give to a wise person, and he ... teach a righteous person, and he
These two commands actually represent conditional statements. Alternate translation: "If you give to a wise person, he ... if you teach a righteous person, he"

Give to a wise person ... teach a righteous person
These two phrases basically say the same thing.

Give to a wise person
This refers to giving instruction to a wise person.

Proverbs 9:10

General Information:
These verses finish the message of Wisdom.

The fear of Yahweh
See how you translated this phrase in Proverbs 1:7.

Proverbs 9:11

through me your days will be multiplied
This may be put into active form. Alternate translation: "I will multiply your days" or "I will cause you to live many more days"

through me
Wisdom, personified as a woman, continues to speak here.

your days will be multiplied, and years of life will be added to you
These two phrases basically mean the same thing and are used to emphasize the great benefits wisdom has.

years of life will be added to you
Wisdom speaks of years of life as if they were physical objects. This can be stated in active form. Alternate translation: "I will add years of life to you" or "I will add years to your life" or "I will enable you to live longer"

Proverbs 9:12

If you are wise ... and if you mock
These two statements seem to mean that wise people gain advantages for themselves because of their wisdom, and mockers suffer because of their behavior.

you will carry it
This speaks of the consequence of one's bad behavior as if it were a heavy load that one had to carry on his back.

Proverbs 9:13

General Information:
These verses begin to describe foolishness, which is also personified as a woman.

The woman of foolishness
It is possible to translate "foolishness" as a description such as "A foolish woman." However, if a language allows wisdom to be personified, as in the previous part of this chapter, it may also allow foolishness to be personified. Alternate translation: "The woman Foolishness"

she is untaught and knows nothing
These two expressions basically mean the same thing, which is repeated to show how useless the foolish woman is. Alternate translation: "she does not know anything at all"

she is untaught
"she has not learned from experience" or "she is young and naive"

Proverbs 9:14

General Information:
This page has intentionally been left blank.

Proverbs 9:15

walking straight on their way
This seems to be an idiom for "thinking only of their own affairs" or "minding their own business."

Proverbs 9:16

is naive
"is inexperienced or immature"

turn aside here
"leave his path and come here"

she says
This is the foolish woman who was introduced in Proverbs 9:13.

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those who have no sense
"those who do not have wisdom" or "those who are not wise"

Proverbs 9:17

Stolen waters are sweet, and bread of secrecy is delicious
The foolish woman speaks of the pleasure of stolen waters and bread of secrecy to tell men that if they sleep with her, they will have pleasure. This can be stated clearly in a simile: "You can enjoy me just as you enjoy water that you have stolen or bread that is secret"

Proverbs 9:18

that the dead are there
"that the men who have gone to her are now dead"

in the depths of Sheol
"Sheol" refers to the world of the dead.

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Chapter 10

1 The proverbs of Solomon.

A wise son makes his father rejoice
but a foolish son brings grief to his mother.

2 Treasures accumulated by wickedness give no profit,
but doing what is right delivers from death.

3 Yahweh does not let the soul of the righteous person go hungry,
but he frustrates the cravings of the wicked.

4 A lazy hand causes a person to be poor,
but the hand of the diligent person gains riches.

5 A wise son gathers a crop in the summer,
but it is disgraceful for him to sleep during harvest.

6 Blessings from God are upon the head of the righteous person,
but the mouth of the wicked covers up violence.

7 The righteous person makes those who remember him happy,
but the name of the wicked will rot away.

8 The wise of heart accept commands,
but a talkative fool will come to ruin.

9 He who walks in integrity walks in safety,
but the one who makes his ways crooked, he will be found out.

10 He who winks the eye causes grief,
but a talkative fool will come to ruin.

11 The mouth of the righteous person is a water spring of life,
but the mouth of the wicked covers up violence.

12 Hatred stirs up conflicts,
but love covers over all transgressions.

13 Wisdom is found on the lips of a discerning person,
but a rod is for the back of the one who has no sense.

14 Wise men store up knowledge,
but the mouth of a fool brings destruction near.

15 The wealth of a rich man is his fortified city;
the poverty of the poor is their destruction.

16 The wage of the righteous person leads to life;
the income of the wicked leads them to sin.

17 There is a path to life for the one who follows discipline,
but the one who rejects correction is led astray.

18 Whoever conceals hatred has lying lips,
and whoever spreads slander is a fool.

19 When there are many words, transgression is not lacking,

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but he who is careful in what he says is wise.

20 The tongue of the righteous person is pure silver;
there is little value in the heart of the wicked.

21 The lips of the righteous person nourish many,
but fools die because of their lack of sense.

22 The blessings of Yahweh bring wealth
and he adds no pain to it.

23 Wickedness is a game a fool plays,
but wisdom is a pleasure to a man of understanding.

24 The fear of the wicked person will overtake him,
but the desire of righteous people will be granted.

25 The wicked are like the storm that passes by, and they are no more,
but the righteous person is a foundation that lasts forever.

26 Like vinegar on the teeth and smoke in the eyes,
so is the lazy person to those who send him.

27 The fear of Yahweh prolongs life,
but the years of the wicked will be short.

28 The hope of righteous people is their joy,
but the hope of wicked people will perish.

29 The way of Yahweh is a stronghold for those who have integrity,
but it is destruction for those who behave wickedly.

30 The righteous person will never be overthrown,
but the wicked will not remain in the land.

31 Out of the mouth of the righteous person comes the fruit of wisdom,
but the perverse tongue will be cut out.

32 The lips of the righteous person know what gains favor,
but the mouth of the wicked, they know what is perverse.

Proverbs 10 General Notes

Structure and formatting

Chapter 10 starts a new section of the book, which is attributed to Solomon and is filled mainly with short, individual proverbs.

Special concepts in this chapter

Themes

There are individual proverbs that run along common themes, often using contrasting elements: wise/foolish, money, lazy/diligent, truth telling, and wicked/righteous. (See: wise, foolish and evil and righteous)

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Proverbs 10:1

General Information:
Many verses in Chapter 10 are contrasting parallelisms

The proverbs of Solomon
After the introduction of Chapters 1-9, Chapter 10 begins the collection of the proverbs; short sayings that teach wisdom.

Proverbs 10:2

accumulated
acquired over time

Proverbs 10:3

Yahweh does not let the soul of the righteous person go hungry
Here "soul" refers to the person. This can be stated in positive form. Alternate translation: "Yahweh makes sure those who do what is right have food to eat"

Proverbs 10:4

A lazy hand
"Hand" represents the strength and ability of a person. Alternate translation: "A person unwilling to work"

hand of the diligent
"Hand" represents the strength and ability of a person. Alternate translation: "person who works hard"

Proverbs 10:5

General Information:
This page has intentionally been left blank.

Proverbs 10:6

are upon the head
The "head" represents the whole person. Alternate translation: "are given to"

mouth of the wicked
The "mouth" represents what a person says. Alternate translation: "words the wicked speak"

covers up
hides the truth

Proverbs 10:7

name
The word "name" represents a person's reputation. Alternate translation: "memory"

Proverbs 10:8

come to ruin
"be destroyed" or "be made useless"

Proverbs 10:9

crooked
not straight; deformed; dishonest; deceitful

Proverbs 10:10

He who winks the eye
"Winking the eye" represents a secretive sign for being cruel to someone else. Alternate translation: "He who makes a signal with a gesture"

will come to ruin
will lose all the good things he now has

Proverbs 10:11

The mouth of the righteous
Here "mouth" represents what a persons says. Alternate translation: "The speech of a righteous person"

the righteous
This refers to righteous people in general. Alternate translation: "righteous people"

is a water spring of life
This person's speech is spoken of as if it preserved living animals or people, as a water spring would do in a dry land.

the mouth of the wicked covers up violence
That is, the wicked person appears to say harmless things, but plans to violent things against other people.

the mouth of the wicked
Here "mouth" represents what a persons says. Alternate translation: "the speech of a wicked person"

the wicked
This refers to wicked people in general. Alternate translation: "wicked people"

Proverbs 10:12

Hatred stirs up conflicts
Here the word "hatred" represents anyone who hates others. Alternate translation: "Anyone who hates others stirs up conflict"

stirs up conflicts
"Stirs up conflicts" is a metaphor meaning causes people to quarrel or fight. Alternate translation: "starts fights"

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love covers over all transgressions
Here the word "love" represents anyone who loves others. Alternate translation: "Anyone who loves others covers all transgressions"

covers over all transgressions
"Covers over" is a metaphor meaning forgives. Alternate translation: "forgives all wrongs"

Proverbs 10:13

on the lips of a discerning person
"Lips" represents what a person says. Alternate translation: "in what a sensible person says"

a rod is for the back
"Rod" represents strong, physical punishment and "the back" represents the person who receives the punishment. Alternate translation: "a person who has no sense needs forceful punishment"

Proverbs 10:14

the mouth of a fool
"Mouth" represents what a person says. Alternate translation: "the words from a foolish person"

Proverbs 10:15

his fortified city
This represents wealth as a safe place. Alternate translation: "his safety"

their destruction
"what destroys them"

Proverbs 10:16

The wage ... the income
These terms normally refer to the money a worker earns. Here they represents the results of either doing what is right or doing what is wrong.

income
"what comes in" when a person sells his labor or something he has produced

Proverbs 10:17

There is a path to life for the one who follows discipline
"The person who obeys wise instruction will have a long and happy life"

but the one who rejects correction is led astray
This can be stated in active form. Alternate translation: "but the one who does not obey wise instruction will not have a good life"

Proverbs 10:18

has lying lips
"Lips" represent what a person says. Alternate translation: "tells lies"

Proverbs 10:19

transgression is not lacking
This phrase uses a negative to emphasize a positive idea. Alternate translation: "there is much sin"

Proverbs 10:20

The tongue of the righteous person
"Tongue" represents what a person says. Alternate translation: "Whatever a righteous person says"

is pure silver
"Silver" represents valuable sayings. Alternate translation: "is extremely valuable"

Proverbs 10:21

The lips of the righteous
"Lips" represents what a person says. Alternate translation: "The sayings of a righteous man"

nourish
cause them to develop or grow stronger

Proverbs 10:22

General Information:
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Proverbs 10:23

Wickedness is a game a fool plays
A game is an activity people do for pleasure. Alternate translation: "Fools find pleasure in wickedness"

Proverbs 10:24

overtake
overcome someone

Proverbs 10:25

The wicked are like the storm
Just as storm comes and sweeps everything away so wicked people will disappear.

is a foundation that lasts forever
"Foundation" represents the base or a beginning of something that people build over. Alternate translation: "is a start for something that lasts forever"

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Proverbs 10:26

Like vinegar on the teeth and smoke in the eyes, so is the lazy person to those who send him
"Vinegar" and "smoke" represent things that hurt a person's teeth and eyes. Alternate translation: "A lazy person will make those who send him wish they had not"

vinegar
a sour liquid used to flavor or preserve foods, too much of which is painful to drink

Proverbs 10:27

the years of the wicked
"Years" represent the time a person lives. Alternate translation: "the lifetime of the evil person"

Proverbs 10:28

the hope of wicked people
Here "hope" represents what a person hopes for. Alternate translation: "what wicked people hope to obtain"

Proverbs 10:29

General Information:
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Proverbs 10:30

will never be overthrown
This can be stated as active and positive: Alternate translation: "will be secure"

Proverbs 10:31

Out of the mouth of the righteous person
"Mouth" represents what a person says. Alternate translation: "From the righteous man's words"

the perverse tongue will be cut out
"Tongue" represents what a person says. Alternate translation: "God will shut the mouths of people who say what is false"

Proverbs 10:32

lips of the righteous person know what gains favor
"Lips" represent what a person says. Alternate translation: "righteous person knows how to speak in a way that gains favor"

gains favor
"makes people think well of them"

mouth of the wicked
"Mouth" represents what a person says. Alternate translation: "the words of the wicked"

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Chapter 11

1 False scales are an abomination to Yahweh,
but he delights in a precise weight.

2 When pride comes, then comes disgrace,
but with humility comes wisdom.

3 The integrity of the upright guides them,
but the crooked ways of the treacherous destroy them.

4 Wealth is worthless on the day of wrath,
but doing right delivers you from death.

5 The right conduct of a blameless person makes his way straight,
but the wicked will fall because of their own wickedness.

6 The right conduct of the upright keeps them safe,
but the treacherous are trapped by their cravings.

7 When a wicked man dies, his hope perishes
and the hope that was in his strength comes to nothing.

8 The righteous person is delivered from trouble
and it comes upon the wicked instead.

9 With his mouth the godless person destroys his neighbor,
but through knowledge righteous people are kept safe.

10 When righteous people prosper, a city rejoices;
when the wicked perish, there are shouts of joy.

11 Through the blessings of the upright the city is exalted;
by the mouth of the wicked the city is thrown down.

12 The man who has contempt for his friend has no sense,
but a man of understanding keeps quiet.

13 Whoever goes around slandering reveals secrets,
but the trustworthy in spirit keeps a matter covered.

14 Where there is no counsel, a nation falls,
but victory comes through many counselors.

15 Whoever guarantees a loan for a stranger will surely suffer harm,
but the one who hates giving a pledge in that kind of promise is safe.

16 A gracious woman gets honor,
but violent people grasp for wealth.

17 A merciful person benefits himself,
but one who is cruel hurts himself.

18 The wicked person lies to get his wages,
but one who sows what is right reaps the wages of truth.

19 An honest person who does what is right will live,
but the one who pursues evil will die.

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20 Those whose hearts are perverse are an abomination to Yahweh,
but he delights in those whose ways are blameless.

21 Be sure of this—the wicked person will not go unpunished,
but the descendants of righteous people will be kept safe.

22 Like a gold ring in a pig's nose
is a beautiful woman without discretion.

23 The desires of righteous people result in good,
but wicked people can only hope for wrath.

24 There is one who scatters—he will accumulate even more;
another withholds what is just—he comes to poverty.

25 The generous person will prosper
and the one who gives water to others will have water for himself.

26 People curse the man who refuses to sell grain,
but good gifts crown the head of him who sells it.

27 The one who diligently seeks good is also seeking favor,
but the one who searches for evil will find it.

28 Those who trust in their riches will fall,
but like the leaf, righteous people will flourish.

29 The one who brings trouble on his own household will inherit the wind
and the fool will become a servant to the wise of heart.

30 The fruit of the righteous is a tree of life,
but violence takes away lives.

31 Behold! The righteous person is rewarded on earth;
how much more the wicked and the sinner!

Proverbs 11 General Notes

Structure and formatting

Chapter 11 continues the section of the book which is attributed to Solomon and is filled mainly with individual proverbs.

Special concepts in this chapter

Themes

There are individual proverbs that run along common themes, often using contrasting elements: wise/foolish, money, lazy/diligent, truth telling, wicked/righteous, sluggard, pride/humility, integrity/crookedness. (See: wise, foolish and evil and righteous)

Proverbs 11:1

General Information:

Many verses in Chapter 11 are contrasting parallelisms

False scales are an abomination to Yahweh

"Scales" represent measuring accurately in negotiating. See how you translated "abomination" in [Proverbs 3:32]

but he delights in a precise weight

"Precise weight" represents accuracy in negotiating. Alternate translation: "but he delights

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in honest ways" or "but he is happy when people are honest"

Proverbs 11:2

General Information:
This page has intentionally been left blank.

Proverbs 11:3

the upright
This refers to upright persons in general. This nominal adjective can be stated as an adjective. Alternate translation: "upright people" or "righteous people" or "honest people"

the treacherous
This nominal adjective can be stated as an adjective. Alternate translation: "treacherous people" or "those who are treacherous"

Proverbs 11:4

Wealth is worthless on the day of wrath
The "day of wrath" represents a specific event, such as the "day of Yahweh" or "judgment day" or "last days." Alternate translation: "A person's wealth will do him no good when God comes to judge"

Proverbs 11:5

makes his way straight
"has clear direction"

the wicked
This nominal adjective can be stated as an adjective. Alternate translation: "those who are wicked"

Proverbs 11:6

the treacherous
This nominal adjective can be stated as an adjective. Alternate translation: "those who are treacherous"

the treacherous are trapped by their cravings
"those who do evil are captured by their passions"

treacherous
ready to betray trust; traitorous; deceptive

Proverbs 11:7

the hope that was in his strength
"the confidence he has in his own power" or "the hope for what he could gain by his power"

comes to nothing
"disappears"

Proverbs 11:8

The righteous person is delivered from trouble
This can be stated in active form. Alternate translation: "God delivers from trouble the person who does what is right"

it comes
"trouble comes"

Proverbs 11:9

With his mouth the godless
"Mouth" represents what a person says. Alternate translation: "The words of the godless"

Proverbs 11:10

General Information:
This page has intentionally been left blank.

Proverbs 11:11

Through the blessings of the upright
Possible meanings are 1) The upright do good things that cause the people in the city to be prosperous or 2) God blesses the people of the city because of the actions of the upright.

the city is exalted
"City" represents the community or people group. The phrase "is exalted" can be translated in active form. Alternate translation: "God exalts the people of the city" or "God makes the people in the city prosperous"

by the mouth of the wicked
"Mouth" represents what a person says. Alternate translation: "the words of evil people"

Proverbs 11:12

General Information:
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Proverbs 11:13

the trustworthy in spirit
Here the word "spirit" is a synecdoche for the whole person. Alternate translation: "a trustworthy person"

keeps a matter covered
"Covered" represents keeping things concealed as much as possible. Alternate translation: "does not tell" or "does not speak about the matter"

Proverbs 11:14

General Information:
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Proverbs 11:15

one who hates giving
"one who refuses to give"

Proverbs 11:16

violent people
people without pity or compassion; cruel people

grasp for wealth
"are greedy for wealth"

Proverbs 11:17

one who
"a person who"

Proverbs 11:18

sows what is right
To "sow" represents spreading out to gain more. Alternate translation: "spreads out what is right"

reaps the wages of truth
To "reap" represents acquiring or gathering in" Alternate translation: "will surely be rewarded"

Proverbs 11:19

the one who
"the person who"

pursues evil
"chases after evil" or "seeks to do evil"

Proverbs 11:20

Those whose hearts are perverse are an abomination to Yahweh
"Yahweh strongly hates those whose hearts are perverse." See how you translated "abomination" in Proverbs 3:32.

whose hearts are perverse
"Heart" represents the feelings, attitudes and motivations of a person. Alternate translation: "who have wicked thoughts"

Proverbs 11:21

will not go unpunished
This phrase uses a negative to emphasize a positive idea. Alternate translation: "will certainly be punished"

Proverbs 11:22

Like a gold ring ... without discretion
A beautiful woman without discretion is compared to a useless and unsuitable golden ring in a pig's nose.

without discretion
"without common sense" or "who is foolish"

Proverbs 11:23

General Information:
This page has intentionally been left blank.

Proverbs 11:24

There is one who scatters—he will accumulate even more
This is a metaphor for a person who becomes more wealthy by being generous. Alternate translation: "Some people give freely to others and yet become more wealthy"

one who scatters
You may need to make explicit that the person scatters seeds for crops to grow. This is a metaphor for being generous. Alternate translation: "one who scatters much seed" or "one who is generous"

will accumulate even more
"will gain even more"

withholds what is just
"what he should give" or "wrongly refuses to give." Being unjust is possibly a hyperbole for simply not being generous.

Proverbs 11:25

will prosper
"will gain more"

the one who
"the generous person who" or "anyone who"

Proverbs 11:26

the man who refuses to sell
This describes the person who hoards his wealth instead of helping those in need.

good gifts crown the head of him who sells it
"Crown" represents the reward or award for the person who is willing to sell grain. Alternate translation: "good gifts are given as a crown of honor to him who sells it" or "the person who sells it is honored with many blessings"

Proverbs 11:27

The one who diligently seeks
the one who seeks with careful and continued effort

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Proverbs 11:28

will fall
This is an idiom. Here "fall" represents destruction or failure. Alternate translation: "will be destroyed" or "awaits a bad future"

like the leaf, righteous people will flourish
"Leaf" represents growth and prosperity. Alternate translation: "righteous people will prosper in the same way a healthy green leaf grows"

righteous people will flourish
This means that righteous people will thrive or prosper.

Proverbs 11:29

inherit the wind
The "wind" is a metaphor for something that cannot be grasped or has no value. Alternate translation: "inherit nothing"

Proverbs 11:30

The fruit of the righteous is a tree of life
The word "fruit" here is a metonym for the tree that produces the fruit, and the tree is a metaphor for a person who does what is right. Alternate translation: "Those who do right will bring life to themselves and others"

tree of life
See how you translated this in Proverbs 3:18.

but violence takes away lives
"but the one who kills people is violent." Some modern translations read, "and the one who wins souls is wise," that is, a wise person will convince other people to do what is right.

Proverbs 11:31

The righteous person is rewarded on earth
This can be translated using an active verb. Alternate translation: "God rewards the righteous person on earth" or "People reward the righteous person on earth"

righteous person is rewarded on earth
Some translations read, "person who is righteous on earth is rewarded."

is rewarded ... on earth
The phrase "on earth" is a metonym for the life that a person lives on earth. Alternate translation: "is rewarded ... in this life"

how much more
"even more so"

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Chapter 12

1 Whoever loves discipline loves knowledge,
but the one who hates correction is stupid.

2 Yahweh gives favor to a good man,
but he condemns a man who makes evil plans.

3 A person cannot be established by wickedness,
but righteous people cannot be uprooted.

4 A worthy wife is her husband's crown,
but she who brings shame is like a disease that rots his bones.

5 The plans of the righteous are just,
but the advice of the wicked is deceitful.

6 The words of wicked people are an ambush waiting for bloodshed,
but the words of the upright keep them safe.

7 Wicked people are overthrown and they are gone,
but the house of the righteous person will stand.

8 A man is praised for prudent lips,
but the perverse heart is despised.

9 Better the person of low position who has a servant
than the one who honors himself but has no food.

10 The righteous person cares about the needs of his animal,
but even the compassion of the wicked is cruel.

11 The one who works his land will have plenty of food,
but whoever chases after worthless projects has no sense.

12 The evil person desires the plunder of the wicked,
but the righteous root endures.

13 An evil person is trapped by the transgression of his lips,
but the righteous person escapes from trouble.

14 From the fruit of his words a person is filled with good things,
just as the work of his hands rewards him.

15 The way of a fool is right in his own eyes,
but a wise man listens to advice.

16 A fool shows his anger at once,
but one who ignores an insult is prudent.

17 The one who speaks the truth says what is right,
but a false witness, deceit.

18 The words of one who speaks rashly are like the thrusts of a sword,
but the tongue of the wise brings healing.

19 Truthful lips last forever,
but a lying tongue is only for a moment.

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20 There is deceit in the hearts of those who plan to do evil,
but joy comes to the advisors of peace.

21 No ill comes upon the righteous,
but the wicked are filled with distress.

22 Lying lips are an abomination to Yahweh,
but those who live faithfully are his delight.

23 A prudent man conceals his knowledge,
but the heart of fools shouts out folly.

24 The hand of the diligent will rule,
but lazy people will be put to forced labor.

25 Anxiety in the heart of a person weighs him down,
but a good word makes him glad.

26 The righteous person is a guide for his friend,
but the way of the wicked leads them astray.

27 Lazy people would not roast their own game,
but the diligent man will obtain precious wealth.

28 Those who walk in the right way find life
and in its path there is no death.

Proverbs 12 General Notes

Structure and formatting

Chapter 12 continues the section of the book (Chapter 10-22) which is attributed to Solomon and is filled mainly with short, individual proverbs.

Special concepts in this chapter

Themes

There are individual proverbs that run along common themes, often using contrasting elements: wise/foolish, money, lazy/diligent, truth telling, wicked/righteous, sluggard, pride/humility and integrity/crookedness. (See: wise, foolish and evil and righteous)

Proverbs 12:1

General Information:

The author uses throughout this chapter. Verses 1-15 contrast wisdom and foolishness.

Whoever

"Any person who"

the one who hates correction

"the person who does not want to be told what to do"

is stupid

"is foolish" or "is unwise"

Proverbs 12:2

General Information:

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Proverbs 12:3

A person cannot be established by wickedness

This can be stated in active form. Alternate translation: "No one can become safe and secure by doing what is wicked"

cannot be uprooted

"Uprooted" represents being pulled out of the ground like a plant or a tree. This cannot happen to those who do right. Alternate translation: "are as stable as a tree with deep roots"

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Proverbs 12:4

A worthy wife is her husband's crown
A crown represents the greatest honor a person can receive. Alternate translation: "A good wife is a sign of great honor for her husband"

she who brings shame is like a disease that rots his bones
A disease that rots the bones represents the spoiling of a person's life. Alternate translation: "a wife's shameful acts destroy her husband's influence and happiness"

Proverbs 12:5

the righteous
This refers to righteous persons in general. This nominal adjective can be stated as an adjective. Alternate translation: "righteous people"

Proverbs 12:6

The words of wicked people are an ambush waiting for bloodshed
The deceitful things that wicked people say in order to harm other people are spoken of as if their words are waiting to kill someone by surprise. Alternate translation: "The deceitful things wicked people say are like a person waiting to murder someone by surprise"

the words of the upright keep them safe
"advice from the upright keeps people safe"

the upright
This refers to upright persons in general. This nominal adjective can be stated as an adjective. Alternate translation: "upright persons" or "righteous persons" or "honest persons"

Proverbs 12:7

Wicked people are overthrown
This can be stated in active form. Alternate translation: "People will overthrow the wicked people" or "People will remove the wicked people from power"

house
The term "house" is often used figuratively in the Bible to refer to a person's ancestors, descendants or other relatives. Alternate translation: "family" or "descendants"

Proverbs 12:8

A man is praised for prudent lips
This can be stated in active form. Alternate translation: "People will praise a man with prudent lips"

for prudent lips
The lips here are either 1) a synecdoche for the man himself. Alternate translation: "because he is prudent" Or 2) a metonym for the words he speaks Alternate translation: "because he speaks prudently."

the perverse heart is despised
The word "heart" here is a synecdoche for the whole person. This can be stated in active form. Alternate translation: "people will despise the one who always thinks evil thoughts" or "people will despise the one who takes good things and twists them into bad"

Proverbs 12:9

the person of low position
"the person whom others despise"

the one who honors himself
"the one who boasts about himself"

Proverbs 12:10

is cruel
"causes suffering"

Proverbs 12:11

worthless projects
"worthless plans" or "worthless tasks"

Proverbs 12:12

the plunder of the wicked
"what wicked people steal." That is, what they desire is what they themselves can steal. The writer is not referring to these evil people stealing from other wicked people.

the righteous root endures
This metaphor refers to a person who acts righteously whether people are watching him or not. Alternate translation: "the righteous person endures" or "righteous people endure"

Proverbs 12:13

An evil person is trapped by the transgression of his lips
"Trapped" represents being caught in a snare or being tricked. The evil words a person says are spoken of as if the person's lips themselves were transgressing. This can be stated in active form. Alternate translation: "The wicked things an evil person says will trap him"

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Proverbs 12:14

just as the work of his hands rewards him
The phrase, "the work of his hands" represents work done by physical labor. Alternate translation: "just as the good work he does rewards him"

Proverbs 12:15

in his own eyes
This phrase represents the idea he has from his own observation, imagination or memory. Alternate translation: "in his own opinion"

advice
wise suggestions

Proverbs 12:16

is prudent
"is wise" or "has good sense."

Proverbs 12:17

General Information:
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Proverbs 12:18

The words of one who speaks rashly are like the thrusts of a sword
The phrase, "thrusts of a sword" represents cruel words that hurt another. Alternate translation: "What a person says without thinking can hurt as much as if he stabbed with a sword"

the tongue of the wise
"Tongue" represents what a person says. Alternate translation: "what wise people say"

brings healing
"comforts and heals"

Proverbs 12:19

Truthful lips last forever
"Lips" represents what a person says. Alternate translation: "A truthful person endures forever"

a lying tongue is only for a moment
"Tongue" represents what a person says. Alternate translation: "the one who lies lasts only for a moment"

Proverbs 12:20

advisors
those who give recommendations as a guide to action; counselors

Proverbs 12:21

No ill comes
The negative, "No" cancels out the idea of "ill"

Proverbs 12:22

Lying lips are an abomination to Yahweh
"Yahweh strongly hates lying lips." See how you translated "abomination" in Proverbs 3:32.

Lying lips
"Lips" are either a metonym for the words a person says or a synecdoche for the person himself. Alternate translation: "Lies" or "People who tell lies"

Proverbs 12:23

conceals his knowledge
"does not tell everything he knows"

Proverbs 12:24

The hand of the diligent
"Hand" represents what a person does—his works. Alternate translation: "Diligent people"

will be put to forced labor
"Forced labor" describes what a person must do who is not free to do what he wants. Alternate translation: "will become a slave"

Proverbs 12:25

Anxiety
uneasy feeling of fear or dread, worry

weighs him down
"Weighing down" represents the idea of putting a very heavy load on a person so he cannot move freely. This phrase means to make a person sad or depressed. Alternate translation: "causes him to become sad or depressed"

but a good word makes him glad
The abstract noun "word" can be stated as the verb "speak." Alternate translation: "but when others speak kindly to him, he is cheerful again"

Proverbs 12:26

General Information:
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Proverbs 12:27

would not roast their own game
"Game" means animals caught and killed while hunting. And "roast" is a way of cooking food.

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precious wealth
"valuable treasure"

Proverbs 12:28

General Information:
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Chapter 13

1 A wise son hears his father's instruction,
but a mocker will not listen to rebuke.

2 From the fruit of his mouth a person enjoys good things,
but the appetite of the treacherous is for violence.

3 The one who guards his mouth protects his life,
but the one who opens wide his lips will ruin himself.

4 The appetite of the lazy person craves but gets nothing,
but the appetite of the diligent person will be richly satisfied.

5 The righteous person hates deceptive words,
but a wicked person makes himself repugnant, and he does what is shameful.

6 Righteousness protects those who are faultless in their path,
but wickedness ruins those who commit sin.

7 There is someone who enriches himself, but has nothing at all,
and there is someone who gives everything away, yet has much wealth.

8 The ransom of a rich man's life is his wealth,
but a poor person does not hear a threat.

9 The light of righteous people rejoices,
but the lamp of wicked people will be put out.

10 Pride only breeds conflict,
but for those who listen to good advice there is wisdom.

11 Wealth dwindles away when there is too much vanity,
but the one who makes money by working with his hand
will make his money grow.

12 When hope is postponed, it breaks the heart,
but a longing fulfilled is a tree of life.

13 Whoever despises instruction brings destruction on himself,
but he who respects the commandment will be rewarded.

14 The teaching of a wise person is a fountain of life,
turning you away from the snares of death.

15 Good insight wins favor,
but the way of the treacherous is disaster. [1]

16 Prudent people act out of knowledge in every decision,
but a fool parades his folly.

17 A wicked messenger falls into trouble,
but a faithful envoy brings healing.

18 The one who ignores instruction will have poverty and shame,
but honor will come to him who learns from correction.

19 A longing realized is sweet to the appetite,
but turning away from evil is an abomination to fools.

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20 Walk with wise people and you will be wise,
but the companion of fools will suffer harm.

21 Disaster runs after sinners,
but righteous people are rewarded with good.

22 A good person leaves an inheritance for his grandchildren,
but a sinner's wealth is stored up for the righteous person.

23 An unplowed field owned by the poor could produce much food,
but it is swept away by injustice.

24 The one who does not use his rod hates his son,
but one who loves his son is careful to instruct him.

25 The righteous person eats until he satisfies his appetite,
but the stomach of the wicked is always hungry.

Footnotes

13:15 [1]The ULB is following the ancient Greek translation because the Hebrew is difficult to understand. The Hebrew has:

Proverbs 13 General Notes

Structure and formatting

Chapter 13 continues the section of the book which is attributed to Solomon and is filled mainly with short, individual proverbs.

Special concepts in this chapter

Themes

There are individual proverbs that run along common themes, often including contrasting elements: wise/foolish, money, lazy/diligent, truth telling, wicked/righteous, sluggard, pride/humility, integrity/crookedness. (See: wise, foolish and evil and righteous)

Proverbs 13:1

A wise son hears

Here "hears" represents listening in order to do it. Alternate translation: "A wise son obeys"

will not listen to rebuke

Here "listen" represents paying attention in order to do it. Alternate translation: "will not learn from rebuke" or "will not obey, despite rebuke"

Proverbs 13:2

From the fruit of his mouth

Here "fruit" represents what a person says. Alternate translation: "From the words of his mouth" or "From what he says"

the appetite

the desire or liking for something

the treacherous

This nominal adjective can be translated as an adjective. Alternate translation: "the treacherous person"

Proverbs 13:3

his mouth

Here "mouth" represents what a person says. Alternate translation: "what he says"

opens wide his lips

Opening the lips represents speaking, and opening them wide represents speaking too often or too much. Alternate translation: "speaks a lot" or "talks too much"

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Proverbs 13:4

The appetite ... the appetite
See how you translated this in Proverbs 13:2.

craves but gets nothing
"strongly desires but gets nothing"

the appetite of the diligent person will be richly satisfied
Here "appetite" represents desire. Alternate translation: "the diligent person will have a richly satisfied life" or "being diligent will make a person richly satisfied"

the diligent person
this refers to any person who works with careful and continued effort

Proverbs 13:5

repugnant
causing a strong feeling of disgust

Proverbs 13:6

Righteousness protects those
"Righteousness" represents a way of life approved by Yahweh. This quality acts like a person who protects. Alternate translation: "A way of life approved by Yahweh protects"

who are faultless in their path
Here "path" represents how a person directs his life. Alternate translation: "who are faultless in their way of living" or "who live lives of integrity"

wickedness ruins those who commit sin
Here "wickedness" represents an evil conduct of life. This quality acts like a person who ruins those who commit sin. Alternate translation: "wickedness ruins sinners' lives" or "sinners ruin their lives by committing wickedness"

Proverbs 13:7

who enriches himself
"who makes himself rich"

Proverbs 13:8

does not hear a threat
Possible meanings are 1) no one will threaten to steal from him because he has nothing anyone would want to steal or 2) he will not listen when people correct him because he has nothing to lose if they punish him. Alternate translation: "does not listen to rebuke"

Proverbs 13:9

The light of righteous people rejoices
Here the light represents the righteous person's life or good behavior, and rejoicing represents causing people to rejoice. Alternate translation: "The life of a righteous person is like a light that causes people to rejoice"

the lamp of wicked people will be put out
Here the lamp represents the life or behavior of wicked people, and "be put out" is an idiom that means that a fire is stopped. The lamp being put out represents either the person dying or the person's life not giving any joy. Alternate translation: "the lives of wicked people are like a lamp whose fire will be stopped"

Proverbs 13:10

Pride only breeds conflict
"Pride always causes conflict"

listen to
"heed" or "follow"

good advice
suggestions that are helpful and profitable

Proverbs 13:11

Wealth dwindles away
"Wealth decreases" or "Wealth slowly disappears"

working with his hand
The phrase "working with his hand" refers to physical work instead of only mental or other types of work. Many people give physical work a low value. Alternate translation: "working with physical strength"

make his money grow
Money is compared to a tree that grows. Alternate translation: "make his money increase"

Proverbs 13:12

When hope is postponed
Here "hope" represents the thing a person hopes for. This can be stated in active form. Alternate translation: "When a person hopes for something but does not receive it for a very long time"

it breaks the heart
Breaking a person's heart represents overwhelming that person with sadness. Alternate translation: "it causes intense sadness"

a longing fulfilled is a tree of life
Someone receiving what they hoped for and becoming very happy is spoken of as if the fulfillment of their hope were a tree that gives life.

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Alternate translation: "a longing fulfilled is like a tree of life"

tree of life
"a tree that gives life" or "a tree whose fruit sustains life." See how you translated this in Proverbs 3:18.

Proverbs 13:13

he who respects the commandment will be rewarded
This can be stated in active form. Alternate translation: "they will reward the one who respects the command"

Proverbs 13:14

fountain of life
A fountain is a good source of water and here represents a source of life. Alternate translation: "a bountiful source of life"

snares of death
Here "snares" represent dangers that will kill. Alternate translation: "traps that lead to death"

Proverbs 13:15

but the way of the treacherous is disaster
Here a person's behavior or conduct is spoken of as if it were a way or path that a person walks. A person being ruined by their own treachery is spoken of as if they are on a way or path that never ends. Alternate translation: "but the behavior of the treacherous will cause their own destruction"

the treacherous
This nominal adjective can be stated as an adjective. Alternate translation: "the treacherous person"

Proverbs 13:16

a fool parades his folly
To "parade" means to display in front of everyone. Alternate translation: "a fool displays his foolishness to everyone"

Proverbs 13:17

falls into trouble
"is unreliable" or "does something evil"

a faithful envoy
"a faithful messenger" or "a faithful ambassador"

brings healing
The word "healing" here is probably a metaphor for reconciliation between the one who sends the envoy and the person to whom the envoy is sent..Alternate translation: "brings reconciliation"

Proverbs 13:18

learns from correction
The abstract noun "correction" can be stated as an action. Alternate translation: "learns when someone corrects him"

Proverbs 13:19

is sweet
"is a delight" or "brings joy"

the appetite
the desire or liking for something

turning away from evil is an abomination to fools
"fools strongly hate to turn away from evil." See how you translated "abomination" in Proverbs 3:32.

Proverbs 13:20

will suffer harm
"will experience harm" or "will be ruined"

Proverbs 13:21

Disaster runs after sinners
"Disaster" is given human characteristics like the ability to run. Alternate translation: "Sinners have trouble wherever they go"

righteous people are rewarded with good
This can be stated in active form. Alternate translation: "God rewards righteous people with good"

Proverbs 13:22

his grandchildren
"the sons of his sons" or "the children of his children" or "his descendants"

a sinner's wealth is stored up for the righteous person
This can be stated in active form. Alternate translation: "the one who does right will receive the wealth that a sinner has stored up"

Proverbs 13:23

An unplowed field
"A field that is not prepared for food production" or "An empty field not ready for planting"

but it is swept away by injustice
"Swept away" represents completely removing something. This can be stated in active from. Alternate translation: "but injustice takes away that food" or "but unjust people take the food away"

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Proverbs 13:24

is careful to instruct him
"makes sure to instruct him"

Proverbs 13:25

he satisfies his appetite
"he has satisfied himself" or "he fulfills his desires"

the stomach of the wicked is always hungry
Here "stomach" represents the desires of a person. Alternate translation: "the wicked person is always hungry for more"

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Chapter 14

1 The wise woman builds her house,
but a foolish woman tears it down with her own hands.

2 The one who walks uprightly fears Yahweh,
but the one who is dishonest in his ways despises him.

3 From the mouth of a fool comes a rod for his back,
but the lips of the wise will preserve them.

4 Where there are no cattle, the feeding trough is clean,
but an abundant crop comes from the strength of an ox.

5 A faithful witness does not lie,
but a false witness breathes out lies.

6 A mocker seeks wisdom and there is none,
but knowledge comes easily to the one who is discerning.

7 Walk away from a foolish person,
for you will not find knowledge on his lips.

8 The wisdom of the prudent person is to understand his own way,
but the folly of fools is deception.

9 Fools mock when the guilt offering is sacrificed,
but among the upright favor is shared.

10 The heart knows its own bitterness
and no stranger shares its joy.

11 The house of wicked people will be destroyed,
but the tent of the upright will flourish.

12 There is a way that seems right to a man,
but its end only leads to death.

13 A heart can laugh but still be in pain
and joy may end up being grief.

14 The faithless in heart will get what his ways deserve,
but a good person will get what is his.

15 The one who is naive believes everything,
but the prudent man thinks about his steps.

16 A wise man fears and turns away from evil,
but the fool confidently dismisses a warning.

17 One who is quick to become angry does foolish things,
and a person who makes evil schemes is hated.

18 The naive inherit foolishness,
but prudent people are crowned with knowledge.

19 Evil people will bow down before those who are good
and those who are wicked will bow down at the gates of the righteous person.

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20 The poor person is hated even by his own companions,
but the rich people have many friends.

21 The one who shows contempt for his neighbor is sinning,
but the one who shows favor to the poor is blessed.

22 Do not those who plot evil go astray?
But those who plan to do good will receive steadfast love and faithfulness.

23 With all hard work comes a profit,
but when there is only talk, it leads to poverty.

24 The crown of wise people is their wealth,
but the folly of fools brings them only more folly.

25 A truthful witness saves lives,
but he who breathes out lies brings betrayal.

26 In the fear of Yahweh is strong confidence;
it will be a refuge for his children.

27 The fear of Yahweh is a fountain of life,
so that a person may turn away from the snares of death.

28 The glory of a king is found in the great number of his people,
but without people the prince is ruined.

29 A patient person has great understanding,
but the quick-tempered person exalts folly.

30 A tranquil heart is life for the body,
but envy rots the bones.

31 The one who oppresses the poor insults his Maker,
but the one who shows favor to the needy honors him.

32 The wicked person is brought down by his evil actions,
but the righteous person has a refuge even in death.

33 Wisdom rests in the heart of the discerning,
but even among fools she lets herself be known.

34 Doing what is right exalts a nation,
but sin is a disgrace to any people.

35 The favor of the king is with the servant who acts prudently,
but his anger is for the one who acts shamefully.

Proverbs 14 General Notes

Structure and formatting

Chapter 14 continues the section of the book which is attributed to Solomon and is filled mainly with short, individual proverbs.

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Special concepts in this chapter

Themes
There are individual proverbs that run along common themes, often including contrasting elements: wise/foolish, money, lazy/diligent, truth telling, wicked/righteous, sluggard, pride/humility, integrity/crookedness. (See: wise, foolish and evil and righteous)

Proverbs 14:1

builds her house
"builds up her house" or "makes her house better"

house
Possible meanings are 1) this may refer to her actual house, that is the building she lives in or 2) this may refer to her family.

with her own hands
The woman is represented by her "hands." Alternate translation: "by herself" or "by the way she behaves"

Proverbs 14:2

The one who ... the one who
"The person who ... the person who"

walks uprightly
"Walks" represents the conduct of life. Alternate translation: "conducts his life in a just and honest way"

despises him
"grossly disrespects him" or "shows that he hates him"

in his ways despises him
The word "his" refers to the dishonest man and "him" refers to Yahweh.

Proverbs 14:3

the mouth of ... the lips of
The mouth and the lips both refer to what a person says.

a rod for his back
The rod with which people will punish the fool by hitting him on his back for his foolish words is a metonym for the words that come out of his mouth. Alternate translation: "words that will cause people to punish him"

the wise
This word is plural. "wise men" or "wise people"

will preserve them
"will keep them from harm" or "will keep them safe"

Proverbs 14:4

the feeding trough
A "trough" is a container in which you put the food for animals.

an abundant crop
"a good harvest"

from the strength of an ox
"Strength" represents the strong work an ox can do. Alternate translation: "because of the work an ox does"

Proverbs 14:5

breathes out lies
This figure of speech uses "breathes" to refer to lying constantly. Alternate translation: "constantly lies" See how you translated this phrase in Proverbs 6:19.

Proverbs 14:6

and there is none
"and wisdom is not there" or "but he will not find wisdom"

knowledge comes easily to the one who is discerning
"the one who is discerning acquires knowledge easily"

the one who is discerning
"the one who is wise" or "a person who has understanding"

Proverbs 14:7

on his lips
The word "lips" represents what a person says. Alternate translation: "from his speech" or "with his comments"

Proverbs 14:8

the prudent
a person who has good judgment or sense

his own way
The word "way" represents the conduct of life of a person. Alternate translation: "his conduct" or "how he lives"

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the folly of fools is deception
The foolishness of fools is that they think they are wise, when they are not.

Proverbs 14:9

when the guilt offering is sacrificed
"at guilt" or "at the guilt offering" The meaning behind this phrase is that fools do not apologize to God or men for the things they do wrong.

but among the upright favor is shared
This can be stated in active form. Alternate translation: "but the upright enjoy favor together" or "but God's favor is experienced together among the upright"

the upright
This refers to upright persons in general. This nominal adjective can be stated as an adjective. Alternate translation: "upright people" or "righteous people" or "honest people"

Proverbs 14:10

its own bitterness
"its own sorrow" or "its own sadness"

no stranger
"those who do not know him"

Proverbs 14:11

the tent
The word "tent" represents everything that happens within it. Alternate translation: "the household"

flourish
The word "flourish" means vigorous blooming of flowers and so represents anything that grows strongly. Alternate translation: "to do well and last long" or "to be healthy" or "to be very successful"

Proverbs 14:12

There is a way that seems right to a man
The word "way" represents the conduct of life a person follows. Alternate translation: "People think that the way they are living is the right way"

Proverbs 14:13

A heart can laugh
The word "heart" represents a person's feelings, attitudes and motivations. Alternate translation: "A person's feelings can show laughter"

be in pain
"experience pain" or "hurt"

Proverbs 14:14

The faithless in heart
"The person who is faithless"

what his ways deserve
The word "ways" represents a person's conduct of life. Alternate translation: "what he deserves, based on how he lived"

what is his
"what belongs to him" or "what he has a right to"

Proverbs 14:15

naive
inexperienced or immature

his steps
Here the idea of footsteps represents a person's behavior. Alternate translation: "his actions"

Proverbs 14:16

turns away from evil
Here evil is spoken of as if it were a place. Alternate translation: "avoids doing evil"

confidently dismisses
"boldly ignores"

Proverbs 14:17

is quick to become angry
"becomes angry quickly"

Proverbs 14:18

naive
inexperienced or immature

inherit foolishness
Here "inherit" represents having permanent possession of something.

foolishness
The word "foolishness" is an abstract noun that represents foolish thinking and foolish actions.

prudent people
"wise people"

are crowned with knowledge
Here knowledge is spoken of as if it were a beautiful ornament worn on one's head, such as a turban with jewels. Alternate translation: "wear knowledge as a turban"

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Proverbs 14:19

bow down
This means to bend over to humbly express respect and submission toward someone.

at the gates of the righteous
The word "gates" represents an entrance to meet with another. This means the wicked will have to wait for the righteous person and beg to enter his presence. Alternate translation: "to meet with the righteous person"

Proverbs 14:20

The poor person is hated even by his own companions
This can be stated in active form. Alternate translation: "Everyone hates the poor person even his own neighbors"

Proverbs 14:21

The one ... the one
"The person ... the person"

the poor
"poor people"

Proverbs 14:22

Do not those who plot evil go astray?
The assumed answer to this question is "yes." Alternate translation: "Those who plot evil will go astray."

who plot evil
"who make evil plans" or "who make plans to do evil things"

those who plan to do good will receive steadfast love and faithfulness
The abstract nouns "love" and "faithfulness" can be stated with the verb "love" and the adjective "faithful." Alternate translation: "God will show those who plan to do what is good that he loves them without ceasing, and he will be faithful to them"

Proverbs 14:23

but when there is only talk
"but if you only talk" or "but when all a person does is talking"

Proverbs 14:24

The crown of wise people
The word "crown" represents the highest achievement possible and visible to all. Alternate translation: "The reward of wise people"

the folly of fools
See how you translated this phrase in Proverbs 14:8.

Proverbs 14:25

breathes out lies
This figure of speech uses "breathes" to refer to lying constantly. See how you translated this phrase in [Proverbs 6:19]

Proverbs 14:26

In the fear of Yahweh is strong confidence
The abstract nouns "fear" and "confidence" can be translated as verbs. Alternate translation: "The person who fears Yahweh also knows that he can trust Yahweh"

it will be a refuge for his children
The confidence that a person who fears Yahweh has is spoken of as if it were a a place to which that person's children can go to be safe. Alternate translation: "his children can know that Yahweh will protect them"

Proverbs 14:27

fountain of life
A "fountain" is a bountiful source of water and represents here the source of life. Alternate translation: "source of life"

from the snares of death
A "snare" is a sort of trap used to hunt animals and represents something tricky and dangerous that will kill. Alternate translation: "from the trap that will kill"

Proverbs 14:28

the great number of his people
"how many people he rules"

the prince is ruined
"the prince has nothing and his kingdom will fall"

Proverbs 14:29

the quick-tempered
a person who is quick to become angry

Proverbs 14:30

A tranquil heart
"A peaceful mindset" or "An attitude that is at peace"

rots the bones
The word "rots" represents the decay of a person and "bones" represents the whole person. Alternate

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translation: "causes a person to be unhealthy in body and spirit"

Proverbs 14:31

The one who ... the one who
"The person who ... the person who"

the poor ... the needy
"a poor person ... a needy person"

shows favor to
"is kind to" or "helps"

Proverbs 14:32

is brought down by his evil actions
This can be stated in active form. Alternate translation: "evil actions push over" or "evil actions destroy"

Proverbs 14:33

Wisdom rests in the heart
The word "heart" represents the feelings, attitudes and motivations of a person. Alternate translation: "Wisdom is in the attitude"

the discerning
"a discerning person"

she lets herself be known
This can be stated in active form. Alternate translation: "she makes sure people know her"

she
The word "she" refers to wisdom.

Proverbs 14:34

is a disgrace
"brings shame upon to any people" or "should cause any people to be ashamed"

Proverbs 14:35

who acts prudently
"who acts wisely" or "who makes sure bad things do not happen"

the one who
"the servant who"

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Chapter 15

1 A gentle answer turns away wrath,
but a harsh word stirs up anger.

2 The tongue of wise people compliments knowledge,
but the mouth of fools pours out folly.

3 The eyes of Yahweh are everywhere,
keeping watch over the evil and the good.

4 A healing tongue is a tree of life,
but a deceitful tongue crushes the spirit.

5 A fool has contempt for his father's instruction,
but he who learns from correction is prudent.

6 In the house of the righteous person there is great treasure,
but the earnings of the wicked person give him trouble.

7 The lips of wise people scatter knowledge about,
but not so the hearts of fools.

8 The sacrifice of the wicked is an abomination to Yahweh,
but the prayer of the upright is his delight.

9 The way of wicked people is an abomination to Yahweh,
but he loves the one who pursues what is right.

10 Harsh discipline awaits anyone who abandons the way
and he who hates correction will die.

11 Sheol and destruction are open before Yahweh;
how much more the hearts of the sons of mankind?

12 The mocker does not love the one who corrects him;
he will not go to the wise.

13 A joyful heart makes the face cheerful,
but by an injured heart the spirit is broken.

14 The heart of the discerning seeks knowledge,
but the mouth of fools feeds on folly.

15 All the days of the afflicted are miserable,
but a cheerful heart has an unending feast.

16 Better is little with the fear of Yahweh
than great treasure with tumult.

17 Better is a meal with vegetables where there is love
than a fattened calf served with hatred.

18 An angry man stirs up strife,
but a person who is slow to anger quiets a quarrel.

19 The path of the lazy person is like a place with a hedge of thorns,
but the path of the upright is a built-up highway.

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20 A wise son brings joy to his father,
but a foolish person despises his mother.

21 Folly delights a person who lacks sense,
but the one who has understanding walks a straight path.

22 Plans go wrong where there is no advice,
but with numerous advisors they succeed.

23 A person finds joy when he gives a pertinent reply;
how good is a timely word!

24 The path of life leads upward for prudent people,
that they may turn away from Sheol beneath.

25 Yahweh tears down the house of the proud,
but he protects the property of the widow.

26 The thoughts of the wicked are an abomination to Yahweh,
but pleasant words are pure.

27 The person who profits from unjust gain brings trouble to his family,
but the one who hates bribes will live.

28 The heart of the righteous person ponders before it answers,
but the mouth of wicked people pours out all its evil.

29 Yahweh is far away from wicked people,
but he hears the prayer of righteous people.

30 The light of the eyes brings joy to the heart
and good news is health to the body.

31 The ear that listens to life-giving rebuke
will dwell among wise people.

32 The one who rejects discipline despises himself,
but he who listens to correction gains understanding.

33 The fear of Yahweh instructs in wisdom,
and humility comes before honor.

Proverbs 15 General Notes

Structure and formatting

Chapter 15 continues the section of the book which is attributed to Solomon and is filled mainly with short, individual proverbs.

Special concepts in this chapter

Themes

There are individual proverbs that run along common themes, often including contrasting elements: wise/foolish, money, lazy/diligent, truth telling, wicked/righteous, sluggard, pride/humility, integrity/crookedness. (See: wise, foolish and evil and righteous)

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Proverbs 15:1

A gentle answer turns away wrath
Causing a person to stop being angry is spoken of as if it were turning that person's wrath away. Alternate translation: "Answering a person gently will calm that person's wrath"

but a harsh word stirs up anger
Causing a person to become more angry is spoken of as if it were stirring up or awakening anger. Alternate translation: "but speaking harshly causes that person to become more angry"

Proverbs 15:2

The tongue of wise people compliments knowledge
Here the word "tongue" refers to the person who speaks. Alternate translation: "Wise people compliment knowledge when they speak"

compliments knowledge
Possible meanings are 1) "makes knowledge attractive" or 2) "uses knowledge correctly."

the mouth of fools pours out folly
The writer speaks of fools' mouths as if they were containers and of folly as if it were the liquid that filled them. When fools speak, their mouths pour out the liquid. The word "mouth" represents those who speak. Alternate translation: "fools are always speaking folly"

Proverbs 15:3

The eyes of Yahweh are everywhere
Here the word "eyes" represents Yahweh and emphasizes his ability to see everything. Alternate translation: "Yahweh sees everything"

the evil and the good
The words "evil" and "good" refer to people. Alternate translation: "evil people and good people"

Proverbs 15:4

A healing tongue is a tree of life
The word "tongue" refers to speech. The writer speaks of the words of a person who says things that help and encourage others as if they were a tree that provides life-giving nourishment. Alternate translation: "Kind words are like a tree that gives life"

a deceitful tongue crushes the spirit
The phrase "a deceitful tongue" refers to speech that is deceitful or hurtful. The writer speaks of a person being hurt or in despair as if that person's spirit were an object that words have crushed. Alternate translation: "deceitful speech causes a person to despair"

Proverbs 15:5

he who learns from correction
The word "correction" can be translated as a verb. Alternate translation: "he who learns when someone corrects him"

is prudent
"is wise"

Proverbs 15:6

the earnings of the wicked person give
The word "earnings" can be translated as a verbal phrase. Alternate translation: "the wealth that a wicked person earns gives"

Proverbs 15:7

The lips of wise people scatter knowledge about
The word "lips" represents what wise people say. The writer speaks of knowledge as if it were seeds that wise people scatter around when they speak. Alternate translation: "The speech of wise people spreads knowledge"

not so the hearts of fools
Possible meanings are 1) the word "hearts" is synecdoche for the fools themselves and means that they do not scatter knowledge like wise people do. Alternate translation: "fools do not scatter knowledge about" or 2) fools do not have knowledge in their hearts, with "hearts" being a metonym for the thoughts. Alternate translation: "fools do not understand knowledge"

Proverbs 15:8

The sacrifice of the wicked is an abomination to Yahweh
"Yahweh strongly hates the sacrifices that wicked people offer." See how you translated "abomination" in Proverbs 3:32.

the upright
"the person who lives rightly" or "people who live rightly"

is his delight
"pleases him"

Proverbs 15:9

The way of wicked people is an abomination to Yahweh
The lifestyles of wicked people are spoken of as if they are paths on which those people walk. See how you translated "abomination" in [Proverbs 3:32]

the one who pursues what is right
Being diligent to live rightly is spoken of as if it were chasing after right things. Alternate translation: "the person who strives to live rightly"

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Proverbs 15:10

anyone who abandons the way
Here "the way" refers to the way of righteousness. A person who stops doing what is right is spoken of as if he has left the correct path. Alternate translation: "anyone who stops living rightly"

he who hates correction
The word "correction" can be translated as a verb. Alternate translation: "the person who hates it when others correct him"

Proverbs 15:11

Sheol and destruction are open before Yahweh
The words "Sheol and destruction" both refer to the place of the dead. Yahweh knowing everything about the place of the dead is spoken of as if it were open before Yahweh. Alternate translation: "Yahweh knows everything about the place where dead people are"

how much more the hearts of the sons of mankind?
This rhetorical question emphasizes that since Yahweh knows everything about the place of the dead, it is more obvious that he knows everything about the hearts of men. Alternate translation: "so he certainly knows the hearts of the sons of mankind!"

the hearts of the sons of mankind
Here the word "hearts" represents the thoughts and motivations. The phrase "the sons of mankind" is an idiom for humanity. Alternate translation: "the thoughts of humans"

Proverbs 15:12

he will not go to the wise
It is implied that he will not go to the wise to seek their counsel or advice. Alternate translation: "he will not go to the wise to seek their counsel"

Proverbs 15:13

A joyful heart makes the face cheerful
Here the word "heart" represents the person. Alternate translation: "When a person is joyful, his face is cheerful"

by an injured heart the spirit is broken
The writer speaks of a person being discouraged as if that person's spirit were an object that is broken. Possible meanings are 1) The "injured heart" is spoken of as if it were a person who broke the spirit or 2) a person whose heart has been injured will also be discouraged. This can be translated in active form. Alternate translation: "an injured heart makes a person become discouraged"

Proverbs 15:14

The heart of the discerning
Here the word "heart" represents the mind and thoughts. Alternate translation: "The mind of the discerning person" or "The discerning person"

the mouth of fools feeds on folly
Here the word "mouth" represents the person. The writer speaks of fools desiring foolish things as if they ate foolish things. Alternate translation: "foolish people desire folly as if it were the food that they eat"

Proverbs 15:15

All the days of the afflicted are miserable
"Oppressed people are miserable all of their days"

a cheerful heart has an unending feast
Here the word "heart" represents the person. The writer speaks of a cheerful person enjoying life as if that person were celebrating a feast that does not end. Alternate translation: "the cheerful person enjoys life, as if he were celebrating an unending feast"

an unending feast
"a feast that never ends"

Proverbs 15:16

with tumult
"with confusion and disorder"

Proverbs 15:17

a meal with vegetables
The vegetables represent a small meal with very little food. Alternate translation: "a small meal" or "very little food"

where there is love
The word "love" can be translated with a verbal phrase. Alternate translation: "where people love one another"

a fatted calf served with hatred
This can be translated in active form. Alternate translation: "a fatted calf that someone serves with hatred"

a fatted calf
This refers to a calf that has been fed a lot of food so that it will become fat. Here it represents a delicious meal or a feast. Alternate translation: "a luxurious meal" or "a feast"

with hatred
The word "hatred" can be translated with a verbal phrase. Alternate translation: "where people hate one another"

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Proverbs 15:18

stirs up strife
Causing people to disagree with each other and to be angry is spoken of as if it were stirring up strife. The abstract noun "strife" can be expressed with the verbs "argue" or "fight." Alternate translation: "causes people to argue" or "makes people want to fight"

Proverbs 15:19

The path of the lazy person ... the path of the upright
The writer speaks of a person's life as if it were a path on which the person walks. Alternate translation: "The life of the lazy person ... the life of the upright"

The path of the lazy person is like a place with a hedge of thorns
The writer compares the way the lazy person lives with trying to walk through a hedge of thorns. Both cause the person to suffer pain. Alternate translation: "Life for the lazy person is like walking through a hedge of thorns"

the path of the upright is a built-up highway
The writer speaks of the blessings that upright people experience in life as if they were walking on a smooth road.

the upright
This refers to upright persons in general. This nominal adjective can be stated as an adjective. Alternate translation: "upright people" or "righteous people" or "honest people"

built-up highway
This is a road that is wide, flat, smooth, and free of obstacles.

Proverbs 15:20

General Information:
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Proverbs 15:21

the one who has understanding walks a straight path
The writer speaks of a person doing the right thing as if he were walking straight ahead on a path. Alternate translation: "the person who has understanding does what is right"

Proverbs 15:22

Plans go wrong
"Plans fail"

where there is no advice
"when there is no one to give advice"

advisors
people who give recommendations as a guide to action

they succeed
"plans succeed"

Proverbs 15:23

a pertinent reply
"a fitting reply" or "an appropriate answer"

how good is a timely word
This exclamation emphasizes that a word spoken at the right time is very good. Alternate translation: "a word that a person speaks at the right time is very good"

Proverbs 15:24

The path of life leads upward ... from Sheol beneath
The writer speaks of a lifestyle that results in life as if it were a path that goes upward towards life and of a lifestyle that results in death as if it were a path that leads down to the place of the dead.

Proverbs 15:25

house
This is a synecdoche for the person's household, property, and wealth.

Proverbs 15:26

The thoughts of the wicked are an abomination to Yahweh
"Yahweh strongly hates the thoughts of wicked people." See how you translated "abomination" in Proverbs 3:32.

pleasant words are pure
"kind words are pure"

Proverbs 15:27

General Information:
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Proverbs 15:28

The heart of the righteous person ponders before it answers
Here the word "heart" is a metonym for the mind and thoughts. This represents the person who thinks. Alternate translation: "The person who does right ponders what to say before he answers"

the mouth of wicked people pours out all its evil
The writer speaks of wicked people's mouths as if they were containers and speaks of evil as if it were the liquid that filled them. When wicked people speak, their mouths pour out the liquid. The word

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"mouths" represents those who speak. Alternate translation: "wicked people are always saying evil things"

the mouth of wicked people pours out all its evil
It may be more natural in you language to translate all these words as either singular or plural. Alternate translation: "the mouth of the wicked person pours out all its evil" or "the mouths of wicked people pour out all their evil"

Proverbs 15:29

Yahweh is far away from wicked people
The writer speaks of Yahweh not listening to wicked people as if he were physically far away from them. Alternate translation: "Yahweh does not listen to wicked people" or "Yahweh does not answer wicked people"

Proverbs 15:30

The light of the eyes
The writer speaks of an expression of joy on one's face as if the person's eyes emitted light. Alternate translation: "A cheerful expression"

brings joy to the heart
The word "heart" represents the person. Possible meanings are 1) the person who has a cheerful expression becomes joyful or 2) other people become joyful when they see someone with a cheerful expression. Alternate translation: "causes a person to be joyful"

good news is health to the body
Here the word "body" represents the person. Alternate translation: "receiving good news makes a person feel good"

Proverbs 15:31

The ear that listens ... will dwell
The "ear" here is a synecdoche for the whole person. Alternate translation: "The person who listens ... will dwell"

will dwell among
"will always be welcome to be with"

Proverbs 15:32

listens to correction
The word "correction" can be translated with a verbal phrase. Alternate translation: "listens when others correct him"

Proverbs 15:33

The fear of Yahweh instructs in wisdom
The words "fear" and "wisdom" can be translated with verbal phrases. Alternate translation: "When a person fears Yahweh, he will learn to be wise"

The fear of Yahweh
See how you translated this phrase in Proverbs 1:7.

humility comes before honor
This means that a person must first learn humility before Yahweh will honor him.

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Chapter 16

1 The plans of the heart belong to a person,
but the answer from his tongue comes from Yahweh.

2 All of a person's ways are pure in his own eyes,
but Yahweh weighs the spirits.

3 Commit your works to Yahweh
and your plans will succeed.

4 Yahweh has made everything for its purpose,
even the wicked for the day of trouble.

5 Every exalted heart is an abomination to Yahweh,
but be sure of this, they will not go unpunished.

6 By steadfast love and faithfulness iniquity is atoned for
and by the fear of Yahweh people turn away from evil.

7 When a person's ways are pleasing to Yahweh,
he makes even that person's enemies to be at peace with him.

8 Better is a little with what is right,
than a large income with injustice.

9 In his heart a person plans out his way,
but Yahweh directs his steps.

10 Insightful decisions are on the lips of a king;
his mouth should not betray justice.

11 Honest scales come from Yahweh;
all the weights in the bag are his work.

12 Doing evil is an abomination to kings,
for a throne is established by doing what is right.
13 Righteous lips are the delight of the king,
and he loves the person who speaks upright words.

14 A king's wrath is a messenger of death
but a wise man will try to calm his anger.

15 In the light of a king's face is life
and his favor is like a cloud that brings a spring rain.

16 How much better it is to get wisdom than gold.
To get understanding should be chosen more than silver.

17 The highway of the upright turns away from evil;
the one who guards his way preserves his life.

18 Pride comes before destruction
and a haughty spirit before a downfall.

19 It is better to be of humble spirit among poor people
than to divide the plunder with proud people.

20 Whoever contemplates what they are taught will find what is good,

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and those who trust in Yahweh will be blessed.

21 The one who is wise in heart is called discerning
and sweetness of speech improves the ability to teach.

22 Understanding is a fountain of life to the one who has it,
but the instruction of fools is their foolishness.

23 The heart of a wise person gives insight to his mouth
and adds persuasiveness to his lips.

24 Pleasant words are a honeycomb—
sweet to the soul and healing to the bones.

25 There is a way that seems right to a man,
but its end is the way to death.

26 The laborer's appetite works for him;
his hunger urges him on.

27 A worthless person digs up mischief
and his speech is like a scorching fire.

28 A perverse person stirs up conflict
and a gossip separates close friends.

29 A man of violence lies to his neighbor
and leads him down a path that is not good.

30 The one who winks the eye is plotting perverse things;
those who purse the lips will bring evil to pass.

31 Gray hair is a crown of glory;
it is gained by living the right way.

32 It is better to be slow to anger than to be a warrior
and one who rules his spirit is stronger than one who conquers a city.

33 The lots are cast into the lap,
but the decision is from Yahweh.

Proverbs 16 General Notes

Structure and formatting

Chapter 16 continues the section of the book which is attributed to Solomon and is filled mainly with short, individual proverbs.

Special concepts in this chapter

King and royalty

Some of these proverbs mention a king. As in other cases, this is intended to apply to all rulers.

Themes

There are individual proverbs that run along common themes, often including contrasting elements: wise/foolish, money, lazy/diligent, truth telling, wicked/righteous, sluggard, pride/humility, integrity/crookedness. (See: wise, foolish and evil and righteous)

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Proverbs 16:1

The plans of the heart belong to a person
Here the word "heart" represents the person's mind and thoughts. Alternate translation: "A person makes plans in his mind"

the answer from his tongue comes from Yahweh
Possible meanings are 1) Yahweh speaks his answer to a person's plans, which is a metaphor meaning that Yahweh determines the outcome of that person's plans or 2) Yahweh enables a person to speak words about the plans that he has made.

the answer from his tongue
The person is represented by his "tongue" to emphasize his speech. Alternate translation: "the answer that he speaks"

Proverbs 16:2

All of a person's ways are pure in his own eyes
The eyes represent seeing, and seeing represents thoughts or judgment. The writer speaks of what a person does as if that person were walking down a path. Alternate translation: "A person thinks that everything he does is pure" or "A person judges everything he does as pure"

Yahweh weighs the spirits
Here the word "spirits" represents people's desires and motives. The writer speaks of Yahweh discerning and judging a person's desires and motives as if he were weighing that person's spirit. Alternate translation: "Yahweh judges the person's motives"

Proverbs 16:3

General Information:
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Proverbs 16:4

even the wicked for the day of trouble
The verbal phrase may be supplied from the previous phrase. Alternate translation: "he has made even the wicked for the day of trouble"

Proverbs 16:5

Every exalted heart is an abomination to Yahweh
"Yahweh strongly hates every exalted heart." See how you translated "abomination" in Proverbs 3:32.

Every exalted heart
Here the word "exalted" is a metaphor for "arrogant" because the person himself exalts his heart rather than allowing God or other people to exalt it. The word "heart" represents the person. Alternate translation: "everyone who is arrogant" or "every arrogant person"

they will not go unpunished
The two negatives in this phrase strongly emphasize the positive. This can be stated in active form. Alternate translation: "Yahweh will certainly punish them"

Proverbs 16:6

By steadfast love and faithfulness iniquity is atoned for
The abstract nouns "love" and "faithfulness" can be stated with the verb "love" and the adjective "faithful." This can be stated in active form. Possible meanings are 1) Alternate translation: "Because Yahweh loves his people without ceasing and is faithful to them, he forgives their sins" or 2) Alternate translation: "Yahweh will forgive the sins of those who love him without ceasing and are faithful to him"

people turn away from evil
The writer speaks of people no longer doing evil things as if they were turning away from evil. Alternate translation: "people stop doing evil things"

Proverbs 16:7

he makes
"Yahweh makes"

Proverbs 16:8

a large income
"earning a lot of money"

with injustice
"with wrongdoing"

Proverbs 16:9

In his heart a person plans out his way
Here the word "heart" represents the mind and thoughts. The writer speaks of a person's actions as if the person were walking on a path. Alternate translation: "A person plans in his mind what he will do"

Yahweh directs his steps
The writer speaks of Yahweh determining the outcome of a person's plans as if Yahweh were telling that person where to walk.

Proverbs 16:10

Insightful decisions are on the lips of a king
Here the word "lips" is a metonym for what the king says. Alternate translation: "What a king says are insightful decisions"

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his mouth should not betray justice
The word "mouth" represents the king himself. Alternate translation: "he should not speak deceitfully when he judges"

Proverbs 16:11

Honest scales come from Yahweh
Yahweh requires justice and fairness when doing business. Dishonest people used heavier or lighter weights in their scales in order to gain more when buying or selling.

all the weights in the bag are his work
Merchants carried their weights in bags. Possible meanings are 1) Yahweh has determined how much every weight must weigh or 2) Yahweh is concerned with every weight that a merchant uses.

Proverbs 16:12

Doing evil is an abomination to kings
Possible meanings are 1) kings hate evil deeds that their subjects commit or 2) Yahweh hates kings who commit evil deeds.

for a throne is established by doing what is right
Here the word "throne" represents the king's rule. This can be stated in active form. Alternate translation: "for the king establishes his reign by doing what is right"

Proverbs 16:13

Righteous lips
Here the word "lips" represents the person who speaks. Alternate translation: "A person who speaks the truth"

Proverbs 16:14

A king's wrath is a messenger of death
The writer speaks of an angry king causing someone to die as if the king's wrath were a messenger that he sends out to kill someone. Alternate translation: "An angry king can put people to death"

Proverbs 16:15

General Information:
Verse 15 contrasts with verse 14.

In the light of a king's face is life
The writer speaks of an expression of joy on the king's face as if his face emitted light. Alternate translation: "When the king is cheerful, people live"

his favor is like a cloud that brings a spring rain
The writer compares the king showing favor towards someone with a cloud that brings rain to make crops grow. Both promise blessing to those who receive them.

Proverbs 16:16

How much better it is to get wisdom than gold
This exclamation emphasizes that having wisdom is much better than having gold. Alternate translation: "It is much better to get wisdom than to get gold"

To get understanding should be chosen more than silver
This can be stated in active form. Alternate translation: "A person should choose to get understanding more than to get silver"

Proverbs 16:17

The highway of the upright
The writer speaks of the lifestyle of upright people as if it were a well-built road, free of obstacles. Alternate translation: "The righteous way that upright people live"

turns away from evil
The writer speaks of avoiding or no longer doing evil things as if it were turning away from evil. Alternate translation: "keeps them from doing evil"

the one who guards his way preserves his life
The word "way" here is a metaphor that speaks of a person's actions and words as if they were a road that he walks on. A person who "guards his way" is careful to make sure he does not do what his own evil thoughts or others' evil words or actions tempt him to do. Alternate translation: "the one who does not allow evil people to lead him to sin will live a long time"

Proverbs 16:18

a haughty spirit
Here the word "spirit" represents the person's attitude and temperament. Alternate translation: "an arrogant attitude"

a downfall
"ruin" or "failure"

Proverbs 16:19

to be of humble spirit
"to have a humble spirit" or "to be a humble person"

plunder
goods taken in battle

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Proverbs 16:20

what they are taught
This can be stated in active form. Alternate translation: "what someone has taught them" or "what they have learned"

Proverbs 16:21

The one who is wise in heart is called discerning
This person will have a reputation of being a discerning person. This can be stated in active form. Alternate translation: "People will call the one who is wise in heart discerning" or "The one who is wise in heart will have a reputation of being a discerning person"

The one who is wise in heart
Here the heart represents the mind and thoughts. Alternate translation: "The one who is wise" or "The one who is wise in his thinking"

sweetness of speech
The writer speaks of kind or pleasant speech as if it were something that tastes sweet. Alternate translation: "kind speech" or "pleasant speech"

Proverbs 16:22

Understanding is a fountain of life
The writer speaks of "Understanding" as if it were a fountain that continuously flows with water and which sustains the life of those who drink from it. Alternate translation: "Understanding is like a fountain flowing with life-giving water"

Proverbs 16:23

The heart of a wise person gives
Here the word "heart" represents the mind and thoughts. Alternate translation: "The thoughts of a wise person gives"

gives insight to his mouth
Here the word "mouth" is a metonym for speech. Alternate translation: "makes his speech wise"

to his lips
Here the word "lips" is a metonym for speech. Alternate translation: "to what he says"

Proverbs 16:24

sweet to the soul
Possible meanings for the word "soul" are 1) it represents a person's inward desires and pleasures. Alternate translation: "sweet enough to make a person happy" or 2) it can mean "throat" and is a metonym for a person's tongue and ability to taste. Alternate translation: "sweet to a person's taste"

healing to the bones
Here the word "bones" represent a person's body. Alternate translation: "healing to the body"

Proverbs 16:25

There is a way that seems right to a man
The writer speaks of a person's conduct or behavior as if it were a road on which the person is traveling. Alternate translation: "A person thinks that the way he is living is right"

but its end is the way to death
The word "its" refers to "way" in the previous line. This "way" is the road that leads to death.

Proverbs 16:26

The laborer's appetite works for him
The writer speaks of the appetite as if it were a person who works on behalf of the laborer. This means that the person who labors is motivated by his desire to eat. Alternate translation: "The laborer works to satisfy his appetite"

his hunger urges him on
The writer speaks of "hunger" as if it were a person who urges the laborer to continue working. Alternate translation: "he keeps on working because he is hungry"

Proverbs 16:27

A worthless person digs up mischief
The writer speaks of a person trying to find ways to harm other people as if that person were digging in the ground to find something buried. Alternate translation: "A worthless person looks for mischief as if he were digging for something in the ground"

worthless
"useless" or "wicked"

mischief
trouble

his speech is like a scorching fire
The writer compares the way this person's words hurt others with the way that fire burns things. Alternate translation: "he hurts people with his words, like a fire scorches the things it touches"

Proverbs 16:28

a gossip
a person who gossips or spreads rumors

Proverbs 16:29

A man of violence lies to his neighbor
It is implied that this man lies to his neighbor in order to get his neighbor to join him in violent

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actions. Alternate translation: "A man of violence entices his neighbor"

A man of violence
"A violent man" or "A man who practices violence"

leads him down a path that is not good
The writer speaks of a person's actions as if they were a road on which the person walks. Alternate translation: "gets him to do things that are not good"

a path that is not good
The writer uses an understatement to emphasize how bad this path is. Alternate translation: "a very bad path" or "a terrible path"

Proverbs 16:30

The one who winks the eye ... those who purse the lips
Both of these are facial gestures which people might use to signal their plans to others. See how you translated "winks the eye" in Proverbs 10:10.

will bring evil to pass
"will do evil things"

Proverbs 16:31

Gray hair is a crown of glory
The writer speaks of gray hair as if it were a crown. "Gray hair" is a metonym for old age. Alternate translation: "A person who has lived long enough to have gray hair is like one who wears a glorious crown on his head"

it is gained
This can be stated in active form. Alternate translation: "a person gains it"

Proverbs 16:32

one who rules his spirit
The writer speaks of a person being able to control his own temper and emotions as if he ruled over his spirit like a king rules his people. Alternate translation: "one who controls his temper"

Proverbs 16:33

The lots are cast into the lap
This can be stated in active form. Alternate translation: "A person throws the lots into his lap"

the decision is from Yahweh
Possible meanings are 1) Yahweh decides how the lots will land or 2) it is not the lots, but Yahweh who determines what will happen.

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Chapter 17

1 It is better to have quiet with a dry morsel of bread
than a house full of feasting with strife.

2 A wise servant will rule over a son who acts shamefully
and will share the inheritance as one of the brothers.

3 The crucible is for silver and the furnace is for gold,
but Yahweh tests hearts.

4 The evildoer pays attention to wicked lips;
a liar gives ear to a destructive tongue.

5 Whoever mocks the poor insults his Maker
and the one who rejoices at misfortune will not go unpunished.

6 Grandchildren are the crown of the aged
and parents bring honor to their children.

7 Eloquent speech is not suitable for a fool;
much less are lying lips suitable for a prince.

8 A bribe is like a magic stone to the one who gives it;
wherever he turns, he succeeds.

9 Whoever overlooks an offense seeks love,
but the one who repeats a matter alienates close friends.

10 A rebuke goes deeper into a person who has understanding
than a hundred blows go into a fool.

11 An evil person only seeks rebellion,
so a cruel messenger will be sent against him.

12 It is better to meet a bear robbed of her cubs
than to meet a fool in his foolishness.

13 When someone returns evil for good,
evil will never leave his house.

14 The beginning of conflict is like one who releases water everywhere,
so walk away from the dispute before it has broken out.

15 The person who acquits the wicked person and the person who condemns the righteous person—
both are an abomination to Yahweh.

16 Why should a fool pay money to learn about wisdom
when he has no sense?

17 A friend is loving at all times
and a brother is born for times of trouble.

18 A man having no sense makes binding promises
and becomes responsible for his neighbor's debts.

19 Whoever loves conflict loves sin;
whoever raises his door seeks destruction.

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20 A person who has a crooked heart finds nothing that is good;
the one who has a perverse tongue falls into calamity.

21 Whoever is the parent of a fool brings grief to himself;
and the father of a fool has no joy.

22 A joyful heart is good medicine,
but a broken spirit dries up the bones.

23 A wicked man accepts a secret bribe
to pervert the ways of justice.

24 The one who has understanding sets his face toward wisdom,
but the eyes of a fool are set on the ends of the earth.

25 A foolish son is a grief to his father
and bitterness to the woman who bore him.

26 Also, it is never good to punish the righteous;
neither is it good to flog the noble for their integrity.

27 One who has knowledge uses few words
and he who is cool of spirit has understanding.

28 Even a fool is thought to be wise if he keeps silent;
when he keeps his mouth shut, he is considered to be intelligent.

Proverbs 17 General Notes

Structure and formatting

Chapter 17 continues the section of the book which is attributed to Solomon and is filled mainly with short, individual proverbs.

Special concepts in this chapter

Themes

There are individual proverbs that run along common themes, often including contrasting elements: wise/foolish, money, lazy/diligent, truth telling, wicked/righteous, sluggard, pride/humility, integrity/crookedness. (See: wise, foolish and evil and righteous)

Proverbs 17:1

to have quiet

Here "quiet" refers to "peace." Alternate translation: "to have peace"

than a house full of feasting with strife

The words "to have" are understood from the previous phrase. They can be repeated. Alternate translation: "than to have a house full of feasting with strife" or "than to be in a house full of feasting where there is strife"

Proverbs 17:2

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Proverbs 17:3

The crucible is for silver and the furnace is for gold

This refers to how gold and silver are refined. A metal is refined by heating it to a high temperature so that it melts and the impurities may be removed. Alternate translation: "The crucible is used to refine silver and the furnace is used to refine gold"

crucible

a pot in which metals are melted at a very high temperature

Yahweh tests hearts

This speaks of Yahweh testing people to help them stop being evil and foolish as if their hearts were a metal that Yahweh was refining to remove everything that is impure. Alternate translation:

"Yahweh tests people's hearts" or "Yahweh refines people's hearts"

Proverbs 17:4

wicked lips
The word "lips" can be translated as either 1) a synecdoche for the person or 2) a metonym for the words that come out from those lips. Alternate translation: "a wicked person" or "wicked talk"

gives ear
This idiom means "listens."

destructive tongue
The word "tongue" can be translated as either 1) a synecdoche for the person or 2) a metonym for the words that the tongue produces. Alternate translation: "a destructive person" or "destructive talk"

Proverbs 17:5

the poor
This refers to poor people. Alternate translation: "those who are poor"

his Maker
This is a name that refers to Yahweh. This is also an abstract noun that can be written as a verb. Alternate translation: "the one who made him"

at misfortune
This refers to the misfortune of others. Alternate translation: "at others' misfortune" or "at other peoples' troubles"

will not go unpunished
This litotes emphasizes that the person will surely be punished. Alternate translation: "will certainly be punished"

Proverbs 17:6

are the crown of
This speaks of older peoples' grandchildren being a sign of honor for them as if their grandchildren were a crown. Alternate translation: "bring honor and respect to"

the aged
This refers to older people. Alternate translation: "those who are older" or "older people"

Proverbs 17:7

Eloquent speech
"Fine speech" or "Excellent speech"

much less are lying lips suitable for a prince
This describes people lying as if it were actually their "lips" that were lying. Alternate translation: "even more it is not suitable for a prince to lie"

Proverbs 17:8

A bribe is like a magic stone to the one who gives it
This speaks of a person's bribe working by comparing it to a magical stone or amulet. Alternate translation: "A bribe works like a magical stone for the one who gives it" or "A bribe works like magic for the one who is giving the bribe"

wherever he turns
Here "turning" refers to the various things the person does. Specifically, this refers to the different things the person does by bribery. Alternate translation: "in whatever he does" or "in everything he tries to do by giving bribes"

Proverbs 17:9

an offense
an action or word that has hurt him

who repeats a matter
This refers to bringing up a past situation in which a friend was hurt or offended. Alternate translation: "who repeats a past offense"

alienates close friends
"causes people to stop being close friends" or "causes close friends to stop liking each other"

Proverbs 17:10

A rebuke goes deeper into a person ... than a hundred blows go into a fool
This compares how a rebuke effects a man of understanding to how a beating effects a fool. This speaks of the effect on these people as if it could be measured by the depth that it goes into them. Alternate translation: "A rebuke has more effect on a person ... than a hundred blows have on a fool"

a person who has understanding
"a person who has good judgment." The word "understand" can be expressed as a verb. Alternate translation: "a person who understands"

a hundred blows go into a fool
"beating a fool a hundred times makes him change his ways"

Proverbs 17:11

seeks rebellion
The word "rebellion" can be expressed as a verb. Alternate translation: "seeks to rebel"

a cruel messenger will be sent against him
This can be stated in active form. Alternate translation: "a cruel messenger will come against him"

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will be sent against him
To be "sent against" someone means to be sent to harm them. Alternate translation: "will be sent to harm him"

Proverbs 17:12

a bear robbed of her cubs
This can be stated in active form. Alternate translation: "a bear who has just lost her cubs"

in his foolishness
The word "foolishness" can be expressed as an adjective. Alternate translation: "who is acting foolish"

Proverbs 17:13

evil will never leave his house
Here "evil" is spoken of as if it were a person who would not leave the man's house. Here the word "house" may be taken literally, but it is also a metonym for his family. Alternate translation: "bad things will continue to happen to him and his family" or "bad things will never stop happening to him and his family"

Proverbs 17:14

The beginning of conflict is like one who releases water everywhere
This compares how easily a conflict spreads to how spilled water flows everywhere. Alternate translation: "Starting a conflict is like pumping water and letting it run everywhere"

has broken out
"starts"or "begins"

Proverbs 17:15

acquits
justifies, declares someone not guilty

Proverbs 17:16

Why should a fool pay money to learn about wisdom when he has no sense?
This rhetorical question emphasizes that the fool should not do this. This question may be written as a statement. Alternate translation: "A fool should not pay money to learn about wisdom because he does not have any sense."

sense
Possible meanings are 1) desire to learn wisdom or 2) ability to learn wisdom.

Proverbs 17:17

a brother is born for times of trouble
One of the purposes of a brother is to be there to help his brother or sister in times of trouble. Alternate translation: "a brother is there for times of trouble"

Proverbs 17:18

no sense
"no good judgement"

binding promises
This refers to promises that must be kept and are often a burden on the person who made them.

Proverbs 17:19

whoever raises his door seeks destruction
Possible meanings are 1) this may represent that person making the entrance to their home look more lofty or fancy. Alternate translation: "the one who makes his doorway more impressive is giving others the opportunity to ruin him" or "the one who makes the entrance to his house high is trying to harm other people" Or 2) the word "door" is a metaphor for the person's mouth. Alternate translation: "the one who speaks proudly is giving others the opportunity to ruin him" or "the one who speaks proudly is trying to harm other people"

raises his door
Possible meanings are 1) literally making either the door itself or the threshold of the entrance high or 2) metaphorically making either the door itself or the house of which it is a part seem great or 3) the word "door" is a metaphor for the person's mouth, which in turn is a metonym for the words the person speaks with his mouth.

Proverbs 17:20

who has a crooked heart
The "heart" represents a person's feelings, attitudes and motivations. Alternate translation: "who is deceptive" or "who is dishonest"

has a perverse tongue
The "tongue" represents a person's speech. Alternate translation: "speaks perversely" or "speaks wickedly"

falls into calamity
"falls into trouble" To "fall into" something means to get into that situation. Alternate translation: "will have calamity"

Proverbs 17:21

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Proverbs 17:22

A joyful heart is good medicine
This speaks of a joyful heart as being good medicine because it makes a person feel better. Alternate translation: "A joyful heart is like medicine that makes a person feel better"

A joyful heart
The "heart" represents a person's feelings, attitudes and motivations. Alternate translation: "Being joyful"

a broken spirit
Here the "spirit" represents a person's feelings and emotional state. A broken spirit refers to a poor emotional state. Alternate translation: "depression"

dries up the bones
A person's bones represent their physical health and strength. If a person's bones dry up it means that they are very sick and unhealthy. Alternate translation: "makes a person unhealthy and weak"

Proverbs 17:23

to pervert the ways of justice
"to prevent justice from being rendered" or "to pervert justice"

Proverbs 17:24

sets his face toward wisdom
This speaks of a person's focus on acting wisely as if he were looking at wisdom. Alternate translation: "focuses on acting wisely"

the eyes of a fool are
This refers to a fool by his eyes to emphasize what he is focusing on. Alternate translation: "the fool is"

the ends of the earth
This speaks of a fool's impossible dreams as if they were the ends of the earth to emphasize that they are unrealistic. Alternate translation: "strive for things that are as far from him as the ends of the earth" or "focus on impossible things"

Proverbs 17:25

A foolish son is a grief to his father
This speaks of a son causing his father grief as if the son himself were "grief." Alternate translation: "A foolish son brings grief to his father"

A foolish son ... and bitterness to the woman
This speaks of a son causing his mother bitterness as if the son himself were "bitterness." Alternate translation: "A foolish son ... and brings bitterness to the woman"

who bore him
"who gave birth to him"

bitterness
emotional pain, sorrow

Proverbs 17:26

it is never good ... neither is it good
These statements can be written in positive form. Alternate translation: "it is always wrong ... and it is evil"

to punish the righteous
"to force the righteous to give up his property."

the righteous
This is a nominal adjective that refers to any righteous person. Another possible meaning is "the innocent," anyone whom others have accused of a crime that he did not commit.

flog
whip severely

the noble
This nominal adjective refers to any noble people. Alternate translation: "noble people"

for their integrity
The word "integrity" can be expressed with the adjective "honest." Alternate translation: "because they are honest"

Proverbs 17:27

uses few words
This refers to the way he speaks. Alternate translation: "speaks with few words"

is cool of spirit
Having a cool spirit is a metaphor for being able to control anger. Alternate translation: "is able to control himself" or "is able to stay calm" or "does not become angry easily"

Proverbs 17:28

Even a fool is thought to be wise
This can be written in active form. Alternate translation: "People even think a fool is wise"

keeps his mouth shut
This means that he does not speak. Alternate translation: "does not speak"

he is considered to be intelligent
This can be written in active form. Alternate translation: "people consider him to be intelligent"

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Chapter 18

1 One who isolates himself seeks his own desire,
and he quarrels with all sound wisdom.

2 A fool finds no pleasure in understanding,
but only in revealing what is in his own heart.

3 When a wicked person comes, contempt comes with him—
along with shame and disgrace.

4 The words of a man's mouth are deep waters;
the fountain of wisdom is a flowing stream.

5 It is not good to be partial to the wicked person,
nor to deny justice to the righteous person.

6 A fool's lips bring him conflict
and his mouth invites a beating.

7 A fool's mouth is his ruin
and he ensnares himself with his lips.

8 The words of a gossip are like delicious morsels
and they go down into the inner parts of the body.

9 Also, one who is slack in his work
is a brother to the one who destroys the most.

10 The name of Yahweh is a strong tower;
the righteous person runs into it and is safe.

11 The wealth of the rich is his fortified city
and in his imagination it is like a high wall.

12 Before his downfall a person's heart is proud,
but humility comes before honor.

13 One who answers before listening—
it is his folly and shame.

14 A person's spirit will endure sickness,
but who can bear a broken spirit?

15 The heart of the intelligent acquires knowledge
and the hearing of the wise seeks it out.

16 A man's gift may open the way
and bring him before great men.

17 The first to plead his case seems just
until his opponent comes and examines him.

18 Casting the lot settles disputes
and separates strong opponents.

19 An offended brother is harder to be won than a strong city,
and quarrels are like the bars of a castle.

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20 From the fruit of his mouth one's stomach is filled;
with the harvest of his lips he is satisfied.

21 Death and life are controlled by the tongue,
and those who love the tongue will eat its fruit.

22 He who finds a wife finds a good thing
and receives favor from Yahweh.

23 A poor person pleads for mercy,
but a rich person answers harshly.

24 The one who claims many friends is brought to ruin by them,
but there is a friend who comes closer than a brother.

Proverbs 18 General Notes

Structure and formatting

Chapter 18 continues the section of the book which is attributed to Solomon and is filled mainly with short, individual proverbs.

Special concepts in this chapter

Themes

There are individual proverbs that run along common themes, often including contrasting elements: wise/foolish, money, lazy/diligent, truth telling, wicked/righteous, sluggard, pride/humility, integrity/crookedness. (See: wise, foolish and evil and righteous)

Proverbs 18:1

isolates himself

"keeps away from other people"

quarrels with all sound wisdom

This speaks of a person disagreeing with sound judgment as if "sound judgment" were a person he fought with. Alternate translation: "he disagrees with all sound judgment"

sound wisdom

"good judgment" or "wise choices"

Proverbs 18:2

A fool finds no pleasure in understanding, but only

"A fool does not care about understanding, but only about" This means the fool considers "understanding" the opposite of pleasure. Alternate translation: "A fool detests understanding and only finds pleasure in"

but only in revealing what is in his own heart

This means that the fool only finds pleasure in telling other people what he feels and desires in his heart. Alternate translation: "but only in telling others what is in his own heart"

what is in his own heart

The contents of a person's heart refers to the person's thoughts and feelings. Alternate translation: "what he thinks"

Proverbs 18:3

contempt comes with him—along with shame and disgrace

Here "contempt," "shame," and "disgrace" are spoken of as if they are people who accompany a wicked man. Possible meanings are 1) people show contempt towards the wicked man and cause him to feel shame and disgrace. Alternate translation: "people feel contempt for him along with shame and disgrace" or 2) the wicked man shows contempt for others and causes them to feel shame and disgrace. Alternate translation: "he shows his contempt for other people and causes them to feel shame and disgrace"

shame and disgrace

These two words have similar meaning and are used together to emphasize the "shame" felt by either the wicked man or other people.

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Proverbs 18:4

The words of a man's mouth are deep waters; ... the fountain of wisdom is a flowing stream
These two lines are parallel and it is implied that the man in the first line is a wise man. Alternate translation: "The words of a wise man's mouth are deep waters; ... the fountain of wisdom is a flowing stream"

The words of a man's mouth are deep waters
This speaks of a wise man's words being profound as if they were profound and as deep as deep waters. Alternate translation: "The words of a man's mouth are as profound as deep waters" or "The words of a man's mouth are deep and profound"

a man's mouth
Here the man is referred to by his mouth to emphasize what he says. Alternate translation: "of a man"

the fountain of wisdom is a flowing stream
This speaks of the source of wisdom being plentiful as if it were a gushing spring. The gushing of the spring is spoken of as if it were a flowing stream. Alternate translation: "the source of wisdom is as plentiful as the water of a gushing spring"

Proverbs 18:5

It is not good to ... to the righteous person
These phrases can be written in positive form. Alternate translation: "It is good to treat the wicked person as he deserves, and to be just to the righteous person"

Proverbs 18:6

A fool's lips bring
Here the fool is referred to by his "lips" to emphasize what he says. Alternate translation: "what a fool says brings"

bring
"cause"

his mouth invites a beating
This speaks of the fool saying things that cause people to want to beat him as if he were inviting them to beat him. Alternate translation: "his mouth makes people want to beat him"

his mouth
Here what the fool says is referred to as his "mouth." Alternate translation: "what he says"

Proverbs 18:7

A fool's mouth ... with his lips
Both of these phrases refer to what a fool says. Alternate translation: "What a fool says ... by what he says"

is his ruin
"will ruin him"

he ensnares himself
This speaks of the man causing problems and trouble for himself as if he were trapping himself like a man traps an animal. Alternate translation: "he will cause problems for himself"

Proverbs 18:8

The words of a gossip are like delicious morsels
This speaks of the words of a gossip being desirable to listen to as if they were delicious food to eat. Alternate translation: "The words of a gossip are desirable to listen to" or

The words of a gossip
This refers to what a gossiping person says. Alternate translation: "The words that a gossiping person speaks"

morsels
small bites of food

they go down into the inner parts of the body
This speaks of the words of a gossip going into a person's mind and affecting his thoughts as if they were food that was going into his stomach. Alternate translation: "and they enter a person's mind and affect his thoughts"

Proverbs 18:9

one who is slack in his work is a brother to the one who destroys
This speaks of the one who is slack being similar to the one who destroys as if they were actually related. Alternate translation: "is closely related to" or "is very similar to"

is slack
"is lazy" or "is not interested"

the one who destroys the most
"the one who destroys everything" or "the one who is always destructive"

Proverbs 18:10

The name of Yahweh is a strong tower
This speaks of Yahweh protecting his people as if he were a strong tower in which they could take refuge. Alternate translation: "Yahweh protects like a strong tower" or "Yahweh protects his people like a strong tower"

The name of Yahweh
Here Yahweh is referred to by his name. Alternate translation: "Yahweh"

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the righteous
This refers to righteous people. Alternate translation: "those who are righteous" or "righteous people"

runs into it and is safe
This speaks of people seeking safety from Yahweh and Yahweh protecting them as if he were a strong tower that they ran into for safety. Alternate translation: "run to him and they are safe" or "seek him and they are safe"

Proverbs 18:11

The wealth of the rich is his fortified city
This speaks of a rich person depending on his wealth as if his wealth were a fortified wall that protects him. Alternate translation: "The wealthy person depends on his wealth as a city depends on its fortified wall"

the rich
This refers to people who are rich. Alternate translation: "the rich person"

fortified city
a city with strong defenses like walls and towers

in his imagination it is like a high wall
This speaks of the rich person believing his wealth will keep him safe like a high wall keeps those inside a city safe. Alternate translation: "he thinks it protects him as well as a high wall"

Proverbs 18:12

Before his downfall a person's heart is proud
"First a person's heart is proud, but then comes his downfall"

downfall
This refers to a significant decline in a person's reputation or health.

a person's heart
Here a person is referred to by his heart to emphasize his thoughts and feelings. Alternate translation: "a person"

humility comes before honor
The word "humility" may be expressed as an adjective and the word "honor" may be expressed as a verb. Alternate translation: "a person must be humble before he can be honored"

Proverbs 18:13

it is his folly and shame
The abstract nouns "folly" and "shame" may be expressed as adjectives. Alternate translation: "it is foolish of him, and he should be ashamed"

Proverbs 18:14

A person's spirit will endure sickness
Possible meanings are 1) the word "spirit" refers to a person's desire to stay alive. Alternate translation: "Even if a person is sick, he will still want to keep living" Or 2) the word "spirit" refers to the hope a person has that he will survive. Alternate translation: "A person who has hope will be able to survive sickness"

but who can bear a broken spirit?
This is a rhetorical question, expecting the answer that few can bear it. This can be written as a statement. Alternate translation: "but it is very hard to bear a broken spirit."

a broken spirit
This refers to being depressed. Alternate translation: "being depressed"

Proverbs 18:15

The heart of the intelligent acquires
Here the intelligent person is referred to by his heart to emphasize his desires. Alternate translation: "The intelligent desire to acquire"

the intelligent
This refers to people who are intelligent. Alternate translation: "those who are intelligent" or "intelligent people"

acquires
"gains" or "obtains"

the hearing of the wise seeks it out
Here the wise person is referred to by his hearing to emphasize what he desires to listen to. Alternate translation: "the wise seeks to learn about it"

the wise
This refers to people who are wise. Alternate translation: "those who are wise" or "wise people"

seeks it out
Here the word "it" refers to "knowledge"

Proverbs 18:16

may open the way
Here to "open the way" means to create an opportunity. Alternate translation: "may create an opportunity for him"

bring him before
This means to be allowed to see someone. Alternate translation: "let him meet" or "let him be introduced to"

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Proverbs 18:17

The first to plead his case
This refers to the person who pleads his case before his opponent pleads his case. Alternate translation: "The first person to plead his case" or "The person who pleads his case first"

examines him
asks him questions

Proverbs 18:18

Casting the lot
"Casting lots"

separates strong opponents
This refers to people who are fighting harshly over a dispute. When they are separated, they are no longer fighting over their dispute. Alternate translation: "causes opponents to stop fighting over their dispute"

Proverbs 18:19

An offended brother is harder to be won than a strong city
This speaks of the difficulty of making peace with a brother you have offended by comparing it to the difficulty of winning a war against a strong city. Alternate translation: "If you offend your brother, finding a way to have peace with him again may be harder than waging a battle to win a city"

quarrels are like the bars of a castle
This speaks of the difficulty of resolving quarrels by comparing it to the difficulty of breaking down the bars of a castle. Alternate translation: "resolving quarrels is as difficult as breaking down the bars of a castle"

castle
a fortified palace

Proverbs 18:20

From the fruit of his mouth one's stomach is filled; with the harvest of his lips he is satisfied
These two lines have the same meaning and are used together to emphasize what is said. They can be combined. Alternate translation: "A person is satisfied by the results of the good things that he says"

the fruit of his mouth
This speaks of the good things that a person says as if they were fruit that came from his mouth. Alternate translation: "his wise speech" or "his good words"

one's stomach is filled
This speaks of a person being satisfied or content by the result of what they have said as if they had eaten and become satisfied" Alternate translation: "a person is satisfied"

the harvest of his lips
This speaks of the good things that a person says as if they were fruit that is harvested. Alternate translation: "his wise speech" or "his good words"

he is satisfied
"he is pleased"

Proverbs 18:21

Death and life are controlled by the tongue
This can be written in active form. Alternate translation: "The tongue can lead to life of death" or "What people say can lead to life or death"

by the tongue ... love the tongue
Here the "tongue" refers to speech. Alternate translation: "by what people say ... love speaking"

will eat its fruit
This speaks of a person receiving the consequence for what he says as if the consequences were fruit that he receives. Alternate translation: "will receive its consequences"

Proverbs 18:22

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Proverbs 18:23

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Proverbs 18:24

many friends is brought to ruin by them
This can be stated in active form. Alternate translation: "many friends—they will bring him to ruin" or "many friends—his friends will destroy him"

comes closer than
"is more faithful than" or "stays more loyal than"

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Chapter 19

1 Better is a poor person who walks in his integrity
than one who is perverse in speech and is a fool.

2 Also, it is not good to have desire without knowledge
and the one who runs too fast misses the path.

3 A person's folly ruins his life
and his heart rages against Yahweh.

4 Wealth adds many friends,
but a poor person is separated from his friends.

5 A false witness will not go unpunished
and he who breathes out lies will not escape.

6 Many will ask for a favor from a generous person
and everyone is a friend of the one who gives gifts.

7 All the brothers of a poor man hate him;
how much more do his friends who go far away from him!
He pursues them with words,
but they are gone.

8 He who gets wisdom loves his own life;
he who keeps understanding will find what is good.

9 A false witness will not go unpunished,
but the one who breathes out lies will perish.

10 It is not fitting for a fool to live in luxury—
much less for a slave to rule over princes.

11 Discretion makes a person slow to anger
and it is his glory to overlook an offense.

12 The wrath of the king is like the roaring of a young lion,
but his favor is like dew on the grass.

13 A foolish son is ruin to his father
and a quarreling wife is a constant dripping of water.

14 A house and wealth are inherited from parents,
but a prudent wife is from Yahweh.

15 Laziness throws a person into a deep sleep,
but the one not willing to work will go hungry.

16 The one who obeys the command guards his life,
but the one who despises his ways will die.

17 Whoever is gracious to the poor lends to Yahweh
and he will repay him for what he has done.

18 Discipline your son while there is hope
and do not set your desire on putting him to death.

19 A person with great anger must bear the penalty;
if you rescue him, you will have to do it a second time.

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20 Listen to advice and accept instruction,
so you may become wise by the end of your life.

21 Many are the plans in a person's heart,
but it is the purpose of Yahweh that will stand.

22 Loyalty is what a person desires
and a poor person is better than a liar.

23 Honor for Yahweh leads people to life;
anyone who has it will rest satisfied and not afflicted by harm.

24 The lazy person buries his hand in the dish;
he will not even bring it back up to his mouth.

25 Strike a mocker, and the naive person will become prudent;
discipline one who is discerning, and he will gain knowledge.

26 The one who robs his father and drives his mother away
is a son who brings shame and disgrace.

27 If you cease to hear instruction, my son,
you will stray from the words of knowledge.

28 A corrupt witness mocks justice
and the mouth of the wicked swallows iniquity.

29 Judgments are ready for mockers
and flogging for the backs of fools.

Proverbs 19 General Notes

Structure and formatting

Chapter 19 continues the section of the book which is attributed to Solomon and is filled mainly with short, individual proverbs.

Special concepts in this chapter

Themes

There are individual proverbs that run along common themes, often including contrasting elements: wise/foolish, money, lazy/diligent, truth telling, wicked/righteous, sluggard, pride/humility, integrity/crookedness. (See: wise, foolish and evil and righteous)

Proverbs 19:1

Better is a poor person

"It is better to be a poor person"

who walks in his integrity

This is an idiom. Here walking refers to living. Alternate translation: "who lives in his integrity" or "who lives an honest life"

is perverse in speech

The word "speech" may be expressed as a verb. Alternate translation: "speaks perversely" or "speaks in an evil way"

Proverbs 19:2

to have desire without knowledge

This refers to people trying to do something without the knowledge for how to correctly do it. Alternate translation: "to work hard without knowing what you are doing"

the one who runs too fast misses the path

This speaks of a person doing something too quickly and making mistakes as if running too quickly and missing the path. Alternate translation: "the one who acts too quickly makes mistakes" or "the one who acts too quickly makes poor choices"

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Proverbs 19:3

his heart rages
Here a person is referred to by his "heart" to emphasize his emotions. Alternate translation: "he rages"

Proverbs 19:4

Wealth adds many friends
This means that a person who is wealthy will have many friends because wealth attracts people. The full meaning of this can be made clear. Alternate translation: "Those who are wealthy easily find many friends"

a poor person is separated from his friends
A poor person is separated from many of his friends because of his poverty. The meaning of this can be made explicit. Alternate translation: "poverty causes a person to lose his friends"

Proverbs 19:5

A false witness will not go unpunished
The double negative here emphasizes the positive. This can be written in positive and active form. Alternate translation: "A false witness will certainly be punished" or "They will certainly punish a false witness"

he who breathes out lies will not escape
This means that he will be captured. Alternate translation: "they will capture the one who breathes out lies"

breathes out lies
This is an idiom. Here "breathes" refers to lying constantly. See how you translated this phrase in [Proverbs 6:19]

Proverbs 19:6

a generous person
someone who often gives away things

everyone is a friend
The word "everyone" is an exaggeration. Alternate translation: "it seems that everyone is a friend" or "almost everyone is a friend"

Proverbs 19:7

He pursues them with words
Using words to pursue people is a metaphor for calling out to them or pleading with them for help. Alternate translation: "He calls out to them" or "He pleads with them to help him"

how much more do his friends who go far away from him!
This phrase is an exclamation to show that this is more likely than the previous phrase. Alternate translation: "therefore his friends will certainly hate him and go far away from him!"

Proverbs 19:8

loves his own life
Here the person is referred to by his "life" to emphasize himself being alive. Alternate translation: "loves himself"

keeps understanding
"has understanding"

Proverbs 19:9

A false witness will not go unpunished
This can be written in positive and active form. See how you translated this phrase in [Proverbs 19:5]

breathes out lies
This figure of speech uses "breathes" to refer to lying constantly. See how you translated this phrase in [Proverbs 6:19]

Proverbs 19:10

It is not fitting
"It is not right"

much less for a slave
The words "it is" and "fitting" are understood from the previous phrase. They can be repeated. Alternate translation: "it is much less fitting for a slave" or "it is even worse for a slave"

Proverbs 19:11

Discretion makes a person slow to anger
"A person who has discretion is slow to become angry"

Discretion
This means to know what should be done in a particular situation. See how you translated this word in Proverbs 1:4.

it is his glory to overlook
"it will bring him glory to overlook" or "others will consider it honorable if he overlooks"

to overlook
to forget on purpose

Proverbs 19:12

The wrath of the king is like the roaring of a young lion
Here the lion's roaring refers to attacking. The wrath of a king is compared to the unpredictable

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and dangerous attack of a young lion. Alternate translation: "The wrath of the king is as dangerous as the attack of a young lion"

but his favor is like dew on the grass
The favor of the king is compared to the refreshing water that appears on grass in the morning. Alternate translation: "but his favor is refreshing like dew on grass" or "but his favor is refreshing like the dew on the ground in the morning"

Proverbs 19:13

is ruin to his father
"will ruin a father"

a quarreling wife is a constant dripping of water
This speaks of an annoying wife as if she were the constant dripping of water. Alternate translation: "a quarreling wife is as annoying and distracting as a constant dripping of water"

a quarreling wife
"an arguing wife" or "a disagreeing wife"

Proverbs 19:14

A house and wealth are inherited from parents
This can be stated in active form. Alternate translation: "Children inherit a house and wealth from their parents"

prudent
See how you translated this word in Proverbs 12:23.

a prudent wife is from Yahweh
This can be stated in active form. Alternate translation: "Yahweh gives a prudent wife"

Proverbs 19:15

Laziness throws a person into a deep sleep
This speaks of how laziness causes a person to sleep a lot as if laziness forcefully throws the person into sleep. Alternate translation: "Laziness makes a person sleep a lot" or "A lazy person sleeps a lot"

go hungry
This is an idiom which means to not eat. Alternate translation: "not eat" or "be hungry"

Proverbs 19:16

the command
"the command that he was taught"

guards his life
"protects his life"

despises his ways
Possible meanings are 1) the phrase "his ways" refers to the ways of Yahweh, the way in which Yahweh commands his people to live. Alternate translation: "despises the ways of Yahweh" Or 2) the phrase "his ways" refers to the ways of "the one." Alternate translation: "does not care how he lives"

Proverbs 19:17

Whoever is gracious to the poor lends to Yahweh
Yahweh considers kindness shown to the poor to be kindness shown to him. One of the ways people are kind to the poor is by giving. Alternate translation: "The person who gives to the poor is giving to Yahweh"

the poor
This refers to poor people. Alternate translation: "those who are poor" or "poor people"

Proverbs 19:18

while there is hope
This refers to while the child is young and will still accept discipline and instruction. The full meaning of this can be made clear. Alternate translation: "while he is young" or "while he can still be taught"

and do not set your desire on putting him to death
Possible meanings are 1) this phrase describes punishing your child. Alternate translation: "but do not punish him so severely that he might die" or 2) this phrase describes what it is like if you do not punish your child. Alternate translation: "for if you do not punish him you are helping him destroy himself"

set your desire on putting him
This idiom means to be determined to cause something to happen. Alternate translation: "be determined to put him"

Proverbs 19:19

A person with great anger
This idiom refers to a person who is easily angered. Alternate translation: "A person who does not control his temper" or "A person who becomes angry quickly"

must bear the penalty
This refers to the person bearing the consequences for what happens when he gets angry. The full meaning of this statement can be made clear. Alternate translation: "must bear the consequences of his anger" or "must bear the consequences of what he does in his anger"

if you rescue him
"if you save him." This refers to rescuing him when he has acted out of his anger. The meaning of this

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can be made explicit. Alternate translation: "if you rescue him after he has had an outburst"

a second time
"another time" or "again"

Proverbs 19:20

Listen to advice and accept instruction
These two phrases mean basically the same and are repeated to emphasize how important it is.

Listen to advice
This is an idiom. Here "listening" does not mean to merely listen, but to learn from the advice you are given and to follow it. Alternate translation: "Pay attention to advice" or "Follow advice"

Proverbs 19:21

in a person's heart
Here the "heart" is used to refer to the "mind" to emphasize a person's desire. Alternate translation: "in a person's mind" or "that a person desires"

the purpose of Yahweh
"Yahweh's purpose" or "Yahweh's plans"

that will stand
This idiom means to "happen." Alternate translation: "that will happen"

Proverbs 19:22

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Proverbs 19:23

Honor for Yahweh leads people to life; anyone who has it will rest satisfied
This means that they will live a long time if they honor Yahweh. The full meaning of this statement can be made clear. Alternate translation: "Those who honor Yahweh will live a long time; anyone who honors Yahweh will rest satisfied"

anyone who has it
Here the word "it" refers to "honor for Yahweh."

rest satisfied
Here "rest" or sleep is a metaphor for living. Alternate translation: "live satisfied"

satisfied and not afflicted by harm
This can be stated in active form. Alternate translation: "satisfied; nothing will harm him" or "satisfied; he will be safe"

Proverbs 19:24

buries his hand in the dish
"dips his hand in the dish" or "puts his hand in his plate." In the Biblical culture people usually ate with their hands as people do in many cultures today.

he will not even bring it back up to his mouth
He does not bring his hand back to his mouth because he is too lazy. Alternate translation: "but he is too lazy to bring his hand up to his mouth to feed himself"

Proverbs 19:25

Strike a mocker, and the naive person
"If you strike a mocker, the naive person"

Strike a mocker
"Punish a mocker"

naive person
"inexperienced person" or "immature person"

prudent
See how you translated this word in Proverbs 12:23.

discipline one who is discerning, and
"if you discipline one who is discerning,"

he will gain knowledge
The abstract noun "knowledge" can be stated as "know." Alternate translation: "he will know more"

Proverbs 19:26

brings shame and disgrace
Possible meanings are 1) he brings it to himself. Alternate translation: "brings shame and disgrace to himself" or 2) he brings it to his family. Alternate translation: "brings shame and disgrace to his family"

Proverbs 19:27

If you cease to hear instruction
Here "listening and obeying" is spoken of as if it were "hearing." Alternate translation: "If you stop paying attention to instruction" or "If you stop obeying instruction"

you will stray from
"you will abandon" or "you will turn your back on"

the words of knowledge
"knowledge"

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Proverbs 19:28

the mouth of the wicked swallows iniquity
This speaks of how wicked people enjoy doing evil by saying that they swallow iniquity as easily as they swallow food. Alternate translation: "the wicked enjoy doing evil as much as they enjoy eating food"

the mouth of the wicked swallows
The phrase "the mouth of the wicked" represents wicked people. Alternate translation: "wicked people swallow" or "the wicked swallow"

the wicked
This refers to wicked people. Alternate translation: "the wicked person"

Proverbs 19:29

Judgments are ready for mockers and flogging for
The word "Judgments" is probably a metonym for the condemnation or punishment that will follow the judgments. The words "judgments" and "flogging" may be expressed as verbs. Alternate translation: "Yahweh is ready to judge mockers and to flog"

Judgments are ready for
Alternate translation: "Punishment is ready for" or "Condemnation is ready for" or "Yahweh is ready to punish" or "Yahweh is ready to condemn"

flogging for the backs of fools
The words "is ready" are understood from the previous phrase and may be repeated. Alternate translation: "flogging is ready for the backs of fools" or "he is ready to flog the backs"

flogging
beating with a whip or stick

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Chapter 20

1 Wine is a mocker and strong drink is a brawler;
whoever is led astray by drink is not wise.

2 The fear of a king is like the fear of a young lion that is roaring;
the one who makes him angry forfeits his life.

3 It is an honor for anyone to avoid conflict,
but every fool jumps into an argument.

4 The lazy person does not plow in autumn;
he seeks a crop at harvest time but will have nothing.

5 The purpose in a human heart is like deep water,
but someone with understanding will draw it out.

6 Many a person proclaims he is loyal,
but who can find one who is faithful?

7 The righteous person walks in his integrity,
and his sons who follow after him will be blessed.

8 A king who sits on the throne performing the duties of a judge
is winnowing with his eyes all the evil that is before him.

9 Who can say, "I have kept my heart pure;
I am clean from my sin"?

10 Differing weights and unequal measures—
both are abominations to Yahweh.

11 Even a youth is known by his actions,
by whether his conduct is pure and upright.

12 Ears that hear and eyes that see—
Yahweh made them both.

13 Do not love sleep or you will come to poverty;
open your eyes and you will have plenty to eat.

14 "Bad! Bad!" says the buyer,
but when he goes away he boasts.

15 There is gold and an abundance of costly stones,
but lips of knowledge are a precious jewel.

16 Take a garment of one who has put up security for a stranger,
and hold it in pledge when he puts up security for an immoral woman.

17 Bread gained by deceit tastes sweet,
but afterward his mouth will be full of gravel.

18 Plans are established by advice
and only with wise guidance should you wage war.

19 A slanderer reveals secrets,
and so you should not associate with people who talk too much.

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20 If a person curses his father or his mother,
his lamp will be put out in the middle of darkness.

21 An inheritance gained quickly at the beginning
will not be blessed in the end.

22 Do not say, "I will pay you back for this wrong!"
Wait for Yahweh and he will rescue you.

23 Unequal weights are an abomination to Yahweh,
and deceptive scales are not good.

24 A person's steps are directed by Yahweh;
how then can he understand his way?

25 It is a snare for a person to say rashly, "This thing is holy,"
and begin to think about what it means only after making his vow.

26 A wise king winnows the wicked
and he turns a threshing wheel over them.

27 The spirit of a person is the lamp of Yahweh,
searching all his inmost parts.

28 Steadfast love and faithfulness preserve the king;
he makes his throne strong by love.

29 The glory of young men is their strength
and the splendor of old people is their gray hair.

30 Blows that make a wound cleanse away evil
and beatings make the innermost parts clean.

Proverbs 20 General Notes

Structure and formatting

Chapter 20 continues the section of the book which is attributed to Solomon and is filled mainly with short, individual proverbs.

Special concepts in this chapter

Themes

There are individual proverbs that run along common themes, often including contrasting elements: wise/foolish, money, lazy/diligent, truth telling, wicked/righteous, sluggard, pride/humility, integrity/crookedness. (See: wise, foolish and evil and righteous)

Proverbs 20:1

Wine is a mocker and strong drink is a brawler

These two phrases mean basically the same thing and are combined to emphasize the danger of too much alcohol.

Wine is a mocker

Here "wine" refers to the person who is drunk with wine. Alternate translation: "A person who is drunk with wine mocks"

strong drink is a brawler

Here "strong drink" refers to a person who is drunk with strong drink. Alternate translation: "a person who is drunk with strong drink starts fights"

a brawler

a person who fights noisily, usually in a public place

whoever is led astray by drink is not wise

This can be stated in active form. Alternate translation: "whoever drinks until they can no longer think clearly"

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by drink
Here "drink" refers to alcoholic drinks

is not wise
This means the opposite of "wise" which is "foolish." Alternate translation: "is foolish"

Proverbs 20:2

The fear of a king is like the fear of a young lion that is roaring
This compares how people fear a king's wrath to how they fear a young roaring lion. Alternate translation: "The king's wrath makes people as afraid as if they were facing a young lion roaring at them"

makes him angry
"makes the king angry"

forfeits his life
This refers to being killed. "Life" here refers to physical life. Alternate translation: "will die"

Proverbs 20:3

It is an honor
"It is honorable." This means that a person will be honored.

every fool jumps into an argument
This speaks of entering an argument quickly as if the argument were something the fool physically jumped into. Alternate translation: "every fool quickly gets into an argument" or "every fool is quick to join an argument"

Proverbs 20:4

plow
to prepare land for planting

in autumn
"during the season for planting crops"

but will have nothing
This means that there will be nothing growing in his field for him to harvest. Alternate translation: "but will have nothing to harvest"

Proverbs 20:5

The purpose in a human heart is like deep water
This speaks of how difficult it is to understand the reasons for a person's actions by comparing it to the difficulty of reaching the water in a deep well. Alternate translation: "It is as difficult to understand the purpose in the human heart as it is to reach the water in a deep well" or "The purpose of in the human heart is very difficult to understand"

someone with understanding
"a person who has understanding"

will draw it out
This speaks of figuring out the purpose of the human heart as if it was water being drawn from a deep well. Alternate translation: "will cause the purpose to be known" or "will figure it out"

Proverbs 20:6

is loyal
"is faithful" or "is trustworthy"

but who can find one who is faithful?
The implicit answer is "few can find someone like that." This rhetorical question can be written as a statement. Alternate translation: "but few men can find a person who is faithful!" or "but it is hard to find a person who really is faithful!"

Proverbs 20:7

walks in his integrity
Here walking refers to living. See how you translated this phrase in [Proverbs 19:1]

his sons who follow after him
This simply means that they "follow after him" since they are younger than he and his children. If this phrase is awkward in your language it may be left to be implied. Alternate translation: "his sons after him" or "his sons"

Proverbs 20:8

is winnowing with his eyes all the evil that is before him
This speaks of the king judging between various types of evil as if he were separating them as a person winnows grain. Alternate translation: "sees and sorts the different kinds of evils that are brought before him"

Proverbs 20:9

Who can say, "I have kept my heart pure; I am clean from my sin"?
The implicit answer to this question is, "No one can say that." This rhetorical question can be written as a statement. Alternate translation: "No one can say that his heart is clean and that he is free from sin"

my heart
Here a person's "heart" refers to his thoughts and desires. Alternate translation: "my thoughts"

clean
A person who God considers spiritually acceptable is spoken of as if the person where physically clean.

I am clean from my sin
"I am without sin" or "I have not sinned"

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Proverbs 20:10

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Proverbs 20:11

Even a youth is known by his actions
This can be stated in active form. Alternate translation: "People know a young man by his actions"

whether his conduct is pure and upright
"whether his conduct is pure and upright or not"

his conduct
"his deeds" or "what he does"

pure and upright
These two words basically mean the same thing and emphasize how good this young person is. They can be combined into one word if necessary. Alternate translation: "pure"

Proverbs 20:12

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Proverbs 20:13

come to poverty
The phrase "come to" here means to transition into a new situation; to become. Alternate translation: "become poor"

open your eyes
Here "opening one's eyes" is spoken of as "being awake." Alternate translation: "stay awake" or "be alert"

Proverbs 20:14

"Bad! Bad!" says the buyer, but when he goes away he boasts
Here a buyer is criticizing what someone is selling to get a low price from him. After he buys he boasts about the good price that he pursuaded the seller to give him. The full meaning of this can be made clear. Alternate translation: "'Bad! Bad!' says the buyer criticizing the seller's wares, but after he buys he goes away he boasting about the low price that he paid"

Proverbs 20:15

lips of knowledge are a precious jewel
This speaks of the value of lips of knowledge by comparing them to a precious jewel. Alternate translation: "lips of knowledge are as valuable as an expensive jewel"

lips of knowledge
Here "words" are referred to as "lips." Alternate translation: "wise words" or "words of knowledge"

Proverbs 20:16

Take a garment of one who has put up security for a stranger
When lending money, the lender would take something from the borrower, such as a garment, as a guarantee of repayment. He would return it after the money was repaid. If the borrower was too poor, someone else could give something to the lender as a guarantee for him. The full meaning of this statement can be made clear. Alternate translation: "Take a garment as security from the one who guarantees that what a stranger has borrowed will be paid back"

puts up security
This is an idiom. It means that someone gives something to a lender as a guarantee that what was borrowed will be paid. Alternate translation: "guarantees that what has been borrowed will be paid back" or "promises to pay a loan"

hold it in pledge
This is an idiom. To "hold something in pledge" means to hold on to something that someone has given as a pledge, or promise, that he will pay a debt. Alternate translation: "hold onto his coat as a guarantee of repayment"

for an immoral woman
One Hebrew tradition and some English translations read, "for foreigners."

Proverbs 20:17

Bread gained by deceit
This can be stated in active form. Alternate translation: "Bread that someone gained by deceit"

by deceit
The word "deceit" can be expressed as a verb. Alternate translation: "by deceiving others"

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

tastes sweet
"tastes good"

but afterward his mouth will be full of gravel
This speaks of the food tasting unpleasant as if his mouth were actually full of gravel instead of food. Alternate translation: "but afterwards it tastes like gravel in his mouth" or "but soon it tastes like sand in his mouth"

gravel
small pieces of rock

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Proverbs 20:18

Plans are established by advice
This can be stated in active form. Alternate translation: "People establish plans based on advice"

Proverbs 20:19

A slanderer
Because the problem is that the person talks too much, not that what he says is false, many English translations read, "A gossip."

you should not associate with
"you should not be friends with"

Proverbs 20:20

If a person curses
This means if a someone express a desire that bad things will happen to someone else.

his lamp will be put out in the middle of darkness
This speaks of a person dying suddenly and unexpectedly as if his life were a lamp put out in the dark. Alternate translation: "his life will end as suddenly as the light of a lamp that is put out in the dark" or "he will die suddenly"

his lamp will be put out
This can be stated in active form. Alternate translation: "his lamp will go out"

his lamp
This refers to a lamp with a burning flame. Here the lamp's flame is referred to as the lamp itself. Alternate translation: "the flame of his lamp"

Proverbs 20:21

at the beginning
This refers to a person receiving his inheritance before he is supposed to receive it. The full meaning of this statement can be made clear. Alternate translation: "before the right time"

Proverbs 20:22

I will pay you back
This means to do wrong to someone because they have done wrong to you. Alternate translation: "I will punish you"

Wait for Yahweh
This means to have faith that Yahweh will deal with the situation. Alternate translation: "Have faith in Yahweh" or "Hope in Yahweh"

Proverbs 20:23

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Proverbs 20:24

A person's steps are directed by Yahweh
This can be stated in active form. Alternate translation: "Yahweh directs a person's steps"

A person's steps
This refers to the various things a person does. Alternate translation: "A person's actions"

how then can he understand his way?
The implicit answer is that he cannot understand it. This rhetorical question may be written as a statement. Alternate translation: "therefore, a person cannot understand his way"

understand his way
This is an idiom. The phrase "his way" refers to the person's life. Alternate translation: "understand why some things happen in his life"

Proverbs 20:25

It is a snare
This speaks of something being dangerous as if it were a trap or a snare. Alternate translation: "It is dangerous"

to say rashly
to say something quickly and without careful consideration of what it might mean

making his vow
The person has made a vow declaring that something is holy and dedicated to Yahweh. Alternate translation: "dedicating it to Yahweh" or "declaring it holy"

Proverbs 20:26

winnows the wicked
This speaks of the king separating the wicked people as if they were grain that he was winnowing. Alternate translation: "separates the wicked"

the wicked
This refers to wicked people. Alternate translation: "those who are wicked" or "the wicked people"

he turns a threshing wheel over them
This speaks of the king punishing the wicked as if he were driving a threshing wheel over them. Alternate translation: "he severely punishes them"

threshing wheel
"threshing cart." This is a tool used to crush grain and help separate it from the chaff.

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Proverbs 20:27

The spirit of a person is the lamp of Yahweh, searching all his inmost parts
This speaks of a person's spirit as if it were a lamp. A person's spirit helps him to understand his inner self. Alternate translation: "Yahweh has given us a spirit to understand our deepest selves, just as a lamp makes you see in the dark"

Proverbs 20:28

Steadfast love and faithfulness preserve the king
The abstract nouns "love" and "faithfulness" can be stated with the verb "love" and the adjective "faithful." This can also be stated in active form. Alternate translation: "The king preserves himself by loving Yahweh without ceasing and by being faithful to him"

preserve the king
keep the king safe from harm

he makes his throne strong by love
Here "throne" represents the king's power to rule. The abstract noun "love" can be stated as a verb. Also, this can be stated in active form. Alternate translation: "he ensures that he will rule for a long time by loving others"

Proverbs 20:29

General Information:
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Proverbs 20:30

Blows that make a wound cleanse away evil and beatings make the innermost parts clean
Both statements mean the same thing and are repeated for emphasis. Using physical punishment to correct a person is spoken of as if the evil were dirt and the beatings cleansed him. Alternate translation: "Beating a person who has done wrong will correct him and cause him to be a better person"

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Chapter 21

1 The king's heart is a stream of water in the hand of Yahweh;
he turns it wherever he pleases.

2 Every person's way is right in his own eyes,
but it is Yahweh who weighs the hearts.

3 To do what is right and just
is more acceptable to Yahweh than sacrifice.

4 Haughty eyes and a proud heart—
the lamp of the wicked—are sin.

5 The plans of the diligent lead only to prosperity,
but everyone who acts too quickly comes only to poverty.

6 Acquiring treasures by a lying tongue
is a fleeting vapor and a deadly snare.

7 The violence of the wicked will drag them away,
for they refuse to do what is just.

8 The way of a guilty person is crooked,
but the one who is pure does what is right.

9 It is better to live on a corner of the roof
than in a house shared with a quarrelsome wife.

10 The appetite of the wicked craves evil;
his neighbor finds no favor in his eyes.

11 When the mocker is punished, the naive become wise,
and when the wise person is instructed, he lays hold of knowledge.

12 The righteous person watches the house of the wicked person;
he brings wicked people to disaster.

13 The one who shuts his ears to the cry of the poor,
he also will cry out, but he will not be answered.

14 A gift in secret appeases anger
and a concealed gift appeases strong wrath.

15 When justice is done, it brings joy to the righteous person,
but it brings terror to workers of iniquity.

16 The one who wanders from the way of understanding,
he will rest in the assembly of the dead.

17 Whoever loves pleasure will become poor;
the one who loves wine and oil will not be rich.

18 A wicked person is ransom for the righteous,
and the treacherous person is ransom for the upright.

19 It is better to live in the desert
than with a quarreling and angry wife.

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20 Desirable treasure and oil are kept in the dwelling of the wise,
but a foolish person swallows it all up.

21 The one who does right and is kind—
this person finds life, righteousness, and honor.

22 A wise man scales the city of the mighty ones,
and he brings down the stronghold in which they trusted.

23 Whoever guards his mouth and tongue
keeps himself out of trouble.

24 The proud and haughty person—"Mocker" is his name—
acts with arrogant pride.

25 The desire of the lazy person kills him,
for his hands refuse to work.
26 All day long he craves and craves more,
but the righteous person gives and does not hold back.

27 The sacrifice of the wicked is an abomination;
it is even more detestable when he brings it with evil motives.

28 A false witness will perish,
but the one who listens will speak for all time.

29 A wicked man makes his face hard,
but the upright is certain about his ways. [1]

30 There is no wisdom, there is no understanding, and there is no advice
that can stand against Yahweh.

31 The horse is prepared for the day of battle,
but the victory belongs to Yahweh.

Footnotes

21:29 [1]Some ancient copies of the Hebrew text have

Proverbs 21 General Notes

Structure and formatting

Chapter 21 continues the section of the book which is attributed to Solomon and is filled mainly with short, individual proverbs.

Special concepts in this chapter

Themes

There are individual proverbs that run along common themes, often including contrasting elements: wise/foolish, money, lazy/diligent, truth telling, wicked/righteous, sluggard, pride/humility, integrity/crookedness. (See: wise, foolish and evil and righteous)

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Proverbs 21:1

The king's heart is a stream of water in the hand of Yahweh
The writer speaks of the king's heart as if it were an irrigation ditch in a dry area through which people direct water to plants that need it. Alternate translation: "Yahweh controls the king's heart as a man directs water for irrigation"

The king's heart
The heart is a metaphor for what a person thinks and what he wants to do. Alternate translation: "The king's thoughts and actions" or "What the king thinks and what he wants to do"

Proverbs 21:2

Every person's way is right in his own eyes
The eyes represent seeing, and seeing represents thoughts or judgment. The writer speaks of what a person does as if it that person were walking down a path. Alternate translation: "Every person thinks that what he does is good" or "Every person judges what he does as good"

who weighs the hearts
The writer speaks of Yahweh deciding whether a person desires to do what is right as if Yahweh were looking at a physical object and deciding whether it is of good quality. Alternate translation: "who will judge the motives"

Proverbs 21:3

To do what is right
"To do what Yahweh thinks is right"

To do what is ... just
"To treat people the way Yahweh wants people to treat other people"

just is more acceptable to Yahweh
"just—Yahweh wants this more"

Proverbs 21:4

Haughty eyes and a proud heart
The words "eyes" and "heart" are synecdoches for a person who considers himself better than other people and wants other people to know it. Alternate translation: "People who want others to think that they are better than other people"

Haughty eyes
This is a synecdoche for a person who wants others to know that he thinks he is better than they are.

proud heart
This is a synecdoche for a person who thinks he is better than others.

the lamp of the wicked
The things that help the wicked are spoken of as a lamp. Alternate translation: "the things that help a wicked person like a lamp helps to see in the dark"

Proverbs 21:5

the diligent
This nominal adjective can be translated as a noun phrase. Alternate translation: "a diligent man" or "a man who works hard"

comes only to poverty
The abstract noun "poverty" can be translated as an adjective. Alternate translation: "only becomes poor"

Proverbs 21:6

Acquiring treasures
"Gaining wealth" or "Getting rich"

by a lying tongue
The tongue is a metonym for what a person says. Alternate translation: "by deceitful words" or "by telling lies"

is a fleeting vapor
A fleeting vapor is a mist that quickly goes away in the morning. If someone tells lies in order to get wealth, that wealth will not last. Alternate translation: "is like a disappearing mist"

and a deadly snare
A snare is a kind of trap. If someone tells lies in order to get wealth, he puts himself in terrible danger. Alternate translation: "and is like a snare that kills"

Proverbs 21:7

The violence of the wicked will drag them away
The writer speaks as though violence were a person who could drag other people away. God will punish wicked people who harm their innocent neighbors.

violence of the wicked
The abstract noun "violence" refers to violent deeds or things people do to harm their innocent neighbors. The word "wicked" is a nominal adjective that refers to wicked people. Alternate translation: "The violent actions of wicked people"

drag them away
This phrase refers to dragging a net through water to catch fish. The wicked being destroyed by their own actions is spoken of as if their actions trapped them in a net like one would catch fish. Alternate translation: "drag them away like fish" or "destroy them as easily as one catches fish in a net"

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Proverbs 21:8

The way of a guilty person is crooked
This compares the way one lives to a crooked road one may travel. This is also an idiom. Alternate translation: "The way a guilty person lives is crooked"

crooked
Here "crooked" means bent or not straight. This is a metaphor for morally wrong. Alternate translation: "wrong"

Proverbs 21:9

a corner of the roof
Houses in those days had flat roofs. Ancient Israelites spent much time on their roofs, where it was often cooler than inside the house, and sometimes people would build a shelter large enough for a person to sleep in on one corner of the roof.

quarrelsome wife
"wife who often argues and complains"

Proverbs 21:10

The appetite of the wicked craves evil
The writer speaks of a person's appetite, the physical desire for food and drink, as if it were a person who could desire something. The word "wicked" is a nominal adjective that refers to evil people, and the word "evil" is a nominal adjective that refers to evil deeds. Alternate translation: "Evil people desire to do evil deeds just as they desire to eat and drink"

craves
desires strongly

his neighbor finds no favor in his eyes
The idiom to "find favor" means to have someone approve of and act kindly towards the one who finds favor. Also, the eyes represent seeing, and seeing represents a person's thoughts and attitude towards another person. Alternate translation: "his neighbor does not receive favor from him" or "he does not act kindly towards his neighbor"

Proverbs 21:11

the naive
"those who have no experience" or "those who are not mature"

the mocker
"the person who mocks others"

when the wise person is instructed
This can be translated in active form. Alternate translation: "when someone instructs the wise person"

lays hold of knowledge
Here knowledge is spoken of as if it were an object that someone could grasp and keep for himself.

Proverbs 21:12

The righteous
Possible meanings are 1) any righteous person or 2) "Yahweh the one who is righteous."

watches the house
"pays careful attention to the house" "looks to see what happens to the house"

he brings wicked people to disaster
Here disaster is spoken of as if it were a place that someone could be brought to. Alternate translation: "he destroys them"

Proverbs 21:13

The one who shuts his ears to the cry of the poor
This is an idiom. Alternate translation: "The one who will not listen when poor people ask for help"

he will not be answered
The word "answered" is a metonym for a person hearing another person ask for help and acting to help. This can be translated in active form. Alternate translation: "no one will do anything to help him"

Proverbs 21:14

appeases anger
"makes an angry person feel better so he is no longer angry"

Proverbs 21:15

When justice is done
The abstract noun "justice" can be translated as a noun phrase. These words can be translated in active form. Alternate translation: "When rulers do what is just"

workers of iniquity
"those who do evil" or "evildoers"

Proverbs 21:16

wanders from the way of understanding
This is an idiom. Alternate translation: "no longer lives wisely"

he will rest in the assembly of the dead
"he will remain in the assembly of dead spirits"

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Proverbs 21:17

General Information:
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Proverbs 21:18

is ransom for
The word "ransom" is a metaphor for one person who takes the place of another person. Here the person who does what is wrong is punished instead of the person who does what is right.

the treacherous
a person who harms those who trust him by lying and otherwise dealing falsely

the upright
"the person who lives rightly" or "people who live rightly"

Proverbs 21:19

General Information:
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Proverbs 21:20

wise
This nominal adjective can be translated as a noun phrase. Alternate translation: "wise person"

swallows it all up
"uses it all for no good purpose" or "wastes it"

Proverbs 21:21

General Information:
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Proverbs 21:22

scales the city
"climbs up and over the wall that surrounds the city"

the city of the mighty ones
"a city in which mighty men are living" or "a city of mighty warriors"

he brings down
This is an idiom. Alternate translation: "he destroys"

the stronghold in which they trusted
"the walls and towers around the city that they did not think anyone would be able to get past into the city, so they felt safe"

Proverbs 21:23

Whoever guards his mouth and tongue
Both "mouth" and "tongue" refer to what a person says. Alternate translation: "Whoever is careful in what he says"

Proverbs 21:24

The proud and haughty person ... acts with arrogant pride
"You can expect a proud and haughty people to act with arrogant pride"

proud and haughty
These two words mean basically the same thing and emphasize how prideful the person is.

"Mocker" is his name
The word "name" is a metonym for what people would call him. Alternate translation: "a mocker is what you should call him"

Proverbs 21:25

The desire of the lazy person kills him
The writer speaks of what a person wants as if it were a person who could kill a lazy person. Here the lazy person wants to be idle and not work. Alternate translation: "A lazy person only wants to be idle, and because of that he will die" or "A lazy person will die because he does not want to work"

his hands refuse
The hand is a synecdoche for the person. Alternate translation: "he refuses"

Proverbs 21:26

craves
desires strongly

gives and does not hold back
The phrase "does not hold back" can be stated positively, and what he gives can be made explicit. Alternate translation: "gives everything he should" or "gives generously"

Proverbs 21:27

The sacrifice of the wicked is an abomination
The writer does not mention Yahweh here, as in Proverbs 15:8, but the reader should understand that it is Yahweh who detests the sacrifice of the wicked.

the wicked
The nominal adjective "wicked" can be translated as a noun phrase. Alternate translation: "the wicked person" or "wicked people"

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it is even more detestable
"Yahweh detests the sacrifice even more"

Proverbs 21:28

will speak for all time
This is because people will never forget what he said.

Proverbs 21:29

makes his face hard
Possible meanings are 1) "pretends to be courageous" or 2) "will not listen to correction."

is certain about his ways
A person's actions are spoken of as if they were a path upon which the person walks. Alternate translation: "is certain about what he does" or "is confident about what he does"

Proverbs 21:30

There is no wisdom, there is no understanding, and there is no advice that
The words "there is" are repeated to emphasize the abstract nouns "wisdom," "understanding," and "advice." Yahweh is greater than anything that anyone can know or think or say. Your language may require that you not repeat "there is no." The abstract nouns can be translated as adjectives or verbs. Alternate translation: "There is no wise person, there is no one who understands anything, and there is no one who tells others what to do who" or "There is no wisdom, understanding, or advice that"

stand against Yahweh
"defeat Yahweh" or "work against what Yahweh wants to do" or "show that he is right and Yahweh is wrong"

Proverbs 21:31

The horse is prepared for the day of battle
These words can be translated in active form. Alternate translation: "Soldiers prepare horses for the day of battle"

the day of battle
The word "day" refers to time that may be longer or shorter than a day. Alternate translation: "when there is a battle"

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Chapter 22

1 A good name is to be chosen over great riches
and favor is better than silver and gold.

2 Rich and poor people have this in common—
Yahweh is the maker of all of them.

3 The prudent sees trouble and hides himself,
but the naive go on and suffer because of it.

4 The reward for humility and fear of Yahweh
is riches, honor, and life.

5 Thorns and snares lie in the path of the perverse;
whoever guards his life will keep far from them.

6 Teach a child the way he should go
and when he is old he will not turn away from that instruction.

7 Rich people rule over poor people
and one who borrows is a slave to the one who lends.

8 He who sows injustice will reap trouble
and the rod of his fury will fade away.

9 The one who has a generous eye will be blessed,
for he shares his bread with the poor.

10 Drive away the mocker, and out goes strife;
disputes and dishonor will cease.

11 The one who loves a pure heart and whose speech is gracious,
he will have the king for his friend.

12 The eyes of Yahweh keep watch over knowledge,
but he overthrows the words of the treacherous.

13 The lazy person says, "There is a lion in the street!
I will be killed in the open places."

14 The mouth of an adulteress is a deep pit;
Yahweh's anger is stirred up against anyone who falls into it.

15 Foolishness is bound up in the heart of a child,
but the rod of discipline drives it far away.

16 The one who oppresses poor people to increase his wealth,
or gives to rich people, will come to poverty.

17 Incline your ear and listen to the words of the wise
and apply your heart to my knowledge,
18 for it will be pleasant for you if you keep them within you,
if all of them are ready on your lips.
19 So your trust may be in Yahweh,
I teach them to you today—even to you.
20 Have I not written for you thirty sayings
of instruction and knowledge,
21 to teach you truth in these trustworthy words,

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so you may give trustworthy answers
to those who sent you?

22 Do not rob the poor because he is poor,
or crush the needy at the gate,
23 for Yahweh will plead their case,
and he will rob of life those who robbed them.

24 Do not make a friend of someone who is ruled by anger
and you must not go with one who rages,
25 or you will learn his ways
and entangle yourself in a snare.

26 Do not be one who strikes hands in making a pledge,
or who puts up security for debts.
27 If you lack the means to pay,
what could stop someone from taking away your bed from under you?

28 Do not remove the ancient boundary stone
that your fathers have set.

29 Do you see a man skilled at his work? He will stand before kings;
he will not stand before common people.

Proverbs 22 General Notes

Structure and formatting

Chapter 22 ends the section of the book which is attributed to Solomon and is filled mainly with short, individual proverbs.

The second half of this chapter and the first half of the next chapter are attributed to the "Wise Men." The exact identity of the men is unknown.

Special concepts in this chapter

Themes

There are individual proverbs that run along common themes, often including contrasting elements: wise/foolish, money, lazy/diligent, truth telling, wicked/righteous, sluggard, pride/humility, integrity/crookedness. (See: wise, foolish and evil and righteous)

Important figures of speech in this chapter

Rhetorical questions

With this new section of proverbs, the author begins to use many rhetorical questions. The obvious answers should convince the reader.

Proverbs 22:1

A good name is to be chosen over great riches

These words can be translated in active form. Alternate translation: "A person should choose a good name rather than great riches"

A good name

"To have others think that one is a good person"

Proverbs 22:2

General Information:

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Proverbs 22:3

The prudent

This nominal adjective refers to any prudent person. See how you translated "prudent" in [Proverbs 12:16]

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the naive
This nominal adjective refers to any naive person. To be naive is to lack experience and to not be mature.

Proverbs 22:4

General Information:
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Proverbs 22:5

Thorns and snares lie in the path of the perverse
The writer speaks of the way perverse people live as if it were a path on which the perverse will have trouble because of the natural "thorns" and man-made "snares."

snares
traps to catch animals

the perverse
This nominal adjective can be translated as a noun phrase. Alternate translation: "perverse people"

whoever guards his life
A person doing what he needs to do so he can live a long time is spoken of as if that person were keeping thieves away from a physical object. Alternate translation: "people who want to live a long time"

Proverbs 22:6

the way he should go
How a person lives is spoken of as if it were a path on which he walks. Alternate translation: "how he should live"

Proverbs 22:7

borrows ... lends
You may need to make explicit what it is that is borrowed or lent. Alternate translation: "borrows money ... lends money"

Proverbs 22:8

He who sows injustice will reap trouble
The writer speaks of a ruler or other powerful person treating those less powerful unjustly as if he were planting seeds that will give birth to plants that bring trouble. Alternate translation: "If a person treats those less powerful than he is unjustly, they will cause him trouble later on"

the rod of his fury will fade away
The word "rod" is a metonym for power over other people. Possible meanings are 1) the unjust ruler will lose the power that he had that allowed him to treat other people unjustly or 2) when the people respond to the injustice he had done by harming him, he will have no power to stop them. Alternate translation: "he will no longer have the power that he had used to harm people"

rod of his fury
The word "rod" is a metonym for power over other people. The unjust man was harming innocent people as if he were very angry with them. Alternate translation: "the rod he had used as if he were punishing people" or "the power he used to harm others"

will fade away
The word translated "fade away" is also used of plants drying up.

Proverbs 22:9

The one who has a generous eye will be blessed
These words can be translated in active form. Alternate translation: "God will bless the one who has a generous eye"

one who has a generous eye
The eye is a metonym for seeing what other people need, and the "generous eye" not only sees but gives what the other people need. The eye is also a synecdoche for the whole person. Alternate translation: "generous person" or "person who is willing to give things to other people"

bread
Since bread was the main food for many people in biblical times, it is often used to refer to food in general.

Proverbs 22:10

disputes and dishonor will cease
The abstract nouns "disputes" and "dishonor" can be translated as verbs. Alternate translation: "people will no longer argue with each other or say things that dishonor each other"

Proverbs 22:11

loves a pure heart
It is his own heart that the person wants to be pure. The heart is a synecdoche for the person. Alternate translation: "loves having a pure heart" or "wants to be pure"

is gracious
"is kind"

Proverbs 22:12

The eyes of Yahweh keep watch over
The eyes are a synecdoche for the person. The writer speaks as if Yahweh had physical eyes like a person. Alternate translation: "Yahweh keeps watch over" or "Yahweh guards knowledge"

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keep watch over knowledge
Keeping watch is s metonym for protecting. Alternate translation: "protect knowledge"

he overthrows
"he destroys"

the treacherous
The nominal adjective treacherous can be translated as a noun phrase. Translate "treacherous" as in [Proverbs 11:3]

Proverbs 22:13

The lazy person says
The quote that follows is a lie and an excuse for not working. If your language introduces false statements in a special way, you can use that here.

Proverbs 22:14

The mouth of an adulteress is a deep pit
The word "mouth" is a metonym for the words that come out of the mouth. The writer speaks of a person being unable to escape having people punish him for evil deeds as if that person had fallen into a hole someone had dug in the ground from which he could not escape. Alternate translation: "The words spoken by an adulteress will draw you in, and it will be as if you have fallen into a deep and dangerous pit"

an adulteress
See how you translated this in Proverbs 5:3.

Yahweh's anger is stirred up
Here "stirred up" means that his anger increased. Alternate translation: "Yahweh is angry"

falls into it
Adultery is spoken of as if it is something that a person can fall into. Alternate translation: "sins because of the adulteress"

Proverbs 22:15

Foolishness is bound up in the heart of a child
"The heart of a child is full of foolish things"

the rod of discipline
The writer speaks of a parent using any form of discipline as if that parent were hitting the child with a wooden rod.

drives it far away
The writer speaks as if foolishness were a person that another person could use a physical rod to drive away. Alternate translation: "will make a child wise"

Proverbs 22:16

to increase his wealth
"to become richer" or "to gain more money"

gives to rich people
"gives money to rich people"

will come to poverty
This is an idiom. Alternate translation: "will become poor"

Proverbs 22:17

General Information:
Verse 17 begins the introduction to a new section of the Book of Proverbs.

Incline your ear and listen
Here the word "ear" represents the person who is listening. The writer speaks of listening attentively to someone as if it were leaning forward so that the ear is closer to the one speaking. See how you translated "incline your ear" in [Proverbs 4:20]

the words of the wise
"what wise people say"

apply your heart to
This is an idiom. Alternate translation: "do your best to understand and remember"

my knowledge
The person speaking is probably the same as the father from [Proverbs 1:8]

Proverbs 22:18

all of them are ready on your lips
The person being ready to speak is spoken of as if it were the words that were ready. Alternate translation: "you are able to speak of them at any time"

Proverbs 22:19

today—even to you
"today. Yes, I am teaching you," The speaker is emphasizing that it is the hearer, not someone else whom he is teaching, and he is teaching the hearer because the hearer needs to learn. If it is awkward in your language to emphasize in this way, you can emphasize in another way or the words "even to you" can be left untranslated.

Proverbs 22:20

General Information:
These verses continue and end the introduction that began in Proverbs 22:17.

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thirty sayings
Some translations read, "excellent sayings."

Proverbs 22:21

to teach you ... who sent you?
These words end the rhetorical question that began with the words "Have I not written" in Proverbs 22:20. It can be translated as a statement. "You need to know that I have written ... to teach you ... who sent you."

to those who sent you
This implies that the hearer is or will be one whom others send to gain and bring back information.

Proverbs 22:22

General Information:
These verses begin the "thirty sayings" (Proverbs 22:20).

Do not rob ... or crush
If your language has a way of showing that this is the way one person would speak strongly to another, different from a general rule that people are supposed to obey, you should use it here.

the poor
This nominal adjective can be translated as a noun phrase. Alternate translation: "any poor person" or "poor people"

crush
grind into powder. This is a metaphor for "treat unjustly."

the needy
This nominal adjective can be translated as a noun phrase. Alternate translation: "any needy person" or "any person who does not have what he needs to live"

at the gate
The place where people bought and sold items and settled legal arguments is used as a metonym for business and legal activity. Alternate translation: "in court"

Proverbs 22:23

Yahweh will plead their case
The metaphor is of a lawyer defending the needy in front of a judge. Alternate translation: "Yahweh will defend the needy from those who oppress them" or "Yahweh will see that the needy receive justice"

he will rob of life those who robbed them
Yahweh is not a thief, but like a thief he will take life from those who do not choose to give it. Alternate translation: "he will destroy those who oppress poor people"

Proverbs 22:24

General Information:
These verses continue the "thirty sayings" (Proverbs 22:20).

someone who is ruled by anger
someone who is unable to control his anger

rages
shows violent anger

Proverbs 22:25

you will ... entangle yourself in a snare
A person who wants to be like an angry person is like an animal taking the bait in a trap. Alternate translation: "you will be like an animal that eats bait that closes a trap and then is unable to escape"

Proverbs 22:26

General Information:
These verses continue the "thirty sayings" (Proverbs 22:20).

strikes hands
A person would strike his hand against another person's hand to bind himself to do what he had agreed to do. Here the speaker warns the hearer not to strike hands as a way to promise to pay off someone's debts.

in making a pledge
"and agree to pay what someone owes to another person"

Proverbs 22:27

General Information:
This page has intentionally been left blank.

Proverbs 22:28

General Information:
These verses continue the "thirty sayings" (Proverbs 22:20).

ancient
very old

boundary stone
a large stone that shows where one person's land ends and another person's land begins

fathers
ancestors

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Proverbs 22:29

Do you see a man skilled at his work?
This rhetorical question is actually a command. Alternate translation: "Think of someone you know who is skilled at his work"

stand before
This represents becoming a servant of the important person. Kings and other important people will think so highly of him that they will use his services.

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Chapter 23

1 When you sit to eat with a ruler,
observe carefully what is before you,
2 and put a knife to your throat
if you are a person who likes to eat a lot of food.
3 Do not crave his delicacies,
for it is the food of lies.

4 Do not work too hard to gain wealth;
be wise enough to know when to stop.
5 Will you let your eyes light upon it? It will be gone,
for it will surely take up wings like an eagle
and fly off to the sky.

6 Do not eat the food of one with an evil eye—
and do not crave his delicacies,
7 for he is the kind of man
who counts the price of the food.
"Eat and drink!" he says to you,
but his heart is not with you.
8 You will vomit up the little you have eaten
and you will have wasted your compliments.

9 Do not speak in the hearing of a fool,
for he will despise the wisdom of your words.

10 Do not move an ancient boundary stone
or encroach on the fields of orphans,
11 for their Redeemer is strong
and he will plead their case against you.

12 Apply your heart to instruction
and your ears to words of knowledge.

13 Do not withhold instruction from a child,
for if you beat him with the rod, he will not die.
14 It is you who must beat him with the rod
and save his soul from Sheol.

15 My son, if your heart is wise,
then my heart also will be glad;
16 my kidneys will rejoice
when your lips speak what is right.

17 Do not let your heart envy sinners,
but continue in the fear of Yahweh all the day.
18 Surely there is a future
and your hope will not be cut off.

19 Hear—you!—my son, and be wise
and direct your heart in the way.
20 Do not associate with those who drink much wine,
or with gluttonous eaters of meat,
21 for the drunkard and the glutton become poor
and slumber will clothe them with rags.

22 Listen to your father who begot you
and do not despise your mother when she is old.

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23 Buy the truth, but do not sell it;
buy wisdom, instruction, and understanding.
24 The father of the righteous person will greatly rejoice,
and he who begets a wise child will be glad in him.
25 Let your father and your mother be glad
and let her who bore you rejoice.

26 My son, give me your heart
and let your eyes observe my ways.
27 For a prostitute is a deep pit,
and an immoral woman is a narrow well.
28 She lies in wait like a robber
and she increases the number of the treacherous among humanity.

29 Who has woe? Who has sorrow?
Who has strife? Who has complaining?
Who has wounds for no reason? Who has bloodshot eyes?
30 Those who linger over wine,
those who try the mixed wine.
31 Do not look at the wine when it is red,
when it sparkles in the cup
and goes down smoothly.
32 In the last it bites like a serpent
and it stings like an adder.
33 Your eyes will see strange things
and your heart will utter perverse things.
34 You will be as one who sleeps on the high seas
or lies down on the top of a mast.
35 "They hit me," you will say, "but I was not hurt.
They beat me, but I did not feel it.
When will I wake up?
I will seek another drink."

Proverbs 23 General Notes

Structure and formatting

Chapter 23 continues the section beginning in the previous chapter of the book and is filled mainly with short, individual proverbs.

The second half of this chapter and the first half of the next chapter are attributed to general sayings.

Special concepts in this chapter

Themes

There are individual proverbs that run along common themes, often including contrasting elements: wise/foolish, money, lazy/diligent, truth telling, wicked/righteous, sluggard, pride/humility, integrity/crookedness. (See: wise, foolish and evil and righteous)

Proverbs 23:1

General Information:

These verses continue the "thirty sayings" (Proverbs 22:20).

Proverbs 23:2

put a knife to your throat

Possible meanings of this exaggeration are 1) "be very careful not to eat too much" or 2) "do not eat anything at all"

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Proverbs 23:3

Do not crave
"Do not strongly desire." See how you translated "craves" in Proverbs 21:9.

his delicacies
"his special and expensive food"

it is the food of lies
This is an idiom. "he is giving it to you so he can deceive you"

Proverbs 23:4

General Information:
These verses continue the "thirty sayings" (Proverbs 22:20).

Do not work too hard
"Do not work so much that you are always tired"

Proverbs 23:5

light upon it
land like a bird upon the wealth

it will surely take up wings like an eagle and fly off
A person losing his wealth is spoken of as if the wealth were a bird. Alternate translation: "the wealth will disappear as quickly as an eagle can fly away"

wings like an eagle
wings like an eagle's wings

Proverbs 23:6

General Information:
These verses continue the "thirty sayings" (Proverbs 22:20).

do not crave
"do not strongly desire." See how you translated "craves" in Proverbs 21:9.

his delicacies
"his special and expensive food." See how you translated this in Proverbs 23:3.

Proverbs 23:7

he is the kind of man who counts the price of the food
Some modern translations read, "eating with him is like getting hair stuck in your throat" or "giving you food is like getting hair stuck in his throat."

his heart is not with you
This is an idiom. Alternate translation: "he really does not want you to enjoy the meal"

Proverbs 23:8

You will vomit up the little you have eaten
This is an exaggeration for wishing one had not eaten anything. Alternate translation: "You will wish that you had not eaten anything"

you will have wasted your compliments
Compliments are spoken of as if they were valuable objects. The abstract noun "compliments" can be translated as a verb. Alternate translation: "he will not be happy even if you say good things about him and the food"

Proverbs 23:9

General Information:
These verses continue the "thirty sayings" (Proverbs 22:20).

in the hearing of a fool
The abstract noun "hearing" can be translated as a verb. Alternate translation: "where a fool can hear you"

Proverbs 23:10

ancient
very old. See how you translated this in Proverbs 22:28.

boundary stone
This is a large stone to show where one person's land ends and another person's land begins. See how you translated this in Proverbs 22:28.

encroach
This means to slowly take or begin to use land (or some thing) that belongs to someone else.

orphans
children whose parents are dead

Proverbs 23:11

their Redeemer
Yahweh

he will plead their case against you
The metaphor is of a lawyer defending the needy in front of a judge. Alternate translation: "he will defend the orphans against you" or "he will see that the orphans receive justice and punish you"

Proverbs 23:12

General Information:
These verses continue the "thirty sayings" (Proverbs 22:20).

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Apply your heart to
This is an idiom. See how you translated this in [Proverbs 22:17]

instruction
Possible meanings are 1) "what people who know what is right and what is wrong tell you" or 2) "what people say and do when they correct you."

your ears
The ellipsis can be filled in. Alternate translation: "apply your ears" or "listen carefully"

to words of knowledge
"to me when I tell you what I know"

Proverbs 23:13

General Information:
These verses continue the "thirty sayings" (Proverbs 22:20).

Do not withhold instruction from a child
The abstract noun "instruction" can be translated as a verb. Alternate translation: "Do not neglect to instruct a child" or "Do not refuse to instruct a child"

withhold
refuse to give something that one knows another person needs

beat him with the rod
These words are either 1) a metaphor for training and disciplining him even when he considers the training and discipline painful or 2) to be taken literally. Alternate translation: "discipline him"

Proverbs 23:14

rod
piece of wood

It is you who must beat him ... and save his soul
"You are the one who must beat him ... and save his soul." No one else will do it. The hearer is responsible to save the child's soul from Sheol, and the way to save him is to beat him.

save his soul from Sheol
If the hearer beats his children with the rod, they will not die young because they have done foolish or evil things. The word "soul" is a metonym for the person. Sheol is the world of the dead; going to the world of the dead is a euphemism for dying. Alternate translation: "you will keep him from the world of the dead" or "you will keep him from dying"

Proverbs 23:15

General Information:
These verses continue the "thirty sayings" (Proverbs 22:20).

Proverbs 23:16

my kidneys
The "kidneys" are a metonym for the person's inner being. Alternate translation: "my inner being"

when your lips speak
"Your lips" means the whole person. Alternate translation: "when you speak"

Proverbs 23:17

General Information:
These verses continue the "thirty sayings" (Proverbs 22:20).

Do not let your heart envy sinners
The word "heart" is a synecdoche for the whole person. Alternate translation: "Do not allow yourself to envy sinners" or "Make sure you do not envy sinners"

Proverbs 23:18

your hope will not be cut off
This can be translated in active form. Alternate translation: "God will not allow anyone to cut off your hope" or "God will keep the promises he made to you"

Proverbs 23:19

General Information:
These verses continue the "thirty sayings" (Proverbs 22:20).

Hear—you!—my son
"Listen carefully, my son." The speaker speaks an extra word to make sure the hearer is paying attention.

direct your heart in the way
Deciding to do what is right is spoken of as if one person were showing another person the correct path to follow. Alternate translation: "make sure you do what is wise"

Proverbs 23:20

gluttonous eaters of meat
Possible meanings are 1) "people who eat more meat than they need to" or 2) "meat" represents food in general. Alternate translation: "people who eat more food than they need to"

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Proverbs 23:21

slumber will clothe them with rags
The word "slumber" is an exaggeration for a person spending so much time enjoying food and drink that he does not do necessary work. This activity is spoken of as if it were a parent putting clothes on a child. Alternate translation: "because they spend so much time eating and drinking, they will do no work and so will become poor"

Proverbs 23:22

General Information:
These verses continue the "thirty sayings" (Proverbs 22:20).

do not despise
This can be stated positively. Alternate translation: "show respect for"

Proverbs 23:23

Buy the truth, but do not sell it; buy wisdom, instruction, and understanding
Another possible meaning is "Buy the truth, and do not sell wisdom, instruction, or understanding." The words "truth," "wisdom," "instruction," and "understanding" are abstract nouns that are spoken of as if they were physical items that a person can buy and sell in a market. They can be translated as verbs. Alternate translation: "Do what you need to do so you can know what is true, so you can be wise, so you can learn how to act, and so you can tell good from bad; never think of anything else as more important than these things"

Proverbs 23:24

General Information:
These verses continue the "thirty sayings" (Proverbs 22:20).

The father of the righteous person will greatly rejoice, and he who begets a wise child will be glad in him
Another possible meaning is that the words "he that begets a wise child" explain who "the father of the righteous person" is. Alternate translation: "The father of the righteous person, he who begets a wise child, will greatly rejoice and will be glad in him"

will be glad in him
"will be glad because of him"

Proverbs 23:25

General Information:
This page has intentionally been left blank.

Proverbs 23:26

General Information:
These verses continue the "thirty sayings" (Proverbs 22:20).

give me your heart
The word "heart" is a metonym for what a person thinks and decides to do. Possible meanings are 1) "pay careful attention" or 2) "trust me completely."

let your eyes observe
The eyes are a synecdoche for the whole person. Alternate translation: "observe" or "look carefully at"

observe
Some modern translations read, "delight in."

Proverbs 23:27

prostitute ... immoral woman
There are two types of sexually immoral women. The "prostitute" is unmarried, "another man's wife" is married. Together they form a merism for any kind of sexually immoral woman.

a prostitute is a deep pit
The word "pit" is a metaphor for what happens to men who sleep with prostitutes. Alternate translation: "sleeping with a prostitute is like falling into a deep pit"

prostitute
Here the word refers to any unmarried woman who engages in sexual activity, not only those who do so for money.

deep pit ... narrow well
These are two places easy to fall into and hard to get out of, the "pit" because it is "deep" and the "well" because it is "narrow."

an immoral woman is a narrow well
Doing evil for which one will be punished is spoken of as falling into a narrow place from which one cannot escape. Alternate translation: "Sleeping with another man's wife is like falling into a narrow well"

well
a hole in the ground that people have dug to get to water

Proverbs 23:28

lies in wait
stays hidden, ready to attack when a victim approaches

the treacherous
This nominal adjective can be translated as an adjective or verb. Alternate translation:

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"treacherous people" or "those who harm others by deceiving them"

Proverbs 23:29

General Information:
These verses continue the "thirty sayings" (Proverbs 22:20).

Who has woe? Who has sorrow? Who has strife? Who has complaining? Who has wounds for no reason? Who has bloodshot eyes?
The writer uses these questions to prepare the reader for the point he is about to make about a particular type of person. He does not expect an answer to each question. Your language may have a different way of introducing a lesson. Alternate translation: "Listen to me while I tell you what kind of person has woe, sorrow, fights, complaining, wounds for no reason, and bloodshot eyes."

bloodshot eyes
"eyes red, like the color of blood"

Proverbs 23:30

Those who linger over wine, those who try the mixed wine
These words answer the questions in verse 29 and describe people who drink too much wine.

linger over wine
spend much time drinking wine and so drink much wine

the mixed wine
Possible meanings are 1) different wines mixed together or 2) other drinks that are stronger than wine.

Proverbs 23:31

General Information:
These verses continue the "thirty sayings" (Proverbs 22:20).

Proverbs 23:32

In the last
"After you drink it"

it bites like a serpent ... it stings like an adder
The word "it" refers to "the wine when it is red." "Bites" and "stings" are metaphors for the way too much wine makes people feel. Alternate translation: "it makes you feel as bad as if a serpent had bitten you or an adder had stung you"

adder
a type of poisonous snake

Proverbs 23:33

your heart will utter perverse things
The "heart" represents the person and emphasize what he thinks and decides to do. Alternate translation: "you will think about and decide to do perverse things"

perverse things
things that God says are morally wrong and bad; things that are wicked

Proverbs 23:34

General Information:
These verses continue the "thirty sayings" (Proverbs 22:20). It is the continuation of the description of a drunk person.

lies down on the top of a mast
The place on the mast where the person lies can be made explicit. Alternate translation: "lies down in the basket near the top of a mast"

mast
the long wooden pole to which are attached the sails of a sailing ship

Proverbs 23:35

They hit me, ... but I was not hurt. They beat me, but I did not feel it.
Because the drunk person is not thinking clearly, he is imagining that people are hitting and beating him, yet he feels no pain and cannot remember anything.

When will I wake up?
The drunk person is wondering when he will be sober again; when the effect of the wine will stop.

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Chapter 24

1 Do not be envious of those who are evil,
nor desire to associate with them,
2 because their hearts plot violence
and their lips talk about trouble.

3 Through wisdom a house is built
and by understanding it is established.
4 By knowledge the rooms are filled
with all precious and pleasant riches.

5 A warrior of wisdom is strong,
and a man of knowledge increases his strength;
6 for with guidance you can wage your war
and with many advisors there is victory.

7 Wisdom is too high for a fool;
in the gate he does not open his mouth.

8 There is one who plans to do evil—
people call him a master of schemes.
9 A foolish plan is sin
and a mocker is an abomination to people.

10 If you become weak with fear in the day of trouble,
then your strength is small.

11 Rescue those who are being taken away to death
and hold back those who are staggering to the slaughter.
12 If you say, "Behold, we knew nothing about this,"
does not the one who weighs the heart understand what you are saying?
The one who guards your life, does he not know it?
Will God not give to each one what he deserves?

13 My son, eat honey because it is good,
because the drippings of the honeycomb are sweet to your taste.
14 Such is wisdom for your soul—
if you find it, there will be a future
and your hope will not be cut off.

15 Do not lie in wait like the wicked person who attacks the house of the righteous person.
Do not destroy his home!
16 For the righteous person falls down seven times and rises again,
but wicked people stumble at calamity.

17 Do not rejoice when your enemy falls
and let not your heart be glad when he stumbles,
18 or Yahweh will see and disapprove
and turn away his wrath from him.

19 Do not be angry because of evildoers,
and do not envy wicked people,
20 for the evil person has no future
and the lamp of wicked people will go out.

21 Fear Yahweh, and fear the king, my son;
do not associate with those who rebel against them,
22 for suddenly their disaster will come,

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and who knows the extent of the destruction that will come from both of them?

23 These also are sayings of the wise.

Partiality in judging a case at law is not good.
24 Whoever says to the wicked person, "You are a righteous person,"
will be cursed by peoples and abhorred by nations.
25 But those who discipline the wicked will have delight
and gifts of goodness will come to them.

26 The one who gives a straight answer
gives a kiss on the lips.

27 Prepare your outdoor work,
and make everything ready for yourself in the field;
after that, build your house.

28 Do not bear witness against your neighbor without cause
and do not deceive with your lips.
29 Do not say, "I will do to him what he has done to me;
I will pay him back for what he has done."

30 I went by the field of a lazy person,
past the vineyard of the man having no sense.
31 Thorns had grown up everywhere,
the ground was covered with nettles,
and its stone wall was broken down.
32 Then I saw and considered it;
I looked and received instruction.
33 A little sleep, a little slumber,
a little folding of the hands to rest—
34 and poverty comes marching upon you,
and your needs like an armed soldier.

Proverbs 24 General Notes

Structure and formatting

Chapter 24 continues the section beginning in the previous chapter and is mainly filled with short, individual proverbs.

The second half of this chapter finishes the section.

Special concepts in this chapter

Lazy man story

Unlike much of Proverbs, verses 30-34 tell a short story about a lazy man, which ends in a very memorable proverb.

Themes

There are individual proverbs that run along common themes, often including contrasting elements: wise/foolish, money, lazy/diligent, truth telling, wicked/righteous, sluggard, pride/humility, integrity/crookedness. (See: wise, foolish and evil and righteous)

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Proverbs 24:1

General Information:
These verses continue the "thirty sayings" (Proverbs 22:20).

Proverbs 24:2

their hearts
The words "their hearts" refer to the whole person. Alternate translation: "they"

their lips
The words "their lips" refer to the whole person. Alternate translation: "they"

talk about trouble
"talk about causing harm" or "talk about creating problems"

Proverbs 24:3

General Information:
These verses continue the "thirty sayings" (Proverbs 22:20).

Through wisdom a house is built
The abstract noun "wisdom" can be translated as an adjective. These words can be translated in active form. Alternate translation: "People need to be wise if they are to build a good house"

by understanding it is established
The abstract noun "understanding" can be translated as a verb. These words can be translated in active form. Alternate translation: "People need to understand what is morally good and what is morally bad if they are to establish a house"

it is established
The word "established" means made stable and strong. The word "house" is a metonym for the family that lives in the house, and the house being physically stable and strong is a metaphor for a family that lives in peace.

Proverbs 24:4

By knowledge the rooms are filled
The abstract noun "knowledge" can be translated as a verb. These words can be translated in active form. Alternate translation: "People need to know what is precious and pleasant if they are to fill their rooms"

Proverbs 24:5

General Information:
These verses continue the "thirty sayings" (Proverbs 22:20).

warrior of wisdom
The abstract noun "wisdom" can be translated as "wise." Alternate translation: "wise warrior"

a man of knowledge increases his strength
The abstract nouns "knowledge" and "strength" can be translated as the verb "know" and the adjective "strong." Alternate translation: "a man who knows many things is stronger because he knows these things"

Proverbs 24:6

with guidance
The abstract noun "guidance" can be translated with a verb. Alternate translation: "if wise people guide you"

wage your war
"fight your war"

advisors
those who tell government officials what those officials should do

Proverbs 24:7

General Information:
These verses continue the "thirty sayings" (Proverbs 22:20).

too high for a fool
This is an idiom. "too difficult for a fool to understand"

open his mouth
The mouth is a metonym for the words that come from the mouth. Alternate translation: "speak"

Proverbs 24:8

General Information:
These verses continue the "thirty sayings" (Proverbs 22:20).

a master of schemes
one who is skillful at making evil plans. Alternate translation: "a mischievous person" or "a troublemaker"

Proverbs 24:9

General Information:
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Proverbs 24:10

General Information:
These verses continue the "thirty sayings" (Proverbs 22:20).

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your strength is small
This is an idiom. Alternate translation: "you have very little strength" or "you are certainly weak"

Proverbs 24:11

General Information:
These verses continue the "thirty sayings" (Proverbs 22:20).

those who are being taken away
These words can be translated in active form by using the term "they" which could be anyone, but are probably government officials. Alternate translation: "those whom they are taking away"

taken away
Another possible meaning is "dragged away."

staggering
walking unsteadily and almost falling. This word would also describe the way a person walks when he is being dragged away.

the slaughter
The abstract noun "slaughter" can be translated as a verb. The writer speaks as if those who take them away think of them as no better than animals. If your language has a word for killing animals that would fit here, you might want to use it. Alternate translation: "where people will kill them as they would kill animals"

Proverbs 24:12

If you say, "Behold, ... this," does
The writer is answering something that the reader may wrongly be thinking. Alternate translation: "You may say, 'Behold, ... this,' but does"

Behold, we
"Listen to us! We" or "But we" or "We have done nothing wrong, because we"

does not the one who weighs the heart understand what you are saying?
The writer assumes the readers know the answer and asks this for emphasis. Alternate translation: "the one who weighs the heart understands what you are saying."

the one who
The writer expects the reader to know that "the one" is Yahweh. Alternate translation: "Yahweh, who"

weighs the heart
The word "heart" is a metonym for what a person thinks and desires. The writer speaks as if what a person thinks and desires were a physical object that a person could weigh, and weighing an object is a metaphor for looking closely at something to see how good it is. Alternate translation: "knows how good what people really think and desire is"

The one who guards your life, does he not know it?
The writer assumes the readers know the answer and asks this for emphasis. Alternate translation: "The one who guards your life knows it."

Will God not give to each one what he deserves?
The writer assumes the readers know the answer and asks this for emphasis. Alternate translation: "God will give to each one what he deserves."

Proverbs 24:13

General Information:
These verses continue the "thirty sayings" (Proverbs 22:20).

Proverbs 24:14

your hope will not be cut off
Possible meanings are 1) this is a simple passive that can be translated as in active form. Alternate translation: "no one will take your hope away" or 2) this is litotes that can be translated in positive form. Alternate translation: "your hope will surely continue"

Proverbs 24:15

General Information:
These verses continue the "thirty sayings" (Proverbs 22:20).

Do not lie in wait
The words "lie in wait" are an idiom. Translate "lie in wait" as in [Proverbs 1:11]

his home
the home of the righteous person

Proverbs 24:16

General Information:
Bad things happen to righteous people, but God gives them the courage to continue doing good. God uses the bad things that happen to wicked people to discourage them.

rises again
"gets back on his feet" or "stands up again"

wicked people stumble at calamity
Possible meanings are 1) "wicked people stumble in times of calamity" or 2) "wicked people stumble because of calamity." Some modern translations understand "calamity" as the means by which the wicked people stumble. This can be translated in active form. Alternate translation: "wicked people are brought down by calamity" or "God uses calamity to bring wicked people down"

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calamity
times when bad things happen to people and their property

Proverbs 24:17

General Information:
These verses continue the "thirty sayings" (Proverbs 22:20).

your enemy falls
"something bad happens to your enemy"

let not your heart be glad
This is a strong command. The word "heart" represents the person. Alternate translation: "do not allow yourself to be glad" or "stop yourself from being glad"

Proverbs 24:18

turn away his wrath from him
The words "turn away his wrath" are an idiom for no longer being angry. What Yahweh would do instead can be made explicit. Alternate translation: "stop being angry with him and be angry with you instead"

Proverbs 24:19

General Information:
These verses continue the "thirty sayings" (Proverbs 22:20).

Do not be angry
Many modern translations read, "Do not fret," which is advice not to worry so much that one becomes angry.

Proverbs 24:20

the lamp of wicked people will go out
or "the lamp of wicked people will be put out" or "they will put out the lamp of wicked people"

the lamp ... go out
This is a metaphor for either 1) life. Alternate translation: "the life ... will end" Or 2) the person's accomplishments. Alternate translation: "the hard work ... come to nothing"

Proverbs 24:21

General Information:
These verses continue the "thirty sayings" (Proverbs 22:20).

Fear
a deep respect and awe for a person in authority

Proverbs 24:22

who knows the extent of the destruction that will come from both of them?
The writer asks this question to emphasize the disaster. Alternate translation: "no one knows the extent of the destruction that will come from both of them."

both of them
these words refer to Yahweh and the king

Proverbs 24:23

These also are sayings of the wise
This sentence starts a new collection of proverbs.

a case at law
a situation that is brought before a judge in which someone is accused of breaking the law

Proverbs 24:24

Whoever says to the wicked person, ... will be cursed by peoples and abhorred by nations
The word "nations" is a metonym for the people who live in the nations. These words can be translated in active form. Alternate translation: "People will curse whoever says to the wicked person, ... , and the people of other nations will abhor him"

the wicked person ... a righteous person
Possible meanings are 1) people should never call any wicked person a righteous person or 2) no one should say of a person guilty of a crime that he is innocent. Alternate translation: "a person guilty of a crime ... innocent"

Proverbs 24:25

will have delight
"will be very happy"

gifts of goodness will come to them
Gifts are spoken of as if they were people who could move by themselves. The abstract noun "goodness" can be translated as an adjective. Alternate translation: "people will give them good gifts"

gifts of goodness
"good things" or "blessings"

Proverbs 24:26

straight answer
The word "straight" here is a metaphor for either 1) "honest" or 2) "correct."

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gives a kiss on the lips
A kiss was a sign of respect and devotion in that culture. Alternate translation: "shows true friendship"

Proverbs 24:27

General Information:
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Proverbs 24:28

with your lips
The lips are a metonym for the words a person speaks. Alternate translation: "by what you say"

Proverbs 24:29

pay him back
This is an idiom. "take revenge against him"

Proverbs 24:30

General Information:
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Proverbs 24:31

Thorns
useless plants with sharp spines

nettles
plants that are covered with stinging leaves and hairs

was broken down
"had fallen down"

Proverbs 24:32

received instruction
"learned a lesson"

Proverbs 24:33

General Information:
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Proverbs 24:34

and poverty comes
This finishes a thought begun with the words "A little sleep, a little slumber, a little folding of the hands to rest" [Proverbs 24:33]

poverty comes marching upon you
Some translations read, "poverty comes upon you like a robber." Poverty is spoken of as if it were a person or animal that can attack a lazy person.

your needs like an armed soldier
Needs are spoken of as if they were a person who could attack the lazy person. Alternate translation: "your needs will come to you like an armed soldier"

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Chapter 25

1 These are more proverbs of Solomon, copied by the men of Hezekiah, king of Judah.

2 It is the glory of God to conceal a matter,
but the glory of kings to search it out.

3 Like the heavens are for height and the earth is for depth,
so the heart of kings is unsearchable.

4 Remove the dross from the silver
and a metal worker can use the silver in his craft.
5 Even so, remove wicked people from the presence of the king
and his throne will be established by doing what is right.

6 Do not honor yourself in the king's presence
and do not stand in the place designated for great people.
7 It is better for him to say to you, "Come up here,"
than for him to humiliate you before a nobleman.

What you have witnessed,
8 do not bring quickly to trial.
For what will you do in the end
when your neighbor puts you to shame?

9 Argue your case between you and your neighbor himself
and do not reveal another's secret,
10 or else the one who hears you will bring shame upon you
and an evil report about you that cannot be silenced.

11 Apples of gold in settings of silver
is a word spoken in the right situation.

12 A gold ring or jewelry made of fine gold
is a wise rebuke to a listening ear.

13 Like the cold of snow at harvest time
is a faithful messenger for those who sent him;
he brings back the life of his masters.

14 Clouds and wind without rain
is the one who boasts about a gift he does not give.

15 With patience a ruler can be persuaded
and a soft tongue can break a bone.

16 If you find honey, eat just enough—
otherwise, having too much of it, you vomit it up.
17 Do not set your foot in your neighbor's house too often;
he may become tired of you and hate you.

18 A man who bears false witness against his neighbor
is like a club used in war, or a sword, or a sharp arrow.

19 An unfaithful man in whom you trust in a time of trouble
is like a bad tooth or a foot that slips.

20 Like a person who takes off a garment in cold weather,
or like vinegar poured upon carbonate of soda,

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is the one who sings songs to a heavy heart.

21 If your enemy is hungry, give him food to eat,
and if he is thirsty, give him water to drink,
22 for you will shovel coals of fire on his head
and Yahweh will reward you.

23 As surely as the north wind brings rain,
so a tongue that tells secrets will result in angry faces.

24 It is better to live on a corner of the roof
than in a house shared with a quarreling wife.

25 Like cold waters to one who is thirsty,
so is good news from a far country.

26 Like a fouled spring or a ruined fountain
is a righteous person tottering before wicked people.

27 It is not good to eat too much honey;
that is like searching for honor after honor. [1]

28 A person without self-control
is like a city breached and without walls.

Footnotes

25:27 [1]Many modern translations have different interpretations of this difficult verse.

Proverbs 25 General Notes

Structure and formatting

Chapter 25 begins the second section of the book (Chapter 25-29) which is attributed to Solomon.

Special concepts in this chapter

Themes

There are individual proverbs that run along common themes, often including contrasting elements: wise/foolish, money, lazy/diligent, truth telling, wicked/righteous, sluggard, pride/humility, integrity/crookedness. (See: wise, foolish and evil and righteous)

Proverbs 25:1

General Information:

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Proverbs 25:2

to conceal a matter

"to keep some things secret"

but the glory

The ellipsis can be filled in. Alternate translation: "but it is the glory"

search it out

"search that matter out" or "search for those things that God has concealed"

Proverbs 25:3

Like the heavens are for height and the earth is for depth, so the heart of kings is unsearchable

The hearts of kings are compared to the size of the heavens and the earth. Alternate translation: "Just as no one can measure the height of the heavens or the depth of the earth, even so no one can understand the heart of kings"

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heavens
This refers to everything we see above the earth, including the sun, moon, and stars.

Proverbs 25:4

dross
the material in a metal that people do not want and they remove by heating the metal

Proverbs 25:5

his throne will be established by doing
The throne is a metonym for the power to rule. These words can be translated in active form. Alternate translation: "the king will establish his throne by doing" or "he will have the power to rule because he does"

Proverbs 25:6

General Information:
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Proverbs 25:7

It is better for him to say to you, "Come up here," than
Here "up" means to move to a place at the table that is closer to the king. It is a great honor for a person to sit closer to the king. Alternate translation: "It is better for someone to invite you to sit closer to the king than"

before a nobleman
"in front of a nobleman"

Proverbs 25:8

For what will you do in the end when your neighbor puts you to shame?
This question is asked to make the reader consider the possibility that he may have misunderstood the situation. The way in which the neighbor might put the reader to shame can be stated plainly. Alternate translation: "For you will not know what to do in the end when your neighbor puts you to shame." or "For if your neighbor has an explanation, he will put you to shame, and you will have nothing to say to defend yourself."

Proverbs 25:9

your case
"your disagreement"

do not reveal another's secret
"do not share your neighbor's secret with other people"

Proverbs 25:10

an evil report about you that cannot be silenced
Here "evil report" refers to harmful things that the person will tell others. The phrase "cannot be silenced" can be stated in active form. Alternate translation: "you will not be able to stop him from telling other people harmful things about you" or "he will tell people evil things about you and you will never have a good reputation again"

Proverbs 25:11

Apples of gold in settings of silver is a word spoken in the right situation
The goodness of "a word spoken at the right time" is spoken of as if it were the physical beauty of "apples of gold in settings of silver." Most translations translate this metaphor as a simile and change the order of the phrases. Alternate translation: "A word spoken at the right time is beautiful like apples of gold in settings of silver"

Apples of gold in settings of silver
The ancient Israelites did not know the apples that most people know today. Possible meanings are 1) "apples" should be translated as "design." Alternate translation: "a golden design carved into a silver bowl" or 2) "apples" refers to another type of fruit with a golden color that someone has placed on a silver plate or bowl. Alternate translation: "Golden colored fruit placed in a silver bowl"

is a word spoken
This can be stated in active form. Alternate translation: "is a message that someone speaks"

Proverbs 25:12

A gold ring or jewelry made of fine gold is a wise rebuke to a listening ear
The value and importance of "a wise rebuke" is spoken of as if it had the beauty and value of gold. Most translations translate this metaphor as a simile and change the order of the phrases. Alternate translation: "A wise rebuke to a listening ear is beautiful and valuable like a golden ring or golden jewelry"

listening ear
The ear is a synecdoche for the whole person. Alternate translation: "person who is willing to listen"

Proverbs 25:13

Like the cold of snow at harvest time is a faithful messenger
Here a faithful messenger is being compared to the cold of snow, because both are pleasant.

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the cold of snow
Snow only fell on the tops of mountains, and the harvest took place in hot weather, so this is probably a metaphor for cool, fresh water from a clean stream. If your language has no word for snow, consider "cool, fresh, clean water."

snow
white flakes of ice that fall from the sky like rain

brings back the life of his masters
This means he makes his masters, who are weak and tired, to be strong and rested again.

Proverbs 25:14

Clouds and wind without rain is the one who boasts ... not give
Most translations translate this metaphor as a simile and change the order of the phrases. Rain was important to the Israelites because only small amounts of it fell, so a cloud without rain was useless and brought disappointment to the Israelites. Alternate translation: "The one who boasts ... not give is like clouds and wind without rain" or "The one who boasts ... not give is useless and a disappointment, like clouds and wind without rain"

Proverbs 25:15

With patience a ruler can be persuaded
These words can be translated in active form. Alternate translation: "Someone who is patient can persuade a ruler" or "Someone who is patient can speak to a ruler and change his mind"

a soft tongue can break a bone
The word "tongue" is a metonym for the words the person speaks using the tongue. The word "bone" is a metaphor for strong opposition. Alternate translation: "gentle speech can overcome strong opposition"

Proverbs 25:16

General Information:
Verse 16 states a general principle, and verse 17 gives one specific example. The idea of eating too much honey and then vomiting it up is a metaphor for taking too much of any good thing and regretting it later.

Proverbs 25:17

General Information:
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Proverbs 25:18

A man who bears false witness against his neighbor is like a club used in war, or a sword, or a sharp arrow
A false witness is compared to three weapons that can hurt or kill people.

Proverbs 25:19

An unfaithful man in whom you trust in a time of trouble is like a bad tooth or a foot that slips
A foolish man is compared to a part of the body that causes trouble for a person. Alternate translation: "Trusting in an unfaithful man in time of trouble will bring you pain like a bad tooth or a foot that slips"

Proverbs 25:20

carbonate of soda
This is a kind of mineral that hisses and bubbles violently when it comes into contact with acids like vinegar. Many translations translate this phrase as "a wound."

sings songs
You may need to make explicit what kind of songs the singer sings. Alternate translation: "sings happy songs"

a heavy heart
The heart is a synecdoche for the whole person. Alternate translation: "a sad person"

Proverbs 25:21

General Information:
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Proverbs 25:22

shovel coals of fire on his head
This is an idiom. Alternate translation: "cause him to have a guilty conscience and be ashamed of what he has done"

Proverbs 25:23

the north wind
In Israel, wind from the north often brought rain. Translators are free to substitute different kinds of wind for the same effect, for example, "a cold wind."

a tongue that tells secrets
Some modern translations read "someone who tells secrets."

result in angry faces
The face is a synecdoche for the person. Alternate translation: "makes other people so angry you can see it in their faces"

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Proverbs 25:24

a corner of the roof
Houses in those days had flat roofs. Ancient Israelites spent much time on their roofs, where it was often cooler than inside the house, and sometimes people would build a shelter large enough for a person to sleep in on one corner of the roof.

a quarreling wife
a wife who often argues or complains

Proverbs 25:25

Like cold waters to one who is thirsty, so is good news from a far country
Cold water is compared to good news that is both refreshing and delightful.

Proverbs 25:26

Like a fouled spring or a ruined fountain is a righteous person tottering before wicked people
One expects a spring or fountain to have clear water, just as one expects a righteous man to stand for what he believes. A polluted spring or fountain is compared to a righteous man who falls.

tottering before wicked people
Tottering is a metaphor for either 1) refusing to fight wicked people or 2) joining in their wickedness. Alternate translation: "who allows wicked people to do wickedness" or "who starts to do what wicked people do"

tottering
Swaying and about to fall down. This is a metaphor for being unable to continue to do good. Alternate translation: "unable to stand"

before wicked people
Possible meanings are 1) "when wicked people attack him" or 2) "when wicked people urge him to do evil."

Proverbs 25:27

It is not good to eat too much honey; that is like searching for honor after honor.
Both wanting others to honor you and eating honey are good, but you can eat too much honey, and you can try too hard to have people honor you.

It is not good
This can be stated positively. Alternate translation: "It is a bad thing"

that is like searching for honor after honor
"that is like always thinking about how others should honor you." The meaning of the original language is uncertain. Some versions of the Bible translate this as "that is like speaking too many compliments to people."

Proverbs 25:28

A person without self-control is like a city breached and without walls.
Both a person without self-control and a city without walls are weak and vulnerable.

breached and without walls
"whose walls an army has knocked down and destroyed"

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Chapter 26

1 Like snow in summer or rain in harvest,
so a fool does not deserve honor.

2 As the sparrow flutters and the swallow darts when they fly,
so an undeserved curse does not alight.

3 A whip is for the horse, a bridle is for the donkey
and a rod is for the back of fools.

4 Do not answer a fool according to his folly,
or you will become like him.

5 Answer a fool and join in on his folly,
so he will not become wise in his own eyes.

6 Whoever sends a message by the hand of a fool
cuts off his own feet and drinks violence.

7 Like the legs of a paralytic which hang down
is a proverb in the mouth of fools.

8 Like tying a stone in a sling
is giving honor to a fool.

9 Like a thorn that goes into the hand of a drunkard
is a proverb in the mouth of fools.

10 Like an archer who wounds all those around him
is one who hires a fool or hires anyone who passes by.

11 As a dog returns to his own vomit,
so is a fool who repeats his folly.

12 Do you see someone who is wise in his own eyes?
There is more hope for a fool than for him.

13 The lazy person says, "There is a lion on the road!
There is a lion between the open places!"

14 As the door turns on its hinges,
so is the lazy person upon his bed.

15 The lazy person puts his hand into the dish
and yet he has no strength to lift it up to his mouth.

16 The lazy person is wiser in his own eyes
than seven men who respond with good judgment.

17 Like one who takes hold of the ears of a dog
is a passerby who becomes angry at a dispute that is not his own.

18 Like a madman who throws
firebrands, arrows, and death
19 is the one who deceives his neighbor
and says, "Was I not telling a joke?"

20 For lack of wood, the fire goes out;

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and where there is no gossiper, quarreling ceases.

21 As charcoal is to burning coals and wood is to fire,
so is a quarrelsome person for kindling strife.

22 The words of a gossip are like delicious morsels;
they go down into the inner parts of the body.

23 Like the glaze overlaying an earthen vessel,
so are burning lips and an evil heart.

24 One who hates others disguises his feelings with his lips
and he lays up deceit within himself.
25 He will speak graciously, but do not believe him,
for there are seven abominations in his heart.
26 Though his hatred is covered with deception,
his wickedness will be revealed in the assembly.

27 Whoever digs a pit will fall into it
and the stone will roll back on the one who pushed it.

28 A lying tongue hates the people it crushes
and a flattering mouth brings about ruin.

Proverbs 26 General Notes

Structure and formatting

Chapter 26 continues the second section of the book (Chapter 25-29) which is attributed to Solomon.

Special concepts in this chapter

Themes

There are individual proverbs that run along common themes, often including contrasting elements: wise/foolish, money, lazy/diligent, truth telling, wicked/righteous, sluggard, pride/humility, integrity/crookedness. Wisdom and folly are particularly prominent in this chapter.(See: wise, foolish and evil and righteous)

Proverbs 26:1

Like snow in summer or rain in harvest

Normally snow does not fall during the summer and rain does not fall during the harvest. This can be stated clearly. Alternate translation: "Just as it would be very strange to have snow in summer or rain during the harvest"

Proverbs 26:2

so an undeserved curse does not alight

A curse that does not harm a person is spoken of as if it were a bird that does not land. Alternate translation: "so an undeserved curse does not land on its mark"

an undeserved curse

This can be stated with an active form. Alternate translation: "a curse on a person who does not deserve it"

alight

land on someone or something

Proverbs 26:3

A whip is for the horse, a bridle is for the donkey and a rod is for the back of fools

A whip, a bridle, and a rod are things that people use to make the horse, donkey, and fool do what they want.

a bridle is for the donkey

A bridle is made of straps. People put it on a donkey's head and hold one of the straps to make the donkey go the way they want it to go.

a rod is for the back of fools

In the Bible, people would hit their children or their slaves with a wooden rod in order to discipline them.

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Proverbs 26:4

General Information:
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Proverbs 26:5

Answer a fool and join in on his folly
Joining in on a fool's folly when answering him represents answering him in a foolish way. Alternate translation: "Answer a fool according to his folly" or "Answer a fool foolishly"

so he will not become wise in his own eyes
The eyes represent seeing, and seeing represents thoughts or judgment. Alternate translation: "so that he will not become wise according to his judgement" or "so that he does not consider himself to be wise"

Proverbs 26:6

Whoever sends a message by the hand of a fool
Here the hand represents the fool's responsibility to deliver the message. Alternate translation: "Whoever sends a fool to deliver a message"

cuts off his own feet
Cutting off one's own feet is an exaggeration for harming one's self. Alternate translation: "harms himself like a person who cuts off his own feet and drinks violence"

drinks violence
Violence is spoken of as if it were a poisonous liquid that someone might drink. Alternate translation: "harms himself by being violent"

Proverbs 26:7

Like the legs ... is a proverb in the mouth of fools
The phrases can be reordered. Alternate translation: "A proverb in the mouth of fools is like the legs of a paralytic which hang down" or "A proverb in the mouth of fools is as useless as the legs of a paralytic which hang down"

a paralytic
a person who is unable to move or feel all or part of his body

in the mouth of fools
Here "mouth" is a metonym for speaking. Alternate translation: "in the speech of fools" or "that fools say"

Proverbs 26:8

tying a stone in a sling
In order to throw a stone very far, people put it into a sling and swing the sling so that the stone will fly from it very quickly. The result of tying a stone in a sling can be stated clearly. Alternate translation: "tying a stone in a sling so that it cannot be thrown"

giving honor to a fool
"honoring a fool"

Proverbs 26:9

Like a thorn ... is a proverb in the mouth of fools
How the two are alike can be stated clearly. Alternate translation: "A proverb in the mouth of fools is as dangerous as a thorn that goes into the hand of a drunkard"

a thorn that goes into the hand of a drunkard
Possible meanings are 1) if a drunk person holds a thornbush, a thorn will prick his hand, or 2) if a drunk person is angry, he will pick up a thornbush and swing it at people. For the second meaning, the word "thorn" represents a thornbush.

in the mouth of fools
Here "mouth" is a metonym for speaking. Alternate translation: "in the speech of fools" or "that fools say"

Proverbs 26:10

hires a fool
"gives a job to a fool"

Proverbs 26:11

As a dog returns to his own vomit
"As a dog eats its own vomit"

Proverbs 26:12

Do you see someone who is wise in his own eyes?
This question is used to lead the reader to think about someone who is wise in his own eyes. The phrase "is wise in his own eyes" means "thinks he is wise," and here it implies that the person is not truly wise. Alternate translation: "Consider the person who thinks he is wise but is not."

There is more hope for a fool than for him
"A fool can become wise more easily than he can"

Proverbs 26:13

The lazy person says, "There is a lion ... between the open places!"
The lazy person lies and says that he cannot go outside and work because there is a lion on the road or between the open places.

There is a lion on the road
See how you translated this in Proverbs 22:13.

the open places
This refers to the places in town where there is a lot of room for people to walk around or where

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people gather. Alternate translation: "the town plazas" or "the streets"

Proverbs 26:14

hinges
metal pieces that attach a door to something and allow it to open and close

As the door turns on its hinges, so is the lazy person upon his bed
Both the door and the lazy person move, but they do not go anywhere.

Proverbs 26:15

puts his hand into the dish
"puts his hand into the dish to get food" or "reaches for food"

he has no strength to lift it up to his mouth
This is an exaggeration for doing necessary work that would clearly do him good.

Proverbs 26:16

The lazy person is wiser in his own eyes than seven men
The phrase "his own eyes" represents his thoughts. Alternate translation: "The lazy person thinks he is wiser than seven men"

Proverbs 26:17

Like one who takes hold of the ears of a dog is a passerby who becomes angry at a dispute that is not his own
This can be reordered. Alternate translation: "A passerby who becomes angry at some other people's dispute is like a person who grabs hold of a dog's ears"

Like one who takes hold of the ears of a dog
The implied information is that the dog will get angry and bite the person. Alternate translation: "Like a person who angers a dog by grabbing its ears" or "Like a person who grabs a dog's ears and is bitten by the dog"

is a passerby who becomes angry at a dispute that is not his own
The implied information is that the passerby will start arguing, and the people who were fighting will get angry with him and hurt him.

Proverbs 26:18

throws firebrands, arrows, and death
If your language cannot have "firebrands," "arrows," and "death" as objects of "throws," you may need to supply different verbs, or you may need to treat this as a hendiadys. Alternate translation: "throws firebrands, shoots arrows, and tries to kill people" or "shoots flaming arrows that can kill people"

firebrands
burning pieces of wood

Proverbs 26:19

the one who deceives
Both the "madman" (Proverbs 26:18) and the one who deceives hurt people but do not take responsibility for it.

Was I not telling a joke?
The deceiver uses this question to imply that since he his joke was only for fun, he should not be blamed for any harm he has caused. Alternate translation: "I did nothing wrong. I was only telling a joke."

Proverbs 26:20

gossiper
a person who gossips a lot

Proverbs 26:21

As charcoal is to burning coals and wood is to fire
What charcoal does to coals and what wood does to fire can be stated clearly. Alternate translation: "As charcoal helps coals burn and as wood helps fire burn"

kindling strife
To kindle something means to set it on fire. Setting strife on fire is a metaphor for causing people to fight or argue. Alternate translation: "causing people to fight" or "causing people to argue"

Proverbs 26:22

The words of a gossip are like delicious morsels
This speaks of gossip being desirable to listen to as if it were delicious food to eat. Alternate translation: "The words of a gossip are desirable to listen to" or

they go down into the inner parts of the body
This speaks of the words that a gossip says going into a person's mind and affecting his thoughts as if they were food that was going into his stomach. This sentence is equivalent to [Proverbs 18:8]

Proverbs 26:23

Like the glaze overlaying an earthen vessel, so are burning lips and an evil heart
This simile means that a person who says things to hide the evil in their heart are like a earthen vessel covered in glaze to make it look good. These phrases can be reordered. Alternate translation: "People who have burning lips and an evil heart are like an earthen vessel covered with glaze"

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the glaze overlaying an earthen vessel
"the shiny glaze that covers a clay pot." A clay pot is cheap and common. So people covered it was a glaze to make it shiny and appear more expensive.

so are burning lips and an evil heart
This represents a person who has burning lips and an evil heart. Alternate translation: "so is a person who has burning lips and an evil heart" or "so is a person who says nice things but whose heart is evil"

burning lips
The word "burning" is a metaphor for "strongly emotional" and the word "lips" is a metonym for "speech." Alternate translation: "emotional speech" or "saying nice things"

an evil heart
The heart represents a person's thoughts, attitudes, desires, or feelings. Alternate translation: "evil thoughts" or "evil desires"

Proverbs 26:24

disguises his feelings with his lips
Disguising his feelings represents keeping people from knowing what his feelings are. The phrase "his lips" is a metonym for what he says. Alternate translation: "hides his feelings with what he says" or "speaks in such a way that people cannot know his true feelings"

he lays up deceit within himself
Being deceitful is spoken of as if he were storing deceit within himself. Possible meanings are that "deceit" refers to lies. Alternate translation: "he likes his many lies" or 2) deceit refers secret plans to harm people. Alternate translation: "he secretly plans to harm people"

Proverbs 26:25

but do not believe him
"but do not believe what he says"

for there are seven abominations in his heart
The number seven represents completeness. Possible meanings are 1) "abominations" refers to attitudes that God hates. Alternate translation: "for his heart is completely filled with hateful things" or 2) "abominations" refers to his hatred for people. Alternate translation: "for his heart is completely filled with hatred"

Proverbs 26:26

Though his hatred is covered with deception
This can be stated actively. Alternate translation: "Though deception covers his hatred" or "Though he covers his hatred with deception"

Though his hatred is covered with deception
Keeping people from knowing that he hates them is spoken of as covering his hatred. Alternate translation: "Though he lies to keep people from knowing that he hates them" or "Though he lies so that people will not know that he hates them"

his wickedness will be revealed in the assembly
Being exposed represents being discovered or becoming known. Alternate translation: "his wickedness will become known in the assembly" or "the assembly will discover his wickedness"

the assembly
"the community of Israel"

Proverbs 26:27

Whoever digs a pit will fall into it
It is implied that the person digs the pit as a trap so that someone will fall into it. Alternate translation: "Whoever digs a pit to trap someone will fall into it" or "If someone digs a pit in order to trap someone, the one who dug it will fall into it"

the stone will roll back on the one who pushed it
It is implied that the person pushed a large stone so that it would roll downhill and crush someone there. Alternate translation: "if someone pushed a stone so that it would roll downhill and crush someone, the stone will roll back on him instead" or "if someone maked a stone roll so that it would hurt someone, the stone will crush him instead"

Proverbs 26:28

A lying tongue hates the people it crushes
The phrase "a lying tongue" represents a person who tells lies. Crushing people represents causing them trouble. Alternate translation: "A liar hates those he hurts by his lies"

a flattering mouth brings about ruin
The phrase "a flattering mouth" represents a person who flatters people. Possible meanings are 1) a person who flatters others causes trouble or 2) a person who flatters others ruins them

flattering
praising someone in a manner that is not sincere, or praising someone about things that are not true

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Chapter 27

1 Do not boast about tomorrow,
for you do not know what a day may bring.

2 Let someone else praise you and not your own mouth;
a stranger and not your own lips.

3 Consider the heaviness of a stone and the weight of sand—
the provocation of a fool is heavier than both.

4 There is the cruelty of rage and the flood of anger,
but who is able to stand before jealousy?

5 Better is a rebuke that is clearly seen
than hidden love.

6 Faithful are the wounds caused by a friend,
but many are the kisses of an enemy.

7 A person who has eaten to the full rejects even a honeycomb,
but to the hungry person, every bitter thing is sweet.

8 Like a bird that wanders from its nest
is a man who strays from where he lives.

9 Perfume and incense make the heart rejoice,
but the sweetness of a friend comes from his sincere counsel. [1]

10 Do not abandon your friend and your friend's father,
and do not go to your brother's house on the day of your calamity.
Better is a neighbor who is nearby
than a brother who is far away.

11 Be wise, my son, and make my heart rejoice;
then I will give back an answer to the one who mocks me.

12 The prudent sees trouble and hides himself,
but the naive go on and suffer for it.

13 Take a garment of one who has put up security for a stranger,
and hold it in pledge when he puts up security for an immoral woman.

14 Whoever gives his neighbor a blessing with a loud voice early in the morning,
that blessing will be considered to be a curse!

15 A quarreling wife is like
the constant dripping on a rainy day;
16 restraining her is like restraining the wind,
or trying to catch oil in your right hand.

17 Iron sharpens iron;
in the same way, a man sharpens his friend.

18 The one who tends a fig tree will eat its fruit,
and the one who protects his master will be honored.

19 Just as water reflects a person's face,
so a person's heart reflects the person.

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20 Just as Sheol and Abaddon are never satisfied,
so a man's eyes are never satisfied.

21 A crucible is for silver and a furnace is for gold;
and a person is tested when he is praised.

22 Even if you crush a fool
with the pestle—along with the grain—
yet his foolishness will not leave him.

23 Be sure you know the condition of your flocks
and be concerned about your herds,
24 for wealth is not forever.
Does a crown endure for all generations?
25 You should know when the hay is gone and the new growth appears,
and the time when the grass from the hills is gathered in.
26 Those lambs will provide your clothing
and the goats will provide the price of the field.
27 There will be goats' milk for your food
—the food for your household—
and nourishment for your servant girls.

Footnotes

27:9 [1]Many modern translations have different interpretations of this difficult verse.

Proverbs 27 General Notes

Structure and formatting

Chapter 27 continues the second section of the book (Chapter 25-29) which is attributed to Solomon.

Special concepts in this chapter

Themes

There are individual proverbs that run along common themes, often including contrasting elements: wise/foolish, money, lazy/diligent, truth telling, wicked/righteous, sluggard, pride/humility, integrity/crookedness. (See: wise, foolish and evil and righteous)

Proverbs 27:1

Do not boast about tomorrow

This is a warning not to brag about what you expect to happen tomorrow. This can be stated clearly. Alternate translation: "Do not speak proudly about your plans for tomorrow"

what a day may bring

Something happening on a certain day is spoken of as if the day were to bring that event. Alternate translation: "what will happen on a day" or "what will happen tomorrow"

Proverbs 27:2

and not your own mouth ... and not your own lips

Here a person is represented by his "mouth" and "lips" because those are the parts of the body used to speak. Alternate translation: "and do not let your own mouth praise you ... and do not let your own lips praise you" or "and do not praise yourself ... and do not praise yourself"

a stranger

The words "let ... praise you" are understood from the first phrase. The words can be repeated here. Alternate translation: "let a stranger praise you"

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Proverbs 27:3

the provocation of a fool is heavier than both
The difficulty of being patient with a fool who provokes you is spoken of as if that difficulty were heavy. Alternate translation: "the provocation of a fool is harder to tolerate than either of them" or "It is harder to be patient when a fool provokes you than it is to be patient while carrying them"

the provocation of a fool
"the trouble caused by a fool." "Provocation" means actions or words that cause anger or irritation.

Proverbs 27:4

There is the cruelty of rage and the flood of anger, but who is able to stand before jealousy?
The abstract nouns "rage", "anger" and "jealousy" can be translated as adjectives. Alternate translation: "A raging person is cruel and an angry person is overwhelming, but who can stand before a jealous person?"

cruelty
"harshness"

the flood of anger
"the destructiveness of anger." Anger is spoken of here as if it were a powerful flood.

but who is able to stand before jealousy?
This question implies that no one can stand before jealousy. It can be reworded as a statement. Alternate translation: "but no one is able to stand before jealousy"

to stand before jealousy
Here standing represents being strong and resisting being harmed by a jealous person who attacks. Alternate translation: "to resist a jealous person" or "to remain strong when a jealous person attacks him"

Proverbs 27:5

Better is a rebuke that is clearly seen
The abstract noun "rebuke" can be expressed with the verb "rebuke." Alternate translation: "It is better to be openly rebuked"

than hidden love
"than love that is not openly shown." The abstract noun "love" can be translated as a verbal phrase. Alternate translation: "than to be loved secretly"

Proverbs 27:6

Faithful are the wounds caused by a friend
"The wounds that a friend causes are trustworthy." The word "wounds" here represents the pain and sadness that a person feels when a friend rebukes or corrects him.

Faithful are the wounds caused by a friend
The trustworthiness of a friend's rebuke is spoken of as if the sadness that his rebuke causes is trustworthy. Alternate translation: "Though it causes sadness, a friend's rebuke is trustworthy"

but many are the kisses of an enemy
It can be stated clearly that the enemy's kisses are not trustworthy. Alternate translation: "but the enemy's many kisses are not trustworthy" or "but an enemy may try to deceive you by kissing you may times" or

Proverbs 27:7

A person who has eaten to the full
"A person who is satisfied" or "A person who has eaten enough to be full"

rejects even a honeycomb
A honeycomb would normally be desirable, but not to the person who has already eaten enough to be satisfied.

every bitter thing is sweet
"everything that is bitter tastes sweet"

Proverbs 27:8

Like a bird that wanders from its nest is a man who strays from where he lives
The words "wanders" and "strays" mean the same thing in this verse.

Proverbs 27:9

Perfume
The word "perfume" here means a desirable oil or ointment.

make the heart rejoice
Here "the heart" represents the feelings or emotions of a person. Alternate translation: "make a person feel joyful" or "make a person glad"

the sweetness of a friend comes from his sincere counsel
Possible meanings are 1) "sweetness" represents kindness. Alternate translation: "we recognize our friend's kindness by his counsel" or 2) "sweetness" represents what we appreciate about a person. Alternate translation: "what we appreciate about a friend is his advice"

Proverbs 27:10

your brother's house
Here the word "brother" is a general reference to relatives, such as members of the same tribe, clan, or people group.

calamity
extreme troubles and misfortune

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Proverbs 27:11

make my heart rejoice
Here the "heart" represents the person's feelings or emotions. Alternate translation: "make me feel joyful" or "make me glad"

then I will give back an answer to the one who mocks me
Here "answer" does not mean to answer a question. It means to respond or to reply to someone who is mocking. How this relates to the clause before it can be made clear. Alternate translation: "then I will reply to the one who mocks me by telling him about you"

mocks
makes fun of someone, especially in a cruel way

Proverbs 27:12

The prudent sees trouble and hides himself, but the naive go on and suffer for it.
See how you translated a similar phrase in Proverbs 22:3.

The prudent
This nominal adjective refers to any prudent person. See how you translated "prudent" in [Proverbs 12:16]

the naive
This nominal adjective refers to any naive person. To be naive is to lack experience and to not be mature.

Proverbs 27:13

Take a garment of one who has put up security for a stranger
When lending money, a lender would take something from the borrower, such as a garment, as a guarantee of repayment. He would return it after the money was repaid. If the borrower was too poor, someone else could give something to the lender as a guarantee for him. See how you translated this in [Proverbs 20:16]

who has put up security
This means for someone to give something to a lender as a guarantee that what was borrowed will be paid. See how you translated this in [Proverbs 20:16]

hold it in pledge
To "hold something in pledge" means to hold on to something that someone has given as a pledge, or promise, that he will pay a debt. See how you translated this in [Proverbs 20:16]

Proverbs 27:14

Whoever gives his neighbor a blessing
"If anyone gives his neighbor a blessing"

that blessing will be considered to be a curse
This can be stated in active form. Alternate translation: "the neighbor will consider that blessing to be a curse"

Proverbs 27:15

quarreling
This means making people angry with each other or causing strong disagreements between people.

the constant dripping
The implied information is that it is rain that is constantly dripping. Alternate translation: "the constant dripping of rain"

a rainy day
"a day of continual rain"

Proverbs 27:16

restraining her is like restraining the wind, or trying to catch oil in your right hand
The implied information is that it is as difficult or useless to try and restrain her as it is to try to restrain the wind or catch oil in your hand

restraining her
"holding her back" or "keeping her under control." The implied information is that it is trying to stop her from quarreling. Alternate translation: "restraining her from quarreling"

restraining the wind
"holding back the wind" or "keeping the wind under control"

Proverbs 27:17

Iron sharpens iron; in the same way, a man sharpens his friend.
These two phrases are comparing how iron and a man can be improved. Alternate translation: "As iron can sharpen another piece of iron, so a man's character is improved by contact with his friend"

Proverbs 27:18

who tends
"who takes care of"

the one who protects his master will be honored
This can be stated in active form. Alternate translation: "a master will honor the one who protects him"

Proverbs 27:19

a person's heart
Here this means a person's thoughts. Alternate translation: "what a person thinks"

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Proverbs 27:20

Abaddon
This is a name that means "destroyer." Alternate translation: "the Destroyer"

are never satisfied
"are never filled up"

a man's eyes
Here the "eyes" represent a man's desires. Alternate translation: "a man's desires"

Proverbs 27:21

A crucible is for silver and a furnace is for gold
This refers to how gold and silver are refined. A metal is refined by heating it to a high temperature so that it melts and the impurities may be removed. See how you translated the very similar phrase in [Proverbs 17:3]

crucible
a container used for heating substances to very high temperatures

furnace
an oven that can be made extremely hot

a person is tested when he is praised
This can be stated in active form. Alternate translation: "when one praises a person, they are also testing that person"

Proverbs 27:22

Even if you crush a fool ... yet his foolishness will not leave him
This means that even if a fool is made to suffer hardship or pain

pestle
a hard tool with a rounded end, used for crushing things in a bowl

Proverbs 27:23

Be sure you know the condition of your flocks and be concerned about your herds
These two phrases have basically the same meaning and are used together for emphasis.

your flocks
"flocks of sheep"

your herds
"herds of goats"

Proverbs 27:24

Does a crown endure for all generations?
This question expects a negative answer to make the point that the reign of earthly rulers does not last forever. This can be expressed as a statement. Alternate translation: "A crown does not endure for all generations"

a crown
Here "crown" is a metonym for a king's rule over his kingdom. Alternate translation: "a king's rule"

Proverbs 27:25

the new growth appears
"the new sprouts appear" or "the new grass starts to grow"

Proverbs 27:26

Connecting Statement:
Verses 26 and 27 go together with verses 23 to 25 as one proverb.

Those lambs will provide your clothing
The implied information is that the wool

the goats will provide the price of the field
The implied information is that the money received by selling the goats will be enough to buy a field. Alternate translation: "selling your goats will provide the price of the field"

Proverbs 27:27

nourishment for your servant girls
The implied information is that there will also be enough goats' milk to feed the servant girls. Alternate translation: "there will be goat's milk to nourish your servant girls"

nourishment
"food"

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Chapter 28

1 The wicked people run away when no one chases them,
but righteous people are as bold as a young lion.

2 Because of the transgression of a land, it has many rulers,
but with a man of understanding and knowledge, it will last a long time.

3 A poor person who oppresses other poor people
is like a beating rain that leaves no food.

4 Those who abandon the law praise wicked people,
but those who keep the law fight against them.

5 Evil men do not understand justice,
but those who seek Yahweh understand everything.

6 It is better for a poor person who walks in his integrity
than for a rich person who is crooked in his ways.

7 He who keeps the law is a son who has understanding,
but one who is a companion of gluttons shames his father.

8 The one who makes his fortune by usury and interest
gathers his wealth for another who will be gracious to the poor.

9 If one turns away his ear from hearing the law,
even his prayer is an abomination.

10 Whoever misleads the upright into an evil way
will fall into his own pit,
but the blameless will have a good inheritance.

11 The rich person may be wise in his own eyes,
but a poor person who has understanding will find him out.

12 When the righteous triumph, there is great glory;
but when the wicked arise, people are sought out.

13 The one who hides his sins will not prosper,
but the one who confesses them and abandons them will be shown mercy.

14 The one who always lives with reverence is blessed,
but whoever hardens his heart will fall into trouble.

15 Like a roaring lion or a charging bear
is a wicked ruler over poor people.

16 The ruler who lacks understanding is a cruel oppressor,
but the one who hates unjust gain will prolong his days.

17 If a man is burdened with a person's blood,
he will be a fugitive until death
and no one will help him.

18 Whoever walks with integrity will be kept safe,
but the one whose way is crooked will suddenly fall.

19 The one who works his land will have plenty of food,
but whoever follows worthless pursuits will have plenty of poverty.

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20 A faithful man will have great blessings,
but the one who gets rich quickly will not go unpunished.

21 It is not good to show partiality,
but for a piece of bread a man will do wrong.

22 A stingy man hurries after riches,
but he does not know that poverty will come upon him.

23 Whoever disciplines someone, afterward will find more favor from him
than from the one who flatters him with his tongue.

24 Whoever robs his father and his mother and says, "That is no sin,"
he is the companion of the one who destroys.

25 A greedy man stirs up conflict,
but the one who trusts in Yahweh will prosper.

26 One who trusts in his own heart is a fool,
but whoever walks in wisdom will be delivered.

27 The one who gives to the poor will lack nothing,
but whoever closes his eyes to them will receive many curses.

28 When the wicked arise, people hide themselves;
but when they perish, the righteous increase.

Proverbs 28 General Notes

Structure and formatting

Chapter 28 continues the second section of the book (Chapter 25-29) which is attributed to Solomon.

Special concepts in this chapter

Themes

There are individual proverbs that run along common themes, often including contrasting elements: wise/foolish, money, lazy/diligent, truth telling, wicked/righteous, sluggard, pride/humility, integrity/crookedness. (See: wise, foolish and evil and righteous)

Proverbs 28:1

General Information:

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Proverbs 28:2

Because of the transgression of a land

The abstract noun "transgression" can be translated as a verb. Alternate translation: "Because of how a land transgresses"

the transgression of a land

This is a metonym for the sins of the people living in a land. Alternate translation: "the transgression of the people of a land"

with a man of understanding and knowledge

The implied information is that this man is a ruler or leader. The abstract nouns "understanding" and "knowledge" can be translated as verbs. Alternate translation: "with a man who understands and knows how to rule"

Proverbs 28:3

who oppresses

"who severely mistreats"

like a beating rain that leaves no food

The poor man who oppresses other poor people is compared to a rain that falls so hard that it leaves no crop to harvest.

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beating rain
This is a metaphor for a rain coming down hard enough to cause crops to be driven down. Alternate translation: "damaging rain"

Proverbs 28:4

abandon the law
"reject God's law" or "refuse to obey the law"

those who keep the law
To "keep the law" means to do what God's law requires. Alternate translation: "those who obey God's law"

fight against them
"struggle against them." This means to strongly oppose or resist them.

Proverbs 28:5

Evil men
Here "men" means people in general. Alternate translation: "People who do evil things"

do not understand justice
The abstract noun "justice" can be expressed as an adjective. Alternate translation: "do not understand what is just"

those who seek Yahweh
Those who want to know Yahweh and please him are spoken of as if they are literally seeking to find Yahweh.

understand everything
The implied information is that those who seek Yahweh understand all about justice. Alternate translation: "completely understand what is just"

Proverbs 28:6

It is better for a poor person ... than for a rich person
"It is better to be a poor person ... than it is to be a rich person"

walks in his integrity
This represents a person living a life of integrity. The abstract noun "integrity" can be expressed as an adverb. Alternate translation: "walks honestly" or "lives honestly"

who is crooked in his ways
Rich people who are dishonest are spoken of as if they walk on crooked or twisted paths. Alternate translation: "who is not honest in what he does"

Proverbs 28:7

He who keeps the law
To "keep the law" means to do what God's law requires. Alternate translation: "He who obeys God's law"

a son who has understanding
The abstract noun "understanding" can be expressed as a verb. Alternate translation: "a son who understands"

of gluttons
"of people who eat too much." A "glutton" is a person who often eats and drinks excessively.

shames his father
"puts his father to shame" or "dishonors his father"

Proverbs 28:8

makes his fortune
"increases his wealth"

usury and interest
"forcing people who have borrowed money from him to pay back more than they borrowed"

interest
money that a borrower pays for the use of someone else's money

gathers his wealth
"brings his wealth together"

for another
"for another person"

Proverbs 28:9

If one
"If a person"

turns away his ear from hearing the law
This represents the whole person turning away from and rejecting God's law. Alternate translation: "turns away from hearing and obeying the law"

even his prayer is an abomination
"even his prayer is offensive to God." This can be written in active form. Alternate translation: "God detests even his prayer"

abomination
See how you translated this in Proverbs 3:32.

Proverbs 28:10

Whoever misleads the upright into an evil way
This is a metaphor for leading upright people in an evil direction. Alternate translation: "Whoever causes the upright to go in an evil direction"

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Whoever misleads ... evil way will fall
"If anyone misleads ... evil way, he will fall"

the upright
This refers to upright persons in general. This nominal adjective can be stated as an adjective. Alternate translation: "upright people" or "righteous people" or "honest people"

will fall into his own pit
"will fall into the trap that he has dug." This is a metaphor for ending up in the same bad place as others had been led toward. Alternate translation: "will end up in the same evil place toward which he guided other people"

the blameless
This refers to blameless persons in general. This nominal adjective can be stated as an adjective. Alternate translation: "blameless persons"

will have a good inheritance
"will inherit what is good"

Proverbs 28:11

be wise in his own eyes
The eyes represent seeing, and seeing represents thoughts or judgment. Alternate translation: "be wise in his own thoughts" or "think he is wise"

who has understanding
The abstract noun "understanding" can be expressed as a verb. Alternate translation: "who understands"

will find him out
This is an idiom that means the poor person will be able to determine whether or not the rich person is really wise. Alternate translation: "will see his true nature" or "will see what he is truly like"

Proverbs 28:12

the righteous
This refers to righteous persons in general. This nominal adjective can be stated as an adjective. Alternate translation: "righteous people"

triumph
"succeed"

when the wicked arise
This is an idiom that means when the wicked gain power or start to rule. Alternate translation: "when the wicked rise to power"

the wicked
This refers to wicked people in general. Alternate translation: "wicked people"

people are sought out
You may need to make explicit that those who "are sought out" have hidden themselves to escape from the wicked. This can be stated in active form. Alternate translation: "they seek people out" or "they seek out the people who hide from them"

Proverbs 28:13

hides his sins
"covers his sins." This is the opposite of confessing and forsaking sins, and is spoken of as covering sins rather than bringing them into the open

will not prosper
"will not succeed" or "will not advance"

the one who confesses them and abandons them will be shown mercy
This can be stated in active form. Alternate translation: "God will show mercy to the one who confesses and forsakes them"

Proverbs 28:14

The one who always lives with reverence is blessed
This can be expressed in active form. Alternate translation: "God will bless the one who always lives with reverence"

lives with reverence
The abstract noun "reverence" can be expressed as an adjective. Alternate translation: "lives a reverent life"

reverence
This refers to deeply respecting Yahweh and showing that respect by obeying him.

whoever hardens his heart
"the one who hardens his heart"

hardens his heart
This is an idiom that means to be stubborn or unwilling to obey God. Alternate translation: "refuses to obey God"

will fall into trouble
This represents ending up in misery and distress. Alternate translation: "will end up in trouble"

Proverbs 28:15

Like a roaring lion or a charging bear is a wicked ruler over poor people
Poor people who are helpless against an evil ruler are compared to people who have a lion roaring at them or a bear attacking them.

a charging bear
A bear is a large, furry, dangerous animal that walks on four legs and has sharp claws and teeth.

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Proverbs 28:16

The ruler who lacks understanding
The abstract noun "understanding" can be translated as a verb. Alternate translation: "The ruler who does not understand"

oppressor
a person who treats people harshly and makes their lives very difficult

the one who hates unjust gain
The abstract noun "unjust gain" can be translated as a verb. Possible meanings are that this person 1) hates other people's unjust gain. Alternate translation: "the one who becomes angry when other people gain dishonestly" Or 2)he would never want to be dishonest. Alternate translation: "the one who hates gaining dishonestly"

the one
This phrase can refer to 1) the "ruler" or 2) any person.

prolong his days
Possible meanings are 1) this is an idiom that means his living for more time. Alternate translation: "live longer" or 2) this is an idiom that means extending the length of his reign. Alternate translation: "rule for a longer time"

Proverbs 28:17

is burdened with a person's blood
Here "blood" is a metonym for the murder or violent death of an innocent person in which blood is shed. Alternate translation: "is guilty because he has murdered someone"

fugitive
a person who is running away to avoid being captured

until death
"until he dies." This means for the rest of his life. Alternate translation: "all of his life"

Proverbs 28:18

Whoever walks with integrity will be kept safe
This can be expressed in active form. Alternate translation: "God will keep safe anyone who walks with integrity"

Whoever
"Anyone who"

walks with integrity
This represents a person living a life of integrity. The abstract noun "integrity" can be expressed as an adverb. Alternate translation: "walks honestly" or "lives honestly"

the one whose way is crooked
A dishonest person is spoken of as if he walks on crooked or twisted paths. Alternate translation: "the one who does not live honestly"

will suddenly fall
What will happen to a dishonest person is spoken of as if he suddenly fell down. Alternate translation: "will suddenly be ruined" or "will suddenly perish"

Proverbs 28:19

works his land
This means to till, sow, and care for his crops.

whoever follows
"anyone who follows"

follows worthless pursuits
"chases after worthless projects." The person who is busy doing things that do not produce anything is spoken of as chasing after useless things.

will have plenty of poverty
The person following worthless pursuits is spoken of as getting the opposite of plenty of food. The abstract noun "poverty" can be translated as an adjective. Alternate translation: "will be very poor"

Proverbs 28:20

the one who gets rich quickly will not go unpunished
The double negative "will not go unpunished" is used for emphasis. This can be stated in active form. Alternate translation: "God will certainly punish the one who gets rich quickly"

the one who gets rich quickly
The implied information is that this person gains wealth by unfaithful or dishonest means. Alternate translation: "the one who tries to get rich quickly"

Proverbs 28:21

for a piece of bread a man will do wrong
"A piece of bread" here is an exaggeration for a very small bribe or reward. Alternate translation: "a man will sin for very little gain"

do wrong
"sin"

Proverbs 28:22

A stingy man
"A selfish man." This is a person who does not like to share his possessions or spend money.

hurries after riches
The stingy man is spoken of as if he was chasing after wealth. Alternate translation: "is greedy for riches"

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poverty will come upon him
The result of being stingy is spoken of as if poverty was overtaking the stingy person. The abstract noun "poverty" can be translated as an adjective. Alternate translation: "he will suddenly become poor"

Proverbs 28:23

Whoever disciplines someone, afterward will find more favor from him than from the one who flatters him with his tongue
This can be stated in active form, with the abstract noun "favor" being expressed as a verb. Alternate translation: "A person will favor the one who disciplines him more than he favors the person who flatters him with his tongue"

Whoever disciplines
"If a person disciplines"

disciplines
trains people to obey a set of guidelines for moral behavior

flatters him with his tongue
The tongue here represents speaking. Alternate translation: "flatters him with words"

flatters
praises someone in a manner that is not sincere, or praises someone about things that are not true

Proverbs 28:24

Whoever robs
"The one who robs"

says, "That is no sin," he
This can be expressed as an indirect quotation. Alternate translation: "says that it is not a sin, he"

the companion of
Possible meanings are: 1) "the friend of" or 2) an idiom that means having the same character as. Alternate translation: "the same kind of person as"

Proverbs 28:25

A greedy man
a person who selfishly wants more things, money or food than what he needs

stirs up conflict
The action of the greedy man is spoken of as if he were stirring up or awakening conflict. Alternate translation: "causes conflict"

Proverbs 28:26

One who trusts in his own heart
Depending on one's self is spoken of as trusting in one's own heart. Alternate translation: "The person who relies on himself"

whoever walks
"any person who walks"

walks in wisdom
Possible meanings are 1) this is an idiom that means to live wisely. Alternate translation: "lives wisely" or 2) this is an idiom that means to follow the teachings of wise people. Alternate translation: "follows wise teachings"

Proverbs 28:27

The one
"The person"

the poor
This refers to poor people in general. Alternate translation: "poor people"

lack nothing
This double negative is used for emphasis. Alternate translation: "have everything they need"

whoever closes his eyes to them will receive many curses
This can be stated in active form. Possible meanings are 1) they will receive many curses from the poor. Alternate translation: "the poor will give many curses to whoever closes his eyes to them" or 2) they will receive many curses from people in general. Alternate translation: "people will give many curses to whoever closes his eyes to the poor" or 3) they will receive many curses from God. Alternate translation: "God will give many curses to whoever closes his eyes to the poor"

whoever closes
"anyone who closes"

closes his eyes to
Closing the eyes represents not responding to the needs of the poor. Alternate translation: "ignores" or "chooses not to help"

Proverbs 28:28

When the wicked arise
This is an idiom that means when wicked people gain power or start to rule. Alternate translation: "When the wicked rise to power"

the wicked
This refers to wicked persons in general. This nominal adjective can be stated as an adjective. Alternate translation: "wicked people"

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people hide themselves
This is an exaggeration for doing everything they can to avoid having wicked people harm them. Alternate translation: "people go into hiding"

perish
Possible meanings are 1) "go away" or 2) "fall from power" or 3) "are destroyed."

the righteous
This refers to righteous persons in general. This nominal adjective can be stated as an adjective. Alternate translation: "righteous people"

increase
Possible meanings are 1) "multiply" or 2) "rise to power."

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Chapter 29

1 A person who has received many rebukes but who stiffens his neck
will be broken in a moment beyond healing.

2 When righteous people increase, the people rejoice,
but when a wicked person is the ruler, the people sigh.

3 Whoever loves wisdom makes his father rejoice,
but he who keeps company with prostitutes destroys his wealth.

4 The king establishes the land by justice,
but the one who demands bribes throws it down.

5 A man who flatters his neighbor
is spreading a net for his feet.

6 In the sin of an evil person is a trap,
but the righteous person sings and rejoices.

7 The righteous person knows the rights of the poor;
the wicked person does not understand such knowledge.

8 Mockers set a city on fire,
but those who are wise turn away wrath.

9 When a wise person has a legal dispute with a fool,
he rages and laughs, and there will be no rest.

10 Men of bloodshed hate the one who is blameless
and seek the life of the upright.

11 A fool brings forth all his spirit,
but a wise man soothes it back.

12 If a ruler pays attention to lies,
all his officials will be wicked.

13 The poor person and the oppressor are similar,
for Yahweh gives light to the eyes of them both.

14 If a king judges the poor by the truth,
his throne will be established forever.

15 The rod and correction give wisdom,
but a child freed from discipline puts his mother to shame.

16 When wicked people are in power, transgression increases,
but righteous people will see the downfall of those wicked people.

17 Discipline your son and he will give you rest;
he will bring delight into your life.

18 Where there is no prophetic vision the people run wild,
but the one who keeps the law is blessed.

19 A slave will not be corrected by words,
for though he understands, there will be no response.

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20 Do you see a man who is hasty in his words?
There is more hope for a fool than for him.

21 One who pampers his slave from youth,
at the end of it there will be trouble.

22 An angry person stirs up strife
and a master of rage commits many sins.

23 A person's pride brings him low,
but one who has a humble spirit will be given honor.

24 One who shares with a thief hates his own life;
he hears the curse and says nothing.

25 The fear of man makes a snare,
but the one who trusts in Yahweh will be protected.

26 Many are those who seek the face of the ruler,
but from Yahweh is justice for a person.

27 An unjust man is an abomination to righteous people,
but the one whose way is upright is an abomination to the wicked person.

Proverbs 29 General Notes

Structure and formatting

Chapter 29 concludes the second section of the book (Chapter 25-29) which is attributed to Solomon.

Special concepts in this chapter

Themes

There are individual proverbs that run along common themes, often including contrasting elements: wise/foolish, money, lazy/diligent, truth telling, wicked/righteous, sluggard, pride/humility, integrity/crookedness. (See: wise, foolish and evil and righteous)

Proverbs 29:1

who stiffens his neck

A person becoming stubborn is spoken of as if he stiffens his neck. Alternate translation: "who becomes stubborn" or "who refuses to listen"

will be broken in a moment

This can be stated in active form. Alternate translation: "God will suddenly break him"

beyond healing

"and no one will be able to heal him." Sickness is a metaphor for any kind of bad situation. Alternate translation: "and no one will be able to help him"

Proverbs 29:2

the people sigh

The people let out long, loud breaths that show that they are weary and sad. Alternate translation: "the people will be weary and sad"

Proverbs 29:3

General Information:

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Proverbs 29:4

establishes the land

makes the land peaceful so the king can rule for a long time

by justice

The abstract noun "justice" can be translated as a noun phrase. Alternate translation: "by doing what is just" or "by making just laws"

Proverbs 29:5

flatters his neighbor

knowingly tells his neighbor things that are not true so that the neighbor will do what the speaker wants him to do

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spreading a net for his feet
The writer compares the flattery of a person to setting that person up to being caught in a trap. Alternate translation: "setting a trap to catch that person"

Proverbs 29:6

In the sin of an evil person is a trap
When an evil person sins, it is as if he is stepping into a trap. He desires to do evil to other people, but God will use what he does to punish him.

Proverbs 29:7

General Information:
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Proverbs 29:8

set a city on fire
Here the word "city" represents the people who live in the city. Mockers causing the people to experience turmoil and possibly to become violent is spoken of as if they set the city on fire. Alternate translation: "create turmoil for the people of a city"

turn away wrath
This idiom means to cause angry people no longer to be angry. Alternate translation: "calm the wrath of angry people"

Proverbs 29:9

has a legal dispute with a fool
A "legal dispute" is where two people or groups go to a judge so he can make a decision that the government will enforce. Alternate translation: "goes to court with a fool" or "sues a fool"

he rages and laughs
The fool becomes very angry and tries to keep the wise person from speaking or the court judge from judging.

rages
This means to be loud and excited and to move with powerful movements like a strong storm. Alternate translation: "yells angrily"

there will be no rest
"they will not be able to settle the problem"

Proverbs 29:10

Men of bloodshed
"Bloodshed" here is a metonym for murder, and it describes "men." Alternate translation: "Murderous men" or "People who are happy when they commit murder"

seek the life of
This idiom means to "want to kill."

the upright
This refers to upright persons in general. This nominal adjective can be stated as an adjective. Alternate translation: "upright people" or "righteous people" or "honest people"

Proverbs 29:11

brings forth all his spirit
He has no self-control. He lets everyone know what he is thinking and feeling, especially when he is angry.

a wise man soothes it back
This line is not clear, but the idea is clearly that the wise man does the opposite of what the fool does: he quiets and holds back his anger and calms himself down so that he can control what he says and does.

Proverbs 29:12

pays attention
"listens." See how you translated this in Proverbs 17:4.

all his officials will be wicked
The actions of the ruler are spoken of by stating the result they will cause. Alternate translation: "it is as if he is teaching his officials to be wicked"

Proverbs 29:13

oppressor
a person who treats people harshly and makes their lives very difficult

Yahweh gives light to the eyes of them both
This idiom means "Yahweh makes both of them alive."

Proverbs 29:14

his throne
The throne is a metonym for the kingdom he rules from his throne. Alternate translation: "his kingdom"

Proverbs 29:15

The rod and correction give wisdom
The writer speaks as if a rod and correction were people who could give wisdom as a physical gift. Alternate translation: "If a parent uses the rod on his child and corrects him, the child will become wise" or "If parents discipline their child and tell him when he has done wrong, the child will learn to live wisely"

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The rod
Parents in Israel used wooden rods as instruments to discipline children by striking them. Alternate translation: "discipline"

correction
When a person gives correction to another person, he tells that person that he does not approve of what that other person is doing and he expects the person to change his behavior.

Proverbs 29:16

transgression increases
The abstract noun "transgression" can be translated as a verb. Alternate translation: "more people will transgress and their sins will become worse"

the downfall of those wicked people
The abstract noun "downfall" can be translated with the verb "fall," which is a metaphor for losing the power to rule. Alternate translation: "those wicked people fall" or "those wicked people lose their power to rule"

Proverbs 29:17

General Information:
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Proverbs 29:18

the one who keeps the law is blessed
This can be translated in active form. Alternate translation: "God will bless the one who keeps the law"

Proverbs 29:19

A slave will not be corrected by words
This can be translated in active form."You will not be able to correct a slave simply by talking to him"

Proverbs 29:20

Do you see a man who is hasty in his words?
The writer is using a question to get the reader's attention. Alternate translation: "You should notice what happens to a man who is hasty in his words."

Proverbs 29:21

who pampers his slave
"who allows his slave to avoid work and who treats his slave better than he treats other slaves"

at the end of it
"at the end of the slave's youth" or "when the slave is grown"

there will be trouble
These words translate a Hebrew word whose meaning no one knows for sure. Some understand it to mean that the slave will be weak, others that the slave will rule the household.

Proverbs 29:22

stirs up strife
Causing people to argue more is spoken of as if it were stirring up or awakening arguments. The abstract noun "strife" can be stated as "argue." See how you translated similar words in [Proverbs 15:18]

a master of rage
This idiom means "a person who becomes angry easily."

Proverbs 29:23

one who has a humble spirit will be given honor
This can be translated in active form. Alternate translation: "men will give honor to a person who has a humble spirit" or "a person who has a humble spirit will receive honor from men" or "Yahweh will cause men to honor a person who has a humble spirit"

Proverbs 29:24

hates his own life
"becomes his own enemy"

he hears the curse and says nothing
Possible meanings are 1) people have put the "one who shares with a thief" under oath to tell the truth about what he knows about what the thief stole, and he knows he will be punished if he tells the truth. Alternate translation: "he does not dare to testify under oath" or 2) people do not know who the thief is but they call on God to curse the thief, and the "one who shares" is afraid to confess and so come out from under the curse because he is afraid of the thief. Alternate translation: "he says nothing even after people have cursed him"

Proverbs 29:25

The fear of man makes a snare
Being afraid of what other people might do is spoken of as stepping into a trap. Alternate translation: "Anyone who is afraid of what other people might do to him is like a person who has become snared in a trap"

a snare
a trap that catches animals with ropes

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the one who trusts in Yahweh will be protected
This can be translated in active form. Alternate translation: "Yahweh will protect the one who trusts in him"

Proverbs 29:26

Many are those who seek the face of the ruler
The word "face" is a metonym for the ruler listening to people telling him what they want him to do and then doing it. Alternate translation: "Many people want their ruler to pay attention to them"

from Yahweh is justice for a person
It is Yahweh, not human rulers, who will see that people treat a person justly. The abstract noun "justice" can be stated as "just." Alternate translation: "it is Yahweh who is truly just towards a person"

Proverbs 29:27

an abomination
a person whom others should hate. See how you translated this in Proverbs 3:32.

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Chapter 30

1 The words of Agur son of Jakeh—the burden.

This man declares to Ithiel,
to Ithiel and Ucal: [1]
2 Surely I am more like an animal than any human,
and I do not have the understanding of a human being.
3 I have not learned wisdom,
nor do I have knowledge of the Holy One.
4 Who has gone up to heaven and come down?
Who has gathered up the wind in the hollow of his hands?
Who has wrapped up the waters in a cloak?
Who has established all the ends of the earth?
What is his name, and what is the name of his son?
Surely you know!

5 Every word of God is tested;
he is a shield to those who take refuge in him.
6 Do not add to his words,
or he will discipline you,
and you will be proved to be a liar.

7 Two things I ask of you;
do not withhold them from me before I die:
8 Put vanity and lies far away from me.
Give me neither poverty nor riches,
just let me eat the food that is my portion.
9 For if I have too much, I might deny you
and say, "Who is Yahweh?"
Or if I become poor, I might steal
and profane the name of my God.

10 Do not slander a slave before his master,
or he will curse you and you will be held guilty.

11 There is a generation that curses their father
and does not bless their mother.
12 There is a generation that is pure in their own eyes,
and yet they are not washed of their filth.
13 There is a generation whose eyes are raised up,
and how high are their eyelids lifted up!
14 There is a generation whose teeth are swords
and whose jawbones are knives,
so they may devour the poor from the earth
and the needy from among humanity.

15 The leech has two daughters:
"Give and give," they cry.

There are three things that are never satisfied,
four that never say, "Enough":
16 Sheol; the barren womb;
land that is never satisfied with water;
and the fire that never says, "Enough!"

17 The eye that mocks a father
and scorns obedience to a mother
will be pecked out by the ravens of the valley
and will be eaten by the vultures.

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18 There are three things that are too wonderful for me,
four that I do not understand:
19 the way of an eagle in the sky;
the way of a snake on a rock;
the way of a ship in the heart of the sea;
and the way of a man with a young woman.

20 This is the way of an adulteress:
she eats and she wipes her mouth
and says, "I have not behaved wickedly."

21 Under three things the earth trembles,
and under four it cannot bear up:
22 a slave when he becomes king;
a fool when he is filled with food;
23 a hated woman when she marries;
and a slave girl when she takes the place of her mistress.

24 Four things on earth are small
and yet they are very wise:
25 the ants are creatures that are not strong,
but they prepare their food in the summer;
26 the rock badgers are not mighty creatures,
but they make their homes in the rocks.
27 Locusts have no king,
but all of them march in rank.
28 As for the lizard, you can hold it in your two hands,
yet it is found in kings' palaces.

29 There are three things that are stately in their stride
and four that are stately in how they walk:
30 a lion, strongest among wild animals—
it does not turn away from anything;
31 a strutting rooster; a goat;
and a king whose soldiers are beside him.

32 If you have been foolish, exalting yourself,
or if you have been devising evil—
put your hand over your mouth.
33 As churning milk makes butter
and as one's nose will produce blood if it is twisted,
so deeds done in anger produce conflict.

Footnotes

30:1 [1]The second line of some ancient Greek translations of the ancient Hebrew reads

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Proverbs 30 General Notes

Structure and formatting

Chapter 30 is a chapter in Proverbs attributed to Agur, who is a person otherwise unknown.

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Special concepts in this chapter

Agur
His full title is Agur, Son of Jakeh. Agur comes from a Hebrew word that means "gatherer" and so some scholars believe this is not a real name, but possibly a way of referring to Solomon as a gatherer of proverbs. However, it is still prudent to simply use this as a name.

Three things and four
From verses 15 through 32, the author uses a specific technique to explain some things. He says there are three things and even four and lists items that exemplify a feature like "small and yet wise." The numbering is not meant to be so literal, but as a memory device that introduces the items. (See: wise)

Themes
The sayings of Agur address several themes including the wisdom of God compared to human wisdom (30:1-6), wicked people (30:11-14), things that are never satisfied (30:15-16), things too amazing for Agur to understand (30:18-19), things that are small but wise (30:24-28), and things that walk in a strong and proud way (30:29-31).

Proverbs 30:1

Agur ... Jakeh ... Ithiel ... Ucal
These are the names of men.

Agur son of Jakeh
This is the literal son of Jakeh, not a grandchild.

the burden
This is a metaphor for a message that is very important because it comes from God. Alternate translation: "the important message"

to Ithiel, to Ithiel and Ucal
"to Ithiel—that is, to Ithiel and Ucal"

Proverbs 30:2

Surely
"Certainly" or "There is no doubt that"

I do not have the understanding of a human being
The abstract noun "understanding" can be translated as a verb. Alternate translation: "I do not understand anything the way human beings are supposed to understand them"

Proverbs 30:3

nor do I have knowledge of the Holy One
The abstract noun "knowledge" can be translated as a verb. Alternate translation: "nor do I really know anything about the Holy One"

Proverbs 30:4

Who has ... down? Who has ... hands? Who has ... cloak? Who has ... earth?
The writer asks these questions to get the reader thinking about how much greater Yahweh is than people. Alternate translation: "No person has ever ... down. No person has ever ... hands. No person has ever ... cloak. No person has ever ... earth." or "Who has ... down? Who has ... hands? Who has ... cloak? Who has ... earth? No one has ever done any of these things."

heaven
where God lives

gathered up the wind in the hollow of his hands
The writer speaks of the wind as if it were something that a person could catch and hold in his hand. Alternate translation: "has caught the wind in his hands"

the hollow of his hands
the way his hands are shaped when he is scooping up, for example, water or sand. "his cupped hands"

gathered up
brought small scattered objects into a pile so they can be lifted

has established all the ends of the earth
"has set up the limits for where the earth ends" or "has marked the boundaries for the ends of the earth"

What is his name, and what is the name of his son?
The writer uses these questions to command the reader to give an answer. Alternate translation: "Tell me his name and the name of his son, if you know them."

Surely you know!
The writer uses irony to show that neither he nor the reader know any person who can do what the "who" in the earlier questions can do. Alternate translation: "I do not think you really know anyone who can do those things."

Proverbs 30:5

is tested
Words are spoken of as if they were metals that need someone to clean the bad parts out of them. Alternate translation: "is like a precious metal from

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which someone has removed all the useless material"

he is a shield to those who take refuge in him
The word "shield" is a metaphor for something that protects a person. Alternate translation: "he protects those who come and ask him to protect them"

Proverbs 30:6

add to his words
say more than he has said

you will be proved to be
This can be translated in active form. Alternate translation: "he will prove that you are"

Proverbs 30:7

General Information:
Many translations understand this to be the beginning of a prayer.

of you
"of you, Yahweh"

Proverbs 30:8

Put vanity and lies far away from me
Possible meanings are 1) "Do not allow people to speak vanity and lies to me" or 2) "Do not allow me to speak vanity and lies"

vanity
false, useless words

Give me neither poverty nor riches
The writer speaks as if "poverty" and "riches" were physical objects that someone could give to another. They are also abstract nouns that can be stated as "poor" and "rich." Alternate translation: "Do not allow me to be either very poor or very rich"

the food that is my portion
"the food that is properly mine" or "the food that you, Yahweh, have assigned to me"

Proverbs 30:9

if I have too much, I might deny you and say
This describes a situation that has not happened but is possible if the writer becomes rich.

if I become poor, I might steal and profane
This describes a situation that has not happened but is possible if the writer becomes poor.

I might steal and profane the name of my God
"I might steal things and that would cause people to think badly about God" or "I might harm God's reputation by stealing"

Proverbs 30:10

slander
speak falsely about another person with the desire to harm him

he will curse
"the servant will curse"

you will be held guilty
This can be translated in active form. Alternate translation: "people will hold you guilty"

Proverbs 30:11

There is a generation that curses
"Some people curse" or "Stay away from people who curse"

a generation that curses ... and does not bless
"a generation of people who curse ... and do not bless"

Proverbs 30:12

There is a generation that is
"Some people are" or "Stay away from people who are." See how you translated similar words in Proverbs 30:11.

is pure in their own eyes
The eyes represent seeing, and seeing represents thoughts or judgment. Alternate translation: "considers themselves pure" or "believes they are pure"

they are not washed of their filth
The words "washed" and "filth" speak of God forgiving people who sin as if he were washing physical filth off of the people. This can be translated in active form. Alternate translation: "God has not forgiven them of their sins"

filth
This should be translated with a polite term that includes human or animal vomit and waste.

Proverbs 30:13

There is a generation whose eyes
"Some people's eyes are" or "Stay away from people whose eyes are." See how you translated similar words in Proverbs 30:11.

eyes are raised up ... their eyelids lifted up
This describes people who think that they are better than other people. Their eyes show that they are proud, and the way they look at others shows that they think they are better than those other people.

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Proverbs 30:14

There is a generation whose teeth are swords and whose jawbones are knives, so they may devour the poor ... and the needy
This is a metaphor for being cruel and treating poor and needy people cruelly, like an animal with sharp teeth that tears apart other animals and eats them. The sharp teeth may be a metaphor specifically for cruel words. Devouring the poor and needy may be specifically about taking poor people's possessions, leaving them even poorer.

There is a generation whose teeth
"Some people's teeth" or "Stay away from people whose teeth." See how you translated similar words in Proverbs 30:11.

jawbones
the bones of the face where teeth grow

Proverbs 30:15

The leech has two daughters
This is an example of something that always wants more. Alternate translation: "Greed has two daughters"

leech
a type of worm that attaches itself to the skin and sucks blood

"Give and give" they cry
Another possible meaning is "and they are both named Give Me."

There are three things that are never satisfied, four that never say, "Enough"
This use of the numbers "three" and "four" together here is likely a poetic device. Alternate translation: "There are four things that are never satisfied, who never say, 'Enough'"

are never satisfied
This can be stated positively. Alternate translation: "always want more"

Proverbs 30:16

land that is never satisfied with water
Land that is no longer producing food because there has been no rain is spoken of as if it were a person who does not have enough water to drink.

Proverbs 30:17

The eye that mocks ... mother will be pecked out by the ravens of the valley and will be eaten by the vultures
The eye is a synecdoche for the whole person. The writer is saying that a person who mocks his parents will die alone in a wilderness and not be buried, a metaphor for dying with no friends or family to care. This can be translated in active form. Alternate translation: "The ravens of the valley will peck out the eyes of the person who mocks ... mother, and the vultures will eat them" or "A person who mocks ... mother will die alone, and no one will mourn their death"

scorns obedience to a mother
The word "obedience" is a metonym for the mother herself. It is also an abstract noun that can be stated as "obey." Alternate translation: "considers his mother worthless and will not obey her"

ravens
large, shiny, black birds that eat plants and dead animals

vultures
any one of several large birds that eat dead animals and have small, featherless heads

Proverbs 30:18

There are three things that are ... four that I do not understand:
The use of the numbers "three" and "four" here is likely a poetic device. Alternate translation: "There are some things that are too wonderful for me that I do not understand—four of them are:"

Proverbs 30:19

in the heart of the sea
The "heart" refers to the middle. Alternate translation: "in the middle of the sea" or "on the open sea"

Proverbs 30:20

she eats and she wipes her mouth
This seems to be both a euphemism and a metaphor for committing adultery and then taking a bath.

Proverbs 30:21

Under three things the earth trembles, and under four it cannot bear up
The use of the numbers "three" and "four" here is likely a poetic device. "There are some things that make the earth tremble, that it cannot endure. Four of these are:"

Proverbs 30:22

a fool when he is filled with food
This can be translated in active form. Alternate translation: "a fool who has had enough to eat"

Proverbs 30:23

a hated woman when she marries
That is, people rightly hated her before she married; once she marries, she will be worse than she was before she married. This can be translated in active form. Alternate translation: "a woman

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whom good people have hated when she marries" or "an outcast woman when she marries"

takes the place of her mistress
Possible meanings are 1) the slave girl is able to rule over the wife and children or 2) the man loves the slave girl more than he loves his wife.

mistress
This is the female form of "master," so it refers to the wife of the man of the house.

Proverbs 30:24

General Information:
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Proverbs 30:25

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Proverbs 30:26

rock badgers
an animal with small, rounded ears, short legs, and no tail

Proverbs 30:27

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Proverbs 30:28

lizard
a small reptile that has four legs, a long, slender body, and a tail

Proverbs 30:29

There are three things that are ... four that are stately in how they walk
The use of the numbers "three" and "four" here is likely a poetic device. Alternate translation: "There are some things that walk stately. Four of these are"

stately
majestic or dignified, like a king

Proverbs 30:30

General Information:
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Proverbs 30:31

strutting rooster
an adult male chicken that walks proudly

Proverbs 30:32

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Proverbs 30:33

churning
strongly stirring

butter
Animal milk that someone has stirred and made thick.

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Chapter 31

1 The words of King Lemuel—a burden his mother taught him.

2 What, my son? What is it, son of my womb?
What do you want, son of my vows?
3 Do not give your strength to women,
or your ways to those who destroy kings.

4 It is not for kings, Lemuel,
it is not for kings to drink wine,
or for rulers to crave strong drink,
5 because when they drink they forget what has been decreed,
and pervert the rights of all the afflicted.
6 Give strong drink to a person who is perishing
and wine to those in bitter distress.
7 He will drink and he will forget his poverty
and he will not remember his trouble.

8 Speak for those who cannot speak,
for the causes of all who are perishing.
9 Speak out and judge by the measure of what is right
and plead the cause of poor and needy people.

10 Who can find a capable wife?
Her value is far more than jewels.
11 The heart of her husband trusts in her,
and he will never be poor.
12 She does good things for him and not evil
all the days of her life.
13 She searches for wool and flax
and works with the delight of her hands.
14 She is like the merchant ships;
she brings her food from far away.
15 She rises while it is night
and gives food to her household,
and she distributes portions to her female servants.
16 She considers a field and buys it;
with the fruit of her hands she plants a vineyard.
17 She girds herself with strength
and makes her arms strong.
18 She knows what will make a good profit for her;
all night long her lamp is not extinguished.
19 She puts her hands on the spindle,
and her hands grasp the twisting thread.
20 She reaches out with her hand to poor people;
she reaches out with her hands to needy people.
21 She is not afraid of the snow for her household,
for all her household are clothed in scarlet.
22 She makes coverings for her bed,
and she wears clothes of fine purple linen.
23 Her husband is known at the gates,
when he sits with the elders of the land.
24 She makes linen garments and sells them,
and she supplies sashes to the merchants.
25 She is clothed with strength and honor,
and she laughs at the future.
26 She opens her mouth with wisdom

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and the law of kindness is on her tongue.
27 She watches over the ways of her household
and does not eat the bread of idleness.
28 Her children rise up and call her blessed,
and her husband praises her, saying,
29 "Many women have done well,
but you surpassed them all."
30 Elegance is deceptive, beauty is vain,
but a woman who fears Yahweh, she will be praised.
31 Give her the fruit of her hands
and let her works praise her in the gates.

Proverbs 31 General Notes

Structure and formatting

Chapter 31 begins with 9 verses from King Lemuel. The last portion of this chapter is a poem about a godly wife. (See: godly)

King Lemuel

This person is unknown in Scripture, other than here. It is important to recognize that the words in this chapter are words of his mother addressed to him. They are formed like advice of a mother to her son.

Special concepts in this chapter

An acrostic poem

Verse 10 through 31 is tightly formed as a poem in the original language. There are 22 lines in the Hebrew language that each begin with a successive letter of the alphabet. However, each language will have a different set of letters. Therefore, it is important to realize this was a single composition with a single theme of a noble or godly wife.

Themes

King Lemuel advice to his son addresses themes of avoiding drinks with alcohol and of being fair and righteous (31:1-9). The final section about the godly wife addresses several themes, including the great value of a godly wife (30:10-12), her hard work (31:13-19), her generosity (31:20), her care for her family (31:21-23), and her dignity, wisdom, and fear of the Lord (31:25-31).

Proverbs 31:1

a burden

This phrase is a metaphor for an important message. Alternate translation: "an important message"

Proverbs 31:2

What, my son? What is it, son of my womb? What do you want, son of my vows?

Possible meanings of the rhetorical question "What" are 1) "What are you doing?" or "You should not be doing what you are doing" or 2) "What shall I tell you?" or "Listen to what I am telling you" or 3) "Do not do the things I am about to warn you against."

my son ... son of my womb ... son of my vows

The speaker wants the hearer to notice carefully and to respect the one who is talking to him.

son of my womb

The womb is a synecdoche for the person. It is best to use a polite term for the body part in which babies grow before they are born.

son of my vows

The "vows" could be 1) the mother's marriage vows or 2) a vow after she married that if God allowed her to have a child she would dedicate him to God.

Proverbs 31:3

Do not give your strength to women

"Do not work hard trying to have sex with women," either outside of marriage or with concubines.

or your ways to those who destroy kings

"or allow those who destroy kings to advise you"

your ways

Possible meanings are 1) "the way you live your life" or 2) "the work you do"

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those who destroy kings
probably the immoral "women" to whom he is not to give his strength

Proverbs 31:4

Lemuel
This is the name of a man. See how you translated this in Proverbs 31:1.

Proverbs 31:5

what has been decreed
This can be translated in active form. Possible meanings are 1) "what God has decreed" or 2) "what the kings themselves have decreed"

pervert the rights of all the afflicted
"deny afflicted people their legal rights"

pervert
exchange good for evil

all the afflicted
"all those people whom others wrongfully harm"

Proverbs 31:6

and wine
The ellipsis can be filled in. Alternate translation: "and give wine"

in bitter distress
"who's souls are bitter" or "who are in misery"

Proverbs 31:7

his poverty
The abstract noun "poverty" can be translated as an adjective. Alternate translation: "how poor he is"

his trouble
The abstract noun "trouble" can be translated as a clause. Alternate translation: "the bad things that are happening to him"

Proverbs 31:8

Speak for those who cannot speak
Speaking is a metonym for using words to defend innocent people. Alternate translation: "Defend those who cannot defend themselves"

for the causes of all who are perishing
The cause represents the person whose cause it is. Alternate translation: "so that people will treat all who are perishing justly"

for the causes
The ellipsis can be filled in. Alternate translation: "speak for the causes" or "speak out for"

Proverbs 31:9

poor and needy people
These two words have basically the same meaning and are used together for emphasis. Alternate translation: "people who are poor and cannot get the things that they need"

Proverbs 31:10

Who can find a capable wife?
The writer asks a question to show that he is beginning a new section. Alternate translation: "Not many men can find a capable wife." or "Not many men can find a wife who is able to do many things well."

Her value is far more than jewels
"She is more precious than jewels"

Proverbs 31:11

he will never be poor
This litotes can be stated positively. Alternate translation: "he will always have what he needs"

Proverbs 31:12

General Information:
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Proverbs 31:13

wool
sheep's hair that is used to make cloth

flax
a plant whose fiber is used to make linen

with the delight of her hands
Possible meanings are that the word "delight" describes 1) how she feels as she works, "gladly with her hands," or 2) how she feels about the wool and flax, "with her hands on things that she enjoys working with"

Proverbs 31:14

merchant
someone who buys and sells

Proverbs 31:15

distributes portions to her female servants
Possible meanings are 1) "gives the right amount of food to her female servants" or 2) "tells her female servants what work each of them is to do that day."

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Proverbs 31:16

the fruit of her hands
The money she has earned from the work she did with wool and flax

Proverbs 31:17

She girds herself with strength
Putting on clothes is a metonym for preparing for work. Alternate translation: "She prepares herself for hard physical work"

makes her arms strong
"she strengthens her arms by doing her work"

Proverbs 31:18

all night long her lamp is not extinguished
This is probably an exaggeration: she works late into the night, but not from dusk to dawn. Alternate translation: "She burns a lamp through the night as she works"

Proverbs 31:19

spindle
a thin rod or stick with pointed ends that is used in making thread

Proverbs 31:20

reaches out with her hand to poor
The hand is a metonym for the help the woman uses her hand to give. Alternate translation: "helps poor"

reaches out with her hands to
These words translate the same words translated "puts her hands on" in Proverbs 31:19.

Proverbs 31:21

are clothed in scarlet
Here "scarlet" does not refer to the color of the cloth, but that the clothing is expensive and warm. Alternate translation: "have expensive, warm clothing"

scarlet
The color red, but with a hint of orange.

Proverbs 31:22

linen
cloth made of flax yarn

Proverbs 31:23

Her husband is known
This can be translated in active form. The verb "know" is a metonym for respect. Alternate translation: "People respect her husband"

when he sits with the elders of the land
to make laws and settle arguments

Proverbs 31:24

linen
cloth made from flax yarn

sashes
long pieces of cloth worn around the waist or over one shoulder

Proverbs 31:25

She is clothed with strength and honor
Having strength and honor is spoken of as if the woman were wearing them. This can be translated in active form. The abstract nouns "strength" and "honor" can be translated by an adjective and a verb, respectively. Alternate translation: "Everyone can see that she is strong, and so they honor her"

laughs at the future
This is probably an exaggeration to show that she is not afraid. Alternate translation: "is not afraid of what will happen in the future"

Proverbs 31:26

opens her mouth with wisdom
The act of opening her mouth is a metonym for speaking. The abstract noun "wisdom" can be translated as an adverb or an adjective. Alternate translation: "she speaks wisely" or "she speaks wise words"

the law of kindness is on her tongue
The phrase "on her tongue" refers to her speaking, as the tongue is part of the mouth. The phrase "the law of kindness" refers to her teaching people to be kind. Alternate translation: "she teaches people to be kind"

Proverbs 31:27

watches over the ways of her household
The word "ways" refers to the way people live. Alternate translation: "makes sure her whole family lives in a way that pleases God"

does not eat the bread of idleness
To "eat the bread of" something means to do something. Alternate translation: "she is not idle"

idleness
doing nothing and being lazy

Proverbs 31:28

rise up and
Possible meanings are 1) literally "stand up and" or 2) as a metonym, "actively."

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call her blessed
saying that good things have happened to her because she has done good things. This can be translated as a direct quote. Alternate translation: "congratulate her" or "say, 'Yay, Mom!'"

Proverbs 31:29

you surpassed
"you have done better than"

Proverbs 31:30

Elegance is deceptive
The abstract noun "elegance" can be translated as an adjective. Alternate translation: "A gracious woman can deceive people" or "A woman with good manners could really be evil" See how you translated this in [Proverbs 11:16]

beauty is vain
The abstract noun "beauty" can be translated as an adjective. Alternate translation: "a woman who is beautiful now will not always be beautiful"

she will be praised
This can be translated in active form. Alternate translation: "people will praise her"

Proverbs 31:31

the fruit of her hands
The money she has earned from the work she did with wool and flax

let her works praise her in the gates
She will be praised for her works, not by her works. Those "in the gates" are the important people of the city who conduct business and legal affairs near the gates of the city. Alternate translation: "may the important people of the city praise her because of the works she has done"

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Book: Ecclesiastes

Ecclesiastes

Chapter 1

1 These are the words of the Teacher, the descendant of David and king in Jerusalem.

2 "Meaningless! Meaningless!
says the Teacher.
"Absolutely meaningless!
Everything is meaningless!"

3 What profit does a man gain from all the work
that he labors at under the sun?
4 One generation goes, and another generation comes,
but the earth remains forever.
5 The sun rises,and it goes down
and hurries back to the place where it rises again.
6 The wind blows south
and circles around to the north,
always going around along its pathway
and coming back again.
7 All the rivers flow into the sea,
but the sea is never full.
To the place where the rivers go,
there they go again.
8 Everything becomes wearisome,
and no one can explain it.
The eye is not satisfied by what it sees,
nor is the ear fulfilled by what it hears.
9 Whatever has been is what will be,
and whatever has been done is what will be done.
There is nothing new under the sun.
10 Is there anything about which it may be said,
'Look, this is new'?
Whatever exists has already existed for a long time,
during ages which came long before us.
11 No one seems to remember the things that happened in ancient times,
and the things that happened much later and that will happen in the future
will not likely be remembered either."

12 I am the Teacher, and I have been king over Israel in Jerusalem. **13** I applied my mind to study and to search out by wisdom everything that is done under heaven. That search is a burdensome task that God has given to the children of mankind to be busy with. **14** I have seen all the deeds that are done under the sun, and look, they all are meaningless and chasing the wind.

15 The twisted cannot be straightened!
The missing cannot be counted!

16 I have spoken to my heart, saying, "Look, I have acquired greater wisdom than all who were before me in Jerusalem. My mind has seen great wisdom and knowledge." **17** So I applied my heart to know wisdom and also madness and folly. I came to understand that this also was an attempt to shepherd the wind.

18 For in the abundance of wisdom there is much frustration,
and he who increases knowledge increases sorrow.

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Ecclesiastes 1 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 1:2-11 and 15.

Other possible translation difficulties in this chapter

Tone

The tone of this chapter is sad, or depressing. The author believes that everything in life is pointless. The metaphors in this chapter all describe the idea that nothing ever changes. This is also known as "fatalism."

Ecclesiastes 1:1

General Information:

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Ecclesiastes 1:2

"Meaningless! Meaningless! says the Teacher. "Absolutely meaningless! Everything is meaningless!"

This speaks of how everything in life vanishes and has no lasting value as if everything were like a disappearing vapor or breeze. Alternate translation: "'Like a vapor of mist vanishes and like a breeze in the wind disappears,' says the Teacher, 'everything vanishes and has no lasting value.'"

Ecclesiastes 1:3

What profit does a man gain from all the work that he labors at under the sun?

The author uses this rhetorical question to cause the reader to think deeply about important things. This question can be written as a statement. Alternate translation: "A man seems to gain no lasting benefit from all the work that he labors at under the sun." or "People seem to gain no lasting benefit from all the work that they labor at under the sun."

under the sun

This refers to things that are done on earth. Alternate translation: "on the earth"

Ecclesiastes 1:4

General Information:

The writer is presenting the natural order of life as he understands it.

Ecclesiastes 1:5

hurries back to the place

This speaks of how the sun sets at the end of the day and is soon ready to rise again, as if it were a person that quickly ran from the place where it sets to the place from which it rises. Alternate translation: "quickly returns to the place" or "quickly goes to the place"

Ecclesiastes 1:6

General Information:

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Ecclesiastes 1:7

General Information:

The writer continues with observations about the natural order.

Ecclesiastes 1:8

Everything becomes wearisome

"Everything becomes tiring." Since man is unable to explain these things, it becomes useless to try.

The eye is not satisfied by what it sees

Here the "eye" represents the whole person. Alternate translation: "A person is not satisfied by what his eyes see"

nor is the ear fulfilled by what it hears

Here the "ear" represents the whole person. Alternate translation: "nor is a person content by what his ears hear"

Ecclesiastes 1:9

General Information:

There is nothing new regarding man and his activities.

whatever has been done is what will be done

This can be stated in active form. Alternate translation: "whatever has happened before is what will happen again"

under the sun

This refers to things that are done on earth. See how you translated this in [Ecclesiastes 1:3]

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Ecclesiastes 1:10

Is there anything about which it may be said, 'Look, this is new'?
This rhetorical question is asked to emphasize that man cannot say there is anything new. This can be written as a statement. Alternate translation: "There is nothing about which it may be said, 'Look, this is new.'"

about which it may be said
This can be stated in active form. Alternate translation: "about which someone may say"

Ecclesiastes 1:11

that will happen in the future
"the things that will happen in the future"

will not likely be remembered either
This can be stated in active form. Alternate translation: "people will not likely remember them either"

Ecclesiastes 1:12

General Information:
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Ecclesiastes 1:13

I applied my mind
Here the author refers to himself by his "mind" to emphasize his thoughts. Alternate translation: "I determined" or "I applied myself"

to study and to search out
These two phrases mean the same thing and emphasize how diligently he studied.

under heaven
This refers to things that are done on earth. Alternate translation: "on the earth"

children of mankind
"human beings"

Ecclesiastes 1:14

all the deeds that are done
This can be stated in active form. Alternate translation: "everything that people do"

under the sun
This refers to things that are done on earth. See how you translated this in [Ecclesiastes 1:3]

look
The author uses this word to draw attention to what he says next. Alternate translation: "indeed" or "really"

chasing the wind
The author says that everything that people do is as useless as if they were trying to control the wind. Alternate translation: "are as useless as trying to control the wind"

Ecclesiastes 1:15

The twisted cannot be straightened! The missing cannot be counted
This can be stated in active form. Alternate translation: "People cannot straighten things that are twisted! They cannot count what is not there"

Ecclesiastes 1:16

I have spoken to my heart
Here the author refers to himself by his "heart" to emphasize his feelings. Alternate translation: "I have spoken to myself"

My mind has seen
Here the author refers to himself by his "mind" to emphasize what he has learned. Alternate translation: "I have gained" or "I have learned"

Ecclesiastes 1:17

I applied my heart
Here the author refers to himself by his "heart" to emphasize his feelings. Alternate translation: "I determined" or "I applied myself"

madness and folly
The words "madness" and "folly" share similar meanings and refer to foolish thinking and behavior, respectively.

an attempt to shepherd the wind
The author says learning wisdom and madness and folly is as useless as trying to control the wind. See how you translated this in [Ecclesiastes 1:14]

Ecclesiastes 1:18

General Information:
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Chapter 2

1 I said in my heart, "Come now, I will test you with happiness. So enjoy pleasure." But look, this also is meaningless. **2** I said about laughter, "It is crazy," and about pleasure, "What use is it?" **3** I explored in my heart how to gratify myself with wine. I let my mind guide me with wisdom although I was still holding on to folly. I wanted to find out what is good for the children of mankind to do under heaven during the days of their lives.

4 I accomplished great things. I built for myself houses and planted for myself vineyards. **5** I built for myself gardens and parks, and I planted all kinds of fruit trees in them. **6** I created pools of water to water a forest where trees were grown. **7** I purchased male slaves and female slaves; I had slaves born in my palace. I also had large herds and flocks of livestock, much more than any king who ruled before me in Jerusalem. **8** I also accumulated for myself silver and gold, the treasures of kings and provinces. I got singers, both male and female, and many concubines, the delight of the children of men. [1]**9** So I became greater and wealthier than all who were before me in Jerusalem, and my wisdom remained with me.

10 Whatever my eyes desired, I did not withhold from them.
I did not withhold my heart from any pleasure,
because my heart rejoiced in all my labor
and pleasure was my reward for all my labor.
11 Then I looked on all the deeds that my hands had accomplished,
and on the labor that I had done,
but again, everything was meaningless—like chasing the wind.
There was no profit under the sun in it.

12 Then I turned to consider wisdom,
and also madness and folly.
For what more can the man who becomes the next king do
than what the king has already done?
13 Then I began to understand that wisdom has advantages over folly,
just as light is more profitable than darkness.
14 The wise man uses his eyes in his head to see where he is going,
but the fool walks in darkness,
although I know
the same event happens to all of them.

15 Then I said in my heart,

"What happens to the fool, will also happen to me.
So what difference does it make if I am very wise?"
I concluded in my heart,
"This too is meaningless."
16 For the wise man, like the fool, is not remembered for very long.
In the days to come everything will have been long forgotten.
The wise man dies just like the fool dies.

17 So I detested life because all the work done under the sun was evil to me. This was because everything is meaningless—like chasing the wind. **18** I hated all my toil for which I had toiled under the sun because I must leave it behind to the man who comes after me. **19** For who knows whether he will be a wise man or a fool? Yet he will be master over everything under the sun that my labor and wisdom have built. This also is meaningless. **20** So I began to give my heart to despair over all the labor that I had done under the sun. **21** For there might be someone who labors with wisdom, knowledge, and skill, but he will leave everything he has to a man who has not made any of it. This also is meaningless—a great injustice. **22** What profit does a man gain from all the work and from the striving of heart that he labors at under the sun? **23** Every day his work is painful and stressful, so at night his soul does not find rest. This also is meaningless.

24 There is nothing better for a person than to simply eat and drink and find enjoyment in his labor. I saw that this truth comes from the hand of God. **25** For who can eat or who can have any kind of pleasure apart from God? **26** For to a person who pleases him, God gives wisdom and knowledge and joy. However,

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to the sinner he gives the work of gathering and storing up so that he may give it away to someone who pleases God. This also is meaningless—like chasing the wind.

Footnotes

2:8 [1]Many modern translations interpret the last part of this verse in different ways:

Ecclesiastes 2 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 2:10-16.

Special concepts in this chapter

Pleasures

When the author thought about the pointlessness of life, he decided to fill it with pointless pleasures. He believed that this type of living would have no effect on the world. Therefore, he indulged in every type of pleasure.

Other possible translation difficulties in this chapter

Assumed knowledge

It is assumed that the author is going to reject the way of living in this chapter. He is certainly not encouraging this way of living even though he does not say this explicitly.

Ecclesiastes 2:1

I said in my heart

Here the author refers to himself by his "heart" to emphasize his feelings. Alternate translation: "I said to myself"

I will test you with happiness

Here the word "you" refers to himself. The word "happiness" can be expressed as an adjective. Alternate translation: "I will test myself with things that make me happy"

So enjoy pleasure

The word "pleasure" can be expressed as a verb. Alternate translation: "So I will enjoy things that please me"

this also is meaningless

"this also only lasted for a short time, like a temporary breeze"

Ecclesiastes 2:2

I said about laughter, "It is crazy,"

The direct quotation can be translated as an indirect quotation. Alternate translation: "I said that laughter is crazy"

laughter

If your language has a special word for laughter about meaningless things, you might want to use it here.

What use is it?

The author uses a rhetorical question to emphasize that pleasure is useless. Alternate translation: "It is useless."

Ecclesiastes 2:3

I explored in my heart

This speaks of thinking hard for a long time as if it were exploring. Also, the author speaks of his feelings and his thoughts as if they were his "heart." Alternate translation: "I thought hard about"

to gratify myself with wine

"to use wine to make myself happy"

I let my mind guide me with wisdom

Here the author speaks of using the wisdom that he had been taught to guide himself as if this wisdom were a person who guided him. Alternate translation: "I thought about the things that wise people had taught me"

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under heaven
This refers to things that are done on earth. Alternate translation: "on the earth"

during the days of their lives
"during the time that they are alive"

Ecclesiastes 2:4

I built for myself houses and planted for myself vineyards
The writer probably told people to do the work for him. Alternate translation: "I had people build houses and plant vineyards for me"

Ecclesiastes 2:5

I built for myself gardens and parks, and I planted
The writer probably told people to do the work. Alternate translation: "I had people build for me gardens and parks; I had them plant"

gardens and parks
These two words share similar meanings and refer to beautiful orchards of fruit trees.

Ecclesiastes 2:6

I created
The writer probably told people to do the work. Alternate translation: "I had them create"

to water a forest
"to provide water for a forest"

forest where trees were grown
This can be stated in active form. Alternate translation: "forest where trees grew"

Ecclesiastes 2:7

I had slaves born in my palace
"I had slaves that were born in my palace" or "My slaves bore children and they also were my slaves"

much more than any king
The understood verb may be supplied. Alternate translation: "much more than any other king had"

Ecclesiastes 2:8

the treasures of kings and provinces
This refers to the gold and other wealth that neighboring countries were forced to pay to the king of Israel. Alternate translation: "that I acquired from the treasures of kings and the rulers of provinces"

provinces
Here "provinces" represents the rulers of the provinces. Alternate translation: "the rulers of provinces"

and many concubines, the delight of the children of men
This means that he had many concubines that he enjoyed sleeping with, as any man enjoys sleeping with women. Alternate translation: "I greatly enjoyed many concubines, as would delight any man"

Ecclesiastes 2:9

than all who were before me in Jerusalem
This refers to all the previous rulers of Jerusalem. Alternate translation: "than all the kings who had ruled before me in Jerusalem"

my wisdom remained with me
This is an idiom. "I continued to act wisely" or "I continued to be wise"

Ecclesiastes 2:10

Whatever my eyes desired ... from them
Here the author refers to himself by his "eyes" to emphasize what he sees. Alternate translation: "Whatever I saw and desired ... from myself"

I did not withhold from them
This can be stated positively. Alternate translation: "I got for them"

I did not withhold my heart from any pleasure
Here the author refers to himself by his "heart" to emphasize his desires. This can be stated positively and the word "pleasure" can be expressed as a verb. Alternate translation: "I did not keep myself from any pleasure" or "I allowed myself to enjoy everything that made me happy"

my heart rejoiced
Here the author refers to himself by his "heart" to emphasize his desires. Alternate translation: "I rejoiced"

Ecclesiastes 2:11

all the deeds that my hands had accomplished
Here the author refers to himself by his "hands." Alternate translation: "all that I had accomplished"

the labor that I had done
"the hard work that I had done"

like chasing the wind
The author says that everything that people do is as useless as if they were trying to control the wind. See how you translated this in [Ecclesiastes 1:14]

There was no profit under the sun in it
"But it had no profit under the sun"

under the sun
This refers to things that are done on earth. See how you translated this in [Ecclesiastes 1:3]

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Ecclesiastes 2:12

madness and folly
The words "madness" and "folly" have similar meanings and refer to foolish thinking and behavior, respectively. See how you translated this in [Ecclesiastes 1:17]

For what more can the man who becomes the next king do than what the king has already done?
The author uses this rhetorical question to emphasize his point that the next king will not be able to do anything more valuable that what he had already done. This question can be written as a statement. Alternate translation: "For the next king who comes after the king can do nothing that a king before him has not already done."

the man who becomes the next king
"the man who succeeds the current king" or "the next king who comes after me"

Ecclesiastes 2:13

wisdom has advantages over folly, just as light is more profitable than darkness
This speaks of how wisdom is better than folly by comparing it to how light makes life better for people than darkness does.

Ecclesiastes 2:14

The wise man uses his eyes in his head to see where he is going
This speaks of a wise man making wise decisions as walking and paying attention to where he is going. Alternate translation: "The wise man is like a person who uses his eyes to see where he is going"

uses his eyes in his head to see
This is an idiom. Alternate translation: "pays attention and looks to see"

the fool walks in darkness
This compares a fool making bad decisions to someone walking in darkness. Alternate translation: "the fool is like a person who walks in the dark"

the same event
death

Ecclesiastes 2:15

I said in my heart
Here the author refers to himself by his "heart" to emphasize his feelings. Alternate translation: "I said to myself"

So what difference does it make if I am very wise?
The author uses this rhetorical question to emphasize that there is no benefit to being wise. This question can be written as a statement. Alternate translation: "So it makes no difference if I am very wise."

I concluded in my heart
Here the author refers to himself by his "heart" to emphasize his feelings. Alternate translation: "I concluded"

Ecclesiastes 2:16

For the wise man, like the fool, is not remembered for very long
This can be stated in active form. Alternate translation: "People do not remember the wise man for very long, just as they do not remember the fool for very long"

everything will have been long forgotten
This can be stated in active form. Alternate translation: "people will have long forgotten everything"

Ecclesiastes 2:17

all the work done
This can be stated in active form. Alternate translation: "all the work that people do"

was evil to me
"troubled me"

like chasing the wind
The author says everything that people do is as useless as if they were trying to control the wind. See how you translated this in [Ecclesiastes 1:14]

under the sun
This refers to things that are done on earth. See how you translated this in [Ecclesiastes 1:3]

Ecclesiastes 2:18

all my toil for which I had toiled
The word "toil" here is a metonym for the results of toiling. Alternate translation: "everything I had gained from toiling"

to the man who comes after me
"to the man who inherits it after me"

Ecclesiastes 2:19

For who knows whether he will be a wise man or a fool?
The author uses this rhetorical question to emphasize that no one knows the character the man who will inherit his wealth. Alternate translation: "For no one knows whether he will be a wise man or a fool."

he will be
The word "he" refers to the author's heir.

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under the sun
This refers to things that are done on earth. See how you translated this in [Ecclesiastes 1:3]

that my labor and wisdom have built
Here the author's "labor" and "wisdom" represent himself and the things he did in his wisdom. He probably had help with the literal buildings. Alternate translation: "that I worked very hard and wisely to build"

Ecclesiastes 2:20

I began to give my heart to despair
Here the author refers to himself by his "heart" to emphasize his feelings. Alternate translation: "I began to despair" or "I began to lose all hope"

Ecclesiastes 2:21

who labors with wisdom, knowledge, and skill
"who works wisely and skillfully, using the things that he has learned"

who has not made any of it
"who has not worked for any of it"

a great injustice
"a great disaster"

Ecclesiastes 2:22

What profit does a man gain from all the work and from the striving of heart that he labors at under the sun?
The author uses a rhetorical question to cause the reader to think deeply about important things. Translate "what profit does a man gain from all the work" as you did in [Ecclesiastes 1:3]

under the sun
This refers to things that are done on earth. See how you translated this in [Ecclesiastes 1:3]

Ecclesiastes 2:23

painful and stressful
These two words mean basically the same thing and emphasize how difficult the person's work is.

his soul does not find rest
Here man's mind is referred to as his "soul" to emphasize his deep thoughts. Alternate translation: "his mind does not rest" or "he continues to worry"

Ecclesiastes 2:24

the hand of God
Here God is represented by his "hand" to emphasize how he provides for people. Alternate translation: "from God"

Ecclesiastes 2:25

For who can eat or who can have any kind of pleasure apart from God?
The author uses this rhetorical question to emphasize that no pleasure can be had without God's provision. This question can be written as a statement. Alternate translation: "For no one can eat or have any kind of pleasure apart from God."

Ecclesiastes 2:26

so that he may give it away to someone who pleases God
Possible meanings for the word "he" are 1) God or 2) the sinner. This also can be translated without making it clear who it is that gives the things that the sinner stored. Alternate translation: "so that the one who pleases God may have it"

like chasing the wind
The author speaks of everything that people do as being useless as if they were trying to control the wind. See how you translated this in [Ecclesiastes 1:14]

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Chapter 3

1 For everything there is an appointed time,
and a season for every matter under heaven.
2 There is a time to be born and a time to die,
a time to plant and a time to pull up plants,
3 a time to kill and a time to heal,
a time to tear down and a time to build up.
4 There is a time to weep and a time to laugh,
a time to mourn and a time to dance,
5 a time to throw away stones and a time to gather stones,
a time to embrace other people, and a time to refrain from embracing.
6 There is a time to look for things and a time to stop looking,
a time to keep things and a time to throw away things,
7 a time to tear clothing and a time to repair clothing,
a time to keep silent and a time to speak.
8 There is a time to love and a time to hate,
a time for war and a time for peace.

9 What profit does the worker gain in his labor? **10** I have seen the work that God has given to human beings to complete. **11** God has made everything suitable for its own time. He has also placed eternity in their hearts. But mankind cannot understand the deeds that God has done, from their beginning all the way to their end. **12** I know that there is nothing better for a person than to rejoice and to do good so long as he lives— **13** and that everyone should eat and drink, and should understand how to find enjoyment in his labor. This is God's gift to mankind. **14** I know that whatever God does lasts forever. Nothing can be added to it or taken away, because it is God who has done it so that people will approach him with honor.

15 Whatever exists has already existed;
whatever will exist has already existed.
God makes human beings seek hidden things. [1]

16 I have seen the wickedness that is under the sun,

where there should be justice,
and in place of righteousness, wickedness was there.

17 I said in my heart,

"God will judge
the righteous and the wicked
at the right time for every matter and every deed."

18 I said in my heart, "God tests human beings to show them that they are like animals." **19** For the fate of the children of mankind and the fate of animals is the same. The death of one is like the death of the other. The breath is the same for all of them. There is no advantage for mankind over the animals. Everything is meaningless. **20** Everything is going to the same place. Everything comes from the dust, and everything returns to the dust. **21** Who knows whether the spirit of mankind goes upward and the spirit of animals goes downward into the earth? [2]**22** So again I realized that there is nothing better for a person than to enjoy his work, for that is his assignment. Who can bring him back to see what happens after him?

Footnotes

3:15 [1]Instead of
3:21 [2]Some modern translations have

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Ecclesiastes 3 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 3:1-8 and 3:15.

Important figures of speech in this chapter

Parallelism

The chapter uses parallelism with the phrase, "a time to." This gives the quotation a poetic style. Their overall purpose is to show that Yahweh directs the events of the world and therefore, they have purpose.

Ecclesiastes 3:1

General Information:

The writer uses merisms to describe various aspects of life from one extreme to the other.

every matter

"every event" or "every activity" or "everything that can happen"

under heaven

This refers to things that are done on earth. See how you translated this in [Ecclesiastes 1:3]

Ecclesiastes 3:2

a time to pull up plants

Possible meanings are 1) "a time to harvest" or 2) "a time to uproot."

Ecclesiastes 3:3

General Information:

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Ecclesiastes 3:4

General Information:

The writer continues with merisms to describe various aspects of life from one extreme to the other.

Ecclesiastes 3:5

embrace

to hold someone in your arms to show love or friendship

Ecclesiastes 3:6

General Information:

The writer continues with merisms to describe various aspects of life from one extreme to the other.

Ecclesiastes 3:7

General Information:

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Ecclesiastes 3:8

General Information:

The writer concludes using merisms to describe various aspects of life from one extreme to the other.

Ecclesiastes 3:9

What profit does the worker gain in his labor?

This is a thought-provoking question to focus the reader on the next discussion topic. Translate "What profit does ... gain" as you did in [Ecclesiastes 1:3]

Ecclesiastes 3:10

General Information:

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Ecclesiastes 3:11

God has made everything suitable for its own time

"God has fixed a time that is right for everything to happen" or "God has set a time that is right for each thing to happen:

placed eternity in their hearts

Here the word "their" refers to human beings. Here the "hearts" of the people represent their thoughts and desires. Alternate translation: "placed eternity in the hearts of human beings" or "caused people to think about eternal things"

from their beginning all the way to their end

This refers to the beginning and the end and all that is in between.

Ecclesiastes 3:12

General Information:

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Ecclesiastes 3:13

should understand how to find enjoyment
"should learn how to enjoy" or "should enjoy"

Ecclesiastes 3:14

Nothing can be added to it or taken away
This can be stated in active form. Alternate translation: "No one can add anything to or take anything away from it"

Ecclesiastes 3:15

General Information:
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Ecclesiastes 3:16

I have seen the wickedness ... wickedness was there
These two phrases mean the same thing and emphasize how common wicked behavior is.

in place of righteousness
"where there should be righteousness"

under the sun
This refers to things that are done on earth. See how you translated this in [Ecclesiastes 1:3]

Ecclesiastes 3:17

I said in my heart
Here the author refers to himself by his "heart" to emphasize his feelings. Alternate translation: "I said to myself"

the righteous and the wicked
This refers to righteous and wicked people. Alternate translation: "those who are righteous and those who are wicked" or "the righteous people and the wicked people"

every matter and every deed
These two phrases mean basically the same thing and refer to every action that people do.

Ecclesiastes 3:18

I said in my heart
Here the author refers to himself by his "heart" to emphasize his feelings. Alternate translation: "I said to myself"

they are like animals
Here the author says that human beings are like animals. In the next verse the author explains clearly how humans are like animals.

Ecclesiastes 3:19

is the same
"is the same for both of them"

The breath is the same for all of them
"All of them breathe same"

There is no advantage for mankind over the animals
"Mankind is no better off than the animals"

Ecclesiastes 3:20

Everything is going to the same place
This means that all people and all animals die and decay and become part of the soil. Alternate translation: "Everything dies and goes to the same place"

dust
soil

Ecclesiastes 3:21

Who knows whether the spirit ... into the earth?
The author asks this rhetorical question to emphasize that no one truly knows what happens after people and animals die. This question can be written as a statement. Alternate translation: "No one knows whether the spirit ... into the earth."

Ecclesiastes 3:22

there is nothing better for a person than to
See how you translated this phrase in Ecclesiastes 3:12.

Who can bring him back to see what happens after him?
The author uses this rhetorical question to emphasize that no one will see what happens after he dies. This question can be written as a statement. Alternate translation: "No one of us knows what happens to us after we die."

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Chapter 4

1 Once again I thought about all the oppression that is done under the sun.

And behold, the tears of oppressed people,
and they had no one to comfort them!
Power was in the hand of their oppressors,
and there was no one to comfort them!
2 So I considered those
who are already dead
more fortunate than the living,
who are still alive.
3 However, more fortunate than both of them
is the one who has not yet lived,
the one who has not seen any of the evil acts
that are done under the sun.

4 Then I saw that every act of labor and every skillful work became the envy of one's neighbor. This also is meaningless—like chasing the wind.

5 The fool folds his hands and does not work,
so his food is his own flesh.
6 But better is a handful of profit with quiet work
than two handfuls with the labor
that tries to shepherd the wind.

7 I returned and I saw something meaningless under the sun.

8 There is the kind of man who is alone.
He does not have a companion, no son or brother,
and yet there is no end to all his work,
and his eyes are not satisfied with gaining wealth.
He wonders, "For whom am I toiling
and depriving myself of pleasure?"
This also is meaningless—
a bad situation.

9 Two people work better than one;
together they can earn a good wage for their labor.
10 For if one falls,
the other can lift up his friend.
However, woe to the one who is alone when he falls
if there is no one to lift him up.
11 If two lie down together, they can be warm,
but how can one be warm alone?
12 One man alone can be overpowered,
but two can withstand an attack,
and a three-strand rope is not quickly broken.

13 It is better to be a poor but wise youth than an old and foolish king who no longer knows how to listen to warnings. **14** This is true even if the young man becomes king from prison, or even if he was born poor in his kingdom. **15** I saw everyone who was alive and was walking around under the sun, along with a youth who was to rise up to take his place. **16** There is no end to all the people who want to obey the new king, but later many of them will no longer praise him. Surely this also is meaningless—like chasing the wind.

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Ecclesiastes 4 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 4:1-3, 4:5-6, and 4:8-12.

Important figures of speech in this chapter

Irony
The teacher looks at the oppression in the world and is saddened by it, but he is the king and has the power to change things. He also laments being alone even though he has many wives, children, and concubines.

Ecclesiastes 4:1

under the sun
This refers to things that are done on earth. See how you translated this in [Ecclesiastes 1:3]

behold, the tears
"I looked and I saw"

the tears of oppressed people
Here "tears" represent weeping. Alternate translation: "the oppressed people were weeping"

Power was in the hand of their oppressors
This means that their oppressors were powerful. Here their "hand" represents what thet possess. Alternate translation: "Their oppressors were powerful"

Ecclesiastes 4:2

the living, who are still alive
The word "living" is a nominal adjective that refers to people who are living. The phrase "those who are still alive" means the same thing as "the living." Alternate translation: "the people who are still alive"

Ecclesiastes 4:3

more fortunate than both of them is the one who has not yet lived
"the one who has not yet been born is better off than both of them"

both of them
This refers to those who are dead and to those who are alive. Alternate translation: "both those who are dead and those who are living"

under the sun
This refers to things that are done on earth. See how you translated this in [Ecclesiastes 1:3]

Ecclesiastes 4:4

became the envy of one's neighbor
The word "envy" may be expressed as an adjective. Alternate translation: "made one's neighbor envious"

the envy of one's neighbor
possible meanings are 1) The neighbor envies the object his neighbor made, or 2) the neighbor envies the skills his neighbor has.

like chasing the wind
The author speaks of everything that people do as being useless as if they were trying to control the wind. See how you translated this in [Ecclesiastes 1:14]

Ecclesiastes 4:5

The fool folds his hands and does not work
To fold the hands is a gesture of laziness and is another way of saying that the person refuses to work. Alternate translation: "The fool refuses to work"

so his food is his own flesh
This speaks of a person destroying himself as if he were eating his own body. Alternate translation: "as a result, he causes his own ruin" or "and as a result, he destroys himself"

Ecclesiastes 4:6

a handful
"a small amount"

two handfuls
"a large amount." It is understood that this refer to profit gained. Alternate translation: "two handfuls of profit" or "a large amount of profit"

that tries to shepherd the wind
The author speaks of everything that people do as being useless as if they were trying to control the wind. See how you translated a similar phrase in [Ecclesiastes 1:14]

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Ecclesiastes 4:7

I returned and I saw something meaningless
Possible meanings for "returned" are 1) he returned to thinking. Alternate translation: "I thought again and and I saw something meaningless" or 2) he returned to seeing something meaningless. Alternate translation: "Again I saw something meaningless"

under the sun
This refers to things that are done on earth. See how you translated this in [Ecclesiastes 1:3]

Ecclesiastes 4:8

no son or brother
This person has no family. Alternate translation: "he has no family"

his eyes are not satisfied
Here the whole person is represented by his "eyes" to emphasize his desires. Alternate translation: "he is not satisfied"

For whom am I toiling and depriving myself of pleasure
"Will anyone benefit from me working hard and not enjoying myself"

Ecclesiastes 4:9

General Information:
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Ecclesiastes 4:10

woe to the one who is alone when he falls
"the person who is alone when he falls is really in trouble"

Ecclesiastes 4:11

If two lie down together, they can be warm
The writer speaks of two people keeping each other warm on a cold night. Alternate translation: "If two people lie down together at night, they can be warm"

how can one be warm alone?
This refers to a person lying down. The author use this rhetorical question to emphasize that two people can keep each other warm but one person cannot. This question can be written as a statement. Alternate translation: "a person cannot be warm when he is alone." or "a person who lies down alone cannot be warm."

Ecclesiastes 4:12

One man alone can be overpowered
This can be written in active form. Alternate translation: "Someone can overpower a person who is alone"

but two
"but two people"

withstand an attack
"defend themselves against an attack"

a three-strand rope
This speaks of three people together being stronger as if they were a three-strand rope. Alternate translation: "three people are even stronger, like a three-strand rope that"

a three-strand rope is not quickly broken
This can be stated in active form. Alternate translation: "people cannot easily break a rope made with three strands"

Ecclesiastes 4:13

wise youth
"wise young man"

who no longer knows how
Here knowing represents willingness. Alternate translation: "who is no longer willing"

Ecclesiastes 4:14

from prison
"after being in prison"

he was born poor in his kingdom
This means that he had poor parents. Alternate translation: "he was born to poor parents who lived in the land that he will someday rule"

Ecclesiastes 4:15

General Information:
Instead of choosing the wise youth, the people choose the king's son, who may not be any wiser.

alive ... walking around
The words "alive" and "walking around" mean basically the same thing and are combined to emphasize living people.

under the sun
This refers to things that are done on earth. See how you translated this in [Ecclesiastes 1:3]

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Ecclesiastes 4:16

There is no end to all the people
This is an exaggeration used to emphasize a large number of people. Alternate translation: "There are very many people"

like chasing the wind
The author speaks of everything that people do as being useless as if they were trying to control the wind. See how you translated this in [Ecclesiastes 1:14]

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Chapter 5

1 Guard your steps when you go to the house of God. Go near to listen rather than to offer the sacrifice of fools, who do not understand that they are doing what is wrong.

2 Do not be too quick to speak with your mouth,
and do not let your heart be too quick
to bring any matter up before God.
God is in heaven,
but you are on earth,
so let your words be few.
3 If you have too many things to do and worry about, you will probably have bad dreams.
The more words you speak, the more foolish things you will probably say.

4 When you make a vow to God, do not delay to do it, for God has no pleasure in fools. Do what you vow you will do. **5** It is better not to make a vow than to make one that you do not carry out. **6** Do not allow your mouth to cause your flesh to sin. Do not say to the priest's messenger, "That vow was a mistake." Why make God angry by vowing falsely, provoking God to destroy the work of your hands? **7** For when there are many dreams and many words, they are meaningless. Instead, fear God!

8 When you see the poor being oppressed and robbed of just and right treatment in your province, do not be astonished as if no one knows, because there are people in power who watch those under them, and there are even higher ones over them. **9** In addition, the produce of the land is for everyone, and the king himself takes produce from the fields.

10 Whoever loves silver will not be satisfied with silver,
nor will he who loves wealth be satisfied with his income.
This, too, is meaningless.

11 As prosperity increases,
so also do the people who consume it.
What advantage in wealth is there to the owner
except to watch it with his eyes?

12 The sleep of a laborer is sweet,
whether he eats little or a lot,
but the wealth of a rich person
does not allow him to sleep well.

13 There is an evil that I have seen under the sun:

riches hoarded by the owner, resulting in his own misery.
14 When the rich man loses his wealth through bad luck,
his own son, one whom he has fathered,
is left with nothing in his hands.
15 As a man comes from his mother's womb,
so also he will leave naked.
He can take none of the fruits of his labor
in his hand.

16 Another evil is

that as a person comes, so he goes away.
So what profit is there for him
who labors for the wind?
17 During his days he eats with darkness
and is greatly distressed with sickness and anger.

18 Look, what I have seen to be good and suitable is for a person to eat and drink and to find enjoyment in his labor as he labors under the sun during the days of this life that God has given him. For this is man's assignment. **19** Every person to whom God has given riches and wealth and the ability to receive his share

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and rejoice in his labor—this is a gift from God. **20** For he does not call to mind very often the days of his life, because God makes him keep busy with the things that he enjoys doing.

Ecclesiastes 5 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 5:2-3, and 5:10-17.

Special concepts in this chapter

Materialism

The author describes the pointlessness of pursuing material things. This is known as "materialism." Those who pursue after things will always want more. At the end of their life, they will not be able to use these things.

Ecclesiastes 5:1

Guard your steps

Here "steps" are a metonym for a person's conduct. Alternate translation: "Be careful how you conduct yourself"

Ecclesiastes 5:2

Do not be too quick ... do not let your heart be too quick

These two phrases mean the same thing and emphasize that you should think first before you speak to God about a matter.

to speak with your mouth

Here the phrase "with your mouth" emphasizes and describes a person speaking. Alternate translation: "to speak"

do not let your heart

Here a person is represented by his "heart" to emphasize his emotions and desires. Alternate translation: "do not"

let your words be few

"do not say too much"

Ecclesiastes 5:3

General Information:

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Ecclesiastes 5:4

do not delay to do it, for God has no pleasure in fools

It is implied that it is foolish to delay in fulfilling a vow that you have made to God. Alternate translation: "do not foolishly delay in doing it, because God is not pleased with foolish people"

Ecclesiastes 5:5

General Information:

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Ecclesiastes 5:6

Do not allow your mouth to cause your flesh to sin

Here a person's "mouth" represents a person's speech, and the person himself is represented by his "flesh." Alternate translation: "Do not let what you say cause you to sin"

Why make God angry by vowing falsely, provoking God to destroy the work of your hands?

The author uses this rhetorical question to emphasize that it is foolish to make a vow that you will not keep. This question can be written as a statement. Alternate translation: "It would be foolish to make God angry by vowing falsely, provoking God to destroy the work of your hands."

destroy the work of your hands

Here a person is represented by his "hands." Alternate translation: "destroy everything you do"

Ecclesiastes 5:7

General Information:

This page has intentionally been left blank.

Ecclesiastes 5:8

the poor being oppressed and robbed

This can be stated in active form. Alternate translation: "people oppressing the poor and robbing them"

the poor

This refers to poor people. Alternate translation: "those who are poor" or "poor people"

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just and right treatment
The words "just" and "right" mean basically the same thing and refer to the kind of treatment that people deserve. Alternate translation: "fair treatment"

do not be astonished as if no one knows, because there are people
"do not be surprised, for there are people

there are people in power
"there are people with authority"

even higher ones over them
There are other men who rule over the men in authority. Alternate translation: "men who have even more authority than they do"

Ecclesiastes 5:9

the produce of the land ... produce from the fields
The word "produce" may be expressed as a verb. Alternate translation: "the food that the land produces ... crops from the fields"

Ecclesiastes 5:10

General Information:
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Ecclesiastes 5:11

As prosperity increases
The word "prosperity" may be expressed as an adjective. Alternate translation: "As a person becomes more prosperous"

so also do the people who consume it
Possible meanings are 1) "so also the person spends more money" or 2) "so also there will be more people who use his wealth."

who consume it
This speaks of people spending wealth as if they were "eating" it. Alternate translation: "who use it"

What advantage in wealth is there to the owner except to watch it with his eyes?
The author uses this rhetorical question to emphasize that the wealthy do not benefit from their wealth. This question can be written as a statement. Alternate translation: "The only benefit that the owner has from wealth is that he can look at it"

Ecclesiastes 5:12

The sleep of a laborer is sweet
This speaks of a person's sleep being fulfilling and peaceful as if it were sweet like something he eats. Alternate translation: "The sleep of a laborer is peaceful"

whether he eats little or a lot
"whether he eats a little bit of food or a lot of food"

but the wealth of a rich person does not allow him to sleep well
"but the wealth of a rich person keeps him awake at night." This speaks of a rich person not being able to sleep because he is worried about his money as if his money were a person that would not allow him to sleep. Alternate translation: "but rich people do not sleep well because they worry about their money"

Ecclesiastes 5:13

under the sun
This refers to things that are done on earth. See how you translated this in [Ecclesiastes 1:3]

riches hoarded by the owner
This can be stated in active form. Alternate translation: "an owner hoards riches"

Ecclesiastes 5:14

through bad luck
Possible meanings are 1) "through misfortune" or 2) "through a bad business deal."

his own son, one whom he has fathered, is left with nothing in his hands
Here the phrase "in his hands" represents ownership. This can be stated in active form. Alternate translation: "he leaves no possession for his own son"

Ecclesiastes 5:15

As a man comes from his mother's womb ... he will leave naked
It is implied that a man is naked when he is born. In addition to being without clothing, here the word "naked" emphasizes that people are born without any possessions. Alternate translation: "As a man is naked and owns nothing when he is born ... he will leave this life the same way"

comes from his mother's womb
"is born"

he will leave
This refers to dying. Alternate translation: "he will die"

He can take none of the fruits of his labor in his hand
Here a man's possessions are spoken of as if they are fruit that he grew with his labor. Alternate translation: "He can not take any of his possessions with him"

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Ecclesiastes 5:16

as a person comes, so he goes away
This refers to the birth and death of a person and expresses the same idea as the previous verse. This refers to women as well as men. Alternate translation: "as people bring nothing into the world when they are born, so they take nothing with them when they die and leave this world"

So what profit is there for him who labors for the wind?
The writer uses this rhetorical question to emphasize that there is no benefit in working for the wind. This question can be written as a statement. Alternate translation: "No one gets any profit in laboring for the wind."

labors for the wind
Possible meanings are 1) This speaks of the person receiving no lasting profit as if he were trying to control the wind. Alternate translation: "tries to shepherd the wind" or "work that is as useless as trying to shepherd the wind" or 2) This implies that the person only receives the air that he breaths as his profit. Alternate translation: "labors to receive the air he breathes"

Ecclesiastes 5:17

During his days he eats with darkness
This speaks of a person mourning throughout his life as if he always ate in darkness. Here "darkness" represents sadness and mourning. Alternate translation: "He spends his life in mourning and sadness"

his days
Here a person's "days" represent his life. Alternate translation: "his life"

is greatly distressed with sickness and anger
The words "sickness" and "anger" can be expressed as adjectives. Alternate translation: "suffers greatly, being sick and angry"

Ecclesiastes 5:18

Look
The author uses this word here to draw his reader's attention to what he says next. Alternate translation: "Pay attention" or "Listen"

what I have seen to be good and suitable
Here the words "good" and "suitable" mean basically the same thing. The second intensifies the meaning of the first. Alternate translation: "what I have seen to be the best thing to do"

under the sun
This refers to things that are done on earth. See how you translated this in Ecclesiastes 1:3. Alternate translation: "on the earth"

during the days of this life that God has given him
This is an idiom. Alternate translation: "as long as God allows him to live"

For this is man's assignment
Possible meanings are 1) "For this is man's reward" or 2) "For these are the things that he allows man to do"

Ecclesiastes 5:19

riches and wealth
These two words mean basically the same thing. They refer to money and the things that a person can buy with money.

to receive his share
"to accept what he is given"

Ecclesiastes 5:20

he does not call to mind
Here the word "he" refers to the person to whom God has given a gift. The phrase "call to mind" is an idiom. Alternate translation: "he does not remember" or "he does not think about"

the days of his life
This refers to the things that happened during his lifetime. This can be stated clearly. Alternate translation: "the things that have happened during his lifetime"

keep busy
"stay busy"

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Chapter 6

1 There is an evil that I have seen under the sun, and it weighs heavy on men. **2** God gives riches, wealth, and honor to a man so that he lacks nothing that he desires for himself, but then God gives him no ability to enjoy them. Instead, a stranger enjoys them. This is meaningless and a terrible affliction.

3 If a man fathers a hundred children and lives many years, so that the days of his years are many, but if his heart is not satisfied with good and he is not buried, then I say that a baby that is born dead is better off than he is. **4** Such a baby is born without meaning and passes away in darkness, and its name is covered in darkness. **5** Although this child does not see the sun or know anything, it has rest even though that man did not. **6** Even if a man should live for two thousand years but does not learn to enjoy good things, he goes to the same place as everyone else.

7 All a man's labor is for his mouth,
yet his appetite is not satisfied.
8 Indeed, what advantage has the wise person
over the fool?
What advantage does the poor man have
even if he knows how to act in front of other people?
9 What the eye sees
is better than what the soul wanders after.
This also is meaningless—
like chasing the wind.

10 Whatever has existed has already been given its name,
and what mankind is like has already been known.
So it has become useless for a man to dispute
with the one who is stronger than he is.
11 The more words there are,
the more meaningless they become.
What advantage is that to a man?

12 For who knows what is good for a person in life, during the few and meaningless days he passes through like a shadow? Who can tell a person what will happen under the sun after he is gone?

Ecclesiastes 6 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 6:7-11.

Special concepts in this chapter

Satisfaction

While a person may be given a great many things, they are worthless and provide no sense of satisfaction or peace. It is assumed that only Yahweh can provide these things to man. Solomon is depressed that he had everything he could have ever wanted in life, but they were not enough to give him satisfaction or peace.

Ecclesiastes 6:1

it weighs heavy on men

Here evil is spoken of as something that is a heavy load to carry. Alternate translation: "it causes hardship for people"

Ecclesiastes 6:2

riches, wealth

These two words mean basically the same thing. They refer to money and the things that a person can buy with money.

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he lacks nothing
This is a double negative. Alternate translation: "he has everything"

God gives him no ability
"God does not give him the ability"

Ecclesiastes 6:3

fathers a hundred children
"fathers 100 children." This is also applicable to people with fewer than 100 children. Alternate translation: "fathers many children"

lives many years, so that the days of his years are many
These two phrases mean basically the same thing and are combined for emphasis. Alternate translation: "lives many years"

his heart is not satisfied with good
This refers to a man by his "heart" to emphasize his feelings. Alternate translation: "he is not content with good things"

he is not buried
This can be stated in active form. Possible meanings are 1) "no one buries him at all" or 2) he receives no honor, "no one buries him properly."

Ecclesiastes 6:4

Such a baby is born without meaning
"Such a baby is born for nothing"

passes away in darkness
This speaks of the death of the baby being as unexplainable as "darkness." Alternate translation: "dies unexplainably"

its name is covered in darkness
This speaks of no one knowing the baby's name as if it were a hidden object. Alternate translation: "no one knows its name"

Ecclesiastes 6:5

General Information:
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Ecclesiastes 6:6

Even if a man should live for two thousand years
This exaggerates the great number of years a man might live to show that it does not matter how long a person lives if he does not enjoy the good things in life.

two thousand years
"2,000 years"

he goes to the same place as everyone else
This means that he dies like all other people. Alternate translation: "he dies and go to the same place as everyone else" or "he goes to the grave just like everyone else"

Ecclesiastes 6:7

is for his mouth
Here putting food in a man's mouth represents feeding him. Alternate translation: "is to put food in his mouth" or "is to feed him"

his appetite is not satisfied
This can be stated in active form. Alternate translation: "he does not satisfy his appetite"

Ecclesiastes 6:8

what advantage has the wise person over the fool?
The author uses this rhetorical question to emphasize that a wise person does not have any more lasting benefits than a fool. This question can be written as a statement. Alternate translation: "it seems the wise person has no advantage over the fool."

What advantage does the poor man have even if he knows how to act in front of other people?
The author uses this rhetorical question to emphasize that a poor man does not have any more lasting benefits than someone else. This question can be written as a statement. Alternate translation: "The poor man has no advantage even if he knows how to act in front of other people."

how to act
"how to conduct himself"

Ecclesiastes 6:9

What the eye sees
A person can see these things because he already has them. Alternate translation: "What a person has"

what the soul wanders after
This refers to things that a person wants but does not have. Alternate translation: "what a person wants but does not have"

meaningless ... chasing the wind
Both phrases are metaphors that emphasize the idea of things being useless and futile.

chasing the wind
The author speaks of everything that people do as being useless, as if they were trying to control the wind. See how you translated this in [Ecclesiastes 1:14]

Ecclesiastes 6:10

Whatever has existed has already been given its name
This can be stated in active form. Alternate translation: "People have already named everything that exists"

what mankind is like has already been known
This can be stated in active form. Alternate translation: "people already know what mankind is like"

the one who is stronger than he is
"God, who is the stronger than he is"

Ecclesiastes 6:11

The more words there are
"The more words that people speak"

the more meaningless they become
The more a person speaks, the more likely he will speak about meaningless things. Alternate translation: "the more meaningless those words are"

What advantage is that to a man?
The author uses this rhetorical question to emphasize that there is no advantage for a man to talk a lot. This question can be written as a statement. Alternate translation: "That is no advantage to a man."

Ecclesiastes 6:12

For who knows what is good for a person ... he passes through like a shadow?
The author uses this rhetorical question to emphasize that no person truly knows what is good for man. This question can be written as a statement. Alternate translation: "No one knows what is good for a person ... he passes through like a shadow."

in life, during the few and meaningless days he passes through like a shadow
This speaks of how life passes quickly by saying that it is like a shadow that quickly disappears. The phrase "numbered days" emphasizes that a person's life is short. Alternate translation: "during his futile, short life, which he passes through as quickly as a shadow passes by"

Who can tell a person ... after he is gone?
The author uses this rhetorical question to emphasize that no one knows what will happen after a person dies. This question can be written as a statement. Alternate translation: "No one can tell a person ... after he is gone."

what will happen under the sun
This refers to things that are done on earth. See how you translated "under the sun" in [Ecclesiastes 1:3]

after he is gone
This is a polite expression for death. Alternate translation: "after he dies"

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Chapter 7

1 A good name is better than costly perfume,
and the day of death is better than the day of birth.
2 It is better to go to a house of mourning
than to a house of feasting,
for mourning comes to all people at the end of life,
so living people must take this to heart.
3 Grief is better than laughter,
for after sadness of face comes gladness of heart.
4 The heart of the wise is in the house of mourning,
but the heart of fools is in the house of feasting.
5 It is better to listen to the rebuke of the wise
than to listen to the song of fools.
6 For like the crackling of thorns burning under a pot,
so also is the laughter of fools.
This too is meaningless.

7 Extortion certainly makes a wise man foolish,
and a bribe corrupts the heart.

8 Better is the end of a matter than the beginning;
and the people patient in spirit are better than the proud in spirit.
9 Do not be quick to anger in your spirit,
for anger resides in the hearts of fools.

10 Do not say, "Why were the days of old better than these?"
For it is not because of wisdom that you ask this question.

11 Wisdom, like an inheritance, is good.
It benefits those who see the sun.
12 For wisdom provides protection
as money can provide protection,
but the advantage of knowledge
is that wisdom gives life to whoever has it.

13 Consider the deeds of God:

Who can straighten out
anything he has made crooked?
14 When times are good, live happily in that good,
but when times are bad, consider this:
God has allowed both
to exist side by side.
For this reason, no one will find out
anything that is coming after him.

15 In my meaningless life I have seen everything.

There is a righteous person who perishes in spite of his righteousness,
and there is a wicked person who lives a long life in spite of his evil deeds.
16 Do not be self-righteous,
wise in your own eyes.
Why should you destroy yourself?
17 Do not be too wicked
or foolish.
Why should you die before your time?
18 It is good that you should take hold of this wisdom,
and that you should not let go of righteousness.
For the person who fears God will meet all his obligations. [1]

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19 Wisdom is powerful in the wise man,
more than ten rulers in a city.

20 There is not a righteous man on earth
who does good and never sins.

21 Do not listen to every word that is spoken,
because you might hear your servant curse you.
22 For very many times, your heart knows,
even you have cursed others.

23 All this have I proven by wisdom. I said,

"I will be wise,"
but it was more than I could be.
24 Wisdom is far off and very deep.
Who can find it?
25 I turned my heart to learn and examine
and seek wisdom and the explanations of reality,
and to understand that evil is stupid
and that folly is madness.

26 I found that more bitter than death
is any woman
whose heart is full of snares and nets,
and whose hands are chains.
Whoever pleases God will escape from her,
but the sinner will be caught by her.

27 "Consider what I have discovered," says the Teacher.

"I have been adding one discovery to another in order to find an explanation of reality.
28 This is what I am still looking for,
but I have not found it.
I did find one righteous man among a thousand,
but a woman among all those I did not find.
29 I have discovered only this:
God created humanity upright,
but they have gone away looking for many difficulties."

Footnotes

7:18 [1]Instead of

Ecclesiastes 7 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 7:1-26.

Special concepts in this chapter

Advice

This chapter gives a series of disconnected pieces of advice. Translators should not try to smooth the transitions between these pieces of advice. The advice in these statements do not apply in every situation. Therefore, they should be seen as "good ideas."

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Ecclesiastes 7:1

A good name
Here a person's "name" is used to represent their reputation. Alternate translation: "A good reputation"

Ecclesiastes 7:2

must take this to heart
This is an idiom. Alternate translation: "must think seriously about this"

Ecclesiastes 7:3

sadness of face
This refers to being sad. Alternate translation: "an experience that makes a person sad"

gladness of heart
Here the word "heart" refers to a person's thoughts and emotions. "Gladness" describes either 1) the state of the emotions of being happy and peaceful or 2) the ability to understand the truth. Alternate translation: "right thinking"

Ecclesiastes 7:4

The heart of the wise is in the house of mourning
Here wise people are referred to by their "hearts." This speaks of the wise person mourning as being in a house of mourning. Alternate translation: "Wise people think deeply about death"

but the heart of fools is in the house of feasting
Here foolish people are referred to by their "hearts." This speaks of foolish people thinking only about what makes them happy as being in a house of feasting. Alternate translation: "but foolish people think only about enjoying themselves"

the house of mourning ... the house of feasting
These phrases refer to what happens in these places.

Ecclesiastes 7:5

to the rebuke of the wise
The word "rebuke" can be expressed as a verb. Alternate translation: "when wise people rebuke you"

to listen to the song of fools
"to listen to fools sing"

Ecclesiastes 7:6

For like the crackling of thorns burning under a pot, so also is the laughter of fools
This speaks of how listening to fools talk and laugh will teach you nothing, as if their speech and laughter were the sound of burning thorns. Alternate translation: "For listening to the laughter of fools will not teach a man any more than if he were listening to the crackling of thorns burning under a pot"

Ecclesiastes 7:7

Extortion
This refers to forcing someone to give money or other valuable items to another so that the other person does not harm him. It is considered wrong.

makes a wise man foolish
Possible meanings are 1) "turns the wise man into a foolish man" or 2) "makes the advice of the wise man appear to be foolish advice."

corrupts the heart
Here the word "heart" refers to the mind. Alternate translation: "ruins a person's ability to think and judge rightly"

Ecclesiastes 7:8

the people patient in spirit are better than the proud in spirit
Here the word "spirit" refers to a person's attitude. Alternate translation: "patient people are better than proud people" or "a patient attitude is better than a prideful attitude"

Ecclesiastes 7:9

Do not be quick to anger in your spirit
Here the word "spirit" refers to a person's attitude. Alternate translation: "Do not become angry quickly" or "Do not have a bad temper"

anger resides in the hearts of fools
This speaks of a person being full of anger as if the anger lived inside him. This speaks of the anger being in the person's heart because the "heart" is thought to be the source of a person's emotions. Alternate translation: "foolish people are full of anger"

Ecclesiastes 7:10

Why were the days of old better than these?
The person asks this rhetorical question in order to complain about the present time. This question can be written as a statement. Alternate translation: "Things were better in the past than they are now."

it is not because of wisdom that you ask this question
Here the author uses irony to rebuke the person's question. Alternate translation: "if you were wise you would not ask this question"

Ecclesiastes 7:11

those who see the sun
This is an idiom. Alternate translation: "those who are alive"

Ecclesiastes 7:12

the advantage of knowledge is that wisdom gives life
Possible meanings are 1) that the writer uses the words "knowledge" and "wisdom" to mean the same thing, or 2) "the advantage of knowing wisdom is that it gives life."

gives life to whoever has it
This speaks of how wisdom helps to preserve a person's life as if it gave life to that person. When a person is wise he makes good decisions that help him to live a more prosperous and longer life. Alternate translation: "preserves a person's life" or "helps a person to make good decisions and to live a longer life"

Ecclesiastes 7:13

Who can straighten out anything he has made crooked?
The author uses this rhetorical question to emphasize that no one can change something that God has done. This can be written as a statement. Alternate translation: "No one can straighten out anything he has made crooked."

Ecclesiastes 7:14

When times are good ... when times are bad
The word "times" is an idiom for "things happening." Alternate translation: "When good things happen ... when bad things happen"

live happily in that good
"be happy about those good things"

both to exist side by side
The phrase "side by side" is an idiom that means "this one" and "this one." Alternate translation: "both to exist" or "there to be both good and bad"

anything that is coming after him
Possible meanings are 1) "anything that happens in the future" or 2) "anything that happens to him after he dies."

Ecclesiastes 7:15

There is a righteous person who perishes in spite of his righteousness, and there is a wicked person who lives a long life in spite of his evil deeds.
The phrases "righteous person" and "wicked person" refer to any righteous or wicked person or people. "There are righteous people who perish in spite of their righteousness, and there are wicked people who live a long life in spite of their evil deeds."

in spite of his righteousness
"even though he is righteous"

in spite of his evil deeds
"even though he is evil"

Ecclesiastes 7:16

self-righteous, wise in your own eyes
These two phrases mean basically the same thing and are combined for emphasis.

Do not be self-righteous
"Do not think that you are more righteous than you actually are"

wise in your own eyes
The eyes represent seeing, and seeing represents thoughts or judgment. Alternate translation: "being wise in your own opinion" or "being wise according to your own judgement"

Why should you destroy yourself?
The writer uses this rhetorical question to emphasize that being self-righteous destroys a person. Alternate translation: "There is no reason to destroy yourself." or "If you think this way you will destroy yourself."

Ecclesiastes 7:17

Why should you die before your time?
The author uses this rhetorical question to emphasize that there is no reason for people to do things that will cause them to die early. This question can be written as a statement. Alternate translation: "There is no reason for you to die sooner than you should."

Ecclesiastes 7:18

take hold of this wisdom
This speaks of striving to be wise as if "wisdom" were an object that a person could hold on to. Alternate translation: "commit yourself to this wisdom"

you should not let go of righteousness
This speaks of striving to be righteous as if "righteousness" were an object that a person could hold on to. Alternate translation: "you should not stop trying to be righteous" or "you should keep trying to be righteous"

will meet all his obligations
"will do everything that God expects of him"

Ecclesiastes 7:19

Wisdom is powerful in the wise man, more than ten rulers in a city
"Wisdom makes a man powerful; it makes him more powerful than ten rulers in a city"

Ecclesiastes 7:20

does good and never sins
"does good things and does not sin"

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Ecclesiastes 7:21

every word that is spoken
This can be written in active form. Alternate translation: "everything that people say"

Ecclesiastes 7:22

For very many times, your heart knows, even you have cursed others
"For even you have cursed others very many times, and your heart knows it." The words "many times" placed at the beginning of the sentence and the word "even" before "you" emphasize that the reader is guilty and has been guilty many times.

your heart knows
The heart here is a metonym for the ability to think. "you certainly know."

Ecclesiastes 7:23

All this have I proven
here the word "this" refers to all of the things the author has written about. Alternate translation: "All this that I have already written about have I proven"

it was more than I could be
"it was beyond my ability to understand" or "but I was not able to do it"

Ecclesiastes 7:24

far off and very deep
This speaks of wisdom being difficult to understand as if it were something located far away or in a very deep place. Alternate translation: "difficult to understand"

Who can find it?
The writer uses this rhetorical question to emphasize the difficulty in understanding wisdom. This question can be written as a statement. Alternate translation: "No one can understand it."

Ecclesiastes 7:25

I turned my heart
Here the word "heart" refers to the mind. Also, here the word "turned" is an idiom. Alternate translation: "I directed my thoughts" or "I determined"

the explanations of reality
"the reason for things." This word "explanations" can be expressed as a verb. Alternate translation: "how to explain various things in life"

Ecclesiastes 7:26

any woman whose heart is full of snares and nets, and whose hands are chains
The writer says that the seductive woman is like traps that hunters use to catch animals. The author speaks of a woman being seductive as if she traps men like a hunter traps animals. Her "heart" represents her thoughts and emotions. Alternate translation: "any woman who traps men by seducing them"

snares and nets
These two words both refer to ways in which people trap animals to emphasize how the woman traps men.

whose hands are chains
Here the word "hands" refers to her power and control. This speaks of her being seductive as if hands were chains that she bound people with. Alternate translation: "from whom no one can escape"

the sinner will be caught by her
This can be stated in active form. Alternate translation: "she will capture the sinner"

Ecclesiastes 7:27

adding one discovery to another
The word "discovery" can be expressed as a verb. The word "adding" here is used as an idiom. Alternate translation: "discovering one thing after another"

in order to find an explanation of reality
This word "explanation" can be expressed as a verb. See how the phrase "explanations of reality" is translated in [Ecclesiastes 7:25]

Ecclesiastes 7:28

one righteous man among a thousand
"1 righteous man among 1,000." Only one righteous man was found in a group of 1,000 people.

a woman among all those
There were no righteous women found in a group of 1,000 people.

Ecclesiastes 7:29

they have gone away looking for many difficulties
Possible meanings are 1) "they have made many sinful plans" or 2) "they have made their own lives difficult."

they have gone away
Here the word "they" refers to "humanity." This speaks of humanity changing from being upright to not being upright as if they were going from one place to another.

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Chapter 8

1 Who is a wise man?
Who knows what the events in life mean?
Wisdom in a man causes his face to shine,
and the hardness of his face is changed.

2 I advise you to obey the king's command because of God's oath to protect him. **3** Do not hurry out of his presence, and do not stand in support of something wrong, for the king does whatever he desires. **4** The king's word rules, so who will say to him, "What are you doing?"

5 Whoever keeps the king's commands avoids harm.
A wise man's heart recognizes the proper course and time of action.
6 For every matter there is a correct response and a time to respond,
because the troubles of man are great.

7 No one knows what is coming next.
Who can tell him what is coming?
8 No one has power over the wind to restrain it, [1]
and so, no one has power over the day of his death.
No one is discharged from the army during a battle,
and wickedness will not rescue those who are its slaves.

9 I have realized all this; I have applied my heart to every kind of work that is done under the sun. There is a time when a person exercises authority over another person to that person's hurt. [2]**10** So I saw the wicked buried publicly. They were taken from the holy area and buried and were praised by people in the city where they had done their wicked deeds. This also is meaningless. [3]

11 When a sentence against an evil crime is not executed quickly, it entices the hearts of human beings to do evil. **12** Even though a sinner does evil a hundred times and still lives a long time, yet I know that it will be better for those who respect God, for those who stand before him and show him respect. **13** But it will not go well for a wicked man; his life will not be prolonged. His days are like a fleeting shadow because he does not honor God.

14 There is something else meaningless that is done on the earth: there are righteous people who get what the wicked deserve, and there are wicked people who get what the righteous deserve. I said this too is meaningless. **15** So I recommend enjoyment, because a man has no better thing under the sun than to eat and drink and to be merry. It is happiness that will accompany him in his labor for all the days of his life that God has given him under the sun.

16 When I applied my heart to know wisdom and to understand the work that is done on the earth, work often done without sleep for the eyes at night or in the day, **17** then I considered all of God's deeds, and that man cannot understand the work that is done under the sun. No matter how much a man labors to find the answers, he will not find them. Even though a wise man might believe he knows, he really does not.

Footnotes

8:8 [1]Some scholars translate the Hebrew as:

8:9 [2]Some modern translations have

8:10 [3]Many modern translations have different interpretations of this difficult verse:

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Ecclesiastes 8 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 8:1 and 8:5-8.

Special concepts in this chapter

Wisdom

Solomon, known for his wisdom, gives a detailed description of wisdom. True wisdom is seeking to honor God. This is the only thing that lasts. (See: wise)

Ecclesiastes 8:1

Who is a wise man? Who knows what the events in life mean?

The writer asks these as leading questions to provide the answer in what he says next.

causes his face to shine

This means that the person's face will show that he has wisdom. Alternate translation: "shows on his face"

the hardness of his face

This is an idiom. Alternate translation: "his harsh appearance"

is changed

This can be stated in active form. Alternate translation: "changes"

Ecclesiastes 8:2

God's oath to protect him

"the oath you made before God to protect him"

Ecclesiastes 8:3

Do not hurry out of his presence

Possible meanings are 1) not to be hasty to physically leave the king's presence or 2) This is a metaphor that speaks of being loyal to the king as being in his presence. Alternate translation: "Do not abandon the king"

Ecclesiastes 8:4

The king's word rules

"What the king says is the law"

who will say to him

This rhetorical question emphasizes that no one will ask the king the following question. This question can be written as a statement. Alternate translation: "no one can say to him"

What are you doing?

This rhetorical question is a rebuke. This question can be written as as statement. Alternate translation: "You should not be doing what you are doing."

Ecclesiastes 8:5

A wise man's heart recognizes

Here a man is represented by his "heart" to emphasize his thoughts. Alternate translation: "A wise man recognizes"

the proper course and time of action

"the correct time to do things and the right way to do them"

Ecclesiastes 8:6

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Ecclesiastes 8:7

Who can tell him what is coming?

This rhetorical question emphasizes that no one knows what will happen in the future. This question can be written as a statement. Alternate translation: "No one can tell him what is coming."

Ecclesiastes 8:8

No one has power over the wind to restrain it ... no one has power over the day of his death

Just as no one has the ability to stop the wind from blowing, no one can continue living when it is time to die.

the day of his death

This is an idiom. Alternate translation: "when he will die"

No one is discharged from the army

This can be translated in active form. Alternate translation: "No army discharges anyone" or "No army allows soldiers to leave"

wickedness will not rescue those who are its slaves

This speaks of wickedness as if it were a master who had slaves. Alternate translation: "evil people will not be saved by doing what is evil"

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Ecclesiastes 8:9

I have applied my heart
Here the author refers to himself by his "heart" to emphasize his feelings. See how you translated this in [Ecclesiastes 1:17]

every kind of work that is done
This can be stated in active form. Alternate translation: "every kind of work that people do"

under the sun
This refers to things that are done on earth. See how you translated this in [Ecclesiastes 1:3]

There is a time when a person exercises authority over another person to that person's hurt
Sometimes one person will oppress another and cause that second person to be hurt.

Ecclesiastes 8:10

the wicked buried publicly
This can be stated in active form. Evil people that died were given honorable burials. Alternate translation: "people bury the wicked publicly"

They were taken from the holy area and buried and were praised by people
This can be stated in active form. Alternate translation: "People took them from the holy area and buried them and praised them"

Ecclesiastes 8:11

When a sentence against an evil crime is not executed quickly
This can be stated in active form. Alternate translation: "When people in authority do not quickly execute a sentence against an evil crime"

entices the hearts of human beings
Here people are represented by their "hearts" to emphasize their will and desires. Alternate translation: "entices human beings"

Ecclesiastes 8:12

a hundred times
"100 times"

it will be better for those who respect God
The phrase "it will be better" is an idiom. Alternate translation: "life will be better for those who respect God"

who respect God ... who stand before him and show him respect
These two phrases mean basically the same thing and are combined to emphasize people respecting God.

Ecclesiastes 8:13

his life will not be prolonged
This can be stated in active form. Alternate translation: "God will not prolong his life"

His days are like a fleeting shadow
This speaks of how the wicked man's life passes quickly by saying that it is like a shadow that quickly disappears. Alternate translation: "His days will pass as quickly as a shadow disappears"

His days are
"His life is"

Ecclesiastes 8:14

something else meaningless that is done on the earth
This can be stated in active form. Alternate translation: "another meaningless thing that people do on the earth"

Ecclesiastes 8:15

under the sun
This refers to things that are done on earth. See how you translated this in [Ecclesiastes 1:3]

for all the days of his life that God has given him
This is an idiom. Alternate translation: "for as long as God allows him to live"

Ecclesiastes 8:16

I applied my heart
Here the author refers to himself by his "heart" to emphasize his feelings. See how you translated this in [Ecclesiastes 1:17]

the work that is done on the earth
This can be stated in active form. Alternate translation: "the work that people do on the earth"

without sleep for the eyes
Here a person is represented by his "eyes." Alternate translation: "without sleeping"

Ecclesiastes 8:17

the work that is done under the sun
Possible meanings are 1) "the work that God does under the sun" or 2) "the work that God allows people to do under the sun."

under the sun
This refers to things that are done on earth. See how you translated this in [Ecclesiastes 1:3]

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Chapter 9

1 So all of this I laid to my heart, to make it clear, and I concluded that the righteous and the wise, and all
that they do, are in the hand of God, but no one knows whether love or hate awaits him. **2** Everyone has
the same fate. The same fate awaits righteous people and wicked, the good, [1] the clean and the unclean,
and the one who sacrifices and the one who does not sacrifice.

As good people will die,
so also will the sinner.
As the one who swears will die,
so also will the man who fears to make an oath.

3 There is an evil fate for everything that is done under the sun, the same event happens to them all. The
hearts of human beings are full of evil, and madness is in their hearts while they live. So after that they go
to the dead. **4** Whoever is joined with all the living has hope—even a live dog is better than a dead lion.

5 For those who are alive know they will die,
but the dead do not know anything.
They no longer have any reward
because their memory is forgotten.
6 Their love, hatred,
and envy have vanished long ago.
They will never have a place again
in anything done under the sun.

7 Go your way, eat your bread with joy, and drink your wine with a happy heart, for God approves of your
deeds. **8** Let your clothes be always white and your head anointed with oil. **9** Enjoy life with the wife
whom you love all the days of this meaningless life that God has given you under the sun—all your
meaningless days. For this is your reward in life for your difficult work that you labored in under the sun.
10 Whatever your hand finds to do, work at it with your strength, because there is no work or explanation
or knowledge or wisdom in Sheol, where you are going.

11 Again I saw under the sun:

the race is not to the swift,
nor is the battle to the strong,
nor does food come to the wise,
nor riches to the intelligent,
nor favor to those with knowledge,
but time and chance happen to them all.

12 Surely, no one knows when his time will come.

As fish are caught in a deadly net,
or birds are caught in a snare,
the children of human beings are ensnared by evil times
that suddenly fall upon them.

13 I have also seen wisdom under the sun in a way that seemed great to me. **14** There was a small city
with only a few men in it, and a great king came against it, he surrounded it and built great siege ramps
against it. **15** Now in the city was found a poor, wise man, who by his wisdom saved the city. Yet later, no
one remembered that same poor man. **16** So I concluded, "Wisdom is better than strength, but the poor
man's wisdom is despised, and his words are not heard."

17 The words of wise people spoken quietly are heard better
than the shouts of any ruler among fools.
18 Wisdom is better than weapons of war,
but one sinner can ruin much good.

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Footnotes

9:2 [1]Some modern translations follow ancient translations which have

Ecclesiastes 9 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 9:2, 5-6, and 11-12.

Special concepts in this chapter

Judgment

This chapter explains that there is one thing that awaits all people: judgment. When people die, they will all face Yahweh's judgment. (See: judge)

Ecclesiastes 9:1

all of this I laid to my heart

"I thought very deeply about all this"

in the hand of God

Here the word "hand" refers to power and authority. Alternate translation: "under God's control"

whether love or hate awaits him

This speaks of "love" and "hate" as if they are people that may come to visit someone else. Alternate translation: "whether he will experience love or hate"

Ecclesiastes 9:2

righteous people and wicked

This refers to all people, emphasizing the two opposites of righteous and wicked people.

wicked ... the good ... the clean and the unclean

All of these phrases refer to people. Alternate translation: "wicked people ... good people ... clean people and unclean people"

the clean and the unclean

This refers to all people, emphasizing the two opposites of clean and unclean people.

the clean

A person who is acceptable for God's purposes is spoken of as if the person were physically clean.

the unclean

A person who is not acceptable for God's purposes is spoken of as if the person were physically unclean.

the one who sacrifices and the one who does not sacrifice

This refers to all people, emphasizing the two opposites of those who sacrifice and those who do not.

As good people ... so also will the sinner

This refers to all people, emphasizing the two opposites of good people and sinners.

will the sinner ... will the man who fears to make an oath

It is understood that this refers to people dying. Alternate translation: "the sinner will die ... the man who fears to make an oath will die"

the one who swears ... so also will the man who fears to make an oath

This refers to all people, emphasizing the two opposites of those who swear oaths and those who do not.

Ecclesiastes 9:3

everything that is done

This can be stated in active form. Alternate translation: "everything that happens"

under the sun

This refers to things that are done on earth. See how you translated this in [Ecclesiastes 1:3]

the same event

death

The hearts of human beings are full of evil, and madness is in their hearts

Here the word "hearts" refers to the thoughts and emotions. Alternate translation: "Human beings are full of evil, and their thoughts are of madness"

madness

"folly"

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they go to the dead
The phrase "the dead" refers to dead people. Here dead people represent the place where people go after they die. Alternate translation: "they go to the place where dead people are" or "they die and go to the grave"

Ecclesiastes 9:4

the living
This refers to people who are alive. Alternate translation: "who are alive"

even a live dog is better than a dead lion
A dog was considered a lowly animal while a lion was considered a noble animal. This speaks of it being better to be lowly and alive than to be considered noble and dead. Alternate translation: "As lowly as a dog is, it is better to be a dog and to be alive than to be noble like a lion and to be dead"

Ecclesiastes 9:5

the dead
This refers to people who are dead. Alternate translation: "those who are dead"

their memory is forgotten
This can be stated in active form. Alternate translation: "people will forget them"

Ecclesiastes 9:6

Their love, hatred, and envy
This refers to the love, hatred, and envy that the dead people showed others when they were alive.

anything done
This can be stated in active form. Alternate translation: "anything that people do"

under the sun
This refers to things that are done on earth. See how you translated this in [Ecclesiastes 1:3]

Ecclesiastes 9:7

eat your bread with joy, and drink your wine with a happy heart
These two phrases share similar meanings and emphasize the importance of enjoying the basic activities of life.

your bread
This refers to food in general. Alternate translation: "your food"

drink your wine with a happy heart
Here the word "heart" refers to the emotions. Alternate translation: "drink your wine joyfully"

Ecclesiastes 9:8

Let your clothes be always white and your head anointed with oil
Wearing white clothes and anointing one's head with oil were both signs of gladness and celebration.

your head anointed with oil
This can be stated in active form. Alternate translation: "anoint your head with oil"

Ecclesiastes 9:9

Enjoy life with the wife whom you love
One should love the wife he has. Alternate translation: "Since you have a wife whom you love, live happily with her"

under the sun
This refers to things that are done on earth. See how you translated this in [Ecclesiastes 1:3]

your ... days
"your ... lifetime"

this is your reward
The word "that" refers to living happily with his wife.

Ecclesiastes 9:10

Whatever your hand finds to do
Here a person is represented by his "hand" since a person often uses his hands to work. Alternate translation: "Whatever you are able to do"

there is no work or explanation or knowledge or wisdom
The nouns "work, "explanation," and "knowledge" can be expressed as verbs. Alternate translation: "the dead do not work or explain or know or have wisdom"

Ecclesiastes 9:11

under the sun
This refers to things that are done on earth. See how you translated this in [Ecclesiastes 1:3]

the race is not to the swift, nor is the battle to the strong
"the race is not always won by the swift, nor is the battle always won by the strong"

the swift ... the strong ... the wise ... the intelligent
These words are used to describe persons with those qualities. Alternate translation: "the quickest person ... the strongest person ... the wisest person ... the mose intelligent person"

but time and chance happen to them all
This is an idiom. It means that all people experience things that they do not expect, are out of their

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control, and may not seem fair or right. Alternate translation: "but at certain times, unexpected things happen to them all"

Ecclesiastes 9:12

when his time will come
This refers to when a person dies. Alternate translation: "when he will die" or "when the time of his death will come"

fish are caught ... birds are caught ... the children of human beings are ensnared
This speaks of people dying when they do not expect it, in the same way that people catch animals and kill them when they do not expect it.

the children of human beings are ensnared by evil times
This can be stated in active form. Also, this speaks of people experiencing disaster and unfortunate times as if they were being imprisoned or trapped. Alternate translation: "evil times are coming upon the children of human beings"

that suddenly fall upon them
This is an idiom. Alternate translation: "at times when they do not expect them to happen" or "that suddenly happen to them"

Ecclesiastes 9:13

under the sun
This refers to things that are done on earth. See how you translated this in [Ecclesiastes 1:3]

Ecclesiastes 9:14

a great king came against it
Here the "king" represents himself and his whole army. Alternate translation: "a great king and his army"

great siege ramps
This refers to dirt ramps the army built up against the city walk so that they could climb up and attack the city.

Ecclesiastes 9:15

in the city was found a poor, wise man
This can be stated in active form. Alternate translation: "in the city, people found a poor, wise man" or "a poor, wise man lived in the city"

Ecclesiastes 9:16

the poor man's wisdom is despised
This can be stated in active form. Alternate translation: "people despise the poor man's wisdom"

his words are not heard
this can be stated in active form. Alternate translation: "they do not listen to what he says" or "they do not take his advice"

Ecclesiastes 9:17

The words of wise people spoken quietly are heard better
Here "heard" represents understanding. This can be stated in active form. Alternate translation: "It is easier to understands the words that wise people speak quietly"

Ecclesiastes 9:18

General Information:
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Chapter 10

1 As dead flies cause perfume to stink,
so a little folly can outweigh wisdom and honor.
2 The heart of a wise person tends to the right,
but the heart of a fool tends to the left.
3 When a fool walks down a road,
his thinking is deficient,
proving to everyone he is a fool.
4 If the emotions of a ruler rise up against you,
do not leave your work.
Calm can quiet down great outrage.

5 There is an evil that I have seen under the sun,
a kind of error that comes from a ruler:
6 Fools are given leadership positions,
while wealthy men are given low positions.
7 I have seen slaves riding horses,
and princes walking on the ground like slaves.

8 The one who digs a pit will fall into it,
and whoever breaks through a wall may be bitten by a snake.
9 Whoever cuts out stones can be hurt by them,
and the man who chops wood is endangered by it.

10 If an iron blade is dull,
and a man does not sharpen it,
then he must use more strength,
but wisdom provides an advantage for success.

11 If a snake bites before it is charmed,
then there is no advantage for the charmer.

12 The words of a wise man's mouth are gracious,
but the lips of a fool consume him.
13 As words begin to flow from a fool's mouth, foolishness comes out,
and at the end his mouth flows with wicked madness.
14 A fool multiplies words,

but no one knows what is coming.
Who knows what is coming after him?

15 The toil of fools wearies them,
so that they do not even know the road to town.

16 Woe to you, land, if your king is a young boy,
and if your leaders begin feasting in the morning!
17 But blessed are you, land, if your king is the son of nobles,
and if your leaders eat at the right time,
for strength, and not for drunkenness!

18 Because of laziness the roof sinks in,
and because of idle hands the house leaks.

19 People prepare food for laughter,
wine brings enjoyment to life,
and money fills the need for everything.

20 Do not curse the king, not even in your mind,
and do not curse rich people in your bedroom.
For a bird of the sky might carry your words;

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whatever has wings can spread the matter.

Ecclesiastes 10 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in all of chapter 10.

Special concepts in this chapter

Advice

This chapter gives a series of disconnected pieces of advice. Translators should not try to smooth the transitions between these pieces of advice. The advice in these statements do not apply in every situation. Therefore, they should be seen as "good ideas."

Ecclesiastes 10:1

As dead flies ... so a little folly

Just as flies can ruin perfume, so folly can ruin a person's reputation for wisdom and honor. This speaks of how a little folly can ruin a person's reputation in the same way that a few dead flies ruin perfume.

a little folly can outweigh wisdom and honor

This speaks of how a person acting foolishly can ruin his reputation as if his folly could weigh more than his wisdom and honor. Alternate translation: "committing a little folly can ruin a person's wisdom and honor"

Ecclesiastes 10:2

The heart of a wise person ... the heart of a fool

Here the word "heart" refers to the mind or will. Alternate translation: "The way a wise person thinks ... the way a fool thinks"

tends to the right ... tends to the left

Here the words "right" and "left" refer to what is right and wrong. Alternate translation: "tends to doing what is right ... tends to doing what is wrong"

Ecclesiastes 10:3

his thinking is deficient

This refers to the way that he acts. Alternate translation: "he is stupid"

Ecclesiastes 10:4

If the emotions of a ruler rise up against you

Here a ruler is represented by his "emotions" Alternate translation: "If a ruler becomes angry with you"

Calm can quiet down great outrage

"By remaining calm you may cause an outraged person to become quiet." Many modern translations read, "Calm can undo great offenses"

Ecclesiastes 10:5

under the sun

This refers to things that are done on earth. See how you translated this in [Ecclesiastes 1:3]

Ecclesiastes 10:6

Fools are given leadership positions

This can be stated in active form. Alternate translation: "Rulers give positions of leadership to fools"

wealthy men are given low positions

This can be stated in active form. Alternate translation: "they give low positions to wealthy men"

wealthy

If your language has a word for people who are wealthy because they are wise, you might want to use it here.

low positions

This is an idiom. Alternate translation: "unimportant positions"

Ecclesiastes 10:7

princes walking on the ground like slaves

Slaves were usually forced to walk and were not permitted to ride.

walking on the ground

If the words "on the ground" here would cause confusion, since on the ground is where most people walk, you can omit them.

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Ecclesiastes 10:8

whoever breaks through a wall may be bitten by a snake
This can be translated in active form. Alternate translation: "a snake may bite whoever breaks through a wall"

a snake
This refers to a snake that was hiding inside the wall.

Ecclesiastes 10:9

cuts out stones
This refers working in a quarry and cutting larger stones.

can be hurt by them
This can be stated in active form. Alternate translation: "those stones can hurt him"

is endangered by it
This can be stated in active form. Alternate translation: "the wood may injure him"

Ecclesiastes 10:10

wisdom provides an advantage for success
A wise person would have sharpened his blade and would not have had to work so hard.

Ecclesiastes 10:11

before it is charmed
This can be stated in active form. Alternate translation: "before the snake charmer charms it"

Ecclesiastes 10:12

The words of a wise man's mouth are gracious
Here the wise man's speech is represented by his "mouth." Alternate translation: "The things that a wise man says are gracious"

the lips of a fool consume him
Here the fool's speech is represented by his "lips." This speaks of the fool destroying himself by his speech as if it were eating him. Alternate translation: "The things that a foolish man says destroy him"

Ecclesiastes 10:13

As words begin to flow from a fool's mouth
A fool's speech is represented by his "mouth." Alternate translation: "As a fool begins to speak"

at the end his mouth flows with wicked madness
A fool's speech is represented by his "mouth." Alternate translation: "as he finishes talking, he speaks wicked madness"

Ecclesiastes 10:14

multiplies words
This is an idiom. Alternate translation: "keeps on talking"

what is coming
"what will happen in the future"

Who knows what is coming after him?
The writer asks this question to emphasize that no one knows what will happen in the future after one's death. This question can be written as as statement. Alternate translation: "No one knows what is coming after him." or "No one knows what will happen after he dies."

Ecclesiastes 10:15

wearies them
This can be stated in active form. Alternate translation: "Fools become weary by their toil" or "Fools feel tired by the work that they do"

so that they do not even know the road to town
Possible meanings are 1) "so much that he is unable to find the road to town." That the foolish person becomes so tired from working too hard that he is unable to find his way anywhere, or 2) "because he does not even know the way to town." That the foolish person becomes tired from working too hard because he does not know enough to go home.

Ecclesiastes 10:16

Woe to you, land
The writer is speaking to the people of the nation as if they were the land itself, and he is speaking to the land as if it were a person.

if your king is a young boy
This means that the king is inexperienced or immature.

begin feasting in the morning
This implies that the leaders are more concerned with having a good time than with leading the nation.

Ecclesiastes 10:17

blessed are you, land
The writer is speaking to the people of the nation as if they were the land itself, and he is speaking to the land as if it were a person.

king is the son of nobles
This implies that the son has been trained by his elders in the customs of being a good king. Alternate translation: "king has trained by nobles"

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for strength, and not for drunkenness
This explains why the blessed leaders eat.

Ecclesiastes 10:18

Because of laziness the roof sinks in
A lazy person does not keep up on the regular house maintenance. Alternate translation: "Because a lazy person does not repair his house, the roof sinks in"

because of idle hands
Here a person is represented by his "hands" Alternate translation: "because of an idle person" or "because the person is idle"

the house leaks
Here the roof is represented by the whole house. Alternate translation: "the roof leaks"

Ecclesiastes 10:19

People prepare food for laughter
The word "laughter" can be expressed as a verb. Alternate translation: "People prepare food in order to laugh"

wine brings enjoyment to life
The word "enjoyment" can be expressed as a verb. Alternate translation: "wine helps people to enjoy life"

money fills the need for everything
Possible meanings are 1) "money provides for every need" or 2) "money provides for both food and wine"

Ecclesiastes 10:20

not even in your mind
A person's thoughts are represented by the person's "mind." Alternate translation: "not even in your thoughts"

rich people in your bedroom
"rich people when you are in your bedroom." This means that you should not curse rich people even when you are in a private place where no one else will hear.

For a bird of the sky ... can spread the matter
These two lines mean basically the same thing and are combined for emphasis. This speaks of people finding out what you have said as if a small bird would hear what you say and tell other people. Alternate translation: "For a bird may hear what you say and tell the matter to other people"

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Chapter 11

1 Send out your bread on the waters,
for you will find it again after many days.
2 Share it with seven, even eight people,
for you do not know what disasters are coming on the earth.

3 If the clouds are full of rain,
they empty themselves on the earth,
and if a tree falls toward the south or toward the north,
wherever the tree falls, there it will remain.
4 He who watches the wind might not plant,
and he who watches the clouds might not harvest.

5 As you do not know the path of the wind,
nor how a baby's bones grow in the pregnant womb, [1]
so also you cannot comprehend the work of God,
who created everything.

6 In the morning plant your seed;
until the evening, work with your hands as needed,
for you do not know which will prosper,
whether morning or evening, or this or that,
or whether they will both alike be good.

7 Truly the light is sweet,
and it is a pleasant thing for the eyes to see the sun.
8 If someone lives many years,
let him rejoice in all of them,
but let him think about the coming days of darkness,
for they will be many.
Everything to come is meaningless.

9 Take joy, young man, in your youth,
and let your heart be joyful in the days of your youth.
Pursue the good desires of your heart,
and whatever is within the sight of your eyes.
However, know that God will bring you into judgment
for all these things.
10 Drive anger away from your heart,
and ignore any pain in your body,
because youth and its strength are meaningless.

Footnotes

11:5 [1]Some modern translations have

Ecclesiastes 11 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in all of chapter 11.

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Special concepts in this chapter

Advice
This chapter gives a series of disconnected pieces of advice. Translators should not try to smooth the transitions between these pieces of advice. The advice in these statements do not apply in every situation. Therefore, they should be seen as "good ideas."

Ecclesiastes 11:1

Send out your bread on the waters, for you will find it again after many days
Possible meanings are 1) this is a metaphor that means a person should be generous with his possessions and will then receive generously from others , or 2) that a person should invest his resources overseas and will make a profit from it.

Ecclesiastes 11:2

Share it with seven, even eight people
Possible meanings are 1) to share your possessions with many people, or 2) to invest your resources in multiple places.

seven, even eight people
"7, even 8 people." This is an idiom that means "numerous" people. Alternate translation: "numerous people" or "multiple people"

what disasters are coming on the earth
Disasters happening is spoken of as if disasters were something that come to a place. Here "on the earth" may imply that these disasters happen to the person who is commanded to share. Alternate translation: "what disasters may happen in the world" or "what bad things may happen to you"

Ecclesiastes 11:3

the clouds are full of rain
"the clouds are dark with rain"

empty themselves on the earth
"empty themselves on the ground"

toward the south or toward the north
Here "south" and "north" represent any direction. Alternate translation: "in any direction"

Ecclesiastes 11:4

He who watches the wind might not plant
Possible meanings are 1) "Any farmer who pays attention to the wind will not plant when the wind is blowing in the wrong direction" or 2) "Any farmer who pays too much attention to the wind will never plant"

he who watches the clouds might not harvest
Possible meanings are 1) "any farmer who pays attention to the clouds will not harvest when it is about to rain" or 2) "any farmer who pays too much attention to the clouds will never harvest"

Ecclesiastes 11:5

As you do not know the path of the wind
This speaks of wind blowing as if wind traveled on a path. Alternate translation: "As you do not know where the wind comes from or where it goes"

how a baby's bones grow
Possible meanings are 1) Here "bones" is a synecdoche representing the baby as a whole. Alternate translation: "how a baby grows" or 2) literally, "how the bones of a baby grow"

Ecclesiastes 11:6

work with your hands
Here "hands" represents the whole person. Alternate translation: "keep on working"

whether morning or evening, or this or that
These two phrases mean basically the same thing and emphasize that the person's work may prosper, no matter what time he has done it. Alternate translation: "whether the seed that you planted in the morning or the seed that you planted in the evening"

Ecclesiastes 11:7

light is sweet
Here the word "light" refers to being able to see the sun and therefore being alive. And, this speaks of the joy of being alive as if the light had a sweet taste. Alternate translation: "it is a joy to be able to see the sun" or "being alive is delightful"

for the eyes to see the sun
The "eyes" represent the whole person. This phrase means basically the same thing as the previous phrase. Alternate translation: "for a person to see the sun" or "to be alive"

Ecclesiastes 11:8

let him rejoice in all of them
"he should enjoy them all" or "he should rejoice without ceasing in all of them"

the coming days of darkness
Future time is spoken of as if the "days are coming" And, here the word "darkness" refers to death. Alternate translation: "how many days that he will be dead"

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for they will be many
Here the word "they" refers to the "days of darkness" Alternate translation: "for he will be dead for many more days than he is alive" or "for he will be dead forever"

Everything to come is meaningless
Possible meanings are 1) Alternate translation: "No one knows what will happen after he dies" or 2) Alternate translation: "Everything to come is meaningless"

Everything to come
Possible meanings are 1) "Everything that happens after death" or 2) "Everything that happens in the future"

Ecclesiastes 11:9

Take joy, young man, in your youth, and let your heart be joyful in the days of your youth
These two phrases mean basically the same thing and are combined to emphasize that the man should be happy while he is young.

let your heart be joyful
Here the word "heart" represents the emotions. Alternate translation: "be joyful"

Pursue the good desires of your heart
Here the word "heart" may represent the mind or emotions. Alternate translation: "Pursue the good things that you desire" or "Pursue the good things that you have determined to pursue"

whatever is within the sight of your eyes
Here "eyes" represent the whole person. Alternate translation: "whatever you see that you desire" or "whatever you see to be best"

God will bring you into judgment for all these things
The abstract noun "judgment" can be stated as "judge" or "make you account" Alternate translation: "God will judge you for all these things" or "God will make you account for all of your actions"

Ecclesiastes 11:10

Drive anger away from your heart
Refusing to be angry is spoken of as if anger were something that can be forced away. Also, "heart" represents a person's emotions. Alternate translation: "Refuse to be angry"

because youth and its strength are meaningless
The authors speaks of things as being useless and meaningless as if they were "vapor" Just as vapor disappears and does not last, the author speaks of things having no lasting value. See how you translated "vapor" in [Ecclesiastes 1:14]

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Chapter 12

1 Also call to mind your Creator
in the days of your youth,
before the days of difficulty come,
and before the years arrive when you say,
"I have no pleasure in them";
2 do this before the light of the sun
and the moon and the stars grows dark,
and dark clouds return after the rain.
3 That will be the time when the palace guards will tremble,
and strong men are bent over,
and the women who grind cease because they are few,
and those who look through windows become dim.
4 That will be the time when the doors are shut in the street,
and the sound of grinding stops,
when men are startled at the voice of a bird,
and the singing of girls' voices fades away.
5 That will be the time when men become afraid of heights
and of terrors along the road,
and when the almond tree blossoms,
and when grasshoppers drag themselves along,
and when natural desires fail.
Then the man goes to his eternal home
and the mourners go around in the streets.

6 Call to mind your Creator before the silver cord is cut,
or the golden bowl is crushed,
or the pitcher is shattered at the spring,
or the water wheel is broken at the cistern,
7 before the dust returns to the earth where it came from,
and the spirit returns to God who gave it.

8 "Meaningless! Meaningless!" says the Teacher.
"Everything is meaningless!"

9 The Teacher was wise and he taught the people knowledge. He studied and searched out and set in order many proverbs. **10** The Teacher sought to write using vivid, upright words of truth.

11 The words of wise people are like goads. Like nails driven deeply are the words of the masters in collections of their proverbs, which are taught by one shepherd. **12** My son, be warned about something more. The making of many books has no end, and much study brings weariness to the body.

13 The end of the matter
after everything has been heard,
is that you must fear God and keep his commandments,
for this is the whole duty of mankind.
14 For God will bring every deed into judgment,
along with every hidden thing,
whether it is good or evil.

Ecclesiastes 12 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 12:1-7 and 12:13-14.

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Special concepts in this chapter

Advice
This chapter gives a series of disconnected pieces of advice. Translators should not try to smooth the transitions between these pieces of advice. The advice in these statements do not apply in every situation. Therefore, they should be seen as "good ideas."

Yahweh
At the end of a very impressive life, Solomon looks back and sees that the only real lasting thing in this world is Yahweh. The purpose of his life was to honor Yahweh, something he should have done far more throughout his life. Therefore, he felt that his life was wasted.

Ecclesiastes 12:1

call to mind
This is an idiom. Alternate translation: "remember"

before the days of difficulty come
Future time is spoken of as if the "days are coming" Alternate translation: "before you experience difficult times" or "before bad things happen to you"

before the years arrive when you say, "I have no pleasure in them"
Future time is spoken of as if "years arrive" Alternate translation: "before you become old when you say, 'I no longer enjoy being alive'"

Ecclesiastes 12:2

do this before the light of the sun ... after the rain
Growing old and dying is spoken of as if the sun and moon go dark and dark clouds return. Alternate translation: "do this before it seems to you that the light of the sun ... after the rain"

Ecclesiastes 12:3

General Information:
The writer describes a house in which various activities stop. This appears to be a metaphor for the human body as it becomes old.

strong men are bent over
"strong men become weak"

the women who grind cease because they are few
"the women who grind grain stop grinding grain because there are few of them"

those who look through windows become dim
Possible meanings of this metaphor, where "windows" represents the old person's eyes, are 1) the old person himself can no longer see clearly. Alternate translation: "those who try to see can only see dimly." Or 2) what the old person sees is no longer clear. Alternate translation: "the people whom they see looking at them are dim"

Ecclesiastes 12:4

General Information:
The writer continues his metaphor.

the doors are shut in the street
This can be stated in active form. Alternate translation: "people shut the doors that lead to the street"

when men are startled at the voice of a bird
It is implied that the voice of the birds startle the men awake. This can be stated in active form. Alternate translation: "when the voice of a bird startles men awake"

the singing of girls' voices fades away
Here "girls" may be a metaphor for the birds. Alternate translation: "the songs of the birds fade away"

Ecclesiastes 12:5

General Information:
The writer continues his metaphor.

terrors along the road
The word "terrors" is a metonym for things that cause people terror. Alternate translation: "things along the road that frighten them"

when the almond tree blossoms
The "almond tree" is a tree that blossoms in the winter with white flowers.

when grasshoppers drag themselves along
A grasshopper is a large, straight-winged insect with long, jointed back legs that give it the ability to jump a long way. Here it can only drag itself because it has gotten old and weak.

when natural desires fail
The abstract noun "desires" can be stated as a verb. Alternate translation: "when people no longer desire what they once did naturally"

Then the man goes to his eternal home
This refers to death. Alternate translation: "Then the man goes to the place of the dead forever" or "Then the person dies and never returns to life"

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the mourners go around in the streets
Possible meanings are 1) that mourners go around in the streets to attend a funeral, or 2) that mourners go around in the streets to the house of the person who is about to die.

Ecclesiastes 12:6

Call to mind
This is an idiom. Alternate translation: "Remember"

before the silver cord is cut ... or the water wheel is broken at the cistern
The writer speaks of dying as if it were one of these various broken items. Death will break the body just as suddenly as people accidentally break these items while they are using them.

the silver cord is cut
This can be stated in active form. Alternate translation: "someone cuts the silver cord"

the golden bowl is crushed
This can be stated in active form. Alternate translation: "someone crushes the golden bowl"

the pitcher is shattered
This can be stated in active form. Alternate translation: "someone shatters the pitcher"

the water wheel is broken
This can be stated in active form. Alternate translation: "someone breaks the water wheel"

Ecclesiastes 12:7

dust returns to the earth
Here the word "dust" refers to the human body that has decomposed.

Ecclesiastes 12:8

Meaningless
Or "vapor."

the Teacher
See how you translated this in Ecclesiastes 1:1.

Ecclesiastes 12:9

searched out and set in order
"thought much about and arranged" or "thought much about and wrote down"

Ecclesiastes 12:10

using vivid ... words
The Teacher wanted the words to be pleasurable to the listener. They bring pleasure because they are well written, not because they are comforting.

Ecclesiastes 12:11

The words of wise people ... taught by one shepherd
The writer speaks of the teacher who uses his words to instruct people as if the teacher were a shepherd who uses his tools to lead his flock.

The words of wise people are like goads
This is a simile. Alternate translation: "Wise people encourage people to act, like a sharp stick encourages an animal to move"

Like nails driven deeply are the words of the masters in collections of their proverbs
This is a simile. Alternate translation: "Like you can depend on a nail that a person drives firmly into a piece of wood, so you can depend on the words of the masters in collections of their proverbs"

the words of the masters in collections of their proverbs
"the wise words collected in their proverbs" or "the sayings of the wise"

which are taught by one shepherd
This can be stated in active form. Alternate translation: "which one shepherd teaches"

Ecclesiastes 12:12

be warned about something more
Possible meanings are 1) these words refer to what follows or 2) these words refer to the material in verse 11, "be careful of anything in addition to that."

The making of many books has no end
The noun phrase "the making" can be stated as a verb. Alternate translation: "People will never stop making many books"

brings weariness to the body
Here "body" represents the whole person. Alternate translation: "makes the person tired"

Ecclesiastes 12:13

The end of the matter
"The final conclusion on the matter"

after everything has been heard
This can be stated in active form. Alternate translation: "after you have heard everything"

Ecclesiastes 12:14

along with every hidden thing
Things done in secret is spoken of as if they were an object that was hidden. Alternate translation: "along with everything that people do in secret"

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Book: Song of Solomon

Song of Solomon

Chapter 1

1 The Song of Songs, which is Solomon's.

2 Oh, that he would kiss me with the kisses of his mouth,
for your love is better than wine.
3 Your anointing oils have a pleasing fragrance;
your name is like flowing perfume,
so the young women love you.
4 Take me with you, and we will run.
The king has brought me into his rooms.

We are glad; We rejoice about you;
let us praise your love; it is better than wine.
It is right for the other women to love you.

5 I am dark but lovely,
you daughters of Jerusalem—
dark like the tents of Kedar,
lovely like the curtains of Solomon.
6 Do not stare at me because I am dark,
because the sun has scorched me.
My mother's sons were angry with me;
they made me keeper of the vineyards,
but my own vineyard I have not kept.

7 Tell me, you whom my soul loves,
where do you feed your flock?
Where do you rest your flock at noontime?
Why should I be like someone who wanders
beside the flocks of your companions?

8 If you do not know, most beautiful among women,
follow the tracks of my flock,
and pasture your young goats near the shepherds' tents.
9 I compare you, my love,
to a mare among Pharaoh's chariot horses.
10 Your cheeks are beautiful with ornaments,
your neck with strings of jewels.
11 We will make for you gold ornaments
with silver studs.

12 While the king lay on his couch,
my nard emitted its fragrance.
13 My beloved is to me like a bag of myrrh
that spends the night lying between my breasts.
14 My beloved is to me like a cluster of henna flowers
in the vineyards of En Gedi.

15 Listen, you are beautiful, my love;
listen, you are beautiful;
your eyes are doves.

16 Listen, you are handsome, my beloved, how handsome.
The lush plants are our bed.

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17 The beams of our house are cedars;
our rafters are firs.

Song of Songs 1 General Notes

Special concepts in this chapter

Kisses

The kisses in this chapter are a type of kiss that was only done between a husband a wife. It is an intimate kiss.

Love and affection

This chapter is centered on the feelings of love, affection, and attraction. Different cultural standards may make translation difficult and the translator may use euphemisms to avoid offending people.

Important figures of speech in this chapter

Metaphors

In the ancient Near East, it was common to describe a woman using metaphors involving animals. In many cultures today, this can be considered offensive. Different metaphors of beauty are used in different cultures.

Other possible translation difficulties in this chapter

"I am dark"

In the ancient Near East, rich people usually had lighter skin because they did not need to work outside in the sun. This young woman had to work out in the sun, and her skin became darker than it was when she was younger.

Song of Solomon 1:1

General Information:

See: and

General Information:

Throughout the book, it is not always clear who is speaking or who they are speaking to. We have notes telling who some scholars think the speakers are.

The Song of Songs

"The Best Song" or "The Most Excellent Song"

which is Solomon's

Possible meanings are "which is about Solomon" or "which Solomon composed."

Song of Solomon 1:2

Oh, that he would kiss me with the kisses of his mouth

The woman thinks this or says this to herself.

your love is better than wine

"The ways you show you love me are better than wine." The woman says this to the man.

Song of Solomon 1:3

General Information:

The woman continues speaking to the man.

Your anointing oils

"The oils that you put on your body"

have a pleasing fragrance

"smell wonderful"

your name is like flowing perfume

Perfume has a good smell that spreads as the air moves. The name is either a metonym for 1) the person's reputation, what other people think of him. Here the speaker says that people always think that the hearer is a good person, or 2) the person himself.

Song of Solomon 1:4

Take

"Pull" or "Drag." Here the woman describes herself as being like a captive who is willing to follow her captor.

with you ... about you ... your love ... to love you.

The word "you" and "your" in this verse is masculine singular, so it refers to the man.

we will run

The word "we" refers to the young woman together with the man.

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The king has brought me into his rooms.
The king is the man that the woman loves. The woman is probably talking to herself.

We are glad ... We rejoice ... let us praise
The woman speaks of herself as if she were more than one person. Some versions change the pronoun to "I" as the UDB does. Other versions present these as the words of the woman's friends speaking about either the woman or the man.

about you
"because of you"

It is right for the other women to love you
"Women who love you are doing as they should do"

Song of Solomon 1:5

General Information:
In 1:5-6 the woman speaks to the to the other women.

I am dark but lovely
"My skin is dark, but I am still beautiful" or "Even though my skin is dark, I am beautiful"

dark like the tents of Kedar
The nomadic tribes in Kedar used black goat skins to build their homes. The woman is comparing her skin to these tents.

lovely like the curtains of Solomon
Solomon produced beautiful curtains either for his own palace or for the Temple. She says that her skin is beautiful.

Song of Solomon 1:6

scorched
This exaggeration for "burned" or "made black" refers to the sun changing her skin from light to dark.

My mother's sons
"My half-brothers." These brothers probably had the same mother as the woman but not the same father.

made me keeper of the vineyards
"forced me to take care of the vineyards"

but my own vineyard I have not kept
The woman compares herself to a vineyard. Alternate translation: "but I have not been able to take care of myself"

Song of Solomon 1:7

General Information:
In 1:7 the woman speaks to the man.

my soul loves
The soul is a metonym for the person. Alternate translation: "I love"

feed your flock
"graze your flocks"

rest your flock
"have your flock lie down"

Why should I be like someone who wanders beside the flocks of your companions?
The woman asks this question to emphasize that she has a closer relationship to the man than other women do. This question can be translated as a statement. Alternate translation: "Tell me so that I will not need to wander around among the flocks of your companions when I am looking for you."

who wanders
"who goes all around." She does not want to have to look for the man. Perhaps she is afraid other men will think she is a prostitute looking for business.

your companions
"your friends" or "your co-workers"

Song of Solomon 1:8

General Information
In 1:8-11 the man speaks to the woman.

most beautiful among women
"you who are the most beautiful of all women"

follow the tracks of my flock
"follow along behind the flock"

tracks
marks of the hooves of the flock on the ground

pasture your young goats
"graze your young goats" or "let your young goats eat"

Song of Solomon 1:9

General Information:
The man continues speaking to the woman.

I compare you, my love, to a mare among Pharaoh's chariot horses
The Jews of those days considered horses beautiful, and the Pharaoh's horses would have been the most beautiful he could find. The man considers the young woman beautiful. Alternate translation: "My love, you are as beautiful as any of Pharaoh's chariot horses"

my love
"you whom I love"

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Pharaoh's chariot horses
"the horses that pull Pharaoh's chariots"

Song of Solomon 1:10

Your cheeks are beautiful with ornaments
These ornaments could be 1) jewels hanging from a band around the head or 2) earrings or 3) a metaphor for her long hair.

Song of Solomon 1:11

We will make
The man speaks as if he were many people. Some versions change this to singular "I." Other versions take these to be the words of the woman's friends.

with silver studs
"with spots of silver"

Song of Solomon 1:12

General Information
In 1:12-14 the woman speaks to herself.

lay on his couch
"sat eating his special meal." This probably refers to one of the couches on which people would lie around a table at a banquet. You could translate using the common word for what people do with their bodies when they eat special meals.

nard
an oil that people got from the expensive nard or spikenard (valerian plant with small pink or white flowers) and used to make their skin soft and to have a pleasant odor.

emitted its fragrance
"gave off its good smell"

Song of Solomon 1:13

My beloved is to me like a bag of myrrh ... breasts
Women would place a small bag or pouch of myrrh on a necklace so it would lie between their breasts and they could enjoy its pleasant fragrance. This woman enjoys having her beloved close to her. She adds "to me" to show that she does not expect anyone else to enjoy her beloved in this way. Alternate translation: "I enjoy my beloved as much as I enjoy having a bag of myrrh ... breasts"

My beloved
This phrase refers to the man whom the woman loves. In some languages it may be more natural for her to refer to him as "my lover." Alternate translation: "My dear one" or "My lover"

lying between my breasts
If this phrase would offend your readers, you could use a euphemism. Alternate translation: "close to me"

Song of Solomon 1:14

My beloved is to me like a cluster of henna flowers
Henna flowers have a fragrance that people enjoy. The woman enjoys her beloved. She adds "to me" to show that she does not expect anyone else to enjoy her beloved in this way. Alternate translation: "I enjoy my beloved as much as I enjoy the smell of clusters of henna flowers"

henna flowers
flowers from a small desert tree that people used as a perfume

Song of Solomon 1:15

General Information
In 1:15 the man speaks to the woman.

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

my love
"you whom I love." See how you translated this in Song of Songs 1:9

your eyes are doves
Possible meaning are 1) the Israelites considered doves to be gentle and soft birds, and the man considers the woman's eyes beautiful because the way the woman looks at him makes him think she is gentle. Alternate translation: "you are very gentle" or 2) the man is speaking of the woman's white eyeballs or the shape of her eyes as being like the shape of a dove.

Song of Solomon 1:16

General Information
In 1:16-17 the woman speaks to the man.

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

handsome
Use the word in your language that describes a good-looking man.

my beloved
This phrase refers to the man whom the woman loves. In some languages it may be more natural for her to refer to him as "my lover." See how you translated this in Song of Songs 1:13. Alternate translation: "my dear one" or "my lover"

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lush plants are our bed
This speaks of the lush plants as if they were a bed. Alternate translation: "lush plants are what we lie down on to sleep"

The lush plants
plants that are green, moist, and grow abundantly

Song of Solomon 1:17

The beams of our house are cedars; our rafters are firs
The woman describes the forest as though it were a house in which they were lying down.

beams ... rafters
Possible meanings are 1) "beams" refers to large logs used to support everything above the walls and "rafters" refers to the large pieces of wood to which the roof is attached or 2) "beams" refers to the rafters and "rafters" refers to the strips attached to the beams, onto which the builders attached the roofing materials.

cedars ... firs
Cedars were large and strong trees. The word translated "firs" is a general term for trees like cedars but smaller. If cedar and fir trees are unknown in your area, you could use general terms for the tallest and strongest trees.

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Chapter 2

1 I am a meadow flower of Sharon,
a lily of the valleys.

2 As a lily among thorns,
so is my love among the young women.

3 As an apricot tree among the trees of the forest,
so is my beloved among the young men.
I sit down under his shadow with great delight,
and his fruit is sweet to my taste.
4 He brought me to the house of wine,
and his banner over me was love.
5 Revive me with raisin cakes and refresh me with apricots,
for I am weak with love.
6 His left hand is under my head,
and his right hand embraces me.
7 I want you to swear, daughters of Jerusalem,
by the gazelles and the does of the fields,
that you will not awaken or arouse love
until she pleases.

8 There is the sound of my beloved! Listen, here he comes,
leaping over the mountains,
jumping over the hills.
9 My beloved is like a gazelle or a young stag;
look, he is standing behind our wall,
gazing through the window,
peering through the lattice.

10 My beloved spoke to me and said,
"Arise, my love;
My beautiful one, come away with me.
11 Look, the winter is past;
the rain is over and gone.
12 The flowers have appeared in the land;
the time for pruning and the singing of birds has come,
and the sound of the doves is heard in our land.
13 The fig tree ripens her green figs,
and the vines are in blossom;
they give off their fragrance.
Arise, my love, my beautiful one, and come away.
14 My dove, in the clefts of the rock,
in the secret clefts of the mountain crags,
let me see your face.
Let me hear your voice,
for your voice is sweet,
and your face is lovely."

15 Catch the foxes for us,
the little foxes that spoil vineyards,
for our vineyard is in blossom.
16 My beloved is mine, and I am his;
he grazes among the lilies with pleasure.
17 Go away, my beloved,
before the day breathes and the shadows flee away.
Go away; be like a gazelle or a young stag
on the rugged mountains.

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Song of Songs 2 General Notes

Important figures of speech in this chapter

Metaphor
Women are compared to flowers in this chapter. This metaphor may describe a woman's beauty and delicacy.

Euphemisms
It is possible that some of the metaphors used in this chapter are actually euphemisms. These euphemisms would refer to sex or the physical love between a husband a wife.

Song of Solomon 2:1

General Information:
See: and

General Information:
Throughout the book, it is not always clear who is speaking or who they are speaking to. We have notes telling who some scholars think the speakers are. In 2:1 the woman speaks to the man.

I am a meadow flower of Sharon
The woman speaks as if she were one of many flowers in a land known for beautiful flowers.

Sharon
the name of a land that is flat, has no trees, and grows many different kinds of grasses and flowers

lily of the valleys
The woman speaks as if she were one of many flowers in a land known for beautiful flowers.

lily
a sweet smelling flower that grows in places where there is much water. See how you translated this in Song of Songs 2:1-2.

valleys
flat areas between mountains and near water

Song of Solomon 2:2

General Information
In 2:2 the man speaks to the woman.

As a lily among thorns ... young women
A flower is much more beautiful than a thorn bush. The man thinks the woman is much more beautiful than the other women.

my love
"you whom I love." See how you translated this in Song of Songs 1:9.

the young women
"the other young women"

Song of Solomon 2:3

General Information
In 2:3-4 the woman speaks to herself.

As an apricot tree ... the young men
People enjoy the fruit of an apricot tree, but the trees of the forest do not bear fruit. The woman enjoys being with the man, but not with the other young men.

apricot tree
a tree that produces a small yellow fruit that is very sweet. If your readers will not know what this is, you could use the word for another fruit tree or the general word "fruit tree."

the forest
The Hebrew word here refers to land where trees grow for which people have no use.

my beloved
This phrase refers to the man whom the woman loves. In some languages it may be more natural for her to refer to him as "my lover." See how you translated this in Song of Songs 1:13. Alternate translation: "my dear one" or "my lover"

I sit down under his shadow with great delight
The woman finds great joy and comfort in being so near to the man.

his fruit is sweet to my taste
The woman enjoys eating sweet fruit, and she enjoys being near to the man.

Song of Solomon 2:4

the house of wine
Possible meanings are 1) the very large room where the king would serve many people large meals with wine or 2) a small booth in a vineyard where the man and woman could be alone together.

his banner over me was love
Possible meanings are 1) the banner is a metonym for a military escort. And, the military escort is a metaphor that represents the man's love which

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gives courage to the woman who was nervous to enter the large room where the king served many people. Alternate translation: "but his loving protection guided me and gave me courage" or 2) the woman knew that the man wanted to make love to her from the way he looked at her. Alternate translation: "he looked at me lovingly" or "when he looked at me, I knew he wanted to make love to me" or 3) they made love. Alternate translation: "he lovingly covered me"

Song of Solomon 2:5

General Information
In 2:5 the woman speaks to the man.

Revive me
"Return my strength" or "Give me energy"

with raisin cakes
"by giving me raisin cakes to eat." Raisin cakes were cakes made of dried grapes pressed together.

refresh me with apricots
"support me by giving me apricots" or "help me by giving me apricots"

for I am weak with love
The woman speaks of feeling weak because her love is so strong as if love were a kind of sickness. Alternate translation: "because my love is so strong that I feel feeble"

Song of Solomon 2:6

General Information
In 2:6 the woman speaks to herself.

left hand ... right hand
"left arm ... right arm"

embraces me
"holds me"

Song of Solomon 2:7

General Information
In 2:7 the woman speaks to the other women.

daughters of Jerusalem
"young women of Jerusalem." These young women could not hear her and were not present, but the woman speaks as if they were present and could hear her.

by the gazelles and the does of the fields
Although the daughters of Jerusalem could not hear her, the woman speaks to them as if they could hear saying that the gazelles and the does will punish them they break their promise.

the gazelles
These are animals that look like deer and move quickly.

does
female deer

of the fields
"that live in the countryside." This was land that has not been farmed.

will not awaken or arouse love until she pleases
Here "love" is spoken of as if it were a person asleep that does not want to be awakened. This is a metaphor that represents the man and woman who do not want to be disturbed until they are finished making love. Alternate translation: "will not disturb us until we have finished making love"

will not awaken or arouse
If your language has only one word for waking people out of sleep, you could combine these words. Alternate translation: "will not awaken"

Song of Solomon 2:8

General Information:
In 2:8-14 the woman is speaking either to herself or to the daughters of Jerusalem.

Listen
Possible meanings are 1) "Listen carefully to what I am about to say." You could use a word in your language that tells the hearer to listen carefully, or 2) "Listen so you can hear him coming."

my beloved
This phrase refers to the man whom the woman loves. In some languages it may be more natural for her to refer to him as "my lover." See how you translated this in Song of Songs 1:13. Alternate translation: "my dear one" or "my lover"

leaping ... jumping
The woman shows that she is excited to see the man come by using as few words as possible to describe what he is doing. Your language may have a different way of showing that the speaker is excited about what is happening.

leaping over the mountains, jumping over the hills
"leaping on the mountains, running quickly on the hills." The woman speaks of the man as if he were "a gazelle or a young stag"

Song of Solomon 2:9

gazing ... peering
The woman shows that she is excited to see the man come by using as few words as possible to describe what he is doing. Your language may have a different way of showing that the speaker is excited about what is happening.

like a gazelle or a young stag
Gazelles and young stags move quickly over rough ground. The woman imagines the man coming as

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fast as he can to be with her. You could translate using animals in your language that people think of as fast.

a gazelle
This is an animal that looks like a deer and moves quickly. Translate as the singular of "the gazelles" as in Song of Songs 2:7.

a young stag
"a young male deer"

look
"listen carefully" or "what I am about to say is important." You could use a word in your language that tells the hearer to listen carefully.

behind our wall
"on the other side of our wall." The woman is in a house and the man is outside the house.

our wall
The word "our" refers to the woman and the other people in the house with her. If she is speaking to herself, it is inclusive, but if she is speaking to the daughters of Jerusalem, whether she is referring to herself and her companions or to herself only in plural, as in "We are glad ... We rejoice ... let us celebrate"

gazing through the window
"he stares in through the windows"

peering through the lattice
"he peeks through the lattice"

lattice
a cover for a window or some other entrance that someone has made by weaving long strips of wood together. Lattices have holes that people can look through.

Song of Solomon 2:10

My beloved
This phrase refers to the man whom the woman loves. In some languages it may be more natural for her to refer to him as "my lover." See how you translated this in Song of Songs 1:13. Alternate translation: "My dear one" or "My lover"

Arise, my love
"Get out of bed, my love"

my love
"you whom I love." See how you translated this in Song of Songs 1:9

Song of Solomon 2:11

Look
"Listen carefully" or "What I am about to say is important." You could use a word in your language that tells the hearer to listen carefully.

the winter is past; the rain is over and gone
In winter it is too cold and wet to make love outside, but the cold, wet time has passed.

the winter is past
Winter is the cold time of year when plants do not grow and people prefer to stay inside their houses. You could use the term in your language for that time of year.

the rain is over and gone
In Israel it only rains during the winter. The rain here is cold and unpleasant, not the refreshing rain of the hot season.

Song of Solomon 2:12

The flowers have appeared
"People can see flowers"

in the land
"all over this land"

for pruning
for cutting off branches from a plant so that it will produce more fruit or look better

the singing of birds
"for birds to sing"

the sound of the doves is heard
This can be translated in active form. Alternate translation: "people can hear the sound of doves" or "the doves are cooing"

Song of Solomon 2:13

The fig tree ripens her green figs
The tree is spoken of as if it were actively causing its fruit to ripen. This is a collective singular and can be translated as a plural. Alternate translation: "The figs on the trees are becoming ripe"

vines are in blossom
"vines are flowering" or "vines have flowers"

they give off
The word "they" refers to the blossoms on the vines.

their fragrance
"their sweet smell"

my love
"you whom I love." See how you translated this in Song of Songs 1:9

Song of Solomon 2:14

General Information:
The man is speaking.

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My dove
The Israelites considered doves beautiful birds with pleasant voices. The man thinks the woman's face and voice are beautiful. If calling a woman a "dove" would be offensive, you could leave out the metaphor. Alternate translation: "My beautiful woman"

the clefts
large cracks in the side of mountain rocks large enough for people to hide in

the mountain crags
"the steep rocks on the sides of the mountains"

your face
Some versions translate this as "your appearance" or "your form" or "what you look like."

Song of Solomon 2:15

Catch
This is plural, as if the woman is speaking to more than one man, but most versions translate who she is speaking to as the man, so you could translate this as singular.

the foxes
These animals look like small dogs and were often used in love poetry to represent eager young men who would spoil a young woman.

for us ... our vineyard
The words "us" and "our" could possibly be 1) exclusive, referring to the woman herself, as in [Song of Songs 1:4]

foxes
Another possible meaning is "jackals." A jackal is a type of thin wild dog with long legs.

the little foxes that spoil
Foxes spoil or destroy vineyards by digging holes and eating vines and grapes. This could be a metaphor for young men who spoil young women.

in blossom
This implies that the vineyard is healthy and the grapes have appeared, but they are not ready for harvest. This could be a metaphor for a young lady ready for marriage and bearing children. See how you translated this in Song of Songs 2:13.

Song of Solomon 2:16

General Information:
The woman speaks about the man.

My beloved is mine
"My beloved belongs to me"

I am his
"I belong to him"

he grazes
"feeds" or "eats grass." The woman speaks of the man as if he were "a gazelle or a young stag"

lilies
sweet-smelling flowers that grow in places where there is much water. Translate as the plural of "lily" in Song of Songs 2:1.

Song of Solomon 2:17

General Information
The woman speaks to the man.

my beloved
This phrase refers to the man whom the woman loves. In some languages it may be more natural for her to refer to him as "my lover." See how you translated this in Song of Songs 1:13. Alternate translation: "my dear one" or "my lover"

before the day breathes
"before dawn" or "before daybreak"

the shadows flee away
The woman describes the shadows as though they were running away from the light of the sun. Alternate translation: "the shadows disappear"

like a gazelle or a young stag
See how you translated this in Song of Songs 2:9.

gazelle
an animal that looks like a deer and moves quickly. Translate as the singular of "gazelles" as in Song of Songs 2:7.

stag
an adult male deer

rugged mountains
"rocky mountains" or "rough mountains"

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Chapter 3

1 At night on my bed
I was longing for him whom my soul loves;
I looked for him, but I could not find him.
2 I said to myself, "I will get up and go through the city,
through the streets and squares;
I will search for him whom my soul loves."
I searched for him, but I did not find him.
3 The watchmen found me
as they were making their rounds in the city.
I asked them, "Have you seen him whom my soul loves?"
4 It was only a little while after I had passed them
that I found him whom my soul loves.
I held on to him and would not let him go
until I had brought him into my mother's house,
into the bedroom of the one who had conceived me.

5 I want you to swear, daughters of Jerusalem,
by the gazelles and the does of the fields,
that you will not awaken or arouse love
until she pleases.

6 What is that coming up from the wilderness
like a column of smoke,
perfumed with myrrh and frankincense,
with all the powders sold by merchants?
7 Look, it is the bed of Solomon;
sixty warriors surround it—
the mighty men of Israel.
8 All of them are skilled with a sword
and are experienced in warfare.
Every man has his sword at his side,
armed against the terrors of the night.
9 King Solomon made himself a sedan chair
of the wood from Lebanon.
10 Its posts were made of silver;
the back was made of gold,
and the seat of purple cloth.
Its interior was decorated with love
by the daughters of Jerusalem.

11 Go out, daughters of Zion,
and gaze on King Solomon,
bearing the crown with which his mother crowned him
on his wedding day,
on the day of the joy of his heart.

Song of Songs 3 General Notes

Special concepts in this chapter

Longing

This chapter describes a feeling of longing, or the waiting in anticipation of the one you love.

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Other possible translation difficulties in this chapter

Metaphors
In the ancient Near East, it was common to describe a woman using metaphors involving animals. In many cultures today, this can be considered offensive. Different metaphors of beauty are used in different cultures.

Song of Solomon 3:1

General Information:
Throughout the book, it is not always clear who is speaking or who they are speaking to. We have notes telling who some scholars think the speakers are. In 3:1-4 The woman speaks to herself.

I was longing for him ... could not find him
"I had a strong desire to be with him ... loves, but he was not there"

him whom my soul loves
The soul is a metonym for the whole person. Here it makes a stronger statement of the woman's love for the man than "my beloved"

Song of Solomon 3:2

go through the city
"walk through the city"

through the streets and squares
The word "squares" indicates the center area of a town where streets or roads come together. It is often an area where people sell items, a market, and a place where people come together to talk.

will search
"will to look for"

Song of Solomon 3:3

watchmen
men who have the job of keeping guard of the town at night to keep the people safe

as they were making their rounds in the city
"who were walking around the city on the walls"

him whom my soul loves
The soul is a metonym for the whole person. Here it makes a stronger statement of the woman's love for the man than "my beloved"

Song of Solomon 3:4

the bedroom
"the room for sleeping"

the one who had conceived me
This is a metonym for her mother.

Song of Solomon 3:5

General Information:
In 3:5 the woman speaks to the other women. Translate this verse as in Song of Songs 2:7.

daughters of Jerusalem
"young women of Jerusalem." These young women could not hear her and were not present, but the woman speaks as if they were present and could hear her.

by the gazelles and the does of the fields
Although the daughters of Jerusalem are not there to hear her, the woman is telling them that the gazelles and the does will punish them they break their promise.

the gazelles
animals that look like deer and move quickly.

does
female deer

of the fields
"that live in the countryside." This refers to land that has not been farmed.

will not awaken or arouse love until she pleases
Here "love" is spoken of as if it were a person asleep that does not want to be awakened. This is a metaphor that represents the man and woman who do not want to be disturbed until they are finished making love. See how you translated these words in [Song of Songs 2:7]

will not awaken or arouse
If your language has only one word for waking people out of sleep, you could combine these words. Alternate translation: "will not awaken"

Song of Solomon 3:6

General Information:
In 3:6-10 the woman speaks to herself about sixty men coming with Solomon from the wilderness to Jerusalem.

What is that coming up from the wilderness
The group of people is traveling from the wilderness to Jerusalem. They must go up in order to reach Jerusalem because the wilderness is low in the Jordan valley and Jerusalem is high in the mountains.

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What is that
Many versions translate this "Who is that."

like a column of smoke
The dust looked like smoke from far away because the people raised much dust in the air as they traveled.

perfumed with myrrh and frankincense
"with the sweet smell of myrrh and frankincense"

with all the powders sold by merchants
The words "perfumed with" are understood from the previous phrase. They can be repeated here. Alternate translation: "perfumed with all the powders sold by merchants" or "and with the sweet smell of all the powders that merchants sell"

powders
a fine dust made by crushing something solid

Song of Solomon 3:7

Look
"Listen carefully" or "What I am about to say is important." You could use a word in your language that tells the hearer to listen carefully. The speaker now discovers the answer to the question in verse 6.

it is the bed
This refers to a piece of furniture people used to carry an important person from one place to another. It may have been like a couch or a chair with a long seat that the important person could rest their legs on.

sixty warriors surround it—the mighty men of Israel
These two phrases refer to the same sixty people. The second phrase clarifies that the "warriors" are "mighty men of Israel."

warriors
men who fight

Song of Solomon 3:8

General Information:
The description of sixty men carrying Solomon's bed up from the wilderness to Jerusalem, begun in Song of Songs 3:6, continues.

Connecting Statement:
A description of the bed itself begins in verse 9. You could use words in your language that show that this is background information.

are experienced in warfare
"can fight battles well"

armed against
"so that he can fight against"

terrors of the night
The abstract noun "terrors" is a metonym for evil people who frighten others by attacking them. Alternate translation: "evil people who attack others at night"

Song of Solomon 3:9

sedan chair
This is a chair or couch for important people to sit or lie on. It rests on long poles that people can use to carry it. This is probably the same as the "bed" in verse 7.

Song of Solomon 3:10

Connecting Statement:
The description of the bed itself that began in [Song of Songs 3:9]

Its posts
The word "its" refers to King Solomon's sedan chair.

posts
The word "posts" here refers to pieces either made of silver or made of wood covered with silver that hold up the tent of cloth around his chair.

Its interior was
"The inside of it was"

with love
Possible meanings are 1) "with love," indicating that the women made the sedan beautiful in a special way to show their love for Solomon, or 2) "with leather."

Song of Solomon 3:11

General Information
The woman speaks to the women of Jerusalem

daughters of Zion
"you young women who live in Zion"

gaze on King Solomon
"look at King Solomon." The word "gaze" refers to look at someone or something for a long time, usually with strong emotional feeling.

bearing the crown
"wearing the crown"

the day of the joy of his heart
The word "heart" is a metonym for the person. Alternate translation: "the day on which he truly rejoiced" or "the happiest day of his life"

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Chapter 4

1 Oh, you are beautiful, my love; you are beautiful.
Your eyes are doves behind your veil.
Your hair is like a flock of goats
going down from Mount Gilead.
2 Your teeth are like a flock of newly shorn ewes,
coming up from the washing place.
Each one has a twin,
and none among them is bereaved.
3 Your lips are like a thread of scarlet;
your mouth is lovely.
Your cheeks are like pomegranate halves
behind your veil.
4 Your neck is like the tower of David built in rows of stone,
with a thousand shields hanging on it,
all the shields of soldiers.
5 Your two breasts are like two fawns,
twins of a gazelle,
grazing among the lilies.

6 Before the day breathes and the shadows flee away,
I will go to the mountain of myrrh
and to the hill of frankincense.
7 You are beautiful in every way, my love
and there is no blemish in you.

8 Come with me from Lebanon, my bride.
Come with me from Lebanon;
come from the top of Amana,
from the top of Senir and Hermon,
from lions' dens,
from mountain dens of leopards.
9 You have stolen my heart, my sister, my bride;
you have stolen my heart,
with just one look at me,
with just one jewel of your necklace.
10 How beautiful is your love, my sister, my bride!
How much better is your love than wine,
and the fragrance of your perfume than any spice.
11 Your lips, my bride, drip honey;
honey and milk are under your tongue;
the fragrance of your garments
is like the fragrance of Lebanon.

12 My sister, my bride is a garden locked up,
a garden locked up, a spring that is sealed.
13 Your branches are a grove of pomegranate trees with fine fruits,
and of henna and nard plants,
14 nard and saffron,
calamus and cinnamon with all trees of frankincense,
myrrh and aloes with all the finest spices.
15 You are a garden spring,
a well of fresh water,
streams flowing down from Lebanon.

16 Awake, north wind;
come, south wind;
blow on my garden
so that its spices may give off their fragrance.

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May my beloved come into his garden
and eat some of its fine fruit.

Song of Songs 4 General Notes

Special concepts in this chapter

Beauty

The woman is described as the epitome of beauty in ancient Israel. Not all cultures share the same the same standards of beauty.

Other possible translation difficulties in this chapter

Metaphors

In the ancient Near East, it was common to describe a woman using metaphors involving animals. In many cultures today, this can be considered offensive. Different metaphors of beauty are used in different cultures.

"My sister, my bride"

The woman described is not the sister of her husband. They are not related. Instead, this is a reference to a woman who is a fellow Israelite.

Song of Solomon 4:1

General Information:

See: and

General Information:

Throughout the book, it is not always clear who is speaking or who they are speaking to. We have notes telling who some scholars think the speakers are. In 4:1-15 the man speaks to the woman.

Your eyes are doves

One possibility is that the man is speaking of the woman's white eyeballs or the shape of her eyes, the shape of a dove. Another possibility is that the Israelites considered doves to be gentle and soft birds, and the man considers the woman's eyes beautiful because the way the woman looks at him makes him think she is gentle. See how you translated this in [Song of Songs 1:15]

my love

"you whom I love." See how you translated this in Song of Songs 1:9.

Your hair is like a flock of goats going down from Mount Gilead

Goats in Israel were usually dark in color. The woman's hair was probably dark. You may need to specify that the goats were dark or even use another simile that the reader will understand that refers to something dark and beautiful. People thought of Mount Gilead as beautiful and fertile. The speaker considered the woman beautiful and ready to become the mother of his children. If you remove the simile of the goats, you may have to remove the simile of the mountain as well. Alternate translation: "Your hair is as dark as storm clouds above a fertile land"

Song of Solomon 4:2

Your teeth are like a flock of newly shorn ewes

After sheep have their wool cut off, they are washed and their skin looks very white. The woman's teeth are white.

a flock of newly shorn ewes

This can be translated in active form. Alternate translation: "a flock of ewes whose wool people have cut off"

coming up from the washing place

The ewes are coming up out of the water. Alternate translation: "that are coming up out of the water after people have washed them"

Each one has a twin

Sheep usually give birth to two lambs at one time. These twin lambs usually look like one another. Each of the woman's teeth has a matching tooth on the other side of her mouth.

none among them is bereaved

Each of the woman's teeth has a matching tooth on the other side of her mouth. She has not lost any of her teeth.

bereaved

lost a loved one who has died

Song of Solomon 4:3

General Information:

The man continues to praise the woman.

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are like a thread of scarlet
Scarlet is a beautiful red color, and scarlet thread was very expensive. The woman's lips were red. Alternate translation: "are a deep red like scarlet thread" or "are red and very beautiful"

scarlet
a dark red color that is very similar to the color of blood

is lovely
"is beautiful"

are like pomegranate halves
Pomegranates are smooth, round, and rich red. The man thinks the woman's cheeks are beautiful and show that she is healthy. Alternate translation: "are red and round like two halves of a pomegranate" or "are red and full and healthy"

behind your veil
See how you translated this in Song of Songs 4:1.

Song of Solomon 4:4

General Information:
The man continues to praise the woman.

Your neck is like the tower of David
No one knows if this was a real tower. A tower is a tall, slender building, and saying that David built it implies that it was beautiful. The man considered the woman's neck long and slender and so beautiful. Alternate translation: "Your neck is long and beautiful like the tower of David"

of David
"that David built"

built in rows of stone
Women had necklaces that covered their entire necks with rows of decorations. The man compares these rows of decorations with the rows of stone on the tower. Alternate translation: "that has many rows of stone"

with a thousand shields
The man compares the decorations of the woman's necklace with shields hanging on the tower. The necklace probably went around her neck many times.

a thousand shields
"1,000 shields."

all the shields of soldiers
"all of the shields belong to mighty warriors"

Song of Solomon 4:5

two breasts
If the word "two" seems unnecessary and so out of place, you could omit it.

like two fawns, twins of a gazelle
The man implies that the woman's breasts are matching, soft, and perhaps small.

twins
the babies of a mother who gave birth to two babies at one time

gazelle
an animal that looks like a deer and moves quickly. Translate as the singular of "gazelles" as in Song of Songs 2:7.

grazing among the lilies
"eating plants among the lilies." While it is clear that the man "grazing among the lilies" is a metaphor for making love (Song of Songs 2:16), it is not clear what these words refer to. It is best to translate them literally.

lilies
sweet-smelling flowers that grow in places where there is much water. Translate as the plural of "lily" in Song of Songs 2:1.

Song of Solomon 4:6

General Information:
The man continues to praise the woman.

Before the day breathes and the shadows flee away
Translate these words as you did in Song of Songs 2:17.

I will go to the mountain of myrrh and to the hill of frankincense
The "mountain of myrrh" and "hill of frankincense" are metaphors for the woman's breasts

the mountain of myrrh
"the mountain made of myrrh" or "the mountain that has myrrh growing on it"

the hill of frankincense
"the hill where there are clouds of smoke from burning frankincense in the air"

Song of Solomon 4:7

You are beautiful in every way
"Every part of you is beautiful" or "All of you is beautiful"

my love
"you whom I love." See how you translated this in Song of Songs 1:9.

there is no blemish in you
"you have no blemish"

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Song of Solomon 4:8

General Information:
The man continues to speak to the woman. He speaks of them not being free to make love as if they were in a wild, dangerous, foreign place.

from Lebanon
"away from Lebanon"

my bride
This Hebrew word can refer to a woman who is married or to one whom a man has arranged to become his son's wife. If your language has a polite word that a man would use to his wife and that has not been used yet in this book, you could use it here. Otherwise you could use any polite term a man would use with his wife.

Amana
the name of a mountain north of Israel

Senir
the name of a mountain near Amana and Hermon. Some people think that this refers to the same mountain as Hermon.

dens
places where lions and leopards live, like caves or holes in the ground

Song of Solomon 4:9

General Information:
The man continues to speak to the woman.

You have stolen my heart
Possible meanings of this idiom are 1) "My heart now belongs completely to you" or 2) "I strongly desire to make love to you"

my sister
This is an idiom of affection. They are not actually brother and sister. Alternate translation: "my dear" or "my darling"

my bride
This Hebrew word can refer to a woman who is married or to one whom a man has arranged to become his son's wife. If your language has a polite word that a man would use to his wife and that has not been used yet in this book, you could use it here. Otherwise you could use any polite term a man would use with his wife. See how you translated this in Song of Songs 4:8.

heart, with just one look at me, with just one jewel
"heart. All you have to do is look at me once or show me just one jewel." Both the woman's eyes and her jewelry attract the man to her.

necklace
This necklace probably went around her neck many times (Song of Songs 4:4).

Song of Solomon 4:10

General Information:
The man continues to praise the woman.

How beautiful is your love
"Your love is wonderful"

my sister
This is an idiom of affection. They are not actually brother and sister. See how you translated this in [Song of Songs 4:9]

my bride
This Hebrew word can refer to a woman who is married or to one whom a man has arranged to become his son's wife. If your language has a polite word that a man would use to his wife and that has not been used yet in this book, you could use it here. Otherwise you could use any polite term a man would use with his wife. See how you translated this in Song of Songs 4:9.

How much better is your love than wine
"Your love is much better than wine." See how you translated a similar phrase in Song of Songs 1:2.

the fragrance of your perfume than any spice
The verb may be supplied from the previous phrase. Alternate translation: "how much better is the fragrance of your perfume than the fragrance of any spice"

fragrance ... perfume
See how you translated these words in Song of Songs 1:3.

spice
dried plants or seeds that have a good smell or taste

Song of Solomon 4:11

Your lips ... drip honey
Possible meanings are that honey is a metaphor for 1) the sweet taste of the woman's kisses or 2) the woman's words.

honey and milk are under your tongue
Because "milk and honey" is a common phrase in the Bible, you should translate literally. Possible meanings are that honey is a metaphor for 1) the sweet taste of the woman's kisses or 2) the woman's words. Milk is a metaphor for luxury, owning many things that help people enjoy life. When the woman kisses the man, he enjoys life.

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the fragrance of your garments is like the fragrance of Lebanon
"the smell of your clothes is like the smell of Lebanon." Many cedar trees grew in Lebanon. Cedar trees smell very good, so Lebanon would have smelled sweet and fresh.

Song of Solomon 4:12

General Information:
The man continues to praise the woman.

My sister
This is an idiom of affection. They are not actually brother and sister. See how you translated this in [Song of Songs 4:9]

my bride
This Hebrew word can refer to a woman who is married or to one whom a man has arranged to become his son's wife. If your language has a polite word that a man would use to his wife and that has not been used yet in this book, you could use it here. Otherwise you could use any polite term a man would use with his wife. See how you translated this in Song of Songs 4:9.

is a garden locked up
"is a garden that no one can enter." The garden is a metaphor for the woman, and the lock is a metaphor for her still being a virgin.

a spring that is sealed
"a spring with a cover on it." The spring or well is a metaphor for the woman, and the cover is a metaphor for her being a virgin.

Song of Solomon 4:13

Your branches
branches or channels of rivers, a clear euphemism for the female body part. If any reference to this would be offensive, translate it as a synecdoche for the whole person. Alternate translation: "You"

a grove
a place where many trees grow together

with fine fruits
"with the best kinds of fruits"

nard plants
plants that give oil that people used to make their skin soft and to have a pleasant odor. See how you translated this in Song of Songs 1:14.

henna
small desert trees that people used as a perfume. See how you translated this in Song of Songs 1:14.

Song of Solomon 4:14

saffron
a spice that comes from the dried parts from the yellow thread in the center of a certain flower

calamus
a reed with a pleasant smell that people used to make anointing oil.

cinnamon
a spice made from the bark of a tree that people used for cooking

myrrh
See how you translated this in Song of Songs 1:13.

aloes
a type of large plant that had a very sweet smell

all the finest spices
"all the best spices"

Song of Solomon 4:15

General Information:
The man continues to praise the woman.

You are a garden spring
"You are a spring in a garden." A garden spring gives sweet, clean water that people enjoy drinking. The man enjoys being close to the woman.

fresh water
water that is good to drink

streams flowing down from Lebanon
Because Lebanon had mountains covered with trees, the streams from Lebanon were clean and cool.

Song of Solomon 4:16

General Information:
In 4:16 the woman speaks to the man.

Awake, north wind; come, south wind; blow
The woman speaks to the north wind and the south wind as though they were people. Alternate translation: "I wish the north wind and south wind would come and blow"

Awake, north wind
"North wind, start blowing"

blow on my garden
The garden is a metaphor for her body, which she has covered with sweet-smelling oils

may give off their fragrance
"may send out their good smells"

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May my beloved ... fine fruit
The woman is inviting the man to make love to her.

my beloved
This phrase refers to the man whom the woman loves. In some languages it may be more natural for her to refer to him as "my lover." See how you translated this in Song of Songs 1:13. Alternate translation: "my dear one" or "my lover"

fine fruit
"wonderful fruit"

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Chapter 5

1 I have come into my garden, my sister, my bride;
I have gathered my myrrh with my spice.
I have eaten my honeycomb with my honey;
I have drunk my wine with my milk.

Eat, friends;
drink and be drunk with love.

2 I was asleep, but my heart was awake.
There is the sound of my beloved knocking and saying,
"Open to me, my sister, my love,
my dove, my perfect one,
for my head is wet with dew,
my hair with the night's dampness."
3 I have taken off my robe; must I put it on again?
I have washed my feet; must I get them dirty?
4 My beloved put in his hand through the opening of the door latch,
and my heart was stirred up for him.
5 I got up to open the door for my beloved;
my hands were dripping with myrrh,
my fingers with moist myrrh,
on the door handle.
6 I opened the door for my beloved,
but my beloved had turned and gone.
My heart sank when he spoke. [1]
I looked for him, but I did not find him;
I called him, but he did not answer me.
7 The watchmen found me
as they were making their rounds in the city.
They struck me and wounded me;
the guards on the walls took my cloak away from me.
8 I want you to swear, daughters of Jerusalem,
that if you find my beloved—
What will you make known to him?—
that I am weak with love.

9 How is your beloved better than another beloved man,
most beautiful among women?
Why is your beloved better than another beloved,
that you ask us to take an oath like this?

10 My beloved is radiant and ruddy,
outstanding among ten thousand.
11 His head is the purest gold;
his hair is curly and as black as a raven.
12 His eyes are like doves beside streams of water,
bathed in milk, mounted like jewels.
13 His cheeks are like beds of spices,
yielding aromatic scents. [2]
His lips are lilies,
dripping with myrrh.
14 His arms are rounded gold set with jewels;
his abdomen is ivory covered with sapphires.
15 His legs are pillars of marble, set on bases of pure gold;
his appearance is like Lebanon, choice as the cedars.
16 His mouth is most sweet;
he is completely lovely.
This is my beloved, and this is my friend,

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daughters of Jerusalem.

Footnotes

5:6 [1]The ancient Greek and Latin translations and other ancient translations of the Hebrew copies reads
5:13 [2]The Hebrew text:

Song of Songs 5 General Notes

Structure and formatting

Verses 2-7 describe a dream the woman had.

Special concepts in this chapter

Beauty

The woman is described as the epitome of beauty in ancient Israel. Not all cultures share the same standards of beauty.

Important figures of speech in this chapter

Metaphors

In the ancient Near East, it was common to describe a woman using metaphors involving animals. In many cultures today, this can be considered offensive. Different metaphors of beauty are used in different cultures.

Other possible translation difficulties in this chapter

"My sister, my bride"

The woman described is not the sister of her husband. They are not related. Instead, this is a reference to a woman who is a fellow Israelite.

Song of Solomon 5:1

General Information:

See: and

General Information:

Throughout the book, it is not always clear who is speaking or who they are speaking to. We have notes telling who some scholars think the speakers are. In the beginning of 5:1 the man speaks to the woman.

I have come

It is clearly the woman's lover who is speaking.

have come into my garden

The word "garden" is a metaphor for the woman. The man is finally able to fully enjoy the woman as they make love.

my sister

This is an idiom of affection. They are not actually brother and sister. See how you translated this in [Song of Songs 4:9]

my bride

This Hebrew word can refer to a woman who is married or to one whom a man has arranged to become his son's wife. If your language has a polite word that a man would use to his wife and that has not been used yet in this book, you could use it here. Otherwise you could use any polite term a man would use with his wife. See how you translated this in Song of Songs 4:9.

myrrh ... spice ... honeycomb ... honey ... wine ... milk

These are all metaphors for the man enjoying the woman's body

spice

plants that have a strong smell or taste

Eat ... drink ... be drunk with love

The friends say this to the man and woman. Eating and drinking are metaphors for making love. Alternate translation: "Make love ... make love ... make love until you are fully satisfied"

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Song of Solomon 5:2

General Information:
In 5:2-7 the woman speaks to herself. She uses euphemisms to describe her dream so that it can be interpreted in two different ways: 1) she describes a dream about a night when the man came to visit her at her house; and 2) she describes a dream about starting to sleep with the man.

but my heart was awake
The heart is the center of thought and feeling. Alternate translation: "but I could think clearly" or "but I knew what I was feeling"

my beloved
This phrase refers to the man whom the woman loves. In some languages it may be more natural for her to refer to him as "my lover." See how you translated this in Song of Songs 1:13. Alternate translation: "my dear one" or "my lover"

Open to me
Possible meanings are 1) literal, "Open the door for me," or 2) metaphorical, "Let me make love to you."

my sister
This is an idiom of affection. They are not actually brother and sister. See how you translated this in Song of Songs 4:9. Alternate translation: "my dear" or "my darling"

my love
"you whom I love." See how you translated this in Song of Songs 1:9.

my dove
See how you translated this in Song of Songs 2:14.

my perfect one
"my faithful one" or "my innocent one"

dew
drops of water or mist that form as the night becomes cool

my hair with the night's dampness
The words "is wet" are understood from the previous phrase. They can be repeated here. Alternate translation: "my hair is wet with the night's dampness"

Song of Solomon 5:3

I have taken off my robe ... dirty?
This is what the woman thought to herself when she heard the man speak.

robe
thin linen clothing that people wore on their skin

must I put it on again?
This can be translated as a statement. Alternate translation: "I do not want to put it on again."

must I get them dirty?
This can be translated as a statement. Alternate translation: "I do not want to get them dirty."

Song of Solomon 5:4

My beloved put in his hand through the opening of the door latch
Possible interpretations are 1) literal, the lover reaches into the house through a hole in the door in order to open the door or 2) euphemisic, they have begun to make love.

My beloved
This phrase refers to the man whom the woman loves. In some languages it may be more natural for her to refer to him as "my lover." See how you translated this in Song of Songs 1:13. Alternate translation: "My dear one" or "My lover"

door latch
"door lock"

Song of Solomon 5:5

I got up to open the door for my beloved
Possible meanings are 1) literal, the young woman got out of bed in order to let the man into the house, or 2), metaphorical. Alternate translation: "I prepared myself to make love with my beloved"

my hands ... my fingers ... door handle
While these may be euphemisms for the woman's and man's bodies, it is best to translate literally.

with moist myrrh
"with liquid myrrh"

Song of Solomon 5:6

General Information:
The woman continues to describe her dream.

my beloved
See how you translated this in Song of Songs 1:13.

My heart sank
The heart is a metaphor for the person, and sinking, going down, is a metaphor for becoming weak or sad. Alternate translation: "I was very sad"

Song of Solomon 5:7

The watchmen
men who have the job of keeping guard of the town at night to keep the people safe. See how you translated this in Song of Songs 3:3.

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as they were making their rounds in the city
"who were walking around the city on the walls." See how you translated this in Song of Songs 3:3.

found me
found the woman

struck me
"beat me" or "hit me"

wounded me
"injured me"

the guards on the walls
"the men who guard the walls"

cloak
a garment that people wore over the other clothing on their upper body when they went outdoors in public

Song of Solomon 5:8

General Information:
The woman speaks to the women of the city.

I want you to swear
See how you translated this in Song of Songs 2:7.

daughters of Jerusalem
"young women of Jerusalem." These young women could not hear her and were not present, but the woman speaks as if they were present and could hear her. See how you translated this in [Song of Songs 2:7]

my beloved—What will you make known to him?—that I am
The woman uses a question to introduce what she wants the daughters of Jerusalem to tell her beloved. Alternate translation: "my beloved, this is what I want you to say to him: tell him that"

weak with love
She loves the man so strongly that she feels weak.

Song of Solomon 5:9

General Information:
In 5:9 the women of the city speak to the woman.

your beloved
This phrase refers to the man whom the woman loves. In some languages it may be more natural for the other women to refer to him as "your lover." See how you translated "my beloved" in Song of Songs 1:13. Alternate translation: "your dear one" or "your lover"

most beautiful among women
"you who are the most beautiful of all women." See how you translated this in Song of Songs 1:8.

Why is your beloved better
"What makes your beloved better"

that you ask us to take an oath like this
"and causes you to have us take this oath"

an oath like this
the oath in Song of Songs 5:8

Song of Solomon 5:10

General Information:
In 5:10-16 the woman speaks to the women of the city.

My beloved
This phrase refers to the man whom the woman loves. In some languages it may be more natural for her to refer to him as "my lover." See how you translated this in Song of Songs 1:13. Alternate translation: "My dear one" or "My lover"

is radiant and ruddy
This phrase refers to his complexion. Alternate translation: "has radiant and ruddy skin"

radiant
"is completely healthy" or "is pure." The man has skin that does not have any problems.

ruddy
a healthy color of the skin that is brownish red

outstanding among ten thousand
"the best of 10,000." Alternate translation: "better than anyone else" or "no one else is like him."

Song of Solomon 5:11

His head is the purest gold
The man's head is as precious to the woman as the purest gold.

a raven
a bird with very black feathers

Song of Solomon 5:12

General Information:
The young woman continues to describe the man.

His eyes are like doves
Translate "eyes are like doves" as in [Song of Songs 1:15]

doves beside streams of water
Birds that the Israelites considered gentle sitting beside a gently flowing stream are a metaphor for a gentle person.

streams of water
"gently flowing water"

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bathed in milk
Milk is a metaphor for the whiteness of the doves. Alternate translation: "doves that are white like milk" or 2) milk is a metaphor for the white part of the man's eyes. Alternate translation: "his pupils are like doves bathing in white milk"

mounted like jewels
His eyes are beautiful. Jewels that a craftsman has carefully put in place are beautiful.

Song of Solomon 5:13

General Information:
The young woman continues to describe the man.

His cheeks ... aromatic scents
This explains that his cheeks are like beds of spices because they both give off wonderful smells.

beds of spices
gardens or parts of gardens where people grow spices. Spices give people pleasure. The man's body gives the woman pleasure.

yielding aromatic scents
"that give off wonderful smells."

His lips are lilies
The woman probably compares his lips with lilies because they are beautiful and smell wonderful.

lilies
See how you translated this in Song of Songs 2:16.

dripping with myrrh
"that drip with the best myrrh." His lips are moist and have a wonderful smell like myrrh.

Song of Solomon 5:14

General Information:
The young woman continues to describe the man.

His arms are rounded gold set with jewels
"His arms are rods of gold that have jewels all over them." The woman uses this image to say that his arms are beautiful and precious.

his abdomen is ivory covered with sapphires
"his belly is smooth ivory that has sapphires all over it." The woman uses this image to say that his belly is beautiful and precious.

ivory
the white tusk or tooth of an animal that is similar to bone. People use ivory to make smooth and shiny pieces of art.

sapphires
valuable stones that are either 1) blue or 2) clear and either blue or golden

Song of Solomon 5:15

General Information:
The woman continues to describe the man.

His legs are pillars of marble, set on bases of pure gold
Marble and gold are strong and beautiful.

marble
a very strong stone that has many different colors and that people polish to make very smooth

his appearance is like Lebanon
"he looks like Lebanon." Lebanon was a very beautiful area with many mountains and cedar trees.

Song of Solomon 5:16

General Information:
The young woman continues to describe the man.

His mouth is most sweet
The mouth is a metonym for either 1) the man's sweet kisses or 2) the sweet words that he says.

he is completely lovely
"every part of him is lovely" or "all of him is lovely"

This is my beloved, and this is my friend
The word "This" refers to the man that the woman has just finished describing. Alternate translation: "That is what the one I love is like, and that is what my friend is like"

my beloved
This phrase refers to the man whom the woman loves. In some languages it may be more natural for her to refer to him as "my lover." See how you translated this in Song of Songs 1:13. Alternate translation: "my dear one" or "my lover"

daughters of Jerusalem
"young women of Jerusalem." These young women could not hear her and were not present, but the woman speaks as if they were present and could hear her. See how you translated this in [Song of Songs 2:7]

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Chapter 6

1 Where has your beloved gone,
most beautiful among women?
In what direction has your beloved gone,
so that we may seek him with you?

2 My beloved has gone down to his garden,
to the beds of spices,
to graze in the garden and to gather lilies.
3 I am my beloved's, and my beloved is mine;
he grazes among the lilies with pleasure.

4 You are as beautiful as Tirzah, my love,
as lovely as Jerusalem,
as awe-inspiring as an army with its banners.
5 Turn your eyes away from me,
for they overwhelm me.
Your hair is like a flock of goats
going down from the slopes of Gilead.
6 Your teeth are like a flock of ewes
coming up from the washing place.
Each one has a twin,
and none among them is bereaved.
7 Your cheeks are like pomegranate halves
behind your veil.

8 There are sixty queens, eighty concubines,
and young women without number.
9 My dove, my perfect one, is the only one;
she is the only daughter of her mother;
she is the pure child of the woman who bore her.
The young women saw her and called her blessed;
the queens and the concubines saw her also,
and they praised her:

10 "Who is this who appears like the dawn,
as beautiful as the moon,
as pure as the sun,
as awe-inspiring as an army with its banners?"

11 I went down into the grove of nut trees
to see the young growth in the valley,
to see whether the vines had budded,
and whether the pomegranates were in bloom.
12 I did not know when my soul placed me
on the chariots of my noble people.

13 Turn back, turn back, you Shulammite! [1]
Turn back, turn back so that we may gaze on you!

Why do you gaze on the Shulammite,
as if on the dance of Mahanaim? [2]

Footnotes

6:13 [1]The meaning of Shulammite is uncertain. It may mean

6:13 [2]The meaning of Mahanaim is uncertain. It may be the name of a place or "two armies." Two of the possible meanings of this last phrase of verse 13 are

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Song of Songs 6 General Notes

Special concepts in this chapter

Beauty
The woman is described as the epitome of beauty in ancient Israel. Not all cultures share the same standards of beauty.

Other possible translation difficulties in this chapter

Metaphors
In the ancient Near East, it was common to describe a woman using metaphors involving animals. In many cultures today, this can be considered offensive. Different metaphors of beauty are used in different cultures.

Song of Solomon 6:1

General Information:
See: and.

General Information:
Throughout the book, it is not always clear who is speaking or who they are speaking to. We have notes telling who some scholars think the speakers are. In 6:1, the women of Jerusalem speak to the woman.

In what direction has your beloved gone
"Which way did your beloved go"

your beloved
This phrase refers to the man whom the woman loves. In some languages it may be more natural for the other women to refer to him as "your lover." See how you translated "my beloved" in Song of Songs 1:13. Alternate translation: "your dear one" or "your lover" or "the man you love"

most beautiful among women
"you who are the most beautiful of all women." See how you translated this in Song of Songs 1:8.

gone, so that we may seek him with you?
The words "tell us" are understood from the context. They can be stated clearly Alternate translation: "gone? Tell us, so that we can look for him with you."

Song of Solomon 6:2

General Information:

In 6:2-3 the woman speaks to herself.

My beloved has gone down to his garden
The word "garden" is a metaphor for the woman. The man is finally able to fully enjoy the woman as they make love. See the explanation of this metaphor in [Song of Songs 5:1]

beds of spices
gardens or parts of gardens where people grow spices. See how you translated this in [Song of Songs 5:13]

to graze in the garden and to gather lilies
These words are metaphors for the man enjoying her body.

graze
"feeds" or "eats grass." The woman speaks of the man as if he were "a gazelle or a young stag" (Song of Songs 2:17) that eats plants among the lilies. Grazing is probably a metaphor for lovemaking (Song of Songs 2:1-2). See how you translated "he grazes" in Song of Songs 2:16.

to gather lilies
"to pick lilies"

lilies
sweet-smelling flowers that grow in places where there is much water. Translate as the plural of "lily" in Song of Songs 2:1.

Song of Solomon 6:3

my beloved
This phrase refers to the man whom the woman loves. In some languages it may be more natural for her to refer to him as "my lover." See how you translated this in Song of Songs 1:13. Alternate translation: "my dear one" or "my lover"

I am my beloved's, and my beloved is mine
See how you translated the similar phrase "My beloved is mine, and I am his" in Song of Songs 2:16.

he grazes among the lilies with pleasure
See how you translated this in Song of Songs 2:16.

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Song of Solomon 6:4

General Information:
In 6:4-7 the man speaks to the woman.

as beautiful as Tirzah, my love, as lovely as Jerusalem
These cities were famous for being beautiful and pleasant to be in. The man thinks the woman is beautiful, and he takes pleasure in being with her.

my love
"you whom I love." See how you translated this in Song of Songs 1:9.

lovely
See how you translated this in Song of Songs 1:5.

as awe-inspiring as an army with its banners
The beauty of the woman is so powerful that it makes the man feel helpless, as if an army were approaching him.

Song of Solomon 6:5

General Information:
The man continues to praise the woman.

overwhelm me
"terrify me." The eyes of the woman are so beautiful that it makes the man feel weak and afraid because he cannot resist their power.

Your hair ... from the slopes of Gilead
Translate "Your hair ... from Mount Gilead" as in Song of Songs 4:1.

Song of Solomon 6:6

General Information:
The man continues to praise the woman.

Your teeth are like a flock of ewes
After sheep have their wool cut off, they are washed and their skin looks very white. The woman's teeth are white. See how "Your teeth are like a flock of newly shorn ewes" is translated in [Song of Songs 4:2]

coming up from the washing place
The ewes are coming up out of the water. See how you translated this in [Song of Songs 4:2]

Each one has a twin
Sheep usually give birth to two lambs at one time. These twin lamb usually look like one another. Each of the woman's teeth has a matching tooth on the other side of her mouth. See how you translated this in [Song of Songs 4:2]

none among them is bereaved
Each of the woman's teeth has a matching tooth on the other side of her mouth. She has not lost any of her teeth. See how you translated this in Song of Songs 4:2.

bereaved
lost a loved one who has died. See how you translated this in Song of Songs 4:2.

Song of Solomon 6:7

are like pomegranate halves
Pomegranates are smooth, round, and rich red. The man thinks the woman's cheeks are beautiful and show that she is healthy. See how you translated this in [Song of Songs 4:3]

behind your veil
See how you translated this in Song of Songs 4:1.

Song of Solomon 6:8

General Information:
In 6:8-9 the man speaks to himself.

There are sixty queens, eighty concubines ... young women without number
These numbers are to be large, then larger, and then beyond counting. Alternate translation: "There are 60 queens, 80 concubines ... more young women than anyone could count" or "There are many queens, even more concubines, and more young women than anyone could count"

Song of Solomon 6:9

My dove
The Israelites considered doves beautiful birds with pleasant voices. The man thinks the woman's face and voice are beautiful. If calling a woman a "dove" would be offensive, you could leave out the metaphor. See how you translated this in [Song of Songs 2:14]

my perfect one
Or "my faithful one" or "my innocent one." See how you translated this in Song of Songs 5:2.

the only daughter of her mother
This is an exaggeration. Alternate translation: "her mother's special daughter" or "completely different from her mother's other daughters"

the woman who bore her
"the woman who gave birth to her." This phrase refers to her mother.

young women ... queens ... concubines
the women spoken of in Song of Songs 6:8.

called her blessed
"said that things had gone especially well for her"

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Song of Solomon 6:10

General Information:
In 1:6 either the queens and the concubines speak about the woman or the man speaks about the woman.

Who is this who appears like the dawn ... banners?
They are using this question to say that they think the young woman is amazing. Alternate translation: "This is an amazing woman! She comes into view like the dawn ... banners!"

who appears like the dawn
The dawn is beautiful. The woman is beautiful. Alternate translation: "who comes into view like the dawn"

as awe-inspiring as an army with its banners
The beauty of the woman is so powerful that it makes the other women feel helpless, as if an army were approaching them. See how you translated this in Song of Songs 6:4.

Song of Solomon 6:11

General Information:
In 6:11-12 the man speaks to himself. Looking to see if plants had matured is probably a metaphor for enjoying the sight of the woman's body.

grove
See how you translated this in Song of Songs 4:13.

young growth
"young plants" or "new shoots"

had budded
"had grown their buds." Buds are the small round parts of plants which open up into flowers.

were in bloom
"were opening their flowers"

Song of Solomon 6:12

I did not know when my soul placed me
Or "before I knew it, my soul placed me"

my soul
Or "my desire." She was on the chariots because she wanted to be.

placed me on
Or "made me like"

on the chariots of my noble people
Or "on the chariots of Ammi-nadib"

Song of Solomon 6:13

General Information:
In some versions this is 7:1, the first verse of chapter seven.

General Information:
In this verse either the friends speak to the woman and she replies, or the friends speak to the woman and the man replies, or the man speaks to the woman and she replies.

Turn back ... gaze on you
Possible interpretations are 1) the friends are speaking to the woman or 2) the man is referring to himself in plural.

Turn back, turn back
"Come back, come back." This is repeated for emphasis.

Shulammite
This word refers to the woman.

we may gaze
Possible interpretations are 1) the woman's friends are speaking to her, or 2) the man is speaking to her, but he refers to himself with the plural pronoun "we". Alternate translation: "I may gaze"

gaze
look intently for a long time

Why do you gaze on the Shulammite
The word "Shulammite" refers to the woman. Possible interpretations are 1) the woman is speaking. Alternate translation: "Why do you gaze on me" or 2) the man is speaking.

as if on the dance of Mahanaim
Possible meanings are 1) "the dance of Mahanaim" is a kind of dance from Mahanaim, or 2) Mahanaim means "two armies." Alternate translation: "as if on a dance of two armies" or "as if she were dancing before two armies"

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Chapter 7

1 How beautiful your feet appear in your sandals,
prince's daughter!
The curves of your thighs are like jewels,
the work of the hands of a master craftsman.
2 Your navel is like a round bowl;
may it never lack mixed wine.
Your belly is like a mound of wheat
encircled with lilies.
3 Your two breasts are like two fawns,
twins of a gazelle.
4 Your neck is like a tower of ivory;
your eyes are the pools in Heshbon
by the gate of Bath Rabbim.
Your nose is like the tower in Lebanon
that looks toward Damascus.
5 Your head is on you like Carmel;
the hair on your head is dark purple.
The king is held captive by its tresses.
6 How beautiful and how lovely you are,
my love, with delights! [1]
7 Your height is like that of a date palm tree,
and your breasts like clusters of fruit.
8 I said, "I want to climb that palm tree;
I will take hold of its branches."
May your breasts be like clusters of the vine,
and may the fragrance of your nose be like apricots.
9 May your mouth be like the best wine,
flowing smoothly for my beloved,
gliding over the lips of those who sleep. [2]

10 I am my beloved's,
and he desires me.
11 Come, my beloved, let us go out into the countryside;
let us spend the night in the villages. [3]
12 Let us rise early to go to the vineyards;
let us see whether the vines have budded,
whether their blossoms have opened,
and whether the pomegranates are in flower.
There I will give you my love.
13 The mandrakes give off their fragrance;
at the door where we are staying are all sorts of choice fruits,
new and old,
that I have stored up for you, my beloved.

Footnotes

7:6 [1] Some other ancient Hebrew copies are translated:
7:9 [2] Some copies of the ancient Greek translation and other ancient translations of the Hebrew copies have:
7:11 [3] The Hebrew could be read as either

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Song of Songs 7 General Notes

Special concepts in this chapter

Beauty
The woman is described as the epitome of beauty in ancient Israel. Not all cultures share the same the same standards of beauty.

Important figures of speech in this chapter

Similes
There are many similes in this chapter. Their purpose is to describe the beauty of the woman.

Song of Solomon 7:1

General Information:
Throughout the book, it is not always clear who is speaking or who they are speaking to. We have notes telling who some scholars think the speakers are. In 7:1-9 the man speaks to the woman.

General Information:
In some versions this is 7:2, the second verse of chapter seven.

How beautiful your feet appear in your sandals
"Your feet are so very beautiful in your sandals"

prince's daughter
Another possible interpretation is "you who have a noble character."

The curves of your thighs are like jewels
The shape of the woman's thighs remind the speaker of a beautiful precious stone that a skilled workman has carved. Alternate translation: "The curves of your thighs are beautiful like the beautiful curves of jewel that a skilled craftsman has made"

your thighs
The word "thighs" refers to the hips of a woman and the part of her legs that is above her knee.

the work of the hands of a master craftsman
The hands are a synecdoche for the person. Alternate translation: "the work of a master craftsman" or "something that a master craftsman has made"

Song of Solomon 7:2

General Information:
The young woman's lover continues describing the one he loves.

Your navel is like a round bowl
A bowl is round. The woman's navel is round.

navel
the spot on the stomach left from the cord that attaches a baby to its mother

may it never lack mixed wine
People used large bowls to mix wine with water or spices at feasts. Drinking wine is a metaphor for enjoying beauty. The litotes can be translated as a positive. Alternate translation: "may it always contain mixed wine" or "may I always enjoy its beauty"

Your belly is like a mound of wheat encircled with lilies
The Israelites thought mounds of wheat and lilies were pleasant to look at. Much wheat was a sign that there would be much food to eat. They threshed wheat in high, dry places, and lilies grow in low, wet places, so this simile combines beautiful sights that people would not usually see at the same time.

Your belly is like a mound of wheat
People thought that the color of wheat was the most beautiful color of skin and that round piles of wheat were beautiful. Alternate translation: "Your belly has a beautiful color and is round like a pile of wheat"

a mound of wheat
This is a pile of the grains of wheat after people remove the parts of it that they do not use.

encircled with lilies
"with lilies all around it"

lilies
sweet-smelling flowers that grow in places where there is much water. Translate as the plural of "lily" in Song of Songs 2:1.

Song of Solomon 7:3

General Information:
The man continues describing the woman.

two breasts
If the word "two" seems unnecessary and so out of place, you could omit it. See how you translated this in Song of Songs 4:5.

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like two fawns, twins of a gazelle
The man implies that the woman's breasts are matching, soft, and perhaps small. See how you translated this in [Song of Songs 4:5]

twins
the babies of a mother who gave birth to two babies at one time. See how you translated this in Song of Songs 4:5.

gazelle
an animal that looks like a deer and moves quickly. Translate as the singular of "gazelles" as in Song of Songs 2:7.

Song of Solomon 7:4

Your neck is like a tower of ivory
A tower is long and straight. Ivory is white. The woman's neck is long and straight, and her skin is light in color.

a tower of ivory
"a tower that people have decorated with ivory"

ivory
the white tusk or tooth of an animal that is similar to bone. People use ivory to make art and to make things look beautiful.

your eyes are the pools in Heshbon
The woman's eyes are spoken of as if they are clear pools of water. Pools of water are clear and sparkle in the sunlight and so are pleasant to look at. The woman's eyes are clear and sparkle and so are pleasant to look at. This can be stated as a simile. Alternate translation: "your eyes are as clear as the pools in Heshbon"

Heshbon
This is the name of a city east of the Jordan River

Bath Rabbim
This is the name of a city.

nose is like the tower in Lebanon
A tower is tall and straight, and her nose is tall and straight.

that looks toward Damascus
The tower looking is a metonym for people on the tower looking. Alternate translation: "that allows people to look toward Damascus"

Song of Solomon 7:5

General Information:
The man continues to describe the woman.

Your head is on you like Carmel
Mount Carmel is higher than everything else around it. The man wants to look at the woman's head more than at anything else. Alternate translation: "Your head is on you like a crown, higher than anything else"

dark purple
Other possible translations are 1) "dark black" or 2) "dark red."

The king is held captive by its tresses
This can be translated in active form. Alternate translation: "Your hair that hangs down is so beautiful that the king is not able to stop admiring it"

tresses
the clusters of hair that hang down from a woman's head

Song of Solomon 7:6

my love, with delights
"my love. You delight me"

Song of Solomon 7:7

General Information:
The man describes what he would like to do with the woman .

Your height is like that of a date palm tree
"You stand up like a date palm tree." Date palm trees are tall and straight, and their branches are only at the top, with the fruit under the branches.

date palm tree
a tall, straight tree that produces a sweet, brown, and sticky fruit that grows in groups

your breasts like clusters of fruit
The dates on a palm tree grow soft and round in large bunches that hang from the tree just below the branches, which are all at the top. The woman's breasts are soft and round and are just lower than her arms.

Song of Solomon 7:8

I said
"I thought" or "I said to myself." The man said this silently.

I want to climb ... its branches
The man wants to embrace the woman.

May your breasts be like clusters of the vine
The man wants to touch her breasts. Clusters of grapes are round and soft.

the vine
This phrase is a metonym for the grapes that grow on the vine. Alternate translation: "grapes"

may the fragrance of your nose be like apricots
The word "nose" is a metonym for the breath coming out of the nose. Alternate translation: "may

the breath coming from your nose smell sweet like apricots"

apricots
sweet yellow fruit

Song of Solomon 7:9

General Information:
The man continues describing what he would like to do with the woman.

May your mouth be like the best wine
The mouth is a metonym for the lips. Wine tastes good. The man wants to kiss the woman's lips.

flowing smoothly for my beloved
"that flows smoothly for the one I love." The man enjoys the smooth kisses of the woman.

gliding over the lips of those who sleep
"that flows over our lips as we sleep"

Song of Solomon 7:10

General Information
In 7:10-13 the woman speaks to the man.

I am my beloved's
See how you translated a similar phrase in Song of Songs 6:3.

my beloved's
This phrase refers to the man whom the woman loves. In some languages it may be more natural for her to refer to him as "my lover." See how you translated this in Song of Songs 1:13. Alternate translation: "my dear one's" or "my lover's"

he desires me
"he wants to make love to me" or "he wants me"

Song of Solomon 7:11

spend the night in the villages
Though the words here translated "spends the night" and "villages" appear together in Song of Songs 1:13-14 as "spends the night" and "henna flowers," and the context both here and there is lovemaking, the ULB chooses this reading because the immediate metaphor is of the man and woman sleeping in the village, rising in the morning, and going out into the vineyards. The word for "henna plants" and the word for "villages" sound exactly the same.

Song of Solomon 7:12

General Information:
The woman continues to speak to the man.

rise early
"get up early" or "wake up early"

have budded
"have begun to bloom"

blossoms
flowers when they are open

are in flower
"have flowers open on the plant"

I will give you my love
"I will make love with you"

Song of Solomon 7:13

General Information:
The woman continues to speak to the man.

mandrakes
This is the name of plants that give off a strong but pleasant scent. The scent is slightly intoxicating and stimulating, which increases the desire to make love.

give off their fragrance
"produce their scent" or "smell very nice"

at the door
The doors belong to their house. Alternate translation: "above the entrances of our house" or "by the doors of our house"

are all sorts of choice fruits, new and old
"is every kind of the best fruit, both old fruit and new fruit"

stored up for you
"saved so I can give to you"

my beloved
This phrase refers to the man whom the woman loves. In some languages it may be more natural for her to refer to him as "my lover." See how you translated this in Song of Songs 1:13. Alternate translation: "my dear one" or "my lover"

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Chapter 8

1 I wish that you were like my brother,
who nursed at my mother's breasts.
Then whenever I met you outside, I could kiss you,
and no one would despise me.
2 I would lead you and bring you into my mother's house—
she who taught me.
I would give you spiced wine to drink
and some of the juice of my pomegranates.
3 His left hand is under my head
and his right hand embraces me.

4 I want you to swear, daughters of Jerusalem,
that you will not awaken or arouse love
until she pleases.

5 Who is this who is coming up from the wilderness,
leaning on her beloved?

I awakened you under the apricot tree;
there your mother conceived you;
there she gave birth to you, she delivered you.
6 Set me as a seal over your heart,
like a seal on your arm,
for love is as strong as death.
Jealousy is as unrelenting as Sheol;
its flames burst out; it is a blazing flame,
a flame hotter than any other fire.
7 Surging waters cannot quench love,
nor can floods sweep it away.
If a man gave all the possessions in his house for love,
the offer would be utterly despised.

8 We have a little sister,
and her breasts have not yet grown.
What can we do for our sister
on the day when she will be promised in marriage?
9 If she is a wall,
we will build on her a tower of silver.
If she is a door,
we will adorn her with boards of cedar.

10 I was a wall, and my breasts were now like fortress towers;
so I am in his eyes as one who brings peace. [1]
11 Solomon had a vineyard at Baal Hamon.
He gave the vineyard to those who would maintain it.
Each one was to bring a thousand shekels of silver for its fruit.
12 My vineyard, my very own, is before me;
the thousand shekels are for you, Solomon,
and the two hundred shekels are for those who maintain its fruit.

13 You who live in the gardens,
my companions are listening for your voice;
let me hear it.

14 Hurry, my beloved,
and be like a gazelle or a young stag
on the mountains of spices.

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Footnotes

8:10 [1]Some scholars read a play on the Hebrew word for "peace" and translate the Hebrew either:

Song of Songs 8 General Notes

Special concepts in this chapter

Kisses
The kisses in this chapter are a type of kiss that was only done between a husband a wife. It is an intimate kiss.

Passion
The chapter describes the passion that can exist between a husband a wife. This is the feeling of strong or uncontrollable desire for another person.

Song of Solomon 8:1

General Information:
See: and

General Information:
Throughout the book, it is not always clear who is speaking or who they are speaking to. We have notes telling who some scholars think the speakers are. In 8:1-2 the woman speaks to the man.

you were like my brother
A woman could show affection for her brother in public. This woman wanted to be able to show affection for the man in public.

you outside
"you in public"

I could kiss you
A woman would probably kiss her brother on his cheek order to greet him.

would despise me
"would think that I am a bad person"

Song of Solomon 8:2

General Information:
The young woman continues to speak to the man.

she who taught me
taught her how to make love

I would give you spiced wine to drink and some of the juice of my pomegranates
The woman uses these images to say that she will give herself to the man and make love with him.

spiced wine
"wine with spices" or "wine that has spices in it." This represents the intoxicating power of lovemaking.

Song of Solomon 8:3

General Information:
In 8:2 the woman speaks to herself.

His left hand ... embraces me
See how you translated this in Song of Songs 2:6.

left hand ... right hand
"left arm ... right arm"

embraces me
"holds me"

Song of Solomon 8:4

General Information
In 8:4 the woman speaks to the other women

I want you to swear
See how you translated this in Song of Songs 2:7

daughters of Jerusalem
"young women of Jerusalem." These young women could not hear her and were not present, but the woman speaks as if they were present and could hear her. See how you translated this in [Song of Songs 2:7]

will not awaken or arouse love until she pleases
Here "love" is spoken of as if it were a person asleep that does not want to be awakened. This is a metaphor that represents the man and woman who do not want to be disturbed until they are finished making love. See how you translated these words in [Song of Songs 2:7]

Song of Solomon 8:5

General Information:
In 8:5 the women of Jerusalem ask a question. Then the woman speaks to the man and continues speaking through 8:7.

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Who is this who is coming up
They are using this question to say that they think the young woman is amazing. A similar phrase was translated in in [Song of Songs 6:10]

I awakened you
"I woke you up" or "I aroused you"

the apricot tree
a tree that produces a small yellow fruit that is very sweet. If your readers will not know what this is, you could use the word for another fruit tree or the general word "fruit tree." See how you translated this in Song of Songs 2:3.

there
under the apricot tree

she delivered you
"she bore you"

Song of Solomon 8:6

General Information:
The young woman continues to speak to the man.

Set me as a seal over your heart, like a seal on your arm
Possible meanings are 1) because seals were very important, people always kept them around their neck or on their hand. The woman wants to be with the man constantly like a seal, or 2) a seal shows who owns the thing that has the seal on it, and the woman wants herself as the seal on the man's heart and arm to show that all of his thoughts, emotions, and actions belong to her.

for love is as strong as death
When someone dies, it is as if death is a strong person who does not release the person and let him live again. So also, when someone loves someone, that love is strong, and that person does not stop loving the other person.

Jealousy
Possible meanings are 1) this refers to the woman's desire that the man would love only her, or 2) this refers to the woman's own strong love for the man.

Jealousy is as unrelenting as Sheol
When someone dies and goes to Sheol, it is as if Sheol is a strong person who does not release the person and let him leave. So also, when someone is jealous for someone, his jealousy is strong and he does not stop being jealous for that person.

its flames burst out ... any other fire
Love is very powerful like fire.

burst out
"burn suddenly"

Song of Solomon 8:7

General Information:
The young woman continues to speak to the man.

Surging waters cannot quench love
Love is so strong that it is like a fire that is so hot that it cannot be put out even with an ocean full of water.

Surging waters
"Oceans of water" or "Huge amounts of water"

cannot quench
"cannot extinguish" or "cannot put out"

nor can floods sweep it away
Love never changes and always stays the same so it is like something that not even a powerful flood can move.

floods
In Israel, water from the rain flows into deep and narrow valleys. This creates a flood of water so powerful that it can move huge boulders and trees.

sweep it away
"carry it away" or "wash it away"

If a man gave ... the offer would be utterly despised
Love is so valuable that even all a man's possessions would not be enough to buy love. Some versions translate this as "Even if a man ... he would be utterly despised."

gave
offered to give

all the possessions in his house
"everything he owns"

for love
"in order to get love" or "in order to buy love"

the offer would be utterly despised
This can be translated in active form. Alternate translation: "people would completely despise it" or "people would harshly ridicule him"

Song of Solomon 8:8

General Information:
In 8:8-9 the woman's brothers speak among themselves.

little sister
"young sister"

What can we do ... in marriage?
The speaker uses this question to introduce what he wants to say. Alternate translation: "This is what we will do ... in marriage."

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she will be promised in marriage
This can be translated in active form. Alternate translation: "a man comes and wants to marry her"

Song of Solomon 8:9

General Information:
The young woman's brothers continue to speak among themselves.

If she is a wall ... If she is a door
The little sister

we will build on her a tower of silver ... we will adorn her with boards of cedar
The brothers decide to decorate the little sister with silver and cedar, symbols of riches, so that she will be more likely to attract a good husband.

will adorn her
"will decorate her"

Song of Solomon 8:10

General Information:
In 8:10-12 the woman speaks to herself.

I was a wall
The wall is a metaphor for a woman with small breasts.

my breasts were now like fortress towers
Fortress towers are tall.

I am in his eyes as one
Here eyes are a metonym for judgment or value. Alternate translation: "I am in his judgment as one" or "he thinks of me as one"

brings peace
You may need to make explicit to whom the woman brings peace. Alternate translation: "brings him peace"

peace
"well-being"

Song of Solomon 8:11

General Information:
Possible interpretations: 1) The woman contrasts the way she wants to give herself to the man, who will give her his love, to the way Solomon leases out his vineyard to those who will give him money. 2) The man contrasts the woman, whom he will not give to another man, to Solomon's vineyard, which he gave to other men.

Baal Hamon
This is the name of a town in the northern part of Israel.

gave the vineyard
leased, agreed to let other people pay him so they could grow grapes in the vineyard

to those who would maintain it
"to people who would take care of it"

Each one was to bring a thousand shekels of silver for its fruit
It may be helpful to state that this payment was for the fruit of the vineyard. Alternate translation: "Each man was supposed to give Solomon a thousand shekels as payment for the fruit of the vineyard"

to bring a thousand shekels of silver
"to bring 1,000 shekels of silver."

shekels
"coins"

Solomon
Some versions understand the woman to be speaking directly to Solomon. Others understand her to be speaking in an apostrophe to her friends, to the man, or to herself.

Song of Solomon 8:12

My vineyard, my very own
The woman refers to herself as a vineyard, as in [Song of Songs 1:6]

is before me
This is an idiom that means the a person has the right to do what they want with something. Alternate translation: "is at my disposal" or "is mine to do with as I desire"

the thousand shekels are for you, Solomon
The woman knows that Solomon has leased out the vineyard so he can get money, but she does not want money.

the two hundred shekels
The speaker has not mentioned these before, but the hearer would understand that she is speaking of the money that those who worked the vineyard would have left for their own after they paid Solomon.

Song of Solomon 8:13

General Information
In 8:13 the man speaks to the woman.

You who live
The man is speaking to the woman, so "you" and "live" are feminine singular.

listening for your voice
The voice is a metonym for what the person says. If your language has a word for thinking only of what

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one is listening for, you could use it here. Alternate translation: "waiting to hear you start speaking" or "waiting to hear what you have to say"

let me hear it
"let me hear your voice."

Song of Solomon 8:14

General Information
In 8:14 the woman speaks to the man.

my beloved
This phrase refers to the man whom the woman loves. In some languages it may be more natural for her to refer to him as "my lover." See how you translated this in Song of Songs 1:13. Alternate translation: "my dear one" or "my lover"

like a gazelle or a young stag
See how you translated this in Song of Songs 2:9.

gazelle
a type of slender deer-like animal with long curved horns

stag
an adult male deer

the mountains of spices
"the mountains that have spices all over them." The woman uses this metaphor to invite the man to make love to her. See how the man uses the metaphor of a mountain of myrrh and a hill of frankincense in [Song of Songs 4:6]

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Book: Isaiah

Isaiah

Chapter 1

1 The vision of Isaiah son of Amoz, that he saw concerning Judah and Jerusalem, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.

2 Hear, heavens, and give ear, earth;
for Yahweh has spoken:
"I have nourished and brought up children,
but they have rebelled against me.
3 The ox knows his owner,
and the donkey his master's feeding trough,
but Israel does not know,
Israel does not understand."

4 Woe! Nation, sinners,
a people weighed down with iniquity,
offspring of evildoers,
sons who act corruptly!
They have abandoned Yahweh,
they have despised the Holy One of Israel,
they have estranged themselves from him.

5 Why are you still being beaten?
Why do you rebel more and more?
The whole head is sick,
the whole heart is weak.
6 From the sole of the foot to the head
there is no health;
only wounds, and bruises,
and fresh open wounds;
they have not been closed, cleansed, bandaged,
nor treated with oil.

7 Your country is ruined;
your cities are burned;
your fields—in your presence,
strangers are destroying them—
abandoned devastation, overthrown by strangers.
8 The daughter of Zion is left
like a hut in a vineyard,
like a shed in a garden of cucumbers,
like a besieged city.
9 If Yahweh of hosts had not left for us a few survivors,
we would have been like Sodom,
we would have been like Gomorrah.

10 Hear the word of Yahweh,
you rulers of Sodom;
listen to the instruction of our God,
you people of Gomorrah:
11 "What is the multitude of your sacrifices to me?"
says Yahweh.
"I have had enough of the burnt offerings of rams,
and the fat of fatted beasts;
and in the blood of bulls, lambs, or goats

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I do not delight.
12 When you come to appear before me,
who has required this of you, to trample my courts?
13 Bring no more meaningless offerings;
incense is an abomination to me;
your new moon and Sabbath assemblies—
I cannot tolerate these wicked assemblies.
14 I hate your new moons and your appointed feasts;
they are a burden to me; I am tired of enduring them.
15 So when you spread out your hands in prayer,
I hide my eyes from you;
even though you offer many prayers, I will not listen;
your hands are full of blood.

16 Wash, cleanse yourselves;
remove the evil of your deeds from my sight;
stop being evil;
17 learn to do good;
seek justice, make straight the oppression, [1]
give justice to the fatherless,
defend the widow."

18 "Come now, and let us reason together,"
says Yahweh;
"though your sins are like scarlet,
they will be white like snow;
though they are red like crimson,
they will be like wool.
19 If you are willing and obedient,
you will eat the good of the land,
20 but if you refuse and rebel,
the sword will devour you,"
for the mouth of Yahweh has spoken it.

21 How the faithful city
has become a prostitute!
She who was full of justice—
she was full of righteousness,
but now she is full of murderers.
22 Your silver has become impure,
your wine mixed with water.
23 Your princes are rebels
and companions of thieves;
everyone loves bribes
and runs after payoffs.
They do not defend the fatherless,
nor does the widow's legal plea come before them.

24 Therefore this is the declaration of the Lord Yahweh of hosts,
the Mighty One of Israel:
"Woe to them! I will comfort myself concerning my adversaries
and avenge myself against my enemies;
25 I will turn my hand against you,
refine away your dross as with lye,
and take away all your dross.
26 I will restore your judges as at the first,
and your counselors as at the beginning;
after that you will be called
the city of righteousness,
a faithful town."

27 Zion will be redeemed by justice,

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and her repentant ones by righteousness.
28 Rebels and sinners will be crushed together,
and those who abandon Yahweh will be done away with.

29 "For you will be ashamed of the sacred oak trees
that you desired,
and you will be embarrassed by the gardens
that you have chosen.
30 For you will be like an oak whose leaf withers,
and like a garden that has no water.
31 The strong man will be like tinder,
and his work like a spark;
they will both burn together,
and no one will quench them."

Footnotes

1:17 [1]Instead of

Isaiah 1 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 1:2-31, which is a vision Isaiah receives. These are the words of Yahweh.

Special concepts in this chapter

Woe

The prophecy of this chapter serves as a warning to the people of the kingdom of Judah. If they do not change their evil ways, Yahweh will punish them. (See: woe and prophet and evil)

Important figures of speech in this chapter

Metaphors

There are many vivid metaphors used to describe Judah's sin. Their sin is described as a sickness that spreads. (See: and sin)

Rhetorical Questions

Yahweh uses several rhetorical questions in this chapter. The purpose of these questions is to convince the people of Judah of their sin.

Isaiah 1:1

The vision of Isaiah ... that he saw

"This is the vision of Isaiah ... that Yahweh showed him" or "This is what God showed Isaiah"

Amoz

Amoz was the father of Isaiah.

Judah and Jerusalem

"Judah" refers to the southern kingdom of Israel. "Jerusalem" was its most important city. The names of the places represent the people who live in them. Alternate translation: "those living in Judah and Jerusalem" or "the people of Judah and Jerusalem"

in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah

This is an idiom and refers to the time when each king reigned. They reigned one after the other, not all at the same time. Alternate translation: "when Uzziah, Jotham, Ahaz and Hezekiah were kings of Judah"

Isaiah 1:2

General Information:

Isaiah speaks to the people of Judah in the form of a poem.

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Hear, heavens, and give ear, earth
Although these prophecies were meant for the people of Jerusalem and Judah to hear, Isaiah knows they will not listen. Possible meanings are 1) he speaks in apostrophe, as though the "heavens" and "earth" would be able to listen to what Yahweh said, or 2) the words "heavens" and "earth" are metonyms and a merism for all living beings everywhere. Alternate translation: "you who live in the heavens ... you who live on the earth"

Yahweh
This is the name of God that he revealed to his people in the Old Testament. See the translationWord page about Yahweh concerning how to translate this.

I have nourished and brought up children, but they have rebelled against me
Words that Yahweh spoke and which Isaiah is speaking to the Israelites for Yahweh.

I have nourished and brought up children
Yahweh speaks as if his words were food and as if the Israelites were his children. Alternate translation: "I have taken care of the people living in Judah like they were my children"

Isaiah 1:3

The ox knows ... does not understand
Words that Yahweh spoke and which Isaiah is speaking to the Israelites for Yahweh.

the donkey his master's feeding trough
You can make clear the understood information. Alternate translation: "the donkey knows his master's feeding trough" or "the donkey knows where his master gives him food"

but Israel does not know, Israel does not understand
This probably means "but the people of Israel do not know me, they do not understand that I am the one who cares for them."

Israel
This is a metonym for the people of Israel. Judah is part of what had been the nation of Israel. Alternate translation: "the people of Israel"

Isaiah 1:4

General Information:
Isaiah speaks to the people of Judah in the form of a poem.

Nation, sinners
Possible meanings are 1) Isaiah is saying two different things about them. Alternate translation: "Nation of Israel, you sinners" or 2) he is saying only one thing about them. Alternate translation: "Nation of sinners"

a people weighed down with iniquity
Something very heavy that a person might carry is a metaphor for their many sins. Alternate translation: "their sin is like a heavy bag on their shoulders that makes it hard for them to walk"

offspring of evildoers
The word "offspring" is a metaphor for people who do what others have done. Alternate translation: "people who do the same evil they see others doing"

act corruptly
do evil deeds

They have abandoned Yahweh
"They have gone away from Yahweh"

have despised
"have refused to obey" or "have refused to respect"

Israel
Judah is part of what had been the nation of Israel.

they have estranged themselves from him
Though at one time they were friends, they now treat him as though they do not know him.

Isaiah 1:5

General Information:
Isaiah speaks to the people of Judah in the form of a poem.

Why are you still being beaten? Why do you rebel more and more?
Isaiah uses these questions to scold the people of Judah. The questions can be translated as statements. This can also be stated in active form. Alternate translation: "You keep doing things that Yahweh has to punish you for. You continue to rebel against him."

you
Here the word "you" refers to the people who live in Judah and so is plural.

The whole head is sick, the whole heart is weak
This metaphor compares the nation of Israel to a person who has been beaten. Alternate translation: "You are like someone whose head is wounded and whose heart is weak" or "You are like someone whose whole mind and heart are sick"

Isaiah 1:6

there is no health
This can be stated positively. Alternate translation: "there is disease"

they have not been closed, cleansed, bandaged, nor treated with oil
This metaphor compares the punishment God has given Israel to physical wounds. It can be stated in

active form. Alternate translation: "no one has closed, cleansed, bandaged, or treated them with oil"

Isaiah 1:7

General Information:
Isaiah speaks to the people of Judah in the form of a poem.

Your country is ruined
This can be stated in active form. Alternate translation: "They have ruined your country" or "Your enemies have ruined your country"

your cities are burned
This can be stated in active form. Alternate translation: "they have burned your cities"

your fields—in your presence, strangers are destroying them
"people who are not from your own country steal the crops from your fields while you watch"

abandoned devastation
"empty and devastated." This abstract noun phrase can be expressed as verb phrases. Alternate translation: "they have destroyed the land and no one lives there"

overthrown by strangers
This can be stated in active form. Alternate translation: "strangers have overthrown your country" or "a foreign army has completely conquered it"

Isaiah 1:8

The daughter of Zion is left
This can be stated in active form. Alternate translation: "I have left the daughter of Zion"

The daughter of Zion
The "daughter" of a city means the people of the city. Alternate translation: "The people of Zion" or "The people who live in Zion"

is left like a hut in a vineyard, like a shed in a garden of cucumbers
Possible meanings are 1) "has become as small as a hut in a vineyard or a shed in a garden of cucumbers" or 2) "is left the way a farmer leaves a hut in a vineyard or a shed in a garden of cucumbers when he is finished with them"

like ... cucumbers, like a besieged city
Another possible meaning is "like ... cucumbers. She is a besieged city"

Isaiah 1:9

General Information:
Isaiah speaks to the people of Judah in the form of a poem.

If Yahweh of hosts had not left for us a few survivors
This describes something that could have happened in the past but did not. Yahweh actually did leave a few survivors.

us ... we
Here these words refer to Isaiah and includes all the people of Judah and Jerusalem.

we would have been like Sodom, we would have been like Gomorrah
How Judah would have been like Sodom and Gomorrah can be made explicit. Alternate translation: "God would have destroyed us, like he destroyed the cities of Sodom and Gomorrah"

Isaiah 1:10

General Information:
Isaiah speaks to the people of Judah in the form of a poem.

listen to the instruction of our God
"listen and let our God rebuke you." The word "instruction" here probably includes the idea of rebuke.

you rulers of Sodom ... you people of Gomorrah
Isaiah is comparing the people of Judah to Sodom and Gomorrah to emphasize how sinful they have become. Alternate translation: "you rulers who are as sinful as the people of Sodom ... you people who are as wicked as those who lived in Gomorrah"

Isaiah 1:11

What is the multitude of your sacrifices to me?
God is using a question to scold the people. This rhetorical question can be translated as a statement. Alternate translation: "Your many sacrifices mean nothing to me!"

Isaiah 1:12

General Information:
Isaiah speaks Yahweh's words to the people of Judah in the form of a poem.

who has required this of you, to trample my courts?
The word "trample" means to step on and crush with one's feet. God is using a question to scold the people who live in Judah. This rhetorical question can be translated as a statement. Alternate translation: "no one told you to stomp around in my courtyards!"

Isaiah 1:13

Bring no more meaningless offerings
"Do not bring me any more of your worthless gifts"

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incense is an abomination to me
Here the abstract noun "abomination" can expressed as the verb "hate." Alternate translation: "I hate the incense the priests burn"

I cannot tolerate these wicked assemblies
Possible meanings are 1) "I cannot allow you to gather together because of the wicked things you do" or 2) "I cannot allow myself to watch you gather together because of the wicked things you do."

Isaiah 1:14

General Information:
Isaiah speaks Yahweh's words to the people of Judah in the form of a poem.

your new moons and your appointed feasts
The words "new moons" are a metonym for the celebrations of the new moon. They are also a synecdoche for all regular celebrations. Alternate translation: "your celebrations of the new moon and your other regular feasts"

new moons
A new moon is when the moon first shows light after having been dark.

they are a burden to me; I am tired of enduring them
This compares how God feels about the people's celebrations to carrying a heavy object. Alternate translation: "they are a heavy load that I am tired of carrying"

Isaiah 1:15

I hide my eyes from you
This idiom is a way of saying "I will not look at you" or "I will not pay attention to you"

your hands are full of blood
This is the reason that God will not listen to their prayers. The blood likely refers to violence that they have done against people. Alternate translation: "because it is like your hands are covered with the blood of those you have harmed" or "because you are guilty of violence"

Isaiah 1:16

General Information:
Isaiah speaks Yahweh's words to the people of Judah in the form of a poem.

Wash, cleanse yourselves
Here God compares a person who stops sinning with one who washes his body. Alternate translation: "Repent and wash the sin from your heart like you wash the dirt from your body"

remove the evil of your deeds from my sight
God was not telling them to do their evil deeds somewhere else, but to stop doing them. Alternate translation: "stop doing the evil deeds that I see you doing"

Isaiah 1:17

make straight the oppression
“correct oppression”. Correcting someone’s behavior is spoken of as making it straight. In this case it would mean to stop people from oppressing others. Alternate translations: “rebuke oppressors” or “help those who are oppressed”

give justice to the fatherless
"be fair to the children who do not have fathers"

defend the widow
"protect the women whose husbands have died"

Isaiah 1:18

General Information:
Yahweh continues to speak to the people of Judah.

Come now, and let
Yahweh graciously and lovingly invites the people to listen to what he is about to say. "Please listen to me. Let" or "Pay attention; I want to help you. Let"

let us reason together
"let us think about this together" or "we need to discuss this" or "what are we going to do?" Yahweh invites the people to discuss the future. Here the word "us" refers to Yahweh and includes the people of Judah.

though your sins are like scarlet, they will be white like snow; though they are red like crimson, they will be like wool
Isaiah is speaking of the people as if they were wearing clothes that were supposed to be white wool and of their sins as if they were red stains on the clothes. If Yahweh forgives their sins, it will be as if their clothes become white again.

like scarlet
Scarlet is a bright red color. Alternate translation: "bright red"

white like snow
White is often a symbol for holiness or purity. "Snow" refers to something like frozen rain that is very white. Since this simply describes something as very white, you could replace it with something else that is white: "white as a seashell" or "white as a dove." This means that their sins will be forgiven.

red like crimson
Crimson is a dark red color. Alternate translation: "dark red"

like wool
Wool is the hair of a sheep or goat. How they will be like wool can be made explicit. Alternate translation: "white like wool"

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Isaiah 1:19

General Information:
God continues to speak to the people of Judah.

If you are willing and obedient
Here, "willing" and "obedient" are used together to express one idea. Alternate translation: "If you willingly obey"

you will eat the good of the land
"the land will produce good food for you to eat"

Isaiah 1:20

but if you refuse and rebel
"but if you refuse to listen and instead disobey me"

the sword will devour you
The word "sword" refers to Judah's enemies. Also, the word "devour" compares Judah's enemies coming to kill them to a wild animal that attacks and eats other animals. Alternate translation: "your enemies will kill you"

the mouth of Yahweh has spoken it
The word "mouth" emphasizes that Yahweh has spoken and what he says will certainly happen. Alternate translation: "Yahweh has spoken" or "Yahweh has said that this will happen"

Isaiah 1:21

General Information:
Isaiah speaks to the people of Judah in the form of a poem.

How the faithful city
This exclamation shows Isaiah's anger and sadness about the people of Jerusalem. Alternate translation: "See how the people of Jerusalem, who had been faithful to God"

has become a prostitute
Isaiah compared the people to a woman who is not loyal to her husband but who sleeps with other men for money. The people were no longer loyal to God but were worshiping false gods. Alternate translation: "acts like a prostitute"

but now she is full of murderers
The word "she" refers to Jerusalem and its people. Those who wrote the Bible often refer to cities as women. Alternate translation: "but now the people of Jerusalem are murderers"

Isaiah 1:22

Your silver has become impure, your wine mixed with water
Possible meanings are that Isaiah uses silver and wine as metaphors for 1) the people of Jerusalem. Alternate translation: "You are like silver that is no longer pure, and like wine that is mixed with water" or 2) the good deeds that the people formerly did. Alternate translation: "You used to do good deeds, but now your bad deeds make your good deeds worthless"

silver ... impure
Someone needs to clean silver often or it will no longer shine brightly.

wine ... water
Wine with water in it has little taste and so is no better than water.

Isaiah 1:23

General Information:
Isaiah speaks Yahweh's words to the people of Judah in the form of a poem.

Your princes are rebels
"Your leaders rebel against God"

companions of thieves
"they are friends with people who steal from others"

bribes ... payoffs
People give "bribes" as gifts to dishonest rulers so the rulers will then act unjustly. Rulers receive "payoffs" as gifts from those who make profits from unjust laws that the ruler has passed.

runs after payoffs
A person eagerly desiring for someone to give him a bribe is spoken of as if the payoff were running away and the person were running after it. Alternate translation: "everyone desires for someone to pay money to them to make dishonest decisions"

They do not defend the fatherless
"they do not protect those who do not have fathers"

nor does the widow's legal plea come before them
"nor do they listen when widows go to them for help against those who break the law" or "and they do not help widows who go to them for help against those who break the law"

Isaiah 1:24

General Information:
Isaiah begins to speak Yahweh's words to the people of Judah in the form of a poem.

Therefore
"For that reason"

this is the declaration of the Lord Yahweh of hosts, the Mighty One of Israel
Yahweh speaks of himself by name to express the certainty of what he is declaring. Alternate translation: "this is what the Lord Yahweh of hosts,

the Mighty One of Israel, has declared" or "this is what I, Yahweh, the Mighty One of Israel, have declared"

I will comfort myself concerning my adversaries
Yahweh will comfort himself by taking just vengeance on his adversaries.

I will ... avenge myself against my enemies
"I will justly punish my enemies"

Isaiah 1:25

I will turn my hand against you
Here "hand" refers to God's power which he would use to punish his people. Alternate translation: "I will begin to use all my power against you"

refine away your dross as with lye
Here the process in which God removes his people's sin is spoken of as if her were separating metal from the bad things mixed with it. The words "as with lye" adds another metaphor, because lye is used in soap, not in refining metal. Alternate translation: "and like fire removing the dirt from silver, I will remove all the evil from among you"

dross
This is the dirt and other things that people remove from metals so the metal will be pure.

Isaiah 1:26

General Information:
Isaiah speaks to the people of Judah in the form of a poem.

at the first ... at the beginning
These are two ways of speaking of the first part or beginning of Israel's history, when Israel first became a nation.

you will be called
This can be stated in active form. Alternate translation: "people will call you"

the city of righteousness, a faithful town
Here "city" and "town" refer to the people living in Jerusalem. Alternate translation: "the city where the people are righteous and loyal to God"

Isaiah 1:27

General Information:
Isaiah speaks Yahweh's words to the people of Judah in the form of a poem.

Zion will be redeemed by justice, and her repentant ones by righteousness
This can be stated in active form. The full meaning of this statement can be made clear. Possible meanings are 1) "Yahweh will redeem Zion because the people there do what is just, and he will redeem those who repent because they do what Yahweh says is right" or 2) "Yahweh will redeem Zion because he is just, and he will redeem those who repent because he is righteous"

Zion
This is a metonym for the people who live on Mount Zion.

Isaiah 1:28

Rebels and sinners will be crushed together
This can be stated in active form. Alternate translation: "God will destroy those who rebel and sin against him"

those who abandon Yahweh will be done away with
This can be stated in active form. Alternate translation: "and Yahweh will completely do away with those who turn away from him" or "and Yahweh will kill all who reject him"

Isaiah 1:29

General Information:
Isaiah speaks Yahweh's words to the people of Judah in the form of a poem.

the sacred oak trees ... gardens
These phrases refer to places where the people of Judah worshiped idols.

you will be embarrassed by
Some modern translations read, "you will blush because of." A person blushes when his face turns hot and red, often because he feels that he has done something wrong.

Isaiah 1:30

For you will be like an oak whose leaf withers, and like a garden that has no water
Water gives life to trees and gardens. The people have cut themselves off from Yahweh, who gives them life.

Isaiah 1:31

General Information:
Isaiah speaks Yahweh's words to the people of Judah in the form of a poem.

The strong man
"The strong person" or "Whoever is powerful." This may refer to people who are important and who influence other people.

tinder
dry material that burns easily

his work like a spark
This compares the person's deeds or evil works to a spark that falls on tinder and sets it on fire. Alternate translation: "his work will be like a spark that starts a fire"

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Chapter 2

1 The things that Isaiah son of Amoz saw in a vision, concerning Judah and Jerusalem.

2 It will be in the last days
that the mountain of the house of Yahweh
will be established as the highest of the mountains,
and it will be raised up above the hills,
and all the nations will flow to it.

3 Many peoples will come and say,
"Come, let us go up to the mountain of Yahweh,
to the house of the God of Jacob,
so he may teach us some of his ways,
and we may walk in his paths."
For out of Zion will go the law,
and the word of Yahweh from Jerusalem.
4 He will judge between the nations
and will render decisions for many peoples;
they will hammer their swords into plowshares,
and their spears into pruning hooks;
nation will not lift up sword against nation,
nor will they train for war any longer.

5 House of Jacob, come,
and let us walk in the light of Yahweh.

6 For you have abandoned your people,
the house of Jacob,
because they are filled with customs from the east
and they practice divination like the Philistines,
and they shake hands with sons of foreigners.
7 Their land is full of silver and gold,
and there is no limit to their wealth;
their land also is full of horses,
nor is there limit to their chariots.
8 Their land also is full of idols;
they worship the craftsmanship of their own hands,
things that their own fingers have made.
9 People bow down,
and men abase themselves.
So do not raise them up.

10 Go into the rocky places and hide in the ground
from the terror of Yahweh
and from the glory of his majesty.
11 The lofty gaze of man will be abased,
and the haughtiness of men will be brought down,
and Yahweh alone will be exalted on that day.

12 For there will be a day of Yahweh of hosts
against everyone who is proud and raised up,
and against everyone who is arrogant—
and he will be abased—
13 and against all the cedars of Lebanon
that are high and lifted up,
and against all the oaks of Bashan.
14 That day of Yahweh of hosts
will be against all the high mountains,
and against all the hills that are lifted up,
15 and against every high tower,

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and against every impregnable wall,
16 and against all the ships of Tarshish,
and against all delightful sailing vessels.
17 The pride of man will be brought down,
and the haughtiness of men will be abased;
Yahweh alone will be exalted on that day.
18 The idols will completely pass away.

19 Men will go into the caves of the rocks
and the holes of the ground,
from the terror of Yahweh,
and from the glory of his majesty,
when he rises to terrify the earth.
20 On that day people will throw away
their idols of silver and of gold
that they have made for themselves to worship—
they will throw them away to the moles and bats.
21 The people will go into the crevices in the rocks
and into the clefts of the ragged rocks,
from the terror of Yahweh
and from the glory of his majesty,
when he rises to terrify the earth.

22 Stop trusting in man,
whose life-breath is in his nostrils,
for what does he amount to?

Isaiah 2 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 2:2-22.

Special concepts in this chapter

Latter days

This is probably a reference to the "last days." This makes parts of this prophecy reference events near the end of this world. Most scholars expect these prophecies to be fulfilled by Jesus. (See: lastday and prophet and fulfill)

Idolatry

While the first prophecy of Isaiah concerned the lack of justice in Judah, this chapter focuses on the presence of idolatry in Judah. (See: justice)

Isaiah 2:1

General Information:

Isaiah speaks to the people of Judah in the form of a poem.

Judah and Jerusalem

"Judah" and "Jerusalem" are metonyms for the people who live there. Alternate translation: "those living in Judah and Jerusalem"

Isaiah 2:2

in the last days

"in the future"

the mountain of the house of Yahweh

This can be stated 1) as a description. Alternate translation: "The mountain of Yahweh's house will stand" or 2) in active form. Alternate translation: "Yahweh will establish the mountain on which his temple is built"

as the highest of the mountains

Isaiah speaks of importance as if it were physical height. Alternate translation: "the most important

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of the mountains" or "the most important place in the world"

it will be raised up above the hills
Isaiah speaks of honor in metaphor as if it were physical height. This can be stated 1) in active form. Alternate translation: "Yahweh will honor it more than any other hill" or 2) as a metonym for the people who worship there. Alternate translation: "Yahweh will honor the people who worship there more than he honors any other people"

all the nations
Here "nations" is a metonym for the people of those nations. Alternate translation: "people from all the nations"

will flow to it
The people around the world going to the mountain of Yahweh is compared to how a river flows. This emphasizes that many people will come, not just a few people. Alternate translation: "will flow like a river to it" or "will go to it"

Isaiah 2:3

General Information:
Isaiah speaks to the people of Judah in the form of a poem.

to the house of the God of Jacob
The words "let us go up" are understood from the previous clause. Alternate translation: "let us go up to the house of the God of Jacob"

Jacob, so he may teach ... and we may walk
Another possible meaning is "Jacob. He will teach ... and we will walk"

he may teach us some of his ways, and we may walk in his paths
The words "ways" and "paths" are metaphors for the way a person lives. If your language has only one word for the ground on which people walk, you may combine these phrases. Alternate translation: "he may teach us his will so that we may obey him"

For out of Zion will go the law, and the word of Yahweh from Jerusalem
These phrases mean the same thing. Isaiah was emphasizing that all nations will understand that the truth is found in Jerusalem. Alternate translation: "People in Zion will teach God's law, and people in Jerusalem will teach the word of Yahweh"

For out of Zion will go the law
"For the law will go out from Zion." Isaiah speaks as if the law were something like a river that moves without people doing anything. Alternate translation: "Those to whom they teach the law will go out from Zion" or "Yahweh will proclaim his law from Zion"

the word of Yahweh from Jerusalem
"the word of Yahweh will go out from Jerusalem." Isaiah speaks as if the word of Yahweh were something like a river that moves without people doing anything. You can make clear the understood information. Alternate translation: "Those to whom they teach the word of Yahweh will go out from Jerusalem" or "Yahweh will proclaim his word from Jerusalem"

Isaiah 2:4

General Information:
Isaiah speaks to the people of Judah in the form of a poem.

He will judge
"Yahweh will judge"

will render decisions
"will solve disputes"

they will hammer their swords into plowshares, and their spears into pruning hooks
The people of the nations will turn their weapons of war into tools for farming.

they will hammer
"they will use hammers to shape"

swords ... spears ... sword
These words are synecdoches for weapons of any kind.

plowshares ... pruning hooks
These words are synecdoches for tools of any kind that people use in peaceful activity.

they will hammer their swords into plowshares
"they will make their swords into tools for planting seeds." A plowshare is a blade that people use to dig into soil so they can plant seeds there.

their spears into pruning hooks
"they will hammer their spears into pruning hooks" or "they will make their spears into tools for caring for plants." A pruning hook is a knife that people use to cut unwanted branches off of plants.

nation will not lift up sword against nation
"no nation will lift up its sword against another nation." The sword is a metonym for war. Alternate translation: "one nation will not fight wars against another nation"

nor will they train for war
"nor will they even train to fight wars." The writer expects his reader to believe that those who fight wars train before they fight and that some who train do not fight.

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Isaiah 2:5

General Information:
In 2:5 Isaiah speaks to the people of Judah, and in 2:6 he speaks to Yahweh. Both times he speaks in the form of a poem.

House of Jacob
"You descendants of Jacob." The word "house" is a metonym for the people who live in the house, the family. Here "Jacob" represents the nation of Judah, but it would be best to use "Jacob" here.

come
a gentle encouragement to do what the speaker is about to tell the hearer to do

let us walk in the light of Yahweh
Isaiah speaks of people learning and then doing what Yahweh wants them to do as if they were walking at night with a lamp that Yahweh has provided so they can see the path. Alternate translation: "let us learn how Yahweh wants us to live and then live that way"

Isaiah 2:6

For you have abandoned your people
"For you have left your people" and do not care what happens to them. Here the word "you" refers to Yahweh and so is singular.

they are filled with customs from the east
Isaiah speaks as if the people were containers who were full of something from the east. Possible meanings are that he speaks of 1) the deeds that the eastern peoples do. Alternate translation: "they do all the time the evil things the people who live in lands east of Israel do" or 2) people, specifically those who claim to speak to dead people, who have come from the east to do evil deeds. Alternate translation: "many diviners have come from the east and now live there"

they practice divination
they try to tell the future by looking at things like animal parts and leaves

they shake hands with sons of foreigners
Clasping hands together is the symbol of friendship and peace. Alternate translation: "they make peace and work together with people who are not from Israel"

Isaiah 2:7

General Information:
Isaiah speaks to Yahweh in the form of a poem.

Their land is full of silver and gold ... their land also is full of horses
Isaiah speaks as if the land were a container in which someone had placed silver, horses, and idols. The word "land" is a metonym for the people themselves, and the words "is full of" is a metaphor for the people possessing these items. Alternate translation: "They possess much silver and gold ... they also possess many horses"

Isaiah 2:8

Their land also is full of idols
Isaiah speaks as if the land were a container in which someone had placed silver, horses, and idols. The word "land" is a metonym for the people themselves, and the words "is full of" is a metaphor for the people possessing these items. Alternate translation: "They also possess many idols"

the craftsmanship of their own hands, things that their own fingers have made
These two phrases mean almost the same thing and emphasize that these are not real gods. If your language has no general word for something someone has made, you can combine these two phrases into one. Alternate translation: "things that they themselves have made"

craftsmanship of their own hands
The word "hands" is a synecdoche for the people themselves. Alternate translation: "their own craftsmanship" or "their own work" or "things they have made with their hands"

things that their own fingers have made
The word "fingers" is a synecdoche for the people themselves. Alternate translation: "things that they have made with their own fingers"

Isaiah 2:9

General Information:
In 2:9 Isaiah finishes speaking to Yahweh. In 2:10-11 Isaiah speaks to the people of Judah. Both times he speaks in the form of a poem.

People bow down, and men abase themselves
Possible meanings are 1) this continues the thought of [Isaiah 9:8]

People
human beings, as opposed to animals

men
"each person"

do not raise them up
The words "raise them up" are a metaphor for Yahweh forgiving the people. Alternate translation: "do not forgive them"

Isaiah 2:10

Go into the rocky places
Possible meanings are the people should go into 1) caves on steep hillsides or 2) places where there are many large rocks among which to hide.

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hide in the ground
Possible meanings are that the people should hide 1) in natural holes in the ground or 2) in pits that they dig in the ground.

from the terror of Yahweh
Here the abstract noun "terror" can be expressed by the verb "terrifying." Alternate translation: "to get away from Yahweh's terrifying presence" or "from Yahweh because you will be extremely afraid of him"

the glory of his majesty
"the great beauty and power he has as king" or "his royal splendor." See how you translated this in Isaiah 2:10.

Isaiah 2:11

The lofty gaze of man will be abased
"Yahweh will abase the lofty gaze of man." A man with a "lofty gaze" is looking above everyone to show them that he is better than they are. Here all people are guilty of thinking they are better than Yahweh, and the way they look at those who worship Yahweh, is a metonym for their pride. Alternate translation: "Yahweh will make ashamed all people because they think they are better than he is"

abased
See how you translated this in Isaiah 2:9.

the haughtiness of men will be brought down
The phrase "the haughtiness of men" here is a metonym for haughty people. This can be stated in active form. Alternate translation: "Yahweh will abase haughty men"

Yahweh alone will be exalted
This can be stated in active form. Alternate translation: "people will praise only Yahweh"

on that day
This is an idiom. Alternate translation: "on the day that Yahweh judges everyone"

Isaiah 2:12

General Information:
Isaiah speaks to the people of Judah in the form of a poem.

who is proud and raised up
One who is "raised up" is proud and considers himself better than other people. This can be stated in active form. Alternate translation: "who is proud and who raises himself above other people" or "who is proud and thinks that he is better than other people"

who is proud ... who is arrogant
Someone who is arrogant speaks and acts as if he is better than other people. These two phrases have similar meanings and are used together to emphasize that Yahweh will punish them.

he will be abased
"every proud person will be abased." This can be stated in active form. Alternate translation: "Yahweh will abase him"

abased
See how you translated this word in Isaiah 2:9.

Isaiah 2:13

against all the cedars of Lebanon ... against all the oaks of Bashan
The "day of Yahweh of Hosts" will be against the cedars and oaks. Possible meanings are 1) these trees are a metaphor for the proud people whom God will judge or 2) God will actually destroy these mighty trees.

Isaiah 2:14

General Information:
Isaiah speaks to the people of Judah in the form of a poem. He continues to describe what will happen on the day of Yahweh of Hosts

against
In 2:14-16 Isaiah lists things that God will destroy. Possible meanings are 1) these refer to prideful people that God will humble or 2) God will actually destroy all these things in the list.

mountains ... hills
These words are metaphors for the pride of the Israelites. They also appear in [Isaiah 2:2]

that are lifted up
This is an idiom. Alternate translation: "that are very high"

Isaiah 2:15

high tower ... impregnable wall
These refer to things people would build around their cities so they could defend themselves against their enemies. They are a metaphor for the Israelites' pride and belief that they had no need for Yahweh and could stand against any punishment Yahweh would mete out to them for their sins.

impregnable wall
"wall that nothing can break down or go through"

Isaiah 2:16

ships of Tarshish ... delightful sailing vessels
These refer to large boats that people used to travel far on the sea and bring back goods to the cities.

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ships of Tarshish
"ships on which they go to Tarshish"

delightful
"beautiful" or "desirable"

Isaiah 2:17

General Information:
Isaiah speaks to the people of Judah in the form of a poem. He continues to describe what will happen on the day of Yahweh of Hosts

The pride of man will be brought down
This can be stated in active form. Alternate translation: "He will bring down every proud man" or "He will humiliate every proud man"

brought down ... abased
See how you translated these words in Isaiah 2:11.

the haughtiness of men will be abased
The abstract noun "haughtiness" can be translated as an adjective. Alternate translation: "those people who are haughty will stop being haughty"

Yahweh alone will be exalted
This can be stated in active form. See how you translated this in Isaiah 2:11. Alternate translation: "people will praise only Yahweh"

Isaiah 2:18

The idols will completely pass away
"All idols will disappear" or "There will be no more idols"

Isaiah 2:19

Men will go ... from the terror
The full meaning of this statement can be made clear. Alternate translation: "Men will go ... to hide from the terror"

the caves of the rocks
"the caves in the rocks." These are large rocks, not small stones that can be held in the hand.

from the terror of Yahweh, and from the glory of his majesty
See how you translated this in Isaiah 2:10.

from the terror of Yahweh
because they are very afraid of Yahweh

the glory of his majesty
Here the word "glory" describes "majesty." Alternate translation: "the beauty he has as king"

when he rises to terrify the earth
"when Yahweh takes action and causes the people of the earth to be terribly afraid of him"

Isaiah 2:20

General Information:
Isaiah speaks to the people of Judah in the form of a poem. He continues to describe what will happen on the day of Yahweh of Hosts

to the moles and bats
Moles are small animals that dig and live underground. Bats are small flying animals that sometimes live in caves. Alternate translation: "to the animals"

Isaiah 2:21

the crevices in the rocks ... the clefts of the ragged rocks
If your language does not have two different words for "crevice" and "cleft," the space that appears between the two parts of a rock when it splits, you can combine these two phrases into one.

from the terror of Yahweh
because they are very afraid of Yahweh. See how you translated this in Isaiah 2:19.

the glory of his majesty
"the great beauty and power he has as king" or "his royal majesty." See how you translated this in Isaiah 2:10.

when he rises to terrify the earth
"when Yahweh takes action and causes the people of the earth to be terribly afraid of him." See how you translated this in Isaiah 2:19.

Isaiah 2:22

whose life-breath is in his nostrils
This describes how man is human and weak by emphasizing that he needs to breath to live. Alternate translation: "who is weak and will die" or "who needs the breath in his nose to live"

nostrils
the holes in the nose through which people breathe

for what does he amount to?
Isaiah uses a question to remind the people of something they should already know. This question can be translated as a statement. Alternate translation: "for man amounts to nothing!" or "for man is not worth anything!"

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Chapter 3

1 See, the Lord Yahweh of hosts
is about to take away from Jerusalem and from Judah
support and staff:
the whole supply of bread
and the whole supply of water,
2 the mighty man and the warrior,
the judge and the prophet,
the one who practices divination and the elder,
3 the captain of fifty
and the respected citizen,
the counselor, the expert craftsman
and the skillful enchanter.

4 "I will place mere youths as their leaders,
and the young will rule over them.

5 The people will be oppressed,
every one by another,
and every one by his neighbor;
the child will act arrogantly toward the elderly,
and the degraded will challenge the honorable.

6 A man will even take hold of his brother
in his father's house and say,
'You have a coat; be our ruler,
and let this ruin be in your hands.'
7 On that day he will shout and say,
'I will not be a healer;
I have no bread or clothing.
You will not make me ruler of the people.'"

8 For Jerusalem has stumbled,
and Judah has fallen,
because their speech and their actions are against Yahweh,
rebelling against the eyes of his glory.
9 The look on their faces witnesses against them;
and they tell of their sin like Sodom;
they do not hide it.
Woe to them!
For they have completed a catastrophe for themselves.

10 Tell the righteous person that it will be well,
for they will eat the fruit of their deeds.
11 Woe to the wicked! It will go badly for him,
for what his hands have earned will be done to him.

12 My people—children are their oppressors,
and women rule over them.
My people, those who guide you lead you astray
and confuse the direction of your path.

13 Yahweh stands up for an accusation;
he is standing to accuse the people.
14 Yahweh will come with judgment
against the elders of his people and their leaders:
"You have ruined the vineyard;
the plunder from the poor is in your houses.
15 Why do you crush my people
and grind the faces of the poor?"

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This is the declaration of the Lord Yahweh of hosts.

16 Yahweh says that because the daughters of Zion are proud,
they walk with their necks extended,
with flirting eyes, walking with tiny steps as they go,
making tinkling sounds from bracelets on their ankles.
17 Therefore the Lord will form scabs
on the heads of the daughters of Zion,
and Yahweh will make them bald.

18 On that day the Lord will remove their beautiful ankle jewelry, head bands, the crescent ornaments, **19** the ear pendants, the bracelets, and the veils; **20** the headscarves, the ankle chains, the sashes, and the perfume boxes, and the amulets.

21 He will remove the rings and the nose jewels; **22** the festive robes, the mantles, the veils, and the handbags; **23** the hand mirrors, the fine linen, the head pieces, and the wraps.

24 Instead of sweet perfume there will be stench;
and instead of a belt, a rope;
instead of well-arranged hair, baldness;
and instead of a robe, a covering of sackcloth;
and branding instead of beauty.
25 Your men will fall by the sword,
and your strong men will fall in war.
26 Jerusalem's gates will lament and mourn;
and she will be alone and sit upon the ground.

Isaiah 3 General Notes

Structure and formatting

This chapter is a continuation of the material in the previous chapter. Some translations Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 3:1-26, which is a vision Isaiah receives. These are the words of Yahweh.

Judgment

This chapter is structured as a judgment against the Jews. God is acting as a judge reading the list of convictions against them and then he reads the judgment. (See: judge)

Special concepts in this chapter

Exile

While the previous part of the prophecy in chapter 2 discussed the last days, this part of the prophecy predicts the exile of Judah to Babylon. (See: prophet and lastday)

Isaiah 3:1

See

The word "see" here adds emphasis to what follows. It can also be translated as "Listen" or "Indeed."

support and staff

Both of these words refer to a walking stick, on which someone leans for support. This idea here stands for the things that people need the most in order to live: food and water. Alternate translation: "everything that supports you" or "everything that you depend on"

Isaiah 3:2

the mighty man ... the warrior ... the judge ... the prophet ... the one who practices divination ... the elder

This is a list of categories of people that others depend on. Since they do not refer to particular individuals, they can all be translated with plural nouns as in the UDB. Alternate translation: "the mighty men ... the warriors ... the judges ... the prophets ... the ones who practices divination ... the elders"

the one who practices divination

This is a person who claims that he can tell the future by looking at things like animal parts and

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leaves. See how you translated similar words in Isaiah 2:6.

Isaiah 3:3

the captain of fifty ... the respected citizen ... the counselor ... the expert craftsman ... the skillful enchanter
This is a list of categories of people that others depend on. Since they do not refer to particular individuals, they can all be translated with plural nouns as in the UDB. Alternate translation: "the captains of fifty ... the respected citizens ... the counselors ... the expert craftsmen ... the skillful enchanters"

the captain of fifty
Possible meanings are 1) the word "fifty" represents the exact amount of soldiers that the captain led. Alternate translation: "the captains of 50 soldiers" or 2) the word translated as "fifty" does not represent an exact number, but is the name of a small military unit. Alternate translation: "the captain of a small military unit"

fifty
"50"

Isaiah 3:4

I will place mere youths as their leaders, and the young will rule over them
These phrases mean basically the same thing. Possible meanings are 1) "I will place young people as their leaders, and those young people will rule over them" or 2) "youths" is a metaphor for simple and foolish men. Alternate translation: "I will place over them leaders who are immature, like young people, and those bad leaders will rule over them"

I will place
Here the word "I" refers to Yahweh. This can also be stated clearly. Alternate translation: "Yahweh says, 'I will place"

Isaiah 3:5

The people will be oppressed, every one by another, and every one by his neighbor
This can be stated in active form. Alternate translation: "Everyone will be cruel to others and will mistreat his neighbor"

the degraded
"the people who are without honor" or "the people whom no one respects"

the honorable
"the people with honor" or "the people whom everyone respects"

Isaiah 3:6

let this ruin be in your hands
Here "hands" represents authority. Alternate translation: "take charge of this ruin" or "rule over this ruin"

this ruin
Possible meanings are 1) many or most of the buildings in the city of Jerusalem were destroyed or 2) the people in Jerusalem have no more prosperity or leadership. Alternate translation: "this city, which is now ruined"

Isaiah 3:7

I will not be a healer
Solving the people's troubles is spoken of as if it were healing them. Alternate translation: "No, I cannot fix this problem" or "No, I cannot help you"

Isaiah 3:8

Connecting Statement:
The prophet begins to comment on this situation.

Jerusalem has stumbled, and Judah has fallen
Disobeying God is spoken of as if it were stumbling and falling.

the eyes of his glory
Here "the eyes" stands for God himself, who is glorious. Alternate translation: "him who is glorious" or "Yahweh, who is glorious"

Isaiah 3:9

The look on their faces witnesses against them
Expressions of arrogance on people's faces are spoken of as if the expressions were persons who could testify against the proud people. Alternate translation: "The prideful looks on their faces show that they oppose Yahweh"

they tell of their sin like Sodom; they do not hide it
Here the people of Judah are said to be like the people of Sodom, because they openly boasted about their sins. Alternate translation: "like the people of Sodom, they talk about their sins and let everyone know about them"

For they have completed a catastrophe for themselves
The catastrophe is still coming, but the people have finished doing what will cause it to come. The catastrophe's causes are spoken of here as if they were the catastrophe itself. Alternate translation: "For they have done everything that will cause a catastrophe to happen"

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Isaiah 3:10

Tell the righteous person that it will be well
"Tell the one who is doing what is right that I will make things good for him"

the righteous person
This refers to righteous people in general. Alternate translation: "righteous people"

for they will eat the fruit of their deeds
Deeds are spoken of as if they were trees giving fruit that can be eaten. The fruit stands for the reward for doing good deeds. Alternate translation: "for they will receive their reward for their good deeds" or "for they will receive their reward for the good things they have done"

they will eat the fruit of their deeds
The Hebrew text has these plural pronouns here, but they refer to any righteous person. Translators can choose to translate them as singular: "he will eat the fruit of his deeds."

Isaiah 3:11

for what his hands have earned will be done to him
Here "hands" stands for the deeds that the person has done. Alternate translation: "for what the wicked person has done to others will be done to him"

Isaiah 3:12

My people ... My people
Possible meanings are 1) Isaiah is talking and "My" refers to Isaiah, or 2) Yahweh is talking and "My" refers to Yahweh.

children are their oppressors
Possible meanings are 1) "young people have become their leaders and they oppress the people" or 2) "their leaders are immature like children and oppress the people."

women rule over them
Possible meanings are 1) "women rule over the people" or 2) "their leaders are weak like women."

those who guide you lead you astray and confuse the direction of your path
It was common in the Ancient Middle East to speak of a nation's leaders as if they were shepherds. As shepherds lead the sheep along good paths to safety, leaders should teach the people the truth and help them do what is right. Judah's leaders were not doing this. Alternate translation: "your leaders are like bad shepherds who lead you away from good paths and do not show you where to go"

Isaiah 3:13

Yahweh stands up for an accusation; he is standing to accuse the people
Isaiah speaks of Yahweh's decision to harm the people as if Yahweh were bringing a legal accusation in a courtroom against the people of Israel. The second part of this line means the same thing as the first part, but it says it a little more completely. Alternate translation: "It is as though Yahweh had taken his place in a courtroom and were ready to accuse the people"

Isaiah 3:14

will come with judgment
Judgment is spoken of as if it were an object that one could bring to another person. Alternate translation: "will announce his judgment" or "will declare his judgment"

You have ruined the vineyard
Here "you" refers to the elders and rulers. Yahweh is speaking of his people as if they were a vineyard. Like someone who fails to care for a vineyard so that the vines give no more grapes, the elders and leaders are discouraging the Israelites from serving God. Alternate translation: "My people are like a vineyard, and you have ruined it"

the plunder from the poor is in your houses
"the things you have taken from the poor are in your houses"

the poor
This nominal adjective can be stated as an adjective. Alternate translation: "those who are poor"

Isaiah 3:15

Why do you crush my people and grind the faces of the poor?
Yahweh asks this question in order to accuse the leaders of the people. This accusation can be expressed as a statement. Alternate translation: "I am angry with you evil men because you are crushing my people and grinding the faces of the poor!"

crush my people
Making people suffer is spoken of as if it were crushing them with a very heavy weight. Alternate translation: "cruelly harm my people"

grind the faces of the poor
Making people suffer is spoken of as if it were rubbing their faces into the ground. Alternate translation: "harm the poor and make them suffer"

This is the declaration of the Lord Yahweh of hosts
Yahweh speaks of himself by name to express the certainty of what he is declaring. Alternate

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translation: "this is what the Lord Yahweh of hosts has declared" or "this is what I, the Lord Yahweh of hosts, have declared"

Isaiah 3:16

the daughters of Zion
Zion, meaning here the city of Jerusalem, is spoken of as if it were a woman with her daughters. Alternate translation: "the women of Zion"

with their necks extended
"in an arrogant way"

with flirting eyes
Looking at men in a way that makes the men think the women want sexual relations.

walking with tiny steps as they go
This is how they would walk to attract men, possibly because the bracelets on their ankles were connected by chains decorated with bells so they could not take normal steps.

Isaiah 3:17

General Information:
This page has intentionally been left blank.

Isaiah 3:18

General Information:
This continues to describe how Yahweh will judge the women of Jerusalem.

the Lord will remove
Here what the Lord causes others to do is spoken of as the Lord doing it himself. Alternate translation: "the Lord will cause others to remove"

ankle jewelry
a decoration that women wear on the ankle, just above the foot

head bands
a decoration that women wear over the head and hair

crescent ornaments
moon-shaped ornaments that people wear in the belief that they will protect the person from evil

Isaiah 3:19

ear pendants
jewelry that hangs from the ear or over the ear

bracelets
a decoration that women wear on the arm near the hands

veils
a very thin material used to cover a woman's head and face

Isaiah 3:20

headscarves
long, thin pieces of cloth that women tie around the head or hair

ankle chains
These are decorations that women wear near the feet. Often the chains hang down to make a gentle noise.

sashes
a piece of cloth that people wear around the waist or across the chest mostly for decoration

perfume boxes
a small box or bag containing perfume that women wore on chains or strings around their necks so they smelled good

amulets
ornaments or jewelry that people wear because they believe that those things will protect them from evil, danger, or sickness

Isaiah 3:21

rings
a decoration worn around the finger

nose jewels
a decoration worn in or through the nose

Isaiah 3:22

festive robes
a long, loose garment with decorations that was worn over other clothes for everyone to see

mantles
a cloth worn over the shoulders on the outside of the clothes

veils
See how you translated this in Isaiah 3:19.

handbags
a bag to used to carry small things

Isaiah 3:23

hand mirrors
a small surface, held in one's hand and used to see oneself

fine linen
a soft cloth worn by rich people

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head pieces
a cloth or small hat worn over the hair

wraps
a decorative cloth that a woman would wrap around herself to make her beautiful

Isaiah 3:24

belt
This is a general word for a piece of cloth or leather that people wear around the waist. Some are for decoration, but others are to hold weapons.

a rope
This may refer to a rope that enemies would tie on the people of Judah when they captured them. Or it might mean that Jerusalem's women would have nothing to wear but rough clothing secured with ropes.

well-arranged hair, baldness
"pretty hair, their heads will be bald"

Isaiah 3:25

Your men will fall by the sword, and your strong men will fall in war
Falling represents being killed, and the sword represents battle. Alternate translation: "Your men will be killed in battle, and your strong men will be killed in war" or "Enemies will kill your soldiers in battle"

Isaiah 3:26

Jerusalem's gates will lament and mourn
Here the city gates represent the people who sit at the public places near the city gates. Alternate translation: "The people of Jerusalem will sit at the city gates and cry and mourn"

she will be alone and sit upon the ground
Isaiah speaks of the people of Jerusalem, whom no one will save from their enemies, as if they were the city itself and as if they were a woman who sits on the ground because all her friends have deserted her.

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Chapter 4

1 On that day seven women
will take hold of one man and say,
"Our own food we will eat,
our own clothing we will wear.
But let us take your name
to remove our shame."

2 On that day the branch of Yahweh will be beautiful and glorious, and the fruit of the land will be the pride and delight of the escaped remnant in Israel.

3 It will happen that the one who is left in Zion and the one who remains in Jerusalem will be called holy, everyone who is written down as living in Jerusalem. **4** This will happen when the Lord will have washed away the filth of the daughters of Zion, and will have cleansed the blood stains from the midst of Jerusalem, by means of the spirit of judgment and the spirit of flaming fire.

5 Then over the whole site of Mount Zion and over her place of assembly, Yahweh will create cloud and smoke by day, and the shining of a flaming fire by night; it will be a canopy over all the glory. **6** It will be a shelter for shade in the daytime from the heat, and a refuge and a cover from the storm and rain.

Isaiah 4 General Notes

Special concepts in this chapter

More women than men

This chapter describes a time when there will be many more women than men in Judah. This is because so many of Judah's fighting men will have died before the exile. Those who come through this difficult time will be a holy remnant. (See: and holy and remnant)

Other possible translation difficulties in this chapter

Branch of Yahweh

Scholars are divided over the possible meaning of this metaphor. Some believe it is a reference to the Messiah, while others believe it is a reference to the faithful remnant. (See: and christ and faithful)

Isaiah 4:1

let us take your name

This phrase means "let us marry you."

Isaiah 4:2

the branch of Yahweh will be beautiful

Possible meanings are 1) "branch" is a synecdoche that represents the crops Yahweh will cause to grow in the land of Israel. Alternate translation: "Yahweh will cause the crops in Israel to be beautiful" or 2) "branch" is a metaphor that refers to the Messiah.

will be beautiful and glorious

"will be full of beauty and glory"

the fruit of the land will be the pride and delight of the escaped remnant in Israel

The phrase "fruit of the land" speaks a synecdoche for all food crops that grow on the land. The words "pride" and "delight" are metonyms for what it is that brings pride and delight. Alternate translation: "the fruit of the land will be what makes those survivors in Israel proud and what they delight in"

Isaiah 4:3

the one who is left in Zion and the one who remains in Jerusalem

Both of these statements mean the same thing. Here "the one who" does not refer to a specific person but to people in general who are still alive in Jerusalem. Alternate translation: "everyone who remains in Jerusalem"

will be called holy

This can be stated in active form. Alternate translation: "the Lord will call them holy" or "will belong to the Lord"

everyone who is written down as living in Jerusalem

This can be stated in active form. Alternate translation: "everyone whose name is on the list of the people who live in Jerusalem"

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Isaiah 4:4

when the Lord will have washed away the filth of the daughters of Zion
This expression speaks of sin as if it were physical dirt. Alternate translation: "after the Lord removes the sins of the daughters of Zion as someone washes away filth"

filth
This word can refer to dung or to vomit, so you should use a general word here that can refer to either.

the daughters of Zion
Possible meanings are 1) the women of Jerusalem or 2) the people of Jerusalem.

will have cleansed the blood stains from the midst of Jerusalem
"Blood stains" here represents violence and murder. Alternate translation: "will have taken away those in Jerusalem who harm innocent people"

by means of the spirit of judgment and the spirit of flaming fire
This is how God would remove the sin from Jerusalem. Here "spirit" probably represents the activity of judging and burning. Alternate translation: "by judgment and flaming fire"

spirit of judgment
Possible meanings are 1) Yahweh will punish the people or 2) Yahweh will declare the people guilty.

the spirit of flaming fire
Possible meanings are 1) this is a metaphor that means Yahweh will remove sinners from Zion like a fire removes impurities or 2) "flaming fire" is a metonym that represents the destruction in general of all the sinners.

Isaiah 4:5

a canopy over all the glory
Possible meanings are 1) a canopy for protecting the glorious city, or 2) a canopy consisting of God's glory that will protect the city. If the first meaning is followed, then it may further mean that the city is glorious because Yahweh is present in it.

canopy
This is a cloth that is hung over something to cover it for protecton.

Isaiah 4:6

General Information:
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Chapter 5

1 Let me sing for my well beloved,
a song of my beloved about his vineyard.
My well beloved had a vineyard
on a very fertile hill.
2 He spaded it, removed the stones,
and planted it with an excellent kind of vine.
He built a tower in the middle of it,
and also built a winepress.
He waited for it to produce grapes,
but it only produced wild grapes.

3 So now, inhabitant of Jerusalem and man of Judah,
judge between me and my vineyard.
4 What more could have been done for my vineyard,
that I have not done for it?
When I looked for it to produce grapes,
why did it produce wild grapes?
5 Now I will tell you
what I will do to my vineyard:
I will remove the hedge,
I will turn it into a pasture,
I will break down its wall,
and it will be trampled down.
6 I will lay it waste,
and it will not be pruned nor hoed.
Instead, briers and thorns will spring up.
I will also command the clouds
not to rain on it.

7 For the vineyard of Yahweh of hosts
is the house of Israel,
and the man of Judah
his pleasant planting;
he waited for justice, but instead, there was killing;
for righteousness, but, instead, a shout for help.

8 Woe to those who join house to house,
who join field to field,
until no room remains,
and you alone remain in the land!

9 Yahweh of hosts told me,
many houses will be desolate,
even great and impressive ones,
without any inhabitant.
10 For a ten-yoke vineyard will yield only one bath,
and one homer of seed will yield only an ephah.

11 Woe to those who rise up early in the morning
to obtain strong drink,
those who linger late into the night
until wine inflames them.
12 They have harp and lute,
tambourine, flute, and wine at their feasts,
but they do not honor what Yahweh has done
or respect the work of his hands.

13 Therefore my people have gone into captivity
for lack of understanding;
their honored leaders are famished,

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and their common people have nothing to drink.
14 Therefore Sheol has made its appetite greater
and has opened its mouth very wide;
their elite, the people, their leaders, and the revelers
and those who are happy among them, descend into Sheol.
15 People bow low,
and men abase themselves.
the eyes of the lofty will be abased.
16 Yahweh of hosts will be exalted in his justice,
and God the Holy One will show himself holy by his righteousness.
17 Then the sheep will feed as in their own pasture,
and in the ruins, lambs will graze as foreigners. [1]

18 Woe to those who pull along iniquity with useless cords
and who pull along sin as if it were with a cart rope.
19 Woe to those who say, "Let God hurry,
let him work quickly, so we can see it happen;
and let the plans of the Holy One of Israel come,
so that we may know them."

20 Woe to those who call evil good,
and good evil;
who represent darkness as light,
and light as darkness;
who represent bitter as sweet,
and sweet as bitter!

21 Woe to those who are wise in their own eyes,
and prudent in their own understanding!

22 Woe to those who are champions at drinking wine,
and masters at mixing strong drinks;
23 who acquit the wicked for a bribe,
and deprive those in the right of what is right!

24 Therefore as the tongue of fire devours stubble,
and as chaff goes down in flame,
so their root will rot,
and their blossom will blow away like dust.
This will happen because they have rejected
the law of Yahweh of hosts,
and because they have despised
the word of the Holy One of Israel.
25 Therefore the anger of Yahweh is kindled against his people.
He has reached out with his hand against them
and has punished them.
The mountains tremble,
and their corpses are like garbage in the streets.
In all these things, his anger does not subside;
his hand is still stretched out.

26 He will lift up a signal flag for faraway nations
and will whistle for those at the end of the earth.
Look, they will come
speedily and promptly.
27 None tire or stumble among them;
none slumbers or sleeps.
Nor are their belts loose,
or the thongs of their sandals broken.
28 Their arrows are sharp
and all their bows are bent;
their horses' hooves are like flint,

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and their chariot wheels like storms.
29 Their roaring will be like a lion;
they will roar like young lions.
They will growl and seize the prey
and drag it away, with none to rescue.
30 On that day they will roar against the prey
as the sea roars.
If anyone looks over the land,
he will see darkness and suffering;
even the light will be made dark by the clouds.

Footnotes

5:17 [1]Some modern translations have

Isaiah 5 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in this chapter.

Special concepts in this chapter

Woe

This chapter presents a series of woes, or judgments against those who are spoken against. Most of these judgments are due to the lack of justice in Judah. (See: woe and judge and justice)

Important figures of speech in this chapter

Allegory

This chapter begins as an allegory. An allegory is a story with a symbolic meaning. This allegory is meant to teach the Jews that they sinned against Yahweh and that there was nothing more he could have done for them. (See: spirit and sin)

==Animals being present where people once lived== Verse 17 ("Then the sheep will feed as in their own pasture, and in the ruins of the rich people, lambs will graze") is an example of the Old Testament's prophets' habit of describing complete ruin and desolation in terms of a picture of animals—usually wild animals, but here sheep and lambs—living in or feeding in those places. Whether the picture is of flocks or wild animals, the purpose is to say that the human habitation has gone back to wild nature, and that this has happened because of God's punishment on the people.

Isaiah 5:1

General Information:

Isaiah tells a parable about a farmer and his vineyard. The farmer represents God and the vineyard represents the people of Judah, the southern kingdom of the Israelites.

my well beloved

"my dear friend"

on a very fertile hill

"on a hill where very good crops could grow"

Isaiah 5:2

He spaded it

"He prepared the soil." This expresson refers to using a tool to dig into the ground to prepare it for planting.

He built a tower in the middle of it

"He made a tall building in the middle of the vineyard to watch over it." Someone would stand at the top of the tower to watch the vineyard and make sure that no animals or people went into it. The full meaning of this statement can be made clear.

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built a winepress
"dug a pit to squeeze out the grape juice." A winepress is a low place carved out of rock in the ground where workers step on the grapes to crush them with their feet, in order to remove the grape juice.

wild grapes
"worthless grapes" or "bad tasting grapes"

Isaiah 5:3

General Information:
In Isaiah's parable of the vineyard, the owner of the vineyard, who represents God, speaks to the people of Jerusalem and Judah about his vineyard.

inhabitant of Jerusalem and man of Judah
These expressions refer in general to all people living in Jerusalem and Judah, so they can be translated with plural nouns. Alternate translation: "all of you who live in Jerusalem and Judah"

Jerusalem ... Judah
"Judah" was the name of the southern kingdom of Israelites, and Jerusalem was the capital city.

judge between me and my vineyard
The idea of a space separating two things is often used to express the idea of choosing one or the other of those things. Alternate translation: "decide who has acted right, I or my vineyard"

Isaiah 5:4

What more could have been done for my vineyard, that I have not done for it?
The owner uses this question to make a statement about his vineyard. This rhetorical questions can be translated as a stataement. Alternate translation: "I have done all that I could do for my vineyard!"

When I looked for it to produce grapes, why did it produce wild grapes?
The owner uses a question to say that his vineyard should have produced good grapes. This rhetorical question can be translated as a statement. Alternate translation: "I wanted it to make good grapes, but it only produced worthless grapes"

Isaiah 5:5

General Information:
In Isaiah's parable, the owner of the vineyard continues to talk about his vineyard.

remove the hedge
"take away the border of bushes." A hedge is a row of bushes or small trees that have been planted in order to protect a garden or some other kind of area. Here "hedge" probably refers to the thorn bushes that were planted to grow on the stone wall surrounding the vineyard.

I will turn it into a pasture
"I will allow animals to go there and eat." This is a grassy place where animals feed.

it will be trampled down
This can be stated in active form. Alternate translation: "animals will trample it down"

Isaiah 5:6

I will lay it waste
"I will destroy it"

it will not be pruned nor hoed
This can be stated in active form. Alternate translation: "no one will prune it or hoe it" or "no one will cut off the branches that are not needed, and no one will take care of the soil"

briers and thorns will spring up
Briers and thorns are often used as symbols of ruined cities and land.

Isaiah 5:7

General Information:
Isaiah explains the parable of the vineyard.

For the vineyard of Yahweh of hosts is the house of Israel
Isaiah states that the vineyard in the parable represents the people of Israel. Alternate translation: "For the vineyard of Yahweh of hosts represents the house of Israel" or "The people of Israel are like the vineyard of Yahweh, Lord of the angel armies"

the house of Israel
The word "house" is a metonym for the family that lives in the house. In this case it refers to the kingdom of Israel. Alternate translation: "Israel" or "the kingdom of Israel" or "the people of Israel"

the man of Judah his pleasant planting
The people of Judah are spoken of as if they are a vine that Yahweh planted. This can be stated as a simile. Alternate translation: "the people of Judah are like a vine that that Yahweh planted for Yahweh's pleasure"

the man of Judah
Here "man" represents all the people of Judah. Alternate translation: "the people of Judah"

he waited for justice, but instead, there was killing
This can be changed so that the abstract noun "justice" can be expressed by the verb "do what is fair." The abstract noun "killing" can be expressed as "killed one another." Alternate translation: "Yahweh waited for the people to do what is fair, but instead they killed one another"

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for righteousness
The phrase "he waited" is understood from earlier in the verse. It can be repeated to make the meaning clear. Alternate translation: "he waited for righteousness" or "he waited for them to do what is right"

instead, a shout for help
The words "there was" are understood from earlier in the verse. They can be repeated to make the meaning clear. The reason people shouted out for help can be made explicit. Alternate translation: "instead, there was a shout for help" or "instead, those who were weak shouted out for someone to help them because others were attacking them"

a shout
This expression probably stands for many shouts.

Isaiah 5:8

General Information:
Isaiah announces God's judgment.

to those who join house to house, who join field to field
"to those who take more and more houses, and who take more and more fields." Isaiah assumes that his audience knows that the law forbids someone from taking land from a family permanently. The full meaning of this statement can be made clear.

Isaiah 5:9

Yahweh of hosts
See how you translated this in Isaiah 1:9.

without any inhabitant
"without anyone living in it"

Isaiah 5:10

a ten-yoke vineyard
The size of the vineyard is represented by the number of pairs of oxen that could plow it in one day. Each pair of oxen would be connected by a yoke. Alternate translation: "a vineyard that is large enough for ten pairs of oxen to plow it"

only one bath
The words "of wine" are implied. Alternate translation: "only one bath of wine"

one bath
A bath is eqaul to 22 liters.

one homer of seed will yield only an ephah
A homer is equal to 220 liters.

only an ephah
The words "of grain" are implied. Alternate translation: "only an ephah of grain"

an ephah
An ephah is equal to 22 liters.

Isaiah 5:11

those who rise up early in the morning ... who linger late into the night
This refers to people who do nothing all day but drink alcoholic drinks.

until wine inflames them
Here the power of wine to make its drinkers drunk is spoken of as if it were inflaming them, that is, setting them on fire. Alternate translation: "until they are drunk with wine"

Isaiah 5:12

harp and lute, tambourine, flute, and wine
These musical instruments and the wine imply that the people enjoying these things are celebrating very much.

tambourine
A musical instrument with a head like a drum that can be beaten with the hand. It probably had pieces of metal around the side that sounded when the player shook it. The tambourine was small enough for the player to hold it and shake it with one hand.

the work of his hands
Here the metonym "hands" represents the person who has done something. Alternate translation: "what Yahweh has done"

Isaiah 5:13

General Information:
These verses tell what will happen to the people because they have disobeyed God.

my people have gone into captivity
In prophecy things that will happen in the future are often referred to as if they had already happened. This emphasizes that the prophecy will certainly come true. Alternate translation: "enemies from other countries will take my people, Israel, as slaves"

for lack of understanding
What they do not understand can be made explicit. Alternate translation: "because they do not understand Yahweh or his law"

are famished
"are extremely hungry"

Isaiah 5:14

Sheol has made its appetite greater and has opened its mouth very wide
This phrase speaks of Sheol, which stands here for the grave, to an animal that is ready to eat other

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animals. It implies that many, many people will die. Alternate translation: "death is like a hungry animal that has opened its mouth wide to eat up many people"

their elite, the people, their leaders, and the revelers and those who are happy among them, descend into Sheol
The prophet speaks of the future as if it were happening now. Alternate translation: "Many people of Israel, their important people and common people, their leaders and those who enjoy wild parties, will go into Sheol"

Isaiah 5:15

People bow low, and men abase themselves
See how you translated these words in [Isaiah 2:9]

the eyes of the lofty will be abased
Looking down is often a sign of being ashamed. See how you translated similar words in [Isaiah 2:11]

the lofty
Here proud, arrogant people are spoken of as if they are high above other people. Alternate translation: "proud"

Isaiah 5:16

Yahweh of hosts will be exalted in his justice
This can be stated in active form. Alternate translation: "People will praise Yahweh of hosts because he is just"

Yahweh of hosts
See how you translated this in Isaiah 1:9.

will be exalted
Being honored is spoken of as if it were being lifted high. Alternate translation: "will be greatly honored"

Isaiah 5:17

the sheep will feed as in their own pasture
Yahweh will destroy the city of Jerusalem, which was called a "vineyard" in Isaiah 5:1. It will become good for nothing except for sheep to eat grass there.

graze
eat grass

in the ruins, lambs will graze as foreigners
That is, the lambs will graze there. The land will be worthless for any other use.

Isaiah 5:18

Woe to those who pull along iniquity with useless cords and who pull along sin as if it were with a cart rope
These phrases mean basically the same thing. They speak of people who continue to sin on purpose as if they were using all their strength to pull a heavy cart along. God will punish them for their sin. Alternate translation: "Woe to those who work hard to sin as a person who drags a cart by a rope"

Isaiah 5:19

those who say
This refers to those who continue to sin

let the plans of the Holy One of Israel come
God's plans are spoken of as if they were objects that could come by themselves. Alternate translation: "let the Holy One of Israel accomplish his plans"

the Holy One of Israel
Translate "the Holy One" as in Isaiah 5:16.

Isaiah 5:20

who represent darkness as light, and light as darkness ... bitter as sweet, and sweet as bitter
Those who do these things are the same as those "who call evil good, and good evil." These things are opposites and people know the difference between them, but some people lie and say that bad things are good. Alternate translation: "They are like people who call darkness light and light darkness. They are like people who call bitter things sweet and sweet things bitter"

Isaiah 5:21

to those who are wise in their own eyes
Here the metonym "eyes" refers to their thoughts. Alternate translation: "to those who consider themselves to be wise"

prudent in their own understanding
"think they understand everything"

Isaiah 5:22

General Information:
This page has intentionally been left blank.

Isaiah 5:23

who acquit the wicked for a bribe
This passage is speaking about corrupt judges in courts of law.

acquit the wicked
"declare guilty people innocent"

deprive those in the right of what is right
"do not treat innocent people fairly"

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Isaiah 5:24

General Information:
Yahweh threatens to destroy the evil people of Isaiah 5:18-23.

tongue of fire
"flame of fire" or "flame"

stubble ... chaff
"Stubble" and "chaff" are the useless parts of the food grain plant. During harvest they are dry and so burn easily.

stubble
The dry pieces of plants that are left in the ground after the stalks have been cut.

chaff
or "dry grass"

their root will rot, and their blossom will blow away like dust
Isaiah speaks of these people as if they were a dying plant. Alternate translation: "they will die like a plant whose roots have rotted and whose blossom has dried up and blown away in the wind"

Isaiah 5:25

the anger of Yahweh is kindled
Isaiah speaks of Yahweh's anger as if it were a fire. Alternate translation: "Yahweh is very angry"

He has reached out with his hand against them and has punished them
The prophet speaks of the future as if it had already happened. He does this to insist that the prophecy certainly will come about. Alternate translation: "he will punish them with his powerful hand"

has reached out with his hand against them
Here "hand" refers to God's power and control. Alternate translation: "has shown his power against them"

corpses
dead bodies

their corpses are like garbage in the streets
The dead bodies are allowed to lie in the streets as if they were garbage. This implies that many will die but that no one will be there to bury them. The word "garbage" can also be translated as "refuse" or "manure."

In all these things, his anger does not subside; his hand
"Even though all these things have happened, he is still angry, and his hand"

his hand is still stretched out
Here "hand" represents God's power and control. Isaiah speaks as if Yahweh were a person about to hit another person with his fist. This is a metaphor for Yahweh punishing Israel. Alternate translation: "he will still be ready to punish them"

Isaiah 5:26

He will lift up a signal flag for faraway nations and will whistle for those at the end of the earth
Isaiah says the same thing in two different ways. God causing the armies of nations that are far away from Judah to come and attack is spoken of as if he would raise a flag and whistle to call them to Judah Alternate translation: "He will call for the armies of nations that are far away from Judah and tell them to come"

whistle
a loud, high pitched noise a person makes with their mouth to call a person or animal that is far away

they will come
"the enemy army will come"

speedily and promptly
These words mean basically the same thing and emphasize how quickly they will come. Alternate translation: "very quickly"

Isaiah 5:27

General Information:
Isaiah continues to describe the army that will attack Judah. He describes it as if it were already existing (Isaiah 5:26).

tire ... stumble ... slumbers ... sleeps
These four words progress from being tired from work to being unable to walk well, to being unable to stay awake, to full sleep, so all four should appear in the translation.

Nor are their belts loose
The soldiers kept their clothes tight so it would easier to move and fight.

the thongs of their sandals
"the straps of their sandals"

Isaiah 5:28

their horses' hooves are like flint
"their hooves are like hard stone." Isaiah compares the hard part of a horse's foot to flint, which is a hard stone that can cause sparks when struck. Possible meanings are 1) Isaiah compares their hooves to flint so to describe the frightening image of their feet causing sparks as they run or 2) Isaiah compares their hooves to flint to emphasize how strong their hooves are which enables the horse to do whatever their master want them to do.

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their chariot wheels like storms
Isaiah compares the chariot wheels to storms in order to imply that they will destroy everything in their path. Alternate translation: "the wheels of the chariots will spin like a windstorm"

chariot wheels
These wheels often had sharp blades attached to them that would cut to pieces anyone the chariot passed close to.

Isaiah 5:29

General Information:
Isaiah continues to describe the army that will attack Judah (Isaiah 5:26).

young lions
A young age is a metonym for strength. Alternate translation: "the strongest lions"

They will growl and seize the prey
Isaiah compares the enemy killing the people of Judah to a lion killing a weaker animal. Possible meanings are 1) lions make a sound not as loud as a roar just before they strike, or 2) the writer is using two words to mean the same thing.

prey
animals that another animal wants to catch and kill

with none to rescue
"and no one will be able to save them"

Isaiah 5:30

will roar ... sea roars
The word "roar" here is translated "growl" in verse 29. Use your language's word for the sound of waves in a storm or heavy rain or some other frightening natural sound.

even the light will be made dark by the clouds
Here darkness represents suffering and disaster. This metaphor can be stated in active form. Alternate translation: "the dark clouds will completely block the light of the sun"

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Chapter 6

1 In the year that king Uzziah died, I saw the Lord sitting on a throne; he was high and elevated, and the hem of his robe filled the temple. **2** Above him were the seraphim; each one had six wings; with two each covered his face, and with two he covered his feet, and with two he flew. **3** Each one called to another and said,

"Holy, holy, holy, is Yahweh of hosts!
The whole earth is full of his glory."

4 The foundations of the thresholds shook at the voices of those who were crying out, and the house was filled with smoke.

5 Then I said, "Woe is me! For I am doomed because I am a man of unclean lips, and I live among a people of unclean lips, because my eyes have seen the King, Yahweh, Yahweh of hosts!"

6 Then one of the seraphim flew to me; he had a glowing coal in his hand, that he had taken with the tongs from off the altar. **7** He touched my mouth with it and said, "See, this has touched your lips; your guilt has been taken away, and your sin atoned for."

8 I heard the voice of the Lord say, "Whom will I send; who will go for us?" Then I said, "Here I am; send me." **9** He said, "Go and tell this people,

'Hearing, you will hear, but you will not understand;
seeing, you will see, but you will not know.'
10 Make the heart of this people insensitive,
and their ears dull, and blind their eyes.
Otherwise they might see with their eyes, hear with their ears,
and understand with their heart, and then turn and be healed."

11 Then I said, "Lord, how long?" He answered,

"Until cities crash into ruins
and are without inhabitants,
and the houses are without people,
and the land falls into a desolate waste,
12 and until Yahweh has sent the people far away,
and the whole land is completely abandoned.
13 Even if a tenth of the people remain in it,
it will again be destroyed;
as a terebinth or an oak is cut down and whose trunk remains,
the holy seed is in its stump."

Isaiah 6 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 6:3-4,7, 9-13.

Special concepts in this chapter

Heaven

This vision described in this chapter is probably a scene in heaven. (See: heaven)

Isaiah's call

This chapter record Isaiah's call to prophetic ministry. It recognizes the holiness of God and Isaiah recognizes his need for holiness. (See: call and prophet and holy)

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Other possible translation difficulties in this chapter

Inevitability
The way Yahweh speaks in this chapter shows the inevitability of the punishment of Yahweh against the people of Judah. The punishment must now come. It is too late for repentance. (See: repent)

Isaiah 6:1

he was high and elevated
The words "high" and "elevated" emphasize that the throne was very high and above everything around it. The height of the throne represents how great and powerful the Lord is.

filled the temple
"filled the palace." The word used for temple here is often used to refer to the palace of kings.

Isaiah 6:2

Above him were the seraphim
The word "seraphim" is the plural of seraph. This means the Lord was seated on the throne and the seraphim were standing or flying near the Lord ready to serve him.

seraphim
This word suggests that the creatures might have a fiery appearance or resemble snakes. Because we do not know exactly what "seraphim" means, you could translate this as "winged creatures" or "winged living things." Or, you can borrow the word and use it in your language.

each one had six wings
"each seraph had six wings" or "each creature had six wings"

with two each covered his face, and with two he covered his feet, and with two he flew
The words "wings" and "seraph" are understood. Alternate translation: "with two wings each seraph covered his face, and with two wings he covered his feet, and with two wings he flew"

Isaiah 6:3

General Information:
Isaiah continues to describe his vision.

Each one called to another and said
"The seraphim called out to one another and said" or "The winged creatures proclaimed to one another"

Holy, holy, holy, is Yahweh of hosts
Repeating the word "holy" three times indicates God is completely holy. Alternate translation: "Yahweh of hosts is holy beyond all else" or "Yahweh of hosts is completely holy"

The whole earth is full of his glory
This speaks of the earth as if it were a container and glory were the contents in the container. Alternate translation: "Everything on the earth is evidence of God's glory"

Isaiah 6:4

General Information:
Isaiah continues to describe his vision.

The foundations of the thresholds shook at the voices of those who were crying out
"When the seraphim called out, their voices shook the doorways and their foundations"

the house was filled with smoke
This can be stated in active form. Alternate translation: "smoke filled the temple" or "smoke filled the palace"

Isaiah 6:5

Woe is me! For I am doomed
This can be stated in active form. Alternate translation: "I am in great trouble! Terrible things will happen to me"

of unclean lips
Here "lips" represent what a person speaks. And, people saying things that are unacceptable to God is spoken of as if their lips were physically unclean.

Yahweh, Yahweh of hosts
Yahweh, the ruler of the angel armies"

my eyes have seen
Here "eyes" represents the whole person. Alternate translation: "I have seen"

Isaiah 6:6

General Information:
Isaiah continues to describe his vision.

seraphim
This word suggests that the creatures might have a fiery appearance or resemble snakes. Because we do not know exactly what "seraphim" means, you could translate these as "creatures" or "living things" or "beings." Or you can borrow the word and use it in your language. See how you translated this word in [Isaiah 6:2]

tongs
a tool used for grabbing or holding objects

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Isaiah 6:7

your guilt has been taken away, and your sin atoned for
These two phrases say basically the same thing. This can be stated in active form. Alternate translation: "Yahweh has taken away your guilt and has forgiven your sins"

your guilt has been taken away
Yahweh no longer considering a person to be guilty is spoken of as if "guilt" were an object that someone could take away from someone else.

Isaiah 6:8

General Information:
Isaiah continues to describe his vision.

the voice of the Lord say
Here "voice" represents the Lord himself. Alternate translation: "the Lord say"

Whom will I send
It is implied that Yahweh will send someone to speak his message to the people of Israel. Alternate translation: "Whom will I send to be a messenger to my people"

who will go for us
It seems "us" refers to Yahweh and the members of his heavenly council to whom he is speaking.

Isaiah 6:9

this people
"the people of Israel"

Hearing, you will hear, but you will not understand; seeing, you will see, but you will not know
If needed, you can state clearly the understood information. Alternate translation: "You will hear Yahweh's message, but you will not understand what it means; you will see what Yahweh is doing, but you will not know what it means"

Isaiah 6:10

General Information:
Yahweh continues to tell Isaiah what he must do when Yahweh sends him to preach to the people.

Make the heart of this people insensitive
Here "heart" represents a person's mind. A person who does not think clearly and is unable to understand and care about what is happening is spoken of as if his heart were insensitive. Alternate translation: "Make these people unable to understand" or "Make the minds of these people dull"

Make the heart of this people
It may be more natural to translate "heart" and "this" as plurals. Alternate translation: "Make the hearts of these people"

Make the heart ... insensitive
This command means that Yahweh will use Isaiah's message to cause the people to understand even less and to make them less sensitive to what Yahweh is doing.

their ears dull, and blind their eyes
"make it so that they cannot hear, and make it so that they cannot see." Isaiah making people to not understand Yahweh's message or what he is doing is spoken of as if Isaiah were making them deaf and blind.

they might see with their eyes, hear with their ears
People being able to understand Yahweh's message and what he is doing is spoken of as if the people were able physically to see and hear.

understand with their heart
Here "heart" represents as person's mind. Truly understanding something and caring about what is happening is spoken of as if the people were to understand with their hearts.

then turn
Repenting and starting to obey Yahweh is spoken of as if the people were physically to turn towards him. Alternate translation: "follow me again" or "then start trusting in me again"

be healed
This can be stated in active form. Alternate translation: "I would heal them"

Isaiah 6:11

Until cities crash into ruins and are without inhabitants, and the houses are without people
"Until all the cities and houses are ruined and no one lives there"

the land falls into a desolate waste
Here "falls into" is an idiom that means to become something worse. Alternate translation: "the land becomes a desolate waste"

Isaiah 6:12

until Yahweh has sent the people far away, and the whole land is completely abandoned
Here Yahweh speaks about himself in the third person. Alternate translation: "until I, Yahweh, have sent all the people far away from their land, so that no one is left"

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Isaiah 6:13

it will again be destroyed
This can be stated in active form. Alternate translation: "armies will again destroy the land of Israel"

as a terebinth or an oak is cut down and whose trunk remains, the holy seed is in its stump
This simile means that even after Yahweh destroys Israel, he will still set apart people from among the Israelites to serve him.

terebinth
a kind of oak tree

trunk ... stump
A trunk is the thick main stem of a tree. A stump is the part of a tree that remains in the ground after the tree is cut down.

the holy seed
The people who will serve Yahweh after armies destroy Israel are spoken of as if they were set apart as a holy seed.

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Chapter 7

1 During the days of Ahaz son of Jotham son of Uzziah, king of Judah, Rezin the king of Aram, and Pekah
son of Remaliah, king of Israel, went up to Jerusalem to war against it, but they could not prevail against
it. **2** It was reported to the house of David that Aram was allied with Ephraim. His heart trembled, and the
heart of his people, as the trees of the forest shake in the wind. [1]

3 Then Yahweh said to Isaiah, "Go out with your son Shear-Jashub to meet Ahaz at the end of the conduit
of the upper pool, on the road to Launderer's Field. **4** Tell him, 'Be careful, remain calm, do not be afraid
or intimidated by these two smoldering firebrands, by the fierce anger of Rezin and Aram, and of Pekah
son of Remaliah. **5** Aram, Ephraim, and the son of Remaliah have planned evil against you; they have said,
6 "Let us attack Judah and terrify her, and let us break into her and set up our king there, the son of
Tabeel." **7** The Lord Yahweh says,

"It will not take place;
it will not happen,
8 because the head of Aram is Damascus,
and the head of Damascus is Rezin.
Within sixty-five years,
Ephraim will be shattered and will no longer be a people.
9 The head of Ephraim is Samaria,
and the head of Samaria is Remaliah's son.
If you do not remain firm in faith,
surely you will not remain secure."'"

10 Then Yahweh spoke again to Ahaz, **11** "Ask a sign of Yahweh your God; ask for it in Sheol below or in
the height above." **12** But Ahaz said, "I will not ask, nor will I test Yahweh." **13** So Isaiah replied, "Listen,
house of David. Is it not enough for you people to test the patience of people? Must you also test the
patience of my God? **14** Therefore the Lord himself will give you people a sign: See, the young woman will
conceive, bear a son, and will call his name Immanuel. **15** He will eat curds and honey when he knows to
refuse the evil and choose the good. **16** For before the child knows to refuse the evil and choose the good,
the land whose two kings you dread will be desolate. **17** Yahweh will bring on you, on your people, and on
your father's house days unlike any since Ephraim seceded from Judah—he will bring on you the king of
Assyria."

18 At that time Yahweh will whistle for a fly from the distant streams of Egypt, and for a bee from the land
of Assyria. **19** They will all come and settle down into all the gorges, into the clefts of the rocks, on all the
thornbushes, and onto all the pastures.

20 At that time the Lord will shave with a razor that was hired beyond the Euphrates River—the king of
Assyria—the head and the hair of the legs; it will also sweep away the beard. **21** On that day, a man will
keep alive a young cow and two sheep, **22** and because of the abundance of milk they give, he will eat
curds, for everyone left in the land will eat curds and honey.

23 At that time, where there were a thousand vines worth a thousand silver shekels, there will be nothing
but briers and thorns. **24** Men will go there to hunt with bows, because all the land will be briers and
thorns. **25** They will stay away from all the hills that were cultivated with the hoe, for fear of the briers
and thorns; but it will be a place where cattle and sheep graze.

Footnotes

7:2 [1] Instead of

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Isaiah 7 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 7:7-9, 18-25.

Special concepts in this chapter

"Young woman"

Some translations choose to translate this as "virgin" and believe it is a reference to the Messiah being born of a virgin woman. This is only one possible translation, therefore most translations have avoided forcing this specific connotation into the meaning of the term. (See: christ)

Other possible translation difficulties in this chapter

Israel

In this chapter, Israel is a reference to the northern kingdom of Israel and not the nation as a whole. They are also called Ephraim in this chapter after its most prominent tribe.

Isaiah 7:1

During the days of Ahaz ... king of Judah

"When Ahaz ... was king of Judah" This was when the events happened.

Rezin ... Pekah ... Remaliah

men's names

Rezin ... and Pekah ... went up

The author speaks as if the kings were the armies they led. Alternate translation: "Rezin ... and Pekah ... led their armies up"

to war against it

The author speaks as if the city itself were the people who live in it. Alternate translation: "to war against the people of Jerusalem"

Isaiah 7:2

It was reported to the house of David

This can be stated in active form. Alternate translation: "the house of David heard the report" or "someone reported to the house of David"

the house of David

The word "house" is a metonym for the family living in the house. Alternate translation: "King Ahaz and his counselors"

that Aram was allied with Ephraim

Here "Aram" and "Ephraim" refer to their kings. Here "Ephraim" represents the whole northern kingdom of Israel. Alternate translation: "that Rezin, the king of Aram was helping Pekah, the king of Israel"

His heart trembled, and the heart of his people, as the trees of the forest shake in the wind

The trembling of their hearts at this news is compared to the way trees shake when the wind blows through them. Alternate translation: "Ahaz and his people were very afraid"

Isaiah 7:3

General Information:

Isaiah writes about what happened to him as if it had happened to someone else.

Shear-Jashub

Translators may also add a footnote that says, "The name Shear-Jashub means 'a remnant will return.'" The meaning may have given hope to Ahaz.

at the end of the conduit of the upper pool

"where the water flows out of the tunnel and enters the upper pool"

conduit

man-made ditch or tunnel through which water flows

road

If your language has a word for a road or path that people have made smooth by filling in the low places and lowering the high places, you can use it here.

Launderer's Field

Possible meanings are 1) this is the proper name by which the people called the field or 2) this is the common noun that the people used to talk about the field, "the launderer's field" or "the field where men wash wool" or "the field where women wash clothes."

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Launderer's Field
A launderer is either 1) a man who washes wool that someone has cut from the sheep, "Wool Washer Field," or 2) a woman who washes dirty clothes, "Clothes Washer Field."

Isaiah 7:4

Tell him
"Tell Ahaz"

do not be afraid or intimidated by these two smoldering firebrands, by the fierce anger of Rezin and Aram, and of Pekah son of Remaliah
God compares Rezin and Pekah to burning sticks whose fire has gone out and are making smoke now. God is emphasizing that they are not real threats to Judah. This can be stated in active form. Alternate translation: "do not let Rezin and Pekah make you afraid; their fierce anger is like a burning stick whose fire has gone out and there is only smoke"

afraid or intimidated
The words "afraid" and "intimidated" mean the same thing and can be translated as one word. Alternate translation: "afraid"

Isaiah 7:5

General Information:
Yahweh continues to tell Isaiah what he should tell Ahaz (Isaiah 7:3).

Aram, Ephraim, and the son of Remaliah
The words "Aram" and "Ephraim" refer to the kings of these lands. Also, "Ephraim" represents the northern kingdom of Israel. Alternate translation: "Rezin the king of Aram and Pekah the son of Remaliah, king of Israel"

Remaliah
This is the name of a man. Translate his name as in Isaiah 7:1.

have planned evil against you
Here "you" is singular and refers to Ahaz.

Isaiah 7:6

son of Tabeel
It is unknown who this man is.

Isaiah 7:7

General Information:
Yahweh continues to tell Isaiah what he should tell Ahaz (Isaiah 7:3).

Isaiah 7:8

the head of Damascus is Rezin
Here "head" is a metonym for the most important part. It is implied that Rezin is only a man, and therefore cannot stop Yahweh's plan. This can be stated explicitly. Alternate translation: "the king of Damascus is Rezin, who is only a man"

sixty-five years
"65 years"

Ephraim will be shattered and will no longer be a people
Here "Ephraim" refers to all of the northern kingdom of Israel. This can be stated in active form. Alternate translation: "an army will destroy Ephraim, and there will no longer be a people of Israel"

Isaiah 7:9

the head of Samaria is Remaliah's son
This means Pekah is the king of Samaria and all of Israel. Alternate translation: "the king of Samaria is Pekah, who is a weak man"

If you do not remain firm in faith, surely you will not remain secure
This can be stated in positive form. Alternate translation: "If you continue to believe in me, you will certainly remain safe"

If you do not remain
"Unless you remain"

Isaiah 7:10

General Information:
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Isaiah 7:11

ask for it in Sheol below or in the height above
Yahweh uses the words "Sheol" and "height" to mean Ahaz could ask him for anything.

the height
The abstract noun "height" can be translated with a preposition. "places far above you"

Isaiah 7:12

will not ask
"will not ask Yahweh for a sign"

Isaiah 7:13

house of David
The word "house" is a metonym for the family living in the house. See how you translated this in [Isaiah 7:2]

Is it not enough for you people to test the patience of people? Must you also test the patience of my God?
These questions emphasize that the king has sinned greatly. Alternate translation: "You test the patience of people! Now you even test the patience of my God!"

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Isaiah 7:14

the young woman will conceive
Some ancient versions and some contemporary versions translate, "the virgin will conceive," while others translate "the young woman will conceive."

his name Immanuel
Translators may add a footnote that says: "The name Immanuel means 'God with us.'"

Isaiah 7:15

He will eat curds and honey when he knows to refuse the evil and choose the good
Possible meanings are 1) "By the time that child is old enough to eat curds and honey, he will be able to reject what is evil and choose what is good." This emphasizes that the child will be very young when he knows to choose what is right instead of wrong or 2) "By the time the child is old enough to reject what is evil and choose what is good, he will be eating curds and honey." The people of Judah considered a child to be responsible for doing what is right when he was 12 years old. This emphasizes that within twelve years the people will be able to eat much curds and honey because most of the people of Israel will be killed or taken as captives.

curds
milk that people have treated to make it into a soft solid

refuse the evil and choose the good
Here "the evil" and "the good" refer to evil and good things in general. Alternate translation: "refuse to do evil deeds and choose to do good deeds"

Isaiah 7:16

General Information:
Isaiah continues to describe the sign that God will give the house of David.

refuse the evil and choose the good
Here "the evil" and "the good" refer to evil and good things in general. See how you translated this in [Isaiah 7:15]

you dread
"you fear." Here "you" is singular and refers to Ahaz.

Isaiah 7:17

your people
This refers to the people of Judah.

Isaiah 7:18

At that time
before the child knows to refuse the evil and choose the good (Isaiah 7:15)

Yahweh will whistle for
"Yahweh will call" or "Yahweh will summon"

for a fly from the distant streams of Egypt, and for a bee from the land of Assyria
Here the armies of Egypt and Assyria are spoken of as if they are insects that will invade the land of Israel. This can be stated as a simile. Alternate translation: "for the armies of Egypt and Assyria, and their soldiers will be everywhere like flies and bees"

Isaiah 7:19

General Information:
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Isaiah 7:20

General Information:
Isaiah continues to describe the time when the army of Assyria will attack Israel.

the Lord will shave with a razor that was hired beyond the Euphrates River—the king of Assyria
The word "razor" is a metaphor for the king of Assyria and his army, and Yahweh speaks of the king as if the king were a man who would do Yahweh's work and then receive money from Yahweh. Alternate translation: "the Lord will call the king of Assyria from beyond the Euphrates River to work for him to shave you"

that was hired
This can be stated in active form. Alternate translation: "that he bought"

the head ... the hair of the legs ... also ... the beard
It was bad to have someone shave the top of the head; it was worse to have someone shave "the hair of the legs"; it was worst of all to have someone shave the beard.

the head ... the hair of the legs ... the beard
Isaiah does not say whose head, hair, and beard the Lord is going to shave, but Ahaz and the reader would understand that this is a man; the man is a metaphor for the people living in the land of Judah.

the head
Here "the head" represents the hair that grows on it. Alternate translation: "the hair on the head"

the hair of the legs
Possible meanings are 1) this is a polite way to speak of the hair on the lower body or 2) this speaks of the hair on the legs.

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it will also sweep
"the razor will also sweep." If your language requires a person to be the subject of "will ... sweep," you can say, "the Lord will also sweep."

Isaiah 7:21

General Information:
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Isaiah 7:22

because of the abundance of milk they give
The abstract noun "abundance" can be translated as a clause. Alternate translation: "because they will give so much milk"

Isaiah 7:23

General Information:
Isaiah continues to describe the time when the army from Assyria will attack the land of Israel.

there were a thousand vines ... briers and thorns
"there were 1,000 vines." That is, when Isaiah wrote, there were vineyards, in some of which were 1,000 vines or more each. He says that these vineyards will become full of briers and thorns.

a thousand silver shekels
"1000 silver shekels." A shekel is a silver coin worth 4 days wage. Alternate translation: "1,000 silver coins"

briers and thorns
The words "briers" and "thorns" both refer to useless, thorny plants. It is not necessary to translate both words. Alternate translation: "thorn bushes" or "brier bushes"

Isaiah 7:24

because all the land will be briers and thorns
Why the hunters come to these lands can be made explicit. Alternate translation: "because there will be nothing in these lands but briers, thorns, and wild animals"

Isaiah 7:25

They will stay away from all the hills that were cultivated with the hoe
This can be stated in active form. Alternate translation: "People will stay away from the hills where they once prepared the soil to plant crops"

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Chapter 8

1 Yahweh said to me, "Take a large tablet and write on it, 'Maher-Shalal-Hash-Baz.' **2** I will summon
faithful witnesses to attest for me, Uriah the priest, and Zechariah son of Jeberekiah." **3** I went to the
prophetess, and she conceived and bore a son. Then Yahweh said to me, "Call his name Maher-Shalal-
Hash-Baz. **4** For before the child knows to cry, 'My father,' and, 'My mother,' the riches of Damascus and
the plunder of Samaria will be carried away by the king of Assyria."

5 Yahweh spoke to me again,

6 "Because this people has refused
the gentle waters of Shiloah
and rejoices over Rezin
and the son of Remaliah,
7 therefore the Lord is about to bring up on them
the waters of the River, mighty and many,
the king of Assyria and all his glory.
It will come up over all its channels
and overflow its banks.
8 The River will sweep onward into Judah,
flooding and passing on, until it reaches to your neck.
Its outstretched wings will fill the breadth of your land,
Immanuel."

9 You peoples will be broken to pieces.
Listen, all you distant countries:
gird yourselves and be broken to pieces;
gird yourselves and be broken to pieces.
10 Form a plan, but it will not be carried out;
issue the command, but it will not be carried out,
for God is with us.

11 Yahweh spoke to me, with his strong hand upon me, and warned me not to walk in the way of this
people.

12 Do not call conspiracy
anything that this people calls conspiracy,
you will not fear what they fear,
and do not be terrified.
13 It is Yahweh of hosts whom you will honor as holy;
he is the one you must fear,
and he is the one you must dread.
14 He will become a sanctuary;
but he will be a stone of striking,
and a stone of stumbling—
for both the houses of Israel,
and he will be a trap and a snare
to the people of Jerusalem.
15 Many will stumble over it
and fall and be broken,
and be ensnared and captured.

16 Bind up my testimony,
seal the official record, and give it to my disciples.
17 I will wait for Yahweh,
who hides his face from the house of Jacob;
I will trust in him.

18 See, I and the sons whom Yahweh has given me are for signs and for wonders in Israel from Yahweh of
hosts, who lives on Mount Zion.

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19 They will say to you, "Consult with sorcerers and spiritists," the ones who chirp and mutter incantations. But should a people not consult their God? Should they consult the dead on behalf of the living? **20** To the law and to the testimony! If they do not say such things, it is because they have no light of dawn. **21** They will pass through the land greatly distressed and hungry. When they are hungry, they will become angry and curse their king and their God, as they turn their faces upward. **22** They will look at the earth and see distress, darkness, and gloom that causes anguish. They will be banished to thick darkness.

Isaiah 8 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 8:6-18, 21-22.

Special concepts in this chapter

Trust in Yahweh

Israel will not trust in Yahweh. Instead, they will trust in their own power, their Gentile allies and the power of false gods. They will be punished because the power of Yahweh is greater than all of these. (See: trust and falsegod)

Isaiah 8:1

Yahweh said to me

Here the word "me" refers to Isaiah.

Isaiah 8:2

I will summon faithful witnesses to attest for me

Possible meanings are 1) Yahweh is speaking: "I will call honest men to be witnesses" or 2) Isaiah is speaking: "I called honest men to be witnesses" or 3) Yahweh is commanding Isaiah: "Call honest men to be witnesses."

Isaiah 8:3

I went to the prophetess

The phrase "went to" here is a euphemism for sexual relations. It can be stated explicitly that Isaiah is married to the prophetess. Alternate translation: "I had sexual relations with the prophetess" or "I had sexual relations with my wife, the prophetess"

Isaiah 8:4

the riches of Damascus and the plunder of Samaria will be carried away by the king of Assyria

This can be stated in active form. Alternate translation: "the king of Assyria will carry away all the treasures of Damascus and Samaria"

Isaiah 8:5

General Information:

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Isaiah 8:6

Because this people has refused the gentle waters of Shiloah

The words "gentle waters" are a metaphor for the law of the Lord. Alternate translation: "Because this people has rejected Yahweh's law, which is like the gentle waters of Shiloah"

this people

"this people group." If your language needs a plural here, you can translate this phrase and the following verbs as "these people have refused ... are happy."

rejoices over Rezin and the son of Remaliah

The full meaning can be made explicit. See how you translated these men's names in [Isaiah 7:1]

Isaiah 8:7

therefore the Lord is

Yahweh speaks of himself as if he were someone else to remind the people of who he is. Alternate translation: "therefore I, the Lord, am"

bring up on them

The verb is "bring up"; the adverb is "on them."

on them

"on the people of Judah"

the waters of the River, mighty and many, the king of Assyria and all his glory

The river symbolizes the army of Assyria. Alternate translation: "the army from Assyria, which is powerful like a mighty river"

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the River
the Euphrates River in Assyria

Isaiah 8:8

General Information:
The Lord continues to describe the army of Assyria as a river that will flood Judah (Isaiah 8:7).

The River will sweep onward into Judah, flooding and passing on, until it reaches to your neck
The army of Assyria is like a flood of water. Alternate translation: "More and more soldiers will come like a river rising up to your neck"

The River
This refers to the Euphrates River in Assyria. This is a metonym for the Assyrian soldiers, who will come from their homes by the Euphrates River

Its outstretched wings will fill
Possible meanings are 1) as "the River" in the metaphor rises, its "wings" flow over and cover what had been dry land or 2) Isaiah changes metaphors and now speaks of Yahweh as a bird who is protecting the land, "But his outstretched wings will cover."

Immanuel
Translators may add a footnote that says: "The name Immanuel means 'God with us.'" See how you translated this in Isaiah 7:14.

Isaiah 8:9

You peoples will be broken to pieces
This can be stated in active form. Alternate translation: "I will break your armies to pieces"

Listen, all you distant countries
Isaiah speaks as if people in other countries can hear him. Alternate translation: "Listen, all you people in far away places"

gird yourselves and be broken to pieces; gird yourselves and be broken to pieces
Yahweh is mocking the peoples and saying that no matter how they prepare for war, he will defeat them. These words are stated twice for emphasis. This can be stated in active form. Alternate translation: "you will prepare yourselves for battle, but I will destroy you"

Isaiah 8:10

Form a plan, but it will not be carried out; issue the command, but it will not be carried out
This can be stated in active form. Alternate translation: "You can prepare to attack Judah, but you will not succeed"

it will not be carried out ... it will not be carried out
To "carry out" a plan or command is to do what the person who makes the plan or command wants the hearer to do. These clauses can be stated in active form. Alternate translation: "you will not be able to do what you plan to do ... your soldiers will not be able to do what their commanders tell them to do"

Isaiah 8:11

Yahweh spoke to me, with his strong hand upon me
Here "his strong hand upon me" is an idiom that refers to Yahweh's power. Alternate translation: "Yahweh spoke to me in a very powerful way"

warned me not to walk in the way of this people.
This is an indirect quote that ends in 8:17. Alternate translation: "warned me and said, 'Do not act like this people.'"

Isaiah 8:12

Do not call conspiracy anything that this people calls conspiracy
The people imagine there are conspiracies, and it makes them anxious. Alternate translation: "Do not worry like this people who think someone is always trying to harm them"

Isaiah 8:13

It is Yahweh of hosts whom you will honor as holy; he is the one you must fear, and he is the one you must dread
If you translate this as a direct quote, you can also translate it with Yahweh speaking in the first person: "But you will consider me, Yahweh of Hosts, as holy. And you will fear and be in awe of me"

Isaiah 8:14

General Information:
Isaiah continues the indirect quote of Yahweh that began in [Isaiah 8:11-13]

He will become a sanctuary
The word "sanctuary" is a metaphor for Yahweh keeping his people safe and protecting them. Alternate translation: "He will protect them when they go to him"

he will be a trap and a snare to the people of Jerusalem
The words "trap" and "snare" mean almost the same thing and emphasize that when Yahweh decides to punish the people of Jerusalem they will not be able to escape. Alternate translation: "he will trap the people of Jerusalem so they cannot escape him"

trap
a device that catches a bird in a net or basket

snare
a trap that catches and holds an animal's leg or nose

Isaiah 8:15

Many will stumble over it and fall and be broken, and be ensnared and captured
This can be stated in active form. Alternate translation: "Many people will stumble over the stone, and when they fall they will not get up. And many people will step into the trap, and they will not be able to get out"

ensnared and captured
These two words mean basically the same thing and emphasize that they will be caught in the trap.

Isaiah 8:16

Bind up my testimony, seal the official record
These two phrases mean basically the same thing. Alternate translation: "Close up tightly the scroll with this message written on it"

my testimony ... my disciples
It is unclear to whom the word "my" refers. It could be Isaiah or Yahweh. It is best to leave the pronouns ambiguous if your language will allow it.

Isaiah 8:17

I will wait for Yahweh
Here "I" refers to Isaiah.

who hides his face from the house of Jacob
Yahweh's "face" is a metonym for his blessing or favor. Alternate translation: "who has taken away his blessing from the house of Jacob" or "who no longer looks with favor on the house of Jacob"

house of Jacob
people of Israel

Isaiah 8:18

I and the sons whom Yahweh has given me are for signs and for wonders in Israel
"I and the sons Yahweh has given me are like signs to warn the people of Israel." The sons are Shear-Jashub and Maher-shalal-hash-baz, whose names are a message to the people of Israel. (See: Isaiah 7:3 and Isaiah 8:1)

Isaiah 8:19

General Information:
Isaiah is speaking.

They will say to you, "Consult with sorcerers and spiritists," the ones who chirp and mutter incantations. But should a people not consult their God? Should they consult the dead on behalf of the living?
Other possible meanings are 1) "They will say to you, 'Consult with the mediums and spiritists, those who chirp and mutter incantations. Should a people not consult their gods? They should consult the dead on behalf of the living for teaching and for testimony.'" or 2) "When they say to you, 'Consult with the mediums and spiritists, those who chirp and mutter incantations,' should a people not consult their God? Should they consult the dead on behalf of the living? To the law and to the testimony!"

They will say to you
The word "they" refers to those who do not trust Yahweh. The word "you" is plural and refers to those who trust Yahweh.

the ones who chirp and mutter incantations
The words "chirp" and "mutter" refer to the sounds mediums and spiritists made when trying to speak to dead people. Alternate translation: "they people who whisper and mutter their magic words to try and speak to dead people"

chirp
make sounds like birds

But should a people not consult their God? Should they consult the dead on behalf of the living?
These questions are to show that people should consult God instead of foolishly trying to talk to dead people. Alternate translation: "But people should ask Yahweh to guide them. They should not seek answers from those who have died."

Isaiah 8:20

To the law and to the testimony
Possible meanings are 1) "Pay attention to God's instructions and teaching" or 2) "Then you must remember the teaching and testimony I gave." (Isaiah 8:16).

the law
This is the same word translated "official record" in Isaiah 8:16.

the testimony
See how you translated this in Isaiah 8:16.

If they do not say such things
"If they do not speak of the law and the testimony"

it is because they have no light of dawn
Isaiah speaks of people who do not know God as if they were people walking in darkness without any light. Alternate translation: "it is because they are like a person lost in the dark"

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Isaiah 8:21

General Information:
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Isaiah 8:22

gloom that causes anguish
"darkness that makes them very sad"

They will be banished to thick darkness
This can be stated in active form. Alternate translation: "Yahweh will drive them out into complete darkness"

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Chapter 9

1 The gloom will be dispelled from her who was in anguish. In an earlier time he humiliated the land of
Zebulun and the land of Naphtali, but in the latter time he will make it glorious, the way to the sea,
beyond the Jordan, Galilee of the nations.

2 The people who walked in darkness
have seen a great light;
those who have lived in the land of the shadow of death,
the light has shone on them.
3 You have multiplied the nation;
you have increased their joy.
They rejoice before you like the joy at harvest time,
as men rejoice when they divide the plunder.
4 For the yoke of his burden,
the beam across his shoulder,
the rod of his oppressor,
you have broken to pieces as on the day of Midian.
5 For every boot treading in the tumult
and the garments rolled in blood
will be burned,
fuel for the fire.
6 For to us a child has been born,
to us a son has been given;
and the government will be on his shoulder;
and his name will be called
Wonderful Counselor, Mighty God,
Everlasting Father, Prince of Peace.
7 Of the increase of his government and of peace
there will be no end,
as he rules on the throne of David,
and over his kingdom,
to establish it and sustain it
with justice and with righteousness
from this time onward and for evermore.
The zeal of Yahweh of hosts will do this.

8 The Lord sent a word against Jacob,
and it fell on Israel.
9 All the people will know,
even Ephraim and the inhabitants of Samaria,
who say in pride
and with an arrogant heart,
10 "The bricks have fallen,
but we will rebuild with chiseled stone;
the sycamores have been cut down,
but we will put cedars in their place."
11 Therefore Yahweh will raise up against him Rezin,
his adversary, and will stir up his enemies,
12 the Arameans on the east, and the Philistines on the west.
They will devour Israel with open mouth.
In all these things, his anger does not subside;
his hand is still stretched out.

13 Yet the people will not turn to him who struck them,
nor will they seek Yahweh of hosts.
14 Therefore Yahweh will cut off from Israel head and tail,
palm branch and reed, in one day.
15 The elder and the noble man are the head;
and the prophet that teaches lies is the tail.
16 Those who lead this people lead them astray,

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and those who are led by them are swallowed up.
17 Therefore the Lord will not rejoice over their young men
nor will he have compassion on their fatherless and widows,
since every one is godless and an evildoer,
and every mouth speaks foolish things.
In all these things, his anger does not subside;
his hand is still stretched out.

18 Wickedness burns like a fire;
it devours the briers and thorns;
it even burns the thickets of the forest,
which rise in a column of smoke.
19 Through the fury of Yahweh of hosts
the land is scorched,
and the people are like fuel for the fire.
No man spares his brother.
20 They will grab food on the right hand
but still be hungry;
they will eat food on the left hand
but will not be satisfied.
Each will even eat the flesh of his own arm. [1]
21 Manasseh will devour Ephraim, and Ephraim, Manasseh;
and they together will attack Judah.
In all these things, his anger does not subside;
his hand is still stretched out.

Footnotes

9:20 [1]Instead of

Isaiah 9 General Notes

Structure and formatting

This chapter begins with a prophecy that is a continuation of the prophecy concluding the previous chapter. Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 9:1-21. (See: prophet)

Special concepts in this chapter

Messiah

The prophecy in 9:1-7 is about the coming Messiah. Parts of this prophecy were fulfilled when he first came to earth. Other parts are to be fulfilled when he will return in glory to earth. (See: christ and fulfill)

Other possible translation difficulties in this chapter

Fulfillment of prophecies

Some of the prophecies in this chapter were fulfilled in Isaiah's lifetime while others are fulfilled in the distant future. Some scholars believe that there can be multiple fulfillments of each of these prophecies, while others see only one complete fulfillment.

Isaiah 9:1

The gloom will be dispelled from her who was in anguish

Isaiah speaks of people who are spiritually lost as if they were walking around in total darkness. This can be stated in active form. Alternate translation: "Yahweh will remove the darkness from her who was in anguish"

The gloom

This word means "partial or total darkness." Translate as you translated "gloom" in Isaiah 8:22.

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her who was in anguish
"her who was suffering great pain and sadness." This is probably a metaphor for the people of Judah.

In an earlier time he humiliated the land of Zebulun and the land of Naphtali
"Land" refers to the people who live in an area. Alternate translation: "In the past, the Lord humbled those living in Zebulun and Naphtali"

but in the latter time he will make it glorious, the way to the sea, beyond the Jordan, Galilee of the nations
Here "it" refers to Galilee which represents the people who live there. Alternate translation: "but in the future, the Lord will honor the people of Galilee of the nations, which is on the road between the Mediterranean Sea and the Jordan River"

Galilee of the nations
Here "nations" represents the people from other nations that live in Galilee. Alternate translation: "Galilee, where many foreigners live"

Isaiah 9:2

walked in darkness ... lived in the land of the shadow of death
Isaiah speaks of the people living sinful lives and suffering because of it as if they had been walking in a dark or living in a land of shadow of death.

a great light ... light has shone
Here "light" represents hope and deliverance.

the land of the shadow of death
The phrase "shadow of death" is an idiom that means absolute darkness. Alternate translation: "the land of deepest darkness"

Isaiah 9:3

General Information:
Isaiah continues to describe the time when God will save the people of Israel. Although these events will happen in the future

You have multiplied the nation; you have increased their joy
The word "you" refers to Yahweh. The word "their" refers to the people of Israel, but Isaiah includes himself as part of Israel. Alternate translation: "Lord, you will greatly increase our people and our joy"

They rejoice before you like the joy at harvest time, as men rejoice when they divide the plunder
The joy that Yahweh will give Israel is described as the same kind of joy people have when they bring in a harvest or divide valuable plunder. Alternate translation: "They will rejoice before you as people rejoice when they gather their crops or when a battle is over and soldiers divide what they took"

Isaiah 9:4

General Information:
Isaiah continues to describe the time when God will save the people of Israel. Although these events will happen in the future

For the yoke of his burden ... you have broken to pieces as on the day of Midian
Isaiah speaks of the Israelites, who are the Assyrians' slaves, as if they were an ox wearing a yoke. This will happen in the future, but he speaks as if it has already happened. Alternate translation: "For as on the day of Midian you will set the people of Israel free from being slaves to their oppressors like a person removes a yoke from the shoulders of an animal"

For the yoke of his burden ... his shoulder ... his oppressor
Isaiah speaks of the people of Israel as if they were one man. Alternate translation: "For the yoke of their burden ... their shoulders ... their oppressor"

the beam across his shoulder
The beam is the part of the yoke that goes over the shoulders of the ox.

beam
Another possible meaning is "staff," a long piece of wood that a person uses to beat the oxen so they will work and a symbol of one person's power to rule other people.

the rod of his oppressor
Isaiah speaks of the power the oppressor has over the people of Judah as if it were the piece of wood used by a person to beat oxen so they will work.

as on the day of Midian
The word "day" is an idiom that can refer to an event that takes more than one day to happen. Alternate translation: "as when you defeated the Midianites"

Isaiah 9:5

every boot treading in the tumult and the garments rolled in blood will be burned
This can be stated in active form. Alternate translation: "you will burn the boots of the soldiers and their clothes, which are covered with blood"

burned, fuel for the fire
This can be made more explicit by translating it as a new sentence. Alternate translation: "burned. You will make the boots and the garments fuel for the fire"

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Isaiah 9:6

General Information:
Isaiah continues to describe the time when God will save the people of Israel. Although these events will happen in the future

For to us a child has been born, to us a son has been given
These two phrases mean basically the same thing. The word "us" refers to both the speaker and the hearer and so is inclusive. This can be stated in active form. Alternate translation: "For the Lord will give to us a child"

the government will be on his shoulder
His authority to rule is spoken of as if it were the robe that is a symbol of his authority. Alternate translation: "he will wear his royal robe on his shoulder" or "he will have authority to rule as king."

Counselor
one who advises kings

Isaiah 9:7

Of the increase of his government and of peace there will be no end
"As time passes he will rule over more and more people and enable them to live more and more peacefully"

rules on the throne of David
Sitting on the "throne of David" is a metonym for having the right to rule; only David's descendants could be king over Israel. Alternate translation: "has the right to rule as David's descendant"

his kingdom, to establish it and sustain it with justice and with righteousness
This can be translated as a new sentence. Alternate translation: "his kingdom. He will establish and protect his kingdom, and he will do what is fair and just"

Yahweh of hosts
See how you translated this in Isaiah 1:9.

Isaiah 9:8

The Lord sent a word against Jacob, and it fell on Israel
"Send a word" means to speak. Alternate translation: "The Lord has spoken against the people of Israel"

Jacob ... Israel
These names refer to the people of the northern kingdom of Israel.

Isaiah 9:9

Ephraim ... Samaria
These names all refer to the people of the northern kingdom of Israel.

All the people will know, even Ephraim and the inhabitants of Samaria
What they will know can be made explicit. Alternate translation: "All the people will know that the Lord has judged them, even those in Ephraim and Samaria"

Isaiah 9:10

The bricks have fallen, but we will rebuild with chiseled stone; the sycamores have been cut down, but we will put cedars in their place
The full meaning can be made explicit. This can be stated in active form. Alternate translation: "We will replace the common bricks of our destroyed cities with expensive cut stone, and we will plant great cedar trees where ordinary sycamore trees grew"

Isaiah 9:11

Therefore Yahweh will raise up against him Rezin, his adversary
Here "Rezin" represents himself and his army. Alternate translation: "Therefore, Yahweh will bring Rezin and his army against the people of Israel"

Rezin
This is the name of a man. See how you translated Rezin in [Isaiah 7:1]

will stir up his enemies
The phrase "stir up" is an idiom that means to incite them to attack. Alternate translation: "Yahweh will cause Israel's enemies to attack"

Isaiah 9:12

They will devour Israel with open mouth
"Devour" is how wild animals eat their prey. Alternate translation: "Like a wild beast eating its prey, the army of the enemy will destroy the people of Israel"

In all these things, his anger does not subside; his hand
"Even though all these things have happened, he is still angry, and his hand." See how you translated this in Isaiah 5:25.

his hand is still stretched out
Isaiah speaks as if Yahweh were a person about to hit another person with his fist. This is a metaphor for Yahweh punishing Israel. See how you translated this in Isaiah 5:25. Alternate translation: "he will still be ready to punish them"

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Isaiah 9:13

Yahweh of hosts
See how you translated this in Isaiah 1:9.

Isaiah 9:14

head and tail
Isaiah explains this metaphor in verse 15. The "head," the part of an animal a person would want to be, is "the leader and the noble man," and the "tail," the dirty part of the animal, is "the prophet who teaches lies."

palm branch and reed
The "palm branch" grows high on the tree and is a metaphor for people who are important and rule others. The "reed" grows in shallow water and is a metaphor for people who are poor and unimportant and are ruled by others.

Isaiah 9:15

General Information:
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Isaiah 9:16

Those who lead this people lead them astray
The leaders causing people to disobey is spoken of as if the leaders led them on the wrong path. Alternate translation: "The leaders of Israel have caused the people to disobey God"

those who are led by them are swallowed up
This is a metaphor that can be stated in active form. Possible meanings are 1) Alternate translation: "those that they lead become confused" or 2) Alternate translation: "Yahweh destroys those that they lead"

Isaiah 9:17

every mouth speaks foolish things
The word "mouth" refers to the person. Alternate translation: "every person speaks foolish things"

In all these things, his anger does not subside; his hand
"Even though all these things have happened, he is still angry, and his hand." See how you translated this in Isaiah 5:25.

his hand is still stretched out
Isaiah speaks as if Yahweh were a person about to hit another person with his fist. This is a metaphor for Yahweh punishing Israel. See how you translated this in [Isaiah 5:25]

Isaiah 9:18

Wickedness burns like a fire; it devours the briers and thorns; it even burns the thickets of the forest
The people's evil deeds are spoken of as if they were a very destructive fire. This fire burns even the briers and thorns, plants that grow in places where people no longer live, and "the thickets of the forest" where no one has ever lived, because it has already destroyed the places where people were living.

briers ... thorns
The words "briers" and "thorns" both refer to useless, thorny plants; they can be translated using one word. See how you translated these words in [Isaiah 7:23]

Isaiah 9:19

Through the fury of Yahweh of hosts the land is scorched
Translate "Yahweh of hosts" as in [Isaiah 1:9]

No man spares his brother
"No one stops himself from harming his own brother" or "Everyone harms even his own brother." To "spare" a person means to want to harm him but to not harm him.

Isaiah 9:20

They will grab food on the right hand ... on the left hand
"They will grab food that lies to the right of them ... that lies to the left of them." They will grab food wherever they can find it.

Each will even eat the flesh of his own arm
Possible meanings are 1) people will be so hungry that they will want to eat or will actually eat their own arms or 2) the word "arm" is a metaphor for the person's neighbor.

Isaiah 9:21

In all these things, his anger does not subside; his hand
"Even though all these things have happened, he is still angry, and his hand." See how you translated this in Isaiah 5:25.

his hand is still stretched out
Isaiah speaks as if Yahweh were a person about to hit another person with his fist. This is a metaphor for Yahweh punishing Israel. See how you translated this in [Isaiah 5:25]

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Chapter 10

1 Woe to those who decree unjust decrees
and write unjust laws.
2 They deprive the needy of justice,
rob the poor of my people of their rights,
plunder widows,
and make the fatherless their prey!
3 What will you do on judgment day
when the destruction comes from far away?
To whom will you flee for help,
and where will you leave your wealth?
4 Nothing remains, and you crouch among the prisoners
or fall among the killed.
In all these things, his anger does not subside;
his hand is still stretched out.

5 Woe to the Assyrian, the rod of my anger,
the staff by whom I wield my fury!
6 I send him against a godless nation
and against the people who bear my overflowing wrath.
I order him to take the plunder, to take the prey,
and to trample them like mud in the streets.
7 But this is not what he intends,
nor does he think this way.
It is in his heart to destroy
and eliminate many nations.
8 For he says, "Are not all my princes kings?
9 Is not Kalno like Carchemish?
Is not Hamath like Arpad?
Is not Samaria like Damascus?
10 As my hand has overcome idolatrous kingdoms,
whose carved figures were greater than those of Jerusalem and Samaria,
11 just as I did to Samaria and her worthless idols,
will I not also do the same to Jerusalem and to her idols?"

12 When the Lord has finished his work on Mount Zion and on Jerusalem, I will punish the fruit of the arrogant heart of the king of Assyria and his prideful looks. **13** For he says,

"By my strength and by my wisdom I acted.
I have understanding,
and I have removed the boundaries of the peoples.
I have stolen their treasures,
and like a bull I have brought down the inhabitants.
14 My hand has seized, as from a nest,
the wealth of nations,
and as one gathers abandoned eggs,
I gathered all the earth.
None fluttered their wings
or opened their mouth or chirped."

15 Will the ax boast about itself against the one who wields it?
Will the saw praise itself more than the one who cuts with it?
It is as if a rod could lift up those who raise it,
or as if a staff could lift up a person.
16 Therefore the Lord Yahweh of hosts
will send emaciation among his elite warriors;
and under his glory there will be kindled
a burning like fire.
17 The light of Israel will become a fire,

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and his Holy One a flame;
it will burn and devour his thorns and briers
in one day.
18 Yahweh will consume the glory of his forest
and of his fruitful land, both soul and body;
it will be like when a sick man's life wastes away.
19 The remnant of the trees of his forest will be so few,
that a child could count them.

20 On that day, the remnant of Israel,
the family of Jacob that has escaped,
will no longer rely on the one
who defeated them,
but will indeed depend on Yahweh,
the Holy One of Israel.
21 A remnant of Jacob
will return to the mighty God.
22 For though your people, Israel, are like the sand of the seashore,
only a remnant of them will return.
Destruction is decreed,
as overflowing righteousness demands.
23 For the Lord Yahweh of hosts is about to carry out
the destruction determined throughout the land.

24 Therefore the Lord Yahweh of hosts says,

"My people who live in Zion,
do not fear the Assyrian.
He will strike you with the rod
and raise his staff against you, as the Egyptians did. 25 Do not fear him,
for in a very short time
my anger against you will end,
and my anger will lead to his destruction."

26 Then Yahweh of hosts will wield a whip against them,
as when he defeated Midian at the rock of Oreb.
He will raise his rod over the sea and lift it up
as he did in Egypt.
27 On that day, his burden is lifted from your shoulder
and his yoke from off your neck,
and the yoke will be destroyed
because of fatness. [1]

28 The enemy has come to Aiath
and has passed through Migron;
at Mikmash he has stored his provisions.
29 They have crossed over the pass
and they lodge at Geba.
Ramah trembles
and Gibeah of Saul has fled.
30 Cry aloud, daughter of Gallim!
Pay attention, Laishah!
Answer her, Anathoth!
31 Madmenah is fleeing,
and the inhabitants of Gebim run for safety.
32 This very day he will halt at Nob
and shake his fist
at the mountain of the daughter of Zion,
the hill of Jerusalem.

33 Behold, the Lord Yahweh of hosts
will lop off the boughs with a terrifying crash;

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the tallest trees will be cut down,
and the lofty will be brought down.
34 He will chop down the thickets of the forest with an ax,
and Lebanon in his majesty will fall.

Footnotes

10:27 [1]The last line of this verse is difficult because it does not seem to fit the context. Some modern translations leave out

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Isaiah 10 General Notes

Structure and formatting

This chapter begins with a prophecy that is a continuation of the prophecy beginning in 8:21. Some translations set poetry farther to the right than the rest of the text to show that it is poetry. ULB does this with the poetry in 10:1-11, 13-14, 15-19, 27-34. (See: prophet)

Special concepts in this chapter

Yahweh's sovereignty

Yahweh has so much power and authority that he controls all of the nations. He even controls the nations who do not worship him. He uses Assyria to punish the kingdom of Israel.

Important figures of speech in this chapter

Rhetorical Questions

There are many rhetorical questions in this chapter. Yahweh uses rhetorical questions to make statements about Israel's sin. The Assyrians use rhetorical questions in order to boast in their pride. (See: and sin)

Isaiah 10:1

to those who decree unjust decrees and write unjust laws

These two phrases mean basically the same thing. Alternate translation: "to those who make laws and decrees that are not fair to everyone"

Isaiah 10:2

They deprive the needy of justice, rob the poor of my people of their rights

These two phrases mean basically the same thing. Alternate translation: "They are unjust to the poor and needy among my people"

the needy

"poor people"

plunder widows

"take everything from women whose husbands have died"

make the fatherless their prey

Isaiah compares orphans to animals that other animals hunt and eat. This emphasizes that orphans are powerless and judges can easily harm them. Alternate translation: "harm children who do not have parents like an animal that goes after its prey"

prey

Translated "prey" as in Isaiah 5:29.

Isaiah 10:3

What will you do on judgment day ... away?

Isaiah uses a question to scold those in Judah who harm the poor and weak people. Alternate translation: "You will be able to do nothing on judgment day ... away!"

judgment day

"the day when Yahweh comes to judge you" or "the day when Yahweh punishes you"

To whom will you flee for help, and where will you leave your wealth?

Isaiah uses a question to scold those in Judah who harm the poor and weak people. Alternate translation: "You have nowhere to run for help, and you will have nowhere to hide your riches!"

Isaiah 10:4

Nothing remains, and you crouch

Possible meanings are 1) "None of your wealth remains as you crouch" or 2) "You can do nothing else but crouch."

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you crouch among the prisoners or fall among the killed
"your enemies will either take you as a prisoner or will kill you"

In all these things, his anger does not subside
"Even though all these things have happened, he is still angry." See how you translated this in Isaiah 5:25.

his hand is still stretched out
Isaiah speaks as if Yahweh were a person about to hit another person with his fist. This is a metaphor for Yahweh punishing Israel. See how you translated this in [Isaiah 5:25]

Isaiah 10:5

Woe
This word marks the beginning of God's announcement about a severe punishment against Assyria.

the Assyrian
This refers to the king of Assyria.

the rod of my anger, the staff by whom I wield my fury
Both of these phrases mean basically the same thing. Yahweh compares the king of Assyria to a weapon a person holds in his hand and hits other people with. It emphasizes that the king of Assyria and his army are a tool that Yahweh uses to punish Israel. Alternate translation: "who will be like a weapon in my hands that I will use to show my anger"

Isaiah 10:6

I send him ... I order him
The word "him" here also refers to the king of Assyria. But it does not mean God is only sending the king; he is sending with him the army of Assyria. Alternate translation: "I send the army of Assyria ... I order them"

against a godless nation and against the people who bear my overflowing wrath
"to attack a nation full of proud people who have made me very angry"

who bear my overflowing wrath
Yahweh speaks of his wrath as if it were more liquid than a container could hold; "the people" are trying to carry this container, but it is heavy, and Yahweh keeps pouring liquid in even after it starts to spill out. Alternate translation: "at whom I continue to be angry even after I have punished them"

to take the plunder
"to take everything they have"

to take the prey
to take the people like prey. See how you translated "prey" in Isaiah 5:29.

trample them like mud
Possible meanings are 1) Yahweh compares the army of Assyria attacking Israel to people stomping through mud who do not care what happens to the mud. Alternate translation: "trample them until they become like mud" or 2) the people are stomping on other people so they are lying in the mud and unable to rise. This is a metaphor for completely defeating them. Alternate translation: "completely defeat them"

Isaiah 10:7

But this is not what he intends, nor does he think this way
The meaning of "this" and "this way" can be made explicit. Alternate translation: "But the king of Assyria does not intend to do what I tell him, nor does he think that I am using him as my weapon"

It is in his heart to destroy and eliminate many nations
The words "destroy" and "eliminate" mean basically the same thing. They are used for emphasis. Alternate translation: "He wants to completely destroy many nations"

Isaiah 10:8

Are not all my princes kings?
The king of Assyria uses a question to emphasize what he believes everyone should already know. Alternate translation: "I have made captains of my army kings over lands I have conquered!"

Isaiah 10:9

Is not Kalno like Carchemish? Is not Hamath like Arpad? Is not Samaria like Damascus?
The king of Assyria uses these questions for emphasis. Alternate translation: "Kalno is no different from Carchemish. Hamath is no different from Arpad. Samaria is no different from Damascus. I have conquered them all!"

Kalno ... Carchemish ... Hamath ... Arpad
These are all names of cities.

Isaiah 10:10

General Information:
Yahweh continues to quote what the king of Assyria says (Isaiah 10:8).

As my hand has overcome
"Hand" here is a reference to military strength. Alternate translation: "As my powerful army has defeated" or "As I have conquered"

my
This refers to the king of Assyria.

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whose carved figures were greater
During this time people believed that the greatness of an idol showed how powerful the kingdom that had built it was. The king of Assyria is saying that because the idols in Jerusalem are not as great as the idols of the kingdoms he has defeated, Jerusalem would be less able to defeat him than they were.

Isaiah 10:11

just as I did to Samaria and her worthless idols
The word "Samaria" refers to the people who lived there, and "her" refers to the city of Samaria. Cities and nations were often spoken of as if they were women. Alternate translation: "just as I did to the people of Samaria and their worthless idols"

will I not also do the same to Jerusalem and to her idols?
The king of Assyria used this question to emphasize the certainty that he will conquer the people of Jerusalem. Alternate translation: "I will certainly do the same to Jerusalem and her idols!"

Isaiah 10:12

When the Lord has finished his work on Mount Zion and on Jerusalem, I will punish
Yahweh speaks of himself as if he were someone else. "When I, the Lord, have finished my work on Mount Zion and on Jerusalem, I will punish"

his work on ... and on
his work of punishing. "punishing ... and punishing"

I will punish the fruit of the arrogant heart of the king of Assyria and his prideful looks
"I will punish the king of Assyria for the arrogant things he has said and the look of pride on his face"

Isaiah 10:13

For he says
"For the king of Assyria says"

I have removed ... I have stolen
Here the word "I" refers to the king of Assyria. He was the leader of the Assyrian army and took credit for what the army did at his command. Alternate translation: "my army has removed ... They have stolen"

like a bull
"as strong as a bull." Some ancient texts read, "like a mighty man."

I have brought down the inhabitants
Possible meanings are 1) the king of Assyria has shamed the people of the countries he conquered or 2) he has removed the kings of the nations so they no longer rule.

I have brought
Here the word "I" refers to the king of Assyria. He was the leader of the Assyrian army and took credit for what the army did at his command. Alternate translation: "I and my army have brought" or "we have brought

Isaiah 10:14

General Information:
Yahweh is still quoting the king of Assyria (Isaiah 10:13).

My hand has seized
The hand is a metonym for either the king's power or his army. Alternate translation: "In my power I have seized" or "My army has seized"

My hand has seized, as from a nest, the wealth of nations
The king of Assyria compares taking the treasures from the nations to a person taking eggs out of a bird's nest. This emphasizes how easy it was for him and his army to conquer these other kingdoms. Alternate translation: "My army has stolen the wealth from the nations just as easily as a man takes eggs from a nest"

as one gathers abandoned eggs, I gathered all the earth
The king of Assyria speaks of taking over nations as if he was gathering eggs. Alternate translation: "just as a person takes eggs from a nest when the bird is not there to protect them, my army has taken the treasures of every nation"

None fluttered their wings or opened their mouth or chirped
This compares the nations to a bird who sits quietly while her eggs are taken. This emphasizes that the nations did nothing while the army of Assyria took all of their possessions. Alternate translation: "And like a bird that does not make a sound or flap her wings when someone steals her eggs, the nations did nothing as we took their treasure"

Isaiah 10:15

Will the ax boast about itself against the one who wields it? Will the saw praise itself more than the one who cuts with it?
The speaker uses these questions to mock the king of Assyria. Alternate translation: "An ax cannot boast that it is better than the one who holds it. And a saw does not get more glory than the one who cuts with it."

the saw
a sharp tool used for cutting wood

It is as if a rod could lift up those who raise it, or as if a staff could lift up a person
These phrases mean basically the same thing and are used to strengthen the meaning of the two questions before it. This can be translated as a new

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sentence. Alternate translation: "And neither can a rod or staff lift the person who picks it up"

Isaiah 10:16

Therefore the Lord Yahweh of hosts will send emaciation among his elite warriors
It is unclear whether Yahweh or Isaiah is speaking. This can be reworded so that the abstract noun "emaciation" is expressed as the verb "make weak." Alternate translation: "Therefore I, Lord Yahweh of hosts, will make the king's strongest soldiers weak"

under his glory there will be kindled a burning like fire
Yahweh compares his punishment to a fire. This emphasizes that his punishment will completely destroy all the splendor and greatness of the kingdom of Assyria. Alternate translation: "I will destroy his greatness as if I were starting a fire to burn everything he is proud of"

Isaiah 10:17

The light of Israel will become a fire
The phrase "light of Israel" refers to Yahweh. It is unclear whether Yahweh or Isaiah is speaking. Alternate translation: "I, Yahweh, the light of Israel, will become like a fire, able to destroy everyone that does not honor me"

his Holy One a flame
"I, Yahweh, the Holy one of Israel, will become like a flame." See how you translated "Holy One" in Isaiah 1:4.

it will burn and devour his thorns and briers
"The fire will burn and devour the king of Assyria's thorns and briers." The speaker compares the king of Assyria's army to thorns and briers. This emphasizes how easily God will destroy them. Alternate translation: "I will destroy the Assyrians like a fire burning thorns and briers"

thorns ... briers
The words "briers" and "thorns" both refer to useless, thorny plants; they can be translated using one expression. See how you translated these words in [Isaiah 7:23]

Isaiah 10:18

Yahweh will consume the glory of his forest and of his fruitful land
Possible meaning are 1) "Yahweh will destroy the great forests and farmlands in the nation of Assyria" or 2) "Yahweh will destroy the army of Assyria as a fire burns up great forests and farmlands."

both soul and body
Possible meanings are 1) this emphasizes that God will completely destroy the forests and farmlands. Alternate translation: "completely" or 2) this means God will completely destroy the people of Assyria. The phrase "soul and body" refers to the spiritual part and the physical part of a person.

it will be like when a sick man's life wastes away
This compares either the forests and farmlands of Assyria or the army of Assyria to a sick man as he lies in bed dying. This emphasizes how something so great can become weak and dying. Alternate translation: "they will be like a sick man who grows weak and dies"

Isaiah 10:19

The remnant of the trees of his forest will be so few
"What remains of the trees in the king's forest will be so few"

Isaiah 10:20

On that day
This refers to the time when God does the things that are described in [Isaiah 10:16-19]

that has escaped
The meaning can be made explicit. Alternate translation: "that has escaped from the army of Assyria"

will no longer rely on the one who defeated them
"will no longer rely on the king of Assyria, who harmed them"

Holy One
See how you translated this in Isaiah 1:4.

Isaiah 10:21

General Information:
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Isaiah 10:22

your people, Israel, are
Here "your" is singular. Possible interpretations are 1) God is speaking to Isaiah and "your" refers to Isaiah. Alternate translation: "your people Israel are" or 2) Isaiah or God is speaking to the nation of Israel and "your" refers to the nation. Alternate translation: "your people, O Israel, are"

are like the sand of the seashore
This emphasizes that there were a great number of people of Israel. Alternate translation: "are too many to count, like the sand on the seashore"

Destruction is decreed
This can be stated in active form. Alternate translation: "Yahweh has decreed that he will destroy most of those who live in Israel"

as overflowing righteousness demands
This can be translated as a new sentence. Alternate translation: "This must be done for the sake of

perfect righteousness" or "Yahweh must do this because he is completely righteous"

Isaiah 10:23

carry out the destruction determined throughout the land
This can be translated in active form. Possible meanings are 1) Alternate translation: "destroy everything in the land just as he has determined to do" or 2) Alternate translation: "destroy the people in the land just as he has determined to do."

determined
"decided"

Isaiah 10:24

the Assyrian
Isaiah speaks of the king of Assyria and his army as if he were one man. Alternate translation: "the king of Assyria and his army"

He will strike you with the rod and raise his staff against you
The words "rod" and "staff" refer to pieces of wood that people use as clubs to beat animals and other people. Isaiah speaks of the way the Assyrians will rule over the Israelites as if the Assyrians were beating the Israelites with clubs. Alternate translation: "He will rule over you and make slaves of you"

He will strike
The word "He" refers to "the Assyrian" which represents the king of Assyria and his army. Alternate translation: "He and his army will strike"

rod ... staff
See how you translated these words in Isaiah.

as the Egyptians did
The full meaning can be made explicit. Alternate translation: "as the Egyptians ruled over your ancestors and made them slaves"

Isaiah 10:25

my anger will lead to his destruction
The abstract noun "destruction" can be translated as a verb. Alternate translation: "I will destroy him because I am angry with him"

Isaiah 10:26

Yahweh of hosts
See how you translated this in Isaiah 1:9.

will wield a whip against them
"will beat the Assyrians with a whip." God will not really use a whip. This refers to God's power to punish the Assyrians severely. Alternate translation: "will punish the Assyrians severely as if with a whip"

as when he defeated Midian at the rock of Oreb
This refers to when God helped a man named Gideon defeat the army of Midian.

He will raise his rod over the sea and lift it up as he did in Egypt
This speaks of God rescuing the people from the Assyrians as if they were the Egyptian army. This refers to when God caused the water of the Red Sea to split so the people of Israel could escape from the Egyptian army and so that the Egyptian army would drown in it. Alternate translation: "He will help you escape from the army of Assyria as he helped your ancestors escape the army of Egypt"

Isaiah 10:27

his burden is lifted from your shoulder and his yoke from off your neck
"Yahweh will lift the burden that Assyria has put on your shoulder, and he will remove the yoke that they have put on your neck." These two phrases mean basically the same thing. The words "burden" and "yoke" refer to slavery. This can be stated in active form. Alternate translation: "Yahweh will remove the Assyrians who oppress you and will stop them from making you their slaves"

the yoke will be destroyed because of fatness
This expression suggests that the neck of the animal that is wearing the yoke will become too fat to fit the yoke any longer. This is a metaphor for Israel becoming so strong that the Assyrians can no longer rule them. This can be stated in active form. Alternate translation: "your neck will become so fat that it will break the yoke" or "you will become so strong that you will no longer be the Assyrians' slaves"

Isaiah 10:28

has come ... has passed ... has stored
Isaiah speaks of these future events as though they have already happened.

Aiath ... Migron ... Mikmash
These are all cities and villages near Jerusalem that the army of Assyria went through and caused trouble in.

Isaiah 10:29

have crossed ... lodge ... trembles ... has fled
Isaiah speaks of these future events as though they have already happened.

Geba ... Ramah ... Gibeah
These are all cities and villages near Jerusalem that the army of Assyria went through and caused trouble in.

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Ramah trembles and Gibeah of Saul has fled
Here "Ramah" and "Gibeah of Saul" refer to the people who lived in those cities. Alternate translation: "The people of Ramah tremble and the people of Gibeah of Saul have fled"

Isaiah 10:30

daughter of Gallim
The word "daughter" here refers to the people who live in the city. Alternate translation: "Gallim" or "people of Gallim"

Gallim ... Laishah ... Anathoth
These are names of more cities and villages near Jerusalem that the Assyrian army traveled through causing fear among the people. All of these refer to the people who live in these places.

Isaiah 10:31

Madmenah ... Gebim
These are names of more cities and villages near Jerusalem that the Assyrian army traveled through causing fear among the people. All of these refer to the people who live in these places.

Isaiah 10:32

Nob
This is the name of a village or city near Jerusalem that the Assyrian army traveled through causing fear among the people. It refers to the people who live in this place.

he will halt at Nob and shake his fist
Here "he" and "his" refer to the king of Assyria and his soldiers. People would shake their fists at people whom they were threatening. Alternate translation: "the army of Assyria will stop at Nob and threaten"

the mountain of the daughter of Zion, the hill of Jerusalem
The words "mount" and "hill" are metonyms for the people who live on them. The words "mount of the daughter of Zion" mean almost the same thing as the words "hill of Jerusalem." See how they are translated in [Isaiah 2:14]

Isaiah 10:33

Behold
This can be translated as "Look" or "Listen" or "Pay attention to what I am about to tell you."

Yahweh of hosts
See how you translated this in Isaiah 1:9.

will lop off the boughs ... the lofty will be brought down
Isaiah speaks of the army of Assyria as if it were the tall trees in Lebanon. God will destroy the army like people cutting down the mighty trees of Lebanon. This emphasizes that though the army is strong, God has the power to destroy it.

will lop off the boughs
"will cut off the big branches of the trees." In order to make it clear that this refers to the army of Assyria, it can be translated as a simile: He will destroy the army of Assyria like strong men cutting off the big branches of trees.

with a terrifying crash
This can be reworded so that the abstract noun "crash" is expressed as the verb "make a noise." Alternate translation: "and the branches will crash down on the ground and make a terrifying noise" or "and the branches will fall to the ground with a very loud noise"

the tallest trees will be cut down
This can be stated in active form. Alternate translation: "he will cut down the tallest trees"

the tallest trees
This is a metaphor for "the strongest soldiers."

the lofty will be brought down
This can be stated in active form. Alternate translation: "he will bring down the lofty people"

lofty
proud

Isaiah 10:34

He will chop down the thickets ... and Lebanon in his majesty will fall
Isaiah speaks of the army of Assyria as if it were the tall trees in Lebanon. God will destroy the army like people cutting down the mighty trees of Lebanon. This emphasizes that though the army is strong, God has the power to destroy it.

the thickets of the forest
"the dense shrubs in the forest." This is possibly a metaphor for those people who are not well known.

Lebanon in his majesty will fall
"the forests of Lebanon will no longer be so grand." This is possibly a metaphor for the Assyrian army. Alternate translation: "Yahweh will defeat the army of Assyria, as mighty as it is"

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Chapter 11

1 A shoot will sprout from the stump of Jesse,
and a branch out of his roots will bear fruit.
2 The Spirit of Yahweh will rest upon him,
the Spirit of wisdom and understanding,
the Spirit of instruction and might,
the Spirit of knowledge and of the fear of Yahweh.
3 His delight will be the fear of the Lord;
he will not judge by what his eyes see,
nor decide by what his ears hear.
4 Instead, he will judge the poor with righteousness
and decide fairly for the humble of the earth.
He will strike the earth with the rod of his mouth,
and with the breath of his lips he will kill the wicked.
5 Righteousness will be the belt of his waist,
and faithfulness the belt around his hips.

6 The wolf will live with the lamb,
and the leopard will lie down with the young goat;
the calf, the young lion, and the fattened calf together,
and a little child will lead them.
7 The cow and the bear will graze together,
and their young will lie down together.
The lion will eat straw like the ox.
8 A baby will play over the hole of the asp,
and the weaned child will put his hand on the den of the adder.
9 They will not hurt nor destroy
on all my holy mountain;
for the earth will be full of knowledge of Yahweh,
as the waters cover the sea.

10 On that day, the root of Jesse will stand as a signal flag for the peoples. The nations will seek him out, and his resting place will be glorious. **11** On that day, the Lord will again extend his hand to recover the remnant of his people who remain in Assyria, Egypt, Pathros, Cush, Elam, Shinar, Hamath, and the islands of the sea.

12 He will set up a signal flag for the nations
and will gather the outcasts of Israel
and the dispersed of Judah
from the four corners of the earth.
13 He will turn aside the envy of Ephraim,
and hostilities of Judah will be cut off.
Ephraim will not envy Judah,
and Judah will no longer be hostile to Ephraim.
14 Instead they will swoop down on the Philistine hills on the west,
and together they will plunder the people of the east.
They will possess Edom and Moab,
and the people of Ammon will obey them.
15 Yahweh will completely destroy
the gulf of the Sea of Egypt.
With his scorching wind he will wave his hand
over the Euphrates River
and will divide it into seven streams,
so it can be crossed over in sandals.
16 There will be a highway for the remnant of his people
that return from Assyria,
as there was for Israel in their coming up
from the land of Egypt.

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Isaiah 11 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in this chapter.

Special concepts in this chapter

Messiah

The prophecies of this chapter focus on the coming Messiah. Some of these prophecies concern the first coming of Jesus, while some reference a future day of restoration. The author transitions between these time periods without telling his reader. (See: prophet and christ and restore)

Other possible translation difficulties in this chapter

Ambiguity

It is uncertain what period of time these prophecies refer to or who will fulfill them. The translator should allow this uncertainty and ambiguity to remain. (See: fulfill)

Isaiah 11:1

A shoot will sprout from the stump of Jesse ... a branch out of his roots will bear fruit

Isaiah speaks of Jesse and his descendants as if they were a tree that had been cut down. Both of these phrases tell about a descendant of Jesse who would be king. Alternate translation: "As a shoot sprouts out of a tree stump, so a descendant of Jesse will become king over what remains of Israel"

the stump of Jesse

A stump is what remains of a tree after it is chopped down. The "stump of Jesse" represents what was left of the kingdom that Jesse's son David was once king of.

Isaiah 11:2

The Spirit of Yahweh will rest upon him

Resting upon him represents being with him and helping him. The word "him" refers to the one who would become king.

the Spirit of wisdom ... the Spirit of instruction ... the Spirit of knowledge ... the fear of Yahweh

Here the word "Spirit" refers to an ability or quality that the Spirit of Yahweh would give him. Alternate translation: "and he will cause him to have wisdom and understanding, instruction and might, knowledge and the fear of Yahweh"

Isaiah 11:3

Connecting Statement:

Isaiah continues to describe the king.

he will not judge by what his eyes see

The phrase "what his eyes see" refers to seeing things that are not important for judging a person rightly. Alternate translation: "he will not judge a person simply by seeing what the person looks like"

nor decide by what his ears hear

"and he will not decide by what his ears hear." The phrase "what his ears hear" refers to hearing what people say about someone. Alternate translation: "and he will not judge a person simply by hearing what others say about him"

Isaiah 11:4

the poor ... the humble ... the wicked

These phrases refer to people who have these qualities. Alternate translation: "poor people ... humble people ... wicked people"

He will strike the earth with the rod of his mouth ... with the breath of his lips he will kill the wicked

These two phrases mean basically the same thing.

He will strike the earth with the rod of his mouth

The word "earth" here represents the people on earth. Striking them with the rod of his mouth represents judging them, and that judgement will lead to punishment. Alternate translation: "He will judge the people of the earth, and they will be punished"

with the breath of his lips he will kill the wicked

The "breath of his lips" represents him judging them. Alternate translation: "he will judge wicked people, and they will be killed"

Isaiah 11:5

the belt of his waist ... the belt around his hips

Possible meanings are 1) the belt is used to secure one's clothes so he can work, or 2) the belt is an undergarment, or 3) the belt is a sash that a king wears to show his authority.

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Righteousness will be the belt of his waist
Wearing righteousness like a belt represents being righteous. Possible meanings are 1) the king's righteousness will enable him to rule. Alternate translation: "His righteousness will be a like a belt around his waist" or 2) the king's righteousness would show his authority to rule. Alternate translation: "He will rule righteously"

faithfulness the belt around his hips
The words "will be" are understood in this phrase. Alternate translation: "faithfulness will be the belt around his hips"

faithfulness the belt around his hips
Wearing faithfulness like a belt represents being faithful. Possible meanings are 1) the king's faithfulness will enable him to rule, or 2) the king's faithfulness will show his authority to rule. Alternate translation: "his faithfulness will be a like a belt around his hips" or "he will rule faithfully"

Isaiah 11:6

General Information:
Isaiah describes what the world will be like when the king rules. There will be complete peace in the world. This is shown by the peace that there will be even among animals. Animals that normally kill other animals will not kill them, and they will all be safe together.

The wolf ... the leopard ... the young lion
These phrases refer to these animals in general, not to a specific wolf or leopard. These are all strong animals that attack and eat other animals. Alternate translation: "Wolves ... leopards ... young lions"

the lamb ... the young goat ... the calf ... the fattened calf
The phrases refer to these animals in general, not to a specific lamb or goat. These are all animals that eat grass and straw. Other animals sometimes attack and eat them. Alternate translation: "lambs ... young goats ... calves ... fattened calves"

leopard
a large cat with yellow fur and black spots that kills and eats other animals

the calf, the young lion, and the fattened calf together
The phrase "will be" is understood. Alternate translation: "the calf, the lion, and the fattened calf will be together"

a little child will lead them
A child will take care of them and lead them to good places to drink water and eat grass or hay.

Isaiah 11:7

the bear ... The lion
These phrases refer to these animals in general, not to a specific wolf or leopard. These are all strong animals that attack and eat other animals. Alternate translation: "Wolves ... leopards ... young lions ... bears ... Lions"

The cow ... the ox
The phrases refer to these animals in general, not to a specific lamb or goat. These are all animals that eat grass and straw. Other animals sometimes attack and eat them. Alternate translation: "lambs ... young goats ... calves ... fattened calves ... Cows ... oxen"

bear
a very large animal with thick hair and sharp claws that kills and eats other animals

will graze together
"will eat grass together"

their young
This refers to the animals' offspring shortly after they are born.

Isaiah 11:8

General Information:
Isaiah continues to describe the complete peace in the world when the king rules.

A baby will play over the hole of the asp
It can be stated clearly that the baby will be safe because the asp will not bite him. Alternate translation: "Babies will play safely over the hole of the asp"

the asp ... the den of the adder
These phrases refer to poisonous snakes in general. Alternate translation: "snakes ... serpents' dens"

the weaned child
a child who no longer drinks his mother's milk

Isaiah 11:9

on all my holy mountain
The "holy mountain" is Mount Zion, in Jerusalem. Alternate translation: "on all of Yahweh's holy mountain"

the earth will be full of knowledge of Yahweh
The phrase "knowledge of Yahweh" represents people who know Yahweh. Alternate translation: "the earth will be full of those who know Yahweh" or "those who know Yahweh will cover the earth"

as the waters cover the sea
This phrase is used to show how full the earth will be of people who know Yahweh. It may be clearer

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that it does this if its words are similar to the words in the previous phrase. Alternate translation: "as the seas are full of water"

Isaiah 11:10

the root of Jesse
This refers to Jesse's and King David's descendant who would become the king that was told about in [Isaiah 1:1]

will stand as a signal flag for the peoples
"will attract the peoples to come to him"

signal flag
See how you translated this in Isaiah 5:26.

The nations
"The people of the nations"

Isaiah 11:11

the Lord will again extend his hand to recover the remnant of his people
The hand is a reference to God's power. Alternate translation: "the Lord will again use his power to bring back the remnant of his people"

Pathros ... Elam ... Hamath
These are names of places.

Isaiah 11:12

He will set up a signal flag for the nations
Possible meanings are 1) "The Lord will set up the king as a signal flag for the nations" or 2) "The king will set up a signal flag for the nations"

a signal flag for the nations
"a flag for the nations to see" or "a flag to call the nations to himself"

signal flag
See how you translated this in Isaiah 5:26.

the dispersed of Judah
"the people of Judah who had been scattered around the world"

from the four corners of the earth
The earth is pictured as if it has four corners, and those corners are its most distant places. This refers to everywhere on earth where those people might be. Alternate translation: "from even the most distant places of the earth" or "from all over the earth"

Isaiah 11:13

He will turn aside the envy of Ephraim
Ephraim here refers to the descendants of the northern kingdom of Israel. The noun "envy" can be expressed as an adjective. Alternate translation: "He will stop the people of Ephraim from being envious"

Judah will no longer be hostile to Ephraim
Judah here refers to the descendants of the southern kingdom. This phrase can be stated in active form. Alternate translation: "he will stop the people of Judah from being hostile" or "he will stop the people of Judah from hating"

Isaiah 11:14

they will swoop down on the Philistine hills
The people of Israel and Judah are pictured as if they were birds that fly down quickly to attack a person or animal. Alternate translation: "they will go quickly to the Philistine hills to attack the people there"

They will possess Edom and Moab
This means that they will conquer the people of Edoma and Moab and will rule over them. Alternate translation: "They will take the land of Edom and Moab" or "They will rule over Edom and Moab"

Isaiah 11:15

the gulf of the Sea of Egypt
A "gulf" is a large area of water that land partly surrounds.

With his scorching wind he will wave his hand over the Euphrates River
Waving his hand over something represents his power to change it. Alternate translation: "By his power he will cause a scorching wind to blow on the Euphrates River"

his scorching wind
This is a strong or hot wind that causes some of the water in rivers to dry up.

so it can be crossed over in sandals
"so that people can cross over it even while wearing their sandals"

Isaiah 11:16

There will be a highway
A highway is a large road that many people can travel on. "Yahweh will make a road"

in their coming up from the land of Egypt
"when they came up from the land of Egypt"

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Chapter 12

1 On that day you will say,

"I will give thanks to you, Yahweh.
For though you were angry with me,
your wrath has turned away,
and you have comforted me.
2 See, God is my salvation;
I will trust and will not fear,
for Yah, yes, Yahweh is my strength and song.
He has become my salvation." [1]
3 With joy you will draw water
from the wells of salvation.

4 On that day you will say,

"Give thanks to Yahweh and call upon his name;
declare his deeds among the peoples,
proclaim that his name is exalted.
5 Praise Yahweh in song, for he has done majestic things;
let this be known throughout the earth.
6 Cry aloud and shout for joy, you inhabitants of Zion,
for great in your midst is the Holy One of Israel."

Footnotes

12:2 [1]Yah is a short form of the name Yahweh.

Isaiah 12 General Notes

Special concepts in this chapter

"That day"

The time of this day is unclear. It may be a time in the near future for Isaiah, or a time in the distant future for him. In the latter case, it would reference the last days. (See: lastday)

Other possible translation difficulties in this chapter

Tense

Extra care must be taken in translating the tense of this chapter. The author talks about the future, but frequently changes to speak in the present tense. Some languages will have difficulty speaking in this way.

Isaiah 12:1

General Information:

Here Isaiah continues to describe what it will be like when the king that God has chosen rules (Isaiah 11:1-2).

On that day

It can be stated clearly what time is being referred to. Alternate translation: "At that time" or "When the king rules"

your wrath has turned away

God's wrath is spoken of as if it were a person that could turn away and leave. It means that God has stopped being angry. Alternate translation: "You are no longer angry with me"

Isaiah 12:2

God is my salvation

God causing someone's salvation is spoken of as if God were that salvation. The abstract noun "salvation" can be expressed with the noun "savior"

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or the verb "save." Alternate translation: "God causes my salvation" or "God is my savior" or "God is the one who saves me"

Yahweh is my strength
God causing someone to be strong is spoken of as if Yahweh were their strength. Alternate translation: "Yahweh makes me strong"

song
The word "song" here represents what a person sings about. Alternate translation: "the one I joyfully sing about"

He has become my salvation
"He has saved me"

Isaiah 12:3

With joy you will draw water from the wells of salvation
Isaiah speaks of people being saved as if they were getting salvation the way people get water out of well. Alternate translation: "you will rejoice when he saves you, as people rejoice when they draw water from a well"

Isaiah 12:4

call upon his name
Here "his name" refers to Yahweh. Calling on him represents either praising him or asking him for help. Alternate translation: "praise him loudly" or "call to him to help you"

declare his deeds among the peoples
The noun "deeds" can be expressed with the phrase "what he has done." Alternate translation: "Tell the peoples about the great things he has done"

proclaim that his name is exalted
Here "his name" refers to Yahweh. Alternate translation: "proclaim that he is exalted" or "proclaim that he is great"

Isaiah 12:5

General Information:
Isaiah continues to tell what the people will say when the king rules.

Praise Yahweh in song
"Sing songs of praise to Yahweh"

Isaiah 12:6

for great in your midst is the Holy One of Israel
"because the Holy One of Israel, who lives among you, is mighty" or "because the Holy One of Israel is mighty and he lives among you"

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Chapter 13

1 A declaration about Babylon, that Isaiah son of Amoz received:

2 On the bare mountain set up a signal flag,
cry aloud to them,
wave your hand for them
to go into the gates of the nobles.
3 "I have commanded my consecrated ones;
I have summoned my mighty ones to vent my anger—
those who rejoice in my triumph.

4 The noise of a multitude in the mountains,
as of many people!
The noise of a tumult of the kingdoms
like many nations gathered together!
Yahweh of hosts is mustering
the army for the battle.
5 They come from a far country,
from way over the horizon.
It is Yahweh with his instruments of indignation,
to destroy the whole land.

6 Wail, for the day of Yahweh is near;
it comes with destruction from the Almighty.
7 Therefore all hands hang limp,
and every heart melts.
8 They will be terrified;
pain and agony will seize them,
like a woman in labor.
They will look in amazement at one another;
their faces will be aflame.

9 See, the day of Yahweh comes
with cruel wrath and overflowing anger,
to make the land a desolation
and to exterminate the sinners from it.
10 The stars of heaven and the constellations
will not give their light.
The sun will be darkened even from dawn,
and the moon will not shine.
11 I will punish the world for its evil
and the wicked for their iniquity.
I will put an end to the arrogance of the proud
and will abase the arrogance of the ruthless.
12 I will make men more rare than fine gold
and mankind harder to find than the pure gold of Ophir.
13 Therefore I will make the heavens tremble,
and the earth will be shaken out of its place,
by the fury of Yahweh of hosts,
and on the day of his fierce anger.

14 Like a hunted gazelle or like a sheep
with no one to gather them,
every man will turn toward his own people
and will flee to his own land.
15 Every one who is found will be thrust through,
and every one who is swept up will die by the sword.
16 Their infants also will be dashed in pieces before their eyes.
Their houses will be plundered and their wives raped.

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17 Look, I am about to stir up the Medes to attack them,
who will not be concerned about silver,
nor do they delight in gold.
18 Their bows will strike down the young men;
they will have no mercy on the fruit of the womb
and they will not look with pity on children.
19 Then Babylon, the most admired of kingdoms,
the splendor of Chaldean arrogance,
will be overthrown by God
like Sodom and Gomorrah.
20 It will never be inhabited
or lived in from generation to generation.
The Arab will not pitch his tent there,
nor will shepherds have their flocks rest there.
21 But wild animals of the desert will lie there.
Their houses will be full of owls;
and ostriches and wild goats will skip about there.
22 Hyenas will cry in their fortresses,
and jackals in the beautiful palaces.
Her time is near,
and her days will not be delayed.

Isaiah 13 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in this chapter.

Special concepts in this chapter

Prophecies

It is unclear who is addressed by these prophecies. At times, it appears to be the people of Judah, while at other times it seems to reference the last days. This ambiguity should remain in translation. (See: prophet and lastday)

Isaiah 13:1

about Babylon

The name of the city stands for the people of Babylon. Alternate translation: "about the people of Babylon"

Amoz

Amoz was the father of Isaiah. See how you translated this in [Isaiah 1:1]

Isaiah 13:2

signal flag

See how you translated this in Isaiah 5:26.

cry aloud to them

The word "them" refers to soldiers from another country.

the gates of the nobles

Possible meanings are 1) "the gates of Babylon where the nobles live" or 2) "the gates of the nobles' large houses"

the nobles

"the respected people" or "the rulers"

Isaiah 13:3

my consecrated ones

"the ones I have set apart for myself" or "the army that I have set apart for myself"

I have summoned my mighty ones to vent my anger

Venting God's anger represents punishing people because of God's anger. Alternate translation: "I have called my mighty soldiers to punish the people of Babylon because they have made me angry"

in my triumph

"because I have defeated my enemies"

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Isaiah 13:4

The noise of a multitude in the mountains, as of many people
The words "there is" are understood. The phrases "multitude" and "many people" mean the same thing. Alternate translation: "There is the noise of many people in the mountains" or "There is the noise of a great crowd of people in the mountains"

The noise of a tumult of the kingdoms like many nations gathered together
The words "there is" are understood. The words "kingdoms" and "nations" here refer to the same thing. Alternate translation: "There is the noisy commotion of many kingdoms gathered together"

is mustering
"is gathering"

Isaiah 13:5

from way over the horizon
"from places far beyond the horizon" or "from very distant places"

his instruments of indignation
The soldiers that God is sending to attack Babylon are spoken of as if they were weapons in God's hands. "Indignation" is a metonym for the punishment that God will inflict on Babylon because he is indignant. Alternate translation: "the army that he will use to punish Babylon"

Isaiah 13:6

Wail
cry out loud. The word is usually used of an animal making a sound because it is in pain.

the day of Yahweh is near
Something that is about to happen soon is spoken of as if it is coming near. Alternate translation: "the day of Yahweh will happen soon"

it comes with destruction from the Almighty
The word "it" refers to the day of Yahweh. "It comes with destruction" means that destruction will happen on that day. "Destruction from the Almighty" means that the Almighty will destroy them. Alternate translation: "on that day, the Almighty God will destroy them"

Isaiah 13:7

all hands hang limp
This shows that all the people are very weak and unable to do anything.

every heart melts
People being terribly afraid is spoken of as if their hearts melt. Alternate translation: "everyone is terribly afraid"

Isaiah 13:8

pain and agony will seize them
People suddenly feeling terrible pain and sorrow is spoken of as if the pains and sorrows were people who grab them. Alternate translation: "they will suddenly feel terrible pain and agony"

like a woman in labor
Being in labor represents giving birth to a baby. Alternate translation: "like a woman giving birth to a baby" or "like the pain of a woman who is giving birth to a baby"

their faces will be aflame
Their faces being hot and red is spoken of as if they were burning. Possible reasons for their faces being hot are 1) the people are very afraid or 2) the people feel ashamed or 3) the people cry. Alternate translation: "their faces will be hot and red"

Isaiah 13:9

the day of Yahweh comes with cruel wrath and overflowing anger
The day coming with wrath and anger means that there will be wrath and anger on that day. The abstract nouns "wrath" and "anger" can be expressed with the adjectives "furious" and "angry." Alternate translation: "on the day of Yahweh, he will be furious and extremely angry"

overflowing anger
Anger here is spoken of as if the one who is angry is a container filled with anger. Overflowing anger means that he is extremely angry.

to make the land a desolation
This can be reworded so that the abstract noun "desolation" is expressed with the verb "ruin." Alternate translation: "to ruin the land"

Isaiah 13:10

The stars of heaven and the constellations
"The stars in the sky"

will not give their light
Giving light represents "shining." Alternate translation: "will not shine"

The sun will be darkened
This can be stated in active form. Alternate translation: "Yahweh will darken the sun" or "The sun will be dark"

Isaiah 13:11

Connecting Statement:
Yahweh continues to talk about what he will do on the day of Yahweh.

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the world
This refers to people. Alternate translation: "the people of the world"

the wicked ... the proud ... the ruthless
These phrases refer to people who have these qualities. Alternate translation: "wicked people ... proud people ... ruthless people"

the ruthless
"cruel people"

will abase the arrogance of the ruthless
Here the word "arrogance" is a metonym for the people who are arrogant. Alternate translation: "will abase the ruthless"

Isaiah 13:12

I will make men more rare than fine gold
Why there will be so few people can be stated clearly. Alternate translation: "I will cause so many people to die that living people will be more rare than fine gold"

men more rare than fine gold ... mankind harder to find than the pure gold of Ophir
These two phrases mean basically the same thing.

pure gold of Ophir
Ophir was the name of a place where there was pure gold.

Isaiah 13:13

General Information:
Yahweh continues speaking.

Isaiah 13:14

Like a hunted gazelle or like a sheep with no one to gather them
Yahweh speaks of the defenseless people of Israel as if they were a gazelle or a sheep that was being chased by hunters or wild animals. Alternate translation: "Like gazelles that run away swiftly when people hunt them, and like sheep that have no shepherd run away from wild animals"

gazelle
an animal that is similar to a deer. People hunt them, and wild animals sometimes attack and kill them.

like a sheep with no one to gather them
Sheep that have no shepherd have no one to keep them together and protect them from harm.

Isaiah 13:15

Every one who is found will be thrust through ... every one who is swept up will die by the sword
These two phrases mean basically the same thing. This can be stated in active form. Alternate translation: "The enemy will kill with the sword everyone they find"

swept up
captured

Isaiah 13:16

Their infants also will be dashed in pieces
This can be stated in active form. Alternate translation: "The enemy will also dash their infants to pieces" or "The enemy will beat their infants until they die"

before their eyes
Here the people are represented by their "eyes" to emphasize what they see. It can be stated clearly that the parents are unable to help their infants. Alternate translation: "in front of them" or "while their parents helplessly watch"

Their houses will be plundered
This means that everything valuable will be stolen from their houses. This can be stated in active form. Alternate translation: "The enemy will plunder the people's houses" or "The enemy will steal everything valuable from the people's houses"

their wives raped
This means that the enemies will attack the women and force them to have sex with them. The words "will be" are understood. This can also be expressed with an active form. Alternate translation: "their wives will be raped" or "their enemies will rape their wives"

Isaiah 13:17

Connecting Statement:
Yahweh continues speaking.

I am about to stir up the Medes to attack them
Making people want to do something is spoken of as stirring them up. Alternate translation: "I am about to make the Medes want to attack them"

Isaiah 13:18

Their bows will strike down
Here "their bows" is a metonym for the soldiers who use the bows. Alternate translation: "Their soldiers will use bows and arrows to kill"

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Isaiah 13:19

Connecting Statement:
Yahweh continues speaking.

the most admired of kingdoms
This can be stated in active form. Alternate translation: "the kingdom that people most admire"

Then Babylon, the most admired of kingdoms, the splendor of Chaldean arrogance, will be overthrown by God
This can be stated in active form. Alternate translation: "Then God will destroy Babylon, the most admired of kingdoms, the splendor of Chaldean arrogance, as he destroyed Sodom and Gomorrah"

the splendor of Chaldean arrogance
The abstract nouns "splendor" and "arrogance" can be translated with adjectives. The word "splendor" refers to the beautiful appearance of Babylon. Alternate translation: "the beautiful city that the Chaldeans are so proud of"

Isaiah 13:20

It will never be inhabited or lived in
The two verbs mean basically the same thing. This can be stated in active form. Alternate translation: "No one will ever live in it"

from generation to generation
The phrase "generation to generation" refers to all generations of people who will live in the future. Alternate translation: "for ever" or "ever again"

The Arab
This refers to Arab people in general, not one person. Alternate translation: "Arabs" or "Arab people"

Isaiah 13:21

Connecting Statement:
Yahweh continues speaking about what will happen to Babylon.

will lie there
"will lie in Babylon"

Their houses
"The people's houses"

owls
Owls are wild birds that hunt at night.

ostriches
Ostriches are large wild birds that run fast and cannot fly.

Isaiah 13:22

Hyenas
Hyenas are large wild animals that look like dogs and eat dead animals. Their loud cry sounds like a person laughing.

jackals in the beautiful palaces
The words "will cry" are understood. Alternate translation: "jackals will cry in the beautiful palaces"

jackals
wild dogs

Her time is near, and her days will not be delayed
These two phrases mean basically the same thing. "Her time" and "her days" both refer to the time that God has chosen for Babylon to be destroyed. This can be stated in active form. Alternate translation: "The time that all of this will happen to the people of Babylon is near, and nothing will stop it"

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Chapter 14

1 Yahweh will have compassion on Jacob;
he will again choose Israel
and restore them into their own land.
Foreigners will join with them
and attach themselves to the house of Jacob.
2 The nations will bring them to their own place.
Then the house of Israel will take possession of them
in the land of Yahweh as male servants and female servants.
They will take captive those who had captured them,
and they will rule over their oppressors.

3 On the day that Yahweh gives you rest from your suffering and anguish, and from the hard labor which you were required to perform, **4** you will sing this taunt song against the king of Babylon,

"How the oppressor has come to an end,
the proud fury ended! [1]
5 Yahweh has broken the staff of the wicked,
the scepter of those rulers,
6 that struck the peoples in wrath
with unceasing blows,
that ruled the nations in anger,
with an attack that was unrestrained.
7 The whole earth is at rest and is quiet;
they begin celebrating with singing.
8 Even the cypress trees rejoice over you
with the cedars of Lebanon;
they say, 'Since you are laid low,
no woodcutter comes up to cut us down.'

9 Sheol below is eager
to meet you when you go there.
It arouses the dead for you,
all the leaders of the earth,
making them rise up from their thrones,
all the kings of the nations.
10 They all will speak and say to you,
'You have become as weak as us.
You have become like us.
11 Your pomp has been brought down to Sheol
with the sound of your lutes.
Maggots are spread under you,
and worms cover you.'

12 How you are fallen from heaven,
daystar, son of the dawn!
How you are cut down to the ground,
you who made the nations weak!
13 You had said in your heart,
'I will ascend into heaven,
I will exalt my throne
above the stars of God,
and I will sit on the mount of assembly,
in the far reaches of the north.
14 I will ascend above the heights of the clouds;
I will make myself like the Most High God.'
15 Yet you are now brought down to Sheol,
to the depths of the pit.

16 Those who see you will gaze at you

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and they will pay attention to you.
They will say, 'Is this the man who made the earth tremble,
who shook kingdoms,
17 who made the world like a wilderness, who overthrew its cities
and did not let his prisoners go home?'

18 All the kings of the nations,
all of them lie down in honor, each one in his own tomb.
19 But you are cast out of your grave
like an abhorrent branch.
Those who were killed cover you like a garment,
those pierced by the sword,
who go down to the stones of the pit
like a trampled corpse.
20 You will not join them in burial,
because you have destroyed your land
and killed your people.
The offspring of evildoers will never be mentioned again."
21 Prepare your slaughter for his children,
for the iniquity of their ancestors,
so they will not rise up and possess the earth
and fill the whole world with cities.

22 "I will rise up against them—
this is the declaration of Yahweh of hosts.
I will cut off from Babylon name, descendant, and posterity—
this is Yahweh's declaration.
23 I will also make her into a possession of owls,
and into pools of water,
and I will sweep her with the broom of destruction—
this is the declaration of Yahweh of hosts."

24 Yahweh of hosts has sworn,

"Surely, as I have intended, so it will come about;
and as I have purposed, so it will be:
25 I will break the Assyrian in my land,
and on my mountains trample him underfoot.
Then his yoke will be lifted from off them
and his burden from off their shoulder."

26 This is the plan that has been devised for the whole earth,
and this is the hand that is raised over all the nations.
27 For Yahweh of hosts has planned this; who will stop him?
His hand is raised, and who will turn it back?

28 In the year that king Ahaz died this declaration came:

29 Do not rejoice, all you Philistines,
that the rod that struck you is broken.
For out of the serpent's root will grow an adder,
and his offspring will be a fiery flying serpent.
30 The firstborn of the poor will graze their sheep in my pastures,
and the needy will lie down in safety.
I will kill your root with famine
that will put to death all your survivors.

31 Wail, gate; cry, city;
all of you will melt away, Philistia.
For out of the north comes a cloud of smoke,
and there is no straggler in his ranks.
32 How will they respond

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to the messengers of that nation?
"Yahweh has founded Zion,
and in her the afflicted of his people will find refuge."

Footnotes

14:4 [1]Because the Hebrew translated as

Isaiah 14 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 14:4-27, 29-32.

Special concepts in this chapter

Satan

It is believed that this chapter references Satan. It describes Satan as a star fallen from heaven. There are five important statements beginning with the words "I will" which appear to show the essence of Satan's sin.

Babylon

This is the name of the kingdom that conquered Judah, but it is also the name representing Satan's kingdom in prophecies. They were not yet a world power when these words were spoken. It should be translated as "Babylon," but translators should be aware of its dual meaning.

Other possible translation difficulties in this chapter

Israel

The use of Israel in this chapter is in reference to the nation or people group of Israel. It is this Israel who will be restored and not the kingdom of Israel. (See: restore)

Isaiah 14:1

Yahweh will have compassion on Jacob

Here "Jacob" refers to the descendants of Jacob. Alternate translation: "Yahweh will have mercy on the descendants of Jacob"

attach themselves to the house of Jacob

The house of Jacob refers to the descendants of Jacob, the Israelites. Alternate translation: "unite with the descendants of Jacob"

Isaiah 14:2

The nations will bring them to their own place

"The nations will bring the descendants of Jacob back to the land of Israel"

the house of Israel

This refers to the Israelites, the descendants of Israel. Alternate translation: "the descendants of Israel"

will take possession of them

"will possess the people of the nations"

as male servants and female servants

"as male and female servants"

They will take captive those who had captured them

"The Israelite soldiers will take as captives those who had captured Israelites"

Isaiah 14:3

from your suffering and anguish

The word "your" is singular, but it refers to the people of Israel. Also, "suffering" and "anguish" mean basically the same thing and are used together for emphasis. Alternate translation: "from the things that have caused you to suffer greatly"

Isaiah 14:4

How the oppressor has come to an end

"The oppressor has come to an end." This is an exclamation.

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the proud fury ended
The words "how" and "has" are understood. Alternate translation: "how the proud fury has ended" or "his pride and fury have ended"

the proud fury ended
The "proud fury" refers to the king of Babylon being proud and treating other nations cruelly. Alternate translation: "his cruelty has ended" or "he can no longer oppress people"

Isaiah 14:5

Connecting Statement:
This is part of the taunt song that the Israelites will sing to the king of Babylon.

Yahweh has broken the staff of the wicked
The staff of the wicked probably refers to a stick that wicked people would hit other people with. Breaking that stick represents destroying their power to treat people cruelly. Alternate translation: "Yahweh has destroyed the power of the wicked"

the scepter of those rulers
A scepter represents a ruler's power to rule. Breaking the scepter represents destroying the ruler's power. Alternate translation: "Yahweh has destroyed the power of the wicked rulers"

Isaiah 14:6

that struck the peoples
"who struck the peoples." Wicked people struck the peoples with their staff.

with unceasing blows
"without stopping" or "again and again"

that ruled the nations
"who conquered other nations"

with an attack that was unrestrained
"attacking them without stopping"

Isaiah 14:7

Connecting Statement:
This is part of the taunt song that the Israelites will sing to the king of Babylon.

The whole earth
This refers to everyone on earth. Alternate translation: "everyone on earth"

Isaiah 14:8

Even the cypress trees rejoice over you with the cedars of Lebanon
Isaiah speaks of the trees as if they were people who could rejoice. This emphasizes that it is such a great thing that God has stopped the king of Babylon that even nature would rejoice if it could. Alternate translation: "It will be as if even the cyprus trees and the cedars of Lebanon rejoice over you"

rejoice over you
Why they rejoice can be stated clearly. Alternate translation: "rejoice that God has made you powerless"

Since you are laid low
Being laid low represents being made powerless and unimportant. Alternate translation: "Since you have become powerless"

Isaiah 14:9

Sheol below is eager to meet you
Sheol is spoken of as if it were a person who is eager to meet his guests. This implies that the king dies. Alternate translation: "Sheol is like a host eager to meet you"

It arouses the dead for you, all the leaders of the earth
"it wakes up the dead for you, all the leaders of the earth." Sheol is spoken of as if it were a person that could wake up those who are in it. Alternate translation: "All the dead leaders of the earth in Sheol wake up to greet you"

Isaiah 14:10

Connecting Statement:
This is part of the taunt song that the Israelites will sing to the king of Babylon. Here they sing about what the dead kings in Sheol will say to him.

They all will speak and say to you
The word "they" refers to the dead kings in Sheol, and the word "you" refers to the king of Babylon.

Isaiah 14:11

Your pomp has been brought down to Sheol
The dead kings will speak of the king of Babylon having no more splendor as if his splendor had gone down to Sheol. Alternate translation: "Your splendor ended when God sent you here to Sheol"

with the sound of your lutes
People would make music on lutes to honor the king. The dead kings will speak of people no longer honoring the king of Babylon with music as if the music went to Sheol. Alternate translation: "along with the sound of people playing music to honor you"

Maggots are spread under you
The maggots under his dead body are spoken of as if they were a mat or bed. Alternate translation: "You lie on a bed of maggots" or "You lie on many maggots"

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worms cover you
The worms all over his body are spoken of as if they were covering him like a blanket. Alternate translation: "Worms cover you like a blanket" or "There are worms all over your body"

Isaiah 14:12

Connecting Statement:
This is part of the taunt song that the Israelites will sing to the king of Babylon.

How you are fallen from heaven, daystar, son of the dawn
The daystar is a bright star that rises just before dawn. The people of Israel will refer to the king of Babylon in terms of this star in order to imply that he once was great, but now he was not. Alternate translation: "You were like the bright morning star, but you have fallen from the sky"

How you are cut down to the ground
The people of Israel will speak of the king of Babylon as if he were a tree that was cut down. Alternate translation: "You are defeated like a tree that someone has cut down to the ground"

Isaiah 14:13

I will sit on the mount of assembly
This alludes to the myth that many people in the Ancient Near East knew, that the Canaanite gods met in council on the top of a mountain in the northern part of Syria. Sitting on the mountain represents ruling with the gods. Alternate translation: "I will rule on the mountain where the gods assemble"

in the far reaches of the north
"in the most northern places." The mountain in the north was apparently called Zaphon. Some modern English translations say, "far away on the sides of Zaphon."

Isaiah 14:14

General Information:
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Isaiah 14:15

Connecting Statement:
This is part of the taunt song that the Israelites will sing to the king of Babylon.

Yet you are now brought down to Sheol
This can be stated in active form. Alternate translation: "But now God has sent you down to Sheol"

Isaiah 14:16

Is this the man
The people will use this question either to mock the king of Babylon, or to express their shock at what has happened to him. Alternate translation: "Surely, this is not the man"

who made the earth tremble
Possible meanings are 1) the earth trembled as the king's army marched to conquer people, or 2) this refers to the people of the earth trembling in fear of him.

shook kingdoms
Possible meanings are 1) this is a metaphor for "conquered kingdoms" or 2) this is metonymy for "terrified the people of kingdoms."

Isaiah 14:17

who made the world like a wilderness
"who made the places where people lived into a wilderness"

Isaiah 14:18

Connecting Statement:
This is the end of the taunt song that the Israelites will sing to the king of Babylon.

all of them lie down in honor
This means that their bodies were buried in an honorable way. Alternate translation: "all the kings who have died are buried in an honorable way"

Isaiah 14:19

But you are cast out of your grave
Being thrown out of the grave represents not being buried. Alternate translation: "But you are not buried. Your body is left on the ground"

like an abhorrent branch
While this simile is unclear, an "abhorrent branch" clearly represents something disgusting. Alternate translation: "like something disgusting that is tossed aside"

Those who were killed cover you like a garment
This represents many dead bodies being on top of his body. Alternate translation: "The bodies of dead people completely cover your body" or "The bodies of dead soldiers are piled on top of your body"

those pierced by the sword
This describes "the dead" spoken of at the beginning of this sentence. Being pierced by the sword represents being killed in battle. Alternate translation: "those who were killed in battle"

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who go down to the stones of the pit
The pit refers either to hell, or to a large hole in the ground where many dead bodies are simply dumped.

Isaiah 14:20

You will not join them in burial
The word "them" refers to the other kings who died and were buried properly. Joining them in burial represents being buried as they were. Alternate translation: "you will never be buried as other kings were buried"

The offspring of evildoers will never be mentioned again
This can be stated in active form. Alternate translation: "no one will ever speak again about the descendants of evildoers"

Isaiah 14:21

Prepare your slaughter for his children
This can be reworded so that the abstract noun "slaughter" is expressed with the verb "kill." Alternate translation: "Get ready to kill the children of the king of Babylon"

for the iniquity of their ancestors
This can be reworded so that the abstract noun "iniquity" is expressed as the verb "sinned greatly." Alternate translation: "because their forefathers have sinned greatly"

so they will not rise up
Here "rise up" represents either becoming powerful or attacking. Alternate translation: "so they will not become powerful" or "so they will not attack"

possess the earth
This represents taking control of the people on the earth, in this case by conquering them. Alternate translation: "take control of the peoples on the earth" or "conquer the peoples on the earth"

fill the whole world with cities
This represents causing the world to have many cities on it. Alternate translation: "build cities all over the world"

Isaiah 14:22

this is the declaration of Yahweh of hosts
Yahweh speaks of himself by name to express the certainty of what he is declaring. Alternate translation: "this is what Yahweh of hosts has declared" or "this is what I, Yahweh of hosts, have declared"

Yahweh of hosts
See how you translated this in Isaiah 1:9.

Isaiah 14:23

I will also make her
The word "her" refers to the city of Babylon. Cities were often spoken of as if they were women. Alternate translation: "I will also make it"

a possession of owls
This represents wild animals living in the city because there are no people there. Alternate translation: "a place where owls live" or "a place where wild animals live"

into pools of water
Causing there to be swamps or ponds of stagnant water where the city was is spoken of as making the city into those things. Alternate translation: "into a place where there are stagnant ponds"

Isaiah 14:24

Yahweh of hosts
See how you translated this in Isaiah 1:9.

as I have intended, so it will come about; and as I have purposed, so it will be
These two phrases mean basically the same thing. Alternate translation: "the things that I have planned will surely happen"

Isaiah 14:25

I will break the Assyrian in my land
Breaking represents defeating. Alternate translation: "I will defeat the Assyrian in my land" or "I will cause the Assyrian in my land to be defeated"

the Assyrian
This represents the Assyrian king and his army. Alternate translation: "the king of Assyria and his army" or "the Assyrian army"

trample him underfoot
This represents completely defeating him.

Then his yoke will be lifted from off them and his burden from off their shoulder
This can be expressed with an active verb. Alternate translation: "Then I will lift his yoke from them and his burden from their shoulder"

Then his yoke will be lifted from off them and his burden from off their shoulder
These two phrases mean basically the same thing. Lifting the yoke and burden represents setting people free from slavery. Alternate translation: "Then I will set the Israelites free from slavery to Assyria like removing a heavy burden from their shoulder"

his yoke ... his burden
The word "his" refers to Assyria.

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from off them ... from off their shoulder
The words "them" and "their" refer to the people of Israel.

Isaiah 14:26

General Information:
This may be Isaiah speaking or it may be Yahweh speaking.

This is the plan that has been devised for the whole earth
The idea of "has been devised" can be expressed with an active verb. Alternate translation: "This is the plan that God intends for the whole earth"

this is the hand that is raised over all the nations
God being ready to punish the nations is spoken of as if he raised his hand in order to hit them. The word "hand" may also represent his power. Alternate translation: "this is Yahweh's power to punish all the nations" or "this is how Yahweh will punish the nations"

Isaiah 14:27

who will stop him?
This question emphasizes that no one can stop Yahweh. Alternate translation: "there is no one who can stop him."

Yahweh of hosts
See how you translated this in Isaiah 1:9.

His hand is raised
This represents Yahweh being ready to punish the nations. Alternate translation: "He is ready to punish them"

who will turn it back?
This question is used to say that no one can turn back God's hand. Turning back his hand represents stopping him from punishing the nations. Alternate translation: "no one can turn it back." or "no one can stop him from punishing them."

Isaiah 14:28

General Information:
This page has intentionally been left blank.

Isaiah 14:29

the rod that struck you is broken
The rod that struck Philistia represents a king who sent his army to attack them. Being broken represents either being dead or being defeated. Alternate translation: "the king that sent his army against you is dead" or "the army that attacked you is defeated"

For out of the serpent's root will grow an adder ... his offspring will be a fiery flying serpent
These two phrases are both the image of a serpent's offspring being even more harmful than the serpent. They represent a king's successor being more powerful and cruel than the first king.

an adder
a kind of poisonous snake

a fiery flying serpent
Here the word "fiery" probably refers to the serpent's poisonous bite, and the word "flying" refers to its quick movements. Alternate translation: "a quickly moving poisonous snake"

Isaiah 14:30

The firstborn of the poor
This represents the poorest people. Alternate translation: "The poorest people" or "The poorest of my people"

I will kill your root with famine that will put to death all your survivors
Here "your root" refers to the people of Philistia. Alternate translation: "I will kill your people with famine that will put to death all your survivors"

Isaiah 14:31

Wail, gate; cry, city
Here "gate" and "city" represent the people at the city gates and in the cities. "Wail, you people at the city gates; cry, you people in the cities"

you will melt away
Melting away represents becoming weak because of fear. Alternate translation: "you will grow weak with fear"

For out of the north comes a cloud of smoke
This implies that a large army is coming from the north. Alternate translation: "For from the north comes a large army with a cloud of smoke"

a cloud of smoke
Possible meanings are 1) this represents a cloud of dust that the army stirs up as they travel on dry dirt roads. Alternate translation: "a cloud of dust" or 2) there is a lot of smoke because of all the things that the army destroys and burns. Alternate translation: "much smoke"

there is no straggler in his ranks
"no one in his ranks walks slowly behind the others"

Isaiah 14:32

How will they respond to the messengers of that nation?
The author uses this question to introduce his instruction about how the Israelites should speak to

the messengers. Alternate translation: "This is how we will answer the messengers of Philistia."

Yahweh has founded Zion
"Yahweh started Zion"

in her
"in Jerusalem" or "there"

the afflicted of his people
"those of his people who have been afflicted"

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Chapter 15

1 A declaration about Moab.

Indeed, in one night
Ar of Moab is laid waste and destroyed;
indeed, in one night
Kir of Moab is laid waste and destroyed.
2 They have gone up to the temple,
the people of Dibon went up to the heights to weep;
Moab wails over Nebo and over Medeba.
All their heads are shaved bare
and all their beards are cut off.
3 In their streets they wear sackcloth;
on their housetops and in the square
everyone wails, melting in weeping.
4 Heshbon and Elealeh call out for help;
their sound is heard as far as Jahaz.
So the armed men of Moab cry out for help;
they tremble within themselves.

5 My heart cries out for Moab;
her fugitives flee to Zoar
and to Eglath Shelishiyah.
They go up the ascent of Luhith weeping;
on the road to Horonaim
they raise a cry of distress over their destruction.
6 The waters of Nimrim are a desolation;
the grass is withered;
the vegetation has dried up;
there is no more green grass.
7 The abundance they have grown and stored
they carry away over the brook of the poplars.
8 The cry has gone around the territory of Moab;
the wailing as far as Eglaim and Beer Elim.
9 For the waters of Dimon are full of blood;
but I will bring even more upon Dimon.
A lion will attack those who escape from Moab
and also those remaining in the land.

Isaiah 15 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in this chapter.

This chapter shifts from discussing Judah to the nation of Moab. Moab is punished by Yahweh, even though he is not a god they worship. (See: god)

Isaiah 15:1

General Information:
Often in prophecy events that will happen in future are described as happening now or in the past. This emphasizes that the event will certainly happen.

A declaration
"This is what Yahweh declares" or "This is a message from Yahweh"

Ar ... Kir
These are names of cities and towns in Moab.

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Ar of Moab is laid waste and destroyed
The words "laid waste" and "destroyed" mean the same thing and emphasize that the city was completely ruined. This can be stated in active form. Alternate translation: "Enemy armies will completely destroy Ar of Moab"

Isaiah 15:2

Dibon ... Nebo ... Medeba
These are names of cities and towns in Moab.

went up to the heights to weep
Here "up to the heights" refers to a temple or altar that was built on high ground like a hill or mountain side. Alternate translation: "went up to the temple on the hilltop to weep"

Moab wails over Nebo and over Medeba
These place names refer to the people who live there. Alternate translation: "the people of Moab will weep because of what happened to the cities of Nebo and Medeba"

All their heads are shaved bare and all their beards are cut off
They do this to show their extreme sadness. Alternate translation: "They will all shave their heads and cut off their beards and grieve"

Isaiah 15:3

General Information:
This continues the prophecy about the people of Moab. God describes events that will happen in the future as if it is happening in the present (Isaiah 15:1-2).

they wear sackcloth
They do this to show their extreme sadness. Alternate translation: "they wear sackcloth and mourn"

Isaiah 15:4

Heshbon ... Elealeh ... Jahaz
These are names of cities and towns.

Heshbon and Elealeh call out
These city names represent the people of these cities. "The people of Heshbon and Elealeh call out"

they tremble within themselves
Physical trembling is a symptom of fear and represents fear. Alternate translation: "they will be completely filled with fear" or "they tremble with fear"

Isaiah 15:5

General Information:
This continues the prophecy about the people of Moab. God describes events that will happen in the future as if it is happening in the present (Isaiah 15:1-2).

My heart cries out for Moab
Here God is represented by his "heart" which emphasizes his emotions. God speaks of his great sadness as if his heart cried out. Alternate translation: "I am extremely sad about what is happening to Moab"

her fugitives flee
"the fugitives from Moab will flee." A fugitive is a person who runs away so that his enemy will not capture him.

Zoar ... Eglath Shelishiyah ... Luhith ... Horonaim
These are names of cities and towns.

over their destruction
This can be reworded so that the abstract noun "destruction" is expressed as the verb "destroyed." Alternate translation: "because their city is destroyed"

Isaiah 15:6

Nimrim
This is the name of a city or town.

Isaiah 15:7

The abundance
"Everything"

brook of the poplars
This may refer to the river at the southern border of Moab.

Isaiah 15:8

General Information:
This continues the prophecy about the people of Moab. God describes events that will happen in the future as if it is happening in the present (Isaiah 15:1-2).

The cry has gone around the territory of Moab
People's crying out and others hearing it is spoken of as if the cry had gone out. Alternate translation: "People all over the territory of Moab cry out"

the wailing as far as Eglaim and Beer Elim
The words "has gone" are understood. People's wailing and others hearing it is spoken of as if the wailing had gone as far away as these two places. Alternate translation: "the wailing has gone as far as Egalim and Beer Elim" or "people even as far away as Elaim and Beer Elim wail"

Eglaim ... Beer Elim
These are names of cities and towns. Dimon was the principal city of the country of Moab. Several modern versions have "Dibon" instead of "Dimon."

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Isaiah 15:9

Dimon
This is the name of a city or town. Dimon was the principal city of the country of Moab. Several modern versions have "Dibon" instead of "Dimon."

but I will bring even more upon Dimon
Here "I" refers to Yahweh. Also, "Dimon" refers to the people who live there. Alternate translation: "but I will cause even more trouble for the people of Dimon"

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Chapter 16

1 Send rams to the ruler of the land
from Selah in the wilderness,
to the mount of the daughter of Zion.
2 As wandering birds,
as a scattered nest,
so the women of Moab are
at the fords of the Arnon River.

3 "Give instruction, execute justice;
provide some shade like night in the middle of the day;
hide the outcasts;
do not betray the fugitives.
4 Let them live among you, the outcasts from Moab;
be a hiding place for them from the destroyer."

For the oppression will stop,
and destruction will cease,
those who trample will disappear from the land.
5 A throne will be established in covenant faithfulness;
and one from David's tent will faithfully sit there.
He will judge as he seeks justice and does righteousness.

6 We have heard of Moab's pride, his arrogance,
his boasting, and his anger.
But his boastings are empty words.
7 So Moab wails for Moab—they all wail!
Mourn, you who are utterly destroyed,
for the raisin cakes of Kir Hareseth.
8 The fields of Heshbon have dried up
as well as the vines of Sibmah.
The rulers of the nations
have trampled the choice vines
that reached to Jazer
and spread into the desert.
Its shoots spread abroad;
they went over to the sea.
9 Indeed I will weep along with Jazer
for the vineyard of Sibmah.
I will water you with my tears,
Heshbon and Elealeh.
For on your fields of summer fruits and harvest
I have ended the shouts of joy.
10 Gladness and joy are taken away from the fruit tree groves;
and there is no singing, or shouts in the vineyards.
No one treads out wine in the presses,
for I have put an end to the shouts of the one who treads.
11 So my heart sighs like a harp for Moab,
and my inward being for Kir Hareseth.
12 When Moab wears himself out on the high place
and enters his sanctuary to pray,
his prayers will accomplish nothing.

13 This is the word that Yahweh spoke concerning Moab previously. **14** Again Yahweh speaks, "Within three years, the glory of Moab will be dishonored; in spite of his many people, the remnant will be very few and insignificant."

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Isaiah 16 General Notes

Structure and formatting

This chapter is a continuation of the previous chapter and is a prophecy against the nation of Moab. (See: prophet)

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 16:1-12.

Isaiah 16:1

General Information:
This continues the prophecy about the people of Moab. God describes events that will happen in the future as if it is happening in the present. This verse is probably what God says the rulers of Moab will say to each other (Isaiah 15:1-2).

Send rams to the ruler of the land
The Moabites will send rams to the king of Judah so that he might protect them from the enemy army.

Selah
This is the name of a city.

the daughter of Zion
The "daughter" of a city means the people of the city. See how you translated this in [Isaiah 1:8]

Isaiah 16:2

As wandering birds, as a scattered nest, so the women of Moab are at the fords of the Arnon River
All the people of Moab, which includes the women, are forced to flee from their homes. Alternate translation: "Like birds without a home, the women of Moab will flee across the river to another land"

As wandering birds, as a scattered nest
These two phrases mean basically the same thing.

Isaiah 16:3

General Information:
This continues the prophecy about the people of Moab. God describes events that will happen in the future as if it is happening in the present. Verses 3 and 4 is probably the message that the Moabite rulers send to the king of Judah (Isaiah 15:1-2).

provide some shade like night in the middle of the day
The heat of the middle of the day represents the Moabites' suffering from their enemies, and shade represents protection from their enemies. Comparing the shade to night shows that they want strong protection. Alternate translation: "protect us completely from our enemies as a large shadow protects people from the hot sun"

Isaiah 16:4

Let them live among you, the outcasts from Moab
"Allow the refugees from Moab to live with you." Here "you" refers to the people of Judah.

be a hiding place for them from the destroyer
Providing a hiding place is spoken of as being a hiding place. Alternate translation: "give them a place to hide from those who are trying to destroy them" or "hide them from those who want to destroy them"

Isaiah 16:5

A throne will be established in covenant faithfulness
Here "throne" refers to the power to rule as king. The abstract noun "faithfulness" can be stated as "faithful." This can be stated in active form. Alternate translation: "Yahweh will be faithful to the covenant and he will appoint a king"

one from David's tent will faithfully sit there
Here "David's tent" represents David's family, including his descendants. Sitting on the throne represents ruling. Alternate translation: "a descendant of David will rule faithfully"

as he seeks justice
Seeking justice represents wanting to do what is just.

Isaiah 16:6

General Information:
This continues the prophecy about the people of Moab. God describes events that will happen in the future as if it is happening in the present (Isaiah 15:1-2).

We have heard of Moab's pride, his arrogance, his boasting, and his anger
The words "Moab's" and "his" refer to the people of Moab. Alternate translation: "We have heard that the people of Moab are proud and arrogant, boastful and angry"

We have heard
Possible meanings are that 1) Isaiah is speaking and "We" refers to him and the people of Judah, or 2) God is speaking and "We" refers to God.

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But his boastings are empty words
"But what they say about themselves means nothing" or "But what they boast about is not true"

Isaiah 16:7

So Moab wails for Moab—they all wail
"Moab" represents the people of Moab. "So all the people of Moab will cry out loud over what has happened to their cities"

for the raisin cakes of Kir Hareseth
"because there are no raisin cakes in Kir Hareseth"

raisin cakes
The Hebrew word used here means either "raisin cakes" or "men."

Kir Hareseth
"Kir Hareseth" is the name of a city.

Isaiah 16:8

General Information:
This continues the prophecy about the people of Moab. God describes events that will happen in the future as if it happened in the past (Isaiah 15:1-2).

Heshbon
Translate the name of this city as you did in Isaiah 15:4.

Sibmah ... Jazer
These are names of cities.

The rulers of the nations have trampled the choice vines
The land of Moab was known for its vineyards. Here God describes the land of Moab as one large vineyard. This emphasizes that the rulers, which refers to the armies, completely destroyed everything in Moab.

Isaiah 16:9

General Information:
This continues to describe the land of Moab as one large vineyard (Isaiah 16:8). God describes events that will happen in the future as if they are happening in the present.

Indeed I will weep
In 16:9-10 the word "I" refers to Yahweh.

I will water you with my tears
God speaks of his deep sorrow for these places as if he would cry much and his many tears would fall on them. Alternate translation: "I will cry much for you"

Jazer ... Sibmah
Translate the names of these cities as you did in Isaiah 16:8.

Heshbon ... Elealeh
Translate the names of these cities as you did in Isaiah 15:4.

For on your fields of summer fruits and harvest I have ended the shouts of joy
The "shouts of joy" represent people shouting for joy about the harvest of their fruit trees. Alternate translation: "Because of what I will do, you will no longer shout for joy when you harvest your fields of summer fruit"

Isaiah 16:10

I have put an end to the shouts of the one who treads
Here "the shouts" refers to the joy of the people who tread the grapes to produce the wine. Alternate translation: "therefore the people who tread the grapes do not shout with joy"

Isaiah 16:11

General Information:
This continues the prophecy about the people of Moab. God describes events that will happen in the future as if it is happening in the present (Isaiah 15:1-2).

So my heart sighs like a harp for Moab
The phrase "my heart" represents Yahweh and his sad feelings. He compares his sigh to the sound of a sad song played on a harp. Alternate translation: "So I sigh like a sad song on a harp"

Moab
This refer to the people of Moab.

my inward being for Kir Hareseth
The phrase "my inward being" represents Yahweh. The word "sighs" is understood from the previous phrase. See how you translated Kir Hareseth in [Isaiah 16:7]

Kir Hareseth
This is a metonym for the people of the city. Alternate translation: "the people of Kir Hareseth"

Isaiah 16:12

Moab ... himself ... his
All of these words refer to the people of Moab.

his prayers will accomplish nothing
"his prayers will not be answered"

Isaiah 16:13

This is the word
"This is the message." This refers to all he said in 15:1-16:12.

concerning Moab
The word "Moab" refers to the people of Moab.

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Isaiah 16:14

the glory of Moab will be dishonored
This can be translated using an active verb.
Alternate translation: "I will destroy everything for which Moab is honored"

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Chapter 17

1 A declaration about Damascus.

Behold, Damascus is taken away from being a city,
and it shall be a fallen ruin.
2 The cities of Aroer will be abandoned.
They will be places for flocks to lie down,
and no one will frighten them.
3 Fortified cities will disappear from Ephraim,
the kingdom from Damascus,
and the remnant of Aram—
they will be like the glory of the people of Israel—
this is the declaration of Yahweh of hosts.

4 It will come about on that day
that the glory of Jacob will become thin,
and the fatness of his flesh will become lean.
5 It will be as when a harvester gathers the standing grain,
and his arm reaps the heads of grain.
It will be as when one gleans heads of grain
in the Valley of Rephaim.
6 Gleanings will be left,
however, as when the olive tree is shaken:
two or three olives in the top of the uppermost bough,
four or five in the highest branches of a fruitful tree—
this is the declaration of Yahweh, the God of Israel.

7 On that day men will look toward their Maker,
and their eyes will look to the Holy One of Israel.
8 They will not look to the altars,
the work of their hands,
nor will they look to what their fingers have made,
the Asherah poles or the sun images.

9 On that day their strong cities will be like the abandoned wooded slopes on the hill summits, which were abandoned because of the people of Israel, and they will become a desolation.

10 For you have forgotten the God of your salvation,
and have ignored the rock of your refuge.
So you plant pleasant plants,
and set out vine branches received from a stranger.
11 But though on the day you plant them you hedge them in,
and though in the morning your seed grows,
the harvest will fail on a day of grief
and of desperate sorrow.

12 Woe! The uproar of many peoples,
who roar like the roaring of the seas,
and the rushing of nations,
who rush like the rushing of mighty waters!
13 The nations will roar like the rushing of many waters,
but he will rebuke them and they will flee far away,
they will be chased before the wind like chaff on the mountains,
and like weeds whirling before a storm.
14 In the evening, see, terror!
Before the morning they will be gone!
This is the portion of those who loot us,
the lot of those who rob us.

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Isaiah 17 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in this chapter.

The ULB sets the lines in 17:1-6, 9-14 farther to the right on the page than the rest of the text because they are part of a long quotation.

Special concepts in this chapter

Damascus

This chapter prophesies destruction against the people of Damascus. Damascus was the capital of Aram. The people of Damascus worship gods other than Yahweh and have fought Yahweh's people. (See: prophet, falsegod and peopleofgod)

Other possible translation difficulties in this chapter

Ephraim

This chapter prophesied destruction against the kingdom of Israel. They are also called Ephraim in this chapter. Both the northern kingdom of Israel and Aram were conquered at about the same time in history.

Isaiah 17:1

about Damascus

Damascus is the name of a city. See how you translated this in [Isaiah 7:8]

Isaiah 17:2

The cities of Aroer will be abandoned

This can be stated in active form. "All the people will abandon the cities of Aroer"

no one will frighten them

The word "them" refers to the sheep.

Isaiah 17:3

Fortified cities will disappear from Ephraim

Ephraim was the largest tribe in Israel. Here it represents the entire northern kingdom of Israel. Alternate translation: "Strong cities will disappear from Israel"

will disappear

This does not mean that they will vanish, but that the cities will be destroyed.

the kingdom from Damascus

The words "will disappear" are understood from the previous phrase. Damascus was where the king of Aram ruled from. The kingdom disappearing represents the king no longer having royal power. Alternate translation: "the kingdom will disappear from Damascus" or "there will be no royal power in Damascus"

this is the declaration of Yahweh of hosts

Yahweh speaks of himself by name to express the certainty of what he is declaring. Translate as in [Isaiah 14:22]

Isaiah 17:4

It will come about

This phrase is used here to mark an important event that will happen. If your language has a way for doing this, you could consider using it here.

the glory of Jacob will become thin, and the fatness of his flesh will become lean

Here "Jacob" refers to the kingdom of Israel. Israel would no longer be glorious. Rather it would be weak and poor.

Isaiah 17:5

It will be as when a harvester gathers the standing grain ... in the Valley of Rephaim

There will be nothing left in the land after God punishes the people of Israel.

the Valley of Rephaim

This is a valley where people normally grew and harvested much food.

Isaiah 17:6

General Information:

This continues to compare the nation of Israel with a field after it is harvested (Isaiah 17:4-5).

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Gleanings will be left
The word "Gleanings" here represents the people who will still live in Israel. Alternate translation: "But there will be a few people left in Israel"

as when the olive tree is shaken
People harvested olive trees by shaking them so that the olives would fall out. Alternate translation: "like the few olives that remain on the olive trees after people harvest them"

four or five
The word "olives" is understood from the phrase before this. Alternate translation: "four or five olives"

this is the declaration of Yahweh, the God of Israel
Yahweh speaks of himself by name to express the certainty of what he is declaring. Alternate translation: "this is what Yahweh, the God of Israel, has declared" or "this is what I, Yahweh, the God of Israel, have declared"

Isaiah 17:7

men will look toward their Maker ... will look to the Holy One of Israel
Looking toward God here represents hoping that he will help them. Alternate translation: "men will hope that their Maker, the Holy One of Israel, will help them"

men will look
The word "men" represents people in general. Alternate translation: "people will look"

their eyes will look
Here "eyes" represents the people who look. Alternate translation: "they will look" or "the people will look"

Holy One of Israel
See how you translated this in Isaiah 1:4.

Isaiah 17:8

They will not look to the altars
Looking to the altars represents worshiping idols with the hope that the idols will help them. Alternate translation: "They will not worship idols at their altars" or "The people of Israel will not go to their altars and ask their idols to help them"

the work of their hands
Here the people are represented by their "hands" to emphasize that they made the altars or idols. Alternate translation: "that they made with their hands" or "which they themselves built"

what their fingers have made ... the Asherah poles or the sun images
The second phrase identifies the things that the people made. Speaking of the fingers here emphasizes that the people made them, so these things are not real gods. Alternate translation: "the Asherah poles or the sun images, which they themselves made"

Isaiah 17:9

which were abandoned because of the people of Israel
It can be made explicit who left these lands. This can be stated in active form. Alternate translation: "which the Hivites and Amorites left after the people of Israel came"

Isaiah 17:10

For you have forgotten
Here "you" refers to the people of Israel. The word "forgotten" does not mean they have no memory of God. It means they no longer obey him. Alternate translation: "For you no longer obey"

the God of your salvation
"the God who saves you"

have ignored the rock of your refuge
This compares God to a large rock which people could climb on to get away from their enemies or hide behind. Alternate translation: "have ignored God, who is like a rock that protects you" or "have ignored the one who protects you"

Isaiah 17:11

the harvest will fail
"there will not be much fruit for you to harvest"

Isaiah 17:12

The uproar of many peoples, who roar like the roaring of the seas
An uproar is a very loud noise. Alternate translation: "The sound of many people, that is very loud like the seas"

the rushing of nations, who rush like the rushing of mighty waters
The enemy armies appear to be a powerful force that no one can stop. Alternate translation: "the nations come rushing in like the mighty waters"

the rushing of nations
The word "nations" refers to the armies of those nations. Alternate translation: "the rushing of the enemy armies"

Isaiah 17:13

before the wind like chaff on the mountains ... like weeds whirling before a storm
These two phrases mean the same thing. The enemy armies seem powerful but God will easily stop them and send them away. Alternate translation: "like chaff on the mountains that the

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wind blows away ... like weeds that whirl and blow away as a storm approaches"

Isaiah 17:14

This is the portion of those
What happens to them is spoken of as if it is a portion that they inherit. Alternate translation: "This is what happens to those"

loot us ... rob us
The word "us" refers to Isaiah and the people of Judah.

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Chapter 18

1 Woe to the land of the rustling of wings,
which is along the rivers of Cush;
2 who send ambassadors by the sea,
in vessels of papyrus on the waters.
Go, you swift messengers,
to a nation tall and smooth,
to a people feared far and near,
a nation strong and treading down,
whose land the rivers divide.

3 All you inhabitants of the world
and you who live on the earth,
when a signal flag is lifted up on the mountains, look;
and when the ram's horn is blown, listen.

4 This is what Yahweh said to me,
"I will quietly observe from my home,
like the simmering heat in sunlight,
like a cloud of mist in the heat of harvest.
5 Before the harvest, when the blossoming is over,
and the flower is ripening into a grape,
he will cut off the sprigs with pruning hooks,
and he will cut down and take away the spreading branches.
6 They will be left together for the birds of the mountains
and for the animals of the earth.
The birds of prey will spend the summer on them,
and all the animals of the earth will spend harvest time on them."

7 At that time tribute will be brought to Yahweh of hosts

from a people tall and smooth,
from a people feared far and near,
nation strong and trampling down,
whose land the rivers divide,

to the place of the name of Yahweh of hosts, to Mount Zion.

Isaiah 18 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in this chapter.

Special concepts in this chapter

Cush

This chapter records prophecies against the nation of Cush. They are being punished by Yahweh. (See: prophet)

Important figures of speech in this chapter

Metaphors

This chapter uses many metaphors to describe the destruction coming to the people of Cush.

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Isaiah 18:1

Woe to the land of the rustling of wings, which is along the rivers of Cush
Possible meanings of "the rustling of wings" are 1) the boats that have sails are spoken of as having wings. Alternate translation: "Woe to those who live in the land beyond the rivers of Cush, whose many ships look like insects on the water" or 2) the rustling of wings refers to the noise of insects that have wings, perhaps locusts.

Isaiah 18:2

by the sea
The Nile River was very wide, and people in Egypt and Cush referred to it as "the sea." Alternate translation: "on the great river" or "along the Nile River"

vessels of papyrus
Papyrus is a tall plant that grows along the side of the Nile River. People bound together papyrus bundles to make boats. Alternate translation: "papyrus boats" or "boats made of reeds" or

a nation tall and smooth ... a people feared far and near ... a nation strong and treading down, whose land the rivers divide
These phrases all describe the people of one nation.

a nation tall and smooth
The word "nation" here refers to the people of that nation. Alternate translation: "a nation whose people are tall and have smooth skin"

a people feared far and near
The words "far" and "near" are used together to mean "everywhere." Alternate translation: "a people who are feared everywhere" or "a people that everyone in the earth fears"

a nation strong and treading down
Treading down represents conquering other nations. Alternate translation: "a nation that is strong and conquers other nations"

the rivers divide
This probably refers to many rivers that flow through the nation so they divide it into different parts.

Isaiah 18:3

Connecting Statement:
Verse 3 tells what the messengers in Isaiah 18:2 must say to the people of the world.

All you inhabitants of the world ... you who live on the earth
These two phrases mean basically the same thing. Alternate translation: "All you people on the earth"

when a signal flag is lifted up on the mountains, look; and when the ram's horn is blown, listen
The signal flag and ram's horn were to call people to battle. The commands to look and listen are commands to pay attention and prepare for battle. Alternate translation: "pay attention when the signal flag is lifted up on the mountains and the ram's horn is blown"

when a signal flag is lifted up on the mountains, look
The signal was a flag used to call people to battle. This can be stated in active form. Alternate translation: "pay attention when you see the battle flag on the mountains"

signal flag
See how you translated this in Isaiah 5:26.

when the ram's horn is blown, listen
The trumpets were used to call people to battle. This can be stated in active form. Alternate translation: "pay attention when you hear the sound of the battle trumpets"

Isaiah 18:4

General Information:
God uses a parable about a farmer in a vineyard in order to describe how he will punish a certain nation. That nation is either Ethiopia or Ethiopia's enemy.

This is what Yahweh said to me
"Yahweh said to me." Here the word "me" refers to Isaiah.

I will quietly observe from my home
What God will observe can be stated clearly. Alternate translation: "I will quietly observe that nation from my home" or "From my home, I will quietly watch what the people of that nation do"

like the simmering heat in sunlight, like a cloud of mist in the heat of harvest
These phrases show how quietly God will watch the nation.

Isaiah 18:5

Before the harvest
This is a harvest of grapes. This can be made explicit. Alternate translation: "Before the grape harvest"

when the blossoming is over
It can be stated clearly that this refers to blossoms on grape vines. Alternate translation: "when flowers have finished growing on the grape vines"

he will cut off the sprigs with pruning hooks
Yahweh will cut off the branches before the grapes can ripen. Alternate translation: "Yahweh will cut

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off the branches with knives before their produce fruit"

pruning hooks
A pruning hook is a knife that people use to cut branches off of vines or other plants.

he will cut down and take away the spreading branches
Yahweh will throw away the branches in judgment.

Isaiah 18:6

They will be left together
God seems to change from telling the parable to speaking more directly about the nation. This can be stated clearly. Alternate translation: "Those who are killed will be left together" or "Like branches that are cut off and thrown away, the bodies of those who are killed will be left on the ground"

The birds of prey will spend the summer on them
"The birds of prey will eat them during the summer"

all the animals of the earth
"all kinds of wild animals"

will spend harvest time on them
"will eat them in the winter"

Isaiah 18:7

a people tall and smooth ... a people feared far and near ... a nation strong and trampling down, whose land the rivers divide
These phrases all describe the people of one nation. See how you translated these phrases in Isaiah 18:2.

a people tall and smooth
"a people who are tall and have smooth skin"

a people feared far and near
The words "far" and "near" are used together to mean "everywhere." Alternate translation: "a people who are feared everywhere" or "a people that everyone in the earth fears"

a nation strong and trampling down
Trampling down represents conquering other nations. Alternate translation: "a nation that is strong and conquers other nations"

to the place of the name of Yahweh of hosts, to Mount Zion
The word "name" refers to Yahweh. Alternate translation: "to Mount Zion, where Yahweh of hosts dwells"

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Chapter 19

1 A declaration about Egypt.

See, Yahweh rides on a swift cloud
and is coming to Egypt;
the idols of Egypt quake before him,
and the hearts of the Egyptians melt within themselves.

2 "I will stir up Egyptians against Egyptians:
A man will fight against his brother,
and a man against his neighbor;
city will be against city,
and kingdom against kingdom.
3 The spirit of Egypt will be weakened from within.
I will destroy his advice,
though they sought the advice of idols,
dead men's spirits, sorcerers, and spiritists.
4 I will give the Egyptians
into the hand of a severe master,
and a strong king will rule over them—
this is the declaration of the Lord Yahweh of hosts."

5 The waters of the sea will dry up,
and the river will dry up and become empty.
6 The rivers will become foul;
the streams of Egypt will dwindle and dry up;
the reeds and flags will wither away.
7 The reeds along the Nile,
at the mouth of the Nile,
and every sown field beside the Nile will become parched,
will be driven away, and will be no more.
8 The fishermen will wail and mourn,
and all who cast a hook into the Nile will mourn,
and those who spread nets on the waters will waste away.
9 The workers in combed flax
and those who weave white cloth will turn pale.
10 The cloth workers of Egypt will be crushed;
all who work for wages will be grieved within themselves.

11 The princes of Zoan
are completely foolish.
The advice of the wisest advisors of Pharaoh
has become stupid.
How can you say to Pharaoh,
"I am the son of wise men, a son of ancient kings?"

12 Where then are your wise men?
Let them tell you and make known
what Yahweh of hosts plans concerning Egypt.
13 The princes of Zoan have become fools,
the princes of Memphis are deceived;
they have made Egypt go astray,
who are the cornerstones of her tribes. [1]
14 Yahweh has mixed a spirit of distortion into her midst,
and they have led Egypt astray in all she does,
like a drunk staggering in his vomit.
15 There is nothing anyone can do for Egypt,
whether head or tail, palm branch or reed.

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16 In that day, the Egyptians will be like women. They will tremble and fear because of the upraised hand of Yahweh of hosts that he raises over them. **17** The land of Judah will become a cause of staggering to Egypt. Whenever anyone reminds them of her, they will be afraid, because of the plan of Yahweh of hosts, that he is planning against them. **18** In that day there will be five cities in the land of Egypt that speak the language of Canaan and swear allegiance to Yahweh of hosts. One of these will be called The City of the Sun. [2]

19 In that day there will be an altar to Yahweh in the middle of the land of Egypt, and a stone pillar at the border to Yahweh. **20** It will be as a sign and a witness to Yahweh of hosts in the land of Egypt. When they cry to Yahweh because of oppressors, he will send them a savior and a defender, and he will deliver them. **21** Yahweh will become known to Egypt, and the Egyptians will acknowledge Yahweh on that day. They will worship with sacrifices and offerings, and will make vows to Yahweh and fulfill them. **22** Yahweh will afflict Egypt, afflicting and healing. They will return to Yahweh; he will hear their prayer and will heal them.

23 In that day there will be a highway from Egypt to Assyria, and the Assyrian will come to Egypt, and the Egyptian to Assyria; and the Egyptians will worship with the Assyrians. **24** In that day, Israel will be the third with Egypt and Assyria, a blessing in the midst of the earth; **25** Yahweh of hosts will bless them and say, "Blessed be Egypt, my people; Assyria, the work of my hands; and Israel, my inheritance."

Footnotes

19:13 [1]The name
19:18 [2]Instead of

Isaiah 19 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 19:1-18.

Special concepts in this chapter

Egypt

This chapter prophesied destruction against the nation of Egypt. Their destruction will come from internal division instead of being conquered by another nation. (See: prophet)

Important figures of speech in this chapter

Imagery

Some of the imagery used in this chapter may be connected to the worship of specific false gods. One important god the people of Canaan worshiped was Baal, the god of rain or storms. One of the important gods the Egyptians worshiped was Ra, the god of the sun. (See: falsegod)

Other possible translation difficulties in this chapter

"In that day"

This changes the reference from the time when Assyria comes to dominate the world and looks to a more distant future day.

Isaiah 19:1

See

"Look" or "Listen" or "Pay attention to what I am about to tell you"

Yahweh rides on a swift cloud

Yahweh seems to be pictured here as riding on a cloud as if he was riding in a chariot.

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the idols of Egypt quake before him
The idols are described as having feelings of fear as Yahweh approaches. Alternate translation: "the idols of Egypt tremble in fear before Yahweh"

the hearts of the Egyptians melt within themselves
The heart melting represents losing their courage. Alternate translation: "the Egyptians have no more courage"

Isaiah 19:2

a man against his neighbor
The words "will fight" are understood from the previous phrase. Alternate translation: "a man will fight against his neighbor"

city will be against city
The word "city" represents the people of the city. Alternate translation: "people of one city will fight against people of another city" or "people from different cities will fight against one another"

kingdom against kingdom
The words "will be" or "will fight" are understood from the previous phrases. Alternate translation: "kingdom will be against kingdom" or "kingdom will fight against kingdom"

kingdom against kingdom
The word "kingdom" refers to a smaller kingdom within Egypt. It may also be called a province. It represents the people of that kingdom or province. Alternate translation: "the people of one province will be against the people of another province" or "people from different provinces will fight against one another"

Isaiah 19:3

The spirit of Egypt will be weakened from within. I will destroy his advice
The nation of Egypt is spoken of here as if it was a person.

The spirit of Egypt will be weakened from within
This can be expressed in active form. Alternate translation: "I will weaken the spirit of Egypt from within"

I will destroy his advice, though they sought the advice of ... spiritists
"They sought the advice of ... spiritists, but that will do them no good. It will not stop me from destroying his advice"

I will destroy his advice
Possible meanings are 1) Yahweh will cause the advice that he gives to be ineffective or 2) Yahweh will cause him to be unable to give any advice. This can be reworded so that the abstract noun "advice" is expressed as the verb "advise." Alternate translation: "I will confuse those who advise the king"

sorcerers ... spiritists
These are people who claim to speak with those who have died.

Isaiah 19:4

I will give the Egyptians into the hand of a severe master
Here "hand" refers to power or control. Alternate translation: "I will give the Egyptians over to the control of a severe master"

this is the declaration of the Lord Yahweh of hosts
Yahweh speaks of himself by name to express the certainty of what he is declaring. Translate as in [Isaiah 3:15]

Isaiah 19:5

The waters of the sea will dry up, and the river will dry up and become empty
Egyptians referred to the Nile River as "the sea." These two phrases mean basically the same thing. Alternate translation: "The Nile River will completely dry up"

Isaiah 19:6

become foul
"become foul-smelling" or "stink"

will dwindle
"become smaller and smaller"

the reeds and flags will wither away
"Reeds" and "flags" refer to two similar kinds of water plants. Alternate translation: "the plants along the river will die and decay"

Isaiah 19:7

every sown field beside the Nile
"the fields near the Nile where people have planted crops"

Isaiah 19:8

The fishermen will wail and mourn, and all who cast a hook into the Nile will mourn, and those who spread nets on the waters will waste away
These three phrases mean basically the same thing. If necessary, the reason they will grieve can be stated clearly. Alternate translation: "The fishermen who catch fish with hooks or nets will cry in despair because the fish in the Nile have died"

cast a hook into the Nile
In order to catch fish, some people put a little food on a hook, tie the hook to a string, and throw the hook into the water. When a fish tries to eat the food, its mouth gets stuck on the hook, and the person pulls the fish out of the water.

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cast
throw

spread nets on the waters
In order to catch fish, some people toss a net on the water. When fish get caught in it, they pull the net with the fish out of the water.

will waste away
"will grieve." This weakness probably comes from grief.

Isaiah 19:9

The workers in combed flax
"Those who work with combed flax"

combed flax
Flax is a plant that grows along the Nile River. People comb its fibers in order to separate them, and use them to make thread for linen cloth.

will turn pale
"will be ashamed"

Isaiah 19:10

The cloth workers of Egypt
"The people of Egypt who make cloth"

will be crushed
Being crushed represents being discouraged. Alternate translation: "will be discouraged"

work for wages
"work for pay"

will be grieved within themselves
"will feel very sad"

Isaiah 19:11

The princes of Zoan are completely foolish. The advice of the wisest advisors of Pharaoh has become stupid
These two phrases are similar in meaning. Either the "princes of Zoan" are also "the wisest advisors of Pharaoh," or they are another group of people that also are shown to be foolish.

Zoan
This is a city in northern Egypt.

How can you say to Pharaoh ... kings?
Isaiah uses a question to mock those in Egypt who claim to be wise. Alternate translation: "You foolishly say to Pharaoh ... kings."

Isaiah 19:12

Where then are your wise men?
Isaiah uses a question to mock the wise men. The word "your" refers to Pharaoh. Alternate translation: "You do not have any wise men." or "Your wise men are fools."

Let them tell you and make known what Yahweh of hosts plans concerning Egypt
Isaiah is implying that wise men should be able to understand God's plans, but Isaiah does not really believe they are wise. Alternate translation: "If they were really wise, they would be able to tell you what Yahweh of hosts plans concerning Egypt"

Isaiah 19:13

they have made Egypt go astray, who are the cornerstones of her tribes
The princes of Zoan and Memphis are spoken of as if they are the cornerstones of buildings because they are an important part of the community. Alternate translation: "the leaders have made Egypt go astray"

princes of Zoan
Zoan is a city in northern Egypt. See how you translated this in Isaiah 19:11.

Memphis
This is a city in the northern part of Egypt.

made Egypt go astray
The word "Egypt" represents the people of Egypt. Going astray represents doing what is wrong. Alternate translation: "made the people of Egypt go astray" or "made the people of Egypt do what is wrong"

Isaiah 19:14

Yahweh has mixed a spirit of distortion into her midst
Isaiah speaks of Yahweh's judgment as if Egypt was a cup of wine. He speaks of Yahweh causing the leaders' thoughts to be distorted as if their distorted thoughts were a liquid that Yahweh mixed in with the wine. Alternate translation: "Yahweh has judged them by distorting their thoughts" or "Yahweh has judged Egypt by distorting its leaders' thoughts, as intoxicating drinks confuse people's thoughts"

distortion
"perverseness" or "confusion"

into her midst
Here "her" refers to Egypt. Nations are sometimes spoken of as if they were women. Alternate translation: "within Egypt"

they have led Egypt astray
Here, "they" refers to the leaders described in the previous verses. The word "Egypt" represents the people of Egypt. Alternate translation: "the princes have led the people of Egypt astray"

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have led Egypt astray
Leading people astray represents influencing them to do what is wrong.

like a drunk staggering in his vomit
Isaiah speaks of the people of Egypt doing what is wrong as if they were made to wander about like a drunken person.

Isaiah 19:15

whether head or tail
The "head," the part of an animal a person would want to be, represents the leader. The "tail" is the opposite and represents people who follow. Alternate translation: "whether leader or follower"

palm branch or reed
The "palm branch" grows high on the tree and represents people who are wealthy and important. The "reed" grows in shallow water and represents people who are poor and unimportant. See how you translated similar phrases in Isaiah 9:14. Alternate translation: "whether they are important or unimportant" or "whether rich or poor"

Isaiah 19:16

Egyptians will be like women
This emphasizes that the people of Egypt will be afraid and helpless when God punishes them.

because of the upraised hand of Yahweh of hosts that he raises over them
Here "hand" refers to God's power, and raising the hand against them represents punishing them. Alternate translation: "because Yahweh of hosts has raised his powerful hand to punish them"

Isaiah 19:17

The land of Judah will become a cause of staggering to Egypt
The "land of Judah" and "Egypt" refer to the people in those places. The Egyptians will stagger because they are afraid. Alternate translation: "The people of Judah will cause the Egyptians to stagger" or "The people of Judah will cause the Egyptians to be terribly afraid"

Whenever anyone reminds them of her, they will be afraid
Here, "them" and "they" refer to the Egyptians and "her" refers to the people of Judah. Alternate translation: "Whenever anyone reminds the Egyptians of the people of Judah, the Egyptians will be afraid"

Isaiah 19:18

there will be five cities in the land of Egypt that speak
This refers to the people of those cities. Alternate translation: "the people in five Egyptian cities will speak"

the language of Canaan
This refers to Hebrew, the language of the people of God living in the land of Canaan. Here Canaan represents the people who live there. Alternate translation: "the language of the people of Canaan"

swear allegiance
"promise to be loyal"

One of these will be called
This can be stated in active form. "People will call one of these cities"

called The City of the Sun
It is not clear whether the Hebrew word translated "Sun" here means "sun" or "destruction." Is is also not clear what the name tells us about the city. Alternate translation: "the city called Sun City" or "the city called Destruction City"

Isaiah 19:19

a stone pillar at the border to Yahweh
The phrase "the border" refers to the border of Egypt. Alternate translation: "a stone pillar to Yahweh at the border of Egypt"

Isaiah 19:20

It will be as a sign and a witness to Yahweh of hosts in the land of Egypt
The abstract nouns "sign" and "witness" can be expressed with the verbs "show" and prove." Alternate translation: "The altar will show and prove that Yahweh of hosts is in the land of Egypt"

to Yahweh of hosts in the land of Egypt
Yahweh being in the land of Egypt represents the people of Egypt worshiping him. Alternate translation: "that the people in the land of Egypt worship Yahweh of hosts"

When they cry
"When the Egyptians cry"

because of oppressors
"because people are treating them harshly" or "because others are causing them to suffer"

he will send them a savior and a defender
"Yahweh will send someone to save and defend the Egyptians"

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he will deliver them
Who Yahweh will deliver them from can be made explicit. Alternate translation: "Yahweh will deliver the Egyptians from their oppressors"

Isaiah 19:21

Yahweh will become known to Egypt
Here "Egypt" refers to the people of Egypt. This can be stated in active form. Alternate translation: "Yahweh will make the people of Egypt know him"

will acknowledge Yahweh
"will accept the truth about Yahweh" or "will agree to the truth about Yahweh"

They will worship
The object of their worship can be made explicit. Alternate translation: "They will worship Yahweh"

will make vows to Yahweh and fulfill them
"will make promises to Yahweh and keep them" or "they will make promises to Yahweh and they will do what they have promised to do"

Isaiah 19:22

Yahweh will afflict Egypt
Here, "Egypt" refers to the people of Egypt. Alternate translation: "Yahweh will afflict the people of Egypt"

afflict
"strike" or "punish"

afflicting and healing
The word "them" is understood in this phrase. Alternate translation: "afflicting them and healing them"

afflicting and healing
How this phrase relates to the phrase before it can be made clear with the words "after" and "also." Alternate translation: "and after he afflicts them, he will also heal them"

Isaiah 19:23

there will be a highway
A highway is a large road on which many people can travel.

the Assyrian will come
"the Assyrian" refers to a person from Assyria, but represents anyone from Assyria who comes to Egypt. Alternate translation: "Assyrians will come"

the Egyptian to Assyria
The words "will come" are understood. Alternate translation: "the Egyptian will come to Assyria"

the Egyptian
This refers to a person from Egypt, but represents anyone from Egypt who comes to Assyria. Alternate translation: "Egyptians"

the Egyptians will worship with the Assyrians
The object of their worship can be made explicit. Alternate translation: "the Egyptians and Assyrians will worship Yahweh"

Isaiah 19:24

Israel will be the third with Egypt and Assyria
The names of the three nations represent the people of those nations. Alternate translation: "the Israelites will be the third with the Egyptians and Assyrians"

be the third with
Possible meanings are 1) "join together with" or 2) "be the third blessing with" or 3) "be equal to."

Isaiah 19:25

Blessed be Egypt, my people; Assyria, the work of my hands; and Israel, my inheritance
The names of the three nations refer to the people of those nations. This can be stated in active form. Alternate translation: "I have blessed you, people of Egypt, because you are my people; and I have blessed you, people of Assyria, because I created you; and I have blessed you, people of Israel, because I securely possess you"

the work of my hands
Here "hands" refers to God's power and action.

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Chapter 20

1 In the year that Tartan came to Ashdod, when Sargon the king of Assyria sent him, he fought against Ashdod and took it. **2** At that time Yahweh spoke by Isaiah son of Amoz and said, "Go and remove the sackcloth from your waist, and take your sandals off your feet." He did so, walking naked and barefoot. **3** Yahweh said, "Just as my servant Isaiah has walked naked and barefoot for three years, it is a sign and a wonder concerning Egypt and concerning Cush— **4** in this way the king of Assyria will lead away the captives of Egypt, and the exiles of Cush, young and old, naked and barefoot, and with buttocks uncovered, to the shame of Egypt. **5** They will be dismayed and ashamed, because of Cush their hope and of Egypt their glory. **6** The inhabitants of these coasts will say on that day, 'Indeed, this was our source of hope, where we fled for help to be rescued from the king of Assyria, and now, how can we escape?'"

Isaiah 20 General Notes

Important figures of speech in this chapter

Naked and barefoot
This is an image used in this chapter to describe Assyria's victory over Egypt and Ethiopia. While they will be defeated, they will not be totally destroyed. Instead, they will be left with nothing.

Isaiah 20:1

Tartan
the name of the chief commander of the armies of Assyria

Sargon
the name of the king of Assyria

he fought against Ashdod and took it
Ashdod refers to the army of Ashdod. Alternate translation: "he fought against the army of Ashdod and defeated it"

Isaiah 20:2

walking naked and barefoot
"walking around without clothes and without sandals." Here the word "naked" probably refers to wearing only his undergarments.

Isaiah 20:3

a wonder
"a warning"

Isaiah 20:4

the king of Assyria will lead away the captives
The king orders his army to do this task. Alternate translation: "the king of Assyria will have his army lead away the captives"

will lead away the captives of Egypt, and the exiles of Cush
It can be stated clearly that they will first attack and capture people. Alternate translation: "will attack Egypt and Cush and capture their people and lead them away"

to the shame of Egypt
Egypt refers to the people of Egypt. Alternate translation: "which will bring shame on the people of Egypt"

Isaiah 20:5

dismayed and ashamed
"afraid and put to shame"

because of Cush their hope and of Egypt their glory
Hope and glory refer to their trust in the military power of these countries. Alternate translation: "because they had trusted in the power of the armies of Cush and Egypt"

Isaiah 20:6

The inhabitants of these coasts
the people who lived in the lands bordering the Mediterranean Sea

where we fled for help to be rescued
This can be stated in active form. Alternate translation: "where we fled to so they would rescue us"

now, how can we escape?
The author uses this question to emphasize how hopeless their situation was. Alternate translation: "now there is no way for us to escape!"

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Chapter 21

1 A declaration about the desert by the sea.

Like stormwinds sweeping through the Negev it comes
passing through from the wilderness, from a terrible land.

2 A severe vision has been given to me:
the treacherous man deals treacherously,
and the destroyer destroys.
Go up and attack, Elam; besiege, Media;
I will stop all her groaning.

3 Therefore my loins are filled with pain;
pains like the pains of a woman in labor
have taken hold of me;
I am bowed down by what I heard;
I am disturbed by what I saw.
4 My heart pounds; I shake with fear.
Twilight was my desire, but it brought me terror.

5 They prepare the table,
they spread rugs and eat and drink;
arise, princes,
anoint your shields with oil.

6 For this is what the Lord said to me,

"Go, post a watchman;
he must report what he sees.
7 When he sees a chariot, a pair of horsemen,
riders on donkeys, and riders on camels,
then he must pay attention
and be very alert."

8 The watchman cries out, [1]

"Lord, on the watchtower I stand all day, every day,
and at my post I stand all night long."
9 Here comes a chariot with a man and a pair of horsemen.
He calls out, "Babylon has fallen, fallen,
and all the carved figures of its gods
are broken to the ground."

10 My threshed and winnowed ones,
children of my threshing floor!
What I have heard from Yahweh of hosts,
the God of Israel, I have declared to you.

11 A declaration about Dumah.

One calls to me from Seir,
"Watchman, what is left of the night?
Watchman, what is left of the night?"
12 The watchman said,
"The morning comes and also the night.
If you want to ask, then ask;
and come back again."

13 A declaration about Arabia.

In the wilderness of Arabia you spend the night,
you caravans of Dedanites.

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14 Bring water for the thirsty;
inhabitants of the land of Tema,
meet the fugitives with bread.
15 For they have fled from the sword,
from the drawn sword,
from the bent bow,
and from the weight of war.

16 For this is what the Lord said to me, "Within a year, as a laborer hired for a year would see it, all the glory of Kedar will end. **17** Only a few of the archers, the warriors of Kedar will remain," for Yahweh, the God of Israel, has spoken.

Footnotes

21:8 [1]Instead of

Isaiah 21 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 21:1-10, 13-17.

Special concepts in this chapter

Cush

Dumah and Seir are places in Edom. Part of this chapter is a prophecy against Cush. (See: prophet)

Other possible translation difficulties in this chapter

The desert by the sea

This is a metaphor for an unknown nation. Scholars are divided over the proper identity of this nation, but it is probably Babylon.

Mystery

The fulfillment of this chapter is very mysterious. It is unknown who is truly being addressed and how this is to be fulfilled in history. The translator should not attempt to give the reader insight into this prophecy's fulfillment. (See: fulfill)

Isaiah 21:1

A declaration

"This is what Yahweh declares" or "This is Yahweh's message"

about the desert by the sea

This refers to the people who live in Babylon as being a desert, even though God has not made it into a desert yet. This event will certainly happen. Alternate translation: "about the people who live in a land that soon will be a desert"

Like stormwinds sweeping through the Negev

Isaiah compares the army that will attack the people to a storm with strong winds. They will be quick and powerful.

from the wilderness

Here "wilderness" refers to the wilderness of Judea.

from a terrible land

The army is from a people that cause great fear.

Isaiah 21:2

A severe vision has been given to me

This can be stated in active form. Alternate translation: "Yahweh showed me a troubling vision"

the treacherous man deals treacherously

"those who deceive will deceive"

the destroyer destroys

"those who destroy will destroy"

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Go up and attack, Elam; besiege, Media
In the vision given to Isaiah, Yahweh speaks to the armies of Elam and Media as if they are there listening to him.

Go up and attack, Elam; besiege, Media
It is understood that they are to attack the Babylonians. Alternate translation: "Go up and attack the Babylonians, you soldiers of Elam; go and besiege the Babylonians, you soldiers of Media"

Elam ... Media
Here "Elam" and "Media" represent the soldiers from these places.

I will stop all her groaning
Here "her" represents all the people who are suffering because of the Babylonians. Yahweh will cause them to stop groaning when he sends the armies of Elam and Media to destroy the Babylonians.

Isaiah 21:3

my loins are filled with pain
The vision that Isaiah sees is so troubling it causes him physical pain. Here he describes the pain and cramping in the middle part of his body.

pains like the pains of a woman in labor have taken hold of me
Isaiah compares his pain to the pain of a woman giving birth. This emphasizes the great pain he is feeling.

I am bowed down by what I heard
This can be stated in active form. Alternate translation: "What I heard has caused me to bend over in pain"

I am disturbed by what I saw
This can be stated in active form. Alternate translation: "what I saw has greatly troubled me"

Isaiah 21:4

My heart pounds; I shake with fear
"My heart beats fast and I am shaking"

Isaiah 21:5

They prepare
Here "They" refers to the leaders of Babylon.

prepare the table
Here "table" represents the food that people will eat at the feast.

arise, princes
Here "princes" refers in general to men with authority and not necessarily to sons of kings.

anoint your shields with oil
Soldiers would put oil on their leather shields so they would stay soft and not crack during battle.

Isaiah 21:6

post a watchman
"tell a watchman to stand on the wall of Jerusalem"

Isaiah 21:7

a chariot, a pair of horsemen
"a soldier riding in a chariot, a pair of horses pulling it"

Isaiah 21:8

Lord, on the watchtower I stand
Here "Lord" refers to the person with authority that commanded the watchman to stand on the wall of Jerusalem.

Isaiah 21:9

Babylon has fallen, fallen
Babylon being completely defeated by their enemies is spoken of as if Babylon has fallen. Here "Babylon" is a metonym that represents the people of Babylon. Alternate translation: "The people of Babylon are completely defeated"

fallen, fallen
The word "fallen" is repeated to emphasize that the people of Babylon were completely defeated by their enemies.

Isaiah 21:10

My threshed and winnowed ones, children of my threshing floor
The people of Israel suffering because of the Babylonians is spoken of as if the people were grain that was threshed and winnowed.

My threshed
The word "my" refers to Isaiah.

Yahweh of hosts
See how you translated this in Isaiah 1:9.

Isaiah 21:11

A declaration
"This is what Yahweh declares" or "This is a message from Yahweh"

about Dumah
This is another name for Edom. Here "Dumah" represents the people who live there. Alternate translation: "about the people of Dumah" or "about the people of Edom"

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One calls to me
Here "me" refers to Isaiah.

Seir
This is the name of mountains west of Edom.

Watchman, what is left of the night? Watchman, what is left of the night?
This is repeated to emphasize that the person asking the question is worried and nervous.

Isaiah 21:12

If you want to ask, then ask; and come back again
"Ask me now what you want to know, but also come back later and ask again"

Isaiah 21:13

A declaration
"This is what Yahweh declares" or "This is the message of Yahweh"

about Arabia
Arabia refers to the population of Arabia. Alternate translation: "about the people of Arabia"

In the wilderness of Arabia
Arabia does not have a forest. Alternate translation: "Far off from the road in Arabia" or "Out in the bushes of Arabia"

caravans
a group of people traveling together

Dedanites
This is a people group that lived in Arabia.

Isaiah 21:14

land of Tema
This is the name of a city in Arabia.

fugitives
A fugitive is a person who runs away so that his enemy will not capture him. See how you translated this in Isaiah 15:5.

with bread
Here "bread" represents food in general.

Isaiah 21:15

from the sword, from the drawn sword, from the bent bow
Here "sword" and "bow" represents the soldiers who attack the inhabitants of Tema. Alternate translation: "from their enemies who attack them with swords and bows"

from the weight of war
The terror and suffering that is experienced during war is spoken of as if war were a heavy weight on people. Alternate translation: "from the horrors of war"

Isaiah 21:16

as a laborer hired for a year would see it
"as a hired laborer would count the days of a year." A hired worker is careful to count the days so that he works exactly the amount of time he is paid to work. This means Kedar will be defeated in exactly one year.

of Kedar
This is a region in Arabia. Kedar represents the population of Kedar. Alternate translation: "of the people of Kedar"

Isaiah 21:17

General Information:
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Chapter 22

1 A declaration about the Valley of Vision:

What is the reason that you have all gone up
to the housetops?
2 Is it so you may hear a city full of noises,
a town full of revelry?
Your dead were not killed with the sword,
and they did not die in battle.
3 All your rulers fled away together,
but they were captured without using a bow;
all of them were captured together,
though they had fled far away.
4 Therefore I said, "Do not look at me,
I will weep bitterly;
do not try to comfort me concerning the destruction
of the daughter of my people."

5 For there is a day of tumult, treading down,
and confusion for the Lord Yahweh of hosts,
in the Valley of Vision,
a breaking down of the walls,
and people crying out to the mountains.
6 Elam takes up the quiver,
with chariots of men and horsemen,
and Kir lays the shield bare.
7 It will come about that your choicest valleys
will be full of chariots,
and the horsemen will take their positions at the gate.

8 He took away the protection of Judah;
and you looked in that day
to the weapons in the Palace of the Forest.
9 You saw the breaches of the city of David,
that they were many,
and you collected the water
of the lower pool.
10 You counted the houses of Jerusalem,
and you tore down the houses to fortify the wall.
11 You made a reservoir between the two walls
for the water of the old pool.
But you did not consider the city's maker,
who had planned it long ago.

12 The Lord Yahweh of hosts called on that day
for weeping, for mourning,
for shaved heads, and the wearing of sackcloth.
13 But look, there is celebration and gladness,
killing cattle and slaughtering sheep,
eating meat and drinking wine:
"Let us eat and drink, for tomorrow we will die."

14 This was revealed in my ears by Yahweh of hosts:
"Surely this iniquity will not be forgiven you,
even when you die,"
says the Lord Yahweh of hosts.

15 The Lord Yahweh of hosts, says this,

"Go to this administrator, to Shebna,

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who is over the house, and say,
16 'What are you doing here and who gave you permission
to cut out a tomb for yourself,
hewing out a grave on the heights
and carving out a resting place in the rock?'"

17 See, Yahweh is about to throw you, a mighty man,
about to throw you down; he will grasp you tightly.
18 He will surely wind you round and round,
and toss you like a ball into a vast country.
There you will die, and there your glorious chariots will be;
you will be the shame of your master's house!
19 "I will force you out of your office and from your station.
You will be pulled down.

20 It will come about on that day that I will call my servant Eliakim son of Hilkiah. **21** I will clothe him with your tunic and put on him your sash, and I will transfer your authority into his hand. He will be a father to the inhabitants of Jerusalem and to the house of Judah. **22** I will place the key of the house of David on his shoulder; he will open, and none will shut; he will shut, and none will open. **23** I will fasten him, a peg in a secure place, and he will become a seat of glory for his father's house. **24** They will hang on him all the glory of his father's house, the offspring and descendants, every small container from the cups to all the jugs.

25 On that day—this is the declaration of Yahweh of hosts—the peg driven in a firm place will give way, break off, and fall, and the load that was on it will be cut off—for Yahweh has spoken.

Isaiah 22 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in this chapter.

Special concepts in this chapter

Repentance

On this day of judgment, Judah should be repenting of their sin. Instead, they are celebrating it. Although Judah avoids Yahweh's punishment through the Assyrians, their punishment will still come. (See: judge and repent and sin)

Other possible translation difficulties in this chapter

"Valley of Visions"

This is a metaphor used in this prophecy against the nation of Judah. (See: and prophet)

Isaiah 22:1

A declaration

"This is what Yahweh declares" or "This is Yahweh's message"

about the Valley of Vision

Here "Valley" refers to those who live in the valley, that is, Jerusalem. Alternate translation: "about those who live in the Valley of Vision" or "about those who live in Jerusalem"

What is the reason that you have all gone up to the housetops?

Isaiah uses a question to scold the people of Judah. Alternate translation: "You should not go and stand on the tops of your houses."

Isaiah 22:2

a town full of revelry

"a town full of people celebrating"

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Your dead were not killed with the sword
This can be stated in active form. Alternate translation: "Enemy soldiers did not kill your people"

with the sword
Here "sword" represents the soldiers who fight in battle.

Isaiah 22:3

but they were captured without using a bow
This can be stated in active form. Alternate translation: "but the enemy captured your rulers who were not even carrying a bow"

all of them were captured together
This can be stated in active form. Alternate translation: "the enemy captured all of them together"

Isaiah 22:4

Therefore I said
Here "I" refers to Isaiah.

of the daughter of my people
Here "daughter" represents the people and may imply Isaiah's feeling of love for them. Alternate translation: "of my people whom I love" or "of my people"

Isaiah 22:5

For there is a day
"For there will be a time"

of tumult, treading down, and confusion for the Lord Yahweh of hosts
"when the Lord Yahweh of hosts will cause panic, treading down, and confusion"

treading down
Treading down represents conquering other nations. See how you translated this in [Isaiah 18:2]

in the Valley of Vision
This refers to Jerusalem. See how you translated this in Isaiah 22:1.

people crying out to the mountains
Possible meanings are 1) "people in the mountains will hear their cries" or 2) "the people's cries will echo off the mountains"

Isaiah 22:6

Elam takes up the quiver
The quiver is a bag to carry arrows and represents the archer's weapons. Alternate translation: "The soldiers of Elam take their bows and arrows"

Kir lays the shield bare
Here "Kir" represents the soldiers. Alternate translation: "the soldiers of Kir will take their shields out of their covers"

Kir
Kir is a city in Media.

Isaiah 22:7

your choicest valleys
Here "your" refers to the people of Jerusalem. Isaiah does include himself as one of the people of Jerusalem. Alternate translation: "our best valleys"

Isaiah 22:8

General Information:
Isaiah continues to describe a time in the future when an army will attack the people of Jerusalem. Past tense verbs can be translated with future tense verbs.

He took away the protection of Judah
The abstract noun "protection" can be stated as a verb. Alternate translation: "Yahweh will take away everything that has protected the people of Judah"

you looked in that day to the weapons
Here the phrase "to look to" means to trust in something. Alternate translation: "to defend yourselves you will get the weapons"

Palace of the Forest
This was a part of the temple in Jerusalem where they stored their weapons.

Isaiah 22:9

you collected the water of the lower pool
The people will store water so that they will have enough to drink while their enemies surround the city.

Isaiah 22:10

General Information:
Isaiah continues to describe a time in the future when an army will attack the people of Jerusalem.

You counted the houses
Here "counted" means they inspected the houses to find material to help them rebuild the city wall.

Isaiah 22:11

You made a reservoir
"You made a storage place"

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between the two walls
It is unclear what two walls Isaiah meant. The main point is that they built the reservoir within the city walls.

the city's maker
These words could refer to 1) the original human builder of the city or 2) Yahweh.

Isaiah 22:12

Yahweh of hosts
See how you translated this in Isaiah 1:9.

for shaved heads
This was a sign of mourning and repenting.

Isaiah 22:13

Let us eat and drink, for tomorrow we will die
Here "eat and drink" represents having a party and eating a lot of food and drinking a lot of wine. It can be stated clearly that this is what the people were saying. Alternate translation: "You say, 'Let us feast and drink all we want, for we will die soon.'"

Isaiah 22:14

This was revealed in my ears by Yahweh of hosts
Here "ears" represents Isaiah as a whole. This can be stated in active form. Alternate translation: "Yahweh of hosts revealed this to me"

Surely this iniquity will not be forgiven you, even when you die
This can be stated in active form. Alternate translation: "Surely I will not forgive you for these sinful things you have done, even when you die"

even when you die
Possible meanings are 1) Yahweh will never forgive them, even after they die or 2) Yahweh will not forgive them until they die.

Isaiah 22:15

Shebna
This is the name of the manager of the king's palace in Jerusalem.

who is over the house
Here "house" represents those in the king's palace. Alternate translation: "who is in charge of all those who work in the palace"

Isaiah 22:16

What are you doing here and who gave you permission ... in the rock?
Yahweh uses this question to scold Shebna. Alternate translation: "You have no right ... in the rock!"

cut out a tomb ... hewing out a grave ... carving out a resting place
These three phrases all refer to making a burial tomb.

on the heights
The most important people in Israel had tombs in the highest places.

Isaiah 22:17

General Information:
Isaiah continues to speak God's message to Shebna.

Isaiah 22:18

He will surely wind you round and round, and toss you like a ball into a vast country
The enemy soldiers coming and taking Shebna as a captive to a foreign land is spoken of as if Yahweh were throwing him like a ball into another land.

you will be the shame of your master's house
Here "house" represents the people who work in the king's palace. Alternate translation: "you will cause shame for all those in your master's palace"

Isaiah 22:19

I will force you out of your office and from your station. You will be pulled down
Yahweh causing Shebna to no longer work in the king's palace is spoken of as if Yahweh will throw him to the ground.

You will be pulled down
This can be stated in active form. Alternate translation: "I will bring you down from your honored position"

Isaiah 22:20

General Information:
Isaiah continues to speak God's message to Shebna.

It will come about on that day
"It will happen at that time"

Eliakim ... Hilkiah
These are names of men.

Isaiah 22:21

I will clothe him with your tunic and put on him your sash
Yahweh causing Eliakim to take Shebna's place in the king's palace is spoken of as if Yahweh will dress Eliakim in Shebna's clothes that represent his authority in the king's palace.

your tunic ... your sash
Here the tunic and sash represent authority in the king's palace.

sash
This is a piece of cloth that people wear around the waist or across the chest. See how you translated this in Isaiah 3:20.

into his hand
Here "hand" represents power or control. Alternate translation: "to him"

He will be a father
Eliakim caring for and protecting the people of Judah is spoken of as if he would be their father. Alternate translation: "He will be like a father"

to the house of Judah
Here "house" represents the people. Alternate translation: "to the people of Judah"

Isaiah 22:22

I will place the key of the house of David on his shoulder ... none will open
Here "key" represents authority. This speaks of Eliakim having authority that no one can oppose as if he had the key to the palace and no one else could lock or unlock the door. Alternate translation: "I will put him in charge of those who work in the king's palace, and when he makes a decision no one will be able to oppose him"

Isaiah 22:23

General Information:
Yahweh continues to describe Eliakim, who will replace Shebna in the king's palace.

I will fasten him, a peg in a secure place
Yahweh causing Eliakim's authority to be strong and secure in the king's palace is spoken of as if Eliakim were a peg and Yahweh will set him firmly in the palace wall.

he will become a seat of glory for his father's house
Here "seat of glory" represents a place of honor. Alternate translation: "Eliakim will bring honor to his family"

his father's house
Here "house" represents family. Alternate translation: "his father's family" or "his family"

Isaiah 22:24

They will hang on him all the glory of his father's house
Yahweh causing Eliakim's whole family to be honored because of Eliakim is spoken of as if Eliakim were a peg in the wall and his family were something that hangs on the peg. Alternate translation: "They will give honor to his whole family because of him"

every small container from the cups to all the jugs
This continues to speak of Eliakim as a peg. His offspring will be like cups that hang on the peg. This means his descendants will be honored because of him.

the cups to all the jugs
A cup is a small container that holds water. A jug is a larger container that holds water.

Isaiah 22:25

General Information:
This continues the imagery from Isaiah 22:23-24.

the peg driven in a firm place ... will be cut off
Yahweh causing Shebna to lose his authority in the king's palace is spoken of as if Shebna were a peg in the wall that breaks off and falls to the ground. This emphasizes that Shebna thought his authority was secure but God will remove him.

the load that was on it will be cut off
Here "load" represents Shebna's power and authority. It is spoken of as if it were an object hanging on the peg that represents Shebna. Yahweh causing Shebna to lose his power and authority is spoken of as if someone were to cut off the object that was hanging on the peg.

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Chapter 23

1 A declaration about Tyre:

Wail, you ships of Tarshish;
Tyre has been devastated,
with neither home nor harbor;
from the land of Cyprus
it has been revealed to them. [1]

2 Be silent, you inhabitants of the coast;
the merchant of Sidon,
who travels over the sea, has filled you. [2]
3 Upon the great waters
was the grain of Shihor,
the harvest of the Nile was her produce;
and it became the commerce of the nations.

4 Be ashamed, Sidon; for the sea has spoken,
the fortress of the sea. He says,
"I have not labored nor given birth,
nor have I raised young men nor brought up young women."
5 When the report comes to Egypt,
they will be grieved concerning Tyre.

6 Cross over to Tarshish;
wail, you inhabitants of the coast.
7 Has this happened to you, the joyful city,
whose origin is from ancient times,
whose feet carried her far away
to foreign places to settle?
8 Who has planned this against Tyre,
the giver of crowns,
whose merchants are princes,
whose traders are the honored ones of the earth?
9 Yahweh of hosts has planned it
to dishonor her pride and all her glory,
to shame all her honored ones of the earth.

10 Plow your land, as one plows the Nile,
daughter of Tarshish.
There is no longer a marketplace in Tyre. [3]
11 Yahweh has reached out with his hand over the sea,
and he has shaken the kingdoms;
he has given a command concerning Phoenicia,
to destroy the strongholds.
12 He said, "You will not rejoice again,
oppressed virgin daughter of Sidon;
arise, pass over to Cyprus;
but neither there you will have rest."
13 See the land of the Chaldeans.
This people has ceased to be;
the Assyrians have made it
a wilderness for wild animals.
They set up their siege towers;
they demolished its palaces;
they made it a heap of ruins.

14 Wail, you ships of Tarshish;
for your refuge has been destroyed.

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15 In that day, Tyre will be forgotten for seventy years, like the days of a king. After the end of seventy years there will happen in Tyre something like in the song of the prostitute.

16 Take a harp, go about the city,
you forgotten prostitute;
play it well, sing many songs,
so that you may be remembered.

17 It will come about that after seventy years, Yahweh will help Tyre, and she will start making her prostitute's wages again by doing the work of a prostitute, and she will offer her services to all the kingdoms of the earth. **18** Her profits and prostitute's wages will be set apart to Yahweh. They will not be stored up or kept in the treasury, for her profits will be given to those who live in Yahweh's presence and will be used to supply them with abundant food and so they can have the best quality clothing.

Footnotes

23:1 [1]Instead of
23:2 [2]Some ancient and modern translations have
23:10 [3]The Hebrew is difficult here. Instead of ULB,

Isaiah 23 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in this chapter.

Special concepts in this chapter

Phoenicia

This chapter prophesies destruction against several cities in Phoenicia as well as in Tarshish. The exact location of Tarshish is unknown. Because of the locations mentioned in this chapter, it appears that the Assyrians will conquer many of the nations on the Mediterranean Sea. (See: prophet)

Isaiah 23:1

General Information:

Isaiah continues to tell what God has judged against the nations in 13:1-23:18.

A declaration about Tyre

"This is what Yahweh declares about Tyre"

Wail, you ships of Tarshish

Here "ships" represents the men on the ships. Isaiah speaks to the men on the ships of Tarshish as if they could hear him. Alternate translation: "Cry out in despair you men on the ships of Tarshish"

harbor

an area of the sea that is near land and safe for ships

from the land of Cyprus it has been revealed to them

This phrase can be stated in active form. Alternate translation: "the men heard about Tyre when they were in the land of Cyprus"

Isaiah 23:2

Be silent, you inhabitants of the coast

Isaiah speaks to the people who live on the coast as if they could hear him.

Be silent

This is an idiom. Here silence is meant to signal shock and amazement. Alternate translation: "Be shocked"

of the coast

The "coast" is the land near or around the sea or ocean. Here it refers to the people who live in Phoenicia which borders the Mediterranean sea.

the merchant of Sidon, who travels over the sea, has filled you

Here "merchant" means "many merchants." Alternate translation: "the merchants of Sidon, who travel over the sea, have made you rich"

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Isaiah 23:3

Upon the great waters was the grain of Shihor
Shihor was the name of a valley near the Nile River in Egypt known for its production of grain. Alternate translation: "The men traveled on the large sea to transport the grain from Shihor in Egypt"

the harvest of the Nile was her produce
The "harvest of the Nile" refers to the grain that was harvested near the Nile River and transported on the river and then to Phoenicia.

her produce
"its produce." It was common to refer to the river as "her."

it became the commerce of the nations
Commerce is the activity of buying and selling goods. Here "nations" represents the people. Alternate translation: "you were where people from other nations came to buy and sell goods"

Isaiah 23:4

for the sea has spoken, the fortress of the sea ... nor brought up young women
Possible meanings are 1) Yahweh describes the city of Tyre

young men ... young women
Or "sons and daughters." Some modern translations read, "young men ... virgins," but the emphasis here is on the girls' youth, in parallel with "young men," not on their sexual purity.

Isaiah 23:5

General Information:
This page has intentionally been left blank.

Isaiah 23:6

Cross over to Tarshish
"Make your way to Tarshish." Tarshish was the farthest land the people of Tyre traveled to do business. It will be the only place of safety for those who escape from Tyre.

Isaiah 23:7

Has this happened to you, the joyful city, whose origin is from ancient times ... to settle?
Yahweh uses a question to mock Tyre. This rhetorical questions can be translated as a statement. Alternate translation: "This has indeed happened to you who were full of joy in the ancient city of Tyre ... to settle."

the joyful city
Here "city" represents the people. Alternate translation: "the joyful people who live in the city of Tyre"

whose feet carried her far away to foreign places to settle
Here "feet" represents the whole person. Alternate translation: "who went to distant places to live and make money"

her far away
Here "her" refers to the city of Tyre which represents the people of Tyre.

Isaiah 23:8

Who has planned this against Tyre ... of the earth?
Isaiah uses a question to mock Tyre. The word "this" refers to God's plans to destroy Tyre which Isaiah described in 23:1-7. Also, "Tyre" refers to the people who live in Tyre. This rhetorical question can be translated as a statement. Alternate translation: "It was Yahweh who has planned to destroy the people of Tyre ... of the earth."

the giver of crowns
Here "crown" refers to the power a person has as a ruler over people. Alternate translation: "who gives people power to rule over others"

whose merchants are princes
The merchants are compared to princes to emphasize how much power they had when they went to different lands. Alternate translation: "whose merchants are like princes"

whose traders are the honored ones of the earth
This can be stated in active form. Alternate translation: "whose traders the people of the earth give the highest honors"

Isaiah 23:9

to dishonor her pride and all her glory
"to dishonor them because they were proud of their own glory"

her pride ... her glory ... her honored ones
Here "her" refers to the city of Tyre which represents the people who live there. Alternate translation: "their pride ... their glory ... their honored one"

Isaiah 23:10

Plow your land, as one plows the Nile, daughter of Tarshish. There is no longer a marketplace in Tyre
Possible meanings are 1) Isaiah is telling the people of Tarshish to start planting crops since they can no longer trade with Tyre or 2) Isaiah is telling the people of Tarshish they are free from Tyre's control. Alternate translation: "Pass through your land like a

river, daughter of Tarshish. The people of Tyre no longer have any power"

daughter of Tarshish
The "daughter" of a city represents the people of the city. Alternate translation: "the people of Tarshish" or "the people who live in Tarshish"

Isaiah 23:11

Yahweh has reached out with his hand over the sea, and he has shaken the kingdoms
Yahweh using his power to control the sea and the people of mighty kingdoms is spoken of as if Yahweh reached out his hand and shook kingdoms.

has reached out with his hand over the sea
Here "hand" refers to God's power and control. Alternate translation: "has shown his power over the sea"

Isaiah 23:12

oppressed virgin daughter of Sidon
Here "virgin daughter" represents the people of Sidon. Alternate translation: "people of Sidon, because other people will oppress you"

Isaiah 23:13

See the land of the Chaldeans
"Chaldeans" here is another name for Babylonians. Alternate translation: "See what happened to the land of the Babylonians" or "See what has happened to Babylonia"

siege towers
Soldiers built towers or dirt ramps to attack over the walls of a city.

Isaiah 23:14

Wail, you ships of Tarshish
Here "ships" represents the men on the ships. See how you translated this in [Isaiah 23:1]

for your refuge has been destroyed
This can be stated in active form. Alternate translation: "for enemies have destroyed your refuge"

Isaiah 23:15

In that day
"At that time" or "Then"

Tyre will be forgotten for seventy years
Since people will no longer go to Tyre to buy or sell goods, it will be like they have forgotten about the city. This can be stated in active form. Alternate translation: "for seventy years it will be like the people have forgotten about Tyre"

for seventy years
"for 70 years"

like the days of a king
"like the years of a king" or "which is about as long as a king lives"

like in the song of the prostitute
This speaks about the people of Tyre as if they were a prostitute.

Isaiah 23:16

Take a harp, go about the city, you forgotten prostitute ... so that you may be remembered
This speaks about the people of Tyre as if they were a prostitute

so that you may be remembered
This can be stated in active form. Alternate translation: "so that people remember you" or "so that people return to you"

Isaiah 23:17

It will come about that
This phrase is used here to mark an important event that will happen. If your language has a way for doing this, you could consider using it here.

seventy years
"70 years"

Yahweh will help Tyre
Here "Tyre" represents the people who live in Tyre. Alternate translation: "Yahweh will help the people of Tyre"

she will start making her prostitute's wages again by doing the work of a prostitute ... of the earth
Isaiah compares the people of Tyre with a prostitute. Just as the prostitute sells herself for money to any man, the people of Tyre will again buy and sell to all kingdoms. Alternate translation: "And like a prostitute they will buy and sell will all the kingdoms of the earth"

she will start making her prostitute's wages again
"once again she will begin making as much money as she made when she was a prostitute"

Isaiah 23:18

prostitute's wages
See how you translated this phrase in Isaiah 23:17.

They will not be stored up or kept
This can be stated in active form. Alternate translation: "The merchants will not store away their money"

those who live in Yahweh's presence
"those who obey and serve Yahweh"

to supply them with abundant food
"so they will have enough food to eat"

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Chapter 24

1 Look, Yahweh is about to empty the earth,
to devastate it, mar its surface, and scatter its inhabitants.
2 It will come about that, as with the people, so with the priest;
as with the servant, so with his master;
as with the servant girl, so with her mistress;
as with the buyer, so with the seller;
as with the creditor, so with the debtor;
as with the receiver of interest, so with the giver of interest.
3 The earth will be completely devastated and completely plundered;
for Yahweh has spoken this word.

4 The earth mourns and withers, the world shrivels up and withers,
the prominent people of the earth waste away.
5 The earth is polluted by its inhabitants
because they have transgressed the laws, violated the statutes,
and broken the everlasting covenant.
6 Therefore a curse devours the earth,
and its inhabitants are found guilty.
The inhabitants of the earth burn up, and few people are left.
7 The new wine mourns, the vine wastes away,
all the merry-hearted groan.
8 The happy sound of the tambourines stops,
and the revelry of those who rejoice;
the joy of the harp ceases.
9 They no longer drink wine and sing,
and the strong drink is bitter to those who drink it.
10 The city of chaos has been broken down;
every house is closed up and empty.
11 There is a crying in the streets because of the wine;
all joy is darkened, the gladness of the land has disappeared.
12 In the city is left a desolation,
and the gate is broken into a ruin.
13 For this is how it will be on the whole earth
among the nations,
as when an olive tree is beaten,
as the gleanings when the grape harvest is done.

14 They will lift up their voices
and shout the majesty of Yahweh,
and will joyfully shout from the sea.
15 Therefore in the east glorify Yahweh,
and in the isles of the sea give glory
to the name of Yahweh, the God of Israel.
16 From the farthest part of the earth we have heard songs,
"Glory to the righteous one!"
But I said, "I have wasted away,
I have wasted away, woe is me!
The treacherous have dealt treacherously;
yes, the treacherous have dealt very treacherously."
17 Terror, the pit, and the snare
are upon you, inhabitants of the earth.
18 He who flees from the sound of terror
will fall into the pit,
and he who comes up out of the middle of the pit
will be caught in the snare.
The windows of the heavens will be opened,
and the foundations of the earth will shake.
19 The earth will be completely broken, the earth ripped apart;

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the earth will be violently shaken.
20 The earth will stagger like a drunkard,
and it will sway back and forth like a hut.
Its sin will be heavy on it
and it will fall and never rise again.

21 On that day Yahweh will punish
the host of the heaven in the heavens,
and the kings of the earth on the earth.
22 They will be gathered together,
prisoners in a pit,
and will be shut up in a prison;
and after many days they will be punished.
23 Then the moon will be ashamed,
and the sun disgraced,
for Yahweh of hosts will reign
on Mount Zion and in Jerusalem,
and before his elders in glory.

Isaiah 24 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in this chapter.

While it appears that this chapter is a continuation of the prophecy from the previous chapter, it actually looks at the whole of the Assyrian conquest as Yahweh's punishment on the world. (See: prophet)

Special concepts in this chapter

Covenant

The mention of an "everlasting covenant" in this chapter is probably not to a specific covenant with Abraham or Moses. Instead, it is an expectation that mankind would obey Yahweh. Some consider this to be a covenant Yahweh made with Adam. (See: eternity and covenant)

Other possible translation difficulties in this chapter

Reign of Yahweh

This chapter appears to prophesy about a time of restoration when the Messiah will reign. This chapter pictures a time of great peace and harmony in the world. The translator should not add explanation, but should try to maintain the tense of the original text, as a future or uncompleted action. (See: restore and prophet and christ)

Isaiah 24:1

to empty the earth

"to make the earth desolate" or "to destroy everything on the earth"

Isaiah 24:2

It will come about that

This phrase marks an important event. If your language has a way for doing this, you could consider using it here.

as with ... so with

What Yahweh will do is not stated here, but it is understood. This shows that God will treat all people the same way. Alternate translation: "as Yahweh scatters ... so he will scatter"

the priest ... the giver of interest

In 24:2 Isaiah lists several classes of people. They can be expressed as plural nouns as in the UDB. Alternate translation: "the priests ... those who give interest"

the receiver of interest

"the one who owes money." The word "interest" means the extra money someone has to pay so that he may borrow money.

the giver of interest

"the one who is owed money"

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Isaiah 24:3

The earth will be completely devastated and completely plundered
This can be stated in active form. Alternate translation: "Yahweh will completely devastate the earth and he will remove from it everything of value"

Yahweh has spoken this word
"Yahweh has said he would"

The earth
everything that is on the earth

Isaiah 24:4

The earth ... the world
Both of these are metonyms for everything that is on the earth.

Isaiah 24:5

The earth is polluted by its inhabitants
The people sinning and making the earth unacceptable to God is spoken of as if the people made the earth physically unclean. This can be stated in active form. Alternate translation: "The people have polluted the earth"

they have transgressed the laws, violated the statutes, and broken the everlasting covenant
"they have not obeyed God's laws and statutes, and they have broken God's eternal covenant"

Isaiah 24:6

General Information:
Isaiah continues to describe a time in the future when God will judge the earth. Prophets sometimes describe a future event as something in the past or in the present. This emphasizes the event certainly will happen.

a curse devours the earth
Yahweh cursing the earth and destroying it is spoken of as if a curse were either a wild animal that completely eats the earth or a fire that completely burns up the earth.

its inhabitants are found guilty
This can be stated in active form. Alternate translation: "Yahweh will declare that the people are guilty"

Isaiah 24:7

General Information:
This page has intentionally been left blank.

Isaiah 24:8

General Information:
Isaiah continues to describe a time in the future when God will judge the earth. Prophets sometimes describe a future event as something in the past or in the present. This emphasizes the event certainly will happen.

tambourines ... harp
These are musical instruments. See how you translated these in Isaiah 5:12.

Isaiah 24:9

General Information:
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Isaiah 24:10

General Information:
Isaiah continues to describe a time in the future when God will judge the earth. Prophets sometimes describe a future event as something in the past or in the present. This emphasizes the event certainly will happen.

The city of chaos has been broken down
This can be stated in active form. Alternate translation: "Yahweh will break down the city of chaos"

The city of chaos
Possible meanings are 1) the city was in chaos before the Lord breaks it down; the people did not obey God, the government was corrupt, and the city was full of drinking and parties, or 2)the city will be in chaos after God breaks it down. The walls and buildings that were once built strong and tall are now in ruins on the ground. With either meaning it does not mean one city. It refers to cities in general.

every house is closed up and empty
This can be stated in active form. Alternate translation: "the people will close up their houses and leave them empty"

Isaiah 24:11

because of the wine
"because there is no wine"

all joy is darkened, the gladness of the land has disappeared
These two phrases mean basically the same thing. Alternate translation: "all joy will be gone from the earth"

gladness of the land
Here "land" represents the people of the earth.

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Isaiah 24:12

General Information:
Isaiah continues to describe a time in the future when God will judge the earth. Prophets sometimes describe a future event as something in the past or in the present. This emphasizes the event certainly will happen.

In the city is left a desolation
The abstract noun "desolation" can be stated as "desolate" or "empty." Alternate translation: "The city is desolate" or "The city is left empty"

In the city
This is not a specific city but cities in general.

Isaiah 24:13

as when an olive tree is beaten, as the gleanings when the grape harvest is done
This compares the nations after Yahweh devastates the land to trees and vines after their fruit has been picked. This means there will be very few people left in the land.

Isaiah 24:14

They will lift up their voices and shout the majesty of Yahweh
The phrase "lift up their voices" is an idiom that means to speak loudly. Alternate translation: "They will sing and shout about the majesty of Yahweh"

They will
Here "They" refers to those who are still alive after Yahweh devastates the earth.

and will joyfully shout from the sea
Here "the sea" refers to the Mediterranean Sea which is west of Israel. Alternate translation: "and those in the west towards the sea will shout with joy"

Isaiah 24:15

Therefore in the east glorify Yahweh
The phrase "in the east" represents the people living east of Israel. Isaiah is commanding these people as if they were there with him. But, he is talking to the people in the future after God devastates the earth. Alternate translation: "Therefore everyone from distant lands in the east will glorify Yahweh"

in the isles of the sea give glory
Isaiah is commanding the people who live on the islands in the Mediterranean sea as if they were there with him. But, he is talking to the people in the future after God devastates the earth. Alternate translation: "everyone in the islands will give glory"

to the name of Yahweh
Here "name" represents Yahweh. Alternate translation: "to Yahweh"

Isaiah 24:16

we have heard
Here "we" refers to Isaiah and the people of Israel. Isaiah is describing something in the future as if it has already happened. Alternate translation: "we will hear"

I have wasted away, I have wasted away
Isaiah repeats this phrase to emphasize his anguish. He was very concerned because he saw people who deceived others and did not do what they promised to do. Alternate translation: "I have become very weak"

The treacherous have dealt treacherously; yes, the treacherous have dealt very treacherously
Isaiah repeats this phrase to emphasize his anguish. Alternate translation: "Indeed, those who deceive are now deceiving others" or "Indeed, the deceivers have acted deceitfully"

Isaiah 24:17

Terror, the pit, and the snare are upon you, inhabitants of the earth
"You people of the earth will experience terror, the pit, and the snare"

the pit, and the snare
Here "pit" and "snare" represent all the different bad things that will happen to people. People will run away to escape one bad thing but they will just experience another bad thing.

Isaiah 24:18

caught in the snare
Here the "snare" represents all the different bad things that will happen to people. People will run away to escape one bad thing but they will just experience another bad thing.

the sound of terror
"the terrifying sound"

will be caught in the snare
This can be stated in active form. Alternate translation: "the snare will catch him"

The windows of the heavens will be opened
This speaks of large amounts of rain falling from the sky as if Yahweh opened a window in the sky and let the water pour through. Alternate translation: "The sky will split open and torrents of rain will fall"

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the foundations of the earth will shake
The word "foundation" normally refers to a stone structure that gives support to a building from underneath. Here it describes a similar structure that was thought to support and hold the earth in place. Isaiah says even the structure that holds the earth will shake. Alternate translation: "the earth will shake terribly" or "there will be a terrible earthquake"

Isaiah 24:19

The earth will be completely broken, the earth ripped apart; the earth will be violently shaken
These passive clauses can be stated in active form. Alternate translation: "The earth will break and split apart; the earth will shake violently"

Isaiah 24:20

The earth will stagger like a drunkard, and it will sway back and forth like a hut
These similes emphasize how the earth will shake back and forth, which is a metaphor for how sin will cause the people of the earth to suffer.

Its sin will be heavy on it and it will fall and never rise again
This speaks of the earth as if it were a person and transgressions were a heavy object. The person tries to carry the heavy weight but the weight causes the person to fall and not be able to stand back up. Here the earth represents the people of the earth who cause Yahweh to destroy the earth because of their sins. Alternate translation: "The sins of the people are many and so Yahweh will destroy the earth, and the earth will be like a person who falls and cannot get back up"

Isaiah 24:21

On that day
"At that time"

the host of the heaven in the heavens
"the army of heaven in the heavens." Here "the host of the heaven" refers to living beings that God created in the heavens. In this passage it refers to the living beings who are evil. Possible meanings are that they are called the host 1) because they fight as an army. Alternate translation: "the heavenly army in heaven" or 2) because there are so many of them, just as armies have many soldiers. Alternate translation: "the multitude of powerful beings in the heavens" or "the evil spiritual beings in the heavens"

Isaiah 24:22

They will be gathered together, prisoners in a pit, and will be shut up in a prison
Here "pit" refers to a dark room or hole in a prison. This can be stated in active form. Alternate translation: "Yahweh will gather them together as his prisoners and lock them in the dungeon of a prison"

they will be punished
This can be stated in active form. Alternate translation: "Yahweh will punish them"

Isaiah 24:23

Then the moon will be ashamed, and the sun disgraced
The sun and the moon are described as a person who is ashamed of being in front of someone with greater power. In the presence of Yahweh, the light of the moon and sun will seem less bright.

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Chapter 25

1 Yahweh, you are my God;
I will exalt you, I will praise your name;
for you have done wonderful things,
things planned long ago, in perfect faithfulness.
2 For you have made a city a heap,
a fortified city a ruin;
a palace of foreigners is no longer a city;
it will never be rebuilt.
3 Therefore a strong people will glorify you;
a city of ruthless nations will fear you.
4 For you have been a place of safety
for the one who is poor,
a shelter for the one who is needy in his distress—
a shelter from the storm and a shade from the heat.
When the breath of the ruthless
was like a storm against a wall,
5 and like heat in a dry land,
you subdued the noise of foreigners,
as the heat is subdued by the shade of a cloud,
so the song of the ruthless ones is answered.

6 On this mountain Yahweh of hosts
will make for all peoples a feast of tender meats,
a feast of choice wines,
of tender meats filled with marrow,
of refined choice wines.
7 He will destroy on this mountain
the covering over all peoples,
the web woven over all the nations.
8 He will swallow up death forever,
and the Lord Yahweh will wipe away tears
from off all faces;
the disgrace of his people he will take away from all the earth,
for Yahweh has spoken it.

9 It will be said on that day,

"Look, this is our God;
we have waited for him, and he will save us.
This is Yahweh; we have waited for him,
we will be glad and rejoice in his salvation."

10 For on this mountain the hand of Yahweh will rest;
and Moab will be trampled down in his place,
even as straw is trampled down in a pit filled with manure.
11 They will spread their hands in the midst of it,
as a swimmer spreads his hands to swim.
But Yahweh will bring down their pride
in spite of the skill of their hands.
12 The stronghold of your fortress walls he will bring down,
he will abase,
he will cause to fall to the ground, to the dust.

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Isaiah 25 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in this chapter.

This chapter shifts from being a prophecy against the nations to the personal praises of Isaiah. He praises Yahweh for the deliverance of his people. (See: prophet and deliverer and peopleofgod)

Special concepts in this chapter

Reign of the Messiah

This chapter appears to prophesy about a time of restoration when the Messiah will reign. This chapter pictures a time of great peace and harmony in the world. The translator should not add explanation, but should try to maintain the tense of the original text, as a future or uncompleted action. (See: restore and prophet and christ)

Isaiah 25:1

praise your name

Here "name" represents Yahweh. Alternate translation: "praise you"

things planned long ago

This can be stated in active form. Alternate translation: "things you planned long ago"

in perfect faithfulness

The abstract noun "faithfulness" can be stated as "faithful." Alternate translation: "because you are perfectly faithful"

Isaiah 25:2

a city

This is not referring to a certain city. It means cities in general.

a palace of foreigners is no longer a city

"a city where foreigners had a palace is no more"

Isaiah 25:3

a city of ruthless nations

Here "city" and "nations" represent the people who live there.

Isaiah 25:4

you have been a place of safety ... a shelter ... a shelter from the storm ... a shade from the heat

Yahweh protecting his people is spoken of as if he were a place that the people could go to be safe and comforted.

When the breath of the ruthless was like a storm against a wall

Ruthless people oppressing the people of God is spoken of as if they were a storm beating against a wall.

When the breath

"When the wind" or "When the blast"

the ruthless

This is a nominal adjective. Alternate translation: "ruthless people" or "those who are ruthless"

Isaiah 25:5

like heat in a dry land

This compares the enemies of God's people to the heat that dries up the land. This emphasizes how much the enemies cause the people of God to suffer.

as the heat is subdued ... ruthless ones is answered

Yahweh stopping ruthless people from singing and boasting is compared to a cloud providing shade on a hot day. This emphasizes that Yahweh comforts his people by stopping those who cause them to suffer.

as the heat is subdued by the shade of a cloud

This can be stated in active form. Alternate translation: "just like when a cloud passes overhead and subdues the heat"

the song of the ruthless ones is answered

This can be stated in active form. Alternate translation: "you will stop the ruthless people from singing"

Isaiah 25:6

On this mountain

This refers to Jerusalem or Mount Zion.

Yahweh of hosts

See how you translated this in Isaiah 1:9.

refined choice wines

choice wine that has been refined, the best wine

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Isaiah 25:7

the covering over all peoples, the web woven over all the nations
Death, suffering, and sadness are spoken of as if they were a dark cloud or web that covers everyone on the earth.

Isaiah 25:8

He will swallow up death forever
Yahweh causing people to live forever is spoken of as if he would swallow death.

the disgrace of his people he will take away from all the earth
Yahweh causing the people to never be ashamed again is spoken of as if disgrace were an object that Yahweh would take away.

Isaiah 25:9

It will be said
This can be stated in active form. Alternate translation: "People will say"

on that day
"at that time"

Isaiah 25:10

For on this mountain the hand of Yahweh will rest
The "hand" represents God's power. For Yahweh's hand to rest on "this mountain" means he will protect his people Alternate translation: "The power of Yahweh will be on this mountain" or "For on Mount Zion Yahweh will protect his people"

Moab will be trampled down in his place, even as straw is trampled down in a pit filled with manure
Yahweh destroying the people of Moab is spoken of as if he would step on them and crush them. This is compared to how people trampled on straw to mix it with manure.

Moab will be trampled down in his place
Here Moab represents the people of Moab. This can be stated in active form. Alternate translation: "Yahweh will trample the people in the land of Moab"

Isaiah 25:11

They will spread their hands ... his hands to swim
This simile emphasizes how badly Yahweh will humiliate the people of Moab. They will spread their hands in dung like a swimmer spreads his hands in water.

They will spread their hands in the midst of it
"The people of Moab will push their hands through the dung"

as a swimmer spreads his hands to swim
"as if they were swimming"

will bring down their pride
Yahweh humiliating a proud person is spoken of as if pride were something high and Yahweh would cause it to be low.

in spite of the skill of their hands
Here "hands" represents the power to do or make something. Alternate translation: "in spite of the great things they have built" or "in spite of the great things they have done"

Isaiah 25:12

The stronghold of your fortress walls he will bring down, he will abase, he will cause to fall
This speaks of Yahweh causing armies to bring down the walls as if he himself were going to bring them down. To "abase" the "wall" is a metonym for humiliating the Moabites by destroying the walls they were proud of. Alternate translation: "He will send an army to humiliate you by bringing down the stronghold of your fortress walls and making them fall"

your fortress
Here "your" refers to the people of Moab. It can be stated in third person to be consistent with the previous verse. Alternate translation: "their fortress"

bring down ... abase
See how you translated similar words in Isaiah 2:11.

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Chapter 26

1 In that day this song will be sung in the land of Judah:

We have a strong city;
God has made salvation its walls and ramparts.
2 Open the gates,
that the righteous nation that keeps faith may enter in.
3 The mind that is stayed on you,
you will keep him in perfect peace, for he trusts in you.
4 Trust in Yahweh forever;
for in Yah, Yahweh is an everlasting rock. [1]
5 For he will bring down those
who live in the high place, the lofty city.
He will abase it.
He will abase it to the ground;
he will cause it to fall to the dust.
6 It will be trampled down
by the feet of the poor and the treading of the needy.

7 The path of the righteous is level,
Righteous One; the path of the righteous you make straight.
8 Yes, in the path of your judgments,
Yahweh, we wait for you;
your name and your reputation are our desire.
9 I have longed for you in the night;
yes, my spirit within me seeks you earnestly.
For when your judgments come on the earth,
the inhabitants of the world learn about righteousness.
10 Let favor be shown to the wicked one,
but he will not learn righteousness.
In the land of uprightness he acts wickedly
and does not see the majesty of Yahweh.
11 Yahweh, your hand is lifted up,
but they do not notice.
But they will see your zeal for the people and be put to shame,
because fire of your adversaries will devour them.

12 Yahweh, you will ordain peace for us;
for indeed, you have also performed all our works for us.
13 Yahweh our God, other masters besides you have ruled over us;
but we praise your name alone.
14 They are dead, they will not live;
they are deceased, they will not arise.
Indeed, you came in judgment and destroyed them,
and made every memory of them to perish.
15 You have increased the nation, Yahweh,
you have increased the nation; you are honored;
you have extended all the borders of the land.

16 Yahweh, in trouble have they looked to you;
they whispered prayers when your discipline was on them. [2]
17 As a pregnant woman nears the time for her to give birth,
when she is in pain and cries out in her labor pains,
so we have been before you, Lord.
18 We have been pregnant, we have been in labor,
but it is as if we have only given birth to wind.
We have not brought salvation to the earth,
and the inhabitants of the world have not fallen.

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19 Your dead will live; their dead bodies will arise.
Awake and sing for joy, you who live in the dust;
for your dew is the dew of light,
and the earth will bring forth its dead.

20 Go, my people, enter into your rooms
and shut your doors behind you;
hide for a short time,
until the indignation has passed by.
21 For, look, Yahweh is about to come out of his place
to punish the inhabitants of the earth for their iniquity;
the earth will uncover her bloodshed,
and will no longer conceal those she killed.

Footnotes

26:4 [1]Yah is a short form of the name Yahweh.
26:16 [2]This is a difficult verse and is translated in several ways by different modern English translations.

Isaiah 26 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in this chapter.

Other possible translation difficulties in this chapter

"That day"

This is a common phrase in this section of Isaiah. This chapter appears to prophesy about a time of restoration when the Messiah will reign. This chapter pictures a time of great peace and harmony in the world. The translator should not add explanation, but should try to maintain the tense of the original text, as a future or uncompleted action. (See: restore, prophet and christ and fulfill)

Isaiah 26:1

In that day

"At that time"

this song will be sung in the land of Judah

This can be stated in active form. Alternate translation: "the people in the land of Judah will sing this song"

We have a strong city

This refers to the city of Jerusalem.

God has made salvation its walls and ramparts

God's power to protect and save his people is spoken of as if his salvation were walls around a city.

ramparts

Ramparts are walls built around a city to keep enemy armies from getting into the city.

Isaiah 26:2

the righteous nation that keeps faith

Here "nation" represents the people. Alternate translation: "the righteous and faithful people"

Isaiah 26:3

The mind that is stayed on you

Here "mind" represents a person's thoughts. Also "you" refers to Yahweh. The phrase "stayed on you" is an idiom. Alternate translation: "The person who continually thinks about you"

Isaiah 26:4

Yahweh is an everlasting rock

Yahweh having the power to protect his people is spoken of as if he were a tall rock where people could go to escape from their enemies.

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Isaiah 26:5

he will bring down those who live in the high place
Yahweh humiliating those who are proud is spoken of as if proud people were up high and he would cause them to come down low.

in the high place, the lofty city. He will abase it.
Another possible translation is, "in the high place. The lofty city he will abase."

the lofty city
This means fortified cities in general not a specific city.

He will abase ... he will cause it to fall
Yahweh causing an army to destroy fortified cities is spoken of as if Yahweh would do it himself.

abase

Isaiah 26:6

It will be trampled down by the feet of the poor and the treading of the needy
Both statements mean the same thing. This can be stated in active form. Alternate translation: "The poor and oppressed people will trample on the ruins of the city"

Isaiah 26:7

The path of the righteous is level ... the path of the righteous you make straight
These two phrases mean basically the same thing. People obeying Yahweh is spoken of as if they were walking on his path. Yahweh ensuring the people that what they do is right is spoken of as if he were making the path level and straight for them.

Isaiah 26:8

in the path of your judgments, Yahweh, we wait for you
Doing what Yahweh judged to be right is spoken of walking on his path. Alternate translation: "we wait for you, Yahweh, as we continue to do what you judged to be right"

of your judgments
"of your laws" or "of your teachings"

we wait
Here "we" refers to Isaiah and all righteous people who are speaking to Yahweh.

your name and your reputation are our desire
Here "name" and "reputation" represent Yahweh's character which represents Yahweh himself. Alternate translation: "our only desire is to honor you"

Isaiah 26:9

my spirit within me seeks you earnestly
Wanting to know Yahweh and his laws better is spoken of as if the person were seeking to find Yahweh. Alternate translation: "I earnestly want to know you better"

my spirit within me seeks you earnestly
Here "spirit" represents the speaker as a whole.

Isaiah 26:10

Let favor be shown to the wicked one, but he will not learn righteousness
This can be stated in active form. Alternate translation: "Even if Yahweh is kind to wicked people, they still do not learn to do what is right"

the wicked one
This means wicked people in general.

In the land of uprightness
Here "land" represents the people who live there. Alternate translation: "In the land where the people do what is right"

does not see the majesty of Yahweh
Here "see" represents realizing something. Alternate translation: "does not realize that Yahweh is great"

Isaiah 26:11

your hand is lifted up
Yahweh preparing to punish wicked people is spoken of as if his hand were raised and about to hit the wicked people.

but they do not notice
"but the wicked people do not notice"

they will see your zeal for the people
Here "see" represents realizing something. Alternate translation: "they will realize that you are eager to bless your people"

be put to shame
This can be stated in active form. Alternate translation: "they will be ashamed"

fire of your adversaries will devour them
Yahweh punishing and completely destroying his adversaries is spoken of as if he would send a fire that will completely burn them up.

fire of your adversaries
Here "of" does not mean the fire belongs to the adversaries but that the fire is intended to be used against the adversaries. Alternate translation: "your fire will completely burn them up"

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Isaiah 26:12

you will ordain peace for us
"you will enable us to live in peace" or "you will bring about peace for us"

for us
Here "us" refers to Isaiah and includes all the righteous people.

Isaiah 26:13

but we praise your name alone
Here "name" represents the person of God. Alternate translation: "but we praise you alone"

Isaiah 26:14

they will not arise
"they will not come back to life"

made every memory of them to perish
Yahweh causing people to no longer remember those he destroyed is spoken of as if Yahweh made their memory perish or die.

Isaiah 26:15

You have increased the nation, Yahweh, you have increased the nation
This clause is repeated for emphasis. Here "nation" represents the people. Alternate translation: "You have greatly increased the number of people in our nation"

Isaiah 26:16

they looked to you
Here "they" refers to the people of Israel. This would include Isaiah. Alternate translation: "we looked to you"

looked to you
This idiom means they asked Yahweh for help.

when your discipline was on them
The abstract noun "discipline" can be stated as a verb. Alternate translation: "when you disciplined them"

Isaiah 26:17

As a pregnant woman ... cries out in her labor pains
This compares the people to a woman giving birth. This emphasizes their suffering and crying when Yahweh disciplined them.

Isaiah 26:18

General Information:
Isaiah continues to compare the suffering of the people of Judah to a woman giving birth.

but it is as if we have only given birth to wind
"but it is as if we have only given birth to air" or "it is like we gave birth to nothing." This is a simile that emphasizes that the people's suffering resulted in nothing. Alternate translation: "but nothing good resulted from it"

We have not brought salvation to the earth, and the inhabitants of the world have not fallen
Here "earth" represents the people who live on the earth. The meaning is unclear, but it seems to mean that the people of Israel have not been able to save themselves or other people by defeating their enemy in battle.

We have not brought salvation to the earth
This can be reworded so that the abstract noun "salvation" is expressed as the verb "save." Alternate translation: "We have not saved the inhabitants of the earth"

and the inhabitants of the world have not fallen
"nor have we caused the wicked people of the world to fall in battle"

Isaiah 26:19

Your dead will live
This can be reworded so that the nominal adjective "dead" is expressed as the verb "have died." Alternate translation: "Your people who have died will live again"

Your dead
Possible meanings are 1) "Your" refers to Yahweh or 2) "Your" refers to the people of Israel. If you choose option two you could translate it as "Our dead."

Awake
This speaks of dead people coming back to life as if they were waking up from sleep.

you who live in the dust
This is a polite way of referring to those who have died. Alternate translation: "those who are dead and buried"

for your dew is the dew of light
Yahweh acting kindly towards his people and bringing them back to life is spoken of as if it were the dew that causes the plants to live.

for your dew
Possible meanings are 1) "your" refers to Yahweh and this is the dew that Yahweh gives or 2) "your" refers to the people of Israel and this is the dew they receive from Yahweh.

dew of light
Possible meanings are 1) "light" refers to Yahweh's power to make dead people alive again. Alternate translation: "dew from Yahweh" or 2) "light" refers

to the morning time when dew is on the plants. Alternate translation: "dew in the morning"

the earth will bring forth its dead
"the earth will give birth to those who died." Yahweh causing dead people to come back to life is spoken of as if the earth would give birth to those who have died. Alternate translation: "and Yahweh will cause those who have died to rise from the earth"

Isaiah 26:20

my people
Here "my" refers to Isaiah. Also "people" refers to the people of Israel.

until the indignation has passed by
You may want to translate the abstract noun "indignation" as the adjective "indignant" or "angry." Alternate translation: "until Yahweh is no longer angry with us"

Isaiah 26:21

the earth will uncover her bloodshed, and will no longer conceal those she killed
Yahweh revealing all murders that have happened on the earth so that he can punish the murderers is spoken of as if the earth itself will reveal everyone who has been murdered.

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Chapter 27

1 On that day

Yahweh with his hard, great and fierce sword
will punish Leviathan the slithering serpent,
Leviathan the squirming serpent,
and he will kill the monster that is in the sea.

2 In that day:

A vineyard of wine, sing of it.
3 "I, Yahweh, am its protector;
I water it every moment.
I guard it night and day
so no one will hurt it.
4 I am not angry,
Oh, that there were briers and thorns!
In battle I would march against them;
I would burn them all together;
5 unless they take hold of my refuge
and make peace with me; let them make peace with me.

6 In the coming day, Jacob will take root;
Israel will blossom and bud;
and they will fill the surface of the world with fruit."

7 Has Yahweh attacked Jacob and Israel
as he attacked those nations who attacked them?
Have Jacob and Israel been killed
as their killers were killed?
8 In exact measure you have contended,
sending Jacob and Israel away;
he drove them away with his severe breath
in the day of the east wind. [1]
9 So in this way, the iniquity of Jacob will be atoned for,
for this will be the full fruit of the removal of his sin:
when he will make all the altar stones
as chalk and crushed to pieces,
and no Asherah poles or incense altars
will remain standing.
10 For the fortified city is desolate,
the habitation is deserted and abandoned like the wilderness.
There a calf feeds, and there he lies down
and consumes its branches.
11 When the boughs are withered, they will be broken off.
Women will come and make fires with them,
for this is not a people of understanding.
Therefore their Maker will not have compassion on them,
and he who made them will not be merciful to them.

12 It will come about on that day that Yahweh will thresh from the Euphrates River to the Brook of Egypt and you, the people of Israel, will be gathered together one by one. **13** On that day a great ram's horn will be blown; and the perishing ones in the land of Assyria will come, and the outcasts in the land of Egypt. They will worship Yahweh on the holy mountain in Jerusalem.

Footnotes

27:8 [1] Instead of

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Isaiah 27 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in this chapter.

Special concepts in this chapter

Leviathan

This was an ancient type of dragon or serpent. It is possible that this is a reference to Satan, who is also described as a serpent and a dragon.

Other possible translation difficulties in this chapter

"That day"

This is a common phrase in this section of Isaiah. This chapter appears to prophesy about a time of restoration when the Messiah will reign. This chapter pictures a time of great peace and harmony in the world. The translator should not add explanation, but should try to maintain the tense of the original text, as a future or uncompleted action. (See: restore, prophet and christ and fulfill)

Isaiah 27:1

On that day
"At that time"

Yahweh with his hard, great and fierce sword will punish
Yahweh having the power to destroy his enemies is spoken of as if he had strong, large sword.

the monster that is in the sea
This refers to Leviathan.

Isaiah 27:2

A vineyard of wine, sing of it
"Sing about the vineyard of wine." This speaks about the people of Israel as if they were a vineyard that produced fruit. Alternate translation: "Sing about the people of Israel as if they were a vineyard that produced grapes for wine"

Isaiah 27:3

I, Yahweh, am its protector
"I, Yahweh, protect the vineyard"

night and day
The words "night" and "day" are combined here to mean "all the time." Alternate translation: "all the time" or "continually"

Isaiah 27:4

Connecting Statement:
This continues to speak about the people of Israel as if they were a vineyard (Isaiah 27:2-3).

I am not angry, Oh, that there were briers and thorns! In battle I would march against them
"I am not angry. If there were briers and thorns I would march against them in battle"

I am not angry
It is understood that Yahweh is not angry with his people any longer. Alternate translation: "I am not angry with my people any longer"

that there were briers and thorns
The enemies of the people of Israel are spoken of as if they were briers and thorns growing in the vineyard.

briers and thorns
See how you translated this phrase in Isaiah 5:6.

In battle I would march against them
Yahweh fighting his enemies is spoken of as if he were a warrior in an army.

I would march against them; I would burn them all together
Here Isaiah combines different images to speak of Yahweh's enemies. He speaks of them as if they are briers and thorns but also as soldiers in an army.

Isaiah 27:5

unless they take hold of my refuge
This can be reworded so that the abstract noun "refuge" is expressed as the verb "protect." Alternate translation: "unless they ask me to protect them"

make peace with me; let them make peace with me
"they ask to live peacefully with me; I want them to live peacefully with me"

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Isaiah 27:6

General Information:
Isaiah is speaking. He continues to describe the people of Israel as a vineyard (Isaiah 27:2).

In the coming day
This speaks about a day as if it travels and arrives somewhere. Alternate translation: "In the future"

Jacob will take root; Israel will blossom and bud
Yahweh blessing the people of Israel and causing them to prosper is spoken of as if they were a vine that grows roots and blossoms. Alternate translation: "the descendants of Israel will prosper like a vine that has taken root and blossomed"

Jacob ... Israel
Here "Jacob" and "Israel" are metonyms that represent the descendants of Jacob.

they will fill the surface of the world with fruit
Yahweh causing the people of Israel to prosper greatly so that they can help other people is spoken of as if they were a vine that grows so much fruit that it would cover the earth.

Isaiah 27:7

Has Yahweh attacked Jacob and Israel as he attacked those nations who attacked them?
The question is used to contrast the severity of God's punishment. Alternate translation: "Yahweh has certainly punished the enemy nations more severely than he punished the people of Israel."

Jacob ... Israel
These represent the descendants of Jacob.

Have Jacob and Israel been killed as their killers were killed?
This question too is used to contrast the severity of God's punishment. This can be stated in active form. Alternate translation: "Yahweh has not killed the people of Israel like they killed their enemies from other nations."

Isaiah 27:8

In exact measure you have contended
Here "you" refers to God. Yahweh punishing his people as much as they needed is spoken of as if God's punishment were something that could be measured. Alternate translation: "But you did punish them as much as was needed"

sending Jacob and Israel away
This represents the descendants of Jacob. Alternate translation: "sending the Israelites away"

he drove them away with his severe breath in the day of the east wind
Yahweh's power to send his people away to a foreign country is spoken of as if Yahweh used his breath to blow them to a foreign country. Alternate translation: "the power of Yahweh drove them out like a severe wind from the east"

Isaiah 27:9

So in this way
Possible meanings are 1) "this" refers to Yahweh sending the people into exile as Isaiah mentioned in the previous verse or 2) "this" refers to the actions that Isaiah will mention in the next part of verse 9.

the iniquity of Jacob will be atoned for
This can be stated in active form. Alternate translation: "Yahweh will purge the sin from the Israelites" or "Yahweh will forgive the sins of the Israelites"

iniquity of Jacob ... removal of his sin
Here "Jacob" represents the descendants of Jacob. Alternate translation: "iniquity of the Israelites ... removal of their sins"

for this will be
Here "this" refers to the actions that Isaiah will describe in the next part of verse 9.

the full fruit
This speaks of the results of an action as if it were the fruit that grows as on a tree or vine. Alternate translation: "the result"

he will make all the altar stones as chalk and crushed to pieces, and no Asherah poles or incense altars will remain standing
Here "he" refers to Jacob who represents his descendants. Alternate translation: "They will completely destroy all the altars on which they sacrifice to false gods, and they will remove all the Asherah idols and the altars on which they burn incense to false gods"

Isaiah 27:10

For the fortified city is ... consumes its branches
Here Isaiah describes an event that will happen in the future as if it already happened. This emphasizes that it certainly will happen.

For the fortified city is desolate, the habitation is deserted and abandoned like the wilderness
This can be stated in active form. Alternate translation: "The cities that were strong and had many people living in them will become empty like a desert"

the fortified city ... the habitation
This does not refer to a specific city or habitation but to cities and habitations in general.

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a calf feeds, and there he lies down and consumes
Here "calf" represents calves or cattle in general. Alternate translation: "calves feed, and there they lie down and consume"

Isaiah 27:11

When the boughs ... not a people of understanding
The people becoming so weak because they disobey Yahweh so that enemies can easily destroy them is spoken of as if they are dry branches that women break off of a tree.

When the boughs are withered, they will be broken off. Women will come and make fires with them
This can be stated in active form. Alternate translation: "When the branches wither, women will come and break them off and make fires with them"

this is not a people of understanding
This can be made more explicit. Alternate translation: "this is not a people who understands Yahweh or his law"

a people
Possible meanings are 1) "people" refers to the people of Israel or 2) "people" refers the people of foreign nations who oppress the people of Israel.

Therefore their Maker will not have compassion on them, and he who made them will not be merciful to them
Both clauses mean the same thing. Alternate translation: "Because they do not understand, Yahweh, the one who made them, will not be merciful to them"

Isaiah 27:12

It will come about
This phrase marks an important event that will happen.

on that day
"at that time"

Yahweh will thresh
Yahweh gathering his people to bring them back from the foreign nations to the land of Israel is spoken of as if he were threshing wheat to separate the grain from the chaff.

from the Euphrates River to the Brook of Egypt
Isaiah mentions the Euphrates River and the Wadi of Egypt to mean that Yahweh will bring back the people of Israel who were exiled in lands near those waters, that is, Assyria and Egypt. The Euphrates River is northeast of Israel, and the Brook of Egypt is southwest of Israel.

you ... will be gathered together one by one
This can be stated in active form. Alternate translation: "Yahweh will gather you together one by one"

Isaiah 27:13

a great ram's horn will be blown
This can be stated in active form. Alternate translation: "someone will blow a ram's horn loudly"

will come
"will return to Jerusalem"

and the outcasts in the land of Egypt
The verb "will come" is understood from the previous clause. Alternate translation: "the outcasts in the land of Egypt will come"

holy mountain
The "holy mountain" is Mount Zion, in Jerusalem. See how you translated this in Isaiah 11:9.

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Chapter 28

1 Woe to the proud garland crown
that is worn by each of the drunkards of Ephraim,
and to the fading flower of its glorious beauty,
the garland that is set on the head of the lush Valley
of those who are overcome with wine!
2 Behold, the Lord sends one who is mighty and strong;
like a storm of hail and a destructive windstorm,
like a driving rain and overflowing waters;
and he will throw each garland crown down to the ground.
3 The proud garland of the drunkards of Ephraim
will be trodden underfoot.
4 The fading flower of his glorious beauty,
which is on the head of the rich valley,
will be as the first ripe fig before the summer,
that, when someone sees it,
while it is yet in his hand, he swallows it down.

5 In that day Yahweh of hosts will become a beautiful crown
and a diadem of beauty for the remainder of his people,
6 a spirit of justice for him who sits in judgment,
and strength for those who turn back their enemies at their gates.

7 But even these reel with wine,
and stagger with strong drink.
The priest and the prophet reel with strong drink,
and they are swallowed up by wine.
They stagger with strong drink,
staggering in vision and reeling in decision.
8 Truly, all tables are covered with filthy vomit,
so that there is no clean place.

9 To whom will he teach knowledge,
and to whom will he explain the message?
To those who are weaned from milk
or to those just taken from the breasts?
10 For it is
command upon command, command upon command;
rule upon rule, rule upon rule;
here a little, there a little.

11 Indeed, with mocking lips and a foreign tongue
he will speak to this people.
12 In the past he said to them
"This is the rest, give rest to him who is weary;
and this is the refreshing,"
but they would not listen.
13 So the word of Yahweh will be to them
command upon command, command upon command;
rule upon rule, rule upon rule;
here a little, there a little;
so that they may go and fall backward,
and be broken, ensnared, and captured.

14 So listen to the word of Yahweh, you who mock,
you who rule over this people who are in Jerusalem.
15 This will happen because you said,
"We have made a covenant with death,
and with Sheol we have reached an agreement.
So when the overwhelming whip passes through,

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it will not reach us.
For we have made a lie our refuge,
and taken shelter in falsehood."

16 Therefore the Lord Yahweh says,
"See, I will lay in Zion a foundation stone, a tried stone,
a precious cornerstone, a sure foundation.
He who believes will not be ashamed.
17 I will make justice the measuring stick,
and righteousness the plumbline.
Hail will sweep away the refuge of lies,
and the floodwaters will overwhelm the hiding place.
18 Your covenant with death will be dissolved,
and your agreement with Sheol will not stand.
When the raging flood passes through,
you will become its trampling place.
19 Whenever it passes through, it will overwhelm you,
and morning by morning it will pass through
and by day and night it will come.
When the message is understood,
it will cause terror.
20 For the bed is too short for a man to stretch out on,
and the blanket too narrow for him to wrap himself in."
21 Yahweh will rise up as on Mount Perazim;
he will rouse himself as in the Valley of Gibeon
to do his work, his strange work,
and perform his strange deed.
22 Now therefore do not mock,
or your bonds will be tightened.
I have heard from the Lord Yahweh of hosts,
a decree of destruction on the earth.

23 Pay attention and listen to my voice;
be attentive and listen to my words.
24 Does a farmer who plows all day to sow, only plow the ground?
Does he continually break up and harrow the field?
25 When he has prepared the ground,
does he not scatter caraway seed, sow the cumin,
put in the wheat in rows and the barley in the right place,
and the spelt at its edges? [1]
26 His God instructs him;
he teaches him wisely.

27 Moreover, the caraway seed is not threshed with a sledge,
nor is a cartwheel rolled over the cumin;
but caraway is beaten out with a stick,
and cumin with a rod.
28 Bread grain is crushed,
but the one who grinds it does not thresh it forever.
The wheel of his cart and his horses would destroy it,
so he does not continue to grind it.
29 This too comes from Yahweh of hosts,
who gives wonderful counsel
and whose sound wisdom is great.

Footnotes

28:25 [1]The identification of some of these spices is in doubt, so different translations may have a different list of spices than here. In addition, other modern translations give different meaning to the expressions translated in the ULB as

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Isaiah 28 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in this chapter.

Important figures of speech in this chapter

Metaphors

There are many metaphors used to describe Yahweh's punishment as well as the sin of the people of Ephraim. In one such metaphor, they are described as being drunk. Construction and weather metaphors are also used in this chapter. (See: and sin)

Other possible translation difficulties in this chapter

"That day"

This is a common phrase in this section of Isaiah. This chapter appears to prophesy about a time of restoration when the Messiah will reign. This chapter pictures a time of great peace and harmony in the world. The translator does not need to add an explanation, but should try to maintain the tense of the original text, as a future or uncompleted action. (See: restore, prophet and christ and fulfill)

Isaiah 28:1

Woe to the proud garland ... on the head of the lush Valley of those who are overcome with wine

A "garland" is a crown made of flowers. Here it represents the city of Samaria, the capital of Israel, which sits above a fertile valley. Samaria and its people being destroyed is spoken of as if the flowers in the garland will grow old and stop being beautiful.

who are overcome with wine

"who are drunk with wine"

Isaiah 28:2

Behold

"Listen" or "Pay attention"

the Lord sends one who is mighty and strong

Here "one" refers to a mighty king who also represents his powerful army. Alternate translation: "the Lord sends a king with his powerful army"

storm of hail

A "storm of hail" or hailstorm happens when hard pieces of ice fall from the sky. Here it is a simile that refers to the enemy army that Yahweh will send to destroy the people of Samaria.

he will throw each garland crown down to the ground

The king and his powerful army destroying the people of Samaria and their city is spoken of as if the king will throw the people's garlands onto the ground.

Isaiah 28:3

General Information:

Isaiah continues to speak about the people and the city of Samaria as if they were a garland (Isaiah 28:1-2).

The proud garland of the drunkards of Ephraim will be trodden underfoot

This can be stated in active form. Alternate translation: "The enemy army will crush the proud drunkards of Samaria as if they were crushing flowers under their feet"

proud garland ... of Ephraim

A "garland" is a crown made of flowers. Here it represents the city of Samaria, the capital of Israel, which sits above a fertile valley.

Isaiah 28:4

which is on the head of the rich valley

The city of Samaria, the capital of Israel, sits above a fertile valley.

will be as the first ripe fig ... swallows it down

This speaks of the enemy soldiers seeing the beauty of Samaria and quickly plundering it as if they were a person who sees the first fig of the season and quickly eats it.

Isaiah 28:5

Yahweh of hosts

See how you translated this in Isaiah 1:9.

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will become a beautiful crown and a diadem of beauty
Yahweh is spoken of as if he were to become a beautiful crown that the people who honor him as their true king would wear.

a beautiful crown and a diadem of beauty
These mean the same thing. Alternate translation: "a beautiful crown"

Isaiah 28:6

a spirit of justice for him who sits in judgment, and strength for those who
This can be reworded so that the abstract nouns "justice" and "strength" are expressed as adjectives. These words can begin a new sentence. Alternate translation: "Yahweh will cause the judges to be just and will cause to be strong those who"

a spirit of justice
A person who has a "spirit of justice" is someone who has the characteristic of justice and is a just person.

sits in judgment
This idiom means the person has the authority to judge.

strength for those who turn back their enemies at their gates
Here "to turn back" is an idiom that means to defeat in battle. Alternate translation: "Yahweh will cause the soldiers to be strong so that they defeat their enemies when the enemies attack their city"

Isaiah 28:7

But even these
"But even the leaders"

The priest and the prophet
This does not mean a specific priest or prophet. It refers to priests and prophets in general. Alternate translation: "The priests and the prophets"

reel with wine, and stagger with strong drink
These two phrases mean basically the same thing and emphasize that the priests and the prophets cannot do their job because they are very drunk. Alternate translation: "stumble around because they are drunk"

they are swallowed up by wine
Their drinking so much that they can no longer think properly is spoken of as if the wine swallowed them. This can be stated in active form. Alternate translation: "the wine is causing them to be confused"

staggering in vision and reeling in decision
Just like they are too drunk to walk correctly, they are too drunk to understand the visions God gives them or to make good decisions.

Isaiah 28:8

General Information:
This page has intentionally been left blank.

Isaiah 28:9

To whom will he teach knowledge, and to whom will he explain the message?
The drunk prophets and priests use a question to criticize Isaiah, who is trying to correct them. Alternate translation: "The drunk prophets and priests say, 'Isaiah should not be trying to teach us about Yahweh's message!'"

To those who are weaned from milk or to those just taken from the breasts?
The drunk prophets and priests use a question to criticize Isaiah, because they feel that he is treating them like babies. Alternate translation: "He should not treat us like babies!"

Isaiah 28:10

For it is command upon command, command upon command; rule upon rule, rule upon rule; here a little, there a little
The drunk prophets and priests criticize Isaiah because they feel that Isaiah is repeating simple commands as if he were talking to a child.

Isaiah 28:11

with mocking lips and a foreign tongue he will speak to this people
Here "lips" and "tongue" represent the foreigners who speak a different language than the Israelites do. It is implied that this refers to the Assyrian army that will attack Israel. Alternate translation: "Yahweh will speak to this people through enemy soldiers who will speak a foreign language"

mocking lips
"stammering lips"

Isaiah 28:12

This is the rest
The abstract noun "rest" can be stated as an adjective. Alternate translation: "This is the resting place"

give rest to him who is weary
The abstract noun "rest" can be stated as a verb. Alternate translation: "let whoever is tired come and rest"

this is the refreshing
The abstract noun "refreshing" can be stated as a verb. Alternate translation: "this is the place where you can be refreshed"

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Isaiah 28:13

So the word of Yahweh
"So Yahweh's message"

command upon command, command upon command; rule upon rule, rule upon rule; here a little, there a little
These are the words that the drunk priests and prophets used to criticize how Isaiah teaches them. See how you translated this in Isaiah 28:10.

so that they may go and fall backward, and be broken, ensnared, and captured
This can be stated in active form. Alternate translation: "in order that the army of Assyria will come and defeat them and take them as captives"

go and fall backward, and be broken
People losing in battle to the enemy army is spoken of as if the people will fall down and break.

ensnared
The enemy soldiers capturing the people of Israel is spoken of as if they were hunters that catch an animal in a snare.

Isaiah 28:14

So listen to the word of Yahweh
"So listen to Yahweh's message"

Isaiah 28:15

We have made a covenant with death, and with Sheol we have reached an agreement
Both of these statements mean basically the same thing. Possible meanings are 1) the leaders of Jerusalem have used magic or sorcery to try to make an agreement with the gods of the place of the dead so that these gods would protect them from dying or 2) this is a metaphor that speaks of the leaders having made an agreement with the leaders of Egypt. The leaders of Jerusalem were so confident that the Egyptians would protect that it was like they had made an agreement with the gods of the place of the dead.

So when the overwhelming whip passes through, it will not reach us
This speaks of Yahweh's judgment and punishment as if it were a whip that would strike the people. And the whip is spoken of as if it were a flood that would pass through Jerusalem. Alternate translation: "As a result, when everyone else is suffering and dying, nothing will harm us"

For we have made a lie our refuge, and taken shelter in falsehood
These two phrases mean basically the same thing. A "lie" and "falsehood" are spoken of as if they were places where a person could go to hide. The leaders in Jerusalem would not have said they trust in a lie. They believed they were truly safe. But Isaiah knows they are not safe, because they trust in lies. Alternate translation: "For lies and falsehoods have become like a place where we can hide from danger"

a lie our refuge ... taken shelter in falsehood
Possible meanings are 1) the leaders trust in their own lies that they have said in order to protect themselves or 2) the leaders trust that the covenant they have made with the false gods of the place of the dead will keep them safe or 3) the leaders trust that the agreement they have made with the Egyptians will keep them safe.

Isaiah 28:16

See
"Look" or "Listen" or "Pay attention to what I am about to tell you."

I will lay in Zion a foundation stone ... sure foundation
Yahweh sending a strong person to help the people of Israel is spoken of as if Yahweh is constructing a strong foundation for a building.

a tried stone
"a stone that is solid"

a sure foundation
"a firm support"

He who believes will not be ashamed
"Anyone who trusts in this foundation stone will not be sorry"

Isaiah 28:17

General Information:
Yahweh continues to compare what he will do for the people in Jerusalem to a builder setting up a building (Isaiah 28:16).

I will make justice the measuring stick, and righteousness the plumbline
Yahweh testing according to his justice and righteousness to determine if the people are just and righteous is spoken of as if he were a builder using tools to determine that something is the correct length and perfectly level.

the measuring stick
A builder uses a measuring stick to determine if something is the correct length.

the plumbline
A builder uses a plumbline to determine if something is straight and level.

Hail will sweep away
Yahweh causing a large amount of hail to fall is spoken of as if it would be an overwhelming flood. Alternate translation: "Hailstorms will destroy"

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Hail ... the floodwaters
Possible meanings are 1) these are a synecdoche representing anything in general that will cause destruction or 2) these are a metaphor referring to the enemy army that Yahweh will send to destroy the people of Jerusalem.

Hail
hard pieces of ice that fall from the sky

the refuge of lies ... the hiding place
This speaks about "lies" as if they were a place a person could go to hide. They represent what the leaders of Jerusalem trusted in to keep them safe from Yahweh's punishment. Possible meanings are 1) the leaders trust in their own lies that they have said in order to protect themselves or 2) the leaders trust that the covenant they have made with the false gods of the place of the dead will keep them safe or 3) the leaders trust that the agreement they have made with the Egyptians will keep them safe. See how you translated a similar phrase in [Isaiah 28:15]

Isaiah 28:18

General Information:
Yahweh continues to speak to the people of Jerusalem.

Your covenant with death will be dissolved, and your agreement with Sheol will not stand
This can be stated in active form. Alternate translation: "I will cancel the covenant you have with death, and I will cancel the agreement you have with Sheol"

covenant with death ... agreement with Sheol
Possible meanings are 1) the leaders of Jerusalem had used magic or sorcery to try to make an agreement with the gods of the place of the dead so that these gods would protect them from dying or 2) this is a metaphor that speaks of the leaders having made an agreement with the leaders of Egypt. The leaders of Jerusalem were so confident that the Egyptians would protect that it was like they had made an agreement with the gods of the place of the dead. See how you translated this in [Isaiah 28:15]

will not stand
"will not last"

When the raging flood passes through
Possible meanings are 1) "flood" is a synecdoche that represents anything in general that will cause destruction or 2) "flood" is a metaphor referring to the enemy army that Yahweh will send to destroy the people of Jerusalem.

you will become its trampling place
The flooding river is personified as a soldier who tramples those who mock

Isaiah 28:19

morning by morning
This is an idiom. Alternate translation: "every day"

by day and night
This means "throughout the entire day"

Isaiah 28:20

General Information:
Yahweh continues to speak to the people of Jerusalem.

For the bed is too short for a man to stretch out on, and the blanket too narrow for him to wrap himself in
This was probably a proverb that the people knew at the time. It means that what they believe will keep them safe from Yahweh's punishment will disappoint them like a bed that is too short or a blanket that is too narrow.

Isaiah 28:21

Yahweh will rise up
Yahweh preparing to act is spoken of as if he were sitting and then rising up.

Mount Perazim ... Valley of Gibeon
These refer to places where God miraculously defeated enemy armies.

he will rouse himself
"he will become very angry"

his strange work ... his strange deed
These two phrases mean the same thing. This work is strange because God is using a foreign army to defeat the people of Jerusalem rather than helping the people of Jerusalem defeat their enemies.

Isaiah 28:22

Now
This does not mean "at this moment," but is used to draw attention to the important point that follows.

your bonds will be tightened
Yahweh punishing the people even more severely is spoken of as if he would tighten their bonds. This can be stated in active form. Alternate translation: "Yahweh will tighten your bonds" or "Yahweh will punish you even more severely"

Yahweh of hosts
See how you translated this in Isaiah 1:9.

a decree of destruction on the earth
This can be reworded so that the abstract noun "destruction" is expressed as the verb "destroy." Alternate translation: "that he is going to destroy people throughout the land"

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Isaiah 28:23

General Information:
This begins a parable that ends in 28:29.

Pay attention and listen to my voice; be attentive and listen to my words
These two phrases mean basically the same thing. The second phrase is used to strengthen the first.

to my voice
Here "voice" represents what Isaiah says. Alternate translation: "to what I say"

to my words
"to my message"

Isaiah 28:24

Does a farmer who plows all day to sow, only plow the ground? Does he continually break up and harrow the field?
Isaiah uses rhetorical questions to make the people think deeply. Alternate translation: "A farmer does not plow the ground over and over and continually work the soil without ever sowing seed."

Isaiah 28:25

General Information:
Isaiah continues telling a parable to the people of Jerusalem.

When he has prepared the ground
"When the farmer has plowed the soil"

does he not scatter caraway seed, sow the cumin, put in the wheat in rows and the barley in the right place, and the spelt at its edges?
Isaiah uses a question to make the people of Jerusalem think deeply. If your language does not have a word for each of these seeds, they can be stated more generally. Alternate translation: "he will certainly plant each kind of seed in the correct way and in the proper places."

caraway ... cumin
These are names of plants that are spices. Translators may represent them in general as seeds of spices used to spice food.

wheat ... barley ... spelt
These are all names of plants that are grains. Translators may represent them in general as seeds of grains.

Isaiah 28:26

His God instructs him; he teaches him wisely
These two phrases mean basically the same thing. Alternate translation: "Yahweh helps the farmer know how to care for each kind of plant"

Isaiah 28:27

General Information:
Isaiah continues telling a parable to the people of Jerusalem.

the caraway seed is not threshed with a sledge
This can be stated in active form. Alternate translation: "the farmer does not separate the caraway seed from the plant with a heavy club"

caraway
See how you translated this in Isaiah 28:25.

nor is a cartwheel rolled over the cumin
This can be stated in active form. Alternate translation: "nor does he roll a heavy wheel over the cumin seed"

cumin
See how you translated this in Isaiah 28:25.

but caraway is beaten out with a stick, and cumin with a rod
Isaiah describes the correct way for a farmer to separate the seed from the plant. This can be stated in active form. Alternate translation: "but he beats the caraway with a stick, and he beats cumin with a rod"

Isaiah 28:28

Bread grain is crushed, but the one who grinds it does not thresh it forever
This can be stated in active form. Alternate translation: "The farmer grinds the grain for bread, but he eventually stops grinding it"

Isaiah 28:29

This too comes ... whose sound wisdom is great
This concludes the parable started in [Isaiah 28:23]

Yahweh of hosts
See how you translated this in Isaiah 1:9.

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Chapter 29

1 Woe to Ariel, Ariel,
the city where David encamped!
Add year to year;
let the festivals come round.
2 But I will besiege Ariel,
and she will be mourning and lamenting;
and she will be to me like Ariel.
3 I will encamp against you in a circle
and will lay siege against you with a garrison,
and I will raise siege works against you.
4 You will be abased and will speak from the ground;
your speech will be bowed down from the dust.
Your voice will sound like a spirit that speaks from the ground,
and out of the dust your speech will whisper.

5 The great number of your invaders will become like fine dust,
and the multitude of the ruthless ones as chaff that passes away.
It will happen suddenly, in an instant.
6 Yahweh of hosts will come to you
with thunder, earthquake, great noise,
with strong winds and violent storm, and the flames of a devouring fire.
7 It will be like a dream, a vision of the night:
A horde of all the nations will fight against Ariel
and her stronghold.
They will attack her and her fortifications to press upon her.
8 It will be like when a hungry man dreams he is eating,
but when he awakes, his stomach is empty.
It will be like when a thirsty man dreams that he is drinking
and he awakes faint, with his thirst not quenched.
Yes, so will be the great number of nations
that fights against Mount Zion.

9 Astonish yourselves and be astonished;
blind yourselves and be blind!
Be drunk, but not with wine;
stagger, but not with strong drink.
10 For Yahweh has poured out on you the spirit of deep sleep.
He has closed your eyes, the prophets,
and has covered your heads, the seers.

11 All revelation has become to you as the words of a book that is sealed, which men might give to one who is learned, saying, "Read this." He also says, "I cannot, for it is sealed." **12** If the book is given to one who cannot read, saying, "Read this," he says, "I cannot read."

13 The Lord said,

"This people comes close to me with their mouths
and honors me with their lips,
but their heart is far from me.
Their honor for me
is only a commandment of men that has been taught.
14 Therefore, see, I will proceed to do a marvelous thing
among this people, wonder after wonder.
The wisdom of their wise men will perish,
and the understanding of their prudent men will disappear."
15 Woe to those who deeply hide their plans from Yahweh,
and whose deeds are in darkness.
They say, "Who sees us, and who knows us?"
16 You turn things upside down!

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Should the potter be considered like clay,
so that the thing that is made should say about him who made it,
"He did not make me,"
or the thing formed say about him who formed it,
"He does not understand"?

17 In just a little while,
Lebanon will be turned into a field,
and the field will become a forest.
18 On that day the deaf will hear the words of a book,
and the eyes of the blind will see out of the deep darkness.
19 The oppressed will again rejoice in Yahweh,
and the poor among men will rejoice in the Holy One of Israel.
20 For the ruthless will cease, and the mocker will vanish.
All those who love to do evil will be eliminated,
21 who by a word make a man out to be an offender.
They lay a snare for him who seeks justice at the gate
and put the righteous down with empty lies.

22 Therefore this is what Yahweh says concerning the house of Jacob—Yahweh, who redeemed Abraham,

"Jacob will no longer be ashamed,
nor will his face be pale.
23 But when he sees his children, the work of my hands,
they will make my name holy.
They will make holy the name of the Holy One of Jacob
and they will stand in awe of the God of Israel.
24 Those who err in spirit will gain understanding,
and complainers will accept instruction."

Isaiah 29 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in this chapter.

This chapter begins a series of "woes" against specific nations. It presents judgments against the kingdoms of Ephraim and eventually Judah. (See: woe and judge)

Special concepts in this chapter

Ariel

This is another name for Jerusalem. It is an uncommon name.

Other possible translation difficulties in this chapter

Prophecies

This chapter appears to prophesy about a time of restoration when the Messiah will reign. It pictures a time of great peace and harmony in the world. The translator does not need to add an explanation, but should try to maintain the tense of the original text, as a future or uncompleted action. (See: restore and prophet and fulfill)

Isaiah 29:1

Woe to Ariel

Here "Ariel" represents the people who live in the city of Ariel. Alternate translation: "How terrible it will be for the people of Ariel"

Ariel

This is another name for Jerusalem, and it means "altar." If possible translate this as "Ariel" rather than "Jerusalem" since the meaning of "Ariel" is important in 29:2.

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David encamped
"David dwelled" or "David lived"

Add year to year; let the festivals come round
"Keep celebrating your festival year after year." This is an ironic statement. Yahweh tells the people to keep celebrating their festivals where they sacrifice to him, but he knows it will not prevent him from destroying them.

Isaiah 29:2

But I will besiege
The word "I" refers to Yahweh. This represents Yahweh causing an enemy army to besiege Jerusalem.

she will
Here "she" refers to Ariel, which represents the people of Ariel. Alternate translation: "the people of Ariel will"

mourning and lamenting
The words "mourning" and "lamenting" mean basically the same thing and emphasize the intensity of mourning. Alternate translation: "they will mourn deeply"

like Ariel
Translators may add a footnote that says, "The name Ariel means 'altar.'"

Isaiah 29:3

I will encamp against you
The word "I" refers to Yahweh. This represents Yahweh causing an enemy army to surround Jerusalem. Alternate translation: "I will command the army of your enemies to surround you"

Isaiah 29:4

You will be abased
This can be stated in active form. Alternate translation: "Your enemy will humble you"

your speech will be bowed down from the dust
"you will speak with a quiet voice from the dust" or "you will be talking as you lie facedown in the dust"

Isaiah 29:5

The great number of your invaders will become like fine dust, and the multitude of the ruthless ones as chaff that passes away
This emphasizes how weak and insignificant the invading army is before God. Alternate translation: "Yahweh will easily remove the horde of your invaders and the multitude of the ruthless ones"

great number of your invaders
"many soldiers that will attack you"

the ruthless ones as chaff
The translator can supply the verb "will become." Alternate translation: "the ruthless ones will become as chaff" or "the soldiers who show you no mercy will become as chaff"

Isaiah 29:6

Yahweh of hosts will come to you
The word "you" refers to the people of Jerusalem. Possible meanings are 1) "Yahweh of hosts will come to help you" or 2) "Yahweh of hosts will come to punish you."

Isaiah 29:7

It will be like a dream, a vision of the night
The phrase "a vision of the night" is the same thing as "a dream." The two phrases emphasize that soon it will be like the invading army was never there.

A horde of all the nations
"Large armies from all the nations"

fight against Ariel
The name "Ariel" is another name for Jerusalem, and it represents the people who live there. See how you translated "Ariel" in [Isaiah 29:1]

her stronghold. They will attack her and her fortifications to press upon her
The word "her" refers to Ariel which represents the people who live there. Alternate translation: "their stronghold. They will attack the city of Ariel and its defenses and cause the people to be in great distress"

Isaiah 29:8

It will be like when a hungry man dreams he is eating ... his thirst not quenched
These similes mean that the enemy will expect victory but they will fail because God will not allow them to conquer Jerusalem.

Yes, so will be the great number of nations that fights against Mount Zion
Here "Mount Zion" represents the people who live there. Alternate translation: "Yes, this will be what happens to the armies from the nations who fight against the people who live on Mount Zion"

Isaiah 29:9

Astonish yourselves and be astonished
The word "yourselves" refers to the people of Jerusalem. Why they are astonished can be made explicit. Alternate translation: "Be astonished at what I am telling you"

blind yourselves and be blind
The people ignoring what Yahweh says is spoken of as if they would make themselves blind. Alternate

translation: "keep being ignorant and spiritually blind to what I am showing you"

Be drunk, but not with wine; stagger, but not with strong drink
The people being senseless and not understanding what Yahweh is doing is spoken of as if they were drunk. Alternate translation: "Be senseless like a drunk person, but it is not because you have drunk too much wine or strong drink"

Isaiah 29:10

For Yahweh has poured out on you the spirit of deep sleep
Here "the spirit of" means "to have the characteristic of" being asleep. Yahweh causing the people to be asleep is spoken of as if "the spirit" were a liquid that he poured out on the people. Also "deep sleep" is a metaphor that means the people are senseless and cannot understand what Yahweh is doing. Alternate translation: "The reason you are senseless is because Yahweh has caused you to be spiritually asleep"

He has closed your eyes, the prophets, and has covered your heads, the seers
Yahweh causing the people to be senseless and not to understand what he is doing is spoken of as if he closed their eyes and covered their heads so they could not see. Alternate translation: "It is as though Yahweh has closed the eyes of the prophets and covered the heads of the seers"

Isaiah 29:11

All revelation has become to you as the words of a book that is sealed
The other prophets in Jerusalem are unable to hear or understand God's message. Alternate translation: "All that Yahweh has revealed is to you like a sealed book"

is sealed, which men might give to one who is learned
This can be stated as a new sentence. Alternate translation: "is sealed. A person may take the sealed book to someone who can read"

Isaiah 29:12

If the book is given to one who cannot read
This can be stated in active form. Alternate translation: "If a person takes the book to someone who cannot read"

Isaiah 29:13

This people comes close to me with their mouths and honors me with their lips
The words "mouths" and "lips" represent what people say. Here it also represents saying something but not truly meaning it. Alternate translation: "The people of Jerusalem pretend to worship me and honor me with what they say"

but their heart is far from me
Here "heart" is a metonym that represents a person's thoughts and emotions. The people not being truly devoted to Yahweh is spoken of as if their hearts were far away from him. Alternate translation: "but they do not honor me in their thoughts" or "but they are not truly devoted to me"

Their honor for me is only a commandment of men that has been taught
This can be stated in active form. Alternate translation: "They honor me only because that is what people tell them to do"

Isaiah 29:14

Therefore, see, I will proceed to do a marvelous thing among this people, wonder after wonder
"Therefore, look and see! I am going to do wonderful and marvelous things among you that you will not be able to explain"

The wisdom of their wise men will perish, and the understanding of their prudent men will disappear
Both of these statements mean the same thing. Yahweh showing that the wise people cannot understand or explain what Yahweh does is spoken of as if their wisdom and understanding will vanish.

Isaiah 29:15

General Information:
This may be Isaiah speaking or it may continue Yahweh's speech in 29:13-14.

who deeply hide their plans from Yahweh
People trying to make plans without Yahweh knowing about it is spoken of as if they hide their plans in a deep place where Yahweh cannot see. Alternate translation: "who try to hide their plans from Yahweh" or "who try to keep Yahweh from finding out what they are planning to do"

whose deeds are in darkness
It is implied that they are secretly doing evil things. Alternate translation: "who do evil things in the dark so no one can see them"

Who sees us, and who knows us?
They use a question to emphasize that they believe no one knows what they are doing. Alternate translation: "No one, not even Yahweh, sees us or knows what we are doing!"

Isaiah 29:16

You turn things upside down
This is an idiom that means to distort what is true. Alternate translation: "You make things opposite of the way they should be" or "You distort the truth"

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Should the potter be considered like clay, so that the thing that is made should say about him who made it ... "He does not understand"?
Yahweh who created humans is spoken of as if he were a potter and humans were the clay. This metaphor emphasizes that it is foolish for humans to reject or criticize the one who created them. Alternate translation: "Should you consider me, your maker, to be like the clay rather than the potter? It is as if a potter created something, and that thing said about the potter, 'He did not make me,' or 'He does not understand.'"

Should the potter be considered like clay ... "He does not understand"?
This question is used to scold the people of Jerusalem. Alternate translation: "Obviously, the potter should not be considered like clay ... 'He does not understand.'"

Isaiah 29:17

Lebanon will be turned into a field, and the field will become a forest
Possible meanings are 1) this is literal and Yahweh will cause the places where trees grew wild in Lebanon to become fruitful fields or 2) this is a metaphor and the large forests of Lebanon represent powerful oppressors, and the crops that grow in the field and become a forest are the common people who are suffering. This means Yahweh will humble those who are powerful, but he will honor those who are suffering.

Lebanon will be turned into a field
Here "Lebanon" represents the large cedar forests in Lebanon. This can be stated in active form. Alternate translation: "God will turn the mighty forests of Lebanon into a field"

Isaiah 29:18

the deaf will hear the words of a book, and the eyes of the blind will see out of the deep darkness
Possible meanings are 1) this is literal and Yahweh will cause deaf people to hear and blind people to see or 2) this is a metaphor that means Yahweh will enable the people to hear and understand his message or 3) it may mean both options 1 and 2.

the eyes of the blind
Here "eyes" represents the whole person. Alternate translation: "those who are blind"

Isaiah 29:19

The oppressed will again rejoice in Yahweh, and the poor among men will rejoice in the Holy One of Israel
These two phrases mean basically the same thing. Alternate translation: "The poor and oppressed people will again be happy because of what Yahweh, the Holy One of Israel, has done"

Isaiah 29:20

For the ruthless will cease
The nominal adjective "the ruthless" can be stated as an adjective. Alternate translation: "For the ruthless people will cease" or "For there will no longer be cruel people"

the mocker will vanish
The nominal adjective "the mocker" can be stated as a verb. Alternate translation: "those who mock will vanish" or "the people who mock will disappear"

All those who love to do evil will be eliminated
This can be stated in active form. Alternate translation: "Yahweh will eliminate all those who love to do evil"

Isaiah 29:21

who by a word make a man out to be an offender
This refers to giving testimony in court against someone. Alternate translation: "who testify against a man and make him out to be an offender" or "who say in court that an innocent man is guilty of doing something wrong"

They lay a snare for him who seeks justice at the gate and put the righteous down with empty lies
The evil people doing anything they can to stop a good person is spoken of as if the evil people set a trap like a hunter catching his prey. Alternate translation: "They lie and try to stop those who want to do what is fair and right"

who seeks justice at the gate
The city gate was often the place where the city leaders made official decisions.

Isaiah 29:22

who redeemed Abraham
This possibly refers to when Yahweh called Abraham from his home country and sent him to the promised land.

Jacob will no longer ... his face
Here "Jacob" represents his descendants. Alternate translation: "Jacob's descendants will no longer ... their faces"

nor will his face be pale
This is an idiom that means he will no longer be afraid. Alternate translation: "nor will he be afraid"

Isaiah 29:23

he sees his children
The words "he" and "his" speak of Jacob

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But when he sees his children, the work of my hands
Here "hands" represents Yahweh's power and action. Alternate translation: "When they see all the children I have given them and all that I have done"

they will make my name holy
Here "name" represents Yahweh. Alternate translation: "they will honor me"

They will make holy the name of the Holy One of Jacob
Here "name" represents Yahweh. Yahweh refers to himself as "the Holy One of Jacob." Alternate translation: "They will honor me, the Holy One of Jacob"

of the God of Israel
Yahweh refers to himself as "the God of Israel." Alternate translation: "of me, the God of Israel"

Isaiah 29:24

Those who err in spirit
Here "spirit" represents a person's inner being. Alternate translation: "Those who are wrong in what they think" or "Those who are wrong in their attitude"

will gain understanding
This can be made more explicit to explain what they will understand. Alternate translation: "will begin to understand Yahweh and his laws"

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Chapter 30

1 "Woe to the rebellious children—
this is Yahweh's declaration—
They make plans, but not from me;
they make alliances with other nations,
but they were not directed by my Spirit,
so they add sin to sin.
2 They set out to go down into Egypt,
but have not asked for my direction.
They seek protection from Pharaoh
and take refuge in the shadow of Egypt.
3 Therefore Pharaoh's protection will be your shame,
and the refuge in Egypt's shade, your humiliation,
4 although their princes are at Zoan,
and their messengers have come to Hanes.
5 They will all be ashamed
because of a people who cannot help them,
who are neither help nor aid,
but a shame, and even a disgrace."

6 A declaration about the animals of the Negev:

Through the land of trouble and anguish,
of the lioness and the lion,
the viper and fiery flying serpent,
they carry their riches on the backs of donkeys,
and their treasures on the camels' humps,
to a people who cannot help them.
7 For Egypt's help is vain and empty;
therefore I have called her Rahab, who sits still.

8 Now go, write it in their presence on a tablet,
and inscribe it on a scroll,
that it may be preserved
for the time to come as a testimony.
9 For these are a rebellious people, lying children,
children who will not hear the instruction of Yahweh.
10 They say to the seers, "Do not see;"
and to the prophets, "Do not prophesy the truth to us;
speak flattering words to us,
prophesy illusions. **11** Turn aside from the way, stray off the path;
cause the Holy One of Israel
to cease speaking before our face."

12 Therefore the Holy One of Israel says,

"Because you reject this word
and trust in oppression and deceit and lean on it,
13 so this iniquity will be to you
like a broken part ready to fall, like a bulge in a high wall
whose fall will happen suddenly, in an instant."
14 It will break as a potter's vessel is broken;
he will not spare it,
so that there will not be found among its pieces a shard
with which to scrape fire from the hearth,
or to scoop up water out of the cistern.

15 For this is what the Lord Yahweh, the Holy One of Israel says,

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"In returning and resting you will be saved;
in quietness and in trust will be your strength.
But you were not willing.
16 You said, 'No, for we will flee on horses,'
so you will flee;
and, 'We will ride upon swift horses,'
so those who pursue you will be swift.
17 One thousand will flee at the threat of one;
at the threat of five you will flee
until your remnant will be
like a flagstaff on the top of a mountain,
or like a signal flag on a hill."

18 Yet Yahweh is waiting to be gracious to you,
therefore he is ready to show you mercy.
For Yahweh is a God of justice;
blessed are all those who wait for him.

19 For a people will live in Zion, in Jerusalem, and you will weep no more. He will surely be gracious to you at the sound of your cry. When he hears it, he will answer you. 20 Though the Lord gives you the bread of adversity and the water of affliction, even so, your teacher will not hide himself anymore, but you will see your teacher with your own eyes. 21 Your ears will hear a word behind you saying, "This is the way, walk in it," when you turn to the right or when you turn to the left. 22 You will desecrate your carved figures overlaid with silver and your gold cast figures. You will throw them away like a menstrual rag. You will say to them, "Get out of here."

23 He will give the rain for your seed when you sow the ground, and bread with abundance from the ground, and the crops will be abundant. In that day your cattle will graze in broad pastures. 24 The oxen and the donkeys, who plow the ground, will eat seasoned feed that has been winnowed with a shovel and a fork. 25 On every high mountain and on every high hill, there will be flowing brooks and streams of waters, in the day of the great slaughter when the towers fall. 26 The light of the moon will be like the light of the sun, and the light of the sun will be seven times brighter, like the sunlight of seven days. Yahweh will bind up the breaking of his people and heal the bruises of his wounding them.

27 Look, the name of Yahweh comes from a distant place,
burning with his anger and in dense smoke.
His lips are full of fury,
and his tongue is like a devouring fire.
28 His breath is like an overflowing torrent
that reaches up to the middle of the neck,
to sift the nations with the sieve of worthlessness.
His breath is a bridle in the jaws of the peoples
to cause them to wander away.
29 You will have a song
as in the night when a holy feast is observed,
and gladness of heart,
as when one goes with a flute to the mountain of Yahweh,
to the Rock of Israel.
30 Yahweh will make the splendor of his voice heard
and show the motion of his arm
in raging anger and flames of fire,
with windstorm, rainstorm, and hailstones.
31 For at the voice of Yahweh, Assyria will be dismayed;
he will strike them with a staff.
32 Every stroke of the appointed rod
that Yahweh will lay on them
will be accompanied with the music of tambourines and harps
as he battles, waving his weapons, and fights with them.
33 For a place of burning was prepared long ago.
Indeed, it is prepared for the king,

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and God has made it deep and wide.
The pile is ready with a fire and much wood.
The breath of Yahweh, like a stream of sulfur,
will set it on fire.

Isaiah 30 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in this chapter.

This chapter continues the series of "woes" against specific nations. It presents judgments against the people of Ephraim and Judah when they desired to make an alliance with Egypt. (See: woe and judge)

Special concepts in this chapter

Negev

This is an area between Egypt and Judah. The people would have had to travel through it in order to get to Egypt. No one really lived in this area and it was known to be very dangerous.

Trust

The people were to trust in Yahweh. Only he could provide them with protection. The people were punished for their lack of trust when they were in trouble, but Yahweh only required that they trust him. (See: trust)

Other possible translation difficulties in this chapter

"That day"

This is a common phrase in this section of Isaiah. The chapter appears to prophesy about a time of restoration when the Messiah will reign. It pictures a time of great peace and harmony in the world. The translator does not need to add an explanation, but should try to maintain the tense of the original text, as a future or uncompleted action. (See: restore, prophet and christ and fulfill)

Isaiah 30:1

the rebellious children

Yahweh speaks about his people as if they were his children.

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. Alternate translation: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared"

They make plans, but not from me

This can be reworded so that the abstract noun "plans" can be stated as the verb "plan." Alternate translation: "They plan to do things, but they do not ask me what I want them to do"

but they were not directed by my Spirit

This can be stated in active form. Alternate translation: "but my Spirit did not direct them"

they add sin to sin

Continuing to sin is spoken of as if sins were objects that could be stacked on one another. Alternate translation: "they continue to sin more and more"

Isaiah 30:2

They seek protection from Pharaoh

This can be reworded so that the abstract noun "protection" is expressed as the verb "protect." Alternate translation: "They ask Pharaoh to protect them"

take refuge in the shadow of Egypt

Egypt's protection from enemy armies is spoken of as if it were a shadow that protects someone from the burning heat of the sun. Alternate translation: "they rely on the Egyptians to keep them safe"

Isaiah 30:3

General Information:

Yahweh continues speaking to the people of Judah.

Therefore Pharaoh's protection will be your shame, and the refuge in Egypt's shade, your humiliation

This can be reworded so that the abstract nouns "protection," "shame," and "humiliation" are expressed as adjectives or verbs. Alternate translation: "Therefore you will be ashamed

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because you relied on Pharaoh to protect you; you will be humiliated because you relied on the Egyptians to keep you safe"

the refuge in Egypt's shade
Egypt's protection from enemy armies is spoken of as if it were a shadow that protects someone from the burning heat of the sun.

Isaiah 30:4

their princes
Here "princes" mean an official or ambassador, not necessarily sons of the king.

their ... their
belonging to the people of Judah

Zoan ... Hanes
These were cities in the northern part of Egypt.

have come to Hanes
Here "come" can be stated as "gone."

Isaiah 30:5

They ... them
These words refer to the people of Judah.

because of a people
"because of the people of Egypt"

Isaiah 30:6

General Information:
This continues God's declaration concerning the people of Judah.

A declaration
"This is what Yahweh declares"

of the lioness and the lion, the viper and fiery flying serpent
This refers to these types of animals in general. Alternate translation: "where lionesses and lions dwell, and where there are vipers and serpents"

fiery flying serpent
Here the word "fiery" probably refers to the serpent's poisonous bite and the word "flying" refers to its quick movements. See how you translated this in Isaiah 14:29.

they carry their riches
"the people of Judah carry their riches"

Isaiah 30:7

vain and empty
This doublet emphasizes that Egypt's help is worthless.

I have called her Rahab, who sits still
There were popular stories about a sea monster named Rahab. The name Rahab means "strength" or "arrogance." Alternate translation: "I call Egypt a loud boaster who does nothing"

Isaiah 30:8

General Information:
Yahweh continues speaking to Isaiah.

Now
This word is used here to mark a break in Yahweh's declaration about Judah. Here he tells Isaiah to do something.

in their presence
"in the presence of the people of Judah"

for the time to come
This speaks of time as if it travels and arrives somewhere. Alternate translation: "for a future time"

Isaiah 30:9

lying children, children who will not hear the instruction of Yahweh
This speaks of Yahweh's people as if they were his children. This can be translated as a new sentence. Alternate translation: "They behave like children who lie and do not listen to what Yahweh commands"

Isaiah 30:10

General Information:
Yahweh continues speaking about the people of Judah.

Isaiah 30:11

Turn aside from the way, stray off the path
How Yahweh wants his people to behave is spoken of as if it were a way or path on which to walk. To disobey Yahweh is spoken of as if the person strays away from Yahweh's path.

Holy One of Israel
See how you translated this name in Isaiah 1:4.

Isaiah 30:12

Holy One of Israel
See how you translated this name in Isaiah 1:4.

you reject this word
"you reject this message"

trust in oppression and deceit and lean on it
Possible meanings are 1) the leaders of Judah are trusting in the Egyptian leaders who rule by

oppressing and deceiving others or 2) the leaders of Judah have oppressed and deceived their own people in order to take their money and send it to the Egyptians leaders as payment for protection.

lean on it
Here the word "it" refers to "oppression and deceit." Alternate translation: "lean on them"

lean on
This is an idiom that means to trust or rely on something.

Isaiah 30:13

so this iniquity will be to you like a broken part ... in an instant
This simile means that God will destroy the people of Judah suddenly because of their iniquity.

like a broken part ready to fall
It is understood that this is a broken part of a wall. Alternate translation: "like a broken part of a wall that is ready to fall"

whose fall will happen suddenly
This can be reworded so that the abstract noun "fall" is expressed as the verb "fall." Alternate translation: "that will suddenly fall"

suddenly, in an instant
These mean the same thing and emphasize how quickly the wall will fall.

Isaiah 30:14

General Information:
Isaiah describes how Yahweh will destroy the people of Judah (Isaiah 30:12-13).

It will break
Here "it" refers to the part in the wall that is about to fall. The part in the wall is a metaphor that represents the people of Judah and their sin mentioned in [Isaiah 30:12-13]

as a potter's vessel is broken
This simile means that the piece of wall will break as quickly and completely as a clay jar that falls to the ground.

potter
A potter is a person who makes pots and jars out of clay.

there will not be found
This can be stated in active form. Alternate translation: "no one will be able to find" or "there will not be"

a shard with which to scrape
"a shard big enough to scrape"

fire from the hearth
The word "fire" here refers here to ashes. Alternate translation: "ashes from the fireplace"

Isaiah 30:15

Holy One of Israel
See how you translated this name in Isaiah 1:4.

In returning and resting you will be saved
Repenting is spoken of as if it were physically returning to Yahweh. This can be stated in active form. Alternate translation: "I will save you from your enemies if you will repent and rest knowing that I will take care of you"

resting
It is implied that the people rest because they trust that Yahweh will take care of them.

in quietness and in trust will be your strength
Quietness here refers to not being anxious and worried. It is implied that they are not worried because they trust in Yahweh. Alternate translation: "You will be strong if you are quiet and trust in me"

Isaiah 30:16

we will flee on horses
Apparently these are horses that the people of Judah received from the Egyptians.

Isaiah 30:17

One thousand will flee at the threat of one; at the threat of five you will flee
The word "solider" is understood. Alternate translation: "One thousand soldiers will flee at the threat of one enemy soldier; at the threat of five enemy soldiers all of your soldiers will flee"

One thousand
"1,000"

until your remnant will be like a flagstaff on the top of a mountain, or like a signal flag on a hill
This simile means there will be so few people left that they will be like a single signal flag on top of a hill.

signal flag
See how you translated this in Isaiah 5:26.

Isaiah 30:18

General Information:
Isaiah continues speaking to the people of Judah.

Isaiah 30:19

you will ... to you ... answer you
Here "you" refers to the people who will live in Zion.

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he will answer you
"he will help you"

Isaiah 30:20

General Information:
Isaiah continues speaking to the people of Judah.

the bread of adversity and the water of affliction
Here "bread" and "water" make up the diet of a very poor person. The whole phrase represents the hard times and poverty of the people.

your teacher
This refers to Yahweh.

you will see your teacher with your own eyes
Here "eyes" represents the whole person. Alternate translation: "you yourselves will see your teacher"

Isaiah 30:21

Your ears will hear
Here "ears" represents the whole person. Alternate translation: "You will hear"

a word behind you saying
"him speaking behind you saying"

This is the way, walk in it
How Yahweh wants his people to behave is spoken of as if it were a way or path. To obey Yahweh is spoken of as if it were a person walking on his path.

when you turn to the right or when you turn to the left
Disobeying Yahweh is spoken of as if the person turned left or right off of Yahweh's path.

Isaiah 30:22

General Information:
Isaiah continues speaking to the people of Judah.

You will throw them away like a menstrual rag
This simile means they will throw away their idols like they were garbage.

You will say to them, "Get out of here."
This speaks of the idols as if they could hear and get up and leave a place. Yahweh means that the people will no longer need or want the idols.

Isaiah 30:23

General Information:
Isaiah continues speaking to the people of Judah.

He will give
"Yahweh will give"

bread with abundance from the ground
Here "bread" represents food in general. Alternate translation: "he will cause the ground to produce plenty of food for you to eat"

In that day
"At that time"

Isaiah 30:24

that has been winnowed with a shovel and a fork
Shovels and forks were used to throw the grain in the air so the wind would blow away the chaff, leaving only the part that could be eaten. This can be stated in active form. Alternate translation: "that you have winnowed with a shovel and a pitchfork"

Isaiah 30:25

General Information:
Isaiah continues speaking to the people of Judah.

On every high mountain ... every high hill
Isaiah describes what will be an ideal situation after Yahweh rescues his people. Although the language may be exaggerated, you should translate this just as Isaiah described it.

in the day of the great slaughter when the towers fall
"when Yahweh slaughters your enemies and causes their strong towers to fall"

in the day
"at the time"

Isaiah 30:26

The light of the moon will be like the light of the sun, and the light of the sun will be seven times brighter, like the sunlight of seven days
Isaiah describes what will be an ideal situation after Yahweh rescues his people. Although the language may be exaggerated, you should translate this just as Isaiah described it.

the light of the sun will be seven times brighter, like the sunlight of seven days
"the sun will shine as bright as seven suns" or "the sun will give as much light in one day as it normally does in seven days"

Yahweh will bind up the breaking of his people and heal the bruises of his wounding them
Yahweh comforting his people and causing their suffering to end is spoken of as if he would put bandages on their wounds.

Isaiah 30:27

the name of Yahweh ... like a devouring fire
Yahweh being extremely angry is spoken of as if he were a large fire.

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the name of Yahweh comes
Here "name" represents Yahweh. Alternate translation: "Yahweh comes"

His lips are full of fury, and his tongue is like a devouring fire
Here "lips" and "tongue" are metonyms that represent Yahweh speaking. And, Yahweh speaks with so much anger and power that it is spoken of as if his tongue were a fire. Alternate translation: "When he speaks his fury is like a fire that destroys everything"

Isaiah 30:28

His breath is like an overflowing torrent
This compares the air coming out of Yahweh's mouth to a flood to emphasize its power to destroy.

to sift the nations with the sieve of worthlessness
Yahweh separating the people of the nations and destroying the wicked people is spoken of as if Yahweh puts the nations in a sieve. This can be translated as a new sentence. Alternate translation: "Yahweh will separate and destroy the wicked people of the nations"

sieve of worthlessness
"sieve that gets rid of what is worthless." Many modern translations read, "sieve of destruction."

His breath is a bridle in the jaws of the peoples to cause them to wander away
Yahweh having the power to cause people's plans to fail or causing them to be destroyed is spoken of as if his breath were a bridle that steers people off the correct path.

a bridle in the jaws of the peoples
A "bridle" is a device that people put over a horse's head to guide it. The bridle contains a small piece called a "bit" that goes in the horse's mouth. Alternate translation: "a bridle on the heads of the peoples" or "a bit in the jaws of the peoples"

Isaiah 30:29

General Information:
Isaiah continues speaking to the people of Judah.

You will have a song
This can be reworded so the noun "song" is stated as a verb. Alternate translation: "You will sing"

as in the night when a holy feast is observed
This simile emphasizes how happy the people will be.

when a holy feast is observed
This can be stated in active form. Alternate translation: "when you observe a holy feast"

gladness of heart
Here "heart" represents a person's inner being. Alternate translation: "you will be glad"

as when one goes ... Rock of Israel
This simile emphasizes how happy the people will be.

to the Rock of Israel
Yahweh having the power to protect his people is spoken of as if he were a rock on which the people could climb and escape from enemies. Alternate translation: "to Israel's protective rock" or "which is like a protective rock for Israel"

Isaiah 30:30

show the motion of his arm
Here "arm" represents the power of God. It is implied that Yahweh will show his power by destroying his people's enemies. Alternate translation: "show that he is powerful by destroying your enemies"

in raging anger and flames of fire
Yahweh's anger is spoken of as if it were a storm or a fire. Alternate translation: "in anger that is like a storm and flames of fire" or "in great anger"

with windstorm, rainstorm, and hailstones
"with storms full of wind, rain, and hail"

hailstones
hard pieces of ice that fall from the sky like rain

Isaiah 30:31

Assyria will be dismayed
The word "dismayed" can also mean "shattered," a metaphor for "totally defeat." Possible meanings of this phrase are 1) the Assyrians will hear Yahweh's voice and become terrified that he will strike them with his staff. Alternate translation: "Assyria will be terrified" Or 2) Yahweh will shatter Assyria with his voice and staff. Alternate translation: "Yahweh will shatter Assyria" or "Yahweh will totally defeat Assyria"

Assyria
Here this is a metonym for the soldiers of Assyria.

Isaiah 30:32

Every stroke of the appointed rod that Yahweh will lay on them
Yahweh causing an army to defeat the Assyrians is spoken of as if Yahweh would hit the Assyrians with a rod.

will be accompanied
This can be stated in active form. Alternate translation: "the people of Judah will accompany it"

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tambourines
This is a musical instrument with a head like a drum that can be hit and with pieces of metal around the side that sound when the instrument is shaken. See how you translated this in Isaiah 5:12.

he battles, waving his weapons, and fights with them
Yahweh causing the enemy army to defeat the Assyrians is spoken of as if Yahweh were a warrior who would fight along with the enemy army.

Isaiah 30:33

For a place of burning was prepared long ago
This can be stated in active form. Alternate translation: "For long ago Yahweh prepared a place for burning"

a place of burning
Some English translations read, "Topheth," the name of a place in the Hinnom Valley, south of Jerusalem, where at one time people burned their children as sacrifices to a false god.

it is prepared for the king
It is implied that this refers to the king of Assyria. This can be stated in active form. Alternate translation: "Yahweh prepared it for the king of Assyria"

The pile is ready with a fire and much wood
"The pile is ready with much wood to make a fire"

The breath of Yahweh, like a stream of sulfur, will set it on fire
This speaks of Yahweh's breath as if it were a river of fire that will set the pile on fire.

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Chapter 31

1 Woe to those who go down to Egypt for help
and lean on horses,
and trust in chariots (for they are many)
and in horsemen (for they are mighty).
But they are not concerned about the Holy One of Israel,
nor do they seek Yahweh!
2 Yet he is wise, and he will bring disaster
and will not retract his words.
He will arise against the evil house
and against the helpers of those who behave wickedly.
3 Egypt is a man and not God,
their horses flesh and not spirit.
When Yahweh reaches out with his hand,
both the one who helps will stumble,
and the one who is helped will fall; both will perish together.

4 This is what Yahweh says to me,

"As a lion, even a young lion, growls over its torn prey,
when a group of shepherds is called out against it,
but it is not frightened by their voices,
nor does it creep away from their sound;
thus Yahweh of hosts will descend
to fight on Mount Zion, on that hill.
5 Like birds in flight,
so Yahweh of hosts will protect Jerusalem;
he will protect and rescue
as he passes over it and preserves it.

6 Return to him from whom you have deeply turned away, people of Israel. **7** For in that day each one will throw away his idols of silver and his idols of gold that your own hands have made as a sin.

8 Assyria will fall by the sword;
a sword not wielded by man will consume him.
He will flee from the sword,
and his young men will be forced to do hard labor.
9 They will lose all confidence because of terror,
and his princes will be afraid
at the sight of Yahweh's signal flag—
this is the declaration of Yahweh—
whose fire is in Zion and whose firepot is in Jerusalem."

Isaiah 31 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in this chapter.

This chapter continues the series of "woes" against specific nations. It presents judgments against the people of Ephraim and Judah when they desired to make an alliance with Egypt. It also prophesies the destruction of Assyria. (See: woe and judge and prophet)

Special concepts in this chapter

Trust

The people were to trust in Yahweh. Only he could provide them with protection. They were punished for their lack of trust when they were in trouble, but Yahweh only required that they trust him. (See: trust)

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Other possible translation difficulties in this chapter

"That day"
This is a common phrase in this section of Isaiah. This chapter appears to prophesy about a time of restoration when the Messiah will reign. It pictures a time of great peace and harmony in the world. The translator does not need to add an explanation, but should try to maintain the tense of the original text, as a future or uncompleted action. (See: restore and fulfill)

Israel
The use of the term "Israel" in this chapter is in reference to the northern kingdom of Israel exclusively.

Isaiah 31:1

General Information:
Isaiah continues speaking to the people of Judah.

go down to Egypt
The phrase "go down" is used here because Egypt is lower in Elevation than Jerusalem.

those who go down
"those people of Judah who go down"

lean on horses
This speaks about people relying on their horses to help them as if they were leaning on their horses. Alternate translation: "rely on their horses"

they are mighty
The word "mighty" here implies that they are mighty because there are so many of them.

Holy One of Israel
See how you translated this name in Isaiah 1:4.

nor do they seek Yahweh
"nor do they ask Yahweh to help them"

Isaiah 31:2

he will bring disaster
Here the word "bring" means to "cause." Alternate translation: "he will cause disasters to happen"

will not retract his words
The phrase "retract his words" speaks of a person not fulfilling what they said they will do as if the words that he had said were something that he could pull back to himself. Here it says that Yahweh will not do this, meaning he will fulfill what he has said. Alternate translation: "he will do what he said he would do"

arise against
"punish"

evil house
This refers to evil people who live there. Alternate translation: "all who do evil things"

Isaiah 31:3

Egypt is a man
Here Egypt refers to the soldiers of Egypt. Alternate translation: "The soldiers of Egypt are men"

their horses flesh and not spirit
This means that their horses are only horses and not spiritual beings. Alternate translation: "their horses are only horses; they are not powerful spirits"

When Yahweh reaches out with his hand
The term "hand" is often used in reference to God's power and action. Alternate translation: "When Yahweh uses his power against them"

both the one who helps will stumble, and the one who is helped will fall
These two phrases mean basically the same thing. Stumbling and falling are metaphors of failing. This can be stated in active form. Alternate translation: "these two things will happen: I will destroy Egypt, who helps you, and I will destroy you, whom Egypt helps"

the one who is helped
This can be stated in active form. Alternate translation: "the one who is seeking help"

Isaiah 31:4

General Information:
Yahweh speaks to Isaiah.

As a lion ... thus Yahweh of hosts
"A lion ... in the same way Yahweh of hosts." Here Yahweh speaks of how he will defend the people who belong to him and not be scared away by comparing himself to a lion who guards it's prey.

thus Yahweh of hosts will descend ... that hill
It may be more clear if you move the last line to before the first line: "Yahweh of hosts will descend to fight on Mount Zion, on that hill, as a lion, even a young lion"

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a lion, even a young lion
"a female lion or killer lion." This is a doublet with both phrase referring to a fierce lion. Alternate translation: "a lion"

growls
warns others to stay away

when a group of shepherds is called out against it
The phrase "called out against it" means to be sent out to chase the lion away. This can be stated in active form. Alternate translation: "when someone sends shepherds to chase the lion away"

from their sound
The shepherds would make loud noises to try and chase away the lion. Alternate translation: "from the loud noises that they make"

will descend
"will come down." This refers to descending from heaven. Alternate translation: "will come down from heaven"

on Mount Zion, on that hill
Both of the phrases refer to Mount Zion. Alternate translation: "on Mount Zion"

Isaiah 31:5

General Information:
Yahweh continues speaking.

Like birds in flight, so Yahweh of hosts will protect Jerusalem
Here the way that Yahweh protects Jerusalem is compared to the way that a mother bird protects her baby birds in their nest.

he will protect and rescue as he passes over it and preserves it
This speaks of how Yahweh protects and rescues Jerusalem, describing him as a bird that flies over the city. Alternate translation: "he will protect and rescue the city from it's enemies"

Yahweh of hosts
See how you translated this phrase in Isaiah 1:9.

Jerusalem
This refers to the people who live there. Alternate translation: "the people of Jerusalem"

Isaiah 31:6

Return to him from whom you have deeply turned away
"Return to the one against whom you have rebelled"

Isaiah 31:7

that your own hands have made as a sin
Here the people are referred to by their "hands" the emphasize that they made something with their hands. Alternate translation: "that you have sinned by making with you own hands"

Isaiah 31:8

General Information:
Yahweh continues speaking to the people of Judah, referring to the Assyrians as though they are one person.

Assyria will fall by the sword; a sword not wielded by man will consume him
"Sword" refers to military might. This can be stated in active form. Alternate translation: "God's sword, and not a man's sword, will destroy the Assyrian army"

He will flee
"The Assyrians will flee"

his young men will be forced to do hard labor
This can be stated in active form. Alternate translation: "enemies will capture their young men and force them to do hard labor"

Isaiah 31:9

They will lose all confidence because of terror
The word "confidence" can be expressed with the adjective "confident." The word "terror" can be expressed with the adjective "terrified." Alternate translation: "They will no longer be confident because they are so terrified"

his princes
"their leaders"

signal flag
See how you translated this in Isaiah 5:26.

whose fire is in Zion and whose firepot is in Jerusalem
Both of these clauses mean the same thing and are used together for emphasis. Here God's presence and his power to judge and destroy are spoken of as if they were a fire. Alternate translation: "whose powerful presence is in Zion"

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Chapter 32

1 Look, a king will reign in righteousness,
and princes will rule in justice.
2 Each one will be like a shelter from the wind
and a refuge from the storm,
like streams of water in a dry place,
like the shade of a great rock in a land of weariness.

3 Then the eyes of those who see will not be dim,
and the ears of those who hear will hear attentively.
4 The rash will think carefully with understanding,
and the stutterer will speak distinctly and with ease.
5 The fool will no longer be called honorable,
nor the deceiver called principled.
6 For the fool speaks folly,
and his heart plans evil
and godless actions,
and he speaks wrongly against Yahweh.
He makes the hungry empty,
and the thirsty he causes to lack drink.
7 The deceiver's methods are evil.
He devises wicked schemes
to destroy the poor with deceitful words,
even when the poor say what is right.
8 But the honorable man makes honorable plans;
and because of his honorable actions he will stand.

9 Rise up, you women who are at ease,
and listen to my voice;
you carefree daughters,
give ear to my word.
10 For in a little more than a year
your confidence will be broken,
you carefree women,
for the grape harvest will fail,
the ingathering will not come.
11 Tremble, you women who are at ease;
be troubled, you confident ones;
take off your fine clothes and make yourselves bare;
gird your loins with sackcloth.
12 You will wail for the pleasant fields,
for the fruitful vines.
13 The land of my people
will be overgrown with thorns and briers,
even in all the joyful houses in the jubilant city.
14 For the palace will be abandoned,
the crowded city will be deserted;
the hill and the watchtower will become caves forever,
a joy of wild donkeys, a pasture of flocks;
15 until the Spirit is poured on us from on high,
and the wilderness becomes a fruitful field,
and the fruitful field is considered as a forest.
16 Then justice will reside in the wilderness;
and righteousness will live in the fruitful field.
17 The work of righteousness will be peace;
and the result of righteousness,
quietness and confidence forever.
18 My people will live in a peaceful habitation,
in secure homes, and in quiet resting places.

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19 Though hail flattens the forest
and the city is completely brought down,
20 you will be blessed
when you sow your seed beside every stream
and let the foot of the ox and donkey range free.

Isaiah 32 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in this chapter.

Special concepts in this chapter

Reign of the Messiah

This chapter appears to prophesy about a time of restoration when the Messiah will reign. It pictures a time of great peace and harmony in the world. The translator does not need to add an explanation, but should try to maintain the tense of the original text, as a future or uncompleted action. (See: restore, prophet and christ and fulfill)

Isaiah 32:1

Look

This word is used here to draw peoples' attention to what is said next. Alternate translation: "Listen"

Isaiah 32:2

Each one will be like a shelter from the wind and a refuge from the storm

This compares the king and princes who protect the people to a shelter. Alternate translation: "the rulers will protect the people like a shelter does in a storm"

like streams of water in a dry place

This is another comparison that means that the rulers will provide for the needs of the people. Alternate translation: "they will provide for the people like streams of water in a dry place"

like the shade of a great rock in a land of weariness

This is another comparison that means that the rulers will provide comfort and rest for the people. Alternate translation: "they will provide rest for the people like a huge rock gives shade to weary people"

Isaiah 32:3

Then the eyes ... attentively

Both of these phrases emphasize that the leaders will enable the people to understand God's truth.

will not be dim

"will see clearly"

Isaiah 32:4

General Information:

Isaiah continues describing the people after God restores righteous rulers in Judah (Isaiah 32:1-3).

The rash ... the stutterer

This refers to people who act rashly and people who stutter. Alternate translation: "The rash person ... the stuttering person"

Isaiah 32:5

The fool will no longer be called honorable

This can be stated in active form. Alternate translation: "No one will give honor to the fool"

nor the deceiver called principled

This can be stated in active form. "The deceiver" refers to a person who is deceptive. Alternate translation: "nor will anyone show respect to the person who deceives"

Isaiah 32:6

For the fool speaks folly, and his heart plans evil

"The fool" refers to foolish people. Also, "folly" and "evil" may be expressed as adjectives. Alternate translation: "For the foolish person says foolish things and his heart plans evil things"

his heart plans evil

Here the foolish person is referred to by his heart to emphasize his inner thoughts. Alternate translation: "he plans evil things in his heart"

He makes

The word "he" refers to the foolish person.

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the hungry empty
"The hungry" refers to hungry people. They are hungry because they have empty stomachs. Alternate translation: "the hungry person have an empty stomach"

the thirsty he causes to lack drink
"The thirsty" refers to people who are thirsty. Alternate translation: "he causes the thirsty person to have nothing to drink"

Isaiah 32:7

The deceiver's
This refers to a person who deceives others. Alternate translation: "The deceptive person's"

to destroy the poor with deceitful words
"The poor" refers to poor people. Also, the phrase "to destroy" does not means to kill them but to harm them by telling lies about them. Alternate translation: "to harm the poor people by telling lies"

Isaiah 32:8

he will stand
This means that he will be successful. Alternate translation: "he will be successful"

Isaiah 32:9

Rise up
"Stand up" or "Pay attention"

at ease
"secure" or "carefree"

my voice
Isaiah refers to himself by his voice to emphasize what he says. Alternate translation: "me speak"

give ear to my word
The phrase "give ear" is a metonym for listening with the ear, and it implies that the hearer is to obey a command or act in accordance with what he learns. Alternate translation: "listen to what I am saying and prepare to act"

Isaiah 32:10

your confidence will be broken
This can be stated in active form. Also, Isaiah speaks of them no longer being confident as if their confidence were a physical object that is broken. Alternate translation: "you will no longer be confident"

the grape harvest will fail
This means that there would not be good grapes to harvest. Alternate translation: "there will be no grapes for you to harvest"

the ingathering will not come
"the time for gathering crops will not happen"

Isaiah 32:11

General Information:
Isaiah continues speaking.

Tremble
shake from fear

at ease
"secure" or "carefree"

take off your fine clothes and make yourselves bare
Here "bare" does not necessarily mean naked, but to wear minimal covering such as undergarments. Alternate translation: "take off you fine clothes and make yourself unclothed" or "take off your fancy clothes"

gird your loins with sackcloth
The girding of loins with sackcloth is an act of grieving or mourning. "Gird your loins" is also a metonym, a command to prepare for work or battle, so this is an ironic way of emphasizing how miserable the people will be. Alternate translation: "put sackcloth around waists as you grieve"

Isaiah 32:12

You will wail for the pleasant fields, for the fruitful vines
This means that they will cry out loudly as they grieve what happens to their fruitful fields and vines. Alternate translation: "You will wail because of what happens to your pleasant fields and fruitful vines"

Isaiah 32:13

thorns and briers
See how you translated this phrase in Isaiah 5:6.

in all the joyful houses in the jubilant city
"in all the formerly joyful houses in the formerly jubilant city." The houses and city will not be joyful after the thorns and briers grow up.

the joyful houses
Here the houses are described as joyful because of the joyful people in them. Alternate translation: "your houses where you were joyful"

the jubilant city
Here the city is described as joyful because of the joyful people in it. Alternate translation: "your city where you were joyful"

Isaiah 32:14

General Information:
Isaiah continues speaking.

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For the palace will be abandoned, the crowded city will be deserted
This can be stated in active form. Alternate translation: "For the people will abandon the palace, and the crowds will leave the city" or "For the people will leave the palace, and the city that was crowded with people will be empty"

the hill
This refers to the fort built on the top of the hill. Alternate translation: "the fort on the hill"

the hill and the watchtower will become caves
This speaks of the fort and the watchtower being abandoned as if they became caves. Alternate translation: "the hill and the watchtower will become abandoned and empty"

a joy of wild donkeys, a pasture of flocks
This means the these animals will enjoy the grass that grows among the abandon fort and watchtower. Alternate translation: "the wild donkeys and the flocks of sheep will eat the grass there"

forever
This is an exaggeration for a very long time. Alternate translation: "an extremely long time"

Isaiah 32:15

until the Spirit is poured
This can be stated in active form. Alternate translation: "until Yahweh pours the Spirit"

the Spirit is poured on us
This speaks of Yahweh giving him Spirit to his people as if his Spirit were a liquid that he would pour on them. Alternate translation: "the Spirit is given to us"

from on high
Here heaven is referred to as "on high." Alternate translation: "from heaven"

the fruitful field is considered as a forest
This can be written in active form. This compares how overly bountiful the fruitful fields are by comparing them to a thick, dense forest. Alternate translation: "people will say that the fruitful fields have grown thick like a forest" or "the fruitful fields will be overly bountiful"

Isaiah 32:16

General Information:
Isaiah continues speaking.

justice will reside ... righteousness will live
Isaiah describes "justice" and "righteousness" as a person who lives in these places. This means the people who live in these places will do what is just and right. Alternate translation: "people will act justly in the wilderness and people will act righteously in the fertile fields

Isaiah 32:17

The work of righteousness will be peace; and the result of righteousness, quietness and confidence forever
These two phrases are parallel and both give results of righteousness. These can be combined. Alternate translation: "The result of people acting righteously is that there will be peace, and quietness, and confidence forever"

Isaiah 32:18

habitation
place where people live

Isaiah 32:19

hail
See how you translated this in Isaiah 28:2.

hail flattens the forest and the city is completely brought down
This can be stated in active form. Alternate translation: "hail destroys the forest and completely destroys the city"

Isaiah 32:20

you will be blessed when you sow your seed beside every stream and let the foot of the ox and donkey range free
This can be stated in active form. This refers to Yahweh blessing all of his people and speaks of the things that are normal for his people to do. Alternate translation: "Yahweh will bless you when you plant your crops in fields alongside the streams and as you send out your ox and donkey to graze in the pasture"

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Chapter 33

1 Woe to you, destroyer who has not been destroyed!
Woe to the betrayer whom they have not betrayed!
When you stop destroying, you will be destroyed.
When you stop betraying, they will betray you.

2 Yahweh, be gracious to us; we wait for you;
be our arm every morning,
our salvation in the time of trouble.
3 At the loud noise the peoples flee;
when you arise, the nations are scattered.
4 Your plunder is gathered as the locusts gather;
as locusts leap, men leap on it.

5 Yahweh is exalted. He lives in a high place.
He will fill Zion with justice and righteousness.
6 He will be the stability in your times,
abundance of salvation, wisdom, and knowledge;
the fear of Yahweh is his treasure.

7 Look, their envoys cry in the streets;
the ambassadors of peace weep bitterly.
8 The highways are deserted;
there are no more travelers.
Covenants are broken, witnesses are despised,
and mankind is not respected. [1]
9 The land mourns and wastes away;
Lebanon is ashamed and withers away; [2]
Sharon is like a desert plain;
and Bashan and Carmel shake off their leaves.

10 "Now will I arise," says Yahweh;
"now I will be lifted up; now I will be elevated.
11 You conceive chaff, and you give birth to stubble;
your breath is a fire that will consume you.
12 The peoples will be burned to lime,
as thornbushes are cut down and are burned.

13 You who are far away, hear what I have done;
and, you who are near, acknowledge my might."
14 The sinners in Zion are afraid;
trembling has seized the godless ones.
Who among us can sojourn with a raging fire?
Who among us can sojourn with everlasting burnings?
15 He who walks righteously and speaks honestly;
who despises the gain of oppression,
who shakes his hand so that it will not accept a bribe,
who stops his ears from hearing about bloodshed,
and who shuts his eyes from looking on evil—
16 this is the man who will dwell on the heights,
his stronghold will be the fortress among the cliffs,
his food will be given,
and his water will be in steady supply.

17 Your eyes will see the king in his beauty;
they will see a land off in the distance.
18 Your heart will recall the terror;
where is the scribe,
where is he who weighed the money?

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Where is he who counted the towers?
19 You will no longer see the defiant people,
people who mock you
in a language that you do not understand.

20 Look at Zion, the city of our feasts;
your eyes will see Jerusalem as a quiet habitation,
a tent that will not be removed,
whose stakes will never be pulled up
nor will any of its cords be broken.
21 There Yahweh in majesty will be with us,
in a place of broad rivers and streams,
where no warship with oars will travel,
and no large ships will sail.
22 For Yahweh is our judge, Yahweh is our lawgiver,
Yahweh is our king; he will save us.

23 Your riggings are slack;
they cannot hold the mast in place;
they cannot spread the sail;
when the plunder of abundant prey is divided,
even the lame will take away booty.
24 The inhabitants will not say, "I am sick;"
the people who live there will be forgiven for their iniquity.

Footnotes

33:8 [1]Some ancient Hebrew copies have the word for
33:9 [2]The word

Isaiah 33 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in this chapter.

This chapter continues the series of "woes." It speaks against ungodly or evil people in general. (See: woe and godly and evil)

Isaiah 33:1

General Information:
Isaiah speaks in poetry for Yahweh to the Assyrians.

who has not been destroyed
This can be stated in active form. Alternate translation: "whom others have not destroyed"

you will be destroyed
This can be stated in active form. Alternate translation: "others will destroy you"

they will betray
"others will betray"

Isaiah 33:2

be our arm
Here Yahweh's arm refers to his strength. This speaks of Yahweh strengthening them as if Yahweh would use his strength to act for them. Alternate translation: "give us strength"

every morning
This refers to the whole day, not just the morning. Alternate translation: "every day"

our salvation
This understood verb "be" may be supplied. Also, the word "salvation" may be expressed with the verb "save." Alternate translation: "be our salvation" or "save us"

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in the time of trouble
This refers to the times when they are experiencing trouble. Alternate translation: "when we have troubles"

Isaiah 33:3

At the loud noise the peoples flee
Possible meanings of "the loud noise" are 1) it refers to Yahweh's voice. Alternate translation: "The peoples flee at the sound of your loud voice" or 2) it refers the loud sounds of Yahweh's army. Alternate translation: "The people flee at the sound of your army"

arise
This means to begin doing something. Alternate translation: "begin acting"

the nations are scattered
This can be written in active form. Alternate translation: "the nations scatter"

Isaiah 33:4

Your plunder is gathered as the locusts gather; as locusts leap, men leap on it
This compares how quick and eager Yahweh's people are when they gather the spoils from their enemies to the eagerness of locusts when they gather food. This can be stated in active form. Alternate translation: "Your people gather spoils from your enemies with the same fierceness as the locusts have who devour green plants"

Isaiah 33:5

General Information:
Isaiah speaks to the people of Judah.

Yahweh is exalted
This can be stated in active form. Alternate translation: "Yahweh is greater than anyone else"

He will fill Zion with justice and righteousness
This speaks of Yahweh ruling Zion with his justice and righteousness as if he were filling Zion with justice and righteousness. Alternate translation: "He will rule Zion with justice and righteousness"

Isaiah 33:6

He will be the stability in your times
This speaks of Yahweh causing his people to be secure as if he were the stability himself. The phrase "your times" refers to their lives. Alternate translation: "He will make you secure all your lives"

abundance of salvation, wisdom, and knowledge
This refers to the things that Yahweh will give to them. The abstract noun "salvation" can be expressed with the verb "save." The abstract nouns "wisdom" and "knowledge" can be expressed with adjectives. Alternate translation: "and he will give you an abundance of salvation, wisdom, and knowledge" or "he will save you and cause you to be very wise and knowledgeable"

the fear of Yahweh is his treasure
This speaks of fearing Yahweh as if it were a treasure that Yahweh gives his people. Alternate translation: "revering Yahweh will be like a valuable treasure that he will give to you" or "to fear Yahweh will be as valuable to you as a treasure"

Isaiah 33:7

Look
This word is used here to draw peoples' attention to what is said next. It is also used here to mark a new section in the book. Alternate translation: "Listen"

envoys
messengers

the ambassadors of peace weep bitterly
This means they weep because they do not succeed in making peace. Alternate translation: "the ambassadors who hope for peace do not succeed, and so they weep bitterly"

Isaiah 33:8

The highways are deserted; there are no more travelers
Both of the phrases emphasize that there are no travelers on the highways. These can be combined and stated in active form. Alternate translation: "People no longer travel on the highways"

Covenants are broken, witnesses are despised, and mankind is not respected
This passage may refer to general conditions of corruption in Israel, or it may refer to the nation's inability to make reliable peace treaties with Assyria. This can be stated in active form. Alternate translation: "People break covenants that they have made, people ignore the testimony of witnesses, and people do not respect one another"

Isaiah 33:9

The land mourns and wastes away
This speaks of the land becoming dry as if it were a person mourning. Alternate translation: "The land becomes dry and its plants wither away"

Lebanon is ashamed and withers away
Here "Lebanon" represents Lebanon's trees. This speaks of the trees withering and decaying as if they were a person who is ashamed. Alternate translation: "Lebanon's trees wither and decay"

Sharon ... Bashan ... Carmel
Many trees and flowers once grew in these places.

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Sharon is like a desert plain
This compares how dry Sharon is to a desert plain. Alternate translation: "Sharon is as dry as a desert plain"

Bashan and Carmel shake off their leaves
Here Bashan and Carmel are represented by their trees. Alternate translation: "there are no more leaves on the trees in Bashan and Carmel"

Isaiah 33:10

will I arise
To arise or stand up is a metaphor for no longer watching and thinking and instead beginning to act. Alternate translation: "will I begin to act"

now I will be lifted up; now I will be elevated
This can be stated in active form. These two phrases have basically the same meaning and emphasize Yahweh being exalted. Alternate translation: "now I will exalt myself and show that I deserve for everyone to honor me"

Isaiah 33:11

You conceive chaff, and you give birth to stubble
This speaks of the Assyrians making plans as if they were conceiving and giving birth to their plans as a mother gives birth to a baby. This speaks of their plans being useless by comparing them to chaff. Alternate translation: "You make plans that are as useless as chaff and straw"

stubble
The dry pieces of plants that are left in the ground after the stalks have been cut.

your breath is a fire that will consume you
Here the Assyrians' plans are referred to as their "breath." This speaks of their plans causing them to die as if their plans would literally burn up their bodies. Alternate translation: "your plans will cause you to die"

Isaiah 33:12

The peoples will be burned to lime, as thornbushes are cut down and are burned
This compares how the peoples' dead bodies will be burned to the way thornbushes are burned. Also, this can be stated in active form. Alternate translation: "Fire will burn the peoples' bodies to lime in the same way that a farmer cuts down thornbushes and burns them"

lime
the ashes from burned bones

Isaiah 33:13

General Information:
Yahweh continues to speak.

You who are far away, hear what I have done; and, you who are near, acknowledge my might
Yahweh uses the words "far away" and "near" to mean all people. The word "might" can be expressed with the adjective "mighty." Alternate translation: "All people everywhere hear what I have done and acknowledge that I am mighty"

Isaiah 33:14

trembling has seized the godless ones
This speaks of the godless people trembling as if their trembling were an enemy that had seized them. Alternate translation: "the godless ones are overwhelmed with trembling"

Who among us ... burnings?
It is implied that the sinners in Zion ask these questions. Alternate translation: "They say, 'Who among us ... burnings?'"

Who among us can sojourn with a raging fire? Who among us can sojourn with everlasting burnings?
These rhetorial questions have basically the same meaning and emphasize that no one can live with fire. Here fire represents Yahweh's judgment. Alternate translation: "No one can live with raging fire! No one can sojourn where things are always burning!" or "No one can live bearing Yahweh's judgment, it is like an everlasting fire!"

sojourn
live in a place that is not one's home

everlasting burnings
"things that never stop burning"

Isaiah 33:15

He who walks
Here walking refers to living. Alternate translation: "He who lives"

who despises the gain of oppression
The noun phrase "the gain of oppression" can be expressed as a verb phrase. Alternate translation: "who hates the riches that come from harming other people"

Isaiah 33:16

this is the man who will dwell on the heights, his stronghold will be the fortress among the cliffs
This speaks of the man being safe as if he lived in a home on a high hill. These two phrase are parallel and the second phrase describes the place where the man lives. Alternate translation: "he will be safe, like a man who home is built on a high hill, in a rocky place that is easy to defend"

the heights
This refers to a high hill or mountainside. Alternate translation: "the high hill" or "the mountainside"

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the fortress among the cliffs
This speaks of rocky areas that are easy to defend as if they were actually fortresses. Alternate translation: "the large piles of rocks"

will be in steady supply
"will always be available"

Isaiah 33:17

Your eyes will see ... they will see
This refers the audience by their "eyes." Alternate translation: "You will see ... you will see"

the king in his beauty
The king's royal robes are referred to as "his beauty." Alternate translation: "the king in his beautiful robes"

Isaiah 33:18

Your heart will recall the terror
This refers to the audience by their "hearts." "The terror" refers to their war with the Assyrians. This can be stated clearly. Alternate translation: "You will remember the terror that the Assyrians caused you when they attacked"

where is the scribe, where is he who weighed the money? Where is he who counted the towers?
These rhetorical question are asked to emphasize that the Assyrian officials are gone. These questions may be written as statements. Alternate translation: "The officers of Assyria who counted the tax money that we were forced to pay to them have disappeared! Those men who counted our towers are gone!"

weighed the money
Money was valuable metal; its value was determined by its weight.

Isaiah 33:19

General Information:
This page has intentionally been left blank.

Isaiah 33:20

General Information:
Isaiah continues to speak to the people of Judah.

the city of our feasts
This means that they have their festival and feasts at this city. Alternate translation: "the city where we have our feasts" or "they city where we celebrate our festivals"

your eyes will see
The people are referred to by their "eyes" to emphasize what they are seeing. Alternate translation: "you will see"

a tent that will not be removed
This speaks of Zion being secure and well establish as if it were secure tent. This can be stated in active form and written as a new sentence. Alternate translation: "it will be secure, like a tent that no one will ever remove"

whose stakes will never be pulled up nor will any of its cords be broken
This is part of the metaphor that compares Zion to a secure tent. This can be stated in active form. Alternate translation: "whose stakes no one will ever pull up and whose cords no one will ever break"

Isaiah 33:21

There Yahweh in majesty will be with us, in a place of broad rivers and streams
Here "us" refers to Isaiah and includes the people of Judah. This speaks of the safety of living with Yahweh as if it were a place that has rivers around it so that enemies cannot attack it. Alternate translation: "Yahweh who is majestic will be with us there, and we will be safe as if we were in a place surrounded by broad rivers"

Isaiah 33:22

our ... us
This refers to Isaiah and includes the people of Judah.

Isaiah 33:23

Your riggings are slack; they cannot hold the mast in place; they cannot spread the sail
Possible meanings: 1) The Assyrian army is like a boat that is unable to move through the water: the ropes that support the mast and sail have come loose and no longer support the mast, so the sail is useless

mast
tall poles that support the sail

sail
a large cloth that fills with wind and moves a boat through the water

when the plunder of abundant prey is divided
This can be stated in active form. Alternate translation: "when they divide the plunder of abundant prey"

the plunder of abundant prey
"the plunder they can take from all of their victims"

the lame
This refers to people who are cannot walk. Alternate translation: "those who are lame"

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Isaiah 33:24

the people who live there will be forgiven for their iniquity
This can be stated in active form. Alternate translation: "Yahweh will forgive the sins of the people who live there"

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Chapter 34

1 Come near, you nations, and listen;
pay attention, you people!
The earth and all that fills it must listen,
the world and all its produce.
2 For Yahweh is angry with all the nations,
and furious against all their armies;
he has completely destroyed them,
he has handed them over to the slaughter.
3 The bodies of their dead will be thrown out.
The stench of the dead bodies will be everywhere;
and the mountains will soak up their blood.
4 All the host of heaven will waste away,
and the sky will be rolled up like a scroll;
and all their stars will fade away,
as the leaf fades from off the vine,
and as the overripe figs from the fig tree.

5 For when my sword will have drunk its fill in heaven;
look, it will now come down on Edom,
on the people I am setting apart for destruction.
6 The sword of Yahweh is dripping with blood
and covered with fat,
dripping with the blood of lambs and goats,
covered with the fat of the kidneys of rams.
For Yahweh has a sacrifice in Bozrah
and a great slaughter in the land of Edom.
7 Wild oxen will fall with them,
and young bulls with the mighty ones.
Their land will be drunk with blood,
and their dust made fat with fatness.

8 For it will be a day of vengeance for Yahweh
and a year when he will pay them back for the cause of Zion.
9 The streams of Edom will be turned into pitch,
her dust into sulfur,
and her land will become burning pitch.
10 It will burn night and day;
its smoke will rise forever;
from generation to generation it will be a wasteland;
no one will pass through it forever and ever.
11 But wild birds and animals will live there;
the owl and the raven will make their nest in it.
He will stretch over it the measuring line of ruin
and the plumbline of destruction.
12 Her nobles will have nothing left to call a kingdom,
and all her princes will be nothing.
13 Thorns will overgrow her palaces,
nettles and thistles her fortresses.
It will be a habitation of jackals,
a place for ostriches.
14 The wild animals of the desert and the hyenas will meet there,
and the wild goats will cry to one another.
Nocturnal animals will settle there
and find for themselves a resting place.
15 Owls will make nests, lay and hatch their eggs,
hatch and protect their young.
Yes, there hawks will gather,
each one with its mate.

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16 Search through the scroll of Yahweh;
not one of these will be missing.
None will lack for a mate; for his mouth has commanded it,
and his spirit has gathered them.
17 He has cast lots for their places,
and his hand has measured it out for them by a cord.
They will possess it forever;
from generation to generation they will live there.

Isaiah 34 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in this chapter.

Important figures of speech in this chapter

Destruction

There are many images used in this chapter which describe destruction. Here each of these metaphors describes complete destruction.

Other possible translation difficulties in this chapter

Prophecy

This chapter appears to prophesy about a time of restoration when the Messiah will reign. It pictures a time of great peace and harmony in the world. The translator does not need to add an explanation, but should try to maintain the tense of the original text, as a future or uncompleted action. (See: restore and prophet and fulfill)

Isaiah 34:1

General Information:

Yahweh is speaking in poetry.

The earth and all that fills it must listen, the world and all its produce

Here the earth is spoken of as being required to listen to Yahweh to emphasize that it is under Yahweh's authority. These two parallel phrases are metonyms for all the people who live in the world. Alternate translation: "In all places everywhere on earth, everyone must listen to what I say"

the world and all its produce

This is the second of two parallel phrases. The understood words may be supplied in this phrase. Alternate translation: "the world and all things that come from it must listen"

Isaiah 34:2

he has completely destroyed them, he has handed them over to the slaughter

Often prophets speak of things that will happen in the future as if they have already happened. This emphasizes the event will certainly happen. Alternate translation: "he will completely destroy them, he will give them over to the slaughter"

Isaiah 34:3

The bodies of their dead will be thrown out

This can be stated in active form. Alternate translation: "No one will bury their dead"

their dead

This refers to the dead people. Alternate translation: "those who died"

the mountains will soak up their blood

"the mountains will be covered in their blood"

Isaiah 34:4

the host of heaven

The stars in the sky are spoken of as an army.

the sky will be rolled up like a scroll

This can be stated in active form. This compares what Yahweh will do to the sky to a person rolling up a scroll. Alternate translation: "Yahweh will roll up the sky in the same way that a person rolls up a scroll"

all their stars will fade away, as the leaf fades from off the vine, and as the overripe figs from the fig tree

This emphasizes even the things in the sky that people thought would be there forever will fall as easily as a leaf. Alternate translation: "all the stars

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will fall from the sky like a leaf falls from a vine or a fig falls from a tree"

Isaiah 34:5

when my sword will have drunk its fill in heaven
Yahweh describes himself as a warrior bearing a sword. The phrase "drunk its fill" speaks of Yahweh's sword as if it were a person who has eaten and become satisfied. Yahweh uses this imagery to emphasize that there will be a lot of destruction in heaven and to state its completion. Alternate translation: "when I am finished destroying things in heaven"

look
This word is used here to draw the listener's attention and to have them imagine the things being said. Alternate translation: "listen" or "and then"

it will now come down on Edom, on the people I am setting apart for destruction
The word "it" refers to Yahweh's sword. This continues the metaphor about Yahweh destroying things with a sword. Alternate translation: "I will come to punish the people of Edom, the people whom I have set aside for me to destroy"

on Edom
Edom refers to the people who live there. Alternate translation: "on the people of Edom"

Isaiah 34:6

The sword of Yahweh is dripping with blood and covered with fat ... of rams
This speaks of Yahweh killing the people as if he were a priest sacrificing animals. He does this by describing the sword of a priest. Alternate translation: "Yahweh sacrifices them as a priest sacrifices animals, whose sword drips with the blood and fat of lambs, goats, and rams"

For Yahweh has a sacrifice in Bozrah and a great slaughter in the land of Edom
The words "sacrifice" and "slaughter" may be expressed here as verbs. Alternate translation: "For Yahweh will sacrifice many people in Bozrah and kill many people in the land of Edom"

Bozrah
This is an important city in Edom.

Isaiah 34:7

will fall
"will die"

young bulls with the mighty ones
"both young bulls and mighty bulls" or "both weak and strong bulls"

Their land will be drunk with blood
This describes the amount of blood that will soak into the ground by comparing the land to a drunk person. Alternate translation: "Their land will be soaked with blood"

their dust made fat with fatness
Here "dust" means the dirt on the ground. This describes the amount of fat that will soak into the dirt by comparing it to a person that has become fat from eating so much animal fat. Alternate translation: "the dirt will be full of the fat of the animals"

Isaiah 34:8

it will be a day of vengeance for Yahweh
Here "day" is an idiom for a point in time; it is not a literal "day." Alternate translation: "it will be the time when Yahweh gets revenge"

he will pay them back for the cause of Zion
This means that he will take revenge on them for how they had previously waged war against the people of Jerusalem. Alternate translation: "he will give them the punishment they deserve for what they had done to the people of Zion"

Isaiah 34:9

The streams of Edom will be turned into pitch ... become burning pitch
The water and land becoming useless for drinking or growing food because it is burnt and covered in pitch and sulfur is spoken of as if their streams and land will actually become pitch and sulfur. Alternate translation: "The streams in Edom will be full of pitch and the ground will be covered with burning sulfur and burning pitch"

her dust ... her land
"Edom's dust ... Edom's land"

pitch
a thick, black substance that burns for a long time

Isaiah 34:10

It will burn night and day
This means all of the time. Alternate translation: "It will burn throughout the night and the day" or "It will burn constantly, all night and all day"

from generation to generation
The phrase "generation to generation" refers to all generations of people who will live in the future. See how you translated this phrase in [Isaiah 13:20]

Isaiah 34:11

will live there
"will live in the land of Edom"

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owl
See how you translated this in Isaiah 13:21.

raven
This is a large black bird. It is difficult to identify some of the precise kinds of birds mentioned in this passage. However, they were all birds that preferred to live in places where there were no people, so they symbolize deserted places.

in it
"there." This refers to Edom.

He will stretch over it the measuring line of ruin and the plumbline of destruction
This speaks of Yahweh as if he were a careful builder as he causes destruction in Edom. Alternate translation: "Yahweh will measure that land carefully; he will measure it to to decide where to cause ruin and destruction"

measuring line ... plumbline
These are builders' tools. See how you translated similar words in Isaiah 28:17.

Isaiah 34:12

Her nobles ... her princes
"The nobles of Edom ... the princes of Edom"

all her princes will be nothing
This exaggerates the princes losing their royal status by saying that they will become nothing. Alternate translation: "all her princes will no longer rule"

Isaiah 34:13

Thorns ... nettles ... thistles
These are all weeds with thorns. Nettles' thorns have poison that causes itching.

jackals
Translate the name of this animal the same as you did in Isaiah 13:22.

ostriches
Translate the name of this animal the same as you did in Isaiah 13:21.

Isaiah 34:14

wild animals of the desert
Translate this the same as you did in Isaiah 13:21.

hyenas
Translate the name of this animal as you did in Isaiah 13:22.

Nocturnal animals
animals that are awake and active at night

Isaiah 34:15

Owls
Translate this word the same as you did in Isaiah 13:21.

hawks
birds that kill small animals for food

Isaiah 34:16

Search through the scroll of Yahweh
The phrase "the scroll of Yahweh" means that it contains the messages spoken by Yahweh. Alternate translation: "Read carefully what is written in this scroll that contains the messages of Yahweh"

not one of these
"not one of the animals"

None will lack for a mate
"Each will have a mate"

for his mouth has commanded it
Yahweh is referred to by his "mouth" to emphasize what he has said. Alternate translation: "for Yahweh has commanded it"

Isaiah 34:17

He has cast lots for their places
This speaks of Yahweh deciding where to cause the animals to live as if he actually cast lots for their places. Alternate translation: "He has determined where they will live"

his hand has measured it out for them by a cord
This refers to the way that people measured things in biblical times. Alternate translation: "he has given the animals their places"

from generation to generation they will
The phrase "generation to generation" refers to all generations of people who will live in the future. See how you translated the phrase "from generation to generation" in [Isaiah 13:20]

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Chapter 35

1 The wilderness and the Arabah will be glad;
and the desert will rejoice and blossom.
Like the rose,
2 it will blossom abundantly
and rejoice with joy and joyful shouting;
the glory of Lebanon will be given to it,
the splendor of Carmel and Sharon;
they will see the glory of Yahweh,
the splendor of our God.

3 Strengthen the weak hands,
and make steady the knees that shake.
4 Say to those with a fearful heart,
"Be strong, do not fear!
Look, your God will come with vengeance,
with the recompense of God. He will come and save you."

5 Then the eyes of the blind will see,
and the ears of the deaf will hear.
6 Then the lame man will leap like a deer,
and the mute tongue will shout for joy,
for water breaks out in the Arabah,
and streams in the wilderness.
7 The burning sand will become a pool,
and the thirsty ground springs of water;
in the place where jackals lived,
in their resting place, will be grass with reeds and rushes.

8 A highway will be there called The Holy Way.
The unclean will not travel it.
But it will be for him who walks in it.
No fool will go on it.
9 No lion will be there, no ferocious beast will be on it;
they will not be found there,
but the redeemed will walk there.
10 The ransomed of Yahweh will return
and come with singing to Zion,
and everlasting joy will be on their heads;
gladness and joy will overtake them;
sorrow and sighing will flee away.

Isaiah 35 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in this chapter.

Other possible translation difficulties in this chapter

Reign of the Messiah

This chapter appears to prophesy about a time of restoration when the Messiah will reign. It pictures a time of great peace and harmony in the world. The translator does not need to add an explanation, but should try to maintain the tense of the original text, as a future or uncompleted action. (See: restore and prophet and christ)

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Isaiah 35:1

The wilderness and the Arabah will be glad; and the desert will rejoice
These two phrases have basically the same meaning. These places are described as being glad, like a person is glad, because they have received water and are blossoming. Alternate translation: "It will be like the wilderness and the Arabah are glad and the desert will rejoice"

blossom
This speaks of the plants in the desert blossoming as if the desert itself were blossoming. Alternate translation: "its plants will blossom"

Isaiah 35:2

it will blossom abundantly
This compares the way the plants of the desert blossom to the way a rose

and rejoice with joy and joyful shouting
This speaks of the desert as if it were happy and shouting joyfully like a person. Alternate translation: "it will be as though everything is rejoicing and shouting joyfully"

the glory of Lebanon will be given to it
This can be stated in active form. This speaks of Yahweh making the desert looks as glorious as Lebanon as if he were giving the desert Lebanon's glory. Alternate translation: "Yahweh will give it the glory of Lebanon" or "Yahweh will make it as glorious as Lebanon"

the splendor of Carmel and Sharon
This speaks of Yahweh making the desert look beautiful as Carmel and Sharon as if he were giving the desert their splendor. The understood information may be supplied. Alternate translation: "the splendor of Carmel and Sharon will be given to it" or "Yahweh will make it as splendid as Carmel and Sharon"

the glory of Yahweh, the splendor of our God
These two phrases mean basically the same thing and emphasize Yahweh's appearance.

Isaiah 35:3

General Information:
Isaiah is speaking to the people of Judah.

Strengthen the weak hands, and make steady the knees that shake.
The words "weak hands" and "knees that shake" represent a person who is fearful. Alternate translation: "Strengthen those whose hands are weak and whose knees shake from fear"

Isaiah 35:4

those with a fearful heart
Here people are referred to by their hearts, which emphasize their inner feelings. Alternate translation: "to those who are fearful"

Look
This is used here to draw the listeners' attention to what is said next. Alternate translation: "Listen"

your God will come with vengeance, with the recompense of God
This can be reworded so that the abstract nouns "vengeance" and "recompense" are expressed as the verb "punish." The words "vengeance" and "recompense" mean the same thing and emphasize that God will punish Judah's enemies. Alternate translation: "your God will punish your enemies for what they have done"

Isaiah 35:5

General Information:
These verses begin a description of the glorious future for God's people.

the eyes of the blind will see
"The blind" refers to people who are blind. They are referred to by their "eyes" to emphasize their healing. Alternate translation: "blind people will see"

the ears of the deaf will hear
"The deaf" refers to people who cannot hear. They are referred to by their "ears" to emphasize their healing. Alternate translation: "deaf people will hear"

Isaiah 35:6

the lame man will leap like a deer
Deer can jump far and high. Jumping like a deer is an exaggeration for being able to move about quickly and easily. Alternate translation: "the lame man will jump high"

the mute tongue will shout for joy
This refers to people who cannot speak. They are referred to by their "tongues" to emphasize their healing. Alternate translation: "mute people will shout for joy"

streams in the wilderness
The understood verb may be supplied. Alternate translation: "streams will flow in the wilderness"

Isaiah 35:7

The burning sand will become a pool
This means that a pool of water will appear in the hot sand. The full meaning of this statement can be

made clear. Alternate translation: "A pool will appear in the burning sand"

the thirsty ground
Here the dry ground is described as being thirsty. Alternate translation: "the dry ground"

the thirsty ground springs of water
This means that springs will appear in the dry ground. The full meaning of this statement can be made clear. Alternate translation: "springs of water will appear in the thirsty ground"

jackals
See how you translated this in Isaiah 13:22.

reeds and rushes
These are plants that grow in wet areas.

Isaiah 35:8

General Information:
These verses continue the description of the glorious future for God's people.

A highway will be there called The Holy Way
This can be stated in active form. Alternate translation: "A highway will be there that has the name The Holy Way"

highway
See how you translated this word in Isaiah 11:16.

The unclean
This refers to unclean people. A person who God considers spiritually unacceptable or defiled is spoken of as if the person were physically unclean. Alternate translation: "Those who are unclean" or "People who are not acceptable to God"

him who walks in it
This is an idiom. Here "walking" refers to "living." This refers to the person who lives a holy life. The full meaning of this statement can be made clear. Alternate translation: "who lives in the holy way" or "who lives a holy life"

Isaiah 35:9

they will not be found there
This can be stated in active form. Alternate translation: "no one will find them there"

the redeemed
This refers to people who God has redeemed. Alternate translation: "those who are redeemed" or "those who God has redeemed"

Isaiah 35:10

The ransomed of Yahweh
To "ransom" means to "rescue." This refers to people whom Yahweh has rescued. Alternate translation: "Those whom Yahweh has rescued"

everlasting joy will be on their heads
This uses a person's head to mean the person as a whole. Alternate translation: "they will have everlasting joy"

gladness and joy ... sorrow and sighing
The words "gladness" and "joy" mean basically the same thing, as do "sorrow" and "sighing." Together they emphasize the intensity of these emotions.

gladness and joy will overtake them
This speaks of the people being overwhelmed by gladness and joy by giving these emotions the human quality of being able to overtake someone by force. Alternate translation: "they will be overwhelmed by joy and gladness"

sorrow and sighing will flee away
This speaks of the people no longer being sorrowful and sighing by giving these emotions the human ability to run away. Alternate translation: "they will no longer be sorrowful and sighing"

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Chapter 36

1 In the fourteenth year of King Hezekiah, Sennacherib, king of Assyria, attacked all the fortified cities of Judah and captured them. **2** Then the king of Assyria sent the chief commander from Lachish to Jerusalem to King Hezekiah with a great army. He approached the conduit of the upper pool, on the highway to the launderers' field, and stood by it. **3** The Israelite officials who went out of the city to talk with them were Hilkiah's son Eliakim, the palace administrator, Shebna the king's secretary, and Asaph's son Joah, who wrote down the government decisions.

4 The chief commander said to them, "Tell Hezekiah that the great king, the king of Assyria, says, 'What is the source of your confidence? **5** You speak only useless words, saying there is counsel and strength for war. Now in whom are you trusting? Who has given you courage to rebel against me? **6** Look, you are trusting in Egypt, that splintered reed that you use as a walking staff, but if a man leans on it, it will stick into his hand and pierce it. That is what Pharaoh king of Egypt is to anyone who trusts in him. **7** But if you say to me, "We are trusting in Yahweh our God," is not he the one whose high places and altars Hezekiah has taken away, and has said to Judah and to Jerusalem, "You must worship before this altar in Jerusalem"? **8** Now therefore, I want to make you a good offer from my master the king of Assyria. I will give you two thousand horses, if you are able to find riders for them. **9** How could you resist even one captain of the least of my master's servants? You have put your trust in Egypt for chariots and horsemen! **10** Now then, have I traveled up here without Yahweh to fight against this land and destroy it? Yahweh said to me, "Attack this land and destroy it."'"

11 Then Eliakim son of Hilkiah, and Shebnah, and Joah said to the chief commander, "Please speak to your servants in the Aramean language, Aramaic, for we understand it. Do not speak with us in the language of Judah in the ears of the people who are on the wall." **12** But the chief commander said, "Has my master sent me to your master and to you to speak these words? Has he not sent me to the men who sit on the wall, who will have to eat their own dung and drink their own urine with you?"

13 Then the chief commander stood and shouted in a loud voice in the language of Judah, saying, "Listen to the words of the great king, the king of Assyria. **14** The king says, 'Do not let Hezekiah deceive you, for he will not be able to rescue you. **15** Do not let Hezekiah make you trust in Yahweh, saying, "Yahweh will surely rescue us; this city will not be given into the hand of the king of Assyria."' **16** Do not listen to Hezekiah, for this is what the king of Assyria says: 'Make peace with me and come out to me. Then every one of you will eat from his own vine and from his own fig tree, and drink from the water in his own cistern. **17** You will do this until I come and take you away to a land like your own land, a land of grain and new wine, a land of bread and vineyards.' **18** Do not let Hezekiah mislead you, saying, 'Yahweh will rescue us.' Has any of the gods of the peoples rescued them from the hand of the king of Assyria? **19** Where are the gods of Hamath and Arpad? Where are the gods of Sepharvaim? Have they rescued Samaria from my power? **20** Among all the gods of these lands, is there any god who has rescued his land from my power, as if Yahweh could save Jerusalem from my power?"

21 But the people remained silent and did not respond, for the king's command was, "Do not answer him." **22** Then Eliakim son of Hilkiah, who was over the household, Shebna the scribe, and Joah son of Asaph, the recorder, came to Hezekiah with their clothes torn, and reported to him the words of the chief commander.

Isaiah 36 General Notes

Structure and formatting

The previous chapters have been constructed as prophecy and contain many poetic elements. This chapter switches to a narrative and is a discussion between the officials from Assyria and Judah. To make the meaning clear here, it may be helpful to set apart the extended quotations by setting them farther to the right on the page than the rest of the text. (See: prophet)

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Special concepts in this chapter

Trust
The people of Judah were to trust in Yahweh because only he could provide them with protection. The people of Jerusalem were protected because they trusted in Yahweh. (See: trust)

Important figures of speech in this chapter

Rhetorical Questions
The Assyrian commanders use rhetorical questions in this chapter to mock or insult Judah and their God, Yahweh.

Isaiah 36:1

the fourteenth year
"year 14"

King Hezekiah
See how you translated the name of this king in Isaiah 1:1.

Sennacherib
This is the name of the king of Assyria.

Sennacherib ... attacked all the fortified cities
Here Sennacherib represents himself and his army. Alternate translation: "Sennacherib and his army ... attacked all the fortified cities"

Isaiah 36:2

the chief commander
Some versions of the Bible translate this as "the Rabshakeh." This is the Assyrian word for one of the highest ranking military leaders in Assyria.

Lachish
This is a city southwest of Jerusalem.

conduit
man-made ditch or tunnel through which water flows. See how you translated this in Isaiah 7:3.

the launderers' field
Possible meanings are 1) this is the proper name by which the people called the field or 2) this is the common noun that the people used to talk about the field, "the launderers' field" or "the field where men wash wool" or "the field where women wash clothes." See how you translated this in Isaiah 7:3.

the launderers' field
Launderer are either 1) men who wash wool that someone has cut from the sheep, "wool washers field," or 2) women who wash dirty clothes, "clothes washers field." See how you translated this in Isaiah 7:3.

Isaiah 36:3

Hilkiah ... Eliakim
See how you translated these men's names in [Isaiah 22:20]

Shebna
See how you translated this man's name in [Isaiah 22:15]

Asaph ... Joah
These are names of men.

Isaiah 36:4

said to them
"said to Eliakim, Shebna, and Joah"

What is the source of your confidence?
The king of Assyria uses this question to challenge Hezekiah and to say that he does not have a good source for confidence. This question may be written as a statement. Alternate translation: "You have no reliable source for your confidence."

Isaiah 36:5

there is counsel and strength for war
"you have the council and the strength to go to war." The phrase "strength for war" refers to having a large enough and strong enough army with weapons. Alternate translation: "you have enough military council, strong men, and weapons to go to war"

Now in whom are you trusting? Who has given you courage to rebel against me?
The king of Assyria uses questions to ridicule Hezekiah for believing he has the strength to rebel. This question may be written as a statement. Alternate translation: "No matter in whom you trust, you will not have the courage to rebel against me."

Isaiah 36:6

General Information:
This continues the king of Assyria's message to Hezekiah. The chief commander is speaking the message to Hezekiah's men (Isaiah 36:4-5).

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Look
Sennacherib uses this word to draw Hezekiah's attention to what he says next. Alternate translation: "Listen"

trusting in Egypt
Here "Egypt" refers to the Egyptian army. Alternate translation: "trusting in the Egyptian army"

that splintered reed that you use as a walking staff, but if a man leans on it, it will stick into his hand and pierce it
This speaks of Egypt, specifically its army and its Pharaoh, as if it were a splintered reed to emphasize that relying on them would not help them but would only harm them. Alternate translation: "that is like walking with a splintered reed for a staff. If a man leans on it, it will stick into his hand and pierce it"

splintered reed
A reed is the long, thin stem of a plant like tall grass. If it is splintered or damaged it cannot carry any weight.

walking staff
This is a stick that someone would use for support when walking, made of whatever kind of tree limb that is found along the way.

Isaiah 36:7

is not he the one whose high places and altars Hezekiah has taken away ... Jerusalem"?
The king of Assyria uses this question to ridicule the people and to imply that Yahweh was angry about what Hezekiah did and would not protect them. This rhetorical question can be translated as a statement. Alternate translation: "he is the one whose high places and altars Hezekiah has taken away ... Jerusalem." or "he is the one whom Hezekiah insulted by tearing down his high places and altars ... Jerusalem."

has said to Judah and to Jerusalem, "You must worship before this altar in Jerusalem"?
This can be written as an indirect quote. "Judah" and "Jerusalem" refer to the people who live in them. Alternate translation: "has told the people of Judah and Jerusalem that they must worship only at this altar in Jerusalem."

Isaiah 36:8

General Information:
This continues the king of Assyria's message to Hezekiah by speaking the message to Hezekiah's men (Isaiah 36:4-5).

two thousand horses
"2,000 horses"

if you are able to find riders for them
The chief commander continues to ridicule Hezekiah and his army by implying that he did not have many soldiers.

Isaiah 36:9

General Information:
This continues the king of Assyria's message to Hezekiah by speaking the message to Hezekiah's men (Isaiah 36:4-5).

How could you resist even one captain ... servants?
The chief commander continues to ridicule Hezekiah and his army. When he says "you," referring to Hezekiah, he is actually referring to Hezekiah's army. This question may be written as a statement. Alternate translation: "Your army could not even defeat one captain ... servants."

Isaiah 36:10

Now then, have I traveled up here without Yahweh to fight against this land and destroy it?
The chief commander uses another question to ridicule Hezekiah and the people of Judah. This question may be written as a statement. Alternate translation: "I came here with Yahweh's command to destroy Jerusalem."

without Yahweh
Here "Yahweh" refers to Yahweh's orders. Alternate translation: "without Yahweh's command"

against this land and destroy it ... Attack this land and destroy it
This means to fight against the people and cause destruction in the place where they live. The land referred to here is Jerusalem. Alternate translation: "against this people and destroy their land ... Attack these people and destroy their land"

Isaiah 36:11

Eliakim ... Hilkiah ... Shebnah
See how you translated these men's names in Isaiah 22:20.

Shebnah
See how you translated this man's name in Isaiah 22:15.

Joah
See how you translated this man's name in Isaiah 36:3

chief commander
See how you translated this in Isaiah 36:2.

Please speak to your servants
Eliakim, Shebnah, and Joah refer to themselves as the chief commander's servants. This is a polite way to speak to someone who has greater authority.

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the Aramean language, Aramaic
"Aramean" is the name of a people group. "Aramaic" is the name of their language.

in the ears of the people who are on the wall
The idiom "to speak in someone's ear" means to speak where they can hear you. Alternate translation: "where the people who are on the wall may hear us"

who are on the wall
This means that they are standing on the wall. The top of the wall was wide and a place where people could sit or stand. The full meaning of this statement can be made clear. Alternate translation: "who are standing on the wall"

Isaiah 36:12

Has my master sent me to your master and to you to speak these words?
The chief commander uses this question to emphasize that his message is for all the people of Judah. This question may be written as a statement. Alternate translation: "Certainly, my master has sent me to speak this message to you and to all who can hear."

Has he not sent me to the men who sit on the wall, who will have to ... you?
The chief commander uses this question to emphasize his insult. This can be written as a statement. Alternate translation: "My master has sent me to everyone who hears this, who will have to ... you."

will have to eat their own dung and drink their own urine with you
This is a very offensive statement. He is implying that they will need to eat these things because they will have nothing else to eat because their city will be under attack. The full meaning of this statement can be made clear. Alternate translation: "will soon need to eat their own dung and drink their own urine, just as you will, because you will have nothing else to eat"

Isaiah 36:13

the chief commander
See how you translated this phrase in Isaiah 36:2.

Isaiah 36:14

General Information:
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Isaiah 36:15

this city will not be given into the hand of the king of Assyria
This can be stated in active form. Alternate translation: "Yahweh will not give Jerusalem into the hand of the king of Assyria"

the hand of the king
The king's "hand" refers to his "control." Alternate translation: "the control of the king"

Isaiah 36:16

General Information:
The chief commander continues speaking to the people of Judah.

Make peace with me
This idiom means to agree officially to act peacefully towards one another. Alternate translation: "Let us agree to have peace"

come out to me
This idiom means to surrender. Alternate translation: "surrender to me"

Isaiah 36:17

until I come and take
Here the king of Assyria is referring to his army as himself. Alternate translation: "until my army comes and takes"

a land of grain and new wine, a land of bread and vineyards
These two phrase have the same meaning and are used together to emphasize how prosperous the land will be.

a land of grain ... a land of bread
This means that they land is full of natural resources, such as grain. Alternate translation: "a land where there is plenty of grain ... a land where there is plenty of bread"

Isaiah 36:18

General Information:
The chief commander continues speaking the king of Assyria's message to the people of Judah (Isaiah 36:16).

Has any of the gods of the peoples rescued them from ... Assyria?
The chief commander uses this question to ridicule the people of Judah. This question may be written as a statement. Alternate translation: "None of the gods of the peoples rescued them from ... Assyria."

the hand of the king
The king's control is referred to as his "hand." Alternate translation: "the control of the king"

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Isaiah 36:19

Where are the gods of Hamath and Arpad? Where are the gods of Sepharvaim? Have they rescued Samaria from my power?
The chief commander uses these questions to ridicule the people of Judah. These questions may be combined and written as a statement. Alternate translation: "The gods of Hamath, Arpad, Sepharvaim, and Samaria did not rescue their people from my power."

Hamath ... Arpad
Translate the names of these cities the same as you did in [Isaiah 10:9]

Sepharvaim
This is the name of a city.

Isaiah 36:20

is there any god who has rescued ... as if Yahweh could save Jerusalem from my power?
The chief commander uses this question to ridicule the people of Judah. This question may be written as a statement. Alternate translation: "there is no god who has rescued ... and Yahweh will not save you in Jerusalem from my power."

his land
This refers to the people who live in the land. Alternate translation: "his people"

Isaiah 36:21

General Information:
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Isaiah 36:22

Eliakim ... Hilkiah ... Shebna ... Joah ... Asaph
Translate the names of these men the same as you did in [Isaiah 36:3]

over the household
This idiom means that he was in charge of the affairs of the palace household. Alternate translation: "in charge of the palace"

with their clothes torn
Hezekiah's officials tore their clothes as a sign of mourning and distress. The meaning of this can be made clear. Alternate translation: "with their clothes torn because they were extremely distressed"

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Chapter 37

1 It came about that when King Hezekiah heard their report, he tore his clothes, covered himself with sackcloth, and went into the house of Yahweh. **2** He sent Eliakim, who was over the household, and Shebna the scribe, and the elders of the priests, all covered with sackcloth, to Isaiah son of Amoz, the prophet. **3** They said to him, "Hezekiah says, 'This day is a day of distress, rebuke, and disgrace, like when a child is ready to be born, but the mother has no strength to give birth to her child. **4** It may be Yahweh your God will hear the words of the chief commander, whom the king of Assyria his master has sent to defy the living God, and will rebuke the words which Yahweh your God has heard. Now lift up your prayer for the remnant that is still here.'"

5 So the servants of King Hezekiah came to Isaiah, **6** and Isaiah said to them, "Say to your master: 'Yahweh says, "Do not be afraid of the words that you have heard, with which the servants of the king of Assyria have insulted me. **7** Look, I will put a spirit in him, and he will hear a rumor and go back to his own land. I will cause him to fall by the sword in his own land."'"

8 Then the chief commander returned and found the king of Assyria fighting against Libnah, for he had heard that the king had gone away from Lachish. **9** Then Sennacherib heard that Tirhakah king of Cush and Egypt had mobilized to fight against him, so he sent messengers again to Hezekiah with a message: **10** "Say to Hezekiah, king of Judah, 'Do not let your God in whom you trust deceive you, saying, "Jerusalem will not be given into the hand of the king of Assyria." **11** See, you have heard what the kings of Assyria have done to all lands by destroying them completely. So will you be rescued? **12** Have the gods of the nations rescued them, the nations that my fathers destroyed: Gozan, Haran, Rezeph, and the people of Eden in Tel Assar? **13** Where is the king of Hamath, the king of Arpad, the king of the cities of Sepharvaim, of Hena, and Ivvah?'"

14 Hezekiah received this letter from the hand of the messengers and read it. Then he went up to the house of Yahweh and spread it before him. **15** Hezekiah prayed to Yahweh: **16** "Yahweh of hosts, God of Israel, you who sit above the cherubim, you are God alone over all the kingdoms of the earth. You made the heavens and the earth. **17** Turn your ear, Yahweh, and listen. Open your eyes, Yahweh, and see, and hear the words of Sennacherib, which he has sent to mock the living God. **18** It is true, Yahweh, the kings of Assyria have destroyed all the nations and their lands. **19** They have put their gods into the fire, for they were not gods but the work of men's hands, just wood and stone. So the Assyrians have destroyed them. **20** So now, Yahweh our God, save us from his power, so that all the kingdoms of the earth may know that you are Yahweh alone."

21 Then Isaiah son of Amoz sent a message to Hezekiah, saying, "Yahweh, the God of Israel says, 'Because you have prayed to me concerning Sennacherib king of Assyria, **22** this is the word that Yahweh has spoken about him:

"The virgin daughter of Zion despises you and mocks you;
the daughter of Jerusalem shakes her head at you.
23 Whom have you defied and insulted?
Against whom have you exalted your voice
and lifted up your eyes in pride?
Against the Holy One of Israel.
24 By your servants you have defied the Lord
and have said, 'With the multitude of my chariots
I have gone up to the heights of the mountains,
to the highest elevations of Lebanon.
I will cut down its tall cedars
and choice cypress trees there,
and I will enter into its farthest high places,
its most fruitful forest.
25 I have dug wells and drunk water; [1]
I dried up all the rivers of Egypt under the soles of my feet.'

26 Have you not heard
how I determined it long ago

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and worked it out in ancient times?
Now I am bringing it to pass.
You are here to reduce impregnable cities
into heaps of ruins.
27 Their inhabitants, of little strength,
are dismayed and ashamed.
They are plants in the field, green grass,
the grass on the roof or in the field,
before the east wind.

28 But I know your sitting down, your going out,
your coming in, and your raging against me.
29 Because of your raging against me,
and because your arrogance has reached my ears,
I will put my hook in your nose, and my bit in your mouth;
I will turn you back the way you came."

30 This will be the sign for you:

This year you will eat what grows wild,
and in the second year what grows from that.
But in the third year you must plant and harvest,
plant vineyards and eat their fruit.
31 The remnant of the house of Judah that survives
will again take root and bear fruit.
32 For from Jerusalem a remnant will come out;
from Mount Zion an escaped remnant will come.
The zeal of Yahweh of hosts will do this.'"

33 Therefore Yahweh says this about the king of Assyria:

"He will not come into this city
and he will not shoot an arrow here.
He will not come before it with shield
or build up a siege ramp against it.
34 The way by which he came will be the same way he will leave;
he will not enter this city—this is Yahweh's declaration.
35 For I will defend this city and rescue it
for my own sake and for the sake of David my servant."

36 Then the angel of Yahweh went out and attacked the camp of the Assyrians, putting to death 185,000 soldiers. When the men arose early in the morning, dead bodies lay everywhere. **37** So Sennacherib king of Assyria left Israel and went home and stayed in Nineveh. **38** Later, as he was worshiping in the house of Nisrok his god, his sons Adrammelek and Sharezer killed him with the sword. Then they escaped into the land of Ararat. Then Esarhaddon his son reigned in his place.

Footnotes

37:25 [1]Some ancient and modern translations have

Isaiah 37 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 37:22-38.

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Special concepts in this chapter

Tearing clothes and putting on sackcloth
This was a sign of great distress. While it is often accompanies repentance, in this chapter it is intended to show the king's anger at the blasphemy of the Assyrians when they spoke against Yahweh. (See: sign and repent and blasphemy)

Prayer
Hezekiah was different from the other kings because when he was threatened by Assyria, he went to Yahweh in prayer. He did not trust in his army or make an alliance with Egypt. (See: trust)

Isaiah 37:1

It came about that
This phrase is used here to mark an important event in the story. If your language has a way for doing this, you could consider using it here.

he tore his clothes, covered himself with sackcloth
This is a sign of mourning and distress. Alternate translation: "he tore his clothes and covered himself with sackcloth because he was very distressed"

Isaiah 37:2

Eliakim ... Shebna
Translate the names of these men the same as you did in [Isaiah 36:3]

over the household
This is an idiom that means that he was in charge of the affairs of the palace household. Alternate translation: "in charge of the palace"

all covered with sackcloth
This is a sign of mourning and distress.

Isaiah 37:3

They said to him
"The men sent by Hezekiah said to Isaiah"

like when a child is ready to be born, but the mother has no strength to give birth to her child
This comparison is made to emphasizes that they are in a time of extreme difficulty. Alternate translation: "It is as terrible as the day when a child is ready to be born, but the mother has no strength to give birth to her child"

Isaiah 37:4

It may be Yahweh your God will hear the words
Hezekiah is indirectly suggesting that if the people pray Yahweh may listen and act upon what the chief commander had said. The full meaning of this statement can be made clear. Alternate translation: "Maybe if you pray to Yahweh your God will hear the message"

the chief commander
See how you translated this phrase in Isaiah 36:2.

his master
This phrase means that the king is the chief commander's master.

will rebuke the words which Yahweh your God has heard
Here the phrase "the words which Yahweh your God has heard" refers to what the king of Assyria had said. The full meaning of this statement can be made clear. Alternate translation: "Yahweh your God will rebuke the king of Assyria for what he has said"

lift up your prayer
Praying to Yahweh is described this way to emphasize that Yahweh is in heaven. A prayer is spoken of as if they were objects that could be lifted high into the sky. Alternate translation: "pray"

for the remnant that is still here
This refers to the people who are left in Jerusalem. Alternate translation: "for the few of us that are still here"

Isaiah 37:5

General Information:
This page has intentionally been left blank.

Isaiah 37:6

General Information:
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Isaiah 37:7

I will put a spirit in him, and he will hear a rumor and go back to his own land
The phrase "put a spirit in him" means that God will influence him to make a specific decision. The word "spirit" here means a strong attitude or feeling. Alternate translation: "he will hear a rumor, and when he does, I will cause him to go back to his own land"

Look
This word is used here to draw the peoples' attention to what is said next. Alternate translation: "Listen"

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I will cause him to fall by the sword in his own land
The phrase "fall by the sword" is an idiom that means that his enemy will kill him with a sword. Alternate translation: "And there in his own land, I will cause his enemies to kill him with their swords"

Isaiah 37:8

Lachish
See how you translated the name of this city in [Isaiah 36:2]

Libnah
This is a city in southern Judah.

Isaiah 37:9

Sennacherib
See how you translated this man's name in [Isaiah 36:1]

Tirhakah king of Cush and Egypt had mobilized to fight against him
"Tirhakah" is the name of a man. He had mobilized his army so that they were ready to fight. The full meaning of this statement can be made clear. Alternate translation: "Tirhakah king of Cush and Egypt had mobilized his army"

to fight against him
The word "him" represents Sennacherib. Here Sennacherib represents his army. Alternate translation: "to fight against the army of Sennacherib"

Isaiah 37:10

Jerusalem will not be given into the hand of the king of Assyria
This can be stated in active form. The word "hand" refers to the king's military power. Alternate translation: "The king of Assyria and his army will not conquer you in Jerusalem"

Isaiah 37:11

General Information:
This continues the king of Assyria's message to Hezekiah.

See, you have heard
The word "see" here is used to add emphasis to what is said next. Alternate translation: "You have certainly heard"

So will you be rescued?
The king of Assyria uses this question to ridicule Hezekiah and his army. This may be written as a statement. Alternate translation: "So you too will not be saved." or "So of course no one will rescue you either!"

Isaiah 37:12

Have the gods of the nations rescued them ... Tel Assar?
The king of Assyria uses this question to ridicule Hezekiah and his army. This may be written as a statement. Alternate translation: "The nations' god did not rescue the nations that my fathers destroyed ... Tel Assar!"

that my fathers destroyed
These men destroyed the cities listed by conquering them with their armies. Here the word "fathers" refers to his father and his other ancestors who were kings. Alternate translation: "that my fathers destroyed with their armies"

Gozan ... Haran ... Rezeph ... Eden ... Tel Assar
These are places that the Assyrians had conquered.

Isaiah 37:13

Hena ... Ivvah
These are places that the Assyrians had conquered.

Where is the king ... Ivvah?
The king of Assyria uses this question to ridicule Hezekiah and his army. This may be written as a statement. Alternate translation: "We also conquered the king ... Ivvah!"

Hamath ... Arpad ... Sepharvaim
Translate the names of these cities the same as you did in Isaiah 36:19.

Isaiah 37:14

from the hand of the messengers
Here the messengers are referred to by their "hand" to emphasize that they personally gave it to the king. Alternate translation: "that the messengers gave him"

he went up to the house of Yahweh
The house of Yahweh was at the highest place in Jerusalem, so it is spoken of as "up."

spread it before him
"spread out the letter in front of Yahweh." Being in the house of Yahweh is considered the same as being in Yahweh's presence. The letter was a scroll that could be unrolled and spread out.

Isaiah 37:15

General Information:
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Isaiah 37:16

you who sit above the cherubim
You may need to make explicit that the cherubim are those on the lid of the ark of the covenant. The

biblical writers often spoke of the ark of the covenant as if it were Yahweh's footstool upon which he rested his feet as he sat on his throne in heaven above. Alternate translation: "you who sit on your throne above the cherubim on the ark of the covenant"

you are God alone
"only you are God"

over all the kingdoms
This idiom means to have authority and to rule over all the kingdoms. Alternate translation: "have authority over all the kingdoms"

You made the heavens and the earth
This means that he created everything. Alternate translation: "You made everything"

Isaiah 37:17

General Information:
Hezekiah continues praying to Yahweh.

which he has sent
Hezekiah is referring to the letter from Sennacherib. The meaning of this can be made clear. Alternate translation: "in the message he has sent"

Turn your ear
"Incline your ear" or "Turn your head." This means to turn your head so that you can hear something better.

Sennacherib
See how you translated this man's name in [Isaiah 36:1]

Isaiah 37:18

all the nations and their lands
This is a generalization. The kings had destroyed many of the nearby lands, but not necessarily all lands. Alternate translation: "many of the nations and their lands"

Isaiah 37:19

General Information:
Hezekiah continues praying to Yahweh.

for they were not gods but the work of men's hands, just wood and stone
This emphasizes that humans made these idols with their own hands and are therefore worthless. Alternate translation: "because they were false gods that men made out of wood and stone"

Isaiah 37:20

from his power
"from the king of Assyria's power"

all the kingdoms
This refers to the people in the kingdoms. Alternate translation: "all the people in the kingdoms"

you are Yahweh alone
"only you, Yahweh, are God"

Isaiah 37:21

sent a message
This means that he sent a messenger to give a message to the king. Alternate translation: "sent someone to give a message"

Isaiah 37:22

is the word that Yahweh has spoken
"is what Yahweh has said"

shakes her head
This is a gesture of scorn.

The virgin daughter of Zion ... the daughter of Jerusalem
These are idioms. Both of these phrases have the same meaning. The "daughter" of a city means the people who live in the city. See how you translated a similar phrase in [Isaiah 1:8]

Isaiah 37:23

Whom have you defied and insulted? ... Against the Holy One of Israel.
Yahweh uses these rhetorical questions to ridicule the king of Assyria. These can be written as statements. Alternate translation: "You have defied and insulted Yahweh, you have shouted at and acted pridefully against the Holy One of Israel!"

have you exalted your voice
This refers to speaking loudly as if the person's voice were an object that they lifted high. Alternate translation: "have you shouted"

lifted up your eyes in pride
This is an idiom that means to look at something pridefully, considering yourself more important that you should. Alternate translation: "looked at pridefully" or "acted pridefully"

Isaiah 37:24

General Information:
This continues Yahweh's message to the king of Assyria.

By your servants
This refers to to the servants that he had sent to Hezekiah with a message. This can be stated clearly. Alternate translation: "In the messages you sent with your servants"

I have gone ... I will cut ... I will enter
Here Sennacherib speaks of himself conquering many things. He is actually conquering them with the armies and chariots that he commands. Alternate translation: "We have gone ... We will cut ... we will enter"

its tall cedars
"Lebanon's tall cedars"

its most fruitful forest
Here the word "fruitful" refers to the forest being dense and full of healthy trees. The understood information may be supplied. Alternate translation: "and into its most fruitful forest"

Isaiah 37:25

I have dug ... I dried ... my feet
Here Sennacherib speaks of himself conquering many things. He is actually conquering them with the armies and chariots that he commands. Alternate translation: "We have dug ... we dried ... our feet"

I dried up all the rivers of Egypt under the soles of my feet
Here Sennachrib is exaggerating his conquest and travels across the rivers of Egypt by claiming to have dried up the rivers when he marched his army through them. Alternate translation: "I have marched through all the rivers of Egypt as if they were dry under my feet"

Isaiah 37:26

General Information:
This continues Yahweh's message to the king of Assyria.

Have you not heard how ... times?
Yahweh uses this rhetorical question to remind Sennacherib of information that he should already be aware of. This can be written as a statement. Alternate translation: "Certainly you have heard how ... times."

You are here to reduce impregnable cities into heaps of ruins
Yahweh had planned for Sennacherib's army to destroy the cities that they had destroyed. This can be stated clearly. Alternate translation: "I planned that your army would destroy cities and cause them to become piles of rubble"

impregnable
strong and heavily guarded

I am bringing it to pass
The idiom "to bring something to pass" means to cause a specific thing to happen. Alternate translation: "I am causing it to happen" or "I am causing these things to take place"

Isaiah 37:27

of little strength
"who are weak"

They are plants in the field, green grass, the grass on the roof or in the field, before the east wind
This speaks of how weak and vulnerable the cities are before the Assryian army by comparing the cities to grass. Alternate translation: "The cities are as weak as the grass in the fields before your armies. They are as weak as the grass that grows on the roofs of houses and is scorched by the hot east wind"

before the east wind
The east wind is hot and dry from the desert and plants die when it blows.

Isaiah 37:28

General Information:
This continues Yahweh's message to the king of Assyria.

But I know your sitting down, your going out, your coming in
This refers to all activities of life. Alternate translation: "I know everything you do"

and your raging against me
The word "raging" can be expressed as a verb. Alternate translation: "how you rage against me"

Isaiah 37:29

your arrogance
Here the king's "arrogance" refers to his arrogant speech. Alternate translation: "your arrogant speech"

your arrogance has reached my ears
This speaks of Yahweh hearing the king's speech as if the king's speech were something that traveled to his ear. Alternate translation: "I have heard you speaking arrogantly"

I will put my hook in your nose, and my bit in your mouth
A person uses a hook and bit to lead an animal around. This speaks of Yahweh controlling the king as if the king were an animal Yahweh controlled with a bit and hook. Alternate translation: "I will control you like a man controls his animal by place a hook in its nose and a bit in its mouth"

I will turn you back the way you came
This refers to causing the king to return to his own home country. The meaning of this can be made clear. Alternate translation: "I will force you to return to your own country"

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Isaiah 37:30

General Information:
This continues Yahweh's message to Hezekiah (Isaiah 37:21).

sign for you
"sign for you, Hezekiah." Here "you" is singular and refers to Hezekiah.

you will eat ... you must plant
Here "you" is plural and refers to the people of Judah.

in the second year what grows
This describes what the people will eat. The words "you will eat" are understood from the previous phrase Alternate translation: "in the second year you will eat what grows" or "next year you will eat what grows"

what grows from that
"what grows wild from that" or "what grows wild"

in the third year
This refers to the year after the second year. Alternate translation: "the year after that" or "in the following year"

Isaiah 37:31

General Information:
This continues Yahweh's message to Hezekiah.

remnant
A "remnant" is a part of something that remains after the rest is gone. Here this refers to the people who are left in Judah.

the house of Judah
Here Judah's "house" refers to his descendants. Alternate translation: "the descendants of Judah"

will again take root and bear fruit
This speaks of the people of Judah becoming prosperous as if they were plants that would root and bear fruit. Alternate translation: "will prosper like a plant that takes root and produces fruit"

Isaiah 37:32

The zeal of Yahweh of hosts will do this
This speaks of Yahweh doing something because of his zeal as if his "zeal" were actually doing the action. Alternate translation: "Because of his zeal, Yahweh of hosts will do this" or "Yahweh of hosts will do this because of his zeal"

Isaiah 37:33

He will not come ... He will not come
Here the Assyrian king refers to both him and his army. Alternate translation: "His army will not come ... They will not come"

with shield
"with shields"

siege ramp
a large mound of dirt built against the wall of a city that better enables an army to attach the city

Isaiah 37:34

he came ... he will not enter
Here the Assyrian king refers to both him and his army. Alternate translation: "they came ... they will not enter"

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. Translate as in [Isaiah 30:1]

Isaiah 37:35

General Information:
Yahweh continues speaking.

for my own sake and for the sake of David my servant
"so that things will be better for me and for my servant David"

Isaiah 37:36

putting to death
This idiom means to kill. Alternate translation: "killing"

185,000 soldiers
"one hundred and eighty-five thousand soldiers"

Isaiah 37:37

Sennacherib king of Assyria left Israel and went home and stayed in Nineveh
Here Sennacherib refers to both him and his army. They all left Israel and returned home to Assryia. Sennacherib returned to the city Nineveh. Alternate translation: "Sennacherib and his army left Israel and went home, and Sennacherib stayed in Nineveh"

Sennacherib
See how you translated this man's name in [Isaiah 36:1]

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Isaiah 37:38

as he was worshiping
"as Sennacherib was worshiping"

Nisrok
This is the name of a false god.

Adrammelek ... Sharezer ... Esarhaddon
These are the names of men.

with the sword
"with their swords"

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Chapter 38

1 In those days Hezekiah was sick to the point of dying. So Isaiah son of Amoz, the prophet, came to him,
and said to him, "Yahweh says, 'Set your house in order; for you will die, not live.'" **2** Then Hezekiah
turned his face to the wall and prayed to Yahweh. **3** He said, "Please, Yahweh, I beg you, call to mind how
I have faithfully walked before you with my whole heart, and how I have done what was good in your
sight." Then Hezekiah wept loudly. **4** Then the word of Yahweh came to Isaiah, saying, **5** "Go and say to
Hezekiah, the leader of my people, 'This is what Yahweh, the God of David your ancestor, says: I have
heard your prayer, and I have seen your tears. See, I am about to add fifteen years to your life. **6** Then I
will rescue you and this city from the hand of the king of Assyria, and I will defend this city. **7** This will be
the sign to you from Yahweh, that I will do what I have promised. **8** Look, I will cause the shadow on the
stairs of Ahaz to go back ten steps.'" So the shadow went back ten steps of the stairs on which it had
advanced.

9 This was the written prayer of Hezekiah king of Judah, when he had been sick and then recovered:

10 "I said that halfway through my life
I will go through the gates of Sheol;
I am sent there for the rest of my years.
11 I said that I will no longer see Yah,
Yah in the land of the living; [1]
I will no longer look on mankind
or the inhabitants of the world. [2]
12 My dwelling place is removed
and carried away from me like a shepherd's tent;
I have rolled up my life like a weaver;
you are cutting me off from the loom;
between day and night you are ending my life.
13 I cried out [3] until the morning;
like a lion he breaks all my bones.
Between day and night you are ending my life.
14 Like a swallow I chirp;
I coo like a dove;
my eyes grow tired with looking upward.
Lord, I am oppressed; help me.

15 What can I say?
He has both spoken to me, and has done it;
I will walk slowly all my years
because of the bitterness of my soul.
16 Lord, the sufferings you send are good for me;
may my life be given back to me;
you have restored my life and health.
17 It was for my benefit
that I experienced such bitterness.
You have rescued me from the pit of destruction;
for you have thrown all my sins behind your back.
18 For Sheol does not thank you;
death does not praise you;
those who go down into the pit
do not hope in your trustworthiness.
19 The living person, the living person,
he is the one who gives you thanks, as I do this day;
a father makes known to children
your trustworthiness.

20 Yahweh is about to save me,
and we will celebrate with music
all the days of our lives in the house of Yahweh."

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21 Now Isaiah had said, "Let them take a lump of figs and put it on the boil, and he will recover." **22** Hezekiah also had said, "What will be the sign that I should go up to the house of Yahweh?"

Footnotes

38:11 [1]Yah is a short form of the name Yahweh.
38:11 [2]Most modern translations have this meaning. Ancient Hebrew copies have
38:13 [3]The Hebrew could be read:

Isaiah 38 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 38:10-20.

Other possible translation difficulties in this chapter

Poetry
This chapter is written as a narrative, but the section including Hezekiah's prayer is written as poetry. The tone of this prayer shifts from sorrow to praise.

Isaiah 38:1

Set your house in order
This means to prepare your family and those in charge of your affairs so that they know what to do after you die. This can be written clearly. Alternate translation: "You should tell the people in your palace what you want them to do after you die"

Isaiah 38:2

General Information:
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Isaiah 38:3

call to mind
This idiom means to remember. Alternate translation: "remember"

faithfully walked before you
This is an idiom. Here "walk" means to "live." The phrase means to live in a way the pleases Yahweh. Alternate translation: "faithfully lived before you" or "faithfully served you"

with my whole heart
Here the "heart" refers to the inner-being which represents a person's complete devotion. Alternate translation: "with all my inner being" or "with my complete devotion"

what was good in your sight
The sight of Yahweh represents Yahweh's judgment or evaluation. Alternate translation: "what pleases you" or "what you consider to be good"

Isaiah 38:4

the word of Yahweh came
This is an idiom that is used to introduce something that God told his prophets or his people. Alternate translation: "Yahweh spoke this message" or "Yahweh spoke these words"

Isaiah 38:5

See
This is used to ask the listener to pay attention to what is said next. Alternate translation: "Listen"

fifteen years
"15 years"

Isaiah 38:6

the hand of the king of Assyria
Here the king's "hand" refers to his power. Alternate translation: "the power of the king of Assyria"

Isaiah 38:7

General Information:
Yahweh continues speaking to Hezekiah.

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Isaiah 38:8

Look
Yahweh uses this word to draw the listener's attention to what is said next. Alternate translation: "Listen"

stairs of Ahaz
These stairs are referred to this way because they were built while Ahaz was king. You can make this information clear.

Isaiah 38:9

General Information:
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Isaiah 38:10

that halfway through my life
"that before I have grown old." This refers to dying at middle age, before growing old.

I will go through the gates of Sheol
This speaks of dying as if Sheol were a kingdom that has gates that one enters. Alternate translation: "I will die and go to Sheol"

I am sent there for the rest of my years
This can be stated in active form. Alternate translation: "before I have lived all of my years I will go to the grave"

Isaiah 38:11

in the land of the living
"The living" refers to people who are alive. Alternate translation: "in the land where people are alive" or "in this world where people are alive"

Isaiah 38:12

General Information:
Hezekiah continues his written prayer.

My dwelling place is removed and carried away from me like a shepherd's tent
This speaks of how Yahweh is ending Hezekiah's life quickly by comparing it to how a shepherd removes his tent from the ground. Alternate translation: "Yahweh has taken my life away from me quickly like a shepherd packs up his tent and carries it away"

My dwelling place is removed
This can be stated in active form. Alternate translation: "Yahweh has taken my dwelling place"

I have rolled up my life like a weaver; you are cutting me off from the loom
This speaks of Yahweh quickly ending Hezekiah's life by comparing it to how a weaver cuts his cloth from the loom and rolls it up. Alternate translation: "you are ending my life quickly, like a weaver cuts his cloth from the loom when it is finished"

you are cutting
Here "you" is singular and refers to God.

loom
a device used to weave thread together to make cloth

Isaiah 38:13

like a lion he breaks all my bones
Hezekiah speaks of how he is in extreme pain by comparing it to having his body torn apart by lions. Alternate translation: "my pain was as though I were being torn apart by lions"

Isaiah 38:14

General Information:
Hezekiah continues his written prayer.

Like a swallow I chirp; I coo like a dove
Both of these clauses mean the same thing and they emphasize how sad and pitiful Hezekiah's cries were. A swallow and a dove are types of birds. Alternate translation: "My cries are pitiful—they sound like the chirp of a swallow and the coo of a dove"

my eyes
Here Hezekiah refers to himself my his "eyes" to emphasize that he is looking for something. Alternate translation: "I"

with looking upward
This refers to Hezekiah looking to heaven for God to help him. The full meaning of this statement can be made clear. Alternate translation: "of waiting for help to come from heaven" or "of waiting for you to help me"

I am oppressed
This can be stated in active form. Alternate translation: "My sickness oppresses me"

Isaiah 38:15

What can I say?
Hezekiah uses a question to emphasize he has nothing left to say. This can be written as a statement. Alternate translation: "I have nothing left to say."

I will walk slowly
This is an idiom. Here "walking" refers to living. Alternate translation: "I will like humbly"

all my years
This refers to the rest of his life. The meaning of this can be made clear. Alternate translation: "the rest of my life"

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because of the bitterness of my soul
The word "soul" is a metonym for the whole person. The phrase "bitterness of my soul" is an idiom for being very sad. Alternate translation: "because I am very sad"

Isaiah 38:16

General Information:
Hezekiah continues his written prayer.

may my life be given back to me
This can be stated in active form. Alternate translation: "may you give my life back to me"

Isaiah 38:17

from the pit of destruction
Hezekiah did not die but he was close to dying. This refers Yahweh saving him from dying. The full meaning of this statement can be made clear. Alternate translation: "from dying and going to the pit of destruction" or "so that I did not die"

for you have thrown all my sins behind your back
Hezekiah speaks of Yahweh forgiving his sins as if they were objects that Yahweh threw behind himself and forgot about. Alternate translation: "for you have forgiven all my sins and no longer think about them"

Isaiah 38:18

General Information:
Hezekiah continues his written prayer.

For Sheol does not thank you; death does not praise you
Here "Sheol" and "death" refer to "dead people." Alternate translation: "For those in Sheol do not thank you; dead people do not praise you"

those who go down into the pit
"those who go down to the grave"

do not hope in your trustworthiness
"do not have hope in your faithfulness." Here "your" is singular and refers to Yahweh.

Isaiah 38:19

The living person, the living person
Hezekiah repeats this phrase to emphasize that only a living person, not a dead person, can give thanks to Yahweh.

Isaiah 38:20

General Information:
Hezekiah continues his written prayer.

save me
This refers to him being saved from dying. It can be made more explicit. Alternate translation: "save me from dying"

we will celebrate
Here "we" refers to Hezekiah and the people of Judah.

Isaiah 38:21

Now
This word is used here to mark a stop in the main story. This gives background information about Isaiah and Hezekiah.

Let them
"Let Hezekiah's servants"

a lump of figs
This was used as an ointment. The meaning of this can be made clear. Alternate translation: "use an ointment of mashed figs"

boil
a painful area on the skin that is infected

Isaiah 38:22

General Information:
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Chapter 39

1 At that time Marduk-Baladan son of Baladan, king of Babylon, sent letters and a gift to Hezekiah; for he had heard that Hezekiah had been sick and had recovered. **2** Hezekiah was pleased by these things; he showed the messengers his storehouse of valuable things—the silver, the gold, the spices and precious oil, the storehouse of his weapons, and all that was found in his storehouses. There was nothing in his house, nor in all his kingdom, that Hezekiah did not show them. **3** Then Isaiah the prophet came to King Hezekiah and asked him, "What did these men say to you? Where did they come from?" Hezekiah said, "They came to me from the distant country of Babylon." **4** Isaiah asked, "What have they seen in your house?" Hezekiah answered, "They have seen everything in my house. There is nothing among my valuable things that I have not shown them." **5** Then Isaiah said to Hezekiah, "Listen to the word of Yahweh of hosts: **6** 'Look, the days are about to come when everything in your palace, the things that your ancestors stored away until this present day, will be carried to Babylon. Nothing will be left, says Yahweh. **7** They will take away some of your own descendants, whom you will father, and they will become eunuchs in the palace of the king of Babylon.'" **8** Then Hezekiah said to Isaiah, "The word of Yahweh that you have spoken is good." For he thought, "There will be peace and stability in my days."

Isaiah 39 General Notes

Special concepts in this chapter

Pride

Although it is not said why it was sinful for Hezekiah to show the king of Babylon his riches, the sin was probably because of his pride. It can be viewed as bragging to another king about how rich and powerful he was without giving proper credit to Yahweh. Because of this sin, Yahweh punished him.

Babylon

At this time, Babylon was not very powerful, but was little more than a city. In a short time, however, Babylon became a very powerful nation and conquered Assyria.

Isaiah 39:1

Marduk-Baladan ... Baladan

These are names of men.

Isaiah 39:2

Hezekiah was pleased by these things

This can be made more explicit. Alternate translation: "When the king's messengers arrived, Hezekiah was pleased with what they brought to him"

showed the messengers his storehouse of valuable things

"he showed the messengers everything of value he had"

storehouse

a building where goods are kept

all that was found in his storehouses

This can be stated in active form. Alternate translation: "everything that was in his storehouses"

There was nothing in his house, nor in all his kingdom, that Hezekiah did not show them

This is a generalization, as Hezekiah probably showed them everything that the writer thought was important, but not absolutely everything. Also, this can be expressed positively. Alternate translation: "Hezekiah showed them every important thing in his house and in his kingdom"

Isaiah 39:3

General Information:

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Isaiah 39:4

They have seen everything in my house. There is nothing among my valuable things that I have not shown them

These two sentences mean the same thing and are used together to emphasize how much Hezekiah showed the men.

everything in my house

This is a generalization, as Hezekiah showed them many things, but not necessarily everything in the palace. Alternate translation: "almost everything in my house"

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There is nothing among my valuable things that I have not shown them
This can be expressed positively. Alternate translation: "I showed them all the valuable things in my palace"

Isaiah 39:5

Yahweh of hosts
See how you translated this phrase in Isaiah 1:9.

the word
"the message"

Isaiah 39:6

Look
This word is used here to draw Hezekiah's attention to what is said next. Alternate translation: "Listen"

when everything in your palace ... will be carried to Babylon
This can be expressed positively. Alternate translation: "when the enemy army will take everything in your palace ... back to Babylon"

Isaiah 39:7

General Information:
Isaiah continues to speak Yahweh's message to Hezekiah.

They will take
"The Babylonians will take"

your own descendants, whom you will father
Hezekiah was really the ancestor, not the father, of the generation that Yahweh sent to Babylon. Yahweh uses this hyperbolic metaphor to emphasize that Hezekiah should be as sad to know that his distant descendants would go to Babylon as he would be if it were his own son. Alternate translation: "your descendants, whom you should love as your own sons"

Isaiah 39:8

General Information:
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Chapter 40

1 "Comfort, comfort my people,"
says your God.
2 "Speak tenderly to Jerusalem;
and proclaim to her
that her warfare has ended,
that her iniquity is pardoned,
that she has received double
from Yahweh's hand for all her sins."

3 A voice cries out,

"In the wilderness prepare the way of Yahweh;
make straight in the Arabah a highway for our God." [1]
4 Every valley will be lifted up,
and every mountain and hill will be brought low;
and the rugged land will be made level,
and the rough places a plain;
5 and the glory of Yahweh will be revealed,
and all people will see it together;
for the mouth of Yahweh has spoken it.

6 A voice says, "Cry."
Another answers, "What should I cry?"
"All flesh is grass,
and all their covenant faithfulness is like the flower of the field.
7 The grass withers and the flower fades
when the breath of Yahweh blows on it;
surely humanity is grass.
8 The grass withers, the flower fades,
but the word of our God will stand forever."

9 Go up on a high mountain,
Zion, bearer of good news. [2]
Shout out loud,
Jerusalem. You who bring good news, raise your voice, do not be afraid. [3]
Say to the cities of Judah,
"Here is your God!"
10 Look, the Lord Yahweh comes as a victorious warrior,
and his strong arm rules for him.
See, his reward is with him,
and his recompense goes before him.
11 He will feed his flock like a shepherd,
he will gather in his arm the lambs,
and carry them close to his heart,
and will gently lead the ewes nursing their young.

12 Who has measured the waters in the hollow of his hand,
measured the sky with the span of his hand,
held the dust of the earth in a basket,
weighed the mountains in scales,
or the hills in a balance?
13 Who has comprehended the mind of Yahweh,
or instructed him as his counselor?
14 From whom did he ever receive instruction?
Who taught him the correct way to do things,
and taught him knowledge,
or showed to him the way of understanding?

15 Look, the nations are like a drop in a bucket,

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and are regarded like the dust on the scales;
see, he weighs the isles as a speck.
16 Lebanon is not sufficient fuel,
nor its wild animals sufficient for a burnt offering.
17 All the nations are insufficient before him;
they are regarded by him as nothing and emptiness.

18 To whom then will you compare God?
To what idol will you liken him?
19 An idol! A craftsman casts it:
The goldsmith overlays it with gold
and forges silver chains for it.
20 To make an offering
one chooses a wood that will not rot;
he seeks a skillful artisan
to make an idol that will not fall over.

21 Have you not known?
Have you not heard?
Has it not been told you from the beginning?
Have you not understood from the foundations of the earth?
22 He is the one who sits above the horizon of the earth;
and the inhabitants are like grasshoppers before him.
He stretches out the heavens like a curtain
and spreads them out as a tent to live in.
23 He reduces rulers to nothing
and makes the rulers of the earth emptiness.
24 They are barely planted, barely sown,
their stem has barely taken root in the earth,
when he blows upon them and they wither,
and the wind carries them away like straw.

25 "To whom then will you compare me,
whom do I resemble?" says the Holy One.
26 Look up at the sky!
Who has created all these stars?
He leads out their formations
and calls them all by name.
By the greatness of his might and by the strength of his power,
not one is missing.

27 Why do you say, Jacob, and declare, Israel,
"My way is hidden from Yahweh,
and my God is not concerned about my vindication"?
28 Have you not known?
Have you not heard?
The everlasting God, Yahweh,
the Creator of the ends of the earth,
does not get tired or weary;
there is no limit to his understanding.
29 He gives strength to the tired;
and to the one who lacks might he gives power.
30 Even young people become tired and weary,
and young men stumble and fall:
31 but those who wait for Yahweh will renew their strength;
they will soar with wings like eagles;
they will run and not be weary;
they will walk and not faint.

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Footnotes

40:3 [1]Some older English translations have
40:9 [2]Instead of
40:9 [3]Some modern translations have

Isaiah 40 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in this chapter.

Important figures of speech in this chapter

Rhetorical Questions

Yahweh uses many rhetorical questions in this chapter. These rhetorical questions help to prove the point he is making and convince the reader.

Other possible translation difficulties in this chapter

"She has received double from Yahweh's hand for all her sins"

It is common in many languages to use the feminine "she" to refer to a nation, rather than the word "it," which is neither masculine or feminine. The translator should use the pronoun that aligns with the common usage in the target language. Therefore, it is acceptable to use "he," "she," or "it" in reference to a nation.

The phrase "received double" indicates that Jerusalem was punished more severely than the other nations. This is because they had the privilege of a special relationship to Yahweh and had more knowledge than the other nations.

Reign of Yahweh

This chapter appears to prophesy about a time of restoration when the Messiah will reign. It pictures a time of great peace and harmony in the world. The translator does not need to add an explanation, but should try to maintain the tense of the original text, as a future or uncompleted action. It does not appear that this prophecy was fulfilled in the days of Isaiah. (See: restore, prophet and christ and fulfill)

Isaiah 40:1

Comfort, comfort

The word "comfort" is repeated for emphasis.

says your God

Here "your" is plural and refers to those whom the prophet tells to comfort God's people.

Isaiah 40:2

Speak tenderly to Jerusalem

The prophet speaks of Jerusalem as if it were a woman whom Yahweh has forgiven. As such, Jerusalem represents the people who live in that city. Alternate translation: Speak tenderly to the people of Jerusalem"

proclaim to her ... her warfare ... her iniquity ... she has received ... her sins

These pronouns refer to Jerusalem but may be changed if "the people of Jerusalem" is adopted as a translation. Alternate translation: "proclaim to them ... their warfare ... their iniquity ... they have received ... their sins"

her warfare

Possible meanings are that the word "warfare" refers 1) to military battle or 2) to forced labor.

her iniquity is pardoned

This can be stated in active form. Alternate translation: "Yahweh has pardoned her iniquity"

from Yahweh's hand

Here the word "hand" represents Yahweh himself. Alternate translation: "from Yahweh"

Isaiah 40:3

A voice cries out

The word "voice" represents the person who cries out. Alternate translation: "Someone cries out"

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In the wilderness prepare the way of Yahweh; make straight in the Arabah a highway for our God
These two lines are parallel and mean basically the same thing. The people preparing themselves for Yahweh's help is spoken of as if they were to prepare roads for Yahweh to travel upon.

Arabah
See how you translated this word in Isaiah 35:1.

Isaiah 40:4

Every valley will be lifted up, and every mountain and hill will be brought low
These phrases explain how the people are to prepare a highway for Yahweh. They can be stated in active form. Alternate translation: "Lift up every valley, and bring low every mountain and hill"

Every valley will be lifted up
Making the valleys level with the rest of the ground is spoken of as if it were lifting up the valleys. Alternate translation: "Every valley will be filled in"

brought low
made level

and the rugged land will be made level, and the rough places a plain
These phrases explain how the people are to prepare a highway for Yahweh. They can be stated in active form. Alternate translation: "make the rugged land level, and make the rough places into a plain"

and the rough places a plain
The words "will be made" are understood from the context. Alternate translation: "and the rough places will be made a plain"

Isaiah 40:5

the glory of Yahweh will be revealed
This can be stated in active form. Alternate translation: "Yahweh will reveal his glory"

for the mouth of Yahweh has spoken it
The word "mouth" represents Yahweh himself. Alternate translation: "for Yahweh has spoken it"

Isaiah 40:6

All flesh is grass
The word "flesh" refers to people. The speaker speaks of humans as if they are grass, because they both die quickly. Alternate translation: "All people are like grass"

all their covenant faithfulness is like the flower of the field
The speaker compares the covenant faithfulness of people to flowers that bloom and then die quickly. The abstract noun "faithfulness" can be stated as "faithful." See how you translated "covenant faithfulness" in [Isaiah 16:5]

covenant faithfulness
Possible meanings are 1) covenant faithfulness or 2) beauty.

Isaiah 40:7

when the breath of Yahweh blows on it
Possible meanings are 1) "when Yahweh blows his breath on it" or 2) "when Yahweh sends a wind to blow on it."

humanity is grass
The speaker speaks of humans as if they are grass, because they both die quickly. Alternate translation: "people die as quickly as grass"

Isaiah 40:8

the word of our God will stand forever
The speaker speaks of what God says lasting forever as if his word stands forever. Alternate translation: "the things that our God says will last forever"

Isaiah 40:9

Go up on a high mountain, Zion, bearer of good news
The writer speaks of Zion as if it were a messenger who declares good news from a mountain top.

Go up on a high mountain
Messengers would often stand on elevated land, such as mountains, so that many people could hear what they proclaimed.

Zion
This refers to the people who live in Zion. Alternate translation: "you people of Zion"

Jerusalem. You who bring good news
The writer speaks of Jerusalem as if it were a messenger who declares good news.

Isaiah 40:10

his strong arm rules for him
Here the word "arm" represents God's power. Alternate translation: "he rules with great power"

his recompense goes before him
The word "recompense" is a metaphor for the people he has rescued. They are his "reward" for his work. Alternate translation: "those he has rescued go before him"

Isaiah 40:11

He will feed his flock like a shepherd
The writer speaks of Yahweh's people as if they were sheep and of Yahweh as if he were their

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shepherd. Alternate translation: "He will care for his people like a shepherd feeds his flock"

Isaiah 40:12

Who has measured ... or the hills in a balance?
These rhetorical questions anticipate a negative answer and emphasize that only Yahweh is able to do these things. Alternate translation: "No one but Yahweh has measured ... and the hills in a balance."

measured the waters in the hollow of his hand
Yahweh knowing how much water is in the oceans is spoken of as if Yahweh held the water in his hand.

measured the sky with the span of his hand
A "span" is the measure of length between the thumb and little finger when the hand is outstretched. Yahweh knowing the length of the sky is spoken of as if he measured it with his hand.

held the dust of the earth in a basket
Yahweh knowing how much dust there is on the earth is spoken of as if he carried it in a basket.

weighed the mountains in scales, or the hills in a balance?
Yahweh knowing how heavy the mountains are is spoken of as if he weighed them in scales and balances.

Isaiah 40:13

General Information:
Isaiah continues using questions to emphasize Yahweh's uniqueness.

Who has comprehended the mind of Yahweh, or instructed him as his counselor?
This rhetorical question anticipates a negative answer and emphasizes that no one is able to do these things. Alternate translation: "No one has comprehended the mind of Yahweh, and no one has instructed him as his counselor."

comprehended the mind of Yahweh
Here the word "mind" refers not only to Yahweh's thoughts, but also to his desires and motivations.

Isaiah 40:14

From whom did he ever receive instruction?
This rhetorical question anticipates a negative answer and emphasizes that no one has ever done this. Alternate translation: "He has never received instruction from anyone."

Who taught him the correct way to do things, and taught him knowledge, or showed to him the way of understanding?
This rhetorical question anticipates a negative answer and emphasizes that no one has ever done these things. Alternate translation: "No one taught him the correct way to do things. No one taught him knowledge. No one showed to him the way of understanding."

Isaiah 40:15

Look ... see
These words add emphasis to what follows.

the nations are like a drop in a bucket, and are regarded like the dust on the scales
The prophet compares the nations to a drop of water and to dust in order to emphasize how small and insignificant they are to Yahweh.

like a drop in a bucket
Possible meanings are 1) a drop of water that falls into a bucket or 2) a drop of water that drops out of a bucket.

are regarded like the dust on the scales
This can be stated in active form. Alternate translation: "Yahweh regards them as dust on the scales"

Isaiah 40:16

General Information:
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Isaiah 40:17

they are regarded by him as nothing
This can be stated in active form. Alternate translation: "he regards them as nothing"

Isaiah 40:18

To whom then will you compare God? To what idol will you liken him?
Isaiah uses two similar questions to emphasize that there is no idol that can compare with God. Alternate translation: "There is no one to whom you can compare God. There is no idol to which you can liken him."

you
This is plural and refers to all of God's people.

Isaiah 40:19

A craftsman casts it: The goldsmith overlays it with gold and forges silver chains for it
"A skilled worker forms it, another covers it with gold and makes a silver chain for it"

Isaiah 40:20

General Information:
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Isaiah 40:21

General Information:
Isaiah continues speaking to God's people.

Have you not known? Have you not heard? Has it not been told you from the beginning? Have you not understood from the foundations of the earth?
Isaiah uses these questions to emphasize that the people should know Yahweh's greatness as the creator. Alternate translation: "You certainly know and have heard! It has been told to you from the beginning; you have understood from the foundations of the earth!"

Has it not been told you from the beginning?
This can be stated in active form. Alternate translation: "Have people not told you from the beginning?"

from the foundations of the earth
The prophet speaks of Yahweh creating the earth as if the earth were a building for which Yahweh laid the foundation. Alternate translation: "from the time that Yahweh created the earth"

Isaiah 40:22

He is the one who sits above the horizon of the earth
The prophet speaks of Yahweh ruling the earth as if Yahweh were seated on a throne above the earth.

the inhabitants are like grasshoppers before him
The prophet compares the way Yahweh considers humans to the way humans would consider grasshoppers. Just as grasshoppers are small to humans, humans are small and weak before God.

He stretches out the heavens like a curtain and spreads them out as a tent to live in
These two lines share similar meanings. The prophet speaks of Yahweh creating the heavens as if he had erected a tent in which to live. Alternate translation: "He spreads out the heavens as easily as a person would stretch out a curtain or erect a tent in which to live"

Isaiah 40:23

He reduces
"Yahweh reduces"

emptiness
See how you translated this word in Isaiah 40:17

Isaiah 40:24

They are barely planted ... and they wither
The prophet speaks of rulers being helpless before Yahweh as if they were new plants that wither away when a hot wind blows on them.

They are barely planted, barely sown
These two phrases mean basically the same thing and refer to the point at which the plants or seeds are placed into the ground. They can be stated in active form. Alternate translation: "As soon as someone plants them ... as soon as someone sows them"

he blows upon them
The prophet speaks of Yahweh removing the rulers from power as if Yahweh were a scorching wind that blows upon the plants and causes them to wither.

the wind carries them away like straw
This simile extends the metaphor of the rulers as plants and Yahweh as the wind that causes them to wither. The wind of Yahweh's judgement will remove the withered plants as easily as wind blows away straw.

Isaiah 40:25

To whom then will you compare me, whom do I resemble?
Yahweh uses two similar rhetorical questions to emphasize that there is no one like him. Alternate translation: "There is no one to whom you can compare me. There is no one whom I resemble."

Isaiah 40:26

Who has created all these stars?
This is a leading question that anticipates the answer, Yahweh. Alternate translation: "Yahweh has created all these stars!"

He leads out their formations
Here the word "formations" refers to military formations. The prophet speaks of the stars as if they were soldiers whom Yahweh commands to appear.

By the greatness of his might and by the strength of his power
The phrases "the greatness of his might" and "the strength of his power" form a doublet that emphasizes Yahweh's power. Alternate translation: "By his great might and powerful strength"

not one is missing
This negative statement emphasizes the positive. Alternate translation: "every one is present"

Isaiah 40:27

Why do you say, Jacob, and declare, Israel ... vindication"?
The question emphasizes that they should not say what they say. Alternate translation: "'You should not say, O people of Israel ... vindication'."

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Why do you say, Jacob, and declare, Israel
These two phrases both refer to the people of Israel. Alternate translation: "Why do you say, O people of Israel"

My way is hidden from Yahweh
Yahweh not knowing what happens to them is spoken of as if Yahweh could not see the road upon which they travel. Alternate translation: "Yahweh does not know what happens to me"

my God is not concerned about my vindication
Possible meanings are 1) "my God is not concerned about others treating me unjustly" or 2) "my God is not concerned about treating me justly."

Isaiah 40:28

Have you not known? Have you not heard?
Isaiah uses these questions to emphasize that the people should know Yahweh's greatness. See how you translated these in [Isaiah 40:21]

the ends of the earth
The places on the earth that are very far away are spoken of as if they were the places where the earth ends. This phrase also forms a merism and refers to everywhere in between the ends. Alternate translation: "the farthest places of the earth" or "the entire earth"

Isaiah 40:29

He gives strength
"Yahweh gives strength"

Isaiah 40:30

General Information:
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Isaiah 40:31

they will soar with wings like eagles
People receiving strength from Yahweh is spoken of as if the people were able to fly like eagles fly. An eagle is a bird often used as a symbol for strength and power.

they will run and not be weary; they will walk and not faint
These two lines share similar meanings. People receiving strength from Yahweh is spoken of as if they were able to run and walk without tiring.

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Chapter 41

1 "Listen before me in silence, you coastlands;
let the nations renew their strength;
let them come near and speak;
let us come near together to argue a dispute.

2 Who has stirred up one from the east,
calling him in righteousness to his service?
He hands nations over to him
and helps him subdue kings.
He turns them to dust with his sword,
like windblown stubble with his bow.
3 He pursues them and passes by safely,
by a swift path that his feet scarcely touch.
4 Who has performed and accomplished these deeds?
Who has summoned the generations from the beginning?
I, Yahweh, the first, and with the last ones, I am he.

5 The isles have seen and are afraid;
the ends of the earth tremble;
they approach and come.
6 Everyone helps his neighbor,
and every one says to one another, 'Be encouraged.'
7 So the carpenter encourages the goldsmith,
and he who works with the hammer
encourages him who works with an anvil,
saying of the welding, 'It is good.'
They fasten it with nails so it will not topple over.

8 But you, Israel, my servant,
Jacob whom I have chosen,
the descendants of Abraham my friend,
9 I took you from the ends of the earth
and called you from the farthest places,
saying to you, 'You are my servant.'
I have chosen you and I have not rejected you.
10 Do not fear, for I am with you.
Do not be anxious, for I am your God.
I will strengthen you, and I will help you,
and I will uphold you with my righteous right hand.

11 See, they will be ashamed and disgraced,
all who have been angry with you;
they will be as nothing and will perish,
those who oppose you.
12 You will seek and will not find
those who contended with you;
those who warred against you
will be like nothing, absolutely nothing.
13 For I, Yahweh your God, will hold your right hand,
saying to you, 'Do not fear; I am helping you.'
14 Do not fear, Jacob you worm, and you men of Israel;
I will help you—this is the declaration of Yahweh,
your Redeemer, the Holy One of Israel.
15 Look, I am making you like a sharp threshing sledge,
new and two-edged;
you will thresh the mountains and crush them;
you will make the hills like chaff.
16 You will winnow them, and the wind will carry them away;
the wind will scatter them.

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You will rejoice in Yahweh,
you will rejoice in the Holy One of Israel.

17 The oppressed and needy look for water, but there is none,
and their tongues are parched for thirst;
I, Yahweh, will respond to their prayers;
I, the God of Israel, will not abandon them.
18 I will make streams to flow down the slopes,
and springs in the middle of the valleys;
I will make the desert into a pool of water,
and the dry land into springs of water.
19 In the wilderness I will set the cedar,
the acacia, and the myrtle, and the olive tree.
I will set the cypress in the desert plain,
with the pines and the cypress box trees.
20 I will do this so that the people
may see, learn, consider, and gain understanding together,
that the hand of Yahweh has done this,
that the Holy One of Israel has created it.

21 'Present your case,' says Yahweh,
'present your best arguments for your idols,'
says the King of Jacob.
22 Let them bring us their own arguments;
have them come forward and declare to us what will happen,
so we may know these things well.
Have them tell us of earlier predictive declarations,
so we can reflect on them and know how they were fulfilled.
23 Tell things about the future,
that we may know if you are gods;
do something good or evil,
that we may be frightened and impressed.
24 See, you idols are nothing and your deeds are nothing;
the one who chooses you is detestable.

25 I have raised up one from the north, and he comes;
from the sun's rising I summon him who calls on my name,
and he will trample the rulers like mud,
like a potter who is treading on the clay.
26 Who announced this from the beginning, that we might know?
Before this time, that we may say, 'He is in the right'?
Indeed none of them decreed it,
yes, none heard your words.
27 I first said to Zion,
'Look here they are!' I sent a herald to Jerusalem.
28 When I look, there is no one,
not one among them who can give good advice,
who, when I ask, can answer a word.
29 Look, all of them are nothing,
and their deeds are nothing;
their cast metal figures are wind and emptiness.

Isaiah 41 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in this chapter.

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Special concepts in this chapter

Mocking
Yahweh tells the people to present their best arguments in favor of honoring their idols. In this Yahweh challenges the people. Yahweh mocks or insults these false gods because they are not real and have no power. (See: falsegod)

Isaiah 41:1

Listen before me in silence
Here "me" refers to God.

you coastlands
This refers to the people who live on the islands and in the lands bordering or beyond the Mediterranean Sea.

renew their strength
See how you translated this phrase in Isaiah 40:31.

let them come near and speak; let us come near together to argue a dispute
These two phrases share similar meanings. The second explains the reason for the first. Alternate translation: "then let them come near so they may speak and reason with me"

Isaiah 41:2

Who has stirred up one from the east, calling him in righteousness to his service?
Yahweh uses this question to emphasize that he is the one who caused this ruler from the east to be victorious. Alternate translation: "I am the one who called this powerful ruler from the east and put him in my good service."

He hands nations over to him
"I give the nations over to him" or "The one who does these things hands nations over to him"

subdue kings
"conquer kings and force them to obey him"

He turns them to dust with his sword, like windblown stubble with his bow
Turning them to dust and stubble is a metaphor or exaggeration for completely destroying everything the people of these nations have made. The armies of one from the east will conquer these nations and scatter the people easily.

Isaiah 41:3

General Information:
Yahweh continues speaking to the coastlands and the nations.

He pursues them and passes by safely
"The ruler from the east pursues the nations"

by a swift path that his feet scarcely touch
Possible meanings are 1) this is a metaphor in which he and his army moving very quickly is spoken of as if his feet barely touch the ground. Alternate translation: "by a path on which he moves with great speed" or 2) "feet" represents the whole person and the phrase indicates that this is a path that they have not traveled before. Alternate translation: "by a path that he has never traveled before"

Isaiah 41:4

Who has performed and accomplished these deeds?
Yahweh uses this question to emphasize that he is the one who has done these things. Alternate translation: "I have performed and accomplished these deeds."

Who has summoned the generations from the beginning?
Here the word "generations" represents all of human history, which Yahweh created and directed throughout history. The rhetorical question anticipates the answer, Yahweh. Alternate translation: "I have summoned the generations of humanity from the beginning."

performed and accomplished
These two words mean basically the same thing and emphasize that Yahweh is the one who has done these things.

the first, and with the last ones
Possible meanings are 1) that Yahweh existed before creation and will exist at the end of creation or 2) that Yahweh was before the first generation of humanity and will be at the last generation of humanity.

Isaiah 41:5

General Information:
Yahweh continues speaking.

The isles ... the ends of the earth
These phrases represent the people who live in those places. Alternate translation: "People who live on the isles ... people who live at the ends of the earth"

The isles
You can translate "isles" the same way you translated "coastlands" in Isaiah 41:1.

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the ends of the earth
The places on the earth that are very far away are spoken of as if they were the places where the earth ends. Alternate translation: "the farthest places of the earth"

they approach and come
This doublet means that the people gather together. Alternate translation: "they come together"

Isaiah 41:6

General Information:
This page has intentionally been left blank.

Isaiah 41:7

anvil
an iron block on which a person shapes metal with a hammer

saying of the welding
Here the word "welding" refers to the process of fastening the gold to the wood as the workers finish making the idol.

They fasten it with nails so it will not topple over.
Here "it" refers to the idol that they have made.

Isaiah 41:8

General Information:
Yahweh continues speaking.

Isaiah 41:9

I took you from the ends of the earth and called you from the farthest places
These two lines mean basically the same thing and emphasize that Yahweh is bringing the people of Israel back to their land from distant countries.

the ends of the earth
The places on the earth that are very far away are spoken of as if they were the places where the earth ends. See how you translated this in [Isaiah 41:5]

I have chosen you and I have not rejected you
These two phrases mean basically the same thing. The second states in negative terms what the first states in positive terms.

Isaiah 41:10

General Information:
Yahweh continues speaking to the people of Israel.

I will uphold you with my righteous right hand
Yahweh strengthening his people is spoken of as if he were holding them with his hand.

my righteous right hand
Here "right hand" represents Yahweh's power. Possible meanings are 1) Yahweh's right hand is righteous in that he will always do the right thing. Alternate translation: "my righteous power" or 2) Yahweh's right hand is victorious in that he will always succeed in what he does. Alternate translation: "my victorious power"

Isaiah 41:11

General Information:
Yahweh continues speaking to the people of Israel.

they will be ashamed and disgraced, all who have been angry with you
"all who have been angry with you will be ashamed and disgraced"

ashamed and disgraced
These two words mean basically the same thing and emphasize the greatness of their shame.

they will be as nothing and will perish, those who oppose you
"those who oppose you will be as nothing and will perish"

Isaiah 41:12

General Information:
Yahweh continues speaking to the people of Israel.

Isaiah 41:13

I ... will hold your right hand
Yahweh helping the people of Israel is spoken of as if he were holding their right hand.

Isaiah 41:14

General Information:
Yahweh continues speaking to the people of Israel.

Jacob you worm, and you men of Israel
Here "Jacob" and "men of Israel" mean the same thing. Alternate translation: "you people of Israel who are like worms"

Jacob you worm
Possible meanings are 1) that this refers to the opinions of other nations regarding the people of Israel or 2) that this refers to Israel's own opinion of themselves. Yahweh speaks of their insignificance as if they were a worm.

this is the declaration of Yahweh
Yahweh speaks of himself by name to express the certainty of what he is declaring. Translate as in [Isaiah 30:1]

Holy One of Israel
See how you translated this phrase in Isaiah 1:4.

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Isaiah 41:15

I am making you like a sharp threshing sledge ... you will make the hills like chaff
Yahweh speaks of enabling Israel to defeat their enemies as if he were making the nation a threshing sledge that will level mountains.

a sharp threshing sledge
A threshing sledge was a board with sharp spikes that someone would drag over the wheat to separate the grain from the chaff.

two-edged
This refers to the edges of the spikes that were attached to the threshing sledge. That they are "two-edged" means that they are very sharp.

you will thresh the mountains and crush them
This is a double metaphor. The mountains are a metaphor for grain, and threshing grain is a metaphor for the Israelites defeating the powerful enemy nations near them. Alternate translation: "you will thresh your enemies and crush them as if they were grain, even though they appear to be as strong as mountains"

you will make the hills like chaff
The hills are a metaphor for the powerful enemy nations near Israel. People having the wind blow the chaff away after they have threshed the grain is a metaphor for them allowing Yahweh to destroy their enemies.

Isaiah 41:16

Connecting Statement:
Yahweh continues to use the metaphor of separating grain from chaff to describe how Israel will defeat their enemies.

You will winnow them ... the wind will scatter them
Here the word "them" refers to the mountains and hill in [Isaiah 41:15]

the wind will carry them away; the wind will scatter them
These two phrases mean the same thing. Alternate translation: "the wind will blow them away"

Isaiah 41:17

General Information:
Yahweh speaks of people who are in extreme need as if they are extremely thirsty, and of his provision for them as if he caused water to appear in places where it normally would not appear.

Isaiah 41:18

General Information:
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Isaiah 41:19

General Information:
Yahweh continues speaking.

the myrtle ... the pines and the cypress box trees
These are types of trees.

Isaiah 41:20

the hand of Yahweh has done this
Here the word "hand" represents Yahweh himself. Alternate translation: "Yahweh has done this"

Isaiah 41:21

General Information:
In these verses, Yahweh is mocking the people and their idols. He is challenging the idols to tell what will happen in the future, but he knows they cannot.

Isaiah 41:22

General Information:
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Isaiah 41:23

Connecting Statement:
Yahweh continues to mock the idols and the people who worship them (Isaiah 41:21-22).

do something good or evil
The words "good" and "evil" form a merism and represent anything. Alternate translation: "do anything at all"

Isaiah 41:24

the one who chooses you
Here "you" is plural and refers to the idols. Alternate translation: "the person who chooses you idols"

Isaiah 41:25

General Information:
Yahweh continues speaking.

I have raised up one
Yahweh speaks of appointing a person as if he raised that person up. Alternate translation: "I have appointed one"

from the sun's rising
This refers to the east, the direction from which the sun rises. Alternate translation: "from the east"

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him who calls on my name
Possible meanings are 1) that this person invokes Yahweh for his success or 2) that this person worships Yahweh.

he will trample the rulers
Conquering the rulers of other nations is spoken of as if it were trampling them under foot. Alternate translation: "he will conquer the rulers"

like a potter who is treading on the clay
Yahweh compares the way in which this person will trample the other rulers with the way that a potter tramples on clay to mix it with water.

Isaiah 41:26

Who announced this from the beginning, that we might know? Before this time, that we may say, 'He is in the right'?
Yahweh uses these rhetorical questions to mock the idols that the people worship. The implied answers are 1) that the idols have not done these things and 2) that Yahweh is the one who has done these things. The ellipsis in the second question can be filled in. Alternate translation: "None of the idols announced this from the beginning, that we might know. And none of them announced this before time, that we may say, 'He is in the right.'"

Before this time
The words "who announced this" are understood from the previous question. Alternate translation: "Who announced this before this time"

Indeed none of them decreed it, yes, none heard your words
"Indeed, none of the idols decreed it. Indeed, no one heard you idols say anything"

Isaiah 41:27

General Information:
Yahweh continues speaking.

Isaiah 41:28

not one among them
"not one idol"

Isaiah 41:29

their cast metal figures are wind and emptiness
Yahweh speaks of the worthlessness of the idols as if the idols are wind and nothing at all. Alternate translation: "their idols are all worthless"

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Chapter 42

1 Behold, my servant, whom I uphold;
my chosen one, in him I take delight.
I have put my Spirit upon him;
he will bring justice to the nations.
2 He will not cry out nor shout,
nor make his voice heard in the streets.
3 A crushed reed he will not break,
and a dimly burning wick he will not quench:
he will faithfully execute justice.
4 He will neither grow faint nor be crushed
until he has established justice on the earth;
and the coastlands wait for his law.

5 This is what God Yahweh says—
the one who created the heavens and stretched them out,
the one who made the earth and all its produce,
the one who gives breath to the people on it
and life to those who live on it:
6 "I, Yahweh, have called you in righteousness
and will hold your hand.
I will keep you and set you as a covenant for the people,
as a light for the Gentiles,
7 to open the eyes of the blind,
to release the prisoners from the dungeon,
and from the house of imprisonment
those who sit in darkness.

8 I am Yahweh, that is my name;
and my glory I will not share with another
nor my praise with carved idols.
9 See, the previous things came to pass,
now I am about to declare new events.
Before they begin to occur I will tell you about them."

10 Sing to Yahweh a new song,
and his praise from the end of the earth;
you who go down to the sea, and all that is in it,
the coastlands, and those who live there.
11 Let the desert and the cities cry out,
the villages where Kedar lives, shout for joy!
Let the inhabitants of Sela sing;
let them shout from the mountaintops.
12 Let them give glory to Yahweh
and declare his praise in the coastlands.
13 Yahweh will go out as a warrior;
as a man of war he will stir up his zeal.
He will shout, yes, he will roar his battle cries;
he will show his enemies his power.

14 I have kept quiet for a long time;
I have been still and restrained myself;
now I will cry out like a woman in labor;
I will gasp and pant.
15 I will lay waste mountains and hills
and dry up all their vegetation;
and I will turn the rivers into islands
and will dry up the marshes.
16 I will bring the blind by a way that they do not know;
in paths that they do not know I will lead them.

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I will turn the darkness into light before them,
and make the crooked places straight.
These things I will do,
and I will not abandon them.
17 They will be turned back, they will be completely put to shame,
those who trust in carved figures,
who say to cast metal figures, "You are our gods."

18 Listen, you deaf;
and look, you blind, that you may see.
19 Who is blind but my servant?
Or deaf like my messenger I send?
Who is as blind as my covenant partner,
or blind as Yahweh's servant?
20 You see many things, but do not comprehend;
ears are open, but no one hears.
21 It pleased Yahweh to praise his justice
and to make his law glorious.
22 But this is a people robbed and plundered;
they are all trapped in pits, held captive in prisons;
they have become prey with no one to rescue them,
and no one says, "Bring them back!"

23 Who among you will listen to this?
Who will listen and hear in the future?
24 Who gave Jacob over to the robber,
and Israel to the looters?
Was it not Yahweh, against whom we have sinned,
in whose ways they refused to walk,
and whose law they refused to obey?
25 Therefore he poured out on them
the heat of his anger and the violence of war,
Its flames encircled them, yet they did not understand;
it consumed them, but they did not take it to heart.

Isaiah 42 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in this chapter.

Many scholars believe that there are four songs or poems which Isaiah records about the Messiah. Isaiah 42:1-4 is the first of these songs. They are often called the "servant songs" because they focus on the Messiah being a servant. (See: christ)

Special concepts in this chapter

Servant

Israel is called Yahweh's servant. The Messiah is also called the servant of Yahweh. It is likely that the two different usages of the word "servant" are intended to contrast with one another.

Isaiah 42:1

General Information:

Yahweh continues speaking.

Behold, my servant

"Look, my servant" or "Here is my servant"

in him I take delight

"with whom I am very happy"

Isaiah 42:2

General Information:

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Isaiah 42:3

General Information:
Yahweh continues speaking.

A crushed reed he will not break, and a dimly burning wick he will not quench
Yahweh speaks of weak and helpless people as if they were crushed reeds and dimly burning wicks.

crushed reed
A reed is the long, thin stem of a plant like tall grass. If it is crushed, it cannot carry any weight. See how you translated this in Isaiah 36:6.

he will not break
"My servant will not break"

Isaiah 42:4

be crushed
This is a metaphor for being discouraged. Alternate translation: "be discouraged"

the coastlands
This refers to the people who live on the islands and in the lands bordering or beyond the Mediterranean Sea. See how you translated this in [Isaiah 41:1]

Isaiah 42:5

the one who created the heavens and stretched them out, the one who made the earth
The prophet speaks of Yahweh creating the heavens and the earth as if the heavens and earth were fabric which Yahweh stretched out.

gives breath to the people on it and life to those who live on it
These phrases mean basically the same thing and emphasize that Yahweh gives life to every person. The word "breath" is a metonym for life. Alternate translation: "gives life to the people who live on the earth"

Isaiah 42:6

have called you
Here "you" is singular and refers to Yahweh's servant.

I will ... set you as a covenant for the people
Here the word "covenant" is a metonym for the one who establishes or mediates a covenant. Alternate translation: "I will ... make you be the mediator of a covenant with the people"

a light for the Gentiles
Yahweh speaks of making his servant the one who delivers the nations from bondage as if he were making him a light that shines in dark places for the Gentiles.

Isaiah 42:7

General Information:
Yahweh continues describing what his servant will do.

to open the eyes of the blind
Causing blind people to see is spoken of as if it were opening their eyes. Also, Yahweh speaks of his servant delivering those who have been wrongly imprisoned as if his servant were restoring sight to blind people. Alternate translation: "to enable the blind to see"

to release the prisoners from the dungeon, and from the house of imprisonment those who sit in darkness
The verb may be supplied in the second phrase. Alternate translation: "to release the prisoners from the dungeon, and to release those who sit in darkness from the house in which people have imprisoned them"

Isaiah 42:8

nor my praise with carved idols
The verb may be supplied from the previous phrase. Alternate translation: "nor will I share my praise with carved idols"

my praise
This refers to the praise that Yahweh receives from people.

Isaiah 42:9

I will tell you
Here "you" is plural and refers to the people of Israel.

Isaiah 42:10

General Information:
Yahweh continues speaking.

the sea, and all that is in it, the coastlands, and those who live there
"and all the creatures that live in the sea, and all those who live on the coastlands"

Isaiah 42:11

Let the desert and the cities cry out
This refers to the people who live in the desert and the cities.

Kedar
This is a city north of Arabia. See how this was translated in Isaiah 21:16

Sela
a city in Edom

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Isaiah 42:12

General Information:
Yahweh continues speaking.

Let them give glory
Here "them" refers to the people along the coastlands.

Isaiah 42:13

Yahweh will go out as a warrior; as a man of war
Yahweh is compared with a warrior who is ready to defeat his people's enemies.

he will stir up his zeal
Here "zeal" refers to the passion that a warrior experiences when he is about to fight a battle. Yahweh stimulating his zeal is spoken of as if he stirred it up like the wind stirs up waves of water.

Isaiah 42:14

General Information:
Yahweh continues speaking.

I have kept quiet for a long time; I have been still and restrained myself
These two lines share similar meanings. Yahweh's inactivity is described as quietness and stillness.

I have been still and restrained myself
These two phrases mean basically the same thing and indicate that Yahweh has kept himself from acting. Alternate translation: "I have kept myself from doing anything"

I will cry out like a woman in labor; I will gasp and pant
Yahweh's activity as a shouting warrior is compared with a pregnant woman who cries from labor pains. This emphasizes sudden unavoidable action after a period of inactivity.

Isaiah 42:15

I will lay waste mountains ... will dry up the marshes
Yahweh uses this metaphorical language to describe his great power to conquer his enemies.

the marshes
A marsh is an area of soft, wet land with pools of water.

Isaiah 42:16

General Information:
Yahweh continues speaking.

I will bring the blind by a way that they do not know; in paths that they do not know I will lead them
These two phrases mean basically the same thing. Alternate translation: "I will lead the blind in paths that they do not know"

the blind
Yahweh speaks of his people being helpless as if they could not see because they were blind.

that they do not know
Possible meanings are 1) "that they have never traveled" or 2) "with which they are unfamiliar."

I will turn the darkness into light before them
Yahweh speaks of his people being helpless as if they could not see because they walked in darkness, and of his helping them as if he caused light to shine in the darkness.

Isaiah 42:17

General Information:
Yahweh continues speaking.

They will be turned back, they will be completely put to shame
Rejecting those who worship idols is spoken of as if it is forcing them to turn back and move the opposite direction. This can be stated in active form. Alternate translation: "I will reject them and put them to shame"

Isaiah 42:18

General Information:
Yahweh continues speaking.

you deaf ... you blind
Here "you" is plural and refers to the people of Israel. Yahweh speaks of their failure to listen to him and obey him as if they are deaf and blind.

Isaiah 42:19

Who is blind but my servant? Or deaf like my messenger I send?
Yahweh asks these rhetorical questions to scold his people and to emphasize that no one is as blind or deaf as they are. Alternate translation: "No one is as blind as my servant. No one is as deaf as my messenger whom I send."

Who is as blind as my covenant partner, or blind as Yahweh's servant?
Yahweh asks these rhetorical questions to scold his people and to emphasize that no one is as blind or deaf as they are. Alternate translation: "No one is as blind as my covenant partner. No one is as blind as Yahweh's servant."

Isaiah 42:20

General Information:
Yahweh continues speaking to the people of Israel.

You see many things, but do not comprehend
"Although you see many things, you do not understand what they mean"

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ears are open, but no one hears
The ability to hear is spoken of as if the ears were open. Here the word "hears" refers to understanding what one hears. Alternate translation: "people hear, but no one understands what they hear"

Isaiah 42:21

It pleased Yahweh to praise his justice and to make his law glorious
"Yahweh was pleased to honor his justice by making his law glorious." The second part of the phrase explains how Yahweh accomplished the first part.

Isaiah 42:22

General Information:
Yahweh continues speaking.

But this is a people robbed and plundered
This can be stated in active form. Alternate translation: "But the enemy has robbed and plundered this people"

robbed and plundered
These two words mean basically the same thing and emphasize how badly the enemy had plundered them.

they are all trapped in pits, held captive in prisons
These two phrases mean basically the same thing. This can be stated in active form. Alternate translation: "the enemy has trapped them all in pits and held them captive in prisons"

Isaiah 42:23

General Information:
Here Isaiah begins speaking.

Who among you
Here "you" is plural and refers to the people of Israel.

Isaiah 42:24

Who gave Jacob over to the robber, and Israel to the looters?
These two phrases mean the same thing. Isaiah uses this as a leading question in order to emphasize the answer that he will give in the next phrase. Alternate translation: "I will tell you who gave the people of Israel over to robbers and looters."

Was it not Yahweh ... refused to obey?
Isaiah uses this rhetorical question to emphasize that Yahweh alone was responsible for Israel's situation, and to explain the reason that Yahweh did it. Alternate translation: "It was certainly Yahweh ... refused to obey."

against whom we have sinned
Here the word "we" refers to the people of Israel and to Isaiah.

in whose ways they refused to walk, and whose law they refused to obey
The word "they" also refers to the people of Israel and to Isaiah. The two phrases mean the same thing. In the first, obeying Yahweh's laws is spoken of as if it were walking in the paths in which Yahweh commanded them to walk.

Isaiah 42:25

General Information:
Isaiah continues speaking.

Therefore he
"Therefore Yahweh"

he poured out on them the heat of his anger
Isaiah speaks of Yahweh's anger as if it were a liquid that could be poured out. Alternate translation: "he showed them just how angry he was"

on them
"against us." Here "them" refers to the people of Israel, but Isaiah still included himself as part of the people.

and the violence of war
The word "devastation" can be translated with a verb. Alternate translation: "by devastating them with war"

Its flames encircled them ... it consumed them
Isaiah speaks of Yahweh's fierce anger as if it were a fire that burned the people.

they did not take it to heart
Paying attention to something and learning from it is spoken of as if it were placing that thing on one's heart. Alternate translation: "they did not pay attention" or "they did not learn from it"

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Chapter 43

1 But now this is what Yahweh says,
he who created you, Jacob, and he who formed you, Israel:
"Do not be afraid, for I have redeemed you;
I have called you by your name, you are mine.
2 When you pass through the waters, I will be with you;
and through the rivers, they will not overwhelm you.
When you walk through the fire you will not be burned,
and the flames will not destroy you.
3 For I am Yahweh your God,
the Holy One of Israel, your Savior.
I have given Egypt as your ransom,
Cush and Seba in exchange for you.
4 Since you are precious and special in my sight, I love you;
therefore I will give people in exchange for you,
and other peoples in exchange for your life.
5 Do not be afraid, for I am with you;
I will bring your offspring from the east,
and gather you from the west.
6 I will say to the north, 'Hand them over;'
and to the south, 'Do not hold any back;'
Bring my sons from afar,
and my daughters from the remote regions of the earth,
7 everyone who is called by my name,
whom I have created for my glory,
whom I have formed, yes, whom I have made.

8 Bring out the people who are blind,
even though they have eyes,
and the deaf,
even though they have ears.
9 All the nations gather together,
and the peoples assemble.
Who among them could have declared this
and announced to us earlier events?
Let them bring their witnesses so they can be justified;
let them listen and affirm, 'It is true.'
10 You are my witnesses—this is Yahweh's declaration—
and my servant whom I have chosen,
so that you may know and believe in me,
and understand that I am he.
Before me there was no god formed,
and there will be none after me.
11 I, I am Yahweh,
and there is no savior but me.
12 I have declared, saved, and proclaimed,
and there is no other god among you.
You are my witnesses—
this is Yahweh's declaration—I am God.
13 From this day on I am he,
and no one can rescue anyone from my hand.
I act, and who can turn it back?"

14 This is what Yahweh says,
your Redeemer, the Holy One of Israel:
"For your sake I send to Babylon
and lead them all down as fugitives,
turning the Chaldeans' expressions of joy
into songs of lamentation.
15 I am Yahweh, your Holy One,

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the Creator of Israel, your King."

16 This is what Yahweh says
(who opened a way through the sea
and a path in the mighty waters,
17 who led out the chariot and the horse,
the army and the mighty man. They fell down together;
they will never rise again;
they are extinguished, quenched like a burning wick.)
18 "Do not think about these former things,
nor consider the things of long ago.
19 Look, I am about to do a new thing;
now it begins to happen; do you not know it?
I will make a road in the desert
and streams of water in the wilderness.
20 The wild animals of the field will honor me,
the jackals and the ostriches,
because I give water in the wilderness,
and rivers in the desert,
for my chosen people to drink,
21 this people whom I formed for myself,
that they might recount my praises.

22 But you have not called on me, Jacob;
you have become tired of me, Israel.
23 You have not brought me
any of your sheep as burnt offerings,
or honored me with your sacrifices.
I have not burdened you with grain offerings,
nor wearied you with demands for incense.
24 You have bought me no sweet-smelling cane with money,
neither have you poured out to me the fat of your sacrifices;
but you have burdened me with your sins,
you have wearied me with your evil deeds.

25 I, yes, I, am he who blots out your offenses for my own sake;
and I will not call to mind your sins any longer.
26 Remind me of what happened. Let us debate together;
present your cause, that you may be proved to be in the right.
27 Your first father sinned,
and your teachers have transgressed against me.
28 Therefore I will defile the holy officials;
I will hand Jacob over to complete destruction,
and Israel to abusive humiliation."

Isaiah 43 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in this chapter.

Special concepts in this chapter

Exodus

This chapter pictures Judah's eventual return from exile in Babylon as a kind of second exodus. It was reminiscent of their exodus from Egypt.

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Other possible translation difficulties in this chapter

Exile
This chapter prophesies about the Jews return from Babylon, but the exile has yet to happen and is still more than a hundred years in the future. These events will show that Yahweh alone is God.

Isaiah 43:1

he who created you, Jacob, and he who formed you, Israel
Both clauses mean the same thing. Alternate translation: "the one who created you, O people of Israel"

Isaiah 43:2

General Information:
Yahweh continues speaking to the people of Israel.

When you pass through the waters ... the flames will not destroy you
Yahweh speaks of suffering and difficult experiences as if they are deep waters and fires through which the people walk. The words "waters" and "flames" form a merism and emphasize any difficult circumstance.

When you pass through the waters, I will be with you; and through the rivers, they will not overwhelm you
These two statements mean basically the same thing and emphasize that the people will experience no harm because Yahweh is with them.

you will not be burned
This can be stated in active form. Alternate translation: "it will not burn you"

Isaiah 43:3

I have given Egypt as your ransom, Cush and Seba in exchange for you
These two phrases share similar meanings and emphasize that Yahweh will allow Israel's enemy to conquer these nations instead of Israel.

Seba
This is the name of a nation.

Isaiah 43:4

General Information:
Yahweh continues speaking to the people of Israel.

Since you are precious and special in my sight
The words "precious" and "special" mean basically the same thing and emphasize how much Yahweh values his people. Alternate translation: "Because you are very precious to me"

therefore I will give people in exchange for you, and other peoples in exchange for your life
Both phrases mean the same thing. Alternate translation: "therefore I will let the enemy conquer other peoples instead of you"

Isaiah 43:5

I will bring your offspring from the east, and gather you from the west
The directions "east" and "west" form a merism and represent from every direction. Alternate translation: "I will bring you and your offspring from every direction"

Isaiah 43:6

General Information:
Yahweh continues speaking to the people of Israel.

say to the north ... to the south
Yahweh speaks to "the north" and "the south" as if commanding the nations in those locations.

my sons ... my daughters
Yahweh speaks of the people who belong to him as if they were his children.

Isaiah 43:7

everyone who is called by my name
Here to be called by someone's name represents belonging to that person. This can be stated in active form. Alternate translation: "everyone whom I have called by my name" or "everyone who belongs to me"

whom I have formed, yes, whom I have made
Both of these mean the same thing and emphasize that it is God who made the people of Israel.

Isaiah 43:8

the people who are blind ... the deaf
Yahweh speaks of those who do not listen to him or obey him as if they were blind and deaf.

Isaiah 43:9

Who among them could have declared this and announced to us earlier events?
This rhetorical question applies to the gods whom the people of the nations worship. The implied answer is that none of them could do this. This question can be translated as a statement. Alternate translation: "None of their gods could

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have declared this or announced to us earlier events."

announced to us earlier events
This phrase refers to their ability to tell about events that happened in the past before they happened. Alternate translation: "announced to us earlier events before they happened"

Let them bring their witnesses so they can be justified; let them listen and affirm, 'It is true.'
Yahweh challenges the gods whom the nations worship to provide witnesses who will testify that they have been able to do these things, although he knows that they cannot do so. Alternate translation: "These gods have no witnesses who will prove them right, witnesses who will listen and affirm, 'It is true'"

Isaiah 43:10

You ... my servant
Here "you" is plural and refers to the people of Israel. The phrase "my servant" refers to the nation, as a whole.

Before me ... after me
In speaking this way, Yahweh is not saying that there was a time before which he did not exist or a time after which he will not exist. He is asserting that he is eternal and that the gods whom the people of other nations worship are not.

Before me there was no god formed
Here the word "formed" indicates that Yahweh is speaking of idols that people have made. This can be stated in active form. Alternate translation: "None of the gods whom people have formed existed before me"

there will be none after me
"none of those gods will exist after me"

Isaiah 43:11

I, I am Yahweh
The word "I" is repeated to emphasize the focus on Yahweh. Alternate translation: "I alone am Yahweh" or "I myself am Yahweh"

there is no savior but me
This can be expressed positively. Alternate translation: "I am the only savior" or "I am the only one who can save you"

Isaiah 43:12

General Information:
Yahweh continues speaking to the people of Israel.

Isaiah 43:13

no one can rescue anyone from my hand
Here the word "hand" represents Yahweh's power. Alternate translation: "no one can rescue anyone from my power"

who can turn it back?
Yahweh uses this question to say that no one can turn back his hand. It can be translated as a statement. Turning back his hand represents stopping him from doing something. See how you translated a similar phrase in [Isaiah 14:27]

Isaiah 43:14

General Information:
Yahweh continues speaking to the people of Israel.

Holy One of Israel
See how you translated this phrase in Isaiah 1:4.

I send to Babylon and lead them all down
The object of the verb "send" may be supplied in translation. Alternate translation: "I send an army to Babylon"

lead them all down as fugitives
"lead all of the Babylonians down as fugitives"

fugitives
A fugitive is a person who runs away so that his enemy will not capture him.

Isaiah 43:15

General Information:
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Isaiah 43:16

who opened a way ... mighty waters
Isaiah speaks of the events following the exodus from Egypt, when Yahweh divided the sea to let the Israelites walk through on dry ground but then drowned the Egyptian army. The full meaning of this statement can be made clear.

Isaiah 43:17

who led out ... a burning wick
Isaiah speaks of the events following the exodus from Egypt, when Yahweh divided the sea to let the Israelites walk through on dry ground but then drowned the Egyptian army. The full meaning of this statement can be made clear.

They fell down together; they will never rise again
Dying is spoken of as if it were falling down to the ground. Alternate translation: "They all died together; they will never live again"

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they are extinguished, quenched like a burning wick
The people dying is spoken of as if they were burning candle wicks that someone has extinguished. This can be stated in active form. Alternate translation: "their lives have ended, like a person extinguishes the flame of a burning candle"

Isaiah 43:18

General Information:
Yahweh continues speaking to the people of Israel.

Do not think about these former things, nor consider the things of long ago.
These two phrases mean basically the same thing and emphasize that they are not to worry about what happened in the past.

Isaiah 43:19

Look
This word is used to draw attention to the important information that follows. Alternate translation: "Listen" or "Pay attention"

do you not know it?
Yahweh uses a question to teach the people of Israel. This rhetorical question can be translated as a statement. Alternate translation: "surely you have noticed it."

Isaiah 43:20

wild animals of the field will honor me, the jackals and the ostriches
Here animals honor Yahweh as if they were people.

the jackals and the ostriches
These are examples of "the animals of the field" that will honor Yahweh. See how you translated the names of these animals in Isaiah 13:21-22.

Isaiah 43:21

General Information:
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Isaiah 43:22

General Information:
Yahweh continues speaking to the people of Israel.

Isaiah 43:23

General Information:
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Isaiah 43:24

General Information:
Yahweh continues speaking to the people of Israel.

sweet-smelling cane
This is a plant with a pleasant smell used to make anointing oil. It did not grow in the land of Israel so the people had to buy it from other nations.

burdened me with your sins, you have wearied me with your evil deeds
These both mean the same thing and emphasize the complaint Yahweh has with his people.

burdened me with your sins
"troubled me with your sins"

Isaiah 43:25

General Information:
Yahweh continues speaking to the people of Israel.

I, yes, I
The word "I" is repeated for emphasis. Alternate translation: "I alone"

who blots out your offenses
Forgiving sins is spoken of as either 1) blotting them out or wiping them away or 2) erasing a written record of the sins. Alternate translation: "who forgives your offenses like someone wiping something away" or "who forgives your offenses like someone who erases a record of sins"

for my own sake
"for my own honor" or "for my own reputation"

call to mind
"remember"

Isaiah 43:26

present your cause, that you may be proved to be in the right
Yahweh challenges the people to offer proof that they are innocent of the charges that he has brought against them, although he knows that they cannot do so. Alternate translation: "present your case, but you cannot prove yourselves to be to be in the right"

that you may be proved to be in the right
This can be stated in active form. Alternate translation: "that you may prove yourselves to be in the right"

Isaiah 43:27

General Information:
Yahweh continues speaking to the people of Israel.

Your first father sinned
This refers to the founder of Israel and may represent either Abraham or Jacob.

your teachers
the false prophets

Isaiah 43:28

I will hand Jacob over to complete destruction
Here to "hand over" represents putting someone under the power of another. The noun "destruction" can be translated with a verbal phrase. Alternate translation: "I will cause the enemy to completely destroy Jacob"

Israel to abusive humiliation
The verb may be supplied from the previous phrase, with which this phrase is parallel. The noun "humiliation" can be translated with a verbal phrase. Alternate translation: "I will hand Israel over to abusive humiliation" or "I will allow the enemy to abuse and humiliate Israel"

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Chapter 44

1 Now listen, Jacob my servant,
and Israel, whom I have chosen:
2 This is what Yahweh says,
he who made you and formed you in the womb
and who will help you: "Do not fear, Jacob my servant;
and you, Jeshurun, whom I have chosen.
3 For I will pour water on the thirsty ground,
and flowing streams on the dry ground;
I will pour my Spirit on your offspring
and my blessing on your descendants.
4 They will spring up among the grass,
like willows by the streams of water.
5 One will say, 'I belong to Yahweh,'
and another will call out the name of Jacob,
and another will write on his hand 'Belonging to Yahweh,'
and name himself by the name of Israel."

6 This is what Yahweh says—
the King of Israel and his Redeemer, Yahweh of hosts:
"I am the first, and I am the last;
and there is no God but me.
7 Who is like me? Let him announce it and explain to me
the events that occurred since I established my ancient people,
and let them declare the events to come.
8 Do not fear or be afraid.
Have I not declared to you long ago, and announced it?
You are my witnesses: Is there any God besides me?
There is no other Rock; I know of none."

9 All who fashion idols are nothing;
the things they delight in are worthless;
their witnesses cannot see or know anything,
and they will be put to shame.
10 Who would form a god
or cast an idol that is worthless?
11 Look, all his associates will be put to shame;
the craftsmen are only men.
Let them assemble together; let them stand up;
they will tremble and be put to shame.

12 The smith works with his tools,
forming it, working over the coals.
He shapes it with hammers
and works it with his strong arm.
He is hungry, and his strength wanes;
he drinks no water and becomes faint.
13 The carpenter measures the wood with a line,
and marks it with a stylus.
He shapes it with his tools
and marks it out with a compass.
He shapes it after the figure of a man,
like a glorious human, so it may stay in a house.
14 He cuts down cedars,
or chooses a cypress tree or an oak tree.
He makes it grow for himself among the trees in the forest.
He plants a fir tree and the rain makes it grow.
15 Then a man uses it for a fire and warms himself.
Yes, he kindles a fire and bakes bread.
Then he makes from it a god and bows down to it;

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he makes an idol and bows down to it.
16 He burns part of the wood for the fire,
roasting his meat over it. He eats and is satisfied.
He warms himself and says,
"Ah, I am warm, I have seen the fire."
17 With the rest of the wood he makes a god, his carved image;
he bows down to it and reverences it,
and prays to it saying, "Rescue me, for you are my god."
18 They do not know, nor do they understand,
for their eyes are blind and cannot see,
and their hearts cannot gain understanding.
19 No one's heart remembers, and no one has the knowledge,
no one has the understanding to say,
"I have burned part of the wood in the fire;
yes, I have also baked bread upon its coals.
I have roasted meat over its coals and eaten.
Now should I make the other part
of the wood into an abomination?
Should I bow down to a block of wood?"
20 It is as if he were eating ashes; his deceived heart misleads him.
He cannot rescue himself, nor does he say,
"This thing in my right hand is a false god."

21 Think about these things, Jacob,
and Israel, for you are my servant:
I have formed you; you are my servant:
Israel, you will not be forgotten by me.
22 I have blotted out, like a thick cloud, your rebellious deeds,
and like a cloud, your sins;
return to me,
for I have redeemed you.

23 Sing, you heavens, for Yahweh has done this;
shout for joy, you depths of the earth.
Break out into a shout of joy, you mountains,
you forest with every tree in it;
for Yahweh has redeemed Jacob,
and will show his glory in Israel.

24 This is what Yahweh says, your Redeemer,
he who formed you from the womb:
"I am Yahweh, who made everything,
who alone stretched out the heavens,
who alone fashioned the earth.
25 I who frustrate the omens of the empty talkers
and who disgrace those who interpret omens;
I who overturn the wisdom of the wise
and make their advice foolish.
26 I, Yahweh, who confirmed the words of his servant
and brings to pass the predictions of his messengers,
who says of Jerusalem, 'She will be inhabited,'
and of the towns of Judah,
'They will be built again, and I will raise up their ruins';
27 who says to the deep sea,
'Be dry, and I will dry up your currents.'
28 Yahweh is the one who says of Cyrus,
'He is my shepherd, he will do my every wish;
he will decree about Jerusalem, 'She will be rebuilt,'
and about the temple, 'Let its foundations be laid.'"

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Isaiah 44 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in this chapter.

Special concepts in this chapter

Yahweh's power

There is a prophecy in this chapter that gives the name of the king who will end the exile of the Jews from Babylon and rebuild the temple, even though the exile has not yet even occurred. This emphasizes that Yahweh knows the future, so the translator should translate the name of Cyrus given here. There are many other aspects of this chapter that show Yahweh's power as well. (See: prophet and temple)

Isaiah 44:1

General Information:

Yahweh continues speaking to the people of Israel.

Jacob my servant

This refers to Jacob's descendants. Alternate translation: "descendants of Jacob, my servants"

Isaiah 44:2

he who made you and formed you in the womb

Yahweh speaks of creating the nation of Israel as if it were forming the nation as a baby in its mother's womb. Alternate translation: "he who made you, as I form a baby in the womb"

you, Jeshurun, whom I have chosen

The verb may be supplied from the previous phrase. Alternate translation: "you, Jeshurun, whom I have chosen, do not fear"

Jeshurun

This also refers to the people of Israel.

Isaiah 44:3

General Information:

Yahweh continues speaking to the people of Israel.

I will pour water on the thirsty ground, and flowing streams on the dry ground

Yahweh speaks of giving his Spirit to the people of Israel as if he were causing rain to fall and streams to flow on dry ground.

and flowing streams on the dry ground

The words "I will pour" are understood from the previous clause. Alternate translation: "and I will pour flowing streams on the dry ground"

the thirsty ground

Dry ground is spoken of as if it were a thirsty person. Alternate translation: "the dry ground"

I will pour my Spirit on your offspring

Yahweh speaks of giving his Spirit to the people as if his Spirit were liquid that he pours out on them. Alternate translation: "I will give my Spirit to your offspring"

my blessing on your descendants

The verb may be supplied from the previous phrase. Alternate translation: "I will pour out my blessing on your descendants" or "I will give my blessing to your descendants"

Isaiah 44:4

They will spring up among the grass, like willows by the streams of water

The people of Israel being prosperous and multiplying is spoken of as if they were plants that grow because they have plenty of water.

willows

A willow is a tree with thin branches that grows near the water.

Isaiah 44:5

General Information:

Yahweh continues speaking to the people of Israel

another will call out the name of Jacob

"another person will say he is a descendant of Jacob"

name himself by the name of Israel

"call himself a descendant of Israel"

Isaiah 44:6

his Redeemer

"Israel's Redeemer"

Yahweh of hosts

See how you translated this phrase in Isaiah 1:9.

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I am the first, and I am the last
This phrase emphasizes Yahweh's eternal nature. Possible meanings are 1) "I am the one who began all things, and I am the one who ends all things" or 2) "I am the one who has always lived, and I am the one who always will live."

Isaiah 44:7

General Information:
Yahweh continues speaking.

Who is like me? Let him announce
Yahweh uses this rhetorical question to emphasize that there is no one like him. This question can be translated as a statement. Alternate translation: "If anyone thinks he is like me, let him announce"

Isaiah 44:8

General Information:
Yahweh continues speaking to the people of Israel.

Do not fear or be afraid
Yahweh uses two similar expressions in order to strengthen his encouragement. Alternate translation: "Do not be afraid"

Have I not declared to you long ago, and announced it?
Yahweh uses this question to emphasize that he is the one who predicted the events that have now happened. This can be translated as a statement. The word "announced" means basically the same thing as "declared." Alternate translation: "I declared these things to you long ago."

Is there any God besides me?
Yahweh uses a question again to emphasize that there is no other God. This rhetorical question can be translated as a statement. Alternate translation: "There is no God besides me."

There is no other Rock
Yahweh speaks of himself as if he were a large rock under which people can find shelter. This means he has the power to protect his people.

Isaiah 44:9

General Information:
Yahweh continues speaking.

the things they delight in are worthless
"the idols they delight in are worthless"

their witnesses cannot see or know anything
This phrase refers to those who worship these idols and who claim to be witnesses of the idols' power. Yahweh speaks of their inability to understand the truth as if they were blind. Alternate translation: "those who serve as witnesses for these idols are like blind people who know nothing"

they will be put to shame
This can be stated in active form. Alternate translation: "they will be ashamed" or "their idols will put them to shame"

Isaiah 44:10

Who would form a god or cast an idol that is worthless?
Yahweh is using this question to rebuke those who make idols. This question can be translated as a statement. Alternate translation: "Only fools would form a god or cast an idol that is worthless."

cast an idol that is worthless
The word "worthless" does not distinguish worthless idols from idols that have worth, because all idols are worthless. Alternate translation: "cast worthless idols"

Isaiah 44:11

General Information:
Yahweh continues speaking.

all his associates
These words could refer to 1) the associates of the craftsman who makes the idol. Alternate translation: "all of the craftsman's associates" Or 2) those who associate themselves with the idol by worshiping it. Alternate translation: "all those who worship the idol"

be put to shame
This can be stated in active form. Alternate translation: "will be ashamed"

Let them assemble together
"Let them all come together before me"

they will tremble
"they will be terrified." To "cower" is to bend over in fear.

Isaiah 44:12

General Information:
Yahweh continues speaking.

forming it
"forming the idol" or "creating the idol"

Isaiah 44:13

with a line
A string was used to outline the shape of the idol in the wood.

stylus
This is a sharp tool to scratch the wood so the craftsman can see where to cut.

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a compass
This is a tool with two points that spread out used to help mark the wood to make the idol.

Isaiah 44:14

He cuts down
"The carpenter cuts down" or "the woodcarver cuts down"

makes it grow for himself
He works so that the tree will grow strong and he can use it.

cypress tree
a tall evergreen tree

Isaiah 44:15

Then a man uses it
"The man uses the wood"

he makes an idol and bows down to it
This part of the sentence says basically the same as the first to emphasize it.

Isaiah 44:16

General Information:
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Isaiah 44:17

General Information:
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Isaiah 44:18

for their eyes are blind and cannot see
Yahweh speaks of those who cannot understand the foolishness of worshiping idols as if they were blind.

for their eyes are blind
Here "their eyes" represents the whole person. Alternate translation: "for they are blind"

their hearts cannot gain understanding
Here the people are represented by their "hearts." Alternate translation: "they cannot understand"

Isaiah 44:19

Now should I make ... an abomination? Should I bow down to a block of wood?
Yahweh says that these people should be asking themselves these rhetorical questions. The questions anticipate negative answers and emphasize how foolish it would be for a person to do these things. These questions can be translated as statements. Alternate translation: "I should not now make ... something disgusting to worship. I should not bow down to a block of wood."

Isaiah 44:20

It is as if he were eating ashes
Yahweh speaks of a person worshiping an idol as if that person were eating the burned ashes of the wood from which he made the idol. Just as eating ashes does not benefit a person, neither does worshiping an idol.

his deceived heart misleads him
The heart represents the inner person. Alternate translation: "he misleads himself because he is deceived"

He cannot rescue himself
"The person who worships idols cannot save himself"

Isaiah 44:21

General Information:
Yahweh continues speaking.

Jacob, and Israel
This refers to people descended from Jacob, Israel. Alternate translation: "you descendants of Israel"

you will not be forgotten by me
This can be stated in active form. Alternate translation: "I will not forget you"

Isaiah 44:22

I have blotted out, like a thick cloud, your rebellious deeds, and like a cloud, your sins
Yahweh speaks of how he has forgiven Israel's sins as if he were a cloud that has completely covered the sun. Alternate translation: "Like a thick cloud that covers the sun, I have blotted out your rebellious deeds, and like a cloud covers the sun, I have forgiven your sins"

like a cloud, your sins
The verb may be supplied from the previous phrase. Alternate translation: "like a cloud, I have blotted out your sins"

Isaiah 44:23

Sing, you heavens ... glory in Israel
Here Isaiah speaks various parts of creation as if they were people and commands them to praise Yawheh.

you depths of the earth
"you lowest parts of the earth." Possible meanings are 1) that this refers to very deep places on the earth such as caves or canyons and forms a merism with "heavens" in the previous phrase or 2) that this refers to the place of the dead.

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Isaiah 44:24

Redeemer
See how you translated this word in Isaiah 41:14.

he who formed you from the womb
Yahweh speaks of creating the nation of Israel as if it were forming the nation as a baby in its mother's womb. See how you translated a similar phrase in [Isaiah 44:2]

who alone stretched out the heavens
Yahweh speaks of creating the heavens as if they were fabric which he stretched out. See how you translated a similar phrase in [Isaiah 42:5]

Isaiah 44:25

omens
These are signs that people used to attempt to predict the future.

the empty talkers
This refers to people who say things that are meaningless.

Isaiah 44:26

who confirmed the words of his servant and brings to pass the predictions of his messengers
Yahweh is saying the same thing twice to emphasize that it is only he, Yahweh, who causes the prophesies to be fulfilled.

the words of his servant ... the predictions of his messengers
The abstract nouns "words" and "predictions" can be translated as verbs. Alternate translation: "what his servant declares ... what his messengers announce"

She will be inhabited
This can be stated in active form. Alternate translation: "People will live there again"

They will be built again
This can be stated in active form. Alternate translation: "People will rebuild them"

I will raise up their ruins
The phrase "ruins" refers to places that have been destroyed. Yahweh speaks of rebuilding them as if he were raising them up. Alternate translation: "I will rebuild what others have destroyed"

Isaiah 44:27

General Information:
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Isaiah 44:28

General Information:
Yahweh continues speaking.

He is my shepherd
Yahweh speaks of Cyrus ruling and protecting the people of Israel as if Cyrus is their shepherd.

She will be rebuilt
This can be stated in active form. Alternate translation: "Let the people rebuild the city"

Let its foundations be laid
This can be stated in active form. Alternate translation: "Let the people lay its foundations"

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Chapter 45

1 This is what Yahweh says to his anointed,
to Cyrus, whose right hand I hold,
in order to subdue nations before him, to disarm kings,
and to open the doors before him, so that gates remain open:
2 "I will go before you
and level the mountains;
I will break in pieces the doors of bronze
and cut in pieces their iron bars,
3 and I will give you the treasures of darkness
and riches hidden away,
that you may know that it is I, Yahweh, who call you by your name,
I, the God of Israel.
4 For Jacob my servant's sake,
and Israel my chosen,
I have called you by your name,
giving you a title of honor,
though you have not known me.
5 I am Yahweh, and there is no other;
there is no God but me.
I will gird you,
though you have not known me;
6 that people may know
from the rising of the sun, and from the west,
that there is no god but me:
I am Yahweh, and there is no other.
7 I form the light and create darkness;
I bring peace and create disaster;
I am Yahweh, who does all these things.

8 You heavens, rain down from above!
Let the skies rain down righteousness.
Let the earth absorb it,
that salvation may bear fruit,
and righteousness spring up together with it.
I, Yahweh, have created them both.

9 Woe to anyone who argues with the one who formed him,
to him who is like any other earthen pot
among all the earthen pots in the ground!
Does the clay say to the potter,
'What are you making?'
or 'Your work has no handles on it'?
10 Woe to him who says to a father,
What are you fathering?'
or to a woman,
'What are you giving birth to?'

11 This is what Yahweh says,
the Holy One of Israel, his Maker:
'Why do you ask questions about what I will do for my children?
Do you command me concerning the work of my hands?'
12 'I made the earth
and created man on it.
It was my hands that stretched out the heavens,
and I commanded all the stars to appear.
13 I stirred Cyrus up in righteousness,
and I will smooth out all his paths.
He will build my city;
he will let my exiled people go home,

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and not for price nor bribe,'"
says Yahweh of hosts.

14 This is what Yahweh says,

"The produce of Egypt and the merchandise of Cush
with the Sabeans, men of tall stature,
will be brought to you.
They will be yours.
They will follow after you,
coming in chains.
They will bow down to you
and plead with you saying,
'Surely God is with you,
and there is no other except him.'"

15 Truly you are a God who hides yourself,
God of Israel, Savior.
16 They will all be ashamed and disgraced together;
those who carve idols will walk in humiliation.
17 But Israel will be saved by Yahweh
with an everlasting salvation;
you will never again be ashamed or humiliated.

18 This is what Yahweh says,
who created the heavens,
the true God
who created the earth and made it,
who established it.
He created it, not as a waste,
but designed it to be inhabited:
"I am Yahweh,
and there is no other.
19 I have not spoken in secret,
in some dark land;
I did not say to Jacob's descendants,
'Seek me in vain!'
I am Yahweh, who speaks what is right;
I declare the things that are upright.

20 Assemble yourselves and come!
Gather together, you refugees from among the nations!
They have no knowledge, those who carry carved images
and pray to gods that cannot save.
21 Come close and declare it to me, bring the evidence!
Let them conspire together.
Who has shown this from long ago?
Who announced it?
Was it not I, Yahweh?
There is no God except me,
a just God and a Savior;
there is no one besides me.

22 Turn to me and be saved,
all the ends of the earth;
for I am God, and there is no other.
23 By myself I swear,
speaking my just decree,
and it will not turn back:
'To me every knee will bend,

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every tongue will swear.
24 They will say of me, "In Yahweh alone
are righteousness and strength."'"
They will all be ashamed
who are angry at him.
25 In Yahweh all the descendants of Israel will be justified;
they will take pride in him.

Isaiah 45 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in this chapter.

Special concepts in this chapter

Potter and clay

The potter and the clay are important images used in Scripture. They emphasize the power and control of God. This chapter connects this to the truth that Yahweh is the creator of all, which it repeatedly emphasizes. He is even able to "anoint" or chose a future, pagan king. (See: anoint)

Isaiah 45:1

whose right hand I hold

Yahweh helping Cyrus and causing him to be successful is spoken of as if he were holding his right hand.

Isaiah 45:2

General Information:

Yahweh continues speaking to Cyrus.

level the mountains

Yahweh speaks of removing obstacles that would hinder Cyrus's success as if it were leveling mountains before him.

the mountains

The Hebrew word used in the text is rare and is of an uncertain meaning. Some modern versions have "rough places" or "crooked places."

their iron bars

This refers to the iron bars on the bronze gates.

Isaiah 45:3

the treasures of darkness

Here "darkness" refers to places that are secret. Alternate translation: "treasures in dark places" or "the treasures in secret places"

Isaiah 45:4

General Information:

Yahweh continues speaking to Cyrus.

Jacob ... Israel

These both refer to the descendants of Israel.

Isaiah 45:5

I will gird you

Possible meanings are 1) "I will strengthen you for battle" or 2) "I will equip you for battle."

Isaiah 45:6

from the rising of the sun, and from the west

Since the sun rises in the east, this phrase forms a merism and means everywhere on earth. Alternate translation: "from every place on earth"

Isaiah 45:7

General Information:

Yahweh continues speaking.

I form the light and create darkness; I bring peace and create disaster

Both of these expressions form merisms that emphasize that Yahweh is sovereign creator of everything.

Isaiah 45:8

You heavens, rain down from above ... righteousness spring up together with it

Yahweh speaks of his righteousness as if it were rain that falls on the earth, and of his righteousness and salvation as plants that grow on the earth.

You heavens

Yahweh momentarily turns his attention from his people and begins to speak to the heavens.

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Isaiah 45:9

General Information:
Yahweh continues speaking.

any other earthen pot among all the earthen pots in the ground
Yahweh speaks of himself as if he were a potter, and of the one who would argue with him as if that person and the rest of humanity were all clay pots. Alternate translation: "like one piece of pottery among many other pieces of pottery scattered on the ground"

earthen pot
Possible meanings are 1) "clay pot" or 2) "piece of broken clay pottery."

Does the clay say to the potter ... on it'?
Yahweh asks this question to rebuke those who argue with him about what he does. Alternate translation: "The clay should not say to the potter ... on it!'"

Isaiah 45:10

General Information:
Yahweh continues to scold those who argue with him about what he does.

Woe to him who says to a father, ... 'What are you giving birth to?'
Yahweh speaks of those who would argue him as if they were unborn children who argue with their own parents.

What are you fathering? ... What are you giving birth to?
The unborn child asks these rhetorical questions to scold his parents for giving birth to him. These can be translated as statements. Alternate translation: "You should not be my father ... You should give birth to me." or "You are not fathering me correctly ... You are not giving birth to me correctly."

Isaiah 45:11

Holy One of Israel
See how you translated this phrase in Isaiah 1:4.

Why do you ask questions about what I will do for my children? Do you command me concerning the work of my hands?
Yahweh uses questions to scold those who argue with him about what he does. Alternate translation: "Do not question me about what I do for my children. Do not command me concerning the work of my hands."

my children
This refers to the people of Israel.

the work of my hands
Here the word "hands" represents Yahweh. Alternate translation: "the things that I have made"

Isaiah 45:12

General Information:
Yahweh continues speaking.

It was my hands that
Here the word "hands" represents Yahweh. Alternate translation: "It was I who"

stretched out the heavens
Yahweh speaks of creating the heavens as if they were fabric that he stretched out. See how you translated a similar phrase in Isaiah 42:5.

Isaiah 45:13

General Information:
Yahweh continues speaking.

I stirred Cyrus up in righteousness
Here the word "righteousness" refers to right action. Possible meanings are 1) that Yahweh has stirred up Cyrus to do the right thing or 2) that Yahweh was right to stir up Cyrus.

I stirred Cyrus
Yahweh speaks of causing Cyrus to act as if it were stirring him from slumber.

I will smooth out all his paths
Yahweh speaks of removing obstacles and causing Cyrus to be successful as if he were making the paths smooth on which Cyrus walks.

He will build my city
This refers to Jerusalem.

not for price nor bribe
Here the words "price" and "bribe" share similar meanings. Cyrus will not do these things for financial gain. Alternate translation: "he will not do these things for money"

Yahweh of hosts
See how you translated this phrase in Isaiah 1:9.

Isaiah 45:14

The produce of Egypt and the merchandise of Cush with the Sabeans, men of tall stature, will be brought to you
This can be stated in active form. Alternate translation: "The people of Egypt, Cush, and the tall people of Seba will bring to you their produce and their merchandise"

The produce of Egypt
"The crops that grow in Egypt"

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Sabeans
These are people from the nation of Seba.

to you
Here "you" refers to the people of Jerusalem.

there is no other except him
This double negative emphasizes that the speakers believe that the God of Israel is the only true God. Alternate translation: "the only true God is your God"

Isaiah 45:15

General Information:
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Isaiah 45:16

They will all be ashamed and disgraced together; those who carve idols will walk in humiliation
These two lines share similar meanings, with the second clarifying the subject of the first.

They will all be ashamed and disgraced together
The words "ashamed" and "disgraced" mean basically the same thing and emphasize the intensity of shame. This can be stated in active form. Alternate translation: "Their idols will leave them all completely ashamed"

will walk in humiliation
Living in continual humiliation is spoken of as if it were walking in humiliation. Alternate translation: "will be continually humiliated"

Isaiah 45:17

Israel will be saved by Yahweh
This can be stated in active form. Alternate translation: "Yahweh will save the people of Israel"

you will never again be ashamed or humiliated
Here "you" refers to the people of Israel. The words "ashamed" and "humiliated" mean basically the same thing. This can be stated in active form. Alternate translation: "No one will ever humiliate you again"

Isaiah 45:18

not as a waste
"not to be empty." Here the word "waste" refers to an empty, barren place.

but designed it to be inhabited
This can be stated in active form. Alternate translation: "but he designed it so people could live on it"

Isaiah 45:19

General Information:
Yahweh continues speaking.

things that are upright
Here "upright" is a metaphor for things that are true and morally good. Alternate translation: "things that are good and true"

Isaiah 45:20

General Information:
Yahweh continues speaking

refugees
people who have fled from their homes so the enemy will not capture or kill them

Isaiah 45:21

General Information:
Yahweh continues speaking to the refugees (Isaiah 45:20).

Let them conspire together
Here the word "them" refers to the refugees from among the nations who worship idols.

Who has shown this from long ago? Who announced it? Was it not I, Yahweh?
Yahweh uses questions to emphasize that he was the one who told them these things would happen. Alternate translation: "I will tell you who has shown this from long ago. I will tell you who announced it. It was I, Yahweh."

There is no God except me ... there is no one besides me
These double negatives emphasize that the speaker is the only God. Alternate translation: "I am the only God ... I am the only one"

Isaiah 45:22

General Information:
Yahweh continues speaking.

Turn to me and be saved
This can be stated in active form. Alternate translation: "Turn to me and I will save you"

all the ends of the earth
The places on the earth that are very far away are spoken of as if they were the places where the earth ends. This phrase also forms a merism and refers to everywhere in between the ends. Alternate translation: "all the farthest places of the earth" or "the entire earth"

all the ends of the earth
Here this phrase represents the people who live at "the ends of the earth." Alternate translation: "you

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who live at the farthest places of the earth" or "all of you who live on the earth"

Isaiah 45:23

To me every knee will bend, every tongue will swear
The words "knee" and "tongue" represent the people. Alternate translation: "Every person will kneel before me, and everyone will swear"

Isaiah 45:24

They will say
All the people on the earth are speaking.

Isaiah 45:25

In Yahweh all the descendants of Israel will be justified
Here the word "justified" does not refer to Yahweh forgiving their sins, but to proving to the nations that Israel was right to worship him. This can be stated in active form. Alternate translation: "Yahweh will justify all the descendants of Israel" or "Yahweh will vindicate all the descendants of Israel"

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Chapter 46

1 Bel bows down, Nebo stoops low.
Their idols weigh down the animals who carry them,
and you load your cattle with heavy burdens
for weary animals.
2 Together they bend low, kneel down;
they cannot rescue the images,
and they themselves have gone off into captivity.

3 Listen to me, house of Jacob,
all the remnant of the house of Israel,
who have been carried by me from before your birth,
carried from the womb.
4 Even to your old age I am he,
and until your hair is gray I will carry you.
I made you and I will bear you;
I will carry you and I will rescue you.

5 To whom will you compare me? Who do you think I resemble,
so that we may be compared?
6 People pour out gold from the bag
and weigh silver on the scale.
They hire a metalsmith, and he makes it into a god;
they bow down and worship it.
7 They lift it on their shoulder and carry it;
they set it in its place, and it stands in its place
and does not move from it.
They cry out to it, but it cannot answer
nor save anyone from his trouble.

8 Think about these things;
never ignore them, you rebels!
9 Think about the earlier things, those of times past,
for I am God, and there is no other,
I am God, and there is no one like me.
10 I announce the end from the beginning,
and beforehand what has not yet happened;
I say, "My plan will happen,
and I will do as I desire."
11 I call a bird of prey from the east,
the man of my choice from a distant land;
yes, I have spoken; I will also accomplish it;
I have purposed, I will also do it.
12 Listen to me, you stubborn people,
who are far from doing what is right.
13 I am bringing my righteousness near;
it is not far away,
and my salvation does not wait;
and I will give salvation to Zion
and my beauty to Israel.

Isaiah 46 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in this chapter.

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Yahweh and the false gods
This chapter is intended to compare Yahweh with various false Gods whom the Israelites worship. There really is no comparison at all because Yahweh alone is God. (See: falsegod)

Isaiah 46:1

Bel bows down, Nebo stoops low. Their idols ... for weary animals
Isaiah speaks of people placing the idols of Bel and Nebo into a cart for animals to transport as if these gods were made to "bow down" and "stoop." These are both postures of humiliation.

Bel ... Nebo
These were the two primary gods whom the Babylonians worshiped.

Their idols
the idols that represented Bel and Nebo

Isaiah 46:2

they cannot rescue the images
"Bel and Nebo cannot rescue their images"

they themselves have gone off into captivity
Isaiah speaks of people carrying off these idols as if the false gods whom they represent are being carried off to captivity.

Isaiah 46:3

Listen to me
Here "me" refers to Yahweh.

who have been carried by me from before your birth, carried from the womb
Yahweh speaks of the nation of Israel as if it were a person, and of the nation's beginning as if it were its birth.

who have been carried by me
Yahweh speaks of helping and rescuing the people of Israel as if he were carrying them. This can be stated in active form. Alternate translation: "whom I have carried"

Isaiah 46:4

Even to your old age I am he, and until your hair is gray I will carry you
Yahweh speaks of the nation of Israel becoming very old as if it were an old man with gray hair.

Isaiah 46:5

General Information:
Yahweh continues speaking to the people of Israel.

To whom will you compare me? Who do you think I resemble, so that we may be compared?
Yahweh uses questions to emphasize that there is no one like him. Alternate translation: "There is no one to whom you can compare me. I resemble no one, so that we might be compared."

so that we may be compared
This can be stated in active form. Alternate translation: "so that you may compare us"

Isaiah 46:6

General Information:
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Isaiah 46:7

They lift it
"They" refers to the people who make idols and "it" refers to the idol that they have created.

Isaiah 46:8

General Information:
Yahweh continues speaking to his people.

Isaiah 46:9

General Information:
This page has intentionally been left blank.

Isaiah 46:10

General Information:
Yahweh continues speaking to his people.

I announce the end from the beginning, and beforehand what has not yet happened
This basically repeats the same idea for emphasis. The verb from the first phrase may be supplied for the second. Alternate translation: "I announce the end from the beginning, and I announce beforehand what has not yet happened"

Isaiah 46:11

I call a bird of prey from the east
Yahweh speaks of Cyrus as if he were "a bird of prey." As a bird swiftly captures its prey, so Cyrus will swiftly accomplish Yahweh's purpose to conquer the nations.

I have spoken; I will also accomplish it; I have purposed, I will also do it.
This repeats the same idea for emphasis.

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Isaiah 46:12

General Information:
Yahweh continues speaking to the people of Israel.

who are far from doing what is right
Yahweh speaks of the people stubbornly doing wrong as if they were physically far away from doing the right thing.

Isaiah 46:13

my salvation does not wait
Yahweh speaks of saving his people soon as if his salvation were a person who does not wait to act. The abstract noun "salvation" can be translated with a verb. Alternate translation: "I will not wait to save you"

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Chapter 47

1 Come down and sit in the dust,
virgin daughter of Babylon;
sit on the ground without a throne,
daughter of the Chaldeans.
You will no longer be called
dainty and delicate.
2 Take the millstone and grind flour;
remove your veil,
strip off your flowing robe, uncover your legs,
cross the streams.
3 Your nakedness will be uncovered,
yes, your shame will be seen:
I will take vengeance
and will not spare a man.

4 Our Redeemer, Yahweh of hosts is his name,
the Holy One of Israel.

5 Sit in silence and go into darkness,
daughter of the Chaldeans;
for you will no longer be called
queen of kingdoms.
6 I was angry with my people;
I defiled my heritage
and gave them over into your hand,
but you showed them no mercy;
you placed a very heavy yoke on the old people.
7 You said, "I will rule forever
as sovereign queen."
You did not take these things to heart,
nor did you consider how they would turn out.

8 So now hear this, you who love pleasure
and sit securely;
you who say in your heart,
"I exist, and there is no one else like me;
I will never sit as a widow,
nor will I ever experience loss of children."
9 But these two things will come to you
in a moment in one day:
the loss of children and widowhood;
in full force they will come on you,
despite your sorceries
and your many incantations and amulets.
10 You have trusted in your wickedness;
you have said, "No one sees me";
your wisdom and your knowledge lead you astray,
but you say in your heart,
"I exist, and there is no one else like me."
11 Disaster will overcome you;
you will not be able to drive it away with your incantations.
Destruction will fall on you;
you will not be able to ward it off.
Calamity will strike you suddenly,
before you know it.

12 Persist in casting your spells
and your many sorceries
which you have faithfully recited since your childhood;

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perhaps you will profit from them,
perhaps you will cause trembling.
13 You are tired out from so much counsel;
let those men stand up and save you—
those who chart the heavens and prophesy by the stars,
those who declare the new moons—
let them save you from what will happen to you.
14 See, they will become like stubble.
The fire will burn them up.
They will not save themselves
from the hand of the flame.
There are no coals to warm them
and no fire for them to sit by!
15 This is what they have become to you—
those with whom you have worked,
and you have bought and sold with them since your youth—
they wandered about each one in his own direction;
there is no one who can rescue you."

Isaiah 47 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in this chapter.

Special concepts in this chapter

Babylon

This chapter prophesied the destruction of Babylon. At the time that the prophesy was written, Assyria was still in power and Babylon had not yet become a world power. The Chaldeans were not yet a powerful nation either. The people of Judah would become servants or slaves of Babylon and be forced to work very hard. (See: prophet)

Isaiah 47:1

General Information:

In this chapter, Yahweh speaks to Babylon about her downfall as if she were a queen who is humiliated.

sit in the dust, virgin daughter of Babylon; sit on the ground ... daughter of the Chaldeans.

These two phrases mean basically the same thing. Sitting in the dust was a sign of humiliation.

virgin daughter of Babylon ... daughter of the Chaldeans

Both of these phrases refer to the city, Babylon, which is spoken of as if it were a daughter. That the city is a "daughter" indicates how people think fondly of her.

without a throne

Here "throne" refers to the power to rule. Alternate translation: "without the power to rule"

You will no longer be called dainty and delicate

This can be stated in active form. Alternate translation: "People will no longer call you dainty and delicate"

dainty and delicate

These two words share similar meanings. They describe one who is beautiful and lives in luxury. Alternate translation: "very beautiful" or "very luxurious"

Isaiah 47:2

millstone

a large stone used to grind grain

Isaiah 47:3

Connecting Statement:

Yahweh continues to speak to Babylon about her downfall as if she were a queen who is humiliated.

Your nakedness will be uncovered

This can be stated in active form. Alternate translation: "You will be naked"

your shame will be seen

Here the word "shame" is a euphemism for one's private parts. This can be translated in active form. Alternate translation: "people will see your shame" or "people will see your private parts"

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Isaiah 47:4

Our Redeemer
"Our" refers to Isaiah and the people of Israel. See how you translated "Redeemer" in [Isaiah 41:14]

Yahweh of hosts
See how you translated this phrase in Isaiah 1:24.

Holy One of Israel
See how you translated this phrase in Isaiah 5:16.

Isaiah 47:5

daughter of the Chaldeans
This phrase refers to the city, Babylon, which is spoken of as if it were a daughter. That the city is a "daughter" indicates how the Chaldeans think fondly of her. See how you translated this phrase in Isaiah 47:1.

for you will no longer be called
This can be stated in active form. Alternate translation: "for people will no longer call you"

queen of kingdoms
Yahweh speaks of Babylon being the capital city of the Babylonian empire as if it were a queen who ruled many kingdoms.

Isaiah 47:6

Connecting Statement:
Yahweh continues to speak to Babylon about her downfall as if she were a queen who is humiliated.

I was angry
Here "I" refers to Yahweh.

I defiled my heritage
Yahweh speaks of the people of Israel being his special possession as if they were his heritage or inheritance. Alternate translation: "I defiled my people, who are my special possession"

gave them over into your hand
Here the word "hand" represents Babylon's power or control. Alternate translation: "I put them under your power"

you placed a very heavy yoke on the old people
Yahweh speaks of the Babylonians oppressing the old people as if they had treated the old people like cattle and put heavy yokes on their necks.

Isaiah 47:7

I will rule forever as sovereign queen
Babylon speaks of permanently ruling over many nations as if she were a queen who would rule forever.

You did not take these things to heart
Yahweh speaks of thinking carefully about something as if it were placing that thing on one's heart. Alternate translation: "You did not consider these things"

Isaiah 47:8

Connecting Statement:
Yahweh continues to speak to Babylon about her downfall as if she were a queen who is humiliated.

you who love pleasure
"you luxurious one." This refers to the many luxuries that Babylon enjoyed.

sit securely
This refers to Babylon's false sense of security in thinking that she will never lose her position of wealth and honor. Alternate translation: "who think you are safe"

I will never sit as a widow ... loss of children
Babylon believing that other nations will never be able to conquer her is spoken of as if she will never become a widow or never have children die.

I will never sit as a widow
"I will never become a widow"

Isaiah 47:9

in a moment in one day
"suddenly at the same time"

amulets
ornaments or jewelry that people wear because they believe that those things will protect them from evil, danger, or sickness

Isaiah 47:10

Connecting Statement:
Yahweh continues to speak to Babylon about her downfall as if she were a queen who is humiliated.

you say in your heart
Here the word "heart" refers to the inner person. Alternate translation: "you say to yourself"

Isaiah 47:11

Disaster will overcome you
Yahweh speaks of disaster as if it were a person who captures Babylon. Alternate translation: "You will experience disaster"

Destruction will fall on you
Yahweh speaks Babylon being destroyed as if destruction were an object that falls upon the city. Alternate translation: "You will experience destruction" or "Others will destroy you"

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Calamity will strike you
Yahweh speaks of Babylon experiencing calamity as if calamity were a person who strikes Babylon. Alternate translation: "You will experience calamity"

Isaiah 47:12

Connecting Statement:
Yahweh continues to speak to Babylon about her downfall as if she were a queen who is humiliated.

Persist in casting your spells ... perhaps you will cause trembling
Yahweh mocks Babylon by telling her to continue to practice her sorcery to keep bad things away, but he knows that it will not help her.

cause trembling
The one whom Babylon would cause to tremble in fear is probably the personification of disaster. Babylon would be trying to keep disaster away or to avoid suffering disaster. Alternate translation: "cause disaster to tremble in fear and stay away" or "keep yourselves from suffering disaster"

Isaiah 47:13

General Information:
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Isaiah 47:14

Connecting Statement:
Yahweh continues to speak to Babylon about her downfall as if she were a queen who is humiliated.

they will become like stubble. The fire will burn them up
Yahweh compares the magicians and sorcerers to straw that burns quickly in a fire. This means that Yahweh will destroy them as easily as fire burns stubble, and so they are powerless to save Babylon.

the hand of the flame
Here the word "hand" represents strength. Alternate translation: "the power of the flame"

There are no coals to warm them and no fire for them to sit by
Yahweh emphasizes that this is a destructive fire by stating that it is not one that people will use to warm themselves.

Isaiah 47:15

General Information:
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Chapter 48

1 Hear this, house of Jacob,
who are called by the name Israel
and have come from the waters of Judah;
you who swear by the name of Yahweh
and invoke the God of Israel,
but not sincerely nor in a righteous manner.
2 For they call themselves people of the holy city
and trust in the God of Israel.
Yahweh of hosts is his name.
3 "I have declared the things from long ago;
they came out from my mouth, and I made them known;
then suddenly I did them, and they came to pass.
4 Because I knew that you were obstinate,
your neck muscles tight as iron,
and your forehead like bronze,
5 therefore I declared these things to you beforehand;
before they happened I informed you,
so you could not say,
'My idol has done them,'
or 'My carved figure and my cast metal figure has ordained these things.'
6 You heard about these things; look at all this evidence;
and you, will you not admit what I said is true?

From now on, I am showing you new things,
hidden things that you have not known.
7 Now, and not from previously, they come into being,
and before today you have not heard about them,
so you will not be able to say,
'Yes, I knew about them.'
8 You never heard; you did not know;
these things were not unfolded to your ears beforehand.
For I knew that you have been very deceitful,
and that you have been a rebel from birth.
9 For the sake of my name I will defer my anger,
and for my honor I will hold back from destroying you.
10 Look, I refined you, but not as silver;
I have purified you in the furnace of affliction.
11 For my own sake, for my own sake I will act;
for how can I allow my name to be profaned?
I will not give my glory to anyone else.

12 Listen to me, Jacob,
and Israel, whom I called:
I am he;
I am the first, I also am the last.
13 Yes, my hand laid the foundation of the earth,
and my right hand spread out the heavens;
when I call to them,
they stand up together.

14 Assemble yourselves, all of you, and listen!
Who among you has announced these things?
Yahweh's ally will accomplish his purpose against Babylon.
He will carry out Yahweh's will against the Chaldeans.
15 I, I have spoken,
yes, I have summoned him,
I have brought him,
and he will succeed.

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16 Come near to me, listen to this:
From the beginning I have not spoken in secret; when it happens, I am there."
Now the Lord Yahweh has sent me, and his Spirit.

17 This is what Yahweh,
your Redeemer, the Holy One of Israel says,
"I am Yahweh your God,
who teaches you how to profit,
who leads you by the way that you should go.
18 If only you had obeyed my commandments!
Then your peace and prosperity would have flowed like a river,
and your righteousness like the waves of the sea.
19 Your descendants would have been as numerous as the sand,
and the offspring from your womb as numerous as the grains of sand;
their name would not have been cut off
nor blotted out from before me.

20 Come out from Babylon!
Flee from the Chaldeans!
With the sound of a ringing cry announce it!
Make this known,
make it go out to the ends of the earth!
Say, 'Yahweh has redeemed his servant Jacob.'
21 They did not thirst when he led them through the deserts;
he made the water to flow out of the rock for them;
he split open the rock,
and the waters gushed out.

22 There is no peace for the wicked—says Yahweh."

Isaiah 48 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in this chapter.

Yahweh and the false gods

This chapter is set up to compare Yahweh with various false Gods whom the Israelites worship. There really is no comparison between the two because Yahweh alone is God. (See: falsegod)

Important figures of speech in this chapter

Exile

Yahweh explains purpose behind the Jews exile in Babylon, even though it is still in the future. This emphasizes that that Yahweh is much more powerful than the false gods.

Isaiah 48:1

Hear this

"Listen to my message." Yahweh is speaking.

house of Jacob

Here "house" refers to the descendants of Jacob. Alternate translation: "descendants of Jacob"

who are called by the name Israel

This can be stated in active form. Alternate translation: "whom everyone calls the people of Israel"

have come from the waters of Judah

This phrase emphasizes that they are the direct, physical descendants of Judah. Alternate translation: "are the descendants of Judah"

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the waters of Judah
The word "waters" here is a euphemism for semen. You may need either to translate using a different euphemism or to specify the meaning of the euphemism. Alternate translation: "the family line of Judah" or "the loins of Judah" or "the sperm of Judah"

invoke the God of Israel
"call on the God of Israel"

Isaiah 48:2

they call themselves
This refers to the people of Israel. Alternate translation: "you call yourselves"

the holy city
This refers to Jerusalem.

Yahweh of hosts
See how you translated this phrase in Isaiah 1:9.

Isaiah 48:3

General Information:
Yahweh continues speaking to the people of Israel.

they came out from my mouth
"Mouth" refers to someone speaking. Alternate translation: "I spoke these things"

Isaiah 48:4

your neck muscles tight as iron, and your forehead like bronze
Yahweh compares the tightness of their neck muscles and the hardness of their foreheads to the hardness of iron and bronze. Here, to have a tight neck or a hard forehead is a metaphor that means the people are stubborn. Alternate translation: "it is as if your necks were iron and your heads were bronze"

Isaiah 48:5

I declared these things to you beforehand; before they happened I informed you
This is saying the same thing twice for emphasis.

Isaiah 48:6

General Information:
Yahweh continues speaking to the people of Israel.

will you not admit what I said is true?
Yahweh uses a question to scold the people of Israel for not admitting what they should know is true. Alternate translation: "you are stubborn and will not admit what I said is true."

Isaiah 48:7

General Information:
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Isaiah 48:8

General Information:
Yahweh continues speaking to the people of Israel.

these things were not unfolded to your ears beforehand
Yahweh speaks of explaining something as if it were unfolding it. The word "ears" represents the people who are listening. This can be stated in active form. Alternate translation: "I did not explain these things to you beforehand"

from birth
Yahweh speaks of the nation's beginning as if it were its birth.

Isaiah 48:9

General Information:
Yahweh continues speaking to the people of Israel.

For the sake of my name I will defer my anger
Here the word "name" refers to Yahweh's reputation. Alternate translation: "For the sake of my reputation I will delay my anger"

for my honor I will hold back from destroying you
This part of the sentence means basically the same thing as the first part.

Isaiah 48:10

Look, I refined you, but not as silver; I have purified you in the furnace of affliction
Yahweh speaks of using affliction to purify his people as if they were precious metals and affliction were a furnace in which he refines them.

Isaiah 48:11

for how can I allow my name to be profaned?
Yahweh uses a question to emphasize that he can never allow his own name to be dishonored. This can be stated in active form. Alternate translation: "for I cannot allow anyone to profane my name."

Isaiah 48:12

General Information:
Yahweh continues speaking to the people of Israel.

Jacob, and Israel
Both of these refer to the people of Israel.

I am the first, I also am the last
This phrase emphasizes Yahweh's eternal nature. Possible meanings are 1) "I am the one who began

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all things, and I am the one who ends all things" or 2) "I am the one who has always lived, and I am the one who always will live." See how you translated a similar phrase in [Isaiah 44:6]

Isaiah 48:13

my hand laid the foundation of the earth, and my right hand spread out the heavens
Here "hand" refers to Yahweh. Alternate translation: "I laid the foundation of the earth, and I spread out the heavens"

the foundation of the earth
The word "foundation" normally refers to a stone structure that gives support to a building from underneath. Here it describes a similar structure that was thought to support and hold the earth in place. See how you translated this in Isaiah 24:18.

spread out the heavens
Yahweh speaks of creating the heavens as if they were fabric which Yahweh stretched out. See how you translated a similar phrase in [Isaiah 42:5]

when I call to them, they stand up together
Standing up when Yahweh calls is a metaphor for being ready to obey him. Yahweh speaks of the earth and the heavens as if they were able to hear him and obey him.

when I call to them
Possible meanings are 1) "when I call the earth and the heavens" or 2) "when I call the stars in the heavens."

Isaiah 48:14

General Information:
Yahweh continues speaking to the people of Israel.

Who among you has announced these things?
Yahweh uses a question to emphasize that the idols have not told them these things. Alternate translation: "None of your idols has told this to you."

Yahweh's ally will accomplish his purpose against Babylon. He will carry out Yahweh's will against the Chaldeans
Here "ally" refers to Cyrus. Both of these sentences mean the same thing and are used for emphasis.

his purpose
"Yahweh's purpose"

Isaiah 48:15

I, I
The word "I" is repeated for emphasis. Alternate translation: "I myself"

Isaiah 48:16

General Information:
Yahweh continues speaking to the people of Israel.

I have not spoken in secret
"I have spoken plainly and clearly"

sent me
Here "me" refers to an unknown servant of Yahweh, maybe Isaiah or Cyrus or the promised Messiah.

Isaiah 48:17

your Redeemer ... your God
Here "your" refers to the people of Israel.

Redeemer
See how you translated this word in Isaiah 41:14.

Holy One of Israel
See how you translated this phrase in Isaiah 1:4.

who leads you by the way that you should go
Yahweh teaching the people how they should live is spoken of as if he were leading them to walk on the correct paths.

to profit
to succeed

Isaiah 48:18

If only you had obeyed my commandments
Yahweh describes something that could have happened but did not.

Then your peace and prosperity would have flowed like a river, and your righteousness like the waves of the sea
These two phrases share similar meanings. In both, Yahweh speaks of Israel's experiencing abundant blessings as if those blessings flowed like water.

your righteousness like the waves of the sea
The verb may be supplied from the previous phrase. Alternate translation: "your righteousness would have flowed like the waves of the sea"

righteousness
This is probably a metonym for the salvation that come from righteousness. Alternate translation: "salvation"

Isaiah 48:19

General Information:
Yahweh continues telling Israel what would have happened if they had obeyed his commandments, but they had not obeyed.

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Your descendants would have been as numerous as the sand, and the offspring from your womb as numerous as the grains of sand
These both mean that the people would have had more descendants than they could count.

the offspring from your womb
Yahweh speaks of the descendants of the people of Israel as if they were children to which the nation gives birth.

their name would not have been cut off nor blotted out
The people of Israel being destroyed is spoken of as if their name had been cut off, as one would cut a piece of cloth or cut a branch from a tree, or blotted out. This can be translated in active form. Alternate translation: "I would not have cut off nor blotted out their name"

their name
Here the word "name" refers to the descendants who would carry on the name of Israel. Alternate translation: "they"

cut off nor blotted out
These two expressions in this context refer to destroying the people. Alternate translation: "destroyed"

Isaiah 48:20

General Information:
Yahweh continues speaking to the people of Israel.

to the ends of the earth
The places on the earth that are very far away are spoken of as if they were the places where the earth ends. This phrase also forms a merism and refers to everywhere in between the ends. Alternate translation: "to all the farthest places of the earth" or "to the entire earth"

his servant Jacob
This refers to the descendants of Jacob. Alternate translation: "the people of Israel, his servants"

Isaiah 48:21

They did not thirst ... the waters gushed out
This refers to an event in the history of the people of Israel when Yahweh took care of them while they lived in the desert after escaping Egypt.

Isaiah 48:22

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Chapter 49

1 Listen to me, you coastlands!
Now pay attention, you distant peoples.
Yahweh has called me from birth by name,
when my mother brought me into the world.
2 He has made my mouth like a sharp sword;
he hid me in the shadow of his hand;
he has made me into a polished arrow;
in his quiver he has hidden me.
3 He said to me, "You are my servant,
Israel, through whom I show my glory."
4 But I replied, "Though I thought I have labored in vain,
I have spent my energy for nothing,
yet my justice is with Yahweh,
and my reward is with my God."

5 Now Yahweh has spoken—
he who formed me from birth to be his servant,
to restore Jacob again to himself,
so that Israel would be gathered to him,
for I am honored in the eyes of Yahweh,
and my God has become my strength—
6 and he says, "It is too small a thing for you to be my servant
to reestablish the tribes of Jacob,
and to restore the survivors of Israel.
I will make you a light to the Gentiles,
that you may be my salvation to the ends of the earth."

7 This is what Yahweh says,
the Redeemer of Israel, their Holy One,
to the one whose life is despised, hated by the nations,
and a slave of rulers,
"Kings will see you and arise,
and princes will see you and bow down,
because of Yahweh who is faithful,
even the Holy One of Israel, who has chosen you."

8 This is what Yahweh says,

"At a time I decide to show my favor I will answer you,
and in a day of salvation I will help you;
I will protect you,
and give you as a covenant for the people,
to rebuild the land,
to reassign the desolate inheritance.
9 You will say to the prisoners, 'Come out;'
to those in dark dungeons, 'Show yourselves.'
They will graze along the roads,
and on all the bare slopes will be their pasture.

10 They will not be hungry or thirsty;
nor will the heat or sun beat on them,
for he who has mercy on them will lead them;
he will guide them to springs of water.
11 Then I will make all my mountains into a road,
and make my highways level."
12 Look, these will come from far away,
some from the north and the west;

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and others from the land of Sinim.

13 Sing, heavens, and be joyful,
earth; break into joyful shouting, you mountains!
For Yahweh comforts his people,
and will have compassion on his afflicted.

14 But Zion said, "Yahweh has abandoned me,
and the Lord has forgotten me."

15 "Can a woman forget her baby, nursing at her breast,
so she does not have compassion on the son she has borne?
Yes, they may forget,
but I will not forget you.
16 Look, I have inscribed your name on my palms;
your walls are continually before me.
17 Your children are hurrying back,
while those who destroyed you and made you desolate are going away.
18 Look around and see,
they are all gathering and coming to you.
As surely as I live—this is Yahweh's declaration—
you will surely wear them like jewelry,
and you will put them on like a bride.

19 Though you were a waste and desolate,
a land that was in ruins,
now you will be too small for the inhabitants,
and those who devoured you will be far away.
20 The children born during the time of your bereavement
will say in your hearing,
'The place is too cramped for us,
make room for us, so we may live here.'
21 Then you will say in your heart,
'Who has borne these children for me?
I was bereaved and barren,
exiled and divorced.
Who has raised these children?
Look, I was left all alone;
where did these come from?'"

22 This is what the Lord Yahweh says,

"Look, I will raise my hand to the nations;
I will raise my signal flag to the peoples.
They will bring your sons in their bosoms
and carry your daughters on their shoulders.
23 Kings will be your foster fathers,
and their queens your nursemaids;
they will bow down to you with their faces to the earth
and lick the dust of your feet;
and you will know that I am Yahweh;
those who wait for me will not be put to shame."

24 Can the booty be taken from the warrior,
or captives be rescued from the ruthless? [1]

25 But this is what Yahweh says,

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"Yes, the captives will be taken away from the warrior,
and booty will be rescued from the ruthless;
for I will oppose your adversary
and save your children.
26 I will feed your oppressors with their own flesh;
and they will get drunk on their own blood, as if it were wine.
Then all mankind will know
that I, Yahweh, am your Savior and your Redeemer,
the Mighty One of Jacob."

Footnotes

49:24 [1]Instead of

Isaiah 49 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in this chapter.

Many scholars believe that there are four songs or poems which Isaiah records about the Messiah. Isaiah 49:1-6 is the second of these songs. They are often called the "servant songs" because they focus on the Messiah being a servant. (See: christ)

Other possible translation difficulties in this chapter

A day of salvation

It is unclear if this is a reference to the gospel proclaimed by the Messiah or to the day of restoration of all things. The translator should not try to explain its reference to the reader. (See: save, goodnews and restore)

Isaiah 49:1

Listen to me

Here "me" refers to Yahweh's servant.

you coastlands

This refers to the people who live on the coastlands. Alternate translation: "you who live on the coastlands"

Isaiah 49:2

He has made my mouth like a sharp sword

Here the word "mouth" represents the words that he speaks. His words are compared to a sharp sword to emphasize that they will be effective. Alternate translation: "He has made my words as effective as a sharp sword"

he hid me in the shadow of his hand

Yahweh protecting his servant and keeping his purpose secret is spoken of as if Yahweh's hand cast a shadow over him.

he has made me into a polished arrow; in his quiver he has hidden me

Yahweh's servant being able to carry out Yahweh's purposes effectively is spoken of as if the servant were a sharp, new arrow.

in his quiver he has hidden me

Yahweh protecting his servant and keeping his purpose secret is spoken of as if Yahweh kept him hidden in a quiver.

quiver

a case used to carry arrows

Isaiah 49:3

General Information:

Yahweh's servant continues speaking.

He said

"Yahweh said"

You are my servant, Israel

"You are my servant, whom I call Israel"

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Isaiah 49:4

General Information:
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Isaiah 49:5

General Information:
Yahweh's servant continues speaking.

that Israel would be gathered to him
This part of the sentence means the same as the part before it. This can be stated in active form. Alternate translation: "to bring the people of Israel back to himself"

I am honored in the eyes of Yahweh
The eyes represent seeing, and seeing represents thoughts or judgment. This can be stated in active form. Alternate translation: "Yahweh has honored me"

Isaiah 49:6

I will make you a light to the Gentiles
The servant bringing Yahweh's message to the Gentiles and helping them to understand it is spoken of as if Yahweh made the servant a light that shines among the Gentiles. See how you translated a similar phrase in [Isaiah 42:6]

to the ends of the earth
The places on the earth that are very far away are spoken of as if they were the places where the earth ends. This phrase also forms a merism and refers to everywhere in between the ends. Alternate translation: "to all the farthest places of the earth" or "to the entire earth"

Isaiah 49:7

Redeemer
See how you translated this word in Isaiah 41:14.

to the one whose life is despised, hated by the nations, and a slave of rulers
Here the word "life" represents the person. This can be stated in active form. Alternate translation: "to the one whom people despised, whom the nations hated and held as slaves"

Holy One of Israel
See how you translated this phrase in Isaiah 1:4.

Isaiah 49:8

At a time I decide to show my favor I will answer you, and in a day of salvation I will help you
These two clauses mean basically the same thing.

I will answer you
Here "you" refers to Yahweh's servant.

in a day of salvation
The word "salvation" can be translated as a verb. Alternate translation: "when the time comes for me to save you"

give you as a covenant for the people
Here the word "covenant" is a metonym for the one who establishes or mediates a covenant. See how you translated a similar phrase in [Isaiah 42:6]

to rebuild the land
Here the word "land" represents the cities in the land that had been destroyed. Alternate translation: "to rebuild the ruined places in the land"

to reassign the desolate inheritance
Yahweh speaks of the land as if it were an inheritance that the people of Israel received as a permanent possession. It is implied that the servant is to reassign the land to the people of Israel. Alternate translation: "to reassign the desolate land to the people of Israel as their inheritance"

Isaiah 49:9

General Information:
Yahweh continues speaking to his servant.

They will graze along the roads, and on all the bare slopes will be their pasture
Yahweh speaks of the people living freely and prosperously as if they were sheep that had plenty of pasture in which to graze.

Isaiah 49:10

General Information:
Yahweh continues speaking.

They will not
Here "they" refers to God's people.

nor will the heat or sun beat on them
Here the word "heat" describes the word "sun." The people suffering from the sun's heat is spoken of as if the heat struck them. Alternate translation: "nor will they suffer from the sun's heat"

for he who has mercy on them ... he will guide them
Yahweh speaks of himself in the third person. He speaks of protecting the people and caring for them as if he were their shepherd. Alternate translation: "I, the one who has mercy on them ... I will guide them"

Isaiah 49:11

I will make all my mountains into a road, and make my highways level
Yahweh speaks of guiding his people safely and removing obstacles from their path as if he turned mountains into roads and level highways.

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Isaiah 49:12

the land of Sinim
The location of this place is uncertain, but it may refer to a region in the southern part of Egypt.

Isaiah 49:13

Sing, heavens, and be joyful, earth; break into joyful shouting, you mountains!
Isaiah turns his attention from the people of Israel and speaks to the heavens, earth, and mountains as if they were people.

Isaiah 49:14

But Zion said
The word "Zion" is another name for Jerusalem. Isaiah speaks of the city as if it were a woman who complains that Yahweh has forgotten her.

Isaiah 49:15

Can a woman forget her baby, nursing at her breast, so she does not have compassion on the son she has borne?
Yahweh uses a question to help his people understand that he will never forget about them or stop caring for them. Alternate translation: "A woman would not forget her nursing baby or stop caring for the son she bore."

Isaiah 49:16

General Information:
Yahweh continues speaking to Zion.

I have inscribed your name on my palms
Yahweh speaks of his unwavering devotion to Zion as if he had written her name on the palms of his hands.

your walls are continually before me
Yahweh speaks of always thinking about Zion as if her walls were always before him. The word "walls" is a metonym for the city. Alternate translation: "I am continually thinking about your walls" or "I am always thinking about you"

Isaiah 49:17

Your children are hurrying back
Yahweh speaks of the people who are returning to live in Jerusalem as if they were the city's children. Alternate translation: "Your inhabitants are hurrying back"

destroyed you and made you desolate
This is a doublet. Alternate translation: "completely destroyed you"

Isaiah 49:18

you will surely wear them like jewelry, and you will put them on like a bride
Yahweh speaks of the inhabitants of Zion as if they were jewelry that the city wears to show her beauty and joy.

you will put them on like a bride
The last part of the phrase can be clarified from the previous line. Alternate translation: "you will put them on, like a bride wears jewelry"

Isaiah 49:19

General Information:
Yahweh continues speaking to Zion as if it were a woman.

Though you were a waste and desolate
The words "a waste" and "desolate" mean basically the same thing and emphasize that the enemy has destroyed Zion and left it empty. Alternate translation: "Though you were completely desolate"

those who devoured you
The enemy destroying Zion is spoken of as if they had devoured it. Alternate translation: "those who destroyed you"

Isaiah 49:20

The children born during the time of your bereavement
Yahweh speaks of the time when the people of Jerusalem were in exile as if the city was bereaved of her children. Those who were born while the people were in exile are spoken of as the city's children. Alternate translation: "Those who will inhabit you, who were born while the people were in exile"

The place is too cramped for us
This means that there will be so many people that the city will be too small for them all to live in it.

Isaiah 49:21

General Information:
Yahweh continues speaking to Zion as if it were a woman.

say in your heart
Here the word "heart" is a metonym for the whole person. Alternate translation: "say to yourself" or "ask yourself"

Who has borne these children for me?
Zion speaks of the people who are returning to inhabit the city as if those people were her children. Zion's question expresses her surprise that so many children now belong to her.

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I was bereaved and barren, exiled and divorced
Zion describes herself as a woman incapable of having more children. She indicates the reasons for her great surprise.

I was bereaved and barren
"I was mourning over my dead children and unable to have more"

exiled and divorced
"I was sent away, without a husband"

Who has raised these children? Look, I was left all alone; where did these come from?
Again, Zion uses questions to expresses her surprise. Alternate translation: "Look, I was left all alone; now all of these children that I did not raise have come to me."

Isaiah 49:22

General Information:
Yahweh continues speaking to Zion as if it were a woman. He explains how she is able to have so many children.

I will raise my hand to the nations; I will raise my signal flag to the peoples
These two clauses mean basically the same thing. Alternate translation: "I will raise my hand and signal with a flag for the people of the nations to come"

signal flag
See how you translated this in Isaiah 5:26.

They will bring your sons in their bosoms and carry your daughters on their shoulders
Yahweh speaks of the people who will inhabit Jerusalem as if they were the city's children. He also speaks of the people of other nations helping the Israelites to return to Jerusalem as if they were carrying the Israelites.

bosoms
The word "bosom" refers to the chest, shoulders, and arms.

Isaiah 49:23

General Information:
Yahweh continues speaking to Zion as if it were a woman.

Kings will be your foster fathers, and their queens your nursemaids
Yahweh speaks of the people who will inhabit Zion as if they were the city's children. The terms "foster fathers" and "nursemaids" refer to men and women who become responsible for the care of children. Alternate translation: "The kings and queens of other nations will provide for your inhabitants"

they will bow down to you with their faces to the earth and lick the dust of your feet
These phrases describe gestures that people used to express complete submission to a superior.

lick the dust of your feet
Possible meanings are 1) that this is a literal expression of submission where the person licks the dust off of a superior's foot or from the ground at the superior's foot or 2) that this is an idiom that describes a person prostrating himself before a superior.

will not be put to shame
This can be stated in active form. Alternate translation: "will not be ashamed" or "will not be disappointed"

Isaiah 49:24

General Information:
Yahweh continues speaking to Zion as if it were a woman.

Can the booty be taken from the warrior, or captives be rescued from the ruthless?
Isaiah uses a question to express the difficulty of taking anything from a mighty soldier or a very strong warrior. This can be stated in active form. Alternate translation: "A person cannot take the booty from a warrior or rescue captives from ruthless soldiers."

booty
valuable items taken from the losers in a battle

the ruthless
This nominal adjective refers to any ruthless person, not to one particular ruthless person. Alternate translation: "ruthless people"

Isaiah 49:25

the captives will be taken away from the warrior, and booty will be rescued
Yahweh says that he will do what is usually impossible for people to do. This can be stated in active form. Alternate translation: "I will take the captives from the warrior, and I will rescue the booty"

the ruthless
This nominal adjective refers to any ruthless person, not to one particular ruthless person. See how you translated this in [Isaiah 49:24]

I will ... save your children
Yahweh speaks of the people who will inhabit Zion as if they were the city's children.

Isaiah 49:26

General Information:
Yahweh continues speaking to Zion as if it were a person.

I will feed your oppressors with their own flesh
Possible meanings are 1) the oppressors will be so hungry that they will eat the flesh of their friends who have died. Alternate translation: "I will cause your oppressors to eat their own flesh" or 2) Yahweh speaks of the oppressors fighting against and destroying themselves as if they were eating themselves. Alternate translation: "I will cause your oppressors to destroy themselves, as if they were eating their own flesh"

they will get drunk on their own blood, as if it were wine
Possible meanings are 1) the oppressors will be so thirsty that they drink the blood of their friends who have died. Alternate translation: "they will drink their friends' blood and be like weak people who are drunk on wine" or 2) Yahweh speaks of the oppressors fighting against and destroying themselves as if they were drinking their own blood. Alternate translation: "they will shed so much of their friends' blood that it will be as though they were getting drunk with wine"

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Chapter 50

1 This is what Yahweh says,

"Where is the certificate of divorce
with which I divorced your mother?
To which of my creditors did I sell you?
Look, you were sold because of your iniquities,
and because of your rebellion your mother was sent away.
2 Why did I come but there was no one there?
Why did I call but no one answered?
Was my hand too short to ransom you?
Was there no power in me to rescue you?
Look, at my rebuke I dry up the sea;
I make the rivers a desert;
their fish die for lack of water and rot.
3 I clothe the sky with darkness;
I cover it with sackcloth."

4 The Lord Yahweh has given me a tongue as one of those who are taught,
so that I speak a sustaining word to the weary one; he wakes me morning by morning;
he awakens my ear to hear like those who are taught.
5 The Lord Yahweh has opened my ear,
and I was not rebellious,
nor did I turn away backward.
6 I gave my back to those who beat me,
and my cheeks to those who plucked out my beard;
I did not hide my face
from acts of shame and spitting.
7 For the Lord Yahweh will help me;
therefore I am not disgraced;
so I have made my face like flint,
for I know that I will not be put to shame.
8 He who will justify me is close by.
Who will oppose me?
Let us stand and confront one another.
Who is my accuser?
Let him come near to me.
9 See, the Lord Yahweh will help me.
Who will declare me guilty?
See, they will all wear out like a garment;
the moth will eat them up.

10 Who among you fears Yahweh?
Who obeys the voice of his servant?
Who walks in deep darkness
without light?
He should trust in the name of Yahweh
and lean on his God.
11 Look, all you who light fires,
who equip yourselves with torches:
walk in the light of your fire
and in the flames that you have ignited.
This is what you have received from me:
You will lie down in a place of pain.

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Isaiah 50 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in this chapter.

Many scholars believe that there are four songs or poems which Isaiah records about the Messiah. Isaiah 50:4-9 is the third of these songs. They are often called the "servant songs" because they focus on the Messiah being a servant. (See: christ)

Important figures of speech in this chapter

Rhetorical Questions

There are many rhetorical questions in this chapter. These questions prove Yahweh's point and are intended to convince the readers.

Isaiah 50:1

Where is the certificate of divorce with which I divorced your mother?

Yahweh speaks of Zion as if the city were the mother of the people who lived there and of sending the people into exile as if he were divorcing their mother.

Where is the certificate of divorce with which I divorced your mother?

Yahweh asks this rhetorical question so that the people would produce "the certificate of divorce," which would provide the reason Yahweh sent them into exile. Alternate translation: "Show me the certificate of divorce with which I divorced your mother."

To which of my creditors did I sell you?

Yahweh speaks of sending the people into exile as if he were selling them.

To which of my creditors did I sell you?

Yahweh asks this question to emphasize that he did not sell them because he owed a debt to a creditor. It is implied that this is what the people had thought. Alternate translation: "I did not sell you because I owed a debt to someone."

you were sold because of your iniquities, and because of your rebellion your mother was sent away

Yahweh gives the reason for sending the people into exile, which he speaks of as if he had sold them and divorced their mother. This can be stated in active form. Alternate translation: "I sold you because of your sins, and I divorced your mother because of your rebellion"

Isaiah 50:2

General Information:

Yahweh continues speaking to the people of Israel.

Why did I come but there was no one there? Why did I call but no one answered?

These two sentences mean basically the same thing. Yahweh uses questions to emphasize that the people are in exile because they did not respond to him, not because he was unwilling to save them. Alternate translation: "When I came to you, you should have been there, but you were not. When I called you, you should have answered, but you did not." or "When I came to speak to you, you did not respond to me."

Was my hand too short to ransom you? Was there no power in me to rescue you?

Yahweh uses two similar questions to rebuke the people for believing that he was not strong enough to rescue them. Alternate translation: "My hand was certainly not too short for me to ransom you, and I had the power to rescue you!" or "I certainly have the power to rescue you from your enemies."

Was my hand too short

Here the word "hand" represents Yahweh's power. Yahweh not being strong enough is spoken of as if his hand were short. Alternate translation: "Was I not strong enough"

Was there no power in me

"Did I not have the power"

I make the rivers a desert

Yahweh speaks of drying up the rivers as if he were turning them into a desert. Alternate translation: "I make the rivers as dry as a desert"

their fish die for lack of water and rot

"their fish die and rot for lack of water." The word "their" refers to the sea and the rivers.

Isaiah 50:3

I clothe the sky with darkness; I cover it with sackcloth

These two phrases mean basically the same thing. Yahweh speaks of causing the sky to become dark as if he were clothing it with sackcloth. Alternate

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translation: "I make the sky dark, as if it were wearing dark sackcloth"

Isaiah 50:4

General Information:
Yahweh's servant begins to speak.

The Lord Yahweh has given me a tongue as one of those who are taught
The word "tongue" represents what he says. Possible meanings are 1) Yahweh has enabled him to speak as one who has learned to speak skillfully. Alternate translation: "The Lord Yahweh has enabled me to be a skillful speaker" or 2) Yahweh has taught him what to say. Alternate translation: "The Lord Yahweh has enabled me to speak what he has taught me"

he awakens my ear to hear
Here "my ear" refers to Yahweh's servant. Yahweh enabling him to hear and understand what Yahweh teaches him is spoken of as if Yahweh awakened his ear from sleep. Alternate translation: "he has enabled me to understand what he says"

like those who are taught
The servant compares himself with a student who learns from his teacher. Possible meanings are 1) "like one who learns from his teacher" or 2) "like one whom he has taught"

Isaiah 50:5

General Information:
The servant of Yahweh continues speaking.

The Lord Yahweh has opened my ear
Yahweh enabling his servant to hear and understand is spoken of as if Yahweh opened his ear. Alternate translation: "The Lord Yahweh has enabled me to hear and understand him"

I was not rebellious, nor did I turn away backward
These two phrases mean basically the same thing. Disobeying what Yahweh said is spoken of as if it were turning one's back toward him. This can be stated in positive terms. Alternate translation: "I obeyed what he said"

Isaiah 50:6

I gave my back to those who beat me, and my cheeks to those who plucked out my beard
Allowing people to beat him and pluck out his beard is spoken of as if it were giving his back and cheeks to them. Alternate translation: "I allowed people to beat me on my back and to pluck out my beard from my cheeks"

I did not hide my face from acts of shame and spitting
Hiding one's face means to protect oneself. Alternate translation: "I did not defend myself when they mocked me and spat on me"

Isaiah 50:7

General Information:
Yahweh's servant continues speaking.

therefore I am not disgraced
Even though the servant has been mistreated, he will not be ashamed because he has obeyed Yahweh. This can be stated in active form. Alternate translation: "therefore I will not be ashamed"

so I have made my face like flint
Here "my face" refers to the servant. The servant being steadfastly determined to obey Yahweh is spoken of as if his face were as hard as flint. Alternate translation: "so I am absolutely determined"

for I know that I will not be put to shame
The servant looks to the future with confidence, secure in Yahweh's calling. This can be stated in active form. Alternate translation: "for I know that my enemies will not be able to make me feel shame"

Isaiah 50:8

General Information:
Yahweh's servant continues speaking.

Who will oppose me? Let us stand ... Who is my accuser? Let him come
The servant uses these questions to emphasize that there is no one who can legitimately accuse him of wrong. Alternate translation: "If anyone would oppose me, let us stand ... If anyone would accuse me, let him come"

Isaiah 50:9

Who will declare me guilty?
The servant uses this question to assert that no one can declare him guilty. Alternate translation: "There is no one who can declare me guilty."

they will all wear out like a garment; the moth will eat them up
There being no one left to accuse the servant of being guilty is spoken of as if the accusers were garments that wear thin and are eaten by moths.

Isaiah 50:10

General Information:
The servant continues speaking to the people of Israel.

Who among you fears Yahweh? Who obeys the voice of his servant? Who walks in deep darkness without light? He should ... his God.
The servant uses these questions to identify those to whom he is speaking. Alternate translation: "If someone among you fears Yahweh and obeys the

voice of his servant, but he walks in deep darkness without light, then he should ... his God."

obeys the voice of his servant
Here the word "voice" represents what the servant says. Alternate translation: "obeys his servant"

walks in deep darkness without light
The servant speaks of people who are suffering and feel helpless as if they were walking in a very dark place. Alternate translation: "is suffering and feels helpless"

trust in the name of Yahweh and lean on his God
These two phrases mean basically the same thing. Here the word "name" represents Yahweh himself. Trusting in God is spoken of as if it were leaning on him. Alternate translation: "trust in Yahweh, his God"

Isaiah 50:11

all you who light fires ... flames that you have ignited
This continues the metaphor from the previous verse of people who walk in darkness. Here people who try to live according to their own wisdom instead of trusting in Yahweh are spoken of as if they lit their own fires and carried about torches in order to see in the dark.

You will lie down in a place of pain
Here to "lie down" refers to dying. Dying painfully is spoken of as if it were lying down in a place where they will experience pain. Alternate translation: "You will die with great suffering"

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Chapter 51

1 Listen to me, you who pursue righteousness,
you who seek Yahweh:
look at the rock from which you were chiseled
and to the quarry from which you were cut.
2 Look at Abraham, your father,
and to Sarah, who bore you;
for when he was a lone individual,
I called him. I blessed him and made him many.
3 Yes, Yahweh will comfort Zion;
he will comfort all her waste places;
her wilderness he made like Eden,
and her desert plains beside the Jordan River valley like the garden of Yahweh;
joy and gladness will be found in her,
thanksgiving, and the sound of singing.

4 "Be attentive to me, my people;
and listen to me, my people!
For a law will go out from me,
and I will make my justice to be a light for the nations.
5 My righteousness is near;
my salvation will go out,
and my arm will judge the nations;
the coastlands will wait for me;
for my arm they will eagerly wait.
6 Lift up your eyes to the sky,
and look at the earth beneath,
for the heavens will vanish away like smoke,
the earth will wear out like a garment,
and its inhabitants will die like flies.
But my salvation will continue forever,
and my righteousness will never stop working.

7 Listen to me, you who know what is right,
you people who have my law in your heart:
Do not fear the scorn of men,
nor be dismayed by their abuse.
8 For the moth will eat them up like a garment,
and the worm will eat them like wool;
but my righteousness will be forever,
and my salvation to all generations."

9 Awake, awake, clothe yourself with strength,
arm of Yahweh.
Awake as in the days of old,
the generations of ancient times.
Is it not you who crushed Rahab,
you who pierced the sea monster?
10 Did you not dry up the sea,
the waters of the great deep,
and make the depths of the sea into a way
for the redeemed to pass through?
11 The ransomed of Yahweh will return
and come to Zion with cries of joy
and with gladness forever on their heads;
and gladness and joy will overtake them,
and sorrow and mourning will flee away.

12 "I, I, am he who comforts you.
Why are you afraid of men, who will die,

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the sons of mankind, who are made like grass?
13 Why have you forgotten Yahweh your Maker,
who stretched out the heavens
and laid the foundations of the earth?
You are in constant dread every day
because of the hot fury of the oppressor
when he decides to destroy.
Where is the fury of the oppressor?
14 The one who is bent down, Yahweh will hurry to release;
he will not die and go down to the pit, nor will he lack bread.
15 For I am Yahweh your God,
who churns up the sea so that its waves roar—
Yahweh of hosts is his name.
16 I have placed my words in your mouth,
and I have covered you in the shadow of my hand,
that I may plant the heavens,
lay the foundations of the earth,
and say to Zion, 'You are my people.'"

17 Awake, awake,
stand up, Jerusalem,
you who have drunk out of the hand of Yahweh
from the bowl of his anger;
you who have drunk out of the bowl,
down to the dregs from the cup of staggering.
18 There is no one among all the sons she has born
to guide her;
there is no one among all the sons that she has raised
to take her by the hand.
19 These two troubles happened to you—
who will grieve with you?—
desolation and destruction, and the famine and the sword.
Who will comfort you? [1]
20 Your sons have fainted;
they lie at every street corner,
like an antelope in a net;
they are filled with the anger of Yahweh,
the rebuke of your God.

21 But now hear this, you oppressed one
and drunken one, but not drunk with wine:
22 Your Lord Yahweh, your God,
who pleads the cause of his people, says this,
"See, I have taken the cup of staggering from your hand—
the bowl, which is the cup of my anger—
so that you will not drink it again.
23 I will put it into the hand of your tormentors,
those who have said to you,
'Lie down, that we may walk over you';
you made your back like the ground
and like the street for them to walk on."

Footnotes

51:19 [1]The copies of the ancient Hebrew text and some modern translations have

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Isaiah 51 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in this chapter.

Important figures of speech in this chapter

Rhetorical Questions

There are many rhetorical questions in this chapter. These questions prove Yahweh's point and are intended to convince the readers.

Awake

In this chapter the author uses sleeping as a metaphor for sin. The people are told to "awake," meaning they are to repent and return to Yahweh. (See: sin and repent)

Isaiah 51:1

Listen to me

Here the word "me" refers to Yahweh.

look at the rock ... and to the quarry

Looking at something represents thinking about it. Alternate translation: "think about the rock ... and the quarry"

the rock from which you were chiseled and to the quarry from which you were cut

God speaks of the nation of Israel as if it were a building made of stones and as if their ancestors were a rock or quarry from which God cut them. This can be stated clearly. Alternate translation: "your ancestors, who are like a rock from which you were chiseled and a quarry from which you were cut"

the rock from which you were chiseled

This can be stated in active form. Alternate translation: "the rock from which I chiseled you"

chiseled

"cut with a chisel" or "cut"

the quarry from which you were cut

This can be stated in active form. Alternate translation: "the quarry from which I cut you"

Isaiah 51:2

General Information:

Yahweh continues speaking to the people of Israel.

Abraham, your father

God speaks of their ancestor as if he were their father. Alternate translation: "Abraham, your forefather" or "Abraham, your ancestor"

Sarah, who bore you

God speaks of Abraham's wife as if she were their mother and had given birth to them. Alternate translation: "Abraham's wife, Sarah, of whom you are all descendants"

when he was a lone individual

This means when he did not have any children yet. This can be stated clearly. Alternate translation: "when he had no children"

made him many

God speaks of Abraham's descendants being many as if Abraham were many. Alternate translation: "made his descendants many" or "made him have many descendants"

Isaiah 51:3

Yahweh will comfort Zion

The city of Zion, which is also called Jerusalem, here represents the people of Zion. Alternate translation: "Yahweh will comfort the people of Zion"

he will comfort all her waste places

Here "waste places" represents the people who live in those desolate areas. Alternate translation: "he will comfort the people who live in all her waste places"

her waste places ... her wilderness ... her desert plains

The word "her" refers to Zion. Cities are often spoken of as if they were women.

waste places

places that have been destroyed

her wilderness he made like Eden, and her desert plains ... like the garden of Yahweh

These phrases mean that God will make the empty places in Israel beautiful. In prophecy, events that will happen in the future are often described as being in the past. This emphasizes that they will certainly happen. Alternate translation: "he will make her wilderness like Eden and her desert plains ... like the garden of Yahweh

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joy and gladness will be found in her
Joy and gladness mean the same thing. Being found there represents being there. Alternate translation: "there will be joy and gladness in Zion again"

Isaiah 51:4

General Information:
Yahweh speaks to the people of Israel.

Be attentive to me ... listen to me
These two phrases mean the same thing. Together they strengthen the command to listen.

I will make my justice to be a light for the nations
Here God's justice represents his law, and a light represents knowledge of what is right. This means the people of the nations will understand and obey God's law. Alternate translation: "my law will teach the nations what is right" or "the nations will know my law"

a law will go out from me
A law is spoken of as if it were able to move itself. Alternate translation: "I will issue a law"

law

or "decree" or "instruction"

Isaiah 51:5

My righteousness is near
The idea of "near" represents "soon." God's righteousness being near represents him soon showing his righteousness. He will do this this by fulfilling his promises and saving people. Alternate translation: "I will soon show my righteousness"

my salvation will go out
God speaks of saving people as if his salvation were a thing that could go out to them. Alternate translation: "I will save people"

my arm will judge the nations
Here God's arm represents his power, and judging represents ruling. Alternate translation: "I will rule the nations with my power"

the coastlands
This refers to the people who live on the coasts of distant lands across the sea. Alternate translation: "the people who live on the coastlands" or "the people who live in the lands across the sea"

for my arm they will eagerly wait
Here God's arm represents what he will do. Here it refers to him saving people. Alternate translation: "they will eagerly wait for me to do something" or "they will eagerly wait for me to save them"

Isaiah 51:6

General Information:
Yahweh continues speaking to the people of Israel.

Lift up your eyes to the sky
Lifting the eyes represents looking at something above. Alternate translation: "Look up at the sky"

like smoke ... like a garment ... like flies
All of these refer to things that quickly and easily disappear or become useless.

my salvation will continue forever
God's "salvation" here represents the result of his salvation, which is freedom. Alternate translation: "I will save you, you will be free forever"

my righteousness will never stop working
God's "righteousness" here represents him ruling righteously. Alternate translation: "my righteous rule will never end" or "I will rule righteously forever"

Isaiah 51:7

General Information:
Yahweh continues speaking to the people of Israel.

who have my law in your heart
Having God's law in the heart represents knowing God's law and wanting to obey it. Alternate translation: "who know and honor my law"

nor be dismayed by their abuse
This can be stated in active form. Alternate translation: "and do not lose your courage when they hurt you"

Isaiah 51:8

For the moth will eat them up like a garment, and the worm will eat them like wool
God speaks of people who abuse those who are righteous as if they were wool garments, and of their being destroyed as if insects ate them.

my righteousness will be forever
God's "righteousness" here represents him ruling righteously. Alternate translation: "my righteous rule will be forever" or "I will rule righteously forever"

and my salvation to all generations
God's "salvation" here represents the result of his salvation, which is freedom. Being "to all generations" represents lasting forever. Alternate translation: "I will save you, and you will be free forever"

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Isaiah 51:9

Awake, awake, clothe yourself with strength, arm of Yahweh
People urgently ask Yahweh's arm to help them as if his arm were a person. If it would be odd to speak to the arm, this can be addressed directly to Yahweh instead. Alternate translation: "Awake, awake, Yahweh, and clothe your arm with strength"

Awake, awake ... arm of Yahweh
People speak as if Yahweh's arm were asleep because it has not been helping them. Here the "arm of Yahweh" represents Yahweh, specifically him helping people. The word "Awake" is repeated to show that they need God's help urgently.

clothe yourself with strength
Strength is spoken of as if it were some kind of clothing that people would wear to strengthen themselves in battle. Alternate translation: "make yourself strong"

Is it not you who crushed Rahab, you who pierced the sea monster?
The speaker uses a question to emphasize Yahweh's power to do mighty things. Alternate translation: "It is you who crushed Rahab, you who pierced the monster."

Rahab ... the sea monster
Rahab was the name of this mythological serpent in the sea. Rahab can symbolize either the nation of Egypt or evil and chaos.

Isaiah 51:10

Did you not dry up the sea ... for the redeemed to pass through?
Again, the speaker uses questions to emphasize Yahweh's power to do mighty things. This refers to Yahweh opening the Red Sea for the Israelites to cross and escape the army of Egypt. Alternate translation: "You dried up the sea ... for the redeemed to pass through."

Isaiah 51:11

General Information:
This is very similar to Isaiah 35:10.

The ransomed of Yahweh
To "ransom" means to "rescue." This refers to people whom Yahweh has rescued. Alternate translation: "Those whom Yahweh has rescued"

with gladness forever on their heads
This uses a person's head to mean the person as a whole. Alternate translation: "they will be glad forever"

gladness and joy ... sorrow and mourning
The words "gladness" and "joy" mean basically the same thing, as do "sorrow" and "mourning." Together they emphasize the intensity of these emotions.

gladness and joy will overtake them
This speaks of the people being overwhelmed by gladness and joy by giving these emotions the human quality of being able to overtake someone. Alternate translation: "they will be overwhelmed by joy and gladness" or "they will be extremely glad and joyful"

sorrow and mourning will flee away
This speaks of the people no longer being sorrowful and mourning by speaking of these emotions as if they could run away. Alternate translation: "they will no longer be sorrowful and mourning"

Isaiah 51:12

General Information:
Yahweh continues speaking to the people of Israel.

I, I, am he
The word "I" is repeated for emphasis. If this is unnatural in your language, the repetition does not need to be used. Alternate translation: "I am he"

Why are you afraid of men ... like grass?
This rhetorical question emphasizes that people who have the Lord's protection should not be afraid of human beings. This can be written as a statement. Alternate translation: "Do not be afraid of men ... like grass."

who are made like grass
This phrase compares men to grass to emphasize that their lives are short and that they die quickly. Alternate translation: "who live and die quickly like grass" or "who will wither and disappear like grass"

who are made like
This can be stated in active form. Alternate translation: "who are like"

Isaiah 51:13

General Information:
Yahweh continues speaking to the people of Israel.

Why have you forgotten Yahweh ... earth?
Yahweh uses a question to emphasize that they should not forget Yahweh. This may be written as a statement. Alternate translation: "You should not have forgotten Yahweh ... earth."

Maker
See how you translated this name for Yahweh in Isaiah 17:7.

who stretched out the heavens
"who spread out the sky." This speaks of Yahweh having created the heavens as if he had stretched them out in the same way one would stretch out a large garment. Alternate translation: "who stretched out the heavens like a garment"

the foundations of the earth
The word "foundation" normally refers to a stone structure that gives support to a building from underneath. Here it describes a similar structure that was thought to support and hold the earth in place. See how you translated this phrase in Isaiah 24:18.

the hot fury of the oppressor when he decides to destroy
"the oppressor's hot fury when he decides to cause destruction"

hot fury
Here the word "hot" means "strong" or "great." Alternate translation: "great fury"

Where is the fury of the oppressor?
Yahweh uses a question to emphasize that the people should not fear those who want to oppress them. Their oppressors are no longer a threat to them. This may be written as a statement. Alternate translation: "The fury of the oppressor is not a threat!"

Isaiah 51:14

General Information:
Yahweh continues speaking to the people of Israel.

The one who is bent down
This refers to the people of Israel who are slaves of the Babylonians. This phrase describes how they work. Alternate translation: "The slave"

the pit
This refers to Sheol. Alternate translation: "the pit of Sheol" or "the grave"

nor will he lack bread
Here "bread" represents food in general. This can be written in positive form. Alternate translation: "nor will he be without food"

Isaiah 51:15

who churns up the sea
This speaks of Yahweh causing the sea to move and the waves to rise and fall as if he were stirring the sea as one stirs the contents of a bowl with a large spoon. Alternate translation: "who causes the sea to churn" or "who makes the sea move up and down"

Yahweh of hosts
See how you translated this name for Yahweh in Isaiah 1:9.

Isaiah 51:16

I have placed my words in your mouth
This speaks of Yahweh telling Isaiah what to say as if his words were a physical object Yahweh had placed in Isaiah's mouth. Alternate translation: "I have told you what to say"

I have covered you in the shadow of my hand
Yahweh's "hand" refers to his power. This speaks of Yahweh protecting Isaiah as if his hand were covering him to protect him. Alternate translation: "my power has kept you safe" or "I have protected you and kept you safe"

that I may plant the heavens
The word "plant" means to establish something in the ground. Here Yahweh firmly establishing the heavens is spoken of as if the heavens were a tent that he would spread out and firmly set it in place with tent pegs. Alternate translation: "that I may establish the heavens"

lay the foundations of the earth
The word "foundation" normally refers to a stone structure that gives support to a building from underneath. Here it describes a similar structure that was thought to support and hold the earth in place. See how you translated a similar phrase in Isaiah 24:18.

Isaiah 51:17

Awake, awake, stand up, Jerusalem
Here "Jerusalem" represents the people who live there. Yahweh speaks to the people of Jerusalem as if they were there listening to him. Alternate translation: "Awake, awake, stand up, you people of Jerusalem"

Awake, awake, stand up
"Be alert and arise." The repetition of the word "awake" emphasizes the urgency of the call to arouse the people of Israel. It is not used to wake them from literal sleep.

you who have drunk out of the hand of Yahweh ... from the cup of staggering
Yahweh speaks of having punished his people as if he had forced them to drink from a bowl that was filled with his anger. And when they drank from the bowl of his anger, they staggered as if they had drank a lot of wine.

down to the dregs
The word "dregs" means the solid pieces at the very bottom of a container that has a liquid in it. Alternate translation: "down to the very bottom"

out of the hand of Yahweh
Here Yahweh is referred to by his hand to emphasize that he is the one who gave the bowl to

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his people. Alternate translation: "that he gave to you"

from the cup of staggering
"from the cup that caused you to stagger as if you were drunk on wine"

staggering
not walking straight, or stumbling while walking

Isaiah 51:18

There is no one ... to guide her; there is no one ... to take her by the hand
These two clauses have the same meaning and can be combined. This speaks of Jerusalem being helpless as if the city were a drunk woman without a son to help her walk safely. Alternate translation: "You have no one to help you! You are like a drunk old woman without a son to take her by the hand and guide her"

Isaiah 51:19

General Information:
Isaiah continues speaking to the people of Israel.

who will grieve with you? ... Who will comfort you?
Isaiah uses questions to emphasize that now there is no one to weep with them or comfort them. These questions may be written as statements. Alternate translation: "but there is no one to grieve with you ... There is no one to comfort you."

These two troubles
The two troubles refer to the following two phrases: "desolation and destruction" and "the famine and the sword."

desolation and destruction
These words have similar meanings and emphasize the destruction of the land caused by the opposing army. Alternate translation: "your enemies have left your city empty and ruined"

the famine and the sword
The words "famine" and "sword" describe the trouble that will come upon the people. The "sword" refers to "war." Alternate translation: "many of you have died from hunger and war"

Isaiah 51:20

they lie at every street corner
This is generalization. Many children will lie in the street, but not necessarily on every street corner. Alternate translation: "they lie on the street"

like an antelope in a net
This speaks of the children being exhausted and helpless as if they were an antelope caught in a trap. Alternate translation: "they are helpless, like an antelope caught in a net" or "as helpless as a trapped antelope"

antelope
This is an animal, similar to a deer, that has horns and runs very fast. Alternate translation: "deer"

they are filled with the anger of Yahweh, the rebuke of your God
The "anger of Yahweh" refers to Yahweh punishing his people because of his anger against them. This speaks of the people having been severely punished as if they had become full of Yahweh's anger. Also, the word "rebuke" can be written as a verb. Alternate translation: "they have been severely punished by Yahweh because he was angry with them and rebuked them"

Isaiah 51:21

General Information:
Isaiah continues speaking to the people of Israel.

you oppressed one and drunken one
Yahweh uses the word "one" here to refer to all of the oppressed people. Alternate translation: "you oppressed people and drunken people"

drunken one, but not drunk with wine
This speaks of the people acting drunk because they are suffering as if they have become drunk from being forced to drink the bowl of Yahweh's anger. Alternate translation: "you who are drunk from drinking the wine of the bowl of Yahweh's anger" or "you who act drunk, because you have suffered greatly"

Isaiah 51:22

See, I have taken the cup of staggering from your hand —the bowl, which is the cup of my anger—so that
This speaks of Yahweh no longer being angry with his people as if his anger were the contents of a cup that he was taking away from them. Alternate translation: "I will no longer be angry with you. See, it is like I have taken away from you the cup that made you stagger, that is, the cup that was full of my anger, so that"

See
This is used to draw the listeners' attention to what is said next. Alternate translation: "Listen"

the cup of staggering
The word "cup" refers to what is in the cup. See how you translated a similar phrase in [Isaiah 51:17]

the bowl, which is the cup of my anger
Yahweh speaks of having punished people as if he had forced them to drink from a bowl that was filled with his anger. See how you translated a similar phrase in Isaiah 51:17. Alternate translation: "the bowl which is filled with my anger" or "the cup which is filled with my anger"

Isaiah 51:23

General Information:
Yahweh continues speaking to the people of Israel.

I will put it into the hand of your tormentors
This speaks of Yahweh punishing their enemies as if he were going to force them to drink from the cup filled with his anger.

I will put it into the hand of your tormentors
It is implied that by putting the cup of his anger in their hand Yahweh will be forcing them to drink what is in the cup. Alternate translation: "I will force your tormentors to drink from the wine of the bowl of my anger"

your tormentors
The word "tormentors" may be expressed with a verb. Alternate translation: "those who have tormented you" or "those who have caused you to suffer"

you made your back like the ground and like the street for them to walk on
This compares the way their enemies walked on their back to the way people walk on the street. Alternate translation: "you lay in the streets so your enemies could walk on your backs"

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Chapter 52

1 Awake, awake,
put on your strength, Zion;
put on your beautiful garments,
Jerusalem, holy city;
for never again will the uncircumcised
or the unclean enter you.
2 Shake yourself off from the dust;
arise and sit, Jerusalem;
take off the chain from your neck,
captive, daughter of Zion.

3 For this is what Yahweh says,

"You were sold for nothing,
and you will be redeemed without money."

4 For this is what the Lord Yahweh says,

"In the beginning my people went down to live temporarily in Egypt;
and Assyria has oppressed them for no good reason.

5 Now what do I have here—this is Yahweh's declaration—

seeing that my people are taken away for nothing?
Those who rule over them mock—this is Yahweh's declaration—
and my name is blasphemed continually
all day long. [1]
6 Therefore my people will know my name;
they will know in that day that I am the one who says,
"Yes, it is I!"

7 How beautiful on the mountains
are the feet of the messenger who brings good news,
who announces peace,
who bears good tidings,
who announces salvation,
who says to Zion,
"Your God reigns!"
8 Listen, your watchmen raise their voices,
together they shout for joy,
for they will see, every eye of theirs,
Yahweh's return to Zion.
9 Break out into joyful singing together,
you ruins of Jerusalem;
for Yahweh has comforted his people;
he has redeemed Jerusalem.
10 Yahweh has bared his holy arm
in the sight of all the nations;
all the earth will see
the salvation of our God.

11 Leave, leave, go out from there;
touch nothing unclean;
leave from her midst; purify yourselves,
you who carry the vessels of Yahweh.

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12 For you will not go out in a rush,
nor will you leave in a panic;
for Yahweh will go before you;
and the God of Israel will be your rearguard.

13 Look, my servant will act wisely;
he will be high and lifted up, and he will be exalted.
14 As many were horrified at you—
his appearance was so disfigured beyond that of any man,
and his form no longer looked like anything human.
15 Even so, my servant will sprinkle many nations
and kings will shut their mouths because of him.
For that which they had not been told, they will see,
and that which they had not heard, they will understand.

Footnotes

52:5 [1]Instead of the ULB

Isaiah 52 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in this chapter.

The prophecies of this chapter occur after the exile in Babylon and are not in reference to the people contemporary to Isaiah. (See: prophet)

There is an important teaching or prophecy about the Messiah beginning in this chapter and continues through the next chapter. This prophesy begins in 52:13 and scholars usually note that it portrays the Messiah as a "suffering servant." (See: christ)

Isaiah 52:1

Awake, awake
This word is repeated for emphasis and shows urgency. Isaiah trying to arouse the people is spoken of as if he were trying to wake them up from sleep.

put on your strength
Being strong again is spoken of as if strength were clothing that a person puts on. Alternate translation: "be strong"

Zion ... Jerusalem
Both of these refer to the people who live in Jerusalem. Isaiah is speaking to the people as if they were there listening to him. Alternate translation: "people of Zion ... people of Jerusalem"

the uncircumcised or the unclean
These nominal adjectives can be stated as adjectives. Alternate translation: "Those who are uncircumcised or those who are unclean"

the unclean
This refers to unclean people. A person who God considers spiritually unacceptable or defiled is spoken of as if the person were physically unclean. Alternate translation: "those who are not acceptable to God"

enter you
Here "you" refers to Jerusalem which represents the people who live there. It is understood that the uncircumcised and unclean people would enter the city to attack the people. Alternate translation: "enter your city to attack you"

Isaiah 52:2

General Information:
Isaiah continues speaking to the people of Israel.

Shake yourself off from the dust; arise and sit, Jerusalem
Here "Jerusalem" represents the people who live there. Alternate translation: "People of Jerusalem, sit up and shake the dirt off of yourself"

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take off the chain from your neck, captive
It is implied that the people of Jerusalem were wearing chains because they were slaves while exiled in Babylon. The full meaning of this statement can be made clear.

daughter of Zion
This is an idiom. The "daughter" of a city means the people of the city. See how you translated this in [Isaiah 1:8]

Isaiah 52:3

You were sold for nothing, and you will be redeemed without money
This speaks about Yahweh as if he were the owner of the people of Israel. Since he is the rightful owner he can give them away or take them back whenever he wants. This can be stated in active form. Alternate translation: "I sold you for nothing, and I will redeem you without money"

Isaiah 52:4

In the beginning
Here "beginning" refers to the start of Israel's history as they were first becoming a people.

went down to ... Egypt
"went to ... Egypt." It was common to use the phrase "went down" when speaking of traveling from Canaan to Egypt.

Assyria has oppressed them
Assyria refers to the people of Assyria. Alternate translation: "the people of Assyria have treated them badly"

Isaiah 52:5

Now what do I have here ... seeing that my people are taken away for nothing?
Yahweh uses a question to make the people pay attention to what he is about to say. This rhetorical question can be translated as a statement. Alternate translation: "Now look at what is happening ... my people are again taken away for nothing."

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. Translate as in [Isaiah 30:1]

seeing that my people are taken away for nothing
This can be stated in active form. Alternate translation: "I see the enemy taking my people away for nothing"

for nothing
Possible meanings are 1) "for nothing" means the Babylonians took the people unjustly and without cause or 2) this continues the metaphor from [Isaiah 52:3]

Those who rule over them mock
This refers to the Babylonians who have conquered the people. However, some versions have, "Those who rule over them wail." For these versions, this passage refers to the leaders of the Israelites in captivity.

my name is blasphemed continually all day long
Here "name" represents Yahweh's reputation. This can be stated in active form. Alternate translation: "those who watch the enemy take away my people are continually saying evil things about me"

Isaiah 52:6

Therefore my people will know my name
Here "name" represents Yahweh's reputation. Alternate translation: "Therefore my people will truly know who I am"

Isaiah 52:7

General Information:
Isaiah is speaking to the people of Israel.

How beautiful on the mountains are the feet of the messenger who brings good news
Here "feet" represents a messenger who is walking. Alternate translation: "It is beautiful to see a messenger coming over the mountains to announce good news"

to Zion
Here "Zion" represents the people of Zion. Alternate translation: "to the people of Zion"

Isaiah 52:8

raise their voices
This is an idiom. Alternate translation: "shout loudly"

every eye of theirs
Here "eye" represents the whole person. Alternate translation: "every one of them"

Isaiah 52:9

General Information:
Isaiah continues speaking to the people of Israel.

you ruins of Jerusalem
Isaiah speaks of the ruins of Jerusalem as if they were a person that could rejoice. This represents the people of Jerusalem who were defeated. Alternate translation: "you people who live among the ruins of Jerusalem"

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he has redeemed Jerusalem
Here "Jerusalem" represents the people. Alternate translation: "he has redeemed the people of Jerusalem"

Isaiah 52:10

bared his holy arm
Here "arm" represents Yahweh's power. Yahweh showing all the people of the nations that he is holy and powerful is spoken of as if Yahweh were a warrior who removed his cloak, baring his arms for battle. Alternate translation: "showed his holiness and mighty power"

all the nations; all the earth
Here "nations" and "earth" represent the people of all the nations all over the earth.

Isaiah 52:11

General Information:
Isaiah continues speaking to the people of Israel.

Leave, leave
This word is repeated to emphasize that the people must indeed leave, although not necessarily right away.

go out from there
It is assumed knowledge that the people of Israel were slaves in Babylon. This can be stated explicitly. Alternate translation: "go out from the land where you are slaves"

touch nothing unclean
Something that Yahweh has stated is unfit to touch or eat is spoken of as if it were physically unclean. Alternate translation: "touch nothing that is unacceptable to Yahweh"

leave from her midst
Here "her" represents Babylon.

Isaiah 52:12

Yahweh will go before you; and the God of Israel will be your rearguard
Yahweh protecting his people from their enemies is spoken of as if he were the warriors who go ahead of the people and the warriors who stay behind the people to protect them.

Isaiah 52:13

he will be high and lifted up, and he will be exalted
This can be stated in active form. These two phrases "high and lifted up" and "will be exalted" have basically the same meaning and emphasize that Yahweh will honor his servant. See how you translated a similar phrase in [Isaiah 33:10]

Isaiah 52:14

his appearance was so disfigured beyond that of any man
It is implied that the servant is disfigured because enemies beat him very badly. The full meaning of this can be made clear. Alternate translation: "his enemies beat his body so badly that he did not even look like a human anymore"

Isaiah 52:15

General Information:
Yahweh continues speaking about his servant.

my servant will sprinkle many nations
The servant causing the people of the nations to be acceptable to Yahweh is spoken of as if the servant were a priest who sprinkles the blood of a sacrifice to make someone or something acceptable to Yahweh.

will sprinkle
The Hebrew word translated "sprinkle" here can also be translated as "surprise" or "startle," which some versions of the Bible do.

many nations
Here "nations" represents the people of the nations.

kings will shut their mouths
The phrase "shut their mouths" is an idiom. Alternate translation: "kings will stop talking" or "kings will be silent"

that which they had not been told
This can be stated in active form. Alternate translation: "that which no one had told them" or "something no one had told them"

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Chapter 53

1 Who has believed our message,
and to whom has the arm of Yahweh been revealed?
2 For he grew up before Yahweh like a sapling,
and like a sprout out of parched earth;
he had no remarkable appearance or splendor;
when we saw him, there was no beauty to attract us.
3 He was despised and rejected by people;
a man of sorrows, and one familiar with pain.
Like one from whom men hide their faces,
he was despised; and we considered him insignificant.

4 But surely he has borne our sicknesses
and carried our sorrows;
yet we thought he was being punished by God,
struck by God, and afflicted.
5 But he was pierced because of our rebellious deeds;
he was crushed because of our iniquities.
The punishment for our peace was on him,
and with his wounds we are healed.
6 We all like sheep have gone astray;
we have each turned to his own way,
and Yahweh has placed on him
the iniquity of us all.

7 He was oppressed; yet when he humbled himself,
he did not open his mouth;
as a lamb that is led to the slaughter,
and as a sheep that before its shearers is silent,
so he did not open his mouth.
8 By coercion and judgment he was taken away.
As for his generation, who thought that he was cut off from the land of the living,
or that he was punished
for the transgression of my people?
9 They placed his grave with the criminals,
with a rich man in his death,
although he had done no violence,
nor had there been any deceit in his mouth.

10 Yet it was Yahweh's will to crush him and make him ill.
When he makes his life an offering for sin,
he will see his offspring, he will prolong his days,
and Yahweh's purpose will be accomplished through him.
11 After the suffering of his life,
he will see light and be satisfied by his knowledge. [1]
My righteous servant will justify many;
he will bear their iniquities. [2]
12 Therefore will I give him his portion among the multitudes,
and he will divide the plunder with the many,
because he exposed himself to death
and was numbered with the transgressors.
He bore the sin of many
and made intercession for the transgressors.

Footnotes

53:11 [1]Instead of

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53:11 [2]Many modern translations supply

Isaiah 53 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in this chapter.

In this chapter there is an important teaching or prophecy about the Messiah and his life and ministry. It begins in 52:13 and scholars usually note that it portrays the Messiah as a "suffering servant." (See: prophet and christ)

Special concepts in this chapter

Atonement

This chapter prophesies about the death of Christ for sin. Most scholars believe it teaches that Christ was a righteous man who died for the sins of mankind. This is usually referred to as the atonement. (See: sin and righteous and atonement)

Isaiah 53:1

General Information:

Isaiah continues describing Yahweh's servant. Here Isaiah describes events that will happen in the future as if they happened in the past. This emphasizes that they certainly will happen.

Who has believed our message

What Isaiah just found out is so amazing that he wonders if the exiles will believe it. The "we" includes him and those in exile. Alternate translation: "It is hard for anyone to believe what we are telling them"

to whom has the arm of Yahweh been revealed?

Arm refers to God's power. This can be stated in active form. Alternate translation: "Yahweh has revealed his power to people."

Isaiah 53:2

For he grew up before Yahweh like a sapling

Here "he" refers to God's servant whom Isaiah compares to a very young tree. This emphasizes that he will appear weak.

out of parched earth

"parched earth" is hard and dry ground that will not allow plants to grow and represents where the servant of Yahweh will come. Alternate translation: "out of an impossible situation"

Isaiah 53:3

General Information:

Isaiah continues describing Yahweh's servant (Isaiah 53:1-2).

He was despised and rejected by people

This can be stated in active form. Alternate translation: "People considered him as nothing and rejected him"

a man of sorrows

"a man knowing all kinds of sadness"

from whom men hide their faces

"Face" represents a person's attention or fellowship. Hiding one's face means to turn away from someone. Alternate translation: "from whom people turn away"

he was despised

This can be stated in active form. Alternate translation: "they considered him to be worthless"

Isaiah 53:4

General Information:

Isaiah continues describing Yahweh's servant (Isaiah 53:1-2).

he has borne our sicknesses and carried our sorrows

To "bear" or carry an abstraction like sickness and sorrow represents taking it up. Alternate translation: "he has taken our sicknesses and sorrows upon himself"

yet we thought he was being punished by God, struck by God, and afflicted

This can be stated in active form. Alternate translation: "yet we thought God was punishing and afflicting him"

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Isaiah 53:5

General Information:
Isaiah continues describing Yahweh's servant (Isaiah 53:1-2).

But he was pierced because of our rebellious deeds; he was crushed because of our iniquities
These two phrases share similar meanings and emphasize that the servant suffered because of the people's iniquities. This can be stated in active form. Alternate translation: "God allowed the enemy to stab him and kill him because of our iniquities"

The punishment for our peace was on him
This refers to peace with God. This can be made explicit. Alternate translation: "He accepted this punishment so we could live in harmony"

with his wounds we are healed
This can be stated in active form. Alternate translation: "he healed us by his suffering of the wounds"

Isaiah 53:6

General Information:
Isaiah continues describing Yahweh's servant (Isaiah 53:1-2).

We all like sheep have gone astray
Sheep often leave the path on which the shepherd leads them. Isaiah means that we do what we want instead of what God commands.

the iniquity of us all
Our "iniquity" here represents the guilt for our sin. Alternate translation: "the guilt for the sin of every one of us"

Isaiah 53:7

General Information:
Isaiah continues describing Yahweh's servant (Isaiah 53:1-2).

He was oppressed
This can be stated in active form. Alternate translation: "They treated him harshly"

he did not open his mouth
"Mouth" represents what a person says. Opening one's mouth means to speak. Alternate translation: "he did not protest"

as a lamb that is led to the slaughter, and as a sheep that before its shearers is silent
Isaiah compares the servant to a lamb and a sheep to emphasize that he will remain silent as people harm and humiliate him.

as a lamb that is led to the slaughter
This can be stated in active form. Alternate translation: "just as a lamb is silent as a person slaughters it"

Isaiah 53:8

General Information:
Isaiah continues describing Yahweh's servant (Isaiah 53:1-2).

By coercion and judgment he was taken away
This can be stated in active form. Alternate translation: "They coerced him, judged him, and took him away"

coercion
forcing a person to do what that person does not want to do

As for his generation, who thought that he was cut off ... my people?
Some modern translations read, "As for his generation, who thought about it? He was cut off ... my people." In this reading, the words "his generation" refers to "his descendants," and the rhetorical question can be translated as a statement, "No one thought about his descendants."

As for his generation, who thought that ... my people?
This rhetorical question can be translated as a statement. Alternate translation: "No one in his generation thought that ... my people."

he was cut off from the land of the living
"Cut off" here refers to death. This can be stated in active form. Alternate translation: "he died" or "death took him away"

of my people
"of the people of Israel"

Isaiah 53:9

nor had there been any deceit in his mouth
"Mouth" represents what a person says. Alternate translation: "nor did he deceive anyone when he spoke"

Isaiah 53:10

General Information:
Isaiah continues describing Yahweh's servant (Isaiah 53:1-2).

he will see his offspring
Here, "offspring" means those people that Yahweh has forgiven because of the servant's sacrifice.

he will prolong his days
This speaks of making him live for more time. Alternate translation: "Yahweh will make his servant live again"

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Yahweh's purpose will be accomplished through him
This can be stated in active form. Alternate translation: "Yahweh will accomplish his purpose through his servant"

Isaiah 53:11

After the suffering of his life
Here "his life" refers to the servant. Alternate translation: "After the servant has suffered"

he will see light
Many versions understand "light" here to stand for life. That is, the servant will become alive again.

My righteous servant
Here "my" refers to Yahweh.

he will bear their iniquities
The word "bear" means carry. Possible meanings are 1) "their iniquities" is a metonym representing the punishment for their sins. Alternate translation: "he will take their punishment" or "he will be punished for their sins" or 2) "their iniquities" is a metonym representing their guilt. Alternate translation: "he will take their guilt upon himself" or "he will be guilty for their sins"

Isaiah 53:12

General Information:
Yahweh continues describing his servant.

Therefore will I give him his portion among the multitudes, and he will divide the plunder with the many
These two clauses mean basically the same thing. "Portion" and "plunder" refer to what a king rewards his army with after a battle. This means God will greatly honor his servant because of his sacrifice.

the multitudes
Many versions interpret this expression as "the many" or "the strong."

because he exposed himself to death
"Exposed" means to be vulnerable or unprotected. The servant of Yahweh put himself in a situation where he would die. Alternate translation: "he willingly accepted the possibility of death"

was numbered with the transgressors
This can be stated in active form. Alternate translation: "allowed people to treat him as a criminal"

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Chapter 54

1 "Sing, you barren woman,
you who have not given birth;
break into joyful singing and cry aloud,
you who have never been in birth labor.
For the children of the desolate one
are more than the children of the married woman,"
says Yahweh.
2 "Make your tent larger
and spread your tent curtains farther out,
unsparingly;
lengthen your ropes
and strengthen your stakes.
3 For you will spread out to the right hand and to the left,
and your descendants will conquer nations
and resettle desolate cities.

4 Do not fear for you will not be ashamed,
nor be discouraged for you will not be disgraced;
you will forget the shame of your youth
and you will remember no more the disgrace of your widowhood.
5 For your Maker is your husband;
Yahweh of hosts is his name.
The Holy One of Israel is your Redeemer;
he is called the God of the whole earth.
6 For Yahweh has called you back
as a wife abandoned and grieved in spirit,
like a woman married young and rejected,"
says your God.
7 "For a short time I abandoned you,
but with great compassion I will gather you.
8 In a flood of anger
I hid my face from you for a moment;
but with everlasting covenant faithfulness
I will have mercy on you—
says Yahweh, the one who rescues you.

9 For this is like the waters of Noah to me:
as I swore that the waters of Noah would never again pass over the earth,
so have I sworn
that I will not be angry with you or rebuke you.
10 Though the mountains may fall
and the hills be shaken,
yet my steadfast love will not turn away from you,
nor will my covenant of peace be shaken—
says Yahweh, who has mercy on you.

11 Afflicted one, storm-driven and uncomforted one,
look, I will set your pavement in turquoise,
and lay your foundations with sapphires.
12 I will make your pinnacles of rubies
and your gates of sparkling stones,
and your outer wall of beautiful stones.
13 Then all your children will be taught by Yahweh;
and the peace of your children will be great.
14 In righteousness you will be established,
and you will be far from oppression,
for you will not fear;
and you will be far from terror,

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for it will not come near to you.
15 Look, if anyone stirs up trouble, it will not be from me;
anyone who stirs up trouble with you will fall in defeat.

16 See, I have created the craftsman,
who blows the burning coals
and forges weapons as his work,
and I have created the destroyer to destroy.
17 No weapon that is formed against you will succeed;
and you will condemn everyone who accuses you.
This is the heritage of the servants of Yahweh,
and their vindication from me—
this is Yahweh's declaration."

Isaiah 54 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in this chapter.

Special concepts in this chapter

Yahweh's covenant faithfulness

This chapter focuses on Yahweh's faithfulness to fulfill his covenants. It references several different covenant promises in this chapter. (See: covenantfaith, faithful, fulfill and covenant and promise)

Isaiah 54:1

you barren woman ... children of the married woman

Yahweh telling the people of Jerusalem to rejoice because there will be many people living in Jerusalem again is spoken of as if Yahweh were telling a barren women she is going to have many children.

break into joyful singing and cry aloud, you who have never been in birth labor

This statement means the same thing as the first part of the sentence.

For the children of the desolate one are more

An event that will happen in the future is spoken of as if it happened in the past. This emphasizes that the event will certainly happen. Alternate translation: "For the children of the desolate woman will be more"

the desolate one

Here "desolate" means that the woman's husband had rejected and abandoned her

Isaiah 54:2

General Information:

Yahweh continues speaking to the people of Jerusalem.

Make your tent larger ... strengthen your stakes

This continues the metaphor that began in [Isaiah 54:1]

Isaiah 54:3

For you will spread out

Here "you" is singular and refers to the barren woman. She represents herself and all of her descendants. Alternate translation: "For you and your descendants will spread out"

will conquer nations

Here "nations" represents the people. Alternate translation: "will conquer the people of other nations"

Isaiah 54:4

General Information:

Yahweh continues speaking to the people of Jerusalem.

you will remember no more the disgrace of your widowhood

When Israel is sent into exile, Yahweh says this is like a woman becoming a widow. When they come back from exile, they will be so happy they will be like a woman who no longer remembers the disgrace of being a widow. Alternate Translation: "you will not remember how disgraced you felt when you were like a widow"

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Isaiah 54:5

General Information:
Yahweh continues speaking to the people of Jerusalem.

For your Maker is your husband
Yahweh loving and taking care of his people is spoken of as if he were their husband.

Maker
See how you translated this in Isaiah 17:7.

Yahweh of hosts
See how you translated this in Isaiah 1:24.

The Holy One of Israel
See how you translated this in Isaiah 5:16.

Redeemer
See how you translated this in Isaiah 41:14.

he is called the God of the whole earth
This can be stated in active form. Alternate translation: "he is the God of the whole earth"

Isaiah 54:6

Yahweh has called you back as a wife ... like a woman married young and rejected
Yahweh sending his people away into exile then bringing them back is spoken of as if Yahweh were a husband who had rejected his wife but now accepts her.

grieved in spirit
Here "spirit" represents a person's inner being. Alternate translation: "grieved" or "made sad"

Isaiah 54:7

General Information:
Yahweh continues speaking to the people of Jerusalem.

Isaiah 54:8

In a flood of anger
Yahweh being very angry is spoken of as if his anger were a flood that overwhelms people. Alternate translation: "When I was very angry"

I hid my face from you
Here "hid my face" is an idiom that means God abandoned his people and let them suffer. Alternate translation: "I abandoned you"

but with everlasting covenant faithfulness
The abstract noun "faithfulness" can be stated as "faithful." See how you translated "covenant faithfulness" in [Isaiah 16:5]

says Yahweh, the one who rescues you
Here Yahweh speaks about himself in the third person. It can be stated in first person. Alternate translation: "that is what I, Yahweh, your rescuer, say to you"

Isaiah 54:9

the waters of Noah
This refers to the flood that Yahweh caused during the time of Noah.

Isaiah 54:10

Though the mountains may fall and the hills be shaken, yet my steadfast love will not ... be shaken
Mountains and hills are normally stable. Yahweh speaks of the possiblity of them falling and being shaken to show that his steadfast love and his covenant of peace are even more stable. Alternate translation: "Even if the mountains were to fall and the hills were to shake, my steadfast love will not ... be shaken"

the hills be shaken
This can be stated in active form. Alternate translation: "the hills may shake"

my steadfast love will not turn away from you
Yahweh's continuing to love his people is spoken of as if his love would not turn away from the people. Alternate translation: "I will not stop loving you"

nor will my covenant of peace be shaken
Yahweh's not canceling his covenant with the people is spoken of as if his covenant were an object that would not be shaken. This can be stated in active form. Alternate translation: "and I will not cancel my covenant of peace" or "and I will surely give you peace as I promised in my covenant"

says Yahweh, who has mercy on you
Here Yahweh speaks about himself in the third person. It can be stated in first person. Alternate translation: "that is what I, Yahweh, who acts mercifully, say"

Isaiah 54:11

General Information:
Yahweh continues speaking to the people of Jerusalem.

Afflicted one
Here Yahweh speaks to the city of Jerusalem as if it were listening to him. Here Jerusalem represents the people who live there. Alternate translation: "You afflicted people of Jerusalem"

storm-driven
Yahweh speaks of the people as if they were blown around and damaged by the winds and storms. This means the people were hurt and without stability.

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uncomforted one
"without comfort"

I will set your pavement in turquoise ... lay your foundations with sapphires
Yahweh describes in ideal terms how he will restore Jerusalem and cause it to be beautiful again. Although the language may be exaggerated, you should translate this just as Yahweh described it.

turquoise ... sapphires
These are precious gemstones. Turquoise is light blue-to-green, sapphires are typically dark blue.

Isaiah 54:12

I will make ... beautiful stones
Yahweh describes in ideal terms how he will restore Jerusalem and cause it to be beautiful again. Although the language may be exaggerated, you should translate this just as Yahweh described it.

rubies
These precious gemstones are red to pink.

Isaiah 54:13

General Information:
Yahweh continues speaking to the people of Jerusalem.

Then all your children will be taught by Yahweh
This can be stated in active form. Alternate translation: "And Yahweh will teach all your children"

by Yahweh
Yahweh speaks of himself in the third person. It can be stated in first person. Alternate translation: "by me, Yahweh"

Isaiah 54:14

In righteousness you will be established
The abstract noun "righteousness" can be stated as the adjective "right." This can be stated in active form. Alternate translation: "I will cause you to be strong again because you will do what is right"

it will not come near to you
No one in the city or outsiders will ever terrify the inhabitants of Jerusalem again.

Isaiah 54:15

General Information:
Yahweh continue speaking to the people of Jerusalem.

stirs up trouble
This is an idiom. Alternate translation: "causes trouble" or "troubles you"

will fall in defeat
This is an idiom. Alternate translation: "you will defeat them in battle"

Isaiah 54:16

General Information:
This page has intentionally been left blank.

Isaiah 54:17

General Information:
Yahweh continues speaking to the people of Jerusalem.

No weapon that is formed against you will succeed
Enemies not succeeding against Yahweh's people is spoken of as if their weapons would not succeed against Yahweh's people. This can be stated in active form. Alternate translation: "Enemies may form weapons to attack you but they will not defeat you"

This is the heritage of the servants of Yahweh
The reward that Yahweh will give to those who serve him is spoken of as if the reward were something they would inherit.

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. Translate as in [Isaiah 30:1]

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Chapter 55

1 "Hey! Everyone who is thirsty,
come to the water,
and you who have no money,
come, buy and eat!
Come, buy wine and milk
without money and without cost.
2 Why do you weigh out silver for what is not bread,
and why do you labor for what does not satisfy?
Listen carefully to me and eat what is good,
and delight yourselves in fatness.
3 Turn your ears and come to me!
Listen, that you may live!
I will make an everlasting covenant with you—
my reliable, faithful love that I promised to David.
4 Look, I have placed him as a witness to the nations,
as a leader and commander to the peoples.
5 Look, you will call to a nation that you did not know;
and a nation that did not know you will run to you
because of Yahweh your God,
the Holy One of Israel,
who has glorified you."

6 Seek Yahweh while he may be found;
call on him while he is nearby.
7 Let the wicked leave his path,
and the man of sin his thoughts.
Let him return to Yahweh, and he will pity him,
and to our God, who will abundantly forgive him.

8 "For my thoughts are not your thoughts,
nor are your ways my ways—
this is Yahweh's declaration—
9 for as the heavens are higher than the earth,
so are my ways higher than your ways,
and my thoughts than your thoughts.
10 For as the rain and snow
come down from heaven
and do not return there
unless they saturate the earth
and make it produce and sprout
and give seed to the farmer who sows and bread to the eater,
11 so also my word will be that goes from my mouth—
it will not return to me empty,
but it will achieve the purpose
for which I sent it.
12 For you will go out in joy
and be led along peacefully;
the mountains and the hills
will break out in joyful shouts before you,
and all the trees of the fields
will clap their hands.
13 Instead of the thornbushes, the cypress will grow;
and instead of the brier, the myrtle tree will grow,
and it will be for Yahweh, for his name,
as an everlasting sign
that will not be cut off."

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Isaiah 55 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in this chapter.

Special concepts in this chapter

Gentiles

Many scholars believe this chapter prophesies that Gentiles will be able to come to a saving faith in Yahweh. At this time, the Israelites believed that only an Israelite could be saved. (See: prophet and save and faith)

Isaiah 55:1

General Information:

Yahweh speaks of blessing the people freely as if he were selling food and drink to needy people for free.

Connecting Statement:

Yahweh continues speaking to the people of Jerusalem in exile through Isaiah.

Hey

This short word is called or shouted at people to get their attention for any reason. You should use whatever word or sound is used in your language to get people's attention.

come ... come ... Come

This word is repeated three times so the hearers will know that the speaker is sincere.

buy wine and milk without money and without cost

There is a sense of irony in this statement since a person usually has to use money to buy something. This emphasizes Yahweh's amazing grace in giving these things freely.

Isaiah 55:2

General Information:

Yahweh continues speaking to the people of Jerusalem.

Why do you weigh out ... bread, and why do you labor ... satisfy?

Yahweh asks these questions to rebuke the people. He speaks of the people seeking happiness apart from Yahweh as if they were purchasing things to eat that were not food and working for things that could not satisfy them. Alternate translation: "You should not weigh out silver ... bread, and you should not labor ... satisfy"

weigh out silver

This refers to counting silver coins in order to pay someone for something. Alternate translation: "pay money"

for what is not bread

Here the word "bread" represents food in general. It is implied that the people were buying things to eat that were not really food. Alternate translation: "for things to eat that are not really food"

eat what is good, and delight yourselves in fatness

The people trusting Yahweh for blessing and happiness is spoken of as if they are eating good food that is making them happy.

in fatness

The word "fatness" refers to meat that has plenty of fat on it and is an idiom for fine food. Alternate translation: "with the best foods"

Isaiah 55:3

Turn your ears

Listening to or paying attention to someone is spoken of as if it were turning one's ears to someone. Alternate translation: "Pay attention"

Isaiah 55:4

I have placed him

These words could refer to 1) what Yahweh did for King David in the past or 2) what God will do through one of David's descendants.

Isaiah 55:5

General Information:

Yahweh continues speaking to the people of Jerusalem.

the Holy One of Israel

See how you translated this in Isaiah 1:4.

Isaiah 55:6

Seek Yahweh while he may be found

This can be stated in active form. Alternate translation: "Seek Yahweh while you can still find him"

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Isaiah 55:7

Let the wicked leave his path
The word "wicked" refers to wicked people. Yahweh speaks of wicked people no longer sinning as if they were to stop walking along a path that they had been traveling. Alternate translation: "Let wicked people change the way they live"

the man of sin his thoughts
The verb may be supplied from the previous phrase. Alternate translation: "let the sinful man leave his thoughts"

his thoughts
Possible meanings are 1) "the way he thinks" or 2) "his plans"

he will pity him
"Yahweh will pity him"

to our God
The verb may be supplied from the first phrase in this sentence. Alternate translation: "let him return to our God"

Isaiah 55:8

General Information:
Yahweh continues speaking to the people of Jerusalem.

Isaiah 55:9

for as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts
Yahweh speaks of the things that he does and how he thinks as being far superior to or higher than what people do and think, just like the sky is much higher than the earth.

Isaiah 55:10

General Information:
Yahweh continues speaking to the people of Jerusalem.

For as the rain and snow ... do not return there
This is likely a description of the rain and snow evaporating.

Isaiah 55:11

so also my word ... it will achieve the purpose for which I sent it
Yahweh speaks of his word as if it were a person whom he sends out as his messenger to accomplish a task.

my word will be that goes from my mouth
Here the word "mouth" represents Yahweh himself. Alternate translation: "the word that I speak"

it will not return to me empty
Here the description of the word returning to Yahweh means that it has completed the task that Yahweh had sent it to complete. That it will not return "empty" means that it will not fail to accomplish its task. Alternate translation: "it will not fail to complete its task"

Isaiah 55:12

General Information:
Yahweh continues speaking to the people of Jerusalem.

be led along peacefully
This can be stated in active form. Alternate translation: "I will lead you along peacefully"

the mountains and the hills will break out in joyful shouts before you, and all the trees of the fields will clap their hands
Yahweh speaks of the mountains, hills, and trees as if they were people with voices and hands, celebrating as Yahweh rescues his people.

Isaiah 55:13

Instead of the thornbushes, the cypress will grow; and instead of the brier, the myrtle tree will grow
The words "thornbushes" and "brier" refer to species of plants that have sharp thorns growing on them. The words "cypress" and "myrtle" refer to species of evergreen trees. The thorny plants symbolize desolation, while the evergreens symbolize life and prosperity.

for his name
Here the word "name" represents Yahweh's fame. Alternate translation: "for his fame" or "for his honor"

that will not be cut off
Something ceasing to exist is spoken of as if it were cut off, as a branch is cut off of a tree or a piece of fabric is cut off of clothing. This can be stated in active form. Alternate translation: "that will never end" or "that will last forever"

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Chapter 56

1 This is what Yahweh says,
"Observe what is right, do what is just;
for my salvation is near,
and my righteousness is about to be revealed.
2 Blessed is the man that does this,
and who holds it tightly.
He observes the Sabbath, not defiling it,
and keeps his hand from doing any evil."

3 Let no foreigner who has become a follower of Yahweh say,
"Yahweh will certainly exclude me from his people."
The eunuch should not say,
"See, I am a dry tree."

4 For this is what Yahweh says,

"To the eunuchs who observe my Sabbaths
and choose what pleases me,
and hold fast my covenant,
5 to them I will set up in my house and within my walls
a monument
that is better than having sons and of daughters.
I will give them an everlasting monument
that will never be cut off.
6 Also foreigners who join themselves to Yahweh—
to serve him,
and who love the name of Yahweh,
to be his servants,
every one who observes the Sabbath and who keeps from defiling it,
and who holds fast my covenant—
7 I will bring to my holy mountain
and make them joyful in my house of prayer;
their burnt offerings and their sacrifices
will be accepted on my altar.
For my house will be called
a house of prayer for all nations,
8 this is the declaration of the Lord Yahweh,
who gathers the outcasts of Israel—
I will still gather others
in addition to them."

9 All you wild beasts of the field,
come and devour, all you beasts in the forest!
10 All their watchmen are blind,
they do not understand.
They are all silent dogs
who cannot bark.
They dream,
and lying down they love to sleep.
11 The dogs have big appetites;
they can never get enough;
they are shepherds without discernment;
they have all turned to their own way,
each one covetous for unjust gain.
12 "Come," they say, "let us get wine
and drink much strong drink.

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Tomorrow will be like today,
a day great beyond measure."

Isaiah 56 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in this chapter.

Special concepts in this chapter

Gentiles

Many scholars believe this chapter prophesies that Gentiles will be able to come to a saving faith in Yahweh. At this time, the Israelites believed that only an Israelite could be saved. (See: prophet and save and faith)

Important figures of speech in this chapter

Beasts

The Israelites are compared to beasts and dogs in this chapter. This would have been very offensive to them.

Isaiah 56:1

for my salvation is near, and my righteousness is about to be revealed.

This can be stated in active form. Alternate translation: "I will soon save you and show you that I am righteous"

Isaiah 56:2

who holds it tightly

Here "holds it tightly" is an idiom that means to continue to observe something. Alternate translation: "who is careful to always do this"

keeps his hand from doing any evil

Here the "hand" represents the whole person and emphasizes the person's actions or behaviors. Alternate translation: "does not do evil things"

Isaiah 56:3

See, I am a dry tree

This means eunuchs may have thought they could not be a part of God's people because they were deformed by castration

Isaiah 56:4

General Information:

This page has intentionally been left blank.

Isaiah 56:5

in my house and within my walls

These two phrases mean the same thing. Alternate translation: "inside the walls of my temple"

that will never be cut off

This can be stated in active form. Alternate translation: "that will never end" or "that will never be forgotten"

Isaiah 56:6

who love the name of Yahweh

Yahweh's "name" represents himself. Alternate translation: "who love Yahweh"

Isaiah 56:7

holy mountain

See how you translated this in Isaiah 11:9.

will be accepted on my altar

This can be stated in active form. Alternate translation: "I will accept on my altar"

my house will be called a house of prayer

This can be stated in active form. Alternate translation: "my house will be a house of prayer"

Isaiah 56:8

General Information:

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Isaiah 56:9

All you wild beasts of the field, come and devour, all you beasts in the forest

God is calling armies of other nations by comparing them to animals to come and attack the people of Israel.

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Isaiah 56:10

All their watchmen are blind
This means Israel's leaders cannot or perhaps do not want to see what is going on in society.

They are all silent dogs
The leaders are supposed to open their mouths and warn the people, but they do not. Comparing someone to a dog in this society is a great insult.

They dream, and lying down they love to sleep
This means the leaders are not bringing God's word of warning to Israel but prefer their own comfort.

Isaiah 56:11

General Information:
Yahweh continues describing the evil leaders of his people.

The dogs have big appetites
Yahweh continues comparing Israel's bad leaders to dogs.

Isaiah 56:12

General Information:
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Chapter 57

1 The righteous perish,
but no one considers it,
and the people of covenant faithfulness are gathered away,
but no one understands
that the righteous is gathered
away from the evil.
2 He enters into peace;
they rest in their beds,
those who walk in their uprightness.

3 But come here, you sons of the sorceress,
children of the adulterer and the woman who has prostituted herself.
4 Whom are you merrily mocking?
Against whom are you opening the mouth
and sticking out the tongue?
Are you not children of rebellion,
children of deceit?
5 You heat yourselves up sleeping together under the oaks,
under every green tree,
you who kill your children in the dry riverbeds,
under the rocky overhangs.
6 Among the smooth things of the river valley are the things that have been assigned to you.
They are the object of your devotion.
You pour out your drink offering to them
and raise up a grain offering.
Concerning these things should I repent?
7 You prepared your bed on a high mountain;
you also went up there to offer sacrifices.
8 Behind the door and the doorposts
you set up your symbols;
you deserted me, made yourselves naked, and went up;
you made your bed wide.
You made a covenant with them; you loved their beds;
you saw their private parts.
9 You went to Molech with oil
and increased your perfumes. [1]
You send your ambassadors far away;
you went down to Sheol.
10 You were tired from your long journey,
but you never said, "It is hopeless."
You found life in your hand;
therefore you did not weaken.

11 "Whom are you worried about? Whom do you fear?
Is that the reason that you have acted deceitfully,
so that you do not remember me
or think about me?
Is it because I was silent for so long
that you are no longer afraid of me?"
12 I will proclaim all your righteous acts and tell all that you have done,
but they will not help you.
13 When you cry out,
let your collection of idols rescue you.
The wind will carry them all away,
a breath will carry them all away.
But he who takes refuge in me
will inherit the land
and will possess my holy mountain.

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14 He will say,

'Build, build! Clear a way!
Remove all the stumbling blocks from the path of my people!'"
15 For this is what the high and elevated One says,
who lives eternally, whose name is holy,
"I live in the exalted and holy place,
with him also that is of a crushed and humble spirit,
to revive the spirit of the humble ones,
and to revive the heart of the contrite ones.
16 For I will not accuse forever,
nor will I be angry forever,
for then man's spirit would faint before me,
the lives that I have made.
17 Because of the sin of his violent gain,
I was angry, and I punished him; I hid my face and was angry,
but he went backward in the way of his heart.
18 I have seen his ways, but I will heal him.
I will lead him and comfort and console those who mourn for him,
19 and I create the fruit of the lips.
Peace, peace, to those who are far off and to those who are near—
says Yahweh—I will heal them.
20 But the wicked are like the tossing sea,
which cannot rest,
and its waters churn up mire and mud.
21 There is no peace for the wicked one—says God."

Footnotes

57:9 [1]Instead of

Isaiah 57 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in this chapter.

Special concepts in this chapter

Child sacrifice

This chapter references the killing of children. Some religions in the ancient Near East practiced the sacrificing of their children. This was considered evil by Yahweh. (See: evil)

Other possible translation difficulties in this chapter

Mocking

The people abandoned the worship of Yahweh in favor of other gods. When they needed help, he tells them to ask these false gods. This is mocking the power of the false gods and shows the people the uselessness of their worship of these gods. (See: falsegod)

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Isaiah 57:1

the people of covenant faithfulness
The abstract noun "faithfulness" can be stated as "faithful." See how you translated "covenant faithfulness" in [Isaiah 16:5]

are gathered away ... is gathered away
"die and go away ... dies and goes away"

that the righteous is gathered away from the evil
This can be stated in active form. Alternate translation: "that the righteous people die, and Yahweh takes them away from all that is evil"

Isaiah 57:2

He enters into peace
"The righteous enter into peace"

they rest
they die

those who walk in their uprightness
"those who have done what is right"

Isaiah 57:3

But come here
God is calling all of the unfaithful people to come before him so he can judge them in a strong contrast to the promises for the righteous that came before.

sons of the sorceress
This is a strong insult against the people who practice sorcery because sorcery and magic includes idolatry.

children of the adulterer and the woman who has prostituted herself
This refers to actual and spiritual adultery. They have abandoned the worship of God and now worship other gods and idols along with actual prostitution in pagan Canaanite ceremonies.

Isaiah 57:4

Whom are you merrily mocking? Against whom are you opening the mouth and sticking out the tongue?
Yahweh uses questions to scold the people who are mocking him through false worship. Alternate translation: "You are mocking me and making fun of me by opening your mouth wide and sticking out the tongue!"

Are you not children of rebellion, children of deceit?
Yahweh uses another question to scold the people. This does not refer to their birth but to their spiritual state. Alternate translation: "You are children of rebellion, children of deceit!"

Isaiah 57:5

General Information:
Yahweh continues speaking to the unfaithful people of Israel.

You heat yourselves ... under the rocky overhangs
All of these actions are associated with worshiping idols. The oaks were sacred trees to the Canaanites. People thought such activity would increase fertility for people and the land.

Isaiah 57:6

General Information:
Yahweh continues speaking to the unfaithful people of Israel.

that have been assigned to you
This can be stated in active form. The exact meaning in Hebrew is unclear. Alternate translation: "that is your lot" or "that is your inheritance"

Concerning these things should I repent?
Yahweh uses a question to scold the people. Alternate translation: "I should certainly not change my mind about how I will deal with these things you have done."

Isaiah 57:7

General Information:
Yahweh continues speaking to the unfaithful people of Israel.

You prepared your bed
This refers to sleeping with prostitutes as a part of worshiping false gods.

on a high mountain
People often went on top of hills and mountains to worship false gods. They thought those were the best places for worship. This might even refer to Jerusalem, too.

Isaiah 57:8

You made a covenant with them
"You made a contract with them"

Isaiah 57:9

General Information:
Yahweh continues speaking to the unfaithful people of Israel.

you went down to Sheol
The people did not literally go to Sheol, the world of the dead. Instead, Yahweh is indicating by exaggeration that the people were willing to go anywhere to find new gods to worship.

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Isaiah 57:10

You found life in your hand
After trying so hard, the idolators found they still had strength to keep going. Here "hand" equals "strength" or "capacity."

Isaiah 57:11

General Information:
Yahweh continues speaking to the unfaithful people of Israel.

Whom are you worried about? Whom do you fear? Is that the reason that you have acted deceitfully, so that you do not remember me or think about me?
Yahweh uses these questions to scold the people because they feared others rather than him. They didn't even think about him. Alternate translation: "Apparently you really fear others because you have acted deceitfully and you do not rememer me or think about me!"

you have acted deceitfully
Possible meanings are that they lied to God or that they were not faithful to him.

so that you do not remember me or think about me
These two phrases mean basically the same thing and emphasize that, although the people should have remembered Yahweh, they did not.

Isaiah 57:12

I will proclaim all your righteous acts and tell all that you have done
Yahweh is being sarcastic, calling their evil deeds so-called righteousness.

Isaiah 57:13

General Information:
Yahweh continues speaking to the unfaithful people of Israel.

let your collection of idols rescue you
Yahweh is mocking the people and their idols. He knows the idols cannot rescue them.

The wind will carry them all away, a breath will carry them all away
This is saying the same thing in two ways to emphasize that idols are helpless and worthless. Alternate translation: "The wind, or even a breath, will blow them away"

holy mountain
The "holy mountain" is Mount Zion, in Jerusalem. See how you translated this in Isaiah 11:9.

Isaiah 57:14

Build, build! Clear a way! Remove all the stumbling blocks from the path of my people
Yahweh is emphatic and urgent that a clear and level road be available for the people to return to him and free of obstacles to worshiping Yahweh. This echoes [Isaiah 40:3]

Isaiah 57:15

For this is what the high and elevated One says
The words "high" and "elevated" have basically the same meaning here and emphasize Yahweh being exalted. See how you translated this in Isaiah 6:1 and Isaiah 33:10. See how you translated a similar phrase in Isaiah 52:13.

to revive the spirit of the humble ones, and to revive the heart of the contrite ones
These two phrases mean basically the same thing and emphasize that Yahweh will strengthen and encourage those who humble themselves before him.

spirit ... heart
Here these refer to a person's thoughts and emotions, not the spirit and heart literally.

Isaiah 57:16

General Information:
Yahweh continues speaking to the people of Israel.

Isaiah 57:17

I hid my face
This means God gave up on his people and no longer helped or blessed them.

he went backward in the way of his heart
This means the Israelites kept rejecting the true God for false ones. Here "backward" and "way" are location words representing motivations and feelings.

Isaiah 57:18

General Information:
Yahweh continues speaking.

his ways
"their ways." Here "his" refers to the people of Israel.

comfort and console those who mourn for him
"I will soothe and calm those who feel sad for the people's suffering because of their sinful behavior"

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Isaiah 57:19

I create the fruit of the lips
Here "fruit of the lips" refers to what a person says. Alternate translation: "I cause them to praise and thank me"

Peace, peace, to those who are far off
"I have made peace with them who are far off." The word "Peace" is repeated for emphasis.

Isaiah 57:20

But the wicked are like the tossing sea ... mire and mud
This compares the wicked to rough water on the shore that makes the water dirty.

Isaiah 57:21

General Information:
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Chapter 58

1 "Cry loudly; do not hold back.
Lift up your voice like a ram's horn.
Confront my people with their rebellion,
and the house of Jacob with their sins.
2 Yet they seek me daily
and delight in the knowledge of my ways,
like a nation that practiced righteousness
and did not abandon the law of their God.
They ask me for righteous judgments;
they take pleasure in the thought of God coming near.
3 'Why have we fasted,' they say,
'but you do not see it?
Why have we humbled ourselves,
but you do not notice?'

Look, on the day of your fast you find your own pleasure
and oppress all your laborers.
4 Look, you fast in quarreling and strife,
and to hit with your fist of wickedness;
you do not fast today
to make your voice heard above.
5 Is this really the kind of fast that I would want:
A day for anybody to humble himself,
for him to bow down his head like a reed,
and to spread sackcloth and ashes under himself?
Do you really call this a fast,
a day that pleases Yahweh?

6 Is not this the fast that I choose:
To release wicked bonds,
to undo the ropes of the yoke,
to set the crushed ones free,
and to break every yoke?
7 Is it not to break your bread with the hungry,
to bring the poor and homeless into your house,
to cloth the naked when you see them,
and not to hide yourself from your own relatives?
8 Then your light would be broken open like the sunrise,
and your healing would quickly sprout up;
your righteousness would go before you,
and the glory of Yahweh would be your rearguard.
9 Then you would call, and Yahweh would answer;
you would cry out for help, and he would say, 'Here I am.'

If you take away from among yourselves the yoke,
the accusing finger, and the speech of wickedness,
10 if you yourselves provide for the hungry
and satisfy the need of the distressed;
then your light will rise in the darkness,
and your darkness will be like the noonday.
11 Then Yahweh will lead you continually
and satisfy you in regions where there is no water,
and he will strengthen your bones.
You will be like a watered garden,
and like a spring of water, whose waters never fail.
12 Some of you will rebuild the ancient ruins;
you will raise up the ruins of many generations;
you will be called 'The repairer of the wall,'
'The restorer of streets to live on.'

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13 Suppose that you turn back your feet from traveling on the Sabbath day,
and from doing your own pleasure on my holy day.
Suppose that you call the Sabbath a delight,
and that you call the matters of Yahweh holy and honored.
Suppose that you honor the Sabbath by leaving your own business,
and by not finding your own pleasure and by not speaking your own words.
14 Then you will find delight in Yahweh;
and I will make you ride on the heights of the earth;
I will feed you from the inheritance of Jacob your father—
for the mouth of Yahweh has spoken."

Isaiah 58 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in this chapter.

Special concepts in this chapter

Fasting

The practice of fasting became more common after the exile. This was intended to bring people into a right relationship with God by creating a designated time to concentrate on him. It may have been believed that Yahweh heard people better when they fasted. The significance of fasting is derived from the faster's attitude of repentance and faith in Yahweh and not the practice itself. (See: repent and faith)

Other possible translation difficulties in this chapter

"Yet they seek me daily"

The people did not truly seek Yahweh every day. They practiced the outward aspects of the Jewish religion, but their hearts were far from Yahweh.

Isaiah 58:1

Lift up your voice like a ram's horn

This means shout loudly. Here "your" refers to Isaiah.

Confront my people with their rebellion, and the house of Jacob with their sins

These two phrases mean basically the same thing. Together they strengthen the urgency to confront Yahweh's people.

Isaiah 58:2

General Information:

This page has intentionally been left blank.

Isaiah 58:3

'Why have we fasted,' they say, 'but you do not see it? Why have we humbled ourselves, but you do not notice?'

The people of Israel use questions to complain to God because they feel he is ignoring them.

Isaiah 58:4

General Information:

Yahweh continues speaking to the people of Israel by answering their challenging question.

Look

"Behold!" or "Pay attention." Yahweh confronts their questioning by telling them to pay attention.

fist of wickedness

"wicked fist." This shows that they fight viciously. "Fist" represents anger that is physically violent.

Isaiah 58:5

Is this really the kind of fast that I would want ... under himself?

Yahweh uses a question to scold the people. They act like they are humble before God, but they are hurting other people. Alternate translation: "This is not the kind of fast I want ... under himself."

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A day for anybody to humble himself, for him to bow down his head like a reed
This means the person is bowing down, but he is not truly humble. "A reed" represents a weak plant that bends easily.

Do you really call this a fast, a day that pleases Yahweh?
Yahweh uses a question to scold the people. Alternate translation: "Surely you do not think this kind of fast pleases me!"

Isaiah 58:6

General Information:
Yahweh continues speaking to the people of Israel.

Is not this the fast that I choose ... break every yoke?
Yahweh uses a question to teach the people about the kind of fast that pleases him. Alternate translation: "This is the fast that I choose ... break every yoke."

To release wicked bonds, to undo the ropes of the yoke, to set the crushed ones free, and to break every yoke
All of these phrases mean they should help those people whom the wicked are hurting and oppressing.

Isaiah 58:7

Is it not to ... your own relatives?
Yahweh uses another question to teach the people. The word "it" refers to the kind of fasting that God wants the people to do. Alternate translation: "It is to ... your relatives." or "The fast I choose for you to do is to ... your own relatives."

to break your bread with the hungry
This phrase represents sharing food with those who do not have any. The host would start the meal by tearing the loaf of bread apart. Alternate translation: "to share your food with those who are hungry"

Isaiah 58:8

General Information:
Yahweh continues speaking to the people of Israel.

Then your light would be broken open like the sunrise
"Break open" here is an idiom that means when a light begins to shine brightly. This means that if they help people in need, their deeds will be like lights others will see, as when the sun comes up after a dark night. Or the light may refer to the light of the Lord, shining on them and blessing them.

your healing would quickly sprout up
This means God will bless and restore them quickly, as a wound heals quickly.

your righteousness would go before you, and the glory of Yahweh would be your rearguard
This refers to the time when God protected the people of Israel as they escaped from Egypt. This means God will again protect them from their enemies if they will do what is right.

your righteousness
This expression in Hebrew can also be interpreted as the one who gives righteousness or even victory. In this context, this expression would refer to God. A few modern versions have this interpretation.

Isaiah 58:9

General Information:
Yahweh continues speaking to the people of Israel.

Isaiah 58:10

then your light will rise in the darkness, and your darkness will be like the noonday
"Your light" represents the acts of kindness that will be examples to everyone, and the "darkness," the bad deeds, will be overcome by their good deeds.

Isaiah 58:11

General Information:
Yahweh continues speaking to the people of Israel.

satisfy you in regions where there is no water
"Water" represents all they need for an abundant life even when their surroundings do not have enough.

You will be like a watered garden
"A watered garden" represents abundance and plenty so they will have all they need.

like a spring of water, whose waters never fail
"A spring of water" represents a source of abundance in a land where water is precious.

Isaiah 58:12

General Information:
Yahweh continues speaking to the people of Israel.

you will be called
This can be stated in active form. Alternate translation: "people will call you"

Isaiah 58:13

General Information:
Yahweh continues speaking to the people of Israel.

you turn back your feet from traveling on the Sabbath day, and from doing your own pleasure on my holy day
Here the people are represented by their "feet." God did not allow long travels or work on the day of rest. Alternate translation: "you stop traveling and

doing what you want to do on the Sabbath, my holy day"

Isaiah 58:14

General Information:
Yahweh continues speaking to the people of Israel.

I will make you ride on the heights of the earth
This refers to God exalting the nation in reputation and power in response to living righteously.

for the mouth of Yahweh has spoken
The word "mouth" symbolizes what Yahweh says. Alternate translation: "for Yahweh has spoken it"

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Chapter 59

1 Look, Yahweh's hand is not so short that it cannot save;
nor his ear so dull, that it cannot hear.
2 Your iniquities, however,
have separated you from your God,
and your sins have made him hide his face from you
and from hearing you.
3 For your hands are stained with blood
and your fingers with iniquity.
Your lips speak lies
and your tongue speaks maliciously.
4 No one calls in righteousness,
and none pleads his case in truth.
They trust in empty words, and tell lies;
they conceive trouble and give birth to iniquity.
5 They hatch eggs of an adder
and weave a spider's web.
Whoever eats of their eggs dies,
and if an egg is crushed, it hatches into a viper.
6 Their webs cannot be used for garments,
nor can they cover themselves with their works.
Their works are works of sin,
and deeds of violence are in their hands.
7 Their feet run to evil,
and they run to pour out innocent blood.
Their thoughts are thoughts of sin;
violence and destruction are their roads.
8 The way of peace they do not know,
and there is no justice in their paths.
They have made crooked paths;
whoever travels these paths does not know peace.

9 Therefore justice is far from us,
nor does righteousness reach us.
We wait for light, but see darkness;
we look for brightness, but we walk in darkness.
10 We grope for the wall like the blind,
like those who cannot see.
We stumble at noonday as in the twilight;
among the strong we are like dead men.
11 We growl like bears
and moan like doves;
we wait for justice, but there is none;
for rescue, but it is far from us.

12 For our many transgressions are before you,
and our sins testify against us;
for our transgressions are with us,
and we know our iniquities.
13 We have rebelled, denying Yahweh
and turning away from following our God.
We have spoken extortion and turning aside,
conceived complaining from the heart and words of lying.
14 Justice is driven back,
and righteousness stands far off;
for truth stumbles in the public square,
and uprightness cannot come near.
15 Trustworthiness has gone away,
and he who turns away from evil makes himself prey.

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Yahweh saw it and was displeased
that there was no justice.
16 He saw that there was no man,
and was appalled that there was no one to intervene.
Therefore his own arm brought salvation for him,
and his righteousness sustained him.
17 He put on righteousness as a breastplate
and a helmet of salvation upon his head.
He clothed himself with garments of vengeance
and wore zeal as a mantle.
18 He repaid them for their deeds,
wrath on his adversaries,
recompense to his enemies;
he repaid recompense to the islands.
19 So they will fear the name of Yahweh from the west,
and his glory from the sun's rising;
for he will come as a rushing stream,
driven by the breath of Yahweh.

20 "A redeemer will come to Zion
and to those who turn from their rebellious deeds in Jacob—
this is Yahweh's declaration.

21 As for me, this is my covenant with them—says Yahweh—my spirit who is upon you, and my words which I have put in your mouth, will not leave your mouth, or go out of the mouth of your children, or go out of the mouths of your descendants—says Yahweh—from this time and forever."

Isaiah 59 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in this chapter.

Special concepts in this chapter

Yahweh's deliverance

When Israel was conquered, they were being punished for their sin. Yahweh is strong enough to deliver them, but he did not because he desired to refine them through the experience of the exile. (See: deliverer and sin)

Isaiah 59:1

Look

"Behold!" or "You should know!" Yahweh tells the people to pay attention.

Yahweh's hand is not so short

"Hand" represents power and ability. A "short" hand does not have power and ability. Alternate translation: "Yahweh is fully able"

Isaiah 59:2

your ... you

These plural pronouns refer to the people of Israel as a single group.

your sins have made him hide his face from you

"Face" represents being present and looking upon. Alternate translation: "your sins have made him turn away from you"

Isaiah 59:3

General Information:

Isaiah continues speaking to the people of Israel.

For your hands are stained with blood and your fingers with iniquity

Here "hands" and "fingers" refers to their actions. This means they are guilty of doing violent and sinful things. "Your" is plural. Alternate translation: "For you have committed violent sins"

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Your lips speak lies and your tongue speaks maliciously
The parts of the body that make speech represent what people say. Alternate translation: "You speak lies and malicious things"

Isaiah 59:4

they conceive trouble and give birth to iniquity
"Conceiving" and "giving birth" emphasize how carefully they plan to do sinful things. Here "they" still refers to the people of Israel. Alternate translation: "they work hard to do sinful things"

Isaiah 59:5

General Information:
Isaiah continues speaking to the people of Israel about the evil they do using the metaphors of poisonous snakes and spider's webs. The metaphor here is meant to be emotional, not real: snakes are born alive, not from eggs that are laid.

They hatch eggs of an adder
Eggs of a poisonous snake hatch into more dangerous snakes. "Poisonous snakes" represents evil the people do that harms more and more. Alternate translation: "They make evil that spreads out to make more evil"

weave a spider's web
This represents the deeds of the people that are useless. Alternate translation: "produce things and activities that are useless"

Whoever eats of their eggs dies, and if an egg is crushed, it hatches into a viper
Eating a poisonous egg will kill the one that eats it and represents self-destruction. Breaking the egg allows the young poisonous snake to hatch and represents spreading destruction. Alternate translation: "The activities they do will destroy them and will spread destruction to others"

if an egg is crushed
This can be stated in active form. Alternate translation: "if someone crushes an egg"

Isaiah 59:6

Their webs cannot be used for garments, nor can they cover themselves with their works
This means their sinful deeds cannot be covered and hidden, just as a web cannot serve as clothing and cover someone. Alternate translation: "Their evil deeds will be exposed as useless"

Their webs cannot be used for garments
This can be stated in active form. Alternate translation: "They cannot clothe themselves with their webs"

deeds of violence are in their hands
"Hands" represents the ability and power to do these things and therefore their responsibility. Alternate translation: "they are fully responsible for the violence they do"

Isaiah 59:7

General Information:
Isaiah continues speaking to the people of Israel.

Their feet run to evil
Here people are represented by their "feet." This speaks of them doing something quickly as their feet running to it. Alternate translation: "They are quick to do evil things"

are their roads
"roads" represents their way of life. Alternate translation: "are all they do"

Isaiah 59:8

there is no justice in their paths
"paths" represents their way of life. Alternate translation: "they never do what is just" or "everything they do is unjust"

They have made crooked paths
"Crooked paths" represents the way of life that is corrupt. Alternate translation: "They say and do dishonest things. They are devious"

Isaiah 59:9

General Information:
Isaiah continues speaking to the people of Israel.

justice is far from us
Here "us" refers to Isaiah and the people of Israel. "Far" represents that justice is gone and difficult to get. Alternate translation: "justice is gone and very difficult to get"

We wait for light, but see darkness; we look for brightness, but we walk in darkness
Each of these phrases means that the people are waiting for God's goodness, but it seems like he has abandoned them.

Isaiah 59:10

We grope for the wall like the blind ... like dead men
This means that because God is not coming to them, they feel helpless, not finding the right path and despairing of the future, with no hope for a vibrant life.

Isaiah 59:11

General Information:
Isaiah continues speaking to the people of Israel.

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We growl like bears and moan like doves
These refer to the sounds the people made because they were distressed and mourning.

Isaiah 59:12

General Information:
Isaiah continues speaking.

our many transgressions
Here "our" refers to Isaiah and the people of Israel.

before you
Here "you" refers to Yahweh.

our sins testify against us
Isaiah describes the sins as a person who goes before God to declare that the people are guilty.

for our transgressions are with us
"With us" represents being aware of them. Alternate translation: "for we are aware of our transgressions"

Isaiah 59:13

General Information:
This page has intentionally been left blank.

Isaiah 59:14

General Information:
Isaiah continues speaking.

Justice is driven back
This can be stated in active form. Alternate translation: "The people drive justice back"

Justice ... righteousness ... truth ... right
These are ideas that Isaiah describes as acting like persons.

Isaiah 59:15

Trustworthiness
Isaiah describes this idea as acting like a person.

Isaiah 59:16

General Information:
Isaiah continues speaking.

He saw that there was no man, and was appalled that there was no one to intervene.
"Yahweh was appalled that no one came to help those who were suffering." or "Yahweh was astonished that no one came to help those who were suffering."

Therefore his own arm brought salvation for him
Yahweh's "arm" represents his ability and power. Alternate translation: "Yahweh used his own power to save the people"

his righteousness sustained him
"Righteousness" here is a quality that acts like a person. The word can be translated as an adjective. Alternate translation: "he did right as he always would do"

Isaiah 59:17

He put on righteousness as a breastplate and a helmet of salvation upon his head. He clothed himself with garments of vengeance and wore zeal as a mantle
"breastplate," "helmet," "garments," and "mantle" are clothing for war and fighting. Isaiah describes Yahweh as putting these on to punish his people.

mantle
a loose, flowing robe

Isaiah 59:18

He repaid them
Isaiah is describing a future event as if it happened in the past. This means that it will certainly happen.

wrath on his adversaries
The word "wrath" is a metonym for the punishment he brought on his adversaries. Alternate translation: "punished his adversaries for wha they had done"

he repaid recompense to the islands
"he punished the islands as they deserved"

the islands
This phrase is a metonym for the people who lived on the islands or coastlands. Alternate translation: "teh people who live on the islands" or "the people who live on the coastlands"

Isaiah 59:19

General Information:
Isaiah continues speaking.

fear the name of Yahweh
Here "name" refers to Yahweh's reputation and character. Alternate translation: "fear Yahweh"

from the west ... from the sun's rising
Isaiah combines these words to mean people in all places of the world.

for he will come as a rushing stream
Narrow valleys in Judah were dry most of the year until a sudden, heavy rain turned them into fast-moving water. When that happened there was a lot of noise and wind.

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driven by the breath of Yahweh
This can be stated in active form. Alternate translation: "which the breath of Yahweh drives"

Isaiah 59:20

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. Translate as in [Isaiah 30:1]

Isaiah 59:21

my words which I have put in your mouth
"the message I have given you to speak"

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Chapter 60

1 Arise, shine; for your light has come,
and the glory of Yahweh has risen on you.
2 Though darkness will cover the earth,
and thick darkness the nations;
yet Yahweh will arise upon you,
and his glory will be seen on you.
3 Nations will come to your light,
and kings to your bright light that is rising.

4 Look all around and see.
They all gather themselves together and come to you.
Your sons will come from far,
and your daughters will be carried in their arms.
5 Then you will look and be radiant,
and your heart will rejoice and overflow,
because the abundance of the sea will be poured out to you,
the wealth of the nations will come to you.
6 Camel caravans will cover you,
the dromedaries of Midian and Ephah;
all of them will come from Sheba;
they will bring gold and frankincense,
and will bring the good news of the praises of Yahweh.
7 All the flocks of Kedar will be gathered together to you,
the rams of Nebaioth will serve your needs;
they will be acceptable offerings on my altar;
and I will glorify my glorious house.

8 Who are these who fly along like a cloud,
and like the doves to their shelters?
9 The coastlands look for me,
and the ships of Tarshish lead,
to bring your sons from far,
their silver and their gold with them,
for the name of Yahweh your God,
and for the Holy One of Israel,
because he has honored you.

10 Sons of foreigners will rebuild your walls,
and their kings will serve you;
though in my wrath I punished you,
yet in my favor I will have compassion on you.
11 Your gates also will remain open continually;
they will not be shut day or night,
so that the wealth of the nations may be brought,
with their kings being led.
12 Indeed, nations and kingdoms that will not serve you will perish;
those nations will be completely ruined.

13 The glory of Lebanon will come to you,
the cypress tree, the fir, and the cypress box tree together,
to beautify my sanctuary;
and I will glorify the place of my feet.
14 They will come to you to bow down, the sons of those who humbled you;
those who showed contempt for you will bow at the soles of your feet;
they will call you The City of Yahweh,
Zion of the Holy One of Israel.

15 Instead of you remaining abandoned and hated,

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with no one passing through you,
I will make you a thing of pride forever,
a joy from generation to generation.
16 You will also drink the milk of the nations,
and will nurse at the breast of kings;
you will know that I, Yahweh, am your Savior and your Redeemer,
the Mighty One of Jacob.
17 Instead of bronze I will bring gold,
instead of iron I will bring silver;
instead of wood,
bronze, and instead of stones, iron.
I will appoint peace as your governors,
and justice your rulers.
18 Violence will no longer be heard in your land,
neither devastation nor crushing within your borders;
but you will call your walls Salvation,
and your gates Praise.
19 The sun will no longer be your light by day,
nor will the brightness of the moon shine on you;
but Yahweh will be your everlasting light,
and your God your glory.
20 Your sun will no longer set,
nor will your moon withdraw and disappear;
for Yahweh will be your everlasting light,
and the days of your mourning will be ended.
21 All your people will be righteous;
they will take possession of the land for all time,
the branch of my planting,
the work of my hands,
that I may be glorified.
22 The least of you will become a thousand,
and the smallest one a mighty nation;
I, Yahweh, will swiftly accomplish these things
when the time comes.

Isaiah 60 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in this chapter.

Special concepts in this chapter

Israel's restoration

This chapter pictures a time when Israel will be fully restored to Yahweh. They will be everything Yahweh intended them to be. All the nations will look to Israel and acknowledge her special relationship to Yahweh. (See: restore)

Isaiah 60:1

General Information:

Isaiah continues speaking to the people of Israel.

Arise, shine; for your light has come, and the glory of Yahweh has risen on you

This refers to the glorious things Yahweh has done for the inhabitants of Jerusalem. They are now to show that glory through what they do and say and have hope in the future.

Isaiah 60:2

General Information:

Isaiah is speaking to the people of Israel. He continues the metaphor about "light" (Isaiah 60:1).

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Though darkness will cover the earth, and thick darkness the nations
Both of these phrases mean the same thing and are combined for emphasis. They refer to "spiritual darkness." This means all the other people of the world will not know Yahweh or how to please him. This is a metaphor for divine judgment.

yet Yahweh will arise upon you
This means the light of God's presence will appear for the people of Israel, and it will show the way they should go.

his glory will be seen on you
This can be stated in active form. Alternate translation: "the people of the nations will see his glory on you"

Isaiah 60:3

General Information:
This page has intentionally been left blank.

Isaiah 60:4

General Information:
Here Yahweh begins speaking.

They all gather themselves
"They" refers to the rest of the people of Israel who will come together to return to Jerusalem.

your daughters will be carried in their arms
This can be stated in active form. Alternate translation: "they will carry your daughters in their arms" or "they will carry your daughters on their hips"

Isaiah 60:5

Then you will look and be radiant, and your heart will rejoice and overflow
These phrases share similar meanings and emphasize that they will be very happy because of what will happen in Jerusalem.

the abundance of the sea
This refers to the riches and goods that will come to Jerusalem by way of shipping, perhaps from along the Mediterranean Sea.

be poured out to you
This describes that the abundance will be like water that gushes out.

Isaiah 60:6

General Information:
Yahweh continues speaking to the people of Israel.

the dromedaries
"the young camels"

Ephah
an area in Arabia

bring the good news of the praises of Yahweh
"joyfully proclaim and praise the goodness of Yahweh"

Isaiah 60:7

Kedar ... Nebaioth
These are the names of areas in Arabia.

All the flocks of Kedar will be gathered together to you
This can be stated in active form. Alternate translation: "The people of Kedar will gather their flocks for you"

the rams of Nebaioth will serve your needs
This refers to their need for sacrifices.

they will be acceptable offerings on my altar
"I, Yahweh, will accept them on my altar"

Isaiah 60:8

General Information:
Yahweh continues speaking to the people of Israel.

Who are these who fly along like a cloud, and like the doves to their shelters?
Yahweh uses questions and poetic images to draw attention here. He compares the sails of the ships to clouds and doves. This is also a picture of the Israelites returning to the country where they belong. Alternate translation: "Look, I see something like clouds moving quickly and like doves returning to their shelters."

Isaiah 60:9

The coastlands
This refers to the people who live on the coastlands and describes the area of coastlands as if it was people looking out. Alternate translation: "The people from the coastlands"

the ships of Tarshish
This expression usually means large merchant ships suitable for long voyages.

Holy One of Israel
See how you translated this in Isaiah 1:4.

he has honored you
"Yahweh has honored you, the people of Israel"

Isaiah 60:10

General Information:
Yahweh continues speaking to the people of Israel.

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Isaiah 60:11

they will not be shut day or night
Here "day" and "night" together mean "all the time." This can be stated in active form. Alternate translation: "no one will ever shut them"

so that the wealth of the nations may be brought, with their kings being led
This can be stated in active form. Alternate translation: "so that the people of the nations may bring their wealth, along with their kings"

Isaiah 60:12

General Information:
Yahweh continues speaking to the people of Israel.

those nations will be completely ruined
The phrase "those nations" is a metonym for the people who live in those nations. This can be stated in active form. Alternate translation: "I will completely destroy the people of those nations"

Isaiah 60:13

The glory of Lebanon
This refers to Lebanon being famous for its beautiful trees, especially cypress and cedar. The exact identification of all the trees is not known.

the place of my feet
This refers to Yahweh's temple.

Isaiah 60:14

General Information:
Yahweh continues speaking to the people of Israel.

Holy One of Israel
See how you translated this in Isaiah 1:4.

Isaiah 60:15

General Information:
Yahweh continues speaking to the people of Israel.

with no one passing through you
"with everyone avoiding your land" or "with all the foreigners avoiding your land"

Isaiah 60:16

You will also drink the milk of the nations, and will nurse at the breast of kings
This refers to the wealth and plenty that will be drained from foreign nations. Both clauses repeat the same idea for emphasis.

Redeemer
See how you translated this in Isaiah 41:14.

the Mighty One of Jacob
See how you translated this in Isaiah 49:26.

Isaiah 60:17

General Information:
Yahweh continues speaking to the people of Israel.

instead of wood, bronze, and instead of stones, iron
Yahweh will give more valuable building materials to them now. Alternate translation: "instead of wood, I will bring bronze, and instead of stones, I will bring iron"

I will appoint peace as your governors, and justice your rulers
Yahweh describes "peace" and "justice" as human rulers. This means there will be complete peace and justice in the land of Israel.

Isaiah 60:18

Violence will no longer be heard in your land
This can be stated in active form. Alternate translation: "There will no longer be reports of violence in your land"

but you will call your walls Salvation, and your gates Praise
The physical objects have the names of spiritual qualities. The city of Jerusalem will be a safe place, and the people there will praise Yahweh.

Isaiah 60:19

General Information:
Yahweh continues speaking to the people of Israel.

Isaiah 60:20

for Yahweh will be your everlasting light
Both verses repeat this same idea for emphasis.

Your sun will no longer set, nor will your moon withdraw and disappear
The moon will not literally disappear. This exaggeration is saying that the light of the sun and the moon will be much less bright than the light of Yahweh.

Isaiah 60:21

General Information:
Yahweh continues speaking to the people of Israel.

the branch of my planting, the work of my hands
These phrases mean approximately the same and are repeated for emphasis.

the branch of my planting
Yahweh is comparing the people to young shoots coming up that he planted as if he was a gardener.

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Yahweh has placed his people in the land of Israel. This gives hope to the people.

the work of my hands
Yahweh compares the people of Israel to something made by the skill of his handicraft.

that I may be glorified
This can be stated in active form. Alternate translation: "so that all people may glorify me"

Isaiah 60:22

a thousand
"1,000"

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Chapter 61

1 The Spirit of the Lord Yahweh is on me,
because Yahweh has anointed me
to proclaim good news to the afflicted.
He has sent me to heal the brokenhearted,
to proclaim liberty to the captives,
and the opening of the prison for those who are bound.
2 He has sent me to proclaim the year of Yahweh's favor,
the day of vengeance of our God,
and to comfort all who mourn.
3 He has sent me—to give to those who mourn in Zion—
to give them a turban instead of ashes,
oil of joy
instead of mourning,
a mantle of praise
in place of a spirit of dullness,
to call them oaks of righteousness,
the planting of Yahweh,
that he may be glorified.

4 They will rebuild the ancient ruins;
they will restore the former desolations.
They will restore the ruined cities,
the desolations from many former generations.
5 Foreigners will stand and feed your flocks,
and sons of foreigners will be your farmers and vineyard workers.
6 You will be called the priests of Yahweh;
they will call you servants of our God.
You will eat the wealth of the nations,
and you will boast in their riches.

7 Instead of your shame
you will have double;
and instead of dishonor
they will rejoice over their share.
So they will have a double share of their land;
everlasting joy will be theirs.

8 For I, Yahweh, love justice,
and I hate robbery and violent injustice.
I will faithfully repay them,
and I will make an everlasting covenant with them.
9 Their descendants will be known among the nations,
and their offspring among the peoples.
All who see them will acknowledge them,
that they are the people whom Yahweh has blessed.

10 I will greatly rejoice in Yahweh;
in my God I will be very glad.
For he has clothed me with the garments of salvation;
he has clothed me with the robe of righteousness,
as a bridegroom adorns himself with a turban,
and as a bride adorns herself with her jewels.
11 For as the earth produces its sprouting plants,
and as the garden makes its planting grow,
so the Lord Yahweh will cause righteousness
and praise to sprout up in front of all the nations.

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Isaiah 61 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in this chapter.

The first part of this chapter is probably a prophecy about the coming Messiah and not Isaiah because this was different than the message Isaiah delivered. (See: christ)

Special concepts in this chapter

Restoration

This chapter prophesies concerning a future time of peace and restoration. It is unlikely to have been fulfilled in Isaiah's day. (See: restore and prophet and fulfill)

Isaiah 61:1

The Spirit of the Lord Yahweh is on me
"Spirit" here is the Holy Spirit of Yahweh who compels or motivates the person. See how you translated this in Isaiah 11:2 or in Isaiah 42:1.

the afflicted
This refers to poor people, those in great sorrow, or oppressed people who have problems they cannot overcome by themselves.

liberty to the captives, and the opening of the prison for those who are bound
These two phrases mean the same thing. They state that God will certainly give freedom to captives.

Isaiah 61:2

General Information:
Isaiah continues speaking.

the year of Yahweh's favor, the day of vengeance
Both of these phrases refer to the same span of time. "Year" and "day" are both specific examples that represent the greater whole.

year of Yahweh's favor
"time when Yahweh will act kindly toward his people"

Isaiah 61:3

General Information:
Isaiah continues speaking.

to give ... to give
Isaiah repeats this for emphasis.

a turban
"a headdress" or "a beautiful head covering." This is a long piece of cloth that is wrapped around the head.

oil of joy ... a mantle of praise
People put oil on themselves and dressed in beautiful, long robes during times of celebration and joy.

in place of a spirit of dullness
"in place of sadness" or "in place of mourning"

oaks of righteousness, the planting of Yahweh
This means Yahweh has caused the people to be strong and sturdy.

that he may be glorified
This can be stated in active form. Alternate translation: "so that the people's lives may glorify him"

Isaiah 61:4

General Information:
Isaiah continues speaking using parallelisms in each line.

Isaiah 61:5

General Information:
This page has intentionally been left blank.

Isaiah 61:6

General Information:
Yahweh's servant continues speaking to the people of Israel with each line a parallelism.

You will be called
This can be stated in active form. Alternate translation: "People will call you"

Isaiah 61:7

you will have double
This probably refers to a double portion of land.

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they will rejoice over their share ... they will ... their land ... will be theirs
This still refers to the people of Israel. This can be stated in second person. Alternate translation: "you will rejoice over your share ... you will ... your land ... will be yours"

Isaiah 61:8

General Information:
This page has intentionally been left blank.

Isaiah 61:9

Their descendants will be known among the nations, and their offspring among the peoples
These two clauses mean the same thing. This can be stated in active form. Alternate translation: "People from other nations will know their descendants"

their offspring among the peoples
This clause assumes the same verb as the previous one. Alternate translation: "their offspring will be known among the peoples"

Isaiah 61:10

I will greatly rejoice in Yahweh
"I" refers to the people of God speaking as one person whom Yahweh has restored.

clothed me with the garments of salvation; he has clothed me with the robe of righteousness
The people of God speaking as one person now have salvation and righteousness as their distinct appearance visible to all. "Garments" and "robe" are clothing that everyone can see.

as a bridegroom adorns himself with a turban, and as a bride adorns herself with her jewels
This comparison emphasizes that the speaker is extremely happy, joyful, celebrating.

turban
See how you translated this in Isaiah 61:3.

Isaiah 61:11

For as the earth produces its sprouting plants, and as the garden makes its planting grow
This is saying the same thing in two ways. The fact that whatever God says he will do is certainly going to happen is compared to the fact that seeds sprout after planting. Alternate translation: "Just as seeds sown in a garden sprout from the soil and grow"

righteousness and praise to sprout up
This expression describes these virtues as growing from seed like plants do.

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Chapter 62

1 For Zion's sake I will not be silent,
and for Jerusalem's sake I will not be quiet,
until her righteousness proceeds brightly,
and her salvation as a burning torch.
2 The nations will see your righteousness,
and all kings your glory.
You will be called by a new name
that Yahweh will choose.
3 You will also be a crown of beauty in the hand of Yahweh,
and a turban of kingship in the hand of your God.
4 It will no more be said of you, "Abandoned";
nor of your land any longer will it be said, "Desolate."
Indeed, you will be called "My delight is in her,"
and your land "Married,"
for Yahweh delights in you,
and your land will be married.
5 Truly, as a young man marries a young woman,
so your sons will marry you,
and as a bridegroom rejoices over his bride,
your God will rejoice over you.

6 I have put watchmen on your walls, Jerusalem;
they are not silent day or night.
You who keep reminding Yahweh,
do not pause.
7 Do not allow him to rest until he reestablishes Jerusalem
and makes it a praise on earth.

8 Yahweh has sworn by his right hand
and by the arm of his strength,
"Surely I will no longer give your grain
as food for your enemies.
Foreigners will not drink your new wine,
for which you have worked.
9 For those who harvest the grain will eat it
and praise Yahweh,
and those who gather the grapes will drink the wine
in the courts of my holy sanctuary."

10 Come through, come through the gates!
Prepare the way for the people!
Build it, build the highway!
Gather out the stones!
Raise up a signal flag for the nations!

11 Look, Yahweh announces
to the ends of the earth,
"Say to the daughter of Zion:
Look, your salvation is coming!
See, his reward is with him,
and his recompense is going before him."
12 They will call you, "The holy people;
the redeemed of Yahweh,"
and you will be called "Sought after;
a city not abandoned."

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Isaiah 62 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in this chapter.

Special concepts in this chapter

Restoration

This chapter prophesies concerning a future time of peace and restoration. It is unlikely to have been fulfilled in Isaiah's day. (See: restore and prophet and fulfill)

Isaiah 62:1

For Zion's sake I will not be silent, and for Jerusalem's sake I will not be quiet

Both of these statements mean the same thing. Here "Zion" and "Jerusalem" both represent the people who live in Jerusalem. Alternate translation: "For the sake of the people of Jerusalem I will not be silent"

I will not be silent

It is most likely that "I" refers to Isaiah.

until her righteousness proceeds brightly, and her salvation as a burning torch

Both clauses reassure the people that God will eventually come and save the people of Israel and that it will be as apparent as light is.

Isaiah 62:2

General Information:

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Isaiah 62:3

You will also be a crown of beauty in the hand of Yahweh, and a turban of kingship in the hand of your God

These mean the same thing and are combined for emphasis. They say that Jerusalem will become a royal city under the power and authority of God. Yahweh's hand is a metonym for his power and authority.

Isaiah 62:4

It will no more ... will it be said, "Desolate."

These mean the same thing are combined for emphasis.

It will no more be said of you

This can be stated in active form. Alternate translation: "People will no longer say about you"

nor of your land any longer will it be said

This can be stated in active form. Alternate translation: "nor will people any longer say about your land"

your land will be married

This means Yahweh will love the people of Israel and will always be with them as is a husband.

Isaiah 62:5

as a young man marries a young woman, so your sons will marry you

Here "sons" refers to the people of Israel and "you" refers to Judah, the land of Israel. This means the people will take possession of the land as a man takes possession of his young wife.

as a bridegroom rejoices over his bride, your God will rejoice over you

This emphasizes God's happiness about his relationship with his people.

Isaiah 62:6

I have put

Here "I" may refer to Isaiah or to Yahweh.

watchmen on your walls

This refers to prophets, officials, or possibly angels, who are constantly praying for the people of Jerusalem like watchmen who constantly guard the city. See how you translated "watchmen" in [Isaiah 52:8]

they are not silent day or night

This means they are continually pleading to Yahweh or calling to each other. Alternate translation: "they are earnestly praying to Yahweh throughout the entire day"

Isaiah 62:7

Do not allow him to rest

Here "him" refers to Yahweh.

Isaiah 62:8

by his right hand and by the arm of his strength

The right hand and arm represent power and authority. Alternate translation: "by his power and authority"

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Surely I will no longer give your grain as food for your enemies
This means Yahweh will not let enemies conquer the people of Israel and take their grain anymore. Perhaps enemies took the grain in the past as a tax or to feed their own armies.

I will no longer give your grain as food for your enemies ... Foreigners will not drink your new wine
These statements are set together for emphasis and completion.

Isaiah 62:9

General Information:
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Isaiah 62:10

Come through, come through the gates
The phrase "come through" is repeated to show urgency.

Build it, build the highway
The word "build" is repeated to emphasize that Yahweh urgently wants the road prepared. The "highway" represents the way the people can return. This is similar to [Isaiah 40:3]

Gather out the stones
"Take the stones out of the road to make it smooth." Stones represent all the obstacles to quick travel.

Raise up a signal flag for the nations
A signal flag represents something to draw the attention of others. This means Yahweh is calling the people of the other nations to take notice of the land of Israel and to see what Yahweh has accomplished as he said he would.

signal flag
See how you translated this in Isaiah 5:26.

Isaiah 62:11

Look
"Take notice!"

the ends of the earth
The places on the earth that are very far away are spoken of as if they were the places where the earth ends. This phrase also forms a merism and refers to everywhere in between the ends. See how you translated this in [Isaiah 40:28]

the daughter of Zion
"Daughter" represents the people of Jerusalem

See, his reward is with him, and his recompense is going before him
These clauses represent the same idea for emphasis. See how you translated a similar phrase in [Isaiah 40:10]

Isaiah 62:12

you will be called
This can be stated actively, "they will call you"

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Chapter 63

1 Who is this who comes from Edom,
wearing red garments, from Bozrah?
Who is this, splendid in his clothing,
marching in the greatness of his strength?
"It is I, speaking in righteousness,
and mighty to save."

2 Why are your clothes red,
and why do your garments look like you have been treading grapes in a winepress?

3 "I have trodden grapes in the winepress alone,
and no one from the nations joined me.
I trod them in my anger
and trampled them in my fury.
Their blood is spattered on my clothes
and stained all my clothes.
4 For I looked forward to the day of vengeance,
and the year for my redemption had arrived.
5 I looked, and there was no one to help.
I was appalled that there was none to help,
but my own arm brought victory for me,
and my strong anger drove me on.
6 I trampled down the peoples in my anger
and made them drunk in my wrath,
and I poured out their blood on the earth."

7 I will tell of the acts of Yahweh's covenant faithfulness,
the praises of Yahweh.
I will tell of all that Yahweh has done for us,
and of his great goodness to the house of Israel.
This compassion he has shown us because of his mercy,
and with many deeds of covenant faithfulness.
8 For he said, "For certain they are my people,
children who are not disloyal."
He became their Savior.
9 Through all their suffering, he suffered too,
and the angel from his presence saved them.
In his love and mercy he saved them,
and he lifted them up and carried them
through all the ancient times.
10 But they rebelled
and grieved his holy Spirit.
So he became their enemy
and fought against them.

11 His people thought about the ancient times of Moses.
They said, "Where is God, who brought them up out of the sea
with the shepherds of his flock?
Where is God,
who put his holy Spirit among them?
12 Where is God,
who made his glorious power go with the right hand of Moses,
and divided the water before them,
to make an everlasting name for himself?
13 Where is God, who led them through the deep water?
Like a horse running in the wilderness,
they did not stumble.
14 As the cattle that go down into the valley,

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the Spirit of Yahweh gave them rest.
So you led your people,
to make yourself a glorious name.

15 Look down from heaven and take notice
from your holy and glorious habitation.
Where are your zeal and your mighty acts?
Your pity and your compassionate actions are kept from us.
16 For you are our Father,
though Abraham does not know us,
and Israel does not recognize us,
you, Yahweh, are our Father.
'Our Redeemer' has been your name from ancient times.
17 Yahweh, why do you make us wander from your ways
and harden our hearts so we do not fear you?
Return for your servants' sake,
the tribes of your inheritance.
18 Your holy people possessed your sanctuary for a short time,
but then our enemies trampled it.
19 We have become like those over whom you never ruled,
like those who were never called by your name."

Isaiah 63 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in this chapter.

Other possible translation difficulties in this chapter

Imagery

The imagery of judgment in this chapter is intended to be rather vivid. The translator should avoid euphemisms, if possible. Overall, this chapter prophesies a day of great judgment and God's wrath. (See: judge and prophet and wrath)

Isaiah 63:1

Who is this who comes from Edom ... Bozrah

Isaiah speaks as a watchman using the question and answer format to present this information about Yahweh's judgment on Edom, an enemy of Israel. This rhetorical question can be translated as a statement. Alternate translation: "I, Yahweh, am coming from Edom, clothed in red from Bozrah"

Bozrah

This is the capital city of Edom.

It is I

Here "I" refers to Yahweh.

Isaiah 63:2

Why are your clothes red, and why ... winepress?

This rhetorical question can be translated as a statement. Alternate translation: "The red on your clothing looks makes you look like you have been treading on grapes in a winepress."

winepress

A winepress is a low place carved out of rock in the ground where workers step on the grapes to crush them with their feet, in order to remove the grape juice.

Isaiah 63:3

I have trodden grapes

Here "I" refers to Yahweh. This imagery refers to Yahweh destroying his enemies.

Isaiah 63:4

the day of vengeance

"the time of vengeance" or "the time for vengeance"

vengeance

Yahweh will punish in an appropriate way to bring about justice. His kind of vengeance differs from man's vengeance.

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the year for my redemption
Here "year" refers to a specific time appointed by Yahweh for restoring Israel. Alternate translation: "the time for my redemption"

Isaiah 63:5

General Information:
Yahweh continues speaking.

but my own arm
Here "arm" represents power.

Isaiah 63:6

made them drunk in my wrath
This means Yahweh made them stunned and senseless by his full wrath and punishment.

I poured out their blood
Here "blood" represents the life of Yahweh's enemies that was gushing out so they would die.

Isaiah 63:7

I will tell of the acts of Yahweh's covenant faithfulness
The abstract noun "faithfulness" can be stated as "faithfully" or "faithful." See how you translated "covenant faithfulness" in [Isaiah 16:5]

the praises of Yahweh
The word "praises" is a metonym for the acts for which people praise Yahweh. Alternate translation: "the praiseworthy deeds of Yahweh"

I will tell
Here "I" refers to Isaiah.

done for us
Here "us" refers to Isaiah and the people of Israel.

Isaiah 63:8

General Information:
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Isaiah 63:9

Through all their suffering
"Through all our suffering." Here "their" refers to the people of Israel. Isaiah included himself as a member of the people.

he suffered too
Here "he" refers to Yahweh.

the angel from his presence
This is a representative who is sent from God's presence.

he lifted them up and carried them
This refers to when God protected and saved the people of Israel from the Egyptians many years earlier. The full meaning of this statement can be made clear.

Isaiah 63:10

But they rebelled
"but we rebelled." Here "they" refers to the people of Israel. Isaiah included himself as a member of the people.

his holy Spirit
"Yahweh's Holy Spirit"

Isaiah 63:11

They said
"we said." Here "they" refers to the people of Israel. Isaiah included himself as a member of the people.

who brought them up out of the sea
The story of Yahweh miraculously splitting the waters of the Sea of Reeds so that the Israelites could cross and escape the Egyptians is assumed knowledge.

the shepherds of his flock
Leaders are sometimes referred to as "shepherds." Alternate translation: "the leaders of his people"

Isaiah 63:12

General Information:
The people of Israel continue speaking.

who made his glorious power go with the right hand of Moses
Here "right hand" represents the power of Yahweh through Moses. This means it was God's power that enabled Moses to divide the water of the Reed Sea.

Isaiah 63:13

Like a horse running in the wilderness, they did not stumble
This means that the people of Israel were sure-footed as horses in open country on their travels toward Israel from Egypt.

Isaiah 63:14

General Information:
The people of Israel continue speaking.

As the cattle that go down into the valley ... rest
This image pictures cattle going into a valley where there is green grass and water and emphasizes that God led the people of Israel and took care of them.

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to make yourself a glorious name
Here "glorious name" refers to an honorable reputation. Alternate translation: "to make sure people know who you are and honor you"

Isaiah 63:15

General Information:
The people of Israel continue speaking.

Where are your zeal and your mighty acts?
The writer uses a question to express deep emotion and concern because it seems God is not helping them. This rhetorical question can be translated as a statement. Alternate translation: "We do not see your zeal and your mighty acts!"

Your pity and your compassionate actions are kept from us
This can be stated in active form. Alternate translation: "You keep your pity and compassion from us"

Isaiah 63:16

though Abraham does not know us, and Israel does not recognize us
These ancestors of the nation of Israel would not able to identify their descendants because they changed so much. "Abraham" and "Israel" represent the people from the distant past.

Israel
This refers to the name also called "Jacob."

Isaiah 63:17

General Information:
The people of Israel continue speaking.

Yahweh, why do you make us wander from your ways and harden our hearts so we do not fear you?
Here the writer uses a question to express a complaint of the people to God. This question can be translated as a statement. Alternate translation: "Yahweh, you have made us wander from your ways and become stubborn so that we do not fear you."

why do you make us wander from your ways
To not do what Yahweh commands is spoken of as if a person wanders off of the correct path. Alternate translation: "why do you make do what is wrong"

harden our hearts
This means to become resistant to Yahweh's teaching by refusing to listen and obey. Here "heart" represents their motives, feelings and desires.

Isaiah 63:18

General Information:
The people of Israel continue speaking.

Isaiah 63:19

who were never called by your name
This can be stated in active form. The word "name" refers to a family relationship. Alternate translation: "who never belonged to your family"

We have become ... called by your name
Some modern versions interpret this passage differently: "We are like the people over whom you have not ruled, like those who have not been called by your name."

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Chapter 64

1 "Oh, if you had split open the heavens and come down!
The mountains would have shaken at your presence,
2 as when fire kindles the brushwood,
or the fire makes water boil.
Oh, that your name would be known by your adversaries,
that the nations would tremble at your presence!
3 Previously, when you did awesome things that we had not expected,
you came down, and the mountains trembled at your presence.
4 Since ancient times no one has heard or listened,
no eye has seen any God besides you,
who takes action for the one who waits for him.
5 You come to help those who rejoice in doing what is right,
those who remember you in your ways.
You became angry with us because we sinned for a long time.
How will we be saved?
6 For we have all become like one who is unclean,
and all our righteous deeds are like a menstrual rag.
We have all withered like leaves;
our iniquities, like the wind, carry us away.
7 There are none who calls on your name,
who makes an effort to take hold of you.
For you have hidden your face from us
and made us waste away in the hand of our iniquities.

8 Yet, Yahweh, you are our Father;
we are the clay. You are our potter;
and we all are the work of your hand.
9 Be not too angry, Yahweh,
nor remember our iniquity against us forever.
Please look at us all,
your people.
10 Your holy cities have become a wilderness;
Zion has become a wilderness, Jerusalem a desolation.
11 Our holy and beautiful temple, where our fathers praised you,
has been destroyed by fire, and all that was so dear is in ruins.
12 How can you still hold back, Yahweh?
How can you remain silent and continue to humiliate us?"

Isaiah 64 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in this chapter.

Special concepts in this chapter

Repentance

This chapter records the repentance of the righteous remnant of Judah. (See: repent, righteous and remnant and prophet)

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Isaiah 64:1

General Information:
The people of Israel continue speaking to Yahweh (Isaiah 63:11).

Oh, if you had split open the heavens and come down!
Isaiah uses a strong exclamation to express what he wishes God had done. He wishes that God had shown himself very dramatically by tearing open the sky and coming down. The words "split open" are the same words used to describe ripping apart a piece of cloth.

mountains would have shaken
This is what would have happened if God had split open the heavens and come down. The mountains would have trembled as in an earthquake.

Isaiah 64:2

as when fire kindles the brushwood, or the fire makes water boil
This possibly emphasizes how easily God's presence would have caused the mountains and the people to tremble.

Isaiah 64:3

General Information:
The people of Israel continues speaking to Yahweh.

Isaiah 64:4

no eye has seen
Here the "eye" refers to the whole person. Alternate translation: "and no one has seen"

Isaiah 64:5

General Information:
The people of Israel continue speaking to Yahweh.

Isaiah 64:6

General Information:
The people of Israel continue speaking to Yahweh.

all our righteous deeds are like a menstrual rag
A "menstrual rag" is a cloth that a woman uses during the time of month when she bleeds from her womb. This means all their attempts to please God fail. This sentence was meant to be shocking.

We have all withered like leaves
Isaiah compares the people of Israel to leaves that dry up when dead.

our iniquities, like the wind, carry us away
This means their sins, as a community, are the reason for their failure. Isaiah compares the iniquities to the wind as the force for their suffering Yahweh's punishment.

Isaiah 64:7

you have hidden your face from us
This means God gave up on his people and let them suffer.

in the hand of our iniquities
Here the word "hand" is a metonym for the power of those who are punishing the people for their iniquities. Alternate translation: "as you punish us for our iniquities"

Isaiah 64:8

General Information:
The people of Israel continue speaking to Yahweh.

we are the clay. You are our potter; and we all are the work of your hand
This means God created the people of Israel.

Isaiah 64:9

look at us all
Isaiah asks Yahweh to pay attention to their situation.

Isaiah 64:10

General Information:
The people of Israel continue speaking to Yahweh.

Your holy cities have become a wilderness
This emphasizes that the cities have been destroyed and no one lives there.

Isaiah 64:11

Our holy and beautiful temple, where our fathers praised you, has been destroyed by fire
This can be stated in active form. Alternate translation: "The enemy has destroyed our holy and beautiful temple, where our fathers praised you, by fire"

Isaiah 64:12

How can you still hold back, Yahweh? How can you remain silent and continue to humiliate us?
They use questions to express their frustration because God has not yet come to help them. Alternate translation: "Please do not hold back, Yahweh! Please do not remain silent and continue to humiliate us!"

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Chapter 65

1 "I was ready to be sought out by those who did not ask;
I was ready to be found by those who did not seek.
I said, 'Here I am! Here I am!'
to a nation that did not call on my name.
2 I have spread out my hands all day
to a stubborn people,
who walk in a way that is not good,
who have walked after their own thoughts and plans!
3 They are a people who continually provoke me,
offering sacrifices in gardens,
and burning incense on brick tiles.
4 They sit among the graves
and keep watch all night,
and eat pork with the broth of foul meat in their dishes.
5 They say, 'Stand away, do not come near to me,
for I am holier than you.'
These things are smoke in my nose,
a fire that burns all day long.

6 Look, it is written before me:
I will not keep quiet, for I will pay them back;
I will repay them into their laps,
7 for their iniquities and the iniquities of their fathers together,"
says Yahweh.
"I will repay them for burning incense on the mountains
and for mocking me on the hills.
I will therefore measure out their past deeds
into their laps."

8 This is what Yahweh says,

"As when new wine is found in a cluster of grapes,
when one says, 'Do not ruin it,
for there is good in it,'
this is what I will do for my servants' sake:
I will not ruin them all.
9 I will bring descendants from Jacob,
and from Judah ones who will possess my mountains.
My chosen ones will possess the land,
and my servants will live there.
10 Sharon will become a pasture for the flocks,
and the Valley of Achor a resting place for herds,
for my people who seek me.

11 But you who abandon Yahweh,
who forget my holy mountain,
who prepare a table for Fortune,
and fill wine glasses of mixed wine for Destiny.
12 I will appoint you for the sword,
and you will all bow down to the slaughter,
because when I called, you did not answer;
when I spoke, you did not listen.
But you did what was evil in my sight
and chose to do what displeases me."

13 This is what the Lord Yahweh says,

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"Look, my servants will eat,
but you will be hungry;
look, my servants will drink,
but you will be thirsty;
look, my servants will rejoice,
but you will be put to shame.
14 Look, my servants will shout with joy
because of gladness of heart,
but you will cry because of the pain of the heart,
and will wail because of the crushing of the spirit.
15 You will leave behind your name
as a curse for my chosen ones to speak;
I, the Lord Yahweh, will kill you;
I will call my servants by another name.
16 Whoever pronounces a blessing on the earth
will be blessed by me, the God of truth.
Whoever takes an oath on the earth
will swear by me, the God of truth,
because the former troubles will be forgotten,
for they will be hidden from my eyes.

17 For see, I am about to create
new heavens and a new earth;
and the former things will not be remembered
or be brought to mind.
18 But you will be glad and rejoice forever
in what I am about to create.
See, I am about to create Jerusalem as a joy,
and her people as a source of gladness.
19 I will rejoice over Jerusalem
and be glad over my people;
the sounds of weeping and cries of distress
will no longer be heard in her.

20 Never again will an infant live there
only a few days;
nor will an old man die before his time.
One who dies at one hundred years old
will be considered a young person.
Anyone who fails to reach the age of one hundred years old
will be considered cursed.
21 They will build houses and inhabit them,
and they will plant vineyards and eat their fruit.
22 No longer will they build a house and another live in it;
they will not plant, and another eat;
for as the days of trees
will be the days of my people.
My chosen will fully outlive
the work of their hands.
23 They will not labor in vain,
nor give birth to dismay.
For they are the children of those blessed by Yahweh,
and their descendants with them.
24 Before they call, I will answer;
and while they are still speaking, I will hear.
25 The wolf and the lamb will graze together,
and the lion will eat straw like the ox;
but dust will be the serpent's food.
says Yahweh.

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Isaiah 65 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in this chapter.

This chapter is Yahweh's response to the repentance of the people. (See: repent)

Special concepts in this chapter

Judgment and hope

This chapter records that Yahweh's judgment on the people must come. Despite this, there is hope that in the end, Yahweh will make all things new and restore them to himself. (See: judge and hope and restore)

Isaiah 65:1

I was ready

Here "I" refers to Yahweh.

Isaiah 65:2

I have spread out my hands all day to a stubborn people

"Spreading out my hands" here is a person's gesture to show imploring or a strong request. Alternate translation: "I have continually begged a stubborn people to receive my help"

Isaiah 65:3

General Information:

Yahweh continues speaking about the people of Israel.

in gardens ... on brick tiles

These refer to Canaanite places for worshiping idols. Their sacred altars were made of bricks, which Yahweh forbid for his altars. Yahweh's altars were made of stone.

Isaiah 65:4

sit among the graves and keep watch all night

This is a reference to consulting the dead, a practice that Yahweh prohibited.

eat pork

Yahweh did not allow the people of Israel to eat meat from pigs.

Isaiah 65:5

General Information:

Yahweh continues speaking to and about the people of Israel.

These things are smoke in my nose

Yahweh compares these people who are continually annoying him to smoke that irritates a person's breathing.

a fire that burns all day long

Yahweh compares the people of Israel to a slow-burning fire that sends out smoke without stopping as it irritates.

Isaiah 65:6

General Information:

Yahweh continues speaking about the people of Israel.

Look, it is written

"Take notice and pay attention"

into their laps

This means God will punish them to the fullest extent. This expression compares Yahweh punishing the people to dumping on their legs as they are sitting.

Isaiah 65:7

General Information:

This page has intentionally been left blank.

Isaiah 65:8

As when new wine is found in a cluster of grapes

Yahweh compares the people of Israel to a cluster of grapes that still has some good new wine in it.

when new wine is found in a cluster

This can be stated in an active way. Alternate translation: "when you find new wine in a cluster"

I will not ruin them all

This can be expressed positively. Alternate translation: "I will spare some of them who are righteous"

Isaiah 65:9

General Information:

Yahweh continues speaking.

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my mountains
This refers to the highest locations of Jerusalem and all of Judea.

Isaiah 65:10

Sharon
This was a fertile grazing area.

Valley of Achor
This is the name of a valley that possibly ran from Jerusalem to south of Jericho. This was also a fertile grazing area.

Isaiah 65:11

General Information:
Yahweh continues speaking.

holy mountain
See how you translated this in Isaiah 11:9.

who prepare a table ... and fill wine glasses of mixed wine
People would bring food and drink and place it in front of the idol as part of their worship.

mixed wine
wine mixed with spices

Fortune ... Destiny
These are names of false gods. They are also called "Gad" and "Meni."

Isaiah 65:12

General Information:
Yahweh continues speaking to those in Israel who worship idols.

appoint you for the sword
"The sword" represents various weapons of war that Yahweh will use to punish those who do not respond to Yahweh's call.

when I called, you did not answer; when I spoke, you did not listen
Both clauses mean the same and are repeated for emphasis.

Isaiah 65:13

General Information:
Yahweh continues speaking to those in Israel who worship idols.

Look, my servants
"Take notice and pay attention" Yahweh repeats this for emphasis.

Isaiah 65:14

but you will cry because of the pain of the heart, and will wail because of the crushing of the spirit
These clauses mean the same and the repetition is for emphasis.

crushing of the spirit
This expression compares the feeling of terrible disappointment and sorrow to something becoming deformed due to high pressure.

Isaiah 65:15

General Information:
Yahweh continues speaking to those in Israel who worship idols.

Isaiah 65:16

will be blessed by me, the God of truth
This can be stated in active form. Alternate translation: "I, the God who always speaks the truth, will bless him"

the former troubles will be forgotten ... will be hidden
These clauses can be stated in active form. Alternate translation: "they will forget the former troubles, for these troubles will be out of my memory"

they will be hidden from my eyes
"hidden from my eyes" represents the attention and memory of Yahweh. Alternate translation: "I will not even think about them again"

Isaiah 65:17

General Information:
Yahweh continues speaking.

For see
"Notice! Pay attention!"

new heavens and a new earth
Both are extremes that also represent everything between.

the former things will not be remembered or be brought to mind
Both of these clauses mean the same thing and are combined for emphasis. This can be stated in active form. Alternate translation: "you will not even think about what happened in the past"

Isaiah 65:18

But you will be glad
Here "you" refers to all of God's servants.

Isaiah 65:19

weeping and cries of distress will no longer be heard in her
You can state this in active form. Alternate translation: "no one will hear weeping and cries of distress any longer in her"

Isaiah 65:20

General Information:
Yahweh continues speaking about his faithful people.

one hundred years
"100 years"

will be considered a young person
This can be stated in active form. Alternate translation: "people will consider him a young person"

will be considered cursed
This can be stated this in active form. Alternate translation: "people will consider this person as cursed"

Isaiah 65:21

General Information:
This page has intentionally been left blank.

Isaiah 65:22

General Information:
Yahweh continues speaking about his faithful people.

for as the days of trees will be the days of my people
"for my people will live as long as trees live"

Isaiah 65:23

they are the children of those blessed by Yahweh
This can be stated in active form. Alternate translation: "they are the children of those whom Yahweh blessed"

Isaiah 65:24

General Information:
Yahweh continues speaking about his faithful people.

Isaiah 65:25

holy mountain
See how you translated this in Isaiah 11:9.

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Chapter 66

1 This is what Yahweh says,

"Heaven is my throne,
and the earth is my footstool.
Where then is the house you will build for me?
Where is the place where I may rest?
2 My hand has made all these things;
that is how these things came to be—
this is Yahweh's declaration.

This is the man of whom I approve,
the broken and contrite in spirit,
and who trembles at my word.
3 He who slaughters an ox
also murders a man;
he who sacrifices a lamb
also breaks a dog's neck;
he who offers a grain offering
offers swine's blood;
he who offers a memorial of incense
also blesses wickedness.
They have chosen their own ways,
and they take pleasure in their abominations.
4 In the same way I will choose their own punishment;
I will bring on them what they fear,
because when I called, no one answered;
when I spoke, no one listened.
They did what was evil in my sight,
and chose to do what displeases me."

5 Hear the word of Yahweh,
you who tremble at his word,
"Your brothers who hate
and exclude you for my name's sake have said,
'May Yahweh be glorified,
then we will see your joy,'
but they will be put to shame.
6 A sound of battle tumult comes from the city,
a sound from the temple,
the sound of Yahweh
giving recompense to his enemies.

7 Before she goes into labor,
she gives birth;
before pain is upon her,
she gave birth to a son.
8 Who has heard of such a thing?
Who has seen such things?
Will a land be born in one day?
Can a nation be established in one moment?
Yet as soon as Zion goes into labor,
she gives birth to her children.
9 Do I bring a baby to the birth opening
and not permit the child to be born?—asks Yahweh.
Or do I bring a child to moment of delivery
and then hold it back?—asks your God."
10 Rejoice with Jerusalem and be glad for her,

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all you who love her;
rejoice with her,
all you who mourned over her!
11 For you will nurse and be satisfied;
with her breasts you will be comforted;
for you will drink them to the full
and be delighted with the abundance of her glory.

12 This is what Yahweh says,

"I am about to spread prosperity over her like a river,
and the riches of the nations like an overflowing stream.
You will nurse at her side, be carried in her arms,
and be dandled on her knees.
13 As a mother comforts her child,
so I will comfort you,
and you will be comforted in Jerusalem."

14 You will see this, and your heart will rejoice,
and your bones will sprout like the tender grass.
The hand of Yahweh will be made known to his servants,
but he will show his anger against his enemies.
15 For look, Yahweh is coming with fire,
and his chariots are coming like the windstorm
to bring the heat of his anger
and his rebuke with flames of fire.
16 For Yahweh executes judgment on mankind
by fire and with his sword.
Those killed by Yahweh will be many.

17 They consecrate themselves and make themselves pure, so they may enter the gardens, following the one in the middle of those who eat the flesh of pig and abominable things like mice. [1] "They will come to an end—this is Yahweh's declaration.

18 For I know their deeds and their thoughts. The time is coming when I will gather all nations and languages. They will come and will see my glory. [2]**19** I will set a sign among them. Then I will send survivors from them to the nations: To Tarshish, the Libyans and Lydians, [3] who draw the bow, to Tubal, Greece, [4] and to the distant coastlands that have not heard reports about me nor seen my glory. They will proclaim my glory among the nations. **20** They will bring back all your brothers out of all the nations, as an offering to Yahweh. They will come on horses, and in chariots, in wagons, on mules, and on camels, to my holy mountain Jerusalem—says Yahweh. For the people of Israel will bring a grain offering in a clean vessel into the house of Yahweh. **21** Some of these I will even choose as priests and Levites—says Yahweh.

22 For just as the new heavens and the new earth that I will make will remain before me—this is Yahweh's declaration—so your descendants will remain, and your name will remain. **23** From one month to the next, and from one Sabbath to the next, all people will come to bow down to me—says Yahweh. **24** They will go out and see the dead bodies of the men who have rebelled against me, for the worms that eat them will not die, and the fire that consumes them will not be quenched; and it will be an abhorrence to all flesh."

Footnotes

66:17 [1]Modern translations provide various interpretations for this difficult verse.
66:18 [2]Modern translations provide various interpretations for this difficult verse.
66:19 [3]Some modern English translations read,
66:19 [4]Some modern English translations read,

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Isaiah 66 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 66:1-17, 21-24.

Special concepts in this chapter

In the end

In the end, Yahweh will enact his perfect justice. This is the true hope of this world. The new heaven and the new earth are an important part of this. In the end, this will be the perfect creation of Yahweh and will last forever. (See: justice and hope and eternity)

Isaiah 66:1

Heaven is my throne, and the earth is my footstool

Yahweh compares heaven to a throne and the earth to a footstool to emphasize how great he is.

Where then is the house you will build for me? Where is the place where I may rest?

Yahweh uses questions to emphasize that humans cannot build a place for him to dwell.

Isaiah 66:2

General Information:

Yahweh continues speaking.

My hand has made all these things

Yahweh is represented by his hand which emphasizes his power and authority. Alternate translation: "I have made all these things"

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. Translate as in [Isaiah 30:1]

the broken and contrite in spirit

Here "broken" and "contrite" refers to a person who is truly humble and who suffers for his faith.

Isaiah 66:3

General Information:

Yahweh continues speaking.

He who slaughters ... also blesses wickedness

These four clauses all describe different ways evil people act and come to the same meaning for emphasis.

They have chosen their own ways

"They have chosen to do evil things that violate the ways of Yahweh"

Isaiah 66:4

General Information:

Yahweh continues speaking about the wicked people.

what was evil in my sight

Here sight represents judgment or evaluation. Alternate translation: "what I consider to be evil" or "what is evil in my judgement"

Isaiah 66:5

May Yahweh be glorified

This can be stated in active form. Alternate translation: "Glorify Yahweh" or "May Yahweh glorify himself"

but they will be put to shame

This can be stated in active form. Alternate translation: "but I will put them to shame"

Isaiah 66:6

General Information:

Yahweh describes the punishment for the hypocrisy of the worshipers.

A sound of battle tumult

The sound represents the real fighting that is going on in the temple as Yahweh is carrying out the punishment.

Isaiah 66:7

General Information:

Yahweh continues speaking.

Before she goes into labor, she gives birth; before pain is upon her, she gave birth to a son

Yahweh speaks about Zion as if it were a woman who is about to give birth. Although Zion was destroyed and the people no longer lived there, Yahweh promises that without delay and with little effort an entire nation will come from her.

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Isaiah 66:8

Who has heard of such a thing? Who has seen such things? Will a land be born in one day? Can a nation be established in one moment?
Yahweh uses questions to emphasize how unique this event will be. The series of questions builds tension until Zion is finally mentioned.

Isaiah 66:9

General Information:
Yahweh continues speaking about Jerusalem as if it were a mother (Isaiah 66:7-8).

Do I bring a baby to the birth opening ... born?
Yahweh uses questions to emphasize that he will not fail to fulfill his promises to the people of Jerusalem.

Isaiah 66:10

General Information:
Yahweh continues speaking about Jerusalem as if it were a mother and the inhabitants of Jerusalem as if they were newly born children (Isaiah 66:7-8).

Isaiah 66:11

For you will nurse and be satisfied; with her breasts you will be comforted
This means Jerusalem will be a place of safety and comfort for God's people. This can be stated in active form. Alternate translation: "For she will satisfy you with her milk; she will comfort you with her breasts"

Isaiah 66:12

General Information:
Yahweh continues speaking about Jerusalem as if it were a mother (Isaiah 66:7-8).

like a river ... like an overflowing stream
This means God will cause the people of the nations to bring a very large amount of riches, which will be permanent like a river and abundant.

You will nurse at her side, be carried in her arms, and be dandled on her knees
This means Jerusalem will be a place of safety and comfort for God's people.

be carried in her arms, and be dandled on her knees
This can be stated in active form. Alternate translation: "she will carry you in her arms and bounce you on her knees with delight"

Isaiah 66:13

so I will comfort you, and you will be comforted in Jerusalem
This can be stated in active form. Alternate translation: "so I will comfort you in Jerusalem"

Isaiah 66:14

General Information:
Isaiah is speaking to God's faithful people.

your bones will sprout
"Bones" refers to the whole body.

will sprout like the tender grass
"Tender grass" grows fast and strong and compares to the health and vigor of God's faithful people.

The hand of Yahweh will be made known to his servants
Here "hand" refers to his power. This can be stated in active form. Alternate translation: "Yahweh will reveal his power to his servants"

Isaiah 66:15

General Information:
Isaiah continues speaking to God's faithful people.

coming with fire
Yahweh's appearances in the Old Testament are often accompanied by fire that represents Yahweh's anger and judgment.

like the windstorm
Storms represent Yahweh's powerful actions to make his judgment effective.

Isaiah 66:16

with his sword
"Sword" is one weapon that represents all of warfare and killing.

Those killed by Yahweh will be many
This can be stated in active form. Alternate translation: "Yahweh will kill many people"

Isaiah 66:17

General Information:
Isaiah continues speaking.

They consecrate themselves
"They" are those who worship Yahweh but go against his laws.

enter the gardens
This is a place where people would go to worship idols.

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the one in the middle
This describes the leader of those of go to worship idols.

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. Translate as in [Isaiah 30:1]

Isaiah 66:18

For I know
Here "I" refers to Yahweh.

their deeds ... their thoughts
Here "their" refers to the worshipers that are hypocrites whom Yahweh has described before.

Isaiah 66:19

the Libyans and Lydians, ... to Tubal, Greece
These are names of people groups and areas that are far from the land of Israel.

Isaiah 66:20

They will bring
Here "they" refers to the foreigners who survived and witnessed to the nations. They will return to Jerusalem with exiled Israelites.

holy mountain
See how you translated this in Isaiah 11:9.

Isaiah 66:21

General Information:
This page has intentionally been left blank.

Isaiah 66:22

the new heavens and the new earth
See how you translated this in Isaiah 65:17.

Isaiah 66:23

General Information:
This page has intentionally been left blank.

Isaiah 66:24

General Information:
Yahweh finishes speaking.

They will go out
Here "they" refers to all the people, the faithful Israelites and foreigners, who come to worship Yahweh.

the worms ... and the fire
Both clauses describe the same idea to emphasize Yahweh's punishment.

the worms that eat them
The worms represent the horror of decay and rot that are Yahweh's punishment on the wicked.

the fire that consumes
Fire also represents Yahweh's judgment.

will not be quenched
This can be expressed positively. Alternate translation: "will burn forever"

all flesh
This expression represents all created living beings that shrink from the dead.

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Book: Jeremiah

Jeremiah

Chapter 1

1 These are the words of Jeremiah son of Hilkiah, one of the priests at Anathoth in the land of Benjamin. **2** The word of Yahweh came to him in the days of Josiah son of Amon, king of Judah, in the thirteenth year of his reign. **3** It also came in the days of Jehoiakim son of Josiah, king of Judah, until the fifth month of the eleventh year of Zedekiah son of Josiah, king of Judah, when the people of Jerusalem were taken away as prisoners.

4 The word of Yahweh came to me, saying,

5 "Before I formed you in the womb, I chose you;
before you came out from the womb I set you apart;
I made you a prophet to the nations."

6 "Ah, Lord Yahweh!" I said, "I do not know how to speak, for I am too young." **7** But Yahweh said to me, "Do not say, 'I am too young.' You must go everywhere I send you, and you must say whatever I command you! **8** Do not be afraid of them, for I am with you to rescue you—this is Yahweh's declaration." **9** Then Yahweh reached out with his hand, touched my mouth, and said to me, "Now, I have placed my word in your mouth. **10** I am appointing you today over nations and over kingdoms, to uproot and break down, to destroy and overthrow, to build and plant."

11 The word of Yahweh came to me, saying, "What do you see, Jeremiah?"

I said, "I see an almond branch."

12 Yahweh said to me, "You have seen well, for I am watching over my word to carry it out."

13 The word of Yahweh came to me a second time, saying, "What do you see?"

I said, "I see a heated pot, whose surface is churning, tipping away from the north."

14 Yahweh said to me, "Disaster will be opened up out of the north on all who live in this land. **15** For I am calling all the tribes of the northern kingdoms—this is Yahweh's declaration.

They will come, and everyone will set his throne
at the entrance of the gates of Jerusalem,
against all the walls that surround it,
and against all the cities of Judah.
16 I will pronounce sentence against them
for all their evil in abandoning me,
in burning incense to other gods,
and in worshiping the works of their own hands.

17 Gird up your loins! Stand up and say to them whatever I command you. Do not be shattered before them, or I will shatter you before them! **18** Behold! Today I have made you a fortified city, an iron pillar, and bronze walls against the whole land—against the kings of Judah, its officials, its priests, and the people of the land. **19** They will fight against you, but they will not defeat you, for I will be with you to rescue you—this is Yahweh's declaration."

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Jeremiah 1 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 1:4-10.

Special concepts in this chapter

Jeremiah appointed as prophet

God chose Jeremiah to be his prophet and although many powerful people would be against him, God promised to protect him. This chapter emphasizes that Jeremiah was chosen by God to be his prophet. (See: appoint, prophet and elect and promise)

Northern kingdom

This was not a reference to the northern kingdom of Israel; it had already been conquered. It was a reference to a kingdom located north of Judah, that is, to Babylon. The Babylonian armies would attack Judah and conquer it.

Opposition

The people were supposed to listen to God's prophet. When he prophesied, they should have repented. Instead, they persecuted Jeremiah. (See: repent)

Jeremiah 1:1

Jeremiah son of Hilkiah, one of the priests

"Jeremiah son of Hilkiah. Jeremiah was one of the priests"

Hilkiah

This is the name of a man.

Anathoth

This is the name of a town.

the land of Benjamin

"the land that belongs to the tribe of Benjamin"

Jeremiah 1:2

The word of Yahweh came to him

This idiom is used to announce that God gave messages to him. Alternate translation: "Yahweh gave messages to him" or "Yahweh spoke to Jeremiah"

Yahweh

This is the name of God that he revealed to his people in the Old Testament. See the translationWord page about Yahweh concerning how to translate this.

in the days of Josiah son of Amon, king of Judah

Here "in the days of" is an idiom that refers to the time when a king reigned. Alternate translation: "when Josiah son of Amon was king of Judah"

the thirteenth

The word "thirteenth" is the ordinal form of "13."

Amon

This is the name of a man.

his reign

"Josiah's reign"

Jeremiah 1:3

the eleventh

The word "eleventh" is the ordinal form of "11."

It also came

"The word of Yahweh also came"

in the days of Jehoiakim son of Josiah, king of Judah

Here "in the days of" is an idiom that refers to the time when a king reigned. Alternate translation: "when Johoiakim son of Josiah was king of Judah"

the fifth month

This is the fifth month of the Hebrew calendar. It is during the last part of July and the first part of August on Western calendars.

of Zedekiah

This refers to the rule of Zedekiah. This can be stated explicitly. Alternate translation: "of the reign of Zedekiah"

when the people of Jerusalem were taken away as prisoners

This can be stated in active form. It can be stated clearly that they were taken to Babylon. Alternate translation: "when the army of Babylon took the people of Jerusalem away as prisoners" or "when the army of Babylon took the people of Jerusalem as prisoners to Babylon"

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Jeremiah 1:4

The word of Yahweh came to me, saying
This idiom is used to introduce a special message from God. Alternate translation: "Yahweh gave me a message. He said" or "Yahweh spoke this message to me"

Jeremiah 1:5

formed you
"shaped you"

before you came out from the womb
This can also be expressed without referring to the womb. Alternate translation: "before you were born"

Jeremiah 1:6

Ah, Lord Yahweh
Here "Ah" shows Jeremiah's fear of doing what God has said.

I do not know how to speak
Jeremiah may have been exaggerating to show his fear of speaking in public. Alternate translation: "I do not know how to speak in public" or "I do not know how to make announcements to people"

Jeremiah 1:7

General Information:
This page has intentionally been left blank.

Jeremiah 1:8

Do not be afraid of them
"Do not be afraid of the people I will send you to speak to"

this is Yahweh's declaration
The word "this" refers to what Yahweh just said in verses 7 and 8.

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. Alternate translation: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared"

Jeremiah 1:9

Then Yahweh reached out with his hand, touched my mouth
Possible meanings are 1) this is a metaphor representing Yahweh giving Jeremiah special authority to speak. Alternate translation: "Then it was as though Yahweh touched my mouth" or 2) Jeremiah was seeing a vision and Yahweh actually did this as a symbolic act of giving Jeremiah authority to speak. Alternate translation: "Then Yahweh touched my mouth with his hand"

I have placed my word in your mouth
This phrase represents giving Jeremiah his message. Alternate translation: "I have given you my message for you to speak to the people" or "I have enabled you to tell the people my message"

Jeremiah 1:10

I am appointing you ... to uproot and break down, to destroy and overthrow, to build and plant
Jeremiah would do these things to various nations by saying that they would happen.

to uproot and break down, to destroy and overthrow, to build and plant
He would uproot, break down, destroy and overthrow some nations, and he would build and plant other nations.

to uproot
God speaks of Jeremiah destroying the nations by what he says as if the nations were plants and he were to pull them up out of the ground.

to destroy and overthrow
Jeremiah uses these words, which mean almost the same thing, to show that this will certainly happen.

to build and plant
God speaks of Jeremiah causing nations to become strong as if they were a building and he would build them, and as if they were plants and he would plant them.

Jeremiah 1:11

The word of Yahweh came to me, saying, "What
This idiom is used to introduce a special message from God. See how you translated similar words in [Jeremiah 1:4]

I see an almond branch
Yahweh shows Jeremiah a spiritual vision.

an almond branch
An almond tree is a kind of nut tree.

Jeremiah 1:12

I am watching over my word to carry it out
This represents guaranteeing that he will do what he has said. Alternate translation: "I am remembering my word to carry it out" or "I guarantee that I will do what I have said"

for I am watching over my word
The Hebrew words for "almond" and "watch over" sound almost the same. God wants Jeremiah to remember that God will make his word succeed.

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Jeremiah 1:13

The word of Yahweh came to me a second time, saying
The idiom "The word of Yahweh came to" is used to introduce a special message from God. See how you translated a similar phrase in [Jeremiah 1:4]

whose surface is churning
The surface refers to the surface of the water in the pot. Jeremiah could see the water boiling. Alternate translation: "whose water is boiling"

tipping away from the north
This means that it was tipping toward the south, where Jeremiah was in Judah.

Jeremiah 1:14

Disaster will be opened up out of the north
"Disaster will be let loose from the north." This represents God causing disaster to come from the north to the south. Alternate translation: "Disaster will come from the north" or "I will send disaster from the north"

Jeremiah 1:15

Connecting Statement:
Yahweh continues speaking to Jeremiah about the disaster that would come from the north.

everyone
This generalization refers to the kings of the northern kingdoms. Alternate translation: "every king" or "all of the northern kings"

will set his throne at the entrance of the gates of Jerusalem
Possible meanings are 1) this represents ruling over Jerusalem. Alternate translation: "will rule at the gates of Jerusalem" or 2) this represents judging Jerusalem. Alternate translation: "will judge Jerusalem"

against all the walls that surround it
Setting their thrones "against all the walls that surround it" represents commanding their armies to destroy the walls surrounding Jerusalem. Alternate translation: "and they will command their armies to destroy the walls surrounding Judah"

against all the cities of Judah
Setting their thrones "against all the cities of Judah" represents commanding their armies to destroy all the cities of Judah.

Jeremiah 1:16

I will pronounce sentence against them
"I will announce how I will punish them"

I will pronounce sentence against them
"I will pronounce sentence against the people of Judah"

worshiping the works of their own hands
Since the people had made the idols with their own hands, they should have known that the idols are not worthy of worship.

Jeremiah 1:17

Connecting Statement:
Yahweh continues speaking to Jeremiah.

Gird up your loins
This metaphor is a command for Jeremiah to get ready to do what God commands him to do as if he were tucking his clothes into his belt so he could do physical work or fight in battle. Alternate translation: "Get ready for action"

Do not be shattered ... I will shatter you
Here "be shattered" represents being extremely afraid, and "shatter" represents causing Jeremiah to be extremely afraid. Alternate translation: "Do not be terrified ... I will terrify you"

Jeremiah 1:18

Behold!
"Pay attention!"

Today I have made you a fortified city, an iron pillar, and bronze walls against the whole land
Being strong like these things represents being confident and unchanging in saying what God had told him to say. Alternate translation: "I have made you strong against the whole land like a fortified city, an iron pillar, and bronze walls"

iron ... bronze
These were the strongest materials known at that time.

the whole land
This represents all the people of the land.

Jeremiah 1:19

They will fight against you
This refers to the people of Judah.

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

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Chapter 2

1 The word of Yahweh came to me, saying, **2** "Go and proclaim in the hearing of Jerusalem. Say, 'Yahweh says this:

I have called to mind on your behalf
the covenant faithfulness of your youth,
your love at the time when we were engaged,
when you went after me in the wilderness,
the land that was not sown.
3 Israel was set apart to Yahweh,
the firstfruits of his harvest!
All who ate from the firstfruits were held guilty;
disaster came upon them—
this is Yahweh's declaration.'"

4 Hear the word of Yahweh, house of Jacob,
all you clans of the house of Israel.

5 Yahweh says this,

"What did your fathers find wrong with me,
that they went far from following me?
That they went after useless idols
and became useless themselves?
6 They did not say,
'Where is Yahweh,
who brought us up from the land of Egypt?
Where is Yahweh,
who led us to the wilderness,
into the land of the Arabah and pits,
in a land of drought and utter darkness,
a land through which no one passes and where no one lives?'
7 But I brought you to the land of Carmel,
to eat its fruit and other good things!
Yet when you came,
you defiled my land,
you made my inheritance an abomination!
8 The priest did not say
'Where is Yahweh?'
and the experts in the law did not care about me!
The shepherds transgressed against me.
The prophets prophesied for Baal
and walked after unprofitable things.

9 So I will still accuse you—
this is Yahweh's declaration—
and I will accuse your sons' sons.
10 For cross over to the coasts of Cyprus [1] and look.
Send messengers out to Kedar and find out
and see if there has ever before been anything like this.
11 Has a nation exchanged gods,
even though they were not gods?
But my people have exchanged their glory
for what cannot help them. [2]
12 Shudder, heavens, because of this
Be shocked and very desolate—
this is Yahweh's declaration.
13 For my people have committed two evils against me:
They have abandoned the springs of living waters,

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and they have dug out cisterns for themselves,
broken cisterns that cannot hold water.
14 Is Israel a slave?
Was he born in his master's home?
So why has he become plunder?
15 Young lions roared against him.
They made a lot of noise
and made his land a horror.
His cities are destroyed
without any inhabitants.
16 Also, the people of Memphis and Tahpanhes
will shave your skull.
17 Did you not do this to yourselves
when you abandoned Yahweh your God,
while he was leading you along the way?
18 So now, why take the road to Egypt
and drink the waters of Shihor?
Why take the road to Assyria
and drink the waters of the Euphrates River?
19 Your wickedness rebukes you,
and your acts of apostasy punish you.
So think about it and understand
that it is wicked and bitter
when you abandon Yahweh your God,
and have no fear of me—
this is the declaration of the Lord Yahweh of hosts.

20 For in ancient days I broke your yoke;
I tore your fetters off you.
Still you said,
'I will not serve!'
On every high hill and beneath every leafy tree
you lay down as a prostitute.
21 I planted you as a choice vine,
completely from pure seed.
How then have you have changed yourself
into a corrupt, worthless vine?
22 For even if you clean yourself in the river
or wash with strong soap,
your iniquity is a stain before me—
this is the declaration of the Lord Yahweh.
23 How can you say,
'I am not defiled!
I have not walked after the Baals'?
Look at what you did in the valleys!
Consider what you have done—
you are a swift female camel
running here and there,
24 a wild donkey accustomed to the wilderness,
in her heat sniffing the wind!
Who can restrain her lust?
None of the males need wear themselves out pursuing her;
in her month they will find her.
25 You must restrain your feet from becoming bare
and your throat from being thirsty!
But you have said, 'It is hopeless!
No, I love strangers and go after them!'
26 Like the shame of a thief when he is found,
so the house of Israel will be ashamed—
they, their kings, their princes, and their priests and prophets!
27 These are the ones who say to the tree,
'You are my father,'

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and to the stone, 'You gave birth to me.'
For their back faces me and not their faces.
Nevertheless, they say in the time of troubles,
'Arise and save us!'
28 Yet where are the gods that you made for yourselves?
Let them arise if they wish to save you in your time of troubles,
for your idols equal your cities in number, Judah!

29 So why do you accuse me of doing wrong?
All of you have sinned against me—
this is Yahweh's declaration.
30 I have punished your people in vain.
They would not accept discipline.
Your sword has devoured your prophets
like a destructive lion!

31 You who belong to this generation! Pay attention to my word, the word of Yahweh!

Have I been a wilderness to Israel?
Or a land of deep darkness?
Why would my people say,
'Let us wander around, we will not go to you anymore'?
32 Will a virgin forget her jewelry,
a bride her sash?
Yet my people have forgotten me
for days without number!
33 How well you make your way to look for love.
You have even taught your ways to wicked women.
34 The blood that was the life of innocent, poor people
has been found on your clothes.
These people were not discovered
in acts of burglary.
35 Yet you say,
'I am innocent;
surely his anger has turned away from me.'
But look! I will bring down judgment on you
because you say, 'I have not sinned.'
36 Why do you treat so very lightly
this change in your ways?
You will also be disappointed by Egypt,
just as you were by Assyria.
37 You will also go out from there dejected,
with your hands on your head,
for Yahweh has rejected the ones whom you trusted,
so you will not be helped by them."

Footnotes

2:10 [1]Some modern English translations read,
2:11 [2]Instead of

Jeremiah 2 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 2:1-31.

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The prophecy revealed to Jeremiah is recorded in 2:1-3:5. Despite covering more than one chapter, this should be seen as one unit. (See: prophet and reveal)

Special concepts in this chapter

The people refuse to learn

The people worshiped other gods, particularly the fertility gods of Baal and Ashtoreth. Even when the nation was punished, the people did not learn. (See: falsegod)

Important figures of speech in this chapter

Metaphor

Israel is compared to a female camel or a wild donkey for being unstable and lustful.

Jeremiah 2:1

The word of Yahweh came to me, saying,

This idiom is used to introduce a special message from God. See how you translated similar words in [Jeremiah 1:4]

Jeremiah 2:2

Go and proclaim in the hearing of Jerusalem

"Go and speak where the people in Jerusalem can hear you"

I have called to mind on your behalf

"I remember about you"

the covenant faithfulness of your youth, your love

The abstract nouns "faithfulness," "youth" and "love" can be expressed with the adjectives "faithful" and "young," and the verb "love." Alternate translation: "how, when you were young, you were faithful to our covenant, and how you loved me"

when we were engaged

God speaks of his relationship with the people of Israel as though they had been engaged to be married. Alternate translation: "when we first agreed that we would marry each other"

the land that was not sown

This can be expressed in active form. Alternate translation: "the land where no one had sown seed" or "the land where no food was growing"

Jeremiah 2:3

the firstfruits of his harvest

God speaks of Israel as if they were an offering dedicated to God. Alternate translation: "like the firstfruits of his harvest"

All who ate from the firstfruits were held guilty

God speaks of those who attacked Israel as if they were eating the offering that was set apart for God. Alternate translation: "All who attacked Israel were held guilty like people who ate from the first fruits of his harvest"

disaster came upon them

The phrase "came upon them" is a metaphor for happened to them. Alternate translation: "Disasters happened to them" or "I made terrible things happen to them"

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

Jeremiah 2:4

house of Jacob, all you clans of the house of Israel

Jacob and Israel were two names for one man, and these two phrases refer to the same group of people. Alternate translation: "all you descendants of Jacob"

house of Jacob

The word "house" is a metonym for the family that lives in the house. In this case it refers to Jacob's descendants. Alternate translation: "descendants of Jacob"

the house of Israel

The word "house" is a metonym for the family that lives in the house. In this case it refers to Israel's descendants, who had become the nation of Israel. Alternate translation: "the Israelites" or "the Israelite people group"

Jeremiah 2:5

What did your fathers find wrong with me, that they went far from following me? That they went after useless idols and became useless themselves?

Yahweh uses these questions to say that since he has done no wrong, his people should not have rejected him and worshiped idols. Alternate translation: "I did nothing wrong to your forefathers, so they should not have gone far from following me, and they should not have gone after useless idols. By doing that they themselves have become useless!"

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they went far from following me
This represents rejecting God and refusing to be loyal to him. Alternate translation: "they rejected me"

they went after useless idols
This represents choosing to be loyal to idols and worship them. Alternate translation: "they worshiped useless idols"

useless idols
idols that people can use for nothing good. The translation should not make people think that there are some idols that are useful.

Jeremiah 2:6

They did not say
It is implied that they should have said what follows. Alternate translation: "They should have said"

Where is Yahweh, who brought us ... Egypt?
This rhetorical question would have been used to show the people's need of Yahweh. Alternate translation: "We need Yahweh. He is the one who brought us ... Egypt."

Where is Yahweh, who led us ... lives?
This rhetorical question would have been used to show the people's need of Yahweh. Alternate translation: "We need Yahweh. He is the one who led us ... lives."

a land of drought and utter darkness
A "land of drought" is a land that does not have enough water. Here "utter darkness" is a metaphor for danger. Alternate translation: "a dangerous land where there is not enough water"

Jeremiah 2:7

you defiled my land, you made my inheritance an abomination!
These two phrases mean the same thing. Alternate translation: "you sinned and made the land I gave you disgusting to me!"

you defiled my land
Here "defiled" represents making the land unacceptable to God. They did this by sinning against him there when they worshiped idols. Alternate translation: "by sinning, you made my land no good"

you made my inheritance an abomination
"you made my inheritance disgusting by your sin" or "by sinning, you made my inheritance repulsive"

my inheritance
Possible meanings are 1) God is speaking of his land as if he had inherited it. Alternate translation: "my land" or 2) God is speaking of the land he gave to Israel as if he had given it to them as an inheritance. Alternate translation: "the land I gave you" or "the land I gave you as an inheritance"

Jeremiah 2:8

Where is Yahweh?
This question would have shown that they wanted to obey Yahweh. Alternate translation: "We need to obey Yahweh!"

did not care about me
"were not committed to me" or "rejected me"

The shepherds transgressed against me
The leaders are spoken of as if they were shepherds and the people who followed them were sheep. Alternate translation: "Their leaders sinned against me"

walked after unprofitable things
Here "walked after" represents obeying or worshiping. Alternate translation: "obeyed unprofitable things" or "worshiped unprofitable things"

unprofitable things
Unprofitable things are things that cannot help a person. Here it refers to idols.

Jeremiah 2:9

your sons' sons
"your future generations"

Jeremiah 2:10

cross over to the coasts of Cyprus
"Cyprus" represents all the lands far to the west of Israel. Alternate translation: "go west across the ocean to Cyprus"

Send messengers out to Kedar
Kedar is the name of a land far to the east of Israel. Alternate translation: "Send messengers far east to the land of Kedar"

Jeremiah 2:11

Has a nation exchanged gods ... gods?
God uses this question to tell the people of Israel that other nations continue to worship their own gods. They do not change and worship other gods. Alternate translation: "You will see that no nation has ever exchanged gods ... gods."

But my people have exchanged their glory for what cannot help them
Here God speaks as though he were not speaking directly to his people. Alternate translation: "But you, my people, have exchanged me, your glorious God, for what cannot help you"

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their glory
This expression refers to God himself, who is glorious. Alternate translation: "their glorious God" or "me, your glorious God"

for what cannot help
Here false gods are spoken of in terms of what they cannot do. Alternate translation: "for false gods, which cannot help" or "for gods who cannot help"

Jeremiah 2:12

Shudder, heavens ... Be shocked and very desolate
Yahweh speaks as if the heavens could hear him, probably to shame the people of Judah, who were refusing to listen to him. Alternate translation: "People of Judah, if the heavens could see you, they would shudder ... They would be shocked and very desolate"

very desolate
This metaphor speaks of horror as if it were desolation. Alternate translation: "totally horrified" or "appalled"

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

Jeremiah 2:13

have abandoned the springs of living waters
God speaks of himself as if he were springs of living waters. Alternate translation: "have abandoned me, their springs of living waters" or "have abandoned me, who is like springs of living water"

have dug out cisterns for themselves
God speaks of false gods as if they were cisterns that people dig in order to get water. Alternate translation: "have gone to false gods, which are like cisterns they have dug for themselves"

cisterns
deep holes for storing water

Jeremiah 2:14

Is Israel a slave? Was he born in his master's home? So why has he become plunder?
Though Yahweh was speaking to the people of Israel, he used the third person as though he were talking to someone else about Israel. Alternate translation: "Israel, are you a slave? Were you born at home? So why have you become plunder?"

Is Israel a slave? Was he born in his master's home?
Yahweh uses these questions to tell why Israel should not have become plunder. Alternate translation: "Israel is not a slave. Israel was not born at home."

Was he born in his master's home
Here "born in his master's home" is metonym for being born into slavery. Alternate translation: "Was he born a slave"

So why has he become plunder?
Yahweh uses this question to indicate that Israel should not have become plunder. Alternate translation: "So he should not have become plunder."

So why has he become plunder
Here "become plunder" represents being attacked and taken as captives to another country. Alternate translation: "So why has Israel been taken away as captives" or "So why have Israel's enemies taken Israel away as captives"

Jeremiah 2:15

Young lions roared against him. They made a lot of noise
God speaks of Israel's enemies attacking Israel as if the enemies were lions roaring and attacking Israel.

made his land a horror
This represents destroying the land in such a way that people will feel horror when they see it. Alternate translation: "destroyed Israel's land"

Young lions roared
A roar is a loud sound that a wild animal makes when it attacks.

His cities are destroyed without any inhabitants
This can be stated in active form. Alternate translation: "They have destroyed Israel's cities and now no one lives in them"

inhabitants
people who live in a certain place

Jeremiah 2:16

Memphis and Tahpanhes
These are the names of two cities in Egypt.

will shave your skull
The Egyptians shaved the head of their slaves to mark them as slaves.

will shave your skull
Some versions interpret the Hebrew text as "have cracked your skull."

Jeremiah 2:17

Did you not do this to yourselves when you abandoned Yahweh your God, while he was leading you along the way?
Yahweh uses this question to remind Israel that it is their own fault that their enemies attacked them. Alternate translation: "You caused this yourselves

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by abandoning Yahweh your God while he was leading you along the way."

Jeremiah 2:18

So now, why take the road to Egypt and drink the waters of Shihor? Why take the road to Assyria and drink the waters of the Euphrates River?
Yahweh uses these questions to remind his people that it does not do any good to ask Egypt and Assyria to help them. Alternate translation: "It does not help you to go to Egypt and drink from the waters of the Shihor River, or to go to Assyria and drink from the waters of the Euphrates River."

why take the road to Egypt and drink the waters of Shihor ... Why take the road to Assyria and drink the waters of the Euphrates River
These are a metaphor for asking the Egyptian and Assyrian armies to help them. Alternate translation: "why ask the Egyptians to help you ... Why ask the Assyrians to help you"

Shihor
This is the name of a stream associated with Egypt. It may have been a branch of the Nile River. Some versions call it the Nile. Alternate translation: "the Shihor Stream" or "the Shihor River" or "the Nile River"

Jeremiah 2:19

Your wickedness rebukes you, and your acts of apostasy punish you
Both of these phrases mean that their punishment is the result of their wicked behavior. Alternate translation: "Because you have been wicked and unfaithful, I will punish you"

it is wicked and bitter
Here the word "bitter" describes "wicked." Alternate translation: "it is bitterly wicked" or "it is extremely wicked"

Jeremiah 2:20

For in ancient days I broke your yoke; I tore your fetters off you. Still you said, 'I will not serve!'
Here "broke your yoke" and "tore your fetters off you" are metaphors for setting them free from slavery. The people of Israel had been slaves in Egypt. Alternate translation: "Long ago I released you from slavery, but still you refused to worship me!"

fetters
chains used to restrain a person or an animal

On every high hill and beneath every leafy tree you lay down as a prostitute
Here "prostitute" translates a word that can also refer to a woman who commits adultery or fornication. It is a metaphor for someone who is unfaithful to God. To "lie down as a prostitute" is a metaphor for bowing down to the idols that people worshiped "on every high hill and beneath every leafy tree." Alternate translation: "On every high hill and beneath every leafy tree you worshiped idols instead of me, like an adulterous wife who is unfaithful to her husband"

beneath
under

Jeremiah 2:21

I planted you as a choice vine, completely from pure seed
God speaks of making his people into a great nation in Canaan as if they were the seed of a grapevine that he had planted. Alternate translation: "I, Yahweh, started you with a very good beginning, like a farmer who uses excellent seed to plant the best kind of vine"

a choice vine
"a vine of very good quality"

completely from pure seed
Here "pure seed" is the best seed that has not been mixed with seed that is not good. Alternate translation: "that grew from excellent seed"

How then have you have changed yourself into a corrupt, worthless vine?
God uses this question to rebuke his people for changing and becoming like a corrupt worthless vine. Alternate translation: "But you have changed yourself into a corrupt, worthless vine!"

Jeremiah 2:22

this is the declaration of the Lord Yahweh
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated a similar phrase in [Jeremiah 1:8]

Jeremiah 2:23

How can you say, 'I ... have not walked after the Baals'?
God uses this question to rebuke his people for saying that they have not worshiped the Baals. Alternate translation: "You lie when you say, 'I ... have not walked after the Baals.'

walked after
This is a metaphor for serving or worshiping.

you are a swift female camel running here and there
God speaks of Israel worshiping other gods as if they were like a female camel running in different directions looking for a male camel to mate with. Alternate translation: "You are like a swift female camel running back and forth looking for a male camel to mate with"

swift
able to run quickly

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Jeremiah 2:24

a wild donkey accustomed to the wilderness, in her heat sniffing the wind
God speaks of Israel worshiping other gods as if they were a wild female donkey running to find male donkeys. Alternate translation: "You are like a young female donkey that lives in the desert. When she wants to mate she is out of control and constantly sniffs the breeze to find a mate"

in her heat
This phrase is an idiom referring to the time when a female donkey wants to mate with male donkeys. Alternate translation: "when she wants to mate"

Who can restrain her lust?
This question is used to emphasize that no one can control a female donkey when she is wants to mate with a male donkey. Alternate translation: "No one can turn her around when she wants to mate."

in her month
Like the phrase "in her heat," this phrase refers to the time when she is ready to mate. Alternate translation: "when she is ready to mate" (

Jeremiah 2:25

You must restrain your feet from becoming bare and your throat from being thirsty!
God speaks of Israel wanting to worship other gods as if they were running around in the desert looking for those gods. Alternate translation: "I have told you to stop running here and there chasing after false gods, because all that it does is wear out your sandals and make you very thirsty"

It is hopeless
"There is no hope for us to restrain ourselves." This implies that they cannot stop themselves from running after other gods. Alternate translation: "We cannot stop ourselves"

No, I love strangers and go after them!
Here "strangers" represents foreign gods, and "go after them" represents worshiping them. Alternate translation: "We must follow after foreign gods and worship them!'"

Jeremiah 2:26

the house of Israel
The word "house" is a metonym for the family that lives in the house. In this case it refers to Israel's descendants. See how you translated this in [Jeremiah 2:4]

when he is found
This idiom means that someone discovers that the person's actions. This can be stated in active form. Alternate translation: "when someone finds him" or "when people know that he has stolen things"

they, their kings, their princes, and their priests and prophets
This list shows that everyone belonging to Israel will be ashamed.

Jeremiah 2:27

These are the ones who say to the tree, 'You are my father,' and to the stone, 'You gave birth to me.'
Here "tree" and "stone" represent idols carved from wood and stone. These words emphasize that the idol was made of ordinary things and is not worthy of worship. Alternate translation: "These people are the ones who say to a carved piece of wood, 'You are my father,' and to a carved stone, 'You gave birth to me.'"

their back faces me and not their faces
"their backs are toward me; their faces are not toward me." This represents them rejecting God. Alternate translation: "they have turned away from me" or "they have turned their backs toward me and not their faces" or "they have completely rejected me"

Arise and save us
It can be made clear that they say this to Yahweh. "Yahweh, come and save us"

Jeremiah 2:28

Yet where are the gods that you made for yourselves?
With this question God implies that people should ask the gods they worship to help them. He uses this irony to show that he is angry that they worship other gods. Alternate translation: "You should ask the gods you made to help you." or "You do not ask the gods you made to help you."

Let them arise if they wish to save you in your time of troubles
God implies that false gods should help the people who worship them. He knows that false gods cannot help people. When he said this he was using irony to show that he was angry that his people worshiped false gods. Alternate translation: "You do not ask them because know you that they cannot save you in your time of troubles"

Jeremiah 2:29

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

Jeremiah 2:30

They would not accept discipline
Here "accept discipline" represents learning from discipline. Alternate translation: "They refused to learn from discipline" or "When I disciplined them, they refused to learn to obey me"

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Your sword has devoured your prophets like a destructive lion
God speaks of the people of Israel killing the prophets as if their sword were a lion that ate the prophets. Alternate translation: "You have killed the prophets brutally with your sword like a destructive lion"

destructive
capable of causing a very large amount of damage

Jeremiah 2:31

You who belong to this generation! Pay attention to my word, the word of Yahweh
The phrase "this generation" refers to the people who lived when Jeremiah lived. Alternate translation: "You who live today, pay attention to what I, Yahweh, say to you"

Have I been a wilderness to Israel? Or a land of deep darkness?
Here "a wilderness" and "a land of deep darkness" are metaphors for danger. God uses this question to rebuke the Israelites for behaving as though he had been dangerous. Alternate translation: "You act as though I have been like a wilderness or a land of deep darkness to you"

Why would my people say, 'Let us wander around, we will not go to you anymore'?
God uses this question to rebuke his people for saying this. Alternate translation: "You my people say 'We can go where we want to go and not worship Yahweh anymore.'"

wander
move around or go to different places usually without any particular purpose or direction

Jeremiah 2:32

Will a virgin forget her jewelry, a bride her sash?
God uses this question to introduce the idea of remembering things that are important to someone. Alternate translation: "You know that a virgin would never forget to put on her jewelry, and a bride would never forget to put on her sash."

Will a virgin forget her jewelry, a bride her sash
The words "will" and "forget" are understood to be part of the second phrase also. Alternate translation: "Will a virgin forget her jewelry, and will a bride forget her sash"

sash
This word refers to an ornament that is wrapped around the body, arms, or legs. You may need to translate it as a general word like "attire" or "ornament."

days without number
"a very long time"

Jeremiah 2:33

How well you make your way to look for love
God appears to be praising his people for looking for love, but this is irony. He was showing that he was angry with them for being unfaithful to him.

to look for love
God speaks of his people worshiping other gods as if they were a woman who is unfaithful to her husband and is looking for other men to love her.

You have even taught your ways to wicked women
God speaks of how unfaithful his people are to him as though they were even teaching prostitutes how to be unfaithful to their husbands and find other men to be their lovers.

Jeremiah 2:34

The blood that was the life of innocent, poor people has been found on your clothes
Blood on their clothes was evidence that they had killed people. Alternate translation: "The blood of innocent, poor people on your clothes shows that you are guilty of killing them" or "You are guilty of killing poor and innocent people"

The blood that was the life
"The blood that represents the life"

These people were not discovered in acts of burglary
If they found people in an act of burglary, this might have been an excuse for killing them. But the people that they murdered were innocent. This can be translated in active form. Alternate translation: "You did not discover these people stealing things" or "But you killed them even though they were not even stealing anything"

Jeremiah 2:35

surely his anger has turned away from me
Here anger is spoken of as if it were a person that could turn away from Israel. Its turning represents Yahweh's stopping be angry with Israel. Alternate translation: "surely Yahweh has stopped being angry with me"

I will bring down judgment on you
Here "judgment" represents punishment. Alternate translation: "I will punish you"

Jeremiah 2:36

Why do you treat so very lightly this change in your ways?
Yahweh is scolding the Israelites because they changed from one kingdom to another for help but did not rely on God for help.

lightly
without care or concern

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You will also be disappointed by Egypt
This can be stated in active form. Alternate translation: "Egypt will also disappoint you"

You will also be disappointed by Egypt
The people of Israel will be sad because the army of Egypt will not be able protect them. Alternate translation: "You will be disappointed when Egypt does not protect you"

just as you were by Assyria
The word "disappointed" is understood from the previous phrase. This can be stated in active form. Alternate translation: "just as you were disappointed by Assyria" or "just as Assyria disappointed you"

Jeremiah 2:37

You will also go out from there
"You will go out from Egypt"

with your hands on your head
This is a symbol of shame.

so you will not be helped by them
This can be stated in active form. Alternate translation: "so they will not help you"

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Chapter 3

1 "If a man divorces his wife and she goes from him
and becomes another man's wife,
will he return to her again?
Would that land not be greatly polluted?
You have lived as a prostitute who has many lovers;
and would you return to me?—
this is Yahweh's declaration.
2 Lift up your eyes to the barren heights and look!
Is there any place where you have not had illicit sex?
By the roadsides you sat waiting for your lovers,
as an Arab in the wilderness.
You have polluted the land
with your prostitution and wickedness.
3 So the showers have been withheld
and the spring rains have not come;
yet you have the forehead of a prostitute;
you refuse to be ashamed.
4 Have you not just now called to me: 'My Father!
My closest friend even from my youth!
5 Will he always be angry?
Will he always keep his wrath to the end?'
Look! This is what you have said,
but you do all the evil you can!"

6 Then Yahweh said to me in the days of Josiah the king, "Do you see what apostate Israel has done? She has gone up every high hill and under every leafy tree, and there she has acted like a prostitute. **7** I said, 'After she does all these things, she will return to me,' but she did not return. Then her faithless sister Judah saw these things. **8** So I saw that, in the same way that apostate Israel had committed adultery and I had sent her away and had given a certificate of divorce against her, her faithless sister Judah did not fear; she also went out and acted like a prostitute. **9** Her prostitution was nothing to her; she defiled the land, and she committed adultery with stones and trees. **10** Then after all of this, her faithless sister Judah returned to me, not with all her heart, but with a lie—this is Yahweh's declaration."

11 Then Yahweh said to me, "Apostate Israel has been more righteous than faithless Judah! **12** Go and proclaim these words to the north. Say,

'Return, apostate Israel!—
this is Yahweh's declaration—
I will not always be angry with you.
Since I am faithful—
this is Yahweh's declaration—
I will not stay angry forever.
13 Acknowledge your iniquity,
for you have transgressed against Yahweh your God;
you have shared your ways with strangers
under every leafy tree!
For you have not listened to my voice!—
this is Yahweh's declaration.

14 Return, faithless people!—this is Yawheh's declaration—I am your husband! I will take you, one from a city and two from a family, and I will bring you to Zion! **15** I will give you shepherds after my heart, and they will shepherd you with knowledge and insight. **16** Then it will happen that you will increase and bear fruit in the land in those days—this is Yahweh's declaration-they will no longer say, "The ark of the covenant of Yahweh!" This matter will no longer come up in their hearts or be remembered; it will not be missed, and another one will not be made.' **17** In that time they will proclaim about Jerusalem, 'This is Yahweh's throne,' and all the other nations will gather at Jerusalem in Yahweh's name. They will no longer walk in the stubbornness of their wicked hearts. **18** In those days, the house of Judah will walk with the

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house of Israel. They will come together from the land of the north to the land that I gave your ancestors as an inheritance.

19 As for me, I said,
'How I want to treat you as my son
and give you a delightful land,
an inheritance more beautiful
than what is in any other nation!'
I would have said, 'You will call me "my Father".'
I would have said
that you would not turn from following me.
20 But like a woman faithless to her husband,
you have betrayed me, house of Israel—
this is Yahweh's declaration."
21 A voice is heard on the plains,
the weeping and pleading of the people of Israel!
For they have changed their ways;
they have forgotten Yahweh their God.

22 "Return, faithless people!
I will heal you of your apostasy!"
"Behold! We will come to you,
for you are Yahweh our God!
23 Surely lies come from the hills,
a confusing noise from the mountains;
surely Yahweh our God
is the salvation of Israel.
24 Yet since our youth shameful idols
have consumed the labor of our ancestors—
their flocks and herds, their sons and daughters!
25 Let us lie down in shame.
May our shame cover us,
for we have sinned against Yahweh our God!
We ourselves and our ancestors,
from the time of our youth to this present day,
have not listened to the voice of Yahweh our God!"

Jeremiah 3 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 3:1-5, 12-17, 19-25.

The prophecy revealed to Jeremiah is recorded in 2:1-3:5. Despite covering more than one chapter, this should be seen as one unit. The same is true for 3:19-4:3. (See: prophet and reveal)

Special concepts in this chapter

Judah told to repent

If Judah repents, God will bring the people back from the captivity into which he is going to send them. In this book, "Israel" serves as another name Judah because the northern kingdom of Israel no longer exists. The people group formed by these ten tribes had been scattered among the other nations by the Assyrians, who had conquered them. (See: repent)

Adultery

Judah's faithlessness to God is often pictured as adultery. This is a common image in Scripture. When Judah does not worship God, their nation is spoken of as if it were a woman unfaithful to her husband. (See: adultery)

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Jeremiah 3:1

General Information:
Yahweh continues speaking. This is part of the prophecy that he starts revealing to Jeremiah in Jeremiah 2:1.

will he return to her again?
God uses this question to remind the people that a man would never return to his wife if another man marries her. This question can be translated as a statement. Alternate translation: "he would not return to her again."

Would that land not be greatly polluted?
God uses this question to remind the people that a married man would not return to his wife if she married another man, because he knows that the land would become ceremonially unclean. This question can be translated as a statement. Alternate translation: "He knows that if he did, the land would be greatly polluted."

greatly polluted
This is a metaphor for being terribly unacceptable to God. Alternate translation: "completely unacceptable to God"

You have lived as a prostitute who has many lovers
God speaks of Israel worshiping many idols as being like a woman having sex with many men. Alternate translation: "You have given your love and trust to idols the way a prostitute gives her body to men who are not her husband"

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

Jeremiah 3:2

Lift up your eyes
Here "your eyes" represents looking at something. Alternate translation: "Look up"

Is there any place where you have not had illicit sex?
God speaks of Israel worshiping idols as if they were a woman who had sex with many different men. He uses this question to tell the Israelites that he knows that they have worshiped idols everywhere. This question can be translated as a statement. Alternate translation: "There is no place where you have not had illicit sex!" or "As a whore sleeps with many men, you have worshiped your idols everywhere!"

By the roadsides you sat waiting for your lovers
God speaks of his people being eager to worship any idol as being like a prostitute waiting by the road for any man to come along. Alternate translation: "Like a prostitutes waiting at the roadside for her lovers, you were eager to worship any idol you learned about"

as an Arab in the wilderness
God speaks of his people being eager to worship any idol as being like someone in the wilderness waiting for anyone to come along so he could rob them. Alternate translation: "like an Arab in the wilderness waiting for people he might rob"

an Arab in the wilderness
An Arab is a person from Arabia. Some Arabs lived as nomads in the desert and would rob others who came near them. Alternate translation: "a nomad in the wilderness" or "a robber in the wilderness"

Jeremiah 3:3

So the showers have been withheld
This can be stated in active form. Alternate translation: "So I withheld the showers from you" or "So I prevented the rains from falling"

you have the forehead of a prostitute
The arrogance showing on a person's face is spoken of as if the face itself were arrogant. Alternate translation: "But the expression on your face shows that you arrogant, like the face of a prostitute"

Jeremiah 3:4

General Information:
This page has intentionally been left blank.

Jeremiah 3:5

Connecting Statement:
The rhetorical question that begins with the words "Have you not" in verse 4 ends here.

Will he ... to the end?'
The rhetorical question that begins with the words "Have you not" in verse 4 ends here. God uses this question to rebuke his people for calling out to him and saying these things. This question can be translated as a statement. Alternate translation: "You have just called out to me: 'My father ... youth! Will he ... to the end?'"

Will he always be angry? Will he always keep his wrath to the end?
These questions express the people's hope that God will not be angry with them forever. They can be translated as statements. Alternate translation: "Surely he will not always be angry. Surely he will not always keep his wrath to the end."

Look!
"pay attention" or "listen"

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Jeremiah 3:6

Do you see what apostate Israel has done?
God uses this question to draw Jeremiah's attention to Israel's apostasy. It can be translated as a command or a statement. Alternate translation: "See how apostate Israel is!" or "You see how apostate Israel is."

She has gone up
The people of Israel are spoken of as if Israel were a woman. Alternate translation: "Israel's people have gone up" or "They have gone up"

every high hill and under every leafy tree
The tops of hills and under shade trees were common places for people to worship idols. The word "every" is used as a generalization to show that the people were worshiping idols in many different places.

she has acted like a prostitute
God speaks as of Israel worshiping idols as if she were a woman having sex with many men. Alternate translation:

Jeremiah 3:7

her faithless sister Judah saw
God speaks of Israel and Judah as if they were sisters. Alternate translation: "the people of Judah, who also did not obey me, saw"

Jeremiah 3:8

General Information:
Yahweh continues to speak of Israel and Judah being unfaithful to him as if they were two sisters who were unfaithful wives.

certificate of divorce
Something that a man writes to certify that he has divorced his wife.

Jeremiah 3:9

Her prostitution was nothing to her
Here prostitution being "nothing" represents Judah not caring about it. Alternate translation: "She did not care about her prostitution" or "She was not ashamed of her prostitution"

she defiled the land
Here "defiled" represents making the land unacceptable to God. They did this by sinning against him there when they worshiped idols. Alternate translation: "she made my land no good"

she committed adultery with stones and trees
Here "stones" and "trees" represent the stone and wood material that was used to create idols. The people's idol worship is spoken of as if they were committing adultery.

Jeremiah 3:10

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

Jeremiah 3:11

Apostate Israel has been more righteous than faithless Judah!
By calling Israel "more righteous" than Judah, God emphasizes that Judah is very guilty. Alternate translation: "Israel has been unfaithful to me, but Judah is even more guilty than Israel"

Jeremiah 3:12

Go and proclaim these words to the north
Here the north represents the people of Israel who had been taken north to Assyria. Alternate translation: "Go and proclaim these words to the people of Israel"

Jeremiah 3:13

Acknowledge your iniquity
"Admit how you have sinned." God was speaking to Israel.

you have shared your ways with strangers under every leafy tree!
The phrase "shared your ways" is a euphemism for having sexual relations. The word "strangers" is a metaphor for foreign gods. God speaks of Israel worshiping foreign gods as if Israel were a woman who was having sex with strangers.

under every leafy tree
People would worship idols under trees. The word "every" is a generalization used to show that the people of Israel worshiped many gods under many different trees.

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

Jeremiah 3:14

I am your husband
God speaks of Israel belonging to him as if he were Israel's husband. Alternate translation: "you belong to me as a wife belongs to her husband"

Jeremiah 3:15

I will give you shepherds ... they will shepherd you
Here God speaks of leaders as if they were shepherds and the people they led were sheep.

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Alternate translation: "I will give you leaders ... they will lead you"

shepherds after my heart
Here "heart" represents Yahweh's desire or will. The phrase "after my heart" is an idiom that describes people who do God's will. Alternate translation: "shepherds who do my will" or "shepherds who do what I want"

Jeremiah 3:16

you will increase and bear fruit
The word "you" refers to the people of Israel. The phrase "bear fruit" is a metaphor for having many descendants. Alternate translation: "you will increase greatly in number"

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

This matter will no longer come up in their hearts
Here "come up in their hearts" represents thinking about it. Alternate translation: "They will no longer think of this matter"

Jeremiah 3:17

This is Yahweh's throne
Here "Yahweh's throne" represents the place from where Yahweh rules. Alternate translation: "This is from where Yahweh rules"

They will no longer walk in the stubbornness of their wicked hearts
Yahweh speaks of people's actions as if the people were walking along a path. Here the word "hearts" represents their minds or wills. Alternate translation: "They will no longer stubbornly do the wicked things that they want to do"

Jeremiah 3:18

the house of Judah will walk with the house of Israel
Here "walk with" represents being united. Alternate translation: "the people of Judah will be united with the people of Israel"

the house of Judah
The word "house" is a metonym for the family that lives in the house. In this case it refers to the kingdom of Judah, which included the descendants of Judah and Benjamin. Alternate translation: "Judah" or "the kingdom of Judah" or "the people of Judah"

the house of Israel
The word "house" is a metonym for the family that lives in the house. In this case it refers to the kingdom of Israel. Alternate translation: "Israel" or "the kingdom of Israel" or "the people of Israel"

the land that I gave your ancestors as an inheritance
God speaks of giving them the land to possess forever as if it were an inheritance. Alternate translation: "the land that I gave to your ancestors so that it would belong to their descendants forever"

Jeremiah 3:19

As for me
the word "me" refers to Yahweh

How I want to treat you as my son ... nation
This is an exclamation that expresses God's desire. Alternate translation: "I want so much to treat you as my son ... nation"

I want to treat you as my son
God speaks of Israel as if Israel were his son.

an inheritance more beautiful
God speaks of the land he wanted to give to Israel as if it were an inheritance.

Jeremiah 3:20

But like a woman faithless to her husband, you have betrayed me
God speaks of Israel being unfaithful to him as if she were an unfaithful wife.

house of Israel
The word "house" is a metonym for the family that lives in the house. In this case it refers to the kingdom of Israel. See how you translated this in [Jeremiah 3:18]

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

Jeremiah 3:21

A voice is heard
This can be stated in active form. Alternate translation: "People hear a noise"

the weeping and pleading of the people of Israel
"the people of Israel crying and begging loudly"

they have forgotten Yahweh their God
Here "have forgotten" represents neglecting or ignoring. Alternate translation: "They have ignored Yahweh their God"

Jeremiah 3:22

I will heal you of your apostasy!
Possible meanings are 1) "heal you of your apostasy" represents causing Israel to stop being unfaithful to God. Alternate translation: "I will cause you to stop being unfaithful to me" or 2) "heal

you of your apostasy" represents forgiving Israel for being unfaithful. Alternate translation: "I will forgive your apostasy"

heal you of your apostasy
"heal you so you will stop being unfaithful to me"

Behold! We will come to you
It is understood that this is what the people of Israel will say. Alternate translation: "The people will reply, 'Behold! We will come to you" or "You will say "Behold! We will come to you"

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

Jeremiah 3:23

Surely lies come from the hills
Here "the hills" represent the people's worship of false gods on the hills. The people now realize that those false gods could not guide and help them. Alternate translation: "The false gods that we worshiped on the hills could not guide us"

a confusing noise from the mountains
People made a lot of noise on the hills and mountains when they worshiped false gods. Alternate translation: "We made a confusing noise on the mountains while we worshiped them, but they did not help us"

surely Yahweh our God is the salvation of Israel
"surely Yahweh our God is the savior of Israel" or "surely Yahweh our God is the only one who can save Israel"

Jeremiah 3:24

the labor of our ancestors
"what our ancestors have worked for"

their flocks and herds, their sons and daughters
This is a list of animals and people that the people of Israel had killed and offered to the idols.

Jeremiah 3:25

Let us lie down in shame. May our shame cover us
These phrases share similar meanings and emphasize that the people are fully aware of their shameful behavior. Alternate translation: "Let us be completely humiliated"

May our shame cover us
Being fully aware of their shame is spoken of as if shame were covering them like a blanket or a garment.

from the time of our youth
Possible meanings are that 1) "the time of our youth" refers to when each person was young. Alternate translation: "from when we were young" or 2) "the time of our youth" is a metaphor that refers to when Israel was first becoming a nation. Alternate translation: "from when we were first becoming a nation"

have not listened to the voice of Yahweh our God
Here "listened" represents obeying, and "the voice of Yahweh" represents what Yahweh has said. Alternate translation: "have not obeyed what Yahweh our God has said"

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Chapter 4

1 "If you return, Israel—
this is Yahweh's declaration—
then it should be to me that you return.
If you remove your detestable things from before me
and do not wander from me again,
2 and if you are truthful, just, and righteous
when you swear, 'As Yahweh lives,'
then the nations will bless themselves in him,
and in him they will glory."

3 For Yahweh says this to each person in Judah and Jerusalem:

'Plow your own ground,
and do not sow among thorns.
4 Circumcise yourselves to Yahweh,
and remove the foreskins of your heart,
men of Judah and inhabitants of Jerusalem,
or else my fury will break out like fire,
and burn with no one to quench it,
because of the wickedness of your practices.

5 Report in Judah and let it be heard in Jerusalem.
Say, "Blow the ram's horn in the land."
Proclaim, "Gather together.
Let us go to the fortified cities."
6 Lift up the signal flag and point it toward Zion,
and run for safety!
Do not stay, for I am bringing disaster
from the north and great crushing.

7 A lion is coming out from his thicket
and someone who will destroy nations is setting out.
He is leaving his place to bring horror to your land,
to turn your cities into ruins, where no one will live.
8 Because of this, gird yourselves with sackcloth,
lament and wail.
For the force of Yahweh's anger
has not turned away from us.

9 Then it will happen in that day—
this is Yahweh's declaration—
that the hearts of the king and his officials will die.
The priests will be appalled,
and the prophets will be astounded.'"

10 So I said, "Ah! Lord Yahweh. Surely you have completely deceived this people and Jerusalem by saying, 'There will be peace for you.' Yet the sword is striking against their life."

11 In that time it will be said of this people and Jerusalem, "A burning wind from the plains of the desert will make its way to the daughter of my people. It will not winnow or cleanse them. **12** A wind far stronger than that will come at my command, and I will now pass sentence against them.

13 See, he comes up like clouds,
and his chariots are like a storm.
His horses are faster than eagles.
Woe to us, for we will be devastated! **14** Cleanse your heart from wickedness, Jerusalem,
so that you might be saved.
How long will wicked thoughts lodge within you? **15** For a voice is bringing news from Dan
and a report of trouble from the mountains of Ephraim. **16** Make the nations think about this:

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See, announce to Jerusalem
that besiegers are coming from a distant land
to shout in battle against the cities of Judah. **17** They will be like the watchmen
of a cultivated field against her all around,
since she has been rebellious against me—
this is Yahweh's declaration—
18 and your conduct and your deeds
have done these things to you.
This will be your punishment.
How bitter it will be!
It will strike your very heart.

19 My heart! My heart!
I am in anguish in my heart.
My heart is turbulent within me.
I cannot keep quiet for I hear the sound of the horn,
an alarm for battle. **20** Disaster follows after disaster;
for all the land lies in ruins.
Suddenly my tents are destroyed,
my curtains in a moment. **21** How long will I see the signal flag?
Will I hear the sound of the horn?

22 For the foolishness of my people—
they do not know me.
They are stupid children,
and they have no understanding.
They are skilled at doing evil,
but they do not know how to do good.

23 I saw the land. Behold!
It was formless and empty.
For there was no light for the heavens.
24 I looked at the mountains.
Behold, they were trembling,
and all the hills were shaking about.
25 I looked. Behold, there was no one,
and all the birds of the heavens had fled.
26 I looked. Behold, the productive land was a wilderness
and all the cities had been pulled down before Yahweh,
before the fury of his wrath."

27 This is what Yahweh says,

"All the land will become a devastation,
but I will not completely destroy it
28 For this reason, the land will mourn,
and the heavens above will darken.
For I have declared my intentions;
I will not hold back;
I will not turn from carrying them out.

29 Every city will flee from the noise of the horseman
and the archer with a bow;
they will run into the forests.

Every city will climb up into the rocky places.
The cities will be abandoned,
for there will be no one to inhabit them.

30 Now that you have been devastated, what will you do? For though you are clothed in scarlet, and though you adorn yourself with gold jewelry, and though you make your eyes look bigger with paint, you

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are making yourself beautiful in vain. The men who lusted for you now reject you. They are trying to take away your life.

31 So I hear the sound of anguish,
distress as in the birth of a firstborn child,
the sound of the daughter of Zion.
She is gasping for breath.
She spreads out her hands,
'Woe to me! I am fainting because of these murderers.'"

Jeremiah 4 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 4:1-9.

The prophecy revealed to Jeremiah is recorded in 3:19-4:3. Despite covering more than one chapter, this should be seen as one unit. (See: prophet and reveal)

Special concepts in this chapter

Yahweh's punishment

This chapter prophecies Yahweh's punishment on Judah. This should bring Judah to repentance, but it does not. It is also intended to make the nations fear the power of Yahweh and make them desire to worship him. (See: repent and fear)

Jeremiah 4:1

then it should be to me that you return

Possible meanings are that 1) this is a command that emphasizes who they should return to. Alternate translation: "then come back to me" or "then worship me" 1) this is a repetition of the first phrase, which expresses a condition. Alternate translation: "if you will come back to me" or "if you will start worshiping me again"

If you remove your detestable things from before me

Here "detestable things" refers to idols, which God hates. Alternate translation: "If you remove your disgusting idols from my presence"

and do not wander from me again

Here "wander" is a metaphor for being unfaithful. Alternate translation: "and if you remain faithful to me"

Jeremiah 4:2

As Yahweh lives

"As surely as Yahweh is alive." The people use this expression to show that what they say next is certainly true. This is a way of making a solemn promise. Alternate translation: "I solemnly swear"

the nations will bless themselves in him

Here "the nations" is a metonym for people of other nations. The word "him" refers to Yahweh. Since Yahweh is speaking, it can also be translated as "me." Alternate translation: "people of other nations will bless themselves in me"

the nations will bless themselves in him

Here "bless themselves in him" is a metonym for asking Yahweh to bless them. Alternate translation: "the people of the nations will ask Yahweh to bless them"

in him they will glory

The word "him" refers to Yahweh. Since Yahweh is speaking, "him" can also be translated as "me." Alternate translation: "they will boast in me" or "they will praise me"

Jeremiah 4:3

Plow your own ground, and do not sow among thorns

Yahweh tells the people to prepare their lives like a farmer prepares the ground for planting.

Jeremiah 4:4

Circumcise yourselves to Yahweh, and remove the foreskins of your heart

Yahweh describes the people's devotion to him in terms of the physical sign of covenant. Alternate translation: "Dedicate yourselves completely to Yahweh"

Circumcise yourselves ... remove the foreskins of your heart

These two phrases mean basically the same thing. Together they emphasize the command.

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my fury will break out like fire, and burn with no one to quench it
Yahweh speaks of becoming extremely angry as if his anger were fire. Alternate translation: "my anger will burn like a fire and no one will be able to stop it" or "I will be extremely angry, and no one will be able to stop me"

fury
"great anger"

because of the wickedness of your practices
"because of how wicked your practices are" or "because of the wicked things that you do"

Jeremiah 4:5

Report in Judah and let it be heard in Jerusalem
These phrases mean basically the same thing. Together they emphasize the command.

let it be heard in Jerusalem
This can be stated in active form. Alternate translation: "cause the people in Jerusalem to hear it"

Blow the ram's horn in the land
The ram's horn would warn the people that their enemies were coming to attack them.

Let us go to the fortified cities
They would go to the fortified cities for protection from their enemies.

Jeremiah 4:6

disaster ... great crushing
These words mean basically the same thing. The phrase "great crushing" defines what the "disaster" will be.

for I am bringing disaster from the north and great crushing
This represents God sending an army from the north to cause disaster and destruction in Judah. Alternate translation: "for I will cause an army from the north to come and destroy you"

from the north
This represents an enemy army that would come from the north.

great crushing
The abstract noun "crushing" can be translated as a verb. You may need to make explicit who is crushed and who does the crushing. Alternate translation: "the enemy will crush you" or "the enemy will completely destroy you"

Jeremiah 4:7

A lion is coming
God speaks of a powerful army as if it were a fierce lion. Alternate translation: "A powerful and merciless army approaches"

thicket
a set of bushes that grew closely together

someone who will destroy nations
Here "someone" represents a king and his army.

is setting out
This idiom refers to starting to move. Alternate translation: "is starting to march"

to bring horror to your land
This represents destroying the land, which would cause people who see it to be horrified. Alternate translation: "to destroy your land"

Jeremiah 4:8

gird yourselves with sackcloth
People would wear sackcloth to show that they were very sad. In this context it would be to show that they were very sorry for the bad things they had done. The command "gird yourselves," which usually means "prepare for work" or "prepare for battle" is ironic: they are to prepare to mourn, not to work or fight. Alternate translation: "put on the clothes that show you are mourning" or "prepare to mourn"

wail
cry loudly

For the force of Yahweh's anger has not turned away from us
Anger is spoken of as if it were a living thing that could turn away from people. Here "Yahweh's anger has not turned away from us" means that Yahweh is still very angry with the people. Alternate translation: "For Yahweh is still very angry with us"

Jeremiah 4:9

the hearts of the king and his officials will die
Here "hearts" represent courage. Also "the hearts ... will die" represents losing courage and being afraid. Alternate translation: "the king and his officials will stop being courageous" or "the king and his officials will be terrified"

Jeremiah 4:10

the sword is striking against their life
Here enemies being ready to kill people is spoken of as if the sword was a person striking at people. Alternate translation: "our enemies are ready to slaughter us with their swords"

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Jeremiah 4:11

it will be said
This can be stated in active form. Alternate translation: "Yahweh will say"

burning wind from the plains
Here a "burning wind" represents a fierce and merciless enemy.

will make its way
"will travel" or "will rush"

the daughter of my people
Yahweh shows his love for his people by speaking of them as a daughter. Alternate translation: "my people, who are like a daughter to me" or "my dear people"

It will not winnow or cleanse them
The words "winnow" and "cleanse" refer to blowing away the useless skins from grain. Only a light wind was needed for that. Alternate translation: "It will not be a light wind for blowing the chaff away from the grain"

Jeremiah 4:12

A wind far stronger than that
far stronger than the "burning wind" of verse 11. The wind is a metaphor for a fierce and merciless enemy.

will come at my command
"will come when I command it to come"

at my command
This expression in Hebrew is interpreted by some modern versions as "for me" or "from me."

pass sentence against them
"announce their punishment"

Jeremiah 4:13

See, he comes up like clouds
The word "he" refers to the enemy king and his army. The great size of the army is spoken of as if they were giant storm clouds. Alternate translation: "See, great armies like giant clouds are gathering" or "See, great armies are gathering"

comes up
"approaches." If your language has a word for what clouds do just before a strong storm, you might want to use it here.

his chariots are like a storm
The enemies' chariots are spoken of as if they were like a storm. Storms can be noisy, destructive, and fast-moving. Alternate translation: "the roar of their chariots coming is like a fierce storm"

Woe to us
"This is terrible"

for we will be devastated
This can be stated in active form. Alternate translation: "for they will devastate us" or "for they will destroy us all"

Jeremiah 4:14

Cleanse your heart from wickedness, Jerusalem
This is a warning to the people living in Jerusalem to repent. "Cleanse your heart" is a metaphor for removing evil from their lives. Alternate translation: "People of Jerusalem, stop being evil" or "People of Jerusalem, stop living wickedly"

How long will wicked thoughts lodge within you?
This question is used to rebuke the people for always planning how to sin. Alternate translation: "Your deepest thoughts are about how to sin!" or "You are always thinking about how to sin!"

Jeremiah 4:15

a voice is bringing news from Dan
Here "a voice" represents a messenger. Alternate translation: "a messenger comes and tells about what is happening in Dan"

Dan
This probably refers to the region of Dan, which was west of Jerusalem.

from Dan ... mountains of Ephraim
By hearing that the enemies had gotten to Dan and Ephraim, people in Jerusalem would understand that the enemies were getting closer to them.

Jeremiah 4:16

besiegers are coming
Besiegers are soldiers who surround a city in order to keep the people in the city from being able to get supplies of food and water.

Jeremiah 4:17

They will be like the watchmen of a cultivated field against her all around
Carefully guarding a city to keep people from going in and out is spoken of as if they are carefully watching a field to keep people from stealing from it. Alternate translation: "they will guard Jerusalem carefully like watchmen who carefully guard a cultivated field"

against her all around
The word "her" refers to Jerusalem. Jerusalem was often spoken of as if it were a woman.

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Jeremiah 4:18

your conduct and your deeds have done these things to you
Here "conduct" and "deeds" are spoken of as if they are people that could do things. These abstract nouns can be expressed with the phrase "what you have done." Alternate translation: "These things are happening to you because of what you have done"

It will strike your very heart
Here "heart" probably refers to the emotions, and "strike your very heart" probably refers to causing them to suffer terribly. Alternate translation: "It will be as if it strikes your very heart" or "It will cause you to suffer terrible anguish"

Jeremiah 4:19

My heart! My heart!
Here "heart" represents painful emotions, such as grief and fear. The phrase is repeated to express the intensity of the pain.

I am in anguish in my heart
The speaker feels severe emotional pain that causes severe physical pain.

My heart is turbulent within me
"My heart is beating wildly." Here "heart" refers to the body part. It is turbulent because it is beating much stronger and faster than normal.

turbulent
full of confusion, violence, or disorder; not stable or steady

Jeremiah 4:20

Suddenly my tents are destroyed
This can be stated in active form. Alternate translation: "Enemies have suddenly destroyed my tents"

my curtains in a moment
The words "are destroyed" are understood from the previous phrase. Alternate translation: "my curtains are destroyed in a moment" or "and enemies have destroyed my curtains in a moment"

my curtains
Curtains are cloths that are hung to separate the rooms in the tents.

Jeremiah 4:21

How long will I see the signal flag? Will I hear the sound of the horn?
Jeremiah uses these questions to show his distress about seeing the battle flag and hearing the sound of the horn for such a long time. He wishes that the battle would end soon. It can be stated as an exclamation. Alternate translation: "Oh, how I wish that the battle would end, and the flag would be lowered, and the sound of the army's horn would stop"

the sound of the horn
Someone would blow the horn as a signal for battle.

Jeremiah 4:22

For the foolishness of my people ... do not know how to do good.
It can be stated clearly that Yahweh says this. This is probably his reply to Jeremiah, telling why the battle is still happening. Alternate translation: "Yahweh replied, 'It is because of the foolishness of my people ... do not know how to do good.'"

Jeremiah 4:23

General Information:
Jeremiah describes a vision that God gave him about things that would happen later.

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

formless and empty
This vision is a prophecy of what the land of Israel would be like after the people were all taken into captivity.

there was no light for the heavens
"there were no lights in the sky"

Jeremiah 4:24

General Information:
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Jeremiah 4:25

General Information:
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Jeremiah 4:26

the productive land
"the land that in the past had produced much food"

all the cities had been pulled down
"all the cities had been destroyed" or "all the cities were a heap of ruins"

before Yahweh, before the fury of his wrath
This indicates that all these things would happen because Yahweh was so angry with the people of Judah.

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Jeremiah 4:27

All the land will become a devastation
"All the land of Judah will be devastated" or "all the land of Judah will be ruined"

Jeremiah 4:28

the land will mourn, and the heavens above will darken
Jeremiah emphasizes Yahweh's judgment by saying that the earth itself expresses great sorrow.

I will not hold back
"I will not change my mind"

I will not turn from carrying them out
Here "turn" represents deciding not to do what he said he would do. Alternate translation: "I will not change my mind about doing what I said I would do" or "I will not refuse to do what I planned to do"

Jeremiah 4:29

Every city
Here "city" represents the people living in the city. Alternate translation: "The people of every city"

the horseman and the archer with a bow
The words "horseman" and "archer" here are generic nouns that refer to a group of horsemen and a group of archers, not to one particular horseman or archer. Alternate translation: "horsemen and archers with bows"

archer
a person who shoots a bow

they will run into the forests
They will run away to the forests for safety.

The cities will be abandoned, for there will be no one to inhabit them
These two clauses have similar meanings. The second one strengthens the thought in the first. Alternate translation: "The cities will be empty. There will be no one left to live in them"

Jeremiah 4:30

General Information:
Yahweh speaks of the people of Judah as if they were a prostitute because they were unfaithful to him by worshiping other gods.

Connecting Statement:
Yahweh continues speaking to Judah.

Now that you have been devastated, what will you do?
This question is used to tell the people of Judah that there is nothing they can do to help themselves. Alternate translation: "Now that your enemies have devastated you, there is nothing you can do to find help.

you are clothed in scarlet ... gold jewelry ... eyes ... with paint
God speaks of the people of Judah as if they were a prostitute making herself look beautiful in order to attract men to her. This can be stated clearly. Alternate translation: "Like a prostitute you are clothed in scarlet ... good jewelry ... eyes ... with paint"

you are clothed in scarlet
Here "scarlet" represents expensive, red clothing. Alternate translation: "you wear expensive red clothing"

you adorn yourself with gold jewelry
"you put on gold jewelry"

The men who lusted for you now reject you
God speaks of the nations that Judah had depended on for wealth and business as if they were men who lusted after Judah. Those nations would reject Judah when they see God's judgment.

They are trying to take away your life
Here "trying to take your life away" represents trying to kill the people of Judah. Alternate translation: "They are trying to kill you" or "They want to kill you"

Jeremiah 4:31

distress as in the birth
This simile is used to show how greatly distressed Judah will be. Alternate translation: "severe distress as in the pain and suffering a woman has while giving birth"

the daughter of Zion
God shows his love for the people of Jerusalem by speaking of them as a daughter. Alternate translation: "my dear daughter, Zion"

Woe to me
"I am in great danger"

I am fainting
"I am becoming weak"

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Chapter 5

1 "Rush about through the streets of Jerusalem;
search in her city squares, too.
Then look and think about this:
If you can find a man or anyone who is acting justly
and trying to act faithfully,
then I will forgive Jerusalem.
2 Although they say, 'As Yahweh lives,'
yet they are swearing falsely."

3 Yahweh, do your eyes not look for faithfulness?
You struck the people, but they do not feel pain.
You have completely defeated them,
but they still refuse to receive discipline.
They make their faces harder than rock,
for they refuse to repent.
4 So I said,
"Surely these are only poor people.
They are foolish, for they do not know Yahweh's ways
nor their God's decrees.
5 I will go to the important people
and declare God's messages to them,
for they at least know Yahweh's ways,
the decrees of their God."
But they all broke their yoke together;
they all tore apart the chains that bound them to God.
6 So a lion from a thicket will attack them.
A wolf from the Arabah will devastate them.
A leopard is watching their cities
Anyone who goes outside his city will be torn apart.
For their transgressions increase.
Their acts of apostasy are numerous.

7 Why should I pardon these people?
Your sons have abandoned me
and have made oaths by what are not gods.
I fed them fully
but they committed adultery
and walked in great number to the houses of prostitutes.
8 They were horses in heat.
They roamed about wanting to mate.
Each man neighed to his neighbor's wife.
9 So should I not punish them—
this is Yahweh's declaration—
and should I not avenge myself
on a nation that is like this?

10 Go up onto her vineyards' terraces and destroy.
But do not bring complete destruction to them.
Trim their vines,
since those vines do not come from Yahweh.
11 For the houses of Israel and Judah
have completely betrayed me—
this is Yahweh's declaration.

12 They have spoken falsely about Yahweh
and they said, "He will do nothing;
no harm will come upon us,
and we will not see sword or famine.
13 The prophets will become wind,

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the word is not in them,
so let what they say be done to them."

14 So Yahweh, the God of hosts says this,

"Because you have said this, see,
I am about to place my word in your mouth.
It will be like a fire,
and this people will be like wood!
For it will consume them.
15 Behold! I am about to bring a nation
against you from far away, house of Israel—
this is Yahweh's declaration—
it is a lasting nation, an ancient nation!
It is a nation whose language you do not know,
nor will you understand what they say.
16 Its quiver is like an open tomb.
They are all soldiers.
17 They will eat up your harvest and your food.
They will devour your sons and daughters.
They will devour your flocks and herds.
They will devour your vines and fig trees.
They will beat down with a sword
your fortified cities in which you put your trust.

18 But even in those days—this is Yahweh's declaration—I do not intend to destroy you completely. **19** When you, Israel and Judah, say, 'Why has Yahweh our God done all these things to us?' then you, Jeremiah, will say to them, 'Just as you abandoned Yahweh and served foreign gods in your land, so you must also serve strangers in a land that is not your own.'

20 Report this to the house of Jacob
and let it be heard in Judah. Say,
21 'Hear this, you foolish people
who have no understanding;
you have eyes but you cannot see,
and you have ears but you cannot hear.
22 Do you not fear me—
this is Yahweh's declaration—
or tremble before my face?
I have placed a border of sand against the sea
an ongoing decree that it does not violate—
even though the sea rises and falls,
still it does not violate it.
Even though its waves roar,
they do not cross it.
23 But this people has a stubborn and rebellious heart.
They have turned aside and gone away.
24 For they do not say in their hearts,
"Let us fear Yahweh our God,
the one who brings the rain—
the early rain and the late rains—
in their right time,
keeping the appointed weeks of the harvest for us."
25 Your iniquities kept these things from happening.
Your sins have stopped good from coming to you.

26 For wicked men are found with my people.
They watch as someone crouches to capture birds;
they set a trap and catch people.
27 Like a cage full of birds,
their houses are full of deceit.

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So they grow large and become rich.
28 They have become fat;
they shine with well-being.
They crossed over all bounds of wickedness.
They do not plead the cause of the people,
or the cause of the orphan.
They prosper even though they have not
given justice to the needy.
29 Should I not punish them for these things—
this is Yahweh's declaration—
and will I not take vengeance for myself
on a nation like this?
30 An appalling and horrifying thing
has occurred in the land.
31 The prophets prophesy with deceit,
and the priests rule with their own power.
My people love it this way,
but what will happen in the end?'"

Jeremiah 5 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 5:1-31.

Important figures of speech in this chapter

Hyperbole

It is possible that Yahweh is using the word "a" (meaning "even one") as hyperbole when he states, "If you can find a man or anyone who is acting justly and trying to act faithfully, then I will forgive Jerusalem." The purpose of this is to show how evil Jerusalem had become. (See:, justice, faith and forgive and evil)

Rhetorical questions

Yahweh asks several rhetorical questions in this chapter. This is intended to show Jeremiah the justness of his actions.

Jeremiah 5:1

General Information:

Jeremiah often wrote prophecy in the form of poetry. Hebrew poetry uses different kinds of parallelism.

Rush about through the streets

"Go quickly through the streets"

Then look and think about this

"look and find out"

city squares

broad and open places in a city where people can gather

who is acting justly

"who does what is just"

Jeremiah 5:2

Although they say

The word "they" refers to the people of Jerusalem.

As Yahweh lives

"as surely as Yahweh is alive." The people use this expression to show that what they say next is certainly true. This is a way of making a solemn promise. See how you translated this in [Jeremiah 4:2]

Jeremiah 5:3

do your eyes not look for faithfulness?

Jeremiah uses this question to emphasize that what Yahweh really wants is faithfulness. Wanting people to be faithful is spoken of as looking for faithfulness. Alternate translation: "you look for faithfulness." or "you want people to be faithful."

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You struck the people, but they do not feel pain.
God punished his people in various ways. Here it is spoken of as if he hit them. Alternate translation: "You punish the people, but they do not pay attention"

they still refuse to receive discipline
Here "to receive discipline" represents learning from discipline to do what is right. Alternate translation: "they still refuse to learn their lesson"

They make their faces harder than rock
Hard faces represents the expression on their faces that shows that they are stubborn. The simile "harder than rock" shows that the people are extremely stubborn. Alternate translation: "They are extremely stubborn"

Jeremiah 5:4

So I said
Jeremiah is speaking.

Jeremiah 5:5

But they all broke their yoke together; they all tore apart the chains that bound them to God.
The yoke and chains represent the law which bind God and his people.

Jeremiah 5:6

So a lion ... A wolf ... A leopard
These are dangerous animals that can kill people. Possible meanings are that 1) this really is about wild animals killing people or 2) these wild animals are metaphors for enemy armies.

So a lion ... A wolf ... A leopard ... torn apart
One possible meaning is that these are metaphors for enemy armies who will attack Judah. Alternate translation: "Like a lion from the thicket, a wolf from the Arabah, and a leopard, enemy armies will come against their cities, attack them, and destroy them. Anyone who goes outside his city will be killed"

thicket
a set of bushes that grew closely together.

wolf
a large wild dangerous dog

is watching
"is watching for an opportunity to attack"

For their transgressions increase
The abstract noun "transgressions" can be translated with the verb "sin." Alternate translation: "For they sin much"

Their acts of apostasy are numerous
The abstract nouns in "acts of apostasy" can be translated as "the ways they disobey me." Alternate translation: "They disobey me in very many ways"

Jeremiah 5:7

Why should I pardon these people?
Yahweh uses this question to emphasize that he has no reason to pardon these people. Alternate translation: "Because of the things that they do, I cannot pardon these people."

these people
the people of Jerusalem

Your sons
Yahweh is speaking to Jerusalem as though she were a woman who had children. Jerusalem's "sons" represent the people of Jerusalem. Alternate translation: "The people of Jerusalem"

I fed them fully
Providing all they needed is spoken of as feeding them. Alternate translation: "I gave them everything they needed"

they committed adultery and walked in great numbers to the houses of prostitutes
This may be a metaphor for being unfaithful to God and worshiping idols, but idol worship also included prostitution. Alternate translation: "they were unfaithful to me and went in large numbers to the houses of prostitutes"

walked in great numbers to the houses of prostitutes
"went in large groups to the houses of prostitutes" or "large groups of them went to the houses of prostitutes"

Jeremiah 5:8

They were horses in heat ... neighed to his neighbor's wife
Because the God speaks of them as if they were horses that wanted to mate with other horses. Alternate translation: "They were like horses in heat ... neighed to his neighbor's wife"

in heat
ready to mate

mate
when animals breed to reproduce

Each man neighed to his neighbor's wife
Male horses neigh loudly to female horses when they want to mate with them. Alternate translation: "Like horses who mate with more than one horse, these men wanted to sleep with other men's wives"

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Jeremiah 5:9

So should I not punish them ... and should I not avenge myself on a nation that is like this?
Yahweh uses this question to emphasize that the things that they are doing are so bad that he will no have mercy but will punish them. Alternate translation: "Because they do these things, I will punish them ... I will certainly get revenge for myself against them."

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

Jeremiah 5:10

Connecting Statement:
Yahweh continues to speak. Here he speaks to the enemies of Israel.

Go up onto her vineyards' terraces
In verses 10-13 Yahweh speaks to Israel's enemies. This can be made clear in the quotation. Alternate translation: "You enemies of Israel, go up onto her vineyards' terraces"

Go up onto her vineyards' terraces and destroy
Yahweh speaks of Israel and Judah as if they were a vineyard and the people there were vines. Alternate translation: "Go up into Israel and Judah, which are like a vineyard to me, and destroy them"

do not bring complete destruction to them
"do not completely destroy them"

Trim their vines, since those vines do not come from Yahweh
The word "their" refers to the vineyards. Yahweh speaks of the people of Israel and Judah as if they were vines. Alternate translation: "like farmers who trim the vines of a vineyard, you must remove many of the people of Israel and Judah, because they do not belong to Yahweh"

Jeremiah 5:11

For the houses of Israel and Judah
The word "house" is a metonym for a person's descendants. In this case it refers to the people of the kingdoms of Israel and Judah. Alternate translation: "For the people of Israel and Judah"

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

Jeremiah 5:12

They have spoken falsely about Yahweh and they said
"They have spoken falsely about Yahweh by saying"

no harm will come upon us, and we will not see sword or famine
These two sentences say the same thing, the second is more specific than the first.

no harm will come upon us
The idiom "come upon us" means "happen to us." Alternate translation: "No harm will happen to us" or "no one will harm us"

we will not see sword or famine
Here "see" is a metaphor for experience, and "sword" is a metonym for war. Alternate translation: "we will not experience war or famine"

Jeremiah 5:13

The prophets will become wind
Here "prophets" is a metonym that represents what the prophets say, and "wind" is a metaphor for something that does not do anything. Alternate translation: "The prophets words are just noisy wind" or "The prophets make noise like the wind, but what they prophesy will not happen"

the word is not in them
Here "the word" refers to God's message. Alternate translation: "God's message is not in them" or "the messages that they speak are not from God"

so let what they say be done to them
It can be stated clearly what kinds of things the prophets were talking about. Alternate translation: "so let the harm that the prophets talk about come to them" or "since the prophets say that bad things will happen to us, let those bad things happen to the prophets"

Jeremiah 5:14

Because you
The word "you" refers to the people of Israel and Judah.

have said this
See what the people said in Jeremiah 5:12.

see
"look" or "listen" or "pay attention to what I am about to tell you"

I am about to place my word in your mouth
Here "place my word in your mouth" represents causing Jeremiah to speak God's message. Alternate translation: "I will cause you to speak my message"

It will be like a fire, and this people will be like wood
Yahweh speaks of his message as if it were a fire, and of his people as if they were wood.

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For it will consume them
"For my message will consume them." Yahweh's message was about how he would punish his people, so he speaks as if his message would destroy them as a fire destroys wood. Alternate translation: "For when you speak my message, it will destroy the people of Israel as fire destroys wood"

Jeremiah 5:15

against you
"to attack you." The word "you" refers to the people of Israel.

it is a lasting nation, an ancient nation
These phrases mean basically the same thing and emphasize how long the nation has existed. This refers to the nation from far away that Yahweh will bring against Israel. Alternate translation: "it is a very old and enduring nation"

a lasting nation
"an enduring nation" or "a very strong nation"

It is a nation whose language you do not know, nor will you understand what they say
These phrases mean the same thing and emphasize that the Israelites do not know the language of those people. It may imply that the Israelites have not had much contact with them. Alternate translation: "It is a nation whose language you will not understand at all"

Jeremiah 5:16

Connecting Statement:
Yahweh continues to speak to the people of Israel.

Its quiver ... They are all soldiers
Here "Its quiver" represents the enemy nation's army, and the arrows in the quiver represent the soldiers in the army.

quiver
a container for holding arrows

Its quiver is like an open tomb
An open tomb is one that is prepared to have many dead bodies put in it. The enemy army will kill many people. Alternate translation: "That nation's army will use their arrows and kill many people" or "Because of the arrows of its army, many people will die and be buried"

Jeremiah 5:17

They will eat
The word "They" refers to the army of that nation.

They will beat down with a sword your fortified cities
The sword is a synecdoche for all of the different weapons that people use in war. Alternate translation: "They will use their weapons to conquer your strong cities that you trusted to protect you"

your fortified cities
Fortified cities had a wall around them to protect the people inside from their enemies outside.

in which you put your trust
"that you thought were strong enough to keep you safe"

Jeremiah 5:18

Connecting Statement:
Yahweh continues to speak to the people of Israel and Jeremiah.

do not intend to destroy
"will not destroy"

Jeremiah 5:19

done all these things to us
The phrase "these things" refers to sending armies to attack them. Alternate translation: "done all these things to harm us" or "sent foreign armies to attack us"

Just as you ... served foreign gods in your land, so you must also serve strangers
Here "served foreign gods" represents worshiping foreign gods. God would punish them for serving foreign gods by making them serve foreign people. Alternate translation: "Because you ... worshiped foreign gods in your land, you will have to serve foreigners"

Jeremiah 5:20

Connecting Statement:
Yahweh continues to speak to the people of Israel.

Report this
"Tell this"

the house of Jacob
The word "house" is a metonym for the family that lives in the house. In this case it refers to Jacob's descendants. Translate "house of Jacob" as in [Jeremiah 2:4]

let it be heard in Judah
This can be expressed in active from. Alternate translation: "Let those in Judah hear it" or "announce it in Judah"

Jeremiah 5:21

who have no understanding
"who do not understand" or "who understand nothing"

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you cannot see
Here "cannot see" is a metonym for not understanding. Alternate translation: "you do not understand"

you cannot hear
Here "cannot hear" represents not understanding. "Alternate translation: "you do not understand"

Jeremiah 5:22

Do you not fear me ... face?
Yahweh uses this question to emphasize that the people are extremely foolish because they do not fear Yahweh. Alternate translation: "It is foolish that you do not fear me ... face!"

or tremble before my face
The trembling would be because of fear, and being "before my face" represents being aware of who God is. Alternate translation: "or shake with fear because of me"

I have placed a border of sand against the sea
"I placed the sand as the border for the sea"

an ongoing decree that it does not violate
God speaks of the ocean not going past the border of sand as if the border were a law, and as if the ocean were a person who obeys the law. Alternate translation: "an everlasting limit that it cannot cross"

rises and falls
"moves back and forth"

it does not violate it
"the ocean does not violate my decree." God speaks of ocean not going past the border of sand as if the border were a law, and as if the ocean were a person who obeys the law. Alternate translation: "it does not succeed in going past the border"

Jeremiah 5:23

General Information:
Yahweh continues to speak to the people of Israel.

this people has a stubborn and rebellious heart. They have turned
The people's heart represents their attitude toward God. If Yahweh is speaking to the people, this can also be expressed with the word "you." Alternate translation: "but you people have a stubborn and rebellious heart. You have turned" or "but you people are stubborn and rebellious. You have turn"

They have turned aside and gone away
This metaphor presents the people no longer obeying God and doing evil as they please as if they had purposefully left the proper path to somewhere and gone far away from it.. Alternate translation: "They have rebelled and disobey me"

Jeremiah 5:24

they do not say in their hearts
Here "their hearts" represent their thoughts, and "say" represents thinking. Alternate translation: "they do not think"

keeping the appointed weeks of the harvest for us
Here "keeping the appointed weeks of the harvest" represents making sure that those weeks happen at the right time. Alternate translation: "making sure for us that the weeks of harvest happen when they are supposed to"

Jeremiah 5:25

Your iniquities
The word "Your" refers to the descendants of Jacob and the people of Judah.

these things
This refers to the rains and the harvests.

Your sins have stopped good from coming to you
Good things "coming" represents good things happening. "Because of your sins, good things have stopped happening to you"

Jeremiah 5:26

General Information:
Yahweh continues to speak.

For wicked men are found with my people
This can be stated in active form. Alternate translation: "For I have found wicked men among my people"

They watch as someone crouches to capture birds
God speaks of wicked people wanting to harm someone as if they were waiting to capture birds. Alternate translation: "Like someone hiding and waiting to capture birds"

they set a trap and catch people
God speaks of wicked people intentionally harming others as if they were setting a trap. Alternate translation: "They set things up so that they can take advantage of people"

Jeremiah 5:27

Like a cage full of birds, their houses are full of deceit
Here "deceit" represents the things that were taken by deceit. Alternate translation: Like a cage full of birds that a hunter has caught, wicked people's houses are full of things that they have taken by deceiving people

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they grow large and become rich
Here "large" represents powerful. Alternate translation: "these wicked people become powerful and rich"

Jeremiah 5:28

they shine with well-being
Possible meanings are 1) their skin shines because of the healthy food they eat, or 2) their body is smooth because of the muscle and fat between their bones and skin. It indicates that they eat well.

They crossed over all bounds of wickedness
Doing all kinds of wicked things is spoken of as if there were a boundary separating some wicked things from things that are even more wicked. Alternate translation: "They do all kinds of wicked things" or "They even do the most wicked things"

They do not plead the cause of the people, or the cause of the orphan
"They do not plead with the rulers to give the people and the orphans what they need" or "They do not plead with the rulers to give justice to the people and the orphans"

they have not given justice to the needy
"they have not helped the needy by doing what is just for them"

Jeremiah 5:29

Should I not punish ... a nation like this?
Yahweh uses this question to emphasize that the things that they are doing are so bad that he will no have mercy but will punish them. See how you translated a similar sentence in [Jeremiah 5:9]

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

Jeremiah 5:30

General Information:
Yahweh continues to speak.

An appalling and horrifying thing has occurred
This can be stated more actively. Alternate translation: "People do terrible and horrible things"

in the land
Here "the land" refers to the land of Israel.' Alternate translation: "in the land of Israel"

Jeremiah 5:31

The prophets prophesy with deceit, and the priests rule with their own power
These are the atrocities and horrors that are spoken of in verse 30.

The prophets prophesy with deceit
"The prophets prophesy lies" or "The prophets tell lies when they prophesy"

the priests rule with their own power
Possible meanings are 1) the priests do not submit to God's authority. Alternate translation: "the priests rule by their own authority" or 2) the priests rule according to the directions of the prophets

but what will happen in the end?
"but what will you do at the end of all of this?" Yahweh uses this question to emphasize that the people will regret being wicked when he punishes them for it. Alternate translation: "but in the end I will punish you and you will be regret your wicked behavior"

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Chapter 6

1 Find safety, people of Benjamin, by leaving Jerusalem.
Blow a ram's horn in Tekoa.
Raise up over Beth Hakkerem a signal,
since wickedness is appearing from the north;
a great crushing is coming.
2 The daughter of Zion,
the beautiful and delicate woman, will be destroyed.
3 The shepherds and their flocks will go to them;
they will set up tents against her all around;
each man will shepherd with his own hand.

4 "Dedicate yourselves to the gods for the battle.
Arise, let us attack at noon.
Woe to us! For the daylight is fading away
and the evening shadows are falling.
5 But let us attack at night
and destroy her fortresses."

6 For Yahweh of hosts says this:

Cut her trees,
and heap up siege works against Jerusalem.
This is the right city to attack,
because it is filled with oppression.
7 As a well pours out fresh water,
so this city keeps producing wickedness.
Violence and devastation are heard within her;
sickness and wounds are continually before my face.
8 Accept discipline, Jerusalem,
or I will turn away from you
and make you into a ruin, an uninhabited land.'"

9 Yahweh of hosts says this,

"They will certainly glean the remnant of Israel like a vineyard.
Reach out again with your hand to pick grapes from the vines.

10 To whom should I declare and warn
so they will listen?
Look! Their ears are uncircumcised;
they are not able to pay attention!
Look! The word of Yahweh has come to them to correct them,
but they do not want it."
11 But I am filled with Yahweh's fury.
I am tired of holding it in.
He said, to me,
"Pour it out on the children in the streets
and on the groups of young men.
For every man will be taken away with his wife;
and every old person heavy with years.
12 Their houses will be turned over to others,
both their fields and their wives together.
For I will attack the inhabitants of the land with my hand—
this is Yahweh's declaration.
13 Yahweh declares that from the least to the greatest,
all of them are greedy for dishonest gain.
From the prophet to the priest,
all of them practice deceit.
14 They have healed the brokenness of my people lightly,

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saying, 'Peace, Peace,' when there is no peace.
15 Were they ashamed when they practiced abominations?
They were not ashamed;
they did not know how to blush!
So they will fall among the fallen;
they will be brought down
when they are punished, says Yahweh.

16 Yahweh says this,

"Stand at the road crossing and look;
ask for the ancient pathways.
'Where is this good way?'
Then go on it and find a resting place for yourselves.
But the people say,
'We will not go.'
17 I appointed for you watchmen to listen for the ram's horn.
But they said, 'We will not listen.'
18 Therefore, nations, listen!
See, you witnesses, what will happen to them.
19 Hear, earth!
See, I am about to bring disaster to this people,
the fruit of their thoughts,
because they paid no attention to my word
and they have rejected my law.
20 What does this frankincense going up from Sheba mean to me
or these sweet smells from a distant land?
Your burnt offerings are not acceptable to me,
nor are your sacrifices.

21 So Yahweh says this,

'See, I am about to place a stumbling block against this people.
They will stumble over it-fathers and sons together.
Inhabitants and their neighbors will also perish.'

22 Yahweh says this,

'See, a people is coming from the land of the north,
a great nation is being stirred up from the farthest parts of the earth.
23 They will pick up bows and spears.
They are cruel and have no compassion.
Their sound is like the sea roar,
and they are riding on horses,
set out in order as men for battle,
against you, daughter of Zion.'"

24 We have heard the reports about them
and our hands fall limp in distress.
Anguish seizes us as a woman giving birth.
25 Do not go out to the fields,
and do not walk on the roads,
for the swords of the enemy and terror are all around.
26 Daughter of my people,
gird yourself with sackcloth and roll in ashes;
mourn with painful sobs as for an only son,
for the destroyer will suddenly come upon us.

27 "I have made you, Jeremiah,
one who tests my people like one would test metal,
so you will inspect and test their ways.
28 They are all the most stubborn of people,
who go about slandering others.

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All of them are bronze and iron, acting corruptly.
29 The bellows are scorched by the fire that is burning them;
the lead is consumed in the flames.
The refining continues among them,
but it is useless, because the evil is not removed.
30 They will be called rejected silver,
for Yahweh has rejected them."

Jeremiah 6 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 6:1-30.

Special concepts in this chapter

Gods and battle

In the ancient Near East, it was commonly believed that a nation's gods were responsible for military victory. It may have been believed that a god would not defend an evil city. (See: falsegod and evil)

Jeremiah 6:1

General Information:

Yahweh is speaking.

Find safety ... by leaving Jerusalem

Here "Find safety" represents doing what they can in order to be safe. Alternate translation: "Be safe .. by leaving Jerusalem" or "Leave Jerusalem ... so that you can be safe"

people of Benjamin

This is who Yahweh was speaking to.

Blow a ram's horn in Tekoa

A ram's horn is used as a warning that people will be attacked. Alternate translation: "Blow a ram's horn in Tekoa to warn the people that they will be attacked"

Tekoa

This is the name of a town about 18 kilometers south of Jerusalem. The name means "a horn for blowing."

Raise up over Beth Hakkerem a signal

Possible meanings are 1) the signal is smoke from a fire. Alternate translation: "Light a fire to send up smoke at Beth Hakkerem to warn people about the enemy coming" or 2) the signal is a flag. Alternate translation: "Raise up a flag over the town of Beth Hakkerem to warn people about the enemy coming"

Beth Hakkerem

the name of a town about 10 kilometers south of Jerusalem. The name means "the place of the vineyard."

wickedness is appearing from the north

Here "wickedness" represents disaster and the people who will cause it. Alternate translation: "enemies will come from the north and cause disaster to happen to you" or "enemies coming from the north will destroy you"

a great crushing is coming

How the crushing will come can be stated clearly. Alternate translation: "Enemies will come and crush you" or "Enemies will come and destroy you"

Jeremiah 6:2

The daughter of Zion, the beautiful and delicate woman

Zion is another name for Jerusalem. Yahweh speaks of Jerusalem as though it were a woman. He speaks of it as a daughter to show his love for Jerusalem. Alternate translation: "My dear Zion, which is like a beautiful and delicate woman" or "My dear Zion"

Jeremiah 6:3

The shepherds and their flocks will go to them

Kings were often spoken of as shepherds of their people. Alternate translation: "The kings and their soldiers will go to them"

they will set up tents against her all around

The phrase "against her" means "in order to attack Zion." Alternate translation: "they will set up tents all around Zion in order to attack it"

each man will shepherd

God speaks of kings leading their armies to destroy the land, as if they were shepherds leading their sheep to eat grass. Alternate translation: "like a shepherd each king will lead his army" or "each king will lead his army"

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with his own hand
Here "hand" represents the portion of something someone his assigned to take in his hand. Here it refers to the portion of land the king is assigned to conquer. Alternate translation: "and conquer his portion of the land"

Jeremiah 6:4

General Information:
A king from the attacking army is speaking to the men under his control.

Dedicate yourselves
It can be stated clearly that the kings say this. Alternate translation: "The kings say to their armies, 'Dedicate yourselves"

Dedicate yourselves to the gods for the battle
The attacking army tries to ensure that their gods will help them during the war by performing ceremonies and making sacrifices to them. Alternate translation: "Prepare for war by purifying yourselves and sacrificing to the gods"

Arise, let us attack
To arise or stand up is a metaphor for no longer watching and thinking and instead beginning to act. Alternate translation: "Let us stop thinking and begin to attack"

let us attack at noon
"Let us attack Jerusalem at noon"

Woe to us! For the daylight is fading away and the evening shadows are falling
The kings say this later in the day when they want their army to keep fighting even though it is getting dark.

Woe to us! For
"It is too bad that" or "We are sorry to see that"

the daylight is fading away
The end of the day is spoken of in terms of its light becoming dark. Alternate translation: "the day is ending" or "it is beginning to get dark"

are falling
"are stretching out" or "are getting longer"

Jeremiah 6:5

at night
"during the night even though it is dark"

her fortresses
People often spoke of cities as if they were women. Her the word "her" refers to Jerusalem. Alternate translation: "the strong buildings of Jerusalem"

Jeremiah 6:6

Yahweh of hosts says this
Jeremiah often uses these words to introduce an important message from Yahweh.

Cut her trees
God says this to the army that will attack Jerusalem. The word "her" refers to Jerusalem; cities were often spoken of as if they were women. Alternate translation: "Cut down the trees outside of Jerusalem"

heap up siege works against Jerusalem
Siege works are either high mounds of dirt or high ramps made of wood that the enemies build outside the city wall in order go on top of the wall and attack the people inside the city.

because it is filled with oppression
Here "it is filled with oppression" represents people there always oppressing people. Alternate translation: "because its people are always oppressing each other"

Jeremiah 6:7

As a well pours out fresh water, so this city keeps producing wickedness
Here "this city keeps producing wickedness" represents people in the city continuing to do wicked things.

Violence and devastation are heard within her
This can be stated in active form. Alternate translation: "I hear the sound of violence and devastation in her"

sickness and wounds are continually before my face
These things being "before" God's face represents him seeing them. Alternate translation: "I constantly see sickness and wounds"

Jeremiah 6:8

Accept discipline, Jerusalem ... make you into a ruin, an uninhabited land
Here God speaks to the people of Jerusalem as if he were speaking to the city itself. Alternate translation: "Accept discipline, you people of Jerusalem ... make your land into a ruin, an uninhabited land"

Accept discipline
"Accept discipline" here is a metaphor for learning from discipline. Alternate translation: "Learn from your discipline" or "When I punish you, learn to do what is right"

an uninhabited land
"a land that has no people living in it"

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Jeremiah 6:9

They will certainly glean the remnant of Israel like a vineyard
Yahweh speaks of the enemy attacking those who remain as if the enemy were to pick grapes that remain in a vineyard after others have harvested it. Alternate translation: "After destroying Israel, they will certainly come back to attack the people who are still alive"

They will certainly
The word "They" refers to the enemy that Yahweh sends to destroy Israel.

Reach out again with your hand to pick grapes from the vines
Yahweh commands the enemy to attack those who remain in Israel as if the enemy were pick to grapes that remain in a vineyard after others have harvested it. Alternate translation: "Come back and attack the people of Israel who remain" or "Like people who reach out again to pick grapes from vines that they have already harvested, come back and attack the people who remain"

Jeremiah 6:10

To whom should I declare and warn so they will listen
Yahweh uses this question to emphasize that none of the people of Israel would listen to him even after they survived the attack of their enemies. Alternate translation: "There is no one left for me to speak to and warn who might listen"

Look
"You can see it yourself"

Their ears are uncircumcised
This represents their stubborn unwillingness to listen to God. Alternate translation: "Their ears are closed" or "They refuse to listen"

Their ears
The word "Their" refer to the people of Israel.

The word of Yahweh has come to them
This idiom is used to announce that God gave messages to them. He did this through his prophets. Alternate translation: "Yahweh has sent messages to them" or "Yahweh has spoken to them"

they do not want it
"they do not want to listen to the word of Yahweh"

Jeremiah 6:11

But I am filled with Yahweh's fury
Jeremiah is speaking. He feels the same anger that Yahweh feels, and he speaks of being extremely angry as if he were filled with anger. Alternate translation: "I am completely angry as Yahweh is"

I am tired of holding it in
Jeremiah speaks of not showing Yahweh's anger as if he were holding the anger inside himself. Alternate translation: "I am tired from not expressing this anger" or "I am tired of not doing anything about this anger"

Pour it out on the children in the streets and on the groups of young men
God speaks of punishing the people of Israel as if his anger were a liquid that he wanted Jeremiah to pour out on them. Alternate translation: "In anger punish the children in the streets and the groups of young men"

For every man will be taken away with his wife
This can be stated in active form. Alternate translation: "Because enemies will capture every man with his wife"

every old person heavy with years
The words "will be taken" are understood from the previous phrase. Alternate translation: "every old person heavy with years will be taken" or "they will take every old person heavy with years"

every old person heavy with years
The phrase "heavy with years" is an idiom that means "very old." It reinforces the phrase "old person." Alternate translation: "every very old person"

Jeremiah 6:12

Their houses will be turned over to others
This can be stated in active form. Alternate translation: "Their houses will become the possession of other people" or "There people will take their houses"

both their fields and their wives together
The phrase "will be turned over to others" is understood from the previous phrase. Alternate translation: "and their their fields and their women will also be turned over to others"

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

Jeremiah 6:13

that from the least to the greatest, all of them are greedy
The phrase "from the least to the greatest" shows that all the people of Israel are included in the phrase "all of them," regardless of how important they are. Alternate translation: "all of them, including the least powerful, the most powerful, and every one else, are greedy"

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the least
This refers to the least powerful and least important people. Alternate translation: "the least powerful people"

the greatest
This refers to the most powerful and most important people. Alternate translation: "the greatest people" or "the most powerful people"

all of them
"all of the people of Israel"

are greedy for dishonest gain
The abstract noun "gain" can be expressed with the phrases "get more money" or "get more things." Alternate translation: "want to get more money by lying to people" or "strongly desire to get more things and will even trick people in order to get them"

all of them practice deceit
"all of them deceive people" or "all of them are liars"

Jeremiah 6:14

They have healed the brokenness of my people lightly
Possible meanings are 1) the brokenness represents the problems the people have as a result of their sin. Alternate translation: "They act as though my people's problems are not serious" or 2) the brokenness represents the people's sin. Alternate translation: "They act as though my people's sins are not serious"

the brokenness of my people
"the places where my people were broken" or "my people, who were broken,"

lightly
Here "lightly" represents treating the wounds as if they were not serious, as if it were easy to heal them.

'Peace, Peace,' when there is no peace
"'All is well, All is well,' but it is not well"

Jeremiah 6:15

Were they ashamed when they practiced abominations?
God uses this question to show his anger that the people were not ashamed of their sins. Alternate translation: "They committed terrible sins, and they were not ashamed"

they did not know how to blush
When a person is ashamed, his face normally turns red. Alternate translation: "their faces did not even turn red"

they will fall among the fallen
Here "fall" represents being killed. Alternate translation: "they will be killed along with the others who are killed"

they will be brought down when they are punished
Here "will be brought down" represents being destroyed. This can be stated in active form. Alternate translation: "I will destroy them when I punish them"

Jeremiah 6:16

Yahweh says this
It can be stated clearly who Yahweh says this to. Alternate translation: "Yahweh says this to the people of Israel" or "Yahweh says this to his people"

Stand at the road crossing ... We will not go
The roads and pathways refer to ways that people live their lives. Yahweh wants the people of Israel to ask what is the good way to live their lives and for them to live that way.

the road crossing
This refers to the place where two roads meet.

ask for the ancient pathways
The ancient pathways represent their ancestors's behavior, how their ancestors lived long ago. Alternate translation: "ask about the pathways that your ancestors walked on" or "ask about how your ancestors behaved"

Where is this good way
Possible meanings are 1) "this good way" represents the good way to live. Alternate translation: "What is the good way to live" or 2) "this good way" represents the way to live that results in blessings. Alternate translation: "Where is the way to what is good" or "What is the way to live that results in blessing"

Then go on it
"Then walk on that path." Going on that path represents living that way. Alternate translation: "Then live that way"

We will not go
This represents not living that way. Alternate translation: "We will not live that way"

Jeremiah 6:17

I appointed for you watchmen to listen for the ram's horn
Yahweh speaks of his prophets as if they were watchmen who were sent to warn the people of danger.

appointed for you
The word "you" refers to the people of Israel.

to listen for the ram's horn
"to listen to the sound of the ram's horn." Yahweh speaks of his warning messages to his prophets as if the messages were a ram's horn being blown to warn people about the danger that would come. The prophets were to listen to the warning and tell the people about it.

Jeremiah 6:18

Therefore, nations, listen! See, you witnesses, what will happen to them.
These two sentences are telling the people of other nations to witness what Yahweh will do to the rebellious people of Judah. Alternate translation: "Therefore, you people of other nations, listen! You witnesses, see what will happen to my people"

Therefore, nations, listen!
"Therefore, nations, listen to what I am about to say!"

you witnesses
"you who are witnesses"

will happen to them
The word "them" refers to the people of Israel.

Jeremiah 6:19

Hear, earth
Jeremiah is speaking to the people of nations far away from him as if they could hear him. He is speaking as if to the earth itself. Alternate translation: "Listen, everyone who lives on the earth"

I am about to bring disaster to this people
"soon I will punish these people severely"

the fruit of their thoughts
Here the word "fruit" represents results or consequences. Alternate translation: "the consequences of their thoughts"

they paid no attention to my word and they have rejected my law
Here "paid no attention to my word" refers to not listening to what God said, and "rejected my law" refers to refusing to obey God's law. Alternate translation: "they did not listen to what I said and they have not obeyed my law"

Jeremiah 6:20

What does this frankincense going up from Sheba mean to me? Or these sweet smells from a distant land?
God uses these questions to rebuke the people. Alternate translation: "Frankincense from Sheba and sweet smelling cane from a distant land mean nothing to me." or "I do not want your burnt offerings of frankincense from Sheba or sweet smelling cane from a distant land."

these sweet smells
People would burn sweet smelling cane as an offering to God.

are not acceptable to me
"do not please me" or "do not make me happy"

Jeremiah 6:21

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

I am about to place a stumbling block against this people
"I am about to put obstacles in front of this people." Yahweh speaks of the troubles that he will make happen to the people of Israel as if they were a blocks that people stumble over.

fathers and sons together
The phrase "will stumble" is understood from the previous phrase. Alternate translation: "fathers and sons will both stumble" or "fathers and sons will both be hurt"

Inhabitants and their neighbors
"Neighbors and their friends"

Jeremiah 6:22

a people is coming
Their purpose can be made clear. Alternate translation: "a people is coming to attack you" or "an army is coming"

a great nation
Here "nation" represents the army of the nation. Alternate translation: "the army of a great nation"

is being stirred up from the farthest parts of the earth
Being "stirred up" represents preparing to do something. Alternate translation: "is being prepared to come from a distant land"

Jeremiah 6:23

They will pick up bows and spears
"The soldiers will carry bows and spears"

Their sound is like the sea roar
The loud noise that the soldiers make is compared to the loud noise of the ocean. Alternate translation: "The sound that they make is very loud, like the sound of the ocean"

they are riding on horses, set out in order as men for battle
The phrase "set out in order" means that they have organized themselves and are riding in rows. The phrase "as men for battle" indicates that they are ready to fight. Alternate translation: "they are

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riding on horses in their assigned rows, and they are ready to fight against you"

Jeremiah 6:24

We have heard
The word "We" probably refers to Jeremiah and the people of Judah.

our hands fall limp in distress
"our hands are weak because we are anxious"

Anguish seizes us
Feeling great anguish is spoken of as if the anguish grabs them. Alternate translation: "We feel terrible anguish"

as a woman giving birth
The anguish that they feel because the enemy coming to attack them is compared to the anguish that a woman feels when she is about to give birth to a baby. Alternate translation: "like a woman who is about to give birth"

Jeremiah 6:25

General Information:
Jeremiah speaks to the people of Jerusalem. Some versions interpret this as Yahweh speaking to the people of Jerusalem.

for the swords of the enemy and terror are all around
The phrase "swords of the enemy" represents the enemy with their swords ready to attack. The abstract noun "terror" refers to things that cause people to be frightened and can be translated with an adjective. Alternate translation: "For the enemy is everywhere with their swords and everyone else is terrified"

Jeremiah 6:26

Daughter of my people
Jeremiah shows Yahweh's love for his people by speaking to them as a daughter. See how you translated a similar phrase in [Jeremiah 4:11]

gird yourself with sackcloth and roll in ashes
People do these things to show that they are extremely sad. Alternate translation: "Show how sad you are by wearing sackcloth and rolling in ashes"

gird yourself with sackcloth
People would wear sackcloth to show that they were very sad. In this context it would be to show that they were very sorry for the bad things they had done. The command "gird yourselves," which usually means "prepare for work" or "prepare for battle" is ironic: they are to prepare to mourn, not to work or fight. See how you translated similar words in [Jeremiah 4:8]

mourn with painful sobs as for an only son
Jeremiah compares the people's great sadness to the sadness that a mother feels if her only son dies. Alternate translation: "mourn with painful sobs as you would if your only son died"

for the destroyer will suddenly come upon us
"because the enemy army will suddenly come to attack us"

Jeremiah 6:27

General Information:
Yahweh is speaking to Jeremiah. God speaks of the people of Israel being very sinful as if they were silver that was full of impurities. God speaks of punishing Israel to make them stop sinning as if he were boiling silver and lead in a hot fire in order to remove the impurities from the silver.

one who tests my people like one would test metal
Yahweh compares Jeremiah testing his people to a person who tests metal to see how good it is.

their ways
"their behavior" or "how they live"

Jeremiah 6:28

who go about slandering others
"and constantly slander other people"

All of them are bronze and iron
Bronze and iron are hard metals. Yahweh speaks of the people being stubborn as if they were hard like bronze and iron. Alternate translation: "All of them are hard like bronze and iron" or "All of them are stubborn, as hard as bronze and iron"

Jeremiah 6:29

The bellows are scorched by the fire that is burning them; the lead is consumed in the flames
God speaks of punishing his people as if they were silver and he was boiling the silver in a very hot fire. These phrases emphasize that the one boiling the metal was working very hard.

The bellows are scorched by the fire that is burning them
The fire is so hot that it burns the bellows. This can be stated in active form. This very hot fire represents God's judgment. Alternate translation: "The fire is so hot that it scorches the bellows" or "The punishment is so severe that it is like a fire that even burns the bellows"

The bellows are scorched
Bellows are a tool used to blow large amounts of air into a burning fire to make the fire hotter.

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the lead is consumed in the flames
The silver has so many impurities in it that the lead is used up before it can remove them all. This represents the people of Israel being so full of sin, that they continue to sin even after God punishes them. Alternate translation: "the silver is so full of impurities, that the lead that is used to remove them is used up" or "they are like silver that is so full of impurities that the lead cannot remove them all"

The refining continues among them
This can be stated in active form. Alternate translation: "You will continue to refine them" or "You will continue to try to purify them"

because the evil is not removed
God speaks of Israel continuing to be evil as if they were silver and the impurities remained in the silver. This can be stated in active form. Alternate translation: "because the evil remains" or "the impurities remain"

Jeremiah 6:30

They will be called rejected silver, for
This can be stated in active form. Alternate translation: "People will say about the people of Israel, 'They are rejected silver,' for"

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Chapter 7

1 The word that came to Jeremiah from Yahweh, saying, **2** "Stand at the gate of the house of Yahweh and proclaim this word! Say, 'Hear the word of Yahweh, all you of Judah, you who enter these gates to worship Yahweh. **3** Yahweh of hosts, God of Israel, says this: Make your ways and practices good, and I will let you continue to live in this place. **4** Do not entrust yourself to deceitful words and say, "Temple of Yahweh! Temple of Yahweh! Temple of Yahweh!" **5** For if you actually make your ways and practices good; if you completely execute justice between a man and his neighbor— **6** if you do not oppress the sojourner, the orphan, or the widow and do not pour out innocent blood in this place, and do not walk after other gods to your own harm— **7** then I will let you stay in this place, in the land that I gave to your ancestors from ancient times and forever.

8 Behold! You are entrusting yourselves to deceitful words that do not help you. **9** Do you steal, kill, and commit adultery? Do you swear deceitfully and offer incense to Baal and walk after other gods whom you have not known? **10** Then do you come and stand before me in this house that is called by my name and say, "We are saved," so you can do all of these abominations? **11** Is this house, which carries my name, a den of bandits in your eyes? But behold, I have seen it—this is Yahweh's declaration.'

12 'So go to my place that was in Shiloh, where I allowed my name to stay there in the beginning, and look at what I did to it because of the wickedness of my people Israel. **13** So now, on account of your doing all of these practices—this is Yahweh's declaration—I spoke to you time and time again, but you did not listen. I summoned you, but you did not answer. **14** Therefore, what I did to Shiloh, I will also do to this house that is called by my name, the house in which you have trusted, this place that I gave to you and your ancestors. **15** For I will send you out from before me just as I had sent out all your brothers, all the descendants of Ephraim.'

16 As for you, Jeremiah, do not pray for this people, and do not lift up a cry of distress or say a prayer on their behalf, and do not petition me, for I will not listen to you. **17** Do you not see what they are doing in the cities of Judah and in the streets of Jerusalem? **18** The children are gathering wood and the fathers kindling the fire! The women are kneading dough to make cakes for the queen of the heavens and pour out drink offerings for other gods so that they will provoke me. **19** Are they truly provoking me?—this is Yahweh's declaration—is it not themselves whom they are provoking, so that shame is on them? **20** Therefore the Lord Yahweh says this, 'See, my anger and wrath will gush out onto this place, on both man and animals, on the tree in the fields and the fruit on the ground. It will burn and never be extinguished.'

21 Yahweh of hosts, God of Israel says this: 'Add your burnt offerings to your sacrifices and eat the meat. **22** For when I brought your ancestors out from the land of Egypt, I did not require anything from them. I gave them no command about matters of burnt offerings and sacrifices. **23** I only gave them this command, "Listen to my voice, and I will be your God and you will be my people. So walk in all the ways that I am commanding you, so that it may go well with you." **24** But they did not listen or incline their ear. They lived by their own stubborn plans of their wicked hearts, so they went backwards, not forward. **25** Ever since the day when your ancestors went out from the land of Egypt until this day, I have sent every one of my servants, my prophets, to you. I persisted in sending them. **26** But they did not listen to me or incline their ear. Instead, they stiffened their necks. They were more wicked than their ancestors.'

27 So proclaim all these words to them, but they will not listen to you. Proclaim these things to them, but they will not answer you. **28** Say to them: This is a nation that does not listen to the voice of Yahweh its God and does not receive discipline. Truth is destroyed and cut off from their mouths.

29 Cut off your hair and shave yourself, and throw away your hair. Sing a dirge over the open places. For Yahweh has rejected and abandoned this generation in his rage. **30** For the sons of Judah have done evil in my eye—this is Yahweh's declaration—they have set their detestable things in the house that is called by my name, in order to defile it. **31** Then they built the high place of Topheth that is in the Valley of Ben Hinnom. They did this to burn their sons and daughters in fire—something that I did not command, nor did it enter my mind. **32** So see, days are coming—this is Yahweh's declaration—when it will no longer be called Topheth or Valley of Ben Hinnom. It will be the Valley of Slaughter; they will bury bodies in Topheth until there is no room left. **33** The corpses of this people will be food for the birds of the skies and the wild animals of the earth, and there will be no one to frighten them away. **34** I will put an end to the cities of

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Judah and the streets of Jerusalem, the sound of joy and the sound of gladness, the sound of the groom and the sound of the bride, for the land will become a desolation."

Jeremiah 7 General Notes

Structure and formatting

Some translations prefer to set apart quotations. The ULB and many other English translations set the lines of 7:29-34, which is an extended quotation, farther to the right on the page than the rest of the text.

Special concepts in this chapter

Justice in society

Jeremiah commanded the people of Jerusalem to live justly. Without justice, they did not truly have faith in Yahweh. Without this faith in Yahweh, the temple and its rituals were useless. (See: justice and faith and temple)

Other possible translation difficulties in this chapter

"Do not pray for this people"

Yahweh wanted the people to repent. This statement, and the others that follow, may be taken in another way. They are intended to show that it is too late for the people, and their punishment will come regardless of their response. (See: repent)

Jeremiah 7:1

The word that came to Jeremiah from Yahweh, saying,

This idiom is used to introduce a special message from God. See how you translated a similar phrase in [Jeremiah 1:4]

Jeremiah 7:2

all you of Judah

"all you people of Judah"

Jeremiah 7:3

Connecting Statement:

Yahweh continues giving Jeremiah his message to the people of Judah.

Yahweh of hosts ... says this

Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

Make your ways and practices good, and I will let you continue

"If you improve your ways and your practices, then I will let you continue"

in this place

This means in the land of Judah, not in the temple.

Jeremiah 7:4

Do not entrust yourself to deceitful words and say

The reflexive pronoun "yourself" emphasizes the personal risk to the Israelites. Alternate translation: "Do not trust in deceitful words to protect you, saying"

Temple of Yahweh! Temple of Yahweh! Temple of Yahweh!

It is implied that, since the temple belongs to Yahweh and represents his presence, he will protect it and the people of Judah will be safe. Possible meanings for why "Temple of Yahweh" is repeated three times are 1) it was repeated for emphasis or 2) it was repeated as part of a temple liturgy. Alternate translation: "This is the temple of Yahweh so it is absolutely certain that no one will destroy it and we are safe."

Jeremiah 7:5

Connecting Statement:

Yahweh continues giving Jeremiah his message to the people of Judah.

make your ways and practices good

"improve your ways and practices." See how you translated this in Jeremiah 7:3.

completely execute justice

The abstract noun "justice" can be translated using the verb "judge." Alternate translation: "judge rightly"

Jeremiah 7:6

if you do not oppress the sojourner, the orphan, or the widow

This can be expressed in positive terms. "if you treat the sojourner, the orphan, and the widow justly"

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orphan
child whose parents have died

pour out innocent blood
Here pouring out innocent blood represents killing those not deserving death. Alternate translation: "kill innocent people"

walk after other gods
Here walking after is a metonym for following after with the intent to serve and obey. Alternate translation: "serve other gods"

in this place
Here "this place" refers to the land of Judah.

Jeremiah 7:7

will let you stay
"will let you continue to live"

from ancient times and forever
"from ancient times and continually." This means Yahweh gave the land to the people of Judah to be their permanent possession.

Jeremiah 7:8

General Information:
The word "you" in these verses refers to the people of Judah.

Connecting Statement:
Yahweh continues giving Jeremiah his message to the people of Judah.

Behold!
The word "Behold" here alerts us to pay attention to the information that follows.

Jeremiah 7:9

Do you steal, kill, and commit adultery? Do you swear ... and walk after other gods whom you have not known?
These questions expect a positive answer to make the point that God knows the sins they are committing. This can be translated as a statement. Alternate translation: "You steal, kill, and commit adultery. You swear ... and walk after other gods whom you have not known."

swear deceitfully
"lie even in your oaths"

walk after other gods
Here walking after is a metonym for following after with the intent to serve and obey. See how you translated this in [Jeremiah 7:6]

Jeremiah 7:10

Then do you come and stand ... so you can do all of these abominations?
This question expects a positive answer to make the point that God knows the hypocrisy of their words and actions. This can be translated as a statement. Alternate translation: "Then you come and stand ... so you can do all of these abominations."

house that is called by my name
This is a metonym for Yahweh's temple. It can be expressed in active form. Alternate translation: "house that belongs to me" or "temple where you worship me"

Jeremiah 7:11

Is this house, which carries my name, a den of bandits in your eyes?
This question expects a positive answer to make the point that God knows what they think about Yahweh's temple. This can be translated as a statement. Alternate translation: "This house, which carries my name, is a den of bandits in your eyes!" or "You act as though you think this house, which is called by my name, should be a place where bandits can go to hide!"

this house, which carries my name
Yahweh's temple is spoken of as if it was carrying the name of Yahweh. This has a similar meaning to "this house that is called by my name" in the previous verse.

bandits
violent people who steal and destroy

But behold, I have seen it
"But I certainly have seen what you are doing"

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

Jeremiah 7:12

General Information:
The words "you" and "your" in these verses refer to the people of Judah.

Connecting Statement:
Yahweh continues giving Jeremiah his message to the people of Judah.

my place that was in Shiloh, where I allowed my name to stay there in the beginning
Here "where I allowed my name to stay" is an idiom that means this was a place where Yahweh was worshiped. Alternate translation: "the place in Shiloh where I first allowed my people to worship me"

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Jeremiah 7:13

time and time again
This hendiadys is also an idiom that means something is done many times. Alternate translation: "repeatedly" or "persistently"

Jeremiah 7:14

this house that is called by my name
This is a metonym for Yahweh's temple. It can be expressed in active form. See how you translated this in [Jeremiah 7:10]

Jeremiah 7:15

General Information:
This page has intentionally been left blank.

Jeremiah 7:16

General Information:
Yahweh speaks to Jeremiah about the people of Judah. In these verses, "this people" refers to the people of Judah.

do not pray for this people, and do not lift up a cry of distress or say a prayer on their behalf, and do not petition me
These four clauses each mean about the same thing and are repeated for emphasis.

lift up a cry of distress
"cry out with sadness"

on their behalf
"for their benefit" or "for them"

petition me
"plead with me"

Jeremiah 7:17

Do you not see what they are doing in the cities of Judah and in the streets of Jerusalem?
This question expects a positive answer and is asked to bring these things to Jeremiah's attention. They can be expressed as a statement. Alternate translation: "Look at what they are doing in the cities of Judah and in the streets of Jerusalem!"

Jeremiah 7:18

kindling the fire
"starting the fire"

kneading dough
mixing dough by hand

dough
a thick mixture of flour and liquid used for baking

the queen of the heavens
This was the name of a false god. Alternate translation: "the false god known as 'the queen of the heavens'"

will provoke me
"will anger me"

Jeremiah 7:19

General Information:
In these verses, "they" and "themselves" refer to the people of Judah.

Connecting Statement:
Yahweh continues to speak to Jeremiah about the people of Judah.

is it not themselves whom they are provoking, so that shame is on them?
This question expects a positive answer. It can be expressed as a statement. Alternate translation: "they are provoking themselves, so that shame is on them!" or "they are troubling and bringing shame on themselves!"

shame is on them
The abstract noun "shame" can be translated using the verb "shamed." Alternate translation: "they are shamed"

Jeremiah 7:20

See
This word is used here to draw someone's attention to what is said next. Alternate translation: "Listen" or "Pay attention to what I am about to tell you"

my anger and wrath will gush out onto this place
Yahweh speaks of his anger as if it were something that could be poured out. Alternate translation: "I will punish this place"

anger and wrath
These words mean basically the same thing and emphasize the intensity of Yahweh's anger.

gush out
"pour out"

It will burn and never be extinguished
Yahweh speaks of his anger as if it were a fire that could not be put out. Alternate translation: "No one will will be able to stop my anger"

never be extinguished
"never stop burning"

Jeremiah 7:21

General Information:
In these verses, "you" and "your" refer to the people of Judah.

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Connecting Statement:
Yahweh continues giving Jeremiah his message to the people of Judah.

Yahweh of hosts ... says this
Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

Add your burnt offerings to your sacrifices and eat the meat
The people were supposed to burn the burnt offering completely and only eat the meat from certain sacrifices. Because the people have been disobeying the moral law, God sarcastically tells them to eat the burnt offering as well since he was rejecting it. Alternate translation: "I do not care if you eat the meat from the burnt offerings as well as the meat from your sacrifices"

Jeremiah 7:22

General Information:
This page has intentionally been left blank.

Jeremiah 7:23

Listen to my voice
Here listening to Yahweh's voice means to both hear his words and obey what he says. Alternate translation: "Hear and obey what I say"

walk in all the ways that I am commanding you
Yahweh speaks of obeying his commands as if one were walking in them, like person would walk along a road. Alternate translation: "do everything that I am commanding you"

Jeremiah 7:24

General Information:
The words "you" and "your" in these verses refer to the people of Judah. "They" refers to the ancestors of the people of Judah.

Connecting Statement:
Yahweh continues giving Jeremiah his message to the people of Judah.

they did not listen or incline their ear
These phrases mean about the same thing and are repeated for emphasis.

incline their ear
To "incline the ear" is to lean toward the speaker so as to better hear the words. This is a metaphor for listening carefully and paying attention. Alternate translation: "listen carefully" or "pay attention"

by their own stubborn plans of their wicked hearts
"according to their own plans because they were wicked and stubborn"

they went backwards, not forward
This is a metaphor. Possible meanings are 1) they refused to pay attention to Yahweh, instead of eagerly obeying him. Alternate translation: "they went away from me instead of drawing closer to me" or 2) they got worse and worse instead of improving. Alternate translation: "they got worse instead of better"

Jeremiah 7:25

Ever since the day when your ancestors went out from the land of Egypt until this day
This is a generalization that means over this entire period of time, not every day during this period of time. Alternate translation: "From the time your ancestors went out from the land of Egypt until now"

I persisted in sending them
"I sent them again and again" or "I repeatedly sent them"

Jeremiah 7:26

they stiffened their necks
This is an idiom that means they were stubborn. Alternate translation: "they became stubborn" or "they resisted me"

They were more wicked
"Each generation was more wicked"

Jeremiah 7:27

General Information:
The words "them" and "they" in these verses refer to the people of Judah.

Connecting Statement:
Yahweh continues giving Jeremiah his message to the people of Judah.

So proclaim all these words to them, but they will not listen to you. Proclaim these things to them, but they will not answer you.
These two sentences say the same thing, The second emphasizes the message of the first. Alternate translation: "Tell them my message, but they will not listen to you or answer you."

Jeremiah 7:28

the voice of Yahweh its God
Here "the voice of Yahweh" represents what Yahweh has said. See how you translated this in [Jeremiah 3:25]

Truth is destroyed and cut off from their mouths
Yahweh speaks of truth as if it was something the people could destroy and stop saying. This can be stated in active form. Alternate translation: "The

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people destroy truth and cut it off from their mouths" or "The people tell only lies"

Truth is destroyed
The abstract noun "truth" can be translated using the adjective "truthful." Alternate translation: "What is truthful is destroyed"

Jeremiah 7:29

General Information:
The word "your" in these verses refers to the people of Judah.

Connecting Statement:
Yahweh continues giving Jeremiah his message to the people of Judah.

Cut off your hair and shave yourself, and throw away your hair
This would be done as a sign of mourning.

rejected and abandoned
These two words have similar meanings and are repeated for emphasis.

Jeremiah 7:30

sons of Judah
This refers to the people of Judah. Alternate translation: "people of Judah"

their detestable things
Here "detestable things" refers to idols, which God hates. Alternate translation: "their disgusting idols"

house that is called by my name
This is a metonym for Yahweh's temple. It can be expressed in active form. See how you translated this in [Jeremiah 7:10]

Jeremiah 7:31

General Information:
The words "they" and "their" in these verses refer to the people of Judah.

Connecting Statement:
Yahweh continues to describe the evil things that the people of Judah had done.

the high place of Topheth
This is the name of a place where the people of Israel sacrificed their children to a false god by burning them with fire.

the Valley of Ben Hinnom
This is the name of a valley south of the city of Jerusalem, where people sacrificed to false gods.

nor did it enter my mind
Here the word "mind" refers to Yahweh's thoughts. Alternate translation: "nor did I ever think about it"

Jeremiah 7:32

So see
The word "see" here adds emphasis to what follows. Alternate translation: "Indeed"

days are coming ... when it
Future time is spoken of as if the "days are coming." Alternate translation: "in the future ... it" or "there will be a time ... when it"

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

it will no longer be called
This can be stated in active form. Alternate translation: "people will no longer call it"

they will bury bodies
"they will bury dead people"

no room left
"no place remaining"

Jeremiah 7:33

Connecting Statement:
Yahweh continues to speak of his judgment on the people of Judah.

The corpses
"The dead bodies"

this people
"the people of Judah"

the birds of the skies
See how you translated "the birds of the heavens" in Jeremiah 4:25.

the wild animals of the earth
Another possible meaning is "the wild animals of the land," referring to Judah.

to frighten them away
"to scare them away"

Jeremiah 7:34

I will put an end to
"I will remove from"

the sound of joy and the sound of gladness
These two phrases mean almost the same thing and are repeated for emphasis. The abstract nouns "joy" and "gladness" can be translated using the verb "rejoicing" and the adjective "glad." Alternate translation: "the sounds of people rejoicing and being glad"

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the sound of the groom and the sound of the bride
This is a metonym for what happens at marriage ceremonies. Alternate translation: "and people celebrating marriage"

will become a desolation
The abstract noun "desolation" can be translated using the adjective "desolate." Alternate translation: "will become desolate"

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Chapter 8

1 "At that time—this is Yahweh's declaration—they will bring out from the graves the bones of the kings of
Judah and its officials, the bones of the priests and the prophets, and the bones of the inhabitants of
Jerusalem. **2** Then they will spread them out in the light of the sun and moon and all the stars of the skies;
these things in the sky that they have followed and served, that they have walked after and sought, and
that they have worshiped. The bones will not be gathered or buried again. They will be like dung on the
surface of the earth. **3** In every place where I have driven them, death will be chosen instead of life by all
who remain from this evil family—this is the declaration of Yahweh of hosts.

4 So say to them, 'Yahweh says this:

Does anyone fall and not get up?
Does anyone get lost and not try to return?
5 Why has this people, Jerusalem,
turned away in permanent apostasy? hold on to deceit
and refuse to repent.
6 I paid attention and listened,
but they did not speak right;
no one repented of his wickedness,
no one who says, "What have I done?"
All of them go where they wish,
like a horse rushing toward battle.
7 Even the stork in heaven knows the right times;
and the doves, swifts, and cranes.
They go on their migrations at the right time,
but my people do not know Yahweh's decrees.

8 How can you say,
"We are wise, for the law of Yahweh is with us"?
Indeed, see!
The deceitful pen of the scribes has created deceit.
9 The wise men will be ashamed.
They are dismayed and trapped.
Behold! They reject Yahweh's word,
so what use is their wisdom?
10 So I will give their wives to others,
and their fields to those who will possess them,
because from the least to the greatest,
all of them are greedy for dishonest gain!
From the prophet to the priest,
all of them practice deceit.
11 They have healed the brokenness of my people lightly,
saying, "Peace, Peace," when there is no peace.
12 Were they ashamed when they practiced abominations?
They were not ashamed;
they did not know how to blush!
So they will fall among the fallen;
they will be brought down when they are punished,
says Yahweh.

13 I will remove them completely—
this is Yahweh's declaration—
there will be no grapes on the vine,
nor will there be figs on the fig trees.
For the leaf will wither,
and what I have given to them will pass away.

14 Why are we sitting here?
Come together;
let us go to the fortified cities,

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and we will become silent there in death.
For Yahweh our God will silence us.
He will make us drink poison,
since we have sinned against him.
15 We are hoping for peace,
but there will be nothing good.
We are hoping for a time of healing,
but see, there will be terror. 16 The snorting of his stallions is heard from Dan.
The whole earth shakes
at the sound of the neighing of his strong horses.
For they will come
and consume the land and its wealth,
the city and the ones living in it.

17 For see, I am sending out snakes among you,
adders that you cannot charm.
They will bite you—
this is Yahweh's declaration.'"

18 My sorrow has no end
and my heart is sick.
19 Behold! The cry for help of the daughter of my people
from a land far away!
Is Yahweh not in Zion?
Is her king no longer there?

Why then do they provoke me to anger with their carved figures
and their worthless foreign idols?

20 The harvest has passed on, summer is over.
But we have not been saved.

21 I am hurt because of the hurt of the daughter of my people.
I mourn at the horrible things that have happened to her;
I am dismayed.
22 Is there no medicine in Gilead?
Is there no healer there?
Why will the healing of the daughter of my people not happen?

Jeremiah 8 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 8:5-22.

The prophecy revealed to Jeremiah is recorded in 8:5-9:12. Despite covering more than one chapter, this should be seen as one unit. (See: prophet and reveal)

Important figures of speech in this chapter

Hyperbole
The author frequently uses hyperbole in this chapter to describe the complete destruction of Jerusalem.

Jeremiah 8:1

Connecting Statement:
Yahweh continues to speak of his judgment on the people of Judah.

they will bring
This word "they" here refers to the enemies of the people of Judah.

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its officials
"its princes" or "its rulers"

Jeremiah 8:2

will spread them out
The word "them" refers to the bones of the people listed in the previous verse.

that they have followed and served, that they have walked after and sought, and that they have worshiped
The word "they" here refers to the people of Judah. These three phrases mean about the same thing and are repeated for emphasis.

walked after
This is a metaphor for serving or worshiping. See how you translated this in [Jeremiah 2:23]

The bones will not be gathered or buried again
This can be expressed in active form. Alternate translation: "No one will gather their bones or bury them again"

They will be like dung on the surface of the earth
The bones are compared to dung on the ground both to emphasize that they will be disgusting and because they will not be buried.

on the surface of the earth
"all over the ground"

Jeremiah 8:3

where I have driven them
The word "them" refers to the people of Judah.

death will be chosen instead of life by all who remain from this evil family
This can be translated in active form. Alternate translation: "all who remain from this evil family will choose death instead of life"

this is the declaration of Yahweh of hosts
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how similar words are translated in [Jeremiah 1:8]

Jeremiah 8:4

General Information:
The words "them" and "they" in these verses refer to the people of Judah.

Connecting Statement:
Yahweh continues to speak of his judgment on the people of Judah.

So say to them
Yahweh is telling Jeremiah what to say to the people of Judah.

Does anyone fall and not get up? Does anyone get lost and not try to return?
These questions make the point that the way that the people of Judah were acting did not make sense. They can be translated as a statement. Alternate translation: "You know that when someone falls, he gets back up, and when someone gets lost, he tries to find his way back."

Jeremiah 8:5

Why has this people, Jerusalem, turned away in permanent apostasy?
Yahweh is saying that the way the people of Judah are acting does not make sense. This question can be translated as a statement. Alternate translation: "It does not make sense that this people, Jerusalem, has turned away in permanent apostasy."

Jerusalem
The word "Jerusalem" here is a synecdoche for all the people of Judah. Alternate translation: "Judah"

hold on to deceit
What the people of Judah were doing is spoken of as if they were clinging to deceit and would not let it go.

They hold on to deceit
The abstract noun "deceit" is spoken of as if it were a physical object that a person could hold on to. It can be translated using the verb "deceive." Holding on to something is a metaphor for loving. Alternate translation: "They refuse to turn away from what deceives them" or "They love the people who deceive them"

Jeremiah 8:6

General Information:
The words "they" and "them" in these verses refer to the people of Judah.

Connecting Statement:
Yahweh continues giving Jeremiah his message to the people of Judah.

paid attention and listened
These two things mean about the same thing and are repeated for emphasis.

did not speak right
"did not say what is right"

of his wickedness
The abstract noun "wickedness" can be translated using the adjective "wicked." Alternate translation: "for being wicked"

What have I done?
The implied information is that this is a question that the people of Judah should have been asking. It

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can be translated as a statement. Alternate translation: "I have done a terrible thing."

go where they wish
"go their own way"

like a horse rushing toward battle
The eagerness of the people to follow their own evil way is compared to the eagerness of a war horse running toward a battle.

Jeremiah 8:7

Even the stork in heaven knows the right times; and the doves, swifts, and cranes
The implied information is that these types of birds know the right times to migrate, which means to fly from one place to another at different times of the year for feeding or breeding.

stork ... doves, swifts, and cranes
All of these are different types of birds that migrate.

They go on their migrations at the right time, but my people do not know Yahweh's decrees
The implied information is that the people should have naturally known Yahweh's decrees.

They go on their migrations
The abstract noun "migrations" can be translated using the verb "migrate." Alternate translation: "They migrate" or "They fly from one region to another"

Jeremiah 8:8

Connecting Statement:
Yahweh continues giving Jeremiah his message to the people of Judah.

How can you say, "We are wise, for the law of Yahweh is with us"?
Yahweh asks this question to make the people of Judah think about what they were saying. It can be translated as a statement. Alternate translation: "You think that you are wise because you have the law of Yahweh with you."

How can you say
The "you" here refers to the people of Judah.

Indeed, see!
These words tell the hearer to pay close attention to what follows.

The deceitful pen of the scribes
The pen represents the words that the scribes write. Alternate translation: "The false things that the scribes write"

has created deceit
"has given you false ideas"

Jeremiah 8:9

The wise men will be ashamed
This is irony because the wise men are normally honored for their wisdom. Alternate translation: "Those men who think they are wise will feel ashamed"

dismayed
terrified or shattered

Behold!
"Pay attention!"

so what use is their wisdom?
This question expects a negative answer and is intended to make the hearers think about how little what they consider wisdom is really worth when they reject Yahweh's word. Alternate translation: "so what they think is wise does not do them any good."

Jeremiah 8:10

because from the least to the greatest, all of them are greedy for dishonest gain! From the prophet to the priest, all of them practice deceit
See how you translated this in Jeremiah 6:13.

because from the least to the greatest, all of them are greedy
The phrase "from the least to the greatest" shows that all the people of Judah are included in the phrase "all of them," regardless of how important they are. Alternate translation: "because all of them, including the least powerful, the most powerful, and everyone else, are greedy"

the least
This refers to the least powerful and least important people. Alternate translation: "the least powerful people"

the greatest
This refers to the most powerful and most important people. Alternate translation: "the greatest people" or "the most powerful people"

all of them
"all of the people of Judah"

are greedy for dishonest gain
The abstract noun "gain" can be expressed with the phrases "get more money" or "get more things." Alternate translation: "want to get more money by lying to people" or "strongly desire to get more things and will even trick people in order to get them"

all of them practice deceit
"all of them deceive people" or "all of them are liars"

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Jeremiah 8:11

General Information:
The words "they," "their" and "them" in these verses refer to the people of Judah.

Connecting Statement:
Yahweh continues giving Jeremiah his message to the people of Judah.

They have healed the brokenness of my people lightly
Possible meanings are 1) the brokenness represents the problems the people have as a result of their sin. Alternate translation: "They act as though my people's problems are not serious" or 2) the brokenness represents the people's sin. See how you translated this in [Jeremiah 6:14]

the brokenness of my people
"the places where my people were broken" or "my people, who were broken,"

lightly
Here "lightly" represents treating the wounds as if they were not serious, as if it were easy to heal them.

"Peace, Peace," when there is no peace
"'All is well, All is well,' but it is not well"

Jeremiah 8:12

Were they ashamed when they practiced abominations?
God uses this question to show his anger that the people were not ashamed of their sins. Alternate translation: "They committed terrible sins, and they were not ashamed."

they did not know how to blush
"their faces did not even turn red." When a person is ashamed, his face normally turns red. See how you translated this in Jeremiah 6:15

they will fall among the fallen
Here "fall" represents being killed. Alternate translation: "they will be killed along with the others who are killed"

they will be brought down when they are punished
Here "will be brought down" represents being destroyed. This can be stated in active form. Alternate translation: "I will destroy them when I punish them"

Jeremiah 8:13

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

the leaf will wither
"the leaf will dry up"

what I have given to them will pass away
The meaning of the original text is uncertain here.

Jeremiah 8:14

General Information:
The words "we," "us" and "our" refer to the people of Judah.

Connecting Statement:
Yahweh continues his message by telling us what the people of Judah will say at the time of their punishment.

Why are we sitting here?
This question is asked to motivate action. It can be translated as a statement. Alternate translation: "We should not stay here."

Come together; let us go to the fortified cities
The "fortified cities" were cities with high walls and strong defenses. See how you translated the similar phrases in Jeremiah 4:5.

we will become silent there in death
Here "become silent" means to die. Alternate translation: "let us die there" or "let us wait for our enemies to kill us there"

For Yahweh our God will silence us
Here "silence" is a metaphor for condemning to death. Alternate translation: "because Yahweh our God has condemned us to die"

He will make us drink poison
This is an idiom for Yahweh's judgment on his people.

Jeremiah 8:15

but there will be nothing good
"but nothing good will happen"

but see
"but understand"

Jeremiah 8:16

General Information:
The words "his" and "they" in these verses refer to the enemies of Judah.

Connecting Statement:
Yahweh continues his message about the punishment coming to Judah.

The snorting of his stallions is heard from Dan
This can be expressed in active form. Alternate translation: "The people of Dan hear the snorting of his stallions"

snorting
a loud sound that a horse makes with its nose

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stallions
adult male horses

The whole earth shakes
This is an exaggeration that is a metaphor for the people of Judah trembling with fear. Alternate translation: "All the people of the land shake with fear"

at the sound of the neighing of his strong horses
"when they hear the sound of the enemy's strong horses"

neighing
a sound that a horse makes

they will come and consume
Here the word "consume" means to eat up. It is an idiom for how the enemies come and destroy the land and its inhabitants. Alternate translation: "they will come and destroy"

Jeremiah 8:17

For see
"Now pay attention"

adders that you cannot charm
To charm means to sing or make music in order to control snakes.

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

Jeremiah 8:18

General Information:
Jeremiah and Yahweh have a conversation about the people of Judah.

My sorrow has no end
The word "my" refers to Jeremiah. The original text is unclear and is interpreted here in different ways by modern versions.

has no end
These words are an exaggeration that express the great extent of Jeremiah's sorrow. Alternate translation: "is very great"

my heart is sick
Here "heart" represents Jeremiah, emphasizing his feelings and emotions. Alternate translation: "I feel sick deep down inside me"

Jeremiah 8:19

Behold!
This alerts the reader to pay attention to what follows. "Pay attention!"

the daughter of my people
Jeremiah is speaking about the people of Judah in a way that shows his affection for them, as if for a daughter. See how you translated this in [Jeremiah 4:11]

from a land far away
Possible meanings are 1) From exile. Alternate translation: "from exile in a distant land" or 2) From throughout the land of Judah. Alternate translation: "throughout our land"

Is Yahweh not in Zion? Is her king no longer there?
These two questions are similar in meaning. They imply that the people of Judah are wondering why Yahweh is not saving them. Alternate translation: "Why does Yahweh not save us if he is the king in Zion?"

Why then do they provoke me to anger with their carved figures and their worthless foreign idols?
The word "me" refers to Yahweh. This question can be translated as a statement. Alternate translation: "If they want me to save them, then they must not offend me with their carved figures."

Jeremiah 8:20

General Information:
The word "we" refers to the people of Judah. The words "I" and "my" refer to Jeremiah.

Connecting Statement:
Jeremiah continues talking about the people of Judah.

The harvest has passed on
"Harvest time is over"

But we have not been saved
Jeremiah tells what the people of Judah are saying. This can be stated in active form. Alternate translation: "But Yahweh has not saved us"

Jeremiah 8:21

I am hurt because of the hurt of the daughter of my people. I mourn at the horrible things that have happened to her; I am dismayed
These statements express the same idea in more than one way for emphasis.

Jeremiah 8:22

Is there no medicine in Gilead? Is there no healer there? Why will the healing of the daughter of my people not happen?
These questions are asked to make the point that the people of Judah have not been saved. Alternate translation: "There is medicine in Gilead, and there are healers there, so tell me why the healing of my dear people will not happen."

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Chapter 9

1 If only my head could produce water,
and my eyes be a fountain of tears!
For I wish to weep day and night for those
among the daughter of my people who have been killed.
2 If only someone would give me a place for travelers in the wilderness to stay,
where I could go to abandon my people.
If only I could leave them,
since all of them are adulterers, a company of traitors!

3 "They bend their tongues like their bows for lies,
and it is not because of any faithfulness of theirs
that they grow strong on the earth.
For they go from one wicked act to another.
They do not know me." This is Yahweh's declaration.
4 Each of you, be on guard against your neighbor
and do not trust in any brother.
For every brother is certainly a deceiver,
and every neighbor walks in slander.
5 Each man mocks his neighbor
and does not speak the truth.
Their tongues teach deceitful things.
They are exhausted from committing iniquity.
6 Your dwelling is in the midst of deception;
in their deceit they refuse to acknowledge me—
this is Yahweh's declaration."

7 Yahweh of hosts says this,

"See, I am about to refine them and test them,
for what else can I do, because of what my people have done?
8 Their tongues are deadly arrows; they speak deceit.
With their mouths they proclaim peace with their neighbors,
but with their hearts they lie in wait for them.
9 Should I not punish them because of these things—
this is Yahweh's declaration—
and should I not avenge myself on a nation that is like this?
10 I will sing a song of mourning and wailing for the mountains,
and a dirge will be sung for the meadows in the wilderness.
For they have been made desolate
and no one can pass through them,
and the lowing of the cattle is not heard.
The birds of the skies and the animals
have all fled away.

11 So I will turn Jerusalem into piles of ruins,
a hideout for jackals.
I will make Judah's cities ruined places
without inhabitants."

12 What man is wise enough to understand this? To whom has the mouth of Yahweh spoken, and he will declare it? Why has the land perished and been made desolate like the wilderness that no one can pass through?

13 Yahweh says, "It is because they have abandoned my law that I set before them, because they do not listen to my voice or walk by it. **14** It is because they have walked by their stubborn hearts and have followed the Baals as their fathers taught them to do. **15** Therefore Yahweh of hosts, the God of Israel, says this, 'See, I am about to make this people eat wormwood and drink poisonous water. **16** Then I will scatter them among the nations that they have not known, neither they nor their ancestors. I will send out a sword after them until I have completely destroyed them.'"

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17 Yahweh of hosts says this,

"Think about this: Summon
funeral singers; let them come.
Send out for women skilled at lamenting;
let them come.
18 Let them hurry and sing a mournful song over us,
so our eyes may run with tears and our eyelids flow with water.
19 For the sound of wailing is heard in Zion,
'How we are devastated.
We are greatly ashamed,
for we have abandoned the land
since they tore down our houses.'

20 So you women, hear Yahweh's word;
pay attention to the messages that come from his mouth.
Then teach your daughters a mourning song,
and each neighbor woman a dirge.
21 For death has come through our windows;
it goes into our palaces.
It destroys children from outside,
and young men in the city squares.

22 Declare this, 'This is Yahweh's declaration—

the corpses of men will fall like dung in the fields,
and like grain stalks after the reapers,
and there will be no one to gather them.'"

23 Yahweh says this,

"Do not let the wise man take pride in his wisdom,
or the warrior in his might.
Do not let the wealthy man take pride in his riches.
24 For if a man takes pride in anything,
let it be in this, that he has insight and knows me.
For I am Yahweh, who acts with covenant loyalty,
justice and righteousness on earth.
For it is in these that I take pleasure—
this is Yahweh's declaration."

25 "See, days are coming—this is Yahweh's declaration—when I will punish all the circumcised who are such only in their body. **26** I will punish Egypt and Judah, Edom, the people of Ammon, Moab, and all the desert people who cut the hair on the sides of their heads very short. For all these nations are uncircumcised, and all the house of Israel has an uncircumcised heart."

Jeremiah 9 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 9:1-12, 17-24.

The prophecy revealed to Jeremiah is recorded in 8:5-9:12. Despite covering more than one chapter, this should be seen as one unit. (See: prophet and reveal)

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Special concepts in this chapter

Funeral
This chapter pictures Jerusalem as having a funeral with its typical songs. This is an image used to describe their destruction. It is a time of great sadness.

Circumcision
Circumcision is used here in an unusual way. Since circumcision was intended to be a display of faith, the author uses the term to differentiate between those who have faith in Yahweh and those who don't. This is a type of metaphor. Those who have a circumcised heart have faith in Yahweh while those with an uncircumcised heart do not have faith in Yahweh, regardless of whether they are physically circumcised.

Jeremiah 9:1

General Information:
Yahweh and Jeremiah continue talking about the people of Judah.

If only my head could produce water, and my eyes be a fountain of tears
This is Jeremiah speaking. These two phrases mean the same thing and emphasize how much Jeremiah is weeping. Alternate translation: "I wish I could make more tears"

day and night
By mentioning both "day" and "night" this phrase means all the time. Alternate translation: "all the time" or "continually"

the daughter of my people
Yahweh shows his love for his people by speaking of them as a daughter. Here Jeremiah uses this same phrase for the people that Yahweh uses. See how you translated this in [Jeremiah 4:11]

who have been killed
This can be stated in active form. Alternate translation: "whom the enemy has killed"

Jeremiah 9:2

If only someone would give me
"I wish someone would give me." This is still Jeremiah speaking.

a place for travelers in the wilderness to stay
This refers to a building for people traveling in the wilderness, where they can stop and sleep overnight.

abandon my people
"leave my people"

a company of traitors
a group of people who work together t betray other people"

Jeremiah 9:3

This is Yahweh's declaration
See how you translated these words in Jeremiah 1:8.

They bend their tongues like their bows for lies
God speaks of liars as if they were people who shoot others with bows and arrows. People who use bows and arrows bend their bows in order to fasten the bowstrings. Just as they prepare to shoot arrows, liars prepare to tell lies. Alternate translation: "Their tongues are like bows which they prepare to shoot out lies" or "Their lies are like arrows that they shoot with their tongues"

They
Here the word "They" refers to God's people.

and it is not because of any faithfulness of theirs that they grow strong on the earth
Apparently God's people thought that the reason they were strong was that they were faithful. But they were not faithful. Alternate translation: "and they grow strong on the earth, but it is not because they are faithful" or "and they grow strong on the earth, but not by being faithful"

For they go from one wicked act to another
Committing one evil action after another is spoken of as if the evildoers were going from one action to another. Alternate translation: "For they keep doing evil things"

Jeremiah 9:4

General Information:
Yahweh continues speaking with Jeremiah about the people of Judah.

Each of you
The word "you" refers to the people of Judah.

be on guard against your neighbor and do not trust in any brother
"be careful not to trust your fellow Israelites, and do not even trust your own brother"

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every neighbor walks in slander
Here "walking" is an idiom for living. Alternate translation: "every neighbor slanders one another" or "every neighbor is a slanderer"

Jeremiah 9:5

Each man mocks his neighbor and does not speak the truth
"All of the people mock each other, and they do not tell the truth"

Their tongues teach deceitful things
Here people are represented by their "tongues" to emphasize their speech. Alternate translation: "They teach deceitful things"

They are exhausted from committing iniquity
"They are tired from committing so much sin"

Jeremiah 9:6

Your dwelling is in the midst of deception
Yahweh speaks of living among people who are liars as living in the middle of deception. Alternate translation: "Your dwelling is among the dwellings of liars" or "You dwell in the midst of liars"

in their deceit
"By telling all of these lies"

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

Jeremiah 9:7

General Information:
Yahweh continues to speak about the people of Judah.

See
Yahweh uses this word here to draw Jeremiah's attention to what he says next. Alternate translation: "Listen"

to refine them
Yahweh speaks of testing the people and dealing with their evil ways, as if they were metal that he were melting in a crucible to remove its impurities.

for what else can I do, because of what my people have done?
Yahweh uses this rhetorical question to state that this is how he needs to deal with his people because of what they have done. This question can be written as a statement. Alternate translation: "for this is how I must deal with my people because of what they have done."

Jeremiah 9:8

Their tongues are deadly arrows
This speaks of people's tongues as if they were deadly arrows because of how the people hurt others by what they say. Here their speech is represented by their "tongues." Alternate translation: "Their words are like arrows that kill other people"

they speak deceit
The word "they" refers to "their tongues," which is a metonym for the people whose tongues they are.

With their mouths they proclaim peace with their neighbors
Here people's speech is represented by their "mouths." Alternate translation: "They speak, saying that they want peace with their neighbors"

but with their hearts they lie in wait for them
Here a people's desires are represented by their "hearts." This speaks of them wanting to hurt their neighbors as if they were an animal crouching and waiting to attack its prey. Alternate translation: "but what they really want is to destroy their neighbors"

Jeremiah 9:9

Should I not punish them because of these things ... should I not avenge myself on a nation that is like this?
Yahweh uses this question to emphasize that the things that they are doing are so bad that he will not have mercy and stop himself from punishing them. See how you translated similar words in [Jeremiah 5:9]

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

Jeremiah 9:10

General Information:
Yahweh continues speaking about the people of Judah. In verse 12, Jeremiah makes a comment.

I will sing a song of mourning ... a dirge will be sung for the meadows
Yahweh is mourning for the land of Israel as if it were a person who died.

a dirge will be sung
This can be stated in active form. Alternate translation: "I will sing a dirge"

the meadows
"the fields of grass that the livestock eats"

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For they have been made desolate
This can be stated in active form. Alternate translation: "Because someone has laid waste the meadows and pastures" or "Because someone has destroyed the meadows and pastures"

the lowing of the cattle is not heard
This can be stated in active form. Alternate translation: "Nobody will hear the sound of cattle there"

Jeremiah 9:11

a hideout for jackals
"a place for jackals to hide." Jackals are fierce wild dogs.

places without inhabitants
"places where no people live"

Jeremiah 9:12

What man is wise enough to understand this?
Yahweh uses this rhetorical question to emphasize that only a very wise person will understand the things he has said. This question can be written as a statement. Alternate translation: "Only people who are very wise can understand these things."

To whom has the mouth of Yahweh spoken, and he will declare it?
Yahweh uses this rhetorical question to emphasize that only the people he has spoken to can declare these things. This question can be written as a statement. Alternate translation: "Only those who have been taught by Yahweh can explain these things to others."

the mouth of Yahweh
Here Yahweh's speech is represented by his "mouth." Alternate translation: "Yahweh"

Why has the land perished and been made desolate ... pass through?
Yahweh uses this rhetorical question to emphasize that only a wise person could explain why the land has been made desolate. This question can be written as a statement. Alternate translation: "Only a wise person could explain why the land has perished and been made desolate ... pass through."

has the land perished and been made desolate
This can be stated in active form. Both "perished" and "been made desolate" describe the land being empty of all good things. Alternate translation: "has the land perished? Why has Yahweh made it desolate" or "is the land now empty of all good things"

Jeremiah 9:13

General Information:
Yahweh continues speaking about the people of Judah.

It is because
"These things will happen because"

they have abandoned my law
Yahweh speaks of the people not obeying his law as if it were something that they had walked away from. Alternate translation: "they have rejected my law"

they do not listen to my voice
Here Yahweh's "voice" represents what he says. Alternate translation: "they do not pay attention to the things I tell them"

or walk by it
Here "walk" is an idiom for "live." Alternate translation: "or live the way I tell them to live"

Jeremiah 9:14

they have walked by their stubborn hearts
Here the people's "stubborn hearts" represent their stubborn desires and stubborn will. Also, here "walked" represents living. Alternate translation: "they have been stubborn and lived the way they want to live"

have followed the Baals
"have worshiped the Baals"

Jeremiah 9:15

General Information:
Yahweh continues speaking about the people of Judah.

Yahweh of hosts ... says this
Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

See
Yahweh uses this word here to draw the people's attention to what he says next. Alternate translation: "Listen"

wormwood
a plant that tastes bitter

Jeremiah 9:16

Then I will scatter them among the nations
"Then I will force them to leave here and live in many different countries"

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neither they nor their ancestors
The understood verb may be supplied. Alternate translation: "that neither they nor their ancestors have known"

I will send out a sword after them
Here the word "sword" refers to an enemy army. Alternate translation: "I will send an army of soldiers to fight against them"

I have completely destroyed them
This is a metonym for Yahweh causing the people's enemies to destroy them. Alternate translation: "I have caused their enemies to completely destroy them"

Jeremiah 9:17

General Information:
Yahweh tells the people of Judah to mourn for the coming destruction of the land.

Yahweh of hosts says this
Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

Summon funeral singers; let them come ... Send out for women skilled at lamenting; let them come
These two phrases have the same meaning. They emphasize that they are to call funeral singers to come. Alternate translation: "Get women who are trained in mourning and bring those women here"

Summon funeral singers
"Call women who are professional singers at funerals"

let them come
This is an idiom. Alternate translation: "tell the women to come"

Send out for women skilled at lamenting
The phrase "send out for" is an idiom. Alternate translation: "Send people out to get women who are skilled at mourning"

Jeremiah 9:18

Let them hurry and sing a mournful song ... and our eyelids flow with water
Here Yahweh says what the people of Judah will say when the destruction comes. The words "us" and "our" refer to the people of Judah and does not include Yahweh. This may be written instead as a command from Yahweh to the people. Alternate translation: "Tell them to hurry and sing a song to mourn for you, so your eyes may run with tears and your eyelids flow with water"

so our eyes may run with tears and our eyelids flow with water
This describes the people crying a lot. Alternate translation: "so we will cry very hard with tears flowing from our eyes"

Jeremiah 9:19

General Information:
Here Yahweh is saying what the people of Judah will say when he destroys the land.

For the sound of wailing is heard in Zion
This refers to the people of Zion wailing loudly and can be stated in active form. Alternate translation: "The people of Zion are crying loudly, saying"

How we are devastated
Yahweh tells what the people of Judah will say when the land is destroyed. Alternate translation: "We are very upset"

We are greatly ashamed, for we have abandoned the land since they tore down our houses
"Our shame is great, because enemies destroyed our houses and we had to leave the land of Israel"

Jeremiah 9:20

hear Yahweh's word; pay attention to the messages that come from his mouth
These two phrases mean the same thing and emphasize the command to listen to what Yahweh says. In the second phrase Yahweh's "mouth" is a metonym for himself. Alternate translation: "listen to what Yahweh says. Pay attention to his words"

each neighbor woman a dirge
The understood verb may be supplied. Alternate translation: "teach each neighbor woman a dirge"

Jeremiah 9:21

General Information:
Here Yahweh is saying what the people of Judah will say when he destroys the land.

For death has come through our windows ... young men in the city squares
The people of Judah will compare death to a person who can climb in windows to attack the people inside and attacks people in the palaces, streets, and city squares.

palaces
fancy houses where kings live. Death will come to rich and poor alike.

city squares
marketplaces

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Jeremiah 9:22

This is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

the corpses of men will fall like dung ... like grain stalks after the reapers
These two phrases mean the same thing and emphasize the large number dead bodies. Alternate translation: "dead bodies will fall all over the place"

corpses of men will fall like dung in the fields
This describes the great number of people who will die, by comparing their bodies to dung that falls in the fields. Alternate translation: "dead bodies will drop everywhere like animal dung falls all over the fields"

like grain stalks after the reapers
This describes the great number of people who will die, by comparing their bodies to cut stalks of grain. Alternate translation: "like stalks of grain fall everywhere after the farmers cut them down"

there will be no one to gather them
"there will be nobody to gather the dead bodies"

Jeremiah 9:23

General Information:
These are the words of Yahweh.

Do not let the wise man take pride in his wisdom
"A wise man should not be proud because he is wise"

or the warrior in his might
The understood verb may be supplied. Alternate translation: "or let the warrior take pride in his might"

Do not let the wealthy man take pride in his riches
"A rich man should not be proud because he is rich"

Jeremiah 9:24

has insight and knows me
"understands who I am and knows me." Both of these phrases have similar meanings. They emphasize people knowing who Yahweh is and understanding who he is.

For I am Yahweh
This refers to people knowing Yahweh and his ways. Alternate translation: "Because people should understand that I am Yahweh"

For it is in these that I take pleasure
The word "these" refers to covenant loyalty, justice, and righteousness.

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

Jeremiah 9:25

General Information:
These are the words of Yahweh.

See
Yahweh uses this word here to draw the people's attention to what he says next. Alternate translation: "Listen" or "Indeed"

all the circumcised who are such only in their body
This refers to the people of Israel who have entered into Yahweh's covenant by getting circumcised physically, but who have not changed their inner beings by following his laws. Alternate translation: "all those people who have changed their bodies by circumcising them but who have not changed their inner beings"

Jeremiah 9:26

all the desert people who cut the hair on the sides of their heads very short
This probably refers to people who cut their hair short in order to honor a pagan god. Some modern versions interpret this Hebrew expression as "all the people who live on the edge of the wilderness."

For all these nations are uncircumcised
The word "nations" refers to the people who live in these places. Foreigners being uncircumcised was a sign that they were not in Yahweh's covenant. Alternate translation: "For the people of these nations did not enter into a covenant with Yahweh through circumcision"

all the house of Israel has an uncircumcised heart
The "heart" represents a person's will and desires. An "uncircumcised heart" represents the character of a person that does not follow Yahweh and his laws. Also, the "house" of Israel refers to the people of Israel. Alternate translation: "all the people of Israel are only circumcised on the outside and have not changed their hearts"

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Chapter 10

1 "Hear the word that Yahweh is announcing to you, house of Israel. **2** Yahweh says this,

'Do not learn the ways of the nations,
and do not be dismayed by the signs in the heavens,
for the nations are dismayed by these.
3 For the customs of these people are worthless.
Someone cuts down a tree from the forest.
It is the work of the hands of a craftsman using an axe.
4 Then they decorate it with silver and gold.
They strengthen it with hammer and nails so it will not fall over.
5 What they make with their hands is like scarecrows in a cucumber field,
because they, too, can say nothing,
and they have to be carried because they cannot walk.
Do not fear them, for they cannot bring about evil,
nor are they able to do anything good.'"
6 There is no one like you, Yahweh.
You are great, and your name is great in power.
7 Who does not fear you, king of the nations?
For this is what you deserve,
for there is no one like you among all the wise men of the nations
or all their royal kingdoms.
8 They are both brutish and stupid.
Their vain discipline—it is nothing but wood.
9 They bring hammered silver from Tarshish,
and gold from Uphaz made by artificers,
the hands of refiners.
Their clothes are blue and purple cloth.
Their skillful men made all of these things.
10 But Yahweh is the true God.
He is the living God and eternal king.
The earth quakes at his anger,
and the nations cannot endure his anger.

11 You will speak to them like this, "The gods that did not make the heavens and earth will perish from the earth and from under these heavens."

12 But it was he who made the earth by his power,
and he established the world by his wisdom,
and by his understanding he stretched out the heavens.
13 His voice makes the roar of waters in the heavens,
and he brings up the mists from the ends of the earth.
He makes lightning for the rain
and sends out wind from his storehouse.
14 Every man has become stupid, without knowledge.
Every metalworker is put to shame by his idols.
For his cast metal images are frauds;
there is no life in them.
15 They are useless, the work of mockers;
they will perish at the time of their punishment.
16 But God, the portion of Jacob, is not like these,
for he is the molder of all things.
Israel is the tribe of his inheritance;
Yahweh of hosts is his name.
17 Gather your bundle and leave the land,
you people who have been living under the siege.
18 For Yahweh says this,
"See, I am about to throw the inhabitants of the land out this time.
I will cause them distress,

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and they will find it to be so."

19 Woe to me!
Because of my broken bones, my wound is infected.
So I said,
"Surely this is agony, but I must bear it."
20 My tent is devastated,
and all of my tent cords are cut in two.
They have taken my children away from me,
so they no longer exist.
There is no longer anyone to spread out my tent
or to raise up my tent curtains.
21 For the shepherds are stupid
and they do not seek Yahweh;
so they have not prospered,
and all their flock has been scattered.
22 The report of news has arrived, "See! It is coming,
a great earthquake is coming from the land of the north
to make the cities of Judah into ruins,
hideouts for jackals."
23 I know, Yahweh,
that the way of a man does not come from himself.
No person walking directs his own steps.
24 Discipline me, Yahweh, with justice,
not in your anger or you would destroy me.
25 Pour your fury on the nations that do not know you
and on the families that do not call on your name.
For they have devoured Jacob and consumed him
so as to completely destroy him and demolish his habitation.

Jeremiah 10 General Notes

Structure and formatting

The ULB sets the lines in 10:1-25 farther to the right on the page than the rest of the text because they are a long quotation.

Special concepts in this chapter

Yahweh's power

This chapter contrasts the great power of Yahweh with the powerlessness of any other false god. It is intended to question why the Jews would worship any other god. (See: falsegod)

Jeremiah 10:1

General Information:

Yahweh has just reminded the people of Judah, as well as Egypt, Edom, Ammon, Moab and all people, that they will be punished.

Hear the word

"Hear the message"

house of Israel

Here the "house" of Israel represents the people of Israel. Alternate translation: "people of Israel"

Jeremiah 10:2

Do not learn the ways of the nations

"Do not act like the other nations act"

dismayed

worried or upset

by the signs in the heavens

"by strange things in the sky"

for the nations are dismayed by these

Here "the nations" refer to the people who live in them. This can be written in active form. Alternate translation: "for the people of the nations are afraid of the strange things they see in the sky"

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Jeremiah 10:3

General Information:
Yahweh has just reminded them not to learn the ways of the nations nor be worried by things that happen in the sky.

craftsman
a man skilled in his work

Jeremiah 10:4

General Information:
This page has intentionally been left blank.

Jeremiah 10:5

What they make with their hands is like scarecrows
A scarecrow is a man-like figure made to scare birds and prevent them from eating the crops. Here Yahweh compares the idols to scarecrows because they are not capable of doing anything.

cucumber
a vegetable that is usually long, with green skin and white flesh that contains much water

they have to be carried
This can be stated in active form. Alternate translation: "people have to carry them"

Jeremiah 10:6

General Information:
Jeremiah has just been talking about idol worship.

your name is great in power
Here Yahweh's "name" refers to himself and his reputation. Alternate translation: "you are very powerful"

Jeremiah 10:7

Who does not fear you, king of the nations?
Jeremiah asks this rhetorical question to emphasize that everyone should fear Yahweh. Here he refers to Yahweh as "king of the nations." This question can be written as a statement. Alternate translation: "Everyone should fear you, king of the nations."

what you deserve
"what you have earned"

Jeremiah 10:8

They are both brutish and stupid
The words "brutish" and "stupid" mean basically the same thing and emphasize how foolish the people are for worshiping idols. Alternate translation: "They are all very stupid"

Their vain discipline—it is nothing but wood
The writer writes as if he gets halfway through his statement and cannot continue. "As for what they work so hard to serve, it is only a piece of wood"

Jeremiah 10:9

Tarshish ... Uphaz
places where silver and gold are mined

gold from Uphaz made by artificers, the hands of refiners
This can be stated in active form. Also, the refiners are represented here by their "hands" because they do their work with their hands. Alternate translation: "gold from Uphaz that skilled craftsmen and refiners have made"

artificers
"skilled craftsmen"

refiners
people who heat gold to remove from it anything that is not gold

Their clothes are blue and purple cloth
"The people dress the idols in blue and purple cloth"

Jeremiah 10:10

The earth quakes at his anger
This speaks of the earth shaking as an emotional response to Yahweh's anger, when actually Yahweh causes the earth to quake. Alternate translation: "The earth quakes when he is angry"

quakes
"shakes"

Jeremiah 10:11

General Information:
God is speaking to Jeremiah.

You will speak to them like this
The word "you" refers to the Israelites and the word "them" refers to the people of the other nations.

will perish from the earth
This speaks of the idols disappearing and losing their significance as if they were dying. This emphasizes their lack of power. Alternate translation: "will disappear from the earth"

Jeremiah 10:12

stretched out the heavens
This speaks of Yahweh creating the sky as if it were a large sheet that he stretched out. Alternate translation: "created the heavens" or "created the sky"

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Jeremiah 10:13

His voice makes the roar of waters in the heavens
Here Yahweh is represented by his "voice" to emphasize his speech. The phrase "the roar of waters" refers to loud storms. Alternate translation: "His voice causes the storms in the sky"

he brings up the mists from the ends of the earth
This means that he causes the mists to evaporate and form clouds. The phrase "the ends of the earth" refers to all of the earth. Alternate translation: "he causes clouds to form over every part of the earth"

sends out wind from his storehouse
This speaks of Yahweh causing the wind to blow as if the wind were kept in a storehouse and brought out when he desires.

storehouse
a building where things are kept

Jeremiah 10:14

has become stupid
"is lacking knowledge" or "is as ignorant as an animal"

Every metalworker is put to shame by his idols
This can be stated in active form. Alternate translation: "Every metalworker's idols put him to shame" or "As for every metalworker, his idols shame him"

Jeremiah 10:15

they will perish at the time of their punishment
This speaks of the final destruction of the idols. Alternate translation: "there will be a time when God will destroy them"

Jeremiah 10:16

the portion of Jacob
Here "Jacob" represents the people of Israel. God being their "portion" is an idiom that means that they worship him. Alternate translation: "the portion of Israel" or "whom the people of Israel worship"

the molder of all things
"the creator of all things" or "the one who created all things"

Israel is the tribe of his inheritance
This speaks of Israel belonging to Yahweh as if it were something that Yahweh gained through inheritance. Alternate translation: "The tribe of Israel belongs to him"

Jeremiah 10:17

Gather your bundle
"Gather your belongings"

who have been living under the siege
"whose city has been surrounded by your enemies' army" or "who have been living in your city while an enemy army surrounds it"

Jeremiah 10:18

See
Yahweh uses this word here to draw the peoples' attention to what he says next. Alternate translation: "Listen"

I am about to throw the inhabitants of the land out this time
Here Yahweh speaks of causing the people to leave the land as if they were objects that he were throwing out of a container. Alternate translation: "I will cause the people living in the land to leave that land"

inhabitants of the land
"people who live in the land"

distress
great pain or suffering

Jeremiah 10:19

General Information:
Jeremiah is speaking as if he were the whole tribe of Israel.

Woe to me! Because of my broken bones, my wound is infected
Jeremiah speaks of the peoples' distress as if they were physically wounded by broken bones and infection. Alternate translation: "Woe to us! It is as though we have broken bones and an infected wound"

but I must bear it
Here Jeremiah represents the whole tribe of Israel. Alternate translation: "but we must bear it"

Jeremiah 10:20

My tent is devastated, and all of my tent cords are cut in two
Here Jeremiah speaks of the enemy having destroyed their city as if their tent had been destroyed. Alternate translation: "It is as though our great tent is destroyed; the ropes that held it up have been cut" or "The enemy has completely destroyed our city"

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My tent is devastated
This can be stated in active form. Alternate translation: "My enemy has devastated my tent" or "Our enemy has destroyed our tent"

They have taken my children away from me
Here Jeremiah represents the whole tribe of Israel. Alternate translation: "Our enemies have taken our children away from us"

so they no longer exist
The children no longer existing is a metaphor for the parents never seeing them again. Alternate translation: "and it is like they no longer exist" or "and they will never return again"

There is no longer anyone to spread out my tent or to raise up my tent curtains
Here Jeremiah speaks of them not having descendants to rebuild their city as if their city were a tent that needs to be rebuilt. Alternate translation: "There is no one to rebuild our city"

Jeremiah 10:21

For the shepherds are stupid ... all their flock has been scattered
Here the leaders of Israel are spoken of as if they were shepherds and the people of Israel are spoken of as if they were flocks of sheep. Alternate translation: "For the shepherds of our people are stupid ... all the people of their flock have been scattered"

all their flock has been scattered
This can be stated in active form. Alternate translation: "and their enemies have scattered all their flock"

Jeremiah 10:22

See! It is coming, a great earthquake is coming
Here the marching enemy armies are spoken of as if they were an earthquake. The word "See!" is used here as an idiom to draw the listener's attention to what is said next. Alternate translation: "Look! The enemy army is coming, they sound like a great earthquake as they are marching"

jackals
a type of fierce wild dog

Jeremiah 10:23

General Information:
Jeremiah prays for the people of Israel.

that the way of a man does not come from himself. No person walking directs his own steps
These two phrases mean the same thing. This means that no one has control over the various things that will happen to him during his life. Alternate translation: "that no person controls what will happen to him; no one is able to direct the events that he will experience"

Jeremiah 10:24

General Information:
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Jeremiah 10:25

Pour your fury on the nations
Here "the nations" refer to the people who live in them. Alternate translation: "In your fury, punish the nations" or "In your anger, punish the nations of the people"

that do not call on your name
This is an idiom. Alternate translation: "that do not worship you"

For they have devoured Jacob and consumed him so as to completely destroy him
These three phrases have the same meaning. Jeremiah repeats this idea three times to emphasize the utter destruction of Israel. This speaks of the enemy armies attacking the people of Israel as if the armies were a fierce animal attacking and devouring its prey. Alternate translation: "For they have fiercely attacked the people of Israel and consumed them so as to completely destroy them"

demolish his habitation
"demolish their homes"

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Chapter 11

1 The word that came to Jeremiah from Yahweh, saying, **2** "Listen to the words of this covenant, and
declare them to each man in Judah and to the inhabitants of Jerusalem. **3** Say to them, 'Yahweh, God of
Israel says this: Cursed is anyone who does not listen to the words of this covenant. **4** This is the covenant
that I commanded your ancestors to keep the day I brought them out from the land of Egypt, from the
furnace for smelting iron. I said, "Listen to my voice and do all of these things just as I have commanded
you, for you will be my people and I will be your God." **5** Obey me so that I may confirm the oath that I
swore to your ancestors, the oath that I would give them the land flowing with milk and honey, where you
live today.'" Then I, Jeremiah, answered and said, "Let it be so, Yahweh!"

6 Yahweh said to me, "Proclaim all these things in the cities of Judah and in the streets of Jerusalem. Say,
'Listen to the words of this covenant and carry them out. **7** For I have been giving solemn commands to
your ancestors from the day I brought them up from the land of Egypt until this present time, persistently
warning them and saying, "Listen to my voice."' **8** But they did not listen or incline their ear. Each person
has been walking in the stubbornness of his wicked heart. So I brought all the curses in the covenant that
I commanded them to obey, but the people still did not obey."

9 Next Yahweh said to me, "A conspiracy has been discovered among the men of Judah and the
inhabitants of Jerusalem. **10** They have returned to the iniquities of their earliest ancestors, who refused
to listen to my word. They walked after other gods to worship them. The house of Israel and the house of
Judah broke my covenant that I established with their ancestors. **11** Therefore Yahweh says this, 'See, I
am about to bring disaster on them, disaster from which they will not be able to escape. Then they will
call out to me, but I will not listen to them. **12** The cities of Judah and the inhabitants of Jerusalem will go
and call out to the gods to which they had given offerings, but they will certainly not be saved by them at
the time of their disaster. **13** For you Judah, the number of your gods has increased to equal the number of
your cities. You have made the number of shameful altars in Jerusalem, incense altars for Baal, equal to
the number of her streets.

14 So you yourself, Jeremiah, must not pray for this people. You must not cry for help or pray on their
behalf. For I will not be listening when they call on me in their disaster.

15 Why is my beloved one
the one who has had so many wicked intentions,
in my house?
The meat of your sacrifices cannot help you.
You rejoice because of your evil actions.

16 In the past Yahweh called you a leafy olive tree,
beautiful with lovely fruit.
But he will light a fire on it that will sound like the roar of a storm;
its branches will be broken.

17 For Yahweh of hosts, the one who planted you, has decreed disaster against you because of the wicked
acts that the house of Israel and the house of Judah have committed—they have angered me by giving
offerings to Baal.'"

18 Yahweh made me know these things, so I know them. You, Yahweh, made me see their deeds. **19** I was
like a gentle lamb being led to the slaughter. I did not know that they had formed plans against me,

"Let us destroy the tree with its fruit!
Let us cut him off from the land of the living
so his name will be no longer remembered."
20 Yet Yahweh of hosts is the righteous judge
who examines the heart and the mind.
I will witness your vengeance against them,
for I have presented my case to you.

21 Therefore Yahweh says this concerning the people of Anathoth who are seeking your life, "They say,
'You must not prophesy in the name of Yahweh, or you will die by our hand.' **22** Therefore Yahweh of hosts

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says this, 'See, I am about to punish them. Their vigorous young men will die by the sword. Their sons and their daughters will die by famine. **23** No remnant will be left for them, because I am bringing disaster against the people of Anathoth, a year of their punishment.'"

Jeremiah 11 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 11:15-17, 20.

Special concepts in this chapter

The covenant

The covenant Yahweh made with Moses is prominent in this chapter. Because the people disobeyed this covenant, God will not help them. (See: covenant)

Jeremiah 11:1

The word that came to Jeremiah from Yahweh, saying,

This idiom is used to introduce a special message from God. See how you translated a similar phrase in [Jeremiah 7:1]

Jeremiah 11:2

the inhabitants of Jerusalem

"the people who live in Jerusalem"

Jeremiah 11:3

Cursed is anyone

This can be stated in active form. Alternate translation: "I will curse anyone"

Jeremiah 11:4

from the land of Egypt, from the furnace for smelting iron

This speaks of the horrible circumstances and oppression the Israelites were living in in Egypt by comparing them to a smelting furnace. Alternate translation: "of Egypt. What happened to them in Egypt was terrible; it was as though they were living in a hot furnace"

smelting

heating iron to liquid form

Listen to my voice

The word "voice" here is a metonym for what the speaker says with the voice, and "listen" is a metonym for "obey." Alternate translation: "Obey what I say"

Jeremiah 11:5

the land flowing with milk and honey

"the land where milk and honey flow." God spoke of the land being good for animals and plants as if the milk and honey from those animals and plants were flowing through the land. Alternate translation: "the land that is excellent for raising livestock and growing crops"

Jeremiah 11:6

the words of this covenant

"the terms of this covenant"

carry them out

This is an idiom. Alternate translation: "obey them"

Jeremiah 11:7

solemn

serious and important

Listen to my voice

The word "voice" here is a metonym for what the speaker says with the voice, and "listen" is a metonym for "obey." Alternate translation: "Obey what I say"

Jeremiah 11:8

Each person has been walking in the stubbornness of his wicked heart.

Here "walking" is an idiom for the way a person lives. The word "heart" is a metonym for a person's desires and emotions. Alternate translation: "Each person has refused to change and has been living by his own wicked desires" or "Each person has refused to change and continues to do the evil things that they want to do"

So I brought all the curses in the covenant that I commanded them to obey

"So I punished them with all the curses that I described in this covenant that I had commanded them to obey"

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Jeremiah 11:9

A conspiracy has been discovered
This can be stated in active form. Alternate translation: "There is a conspiracy"

conspiracy
a secret plan to do something that is harmful or illegal

the inhabitants of Jerusalem
"the people who live in Jerusalem"

Jeremiah 11:10

They have returned to the iniquities of their earliest ancestors
"They have returned to committing the same iniquities that their earliest ancestors committed"

walked after
"followed after"

The house of Israel
The word "house" is a metonym for the family that lives in the house. In this case it refers to the kingdom of Israel. See how you translated this in [Jeremiah 3:18]

the house of Judah
The word "house" is a metonym for the family that lives in the house. In this case it refers to the kingdom of Judah, which included the descendants of Judah and Benjamin. See how you translated this in [Jeremiah 3:18]

Jeremiah 11:11

See
This word is used here to draw someone's attention to what is said next. Alternate translation: "Listen" or "Pay attention to what I am about to tell you"

Jeremiah 11:12

The cities of Judah and the inhabitants of Jerusalem
Here the "cities of Judah" represents the people who live in them. Alternate translation: "The people who live in the cities of Judah and in Jerusalem"

but they will certainly not be saved by them
This can be stated in active form. Alternate translation: "but their gods will certainly not save them"

Jeremiah 11:13

to equal
"to as many as"

her streets
"the streets in Jerusalem"

Jeremiah 11:14

You must not cry for help
Or "You must not make a loud cry of sadness"

Jeremiah 11:15

Why is my beloved one, the one who has had so many wicked intentions, in my house?
Yahweh uses this rhetorical question to emphasize that the people Judah no longer have a right to be in his temple. This question can be written as a statement. Alternate translation: "My beloved one, the one who has had so many wicked intentions, should not be in my house."

is my beloved one, the one who has had
The people of Judah are spoken of as if they were a single woman greatly beloved. Alternate translation: "are the people whom I love, those who have had" or "are the people of Judah whom I love, who have had"

Jeremiah 11:16

In the past Yahweh called you a leafy olive tree
In the Old Testament people were often compared to trees or plants. Those who were prosperous and healthy were spoken of as leafy, fruitful tree. Alternate translation: "In the past Yahweh said that you were like a leafy olive tree"

will light a fire on it
This expression continues the metaphor of the tree. The fire stands for the destruction of the people.

that will sound like the roar of a storm
This compares the sound of the raging fire to the sound of a severe storm.

its branches will be broken
This can be stated in active form. Alternate translation: "it will break off your branches"

Jeremiah 11:17

the one who planted you
This speaks of Yahweh placing the people of Israel and Judah in the places where they live as if they were a tree that Yahweh had planted. Alternate translation: "who planted you like a farmer plants a tree" or "the one who placed you to live in the land of Israel and Judah"

has decreed disaster against you
"has decreed that disaster will come upon you"

the house of Israel
The word "house" is a metonym for the family that lives in the house. In this case it refers to the kingdom of Israel. See how you translated this in [Jeremiah 3:18]

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the house of Judah
The word "house" is a metonym for the family that lives in the house. In this case it refers to the kingdom of Judah, which included the descendants of Judah and Benjamin. See how you translated this in [Jeremiah 3:18]

Jeremiah 11:18

Yahweh made me know these things, so I know them
"You have revealed things to me and so I know them." The refers to Yahweh revealing to Jeremiah that his enemies were planning to kill him.

made me see their deeds
The refers to Yahweh revealing to Jeremiah that his enemies were planning to kill him. This is spoken of here as if Jeremiah has already see their actions. Alternate translation: "have revealed to me their evil plans"

Jeremiah 11:19

I was like a gentle lamb being led to the slaughter
This speaks of Jeremiah being unaware of his enemies' plans to kill him by comparing him to a lamb who is being led to be slaughtered.

being led to the slaughter
This can be stated in active form. Alternate translation: "that my enemies were leading to a butcher"

Let us destroy the tree with its fruit
Here Jeremiah's enemies speak of killing him as if he were a fruit tree that they were planning to destroy.

Let us cut him off from the land of the living
The phrase "cut him off" means to destroy him. Also, "the living" refers to living people. Alternate translation: "Let us kill him so he is no longer in the land of those who are alive" or "Let us destroy him so that he is no longer among the world of living people"

his name will be no longer remembered
This can be stated in active form. Alternate translation: "people will no longer remember his name"

Jeremiah 11:20

the heart and the mind
The heart is a metonym for what a person feels and desires and "the mind" is a metonym for what a person thinks and decides. Alternate translation: "a person's feelings and thoughts"

I will witness your vengeance
The word "vengeance" here can be expressed as a verb. Alternate translation: "I will watch you take revenge"

Jeremiah 11:21

Anathoth
This is the name of a special city where priests live.

seeking your life
This phrase represents wanting or trying to kill someone. Alternate translation: "wanting to kill you"

They say
"They say to me." The men are speaking to Jeremiah.

you will die by our hand
Here the men refer to their "hand" to emphasize that they plan to kill him themselves. Alternate translation: "we ourselves will kill you"

Jeremiah 11:22

Yahweh of hosts says this
Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

See
This word is used here to draw someone's attention to what is said next. Alternate translation: "Listen"

vigorous young men
men at the strongest time of their lives

will die by the sword
Here the "sword" represents battle. Alternate translation: "will die in battle"

Jeremiah 11:23

No remnant will be left
This can be stated in active form. Alternate translation: "I will leave none of them"

a year of their punishment
The word "year" here is a idiom that describes a specific period of time that Yahweh decides. Alternate translation: "in the time of their punishment" or "for the time of their punishment is coming"

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Chapter 12

1 You are righteous, Yahweh,
whenever I bring disputes to you.
I must certainly tell you of my reason to complain:
Why do the ways of the wicked succeed?
All the treacherous are at ease.
2 You planted them and they took root.
They continue to produce fruit.
You are near to them in their mouths,
but far away from their hearts.
3 Yet you, Yahweh, know me.
You see me and you test my heart toward you.
Take them away like sheep to the slaughter,
and set them apart for the day of slaughter!
4 How long will the land mourn
and the grass in the field be withered?
Because those who live in it are wicked,
the animals and the birds have been swept away,
because the people said,
"He will not see what happens to us."

5 Yahweh said, "Indeed, if you, Jeremiah,
have run with foot soldiers and they have tired you out,
how can you compete against horses?
And if you are confident only in a peaceful land,
how will you do in the majesty along the Jordan?
6 For even your brothers and your father's family
have betrayed you and have raised their voice against you.
Do not trust in them,
even if they say nice things to you.

7 I have abandoned my house;
I have abandoned my inheritance.
I have given my beloved into the hands of her enemies.
8 My inheritance has become to me
like a lion in a thicket;
she sets herself against me with her own voice,
so I hate her.
9 Has not my prized possession become a speckled bird,
that other birds of prey go against her all around?
Go and gather all the wild beasts
and bring them to devour her.
10 Many shepherds have destroyed my vineyard.
They have trampled on my portion of land;
they turned my delightful portion into a wilderness,
a desolation.
11 They have made her a desolation.
I mourn for her; she is desolate.
All the land has been made desolate,
for there is no one who takes it to heart.
12 Destroyers have come against all
the bare places in the wilderness,
for Yahweh's sword is devouring
from one end of the land to the other.
There is no safety in the land
for any living creature.
13 They have sown wheat but harvest thornbushes.
They are exhausted from work but have gained nothing.
So be ashamed of your gain
because of Yahweh's anger."

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14 Yahweh says this against all my neighbors, the wicked ones who strike at the possession that I made my people Israel inherit, "See, I am the one who is about to uproot them from their own ground, and I will pull up the house of Judah from among them. **15** Then after I uproot those nations, it will happen that I will have compassion on them and bring them back; I will return them—each man to his inheritance and his land. **16** It will come about that if those nations carefully learn the ways of my people, to swear by my name 'As Yahweh lives' just as they have taught my people to swear by Baal, then they will be built up in the midst of my people. **17** But if any do not listen, then I will uproot that nation. It will certainly be uprooted and destroyed—this is Yahweh's declaration."

Jeremiah 12 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 12:1-13.

Special concepts in this chapter

Jeremiah complains that evil men prosper

Jeremiah complains that evil men prosper. He questions Yahweh's justice. Yahweh's response: if Jeremiah is upset by the people of Anathoth, how will he face enemies in Jerusalem? (See: evil and justice)

Yahweh's grace to the other nations

Yahweh gives a gracious offer to the Gentile nations. If the other nations who have been against Judah leave their idols and worship God, then God will allow them to return to their lands. (See: grace)

Jeremiah 12:1

General Information:

Jeremiah speaks to Yahweh.

the wicked

This refers to wicked people. Alternate translation: "wicked people" or "those who are wicked"

Jeremiah 12:2

You planted them and they took root. They continue to produce fruit

Here Jeremiah speaks of the wicked as if they were fruit trees. Alternate translation: "They are like fruit trees that you planted, that you allow to prosper and to produce lots of fruit"

You are near to them in their mouths, but far away from their hearts

Here "mouths" represents what a person says. And, "hearts" represents what a person thinks or feels. Also, being loyal is spoken of as if it were being near a person, and being disloyal is spoken of as if it were being far away from a person. Alternate translation: "They always say good things about you, but they do not love or respect you"

Jeremiah 12:3

General Information:

Jeremiah continues speaking to Yahweh.

my heart

Here the "heart" represents a person's thoughts and true feelings. Alternate translation: "my thoughts" or "my inner feelings"

Take them away like sheep to the slaughter

Here Jeremiah asks Yahweh to prepare to punish the wicked as if they were sheep to be taken away to be slaughtered. Alternate translation: "Take the wicked people away, like sheep for slaughter" or "Prepare to punish those wicked people"

the day of slaughter

"the day they will be destroyed"

Jeremiah 12:4

How long will the land mourn and the grass in the field be withered? Because those who live in it are wicked, the animals ... away, because

Some modern translations read, "How long will the land mourn and the grass in the field be withered because those who live in it are wicked? the animals ... away, because." The words "because those who live in it are wicked" can be understood to explain either why the land and grass have dried up or why the animals and birds have died or both. Because the writer is not looking for an answer to his question, some versions change the order of the clauses and remove the rhetorical question. Alternate translation: "Because those who live in the land are wicked, the land is mourns and the grass in the field is withered and the animals ... away. This is because."

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How long will the land mourn
Possible meanings are 1) this is a metaphor for the land being parched, so dry that nothing will grow. Alternate translation: "How long will the land be parched" Or 2) this is a metonym for the people who live in the land mourning because there is nothing to eat. Alternate translation: "How long will the people in the land mourn"

withered
dried up and so dead

the animals and the birds have been swept away
This can be stated in active form. Alternate translation: "The animals and the birds are gone" or "The animals and the birds have all died"

He will not see what happens to us
Possible meanings are 1) The people are saying that God does not know what things will happen to them in their future or 2) God is unaware of their sin. Alternate translation: "God does not see the sinful things that we do"

Jeremiah 12:5

how can you compete against horses?
This rhetorical question implies that he would not be able to run with horses. This question can be written as a statement. Alternate translation: "you will never compete well against horses."

if you are confident
Some translations read, "if you fall down."

a peaceful land
This refers to the open countryside, where it is easy to travel quickly, in contrast to the overgrown thickets along the Jordan River, where it is difficult to move.

how will you do in the majesty along the Jordan?
This rhetorical question implies that he would not be able to run through the "majesty" along the Jordan. This question can be written as a statement. Alternate translation: "you will surely not be able to run in the majesty along the Jordan."

majesty
This is a metonym for the majestic forests or thickets on the banks of the Jordan River. Alternate translation: "forest" or "thickets"

Jeremiah 12:6

raised their voice against you
"have publicly accused you of doing evil"

Jeremiah 12:7

I have abandoned my house; I have abandoned my inheritance. I have given my beloved into the hands of her enemies.
These three sentences have similar meanings. The words "my house," "my inheritance" and "my beloved" all refer to God's people, the nation of Israel. The third sentence tells how God abandoned the nation.

I have abandoned my house; I have abandoned my inheritance
The two phrases are metaphors in which Yahweh speaks of his people as if they were his "house" and his "inheritance." Alternate translation: "I have abandoned my people Israel, the people whom I chose to belong to me"

into the hands of her enemies
Here the word "hands" represents control. Alternate translation: "to be conquered by her enemies" or "over to the control of her enemies"

of her enemies
Here Yahweh refers to his people, the nation of Israel, with a feminine pronoun as if the nation were a woman. Alternate translation: "of their enemies"

Jeremiah 12:8

she sets herself against me with her own voice
This continues to speaks of Yahweh's people as a lion. This speaks of the people showing they are against him as if they were roaring at him. Alternate translation: "it is like she roars at me to defy me"

she sets herself ... with her ... hate her
Here Yahweh refers to his people as a female by using feminine pronouns. Alternate translation: "they set themselves ... with their ... hate them"

Jeremiah 12:9

Has not my prized possession become a speckled bird, that other birds of prey go against her all around?
Yahweh uses this rhetorical question to emphasize that his people are surrounded by their enemies. This question can be written as a statement. Alternate translation: "My prized possession has become a speckled bird and other birds of prey go against her all around."

Has not my prized possession
Here Yahweh speaks of his people as his "prized possession." Alternate translation: "Have not my people, who are my prized possession"

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become a speckled bird, that other birds of prey go against her all around
Here Yahweh speaks of his people being in danger and surrounded by their enemies as if they were a speckled bird surrounded by birds of prey. Alternate translation: "become like a speckled bird, and her enemies are like birds of prey attacking her on all sides"

a speckled bird
"a strange looking bird." This refers to a bird that was often picked on and eaten by other birds.

birds of prey
birds that attack and eat animals

Go and gather all the wild beasts and bring them to devour her
Yahweh speaks here in the form of a command to strengthen what he says. This command is not directed to a specific person and may be written as a statement. Alternate translation: "Let all the wild beasts in the fields come and eat her"

Jeremiah 12:10

Many shepherds have destroyed my vineyard
Here Yahweh speaks of his land and his people being destroyed by armies as if they were a vineyard that shepherds had destroyed. Alternate translation: "My people and my land are like a vineyard that many shepherds have destroyed"

Many shepherds have destroyed
Here the word "shepherds" refers to their sheep. Alternate translation: "Many shepherds have allowed their sheep to destroy"

They have trampled on
"They have crushed under their feet"

my portion of land
"the ground I planted" or "my field"

Jeremiah 12:11

All the land has been made desolate
This can be stated in active form. Alternate translation: "All the land is desolate"

takes it to heart
This is an idiom. Alternate translation: "cares" or "pays any attention"

Jeremiah 12:12

Destroyers have come
"Destroying armies have come"

bare places in the wilderness
"places in the wilderness where nothing grows"

for Yahweh's sword is devouring
Here Yahweh speaks of the armies that he is using to punish his people as being his "sword." His "sword" is described here as if it were a large animal that attacked and devoured the people. Alternate translation: "for the armies are my sword that I am using to punish you" or "for I am sending the destroying armies to attack you"

from one end of the land to the other
This refers to the whole land that belongs to his people.

Jeremiah 12:13

They have sown wheat but harvest thornbushes
"They have sown wheat, but there is nothing to harvest but thornbushes"

They have
"My people have"

thornbushes
a large plant that is covered in sharp points

exhausted
unable to do more, without any more strength

So be ashamed of your gain because of Yahweh's anger
"So be ashamed of your tiny harvest because Yahweh is angry with you." Here the word "gain" does not mean a large amount of something, but refers to a small amount.

Jeremiah 12:14

strike at the possession
"have been trying to take away the land"

made my people Israel inherit
"gave my people Israel as an inheritance"

See
This word is used here to draw someone's attention to what is said next. Alternate translation: "Listen" or "Pay attention to what I am about to tell you"

to uproot them from their own ground
God speaks of forcing the people to leave their land as if they were plants that he was pulling out of the ground. See how you translated this concept in [Jeremiah 1:10]

I will pull up the house of Judah from among them
Here Yahweh speaks of causing the people of Judah to leave the lands of the other nations as if they were plants that he was pulling out of the ground. Alternate translation: "I will cause the house of Judah to leave their lands as well"

pull up
"uproot"

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the house of Judah
The word "house" is a metonym for the family that lives in the house. In this case it refers to the kingdom of Judah, which included the descendants of Judah and Benjamin. See how you translated this in [Jeremiah 3:18]

Jeremiah 12:15

I uproot those nations
God speaks of forcing the people to leave their land as if they were plants that he was pulling out of the ground. Alternate translation: "I make those nations leave their lands and move to different places"

Jeremiah 12:16

General Information:
God's word about Judah's neighbors.

It will come about that
"It will happen that"

As Yahweh lives
"As surely as Yahweh is alive." The people use this expression to show that what they say next is certainly true. This is a way of making a solemn promise. Swearing in Yahweh's name instead of in Baal's name indicates that they worship Yahweh instead of Baal. See how you translated this in [Jeremiah 4:2]

they will be built up in the midst of my people
This speaks of the people becoming prosperous as if they were a building that was being built. This can be stated in active form. Alternate translation: "I will build them up in the midst of my people" or "I will make them wealthy and they will live among my people"

midst
middle

Jeremiah 12:17

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

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Chapter 13

1 Yahweh said this to me, "Go and buy a linen undergarment and put it on around your waist, but do not
put it in water first." **2** So I bought an undergarment as Yahweh directed, and I put in on around my waist.
3 Then the word of Yahweh came to me a second time, saying, **4** "Take the undergarment that you
purchased that is around your waist, get up and go now to Perath. [1] Hide it there in a rock crevice." **5** So
I went and hid it in Perath, just as Yahweh had commanded me. **6** After many days, Yahweh said to me,
"Get up and go back to Perath. Take from there the undergarment that I commanded you to hide." **7** So I
went back to Perath [2] and dug out the undergarment where I had hid it, and behold, it was destroyed
and completely useless.

8 Then the word of Yahweh came to me, saying, **9** "Yahweh says this: In the same way I will destroy the
pride of Judah and the great majesty of Jerusalem. **10** This wicked people who refuses to listen to my
word, who walk in the hardness of their heart, who go after other gods to worship them and bow down to
them—they will be like this undergarment that is good for nothing. **11** For just as an undergarment clings
to someone's hips, so I have made all the house of Israel and all the house of Judah cling to me—this is
Yahweh's declaration—to be my people, to bring me fame, praise, and honor. But they would not listen to
me.

12 So you must speak this word to them, 'Yahweh, the God of Israel, says this: Every jar will be filled with
wine.' They will say to you, 'Do we not indeed know that every jar will be filled with wine?' **13** So say to
them, 'Yahweh says this: See, I am about to fill with drunkenness every inhabitant of this land, the kings
who sit on David's throne, the priests, prophets, and all the inhabitants of Jerusalem. **14** Then I will smash
each man against the other, fathers and children together—this is Yahweh's declaration—I will not pity
them or have compassion, and I will not spare them from destruction.'"

15 Listen and pay attention.
Do not be arrogant, for Yahweh had spoken.
16 Give honor to Yahweh your God
before he brings darkness,
and before he causes your feet to stumble
on the mountains at twilight.
For you are hoping for light,
but he will turn it to deep darkness
and change it to deep gloom.
17 So if you will not listen,
I will weep alone because of your pride.
My eyes will certainly weep and flow with tears,
for Yahweh's flock has been taken captive.

18 "Say to the king and to the queen mother,
'Humble yourselves! Sit!
For your splendid crowns
have fallen from your heads.'
19 The cities in the Negev will be shut up,
with no one to open them.
All Judah will be taken captive,
completely taken captive.

20 Lift up your eyes
and look at the ones coming from the north.
Where is the flock he gave to you,
the flock that was so beautiful to you?
21 What will you say when God sets over you
those whom you yourself had trained
to be your special allies?
Are these not the beginnings of the labor pains
that will seize you just like a woman in childbirth?
22 Then you might say in your heart,
'Why are these things happening to me?'

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It will be for the multitude of your iniquities
that your skirts are raised up
and you have been violated.
23 Can the people of Cush change their skin color,
or a leopard change its spots?
If so, then you yourself,
although accustomed to wickedness,
would be able to do good.

24 So I will scatter them like chaff
that perishes in the desert wind.
25 This is what I have given to you,
the portion I have decreed for you—
this is Yahweh's declaration—
because you have forgotten me
and trusted in deceit.
26 So also I myself will strip your skirts off you,
and your nakedness will be seen.
27 I have seen your adultery and neighing,
the wickedness of your prostitution
on the hills and in the fields,
and I have seen these detestable things!
Woe to you, Jerusalem!
How long until you are made clean again?"

Footnotes

13:4 [1]Some transate
13:7 [2]Some transate

Jeremiah 13 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 13:15-27.

===Other possible translation difficulties in this chapter ===

Symbolism
The action of hiding the undergarment was intended to be a symbolic event. It was supposed to get the Jews' attention and be a lesson for them to learn. Jeremiah performed the action, but it was not the action itself that was important.

Jeremiah 13:1

linen
a type of very fine cloth

undergarment
clothing that people wear under their clothes; underwear

waist
the middle part of the body, usually the narrowest, between the hips and chest

do not put it in water first
"do not wash it or get it wet"

Jeremiah 13:2

General Information:
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Jeremiah 13:3

the word of Yahweh came to me a second time, saying,
The idiom "the word of Yahweh came to" is used to introduce a special message from God. See how you translated a similar phrase in [Jeremiah 1:4]

Jeremiah 13:4

rock crevice
a space between rocks or a crack in a rock, big enough to put something into it

Jeremiah 13:5

General Information:
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Jeremiah 13:6

General Information:
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Jeremiah 13:7

General Information:
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Jeremiah 13:8

the word of Yahweh came to me, saying,
The idiom "the word of Yahweh came to" is used to introduce a special message from God. See how you translated this in [Jeremiah 1:4]

Jeremiah 13:9

Judah ... Jerusalem
Here "Judah" and "Jerusalem" refer to the people who live there. Alternate translation: "of the people of Judah ... the people of Jerusalem"

Jeremiah 13:10

to listen to my word
"to obey what I say"

who walk in the hardness of their heart
This is an idiom. Alternate translation: "who are stubborn and only do the things they desire"

Jeremiah 13:11

clings to ... cling to me
"sticks to ... stick to me" or "stays close to ... stay close to me"

all the house of ... all the house of
"all the people of ... all the people of"

the house of Israel
The word "house" is a metonym for the family that lives in the house. In this case it refers to the kingdom of Israel. See how you translated this in [Jeremiah 3:18]

the house of Judah
The word "house" is a metonym for the family that lives in the house. In this case it refers to the kingdom of Judah, which included the descendants of Judah and Benjamin. See how you translated this in [Jeremiah 3:18]

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

Jeremiah 13:12

Every jar will be filled with wine ... every jar will be filled with wine
This can be stated in active form. Alternate translation: "Every wineskin should be full of wine ... every wineskin should be full of wine" or "Every wine jar should be full of wine ... every wine jar should be full of wine"

Jeremiah 13:13

See
This word is used here to draw someone's attention to what is said next. Alternate translation: "Listen" or "Pay attention to what I am about to tell you"

fill with drunkenness every inhabitant of this land
"cause all the people of this land to be drunk"

the kings who sit on David's throne
Here the throne that the king of Judah sits on is represented as "David's throne." Alternate translation: "the kings who sit on Judah's throne" or "the kings of the nation of Judah"

Jeremiah 13:14

smash each man against the other, fathers and children together
Here the words "each man" refer to both men and women. Alternate translation: "Then I will cause the people to fight with each other, even parents and children will fight one another"

fathers and children together
The understood information may be supplied. Alternate translation: "I will smash fathers and children together"

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

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I will not pity
"I will not feel sorry for"

will not spare them from destruction
"will not withhold punishment from them." This can be stated in positive form. Alternate translation: "will allow them to be destroyed"

Jeremiah 13:15

arrogant
falsely believing oneself to be important

Jeremiah 13:16

he brings darkness
"he causes darkness to come." Here trouble and despair are spoken of as if they were "darkness." Alternate translation: "he brings trouble and despair" or "he cause great troubles to come"

before he causes your feet to stumble
Here a person is referred to by his "feet" to emphasize that he is walking. Alternate translation: "before he causes you to trip and fall as you walk"

twilight
early morning or evening when it is partially dark, when the sun is beginning to rise or when the sun is almost set

For you are hoping for light, but he will turn it to deep darkness and change it to deep gloom
This speaks of goodness and blessings as "light" and of trouble and despair as "darkness." Alternate translation: "For you were hoping for light and blessings, but Yahweh will give you darkness and great despair—you will feel like you are surrounded by a dark cloud"

Jeremiah 13:17

for Yahweh's flock has been taken captive
This can be stated in active form. Alternate translation: "for enemies have captured Yahweh's flock"

for Yahweh's flock has been taken captive
Here Jeremiah speaks of Yahweh's people as Yahweh's "flock" because he cares for them like a shepherd cares for his sheep. This event has not happened yet, but it is written here as if it already has. This can be written in future tense. Alternate translation: "for you who are Yahweh's flock, your enemies will soon capture you"

Jeremiah 13:18

General Information:
Yahweh is continuing to talk to Jeremiah. He is telling Jeremiah what to say to the king of Judah and the king's mother.

queen mother
the mother of the king

Humble yourselves! Sit!
This is a hendiadys in which the first verb modifies the second. Alternate translation: "Humbly sit down" or "Take lowly seats" or "Come down from your thrones"

For your splendid crowns have fallen from your heads
A king and queen mother wear crowns to represent their royal positions as the king and queen mother. Also, this event has not happened yet, but it is written here as if it already has. This can be written in future tense. Alternate translation: "For you will no longer be the king and queen mother, for your crowns, your pride and glory, will fall off"

Jeremiah 13:19

The cities in the Negev will be shut up, with no one to open them
This means that the cities will be surrounded by their enemies, who will not allow anyone to go in or come out of the cities. Alternate translation: "The cities in the Negev will be shut up, and no one will be able to go into them or come out of them"

The cities in the Negev will be shut up
This can be stated in active form. Alternate translation: "Your enemies will shut the cities in the Negev up"

All Judah will be taken captive, completely taken captive
Here "Judah" represents the people who live there. This can be stated in active form. Alternate translation: "The enemies will take all of the people of Judah captive into exile"

Jeremiah 13:20

General Information:
Yahweh is talking to the people of Jerusalem.

Lift up your eyes and look at the ones coming from the north
Here the word "look" is an idiom that means to pay attention and be aware of what is happening. Also, "Lift up your eyes" represents looking at something. Alternate translation: "Pay attention and be aware of the ones coming from the north"

the ones coming from the north
This refers an enemy army that will come from the north. Alternate translation: "the enemy army coming from the north" or "the enemy army marching from the north"

Where is the flock he gave to you, the flock that was so beautiful to you?
This rhetorical question is asked to emphasize that the people of Judah will be captured by the enemy armies. This question is asked as if the people of

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Judah had already been captured even though this has not yet happened. The question can be written as a statement and in future tense. Alternate translation: "I gave you the people of Judah to care for, like a beautiful flock of sheep, but the enemy army will capture them."

the flock
This speaks of the people of Judah as a "flock" of sheep to emphasize that the leaders of Judah were supposed to care for them and look after them.

Jeremiah 13:21

What will you say when God sets over you those whom you yourself had trained to be your special allies?
This rhetorical question is used to emphasize that the people who Judah's leaders thought they were at peace with will conquer them. This question can be written as a statement. Alternate translation: "The people you thought were your friends will conquer you and rule over you."

Are these not the beginnings of the labor pains that will seize you just like a woman in childbirth?
Yahweh uses this rhetorical question to tell the people that their capture is just the beginning of the suffering they will go through. This question can be written as a statement. Alternate translation: "These things that you will suffer are like the beginning of the labor pains of a woman in childbirth."

Jeremiah 13:22

General Information:
Yahweh continues to talk to Jeremiah. He is telling Jeremiah what to say to the king of Judah and the king's mother.

that your skirts are raised up and you have been violated
This means that the enemy soldiers will rape the Judean women. This can be stated in active form. Alternate translation: "that the enemy soldiers will lift up the skirts of your women and rape them"

Jeremiah 13:23

Can the people of Cush change their skin color, or a leopard change its spots?
This rhetorical question is used to state an example of something that is impossible. This question can be written as a statement. Also, the understood verb "can" maybe be supplied in the second phrase. Alternate translation: "The people of Cush cannot change their skin color and a leopard cannot change its spots."

If so, then you yourself, although accustomed to wickedness, would be able to do good
This statement is ironic because the examples about the Cushite and the leopard are impossible situations. This states that if those impossible things could happen then they could do good. Alternate translation: "Just like these things are impossible, so it is also impossible for you who always do evil to do good"

Jeremiah 13:24

I will scatter them like chaff that perishes in the desert wind
"I will scatter them like chaff that is blown away by the wind." Yahweh is saying He will scatter His people throughout the world just as chaff is scattered by the wind.

Jeremiah 13:25

General Information:
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Jeremiah 13:26

I myself will strip your skirts off you, and your nakedness will be seen.
This means that Yahweh will make them feel ashamed. These words do not in any way mean that he will rape them. The word "nakedness" is a metonym for the person's private parts. This can be stated in active form. Alternate translation: "It is as though I myself will strip your skirts off of you so that everyone will see your private parts and you will be ashamed"

Jeremiah 13:27

neighing
This is the sound of a male horse desiring a female horse. Alternate translation: "lusting"

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Chapter 14

1 This is the word of Yahweh that came to Jeremiah regarding the drought,

2 "Let Judah mourn;
let her gates waste away.
They are wailing for the land;
their cries for Jerusalem are going up.
3 Their mighty ones send out their servants for water.
When they go to the trenches,
they cannot find water.
They all return with empty vessels;
they cover their heads ashamed and dishonored.
4 Because of this the ground is cracked,
for there is no rain in the land.
The plowmen are ashamed
and cover their heads.
5 For even the doe leaves her young in the fields
and abandons them, for there is no grass.
6 The wild donkeys stand on the bare plains
and they pant in the wind like jackals.
Their eyes fail to work,
for there is no vegetation."

7 Even though our iniquities testify against us
Yahweh, act for the sake of your name.
For our acts of apostasy increase;
we have sinned against you.
8 You are the Hope of Israel,
the one who saves him in the time of distress,
why will you be like a stranger in the land,
like a foreign wanderer who stretches out and spends just one night?
9 Why are you like someone who is astounded,
or like a warrior who has no power to rescue?
You are in our midst, Yahweh,
and your name is called over us.
Do not leave us!

10 Yahweh says this to this people:

"Since they love to wander,
they have not held back their feet from doing so."
Yahweh is not pleased with them
Now he calls to mind their iniquity
and has punished their sins.

11 Yahweh said to me, "Do not pray for good on behalf of this people. **12** For if they fast, I will not listen to their outcry, and if they offer up burnt offerings and grain offerings, I will not take pleasure in them. For I will put an end to them by sword, famine, and plague."

13 Then I said, "Oh, Lord Yahweh! Behold! The prophets are saying to the people, 'You will not see the sword; there will be no famine for you, for I will give you true peace in this place.'"

14 Yahweh said to me, "The prophets prophesy deceit in my name. I did not send them out, nor did I give them any command or speak to them. But deceitful visions and worthless divination and the deceitfulness of their hearts—that is what they are prophesying to you." **15** Therefore Yahweh says this, "About the prophets prophesying in my name but whom I did not send out—those who say there will be no sword or famine in this land: These prophets will perish by sword and famine. **16** Then the people to whom they prophesied will be thrown out in the streets of Jerusalem because of famine and sword, for there will be no one to bury them—them, their wives, their sons, or their daughters—for I will pour out their wickedness on them.

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17 Say this word to them:

'Let my eyes flow with tears
night and day.
Do not let them stop,
for there will be a great collapse
of the virgin daughter of my people—
a great and incurable wound.
18 If I go out to the field,
there are the ones who were killed by the sword!
If I come to the city,
there are the diseases that are caused by famine.
Both the prophet and the priest wander about the land,
and they do not know.'"

19 Have you completely rejected Judah?
Do you hate Zion?
Why will you afflict us when there is no healing for us?
We hoped for peace, but there was nothing good—
and for a time of healing,
but see, there is only terror.
20 We admit, Yahweh, our offenses,
the iniquity of our ancestors,
for we have sinned against you.
21 Do not reject us!
For the sake of your name,
do not make your glorious throne a disgrace.
Remember and do not break
your covenant with us.
22 Do any of the worthless idols of the nations bring rain?
Or can the skies themselves send down showers?
Are you not the one, Yahweh our God?
We wait for you, for you are the one
who does all these things.

Jeremiah 14 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 14:1-10, 17-22.

Special concepts in this chapter

False prophets

The false prophets promised there would not be any war or drought. They gave people a false sense of hope, when they needed to repent. Because of this, Yahweh sent a drought and said that the false prophets would die of drought and war. This showed that these were not true prophets of Yahweh. (See: prophet, promise and hope and repent)

Jeremiah 14:1

General Information:

Yahweh, through the prophet Jeremiah, has just talked about the adultery of the people.

This is the word of Yahweh that came to Jeremiah

This idiom is used to introduce a special message from God. See how you translated a similar phrase in [Jeremiah 1:4]

Jeremiah 14:2

Let Judah mourn

Here "Judah" represents the people who live there. Alternate translation: "Let the people of Judah mourn"

let her gates waste away

Here the word "gates," which keep enemies out of cities and where people conduct business and

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government, is a synecdoche for Judah's cities, and Judah's cities are a metonym for the people who live in them. Alternate translation: "let her cities fall apart" or "let the people in her cities become unable to defend themselves"

waste away
"rot away and fall into pieces"

their cries for Jerusalem are going up
The phrase "going up" is an idiom. Alternate translation: "They are calling out loudly in prayer for Jerusalem"

Jeremiah 14:3

Their mighty ones
"The rich people"

ashamed and dishonored
Both of these words have similar meaning and together emphasize that the servants were ashamed that they were unable to get water.

they cover their heads
In biblical times, people would wear a headcovering to show that they were ashamed.

Jeremiah 14:4

General Information:
Yahweh, through the prophet Jeremiah, has continued to tell the people about the drought.

The plowmen are ashamed and cover their heads
In biblical times, people would wear a headcovering to show that they were ashamed.

Jeremiah 14:5

the doe leaves her young in the fields and abandons them
These two phrase have the same meaning and emphasize that the doe leaves her young deer because she cannot provide for them. A doe is a female deer. Alternate translation: "the deer leaves her young in the field"

for there is no grass
This means that there is no grass for the deer to eat. Alternate translation: "for there is no grass for them to eat"

Jeremiah 14:6

they pant in the wind like jackals
This speaks of the donkeys panting because they are thirsty by saying that they pant like jackals. Jackals are fiece wild dog which pant a lot. Alternate translation: "they pant in the wind like thirsty jackals"

Their eyes fail to work, for there is no vegetation
"They become blind because there is no grass to eat"

Jeremiah 14:7

General Information:
Yahweh, through the prophet Jeremiah, has just told the people about the drought.

our iniquities testify against us
Here their "iniquities" are spoken of as if they were people who testified against them about their wrong doing. Alternate translation: "our iniquities give evidence of our wrongdoing"

for the sake of your name
Here Yahweh's "name" refers to his reputation. Alternate translation: "for the sake of your reputation" or "in order that everyone can see that you are very great and keep your promises"

Jeremiah 14:8

Hope of Israel
This is another name for Yahweh. Alternate translation: "You are the hope of Israel"

why will you be like a stranger in the land, like a foreign wanderer who stretches out and spends just one night?
The people are asking if Yahweh is unconcerned with his people and unable to help them. This can be translated as a statement. Alternate translation: "you should not be like a stranger in the land, like a foreign wanderer who stretches out and spends just one night."

why will you be like a stranger in the land, like a foreign wanderer ... just one night
This question speaks of the possibility of Yahweh being unconcerned with helping his people as if he were a stranger just travelling though a place unconcerned with those living there.

Jeremiah 14:9

Why are you like someone who is astounded, or like a warrior who has no power to rescue?
This speaks of the possibility of Yahweh being unable to help his people as if he were a confused warrior who was unable to rescue anyone. This can be translated as a statement. Alternate translation: "You do nothing to help us, like someone who is astounded or like a warrior who has no power to rescue us."

astounded
unable to understand or to think clearly

your name is called over us
This can be stated in active form. This speaks of the people being Yahweh's people by saying that his

name is over them. Alternate translation: "we bear your name" or "we are your people"

Jeremiah 14:10

General Information:
Jeremiah has been praying and asking Yahweh not to leave them alone.

they love to wander
"they love to wander away from me." This speaks of people being unfaithful to Yahweh and not obey him as if they had wandered from the place where he is.

have not held back their feet
Here the people are referred to by their "feet" to emphasize their walking away from Yahweh. Alternate translation: "have not kept themselves"

calls to mind
This is an idiom. Alternate translation: "remembers" or "recalls"

Jeremiah 14:11

on behalf of
"to assist" or "to help"

Jeremiah 14:12

outcry
loud crying because of sorrow

I will put an end to them
This is a euphemism. Alternate translation: "I will cause them to die"

by sword
Here war is represented by the "sword" which was the common weapon used in battle. Alternate translation: "by war" or "by battle"

Jeremiah 14:13

General Information:
Yahweh has just told Jeremiah not to pray for the people of Judah.

You will not see the sword
Here "sword" represents war, and to "see" represents experiencing. Alternate translation: "You will not experience any war"

I will give you true peace
Here "peace" is spoken of as if it were an object that someone could give to another person. Alternate translation: "I will allow you to live securely" or "I will make it so there is peace where you live"

Jeremiah 14:14

prophesy deceit
The word "deceit" can be expressed as an adjective. Alternate translation: "prophesy deceitfully"

in my name
This phrase refers to speaking with Yahweh's power and authority or as his representative.

I did not send them out
This means that Yahweh did not send them out with messages to give to the people. Alternate translation: "I did not send them to prophesy to other people"

the deceitfulness of their hearts
"the deceitful things that they think up themselves"

Jeremiah 14:15

General Information:
Jeremiah has just been talking to Yahweh about the things the false prophets have been prophesying.

in my name
This phrase refers to speaking with Yahweh's power and authority or as his representative. See how you translated this in [Jeremiah 14:14]

there will be no sword ... perish by sword
Here the "sword" represents war. Alternate translation: "there will be no war ... perish by war"

Jeremiah 14:16

famine and sword
Here the "sword" represents war. Alternate translation: "famine and war"

Then the people to whom they prophesied will be thrown out in the streets of Jerusalem because of famine and sword
This can be stated in active form. This means that whole families will die and people will throw their bodies into the streets instead of burying them. Alternate translation: "Then the people to whom they prophesied will die by famine and sword and people will throw their bodies into the streets of Jerusalem"

their wives, their sons, or their daughters
This describes who is referred to by the word "them," that is, everyone who died by famine and sword.

I will pour out their wickedness on them
Here Yahweh speaks of punishing the people in accordance to their wicknedness as if their own wickedness were a liquid that he would pour upon them. Alternate translation: "I will punish them like they deserve to be punished"

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Jeremiah 14:17

night and day
Here two opposite times of the day are given to mean all the time. Alternate translation: "all the time, both night and day"

incurable wound
a cut or break in skin that cannot be cured

Jeremiah 14:18

who were killed by the sword
This can be stated in active form. Also, here the "sword" represents war. Alternate translation: "who died by the sword" or "who died in war"

there are the diseases that are caused by famine
Here the "diseases" represent the people who have these diseases because of their starvation. Alternate translation: "there are the ones who are sick because of famine"

wander
move around without purpose

they do not know
It may be helpful to state what they do not know. Alternate translation: "they do not know what they are doing"

Jeremiah 14:19

for a time of healing
The understood information may be supplied. Alternate translation: "we hoped for a time of healing"

Jeremiah 14:20

We admit, Yahweh, our offenses, the iniquity of our ancestors
"Yahweh, we admit our wicked offenses and our ancestors' iniquity"

Jeremiah 14:21

General Information:
Jeremiah continues his prayer to Yahweh.

For the sake of your name
Here Yahweh's "name" refers to his reputation. Alternate translation: "For the sake of your reputation" or "In order that everyone can see that you are very great and keep your promises"

your glorious throne
Yahweh's "throne" is represented by Zion, that is Jerusalem. His "throne" also represents the place where he rules as king. Alternate translation: "do disgrace Zion where you glorious throne is" or "do not disgrace Zion, where you rule as king"

Jeremiah 14:22

can the skies themselves send down showers
"Can the skies decide when they make the rain to fall?"

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Chapter 15

1 Then Yahweh said to me, "Even if Moses or Samuel were standing in front of me, I would still not be in
favor of this people. Send them out from before me, for them to go away. **2** It will happen that they will
say to you, 'Where should we go?' Then you must say to them, 'Yahweh says this:

Those who are for death should go to death;
those who are for the sword should go to the sword.
Those who are for famine should go to famine;
and those who are for captivity should go to captivity.'

3 For I will assign them to four groups—this is Yahweh's declaration—the sword to slaughter some, the
dogs to drag some away, the birds of the skies and the wild animals of the earth to consume and destroy
some. **4** I will make of them a horrifying thing to all the kingdoms of the earth, because of what Manasseh
son of Hezekiah, king of Judah, did in Jerusalem.

5 For who will have compassion for you, Jerusalem?
Who will grieve for you?
6 You have abandoned me—
this is Yahweh's declaration—
you have gone back from me.
So I will strike you with my hand and destroy you.
I am tired of relenting.
7 So I will winnow them with a pitchfork
at the gates of the land.
I will bereave them.
I will destroy my people
since they will not turn from their ways.
8 I will make their widows more numerous
than the sands of the seashore.
Against the mothers of young men I will send
the destroyer at noonday.
I will make horror and dismay suddenly fall on them.
9 The mother who has borne seven children will waste away.
She will gasp.
Her sun will set while it is still day.
She will be ashamed and embarrassed,
for I will give those who remain to the sword
in the presence of their enemies—
this is Yahweh's declaration."

10 Woe to me, my mother!
For you have borne me,
I who am a man of strife and argument through all the land.
I have not lent, nor has anyone lent to me,
but they all curse me.

11 Yahweh said:

"Will I not rescue you for good?
I will certainly make your enemies beg for help
in the time of calamity and distress.

12 Can one smash iron?
Especially iron from the north that is mixed with bronze?

13 I will give to your enemies
your wealth and treasures as free plunder.
I will do this because of all your sins
committed within all your borders.
14 Then I will make you serve your enemies

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in a land that you do not know,
for a fire will ignite,
kindled in my wrath against you." [1]

15 Yahweh, you know
Remember me and help me
Bring vengeance for me
against those who persecute me.
You are patient, but do not allow them to take me away;
know that I have suffered insult for your sake.
16 Your words have been found, and I consumed them
Your words became to me a joy
and the delight of my heart,
for I bear your name,
Yahweh God of hosts.
17 I did not sit in the circle
of those who celebrated or rejoiced.
I sat alone because of your powerful hand,
for you filled me with indignation.
18 Why is my pain constant and my wound incurable,
refusing to be healed?
Will you be like deceitful waters to me,
waters that dry up?

19 Therefore Yahweh said this,

"If you repent, Jeremiah,
then I will restore you,
and you will stand before me and serve me.
For if you separate the foolish things from the precious things,
you will be like my mouth.
The people will come back to you,
but you yourself must not go back to them.
20 I will make you like an impenetrable bronze wall to this people,
and they will wage war against you.
But they will not defeat you,
for I am with you to save and rescue you—
this is Yahweh's declaration—
21 for I will rescue you from the hand of the wicked
and redeem you from the hand of the ruthless."

Footnotes

15:14 [1]Instead of

Jeremiah 15 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 15:2, 5-21.

Special concepts in this chapter

Do not pray for the people

God told Jeremiah not to pray for the people because God was punishing them. This was meant to be an illustration for Jeremiah. Jeremiah was not to pray because the punishment was already determined. Yahweh also explains that even the great Moses could not help the sinful Jews. (See: sin)

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Yahweh uses Gentile nations
Yahweh is going to use the Gentile nations to punish Judah. This would have been very offensive to the Jews. They would have also been surprised to learn that Yahweh was using the Gentile nations to punish his people.

Jeremiah 15:1

General Information:
Jeremiah has just been praying to Yahweh.

were standing in front of me, I would still not be in favor of this people
This implies that they are pleading for Yahweh to spare the people. Alternate translation: "were standing in front of me pleading for these people, I would still not be in favor of them"

Send them out from before me, for them to go away
Yahweh repeats this idea of sending away his people to add emphasis to it.

Jeremiah 15:2

Those who are for
"Those whom I have appointed to go to"

should go to death
This speaks of dying as if death were a place that people can go to. Alternate translation: "should die"

those who are for the sword should go to the sword
Here the "sword" represents war. To be "for the sword" means that God has appointed them to die in war. Alternate translation: "those whom I have appointed to die in war should go to die in war"

Those who are for famine should go to famine
This means that Yahweh has appointed these to die because of famine, and these words speak of dying by famine as if "famine" were a place that people can go to. Alternate translation: "Those whom I have appointed to die by famine should go and die by famine"

should go to captivity
"should go into captivity"

Jeremiah 15:3

General Information:
Yahweh has just told them he will send some of them to death, some to die by the sword, some to die by famine, and some to be captives.

the sword
Here the "sword" refers to the enemy soldiers. Alternate translation: "the enemy soldiers"

Jeremiah 15:4

I will make of them
Here the word "them" refers to the people of Judah, not to the four groups listed in the previous verse.

because of what Manasseh ... did in Jerusalem
Manasseh was a very wicked king who did many evil things in Jerusalem. Alternate translation: "because of the wicked things that Manasseh ... did in Jerusalem"

Jeremiah 15:5

General Information:
Yahweh has just told them he will assign them to four groups to kill them—the sword, dogs, birds, and beasts.

For who will have compassion for you, Jerusalem? Who will grieve for you?
Yahweh uses this rhetorical question to emphasize that no one should mourn for Jerusalem. This question can be written as a statement. Alternate translation: "No one should have compassion on you, Jerusalem. No one should mourn for your destruction."

for you, Jerusalem
Here "Jerusalem" refers to the people who live there. Alternate translation: "for you people who live in Jerusalem"

Jeremiah 15:6

You have abandoned me ... you have gone back from me
These two phrases mean basically the same thing and emphasize that the people have, indeed, turned away from Yahweh. They have disobeyed him and broken the covenant he had made with them.

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

gone back from me
"left me" or "gone away from me"

I will strike you with my hand
Here "hand" represents power. Alternate translation: "I will use my power to strike you"

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Jeremiah 15:7

So I will winnow them with a pitchfork at the gates of the land
Here Yahweh speaks of scattering the people and causing them to leave Jersalem as if they were winnowed chaff being blown away on the wind.

pitchfork
a farm tool with a long handle and sharp metal prongs, used especially for lifting and tossing grain in the air for winnowing

I will bereave them
"I will cause their children to die" or "I will let their enemies kill their children"

Jeremiah 15:8

General Information:
Yahweh has just told them no one will care about them and that he will destroy his people since they would not turn from their wicked ways.

widows
women whose husbands have died

than the sands of the seashore
"than the grains of sand on the seashore." This comparison is an exaggeration used to emphasize an uncountable number. Alternate translation: "than you can count"

Against the mothers of young men I will send the destroyer at noonday
This means that Yahweh will send an enemy army to kill young men, which will cause their mothers great sorrow. Alternate translation: "At noonday I will send an enemy army to destroy young men and cause their mothers to weep"

fall on them
This is an idiom. Alternate translation: "happen to them"

Jeremiah 15:9

She will be ashamed and embarrassed
The words "ashamed" and "embarrassed" mean basically the same thing and emphasize the intensity of shame. Alternate translation: "She will be completely ashamed"

will waste away
This is an idiom. Alternate translation: "will grow faint"

Her sun will set while it is still day
This speaks of a woman becoming sorrowful because her children have died, as if her life were a day in which the sun had set early and turned to darkness. Here the darkness represents her sorrow. Alternate translation: "Because of her sorrow, it will be as though the sun has set and her day has turned to darkness"

I will give those who remain to the sword in the presence of their enemies
Here the "sword" represents the enemy soldiers. This means that Yahweh will allow the enemy solider to kill any of her children that remain. Alternate translation: "I will allow the enemy soldiers to kill those of her children that remain alive"

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

Jeremiah 15:10

General Information:
In these verse, Jeremiah speaks to Yahweh about his suffering, and Yahweh answers him.

Woe to me, my mother
Jeremiah pretends to speak to his mother as a way to emphasize how sad he is.

a man of strife and argument
The words "strife" and "argument" mean basically the same thing. Together they emphasize how much Jeremiah is arguing. Alternate translation: "a man with whom everyone argues all the time"

I have not lent, nor has anyone lent to me
This refers to lending money to people. Often lending money causes people to fight with one another. Alternate translation: "I have not lent money to anyone, nor has anyone lent money to me" or "I have not made anyone angry by lending or borrow money and then quarreling about it"

Jeremiah 15:11

Will I not rescue you for good?
The implicit answer to this rhetorical question is "yes." This question can be written as a statement. Alternate translation: "I will certainly rescue you for good!"

your enemies
Those are the enemies of Jeremiah who disagreed with his prophecies.

in the time of calamity and distress
Here the words "calamity" and "distress" mean basically the same thing. They emphasize the amount or intensity of the calamity. Alternate translation: "in the time of great calamity"

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Jeremiah 15:12

Can one smash iron? Especially iron from the north that is mixed with bronze?
In these questions Yahweh speaks of the strength of Judah's enemies as if they were iron mixed with bronze. These rhetorical questions can be written as a statement. Alternate translation: "No one can smash iron, especially if it is as strong as the iron from the north that is mixed with bronze." or "But Judah's enemies, who are as strong as iron or bronze, will attack Judah from the north, no one will be able to stop them"

Jeremiah 15:13

General Information:
In these verse, Yahweh speaks to the nation of Israel as if it were one person.

wealth and treasures
The words "wealth" and "treasures" mean the same thing and refer to anything that people consider to be valuable.

plunder
things that you steal from a city after conquering it

all your sins committed
This can be written in active form. Alternate translation: "all of the sins you have committed"

within all your borders
"throughout your country"

Jeremiah 15:14

a land that you do not know
"to a land that is strange to you"

for a fire will ignite, kindled in my wrath against you
The wrath of God is spoken of as if it were a destructive fire. Alternate translation: "I will destroy you because I am very angry with you"

for a fire will ignite, kindled in my wrath against you
Here Yahweh speaks of his wrath as if it were a fire. Alternate translation: "for my wrath is like a fire that I will kindle against you" or "for I will come against you in my wrath, and my wrath will be like a burning fire"

kindled
to light a fire

Jeremiah 15:15

General Information:
Jeremiah speaks to Yahweh.

You are patient, but do not allow them to take me away
Jeremiah is asking Yahweh not to be patient with the sins of his enemies. The phrase "take me away" refers to him being killed. Alternate translation: "Please do not continue to be patient with them and allow them to kill me"

Jeremiah 15:16

Your words have been found
This can be stated in active form. Alternate translation: "I have heard your message"

I consumed them
Jeremiah speaks of listening and understanding Yahweh's message as if it were food that he ate. Alternate translation: "I understood your message"

the delight of my heart
Here the "heart" represents a person emotions and feelings. Alternate translation: "what I love most"

I bear your name
"people know that I serve you"

Jeremiah 15:17

I did not sit in the circle of
This is an idiom. Alternate translation: "I did not spend time with"

of your powerful hand
Here Yahweh's "powerful hand" refers to his control and influence over Jeremiah. Alternate translation: "you powerfully influence me" or "you are the one who controls what I do"

Jeremiah 15:18

Why is my pain constant and my wound incurable, refusing to be healed?
Jeremiah uses this rhetorical question to emphasize his pain. He speaks of his pain as if it were a physical wound. This question can be written as a statement. Alternate translation: "My pain is constant, it is like a wound that will not heal."

refusing to be healed
This speaks of Jeremiah's wound as if it were a person that refuses to be healed. This can be stated in active form. Alternate translation: "that will not heal"

Will you be like deceitful waters to me, waters that dry up?
Jeremiah uses this rhetorical question to emphasize that he feels like he cannot depend on Yahweh. He speaks of this as if Yahweh were a stream that dries up. Alternate translation: "It feels like you are undependable to me, like a stream I go to for a drink only to find it dried up."

Jeremiah 15:19

you will be like my mouth
Jeremiah is compared to the mouth of Yahweh because he will be used to speak Yahweh's

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message. Alternate translation: "you will speak for me"

you yourself
The pronoun, "yourself", is used here to emphasis the command was specifically for Jeremiah.

Jeremiah 15:20

like an impenetrable bronze wall to this people
Yahweh compares Jeremiah to a wall because the people will not be able to defeat him. Alternate translation: "I will make you strong, like a bronze wall"

they will wage war against you
This speaks of the people fighting with Jeremiah as if he were an army that they waged war against. Alternate translation: "they will fight against you" or "they will oppose you"

save and rescue
The words "save" and "rescue" mean the same thing and emphasize the safety that God promises.

Jeremiah 15:21

rescue you from ... and redeem you from
These phrases have similar meanings and are used together to emphasize the safety that God provides.

the hand of the wicked ... the hand of the ruthless
Here the word "hand" represents control. Alternate translation: "the control of the wicked ... the control of the ruthless"

the wicked
This refers to wicked people. Alternate translation: "wicked people" or "those who are wicked"

the ruthless
This nominal adjective refers to a person who is cruel and who does not care if he hurts other people. It is used here as a generic noun that refers to ruthless people in general, not one particular person. Alternate translation: "ruthless people" or "cruel people who will harm you"

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Chapter 16

1 Then the word of Yahweh came to me, saying, **2** "Do not take a wife for yourself, and do not have sons or daughters for yourself in this place. **3** For Yahweh says this to the sons and daughters who are born in this place, to the mothers who bear them, and to the fathers who caused them to be born in this land, **4** 'They will die diseased deaths. They will not be mourned or buried. They will be like dung on the ground. For they will come to an end by sword and famine, and their corpses will be food for the birds of the skies and the wild animals of the earth.'

5 For the word of Yahweh came to me, saying, 'Do not enter a house where there is mourning. Do not go to mourn or to show sympathy for them, for I have taken away my peace from this people—this is Yahweh's declaration—and my steadfast love and mercy. **6** Both the great and the small will die in this land. They will not be buried, and no one will mourn for them or cut themselves or shave their heads for them. **7** No one must share any food in mourning to comfort them because of the deaths, and none must give a comforting cup to his father or his mother in order to comfort them. **8** You must not go to a banquet house to sit with them in order to eat or drink.' **9** For Yahweh of hosts, God of Israel, says this, 'See, before your eyes, in your days and in this place, I am about to put an end to the sound of joy and the sound of gladness, the sound of the groom and the sound of the bride.'

10 Then it will happen that you will report all these words to this people, and they will say to you, 'Why has Yahweh decreed all this great disaster against us? What is our iniquity and sin that we sinned against Yahweh our God?' **11** So say to them, 'Because your ancestors abandoned me—this is Yahweh's declaration—and they went after other gods and worshiped and bowed down to them. They abandoned me and have not kept my law. **12** But you yourselves have brought about more wickedness than your ancestors, for see, each person is walking by the stubbornness of his wicked heart; there is no one who listens to me. **13** So I will throw you from this land to a land that you have not known, neither you nor your ancestors, and you will worship other gods there by day and night, for I will not give any favor to you.'

14 Therefore, behold, the days are coming—this is Yahweh's declaration—when it will no longer be said, 'As Yahweh lives, the one who brought up the people of Israel from the land of Egypt.' **15** but, 'As Yahweh lives, the one who brought up the people of Israel from the land of the north and from the lands where he had scattered them.' For I will bring them back to the land that I gave to their ancestors.

16 Behold! I will send for many fishermen—this is Yahweh's declaration—so they will fish the people out. After this I will send for many hunters so they will hunt for them among all the mountains and hills, and in rock crevices. **17** For my eye is on all their ways; they cannot be hidden from before me. Their iniquity cannot be concealed from before my eyes. **18** I will first pay back double for their iniquity and sin. They have polluted my land. They have filled my inheritance with the corpses of their detestable idols and their abominations."

19 Yahweh, you are my stronghold and my refuge,
my place of safety in the day of distress.
The nations will go to you from the ends of the earth and say,
"Surely our ancestors inherited deceit.
They are empty;
there is no profit in them.
20 Do people make gods for themselves?
But they are not gods."

21 Therefore see! I will cause them to know in this time,
I will cause them to know my hand and my power,
so they will know that Yahweh is my name.

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Jeremiah 16 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 16:19-21. This poem also continues in chapter 17, and these should be seen as one section.

Special concepts in this chapter

Coming punishment

The punishment that is prophesied in this chapter will happen quickly. The author gives many illustrations which describe how quickly this punishment will come. (See: prophet)

Israel restored

God will bring his people back from captivity. Even though the punishment of Judah will be great, Yahweh promised a future restoration. (See: promise and restore)

Jeremiah 16:1

the word of Yahweh came to me, saying,

This idiom is used to introduce a special message from God. See how you translated it in [Jeremiah 1:4]

Jeremiah 16:2

General Information:

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Jeremiah 16:3

General Information:

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Jeremiah 16:4

They will die diseased deaths

"They will die from deadly diseases"

They will not be mourned or buried

This can be stated in active form. Alternate translation: "No one will mourn for them or bury them"

They will be like dung on the ground

The sons and daughters born in the land are compared to dung on the ground to emphasize that they will be disgusting and that no one will bury them. See how you translated a similar phrase in [Jeremiah 8:2]

they will come to an end by sword and famine

The phrase "come to an end" is a mild way to say that they will die. The word "sword" represents an army whose soldiers fight with swords. The phrase represents dying in battle. Alternate translation: "they will die in battle or from famine"

Jeremiah 16:5

the word of Yahweh came to me, saying, 'Do

This idiom is used to introduce a special message from God. See how you translated it in [Jeremiah 1:4]

where there is mourning

The word "mourning" can be translated with a verbal phrase. Alternate translation: "where people are mourning"

I have taken away my peace from this people ... and my steadfast love and mercy

Yahweh speaks of no longer acting towards the people with peace, steadfast love, and mercy as if these were items that he has taken away from them. Alternate translation: "I will no longer act towards them with peace ... or with steadfast love and mercy"

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

Jeremiah 16:6

Both the great and the small will

This refers to all kinds of people and uses size to refer to how important they are. Alternate translation: "Both the important and the unimportant" or "Many people, regardless of how important they are, will"

They will not be buried

This can be stated in active form. Alternate translation: "No one will bury them"

no one will ... cut themselves or shave their heads for them

Cutting oneself and shaving one's head were symbolic actions that expressed strong grief, especially when a loved one died.

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Jeremiah 16:7

No one must share any food in mourning to comfort them because of the deaths ... none must give a comforting cup to his father or his mother
These two clauses have a similar meaning. God said basically the same thing twice for emphasis. It was customary to take food or wine to people whose relative had died. Yahweh has removed all comfort from the people because of their sin.

none must give a comforting cup
Here the word "cup" represents the drink that the cup holds. Alternate translation: "none must give a comforting drink"

Jeremiah 16:8

a banquet house
"a house where people are feasting"

Jeremiah 16:9

Yahweh of hosts ... says this
Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

See
"Look" or "Listen" or "Pay attention to what I am about to tell you"

before your eyes
Here the word "your" is plural and refers to the people of Israel. The idiom means that Yahweh will do this where they can see. Alternate translation: "in front of you" or "where you can see"

in your days
This idiom means during their lifetime. Alternate translation: "during your lifetime"

the sound of joy and the sound of gladness, the sound of the groom and the sound of the bride
See how you translated this in Jeremiah 7:34.

Jeremiah 16:10

General Information:
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Jeremiah 16:11

worshiped and bowed down to them
The words "bowed down to" mean basically the same thing as "worshiped" and describe the posture that people used in worship. God said essentially the same thing twice for emphasis.

Jeremiah 16:12

ancestors, for see, each person
"ancestors. Look at these people and you will see that each person"

walking by the stubbornness of his wicked heart
Yahweh speaks of a person's actions as if the person were walking along a path. Here the word "heart" represents the mind or will. See how you translated a similar phrase in [Jeremiah 11:8]

who listens to me
"who does what I tell him to do"

Jeremiah 16:13

throw you from this land
Yahweh speaks of forcefully removing the people from the land as if he were throwing them from the land. Alternate translation: "force you to leave this land and go"

by day and night
The mention of both "day" and "night" means all the time. Alternate translation: "all the time" or "continually"

Jeremiah 16:14

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

when it will no longer be said
This can be stated in active form. Alternate translation: "when people will no longer say"

As Yahweh lives
"As surely as Yahweh is alive." The people use this expression to show that what they say next is certainly true. This is a way of making a solemn promise. See how you translated this in [Jeremiah 4:2]

Jeremiah 16:15

General Information:
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Jeremiah 16:16

I will send for many fishermen ... so they will fish the people out
Yahweh speaks of enemy armies who will attack and kill the people as if they were fishermen who are catching fish.

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

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I will send for many hunters so they will hunt for them among
Yahweh speaks of enemy armies who will attack and kill the people as if they were hunters who are hunting animals.

Jeremiah 16:17

my eye is on all their ways
Here the word "eye" represents Yahweh who sees all that they do. Alternate translation: "I am watching everything they do"

they cannot be hidden from before me
Here the word "they" may refer either to the people or to their actions. This can be stated in active form. Alternate translation: "they cannot hide from me" or "they cannot hide their ways from me"

Their iniquity cannot be concealed from before my eyes
Here the word "eyes" represents Yahweh who sees. This can be stated in active form. Alternate translation: "They cannot conceal their iniquity from me"

Jeremiah 16:18

They have polluted my land
The verb "polluted my land" is a hyperbolic metaphor: Yahweh speaks as if the people's sin is so bad that he hates even the land they live on. The words "their polluting" can be translated with a verbal phrase. Alternate translation: "because they have polluted my land"

They have filled my inheritance with the corpses of their detestable idols
The words "have filled" means that they have placed many idols in the land. Alternate translation: "There are very many detestable idols in my inheritance"

my inheritance
Yahweh speaks of the land as if it were his inheritance that he has claimed as a permanent possession. Alternate translation: "the land that is my inheritance"

the corpses of their detestable idols and their abominations
The idols never had life, so "corpses" here is a metaphor. Possible meanings are 1) the "detestable idols" and "abominations" themselves are the "corpses." Alternate translation: "their detestable idols and abominations, which are useless, like corpses" Or 2) the "detestable idols" are the religious symbols of a murderous society, the "abominations" are the disgusting practices of those who worship the idols, and the "corpses" are the innocent victims of those murderous, disgusting practices. Alternate translation: "the corpses of those whom you have killed with the abominations that your detestable idols command"

Jeremiah 16:19

Yahweh, you are my stronghold
Here Jeremiah begins speaking to Yahweh.

my stronghold and my refuge, my place of safety
Jeremiah speaks of Yahweh as a place where enemies cannot attack him. He repeats the same idea three times.

The nations will go to you
Here the word "nations" represents the people from the nations. Alternate translation: "The people from the nations will go to you" or "The people of the nations will come to you"

the ends of the earth
This is an idiom that means the farthest places on the earth. By referencing both ends, it refers to everywhere in between. Alternate translation: "the farthest places on the earth" or "everywhere on earth"

our ancestors inherited deceit
Here the word "deceit" refers to false gods. Alternate translation: "our ancestors inherited nothing but false gods"

They are empty; there is no profit in them
Here the words "They" and "them" refer to the false gods that the ancestors taught them to believe in. The two phrases mean basically the same thing, with the second explaining how they "are empty."

Jeremiah 16:20

Do people make gods for themselves? But they are not gods
The people ask this rhetorical question to emphasize that people cannot make gods for themselves. It can be translated as a statement. Alternate translation: "People cannot make gods for themselves. The things that they make are not gods"

Jeremiah 16:21

Therefore see
"Therefore, indeed." Here Yahweh begins speaking. The word "see" adds emphasis to what follows.

I will cause them to know
Here the word "them" refers to the people from the nations. Yahweh repeats this phrase for emphasis.

my hand and my power
Here the word "hand" refers to power and authority. The two phrases mean basically the same thing and emphasize Yahweh's great power. Alternate translation: "my great power"

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they will know that Yahweh is my name
Here the word "name" refers to Yahweh's entire person. Alternate translation: "they will know that I am Yahweh, the true God"

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Chapter 17

1 "The sin of Judah is written
with an iron stylus having a diamond point.
It is engraved on the tablet of their heart
and on the horns of your altars.
2 Even their children remember their altars
and their Asherah poles
that were beside the spreading trees
and on the high hills.
3 My mountain in the open country,
and your wealth and all your treasures
I will give away as plunder,
together with your high places,
because of the sin you committed in all your territories.
4 You will, by your own actions,
let go of the inheritance that I gave to you.
I will enslave you to your enemies
in a land that you do not know,
for you have ignited a fire in my wrath,
which will burn forever."

5 Yahweh says,

"The person who trusts in mankind is accursed;
he makes flesh his strength
but turns his heart away from Yahweh.
6 For he will be like a small bush in the Arabah
and will not see anything good coming.
He will stay in the stony places in the wilderness,
barren land without inhabitants.

7 But the person who trusts in Yahweh is blessed,
for Yahweh is his reason for confidence.
8 For he will be like a tree planted by water,
its roots will spread out by the stream.
It will not fear the heat when it comes,
for its leaves are always green.
It is not anxious in a year of drought,
and it will not stop producing fruit.

9 The heart is more deceitful than anything else.
It is sick; who can understand it?

10 I am Yahweh,
the one who searches through the mind,
who tests the hearts.
I give to each person according to his ways,
according to the fruit of his deeds.

11 A partridge hatches an egg that she did not lay.
Someone may become rich unjustly,
but when half his days are over,
those riches will abandon him,
and in the end he will be a fool."

12 "The place of our sanctuary is a glorious throne,
elevated from the beginning.
13 Yahweh is the hope of Israel.
All who abandon you will be put to shame;
those in the land who turn away from you

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will be written in the earth,
for they have abandoned Yahweh,
the fountain of living waters.

14 Heal me, Yahweh, and I will be healed!
Rescue me, and I will be rescued
For you are my song of praise.
15 See, they are saying to me,
'Where is the word of Yahweh? Let it come!'
16 As for me,
I did not run from being a shepherd following you.
I did not long for the day of disaster.
You know the proclamations that came from my lips.
They were made in your presence.
17 Do not be a terror to me.
You are my refuge on the day of calamity.
18 May my pursuers be ashamed,
but do not let me be ashamed.
May they be dismayed,
but do not let me be dismayed.
Send the day of disaster against them
and shatter them with a double share of destruction."

19 Yahweh said this to me: "Go and stand in the gate of the people where the kings of Judah enter and where they exit, then in all the other gates of Jerusalem. **20** Say to them, 'Hear the word of Yahweh, kings of Judah and all you people of Judah, and every resident of Jerusalem who comes in through these gates. **21** Yahweh says this: "Be careful for the sake of your lives and do not carry a burden on the Sabbath day to bring it to the gates of Jerusalem. **22** Do not bring a load out from your house on the Sabbath day. Do not do any work, but set apart the Sabbath day, just as I commanded your ancestors to do."' **23** They did not listen or pay attention, but stiffened their neck so they would not hear me nor accept discipline.

24 It will happen that if you truly listen to me—this is Yahweh's declaration—and do not bring a load to the gates of this city on the Sabbath day but instead set apart the Sabbath day and not do any work on it, **25** then kings, princes, and those who sit on David's throne will come to the gates of this city in chariots and with horses, they and their leaders, men of Judah and inhabitants of Jerusalem, and this city will be inhabited forever. **26** They will come from the cities of Judah and from all around Jerusalem, from the land of Benjamin and the lowlands, from the mountains, and from the Negev, bringing burnt offerings and sacrifices, grain offerings and frankincense, thank offerings to the house of Yahweh. **27** But if you do not listen to me—to set apart the Sabbath day and to not carry heavy loads and to not enter the gates of Jerusalem on the Sabbath day—then I will light a fire in its gates, and it will consume the fortresses of Jerusalem, and it cannot be put out."

Jeremiah 17 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 17:1-18. This poem is a continuation of 16:19-21, and these should be seen as one section.

Special concepts in this chapter

Trusting God or humans

Trust is an important part of this chapter. Those who trust in human wisdom will not prosper. Those who trust in God will have all of their needs met. (See: trust and wise)

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Important figures of speech in this chapter

Simile
The person who depends on the power of other people is compared to a bush in the desert which always has to struggle for life. But the person who trusts in God is like a tree growing by a stream and has all his needs supplied.

Jeremiah 17:1

General Information:
Jeremiah often wrote prophecy in the form of poetry. Hebrew poetry uses different kinds of parallelism.

The sin of Judah is written ... on the horns of your altars
Yahweh speaks of Judah's sins being so great that they cannot stop committing them as if someone had engraved their sin permanently.

The sin of Judah is written
Here the word "Judah" represents the people of Judah. This may be expressed in active form. Alternate translation: "Someone has written the sin of Judah"

It is engraved
This may be expressed in active form. Alternate translation: "Someone has engraved it"

engraved on the tablet of their hearts
The sinful habits of the people are spoken of as if their sins had been engraved on their own hearts. The word "hearts" refers to the whole person: their thoughts, emotions, and actions. Alternate translation: "engraved in their very beings"

on the horns of your altars
The word "horns" refers to the projections on the corners of the altars.

Jeremiah 17:2

General Information:
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Jeremiah 17:3

your wealth and all your treasures
The words "wealth" and "treasures" mean the same thing and refer to anything that they consider valuable.

plunder
This refers to things that people steal or take by force.

Jeremiah 17:4

You will, by your own actions, let go of the inheritance that I gave to you
Yahweh speaks of the land as if it were an inheritance that he had given to the people of Judah as a permanent possession. Alternate translation: "You will, because of your own actions, lose the land that I have given to you as an inheritance"

you have ignited a fire in my wrath, which will burn forever
Yahweh speaks of the fierceness of his anger as if his anger were a fire that burns those with whom he is angry. Alternate translation: "you have made me so angry that my anger will be like a fire that will burn forever"

Jeremiah 17:5

The person who trusts in mankind is accursed
This can be stated in active form. Alternate translation: "I will curse any person who trusts in mankind"

he makes flesh his strength
Here the word "flesh" represents humans. Alternate translation: "he depends on mere humans for strength"

turns his heart away from Yahweh
Here the word "heart" refers to the thoughts and emotions. Alternate translation: "turns his devotion away from Yahweh"

Jeremiah 17:6

like a small bush
The person who trusts in man instead of Yahweh will be like a plant that struggles to survive in an infertile land.

the wilderness, barren land without inhabitants
The phrase "barren land without inhabitants" describes and means basically the same thing as "wilderness." Alternate translation: "the barren wilderness where no person lives"

Jeremiah 17:7

General Information:
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Jeremiah 17:8

he will be like a tree planted by water
The person who trusts in Yahweh will always prosper, just like a tree does when it is planted by a river. It is not affected when there is no rain. This can be stated in active form. Alternate translation: "he will be like a tree that someone has planted by water"

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It will not fear the heat when it comes ... It is not anxious in a year of drought
Yahweh speaks of a tree that draws its water from a stream being unaffected by heat and drought as if the tree were unafraid of these things. Alternate translation: "The heat will not affect it when it comes ... No harm is caused to it in a year of drought"

Jeremiah 17:9

The heart is more deceitful
Here the word "heart" refers to the minds and thoughts of people. Alternate translation: "The human mind is more deceitful"

who can understand it?
The speaker uses this rhetorical question to emphasize that no one can understand the human heart. It can be translated as a statement. Alternate translation: "no one can understand it."

Jeremiah 17:10

who tests the hearts
Here the word "hearts" represents the emotions. Alternate translation: "who tests the emotions"

according to his ways
Here a person's behavior is spoken of as if it were the paths along which he walks. Alternate translation: "according to how he lives"

the fruit of his deeds
Here the results of a person's actions are spoken of as if they were fruit. Alternate translation: "what he has done"

Jeremiah 17:11

A partridge hatches an egg ... become rich unjustly
This analogy of a bird that hatches another bird's eggs is meant to illustrate a rich man who makes his money by robbing others.

when half his days are over
Here the word "days" stands for someone's entire life. Alternate translation: "when he has lived only half of his life"

those riches will abandon him
The riches are spoken of as if they were servants who would abandon their owner. Alternate translation: "he will lose his wealth"

in the end
"at the end of his life"

Jeremiah 17:12

The place of our sanctuary is a glorious throne
Jeremiah speaks of the sanctuary being a "glorious throne" because it is there that Yahweh dwells and rules.

The place of our sanctuary
This refers to Mount Zion in Jerusalem.

Jeremiah 17:13

All who abandon you
Here the word "you" refers to Yahweh.

those in the land who turn away from you will be written in the earth
This can be stated in active form. Alternate translation: "you will write in the dust those in the land who turn away from you"

will be written in the earth
Possible meanings are 1) this is a metaphor in which Yahweh speaks of people dying and being forgotten as if someone writes their names in the dust, and those names quickly disappear. Alternate translation: "will disappear like names that someone writes in the dust" or 2) the word "earth" is a metonym for the place of the dead. The phrase is a metaphor in which Yahweh speaks of people going to the place of the dead as if someone enrolled their names in the records of those who have died. Alternate translation: "will join those in the place of the dead"

Yahweh, the fountain of living waters
Jeremiah speaks of Yahweh being the source of life as if he were a fountain of living waters. Alternate translation: "Yahweh, who is like a fountain of living waters"

the fountain of living waters
Jeremiah speaks of fresh, running water as if it were living water. Alternate translation: "the fountain of fresh, running water"

Jeremiah 17:14

I will be healed ... I will be rescued
This can be stated in active form. Alternate translation: "you really will have healed me ... you really will have rescued me"

For you are my song of praise
Possible meanings are 1) "For you are the one whom I praise" or 2) "For you are the reason I sing praise."

Jeremiah 17:15

See
"Look" or "Listen" or "Pay attention to what I am about to tell you."

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they are saying to me
Here the word "me" refers to Jeremiah and the word "they" to his enemies.

Where is the word of Yahweh?
The people use this question to ridicule Jeremiah because the things that he said had not yet happened. It can also be translated as a statement. Alternate translation: "Where are the things that Yahweh told you would happen?" or "The things that Yahweh told you would happen have not happened."

Let it come
"Let what Yahweh has said happen"

Jeremiah 17:16

I did not run from being a shepherd following you
Jeremiah speaks of leading and caring for the people as if he were a shepherd caring for sheep. He speaks of his abandoning that work as if he were running away from it.

I did not long for
"I did not desire"

the proclamations that came from my lips
Here the word "lips" represents Jeremiah who spoke. The word "proclamations" can be translated with a verbal phrase. Alternate translation: "the proclamations that I spoke" or "the things that I proclaimed"

They were made
This can be stated in active form. Alternate translation: "I made them"

Jeremiah 17:17

You are my refuge
Jeremiah speaks of Yahweh as a place where enemies cannot attack him.

on the day of calamity
"in times of calamity"

Jeremiah 17:18

May my pursuers be ashamed, but do not let me be ashamed
This can be stated in active form. Alternate translation: "Bring shame on my pursuers, but do not bring shame on me"

May they be dismayed, but do not let me be dismayed
This phrase means basically the same thing as the previous one and adds emphasis to Jeremiah's prayer. This can be stated in active form. Alternate translation: "Make them very afraid, but do not make me afraid"

shatter them with a double share of destruction
Jeremiah speaks of Yahweh destroying his enemies as if they were objects that Yahweh would shatter. The idiom "a double share" means to give twice as much. Alternate translation: "shatter them with complete destruction" or "destroy them twice as much"

Jeremiah 17:19

then in all the other gates of Jerusalem
The verb may be supplied from the previous phrase. Alternate translation: "then go and stand in all the other gates of Jerusalem"

Jeremiah 17:20

General Information:
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Jeremiah 17:21

for the sake of your lives
"to protect your lives"

Jeremiah 17:22

set apart the Sabbath day
God had commanded his people treat the Sabbath day as special day to rest and to worship him. Alternate translation: "set apart the Sabbath to Yahweh" or "keep the Sabbath day holy"

Jeremiah 17:23

They did not listen or pay attention
These two phrases mean basically the same thing and emphasize that the people refused to listen. Alternate translation: "They refused to listen" or "They refused to obey"

stiffened their neck
Jeremiah speaks of the people being stubborn as if they had made their necks stiff and unmovable. Alternate translation: "became stubborn"

Jeremiah 17:24

set apart the Sabbath day
See how you translated a similar phrase in Jeremiah 17:22.

Jeremiah 17:25

those who sit on David's throne
Here the throne that the king of Judah sits on is represented as "David's throne." See how you translated this in [Jeremiah 13:13]

this city will be inhabited forever
This can be stated in active form. Alternate translation: "people will inhabit this city forever"

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Jeremiah 17:26

General Information:
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Jeremiah 17:27

I will light a fire in its gates
"I will set the gates of Jerusalem on fire"

it cannot be put out
This can be stated in active form. Alternate translation: "people cannot put it out"

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Chapter 18

1 The word that came to Jeremiah from Yahweh, saying, **2** "Arise and go out to the potter's house, for I will have you hear my word there." **3** So I went out to the potter's house, and behold! The potter was working on the potter's wheel. **4** But the pot he was making from the clay was ruined in the potter's hand, so he returned the clay and formed it into another pot, and he made that pot an object that was pleasing in his eyes.

5 Then the word of Yahweh came to me, saying, **6** "Should I not be able to act like this potter with you, house of Israel?—this is Yahweh's declaration. Behold! Like clay in a potter's hand—that is how you are in my hand, house of Israel. **7** At one moment, I may proclaim something about a nation or a kingdom, that I will drive it out, tear it down, or destroy it. **8** But if the nation about which I have made that proclamation turns from its evil, then I will relent from the disaster that I was planning to bring upon it.

9 At another moment, I may proclaim something about a nation or a kingdom, that I will build it up or plant it. **10** But if it does evil in my eyes by not listening to my voice, then I will change my mind about the good that I had said I would do for them. **11** So now, speak to the men of Judah and the inhabitants of Jerusalem and say, 'Yahweh says this: See, I am about to form disaster against you. I am about to devise a plan against you. Repent, each person from his wicked way, so your ways and your practices will bring good to you.' **12** But they will say, 'This is no use. We will act according to our own plans. Each one of us will do what his evil, stubborn heart desires.'

13 Therefore Yahweh says this,

'Ask the nations,
who has ever heard of such a thing as this?
The virgin Israel has committed a horrible act.
14 Does the snow in Lebanon
ever leave the rocky hills on its sides?
Are the mountain streams coming from far away
ever destroyed, those cold streams?
15 Yet my people have forgotten me.
They have made offerings to useless idols
and been made to stumble in their paths;
they have left the ancient paths
to walk lesser paths.
16 Their land will become a horror,
an object of everlasting hissing.
Everyone who passes by her
will be astonished and shake his head.
17 I will scatter them before their enemies
like an eastern wind.
I will show them my back, and not my face,
on the day of their disaster.'"

18 So the people said, "Come, let us make plots against Jeremiah, since the law will never perish from the priests, or advice from the wise men, or words from the prophets. Come, let us attack him with our words and no longer pay attention to anything he proclaims."

19 Pay attention to me, Yahweh,
and listen to the voice of my enemies.
20 Will disaster from them really be my reward
for being good to them?
For they have dug a pit for me.
Remember how I stood before you to speak for their welfare,
to cause your fury to turn away from them.
21 Therefore give their children over to famine,
and give them to the hands of those who use the sword.
So let their women become bereaved and widows,
and their men be killed,

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and their young men killed by the sword in battle.
22 Let a distressed shout be heard from their houses,
as you suddenly bring raiders against them.
For they have dug a pit to capture me
and have hidden traps for my feet.
23 But you, Yahweh
you know all of their plans against me to kill me.
Do not forgive their iniquities.
Do not wipe their sins away from you.
Let them be overthrown before you.
Act against them in the time of your wrath.

Jeremiah 18 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 18:13-17, 19-23.

Special concepts in this chapter

Attacking Jeremiah

Things were so bad in Judah, they even attacked Jeremiah. To attack Yahweh's prophet was to attack Yahweh himself. (See: prophet)

Important figures of speech in this chapter

Simile

Like a potter can change what he is making from one type of pot to another, God can change his plans and not punish people if they repent. The image of God as a potter and mankind as clay is an important one in Scripture.

Jeremiah 18:1

The word that came to Jeremiah from Yahweh, saying,

This idiom is used to introduce a special message from God. See how you translated a similar phrase in [Jeremiah 7:1]

Jeremiah 18:2

the potter's house

"the workshop of the potter." A potter is someone who makes pots from clay.

Jeremiah 18:3

behold!

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

on the potter's wheel

The potter's wheel is a small table that spins. A potter uses it to make pots.

Jeremiah 18:4

the pot he was making from the clay was ruined in the potter's hand

The word "ruined" means that something about the pot made the potter unhappy. This can be stated in active form. Alternate translation: "the pot that the potter was making with his hands was not good"

was making

"was forming" or "was shaping"

he returned the clay and formed it into another pot

He stopped making the pot, crushed the clay back into a lump, and then used that lump of clay to make another pot.

that was pleasing in his eyes

Here the word "eyes" represents sight and sight represents one's opinion. Alternate translation: "that he thought was good"

Jeremiah 18:5

the word of Yahweh came to me, saying,

This idiom is used to introduce a special message from God. See how you translated it in [Jeremiah 1:4]

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Jeremiah 18:6

Should I not be able to act like this potter with you, house of Israel?
With this question, Yahweh emphasizes his authority to do as he pleases with Israel. Alternate translation: "I am allowed to act toward you, house of Israel, like the potter acts toward the clay."

house of Israel
The word "house" is a metonym for the family that lives in the house. In this case it refers to the kingdom of Israel. See how you translated this in [Jeremiah 3:18]

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

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

Like clay in a potter's hand—that is how you are in my hand
Yahweh compares his being able to remake Israel as he see fit to the way that the potter is able to remake a lump of clay as he sees fit.

Jeremiah 18:7

tear it down, or destroy it
These two expressions basically mean the same thing. In the first expression, Yahweh speaks of destroying a kingdom as if the kingdom were a plant or a building that he tears down.

Jeremiah 18:8

relent from
"withhold" or "not bring"

Jeremiah 18:9

build it up or plant it
These two phrases mean basically the same thing. Yahweh speaks of strengthening kingdoms as if they were buildings that he would build, and as if they were plants that he would plant.

Jeremiah 18:10

if it does evil in my eyes
Here the word "it" refers to a nation or kingdom, which is a metonym for the people in that nation or kingdom. The word "eyes" represents seeing, and seeing represents thoughts or judgment. Alternate translation: "if the people of that nation do things that I consider to be evil"

not listening to my voice
Here the word "voice" represents the words that Yahweh speaks. Here, "not listening" is an idiom that means that they do not obey. Alternate translation: "not obeying what I say"

Jeremiah 18:11

See
This tells the reader to pay special attention to what follows. Alternate translation: "Look" or "Listen" or "Pay attention to what I am about to tell you"

I am about to form disaster against you. I am about to devise a plan against you
Yahweh speaks of planning disaster as if disaster were an object that he forms, like the potter would form clay. The second sentence repeats the same idea as the first using different words. Alternate translation: "I am about to devise a plan to bring disaster against you"

devise a plan
"make a plan"

his wicked way
Yahweh speaks of a person's lifestyle as if it were a "way" or path along which the person walks. Alternate translation: "his wicked way of living"

so your ways and your practices will bring good to you
The words "ways" and "practices" both refer to a person's actions and general lifestyle. Alternate translation: "so your actions will result in good happening to you"

Jeremiah 18:12

But they will say
The word "they" refers to the inhabitants of Judah and Jerusalem.

This is no use
Possible meanings for this idiom are 1) the people do not care about what Jeremiah will say to them. Alternate translation: "We do not care what you say" or 2) The people do not think that anything good will come of what Jeremiah tells them to do. Alternate translation: "What you are saying will not work"

what his evil, stubborn heart desires
Here the word "heart" represents the person's mind or will. Alternate translation: "what his evil, stubborn mind desires" or "whatever evil things that we stubbornly want to do"

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Jeremiah 18:13

Ask the nations, who has ever heard of such a thing as this?
Here the word "nations" represents the people in the nations. Yahweh asks this question to scold the people of Judah. Alternate translation: "Ask the nations if any of them have ever heard of such a thing as this." or "Nowhere on earth has anyone ever heard of such a thing like this."

The virgin Israel has committed a horrible act
It was common to refer to nations as if they were women. Yahweh speaks of Israel being pure and faithful towards him as if she were a virgin and of Israel being unfaithful to him as if she had "committed a horrible act." Alternate translation: "Israel, who is like a virgin, has done something horrible"

Jeremiah 18:14

Does the snow in Lebanon ever leave the rocky hills on its sides?
Yahweh asks this rhetorical question to emphasize that the snow on the mountains never melts. Alternate translation: "The snow in Lebanon never leaves the rocky hills on its sides."

the rocky hills on its sides
"the sides of the rocky hills"

Are the mountain streams coming from far away ever destroyed, those cold streams?
Yahweh asks this rhetorical question to emphasize that the mountain streams never cease to flow. He speaks of the streams drying up as if they were destroyed. Alternate translation: "Those cold mountain streams that come from far away never cease to flow."

Jeremiah 18:15

been made to stumble in their paths
Yahweh speaks of a person's lifestyle as if it were a path along which he walks, and of living unfaithfully to him as if the person stumbled along the path. This can be stated in active form. Alternate translation: "this caused them to stumble in their paths" or "it is like they stumbled while walking on a path"

they have left the ancient paths to walk lesser paths
Yahweh speaks of a person's lifestyle as if it were a path along which he walks. Here, "the ancient paths" represents the way that Yahweh had told their ancestors to live and "lesser paths" represents living unfaithfully to Yahweh.

Jeremiah 18:16

will become a horror
The word "horror" may be translated with a verbal phrase. Alternate translation: "will become something that horrifies people"

an object of everlasting hissing
The word "hissing" refers to a sound that shows strong disapproval and can be translated with a verbal phrase. Alternate translation: "an object at which people will always hiss"

passes by her
Here the word "her" refers to "Their land."

Jeremiah 18:17

I will scatter them before their enemies like an eastern wind
Yahweh speaks of causing the people to flee before their enemies as if he were an eastern wind that scatters dust and debris. Alternate translation: "I will be like an eastern wind and scatter them before their enemies" or "I will scatter them before their enemies like an eastern wind scatters dust and debris"

will scatter them
Here the word "them" refers to "my people."

I will show them my back, and not my face
"I will turn my back toward them, and not my face." Turning one's back towards someone is a symbolic action that represents rejection and turning one's face towards someone is a symbolic action that represents favor. Alternate translation: "I will reject them and not act favorably towards them"

Jeremiah 18:18

let us make plots against Jeremiah
"let us make plans to harm Jeremiah"

the law will never perish from the priests, or advice from the wise men, or words from the prophets
The words "will never perish" can be supplied to each of these phrases. This can also be expressed in positive terms. Alternate translation: "the law will never perish from the priests, and advice will never perish from the wise men, and words will never perish from the prophets" or "the priests will always have the law, the wise men will always give advice, and the prophets will always speak"

words from the prophets
Here "words" represents messages that the prophets speak from Yahweh. Alternate translation: "words of Yahweh from the prophets"

attack him with our words
The people speak of speaking harmful words against Jeremiah as if their words were weapons

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with which they attack him. Alternate translation: "say things that will harm him"

Jeremiah 18:19

Pay attention to me
Here Jeremiah begins speaking to Yahweh.

Jeremiah 18:20

Will disaster from them really be my reward for being good to them?
Jeremiah asks this question to emphasize that good actions should not be repaid with bad things. Alternate translation: "Disaster from them should not be my reward for being good to them."

they have dug a pit for me
Jeremiah speaks of his enemies planning to kill him as if they had dug a pit in which to trap him.

to cause your fury to turn away from them
Here the word "fury" represents the punishment that Yahweh intended to inflict upon them. Jeremiah speaks of Yahweh not punishing them as if he were turning his fury away from them. Alternate translation: "so that you would not punish them in your anger"

Jeremiah 18:21

give their children over to famine
The idiom "give over" means to place a person in the power of another person. Jeremiah speaks of "famine" as if it were a person who could have power over others. Alternate translation: "cause their children to die from famine"

give them to the hands of those who use the sword
Here the word "hands" represents power. Alternate translation: "cause those who use the sword to have power over them" or "cause them to die in battle"

let their women become bereaved and widows
"let the children and husbands of their women die." The word "bereaved" refers to a woman whose children have all died.

their men be killed
The verb may be supplied from the previous phrase. This can be stated in active form. Alternate translation: "let their men be killed" or "let people kill their men"

their young men killed by the sword in battle
The verb may be supplied from the previous phrase. This can be stated in active form. Alternate translation: "let their young men be killed by the sword in battle" or "let people kill their young men with swords in battle"

Jeremiah 18:22

Let a distressed shout be heard
The phrase "a distressed shout" can be translated with a verbal phrase. This can be stated in active form. Alternate translation: "Let people hear a distressed shout" or "Let people hear others shout in distress"

For they have dug a pit to capture me and have hidden traps for my feet
These two phrases share similar meanings. Jeremiah speaks of his enemies planning to kill him as if they had dug a pit for him to fall into and set traps in which to capture him.

they have dug a pit
See how you translated this in Jeremiah 18:20.

have hidden traps for my feet
Here the word "feet" represents Jeremiah. Alternate translation: "have hidden traps for me" or "have hidden traps for me to step on"

Jeremiah 18:23

Do not wipe their sins away from you
Jeremiah speaks of Yahweh forgiving his enemies' sins as if someone had written their sins down and Yahweh would erase them. This phrase means the same thing as the previous phrase. Alternate translation: "Do not pardon their sins"

Let them be overthrown before you
This can be stated in active form. Alternate translation: "Let people overthrow them in your presence"

in the time of your wrath
The word "wrath" can be translated with a verb. Alternate translation: "when you are still angry with them"

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Chapter 19

1 Yahweh said this, "Go and purchase a potter's clay flask while you are with the elders of the people and the priests. **2** Then go out to the Valley of Ben Hinnom at the entry of the Broken Pottery Gate, and there proclaim the words that I will tell you. **3** Say, 'Hear the word of Yahweh, kings of Judah and inhabitants of Jerusalem! Yahweh of hosts, God of Israel, says this, "See, I am about to bring disaster on this place, and the ears of everyone who hears of it will tingle. **4** I will do this because they have abandoned me and profaned this place. In this place they offer sacrifices to other gods that they did not know. They, their ancestors, and the kings of Judah have also filled this place with innocent blood. **5** They built the high places of Baal to burn their sons in the fire as burnt offerings to him—something that I did not command or mention, nor did it enter my mind.

6 Therefore, see, the days are coming—this is Yahweh's declaration—when this place will no longer be called Topheth, the Valley of Ben Hinnom, for it will be the Valley of Slaughter. **7** In this place I will make the plans of Judah and Jerusalem useless. I will make them to fall by the sword before their enemies and by the hand of the ones seeking their lives. Then I will give their corpses as food to the birds of the heavens and the wild animals of the earth. **8** Then I will make this city a ruin and the object of hissing, for everyone passing by it will be astonished and hiss regarding all of its plagues. **9** I will make them eat the flesh of their sons and daughters; each man will consume the flesh of his neighbor in the siege and in the distress with which their enemies and the ones seeking their lives distress them."'

10 Then you will break the clay flask in the sight of the men who went with you. **11** You will say to them, 'Yahweh of hosts says this: I will do this same thing to this people and this city—this is Yahweh's declaration—just as Jeremiah shattered the clay flask so that it could not be repaired again. People will bury the dead in Topheth until there is no place left for any more dead. **12** This is what I will do to this place and its inhabitants when I make this city like Topheth—this is Yahweh's declaration— **13** so the houses of Jerusalem and of the kings of Judah will become like Topheth—all the houses on whose rooftops the unclean people worship all the stars of the heavens and pour out drink offerings to other gods.'"

14 Then Jeremiah went from Topheth, where Yahweh had sent him to prophesy. He stood in the courtyard of the house of Yahweh and he said to all the people, **15** "Yahweh of hosts, God of Israel, says this, 'See, I am about to bring to this city and to all of its towns all the disaster that I have proclaimed against it, since they stiffened their neck and refused to listen to my words.'"

Jeremiah 19 General Notes

Special concepts in this chapter

People horrified

The destruction of Jerusalem will be so complete that it will leave dead bodies everywhere and horrify people who see it.

Jeremiah 19:1

potter's clay flask

A potter is someone who makes pots from clay.

flask

"jar" or "bottle"

Jeremiah 19:2

Valley of Ben Hinnom

This is the name of a valley south of the city of Jerusalem, where people sacrificed to false gods. See how you translated this in Jeremiah 7:31.

Jeremiah 19:3

Yahweh of hosts ... says this

Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

See

"Look" or "Listen" or "Pay attention to what I am about to tell you"

the ears of everyone who hears of it will tingle

Here "ears ... will tingle" is an idiom that means everyone will be shocked by what they hear.

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Alternate translation: "it will shock everyone who hears of it"

will tingle
Possible meanings are 1) "will ring" or 2) "will quiver."

Jeremiah 19:4

they have abandoned me
Here the word "they" refers to the people of Judah.

filled this place with innocent blood
Here "innocent blood" represents the murder of innocent people. Yahweh speaks of murdering many people as filling a place with blood. Alternate translation: "murdered many innocent people in this place"

Jeremiah 19:5

nor did it enter my mind
Here the word "mind" refers to Yahweh's thoughts. See how you translated this in [Jeremiah 7:31]

Jeremiah 19:6

see
"look" or "listen" or "pay attention to what I am about to tell you"

this place will no longer be called
This can be stated in active form. Alternate translation: "people will no longer call this place"

Topheth ... the Valley of Ben Hinnom ... the Valley of Slaughter
See how you translated the names of these places in Jeremiah 7:31.

Jeremiah 19:7

I will make them to fall by the sword before their enemies
The idiom "to fall by the sword" means to die in battle. This can be stated in active form. Alternate translation: "I will enable their enemies to kill them with swords"

I will make them
The word "them" refers to the people of Judah and Jerusalem.

by the hand of the ones seeking their lives
The verb may be supplied from the previous phrase. The idiom "fall ... by the hand of" means to be killed by someone, with the word "hand" representing the whole person. Alternate translation: "I will enable those who want to kill them to kill them"

Jeremiah 19:8

the object of hissing
The word "hissing" refers to a sound that shows strong disapproval and can be translated with a verbal phrase. Alternate translation: "an object at which people hiss"

Jeremiah 19:9

I will make them eat
"I will make the people who live in Jerusalem eat"

in the siege
"because of the siege"

distress them
"bring upon them"

Jeremiah 19:10

in the sight of the men who went with you
The abstract noun "sight" can be expressed with the verb "watching." Alternate translation: "while the men who went with you are watching"

Jeremiah 19:11

Yahweh of hosts says this
Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

it could not be repaired again
This can be stated in active form. Alternate translation: "no one can repair it again"

Jeremiah 19:12

General Information:
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Jeremiah 19:13

of the kings of Judah
"the houses of the kings of Judah"

the unclean people
People who are not acceptable for God's purposes are spoken of as if they were physically unclean.

Jeremiah 19:14

General Information:
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Jeremiah 19:15

Yahweh of hosts ... says this
Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

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See
"Look" or "Listen" or "Pay attention to what I am about to tell you"

stiffened their neck and refused to listen
These two phrases both speak of the people being stubborn. In the first phrase, Yahweh speaks of the people being stubborn as if they had made their necks stiff. Alternate translation: "stubbornly refused to listen"

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Chapter 20

1 Pashhur son of Immer the priest—he was a leading officer—heard Jeremiah prophesying these words
before the house of Yahweh. **2** So Pashhur beat Jeremiah the prophet and then placed him in the stocks
that were at the Upper Gate of Benjamin in the house of Yahweh. **3** It happened on the next day that
Pashhur brought Jeremiah out of the stocks. Then Jeremiah said to him, "Yahweh has not called your
name Pashhur, but you are Magor Missabib. **4** For Yahweh says this, 'Look, I will make you an object of
horror, you and all of your loved ones, for they will fall by the sword of their enemies and your eyes will
see it. I will give all of Judah into the hand of the king of Babylon. He will make them captives in Babylon
or attack them with the sword. **5** I will give him all the wealth of this city and all the products of its labor,
all of its precious items, and all the treasures of the kings of Judah. I will place these things in the hand of
your enemies, and they will plunder them. They will seize them and bring them to Babylon. **6** But you,
Pashhur, and all the inhabitants of your house will go into captivity. You will go to Babylon and die there.
You and all of your loved ones to whom you prophesied deceitful things will be buried there.'"

7 "Yahweh, you deceived me, and I was deceived.
You are stronger than I,
and you overpowered me.
I have become a laughingstock all day long;
everyone mocks me.
8 For whenever I have spoken,
I have called out and proclaimed,
'Violence and destruction.'
So the word of Yahweh
has brought me insult and mocking all the day.
9 If I say, 'I will not think about Yahweh anymore.
I will not speak any longer in his name.'
Then it is like a burning fire in my heart,
held within my bones.
So I struggle to contain it but I cannot.
10 I have heard rumors of terror
from many people all around.
'Report! We must report it!'
Every one of my men of peace
watches to see if I will fall.
'Perhaps he can be tricked.
If so, we can overpower him
and take our revenge on him.'

11 But Yahweh is with me like a terrifying warrior,
so the ones pursuing me will stagger.
They will not defeat me.
They will be greatly ashamed,
because they will not succeed.
They will have unending shame,
it will never be forgotten.
12 But Yahweh of hosts,
you examine the righteous
and see the mind and the heart.
Let me see your vengeance on them
for I have committed my cause to you.

13 Sing to Yahweh!
Praise Yahweh!
For he has rescued the lives of those
who are oppressed from the hand of evildoers.

14 Let the day when I was born be cursed.
Do not let the day that my mother bore me be blessed.
15 Let the man who brought the joyful news

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to my father be cursed,
the one who said,
'A male child has been born to you,' causing great joy.
16 Let that man be like the cities that Yahweh overthrew
and he did not have compassion on them.
Let him hear a cry for help in the dawn,
a battle cry at noontime,
17 because he did not kill me in the womb,
making my mother to be my tomb,
a womb that was pregnant forever.
18 Why is it that I came out from the womb
to see troubles and agony,
so that my days are filled with shame?"

Jeremiah 20 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 20:7-18.

Special concepts in this chapter

Pashhur

This chapter prophesied punishment against a specific leader named Pashhur. He was in charge of protecting the temple and had Jeremiah beaten and arrested. (See: prophet and temple)

Different Reactions to Suffering

Jeremiah and the Jews reacted differently to suffering. Jeremiah told the Jews that God said that he would punish them and they would suffer, so the Jews became angry and were cruel to Jeremiah. Jeremiah suffered when they were cruel to him, and he complained to God about it. However, Jeremiah also praised God for always being with him, and he trusted that God would punish the people who had harmed him. (See: and trust)

Jeremiah 20:1

General Information:

Jeremiah often wrote prophecy in the form of poetry. Hebrew poetry uses different kinds of parallelism.

Pashhur ... Immer

These are names of men.

Jeremiah 20:2

Pashhur beat Jeremiah

Possible meanings are 1) that Pashhur himself beat Jeremiah or 2) that Pashhur ordered other men to beat Jeremiah.

stocks

Stocks are a wooden frame with holes in it that people use to lock up a prisoner's hands, feet, and head.

Upper Gate of Benjamin

This gate is different from the gate in the city wall that shared the same name.

Jeremiah 20:3

It happened

This phrase is used here to mark where the action starts. If your language has a way for doing this, you could consider using it here.

you are Magor Missabib

This name means "terror on every side" or "surrounded by terror."

Jeremiah 20:4

Look,

This word adds emphasis to what is said next. Alternate translation: "Pay attention to what I am about to tell you."

they will fall by the sword of their enemies

The idiom "fall by the sword" means that they will die in battle. This can be stated in active form. Alternate translation: "their enemies will kill them with swords" or "their enemies will kill them in battle"

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your eyes will see it
Here the word "eyes" represents Pashhur. Alternate translation: "you will see it"

I will give all of Judah into the hand of the king of Babylon
Here the word "hand" refers to power. Alternate translation: "I will enable the king of Babylon to conquer all of Judah"

Jeremiah 20:5

I will give him
Here the word "him" refers to the king of Babylon.

all the wealth ... all the products of its labor, all of its precious items, and all the treasures
Yahweh repeats the same basic idea four times for emphasis. Babylon will take away all the wealth of Israel, including the king's possessions.

I will place these things in the hand of your enemies
Placing things in people's hands represents giving thing to the people or allowing the people to take the things. Alternate translation: "I will give these things to your enemies" or "I will allow your enemies to take possession of these things"

Jeremiah 20:6

You and all of your loved ones to whom you prophesied deceitful things will be buried there
This can be stated in active form. Alternate translation: "There, people will bury you and all of your loved ones to whom you prophesied deceitful things"

Jeremiah 20:7

General Information:
Jeremiah speaks to Yahweh.

Yahweh, you deceived me, and I was deceived
Some modern versions interpret these Hebrew expressions as "Yahweh, you persuaded me, and I was indeed persuaded."

I was deceived
This can be stated in active form. Alternate translation: "you deceived me"

I have become a laughingstock all day long; everyone mocks me
These two phrases mean basically the same thing and emphasize the way others mock him.

laughingstock
This is a person whom others laugh at and make fun of.

Jeremiah 20:8

called out and proclaimed
These two phrases mean basically the same thing and emphasize that he proclaimed Yahweh's message boldly. Alternate translation: "openly proclaimed" or "proclaimed loudly"

the word of Yahweh has brought me insult and mocking all the day
Here "word" refers to the message of Yahweh. The words "insult" and "mocking" can be translated with verbal phrases. Alternate translation: "people insult and mock me all day because I proclaim Yahweh's message"

Jeremiah 20:9

I will not speak any longer in his name
Possible meanings are 1) "I will never mention Yahweh or say anything about him" or 2) the word "name" represents authority. Alternate translation: "I will no longer speak as his messenger"

it is like a burning fire in my heart, held within my bones
Here the words "heart" and "bones" represent Jeremiah's innermost being. Jeremiah speaks of being unable to not speak Yahweh's message as if Yahweh's message were a fire that burns within him. Alternate translation: "Yahweh's word is like a fire that burns deep within me"

Jeremiah 20:10

Report! We must report it
Jeremiah's enemies say these words.

my men of peace
This is an ironic term for people whom the speaker thought were friends but turned out to be enemies. Alternate translation: "my treacherous friends" or "my so-called friends"

watches to see if I will fall
Jeremiah speaks of his enemies waiting for him to do something wrong for which they might accuse him as if they were watching for him to fall down.

Perhaps he can be tricked ... take our revenge on him
Jeremiah's enemies say these words.

Perhaps he can be tricked
This can be stated in active form. Alternate translation: "Perhaps we can trick him"

Jeremiah 20:11

Yahweh is with me like a terrifying warrior
Jeremiah compares Yahweh helping him and defending him against his enemies to a terrifying warrior.

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so the ones pursuing me will stagger
Jeremiah speaks of his enemies trying to harm him as if they were chasing after him and of their failing to harm him as if they were to stagger.

They will be greatly ashamed
This can be stated in active form. Alternate translation: "Yahweh will bring great shame upon them"

it will never be forgotten
This can be stated in active form. Alternate translation: "people will never forget it"

Jeremiah 20:12

see the mind and the heart
The word "mind" is a metonym for what a person thinks and decides, and the word "heart" is a metonym for what a person feels and desires. Alternate translation: "know every person's thoughts and feelings"

Jeremiah 20:13

those who are oppressed from the hand of evildoers
Here the word "hand" represents power. This can be stated in active form. Alternate translation: "those whom evildoers oppress with their power"

Jeremiah 20:14

General Information:
Jeremiah continues speaking to Yahweh.

Let the day when I was born be cursed
This can be stated in active form. Alternate translation: "Curse the day I was born" or "Let people curse the day when I was born"

Do not let the day that my mother bore me be blessed
This can be stated in active form. Alternate translation: "Do not bless the day that my mother bore me" or "Do not let people bless the day that my mother bore me"

Jeremiah 20:15

Let the man who brought the joyful news to my father be cursed
This can be stated in active form. Alternate translation: "Curse the man who informed my father" or "Let people curse the man who informed my father"

Jeremiah 20:16

that man
This refers to the man who informed Jeremiah's father of Jeremiah's birth.

the cities that Yahweh overthrew
This refers to Sodom and Gomorrah.

he did not have compassion
Here the word "he" refers to Yahweh.

Let him hear a cry for help
Here the word "him" refers to "that man."

Jeremiah 20:17

making my mother to be my tomb
Jeremiah speaks of his dying while his mother was still pregnant with him as if his mother's womb were his tomb.

a womb that was pregnant forever
Jeremiah speaks of his pregnant mother never giving birth to the baby in her womb as if she had been pregnant forever.

Jeremiah 20:18

Why is it that I came out from the womb to see troubles and agony ... shame?
Jeremiah uses this rhetorical question to complain that there was no good reason for him to be born. It can be translated as a statement. Alternate translation: "There was no reason for me to be born only to see troubles and agony ... shame."

to see troubles and agony
The words "troubles" and "agony" mean basically the same thing and emphasize the amount and severity of suffering. Alternate translation: "to experience so much suffering"

my days are filled with shame
Here the word "days" represents all the days of Jeremiah's life. Alternate translation: "my life is filled with shame"

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Chapter 21

1 The word came to Jeremiah from Yahweh when King Zedekiah sent Pashhur son of Malkijah and
Zephaniah son of Maaseiah the priest to him, and they said, **2** "Seek advice from Yahweh on our behalf,
for Nebuchadnezzar king of Babylon is making war on us. Perhaps Yahweh will do miracles for us, as in
times past, and will make him withdraw from us."

3 So Jeremiah said to them, "This is what you must say to Zedekiah, **4** 'Yahweh, God of Israel, says this:
See, I am about to turn back the instruments of war that are in your hand, with which you are fighting
against the king of Babylon and the Chaldeans who are closing you in from outside the walls! For I will
gather them in the middle of this city. **5** Then I myself will fight against you with a raised hand and a
strong arm, and with wrath, fury, and great anger. **6** For I will attack the inhabitants of this city, both man
and animal. They will die in a severe plague. **7** After this—this is Yahweh's declaration—Zedekiah king of
Judah, his servants, the people, and whoever remains in this city after the plague, the sword, and the
famine, I will give them all into the hand of Nebuchadnezzar king of Babylon, and into the hand of their
enemies, and into the hand of those seeking their life. Then he will kill them with the edge of the sword.
He will not pity them, spare them, or have compassion.'

8 Then to this people you must say, 'Yahweh says this: See, I am about to place before you the way of life
and the way of death. **9** Anyone staying in this city will die by the sword, famine, and plague; but anyone
going out and falling on his knees before the Chaldeans who have closed in against you will live. His life
will be his loot. **10** For I have set my face against this city in order to bring disaster and not to bring good
—this is Yahweh's declaration. It has been given into the hand of the king of Babylon and he will burn it.'

11 Concerning the house of the king of Judah, listen to the word of Yahweh. **12** House of David, Yahweh
says,

'Bring about justice in the morning.
Rescue the one who has been robbed
by the hand of the oppressor,
or my fury will go out like fire and burn,
and there is no one who can quench it,
because of the wickedness of your practices.
13 See, inhabitant of the valley!
I am against you, rock of the plain—
this is Yahweh's declaration—
I am against anyone who is saying,
"Who will come down to attack us?"
or "Who will enter our houses?"
14 I have assigned the fruit of your practices
to come against you—
this is Yahweh's declaration—
and I will light a fire in the thickets,
and it will consume everything around it.'"

Jeremiah 21 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 21:12-14.

Special concepts in this chapter

Jerusalem doomed

God will fight against Jerusalem and will use the nation of Babylon to fight his battle. If the Jews wanted to live, they needed to surrender to Babylon. Most of the Jews would have rather died than to surrender to Babylon. Usually, fighting against a Gentile nation was a sign of trust in Yahweh's power. In this instance, it was a sign of trust in Yahweh to surrender. (See: sign and trust)

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Jeremiah 21:1

The word came to Jeremiah from Yahweh
This idiom is used to introduce a special message from God. See how you translated this in [Jeremiah 7:1]

Pashhur
This is not the same Pashhur that was mentioned in Jeremiah 20:1.

Pashhur ... Malkijah ... Maaseiah
These are names of men.

and they said
"Pashhur and Zephaniah said to Jeremiah"

Jeremiah 21:2

Seek advice from Yahweh on our behalf ... making war on us
This was a polite, but urgent request. Alternate translation: "Please speak to Yahweh for us ... attacking us"

as in times past
"as he did in the past"

will make him withdraw from us
"will make him go away"

Jeremiah 21:3

General Information:
This page has intentionally been left blank.

Jeremiah 21:4

See
This tells the hearer to pay special attention to what follows.

turn back
Possible meanings are 1) to make useless or 2) to send back into the city.

the instruments of war that are in your hand
Possible meanings are 1) the instruments of war refers to the soldiers who carry them and "hand" represents control. Alternate translation: "the soldiers that you command" or 2) the instruments of war are literal weapons and "your hand" represent both the king and his soldiers. Alternate translation: "the weapons that you and your soldiers carry"

Chaldeans
This term here is another name for the Babylonians.

closing you in
"coming close to you"

I will gather them
Possible meanings are 1) Yahweh will allow the Babylonians to enter the city or 2) Yahweh will cause the Israelites to bring their weapons back into the center of the city.

Jeremiah 21:5

Then I myself
This is emphatic and stresses that Yahweh is the one who will do this.

with a raised hand and a strong arm
Both of these phrases are idiomatic expressions that refer to great power. Alternate translation: "with very great power"

with wrath, fury, and great anger
These words all mean basically the same thing. Together they emphasize the great intensity of his anger. Alternate translation: "with extremely great anger"

Jeremiah 21:6

inhabitants of this city
"those who live in Jerusalem"

Jeremiah 21:7

the sword
Here this refers to the battle in which swords are used. Alternate translation: "the war"

into the hand
Here "hand" refers to the power of their enemies over them. Alternate translation: "into the power"

Nebuchadnezzar king of Babylon ... their enemies ... those seeking their life
All of these phrases refer to Nebuchadnezzar and his army.

seeking their life
"wanting to kill them"

with the edge of the sword
Possible meanings are 1) this is a metonym for death in battle. Alternate translation: "in battle" or 2) they will be killed by literal swords.

He will not pity them, spare them, or have compassion
These three phrases have the same meaning and emphasize that Nebuchadnezzar will deal severely with them. Alternate translation: "He will not show them any mercy or compassion at all"

Jeremiah 21:8

this people
"the people of Jerusalem"

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I am about to place before you the way of life and the way of death
Yahweh is offering the people of Jerusalem a choice that will determine whether they live or die.

Jeremiah 21:9

by the sword, famine, and plague
Death by the sword refers to death in battle. Alternate translation: "in battle and by famine and plague"

falling on his knees before
This symbolic act represents surrender. Alternate translation: "surrendering to"

closed in against you
"attacked you from all sides"

His life will be his loot
The word "loot" here is a metaphor for something taken away from Jerusalem after the Babylonians conquer it. This is ironic because the Babylonians would take physical objects, but although the Judeans who surrendered would not die, they would take no physical objects with them. Alternate translation: "He will escape with his life" or "He will not die, but he will lose all his possessions"

Jeremiah 21:10

I have set my face against this city
This idiom means he "firmly decided." Alternate translation: "I have made up my mind to oppose this city"

have set my face against
"am staring angrily at"

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

It has been given
This can be stated in active form. Alternate translation: "I have given it"

into the hand of the king
Here "hand" represents the power of the king to destroy the city. Alternate translation: "into the power of the king"

Jeremiah 21:11

Concerning the house of the king of Judah, listen to the word of Yahweh
This may serve as a title for 21:12-23:8. Alternate translation: "Listen to what Yahweh says about the king of Judah, his family, and his servants"

the house of the king of Judah
The word "house" is a metonym for the family that lives in the house. In this case it refers to king and his family. Alternate translation: "the king of Judah and his family"

Jeremiah 21:12

House of David
This refers to the same people as "the house of the king of Judah." All of the kings of Judah were descendants of David. Alternate translation: "Descendants of David"

Bring about justice in the morning
The abstract noun "justice" can be stated as an action. Alternate translation: "Always treat the people whom you rule over fairly"

the hand of the oppressor
Here "hand" refers to power. Alternate translation: "the power of the one who oppresses them"

my fury will go out like fire and burn
Here Yahweh's punishment is spoken of as if it was a fire that would burn up those who did evil. Alternate translation: "I will punish and destroy you in my anger quickly and completely"

there is no one who can quench it
Jeremiah continues the simile of Yahweh's punishment as a fire that was so hot that no one could put it out with water.

the wickedness of your practices
"the evil things you do" or "how evil what you do is." See how this is translated in Jeremiah 4:4.

Jeremiah 21:13

See
This alerts whoever is hearing to pay special attention to what follows. Alternate translation: "Pay attention"

inhabitant of the valley
Possible meanings are 1) this may refer to Jerusalem, which was located above a valley, because "inhabitant" is singular and feminine, as is Jerusalem or 2) this is directed to another city or group of people. Most versions leave the original form rather than specifying the city.

I am against
"I oppose" or "I am going to punish"

Who will come down to attack us? ... Who will enter our houses?
These questions are used to state their confidence that they can resist attack. Alternate translation: "No one will attack us! ... No one will enter our houses!"

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Jeremiah 21:14

I have assigned the fruit of your practices to come against you
The result of their evil deeds is spoken of as fruit which grew from those practices. Alternate translation: "I will punish you as you deserve because of the things you have done"

in the thickets
Possible meanings are 1) this is a metaphor for the columns of wood that supported the palace or 2) these are literal patches of brush.

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Chapter 22

1 This is what Yahweh says, "Go down to the house of the king of Judah and proclaim this word there. **2** Say, 'King of Judah, listen to the word of Yahweh—you who sit on David's throne—you, and your servants, and your people who come through these gates. **3** Yahweh says this, "Perform justice and righteousness, and anyone who has been robbed—rescue him from the hand of the oppressor. Do not mistreat any foreigner in your land, or any orphan or widow. Do not commit violence or pour out innocent blood in this place. **4** For if you truly do these things, then kings sitting on David's throne will enter the gates of this house riding in a chariot and on horses—he, his servants, and his people! **5** But if you do not listen to these words, then I have sworn by myself—this is Yahweh's declaration—that this royal house will become a ruin."'

6 For Yahweh says this concerning the house of the king of Judah,

'You are like Gilead,
or like the summit of Lebanon to me.
Yet I will turn you into a wilderness,
into cities with no inhabitants.
7 For I have appointed destroyers to come against you!
Men with their weapons
will cut off the best of your cedars
and let them fall into the fire.

8 Then many nations will pass by this city. Each person will say to the next, "Why has Yahweh acted in this way toward this great city?" **9** Then the other will answer, "Because they abandoned the covenant of Yahweh their God and bowed down to other gods and worshiped them."

10 Do not weep for the one who is dead
or mourn for him;
but weep bitterly for him who is about to go away,
because he will never return
and see the land of his birth again.'

11 For Yahweh says this about Shallum son of Josiah king of Judah, who served as king instead of Josiah his father, 'He has gone from this place and will not come back. **12** He will die there in the place to where they have exiled him, and he will never again see this land.'

13 Woe to him who builds his house by unrighteousness,
his upper rooms by injustice,
who makes his neighbor work for him for nothing,
and he does not give him his wages;
14 he says, 'I will build for myself a large house
with spacious upper rooms.'
So he cuts out large windows for it,
and he panels it with cedar, and he paints it red.

15 Is this what makes you a good king,
that you wanted to have boards of cedar?
Did not your father also eat and drink,
yet do justice and righteousness?
Then things went well for him.
16 He judged in favor of the poor and needy.
It was good then.
Is this not what it means to know me?
—this is Yahweh's declaration. **17** But there is nothing in your eyes and heart
except worry for your unjust profit
and for pouring out innocent blood,
for producing oppression and crushing of others.

18 Therefore this is what Yahweh says about Jehoiakim son of Josiah, king of Judah:

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They will not lament for him, saying,
'Woe, my brother!' or 'Woe, my sister!'
They will not lament for him, saying,
'Woe, master!' or 'Woe, majesty!'
19 He will be buried with a donkey's burial,
dragged away and thrown out
beyond the gates of Jerusalem.

20 Go up Lebanon's mountains and shout.
Lift your voice in Bashan.
Shout from the Abarim mountains,
for all of your friends will be destroyed.
21 I spoke to you when you were safe,
but you said, 'I will not listen.'
This was your custom since your youth,
for you have not listened to my voice.
22 The wind will shepherd away all your shepherds,
and your friends will go into captivity.
Then you will certainly be ashamed and humiliated
by all of your evil deeds.
23 You who live in 'Lebanon,'
who is nestled in cedar buildings,
how you will be pitied when the labor pains come upon you,
pain like that of a woman in labor!

24 "As I live—this is Yahweh's declaration—even if you, Jehoiachin son of Jehoiakim, king of Judah, were the signet on my right hand, I would tear you off. **25** For I have given you to the hand of the ones seeking your life and to the hand of those before whom you are afraid, even to the hand of Nebuchadnezzar king of Babylon and the Chaldeans. **26** I will throw you and your mother who bore you into another land, a country where you were not born, and there you will die. **27** About this land to which they will want to return, they will not come back here.

28 Is this a despised and shattered vessel?
Is this man Jehoiachin a pot that pleases no one?
Why have they thrown him and his descendants out,
and have poured them out into a land that they did not know?
29 Land, Land, Land!
Hear the word of Yahweh!
30 Yahweh says this,
'Write about this man Jehoiachin:
He will be childless.
He will not prosper during his days,
and no one among his descendants
will achieve success
or ever again sit on David's throne
and rule over Judah.'"

Jeremiah 22 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 22:6-10, 13-28, 28-30.

Special concepts in this chapter

Luxury and oppression

Because the king lived in luxury and oppressed the poor, God was sending him and his mother into captivity unless he repented. The king lacked justice. (See: oppress and repent and justice)

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Jeremiah 22:1

the house of the king of Judah
"the palace of the king of Judah." The word "house" has a range of possible meanings. In this case it refers to the royal palace where the king lived.

proclaim this word
"proclaim this message"

Jeremiah 22:2

your people who come through these gates
These gates are the gates of the king's palace. Alternate translation: "your people who come to visit the king"

Jeremiah 22:3

Perform justice and righteousness
The abstract nouns "justice" and "righteousness can be stated as actions. Alternate translation: "Act fairly and justly"

anyone who has been robbed—rescue him from the hand of the oppressor
"rescue anyone who has been robbed from the hand of the oppressor"

the hand of the oppressor
Here "the hand" refers to power or control. Alternate translation: "the power of the oppressor" or "the one who would harm him"

Do not mistreat
"Do not treat badly"

orphan
a child who does not have parents

Do not ... pour out innocent blood
Here "pour out ... blood" is associated with murder, and "blood" refers to the murdered people. Alternate translation: "Do not ... murder innocent people"

in this place
Possible meanings are 1) Jerusalem or 2) the whole country of Judah. This does not imply that it is good to murder people in other places.

Jeremiah 22:4

kings sitting on David's throne
The metonym "throne" refers to kingly authority like David had. Alternate translation: "kings, ruling like David before them"

the gates of this house
This refers to the gates to the courtyard of the palace.

riding in a chariot and on horses
This phrase is a metonym that describes the kings as powerful and wealthy.

he, his servants, and his people
This sentence lists all who will be powerful and wealthy. This can be stated clearly. Alternate translation: "he, his servants, and his people will ride into the palace on chariots and horses"

Jeremiah 22:5

if you do not listen to
"if you refuse to pay attention to" or "if you do not obey"

this royal house
This phrase here appears to refer specifically to the royal palace.

Jeremiah 22:6

the house of the king of Judah
These words could be 1) a reference to the literal royal palace where the king lived or 2) a metonym for the family, the royal line of the kings of Judah, that lived in the house. Alternate translation: "the royal dynasty of Judah"

You are like Gilead, or like the summit of Lebanon
Possible meanings are 1) "You are as beautiful as Gilead or the summit of Lebanon" or 2) "You give me as much pleasure as Gilead or the summit of Lebanon."

turn you into a wilderness
What was formerly beautiful is said to become bare and deserted. Alternate translation: "cause you to become empty like the desert"

Jeremiah 22:7

I have appointed destroyers to come against you
"I have chosen an army to attack you"

the best of your cedars
Possible meaning are 1) the beams of the palace or 2) the leading men of the royal family.

fall into the fire
Possible meanings are 1) a literal fire that will burn the palace beams or 2) the destruction of the royal family is spoken of as if they were burned in a fire.

Jeremiah 22:8

Then many nations will pass by this city
Here "nations" refers to the people from those nations that pass by. Alternate translation: "Then many people from various nations will pass by this city"

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Jeremiah 22:9

bowed down to other gods and worshiped them
These two phrases mean the same thing. The phrase "bowed down" describes the posture that people used in worship. Alternate translation: "they worshiped other gods"

Jeremiah 22:10

General Information:
Yahweh has shifted from addressing the King of Judah and is now speaking to a general audience.

the one who is dead
This is singular, and refers to King Josiah who had been killed.

him who is about to go away
This refers to King Jehoahaz who was taken into exile in Egypt.

never return and see the land of his birth
"never come back and see the land of Israel again" or "never return and see the place where he was born"

Jeremiah 22:11

Shallum
The name in Hebrew is "Shallum," but he is better known as Jehoahaz.

who served as king instead of Josiah his father
"who became king when his father, Josiah, died"

Jeremiah 22:12

General Information:
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Jeremiah 22:13

him who builds ... his upper rooms ... who makes ... for him ... he does not give
The words "him" and "his" and "who" and "he" refer to King Jehoahaz (verse 11).

builds his house by unrighteousness, his upper rooms by injustice
The abstract nouns "unrighteousness" and "injustice" have similar meanings, are repeated for emphasis, and can be stated as actions. Alternate translation: "unjustly forced men to build his house and his upper rooms"

his house
The word "house" is a metonym for the family that lives in the house. In this case it refers to Jehoahaz

him his wages
This refers to any of the neighbors of King Jehoahaz (verse 11) whom the king forces to work.

Jeremiah 22:14

he says ... he cuts ... he panels ... he paints
These refer to King Jehoahaz (verse 11).

a large house with spacious upper rooms ... large windows ... cedar ... red
These characteristics all describe a very expensive house.

Jeremiah 22:15

Is this what makes you a good king, that you wanted to have boards of cedar?
Yahweh asks this rhetorical question to rebuke Jehoiakim for his expensive palace. Alternate translation: "Having a cedar palace does not make you a good king."

Did not your father also eat and drink, yet do ... righteousness?
Yahweh asks this rhetorical question to remind Jehoiakim about the example of his father, King Josiah. Alternate translation: "Your father King Josiah enjoyed his life, yet did ... righteousness."

do justice and righteousness
These abstract nouns have similar meanings, are repeated for emphasis and can be stated as actions. Alternate translation: "act justly and fairly"

Jeremiah 22:16

It was good then
"Things went well for him"

Is this not what it means to know me?
Yahweh asks this rhetorical question to rebuke Jehoiakim for not following the example of his father, King Josiah. Alternate translation: "This is what it means to know me."

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

Jeremiah 22:17

there is nothing in your eyes and heart except worry ... crushing of others
Here "eyes" is a metonym for seeing and "heart" is a metonym for thinking. Alternate translation: "you never look for or think about anything except ... crushing of others" or "you only look for and think about ways to cheat others and pour out innocent blood, and to oppress and crush others"

unjust profit
This is getting money by cheating or by using unfair means.

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pouring out innocent blood
Here "pouring out ... blood" is associated with murder, and "blood" refers to the murdered people. Alternate translation: "murdering innocent people"

crushing of others
"doing violence to others in order to get money"

Jeremiah 22:18

They will not lament for him
In verse 18, Yahweh stops speaking directly to Jehoiakim and begins to speak to other people. Here "lament" refers to grieving at Jehoiakim's death. Alternate translation: "They will not lament for Jehoiakim when he dies"

Woe, my brother! ... Woe, my sister! ... Woe, master! ... Woe, majesty!
Yahweh uses the word "Woe" several times for emphasis. He addresses the various people who would normally show great sadness when someone dies.

Jeremiah 22:19

He will be buried with a donkey's burial, dragged away and thrown out
The burial of Jehoiakim is spoken of as being the same as the manner in which people would bury a donkey. This can be stated in active form. Alternate translation: "They will bury his dead body the way they would bury a dead donkey; they will drag it away and throw it out"

Jeremiah 22:20

General Information:
It appears that Yahweh is here speaking to the people of Jerusalem, telling them that they will be destroyed.

Lift your voice
This idiom refers to shouting. In this case, they are crying out in grief. Alternate translation: "Cry out"

Abarim mountains
a mountain range that was southeast of Jerusalem

Jeremiah 22:21

I spoke to you when you were safe
"I spoke to you when you were doing well"

This was your custom
"This was your way of life"

you have not listened to my voice
Listening is a metonym for obeying. Alternate translation: "you have not obeyed me"

Jeremiah 22:22

The wind will shepherd away all your shepherds
This is a wordplay—Yahweh uses the idea of "shepherd" in two different ways. Here "shepherds" is a metaphor for the leaders of Jerusalem, and the wind "leads" them away. The wind represents Yahweh. Alternate translation: "I will take your leaders away as if the wind had blown them away"

go into captivity
"become captives" or "go into exile"

Jeremiah 22:23

You who live in 'Lebanon,' who is nestled in cedar buildings
Yahweh speaks of the royal palace as "Lebanon" and "cedar buildings" because it was constructed with a lot of cedar. Alternate translation: "You who live in a palace made from the cedars of Lebanon"

You who live
This "You" is singular and refers to the king.

how you will be pitied
The meaning of the Hebrew is not clear. This can be stated in active form. Possible meanings are 1) "they will greatly pity you" or 2) "you will groan greatly."

when the labor pains come upon you, pain like that of a woman in labor
The pain that the king will feel when his enemies defeat him will be as intense as the pain a woman feels in childbirth. Alternate translation: "when you experience pain as intense as the pain of a woman in childbirth"

Jeremiah 22:24

even if you ... were the signet on my right hand
Yahweh speaks to Jehoiachin as if it were possible for him to be the ring on Yahweh's hand.

the signet on my right hand
A signet ring was used by a king to place his seal of authority on documents. The signet ring therefore represents authority to rule. The right hand also represents authority to rule. Alternate translation: "the signet ring on my right hand that represented my authority to be king"

I would tear you off
"I would tear you off from my hand" or "I would quickly pull you off of my hand"

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Jeremiah 22:25

I have given you to the hand of the ones seeking your life
This can be stated in active form. Alternate translation: "I have made it possible for the ones seeking your life to capture you"

to the hand of
Here the metonym "hand" represents power and control.

seeking your life
This phrase represents wanting or trying to kill someone. See how this phrase is translated in [Jeremiah 11:21]

Jeremiah 22:26

General Information:
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Jeremiah 22:27

this land to which they will want to return
This refers to the land of Judah.

Jeremiah 22:28

Is this a despised and shattered vessel? ... did not know?
It is not clear who is speaking in verse 28.

Is this a despised and shattered vessel? Is this man Jehoiachin a pot that pleases no one?
Jehoiachin is spoken of as a pot that was completely worthless and not liked by anyone. The questions emphasize that he has no value or friends. Alternate translation: "Jehoiachin is as useless as a broken vessel and no one is happy with him."

Why have they thrown him and his descendants out, and have poured them out into a land that they did not know?
This rhetorical question explains what will happen to the worthless Jehoiachin. Alternate translation: "Therefore the enemy will remove Jehoiachin and his family from the land and take them to a foreign land."

have poured them out
Jehoiachin and his descendants are spoke of as if they had been poured out in another country like garbage from a vessel.

Jeremiah 22:29

Land, Land, Land
Yahweh speaks his message to all the people of the land by calling out to the land where they live. The title is repeated to call attention to the message.

Jeremiah 22:30

He will be childless
Jehoiachin has several sons. This phrase, then, means it is as if he was childless. His children will not succeed him as king. Alternate translation: "It will be as if he did not have any children"

sit on David's throne
Sitting on a throne is a metonym for ruling as king. Alternate translation: "become king"

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Chapter 23

1 "Woe to the shepherds who destroy and scatter the sheep of my pasture—this is Yahweh's declaration."
2 Therefore Yahweh, the God of Israel, says this concerning the shepherds who are shepherding his people, "You have scattered my flock and have driven them away. You have not cared for them. So I am about to punish you for the wickedness of your practices—this is Yahweh's declaration. **3** I myself will gather the remnant of my flock from all of the lands where I have driven them, and I will return them to a grazing place, where they will be fruitful and increase. **4** Then I will raise up shepherds over them who will shepherd them so they will no longer fear or be dismayed. None of them will go missing—this is Yahweh's declaration.

5 See, the days are coming
—this is Yahweh's declaration
—when I will raise up for David a righteous branch.
He will reign as king;
he will act wisely
and cause justice and righteousness in the land.
6 In his days Judah will be rescued,
and Israel will live in security.
Then this is the name by which he will be called:
Yahweh is our righteousness.

7 Therefore see, days are coming—this is Yahweh's declaration—when they will no longer say, 'As Yahweh lives, who brought the people of Israel up from the land of Egypt.' **8** Instead they will say, 'As Yahweh lives, who brought up and who led back the descendants of the house of Israel from the northern land and all the lands where I had driven them.' Then they will live in their own land."

9 Regarding the prophets,

my heart is broken in me,
and all of my bones tremble.
I have become like a drunk man,
like a man whom wine has overpowered,
because of Yahweh and his holy words.
10 For the land is full of adulterers.
Because of the curse the land mourns.
The meadows in the wilderness dry up.
These prophets' paths are wicked;
their power is not used in a right manner.

11 "For both the prophets and the priests are polluted.
I even found their wickedness in my house!
—this is Yahweh's declaration—
12 therefore their way will be
like a slippery place in the darkness.
They will be pushed down.
They will fall in it.
For I will send disaster against them
in the year of their punishment
—this is Yahweh's declaration.

13 For I have seen the prophets in Samaria
doing what is repulsive:
They prophesied by Baal
and led my people Israel astray.
14 Among the prophets in Jerusalem
I have seen horrible things:
They commit adultery and walk in deceit.
They strengthen the hands of evildoers;
no one turns back from his wickedness.
All of them have become like Sodom to me

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and its inhabitants like Gomorrah!"

15 Therefore Yahweh of hosts says this concerning the prophets,

"Look, I am about to make them eat wormwood
and drink poisonous water,
for pollution has gone out from the prophets of Jerusalem
to all the land."

16 Yahweh of hosts says this,

"Do not listen to the words of the prophets
who prophesy to you.
They are leading you into vanity!
They are announcing visions from their own minds,
not from Yahweh's mouth.
17 They are constantly saying to those who dishonor me,
'Yahweh declares there will be peace for you.'
For everyone walking
in the stubbornness of his own heart says,
'Disaster will not come upon you.'
18 Yet who has stood in Yahweh's council meeting?
Who sees and hears his word?
Who pays attention to his word and listens?
19 See, there is a storm coming from Yahweh!
His fury is going out, and a tempest is whirling about.
It is whirling around the heads of the wicked.
20 Yahweh's wrath will not return
until it has carried out
and brought into being his heart's purposes.
In the final days,
you will understand it.
21 I did not send out these prophets,
but they ran.
I did not proclaim anything to them,
but they have still prophesied.
22 For if they had stood in my council meeting,
they would have caused my people to hear my word;
they would have caused them to turn from their wicked words
and from the wickedness of their practices.

23 Am I only a God nearby
—this is Yahweh's declaration
—and not also a God far away?
24 Can anyone hide in a secret place so I cannot see him?
—this is Yahweh's declaration—
and do I not fill the heavens and the earth?
—this is Yahweh's declaration.

25 I have heard what the prophets have said, those who were prophesying deceit in my name. They said, 'I had a dream! I had a dream!' **26** How long will this go on, prophets who prophesy lies from their minds, and who prophesy from the deceit in their hearts? **27** They are planning on making my people forget my name with the dreams that they report, each one to his neighbor, just as their ancestors forgot my name in favor of Baal's name.

28 The prophet who has a dream, let him report the dream. But the one to whom I have declared something, let him declare my word truthfully. What does straw have to do with grain?—this is Yahweh's declaration— **29** Is not my word like fire?—this is Yahweh's declaration—and like a hammer that shatters a rock into pieces? **30** So see, I am against the prophets—this is Yahweh's declaration—anyone who steals words from another person and says they come from me. **31** See, I am against the prophets—this is Yahweh's declaration—who use their tongues to prophesy proclamations. **32** See, I am against the prophets who dream deceitfully—this is Yahweh's declaration—and then proclaim them and in this way

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mislead my people with their deceit and boasting. I am against them, for I have not sent them out nor given them commands. So they will certainly not help this people—this is Yahweh's declaration.

33 When these people, or a prophet, or a priest asks you, 'What is the burden of Yahweh?' you will say to them, 'You are the burden, and I will cast you off'—this is Yahweh's declaration. **34** As for the prophets, priests, and people who are saying, 'This is the burden of Yahweh' I will punish that man and his house. **35** You continue to say, each person to his neighbor and each man to his brother, 'What did Yahweh answer?' and 'What did Yahweh declare?' **36** But you must no longer talk about the 'burden of Yahweh,' for the burden is every man's own word, and you have perverted the words of the living God, Yahweh of hosts, our God. **37** This is what you will say to the prophet, 'What answer did Yahweh give you?' or 'What did Yahweh say?' **38** But if you say, 'The burden of Yahweh', this is what Yahweh says: 'Because you have said these words, 'The burden of Yahweh,' when I sent to you, saying, 'You will not say, "The burden of Yahweh,"' **39** therefore, behold, I am about to pick you up and throw you away from me, along with the city that I gave you and your ancestors. **40** Then I will put everlasting disgrace and everlasting shame on you that will not be forgotten.'"

Jeremiah 23 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 23:5-6, 9-24.

Special concepts in this chapter

Prophesying lies

The false prophets had encouraged people to continue sinning by saying everything will be alright. (See: prophet and sin)

Other possible translation difficulties in this chapter

Wordplay

In Hebrew, the word for "message" can also mean "burden." In translations that are using footnotes, you may want to explain the wordplay in a footnote. In translations that are not using footnotes or which will primarily be distributed in an oral form, you may need a sentence like "What message has the Lord burdened you with now?" or "You (plural) call God's message a heavy burden on you."

Jeremiah 23:1

General Information:

In verses 1-4, Yahweh refers to Israel as his pasture, the people of Israel as his sheep, and the leaders of Israel as the shepherds. Shepherds have a duty to protect the sheep, but the leaders were not doing that.

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

Jeremiah 23:2

You have scattered my flock and have driven them away

These two phrases have similar meanings. The second one strengthens the thought in the first.

the wickedness of your practices

"the evil things you do" or "how evil what you do is." See how this is translated in Jeremiah 4:4.

Jeremiah 23:3

General Information:

Yahweh continues to speak about the people of Israel as if they were his sheep and the leaders of Israel as if they were his shepherds.

to a grazing place

Yahweh refers to the land of Israel as if it were good pasture for his people. This good pasture is a metonym for provision for their needs. Alternate translation: "to good pasture" or "to where all their needs will be supplied"

they will be fruitful and increase

The word "increase" explains how they will be "fruitful." Alternate translation: "they will increase greatly in number"

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Jeremiah 23:4

I will raise up
"I will appoint"

they will no longer fear or be dismayed
The words "be dismayed" mean that someone has caused them to be afraid and mean basically the same thing as "fear." This can be stated in active form. Alternate translation: "no one will make them afraid anymore"

None of them
"None of my people"

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

Jeremiah 23:5

See
This word alerts us to pay attention to the surprising information that follows.

I will raise up
This idiom means he will appoint a successor.

a righteous branch
This future king descended from David is spoken of as if he were a branch grown on a tree. Alternate translation: "a righteous descendant"

a righteous branch
Some modern versions translate this as "a legitimate successor to the throne."

cause justice and righteousness in the land
The abstract nouns "justice" and "righteousness" can be stated as actions. Alternate translation: "cause people to act justly and rightly"

in the land
Here "land" refers to the people who live in the land. Alternate translation: "for all the people in the nation"

Jeremiah 23:6

Judah will be rescued
Here "Judah" refers to the people of Judah. Alternate translation: "the people of Judah will be rescued"

Judah will be rescued
This can be stated in active form. Alternate translation: "He will rescue Judah from their enemies"

Israel will live in security
Here "Israel" refers to the people of Israel. Alternate translation: "the people of Israel will live in security"

he will be called
this refers to the king

Yahweh is our righteousness
The abstract noun "righteousness" can be stated as an action. Alternate translation: "Yahweh, the one who does what is right for us"

Jeremiah 23:7

General Information:
This verse is very similar to Jeremiah 16:14, although not exactly the same. Compare how you translated that verse.

see
The word "see" here alerts the reader to pay attention to the important information that follows.

As Yahweh lives
"as surely as Yahweh is alive." The people use this expression to show that what they say next is certainly true. This is a way of making a solemn promise. See how you translated this in [Jeremiah 4:2]

Jeremiah 23:8

General Information:
This verse is very similar to Jeremiah 16:15, although not exactly the same. Compare how you translated that verse.

who brought up and who led back
These two phrases mean the same thing and can be combined. Alternate translation: "who brought back"

the house of Israel
The word "house" is a metonym for the family that lives in the house. In this case it refers to the kingdom of Israel. See how you translated this in [Jeremiah 3:18]

the northern land and all the lands where I had driven them
This refers to the way the northern ten tribes of Israel were captured and spread out among the surrounding countries.

Then they will live in their own land
This refers to Israel, from where they were scattered. This can be stated explicitly. Alternate translation: "Then they will live in their own land again"

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Jeremiah 23:9

General Information:
In verses 9-32 Jeremiah delivers Yahweh's message to the false prophets and the priests. Jeremiah is speaking in verse 9, but it is not clear if verse 10 are the words of Jeremiah or of Yahweh.

Regarding the prophets, my heart is broken in me, and all of my bones tremble
The prophet speaks of his heart being broken and his bones trembling because he is afraid of the judgment that will result from the lies of the false prophets. Alternate translation: "I have great fear for what will happen because of the false prophets"

my heart is broken in me
This idiom refers to deep sadness. Alternate translation: "I am very sad"

all of my bones tremble
Here trembling is associated with fear. Alternate translation: "I am very afraid"

I have become like a drunk man, like a man whom wine has overpowered
People who are drunk are not able to control themselves. Likewise, Jeremiah has lost control of himself out of fear of Yahweh's punishment. Alternate translation: "I am like a drunk man; I cannot control myself"

Jeremiah 23:10

the land is full of adulterers
The land is spoken of as if it were a container and the adulterers were objects that filled the container completely. That is, everyone in the land is an adulterer, which in turn is an exaggeration for very many people being adulterers.

adulterers
This word here probably has two senses. It has the literal meaning that the men in the nation had committed adultery against their own wives, and it also has the figurative meaning that they had abandoned Yahweh in order to worship idols.

the land mourns
Possible meanings are 1) the dried up land is spoken of as if it were a person mourning. Or 2) the land is a metonym for the people who live in the land, who are mourning because the land is dried up. Alternate translation: "the people of the land mourn"

These prophets' paths are wicked
The wicked actions of the false prophets are spoken of as if they were walking on an evil path. Alternate translation: "These prophets are doing things that are wicked"

Jeremiah 23:11

Connecting Statement:
Jeremiah continues to deliver Yahweh's message about the false prophets and priests that he began in Jeremiah 23:9.

the prophets and the priests are polluted
The prophets and priests are defiled by sin in the same way that water can be polluted by filth. Alternate translation: "the prophets and the priests are sinful"

Jeremiah 23:12

their way will be like a slippery place in the darkness
The danger of their actions is spoken of as if they were about to fall off the slippery edge of a cliff in the dark and injure themselves. Alternate translation: "there actions are unstable and dangerous, like walking on a slippery place in the darkness"

I will send disaster against them
Yahweh speaks of disaster as an enemy that he will send to attack the priests and false prophets. Alternate translation: "I will cause them to experience disaster"

Jeremiah 23:13

Connecting Statement:
Jeremiah continues to deliver Yahweh's message about the false prophets and priests that he began in Jeremiah 23:9.

led my people Israel astray
The deception of the people by the false prophets is spoken of as leading them down the wrong path. Alternate translation: "deceived my people, the Israelites"

Jeremiah 23:14

They commit adultery
Possible meanings are 1) they were literally unfaithful to their wives or 2) their worship of other gods is spoken of as spiritual adultery.

walk in deceit
This idiom means they lived a life of deceit. Alternate translation: "live in dishonesty"

They strengthen the hands of evildoers
Here "hands" refers to the whole person. Alternate translation: "They strengthen those who do evil" or "They encourage people who do evil"

no one turns back from his wickedness
"everyone continues in their sin"

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All of them have become like Sodom ... like Gomorrah
Sodom and Gomorrah were cities that were so wicked that God destroyed them with fire from heaven. Alternate translation: "They all became as evil as Sodom ... as wicked as Gomorrah"

Jeremiah 23:15

Yahweh of hosts says this
Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

Look
The word "look" here alerts the reader to pay attention to the important information that follows.

I am about to make them eat wormwood and drink poisonous water
Wormwood is a plant that is very bitter and unpleasant to eat. This phrase describes the punishment that Yahweh was going to bring about on the evil prophets. In the same way wormwood was bitter and the water was poisonous, so would Yaweh's judgment be on the evil prophets.

I am about to
"I will soon"

pollution has gone out from the prophets
Here the evil teaching of the priests and false prophets is spoken of as if it were something filthy that ruined the land. Alternate translation: "evil has come from the prophets"

pollution
dirty and unsafe things that spoil the air, water, or land where they are found

Jeremiah 23:16

Connecting Statement:
Jeremiah continues to deliver Yahweh's message about the false prophets and priests that he began in Jeremiah 23:9.

Yahweh of hosts says this
Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

They are leading you into vanity!
"The prophets have caused you to believe something that is not true!" or "They are leading you to do useless actions!"

visions from their own minds
Here "minds" refers to the thoughts of the false prophets. Alternate translation: "visions that they imagined"

not from Yahweh's mouth
Here "mouth" refers to what Yahweh said. Alternate translation: "not what Yahweh said"

Jeremiah 23:17

They are constantly saying
The word "constantly" is an exaggeration to emphasize that this is what they normally say.

everyone walking in the stubbornness of his own heart says
Here "heart" refers to their desires. To follow those desires is spoken of as walking in them. Alternate translation: "everyone stubbornly does whatever they desire to do"

Disaster will not come upon you
"Nothing bad will happen to you"

Jeremiah 23:18

Yet who has stood in Yahweh's council meeting? Who sees and hears his word? Who pays attention to his word and listens?
These questions are used to rebuke the false prophets for speaking lies. Alternate translation: "None of them has stood in Yahweh's council meeting. None of them sees and hears his word. None of them pays attention to his word and listens."

who has stood in Yahweh's council meeting
Standing in the Yahweh's council represents being one of those who meets with him to learn what he is thinking. Alternate translation: "who has attended Yahweh's council meeting" or "who has met with Yahweh to listen to him"

pays attention to his word and listens
These two phrases mean the same thing. They can be combined in one phrase. Alternate translation: "obeys his word at all"

Jeremiah 23:19

Connecting Statement:
Jeremiah continues to deliver Yahweh's message about the false prophets and priests that he began in Jeremiah 23:9.

there is a storm coming from Yahweh ... His fury is going out ... a tempest is whirling about
These three phrases all refer to a great storm that is a metaphor for Yahweh's anger. This can be stated as a simile. Alternate translation: "Yahweh's anger is coming like a great storm, going out with fury and whirling like a tempest"

a tempest
a violent windstorm

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It is whirling around the heads of the wicked
Yahweh's anger is spoken of as if it were a windstorm whirling around the wicked. Alternate translation: "It is coming upon the wicked like a windstorm"

Jeremiah 23:20

Yahweh's wrath will not return until it
Yahweh's wrath is spoken of as if it were alive and could act on its own. Alternate translation: "Yahweh will not stop being angry until he"

carried out and brought into being his heart's purposes
Here "heart's purposes" refers to the things that Yahweh wanted to happen. Alternate translation: "completed and accomplished all the punishment that he had planned"

the final days
"the future"

Jeremiah 23:21

General Information:
Yahweh is the speaker in verses 21-40.

Connecting Statement:
Jeremiah continues to deliver Yahweh's message about the false prophets and priests that he began in Jeremiah 23:9.

but they ran
This is probably a hyperbolic metaphor for the prophets prophesying as much as they pleased without hearing from Yahweh. They may have walked. Alternate translation: "but they ran off to prophesy" or "but they prophesied anyway"

they have still prophesied
It is understood that they are prophesying falsely. This can be made explicit. Alternate translation: "they have prophesied falsely anyway"

Jeremiah 23:22

if they had stood in my council meeting
Standing in Yahweh's council represents being one of those who meets with him to learn what he is thinking. This is a condition that is contrary to fact; the false prophets had not stood in his council meeting.

had stood in my council meeting
See how you translated a similar phrase in Jeremiah 23:18.

to turn from
This idiom means they would stop doing these things.

the wickedness of their practices
"the evil things they do." See how similar words are translated in Jeremiah 4:4.

Jeremiah 23:23

Connecting Statement:
Yahweh continues to deliver his message about the false prophets and priests that he began in Jeremiah 23:9 and completes in Jeremiah 23:40.

Am I only a God nearby ... and not also a God far away?
Yahweh uses this question to rebuke the priests and false prophets for thinking that he did not rule everywhere. Alternate translation: "I am not only a God who is here in Jerusalem ... but I am everywhere!"

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

Jeremiah 23:24

Can anyone hide in a secret place so I cannot see him?
Yahweh uses this question to rebuke the priests and false prophets for thinking that he did not see the evil that they were doing. Alternate translation: "No one can hide in a secret place so I cannot see him."

do I not fill the heavens and the earth?
Yahweh uses this question to emphasize that he is everywhere in heaven and on earth. Alternate translation: "I am everywhere, both in the heavens and on the earth."

Jeremiah 23:25

Connecting Statement:
Yahweh continues to deliver his message about the false prophets and priests that he began in Jeremiah 23:9 and completes in Jeremiah 23:40.

prophesying deceit
The word "deceit" can be expressed as an adjective or an adverb. Alternate translation: "prophesying deceit things" or "prophesying deceitfully"

in my name
This phrase refers to speaking with Yahweh's power and authority or as his representative. See how you translated this phrase in [Jeremiah 14:14]

I had a dream!
They meant that this dream was from God. This can be made explicit. Alternate translation: "I had a dream from Yahweh"

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Jeremiah 23:26

How long will this go on, prophets who prophesy lies from their minds, and who prophesy from the deceit in their hearts?
Yahweh asks this question to emphasize that this is something that should not continue. Alternate translation: "This should not continue, prophets declaring lies which they themselves have made up."

prophesy lies from their minds ... prophesy from the deceit in their hearts
These two phrases mean the same thing and emphasize that the false prophets made up their prophesies. Alternate translation: "prophesy things that come only from their own minds"

Jeremiah 23:27

forget my name ... forgot my name
Here the word "name" refers to the whole being of Yahweh. Alternate translation: "forget me ... forgot me" or "forget who I am ... forgot who I am"

in favor of Baal's name
Here "Baal's name" refers to the god Baal. Alternate translation: "leading my people to worship Baal instead of me"

Jeremiah 23:28

Connecting Statement:
Yahweh continues to deliver his message about the false prophets and priests that he began in Jeremiah 23:9 and completes in Jeremiah 23:40.

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

Jeremiah 23:29

Is not my word like fire? ... and like a hammer that shatters a rock into pieces?
Yahweh uses these questions to emphasize that his word is much more powerful than the words of mere men. In that way, his word is like fire or a hammer. Alternate translation: "My word is powerful like fire ... and powerful like a hammer that shatters a rock into pieces."

Jeremiah 23:30

I am against
"I am opposed to"

steals words from another person
This implies that the false prophets are thieves. They are so evil that they take each other's messages without permission rather than make up their own false messages.

Jeremiah 23:31

Connecting Statement:
Yahweh continues to deliver his message about the false prophets and priests that he began in Jeremiah 23:9 and completes in Jeremiah 23:40.

See
This alerts the reader to pay special attention to what follows. Alternate translation: "Pay attention"

who use their tongues
Here "tongues" is a metonym for the ability to speak.

Jeremiah 23:32

General Information:
This page has intentionally been left blank.

Jeremiah 23:33

General Information:
In verses 33-40 there is a wordplay with the word "burden." Sometimes it means "a message" and other times it means "a heavy load to carry." This wordplay should be retained if possible.

Connecting Statement:
Yahweh continues to deliver his message about the false prophets and priests that he began in Jeremiah 23:9 and completes in Jeremiah 23:40.

asks you ... you will say
These two instances of "you" are singular and refer to Jeremiah.

What is the burden of Yahweh?
Here "burden" means a message or prophecy from Yahweh.

You are the burden ... cast you off
These two instances of "you" are plural and refer to the false prophets and the priests.

You are the burden
Here "burden" means a heavy load. This is a metaphor that means they annoy Yahweh and he no longer wants to put up with them. Alternate translation: "You are a burden that I am tired of carrying"

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

Jeremiah 23:34

This is the burden of Yahweh
Here "burden" means a message or prophecy from Yahweh.

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his house
Here "house" is a metonym for the family that lives inside it. Alternate translation: "his family"

Jeremiah 23:35

General Information:
In verses 33-40 there is a wordplay with the word "burden." Sometimes it means "a message" and other times it means "a heavy load to carry." This wordplay should be retained if possible.

Connecting Statement:
Yahweh continues to deliver his message about the false prophets and priests that he began in Jeremiah 23:9 and completes in Jeremiah 23:40.

You continue to say ... 'What did Yahweh declare?'
It may be helpful to reorder this sentence. Alternate translation: "Each person continues to ask his neighbor and his brother, 'What did Yahweh answer?' and 'What did Yahweh declare?'"

Jeremiah 23:36

But you must no longer talk about the 'burden of Yahweh,' for the burden is every man's own word, and
Possible meaning are 1) both instances of "burden" mean "message." Alternate translation: "You must no longer call your visions the 'burden of Yahweh' because they are really only every man's own words, and" or 2) the first 'burden' means "message" and the second means "heavy load." Alternate translation: "You must no longer talk about the 'message of Yahweh' because the words that each of you speak are what is a 'heavy load.' In this way"

you have perverted the words ... our God
To "pervert" something is to twist or distort it. Alternate translation: "you have changed the message of the living God, Yahweh of hosts, our God, to say what you want it to say and not what God said"

Jeremiah 23:37

General Information:
In verses 33-40 there is a wordplay with the word "burden." Sometimes it means "a message" and other times it means "a heavy load to carry." This wordplay should be retained if possible.

Connecting Statement:
Yahweh completes his message about the false prophets and priests that he began in Jeremiah 23:9.

This is what you will say
Here "you" is singular and refers to Jeremiah.

Jeremiah 23:38

But if you say ... Because you have said ... when I sent to you ... You will not say
All of these instances of "you" are plural and refer to the priests and false prophets.

Jeremiah 23:39

therefore, behold
"therefore, pay attention." This alerts the reader to pay special attention to what follows.

I am about to pick you up and throw you away from me
Yahweh speaks of sending these priests and false prophets into exile as if they were an object that he was going to throw far away. Alternate translation: "I am about to drive you away from me"

pick you up ... throw you ... I gave you
All of these instances of "you" are plural and refer to the priests and false prophets.

the city that I gave you
This refers to Jerusalem.

Jeremiah 23:40

shame on you
This instance of "you" is plural and refers to the priests and false prophets.

I will put everlasting disgrace and everlasting shame on you that will not be forgotten
"I will cover you with dishonor that will last forever and shame that you will never forget" or "I will cause people to make fun of you forever. People will never forget that you were disgraced." Yahweh speaks of the humiliation of the priests and false prophets as if he would put disgrace and shame on them like clothing.

that will not be forgotten
This can be stated in active form. Alternate translation: "that will last forever"

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Chapter 24

1 Yahweh showed me something. Behold, two baskets of figs were placed before the temple of Yahweh. (This vision happened after Nebuchadnezzar, king of Babylon, took into exile Jehoiachin son of Jehoiakim, king of Judah, the officials of Judah, the craftsmen and the metalworkers from Jerusalem and brought them to Babylon.) **2** One basket of figs was very good, like first ripe figs, but the other basket of figs was so very bad that they could not be eaten. **3** Yahweh said to me, "What do you see, Jeremiah?" I said, "Figs. Figs that are very good and figs that are so very bad they cannot be eaten."

4 Then the word of Yahweh came to me, saying, **5** "Yahweh, God of Israel, says this: I will look on the exiles of Judah for their benefit, just like these good figs, the exiles whom I have sent out from this place to the land of Chaldea. **6** I will set my eyes on them for good and restore them to this land. I will build them up, and not tear them down. I will plant them, and not uproot them. **7** Then I will give them a heart to know me, for I am Yahweh. They will be my people and I will be their God, so they will turn to me with all their heart.

8 But like the bad figs that are too bad to be eaten—this is what Yahweh says—I will act in this way with Zedekiah, king of Judah, with his officials, and with the rest of Jerusalem who remain in this land or go to stay in the land of Egypt. **9** I will turn them into a terrifying thing, a disaster, in the sight of all the kingdoms on earth, a disgrace and a subject for proverbs, taunts, and curses in every place where I will have driven them. **10** I will send out sword, famine, and plague against them, until they are destroyed from the land that I gave them and their ancestors."

Jeremiah 24 General Notes

Special concepts in this chapter

The exiles are blessed and the others punished

God will bless the people who were taken away into Babylon but punish the people left in the land because they still did not repent and turn to him. (See: bless and repent)

Jeremiah 24:1

me

All instances of this pronoun refer to Jeremiah.

Behold

The word "Behold" here shows that Jeremiah saw something interesting.

This vision happened ... them to Babylon

This part of the story is used to provide historical information to show when the events of the happened.

craftsmen

people skilled at building things

metalworkers

people skilled at creating things out of metal

Jeremiah 24:2

they could not be eaten

These can be stated in active form. Alternate translation: "no one could eat them"

Jeremiah 24:3

they cannot be eaten

These can be stated in active form. Alternate translation: "no one could eat them .. no one can eat them"

Jeremiah 24:4

the word of Yahweh came to me, saying,

This idiom is used to introduce a special message from God. See how you translated it in [Jeremiah 1:4]

Jeremiah 24:5

I will look on the exiles of Judah for their benefit

Here "look on" is an idiom that means Yahweh will take care of them. Alternate translation: "I will take good care of the exiles of Judah"

just like these good figs

The good figs represent those Judean exiles sent to the land of Chaldea.

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Jeremiah 24:6

I will set my eyes on them for good
Here "set my eyes" means he will see them. Seeing them is a metonym for caring for them. Alternate translation: "I will bless them"

I will build them up, and not tear them down. I will plant them, and not uproot them
These two metaphors have similar meanings. The second one strengthens the thought in the first. Alternate translation: "I will help them to prosper in Chaldea"

I will build them up, and not tear them down
Yahweh speak of the exiles as a building which Yahweh will build and not tear down. Alternate translation: "I will help them flourish in the land, and not ruin them"

I will plant them, and not uproot them
Yahweh speak of the exiles as plants which Yahweh will plant in good soil and not pull out. Alternate translation: "I will establish them in the land, and not remove them"

Jeremiah 24:7

General Information:
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Jeremiah 24:8

General Information:
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Jeremiah 24:9

I will turn them into a terrifying thing, a disaster ... a disgrace and a subject for proverbs, taunts, and curses
These phrases mean the same thing and emphasize how thoroughly Yahweh will judge the people of Jerusalem. They will become something that will frighten other people when they see it.

Jeremiah 24:10

I will send out sword, famine, and plague against them
"I will kill them with war, famine and sicknesses"

I will send out sword
Here "sword" refers to war or enemy armies. Alternate translation: "I will send enemy armies" or "I will send out war"

sword, famine, and plague
These things are spoken of as if they were living things that could attack the people of Jerusalem.

they are destroyed from the land
"none of them remain in the land"

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Chapter 25

1 This is the word that came to Jeremiah about all the people of Judah. It came in the fourth year of Jehoiakim son of Josiah, king of Judah. That was the first year of Nebuchadnezzar, king of Babylon. **2** Jeremiah the prophet proclaimed this to all the people of Judah and all the inhabitants of Jerusalem. **3** He said, "For twenty-three years, from the thirteenth year of Josiah son of Amon, king of Judah until this day, Yahweh's words have been coming to me and I have spoken to you again and again, but you have not listened. **4** Yahweh sent out all his servants the prophets to you again and again, but you have not listened or turned your ear to hear. **5** These prophets said, 'Let each man turn from his wicked way and the wickedness of his practices and return to the land that Yahweh gave in ancient times to your ancestors and to you, as a permanent gift. **6** So do not walk after other gods to worship them or bow down to them, and do not provoke him with the work of your hands so that he does you harm.' **7** But you have not listened to me—this is Yahweh's declaration—so you have provoked me with the work of your hands to do harm to you. **8** So Yahweh of hosts says this, 'Because you did not listen to my words, **9** see, I am about to send out a command to gather all the peoples of the north—this is Yahweh's declaration—with Nebuchadnezzar my servant, king of Babylon, and bring them against this land and its inhabitants, and against all the nations around you. For I will set them apart for destruction. I will turn them into a horror, an object for hissing, and an unending desolation. **10** I will put an end to the sound of joy and sound of gladness, the sound of the groom and the sound of the bride, the sound of the millstones and the light of the lamp. **11** Then all of this land will become a desolation and a horror, and these nations will serve the king of Babylon for seventy years.

12 Then it will happen when seventy years have been completed, that I will punish the king of Babylon and that nation, the land of the Chaldeans—this is Yahweh's declaration—for their iniquity and make it an unending desolation. **13** Then I will carry out against that land all the words that I had spoken, and everything written in this book that Jeremiah has prophesied against all the nations. **14** For also many other nations and great kings will make slaves out of these nations. I will repay them for their deeds and the works of their hands.'"

15 For Yahweh, God of Israel, said this to me, "Take this cup of the wine of fury from my hand and make all the nations to which I am sending you drink it. **16** For they will drink and then stagger about and rant madly before the sword that I am sending out among them." **17** So I took the cup from Yahweh's hand, and I made all the nations to which Yahweh had sent me drink it: **18** Jerusalem, the cities of Judah and her kings and officials—to turn them into ruins and a waste, and into an object for hissing and cursing, as they are at this present day. **19** Other nations also had to drink it: Pharaoh king of Egypt and his servants; his officials and all his people; **20** all people of mixed heritage and all the kings of the land of Uz; all the kings of the land of the Philistines—Ashkelon, Gaza, Ekron, and the remnant of Ashdod; **21** Edom and Moab and the people of Ammon. **22** The kings of Tyre and Sidon, the kings of the coasts on the other side of the sea, **23** Dedan, Tema, and Buz with all the ones who cut the hair on the sides of their heads very short, they also had to drink it. **24** All the kings of Arabia and all the kings of people of mixed heritage who live in the wilderness; **25** all the kings of Zimri, all the kings of Elam, and all the kings of the Medes; **26** all the kings of the north, the ones close by and the ones far away—everyone with his brother and all the kingdoms of the world that are on the surface of the earth, all of them had to drink the cup from Yahweh's hand. Finally, the king of Babylon will also drink from that cup.

27 Yahweh said to me, "Now you must say to them, 'Yahweh of hosts, God of Israel, says this: Drink and become drunk, then vomit, fall down, and do not rise before the sword that I am sending among you.' **28** Then it will happen that if they refuse to take the cup from your hand to drink, you will say to them, 'Yahweh of hosts says this: You must certainly drink it. **29** For see, I am about to bring disaster on the city that is called by my name, and should you yourselves be free from punishment? You will not be free, for I am calling a sword against all the inhabitants of the land!—this is the declaration of Yahweh of hosts.'

30 You must prophesy all these words against them, and say to them,

'Yahweh will roar from the heights
    and he will shout with his voice from his holy dwelling,
and he will roar mightily against his fold;
    and he will shout, like those who tread the grapes

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against all those who live on the earth.
31 The sound of battle will resound to the ends of the earth,
for Yahweh brings charges against the nations,
and he brings judgment on all flesh,
and the wicked ones he will put to the sword
—this is Yahweh's declaration.'

32 Yahweh of hosts says this,

'See, disaster is going out from nation to nation,
and a great storm is beginning
from the farthest parts of the earth.

33 Then those killed by Yahweh will on that day extend from one end of the earth to the other; they will not be mourned, gathered, or buried. They will be like dung on the ground.

34 Wail, shepherds, and shout for help!
Roll about in the dust, you noblemen of the flock,
for the days of your slaughter have come;
you will be scattered when you fall like fine pottery.
35 There is no refuge for the shepherds,
there will be no escape for the noblemen of the flock.
36 Hear the outcry of the shepherds
and the wails of the noblemen of the flock,
for Yahweh is destroying their pastures.
37 So the peaceful pastures will be devastated
because of Yahweh's fierce anger.
38 Like a young lion, he has left his den,
for their land will become a horror
because of the oppressor's anger,
because of his angry wrath.'" [1]

Footnotes

25:38 [1]Instead of

Jeremiah 25 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 25:30-38.

Special concepts in this chapter

Seventy years

Babylon will rule over Judah for seventy years. Because Yahweh is just, he will soon punish Babylon for their evil actions. (See: justice and evil)

Important figures of speech in this chapter

Idiom

Jeremiah uses the idiom of drinking the cup of wine of God's punishment to say that Babylon will destroy all the surrounding nations and then be destroyed.

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Jeremiah 25:1

This is the word that came to Jeremiah
It is implied that the word that came to Jeremiah was from Yahweh. This idiom is used to introduce a special message from God. See how you translated a similar phrase in [Jeremiah 7:1]

the fourth ... the first

Jeremiah 25:2

General Information:
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Jeremiah 25:3

Amon
This is a man's name.

Jeremiah 25:4

General Information:
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Jeremiah 25:5

Let each man turn from his wicked way and the wickedness of his practices
Jeremiah speaks of people who stop committing an action as if those people were turning away from that action.

his wicked way and the wickedness of his practices
The terms "wicked way" and "wickedness of his practices" mean the same thing and refer to every sinful thing that they do.

the wickedness of his practices
"the evil things he does." See how similar words are translated in Jeremiah 4:4.

Jeremiah 25:6

do not walk after other gods
Jeremiah speaks of a person being devoted to a god as if the person were walking behind the god. Alternate translation: "do not become devoted to other gods"

do not provoke him with the work of your hands
The word "him" refers to Yahweh. Possible meanings for the phrase "the work of your hands" are 1) it is a reference to the idols that the people have made with their hands. Alternate translation: "do not provoke Yahweh with the idols that you have made" or 2) It is an idiom that refers to the actions of a person, with the word "hands" being a synecdoche that represents the person who does those actions. Alternate translation: "do not provoke Yahweh by the things that you do"

Jeremiah 25:7

you have provoked me with the work of your hands to do harm to you
See how you translated a similar phrase in [Jeremiah 25:6]

to do harm to you
"so that I do harm to you"

Jeremiah 25:8

Yahweh of hosts says this
Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

Jeremiah 25:9

see
"look" or "listen" or "pay attention to what i am about to tell you"

bring them against this land
The idiom to "bring ... against this land" means that they will attack the people who live in the land. Alternate translation: "bring them to attack this land"

I will set them apart for destruction
The idiom "set ... apart for destruction" means to destroy something completely. Alternate translation: "I will destroy them completely"

I will turn them into a horror
The word "horror" may be translated with a verbal phrase. Alternate translation: "I will turn them into something that horrifies people"

an object for hissing
The word "hissing" refers to a sound that shows strong disapproval and can be translated with a verbal phrase. Alternate translation: "an object at which people will hiss"

Jeremiah 25:10

millstones
These are two large, round stones used to grind grain.

the sound of joy and sound of gladness, the sound of the groom and the sound of the bride
See how you translated this in Jeremiah 7:34.

Jeremiah 25:11

all of this land will become a desolation and a horror
The words "desolation" and "horror" can be translated with a verbal phrase. Alternate translation: "I will cause this land to be desolate and something that horrifies people"

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Jeremiah 25:12

when seventy years have been completed
"after seventy years" or "after seventy years have passed"

an unending desolation
The noun "desolation" can be translated as an adjective. Alternate translation: "desolate forever"

Jeremiah 25:13

everything written in this book
This can be translated in active form. Alternate translation: "everything that Jeremiah has written in this book" or "everything that one has written in this book"

Jeremiah 25:14

I will repay them for their deeds and the works of their hands
Yahweh speaks of punishing the people of the nations for what they have done as if he were paying them back.

their deeds and the works of their hands
These two phrases mean basically the same thing. The idiom "the works of their hands" refers to the actions of a person, with the word "hands" being a synecdoche that represents the person who does those actions. Alternate translation: "everything that they have done"

Jeremiah 25:15

Take this cup of the wine of fury
Yahweh speaks of his extreme anger as if it were wine that fills a cup. Alternate translation: "Take this cup of wine that represents my fury"

make all the nations ... drink it
The word "nations" represents the people of the nations. Yahweh speaks of people experiencing his fury as if they were to drink the wine that is in the cup. Alternate translation: "make all the people of the nations ... drink the wine"

Jeremiah 25:16

they will drink and then stagger about and rant madly
Yahweh speaks of the people being terrified about his fury as if they were drunk from drinking the wine from the cup.

before the sword that I am sending out among them
Here the word "sword" represents war. Alternate translation: "because of the wars that I am causing to happen among them"

Jeremiah 25:17

Connecting Statement:
This passage continues the metaphor of Yahweh's extreme anger as wine that he causes the people of the nations to drink from a cup.

I made all the nations ... drink it
The word "nations" represents the people of the nations. Alternate translation: "I made all the people of the nations ... drink the wine from the cup"

Jeremiah 25:18

a waste
Another possible meaning is "an object of horror" or "a terrifying thing."

an object for hissing and cursing
The word "hissing" refers to a sound that shows strong disapproval. Both "hissing" and "cursing" can be translated with a verbal phrase. Alternate translation: "an object at which people hiss and which they curse"

they are at this present day
Possible meanings are that this phrase 1) refers to the time when the book of Jeremiah was written and some time after Jeremiah had proclaimed this prophecy or 2) means that the things about which Jeremiah prophesies here have already started to happen.

Jeremiah 25:19

Connecting Statement:
This passage continues the metaphor of Yahweh's extreme anger as wine that he causes the people of the nations to drink from a cup.

Other nations also had to drink it
The word "nations" represents the people of the nations. Alternate translation: "People from other nations also had to drink the wine from the cup"

Jeremiah 25:20

people of mixed heritage
Possible meanings are 1) people whose ancestors were from different people groups or 2) foreigners who lived in Egypt.

Uz
This is the name of a place.

Jeremiah 25:21

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Jeremiah 25:22

Connecting Statement:
This passage continues the metaphor of Yahweh's extreme anger as wine that he causes the people of the nations to drink from a cup.

the sea
This is a reference to the Mediterranean Sea.

Jeremiah 25:23

Dedan, Tema, and Buz
These are the names of places.

all the ones who cut the hair on the sides of their heads
This probably refers to people who cut their hair short in order to honor a pagan god. Some modern versions interpret this Hebrew expression as "all the people who live on the edge of the wilderness." See how you translated a similar phrase in Jeremiah 9:26.

they also had to drink it
"they also had to drink the wine from the cup"

Jeremiah 25:24

Connecting Statement:
This passage continues the metaphor of Yahweh's extreme anger as wine that he causes the people of the nations to drink from a cup.

Jeremiah 25:25

Zimri
This is the name of a place.

Jeremiah 25:26

everyone with his brother
This is an idiom that means every person, one after another. Alternate translation: "one after another"

all of them had to drink the cup from Yahweh's hand
Here "the cup" is a metonym for the wine that it contains. Alternate translation: "all of these people had to drink the wine from the cup in Yahweh's hand"

Jeremiah 25:27

Connecting Statement:
This passage continues the metaphor of Yahweh's extreme anger as wine that he causes the people of the nations to drink from a cup.

Yahweh of hosts ... says this
Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

before the sword that I am sending among you
Here the word "sword" represents war. Alternate translation: "before the wars that I am causing to happen among you"

Jeremiah 25:28

General Information:
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Jeremiah 25:29

the city that is called by my name
This refers to Jerusalem and can be translated in active form. Alternate translation: "the city that I have called by my name" or "Jerusalem, which I have called by my name"

and should you yourselves be free from punishment?
Yahweh asks this question to rebuke the people and to emphasize that he will certainly punish them. Alternate translation: "so do not think that you yourselves will be free from punishment."

I am calling a sword against all the inhabitants of the land
Here the word "sword" represents war. Yahweh speaks of declaring war against the people as if he were calling a sword against them. Alternate translation: "I am declaring war against all the inhabitants of the land" or "I am bringing war against all the inhabitants of the land"

Jeremiah 25:30

Yahweh will roar
Jeremiah speaks of Yahweh shouting very loudly as if he were roaring like a lion.

from the heights
This phrase is a metonym for heaven. Alternate translation: "from heaven"

he will roar mightily against his fold
Jeremiah speaks of Yahweh as if he were a lion and his people were a flock of sheep. The people will be helpless when Yahweh comes to punish them, as sheep are helpless when a lion attacks.

those who tread the grapes
This refers to people who crush grapes in a winepress with their feet in order to make wine.

Jeremiah 25:31

to the ends of the earth
This is an idiom that means the farthest places on the earth. By referencing both ends, it refers to everywhere in between. Alternate translation: "to the farthest places on the earth" or "to everywhere on earth"

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on all flesh
Here the word "flesh" represents humanity. Alternate translation: "on all mankind" or "on all people"

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

Jeremiah 25:32

Yahweh of hosts says this
Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

See
"Look" or "Listen" or "Pay attention to what I am about to tell you"

disaster is going out from nation to nation
Yahweh speaks of great disasters happening in each nation as if "disaster" were a person who goes from nation to nation. Alternate translation: "great disasters are going to happen in one nation after another"

a great storm is beginning from the farthest parts of the earth
Possible meanings for this metaphor are 1) Yahweh speaks of Babylonian army and the destruction that it will cause as if it were a great storm or 2) Yahweh speaks of his great anger as if it were a great storm that causes much destruction.

Jeremiah 25:33

those killed by Yahweh
This can be stated in active form. Alternate translation: "those whom Yahweh killed"

will on that day extend from one end of the earth to the other
By mentioning both ends of the earth, this phrase represents everywhere in between those ends. Alternate translation: "will on that day cover the entire earth"

they will not be mourned, gathered, or buried
This can be stated in active form. Alternate translation: "no one will mourn them, gather them, or bury them"

They will be like dung on the ground
The bodies are compared to dung on the ground to emphasize that they will be disgusting and that no one will bury them. See how you translated a similar phrase in [Jeremiah 16:4]

Jeremiah 25:34

shepherds
Yahweh speaks of the leaders of Israel as if they were shepherds who are responsible for protecting and caring for the people, who, implicitly, are spoken of as if they are the sheep.

Roll about in the dust
This is a sign of sorrow, mourning or distress.

you noblemen of the flock
This phrase also refers to the leaders of Israel who are responsible to care for the people, who are spoken of as if they were a flock of sheep. Alternate translation: "you leaders of the people"

for the days of your slaughter have come
Usually it is the sheep that are slaughtered, but here Yahweh says that he will slaughter the shepherds. The word "slaughter" can be translated with a verbal phrase. Alternate translation: "for the time has come for me to slaughter you"

you will be scattered when you fall like fine pottery
Yahweh speaks of the leaders of Israel being destroyed as if they are pieces of pottery that shatter when they fall to the ground. This can be stated in active form. Alternate translation: "you will fall like fine pottery and your shattered pieces will scatter on the ground"

Jeremiah 25:35

General Information:
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Jeremiah 25:36

Yahweh is destroying their pastures
Yahweh speaks of the nation in which the leaders think that they live peacefully as if it were the "pastures" in which they care for the sheep

Jeremiah 25:37

So the peaceful pastures will be devastated
Yahweh continues to speak of the leaders of Israel as if they were shepherds. Here he speaks of the nation as the "pastures" in which they think they live peacefully.

the peaceful pastures will be devastated because of Yahweh's fierce anger
This can be put into active form. Alternate translation: "Yahweh will devastate the peaceful pastures because of he extremely angry"

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Jeremiah 25:38

Like a young lion, he has left his den
Yahweh punishing his people in his extreme wrath is spoken of as if Yahweh were a lion who leaves his den in search of prey.

their land will become a horror
The word "horror" may be translated with a verbal phrase. Alternate translation: "their land will become something that horrifies people"

the oppressor's anger
This refers to the anger of Israel's enemies.

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Chapter 26

1 In the beginning of the reign of Jehoiakim son of Josiah, king of Judah, this word came from Yahweh, saying, **2** "Yahweh says this: Stand in the courtyard of my house and speak about all the cities of Judah who come to worship at my house. Proclaim all the words that I have commanded you to say to them. Do not cut short any word! **3** It may be that they will listen, that each man will turn from his wicked ways, so I will relent concerning the disaster that I am planning to bring on them because of the wickedness of their deeds. **4** So you must say to them, 'Yahweh says this: If you do not listen to me so as to walk in my law that I have placed before you— **5** if you do not listen to the words of my servants the prophets whom I am persistently sending to you—but you have not listened!— **6** then I will make this house like Shiloh; I will turn this city into a curse in the sight of all the nations on earth.'"

7 The priests, the prophets, and all the people heard Jeremiah announcing these words in the house of Yahweh. **8** So it happened that when Jeremiah had finished announcing all that Yahweh commanded him to say to all the people, the priests, prophets, and all the people seized him and said, "You will certainly die! **9** Why have you prophesied in Yahweh's name and said that this house will become like Shiloh and this city will become desolate, with no inhabitant?" For all the people had assembled together against Jeremiah in the house of Yahweh.

10 Then the officials of Judah heard these words and went up from the house of the king to the house of Yahweh. They sat in the gateway at the New Gate of the house of Yahweh. **11** The priests and the prophets spoke to the officials and to all the people. They said, "It is right for this man to die, for he prophesied against this city, just as you heard with your own ears!" **12** So Jeremiah spoke to all the officials and all the people and said, "Yahweh has sent me out to prophesy against this house and this city, to say all the words that you have heard. **13** So now, improve your ways and your practices, and listen to the voice of Yahweh your God so that he will relent concerning the disaster that he has proclaimed against you. **14** I myself—look at me!—am in your hand. Do to me what is good and right in your eyes. **15** But you must surely know that if you kill me, then you are bringing innocent blood on yourselves and on this city and its inhabitants, for Yahweh has truly sent me to you to proclaim all these words for your ears."

16 Then the officials and all the people said to the priests and prophets, "It is not right for this man to die, for he has proclaimed things to us in the name of Yahweh our God." **17** Then men from the elders of the land rose up and spoke to the entire assembly of the people. **18** They said, "Micah of Moresheth was prophesying in the days of Hezekiah king of Judah. He spoke to all the people of Judah and said, 'Yahweh of hosts says this:

Zion will become a plowed field,
Jerusalem will become a heap of rubble,
and the hill of the temple will become a thicket.'

19 Did Hezekiah king of Judah and all of Judah put him to death? Did he not fear Yahweh and appease the face of Yahweh so that Yahweh would relent concerning the disaster that he proclaimed to them? So will we do greater evil against our own lives?"

20 Meanwhile there was another man who prophesied in the name of Yahweh—Uriah son of Shemaiah from Kiriath Jearim—he also prophesied against this city and this land, agreeing with all of Jeremiah's words. **21** But when King Jehoiakim and all his soldiers and officials heard his word, then the king tried to put him to death, but Uriah heard and was afraid, so he ran away and went to Egypt. **22** Then King Jehoiakim sent out men to go to Egypt—Elnathan son of Akbor and men to go into Egypt after Uriah. **23** They took Uriah out from Egypt and brought him to King Jehoiakim. Then Jehoiakim killed him with a sword and sent his corpse out to the graves of the ordinary people. **24** But the hand of Ahikam son of Shaphan was with Jeremiah, so he was not given into the hand of the people to be put to death.

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Jeremiah 26 General Notes

Special concepts in this chapter

The people want to kill Jeremiah
The people wanted to kill Jeremiah but other people intervened and said that they should listen to Jeremiah and repent. They represent the remnant of the faithful Jews. (See: repent and remnant and faithful)

Jeremiah 26:1

this word came from Yahweh, saying
This idiom is used to introduce a special message from God. See how you translated a similar phrase in [Jeremiah 18:1]

this word came from Yahweh, saying
It can be stated clearly who Yahweh gave this message to. Alternate translation: "this word came to Jeremiah from Yahweh, saying" or "Yahweh spoke this message to Jeremiah"

Jeremiah 26:2

cities of Judah
The word "cities" is a metonym for the people who live in the city. Alternate translation: "people from the cities of Judah"

Do not cut short any word!
"Do not leave anything out from what I have told you!"

Jeremiah 26:3

each man will turn from his wicked ways
Yahweh speaks of a person's lifestyle as if it were a "way" or path along which the person walks. Alternate translation: "each man will stop his wicked way of living"

so I will relent concerning the disaster
"so I will change my mind and I will not send the disaster." God will not send the disaster if the people listen to him and turn from their wicked ways.

because of the wickedness of their deeds
"because of how wicked their deeds are" or "because of the wicked things that they do." See how similar words are translated in Jeremiah 4:4.

Jeremiah 26:4

General Information:
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Jeremiah 26:5

General Information:
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Jeremiah 26:6

then I will make this house like Shiloh
Yahweh had destroyed a place of worship at Shiloh, and he was threatening to destroy this place of worship.

I will turn this city into a curse
What Yahweh would turn the city into is a metonym for what people would use the city for. Alternate translation: "I will make this city so that people will ask me to destroy others the way I have destroyed this city"

in the sight of all the nations on earth
"so that all the nations on earth can see me do it"

Jeremiah 26:7

the house of Yahweh
the temple

Jeremiah 26:8

all the people seized him and said, "You will certainly die!
Possible meanings are 1) The people chose to believe the lie of false peace and did not want to be confronted with the truth, or 2) the people believed the other prophets proclaiming peace and saw Jeremiah as a false prophet who should be stoned for leading the people astray.

Jeremiah 26:9

Why have you prophesied ... inhabitant?
This rebuke can be translated as a statement. Alternate translation: "You should not have prophesied ... inhabitant."

Jeremiah 26:10

the New Gate
the name of the gate through which people went into the temple

Jeremiah 26:11

you heard with your own ears
"you heard"

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Jeremiah 26:12

this house and this city
"the people who worship in Yahweh's temple and those who live in the city of Jerusalem"

Jeremiah 26:13

your ways ... your practices
These two phrases mean almost the same thing. Alternate translation: "the things you do"

listen to the voice of Yahweh
The voice is a synecdoche for the person, and the same word can be translated "listen" or "obey." Alternate translation: "obey Yahweh"

Jeremiah 26:14

Do to me what is good and right in your eyes
The words "good" and "right" mean the same thing. The eye is a metonym for the person's thoughts. Alternate translation: "Do to me whatever you think is the right thing to do"

Jeremiah 26:15

you are bringing innocent blood on yourselves and on this city and its inhabitants
Blood is a metonym for violent death, and to bring blood on someone is to make them guilty of violent death. Alternate translation: "you are making yourselves and this city and its inhabitants guilty of the violent death of an innocent person"

this city and its inhabitants
These are two ways of speaking of the same people, perhaps first as a group and then as individuals. The city is a metonym for the people in the city. Alternate translation: "all the people in the city and every one of the people who live here"

for your ears
The ear is a metonym for what the ear hears. Alternate translation: "for you to hear"

Jeremiah 26:16

in the name of Yahweh our God
The person's name is a metonym for his authority. Alternate translation: "with the authority of Yahweh our God"

Jeremiah 26:17

General Information:
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Jeremiah 26:18

General Information:
See:

Moresheth
This is a town in Judah.

Yahweh of hosts says this
Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

Zion will become a plowed field ... and the hill of the temple will become a thicket
"Zion" and "the hill of the temple" refer to the same place. When a farmer plows a field, he turns over all the dirt and uproots all the plants that are growing there. A thicket is so full of bushes that no one can use it for anything. These two metaphors cannot be literally true at the same time, but they emphasize that Yahweh will allow the invaders to completely destroy the temple area.

Jeremiah 26:19

Did Hezekiah ... put him to death?
The speakers are trying to get the hearers to agree with what they are saying. Alternate translation: "You know very well that Hezekiah ... did not put him to death."

all of Judah
The land is a metonym for the people who live there. Alternate translation: "all the people of Judah"

Did he not fear Yahweh and appease the face of Yahweh ... them?
The speakers are trying to get the hearers to agree with what they are saying. Alternate translation: "You know very well that he feared Yahweh and appeased the face of Yahweh so that Yahweh ... them."

appease the face of Yahweh
The face is a synecdoche for the whole person. Alternate translation: "cause Yahweh to be less angry"

So will we do greater evil against our own lives?
The speakers are trying to get the hearers to agree with what they are saying. The word "lives" is a metonym for the people. Alternate translation: "If we kill Jeremiah, we will do greater evil against our own lives." or "We do not want to do worse things to ourselves."

Jeremiah 26:20

Connecting Statement:
Jeremiah stops telling about his own life and begins telling about what happened to another prophet.

Meanwhile there was
"While what I was just telling you about was happening, there was"

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prophesied against this city and this land
The words "city" and "land" are metonyms for the people who live there. Alternate translation: "prophesied that bad things would happen to the people who lived in this city and this land"

Jeremiah 26:21

heard his word
"heard what he said"

Jeremiah 26:22

Connecting Statement:
This is the end of the story of Uriah.

Elnathan ... Akbor
men's names

Jeremiah 26:23

corpse
dead body

Jeremiah 26:24

the hand of Ahikam ... was with Jeremiah
The hand is a metonym for the power that the hand exercises. Ahikam was not a soldier, so he probably was able to talk to people and change their minds. Alternate translation: "Ahikam ... was able to help Jeremiah" or "Ahikam ... was able to keep the people from harming Jeremiah"

Ahikam ... Shaphan
men's names

he was not given into the hand of the people to be put to death
The hand is a metonym for the power that the hand exercises. This can be translated in active form. Alternate translation: "Ahikam did not allow the people to have the power to put Jeremiah to death" or "the people could not kill Jeremiah because Ahikam did not give them the power to"

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Chapter 27

1 In the beginning of the reign of Zedekiah son of Josiah, king of Judah, this word came to Jeremiah from Yahweh. [1]**2** This is what Yahweh said to me, "Make fetters and a yoke for yourself. Place them on your neck. **3** Then send them out to the king of Edom, the king of Moab, the king of the people of Ammon, the king of Tyre, and to the king of Sidon. Send them by the hand of those kings' ambassadors who have come to Jerusalem to Zedekiah king of Judah. **4** Give commands to them for their masters and say, 'Yahweh of hosts, God of Israel, says this: This is what you must say to your masters, **5** "I myself made the earth by my great strength and my raised arm. I also made men and animals on the earth, and I give it to anyone who is right in my eyes. **6** So now, I myself am giving all these lands into the hand of Nebuchadnezzar, king of Babylon, my servant. Also, I am giving the living things in the fields to him to serve him. **7** For all the nations will serve him, his son, and his grandson until the time for his land comes. Then many nations and great kings will subdue him. **8** So the nation and the kingdom that does not serve Nebuchadnezzar, king of Babylon, and that does not put its neck under the yoke of the king of Babylon—I will punish that nation with the sword, with famine, and with the plague—this is Yahweh's declaration—until I have destroyed it by his hand. **9** So do not listen to your prophets, your diviners, your dreamers, your soothsayers, and sorcerers, who have been speaking to you and saying, 'Do not serve the king of Babylon.' **10** For they are prophesying deceit to you in order to send you far away from your lands, for I will drive you away, and you will die. **11** But the nation that places its neck under the yoke of the king of Babylon and serves him, I will allow it to rest in its land—this is Yahweh's declaration—and they will cultivate it and make their homes in it."'"

12 So I spoke to Zedekiah king of Judah and gave him this message, "Place your necks under the yoke of the king of Babylon and serve him and his people, and you will live. **13** Why will you die—you and your people—by the sword, famine, and plague, just as I have declared about the nation that refuses to serve the king of Babylon? **14** Do not listen to the words of the prophets who speak to you and say, 'Do not serve the king of Babylon,' for they are prophesying lies to you. **15** 'For I have not sent them out—this is Yahweh's declaration—for they are prophesying deceit in my name so that I will drive you out and you will perish, both you and the prophets who are prophesying to you.'"

16 I proclaimed this to the priests and all the people and said, "Yahweh says this: Do not listen to the words of your prophets who prophesy to you and say, 'Look! The objects belonging to the house of Yahweh are being returned from Babylon now!' They are prophesying lies to you. **17** Do not listen to them. You should serve the king of Babylon and live. Why should this city become a ruin? **18** If they are prophets, and if the word of Yahweh has truly come to them, let them beg Yahweh of hosts not to send to Babylon the objects that remain in his house, the house of the king of Judah, and Jerusalem. **19** Yahweh of hosts says this about the pillars, the large basin known as "The Sea" and its base, and the rest of the objects that remain in this city— **20** the objects that Nebuchadnezzar king of Babylon did not take when he carried Jehoiachin son of Jehoiakim, the king of Judah, into captivity from Jerusalem to Babylon with all the nobles of Judah and Jerusalem. **21** Yahweh of hosts, God of Israel, says this about the objects that remain in the house of Yahweh, the house of the king of Judah, and Jerusalem, **22** 'They will be brought to Babylon, and they will remain there until the day I have set to come for them—this is Yahweh's declaration—then I will bring them up and restore them to this place.'"

Footnotes

27:1 [1]Although most Hebrew copies have

Jeremiah 27 General Notes

Special concepts in this chapter

The nations should serve Babylon

Jeremiah told the king of Judah, and all the surrounding nations, to serve the Babylonians and live in their land. If they refused, Babylon would take them as captives to another land.

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Jeremiah 27:1

General Information:
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Jeremiah 27:2

fetters
things that keep a person from moving freely

Jeremiah 27:3

Then send them out
This seems to mean that Jeremiah was to send a set of fetters and yoke to each king listed. But some versions of the Bible translate this as "Then send out messages."

Send them by the hand of those kings' ambassadors who ... Judah
The hand is a synecdoche for the person. Alternate translation: "Have those kings' ambassadors, who ... Judah, take them"

Jeremiah 27:4

Give commands to them for their masters
Jeremiah was instructed to give a set of chains and yoke to each ambassador and a message for each king regarding the chains and yoke.

Yahweh of hosts ... says this
Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

Jeremiah 27:5

by my great strength and my raised arm
The phrase "raised arm" refers to great power and intensifies the first phrase. Alternate translation: "by my very great power"

I give it to anyone who is right in my eyes
Another possible meaning is "I give it to anyone I want to."

Jeremiah 27:6

I ... am giving all these lands into the hand of Nebuchadnezzar ... servant
The hand is a metonym for the power that the hand exercises, and the word "lands" is a metonym for the people who live in those lands. Alternate translation: "I ... am putting the people who live in all these lands under the power of Nebuchadnezzar ... servant"

Jeremiah 27:7

the time for his land comes
You may need to make explicit the nature of the time. Alternate translation: "the time for me to destroy his land"

subdue him
Here "him" refers to Nebuchadnezzar who represents the kingdom of Babylon. Alternate translation: "will defeat Babylon"

Jeremiah 27:8

that does not put its neck under the yoke of the king
Being the king's slave is spoken of as being an animal on to the shoulders of which the king puts a yoke so it can do heavy work. Alternate translation: "and whose people do not willingly become slaves of the king"

I have destroyed it by his hand
The hand here could be a metonym for Nebuchadnezzar's power, or it could be a metonym for Nebuchadnezzar's armies. Alternate translation: "I have used Nebuchadnezzar's power to destroy it" or "I have enabled Nebuchadnezzar's armies to destroy i"

Jeremiah 27:9

General Information:
Yahweh continues to speak through Jeremiah to the people of Judah

soothsayers
people who say what will happen in the future

Jeremiah 27:10

General Information:
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Jeremiah 27:11

the nation that places its neck under the yoke of the king
Being the king's slave is spoken of as being an animal onto the shoulders of which the king puts a yoke so it can do heavy work. See how similar words are translated in [Jeremiah 27:8]

the nation that places
The nation here is a metonym for the people of that nation. Alternate translation: "the nation of people who place"

cultivate
This means to prepare and use land to grow food crops

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make their homes in it
"make their homes in their own land"

Jeremiah 27:12

General Information:
Yahweh continues to speak through Jeremiah to the king of Judah.

Place your necks under the yoke of the king of Babylon
Being the king's slave is spoken of as being an animal onto the shoulders of which the king puts a yoke so it can do heavy work. See how similar words were translated in Jeremiah 27:8.

Place your necks
The word "your" refers to Zedekiah and the people of Judah and so is plural.

Jeremiah 27:13

Why will you die ... king of Babylon?
Jeremiah uses this question to warn the king that his actions will lead to his death. Alternate translation: "For if you do not do this, you will surely die ... king."

Jeremiah 27:14

General Information:
Yahweh continues to speak through Jeremiah to the king and people of Judah.

Do not listen to the words
Yahweh is warning the people about all the false prophets that he did not send and that are lying to them.

Jeremiah 27:15

they are prophesying deceit in my name
The phrase "in my name" represents speaking with Yahweh's power and authority or as his representative. Here these prophets claim that they received their message from Yahweh, but that had not. The abstract noun "deceit" can be translated as the verb "deceiving." Alternate translation: "they say they are speaking for me when they prophesy, but they are deceiving you"

I will drive you out
"I will force you to leave your home country"

Jeremiah 27:16

General Information:
Jeremiah continues to speak the words of Yahweh.

The objects belonging to the house of Yahweh are being returned from Babylon now!
This can be translated in active form. Alternate translation: "People are bringing back all the gold items that they took from Yahweh's temple!"

Jeremiah 27:17

Why should this city become a ruin?
Yahweh uses a question to warn the people. Alternate translation: "You can keep this city from becoming a ruin if you do what Yahweh wants you to do."

Jeremiah 27:18

If they are prophets, and if the word of Yahweh has truly come to them, let them beg Yahweh
Yahweh speaks as if it were possible that they were prophets, and he challenges them to beg of him. But he knows that they are not true prophets and they will not beg of him.

if the word of Yahweh has truly come to them
The phrase "word of Yahweh" refers to messages from God. Alternate translation: "if Yahweh has truly given them messages" or "if Yahweh truly spoke messages to them"

the word of Yahweh ... beg Yahweh of hosts not
Yahweh is speaking of himself in third person. Alternate translation: "my word ... be me, Yahweh of hosts, not"

the house of the king of Judah
The word "house" has a range of possible meanings. In this case it refers to the royal palace where the king lived. Alternate translation: "the palace of the king of Judah"

Jeremiah 27:19

General Information:
Jeremiah continues to bring the message of Yahweh.

Yahweh of hosts says this
Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

the pillars, the large basin known as "The Sea" and its base
These were objects that were in the temple. "The Sea" was a large bronze bowl.

Jeremiah 27:20

Jehoiachin
The Hebrew text has "Jeconiah," which is a variation of the name "Jehoiachin." Many modern versions have "Jehoiachin" in order to make it clear that the same king is being referred to.

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Jeremiah 27:21

General Information:
Jeremiah continues to speak the words of Yahweh.

Yahweh of hosts ... says this
Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

the house of the king of Judah
The word "house" has a range of possible meanings. In this case it refers to the royal palace there the king lived. Alternate translation: "the palace of the king of Judah"

Jeremiah 27:22

They will be brought to Babylon
This can be translated in active form. Alternate translation: "People will bring them to Babylon" or "I will bring them to Babylon"

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

I will bring them up
The reader should understand that Yahweh will have people carry them up.

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Chapter 28

1 It happened in that year, in the beginning of the reign of Zedekiah king of Judah, in the fourth year and the fifth month, Hananiah son of Azzur the prophet, who was from Gibeon, spoke to me in the house of Yahweh in front of the priests and all the people. He said, **2** "Yahweh of hosts, God of Israel, says this: I have broken the yoke imposed by the king of Babylon. **3** Within two years I will bring back to this place all the objects belonging to the house of Yahweh house that Nebuchadnezzar king of Babylon took from this place and transported to Babylon. **4** Then I will bring back to this place Jehoiachin son of Jehoiakim, king of Judah, and all the captives of Judah who were sent to Babylon—this is Yahweh's declaration—for I will break the yoke of the king of Babylon."

5 So Jeremiah the prophet spoke to Hananiah the prophet in front of the priests and to all the people who stood in the house of Yahweh. **6** Jeremiah the prophet said, "Let it be so! May Yahweh confirm the words that you prophesied and bring back to this place the objects belonging to the house of Yahweh and all the captives from Babylon. **7** However, listen to the word that I am proclaiming in your hearing and in the hearing of all the people. **8** The prophets who existed before me and you from long ago also prophesied about many nations and against great kingdoms, about war, famine [1] , and plague. **9** So the prophet who prophesies that there will be peace—if his word comes true, then it will be known that he is indeed a prophet sent out by Yahweh." **10** But Hananiah the prophet took the yoke from the neck of Jeremiah the prophet and broke it. **11** Then Hananiah spoke in front of all the people and said, "Yahweh says this: Just like this, within two years I will break from off the neck of every nation the yoke imposed by Nebuchadnezzar king of Babylon." Then Jeremiah the prophet went on his way.

12 After Hananiah the prophet had broken the yoke from the neck of Jeremiah the prophet, the word of Yahweh came to Jeremiah, saying, **13** "Go and speak to Hananiah and say, 'Yahweh says this: You broke yokes of wood, and in their place you have made yokes of iron.' **14** For Yahweh of hosts, God of Israel, says this: I have placed a yoke of iron on the neck of all of these nations to serve Nebuchadnezzar king of Babylon, and they will serve him. I have also given him the wild beasts in the fields to rule over." **15** Next Jeremiah the prophet said to Hananiah the prophet, "Listen Hananiah! Yahweh has not sent you, but you yourself have caused this people to trust in a lie. **16** So Yahweh says this: Look, I am about to send you out from the earth. You will die this year, since you proclaimed rebellion against Yahweh." **17** In the seventh month of that same year, Hananiah the prophet died.

Footnotes

28:8 [1]Some ancient copies have

Jeremiah 28 General Notes

Special concepts in this chapter

False prophecies continue
A false prophet prophesied that the captives would return from Babylon with all the temple vessels. Jeremiah told the false prophet that he would die that year for prophesying lies, and he did die. (See: prophet and temple)

Jeremiah 28:1

General Information:
Hananiah claims to speak for God.

in the fourth year and the fifth month
This is the fifth month of the Hebrew calendar. It is during the dry season. It is during the last part of July and the first part of August on Western calendars. This was after Zedekiah had been king for three years.

Azzur
This is the name of a man.

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Jeremiah 28:2

Yahweh of hosts ... says this
Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

I have broken the yoke imposed by the king of Babylon
Hananaiah speaks of the people being in slavery as if they were oxen on which the Babylonians had put yokes to make them do heavy work. Alternate translation: "I have made it so you are no longer slaves of the king of Babylon" or "I have set you free from slavery to the king of Babylon"

Jeremiah 28:3

General Information:
Hananiah continues to speak.

Jeremiah 28:4

Jehoiachin
The Hebrew text has "Jeconiah," which is a variation of the name "Jehoiachin." Many modern versions have "Jehoiachin" in order to make it clear that the same king is being referred to.

who were sent
This can be translated in active form. Alternate translation: "whom I sent"

Jeremiah 28:5

General Information:
This page has intentionally been left blank.

Jeremiah 28:6

May Yahweh confirm the words that you prophesied
"May Yahweh prove you have prophesied truly"

Jeremiah 28:7

General Information:
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Jeremiah 28:8

The prophets who existed before me and you from long ago
"The prophets who lived long ago before you and I"

Jeremiah 28:9

then it will be known that he is indeed a prophet sent out by Yahweh
This can be translated in active form. Alternate translation: "then you will know that he is indeed a true prophet and that Yahweh has sent him out"

Jeremiah 28:10

the yoke from the neck of Jeremiah
This was the yoke that God had told Jeremiah to make and put on himself in Jeremiah 27:2.

Jeremiah 28:11

Just like this
"Just as Hananiah has taken the yoke off Jeremiah's neck"

I will break from off the neck of every nation the yoke imposed by Nebuchadnezzar king of Babylon
Hananaiah speaks of the people being in slavery as if they were oxen on which the Babylonians had put yokes to make them do heavy work. Alternate translation: "I will make it so all nations are no longer slaves of Nebuchadnezzar king of Babylon" or "I will set every nation free from slavery to Nebuchadnezzar king of Babylon"

every nation
The word "nation" is a metonym for the people of that nation. Alternate translation: "the people of every nation"

the yoke imposed by Nebuchadnezzar king of Babylon
This can be translated in active form. Alternate translation: "the yoke that Nebuchadnezzar king of Babylon has imposed"

imposed
put on people

Jeremiah 28:12

the word of Yahweh came to Jeremiah, saying,
This idiom is used to introduce a special message from God. See how you translated a similar phrase in [Jeremiah 1:4]

Jeremiah 28:13

yokes of iron
Iron is a very strong metal and it would be very difficult to break yokes made of iron.

Jeremiah 28:14

Yahweh of hosts ... says this
Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

I have placed a yoke of iron on the neck of all of these nations to serve Nebuchadnezzar
Yahweh speaks of making nations to be slaves of Nebuchadnezzar as if he were putting yokes on oxen to make them do heavy work. Alternate translation: "I have made all of these nations slaves, and they will have to serve Nebuchadnezzar"

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Jeremiah 28:15

General Information:
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Jeremiah 28:16

you proclaimed rebellion against Yahweh
It is not clear why Yahweh speaks of himself by name. Alternate translation: "you urged people to rebel against me"

Jeremiah 28:17

In the seventh month
This is the seventh month of the Hebrew calendar. It is during the last part of September and the first part of October on Western calendars.

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Chapter 29

1 These are the words in the scroll that Jeremiah the prophet sent out from Jerusalem to the remaining elders among the captives and to the priests, prophets, and all the people that Nebuchadnezzar exiled from Jerusalem to Babylon. **2** This was after Jehoiachin the king, the queen mother, and the high officials, the leaders of Judah and Jerusalem, and the craftsmen had been sent away from Jerusalem. **3** He sent this scroll by the hand of Elasah son of Shapan and Gemariah son of Hilkiah whom Zedekiah, king of Judah, had sent to Nebuchadnezzar king of Babylon. **4** The scroll said, "Yahweh of hosts, God of Israel, says this to all the captives whom I caused to be exiled from Jerusalem to Babylon, **5** 'Build houses and live in them. Plant gardens and eat their fruit. **6** Take wives and give birth to sons and daughters. Then take wives for your sons, and give your daughters to husbands. Let them give birth to sons and daughters and increase there so you do not become too few. **7** Seek the peace of the city where I have caused you to be exiled, and intercede with me on its behalf since there will be peace for you if it is at peace.' **8** For Yahweh of hosts, God of Israel, says this, 'Do not let your prophets who are in your midst and your diviners deceive you, and do not listen to the dreams that you encourage them to dream. **9** For they are prophesying deceitfully to you in my name. I did not send them—this is Yahweh's declaration.'

10 For Yahweh says this, 'When Babylon has ruled you for seventy years, I will help you and carry out my good word for you to bring you back to this place. **11** For I myself know the plans that I have for you—this is Yahweh's declaration—plans for peace and not for disaster, to give you a future and a hope. **12** Then you will call to me, and go and pray to me, and I will listen to you. **13** For you will seek me and find me, since you will seek me with all your heart. **14** Then I will be found by you—this is Yahweh's declaration—and I will reverse your captivity; I will gather you from all the nations and places where I scattered you—this is Yahweh's declaration—for I will bring you back to the place from where I caused you to be exiled.'

15 Since you said that Yahweh has raised up prophets for us in Babylon, **16** Yahweh says this to the king who sits on the throne of David and to all the people who are staying in that city, your brothers who have not gone out with you into captivity— **17** Yahweh of hosts says this, 'See, I am about to send sword, famine, and plague on them. For I will make them like rotten figs that are too bad to be eaten. **18** Then I will pursue them with sword, famine, and plague and make them a terrifying thing to all the kingdoms on earth—a horror, an object of curses and hissing, and a shameful thing among all the nations where I scattered her. **19** This is because they did not listen to my word—this is Yahweh's declaration—that I sent out to them through my servants the prophets. I repeatedly sent them, but you would not listen—this is Yahweh's declaration.' **20** So you yourselves listen to the word of Yahweh, all you exiles whom he has sent out from Jerusalem to Babylon,

21 'Yahweh of hosts, God of Israel, says this about Ahab son of Kolaiah and Zedekiah son of Maaseiah, who prophesy falsely to you in my name: See, I am about to put them into the hand of Nebuchadnezzar king of Babylon. He will kill them before your eyes. **22** Then a curse will be spoken about these persons by all the exiles from Judah in Babylon. The curse will say: "May Yahweh make you like Zedekiah and Ahab, whom the king of Babylon roasted in fire." **23** This will happen because of the disgraceful things they did in Israel when they committed adultery with their neighbor's wives and declared false words in my name, things that I never commanded them to say. For I am the one who knows; I am the witness—this is Yahweh's declaration.'"

24 About Shemaiah the Nehelamite, say this: **25** "Yahweh of hosts, God of Israel, says this: Because you sent out letters in your own name to all the people in Jerusalem, to Zephaniah son of Maaseiah the priest, and to all the priests, and said, **26** 'Yahweh has made you priest instead of Jehoiada the priest, for you to be the overseer of the house of Yahweh. You are in control of all the people who rave and make themselves into prophets. You should put them in stocks and chains. **27** So now, why have you not rebuked Jeremiah of Anathoth, who makes himself into a prophet against you? **28** For he has sent to us in Babylon and said, 'It will be a long time. Build houses and live in them, and plant gardens and eat their fruit.'"' **29** Zephaniah the priest read this letter in the hearing of Jeremiah the prophet. **30** Then the word of Yahweh came to Jeremiah, saying, **31** "Send word to all the exiles and say, 'Yahweh says this about Shemaiah the Nehelamite: Because Shemaiah has prophesied to you when I myself did not send him, and he has caused you to trust in a lie, **32** therefore Yahweh says this: Look, I am about to punish Shemaiah the Nehelamite and his descendants. There will not be a man for him to stay among this people. He will not see the good

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that I will do for my people—this is Yahweh's declaration—for he has proclaimed rebellion against Yahweh.'"

Jeremiah 29 General Notes

Special concepts in this chapter

Two letters
Jeremiah sent a letter to Babylon telling the exiles to prepare for a long stay. A false prophet in Babylon wrote back to the chief priest telling him to punish Jeremiah. Even though Jeremiah had prophesied the exile, the Jews still did not believe him. (See: prophet and believe)

Jeremiah 29:1

sent out from Jerusalem
"proclaimed from Jerusalem"

remaining elders
"elders who were still alive"

Jeremiah 29:2

Jehoiachin
The Hebrew text has "Jeconiah," which is a variation of the name "Jehoiachin." Many modern versions have "Jehoiachin" in order to make it clear that the same king is being referred to.

the queen mother
the king's mother

high officials
"very important officials"

Jeremiah 29:3

by the hand of Elasah
Jeremiah gave the scroll to Elasah so that Elasah could take it to Babylon. The reader should understand that Elasah probably put the scroll in a container to keep it safe as he traveled.

Elasah ... Shapan ... Gemariah ... Hilkiah
These are the names of men.

Jeremiah 29:4

Yahweh of hosts, God of Israel, says this to all the captives
When people wrote letters in that society, they would write their name first, then the name of the person to whom they were writing, and then the main part of the letter. Yahweh speaks of himself by name as if he were writing the letter himself.

Yahweh of hosts ... says this
Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

Jeremiah 29:5

Build houses and live in them. Plant gardens and eat their fruit
Yahweh is telling them they will be there for a long time.

Jeremiah 29:6

take wives for your sons, and give your daughters to husbands
Parents commonly arranged their children's marriages.

Jeremiah 29:7

Seek the peace of the city
The peace of the city is a metonym for the people living in peace. Alternate translation: "Do everything you can so the people of the city live in peace"

the city ... its behalf ... it is at peace
These words refer to the city of Babylon.

Jeremiah 29:8

General Information:
Yahweh continues speaking to the captive Israelites.

Yahweh of hosts ... says this
Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

you encourage them to dream
Another possible meaning is "you yourselves are having."

Jeremiah 29:9

they are prophesying deceitfully ... I did not send them
Possible meanings are 1) these words refer to the prophets and diviners, not to the dreams or 2) "they are prophesying deceitfully" refers to the dreams, and "I did not send them" refers to the prophets and diviners.

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this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

Jeremiah 29:10

General Information:
Yahweh continues speaking about what will happen to the captives of Israel.

you
the captive Israelites

seventy years
"70 years"

Jeremiah 29:11

General Information:
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Jeremiah 29:12

General Information:
Yahweh continues speaking about what will happen to the captives of Israel.

you will call to me
Praying is spoken of as calling out with a loud voice.

I will listen to you
This implies that Yahweh will give them what they want.

Jeremiah 29:13

you will seek me
Wanting to know what Yahweh requires is spoken of as trying to find where Yahweh is. Alternate translation: "you will want to do what I require you to do"

you will seek me with all your heart
"you will be completely sincere when you seek me"

Jeremiah 29:14

reverse your captivity
"free you from your captivity." The abstract noun "captivity" can be translated as a verbal clause. Alternate translation: "free you from those who had captured you"

I caused you to be exiled
This can be translated in active form. Alternate translation: "I sent you into exile" or "I sent you to be exiles"

Jeremiah 29:15

General Information:
Jeremiah speaks to the captive Israelites.

Jeremiah 29:16

the king who sits on the throne of David
Sitting on the throne is a metonym for ruling as king. Alternate translation: "the king who rules the Israelites as David did"

Jeremiah 29:17

Yahweh of hosts says this
Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

See
This alerts the reader to pay attention to what follows. Alternate translation: "Look" or "Listen" or "Pay attention"

I am about to send sword, famine, and plague on them
The word "sword" is a metonym for war. The sword, famine, and plague are spoken of as people who can obey Yahweh's command to harm the Israelites. Alternate translation: "I am going to punish them by having them die in war, from hunger, and from illness"

For I will make them like rotten figs that are too bad to be eaten
Rotten figs are useless because they cannot be eaten, and Yahweh sees no use for the people of Israel.

Jeremiah 29:18

Connecting Statement:
Yahweh continues speaking about what will happen to Israel.

a horror, an object of curses and hissing, and a shameful thing
These words all share similar meanings and describe how the people of other nations will react when they see what Yahweh has done to the people of Judah.

hissing
the sound people make when they disapprove of something

Jeremiah 29:19

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

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Jeremiah 29:20

So you yourselves listen
Yahweh is now about to issue a command and wants them to pay attention. Alternate translation: "But as for you, listen carefully"

Jeremiah 29:21

Kolaiah ... Maaseiah
These are the names of men.

who prophesy falsely to you in my name
Here "name" is a metonym for the person. Alternate translation: "liars who tell you that they are speaking my words to you"

See
"Look" or "Listen" or "Pay attention to what I am about to tell you"

I am about to put them into the hand of Nebuchadnezzar king of Babylon
Here "hand" is a metonym for the power that the hand exercises. Alternate translation: "I will allow Nebuchadnezzar king of Babylon to conquer them"

before your eyes
"where you can see him do it"

Jeremiah 29:22

a curse will be spoken about these persons by all the exiles from Judah in Babylon
This can be stated in active form. Alternate translation: "the exiles from Judah in Babylon will say a curse about these persons"

roasted
This word usually refers to cooking food over an open fire or in a pan, not to burning completely. Possible meanings are 1) this is a euphemism. Alternate translation: "burned to death" or 2) the king's men attached them to poles over the fire close enough that the fire would slowly kill them but far enough away that it would not totally consume their bodies.

Jeremiah 29:23

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

Jeremiah 29:24

Shemaiah
This is a man's name.

Nehelamite
This is the name of a people group.

Jeremiah 29:25

Yahweh of hosts ... says this
Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

in your own name
The word "name" refers to a person's authority and reputation. Alternate translation: "based on your own authority and reputation"

Maaseiah
This is a man's name.

Jeremiah 29:26

Jehoiada
This is a man's name.

stocks
a wooden frame that holds the feet, hands, or head of a person whom someone is punishing

Jeremiah 29:27

General Information:
This finishes the letter by Shemaiah that he sent out to the people in Jerusalem.

why have you not rebuked Jeremiah of Anathoth ... against you?
Shemaiah uses a rhetorical question to scold the people of Jerusalem for not rebuking Jeremiah. This can be translated as a statement. Alternate translation: "I want you to rebuke Jeremiah of Anathoth ... against you."

Jeremiah 29:28

he has sent to us
You may need to make explicit what it was that Jeremiah sent. Alternate translation: "he has sent a message to us"

Build houses and live in them, and plant gardens and eat their fruit
See how you translated similar words in Jeremiah 29:5.

Jeremiah 29:29

in the hearing of Jeremiah the prophet
"so that Jeremiah the prophet could hear him read it." See how you translated similar words in Jeremiah 2:2.

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Jeremiah 29:30

the word of Yahweh came to Jeremiah, saying,
This idiom is used to introduce a special message from God. See how you translated a similar phrase in [Jeremiah 1:4]

Jeremiah 29:31

Shemaiah the Nehelamite
See how you translated this man's name in Jeremiah 29:24.

Jeremiah 29:32

the good
This can be translated as a noun phrase. Alternate translation: "the good things"

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

he has proclaimed rebellion against Yahweh
It is not clear why Yahweh speaks of himself by name. Alternate translation: "he has urged people to rebel against me"

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Chapter 30

1 The word that came to Jeremiah from Yahweh, saying, **2** "This is what Yahweh, God of Israel, says, 'Write
in a scroll all the words that I have spoken to you. **3** For look, days are coming—this is Yahweh's
declaration—when I will reverse the captivity of my people, Israel and Judah. I, Yahweh, have said it. For I
will bring them back to the land that I gave their ancestors, and they will possess it.'"

4 These are the words that Yahweh declared concerning Israel and Judah, **5** "For Yahweh says this,

'We have heard a trembling voice
of dread and not of peace.
6 Ask and see if a man bears a child.
Why do I see every young man with his hand on his loins
like a woman bearing a child?
Why have all their faces become pale?
7 Woe! For that day will be great,
with none like it.
It will be a time of distress for Jacob,
but he will be rescued from it.

8 For it will be in that day
—this is the declaration of Yahweh of hosts
—that I will break the yoke off your neck,
and I will shatter your chains,
so foreigners will no longer enslave you.
9 But they will worship Yahweh their God
and serve David their king,
whom I will make king over them.

10 So you, my servant Jacob, do not fear
—this is Yahweh's declaration
—and do not be dismayed, Israel.
For see, I am about to deliver you from the faraway place,
and your descendants from the land of captivity.
Jacob will return and be at ease;
he will rest secure,
and there will be no more terror.
11 For I am with you
—this is Yahweh's declaration
—to save you.
Then I will bring a complete end
to all the nations where I have scattered you.
But I will certainly not put an end to you,
though I discipline you justly
and will certainly not leave you unpunished.'

12 For Yahweh says this,

'Your injury is incurable;
your wound is infected.
13 There is no one to plead your case;
there is no remedy for your wound to heal you.
14 All of your lovers have forgotten you.
They will not look for you,
for I have wounded you with the wound of an enemy
and the discipline of a cruel master
because of your many iniquities
and your numerous sins.
15 Why do you call for help for your injury?
Your pain is incurable.
Because of your many iniquities,

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your numerous sins,
I have done these things to you.

16 So everyone who consumes you
will be consumed,
and all of your adversaries will go into captivity.
For the ones who have plundered you
will become plunder,
and I will make all of the ones despoiling you a spoil.
17 For I will bring healing on you;
I will heal you of your wounds
—this is Yahweh's declaration—
I will do this because they called you:
Outcast. No one cares for this Zion.'"

18 Yahweh says this,

"See, I am about to bring back
the fortunes of Jacob's tents
and have compassion on his homes.
Then a city will be built on the heap of ruins,
and a stronghold will exist again where it used to be.
19 Then a song of praise and a sound of merriment
will go out from them,
for I will increase them and not diminish them;
I will honor them so they will not be humbled.
20 Then their people will be like before,
and their assembly will be established before me
when I punish all the ones
who are now oppressing them.
21 Their ruler will come from among them.
He will emerge from their midst
when I draw him near and when he approaches me.
If I do not do this,
who would dare come close to me?
—this is Yahweh's declaration.
22 Then you will be my people,
and I will be your God.

23 See, the tempest of Yahweh,
his fury, has gone out.
It is a continual tempest.
It will whirl on the heads of the wicked people.
24 Yahweh's wrath will not return
until it has carried out and brought into being
his heart's purposes.
In the final days,
you will understand it."

Jeremiah 30 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 3:5-24.

Special concepts in this chapter

God promises restoration

Despite the prophesied punishment in this chapter, Yahweh promises to restore Judah. In addition to this, he also declares that he will ultimately restore Israel. (See: prophet, promise and restore)

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Other possible translation difficulties in this chapter

The author uses the term "Israel" in two different ways. He uses it in reference to the nation of Israel. He also uses it in reference to the people who used to inhabit the northern kingdom of Israel, namely the people group of Israel.

Jeremiah 30:1

The word that came to Jeremiah from Yahweh, saying,
This idiom is used to introduce a special message from God. See how you translated a similar phrase in [Jeremiah 1:4]

Jeremiah 30:2

General Information:
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Jeremiah 30:3

For look
"For listen carefully." This phrase brings attention to what Yahweh is going to say next.

days are coming ... when I will reverse the captivity
Future time is spoken of as if the "days are coming." See how you translated this metaphor in [Jeremiah 7:32]

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

reverse the captivity of my people, Israel and Judah
The abstract noun "captivity" can be translated as a verbal clause. See how you translated similar words in [Jeremiah 29:14]

Jeremiah 30:4

General Information:
Jeremiah often wrote prophecy in the form of poetry. Hebrew poetry uses different kinds of parallelism.

Jeremiah 30:5

We have heard
Possible meanings are 1) that these are the words of Yahweh referring to himself as "we." Alternate translation: "I have heard" or 2) that these are the words of the people of Jerusalem. Alternate translation: "You people of Jerusalem say, 'We have heard"

a trembling voice of dread and not of peace
Possible meanings are 1) "people cry out in dread because there is no peace" or 2) "you cry out in dread because there is no peace."

Jeremiah 30:6

Ask and see if a man bears a child
"You know that no man has ever given birth to a child"

Why do I see every young man with his hand on his loins like a woman bearing a child? Why have all their faces become pale?
A woman about to give birth is in great pain and unable to do anything. The young men are so frightened that their bodies hurt, and they are unable to fight. Alternate translation: "The young men are holding their bellies like a woman giving birth; they all look sick because they are so afraid."

Jeremiah 30:7

for Jacob, but he will be rescued from it
The name Jacob is a metonym for the man's descendants. This can be translated in active form. Alternate translation: "for the descendants of Jacob, but I will rescue them from it"

Jeremiah 30:8

General Information:
Yahweh continues to speak to the Israelites.

I will break the yoke off your neck, and I will shatter your chains
Being a slave is spoken of as wearing a yoke like an animal and wearing chains like a prisoner.

Jeremiah 30:9

they will worship Yahweh their God ... their king ... over them
Yahweh continues speaking about the descendants of Jacob. Alternate translation: "you will worship Yahweh your God ... your king ... over you"

David their king
This is a metonym for one of David's descendants. Alternate translation: "a man descended from their King David"

Jeremiah 30:10

General Information:
Yahweh continues speaking to the people of Israel.

my servant Jacob ... Israel
"Jacob" and "Israel" are the two names of the ancestor of the Israelites, and these names are

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metonyms for the Israelites. Alternate translation: "descendants of Jacob ... you Israelite people"

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

do not be dismayed
"do not be discouraged"

For see, I am
"Listen carefully while I tell you why: I am"

from the land of captivity
The abstract noun "captivity" can be translated using the noun "captive." Alternate translation: "from the place where they were captives"

Jacob will return ... he will rest secure
Jacob's name is a metonym for his descendants. Yahweh speaks to Jacob as if he were speaking to another person. You may need to make explicit to where Jacob will return. Alternate translation: "Jacob will return to his own land ... he will rest secure" or "The descendants of Jacob will return ... they will rest secure" or "You descendants of Jacob will return ... you will rest secure"

secure
"safe"

no more terror
"no one to terrify him"

Jeremiah 30:11

where I have scattered you
"where I have sent you"

But I will certainly not put an end to you
"But I will not completely destroy you"

will certainly not leave you unpunished
This can be translated in active form. Alternate translation: "will certainly punish you"

Jeremiah 30:12

General Information:
Yahweh continues speaking to the people of Israel.

Your injury is incurable; your wound is infected
This means that Yahweh has punished them so severely that there is no one who can help them.

Jeremiah 30:13

There is no one to plead your case
"There is no one who asks me to show you mercy"

no one to plead your case ... no remedy for your wound
Yahweh has punished them so severely that there is no one who can help them.

Jeremiah 30:14

General Information:
Yahweh continues speaking to the people of Israel.

All of your lovers
Yahweh describes the people of Israel as an unfaithful wife who takes lovers other than her husband. Here "lovers" refers to other nations. The Israelites allied with them and worshiped their gods instead of relying on Yahweh.

They will not look for you
"They no longer want to be your friends"

I have wounded you with the wound of an enemy
Yahweh has treated his people like he would treat his enemy.

the discipline of a cruel master
Yahweh has treated his people like a cruel master would treat a rebellious slave.

your numerous sins
"your many sins" or "your sins, which are too many to count"

Jeremiah 30:15

Why do you call for help for your injury?
Yahweh asks a question here to make the people think about why they are asking him for help now. Alternate translation: "You are calling for help for your injury because you have disobeyed me." or "Do not call for help for your injury."

Jeremiah 30:16

So everyone who consumes you will be consumed
Destroying the nation is spoken of as consuming or eating it. This can be stated in active form. Alternate translation: "So those who destroy you, their enemies will destroy them" or "So I will destroy everyone who destroys you"

have plundered ... plunder
To plunder is to steal from peaceful people using violence, and plunder is what people steal.

despoiling ... spoil
To despoil here is to take items from an enemy one has defeated, and the items one takes are the spoil.

Jeremiah 30:17

healing ... wounds
See how you translated these words in Jeremiah 30:12.

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this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

they called you: Outcast
An outcast is a person whom other people do not accept or allow to associate with them. Alternate translation: "they called you: Rejected" or "they said, 'Nobody wants you'"

No one cares for this Zion
The place name "Zion" is a metonym for the people who live in Zion. Alternate translation: "No one cares about the people of Zion"

Jeremiah 30:18

General Information:
Yahweh continues speaking to the people of Israel.

See
"Look" or "Listen" or "Pay attention to what I am about to tell you."

I am about to bring back the fortunes of Jacob's tents and have compassion on his homes
The places where people live are metonyms for the people who live in those places. Alternate translation: "I am about bring back the fortunes of the descendants of Jacob, and I will have compassion on them"

I am about to bring back the fortunes of Jacob's tents
"I will cause things to go well for the people in Jacob's tents again" or "I will cause the people in Jacob's tents to live well again." See how you translated similar words in Jeremiah 29:14.

Then a city will be built on the heap of ruins
This can be translated in active form. You may need to make explicit that the city they will build will be Jerusalem. Alternate translation: "Then they will rebuild Jerusalem on its ruins"

Jeremiah 30:19

Then a song of praise and a sound of merriment will go out from them
"Then they will sing songs of praise and joy"

for I will increase them and not diminish them
"I will cause them to increase in number, not to become fewer"

so they will not be humbled
This can be translated in active form. Alternate translation: "so that no one will humble them"

Jeremiah 30:20

General Information:
Yahweh continues speaking to the people of Israel.

their assembly will be established before me
This can be translated in active form. Alternate translation: "I will establish them as a people before me"

Jeremiah 30:21

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translates this in [Jeremiah 1:8]

Jeremiah 30:22

General Information:
This page has intentionally been left blank.

Jeremiah 30:23

See, the tempest of Yahweh, his fury, has gone out
This speaks of God's anger and punishment as if it were a storm. This emphasizes his power and ability to destroy wicked people.

Jeremiah 30:24

his heart's purposes
The abstract noun "purposes" can be translated using the verb "intends." The heart is a synecdoche for the whole person. Alternate translation: "what he intends to do"

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Chapter 31

1 "At that time—this is Yahweh's declaration—I will be the God of all the clans of Israel, and they will be my people."

2 Yahweh says this,

"The people who have survived the sword
have found favor in the wilderness;
I will go out to give rest to Israel."

3 Yahweh appeared to me in the past and said,

"I have loved you, Israel, with everlasting love.
So I have drawn you toward myself
with covenant faithfulness.
4 I will build you up again
so you will be built, virgin Israel.
You will again pick up your tambourine
and go out with happy dances.
5 You will plant vineyards again
on the mountains of Samaria;
the farmers will plant and put the fruit to good use.
6 For a day will come
when the watchmen in the mountains of Ephraim will proclaim,
'Arise, let us go up to Zion to Yahweh our God.'

7 For Yahweh says this,

"Shout for joy over Jacob!
Shout in gladness for the chief people of the nations!
Let praise be heard.
Say, 'Yahweh has rescued his people, the remnant of Israel.'
8 See, I am about to bring them from the northern lands.
I will gather them from the farthest parts of the earth.
The blind and lame will be among them;
pregnant women and those who are about to give birth
will be with them.
A great assembly will return here.
9 They will come weeping;
I will lead them as they make their pleas.
I will have them journey to streams of water
on a straight road.
They will not stumble on it,
for I will be a Father to Israel,
and Ephraim will be my firstborn.

10 "Hear the word of Yahweh, nations.
Report along the coasts in the distance.
You nations must say,
'The one who scattered Israel is gathering her up
and keeping her as a shepherd keeps his sheep.'
11 For Yahweh has ransomed Jacob
and has redeemed him from the hand
that was too strong for him.
12 Then they will come and rejoice on the heights of Zion.
Their faces will shine because of Yahweh's goodness,
over the grain and the new wine,
over the oil and the offspring of the flocks and herds.
For their lives will become like a watered garden,
and they will never again feel any more sorrow.
13 Then virgins will rejoice with dancing,

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and young and old men will be together.
For I will change their mourning into celebration.
I will comfort them and give them joy for their sorrow.
14 Then I will saturate the lives of the priests
with abundance.
My people will fill themselves with my goodness
—this is Yahweh's declaration."

15 Yahweh says this

"A voice is heard in Ramah,
wailing and bitter weeping.
It is Rachel weeping for her children.
She refuses to be comforted over them,
for they live no longer."

16 Yahweh says this,

"Hold your voice back from weeping
and your eyes from tears;
there is a reward for your work
—this is Yahweh's declaration
—your children will return from the land of the enemy.
17 There is hope for your future
—this is Yahweh's declaration
—your descendants will return inside their borders.

18 "I have certainly heard Ephraim sorrowing,
'You punished me,
and I have been punished like an untrained calf.
Bring me back and I will be brought back,
for you are Yahweh my God.
19 For after I turned back to you, I repented;
after I was trained, I slapped my thigh.
I was ashamed and humiliated,
for I have borne the disgrace of my youth.'
20 Is not Ephraim my precious child?
Is he not my dear, delightful son?
For whenever I speak against him,
I certainly still call him to my loving mind.
In this way my heart longs for him.
I will certainly have compassion on him
—this is Yahweh's declaration."

21 Place road signs for yourself.
Set up guideposts for yourself.
Set your mind on the right path,
the way you should take.
Come back, virgin Israel!
Come back to these cities of yours.
22 How long will you waver, faithless daughter?
For Yahweh has created something new on earth
—a woman surrounds a strong man.

23 Yahweh of hosts, the God of Israel, says this, "When I reverse their captivity, they will say this in the land of Judah and its cities, 'May Yahweh bless you, you righteous place where he lives, you holy mountain.' **24** For Judah and all its cities will live together there, as will farmers and those who set out with flocks. **25** For I will cause those who are weary to drink their fill, and I fill up those who are faint." **26** After this I awoke, and I realized that my sleep had been refreshing.

27 "Look, the days are coming—this is Yahweh's declaration—when I will sow the houses of Israel and Judah with the seed of man and the seed of animals. **28** In the past, I kept them under surveillance in

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order to uproot them and to tear them down, to overthrow, destroy, and bring them harm. But in the coming days, I will watch over them, in order to build them up and to plant them—this is Yahweh's declaration. **29** In those days no one will say any longer,

'Fathers have eaten sour grapes,
but the children's teeth are dulled.'

30 For each man will die in his own iniquity; everyone who eats sour grapes, his teeth will be dulled.

31 Look, the days are coming—
this is Yahweh's declaration—
when I will establish a new covenant
with the house of Israel and the house of Judah.
32 It will not be like the covenant
that I established with their fathers in the days
when I took them by their hand
to bring them out from the land of Egypt,
because they broke my covenant,
although I was a husband for them—
this is Yahweh's declaration.
33 This is the covenant
that I will establish with the house of Israel
after these days
—this is Yahweh's declaration.
I will place my law within them
and will write it on their heart,
for I will be their God,
and they will be my people.
34 Then each man will no longer teach his neighbor,
or a man teach his brother and say, 'Know Yahweh!'
For all of them will know me,
from the smallest of them to the greatest
—this is Yahweh's declaration—
for I will forgive their iniquity
and will no longer call their sins to mind."

35 Yahweh says this,

it is he who gives the sun for light by day
and the ordinance of the moon and stars
for light by night.
He is the one who sets the sea in motion
so that its waves roar—
Yahweh of hosts is his name.
36 "Only if these permanent things vanish from my sight
—this is Yahweh's declaration—
will Israel's descendants ever stop
from forever being a nation before me."

37 Yahweh says this,

"Only if the highest heavens can be measured,
and only if the earth's foundation below can be discovered,
will I reject all of Israel's descendants
because of all that they have done
—this is Yahweh's declaration.

38 "Look, the days are coming—this is Yahweh's declaration—when the city will be rebuilt for me, from the Tower of Hananel to the Corner Gate. **39** Then the measuring line will go out again farther, to the hill of Gareb and around Goah. **40** The whole valley of the dead bodies and the ashes, and all the terraced fields going out to the Kidron Valley as far as the corner of the Horse Gate on the east, will be set apart for Yahweh. The city will not be pulled up or overthrown again, forever."

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Jeremiah 31 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 31:1-6, 8-22, 35-37.

The ULB sets 31:29 farther to the right on the page than the rest of the text because it is an important quotation.

This chapter begins with a transition from the previous chapter. "At that time" is a reference to the day of restoration mentioned in Jeremiah 30:24. (See: restore)

Special concepts in this chapter

The new covenant

This chapter is an important teaching regarding the new covenant. God will make a new covenant that will bring forgiveness of sins and a desire to obey God. Scholars disagree about whether this new covenant has begun. (See: covenant and forgive and sin)

Other possible translation difficulties in this chapter

Israel

In this chapter, Jeremiah uses the term "Israel" in reference to the nation of Israel as a whole. He also uses it in reference to the northern kingdom of Israel and their people group.

Jeremiah 31:1

General Information:

Jeremiah often wrote prophecy in the form of poetry. Hebrew poetry uses different kinds of parallelism.

Jeremiah 31:2

The people who have survived the sword have found favor in the wilderness

The phrase "found favor" is an idiom. Alternate translation: "While the people who have survived the sword have been in the wilderness, I have had grace on them"

who have survived the sword

The word "sword" is a metonym for war. Alternate translation: "who have survived the war"

wilderness; I will go out to give rest to Israel

Another possible meaning is "wilderness, where Israel went out to find rest."

Jeremiah 31:3

Yahweh appeared to me

Jeremiah speaks of himself as if he were the people of Israel.

I have drawn you toward myself with covenant faithfulness

The abstract noun "faithfulness" can be stated as "faithful" or "faithfully." Alternate translation: "I have been faithful to my covenant and brought you near to me" or "I have faithfully loved you and brought you near to me"

Jeremiah 31:4

General Information:

Yahweh continues speaking to the people of Israel.

I will build you up again so you will be built

Yahweh purposefully repeats the idea that he will build Israel to emphasize it. If your language can only use active verbs and has some other way to emphasize the idea, you may want to use it here. Alternate translation: "I will build you up again. Remember this: I will build you"

virgin Israel

It was common to refer to nations as if they were women. However, "virgin" makes a person think about a young woman who has never married and so has never had the opportunity to be faithless to her husband. Therefore, calling Israel a virgin is an ironic use of language. See how you translated this in [Jeremiah 18:13]

tambourines

musical instruments with heads like a drum that can be hit and with pieces of metal around their sides that sound when the instruments are shaken

Jeremiah 31:5

General Information:

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Jeremiah 31:6

General Information:
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Jeremiah 31:7

Shout ... Shout ... Let praise be heard ... Say
Yahweh is speaking in an apostrophe to all people of the world, so these verbs are plural.

the chief people of the nations
"the most important people group of all the nations" or "the people group that is more important than any other"

Let praise be heard
This can be translated in active form. Alternate translation: "Cause everyone to hear your praise"

Jeremiah 31:8

General Information:
Yahweh continues speaking about how he will bring the Israelite people back from being captives in Babylon.

See
"Look" or "Listen" or "Pay attention to what I am about to tell you"

to bring them
"to bring the Israelite people"

Jeremiah 31:9

I will lead them as they make their pleas
Yahweh will lead them and they will be praying to Yahweh. Some ancient translations read, "Yahweh will lead them and will comfort them."

I will be a Father to Israel, and Ephraim will be my firstborn
Here "Ephraim" is another name for "Israel." Alternate translation: "I will be like a father to the people of Israel, and they will be like my firstborn child"

my firstborn
The firstborn had special honor and responsibility.

Jeremiah 31:10

General Information:
Yahweh continues speaking about how he will bring the Israelite people back from being captives in Babylon.

Hear ... Report
Yahweh is speaking to the nations, so these verbs are plural.

The one who scattered Israel is gathering her up and keeping her
Yahweh speaks of himself as if he were someone else, and he speaks of the people of Israel as if they were a helpless woman. Alternate translation: "I caused my people Israel to be scattered among the nations, but now I am bringing them home and keeping them"

as a shepherd keeps his sheep
A shepherd cares for and protects his sheep, and Yahweh is promising to care for and protect the Israelites.

Jeremiah 31:11

For Yahweh has ransomed Jacob and has redeemed him from the hand that was too strong for him
These two phrases mean basically the same thing and emphasize that it is Yahweh who has rescued the people of Israel. Alternate translation: "For Yahweh has rescued the people of Israel from their enemy who was too strong for them"

Jeremiah 31:12

on the heights of Zion
"on Zion, the high place" or "on Mount Zion." Being on top of a hill is a metaphor for being happy. If your language associates mountain tops with sadness, it would be best to leave out the metaphor.

like a watered garden
This means they will be strong and healthy, and they will prosper.

they will never again feel any more sorrow
The world "never" is a generalization. The Israelites will almost always feel joy.

Jeremiah 31:13

I will change their mourning into celebration
The abstract nouns "mourning" and "celebration" can be translated as verbs. Alternate translation: "I will cause them to mourn no longer but instead to celebrate" or "I will make it so they are no longer sad but happy"

I will change
"Yahweh will change"

Jeremiah 31:14

I will saturate the lives of the priests with abundance
The abstract noun "abundance" can be translated as "many good things." The lives of the priests are spoken of as if they were a field that would become completely wet when much rain falls on it. Life is a metonym for the person. Alternate translation: "I will give the priests all the good things they would like" or "I will satisfy the priests with good things"

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this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

Jeremiah 31:15

A voice is heard in Ramah
This can be translated in active form. Alternate translation: "I hear a voice in Ramah"

It is Rachel weeping for her children
Rachel was the wife of Jacob/Israel and was the mother of the tribes of Joseph and Benjamin. Her name is a metonym for the women of Israel who are crying because the Babylonians have killed their children or taken them away.

She refuses to be comforted over them, for they live no longer
This can be translated in active form. Alternate translation: "She will not let anyone comfort her, for her children are dead"

Jeremiah 31:16

Hold your voice back from weeping and your eyes from tears
The voice and eyes are spoken of as if they were people whom Rachel needed to keep from moving. Alternate translation: "Stop weeping aloud and stop crying tears"

Hold your voice ... your eyes ... your work ... your children
Yahweh is speaking to the Israelites as if he were speaking to Rachel

this is Yahweh's declaration
In both instances of this phrase, Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

Jeremiah 31:17

your future ... your descendants
Yahweh is speaking to the Israelites as if he were speaking to Rachel

Jeremiah 31:18

I have certainly heard Ephraim sorrowing
Ephraim was the ancestor of the largest tribe in Israel. His name is a metonym for the people of Israel. Alternate translation: "I have certainly heard the descendants of Ephraim sorrowing" or "I have certainly heard the people of Israel sorrowing"

You punished me, and I have been punished
The speaker repeats the phrase to show either that Yahweh punished him severely or that Ephraim learned what Yahweh wanted to teach him through punishing him. The words "I have been punished" can be translated in active form. Alternate translation: "You punished me. Yes, you punished me severely" or "You punished me, and I learned from you when you punished me"

I have been punished like an untrained calf
When people train calves, they strike them and otherwise cause them to suffer. Yahweh had caused the people of Israel to suffer.

punished
Another possible meaning is "disciplined."

Jeremiah 31:19

I slapped my thigh
in grief. If people use a different phrase or action in your language to show that they are very sad, you may want to use it here. Alternate translation: "I rubbed my brow"

I was ashamed and humiliated
The words "ashamed" and "humiliated" mean basically the same thing and intensify the idea of shame. Alternate translation: "I was completely ashamed"

Jeremiah 31:20

Is not Ephraim my precious child? Is he not my dear, delightful son?
Yahweh is speaking tenderly, trying to comfort the people. These questions can be translated as statements. Alternate translation: "Ephraim is my precious child. He is my dear, delightful son.

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

Jeremiah 31:21

General Information:
God continues to speak from verse 7.

Place road signs for yourself ... Set up guideposts for yourself ... Set your mind ... you should take ... Come back
These commands and instances of "yourself" and "your" and "you" are addressed to "virgin Israel" and so are singular.

Come back, virgin Israel!
God is referring to a changed Israel.

Jeremiah 31:22

How long will you waver, faithless daughter?
Yahweh is telling his people that he is becoming impatient with them because they are not obeying him. Alternate translation: "Do not hesitate to start obeying me."

waver
Possible meanings are 1) be unable to decide what to do or 2) often go off the correct path, a metaphor for disobeying Yahweh.

new on earth—a woman surrounds a strong man
Possible meanings are 1) the people will be so safe that women will not need anyone to protect them or 2) this is an idiom for something no one would ever expect. Alternate translation: "new on earth—something as strange as a woman protecting a man"

Jeremiah 31:23

Yahweh of hosts ... says this
Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

reverse their captivity
Here the word "their" refers to the people of Judah. See how you translated similar words in [Jeremiah 29:14]

May Yahweh bless you, you righteous place where he lives, you holy mountain
Jerusalem is on the top of a hill, and the temple was built at the highest point in Jerusalem. Alternate translation: "May Yahweh bless those who live in Jerusalem with Yahweh, where his temple is"

you holy mountain
Mount Zion, where the temple had stood

Jeremiah 31:24

Judah and all its cities will live together there
The name of the man Judah is a metonym for the land on which his descendants, the people of the tribe of Judah, live, and the cities of Judah are spoken of as if they were the family of the man Judah, all of them living "there," in the land of Judah. Alternate translation: "it will be as if the land were a house in which Judah lived with his family"

as will farmers and those who set out with flocks
"and farmers and those who set out with flocks will also live there"

those who set out with flocks
people who take care of sheep and goats

Jeremiah 31:25

General Information:
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Jeremiah 31:26

had been refreshing
"had refreshed me"

Jeremiah 31:27

Look
"Pay attention" or "Listen"

days are coming ... when I will sow
Future time is spoken of as if the "days are coming." See how you translated this metaphor in [Jeremiah 7:32]

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

I will sow the houses of Israel and Judah with the seed of man and the seed of animals
The word "house" is a metonym for the family that lives in the house, in this case the people of Israel and the people of Judah. The house in turn is spoken of as if it were a field in which Yahweh would sow seed, and the people and the animals they raise for food, milk, and skins are spoken of as if they are that seed. Alternate translation: "I will cause the people of Israel and Judah to become many people with many animals"

Jeremiah 31:28

I kept them under surveillance in order to uproot them
"looked for ways to uproot them"

uproot ... tear them down ... overthrow ... destroy
See how you translated these ideas in Jeremiah 1:9.

in order to build them up and to plant them
Yahweh speaks of the Israelites as if they were a house or a food crop. Alternate translation: "in order to make them strong and many"

Jeremiah 31:29

Fathers have eaten sour grapes, but the children's teeth are dulled
These words are a proverb that Jeremiah heard people say when they were complaining that Yahweh was punishing children for the sins of their fathers.

sour grapes
Possible meanings are 1) grapes with too much acid in them or 2) grapes that are not ripe. If grapes are not part of your culture, you may want to use a general word for fruit.

teeth are dulled
Use the common words in your language for how people's mouths feel when they eat sour or unripe fruit.

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Jeremiah 31:30

For each man will die in his own iniquity
"For each man will die because of his own sins"

everyone who eats sour grapes, his teeth will be dulled
Jeremiah restates the proverb so that it now means people will suffer as a consequence of their own behaviors.

Jeremiah 31:31

Look
"Listen" or "Pay attention to what I am going to tell you"

days are coming ... when I will establish
Future time is spoken of as if the "days are coming." See how you translated this metaphor in [Jeremiah 7:32]

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

the house of Israel
The word "house" is a metonym for the family that lives in the house. In this case it refers to the kingdom of Israel. See how you translated this in [Jeremiah 3:18]

the house of Judah
The word "house" is a metonym for the family that lives in the house. In this case it refers to the kingdom of Judah, which included the descendants of Judah and Benjamin. See how you translated this in [Jeremiah 3:18]

Jeremiah 31:32

I took them by their hand
as a loving husband would hold the hand of his wife as they walk

Jeremiah 31:33

the house of Israel
The word "house" is a metonym for the family that lives in the house. In this case it refers to the kingdom of Israel. See how you translated this in [Jeremiah 3:18]

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

I will place my law within them and will write it on their heart
These two phrases have similar meanings and emphasize that Yahweh's law will become a part of them, rather than merely written on stone. Here "heart" represents "emotions" or "mind." Alternate translation: "My law will be part of their thoughts and emotions"

Jeremiah 31:34

from the smallest of them to the greatest
This phrase refers to every person, from the least important to the most important. Alternate translation: "every single one of them"

Jeremiah 31:35

General Information:
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Jeremiah 31:36

Only if these permanent things vanish ... will Israel's descendants ever stop from forever being a nation
Yahweh speaks of a situation that will never happen in order to assure the people of Israel that they will never stop being a nation. Alternate translation: "Just as these permanent things will never vanish ... Israel's descendants will never stop from forever being a nation"

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

Jeremiah 31:37

Only if the highest heavens can be measured, and only if the earth's foundation below can be discovered, will I reject all of Israel's descendants
Yahweh speaks of situations that will never happen to assure his people that he will never reject all of Isreal's descendants. Alternate translation: "Just as the highest heavens can never be measured, and the earth's foundation below can never be discovered, I will never reject all of Israel's descendants"

the highest heavens ... earth's foundation
These phrases refer to the whole of creation.

the earth's foundation below can be discovered
This can be translated in active form. Alternate translation: "someone can dig all the way down to the earth's foundation"

foundation below
"deepest part." The "foundation" is the part of a house on which every other part rests.

reject
throw away or refuse to take

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

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Jeremiah 31:38

days are coming ... when the city will be rebuilt
Future time is spoken of as if the "days are coming." See how you translated this metaphor in [Jeremiah 7:32]

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

the city will be rebuilt for me
This can be translated in active form. Alternate translation: "they will rebuild the city for me" or "I will have them rebuild the city"

Tower of Hananel ... Corner Gate
These are the names of places.

Jeremiah 31:39

hill of Gareb ... Goah
These are the names of places.

Jeremiah 31:40

The whole valley ... will be set apart for Yahweh
This can be translated in active form. Alternate translation: "They will set apart the whole valley ... for me" or "I will have them make the whole valley ... holy for me"

Kidron Valley ... Horse Gate
These are the names of places.

set apart
"made holy"

The city will not be pulled up or overthrown again
The city is spoken of as if it were a plant that someone could pull out of the ground or a building that someone could break down. This can be translated in active form. Alternate translation: "I will not allow anyone to pull up or overthrow the city again" or "No one will tear the city down or destroy it again"

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Chapter 32

1 This is the word that came to Jeremiah from Yahweh in the tenth year of Zedekiah king of Judah, the eighteenth year of Nebuchadnezzar. **2** At that time, the army of the king of Babylon was besieging Jerusalem, and Jeremiah the prophet was imprisoned in the courtyard of the guard at the house of the king of Judah. **3** Zedekiah king of Judah had imprisoned him and said, "Why do you prophesy and say, 'Yahweh says this: Look, I am about to give over this city into the hand of the king of Babylon, and he will capture it. **4** Zedekiah king of Judah will not escape from the hand of the Chaldeans, for he will certainly be given into the hand of the king of Babylon. His mouth will speak to the king's mouth, and his eyes will see the king's eyes. **5** He will take Zedekiah to Babylon, and he will remain there until I have dealt with him—this is Yahweh's declaration. Though you fight against the Chaldeans, you will not succeed.'?"

6 Jeremiah said, "The word of Yahweh came to me, saying, **7** 'Look, Hanamel son of Shallum your uncle is coming to you and will say, "Buy my field that is in Anathoth for yourself, for the right of redemption belongs to you."'" **8** Then, as Yahweh had declared, Hanamel, the son of my uncle, came to me in the courtyard of the guard, and he said to me, "Buy my field that is in Anathoth in the land of Benjamin, for the right of inheritance is yours, and the right of redemption belongs to you. Buy it for yourself." Then I knew that this was Yahweh's word. **9** So I bought the field in Anathoth from Hanamel, the son of my uncle, and I weighed out for him the silver, seventeen shekels in weight. **10** Then I wrote in a scroll and sealed it, and had witnesses witness it. Then I weighed the silver in the scales. **11** Next I took the deed of purchase that was sealed, following the command and the statutes, as well as the unsealed deed. **12** I gave the sealed scroll to Baruch son of Neriah son of Mahseiah in front of Hanamel, the son of my uncle, and the witnesses who had written in the sealed scroll, and in front of all the Jews who sat in the courtyard of the guard. **13** So I gave a command to Baruch before them. I said, **14** "Yahweh of hosts, God of Israel, says this: Take these documents, both this receipt of purchase that is sealed and the unsealed copies of the deed of purchase, and put them in a clay jar so they will last for a long time. **15** For Yahweh of hosts, God of Israel, says this: Houses, fields, and vineyards will again be bought in this land."

16 After I gave the receipt of purchase to Baruch son of Neriah, I prayed to Yahweh and said,

17 "Woe, Lord Yahweh! Look! You alone have made the heavens and the earth by your great strength and with your raised arm. Nothing you say is too difficult for you to do. **18** You show steadfast love to thousands and pour the guilt of fathers into the laps of their children after them. You are the great and mighty God; Yahweh of hosts is your name. **19** You are great in wise counsel and mighty in deeds, for your eyes are open to all the ways of people, to give to each man what his conduct and deeds deserve. **20** You did signs and wonders in the land of Egypt. To this present day here in Israel and among all mankind, you have made your name famous. **21** For you brought your people Israel out from the land of Egypt with signs and wonders, with a strong hand, with a raised arm, and with great terror. **22** Then you gave them this land—which you had sworn to their ancestors to give to them—a land flowing with milk and honey. **23** So they entered and took possession of it. But they did not obey your voice or live in obedience to your law. They did nothing of what you had commanded them to do, so you brought all this disaster on them. **24** Look! The siege mounds have reached up to the city to capture it. For because of sword, famine, and plague, the city has been given into the hand of the Chaldeans who are fighting against it. For what you have said would happen is happening, and see, you are watching. **25** Then you, Lord Yahweh, said to me, "Purchase a field for yourself with silver and have witnesses witness it, even though this city is being given into the hand of the Chaldeans."

26 The word of Yahweh came to Jeremiah, saying, **27** "Look! I am Yahweh, God of all mankind. Is anything too difficult for me to do? **28** Therefore Yahweh says this, 'See, I am about to give this city into the hand of the Chaldeans and Nebuchadnezzar, king of Babylon. He will capture it. **29** The Chaldeans who are fighting against this city will come and set fire to this city and burn it, along with the houses on the roofs of which the people worshiped Baal and poured out drink offerings to other gods in order to provoke me. **30** For the people of Israel and Judah have certainly been people who have been doing evil before my eyes since their youth. The people of Israel have certainly provoked me to anger with the works of their hands —this is Yahweh's declaration. **31** Yahweh declares that this city has been a provocation of my wrath and fury since the day that they built it. It has been that right up to this present day. So I will remove it from before my face **32** because of all the wickedness of the people of Israel and Judah, the things that they have done to provoke me—they, their kings, princes, priests, prophets, and every person in Judah and

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inhabitant of Jerusalem. **33** They turned their backs to me instead of their faces. Though I persistently taught them, not one of them listened in order to receive correction. **34** They set up their abominable idols in the house that is called by my name, to defile it. **35** They built high places for Baal in the Valley of Ben Hinnom in order to put their sons and daughters in the fire for Molech. I did not command them. It never entered my mind that they should do this detestable thing and so cause Judah to sin.'

36 So now therefore, I, Yahweh, the God of Israel, say this concerning this city, the city about which you are saying, 'It is given into the hand of the king of Babylon by sword, famine, and plague.' **37** See, I am about to gather them from every land where I had driven them in my wrath, fury, and great anger. I am about to bring them back to this place and enable them to live in security. **38** Then they will be my people, and I will be their God. **39** I will give them one heart and one way to honor me every day so it will be good for them and their descendants after them. **40** Then I will make with them an everlasting covenant, that I will not turn away from doing good to them. I will set honor for me in their hearts, so that they will never turn away from me. **41** Then I will rejoice in doing good to them. I will faithfully plant them in this land with all my heart and all my life.

42 For Yahweh says this, 'Just as I have brought all this great disaster on this people, so I will bring on them all the good things that I have said I would do for them. **43** Then fields will be bought in this land, about which you are saying, "This is a ruined land, which has neither man nor animal. It has been given into the hand of the Chaldeans." **44** They will buy fields with silver and write in sealed scrolls. They will assemble witnesses in the land of Benjamin, all around Jerusalem and the cities of Judah, in the cities in the hill country and in the lowlands, and in the cities of the Negev. For I will reverse their captivity—this is Yahweh's declaration.'"

Jeremiah 32 General Notes

Special concepts in this chapter

The king should have listened to the prophet Jeremiah and repented of his sin. Instead, he objected to his message. Yahweh punished him because of this. (See: prophet and repent and sin)

Other possible translation difficulties in this chapter

Israel

The term "Israel" is used exclusively in reference to the nation of Israel as a whole in this chapter.

Jeremiah 32:1

This is the word that came to Jeremiah from Yahweh

This idiom is used to announce that God gave messages to Jeremiah. See how you translated a similar phrase in [Jeremiah 1:2]

in the tenth year of Zedekiah king of Judah, the eighteenth year of Nebuchadnezzar

"after Zedekiah had been king of Judah for more than nine years and Nebuchadnezzar had been king for more than seventeen years"

Jeremiah 32:2

Jeremiah the prophet was imprisoned

This can be translated in active form. Alternate translation: "they were keeping Jeremiah as a prisoner"

Jeremiah the prophet was imprisoned

It is not clear why Jeremiah is referring to himself by name here. You may translate using first person. Alternate translation: "I was imprisoned"

the courtyard of the guard at the house of the king of Judah

This was an open area attached to the king's palace that was surrounded by buildings and in which they kept prisoners.

Jeremiah 32:3

Zedekiah king of Judah had imprisoned him

It might be best to translate so that the reader understands that other people helped Zedekiah do this.

had imprisoned him

Here "him" refers to Jeremiah. It is not clear why Jeremiah is referring to himself by name here. You may translate using first person, as the UDB does.

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Why do you prophesy and say
Zekekiah uses a question to rebuke Jeremiah. Alternate translation: "It is wrong for you to continue prophesying and saying"

I am about to give over this city into the hand of the king of Babylon
Yahweh speaks of the city as if it were a small object that one person could give to another. The word "hand" is a metonym for the power or control that the hand exercises. Alternate translation: "I am about to put this city under the control of the king of Babylon" or "I am about to allow the king of Babylon to do whatever he wants with this city"

he will capture it
It might be best to translate so that the reader understands that other people would help the king of Babylon take control of the city.

Jeremiah 32:4

he will certainly be given into the hand of the king of Babylon
The word "hand" is a metonym for the power or control that the hand exercises. This can be stated in active form. Alternate translation: "I will certainly put him under the control of the king of Babylon" or "I will certainly allow the king of Babylon to do whatever he wants with him"

His mouth will speak to the king's mouth, and his eyes will see the king's eyes
Here "mouth" and "eyes" represent the whole person. Alternate translation: "Zedekiah himself will see and directly speak with Nebuchadnezzar"

Jeremiah 32:5

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

you fight
Here "you" is plural and refers to the people in Jerusalem.

Jeremiah 32:6

Jeremiah said
It is not clear why Jeremiah is referring to himself by name here. You may translate using first person. Alternate translation: "I said"

The word of Yahweh came to me, saying,
This idiom is used to introduce a special message from God. See how you translated it in [Jeremiah 1:4]

Jeremiah 32:7

'Look, Hanamel son of Shallum your uncle is coming to you and will say, "Buy my field that is in Anathoth for yourself, for the right of redemption belongs to you."'"
The long quotation that begins with the words "The word of Yahweh" in verse 6 ends here. You may translate this as indirect speech. Alternate translation: "Jeremiah said that the word of Yahweh had come to him and told him that Hanamel son of Shallum his uncle was coming to him and would tell him to buy his uncle's field that was in Anathoth for himself, for the right of redemption belonged to Jeremiah."

Hanamel ... Shallum
These are the names of men.

Anathoth
This is the name of a place. See how you translated this in Jeremiah 1:1.

Jeremiah 32:8

General Information:
Jeremiah continues speaking, but he begins to speak of himself in first person.

the courtyard of the guard
This was an open area attached to the king's palace that was surrounded by buildings and in which they kept prisoners. See how you translated this in Jeremiah 32:2.

Jeremiah 32:9

seventeen shekels
A shekel is 11 grams. Alternate translation: "17 shekels" or "187 grams"

Jeremiah 32:10

General Information:
Jeremiah continues speaking.

in a scroll and sealed it, and had witnesses witness it
This refers to the deed that a person would sign to purchase land. Other people would be witnesses to confirm that Jeremiah had purchased this land.

had witnesses witness it
"had people watch me purchase the land so they could tell others that I had purchased the land"

Jeremiah 32:11

that was sealed
This can be translated in active form. Alternate translation: "that I sealed"

unsealed deed
"opened copy" or "the deed that did not have a seal on it"

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Jeremiah 32:12

Baruch ... Neriah ... Mahseiah
These are names of men.

the courtyard of the guard
The open area attached to the king's palace that was surrounded by buildings and in which they kept prisoners. See how you translated this in Jeremiah 32:2.

Jeremiah 32:13

General Information:
Jeremiah continues speaking.

before them
Here "them" refers to Hanamel, the witnesses, and the Judeans.

Jeremiah 32:14

Yahweh of hosts ... says this
Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

Jeremiah 32:15

Houses, fields, and vineyards will again be bought in this land
This can be translated in active form. Alternate translation: "The people of Israel will buy houses, vineyards and fields again in this land"

Jeremiah 32:16

General Information:
Jeremiah continues speaking. He begins a long prayer, a lament with a long introduction of praise.

the receipt of purchase
This means the sealed scroll and the unsealed scroll.

Jeremiah 32:17

Woe, Lord Yahweh! Look!
The word "woe" here indicates that in this prayer Jeremiah is sad, complaining or lamenting. The word "look" here indicates that the next words are an introduction or background for the most important part of the prayer.

by your great strength and with your raised arm
The phrase "raised arm" is a metonym for the strength of the arm, so the words "your great strength" and "your raised arm" form a doublet. Alternate translation: "by your great power"

Jeremiah 32:18

You show steadfast love to thousands
The abstract noun "love" can be stated as the verb "love." Alternate translation: "You love thousands without ceasing"

pour the guilt of fathers into the laps of their children after them
The word "guilt" is a metonym for Yahweh punishing people because they are guilty of doing evil things. Yahweh punishing people is spoken of as if he were pouring a large container full of liquid or small objects into people's laps as they sit. Alternate translation: "you punish children for the sins of their parents"

Jeremiah 32:19

General Information:
Jeremiah continues praying the introduction to his lament to Yahweh.

for your eyes are open to all the ways of people
Open eyes are a metonym for what the person sees. How a person lives is spoken of as if he were walking on a path. Alternate translation: "You see everything that people do"

to give to each man what his conduct and deeds deserve
The abstract nouns "conduct" and "deeds," which are similar in meaning, can be translated as verbs. Alternate translation: "and will reward everyone according to how good or evil the things they do are"

Jeremiah 32:20

You did signs and wonders in the land of Egypt
This refers to an event in the past when God used his power to free the people of Israel from slavery in Egypt.

To this present day
"To this day"

among all mankind
"among all people"

you have made your name famous
Here "name" refers to God's reputation. Alternate translation: "you have made yourself famous"

Jeremiah 32:21

with a strong hand, with a raised arm
The phrase "strong hand" is a metonym for strength, and the phrase "raised arm" is a metonym for the strength of the arm, so the phrases "strong hand" and "raised arm" form a doublet. Alternate translation: "by your great strength"

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Jeremiah 32:22

General Information:
Jeremiah continues praying to Yahweh. He ends the introduction to his lament ("Woe," Jeremiah 32:17) with the words "took possession of it" and begins the lament with "but they did not obey."

gave them
"gave the people of Israel"

land flowing with milk and honey
"land where milk and honey flow." God spoke of the land being good for animals and plants as if the milk and honey from those animals and plants were flowing through the land. See how you translated this in [Jeremiah 11:5]

Jeremiah 32:23

But they did not obey your voice
The voice is a metonym for the message the speaker gives. Alternate translation: "But they did not obey what you said"

Jeremiah 32:24

General Information:
Jeremiah continues praying to Yahweh.

The siege mounds have reached up to the city to capture it
The large piles of dirt and rocks that the enemy built around the city so they could stand on them and attack it are spoken of as if they were the attackers themselves reaching out to capture the city. Alternate translation: "The enemy's seige mounds are so close to the city that the enemy will be able to capture the city"

because of sword
The word "sword" is a metonym for war, where soldiers use swords. Alternate translation: "because soldiers will attack"

famine, and plague
These abstract nouns can be translated with verbal phrases. Alternate translation: "people have no food to eat, and everyone is weak from being ill"

the city has been given into the hand of the Chaldeans
Here "hand" means power or control. This can be translated in active form. Alternate translation: "you have given Jerusalem to the Chaldean army"

happening, and see, you are watching
"happening, as you can see very well"

Jeremiah 32:25

have witnesses witness it
"have people watch you purchase the land so they can tell others that you have purchased the land"

this city is being given
This can be translated in active form. Alternate translation: "I am giving this city"

Jeremiah 32:26

The word of Yahweh came to Jeremiah, saying,
This idiom is used to introduce a special message from God. See how you translated a similar phrase in [Jeremiah 1:4]

came to Jeremiah
It is not clear why Jeremiah is referring to himself by name here. You may translate using first person, as the UDB does.

Jeremiah 32:27

Is anything too difficult for me to do?
Yahweh uses a question to emphasize that he can do anything. This question can be translated as a statement. Alternate translation: "Nothing is too difficult for me to do."

Jeremiah 32:28

See, I am about to give
"Listen carefully! I am the one who will give"

give this city into the hand of the Chaldeans
Yahweh speaks of the city as if it were a small object that he could put into a person's hand. The word "hand" is a metonym for the power that the hand puts into action. Alternate translation: "put this city under the power of the Chaldeans"

Jeremiah 32:29

General Information:
Yahweh continues speaking to Jeremiah.

in order to provoke me
"so that I would become very angry"

Jeremiah 32:30

doing evil before my eyes
Here the metonym "eyes" represents what God sees. Possible meanings are 1) "doing what I consider evil" or 2) "doing evil knowing that I am watching"

since their youth
A person being young is a metaphor for the people of Israel first becoming a nation. Alternate translation: "from the time they were young" or "from the time that they became a nation"

the works of their hands
Possible meanings of this are 1) the word "hand" is a synecdoche for the person and the referent is the idols they had made. Alternate translation: "the

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idols they have made" Or 2) the phrase is a metonym for their evil practices. Alternate translation: "their evil practices"

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

Jeremiah 32:31

Connecting Statement:
Yahweh continues speaking to Jeremiah.

this city has been a provocation of my wrath and fury since the day that they built it
Here "city" is a metonym for the people that live there. The words "wrath" and "fury" mean basically the same thing and emphasize how very angry he is. Alternate translation: "the people of Jerusalem have made me very angry since the day they built their city"

has been a provocation of
The abstract noun "provocation" can be translated as a verb. Alternate translation: "has been something that has provoked"

It has been that right up to this present day
"They continue to make me angry even now"

from before my face
The face is a metonym for the person's presence. Alternate translation: "from my presence" or "completely"

Jeremiah 32:32

General Information:
This page has intentionally been left blank.

Jeremiah 32:33

General Information:
Yahweh continues speaking to Jeremiah about what the people of Israel had done.

They turned their backs to me instead of their faces
One turns one's face to someone to show that one is listening, and one's back to show that one refuses to listen. Alternate translation: "Instead of listening carefully to me, they refused to listen at all" or "They refused to listen"

to receive correction
"to learn how to act correctly"

Jeremiah 32:34

their abominable idols
"their idols which I hate"

the house that is called by my name
Here "name" represents Yahweh. This can be translated in active form. Alternate translation: "the house that belongs to me" or "the building in which they worship me"

Jeremiah 32:35

Valley of Ben Hinnom
See how you translated this in Jeremiah 7:31.

It never entered my mind
Here "mind" refers to Yahweh's thoughts. Alternate translation: "I never thought at all"

Jeremiah 32:36

which you are saying
Here "you" is plural. These words could refer to 1) Jeremiah and those with him, or 2) all the people.

It is given into the hand of the king of Babylon
Here "hand" means power or control. This can be translated in active form. Alternate translation: "Yahweh has given it to the king of Babylon" or "Yahweh has given the king of Babylon the power to rule it"

Jeremiah 32:37

to gather them
"to gather my people"

wrath, fury, and great anger
All three words mean the same thing and emphasize how very angry he is. Alternate translation: "extreme anger"

in security
"where they are safe"

Jeremiah 32:38

General Information:
Yahweh continues speaking.

Jeremiah 32:39

one heart and one way to honor me
The people of Israel will want to work together to honor Yahweh.

Jeremiah 32:40

an everlasting covenant
"eternal agreement"

will not turn away from doing good
"stop doing good"

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I will set honor for me in their hearts
Honor is spoken of as if it were a solid object put in a container from which no one can remove it. Alternate translation: "I will cause them to always honor me"

so that they will never turn away from me
"so that they will never stop obeying and worshiping me"

Jeremiah 32:41

General Information:
Yahweh continues speaking.

doing good to them
Here "them" refers to the people of Israel.

I will faithfully plant them in this land
Yahweh speaks of having his people live in the land forever as if he were planting plants in a garden. Alternate translation: "I will permanently settle the Israelites in this land"

with all my heart and all my life
Together, these two phrases form an idiomatic expression that refers to a person's entire being. Alternate translation: "with all that I am" or "wholeheartedly"

Jeremiah 32:42

I have brought all this great disaster on this people, so I will bring on them all the good things
"I have caused all these bad things to happen to this people, and now I will cause the good things to happen to them"

Jeremiah 32:43

Then fields will be bought in this land
This can be translated in active form. Alternate translation: "Then people will buy fields in this land"

you are saying
Here "you" refers to the people of Israel.

It has been given into the hand of the Chaldeans
Here "hand" is a metonym for power or control. This can be translated in active form. Alternate translation: "Yahweh has given it to the Chaldeans" or "Yahweh has given the Chaldeans power over it"

Jeremiah 32:44

write in sealed scrolls. They will assemble witnesses
The "sealed scrolls" are the deeds that a person would sign to purchase land. Other people would be witnesses to confirm the purchase.

reverse their captivity
"free them from their captivity." The abstract noun "captivity" can be translated as a verbal clause. See how you translated similar words in [Jeremiah 29:14]

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

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Chapter 33

1 Then the word of Yahweh came to Jeremiah a second time, while he was still shut within the courtyard of the guard, saying, **2** "Yahweh the maker, says this—Yahweh, who forms in order to establish—Yahweh is his name, **3** 'Call to me, and I will answer you. I will demonstrate great things to you, mysteries that you do not understand.' **4** For Yahweh, God of Israel, says this concerning the houses in this city and the houses of the kings of Judah that are torn down because of the siege ramps and the sword, **5** 'The Chaldeans are coming to fight and to fill the houses with corpses of people whom I will kill in my wrath and fury, when I hide my face from this city because of all their wickedness. **6** But see, I am about to bring healing and a cure, for I will heal them and will bring to them abundance, peace, and faithfulness. **7** For I will reverse the captivity of Judah and Israel; I will build them up as in the beginning. **8** Then I will purify them from all the iniquity that they have committed against me. I will pardon all the iniquities that they have done against me, and all the ways that they rebelled against me. **9** For this city will become for me a joyful name, a song of praise and honor for all the nations of the earth who will hear of all the good things that I am going to do for it. Then they will fear and tremble because of all the good things and the peace that I will give to it.'

10 Yahweh says this, 'In this place about which you are now saying, "It is desolate, a place with neither man nor animal," in the cities of Judah, and in the streets of Jerusalem that are desolate, having neither man nor animal, there will be heard again **11** the sound of joy and the sound of gladness, the sound of the groom and the sound of the bride, the sound of those who say, while they bring thank offerings to the house of Yahweh,

"Give thanks to Yahweh of hosts, for Yahweh is good,
and his unfailing love lasts forever!"

For I will reverse the captivity of the land to what they were before,' says Yahweh.

12 Yahweh of hosts says this: 'In this desolate place, where now there is neither man nor animal—in all its cities there will again be pastures where shepherds can rest their flocks. **13** In the cities in the hill country, the lowlands, and the Negev,in the land of Benjamin and all around Jerusalem, and in the cities of Judah, the flocks will again pass under the hands of the ones counting them,' says Yahweh.

14 'Look! Days are coming—this is Yahweh's declaration—when I will do what I have promised for the house of Israel and the house of Judah.

15 In those days and in that time
I will make a righteous branch to grow for David,
and he will carry out justice and righteousness in the land.
16 In those days Judah will be saved,
and Jerusalem will live in security,
for this is what she will be called,
"Yahweh is our righteousness."'

17 For Yahweh says this: 'A man from David's line will never be lacking to sit on the throne of the house of Israel, **18** nor will a man from the Levitical priests be lacking before me to raise burnt offerings, to burn grain offerings, and to perform sacrifices all the time.'"

19 The word of Yahweh came to Jeremiah, saying, **20** "Yahweh says this: 'If you can break my covenant with day and night so that there will no longer be day or night at their proper times, **21** then you will be able to break my covenant with David my servant, so that he will no longer have a descendant to reign on his throne, and my covenant with the Levitical priests, my servants. **22** As the hosts of heaven cannot be counted, and as the sand of the seashores cannot be measured, so I will increase the descendants of David my servant and the Levites who serve before me.'"

23 The word of Yahweh came to Jeremiah, saying, **24** "Have you not considered what this people has declared when they said, 'The two families that Yahweh chose, now he has rejected them'? In this way they despise my people, saying that they are no longer a nation in their sight. **25** I, Yahweh, say this, 'If I have not established the covenant of day and night, and if I have not fixed the laws of heaven and earth, **26** then I will reject the descendants of Jacob and David my servant and not bring from them a person to

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rule over the descendants of Abraham, Isaac, and Jacob. For I will reverse their captivity and show mercy to them.'"

Jeremiah 33 General Notes

Structure and formatting

Covenant faithfulness
Despite the great punishment Judah is facing and Israel has undergone, there is hope. This hope is based in the covenant faithfulness of Yahweh. Ultimately, he will restore his people. (See: covenantfaith, hope and restore and peopleofgod)

Jeremiah 33:1

General Information:
See: and

the word of Yahweh came to Jeremiah a second time, while he was ... guard, saying,
The idiom "the word of Yahweh came to" is used to introduce a special message from God. See how you translated a similar phrase in [Jeremiah 1:13]

came to Jeremiah
It is not clear why Jeremiah is referring to himself by name here. There is no need to translate using first person.

he was still shut within
"he was still a prisoner in"

the courtyard of the guard
This was an open area attached to the king's palace that was surrounded by buildings and in which they kept prisoners. See how you translated this in Jeremiah 32:2.

Jeremiah 33:2

who forms in order to establish
who creates things so he can make them exist forever

Jeremiah 33:3

General Information:
This page has intentionally been left blank.

Jeremiah 33:4

that are torn down because of the siege ramps and the sword
This can be translated in active form. Possible meanings are 1) the people tore the houses down to make walls to defend against the Chaldeans. Alternate translation: "that the people have torn down to defend against the siege ramps and the sword" or 2) Alternate translation: "the houses that the Chaldeans have torn down to make siege ramps so they can make war"

the sword
This is a metonym for people dying violently when soldiers kill with swords.

Jeremiah 33:5

in my wrath and fury
The words "wrath" and "fury" mean basically the same thing and emphasize the intensity of his wrath. Alternate translation: "in my extreme wrath"

I hide my face
Yahweh is represented by his "face." This phrase shows Yahweh's displeasure with the city. Alternate translation: "I have turned away from you" or "I am no longer concerned with you"

Jeremiah 33:6

General Information:
This page has intentionally been left blank.

Jeremiah 33:7

I will reverse the captivity of Judah and Israel
The abstract noun "captivity" can be translated as a verbal clause. See how you translated similar words in [Jeremiah 29:14]

Jeremiah 33:8

General Information:
This page has intentionally been left blank.

Jeremiah 33:9

this city ... do for it ... give to it
The city is a metonym for the people who live in the city. Alternate translation: "the people who live in this city ... do for the people who live there ... give to the people who live there"

for me a joyful name
Possible meanings are 1) Yahweh himself will rejoice when he thinks of the name of Jerusalem or 2) when people in other lands hear the name of the city, they will know that Yahweh has given the people who live there joy.

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a song of praise and honor for all the nations of the earth
The word "song" is a metonym for the object about which people will sing the song. Alternate translation: "something about which all the people groups of the earth will sing songs of praise and honor to me, Yahweh"

they will fear and tremble
The hendiadys "fear and tremble" can be translated by a single verb. Alternate translation: "they will tremble with fear"

fear
Another possible meaning is "awe."

because of all the good things and the peace that I will give to it
The abstract noun "peace" can be translated as an adjective. Alternate translation: "because of all the good things that I will give to it and because I will cause it to be peaceful"

Jeremiah 33:10

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Jeremiah 33:11

the house of Yahweh
the temple in Jerusalem

I will reverse the captivity of the land
The word "land" is a metonym for the people who live on the land. The abstract noun "captivity" can be translated as a verbal clause, and it may be understood as a metaphor for Yahweh making the people prosper in a general sense. See how similar words are translated in [Jeremiah 29:14]

to what they were before
This refers to the time before the exile to Babylon. This can be made explicit. Alternate translation: "to what they were before I sent the Israelites into exile in Babylon"

Jeremiah 33:12

Yahweh of hosts says this
Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

Jeremiah 33:13

the flocks will again pass under the hands of the ones counting them
This refers to the practice of a shepherd counting and inspecting his sheep as the sheep walked under his hand. Alternate translation: "shepherds will again count their sheep as the sheep walk by"

Jeremiah 33:14

Look
"Listen carefully"

Days are coming ... when I will do
Future time is spoken of as if the "Days are coming." See how you translated this metaphor in [Jeremiah 7:32]

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

the house of Israel
The word "house" is a metonym for the family that lives in the house. In this case it refers to the kingdom of Israel. See how you translated this in [Jeremiah 3:18]

the house of Judah
The word "house" is a metonym for the family that lives in the house. In this case it refers to the kingdom of Judah, which included the descendants of Judah and Benjamin. See how you translated this in [Jeremiah 3:18]

Judah
This is a metonym for the people who live in Judah. Alternate translation: "the people of Judah"

Jeremiah 33:15

In those days and in that time
The phrase "in that time" means the same thing as, and intensifies the phrase "In those days." Alternate translation: "In those very days" or "At that very time"

I will make a righteous branch to grow for David
Yahweh speaks of a descendant of David as if he were a branch off of a tree trunk. Alternate translation: "I will cause a righteous man to come from and bring glory to the line of David"

the land
the nation of Israel

Jeremiah 33:16

Judah ... Jerusalem
These towns' names are metonyms for the people who live in the towns. Alternate translation: "the people of Judah ... the people of Jerusalem"

Judah will be saved
This can be translated in active form. Alternate translation: "I will save Judah"

Jerusalem will live in security
"the people of Judah will be safe from their enemies"

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this is what she will be called
Yahweh speaks of Jerusalem as if the town were a woman. This can be translated in active form. Alternate translation: "this is what they will call her" or "this is what I will call the town"

Jeremiah 33:17

A man from David's line will never be lacking
"There will always be a man from David's line"

A man from David's line
a male descendant of King David

to sit on the throne of the house of Israel
The throne is a metonym for the king. Alternate translation: "to be king over the house of Israel"

the house of Israel
The word "house" is a metonym for the family that lives in the house. In this case it refers to the kingdom of Israel. See how you translated this in Jeremiah 3:18. Alternate translation: "Israel" or "the kingdom of Israel"

Jeremiah 33:18

nor will a man from the Levitical priests be lacking before me to raise burnt offerings
"and there will always be a man from the Levitical priests to raise burnt offerings"

raise burnt offerings
"offer burnt offerings"

Jeremiah 33:19

The word of Yahweh came to Jeremiah, saying,
This idiom is used to introduce a special message from God. See how you translated a similar phrase in [Jeremiah 1:4]

to Jeremiah
It is not clear why Jeremiah is referring to himself by name here. There is no need to translate using first person.

Jeremiah 33:20

Yahweh says
Yahweh is speaking of himself here. Alternate translation: "I say"

If you can break my covenant with day and night ... proper times
This phrase starting with "If" is a condition that is contrary to fact. No one can break God's covenant with night and day.

Jeremiah 33:21

then you will be able to break my covenant with David ... and my covenant with the Levitical priests, my servants
This completes the sentence that began in verse 20 with the condition that is contrary to fact, "If you can break my covenant ... proper times." God said this to assure his people that no one can change God's covenants with David and the Levitical priests. This would give the people hope that God will keep his covenant. Alternate translation: "Just as you cannot break my covenant ... proper times, so you will never be able to break my covenant with David ... and my covenant with the Levitical priests, my servants"

to reign on his throne
The throne is a metonym for the king who sits on the throne. Alternate translation: "to rule the kingdom I have given to him"

Jeremiah 33:22

As the hosts of heaven cannot be counted
This is part of a simile, and it can be expressed in active form. Alternate translation: "As the hosts of heaven are so many that they cannot be counted" or "As no one can count the hosts of heaven"

the hosts of heaven
"the armies of heaven." This refers to the lights we see in the sky, including the sun, moon, stars. They are called the hosts because there are so many of them, just as armies have many soldiers. Alternate translation: "the multitude of things in the sky"

as the sand of the seashores cannot be measured
This is part of a simile, and it can be expressed in active form. Alternate translation: "as the sand of the seashores is so abundant that it cannot be measured" or "as no one can measure the sand of the seashores"

Jeremiah 33:23

The word of Yahweh came to Jeremiah, saying,
This idiom is used to introduce a special message from God. See how you translated a similar phrase in [Jeremiah 1:4]

to Jeremiah
It is not clear why Jeremiah is referring to himself by name here. There is no need to translate using first person.

Jeremiah 33:24

Have you not considered what this people has declared when they said, 'The ... them'?
Yahweh wants Jeremiah to think deeply about what the people have said. This rhetorical question can be translated as a statement. Alternate translation:

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"You should have noticed what this people are really saying when they said, 'The ... them.'"

In this way they despise my people, saying ... sight
"What they are really saying is that my people are worthless and that my people will never again be a nation."

my people ... are no longer a nation in their sight
Sight is a metonym for thinking. Alternate translation: "they no longer think of my people as a nation"

Jeremiah 33:25

If I have not established ... and if I have not fixed ... earth
This phrase starting with "If" is a condition that is contrary to fact. God established his covenant with day and night, and he fixed the laws of heaven and earth.

Jeremiah 33:26

then I will reject the descendants ... and not bring
This completes the sentence that began in verse 25 with the condition that is contrary to fact, "If I have not established ... and if I have not fixed ... earth." God said this to assure his people that he will not reject them and he will bring someone to rule over them. Alternate translation: "Just as I have established the covenant ... so I will never reject the descendants ... and I will bring"

I will reverse their captivity
The abstract noun "captivity" can be translated as a verbal clause. See how similar words are translated in [Jeremiah 29:14]

show mercy to
See how the words "have compassion on" are translated in (Jeremiah 30:18).

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Chapter 34

1 The word that came to Jeremiah from Yahweh, when Nebuchadnezzar king of Babylon and all of his army, together with all the kingdoms of the earth, the domains under his dominion, and all their people were waging war against Jerusalem and all of her cities, saying: **2** "Yahweh, God of Israel, says this: Go and speak to Zedekiah king of Judah and say to him, 'Yahweh says this: Look, I am about to give this city into the hand of the king of Babylon. He will burn it. **3** You will not escape from his hand, for you will certainly be seized and given into his hand. Your eyes will look at the eyes of the king of Babylon; he will speak directly to you as you go to Babylon.' **4** Listen to the word of Yahweh, Zedekiah king of Judah! Yahweh says this concerning you, 'You will not die by the sword. **5** You will die in peace. As in the funeral burning of your ancestors, the kings who were before you, they will burn your body. They will say, "Woe, master!" They will lament for you. Now I have spoken—this is Yahweh's declaration.'"

6 So Jeremiah the prophet proclaimed to Zedekiah king of Judah all these words in Jerusalem. **7** The army of the king of Babylon made war against Jerusalem and all the remaining cities of Judah: Lachish and Azekah. These cities of Judah remained as fortified cities.

8 The word came to Jeremiah from Yahweh after King Zedekiah had made a covenant with all the people in Jerusalem, to proclaim freedom to them, **9** that each man must send away his Hebrew slaves free, both male and female, so no one was to make a slave of a Jew, who was his brother. **10** So all the leaders and people entered into the covenant that each person would free his male and female slaves so that they would not be enslaved any longer. They obeyed and set them free. **11** But after this they changed their minds. They brought back the slaves whom they had sent away free. They forced them to become slaves again.

12 So the word of Yahweh came to Jeremiah, saying, **13** "Yahweh, God of Israel, says this, 'I myself made a covenant with your ancestors on the day that I brought them out from the land of Egypt, out from the house of slavery. That was when I said, **14** "At the end of every seven years, each man must send away his brother, his fellow Hebrew who had sold himself to you and served you for six years. Send him away in freedom." But your ancestors did not listen to me or incline their ears to me. **15** Now you yourselves repented and began to do what is right in my eyes. You proclaimed freedom, each man to his neighbor, and you made a covenant before me in the house that is called by my name. **16** But then you turned and polluted my name; you caused each man to bring back his male and female slaves, the ones whom you had sent away free. You forced them to become your slaves again.'

17 Therefore Yahweh says this, 'You yourselves have not listened to me. You should have proclaimed freedom, every one of you, to your brothers and fellow Israelites. So look! I am about to proclaim freedom to you—this is Yahweh's declaration—freedom for the sword, the plague, and famine, for I am going to make you a terrifying thing in the sight of every kingdom on earth. **18** Then I will deal with the people who have broken my covenant, who did not keep the words of the covenant that they established before me when they cut a bull in two and walked between its parts, **19** and then the leaders of Judah and Jerusalem, the eunuchs and the priests, and all the people of the land walked between the parts of the bull. **20** I will give them into the hand of their enemies and into the hand of those who are seeking their lives. Their corpses will be food for the birds of the skies and the wild animals on the earth. **21** So I will give Zedekiah king of Judah and his leaders into the hand of their enemies and into the hand of those who are seeking their life, and into the hand of the army of the king of Babylon that has risen up against you. **22** Look, I am about to give a command—this is Yahweh's declaration—and will bring them back to this city to wage war against it and take it, and to burn it. For I will turn the cities of Judah into ruined places in which there will be no inhabitants.'"

Jeremiah 34 General Notes

Special concepts in this chapter

Law of Moses

According to the law of Moses, the people were required to free their indebted slaves after a period of time. The king led them in freeing their fellow Israelites whom they held as slaves, but later they changed their minds and enslaved them again. (See: lawofmoses and sin)

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Other possible translation difficulties in this chapter

Actions with cultural meaning
When the people of Israel made a sacred promise to God, they cut a calf in two and passed between its parts. It was a very serious sin not to do what one had promised.

Jeremiah 34:1

The word that came to Jeremiah from Yahweh, when Nebuchadnezzar ... her cities, saying:
This idiom "The word that came to Jeremiah from Yahweh" is used to introduce a special message from God. See how you translated a similar phrase in [Jeremiah 7:1]

to Jeremiah
It is not clear why Jeremiah is referring to himself by name in this chapter. There is no need to translate using first person.

waging war
"fighting"

all of her cities
This refers to all the towns around Jerusalem.

Jeremiah 34:2

to give this city
See how you translated this in Jeremiah 32:28

into the hand of the king of Babylon
Here the word "hand" is a metonym for the control that the hand exercises. Alternate translation: "under the control of the king of Babylon"

Jeremiah 34:3

You will not escape from his hand
Here the word "hand" is a metonym for the control that the hand exercises. Alternate translation: "You will not escape from his control"

you will certainly be seized and given
This can be translated in active form. Alternate translation: "the Babylonians will certainly seize you and give you"

Jeremiah 34:4

You will not die by the sword.
The word "sword" is a metonym for dying in war. Alternate translation: "You will not die in battle"

Jeremiah 34:5

the funeral burning of your ancestors
The people would burn spices in honor of people who had recently died. They did not burn the dead people's bodies.

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

Jeremiah 34:6

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Jeremiah 34:7

Lachish and Azekah
These are names of cities.

These cities of Judah remained as fortified cities
"the only fortified cities of Judah that the Babylonians had not yet captured"

Jeremiah 34:8

The word came to Jeremiah from Yahweh
This idiom is used to introduce a special message from God. However, the actual message does not begin until [Jeremiah 34:12]

word
message

after King Zedekiah had made a covenant ... freedom to them
These words begin to provide background information to events that will be described later.

Jeremiah 34:9

that each man ... his brother
The background information that begins with the words "after King Zedekiah had made a covenant" in verse 8 ends here.

Jeremiah 34:10

Connecting Statement:
Jeremiah continues giving the background information that began in Jeremiah 34:8.

Jeremiah 34:11

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Jeremiah 34:12

Connecting Statement:
Jeremiah resumes the story from Jeremiah 34:8 after the background information of Jeremiah 34:8-Jeremiah 11.

the word of Yahweh came to Jeremiah, saying,
This idiom is used to introduce a special message from God. See how you translated a similar phrase in [Jeremiah 1:4]

Jeremiah 34:13

house of slavery
This is an idiom. "place where you were slaves"

Jeremiah 34:14

each man must send away his brother, his fellow Hebrew who had sold himself to you and served you
"each of you must free any fellow Hebrews who sold themselves to you and have been your slaves"

Send him away in freedom
"You must let them be free from serving you"

did not ... incline their ears to me
To incline the ear, to lean the head toward the speaker so as to hear better, is a metonym for paying attention to what the speaker is saying. Alternate translation: "did not ... pay attention to what I said"

Jeremiah 34:15

Now you yourselves repented
Here the word "now" is used to draw attention to the important point that follows.

right in my eyes
"Eyes" here is a metonym for someone's opinion or idea. Alternate translation: "what I consider to be right"

the house that is called by my name
This can be translated in active form. Alternate translation: "the house that belongs to me" or "the building in which they worship me"

Jeremiah 34:16

turned and polluted my name
A person's name is a metonym for what people think of him. Alternate translation: "stopped doing what was right and did evil things that have made people think that I am evil"

Jeremiah 34:17

So look!
"Listen!" or "Pay attention to the important thing I am going to tell you!"

I am about to proclaim freedom to you ... freedom for the sword, the plague, and famine
Jeremiah uses irony to say that the "freedom" the people will enjoy will actually be suffering. Alternate translation: "I will proclaim misery to you ... misery from the sword, the plague, and famine"

proclaim freedom to you
"proclaim that you are free"

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

sword
This is a metonym for soldiers who carry swords. Alternate translation: "enemy soldiers to kill you"

am going to make you a terrifying thing in the sight of every kingdom on earth
Here "sight" represents judgment or evaluation. The word "kingdom" is a metonym for the people who live in the kingdom. Alternate translation: "I am going to terrify the people in every kingdom on earth by what I do to you"

Jeremiah 34:18

when they cut a bull ... walked between its parts
These words begin to describe how the people established the covenant.

established before me
"agreed to with me" or "established while I was watching"

Jeremiah 34:19

and then the leaders ... walked between the parts of the bull
The description of how the people established the covenant that began with the words "when they cut" in verse 18 ends here.

Jeremiah 34:20

I will give them into the hand of their enemies
The word "hand" here is a metonym for the power or control that the enemies will exercise using their hands. Alternate translation: "I will allow their enemies to have complete control over them"

seeking their lives
This is a polite way to say that they wanted to kill them. Alternate translation: "seeking to kill them"

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into the hand of their enemies
Here the word "hands" represents control. Alternate translation: "to be conquered by their enemies" or "over to the control of their enemies"

Jeremiah 34:21

risen up
"come to fight"

Jeremiah 34:22

bring them
bring the Babylonian armies

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Chapter 35

1 The word that came to Jeremiah from Yahweh in the days of Jehoiakim son of Josiah king of Judah, saying, **2** "Go to the family of the Rekabites and speak with them. Then bring them to my house, into one of the rooms there, and give them wine to drink." **3** So I took Jaazaniah son of Jeremiah son of Habazziniah and his brothers, all his sons, and all the family of the Rekabites. **4** I took them to the house of Yahweh, into the rooms of the sons of Hanan son of Igdaliah, the man of God. These rooms were beside the room of the leaders, which was above the room of Maaseiah son of Shallum, the gatekeeper. **5** Then I placed bowls and cups full of wine in front of the Rekabites and said to them, "Drink some wine." **6** But they said, "We will not drink any wine, for our ancestor, Jonadab son of Rekab, commanded us, 'Do not drink any wine, neither you nor your descendants, forever. **7** Also, do not build any houses, sow any seeds, or plant any vineyards; this is not for you. For you must live in tents all your days, so that you might live many days in the land where you are staying as foreigners.' **8** We have obeyed the voice of Jonadab son of Rekab, our ancestor, in all that he commanded us, to never drink wine all of our days, we, our wives, our sons, and our daughters. **9** We will never build houses to live in, and there will be no vineyard, field, or seed in our possession. **10** We have lived in tents and we have obeyed and done all that Jonadab our ancestor commanded us. **11** But when Nebuchadnezzar king of Babylon attacked the land, we said, 'Come, we must go to Jerusalem to escape from the Chaldean and Aramean armies.' So we are living in Jerusalem."

12 Then the word of Yahweh came to Jeremiah, saying, **13** "Yahweh of hosts, God of Israel, says this, 'Go and say to the men of Judah and the inhabitants of Jerusalem, "Will you not receive correction and listen to my words?—this is Yahweh's declaration. **14** The words of Jonadab son of Rekab that he gave to his sons as a command, not to drink any wine, have been observed to this very day. They have obeyed their ancestor's command. But as for me, I myself have been making persistent proclamations to you, but you do not listen to me. **15** I persistently sent to you all my servants, the prophets, saying 'Let each person turn from his wicked way and do good deeds; let no one walk any longer after other gods and worship them. Then you will live in the land that I gave to you and your ancestors.' But you did not incline your ears and you did not listen to me. **16** For the descendants of Jonadab son of Rekab have observed the commands of their ancestor that he commanded them, but this people refuses to listen to me."' **17** So Yahweh, God of hosts and God of Israel, says this, 'Look, I am bringing upon Judah and on everyone living in Jerusalem, all the disasters I pronounced against them because I spoke to them, but they did not listen; I called to them, but they did not answer.'"

18 Jeremiah said to the family of the Rekabites, "Yahweh of hosts, God of Israel, says this: You have listened to the commands of Jonadab your ancestor and have kept them all—you have obeyed all that he commanded you to do— **19** so Yahweh of hosts, God of Israel, says this, 'There will always be someone descended from Jonadab son of Rekab to serve me.'"

Jeremiah 35 General Notes

Special concepts in this chapter

The Rechabites

The actions of the Rechabites contrasted with the actions of the Jews. The Rechabites obeyed the commands their ancestor had give while living in Canaan, but Judah did not obey Yahweh's commands. Because the Rechabites were obedient, Yahweh preserved their clan. The Rechabites' history is found in the book of Judges.

Jeremiah 35:1

The word that came to Jeremiah from Yahweh in the days ... of Judah, saying,

The idiom "The word that came to Jeremiah from Yahweh" is used to introduce a special message from God. See how you translated a similar phrase in [Jeremiah 1:4]

to Jeremiah

It is not clear why Jeremiah is referring to himself by name here. You may translate using first person, as the UDB does.

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Jeremiah 35:2

Rekabites
This is a people group.

my house
the temple

Jeremiah 35:3

Jaazaniah ... Habazziniah
These are the names of men.

Jeremiah 35:4

Hanan ... Igdaliah ... Maaseiah ... Shallum
These are the names of men.

Jeremiah 35:5

Rekabites
See how you translated this in Jeremiah 35:2.

Jeremiah 35:6

Jonadab ... Rekab
These are the names of men.

Jeremiah 35:7

live many days in the land
"live many years in the land." "Days" refers to the span of time.

Jeremiah 35:8

the voice of Jonadab
The word "voice" is a metonym for the command that Jonadab spoke. Alternate translation: "the command of Jonadab"

all of our days
"as long as we live." "Days" refers to the span of time.

Jeremiah 35:9

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Jeremiah 35:10

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Jeremiah 35:11

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Jeremiah 35:12

the word of Yahweh came to Jeremiah, saying,
This idiom is used to introduce a special message from God. See how you translated a similar phrase in [Jeremiah 1:4]

to Jeremiah
It is not clear why Jeremiah is referring to himself by name here. You may translate using first person, as the UDB does.

Jeremiah 35:13

Yahweh of hosts ... says this
Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

Will you not receive correction and listen to my words?
Yahweh is telling Israel to listen carefully to his rebuke. Alternate translation: "You must certainly receive this correction and listen to my words."

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

Jeremiah 35:14

The words of Jonadab son of Rekab that he gave to his sons as a command, not to drink any wine, have been observed
This can be stated in active form. Alternate translation: "The sons of Jonadab son of Rekab have observed their father's command to not drink wine"

Jonadab ... Rekab
These are the names of men.

Jeremiah 35:15

let no one walk any longer after other gods
Walking after a god is a metaphor for obeying the laws of that god. Alternate translation: "do not follow other gods" or "do not obey other gods"

you did not incline your ears
When people incline their ears, they turn their head so they can hear someone or something better. This is a metonym for paying attention. Alternate translation "you did not pay attention to me"

Jeremiah 35:16

the commands of their ancestor that he commanded them
"the commands of their ancestor that he gave them" or "the things that their ancestor commanded them to do"

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Jeremiah 35:17

Look
This word tells the reader to pay special attention to what follows.

Jeremiah 35:18

Jeremiah said
It is not clear why Jeremiah is referring to himself by name here. You may translate using first person. Alternate translation: "I said"

Rekabites
This is the name of the people group. See how you translated this in Jeremiah 35:2.

Yahweh of hosts ... says this
Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

Jonadab
a man's name. See how you translated it in Jeremiah 35:5.

Jeremiah 35:19

Jonadab ... Rekab
These are the names of men. See how you translated these in Jeremiah 35:5.

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Chapter 36

1 It came about in the fourth year of Jehoiakim son of Josiah king of Judah, that this word came to Jeremiah from Yahweh, and he said, **2** "Take a scroll for yourself and write on it all the words that I have told you concerning Israel and Judah, and every nation. Do this for everything I have told from the days of Josiah until this very day. **3** Perhaps the people of Judah will listen to all the disasters that I intend to bring on them. Perhaps everyone will turn away from his wicked way, so I can forgive their iniquity and their sin."

4 Then Jeremiah called Baruch son of Neriah, and Baruch wrote in a scroll, at Jeremiah's dictation, all the words of Yahweh spoken to him. **5** Next Jeremiah gave a command to Baruch. He said, "I am in prison and cannot go to the house of Yahweh. **6** So you must go and read from the scroll that you wrote at my dictation. On the day of the fast, you must read Yahweh's words in the hearing of the people in his house, and also in the hearing of all of Judah who have come from their cities. Proclaim these words to them. **7** Perhaps their pleas for mercy will come before Yahweh. Perhaps each person will turn from his wicked way, since the wrath and fury that Yahweh has proclaimed against this people are severe." **8** So Baruch son of Neriah did everything that Jeremiah the prophet had commanded him to do. He read aloud from the scroll the words of Yahweh in the house of Yahweh.

9 It came about in the fifth year and ninth month of Jehoiakim son of Josiah, king of Judah, that all the people in Jerusalem and the people who came to Jerusalem from the cities of Judah proclaimed a fast before Yahweh. **10** Baruch read aloud from the scroll Jeremiah's words in the house of Yahweh, from the room of Gemariah son of Shaphan the scribe, in the upper courtyard, by the gate of the entrance to the house of Yahweh. He did this in the hearing of all the people.

11 Now Micaiah son of Gemariah son of Shaphan heard all of Yahweh's words in the scroll. **12** He went down to the house of the king, to the secretary's room. Look, all the officials were sitting there: Elishama the secretary, Delaiah son of Shemaiah, Elnathan son of Akbor, Gemariah son of Shaphan, and Zedekiah son of Hananiah, and all the officials. **13** Then Micaiah reported to them all the words that he had heard that Baruch read aloud from the scroll in the hearing of the people. **14** So all the officials sent Jehudi son of Nethaniah son of Shelemiah son of Cushi, to Baruch. Jehudi said to Baruch, "Take the scroll in your hand, the scroll from which you were reading in the hearing of the people, and come." So Baruch son of Neriah took the scroll in his hand and went to the officials. **15** Then they said to him, "Sit down and read this in our hearing." So Baruch read the scroll. **16** It happened that when they heard all these words, each man turned in fear to the one next to him and said to Baruch, "We must certainly report all of these words to the king." **17** Then they asked Baruch, "Tell us, how did you come to write all these words at Jeremiah's dictation?" **18** Baruch said to them, "He dictated all these words to me, and I wrote them in ink on this scroll." **19** Then the officials said to Baruch, "Go, hide yourself, and Jeremiah, too. Do not let anyone know where you are."

20 So they put the scroll in the room of Elishama the secretary, and they went to the king in the courtyard and they reported everything in the hearing of the king. **21** Then the king sent Jehudi to get the scroll. Jehudi took it from the room of Elishama the secretary. Then he read it in the hearing of the king and all the officials who were standing beside him. **22** Now the king was staying in the winter house in the ninth month, and a brazier was burning in front of him. **23** It happened that as Jehudi read three or four columns, the king would cut it off with a knife and throw it into the fire in the brazier until all of the scroll was destroyed. **24** But neither the king nor any of his servants who heard all these words were frightened, nor did they tear their clothes. **25** Elnathan, Delaiah, and Gemariah had even urged the king not to burn the scroll, but he did not listen to them. **26** Then the king commanded Jerahmeel, a relative, Seraiah son of Azriel, and Shelemiah son of Abdeel to arrest Baruch the scribe and Jeremiah the prophet, but Yahweh had hidden them.

27 Then the word of Yahweh came to Jeremiah after the king had burned the scroll and the words that Baruch had written at Jeremiah's dictation, saying, **28** "Go back, take another scroll for yourself, and write in it all the words that were on the original scroll, the one that Jehoiakim king of Judah burned. **29** Then you must say this to Jehoiakim king of Judah: 'You burned that scroll, saying, "Why have you written on it, 'The king of Babylon will certainly come and destroy this land, for he will cut off both man and animal from it'?"'" **30** Therefore Yahweh says this concerning you, Jehoiakim king of Judah: "No descendant of

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yours will ever sit on the throne of David. As for you, your corpse will be thrown out into the heat of day and the frost of night. **31** For I will punish you, your descendants, and your servants for the iniquity of you all. I will bring on you, on all the inhabitants of Jerusalem, and on every person in Judah all the disasters with which I have threatened you—but you paid no attention." **32** So Jeremiah took another scroll and gave it to Baruch son of Neriah the scribe. Baruch wrote on it at Jeremiah's dictation all the words that had been in the scroll burned by Jehoiakim king of Judah. Furthermore, many other similar words were added to this scroll.

Jeremiah 36 General Notes

Special concepts in this chapter

Opposition to Jeremiah
Jeremiah wrote God's prophesies on a scroll but the king burned it. It is possible that this action was intended to be understood as representing the definitiveness of these prophecies. (See: prophet)

Jeremiah 36:1

General Information:
See: and

It came about
"It happened." This phrase is used here to mark the beginning of a new part of the story. If your language has a way for doing this, you could consider using it here.

in the fourth year of Jehoiakim ... king of Judah
Jehoiakim had been king of Judah for more than three years. See how you translated this in [Jeremiah 25:1]

that this word
The phrase "this word" refers to the message that follows.

to Jeremiah
It is not clear why Jeremiah is referring to himself by name here. You may translate using first person, as the UDB does.

he said
"Yahweh said"

Jeremiah 36:2

every nation
"all of the nations"

I have told from
"I have told you from"

from the days of Josiah until this very day
"from the time Josiah was king until today"

Jeremiah 36:3

Perhaps the people
"It is possible that the people"

to bring on them
"to cause to happen to them"

his wicked way
Yahweh speaks of a person's lifestyle as if it were a "way" or path along which the person walks. See how you translated this in [Jeremiah 18:11]

forgive their iniquity and their sin
The words "iniquity" and "sin" are metonyms for the persons who commit iniquity and sin. Alternate translation: "forgive them for their iniquity and their sin"

Jeremiah 36:4

Jeremiah called ... at Jeremiah's dictation ... to him
It is not clear why Jeremiah is referring to himself by name here. You may translate using first person. Alternate translation: "I called ... at my dictation ... to me ... I gave ... I said"

Baruch wrote in a scroll, at Jeremiah's dictation, all the words of Yahweh spoken to him
"while Jeremiah was speaking, Baruch wrote in a scroll all of Yahweh's words that Yahweh had spoken to Jeremiah"

Jeremiah 36:5

Jeremiah gave ... He said
It is not clear why Jeremiah is referring to himself by name here. You may translate using first person. Alternate translation: "I called ... at my dictation ... to me ... I gave ... I said"

Jeremiah 36:6

read from the scroll
"read out loud from the scroll" or "proclaim from the scroll"

must read
"must read out loud" or "must proclaim"

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in the hearing of the people in his house
"so that the people in Yahweh's house can hear them." See how similar words are translated in Jeremiah 2:2.

in the hearing of all of Judah who have come from their cities
"so all the people of Judah who have come from their cities can hear them." See how similar words are translated in Jeremiah 2:2.

Jeremiah 36:7

General Information:
Jeremiah continues to give instructions to Baruch.

Perhaps their pleas
"It is possible that their pleas"

their pleas for mercy will come before Yahweh
"Yahweh will hear them plead for mercy and do as they ask"

their pleas for mercy
The word "their" refers to the people in the house of Yahweh and the people of Judah who had come to the house of Yahweh from their cities.

from his wicked way
Yahweh speaks of a person's lifestyle as if it were a "way" or path along which the person walks. See how you translated this in [Jeremiah 18:11]

the wrath and fury
"the anger and rage"

Jeremiah 36:8

General Information:
This page has intentionally been left blank.

Jeremiah 36:9

It came about
See how you translated this phrase in Jeremiah 36:1.

in the fifth year and ninth month of Jehoiakim ... king of Judah
This is the ninth month of the Hebrew calendar. It is during the last part of November and the first part of December on Western calendars. "after Jehoiakim ... had been king of Judah for more than four years, during the ninth month"

of Jehoiakim son of Josiah, king of Judah
See how you translated this phrase in Jeremiah 25:1.

proclaimed a fast
"told everyone that they were going to fast"

Jeremiah 36:10

Jeremiah's words
It is not clear why Jeremiah is referring to himself by name here.

Gemariah son of Shaphan
This is the name of a person.

the scribe
"who was a scribe"

by the gate of the entrance to the house of Yahweh
"in the entrance of the new gate of the house of Yahweh"

He did this
He read aloud Jeremiah's words.

in the hearing of all the people
"where all the people could hear him." See how similar words are translated in Jeremiah 2:2.

Jeremiah 36:11

Now
Here the word "now" is used to draw attention to the important point that follows.

Micaiah son of Gemariah son of Shaphan
"Micaiah who was the son of Gemariah, who was the son of Shaphan"

Micaiah
This is a man's name.

Gemariah son of Shaphan
See how you translated this in Jeremiah 36:10.

Jeremiah 36:12

Look
"Pay attention to what I am going to say"

Elishama ... Delaiah
These are names of people.

Shemaiah
See how you translated this in Jeremiah 26:20.

Elnathan son of Akbor
See how you translated this in Jeremiah 26:22.

Zedekiah
See how you translated this in Jeremiah 1:3.

Hananiah
See how you translated this in Jeremiah 28:1.

all the officials
"all of the other officials"

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Jeremiah 36:13

Micaiah
See how you translated this man's name in Jeremiah 36:11.

reported to them
The word "them" refers to officials in Jeremiah 36:12.

in the hearing of the people
"so that the people could hear" See how similar words are translated in Jeremiah 2:2.

Jeremiah 36:14

Jehudi ... Nethaniah ... Shelemiah ... Cushi
These are men's names.

Jeremiah 36:15

in our hearing
"so we can hear you read it" See how similar words are translated in Jeremiah 2:2.

read the scroll
"read the scroll aloud"

Jeremiah 36:16

It happened that
This phrase is used here to mark an important event in the story. If your language has a way for doing this, you could consider using it here.

when they heard
The word "they" refers to the officials.

all these words
the words that Baruch read aloud from the scroll

Jeremiah 36:17

how did you come to write
"how did you write"

at Jeremiah's dictation
See how you translated this in Jeremiah 36:4.

Jeremiah 36:18

dictated
Jeremiah spoke out loud so that Baruch could write down his words.

wrote them in ink
"used ink to write them"

ink
a dark liquid that is used for writing

Jeremiah 36:19

Jeremiah, too
You may need to make this a complete sentence. Alternate translation: "hide Jeremiah, too" or "Jeremiah should hide himself, too"

where you are
The word "you" refers to Baruch and Jeremiah and so is plural.

Jeremiah 36:20

So they
"Then the officials"

put the scroll in the room of Elishama
"put the scroll in the room of Elishama so it would be safe"

Elishama the secretary
See how you translated "Elishama the scribe" in Jeremiah 36:12.

in the hearing of the king
"where the king could hear him" See how similar words are translated in Jeremiah 2:2.

Jeremiah 36:21

Jehudi
See how you translated this man's name in Jeremiah 36:14.

Jeremiah 36:22

Now
This word is used here to mark a stop in the main story. Here Jeremiah starts to tell a new part of the story.

in the ninth month
This is the ninth month of the Hebrew calendar. This is at the end of the sowing season and the beginning of the cold season. It is during the last part November and the first part of December on Western calendars.

a brazier was burning in front of him
"the brazier was in front of him with a blazing fire"

a brazier
a fireplace that people can move

Jeremiah 36:23

It happened that
This phrase is used here to mark an important event in the story. If your language has a way for doing this, you could consider using it here.

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Jehudi
See how you translated this in Jeremiah 36:14.

columns
these are columns of words on the scroll

would cut it off
"would cut that part of the scroll off"

with a knife
"using a scribe's knife" or "using the kind of knife that scribes use"

brazier
See how you translated this in Jeremiah 36:22.

until all of the scroll was destroyed
"until the scroll was completely gone"

Jeremiah 36:24

all these words
the words from the scroll that Baruch wrote as Jeremiah dictated

nor did they tear their clothes
People tore their cloths when they were extremely sad. Alternate translation: "nor did they mourn by tearing their clothes"

Jeremiah 36:25

Elnathan, Delaiah, and Gemariah
See how you translated these names in Jeremiah 36:12.

urged the king
"pleaded with the king"

Jeremiah 36:26

Jerahmeel ... Seraiah ... Azriel ... Shelemiah ... Abdeel
These are the names of men.

a relative
"a relative of the king"

Jeremiah the prophet ... hidden them
It is not clear why Jeremiah is referring to himself by name here. You may translate using first person, as the UDB does.

Jeremiah 36:27

Then the word of Yahweh came to Jeremiah after ... dictation, saying,
The idiom "The word of Yahweh came" is used to introduce a special message from God. See how you translated a similar phrase in [Jeremiah 1:4]

to Jeremiah ... Jeremiah's dictation
It is not clear why Jeremiah is referring to himself by name here. You may translate using first person, as the UDB does.

at Jeremiah's dictation
See how you translated similar words in Jeremiah 36:4.

Jeremiah 36:28

Go back, take another scroll for yourself
"Take another scroll for yourself again"

the original scroll
"the first scroll"

Jeremiah 36:29

Why have you written on it ... animal from it'?
Jehoiakim uses this question to emphasize that Jeremiah should not have written that the king of Babylon would come and attack. Alternate translation: "You should not have written ... animal from it!" or "You were wrong to write ... animal from it'!"

for he will cut off
"for he will destroy"

Jeremiah 36:30

will ever sit on the throne of David
Sitting on the throne is a metonym for ruling as king. See how you translated "sits on the throne of David" in [Jeremiah 29:16]

your corpse will be thrown out
This can be translated in active form. Alternate translation: "people will throw your dead body outside"

your corpse
"your dead body"

into the heat of day
"so that it is exposed to the dry heat of the daytime"

frost
ice that forms on grass during cold nights

Jeremiah 36:31

of you all
"of all of you"

Jeremiah 36:32

Jeremiah took ... Jeremiah's dictation
Jeremiah speaks of himself by name for reasons that are not clear.

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Baruch wrote on it at Jeremiah's dictation
The abstract noun "dictation" can be translated as a verb. See how similar words are translated in [Jeremiah 36:4]

burned by Jehoiakim king of Judah
"that Jehoiakim king of Judah had burned in the fire"

Furthermore, many other similar words were added to this scroll
This can be translated in active form. Alternate translation: "Furthermore, Jeremiah and Baruch added to this scroll many more words which were similar to the words that had been in the first scroll"

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Chapter 37

1 Now Zedekiah son of Josiah reigned as king in place of Jehoiachin son of Jehoiakim. Nebuchadnezzar king of Babylon had made Zedekiah king over the land of Judah. **2** But Zedekiah, his servants, and the people of the land did not listen to the words of Yahweh that he proclaimed by the hand of Jeremiah the prophet.

3 So King Zedekiah, Jehukal son of Shelemiah, and Zephaniah son of Maaseiah the priest sent a message to Jeremiah the prophet. They said, "Pray on our behalf to Yahweh our God." **4** Now Jeremiah was coming and going among the people, for he had not yet been put in prison. **5** Pharaoh's army came out from Egypt, and the Chaldeans who were besieging Jerusalem heard the news about them and left Jerusalem.

6 Then the word of Yahweh came to Jeremiah the prophet, saying, **7** "Yahweh, God of Israel, says this: This is what you will say to the king of Judah, because he has sent you to seek advice from me, 'See, Pharaoh's army, which came to help you, is about to go back to Egypt, its own land. **8** The Chaldeans will return. They will fight against this city, capture it, and burn it.' **9** Yahweh says this: Do not deceive yourselves by saying, 'Surely the Chaldeans are leaving us,' for they will not leave. **10** Even if you had defeated the entire Chaldean army that is fighting you so that only badly wounded men were left in their tents, they would get up and burn this city."

11 So it was when the Chaldean army had left Jerusalem as Pharaoh's army was coming, **12** then Jeremiah went out from Jerusalem to go to the land of Benjamin. He wanted to take possession of a tract of land there among his people. **13** As he was in the Benjamin Gate, a chief guard was there. His name was Irijah son of Shelemiah son of Hananiah. He grabbed hold of Jeremiah the prophet and said, "You are deserting to the Chaldeans." **14** But Jeremiah said, "That is not true. I am not deserting to the Chaldeans." But Irijah did not listen to him. He took Jeremiah and brought him to the officials. **15** The officials were angry with Jeremiah. They beat him and put him in prison, which had been the house of Jonathan the scribe, for they had turned it into a prison.

16 So Jeremiah was put into a dungeon, where he stayed for many days. **17** Then King Zedekiah sent someone who brought him to the palace. In his house, the king asked him privately, "Is there any word from Yahweh?" Jeremiah answered, "There is a word: You will be given into the hand of the king of Babylon." **18** Then Jeremiah said to King Zedekiah, "How have I sinned against you, your servants, or this people so that you have placed me in prison? **19** Where are your prophets, the ones who prophesied for you and said the king of Babylon will not come against you or against this land? **20** But now listen, my master the king! Let my plea for favor come before you. Do not return me to the house of Jonathan the scribe, or I will die there." **21** So King Zedekiah gave an order. His servants confined Jeremiah in the courtyard of the guard. A loaf of bread was given him every day from the street of the bakers, until all the bread in the city was gone. So Jeremiah stayed in the courtyard of the guard.

Jeremiah 37 General Notes

Important figures of speech in this chapter

Ironic situation

Jeremiah was thrown into prison and beaten for prophesying the word of God. Then the king asked him, "Is there any word from Yahweh?" This is a type of irony. The king simply did not agree with God's original word. (See: prophet and wordofgod)

Jeremiah 37:1

Jehoiachin

The Hebrew text has "Coniah," which is a variation of the name "Jehoiachin." Many modern versions have "Jehoiachin" in order to make it clear that the same king is being referred to.

Jeremiah 37:2

of the land

"of the land of Judah"

he proclaimed by the hand of Jeremiah the prophet

The hand is a synecdoche for the person. Alternate translation: "he had Jeremiah the prophet proclaim"

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he proclaimed
"Yahweh proclaimed"

Jeremiah the prophet
Jeremiah refers to himself by name for reasons that are not clear.

Jeremiah 37:3

Jehukal
This is a man's name.

Shelemiah
See how you translated this man's name in Jeremiah 36:14.

Zephaniah son of Maaseiah the priest
See how you translated these men's names in Jeremiah 21:1.

on our behalf
"for us" or "for our sake." The word "our" refers to King Zedekiah and the rest of the people of Judah.

Jeremiah 37:4

Now
This word is used here to mark a stop in the main story. The narrator tells background information about what Jeremiah had been doing before Zedekiah sent the message.

Jeremiah was coming and going among the people
Here "coming and going" is an idiom that means he was free to move about. Alternate translation: "Jeremiah was able to go wherever he wanted with everybody else"

for he had not yet been put in prison
This can be translated in active form. Alternate translation: "because no one had put him in prison"

Jeremiah 37:5

came out
"had set out"

besieging
See how you translated this in Jeremiah 32:2.

Jeremiah 37:6

the word of Yahweh came to Jeremiah the prophet, saying,
The idiom "the word of Yahweh came to" is used to introduce a special message from God. See how you translated a similar phrase in [Jeremiah 1:4]

Jeremiah 37:7

you will say
The word "you" refers to the two men that king Zedekiah had sent to Jeremiah, Jehukal son of Shelemiah, and Zephaniah son of Maaseiah the priest.

to seek advice from me
The word "me" refers to Yahweh.

See
"Look" or "Listen" or "Pay attention to what I am about to tell you"

Jeremiah 37:8

They will fight against this city, capture it, and burn it
Compare how you translated "to wage war against it and take it, and to burn it" in Jeremiah 34:22.

Jeremiah 37:9

Do not deceive yourselves
The word "yourselves" refers to King Zedekiah and the rest of the people of Judah.

Surely the Chaldeans are leaving us
The people of Judah think that they will be safe because the Chaldeans had left. Alternate translation: "Surely we are safe because the Chaldeans are leaving us"

Jeremiah 37:10

they would get up
"the wounded men would get up"

Jeremiah 37:11

So it was
"It came about that." This phrase is used here to mark the beginning of a new part of the story. If your language has a way for doing this, you could consider using it here.

Jeremiah 37:12

a tract of land
"a piece of land" or "some land"

among his people
"among his relatives." Jeremiah was from the town of Anathoth in the land of Benjamin (Jeremiah 1:1).

Jeremiah 37:13

Benjamin Gate
This is the name of the gate.

Irijah
This is the name of a person.

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Shelemiah
See how you translated this man's name in Jeremiah 36:14.

Hananiah
See how you translated this man's name in Jeremiah 28:1.

deserting
escaping trouble and leaving people who need help

Jeremiah 37:14

deserting
This means escaping trouble and leaving people who need help.

Irijah
See how you translated this man's name in [Jeremiah 37:13]

officials
See how you translated this in Jeremiah 1:18.

Jeremiah 37:15

Jonathan the scribe
"Jonathan, who was a scribe." This is a man's name.

Jeremiah 37:16

Jeremiah was put into a dungeon
This can be stated in active form. Alternate translation: "the officials put Jeremiah into a room that was under the ground"

Jeremiah 37:17

brought him
"brought Jeremiah"

his house
the palace of King Zedekiah

You will be given into the hand of the king of Babylon
The word "hand" is a metonym for the power or control that the hand exercises. This can be translated in active form. See how you translated similar words in [Jeremiah 32:4]

Jeremiah 37:18

How have I sinned against you ... prison?
Jeremiah uses this question to emphasize that he has not done anything wrong. Alternate translation: "I have not done anything wrong to you ... prison."

this people
the people of the kingdom of Judah

have placed
"have put"

Jeremiah 37:19

Where are your prophets, the ones who prophesied ... against this land?
Jeremiah uses this question to emphasize that the other prophets were lying but that he had done nothing wrong because he had told the truth. Alternate translation: "Your prophets who prophesied ... against this land were obviously wrong, but now it is clear that I was telling you the truth."

your prophets
The word "your" refers to King Zedekiah and the other people of the kingdom of Judah.

will not come against you or against this land
"will not attack you or attack this land"

Jeremiah 37:20

Let my plea for favor come before you
"Hear me plead for mercy and do as I ask." See how you translated "their pleas for mercy will come before Yahweh" in Jeremiah 36:7.

the house of Jonathan the scribe
"the house of Jonathan, who is a scribe." See how you translated this in Jeremiah 37:15.

Jeremiah 37:21

the courtyard of the guard
This was an open area attached to the king's palace that was surrounded by buildings and in which they kept prisoners. See how you translated this in Jeremiah 32:2.

A loaf of bread was given him
This can be translated in active form. Alternate translation: "His servants also gave Jeremiah a loaf of bread"

from the street of the bakers
"from the street where the bakers worked"

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Chapter 38

1 Shephatiah son of Mattan, Gedaliah son of Pashhur, Jehukal son of Shelemiah, and Pashhur son of Malkijah heard the words that Jeremiah was declaring to all the people. He was saying, **2** "Yahweh says this: Anyone staying in this city will be killed by sword, famine, and plague. But anyone who goes out to the Chaldeans will survive. His life will be his loot, but he will survive. **3** Yahweh says this: This city will be given into the hand of the army of the king of Babylon, and he will capture it." **4** So the officials said to the king, "Let this man die, for in this way he is weakening the hands of the fighting men who remain in this city, and the hands of all the people. He is proclaiming these words, for this man is not working for safety for this people, but disaster." **5** So King Zedekiah said, "Look, he is in your hand since there is no king able to resist you." **6** Then they took Jeremiah and threw him into the cistern of Malkijah, son of the king. The cistern was in the courtyard of the guard. They lowered Jeremiah down on ropes. There was no water in the cistern, but it was muddy, and he sank down into the mud.

7 Now Ebed-Melek the Cushite was one of the eunuchs in the king's house. He heard that they had placed Jeremiah in the cistern. Now the king was sitting at the Benjamin Gate. **8** So Ebed-Melek went from the king's house and spoke with the king. He said, **9** "My master the king, these men have done evil with the way they have treated Jeremiah the prophet. They threw him into a cistern for him to die in it from hunger, since there is no more food in the city." **10** Then the king gave a command to Ebed-Melek the Cushite. He said, "Take command of thirty men from here and take Jeremiah the prophet out of the cistern before he dies." **11** So Ebed-Melek took command of those men and went to the king's house, to a storeroom for clothing under the house. From there he took rags and worn-out clothing and then let them down by ropes to Jeremiah in the cistern. **12** Ebed-Melek the Cushite said to Jeremiah, "Put the rags and worn-out clothing under your arms and on top of the ropes." So Jeremiah did so. **13** Then they pulled Jeremiah by the ropes. In this way they brought him up from the cistern. So Jeremiah stayed in the courtyard of the guard.

14 Then King Zedekiah sent word and brought Jeremiah the prophet to himself, to the third entrance in the house of Yahweh. The king said to Jeremiah, "I want to ask you something. Do not keep the answer from me." **15** Jeremiah said to Zedekiah, "If I answer you, will you not certainly kill me? But if I give you advice, you will not listen to me." **16** But King Zedekiah swore to Jeremiah in private and said, "As Yahweh lives, the one who made us, I will not kill you or give you into the hand of those men who are seeking your life."

17 So Jeremiah said to Zedekiah, "Yahweh, God of hosts, God of Israel, says this: If you indeed go out to the officials of the king of Babylon then you will live, and this city will not be burned. You and your family will live. **18** But if you do not go out to the officials of the king of Babylon, then this city will be given into the hand of the Chaldeans. They will burn it, and you will not escape from their hand." **19** King Zedekiah said to Jeremiah, "But I am afraid of the Jews who have deserted to the Chaldeans, because I might be given over into their hand, for them to treat me badly." **20** Jeremiah said, "They will not give you over to them. Obey the message from Yahweh that I am telling you, so that things will go well for you, and so that you will live. **21** But if you refuse to go out, this is what Yahweh has shown me. **22** Look! All the women who are left in your house, king of Judah, will be brought out to the officials of the king of Babylon. These women will say to you,

'You have been deceived by your men of peace;
    they have ruined you.
Your feet are now sunk into the mud,
    and your friends will turn away from you.'

23 For all of your wives and children will be brought out to the Chaldeans, and you yourself will not escape from their hand. You will be captured by the hand of the king of Babylon, and this city will be burned."

24 Then Zedekiah said to Jeremiah, "Do not inform anyone about these words, so that you do not die. **25** If the officials hear that I have talked with you, and if they come and say to you, 'Tell us what you said to the king and do not hide it from us, or we will kill you,' **26** then you must say to them, 'I made a humble plea before the king that he would not return me to the house of Jonathan to die there.'" **27** Then all the officials came to Jeremiah and questioned him, so he answered them as the king had commanded him. So

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they stopped talking with him, because they had not heard the conversation between Jeremiah and the king. **28** So Jeremiah remained in the courtyard of the guard until the day Jerusalem was captured.

Jeremiah 38 General Notes

Special concepts in this chapter

Surrender and live
If the king obeyed God and surrendered to the Babylonians, he would be allowed to live and the city would not be burned. But if he refused, he would be captured and the city burned. This took faith that Yahweh was using this ungodly, Gentile nation. (See: faith and godly)

Jeremiah 38:1

Shephatiah ... Mattan, Gedaliah ... Pashhur, Jehukal ... Shelemiah ... Pashhur ... Malkijah
men's names

Jeremiah 38:2

Anyone staying in this city will be killed by sword, famine, and plague
This can be translated in active form. Alternate translation: "Anyone staying in this city will die by sword, famine, and plague" or "I will kill anyone staying in this city with sword, famine, and plague"

His life will be his loot
The word "loot" here is a metaphor for something taken away from Jerusalem after the Babylonians conquer it. This is ironic because the Babylonians would take physical objects, but although the Judeans who surrendered would not die, they would take no physical objects with them. See how you translated a similar phrase in [Jeremiah 21:9]

Jeremiah 38:3

This city will be given into the hand of the army of the king of Babylon
The word "hand" is a metonym for the power or control that the hand exercises. This can be translated in active form. Alternate translation: "I will allow the army of the king of Babylon to conquer Jerusalem"

he will capture it
The reader should understand that others will help the king of Babylon capture the city. "his army will capture it"

Jeremiah 38:4

Let this man die
"Order someone to kill this man"

he is weakening the hands of the fighting men who remain in this city, and the hands of all the people
Weak hands are a metonym for a person who is afraid. Alternate translation: "he is causing the soldiers and all the people in the city to lose courage"

for this man is not working for safety for this people, but disaster
"for Jeremiah is not working to help this people be safe, but he is working for bad things to happen to this people"

Jeremiah 38:5

Look
"Listen carefully"

he is in your hand
The hand is a metonym for the power that the hand has. Alternate translation: "you are able do whatever you want with him"

Jeremiah 38:6

they ... threw him into the cistern
They literally "lowered Jeremiah down on ropes," but the word "threw" is an exaggeration to say that they treated him roughly. Your language may have another way of saying this. Alternate translation: "they ... roughly pushed him into the cistern"

cistern
a deep hole in the ground where people collect and store rain water

the courtyard of the guard
This was an open area attached to the king's palace that was surrounded by buildings and in which they kept prisoners. See how you translated this in Jeremiah 32:2.

They lowered Jeremiah down on ropes
This tells how "they threw him into the cistern."

Jeremiah 38:7

Now Ebed-Melek
The word "now" is used here to mark a stop in the main story. Here the narrator starts to tell a new part of the story.

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Ebed-Melek the Cushite
This is the name of a man from Cush.

Now the king
Here the word "now" marks a stop in the main story. Here the narrator tells background information about what the king was doing.

sitting at the Benjamin Gate
King Zedekiah was probably hearing and judging legal cases.

Benjamin Gate
This is an entrance into the city of Jerusalem that people named after Benjamin, Jacob's son.

Jeremiah 38:8

General Information:
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Jeremiah 38:9

General Information:
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Jeremiah 38:10

thirty men
"30 men"

Jeremiah 38:11

let them down by ropes
"used ropes to lower them down"

Jeremiah 38:12

under your arms and on top of the ropes
"between your arms and the ropes"

Jeremiah 38:13

they pulled Jeremiah
Here the word "they" refers to some of the thirty men who were with Ebed-Melech.

the courtyard of the guard
This was an open area attached to the king's palace that was surrounded by buildings and in which they kept prisoners. See how you translated this in Jeremiah 32:2.

Jeremiah 38:14

General Information:
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Jeremiah 38:15

If I answer you, will you not certainly kill me?
Jeremiah uses this question to express his belief that the king will kill him if he answers truthfully. Alternate translation: "If I tell you the truth, you will certainly kill me"

Jeremiah 38:16

As Yahweh lives, the one who made us
"as surely as Yahweh, the one who made us, is alive." This is a way of making a solemn promise. The king says it to emphasize that what he is about to say next is true. See how you translated "As Yahweh lives" in [Jeremiah 4:2]

I will not ... give you into the hand of those men
Here the word "hand" refers to the men's control or power. Alternate translation: "I will not ... allow those men to capture you"

seeking your life
This phrase represents wanting or trying to kill someone. See how this phrase is translated in [Jeremiah 11:21]

Jeremiah 38:17

God of Israel
The name of the people group is metonym for the people of that group. Alternate translation: "God of the people of Israel"

this city will not be burned
This can be translated in active form. Alternate translation: "the Babylonian army will not burn this city"

Jeremiah 38:18

this city will be given into the hand of the Chaldeans
The word "hand" is a metonym for the power or control that the hand exercises. This can be translated in active form. See how similar words are translated in [Jeremiah 38:2]

you will not escape from their hand
The word "hand" is a metonym for the power or control that the hand exercises. Alternate translation: "you will not escape from their power"

Jeremiah 38:19

deserted
escaped trouble and left people who needed help. See how you translated this in Jeremiah 37:13.

I might be given over into their hand
The word "hand" is a metonym for the power or control that the hand exercises. This can be translated in active form. Alternate translation: "the

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Chaldeans might put me under the control of the people of Judah who have deserted" or "the Chaldeans might allow the people of Judah who have deserted to do whatever they want with me"

for them to treat me badly
Here the word "them" refers to the people of Judah who have deserted.

Jeremiah 38:20

They will not give you over to them
"The Chaldeans will not give you over to the Judeans." Here "you" refers to Zedekiah.

Jeremiah 38:21

this is what Yahweh has shown me
Here the word "this" refers to what Jeremiah will say next.

Jeremiah 38:22

General Information:
Jeremiah continues speaking with King Zedekiah.

All the women who are left ... will be brought out to the officials of the king of Babylon
The reader should understand that the officials will take these women as slaves. Alternate translation: "Soldiers will bring all the women who are left ... out to the officials of the king of Babylon"

You have been deceived by your men of peace
This can be translated in active form. Alternate translation: "Your men of peace have deceived you"

men of peace
This is an ironic term for people whom the speaker thought were friends but turned out to be enemies. See how you translated it in [Jeremiah 20:10]

Your feet are now sunk into the mud
The king is now helpless.

Jeremiah 38:23

For all of your wives and children will be brought out to the Chaldeans
The reader should understand that the officials will take these people as slaves. Alternate translation: "Soldiers will bring your wives and children out to the Chaldeans"

will not escape from their hand
The word "hand" is a metonym for the power or control that the hand exercises. Alternate translation: "will not escape from their power"

You will be captured by the hand of the king of Babylon, and this city will be burned
The word "hand" is a metonym for the power or control that the hand exercises. This can be translated in active form. The reader should probably understand that many people will help the king do this. Alternate translation: "The army of the king of Babylon will capture you and will burn the city"

Jeremiah 38:24

General Information:
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Jeremiah 38:25

General Information:
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Jeremiah 38:26

Jonathan
See how you translated this man's name in Jeremiah 37:15.

Jeremiah 38:27

the conversation between Jeremiah and the king
The abstract noun "conversation" can be translated as a verb. Alternate translation: "what Jeremiah and the king said to each other"

Jeremiah 38:28

the courtyard of the guard
This was an open area attached to the king's palace that was surrounded by buildings and in which they kept prisoners. See how you translated this in Jeremiah 32:2.

until the day Jerusalem was captured
This can be translated in active form. Alternate translation: "until the day that the Babylonian army captured Jerusalem"

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Chapter 39

1 In the ninth year and tenth month of Zedekiah king of Judah, Nebuchadnezzar king of Babylon came with all his army against Jerusalem and besieged it. **2** In the eleventh year and fourth month of Zedekiah, on the ninth day of the month, the city was broken into. **3** Then all the officials of the king of Babylon came and sat in the middle gate: Nergal-Sharezer of Samgar, Nebo-Sarsekim an important official, and Nebo-Sarsekim a high official, and all the remaining officials of the king of Babylon.

4 It happened that when Zedekiah, king of Judah, and all his fighting men saw them, they fled. They went out at night from the city by the king's garden path, through the gate between the two walls. The king went out in the direction of the Arabah. **5** But the army of Chaldeans pursued them and overtook Zedekiah in the plains of the Jordan River valley near Jericho. Then they captured him and brought him up to Nebuchadnezzar, king of Babylon, at Riblah in the land of Hamath, where Nebuchadnezzar passed sentence on him. **6** The king of Babylon slaughtered Zedekiah's sons before his own eyes at Riblah. He also slaughtered all the noblemen of Judah. **7** Then he put out Zedekiah's eyes and bound him in bronze chains in order to take him to Babylon. **8** Then the Chaldeans burned the king's house and the people's houses. They also tore down the walls of Jerusalem. **9** Nebuzaradan, the commander of the king's bodyguards, took into exile in Babylon the rest of the people who were left in the city. This included the people who had deserted to the Chaldeans and the rest of the people who were left in the city. **10** But Nebuzaradan the commander of the king's bodyguards allowed the poorest people who had nothing for themselves to remain in the land of Judah. He gave them vineyards and fields on that same day.

11 Nebuchadnezzar the king of Babylon had given an order about Jeremiah to Nebuzaradan the commander of the king's bodyguards. He had said, **12** "Take him and care for him. Do not harm him. Do for him anything he tells you." **13** So Nebuzaradan the commander of the king's bodyguards, Nebushazban the high eunuch, Nergal-Sharezer the high official, and all the most important officials of the king of Babylon sent men out. **14** Their men took Jeremiah from the courtyard of the guard and entrusted him to Gedaliah son of Ahikam son of Shaphan, to take him home, so Jeremiah stayed among the people.

15 Now the word of Yahweh came to Jeremiah while he was under arrest in the courtyard of the guard, saying, **16** "Speak to Ebed-Melek the Cushite and say, 'Yahweh of hosts, God of Israel, says this: See, I am about to carry out my words against this city for disaster and not for good. For they will all come true before you on that day. **17** But I will rescue you on that day—this is Yahweh's declaration—and you will not be given into the hand of the men whom you fear. **18** For I will certainly rescue you. You will not fall by the sword. Your life will be your loot since you trust in me—this was Yahweh's declaration.'"

Jeremiah 39 General Notes

Structure and formatting

The prophesied destruction of Jerusalem is over and the actual conquering of the Promised Land by Babylon begins in this chapter. (See: prophet and promisedland)

Jeremiah 39:1

came ... against Jerusalem
"came to attack Jerusalem"

In the ninth year and tenth month of Zedekiah king of Judah
This is after Zedekiah had been king of Judah for eight years, in the tenth month of the Hebrew calendar. It is during the last part of December and the first part of January on Western calendars. Alternate translation: "In the tenth month of the ninth year that Zedekiah was king of Judah"

ninth ... tenth
See:

Jeremiah 39:2

In the eleventh year and fourth month of Zedekiah, on the ninth day of the month
This is after Zedekiah had been king of Judah for more than ten years, in the fourth month of the Hebrew calendar. The eleventh day is near the beginning of July on Western calendars. Alternate translation: "On the ninth day of the fourth month of the eleventh year that Zedekiah was king"

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eleventh ... fourth
See:

Jeremiah 39:3

Nergal-Sharezer ... Samgar ... Nebo-Sarsekim
These are the names of men.

in the middle gate
"in the middle entrance to the city." It was common for leaders to sit at the gate of the city to discuss important matters.

Jeremiah 39:4

They went out at night from the city by the king's garden path
"They left the city at night going out on a path in the king's garden"

Jeremiah 39:5

the plains of the Jordan River valley
This is the flat land at the southern end of the valley.

at Riblah in the land of Hamath
Riblah was a town in the territory of Hamath, which is in Syria.

pursued them and overtook
"followed them and caught"

passed sentence on him
"decided how to punish him"

Jeremiah 39:6

slaughtered Zedekiah's sons before his own eyes
The eyes are a synecdoche for the whole person. The reader should also understand that others probably helped the king of Babylon kill Zedekiah's sons. Alternate translation: "forced Zedekiah to watch as the king's soldiers killed Zedekiah's sons"

Jeremiah 39:7

he put out Zedekiah's eyes
"the king's men made Zedekiah blind." Use the common words for making a person blind. It is not clear that the king of Babylon took Zedekiah's eyes out of his head. The reader should also understand that others probably helped the king of Babylon make Zedekiah blind.

Jeremiah 39:8

the king's house
Zedekiah's house

the people's houses
the houses that had belonged to the people of Jerusalem

Jeremiah 39:9

Nebuzaradan
This is the name of a man.

the king's bodyguards
"Nebuchadnezzar's guards"

the rest of the people who were left in the city
This is probably a generalization. Alternate translation: "the people who were still living in the city"

Jeremiah 39:10

who had nothing for themselves
The word "nothing" is probably an exaggeration. Alternate translation: "who owned nothing of great value"

Jeremiah 39:11

General Information:
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Jeremiah 39:12

General Information:
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Jeremiah 39:13

Nebushazban
a man's name

sent men out
They sent them out to get Jeremiah. This can be stated explicitly. Alternate translation: "sent men out to get Jeremiah"

Jeremiah 39:14

Gedaliah ... Ahikam ... Shaphan
These are the names of men.

the courtyard of the guard
This was an open area attached to the king's palace that was surrounded by buildings and in which they kept prisoners. See how you translated this in Jeremiah 32:2.

among the people
You may need to make explicit which people the speaker is speaking of. Alternate translation: "among the people who remained in Judah"

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Jeremiah 39:15

General Information:
This story happened before the events in the first part of the chapter.

Now
This word is used here to mark a return to the main story. Here the narrator tells what Yahweh had said to Jeremiah after Nebuchadnezzar gave the orders about Jeremiah

the word of Yahweh came to Jeremiah while he was ... guard, saying,
The idiom "the word of Yahweh came to" is used to introduce a special message from God. See how you translated a similar phrase in [Jeremiah 1:4]

the courtyard of the guard
This was an open area attached to the king's palace that was surrounded by buildings and in which they kept prisoners. See how you translated this in Jeremiah 32:2.

Jeremiah 39:16

Ebed-Melek the Cushite
See how you translated this man's name in Jeremiah 38:7.

Yahweh of hosts ... says this
Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

I am about to carry out my words against this city for disaster and not for good
"I am bringing disaster, not good, against this city, just as I said I would"

For they will all come true before you on that day
"For you will see it all happen on that day"

Jeremiah 39:17

General Information:
Yahweh continues speaking to Jeremiah.

you will not be given into the hand of the men whom you fear
Here "hand" refers to power or control. This can be translated in active form. Alternate translation: "the men you fear will not harm you" or "I will not allow anyone to put you under the control of the people whom you fear"

Jeremiah 39:18

You will not fall by the sword
The sword is a metonym for dying in war. Alternate translation: "No one will kill you with their sword" or "You will not die in war"

Your life will be your loot
The word "loot" here is a metaphor for something taken away from Jerusalem after the Babylonians conquer it. This is ironic because the Babylonians would take physical objects, but although the Judeans who surrendered would not die, they would take no physical objects with them. See how you translated a similar phrase in [Jeremiah 21:9]

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Chapter 40

1 The word came to Jeremiah from Yahweh after Nebuzaradan the commander of the king's bodyguards had released him at Ramah. He had found Jeremiah bound with chains among all the captives of Jerusalem and Judah who were being carried into exile to Babylon. **2** The chief guard took Jeremiah and said to him, "Yahweh your God decreed this disaster for this place. **3** So Yahweh brought it about. He did just as he had decreed, since you people sinned against him and did not obey his voice. That is why this thing has happened to you people. **4** But now look! I have released you today from the chains that were on your hands. If it is good in your eyes to come with me to Babylon, come, and I will take care of you. But if it is not good in your eyes to come with me to Babylon, then do not do so. Look at all the land before you. Go where it is good and right in your eyes to go." **5** When Jeremiah did not reply, Nebuzaradan said, "Go to Gedaliah son of Ahikam son of Shaphan, whom the king of Babylon has put in charge of the cities of Judah. Stay with him among the people or go wherever it is good in your eyes to go." The commander of the king's bodyguards gave him food and a gift, and then sent him away. **6** So Jeremiah went to Gedaliah son of Ahikam, at Mizpah. He stayed with him among the people who were left behind in the land.

7 Now some commanders of Judean soldiers who were still in the countryside—they and their men—heard that the king of Babylon had made Gedaliah son of Ahikam governor over the land. They also heard that he had put him in charge of the men, women, and children who were the poorest people in the land, those who had not been exiled to Babylon. **8** So they went to Gedaliah at Mizpah. These men were Ishmael son of Nethaniah; Johanan and Jonathan, sons of Kareah; Seraiah son of Tanhumeth; the sons of Ephai the Netophathite; and Jaazaniah son of the Maakathite—they and their men. **9** Gedaliah son of Ahikam son of Shaphan took an oath to them and to their men and said to them, "Do not be afraid to serve the Chaldean officials. Live in the land and serve the king of Babylon, and it will go well with you. **10** Look, I am living in Mizpah to meet with the Chaldeans who came to us. So harvest wine, summer fruit, and oil and store them in your containers. Live in the cities that you have occupied." **11** Then all the Jews in Moab, among the people of Ammon, and in Edom, and in every land heard that the king of Babylon had allowed a remnant of Judah to stay, that he had appointed Gedaliah son of Ahikam son of Shaphan over them. **12** So all the Jews returned from every place where they had been scattered. They came back to the land of Judah, to Gedaliah at Mizpah. They harvested wine and summer fruit in great abundance.

13 Johanan son of Kareah and all the army commanders in the countryside came to Gedaliah at Mizpah. **14** They said to him, "Do you realize that Baalis king of the people of Ammon sent Ishmael son of Nethaniah to murder you?" But Gedaliah son of Ahikim did not believe them. **15** So Johanan son of Kareah spoke privately to Gedaliah in Mizpah and said, "Allow me to go kill Ishmael son of Nethaniah. No one will suspect me. Why should he kill you? Why allow all of Judah that has been gathered to you to be scattered and the remnant of Judah destroyed?" **16** But Gedaliah son of Ahikam said to Johanan son of Kareah, "Do not do this thing, for you are telling lies about Ishmael."

Jeremiah 40 General Notes

Structure and formatting

Peace in Judah

After Babylon conquered Jerusalem, this chapter reveals an unfolding peace in the area. Ammon, who was supposed to be Judah's ally against Babylon, probably sought to distract Babylon from attacking them by ruining the peace in the region of Judah.

Jeremiah 40:1

The word came to Jeremiah from Yahweh

This idiom is used to announce that God gave messages to Jeremiah. See how you translated this in [Jeremiah 32:1]

Nebuzaradan

This is the name of a man. See how you translated this in [Jeremiah 39:9]

who were being carried into exile to Babylon

This can be stated in active form. Alternate translation: "whom the soldiers were about to take to Babylon as exiles"

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Jeremiah 40:2

General Information:
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Jeremiah 40:3

this thing
"this disaster"

Jeremiah 40:4

But now look!
Nebuzaradan says this to bring Jeremiah's attention to the present moment.

it is good in your eyes
"Eyes" here is a metonym for what the person thinks. Alternate translation: "it is what you consider to be right"

Jeremiah 40:5

Gedaliah ... Ahikam ... Shaphan
These are the names of men. See how you translated this in Jeremiah 39:14.

among the people
"among the Judeans"

it is good in your eyes
"Eyes" here is a metonym for what the person thinks. Alternate translation: "it is what you consider to be right"

Jeremiah 40:6

who were left behind in the land
"who stayed in Judah"

Jeremiah 40:7

Now
This marks a new part of the story.

those who had not been exiled to Babylon
This can be translated in active form. Alternate translation: "those whom the enemy soldiers had not sent to Babylon"

Jeremiah 40:8

Ishmael ... Nethaniah ... Johanan ... Jonathan ... Kareah ... Seraiah ... Tanhumeth ... Ephai ... Jaazaniah
These are the names of men.

Netophathite ... Maakathite
people from the regions of Netophah and Maakah

Jeremiah 40:9

took an oath to them
"swore to the Judean commanders"

Jeremiah 40:10

Look
"Listen carefully" or "Pay attention"

summer fruit
"fruit that becomes ripe during the summer"

you have occupied
"you have taken over." "Occupy" here is a military term. Gedaliah was talking to soldiers (Jeremiah 40:7) who may have conquered or otherwise taken control of cities.

Jeremiah 40:11

remnant of Judah
"remnant of the people of Judah"

had appointed ... over them
"had put ... in charge of them"

Gedaliah son of Ahikam son of Shaphan
See how you translated this in Jeremiah 39:14.

over them
"over the people of Judah"

Jeremiah 40:12

where they had been scattered
This can be translated in active form. Alternate translation: "where the Babylonians had driven them"

wine and summer fruit in great abundance
"a huge amount of grapes and summer fruit"

summer fruit
"fruit that becomes ripe during the summer." See how you translated this in Jeremiah 40:10.

Jeremiah 40:13

Johanan ... Kareah
See how you translated these names in [Jeremiah 40:8]

Gedaliah
See how you translated this man's name in [Jeremiah 39:14]

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Jeremiah 40:14

Do you realize that Baalis king of the people of Ammon sent Ishmael son of Nethaniah to murder you?
Johanan and the commanders use a rhetorical question to warn Gedaliah. It can be translated as a statement. Alternate translation: "You need to understand that Baalis king of the people of Ammon sent Ishmael son of Nethaniah to murder you!"

Baalis
This is the name of a man.

Ishmael ... Nethaniah
Translate these names as in Jeremiah 40:8.

Ahikim
See how you translated this name in Jeremiah 26:24.

Jeremiah 40:15

Johanan ... Kareah
See how you translated these men's names in [Jeremiah 40:8]

Gedaliah
See how you translated this name in Jeremiah 39:14.

Ishmael ... Nethaniah
See how you translated these men's names in Jeremiah 40:8.

No one will suspect me
"No one will think that I did it"

Why should he kill you?
Johanan uses a rhetorical question to try to change Gedaliah's thinking. It can be translated as a statement. Alternate translation: "You should not allow him to kill you."

Why allow all of Judah that has been gathered to you to be scattered and the remnant of Judah destroyed?
Johanan uses a rhetorical question to try to get Gedaliah to think about what will happen if Gedaliah does what Gedaliah is planning to do. Alternate translation: "If you do this, all of Judah that has been gathered to you will be scattered and the remnant of Judah will be destroyed."

all of Judah
The word "all" is a generalization. Alternate translation: "many of the people of Judah"

that has been gathered to you
This can be translated in active form. Alternate translation: "who have come to you" or "whom Yahweh has brought to you"

to be scattered
This can be translated in active form. Alternate translation: "to have the Chaldeans scatter them" or "to flee away to many different lands"

the remnant of Judah destroyed
This can be translated in active form. Alternate translation: "allow the Chaldeans to destroy the remnant of Judah" or "and allow the remnant of Judah to perish"

remnant of Judah
"remnant of the people of Judah." See how you translated this in Jeremiah 40:11.

Jeremiah 40:16

Ahikam
See how you translated this name in Jeremiah 26:24.

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Chapter 41

1 But it happened that in the seventh month Ishmael son of Nethaniah son of Elishama, from the royal family, and some officers of the king, came—ten men were with him—to Gedaliah son of Ahikam, at Mizpah. They ate food together there in Mizpah. **2** But Ishmael son of Nethaniah, and the ten men who were with him rose up and attacked Gedaliah son of Ahikam son of Shaphan, with the sword. Ishmael killed Gedaliah, whom the king of Babylon had put in charge of the land. **3** Then Ishmael killed all the Jews who were with Gedaliah in Mizpah and the Chaldean fighting men found there.

4 Then it was the second day after the killing of Gedaliah, but no one knew. **5** Some men came from Shechem, from Shiloh, and from Samaria—eighty men who had shaved their beard, torn their clothes, and cut themselves—with food offerings and frankincense in their hands to go to the house of Yahweh. **6** So Ishmael son of Nethaniah went out from Mizpah to meet them as they went, walking and weeping. Then it happened that as he encountered them, he said to them, "Come to Gedaliah son of Ahikam!" **7** It came about that when they came into the city, Ishmael son of Nethaniah slaughtered them and threw them into a pit, he and the men who were with him. **8** But there were ten men among them who said to Ishmael, "Do not kill us, for there are provisions of ours in a field: Wheat and barley, oil and honey." So he did not kill them with their other companions. **9** The cistern where Ishmael threw all the dead bodies that he had killed, was a large cistern that King Asa dug to make a defense against King Baasha of Israel. Ishmael son of Nethaniah filled it in with the dead. **10** Next Ishmael captured all the people who remained in Mizpah, the king's daughters and all the people who were left in Mizpah whom Nebuzaradan the chief guard had assigned to Gedaliah son of Ahikam. So Ishmael son of Nethaniah captured them and went to cross over to the people of Ammon.

11 But Johanan son of Kareah and all the army commanders with him heard of all the harm that Ishmael son of Nethaniah had done. **12** So they took all their men and went to fight against Ishmael son of Nethaniah. They found him at the great pool of Gibeon. **13** Then it happened that when all the people who were with Ishmael saw Johanan son of Kareah and all the army commanders who were with him, they were very happy. **14** So all the people whom Ishmael had captured at Mizpah turned around and went to Johanan son of Kareah.

15 But Ishmael son of Nethaniah fled with eight men from Johanan. He went to the people of Ammon. **16** Johanan son of Kareah and all the army commanders with him took from Mizpah all the people who had been rescued from Ishmael son of Nethaniah. This was after Ishmael had killed Gedaliah son of Ahikam. Johanan and his companions took the strong men, the fighting men, the women and children, and the eunuchs who had been rescued at Gibeon. **17** Then they went and stayed for a while in Geruth Kimham, which is near Bethlehem. They were going to go to Egypt **18** because of the Chaldeans. They were afraid of them since Ishmael son of Nethaniah had killed Gedaliah son of Ahikam, whom the king of Babylon had put in charge of the land.

Jeremiah 41 General Notes

Special concepts in this chapter

Life in Judah

This chapter explains what life was like in Judah after the Babylonian conquest. It was a difficult and dangerous time, but some of the faithful remained in the Promised Land. (See: faithful and promisedland)

Jeremiah 41:1

it happened that

This phrase is used here to mark the beginning of a new part of the story. If your language has a way for doing this, you could consider using it here.

in the seventh month

This is the seventh month of the Hebrew calendar. It is during the last part of September and the first part of October on Western calendars.

Ishmael son of Nethaniah

See how you translated these men's names in [Jeremiah 40:8]

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Elishama
This is the name of a man.

Jeremiah 41:2

Gedaliah son of Ahikam son of Shaphan
See how you translated these men's names in [Jeremiah 39:14]

in charge of the land
Here "land" represents the people. Alternate translation: "in charge of the people of Judah"

Jeremiah 41:3

Then Ishmael killed
Here "Ishmael" represents himself and the ten men with him. Alternate translation: "Then Ishmael and the ten men with him killed"

the Chaldean fighting men found there
This can be stated in active form. Alternate translation: "also the Chaldean soldiers there"

Jeremiah 41:4

the second day after
The word "second" is the ordinal form of the number 2. Possible meanings are 1) "the day after" or 2) "two days after"

Jeremiah 41:5

eighty men
"80 men"

in their hands
Having things in the hands here is probably a metaphor for carrying those things or having them in their possession. Alternate translation: "in their possession"

to go to the house of Yahweh
"to go worship Yahweh at his temple"

Jeremiah 41:6

to meet them
"to meet the 80 men"

Then it happened
This phrase is used here to mark where the action starts. If your language has a way for doing this, you could consider using it here.

Jeremiah 41:7

It came about that
This phrase is used here to mark an important event in the story. If your language has a way for doing this, you could consider using it here.

Ishmael son of Nethaniah slaughtered them and threw them into a pit, he and the men who were with him
It is stated it in Jeremiah 41:8 that Ishmael and his men did not kill all 80 men. You can state here that they killed most of the 80 men. Alternate translation: "Ishmael son of Nethaniah, and the men who were with him, killed most of the 80 men and threw them into a pit"

Jeremiah 41:8

ten men among them
The word "them" refers to the 80 men.

for there are provisions of ours in a field
It is implied that they would give their provisions to Ishmael and his men. Alternate translation: "for we will give you our provisions that we have hidden in a field"

provisions
supplies to be used to provide for future needs

Jeremiah 41:9

The cistern where Ishmael ... against King Baasha of Israel
This is background information about the cistern that Ishmael used. King Asa had his men dig the cistern so his people would have a water supply when King Baasha attacked them.

that King Asa dug
Here King Asa represents his men. Alternate translation: "that King Asa ordered his men to dig"

against King Baasha of Israel
Here King Baasha represents himself and his army. Alternate translation: "against Baasha, king of Israel, and his army"

Ishmael son of Nethaniah filled it
Here Ishmael represents himself and all of his men. Alternate translation: "Ishmael and his men filled it"

with the dead
This nominal adjective can be stated as an adjective. Alternate translation: "with those who were dead" or "with those they had killed"

Jeremiah 41:10

Ishmael captured
Here Ishmael represents himself and his men. Alternate translation: "Ishmael and his men captured"

Nebuzaradan
See how you translated this man's name in [Jeremiah 39:9]

went to cross over to the people of Ammon
"traveled towards the land of the Ammonites"

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Jeremiah 41:11

Ishmael son of Nethaniah
Here "Ishmael" represents himself and all of his men. Alternate translation: "Ishmael and his men"

Jeremiah 41:12

Ishmael son of Nethaniah ... found him
Here "Ishmael" represents himself and all of his men. Alternate translation: "Ishmael and his men ... found them"

Jeremiah 41:13

Then it happened that
This phrase is used here to mark an important event in the story. If your language has a way for doing this, you could consider using it here.

when all the people who were with Ishmael
Here "people" refers to those whom Ishmael and his men had captured.

Jeremiah 41:14

whom Ishmael had captured
Here "Ishmael" represents himself and all of his men. Alternate translation: "whom Ishmael and his men had captured"

Jeremiah 41:15

He went to the people of Ammon
"He" refers to Ishmael who represents himself and the eight men with him. Alternate translation: "They went to the people of Ammon"

Jeremiah 41:16

who had been rescued
This can be stated in active form. Alternate translation: "whom they had rescued"

This was after Ishmael had killed Gedaliah son of Ahikam
The author stops the story to refer to a previous event so that the order of events are understood.

the strong men, the fighting men
These both refer to soldiers. Alternate translation: "the soldiers"

who had been rescued at Gibeon
This can be stated in active form. Alternate translation: "whom they had rescued at Gibeon"

Jeremiah 41:17

they went
"Johanan, his companions, and all the people they rescued went"

Geruth Kimham
This is the name of a place.

Jeremiah 41:18

because of the Chaldeans
It is implied that they were afraid that the Chaldeans would attack them. Alternate translation: "because they thought the Chaldeans may attack them"

in charge of the land
Here "land" represents the people. Alternate translation: "in charge of the people of Judah"

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Chapter 42

1 Then all the army commanders and Johanan son of Kareah, Jezaniah son of Hoshaiah, and all the people from the least to the greatest approached Jeremiah the prophet. **2** They said to him, "Let our plea for favor come before you. Pray for us to Yahweh your God for these people who remain since we are so few in number, as you see. **3** Ask Yahweh your God to tell us the way we should go and what we should do." **4** So Jeremiah the prophet said to them, "I have heard you. Look, I will pray to Yahweh your God as you have requested. Whatever Yahweh answers, I will tell you. I will keep nothing back from you." **5** They said to Jeremiah, "May Yahweh be a true and faithful witness against us, if we do not do everything that Yahweh your God tells us to do. **6** Whether it is good or if it is bad, we will obey the voice of Yahweh our God, to whom we are sending you, so that it may be well with us when we obey the voice of Yahweh our God."

7 At the end of ten days, the word of Yahweh came to Jeremiah. **8** So Jeremiah called to Johanan son of Kareah and all the army commanders with him, and to all the people from the least to the greatest. **9** Then he said to them, "This is what Yahweh, the God of Israel—to whom you sent me so I might lay your pleas before him—says, **10** 'If you go back and live in this land, then I will build you and not tear you down; I will plant you and not pull you up, for I will relent concerning the disaster that I have brought on you. **11** Do not fear the king of Babylon, whom you are fearing. Do not fear him—this is Yahweh's declaration—since I am with you to save you and rescue you from his hand. **12** For I will give you mercy. I will have compassion on you, and I will bring you back to your land. **13** But suppose that you say, "We will not stay in this land"—if you do not listen to my voice, the voice of Yahweh your God. **14** Suppose that you say, "No! We will go to the land of Egypt, where we will not see any war, where we will not hear the sound of the ram's horn, and we will not go hungry for food. We will live there." **15** Now listen to this word of Yahweh, you remnant of Judah. Yahweh of hosts, God of Israel, says this, 'If you actually set out to go to Egypt, to go and live there, **16** then the sword that you fear will overtake you there in the land of Egypt. The famine that you are anxious about will pursue you to Egypt, and you will die there. **17** So it will happen that all the men who set out to go to Egypt to live there will die by sword, famine, or plague. There will be no survivor of them, no one to escape the disaster that I will bring on them.

18 For Yahweh of hosts, God of Israel, says this: Just as my wrath and my fury were poured out on the inhabitants of Jerusalem, in the same way my fury will be poured out on you if you go to Egypt. You will become an object of cursing and a horror, an object for speaking curses, and something dishonorable, and you will not see this place again.'" **19** Then Jeremiah said, "Yahweh has spoken concerning you—the remnant of Judah. Do not go to Egypt! You certainly know that I have been a witness against you today. **20** For you fatally deceived yourselves when you sent me to Yahweh your God and said, 'Pray to Yahweh our God for us. Everything that Yahweh our God says, tell us, and we will carry it out.' **21** For I have reported to you today, but you have not listened to the voice of Yahweh your God or to anything about which he sent me to you. **22** So now, you should certainly know that you will die by sword, famine, and plague in the place where you desired to go to live."

Jeremiah 42 General Notes

Special concepts in this chapter

Life in Babylon

The remaining army commanders, who scattered after the Babylonian victory, asked Jeremiah to ask Yahweh about where they should go. Yahweh encouraged them to go to Babylon because they would soon return to the Promised Land. They would be punished if they went to Egypt or anywhere else. (See: promisedland)

Jeremiah 42:1

Johanan ... Kareah

See how you translated these men's names in [Jeremiah 40:13]

Jezaniah ... Hoshaiah

These are the names of men.

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all the people from the least to the greatest
This is a way to refer to people from every social status. Here "least" and "greatest" represent those who are least important and those who are most important. Alternate translation: "all the people from every social status" or "all the people, including the least important and the most important people"

all the people
Most likely not every individual in the town went. The word "all" is a generalization that means very many people went. Alternate translation: "many other people"

Jeremiah 42:2

Let our plea for favor come before you
"Let us present our urgent request to you." The abstract noun "pleas" can be stated as a verb. Alternate translation: "Listen as we plead with you for your favor"

Jeremiah 42:3

General Information:
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Jeremiah 42:4

Look
"Pay attention to what I am about to tell you"

I will keep nothing back from you
The phrase "keep nothing back from you" is an idiom that means to tell someone everything. This can be stated in positive form. Alternate translation: "I will tell you everything the Lord tells me"

Jeremiah 42:5

May Yahweh be
This is a way of beginning an oath. Alternate translation: "We ask Yahweh to be" or "Yahweh will be"

true and faithful
Here these words share similar meanings. They describe Yahweh as a witness whom no one will be able to contradict. Alternate translation: "trustworthy"

Jeremiah 42:6

Whether it is good or if it is bad
The people mention both extremes to emphasize that they will obey no matter what Yahweh's answer is. Alternate translation: "Whatever he answers"

the voice of Yahweh our God
Here "voice" represents what Yahweh says. Alternate translation: "what Yahweh our God says" or "we will obey Yahweh our God"

Jeremiah 42:7

the word of Yahweh came to Jeremiah
This idiom is used to announce that God gave messages to Jeremiah. See how you translated a similar phrase in [Jeremiah 1:2]

Jeremiah 42:8

to all the people from the least to the greatest
This is a way to refer to people from every social status. Here "least" and "greatest" represent those who are least important and those who are most important. See how you translated this in [Jeremiah 42:1]

to all the people
Most likely not every individual in the town went. The word "all" is a generalization that means very many people went. Alternate translation: "to many other people"

Jeremiah 42:9

General Information:
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Jeremiah 42:10

I will build you and not tear you down
Yahweh refers to the people of Israel like a wall that can be built or torn down. Alternate translation: "I will cause you to prosper and I will not destroy you"

I will plant you and not pull you up
Yahweh uses another example to express how he will cause the people of Israel to prosper and not be destroyed. He refers to them like a plant in the same way he referred to them as a wall.

I will relent concerning the disaster that I have brought on you
A disaster is here spoken of as something that a person can put onto someone else. Alternate translation: "I have changed my mind about the disaster that I have caused to happen to you"

Jeremiah 42:11

to save you and rescue you
The words "save" and "rescue" mean the same thing and emphasize that Yahweh will, indeed, save. Alternate translation: "to save you completely"

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rescue you from his hand
Here the word "hand" refers to power and authority. Alternate translation: "rescue you from his power" or "rescue you from him"

Jeremiah 42:12

General Information:
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Jeremiah 42:13

if you do not listen to my voice, the voice of Yahweh your God
Here "voice" represents a command. To not obey is like the people did not hear Yahweh's command. Alternate translation: "if you do not obey my commands, even though I am Yahweh, your God"

Jeremiah 42:14

where we will not see any war, where we will not hear the sound of the ram's horn
Both of these phrases describe being at war by the ability to see or hear it. Alternate translation: "where we will not experience the hardships of war"

we will not go hungry for food
Being hungry for food is used to describe famine.

Jeremiah 42:15

Now
The word "now" does not mean "at this moment," but is used to draw attention to the important point that follows.

to this word of Yahweh
"to Yahweh's message"

Yahweh of hosts ... says this
Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

set out to go to
"depart for" or "leave for"

Jeremiah 42:16

the sword that you fear will overtake you
Here "the sword" represents war. The Israelites experiencing war even if they go to Egypt is spoken of as if the sword would chase after the people catch up with them. Alternate translation: "you will experience the terrible results of war"

The famine that you are anxious about will pursue you to Egypt
The Israelites experiencing famine even in Egypt is spoken of as if famine would chase after them. Alternate translation: "You worry about famine in Israel but if you go to Egypt you will suffer from famine there"

Jeremiah 42:17

all the men who set out
The men are used to refer to all the people because they are the leaders in their families. Alternate translation: "anyone who sets out"

the disaster that I will bring on them
Causing a disaster is spoken of as if disaster were an object that is brought to a person. Alternate translation: "the disaster that I will cause to happen to them"

Jeremiah 42:18

Yahweh of hosts ... says this
Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

my wrath and my fury were poured out on the inhabitants of Jerusalem
Yahweh punishing people because he is very angry is spoken of as if wrath and fury were liquids that he poured out on the people. This can be stated in active form. Alternate translation: "I became very angry and punished the people of Jerusalem"

my wrath and my fury
The words "wrath" and "fury" mean basically the same thing. Together they emphasize the intensity of his wrath. Alternate translation: "my terrible wrath"

in the same way my fury will be poured out on you
Yahweh punishing people because he is very angry is spoken of as if fury were a liquid that he pours out on the people. This can be stated in active form. Alternate translation: "I will became very angry and punish you"

You will become an object of cursing and a horror, an object for speaking curses, and something dishonorable
All of these statements mean basically the same thing and emphasize how badly the nations will treat the people of Judah after Yahweh punishes them. Alternate translation: "People will be terrified when they see what has happened to you. They will curse and mock you"

Jeremiah 42:19

I have been a witness against you
The phrase "been a witness against" is an idiom that means to give a warning. Alternate translation: "I have warned you"

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Jeremiah 42:20

we will carry it out
This is an idiom. Alternate translation: "we will do it"

Jeremiah 42:21

you have not listened
"you have not paid attention"

to the voice of Yahweh your God
Here "voice" represents what Yahweh commanded. Alternate translation: "to what Yahweh your God commanded"

Jeremiah 42:22

now
The word "now" does not mean "at this moment," but is used to draw attention to the important point that follows.

you will die by sword
Here "sword" represents war. Alternate translation: "you will die in warfare"

in the place where you desired to go to live
They desired to live in Egypt. This can be stated explicitly. Alternate translation: "in Egypt, where you thought you would be safe"

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Chapter 43

1 It happened that Jeremiah finished proclaiming to all the people all the words of Yahweh their God that Yahweh their God had told him to say. **2** Azariah son of Hoshaiah, Johanan son of Kareah, and all the arrogant men said to Jeremiah, "You are telling lies. Yahweh our God has not sent you to say, 'Do not go to Egypt to live there.' **3** For Baruch son of Neriah is inciting you against us to deliver us into the hand of the Chaldeans, for you to cause our death and to make us captives in Babylon." **4** So Johanan son of Kareah, all the princes of the army, and all the people refused to listen to Yahweh's voice to live in the land of Judah. **5** Johanan son of Kareah and all the army commanders took away all the remnant of Judah who had returned from all the nations where they had been scattered to live in the land of Judah. **6** They took the men and women, the children and the king's daughters, and every person whom Nebuzaradan, the commander of the king's bodyguards, had let remain with Gedaliah son of Ahikam son of Shaphan. They also took Jeremiah the prophet and Baruch son of Neriah. **7** They went to the land of Egypt, to Tahpanhes, because they did not listen to Yahweh's voice.

8 So the word of Yahweh came to Jeremiah in Tahpanhes, saying, **9** "Take some large stones in your hand, and, in the sight of some Jewish men, hide them in the mortar in the pavement at the entrance to Pharaoh's house in Tahpanhes." **10** Then say to them, "Yahweh of hosts, God of Israel, says this, 'See, I am about to send messengers to bring Nebuchadnezzar king of Babylon, my servant. I will place his throne over these stones that you, Jeremiah, have buried. Nebuchadnezzar will place his pavilion over them. **11** For he will come and attack the land of Egypt. Anyone who is assigned to death will be given to death. Anyone who is assigned to captivity will be taken captive. Anyone who is assigned to the sword will be given to the sword. **12** Then I will light a fire in the temples of Egypt's gods. Nebuchadnezzar will burn them or capture them. He will clean out the land of Egypt just as shepherds clean vermin off their clothes. He will go out from that place in victory. [1]**13** He will break the stone pillars at Heliopolis in the land of Egypt. He will burn the temples of Egypt's gods.'"

Footnotes

43:12 [1]Instead of

Jeremiah 43 General Notes

Special concepts in this chapter

They did not believe Jeremiah

After Jeremiah prophesied the destruction of Judah, the people did not believe him. Judah was conquered and destroyed. Even after this, the people did not believe they would be safe in Babylon as Jeremiah prophesied. This is shocking. (See: prophet and believe)

Babylon invades Egypt

Babylon is described as invading part of Egypt. This would have been unthinkable for the people. It would have gotten their attention.

Other possible translation issues in this chapter

Symbolic actions

Jeremiah's burial of the stones was intended to be a symbolic action for the people. This was supposed to teach the people a lesson.

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Jeremiah 43:1

It happened that
This phrase is used here to mark the beginning of a new part of the story. If your language has a way for doing this, you could consider using it here.

Jeremiah 43:2

Azariah
Possible meanings are 1) this is another name for Jezaniah in [Jeremiah 42:1]

Hoshaiah
See how you translated this man's name in [Jeremiah 42:1]

Johanan ... Kareah
See how you translated these men's names in [Jeremiah 40:13]

Jeremiah 43:3

inciting
to cause someone to act in a harmful or violent way

to deliver us into the hand of the Chaldeans
Here "hand" represents power or control. Alternate translation: "to give us over to the Chaldeans"

for you to cause our death and to make us captives in Babylon
The abstract noun "death" can be stated as "to kill." Alternate translation: "for you to cause the Chaldeans to either kill us or to take us as captives to Babylon"

Jeremiah 43:4

all the people
This probably did not include every individual there. The word "all" is a generalization that means many people. Alternate translation: "many of the people"

refused to listen to Yahweh's voice
Here "voice" represents commands. And here "to listen" means "to obey." Alternate translation: "would not obey Yahweh's command"

Jeremiah 43:5

where they had been scattered
This can be stated in active form. Alternate translation: "where Yahweh had scattered them"

Jeremiah 43:6

Nebuzaradan
See how you translated this man's name in [Jeremiah 39:9]

Gedaliah ... Ahikam ... Shaphan
See how you translated these men's names in [Jeremiah 39:14]

Jeremiah 43:7

Tahpanhes
See how you translated the name of this city in [Jeremiah 2:16]

Jeremiah 43:8

the word of Yahweh came to Jeremiah in Tahpanhes, saying,
The idiom "the word of Yahweh came to" is used to introduce a special message from God. See how you translated a similar phrase in [Jeremiah 1:4]

Jeremiah 43:9

in the sight of some Jewish men
The abstract noun "sight" can be expressed with the verb "watching." Alternate translation: "while some Jewish men are watching"

mortar
a substance used to hold bricks together

to Pharaoh's house
"to Pharaoh's royal building"

Jeremiah 43:10

Yahweh of hosts ... says this
Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

I will place his throne over these stones that you, Jeremiah, have buried. Nebuchadnezzar will place his pavilion over them
Both the king's "throne" and "pavilion" are used to refer to his royal authority. Alternate translation: "I will cause him to rule as king over the people of Egypt. He will place his throne and pavilion over these stones you have buried"

pavilion
a very large tent

Jeremiah 43:11

General Information:
Yahweh continues telling his message.

he will come
Here "he" refers to Nebuchadnezzar who represents his whole army. Alternate translation: "Nebuchadnezzar's army will come"

Anyone who is assigned to death will be given to death
The abstract noun "death" can be stated as "die." This can be stated in active form. Alternate

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translation: "Everyone will die whom I have decided must die"

Anyone who is assigned to captivity will be taken captive
This can be stated in active form. Alternate translation: "The Babylonians will take everyone captive whom I have decided must go into captivity"

Anyone who is assigned to the sword will be given to the sword
Here "sword" represents battle. This can be stated in active form. Alternate translation: "Everyone will die in battle whom I have decided will die in battle"

Jeremiah 43:12

Then I will light a fire
Here "I" refers to Yahweh. This represents Yahweh sending the Babylonian army to light a fire. Alternate translation: "Then I will cause the Babylonian army to light a fire"

Nebuchadnezzar will ... He will
Here Nebuchadnezzar represents his army. Alternate translation: "Nebuchadnezzar's army will ... They will"

burn them or capture them
"burn the Egyptian idols or take them"

He will clean out the land of Egypt just as shepherds clean vermin off their clothes
Taking or destroying everything in Egypt is compared to how a shepherd carefully cleans off his clothes. Alternate translation: "He will take or destroy everything valuable in Egypt just as a shepherd is careful to get every insect off of his clothes"

Jeremiah 43:13

Heliopolis
This is the name of a city. The name means "city of the sun." In this city was a temple where they worshiped a sun god.

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Chapter 44

1 The word came to Jeremiah concerning all the Jews who lived in the land of Egypt, the ones staying in Migdol, Tahpanhes, Memphis, and in Upper Egypt: **2** "Yahweh of hosts, God of Israel, says, 'You yourselves have seen all the disasters that I brought on Jerusalem and all the cities of Judah. See, they are ruins today. There is no one to live in them. **3** This is because of the wicked things they did to provoke me to anger by going to burn incense and to worship other gods. These were gods that neither they themselves, nor you, nor your ancestors knew.' **4** So I repeatedly sent all of my servants the prophets to them. I sent them to say, 'Stop doing these abominable things that I hate.' **5** But they did not listen. They refused to pay attention or turn from their wickedness in burning incense to other gods. **6** So my fury and my wrath were poured out and kindled a fire in the cities of Judah and the streets of Jerusalem. So they became ruins and devastations, as at this present day.' **7** So now Yahweh, the God of hosts and the God of Israel, says this, 'Why are you doing great wickedness against yourselves? Why are you causing yourselves to be cut off from among Judah—men and women, children and babies? No remnant of you will be left. **8** By your wickedness you have provoked me to anger with the deeds of your hands, by burning incense to other gods in the land of Egypt, where you have gone to live. You have gone there so that you will be destroyed, so that you will be a curse and a taunt among all the nations of the earth. **9** Have you forgotten the wickedness committed by your ancestors and the wickedness committed by the kings of Judah and their wives? Have you forgotten the evil committed by yourselves and your wives in the land of Judah and the streets of Jerusalem? **10** To this day, they still are not humbled. They do not honor my law or decrees that I placed before them and their ancestors, nor do they walk in them.'

11 Therefore Yahweh of hosts, God of Israel, says this, 'See, I am about to set my face against you to bring disaster to you and to destroy all of Judah. **12** For I will take the remnant of Judah that has set out to go to the land of Egypt to live there. I will do this so that they will all perish in the land of Egypt. They will fall by sword and famine. From the least to the greatest they will die by sword and famine. They will die and will become a curse, an object of horror—a curse and an insult. **13** For I will punish the people inhabiting the land of Egypt just as I punished Jerusalem with the sword, with famine, and with the plague, **14** so that none of the remnant of Judah who have gone to live in the land of Egypt will escape or survive or return to the land of Judah, to which they desire to return and live; and none of them will return except a few who escaped from there.'"

15 Then all the men who knew that their wives were burning incense to other gods, and all the women who were in the great assembly, and all the people who were living in Lower and Upper Egypt, answered Jeremiah. **16** They said, "About the word that you have told us in Yahweh's name—we will not listen to you. **17** For we will certainly do all the things that we said we would do—burn incense to the queen of heaven and pour out drink offerings to her just as we, our ancestors, our kings, and our leaders did in the cities of Judah and the streets of Jerusalem. Then we will be filled with food and will prosper, without experiencing any disaster. **18** When we refrained from doing these things, not offering incense to the queen of heaven and not pouring out drink offerings to her, we were all suffering poverty and were dying by sword and famine." **19** The women said, "When we were making incense offerings before the queen of heaven and pouring out drink offerings to her, was it against our husbands that we did these things, making cakes in her image and pouring out drink offerings to her?"

20 Then Jeremiah said to all the people—to the men and women, and all the people who answered him—he proclaimed and said, **21** "Did not Yahweh remember the incense that you burned in the cities of Judah and the streets of Jerusalem—you and your ancestors, your kings and leaders, and the people of the land? For Yahweh calls this to mind; it comes to his thoughts. **22** Then he was no longer able to bear it because of the wickedness of your practices, because of the abominations that you did. Then your land became a desolation, a horror, and a curse so there was no longer an inhabitant as at this present day. **23** Because you burned incense and sinned against Yahweh, and because you would not listen to his voice, his law, his statutes, or his covenant decrees, this disaster against you has happened as at this present day."

24 Then Jeremiah said to all the people and all the women, "Hear the word of Yahweh, all of Judah who are in the land of Egypt. **25** Yahweh of hosts, God of Israel, says this, 'You and your wives both have said with your mouths and carried out with your hands what you said, "We will certainly carry out the vows that we made to worship the queen of heaven, to pour out drink offerings to her." Now fulfill your vows; carry them out.' **26** So then, hear the word of Yahweh, all of Judah who are staying in the land of Egypt, 'See, I have sworn by my great name—says Yahweh. My name will no longer be called upon by the mouths

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of any of the men of Judah in all the land of Egypt, you who now say, "As the Lord Yahweh lives." **27** See, I am watching over them for disaster and not for good. Every person of Judah in the land of Egypt will perish by sword and famine until they are all finished. **28** Then the survivors of the sword will return from the land of Egypt to the land of Judah, only a small number of them. So all the remnant of Judah who went to the land of Egypt to live there will know whose word will stand—mine or theirs. **29** This will be the sign for you—this is Yahweh's declaration—that I am setting against you in this place, so that you will know that my words will certainly attack you with disaster.' **30** Yahweh says this, 'Look, I am about to give Pharaoh Hophra king of Egypt into the hand of his enemies and into the hand of those who seek to kill him. It will be the same as when I gave Zedekiah king of Judah into the hand of Nebuchadnezzar king of Babylon, his enemy who sought his life.'"

Jeremiah 44 General Notes

Important figures of speech in this chapter

Idiom

The people called Ashtoreth the goddess of the Canaanites, "the queen of heaven." (See: and prophet)

Jeremiah 44:1

The word came to Jeremiah

It is implied that the word that came to Jeremiah was from Yahweh. This idiom is used to introduce a special message from God. See how you translated a similar phrase in [Jeremiah 7:1]

Migdol

This is the name of a city.

Tahpanhes ... Memphis

Translate the names of these cities as you did in Jeremiah 2:16.

in Upper Egypt

This refers to the southern region of Egypt. It is sometime called "Pathros."

Jeremiah 44:2

Yahweh of hosts ... says

Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated a similar phrase in Jeremiah 6:6.

You yourselves have seen

The word "yourselves" is used for emphasis to specify the people of Judea who live in the land of Egypt.

all the disasters that I brought on Jerusalem and all the cities of Judah

Causing disasters is spoken of as if disasters were an object that can be put on something. Alternate translation: "all the disaster that I caused to happen to Jerusalem and all the cities of Judah"

See

"Look" or "Listen" or "Pay attention to what I am about to tell you."

Jeremiah 44:3

they did to provoke me to anger

"the people of Jerusalem and all the cities of Judah did to provoke me to anger"

they themselves

The word "themselves" is used for emphasis to specify the people of Jerusalem and the other cities of Judah. Alternate translation: "the people from the ruined cities"

Jeremiah 44:4

So I repeatedly sent

The word "I" refers to Yahweh.

Jeremiah 44:5

or turn from their wickedness in burning incense to other gods

To stop doing something is spoken of as if it were physically turning away from something. Alternate translation: "or to stop behaving wickedly by burning incense to other gods"

Jeremiah 44:6

my fury and my wrath were poured out

Becoming angry and punishing people is spoken of as if fury and wrath were liquids there could be poured on people. This can be stated in active form. Alternate translation: "I became very angry and punished them"

my fury and my wrath

The words "fury" and "wrath" mean basically the same thing and emphasize the intensity of his wrath. Alternate translation: "my terrible wrath"

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kindled a fire
Yahweh becoming angry and punishing the people of Judah is spoken of as his fury and wrath were a fire. Alternate translation: "my fury and wrath were like a fire" or "my punishment was like a fire"

they became ruins and devastations
The words "ruins" and "devastations" mean basically the same thing. Together they emphasize the complete devastation of Judah and Jerusalem. Alternate translation: "they became completely devastated"

as at this present day
This refers to the current time at which Yahweh was speaking this message.

Jeremiah 44:7

Why are you doing ... yourselves? Why are you causing ... and babies?
Yahweh uses these questions to rebuke the people for doing things that cause him to punish them. Alternate translation: "You are doing ... yourselves. You are causing ... and babies."

Why are you doing great wickedness against yourselves?
The abstract noun "wickedness" can be stated as "wicked." Alternate translation: "Why are you doing these wicked things that harm yourselves?" or "You are doing wicked things that cause terrible things to happen to you."

Why are you causing yourselves to be cut off from among Judah ... and babies?
Being separated from the people of Judah is spoken of as if the people are cut off from Judah the way a person may cut off a branch from a vine or cut off a piece of cloth. This can be stated in active form. Alternate translation: "Why are you causing me to remove you from the people of Judah ... and babies?" or "You are causing me to remove you from the people of Judah ... and babies."

Jeremiah 44:8

By your wickedness you have provoked me to anger with the deeds of your hands
The abstract noun "wickedness" represents actions that are "wicked." Here "hand" represents the whole person. Alternate translation: "You have offended me with the wicked things you have done"

You have gone there so that ... so that
"The result of going to Egypt is that ... and that"

you will be destroyed
This can be stated in active form. Alternate translation: "you will cause me to destroy you" or "you will destroy yourselves"

you will be a curse and a taunt among all the nations of the earth
Here "nations" represent the people. Alternate translation: "all the people of all the nations of the earth will curse you and hate you"

Jeremiah 44:9

Have you forgotten the wickedness committed by your ancestors and the wickedness committed by the kings of Judah and their wives?
Yahweh rebukes the people for not thinking about the wicked behavior of their ancestors and how Yahweh punished them. This can be stated in active form. Alternate translation: "Think about what happened to your ancestors and the kings of Judah and their wives when they did wicked things."

Have you forgotten the evil committed by yourselves and your wives in the land of Judah and the streets of Jerusalem?
Yahweh rebukes the people for not thinking about their own wicked behavior and how Yahweh punished them. This can be stated in active form. Alternate translation: "Think about what happened to you and your wives when you did evil things in the land Judah and the streets of Jerusalem."

the streets of Jerusalem
Jerusalem is referred to by the part of the city where people walk. This means the people did evil things in public places. Alternate translation: "Jerusalem" or "the public places of Jerusalem"

Jeremiah 44:10

they still are not humbled
"the people of Judah are still not humble." Yahweh is still speaking to the people of Judah, so this can be stated in second person. Alternate translation: "you are still not humble"

nor do they walk in them
Obeying the laws is spoken of as if it were walking in the laws. Alternate translation: "nor do they obey them" or "nor do you obey them"

Jeremiah 44:11

Yahweh of hosts ... says this
Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

I am about to set my face against you
This idiom means he "firmly decided." See how you translated a similar phrase in [Jeremiah 21:10]

set my face against
"stare angrily at"

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to bring disaster to you
Causing disaster to happen is spoken of as if disaster were an object that can be brought to someone. Alternate translation: "to cause disaster to happen to you"

Jeremiah 44:12

They will fall by sword and famine
Here "fall" means to die. And "sword" represents the enemies carrying weapons. Alternate translation: "Enemies will kill some of them and others will die of hunger"

From the least to the greatest
This is a way to refer to people from every social status. Here "least" and "greatest" represent those who are least important and those who are most important. Alternate translation: "all the people from every social status" or "all the people, including the least important and the most important people"

will die and will become a curse, an object of horror—a curse and an insult.
"people will be horrified because of what happened to the people of Judah, and people will mock and curse them"

Jeremiah 44:13

I punished Jerusalem
Here "Jerusalem" represents the people. Alternate translation: "I punished the people of Jerusalem"

with the sword, with famine, and with the plague
Here "sword" represents enemies carrying weapons. Alternate translation: "by causing enemies to kill some of them, others to starve to death, and others to die because of disease"

Jeremiah 44:14

none of them will return except a few who escaped from there
This double negative emphasizes that the few people who escaped from there would be the only ones who will return. Alternate translation: "the only ones of them who will return are the few who escaped from there"

Jeremiah 44:15

in the great assembly
"in the large crowd"

Lower ... Egypt
"Lower Egypt" refers to the northern region of Egypt.

Upper Egypt
This refers to the southern region of Egypt. It is sometime called "Pathros."

Jeremiah 44:16

About the word that you have told us in Yahweh's name —we will not listen to you
Here "in Yahweh's name" means "in Yahweh's authority" or "as Yahweh's representative." Alternate translation: "We will not obey this message that you say Yahweh told you to tell us"

Jeremiah 44:17

queen of heaven
This a title of a false goddess that the people of Judah worshiped. This goddess is also called "Asherah."

the streets of Jerusalem
Here "streets" represent the public places in Jerusalem. Alternate translation: "in the public places of Jerusalem" or "in Jerusalem"

Then we will be filled with food and will prosper, without experiencing any disaster
The people of Judah thought they would prosper because the queen of heaven would bless them if they worshiped her.

Then we will be filled with food
This can be stated in active form. Alternate translation: "Then we will have plenty of food"

Jeremiah 44:18

General Information:
The remnant of the people living in Egypt continue to speak. Beginning in 44:19, the women address Jeremiah.

were dying by sword and famine
Here "sword" represents enemies carrying weapons. Alternate translation: "enemy soldiers were killing some of us and some of us were dying of hunger"

Jeremiah 44:19

was it against our husbands that we did these things ... to her?
The women were claiming to be innocent because their husband approved of what they were doing. Alternate translation: "our husbands knew what we were doing ... to her."

cakes in her image
These were probably small cakes shaped like stars or the crescent moon.

Jeremiah 44:20

General Information:
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Jeremiah 44:21

Did not Yahweh remember ... of the land?
Jeremiah uses a question to scold the people. Alternate translation: "Yahweh certainly knew about ... of the land."

For Yahweh calls this to mind; it comes to his thoughts
Both of these phrases mean the same thing. They emphasize that Yahweh knows that the people were worshiping false gods. Alternate translation: "Yes, Yahweh knows what you were doing, and he does not forget"

Jeremiah 44:22

was no longer able to bear it
"was no longer able to tolerate it"

the wickedness of your practices
"the evil things you did" or "how evil what you did was." See how similar words are translated in Jeremiah 4:4.

because of the abominations that you did
The abstract noun "abominations" can be stated as "things he hated." Alternate translation: "because you did things that he hated"

Then your land became a desolation, a horror, and a curse so there was no longer an inhabitant as at this present day
This can be restated to remove the abstract nouns "a desolation," "a horror," and "a curse." Alternate translation: "Then Yahweh caused it so that no one lives in the land. He made it a desolate and horrifying place. People use its name to curse others. And this is how it is even to this day"

Jeremiah 44:23

burned incense
Why people burn incense can be stated clearly. Alternate translation: "burned incense to false gods"

you would not listen to his voice
Here "voice" refers to Yahweh's commands. Alternate translation: "you would not obey his commands"

Jeremiah 44:24

all of Judah
Here "Judah" represents the people. Alternate translation: "all the people of Judah"

Jeremiah 44:25

Yahweh of hosts ... says this
Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

have said with your mouths and carried out with your hands what you said
Here "mouths" and "hands" represent the whole person. Alternate translation: "have done what you promised to do when you said"

carry out the vows
"fulfill the vows" or "complete the vows"

Now fulfill your vows; carry them out
This is an ironic statement. Yahweh does not really want them to fulfill their vow to a false goddess. Yahweh knows they will not listen to him so he tells them to go ahead and do what they want. Alternate translation: "Very well! If that is what you want to do, then go fulfill your vows and do what you promised to do"

Now
The word "now" does not mean "at this moment," but is used to draw attention to the important point that follows.

Jeremiah 44:26

all of Judah
Here "Judah" represents the people. Alternate translation: "all the people of Judah"

My name will no longer be called upon by the mouths of any of the men of Judah in all the land of Egypt
Here "name" represents the whole being of Yahweh. And, "mouth" represents the whole person. This can be stated in active form. Alternate translation: "No person of Judah living in the land of Egypt will ever call upon me again"

As the Lord Yahweh lives
"as surely as the Lord Yahweh is alive." The people use this expression to show that what they say next is certainly true. This is a way of making a solemn promise. See how you transited "As Yahweh lives" [Jeremiah 4:2]

Jeremiah 44:27

Every person of Judah in the land of Egypt will perish by sword and famine until they are all finished
Here "Every person" is a generalization that means "very many people." Also, "sword" represents enemies carrying weapons. Alternate translation: "Nearly every person of Judah in the land of Egypt will die. Enemies will kill many of them and many of them will starve to death until there is very few of them left"

Jeremiah 44:28

Then the survivors of the sword
Here "sword" represents enemies carrying weapons. Alternate translation: "Then those whom the enemies do not kill"

Jeremiah 44:29

I am setting against you
This is an idiom. Alternate translation: "I am opposed to you"

my words will certainly attack you with disaster
Yahweh causing disaster on the people as he promised is spoken of as if his word would attack them. Alternate translation: "what I have said will happen and you will have a disaster"

Jeremiah 44:30

Look
"Listen" or "Pay attention"

I am about to give Pharaoh Hophra king of Egypt into the hand of his enemies and into the hand of those who seek to kill him
Here "hand" represents power or control. Alternate translation: "I will allow the enemies who want to kill Pharaoh Hophra, the king of Egypt, to defeat him"

Hophra
This is the name of a man.

when I gave Zedekiah king of Judah into the hand of Nebuchadnezzar king of Babylon, his enemy who sought his life
Here "hand" represents power or control. And, Nebuchadnezzar represents his whole army. The phrase "sought his life" is an idiom that means to want to kill someone. Alternate translation: "when I allowed the army of Nebuchadnezzar to defeat Zedekiah king of Judah"

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Chapter 45

1 This is the word that Jeremiah the prophet told Baruch son of Neriah. This happened when he wrote in a scroll these words from the mouth of Jeremiah in the fourth year of Jehoiakim son of Josiah, king of Judah. He said, **2** "Yahweh, God of Israel, says this to you, Baruch: **3** You have said, 'Woe is me, for Yahweh has added agony to my pain. My groaning has wearied me; I find no rest.' **4** This is what you must say to him: 'Yahweh says this: See, what I built, I am now tearing down. What I planted, I am now pulling up—I will do this throughout all the earth. **5** But are you hoping for great things for yourself? Do not hope for that. For see, disaster is coming on all humanity—this is Yahweh's declaration—but I am giving you your life as loot everywhere you will go.'"

Jeremiah 45 General Notes

Structure and formatting

This chapter forms a break in the narrative sequence. It records prophecies that have already occurred. (See: prophet)

Jeremiah 45:1

in the fourth year of Jehoiakim son of Josiah
This information can be placed at the beginning of 45:1, as in the UDB.

in the fourth year of Jehoiakim
The words "of the rule" are understood. Alternate translation: "in the fourth year of the rule of Jehoiakim"

fourth year
The word "fourth" is the ordinal form of the number four.

He said
"Jeremiah said to Baruch"

Jeremiah 45:2

General Information:
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Jeremiah 45:3

for Yahweh has added agony to my pain
"for I was already suffering and now Yahweh causes me to be sad as well"

My groaning has wearied me
The abstract noun "groaning" can be stated as "cry." Alternate translation: "I am tired because I cry so much"

Jeremiah 45:4

This is what you must say to him
Yahweh is telling Jeremiah what to say to Baruch.

Jeremiah 45:5

But are you hoping for great things for yourself?
Yahweh uses a question to state that he knows Baruch is hoping for others to treat him in a special way. Alternate translation: "I know you hope for great things for yourself." or "I know you hope others will honor you."

For see
"For understand" or "Be aware"

your life as loot everywhere you will go
Allowing Baruch to escape and remain alive is spoken of as if his life were plunder that he would take after a battle. See how you translated a similar phrase in [Jeremiah 21:9]

loot
things stolen from a place by force

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Chapter 46

1 This is the word of Yahweh that came to Jeremiah the prophet concerning the nations.

2 For Egypt: "This is about the army of Pharaoh Necho, king of Egypt that was at Carchemish by the Euphrates River. This was the army that Nebuchadnezzar king of Babylon defeated in the fourth year of Jehoiakim son of Josiah, king of Judah:

3 Get the small shields and the large shields ready,
and go forward to fight.
4 Put the harness on the horses;
mount up on the horses
and take your stand with your helmets on;
polish the spears and put on your armor.
5 What am I seeing here?
They are dismayed and are running away,
for their soldiers have been completely destroyed.
They are fleeing for refuge and are not looking back.
Terror is all around
—this is Yahweh's declaration—
6 the swift cannot run away,
and the soldiers cannot escape.
They stumble in the north
and fall beside the Euphrates River.

7 Who is this who rises like the Nile,
whose waters toss up and down like the rivers?
8 Egypt rises like the Nile,
like rivers of water that rise and fall.
Egypt says, 'I will go up and I will cover the earth.
I will destroy cities and their inhabitants.
9 Go up, horses.
Be angry, you chariots.
Let the soldiers go out,
Cush and Put, men skillful with a shield, and Lydia,
[1] men skillful at bending their bows.'
10 That day will be the day of vengeanc
for the Lord Yahweh of hosts,
and he will avenge himself on his foes.
The sword will devour and be satisfied.
It will drink its fill of their blood.
For there will be a sacrifice
to the Lord Yahweh of hosts
in the northern land by the Euphrates River.

11 Go up to Gilead and obtain medicine,
virgin daughter of Egypt.
It is useless that you put much medicine on yourself.
There is no cure for you.
12 The nations have heard of your disgrace.
The earth is filled with your cry of distress,
for soldier stumbles against soldier;
both of them fall together."

13 This is the word that Yahweh told Jeremiah the prophet when Nebuchadnezzar king of Babylon came and attacked the land of Egypt:

14 "Announce in Egypt,
and proclaim it in Migdol, Memphis, and Tahpanhes.
'Take your station and prepare yourself,
for the sword will devour those around you.'

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15 Why are your mighty ones facedown on the ground?
They will not stand,
because Yahweh has pushed them to the ground.
16 He increases the numbers of those who stumble.
Each soldier falls against the next one.
They are saying, 'Get up. Let us go home.
Let us go back to our own people,
to the land of our birth,
and away from the sword of the oppressor.'
17 They proclaimed there,
'Pharaoh the king of Egypt is only a noise,
one who has let his opportunity slip away.'

18 As I live—declares the King,
whose name is Yahweh of hosts—
someone will come like Mount Tabor
and Mount Carmel by the sea.
19 Pack for yourselves baggage to carry into exile,
you who live in Egypt.
For Memphis will become a waste;
it will be burned, and no one will live there.

20 Egypt is a very beautiful young cow,
but a stinging insect is coming from the north
It is coming.
21 The hired soldiers in her midst are like a fattened bull,
but they will also turn away and run away.
They will not stand together,
for the day of their disaster is coming against them,
the time of their punishment.
22 Egypt hisses like a snake and crawls away,
for her enemies are marching against her.
They are going toward her like woodcutters with axes.
23 They will cut down the forests
—this is Yahweh's declaration
—although it is very dense.
For the enemies will be more numerous than locusts,
unable to be counted.
24 The daughter of Egypt will be made ashamed.
She will be given into the hand of people from the north."

25 Yahweh of hosts, the God of Israel, says, "See, I am about to punish Amon of Thebes, Pharaoh, Egypt and her gods, her kings the Pharaohs, and those who trust in them. **26** I am giving them into the hand of the ones seeking their lives, and into the hand of Nebuchadnezzar king of Babylon and his servants. Then after this Egypt will be inhabited as in previous days—this is Yahweh's declaration.

27 But you, my servant Jacob, do not fear.
Do not be dismayed, Israel, for see,
I am about to deliver you from the faraway place,
and your descendants from the land of their captivity.
Jacob will return and be at ease;
he will rest secure, and there will be no more terror.
28 You, my servant Jacob, do not fear
—this is Yahweh's declaration
—for I am with you,
so I will bring complete destruction against all the nations
where I scattered you.
But I will not destroy you completely.
Yet I will discipline you justly
and will certainly not leave you unpunished."

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Footnotes

46:9 [1]Some modern English translations read,

Jeremiah 46 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 46:3-12, 14-24.

This begins a section where Jeremiah prophesies about other nations. (See: prophet)

Special concepts in this chapter

Justice

Much of Jeremiah is concerned with Yahweh's punishment of Judah. Yahweh used Egypt to punish Judah. Because Yahweh is just, he is going to punish Egypt for their evil deeds as well. (See: justice and evil and works)

Other possible translation difficulties in this chapter

Battle preparations

Jeremiah commands the Egyptian army to prepare for battle, even though they will not be able to defend themselves. Their punishment has already been determined by Yahweh.

Jeremiah 46:1

General Information:

Jeremiah often wrote prophecy in the form of poetry. Hebrew poetry uses different kinds of parallelism.

This is the word of Yahweh that came to Jeremiah

This idiom is used to introduce a special message from God. See how you translated this in [Jeremiah 14:1]

Jeremiah 46:2

For Egypt

This phrase indicates this message is intended for the nation of Egypt.

Necho

This is the name of a man.

Carchemish

This is the name of a city on the west bank of the Euphrates.

that Nebuchadnezzar king of Babylon

Here Nebuchadnezzar represents his army. Alternate translation: "that the army of Nebuchadnezzar king of Babylon"

in the fourth year of Jehoiakim

This refers to the fourth year of Jehoiakim's reign. This can be stated clearly. Alternate translation: "in the fourth year of the reign of Jehoiakim"

the fourth year

The word "fourth" is the ordinal form of "four."

Jeremiah 46:3

General Information:

This page has intentionally been left blank.

Jeremiah 46:4

Put the harness on the horses; mount up on the horses

A "harness" is a set of straps placed on a horse so that it can pull a chariot. Here "mount up on the horses" means that the soldiers rode in the chariots that the horses were pulling.

helmets

A helmet is armor which protects the head in battle.

polish the spears

This phrase means to "sharpen" the spear.

Jeremiah 46:5

General Information:

Jeremiah's vision for Egypt continues.

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What am I seeing here?
The word "I" here refer to Yahweh. Yahweh uses a question to introduce the vision and to draw attention to what he says next. This question can be translated as a statement. Alternate translation: "Look at what is happening here"

their soldiers have been completely destroyed
The phrase "completely destroyed" is an exaggeration for complete defeat. This may be translated in active form. Alternate translation: "the enemy has completely destroyed their soldiers" or "the enemy has killed all their soldiers"

Jeremiah 46:6

the swift cannot run away, and the soldiers cannot escape
These two phrases share similar meanings and emphasize that no one, not even the strongest and fastest, can escape. The nominal adjective "the swift" can be stated as an adjective. Alternate translation: "even the swiftest soldier cannot escape"

They stumble in the north and fall beside the Euphrates River
Both statements mean the same thing. Being and dying in battle is spoken of as if the soldiers stumble and fall. Alternate translation: "The Egyptian soldiers suffer defeat and die in the north by the Euphrates River"

Jeremiah 46:7

General Information:
Jeremiah continues quoting Yahweh's declaration to the nation of Egypt.

Who is this who rises like the Nile ... the rivers?
Yahweh uses a question to draw attention to what he is about to say concerning Egypt. This can be translated as a statement. Alternate translation: "Look at who rises like the Nile ... the rivers."

Jeremiah 46:8

Egypt rises like the Nile
The Nile river floods its banks once a year, covering the surrounding area with water. Yahweh compares the kingdom of Egypt to the Nile because the Egyptian people think they are mighty enough to destroy cities in all the lands.

Egypt rises ... Egypt says ... I will
Here "Egypt" represents all the people of Egypt. Alternate translation: "The Egyptians rise ... The Egyptians say ... We will"

Jeremiah 46:9

Go up, horses. Be angry, you chariots
Here "horses" and "chariots" represent the soldiers who use horses and chariots in battle. The leaders of Egypt are ordering their soldiers to start the battle. Alternate translation: "Go up to battle, you soldiers on horses. Fight furiously, you soldiers in chariots"

Let the soldiers go out, Cush and Put, men skillful with a shield
This command can be addressed directly to the soldiers. What they were to go out for can be stated clearly. Alternate translation: "You soldiers from Cush and Put, who are skillful with your shields, go out to battle"

Cush ... Put
These are biblical names for the countries of Ethiopia and Libya.

Lydia, men skillful at bending their bows
The ideas of soldiers and going out to battle are understood from earlier in the sentence. They can be repeated. This command can also be addressed directly to the soldiers. Alternate translation: "you soldiers from Lud, who are skillful at bending your bows, go out to battle"

Lydia
This is the name of the people group from the nation of Lydia.

skillful at bending their bows
The phrase "bend the bow" means to pull the string of the bow back with an arrow in order to shoot the arrow. Alternate translation: "skillful at shooting arrows from their bows" or "skillful with the bow and arrow"

Jeremiah 46:10

General Information:
Jeremiah's quotation of Yahweh's declaration to the nation of Egypt continues.

That day
This phrase refers to the day the Egyptians lose the battle to the Babylonians.

for the Lord Yahweh of hosts, and he will avenge himself on his foes
Yahweh speaks of himself in third person. This can be stated in first person. Alternate translation: "for me, Lord Yahweh of hosts, and I will avenge myself on my foes"

The sword will devour and be satisfied. It will drink its fill of their blood
This speaks of Yahweh's sword as if it were devouring people and drinking blood. Both these phrases are saying similar thing and are combined

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to emphasize that there will be complete destruction. Alternate translation: "I will completely destroy my enemy. It will be like my sword devours them and gets drunk on their blood"

The sword will devour
Yahweh punishing and killing his enemies is spoken of as if he would use a sword to kill them.

For there will be a sacrifice
Yahweh avenging himself by causing the Egyptians to lose in battle against the Babylonians is spoken of as if the Egyptian army would be a sacrifice to Yahweh. Alternate translation: "For the Egyptians will be like a sacrifice"

Jeremiah 46:11

General Information:
Yahweh finishes his declaration to Egypt.

Go up to Gilead and obtain medicine
Gilead was a region famous for having people skillful with medicine. Yahweh is mocking the Egyptians by telling them to go get medicine, but he knows it will not help them.

virgin daughter of Egypt
The people of Egypt are spoken of as if they were the virgin daughter of Egypt. Alternate translation: "people of Egypt"

Jeremiah 46:12

disgrace
This word means a condition of feeling ashamed or the loss of respect.

The earth is filled with your cry of distress
Here "earth" is a metonym for the people of the earth and a generalization for the people who know what has happened to Egypt. All the people of the earth hearing the Egyptians crying is spoken of as if their cry of distress filled the earth. Alternate translation: "All the people of the earth hear you crying"

for soldier stumbles against soldier; both of them fall together
Soldiers dying in battle is spoken of as if they were stumbling and falling down. Alternate translation: "for your soldiers die in battle"

Jeremiah 46:13

when Nebuchadnezzar king of Babylon
Here Nebuchadnezzar represents his army. Alternate translation: "when the army of Nebuchadnezzar king of Babylon"

the land of Egypt
Here "land" represents the people. Alternate translation: "the people of Egypt" or "the Egyptians"

Jeremiah 46:14

Migdol
Translate the name of this city as you did in [Jeremiah 44:1]

Memphis ... Tahpanhes
Translate the names of these cities as you did in [Jeremiah 2:16]

the sword will devour those around you
The word "sword" here represents soldiers carrying weapons. The enemy soliders killing people is spoken of as if their swords were devouring people. Alternate translation: "your enemies will kill people all around you"

Jeremiah 46:15

Why are your mighty ones facedown on the ground? They will not stand
Some Bibles translate this as "Why has Apis fled? Why did your bull not stand?" Apis was an Egyptian god that was represented by the form of a bull. The bull is often a symbol for strength. That is why the ULB and other versions of the Bible translate this as "strong ones" or "mighty ones," which refers to soldiers.

Why are your mighty ones facedown on the ground? They will not stand
Yahweh uses a question to mock the strength of the Egyptian soldiers. This question can be translated as a statement. Alternate translation: "Your soldiers are facedown on the ground and will not stand"

Jeremiah 46:16

He increases the numbers of those who stumble
"Yahweh causes more and more of your soldiers to stumble"

the land of our birth
"the land where we were born"

away from the sword of the oppressor
Here "sword" represents the enemy soldiers who are carrying weapons. Alternate translation: "away from the soldiers that are oppressing us"

Jeremiah 46:17

They proclaimed there
Possible meanings are 1) "they" refers to people in general who are in Egypt or 2) "they" refers to the foreign soldiers who are fleeing to their native lands of Cush, Put, and Lud.

Pharaoh the king of Egypt is only a noise, one who has let his opportunity slip away
These two phrases are saying that the nation of Egypt has become of little importance. The phrase "only a noise" is an idiom that means a person says

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he will do something but he does not do it. Alternate translation: "Pharaoh brags much but cannot do what he brags he will"

Jeremiah 46:18

declares the King
Here "King" refers to Yahweh. This can be stated in first person. Alternate translation: "this is what I, the King, declare"

someone will come like Mount Tabor and Mount Carmel by the sea
This refers to the nation of Babylon who will be as overwhelming to the nation of Egypt as the these two mountains are to the plains that surround them.

Mount Tabor
This is the name of a mountain in the northern part of Israel.

Jeremiah 46:19

Pack for yourselves baggage to carry into exile
"Prepare to go into exile"

Jeremiah 46:20

Egypt is a very beautiful young cow
The nation of Egypt, which was very strong and prosperous, is spoken of as if it were a beautiful young cow. Alternate translation: "Egypt is like a very beautiful heifer"

but a stinging insect
The enemy army coming to attack the Egyptians is spoken of as if the army were an insect that stings. Alternate translation: "but a powerful army like a stinging insect"

Jeremiah 46:21

soldiers in her midst are like a fattened bull
The writer compares soldiers to "fattened bulls" because the soldiers are well cared for by the Egyptians just as a farmer takes care of a bull and makes it fat.

They will not stand together
To "stand together" is an idiom meaning to remain united. The writer is saying that the soldiers will not fight as a unit but will run away thinking only of saving themselves.

the day of their disaster is coming against them
This speaks of a day as if it travels and arrives in a location. Alternate translation: "they will experience disaster on that day"

Jeremiah 46:22

Egypt hisses like a snake and crawls away
The inability of the Egyptians to do anything to stop their enemy is spoken of as if they were snakes that can only hiss and crawl away.

They are going toward her like woodcutters with axes
The enemies coming with the weapons to destroy the Egyptians is spoken of as if they were woodcutters with axes preparing to cut down a tree.

Jeremiah 46:23

They will cut down the forests ... although it is very dense
This continues speaking of the enemy army attacking the Egyptians as if the army were woodcutters cutting down trees. Alternate translation: "The enemy army will kill many Egyptians like woodcutters cutting down a forest ... even though there are very many trees"

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

locusts
This is a type of insect that travels in very large groups and can cause great destruction by eating crops.

unable to be counted
This can be stated in active form. Alternate translation: "no one will be able to count them"

Jeremiah 46:24

The daughter of Egypt will be made ashamed
The people of Egypt are spoken of as if they were the daughter of Egypt. This can be stated in active form. Alternate translation: "The enemy army will humiliate the people of Egypt"

She will be given into the hand of people from the north
Here "hand" represents power or control. This can be stated in active form. Alternate translation: "I, Yahweh, will allow the people from the north to defeat the Egyptians"

Jeremiah 46:25

Amon of Thebes
"Amon" is the king of the Egyptian gods. "Thebes" is the capital of the northern part of Egypt, and here it represents the people of Thebes. Alternate translation: "Amon, god of Thebes" or "Amon, god of the people of Thebes"

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Egypt and her gods
Here "Egypt" represents the people. Alternate translation: "all the people of Egypt and the gods they worship"

Jeremiah 46:26

I am giving them into the hand of the ones seeking their lives
Here "hand" represents power or control. The phrase "seeking their lives" is an idiom that mean to want to kill someone. Alternate translation: "I will allow those who are wanting to kill them to defeat them"

and into the hand of Nebuchadnezzar king of Babylon and his servants
Here "hand" represents power or control. "Nebuchadnezzar ... his servants" names specifically "the ones seeking their lives." Alternate translation: "that is, I will allow Nebuchadnezzar king of Babylon and his servants to defeat the Egyptians"

Then after this Egypt will be inhabited
This can be stated in active form. Alternate translation: "Then after this, people will live in Egypt again"

Jeremiah 46:27

my servant Jacob, do not fear. Do not be dismayed, Israel
These two phrases mean the same thing. Here "Jacob" and "Israel" represent the people of Israel. Yahweh is emphasizing that the people should not be afraid. Alternate translation: "people of Israel, my servants, do not be afraid"

from the land of their captivity
"from the land where they are captives"

Jacob will return and be at ease; he will rest secure, and there will be no more terror
See how you translated this in Jeremiah 30:10.

no more terror
"no one to terrify him"

Jeremiah 46:28

I will bring complete destruction against all the nations
The abstract noun "destruction" can be stated using the verb "destroy." Alternate translation: "I will completely destroy all the nations"

will certainly not leave you unpunished
This can be stated in positive form. Alternate translation: "will certainly punish you"

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Chapter 47

1 This is the word of Yahweh that came to Jeremiah the prophet concerning the Philistines. This word came to him before Pharaoh attacked Gaza.

2 "Yahweh says this:

See, floods of water are rising in the north.
They will be like an overflowing river!
Then they will overflow the land and everything in it,
its cities and its inhabitants!
So everyone will shout for help,
and all the inhabitants of the land will howl.
3 At the sound of the stamping of their strong horses' hooves,
at the roar of their chariots and the noise of their wheels,
fathers will not help their children
because of the weakness of their own hands.
4 For the day is coming that will devastate all of the Philistines,
to cut off from Tyre and Sidon
every survivor who wants to help them.
For Yahweh is devastating the Philistines,
those who remain from the island of Caphtor.
5 Baldness will come upon Gaza.
Ashkelon has been silenced.
You remnant in their valley,
how long will you cut yourself?

6 Woe, sword of Yahweh!
How long will it be until you become silent?
Go back to your scabbard!
Stop and be silent.
7 How can it rest when Yahweh has commanded it,
when he has appointed it to attack Ashkelon
and the coastlands along the sea?"

Jeremiah 47 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 47:2-7.

Jeremiah's prophesies about other nations continue in this chapter. (See: prophet)

Important figures of speech in this chapter

Flood waters

This chapter uses the imagery of a flood to describe the enemies who conquer the Philistines. Their destruction will be swift and complete.

Jeremiah 47:1

This is the word of Yahweh that came to Jeremiah

The idiom "the word of Yahweh that came to" is used to introduce a special message from God. See how you translated this in [Jeremiah 14:1]

This word came to him

The idiom "this word came to" is used to introduce a special message from God. Alternate translation: "Yahweh gave this message to Jeremiah" or "Yahweh spoke this message to Jeremiah"

before Pharaoh

Here "Pharaoh" represents the Egyptians army. Alternate translation: "before Pharaoh's army"

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Jeremiah 47:2

See
The word "see" alerts us to pay attention to what is about to be said.

floods of water are rising in the north. They will be like an overflowing river!
The two phrases have a similar meaning. The enemy army is spoken of as if it were a flood. Alternate translation: "an army in the north will come like a flood. They will be powerful like an overflowing river"

they will overflow the land
This continues speaking of the army from the north as an overflowing river. Alternate translation: "like an overflowing river, the army from the north will destroy the land"

Jeremiah 47:3

At the sound of the stamping of their strong horses' hooves, at the roar of their chariots and the noise of their wheels
Together these represent the sounds of an oncoming army.

at the roar of their chariots and the noise of their wheels
These two phrase have similar meanings and they are combined to emphasize the loud noise they will make. Alternate translation: "at the very loud sound of the wheels of the chariots"

Jeremiah 47:4

For the day is coming that will devastate all of the Philistines, to cut off from Tyre
This speaks of a day as if it were something that travels and arrives in a place. Alternate translation: "For on that day, the enemy army will devastate all of the Philistines and cut off from Tyre"

to cut off from Tyre and Sidon every survivor who wants to help them
Removing someone is spoken of as if they were cut off the way a person may cut a branch from a tree or a piece of cloth from a garment. Alternate translation: "to remove anyone who may want to help Tyre and Sidon"

Caphtor
This is the name of an island of the northern region of the Philistines.

Jeremiah 47:5

Baldness will come upon Gaza
The abstract noun "baldness" can be stated as "bald." "Gaza" represents the people. Alternate translation: "The people of Gaza will shave their heads bald"

Baldness
The shaving of the entire head or portions of the head is a sign of great sorrow practiced by idol worshipers in nations such as Philistia.

Ashkelon has been silenced
Possible meanings are 1) the people are silent because they are mourning or 2) this is a euphemism that means the enemy soldiers has killed them.

You remnant in their valley, how long will you cut yourself?
"You people who remain in their valley, how long will you cut yourselves?"

their valley
the valley in which the Philistines of Gaza and Ashkelon lived

how long will you cut yourself?
Yahweh uses a question to emphasize that the people of Ashkelon will never stop mourning. Yahweh speaks to the people as if he were speaking to one woman, who is a metaphor for the city itself. This question can be translated as a statement. Alternate translation: "you will forever cut yourself."

cut yourself
The cutting of one's skin was another practice done by the idol worshipers when they mourned the dead. Alternate translation: "cut yourself in mourning"

Jeremiah 47:6

sword of Yahweh! How long will it be until you become silent? Go back to your scabbard! Stop and be silent.
The Philistines speak to the sword of Yahweh as if it were a person who could hear them. Alternate translation: "Yahweh, you who are holding your sword! When will you stop striking us with your sword? Stop your sword and put it back in its scabbard!"

sword of Yahweh
Yahweh punishing the Philistines by sending the army from the north is spoken of as if Yahweh were striking them with a sword.

How long will it be until you become silent?
The people of the Philistines use this question to express their deep frustration about the devastation caused by their enemies. This may be translated as a statement. Alternate translation: "Please be silent!" or "Please, Yahweh, stop striking us with your sword!"

you become silent
A sword makes a noise as it slashes back and forth. Asking the sword to be silent means to ask it to

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stop slashing and killing. Alternate translation: "you rest" or "you stop slashing"

scabbard
This is the case used to protect the blade of a sword.

Jeremiah 47:7

How can it rest ... along the sea?
Here Jeremiah is speaking. He continues speaking of the sword of Yahweh as if it were a person who could rest. Yahweh punishing the Philistines by sending the army of the north is spoken of as if Yahweh were striking the people with a sword. This can be translated as a statement. Alternate translation: "It cannot rest ... along the sea."

How can it rest when Yahweh has commanded it, when he has appointed ... the sea?
Jeremiah uses a question to mean that the sword cannot stop since Yahweh has commanded it to continue killing. This question can be translated as a statement. Alternate translation: "It cannot stop, for Yahweh has commanded it. He has appointed ... the sea."

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Chapter 48

1 To Moab, Yahweh of hosts, God of Israel, says this,

"Woe to Nebo, for it has been devastated.
Kiriathaim has been humiliated and captured.
Her fortress has been disgraced and crushed.
2 The honor of Moab is no more.
Their enemies in Heshbon plotted disaster against her.
They said, 'Come and let us destroy her as a nation.
Madmen will also perish
—a sword will go after you.'
3 Listen! A sound of an outcry is coming from Horonaim,
where there is ruin and great destruction.
4 Moab has been destroyed.
Her children have made their cries heard.
5 They go up the hill of Luhith weeping,
for on the way down to Horonaim,
screams are heard because of the destruction.
6 Flee! Save your lives
and become like a juniper bush in the wilderness.
7 For because of your trust in your practices
and your wealth
you also will be captured.
Then Chemosh will go away into captivity
together with his priests and leaders.
8 For the destroyer will come to every city;
no city will escape.
So the valley will perish
and the plain will be devastated,
as Yahweh has said.
9 Give wings to Moab,
for she must certainly fly away.
Her cities will become a wasteland,
where there is no one to live in them.

10 May anyone who is lazy in doing Yahweh's work
be cursed!
May anyone who keeps his sword back from shedding blood
be cursed!

11 Moab has rested secure since he was young.
He is like his wine that has never been poured from pot to pot.
He has never gone into captivity.
Therefore he tastes as good as ever;
his flavor remains unchanged.
12 So see, the days are coming
—this is Yahweh's declaration
—when I will send him those who will tip him over
and pour out all his pots and shatter his jars.
13 Then Moab will be ashamed of Chemosh
just as the house of Israel was ashamed of Bethel,
their object of trust.

14 How can you say,
'We are soldiers, powerful fighting men'?
15 Moab will be devastated and its cities attacked.
For its finest young men
have gone down to the place of slaughter.
This is the king's declaration!

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Yahweh of hosts is his name.
16 Moab's disaster is soon to happen;
calamity is hurrying quickly.
17 All you who are around Moab, wail;
and all you who know its fame, shout this,
'Woe, the strong staff,
the honored rod, has been broken.'

18 Come down from your honored place
and sit on the dry ground,
you daughter living in Dibon.
For the destroyer of Moab will come up against you,
he will ruin your strongholds.
19 Stand on the road and watch,
you people who live in Aroer.
Ask the ones who are fleeing and escaping.
Say, 'What has happened?'
20 Moab has been shamed,
for it has been shattered.
Howl and lament;
shout for help.
Tell it to people by the Arnon River
that Moab has been devastated.
21 Now punishment has come to the hill country,
to Holon, Jahzah, and Mephaath,
22 to Dibon, Nebo, and Beth Diblathaim,
23 to Kiriathaim, Beth Gamul, and Beth Meon,
24 To Kerioth and Bozrah,
and to all the cities in the land of Moab—
the farthest and the closest cities.
25 The horn of Moab has been hacked off;
its arm has been broken
—this is Yahweh's declaration.

26 Make him drunk,
because he acted proudly against Yahweh.
Let Moab wallow in his vomit,
and let him be an object of ridicule.
27 For did not Israel become an object for laughter to you?
Was he found among thieves,
so that you shook your head at him
as often as you spoke about him?
28 Abandon the cities and camp on the cliffs,
inhabitants of Moab.
Become like a dove that is nesting
over the mouth of a hole in the rocks.

29 We have heard of Moab's pride
—his arrogance,
his haughtiness, his pride,
his self-glory and the conceit in his heart.
30 This is Yahweh's declaration
—I myself know his arrogant speech,
which amounts to nothing, like his deeds.
31 So I will howl a lament for Moab,
and I will shout in sorrow for all of Moab.
I will lament for the people of Kir Hareseth.
32 I will weep for you more than I did for Jazer,
vine of Sibmah!
Your branches passed across the Salt Sea
and reached as far as Jazer.

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The destroyer has attacked
your summer fruit and your grapes.
33 So celebration and rejoicing have been taken away
from the fruit trees and the land of Moab.
I have put an end to the wine from their winepresses.
They will not tread with joyful shouts.
Any shouts will not be shouts of joy.

34 From the shouts at Heshbon as far as Elealeh
their sound is heard at Jahaz,
from Zoar to Horonaim and Eglath Shelishiyah,
since even the waters of Nimrim have become desolate.
35 For I will put an end to anyone in Moab
who makes sacrifices on the high places
and burns incense to his gods
—this is Yahweh's declaration.
36 So my heart is lamenting for Moab like a flute.
My heart is lamenting like flutes
for the people of Kir Hareseth.
The riches they gained are gone.
37 For every head is bald and every beard shaved.
Incisions are on every hand,
and sackcloth is around their waists.
38 There is mourning everywhere,
on every flat roof of Moab and in Moab's plazas.
For I have destroyed Moab like pots that no one wants
—this is Yahweh's declaration.
39 How it has been shattered!
How they howl in their lamenting!
Moab turns its back in shame!
So Moab will become an object of derision
and a terror to all those who are around him."

40 For Yahweh says this,

"See, the enemy will come flying like an eagle,
spreading out his wings over Moab.
41 Kerioth has been captured,
and its strongholds have been seized.
For in that day the hearts of Moab's soldiers
will be like the hearts of women in birth labor.
42 So Moab will be destroyed and be no longer a people,
because he made himself to be great against Yahweh.
43 Terror, the pit, and a trap are coming on you,
inhabitant of Moab
—this is Yahweh's declaration.
44 Anyone who flees because of terror will fall into the pit,
and anyone who climbs out of the pit
will be caught in the trap
for I will bring this on them, the people of Moab,
in the year of my vengeance against them
—this is Yahweh's declaration.

45 The ones who flee will stand in the shadow of Heshbon
without any strength,
for fire will go out from Heshbon,
flame from the middle of Sihon.
It will devour the forehead of Moab
and the scalps of the boastful people.
46 Woe to you, Moab!
Chemosh's people are destroyed,
For your sons are taken as captives

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and your daughters into captivity.

47 But I will reverse the captivity of Moab in later days
—this is Yahweh's declaration."

The judgment on Moab ends here.

Jeremiah 48 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 48:1-25, 28-33, 39-47.

Jeremiah's prophesies about other nations continue in this chapter. (See: prophet)

Special concepts in this chapter

Obeying Yahweh

Moab worshiped and served other gods. Despite this, Yahweh expected every nation to worship and serve him and him alone. They were punished because of it. (See: falsegod)

Jeremiah 48:1

General Information:

Jeremiah often wrote prophecy in the form of poetry. Hebrew poetry uses different kinds of parallelism.

To Moab

Here "Moab" represents the people. Alternate translation: "To the people of Moab"

Yahweh of hosts ... says this

Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

Woe to Nebo, for it has been devastated

Here "Nebo" represents the people. Alternate translation: "How terrible it is for the people of Nebo, for their city is devastated"

Nebo

This is the name of a city near Mount Nebo in Moab.

Kiriathaim has been humiliated

Here "Kiriathaim has been humiliated" represents the people being humiliated. This can be stated in active form. Alternate translation: "The enemy has captured the city of Kiriathaim and humiliated the people who live there"

Kiriathaim

This is the name of a city in Moab.

Her fortress has been disgraced

Here "fortress has been disgraced" represents the people being disgraced. This can be stated in active form. Alternate translation: "The enemy has destroyed the fortress in Kiriathaim and disgraced its people"

Jeremiah 48:2

The honor of Moab is no more

"People no longer honor Moab" or "People no longer praise Moab"

Heshbon

This is the name of a city.

Madmen will also perish

"Madmen" here is a town in Moab. The name of the city has nothing to do with the English word "madmen." Alternate translation: "Their enemies will destroy the city of Madmen"

a sword will go after you

Here "sword" represents the enemy army carrying weapons. Alternate translation: "your enemies will chase after you and kill you"

Jeremiah 48:3

General Information:

Jeremiah continues to tell of the destruction of Moab.

Horonaim

This is the name of a town in the south of Moab.

ruin and great destruction

These two terms mean the same thing. Together they emphasize complete destruction.

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Jeremiah 48:4

Moab has been destroyed
This can be stated in active form. Alternate translation: "The enemy army has destroyed Moab"

Her children
Possible meanings are 1) the children who lived in Moab or 2) "children" is a metonym that represents the people of Moab in general. Alternate translation: "The people of Moab"

Jeremiah 48:5

Luhith
This is the name of a place in Moab.

because of the destruction
The abstract noun "destruction" can be stated as "destroyed." Alternate translation: "because their town is destroyed"

Jeremiah 48:6

Save your lives
The word "your" refers to the people of Moab.

become like a juniper bush in the wilderness
The people fleeing from their cities into the desert is compared to a bush or shrub that grows in the desert. Alternate translation: "become like a shrub that grows in the wilderness"

Jeremiah 48:7

because of your trust
The abstract noun "trust" can be stated as a verb. Alternate translation: "because you trusted"

in your practices
"in your own efforts" or "in your own work"

you also will be captured
This can be stated in active form. Alternate translation: "the enemy army will also capture you"

Then Chemosh will go away into captivity
"Chemosh" is the chief god of the Moabites. This means the enemy army will take the idol of Chemosh that the people made to worship. Alternate translation: "The enemy army will take your god Chemosh as a captive"

Jeremiah 48:8

For the destroyer will come to every city
Here "the destroyer" represents the enemy army. Alternate translation: "For the enemy army will come to every city and destroy it"

no city will escape
Here "city" represents the people. Alternate translation: "no people from any city will escape"

So the valley will perish and the plain will be devastated
Here "valley" and "plain" represent the cities and the people in those places Alternate translation: "So the enemy army will destroy everything in the valleys and on the plains"

Jeremiah 48:9

Give wings to Moab, for she must certainly fly away
Helping the people is spoken of as if they would put wings on the people so that could fly away. Alternate translation: "Help the people of Moab to escape as if you were giving them wings to fly away"

Give wings to Moab, for she must certainly fly away
The translation of the original language is uncertain. Some Bibles translate this as "Set up a tombstone for Moab, for the enemy will certainly destroy it." Other Bibles translate it as "Put salt on the cities of Moab, for the enemy will completely destroy it." Enemies through salt on ruins to keep thing from ever growing there again.

Jeremiah 48:10

from shedding blood
Here "blood" represents a person's life. And "shedding blood" is an idiom that means to kill. Alternate translation: "from killing people"

Jeremiah 48:11

Moab has rested secure since he was young ... He is ... his wine ... He has never gone ... he tastes ... his flavor
Here Yahweh speaks of Moab as if it were a man. Here it represents the people of Moab. All occurrences of "he" and "his" can be stated as "they," "their," or "them." Alternate translation: "Even from their earliest times, the people of Moab have rested secure ... They are ... their wine ... They have never gone ... they tastes ... their flavor"

He is like his wine that has never been poured from pot to pot
For wine to taste good, it has to be left undisturbed for a long time and not poured from one pot to another. Yahweh compares the people of Moab, who are prosperous because no one has ever conquered them and taken them as captives, to wine that is undisturbed and has a good flavor.

Jeremiah 48:12

So see, the days are coming
"Listen carefully because there will be a time"

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this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

I will send him those who will tip him over and pour out all his pots and shatter his jars
The enemy army defeating the people of Moab and taking them as captives is spoken of as if the people of Moab are wine and someone will come and pour them out and break the wine jars. Alternate translation: "I will send an army that will destroy them as if they were pouring out wine and breaking the jars"

send him ... tip him over ... his pots ... his jars
Here Yahweh speaks of Moab as if it were a man. Here it represents the people of Moab. All occurrences of "he," "his," and "him" in 48:11-12 can be stated as "they," "their," or "them." Alternate translation: "send them ... tip them over ... their pots ... their jars"

Jeremiah 48:13

Then Moab
Here "Moab" represents the people. Alternate translation: "Then the people of Moab"

Chemosh
Chemosh is the chief god of the Moabites. See how you translated this name in [Jeremiah 48:7]

the house of Israel
The word "house" is a metonym for the family that lives in the house. In this case it refers to Israel's descendants. See how you translated this in Jeremiah 2:4. Alternate translation: "the Israelites" or "the Israelite people group"

Bethel
This could be the name of 1) the city in which the Israelites worshiped a golden calf or 2) a false god the Israelites worshiped.

Jeremiah 48:14

How can you say, 'We are soldiers, powerful fighting men'?
Here Yahweh is speaking to the soldiers of Moab. Yahweh uses a question to rebuke the soldiers. Alternate translation: "No longer can you say, 'We are soldiers, powerful fighting men.'"

Jeremiah 48:15

Moab will be devastated and its cities attacked
This can be stated in active form. Alternate translation: "The enemy army will devastate Moab and attack its cities"

its finest young men have gone down to the place of slaughter
The best men of Moab going to battle and being killed is spoken of as if they were animals taken to a place to be slaughtered. Alternate translation: "their fine young men will all be slaughtered" or "the enemy army will kill all of the finest men of Moab"

This is the king's declaration
Here "king" refers to Yahweh. This can be stated in first person. See how you translated this in [Jeremiah 46:18]

Jeremiah 48:16

Moab's disaster is soon to happen; calamity is hurrying quickly
These two sentences mean basically the same thing and emphasize that Moab's destruction will happen very soon. Alternate translation: "Moab's enemies will destroy her very soon"

calamity is hurrying quickly
Something terrible happening soon is spoken of as if calamity were something that could move quickly to a place. Alternate translation: "terrible things will happen very soon"

Jeremiah 48:17

the strong staff, the honored rod, has been broken
Here the words "staff" and "rod" represent the power and political support that Moab provided to other nations. This can be stated in active form. Alternate translation: "Moab's enemies have ended her great power"

Jeremiah 48:18

you daughter living in Dibon
The people of Dibon are spoken of as if they were the daughter of Dibon. Alternate translation: "you people living in Dibon"

Dibon
This is the name of a city in Moab.

the destroyer of Moab
"the enemy army that will destroy Moab"

Jeremiah 48:19

Aroer
This is the name of a city in Moab.

Ask the ones
"Ask the people" or "Ask the men and women"

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Jeremiah 48:20

Moab has been shamed, for it has been shattered
Here "Moab" represents the people. This can be stated in active form. Alternate translation: "The people are disgraced, for the enemy army has destroyed Moab"

Howl and lament
"Cry loudly in pain and anger"

that Moab has been devastated
This can be stated in active form. Alternate translation: "that the enemy army has devastated Moab"

Jeremiah 48:21

punishment has come to the hill country, to Holon ... Mephaath
Yahweh punishing the people of the hill country and cities of Moab is spoken of as if punishment were something that could travel and arrive in a place. Alternate translation: "Yahweh will punish the people of the hill country, of Holon ... Mephaath"

Holon, Jahzah, and Mephaath
These are cities in Moab.

Jeremiah 48:22

General Information:
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Jeremiah 48:23

General Information:
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Jeremiah 48:24

Bozrah
a city in Moab

Jeremiah 48:25

The horn of Moab has been hacked off; its arm has been broken
Both of these statements mean the same thing. Here "horn" and "arm" represent power. To have these hacked off or broken means to lose one's power. This can be stated in active form. Alternate translation: "Moab has become weak; the people are not able to fight anymore"

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

Jeremiah 48:26

Make him drunk, because he acted proudly against Yahweh
Yahweh is speaking. The command "Make him drunk" indicates what Yahweh will cause to happen. Here "him" and "he" refers to Moab which represents the people of Moab. Alternate translation: "I, Yahweh, will cause the people of Moab to be drunk, for they acted proudly against me"

Make him drunk
Here people experiencing Yahweh's punishment is spoken of as if they were drunk on wine, acting foolishly so that people laugh at them. Alternate translation: "I will cause you to be like a drunk person"

Let Moab wallow in his vomit ... an object of ridicule
Yahweh continues speaking of the people of Moab as if they were a drunk person. Alternate translation: "Now the people of Moab will be like a person who wallows in his vomit ... an object of ridicule

let him be an object of ridicule
"so that people will laugh at him"

Jeremiah 48:27

For did not Israel become an object for laughter to you?
Yahweh uses a question to remind the people of Moab how they treated the people of Israel. Alternate translation: "For you used to mock and laugh at the people of Israel."

Israel ... Was he found ... at him ... about him
Here "Israel" represents the people of Israel. Alternate translation: "the people of Israel ... Were they found ... at them ... about them"

Was he found among thieves, so that you shook your head ... about him?
Here Yahweh uses a question to rebuke the people of Moab for treating the people of Israel with shame though they did nothing wrong. Alternate translation: "Although they were not thieves, you still shook your head ... about him."

shook your head at him
This is a symbolic action that shows feeling of scorn or disgust towards someone.

Jeremiah 48:28

cliffs
A cliff is a steep side of a mountain.

Become like a dove ... in the rocks
This simile emphasizes the people should leave their cities and live in the rocky cliffs to hide from their enemies.

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the mouth of a hole in the rocks
Here "mouth of a hole" is an idiom that means the entrance to a cave. Alternate translation: "the entrance to caves" or "an opening in the rocks"

Jeremiah 48:29

We have heard
Here "We" refers generally to all the people in the surrounding area.

arrogance ... haughtiness ... pride ... self-glory ... conceit in his heart
All of these words have similar meanings. They are used together to emphasize the extreme pride of the people of Moab.

the conceit in his heart
Here "heart" represents a person's inner being. Alternate translation: "his conceit"

Jeremiah 48:30

I myself know his arrogant speech
The word "myself" is used to emphasize that Yahweh was the one who knew about Moab's arrogant speech.

his arrogant speech ... like his deeds
Here "his" refers to Moab which represents the people of Moab. Alternate translation: "their arrogant speech ... like their deeds"

his arrogant speech
The abstract noun "speech" can be stated as a verb. Alternate translation: "that he has spoken arrogantly" or "that he has spoken arrogant words"

Jeremiah 48:31

I will howl a lament for Moab, and I will shout in sorrow for all of Moab
Both of these statements mean the same thing. Alternate translation: "I will cry loudly for the people of Moab"

I will howl
Possible meanings are 1) "I" refers to Jeremiah or 2) "I" refers to Yahweh.

howl
a sad and loud cry that a person makes when he is in pain or deep sorrow

Kir Hareseth
This is the name of the old capital city of Moab.

Jeremiah 48:32

Jazer ... Sibmah
These are the names of two towns in Moab.

vine of Sibmah! Your branches passed ... your grapes
The town of Sibmah had many vineyards. Here, Yahweh speaks to the people of Sibmah by speaking to the vines as if the vines could hear him. Alternate translation: "people of Sibmah! Your grapevine had branches that passed ... your grapes"

The destroyer has attacked your summer fruit and your grapes
Yahweh continues speaking of the people of Sibmah as if they were a grapevine. Alternate translation: "The destroyers have attacked you and have taken the fruit from your orchards and your grapes"

The destroyer has
"The enemy army has"

summer fruit
dates and figs

Jeremiah 48:33

So celebration and rejoicing have been taken away from the fruit trees and the land of Moab
The abstract nouns "celebration" and "rejoicing" can be stated as verbs. The phrase "have been taken away" can be stated in active form. Alternate translation: "The people of Moab will no longer celebrate and rejoice because of their fruit trees"

I have put an end to the wine from their winepresses
"I have stopped the wine from their winepresses" or "I have stopped the people from making wine"

I have put an end
Here "I" refers to Yahweh.

They will not tread
The wine makers would stomp on the grapes to squeeze out the juice. Alternate translation: "The wine makers will not stomp the grapes"

Jeremiah 48:34

Heshbon
Translate the name of this city as you did in [Jeremiah 48:2]

Elealeh ... Jahaz ... Zoar ... Horonaim ... Eglath Shelishiyah
These are names of other cities in Moab.

Nimrim
This is the name of a stream or river near the Dead Sea.

become desolate
"dried up."

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Jeremiah 48:35

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

Jeremiah 48:36

my heart is lamenting for Moab like a flute
Here "heart" represents the whole person. The person's sad crying is compared to the sad music played on a flute at a funeral. Alternate translation: "I cry sadly for Moab. My cries are like the sad music a person plays on a flute at a funeral"

my heart
Possible meanings are 1) "my" refers to Jeremiah or 2) "my" refers to Yahweh.

Kir Hareseth
Kir Hareseth was an ancient capital of Moab. See how you translated this name in [Jeremiah 48:31]

Jeremiah 48:37

For every head is bald and every beard shaved. Incisions are on every hand, and sackcloth is around their waists
These are all things that the people of Moab did when they were mourning or expressing deep sorrow.

Incisions
cuts made on the skin

Jeremiah 48:38

There is mourning everywhere
The abstract noun "mourning" can be stated as a verb. Alternate translation: "There are people mourning everywhere"

every flat roof
"every housetop"

plazas
open public areas, such as open marketplaces

For I have destroyed
The word "I" refers to Yahweh

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

Jeremiah 48:39

How it has been shattered! How they howl in their lamenting!
Here "How" begins exclamations. The phrase "has been shattered" can be stated in active form. Alternate translation: "I have completely shattered them! They shout loudly and weep!"

howl
a sad and loud cry that a person makes when he is in pain

Moab turns its back in shame
Here Moab represents the people. To turn one's back is a sign of feeling ashamed. Alternate translation: "The people of Moab turn their backs in shame" or "The people of Moab are ashamed and will not show their faces"

So Moab will become an object of derision and a terror to all those who are around him
This can be restated to remove the abstract nouns "derision" and "terror." Alternate translation: "So all the people nearby will be terrified at what happened to the people of Moab and they will mock them"

Jeremiah 48:40

the enemy will come flying like an eagle, spreading out his wings
These phrases compare how a powerful army will descend on Moab and conquer it to the way an eagle swoops down to capture its prey.

Jeremiah 48:41

Kerioth has been captured, and its strongholds have been seized
This can be stated in active form. Alternate translation: "The enemy has captured Kerioth and seized its strongholds"

Kerioth
This is a city in Moab. See how you translated this name in [Jeremiah 48:24]

in that day the hearts of Moab's soldiers ... women in birth labor
This phrase compares the fear that will overwhelm the soldiers of Moab to the fear a woman may feel when she is about to give birth to her child.

the hearts of Moab's soldiers will be like the hearts of women in birth labor
Here "hearts" represent a person's emotions. Alternate translation: "Moab's soldiers will be afraid like a woman about to give birth"

Jeremiah 48:42

So Moab will be destroyed
This can be stated in active form. Alternate translation: "So the enemy will destroy the people of Moab"

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Jeremiah 48:43

Terror, the pit, and a trap are coming on you
Here "coming on you" is an idiom that means "to experience" something. Alternate translation: "You will experience the terror, the pit, and a trap" or "You will be terrified, and you will fall into pits and traps"

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

Jeremiah 48:44

fall into the pit ... caught in the trap
Here "the pit" and "the trap" represent all the different bad things that will happen to the people. People will run away to escape one bad thing but they will just experience another bad thing.

in the year of
Here, "year" could be translated as "time" or "season" or "time period."

Jeremiah 48:45

The ones who flee
This refers to the people who were able to run away during the destruction of Moab.

will stand in the shadow of Heshbon
Here "in the shadow" represents protection or shelter. Alternate translation: "will hide in Heshbon for protection" or "will go to Heshbon for shelter"

for fire will go out from Heshbon, flame from the middle of Sihon
These two phrases have similar meanings and emphasize that Moab's destruction will begin and spread out from Heshbon, where King Sihon once lived. Alternate translation: because a fire will burn in Heshbon, which is the city where King Sihon lived long ago

Heshbon
Translate the name of this city as you did in [Jeremiah 48:2]

Sihon
This is the name of an Amorite king who once ruled over Heshbon.

It will devour the forehead of Moab and the scalps of the boastful people
Here "forehead" and "scalps" represent the people of Moab as a whole. Alternate translation: "It will burn up all the people in Moab who noisily boasted very much"

forehead
the part of the face that is above the eyes, but below the hairline

Jeremiah 48:46

Chemosh's people are destroyed
This can be stated in active form. Alternate translation: "The enemy army has destroyed the people who worship Chemosh"

Chemosh
This is the chief god of the Moabites. See how you translated this in Jeremiah 48:7.

your sons are taken as captives and your daughters into captivity
This can be stated in active form. Alternate translation: "the enemy army has taken your sons and daughters as captives"

Jeremiah 48:47

I will reverse the captivity of Moab
The words "reverse the captivity" are an idiom that means that Yahweh will allow the Moabites to live well again. Alternate translation: "I will restore the fortunes of Moab" or "I will cause Moab to live well again." See how similar words are translated in Jeremiah 29:14.

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

The judgment on Moab ends here
"That is the end of what Jeremiah prophesied about Moab"

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Chapter 49

1 About the people of Ammon, Yahweh says this,

"Does Israel have no children?
Is there no one to inherit anything in Israel?
Why does Molech occupy Gad,
and his people live in its cities? [1]
2 So look, the days are coming
—this is Yahweh's declaration
—when I will cause a trumpet call
for battle against Rabbah
to be heard among the people of Ammon,
so it will become a deserted heap
and its villages will be set on fire.
For Israel will possess those who possessed him,"
says Yahweh.
3 "Howl in lament, Heshbon,
for Ai will be devastated!
Shout out, daughters of Rabbah!
Gird yourselves with sackcloth.
Lament and run about in futility,
for Molech is going into captivity,
together with his priests and leaders.
4 Why do you brag about your valleys,
your valleys that are so fruitful, faithless daughter?
you who trust in your wealth and say,
'Who will come against me?'
5 See, I am about to bring terror on you
—this is the declaration of the Lord Yahweh of hosts—
this terror will come from all those who surround you.
Each one of you will be scattered before it.
There will be no one to gather those running away.

6 But after this I will reverse the captivity of the people of Ammon
—this is Yahweh's declaration."

7 About Edom, Yahweh of hosts says this,

"Is there no longer any wisdom to be found in Teman?
Has good advice disappeared
from those who have understanding?
Has their wisdom become corrupted?
8 Flee! Turn back!
Stay in holes in the ground, inhabitants of Dedan.
For I am bringing the disaster of Esau on him
at the time that I punish him.
9 If grape harvesters came to you,
would they not leave a little bit behind?
If thieves came in the night,
would they not spoil only as much as they wanted?
10 But I have stripped Esau bare.
I have revealed his hiding places.
So he will not be able to hide himself.
His children, his brothers, and his neighbors are destroyed,
and he is gone.
11 Leave your orphans behind.
I will take care of their lives,
and your widows can trust in me."

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12 For Yahweh says this, "See, those who did not deserve it must certainly drink some of the cup. Do you
yourself think you will go unpunished? You will not go unpunished, for you will certainly drink. **13** For I
have sworn by myself—this is Yahweh's declaration—that Bozrah will become a horror, a disgrace, a
devastation, and an object for cursing. All of its cities will become ruins forever.

14 I have heard news from Yahweh,
and a messenger has been sent out to the nations,
'Gather together and attack her.
Get ready for battle.'

15 "For see, I have made you small compared to the other nations,
despised by people.
16 As for your fearsomeness,
your heart's pride has deceived you,
inhabitants of places on the cliff,
you who have occupied the highest hills
so that you may make your nest high like an eagle.
I will bring you down from there
—this is Yahweh's declaration.
17 Edom will become a horror to everyone passing by it.
Every such person will be appalled
and hiss because of all of its disasters.
18 Like the overthrow of Sodom and Gomorrah
and their neighbors, says Yahweh,
and no one will live there;
no person will stay there.

19 See, he will go up like a lion
from the majesty of the Jordan
to the green pasturelands.
For I will quickly make Edom run from it,
and I will put someone who will be chosen in charge of it.
For who is like me,
and who will summon me?
What shepherd is able to resist me?

20 So listen to the plans that Yahweh has decided against Edom,
the plans that he has formed
against the inhabitants of Teman.
They will certainly be dragged away,
even the smallest flock.
Their pasturelands will be turned into ruined places.
21 At the sound of their falling the earth shakes.
The sound of cries of distress is heard at the Sea of Reeds.
22 See, someone will attack like an eagle,
and swoop down and spread his wings over Bozrah.
Then on that day, the hearts of Edom's soldiers
will become like the heart of a woman in birth labor."

23 About Damascus:

"Hamath and Arpad will be ashamed,
for they have heard news of disaster.
They melt away!
Anxiety is in the sea.
It cannot stay calm.
24 Damascus has become very weak.
It turns away to flee;
terror seizes it.
Distress and pain seize it,
like the pain of a woman giving birth.
25 How has the city of praise not been abandoned,

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the town of my joy?
26 Therefore its young men will fall in its plazas,
and all the fighting men will perish on that day
—this is the declaration of Yahweh of hosts."
27 "For I will light a fire on the wall of Damascus,
and it will devour the strongholds of Ben-Hadad."

28 About Kedar and the kingdoms of Hazor, Yahweh says this to Nebuchadnezzar (now Nebuchadnezzar king of Babylon was going to attack these places):

"Arise and attack Kedar
and destroy those people of the east.
29 Their tents and their flocks will be taken,
along with their tent curtains and all of their equipment;
their camels will be led away from them,
and men will shout to them,
"Terror is on every side!"

30 Flee! Wander far away!
Stay in holes in the ground, inhabitants of Hazor
—this is Yahweh's declaration
—for Nebuchadnezzar king of Babylon
has devised a plan against you.
Flee! Turn back!

31 Arise! Attack the nation at ease,
that lives in safety," says Yahweh.
"They have no gates or bars in them,
and its people live by themselves.
32 For their camels will become plunder,
and the abundance of their property
will become war plunder.
Then I will scatter to every wind
those who cut the hair on the sides of their heads very short,
and I will bring disaster on them from every side
—this is Yahweh's declaration.
33 Hazor will become a lair of jackals,
a permanent wasteland.
No one will live there;
no human being will stay there."

34 This is the word of Yahweh that came to Jeremiah the prophet about Elam. This happened at the beginning of the reign of Zedekiah king of Judah, and he said,

35 "Yahweh of hosts says this:

See, I am about to break the bowmen of Elam,
the main part of their power. **36** For I will bring the four winds
from the four corners of the heavens,
and I will scatter the people of Elam to all of those winds.
There is no nation
to which those scattered from Elam will not go.
37 So I will shatter Elam before their enemies
and before those who seek their lives.
for I will bring disaster against them, the fury of my wrath
—this is Yahweh's declaration
—and I will send the sword after them
until I have consumed them.
38 Then I will put my throne in Elam
and will destroy its king and leaders from there
—this is Yahweh's declaration

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39 —and it will happen in later days
that I will reverse the captivity of Elam
—this is Yahweh's declaration."

Footnotes

49:1 [1]Instead of

Jeremiah 49 General Notes

Structure and formatting

The ULB sets the lines in 49:1-11, 14-27, 29-33, 37-39 farther to the right on the page than the rest of the text because they are part of a long quotation.

Jeremiah's prophesies about other nations conclude in this chapter. (See: prophet)

Special concepts in this chapter

Covenant with Abraham

Ammon is destroyed because it drove the people of the tribe of Gad from their homeland. This is in line with the promises of the covenant Yahweh made with Abraham to curse those who curse Abraham's descendants. (See: promise and covenant and curse)

Important figures of speech in this chapter

Rhetorical questions

There are many rhetorical questions in this chapter. The purpose of these rhetorical questions is to convict those Yahweh addresses.

Jeremiah 49:1

General Information:

See: and

Yahweh says this

Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated a similar phrase in Jeremiah 6:6.

Does Israel have no children? Is there no one to inherit anything in Israel? Why does Molech occupy Gad, and his people live in its cities?

Yahweh uses a question to express that the people of Israel should be living in Gad rather than those who worship Molech. This question can be translated as a statement. Alternate translation: "There are plenty of Israelites to inherit the land of Israel. The people who worship the false idol, Molech, should not live in Gad."

Why does Molech

Here "Molech" represents the people who worship Molech. Alternate translation: "Why do the people who worship Molech"

Jeremiah 49:2

So look

This adds emphasis to what follows. Alternate translation: "Look and listen"

days are coming ... when I will

Future time is spoken of as if the "days are coming." See how you translated this in [Jeremiah 7:32]

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

when I will cause a trumpet call for battle against Rabbah to be heard

Yahweh causing an army to attack is spoken of as if he would sound the signal for the battle to start. Alternate translation: "when I will cause the enemy army to sound the signal for battle against Rabbah"

its villages will be set on fire

This can be stated in active form. Alternate translation: "the enemy army will burn their villages"

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For Israel will possess those who possessed him
Here "Israel" represents the people of Israel. "Those" refers to people of Ammon, who represent the land that they took from Israel. Alternate translation: "Then the people of Israel will again possess the land that the people of Ammon took away from them"

Jeremiah 49:3

Howl in lament
"Cry loudly and weep"

Heshbon
Translate the name of this city as you did in [Jeremiah 48:2]

for Ai will be devastated
This can be stated in active form. Alternate translation: "for your enemies will devastate Ai"

daughters of Rabbah
Possible meanings are 1) "daughters" represent the women who live in Rabbah. Alternate translation: "women of Rabbah" or 2) all the people in general are spoken of as if they are the daughters of Rabbah. Alternate translation: "people of Rabbah"

Gird yourselves with sackcloth
People would wear sackcloth to show that they were very sad. The command "gird yourselves," which usually means "prepare for work" or "prepare for battle" is ironic: they are to prepare to mourn, not to work or fight. See how you translated similar words in [Jeremiah 4:8]

for Molech is going into captivity
"for your enemies will take your god Molech captive." This means the enemies will take the idol that represents Molech back to their land.

Jeremiah 49:4

Why do you brag about your valleys ... daughter?
Yahweh uses a question to scold the people for bragging about the large amount of fruit that grows in their valleys. This rhetorical question can be translated as a statement. Alternate translation: "Do not be proud of your valleys ... daughter."

Why do you brag about your valleys, your valleys that are so fruitful
Some versions of the Bible read, "Why do you brag about your strength, your strength which is ebbing away"

faithless daughter
Here, the people of Ammon are spoken of as if they were a daughter. Alternate translation: "faithless people" or "rebellious people"

say, 'Who will come against me?'
The Ammonites use this question to state that they do not believe anyone can defeat them. It can be reworded as an indirect statement. Alternate translation: "falsely think that no one can defeat you."

Jeremiah 49:5

you
The word "you" refers to the people of Ammon.

this terror will come from all those who surround you. Each one of you will be scattered before it
The abstract noun "terror" can be stated as the verb "terrify." The phrase "will be scattered" can be stated in active form. Alternate translation: "I will cause all those around you to terrify you. Each one of you flee to different directions"

Jeremiah 49:6

reverse the captivity of the people of Ammon
The abstract noun "captivity" can be translated as a verbal clause, and here it is probably a metaphor for Yahweh making the Ammonites prosper in a general sense. See how similar words are translated in [Jeremiah 29:14]

Jeremiah 49:7

Yahweh of hosts says this
Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

Is there no longer any wisdom to be found in Teman?
Yahweh uses a question to scold the people of Teman for not acting wisely. This can be translated as a statement. Alternate translation: "It seems that there are no longer any wise people in Teman!"

Teman
This is the name of a district in Edom.

Has good advice ... understanding? Has their wisdom become corrupted?
The same idea is expressed in two different ways.

Has good advice disappeared from those who have understanding?
Yahweh uses this question to scold the people. It can be translated as a statement. Alternate translation: "It seems that there are no longer any wise people in Teman district in Edom!"

Has their wisdom become corrupted?
Yahweh uses this question to scold the people. This question may be translated as a statement. Alternate translation: "Their advice is no longer wise."

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Jeremiah 49:8

Dedan
The is the name of a city in Edom.

I am bringing the disaster of Esau on him at the time that I punish him
Here "Esau" represents the people of Edom. The Edomites were descendants of Esau. Alternate translation: "I will cause the people of Edom to experience disaster when I punish them"

on him ... I punish him
Yahweh is speaking to the people of Edom. This can be stated in second person. Alternate translation: "on you ... I punish you"

Jeremiah 49:9

General Information:
Yahweh continues speaking about what will happen to Edom.

If grape harvesters ... would they not leave a little bit behind?
Yahweh uses a question to cause the people to think about how grape harvesters leave some grapes behind. This can be translated as a statement. Alternate translation: "If grape harvesters ... they would certainly leave some grapes behind."

If thieves ... would they not spoil only as much as they wanted?
Yahweh uses a question to cause the people to think about how thieves only take what they want. This question can be translated as a statement. Alternate translation: "If thieves ... they would only spoil as much as they wanted."

spoil
This is a metonym for "steal." They would spoil the crop by stealing it.

Jeremiah 49:10

But I have stripped Esau bare
Yahweh causing an enemy army to come and take everything is spoken of as if Yahweh stripped all the clothes off of Esau. Alternate translation: "But I have sent an army to take everything away from Esau"

Esau ... his hiding ... he will not ... hide himself ... His children ... he is gone
Here "Esau" represents the people of Edom. Alternate translation: "the people of Edom ... their hiding ... they will not ... hide themselves ... Their children ... they are gone"

I have revealed his hiding places
"I have made known to the enemy soldiers where the people of Edom hide"

Jeremiah 49:11

General Information:
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Jeremiah 49:12

General Information:
Yahweh continues speaking about what will happen to Edom.

See
"Look" or "Listen" or "Pay attention to what I am about to tell you"

must certainly drink some of the cup ... for you will certainly drink
Here "the cup" is a metonym that represents the contents in the cup that the people must drink. The people experiencing Yahweh's punishment is spoken of as if Yahweh's punishment were liquid in a cup and the people must drink it. Alternate translation: "must certainly experience my punishment ... for you will certainly experience my punishment" or "I will certainly still punish ... for I will certainly punish you"

Do you yourself think you will go unpunished?
Yahweh uses a question to emphasize the people of Edom have sinned and will certainly be punished. This question can be translated as a statement. Alternate translation: "Certainly, you must be aware that you will personally experience my punishment for your sins."

you yourself
The words "you" and "yourself" refer to Edom, which represents the people of Edom. The word "yourself" is used to draw attention to the people of Edom. Alternate translation: "you yourselves"

You will not go unpunished
"You will certainly be punished"

Jeremiah 49:13

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

Bozrah will become a horror, a disgrace, a devastation, and an object for cursing
The abstract nouns "a horror," "a disgrace," and "a devastation" can be translated as verbs. Alternate translation: "People will be horrified when they see that the city of Bozrah is devastated. And they will mock the city and use its name when they curse others"

Bozrah
This is the name of a city in Edom.

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All of its cities
"All of Edom's cities"

Jeremiah 49:14

General Information:
Jeremiah is now speaking to the people of Edom.

I have heard
The word "I" refers to Jeremiah.

a messenger has been sent out
This can be stated in active form. Alternate translation: "Yahweh has sent out a messenger"

to the nations, 'Gather together ... for battle.'
It is understood "Gather together" is the beginning of the messenger's message. Alternate translation: "to tell the nations, 'Gather together ... for battle.'" or "to the nations, and he will tell them, 'Gather together ... for battle.'"

attack her
The word "her" refers to Edom.

Jeremiah 49:15

I have made you
The word "I" refers to Yahweh. Here "you" refers to the nation of Edom.

made you small
Here "small" represents having the least political importance. Alternate translation: "made you least important"

despised by people
This can be stated in active form. Alternate translation: "and people despise you"

Jeremiah 49:16

General Information:
Yahweh continues speaking about what will happen to Edom.

As for your fearsomeness
Here the abstract noun "fearsomeness" can be translated with either an adjective or a verb. Alternate translation: "As for how terrifying you think you are" or "Although you think you scare other people"

your heart's pride has deceived you
Here "heart" represents the whole person. People deceiving themselves is spoken of as if their pride deceived them. Alternate translation: "you have become prideful, but you have deceived yourselves"

so that you may make your nest high like an eagle
It is implied that the people made homes in high places to remain safe from enemies. Alternate translation: "live in safety like an eagle in the heights of the mountains"

eagle
This is a very large, powerful bird of prey. See how you translated this in Jeremiah 4:13.

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

Jeremiah 49:17

General Information:
Yahweh continues speaking to the people of Edom.

Edom will become a horror to everyone passing by it
The abstract noun "horror" can be stated using the verb "horrified." Alternate translation: "The people passing by will be horrified when they what happened to Edom"

be appalled and hiss
The word "hiss" refers to a sound that shows horror or awe. Alternate translation: "shake from fear and gasp"

Jeremiah 49:18

no one will live there; no person will stay there
Yahweh says the same thing twice to emphasize that Edom will be completely uninhabited.

Jeremiah 49:19

General Information:
Yahweh continues speaking about what will happen to Edom.

See
"Look" or "Listen" or "Pay attention to what I am about to tell you."

he will go up like a lion from the majesty of the Jordan to the green pasturelands
This simile means that when Yahweh punishes the people of Edom, it will be fierce and unexpected like when a lion attacks sheep. This can be stated in first person. Alternate translation: "When I punish the people of Edom, it will be fierce and unexpected like when a lion comes out of forest and attacks sheep in the pasture"

majesty
This is a metonym for the majestic forests or thickets on the banks of the Jordan River. Alternate translation: "forest" or "thickets"

pasturelands
This is land covered with grass where animals feed on the grass.

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Edom run from it
Here "Edom" represents the people. "It" refers to the land. Alternate translation: "the people of Edom will run from their land"

who will be chosen
This can be stated in active form. Alternate translation: "whom I will choose"

For who is like me, and who will summon me?
Yahweh uses the question to emphasize that no one is like him. This question can be translated as a statement. Alternate translation: "For no one is like me, no one can summon me."

who will summon me
"who will challenge me" or "who will call me to account"

What shepherd is able to resist me?
Yahweh uses the question to show no one can defeat him. Here "shepherd" is a metaphor for "king" or "ruler." This question can be translated as a statement. Alternate translation: "No king is able to resist me!"

Jeremiah 49:20

the inhabitants of Teman
"the people who live in Teman"

Teman
Translate the name of this city as you did in Jeremiah 49:7.

They will certainly be dragged away, even the smallest flock
This continues speaking of Yahweh punishing the people of Edom as if he would come like a lion and attack the sheep. This can be stated in active form. Alternate translation: "He will drag them away, even the smallest flock"

even the smallest flock
Here the youngest and weakest people of Edom are spoken of as if they are the smallest flock of sheep. Alternate translation: "even the weakest and the smallest people"

Their pasturelands will be turned into ruined places
Here the land of Edom is spoken of as if it were pasturelands for flocks. This can be stated in active form. Alternate translation: "He will turn their pasturelands into ruined places" or "He will completely get rid of the people who live there"

Jeremiah 49:21

At the sound of their falling the earth shakes
The loud sound of Edom being destroyed is spoken of as if Edom were a large object that shakes the earth when it falls. Alternate translation: "When enemies come and destroy Edom, the noise will be extremely loud, with the result that the earth will shake"

The sound of cries of distress is heard at the Sea of Reeds
This can be stated in active form. Alternate translation: "People at the Sea of Reeds will hear the people of Edom crying"

Jeremiah 49:22

See
"Look" or "Listen" or "Pay attention to what I am about to tell you"

someone will attack like an eagle, and swoop down and spread his wings
This simile means that when the enemy army attacks it will be vicious and unexpected.

Bozrah
Translate the name of this city as you did in [Jeremiah 48:24]

the hearts of Edom's soldiers will become like the heart of a woman in birth labor
Here "hearts" represent a person's emotions. See how you translated a similar phrase in [Jeremiah 48:41]

Jeremiah 49:23

General Information:
Yahweh tells what will happen to the people of Damascus.

Hamath and Arpad will be ashamed
Here "Hamath" and "Arpad" represent the people who live there. Alternate translation: "The people who live in Hamath and Arpad will be ashamed"

Hamath and Arpad
These are cities in Syria.

They melt away
A person being afraid is spoken of as if the person were melting. Alternate translation: "They are very afraid"

Anxiety is in the sea. It cannot stay calm.
The water of the sea is always moving and is never still. This is compared to the people who cannot rest because they are so anxious about the bad news they heard.

Jeremiah 49:24

Damascus has become very weak. It turns ... seizes it
Here "Damascus" represents the people who live there. Alternate translation: "The people of Damascus have become very weak. They turn ... seizes them"

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terror seizes it
The abstract noun "terror" can be stated as the verb "terrified." Alternate translation: "Damascus is terrified" or "The people of Damascus are terrified"

Distress and pain seize it, like the pain of a woman giving birth
This can be restated to remove the abstract nouns "distress" and "pain." The people are compared to a woman giving birth to emphasize their pain and fear. Alternate translation: "The people are afraid and suffering like a woman giving birth"

Jeremiah 49:25

How has the city of praise not been abandoned, the town of my joy?
Yahweh uses a question to show surprise that the people have not left the city when danger is coming. He may have meant that they should have left the city. This can also be expressed in active form. Alternate translation: “Why have they not abandoned the city of praise, the town of my joy?” or “They should have abandoned the city of praise, the town of my joy.”

the city of praise ... the town of my joy
These two phrases both refer to Damascus.

the city of praise
“the city that people used to praise” or “the famous city”

the town of my joy
Possible meanings are 1) Yahweh had felt joy because of the town. Alternate translation: “the town that brought me joy” or 2) the people in the town were usually joyful. Alternate translation: “the joyous town” or “the town that had joy”

Jeremiah 49:26

General Information:
Yahweh continues speaking about what will happen to Damascus.

its
The word "its" refers to Damascus and its people.

its young men will fall in its plazas
They young men being killed is spoken of as if they will fall. Alternate translation: "enemies will kill the young men of Damascus in its plazas"

this is the declaration of Yahweh of hosts
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how similar words are translated in [Jeremiah 1:8]

Jeremiah 49:27

I will light a fire
Causing the enemy army to light a fire is spoken of as if Yahweh will light the fire. Alternate translation: "I will cause the enemy army to light a fire"

it will devour
"the fire will completely burn up"

Ben-Hadad
This the name or title of the king of Damascus.

Jeremiah 49:28

General Information:
Jeremiah speaks about what will happen to Kedar.

Kedar
This is the name of a land far to the east of Israel. See how you translated this in [Jeremiah 2:10]

Hazor
This is the name of kingdom or district far to the east of Israel.

now Nebuchadnezzar
Here "now" introduces background information about Nebuchadnezzar.

Nebuchadnezzar king of Babylon was going to attack
Here "Nebuchadnezzar" represents his army. Alternate translation: "the army of Nebuchadnezzar king of Babylon was going to attack"

Jeremiah 49:29

Their tents and their flocks will be taken, along with their tent curtains and all of their equipment
This can be stated in active form. Alternate translation: "Your soldiers will take their flocks, tent curtains, and all of their equipment"

their camels will be led away from them
This can be stated in active form. Alternate translation: "your soldiers will take their camels from them"

men will shout to them, "Terror is on every side!"
Possible meanings are 1) these are men being attacked by the enemy. Alternate translation: "men will shout, 'We are terrified because terrible things are happening all around us!'" or 2) these are soldiers in the invading army. Alternate translation: "soldiers will shout at them, 'Be afraid because we are all around you!'"

Jeremiah 49:30

General Information:
Yahweh continues speaking about what will happen to Kedar and the kingdoms of Hazor.

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Flee! Wander ... Turn back!
Here Yahweh is speaking to the people of Kedar.

inhabitants of Hazor
"people who live in Hazor"

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

devised a plan
"made a plan"

Jeremiah 49:31

Arise! Attack ... themselves
Here Yahweh is speaking to Nebuchadnezzar as if he was there listening to him.

Attack the nation at ease, that lives in safety
Here "nation" represents the people living there. Alternate translation: "Attack this nation, whose people feel safe and secure"

They ... them
The words "They" and "them" refer to the people who feel safe and secure.

Jeremiah 49:32

General Information:
Yahweh continues telling Nebuchadnezzar to attack the people of Kedar and the kingdom of Hazor.

For their camels will become plunder, and the abundance of their property will become war plunder
Yahweh is still speaking to Nebuchadnezzar as if he were there listening to him. This can be stated in second person. Alternate translation: "For your soldiers will take their camels and all of their property"

Then I will scatter to every wind
Here "every wind" represents the nations. Alternate translation: "Then I will send to nations in all different directions"

those who cut the hair on the sides of their heads very short
This probably refers to people who cut their hair short in order to honor a pagan god. Some modern versions interpret this Hebrew expression as "those who live on the edge of the wilderness." See how you translated a similar phrase in Jeremiah 9:26.

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

Jeremiah 49:33

a lair of jackals
"a place where jackals live." Jackals are fierce wild dogs. See how you translated "jackals" in Jeremiah 9:11.

No one will live there; no human being will stay there
These two lines mean basically the same thing and emphasize that Hazor will be completely uninhabited.

Jeremiah 49:34

General Information:
Yahweh is speaking about what will happen to Elam.

This is the word of Yahweh that came to Jeremiah
This idiom is used to introduce a special message from God. See how you translated this in [Jeremiah 14:1]

Jeremiah 49:35

Yahweh of hosts says this
Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

I am about to break the bowmen of Elam, the main part of their power
"The archers made Elam very powerful, but I will stop them"

bowmen
men who are skilled with a bow and arrows

Jeremiah 49:36

I will bring the four winds from the four corners of the heavens
Here "four winds from the four corners" is an idiom that represents wind blowing from every direction. Alternate translation: "I will cause the winds to blow from every direction"

I will bring the four winds from the four corners of the heavens
Here "winds" represents nations. And the nations are a synecdoche representing the armies from those nations. Causing armies to come from all directions is spoken of as if Yahweh will cause wind to blow from all directions Alternate translation: "I will bring your enemies from every direction to attack you"

to all of those winds
Here "winds" represents "nations." Alternate translation: "to all those nations"

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There is no nation to which those scattered from Elam will not go
This can be stated in positive form. Alternate translation: "I will scatter the people of Elam to every nation on earth"

Jeremiah 49:37

General Information:
Yahweh continues speaking about what will happen to Elam.

I will shatter Elam
These words are a metonym for Yahweh causing enemies to destroy Elam. Alternate translation: "I will cause Elam's enemies to destroy Elam"

Elam
the people of Elam

those who seek their lives
Seeking a person's life represents wanting or desiring to kill someone. Alternate translation: "those who want to kill them"

I will bring disaster against them
Yahweh causing people to experience disaster is spoken of as if he would bring disaster against them. Alternate translation: "I will cause them to experience disaster" or "I will cause terrible things to happen to them"

the sword after them
Here "sword" represents the enemy army carrying their weapons. Alternate translation: "the enemy army to pursue and kill them"

Jeremiah 49:38

I will put my throne in Elam
Here "throne" represents Yahweh's right to rule and judge as the king. Alternate translation: "I will judge the people of Elam"

Jeremiah 49:39

in later days
"in the future"

reverse the captivity of Elam
The abstract noun "captivity" can be translated as a verbal clause, and here it is probably a metaphor for Yahweh making Elam prosper in a general sense. The word "Elam" is a metonym for the Elamites, the people of Elam. See how similar words are translated in [Jeremiah 29:14]

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Chapter 50

1 This is the word that Yahweh declared about Babylon, the land of the Chaldeans, by the hand of
Jeremiah the prophet,

2 "Report to the nations and cause them to listen.
Lift up a signal and cause them to listen.
Do not conceal it.
Say, 'Babylon is taken. Bel is made ashamed.
Marduk is dismayed.
Its idols are put to shame;
its images are dismayed.'
3 A nation from the north will arise against it,
and make her land a desolation.
No one will live in it;
both men and animals will flee away.

4 In those days and at that time
—this is Yahweh's declaration
—the people of Israel and the people of Judah
will come together to go with weeping
and seek Yahweh their God.
5 They will ask the way to Zion
and will set off toward it, saying,
We will go and join ourselves to Yahweh
in an everlasting covenant that will not be forgotten."

6 My people have been a lost flock.
Their shepherds have led them astray in the mountains;
they have turned them around from hill to hill.
They went, they have forgotten their resting place.
7 Everyone who went out to them devoured them.
Their adversaries said, 'We are not guilty,
because they sinned against Yahweh,
their true home—Yahweh,
the hope of their ancestors.'

8 Leave from the midst of Babylon;
go out from the land of the Chaldeans;
be like male goats
that leave before the rest of the flock does.
9 For see, I am about to set in motion
and raise up a group of great nations
from the north against Babylon.
They will arrange themselves against her.
Babylon will be captured from there.
Their arrows are like a skilled warrior
who does not return empty-handed.
10 Chaldea will become plunder.
All those who plunder it will be satisfied
—this is Yahweh's declaration.

11 You rejoice, you celebrate the plundering of my inheritance;
you jump around like a calf stamping in its pasture;
you neigh like a powerful horse.
12 So your mother will be greatly ashamed;
the one who bore you will be embarrassed.
See, she will be the least of nations,
a wilderness, a dry land, and a desert.
13 Because of Yahweh's anger,
Babylon will not be inhabited,

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but will be a complete devastation.
Everyone who passes by will be appalled because of Babylon
and will hiss because of all of its wounds.

14 Arrange yourselves against Babylon all around her.
Everyone who bends a bow must shoot at her.
Do not spare any of your arrows,
for she has sinned against Yahweh.
15 Raise a shout against her all around!
She has surrendered;
her towers have fallen;
her walls are torn down,
for this is Yahweh's vengeance.
Take vengeance on her!
Do to her just as she has done!
16 Destroy both the farmer who sows seed
and the one who uses a sickle
at the time of harvest in Babylon.
Let each person turn back to his own people
from the oppressor's sword;
let them flee to their own land.

17 Israel is a scattered flock
driven away by lions.
First the king of Assyria devoured him; then after this,
Nebuchadnezzar king of Babylon broke his bones.

18 Therefore Yahweh of hosts, the God of Israel, says this:

See, I am about to punish the king of Babylon and his land,
just as I punished the king of Assyria.
19 I will restore Israel to his homeland;
he will graze on Carmel and Bashan.
Then he will be satisfied
in the hill country of Ephraim and Gilead.
20 In those days and at that time, says Yahweh,
iniquity will be looked for in Israel,
but none will be found.
I will inquire about the sins of Judah,
but none will be found,
for I will forgive the remnant that I spare.

21 "Arise against the land of Merathaim,
against it and the ones inhabiting Pekod.
Put them to the sword and completely destroy them
—this is Yahweh's declaration
—do everything that I am commanding you.
22 The sounds of battle and enormous destruction
are in the land.
23 How the hammer of all the lands
has been cut apart and destroyed.
How Babylon has become an object of horror
among the nations.
24 I have set a trap for you and you were taken, Babylon,
and you did not know it!
You were found and captured,
because you opposed Yahweh.
25 Yahweh has opened his armory
and is bringing out the weapons
for carrying out his anger.
There is work for the Lord Yahweh of host
in the land of the Chaldeans.

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26 Attack her from far away.
Open her granaries
and pile her up like heaps of grain.
Set her apart for destruction.
Leave no remnant of her.
27 Kill all her bulls.
Send them down to the place of slaughter.
Woe to them, for their day has come
—the time for their punishment.
28 There is the sound of those fleeing,
of those who are survivors,
from the land of Babylon.
These will report the vengeance of Yahweh our God for Zion,
and vengeance for his temple.

29 "Summon the archers against Babylon
—all those who bend their bows.
Camp against her,
and let no one escape.
Repay her for what she has done.
Do to her by the measure she has used.
For she had acted arrogantly against Yahweh
—against the Holy One of Israel.
30 So her young men will fall in the city squares,
and all her fighting men will be destroyed on that day
—this is Yahweh's declaration."
31 "See, I am against you, proud one
—this is the declaration of the Lord Yahweh of hosts
—for your day has come, proud one,
the time when I will punish you.
32 So the proud ones will stumble and fall.
No one will raise them up.
I will set fire to their cities;
it will devour everything around him.

33 Yahweh of hosts says this:

The people of Israel are oppressed,
together with the people of Judah.
All the ones who captured them still hold them;
they refuse to let them go.
34 The one who rescues them is strong.
Yahweh of hosts is his name.
He will truly plead their case,
in order to bring rest to the land,
and to bring strife to the ones inhabiting Babylon.

35 A sword is against the Chaldeans
—this is Yahweh's declaration
—and against the inhabitants of Babylon,
her leaders, and her wise men.
36 A sword against those who say empty words!
They will become fools!
A sword against her soldiers!
They will be filled with terror.
37 A sword is coming against their horse their chariots
and all of the people who are in the midst of Babylon,
so they will become like women.
A sword is coming against her storerooms,
and they will be plundered.
38 A drought is coming on her waters,
so they will become dry.

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For she is a land of worthless idols,
and they act like people
made insane by their dreadful idols.

39 So desert beasts with the jackals will inhabit there,
and the young of ostriches will live in her.
For all time, she will no longer be inhabited.
From generation to generation, she will not be lived in.
40 Just as God overthrew Sodom and Gomorrah and their neighbors
—this is Yahweh's declaration
—no one will live there;
no person will stay in her.

41 "See, a people is coming from the north;
a great nation and many kings
are being stirred up from the farthest parts of the earth.
42 They will pick up bows and spears.
They are cruel and have no compassion.
Their sound is like the sea roar,
and they are riding on horses,
set out in order as men for battle, against you,
daughter of Babylon.
43 The king of Babylon heard the reports about them
and his hands fell limp in distress.
Anguish seized him
like a woman giving birth.
44 Behold! He goes up like a lion
from the majesty of the Jordan
to the enduring grazing place
For I will quickly cause them to run from it,
and I will put someone who will be chosen in charge of it.
For who is like me,
and who will summon me?
What shepherd is able to resist me?

45 So listen to the plans that Yahweh has decided against Babylon,
the plans that he has planned
against the land of the Chaldeans.
They will certainly be dragged away,
even the smallest flock.
Their pasturelands will be turned into ruined places.
46 At the sound of conquered Babylon the earth shakes,
and their shout of distress is heard among the nations."

Jeremiah 50 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 50:1-5, 6-46.

Special concepts in this chapter

Babylon destroyed

Babylon will be conquered and the Jews will return to their homeland. At this time, Babylon controlled almost the entire Near East. The fulfillment of this prophecy would have been unthinkable. (See: fulfill and prophet)

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Other possible translation difficulties in this chapter

Israel
The author sometimes uses the term "Israel" to refer to the people of the old northern kingdom of Israel, and at other times to the nation of Israel as a whole. He switches between these uses several times without warning the reader.

Jeremiah 50:1

General Information:
God gives Jeremiah a message about Babylon. See: and

This is the word that Yahweh declared
This idiom is used to introduce a special message from God. Alternate translation: "This is the message that Yahweh gave" or "This is the message that Yahweh spoke"

by the hand of Jeremiah the prophet
The hand is a synecdoche for the person. See how you translated this in [Jeremiah 37:2]

Jeremiah 50:2

cause them to listen ... cause them to listen
This phrase is repeated to emphasize the importance of the command.

Lift up a signal
"Put up a sign"

Babylon is taken
"Babylon is conquered"

Bel is made ashamed. Marduk is dismayed. Its idols are put to shame; its images are dismayed
These lines mean the same thing and emphasize that Yahweh has disgraced the gods of Babylon.

Bel ... Marduk
These are two names for the chief god of Babylon.

Jeremiah 50:3

arise against it ... live in it
Here "it" refers to Babylon in both phrases.

her land
The word "her" refers to Babylon.

make her land a desolation
The abstract noun "desolation" can be translated as a verb. Alternate translation: "destroy her land"

Jeremiah 50:4

In those days and at that time
These phrases mean the same thing and emphasize the importance of that future time. See how you translated this in [Jeremiah 33:15]

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

seek Yahweh their God
Seeking Yahweh their God represents either 1) asking God for help or 2) thinking about God and obeying him.

Jeremiah 50:5

They will ask
The word "They" refers to the people of Israel or the people of Judah who are returning from Babylon to Jerusalem.

join ourselves to Yahweh
This is figurative language used to explain a spiritual connection to Yahweh.

that will not be forgotten
This states that the covenant will be obeyed forever. It can be stated in active form. Alternate translation: "that no one will forget"

Jeremiah 50:6

My people have been a lost flock
The people of Israel are spoken of as if they were a group of sheep that was lost. This can be stated as a simile. Alternate translation: "My people have been like a lost flock of sheep"

Their shepherds
The leaders of Israel are spoken of as if they were the shepherds of people. This can be stated as a simile. Alternate translation: "Their leaders were like shepherds who"

turned them around from hill to hill
"lead them around to many different places"

Jeremiah 50:7

devoured them
Attacking the people of Israel is spoken of as if a wild animal ate them. This can be stated as a simile. Alternate translation: "devoured them like a wild animal would eat its prey"

they sinned
The word "they" refers to the people of Israel.

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Yahweh, the hope of their ancestors
Yahweh is spoken of as the source of their trust. The abstract noun "hope" can be stated as an action. Alternate translation: "the one whom their ancestors confidently expected to help them"

Jeremiah 50:8

General Information:
Yahweh is speaking to his people in captivity in Babylon.

Leave from the midst of Babylon
This command is addressed to the people of Israel who were in exile in Babylon.

be like male goats that leave
Male goats tend to be more independent than the rest of the flock. Possible meanings are 1) they should be the first to leave Babylon or 2) they should lead the rest of the Israelites away from Babylon.

Jeremiah 50:9

For see
The word "see" alerts the reader to pay attention to what follows. Alternate translation: "Pay attention, because"

set in motion
"stir up"

Babylon will be captured from there
This can be stated in active form. Alternate translation: "These nations will capture Babylon"

from there
Possible meanings are 1) "from the north" or 2) "from their battle positions."

Their arrows are like a skilled warrior who does not return empty-handed
The effectiveness of the arrows of the attacking nations are spoken of as if they were soldiers that always accomplish their mission. The idiom "empty-handed" means "without success." Alternate translation: Each of their arrows are like skilled soldiers that always hit their target"

Jeremiah 50:10

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

Chaldea will become plunder
"They will plunder Chaldea"

Jeremiah 50:11

General Information:
Yahweh is speaking to the people of Babylon.

You rejoice, you celebrate
These terms mean the same thing and are used to emphasize how happy they were to conquer Israel. Alternate translation: "You people of Babylon rejoice, celebrate"

You rejoice ... you jump ... you neigh
Each instance of "You" or "you" is plural and refers to the people of Babylon.

you jump around like a calf stamping in its pasture
The joy of the people of Babylon is compared to a calf who runs around joyfully in a pasture.

stamping
the action a calf makes when kicking the ground

you neigh like a powerful horse
The people of Babylon are compared to stallions that are making loud noises because they are excited.

Jeremiah 50:12

bore you
The word "you" is plural and refers to the people of Babylon.

So your mother will be greatly ashamed; the one who bore you will be embarrassed
These two phrases mean basically the same thing and emphasize the intensity of her embarrassment. The words "mother" and "the one who bore you" refer either to Babylonia or to the city of Babylon.

the least of nations
"the most unimportant nation"

a wilderness, a dry land, and a desert
These words have basically the same meaning and emphasize the complete barrenness of the land. Possible meanings are 1) this is a metaphor for an uninhabited place or 2) this refers to Babylon literally becoming a barren wilderness.

Jeremiah 50:13

a complete devastation
The abstract noun "devastation" can be stated as a verb. Alternate translation: "completely destroyed"

be appalled
shake violently due to fear

hiss
make a sound like a snake that means great disapproval

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Jeremiah 50:14

General Information:
Yahweh tells the other nations to attack Babylon.

Arrange yourselves against Babylon
Yahweh is speaking to the enemies of Babylon. Alternate translation: "You enemies of Babylon arrange yourselves against her"

Arrange yourselves
"Line up in military formation" or "Form battle lines"

Everyone who bends a bow
This refers to the soldiers who use bows and arrows to fight.

shoot at her
Jeremiah speaks of the people who live in the city of Babylon as if they were the city itself, and he speaks of the city as if it were a woman. Alternate translation: "shoot at the people in the city"

Do not spare any of your arrows
This emphasizes that they should shoot all their arrows. Alternate translation: "Shoot every one of your arrows at her"

she has sinned
Jeremiah speaks of the people who live in the city of Babylon as if they were the city itself, and he speaks of the city as if it were a woman. Alternate translation: "the people of the city"

Jeremiah 50:15

She has surrendered ... she has done
Jeremiah speaks of the people who live in the city of Babylon as if they were the city itself, and he speaks of the city as if it were a woman. Alternate translation: "The people of Babylon have surrendered ... they have done"

her towers ... her walls
Jeremiah speaks of the city of Babylon as if it were a woman. Alternate translation: "the towers of the city ... the walls of the city"

her walls are torn down
This can be stated in active form. Alternate translation: "the nations have torn down her walls"

Jeremiah 50:16

General Information:
Yahweh continues to tell the other nations to attack Babylon.

the farmer who sows seed and the one who uses a sickle
These people collectively represent all the farmers and harvesters of Babylon.

the one who uses a sickle at the time of harvest
A "sickle" is a farm tool that people use to harvest grain. Together with the previous phrase, Yahweh is saying that all planting and harvesting will stop in Babylon.

Let each person turn back to his own people ... let them flee to their own land
These two phrases mean basically the same thing. Together they strengthen the command for foreigners to flee from Babylon back to their own countries.

from the oppressor's sword
Here the word "sword" refers to the armies that will attack Babylon.

Jeremiah 50:17

General Information:
Yahweh speaks to Jeremiah about Israel.

Israel is a scattered flock driven away by lions
Yahweh speaks of Israel as if it were a flock of sheep that had run away in all directions to escape from hungry lions. This metaphor can be stated as a simile and in active form. Alternate translation: "Israel is like a sheep that lions scattered and drove away"

Israel
This refers collectively to all the people of Israel.

the king of Assyria
This refers to the army of the king of Assyria.

devoured him
The destruction of Israel by Assyria is spoken of as if Israel were a sheep that Assyria ate.

Nebuchadnezzar king of Babylon
This refers to the army of Nebuchadnezzar king of Babylon.

broke his bones
The destruction of Israel by Nebuchadnezzar is spoken of if it were a sheep which had its bones crushed by a lion. Alternate translation: "destroyed Israel"

Jeremiah 50:18

Yahweh of hosts ... says this
Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

See, I am about to
The word "See" means to pay special attention to what follows.

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his land
Here "land" is a metonym for the people who live in the land of Babylon. Alternate translation: "the Babylonian people"

Jeremiah 50:19

General Information:
Yahweh continues speaking to Jeremiah about Israel.

I will restore
The word "I" refers to Yahweh.

Israel to his homeland ... he will be satisfied
This refers collectively to all the people of Israel. Alternate translation: "the people of Israel to their homeland ... they will be satisfied"

he will graze on Carmel and Bashan
Israel is spoken of as if they were sheep that eat grass. Alternate translation: "they will eat food that grows in Carmel and Bashan"

Jeremiah 50:20

In those days and at that time
These two phrases mean the same thing and emphasize that future time. See how you translated this in as [Jeremiah 33:15]

iniquity will be looked for in Israel, but none will be found. I will inquire about the sins of Judah, but none will be found
These two lines mean basically the same thing. Together they emphasize that Yahweh will completely forgive the sins of the people of Israel.

iniquity will be looked for in Israel, but none will be found
This can be stated in active form. Alternate translation: "Yahweh will look for iniquity in the people of Israel, but will not find any"

that I spare
They will escape the destruction of Babylon. This can be stated explicitly. Alternate translation: "that I allow to escape the destruction of Babylon"

Jeremiah 50:21

General Information:
Yahweh speaks to Jeremiah about the enemies of Babylon.

Arise against the land
Yahweh is speaking to the enemies of Babylon. Alternate translation: "You enemies of Babylon, arise against the land"

Merathaim
This is another name for Babylon. This is a name that means "double rebellion."

Pekod
This is another name for the Chaldeans. This is a name that means "visitation."

Put them to the sword
This refers to having a sword come down on people to kill them. Alternate translation: "Kill them"

Put them to the sword
Here the word "sword" represents war. Yahweh speaks of Babylon's enemies killing them in battle as if he were placing those people under the sword's power. Alternate translation: "Kill them in battle"

Jeremiah 50:22

The sounds of battle and enormous destruction are in the land
These sounds are heard during battle and great destruction. They are spoken of in the present tense to indicate that this will certainly happen soon. Alternate translation: "The sounds of fierce battle and terrible destruction are going to happen soon in the land"

Jeremiah 50:23

General Information:
Yahweh speaks to the people of Babylon.

How the hammer of all the lands has been cut apart and destroyed
The army of Babylon is spoken of as if it were a hammer. The destruction of this army is spoken of as if the hammer was to be cut up and destroyed. This can be stated as a simile. Alternate translation: "The mighty army of Babylon that conquered all the nations is like a hammer that will be broken into pieces and destroyed"

How Babylon has become an object of horror among the nations
Babylon was a nation like the other nations, but it will become a complete ruin, totally destroyed.

Jeremiah 50:24

I have set a trap for you and you were taken
The destruction of Babylon is spoken of as if Yahweh had caught them in a trap like an animal. Alternate translation: "I set a trap and caught you in it as a hunter catches an animal" or "You people of Babylon, I have set a trap for you"

you were taken ... You were found and captured
This can be stated in active form. Alternate translation: "I have captured you ... I found you and captured you"

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Jeremiah 50:25

Yahweh has opened his armory and is bringing out the weapons for carrying out his anger
Yahweh's anger that causes him to send enemies against Babylon is spoken of as if Yahweh had an armory and weapons. To open an armory is a metonym for preparing for battle. Alternate translation: "Yahweh has prepared for war and is sending the nations to attack Babylon in his anger"

armory
this is a building or room where weapons of war are stored

Jeremiah 50:26

Attack her from far away
Yahweh speaks to the enemies of Babylon. Alternate translation: "You enemies of Babylon, attack her from far away"

Open her granaries
Here "granaries" represent where Babylon stored its treasures. Alternate translation: "Raid the places where her treasures are stored"

granaries
buildings where grain is stored

pile her up like heaps of grain
Possible meanings are 1) reduce the city to piles of rubble that look like stacks of grain or 2) stack up the plunder from the city like piles of grain.

Set her apart for destruction
This idiom means to destroy something completely. See how you translated a similar phrase in [Jeremiah 25:9]

Leave no remnant of her
This is stated in a negative way to emphasize the completeness of the destruction. Alternate translation: "Kill every person in her"

Jeremiah 50:27

General Information:
Yahweh continues telling how to destroy the people of Babylon and Chaldea.

Kill all her bulls. Send them down to the place of slaughter
Possible meaning of "bulls" is 1) soldiers or 2) strong young men. Killing them is spoken of as taking them to a place of slaughter.

Kill all her bulls
Yahweh speaks this to the enemies of Babylon. This can be made clear. Alternate translation: "You enemies of Babylon, kill all her bulls"

her bulls
The word "her" refers to Babylon.

them ... their
The word "them" and "their" refer to the people of Babylon.

their day has come—the time for their punishment
The phrases "their day" and "the time" mean the same thing and can be combined. Alternate translation: "the time for their punishment has come"

Jeremiah 50:28

There is the sound of those fleeing
"Listen and you will hear those who are fleeing"

those ... those ... These
The words "those" and "These" refer to the survivors from Babylon who will tell others about Yahweh's vengeance.

the vengeance of Yahweh our God for Zion, and vengeance for his temple
The abstract noun "vengeance" can be stated as an action. Alternate translation: "Yahweh our God has taken revenge for what they did to Zion and to his temple in Jerusalem"

Jeremiah 50:29

General Information:
Yahweh continues telling how to destroy the people of Babylon and Chaldea.

the archers ... those who bend their bows
These phrases refer to the same people and are repeated for poetic effect.

her ... her ... she
The words "her" and "she" refer to Babylon.

let no one escape
This can be stated in positive form. Alternate translation: "capture or kill every person"

Do to her by the measure she has used
The evil things the Babylonians did to Israel are spoken of as if Babylon measured them. Alternate translation: "Measure out punishment for her with the same amount she used to punish Israel"

Jeremiah 50:30

her young men will fall
"they will kill her young men"

all her fighting men will be destroyed
This can be stated in active form. Alternate translation: "I will destroy all her fighting men"

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this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

Jeremiah 50:31

See, I am against you
Yahweh speaks this to the people of Babylon. This can be made clear. Alternate translation: "See, I am against you, people of Babylon"

See
This alerts the reader to pay special attention to what follows.

proud one
This is Yahweh's description of Babylon.

for your day has come ... the time when I will punish you
These two phrases mean the same thing. The second phrase defines the "day" that the first phrase mentions. Alternate translation: "for the day when I will punish you has come"

your day
"your time." This refers to the entire span of time during which the horrible judgment will come upon Babylon.

Jeremiah 50:32

the proud ones will stumble and fall
Here "stumble and fall" are idioms that refer to defeat and death. Alternate translation: "I will cause enemies to defeat and kill the proud ones"

it will devour everything around him
Fire burning the cities of Babylon is spoken of as if the fire were an animal that ate them.

around him
Here "him" refers to the "proud one" which describes Babylon.

Jeremiah 50:33

General Information:
Yahweh now speaks through Jeremiah about Israel and Judah.

Yahweh of hosts says this
Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

The people of Israel are oppressed, together with the people of Judah
This can be stated in active form. Alternate translation: "The Babylonians are oppressing the people of Israel and Judah"

captured them
The word "them" refers to the people of Israel and Judah who were captured and taken into exile.

Jeremiah 50:34

He will truly plead their case
Yahweh is spoken of as if he were a lawyer who represents the people of Israel in court.

in order to bring rest to the land
Here "the land" is a metonym for the people who live in the land. Alternate translation: "in order that the people who live in Israel might live in peace"

bring rest ... bring strife
These two terms represent opposite ideas and bring a strong contrast to how Yahweh will treat Israel and Babylon.

bring rest
"give peace"

Jeremiah 50:35

A sword is against ... and against
Here "sword" represents war. Alternate translation: "War will soon happen to ... and to"

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

Jeremiah 50:36

A sword against
Here "sword" represents war. Alternate translation: "War will soon happen to"

They will become fools
"Their actions are foolish, and everyone will see that they are fools"

They will be filled with terror
"they will be terrified"

Jeremiah 50:37

A sword is coming against
Here "sword" represents war. Alternate translation: "War will soon happen to"

they will become like women
The weakness of the Babylonian soldiers is spoken of as if they were women. This can be stated clearly. Alternate translation: "they will all become as weak as women"

storerooms
A storeroom is a place where supplies or valuables are kept.

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they will be plundered
This can be stated in active form. Alternate translation: "enemy soldiers will plunder them"

Jeremiah 50:38

A drought is coming on her waters
"A drought will soon happen that will affect all her waters"

her waters
Here "waters" represent all the sources of water for the Babylonians, especially the river that went through the city.

Jeremiah 50:39

desert beasts with the jackals
Possible meanings are 1) "wild animals and hyenas" or 2) "wild demons and evil spirits."

jackals
A jackal is a wild dog found in Asia and Africa.

ostriches
very large African birds that run fast but cannot fly. Some versions translate this as "owl."

will live in her
The word "her" refers to Babylon.

For all time, she will no longer be inhabited. From generation to generation, she will not be lived in
These two phrases mean the same thing and emphasize that Babylon will be completely uninhabited. Alternate translation: "People will never live there again; it will be uninhabited forever"

she will not be lived in
This can be stated in active form. Alternate translation: "no one will live in her"

Jeremiah 50:40

no one will live there; no person will stay in her
These two phrases mean the same thing and emphasize that Babylon will be completely uninhabited. They can be combined. Alternate translation: "no one will ever live there again"

Jeremiah 50:41

General Information:
These verses are almost identical to Jeremiah 6:22 and Jeremiah 6:23. See how you translated those verses.

See, a people is coming
Yahweh speaks to the people of Babylon. This can be made clear. Alternate translation: "See, people of Babylon, a people is coming"

See, a people
"Pay attention, because what I am about to say is both true and important: a people"

a great nation and many kings
This phrase refers to the time when the Medes and Persians conquered Babylon in 539 BC. Here "nation" represents their armies. Alternate translation: "the armies of a great nation and many kings"

are being stirred up from the farthest parts of the earth
Being "stirred up" represents being urged to take action. Alternate translation: "are preparing to come from the most distant places on earth"

Jeremiah 50:42

They will pick up bows and spears
"The soldiers will carry bows and spears"

Their sound is like the sea roar
The loud noise that the soldiers make is compared to the loud noise of the sea. Alternate translation: "The sound that they make is very loud, like the sound of the sea"

they are riding on horses, set out in order as men for battle
The phrase "set out in order" means that they have organized themselves and are riding in rows. The phrase "as men for battle" indicates that they are ready to fight. Alternate translation: "they are riding on horses in their assigned rows, and they are ready to fight"

daughter of Babylon
This phrase refers to the Babylonian people.

Jeremiah 50:43

General Information:
This verse is almost identical to Jeremiah 6:24. See how you translated that verse.

his hands fell limp in distress
"his hands were weak because he was anxious"

Anguish seized him
Feeling great anguish is spoken of as if anguish grabs the king of Babylon. Alternate translation: "He felt terrible anguish"

Anguish
suffering and grief that would bring a person to tears

like a woman giving birth
The anguish that they feel because the enemy coming to attack them is compared to the anguish that a woman feels when she is about to give birth to a baby. Alternate translation: "like a woman who is about to give birth"

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Jeremiah 50:44

General Information:
This verse is almost identical to Jeremiah 49:19. See how you translated that verse.

Behold!
The word "Behold" here tells the reader to pay attention to what follows. Alternate translation: "Pay attention!"

He goes up like a lion from the majesty of the Jordan to the enduring grazing place
This simile means that when Yahweh punishes the people of Babylon, it will be fierce and unexpected like when a lion attacks sheep. This can be stated in the first person. Alternate translation: "When I punish the people of Babylon, it will be fierce and unexpected like when a lion comes out of a forest and attacks sheep in the pasture"

majesty
This is a metonym for the majestic forests or thickets on the banks of the Jordan River. Alternate translation: "forest" or "thickets"

the enduring grazing place
This is land covered with grass where animals feed on the grass.

I will quickly cause them to run from it
Here "them" refers to the Babylonian people; the word "it" refers to the invasion.

who will be chosen
This can be stated in active form. Alternate translation: "whom I will choose"

For who is like me, and who will summon me?
Yahweh uses this question to emphasize that no one is like him. Alternate translation: "For no one is like me, no one can summon me."

who will summon me
"who will challenge me" or "who will call me to account"

What shepherd is able to resist me?
Yahweh uses this question to show no one can defeat him. Here "shepherd" is a metaphor for "king" or "ruler." Alternate translation: "No king is able to resist me."

Jeremiah 50:45

General Information:
These verses are almost identical to Jeremiah 49:20 and Jeremiah 49:21. See how you translated those verses.

the plans that Yahweh has decided against Babylon, the plans that he has planned against the land of the Chaldeans
These two phrases have the same meaning and are used together for emphasis. Alternate translation: "the plans that Yahweh has decided for the people of Babylon and the Chaldeans"

They will certainly be dragged away, even the smallest flock
This continues speaking of Yahweh punishing the people of Babylon as if he would come like a lion and attack the sheep. This can be stated in active form. Alternate translation: "He will drag them away, even the smallest flock"

even the smallest flock
Here the youngest and weakest people of Babylon are spoken of as if they were the smallest flock of sheep. Alternate translation: "even the youngest and weakest"

Their pasturelands will be turned into ruined places
Here the land of Babylonia is spoken of as if it were pasturelands for flocks. This can be stated in active form. Alternate translation: "He will turn their pasturelands into ruined places" or "He will completely destroy the people who live there"

Jeremiah 50:46

At the sound of conquered Babylon the earth shakes
This phrase compares the fall of the once powerful nation of Babylon to the extremely loud noise of an earthquake. Alternate translation: "The fall of Babylon will sound like a mighty earthquake"

distress
pain or unhappiness

their shout of distress
"their shout of pain"

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Chapter 51

1 "Yahweh says this:

See, I am about to stir up a wind of destruction
against Babylon and against those
who live in Leb Kamai.
2 I will send foreigners to Babylon.
They will scatter her and devastate her land,
for they will come against her
from all around on the day of disaster.
3 Do not let the archers bend their bows;
do not let them put on armor.
Do not spare her young men;
set her whole army apart for destruction.
4 For the wounded people
will fall in the land of the Chaldeans;
those who are thrust through will fall in her streets.
5 For Israel and Judah are not abandoned by their God,
by Yahweh of hosts,
although their land is filled with offenses
committed against the Holy One of Israel.

6 Flee from the midst of Babylon;
let each man save himself.
Do not perish in her iniquity.
For it is the time of Yahweh's vengeance.
He will repay all of it to her.
7 Babylon was a golden cup in the hand of Yahweh
that made all the world drunk;
nations drank her wine and became insane.
8 Babylon will fall suddenly and be destroyed.
Wail for her
Give her medicine for her pain;
perhaps she can be healed.

9 'We wished to heal Babylon,
but she is not healed.
Let us all leave her and go away,
to our own land.
For her guilt reaches up to the heavens;
it is piled up to the clouds.

10 Yahweh has brought about our vindication.
Come, let us give a full account in Zion
the deeds of Yahweh our God.'

11 Sharpen the arrows and take up the shields.
Yahweh is stirring up
the spirit of the king of the Medes
in a plan to destroy Babylon.
This is for Yahweh's vengeance,
vengeance for the destruction of his temple.
12 Lift up a signal flag over Babylon's walls;
make the watch strong;
set up watchmen;
prepare the ambushes;
for the LORD will do what he has said
concerning the inhabitants of Babylon.
13 You people who live by many streams of water,
you people who are rich with treasures,

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your end has come.
The thread of your life is now cut short.
14 Yahweh of hosts has sworn by his own life,
'I will fill you with men, like a swarm of locusts,
and they will raise a battle cry against you.'

15 He has made the earth by his power;
he set in place the world by his wisdom.
By his understanding he stretched out the heavens.
16 When he thunders,
there is the roar of waters in the heavens,
for he brings up the mist from the ends of the earth.
He makes lightning for rain
and sends out wind from his storehouses.

17 Every man has become stupid,
without knowledge.
Every metalworker is put to shame
by his idols.
For his cast metal images are frauds,
and there is no life in them.
18 They are useless, the work of mockers;
they will perish at the time of their punishment.
19 But God, the portion of Jacob, is not like these,
for he is the molder of all things.
Israel is the tribe of his inheritance;
Yahweh of hosts is his name.

20 You are my war hammer,
my weapon for battle.
With you I will smash nations
and destroy kingdoms.
21 With you I will smash horses and their riders;
with you I will smash chariots and their drivers.
22 With you I will smash each man and woman;
with you I will smash the old and the young.
With you I will smash the young men and the virgin girls.
23 With you I will smash the shepherds and their flocks;
with you I will smash the plowmen and their teams.
With you I will smash the governors and officials.

24 For in your sight I will pay Babylon and all the inhabitants of Chaldea for all of the evil that they did in Zion—this is Yahweh's declaration.

25 See, I am against you, mountain of destruction
—this is Yahweh's declaration
—which destroys the whole earth.
I will stretch out my hand against you,
and roll you down from the cliffs,
and make you a burned-out mountain.
26 So they will not take from you any stone
to construct a building's corner or foundation;
for you will become an everlasting devastation
—this is Yahweh's declaration.

27 Lift up a signal flag over the earth.
Blow the ram's horn over the nations.
Call the nations to attack her:
the kingdoms of Ararat, Minni, and Ashkenaz.
Appoint a commander to attack her;
bring up horses like swarming locusts.
28 Prepare the nations to attack her:

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The kings of the Medes and his governors,
all of his officials and all the lands under his rule.
29 For the land will shake and be in anguish,
since Yahweh's plans continue against Babylon,
to make the land of Babylon a wasteland
where there is no inhabitant.
30 The soldiers in Babylon have stopped fighting;
they stay in their strongholds.
Their strength has failed;
they have become women
—her homes are on fire,
the bars of her gates are broken.
31 A messenger runs to proclaim to another messenger,
and a runner tells another runner
to report to the king of Babylon
that his city has been taken from end to end.
32 So the fords over the river are seized;
the enemy is burning the reed marshes,
and Babylon's fighting men are confused.

33 For Yahweh of hosts, God of Israel, says this:

The daughter of Babylon is like a threshing floor.
It is time to trample her down.
In a little while the time of harvest will come to her.

34 'Nebuchadnezzar king of Babylon has devoured me,
he has driven me into confusion
and has made me an empty pot.
Like a sea monster he has swallowed me,
he has filled his stomach with my delicious foods,
and then he has spit me out.'
35 The one who lives in Zion will say,
'May the violence done to me and my flesh
be on Babylon.'
Jerusalem will say,
'May my blood be on the inhabitants of Chaldea.'

36 Therefore Yahweh says this:

See, I am about to plead your case
and bring about vengeance for you.
For I will dry up Babylon's water
and make her springs run dry.
37 Babylon will become heaps of rubble,
a den of jackals, a horror,
an object of hissing,
where there are no inhabitants.
38 The Babylonians will roar together like young lions.
They will growl like lion cubs.
39 When they become hot with greed,
I will make a feast for them;
I will make them drunk so they become joyful
and then sleep an unending sleep and not wake up
—this is Yahweh's declaration—
40 I will send them down like lambs to the slaughter,
like rams with male goats.

41 How Babylon has been captured!
So the praise of all the earth is seized.
How Babylon has become a ruined place among the nations.
42 The sea has come up over Babylon

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She is covered with its roaring waves.
43 Her cities have become a desolation,
a dry land and a wilderness,
a land that no one inhabits,
and no human being passes through.
44 So I will punish Bel in Babylon;
I will bring out from his mouth what he swallowed,
and the nations will no longer flow
to him with their offerings.
The walls of Babylon will fall.

45 Go out from her midst, my people.
Let each of you save his own life
from the fury of my wrath.
46 Do not let your hearts be timid
or fear the news that is heard in the land,
for the news will come one year.
After it in the next year there will be news,
and violence will be in the land.
Ruler will be against ruler.
47 Therefore, see, days are coming
when I will punish the carved idols of Babylon.
All of her land will be ashamed,
and all of her slaughtered ones will fall in her midst.
48 Then the heavens and the earth,
and all that is in them will rejoice over Babylon.
For destroyers will come for her from the north
—this is Yahweh's declaration.

49 As Babylon has made the killed of Israel fall,
so the killed of all her land will fall in Babylon.
50 Survivors of the sword, go away!
Do not stay still.
Call Yahweh to mind from far away;
let Jerusalem come to mind.

51 We are ashamed, for we have been insulted;
shame has covered our faces,
for foreigners have entered the holy places
of the house of Yahweh.

52 Therefore, see, days are coming
—this is Yahweh's declaration
—when I will punish her carved idols,
and the wounded people will groan in all of her land.
53 For even if Babylon went up to the heavens
or fortified her highest fortresses,
destroyers would come from me to her
—this is Yahweh's declaration.

54 A cry of distress came from Babylon,
great destruction from the land of the Chaldeans.
55 For Yahweh is destroying Babylon.
He is causing her loud voice to perish.
Their enemies roar like the waves of many waters;
their noise becomes very strong.
56 For the destroyers have come against her
—against Babylon!
—and her warriors have been captured.
Their bows are shattered,
for Yahweh is the God of vengeance;
he will surely carry out this repayment.

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57 For I will make her princes and her wise men drunk,
as well as her governors, her officials, and her soldiers.
and they will sleep in an unending sleep
and never wake up
—this is the King's declaration:
Yahweh of hosts is his name.

58 Yahweh of hosts says this:

The thick walls of Babylon will be completely demolished,
and her high gates will be burned.
Then the peoples coming to her aid will labor uselessly;
everything that the nations try to do for her
will be burned up."

59 This is the word that Jeremiah the prophet commanded Seraiah son of Neriah son of Mahseiah when he went with Zedekiah king of Judah to Babylon in the fourth year of his reign. Now Seraiah was a chief officer. **60** For Jeremiah had written in a scroll about all the disaster that was going to come on Babylon—all these words that were written about Babylon. **61** Jeremiah said to Seraiah, "When you go to Babylon, then you will see and you will read these words aloud. **62** Then you will say, 'Yahweh, you yourself have declared that you would destroy this place, and that no man or animal will live in it, and it will be desolate forever.' **63** Then when you have finished reading this scroll, tie a stone to it and throw it into the middle of the Euphrates. **64** Say, 'Babylon will sink like this. It will not arise because of the disaster that I am sending against it, and they will fall.'" Jeremiah's words end here.

Jeremiah 51 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 51:1-64.

The prophesied destruction of Babylon continues in this chapter. (See: prophet)

Special concepts in this chapter

Babylon destroyed

Babylon will be conquered and the Jews will return to their homeland. At this time, Babylon controlled almost the entire Near East. The fulfillment of this prophecy would have been unthinkable. (See: fulfill)

Covenant with Abraham

Babylon is destroyed because it drove the people of Judah from their homeland. This is in line with the promises of the covenant Yahweh made with Abraham to curse those who curse Abraham's descendants. (See: promise and covenant and curse)

Jeremiah 51:1

General Information:

Jeremiah often wrote prophecy in the form of poetry. Hebrew poetry uses different kinds of parallelism.

See

This draws attention to what is said next. Alternate translation: "Listen carefully" or "Pay attention"

a wind of destruction

Possible meanings are 1) "a wind that destroys" or 2) "the spirit of a destroyer." This would mean that Yahweh would cause or inspire the enemy army to go and attack Babylon.

Leb Kamai

This is code name for Chaldea, a region of Babylonia. It is not clear why Jeremiah uses this name here, so you may want to translate as "Chaldea" or "Babylonia."

Jeremiah 51:2

scatter her and devastate her land ... they will come against her

The word "her," a metaphor that refers to Babylon as if it were a woman, is also a metonym for the people who live in Babylon. Alternate translation:

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"separate the people who live there from each other, send them in different directions, and make their land empty ... foreigners will attack the people of Babylon"

on the day of disaster
The phrase "day of" is a Hebrew idiom for "when." Alternate translation: "when I destroy Babylon"

Jeremiah 51:3

Do not let ... do not let
Yahweh wants the attack to be so sudden that the archers have no time to prepare for battle.

Jeremiah 51:4

those who are thrust through
This can be translated in active form. Alternate translation: "those whom the attackers thrust through"

Jeremiah 51:5

Israel and Judah are not abandoned by their God, by Yahweh of hosts
The words "Israel" and "Judah" are metonyms for the people of Israel and Judah. This can be translated in active form. Alternate translation: "Yahweh of hosts, the God of the people of Israel and Judah, has not abandoned them"

their land is filled with offenses committed against the Holy One of Israel
The land in which they live is spoken of as if it were a container and their offenses as if they were solid objects that could fill the container. The abstract noun "offenses" can be translated as a verb. Alternate translation: "they have offended the Holy One of Israel everywhere throughout the land"

Jeremiah 51:6

in her iniquity
Babylon is spoken of as if it were a woman. The word "iniquity" is a metonym for God punishing the people for their iniquity. Alternate translation: "when Yahweh punishes Babylon"

will repay all of it to her
Babylon is spoken of as if it were a woman, and the iniquity of the people is spoken of as if Yahweh needed to pay back a debt. The word "her," meaning Babylon, is a metonym for the people of Babylon. Alternate translation: "will punish the Babylonians as much as they deserve"

Jeremiah 51:7

Babylon was a golden cup in the hand of Yahweh that made all the world drunk
The word "world" is a metonym for the people living in the nations surrounding Babylon. Possible meanings are 1) Making those people drunk could be a metaphor for Yahweh punishing those nations by allowing Babylon to conquer them. Alternate translation: "Babylon was a strong nation that Yahweh used to punish all the people of the surrounding nations severely" or 2) It could be a metaphor for those nations joining Babylon in worshiping idols and being violent. Alternate translation: "Babylon was a rich and powerful nation, and other nations wanted to become sinful just like it"

Babylon was a golden cup in the hand of Yahweh
Babylon being a powerful nation that Yahweh used for his own purposes is spoken of as if Babylon were a golden cup in his hand. Here "hand" represents Yahweh's power.

nations drank her wine and became insane
Possible meanings are 1) "Babylon defeated and destroyed other nations" or 2) "nations enjoyed her riches and power and became evil."

insane
unable to think clearly

Jeremiah 51:8

Babylon will ... be destroyed
This can be translated in active form. Alternate translation: "Yahweh will destroy Babylon"

Wail
to make a long, loud cry that shows that the person is sad

perhaps she can be healed
This can be translated in active form. Alternate translation: "perhaps Yahweh can heal her"

Jeremiah 51:9

General Information:
Yahweh used Babylon to punish Judah and the nation. It is either the people of Judah or the people of the nations who are speaking the words in this quotation.

Babylon ... she is not healed ... leave her ... her guilt
The name of the city is a metonym for the people who live there, and the city is spoken of as if it were a woman. Alternate translation: "the people of Babylon ... they are not healed ... leave them ... their guilt"

she is not healed
This can be translated in active form. Alternate translation: "we have not been able to heal her"

For her guilt reaches up to the heavens; it is piled up to the clouds
Guilt is spoken of as if it were an object that could be made into a pile. The words "to the heavens" and "to the clouds" are an exaggeration for something

that is very high. Alternate translation: "For Babylon is so very guilty"

Jeremiah 51:10

Yahweh has brought about our vindication
Yahweh had punished the Israelites for their sins, but now has let them return to him.

Jeremiah 51:11

General Information:
Jeremiah is speaking to the people of Jerusalem as if he were speaking to the people of Babylon and their enemies, who cannot hear him, telling them that Yahweh will destroy Babylon before the Babylonians can prepare to defend themselves.

Jeremiah 51:12

Lift up a signal flag over Babylon's walls
"Give a signal to attack Babylon's walls"

make the watch strong
"make sure the guards are strong and have good weapons"

set up watchmen
"make sure there are enough men watching the city"

prepare the ambushes
This was done in order to catch anyone running from the city.

Jeremiah 51:13

General Information:
Jeremiah continues to speak to the people of Jerusalem as if he were speaking to the people of Babylon, who cannot hear him.

The thread of your life is now cut short
The people's lives are spoken of as if they were threads that God could cut. This can be stated in active form. Alternate translation: "Your lives will be ended quickly"

Jeremiah 51:14

like a swarm of locusts
The large number of enemy soldiers is spoken of as if they were a mass of locusts invading the city. Alternate translation: "with a large number of soldiers"

battle cry
This is a shout that a soldier makes in battle.

Jeremiah 51:15

General Information:
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Jeremiah 51:16

When he thunders, there is the roar of waters in the heavens
These phrases compare the voice of Yahweh to the loud sound made by thunder and rain.

storehouses
A storehouse is a building where people keep things they might want to use in the future.

Jeremiah 51:17

General Information:
Translate many of the words in this verse as in Jeremiah 10:14.

has become stupid
"has become like an animal" or "has become senseless"

Every metalworker is put to shame by his idols
This can be stated in active form. Alternate translation: "Every metalworker's idols put him to shame" or "As for every metalworker, his idols shame him"

Jeremiah 51:18

General Information:
Translate many of the words in this verse as in Jeremiah 10:15.

they will perish at the time of their punishment
This speaks of the final destruction of the idols. Alternate translation: "there will be a time when God will destroy them"

Jeremiah 51:19

General Information:
Translate many of the words in this verse as in Jeremiah 10:16.

the portion of Jacob
Here "Jacob" represents the people of Israel. God being their "portion" is an idiom that means that they worship him. Alternate translation: "the portion of Israel" or "whom the people of Israel worship"

the molder of all things
"the creator of all things" or "the one who created all things"

Israel is the tribe of his inheritance
This speaks of Israel belonging to Yahweh as if it were something that Yahweh gained through inheritance. Alternate translation: "The tribe of Israel belongs to him"

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Jeremiah 51:20

You are
"You, the Babylonian army, are"

With you I will smash
Yahweh speaks of punishing people as if he were smashing them with a hammer. Alternate translation: "With you I will punish"

With you I will
"I will use you to"

Jeremiah 51:21

General Information:
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Jeremiah 51:22

With you I will smash
Yahweh speaks of punishing people as if he were smashing them with a hammer. See how you translated this in [Jeremiah 51:20]

With you I will
"I will use you to." See how you translated this in Jeremiah 51:20.

Jeremiah 51:23

General Information:
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Jeremiah 51:24

in your sight I will pay
The abstract noun "sight" can be expressed with the verb "see." Alternate translation: "you will see it when I pay"

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

Jeremiah 51:25

General Information:
Yahweh speaks to the people of Jerusalem, who could hear him, as if he were speaking to the people of Babylon, who could not hear him. He speaks to the city of Babylon as if he were speaking to the people of Babylon itself. He speaks of the city as if it were a mountain.

I will stretch out my hand against you
The word "hand" is a metonym for the power that the hand exercises. See how "I will attack the inhabitants of the land with my hand" is translated in [Jeremiah 6:12]

I will ... roll you down from the cliffs
Yahweh stops speaking of Babylon as a mountain and speaks of it as a building that he is breaking down and throwing away.

cliffs
A cliff is the steep side of a mountain or hill.

I will ... make you a burned-out mountain
Yahweh speaks of Babylon as no longer being the great "mountain of destruction" but now a mountain that he has destroyed. Alternate translation: "I will ... make you a pile of useless rocks"

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

Jeremiah 51:26

you will become an everlasting devastation
The abstract noun "devastation" can be translated as a verb "devastate." Alternate translation: "I will devastate you and no one will ever rebuild you" or "I will turn you into an empty place where no one will ever live"

Jeremiah 51:27

Lift up a signal flag ... Blow the ram's horn ... Call ... to attack
Lifting a signal flag and blowing a ram's horn are both ways of calling people to attack.

signal flag
"battle flag." This is large flag for the soldiers to follow in battle.

attack her
The city of Babylon is a metonym for the people of Babylon, and it is spoken of as if it were a woman. Alternate translation: "attack the people of Babylon"

Ararat ... Minni ... Ashkenaz
These are names of nations or people groups.

bring up horses like swarming locusts
Yahweh compares a great number of horses to a swarm of locusts. Alternate translation: "bring many horses with soldiers quickly"

Jeremiah 51:28

governors ... officials
See how you translated these words in Jeremiah 51:23.

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Jeremiah 51:29

the land will shake and be in anguish
The land is a metonym for the people who live on the land. Shaking and being in anguish are metonyms for being very afraid. Alternate translation: "the people who live in Babylon will shake with fear and be in anguish"

anguish
suffering and grief that would bring a person to tears

against Babylon
The city of Babylon is a metonym for the people of Babylon. Alternate translation: "against the people of Babylon"

there is no inhabitant
"no one lives"

Jeremiah 51:30

General Information:
Yahweh speaks of what will happen as if it had already happened.

her homes are on fire, the bars of her gates are broken
The city is spoken of as if it were a woman. Alternate translation: "the homes in the city are on fire, the bars of the city gates are broken"

Jeremiah 51:31

his city has been taken
This can be translated in active form. Alternate translation: "the enemies have overcome the whole city"

Jeremiah 51:32

the fords over the river are seized
This can be translated in active form. Alternate translation: "the enemies have taken control of all the fords over the river"

fords
shallow parts of a river where people can walk across

marshes
places with shallow water and grasses growing in deep mud

confused
unable to think clearly

Jeremiah 51:33

Yahweh of hosts ... says this
Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

The daughter of Babylon
"Daughter of Babylon" here is another name for the people who live in Babylon.

is like a threshing floor
People thresh grain by trampling it on a threshing floor, and Yahweh speaks of people punishing the daughter of Babylon as if they were threshing grain.

It is time to trample her down
Yahweh punishing the daughter of Babylon is spoken of as if he were trampling and threshing grain on a threshing floor. Alternate translation: "It is time to punish her"

the time of harvest will come to her
The harvest is a metaphor for the result of the actions that the people did before. Babylon will experience the result of its people's sins. Alternate translation: "God will punish her for her sins"

Jeremiah 51:34

General Information:
The speaker speaks as if he were a woman. The woman is a metaphor for the city of Jerusalem, which in turn is a metonym for the people of Jerusalem.

he has driven me into confusion
Possible meanings are 1) "he has caused me to be unable to think clearly" or 2) "he has crushed me."

has made me an empty pot
Babylon has taken everything from Israel.

Like a sea monster
Here Babylon is compared to a sea monster.

he has swallowed me
Jerusalem compares its destruction to being swallowed.

he has filled his stomach with my delicious foods
This continues to speak of Babylon as if it were a monster. This states in another way the previous idea that Babylon has taken everything from Israel. Here "foods" represents all the good things that were there before.

he has spit me out
Nebuchadnezzar took what he wanted and spit out what he did not want. Alternate translation: "he has vomited me up"

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Jeremiah 51:35

The one who lives in Zion
"She who lives in Zion"

The one ... to me and my flesh ... my blood
All of these phrases refer to a woman.

inhabitants of Chaldea
"people who live in Chaldea"

Jeremiah 51:36

General Information:
This begins Yahweh's reply to Jerusalem's request in verses 34 and 35.

I am about to plead your case and bring about vengeance
Yahweh defending his people is spoken of as if he were a lawyer pleading their case in court. Alternate translation: "I will be like your lawyer to defend you and I will bring about vengeance"

Jeremiah 51:37

heaps of rubble
buildings that have become piles of rock

den of jackals
home for wild dogs

a horror
something that terrifies everyone who looks at it

hissing
a sound people make to show that they dislike something very much

there are no inhabitants
"no one lives"

Jeremiah 51:38

roar
loud sound made by a lion

growl
a sound animals make to frighten other animals

Jeremiah 51:39

become joyful
As a soldier is joyful when he defeats a strong enemy. Another possible meaning is "are very drunk" .

Jeremiah 51:40

like lambs ... male goats
Lambs and goats do not know before it happens that people are going to slaughter them, and the Babylonians will not know before it happens that Yahweh is going to destroy them.

Jeremiah 51:41

How Babylon has been captured ... How Babylon has become a ruined place
The word "how" here shows that something that people thought was impossible has happened. This can be stated in active form. Alternate translation: "We never thought that enemies could capture Babylon, but they have captured her ... We never thought that Babylon could become a ruined place, but it has become a ruined place"

the praise of all the earth is seized
The word "praise" is a metonym for the thing that people praised, and the word "earth" is a metonym for the people living on the earth. This can be translated in active form. Alternate translation: "enemies have seized Babylon, the nation that everyone on earth praised"

Jeremiah 51:42

The sea ... roaring waves
Babylon's enemies have overcome her. "Waves" represent many people groups overcoming Babylon. The words "sea" and "water" often represent the nations.

She is covered with its roaring waves
This can be translated in active form. Alternate translation: "Its roaring waves have covered her"

Jeremiah 51:43

Her cities
"Babylon's cities"

Jeremiah 51:44

I will punish Bel
Bel was the main god of the Babylonians and represents the whole country and the people that worshiped it.

out from his mouth what he swallowed
Yahweh compares all the sacrifices and offerings to Bel to things he ate.

the nations will no longer flow
The many nations that come to Babylon to sacrifice to Bel is spoken of as a river that moves along. Alternate translation: "the people of other nations will no longer come in large groups"

Jeremiah 51:45

General Information:
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Jeremiah 51:46

the news that is heard in the land
This can be stated in active form. Alternate translation: "when you hear the news that is in the land"

Ruler will be against ruler
The ruler is a metonym for the nations under his control. Alternate translation: "Nations will fight against other nations"

Jeremiah 51:47

see
"look" or "listen" or "pay attention to what i am about to tell you"

days are coming ... when I will punish
Future time is spoken of as if the "days are coming." See how you translated this metaphor in [Jeremiah 7:32]

I will punish the carved idols of Babylon
Removing the idols of Babylon is spoken of as if Yahweh would punish the idols. Alternate translation: "I will remove the carved idols of Babylon"

Babylon ... her land ... her slaughtered ones ... her midst
The people of Babylon are spoken of as if they were the city itself, and the city is spoken of as if it were a woman. Alternate translation: "the people of Babylon ... their land ... their slaughtered ones ... their midst"

Jeremiah 51:48

over Babylon ... come for her
The people of Babylon are spoken of as if they were the city itself, and the city is spoken of as if it were a woman. Alternate translation: "over the Babylonians ... come for them ... the Babylonians have made ... their land"

the heavens and the earth
Heaven and earth are viewed as if they were people.

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

Jeremiah 51:49

Babylon has made ... her land
The people of Babylon are spoken of as if they were the city itself, and the city is spoken of as if it were a woman. Alternate translation: "the people of Babylon ... their land ... their slaughtered ones ... their midst ... over the Babylonians ... come for them ... the Babylonians have made ... their land"

the killed of all her land
"those whom the Babylonians' enemies have killed in the land"

Jeremiah 51:50

General Information:
Jeremiah speaks to the Israelite people in verse 50.

Survivors of the sword
The sword is a metonym for war, in which soldiers use swords. Alternate translation: "You who have survived the war"

Call Yahweh to mind from far away; let Jerusalem come to mind
The phrases "Call ... to mind" and "come to mind" are idioms that mean to think about or remember. Alternate translation: "Though you are far away, think about Yahweh; think about Jerusalem"

Jeremiah 51:51

we have been insulted
This can be expressed in active form. Alternate translation: "people have insulted us" or "people have scorned us"

shame has covered our faces
Possible meanings are 1) "our faces show that we feel very ashamed" or 2) "we cover our faces because we feel ashamed."

Jeremiah 51:52

see
"look" or "listen" or "pay attention to what i am about to tell you"

days are coming ... when I will punish
Future time is spoken of as if the "days are coming." See how you translated this metaphor in [Jeremiah 7:32]

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Jeremiah 1:8]

I will punish her carved idols
Removing or destroying idols is spoken of as if Yahweh would punish the idols. Alternate translation: "I will destroy her carved idols" or "I will remove her carved idols"

her carved idols ... her land
The people of Babylon are spoken of as if they were the city itself, and the city is spoken of as if it were a woman. Alternate translation: "their carved idols ... their land ... the Babylonians ... their highest fortresses ... to them"

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groan
to cry out because of pain or sadness

Jeremiah 51:53

her highest fortresses ... to her
The people of Babylon are spoken of as if they were the city itself, and the city is spoken of as if it were a woman. Alternate translation: "their highest fortresses ... to them"

even if Babylon went up to the heavens or fortified her highest fortresses, destroyers would come
God says this to assure Israel that it does not matter how strong Babylon might be; God will send people to destroy Babylon.

destroyers would come from me to her
This can be expressed with God as the subject. The word "her" refers to Babylon. Alternate translation: "I would send destroyers to her" or "I would send enemies to destroy Babylon"

Jeremiah 51:54

A cry of distress came from Babylon, great destruction from the land of the Chaldeans
The same thought is expressed in two different ways for emphasis.

Jeremiah 51:55

destroying Babylon ... her loud voice
The people of Babylon are spoken of as if they were the city itself, and the city is spoken of as if it were a woman. Alternate translation: "destroying the people of Babylon ... their loud voices"

Their enemies ... their noise
"The enemies of the people of Babylon ... the noise of the enemies"

enemies roar like the waves of many waters
The waves of the ocean and of flooding rivers make a loud sound, and the enemies will make a very loud sound as they come.

Jeremiah 51:56

against her—against Babylon!—and her warriors
The people of Babylon are spoken of as if they were the city itself, and the city is spoken of as if it were a woman. Alternate translation: "against the people of Babylon—yes, against Babylon!—and their warriors"

her warriors have been captured
This phrase can be changed to have an active verb. Alternate translation: "her enemies have captured her warriors"

Jeremiah 51:57

her princes and her wise men ... her governors, her officials, and her soldiers
The people of Babylon are spoken of as if they were the city itself, and the city is spoken of as if it were a woman. Alternate translation: "their princes and their wise men ... their governors, their officials, and their soldiers"

they will sleep in an unending sleep and never wake up
They will be dead. See how you translated this in [Jeremiah 51:39]

Jeremiah 51:58

Yahweh of hosts says this
Jeremiah often uses these words to introduce an important message from Yahweh. See how you translated this in Jeremiah 6:6.

The thick walls of Babylon will be completely demolished
This can be translated in active form. Alternate translation: "The invaders willl completely demolish the thick walls of Babylon"

her high gates ... her aid ... for her
The city of Babylon is spoken of as if it were a woman. Alternate translation: "their high gates ... their aid ... for them"

her high gates will be burned
This can be translated in active form. Alternate translation: "they will burn her high gates"

everything ... will be burned up
This can be translated in active form. Alternate translation: "they will burn up everything that the nations try to do for her"

Jeremiah 51:59

Seraiah ... Neriah ... Mahseiah
These are the names of men.

in the fourth year of his reign
"after he had been king for three years." This "fourth" is the ordinal number for four.

Jeremiah 51:60

that were written about Babylon
This can be translated in active form. Alternate translation: "that he had written about Babylon"

Jeremiah 51:61

General Information:
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Jeremiah 51:62

animal
If your language has a word for animals that normally live with people, you might want to use it here, because Jeremiah 51:37 states that Babylon will be inhabited by wild animals.

Jeremiah 51:63

General Information:
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Jeremiah 51:64

Babylon will sink like this
The stone and scroll will disappear in the water, the water will destroy the scroll, and Babylon will no longer look like a city or have buildings for people to live in.

will not arise
"will never again be a city"

they will fall
This means the Babylonians will fall because they are exhausted. Many translations do not include these words.

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Chapter 52

1 Zedekiah was twenty-one years old when he began to reign; he reigned eleven years in Jerusalem. His
mother's name was Hamutal; she was the daughter of Jeremiah from Libnah. **2** He did what was evil in
the sight of Yahweh; he did everything that Jehoiakim had done. **3** Through Yahweh's anger, all these
events happened in Jerusalem and Judah, until he drove them from before himself. Then Zedekiah
rebelled against the king of Babylon. **4** It happened that in the ninth year of the reign of King Zedekiah, in
the tenth month, and on the tenth day of the month, Nebuchadnezzar, king of Babylon, came with all his
army against Jerusalem. They camped opposite it, and they built a siege wall around it. **5** So the city was
besieged until the eleventh year of King Zedekiah's reign. **6** By the ninth day of the fourth month the
famine was so severe in the city that there was no food for the people of the land. **7** Then the city was
broken into, and all the fighting men fled and went out of the city at night by the way of the gate that was
between the two walls, by the king's garden, although the Chaldeans were all around the city. So they
went in the direction of the Arabah. **8** But the army of Chaldeans pursued the king and overtook Zedekiah
in the plains of the Jordan River valley near Jericho. All his army was scattered away from him. **9** They
captured the king and brought him up to the king of Babylon at Riblah in the land of Hamath, where he
passed sentence on him. **10** The king of Babylon slaughtered Zedekiah's sons before his own eyes, and at
Riblah he also slaughtered all the leaders of Judah. **11** Then he put out Zedekiah's eyes, bound him in
bronze chains, and brought him to Babylon. The king of Babylon put him in prison until the day of his
death.

12 Now in the fifth month, on the tenth day of the month, which was the nineteenth year of the reign of
King Nebuchadnezzar, king of Babylon, Nebuzaradan came to Jerusalem. He was the commander of the
king's bodyguards and a servant of the king of Babylon. **13** He burned the house of Yahweh, the king's
palace, and all the houses of Jerusalem; also every important building in the city he burned. **14** As for the
walls around Jerusalem, all the army of the Chaldeans who were with the commander of the bodyguards
destroyed them. **15** As for the poorest people, the rest of the people who were left in the city, those who
had deserted to the king of Babylon, and the rest of the craftsmen—Nebuzaradan, the commander of the
bodyguards, took some of them away into exile. **16** But Nebuzaradan, the commander of the bodyguards,
left some of the poorest of the land to work the vineyards and fields.

17 As for the bronze pillars that belonged to the house of Yahweh, and the stands, and the large bronze
basin called "The Sea" that were in the house of Yahweh, the Chaldeans broke them into pieces and
carried all the bronze back to Babylon. **18** The pots, shovels, lamp trimmers, bowls, and all the utensils of
bronze with which the priests had served in the temple—the Chaldeans took them all away. **19** The basins
and the incense burners, the bowls, pots, lampstands, pans, and basins that were made of gold, and those
made of silver—the commander of the king's guard took them away as well. **20** The two pillars, the large
bronze basin known as "The Sea," and the twelve bronze bulls that were under the stands, things that
King Solomon had made for the house of Yahweh, contained more bronze than could be weighed. **21** The
pillars were eighteen cubits high each, and a line around each one measured twelve cubits. Each was four
fingers thick and hollow. **22** A capital of bronze was on top of it. The capital was five cubits high, with
latticework and pomegranates all around. It was all made of bronze. The other pillar and its
pomegranates were the same as the first. **23** So there were ninety-six pomegranates on the capital's sides,
and one hundred pomegranates above the surrounding latticework.

24 The commander of the bodyguards took prisoner Seraiah, the high priest, together with Zephaniah, the
second priest, and the three gatekeepers. **25** From the city he took prisoner an officer who was in charge
of soldiers, and seven men of those who advised the king, who were still in the city. He also took prisoner
the king's army officer responsible for drafting men into the army, along with sixty important men from
the land who were in the city. **26** Then Nebuzaradan, the commander of the bodyguards, took them and
brought them to the king of Babylon at Riblah. **27** The king of Babylon put them to death at Riblah in the
land of Hamath. In this way, Judah went out of its land into exile.

28 These were the people who Nebuchadnezzar exiled:

In the seventh year, 3,023 Jews. **29** In the eighteenth year of Nebuchadnezzar
he took 832 people from Jerusalem. **30** In the twenty-third year of Nebuchadnezzar, Nebuzaradan,
the commander of the king's bodyguards,

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exiled 745 Jewish people.
All the exiled people totaled 4,600.

31 It happened later in the thirty-seventh year of the exile of Jehoiachin, king of Judah, in the twelfth month, on the twenty-fifth day of the month, that Awel-Marduk, king of Babylon released Jehoiachin king of Judah from prison. This happened in the year that Awel-Marduk began to reign. **32** He spoke kindly to him and gave him a seat more honorable than that of the other kings who were with him in Babylon. **33** Awel-Marduk removed Jehoiachin's prison clothes, and Jehoiachin ate regularly at the king's table for the rest of his life, **34** and a regular food allowance was given to him by the king of Babylon every day for the rest of his life until his death.

Jeremiah 52 General Notes

Structure and formatting

The chapter returns to a previous sequence of events and records Babylon's conquering of Judah. It also records the destruction of the temple in Jerusalem. (See: temple)

Jeremiah 52:1

General Information:
Because of the words "Jeremiah's words end here" in Jeremiah 51:64 and because the words here appear in other books of the Bible, many scholars believe that this chapter was written by someone other than Jeremiah and attached to the scroll that Jeremiah and Baruch wrote.

Hamutal
This is the name of a woman.

Libnah
This is the name of a place.

Jeremiah
This refers to another man named Jeremiah, not the prophet Jeremiah who wrote this book.

Jeremiah 52:2

what was evil in the sight of Yahweh
The sight of Yahweh represents Yahweh's judgment or evaluation. Alternate translation: "what was evil in Yahweh's judgment" or "what Yahweh considers to be evil"

Jeremiah 52:3

General Information:
This page has intentionally been left blank.

Jeremiah 52:4

It happened
This phrase is used here to mark the beginning of a new part of the story.

in the ninth year of the reign of King Zedekiah, in the tenth month, and on the tenth day of the month
after Zedekiah had been king for eight years, in the tenth calendar month, on the tenth day of the month

in the ninth year
"in year nine"

in the tenth month, and on the tenth day of the month
This is the tenth month of the Hebrew calendar. The tenth day is near the beginning of January on Western calendars.

They camped opposite it
"Nebuchadnezzar's army camped opposite Jerusalem"

Jeremiah 52:5

until the eleventh year of King Zedekiah's reign
until Zedekiah had been king for more than ten years

eleventh year
"year eleven"

So the city was besieged
This can be translated in active form. Alternate translation: "So they besieged the city"

Jeremiah 52:6

By the ninth day of the fourth month
This is the fourth month of the Hebrew calendar. It is during the dry season. The ninth day is near the beginning of July on Western calendars. Zedekiah had been king for ten years, three months, and eight days.

city
This refers to Jerusalem.

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Jeremiah 52:7

the city was broken into
This can be translated in active form. Alternate translation: "the Babylonians broke through the wall around the city"

the two walls
the wall of the king's garden and the wall of the city

Jeremiah 52:8

plains
flat land

All his army was scattered
This can be translated in active form. Possible meanings are 1) "the Chaldeans scattered his entire army" or 2) "all of his soldiers ran away in different directions."

Jeremiah 52:9

at Riblah in the land of Hamath
Riblah was a town in the territory of Hamath.

passed sentence on him
"decided how to punish him"

Jeremiah 52:10

slaughtered Zedekiah's sons before his own eyes
The eyes are a synecdoche for the whole person. The reader should also understand that others probably helped the king of Babylon kill Zedekiah's sons. Alternate translation: "forced Zedekiah to watch as the king of Babylon slaughtered Zedekiah's sons"

Jeremiah 52:11

he put out Zedekiah's eyes
"the king's men made Zedekiah blind." Use the common words for making a person blind. It is not clear that the king of Babylon took Zedekiah's eyes out of his head. The reader should also understand that others probably helped the king of Babylon make Zedekiah blind.

the day of his death
the day of Zedekiah's death

Jeremiah 52:12

in the fifth month, on the tenth day of the month, which was the nineteenth year of the reign of King Nebuchadnezzar
Nebuchadnezzar had been king for eighteen years, four months, and nine days. This is the fifth month of the Hebrew calendar. It is during the dry season. The tenth day is near the beginning of August on Western calendars.

the nineteenth year
"during year nineteen"

Nebuzaradan
This is the name of a man.

bodyguards
people whose job is to protect someone

Jeremiah 52:13

General Information:
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Jeremiah 52:14

General Information:
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Jeremiah 52:15

Nebuzaradan
This is the name of a man.

Jeremiah 52:16

the poorest of the land
"the poorest people who lived on the land"

Jeremiah 52:17

The Sea
This is a basin of water used in the worship of Yahweh.

Jeremiah 52:18

General Information:
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Jeremiah 52:19

General Information:
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Jeremiah 52:20

General Information:
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Jeremiah 52:21

eighteen cubits ... twelve cubits
A cubit was about 46 centimeters long. Alternate translation: "18 cubits ... 12 cubits" or "about 8.3 meters ... about 5.5 meters"

hollow
The pillars had empty space inside them.

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Jeremiah 52:22

capital
This is the top part of each pillar.

five cubits
A cubit was about 46 centimeters long. Alternate translation: "5 cubits" or "about 2.3 meters"

Jeremiah 52:23

General Information:
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Jeremiah 52:24

Seraiah
See how you translated this man's name in Jeremiah 36:26.

gatekeepers
people who guard the gate of a city

Jeremiah 52:25

drafting men into the army
"forcing men to fight in the army"

Jeremiah 52:26

Nebuzaradan
See how you translated this man's name in [Jeremiah 39:9]

Riblah
This is the name of a city.

Jeremiah 52:27

General Information:
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Jeremiah 52:28

seventh

3,023
"three thousand and twenty-three"

Jeremiah 52:29

eighteenth

832
"teight hundred and thirty-two"

Jeremiah 52:30

twenty-third

Nebuzaradan
See how you translated this man's name in Jeremiah 39:9.

745 ... 4,600
"seven hundred and forty-five ... four thousand six hundred"

Jeremiah 52:31

in the thirty-seventh year of the exile of Jehoiachin
after Jehoiachin had been an exile for more than 36 years

in the twelfth month, on the twenty-fifth day of the month
This is the twelfth and last month of the Hebrew calendar. The twenty-fifth day is near the middle of March on Western calendars.

It happened
This phrase is used here to mark the beginning of a new part of the story.

Awel-Marduk
He became the king of Babylon after Nebuchadnezzar.

Jeremiah 52:32

He spoke kindly to him
"Awel-Marduk spoke kindly to Jehoiachin"

a seat more honorable
"a seat at the table that was closer to where Awel-Marduk sat"

Jeremiah 52:33

removed Jehoiachin's prison clothes
The reader should understand that removing his prison clothes represents making him a free man.

Jeremiah 52:34

General Information:
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Book: Lamentations

Lamentations

Chapter 1

1 The city that once was full of people
is now sitting all alone.
She has become like a widow,
though she was a mighty nation.
She was a princess among the nations,
but is now forced into slavery.

2 She weeps bitterly in the night,
and her tears cover her cheeks.
None of her lovers comfort her.
All her friends have betrayed her.
They have become her enemies.

3 Judah has gone into exile
after affliction and great labor.
She lives among the nations
and finds no rest.
All her pursuers overtook her
in her desperation.

4 The roads of Zion mourn
because none come to the appointed feasts.
All her gates are desolate.
Her priests groan.
Her virgins are afflicted,
and as for her, it is bitter for her.

5 Her adversaries have become her master;
her enemies prosper.
Yahweh has afflicted her for her many sins.
Her little children go into captivity to her adversary.

6 Splendor has left
the daughter of Zion.
Her princes have become like deer
that cannot find pasture,
and they go without strength
before their pursuer.

7 In the days of her affliction and her homelessness,
Jerusalem will call to mind all her precious treasures
that she had in former days.
When her people fell
into the hand of the adversary,
no one helped her.
The adversaries saw her
and mocked at her destruction.

8 Jerusalem sinned greatly,
therefore, she has become scorned
as something that is filthy.
All who honored her now despise her
since they have seen her nakedness.

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She groans
and tries to turn away.

9 She has become unclean beneath her skirts.
She did not think about her future.
Her fall was astonishing.
There was no one to comfort her.
She cried out, "Look at my affliction, Yahweh,
for the enemy has become too great!"

10 The adversary has put his hand
on all our precious treasures.
She has seen the nations
enter her sanctuary,
even though you had commanded
that they must not enter into your assembly place.

11 All her people groan
as they search for bread.
They have given their precious treasures
for food to restore their lives.
Look, Yahweh, and consider me,
for I have become worthless.

12 Is it nothing to you, all you who pass by?
Look and see
if there is anyone else's sorrow
like the sorrow that is being inflicted on me,
since Yahweh has tormented me
on the day of his fierce anger.

13 It is from on high that he has sent fire into my bones,
and it has conquered them.
He has spread a net for my feet and turned me back.
He has made me constantly desolate and weak.

14 The yoke of my transgressions
is bound together by his hand.
They are knit together and placed upon my neck.
He has made my strength fail.
The Lord has given me over into their hands,
and I am not able to stand.

15 The Lord has tossed aside
all my mighty men who defended me.
He has called an assembly against me
to crush my vigorous men.
The Lord has trampled the virgin daughter of Judah
in the winepress.

16 For these things I weep,
my eyes overflow with tears;
for a comforter is far from me,
one who restores my life.
My children are desolate
because the enemy has conquered me.

17 Zion has spread her hands wide;
there is none to comfort her.
Yahweh has commanded
that those around Jacob should be his adversaries.
Jerusalem is something unclean to them.

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18 Yahweh is righteous,
for I have rebelled against his commandment.
Hear, all you peoples, and see my sorrow.
My virgins and my vigorous men
have gone into captivity.

19 I called for my lovers,
but they were treacherous toward me.
My priests and my elders perished in the city,
while they sought food to restore their lives.

20 Look, Yahweh, for I am in distress;
my stomach churns,
my heart is disturbed within me,
for I have been very rebellious.
Outside, the sword bereaves;
inside the house there is only death.

21 They have heard my groaning,
but there is no one to comfort me.
All my enemies have heard of my trouble,
and they are glad that you have done it.
You have brought the day you proclaimed;
now let them become like me.

22 Let all their wickedness come before you.
deal with them as you have dealt with me
because of all my transgressions.
My groans are many and my heart is faint.

Lamentations 1 General Notes

Structure and formatting

Judah destroyed for her sin
Judah used to be great, but is now a slave. The temple is stripped of all its valuables. (See: sin and temple)

Lamentations 1:1

General Information:
Various poetic forms are used throughout this book.

is now sitting all alone
This speaks of the city of Jerusalem being empty, as if it were a woman who was sitting alone. Alternate translation: "is now empty"

She
The writer of Lamentations writes about the city of Jerusalem as if it were a woman.

like a widow
This speaks of Jerusalem as being without protection, as if it were a vulnerable widow.

She was a princess among the nations
This speaks of Jerusalem being honored as if it were a princess. Alternate translation: "She was like a princess among the nations"

forced into slavery
"forced to become a slave." This can be stated in active form. Alternate translation: "but she is now a slave"

Lamentations 1:2

She weeps bitterly ... and her tears cover her cheeks
The author describes Jerusalem as having emotions like a human being. The city also stands for her inhabitants. Alternate translation: "Those who live in her weep and wail ... and their tears cover their cheeks"

None of her lovers comfort her. All her friends have betrayed her
This speaks of the people groups that had been faithful to Jerusalem betraying Jerusalem, as if the people groups were Jerusalem's lovers and friends.

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Lamentations 1:3

General Information:
In this verse, the people of Judah are spoken of as if they were a woman.

Judah has gone into exile
Here Judah refers to its inhabitants. Alternate translation: "the people of Judah have gone into exile" or "the people of Judah have been taken into a foreign land"

after affliction and great labor
Possible meanings are 1) "after suffering affliction and having done great labor" or 2) "because of the affliction she suffered and the great labor was forced to do" or 3) "through while she is being afflicted and having to do great labor."

She lives ... finds
Here the kingdom of Judah is described as a woman. "She" also stands for the citizens of Judah. Alternate translation: "Her people live ... they find"

finds no rest
"does not find rest" or "is always afraid"

All her pursuers overtook her in her desperation
This speaks of the people of Judah being captured by their enemies as if they were a woman who was captured by those pursuing her.

All her pursuers overtook her
"Everyone who was chasing her managed to capture her" or "Everyone who was hunting for her found her"

in her desperation
The word "desperation" can be expressed as an adjective. Alternate translation: "when she was desperate" or "when she was distressed"

Lamentations 1:4

General Information:
The city of Zion is spoken of as if it were a woman. In Lamentations, Zion and Jerusalem are names used to refer to the same city.

The roads of Zion mourn
The author speaks of the roads that lead to Zion mourning as if they were human beings.

the appointed feasts
"the feasts that God told them to celebrate"

All her gates are desolate
The word "her" refers to Zion. Alternate translation: "All of Zion's gates are empty"

Her virgins are afflicted, and as for her, it is bitter for her
Here the people of Zion being distressed are spoken of as if they were a woman in distress. Alternate translation: "Zion's virgins are sorrowful, and life is bitter for her"

Lamentations 1:5

Her adversaries have become her master; her enemies prosper
"Zion's adversaries rule over it; its enemies prosper"

Yahweh has afflicted her for her many sins
This speaks of Yahweh punishing the people of Zion for their sins as if they were a woman that Yahweh was punishing. Alternate translation: "Yahweh has afflicted her people because of the sins they have committed"

Her little children go into captivity to her adversary
The word "captivity" can be expressed as a verb. Alternate translation: "Her enemy captures her little children"

Lamentations 1:6

General Information:
The city of Zion is spoken of as if it were a woman. In Lamentations, Zion and Jerusalem are names used to refer to the same city.

Splendor has left the daughter of Zion
This speaks of everything beautiful in Zion being destroyed as if "splendor" were a person that left Zion. Alternate translation: "Everything that was beautiful about the daughter of Zion is destroyed"

daughter of Zion
This is a poetic name for Jerusalem, which is spoken of here as if it were a woman.

Her princes have become like deer that cannot find pasture
This speaks of Zion's princes having nothing to eat like deer that cannot find grass to eat. Alternate translation: "Her princes are starving, they are like deer that cannot find grass to eat"

deer
A deer is a medium-sized, grass-eating animal that is often hunted by humans for food. It is also a beautiful animal to look at.

they go without strength before
"they are not strong enough to run away from" or "they are very weak before"

their pursuer
"the person that is pursuing them"

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Lamentations 1:7

In the days of her affliction and her homelessness
"During the time of her affliction and her homelessness"

Jerusalem will call to mind
Here "Jerusalem" refers to the people who live there. The phrase "call to mind" is an idiom. Alternate translation: "the people of Jerusalem will remember" or "Jerusalem will remember"

precious treasures
This refers to their valuable possessions.

in former days
"in the past." This refers to the time before the people of Jerusalem were captured. Alternate translation: "before this disaster happened"

When her people fell into the hand of the adversary
Here the word "hand" refers the control of the enemy army. Alternate translation: "When the adversary conquered and captured her people"

saw her and mocked at her destruction
This means that they were glad and mocked the people of Jerusalem when the city was destroyed.

at her destruction
This word "destruction" can be expressed as a verb. Alternate translation: "because she was destroyed" or "while they destroyed her"

Lamentations 1:8

General Information:
The city of Jerusalem is spoken of as if it were a woman. In Lamentations, Zion and Jerusalem are names used to refer to the same city.

Jerusalem sinned greatly, therefore, she has become scorned as something that is filthy
This speaks of Jerusalem being scorned in the same way that a woman is scorned when she is unclean. According to the law of Moses, a woman was considered unclean during her monthly bleeding. Alternate translation: "Jerusalem's sins have made her filthy and unclean, and therefore she was unacceptable before God"

Jerusalem sinned greatly
This describes Jerusalem as a woman who sinned, while it also stands for the inhabitants of Jerusalem. Alternate translation: "The people of Jerusalem sinned greatly"

has become scorned
This can be stated in active form. Alternate translation: "has become an object of scorn"

her nakedness
"her naked." Jerusalem is described as a woman whose private parts have been exposed to everyone to shame her.

Lamentations 1:9

She has become unclean beneath her skirts
According to the law of Moses, a woman was considered unclean during her monthly bleeding. This speaks of Jerusalem being unclean, as if it were a menstruating woman. Alternate translation: "Jerusalem has become unclean, as when a woman is unclean beneath her skirts"

unclean
A person who God considers to be spiritually unacceptable or defiled is spoken of as if the person were physically unclean.

Her fall was astonishing
The phrase "her fall" is an metaphor for the city being destroyed. Alternate translation: "Those who saw how she was destroyed were astonished" or "Those who saw how the city was destroyed were astonished"

astonishing
Usually this word refers to a miracle that helps people, but here it refers to an event that no one thought could happen, but that has been so harmful that people have a hard time believing what they see.

Look at my affliction, Yahweh
Possible meanings are that 1) the author of Lamentations now talks directly to Yahweh or 2) Jerusalem is described as talking to Yahweh like a person.

Look at
"Pay attention to"

the enemy has become too great
This means that they enemy army has become too large and powerful and has defeated Jerusalem. Alternate translation: "the enemy army has defeated me"

Lamentations 1:10

has put his hand on
This is an idiom. Alternate translation: "has taken possession of" or "has stolen"

precious treasures
This refers to their valuable possessions.

She has seen
The word "She" refers to Jerusalem.

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the nations
This refers to people from various nations, not the entire population of those nations. Alternate translation: "people from the nations"

you had commanded
The word "you" refers to Yahweh.

Lamentations 1:11

her people
The word "her" refers to Jerusalem which is described as if it were a woman. Alternate translation: "her inhabitants" or "the people of the city"

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

They have given their precious treasures for food
This means they traded their wealth and their valuables in exchange for food. Alternate translation: "They have traded their precious treasures in exchange for food"

precious treasures
This refers to their valuable possessions.

to restore their lives
"to save their lives" or "to restore their strength"

Look, Yahweh, and consider me
Here Jerusalem speaks directly to Yahweh.

Lamentations 1:12

Is it nothing to you, all you who pass by?
This rhetorical question is an accusation aganist the people who walk past Jerusalem and do not care about its well-being. This question can be written as a statement. Alternate translation: "All you who pass by should care more for my affliction!"

Is it nothing to you
Here Jerusalem continues to speak, but now to people who pass by instead of to Yahweh.

Look and see
These words share similar meanings. Together they invite the reader to understand by seeing that no one has suffered so much.

the sorrow that is being inflicted on me
This can be stated in active form. Alternate translation: "the sorrow that Yahweh is inflicting upon me"

on the day of his fierce anger
Here the word "day" is used as an idiom. Alternate translation: "when he was fiercely angry"

Lamentations 1:13

General Information:
In this section Jerusalem is portrayed as a woman speaking about herself.

on high
This is an idiom. Alternate translation: "heaven"

he has sent fire into my bones, and it has conquered them
This speaks of Yahweh punishing Jerusalem as if Jerusalem were a person that Yahweh were punishing with fire. Alternate translation: "he has sent a painful punishment into my inner being, and it has destroyed me" or "he has sent a destructive punishment into the middle of Jerusalem, and it has destroyed the city"

has sent fire into my bones
Here "fire" represents pain and "bones" represents one's inner being. Alternate translation: "has sent pain into my bones" or "has sent pain into my inner being"

He has spread a net for my feet
This speaks of Yahweh punishing Jerusalem as if Jerusalem were a person that Yahweh had set a trap for. This refers to a type of trap usually used to catch an animal.

turned me back
This is an idiom. Alternate translation: "prevented my from walking any further"

Lamentations 1:14

The yoke of my transgressions ... They are knit together and placed upon my neck
This speaks of the people of Jerusalem's sins as if they were a yoke bearing a heavy burden that Yahweh had placed on their necks. Also, this can be stated in active form. Alternate translation: "My transgressions are like a yoke that he has bound together with his hands and placed upon my neck"

given me over into their hands
"given me over into the hands of my enemies." Here their enemies' control is represented by their "hands." Alternate translation: "given my over to the control of my enemies" or "let my enemies defeat me"

I am not able to stand
This is an idiom. Alternate translation: "I cannot resist them"

Lamentations 1:15

General Information:
In this section Jerusalem is portrayed as a woman speaking about herself.

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mighty men
"strongest soldiers"

an assembly
Here the enemy army attacking Jerusalem is spoken of as if it were a meeting of people who have come together in order to accuse and condemn someone. Alternate translation: "a great army"

to crush my vigorous men
This speaks of the enemy army defeating the soldiers of Jerusalem as if they crushed them. Alternate translation: "to defeat my vigorous men"

vigorous men
This refers to men at the strongest time of their lives.

The Lord has trampled ... in the winepress
Here the judgment of God is described as if Jerusalem were grapes on which he had trampled in order to squeeze out the juice. Alternate translation: "It is as though the Lord has trampled upon the virgin daughter of Judah in a winepress"

the virgin daughter of Judah
This is a poetic name for Jerusalem, which is spoken of here as if it were a woman. The word "virgin" suggests that this woman is pure.

Lamentations 1:16

General Information:
In this section Jerusalem is portrayed as a woman speaking about herself. In Lamentations, Zion and Jerusalem are names used to refer to the same city.

for a comforter is far from me, one who restores my life
This speaks of Jerusalem having no one to comfort her as if she did have a comforter, but that he was far away. The word "comforter" can be expressed as a verb. Alternate translation: "for there is no one to comfort me and restore my life"

restores my life
"revives me"

Lamentations 1:17

Zion has spread her hands wide
Here Jerusalem no longer speaks about herself; instead the author describes Jerusalem. He speaks of Zion as if it were a woman that lifts up her hands to ask for help. Alternate translation: "Zion has reached out for help"

those around Jacob
"the people around Jacob" or "the nations surrounding Jacob"

around Jacob should be his adversaries
Here "Jacob" refers to his descendants, that is Israel. Alternate translation: "around Jacob's descendants should be their adversaries"

unclean
A person who God considers spiritually unacceptable or defiled is spoken of as if the person were physically unclean.

Lamentations 1:18

General Information:
In this section Jerusalem is portrayed as a woman speaking about herself.

Yahweh is righteous
This implies that what Yahweh has done, he has done because he is righteous. Alternate translation: "Yahweh has acted out of his righteousness" or "What Yahweh has done is right"

Hear ... see
These imperatives are spoken as polite requests, not commands.

see my sorrow
The word "sorrow" can be expressed as a "sad." Alternate translation: "see how extremely sad I am"

My virgins and my vigorous men have gone into captivity
Here all of the people of Jerusalem who were taken into captivity are represented by the "virgins" and the "vigorous men" who were taken. Alternate translation: "Many of my people, including my virgins and vigorous men, have gone into captivity"

vigorous men
This refers to men at the strongest time of their lives. See how you translated this in Lamentations 1:15.

Lamentations 1:19

I called for my lovers
The word "lovers" is a metaphor for the other nations that the people of Judah hoped would help them fight their enemy. Alternate translation: "I called for my allies to help me"

they were treacherous toward me
This means that they betrayed him. Alternate translation: "they betrayed me"

to restore their lives
"to save their lives" or "to restore their strength"

Lamentations 1:20

General Information:
In this section Jerusalem is portrayed as a woman speaking about herself.

Look, Yahweh, for I am in distress
Jerusalem continues to talk about herself as if she were a woman, but now talks directly to Yahweh.

my stomach churns
The word "churn" means to move around violently, normally in a circular rotation. This does not mean the stomach is literally churning, but describes how the woman, representing Jerusalem, feels. Alternate translation: "my insides ache" or "my stomach hurts"

my heart is disturbed within me
Here the woman, representing Jerusalem, refers to her "heart" to emphasize her feelings. Alternate translation: "my heart is broken" or "I am extremely sad"

the sword bereaves
The "sword" represents the enemy. The word "bereaves" speaks of what is done to the parent, probably the mother, of the person whom the enemy kills. Alternate translation: "the enemy kills a mother's children"

inside the house there is only death
Possible meanings are 1) "inside the house, everyone is dying" or 2) "and inside the house the dead people are kept"

Lamentations 1:21

General Information:
In this section Jerusalem is portrayed as a woman speaking about herself.

They have heard my groaning
"People have heard my groaning." Jerusalem continues to speak as if she were a woman.

you have done it
Here the word "you" refers to Yahweh.

You have brought the day you proclaimed
The phrase "the day" is an idiom that refers to a specific event happening. Alternate translation: "You have done what you have proclaimed"

you proclaimed
You may need to make explicit that the proclamation was a promise. Alternate translation: "you promised"

now let them become like me
This is a request for Jerusalem's enemies to suffer as the people of Jerusalem have. Alternate translation: "now let them suffer like me"

Lamentations 1:22

Let all their wickedness come before you
This is a request for Yahweh to judge Jerusalem's enemies for their wickedness. The phrase "come before you" is an idiom. Alternate translation: "Pay attention to all of the wickedness they have committed" or "Judge them for all of their wickedness"

deal with them as you have dealt with me
This is a request for Yahweh to punish Jerusalem's enemies as he punished the people of Jerusalem. Alternate translation: "punish them as you have punished me"

my heart is faint
Here the "heart" represents the whole person. Alternate translation: "I am faint"

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Chapter 2

1 The Lord has covered the daughter of Zion
under the cloud of his anger.
He has thrown the splendor of Israel
down from heaven to earth.
He has not remembered his footstool
on the day of his anger.

2 The Lord has swallowed up
and has had no compassion on
all the towns of Jacob.
In the days of his anger he has thrown down
the fortified cities
of the daughter of Judah;
in dishonor he has brought down to the ground
the kingdom and its rulers.

3 With fierce anger he has cut off
every horn of Israel.
He has withdrawn his right hand
from before the enemy.
He has burned up Jacob like a blazing fire
that devours everything around it.

4 He has bent his bow toward us like an enemy,
he has set his right hand like an adversary.
He has slaughtered all
who had been so pleasing to him
in the tent of the daughter of Zion;
he has poured out his wrath like fire.

5 The Lord has become like an enemy.
He has swallowed up Israel.
He has swallowed up all her palaces.
He has destroyed her strongholds.
He has increased mourning and lamentation
within the daughter of Judah.

6 He has done violence to his tabernacle like a garden.
He has destroyed the place of the solemn assembly.
Yahweh has caused both solemn assembly
and Sabbath to be forgotten in Zion,
for he has despised both king and priest
in the indignation of his anger.

7 The Lord has rejected his altar
and disowned his sanctuary.
He has given over the walls of her palaces
into the hand of the enemy.
They have raised a shout in the house of Yahweh,
as on the day of an appointed feast.

8 Yahweh decided to destroy the city wall
of the daughter of Zion.
He has stretched out the measuring line
and has not withheld his hand from destroying the wall.
He has made the ramparts and wall to lament;
together they wasted away.

9 Her gates have sunk into the ground;

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he has destroyed and broken the bars of her gate.
Her king and her princes
are among the nations,
the law is no more
and her prophets find no vision from Yahweh.

10 The elders of the daughter of Zion
sit on the ground in silence.
They have thrown dust on their heads
and girded themselves with sackcloth.
The virgins of Jerusalem
have bowed their heads to the ground.

11 My eyes have failed from their tears;
my stomach churns;
my inner parts are poured out to the ground
because of the destruction of the daughter of my people;
children and infants faint
in the streets of the city.

12 They say to their mothers,
"Where is grain and wine?"
as they faint like a wounded man
in the streets of the city,
their lives are poured out
on the bosom of their mothers.

13 What will I testify for you? To what can I compare you,
daughter of Jerusalem?
To what can I liken you, that I may comfort you,
virgin daughter of Zion?
Your wound is as great as the sea.
Who can heal you?

14 Your prophets have seen
false and worthless visions for you.
They have not exposed your iniquity
to reverse your captivity,
but for you they gave utterances
that are false and misleading.

15 All those who pass along the road
clap their hands at you.
They hiss and shake their heads
against the daughter of Jerusalem and say,
"Is this the city that they called 'The Perfection of Beauty,'
'The Joy for All of Earth'?"

16 All your enemies open
their mouths against you.
They sneer and grind their teeth in rage and say,
"We have swallowed her up!
This is the day we have waited for!
We have lived to see it!"

17 Yahweh has done
what he planned to do.
He has fulfilled his word,
which he commanded in former days.
He has overthrown you without pity,
for he has permitted the enemy to rejoice over you;
he has lifted up the horn of your enemies.

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18 Their heart cried out to the Lord,
walls of the daughter of Zion!
Make your tears flow down like a river day and night.
Give yourself no relief, your eyes no relief.

19 Arise, cry out in the night,
at the beginning of the night watches!
Pour out your heart like water
before the face of the Lord.
Lift up your hands to him for the lives of your children
who faint with hunger at the corner of every street."

20 See, Yahweh, and consider
those you have dealt in this way.
Should women eat the fruit of their wombs,
the children whom they have cared for?
Should priest and prophet be slaughtered
in the sanctuary of the Lord?

21 Both the young and the old
lie on the dust of the streets.
My virgins and my young men
have fallen by the sword;
you have slaughtered them in the day of your anger
without taking pity on them.

22 You have summoned,
as you would call the people to a feast day,
my terrors on every side,
on the day of the anger of Yahweh
no one escaped or survived;
those I cared for and raised,
my enemy has destroyed.

Lamentations 2 General Notes

Structure and formatting

God has become Judah's enemy. He is determined to destroy them.

Lamentations 2:1

General Information:
A new poem begins. The writer of Lamentations uses many different ways to express that the people of Israel have lost God's favor.

The Lord has covered the daughter of Zion under the cloud of his anger
This speaks of the Lord's anger against Jerusalem

the daughter of Zion
This is a poetic name for Jerusalem, which is spoken of here as if it were a woman. Translate as you did in [Lamentations 1:6]

He has thrown the splendor of Israel down from heaven to earth
The phrase "the splendor of Israel" refers to Jerusalem. This passage speaks of the people of Jerusalem losing favor with the Lord as if he threw them out of his presence. The phrase "from heaven to earth" is a great distance used to represent how much they lost favor with the Lord. Alternate translation: "Jerusalem, the splendor of Israel, has lost all favor with the Lord" or "Jerusalem has lost all favor with the Lord"

He has not remembered his footstool
This is a reference to the Lord having considered Jerusalem his "footstool" in the past, which symbolized that he had authority over them and that they were submissive to him. This speaks of the Lord disregarding Jerusalem as his footstool as if he did not remember them. Alternate translation: "He disregarded Jerusalem as his footstool"

not remembered
This speaks of the Lord not paying attention to Jerusalem as if he did not remember them.

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Alternate translation: "disregarded" or "paid no attention to"

on the day of his anger
Here "day" is used as an idiom that refers to a general period of time. Alternate translation: "at the time when he displays his anger" or "at the time he acts in his anger"

Lamentations 2:2

the daughter of Judah
This is a poetic name for Jerusalem, which is spoken of here as if it were a woman.

the days of his anger
Here "day" is used as an idiom that refers to a general period of time. Alternate translation: "the time of his anger" or "the time of his anger"

swallowed up
This speaks of the Lord completely destroying the towns as if he were an animal who ate them. Alternate translation: "completely destroyed"

all the towns of Jacob
Here "the towns of Jacob" refers to the towns where his descendants lived. Alternate translation: "all the towns of Israel"

the fortified cities of the daughter of Judah
Possible meanings are 1) the fortified cities throughout Judah or 2) the fortified walls of Jerusalem.

Lamentations 2:3

General Information:
The author continues the use of metaphors to express how the Lord opposed Judah.

he has cut off every horn of Israel
This speaks of the Lord taking away Israel's strength as if he were cutting off its horns. The word "horn" refers to an animal horn, not a musical instrument. Alternate translation: "he has taken away all of Israel's strength"

withdrawn his right hand from before the enemy
Here the Lord's protection is represented by his "right hand." Alternate translation: "stopped protecting us from our enemies"

He has burned up Jacob like a blazing fire that devours everything around it
This speaks of how the Lord has destroyed Jacob as if a fire has completely burned it. Alternate translation: "He has destroyed Jacob like a blazing fire destroys everything"

Jacob
Here "Jacob" refers to the places where his descendants lived. Alternate translation: "Israel"

Lamentations 2:4

He has bent his bow toward us like an enemy, he has set his right hand like an adversary
A soldier has to bend his bow in order to shoot an arrow from it. This speaks of the Lord preparing to attack Israel as if he were an enemy about to shoot them with a bow and arrow. Alternate translation: "He has prepared to kill us, like an enemy who has made his bow ready to shoot us"

like an enemy ... like an adversary
"As if he were our enemy ... as if he were our adversary"

he has set his right hand like an adversary. He has slaughtered all
Some modern translations read, "he has set his right hand. Like an adversary, he has slaughtered all"

he has set his right hand
He has pulled back the bowstring and is ready to shoot an arrow. Most bowmen pull back the string and arrow with their right hands.

in the tent of the daughter of Zion
The "daughter of Zion" is a poetic name for Jerusalem, which is spoken of here as if it were a woman. The phrase "tent of the daughter of Zion" speaks of Jerusalem as a "tent" emphasizing that it is the home of those who live there. Alternate translation: "who live in Jerusalem"

he has poured out his wrath like fire
This speaks of the Lord's wrath as if it were a liquid that he were pouring out on the people. His wrath is also compared to a "fire" to emphasize how destructive it is. Alternate translation: "in his anger he has destroyed everything like a blazing fire"

Lamentations 2:5

swallowed up
This speaks of the Lord completely destroying Israel as if he were animal who ate them. See how you translated this in [Lamentations 2:2]

her palaces ... her strongholds
Israel is spoken of as if it were female.

He has increased mourning and lamentation within the daughter of Judah
The words "mourning" and "lamentation" can be expressed as verbs. Alternate translation: "He has caused more and more people within the daughter of Judah to mourn and lament"

daughter of Judah
This is a poetic name for Jerusalem, which is spoken of here as if it were a woman. Alternate translation: "Judah"

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Lamentations 2:6

He has done violence to his tabernacle like a garden
The words "He has done violence to" are a metonym for the Lord enabling Israel's enemies to attack the "tabernacle." He did not do it himself. The word "tabernacle," usually a temporary shelter made of sticks and branches, is an ironic metaphor for the temple, which the people expected to be a permanent building. The enemies destroyed the temple easily, as if they were destroying a garden. Alternate translation: "He has caused their enemies to destroy his tabernacle as easily as if they were destroying a garden"

a garden
Some modern translations read "a garden hut," referring to a very small building for holding farming tools or for sheltering someone who is guarding a garden.

He has destroyed the place of the solemn assembly
The Lord caused Israel's enemies to destroy it. He did not destroy it himself. Alternate translation: "He has caused the place of the solemn assembly to be destroyed" or "He has caused their enemies to destroy the place of the solemn assembly"

caused both solemn assembly and Sabbath to be forgotten in Zion
This can be stated in active form. Alternate translation: "caused the people in Zion to forget both solemn assembly and Sabbath"

in the indignation of his anger
"because he was extremely angry with them"

Lamentations 2:7

He has given over the walls of her palaces into the hand of the enemy
Here the enemy's "hand" refers to the enemy's control. Alternate translation: "He has allowed the enemy to capture the walls of her palaces"

the walls of her palaces
Here the word "her" may refer either to the temple or to Jersualem. Possible translations are 1) "the walls of the temple" or 2) "the walls of Jerusalem's palaces." The word "walls" is a synecdoche for the whole building, and the building is a synecdoche for all of Jerusalem.

They have raised a shout in the house of Yahweh, as on the day of an appointed feast
This is an ironic comparison between the happy, noisy festivals of Israel and the loud shouts of victory of the Babylonians. Alternate translation: "They have raised a shout in the house of Yahweh, as the Israelites would during an appointed feast"

have raised a shout
This is an idiom. Alternate translation: "have shouted victoriously"

Lamentations 2:8

Yahweh decided to destroy the city wall
Yahweh chose to have the wall destroyed and caused Jerusalem's enemy to destroy it. He did not destroy it himself.

daughter of Zion
This is a poetic name for Jerusalem, which is spoken of here as if it were a woman.

He has stretched out the measuring line
This speaks of preparing to destroy the wall as if he measured it before he destroyed it, so that he knew how much to destroy. Alternate translation: "It is as though he has measured the wall"

has not withheld his hand from destroying
The double negative here emphasizes the positive. Also, the word "hand" is a synecdoche for Yahweh himself. Alternate translation: "has used his hand to completely destroy" or "has himself completely destroyed"

He has made the ramparts and wall to lament; together they wasted away
The walls and ramparts are spoken of as if they were people who lamented and died. Alternate translation: "Because he has destroyed the ramparts and walls, they are like people who lament and have lost their strength"

ramparts
Ancient cities had a main "wall" to keep attackers out, and an outer line of "ramparts" to keep attackers from the wall.

Lamentations 2:9

General Information:
This page has intentionally been left blank.

Lamentations 2:10

daughter of Zion
This is a poetic name for Jerusalem, which is spoken of here as if it were a woman.

sit on the ground in silence
Often people would sit on the ground to show they were mourning. Alternate translation: "sit on the ground, mourning in silence"

They have thrown dust on their heads and girded themselves with sackcloth
These are actions of mourning. Alternate translation: "To show their mourning, they have thrown dust on their heads and put on sackcloth"

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have bowed their heads to the ground
This is an action of mourning. Alternate translation: "have sorrowfully bowed their heads to the ground"

Lamentations 2:11

General Information:
The author shifts from describing Jerusalem to describing his own experience.

My eyes have failed from their tears
This is an idiom. Alternate translation: "I have cried until I cannot cry anymore"

my stomach churns
The word "churn" means to move around violently, normally in a circular rotation. This does not mean the stomach is literally churning, but describes how the author feels. Alternate translation: "my insides ache" or "my stomach hurts"

my inner parts are poured out to the ground
The author speaks of feeling grief in his inner being as if his inner body parts had fallen out of his body onto the ground. Alternate translation: "my entire inner being is in grief"

the daughter of my people
This is a poetic name of Jerusalem, which is spoken of here as if it were a woman. Alternate translation: "my people"

Lamentations 2:12

Where is grain and wine?
This rhetorical question is used as a request for something to eat. The children are telling their mother that they are hungry. The phrase "grain and wine" represents food and drink. This question may be written as a statement. Alternate translation: "Give us something to eat and drink."

as they faint like a wounded man
This speaks of the children fainting from hunger and thirst in the same way that a wounded man faints.

their lives are poured out on the bosom of their mothers
This speaks of the children dying as if their lives were a liquid that was being poured out. Alternate translation: "they slowly die in the arms of their mothers"

bosom
chest, shoulders, and arms

Lamentations 2:13

General Information:
The author begins to address Jerusalem.

What will I testify for you?
The author uses this rhetorical question to express that he does not know what to say to help Jerusalem. This question can be written as a statement. Some modern translations read, "To what can I compare you?" Alternate translation: "There is nothing that I can say to testify for you." or "There is nothing to which I can compare you."

To what can I compare you, ... Jerusalem?
The author uses this rhetorical question to express that he does not know what to say to help Jerusalem. This question can be written as a statement. Alternate translation: "There is nothing to which I can compare you, ... Jerusalem."

daughter of Jerusalem ... virgin daughter of Zion
These are poetic names for Jerusalem, which is spoken of here as if it were a woman. "Zion" is another name for Jerusalem.

To what can I liken you ... Zion?
The author uses this rhetorical question to express that he does not know how to give comfort to Jerusalem. This question can be written as a statement. Alternate translation: "There is nothing to which I can liken you ... Zion."

Your wound is as great as the sea
This speaks of Jerusalem's great suffering as if it were as terrible as the sea is great. Alternate translation: "Your suffering is as terrible as the sea is large"

Who can heal you?
"Who can restore you?" The author uses this rhetorical question to express that there is no one who can restore Jerusalem to the way it was before. This question can be written as a statement. Alternate translation: "No one can heal you." or "No one can restore you."

Lamentations 2:14

They have not exposed your iniquity to reverse your captivity
Possible meanings are that the prophets have not rebuked the people for their sins, and so 1) Yahweh has not brought them back from captivity or 2) Yahweh did not prevent them from going into captivity. The abstract noun "captivity" here can be translated as a verbal clause and may be a metaphor for Yahweh's punishment. Alternate translation: "They have not rebuked you for your sins so that Yahweh could free you from those who had captured you" or "They have not rebuked you for your sins so that Yahweh would not have to punish you"

for you they gave utterances
The word "utterances" can be expressed with the verb "spoke." Alternate translation: "they spoke things to you"

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Lamentations 2:15

clap their hands ... hiss and shake their heads
These actions are used to mock and insult others. Alternate translation: "mock you by clapping their hands ... hiss and shake their heads"

the daughter of Jerusalem
This is a poetic name for Jerusalem, which is spoken of here as if it were a woman.

Is this the city that they called 'The Perfection of Beauty,' 'The Joy for All of Earth'?
This rhetorical question is used to express sarcasm. This question can be written as a statement. Alternate translation: "This city that they called 'The Perfection of Beauty,' 'The Joy for All of Earth,' is not so beautiful or joyful anymore!"

The Perfection of Beauty
"Perfectly Beautiful"

Lamentations 2:16

grind their teeth
This action shows a person's anger and that they are mocking others.

We have swallowed her up
Here the people speak of destroying Jerusalem as if they were an animal swallowing its food. Alternate translation: "We have completely destroyed Jerusalem"

We have lived to see it
This is an idiom. Alternate translation: "We have greatly desired to see it happen"

Lamentations 2:17

He has overthrown
"He has destroyed"

to rejoice over you
This means that the enemy rejoiced because they defeated them. Alternate translation: "to rejoice over defeating you"

he has lifted up the horn of your enemies
Here "horn"

Lamentations 2:18

Their heart cried out to the Lord
Here the word "heart" represents the whole person emphasizing one's innermost being. Possible meanings of who cried out are 1) the people of Jerusalem. Alternate translation: "The people of Jerusalem shouted to the Lord from their innermost being" or 2) the walls are being personified. Alternate translation: "You walls, cry out to the Lord from your innermost being"

walls of the daughter of Zion! Make your tears flow ... no relief
The writer speaks to the walls of Jerusalem. He wants the people of Jerusalem to do what he is telling the walls to do. Some translations take this whole section to be spoken to the "walls," though this can be written with the first phrase "walls of the daughter of Zion!" spoken to the "walls," and the rest of the section spoken directly to the people.

the daughter of Zion
This is a poetic name for Jerusalem, which is spoken of here as if it were a woman.

Make your tears flow down like a river
This speaks of the people crying so much that their tears would flow like a river. Alternate translation: "Cry many, many tears"

day and night
These two opposite times of day refer to all the time. Alternate translation: "all of the time"

Give yourself no relief, your eyes no relief
"Do not allow yourself and your eyes to rest from crying"

Lamentations 2:19

Arise, cry out ... of every street
The writer continues speaking to the walls of Jerusalem. He wants the people of Jerusalem to do what he is telling the walls to do. Some translations take this whole section to be spoken to the "walls," though this can be written with the first phrase "walls of the daughter of Zion!" spoken to the "walls," and the rest of the section spoken directly to the people.

at the beginning of the night watches
"many times during the night." This refers to every time a watchman came on duty.

Pour out your heart like water before the face of the Lord
The phrase "pour out your heart like water" is an idiom. Here the Lord is represented by his "face" to emphasize his presence. Alternate translation: "Tell the Lord how you feel in your inner being"

Lift up your hands to him
This was an action often performed while praying. Alternate translation: "Lift up your hands to him in prayer"

for the lives of your children
This means for them to request that the Lord save their children. Alternate translation: "to save the lives of your children"

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at the corner of every street
The word "every" here is an exaggeration for "many." Alternate translation: "where the streets come together" or "by the roads"

Lamentations 2:20

Should women eat the fruit of their wombs ... for?
This rhetorical question is asked to emphasize that it is not right for women to eat their children. This question can be written as a statement. Alternate translation: "Woman should not eat their own children ... for!"

the fruit of their wombs
This speaks of children having come from their mother as if they were fruit that came from her womb. Alternate translation: "their children that they have given birth to" or "their own children"

Should priest and prophet be slaughtered in the sanctuary of the Lord?
This rhetorical question is used to emphasize that the prophets and priests should not be killed. This question can be written as a statement. Alternate translation: "The prophets and priests should not be slaughtered in the sanctuary of the Lord!"

Should priest and prophet be slaughtered
This can be stated in active form. Alternate translation: "Should our enemies slaughter priests and prophets"

Lamentations 2:21

Both the young and the old lie on the dust
It is implied here that this refers to dead people. Alternate translation: "The corpses of both the young and the old lie on the dust"

Both the young and the old
These phrases refer to people. These two opposites are used to refer to all ages of people. Alternate translation: "Both young people and old people" or "People of all ages"

My virgins and my young men have fallen by the sword
Here the "sword" refers to their enemies. This is a euphemism that means that they were murdered by their enemies. Alternate translation: "My virgins and my young men have been murdered by their enemies" or "My enemies have murdered my virgins and my young men"

virgins
Here this is probably a synecdoche for young women in general, the most valuable of whom would be virgins.

you have slaughtered them
This speaks of Yahweh allowing the poeple to be slaughtered as if he killed them himself. Alternate translation: "you allowed them to be slaughtered" or "you allowed this to happen"

Lamentations 2:22

as you would call the people to a feast day
"as if they were coming to a feast." This speaks of how Yahweh summoned his enemies as if he were inviting them to a feast.

my terrors
Here the people the author fears are referred to as his "terrors." Alternate translation: "the attackers I was afraid of"

on every side
This is an idiom. Alternate translation: "to attack from every direction"

on the day of the anger of Yahweh
Here "day" is used as an idiom that refers to a general period of time. Alternate translation: "at the time when Yahweh acted in his anger" or "during the time that Yahweh displayed his anger"

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Chapter 3

1 I am a man who has seen affliction
under the rod of Yahweh's fury.
2 He drove me away and caused me to walk
in darkness rather than light.

3 Surely he turned his hand against me again and again,
the whole day long.
4 He made my flesh and my skin waste away;
he broke my bones.

5 He built up siege works against me,
and surrounded me with bitterness and hardship.
6 He made me live in dark places,
like those who died long ago.

7 He built a wall around me and I cannot escape.
He made my chains heavy
8 and though I call out and cry for help,
he shut out my prayer.

9 He blocked my path with a wall of hewn stone;
he made my paths crooked.
10 He is like a bear waiting to ambush me,
a lion in hiding;

11 he turned aside my paths,
he has made me desolate.
12 He bent his bow and set me
as a target for his arrow.

13 He pierced my kidneys
with the arrows of his quiver.
14 I became a laughingstock to all my people,
their taunting song all day long.

15 He filled me with bitter herbs
and forced me to drink wormwood.
16 He has made my teeth grind with gravel,
and he made me cower in the ashes.

17 My soul is deprived of peace;
I have forgotten what prosperity is.
18 So I say, "My endurance has perished
and so has my hope in Yahweh."

19 Remember my affliction and my wanderings,
the wormwood and bitterness.
20 I continually remember it
and my soul is bowed down within me.

21 But I call this to mind
and therefore I have hope:
22 The steadfast love of Yahweh never ceases
and his compassions never end,

23 they are new every morning;
your faithfulness is great.

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24 "Yahweh is my inheritance," says my soul,
therefore I will hope in him.

25 Yahweh is good to those who wait for him,
to the soul who seeks him.
26 It is good to wait silently
for the salvation of Yahweh.

27 It is good for a man
that he bear the yoke in his youth.
28 Let him sit alone in silence,
when it is laid upon him.

29 Let him put his mouth in the dust—
there may yet be hope.
30 Let him offer his cheek to the one who strikes him,
and let him be filled to the full with insults.

31 For the Lord will not
reject us forever,
32 but though he causes grief, he will have compassion
according to the abundance of his steadfast love.

33 For he does not afflict from his heart
or torment the children of mankind.
34 To crush underfoot
all the prisoners of the earth,

35 to deny a man justice
in the presence of the Most High,
36 to deprive a person of justice in his lawsuit—
the Lord would not approve such things!

37 Who has spoken and it came to pass,
unless the Lord decreed it?
38 Is it not from the mouth of the Most High
that both calamities and the good come?

39 How can any person alive complain?
How can a person complain about the punishment for his sins?
40 Let us examine our ways and test them,
and let us return to Yahweh.

41 Let us lift up our hearts and our hands
to God in the heavens:
42 "We have transgressed and rebelled,
and you have not forgiven.

43 You have covered yourself with anger and pursued us,
you have killed and you have not spared.
44 You have covered yourself with a cloud
so that no prayer can pass through.

45 You have made us like filthy scum
and refuse among the peoples.
46 All our enemies
curse us,

47 panic and pitfall have come upon us,
ruin and destruction.

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48 My eyes flow with streams of tears
because of the destruction my people.

49 My eyes will shed tears
without ceasing, without relief,
50 until Yahweh from heaven
looks down and sees.

51 My eyes cause grief to my soul
because of all the daughters of my city.
52 I have been hunted like a bird
by those who were my enemies;
they hunted me without a reason.

53 They cut off my life in the pit,
and they threw a stone on me,
54 and they caused waters to overflow, covering my head.
I said, 'I have been cut off!'

55 I called on your name, Yahweh,
from the depths of the pit.
56 You heard my voice when I said,
'Do not close your ear to my cry for help.'

57 You came near on the day I called on you;
you said, 'Do not fear.'
58 Lord, you defended my soul's case,
you redeemed my life!

59 Yahweh, you have seen
the wrong they have done to me;
judge my case.
60 You have seen all their vengeance,
all their plots against me.

61 You have heard their insults, Yahweh,
and all their plots against me.
62 The lips and the meditations of my enemies
come against me all the day.

63 Look at how they sit and then rise up;
they mock me with their songs.
64 Pay back to them what they deserve, Yahweh,
according to the deeds of their hands.

65 You will let their hearts be shameless!
May your condemnation be upon them!
66 You pursue them in anger
and destroy them from under the heavens, Yahweh!"

Lamentations 3 General Notes

Special concepts in this chapter

Troubles

Here the author speaks of the suffering experienced by the people of Jerusalem during the Babylonian siege and after the city's fall. He speaks of these sufferings as if they had been directed against him personally, as if God had personally attacked him. However, we should understand the writer's feelings as having been shared by everyone in the city.

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In verse 19, the writer begins to think about the lessons that he and his fellow citizens should learn about God and his anger and his mercy. He also thinks about what it means to repent and to trust in God.

In verse 43, the writer speaks again about the suffering that God has caused to Jerusalem, but here the writer speaks of "we" and "us," not "I" and "me." But in verse 48, he begins to speak about how he himself will continually mourn over what has happened.

In verse 52, the writer begins to think about his personal enemies in Jerusalem, those who persecuted him for bringing Yahweh's messages to the city. He asks for God to show his enemies that he was doing right, and to take revenge on them for their crimes against him.

Lamentations 3:1

Connecting Statement:
A new poem begins. Here the author speaks of the sufferings that his people experienced. He speaks about them as if God had personally attacked only him. However, the writer intends to speak for everyone in the city.

who has seen affliction
Here the phrase "has seen" is a metaphor for experiencing something. Alternate translation: "who has experienced affliction" or "who has suffered"

under the rod of Yahweh's fury
Being "under the rod" represents being beaten with a rod. The author speaks of God's punishment as if God had beaten him with a rod. Alternate translation: "because Yahweh was very angry and has beaten me with a rod" or "because Yahweh was very angry and has punished me severely"

Lamentations 3:2

He drove me away
"He forced me to go away"

caused me to walk in darkness rather than light
Here "darkness" represents suffering. Alternate translation: "caused me to suffer terribly with no hope, like a person walking in darkness rather than light"

Lamentations 3:3

he turned his hand against me
Here "turned his hand against me" represents attacking him. The author speaks of God causing bad things to happen to him as if God had attacked him. Alternate translation: "he has attacked me" or "he has caused many bad things to happen to me, like someone who attacks a person"

Lamentations 3:4

He made my flesh and my skin waste away; he broke my bones
Possible meanings are 1) these things are a result of being beaten or 2) these are more ways that God punished the man.

Lamentations 3:5

He built up siege works against me
Siege works are ramps that an army builds around a city to enable them to climb over the city walls and invade the city.

He built up siege works against me
Possible meanings are 1) the author speaks of God causing bad things to happen to him as if he were a city and God was an enemy that built up siege works against him. Alternate translation: "God attacked me like an enemy army that sets up siege works around a city" or 2) the author speaks of God causing the enemy army to attack Jerusalem as if God were the enemy. Alternate translation: "God caused the enemy army to build up siege works against me"

surrounded me with bitterness and hardship
This represents God causing him to experience much bitterness and hardship. Alternate translation: "caused me to experience much bitterness and hardship" or "caused me to suffer and have many problems"

bitterness
Here "bitterness" represents suffering.

Lamentations 3:6

He made me live in dark places, like those who died long ago
Here "dark places" is a metaphor for suffering. The author compares the intensity of his suffering to the intensity of the darkness that those who died long ago experience. Alternate translation: "The suffering that he causes me is intense like the darkness of the grave" or "He makes me suffer terribly, as if I were in the darkness of those who died long ago"

Lamentations 3:7

He built a wall around me and I cannot escape. He made my chains heavy
This represents the continuing suffering. Like a person who cannot escape from prison, the author cannot make his suffering stop. Alternate translation: "My suffering continues. It is as though

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he has built a wall around me and put heavy chains on me, and I cannot escape"

Lamentations 3:8

he shut out my prayer
The author speaks about God refusing to listen to his prayers as though God was shutting his ears so that the author's prayers could not go into them. Alternate translation: "he refuses to hear my prayer"

Lamentations 3:9

He blocked my path
The author speaks of God causing him to continue to suffer as if God was preventing him from escaping the suffering by blocking his path. Alternate translation: "It is as though he blocked my path"

a wall of hewn stone
"a wall of cut stones." People would cut stones into regular shapes that could fit together well in order to build a strong wall.

he made my paths crooked
Crooked paths do not lead people to where they want to go. Here they represent unsuccessful ways of escaping suffering. Alternate translation: "it is as though he has made my paths crooked" or "I have tried to make the suffering stop, but God has prevented me, like one who prevents another from escaping by making his paths crooked"

Lamentations 3:10

He is like a bear waiting to ambush me, a lion in hiding
The author speaks of God being ready to cause him to suffer more, as if God were a wild animal waiting to attack him.

Lamentations 3:11

he turned aside my paths
Possible meanings are 1) "he dragged me off the path" or 2) "he caused my path to turn in the wrong direction"

he has made me desolate
"he has made me hopeless" or "he has not allowed me to have any help"

Lamentations 3:12

General Information:
God is often spoken of as if he were a warrior.

He bent his bow
A soldier has to bend his bow in order to shoot an arrow from it. The author speaks of God deciding to cause him trouble as if God were a warrior ready to shoot him with an arrow. See how you translated this in Lamentations 2:4. Alternate translation: "It was as if God made his bow ready to shoot"

Lamentations 3:13

He pierced my kidneys with the arrows of his quiver
The author speaks of the deep grief he feels as if God had shot his kidneys with an arrow. Alternate translation: "My grief is great. It is as if he pierced my kidneys with the arrows of his quiver"

my kidneys
The kidneys are abdominal organs that move urine into the bladder. They are a metaphor for a person's emotions. Alternate translation: "deep into my body" or 2) "my heart"

quiver
a bag worn on the back in which to store arrows

Lamentations 3:14

a laughingstock to all my people
The word "all" is a generalization, meaning "most." Alternate translation: "a laughingstock to most of my people" or "someone whom all my people mock"

laughingstock
someone whom many people mock

their taunting song
Jeremiah speaks of being the person about whom they sing their taunt song as if he were the song itself. Alternate translation: "and I am the one about whom they sing taunting songs" or "and they sing taunting songs about me"

Lamentations 3:15

General Information:
The writer gives two metaphors to describe how Yahweh has made him suffer. The first metaphor speaks of Yahweh as if he were forcing Jeremiah to eat bitter herbs, and the second as if he were forcing him to drink a bitter liquid.

He filled me with bitter herbs
Here the phrase "bitter herbs" is a metaphor for suffering. Alternate translation: "I suffer as if he caused me eat a great amount of bitter herbs"

forced me to drink wormwood
Wormwood is the bitter juice from the leaves and flowers of a certain plant. Drinking that bitter juice represents suffering. Alternate translation: "I suffer as if he forced me to drink fill my stomach with wormwood"

forced me to drink wormwood
The word "drink" here speaks of drinking a large amount of something. Some modern translations read, "forced me to drink so much wormwood that I became drunk."

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Lamentations 3:16

He has made my teeth grind with gravel
Possible meanings are 1) the author speaks of God humiliating him as if God had forced him to chew gravel. Alternate translation: "He has humiliated me, like someone who forces another to chew gravel" or 2) the author speaks of God humiliating him as if God had pushed his face down into the gravel on the ground. Alternate translation: "He has humiliated me, like someone who pushes another man's face down into the gravel"

he made me cower in the ashes
The author speaks of God humiliating him as if God had pushed him down into the ashes of a fire on the ground.

cower
make oneself as small as possible because of fear of something one cannot fight against

Lamentations 3:17

My soul is deprived of peace
Possible meanings are 1) the author's experiences are not peaceful. Alternate translation: "I have no peace in my life" or 2) the author does not feel peace. Alternate translation: "I feel no peace in my soul"

Lamentations 3:18

My endurance has perished and so has my hope in Yahweh
The author speaks as if his ability to endure more suffering and his hope that Yahweh will help him were living beings that have died. Alternate translation: "I cannot endure anymore suffering and I can no longer hope that Yahweh will help me"

endurance
Some versions translate this as "glory" or "splendor."

Lamentations 3:19

General Information:
In verses 19 to 42, the writer thinks about the lessons that he and his fellow citizens should learn about God and his anger and mercy.

wormwood and bitterness
Wormwood is a plant that gives a liquid which is very bitter to drink. Together "wormwood" and "bitterness" represent severe suffering.

Lamentations 3:20

my soul is bowed down within me
"I am depressed" or "I am discouraged"

Lamentations 3:21

But I call this to mind
This means to intentionally think about something. The word "this" refers to something that the author will start to speak about in the next verse. Alternate translation: "But I choose to think about this" or "But I remember this"

I have hope
"I hope"

Lamentations 3:22

The steadfast love of Yahweh never ceases
The abstract noun "steadfast love" can be expressed with the phrase "love faithfully." Alternate translation: "Yahweh never stops loving his people faithfully"

his compassions never end
The abstract noun "compassions" can be translated with the verb "care." Alternate translation: "he never stops caring for those who suffer"

Lamentations 3:23

they are new every morning
The word "they" refers to God's steadfast love and compassions. Their being new represents God continuing to act according to them. Alternate translation: "every morning he treats us again with steadfast love and compassion"

your faithfulness
The word "your" refers to Yahweh.

Lamentations 3:24

Yahweh is my inheritance
When God gave each tribe of Israel their land, he called it an inheritance. The author speaks of Yahweh being all he needs as if Yahweh were the inheritance that he had received. Alternate translation: "Because Yahweh is with me, I have everything I need"

says my soul
The phrase "my soul" is a synecdoche for Jeremiah himself. Alternate translation: "I say"

therefore I will hope in him
Many versions treat these words as the end of the quotation that begins the verse.

Lamentations 3:25

Yahweh is good to those who wait for him
Here "good" refers to kindness. Alternate translation: "Yahweh is kind to those who wait for him" or "Yahweh does good things for those who wait for him"

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those who wait for him
Possible meanings are 1) "all those who depend on him" or 2) "the one who waits patiently for him to act."

the soul who seeks him
Possible meanings for "seeks him" are 1) asking God for help or 2) wanting to know God.

the soul
This phrase is a synecdoche for the whole person. Alternate translation: "the person"

Lamentations 3:26

General Information:
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Lamentations 3:27

that he bear the yoke in his youth
Here "bear the yoke" represents suffering. The abstract noun "his youth" can be expressed with the word "young." Alternate translation: "that he suffer while he is young"

Lamentations 3:28

Let him sit alone in silence
The phrase "in silence" refers to not speaking. Here it may refer specifically to not complaining. Alternate translation: "Let him sit alone without speaking" or "Let him sit alone and not complain"

when it is laid upon him
"when the yoke is laid upon him." Here the yoke represents suffering. Alternate translation: "when he suffers"

Lamentations 3:29

General Information:
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Lamentations 3:30

General Information:
The writer speaks of the one who waits for Yahweh (Lamentations 3:25).

Let him offer his cheek to the one who strikes him
The word "him" refers to anyone who is suffering and who waits for Yahweh. Here "offer his cheek" represents allowing someone to strike his cheek. Alternate translation: "Let him allow people to hit him on the face"

let him be filled to the full with insults
The author speaks of a person as if he were a container and reproach were a liquid. Being filled with insults represents being insulted again and again. The implication is that he should be patient when this happens. Alternate translation: "let him be insulted much" or "let him be patient when people insult him"

Lamentations 3:31

General Information:
This page has intentionally been left blank.

Lamentations 3:32

though he causes grief
"though the Lord causes people to suffer" or "though he afflicts people"

he will have compassion
"he will be compassionate to them"

Lamentations 3:33

For he does not afflict from his heart
Here the heart represents desire or pleasure, and afflicting from the heart represents afflicting with pleasure. Alternate translation: "For it does not make him happy to afflict people" or "He does not take pleasure in afflicting people"

the children of mankind
This refers to people in general. Alternate translation: "human beings" or "people"

Lamentations 3:34

General Information:
The author wrote in general terms about what is true for all people, but it shows God's concern for his people, the people of Israel, who were being mistreated by their enemies.

To crush underfoot
Here "crush underfoot" represents abusing and mistreating people. Alternate translation: "To abuse" or "To mistreat" -

To crush
"If people crush"

Lamentations 3:35

to deny a man justice
"if they deny a man justice." This refers to not allowing a person to have what he deserves. Alternate translation: "to deny a person his rights" or "to keep a person from having what he deserves"

in the presence of the Most High
Doing something "in the presence of the Most High" represents doing it while knowing that God sees it. Alternate translation: "knowing that the Most High sees it"

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Lamentations 3:36

to deprive a person of justice
Here "deprive a person of justice" refers to not making a just decision for a person in a legal concern. Alternate translation: "to judge a person wrongly in court" or "to keep a person who goes to a judge from getting what is right"

to deprive a person of justice
"if they deny justice to a person" or "if they do not treat a person justly"

Lamentations 3:37

Who has spoken and it came to pass, unless the Lord decreed it?
The author uses this rhetorical question to teach that when someone commands something to happen, it will happen only if God has already decreed that it should happen. Alternate translation: "No one has spoken and it came to pass, unless the Lord decreed it." or "What someone has commanded to happen has never happened unless the Lord decreed it."

has spoken
It can be expressed clearly that this refers to commanding something to happen. Alternate translation: "has commanded that something should happen"

it came to pass
"what he said happened"

Lamentations 3:38

Is it not from the mouth of the Most High that both calamities and the good come?
The author uses this rhetorical question to teach that both calamities and good things happen only because God has commanded them to happen. Alternate translation: "It is only from the mouth of the Most High that both calamities and the good come." or "It is only because the Most High has commanded it that both calamities and good things happen."

from the mouth of the Most High
Here "mouth" represents what God says or commands. Alternate translation: "from the command of the Most High" or "because the Most High has commanded it"

both calamities and the good come
Here "come" represents happening. Also, the nominal adjective "the good" can be stated as "good things." Alternate translation: "both calamities and good things happen"

Lamentations 3:39

How can any person alive complain? How can a person complain about the punishment for his sins?
The author uses these rhetorical questions to teach that people should not complain when God punishes them. Alternate translation: "A person should not complain when God punishes him for his sins."

How can any person alive complain
Possible meanings are 1) it is implied that mere people cannot fully understand God's actions. Alternate translation: "How can a mere person complain" or 2) it is implied that being alive is a gift from God. Alternate translation: "How can a person who is blessed to be alive complain"

Lamentations 3:40

General Information:
The writer speaks again about the suffering that God has caused to Jerusalem, but here he speaks of "we" and "us," not "I" and "me." In verse 42 the author starts a prayer that he and the people of Israel should pray.

let us return to Yahweh
Here "return to Yahweh" represents submitting to him again. Alternate translation: "let us submit to Yahweh again"

Lamentations 3:41

Let us lift up our hearts and our hands
Here "lift up our hearts" represents praying sincerely. It was customary for the Israelites to raise their hands when praying to God. Alternate translation: "Let us pray sincerely with lifted hands" or "Let us lift up our hands and pray sincerely"

Lamentations 3:42

We have transgressed and rebelled
The words "transgressed" and "rebelled" share similar meanings. Together they indicate that transgression is the same as rebelling against Yahweh.

Lamentations 3:43

You have covered yourself with anger
Here anger is spoken of as if it were a garment that God has put on. Hebrew often spoke of emotions as if they were clothing. Alternate translation: "You have been angry"

you have killed
"you have killed many of us"

you have not spared
Here "spared" represents having pity. Alternate translation: "you have not had pity on us"

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Lamentations 3:44

Connecting Statement:
The prayer that began in Lamentations 3:42 continues.

You have covered yourself with a cloud so that no prayer can pass through
This represents God refusing to listen to the people's prayer. Alternate translation: "You refuse to listen to our prayers. It is as though you put a cloud between us and you so that our prayers cannot get to you"

Lamentations 3:45

You have made us like filthy scum and refuse among the peoples
The people of Israel are compared to filthy scum and refuse. Possible meanings are 1) God has caused the peoples to think of his people as worthless. Alternate translation: "You have made the peoples think of us as scum and garbage" or 2) God's forcing his people to live among the peoples is like throwing them away as garbage. Alternate translation: "You have thrown us away like filthy garbage among the peoples"

peoples
nations or other groups of people who are not Israelites

Lamentations 3:46

General Information:
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Lamentations 3:47

panic and pitfall have come upon us, ruin and destruction
The abstract nouns "panic," "pitfall," "ruin" and "destruction" can be expressed with verbs. Alternate translation: "we are panicking. We are trapped, and we are being ruined and destroyed" or "we are terrified and trapped. We are being completely destroyed"

pitfall
This refers to falling into a pit. Here it represents being trapped in any way.

have come upon us
"have happened to us"

ruin and destruction
These two words share similar meanings and refer to the destruction of Jerusalem. Alternate translation: "total destruction"

Lamentations 3:48

General Information:
The author speaks about himself again.

My eyes flow with streams of tears
Here the author speaks of the great amount of his tears as if they were streams. He uses exaggeration to show that he is very sad and has cried much. Alternate translation: "Tears flow from my eyes like water flowing in a river"

because of the destruction my people
The abstract noun "destruction" can be translated using the verb "destroy." Alternate translation: "because enemies have destroyed my people"

Lamentations 3:49

without ceasing, without relief
Both of these phrases means the same thing. The author speaks of his continuing to cry as if his eyes were a person and had no rest from crying. Alternate translation: "without stopping"

Lamentations 3:50

until Yahweh from heaven looks down and sees
What the author hopes Yahweh will see can be stated clearly. Alternate translation: "until Yahweh looks down from heaven and sees what has happened to my people"

Lamentations 3:51

My eyes cause grief to my soul
The phrase "My eyes" represents what he sees, and the word "soul" is a synecdoche for the whole person. Alternate translation: "What I see causes me to grieve"

because of all the daughters of my city
It can be stated clearly that the "daughters of my city" are suffering. Alternate translation: "because the daughters of my city are suffering" or "because I see the daughters of my city suffering"

all the daughters of my city
Possible meanings are 1) the women of Jerusalem or 2) all the inhabitants of Jerusalem.

Lamentations 3:52

I have been hunted like a bird by those who were my enemies
The author speaks of people looking for him in order to kill him as if he were an animal that they were hunting. This can be stated in active form. Alternate translation: "My enemies have looked for me in order to kill me like people who hunt for a bird"

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Lamentations 3:53

They cut off my life in the pit
"They tried to kill me by throwing me into a pit"

pit
Possible meanings are 1) any deep hole in the ground that is hard to climb out of or 2) a hole dug to hold water.

threw a stone on me
Possible meanings are 1) "threw stones down on me" or 2) "covered the pit with a stone"

Lamentations 3:54

they caused waters to overflow, covering my head
"the level of the water in the pit rose up over my head"

I have been cut off
Being "cut off" often represents being killed. Here it represents dying very soon. Alternate translation: "I am about to die"

Lamentations 3:55

I called ... from the depths of the pit
These words could mean either 1) the author was calling from the bottom of a literal pit into which he had been thrown. Alternate translation: "I called ... from the bottom of the pit" Or 2) the author was afraid he was about to die and he spoke of death as a pit out of which he could not climb. Alternate translation: "from the pit of the dead"

I called on your name
God's name represents his character, and here, "called on your name" represents trusting God's character and calling on him for help. Alternate translation: "I called to you for help"

Lamentations 3:56

You heard my voice
Here "voice" represents what he said. Alternate translation: "You heard my words"

Do not close your ear
Here "close your ear" represents refusing to listen. Alternate translation: "Do not refuse to listen"

Lamentations 3:57

You came near
People often come near to a person they help. Here "came near" represents helping the man. Alternate translation: "you helped me"

Lamentations 3:58

you defended my soul's case
The author speaks of God keeping him from being killed by his enemies as if God had defended him in court as a lawyer defends someone and kept him from being killed. The word "soul" is a synecdoche for the whole person. Alternate translation: "you saved my life from my enemies. It is as though you defended me in court"

you redeemed my life
Jeremiah speaks of Yahweh saving him from death as if Yahweh had paid Jeremiah's captor so Jeremiah could go free.

Lamentations 3:59

judge my case
Here God is no longer pictured as a lawyer, but as the judge. It can be stated clearly that he wanted God to judge in his favor. Alternate translation: "make a decision about me, and show my enemies that I am right"

Lamentations 3:60

You have seen all their vengeance
Jeremiah is referring to people insulting him. Alternate translation: "You have seen how they have taken revenge against me"

all their plots against me
This is another thing that God has seen. Plots against someone are plans to harm him. Alternate translation: "and how they have made many plans to harm me"

Lamentations 3:61

You have heard their insults ... all their plots against me
The plural abstract noun "insults" can be expressed with the verbs "taunt," or "mock." It can be stated clearly that the plans were to harm him. Alternate translation: "You heard how they have taunted me ... and all they plan to do to me" or "You have heard them mock me ... and plan ways to harm me"

Lamentations 3:62

The lips and the meditations of my enemies come against me all the day
Here the phrase "The lips" refers to what his enemies say, and "the meditations" refers to what his enemies are planning to do to harm him. The author speaks as if their words and thoughts were soldiers that come to attack him all day. Alternate translation: "My enemies speak against me and think about how to harm me the whole day"

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Lamentations 3:63

how they sit and then rise up
These two actions together represent everything the people do. Alternate translation: "everything they do"

Lamentations 3:64

Pay back to them what they deserve, Yahweh, according to the deeds of their hands
Here "Pay back to them" represents punishing them. What they have done can be stated clearly. Alternate translation: "Punish them as they deserve, Yahweh, according to what they have done" or "Yahweh, they have made me suffer, so please make them suffer just as much"

Lamentations 3:65

You will let their hearts be shameless
Here the "heart" is a metonym that represents their attitudes and emotions, and being "shameless" means not feeling ashamed of their sins even though they should. Their not being ashamed would give even more reason for God to punish them. Alternate translation: "You will let them feel no shame for their sins"

May your condemnation be upon them
The abstract noun "condemnation" can be expressed with the verbs "condemn" or "curse." Alternate translation: "Condemn them" or "Curse them"

Lamentations 3:66

from under the heavens
Here "from under the heavens" represents everywhere on earth. Alternate translation: "wherever they are on earth"

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Chapter 4

1 The gold has become tarnished;
how the purest gold has changed!
The holy stones are scattered
at the corner of every street.

2 The precious sons of Zion
were worth their weight in pure gold,
but now they are considered like clay jars,
the work of the potter's hands!

3 Even the jackals offer the breast
to nurse their cubs,
but the daughter of my people has become cruel,
like the ostriches in the desert.

4 The tongue of the nursing baby
sticks to the roof of his mouth by thirst;
the children ask for food,
but there is none for them.

5 Those who used to eat delicacies
are now desolate in the streets.
Those who were brought up wearing scarlet clothing
now lie on piles of ashes.

6 The iniquity of the daughter of my people
is greater than the sin of Sodom,
which was overthrown in a moment
and no hands were wrung for her.

7 Her princes were purer than snow,
whiter than milk;
their bodies were more ruddy than coral,
their form was like sapphire.

8 Their appearance now is darker than soot;
they are not recognized in the streets.
Their skin has shriveled on their bones;
it has become as dry as wood.

9 Those killed by the sword
are better than those killed by hunger,
who wasted away,
pierced by the lack of any harvest from the field.

10 The hands of compassionate women
have boiled their own children;
they became their food during the time
when the daughter of my people was being destroyed.

11 Yahweh showed all his wrath;
he poured out his fierce anger.
He kindled a fire in Zion
that consumed her foundations.

12 The kings of the earth did not believe,
nor did any of the inhabitants of the world believe,
that adversary or enemy
could enter the gates of Jerusalem.

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13 This happened because of the sins of her prophets
and the iniquities of her priests
who have shed the blood of the righteous
in her midst.

14 They wandered, blind,
through the streets.
They were so defiled by that blood
that no one could touch their clothes.

15 "Away! Unclean!" people cried at them.
"Away! Away! Do not touch!"
So they wandered about;
people said among the nations,
"They can stay here no longer."

16 Yahweh himself scattered them;
he does not watch over them anymore.
They did not honor the priests,
and they did not show favor to the elders.

17 Our eyes failed, looking in vain for help;
from our watchtowers we watched
for a nation
that could not rescue us.

18 They followed our steps,
we could not walk in our streets.
Our end was near and our days were numbered,
our end had come.

19 Our pursuers were swifter
than the eagles in the sky.
They chased us to the mountains
and lay in wait for us in the wilderness.

20 The breath in our nostrils—Yahweh's anointed one—
he was the one who was captured in their pits;
of whom it was said,
"Under his shadow we will live among the nations."

21 Rejoice and be glad, daughter of Edom,
you who live in the land of Uz.
But to you also the cup will be passed;
you will be drunk and strip yourself naked.

22 Daughter of Zion,
your punishment will come to an end;
he will not extend your exile.
But daughter of Edom,
he will punish your iniquity;
he will uncover your sins.

Lamentations 4 General Notes

Structure and formatting

The story of Judah being destroyed continues in this chapter. Famine destroyed the rulers and the priests. (See: priest)

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Lamentations 4:1

General Information:
A new poem begins. See and and.

The gold has become tarnished; how the purest gold has changed
The people of Jerusalem are spoken of as if they were gold that is no longer shiny, and therefore no longer valuable. Alternate translation: "The people of Jerusalem are like gold that is no longer shiny. They are like pure gold that is no longer beautiful"

how the purest gold has changed
This is an exclamation that shows the author's sadness that this has happened.

The holy stones are scattered at the corner of every street
This may refer to the temple being destroyed and its stones scattered throughout the city. It may also be a metaphor for the people being scattered.

at the corner of every street
"wherever the streets come together" or "by all the roads"

Lamentations 4:2

sons of Zion
Here people of a city are spoken of as if they were the sons of the city. These words could refer to 1) only the young men of Jerusalem or 2) all the people of Jerusalem.

they are considered like clay jars, the work of the potter's hands
The author speaks of the precious sons of Zion as if they were considered to be inexpensive clay jars. Alternate translation: "people think of them as worthless, like the clay jars that potters make"

Lamentations 4:3

General Information:
Because of the lack of food in the city, the people of Jerusalem do not give their children all they need.

the jackals offer the breast to nurse their cubs
This means that mother jackals feed their baby jackals.

jackals
fierce wild dogs

the daughter of my people ... like the ostriches in the desert
The people in Jerusalem are compared to ostriches because they are cruel to their children.

the daughter of my people has
This is a poetic name for Jerusalem, which is spoken of here as if it were a woman. See how you translated this in [Lamentations 2:11]

ostriches
large birds that abandon some of their eggs

Lamentations 4:4

The tongue of the nursing baby sticks to the roof of his mouth by thirst
"Nursing babies are so thirsty that their tongues stick to the top of their mouths"

Lamentations 4:5

are now desolate in the streets
These people no longer have homes, so they live outside along the streets and do not have enough to eat.

Those who were brought up wearing scarlet clothing
This can be stated in active form. Alternate translation: "those who grew up wearing scarlet clothing" or "those who wore scarlet clothing when they were growing up"

scarlet clothing
Here this phrase is a metonym for luxurious, expensive, and comfortable clothing, at least some of which was probably scarlet. Alternate translation: "luxurious clothing"

now lie on piles of ashes
This is because they no longer have homes and soft beds.

Lamentations 4:6

The iniquity of the daughter of my people is greater than the sin of Sodom
Possible meanings are 1) "the daughter of my people has sinned worse than the people of Sodom sinned" or 2) the words "iniquity" and "sin" are metonyms for the punishment for iniquity and sin: "Yahweh has punished the daughter of my people worse than he punished the people of Sodom."

the daughter of my people
This is a poetic name for Jerusalem, which is spoken of here as if it were a woman. See how you translated this in [Lamentations 2:11]

which was overthrown in a moment
The word "which" refers to Sodom. This can be stated in active form. Alternate translation: "which God destroyed in a moment"

no hands were wrung for her
Possible meanings are 1) people wringing their hands is a metaphor for people who are worried or sad because of what has happened, so no one was

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sad about what happened to her, or 2) the phrase "wrung for" should be translated "turned against," meaning that only Yahweh, and no people, harmed her, or 3) the phrase "wrung for" should be translated "turned toward," meaning that no people helped her.

her
Possible meanings are that this is a metaphor for 1) Sodom or 2) Jerusalem.

Lamentations 4:7

Her princes were purer than snow, whiter than milk
Possible meanings are 1) Jerusalem's leaders were beautiful to look at because they were physically healthy or 2) the leaders were morally pure as new snow and milk are pure white.

Her princes
"Jerusalem's leaders"

their bodies were more ruddy than coral
"their bodies were redder than coral." This implies that they were healthy. Alternate translation: "their bodies were healthy and red"

coral
a rock-hard red substance that comes from the ocean and was used for making decorations

sapphire
a costly blue stone used in jewelry

Lamentations 4:8

Their appearance now is darker than soot
This may be because 1) the sun has darkened the leaders' skin or 2) the soot from the fires that burned Jerusalem has covered their faces.

they are not recognized
This can be stated in active form. Alternate translation: "no one can recognize them"

Their skin has shriveled on their bones
This implies that there was not much muscle or fat under the skin.

it has become as dry as wood
Their dry skin is compared to dry wood.

Lamentations 4:9

Those killed by the sword
Here the "sword" represents an enemy's attack. It can be stated in active form. Alternate translation: "Those whom enemy soldiers have killed"

are better than
"are happier than" or "do not suffer as much as"

those killed by hunger
Here "hunger" represents starvation. This can be stated in active form. Alternate translation: "those who starved to death"

who wasted away
"who became extremely thin and weak"

pierced by the lack of any harvest from the field
Here "harvest from the field" is a metonym that represents food to eat. Lack of food is spoken of here as if it were a sword that pierces people. Alternate translation: "who died because there was not enough food to eat"

Lamentations 4:10

The hands of compassionate women
Here the women are represented by their "hands." Because they were so hungry, women who had been compassionate in the past were no longer compassionate toward their children; instead they boiled them for food. Alternate translation: "Compassionate women" or "Women who had been compassionate in the past"

they became their food
"their children became the women's food." If your language has a word for food that a person eats when he is ill or very sad, consider using it here.

the daughter of my people was
This is a poetic name for Jerusalem, which is spoken of here as if it were a woman. See how you translated this in [Lamentations 2:11]

Lamentations 4:11

Yahweh showed all his wrath; he poured out his fierce anger
Yahweh was very angry, and he did everything he wanted to do to show that he was angry.

he poured out his fierce anger
God's punishing his people is spoken of as if his anger were a burning hot liquid that he poured out on them. Alternate translation: "because of his fierce anger, he punished his people" or "in fierce anger he responded to his people"

He kindled a fire in Zion
This represents God causing Israel's enemies to start a fire in Jerusalem. Alternate translation: "He caused a fire to start in Zion"

that consumed her foundations
Here "her foundations" represents the whole city, even the part of the city that would be ruined last. Alternate translation: "that burned down the city, even its foundations"

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Lamentations 4:12

The kings of the earth did not believe, nor did any of the inhabitants of the world believe,
"The kings of the earth and the rest of the inhabitants of the world did not believe"

adversary or enemy
These two words mean basically the same thing and emphasize that these are people who desired to harm Jerusalem. These may be translated as plurals. Alternate translation: "adversaries or enemies" or "any kind of enemy" or "any of Jerusalem's enemies"

Lamentations 4:13

the sins of her prophets and the iniquities of her priests
These two lines share similar meanings and emphasize that these spiritual leaders were largely responsible for the fall of Jerusalem. Alternate translation: "the terrible sins of her prophets and priests"

who have shed the blood of the righteous
Both the priests and the prophets were guilty of murder. Here "shed the blood" represents murder. Alternate translation: "who have murdered the righteous"

Lamentations 4:14

They wandered, blind, through the streets
The priests and prophets are spoken of as if they were blind because they wandered through the streets, not knowing where to go. Alternate translation: "They wandered through the streets like blind men"

They were so defiled by that blood
Here "defiled" represents being unacceptable to God. Because the priests and prophets murdered people, they were ritually unclean, unable to worship God or be with ordinary people.

defiled by that blood
"defiled by the blood that they shed." Possible meanings are 1) the blood was on their clothes or 2) "blood" is a metonym for murder.

no one could touch their clothes
No one wanted to become unclean by touching the clothes of the priests and prophets v. 13.

Lamentations 4:15

Away! Unclean
"Go away! You are unclean"

Away! Away! Do not touch
"Go away! Go away! Do not touch us"

Lamentations 4:16

scattered them
"scattered the prophets and priests"

he does not watch over them anymore
Here "watch over them" represents being concerned about them and helping them. Alternate translation: "he does not care about them anymore"

They did not honor the priests
The word "they" refers to the people. Alternate translation: "The people did not honor the priests" or "The priests are not honored"

Lamentations 4:17

Our eyes failed, looking in vain for help
Their eyes failing represents their seeking and not being able to find what they were looking for. These two phrases together emphasize that they were trying hard to find help. Alternate translation: "We continued looking, but we could not find anyone to help us"

for help
The abstract noun "help" can be expressed as a verb. Alternate translation: "for people to help us"

in vain
without succeeding

we watched for a nation that could not rescue us
Here "watched" represents hoping. It can be stated clearly that they were hoping that a nation would come and rescue them. Alternate translation: "we hoped for a nation to come and rescue us, but it could not rescue us"

Lamentations 4:18

They followed our steps
Here "our steps" represents where they went. Alternate translation: "Our enemies followed us everywhere we went"

Our end was near
Here "near" is a metaphor for "soon." Alternate translation: "Our end would be soon" or "Our enemies would soon destroy us"

Our end
Possible meanings are 1) "Our end" refers to the end of living in their own city because their enemies would destroy the city and capture them. Alternate translation: "Our destruction" or "Our capture" or 2) "Our end" refers to the end of their lives. Alternate translation: "Our death" or "The time for us to die"

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our days were numbered
Being numbered represents being so few that they could be easily counted. Alternate translation: "we had very little time"

our end had come
The phrase "had come" means that what they had expected was now happening. Alternate translation: "it was now the end for us" or "our enemies were attacking us"

Lamentations 4:19

Our pursuers were swifter than the eagles in the sky
The author compares the speed of their pursuers to the speed of eagles flying. Eagles fly very quickly to catch other animals. Alternate translation: "Those who were chasing us were faster than eagles"

lay in wait for us
"waited to attack us"

Lamentations 4:20

he was the one who was captured in their pits
Here "pits" refers to the enemies' plans to capture him. This can be stated in active form. Alternate translation: "he was the one whom our enemies captured by their plans" or "our enemies made plans to capture our king, and they did capture him"

of whom it was said
This phrase with the quote following it gives us more information about the king. The quote shows what the people had hoped the king would do for them before he was trapped. It can be expressed in active form. Alternate translation: "even though we had said about him"

Under his shadow we will live among the nations
Here "his shadow" represents him protecting them. Alternate translation: "Under his protection we will live among the nations" or "Though we may have to live in other nations, he will protect us"

Lamentations 4:21

Rejoice and be glad
"Rejoice" and "be glad" mean basically the same thing and emphasize the intensity of gladness. The writer uses these words to mock the people. He knew that the people of Edom would be glad that Jerusalem is being destroyed. Alternate translation: "Be very glad"

daughter of Edom
The people of the land of Edom are spoken of as if they were a woman. They were Israel's enemy.

But to you also the cup will be passed
The cup is a metonym for the wine in it. The wine is a metaphor for punishment. Alternate translation: "But Yahweh will also punish you"

Lamentations 4:22

Daughter of Zion
The people of Jerusalem are spoken of as if they were a woman. \

your punishment will come to an end
"your punishment will end." The abstract noun punishment can be expressed with the verb "punish." Alternate translation: "Yahweh will stop punishing you"

he will not extend your exile
"Yahweh will not make your time in exile longer" or "Yahweh will not make you stay in exile longer"

he will uncover your sins
Here the sins not being known by others are spoken of as if they are under a cover. Removing the cover represents letting other people know about them. Alternate translation: "he will expose your sins" or "he will cause other people to know how you have sinned"

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Chapter 5

1 Remember, Yahweh, what has happened to us;
look and see our disgrace.
2 Our inheritance has been turned over to strangers;
our houses to foreigners.
3 We have become orphans, without a father,
and our mothers are like widows.
4 We must pay silver for the water we drink,
and we must pay silver to get our own wood.

5 Those who are coming after us are close behind us;
we are weary and we can find no rest.
6 We have given ourselves to Egypt and to Assyria
to get enough food.

7 Our fathers sinned, and they are no more,
and we bear their iniquities.
8 Slaves rule over us,
and there is no one to deliver us from their hand.

9 We get our bread only by risking our lives,
because of the sword in the wilderness.
10 Our skin has grown as hot as an oven
because of the burning heat of hunger.

11 Women are raped in Zion,
and virgins in the cities of Judah.
12 Princes are hung up by their own hands,
and no honor is shown to the elders.

13 Young men are forced to grind grain with a millstone,
and boys stagger under heavy loads of wood.
14 The elders have left the city gate,
and the young men have left their music.

15 The joy of our heart has ceased
and our dancing has turned into mourning.
16 The crown has fallen from our head;
woe to us, for we have sinned!

17 For this our heart has become sick,
for these things our eyes grow dim
18 for Mount Zion lies desolate,
with jackals prowling over it.

19 But you, Yahweh, reign forever,
and you will sit upon your throne
from generation to generation.
20 Why do you forget us forever?
Why do you abandon us
for the length of your days?

21 Restore us to yourself, Yahweh,
and we will be restored.
Renew our days
as they were long ago—
22 unless you have utterly rejected us
and you are angry with us beyond measure.

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Lamentations 5 General Notes

Structure and formatting

Judah was destroyed for her sin. As slaves, life was very hard. The author wondered if God would be angry forever. (See: sin and eternity)

Lamentations 5:1

General Information:
A new poem begins. See and and.

Remember, Yahweh, what has happened to us
"Remember" here is an idiom. Alternate translation: "Yahweh, think about what has happened to us"

look and see our disgrace
"look at the shameful state we are in"

Lamentations 5:2

Our inheritance has been turned over to strangers; our houses to foreigners
The idea of things being turned over to others can be expressed with an active form. Since it is also understood in the second part of the sentence, those words can be repeated there. Alternate translation: "You have turned our inheritance over to strangers; you have turned our houses over to strangers" or "You have allowed strangers to take possession of our inheritance; you have allowed foreigners to take possession of our houses"

Lamentations 5:3

We have become orphans ... our mothers are like widows
The people of Jerusalem have no one to protect them because the men have either died in battle or have gone into exile. This speaks of the people not having their fathers and husbands present as if they had actually become orphans and widows.

orphans, without a father
These two phrases have the same meaning and emphasize that the people no longer have their fathers. Alternate translation: "orphans who have no fathers"

Lamentations 5:4

We must pay silver for the water we drink ... our own wood
This means that their enemies are making them pay money to have the water and wood that they once used for free. Alternate translation: "We have to pay silver to our enemies in order to drink our own water ... our own wood"

we must pay silver to get our own wood
This can be stated in active form. Alternate translation: "our enemies sell us our own wood"

Lamentations 5:5

Those who are coming after us
"Our enemies who are chasing after us." This refers to the Babylonian army.

we can find no rest
This speaks of being able to rest as if "rest" were an object that could be found. Alternate translation: "we are unable to rest"

Lamentations 5:6

We have given ourselves to Egypt and to Assyria to get enough food
This phrase "given ourselves" is an idiom. Alternate translation: "We have made a treaty with Egypt and with Assyria so that we would have food to eat" or "We have surrendered to Egypt and to Assyria to have enough food to remain alive"

Lamentations 5:7

they are no more
This refers to them being dead. Alternate translation: "they have died"

we bear their iniquities
Here "iniquities" represents the punishment received because of their ancestors' sins. Alternate translation: "we bear the punishment for their sins"

Lamentations 5:8

Slaves rule over us
Possible meanings are 1) "Now the people who rule over us are themselves slaves to their own masters in Babylon" or 2) "People who used to be slaves in Babylon now rule over us."

to deliver us from their hand
Here the word "hand" refers to control. Alternate translation: "to rescue us from their control"

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Lamentations 5:9

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

because of the sword in the wilderness
Here robbers with swords are represented by their "swords." Alternate translation: "because there are robbers in the wilderness who kill others with swords"

Lamentations 5:10

Our skin has grown as hot as an oven because of the burning heat of hunger
This speaks of the peoples' bodies being hot and feverish as if their skin was as hot as an oven. The people have fever because of their hunger. Alternate translation: "Our skin has become hot like an oven, and we have a very high fever because we are extremely hungry"

Lamentations 5:11

Women are raped in Zion, and virgins in the cities of Judah
These two phrases have similar meaning and emphasize that the women are being violated. The words "are raped" are understood in the second part of this sentence and can be repeated. Alternate translation: "Women are raped in Zion, and virgins are raped in the cities of Judah"

Women are raped ... and virgins
This can be stated in active form. Alternate translation: "Our enemies have raped the women ... and the virgins" or "Our enemies have violated the women ... and the virgins"

Lamentations 5:12

Princes are hung up by their own hands
Possible meanings are 1) the word "their" refers to their enemies. Alternate translation: "With their own hands, they hung princes" or 2) they tied each prince's hands together with one end of a rope and tied the other end so the prince's feet could not touch the ground.

no honor is shown to the elders
This can be stated in active form. Alternate translation: "they have shown no honor to the elders"

Lamentations 5:13

Young men are forced
This can be stated in active form. Alternate translation: "They force young men"

boys stagger under heavy loads of wood
The boys are forced to carry the loads of wood. Alternate translation: "boys stagger because they are forced to carry heavy loads of wood" or "they force the boys to carry heavy loads of wood which make them stagger"

Lamentations 5:14

the city gate
This is where the elders would give legal advice, but also where people would meet socially.

the young men have left their music
Playing music was part of the social life at the city gate. This speaks of the men no longer playing their music as if the act of playing music were a place that they left. Alternate translation: "the young men have stopped playing their music"

Lamentations 5:15

The joy of our heart
Here the word "heart" refers to the whole person and emphasizes their emotions. Alternate translation: "Our joy"

Lamentations 5:16

The crown has fallen from our head
Possible meanings are 1) "We no longer wear flowers on our heads for celebrations" or 2) The "crown" represents their king and their "head" represents a place of authority over the people. Alternate translation: "We no longer have a king"

Lamentations 5:17

For this our heart has become sick
The "heart" represents a person's emotions. This speaks of a person being discouraged as if their emotions were sick. Alternate translation: "Because of this we are discouraged"

for these things our eyes grow dim
This means that they have a hard time seeing because they are crying. Alternate translation: "and we can hardly see because our eyes are full of tears"

Lamentations 5:18

for Mount Zion lies desolate
Here "Mount Zion" refers to Jerusalem. The phrase "lies desolate" means that no one lives there.

jackals
These are fierce wild dogs. See how you translated this in Lamentations 4:3.

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Lamentations 5:19

sit upon your throne
Here sitting on the throne represents ruling as king. Alternate translation: "rule as king"

from generation to generation
This is an idiom. Alternate translation: "always"

Lamentations 5:20

Why do you forget us forever? Why do you abandon us for the length of your days?
The author uses these rhetorical questions to express his feelings that Yahweh has forgotten them. These questions can be written as a statement. Alternate translation: "It is as though you will forget us forever or not come back to us for a very long time!"

for the length of your days
Here this idiom refers to the duration of God's life. Since God lives forever, it can also be translated as "forever." Perhaps the writer was uing hyperbole and exaggerating the length of time he believed that God was forsaking them. Alternate translation: "for as long as you live" or "forever"

Lamentations 5:21

Restore us to yourself
"Bring us back to yourself"

Lamentations 5:22

unless you have utterly rejected us and you are angry with us beyond measure
Possible meanings are that 1) the writer is afraid that Yahweh is too angry to restore them or 2) the writer hopes that Yahweh is not too angry to restore them.

are angry with us beyond measure
This speaks of Yahweh being very angry as if his anger cannot be measured. Alternate translation: "are extremely angry with us"

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Book: Ezekiel

Ezekiel

Chapter 1

1 In the thirtieth year, the fourth month, and the fifth day of the month, it came about that I was living among the captives by the Kebar Canal. The heavens opened, and I saw visions of God. **2** On the fifth day of that month—it was the fifth year of the exile of King Jehoiachin— **3** the word of Yahweh came to Ezekiel son of Buzi the priest, in the land of the Chaldeans by the Kebar Canal, and the hand of Yahweh was upon him there.

4 Then I looked, and there was a windstorm coming from the north; a great cloud with fire flashing within it and brightness surrounding it and inside of it, and the fire was the color of amber inside the cloud. **5** In the middle was the likeness of four living creatures. This was their appearance: They had the likeness of a man, **6** but they had four faces each, and each of the creatures had four wings. **7** Their legs were straight, but the soles of their feet were like the hooves of a calf that shone like polished bronze. **8** Yet they had human hands under their wings on all four sides. For all four, their faces and wings were like this: **9** their wings touched each other. They did not turn when they moved; each one went straight ahead. **10** The likeness of their faces was like the face of a man. The four of them had the face of a lion to the right side, and the four of them had the face of an ox on the left side. They four had also the face of an eagle. **11** Their faces were like that, and their wings were spread out above, so that each creature had a pair of wings that touched another creature's wing, and also a pair of wings that covered their bodies. **12** Each went straight forward, so that wherever the Spirit directed them to go, they went without turning. **13** As for the likeness of the living creatures, their appearance was like burning coals of fire, like the appearance of torches; bright fire also moved about among the creatures, and there were flashes of lightning. **14** The living creatures were moving swiftly back and forth, and they had the appearance of lightning!

15 Then I looked at the living creatures; and I saw one wheel on the ground beside each of the living creatures with its four faces. **16** This was the appearance and structure of the wheels: Each wheel was like beryl, and the four had the same likeness; their appearance and workmanship was like a wheel intersecting another wheel. **17** As they moved, they went in any of their four directions, without turning as they went. **18** As for their rims, they were high and fearsome, for the rims were full of eyes round about. **19** Whenever the living creatures moved, the wheels moved beside them. When the living creatures rose up from the earth, the wheels also rose up. **20** Wherever the Spirit would go, they went, and the wheels rose up beside them, for the spirit of the living creature was in the wheels. **21** Whenever the creatures moved, the wheels also moved; and when the creatures stood still, the wheels stood still; when the creatures rose up from the earth, the wheels rose up beside them, because the spirit of the living creature was in the wheels.

22 Over the heads of the living creatures was the likeness of an expansive dome; it looked like awe-inspiring crystal stretched out over their heads above. **23** Beneath the dome, each one of the creature's wings stretched out straight and touched another creature's wings. Each of the living creatures also had a pair to cover themselves; each had a pair to cover his own body. **24** Then I heard the sound of their wings. Like the noise of many waters. Like the voice of the Almighty whenever they moved. Like the sound of a rainstorm. Like the sound of an army. Whenever they stood still, they lowered their wings. **25** A voice came from above the dome over their heads whenever they stood still and lowered their wings.

26 Above the dome over their heads was the likeness of a throne that was like the appearance of a sapphire stone, and on the likeness of the throne was a likeness like the appearance of a man. **27** I saw a figure with the appearance of glowing metal with fire in it from the appearance of his hips up; I saw from the appearance of his hips downward the appearance of fire and brightness all around. **28** Like the appearance of a rainbow in the clouds on a rainy day was the appearance of the bright light surrounding it. It was the appearance of the likeness of the glory of Yahweh. When I saw it, I fell on my face, and I heard a voice speaking.

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Ezekiel 1 General Notes

Structure and formatting

Ezekiel's call
Ezekiel had a vision of God calling him to prophetic ministry. (See: call and prophet)

Ezekiel 1:1

In the thirtieth year
This is the thirtieth year of Ezekiel's life.

the fourth month, and the fifth day of the month
"the fifth day of the fourth month." This is the fourth month of the Hebrew calendar. The fifth day is around the end of June on Western calendars.

it came about that
This phrase is used here to mark an important event in the story. If your language has a way for doing this, you could consider using it here.

I was living among the captives
The word "I" refers to Ezekiel. "I was one of the captives"

I saw visions of God
"God showed me unusual things"

the Kebar Canal
This is a river that people in Chaldea had dug to give water to their gardens. "the Kebar River"

Ezekiel 1:2

General Information:
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Ezekiel 1:3

to Ezekiel ... upon him there
Ezekiel speaks of himself as if he were another person. Alternate translation: "to me, Ezekiel ... upon me there"

the word of Yahweh came to Ezekiel
The idiom "the word of Yahweh came to" is used to introduce a special message from God. Alternate translation: "Yahweh gave a message to Ezekiel"

Buzi
This is a man's name.

the hand of Yahweh was upon him
The word "hand" is often used to refer to someone's power or action. A person with his hand on another person has power over that other person. Alternate translation: "Yahweh was controlling him"

Yahweh
This is the name of God that he revealed to his people in the Old Testament. See the translationWord page about Yahweh concerning how to translate this.

Ezekiel 1:4

Connecting Statement:
Ezekiel continues to describe his vision.

a windstorm
This is a storm that has a lot of wind.

coming from the north
North is the direction to your left when you look toward the sun while it is rising.

a great cloud with fire flashing within it
This can be translated as a new sentence: "The storm had a very large cloud with fire flashing in it"

fire flashing
Possible meanings are 1) "flashing lightning" or 2) "constant lightning."

brightness surrounding it and inside of it
"a very bright light was around the cloud and inside of it"

the color of amber
"bright yellow like amber" or "bright yellow" or "glowing yellow"

amber
a hard yellow resin that is used as a beautiful decoration on jewelry

Ezekiel 1:5

In the middle
"Inside the storm"

the likeness of four living creatures
Here the abstract noun "likeness" means that what Ezekiel saw looked like these things. The word can be translated with a verbal phrase. Alternate translation: "what looked like four living creatures"

This was their appearance
The abstract noun "appearance" can be translated as a verbal phrase. Alternate translation: "This is what they looked like"

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They had the likeness of a man
The abstract noun "appearance" can be translated as a verbal phrase. Alternate translation: "The four creatures looked like people"

Ezekiel 1:6

but they had four faces each, and each of the creatures had four wings
"but each of them had four different faces and four wings." Each creature had a face on the front, a face on the back, and a face on each side of its head.

Ezekiel 1:7

Connecting Statement:
Ezekiel continues to describe his vision.

but the soles of their feet were like the hooves of a calf
"but their feet looked like calf hooves" or "but their feet looked like the feet of calves"

hooves of a calf
the hard part of a calf's foot

that shone like polished bronze
"that were shiny like bronze that has been polished." This describes the feet of the creatures. Alternate translation: "and they shone like polished bronze"

Ezekiel 1:8

on all four sides
"on all four sides of their bodies"

For all four, their faces and wings were like this
"For all four of the creatures, their wings and their faces were like this"

Ezekiel 1:9

They did not turn when they moved
"The creatures did not turn as they moved"

Ezekiel 1:10

Connecting Statement:
Ezekiel continues to describe his vision.

The likeness of their faces was like the face of a man
Ezekiel is describing the faces of the creatures on their front side. The abstract noun "likeness" means that what Ezekiel saw looked like a man's face. The word can be translated with a verbal phrase. Alternate translation: "The face of each creature looked like the face of a man"

The four of them had the face of a lion to the right side
"The face on the right side of each one's head looked like the face of a lion"

the four of them had the face of an ox on the left side
"the face on the left side of the head of each one looked like the face of an ox"

They four had also the face of an eagle
"The face on the back of the head of each one looked like the face of an eagle"

Ezekiel 1:11

their wings were spread out above, so that each creature had a pair of wings that touched another creature's wing
"each creature held up two of his wings so that one wing touched the wing of the creature on one side of him, and the other wing touched the wing of the creature on the other side of him"

and also a pair of wings that covered their bodies
This can be translated as a new sentence: "The other two wings of each creature covered its body"

Ezekiel 1:12

Each went straight forward
"Each creature moved with a face looking forward"

Ezekiel 1:13

Connecting Statement:
Ezekiel continues to describe his vision.

As for the likeness of the living creatures, their appearance was like burning coals
Here the abstract noun "likeness" means that what Ezekiel saw looked like these things. Both "likeness" and "appearance" are abstract nouns that can be translated as verbs. Alternate translation: "As for what the living creatures looked like, they were similar to burning coals"

there were flashes of lightning
"lightning came out from the fire."

Ezekiel 1:14

The living creatures were moving swiftly back and forth, and they had the appearance of lightning
Lightning flashes and then disappears quickly, and the creatures moved from one place to another quickly. The abstract noun "appearance" can be translated as a verb. Alternate translation: "The living creatures were moving swiftly back and forth, and they looked like lightning"

Ezekiel 1:15

Connecting Statement:
Ezekiel continues to tell about his vision.

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Ezekiel 1:16

This was the appearance and structure of the wheels
"This is what the wheels looked like and how they were made"

like beryl
Beryl is a kind of clear, valuable stone, often of yellow or golden color. "clear and yellow like a beryl stone" or "clear and yellow like a precious stone"

the four had the same likeness
Here the abstract noun "likeness" refers to what the four wheels looked like. The word can be translated with a verbal phrase. Alternate translation: "all four of the wheels looked the same"

their appearance and workmanship was like a wheel intersecting another wheel
The abstract nouns "appearance" and "workmanship" can be translated as verbs. Alternate translation: "they appeared to be made with one wheel going through another wheel"

Ezekiel 1:17

Connecting Statement:
Ezekiel continues to describe his vision.

they went in any of their four directions
Possible meanings are 1) "their" refers to the creatures. Alternate translation: "they would go straight in any one of the four directions that the creatures looked towards" or 2) "their" refers to the wheels.

Ezekiel 1:18

As for their rims
"This is what the rims of the wheels looked like"

they were high and fearsome
"the rims were very tall and awe-inspiring" or "the rims where tall and frightening"

for the rims were full of eyes round about
"because the rims had very many eyes around all four of the wheels"

Ezekiel 1:19

When the living creatures rose up from the earth
The creatures were flying in the air after they left the ground. Alternate translation: "So when the creatures left the ground and went up into the air"

the wheels also rose up
"the wheels also left the ground and went into the air"

Ezekiel 1:20

Wherever the Spirit would go, they went
The word "they" refers to the creatures.

the wheels rose up beside them
"the wheels went up into the air with the living creatures"

the spirit of the living creature was in the wheels
Possible meanings are 1) Ezekiel is speaking of the "creatures" of verse 19 as if they were one creature. Alternate translation: "the spirit of the living creatures was in the wheels" or 2) Ezekiel is using an idiom. Alternate translation: "the spirit of life was in the wheels" or "the living spirit was in the wheels" or 3) the spirit in the creatures and in the wheels is the same. Alternate translation: "the same spirit that gave life to the creatures also gave life to the wheels"

Ezekiel 1:21

General Information:
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Ezekiel 1:22

the likeness of an expansive dome
Here the abstract noun "likeness" means that what Ezekiel saw looked like "an expansive dome." The word can be translated with a verbal phrase. Alternate translation: "what looked like an expansive dome"

an expansive dome
A dome looks like a hollow ball that is cut in half. "Expansive" means very large. "a huge upside-down bowl"

awe-inspiring crystal
"awe-inspiring ice" or "crystal that makes people marvel when they look at it"

stretched out over their heads above
"and the expansive dome was spread out above the heads of the creatures" or "and the expansive dome took up a lot of space over the heads of the creatures"

Ezekiel 1:23

Beneath the dome
"under the dome"

Each of the living creatures also had a pair to cover themselves; each had a pair to cover his own body
"Each of the living creatures also had two other wings, which they used to cover their bodies"

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Ezekiel 1:24

General Information:
Ezekiel continues to tell about his vision of the living creatures.

Then I heard the sound of their wings. Like the noise of many waters. Like the voice of the Almighty whenever they moved. Like
Other possible meanings are that the words "whenever they moved" refer to 1) all the words before them in this verse, "Whenever they moved, I heard the sound of their wings. Like the noise of rushing water. Like the voice of the Almighty. Like" or 2) to the words that follow, "wings. Like the noise of rushing water. Like the voice of the Almighty. Whenever they moved, it sounded like."

Like ... waters. Like ... moved. Like ... rainstorm. Like ... army.
These sentences are not complete because Ezekiel was showing that he was excited about what he saw. They can be translated as complete sentences: "The wings sounded like ... water. They sounded like ... moved. They sounded like ... rainstorm. They sounded like ... army."

many waters
This simply means "a lot of water." It could refer to a loud river or a large waterfall or the waves crashing at the ocean. All of these are very loud.

Like the voice of the Almighty
The Bible sometimes refers to thunder as "the voice of the Almighty." Alternate translation: "It sounded like the voice of the Almighty God" or "It sounded like the thunder of the Almighty"

Like the sound of a rainstorm
Possible meanings are: 1) "Like the sound of very big storm" or 2) "Like the sound of a very large crowd of people" Alternate translation: "There was a sound that was loud like a big storm" or "There was a sound that was loud like a very large crowd of people"

Whenever they stood still
"Whenever the creatures stopped moving"

they lowered their wings
"the creatures let their wings hang down by their sides." They did this when they were not using their wings to fly.

Ezekiel 1:25

A voice came from above the dome
"Someone who was above the dome spoke." If you need to tell whose voice this is, you should probably identify it as the voice of Yahweh (Ezekiel 1:3).

the dome over their heads
"the dome that was over the heads of the creatures"

the dome
See how you translated this in Ezekiel 1:23.

Ezekiel 1:26

over their heads
"over the heads of the living creatures"

was the likeness of a throne
Here the abstract noun "likeness" means that what Ezekiel saw looked like a throne. The word can be translated with a verbal phrase. Alternate translation: "was something that looked like a throne"

sapphire
a very valuable stone that is clear blue and very shiny

on the likeness of the throne was
The abstract noun "likeness" can be translated with a verbal phrase. Alternate translation: "on what looked like a throne there was"

a likeness like the appearance of a man
The abstract nouns "likeness" and "appearance" can be translated with verbal phrases. If you need to tell who this is, you should probably identify him as Yahweh (Ezekiel 1:3). Alternate translation: "something that looked similar to what appeared to be a man"

Ezekiel 1:27

General Information:
Ezekiel continues to tell about the vision.

from the appearance of his hips up
The person's body above the hips looked like glowing metal that had fire in it. The abstract noun "appearance" can be translated as a verb. Alternate translation: "from what appeared to be his hips up"

from the appearance of his hips downward the appearance of fire and brightness all around
The abstract noun "appearance" can be translated as a verb. Alternate translation: "all around him below what appeared to be his hips, I saw what looked like fire and a bright light"

Ezekiel 1:28

Like the appearance of a rainbow in the clouds on a rainy day was the appearance of the bright light surrounding it
The abstract noun "appearance" can be translated as a verb. Alternate translation: "The brightness surrounding it appeared to be like the way a rainbow appears in the clouds on a rainy day"

rainbow
the colorful strip of light that appears in the rain when the sun shines from behind the viewer

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It was the appearance of the likeness of the glory of Yahweh
The abstract noun "likeness" means that what Ezekiel saw looked like the glory of Yahweh. Both "appearance" and "likeness" can be translated as with a verbal phrase. Alternate translation: "It appeared to be what looked like the glory of Yahweh"

I fell on my face
"I bowed down to the ground" or "I lay on the ground." Ezekiel did not fall by accident. He went down to the ground to show that he respected and feared Yahweh.

I heard a voice speaking
The word "voice" is a metonym for the person. Alternate translation: "I heard someone speaking" or "Someone spoke, and I heard his voice"

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Chapter 2

1 He said to me, "Son of man, stand up on your feet; then I will speak to you." **2** Then, as he spoke to me, the Spirit entered into me and set me on my feet, and I heard him speaking to me. **3** He said to me, "Son of man, I am sending you to the people of Israel, to rebellious nations that have rebelled against me—both they and their ancestors have sinned against me up to this very day! **4** Their descendants have stubborn faces and hard hearts. I am sending you to them, and you will say to them, 'This is what the Lord Yahweh says.' **5** Either they will listen or they will not listen. They are a rebellious house, but they will at least know that a prophet has been among them. **6** You, son of man, do not be afraid of them or their words. Do not be afraid, although you are with briers and thorns and although you live with scorpions. Do not fear their words or be dismayed by their faces, since they are a rebellious house. **7** But you will speak my words to them, whether they listen or not, because they are most rebellious.

8 But you, son of man, listen to what I am saying to you. Do not be rebellious like that rebellious house. Open your mouth and eat what I am about to give to you!" **9** Then I looked, and a hand was extended out to me; in it was a written scroll. **10** He spread it out before me; it had been written on both its front and back, and written on it were lamentations, mourning, and woe.

Ezekiel 2 General Notes

Structure and formatting

Ezekiel's call continues in this chapter. God appointed Ezekiel to be a prophet but warned him that the people were very rebellious and would not listen to him. (See: call and appoint and prophet)

Ezekiel 2:1

General Information:
Ezekiel continues to tell about the vision that he saw.

He said to me
If your language has to identify the one speaking, it would be best to identify the speaker as the "one who looked like a man" (Ezekiel 1:26). It was not "the Spirit."

Son of man
"Son of a human being" or "Son of humanity." God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. Alternate translation: "Mortal person" or "Human"

Ezekiel 2:2

the Spirit
Other possible meanings are 1) "a spirit" or 2) "a wind."

Ezekiel 2:3

up to this very day
"even now" or "even today." This means that the people of Israel were continuing to disobey God.

Ezekiel 2:4

General Information:
God continues to speak to Ezekiel.

Their descendants
the descendants of the past generations of Israel who had rebelled against God, referring to the people living in Israel at the time Ezekiel writes

have stubborn faces
"have expression on their faces that show that they are stubborn"

stubborn faces and hard hearts
The words "stubborn faces" refer to the way they act on the outside, and the words "hard hearts" refer to the way they think and feel. Together they emphasize that the people of Israel would not change how they lived in order to obey God.

stubborn
This describes a person who refuses to change what he thinks or what he is doing.

hard hearts
Rocks never change and become soft, and these people never change and become sorry when they do evil things.

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Ezekiel 2:5

house
This is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. Alternate translation: "people group"

a prophet has been among them
"the one whom they have refused to listen to was a prophet"

Ezekiel 2:6

General Information:
God continues to speak to Ezekiel

son of man
"son of a human being" or "son of humanity." God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. See how you translated this in Ezekiel 2:1. Alternate translation: "mortal person" or "human"

briers and thorns and ... scorpions
These words describe the people of Israel who will not treat Ezekiel kindly when he tells them what God says.

briers and thorns
Briers are bushes with sharp points on the branches. The sharp points on the branches are called thorns.

scorpions
A scorpion is a small animal with two front claws, six legs, and a large tail with a poisonous stinger. Its sting is very painful.

Do not fear their words
"Do not be afraid of what they say."

be dismayed by their faces
The words "their faces" are a metonym for the message the people express with their faces. Alternate translation: "lose your desire to serve me because of the way they look at you"

Ezekiel 2:7

General Information:
God continues to speak to Ezekiel.

are most rebellious
"are very rebellious" or "totally rebel against me"

Ezekiel 2:8

house
This is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 2:5]

Ezekiel 2:9

a hand was extended out to me
It was as if 1) a person in the heavens had extended his hand out toward Ezekiel and all Ezekiel could see was from the hand to the elbow or shoulder or 2) the "one who looked like a man" (Ezekiel 1:26) extended his hand.

a written scroll
"a scroll that had writing on it"

Ezekiel 2:10

He spread it out
The word "He" refers to the "one who looked like a man" (Ezekiel 1:26).

it had been written on both its front and back
This can be translated in active form. Alternate translation: "someone had written on both its front and its back"

written on it were lamentations, mourning, and woe
This can be restated to remove the abstract nouns "lamentations," "mourning," and "woe." Alternate translation: "someone had written on it that these people would lament, be sad the way they would be if someone they loved had died, and have bad things happen to them"

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Chapter 3

1 He said to me, "Son of man, what you have found, eat. Eat this scroll, then go speak to the house of Israel." **2** So I opened my mouth, and he fed me that scroll. **3** He said to me, "Son of man, feed your belly and fill your stomach with this scroll that I have given to you!" So I ate it, and it was as sweet as honey in my mouth.

4 Then he said to me, "Son of man, go to the house of Israel and speak my words to them. **5** For you are not being sent to a people of strange speech or difficult language, but to the house of Israel— **6** not to many peoples of strange speech or a difficult language, whose words you cannot understand. Surely if I sent you to them, they would have listened to you. **7** But the house of Israel will not be willing to listen to you, for they are not willing to listen to me. So all the house of Israel is strong browed and hard hearted. **8** Behold! I have made your face as hard as their faces and your brow as hard as their brows. **9** I have made your brow like a diamond, harder than flint! Do not fear them or be discouraged by their faces, since they are a rebellious house." **10** Then he said to me, "Son of man, all the words that I announce to you—take them into your heart and hear them with your ears! **11** Then go to the captives, to your people, and speak to them. Say to them, 'This is what the Lord Yahweh says,' whether they will listen or not."

12 Then the Spirit lifted me up, and I heard behind me the sound of a great earthquake: "Blessed be the glory of Yahweh from his place!" **13** It was the sound of the wings of the living creatures as they touched one another, and the sound of the wheels that were with them, and the sound of a great earthquake. **14** The Spirit lifted me up and took me away, and I went with bitterness in the anger of my spirit, and the strong hand of Yahweh was on me. **15** So I went to the captives at Tel Aviv who lived along the Kebar Canal, and I stayed there among them for seven days, overwhelmed in amazement.

16 Then it happened after seven days that the word of Yahweh came to me, saying, **17** "Son of man, I have made you a watchman for the house of Israel, so listen to the word from my mouth, and give them my warning. **18** When I say to the wicked, 'You will surely die' and you do not warn him or speak a warning to the wicked about his evil deeds so he might live—the wicked one will die for his iniquity, but I will require his blood from your hand. **19** But if you warn the wicked, and he does not turn from his wickedness or from his wicked deeds, then he will die for his iniquity, but you will have rescued your own life. **20** If a righteous man turns from his righteousness and acts unjustly, and I set a stumbling block before him, he will die. Because you did not warn him, he will die in his sin, and I will not call to mind the righteous deeds that he performed, but I will require his blood from your hand. **21** But if you warn the righteous man to stop sinning so that he no longer sins, he will surely live since he was warned; and you will have rescued your own life."

22 So the hand of Yahweh was on me there, and he said to me, "Arise! Go out into the plain, and I will speak with you there!" **23** I arose and went out into the plain, and there the glory of Yahweh was staying, like the glory that I had seen beside the Kebar Canal; so I fell on my face. **24** The Spirit came to me and stood me up on my feet; and he spoke with me, and said to me, "Go and shut yourself up within your house, **25** for now, son of man, they will place ropes upon you and tie you so you cannot go out among them. **26** I will make your tongue stick to the roof of your mouth, so you will be mute, and you will not be able to rebuke them, since they are a rebellious house. **27** But when I speak with you, I will open your mouth so you will say to them, 'This is what the Lord Yahweh says.' The one who will hear will hear; the one who will not listen will not listen, for they are a rebellious house!"

Ezekiel 3 General Notes

Structure and formatting

Ezekiel's call concludes in this chapter. God told Ezekiel more about what he should say to the people and how he should say it. (See: call)

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Ezekiel 3:1

General Information:
Ezekiel continues to tell about the vision that he saw.

He said to me
The word "He" refers to the "one who looked like a man" (Ezekiel 1:26).

Son of man
"Son of a human being" or "Son of humanity." God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. See how you translated this in Ezekiel 2:1. Alternate translation: "Mortal person" or "Human"

what you have found
This refers to the scroll that God was giving him (Ezekiel 2:9).

the house of Israel
The word "house" is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. Alternate translation: "the Israelites" or "the Israelite people group"

Ezekiel 3:2

that scroll
Many versions have "the scroll" or "this scroll."

Ezekiel 3:3

feed your belly and fill your stomach with this scroll
The word "belly" refers to the part of the body people can see from the outside. The word "stomach" refers to the internal organs inside the belly.

it was as sweet as honey
Honey tastes sweet, and the scroll tasted sweet.

Ezekiel 3:4

General Information:
Ezekiel continues to tell about the vision that he saw.

he said to me
If your language has to identify the one speaking, it would be best to identify the speaker as the "one who looked like a man" (Ezekiel 1:26). It was not "the Spirit."

the house of Israel
The word "house" is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 3:1]

Ezekiel 3:5

General Information:
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Ezekiel 3:6

of strange speech or a difficult language
"who speak a strange or difficult language"

not to many peoples of strange speech
"I am not sending you to a mighty nation whose people speak a strange language"

if I sent you to them, they would have listened to you
This is a situation that could have happened, but it did not. Yahweh did not send Ezekiel to people who did not understand his language.

if I sent you to them
The word "them" refers to a mighty nation other than Israel.

Ezekiel 3:7

strong browed and hard hearted
These mean basically the same thing. Alternate translation: "very rebellious" or "very stubborn"

strong browed
This is an idiom. Alternate translation: "unwilling to change"

hard hearted
This phrase suggests that the people resist God and are unwilling to obey him. The heart is used to describe the place in the body where a person decides what they want to do. See how you translated this in [Ezekiel 2:4]

Ezekiel 3:8

General Information:
The Spirit of God continues speaking to Ezekiel.

Behold!
The word "Behold" here alerts Ezekiel to pay attention to the surprising information that follows.

I have made your face as hard as their faces
A hard face is a metaphor for being stubborn. Alternate translation: "I have made you as stubborn as they are"

I have made ... your brow as hard as their brows
The "brow" is the forehead or eyebrow and is a metonym for what the person thinks. Alternate translation: "I have made ... you strong so you will not stop doing what you are doing"

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Ezekiel 3:9

I have made your brow like a diamond, harder than flint
"I have made your brow like the hardest stone, harder than flint"

flint
a stone that is hard enough to start a fire by hitting it with metal or another stone

house
This is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 2:5]

Ezekiel 3:10

take them into your heart and hear them with your ears
Here "heart" represents a person's mind. Alternate translation: "remember them and listen carefully"

Ezekiel 3:11

Then go to the captives
The word "captives" refers to the people of Israel who were living in Babylon.

your people
"your people group." Ezekiel had lived in Judah before the Babylonians took him to Babylon.

Lord Yahweh
See how you translated this in Ezekiel 2:4.

Ezekiel 3:12

General Information:
Ezekiel continues telling about the vision he saw.

I heard behind me the sound of a great earthquake: "Blessed be the glory of Yahweh from his place!"
Some versions take "Blessed ... place!" as a words that the "great earthquake" spoke: "I heard behind me the sound of a great earthquake, which said, 'Blessed be the glory of Yahweh from his place!'" Others understand the sound of the earthquake as the sound of the glory of Yahweh leaving his place, "as the glory of Yahweh left its place, I heard behind me the sound of a great earthquake."

the sound of a great earthquake
It is not clear if the sound came from an earthquake, from a voice that was loud like an earthquake, or from the wings and wheels. Alternate translation: "a sound like the sound of a great earthquake" or "a voice speaking; the voice sounded like a great earthquake" or "a loud rumbling noise"

the glory of Yahweh
See how you translated this in Ezekiel 1:28.

the sound of a great earthquake
"a loud, deep and powerful rumbling sound like the sound of an earthquake"

Ezekiel 3:13

General Information:
This page has intentionally been left blank.

Ezekiel 3:14

and I went with bitterness in the anger of my spirit
"and as I went, I felt bitter and my spirit was full of anger" or "and as I went, I was bitter and angry"

bitterness
Ezekiel speaks of his emotions as if there were a bad taste in his mouth. Possible meanings are 1) bitterness is a metaphor for sadness, or 2) bitterness is a metaphor for anger.

the strong hand of Yahweh was on me
The word "hand" is often used to refer to someone's power or actions. If needed, it can be stated explicitly how Yahweh's hand was on Ezekiel. Possible meanings are 1) Yahweh made Ezekiel feel as he did about the people's sin, or 2) Yahweh was giving Ezekiel power.

Ezekiel 3:15

Tel Aviv
A town in Babylon, about 80 kilometers southeast of the main city, which was also called Babylon.

the Kebar Canal
This is a river that people in Chaldea had dug to give water to their gardens. See how you translated this in Ezekiel 1:1.

overwhelmed in amazement
"unable to do anything because I was so amazed"

Ezekiel 3:16

General Information:
Ezekiel tells about his experience at Tel Abib.

the word of Yahweh came
This is an idiom that is used to introduce something that God told his prophets or his people. Alternate translation: "Yahweh spoke this message" or "Yahweh spoke these words"

Ezekiel 3:17

watchman
God told Ezekiel to warn the people of Israel just as a watchman would warn the people of a city if enemies were coming, so that they could prepare and be safe.

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the house of Israel
The word "house" is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 3:1]

Ezekiel 3:18

the wicked
"wicked people"

require his blood from your hand
This is an idiom for holding someone responsible or guilty of murder. Alternate translation: "treat you as if you had murdered him"

Ezekiel 3:19

he does not turn from his wickedness or from his wicked deeds
The phrase "wicked deeds" means the same thing as "wickedness." Alternate translation: "he does not stop doing wicked things"

Ezekiel 3:20

set a stumbling block before him
Possible meanings are 1) "make something bad happen to him" or 2) "cause him to sin openly."

he will die in his sin
"he will die as a sinner" or "he will die as a guilty person because he has disobeyed me"

I will require his blood from your hand
This is an idiom for holding someone responsible or guilty of murder. See how you translated this in [Ezekiel 3:18]

Ezekiel 3:21

since he was warned
This can be translated in active form. Alternate translation: "since you warned him"

Ezekiel 3:22

the hand of Yahweh
The word "hand" is often used to refer to someone's power or action. Alternate translation: "the power of Yahweh"

Ezekiel 3:23

the glory of Yahweh
See how you translated this in Ezekiel 1:28.

the Kebar Canal
This is a river that people in Chaldea had dug to give water to their gardens. See how you translated this in Ezekiel 1:1.

I fell on my face
"I bowed down to the ground" or "I lay on the ground." Ezekiel did not fall by accident. He went down to the ground to show that he respected and feared Yahweh. See how you translated this in [Ezekiel 1:28]

Ezekiel 3:24

he spoke with me
If your language has to identify the one speaking, it would be best to identify the speaker as the "one who looked like a man" (Ezekiel 1:26). It was not "the Spirit."

Ezekiel 3:25

they will place ropes upon you and tie you so you cannot go out among them
This is best translated literally.

Ezekiel 3:26

General Information:
The Spirit continues speaking to Ezekiel.

the roof of your mouth
"the top of your mouth"

you will be mute
"you will not be able to speak"

house
This is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 2:5]

Ezekiel 3:27

I will open your mouth
"I will make you able to speak"

the one who will not listen will not listen
"the one who refuses to listen will not listen"

Lord Yahweh
See how you translated this in Ezekiel 2:4.

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Chapter 4

1 "But you, son of man, take a brick for yourself and place it before you. Then carve the city of Jerusalem on it. **2** Then lay siege against it, and build forts against it. Raise up a siege ramp against it and set camps around it. Place battering rams all around it. **3** Then take for yourself an iron pan and use it as an iron wall between yourself and the city and set your face against it, for it will be under siege, and you are to put the siege against it. This will be a sign to the house of Israel.

4 Then, lie on your left side and put the sin of the house of Israel on it; you will bear their iniquity for the number of the days that you lie down against the house of Israel. **5** I myself am assigning to you one day to represent each year of their punishment: 390 days! In this way, you will bear the iniquity of the house of Israel. **6** When you have completed these days, then lie down a second time on your right side, for you will bear the iniquity of the house of Judah for forty days. I am assigning to you one day for each year. **7** Set your face toward Jerusalem that is under siege, and with your arm uncovered prophesy against it. **8** For behold! I am placing bonds on you so you will not turn from one side to the other until you have completed the days of your siege.

9 Take for yourself wheat, barley, beans, lentils, millet, and spelt; put them in a single container and make bread for yourself according to the number of the days that you will lie upon your side. For 390 days you will eat it. **10** The food you will eat will be by weight, twenty shekels per day, and you will eat it at set times each day. **11** Then you will drink water, measured out to a sixth of a hin, and you will drink it at set times. **12** You will eat it as barley cakes, but you will bake it on excrement of human dung within their sight!" **13** For Yahweh says, "This means that the bread that the people of Israel will eat will be unclean, there among the nations where I will banish them." **14** But I said, "Alas, Lord Yahweh! I have never been unclean! I have never eaten either an animal that died by itself or anything killed by animals, from my youth until now, and foul meat has never entered my mouth!" **15** So he said to me, "Look! I have given you cow manure instead of human dung so you can prepare your bread over that." **16** He also said to me, "Son of man! Behold! I am breaking the staff of bread in Jerusalem, and they will eat bread while rationing it in anxiety and drink water while rationing it in horror. **17** Because they will lack bread and water, every man will be appalled at his brother, and they will waste away because of their iniquity."

Ezekiel 4 General Notes

Special concepts in this chapter

Destruction of Jerusalem

The destruction of Jerusalem is pictured in this chapter. Ezekiel showed the lack of food and water that would occur during the siege of Jerusalem.

Ezekiel 4:1

General Information:

Yahweh continues speaking to Ezekiel. He tells Ezekiel to take a brick and dirt and pieces of wood and act as if he were Yahweh destroying the city of Jerusalem.

son of man

"son of a human being" or "son of humanity." God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. See how you translated this in Ezekiel 2:1. Alternate translation: "mortal person" or "human"

carve the city of Jerusalem

You may need to make explicit that Ezekiel is to carve a picture. Alternate translation: "carve a picture of the city of Jerusalem"

Ezekiel 4:2

lay siege against it

"surround the city in order to capture it"

build forts against it

"build strong walls against it." The walls would keep people from leaving the city.

Raise up a siege ramp against it

"Build a ramp outside of it for the enemies to get inside." Jerusalem had a wall around it to protect

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the people inside. The enemies could only get inside if they had a ramp to climb up over the wall.

Place battering rams all around it
"Set around it huge poles people would use to break down the gates and get inside." "Battering rams" are large trees or poles that many men in an army would pick up and hit against a wall or door so they could break it down and get inside.

Ezekiel 4:3

set your face against it
This is a command to stare at the model of the city as a symbol of punishing the city. Alternate translation: "stare angrily at the city" or "stare at the city so that it will be harmed"

set your face
Here "face" is a metonym for attention or gaze, and "set your face" refers to literally staring at something.

the house of Israel
The word "house" is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in Ezekiel 3:1. Alternate translation: "the Israelites" or "the Israelite people group"

Ezekiel 4:4

General Information:
Yahweh continues speaking to Ezekiel.

put the sin of the house of Israel on it
Possible meanings are 1) "symbolically bear the punishment for the sins of the Israelites" or 2) "suffer by lying on your side because of their sin."

the house of Israel
The word "house" is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 3:1]

you will bear their iniquity
Possible meanings are 1) "you will be guilty of their sin" or 2) "you will be punished for their sin." Either of these meanings will be demonstrated "symbolically" by Ezekiel, as noted in the UDB.

lie down against the house of Israel
"lie facing the kingdom of Israel in a hostile manner"

Ezekiel 4:5

I myself am assigning to you one day to represent each year of their punishment
"I myself command you to lie on your side for the same number of days as the number of years that I will punish them"

each year of their punishment
Possible meanings are 1) each year that they will be punished for their sins or 2) each year that they have sinned.

390 days
"three hundred and ninety days"

Ezekiel 4:6

General Information:
The Spirit continues speaking to Ezekiel.

these days
the days Ezekiel lies down on his left side to illustrate the siege of the kingdom of Israel

you will bear the iniquity
Possible meanings are 1) "you will be guilty of the sin" or 2) "you will be punished for the sin." Either of these meanings will be demonstrated symbolically by Ezekiel as noted in the UDB. See how you translated these words in Ezekiel 4:4.

the house of Judah
The word "house" is a metonym for the family that lives in the house, in this case the descendants of Judah over many years. See how you translated these words in [Ezekiel 3:1]

I am assigning to you one day for each year
"I will make you do this one day for each year that I will punish them"

Ezekiel 4:7

Set your face toward Jerusalem that is under siege
This is a command to stare at the model of Jerusalem as a symbol of punishing Jerusalem. See how you translated a similar phrase in [Ezekiel 4:3]

Set your face
Here "face" is a metonym for attention or gaze. "Set your face" refers to literally staring at something.

prophesy against it
"prophesy about the bad things that will happen to Jerusalem"

Ezekiel 4:8

For behold
"Look" or "Listen" or "Pay attention to what I am about to tell you"

I am placing bonds on you
Bonds are ropes or chains that keep a person from moving. It is not clear whether the word "bonds" is a metaphor for something Yahweh does that is as if he had bound Ezekiel or if he is using literal, physical ropes.

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Ezekiel 4:9

General Information:
The Spirit continues speaking to Ezekiel.

wheat, barley ... millet, and spelt
These are different kinds of grains.

beans
vines whose seeds, which grow in a single row inside its otherwise empty fruit, can be eaten

lentils
These are like beans, but their seeds are very small, round, and somewhat flat.

390 days
"three hundred and ninety days"

Ezekiel 4:10

twenty shekels per day
"20 shekels per day." A shekel is a unit of weight equal to about 11 grams. Alternate translation: 200 grams of bread each day"

Ezekiel 4:11

a sixth of a hin
"1/6 hin" or "a sixth part of a hin" or "about one-half liter"

a hin
A hin is 3.7 liters.

Ezekiel 4:12

General Information:
The Spirit continues speaking to Ezekiel.

You will eat it
The word "it" refers to the bread (Ezekiel 4:9).

barley cakes
flat bread made of barley

you will bake it on excrement of human dung
"you will cook it over a fire made with pieces of human solid waste." Your language may have a way of expressing this politely.

Ezekiel 4:13

will banish
will send away by force

Ezekiel 4:14

Alas, Lord Yahweh
"Lord Yahweh, it would be wrong for me to do that." Ezekiel is very troubled by what the Lord has told him to do.

Lord Yahweh
See how you translated this in Ezekiel 2:4. Here Ezekiel is speaking to the Lord.

foul meat has never entered my mouth
"I have never eaten foul meat"

foul meat
"disgusting, unclean meat." This refers to meat that is unclean because it has come from an animal that has died of sickness or old age or was killed by another animal. The word "foul" shows his disgust over meat like this.

Ezekiel 4:15

Look
"Listen" or "Pay attention to the important thing I will tell you now"

I have given you
"I will allow you to use"

cow manure
solid waste from cows. Your language may have a polite way of expressing this.

human dung
solid waste from humans. Your language may have a polite way of expressing this. See how you translated this in Ezekiel 4:12.

Ezekiel 4:16

Behold
"Look" or "Listen" or "Pay attention to what I am about to tell you"

I am breaking the staff of bread in Jerusalem
"I will stop the supply of food to Jerusalem"

the staff of bread
The supply is called a staff because some people need a staff to walk and do their work, and people need bread to live. Bread represents all kinds of food. Alternate translation: "the supply of food"

they will eat bread while rationing it in anxiety
You may need to make explicit why they will ration the bread. "they will carefully divide their bread because they fear that there will not be enough"

while rationing it in anxiety
The abstract noun "anxiety" can be expressed with the adjective "anxious" or the adverb "anxiously". Alternate translation: "while being anxious and rationing it" or "while rationing it anxiously"

rationing
giving small amounts of something of which there is not enough to many people

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while rationing it in horror
The abstract noun "horror" can be expressed with the adjective "afraid" or the adverb "fearfully". Alternate translation: "while being afraid and rationing it" or "while rationing it fearfully"

Ezekiel 4:17

every man will be appalled at his brother
Here the word "brother" simply refers to another person. Possible meanings are 1) "everyone will look at his brother and worry that they are not eating enough " or 2) "every one of them will be dismayed"

they will waste away
The phrase "waste away" is usually used of flesh or wood rotting. Here it is a metaphor for people becoming thin and dying because they have no food.

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Chapter 5

1 "Then you, son of man, take a sharp sword as a barber's razor for yourself, and pass the razor over your head and your beard, then take scales to weigh and divide your hair. **2** Burn a third of it with fire in the midst of the city when the days of the siege are completed, and take a third of the hair and strike it with the sword all around the city. Then scatter a third of it to the wind, and I will draw out a sword to chase after the people. **3** But take a small number of hairs from them and tie them into the folds of your robe. **4** Then take more of the hair and throw it into the midst of the fire; and burn it in the fire; from there a fire will go out to all the house of Israel."

5 The Lord Yahweh says this, "This is Jerusalem in the midst of the nations, where I have placed her, and where I have surrounded her with other lands. **6** But she has rebelled against my ordinances more wickedly than the nations have, and my statutes more than the lands that surround her. The people have rejected my ordinances and have not walked in my statutes." **7** Therefore the Lord Yahweh says this, "Because you are more troublesome than the nations that surround you and have not walked in my statutes or acted according to my decrees, or even acted according to the decrees of the nations that surround you," **8** therefore the Lord Yahweh says this, "Behold! I myself will act against you. I will execute judgments within your midst for the nations to see. **9** I will do to you what I have not done and the like of which I will not do again, because of all your disgusting practices. **10** Therefore fathers will eat the children in your midst, and sons will eat their fathers, since I will execute judgment on you and scatter to every direction all of you who remain. **11** Therefore, as I live—this is the Lord Yahweh's declaration—it is certainly because you have defiled my sanctuary with all your detestable things and with all your disgusting practices, that I myself will reduce you in number; my eye will not have pity on you, and I will not spare you. **12** A third of you will die by plague, and they will be consumed by famine in your midst. A third will fall by the sword surrounding you. Then I will scatter a third in every direction, and draw out a sword to chase after them as well.

13 Then my wrath will be completed, and I will cause my fury toward them to rest. I will be comforted, and they will know that I, Yahweh, have spoken in my jealousy when I have completed my fury against them. **14** I will make you a ruin and an object of scorn to the nations that surround you and in the sight of everyone who passes by. **15** So Jerusalem will become something for other people to condemn and to mock, a warning and a horror to the nations that surround you. I will execute judgments against you in wrath and fury, and with furious rebukes—I, Yahweh have declared this! **16** I will send out harsh arrows of famine against you that will become the means with which I will destroy you. For I will increase the famine on you and break your staff of bread. **17** I will send a famine and disasters against you so you will be childless. Plague and blood will pass through you, and I will bring a sword against you—I, Yahweh, have declared this."

Ezekiel 5 General Notes

Special concepts in this chapter

The destruction of Jerusalem

The destruction of Jerusalem is continued to be pictured in this chapter. Ezekiel showed the destruction of Jerusalem by fire and war.

Ezekiel 5:1

General Information:

Yahweh continues speaking to Ezekiel. All instances of "the city" refer to the "city" that Ezekiel carved onto the brick (Ezekiel 4:1).

son of man

"son of a human being" or "son of humanity." God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. See how you translated this in Ezekiel 2:1. Alternate translation: "mortal person" or "human"

barber's razor

"blade for cutting hair"

pass the razor over your head and your beard

"shave your head and your face" or "remove the hair from your head and the beard from your face"

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Ezekiel 5:2

Burn a third of it
"Burn a third of your hair"

midst
middle

when the days of the siege are completed
"when the days of Jerusalem's siege have ended" or "when the days have ended that you show how Jerusalem will put under siege"

take a third of the hair
"take one of the three piles of hair"

strike it with the sword all around the city
"hit it with your sword all over the city"

scatter a third of it to the wind
"let the wind blow the last third of your hair in different directions"

I will draw out a sword to chase after the people
The word "sword" is a metonym for enemy soldiers who will attack with their swords, and to "draw out a sword" is to send the soldiers into battle. Alternate translation: "I will cause their enemies to pursue them and attack them with swords"

I will draw out a sword
"I will pull a sword out of its container"

Ezekiel 5:3

General Information:
Yahweh continues to speak to Ezekiel.

a small number of hairs from them
"a few hairs from the piles"

tie them
The word "them" refers to the hairs. Possible meanings are 1) the hairs were long enough so Ezekiel could tie them or 2) Ezekiel was to sew the hairs or otherwise attach them 3) Ezekiel was to place the hairs loosely in a fold of the garment.

the folds of your robe
Possible meanings are 1) "the cloth on your arms" ("your sleeves") or 2) "the end of the cloth on your robe" ("your hem") or 3) the fold in the garment where it is tucked into the belt.

Ezekiel 5:4

Then take
This continues the instructions Yahweh gives to Ezekiel beginning with the words "But take" in verse 3. Ezekiel was to "take a small number of hairs" and "take more of the hair and throw it" when he shaved his hair and beard

from there a fire will go out to all the house of Israel
"from there a fire will spread out and burn up all the people of Israel." Yahweh speaks of how he will punish Israel as if he were going to set fire to a house and of the people of Israel as if they were the family that lives in that house but were at that time outside the house.

the house of Israel
The word "house" is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 3:1]

Ezekiel 5:5

General Information:
Yahweh continues to speak.

Lord Yahweh
See how you translated this in Ezekiel 2:4.

This is Jerusalem
"This carving represents Jerusalem" (Ezekiel 4:1)

in the midst of the nations
Possible meanings are 1) other nations were on all sides of Jerusalem or 2) "more important than all other nations."

I have placed her
Jerusalem is referred to as "her" and "she."

other lands
"the neighboring countries" or "the countries around her"

Ezekiel 5:6

have rejected my ordinances
"have refused to obey my orders"

Ezekiel 5:7

General Information:
Yahweh continues to speak to the people of Israel and Judah.

Lord Yahweh
See how you translated this in Ezekiel 2:4.

Because you are more troublesome than
"because your sinfulness is worse than" or "because you are more unruly than"

that surround you
"that are all around you."

have not walked in my statutes
Walking is a metaphor for the way a person lives. Alternate translation: "have not lived according to my statutes" or "have not obeyed my statutes"

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or acted according to my decrees
"or obeyed my decrees"

Ezekiel 5:8

Behold!
"Look!" or "Listen!" or "Pay attention to what I am about to tell you!"

I will execute judgments within your midst
"I will judge you in various ways" or "I will punish you" .

Ezekiel 5:9

General Information:
Yahweh continues speaking to the people of Israel and Jerusalem.

what I have not done and the like of which I will not do again
"as I have not done before and will not do in a similar way again" or "like I have never done before and will never do again" .

because of all your disgusting practices
"because of all the disgusting things you do." God was angry because the people were worshiping idols and false gods.

Ezekiel 5:10

fathers will eat the children in your midst, and sons will eat their fathers
Ezekiel is probably telling what will really happen when the people have no food.

I will execute judgment on you
"I will judge you" or "I will punish you severely"

scatter to every direction all of you who remain
"I will force all of you who remain to go to different places."

Ezekiel 5:11

General Information:
Yahweh continues to speak to the people of Israel and Judah.

Lord Yahweh
See how you translated this in Ezekiel 2:4.

defiled ... sanctuary
ruined the place that Yahweh had set aside to be only for his use

with all your detestable things
"with all of those things of yours that I hate." You may need to make explicit that this refers to idols: "with all your idols, which I hate" or "with all your disgusting idols."

with all your disgusting practices
"with all the disgusting things that you do"

my eye will not have pity on you
The eye is a synecdoche for the person whose eye it is. Alternate translation: "I will not pity you"

I will not spare you
"I will surely punish you"

Ezekiel 5:12

they will be consumed by famine in your midst
"many of them will die because of famine"

Ezekiel 5:13

General Information:
Yahweh continues to speak to the people of Israel and Judah.

my wrath will be completed
"I will no longer be angry because I will have done everything I wanted to do because I was angry"

I will cause my fury toward them to rest
The word "fury" means violent anger, and here it is a metonym for punishment. "I will stop punishing them because I will have punished them fully."

I will be comforted
You may need to make explicit why Yahweh will be appeased. Alternate translation: "I will be comforted in knowing that I have punished them enough"

when I have completed my fury against them
"when I have finished punishing them"

Ezekiel 5:14

General Information:
This page has intentionally been left blank.

Ezekiel 5:15

General Information:
Yahweh continues to speak to the people of Israel and Judah.

in wrath and fury
The words "wrath" and "fury" mean basically the same thing and emphasize that Yahweh is very angry. Alternate translation: "because I will be very angry with you"

Ezekiel 5:16

will send out harsh arrows of famine against you
The word "arrows" is a metonym for the sharp pains that people feel when they have had no food

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for a long time. Alternate translation: "will make you feel the pain of intense hunger"

increase the famine on you
"make the famine more severe for you" or "make the famine last longer for you" or "make sure that there is less and less for you to eat"

break your staff of bread
A "staff" was something that people leaned upon to support them. This phrase is a metaphor that means removing the supply of food that the people were depending upon. See how "staff of bread" is translated in [Ezekiel 4:16]

Ezekiel 5:17

Plague and blood will pass through you
Sickness and violent death are spoken of as if they were soldiers going through the city killing everyone they could. Alternate translation: "Many people will die of disease, and many others will die in war"

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Chapter 6

1 The word of Yahweh came to me, saying, **2** "Son of man, set your face against the mountains of Israel and prophesy to them. **3** Say, 'Mountains of Israel, listen to the word of the Lord Yahweh! The Lord Yahweh says this to the mountains and to the hills, to the streambeds, and to the valleys: Behold! I am bringing a sword against you, and I will destroy your high places. **4** Then your altars will become desolate and your pillars will be destroyed, and I will throw down your dead in front of their idols. **5** I will lay the dead bodies of the people of Israel before their idols, and scatter your bones around your altars. **6** Everywhere you live, cities will be laid waste and the high places ruined, so that your altars will be laid waste and made desolate. Then your idols will be broken and disappear, your pillars will be cut down and your works will be wiped away. **7** The dead will fall down in your midst and you will know that I am Yahweh.

8 But I will preserve a remnant among you, and there will be some who escape the sword among the nations, when you are scattered throughout the lands. **9** Then those who escape will think of me among the nations where they will be held captive, that I was grieved by their promiscuous heart that turned away from me, and by their eyes that whored after their idols. Then they will show loathing on their face for the wickedness which they have committed with all their abominations. **10** So they will know that I am Yahweh. It was for a reason that I said I would bring this evil to them.

11 The Lord Yahweh says this: Clap your hands and stomp your foot! Say, 'Alas!' because of all the evil abominations of the house of Israel! For they will fall by sword, famine, and plague. **12** The one far away will die by plague, and the one who is near will fall by the sword. Those who remain and survive will die by famine. In this way I will accomplish my fury against them. **13** Then you will know that I am Yahweh, when their dead lie among their idols, around their altars, on every high hill—on all the mountain peaks, and under every flourishing tree and thick oak—the places where they burned incense to all their idols. **14** I will strike with my hand and make the land desolate and a waste, from the wilderness to Diblah, throughout all the places where they live. Then they will know that I am Yahweh." [1]

Footnotes

6:14 [1]Instead of

Ezekiel 6 General Notes

Special concepts in this chapter

Shrines on the hill tops

God will destroy all those who have been worshiping idols at the hill top shrines.

Ezekiel 6:1

General Information:

Yahweh is telling Ezekiel to speak to the mountains as if they were people so that the people of Israel would hear the words and know that Ezekiel's words were for them.

The word of Yahweh came

This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16]

Ezekiel 6:2

Son of man

"Son of a human being" or "Son of humanity." God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. See how you translated this in Ezekiel 2:1. Alternate translation: "Mortal person" or "Human"

set your face against the mountains of Israel

This is a command to stare at the mountains as a symbol of punishing the people there. See how you translated a similar phrase in [Ezekiel 4:3]

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set your face against the mountains of Israel
The mountains of Israel were far away, so Ezekiel could not see them, but staring in that direction would be a symbol of harming it. Alternate translation: "turn toward the mountains of Israel and stare angrily" or "stare toward the mountains of Israel so that the people there will be harmed"

set your face
Here "face" is a metonym for attention or gaze.

the mountains of Israel
"the mountains in the land of Israel"

Ezekiel 6:3

Behold!
"Look!" or "Listen!" or "Pay attention to what I am about to tell you!"

Lord Yahweh
See how you translated this in Ezekiel 2:4.

I am bringing a sword against you
The word "sword" is a metonym for soldiers who kill people using swords. Alternate translation: "I am bringing soldiers to come and kill you"

Ezekiel 6:4

General Information:
These are Yahweh's words to the people of Israel.

Then your altars will become desolate and your pillars will be destroyed
This can be translated in active form. Alternate translation: "People will no longer worship at your altars and your enemy will destroy your pillars"

I will throw down
Yahweh was speaking of sending soldiers

your dead
"your people who have died"

Ezekiel 6:5

I will lay ... and scatter
Yahweh was speaking of sending soldiers

Ezekiel 6:6

General Information:
These are Yahweh's words to the people of Israel.

cities will be laid waste
This can be translated in active form. Alternate translation: "enemy armies will lay waste your cities"

your idols will be broken
This can be translated in active form. Alternate translation: "enemy armies will break your idols" or "enemy armies will break them"

your pillars will be cut down
This can be translated in active form. See how you translated "pillars" in Ezekiel 6:4. Alternate translation: "they will cut down your pillars"

your works will be wiped away
This can be translated in active form. Alternate translation: "no one will remember what you have done" or "they will destroy everything you have made"

Ezekiel 6:7

The dead will fall down in your midst
"You will see the enemy kill many people"

know that I am Yahweh
When Yahweh says that people will know that he is Yahweh, he is implying that they will know that he is the one true God who has supreme authority and power. Alternate translation: "understand that I am Yahweh, the one true God" or "realize that I, Yahweh, have supreme power and authority"

Ezekiel 6:8

General Information:
These are Yahweh's words to the people of Israel.

some who escape the sword
The word "sword" is a metonym for soldiers who kill people using swords. Alternate translation: "some whom the soldiers do not kill"

when you are scattered throughout the lands
This can be translated in active form. Alternate translation: "when I scatter you into different lands" or "when I force you to live in other lands"

throughout the lands
You may need to treat this as a metonym for living among the people who live in those other lands or countries. Life would be hard for the Jews in other lands or countries because the people there would persecute them. Alternate translation: "among the peoples of other countries"

Ezekiel 6:9

I was grieved by their promiscuous heart that turned away from me
Yahweh speaks of the Israelites as if they were a woman who sleeps with many people. Alternate translation: "I was sad because they were like a wife who has left me to sleep with other men"

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by their eyes that whored after their idols
Yahweh speaks of the Israelites as if they were a married woman who looks at other men and desires to sleep with them. Alternate translation: "by the way they desired strongly to worship idols"

they will show loathing on their face for the wickedness which they have committed
Possible meanings are 1) "their faces will show that they hate themselves because of the wicked things they have done" or 2) "their faces will show that they hate the wicked things that they have done."

Ezekiel 6:10

General Information:
This page has intentionally been left blank.

Ezekiel 6:11

General Information:
Yahweh continues to speak to Ezekiel.

The Lord Yahweh says this
Yahweh speaks of himself by name to remind Ezekiel and the people that what he is saying is important. Alternate translation: "I, the Lord Yahweh, say this"

Lord Yahweh
See how you translated this in Ezekiel 2:4.

Clap your hands and stomp your foot
Ezekiel was to do this symbolic action to get the people's attention. This was not applause.

Alas
This word is spoken by those who see people doing bad things and realize that bad things will happen to the evildoers as a result. If your language has a similar word, you might want to use it here.

the house of Israel
The word "house" is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 3:1]

they will fall by sword, famine, and plague.
To "fall" is a euphemism for to "die." The word "sword" is a metonym for soldiers who kill people using swords. Alternate translation:

Ezekiel 6:12

I will accomplish my fury against them
"I will satisfy my anger against them" or "I will punish them until I am no longer angry"

Ezekiel 6:13

General Information:
These are Yahweh's words to the people of Israel.

hill—on all the mountain peaks, and under every flourishing tree and thick oak
Another possible meaning is "hill, on all the mountain peaks, under every flourishing tree, and under every thick oak."

flourishing
healthy and growing

oak
a large tree with strong wood that provided shade for worshipers

Ezekiel 6:14

Diblah
This is the name of a city.

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Chapter 7

1 The word of Yahweh came to me, saying, **2** "You, son of man—the Lord Yahweh says this to the land of Israel.

'An end! An end has come
to the four borders of the land.
3 Now the end is upon you,
for I am sending out my wrath on you,
and I will judge you according to your ways;
then I will bring all your abominations upon you.
4 For my eye will not pity you,
and I will not spare you.
Instead, I will bring your ways upon you,
and your abominations will be in your midst.
Then you will know that I am Yahweh.'

5 "The Lord Yahweh says this:

Disaster! A unique disaster!
Behold, it is coming. [1]
6 An end is surely coming.
The end has woken up against you.
Behold, it is coming!
7 Your doom is coming to you who inhabit the land.
The time has come; the day is near—
tumult and not joyful shouting on the mountains.
8 Now before long I will pour out my fury against you
and fill up my wrath upon you
when I judge you according to your ways
and bring all your abominations upon you.
9 For my eye will not look compassionately,
and I will not spare you.
As you have done, I will do to you;
and your abominations will be in your midst
so you will know that I am Yahweh, the one punishing you.

10 Behold, the day!
Behold, it is coming!
Doom has gone out!
The rod has blossomed,
arrogance has budded!
11 Violence has grown up into a rod of wickedness—
none of them, and none of their multitude,
none of their wealth, and none of their importance will last!
12 The time is coming; the day has come close.
Do not let the buyer rejoice, nor the seller mourn,
since my anger is on the entire multitude!
13 For the seller will not return to the land he sold as long as they both live,
because the vision concerning the entire multitude will not be reversed;
and because of their iniquity, none of them will be strengthened!

14 They have blown the trumpet
and made everything ready,
but there is no one marching to battle;
since my anger is on the entire multitude.
15 The sword is on the outside,
and plague and famine are inside the building.
Those who are in the field will die by the sword,
while famine and plague will consume those in the city.
16 But some survivors will escape from among them,

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and they will go to the mountains.
Like doves of the valleys, all of them will moan—
each man for his iniquity.
17 Every hand will falter
and every knee will be weak as water,
18 and they will gird themselves sackcloth,
and trembling will cover them;
and shame will be on every face,
and baldness on all of their heads.

19 They will throw their silver into the streets
and their gold will be an impure thing.
Their silver and their gold will not be able to rescue them
in the day of Yahweh's rage.
Their lives will not be saved,
and their hunger will not be satisfied,
because their iniquity has become a stumbling block.
20 In their pride they took the beauty of his jeweled ornaments,
and with them they made their abominable images and their detestable idols.
Therefore, I am turning these into an unclean thing to them.
21 Then I will give those things into the hand of strangers as plunder
and to the wicked of the earth as plunder,
and they will defile them.
22 Then I will turn my face away from them
when they defile my cherished place;
bandits will enter it and defile it.

23 Make a chain,
because the land is filled with the judgment of blood,
and the city is full of violence.
24 So I will bring the most wicked of the nations,
and they will possess their houses,
and I will bring an end to the pride of the mighty,
for their holy places will be defiled!
25 Fear will come!
They will seek peace,
but there will be none.
26 Disaster upon disaster will come,
and there will be rumor after rumor.
Then they will seek a vision from the prophet,
but the law will perish from the priest
and advice from the elders.
27 The king will mourn
and the prince will be clothed in horror,
while the hands of the people of the land will tremble in fear.
According to their own ways I will do this to them!
I will judge them with their own standards
until they know that I am Yahweh.'"

Footnotes

7:5 [1]Instead of

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Ezekiel 7 General Notes

Special concepts in this chapter

Now is the time for punishment
The people will be punished severely for their idol worship and the temple will be destroyed. (See: temple)

Ezekiel 7:1

General Information:
This starts God's prophecy of judgment on Israel.

The word of Yahweh came
This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16]

Ezekiel 7:2

the Lord Yahweh says this
Yahweh speaks of himself by name to remind Ezekiel and the people that what he is saying is important. Alternate translation: "I, the Lord Yahweh, say this"

Lord Yahweh
See how you translated this in Ezekiel 2:4.

to the land of Israel
The word "land" is a metonym for the people who live on the land. Alternate translation: "to the people of Israel"

An end!
"The end has come!"

the four borders of the land
"the entire land" The "four borders" are to the north, east, south, and west.

Ezekiel 7:3

General Information:
These are Yahweh's words to the people of Israel.

the end is upon you
The "end" is spoken of as if it were a robber attacking the people. Alternate translation: "your life is finished"

I am sending out my wrath on you
"Wrath" is spoken of as if it were an arrow that Yahweh was shooting at the people. Alternate translation: "I am angry, and I will punish you"

according to your ways
"according to the things you do" or "because of the wicked things you do"

I will bring all your abominations upon you
"I will punish you for doing those things that I hate so much"

Ezekiel 7:4

For my eye will not pity you
The eye is a synecdoche for the person whose eye it is. Alternate translation: "For I will not pity you"

I will bring your ways upon you
The way a person lives is spoken of as a path on which one walks. Alternate translation: "I will punish you for the things you have done"

your abominations will be in your midst
Possible meanings are 1) "I will punish all of you because of your abominations" or 2) "this will happen as long as you continue to commit abominations"

know that I am Yahweh
When Yahweh says that people will know that he is Yahweh, he is implying that they will know that he is the one true God who has supreme authority and power. See how you translated this in [Ezekiel 6:7]

Ezekiel 7:5

General Information:
These are Yahweh's words to the people of Israel.

The Lord Yahweh says this
Yahweh speaks of himself by name to remind Ezekiel and the people that what he is saying is important. See how you translated this in [Ezekiel 6:11]

Lord Yahweh
See how you translated this in Ezekiel 2:4.

Disaster! A unique disaster! Behold, it is coming.
These exclamations are meant to make the passage very strong. Alternate translation: "Behold, a terrible disaster is coming, one that no one has ever experienced before"

Behold, it
"You can be absolutely sure that it"

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Ezekiel 7:6

The end has woken up against you
The judgment that is coming is treated as if it were an enemy waking up from sleep.

Ezekiel 7:7

General Information:
This page has intentionally been left blank.

Ezekiel 7:8

General Information:
These are Yahweh's words to the people of Israel.

Now before long
"Very soon now"

I will pour out my fury against you and fill up my wrath upon you
Yahweh uses the terms "pour out" and "fill up" to speak of his anger as if it were water that he poured out into a jar. These phrases emphasize that Yahweh will punish the people severely. Alternate translation: "I will punish you severely because I am very angry"

fury
"wrath" or "great anger"

Ezekiel 7:9

For my eye will not look compassionately
The eye is a synecdoche for the person whose eye it is. Alternate translation: "I will not look on them with compassion" or "I will not be compassionate to them"

I will not spare you
"I will not leave you without punishment" or "I will punish you"

your abominations will be in your midst so you will know that I am Yahweh
See how you translated this in Ezekiel 7:4.

Ezekiel 7:10

General Information:
These are Yahweh's words about Israel.

Behold, the day! Behold, it is coming!
"Behold! The day is coming!" You may need to make explicit which day is coming. Alternate translation: "Behold! The day when I will punish you is coming!"

Behold
"Look" or "Listen" or "Pay attention to what I am about to tell you"

Doom has gone out
"Disaster has begun to come to Israel" or "Terrible things have begun to happen"

The rod has blossomed, arrogance has budded
Possible meanings are 1) "The people of Israel have grown very proud" or "The people of Israel have become very violent and very proud."

Ezekiel 7:11

General Information:
This page has intentionally been left blank.

Ezekiel 7:12

General Information:
These are Yahweh's words about Israel.

The time is coming; the day has come close
Both "The time" and "the day" refer to the time when God will punish the people of Israel. Alternate translation: "Israel's punishment will happen very soon"

my anger is on the entire multitude
"I am angry with the whole multitude"

multitude
a very large number of people. Here it refers to the people of Israel.

Ezekiel 7:13

as long as they both live
as long as "the buyer" and "the seller" (7:12) both live

the vision concerning the entire multitude will not be reversed
"God will surely do to the multitude what he has shown me"

none of them will be strengthened
This can be translated in active form. Alternate translation: "God will not strengthen any of them"

Ezekiel 7:14

General Information:
These are Yahweh's words about Israel.

They have blown the trumpet
"They have blown the trumpet to call people to fight against the enemy"

my anger is on the entire multitude
"I am angry with the whole multitude." See how you translated this in Ezekiel 7:12.

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Ezekiel 7:15

The sword is on the outside
The word "sword" is a metonym for soldiers who kill people using swords. Alternate translation:

the building
the city

while famine and plague will consume those in the city
The word "consume" is a metaphor for "totally destroy." Alternate translation: "and most of the people in the city will die from hunger and sickness"

Ezekiel 7:16

General Information:
This page has intentionally been left blank.

Ezekiel 7:17

General Information:
These are Yahweh's words about Israel.

Every hand will falter and every knee will be weak as water
The hands and knees are synecdoches for the people themselves. Alternate translation: "Everyone will be so terrified that they will be unable to work and their knees will become weak so that they cannot stand"

falter
fail to do what it is supposed to do

every knee will be weak as water
Another possible translation is, "every knee will flow with water," a euphemism for all the people losing control of their bladders because they are so frightened.

knee ... weak as water
Water cannot stand up, and the people's knees will be so weak that the people are unable to stand on their legs.

Ezekiel 7:18

trembling will cover them
Trembling, a metonym for terror, is spoken of as if it were clothing. Alternate translation: "everyone will see them tremble and know how terrified they are"

baldness on all of their heads
Shaving the head was a sign of sadness. Alternate translation: "all of them will shave their heads"

Ezekiel 7:19

in the day of Yahweh's rage
"in the day when Yahweh acts on his anger" or "when Yahweh punishes them"

the day
This can be a time period of more or less than one 24-hour day.

their hunger will not be satisfied
This can be translated in active form. Alternate translation: "they will not be able to satisfy their hunger" or "they will still be hungry even after they eat all they have"

their iniquity has become a stumbling block
Possible meanings are 1) "because having a lot of gold and silver has led them to sin" or 2) "because they are evil, they are committing sins that show how evil they are."

Ezekiel 7:20

General Information:
These are Yahweh's words about Israel.

with them
with the jeweled ornaments

Ezekiel 7:21

I will give those things into the hand of strangers
The word "hand" is used to refer to control. "I will give those idols into the control of people they do not know" or "I will give those idols to people they do not know"

plunder
things that are stolen or taken by force

they will defile them
The strangers and wicked people will defile the idols that the people of Israel had made.

Ezekiel 7:22

I will turn my face away
"I will not pay attention" or "I will look away" or "I will not notice"

my cherished place
"the place I love." This refers to God's temple.

bandits
violent people who steal and destroy

Ezekiel 7:23

General Information:
These are Yahweh's words to Ezekiel about Israel.

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Make a chain
Chains are used to hold slaves or prisoners. God says this to show the people that they will become slaves or prisoners.

the land is filled with the judgment of blood
Possible meanings are 1) "everywhere in the country God is judging people because they violently killed others" or 2) "the courts everywhere in the country are murdering people." The word "blood" here represents murder and death.

the city is full of violence
The city is spoken of as if it were a container, and violence is spoken of as an object that can be put in a container. The abstract noun "violence" can be translated as a verb. Alternate translation: "violence is everywhere in the city" or "many people in the city are doing violent things to others"

Ezekiel 7:24

they will possess their houses
the wicked will take the Israelites' houses

I will bring an end to the pride of the mighty
"I will cause the powerful people in Israel to stop being proud of themselves"

their holy places will be defiled!
This can be translated in active form. Alternate translation: "enemies will defile the places where they worship"

their holy places
the places in which they worshiped idols

Ezekiel 7:25

Fear will come
"The people will be afraid"

They will seek peace
"They will try to make peace with their enemies"

but there will be none
"but they will be unable to make peace with their enemies"

Ezekiel 7:26

General Information:
These are Yahweh's words about Israel.

Disaster upon disaster will come
Disaster is spoken of as if it could move by itself. Alternate translation: "One disaster after another will happen"

they will seek a vision from the prophet
"they will ask the prophets what visions they have seen"

the law will perish from the priest and advice from the elders
"The priests will not teach the law, and the elders will not be able to give good advice." This is because God will not give them wisdom.

Ezekiel 7:27

the prince
Possible meanings are 1) "the king's son" or 2) every male member of the royal family except the king.

will be clothed in horror
Possible meanings are 1) clothing is a metonym for what a person feels, "will have no hope," or 2) "will dress in clothes that show he is mourning."

the hands of the people of the land will tremble in fear
The word "hands" is a synecdoche for the people. Alternate translation: "the people of the land will be so afraid that their hands will tremble"

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Chapter 8

1 So it came about in the sixth year and the sixth month, in the fifth day of the month, as I sat in my house and the elders of Judah sat before me, that the hand of the Lord Yahweh again fell upon me there. **2** So I looked, and behold, there was a likeness with the appearance of a man. From the appearance of his hips downward there was fire. And from his hips upward there was the appearance of something shining, like glowing metal. **3** Then he reached out the form of a hand and took me by the hair of my head; the Spirit lifted me up between earth and heaven, and in visions from God, he brought me to Jerusalem, to the entrance of the inner northern gate, where the idol that provokes great jealousy was standing. **4** Then behold, the glory of the God of Israel was there, according to the vision I had seen on the plain.

5 Then he said to me, "Son of man, lift up your eyes to the north." So I lifted up my eyes to the north, and to the north of the gate leading to the altar, there in the entrance, was the idol of jealousy. **6** So he said to me, "Son of man, do you see what they are doing? These are great abominations that the house of Israel is doing here to make me go far from my own sanctuary. But you will turn and see even greater abominations."

7 Then he brought me to the doorway of the courtyard, and I looked, and there was a hole in the wall. **8** He said to me, "Son of man, dig into this wall." So I dug into the wall, and there was a door. **9** Then he said to me, "Go and see the wicked abominations that they are doing here." **10** So I went in and looked, and behold, I saw there portrayed all over the walls every form of creeping things and detestable animals, and all the idols of the house of Israel. **11** Seventy elders of the house of Israel were there, and Jaazaniah son of Shaphan was standing in their midst. They were standing in front of the images, and each man had his censer in his hand so that the smell of the cloud of incense went up. **12** He said to me, "Son of man, do you see what the elders of the house of Israel are doing in the dark? Each one does this in the hidden chamber of his idol, for they say, 'Yahweh does not see us! Yahweh has abandoned the land.'" **13** Then he said to me, "Turn again and see the other great abominations that they are doing."

14 Next he brought me to the entrance of the gate of the house of Yahweh that was on the north side, and behold! The women were sitting there mourning for Tammuz. **15** So he said to me, "Do you see this, son of man? Turn again and see even greater abominations than these."

16 He brought me into the inner courtyard of the house of Yahweh, and behold! at the entrance of the temple of Yahweh between the portico and the altar, there were about twenty-five men with their backs toward the temple of Yahweh and their faces toward the east, and they were worshiping the sun. **17** He said to me, "Do you see this, son of man? Is it a little thing for the house of Judah to do these abominations that they are doing here? For they have filled the land with violence and they have turned again to provoke me to anger, putting the branch to their noses. **18** So I will also act among them; my eye will not have compassion, and I will not spare them. Though they cry in my ears with a loud voice, I will not hear them."

Ezekiel 8 General Notes

Special concepts in this chapter

Judah's sin

The people have contaminated the temple with their worship of other gods and through their sin. (See: temple and falsegod and sin)

Ezekiel 8:1

General Information:

Ezekiel tells about another vision he saw.

So it came about

This phrase is used here to mark the beginning of a new part of the story. If your language has a way for doing this, you could consider using it here.

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in the sixth year
You may need to make explicit the time period of which this is the sixth year. Alternate translation: "in the sixth year of the exile of King Jehoiachin"

the sixth month, in the fifth day of the month
This is the sixth month of the Hebrew calendar. The fifth day is near the beginning of September on Western calendars. Alternate translation: "the fifth day of the sixth month"

the hand of the Lord Yahweh again fell upon me
This should be translated literally, as Ezekiel later sees something like a hand. Others may choose to consider the hand a metaphor for Yahweh's presence or power.

Lord Yahweh
See how you translated this in Ezekiel 2:4.

fell upon
"took hold of"

Ezekiel 8:2

a likeness with the appearance of a man
Here the abstract noun "likeness" means that what Ezekiel saw looked like a man. Both "likeness" and "appearance" can be translated with a verbal phrase. Alternate translation: "there was someone who appeared to be a man"

glowing metal
When metal is very hot, it glows with a yellow or orange light.

the appearance of his hips ... the appearance of something shining
The abstract noun "appearance" can be translated as a verb. Alternate translation: "what appeared to be his hips ... what appeared to be something shining"

Ezekiel 8:3

General Information:
Ezekiel continues telling about the vision from God.

he reached out
The word "he" probably refers to the "figure like a man" (Ezekiel 8:2).

between earth and heaven
"between the ground and the sky"

in visions from God, he brought me to Jerusalem
The words "in visions" mean that this experience is happening in Ezekiel's thoughts. His body would still be in his home while God shows him these things.

the inner northern gate
"the inner northern gate of the temple." The temple was surrounded by two walls, one inside the other. This gate was on the north side of the inner wall.

the idol that provokes great jealousy
"the idol that causes God to be very jealous"

Ezekiel 8:4

according to the vision I had seen on the plain
Possible meanings are 1) "who looked the same as what I had seen in the vision that I saw when I was on the plain" or 2) "who looked the same as what I saw when I was on the plain."

the plain
a large area of flat land that has few trees.

Ezekiel 8:5

General Information:
The "figure like a man" (Ezekiel 8:2) speaks to Ezekiel.

Son of man
"Son of a human being" or "Son of humanity." God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. See how you translated this in [Ezekiel 2:1]

lift up your eyes ... lifted up my eyes
This idiom means that he should look towards something. Alternate translation: "look up ... looked up" or "turn your head and look ... turned my head and looked"

gate leading to the altar
"gate through which people would walk so they could go to the altar"

Ezekiel 8:6

do you see what they are doing?
God uses this question to bring Ezekiel's attention to what the people were doing. Alternate translation: "I want you to understand why I hate what the people here are doing."

the house of Israel
The word "house" is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 3:1]

Ezekiel 8:7

the courtyard
You may need to make explicit which courtyard. "the temple courtyard"

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Ezekiel 8:8

General Information:
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Ezekiel 8:9

General Information:
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Ezekiel 8:10

behold
This word shows that Ezekiel was surprised by what he saw. Your language may have a different word to show this.

every form of creeping things and detestable animals
"carvings in the wall of all kinds of creeping animals and detestable beasts." The phrase "creeping thing" refer to insects and other small animals.

the house of Israel
The word "house" is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 3:1]

Ezekiel 8:11

Jaazaniah ... Shaphan
men's names

censer
a pan that people burn incense in when they worship God or false gods

Ezekiel 8:12

do you see what the elders of the house of Israel are doing in the dark?
God is commanding Ezekiel to look at what the elders are doing. Alternate translation: "look at what the elders of the house of Israel are doing in the dark."

the house of Israel
The word "house" is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 3:1]

the hidden chamber of his idol
"the room where no one can see him worship his idol"

Ezekiel 8:13

General Information:
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Ezekiel 8:14

the entrance of the gate of the house of Yahweh that was on the north side
This was the outer north gate—not the same one as in Ezekiel 8:3.

behold!
This word shows that Ezekiel was surprised by what he saw.

mourning for Tammuz
grieving because the false god Tammuz had died

Ezekiel 8:15

Do you see this ... man?
Yahweh is commanding Ezekiel to think about what he has just seen. Alternate translation: "Think about this ... man."

Ezekiel 8:16

behold!
This word shows that Ezekiel was surprised by what he saw.

portico
covering in front of an entrance with columns or posts for support

their faces toward the east
"they were looking toward the east"

Ezekiel 8:17

Do you see this ... man?
Yahweh is commanding Ezekiel to think about what he has just seen. Alternate translation: "Think about this ... man."

Is it a little thing for the house of Judah to do these abominations that they are doing here?
God uses this question to show that he is right to be angry at the people of Judah. Alternate translation: "I am right to be angry at the house of Judah because of these abominations that they are doing here."

house of Judah
The word "house" is a metonym for the family that lives in the house, in this case the descendants of Judah over many years. See how you translated these words in [Ezekiel 3:1]

they have filled the land with violence
"throughout the country they are doing violent things or "all over the country they are attacking one another"

to provoke me to anger
"to make me angry"

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putting the branch to their noses
Possible meanings are 1) the people were using the branches in false worship or 2) the people were using the branches to show rebellion against Yahweh. The words "branch to ... noses" may be a literal tree branch and literal noses, or they could be the term for a hand gesture.

Ezekiel 8:18

my eye will not have compassion
The eye is a synecdoche for the person whose eye it is. Alternate translation: "I will not look on them with compassion" or "I will not be compassionate to them"

I will not spare them
"I will still punish them"

Though they cry in my ears with a loud voice
"Though they yell their prayers to me with a loud voice"

I will not hear them
"I will not listen to them"

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Chapter 9

1 Then he cried in my hearing with a loud voice, and said, "Let the guards come up to the city, each with his weapon of destruction in his hand." **2** Then behold! Six men came from the pathway of the upper gate that faces north, each with his weapon of slaughter in his hand. There was a man in their midst dressed in linen with a scribe's equipment at his side. So they went in and stood beside the bronze altar.

3 Then the glory of the God of Israel went up from the cherubim where it had been to the threshold of the house. He called to the man dressed in linen who had the scribe's equipment at his side. **4** Yahweh said to him, "Pass through the midst of the city—the midst of Jerusalem—and make a mark on the foreheads of those who groan and sigh about all the abominations being performed in the midst of the city." **5** Then he spoke to the others within my hearing, "Pass through the city after him and kill. Do not let your eyes have compassion, and do not spare anyone. **6** Kill—completely destroy—old man, young man, virgin, little children or women. But do not approach anyone who has the mark on his head. Begin at my sanctuary!" So they began with the elders who were in front of the house. **7** He said to them, "Defile the house, and fill its courtyards with the dead. Proceed!" So they went out and attacked the city. **8** As they were attacking it, I found myself alone and I fell on my face and cried out and said, "Ah, Lord Yahweh, will you destroy all the remnant of Israel in the outpouring of your wrath on Jerusalem?"

9 He said to me, "The iniquity of the house of Israel and Judah is exceedingly great. The land is full of blood and the city full of perversions, since they say, 'Yahweh has forgotten the land,' and 'Yahweh does not see!' **10** But as for me, my eye will not pity them, and I will not spare them. I will bring their deeds upon their heads." **11** Behold! The man dressed in linen who had the scribe's equipment by his side came back. He reported and said, "I have done all that you have commanded."

Ezekiel 9 General Notes

Special concepts in this chapter

Sorrow over sin
God was looking for people who were sad that there was so much evil being done. Yahweh would keep these faithful people from being killed with the rest of the people. (See: sin and evil and faithful)

Ezekiel 9:1

General Information:
Ezekiel continues to tell about the vision God gave him. It started in Ezekiel 8:1.

he cried in my hearing
"I heard him call out"

he cried
the "figure like a man" (Ezekiel 8:2) cried

weapon of destruction
weapon for destroying people or things

Ezekiel 9:2

weapon of slaughter
weapon for killing many people

behold
"look" or "listen" or "pay attention to what I am about to tell you"

the upper gate that faces north
"the upper northern gate" or "the north gate of the inner court"

linen
a strong, smooth cloth made from a plant. It is worn by many people in places that are hot. Alternate translation: "smooth cloth"

scribe's equipment
tools that scribes write with

bronze
A dark gold-colored metal. It is made from mostly copper with tin added for strength.

Ezekiel 9:3

from the cherubim where it had been
Possible meanings are 1) "from above the four winged creatures"

threshold of the house
The "house" refers to God's temple.

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linen
See how you translated this in Ezekiel 9:2.

scribe's equipment
tools that scribes write with. See how you translated this in Ezekiel 9:2.

Ezekiel 9:4

groan and sigh
These are sounds people make when they feel very sad or grieved about something.

the abominations being performed in the midst of the city
"the horrible things being done in the city" or "the detestable things that people are doing in the city

Ezekiel 9:5

he spoke to the others within my hearing
The word "others" refers to the guards (Ezekiel 9:1).

Do not let your eyes have compassion
The eye is a synecdoche for the person whose eye it is. Alternate translation: "Do not have compassion"

do not spare
"do not refrain from killing"

Ezekiel 9:6

mark on his head
These were the people who groaned about the abominations happening in Jerusalem. See how you translated "mark" in Ezekiel 9:4.

Begin at my sanctuary
You may need to make explicit what the people are to begin to do at the sanctuary. Alternate translation: "Begin to kill the ones who do not have the mark at my sanctuary"

the elders
Possible meanings are 1) the "seventy elders of the house of Israel" (Ezekiel 8:11) or 2) any "old man" (see the beginning of the verse).

Ezekiel 9:7

General Information:
God continuing to speak to the guards judging the people of Israel.

the house
the temple

attacked the city
The word "city" is a metonym for the people in the city. Alternate translation: "attacked the people in the city"

Ezekiel 9:8

I fell on my face
"I bowed down to the ground" or "I lay on the ground." Ezekiel did not fall by accident. He went down to the ground to show that he respected and feared Yahweh. See how you translated this in [Ezekiel 1:28]

Ah, Lord Yahweh
Ezekiel says this because he is very troubled by what the Lord told the men to do to Jerusalem. See how you translated this in Ezekiel 4:14.

will you destroy all the remnant of Israel in the outpouring of your wrath on Jerusalem?
Ezekiel is pleading with Yahweh not to destroy the remnant. Alternate translation: "please do not destroy all the remnant of Israel in the outpouring of your wrath on Jerusalem!"

in the outpouring of your wrath on Jerusalem
Wrath is spoken of as if it were a liquid that Yahweh could pour out of a container. The word "Jerusalem" is a metonym for the people in the city. The abstract noun "outpouring" can be translated as a verb. Alternate translation: "when you pour out your wrath on Jerusalem" or "when you punish the people of Jerusalem because you are very angry with them"

Ezekiel 9:9

the house of Israel
The word "house" is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 3:1]

exceedingly great
"very great"

The land is full of blood and the city full of perversions
Here "land" is spoken of as if it were a container filled with blood. Here "blood" is metonym for murder. And "city" is spoken of as if it were a container and "perversions" were the contents inside of it. Alternate translation: "All over the land people are killing innocent people, and all over the city people are doing wicked things"

Ezekiel 9:10

my eye will not pity them
The eye is a synecdoche for the person whose eye it is. Alternate translation: "I will not look on them with pity" or "I will not be pity them"

I will bring their deeds upon their heads
To bring deeds upon someone's head means to punish them for bad conduct. Alternate translation: "I will punish them as they deserve"

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Ezekiel 9:11

Behold
"Pay attention to what I am about to say"

linen
a strong, smooth cloth made from a plant. It is worn by many people in places that are hot. See how you translated this in [Ezekiel 9:2]

He reported and said
"He reported to Yahweh and told him"

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Chapter 10

1 As I looked toward the dome that was over the heads of the cherubim; something appeared above them
like a sapphire with the appearance of the likeness of a throne. **2** Then Yahweh spoke to the man dressed
in linen and said, "Go between the wheels underneath the cherubim, and fill both your hands with fiery
coals from between the cherubim and scatter them over the city." Then the man went in as I watched. **3**
The cherubim stood on the right side of the house when the man went in, and a cloud filled the inner
courtyard. **4** The glory of Yahweh rose up from the cherubim and stood over the threshold of the house. It
filled the house with the cloud, and the courtyard was full of the brightness of Yahweh's glory. **5** The
sound of the cherubim's wings was heard as far as the outer courtyard, like the voice of God Almighty
when he speaks. **6** It came about, when God commanded the man dressed in linen and said, "Take fire
from between the wheels that are between the cherubim," the man went in and stood beside a wheel. **7** A
cherub reached out his hand between the cherubim to the fire that was among the cherubim, and lifted it
up and placed it into the hands of the one dressed in linen. The man took it and went back out. **8** I saw on
the cherubim something like a man's hand under their wings.

9 So I looked, and behold! Four wheels were beside the cherubim—one wheel beside each cherub—and
the appearance of the wheels was like a beryl stone. **10** Their appearance was the same likeness for all
four of them, like a wheel intersecting another wheel. **11** When they moved, they went in any of their four
directions, without turning as they went; but whatever direction the head faced, they followed after it
without turning as they went. **12** Their whole body—including their backs, their hands, and their wings—
was covered with eyes, and eyes covered the four wheels all around also. **13** As I listened, the wheels
were called, "Whirling." **14** They had four faces each; the first face was the face of a cherub, the second
face was the face of a man, the third the face of a lion, and the fourth the face of an eagle.

15 Then the cherubim—these were the living creatures that I had seen by the Kebar Canal—rose up. **16**
Whenever the cherubim moved, the wheels would go beside them, and whenever the cherubim lifted up
their wings to rise up from the earth, the wheels did not turn. They still stayed beside them. **17** When the
cherubim stood still, the wheels stood still, and when they rose up, the wheels rose up with them, for the
spirit of the living creature was in the wheels.

18 Then the glory of Yahweh went out from over the threshold of the house and stood over the cherubim.
19 The cherubim lifted up their wings and rose from the earth in my sight when they went out, and the
wheels did the same beside them. They stood at the eastern entrance to the house of Yahweh, and the
glory of the God of Israel came upon them from above.

20 These were the living creatures that I had seen below the God of Israel by the Kebar Canal, so I knew
that they were cherubim! **21** They had four faces each and four wings each, and the likeness of human
hands under their wings, **22** and the likeness of their faces was like the faces that I had seen in the vision
at the Kebar Canal, and each of them went straight ahead.

Ezekiel 10 General Notes

Special concepts in this chapter

The throne

Ezekiel once again saw and described the throne, its wheels, and the cherubim. See also his description in Ezekiel 1.

Symbolism

God told the man dressed in lenin to take coals from between the wheels of the throne and scatter them over the city of Jerusalem. This was a symbolic action that showed God's judgment against the city and that it would be destroyed.

God left the temple

God now abandoned Jerusalem and left the temple. This was devastating to the religious life of Judah. (See: temple)

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Ezekiel 10:1

General Information:
Ezekiel continues to tell about the vision that started in Ezekiel 8:1.

toward the dome
"toward the curved roof"

cherubim
See how you translated this in Ezekiel 9:3.

like a sapphire
a valuable blue or green gemstone

with the appearance of the likeness of a throne
"that looked like something that looked like a throne." Ezekiel is not willing to say for sure that it looked like a throne.

Ezekiel 10:2

linen
a strong, smooth cloth made from a plant. It is worn by many people in places that are hot. See how you translated this in [Ezekiel 9:2]

Go between the wheels
Translate the word "wheels" as in Ezekiel 1:15.

fiery coals
Coals are the burned pieces of wood left over after a fire. They are black, but they glow red and orange when they are very hot. They are also called charcoal.

scatter them over the city
"sprinkle them over the city" or "spread them over the city"

Ezekiel 10:3

Connecting Statement:
Ezekiel interrupts his description of what was happening and describes what he saw.

The cherubim stood ... inner courtyard
This is background information for the events that follow.

cherubim
See how you translated this in Ezekiel 9:3.

on the right side
As one faces east, "the right side" is toward the south. Alternate translation: "on the south side"

the house
the temple

Ezekiel 10:4

The glory of Yahweh
See how you translated this in Ezekiel 1:28.

It filled
the glory of Yahweh filled

Ezekiel 10:5

General Information:
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Ezekiel 10:6

It came about
This phrase is used here to mark when the action starts. If your language has a way for doing this, you could consider using it here.

when God commanded the man dressed in linen and said
This is a repeat of the information that was given in Ezekiel 10:2. After talking about the cherubim and God's glory in 10:3-5, Ezekiel returns to telling about the man who was wearing linen.

the man dressed in linen
Translate "linen" as in Ezekiel 9:1.

beside a wheel
Translate "wheel" as in Ezekiel 1:15.

Ezekiel 10:7

General Information:
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Ezekiel 10:8

I saw on the cherubim something like a man's hand under their wings
"I saw that the cherubim had something like a man's hand under their wings"

Ezekiel 10:9

behold
Ezekiel was surprised by what he saw

wheels
See how you translated this in Ezekiel 1:15.

the appearance of the wheels was like a beryl stone
The abstract noun "appearance" can be translated as a verb. Alternate translation: "the wheels appeared to be like a beryl stone" or "what appeared to be wheels were like a beryl stone"

beryl stone
"Beryl" here is a very hard, valuable stone. This beryl was probably green or blue.

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Ezekiel 10:10

Their appearance was the same likeness for all four of them
The abstract noun "appearance" can be translated as a verb. The abstract noun "likeness" can be translated as an adjective. Alternate translation: "All four of them appeared to be similar"

a wheel intersecting another wheel
The word "intersecting" means "crossing" or "passing through."

Ezekiel 10:11

they went in any of their four directions
Possible meanings are 1) "their" refers to the creatures. Alternate translation: "they would go straight in any one of the four directions that the creatures looked towards" or 2) "their" refers to the wheels.

whatever direction the head faced, they followed
Possible meanings for "the head" are 1) this refers to the winged creatures. Alternate translation: "they went in whatever direction the winged creatures were looking" or 2) this refers to the front wheel. Alternate translation: "they followed in whatever direction the front wheel went"

Ezekiel 10:12

wheels
Translate the word "wheels" as in Ezekiel 1:15.

Ezekiel 10:13

the wheels were called, "Whirling."
The word "Whirling" means "Spinning." Here it is the name of the wheels. This can be stated in active form. Alternate translation: "someone called the wheels, 'Whirling.'" or "the name of the wheels was 'Whirling.'"

Ezekiel 10:14

They had four faces each
"Each cherub had four faces" or "Each of the cherubim had four faces." Each creature had a face on the front, a face on the back, and a face on each side of its head. See how you translated this in Ezekiel 1:6.

Ezekiel 10:15

living creatures
See how you translated this in Ezekiel 1:13.

rose up
"went up into the air"

Ezekiel 10:16

They still stayed beside them
"The wheels stayed with the cherubim." Alternate translation: "The wheels moved with the cherubim"

Ezekiel 10:17

stood still
"stayed still" or "did not move"

the spirit of the living creature was in the wheels
Possible meanings are 1) Ezekiel is speaking of the "creatures" of verse 15 as if they were one creature. Alternate translation: "the spirit of the living creatures was in the wheels" or 2) Ezekiel is using an idiom. Alternate translation: "the spirit of life was in the wheels" or "the living spirit was in the wheels" or 3) the spirit in the creatures and in the wheels is the same. See how you translated this in [Ezekiel 1:20]

Ezekiel 10:18

the glory of Yahweh
See how you translated this in Ezekiel 1:28.

the house
the temple

stood over
"stayed over" or "waited over"

Ezekiel 10:19

came upon them from above
"went above the cherubim"

Ezekiel 10:20

the living creatures
See how you translated this in Ezekiel 1:13.

the Kebar Canal
This is a river that people in Chaldea had dug to give water to their gardens. See how you translated this in Ezekiel 1:1.

Ezekiel 10:21

the likeness of human hands
Here the abstract noun "likeness" means that what Ezekiel saw looked like human hands. The word can be translated with a verbal phrase. Alternate translation: "something that looked like human hands"

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Ezekiel 10:22

the likeness of their faces was like the faces that I had seen
The abstract noun "likeness" can be translated with a verbal phrase. Alternate translation: "their faces looked like the faces that I had seen"

went straight ahead
"faced forward" or "looked directly ahead"

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Chapter 11

1 Then the Spirit lifted me up and brought me to the eastern gate of the house of Yahweh, facing east, and behold, in the doorway of the gate there were twenty-five men. I saw Jaazaniah son of Azzur and Pelatiah son of Benaiah, leaders of the people, among them. **2** God said to me, "Son of man, these are the men who devise iniquity, and who decide wicked plans in this city. **3** They are saying, 'The time to build houses is not now; this city is the pot, and we are the meat.' **4** Therefore prophesy against them. Prophesy, son of man."

5 Then the Spirit of Yahweh fell on me and he said for me to say: This is what Yahweh says, "That is what you are saying, house of Israel; for I know what goes through your mind. **6** You have multiplied the people you have killed in this city and filled its streets with them. **7** Therefore, the Lord Yahweh says this: The people you have killed, whose bodies you have laid in the midst of Jerusalem, are the meat, and this city is the pot. But you are going to be brought out from the midst of this city. **8** You have feared the sword, so I am bringing the sword upon you—this is the declaration of the Lord Yahweh. **9** I will bring you out of the midst of the city, and put you into the hands of foreigners, for I will bring judgments against you. **10** You will fall by the sword. I will judge you within the borders of Israel so you will know that I am Yahweh. **11** This city will not be your cooking pot, nor will you be the meat within her midst. I will judge you within the borders of Israel. **12** Then you will know that I am Yahweh, whose statutes you have not walked in and whose decrees you have not obeyed. Instead, you have followed the decrees of the nations that surround you."

13 It came about that as I was prophesying, Pelatiah son of Benaiah, died. So I fell on my face and cried out with a loud voice and said, "Alas, Lord Yahweh, will you completely destroy the remnant of Israel?" **14** The word of Yahweh came to me, saying, **15** "Son of man, your brothers! Your brothers! The men of your kindred and all the house of Israel! All of them are those of whom it is said by those living in Jerusalem, 'They are far away from Yahweh! This land was given to us as our possession.' **16** Therefore say, 'The Lord Yahweh says this: Though I have removed them far off among the nations, and though I have scattered them among the lands, yet I have been a sanctuary for them for a little while in the lands where they have gone.' **17** Therefore say, 'The Lord Yahweh says this: I will gather you from the peoples, and assemble you from the lands where you were scattered, and I will give you the land of Israel.' **18** Then they will go there and remove every detestable thing and every abomination from that place. **19** I will give them one heart, and I will put a new spirit within them. I will take out the heart of stone from their flesh and give them a heart of flesh, **20** so that they will walk in my statutes, they will carry out my decrees and do them. Then they will be my people, and I will be their God. **21** But to those who walk with affection toward their detestable things and their abominations, I will bring their conduct on their own heads—this is the Lord Yahweh's declaration."

22 The cherubim lifted up their wings and the wheels that were beside them, and the glory of the God of Israel was high up over them. **23** Then the glory of Yahweh went up from within the midst of the city and stood on the mountain to the east of the city. **24** The Spirit lifted me up and brought me into Chaldea, to the exiles, in the vision from the Spirit of God, and the vision that I had seen went up from upon me. **25** Then I declared to the exiles all the things of Yahweh that I had seen.

Ezekiel 11 General Notes

Special concepts in this chapter

Safety

The people were trusting Jerusalem to keep them safe. But God was going to pull them out of Jerusalem. (See: trust)

Important figures of speech in this chapter

Metaphor

The people in Jerusalem used the metaphor "this city is the pot and we are the meat in the pot" meaning they were safe in Jerusalem.

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Ezekiel 11:1

General Information:
Ezekiel continues to tell about the vision that started in Ezekiel 8:1.

to the eastern gate of the house of Yahweh, facing east
This gate was part of the wall that surrounded the temple area. Alternate translation: "the gate on the eastern side of the wall surrounding the house of Yahweh" or "the gate on the eastern wall of the temple courtyard"

the house of Yahweh
See how you translated this phrase in Ezekiel 8:16.

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

twenty-five men
"25 men"

Jaazaniah son of Azzur and Pelatiah son of Benaiah
These are the names of men.

among them
"among the twenty-five men"

Ezekiel 11:2

General Information:
Ezekiel continues to tell about the vision.

Son of man
"Son of a human being" or "Son of humanity." God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. See how you translated this in Ezekiel 2:1. Alternate translation: "Mortal person" or "Human"

Ezekiel 11:3

The time to build houses is not now
This shows the people feel so secure they are not worried about building houses now. Other versions of the Bible read, "Now is the time to build our houses." This would mean that the people want to build houses because they feel secure.

this city is the pot, and we are the meat
The people speak of themselves as if they were good cuts of meat and of the city as if it were a pot in which the meat was stored or cooked. The metaphor suggests that they are important and safe within the city. Alternate translation: "This city is like a pot that will protect us as a pot protects meat"

the pot
Possible meanings are 1) a pot for storing meat or 2) a pot for cooking meat.

Ezekiel 11:4

General Information:
This page has intentionally been left blank.

Ezekiel 11:5

General Information:
Yahweh continues to talk to the prophet Ezekiel.

the Spirit of Yahweh fell on me
Ezekiel speaks of the Spirit of Yahweh inspiring and empowering him to prophesy as if the Spirit of Yahweh fell upon him. Alternate translation: "the Spirit of Yahweh empowered me"

That is what you are saying
"You are saying these things." This refers to what the people were saying in Ezekiel 11:3.

house of Israel
The word "house" is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 3:1]

Ezekiel 11:6

General Information:
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Ezekiel 11:7

The people you have killed ... are the meat, and this city is the pot
Yahweh speaks of the people whom they have killed as if they were good cuts of meat and of the city as if it were a pot in which the meat was stored or cooked. See how you translated this metaphor in [Ezekiel 11:3]

But you are going to be brought out
This can be stated in active form. Alternate translation: "But I am going to bring you out"

Ezekiel 11:8

General Information:
Yahweh continues giving Ezekiel his message to Israel.

this is the declaration of the Lord Yahweh
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Ezekiel 5:11]

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Ezekiel 11:9

put you into the hands of foreigners
Here the metonym "hands" represents power or control. Alternate translation: "put you into the power of foreigners" or "enable foreigners to capture you"

Ezekiel 11:10

You will fall by the sword
The word "sword" is a metonym for soldiers who kill people using swords. Alternate translation: "They will kill you with their swords" or "You will die in battle"

know that I am Yahweh
When Yahweh says that people will know that he is Yahweh, he is implying that they will know that he is the one true God who has supreme authority and power. See how you translated this in [Ezekiel 6:7]

Ezekiel 11:11

General Information:
Yahweh continues giving Ezekiel his message to Israel.

This city will not be your cooking pot, nor will you be the meat
The people had spoken of themselves as if they were good cuts of meat and of the city as if it were a pot in which the meat was stored or cooked. Yahweh says that this is not true. See how you translated this metaphor in [Ezekiel 11:3]

within the borders of Israel
"in the land of Israel"

Ezekiel 11:12

whose statutes you have not walked in
Yahweh speaks of obeying as if it were walking, and statutes as if they were a road. Alternate translation: "whose statutes you have not obeyed"

Ezekiel 11:13

It came about
This phrase is used here to mark an important event in the story. If your language has a way for doing this, you could consider using it here.

Pelatiah son of Benaiah
This is the name of a man. See how you translated this in [Ezekiel 11:1]

I fell on my face
"I bowed down to the ground" or "I lay on the ground." Ezekiel did not fall by accident. He went down to the ground to show that he respected and feared Yahweh.

Alas, Lord Yahweh
The word "Alas" is an exclamation that expresses fear and sadness. Alternate translation: "Oh no, Lord Yahweh" or "Ah, Lord Yahweh"

Ezekiel 11:14

The word of Yahweh came
This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16]

Ezekiel 11:15

your brothers! Your brothers!
This is stated twice for emphasis.

the house of Israel
The word "house" is a metonym for the family, in this case the Israelites who are the descendants of Jacob. See how you translated this in [Ezekiel 3:1]

All of them are those of whom it is said by those living in Jerusalem
This can be stated in active form. Alternate translation: "The people living in Jerusalem say about all of them"

All of them are those of whom
Some versions have "All of them are those to whom"

This land was given to us as our possession
This can be stated in active form. Alternate translation: "Yahweh has given this land to us as our possession" or "This land has become our possession"

Ezekiel 11:16

General Information:
Yahweh gives this message to Ezekiel about the Israelites who were in exile.

I have been a sanctuary for them
Yahweh speaks of dwelling among the people who are in exile as if he were a sanctuary for them. Alternate translation: "I have been with them" or "I have been like their place of worship"

Ezekiel 11:17

I will gather you from the peoples, and assemble you from the lands
These two phrases mean basically the same thing. The repetition emphasizes the surety of Yahweh's promise to bring the exiles back to the land of Israel. Alternate translation: "I will bring you back from all of the nations"

where you were scattered
This can be stated in active form. Alternate translation: "where I scattered you"

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Ezekiel 11:18

every detestable thing and every abomination
These words have similar meanings and emphasize that God will remove all the idols from Israel.

every detestable thing
This means things that cause hatred or disgust. Here it refers to idols.

Ezekiel 11:19

General Information:
God continues the prophecy of what will happen to the scattered Israelites.

I will give them one heart ... give them a heart of flesh
Yahweh speaks of all of the Israelites who are in exile as if they are one person, with one heart and one spirit.

I will give them one heart
Here the metonym "heart" represents the will and emotions. Yahweh speaks of causing all of the people to share the same new emotions as if he were giving them one heart.

I will put a new spirit within them
Here the metonym "spirit" represents the thoughts and disposition. Yahweh speaks of causing the people to think new thoughts as if he were giving them a new spirit.

I will take out the heart of stone from their flesh and give them a heart of flesh
Yahweh speaks of the people being stubborn as if they had a stone heart and of their being willingly obedient as if they had a heart of flesh. He speaks of causing them to become willingly obedient as if he were exchanging those two hearts. Alternate translation: "I will cause them to stop being stubborn and instead cause them to obey me willingly"

Ezekiel 11:20

they will walk in my statutes, they will carry out my decrees and do them
Each of these phrases have similar meanings and describes the people as obeying what Yahweh has commanded them to do. They are repeated for emphasis.

they will walk in my statutes
Yahweh speaks of obeying his statutes as if it were walking in them, like a person would walk along a road. Alternate translation: "they will obey my statutes"

Ezekiel 11:21

those who walk with affection toward their detestable things
Yahweh speaks of a person's conduct as if it were the person walking. Alternate translation: "those who conduct their lives out of devotion to their detestable things"

detestable things
This means things that cause hatred or disgust. Here it refers to idols. See how you translated this in Ezekiel 11:18.

I will bring their conduct on their own heads
Here the metonym "conduct" represents the consequences of their actions. The idiom "bring ... on their own heads" means they will experience these consequences. Alternate translation: "I will cause them to suffer the consequences of their actions"

Ezekiel 11:22

General Information:
The cherubim and the glory of God leave the temple and city.

cherubim
See how you translated this in Ezekiel 9:3.

Ezekiel 11:23

General Information:
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Ezekiel 11:24

the vision that I had seen went up from upon me
Ezekiel speaks of the vision ending as if the vision was an object that had been upon him and then left him. Alternate translation: "the vision that I had seen ended"

Ezekiel 11:25

General Information:
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Chapter 12

1 The word of Yahweh came to me, saying, **2** "Son of man, you live in the midst of a rebellious house, where they have eyes to see but they do not see; and where they have ears to hear but do not listen, because they are a rebellious house. **3** Therefore as for you, son of man, prepare your things for exile, and begin going out by day in their sight, for I will exile you in their sight from your place to another place. Perhaps they will begin to see, though they are a rebellious house. **4** You will bring out your things for an exile in the day in their sight; go out in the evening in their sight in the way that anyone goes into exile. **5** Dig a hole through the wall in their sight, and go out through it. **6** In their sight, lift up your things onto your shoulder, and bring them out in the darkness. Cover your face, for you must not see the land, since I have set you as a sign to the house of Israel."

7 So I did this, just as I was commanded. I brought out my things of exile in the daytime, and in the evening I dug a hole through the wall by hand. I brought my things out in the dark, and lifted them up on my shoulder in their sight. **8** Then the word of Yahweh came to me in the morning, saying, **9** "Son of man, is the house of Israel, that rebellious house, not asking, 'What are you doing?' **10** Say to them, 'The Lord Yahweh says this: this prophetic action concerns the prince in Jerusalem, and all the house of Israel in whose midst they are.' **11** Say, 'I am a sign to you.' As I have done, so it will be done to them; they will go into exile and into captivity. **12** The prince who is among them will lift up his things upon his shoulder in the dark, and will go out through the wall. They will dig through the wall and bring out their things. He will cover his face, so he will not see the land with his eyes. **13** I will spread out my net over him and he will be caught in my snare; then I will bring him to Babylon, the land of the Chaldeans, but he will not see it. He will die there. **14** I will also scatter in every direction all of those around him who were to assist him and his entire army, and I will send out a sword after them. **15** Then they will know that I am Yahweh, when I scatter them among the nations and disperse them throughout the lands. **16** But I will spare a few men from among them from the sword, famine, and plague, so they may record all of their abominations in the lands where I take them, so they will know that I am Yahweh."

17 The word of Yahweh came to me, saying, **18** "Son of man, eat your bread with trembling, and drink your water with shaking and anxiety. **19** Then say to the people of the land, 'The Lord Yahweh says this concerning the inhabitants of Jerusalem, and the land of Israel, "They will eat their bread with trembling and drink their water with horor, since the land will be stripped of its fullness because of the violence of all those who dwell there. **20** So the cities that were inhabited will be desolate, and the land will become a wasteland; so you will know that I am Yahweh."'"

21 Again the word of Yahweh came to me, saying, **22** "Son of man, what is this proverb that you have in the land of Israel that says, 'The days are prolonged, and every vision fails'? **23** Therefore, say to them, 'The Lord Yahweh says this: I will put an end to this proverb, and the people of Israel will no longer use it.' Say to them, 'The days have drawn near when every vision will be fulfilled. **24** For there will no longer be any false visions or favorable divinations within the house of Israel. **25** For I am Yahweh! I speak, and I carry out the words that I speak. The matter will no longer be delayed. For I will speak this word in your days, rebellious house, and I will carry it out!—this is the Lord Yahweh's declaration.'"

26 Again the word of Yahweh came to me, saying, **27** "Son of man! Behold, the house of Israel has said, 'The vision that he sees is for a time many days from now, and he prophesies of far off times.' **28** Therefore say to them, 'The Lord Yahweh says this: My words will not be delayed any longer, but the word that I have spoken will be done—this is the Lord Yahweh's declaration.'"

Ezekiel 12 General Notes

Special concepts in this chapter

Exile

God warned that very soon the people in Jerusalem would be exiled to Babylon.

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Ezekiel 12:1

The word of Yahweh came
This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16]

Ezekiel 12:2

Son of man
"Son of a human being" or "Son of humanity." God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. Alternate translation: "Mortal person" or "Human"

a rebellious house
The word "house" is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 2:5]

they have eyes to see but they do not see ... they have ears to hear but do not listen
People being unable to understand Yahweh's message and what he is doing is spoken of as if the people were unable physically to see and hear.

Ezekiel 12:3

General Information:
Yahweh is telling Ezekiel to act out another parable.

Therefore as for you
"So then, this is what I say to you"

in their sight
"as they watch"

Perhaps they will begin to see
People being able to understand Yahweh's message and what he is doing is spoken of as if the people were able physically to see.

a rebellious house
The word "house" is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 2:5]

Ezekiel 12:4

General Information:
God is speaking to Ezekiel and describing how he should act out the parable.

in their sight
"as they watch"

Ezekiel 12:5

General Information:
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Ezekiel 12:6

have set you as a sign
Here the word "sign" refers to something that communicates a special warning to those who see it. Yahweh speaks of Ezekiel and his actions as being this warning. Alternate translation: "have made you to be a warning"

house of Israel
The word "house" is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 3:1]

Ezekiel 12:7

General Information:
Ezekiel shows the people of Israel they will soon be forced into exile.

just as I was commanded
This can be stated in active form. Alternate translation: "just as Yahweh commanded me"

dug a hole through the wall by hand
"dug a hole through the wall with my hands"

in the dark
"at night"

Ezekiel 12:8

the word of Yahweh came
This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16]

Ezekiel 12:9

Son of man, is the house of Israel, that rebellious house, not asking, 'What are you doing?'
God asks this rhetorical question to remind Ezekiel of something he already knew—that the people had asked him this question. Alternate translation: "Son of man, the house of Israel, that rebellious house, is asking, 'What are you doing?'"

the house of Israel, that rebellious house
The word "house" is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. Translate "rebellious house" as in [Ezekiel 2:5]

What are you doing
Since the people had seen what Ezekiel was doing, their question implies their desire to know the

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reason why he was doing it. Alternate translation: "What is the meaning of the things you are doing"

Ezekiel 12:10

in whose midst they are
The phrase "in whose midst" refers to Jerusalem, while "they" refers to the "house of Israel." Alternate translation: "who are in Jerusalem"

Ezekiel 12:11

I am a sign to you
Here the word "sign" refers to something that communicates a special warning to those who see it. Ezekiel speaks of himself and his actions as being this warning. Alternate translation: "I am a warning to you"

so it will be done to them
The word "them" refers to the people living in Jerusalem. This can be stated in active form. Alternate translation: "so others will do to them"

Ezekiel 12:12

in the dark
"at night"

They will dig through the wall
The word "They" refers to the people living in Jerusalem.

He will cover his face
"The prince will cover his face"

Ezekiel 12:13

I will spread out my net over him and he will be caught in my snare
Yahweh speaks of enabling the Chaldeans to capture the prince as if he himself were catching the prince in a trap that he had set.

I will bring him to Babylon
Yahweh speaks of enabling the Chaldeans to bring the prince to Babylon as if he himself were bringing the prince there. Alternate translation: "I will cause the Chaldeans to bring him to Babylon"

Ezekiel 12:14

I will send out a sword after them
The word "sword" is a metonym for enemy armies who will attack with their swords. Alternate translation: "I will send armies to pursue them with swords"

Ezekiel 12:15

know that I am Yahweh
When Yahweh says that people will know that he is Yahweh, he is implying that they will know that he is the one true God who has supreme authority and power. See how you translated this in [Ezekiel 6:7]

when I scatter them among the nations and disperse them throughout the lands
These two phrases mean basically the same thing. Alternate translation: "when I cause them to separate from each other and live in different nations"

Ezekiel 12:16

I will spare ... from the sword, famine, and plague
The word "sword" is a metonym for soldiers who kill people using swords. You may need to make explicit that they will not die from famine or plague. Alternate translation: "I will keep ... from dying in battle, from starving to death, and from dying of disease"

Ezekiel 12:17

The word of Yahweh came
This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16]

Ezekiel 12:18

General Information:
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Ezekiel 12:19

the land will be stripped of its fullness
The word "fullness" refers to everything in the land. The word "stripped" means that people will empty the land of everything in it. This can be stated in active form. Alternate translation: "others will empty the land of everything in it"

Ezekiel 12:20

the cities that were inhabited will be desolate
This can be stated in active form. Alternate translation: "the cities where people lived will be desolate"

Ezekiel 12:21

the word of Yahweh came
This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16]

Ezekiel 12:22

what is this proverb that you have in the land of Israel that says, 'The days are prolonged, and every vision fails'?
Yahweh asks this rhetorical question to remind Ezekiel something he already knows. The question is a mild rebuke for the people who use the proverb. Alternate translation: "the people in the

land of Israel have this proverb that says, 'The days are prolonged, and every vision fails.'

The days are prolonged
This idiom means that many days have passed. Alternate translation: "Many days have passed" or "Time has gone by"

every vision fails
This means that the visions that the prophets receive and communicate to the people fail to happen. Alternate translation: "every prophetic vision fails to happen"

Ezekiel 12:23

The days have drawn near
This phrase refers to the days in which Israel will be judged. Alternate translation: "The days of judgment are coming soon"

every vision will be fulfilled
This can be stated in active form. Alternate translation: "I will fulfill every vision"

Ezekiel 12:24

General Information:
Yahweh continues to tell Ezekiel what to say to the people of Israel.

house of Israel
The word "house" is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 3:1]

Ezekiel 12:25

I carry out the words that I speak
This idiom means that Yahweh does what he says. Alternate translation: "I do the things that I say"

The matter will no longer be delayed
The "matter" refers to the things that Yahweh says will happen. Alternate translation: "What I say will no longer be delayed" or "What I say will happen soon"

I will speak this word
"I will speak this message" or "I will speak this prophecy"

in your days
This idiom refers to the period of time in which a person lives. Alternate translation: "while you are alive" or "during you lifetime"

rebellious house
This is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 2:5]

this is the Lord Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Ezekiel 5:11]

Ezekiel 12:26

the word of Yahweh came
This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16]

Ezekiel 12:27

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

house of Israel
The word "house" is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 3:1]

The vision that he sees is for a time many days from now, and he prophesies of far off times
These phrases are both ways the people of Israel are saying Ezekiel's warnings will not happen in their lifetime but will happen far in the future.

Ezekiel 12:28

My words will not be delayed any longer
This can be stated in active form. Alternate translation: "I will no longer delay the word I have spoken" or "I will no longer delay doing what I said I would do"

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Chapter 13

1 Again, the word of Yahweh came to me, saying, **2** "Son of man, prophesy against the prophets who are prophesying in Israel, and say to those who are prophesying out of their own imaginations, 'Listen to the word of Yahweh. **3** The Lord Yahweh says this: Woe to the foolish prophets who follow their own spirit, but who have seen nothing! **4** Israel, your prophets have been like jackals in the wastelands. **5** You have not gone to the breaks in the wall around the house of Israel in order to repair it, in order to resist in battle on the day of Yahweh. **6** The people have false visions and practice false divination, those who say, "Such and such is Yahweh's declaration." Yahweh has not sent them, but they nevertheless have made people hope that their messages would come true. **7** Have you not had false visions and practice false divination, you who say, "Such and such is Yahweh's declaration" when I myself have not spoken?'

8 Therefore the Lord Yahweh says this, 'Because you have had false visions and have told lies—therefore this is the Lord Yahweh's declaration against you: **9** My hand will be against the prophets who have lying visions and who practice false divination. They will not be in the assembly of my people, or enrolled in the record of the house of Israel; they must not go to the land of Israel. For you will know that I am the Lord Yahweh! **10** Because of this, and because they led my people astray and said, "Peace!" when there is no peace, they are building a wall that they will paint with whitewash.' **11** Say to those who are whitewashing the wall, 'It will fall down; there will be a downpour of rain, and I will send hailstones to make it fall down, and a windstorm wind to break it down. **12** See, the wall will fall down. Have others not said to you, "Where is the whitewash that you put on it?" **13** Therefore the Lord Yahweh says this: I will bring a windstorm in my rage, and there will be floods of rain in my wrath! Hailstones in my rage will completely destroy it. **14** For I will tear down the wall that you have covered with whitewash, and I will demolish it to the ground and lay bare its foundations. So it will fall, and you will be annihilated in the middle of it all. Then you will know that I am Yahweh. **15** For I will annihilate in my fury the wall and those who whitewashed it. I will say to you, "The wall exists no more, nor do the people who whitewashed it— **16** the prophets of Israel who prophesied about Jerusalem and who had visions of peace for her. But there is no peace!—this is the Lord Yahweh's declaration."'

17 So you, son of man, set your face against the daughters of your people who prophesy out of their own minds, and prophesy against them. **18** Say, 'The Lord Yahweh says this: Woe to the women who sew magic charms onto every part of their hand and make veils for their heads of every size, used to hunt down people. Will you hunt down my people but save your own lives? **19** You have profaned me among my people for handfuls of barley and crumbs of bread, to kill people who should not die, and to preserve the lives of those who should not continue to live, because of your lies to my people who heard you.

20 Therefore the Lord Yahweh says this: I am against the magic charms that you have used to ensnare the people's lives as if they were birds. Indeed, I will tear them from your arms; and the people whom you have trapped like birds—I will let them go free. **21** I will tear away your veils and rescue my people from your hand, so they will no longer be trapped in your hands. You will know that I am Yahweh. **22** Because you discouraged the heart of the righteous with lies, even though I did not cause him grief, and because you strengthened the hands of the wicked so that he does not turn from his evil ways and save his life, **23** therefore you will no longer see false visions or practice divination. I will rescue my people out of your hand. You will know that I am Yahweh.'"

Ezekiel 13 General Notes

Structure and formatting

False prophets

God spoke against people who said they were prophesying but had not received any message from God. (See: prophet)

Important figures of speech in this chapter

Metaphor

God said of people who encourage others to feel safe even when they continue to sin were not strengthening a wall but just putting whitewash on it to hide the imperfections.

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Ezekiel 13:1

the word of Yahweh came
This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16]

Ezekiel 13:2

Son of man
"Son of a human being" or "Son of humanity." God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. See how you translated this in Ezekiel 2:1. Alternate translation: "Mortal person" or "Human"

prophesying out of their own imaginations
"prophesying only the things that they imagine"

Ezekiel 13:3

who follow their own spirit
Here the word "spirit" represents the thoughts and ideas of the person. To "follow" here is an idiom that means to do what their own ideas suggest for them to do. Alternate translation: "who act according to their own ideas"

Ezekiel 13:4

like jackals in the wastelands
Like jackals that scavenge for food and shelter among the abandoned ruins of cities, the prophets are using the destruction of Jerusalem for their own benefit.

jackals
wild animals that are related to dogs and that scavenge for food in abandoned places.

Ezekiel 13:5

the wall around the house of Israel
This refers to the wall surrounding the city of Jerusalem.

the house of Israel
The word "house" is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 3:1]

resist in battle
You can supply the implicit information here. Alternate translation: "resist the enemy armies" or "defend the city"

the day of Yahweh
This refers to the time when Yahweh will judge his people by means of an enemy army. Alternate translation: "the day of Yahweh's judgment" or "the day when Yahweh judges you by sending enemy armies to attack you"

Ezekiel 13:6

Such and such
This is a phrase used to refer to anything the prophet may have said. Your language may have another way to say this.

Yahweh's declaration
"is what Yahweh has declared"

Ezekiel 13:7

Have you not had false visions ... when I myself have not spoken?
Yahweh uses a question to rebuke the false prophets. Alternate translation: "You have had false visions ... because I myself have not spoken."

had false visions and practice false divination
Since the false prophets have not really received a message from Yahweh, what they predict about the future is not true.

practice false divination
"utter false prophecies"

Ezekiel 13:8

this is the Lord Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Ezekiel 5:11]

Ezekiel 13:9

My hand will be against the prophets
Here the word "hand" represents Yahweh's power. That his hand will be against them is a metaphor that means that he will punish them with his power. Alternate translation: "I will punish the prophets"

They will not be in the assembly of my people
This means that Yahweh will not consider these false prophets to be part of the people of Israel.

or enrolled in the record of the house of Israel
This probably refers to an official record of the citizens of Israel. This can be stated in active form. Alternate translation: "nor will anyone enroll their names in the record of the house of Israel"

the house of Israel
The word "house" is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 3:1]

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know that I am the Lord Yahweh
When Yahweh says that people will know that he is Yahweh, he is implying that they will know that he is the one true God who has supreme authority and power. See how you translated this in [Ezekiel 6:7]

Ezekiel 13:10

General Information:
In these verses, Yahweh speaks of the false security that the prophets have given to the people by speaking of peace as if the prophets had built a poorly-constructed wall and covered it over with white paint in order to make it look good.

Because of this
The word "this" refers to the prophets reporting false visions to the people and telling them lies.

they led my people astray
Yahweh speaks of the prophets deceiving the people and getting them to believe lies as if the prophets had led the people away from the path upon which they should have been walking.

they are building a wall that they will paint with whitewash
Here "a wall" stands for peace and security that the false prophets told the people that Yahweh was promising to give them.

whitewash
The word "whitewash" refers to a white liquid mixture or paint used to cover up impurities and make surfaces white.

Ezekiel 13:11

whitewashing
The word "whitewashing" refers to covering a surface with a white liquid mixture to cover up impurities and make the surface white.

I will send hailstones to make it fall down, and a windstorm wind to break it down
Yahweh refers to the judgment that he will send upon the people as if it were a severe storm that breaks down the wall.

hailstones
balls of ice that sometimes falls from the sky during a rainstorm.

Ezekiel 13:12

Have others not said to you, "Where is the whitewash that you put on it?"
Yahweh asks this rhetorical question to emphasize that others will ask the prophets what happened to their whitewash. Alternate translation: "Others will certainly say to you, 'Where is the whitewash that you put on it?'"

Where is the whitewash that you put on it?
Possible meanings are 1) that this is an honest question for which the people expect and answer or 2) this is a rhetorical question that the people ask out of sarcasm. Alternate translation: "The whitewash that you put on it did no good."

Ezekiel 13:13

General Information:
Yahweh continues to speak of the false security that the prophets have given to the people by speaking of peace as if the prophets had built a poorly-constructed wall and covered it over with white paint in order to make it look good.

I will bring a windstorm ... completely destroy it.
Yahweh refers to the judgment that he will send upon the people as if it were a severe storm that breaks down the wall.

in my rage ... in my wrath ... in my rage
"because of my rage ... because of my wrath ... because my rage."

Ezekiel 13:14

lay bare
"uncover"

you will be annihilated in the middle of it all
The phrase "in the middle of it all" refers to the stones of the wall that Yahweh will break down. He speaks of destroying the people in his judgment as if the wall would crush them to death when he breaks it down. Alternate translation: "all of its stones will crush you to death"

annihilated
"destroyed"

know that I am Yahweh
When Yahweh says that people will know that he is Yahweh, he is implying that they will know that he is the one true God who has supreme authority and power. See how you translated this in [Ezekiel 6:7]

Ezekiel 13:15

General Information:
Yahweh continues to speak of the false security that the prophets have given to the people by speaking of peace as if the prophets had built a poorly-constructed wall and covered it over with white paint in order to make it look good.

I will annihilate in my fury
"Because I am very angry, I will annihilate"

whitewashed it
The word "whitewash" refers to a white liquid mixture or paint used to cover up impurities and

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make surfaces white. See how you translated this in Ezekiel 13:10.

Ezekiel 13:16

the prophets of Israel who prophesied about Jerusalem and who had visions of peace for her
This phrase defines who "the people who whitewashed it" are.

visions of peace for her
The word "her" refers to Jerusalem.

Ezekiel 13:17

set your face against the daughters
This is a command to stare at the women as a symbol of punishing them. Translate "set your face against" as you did in [Ezekiel 4:3]

set your face against
Here "face" is a metonym for attention or gaze, and "set your face" represents staring. Alternate translation: "stare at"

daughters of your people
This idiom refers to women who belong to the same people group as Ezekiel does. Alternate translation: "women of Israel" or "your countrywomen"

prophesy out of their own minds
"prophesying only the things that they think in their own minds." See how you translated a similar phrase in Ezekiel 13:2.

prophesy against
"prophesy about the bad things that will happen to them." See how you translated this in Ezekiel 4:7.

Ezekiel 13:18

sew magic charms onto every part of their hand
This means that they sew magic charms together and then attach them to their hands, not that they sew them directly onto their hands.

charms
objects believed to have magical powers.

used to hunt down people
Yahweh speaks of these women using beauty, mystery, and lies to deceive people as if the people were animals that the women hunted down and trapped with their charms. This can be stated in active form. Alternate translation: "that they use to hunt down people"

make veils for their heads of every size
This means that they make veils to put on the heads of people of different height. Alternate translation: "make veils for the heads of women of every stature"

Will you hunt down my people but save your own lives?
Yahweh asks this as a leading question to rebuke the women who do these things. The implicit answer is, "no." Alternate translation: "Do not think that you will be able to save your own lives after you have hunted down my people!"

Ezekiel 13:19

General Information:
Yahweh continues to speak against the false prophetesses in Israel.

handfuls of barley and crumbs of bread
Barley is a grain used to make bread and the word "crumb" is a small amount of bread. Both phrases are small amounts of food and are used to emphasize how small the payment was to the prophetesses.

Ezekiel 13:20

the magic charms that you have used to ensnare the people's lives as if they were birds
Yahweh speaks of these women using their magic charms to deceive people as if the people were birds that the women trapped with those charms.

charms
objects believed to have magical powers

to ensnare
"to trap" "to catch in a snare"

tear them from your arms
"tear the charms from your arms"

Ezekiel 13:21

rescue my people from your hand
Here the word "hand" represents power or control. Alternate translation: "rescue my people from your power"

they will no longer be trapped in your hands
Here the word "hand" represents power or control. Yahweh speaks of the people being in the control of these women as if the women had trapped them with their hands. This can be stated in active form. Alternate translation: "you will no longer trap them like prey in your hands" or "you will no longer control them with your power"

Ezekiel 13:22

discouraged the heart of the righteous
Here the word "heart" represents the person and his emotions. Alternate translation: "discouraged the righteous"

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the righteous ... did not cause him grief
Here the words "the righteous" are used to talk about righteous people. Alternate translation: "righteous people ... did not cause them grief"

strengthened the hands of the wicked
Here the word "hands" represents the person and his actions. Alternate translation: "strenghtened the wicked" or "encouraged the wicked"

the wicked so that he does not turn from his evil ways and save his life
Here the words "the wicked" are used to talk about wicked people. Alternate translation: "wicked people so that they do not turn from their evil ways and save their lives"

turn from his evil ways
To stop doing something is referred to as turning in a different direction. Alternate translation: "stop doing evil things"

Ezekiel 13:23

see false visions or practice divination
Both of these phrases refer to talking about what will happen in the future. Alternate translation: "continue to make false predictions"

I will rescue my people out of your hand
Here the word "hand" represents power or control. See how you translated a similar phrase in [Ezekiel 13:21]

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Chapter 14

1 Some of the elders of Israel came to me and sat before me. **2** Then the word of Yahweh came to me, saying, **3** "Son of man, these men have taken their idols into their hearts and have put the stumbling block of their iniquity before their own faces. Should I be inquired of at all by them? **4** Therefore announce this to them and say to them, 'The Lord Yahweh says this: Every man of the house of Israel who takes his idols into his heart, or who puts the stumbling block of his iniquity before his face, and who then comes to a prophet—I, Yahweh, will answer him according to the number of his idols. **5** I will do this so that I may take back the house of Israel in their hearts that have been driven far from me through their idols.'

6 Therefore say to the house of Israel, 'The Lord Yahweh says this: Repent and turn away from your idols! Turn back your faces from all your abominations. **7** For every one from the house of Israel and every one of the foreigners sojourning in Israel who deserts me, who takes his idols into his heart and puts the stumbling block of his iniquity before his own face, and who then comes to a prophet to seek me—I, Yahweh, will answer him myself. **8** So I will set my face against that man and make him a sign and a proverb, for I will cut him off from the midst of my people, and you will know that I am Yahweh. **9** If a prophet is deceived and speaks a message, then I, Yahweh, will deceive that prophet; I will reach out with my hand against him and destroy him from the midst of my people Israel. **10** They will carry their own iniquity; the iniquity of the prophet will be the same as the iniquity of the one who inquires from him. **11** Because of this, the house of Israel will no longer wander away from following me nor defile themselves any longer through all their transgressions. They will be my people, and I will be their God—this is the Lord Yahweh's declaration.'"

12 Then the word of Yahweh came to me, saying, **13** "Son of man, when a land sins against me by committing faithlessness so that I reach out with my hand against it and break the staff of its bread, and send out over it a famine and cut off both men and animals from the land; **14** then even if these three men —Noah, Daniel, and Job—were in the land's midst, they could only rescue their own lives by their righteousness—this is the Lord Yahweh's declaration. **15** If I send evil beasts through the land and make it barren so that it becomes a wasteland where no man may pass through because of the beasts, **16** then even if these same three men were in it—as I live, declares the Lord Yahweh—they would not be able to rescue even their own sons or daughters; only their own lives would be rescued, but the land would become a wasteland. **17** Or if I bring a sword against that land and say, 'Sword, go through the land and cut off both men and animals from it', **18** then even if these three men were in the midst of the land—as I live, declares the Lord Yahweh—they would not be able to rescue even their own sons or daughters; only their own lives would be rescued. **19** Or if I send a plague against this land and pour out my fury against it through bloodshed, in order to cut off both men and animals, **20** then even if Noah, Daniel, and Job were in that land—as I live, declares the Lord Yahweh—they would not be able to rescue even their own sons or daughters; only their own lives would be rescued by their righteousness.

21 For the Lord Yahweh says this: I will certainly make things worse by sending my four judgments—famine, sword, wild animals, and plague—against Jerusalem to cut off both men and animals from her. **22** Yet, behold! An escaped remnant will be left in her, survivors who will go out with sons and daughters. Behold! They will go out to you, and you will see their ways and actions and be comforted concerning the punishment that I have sent to Jerusalem, and about everything else that I have sent against the land. **23** The survivors will comfort you when you see their ways and their actions, so you will know all these things I have done against her, that I have not done them in vain!—this is the Lord Yahweh's declaration."

Ezekiel 14 General Notes

Special concepts in this chapter

Jerusalem deserves punishment

When the captives from Jerusalem arrive in Babylon, it will be obvious why God has punished them.

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Ezekiel 14:1

Some of the elders of Israel came to me and sat before me
The elders sat before Ezekiel in order to inquire of the Lord through Ezekiel.

Ezekiel 14:2

the word of Yahweh came
This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16]

Ezekiel 14:3

Son of man
"Son of a human being" or "Son of humanity." God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. Alternate translation: "Mortal person" or "Human"

have taken their idols into their hearts
Yahweh speaks of the elders committing themselves to worshiping idols as if the elders had "taken their idols into their hearts." Alternate translation: "have devoted themselves to idols"

have put the stumbling block of their iniquity before their own faces
Yahweh speaks of the idols that the elders worship as if they were blocks over which the elders stumble, and of being determined to worship those idols as if they had placed those stumbling blocks in front of their faces. Alternate translation: "have resolutely determined to worship the things that lead to iniquity"

stumbling block of their iniquity
Possible meanings are 1) the idols are a stumbling block that leads to the elders' iniquity or 2) worshiping idols is an iniquity that causes the elders to stumble.

Should I be inquired of at all by them?
Yahweh asks this rhetorical question to emphasize that the elders should not be inquiring of him. This question can be translated as a statement. It can also be stated in active form. Alternate translation: "Should I permit them to inquire of me at all?" or "They should not be inquiring of me at all."

Ezekiel 14:4

Therefore announce this to them
The word "them" refers to the "men from the elders of Israel."

the house of Israel
The word "house" is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 3:1]

who takes his idols into his heart
Yahweh speaks of the people committing themselves to worshiping idols as if they had taken their idols into their hearts. See how you translated this metaphor in [Ezekiel 14:3]

who puts the stumbling block of his iniquity before his face
Yahweh speaks of the idols that people worship as if they were blocks over which the people stumble, and of being determined to worship those idols as if they had placed those stumbling blocks in front of their faces. See how you translated this metaphor in [Ezekiel 14:3]

I, Yahweh, will answer him according to the number of his idols
This phrase refers to the many idols that the people worship. It is implied that the severity of Yahweh's answer will as great as the number of idols that they worship. Alternate translation: "I, Yahweh, will give him the answer that he deserves because he worships so many idols"

Ezekiel 14:5

I may take back the house of Israel in their hearts
Here the word "hearts" represents the minds and affections of the people. Yahweh speaks of causing them to be devoted to him once again as if he were to capture their hearts. Alternate translation: "I will cause the people of Israel to be devoted to me again"

their hearts that have been driven far from me through their idols
Here the word "hearts" represents the minds and affections of the people. This can be stated in active form. Alternate translation: "who have all left me to worship their idols"

Ezekiel 14:6

the house of Israel
The word "house" is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 3:1]

Repent and turn away from your idols! Turn back your faces from all your abominations
Both of these phrases are ways to tell the people of Israel to stop worshiping idols.

Repent and turn away
The words "repent" and "turn way" mean basically the same thing. Together they strengthen the command to stop worshiping idols.

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Turn back your faces
Here the word "faces" represents the people. Alternate translation: "Turn back"

Ezekiel 14:7

the house of Israel
The word "house" is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 3:1]

who takes his idols into his heart
Yahweh speaks of the people committing themselves to worshiping idols as if they had taken their idols into their hearts. See how you translated this metaphor in [Ezekiel 14:3]

puts the stumbling block of his iniquity before his own face
Yahweh speaks of the idols that people worship as if they were blocks over which the people stumble, and of being determined to worship those idols as if they had placed those stumbling blocks in front of their faces. See how you translated this metaphor in [Ezekiel 14:3]

Ezekiel 14:8

I will set my face against that man
Yahweh speaks of being opposed to a person as if he were to set his face against that person. Alternate translation: "I will be against that man" or "I will oppose that man"

set my face against
Here "face" is a metonym for attention or gaze, and "set my face" refers to staring. Alternate translation: "stare angrily at"

make him a sign and a proverb
Here the word "sign" refers to something that communicates a special warning to those who see it. The word proverb refers to what people will say about that sign when they see it. Alternate translation: "I will make that man to be a warning and a proverb"

I will cut him off from the midst of my people
Yahweh speaks of causing a person no longer to belong to his people as if he were cutting that person off from the people, like a person would cut a branch from a tree. Alternate translation: "I will cause him no longer to belong to my people"

know that I am Yahweh
When Yahweh says that people will know that he is Yahweh, he is implying that they will know that he is the one true God who has supreme authority and power. See how you translated this in [Ezekiel 6:7]

Ezekiel 14:9

I will reach out with my hand against him
God's "hand" refers to what he does. Alternate translation: "I will work against him"

Ezekiel 14:10

They will carry their own iniquity
Here the word "iniquity" represents the guilt that people incur for committing iniquity. Yahweh speaks of people suffering the consequences of their iniquity as if they were carrying the iniquity. Alternate translation: "They will suffer the consequences of their own iniquity"

Ezekiel 14:11

house of Israel
The word "house" is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 3:1]

will no longer wander away from following me
Yahweh speaks of the people no longer worshiping him as if they were to wander away from him and no longer follow him. Alternate translation: "will no longer stop worshiping me"

this is the Lord Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Ezekiel 5:11]

Ezekiel 14:12

General Information:
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Ezekiel 14:13

when a land sins against me
Here the word "land" represents the people who live in the land. Alternate translation: "when the people who live in a land sin against me"

break the staff of its bread
Yahweh speaks of the supply of bread as if it were a staff. The word "bread" represents all kinds of food. See how you translated a similar phrase in [Ezekiel 4:16]

cut off both men and animals from the land
Yahweh speaks of killing people and animals as if he were cutting them off, like a person would cut a branch from a tree. Alternate translation: "kill both men and animals in the land"

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Ezekiel 14:14

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Ezekiel 14:15

General Information:
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Ezekiel 14:16

these same three men
Noah, Daniel, and Job

as I live
"as surely as I am alive." Yahweh uses this expression to show that what he says next is certainly true. This is a way of making a solemn promise. See how you translated this in [Ezekiel 5:11]

only their own lives would be rescued
This can be stated in active form. Alternate translation: "they could only rescue their own lives"

Ezekiel 14:17

if I bring a sword against that land
The word "sword" is a metonym for soldiers who kill people using swords. Alternate translation:

Sword, go through the land
Here the word "sword" represents the soldiers of an enemy army who attack with swords. Alternate translation: "Army, go through the land"

cut off both men and animals from it
Yahweh speaks of killing people and animals as if it were cutting them off, like a person would cut a branch from a tree. Alternate translation: "kill both men and animals in the land"

Ezekiel 14:18

these three men
Noah, Daniel, and Job

only their own lives would be rescued
This can be stated in active form. Alternate translation: "they would only rescue their own lives"

Ezekiel 14:19

pour out my fury
Yahweh speaks of expressing his fury as if his fury were a liquid that he pours out from a container. Alternate translation: "I will express my fury"

cut off both men and animals
Yahweh speaks of killing people and animals as if he were cutting them off, like a person would cut a branch from a tree. Alternate translation: "kill both men and animals"

Ezekiel 14:20

only their own lives would be rescued
This can be stated in active form. Alternate translation: "they would only rescue their own lives"

Ezekiel 14:21

to cut off both men and animals from her
Yahweh speaks of killing people and animals as if it were cutting them off, like a person would cut a branch from a tree. The word "her" refers to Jerusalem. Alternate translation: "to kill both men and animals in Jerusalem"

Ezekiel 14:22

General Information:
Yahweh continues to speak with Ezekiel about the punishment of the people of Israel.

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

left in her
The word "her" refers to Jerusalem.

be comforted concerning the punishment
This can be stated in active form. Alternate translation: "they will comfort you concerning the punishment"

Ezekiel 14:23

done against her
The word "her" refers to Jerusalem.

their ways and their actions
Both of these phrases refer to what the people of Israel have done. Alternate translation: "the way they live" or "the things they do"

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Chapter 15

1 Then the word of Yahweh came to me, saying, **2** "Son of man, how is a vine better than any tree with branches that is among the trees in a forest? **3** Do people take wood from a vine to make anything? Or do they make a peg from it to hang anything on it? **4** See! If it is thrown into a fire as fuel, and if the fire has burned both of its ends and also the middle, is it good for anything? **5** See! When it was complete, it could not make anything; surely then, when the fire has burned, then it still will not make anything useful. **6** Therefore the Lord Yahweh says this: Unlike the trees in the forests, I have given the vine as fuel for fires; I will act in the same way toward the inhabitants of Jerusalem. **7** For I will set my face against them. Though they come out from the fire, yet the fire will consume them; so you will know that I am Yahweh, when I set my face against them. **8** Then I will make the land into an abandoned wasteland because they have committed faithlessness—this is the Lord Yahweh's declaration."

Ezekiel 15 General Notes

Special concepts in this chapter

Useless

God said that the people of Jerusalem were useless to him. He uses a simile to show just how useless they were.

Ezekiel 15:1

General Information:

Yahweh is talking to Ezekiel in this section.

the word of Yahweh came

This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16]

Ezekiel 15:2

Son of man

"Son of a human being" or "Son of humanity." God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. Alternate translation: "Mortal person" or "Human"

how is a vine better than any tree with branches that is among the trees in a forest?

Yahweh asks this rhetorical question to remind Ezekiel of something he already knows. This can be translated as a statement. Alternate translation: "a vine is not better than any tree with branches that is among the trees in a forest."

Ezekiel 15:3

Do people take wood from a vine to make anything?

Yahweh asks this rhetorical question to remind Ezekiel of something he already knows. This can be translated as a statement. Alternate translation: "People do not take wood from a vine to make anything."

do they make a peg from it to hang anything on it?

Yahweh asks this rhetorical question to remind Ezekiel of something he already knows. This can be translated as a statement. Alternate translation: "they do not make a peg from it to hang things on it."

Ezekiel 15:4

If it is thrown into a fire as fuel ... is it good for anything?

Yahweh asks this rhetorical question to remind Ezekiel of something he already knows. This can be translated as a statement. Alternate translation: "If it is thrown into a fire as fuel ... it is not good for anything."

If it is thrown into a fire as fuel

This can be stated in active form. Alternate translation: "If a person throws it into a fire as fuel"

Ezekiel 15:5

General Information:

Yahweh continues speaking about the vine.

See!

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

When it was complete

"When it was whole" or "Before the fire burned it"

it could not make anything

"no one could make anything from it"

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Ezekiel 15:6

General Information:
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Ezekiel 15:7

General Information:
Yahweh speaks to Ezekiel about the people of Israel.

I will set my face against them
Yahweh speaks of being opposed to them as if he were to set his face against them. Alternate translation: "I will be against them" or "I will oppose them"

set my face against them
Here "face" is a metonym for attention or gaze, and "set my face" refers to staring. Alternate translation: "stare angrily at them"

know that I am Yahweh
When Yahweh says that people will know that he is Yahweh, he is implying that they will know that he is the one true God who has supreme authority and power. See how you translated this in [Ezekiel 6:7]

Though they come out from the fire, yet the fire will consume them
Yahweh speaks of the punishment that he will afflict upon the people as if it were a fire that burns them.

the fire will consume them
Yahweh speaks of fire burning things as if the fire consumed them. Alternate translation: "the fire will destroy them"

Ezekiel 15:8

this is the Lord Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Ezekiel 5:11]

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Chapter 16

1 Then the word of Yahweh came to me, saying, **2** "Son of man, make known to Jerusalem her abominations, **3** and declare, 'The Lord Yahweh says this to Jerusalem: Your beginning and your birth took place in the land of Canaan; your father was an Amorite, and your mother was a Hittite. **4** On the day of your birth, your mother did not cut your navel, nor did she purify you in water or rub you down with salt, or wrap cloth around you. **5** No eye had compassion for you to do any of these things for you, to be compassionate toward you. On the day that you were born, with loathing for your life, you were thrown out into the open field.

6 But I passed by you, and I saw you writhing in your own blood; so I said to you in your blood, "Live!" I said to you in your blood, "Live!" [1]**7** I made you grow like a plant in a field. You multiplied and became great, and you became the jewel of jewels. Your breasts became firm, and your hair grew thick, though you had been naked and bare. **8** I passed by you again, and I saw you. See! the time of love came for you, so I spread my robe over you and covered your nakedness. Then I swore to you and brought you into a covenant—this is the Lord Yahweh's declaration—and you became mine. **9** So I washed you with water and rinsed your blood off you, and I anointed you with oil. **10** I dressed you in embroidered clothes and placed leather sandals on your feet. I wrapped you with fine linen and covered you with silk. **11** Next I adorned you with jewelry, and I put bracelets on your hands, and a chain around your neck. **12** I put a nose ring in your nostrils and earrings in your ears, and a beautiful crown on your head. **13** So you were adorned with gold and silver, and you were dressed in fine linen, silk, and embroidered clothes; you ate fine flour, honey, and oil, and you were very beautiful, and you became a queen. **14** Your fame went out among the nations because of your beauty, for it was perfect in the majesty that I had given to you—this is the Lord Yahweh's declaration.

15 But you trusted in your own beauty, and you acted like a prostitute because of your fame; you poured out your acts of prostitution on everyone who passed by, so that your beauty became his. **16** Then you took your clothes and with them you made high places for yourself decorated in various colors, and there you acted like a prostitute. This should not have happened. Nor should such a thing exist. **17** You took the beautiful jewels of the gold and silver that I gave you, and you made for yourself male figures, and you did with them as a prostitute would do. **18** You took your embroidered garments and covered them, and you set my oils and incense before them. **19** My bread I gave you—made with fine flour, oil, and honey—you set before them for a fragrant aroma, for this is what happened—this is the Lord Yahweh's declaration. **20** Then you took your sons and daughters whom you bore for me, and you sacrificed them to the images to be devoured as food. Are your acts of prostitution a small matter? **21** You slaughtered my children to the idols and made them pass through the fire. **22** In all your abominations and your acts of prostitution you have not thought about the days of your youth, when you were naked and bare as you thrashed about in your blood.

23 Woe! Woe to you!—this is the Lord Yahweh's declaration—therefore, in addition to all this wickedness, **24** you built yourself a mound and made yourself a high place in every public place. **25** You built your high place at the head of every road and made your beauty abominable, and you spread your legs to anyone who passed by, and you multiplied your acts of prostitution. **26** You have acted like a prostitute with the Egyptians, your lustful neighbors, and you committed many more acts of prostitution, provoking me to anger. **27** See! I will strike you with my hand and cut off your food. I will hand your life over to your enemies, the daughters of the Philistines, who were ashamed of your obscene behavior. **28** You have acted like a prostitute with the Assyrians because you could not be satisfied. You acted like a prostitute and still were not satisfied. **29** You performed many more acts of prostitution in the land of the merchants of Chaldea, and even this did not satisfy you.

30 How weak is your heart—this is the Lord Yahweh's declaration—that you would do all these things, deeds of a shameless prostitute? **31** You have built your mounds at the head of every street and made your high places in every public square. Yet you were not like a prostitute because you scoffed at taking payment. **32** You adulterous woman, you accept strangers instead of your husband. **33** People give payment to every prostitute, but you give your wages to all your lovers and bribe them to come to you from all around for your acts of prostitution. **34** So there is a difference between you and other women in your fornication. No one offers payment for you to act like a prostitute. You are the very opposite. You gave them payment and none was given to you.

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35 Therefore, you prostitute, listen to the word of Yahweh. **36** The Lord Yahweh says this: Because you have poured out your lust and uncovered your nakedness through your acts of prostitution with your lovers and with all your detestable idols, and because you gave them your children's blood, **37** therefore, behold, I will gather all your lovers that you have met, all those whom you loved and all those whom you hated, and I will gather them against you on every side. I will uncover your nakedness to them so they see all your nakedness. **38** For I will punish you for adultery and the shedding of blood, and I will bring on you the bloodshed of my anger and jealousy. **39** I will give you into their hands so they will throw down your vaulted chamber and break down your high places and they will strip you of your clothes and take all of your jewelry. They will leave you naked and bare. **40** Then they will bring up a crowd against you and stone you with stones, and they will cut you apart with their swords. **41** They will burn your houses and will perform many judgments on you in the sight of many women, for I will put a stop to your prostitution, and you will no longer pay your lovers. **42** Then I will calm my fury against you; my jealousy will leave you, for I will be satisfied, and will no longer be angry. **43** Because you did not call to mind the days of your youth and have made me shake with anger because of all these things, therefore, behold! I myself will bring down on your own head the punishment for what you have done—this is the Lord Yahweh's declaration. Have you not added prostitution to all your other detestable practices?

44 Behold! Everyone who speaks proverbs concerning you will say, "As the mother is, so also is her daughter." **45** You are the daughter of your mother, who detested her husband and her children, and you are the sister of your sisters who detested their husbands and their children. Your mother was a Hittite, and your father was an Amorite. **46** Your older sister was Samaria and her daughters were the ones living in the north, while your younger sister was the one living south of you, that is, Sodom and her daughters. **47** You not only walked in their ways and committed their disgusting practices, but in all your ways you have acted more corruptly than they. **48** As I live—this is the Lord Yahweh's declaration—your sister Sodom and her daughters, have not done as much evil as you and your daughters have done. **49** Behold! This was the iniquity of your sister Sodom that she was arrogant in her leisure, careless and unconcerned about anything. She did not strengthen the hands of the poor and needy people. **50** She was arrogant and committed disgusting practices before me, so I took them away just as you have seen. **51** Samaria did not commit even half of your sins. You have done many more disgusting things than they did, and you have made your sisters appear more righteous than you because of all the disgusting things you have done! **52** Bear your disgrace, for you have furnished justification for your sisters. Because of your sins, which you committed so abominably, you have made your sisters appear to be more righteous than you. So then, be ashamed and bear your disgrace, for you have made your sisters appear righteous.

53 For I will reverse their captivity—the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters—and your captivity will be among them. **54** On account of these things you will show your shame; you will be humiliated because of everything that you have done, and in this way you will be a comfort to them. **55** So your sister Sodom and her daughters will be restored to their former condition, and Samaria and her daughters will be restored to their former estate. Then you and your daughters will be restored to your former condition. **56** Sodom your sister was not even mentioned by your mouth in the days when you were proud, **57** before your wickedness was revealed. Now you are scorned by the daughters of Edom and to all the daughters of the Philistines around her—all those around you despise you. [2]**58** You will show your shame and your disgusting practices!—this is Yahweh's declaration! **59** The Lord Yahweh says this: I will deal with you as you deserve, you who have despised your oath by breaking the covenant.

60 But I myself will call to mind my covenant with you made in the days of your youth, and I will establish an everlasting covenant with you. **61** Then you will call to mind your ways and be ashamed when you receive your older sisters and your younger sisters. I will give them to you as daughters, but not because of your covenant. **62** I myself will establish my covenant with you, and you will know that I am Yahweh. **63** Because of these things, you will call everything to mind and be ashamed, so you will no longer open your mouth to speak because of your shame, when I have forgiven you for all that you have done—this is the Lord Yahweh's declaration.'"

Footnotes

16:6 [1]Some modern translations leave out the second occurrence of

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16:57 [2]Instead of

Ezekiel 16 General Notes

Important figures of speech in this chapter

Metaphor
God compared Judah to an adulteress because she worshiped idols instead of God who had done so much to help her. Adultery is a common image used to describe the worship of idols by Israel.

Ezekiel 16:1

General Information:
In this chapter, Yahweh speaks about Jerusalem as if the city were his unfaithful bride. He describes her growth from infancy to adulthood. The city represents the people who live there.

the word of Yahweh came
This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16]

Ezekiel 16:2

Son of man
"Son of a human being" or "Son of humanity." God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. Alternate translation: "Mortal person" or "Human"

Ezekiel 16:3

Your beginning and your birth
These two phrases share similar meanings. Yahweh speaks of when people founded the city as if it were the city's birth.

your father was an Amorite, and your mother was a Hittite
The Amorites and Hittites were both pagan people groups who lived in the land before the people of Israel conquered it. Yahweh speaks of Jerusalem's father and mother belonging to these people groups to express that she was born into idolatry.

Ezekiel 16:4

General Information:
Yahweh continues to speak about Jerusalem as if the city were an infant. The city represents the people who live there.

your mother did not cut your navel
Here "navel" refers to the umbilical cord that is attached to the navel. Alternate translation: "you mother did not cut your umbilical cord"

Ezekiel 16:5

No eye had compassion for you
Here the word "eye" represents the person who sees. Alternate translation: "Nobody who saw you had compassion for you"

with loathing for your life
"because your parents hated you"

you were thrown out into the open field
This can be stated in active form. Alternate translation: "your parents threw you out into the open field"

Ezekiel 16:6

General Information:
Yahweh continues to speak about Jerusalem as if the city were an infant. The city represents the people who live there.

But I passed by you
Yahweh is walking near the newborn baby.

I said to you in your blood
The implicit information can be supplied from the previous phrase. Alternate translation: "I said to you as you were lying in your blood"

Ezekiel 16:7

I made you grow like a plant in a field
Here Yahweh compares growing quickly with the way a plant grows quickly.

You multiplied and became great
These two phrases share similar meanings. They both refer to her growing and becoming taller. Alternate translation: "You matured and grew taller"

you became the jewel of jewels
Here the woman, who represents Jerusalem, is spoken of as if she had become the finest of all jewels, that is, as if she had become the most beautiful of all women.

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you became the jewel of jewels
Some modern versions translate "You became old enough to wear jewels."

naked and bare
These two words mean the same thing. Alternate translation: "completely naked"

Ezekiel 16:8

General Information:
Yahweh continues to speak about Jerusalem as if the city were a young woman. The city represents the people who live there.

See!
The word "see" here alerts us to pay attention to the surprising information that follows.

the time of love came for you
This is to say that Yahweh sees the young woman is old enough to be married.

Ezekiel 16:9

General Information:
Yahweh continues to speak about Jerusalem as if the city were a young woman. The city represents the people who live there.

Ezekiel 16:10

embroidered clothes
"beautiful clothes." To embroider is to sew a design into a piece of cloth.

Ezekiel 16:11

I adorned you with jewelry
"I put jewelry on you"

Ezekiel 16:12

General Information:
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Ezekiel 16:13

General Information:
Yahweh continues to speak about Jerusalem as if the city were a young woman. The city represents the people who live there.

you were adorned with gold and silver, and you were dressed in fine linen
This can be stated in active form. Alternate translation: "I adorned you with gold and silver, and dressed you in fine linen"

Ezekiel 16:14

Your fame went out among the nations
"Many people in many nations knew who you were"

it was perfect
"your beauty was perfect"

Ezekiel 16:15

General Information:
Yahweh continues to speak about Jerusalem as if the city were a young woman. The city represents the people who live there.

you trusted in your own beauty
"you placed your confidence in your own beauty"

acted like a prostitute
Yahweh speaks of Jerusalem as if the city were an unfaithful wife who sleeps with other men in exchange for payment.

you poured out your acts of prostitution
Yahweh speaks of Jerusalem's immoral actions as if they were liquids and of committing those actions repeatedly as if it were pouring those liquids from a container. Alternate translation: "you repeatedly committed your acts of prostitution"

so that your beauty became his
This Hebrew phrase is translated in many different ways by various modern versions. For example, some Bibles read "so that you gave yourself to him" or "his it was"

Ezekiel 16:16

General Information:
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Ezekiel 16:17

General Information:
Yahweh continues to speak about Jerusalem as if the city were his unfaithful wife. The city represents the people who live there.

male figures
"statues of men" or "idols that look like men"

you did with them as a prostitute would do
Possible meanings are 1) this is a polite way to say the young woman was sleeping with the male figures. Alternate translation: "you slept with them" or 2) this is a metaphor in which Yahweh speaks of her worshiping the figures as if she were sleeping with them. Alternate translation: "you worshiped them"

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Ezekiel 16:18

General Information:
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Ezekiel 16:19

set before them
"placed as an offering in front of them"

Ezekiel 16:20

General Information:
Yahweh continues to speak about Jerusalem as if the city were his unfaithful wife. The city represents the people who live there.

whom you bore for me
"who were my children"

you sacrificed them to the images to be devoured as food
Here Yahweh speaks of something that the people of Israel had actually done. They sacrificed their children to pagan idols. In these ancient pagan sacrifices, the people believed that the gods would eat the food that they offered to them. This can be stated in active form. Alternate translation: "you sacrificed them to the images so that those images could devour them as food"

Are your acts of prostitution a small matter?
Yahweh asks this rhetorical question to emphasize that the woman is acting as if her prostitution was not bad enough and so she decided to sacrifice her children as well. This can be translated as a statement. Alternate translation: "You must think that your acts of prostitution are a small matter." or "I do not think your acts of prostitution are a small matter."

Ezekiel 16:21

made them pass through the fire
Here Yahweh speaks of something that the people of Israel had actually done. They sacrificed their children to pagan idols. It is implicit that she put them into the fire in order to offer them as burnt offerings to her images. Alternate translation: "sacrificed them as burnt offerings"

Ezekiel 16:22

naked and bare
These two words mean the same thing. See how you translated this in [Ezekiel 16:7]

Ezekiel 16:23

General Information:
Yahweh continues to speak about Jerusalem as if the city were his unfaithful wife. The city represents the people who live there.

Ezekiel 16:24

you built yourself a mound and made yourself a high place in every public place
Possible meanings are that she built a place where 1) she could worship her idols or 2) she could practice her prostitution.

Ezekiel 16:25

General Information:
Yahweh continues to speak about Jerusalem as if the city were his unfaithful wife. The city represents the people who live there.

at the head of every road
Yahweh speaks of the beginning of a road as if it were its head. Alternate translation: "at the beginning of every road"

Ezekiel 16:26

General Information:
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Ezekiel 16:27

General Information:
Yahweh continues to speak about Jerusalem as if the city were his unfaithful wife. The city represents the people who live there.

See!
The word "see" here alerts us to pay attention to the surprising information that follows.

I will strike you with my hand
Here "hand" represents power. Alternate translation: "I will use my power to strike you"

cut off your food
Yahweh speaks of stopping the supply of food as if it were cutting off the food. Alternate translation: "stop your food supply"

I will hand your life over
Here "life" represents the person. Alternate translation: "I will hand you over"

the daughters of the Philistines
Here Yahweh speaks of the cities of Philistia as if they were the daughters of the Philistines. The cities represent the people who live there. Alternate translation: "the Philistine people"

Ezekiel 16:28

General Information:
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Ezekiel 16:29

General Information:
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Ezekiel 16:30

General Information:
Yahweh continues to speak about Jerusalem and the people of Israel as his unfaithful wife.

How weak is your heart ... that you would do all these things, deeds of a shameless prostitute?
Yahweh asks the rhetorical question in order to rebuke Jerusalem. It can be translated as a statement. Alternate translation: "Your heart must be very weak ... that you would do all these things, deeds of a shameless prostitute!"

How weak is your heart
Here the word "heart" represents the will and emotions. Yahweh speaks of her inability to control her desires as if her heart were weak. Alternate translation: "How weak-willed are you"

Ezekiel 16:31

built your mounds ... made your high places
Possible meanings are that she built a place where 1) she could worship her idols or 2) she could practice her prostitution. See how you translated this in Ezekiel 16:24.

at the head of every street
Yahweh speaks of the beginning of a street as if it were its head. See how you translated a similar phrase in [Ezekiel 16:25]

Ezekiel 16:32

General Information:
Yahweh continues to speak about Jerusalem as if the city were his unfaithful wife. The city represents the people who live there.

you accept strangers instead of your husband
This refers to accepting someone to sleep with her. Alternate translation: "you accept strangers into your bed instead of your husband"

Ezekiel 16:33

General Information:
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Ezekiel 16:34

General Information:
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Ezekiel 16:35

General Information:
Yahweh continues to speak about Jerusalem as if the city were his unfaithful wife. The city represents the people who live there.

Ezekiel 16:36

you have poured out your lust
Yahweh speaks of Jerusalem's lust as if it were liquid and of committing actions repeatedly to gratify that lust as if it were pouring that liquid from a container. Alternate translation: "you repeatedly committed actions to gratify your lust"

poured out your lust
Some modern versions translate "poured your wealth out."

you gave them your children's blood
This refers to killing children as a sacrifice to idols.

Ezekiel 16:37

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

so they see all your nakedness
Stripping a person naked in front of others was an action intended to humiliate the person. The word "nakedness" can be translated as an adjective. Alternate translation: "so they can see you completely naked"

Ezekiel 16:38

General Information:
Yahweh continues to speak about Jerusalem as if the city were his unfaithful wife. The city represents the people who live there.

the shedding of blood
This phrase represents murder in any form. Alternate translation: "murder"

I will bring on you the bloodshed of my anger and jealousy
Here "bloodshed" represents murder in any form. Possible meanings are 1) Yahweh speaks of punishing her for murder as if he were bringing bloodshed upon her. Alternate translation: "In my anger and jealousy, I will punish you for committing murder" or 2) Yahweh speaks of putting her to death as if he were bringing bloodshed upon her. Alternate translation: "In my anger and jealousy, I will shed your blood"

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Ezekiel 16:39

I will give you into their hands
Here "hands" represents power or control. Alternate translation: "I will place you in their control" or "I will allow them to have power over you"

throw down your vaulted chamber
Possible meanings are that they will destroy 1) the place where she worshiped her idols or 2) the place where she practiced her prostitution. See how you translated "vaulted chamber" in Ezekiel 16:24.

naked and bare
These two words mean the same thing. See how you translated this in [Ezekiel 16:7]

Ezekiel 16:40

General Information:
Yahweh continues to speak about Jerusalem as if the city were his unfaithful wife. He speaks about enemy soldiers as her lovers. The city represents the people who live there.

Ezekiel 16:41

will perform many judgments on you
The word "judgments" can be translated with a verbal phrase. Alternate translation: "will punish you in many different ways"

in the sight of many women
"where many women can see" or "while many women watch"

Ezekiel 16:42

I will calm my fury against you; my jealousy will leave you
The words "fury" and "jealousy" refer to the punishment that Yahweh inflicts because he is angry and jealous. Alternate translation: "I will stop punishing you because I will no longer be angry with you"

Ezekiel 16:43

General Information:
Yahweh continues to speak about Jerusalem as if the city were his unfaithful wife. The city represents the people who live there.

call to mind
This idiom means to remember. Alternate translation: "remember"

have made me shake with anger because of all these things
Here "shake" refers to a physical response that a person has when he is extremely angry. As Jerusalem was doing these things, she did not think about what Yahweh had done when she was young.

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

Ezekiel 16:44

General Information:
Yahweh continues to speak about Jerusalem as if the city were his unfaithful wife. The city represents the people who live there.

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

Ezekiel 16:45

who detested her husband
"who hated her husband"

Your mother was a Hittite, and your father was an Amorite
The Amorites and Hittites were both pagan people groups who lived in the land before the people of Israel conquered it. Yahweh speaks of Jerusalem's father and mother belonging to these people groups to express that she was born into idolatry. See how you translated these phrases in [Ezekiel 16:3]

Ezekiel 16:46

General Information:
Yahweh continues to speak about Jerusalem as if the city were his unfaithful wife. The city represents the people who live there.

Your older sister was Samaria ... your younger sister was the one living south of you, that is, Sodom
Samaria and Sodom were both cities that Yahweh had judged for their idolatry and wickedness. Yahweh speaks of these cities being Jerusalem's sisters to express that she belonged to a family that practiced idolatry and wickedness.

Ezekiel 16:47

General Information:
Yahweh continues to speak about Jerusalem as if the city were his unfaithful wife. The city represents the people who live there.

You not only walked in their ways
The way a person lives is spoken of as if the person were walking on a path. Alternate translation: "You not only acted like them"

committed their disgusting practices
did the disgusting things that they did

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Ezekiel 16:48

General Information:
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Ezekiel 16:49

General Information:
Yahweh continues to speak about Jerusalem as if the city were his unfaithful wife. The city represents the people who live there.

arrogant in her leisure, careless and unconcerned about anything
Yahweh describes Sodom as a rich woman who has more than enough food and lives in security.

She did not strengthen the hands of the poor and needy people
Here the word "hands" represents the people who work with their hands. The words "poor" and "needy" emphasize that these are people who cannot help themselves. Alternate translation: "She did not help the people who could not help themselves"

Ezekiel 16:50

General Information:
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Ezekiel 16:51

General Information:
Yahweh continues to speak about Jerusalem as if the city were his unfaithful wife. The city represents the people who live there.

Ezekiel 16:52

Bear your disgrace
Yahweh uses this phrase twice to emphasize how shamefully the people of Jerusalem have acted.

bear your disgrace
"be ashamed" or "bear your insults"

Ezekiel 16:53

General Information:
Yahweh continues to speak about Jerusalem as if the city were his unfaithful wife. The city represents the people who live there.

I will reverse their captivity—the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters—and your captivity will be among them
The abstract noun "captivity" can be translated as a verbal clause, and here it is probably a metaphor for Yahweh making the people prosper in a general sense. See how you translated "will reverse the captivity" in [Ezekiel 16:53]

Sodom and her daughters ... Samaria and her daughters
The writer writes as if the people who lived in the cities of Sodom and Samaria were the cities themselves and as if the smaller villages and towns around those cities were the cities' daughters. Alternate translation: "the people living in Sodom and the villages around it ... the people living in Samaria and the villages around it"

Ezekiel 16:54

you will show your shame
"you will be ashamed" or "you will bear your disgrace"

you will be humiliated
This can be stated in active form. Alternate translation: "I will humiliate you"

you will be a comfort to them
The noun "comfort" can be translated with a verbal phrase. Alternate translation: "you will comfort Sodom and Samaria"

Ezekiel 16:55

your sister Sodom and her daughters will be restored to their former condition
This can be stated in active form. Alternate translation: "I will restore your sister Sodom and her daughters to their former condition"

Samaria and her daughters will be restored to their former estate
This can be stated in active form. Alternate translation: "I will restore your sister Samaria and her daughters to their former estate"

estate
"condition"

you and your daughters will be restored to your former condition
This can be stated in active form. Alternate translation: "I will restore you and your daughters to your former condition"

Ezekiel 16:56

General Information:
Yahweh continues to speak about Jerusalem as if the city were his unfaithful wife. The city represents the people who live there.

Sodom your sister was not even mentioned by your mouth
Here the word "mouth" represents the person who speaks. This can be stated in active form. Alternate translation: "You did not even mention your sister Sodom"

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Ezekiel 16:57

before your wickedness was revealed
This can be stated in active form. Alternate translation: "before you revealed your wickedness" or "before I revealed your wickedness"

you are scorned by the daughters of Edom
The word "scorned" is a metonym for the way other people talk about Jerusalem. It is also an abstract noun that can be translated as a verb. Alternate translation: "now people treat you with shame" or "now people insult you"

the daughters of Edom and to all the daughters of the Philistines
Here Yahweh speaks of the cities of Edom and Philistia as if they were the daughters of Edom and of the Philistines. The cities represent the people who live there. Alternate translation: "the Edomite people and to all the Philistine people"

despise
hate very much

Ezekiel 16:58

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated a similar phrase in [Ezekiel 5:11]

Ezekiel 16:59

General Information:
Yahweh continues to speak about Jerusalem as if the city were his unfaithful wife. The city represents the people who live there.

despised your oath by breaking the covenant
Jerusalem broke her marriage covenant with Yahweh, thereby showing that she did not care about the oaths that she had made to him. Alternate translation: "despised your oath to me by breaking the covenant that you made with me"

Ezekiel 16:60

General Information:
Yahweh continues to speak about Jerusalem as if the city were his unfaithful wife. The city represents the people who live there.

call to mind
This idiom means to remember. Alternate translation: "remember"

made in the days of your youth
This can be stated in active form. Alternate translation: "that I made with you when you were young"

Ezekiel 16:61

General Information:
This page has intentionally been left blank.

Ezekiel 16:62

know that I am Yahweh
When Yahweh says that people will know that he is Yahweh, he is implying that they will know that he is the one true God who has supreme authority and power. See how you translated this in [Ezekiel 6:7]

Ezekiel 16:63

call everything to mind
This idiom means to remember. Alternate translation: "remember everything"

you will no longer open your mouth to speak because of your shame
This means that Jerusalem will be too ashamed to speak.

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Chapter 17

1 The word of Yahweh came to me, saying, **2** "Son of man, present a riddle and speak a parable to the house of Israel. **3** Say, 'The Lord Yahweh says this: A large eagle with large wings and long pinions, full of feathers, and that was multicolored went to Lebanon and took hold of the top of a cedar tree. **4** It broke off the tips of the branches and took them to the land of Canaan; he planted it in a city of merchants.

5 He also took some seed of the land and planted it in fertile soil. He placed it beside a large body of water like a willow. **6** Then it sprouted and became a spreading vine low to the ground. Its branches turned toward him, and its roots grew under it. So it became a vine and produced branches and sent out shoots.

7 But there was another great eagle with large wings and many feathers. Behold! This vine turned its roots toward the eagle, and it spread out its branches toward the eagle from the place it had been planted so it would be watered. **8** It had been planted in good soil beside a large body of water so it would produce branches and sprout fruit, to become a glorious vine.'

9 Say to the people, 'The Lord Yahweh says this: Will it prosper? Will it not be uprooted and stripped of its fruit so that it withers, and all its fresh growth will wither? No strong arm or many people will be needed to pull it out by its roots. **10** So behold! After it has been planted, will it grow? Will it not wither when the eastern wind touches it? It will completely wither away in the garden plot where it sprouted.'"

11 Then the word of Yahweh came to me, saying, **12** "Speak to the rebellious house, 'Do you not know what these things mean? Behold! The king of Babylon came to Jerusalem and took her king and her princes and brought them to him in Babylon. **13** Then he took a royal descendant, made a covenant with him, and brought him under an oath. He took away the mighty men of the land, **14** so the kingdom might become lowly and not lift itself up. By keeping his covenant the land will survive. **15** But the king of Jerusalem rebelled against him by sending his ambassadors to Egypt to acquire horses and an army. Will he succeed? Will the one doing these things escape? If he breaks the covenant, will he escape?

16 As I live!—this is the Lord Yahweh's declaration—he will surely die in the land of the king who made him king, the king whose oath he despised, and whose covenant he broke. He will die in the middle of Babylon. **17** Pharaoh with his mighty army and a great company of men will not help him in battle, when ramps are constructed and siege walls are built up to cut off many lives. **18** For the king despised his oath by breaking the covenant. Behold, he reached out with his hand to make a promise and yet he did all these things. He will not escape.

19 Therefore the Lord Yahweh says this: As I live, was it not my oath that he despised and my covenant that he broke? So I will bring his punishment on his head! **20** I will spread my net out over him, and he will be caught in my hunting net. Then I will bring him to Babylon and execute judgment on him there for his faithlessness that he committed when he betrayed me! **21** All of his refugees in his armies will fall by the sword, and the ones who remain will be scattered in every direction. Then you will know that I am Yahweh; I have declared this would happen."

22 The Lord Yahweh says this, 'So I myself will take a twig from the highest part of the cedar tree and I will plant it. I will break off a tender twig, and I myself will plant it on a high mountain. **23** I will plant it on the mountains of Israel so it will bear branches and produce fruit, and it will become a majestic cedar so that every winged bird will live under it. They will nest in the shade of its branches. **24** Then all the trees of the field will know that I am Yahweh. I bring down the high trees and I raise up the low trees. I wither the watered tree and I cause the dried tree to bloom. I am Yahweh, I have declared that this will happen; and I have done it.'"

Ezekiel 17 General Notes

Special concepts in this chapter

Breaking allegiance

The king of Judah had vowed to obey Babylon but instead he followed Egypt. Therefore, God said he would not prosper. (See: vow)

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Important figures of speech in this chapter

Metaphor
Judah is compared to a vine that grows one direction and then another.

Ezekiel 17:1

General Information:
Ezekiel reports a message that God gives him.

The word of Yahweh came
This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16]

Ezekiel 17:2

Son of man
"Son of a human being" or "Son of humanity." God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. Alternate translation: "Mortal person" or "Human"

present a riddle and speak a parable
"give them a puzzle to think about" or "tell this story as an illustration"

the house of Israel
The word "house" is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 3:1]

Ezekiel 17:3

long pinions, full of feathers
"the ends of its wings were long and full of feathers." The word "pinion" means the outer end of the wings.

that was multicolored
The eagle's feathers were many different colors.

Ezekiel 17:4

It broke off the tips of the branches
"It broke off the highest part of the tree"

took them
"took the top of the tree" or "took the branches"

he planted it in a city of merchants
"he planted it in a city that had many merchants." A merchant is a person who sells things.

Ezekiel 17:5

General Information:
This is a continuation of the parable about the eagle.

He also took
The word "he" is the eagle in the parable.

fertile soil
"good ground"

He placed it beside a large body of water
"the eagle planted the seed in a place where there was a lot of water"

planted it ... like a willow
Willow trees grow in places where there is a lot of water. If the eagle planted the seed like a willow, it means that he planted it in a place with a lot of water. Alternate translation: "and planted the seed like one would plant a willow tree by water"

Ezekiel 17:6

Then it sprouted
"Then the seed began to grow into a plant"

a spreading vine low to the ground
"a vine that spreads out on the ground"

Its branches turned toward him
The branches of the vine turned toward the eagle. This means that they began to grow upward towards the sky.

its roots grew under it
Possible meanings are 1) "its roots grew under itself into the ground" or "the roots of the vine grew under the eagle."

So it became a vine
"That is how the vine grew"

produced branches and sent out shoots
"grew branches and spread its shoots"

Ezekiel 17:7

General Information:
The introductory "but" shows that a different eagle is being described other than the one before.

another great eagle
"another large eagle"

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

This vine turned its roots toward the eagle
Yahweh speaks of the vine as if it were able to behave like a person and intentionally turned its

roots toward the other eagle to receive nourishment from it. Alternate translation: "The roots of the vine grew toward the eagle"

from the place it had been planted so it would be watered
This can be stated in active form. Alternate translation: "from the place that the first eagle had planted it so that it would have water"

Ezekiel 17:8

It had been planted
This can be stated in active form. Alternate translation: "The first eagle had planted the vine"

Ezekiel 17:9

Will it prosper?
Yahweh asks this as a leading question to emphasize the negative answer. This can be translated as as statement. Alternate translation: "It will not prosper."

Will it not be uprooted and stripped of its fruit so that it withers, and all its fresh growth will wither?
Yahweh asks this rhetorical question to emphasize that the vine will certainly be judged. The question can be translated as a statement. It can also be stated in active form. Alternate translation: "Someone will pull up its roots and pluck out its fruit so all of its growth of leaves will wither away."

No strong arm or many people will be needed to pull it out
The phrase "strong arm" represents a strong person. This can be stated in active form. Alternate translation: "There will be no need for a strong person or many people to pull it out"

Ezekiel 17:10

behold
"look" or "listen" or "pay attention to what I am about to tell you"

will it grow?
Yahweh asks this as a leading question to emphasize the negative answer. The question can be translated as a statement. Alternate translation: "It will not grow."

Will it not wither when the eastern wind touches it?
Yahweh asks this rhetorical question to emphasize that this will certainly happen. It can be translated as a statement. Alternate translation: "It will wither when the eastern wind touches it."

when the eastern wind touches it
"when the eastern wind blows on it"

Ezekiel 17:11

the word of Yahweh came
This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16]

Ezekiel 17:12

the rebellious house
This is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 2:5]

Do you not know what these things mean?
Yahweh asks this as a leading question in order to provide the answer. The question can be translated as a statement. Alternate translation: "This is what these things mean."

Behold
"Look" or "Listen" or "Pay attention to what I am about to tell you"

her king and her princes
The word "her" refers to Jerusalem.

Ezekiel 17:13

brought him under an oath
"made him swear an oath"

Ezekiel 17:14

so the kingdom might become lowly and not lift itself up
The kingdom being small and weak is spoken of as if it were lowly and being large and powerful as if it lifted itself up. Alternate translation: "so the kingdom might remain small and not become great"

the land will survive
Here the word "land" represents the kingdom of Judah and the people in it. Alternate translation: "the kingdom will continue to exist"

Ezekiel 17:15

General Information:
Yahweh speaks about the king of Jerusalem rebelling against the king of Babylon.

Will he succeed?
Yahweh asks this leading question to emphasize the negative answer. This question can be translated as a statement. Alternate translation: "He will certainly not succeed."

Will the one doing these things escape?
Yahweh asks this leading question to emphasize the negative answer. This may be translated as a

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statement. Alternate translation: "The one doing these things will not escape."

If he breaks the covenant, will he escape?
Yahweh asks this leading question to emphasize the negative answer. This question can be translated as as statement. Alternate translation: "If he breaks the covenant, he will certainly not escape."

Ezekiel 17:16

the land of the king who made him king, the king whose oath he despised
"the land of the king of Babylon who made him King of Judah, the king of Babylon whose oath he despised"

Ezekiel 17:17

General Information:
Yahweh speaking about the king of Jerusalem.

his mighty army and a great company of men
These two phrases mean basically the same thing and emphasize how large and strong Pharaoh's army is.

will not help him
Here the word "him" refers to the king of Judah.

siege walls
this refers to a tower with ladders that can be placed next to a wall and allow soldiers to get over the wall and into the city.

to cut off many lives
"to kill many people"

Ezekiel 17:18

Behold, he reached out
"He did something even worse than that: he reached out"

reached out with his hand to make a promise
This refers to taking hold of another person's hand as a sign of friendship and agreement. Here it represents the covenant oath that he made with the king of Babylon.

Ezekiel 17:19

was it not my oath that he despised and my covenant that he broke?
Yahweh asks this leading question to emphasize the affirmative answer. This question can be translated as a statement. Alternate translation: "it was my oath that the king of Jerusalem despised and my covenant that he broke."

I will bring his punishment on his head
The idiom "bring ... on his head" means that he will experience this punishment. See how you translated this idiom in [Ezekiel 11:21]

Ezekiel 17:20

I will spread my net out over him, and he will be caught in my hunting net
Yahweh speaks of enabling the enemy army to capture the king as if he were trapping the king in a net.

he will be caught in my hunting net
This can be translated in active form. Alternate translation: "I will catch him in my hunting net"

Ezekiel 17:21

All of his refugees ... armies will fall by the sword
The word "fall" is a euphemism for "die." Here the word "sword" is a metonym for soldiers who kill people with swords. Alternate translation: "Soldiers will kill all his refugees ... armies"

the ones who remain will be scattered in every direction
This can be stated in active form. Alternate translation: "the ones who remain alive will flee in every direction" or "the enemy soldiers will scatter in every directions the ones who remain alive"

know that I am Yahweh
When Yahweh says that people will know that he is Yahweh, he is implying that they will know that he is the one true God who has supreme authority and power. See how you translated this in [Ezekiel 6:7]

Ezekiel 17:22

General Information:
Yahweh resumes the parable that he had told in [Ezekiel 17:1]

Ezekiel 17:23

bear branches
"grow new branches"

Ezekiel 17:24

General Information:
Yahweh continues to speak about Jerusalem as if the city were a branch that he plants on the mountains of Israel and of other nations as if they were other trees.

Then all the trees of the field will know that I am Yahweh
Yahweh speaks of trees as if they are people who can know about him. The trees represent the nations and the people who live in them.

I bring down the high trees and I raise up the low trees
"I cut down the tall trees and I cause the little trees to grow"

wither
when a plant dries up and dies.

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Chapter 18

1 The word of Yahweh came to me again, saying, **2** "What do you mean, you who use this proverb concerning the land of Israel and say, 'Fathers eat sour grapes, and the children's teeth are made blunt'?

3 As I live—this is the Lord Yahweh's declaration—there will certainly no longer be any occasion for you to use this proverb in Israel. **4** Behold! Every life belongs to me—the life of the father as well as the life of the son, they belong to me! The soul who sins is the one who will die!

5 What can be said about a man who is righteous and who carries out justice and righteousness— **6** if he does not eat upon the mountains or lift up his eyes to the idols of the house of Israel, and he does not defile his neighbor's wife or approach a woman during her impurity, is he a righteous man? **7** What can be said about a man who does not oppress anyone, who gives back to the debtor his pledge, and who does not commit robbery but gives his food to the hungry and covers the naked with clothing—is he a righteous man? **8** What can be said about a man who does not loan money for usury or take interest but keeps his hand from injustice? It is said of him that he carries out justice and establishes faithfulness between people. **9** If that man walks in my statutes and keeps my decrees to act faithfully, then the promise for this righteous man is this: He will surely live!—this is the Lord Yahweh's declaration.

10 But suppose that he has a violent son who sheds blood and does any one of these things that were mentioned, [1]**11** (though his father has not done any of these things). He eats upon the mountains and he defiles his neighbor's wife, what can be said about him? **12** He oppresses the poor and needy; he commits robbery and does not return a pledge, and he lifts up his eyes to the idols and commits disgusting practices, **13** and he loans money for usury and takes interest, should that man live? Surely he will not live! He will certainly die and his blood will be on him because he has done all these detestable things.

14 But behold! Suppose there is a man who bears a son, and his son sees all the sins that his father has committed, and though he sees them, he does not do those things.

15 That son does not eat upon the mountains, and he does not lift up his eyes to the idols of the house of Israel, and he does not defile his neighbor's wife, what can be said about him? **16** That son does not oppress anyone, or require a pledge, or commit robbery, but instead gives his food to the hungry and covers up the naked with clothing. **17** That son does not oppress anyone or loan money for usury or take interest, but he carries out my decrees and walks according to my statutes; that son will not die for his father's iniquity: He will surely live! **18** His father, since he oppressed others by extortion and robbed his brother, and did what is not good among his people—behold, he will die in his iniquity.

19 But you say, 'Why does the son not bear the iniquity of his father?' Because the son carries out justice and righteousness and keeps all my statutes; he does them. He will surely live! **20** The one who sins, he is the one who will die. A son will not bear his father's iniquity, and a father will not bear his son's iniquity. The righteousness of the one who acts rightly will be on himself, and the wickedness of the wicked will be on himself.

21 But if the wicked turns away from all his sins that he has done, and obeys all my statutes and performs justice and righteousness, then he will certainly live and not die. **22** All the transgressions that he has committed will not be called to mind against him. He will live by the righteousness that he practices. **23** Do I greatly rejoice over the death of the wicked—this is the Lord Yahweh's declaration—and not in his turning away from his way so that he may live? **24** But if the righteous person turns away from his righteousness and commits iniquity and practices abominations like all the abominations that the wicked person does, then will he live? All the righteousness that he had done will not be called to mind when he betrays me in his treachery. So he will die in the sins that he committed.

25 But you say, 'The way of the Lord is not fair!' Listen, house of Israel! Are my ways unfair? Is it not your ways that are unfair? **26** When the righteous man turns away from his righteousness, and commits iniquity and dies because of them, then he will die in the iniquity that he has done. **27** But when a wicked man turns away from his wickedness that he has done and performs justice and righteousness, then he will preserve his life. **28** For he has seen and turned away from all the transgressions that he had done. He will surely live, and he will not die. **29** But the house of Israel says, 'The way of the Lord is not fair!' How is my way not fair, house of Israel? It is your ways that are not fair. **30** Therefore I will judge each

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man among you according to his ways, house of Israel!—this is the Lord Yahweh's declaration. Repent and turn away from all your transgressions so that they will not be stumbling blocks of iniquity against you. **31** Throw away from yourselves all of the transgressions that you have committed; make for yourselves a new heart and a new spirit. Why should you die, house of Israel? **32** For I have no delight in the death of the one who dies—this is the Lord Yahweh's declaration—so repent and live!"

Footnotes

18:10 [1]Some ancient Hebrew copies and many modern translations leave out

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Ezekiel 18 General Notes

Special concepts in this chapter

Inherited Guilt

God does not punish children for the sins of their parents, but only punishes them for their own sins. Despite this, the parents' sins may still have consequences for their children. (See: sin)

Ezekiel 18:1

The word of Yahweh came to me again

The phrase "the word of Yahweh came" is an idiom that is used to introduce something that God told his prophets or his people. Alternate translation: "Yahweh spoke to me again"

Ezekiel 18:2

What do you mean, you who use this proverb ... 'Fathers eat sour grapes, and the children's teeth are made blunt'?

Yahweh asks this rhetorical question to remind Ezekiel something he already knows. The question is a rebuke for the people who use the proverb. Alternate translation: "The people in the land of Israel have this proverb ... 'Fathers eat sour grapes, and the children's teeth are made blunt'."

What do you mean, you who use this proverb

Here the word "you" is plural and refers to the people of Israel.

land of Israel

This refers to the people of Israel.

Fathers eat sour grapes, and the children's teeth are made blunt

This proverbs means that children experience the consequences of their parents' actions.

the children's teeth are made blunt

The idiom "teeth are made blunt" refers to the sour taste in one's mouth that is a result of eating unripe or sour fruit. Alternate translation: "the children get a sour taste in their mouths"

Ezekiel 18:3

General Information:

This page has intentionally been left blank.

Ezekiel 18:4

Behold!

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

The soul who sins

Here the word "soul" represents the person. Alternate translation: "The person who sins"

Ezekiel 18:5

General Information:

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Ezekiel 18:6

he does not eat upon the mountains

People often worshiped and offered sacrifices to pagan gods on the mountains. It is implied that this person has not participated in these kinds of pagan rituals. Alternate translation: "he does not eat meat sacrificed to idols on the mountains"

lift up his eyes to the idols

The idiom "lift up his eyes" refers to looking toward something. With reference to idols, this gesture represents worshiping or praying to idols. Alternate translation: "worship the idols" or "pray to the idols"

the house of Israel

The word "house" is a metonym for the family that lives in the house, in this case the Israelites, the

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descendants of Jacob over many years. See how you translated this in [Ezekiel 3:1]

approach a woman during her impurity
It is implicit that he has not approached a woman in order to sleep with her. Alternate translation: "tried to sleep with a woman during her impurity"

during her impurity
The word "impurity" is a euphemism for the time every month when a woman bleeds from her womb. It is also an abstract noun that can be translated as an adjective or verb. Alternate translation: "when she is unclean" or "during her monthly period"

Ezekiel 18:7

gives back to the debtor his pledge
"returns to the debtor the item that the debtor gave him as security for the loan." When a person borrowed something, sometimes the person giving the loan required the borrower to give something as a pledge. A pledge was given to ensure that the borrower would pay back whatever he borrowed. The person who gave the loan was supposed to return the pledge to the borrower once the debt was paid.

Ezekiel 18:8

General Information:
Yahweh continues to describe the actions of the righteous man.

interest
This word refers to the money paid by a person to use borrowed money. However, some modern versions interpret "any interest" in this passage as "too much interest."

establishes faithfulness between people
This means that he judges fairly the disputes that may arise between people.

Ezekiel 18:9

that man walks in my statutes
Yahweh speaks of a person obeying his statutes as if the statutes were a path in which the person walks. Alternate translation: "that man obeys my statutes"

Ezekiel 18:10

who sheds blood
This phrase represents murder in any form. Alternate translation: "who murders"

any one of these things
This refers to the sinful actions that Yahweh had mentioned beginning in Ezekiel 18:5.

Ezekiel 18:11

eats upon the mountains
People often worshiped and offered sacrifices to pagan gods on the mountains. It is implied that this person has participated in these kinds of pagan rituals. See how you translated a similar phrase in [Ezekiel 18:5]

Ezekiel 18:12

General Information:
Yahweh continues to speak about the violent son.

the poor and needy
The words "poor" and "needy" share similar meanings and emphasize that these are people who cannot help themselves.

he lifts up his eyes to the idols
The idiom "lifts up his eyes" refers to looking toward something. With reference to idols, this gesture represents worshiping or praying to idols. See how you translated a similar phrase in [Ezekiel 18:6]

does not return a pledge
"does not return to the debtor the item that the debtor gave him as security for the loan." When a person borrowed something, sometimes the person giving the loan required the borrower to give something as a pledge. A pledge was given to ensure that the borrower would pay back whatever he borrowed. The person who gave the loan was supposed to return the pledge to the borrower once the debt was paid.

Ezekiel 18:13

interest
This word refers to the money paid by a person to use borrowed money. However, some modern versions interpret "any interest" in this passage as "too much interest." See how you translated this word in Ezekiel 18:8.

should that man live? Surely he will not live!
Yahweh asks this as a leading question in order to emphasize the negative answer. Alternate translation: "he will certainly not live!"

his blood will be on him
Here the word "blood" represents death. For blood to be on a person is an idiom that means the person is responsible for that death. Alternate translation: "he will be responsible for his own death"

Ezekiel 18:14

behold!
The word "behold" here adds emphasis to what follows.

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Ezekiel 18:15

That son does not eat upon the mountains
People often worshiped and offered sacrifices to pagan gods on the mountains. It is implied that this person has not participated in these kinds of pagan rituals. See how you translated a similar phrase in [Ezekiel 18:6]

he does not lift up his eyes to the idols
The idiom "lifted up his eyes" refers to looking toward something. With reference to idols, this gesture represents worshiping or praying to idols. See how you translated a similar phrase in [Ezekiel 18:6]

the house of Israel
The word "house" is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 3:1]

Ezekiel 18:16

General Information:
Yahweh continues to speak about the son who does not commit the same sins as his father.

require a pledge
"require a debtor to give an item as security for the loan." When a person borrowed something, sometimes the person giving the loan required the borrower to give something as a pledge. A pledge was given to ensure that the borrower would pay back whatever he borrowed. The person who gave the loan was supposed to return the pledge to the borrower once the debt was paid.

Ezekiel 18:17

interest
This word refers to the money paid by a person to use borrowed money. However, some modern versions interpret "interest" in this passage as "too much interest." See how you translated this word in Ezekiel 18:8.

walks according to my statutes
Yahweh speaks of obeying his statutes as if his statutes were a path in which the person walks. Alternate translation: "obeys my statutes"

Ezekiel 18:18

General Information:
Yahweh speaks about the son's father who has not obeyed God's law.

extortion
to take something from someone else by using threats or force.

robbed his brother
"robbed his fellow Israelite"

behold, he
"pay attention, because what I am about to say is both true and important: he"

in his iniquity
"because of his iniquity"

Ezekiel 18:19

Why does the son not bear the iniquity of his father?
Yahweh speaks of a person being responsible for or guilty of iniquity as if the iniquity were an object that the person carries. Alternate translation: "Why is the son not responsible for the iniquity of his father?" or "Why is the son not guilty of the iniquity of his father?"

Ezekiel 18:20

The righteousness of the one who acts rightly will be on himself
For righteousness to be on a person is an idiom that means the person is responsible for that righteousness. Alternate translation: "The one who acts rightly will be responsible for his own righteousness"

the wickedness of the wicked will be on himself
For wickedness to be on a person is an idiom that means the person is responsible for that wickedness. Alternate translation: "the wicked person will be responsible for his own wickedness"

Ezekiel 18:21

General Information:
Yahweh speaking of the wicked person who changes and does what is righteous.

Ezekiel 18:22

All the transgressions that he has committed will not be called to mind against him
The idiom "call to mind" means to remember. This can be stated in active form. Alternate translation: "I will not remember all the transgressions that he has committed and will not hold them against him"

by the righteousness that he practices
"because of the righteous things he has done"

Ezekiel 18:23

General Information:
Yahweh speaks about his desire for wicked people.

Do I greatly rejoice over the death of the wicked ... and not in his turning away from his way so that he may live?
Yahweh asks this rhetorical question in order to emphasize the opposite. Alternate translation: "I do

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not greatly rejoice over the death of the wicked ... but I do greatly rejoice if he turns away from his way so that he may live."

this is the Lord Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Ezekiel 5:11]

not in his turning away from his way
Yahweh speaks of a person's lifestyle or behavior as if it were a way on which the person walks. The idiom "to turn away" from something means to stop doing that thing. Alternate translation: "not in his ceasing to live the way that he lives"

Ezekiel 18:24

General Information:
Yahweh gives an example of a man who turns from righteousness to wickedness.

then will he live?
Yahweh asks this rhetorical question to emphasize the negative answer. Alternate translation: "then he will surely not live."

All the righteousness that he had done will not be called to mind
The idiom "call to mind" means to remember. This can be stated in active form. Alternate translation: "I will not remember all the righteousness that he had done"

treachery
crime done against a country or against God by someone who is expected to be loyal

he will die in the sins
"he will die because of the sins"

Ezekiel 18:25

house of Israel
The word "house" is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 3:1]

Are my ways unfair?
Yahweh asks this rhetorical question to emphasize the negative answer. Alternate translation: "My ways are not unfair."

Is it not your ways that are unfair?
Yahweh asks this rhetorical question to emphasize the positive answer. Alternate translation: "It is your ways that are unfair."

Ezekiel 18:26

dies because of them ... die in the iniquity that he has done
These phrases repeat the thought of a man dying because of his sin to express that it was his fault and the fault of no one else.

Ezekiel 18:27

General Information:
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Ezekiel 18:28

he has seen
Yahweh speaks of the person thinking about and understanding something as if the person were seeing it. Alternate translation: "he has considered" or "he has understood"

Ezekiel 18:29

General Information:
Yahweh continues to teach the people of Israel why his way is fair.

house of Israel
The word "house" is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 3:1]

The way of the Lord is not fair ... How is my way not fair ... It is your ways that are not fair
Actions or behaviors are spoken of as if they were a way or path that a person travels. Alternate translation: "The Lord does not act fairly ... How do I not act fairly ... It is you who do not act fairly"

Ezekiel 18:30

according to his ways
Yahweh speaks of a person's actions as if the person were walking along a path. Alternate translation: "according to his actions"

turn away from all your transgressions so that they will not be stumbling blocks of iniquity against you
Yahweh speaks of "transgressions" causing people to rebel against him as if they were blocks over which the people stumble.

stumbling blocks of iniquity against you
Possible meanings are 1) the stumbling blocks cause the person to commit more iniquity. Alternate translation: "stumbling blocks that cause you to commit more iniquity" or 2) The word "iniquity" is a metonym for the punishment that a person receives for his iniquity. Alternate translation: "stumbling blocks that lead to your punishment"

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Ezekiel 18:31

General Information:
Yahweh continues to speak to the people of Israel.

Throw away from yourselves all of the transgressions that you have committed
Yahweh speaks of the people determining to stop committing transgressions as if the transgressions were objects, such as clothing, that they removed and threw away. Alternate translation: "Get rid of all of the transgressions that you have committed"

make for yourselves a new heart and a new spirit
Here the word "heart" represents the will and emotions and the word "spirit" represents the thoughts and disposition. Yahweh speaks of the people having new emotions and thoughts as if they were making a new heart and spirit for themselves. Alternate translation: "get for yourselves new emotions and a new way of thinking"

Why should you die, house of Israel?
Yahweh asks this rhetorical question to comfort the people of Israel. Alternate translation: "There is no reason for you to die, house of Israel."

house of Israel
The word "house" is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 3:1]

Ezekiel 18:32

General Information:
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Chapter 19

1 "Now you, take up a lamentation against the leaders of Israel **2** and say,

'Who was your mother?
A lioness, she lived with a lion's son;
in the midst of young lions, she nurtured her cubs.
3 She is the one who raised up one of her cubs to become a young lion,
a lion who learned to tear apart his prey,
and then he devoured men.
4 Then the nations heard about him.
He was caught in their trap,
and they brought him with hooks to the land of Egypt.

5 Then she saw that although she had waited for his return,
her expectation was now gone,
so she took another of her cubs
and raised him to become a young lion.
6 This young lion roamed about in the midst of lions.
He was a young lion and learned to tear his victims;
he devoured men.
7 He seized their widows
and ruined their cities.
The land and its fullness were made desolate
because of the sound of his roaring. [1]
8 But the nations came against him
from the surrounding provinces;
they spread their nets over him.
He was caught in their trap.
9 With hooks they put him in a cage
and then they brought him to the king of Babylon.
They brought him to the strongholds
so that his voice would no longer be heard
on the mountains of Israel.

10 Your mother was like a vine
planted in your blood beside the water. [2]
It was fruitful and full of branches
because of the abundance of water.
11 It had strong branches that were used for rulers' scepters,
and its size was exalted above the branches,
and its height was seen by the greatness of its foliage.
12 But the vine was uprooted in fury
and thrown down to the earth,
and an eastern wind dried out its fruit.
Its strong branches were broken off and withered
and fire consumed them.
13 So now it is planted in the wilderness,
in a land of drought and thirst.
14 For fire went out from her large branches
and consumed its fruit.
There is no strong branch on it,
no scepter to rule.'

This is a lamentation and will be sung as a lamentation."

Footnotes

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19:7 [1]Instead of
19:10 [2]Instead of

Ezekiel 19 General Notes

Special concepts in this chapter

Judah destroyed
The first king was taken as a captive to Egypt, the next was taken as a captive to Babylon. Now Judah is not prospering.

Important figures of speech in this chapter

Metaphor
The kings of Judah are compared to man-eating lions.

Ezekiel 19:1

General Information:
Yahweh tells Ezekiel to speak to the people of Israel. He tells a story where the nation of Israel is a lioness and some of the past kings in the kingdom of Judah are her cubs.

take up a lamentation
This idiom means to sing a lamentation. Alternate translation: "sing a lamentation"

Ezekiel 19:2

Who was your mother?
Yahweh asks this ask a leading question in order to introduce the answer. Alternate translation: "This is who your mother is."

lioness
a female lion

Ezekiel 19:3

General Information:
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Ezekiel 19:4

He was caught in their trap
This can be stated in active form. Alternate translation: "They caught him in their trap"

Ezekiel 19:5

General Information:
Yahweh continues to describe the nation of Israel as a lioness and the kings of the kingdom of Judah as her cubs.

Ezekiel 19:6

General Information:
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Ezekiel 19:7

He seized their widows
"He seized the widows of the men whom he devoured"

The land and its fullness were made desolate
This can be stated in active form. Alternate translation: "People abandoned the land and its fullness"

its fullness
"everything in it"

Ezekiel 19:8

General Information:
Yahweh continues to describe the nation of Israel as a lioness and the kings of the kingdom of Judah as her cubs.

from the surrounding provinces
"from the provinces surrounding the land of Israel"

He was caught in their trap
This can be stated in active form. Alternate translation: "They caught him in their trap"

Ezekiel 19:9

his voice would no longer be heard
This can be stated in active form. Alternate translation: "people would no longer hear his voice"

Ezekiel 19:10

General Information:
Yahweh speaks of the nation of Israel as though it was the mother of the leaders of Israel. Here he begins to tell a story where she is a prosperous vine.

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a vine planted in your blood
Possible meanings are that "blood" represents 1) the violence of the kings of Judah who had murdered people. Alternate translation: "a vine planted by means of violence" or 2) The plentiful wine of Judah which had become a symbol of prosperity. Alternate translation: "a vine planted in your prosperity"

Ezekiel 19:11

strong branches that were used for rulers' scepters
This can be stated in active form. Alternate translation: "branches strong enough that people used them for rulers' scepters"

its height was seen by the greatness of its foliage
This can be stated in active form. Alternate translation: "people could see how tall it was by the greatness of its foliage"

Ezekiel 19:12

General Information:
Yahweh continues to tell a story in which the nation of Israel is a vine.

the vine was uprooted in fury and thrown down
This can be stated in active form. Alternate translation: "Yahweh uprooted the vine in fury and threw it down" or "people uprooted the vine in fury and threw it down"

Its strong branches were broken off and withered
This can be stated in active form. Alternate translation: "Yahweh broke off its strong branches and they withered" or "People broke off its strong branches and they withered"

Ezekiel 19:13

in a land of drought and thirst
The very dry land is spoken of as if it were thirsty. Alternate translation: "in a very dry land of drought"

Ezekiel 19:14

General Information:
Yahweh continues to tell a story in which the nation of Israel is a vine.

no scepter to rule
The implicit information may be supplied from [Ezekiel 19:11]

will be sung as a lamentation
This can be stated in active form. Alternate translation: "you must sing it as a lamentation"

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Chapter 20

1 It came about in the seventh year, on the tenth day of the fifth month, that elders of Israel came to inquire of Yahweh and sat before me. **2** Then the word of Yahweh came to me, saying, **3** "Son of man, declare to the elders of Israel and say to them, 'The Lord Yahweh says this: Have you come to inquire of me? As I live, I will not be inquired of by you!—this is the Lord Yahweh's declaration.' **4** Will you judge them? Will you judge, son of man? Let them know about their fathers' abominations. **5** Say to them, 'The Lord Yahweh says this: On the day that I chose Israel and raised my hand to swear an oath to the descendants of the house of Jacob, and made myself known to them in the land of Egypt, when I raised my hand to swear an oath to them. I said, "I am Yahweh your God"— **6** on that day I raised my hand to swear an oath to them that I would bring them out of the land of Egypt into a land that I had carefully selected for them. It was flowing with milk and honey; it was the most beautiful ornament among all the lands. **7** I said to them, "Let each man throw away the detestable things from before his eyes and the idols of Egypt. Do not make yourselves unclean; I am Yahweh your God." **8** But they rebelled against me and were unwilling to listen to me. Each man did not throw away the detestable things from before his eyes nor abandon the idols of Egypt, so I determined to pour out my fury upon them to satisfy my wrath among them in the middle of the land of Egypt. **9** I acted for my name's sake so it would not be profaned in the eyes of the nations among whom they were staying. I made myself known to them, in their eyes, by bringing them out of the land of Egypt.

10 So I sent them out of the land of Egypt and brought them into the wilderness. **11** Then I gave them my statutes and made my decrees known to them, by which a man will live if he obeys them. **12** I also gave them my Sabbaths as a sign between myself and them, for them to know that I am Yahweh who makes them holy. **13** But the house of Israel rebelled against me in the wilderness. They did not walk in my statutes; instead, they rejected my decrees, by which a man will live if he obeys them, and they greatly profaned my Sabbaths. So, I said I would pour out my fury upon them in the wilderness in order to end them. **14** But I acted for my name's sake so it would not be profaned in the eyes of the nations, in whose sight I had brought them out of Egypt. **15** So I myself also raised my hand to swear an oath to them in the wilderness not to bring them into the land that I had been going to give them, a land flowing with milk and honey, which was the most beautiful ornament among all the lands. **16** I swore this because they had rejected my decrees and did not walk in my statutes, and they profaned my Sabbaths, since their hearts walked after their idols. **17** But my eye spared them from their destruction and I did not completely destroy them in the wilderness.

18 I said to their children in the wilderness, "Do not walk in the statutes of your fathers, or keep their rules, or defile yourselves with their idols. **19** I am Yahweh your God, walk in my statutes; keep my decrees and obey them. **20** Keep my Sabbaths holy so that they will be a sign between me and you, so that you will know that I am Yahweh your God." **21** But their sons and daughters rebelled against me. They did not walk in my statutes or keep my decrees, by which a man might live if he obeys them. They profaned my Sabbaths, so I determined to pour out my fury upon them to satisfy my wrath against them in the wilderness. **22** But I turned my hand away and acted for my name's sake, so it would not be profaned in the eyes of the nations in whose sight I had brought out the Israelites. **23** I myself also lifted up my hand to swear to them in the wilderness, that I would scatter them among the nations and disperse them among the lands. **24** I decided to do this since they had not obeyed my decrees, and since they had rejected my statutes and profaned my Sabbaths. Their eyes were longing after their fathers' idols. **25** Then I also gave them statutes that were not good, and decrees by which they could not live. **26** I declared them to be unclean through their gifts—they made a sacrifice of every firstborn of the womb and caused them to pass through the fire—that I might fill them with horror so they will know that I am Yahweh!'

27 Therefore, son of man, speak to the house of Israel and say to them, 'The Lord Yahweh says this: In this also your fathers blasphemed me when they were unfaithful to me. **28** When I brought them into the land that I had sworn to give them, and then whenever they saw any high hill and leafy tree, they offered their sacrifices, they provoked me by their offerings, and there they also burned their fragrant incense and poured out their drink offerings. **29** Then I said to them, "What is this high place where you bring offerings there?" So the name is called Bamah to this day.' **30** Therefore say to the house of Israel, 'The Lord Yahweh says this: Why do you make yourselves unclean with the ways of your fathers? So why do you act like prostitutes, searching for disgusting things? **31** When you offer up your gifts—when you cause your sons to pass through the fire—to this day you defile yourselves with all your idols. So why should I

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let you seek me, house of Israel? As I live—this is the Lord Yahweh's declaration—I will not allow you to seek me. **32** The thought that is forming in your mind will never happen. You say, "Let us be like the other nations, like the clans in the other lands who worship wood and stone."

33 As I live—this is the Lord Yahweh's declaration—I will certainly reign over you with a mighty hand, a raised arm, and fury that will be poured out on you. **34** I will bring you out from the other peoples and will gather you out of the lands among whom you have been scattered. I will do this with a mighty hand and with fury poured out. **35** Then I will bring you into the wilderness of the peoples, and there I will judge you face to face. **36** As I judged your fathers in the wilderness of the land of Egypt, so also I will judge you —this is the Lord Yahweh's declaration. **37** I will cause you to pass under my rod, and I will make you obey the requirements of the covenant. **38** I will purge from among you the rebels and those who revolt against me. I will send them out from the land where they are staying as foreigners, but they will not enter the land of Israel. Then you will know that I am Yahweh. **39** So to you, house of Israel, the Lord Yahweh says this: Each of you should go to his own idols. Worship them if you will refuse to listen to me, but you must no longer profane my holy name with your gifts and your idols.

40 For on my holy mountain, on the mountain peak of Israel—this is the Lord Yahweh's declaration—all of the house of Israel will worship me there in the land. I will be pleased to require your contributions there, and also the firstfruits of your tribute with all your holy things. **41** I will accept you like fragrant incense when I bring you out from the peoples and gather you out of the lands where you have been scattered. I will show myself as holy among you for the nations to see. **42** Then, when I bring you to the land of Israel, to the land that I have lifted up my hand to swear to give to your fathers, you will know that I am Yahweh. **43** There you will call to mind your conduct and all of your deeds by which you defiled yourselves, and you will despise yourselves in your own eyes for all your evil deeds that you have done. **44** So you will know that I am Yahweh when I do this to you because of my name's sake, and not because of your evil deeds, and not because of your corrupt deeds, house of Israel—this is the Lord Yahweh's declaration.'"

45 Then the word of Yahweh came to me, saying, **46** "Son of man, set your face toward the southern lands, and speak against the south; prophesy against the forest of the Negev. **47** Say to the forest of the Negev, 'This is Yahweh's declaration—the Lord Yahweh says this: See, I will set a fire among you. It will devour every fresh tree and every dried tree among you. The fiery flame will not be quenched; every face from the south to the north will be burned. **48** Then all flesh will see that I am Yahweh when I light the fire, and it will not be quenched.'" **49** Then I said, "Alas! Lord Yahweh, they are saying of me, 'Is he not a mere teller of parables?'"

Ezekiel 20 General Notes

Special concepts in this chapter

Rebels cannot ask for help

The people of Israel have rebelled against God again and again. Now they cannot come to God for help in their troubles.

Ezekiel 20:1

It came about

This phrase is used to mark the beginning of a new part of the story.

in the seventh year

The implicit information may be supplied. Alternate translation: "in the seventh year of the exile of King Jehoiachin"

the tenth day of the fifth month

This is the fifth month of the Hebrew calendar. The tenth day is near the beginning of August on Western calendars.

before me

"in front of me"

Ezekiel 20:2

the word of Yahweh came

This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16]

Ezekiel 20:3

Son of man

"Son of a human being" or "Son of humanity." God calls Ezekiel this to emphasize that Ezekiel is only a

human being. God is eternal and powerful, but humans are not. See how you translated this in Ezekiel 2:1. Alternate translation: "Mortal person" or "Human"

As I live
"As surely as I am alive." Yahweh uses this expression to show that what he says next is certainly true. This is a way of making a solemn promise. See how you translated this in [Ezekiel 5:11]

Have you come to inquire of me?
Yahweh asks this rhetorical question to emphasize that the elders should not be inquiring of him. Alternate translation: "You should not come to inquire of me."

this is the Lord Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Ezekiel 5:11]

Ezekiel 20:4

Will you judge them? Will you judge, son of man?
Yahweh asks Ezekiel the same question twice in order to secure Ezekiel's commitment to pronounce the judgement. Alternate translation: "Are you ready to pronounce judgment on them, son of man?"

Ezekiel 20:5

I ... raised my hand to swear an oath
Here "raised my hand" is a symbolic action that shows he will truly do what he has sworn to do. Alternate translation: "I ... solemnly swore an oath"

the house of Jacob
The word "house" is a metonym for the family that lives in the house, in this case the descendants of Jacob over many years. Translate "the house of" as in [Ezekiel 3:1]

Ezekiel 20:6

It was flowing with milk and honey
"It was a land where plenty of milk and honey flowed." Yahweh speaks of the land being good for animals and plants as if the milk and honey from those animals and plants were flowing through the land. Alternate translation: "It was land that was excellent for raising livestock and growing crops"

the most beautiful ornament among all the lands
The lands in which people live are spoken of as if they are jewelry or other things that are pleasant to look at. Alternate translation: "the most beautiful of all lands"

Ezekiel 20:7

General Information:
Yahweh continues giving Ezekiel his message to the elders of Israel.

to them
"to the descendants of the house of Jacob"

the detestable things from before his eyes
Yahweh speaks of the people worshiping the detestable things as if they had placed those idols in front of their eyes. Alternate translation: "the detestable things that he worships"

the idols of Egypt
"throw away the idols of Egypt"

Do not make yourselves unclean
A person who is not acceptable for God's purposes is spoken of as if the person were physically unclean.

Ezekiel 20:8

General Information:
Yahweh continues giving Ezekiel his message to the elders of Israel.

they rebelled against me
The word "they" refers to "the descendants of the house of Jacob."

were unwilling to listen to me
"would not obey me"

the detestable things from before his eyes
Yahweh speaks of the people worshiping the detestable things as if they had placed those idols in front of their eyes. Alternate translation: "the detestable things that he worshiped"

to pour out my fury upon them
Yahweh speaks of expressing his fury by punishing them as if his fury were a liquid that he poured out on them. Alternate translation: "to act against them in my fury"

Ezekiel 20:9

for my name's sake
Here the word "name" represents Yahweh's reputation. Alternate translation: "for the sake of my reputation"

so it would not be profaned in the eyes of the nations
This can be stated in active form. Alternate translation: "so that the people would not profane it in the eyes of the nations"

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in the eyes
The eyes represent seeing, and seeing represents thoughts or judgment. Alternate translation: "in the opinion" or "in the judgment"

the nations
The word "nations" is a metonym for the people who live in the nations. Alternate translation: "the people who live in other nations"

they were staying
"they were living"

I made myself known to them, in their eyes
Here the word "them" refers to the nations. The idiom "in their eyes" refers to being in a position where people can see. Alternate translation: "I revealed myself to them, in their presence"

bringing them
"bringing the people of Israel"

Ezekiel 20:10

General Information:
Yahweh continues giving Ezekiel his message to the elders of Israel.

I sent them
The word "them" refers to "the descendants of the house of Jacob."

Ezekiel 20:11

General Information:
This page has intentionally been left blank.

Ezekiel 20:12

know that I am Yahweh
When Yahweh says that people will know that he is Yahweh, he is implying that they will know that he is the one true God who has supreme authority and power. See how you translated this in [Ezekiel 6:7]

Ezekiel 20:13

General Information:
Yahweh continues giving Ezekiel his message to the elders of Israel.

They did not walk in my statutes
Yahweh speaks of obeying his statutes as if the statutes were a path along which a person walks. Alternate translation: "They did not obey my statutes"

I would pour out my fury upon them
Yahweh speaks of expressing his fury by punishing them as if his fury were a liquid that he poured out on them. See how you translated this in Ezekiel 20:8. Alternate translation: "I would act against them in my fury"

in order to end them
The euphemism "to end them" refers to killing them. Alternate translation: "in order to kill them"

Ezekiel 20:14

I acted for my name's sake
Here the word "name" represents Yahweh's reputation. See how you translated this in [Ezekiel 20:9]

so it would not be profaned in the eyes of the nations
This can be stated in active form. See how you translated this in [Ezekiel 20:9]

in the eyes of the nations
Here the "nations" refer to the people who live in those places. The eyes represent seeing, and seeing represents thoughts or judgment. See how you translated this in [Ezekiel 20:9]

in whose sight I had brought them out of Egypt
"in whose presence I brought my people out of Egypt"

Ezekiel 20:15

General Information:
Yahweh continues giving Ezekiel his message to the elders of Israel.

I myself also raised my hand to swear an oath
Here "raised my hand" is a symbolic action that shows he will truly do what he has sworn to do. See how you translated this in [Ezekiel 20:5]

to them
"to the house of Israel"

a land flowing with milk and honey
"a land where plenty of milk and honey flowed." Yahweh speaks of the land being good for animals and plants as if the milk and honey from those animals and plants were flowing through the land. See how you translated this in [Ezekiel 20:6]

the most beautiful ornament among all the lands
The lands in which people live are spoken of as if they are jewelry or other things that are pleasant to look at. See how you translated this in [Ezekiel 20:6]

Ezekiel 20:16

did not walk in my statutes
Yahweh speaks of obeying his statutes as if they were a path along which a person walks. Alternate translation: "did not obey my statutes"

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their hearts walked after their idols
Here the word "heart" represents the person's thoughts and emotions. Yahweh speaks of being dedicated to idols as if a person's heart walked after them. Alternate translation: "they were dedicated to worshiping their idols"

Ezekiel 20:17

my eye spared them
Here the word "eye" represents Yahweh. Alternate translation: "I spared them"

Ezekiel 20:18

General Information:
Yahweh continues giving Ezekiel his message to the elders of Israel.

Do not walk in the statutes of your fathers
Yahweh speaks of a person obeying statutes as if the statutes were paths along with a person walks. Alternate translation: "Do not obey the statutes of your parents"

Ezekiel 20:19

walk in my statutes
Yahweh speaks of a person obeying statutes as if the statutes were paths along with a person walks. Alternate translation: "Do not obey the statutes of your parents ... obey my statutes"

keep my decrees and obey them
To "keep" Yahweh's decrees is the same as to "obey them."

Ezekiel 20:20

General Information:
This page has intentionally been left blank.

Ezekiel 20:21

General Information:
Yahweh continues giving Ezekiel his message to the elders of Israel.

They did not walk in my statutes
Yahweh speaks of a person obeying his statutes as if the statutes were a path along which the person walks. Alternate translation: "They did not obey my statutes"

to pour out my fury upon them
Yahweh speaks of expressing his fury by punishing them as if his fury were a liquid that he poured out on them. See how you translated this in Ezekiel 20:8. Alternate translation: "to act against them in my fury"

Ezekiel 20:22

I turned my hand away
Here the word "hand" represents Yahweh and turning his hand away means that he does not do what he was going to do. Alternate translation: "But I did not do that"

for my name's sake
Here the word "name" represents Yahweh's reputation. Alternate translation: "for the sake of my reputation"

so it would not be profaned in the eyes of the nations
This can be stated in active form. See how you translated this in [Ezekiel 20:9]

in the eyes of the nations
Here the "nations" refer to the people who live in those places. The eyes represent seeing, and seeing represents thoughts or judgment. Alternate translation: "in the thoughts of the people in other nations"

Ezekiel 20:23

General Information:
Yahweh continues giving Ezekiel his message to the elders of Israel.

I myself also lifted up my hand to swear
Here "lifted up my hand" is a symbolic action that shows he will truly do what he has sworn to do. Alternate translation: "I myself also solemnly swore"

scatter them among the nations and disperse them among the lands
These two phrases mean basically the same thing. See how you translated this in [Ezekiel 12:15]

Ezekiel 20:24

Their eyes were longing after their fathers' idols
Here the word "eyes" represents the person who looks to the idols to worship them. Alternate translation: "They were longing after their fathers' idols"

Ezekiel 20:25

General Information:
Yahweh continues giving Ezekiel his message to the elders of Israel.

Then I also gave them statutes that were not good, and decrees by which they could not live
The words statutes in this phrase do not refer to God's law. God permitted them to live by human laws and judgments that were not good.

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gave them
The word "them" refers to the children of those whom Yahweh brought out of Egypt.

Ezekiel 20:26

they made a sacrifice of every firstborn of the womb
The phrase "firstborn of the womb" refers to the firstborn child of a woman. The phrase "made a sacrifice" can be translated with the verb "sacrifice." Alternate translation: "they sacrificed every woman's firstborn child"

Ezekiel 20:27

General Information:
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Ezekiel 20:28

General Information:
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Ezekiel 20:29

What is this high place where you bring offerings there?
Yahweh asks this question in order to rebuke the people. Alternate translation: "This is not a high place where you are to bring offerings!"

the name is called Bamah
The name "Bamah" means "high place," a place for worshiping idols. This can be stated in active form. Alternate translation: "people have called that place Bamah"

Ezekiel 20:30

General Information:
Yahweh continues giving Ezekiel his message to the house of Israel.

Why do you make yourselves unclean with the ways of your fathers?
Yahweh asks this question to rebuke the people. Alternate translation: "You should not make yourselves unclean by doing the things that your fathers did."

Why do you make yourselves unclean
A person who is not acceptable for God's purposes is spoken of as if the person were physically unclean.

So why do you act like prostitutes, searching for disgusting things?
Yahweh asks this question to rebuke the people. Alternate translation: "You should not act like prostitutes, searching for disgusting things."

why do you act like prostitutes
Yahweh speaks of the people being unfaithful to him as if they were acting like women who sleep with men to whom they are not married.

Ezekiel 20:31

So why should I let you seek me, house of Israel?
Yahweh asks this question to rebuke the people. Alternate translation: "I will not let you come close to me, house of Israel."

Ezekiel 20:32

General Information:
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Ezekiel 20:33

General Information:
Yahweh continues giving Ezekiel his message to the house of Israel.

with a mighty hand, a raised arm
The words "hand" and "arm" both represent power. Alternate translation: "with very great power"

fury that will be poured out on you
Yahweh speaks of expressing his fury as if the fury were a liquid that he pours on on the people. This can be stated in active form. Alternate translation: "fury that I will pour out on you" or "I will express my fury towards you"

Ezekiel 20:34

among whom you have been scattered
This can be stated in active form. Alternate translation: "among whom I have scattered you"

Ezekiel 20:35

General Information:
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Ezekiel 20:36

General Information:
Yahweh continues giving Ezekiel his message to the house of Israel.

Ezekiel 20:37

I will cause you to pass under my rod
This refers to the practice of a shepherd counting and inspecting his sheep as the sheep walked under his staff. Possible meanings are 1) Yahweh will count his people whom he gathers from the nations to ensure that they are all present. Alternate translation: "I will count you carefully as a shepherd counts his sheep" or 2) Yahweh will inspect each person as they pass under his staff in

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order to separate the faithful from the unfaithful. Alternate translation: "I will inspect you carefully as a shepherd inspects his sheep"

Ezekiel 20:38

General Information:
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Ezekiel 20:39

General Information:
Yahweh continues giving Ezekiel his message to the house of Israel.

house of Israel
The word "house" is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 3:1]

to listen to me
"to obey me" or "to pay attention to me"

profane my holy name
Here the word "name" represents Yahweh himself. Alternate translation: "dishonor me"

Ezekiel 20:40

General Information:
Yahweh continues giving Ezekiel his message to the house of Israel.

to require your contributions
"to require you to bring your offerings"

the firstfruits of your tribute
Yahweh speaks of the best things among all that they give to him as if they were "firstfruits." Alternate translation: "the best of your contributions"

your holy things
"the offerings that you set aside to give to me"

Ezekiel 20:41

I will accept you like fragrant incense
Yahweh speaks of his people worshiping him as they should as if the people themselves were the incense offering.

bring you out from the peoples and gather you out of the lands
These two phrases mean the same thing and emphasize that Yahweh will bring his people back from all of the nations to which he had scattered them. See how you translated this in [Ezekiel 20:34]

where you have been scattered
This can be stated in active form. Alternate translation: "where I have scattered you"

Ezekiel 20:42

General Information:
Yahweh continues giving Ezekiel his message to the house of Israel.

I have lifted up my hand to swear
Here "lifted up my hand" is a symbolic action that shows he will truly do what he has sworn to do. Alternate translation: "I have solemnly sworn"

Ezekiel 20:43

you will call to mind
This idiom means to remember. Alternate translation: "you will remember"

you defiled yourselves
A person who is not acceptable for God's purposes is spoken of as if the person were defiled.

you will despise yourselves in your own eyes
Here the eyes represent seeing, and seeing represents thoughts or judgment. Alternate translation: "you will hate yourselves"

Ezekiel 20:44

because of my name's sake
Here the word "name" represents Yahweh's reputation. Alternate translation: "because of my reputation"

Ezekiel 20:45

the word of Yahweh came
This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16]

Ezekiel 20:46

set your face toward the southern lands
This is a command to stare at the southern lands as a symbol of punishing the people there. See how you translated a similar phrase in [Ezekiel 4:3]

set your face
Here "face" is a metonym for attention or gaze, and "set your face" represents staring. Alternate translation: "stare"

Ezekiel 20:47

The fiery flame will not be quenched
This can be stated in active form. Alternate translation: "The fiery flame will not go out" or "No one will be able to quench the fiery flame"

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every face from the south to the north will be burned
This can be stated in active form. Alternate translation: "the fire will burn every face from the south to the north"

every face from the south to the north
Here the word "face" represents the person. By mentioning the opposite directions, Yahweh refers to everyone who lives in the north, in the south, and everywhere in between. Alternate translation: "every person who lives in that area"

Ezekiel 20:48

General Information:
Yahweh continues giving Ezekiel his message to the forest of the Negev.

all flesh will see
Here the word "flesh" represents all humans. The idiom to "see" means to understand. Alternate translation: "all people will understand"

it will not be quenched
This can be stated in active form. Alternate translation: "it will not go out" or "no one will quench it"

Ezekiel 20:49

Alas
a word that expresses distress or grief

Is he not a mere teller of parables?
The people use this question to insult Ezekiel and dismiss what he is telling them. Alternate translation: "He is merely telling parables"

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Chapter 21

1 Then the word of Yahweh came to me, saying, **2** "Son of man, set your face toward Jerusalem, and speak against the sanctuaries; prophesy against the land of Israel. **3** Say to the land of Israel, 'Yahweh says this: Behold! I am against you! I will draw my sword from its sheath and cut off both the righteous person and the wicked person from you! **4** In order for me to cut off both the righteous and the wicked from you, my sword will go out from its sheath against all flesh from the south to the north. **5** Then all flesh will know that I, Yahweh, have drawn my sword from its sheath. It will no longer hold back!' **6** As for you, son of man, groan as your loins break! In bitterness groan before their eyes! **7** Then it will happen that they will ask you, 'For what reason are you groaning?' Then you will say, 'Because of the news that is coming, for every heart will melt, and every hand will falter! Every spirit will grow faint, and every knee will flow like water. Behold! It is coming and it will be like this!—this is the Lord Yahweh's declaration.'"

8 Then the word of Yahweh came to me, saying, **9** "Son of man, prophesy and say, 'The Lord says this:

Say: A sword! A sword!
    It will be sharpened and polished!
10 It will be sharpened in order to engage in great slaughter!
    It will be polished in order to be like lightning!
Should we rejoice in my son's scepter?
    The coming sword hates every such rod!
11 So the sword will be given to be polished,
    and then to be grasped by the hand!
The sword is sharpened and it is polished
    and it is to be given into the hand of the one who kills!'"

12 Call for help and wail, son of man!
    For that sword has come against my people!
    It is against all the leaders of Israel.
They are thrown against the sword with my people.
    Therefore, slap your thigh!
13 For there is a trial,
    but what if the scepter that despises does not last?
—this is the Lord Yahweh's declaration.

14 Now you, son of man, prophesy
    and hit your two hands together,
for the sword will attack even a third time!
    A sword for the ones to be slaughtered!
It is a sword for the many to be slaughtered,
    piercing them everywhere!
15 In order to melt their hearts and to multiply their fallen,
    I have set the sword for slaughter at all their gates.
    Ah! It is made like lightning, it is grasped for slaughter.
16 Strike sharply to the righthand side!
    Strike to the lefthand side!
    Go wherever your face is turned.
17 For I will also hit my two hands together,
    and then I will bring my fury to rest!
I, Yahweh, declare it!"

18 The word of Yahweh came to me again, saying, **19** "Now you, son of man, assign two roads for the sword of the king of Babylon to come. The two roads will start in the same land, and a signpost will mark one of them as leading to a city. **20** Mark one road for the sword to come to Rabbah, the city of the Ammonites. Mark the other to lead the army to Judah and the city of Jerusalem, which is fortified. **21** For the king of Babylon will stop at the crossroads, at the junction, in order to practice divination. He will shake some arrows and ask direction from some idols and he will examine a liver. **22** In his right hand will be a divination about Jerusalem, to set battering rams against it, to open his mouth to order the slaughter, to sound a war cry, to set battering rams against the gates, to build a ramp, and to erect siege towers. **23**

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It will seem to be a false divination in their eye, those who had sworn an oath to the Babylonians! But the king will accuse them of iniquity in order to besiege them!

24 Therefore the Lord Yahweh says this: Because you have made your guilt to be remembered, making your transgressions to be revealed, so that in all your actions your sins will be seen—because you have done this you will be taken in hand.

25 As for you, profane and wicked ruler of Israel, whose day of punishment has come, and whose time of committing iniquity has ended, **26** the Lord Yahweh says this to you: Remove the turban and take off the crown! Things will no longer be the same! Exalt the lowly and humble the exalted! **27** A ruin! A ruin! I will make it a ruin! It will not be restored until the one comes who is assigned to execute judgment.

28 So you, son of man, prophesy and say, 'The Lord Yahweh says this to the people of Ammon concerning their coming disgrace: A sword, a sword is drawn! It is sharpened for the slaughter in order to devour, so it will be like lightning! **29** While prophets see empty visions for you, while they practice divination to make up lies for you, this sword will lie on the necks of the wicked who are about to be killed, whose day of punishment has come and whose time of iniquity is about to end.

30 Return the sword to its sheath. In the place of your creation, in the land of your origin, I will judge you! **31** I will pour out my indignation on you! I will fan the fire of my rage against you and put you into the hand of cruel men, craftsmen of destruction! **32** You will become fuel for the fire! Your blood will be in the midst of the land. You will not be remembered, for I, Yahweh have declared this!'"

Ezekiel 21 General Notes

Special concepts in this chapter

Refusing to learn

Judah has refused to learn from their punishment, so God is about to destroy the nation in war.

Ezekiel 21:1

the word of Yahweh came

This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16]

Ezekiel 21:2

Son of man

"Son of a human being" or "Son of humanity or "Mortal person" or "Human." God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. See how you translated this in Ezekiel 2:1.

set your face toward Jerusalem

This is a command to stare at Jerusalem as a symbol of punishing the people there. Alternate translation: "stare at Jerusalem" or "stare at Jerusalem so that the people there will be harmed"

set your face toward Jerusalem

Jerusalem was far away, so Ezekiel could not see it, but staring in that direction would be a symbol of harming it. See how you translated a similar phrase in Ezekiel 6:2 Alternate translation: "Turn toward Jerusalem and stare" or "stare toward Jerusalem so that the people there will be harmed"

Ezekiel 21:3

I will draw my sword from its sheath and cut off both the righteous person and the wicked person from you

This speaks of Yahweh causing these people to die as if he actually killed them with his own sword. Alternate translation: "I am opposed to you, and it will be as though I pull my sword from its sheath to kill both the righteous and the wicked people among you"

the righteous person and the wicked person

"righteous people and wicked people." This refers to multiple people, not just one righteous person and one wicked person.

sheath

something that holds and covers a sword when no one is using it

cut off

This is a euphemism that means to kill. Alternate translation: "kill"

Ezekiel 21:4

General Information:

Yahweh continues giving Ezekiel his message to the land of Israel.

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cut off
This is a euphemism that means to kill. Alternate translation: "kill"

the righteous ... the wicked
This refers to righteous and wicked people. Alternate translation: "those who are righteous ... those who are wicked" or "the righteous people ... the wicked people"

from you
"among you"

my sword will go out from its sheath against
This speaks of Yahweh causing these people to die as if he actually killed them with his own sword. Alternate translation: "it will be as though I pull my sword from its sheath and strike"

all flesh
Here "flesh" is a metonym for "people." Alternate translation: "all people"

from the south to the north
This is a merism that refers to the area to the north, and to the south, and all places in between. Alternate translation: "in every direction" or "everywhere"

Ezekiel 21:5

that I, Yahweh, have drawn my sword from its sheath
This speaks of Yahweh causing people to die as if he actually killed them with his own sword. Alternate translation: "it is as though I, Yahweh, have struck people with my sword"

It will no longer hold back
This speaks of Yahweh not holding back his sword from attacking people as if his sword were a person that was no longer holding itself back from attacking. Alternate translation: "and I will not put it back in its sheath again" or "I will not hold back from attacking people"

Ezekiel 21:6

General Information:
Yahweh is speaking to Ezekiel.

groan as your loins break
Yahweh tells Ezekiel to groan as a sign to accompany his message. He tells him to groan deeply as if his abdomen was in great pain. "groan deeply as if your loins were in great pain" or "groan deeply with great sorrow"

In bitterness groan
"With great grief" or "With great sorrow"

before their eyes
Here the Israelites are referred to by their "eyes" to emphasize what they see. Alternate translation: "before them" or "before the Israelite people"

Ezekiel 21:7

the news that is coming
This speaks of the "news" as if it were a person that was soon coming to them. Alternate translation: "the news that they will soon hear"

for every heart will melt
This speaks of people becoming afraid as if their hearts were melting. Also, this speaks of the people fainting as a result of fear. Alternate translation: "for everyone will become fearful and unable to act"

will falter
"will be weak"

Every spirit will grow faint
This speaks of people becoming fearful in their spirits as if their spirits were about to faint. Alternate translation: "Everyone will be fearful in their inner being"

every knee will flow like water
"every knee will be as weak as water." This is a euphemism for people being so afraid that they lose their bladder control and urinate on themselves. Alternate translation: "every leg will be wet with urine" or "everyone will lose control of their urine"

this is the Lord Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Ezekiel 5:11]

Ezekiel 21:8

the word of Yahweh came
This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16]

Ezekiel 21:9

A sword! A sword! It will be sharpened and polished!
This passage describes the sword of Yahweh which is a metaphor for an enemy army that Yahweh will use to attack Jerusalem. This metaphor begins here and continues through Ezekiel 21:17.

It will be sharpened and polished
This phrase indicates that the sword is ready for someone to use it. This can be stated in active form. Alternate translation: "It is sharp and polished"

polished
Someone made the sword smooth, shiny, and clean by rubbing it with a rough material.

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Ezekiel 21:10

Connecting Statement:
Yahweh continues to describe the sword of Yahweh which is a metaphor for the enemy army that Yahweh will use to attack Jerusalem.

It will be sharpened ... It will be polished in order to
These can be stated in active form. Alternate translation: "I will sharpen it ... I will polish it so that it will"

in order to be like lightning
This means that the sword will be so shiny that light reflects off of it easily and brightly. Alternate translation: "so that it flashes like lightning" or "so that light reflects off of it as brightly as lightning"

Should we rejoice in my son's scepter?
This rhetorical question emphasizes that the people of Israel will not celebrate their king's power, because it cannot resist the "sword." Alternate translation: "The people of Judah will not celebrate about their king's scepter." or "we should not celebrate the power of our king's scepter."

Should we
The word "we" refers to Ezekiel and the people of Israel.

in my son's scepter
Here Yahweh refers to the king of Judah as his son. The king's scepter represents his rule as king. It is important to maintain the image of the king's scepter here, as the words "every such rod" refer to the scepter. Alternate translation: "in the king's scepter" or "in the power that the king's scepter represents"

The coming sword hates every such rod
Here the "sword" is personified as coming to attack the people. This speaks of the king not being able to resist the "sword", as if the "sword" were hating the king's scepter. Alternate translation: "the sword will overpower his scepter like that of any other ruler" or "for the king will not be able to resist when the sword is brought against him"

such rod
This phrase is used to mock the king's scepter by calling it a "rod." Alternate translation: "such scepter"

Ezekiel 21:11

the sword will be given to be polished
This can be stated in active form. Alternate translation: "I will polish the sword"

then to be grasped by the hand
This can be stated in active form. Alternate translation: "then the right person will hold it in his hand"

it is to be given into the hand of the one who kills
This can be stated in active form. Alternate translation: "it is ready for the killer to use"

Ezekiel 21:12

Connecting Statement:
Yahweh continues to describe the sword of Yahweh which is a metaphor for the enemy army that Yahweh will use to attack Jerusalem.

that sword has come against my people! It is against all
This speaks of Yahweh's sword attacking his people as if the sword itself were the attacker. Alternate translation: "I will use my sword to kill my people! I will bring it against all"

They are thrown against the sword with my people
This speaks of the leaders of Israel being killed with a sword as if they are thrown against the sword. Alternate translation: "They are killed with the sword along with my people" or "The sword will kill them along with my people"

slap your thigh
In Ezekiel's culture, slapping one's thigh was a sign of grief. Some other translation use the gesture of beating one's breast which is a sign of grief in many cultures. Alternate translation: "beat your chests"

Ezekiel 21:13

General Information:
The original Hebrew of this verse is unclear, and scholars do not agree on what the writer intended to say.

the scepter
Here the king of Judah is represented by his scepter. Alternate translation: "the king"

does not last
This is an idiom. Alternate translation: "cannot resist" or "is destroyed"

Ezekiel 21:14

Connecting Statement:
Yahweh continues to describe the sword of Yahweh which is a metaphor for the enemy army that Yahweh will use to attack Jerusalem.

hit your two hands together
This means for him to clap his hands as a sign of his grief. Alternate translation: "clap your hands to show that you are very sad"

even a third time
This is an idiom that means multiple times. Alternate translation: "again and again"

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A sword for the ones to be slaughtered
This can be stated in active form. Alternate translation: "It is a sword for slaughtering people"

It is a sword for the many to be slaughtered
This can be stated in active form. Alternate translation: "It is a sword for slaughtering many people"

piercing them everywhere
"attacking them from every side." Some Bibles translate this as "which enters into their rooms." This means no matter where they hide, the sword will kill them.

piercing them
The word "them" refers to the people of Jerusalem and of the land of Israel.

Ezekiel 21:15

Connecting Statement:
Yahweh continues to describe the sword of Yahweh which is a metaphor for the enemy army that Yahweh will use to attack Jerusalem.

to melt their hearts
This speaks of causing the people to be so terrified that it is as if their hearts were melting. Alternate translation: "to fill them with terror" or "to cause them to be terrified"

to multiply their fallen
Here "fallen" refers to the people killed in battle. This means there will be a greater number of people killed. Alternate translation: "to kill many people among them"

set the sword for slaughter
Here the sword of Yahweh represents men with swords that are to attack Jerusalem. Also, the word "slaughter" can be expressed as a verb. Alternate translation: "placed soldiers armed with swords at their gates, ready to slaughter the people"

their gates
The word "their" refers to the people of Jerusalem.

It is made like lightning
This compares how the sword is well polished and how it reflects light to appear like lightning. Alternate translation: "My sword is polished and flashes like lightning" or "It is polished and reflects light as being like lightning"

it is grasped for slaughter
The sword of Yahweh represents the men with swords that are to attack Jerusalem. Alternate translation: "released to slaughter the people"

Ezekiel 21:16

Strike sharply to the righthand side! ... Go wherever your face is turned.
Here Yahweh speaks to those who will attack his people as if they could hear him and as if they were a sword that they would use in the attack. He does this to emphasize that he is in control of what is happening during the attack. The phrase "wherever your face is turned" is an idiom for "wherever you desire to go." Alternate translation: "I tell those attacking with swords, 'Strike to the right! ... Attack in every direction.'"

Ezekiel 21:17

hit my two hands together
"clap my hands." Here clapping hands is a sign of triumph. Alternate translation: "clap my hands in triumph"

Ezekiel 21:18

The word of Yahweh came to me again
The phrase "the word of Yahweh came" is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 18:1]

Ezekiel 21:19

the sword of the king of Babylon
The word "sword" is a metonym for soldiers who kill people using swords. Alternate translation: "the soldiers of the king of Babylon" or "the Babylonian army"

a signpost will mark one of them as leading to a city
This is a sign posted where the road divides into two roads. Alternate translation: "a sign will be posted where the road divides into two roads"

Ezekiel 21:20

the sword
This is a metonym for the Babylonian army. Alternate translation: "the Babylonian army"

Ezekiel 21:21

General Information:
Yahweh continues giving Ezekiel his message.

at the crossroads, at the junction
Both of these phrases refer to the place where the two roads meet. Alternate translation: "at the crossroads"

He will shake some arrows and ask direction from some idols and he will examine a liver
These are divination practices.

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Ezekiel 21:22

In his right hand will be a divination about Jerusalem
This means the he will hold one of the articles of his divination that was read as a divination against Jerusalem in his right hand. Alternate translation: "In his right hand will be an article of divination with an omen against Jerusalem"

battering rams
A battering ram was a cut tree or large log with a sharpened end or an end covered in metal. It was held by several men who would pound the end against a wall.

to build a ramp
These were large dirt ramps that the Babylonian soldiers built so that they could get onto the walls of Jerusalem.

siege towers
These were wooden towers that the Babylonian soldiers built around Jerusalem to enable them to shoot arrows over the walls of Jerusalem.

Ezekiel 21:23

in their eyes
The eyes are a metonym for thoughts or judgment about what the person sees. The word "their" refers to the people in Jerusalem. Alternate translation: "in the thoughts of the people in Jerusalem"

accuse them of iniquity
"accuse them of violating the treaty they made"

Ezekiel 21:24

General Information:
Yahweh continues giving Ezekiel his message to the people of Jerusalem.

Because you have made your guilt to be remembered
"Because you remind me of your iniquity"

you will be taken in hand
This can be stated in active form. The "enemy's hand" represents the enemy's control. Alternate translation: "your enemy will take you in his hand" or "your enemies will capture you and take you into captivity"

Ezekiel 21:25

General Information:
Yahweh gives Ezekiel his message to the ruler of Israel.

whose day of punishment has come
This is an idiom. Alternate translation: "whom Yahweh will now punish"

whose time of committing iniquity has ended
"at the time when Yahweh ends iniquity"

Ezekiel 21:26

the turban
"the king's turban." A turban is a beautiful piece of cloth that kings wore wrapped on their heads as a symbol of their authority.

the lowly ... the exalted
This refers to people with low status and people who are exalted. Alternate translation: "those who are lowly ... those who are exalted" or "those with low status ... those with high status"

Ezekiel 21:27

It will not be restored
Here the crown represents the position of king. The kingship will not be restored until the Messiah comes. Alternate translation: "There will no longer be a king"

the one comes who is assigned
This can be stated in active form. Alternate translation: "the one comes who I assign"

Ezekiel 21:28

concerning their coming disgrace
The word "disgrace" can be expressed as a verb. Alternate translation: "about how he will disgrace them"

A sword, a sword is drawn! It is sharpened for the slaughter
This refers to the sword of Yahweh which is a metaphor for the soldiers that Yahweh uses to kill a large number of people who have been disobedient to him. Alternate translation: "Swords! My soldiers have drawn their swords! They are sharpened for the slaughter"

is drawn
This can be stated in active form. Alternate translation: "is out of its sheath"

It is sharpened for the slaughter in order to devour
This speaks of the soldiers killing people as if they were animals devouring their prey. This can be stated in active form. Alternate translation: "It is sharp in order to slaughter and to kill people"

so it will be like lightning
This means that the sword is so shiny that light reflects off of it easily and brightly. Alternate translation: "and light reflects off of it as brightly as lightning"

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Ezekiel 21:29

empty visions for you ... practice divination to make up lies for you
"empty visions for you Ammonites ... with lies for you Ammonites." The word "you" refers to the people of Ammon. In the original Biblical language, the word "your" is feminine singular and refers to the nation of Ammon. Nations were often thought of as a woman.

empty visions
This speaks of visions being false and meaningless as if they were empty containers. Alternate translation: "visions that are not true" or "false visions"

the wicked
This refers to wicked people. Alternate translation: "those who are wicked"

who are about to be killed
This can be stated in active form. Alternate translation: "who are about to die"

whose day of punishment has come and whose time of iniquity is about to end
The phrases "day of" and "time of" are idioms. Alternate translation: "for the time has come for them to be punished and for their iniquity to end" or "for the time has come for me to punish them and for them to no longer be able to commit wickedness"

Ezekiel 21:30

General Information:
Yahweh continues giving Ezekiel his message to the people of Ammon.

Return the sword to its sheath
"Later the sword will be put back in its sheath." This speaks of the soldiers withdrawing from attacking Jerusalem, by saying that Yahweh's sword is put back in its sheath. Alternate translation: "But later the soldiers will return their swords to their sheaths, for the time of slaughter will be over"

sheath
This is something that holds and covers a sword when no one is using it. See how you translated this in Ezekiel 21:3.

In the place of your creation
The word "creation" may be expressed as a verb. Alternate translation: "In the place that I created you"

Ezekiel 21:31

I will pour out my indignation on you
This speaks of Yahweh punishing the Babylonians because of his indignation against them as if his indignation were a liquid that he poured out of a container upon them. Alternate translation: "I will punish you because of indignation against you" or "Out of my anger I will punish you"

I will fan the fire of my rage against you
This compares Yahweh's rage to a consuming fire. Alternate translation: "I will bring my rage upon you like a blazing fire" or "I will punish you in my fierce anger"

the hand of cruel men
The "hand" of the men refers to their control. Alternate translation: "the control of cruel men"

craftsmen of destruction
"men who cause great destruction"

Ezekiel 21:32

General Information:
Yahweh continues giving Ezekiel his message to the people of Ammon.

You will become fuel for the fire
"The fire will burn up your bodies"

Your blood will be in the midst of the land
"Your blood will soak into the ground of your land"

You will not be remembered
This can be stated in active form. Alternate translation: "No one will remember you"

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Chapter 22

1 Then the word of Yahweh came to me, saying,

2 "Now you, son of man, will you judge? Will you judge the city of blood? Make her know all her abominations. **3** You must say, 'The Lord Yahweh says this: This is a city that pours out blood in her midst so that her time may come; a city that makes idols to make herself unclean. **4** You have become guilty by the blood that you have poured out, and you have become unclean by the idols that you have made. You have drawn your days to a close, and the end of your years has come. Therefore I will make you an object of scorn to the nations and a laughingstock to all the lands. **5** Both those who are near and those who are far away from you will mock you—you unclean city—with the reputation known everywhere as being full of confusion.

6 Behold! The rulers of Israel, each one by his own power, have come to you to pour out blood. **7** They have dishonored fathers and mothers within you, and they have performed oppression on the foreigners in your midst. They have mistreated the orphans and the widows within you. **8** You have despised my holy things and have profaned my Sabbaths. **9** Slanderous men have come within you in order to pour out blood, and they eat on the mountains. They perform wickedness in your midst. **10** Within you men uncover the nakedness of their father. Within you they have violated unclean women during their impurity. **11** Men who commit abominations with their neighbors' wives, and men who make their own daughters-in-law shamefully unclean; men who abuse their own sisters—daughters of their own fathers—all these are done within you. **12** These men take bribes within you in order to pour out blood and you have loaned money for usury and taken interest, and you have treated your neighbors violently for profit by extortion, and you have forgotten me—this is the Lord Yahweh's declaration.

13 See! With my hand I have struck the dishonest gain that you have made, and the bloodshed that is done in the midst of you. **14** Will your heart stand, will your hands be strong on the days when I myself will deal with you? I, Yahweh, am declaring this, and I will do it. **15** So I will scatter you among the nations and disperse you through the lands. In this way, I will purge your uncleanness from you. **16** So you will become unclean in the eyes of the nations. Then you will know that I am Yahweh.'" [1]

17 Next the word of Yahweh came to me, saying, **18** "Son of man, the house of Israel has become dross to me. All of them are the leftovers of bronze and tin, and iron and lead in the midst of you. They will be like the dross of silver in your furnace. **19** Therefore the Lord Yahweh says this, 'Because all of you have become like dross, therefore, behold! I am about to gather you into the midst of Jerusalem. **20** As men gather silver, bronze, iron, lead and tin and put it inside a furnace to melt it, and they blow the fire on it in order to melt it, so I will gather you in my anger and my wrath, and I will put you there and melt you. **21** I will gather you and blow on you the fire of my wrath, and you will be melted in the midst of it. **22** As silver is melted in a furnace, you will be melted in it, and you will know that I, Yahweh, have poured out my wrath on you!'"

23 The word of Yahweh came to me, saying, **24** "Son of man, say to her, 'You are a land that has not been cleansed. There is no rain on the day of wrath! **25** There is a conspiracy of her prophets in her midst, like a roaring lion tearing apart a victim. They consume life and take precious wealth; they make many widows within her! [2]**26** Her priests do violence to my law, and they profane my holy things. They do not distinguish between holy things and profane things, and do not teach the difference between the unclean and the clean. They hide their eyes from my Sabbaths so that I am profaned in their midst. **27** Her princes within her are like wolves tearing apart their victims. They pour out blood and destroy life for unjust gain. **28** Her prophets have painted them over with whitewash—their seers of false visions and diviners of lies. They say "The Lord Yahweh says this" when Yahweh has not spoken. **29** The people of the land have oppressed through extortion and plundered through robbery, and they mistreat the poor and needy, and oppress the foreigner without justice. **30** So I searched for a man from them who would build up a wall and who would stand before me in its breach for the land so I would not destroy it, but I found no one. **31** So I will pour out my indignation upon them. I will finish them with the fire of my indignation and set their way on their own heads—this is the Lord Yahweh's declaration.'"

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Footnotes

22:16 [1]Instead of
22:25 [2]Instead of

Ezekiel 22 General Notes

Special concepts in this chapter

Continuous evil
Murder, idolatry and all sorts of evil have been done in Jerusalem; so God will destroy the city and scatter the people among the nations. (See: evil)

Ezekiel 22:1

the word of Yahweh came
This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16]

Ezekiel 22:2

Now you, son of man, will you judge? Will you judge the city of blood?
This rhetorical question functions as a command. Alternate translation: "Son of man, go and judge. Go and judge the city of blood."

son of man
"son of a human being" or "son of humanity." God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. See how you translated this in Ezekiel 2:1. Alternate translation: "mortal person" or "human"

the city of blood
The word "blood" is a metonym for murder. Alternate translation: "the city where many people murder their neighbors"

her
The word "her" refers to Jerusalem. Cities were often thought of as a woman.

Ezekiel 22:3

her ... herself
The word "her" refers to Jerusalem. Cities were often thought of as a woman. This continues through verse 32.

This is a city that pours ... her midst
Here the "city" represents the people who live there. Alternate translation: "The people who live in this city pour ... its midst"

that pours out blood in her midst
The word "blood" is a metonym for murder. Alternate translation: "where many people murder their neighbors"

so that her time may come
This refers to the time when Yahweh will destroy them. Alternate translation: "so that the time of her destruction may come" or "so that the time may come for her to be destroyed"

unclean
A person who God considers spiritually unacceptable or defiled is spoken of as if the person were physically unclean.

Ezekiel 22:4

General Information:
Yahweh continues to speak through Ezekiel to the people of Jerusalem.

by the blood that you have poured out
This speaks of murdering people as pouring out blood. Alternate translation: "because you murdered innocent people"

unclean
A person whom God considers spiritually unacceptable or defiled is spoken of as if the person were physically unclean.

You have drawn your days to a close, and the end of your years has come
The images of days being brought to a close and years coming to an end are both idioms representing ending by death or by destruction. By saying that Jerusalem has brough her days to a close, Yahweh implies that Jerusalem would soon be destroyed because of the people's sin. Alternate translation: "Because of these things you have done, you are approaching the end of your time" or "You are bringing your existence to an end" (See: and)

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have drawn your days to a close
"have brought your days to an end" or "have ended your life"

I will make you an object of scorn to the nations and a laughingstock to all the lands
This can be reworded so that the nouns "scorn" and "laughingstock" are expressed as verbs. Alternate translation: "I will make the nations scorn you and all the lands ridicule you"

an object of scorn
someone whom people disapprove of or treat with disgust

a laughingstock
a person whom people ridicule or mock

to all the lands
This generalization refers to the places who are familiar with Jerusalem and represents the people who live in these places. Alternate translation: "of the people of every nearby land"

Ezekiel 22:5

General Information:
This page has intentionally been left blank.

Ezekiel 22:6

General Information:
Yahweh speaking about the ruler of Israel in Jerusalem.

Behold
"Look" or "Listen" or "Pay attention to what I am about to tell you"

each one by his own power, have come
"have each used their authority to come to you."

come to you
Yahweh speaks to the city of Jerusalem itself as if it were a woman who could hear him speak. Alternate translation: "come to Jerusalem"

to pour out blood
This speaks of murdering people as pouring out blood. Alternate translation: "to murder people"

Ezekiel 22:7

They have dishonored fathers
"The rules of Israel have dishonored their fathers"

within you ... in your midst ... within you
Yahweh speaks to the city of Jerusalem itself as if it were a woman who could hear him speak. Alternate translation: "within Jerusalem ... in the midst of Jerusalem ... within Jerusalem." The words "you" and "your" refer to Jerusalem.

performed oppression on
"oppressed"

Ezekiel 22:8

General Information:
This page has intentionally been left blank.

Ezekiel 22:9

they eat on the mountains
Here "the mountains" refer to the altars on the mountains that are dedicated to idols. They men eat meat that has been sacrificed to the idols in order to be have the blessing of false gods. Alternate translation: "they eat the meat that has been sacrificed to idols"

perform wickedness in your midst
"do evil things among you"

Ezekiel 22:10

General Information:
God continues to speak through Ezekiel about the terrible things that the people of Jerusalem have done. He speaks to the people of Jerusalem as if they were the city itself, and of the city of Jerusalem as if it were a woman. The word "you" is always feminine singular.

Within you
In all instances of this phrase, the writer refers to the people of Jerusalem as if they were the city itself, and of the city of Jerusalem as if it were a woman. Alternate translation: "within this city" or "among you people of Jerusalem"

men uncover the nakedness of their father
This means that men shame their father by having sexual relations with their father's wife. Alternate translation: "there are men who have sexual relations with their father's wife"

they have violated unclean women during their impurity
These are all ways to express that the men have had slept with women they should not have and how sinful their actions are. Alternate translation: "They have raped unclean women during their impurity"

unclean ... impurity
A person whom God considers spiritually unacceptable or defiled is spoken of as if the person were physically unclean. The word "impurity" is a euphemism for the time of the month when a woman bleeds from her womb. Women were considered to be unclean at this time.

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Ezekiel 22:11

commit abominations with their neighbors' wives ... make their own daughters-in-law shamefully unclean ... abuse their own sisters
These are all ways to express that the men have had slept with women they should not have and how sinful their actions are. Alternate translation: "commit abominations by sleeping with their neighbors' wives... make their own daughters-in-law shamefully unclean by sleeping with them ... rape their own sisters"

Ezekiel 22:12

to pour out blood
This speaks of murdering people as pouring out blood. Alternate translation: "to murder people"

interest
This word refers to the money paid by a person to use borrowed money. However, some modern versions interpret "interest" in this passage as "too much interest." See how you translated this word in Ezekiel 18:8.

you have forgotten me
Refusing to obey Yahweh is like forgetting that he exists.

this is the Lord Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Ezekiel 5:11]

Ezekiel 22:13

General Information:
Yahweh continues to speak to the people of Jerusalem by speaking directly to the city of Jerusalem as if it were a woman.

With my hand I have struck
"I have shaken my fist against" or "I have clapped my hands against." This is a symbolic action that shows anger and disapproval. Alternate translation: "I have shown my anger and disapproval against"

the bloodshed that is done in the midst of you
"the murder that people commit in you"

Ezekiel 22:14

Will your heart stand, will your hands be strong on the days when I myself will deal with you?
Yahweh uses this rhetorical question to emphasize how hurt they will be when he punishes them. This question may be written as a statement. Alternate translation: "Your heart will not stand and your hands will not be strong on the days when I myself will deal with you."

Will your heart stand
Here the whole person is referred to by his "heart" to emphasize his emotions and will. Here the idea of "standing" is an idiom that means to be courageous. Alternate translation: "Will you stand" or "Will you be courageous"

will your hands be strong
Here the whole person is referred to by his "hands." Alternate translation: "will you be strong"

Ezekiel 22:15

So I will scatter you among the nations and disperse you through the lands
These two phrases mean basically the same thing. See how you translated a similar phrase in [Ezekiel 12:15]

purge
remove something unwanted

uncleanness
A person who God considers spiritually unacceptable or defiled is spoken of as if the person were physically unclean.

the nations
Here the "nations" refer to the people who live in those places. Alternate translation: "the people in other nations"

Ezekiel 22:16

So you will become unclean in the eyes of the nations
Here the "nations" refer to the people who live in those places. The "eyes" represent seeing, and seeing represents thoughts or judgment. Alternate translation: "So the nations will consider you unclean"

know that I am Yahweh
When Yahweh says that people will know that he is Yahweh, he is implying that they will know that he is the one true God who has supreme authority and power. See how you translated this in [Ezekiel 6:7]

Ezekiel 22:17

the word of Yahweh came
This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16]

Ezekiel 22:18

the house of Israel has
The word "house" is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 3:1]

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has become dross to me
Dross is the impurities that are left over after silver or gold has been purified in a furnace. Here Yahweh speaks of the people being worthless to him as if they were dross. Alternate translation: "has become as worthless to me as dross"

All of them are the leftovers of bronze and tin ... like the dross of silver in your furnace
Yahweh continues to speaks about how the people have become worthless to him as if they were dross. Alternate translation: "All of them are as worthless as the leftover of bronze and tin, and iron and lead that remain after you melt silver in the furnace"

Ezekiel 22:19

behold
"look" or "listen" or "pay attention to what I am about to tell you"

Ezekiel 22:20

General Information:
God continues to describe his punishment of the people of Israel in Jerusalem as if they were metals that he was melting and purifying in a furnace.

I will gather you in my anger and my wrath
The phrases with "anger" and "wrath" are used together to emphasize that he was extremely angry. Alternate translation: "Because of my great anger and wrath, I will gather you" or "I will be furiously angry with you, and I will gather you"

Ezekiel 22:21

I will gather you and blow on you the fire of my wrath
This is the image of a person gathering the metals in the furnace and blowing the fire to make it hotter. Yahweh speaks of the greatness of his wrath as if it were a fire that he was blowing to make it hotter. Alternate translation: "I will gather you, and my wrath will be like a fire that I will blow on you"

Ezekiel 22:22

you will be melted in it
The word "it" refers to Jerusalem.

have poured out my wrath on you
God speaks of punishing the people as if his wrath were a liquid that he would pour on them. Alternate translation: "have punished you in my anger"

Ezekiel 22:23

General Information:
Yahweh tells Ezekiel to speak to Jerusalem.

The word of Yahweh came
This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16]

Ezekiel 22:24

You are a land that has not been cleansed
This can be stated in active form. The word "land" here refers to Israel and to the people who live there. Alternate translation: "You are a land and a people that is unclean"

not been cleansed
A person who God considers spiritually unacceptable or defiled is spoken of as if the person were physically unclean.

There is no rain on the day of wrath
Rain is used as an example of God's blessing. Alternate translation: "There is no blessing on the day of wrath"

Ezekiel 22:25

There is a conspiracy of her prophets in her midst
The word "her" refers to Israel. Alternate translation: "The prophets within Israel plot conspiracies"

conspiracy
a secret plan made by two or more people to do something harmful or illegal

like a roaring lion tearing apart a victim. They consume life and take precious wealth
This compares the prophets of Israel to lions who attack and kill their victims. Alternate translation: "They kill people for they are like roaring lions who attack and kill their prey. They take peoples' precious wealth"

they make many widows within her
The word "her" refers to Israel. They "make many widows" by killing married men. Alternate translation: "they make many women into widows by killing their husbands"

Ezekiel 22:26

do violence to my law
"disobey my laws"

the unclean and the clean
This refers to unclean and clean things. Something that God considers spiritually unacceptable or defiled is spoken of as if it were physically unclean. Alternate translation: "things that are unclean and things that are clean"

They hide their eyes from my Sabbaths
This speaks of the people ignoring and not observing the Sabbath and if they were hiding their

eyes from the Sabbath" Alternate translation: "They ignore my Sabbaths"

so that I am profaned in their midst
This can be stated in active form. Alternate translation: "and profane me among themselves"

Ezekiel 22:27

her
This pronoun refers to Jerusalem.

Her princes within her are like wolves tearing apart their victims
This compares Israel's princes to wolves who attack and kill their victims.

They pour out blood and destroy life
These two phrases mean basically the same thing and emphasize the violence that the princes practice. Alternate translation: "They murder people"

for unjust gain
"so that they can make a profit through dishonest actions"

Ezekiel 22:28

Her prophets have painted them over with whitewash
This speaks of the prophets trying to hide these sins as if they were something that they could paint over with whitewash. Alternate translation: "It is like her prophets have painted over their sins with whitewash" or "Their prophets try to hide these evil things"

whitewash
This is a solution that is painted on things to make them white that is similar to white paint.

their seers
The word "their" refers to the priests (Ezekiel 22:26) and princes (Ezekiel 22:27) .

Ezekiel 22:29

have oppressed ... and plundered
The understood words may be supplied. Alternate translation: "have oppressed people ... and plundered others"

extortion
This refers to when someone threatens or hurts another person in order to make them give him money.

the poor and needy
This refers to poor and needy people. Alternate translation: "those who are poor and needy"

Ezekiel 22:30

General Information:
Yahweh compares the leaders of Jerusalem to a wall and himself to an invading army.

a man from them who would build up a wall
This speaks of a man who would take responsibility to pray for the people and to lead them to repentance as if that man were to build a wall to protect the people from Yahweh. Alternate translation: "a man from among them who would act like he built a wall"

stand before me in its breach
Its "breach" refers to a gap in the wall. This speaks of the man defending the people before Yahweh as if he were a warrior standing in the breach to defend the city.

for the land so I would not destroy it
Here the "land" represents the people who live there. Alternate translation: "for the people so that I would not destroy them"

Ezekiel 22:31

pour out my indignation upon them
This speaks of Yahweh punishing the people as if his indignation were a liquid that he poured out on them. Alternate translation: "I will punish the people because of my indignation for them" or "I will punish the people because of my anger against them"

indignation
anger of a person who has suffered injustice

I will finish them with the fire of my indignation
This speaks of how harsh Yahweh's judgement is by comparing it to a fire. Here destroying the people is referred to as "finishing" them. Alternate translation: "I will destroy them with my wrath which is as intense as a blazing fire" or "I will destroy them with my wrath"

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Chapter 23

1 The word of Yahweh came to me, saying, **2** "Son of man, there were two women, daughters of the same mother. **3** They acted as prostitutes in Egypt in the time of their youth. They acted as prostitutes there. Their breasts were squeezed and their virgin nipples were fondled there. **4** Their names were Oholah—the older sister—and Oholibah—her younger sister. Then they became mine and bore sons and daughters. Their names mean this: Oholah means Samaria, and Oholibah means Jerusalem.

5 But Oholah acted as a prostitute even when she was mine; she lusted for her lovers, for the Assyrians who were dominant, **6** for the governor clothed in purple, and for his officials, who were strong and handsome, all of them men riding on horses. **7** So she gave herself as a prostitute to them, to all the best of Assyria's men, and she made herself unclean with everyone she lusted for—and with all their idols. **8** For she had not left her prostitute behavior behind in Egypt, when they had lain with her when she had been a young girl, when they caressed her virgin bosom and poured out their lust upon her. **9** Therefore I gave her into the hand of her lovers, into the hand of the Assyrians for whom she lusted. **10** They uncovered her nakedness, took her sons and daughters, killed her with the sword, and she became notorious among other women, so they executed judgment on her.

11 Her sister Oholibah saw this, but her lust was more passionate than her sister's, and her prostitution was worse. **12** She lusted for the Assyrians, the governors and the dominating officials who dressed impressively, who were men riding horses. All of them were strong, handsome men. **13** I saw that she had made herself unclean. It was the same for both sisters. **14** Then she increased her prostitution even more. She saw men carved on walls, figures of Chaldeans painted in red, **15** wearing belts around their waists, with flowing turbans on their heads. All of them had the appearance of officers of chariot troops, the likeness of sons of Babylonia, whose native land is Chaldea. **16** As soon as her eyes saw them, she lusted for them, so she sent out messengers to them in Chaldea. **17** Then the Babylonians came to her and to her bed of lust, and they made her unclean with their fornication. By what she had done she was made unclean, so she turned herself away from them in disgust. **18** When she displayed her acts of prostitution and uncovered her nakedness, I turned away from her, just as I had turned away in disgust from her sister. **19** Then she increased her prostitution as she remembered the days of her youth, when she was a prostitute in the land of Egypt. **20** So she lusted for her lovers, whose private parts were like those of donkeys and whose reproductive emissions were like those of horses. **21** This is how you committed shameful acts of your youth, when the Egyptians fondled your nipples and squeezed your young breasts.

22 Therefore, Oholibah, the Lord Yahweh says this, 'Behold! I will turn your lovers against you. Those from whom you turned away, I will bring them against you from every side: **23** the Babylonians and all the Chaldeans, Pekod, Shoa, and Koa, and all the Assyrians with them, strong, handsome men, governors and officials, all of them are officers and men of reputation, all of them riding on horses. **24** They will come against you with weapons, and with chariots and wagons, and with a great crowd of people. They will set large shields, small shields, and helmets against you all around. I will give them the opportunity to punish you, and they will judge you according to their judgments. **25** For I will set my jealous anger on you, and they will deal with you in fury. They will cut off your noses and your ears, and your survivors will fall by the sword. They will take away your sons and your daughters, and your survivors will be devoured by fire. **26** They will strip you of your clothes and take away all of your beautiful jewelry. **27** So I will remove your shameful behavior from you and your acts of prostitution from the land of Egypt. You will not lift up your eyes toward them with longing, and you will think of Egypt no longer.'

28 For the Lord Yahweh says this, 'Behold! I will give you into the hand of the ones you hate, back into the hand of the ones from whom you had turned away. **29** They will deal with you hatefully; they will take all the products of your labor and abandon you naked and bare. The nakedness of your fornication will be uncovered—and your wicked deeds and your fornications. **30** These things will be done to you in your acting like a prostitute, lusting after nations by which you became unclean with their idols. **31** You have walked in the way of your sister, so I will put her cup of punishment into your hand.'

32 The Lord Yahweh says this,

'You will drink your sister's cup that is deep and large.
You will become a laughingstock and a subject for derision—

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this cup contains a great amount.
33 You will be filled with drunkenness and sorrow,
the cup of horror and devastation;
the cup of your sister Samaria.
34 You will drink it and drain it empty;
then you will shatter it
and tear your breasts with the pieces.
For I have declared it—
this is the Lord Yahweh's declaration.'

35 Therefore, the Lord Yahweh says this, 'Because you have forgotten me and thrown me away behind your back, so also you will bear the consequences of your shameful behavior and acts of sexual immorality.'"

36 Yahweh said to me, "Son of man, will you judge Oholah and Oholibah? So present to them their disgusting practices, **37** since they have committed adultery, and since there is blood on their hands. They have committed adultery with their idols, and they have even caused their sons to pass through the fire, as food for their idols. **38** Then they continue to do this to me: They make my sanctuary unclean, and on the same day they defile my Sabbaths. **39** For when they had slaughtered their children for their idols, then they came to my sanctuary on the same day to defile it! So behold! This is what they have done in the middle of my house. **40** You sent out for men who came from far away, to whom messengers had been sent—now behold. They indeed came, those for whom you bathed, painted your eyes, and adorned yourself with jewelry. **41** There you sat on a beautiful bed and at a table arranged before it where you placed my incense and my oil. **42** So the sound of a carefree crowd was around her, including all kinds of men, even Sabeans were brought in from the wilderness, and they put bracelets on their hands and beautiful crowns on their heads.

43 Then I said of her who was worn out by adulteries, 'Now they will fornicate with her, and she with them.' **44** They went to her as men go to a prostitute. In this way they went to Oholah and Oholibah, immoral women. **45** But righteous men will pass judgment and punish them as adulteresses, and they will punish them with the sentence for those who shed blood, because they are adulteresses and blood is on their hands. **46** So the Lord Yahweh says this: I will raise up a company against them and give them up to be terrorized and plundered. **47** Then that company will stone them with stones and cut them down with their swords. They will kill their sons and daughters and burn down their houses. **48** For I will remove shameful behavior from the land and discipline all the women so they will no longer act like prostitutes. **49** So they will set your shameful behavior against you. You will bear the guilt of your sins with your idols, and in this way you will know that I am the Lord Yahweh."

Ezekiel 23 General Notes

Important figures of speech in this chapter

Metaphor
Israel and Judah have been unfaithful to God by worshiping idols. They are compared to two unfaithful wives who have repeatedly committed adultery.

Ezekiel 23:1

General Information:
Yahweh speaks of how the cities of Jerusalem and Samaria have been unfaithful to him in a metaphor in which he refers to them as two sexually immoral women. This metaphor continues through Ezekiel 23:34.

The word of Yahweh came
This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16]

Ezekiel 23:2

Son of man
"Son of a human being" or "Son of humanity." God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. See how you translated this in

Ezekiel 2:1. Alternate translation: "Mortal person" or "Human"

Ezekiel 23:3

Their breasts were squeezed
This can be stated in active form. Alternate translation: "Men squeezed their breasts"

their virgin nipples were fondled there
This phrase means basically the same thing as the previous phrase and emphasizes the immoral behavior of the two young women. This can be stated in active form. Alternate translation: "there men fondled their virgin nipples"

fondled
to be touched lovingly or softly

Ezekiel 23:4

they became mine
This means that he married them and they became his wives. Alternate translation: "they became my wives"

Their names mean this: Oholah means Samaria, and Oholibah means Jerusalem
"Oholah represents Samaria, and Oholibah represents Jerusalem." In this metaphor Samaria is spoken of as if it were Oholah and Jerusalem is spoken of as if it were Oholibah. This speaks of how these cities were unfaithful to Yahweh as if they were unfaithful wives.

Oholah
This is the name of a woman that means "her tent."

Oholibah
This is the name of a woman that means "my tent is in her."

Ezekiel 23:5

General Information:
Yahweh continues his metaphor in which he speaks of the cities of Jerusalem and Samaria as if they were two sexually immoral women. This metaphor continues through Ezekiel 23:34.

when she was mine
This refers to when she was his wife. Alternate translation: "while she was still my wife"

who were dominant
"who ruled over her"

Ezekiel 23:6

General Information:
This page has intentionally been left blank.

Ezekiel 23:7

all the best of Assyria's men
This identifies who the word "them" refers to.

she made herself unclean with everyone she lusted for—and with all their idols
This implies that she slept with all of these men and worshiped the idols they worshiped. Alternate translation: "she made herself unclean by sleeping with everyone she lusted for and by worshiping all their idols"

unclean
A person who God considers spiritually unacceptable or defiled is spoken of as if the person were physically unclean.

Ezekiel 23:8

General Information:
Yahweh continues his metaphor in which he speaks of the cities of Jerusalem and Samaria as if they were two sexually immoral women. This metaphor continues through Ezekiel 23:34.

when they had lain with her
The phrase "had lain with her" is a polite way of speaking about having sexual relations. Alternate translation: "when they had sexual relations with her"

poured out their lust upon her
This speaks of lust as if it were a large amount of water that they were pouring out on her. Alternate translation: "to act lustfully toward her"

bosom
Here this word, which refers to the chest, shoulders, and arms is probably a euphemism for the breasts. Alternate translation: "breasts"

Ezekiel 23:9

I gave her into the hand of her lovers, into the hand of the Assyrians
The word "hand" refers to power or control. The two phrases have the same meaning and the second phrase explains that "her lovers" were "the Assyrians." Alternate translation: "I gave her over to her lovers, the Assyrians"

Ezekiel 23:10

they executed judgment on her
This is an idiom. Alternate translation: "they talked about her disgrace" or "she had a bad reputation among them"

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Ezekiel 23:11

General Information:
Yahweh continues his metaphor in which he speaks of the cities of Jerusalem and Samaria as if they were two sexually immoral women. This metaphor continues through Ezekiel 23:34.

Oholibah
This is the name of a woman that means "my tent is in her." See how you translated this name in [Ezekiel 23:4]

Ezekiel 23:12

General Information:
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Ezekiel 23:13

unclean
A person who God considers spiritually unacceptable or defiled is spoken of as if the person were physically unclean. See how you translated this in [Ezekiel 23:7]

It was the same for both sisters
This refers to how they had both made themselves unclean. Alternate translation: "Both sisters became unclean through their acts of prostitution"

Ezekiel 23:14

General Information:
Yahweh continues his metaphor in which he speaks of the cities of Jerusalem and Samaria as if they were two sexually immoral women. This metaphor continues through Ezekiel 23:34.

Ezekiel 23:15

turbans
hats made out of long cloth and wrapped around the top of a man's head

had the appearance of officers of chariot troops, the likeness of sons
The abstract nouns "likeness" and "appearance" can be translated with verbal phrases. Alternate translation: "appeared the way officers of chariot troops do, and they looked like sons"

chariot troops
soldiers who drive chariots and who run ahead of and beside them

sons of Babylonia
"Babylonians"

Ezekiel 23:16

General Information:
Yahweh continues his metaphor in which he speaks of the cities of Jerusalem and Samaria as if they were two sexually immoral women. This metaphor continues through Ezekiel 23:34.

Ezekiel 23:17

her bed of lust
This refers to her bed where she slept with men and acted lustfully. Alternate translation: "her bed where she acted lustfully"

they made her unclean with their fornication
This means that they slept with the woman. Alternate translation: "they slept with her and made her unclean"

unclean
A person who God considers spiritually unacceptable or defiled is spoken of as if the person were physically unclean. See how you translated this in [Ezekiel 23:7]

so she turned herself away from them
This is an idiom. Alternate translation: "so she rejected them"

Ezekiel 23:18

General Information:
Yahweh continues his metaphor in which he speaks of the cities of Jerusalem and Samaria as if they were two sexually immoral women. This metaphor continues through Ezekiel 23:34.

Ezekiel 23:19

General Information:
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Ezekiel 23:20

General Information:
Yahweh continues his metaphor in which he speaks of the cities of Jerusalem and Samaria as if they were two sexually immoral women. This metaphor continues through Ezekiel 23:34.

whose private parts were like those of donkeys
This compares the size of the mens' private parts to those of a donkey to show how wicked Oholibah's desires were. This is an exaggeration as they could not be as large as those of a donkey. Alternate translation: "whose private parts were very long, like those of a donkey"

whose reproductive emissions were like those of horses
This compares the volume of the mens' emissions to those of a horse to show how wicked Oholibah's

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desires were. This is an exaggeration as they could not be like those of a horse. Alternate translation: "whose reproductive emissions were huge, like those of a horse"

Ezekiel 23:21

General Information:
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Ezekiel 23:22

General Information:
Yahweh continues his metaphor in which he speaks of the cities of Jerusalem and Samaria as if they were two sexually immoral women. This metaphor continues through Ezekiel 23:34.

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

I will bring them against you from every side
"I will cause them to attack you from all directions"

Ezekiel 23:23

the Babylonians and all the Chaldeans, Pekod, Shoa, and Koa, and all the Assyrians with them
This does not refer to all of the people who live in these places, but rather to soldiers from there. Alternate translation: "soldiers from Babylon and all of Chaldea, Pekod, Shoa, and Koa, and all the soldiers of Assyria with them"

Pekod, Shoa, and Koa
These are the names places in Babylonia. These places represent the soldiers from these places. Alternate translation: "those from Pekod, Shoa, and Koa"

strong, handsome men, governors and officials ... all of them riding on horses
This is the description of the men of Assyria that Oholah had slept with who are now turning against her. This is similar to the description given in Ezekiel 23:6.

Ezekiel 23:24

General Information:
Yahweh continues his metaphor in which he speaks of the cities of Jerusalem and Samaria as if they were two sexually immoral women. This metaphor continues through Ezekiel 23:34.

will come against you
This is an idiom. Alternate translation: "will attack you"

with weapons
The Hebrew word translated here as "weapons" is rare. Many modern versions translate it in this way, but some versions leave this phrase out.

They will set large shields, small shields, and helmets against you all around
These defensive items are used to refer to various types of soldiers. Alternate translation: "Soldiers will attack you on all sides carrying large shields, small shields, and wearing helmets"

they will judge you
The word "judge" is a metonym for the punishment that follows the judgment. Alternate translation: "they will punish you"

according to their judgments
"according to their customs" or "according to the way they punish people" or "as they think best"

Ezekiel 23:25

For I will set my jealous anger on you, and they will deal with you in fury
Here Yahweh speaks of causing the armies to attack them because he is angry with them as if his anger where something that he was placing upon them. Alternate translation: Because I am very jealous for you, I will cause them to act furiously towards you"

They will cut off your noses and your ears
This describes the punishment in Babylon for married women who slept with men that are not their husbands. Alternate translation: "They will punish you as an adulteress, by cutting of your noses and your ears"

your survivors will fall by the sword
The word "fall" is a euphemism for "die." The word "sword" is a metonym for soldiers who kill with swords. Alternate translation: "men will kill your survivors with their swords"

your survivors will be devoured by fire
This speaks of the survivors being burned by fire as if the fire were an animal attacking and eating them. This can be stated in active form. Alternate translation: "your survivors will be burned by fire" or "fire will burn your survivors"

Ezekiel 23:26

General Information:
Yahweh continues his metaphor in which he speaks of the cities of Jerusalem and Samaria as if they were two sexually immoral women. This metaphor continues through Ezekiel 23:34.

Ezekiel 23:27

from the land of Egypt
This refers to her prostitution as beginning in Egypt. Alternate translation: "which you began in the land of Egypt"

You will not lift up your eyes toward them with longing
This is a way to refer to a person turning their head to look at something. Here looking represents desire. Alternate translation: "You will not look toward them with longing" or "You will not desire these things"

you will think of Egypt no longer
Here "Egypt" represents the shameful things that she did in Egypt. Alternate translation: "you will think about the things you did in Egypt no longer" or "you will not think about what you did in Egypt any more"

Ezekiel 23:28

General Information:
Yahweh continues his metaphor in which he speaks of the cities of Jerusalem and Samaria as if they were two sexually immoral women. This metaphor continues through Ezekiel 23:34.

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

give you into the hand of the ones you hate ... into the hand of the ones from whom you had turned away
These two phrases have the same meaning. It means that they will be captured by the men they used to prostitute themselves to. Alternate translation: "allow you to be captured by those you hate and had turned away from"

into the hand
Here the word "hand" refers to control. Alternate translation: "into the control"

Ezekiel 23:29

naked and bare
These two words mean the same thing and emphasize that she will be completely uncovered.

The nakedness of your fornication will be uncovered
The words "nakedness" and "fornication" here are euphemistic metonyms for the body parts that a person uses for fornication. This can be stated in active form. Alternate translation: "They will reveal the nakedness of your fornication" or "Your private parts will be uncovered and everyone will be able to see that you have been fornicating"

fornication ... fornications
These instances of the same English word translate two different Hebrew words that have the same meaning. Some modern translations use the idea of prostitution in one or both instances since the Bible presents both acts as the same kind of sexual immorality.

your wicked deeds
Or "your wicked plans." The word "wickedness" here is probably specifically sexual immorality.

Ezekiel 23:30

General Information:
Yahweh continues his metaphor in which he speaks of the cities of Jerusalem and Samaria as if they were two sexually immoral women. This metaphor continues through Ezekiel 23:34.

These things will be done to you in your acting
"These things will be done to you because you have acted." This can be stated in active form. Alternate translation: "These things will happen to you because you have acted"

acting like a prostitute, lusting after nations
Ezekiel speaks of Oholibah, who represents Judah

became unclean with their idols
She became unclean by worshiping the idols. Alternate translation: "became unclean by worshiping their idols"

unclean
A person who God considers spiritually unacceptable or defiled is spoken of as if the person were physically unclean. See how you translated this in Ezekiel 23:7.

Ezekiel 23:31

so I will put her cup of punishment into your hand
This refers to Oholibah's punishment that she will receive as if it were a cup of wine. Alternate translation: "so I will cause you to be punished in the same way as your sister"

Ezekiel 23:32

General Information:
Yahweh continues his metaphor in which he speaks of the cities of Jerusalem and Samaria as if they were two sexually immoral women. This metaphor continues through Ezekiel 23:34.

You will drink your sister's cup
Here Yahweh speaks of punishment as if it were a cup of wine the woman drank. Alternate translation: "You will drink the same cup of punishment as your sister"

your sister's cup that is
Here the "cup" represents what is in the cup. Alternate translation: "from your sister's cup that is" or "all that is in your sister's cup, and her cup is"

a laughingstock ... a subject for derision
Both of these phrases refer to a person who is laughed at and criticized because of their foolish

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behavior. Derision is mocking or ridiculing something or someone.

this cup contains a great amount
This sentence does not say what is in the cup because it is understood by reading [Ezekiel 23:31]

Ezekiel 23:33

General Information:
Yahweh continues his metaphor in which he speaks of the cities of Jerusalem and Samaria as if they were two sexually immoral women.

You will be filled with drunkenness and sorrow
This speaks of being very drunk and full of sorrow as if drunkenness and sorrow were things that filled her body. Alternate translation: "You will become very drunk and very sad"

the cup of horror and devastation
"the cup that causes horror and devastation." The words "horror" and "devastation" share similar meanings here and emphasize how terrible her punishment will be. Alternate translation: "for what is in that cup causes horror and devastation"

the cup of your sister Samaria
Oholibah's sister Oholah represents Samaria. Samaria is called by it's name but still referred to as a sister. The cup is a symbol for the punishment that she received. Alternate translation: "for this is the same cup of punishment that your sister, who represents Samaria, drank"

Ezekiel 23:34

tear your breasts
"cut your beasts"

this is the Lord Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Ezekiel 5:11]

Ezekiel 23:35

thrown me away behind your back
Yahweh speaks of Oholibah rejecting him as if he were an object that she had thrown behind her back and forgotten. Alternate translation: "rejected me"

Ezekiel 23:36

Son of man, will you judge Oholah and Oholibah?
Yahweh uses this rhetorical question as a command for Ezekiel. This question can be written as a statement. The cities of Jerusalem and Samaria are represented by Oholah and Oholibah. Alternate translation: "Son of man, you will judge Oholah and Oholibah!" or "Son of man, judge the people of those two cities represented by Oholah and Oholibah."

Son of man
"Son of a human being" or "Son of humanity." God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. See how you translated this in Ezekiel 2:1.

Ezekiel 23:37

there is blood on their hands
This is an idiom. Alternate translation: "they have murdered people"

Ezekiel 23:38

General Information:
Yahweh speaks about how the people of Jerusalem and Samaria have been unfaithful to him.

unclean
A person or thing God considers spiritually unacceptable or defiled is spoken of as if it were physically unclean. See how you translated this in [Ezekiel 23:7]

on the same day they defile my Sabbaths
The phrase "same day" refers to the previous phrase "make my sanctuary unclean." Alternate translation: "on the same day on which they make my sanctuary unclean, they defile my Sabbaths"

Ezekiel 23:39

behold!
"pay attention, because what I am about to say is both true and important"

in the middle of my house
This refers to the house in general. The reference to the "middle" emphasizes that what was done happened openly in the temple and defiled the whole place. Alternate translation: "in my own house"

Ezekiel 23:40

General Information:
Yahweh again refers to the cities of Jerusalem and Samaria as if they were two sexually immoral women.

behold
"look" or "listen" or "pay attention to what I am about to tell you"

you bathed, painted your eyes, and adorned yourself with jewelry
These are things done by a woman to make her appear more beautiful to a man.

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you bathed
Here the word "you" switches to singular and refers to only one sister, but the situation is probably the same for both sisters. If one sister must be specified in your language, refer to Oholibah here.

Ezekiel 23:41

you sat
Here the word "you" switches to singular and refers to only one sister, but the situation is probably the same for both sisters. If one sister must be specified in your language, refer to Oholibah here.

my incense and my oil
These are items used in worship to Yahweh.

Ezekiel 23:42

General Information:
Yahweh continues to refer to the cities of Jerusalem and Samaria as if they were two sexually immoral women.

So the sound of a carefree crowd was around her
The sound of the crowd is used to refer to the crowd of people. Alternate translation: "So there was a carefree crowd around her"

carefree crowd
Many modern translations read "noisy crowd" because happy, carefree crowds are noisy.

was around her ... on their hands
"was around her ... on her and her sister's hands." This verse begins by referring to one of the sisters but the situation is probably the same for both sisters. If one sister must be specified in your language, refer to Oholibah here. In the second part of the verse it switches back to referring to both sisters with the word "their."

Sabeans were brought
This can be stated in active form. The word "Sabeans" refers to people from Sheba. Alternate translation: "Sabeans had come"

they put bracelets
The word "they" refers to the men.

Ezekiel 23:43

General Information:
Yahweh continues to refer to the cities of Jerusalem and Samaria as if they were two sexually immoral women.

her who was worn out ... with her, and she with them
This refers to one of the sisters but the situation is probably the same for both sisters. If one sister must be specified in your language, refer to Oholibah here.

by adulteries
"by committing adultery so many times"

Ezekiel 23:44

They went to her
This is a polite way of saying that they had sexual relations with her.

In this way they went to Oholah and Oholibah
"This is how they had sexual relations with Oholah and Oholibah"

Ezekiel 23:45

pass judgment
This is an idiom. Alternate translation: "condemn"

who shed blood ... blood is on their hands
This is an idiom. Alternate translation: "who murder people ... murderers"

Ezekiel 23:46

raise up a company
The phrase "raise up" is an idiom. Alternate translation: "gather a large group of people"

against them and give them
"against Jerusalem and Samaria and give them"

give them up
Yahweh gives up the responsibility to take care of them and allows them to suffer.

to be terrorized and plundered
This can be stated in active form. Alternate translation: "for the company to terrorize and plunder them"

Ezekiel 23:47

cut them down
This is an idiom. Alternate translation: "kill them"

Ezekiel 23:48

General Information:
This page has intentionally been left blank.

Ezekiel 23:49

So they will set your
"So the company will set your." The word "they" refers to the "company" of people from Ezekiel 23:47.

set your shameful behavior against you
This is an idiom. Alternate translation: "cause you to accept responsibility for your shameful behavior" or "punish you for your shameful behavior"

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bear the guilt of your sins with your idols
"accept responsibility for the guilt of your sins with your idols." This implies that they will be punished for their sins. Alternate translation: "receive the punishment for sinning by worshiping your idols"

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Chapter 24

1 The word of Yahweh came to me in the ninth year, in the tenth month, and on the tenth day of the
month, saying, **2** "Son of man, write for yourself the name of this day, this exact day, for this exact day the
king of Babylon has besieged Jerusalem. **3** So speak a proverb against this rebellious house, a parable.
Say to them, 'The Lord Yahweh says this:

Place the cooking pot.
Place it and pour water into it.
4 Gather pieces of food within it,
every good piece—the thigh and shoulder—
and fill it with the best bones.
5 Take the best of the flock,
and pile up the bones under it.
Bring it to a boil
and cook the bones in it.

6 Therefore the Lord Yahweh says this: Woe to the city of blood, a cooking pot that has rust in it and that
rust will not come out of it. Take piece after piece from it, but do not cast lots for it.

7 For her blood is in the midst of her. She has set it on the smooth rock; she has not poured it out on the
ground to cover it with dust, **8** so it brings fury up to exact vengeance. I placed her blood on the smooth
rock so it could not be covered.

9 Therefore, the Lord Yahweh says this: Woe to the city of blood. I will also enlarge the pile of wood. **10**
Stack up the wood and kindle the fire. Cook the meat well and mix in the spices and let the bones be
charred. **11** Then set the pot on its coals empty, in order to heat and scorch its bronze, so its uncleanness
within it will be melted, its corrosion consumed.' **12** She has become weary because of toil, but her
corrosion has not gone out of her by the fire.

13 Your shameful behavior is in your uncleanness. Because I tried to cleanse you but still you would not
be cleansed from your uncleanness, you will not be cleansed anymore until I have satisfied my fury upon
you.

14 I, Yahweh, have declared it, and I will do it. I will not relent nor will I rest from it. As your ways were,
and as your activities, they will judge you!—this is the Lord Yahweh's declaration."

15 Then the word of Yahweh came to me, saying, **16** "Son of man! Behold, I am taking the delight of your
eyes from you with a plague, but you must not mourn nor weep, and your tears must not flow. **17** You must
groan silently. Do not conduct a funeral for the dead. Tie your turban on you and place your sandals on
your feet, but do not cover your facial hair or eat the bread of men who mourn for having lost their
wives." **18** So I spoke to the people in the morning, and my wife died in the evening. In the morning I did
what I had been commanded to do.

19 The people asked me, "Will you not tell us what these things mean, the things that you are doing?" **20**
So I said to them, "The word of Yahweh came to me, saying, **21** 'Say to the house of Israel, the Lord
Yahweh says this: Behold! I will desecrate my sanctuary—the pride of your power, the delight of your
eyes, and the yearning of your soul, and your sons and your daughters whom you left behind will fall by
the sword. **22** Then you will do exactly as I have done: you will not veil your facial hair, nor eat the bread
of mourning men! **23** Instead, your turbans will be on your heads, and your sandals on your feet; you will
not mourn nor weep, for you will rot away in your iniquities, and each man will groan for his brother. **24**
So Ezekiel will be a sign for you, as everything that he has done you will do when this comes. Then you
will know that I am the Lord Yahweh!'

25 "But you, son of man, on the day that I capture their stronghold, the joy of their splendor, and the
delight of their eyes and the burden of their soul, their sons and daughters, **26** on that day, a refugee will
come to you to give you the news! **27** On that day your mouth will be opened up to that refugee and you
will speak—you will no longer be silent. You will be a sign for them so that they will know that I am
Yahweh."

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Ezekiel 24 General Notes

Special concepts in this chapter

Too many sins to be forgiven

The people of Jerusalem cannot be cleaned from their sin. (See: clean and sin)

Important figures of speech in this chapter

Metaphor

Jerusalem is compared to a pot, so rusted that it cannot be cleaned from its rust. They have been completely rotted by their sin.

Ezekiel 24:1

General Information:

Yahweh speaks to Ezekiel.

The word of Yahweh came

This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16]

in the ninth year

"in year 9." This refers to how long they had been in exile under King Jehoiachin. Alternate translation: "in the ninth year of the exile of King Jehoiachin"

the tenth month, and on the tenth day of the month

"the tenth day of the tenth month" or "the 10th day of the 10th month." This is the tenth month of the Hebrew calendar. The tenth day is near the beginning of January on Western calendars.

Ezekiel 24:2

Son of man

"Son of a human being" or "Son of humanity." God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. Alternate translation: "Mortal person" or "Human"

the king of Babylon has besieged

The army of Babylon is referred to by its leader. Alternate translation: "the army of the king of Babylon has besieged"

Ezekiel 24:3

General Information:

Yahweh speaks a parable to Ezekiel about a cooking pot that represents Jerusalem. This parable continues through Ezekiel 24:14.

this rebellious house

This is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 2:5]

Ezekiel 24:4

Gather pieces of food

Here "food" refers specifically to meat. Alternate translation: "Place pieces of meat"

Ezekiel 24:5

the best of the flock

Here the "flock" refers to sheep, not birds.

pile up the bones under it

Some cultures add bones to a fire because they burn longer than wood. This refers to the bones that remained after the best bones were placed in the pot. Alternate translation: "place the rest of the bones under the pot to fuel the fire"

Ezekiel 24:6

General Information:

Yahweh continues telling a parable to Ezekiel about a cooking pot that represents Jerusalem. This parable continues through Ezekiel 24:14.

the city of blood

Here "blood" is a reference to "murder." Alternate translation: "the city of murderers"

a cooking pot

Yahweh continues to compare Jerusalem to a cooking pot. Alternate translation: "it is like a cooking pot"

rust

the red material that forms on metal. Rust eats away at metal and eventually destroys it

Take piece after piece

Yahweh does not give this command to a specific person. This is a general command given to an unspecified person within this metaphor.

but do not cast lots for it

Casting lots was a way of choosing which pieces of meat to take out, but because Yahweh wants to take out all of the pieces of meat, there is no need to cast lots.

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Ezekiel 24:7

General Information:
Yahweh continues telling a parable to Ezekiel about a cooking pot that represents Jerusalem. This parable continues through Ezekiel 24:14.

For her blood is in the midst of her
This means that the blood from those who were murdered in Jerusalem is still there. Alternate translation: "For the blood of those who were murdered among her is still there"

her
The word "her" refers to Jerusalem, which is represented by the cooking pot.

She has set it on the smooth rock; she has not poured it out on the ground to cover it with dust
This personifies Jerusalem as a person who murdered the people and chose where to put their blood. Alternate translation: "They were murdered on the smooth rocks; not on the dirt where the dust would hide their blood" or "Their blood fell on the smooth rocks; it did not fall on the ground where the dust would cover it"

has set it on the smooth rock
"has put the blood on bare rocks"

Ezekiel 24:8

so it brings fury up to exact vengeance
Here Yahweh is speaking about himself taking revenge on those who murdered the people in Jerusalem. Alternate translation: "in order that I could see it and then be angry and get revenge"

so it could not be covered
This can be stated in active form. Alternate translation: "so that no one could cover it"

Ezekiel 24:9

General Information:
Yahweh continues telling a parable to Ezekiel about a cooking pot that represents Jerusalem. This parable continues through Ezekiel 24:14.

the city of blood
Here "blood" is a reference to "murder." Alternate translation: "the city of murderers"

I will also enlarge the pile of wood
It is implied that the pile of wood is under the cooking pot that represents Jerusalem. "I will make the pile of wood on the fire under you even bigger"

Ezekiel 24:10

kindle the fire
"light the fire"

let the bones be charred
This can be stated in active form. Alternate translation: "burn the bones"

Ezekiel 24:11

General Information:
Yahweh continues telling a parable to Ezekiel about a cooking pot that represents Jerusalem. This parable continues through Ezekiel 24:14.

scorch
to burn the surface of something

so its uncleanness within it will be melted, its corrosion consumed
This can be stated in active form. Alternate translation: "to melt the uncleanness within it and to consume its corrosion"

uncleanness
A person whom God considers spiritually unacceptable or defiled is spoken of as if the person were physically unclean.

corrosion
rust

consumed
burned away

Ezekiel 24:12

She has become weary
Here the word "she" refers to the cooking pot. This is the cooking pot that is metaphorical for Jerusalem. Alternate translation: "Jerusalem has become tired"

toil
difficult labor

but her corrosion has not gone out of her by the fire
The phrase "has not gone out of her" is an idiom. Alternate translation: "but the fire did not burn away her corrosion"

Ezekiel 24:13

General Information:
Yahweh continues telling a parable to Ezekiel about a cooking pot that represents Jerusalem. This parable continues through Ezekiel 24:14.

until I have satisfied my fury upon you.
This speaks of Yahweh punishing the people in his anger as if it were his "fury" that were punishing them. Alternate translation: "until I am finished punishing you and am no longer furious with you" or "until I have punished you and I am longer angry with you"

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Ezekiel 24:14

General Information:
Yahweh continues telling a parable to Ezekiel about a cooking pot that represents Jerusalem. This parable continues through the end of this verse.

nor will I rest from it
"nor will I rest from punishing you." The word "it" refers to Yahweh punishing the people.

this is the Lord Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Ezekiel 5:11]

Ezekiel 24:15

the word of Yahweh came
This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16]

Ezekiel 24:16

the delight of your eyes from
This refers to Ezekiel's wife. Yahweh refers to Ezekiel by the part of his body he uses to see his wife. Alternate translation: "your wife, whom you love very much, from"

delight
or "desire" in a good way

with a plague
"by a disease"

you must not mourn nor weep, and your tears must not flow
These phrases mean basically the same thing and emphasize that Ezekiel is not to cry about his wife dying. Alternate translation: "you must not mourn nor weep"

Ezekiel 24:17

the dead
This refers to his dead wife. Alternate translation: "your dead wife"

turban
a head covering made of a long cloth wrapped around the head

sandals
a simple shoe held onto the foot with straps around the ankles

do not cover your facial hair
In Israel, men would shave their beards to express sorrow, then cover their faces until their facial hair grew back. Yahweh told Ezekiel not to cover his facial hair in order to show that he had not shaved his face to express his sorrow. Alternate translation: "do not mourn by veiling your facial hair" or "do not mourn by shaving and covering your beard"

Ezekiel 24:18

In the morning
"The next morning"

Ezekiel 24:19

General Information:
The people of Israel question Ezekiel, and Ezekiel tells them what Yahweh has said to them.

Ezekiel 24:20

The word of Yahweh came
This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16]

Ezekiel 24:21

the house of Israel
The word "house" is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 3:1]

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

I will desecrate my sanctuary—the pride of ... of your soul, and your sons
"I will desecrate my sanctuary which is the pride ... of your soul. Your sons"

the pride of your power
This describes the temple as the building that the people are proud of. This speaks of it as being their "pride" instead of the source of their pride. Alternate translation: "the building that you are proud of" or "the source of your strong pride"

the delight of your eyes
Here Yahweh refers to the people by their "eyes." Alternate translation: "the building that you delight to look at"

the yearning of your soul
Here Yahweh refers to the people by their "soul" to emphasize their inner feelings. Alternate translation: "the building that you truly love"

your sons and your daughters ... will fall by the sword
This refers to their enemies by their swords. Alternate translation: "your sons and daughters ... will be killed in war" or "your enemies will kill your sons and your daughters ... with their swords"

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Ezekiel 24:22

General Information:
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Ezekiel 24:23

you will rot away
Here "rot away" is a metaphor for wasting away and dying. Alternate translation: "you will become very thin and slowly die"

in your iniquities
This implies that God will not forgive the sins of these people. Alternate translation: "and I will not forgive your sins"

groan
This is the sound a person makes who wants help, but who has too much pain or sorrow to speak.

Ezekiel 24:24

So Ezekiel will be a sign for you
Here the word "sign" refers to something that communicates a special warning to those who see it. Yahweh speaks of Ezekiel and his actions as being this warning. See how you translated this metaphor in [Ezekiel 12:6]

Ezekiel 24:25

that I capture their stronghold
Here "stronghold" is a metaphor for the temple. Yahweh speaks of destroying the temple as if he were an army invading a fortified city. Alternate translation: "that I destroy their temple"

stronghold, the joy of their splendor, and the delight of their eyes and the burden of their soul, their sons
"stronghold, which is the joy of their splendor, and the delight of their eyes and the burden of their soul, which are their sons"

the joy of their splendor
"the splendor in which they take joy" or "the splendid building in which they take joy"

the delight of their eyes
"the temple, which they love very much." See how you translated similar words in Ezekiel 24:16.

the burden of their soul
Here the word "burden" is used in a good sense. "What they think most about" or "What they love the most."

Ezekiel 24:26

refugee
someone who has been forced to leave his country because of war or another disaster

Ezekiel 24:27

your mouth will be opened up
This can be stated in active form. Ezekiel being given understanding and the ability to speak is represented by his mouth being opened. Alternate translation: "I will open your mouth" or "you will know what to say" or "I will cause you to know what to say"

you will speak—you will no longer be silent
Both of these phrases mean that Ezekiel will speak. In the second phrase it is stated in negative form to emphasize that he will speak.

You will be a sign for them
Here the word "sign" refers to something that communicates a special warning to those who see it. Yahweh speaks of Ezekiel and his actions as being this warning. See how you translated this metaphor in [Ezekiel 12:6]

know that I am Yahweh
When Yahweh says that people will know that he is Yahweh, he is implying that they will know that he is the one true God who has supreme authority and power. See how you translated this in [Ezekiel 6:7]

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Chapter 25

1 Then the word of Yahweh came to me, saying, **2** "Son of man, set your face against the people of Ammon and prophesy against them. **3** Say to the people of Ammon, 'Hear the word of the Lord Yahweh. This is what the Lord Yahweh says: Because you said, "Aha!" over my sanctuary when it was profaned, and against the land of Israel when it was desolate, and against the house of Judah when they went into exile, **4** therefore, behold, I am giving you to a people in the east as their possession. They will set up camp against you and set up their tents among you. They will eat your fruit and they will drink your milk. **5** I will make Rabbah a pasture for camels and the people of Ammon a field for flocks. Then you will know that I am Yahweh. **6** For the Lord Yahweh says this: You have clapped your hands and stamped your feet, and rejoiced with all the contempt within you against the land of Israel. **7** Therefore, behold! I will strike you with my hand and give you as plunder to the nations. I will cut you off from the peoples and make you perish from among the lands! I will destroy you, and you will know that I am Yahweh.'

8 The Lord Yahweh says this, 'Because Moab and Seir say, "Behold! The house of Judah is like every other nation." **9** Therefore, behold! I will open the slopes of Moab, starting at his cities on the border—the splendor of Beth Jeshimoth, Baal Meon, and Kiriathaim— **10** to the people of the east who have been against the people of Ammon. I will give them up as a possession so that the people of Ammon will not be remembered among the nations. **11** So I will perform judgments against Moab, and they will know that I am Yahweh.'

12 The Lord Yahweh says this, 'Edom has taken vengeance against the house of Judah and has committed wrong in doing so. **13** Therefore, the Lord Yahweh says this: I will strike Edom with my hand and destroy all men and animals there. I will make them a ruined, abandoned place, from Teman to Dedan. They will fall by the sword. **14** I will lay my vengeance upon Edom by the hand of my people Israel, and they will do to Edom according to my anger and my fury, and they will know my vengeance—this is the Lord Yahweh's declaration.'

15 The Lord Yahweh says this, 'Because the Philistines have acted vengefully and taken vengeance with contempt in their heart as enemies trying to destroy Judah for all time, **16** this is what the Lord Yahweh says: Behold! I will reach out with my hand against the Philistines, and I will cut off the Kerethites and destroy the remnant who are along the seacoast. **17** For I will take great vengeance against them with furious acts of punishment, so they will know that I am Yahweh, when I take my vengeance on them.'"

Ezekiel 25 General Notes

Structure and formatting

Prophecy against other nations
This chapter includes prophecies against some Gentile nations. Ammon, Moab, Edom and Philistia will all be destroyed. (See: prophet)

Ezekiel 25:1

the word of Yahweh came
This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16]

Ezekiel 25:2

Son of man
"Son of a human being" or "Son of humanity." God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. See how you translated this in Ezekiel 2:1. Alternate translation: "Mortal person" or "Human"

set your face against the people of Ammon
This is a command to stare at the people of Ammon as a symbol of punishing them. Alternate translation: "stare angrily at the people of Ammon" or "stare at the people of Ammon so that they will be harmed"

set your face against the people of Ammon
Ammon was far away, so Ezekiel could not see the people there, but staring in that direction would be a symbol of harming the people. See how you translated a similar phrase in Ezekiel 6:2. Alternate translation: "Turn toward the people of Ammon and

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stare angrily" or "stare toward Ammon so that the people there will be harmed"

the people of Ammon
"the descendants of Ammon" or "those who live in the land of Ammon"

prophesy against them
"prophesy about the bad things that will happen to them." This means to prophesy about the horrible things that will happen to the people of Ammon. See how you translated a similar phrase in in Ezekiel 4:7.

Ezekiel 25:3

General Information:
Yahweh tells Ezekiel what to say to the people of Ammon.

Hear the word of the Lord Yahweh
"Listen to this message from the Lord Yahweh"

you said, "Aha!"
"you cheered." The word "Aha" is a sound people make when they are happy about something. In this case the people were happy because bad things happened to Israel and Judah.

over my sanctuary when it was profaned
This can be stated in active form. Alternate translation: "against my sanctuary when the enemy army profaned it"

against the land ... against the house
"over the land ... over the house"

the house of Judah
The word "house" is a metonym for the family that lives in the house, in this case the descendants of Judah over many years. See how you translated these words in [Ezekiel 3:1]

Ezekiel 25:4

behold
"look" or "listen" or "pay attention to what I am about to tell you"

I am giving you to a people in the east as their possession
This speaks of the enemy army conquering the land of Ammon and taking possession of the land and everything in it as if the enemy were taking the people of Ammon as their possession. It is not implied here that the enemy took the people of Ammon as slaves. Alternate translation: "I will cause an army from a land that is east of you to come and conquer you"

They will set up camp against you and set up their tents among you
"They will set up tents and live in your country"

They will eat your fruit and they will drink your milk
It may be helpful to specify the source of the fruit and milk. Alternate translation: "They will eat the fruit from your trees and drink the milk from your cattle"

Ezekiel 25:5

the people of Ammon a field for flocks
Here the phrase "the people of Ammon" refers to the land that belonged to the people of Ammon. Also, the understood information at the beginning of this phrase may be supplied. Alternate translation: "I will make the rest of the land of Ammon a field for flocks"

know that I am Yahweh
When Yahweh says that people will know that he is Yahweh, he is implying that they will know that he is the one true God who has supreme authority and power. See how you translated this in [Ezekiel 6:7]

Ezekiel 25:6

You have clapped your hands and stamped your feet
These actions are ways to show strong emotions. In this case the people are cheering and showing their contempt against Israel.

all the contempt within you against the land of Israel
Here the phrase "the land of Israel" represents the people who live there. Alternate translation: "all of the hatred you feel towards the people who live in Israel"

Ezekiel 25:7

behold
"look" or "listen" or "pay attention to what i am about to tell you"

I will strike you with my hand
"I will hit you with my powerful hand." Here Yahweh speaks of punishing the people as if he were literally hitting them with his hand. Alternate translation: "I will punish you"

give you as plunder to the nations
The word "you" refers to the people of Ammon but is also a metonym for their land and their possessions. Alternate translation: "I will allow enemies to defeat you and take you, your land, and your possessions as plunder"

I will cut you off from the peoples ... make you perish from among the lands
These phrases mean basically the same thing and emphasize that Yahweh will completely destroy the people of Ammon so that they are no longer a nation. Alternate translation: "I will completely destroy you so that you are no longer a nation"

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Ezekiel 25:8

Moab and Seir
These places refer to the people who live in them. Alternate translation: "the people of Moab and Seir"

Behold! The house of Judah is like
"Look at the house of Judah. It is like"

The house of Judah is
The word "house" is a metonym for the family that lives in the house, in this case the descendants of Judah over many years. See how you translated these words in Ezekiel 3:1. Alternate translation: "The Judah people group are" or "The people of Judah are"

Ezekiel 25:9

behold! I will open
"look! I will open" or "listen! I will open" or "pay attention to what I am about to tell you! I will open"

starting at his cities
Here the city of Moab is spoken of with the masculine pronoun "his." Alternate translation: "starting at its cities"

Ezekiel 25:10

to the people of the east who have been against the people of Ammon
"I will send the same army from the people in the east who attacked Ammon"

I will give them up as a possession
Here Yahweh speaks of allowing the armies from the east to conquer Ammon as if Ammon were a possession that he was giving them. Alternate translation: "I will allow the armies to conquer them"

so that the people of Ammon will not be remembered among the nations
This can be stated in active form. Alternate translation: "so that the nations will not remember the people of Ammon"

Ezekiel 25:11

General Information:
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Ezekiel 25:12

Edom has taken
Here "Edom" refers to the people who live there. Alternate translation: "The people of Edom have taken"

the house of Judah
The word "house" is a metonym for the family that lives in the house, in this case the descendants of Judah over many years. See how you translated these words in Ezekiel 3:1. Alternate translation: "the Judah people group" or "the people of Judah"

Ezekiel 25:13

I will strike Edom with my hand
Here Yahweh speaks of punishing the people as if he were literally hitting them with his hand. See how you translated a similar phrase in [Ezekiel 25:7]

I will make them ... from Teman to Dedan
"I will make all of Edom ... from Teman to Dedan." These are two cities at opposite ends of Edom. This means that Yahweh will destroy all of Edom.

They will fall by the sword
The word "fall" represents being killed and the word "sword" refers to their enemies who will kill them in battle. Alternate translation: "Their enemies will kill them with their swords"

Ezekiel 25:14

I will lay my vengeance upon Edom by the hand of my people Israel
Here the "hand" of Israel is a metonym for Israel's army. Yahweh speaks of taking revenge on the people of Edom as if his vengeance were like a sheet that he covered them with. The abstract noun "vengeance" can be translated with the verb "to punish." Alternate translation: "I will use my people Israel to punish the people of Edom"

they will do to Edom according to my anger and my fury
"they will show Edom my anger and fury" or "they will punish Edom according to my anger and fury against the people of Edom"

my anger and my fury
The word "fury" means basically the same thing as and intensifies the word "anger." Alternate translation: "my furious anger" or "my extreme anger"

this is the Lord Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Ezekiel 5:11]

Ezekiel 25:15

to destroy Judah
Here "Judah" refers to the people who live there. Alternate translation: "to destroy the people of Judah"

Ezekiel 25:16

Behold
This tells the reader to pay special attention to what follows. Alternate translation: "Look" or

"Listen" or "Pay attention to what I am about to tell you"

I will reach out with my hand against the Philistines
Here Yahweh's power is represented by his "hand." Alternate translation: "I will turn my powerful hand against the Philistines" or "I will turn my great power against the Philistines"

I will cut off
This is an idiom. Alternate translation: "I will destroy" or "I will get rid of"

Kerethites
people who lived in the city of Kereth in Philistia

Ezekiel 25:17

General Information:
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Chapter 26

1 So it was in the eleventh year, on the first day of the month, that the word of Yahweh came to me, saying, **2** "Son of man, because Tyre has said against Jerusalem, 'Aha! The gates of the people are broken! She has turned to me; I will be filled up because she is ruined.' **3** Therefore the Lord Yahweh says this, 'Behold! I am against you, Tyre, and I will raise up many nations against you like the sea raises its waves. **4** They will destroy the walls of Tyre and tear down her towers. I will sweep her dust away and make her like a bare rock. **5** She will become a place for nets to dry out in the midst of the sea, since I have declared it—this is the Lord Yahweh's declaration—and she will become plunder for the nations. **6** Her daughters who are in the fields will be slaughtered by the swords, and they will know that I am Yahweh.'

7 For this is what the Lord Yahweh says: Behold, from the north I am bringing Nebuchadnezzar king of Babylon, king of kings, against Tyre, with horses and chariots, and with horsemen and a great crowd of people. **8** He will kill your daughters in the field with the sword. He will set up a siege work and build a ramp against your walls and raise up shields against you. **9** He will place his battering rams to hit against your walls, and with his tools he will tear down your towers. **10** His horses will be so many that their dust will cover you. Your walls will shake with the sound of horsemen, wagons, and chariots. When he enters your gates, he will enter as men come into a city whose walls have been broken down. **11** The hooves of his horses will trample all of your streets. He will kill your people with the sword and your mighty stone pillars will fall to the ground. **12** They will plunder your riches and loot your merchandise. They will tear down your walls and destroy your delightful homes. Your stones, your timber, and the rubble they will throw into the waters. **13** I will stop the noise of your songs. The sound of your harps will be heard no more. **14** I will make you a bare rock, you will become a place where nets are spread out to dry. You will never be built again, for I, Lord Yahweh have spoken—this is the Lord Yahweh's declaration.

15 The Lord Yahweh says this to Tyre, 'Will not the islands quake with the sound of your downfall, and with the groans of the wounded when the terrible slaughter is in your midst? **16** Then all the princes of the sea will step down from their thrones and remove their robes and cast off their embroidered garments. They will clothe themselves with trembling, they will sit on the ground and tremble every moment, and they will be appalled because of you. **17** They will lift up a lament for you and say to you,

How you, who were inhabited by sailors,
have been destroyed.
The famous city that was so strong—
it is now gone from the sea.
The ones living in her
once spread a terror about themselves
upon everyone who lived near them.
18 Now the coasts tremble on the day of your downfall.
The islands in the sea are terrified,
because you are no longer in your place.'

19 For the Lord Yahweh says this: When I make you a desolate city, like the other cities that are not inhabited, when I raise up the deeps against you, and when the great waters cover you, **20** then I will bring you down to the people of ancient times, like the others who have gone down into the pit; for I will make you live in the lowest parts of the earth as in ruins of ancient times. Because of this you will not come back and stand in the land of the living. [1]**21** I will place disaster on you, and you will be no more forever. Then you will be sought, but you will never be found ever again—this is the Lord Yahweh's declaration."

Footnotes

26:20 [1]The expression

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Ezekiel 26 General Notes

Structure and formatting

This chapter begins a section of prophecy against Tyre. The Babylonians will destroy Tyre. (See: prophet)

Ezekiel 26:1

in the eleventh year
"in year 11." This means the eleventh year after King Jehoiachin was taken into exile in Babylon. Alternate translation: "in the eleventh year of the exile of King Jehoiachin"

on the first day of the month
"on day 1 of the month." It is uncertain which month of the Hebrew calendar Ezekiel meant.

the word of Yahweh came
This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16]

Ezekiel 26:2

Son of man
"Son of a human being" or "Son of humanity." God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. See how you translated this in Ezekiel 2:1. Alternate translation: "Mortal person" or "Human"

Tyre has said against Jerusalem
Here the city names "Tyre" and "Jerusalem" represent the people of those cities. Alternate translation: "the people of Tyre have said against the people of Jerusalem"

Aha!
The word "Aha" is a sound people make when they discover something. Alternate translation: "Yes!" or "This is great!"

The gates of the people are broken
The people of Tyre use these words to refer to Jerusalem as if it were a city gate through which traders from the surrounding nations pass. This can be stated in active form. Alternate translation: "Armies have broken down the gates of the people"

She has turned to me
Here the word "she" refers to the word "gates" which have "turned" on their hinges to open to Tyre. This phrase means that Tyre has now replaced Jerusalem as the city through which the traders from many nations pass. Alternate translation: "The gateway has opened to me"

I will be filled up
Here to be "filled up" represents being prosperous. Alternate translation: "I will become prosperous"

she is ruined
"Jerusalem is ruined"

Ezekiel 26:3

Behold!
"Look!" or "Listen!" or "Pay attention to what I am about to tell you!"

I will raise up many nations against you like the sea raises its waves
Here the word "nations" refers to their armies. Alternate translation: "I will gather armies from many nations that will beat against you like the waves in the raging sea"

Ezekiel 26:4

I will sweep her dust away and make her like a bare rock
Yahweh speaks of how he will cause Tyre to be completely destroyed. Alternate translation: "I will cause the armies to completely destroy the city, and they will leave nothing there"

Ezekiel 26:5

Connecting Statement:
Yahweh continues to give Ezekiel his message to Tyre.

She will become
The city of Tyre is spoken of here as if it were a woman. Alternate translation: "Tyre will become" or "It will become"

a place for nets to dry out in the midst of the sea
Part of Tyre was an island. This expression is a metonym for the results of Tyre's destruction. Alternate translation: "an empty island used for drying fishing nets" or "a deserted island where people dry out their fishing nets"

she will become plunder for the nations
"Plunder" means things that people steal or take by force. Here Tyre becoming plunder represents its wealth being carried off by other nations. Alternate translation: "the armies of the nations will take away every valuable thing from Tyre"

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Ezekiel 26:6

Her daughters who are in the fields will be slaughtered by the swords
This can be stated in active form. Alternate translation: "The enemy armies will slaughter with swords her daughters who are in the fields"

Her daughters who are in the fields
Possible meanings are 1) "Her daughters" were the young women of Tyre who were working in the fields or 2) "Her daughters" is a metonym for nearby towns and villages on the mainland that supported the main city of Tyre. Alternate translation: "Her daughter communities who are on the mainland"

know that I am Yahweh
When Yahweh says that people will know that he is Yahweh, he is implying that they will know that he is the one true God who has supreme authority and power. See how you translated this in [Ezekiel 6:7]

Ezekiel 26:7

Connecting Statement:
Yahweh continues giving Ezekiel his message to Tyre.

Behold
"Look" or "Listen" or "Pay attention to what I am about to tell you"

Nebuchadnezzar king of Babylon, king of kings
The phrase "king of kings" was a title, meaning that he was the greatest of kings, the king that other kings obeyed. Alternate translation: "Nebuchadnezzar king of Babylon, the greatest king"

a great crowd of people
This emphasizes the great size of Nebuchadnezzar's army.

Ezekiel 26:8

He will kill
Here the word "He" refers to Nebuchadnezzar and is a metonym for his army. Alternate translation: "His army will kill"

your daughters in the field
Possible meanings are 1) "your daughters" refers to the young women of Tyre who were working in the fields or 2) "your daughters" is a metonym for nearby towns and villages on the mainland that supported the main city of Tyre. See how you translated a similar phrase in Ezekiel 26:6. Alternate translation: "your daughter communities who are on the mainland"

Ezekiel 26:9

General Information:
The words "he" and "his" in these verses refer to Nebuchadnezzar, the king of Babylon, and represent the soldiers in Nebuchadnezzar's army doing these actions. The word "your" refers to the city of Tyre.

Connecting Statement:
Yahweh continues giving Ezekiel his message to Tyre.

He will place his battering rams to hit against your walls, and with his tools he will tear down your towers
Although the battering rams and tools are spoken of as acting against the walls and towers of Tyre, they would have been used by the soldiers in Nebuchadnezzar's army against the walls and towers.

battering rams
"Battering rams" are large trees or poles that many men in an army would pick up and hit against a wall or door so they could break it down and get inside. See how you translated this in Ezekiel 4:2.

tools
Weapons or instruments made of iron used to tear down the towers

Ezekiel 26:10

When he enters your gates, he will enter as men come into a city whose walls have been broken down
Here Yahweh uses a simile to describe how Nebuchadnezzar's army will enter into the city of Tyre.

whose walls have been broken down
This can be stated in active form. Alternate translation: "after breaking down its walls"

Ezekiel 26:11

General Information:
This page has intentionally been left blank.

Ezekiel 26:12

General Information:
The word "They" in these verses refers to the soldiers in the armies of Nebuchadnezzar. The words "your" and "you" refer to the city of Tyre.

Connecting Statement:
Yahweh continues giving Ezekiel his message to Tyre.

They will plunder your riches and loot your merchandise
The phrases "plunder your riches" and "loot your merchandise" mean about the same thing and are repeated for emphasis.

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Your stones, your timber, and the rubble
These refer to what is left after the walls and homes are torn down.

into the waters
"into the sea"

Ezekiel 26:13

The sound of your harps will be heard no more
This can be stated in active form. Alternate translation: "No one will hear the sound of your harps anymore"

Ezekiel 26:14

I will make you a bare rock
This metaphor describes the results after Yahweh completely destroys Tyre. See how you translated a similar phrase in [Ezekiel 26:4]

you will become a place where nets are spread out to dry
This metaphor also describes the results after Yahweh destroys Tyre. See how you translated a similar phrase in [Ezekiel 26:5]

you will become a place where nets
This can be stated in active form. Alternate translation: "I will make you a place where nets"

Ezekiel 26:15

Connecting Statement:
Yahweh continues giving Ezekiel his message to Tyre.

Will not the islands quake ... in your midst?
This question expects a positive answer and emphasizes the results of Tyre's destruction. It can be translated as a statement. Alternate translation: "The islands will quake ... in your midst."

Will not the islands quake
Here "the islands" represents the people living on the islands. Alternate translation: "Will not the people of the islands quake with fear"

Ezekiel 26:16

princes of the sea
"princes of the coastlands"

They will clothe themselves with trembling
This metaphor represents the princes trembling enough to seem like it was their clothing.

be appalled because of you
"be unable to speak because what has happened to you is so bad"

Ezekiel 26:17

General Information:
In these verses, "They" refers to the "princes of the sea" in the previous verse, and "you" refers to Tyre.

Connecting Statement:
Yahweh continues giving Ezekiel his message to Tyre.

lift up
"sing"

How you, who were inhabited by sailors, have been destroyed
This can be stated in active form. Alternate translation: "How your enemies have destroyed you —you who were inhabited by sailors"

spread a terror about themselves upon everyone who lived near them
The abstract noun "terror" can be translated using the adjective "terrified." Alternate translation: "caused all the people around them to be terrified"

Ezekiel 26:18

Now the coasts tremble on the day of your downfall. The islands in the sea are terrified, because you are no longer in your place
These two lines are similar in meaning and emphasize the response of the surrounding people to the destruction of Tyre.

Now the coasts tremble
Here "the coasts" represents the people living there. Alternate translation: "Now the people of the coastlands tremble"

The islands in the sea are terrified
Here "the islands in the sea" represents the people living there. Alternate translation: "The people of the islands are terrified"

you are no longer in your place
The destruction of Tyre is spoken of as if it was a person who had died. Alternate translation: "you have departed" or "you exist no more"

Ezekiel 26:19

Connecting Statement:
Yahweh continues giving Ezekiel his message to Tyre.

When I make you
The word "you" here refers to the city of Tyre. In the original language "you" here is feminine singular.

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When I make you a desolate city, like the other cities that are not inhabited
Here Tyre is compared to other cities that no longer had people living in them.

the deeps
Here "the deeps" means the deep waters of the sea. Alternate translation: "the deep waters"

Ezekiel 26:20

then I will bring you down to the people of ancient times, like the others who have gone down into the pit; for I will make you live in the lowest parts of the earth as in ruins of ancient times
What Yahweh would do to Tyre is compared to people going to the grave and cities falling into ruin.

the pit
This refers to the grave. Because the grave was thought to be the entrance to the world of the dead, the pit also represents that world.

stand in the land of the living
This represents being restored to the city's former existence.

Ezekiel 26:21

I will place disaster on you
The abstract noun "disaster" can be translated using the adjective "terrible" or the verb "destroy." Alternate translation: "I will bring you to a terrible end" or "I will destroy you"

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Chapter 27

1 Again the word of Yahweh came to me, saying, **2** "Now you, son of man, begin a lamentation concerning
Tyre, **3** and say to Tyre, who lives within the gates of the sea, merchants of peoples to many islands, 'The
Lord Yahweh says this to you:

Tyre, you have said, "I am perfect in beauty."
4 Your borders are in the heart of the seas;
your builders have perfected your beauty.
5 They have made all your planks with cypress from Senir;
they took a cedar from Lebanon to make a mast for you.
6 They made your oars from the oaks of Bashan;
they made your decks out of cypress wood from Cyprus,
and they overlaid them with ivory.
7 Your sails were made from colorful linen from Egypt
that served as your signal flag;
the colors of blue and purple from the coasts of Elishah
are used for the awning on your boat.
8 Those who were living in Sidon and Arvad were your rowers;
the wise men of Tyre were within you;
they were your pilots.
9 The elders of Byblos filled your seams;
all the ships of the sea and their sailors among you
were carrying your merchandise for trade.

10 Persia, Lydia, and Libya were in your army,
your men of war.
They hung shield and helmet within you;
they showed your splendor.
11 The men of Arvad and Helek in your army
were on your walls surrounding you,
and the people of Gammad were in your towers.
They hung up their shields on your walls all around you!
They completed your beauty.

12 Tarshish was a trading partner with you because of your abundant wealth of goods to sell: Silver, iron,
tin, and lead. They bought and sold your wares! **13** Greece, [1] Tubal, and Meshech—they traded slaves
and in items made of bronze. They handled your merchandise. **14** Beth Togarmah provided horses,
warhorses, and mules as your merchandise. **15** The men of Rhodes traded with you on many coasts.
Merchandise was in your hand; they sent back horn, ivory, and ebony as payment! **16** Aram was a trading
partner for the many products of your labor; they provided emeralds, purple, colored cloth, fine fabric,
pearls, and rubies as your merchandise. **17** Judah and the land of Israel were trading with you. They
provided wheat from Minnith, cakes, honey, oil, and balsam as your merchandise. **18** Damascus was a
trading partner for the many products of your labor, of all your enormous wealth, and of the wine of
Helbon and the wool of Zahar. **19** Dan and Javan from Izal provided you with merchandise of wrought
iron, cinnamon, and calamus. This became merchandise for you. **20** Dedan was your dealer in fine saddle
blankets. **21** Arabia and all the chiefs of Kedar were your trading partners; they provided you with lambs,
rams and goats. **22** The traders of Sheba and Raamah came to sell you the best of every spice and in all
kinds of precious gems; they traded gold for your merchandise. **23** Haran, Kanneh, and Eden were your
trading partners, along with Sheba, Ashur, and Kilmad. **24** These were your dealers in ornate robes of
violet cloths with woven colors, and in blankets of multicolored, embroidered, and well-woven cloth in
your marketplaces.

25 The ships of Tarshish
were the transporters of your merchandise!
So you were filled up,
heavily laden with cargo in the heart of the seas!
26 Your rowers have brought you into vast seas;

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the eastern wind has broken you in the middle of them.
27 Your wealth, merchandise, and trade goods;
your sailors and pilots, and ship builders;
your traders of merchandise and all the men of war who are in you,
and all your company—
they will sink into the depths of the sea
on the day of your overthrow.
28 Cities at the sea will tremble
at the sound of your pilots' cry.
29 All those who handle oars will come down from their ships;
mariners and all the pilots on the sea will stand on the land.
30 Then they will make their voices heard over you
and they will cry aloud bitterly;
they will cast dust up on their heads.
They will roll about in ashes.
31 They will shave their heads bald for you
and bind themselves with sackcloth,
and they will weep bitterly over you
and they will cry out.
32 They will lift up their wails of lamentation for you
and sing dirges over you,
Who is like Tyre, who has now been brought to silence
in the middle of the sea?
33 When your merchandise went ashore from the sea,
it satisfied many peoples;
you enriched the kings of the earth
with your great wealth and merchandise!
34 But when you were shattered by the seas, by deep waters,
your merchandise and all your company sank!
35 All the inhabitants of the coasts were appalled at you,
and their kings bristled in horror!
Their faces trembled!
36 The traders among the people hiss at you;
you have become a horror,
and you will be no more forever.'"

Footnotes

27:13 [1]Some modern English translations read,

Ezekiel 27 General Notes

Structure and formatting

The prophecy against Tyre continues in this chapter. Tyre has become wealthy from trade as far as Spain, but Tyre will be destroyed. (See: prophet)

Important figures of speech in this chapter

Metaphor

Tyre is compared to a ship built with the very best materials. Despite its strength and power, Yahweh will destroy it.

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Ezekiel 27:1

the word of Yahweh came
This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16]

Ezekiel 27:2

son of man
"son of a human being" or "son of humanity." God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. Alternate translation: "mortal person" or "human"

begin a lamentation
The abstract noun "lamentation" can be translated using the verb "lament." Alternate translation: "begin to lament"

Ezekiel 27:3

say to Tyre
Here the word "Tyre" represents the people living in Tyre. Alternate translation: "say to the people of Tyre"

who lives within the gates of the sea
"who lives at the gates of the sea" or "who lives at the entry to the sea"

Tyre, you have said
Here the word "Tyre" represents the people living in Tyre. Alternate translation: "People of Tyre, you have said"

I am perfect in beauty
The abstract noun "beauty" can be translated using the adjective "beautiful." Alternate translation: "I am perfectly beautiful" or "I am entirely beautiful"

Ezekiel 27:4

General Information:
"Your" and "you" in these verses refer to Tyre. The city of Tyre is described here and in the following verses as if it were a beautiful ship.

Connecting Statement:
Yahweh continues giving Ezekiel his message to Tyre.

Your borders
"Your boundaries"

heart of the seas
"middle of the seas"

Ezekiel 27:5

planks
long, flat pieces of wood; thick boards

a mast
a large pole on a ship that holds up the sails of the ship

Ezekiel 27:6

General Information:
"They" in these verses refers to the builders of Tyre. "Your" refers to Tyre.

Connecting Statement:
Yahweh continues giving Ezekiel his message to Tyre. The city of Tyre continues to be described as if it were a beautiful ship.

oars
long pieces of wood with flat blades at one end that people use to make a boat move

decks
the parts of the boat that people can walk on

overlaid them
"covered them"

ivory
a white, beautiful, and hard material that is made from the long teeth of some animals

Ezekiel 27:7

sails
large pieces of cloth that move a ship when the wind blows on them

Your sails were made from colorful linen from Egypt that served as your signal flag
The sails of the ship are compared to the signal flags of Tyre's military.

Ezekiel 27:8

General Information:
The words "you" and "your" in these verses refer to Tyre.

Connecting Statement:
Yahweh continues giving Ezekiel his message to Tyre. The city of Tyre continues to be described as if it were a beautiful ship.

Arvad
This is the name of a small island off the coast of Syria.

pilots
A pilot is a person who controls where a ship goes by steering the ship.

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Ezekiel 27:9

Byblos
This is the name of a city on the Syrian coast. Other versions call it by the name "Gebal."

filled your seams
"repaired your cracks" or "repaired your leaks"

sailors
A sailor is one of the team of workers on a ship.

Ezekiel 27:10

General Information:
The words "you" and "your" in these verses refer to Tyre.

Connecting Statement:
Yahweh continues giving Ezekiel his message to Tyre.

Persia, Lydia ... Libya
These are the names of places.

your men of war
"men who fought in your wars" or "serving as your warriors"

your splendor
The abstract noun "splendor" can be translated using the adjective "splendid." Alternate translation: "how splendid you were" or "how majestic you were"

Ezekiel 27:11

Arvad ... Helek ... Gammad
These are the names of places.

They completed your beauty
The abstract noun "beauty" can be translated using the adjective "beautiful." Alternate translation: "They finished making you beautiful" or "They made you perfectly beautiful"

Ezekiel 27:12

General Information:
The word "your" in these verses refers to Tyre.

Connecting Statement:
Yahweh continues giving Ezekiel his message to Tyre.

Silver, iron, tin, and lead
metals that were used during that time period

your wares
"the things you offered for sale"

Ezekiel 27:13

Greece
Some English translations read, "Javan." This is the name of a coastal region also known as Ionia.

They handled your merchandise
"They traded for your merchandise"

Ezekiel 27:14

General Information:
The word "your" in these verses refers to Tyre.

Connecting Statement:
Yahweh continues giving Ezekiel his message to Tyre.

Beth Togarmah
the name of a place

warhorses
adult male horses

Ezekiel 27:15

Rhodes
This is the name of a place.

Merchandise was in your hand
Having things in the hands here is probably a metaphor for carrying those things or having them in their possession. Alternate translation: "You owned things that you sold to them"

horn
This refers to the tusks or elongated teeth of certain animals.

ebony
a dark brown to black hardwood that is very dense or heavy

Ezekiel 27:16

General Information:
The words "you" and "your" in these verses refer to Tyre.

Connecting Statement:
Yahweh continues giving Ezekiel his message to Tyre.

Aram was a trading partner
Here "Aram" refers to the people of Aram. Alternate translation: "The people of Aram were trading partners"

emeralds
An emerald is a type of green precious stone.

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purple
Here purple cloth or yarn is referred to by just its color. Alternate translation: "purple cloth" or "purple yarn"

pearls
beautiful beads of hard white material that come from creatures in the sea

rubies
A ruby is a type of red precious stone.

Ezekiel 27:17

Judah and the land of Israel were trading with you
Here "Judah and the land of Israel" refers to the people of those places. Alternate translation: "The people of Judah and Israel were trading with you"

Minnith
This is the name of a place.

cakes
The meaning of the Hebrew word translated here as "cakes" is uncertain. Other versions may translate it as another type of food.

balsam
a sweet-smelling gum or resin that comes from a tree

Ezekiel 27:18

Helbon ... Zahar
names of places

enormous wealth
"abundant wealth" or "great wealth"

Ezekiel 27:19

General Information:
The words "you" and "your" in these verses refer to Tyre.

Connecting Statement:
Yahweh continues giving Ezekiel his message to Tyre.

Dan ... Javan ... Izal
These are names of places.

Dan and Javan
This is a metonym for the people of Dan and Javan. Alternate translation: "The people of Dan and Javan"

wrought iron
a form of iron that can be shaped with a hammer

cinnamon
This is a type of spice that comes from the bark of a tree. "Cassia" is another name for this spice.

calamus
a type of grass that people used as perfume and for medicine

Ezekiel 27:20

Dedan was
This is a metonym for the people of Dedan. Alternate translation: "The people of Dedan were"

saddle blankets
A saddle blanket is a piece of cloth that people place on a horse beneath a saddle or seat.

Ezekiel 27:21

Arabia ... Kedar
These are names of places.

Arabia
This is a metonym for the people of Arabia. Alternate translation: "The people of Arabia" or "The Arabians"

Ezekiel 27:22

General Information:
The words "you" and "your" in these verses refer to Tyre.

Connecting Statement:
Yahweh continues giving Ezekiel his message to Tyre.

Sheba ... Raamah
These are the names of places.

precious gems
"valuable stones"

Ezekiel 27:23

Haran, Kanneh, and Eden were your trading partners, along with Sheba, Ashur, and Kilmad
This refers to the people from these places. Alternate translation: "The people of Haran, Kanneh, and Eden traded with you in the past, along with the people of Sheba, Ashur, and Kilmad"

Haran ... Kanneh ... Eden ... Sheba ... Ashur ... Kilmad
These are the names of places.

Ezekiel 27:24

General Information:
The words "you" and "your" in these verses refer to Tyre.

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Connecting Statement:
Yahweh continues giving Ezekiel his message to Tyre.

These were your dealers
"They traded with you"

ornate robes of violet cloths with woven colors
"purple robes with many different colors"

blankets of multicolored, embroidered, and well-woven cloth
"blankets with many colors that had designs and were of high quality"

Ezekiel 27:25

The ships of Tarshish were the transporters of your merchandise
This can be stated in active form. Alternate translation: "The ships of Tarshish carried your merchandise"

you were filled up, heavily laden with cargo
Tyre's abundance is spoken of as if it was a ship that was full of cargo.

heart of the seas
"middle of the seas." See how you translated this in Ezekiel 27:4.

Ezekiel 27:26

General Information:
The words "you" and "your" in these verses refer to Tyre. The city of Tyre is described here and in the following verses as if it were a wrecked ship.

Connecting Statement:
Yahweh continues giving Ezekiel his message to Tyre.

Your rowers
"The people that row you"

vast seas
"great waters"

the eastern wind
"the strong wind from the east"

middle of them
"heart of the seas" or "middle of the seas." See how you translated this in Ezekiel 27:4.

Ezekiel 27:27

sailors
men who sail boats

all your company
Possible meanings are 1) "all the people on the ship" or 2) "all of your companions."

depths of the sea
"heart of the seas" or "middle of the seas." See how you translated this in Ezekiel 27:4.

on the day of your overthrow
The abstract noun "overthrow" can be translated using the verb "overthrow." Alternate translation: "at the time they overthrow you" or "when they destroy you"

Ezekiel 27:28

General Information:
The words "you" and "your" in these verses refer to Tyre.

Connecting Statement:
Yahweh continues giving Ezekiel his message to Tyre. The city of Tyre continues to be described as if it were a wrecked ship.

Cities at the sea will tremble
Here "Cities at the sea" represents the people in those cities. Alternate translation: "The people of the cities by the sea will tremble"

Ezekiel 27:29

All those who handle oars
"All the rowers"

Ezekiel 27:30

make their voices heard over you
"raise their voices because of what has happened to you"

cry aloud bitterly
because they are sad

they will cast dust up on their heads. They will roll about in ashes
These are expressions of grieving and mourning.

Ezekiel 27:31

General Information:
The word "they" in these verses refer to the people mentioned in verses 28 and 29. The words "you" and "your" refer to Tyre.

Connecting Statement:
Yahweh continues giving Ezekiel his message to Tyre. The city of Tyre continues to be described as if it were a wrecked ship.

They will shave their heads bald for you and bind themselves with sackcloth
These are expressions of grieving and mourning.

bald
having no hair on the head

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Ezekiel 27:32

They will lift up their wails of lamentation
The abstract noun "lamentation" can be translated using the verb "lament." Alternate translation: "They will cry out and lament"

sing dirges
"sing funeral songs"

Who is like Tyre, who has now been brought to silence in the middle of the sea?
This question expects a negative answer and emphasizes Tyre being different from all other cities. It can be expressed as a statement. Alternate translation: "No other city is like Tyre, who has now been brought to silence in the middle of the sea."

who has now been brought to silence
This can be expressed in active form. Alternate translation: "who its enemies have now silenced"

Ezekiel 27:33

When your merchandise went ashore
This can be expressed in active form. Alternate translation: "When people brought your merchandise ashore"

ashore
"onto the land"

you enriched the kings of the earth
"you made the kings of the earth rich"

Ezekiel 27:34

General Information:
The words "you" and "your" in these verses refer to Tyre.

Connecting Statement:
Yahweh continues giving Ezekiel his message to Tyre. The city of Tyre continues to be described as if it were a wrecked ship.

when you were shattered by the seas, by deep waters
This can be expressed in active form. Alternate translation: "when the seas, the deep waters, shattered you"

shattered
To "shatter" is to break up into pieces.

all your company
Possible meanings are 1) "all the people on the ship" or 2) "all of your companions." See how you translated this phrase in Ezekiel 27:27.

Ezekiel 27:35

were appalled at you
"were shocked and terrified by what happened to you"

their kings bristled in horror
The abstract noun "horror" can be translated using the verb "were afraid." Alternate translation: "their kings bristled because they were afraid"

bristled
"were taken aback" or "were startled." These are natural physical reactions to messages that surprise and frighten.

Their faces trembled
Here "faces" represents the whole person. Alternate translation: "They appear to be trembling"

Ezekiel 27:36

hiss at you
Hissing was making a whistling sound through the teeth. It may have been out of dismay, grief, or surprise.

you have become a horror
The abstract noun "horror" can be translated using the adjective "dreadful." This can be stated in active form. Alternate translation: "you have become dreadful"

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Chapter 28

1 Then the word of Yahweh came to me, saying, **2** "Son of man, say to the ruler of Tyre, 'The Lord Yahweh says this: Your heart is arrogant! You have said, "I am a god! I will sit in the seat of the gods in the heart of the seas!" Even though you are a man and not a god, you make your heart like the heart of a god; **3** you think that you are wiser than Daniel, and that no secret amazes you! **4** You have made yourself wealthy with wisdom and skill, and obtained gold and silver in your treasuries! **5** By great wisdom and by your trading, you have multiplied your wealth, so your heart is arrogant because of your wealth.

6 Therefore, the Lord Yahweh says this: Because you have made your heart like the heart of a god, **7** I will therefore bring foreigners against you, terrifying men from other nations. They will bring their swords against the beauty of your wisdom, and they will profane your splendor. **8** They will send you down to the pit, and you will die the death of those who die in the heart of the seas. **9** Will you truly say, "I am a god" to the face of one who kills you? You are a man and not God, and you will be in the hand of the one who pierces you. **10** You will die the death of the uncircumcised by the hand of foreigners, for I have declared it—this is the Lord Yahweh's declaration.'"

11 The word of Yahweh came again to me, saying, **12** "Son of man, lift up a lament for the king of Tyre and say to him, 'The Lord Yahweh says this: You were the model of perfection, full of wisdom and perfect in beauty. **13** You were in Eden, the garden of God. Every precious stone covered you: ruby, topaz, emerald, chrysolite, onyx, jasper, sapphire, turquoise, and beryl. Your settings and mountings were made from gold. It was on the day you were created that they were prepared. **14** I placed you on the holy mountain of God as the cherub I anointed to guard mankind. You were in the midst of the fiery stones where you walked about. **15** You had integrity in your ways from the day you were created until injustice was found within you. **16** Through your great trade you were filled with violence, and so you sinned. So I threw you out of the mountain of God, as a one who was defiled, and I destroyed you, guardian cherub, and drove you from among the fiery stones. **17** Your heart was arrogant with your beauty; you ruined your wisdom because of your splendor. I have sent you down to the earth. I have placed you before kings so they may see you. **18** Because of your many iniquities and your dishonest trade, you have defiled your holy places. So I have made fire come out from you; it will consume you. I will turn you into ashes on the earth in the sight of all who look at you. **19** All the ones who knew you among the peoples are appalled at you; you have become terrified, and you will be no more forever.'"

20 Then the word of Yahweh came to me, saying, **21** "Son of man, set your face against Sidon and prophesy against her. **22** Say, 'The Lord Yahweh says this: Behold! I am against you, Sidon! For I will be glorified in your midst. Then they will know that I am Yahweh when I execute judgments within her. I will be shown to be holy in her. **23** I will send out a plague in her and blood in her streets, and those who are fatally wounded will fall in the midst of her. When the sword comes against her from all around, then they will know that I am Yahweh.

24 Then there will no longer be pricking briers and painful thorns for the house of Israel from all those around them who despise them, so they will know that I am the Lord Yahweh!'

25 The Lord Yahweh says this, 'When I gather the house of Israel from the peoples among whom they were scattered, and when I am set apart among them, so the nations may see, then they will make their homes in the land I will give to my servant Jacob. **26** Then they will live securely within her and build houses, plant vineyards, and live securely when I execute judgments on all the ones who now despise them from all around; so they will know that I am Yahweh their God!'"

Ezekiel 28 General Notes

Structure and formatting

The prophecy against Tyre concludes in this chapter. Tyre will be destroyed because of its pride and unfair business practices. (See: prophet)

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Ezekiel 28:1

the word of Yahweh came
This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16]

Ezekiel 28:2

Son of man
"Son of a human being" or "Son of humanity." God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. Alternate translation: "Mortal person" or "Human"

Your heart is arrogant
Here "heart" represents the will or thoughts of the ruler of Tyre. Alternate translation: "You are arrogant"

arrogant
falsely believing oneself to be importantbelieving oneself to be important

I will sit in the seat of the gods
"I will sit on the throne of the gods." Here sitting in the seat of the gods represents claiming to be in the same exalted position as if he were one of the gods.

heart of the seas
"middle of the seas." See how you translated this in Ezekiel 27:4.

you make your heart like the heart of a god
Here "heart" represents the mind or thinking. A god thinks of himself as better than people. Alternate translation: "you think that you have the mind of a god" or "you have allowed yourself to think that you are better than other people"

Ezekiel 28:3

you think that you are wiser than Daniel
Here the ruler of Tyre compares himself to Daniel the prophet in how wise he thought he was.

Ezekiel 28:4

General Information:
The words "you" and "your" in these verses refer to the ruler of Tyre.

Connecting Statement:
Yahweh continues giving Ezekiel his message to the ruler of Tyre.

You have made yourself wealthy with wisdom and skill
The abstract nouns "wisdom" and "skill" can be translated using the adjectives "wise" and "skillful." Alternate translation: "You have become wealthy by your own wisdom and skill" or "You have become wealthy by being wise and skillful"

obtained gold and silver
"stored up gold and silver"

treasuries
places to store valuable objects and keep them safe

Ezekiel 28:5

By great wisdom and by your trading, you have multiplied your wealth, so your heart is arrogant because of your wealth
The abstract nouns "wisdom" and "wealth" can be translated using the adjectives "wise" and "wealthy." Alternate translation: "By being very wise and by your trading, you have become more and more wealthy, so your heart is arrogant because of how wealthy you are"

your heart is arrogant
Here "heart" represents the will or thoughts of the ruler of Tyre. Alternate translation: "you are arrogant"

Ezekiel 28:6

General Information:
The words "you" and "your" in these verses refer to the ruler of Tyre.

Connecting Statement:
Yahweh continues giving Ezekiel his message to the ruler of Tyre.

you have made your heart like the heart of a god
Here "heart" represents the mind or thinking. A god thinks of himself as better than people. See how you translated the similar phrase in [Ezekiel 28:2]

Ezekiel 28:7

the beauty of your wisdom
The abstract nouns "beauty" and "wisdom" can be translated using the adjective "beautiful" and the adverb "wisely." Alternate translation: "the beautiful things that you have so wisely made"

profane your splendor
The abstract noun "splendor" can be translated using the adjective "splendid." Alternate translation: "profane how splendid you are" or "defile how majestic you are"

Ezekiel 28:8

General Information:
Yahweh continues giving Ezekiel his message to the ruler of Tyre. The word "They" refers to foreign armies. The words "you" and "your" in these verses refer to the king of Tyre.

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down to the pit
Here "the pit" refers to the grave or to hell. Alternate translation: "down to the grave"

in the heart of the seas
"in the middle of the seas"

Ezekiel 28:9

Will you truly say, "I am a god" to the face of one who kills you?
This question expects a negative answer to emphasize the irony when one who claims to be a god is destroyed by men. It can be translated as a statement. Alternate translation: "You will not say 'I am a god' to the face of one who kills you!"

to the face of
Here the face represents being in the presence of another person. Alternate translation: "in the presence of" or "before"

in the hand of
Here being in the hand of someone represents being under their control. Alternate translation: "under the control of"

Ezekiel 28:10

by the hand of foreigners
Here "hand" is a metonym for the actions of the foreigners' army. Alternate translation: "by an army of foreigners"

this is the Lord Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Ezekiel 5:11]

Ezekiel 28:11

The word of Yahweh came again to me, saying,
The idiom "The word of Yahweh came again to" is used to introduce a special message from God. See how you translated similar words in [Ezekiel 18:1]

Ezekiel 28:12

Son of man
"Son of a human being" or "Son of humanity." God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. Alternate translation: "Mortal person" or "Human"

lift up
"sing"

You were the model of perfection
The abstract nouns "model" an d "perfection" can be translated using the words "completely" and "perfect." Alternate translation: "You were completely perfect"

full of wisdom and perfect in beauty
The abstract nouns "wisdom" and "beauty" can be translated using the adjectives "wise" and "beautiful." Alternate translation: "fully wise and perfectly beautiful"

Ezekiel 28:13

Every precious stone covered you
"You wore every kind of precious stone"

ruby, topaz, emerald, chrysolite, onyx, jasper, sapphire, turquoise, and beryl
These are all precious stones of different colors.

settings and mountings
pieces of metal that hold the precious stones

It was on the day you were created that they were prepared
This can be stated in active form. Alternate translation: "I prepared them on the day that I created you"

prepared
"made ready"

Ezekiel 28:14

General Information:
The word "you" in these verses refers to the king of Tyre.

Connecting Statement:
Yahweh continues giving Ezekiel his message to the king of Tyre.

cherub
See how you translated this in Ezekiel 10:9.

the fiery stones
"the stones of fire." Possible meanings are 1) a metaphor for the colorful and bright stones mentioned in [Ezekiel 28:13]

Ezekiel 28:15

from the day you were created until injustice was found within you
This can be stated in active form. Alternate translation: "since the day that I created you until I found injustice within you"

Ezekiel 28:16

General Information:
The words "you" and "your" in these verses refer to the king of Tyre.

Connecting Statement:
Yahweh continues giving Ezekiel his message to the king of Tyre.

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great trade
"large volume of trade"

you were filled with violence
Yahweh speaks of the king of Tyre as if he were a container that was filled up with violence. The king is a synecdoche for himself and his people The abstract noun "violence" can be translated using the adjective "violent." Alternate translation: "you and your people became completely violent" or "you and your peoplewere completely violent"

guardian cherub
"guarding cherub"

the fiery stones
"the stones of fire." See how you translated this in [Ezekiel 28:14]

Ezekiel 28:17

Your heart was arrogant
Here the "heart" represents the whole person, emphasizing the person's thoughts. Alternate translation: "You were arrogant"

arrogant
falsely believing oneself to be importantbelieving oneself to be important

Your heart was arrogant with your beauty; you ruined your wisdom because of your splendor
The abstract nouns "beauty," wisdom" and "splendor" can be translated using the adjectives "beautiful," "wise" and "splendid." Alternate translation: "Your heart was arrogant because you were beautiful; you became unwise because you were so splendid"

before kings
"in front of kings "

so they may see you
"so they may look at you"

Ezekiel 28:18

General Information:
The words "you" and "your" in these verses refer to the king of Tyre.

Connecting Statement:
Yahweh continues giving Ezekiel his message to the king of Tyre.

it will consume you
"it will devour you." The fire is spoken of here as if it was eating him up. Alternate translation: "it will burn you up"

turn you into ashes
This idiom means burning up until only ashes are left. Alternate translation: "burn you up to ashes" or "burn you up completely"

Ezekiel 28:19

are appalled
shake or tremble with fear

you will be no more forever
See how you translated this in Ezekiel 27:36.

you have become terrified
Another possible meaning is "you have become a terror" or "those who see you will be terrified."

Ezekiel 28:20

the word of Yahweh came
This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16]

Ezekiel 28:21

Son of man
"Son of a human being" or "Son of humanity." God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. See how you translated this in Ezekiel 2:1. Alternate translation: "Mortal person" or "Human"

set your face against Sidon
Sidon was far away, so Ezekiel could not see it, but staring in that direction would be a symbol of harming the people there. See how you translated a similar phrase in [Ezekiel 6:2]

prophesy against
"prophesy about the bad things that will happen to." See how you translated this in Ezekiel 4:7.

Ezekiel 28:22

Behold!
"Look!" or "Listen!" or "Pay attention to what I am about to tell you!"

I will be glorified in your midst
This can be stated in active form. Alternate translation: "I will reveal my glory among you"

they will know ... within her ... in her
Here "they" and "her" refer to the people of Sidon. This can be translated with second person pronouns. Alternate translation: "you will know ... within you ... in you"

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know that I am Yahweh
When Yahweh says that people will know that he is Yahweh, he is implying that they will know that he is the one true God who has supreme authority and power. See how you translated this in [Ezekiel 6:7]

when I execute judgments within her
The abstract noun "judgments" can be translated using the verb "judge." Alternate translation: "when I judge her" or "when I punish her the way she deserves"

I will be shown to be holy in her
This can be stated in active form. Alternate translation: "I will show that I am holy when I punish her"

Ezekiel 28:23

Connecting Statement:
Yahweh continues giving Ezekiel his message to Sidon.

in her ... in her ... midst of her ... against her ... then they
Here "her" and "they" refer to the people of Sidon. If you used second person pronouns in the previous verse, you may want to use them here. Alternate translation: "in you ... in you ... midst of you ... against you ... then you"

blood in her streets
Here "blood" refers to the blood of the people of Sidon and represents those whom their enemies would kill.

When the sword comes against her
Here "sword" is a metonym for an attacking enemy army. Alternate translation: "When enemy armies attack her"

Ezekiel 28:24

Then there will no longer be pricking briers and painful thorns for the house of Israel from all those around them who despise them
Here the briers and thorns represent what would cause suffering and pain. Alternate translation: "Then there will no longer be people anywhere around the house of Israel who wound them like briers, hurt them like thorns, and despise them"

the house of Israel
The word "house" is a metonym for the family that lives in the house. In this case it refers to Israel's descendants. See how you translated this in [Ezekiel 3:1]

around them ... them ... they will know
The words "them" and "they" refer to the people of Israel.

Ezekiel 28:25

the house of Israel
The word "house" is a metonym for the family that lives in the house. In this case it refers to Israel's descendants. See how you translated this in [Ezekiel 3:1]

among whom they were scattered
This can be expressed in active form. Alternate translation: "among whom I scattered them"

so the nations may see
"in such a way as the nations will see it"

my servant Jacob
Here "Jacob" represents the descendants of Jacob. Alternate translation: "the descendants of my servant Jacob"

Ezekiel 28:26

within her
"in the land"

when I execute judgments on all
The abstract noun "judgments" can be translated using the verb "judge." Alternate translation: "when I judge all" or "when I punish all"

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Chapter 29

1 In the tenth year, in the tenth month on the twelfth day of the month, the word of Yahweh came to me, saying, **2** "Son of man, set your face against Pharaoh, the king of Egypt; prophesy against him and against all of Egypt. **3** Declare and say, 'The Lord Yahweh says this:

Behold! I am against you, Pharaoh, king of Egypt.
    You, the great sea monster that lurks in the midst of the river,
    that says, "My river is my own. I have made it for myself."
4 For I will place hooks in your jaw,
    and the fish of your Nile will cling to your scales;
I will lift you up from the middle of your river
    along with all the fish of the river that cling to your scales.
5 I will throw you down into the wilderness,
    you and all the fish from your river.
You will fall on the open field;
    you will not gather together or assemble.
I will give you as food to the living things of the earth
    and to the birds of the heavens.
6 Then all the inhabitants of Egypt will know
    that I am Yahweh,
because they have been a walking stick
    made of a reed to the house of Israel.
7 When they took hold of you in their hand,
    you broke and tore open their shoulder;
and when they leaned on you,
    you were broken,
    and you caused their legs to be unsteady.

8 Therefore the Lord Yahweh says this: Behold! I will bring a sword against you. I will cut off both men and animals from you. **9** So the land of Egypt will become desolate and a ruin. Then they will know that I am Yahweh, because the sea monster had said, "The river is mine, for I have made it." **10** Therefore, behold! I am against you and against your river, so I will give the land of Egypt over to desolation and waste, and you will become a wasteland from the Migdol to Syene and the borders of Cush. **11** No man's foot will pass through it, and no wild animal's foot will pass through it. It will not be inhabited for forty years. **12** For I will make the land of Egypt a desolation in the midst of uninhabited lands, and its cities in the midst of wasted cities will become a desolation for forty years; then I will scatter Egypt among the nations, and I will disperse them though the lands.

13 For the Lord Yahweh says this: At the end of forty years I will gather Egypt from the peoples among whom they were scattered. **14** I will reverse the captivity of Egypt and bring them back to the region of Pathros, to the land of their origin. Then they will be a lowly kingdom there. **15** It will be the lowliest of the kingdoms, and it will not be lifted up any more among the nations. I will diminish them so they will no longer rule over nations. **16** Egypt will no longer be a reason for confidence for the house of Israel. Instead, it will be a reminder of the iniquity that Israel committed when they turned to Egypt for help. Then they will know that I am the Lord Yahweh.'"

17 Then it came about in the twenty-seventh year on the first of the first month, that the word of Yahweh came to me, saying, **18** "Son of man, Nebuchadnezzar the king of Babylon stationed his army to do hard work against Tyre. Every head was rubbed until it was made bald, and every shoulder was made raw. Yet he and his army received no payment from Tyre for the hard work that he carried out against it. **19** Therefore the Lord Yahweh says this, 'Behold! I am giving the land of Egypt to Nebuchadnezzar the king of Babylon, and he will capture its loot, steal its plunder, and carry off all he finds there; that will be his army's wages. **20** I have given him the land of Egypt as the wages for the work they did for me—this is the Lord Yahweh's declaration. **21** On that day I will make a horn sprout up for the house of Israel, and I make you speak in their midst, so that they will know that I am Yahweh.'"

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Ezekiel 29 General Notes

Structure and formatting

This chapter begins a prophecy against Egypt and its king, Pharaoh. Because Egypt did not fulfill its promise of protecting Judah, it will be conquered by Babylon. (See: prophet and fulfill and promise)

Ezekiel 29:1

In the tenth year
It can be stated clearly that this was the tenth year of Jehoiachin's exile. Alternate translation: "In the tenth year of the exile of King Jehoiachin"

in the tenth month on the twelfth day of the month
"on the twelfth day of the tenth month." This is the tenth month of the Hebrew calendar. The twelfth day is near the beginning of January on Western calendars.

the word of Yahweh came
This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16]

Ezekiel 29:2

Son of man
"Son of a human being" or "Son of humanity." God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. See how you translated this in Ezekiel 2:1. Alternate translation: "Mortal person" or "Human"

set your face against Pharaoh
This is a command to stare at Pharaoh as a symbol of punishing him and his people. Pharaoh was far away, so Ezekiel could not see him, but staring in his direction would be a symbol of harming him and his people. See how you translated a similar phrase in [Ezekiel 6:2]

prophesy against him and against all of Egypt
"tell the terrible things that will happen to him and everyone in Egypt"

Ezekiel 29:3

the great sea monster
"the huge creature that lives in the water." Yahweh calls Pharaoh a monster that lives in the water. The monster is probably a crocodile.

Ezekiel 29:4

General Information:
Yahweh continues giving Ezekiel his message to Pharaoh, speaking of him as though he were a monster in the water and the people of Egypt were fish.

hooks
sharp and bent pieces of metal or wood that people use to catch fish and other animals in the water

scales
hard pieces of skin that are on fish, crocodiles, and other animals

Ezekiel 29:5

gather together or assemble
The phrase "gather together" and the word "assemble" mean the same thing and form a doublet. You may need to omit one or the other in your translation. Alternate translation: "never again gather together"

Ezekiel 29:6

General Information:
Yahweh continues giving Ezekiel his message to Pharaoh.

know that I am Yahweh
When Yahweh says that people will know that he is Yahweh, he is implying that they will know that he is the one true God who has supreme authority and power. See how you translated this in [Ezekiel 6:7]

they have been a walking stick made of a reed
The word "they" refers to the inhabitants of Egypt. A walking stick made of a reed is unreliable because it is easily broken. Yahweh speaks of them as a reed stalk because the people of Israel relied on the Egyptians to help them in war, but the Egyptians did not help them. Alternate translation: "they have been as unreliable as a walking stick made of a reed"

reed
a plant that grows near water and looks like very large grass

Ezekiel 29:7

When they took hold of you in their hand
God speaks of Israel relying on Egypt as if they were taking hold of a reed stalk in order to use it as a crutch. Alternate translation: "When they relied on you"

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When they took hold of you
The word "they" refers to the Israelites and the word "you" refers to Pharaoh or Pharaoh and Egypt.

you caused their legs to be unsteady
Because Egypt did not help the Israelites, the Israelites could not defend themselves against their enemy, the Babylonians. God speaks of the Israelites being unable to defend themselves as if their legs were unsteady. Alternate translation: "you caused them to be like people whose legs are unsteady"

Ezekiel 29:8

General Information:
Yahweh continues giving Ezekiel his message to Pharaoh.

Behold!
"Look!" or "Listen!" This word adds emphasis to what is said next. This is the Lord's message to Pharaoh. Alternate translation: "Pay attention to what I am about to tell you!"

I will bring a sword against you
Here "sword" is a metonym for battle, and "bring a sword against you" is a metaphor for causing an enemy army to come fight against Egypt. Alternate translation: "I will cause your enemies to come fight against you"

a sword against you
The word "you" refers to the nation of Egypt.

I will cut off both men and animals from you
Here "cut off" is a metaphor for destroying. God would do this by causing the enemy army to do it.

Ezekiel 29:9

General Information:
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Ezekiel 29:10

I am against you and against your river
The word "you" refers to Pharaoh. God speaks to Pharaoh as if Pharaoh were a monster in the river.

I will give the land of Egypt over to desolation and waste
"I will put Egypt into the power of desolation and waste." Desolation and waste are spoken of as if they were people who could be given power over Egypt. Alternate translation: "I will cause Egypt to become a desolate waste"

you will become a wasteland
Here "you" refers to Pharaoh and represents Egypt, the country he rules over. Alternate translation: "your country will become a wasteland"

from the Migdol to Syene and the borders of Cush
This refers to all of Egypt. Where these places are can be stated clearly. Alternate translation: "throughout all of Egypt, from Migdol in the north to Syene in the south and the borders of Cush further south"

Migdol
This is the name of a place in the far northern part of Egypt.

Syene
This the name of a town in southern Egypt. It is now called Aswan.

the borders of Cush
These borders of Cush were south of Syene. Some versions say Sudan or Ethiopia, the modern names of countries south of Egypt.

Ezekiel 29:11

General Information:
Yahweh continues giving Ezekiel his message to Pharaoh.

No man's foot will pass through it
Here "man's foot" represents people. Alternate translation: "No man will walk through the land of Egypt"

no wild animal's foot will pass through it
Here "animal's foot" represents animals. Alternate translation: "not even a wild animal will walk through it"

Ezekiel 29:12

For I will make the land of Egypt a desolation
The abstract noun "desolation" can be expressed with the adjective "desolate." Alternate translation: "For I will make the land of Egypt desolate"

I will scatter Egypt among the nations
Here "Egypt" represents the people of Egypt, and "scatter" represents causing them to move to other places. Alternate translation: "I will scatter the Egyptians among the nations" or "I will make the people of Egypt go and live among the nations"

Ezekiel 29:13

General Information:
Yahweh continues giving Ezekiel his message to Pharaoh.

I will gather Egypt
Here "Egypt" is a metonym for the people of Egypt, and "gather" is a metaphor for causing them to return to Egypt. Alternate translation: "I will cause the people of Egypt to return to Egypt"

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among whom they were scattered
This can be translated in active form. Alternate translation: "among whom I scattered them"

Ezekiel 29:14

I will reverse the captivity of Egypt
The abstract noun "captivity" can be translated as a verbal clause. The word "Egypt" here is a metonym for the people of Egypt. Translate "will reverse the captivity" as in [Ezekiel 16:53]

the region of Pathros
the southern part of Egypt between the Delta and the land of Cush. This is also called Upper Egypt.

a lowly kingdom
Here "lowly" represents unimportant. Alternate translation: "an unimportant kingdom"

Ezekiel 29:15

General Information:
Yahweh continues giving Ezekiel his message to Pharaoh.

the lowliest of the kingdoms
Here "lowliest" represents least important. Alternate translation: "the least important of the kingdoms"

it will not be lifted up any more among the nations
Here "be lifted up" represents becoming important. Alternate translation: "it will not become important again among the nations"

I will diminish them
"I will make them small." Here "diminish them" represents making Egypt weak or unimportant.

Ezekiel 29:16

Egypt will no longer be a reason for confidence for the house of Israel
The abstract noun "confidence" can be translated with the verbs "trust" or "rely on." Alternate translation: "The house of Israel will no longer trust in Egypt" or "The house of Israel will no longer rely on Egypt"

Egypt
Here "Egypt" represents the people of Egypt. Alternate translation: "The people of Egypt" or "The Egyptians"

the house of Israel
Here "house" represents the people of Israel. Alternate translation: "the people of Israel" or "the nation of Israel"

it will be a reminder of the iniquity that Israel committed
How Egypt would be a reminder can be stated clearly. The abstract nouns "reminder" and "iniquity" can be expressed with the verbs "remember" and "sin." Alternate translation: "when Israel sees what I do to Egypt, Israel will remember how Israel sinned"

when they turned to Egypt for help
Here "turn ... for help" is a metonym for "ask ... for help." Alternate translation: "whenever they asked Egypt to help them"

Ezekiel 29:17

it came about
This phrase is used here to mark an important event in the story. If your language has a way for doing this, you could consider using it here.

in the twenty-seventh year
This was after King Jehoiachin and the people of Judah were taken as exiles to Babylon. Alternate translation: "in the twenty-seventh year of the exile of King Jehoiachin"

on the first of the first month
"on the first day of the first month." This is the first month of the Hebrew calendar. The first day is near the beginning of April.

the word of Yahweh came
This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16]

Ezekiel 29:18

Son of man
"Son of a human being" or "Son of humanity." God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. See how you translated this in Ezekiel 2:1. Alternate translation: "Mortal person" or "Human"

to do hard work against Tyre
The kind of hard work they did can be stated clearly. Alternate translation: "to work hard at attacking Tyre"

Every head ... every shoulder
This refers to the heads and shoulders of the Babylonian soldiers.

Every head was rubbed until it was made bald
Either their helmets or the heavy things they carried on their heads rubbed the hair off their heads.

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every shoulder was made raw
Either their armor or the heavy things they carried on their shoulders rubbed the skin off their shoulders. Alternate translation: "every shoulder was rubbed raw" or "every shoulder was rubbed bare"

he and his army received no payment from Tyre
Here "payment" represents the valuable things that Nebuchadnezzar's army would steal from Tyre as a reward for defeating it. God speaks of these things as if they were what God would pay them for working for him. Alternate translation: "he and his army did not get any valuable things from Tyre as reward"

Ezekiel 29:19

Behold!
"Look!" or "Listen!" This word adds emphasis to what is said next. Alternate translation: "Pay attention to what I am about to tell you!"

I am giving the land of Egypt to Nebuchadnezzar the king of Babylon
Yahweh speaks of causing the army of Babylon to defeat Egypt as if God were giving Egypt to Nebuchadnezzar. Alternate translation: "I will cause the army of Nebuchadnezzar, the king of Babylon, to defeat Egypt"

that will be his army's wages
God speaks of these things that Nebuchadnezzar's army would take as if they were what God would pay them for working for him. Alternate translation: "his army will receive those things as if they were payment"

Ezekiel 29:20

this is the Lord Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Ezekiel 5:11]

Ezekiel 29:21

I will make a horn sprout up for the house of Israel
An animal horn represents the animal's strength, so horn is a metonym for strength. God speaks of making Israel strong as if Israel were an animal, and he were to cause its horn to grow. Alternate translation: "I will make the people of Israel strong"

the house of Israel
The word "house" is a metonym for the family that lives in the house. Here it refers to the people of Israel, the descendants of Jacob whom God called Israel. Alternate translation: "the people of Israel" or "the nation of Israel"

speak in their midst
"speak to them"

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Chapter 30

1 The word of Yahweh came to me, saying, **2** "Son of man, prophesy and say, 'The Lord Yahweh says this:

Wail, "Woe is the coming day."
3 The day is near.
The day is near for Yahweh.
It will be a day of clouds
a time of doom for nations.
4 Then a sword will come against Egypt,
and there will be anguish in Cush
when the killed people fall in Egypt—
when they take her wealth,
and when her foundations are ruined.

5 Cush and Put, Lydia and all Arabia, and Libya, together with the people belonging to the covenant—they will all fall by the sword.

6 Yahweh says this:

So the ones who support Egypt will fall,
and the pride of her strength will go down.
From Migdol to Syene their soldiers will fall by the sword—
this is the Lord Yahweh's declaration.
7 They will be appalled in the midst of the abandoned lands,
and their cities will be among all the ruined cities.
8 Then they will know that I am Yahweh,
when I set fire in Egypt,
and when all of her helpers are destroyed.

9 In that day messengers will go out from before me in ships to terrorize a secure Cush, and there will be anguish among them on the day of Egypt's doom. For behold! It is coming.

10 The Lord Yahweh says this: I will make an end of the multitudes of Egypt by the hand of Nebuchadnezzar, the king of Babylon. **11** He and his army with him, the terror of nations, will be brought to destroy the land; they will draw out their swords against Egypt and fill the land with those who have been killed. **12** I will make the rivers into dry ground, and I will sell the land into the hand of wicked men. I will make the land and its fullness desolate by the hand of strangers—I, Yahweh, have spoken.

13 The Lord Yahweh says this: I will destroy idols, and I will bring an end to the worthless idols of Memphis. There will no longer be a prince in the land of Egypt, and I will put fear on the land of Egypt. **14** Then I will make Pathros desolate and set fire in Zoan, and I will execute acts of judgment on Thebes. **15** For I will pour out my fury on Pelusium, the stronghold of Egypt, and cut off the multitude of Thebes. **16** Then I will set fire in Egypt; Pelusium will be in great agony, Thebes will be broken up, and Memphis will face enemies every day. **17** The young men in Heliopolis and Bubastis will fall by the sword, and their cities will go into captivity. **18** In Tahpanhes, the day will become dark when I break the yoke of Egypt there, and the pride of her strength will be finished. There will be a cloud covering her, and her daughters will walk into captivity. **19** I will execute acts of judgment in Egypt, so they will know that I am Yahweh.'"

20 Then it came about in the eleventh year, in the first month, in the seventh day of the month, that the word of Yahweh came to me, saying, **21** "Son of man, I have broken the arm of Pharaoh, the king of Egypt. Behold! It has not been bound up for healing or set with a splint so that it can become strong enough to grasp a sword. **22** Therefore the Lord Yahweh says this, 'Behold, I am against Pharaoh, the king of Egypt. For I will break his arm, both the strong one and the broken one, and I will make the sword fall from his hand. **23** Then I will scatter Egypt among the nations and disperse them among the lands. **24** I will strengthen the arms of the king of Babylon and place my sword in his hand so that I might destroy Pharaoh's arms. He will groan before the king of Babylon with the groans of a dying man. **25** For I will strengthen the arms of the king of Babylon, while Pharaoh's arms will fall. Then they will know that I am Yahweh, when I put my sword into the hand of the king of Babylon; for he will attack the land of Egypt

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with it. **26** So I will scatter Egypt among the nations and disperse them through the lands. Then they will know that I am Yahweh.'"

Ezekiel 30 General Notes

Structure and formatting

The prophecy against Egypt and its king continues in this chapter. Babylon will destroy all the towns of Egypt and their allies will not be able to help them. (See: prophet)

Ezekiel 30:1

General Information:
Ezekiel tells about a message that Yahweh gave him.

The word of Yahweh came
This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16]

Ezekiel 30:2

Son of man
"Son of a human being" or "Son of humanity." God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. See how you translated this in Ezekiel 2:1. Alternate translation: "Mortal person" or "Human"

Wail
cry out with grief

Woe is the coming day
This exclamation expresses the fear that people would feel about a certain day when terrible and frightening things will happen. Alternate translation: "Oh that day" or "Oh, what a frightening day is coming"

Ezekiel 30:3

The day is near
"That day is soon" or "It will soon be that day"

The day is near for Yahweh
It is implied that on that day, Yahweh will punish people. Alternate translation: "It will soon be the day when Yahweh will punish you"

a day of clouds
Dark storm clouds represent danger and fear. Alternate translation: "It will be like a day with dark clouds" or "It will be frightening like a day with dark clouds"

a time of doom for nations
The abstract noun "doom" can be translated with the phrase "terrible things will happen." Alternate translation: "a time when terrible things will happen to the nations"

Ezekiel 30:4

General Information:
These are Yahweh's words about Egypt.

Then a sword will come against Egypt
The word "sword" here represents war or an army that attacks. Alternate translation: "There will be war against Egypt" or "An enemy army will attack Egypt"

there will be anguish in Cush
The abstract noun "anguish" can be expressed in terms of how the people feel. Alternate translation: "the people of Cush will be very sad" or "the people of Cush will suffer"

when they take her wealth
"when the attackers take away the wealth of Egypt"

when her foundations are ruined
This can be translated in active form. Alternate translation: "when the attackers destroy the foundations of the buildings in Egypt"

Ezekiel 30:5

Cush and Put, Lydia and all Arabia, and Libya
These names refer to the people of these countries. Alternate translation: "The people of Cush and Put, Libya, and all Arabia, and Lydia"

Libya
Libya is a country west of Egypt.

Lydia
This probably refers to the kingdom of Lydia which was in what is now Turkey.

will all fall by the sword
Here the sword represents battle. Alternate translation: "will all die in battle" or "will all die in the war"

will all fall by the sword
The word "all" here is a generalization. It means that many people will die.

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Ezekiel 30:6

Yahweh says this
"This is what Yahweh says." This sentence introduces what the Lord would say.

So the ones
"In this way, the peoples" or "In this manner, the nations"

who support Egypt
"who help Egypt"

will fall
"will die" or "come to ruin"

the pride of her strength will go down
This represents Egypt no longer being proud of their strength. The reason that they will not be proud is that they will no longer be strong. Alternate translation: "Egypt will no longer be proud about being strong" or "Egypt will no longer have the strength that they were so proud of"

From Migdol to Syene
Ezekiel names towns on the borders of Egypt in order to refer to all of Egypt. Alternate translation: "In all of Egypt" or "From the northern border of Egypt to the southern border of Egypt"

this is the Lord Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Ezekiel 5:11]

Ezekiel 30:7

They will be appalled in the midst of the abandoned lands
"The soldiers of the allies of Egypt will be appalled when they are left surrounded by nothing but abandoned lands"

in the midst of
"among" or "surrounded by"

their cities will be among all the ruined cities
Being "among" the ruined cities represents being ruined like the ruined cities of other countries. Alternate translation: "their cities will be ruined like the cities of other countries"

Ezekiel 30:8

General Information:
These are Yahweh's words about Egypt.

Then they
Possible meanings are 1) "Then people" or 2) "Then the Egyptians."

they will know that I am Yahweh
Yahweh is implying that they will know that he is the one true God who has supreme authority and power. See how you translated as similar phrase in [Ezekiel 6:7]

when I set fire in Egypt
Here "set fire in Egypt" represents sending an army to attack Egypt and set fires. Alternate translation: "when I send an army to burn Egypt with fire"

all of her helpers are destroyed
This can be stated in active form. Alternate translation: "I destroy all of the allies of Egypt" or "when armies destroy all of those who help Egypt"

Ezekiel 30:9

messengers will go out from before me in ships to terrorize a secure Cush
Messengers will bring the news of Egypt's destruction to Cush, who will be frightened by the news.

to terrorize a secure Cush
"in order to frighten Cush, who now feels safe from danger"

there will be anguish among them on the day of Egypt's doom
The abstract noun "anguish" and "doom" can be translated with the words "suffer" and "punish." Alternate translation: "the people of Cush will also suffer when I punish Egypt"

behold!
The word "behold" here adds emphasis to what follows. It can also be translated as "indeed!"

It is coming
"It" refers to the "great pain" or "great sorrow" that Cush will have when they are punished along with Egypt.

Ezekiel 30:10

The Lord Yahweh says this
The word "this" refers to what follows. See how you translated this in Ezekiel 5:5.

I will make an end of the multitudes of Egypt
"I will make it so that Egypt will no longer have many people."

by the hand of Nebuchadnezzar
Here "the hand" represents Nebuchadnezzar's military power. Nebuchadnezzar will be the one who brings this punishment about.

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Ezekiel 30:11

He and his army with him ... will be brought to destroy the land
This can be stated in active form. Alternate translation: "I will bring Nebuchadnezzar and his army ... to destroy the land"

He and his army ... will be brought to destroy the land
This can be stated in active form. Alternate translation: "I will cause him and his army ... to go destroy the land of Egypt"

He and his army with him, the terror of nations
Yahweh calls Nebuchadnezzar "the terror of the nations" because all of the nations are greatly afraid of his army. Alternate translation: "He and his army with him, the one who terrifies many nations"

they will draw out their swords against Egypt
Here "draw out their swords" represents fighting with their swords. Alternate translation: "they will use their swords and fight against Egypt"

fill the land with those who have been killed
This is an exaggeration to show that the Babylonians will kill very many Egyptians. There will be so many dead Egyptians that it will seem that their dead bodies cover all of the land of Egypt. Alternate translation: "kill so many people that it will seem like dead bodies are everywhere"

Ezekiel 30:12

General Information:
These are Yahweh's words about Egypt.

I will make the rivers into dry ground
"I will dry up the rivers of Egypt"

I will sell the land into the hand of wicked men
Yahweh will give the Babylonians control over Egypt just as a person who sells something gives the one who buys it control over that thing. Alternate translation: "I will give control of the land to wicked men"

its fullness
"everything in the land"

Ezekiel 30:13

The Lord Yahweh says this
The word "this" refers to what follows. See how you translated this in Ezekiel 5:5.

I will bring an end to the worthless idols
"I will destroy the worthless idols"

Memphis
Memphis was a very important city in Egypt. It was near modern-day Cairo.

a prince in the land of Egypt
"an important ruler in the land of Egypt"

I will put fear on the land of Egypt
Here "put fear on the land" represents causing the people of the land to be very afraid. Alternate translation: "I will make the people of Egypt very afraid"

Ezekiel 30:14

Pathros
This was a region in southern Egypt.

set fire in Zoan
"I will burn Zoan with fire"

Zoan
Zoan was another important city in Egypt.

I will execute acts of judgment on Thebes
The phrase "acts of judgment" refers to punishment. Alternate translation: "I will punish Thebes"

Thebes
This was the capital city of southern Egypt.

Ezekiel 30:15

General Information:
These are Yahweh's words about Egypt.

For I will pour out my fury on Pelusium
Here "pour out my fury" represents punishing the people because of his great anger. Alternate translation: "For I will act in great anger against Pelusium" or "Because I am so angry, I will punish Pelusium severely"

Pelusium
Pelusium is the name of a fortress in northern Egypt.

cut off the multitude of Thebes
Here "cut off" represents killing the people. Alternate translation: "kill the very large number of people in Thebes"

Thebes
This was the capital city of southern Egypt. See how you translated this in Ezekiel 3:14.

Ezekiel 30:16

Then I will set fire in Egypt
Here "set fire" is an idiom meaning "start a fire." Alternate translation: "I will start a fire in Egypt"

Pelusium will be in great agony
Here "Pelusium" is a metonym for the people of the city near Pelusium, and "be in great agony" can be translated with the verb "suffer." Alternate

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translation: "The people of Pelusium will suffer terribly" or "The people of Pelusium will feel terrible pain"

Thebes will be broken up
This can be stated in active form. Alternate translation: "enemies will break up the walls and buildings in Thebes" or "enemies will destroy the Thebes"

Memphis will face enemies every day
Here "face enemies" represents seeing or having enemies. The name of the city is a metonym for the people who live in the city. Alternate translation: "The people of Memphis will have enemies every day" or "Enemies will fight against the people of Memphis every day"

Memphis
Memphis was a very important city in Egypt. See how you translated this in Ezekiel 30:13.

Ezekiel 30:17

General Information:
These are Yahweh's words about Egypt.

Heliopolis and Bubastis
These were cities in northern Egypt.

will fall by the sword
The word "sword" is used here to refer to a battle or war. Alternate translation: "will die in battle" or "will die in the war"

their cities will go into captivity
Here "cities" represents the people of the cities. The abstract noun "captivity" can be expressed with the more concrete noun "captive" or the verb "capture" Alternate translation: "the people of their cities will become captives" or "their enemies will capture their people and take them away"

Ezekiel 30:18

Tahpanhes
This was an important city in northern Egypt.

the day will become dark
The people of Egypt losing everything they value is spoken of as being a frightening miracle like a day with no light. Alternate translation: "the day will be dark"

when I break the yoke of Egypt there
The word "yoke" here refers to Egypt's power to oppress people. Alternate translation: "when I stop Egypt from oppressing people" or "when I end Egypt's power to cruelly control other nations"

the pride of her strength will be finished
This represents Egypt no longer being proud of their strength. The reason that they will not be proud is that they will no longer be strong. Alternate translation: "Egypt will no longer be proud about being strong" or "Egypt will no longer have the strength that they were so proud of"

There will be a cloud covering her
Possible meanings are 1) the dark cloud represents how sad the people of Egypt will feel. Alternate translation: "It will be as if there is a cloud over Egypt" or 2) there will be a cloud of dust over Egypt from everything that is destroyed. Alternate translation: "A cloud of dust will be over Egypt"

her daughters
Possible meanings are 1) the people of the Egyptian towns or 2) the daughters of the Egyptian people

Ezekiel 30:19

I will execute acts of judgment in Egypt
The phrase "acts of judgment" refers to punishment. Alternate translation: "I will punish Egypt in many ways"

so they
"so the Egyptians"

Ezekiel 30:20

General Information:
God speaks of making Pharaoh's army weak as if he were to break Pharaoh's arm, and of the army not being able to become strong again as if Pharaoh's arm could not be healed.

Then it came about
This phrase is used here to mark the beginning of a new part of the story. If your language has a way for doing this, you could consider using it here.

in the eleventh year
This is the eleventh year after King Jehoiachin was taken into exile in Babylon. See how you translated this in Ezekiel 26:1.

in the first month, in the seventh day of the month
"in the seventh day of the first month." This is the first month of the Hebrew calendar. The seventh day is near the beginning of April on Western calendars.

the word of Yahweh came
This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16]

Ezekiel 30:21

Son of man
"Son of a human being" or "Son of humanity." God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. See how you translated this in Ezekiel 2:1. Alternate translation: "Mortal person" or "Human"

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I have broken the arm of Pharaoh
Here "arm" represents the powerful army of a king.

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

It has not been bound up for healing or set
This can be stated in active form. Alternate translation: "No one has bound up his arm so it will heal or set it" or "No one has wrapped up his arm for healing or set it"

set with a splint
This phrase refers to the arm being bound tightly to a straight piece of wood so that the parts of the bone will stay together and heal.

Ezekiel 30:22

General Information:
God continues speaking of Pharaoh's army as if it were a broken arm. He also speaks of strengthening the army of Babylon as if it were the arms of the king of Babylon.

the Lord Yahweh says this
See how you translated this in Ezekiel 3:11.

both the strong one and the broken one
"both the arm that is healthy and the arm that is already broken"

I will make the sword fall from his hand
"I will knock the sword out of Pharaoh's hand"

Ezekiel 30:23

scatter Egypt among the nations and disperse them among the lands
These two phrases mean basically the same thing. See how you translated similar phrases in [Ezekiel 12:15]

among the lands
"among the places in which people live"

Ezekiel 30:24

I will strengthen the arms of the king of Babylon
"I will make the arms of the king of Babylon strong"

He will groan before the king of Babylon
"When the king of Babylon comes to attack Egypt, Pharaoh will groan."

groan
A groan is a noise that people make when they have a lot of pain or are dying.

with the groans of a dying man
"as a man who is dying groans" or "like a man who is dying"

Ezekiel 30:25

General Information:
God continues speaking of the armies of Egypt and Babylon as if the armies were the arms of their kings. He also speaks of making the army of Babylon strong to attack others as if he had a sword and put it in the Babylonian king's hand.

For I will strengthen the arms of the king of Babylon
Here "arms" are a metonym for the army. Alternate translation: "I will make the army of the king of Babylon strong"

while Pharaoh's arms will fall
Here "Pharaoh's arms" is a metonym for his army, and "will fall" represents being weak. Alternate translation: "but Pharaoh's army will be unable to defeat enemies"

Then they
The word "they" possibly refers to 1) "the Egyptians" or 2) "all people who hear what Yahweh has done."

for he will attack the land of Egypt with it
"and the king of Babylon will attack the land of Egypt with my sword"

Ezekiel 30:26

scatter Egypt among the nations and disperse them through the lands
These two phrases mean basically the same thing. See how you translated similar phrases in [Ezekiel 12:15]

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Chapter 31

1 Then it came about in the eleventh year, in the third month, on the first day of the month, that the word
of Yahweh came to me, saying, **2** "Son of man, say to Pharaoh, the king of Egypt, and to his multitudes
around him,

'In your greatness, who are you like?
3 Behold! Assyria was a cedar in Lebanon with beautiful branches,
giving shade to the forest,
and the tallest in height,
and the branches formed its treetop.
4 Many waters made it tall;
the deep waters made it huge.
Rivers flowed all around the place where it was planted,
for their channels stretched out to all the trees in the field.
5 Its great height was more than any of the other trees in the field,
and its branches became very many;
its branches grew long
because of many waters as they grew.
6 Every bird of the heavens
nested in its branches,
while every living thing of the field
gave birth to its young under its foliage.
All of the many nations
lived under its shade.
7 For it was beautiful in its greatness
and the length of its branches,
for its roots were in many waters.
8 Cedars in the garden of God could not equal it.
None among the cypress trees matched its branches,
and the plane tree could not equal its boughs.
There was no other tree in the garden of God
that was like it in its beauty.
9 I made it beautiful with its many branches
and all the trees of Eden that were in the garden of God envied it.

10 Therefore the Lord Yahweh says this: Because it was tall in height, and it set its treetop between its
branches, it lifted up its heart because of its height. **11** I have given it into the hand of a mighty one of the
nations, to deal with it according to what its wickedness deserves. I have thrown it out. **12** Foreigners who
were the terror of all the nations cut it off and left it to die. Its branches fell on the mountains and all the
valleys, and its boughs lay broken in all the ravines of the land. Then all the nations on earth came out
from under its shade and they went away from it. **13** All the birds of the sky rested on the trunk of the
fallen tree and every animal of the field came to its branches.

14 This happened so that no other trees that grow by the waters will lift up their foliage to the height of
the tallest trees, and that no other trees that grow beside the waters will reach up to that height. All of
them have been assigned to death, to the earth below, among the children of humanity, with those that go
down to the pit.

15 The Lord Yahweh says this: On the day when the cedar went down to Sheol I brought mourning to the
earth. I covered the deep waters over it, and I held back the ocean waters. I kept back the great waters,
and I brought mourning to Lebanon for him. So all the trees of the field mourned because of it. **16** I
brought shuddering to the nations at the sound of its downfall, when I threw it down to Sheol with those
who went down into the pit. So I comforted all the trees of Eden in the lowest parts of the earth. These
had been the choicest and best trees of Lebanon; the trees that drank the waters. **17** For they also went
down with it to Sheol, to the ones who had been killed by the sword. These were its strong arm, those
nations who had lived in its shade. **18** Which of the trees in Eden was your equal in glory and greatness?
For you will be brought down with the trees of Eden to the lowest parts of the earth among the
uncircumcised; you will lie down with those who were killed by the sword.'

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This is Pharaoh and all of his multitudes—this is the Lord Yahweh's declaration."

Ezekiel 31 General Notes

Structure and formatting

The prophecy against Egypt and its king continues in this chapter. God told Egypt to remember what happened to Assyria when it became proud. This same things will now happen to Egypt. (See: prophet)

Ezekiel 31:1

it came about
This phrase is used here to mark the beginning of a new part of the story. If your language has a way for doing this, you could consider using it here.

in the eleventh year
"in year 11." This means the eleventh year after King Jehoiachin was taken into exile in Babylon. See how you translated this in [Ezekiel 26:1]

in the third month, on the first day of the month
"on the first day of the third month." This is the third month of the Hebrew calendar. This first day is near the beginning of June on Western calendars.

the word of Yahweh came
This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16]

Ezekiel 31:2

Son of man
"Son of a human being" or "Son of humanity." God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. See how you translated this in Ezekiel 2:1. Alternate translation: "Mortal person" or "Human"

In your greatness, who are you like?
"Who is as great as you are?" Yahweh uses this question to introduce a new topic. Pharaoh thought that his nation was the greatest, but God is about to talk about another great nation. Alternate translation: "You think that there is no country whose power is as great as the power of your country."

Ezekiel 31:3

General Information:
These are God's words to Pharaoh about Assyria. God gives his message in the form of a parable about a great cedar tree.

Behold!
"Look!" or "Listen!" or "Pay attention to what I am about to tell you!"

Assyria was a cedar
In this parable, God speaks about Assyria as if it were a great tree to emphasize how great and powerful the Assyrians were. This parable continues until 31:9. Alternate translation: "Assyria was like a cedar"

the branches formed its treetop
"its top was above the branches of the other trees." Some versions of the Bible translate this as "the top of the tree was in the clouds."

Ezekiel 31:4

Many waters made it tall
"Because the cedar had a lot of water, it grew very tall"

the deep waters made it huge
"the water deep in the ground made the cedar grow very big"

for their channels stretched out to all the trees in the field
"and streams flowed from the rivers to all the trees of the field"

Ezekiel 31:5

General Information:
Yahweh's parable about the cedar continues.

Its great height was more than any of the other trees in the field
"The cedar was taller than any of the other trees of the field"

its branches became very many
"it grew very many branches"

because of many waters as they grew
"because it had a lot of water"

Ezekiel 31:6

Every bird of the heavens nested in its branches
"All kinds of birds that fly in the sky made nests in its branches"

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while every living thing of the field gave birth to its young under its foliage
"and all of the creatures that live in the field gave birth under the cedar's branches"

All of the many nations lived under its shade
"All of the great nations lived in the shade of that tree." Here "nations" represents the people who live there. Alternate translation: "The people from all the nations lived in the shade of that tree"

Ezekiel 31:7

it was beautiful in its greatness and the length of its branches
"It was beautiful because it was very big and its branches were very long"

Ezekiel 31:8

General Information:
Yahweh's parable about the cedar continues.

Cedars in the garden of God could not equal it
Since these were God's words to Pharaoh, it can also be translated with the first person. Alternate translation: "The cedar trees in my garden were not as great as that tree"

the garden of God
This is another way of referring to "the garden of Eden."

None among the cypress trees matched its branches
Yahweh was comparing how many branches the trees had. Alternate translation: "None of the cypress trees had as many branches as the cedar"

cypress trees
Cypress trees have very many branches. They can grow very tall. See how you translated "cypress" in Ezekiel 27:5.

the plane tree could not equal its boughs
It was implied Yahweh was comparing the long branches of the cedar tree with the long branches of the plane tree. Alternate translation: "the plane tree did not have branches like the cedar tree" or "no plane tree had branches as long as the branches of the cedar tree"

plane tree
A plane tree was a large, leafy tree with strong branches. It is similar to a sycamore tree.

was like it in its beauty
"was as beautiful as the cedar tree"

Ezekiel 31:9

I made it beautiful with its many branches
"I made the cedar beautiful by giving it many long branches"

envied it
"were jealous of the cedar tree"

Ezekiel 31:10

General Information:
Yahweh's parable about the cedar continues.

Therefore the Lord Yahweh says this
Since Yahweh is speaking this can be stated in first person. Alternate translation: "Therefore, this is what I, Yahweh the Lord, say"

it set its treetop between its branches
"its top was above the branches of the other trees." Some versions of the Bible translate this as "the top of the tree was in the clouds."

Ezekiel 31:11

I have given it into the hand of a mighty one of the nations
The word "hand" represents control. Alternate translation: "I put it in the power of the strongest nation" or "I gave the strongest nation power over it"

I have thrown it out
"I sent the cedar away from the cedar's land because the cedar was wicked"

Ezekiel 31:12

General Information:
Yahweh's parable about the cedar continues.

who were the terror of all the nations
The abstract noun "terror" can be stated as "afraid." And here "nations" represents the people of the nations. Alternate translation: "who made the people of all the nations afraid"

cut it off
"cut the cedar down"

its boughs lay broken
"the foreigners broke the boughs of the cedar"

boughs
Boughs are very large branches that grow on trees. Usually, many smaller branches grow on the boughs.

came out from under its shade
"left the shade of the cedar"

Ezekiel 31:13

General Information:
Yahweh's parable about the cedar continues.

All the birds of the sky
"All the birds that fly in the sky"

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rested on the trunk of the fallen tree
"rested on the remains of the cedar"

trunk
The trunk is a very thick part of the tree that comes out of the ground and holds up the rest of the tree.

every animal of the field came to its branches
"the wild animals lived in the branches of the cedar"

Ezekiel 31:14

that no other trees that grow by the waters
"that no other trees that get a lot of water"

will lift up their foliage to the height of the tallest trees
"will grow taller than the branches of other trees." Some Bibles translate this as "will set their tops among the clouds."

that no other trees that grow beside the waters will reach up to that height
"that no other trees that get a lot of water will ever grow that tall again"

All of them have been assigned to death, to the earth below
This can be stated in active form. And the abstract noun "death" can be stated "die." Alternate translation: "For I made it so that they all will die and go deep under the ground"

among the children of humanity, with those that go down to the pit
"to be with those people who have died and gone down to the grave"

the pit
This refers to the grave; because the grave was thought to be the entrance to the world of the dead, the pit also represents that world. See how you translated this in [Ezekiel 26:20]

Ezekiel 31:15

General Information:
Yahweh's parable about the cedar continues. Here, Yahweh speaks about the great sadness caused by the tree being cut down as if even the waters, Lebanon, and the wild trees all mourned for the cedar.

On the day when the cedar went down to Sheol
The phrase "went down to Sheol" means "died." Alternate translation: "On the day that the cedar died" or "On the day that the cedar was chopped down"

I brought mourning to the earth
The abstract noun "mourning" can be stated as a verb. Alternate translation: "I caused the earth to mourn"

I covered the deep waters over it
The word "covered" possibly refers to putting on clothes for mourning. Alternate translation: "I made the water from the springs mourn for the cedar" or "it was as though the springs that watered it mourned for it"

I held back the ocean waters
"I kept the water in the ocean from watering the earth"

I kept back the great waters
"I made it so that there would not be a lot of water anymore"

I brought mourning to Lebanon for him
The abstract noun "mourning" can be stated as a verb. Alternate translation: "I made Lebanon mourn for the cedar"

Ezekiel 31:16

General Information:
Yahweh's parable about the cedar continues.

when I threw it down to Sheol with those who went down into the pit
Here "threw it down to Sheol" is an idiom that means to kill. "The pit" refers to the grave; because the grave was thought to be the entrance to the world of the dead, the pit also represents that world. See how you translated this in [Ezekiel 31:14]

in the lowest parts of the earth
"that were already deep down in the ground." This is an idiom. Alternate translation: "that had already died and are now in Sheol"

the choicest and best trees of Lebanon; the trees that drank the waters
"the best trees of Lebanon that everyone would want; trees that got a lot of water." This is describing the trees of Eden that were in the lowest parts of the earth.

the choicest
This is something that everyone would want because it is very good.

Ezekiel 31:17

General Information:
Yahweh's parable about the cedar continues.

they also went down with it to Sheol
Here "went down ... to Sheol" is an idiom that means to die. Alternate translation: "those trees of Lebanon also died and went down to Sheol with the cedar"

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who had been killed by the sword
Here "sword" represents enemies who fought them in battle. This can be stated in active form. Alternate translation: "whom enemies had killed with swords" or "who had died in battle"

These were its strong arm
"These trees of Lebanon were its strong arm." The phrase "strong arm" represents "power." Alternate translation: "These trees of Lebanon were the power of the cedar" or "These trees strengthened the cedar"

Ezekiel 31:18

Which of the trees in Eden was your equal in glory and greatness?
"Which of these trees in Eden had as much glory as you and was as great as you?" God asks Pharaoh this question to show him that the parable applies to him and his country. It can start with "So Pharaoh" or "So Egypt." Alternate translation: "None of the trees in Eden was your equal in glory and greatness!"

For you will be brought down
This can be stated in active form. Alternate translation: "For I will bring you down"

with the trees of Eden
"like the other trees of Eden"

to the lowest parts of the earth
"to a place deep in the ground"

among the uncircumcised
"where you will be with people who are not circumcised"

you will lie down with those who were killed by the sword
"Lie down" is an idiom that means "die." Alternate translation: "you will die and join those who were killed by the sword" or "you will die, like those who were killed by the sword"

this is the Lord Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Ezekiel 5:11]

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Chapter 32

1 Then it happened in the twelfth month of the twelfth year, on the first of the month, that the word of Yahweh came to me, saying, **2** "Son of man, lift up a lament concerning Pharaoh the king of Egypt; say to him,

'You are like a young lion among the nations,
but you are like a monster in the seas;
you churn up the water,
you stir up the waters with your feet and muddy their waters.

3 The Lord Yahweh says this:

So I will spread my net over you in the assembly of many peoples,
and they will lift you up in my net.
4 I will abandon you in the land.
I will throw you into a field
and cause all the birds of the heavens to settle on you;
the hunger of all living animals on earth will be satisfied by you.
5 For I will put your flesh on the mountains,
and I will fill the valleys with your worm-filled corpse.
6 Then I will pour your blood over the mountains,
and the stream beds will be filled with your blood.
7 Then when I extinguish you,
I will cover the heavens and darken their stars;
I will cover the sun with clouds,
and the moon will not shine its light.
8 All the shining lights in the heavens
I will darken over you,
and I will put darkness over your land—
this is the Lord Yahweh's declaration.

9 So I will terrify the heart of many peoples in lands that you do not know, when I bring about your destruction among the nations, among lands that you have not known. [1]**10** I will shock many peoples concerning you; their kings will bristle in horror concerning you when I swing my sword before them. Every moment each one will tremble because of you, on the day of your ruin.

11 For the Lord Yahweh says this: The sword of the king of Babylon will come against you.

12 I will cause your multitudes to fall by warriors' swords—
each warrior a terror of nations.
These warriors will devastate the pride of Egypt
and destroy all of its multitudes.
13 For I will destroy all the cattle from beside the plentiful waters;
the foot of man will no longer stir the waters up,
neither will the hooves of cattle stir them.
14 Then I will calm their waters
and make their rivers run like oil—
this is the Lord Yahweh's declaration.
15 When I make the land of Egypt a desolation,
when the land is made desolate of all its fullness,
when I attack all the inhabitants in her,
they will know that I am Yahweh.

16 There will be a lament; the daughters of the nations will lament over her; they will lament over Egypt, over all her multitudes they will lament—this is the Lord Yahweh's declaration.'"

17 Then it happened in the twelfth year, on the fifteenth day of the month, that the word of Yahweh came to me, saying, **18** "Son of man, weep for the multitudes of Egypt and bring them down—her and the daughters of majestic nations—to the lowest earth with those who have gone down to the pit.

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19 'Are you really more beautiful than anyone else?
Go down and lie down with the uncircumcised.'

20 They will fall among those who were killed by the sword. The sword has been drawn! She has been given to the sword; they will seize her and her multitudes. **21** The strongest of the warriors in Sheol will declare about Egypt and her allies, 'They have come down here! They will lie down with the uncircumcised, with those who were killed by the sword.'

22 Assyria is there with all her assembly. Her graves surround her; all of them were killed by the sword. **23** Those whose graves are set in the recesses of the pit are there, with all her assembly. Her graves surround all of those who were killed, who fell by the sword, those who brought terror on the land of the living.

24 Elam is there with all her multitudes. Her graves surround her; all of them were killed— those who fell by the sword, who have gone down uncircumcised to the lowest parts of the earth, who brought their terrors on the land of the living and who carry their own shame, together with the ones going down to the pit. **25** Among those who were killed, they have made a bed for her, with her multitude all around her grave. All of them are uncircumcised, pierced by the sword, because they had brought their terrors on the land of the living. So they carry their shame with those who go down to the pit; they are laid among those who were killed.

26 Meshech, Tubal, and all their multitudes are there! Their graves surround them. All of them are uncircumcised, killed by the sword, because they had brought their terrors on the land of the living. **27** They do not lie down with the fallen warriors of the uncircumcised who have gone down to Sheol with all their weapons of war, and with their swords placed under their heads and their iniquities over their bones. For they were the terror of warriors in the land of the living. **28** So you, Egypt, will be broken in the midst of the uncircumcised! You will lie alongside those who were pierced by the sword.

29 Edom is there with her kings and all her leaders. They have been placed in their strength with those killed by the sword. With the uncircumcised they lie, with those who have gone down to the pit.

30 The princes of the north are there—all of them and all the Sidonians who went down with the ones who had been pierced. They were powerful and terrorized others, but now they lie down there in shame, uncircumcised with those who were pierced by the sword. They carry their own shame, together with the ones going down to the pit.

31 Pharaoh will look and be comforted about all his multitudes who were pierced by the sword—Pharaoh and all his army—this is the Lord Yahweh's declaration. **32** I put him as my terrifying one in the land of the living, but he will be laid down in the midst of the uncircumcised, among those pierced by the sword, Pharaoh and all his multitudes—this is the Lord Yahweh's declaration."

Footnotes

32:9 [1]Instead of

Ezekiel 32 General Notes

Structure and formatting

The prophecy against Egypt and its king concludes in this chapter. Egypt will have its army destroyed, just as happened to so many other nations. Beginning in verse 1, the land of Egypt is addressed through Pharaoh, its king, so God refers to Egypt as "he" and "him." However, beginning in verse 12, Egypt is referred to as "she" and "her," as if she were a woman. It was common in Hebrew for lands and countries to be referred to as if they were women.

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Ezekiel 32:1

Then it happened
This phrase is used here to mark the beginning of a new part of the story. If your language has a way for doing this, you could consider using it here.

in the twelfth month ... on the first of the month
This is the twelfth and final month of the Hebrew calendar. The first day is near the end of February.

of the twelfth year
This refers to the twelfth year of the reign of King Jehoiachin. Alternate translation: "of the twelfth year of the exile of King Jehoiachin"

the word of Yahweh came
This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16]

Ezekiel 32:2

Son of man
"Son of a human being" or "Son of humanity." God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. See how you translated this in Ezekiel 2:1. Alternate translation: "Mortal person" or "Human"

lift up
"sing"

You are like a young lion ... like a monster in the seas
Possible meanings are 1) he thought he was like a lion, but he was really only a monster, or 2) he was like a lion and a monster.

like a young lion among the nations
Egypt was stronger than other nations, like lions are stronger than other animals.

like a monster in the seas
Pharaoh was powerful, but he only caused trouble for others, like this monster in the water.

monster
A monster is an animal that is big and dangerous. This one might be a crocodile. See how you translated this word in Ezekiel 29:3.

Ezekiel 32:3

General Information:
Yahweh continues to speak to Pharaoh and to speak of him as if he were a monster, perhaps a crocodile, in the water.

The Lord Yahweh says this
See how you translated this in Ezekiel 5:5.

So I will spread my net over you in the assembly of many peoples
God's punishment of Pharaoh is spoken of as if the king were the river monster caught in a net. Alternate translation: "So I will gather many peoples and throw my net over you"

Ezekiel 32:4

I will abandon you in the land
"I will leave you helpless on the land." The monster that was fearsome and powerful when it was in the water cannot do anything when it is left on dry land.

all the birds of the heavens
"all the birds that fly in the sky"

the hunger of all living animals on earth will be satisfied by you
This can be put into active form. Alternate translation: "I will let all the animals of the earth eat your body until they are hungry no longer"

Ezekiel 32:5

General Information:
Yahweh continues to speak to Pharaoh and to compare him to a monster that lives in the water.

your worm-filled corpse
The worms help the dead body to rot. Alternate translation: "your rotting body"

Ezekiel 32:6

the stream beds will be filled with your blood
This can be put into active form. Alternate translation: "I will fill the streams with your blood"

Ezekiel 32:7

General Information:
Yahweh continues telling Pharaoh what he will do to Egypt.

when I extinguish you
It was common to speak of a person's life as if it were a lamp that could be put out. Alternate translation: "When I destroy you"

I will cover the heavens
Yahweh speaks of making the stars dark as if he were putting a cover over the sky. Alternate translation: "I will make everything in the sky go dark"

Ezekiel 32:8

this is the Lord Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Ezekiel 5:11]

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Ezekiel 32:9

General Information:
Yahweh continues to speak to Pharaoh.

I will terrify the heart of many peoples
Here "heart" represents the people's emotions. Alternate translation: "I will make the hearts of many peoples afraid" or "I will cause many people to be terrified"

in lands that you do not know
The way that Yahweh destroys Egypt will make afraid even people in lands that Pharaoh never knew about.

when I bring about your destruction among the nations
The nation of Egypt, symbolized by its king, is spoken of as if it were a building that was collapsing. Alternate translation: "when nations hear about the way I destroyed you"

Ezekiel 32:10

when I swing my sword
Here swinging a sword represents using the sword. Alternate translation: "when I use my sword"

Every moment each one will tremble because of you
Here "tremble" is an action that people often do when they are very afraid. Alternate translation: "Every one of them will keep shaking because of their fear"

on the day of your ruin
The idea of becoming a ruin represents dying. Alternate translation: "when I destroy you"

Ezekiel 32:11

General Information:
Yahweh continues to speak to Pharaoh.

The sword of the king of Babylon will come against you
Here "sword" represents an army. Alternate translation: "The army of the king of Babylon will attack you"

Ezekiel 32:12

each warrior a terror of nations
The abstract noun "terror" can be stated as "terrifies" or "afraid." Alternate translation: "Each warrior terrifies the nations" or "each one of them makes the nations afraid"

will devastate the pride of Egypt
The abstract noun "pride" can be stated as "proud." Alternate translation: "will cause the Egyptians to no longer be proud"

destroy all of its multitudes
Here "all" is probably a generalization that refers to the killing of large numbers of soldiers, and perhaps other people also. Alternate translation: "kill a very large number of people who live in Egypt"

Ezekiel 32:13

General Information:
Yahweh continues speaking.

from beside the plentiful waters
"in the places where there is a lot of water"

the foot of man will no longer stir the waters up
The foot here is a synecdoche for the whole person. Alternate translation: "people will no longer stir the waters up with their feet"

stir the waters
make clear water muddy

the hooves of cattle stir them
The hoof is a synecdoche for cattle. Alternate translation: "cattle stir them with their hooves"

Ezekiel 32:14

Then I will calm their waters
Possible meanings are 1) "I will make the water calm" or 2) "I will make the water clear." When no one stirs up the water, the dirt settles down and the water becomes clear.

Ezekiel 32:15

General Information:
Yahweh continues speaking.

When I make the land of Egypt a desolation
This can be put into active form. Alternate translation: "When I make the land of Egypt a place where no one is living"

when the land is made desolate of all its fullness
"when the country is made to lose all its wealth"

when I attack all the inhabitants in her
Here the idea of attacking represents destroying. Alternate translation: "when I destroy all who live in her"

in her
It was normal in biblical language to represent countries and lands as if they were women. Alternate translation: "in it"

know that I am Yahweh
When Yahweh says that people will know that he is Yahweh, he is implying that they will know that he is the one true God who has supreme authority and power. See how you translated this in [Ezekiel 6:7]

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Ezekiel 32:16

over her
It was normal in biblical language to represent countries and lands as if they were women. Alternate translation: "over it"

the daughters of the nations
Possible meanings are 1) "the women of other nations" or 2) "people of other nations"

over Egypt, over all her multitudes
"about Egypt, about all her multitudes" or "about the disaster that happened to Egypt, about the disaster that happened to all her multitudes"

Ezekiel 32:17

Then it happened
This phrase is used here to mark the beginning of a new message. If your language has a way for doing this, you could consider using it here.

in the twelfth year
Possible meanings are 1) This happened in the twelfth year after the Babylonians took the Israelites to Babylon or 2) this happened in the twelfth year after the Babylonians took Jehoiachin to Babylon.

the word of Yahweh came
This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16]

Ezekiel 32:18

Son of man
"Son of a human being" or "Son of humanity." God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. See how you translated this in Ezekiel 2:1. Alternate translation: "Mortal person" or "Human"

bring them down—her and the daughters of majestic nations
God is perhaps telling Ezekiel to cause this to happen by giving a prophetic command.

her
Once again, the land of Egypt is referred to as a woman.

the daughters of majestic nations
Possible meanings are 1) "the people of powerful nations" or 2) "other powerful nations."

the lowest earth
"to the places under the ground." When people died, they were put in the ground. So "bring them down ... to the lowest earth" means "make them die."

with those who have gone down to the pit
"with everyone else who has died and gone into the ground"

the pit
"The pit" refers to the grave; because the grave was thought to be the entrance to the world of the dead, the pit also represents that world. See how you translated this in [Ezekiel 31:16]

Ezekiel 32:19

General Information:
Yahweh continues speaking to Ezekiel. He speaks of the people of Egypt as if they were a woman.

Are you really more beautiful than anyone else? Go down and lie down with the uncircumcised.
This is a question and command that the prophet is to ask the Egyptians. Alternate translation: "Go down and lie down with the uncircumcised. Ask them all: 'Are you really more beautiful than anyone else?'"

Go down
It is implied that they must go down to Sheol. Alternate translation: "Go down to Sheol"

lie down
as in death. If your language has a word for dead people lying down that is different from the word for live people lying down to sleep, use it here.

Are you really more beautiful than anyone else?
This question really makes a statement. Alternate translation: "You are not more beautiful than anyone else."

Ezekiel 32:20

They will fall
"Egypt and her people will fall"

who were killed by the sword
The word "sword" is a metonym for a soldier who kills people with a sword.This can be put into active form. Alternate translation: "whom enemy soldiers killed with swords" or "who died in battle"

The sword has been drawn!
The word "sword" here is a metonym for war that people fight with swords. This can be translated in active form. Alternate translation: "War has begun"

She has been given to the sword
This can be put in active form. Alternate translation: "I have given Egypt to the sword"

they will seize her and her multitudes
"her enemies will seize Egypt and her people"

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Ezekiel 32:21

about Egypt and her allies
"about the Egyptians and those who join them"

Ezekiel 32:22

General Information:
Yahweh continues speaking to Ezekiel about nations in Sheol. Because what God is showing Ezekiel may be for future time, either the present tense or the future tense is suitable for these verses and the following verses.

Assyria is there with all her assembly
The land of Assyria is represented as a woman. Alternate translation: "The people of Assyria and all its army are there in Sheol"

her assembly
"all her people together"

all of them were killed by the sword
The word "sword" is a metonym for soldiers who use swords to kill people. This can be put in active form. Alternate translation: "Soldiers used swords to kill them all"

Ezekiel 32:23

are set in the recesses of the pit
"The pit" refers to the grave; because the grave was thought to be the entrance to the world of the dead, the pit also represents that world. See how you translated this in [Ezekiel 32:18]

all of those who were killed, who fell by the sword
This can be put in active form. Alternate translation: "all those whom enemies killed in battle"

fell by the sword
The word "fell" here is a euphemism for "died."

those who brought terror on the land of the living
The abstract noun "terror" can be stated as "afraid." Alternate translation: "those who, when they were still alive, caused people to be extremely afraid"

the land of the living
This represents the people who were alive.

Ezekiel 32:24

General Information:
Yahweh continues speaking to Ezekiel about nations in Sheol.

Elam is there
Here "Elam" refers to the people of that country. Alternate translation: "The people of Elam are also there in Sheol"

her multitudes
Possible meanings are 1) her many people or 2) her army.

Her graves surround her
See how you translated this in Ezekiel 32:22.

all of them were killed
Here "them" refers to the people of Elam. This can be put in active form. Alternate translation: "enemies killed all the people of Elam"

those who fell by the sword
Translate "who fell by the sword" as in Ezekiel 32:23.

by the sword
Here "the sword" is a metonym for soldiers who use swords to kill people. Alternate translation: "in battle"

who have gone down uncircumcised
"who were uncircumcised when they went down"

to the lowest parts of the earth
"to places deep down in the ground" or "to the land deep down in the ground." See how you translated "in the lowest realms of the earth" in Ezekiel 26:20.

who brought their terrors
The abstract noun "terrors" can be stated as "afraid." See how you translated "brought terror" in [Ezekiel 32:23]

the land of the living
This represents the people who were alive. See how you translated "the land of the living" in Ezekiel 32:23.

who carry their own shame
Shame is spoken of as if it were an object that one could carry where he goes. Alternate translation: "who feel ashamed" or "who are now disgraced"

the pit
"The pit" refers to the grave; because the grave was thought to be the entrance to the world of the dead, the pit also represents that world. See how you translated this in Ezekiel 32:23.

Ezekiel 32:25

General Information:
Ezekiel continues to speak about Elam.

they have made a bed for her
Space being made in Sheol for the dead is spoken of as if the dead were given beds to lie on.

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Alternate translation: "they have prepared a place for her"

All of them are uncircumcised
The Israelites did not respect people who were not circumcised.

pierced by the sword, because
The word "pierced" here is a metonym for "killed." This can be translated in active form. Alternate translation: "their enemies have killed them with swords because"

they had brought their terrors on the land of the living
The abstract noun "terror" can be stated as "afraid." The phrase "the land of the living" represents people who were alive. Alternate translation: "they had caused those who are in the land of the living to be extremely afraid"

So they carry their shame with those who go down to the pit
Here "shame" is spoken about as if it were an object that a person carries. Alternate translation: "So they are ashamed as they go with others down to the pit"

the pit
"The pit" refers to the grave; because the grave was thought to be the entrance to the world of the dead, the pit also represents that world. See how you translated this in [Ezekiel 31:16]

Ezekiel 32:26

Connecting Statement:
Yahweh continues speaking to Ezekiel about nations in Sheol.

Meshech ... Tubal
See how you translated these names in Ezekiel 27:13.

Their graves surround them
See how you translated "her graves surround her" in Ezekiel 32:22.

killed by the sword
Here "the sword" represents warfare. Alternate translation: "killed in battle"

they had brought their terrors on the land of the living
Causing people to fear is spoken of as if it were the act of bringing an object to them. The abstract noun "terrors" can be translated with a verb. Alternate translation: "they terrified everyone in the land of the living"

All of them ... land of the living
See how you translated "All of them ... land of the living" in Ezekiel 32:25.

Ezekiel 32:27

their iniquities over their bones
The warriors' iniquities cover their bodies, although one would expect that their shields would cover them in death.

they were the terror of warriors in the land of the living
"while they were still alive, they made other warriors very afraid"

in the land of the living
The time during which these warriors were living is spoken of as if it were a place. Alternate translation: "while they were alive"

Ezekiel 32:28

General Information:
Yahweh continues speaking.

you ... will be broken
"Broken" here represents "destroyed." This can be put in active form. Alternate translation: "I will destroy you"

in the midst of
"in the middle of"

those who were pierced
The word "pierced" here is a metonym for "killed." This can be translated in active form. See how you translated this in [Ezekiel 32:25]

by the sword
This represents being in warfare. Alternate translation: "in battle"

Ezekiel 32:29

Edom is there with her kings and all her leaders
Here "Edom" represents all the people of Edom. Alternate translation: "the people of Edom are in Sheol with their kings and all their leaders"

the pit
"The pit" refers to the grave; because the grave was thought to be the entrance to the world of the dead, the pit also represents that world. See how you translated this in Ezekiel 32:25.

Ezekiel 32:30

The princes of the north
"The princes who ruled nations in the north"

are there
"are in Sheol"

went down
"went down to Sheol"

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had been pierced
The word "pierced" here is a metonym for "killed." This can be translated in active form. See how you translated similar words in [Ezekiel 32:25]

now they lie down there in shame
"Lie down" is an idiom that means "die." Alternate translation: "now they lie dead there in shame"

by the sword
This represents being in warfare. Alternate translation: "in battle"

They carry their own shame
Shame is spoken of as if it were an object that one could carry where he goes. See how you translated this in [Ezekiel 32:25]

the pit
"The pit" refers to the grave; because the grave was thought to be the entrance to the world of the dead, the pit also represents that world. See how you translated this in Ezekiel 32:29.

Ezekiel 32:31

Pharaoh will look
It can be made explicit who Pharaoh will see. Alternate translation: "Pharaoh will see all the dead people from other nations"

be comforted about all his multitudes
It is implied that Pharaoh will be comforted because the armies of other great kings also died. Alternate translation: "will comfort himself that he was not the only king whose entire army died"

Ezekiel 32:32

I put him as my terrifying one in the land of the living
"While Pharaoh was still alive, I made him to terrify people"

he will be laid down in the midst of the uncircumcised
This can be put in active form. Alternate translation: "Others will lay him in the midst of the uncircumcised"

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Chapter 33

1 Then the word of Yahweh came to me, saying, **2** "Son of man, declare this to your people; say to them, 'When I bring a sword against any land, then the people of that land take one man from among themselves and make him a watchman for them. **3** He looks for the sword as it comes on the land, and he blows his horn to warn the people! **4** If the people hear the sound of the horn but do not pay attention, and if the sword comes and kills them, then each one's blood is on his own head. **5** If someone hears the sound of the horn and pays no attention, his blood is on him; but if he pays attention, he will save his own life.

6 "However, if the watchman sees the sword as it is coming, but if he does not blow the horn, with the result that the people are not warned, and if the sword comes and takes anyone's life, then that person dies in his own iniquity, but I will require his blood from the watchman.'

7 "Now you yourself, son of man! I have made you a watchman for the house of Israel; you will hear the words from my mouth and warn them on my behalf. **8** If I say to a wicked person, 'Wicked one, you will surely die!' but if you do not announce this so as to warn the wicked about his way, then he who is wicked will die in his iniquity, but I will require his blood from your hand! **9** But you, if you warn the wicked about his way, so that he might turn back from it, and if he does not turn back from his way, then he will die in his iniquity, but you yourself will have saved your own life.

10 "So you, son of man, say to the house of Israel, 'You are saying this, "Our transgressions and our sins are on us, and we are rotting away in them! How can we live?"' **11** Say to them, 'As I live—this is the Lord Yahweh's declaration—I do not delight in the death of the wicked, for if the wicked repents from his way, then he will live! Repent! Repent from your wicked ways! For why should you die, house of Israel?' **12** So now you, son of man, say to your people, 'The righteousness of a righteous person will not save him if he sins! The wickedness of a wicked person will not cause him to perish if he repents from his wickedness! For the righteous person will not be able to live because of his righteousness if he sins. **13** If I say to the righteous, "He will surely live!" and if he trusts in his righteousness and then commits injustice, I will not call to mind any of his righteousness. He will die for the wickedness he committed. **14** So if I say to the wicked, "You will surely die," but if he then repents from his sins and does what is just and right— **15** if he restores the loan guarantee that he wickedly demanded, or if he makes restitution for what he has stolen, and if he walks in the statutes that give life and no longer commits injustice—then he will surely live. He will not die. **16** None of the sins that he has committed will be called to mind for him. He has done justice and righteousness, and so, he will surely live!

17 'But your people say, "The way of the Lord is not fair!" but it is your ways that are not fair! **18** When the righteous person turns away from his righteousness and commits injustice, then he will die in it! **19** When the wicked turns away from his wickedness and does what is just and righteous, he will live because of those things! **20** But you people say, "The way of the Lord is not fair!" I will judge each of you according to his way, house of Israel!'"

21 It happened in the twelfth year, on the fifth day of the tenth month of our captivity, that a fugitive came to me from Jerusalem and said, "The city has been captured!" **22** The hand of Yahweh had been on me in the evening before the fugitive came, and my mouth was opened by the time that he came to me in the dawn. So my mouth was open; I was no longer mute!

23 Then the word of Yahweh came to me, saying, **24** "Son of man, the ones inhabiting those ruins in the land of Israel are talking and say, 'Abraham was only one person, and he inherited the land, but we are many! The land has been given to us as a possession.' **25** Therefore say to them, 'The Lord Yahweh says this: You eat blood, and you lift up your eyes towards your idols, then you pour out people's blood. Should you really possess the land? **26** You have depended on your swords and have done abominations; each man defiles his neighbor's wife. Should you really possess the land?' **27** You will say this to them, 'The Lord Yahweh says this: As I live, surely the ones in the ruins will fall by the sword, and I will give those in the fields to the living creatures as food, and those in fortresses and in caves will die of plagues. **28** Then I will turn the land into a desolation and a horror, and the pride of its might will end, for the mountains of Israel will be deserted, and there will be no one to pass through them.' **29** So they will know that I am Yahweh, when I make the land a desolation and a waste because of all the abominations that they have done.

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30 "So now you, son of man—your people are saying things about you beside the walls and the gates of the houses, and each says to one another—each man to his brother, 'Let us go and listen to the prophet's word that comes out from Yahweh!' **31** So my people will come to you, as they often do, and will sit in front of you and listen to your words, but they will not obey them. Right words are in their mouths, but their hearts are going after unjust profit. **32** For you are like a lovely song to them, a beautiful sound that is well played on a stringed instrument, so they will listen to your words, but none of them will obey them. **33** So when all of this happens—behold! it will happen!—then they will know that a prophet has been among them."

Ezekiel 33 General Notes

Special concepts in this chapter

Repentance

God does not want sinners to die. He wants them to repent and live. (See: sin and repent)

Ezekiel 33:1

the word of Yahweh came

This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16]

Ezekiel 33:2

Son of man

"Son of a human being" or "Son of humanity." God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. See how you translated this in Ezekiel 2:1. Alternate translation: "Mortal person" or "Human"

a sword against any land

The word "sword" refers to an enemy army that attacks. Also, "land" refers to the people who live there. Alternate translation: "an army to attack the people of any land"

make him a watchman

"appoint him as a guard" or "make him guard"

Ezekiel 33:3

He looks for the sword

Here "sword" represents an enemy army. Alternate translation: "He looks for an enemy army"

Ezekiel 33:4

do not pay attention

"ignore the warning"

each one's blood is on his own head

Here "blood" represents death. The phrase "on his own head" is an idiom that means the person will be held responsible. Alternate translation: "it is their own fault if they die"

Ezekiel 33:5

General Information:

Yahweh continues giving Ezekiel his message to the Israelites.

his blood is on him

Here "blood" represents a person's death. The phrase "on him" is an idiom that means that person is considered responsible. Alternate translation: "it will be his own fault that he dies"

save his own life

"will keep himself from dying"

Ezekiel 33:6

the sword as it is coming

The word "sword" refers to an enemy army. Alternate translation: "the enemy army as it is coming"

with the result that the people are not warned

This can be stated in active form. Alternate translation: "and he does not warn the people"

the sword comes and takes anyone's life

Here "sword" represents an enemy army. Alternate translation: "the enemy army comes and kills anyone"

that person dies in his own iniquity

"that person dies because of his own iniquity"

I will require his blood from the watchman

Here "blood" represents a person's death. The phrase "I will require his blood from" is an idiom that means to consider someone responsible. Alternate translation: "I will consider that person's death to be the fault of the watchman"

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Ezekiel 33:7

General Information:
Yahweh continues speaking to Ezekiel.

the house of Israel
Here "house" represents people. Alternate translation: "the people of Israel"

you will hear the words from my mouth and warn them on my behalf
Here "mouth" represents what Yahweh says. Alternate translation: "you will hear the message that I speak and you will warn them on my behalf"

warn them on my behalf
"warn them as my representative" or "give them the warning from me"

Ezekiel 33:8

do not announce this
"do not say this"

about his way
"the way he acts" or "the things he does." See how you translated "your ways" in Ezekiel 7:3.

I will require his blood from your hand
Here "blood" represents a person's death. The phrase "require ... from your hand" is an idiom that means to consider someone responsible. Alternate translation: "I will consider you responsible for his death"

Ezekiel 33:9

he might turn back from it, and if he does not turn back from his way
A person no longer behaving in a certain way is spoken of as if he physically turns and goes back on a path. Alternate translation: "he might stop doing bad things, and if he does not stop doing bad things"

will have saved your own life
"will have kept yourself alive"

Ezekiel 33:10

General Information:
Yahweh continues giving Ezekiel his message to the Israelites.

the house of Israel
Here "house" represents people. Alternate translation: "the people of Israel"

You are saying this
"This is what you have said"

Our transgressions and our sins are on us
Possible meanings are 1) "on us" is a metaphor that means they feel guilty for their transgressions and sins or 2) "on us" is a metaphor that means they realize that Yahweh is punishing them for their transgressions and sins.

we are rotting away in them
"we are rotting away because of them." Being destroyed because of sin is spoken of as if the person's flesh were rotting. Alternate translation: "they are destroying us" or "they are killing us"

in them
"because of them"

How can we live?
The people ask this question to emphasize that they have no hope of living. Alternate translation: "We have no hope of living." or "We will certainly die."

Ezekiel 33:11

I do not delight in the death of the wicked
The abstract noun "death" can be stated as "die." And the nominal adjective "the wicked" can be stated as "wicked people." Alternate translation: "It does not make me happy when wicked people die"

if the wicked repents from his way
Here "way" represents how a person behaves. Alternate translation: "if the wicked person stops doing bad things"

For why should you die, house of Israel?
Yahweh uses this question to emphasize that he does not want the people of Israel to die. Alternate translation: "Do not choose to die, house of Israel!"

Ezekiel 33:12

General Information:
Yahweh continues giving Ezekiel his message to the Israelites.

The righteousness of a righteous person will not save him if he sins!
The abstract noun "righteousness" can be stated as the adjective "right." It is implied that they will not be saved from God's punishment. Alternate translation: "If righteous people start to sin, the fact that they did what was right before will not stop me from punishing them"

The wickedness of a wicked person will not cause him to perish
The abstract noun "wickedness" can be stated as the adjective "wicked." Alternate translation: "A person who does what is wicked will not perish"

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Ezekiel 33:13

if he trusts in his righteousness
The person thinks that because he was righteous, Yahweh will not punish him, even if he sins. The abstract noun "righteousness" can be stated as the adjective "right." Alternate translation: "if he depends on the right things he has done"

commits injustice
"does what is evil" or "does wicked things"

I will not call to mind
This is an idiom. Alternate translation: "I will not think about" or "I will not recall"

for the wickedness he committed
The abstract noun "wickedness" can be stated as the adjective "wicked" Alternate translation: "because of the wicked things he has done"

Ezekiel 33:14

General Information:
Yahweh continues giving Ezekiel his message to the Israelites.

to the wicked
The nominal adjective "the wicked" can be stated as "the wicked person." Alternate translation: "to the wicked person"

Ezekiel 33:15

if he restores the loan guarantee
"if he gives back the loan guarantee"

loan guarantee
something a person leaves with another person to show that he will keep his promise to pay back what he has borrowed

makes restitution for what he has stolen
"returns what he has stolen" or "pays back the value of what he stole"

walks in the statutes that give life
Acting or behaving in a certain way is spoken of as if it were walking. Alternate translation: "lives according to the laws that give life"

Ezekiel 33:16

will be called to mind for him
The phrase "call to mind" is an idiom that means to remember. The phrase "will be called" can be stated in active form. Alternate translation: "will I think about" or "will I recall"

Ezekiel 33:17

General Information:
Yahweh continues giving Ezekiel his message to the Israelites.

your people
These are the people of Israel. The word "your" refers to Ezekiel.

The way of the Lord ... your ways that are not fair
Behaviors or actions is spoken of as if they were a way or road on which a person travels. Alternate translation: "What the Lord does ... the things you do that are not fair"

but it is your ways
The word "your" refers to the people of Israel. This can be stated in third person. Alternate translation: "but it is their ways"

Ezekiel 33:18

turns away from his righteousness
No longer doing something is spoken of as if it were physically turning away from something. Alternate translation: "stops doing what is right"

die in it
"die because of his sins"

Ezekiel 33:19

turns away from his wickedness
No longer doing something is spoken of as if it were physically turning away from something. Alternate translation: "stops doing wicked things"

because of those things
"because he does what is just and righteous"

Ezekiel 33:20

you people
These are the people of Israel.

house of Israel
Here "house" represents people. Alternate translation: "people of Israel"

Ezekiel 33:21

It happened
This phrase is used here to mark the beginning of a new part of the story. If your language has a way for doing this, you could consider using it here.

the twelfth year ... fifth day ... tenth month
"year 12 ... day 5 ... month 10"

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on the fifth day of the tenth month
This is the tenth month of the Hebrew calendar. The fifth day is near the beginning of January on Western calendars.

of our captivity
Here "our" refers to Ezekiel and the Israelites who have been in Babylon since the time the Babylonians forced King Jehoiachin to leave Jerusalem, but not to the reader. Alternate translation: "after we became captives" or "after the Babylonians took us as captives to Babylon"

a fugitive came to me from Jerusalem
"someone escaped from Jerusalem and came to me" The Babylonians had destroyed Jerusalem and killed the people of Jerusalem, but a few people escaped.

The city has been captured
The phrase "the city" refers to "Jerusalem." This can be stated in active form. Alternate translation: "The Babylonians have destroyed Jerusalem"

Ezekiel 33:22

The hand of Yahweh had been on me
The word "hand" is often used to refer to someone's power or action. A person with his hand on another person has power over that person. See how you translated a similar phrase in [Ezekiel 1:3]

my mouth was opened
This phrase is an idiom that means to be able to speak. It can be stated in active form. See how you translated "I will open your mouth" in [Ezekiel 3:27]

dawn
The word "dawn" refers to the time early in the morning when the light of the sun first appears.

I was no longer mute
"I was no longer forced to be silent" or "I was no longer unable to speak" Ezekiel had been unable to speak anything except prophetic words since Ezekiel 3:26.

Ezekiel 33:23

the word of Yahweh came
This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16]

Ezekiel 33:24

those ruins
Possible meanings are 1) "those ruined buildings" or 2) "those ruined cities"

he inherited the land
Yahweh giving the land to Abraham is spoken of as if Abraham inherited the land. Alternate translation: "Yahweh gave him the land"

the land
"the land of Israel"

The land has been given to us
This can be stated in active form. Alternate translation: "Yahweh has given us the land"

as a possession
The abstract noun "possession" can be stated as "possess." Alternate translation: "so that we can possess it"

Ezekiel 33:25

General Information:
Yahweh continues speaking to Ezekiel about the people who were living in the ruins of Israel.

You eat blood
It is implied that they eat blood by eating meat that still has blood in it. Yahweh had commanded them to drain out the blood. Alternate translation: "You eat meat with blood in it"

you lift up your eyes towards your idols
"you look to your idols" This is an idiom. Alternate translation: "you worship your idols"

you pour out people's blood
Here "blood" represents a person's life. To pour out blood is an idiom that means to murder. Alternate translation: "you murder people"

Should you really possess the land?
Yahweh used this question to rebuke the people. Alternate translation: "You should not possess this land!" or "You do not deserve this land!"

Ezekiel 33:26

You have depended on your swords
Here "swords" represent doing violent things. Alternate translation: "You have committed violent acts with your swords to get what you want"

done abominations
"done things that I hate very much"

each man defiles his neighbor's wife
It is implied that they defile their neighbor's wives by sleeping with them. Alternate translation: "each man sleeps with his neighbor's wife"

Ezekiel 33:27

General Information:
Yahweh continues speaking to Ezekiel about the people who were living in the ruins of Israel.

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As I live
"As surely as I am alive." Yahweh uses this expression to show that what he says next is certainly true. This is a way of making a solemn promise. See how you translated this in [Ezekiel 5:11]

the ones in the ruins will fall by the sword
The phrase "fall by the sword" is an idiom. Alternate translation: "enemies will kill the ones living in the ruins"

those in fortresses and in caves will die of plagues
"plagues will kill the people who live in fortresses and caves"

fortresses
A fortress is a building that people build to protect themselves from enemies who attack them.

caves
Caves are natural holes in the side of a mountain or down in the ground. They are usually made of rock.

Ezekiel 33:28

the pride of its might will end
The word "it" refers to the land, which refers to the people of the land. Alternate translation: "the people of the land will not be proud anymore that they are strong"

the mountains of Israel will be deserted
This can be stated in active form. Alternate translation: "no one will live in the mountains of Israel"

there will be no one to pass through them
"there will be no one left to travel through the land or over the mountains"

Ezekiel 33:29

know that I am Yahweh
When Yahweh says that people will know that he is Yahweh, he is implying that they will know that he is the one true God who has supreme authority and power. See how you translated this in [Ezekiel 6:7]

all the abominations that they have done
The abstract noun "abominations" can be stated as "things I hate." Alternate translation: "all the things they have done that I hate"

they have done
"the people have done"

Ezekiel 33:30

General Information:
Yahweh continues speaking to Ezekiel.

that comes out from Yahweh
"that Yahweh tells him to speak" or "that Yahweh gives him"

Ezekiel 33:31

Right words are in their mouths, but their hearts are going after unjust profit
Here "mouths" represent speaking. Possible meanings are 1) Alternate translation: "They speak about loving me, but their hearts are going after unjust profit" or 2) Alternate translation: "They speak about the things they lust after, and their hearts are going after unjust profit"

their hearts are going after unjust profit
Here "hearts" represents desire. Alternate translation: "in their hearts they want to get their unjust profit" or "they desire to get things in ways that are not just"

Ezekiel 33:32

General Information:
Yahweh continues speaking to Ezekiel about the people of Israel.

you are like a lovely song to them
Here "you" refers to Ezekiel, and here he represents the message he speaks. This compares Ezekiel's message to a lovely song, which means the people enjoy listening to him, but they do not think his message is important enough to obey. Alternate translation: "they think that your words are like a lovely song"

a lovely song
Possible meanings are 1) "a beautiful song" or 2) "a love song" or "a song about love."

that is well played on a stringed instrument
This can be stated in active form. Alternate translation: "that someone plays very well on a stringed instrument"

stringed instrument
something that has strings and people use to make music

Ezekiel 33:33

behold!
The word "behold" here adds emphasis to what follows. Alternate translation: "indeed!"

that a prophet has been among them
"that I really sent you as a prophet to them"

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Chapter 34

1 Then the word of Yahweh came to me, saying, **2** "Son of man, prophesy against the shepherds of Israel. Prophesy and say to them, 'The Lord Yahweh says this to the shepherds: Woe to the shepherds of Israel who are shepherding themselves. Should not shepherds guard the flock? **3** You eat the fatty portions and you clothe yourselves in wool. You slaughter the fatlings of the flock. You do not shepherd at all. **4** You have not strengthened those who are weak, nor do you heal the ones who are ill. You do not bind up the ones who are broken, and you do not restore the outcasts or seek the lost. Instead, you rule over them through strength and violence. **5** Then they were scattered without a shepherd, and they became food for all the living beasts in the fields, after they were scattered. **6** My flock strays on all of the mountains and on every high hill, and it is dispersed over the entire surface of the earth. Yet no one is searching for them.

7 Therefore, shepherds, hear the word of Yahweh: **8** As I live—this is the Lord Yahweh's declaration—because my flock has become plunder and food for all the beasts in the fields, because there was no shepherd and none of my shepherds sought my flock, but the shepherds guarded themselves and did not shepherd my flock. **9** Therefore, shepherds, hear the word of Yahweh: **10** The Lord Yahweh says this: Behold! I am against the shepherds, and I will require my flock from their hand. Then I will dismiss them from shepherding the flock; neither will the shepherds any longer shepherd themselves since I will take away my flock from their mouths, so that my flock will no longer be food for them.

11 For the Lord Yahweh says this: Behold! I myself will seek out my flock and I will look after them, **12** like a shepherd seeking his flock on the day he is within the midst of his scattered flock. Thus I will seek my flock, and I will rescue them from all the places where they were scattered on the day of clouds and darkness. **13** Then I will bring them out from among the peoples; I will gather them from the lands and bring them to their land. I will put them in pastures on the mountainsides of Israel, by the streams, and in every settlement in the land. **14** I will put them in good pastures; the high mountains of Israel will be their grazing places. They will lie down there in good places for grazing, in abundant pastures, and they will graze on the mountains of Israel. **15** I myself will shepherd my flock, and I myself will make them lie down —this is the Lord Yahweh's declaration— **16** I will seek the lost and restore the outcast. I will bind up the broken sheep and heal the sick sheep, but the fat and the strong I will destroy. I will shepherd with justice.

17 So now you, my flock—this is what the Lord Yahweh says—behold, I will be a judge between sheep and sheep and between rams and male goats. **18** Is it not enough to feed on the good pasture, that you must trample down with your feet what is left of the pasture; and to drink from clear waters, that you must muddy the rivers with your feet? **19** Must my sheep eat what you have trampled with your feet, and drink what you have muddied with your feet?

20 Therefore the Lord Yahweh says this to them: Behold! I myself will judge between the fat sheep and the thin ones, **21** for you have pushed them with your sides and shoulders, and you have gored all of the weak ones with your horns until you have scattered them away from the land. **22** I will save my flock and they will no longer be plunder, and I will judge between one sheep and another! **23** I will set over them one shepherd, my servant David. He will shepherd them, he will feed them, and he will be their shepherd. **24** For I, Yahweh, will be their God, and my servant David will be a prince among them—I, Yahweh, have declared this.

25 Then I will make a covenant of peace with them and remove the evil wild animals from the land, so that they will live securely in the wilderness and safely sleep in the forests. **26** I will also bring blessings on them and on the places around my hill, for I will send out showers in due season. These will be showers of blessing. **27** Then the trees of the field will produce their fruit, and the earth will yield its produce. My sheep will be secure in their land; then they will know that I am Yahweh, when I break the bars of their yoke, and when I rescue them from the hand of those who enslaved them. **28** They will no longer be plunder for the nations, and the wild animals on the earth will no longer devour them. For they will live securely, and no one will frighten them. **29** For I will provide them a renowned plantation; so they will not be victims of famine in the land, and they will not bear the insults of the nations. **30** Then they will know that I, Yahweh their God, am with them. They are my people, the house of Israel—this is the Lord Yahweh's declaration. **31** For you are my sheep, the flock of my pasture, and my people, and I am your God—this is the Lord Yahweh's declaration.'"

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Ezekiel 34 General Notes

Special concepts in this chapter

God protects the people

God is against those who exploit others. He will protect and take care of his people. (See: peopleofgod)

Important figures of speech in this chapter

Metaphor

The people of Israel are compared to sheep and God and the son of David as good shepherds. This is a common metaphor in scripture.

Ezekiel 34:1

General Information:

In chapter 34, Yahweh speaks of the people of Israel as if they were a flock of sheep and the leaders of Israel were the shepherds that were supposed to care for the flock but have not.

the word of Yahweh came

This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16]

Ezekiel 34:2

Son of man

"Son of a human being" or "Son of humanity." God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. See how you translated this in Ezekiel 2:1. Alternate translation: "Mortal person" or "Human"

the shepherds of Israel

The leaders of Israel are spoken as if they were shepherds. They were supposed to take care of their people like shepherds take care of their flock. Alternate translation: "the leaders of Israel who are like shepherds"

are shepherding themselves

The leaders taking care of themselves instead of the people are spoken of as if they were shepherding themselves. Alternate translation: "are feeding and taking care of themselves"

Should not shepherds guard the flock?

Yahweh uses this question to scold the leaders for not taking care of the people. Alternate translation: "Shepherds should feed the flock and take care of it."

Ezekiel 34:3

You eat the fatty portions ... clothe yourselves in wool

This continues speaking of the leaders of Israel as if they were bad shepherds that kill the best animals in their flock for food and clothing. Alternate translation: "You are like shepherds who eat the fatty portions ... clothe yourselves in wool"

You eat the fatty portions

The fatty portions come from the sheep and the goats. Alternate translation: "You eat the fatty parts of the sheep and goats" or "You eat the best parts of the sheep and goats"

clothe yourselves in wool

"wear the wool from the sheep"

the fatlings

"the youngest and fattest sheep and goats"

do not shepherd at all

"do not feed and take care of the flock"

Ezekiel 34:4

General Information:

Yahweh continues giving Ezekiel his message to the leaders of Israel. Yahweh continues speaking of the people of Israel as if they were a flock of sheep and the leaders of Israel as if they were shepherds who have not cared for the flock.

You do not bind up the ones who are broken

"You do not wrap cloth around the broken bones of those who are wounded"

the ones who are broken

"the sheep that have broken bones" or "the sheep that are injured"

you do not restore

"you do not bring back"

the outcasts

"the sheep that have been chased away" or "those that others have chased away"

the lost

The words "the sheep or goats" are left out of this phrase, but they are intended to be understood. Alternate translation: "the sheep or goats that are lost"

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through strength and violence
"forcefully and cruelly"

Ezekiel 34:5

Then they were scattered without a shepherd
This can be stated in active form. Alternate translation: "Then they scattered because they did not have a shepherd"

they became food for all the living beasts in the fields
"all of the wild animals could attack and eat them"

Ezekiel 34:6

it is dispersed over the entire surface of the earth
"my flock is spread out all over the earth"

Ezekiel 34:7

General Information:
Yahweh continues giving Ezekiel his message to the leaders of Israel. Yahweh continues speaking of the people of Israel as if they were a flock of sheep and the leaders of Israel as if they were shepherds who have not cared for the flock.

hear the word of Yahweh
This is an idiom that is used to introduce a special message from God. Alternate translation: "listen to Yahweh's message"

Ezekiel 34:8

because my flock has become plunder and food for all the beasts in the fields
This can be stated in the active form. Alternate translation: "because all the beasts in the fields steal my flock and eat them"

plunder
things that are stolen

all the beasts in the fields
Here "all" is a generalization that refers to all the wild animals that eat sheep. Alternate translation: "all the wild animals in the fields"

because there was no shepherd
"because they did not have a shepherd"

none of my shepherds sought my flock
"none of my shepherds tried to find my flock"

guarded themselves
"shepherded themselves" or "fed and cared for themselves"

did not shepherd my flock
"did not feed and care for my flock"

Ezekiel 34:9

General Information:
Yahweh continues giving Ezekiel his message to the leaders of Israel. Yahweh continues speaking of the people of Israel as if they were a flock of sheep and the leaders of Israel as if they were shepherds who have not cared for the flock.

hear the word of Yahweh
"listen to Yahweh's message." This is an idiom that is used to introduce a special message from God.

Ezekiel 34:10

The Lord Yahweh says this
This can be stated in the first person. Alternate translation: "I, the Lord Yahweh, say this"

Behold!
The word "Behold" here adds emphasis to what follows. Alternate translation: "Indeed!"

I am against the shepherds
"I am opposed to the shepherds"

I will require my flock from their hand
The phrase "require ... from their hand" is an idiom that means to hold or consider someone responsible for something. Alternate translation: "I will hold them responsible for all the bad things that happen to my flock" or "I will punish them for all the bad things they let happen to my flock"

I will dismiss them from shepherding the flock
"I will not let them shepherd the flock any longer" or "I will not let them be the shepherds of the flock any longer"

shepherd themselves
"feed and take care of themselves"

from their mouths
Here "mouths" represent eating. Alternate translation: "so they cannot eat them"

my flock will no longer be food for them
"the shepherds will no longer eat the sheep and the goats of my flock"

Ezekiel 34:11

General Information:
Yahweh continues giving Ezekiel his message to the leaders of Israel. Yahweh continues speaking of the people of Israel as if they were a flock of sheep. Here he speaks of himself as if he were their shepherd and will take care of them.

For the Lord Yahweh says this
This can be stated in first person. Alternate translation: "For this is what I, the Lord Yahweh, say"

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Behold!
The word "Behold" here alerts the shepherds to pay attention to the surprising information that follows.

will seek out
"will look for"

Ezekiel 34:12

within the midst of his scattered flock
"with his scattered flock"

they were scattered
It is is implied that the animals in the flock scattered because they did not have a shepherd to care for them or protect them. This can be stated in active form. Alternate translation: "they scattered because they did not have a shepherd to care for them"

on the day of clouds and darkness
"on the cloudy and dark day." Disasters are spoken of as if they were a day of darkness. Alternate translation: "when terrible disasters happened to them"

Ezekiel 34:13

bring them
"bring my sheep and my goats" or "bring my flock"

from among the peoples
"from the places where they lived with other peoples"

I will put them in pastures ... every settlement in the land
Yahweh bringing his people back from exile to their land so that he can care for them and keep them safe is spoken of as if he were their shepherd who puts his flock in a place where there is plenty of land, food, and water.

pastures
land that has grass and small plants that sheep and goats can eat

settlement
This is a place where people live. Usually they live in houses in a settlement.

Ezekiel 34:14

General Information:
Yahweh continues giving Ezekiel his message to the leaders of Israel. Yahweh continues speaking of the people of Israel as if they were a flock of sheep. Here he speaks of himself as their shepherd who will take care of them.

their grazing places
"places where they can eat"

abundant pastures
"lands that have a lot of grass and plants to eat"

graze
eat grass and other plants

Ezekiel 34:15

I myself
The word "myself" adds emphasis. God would do this because the shepherds were not doing it.

will shepherd
"will feed and take care of"

Ezekiel 34:16

the lost
The words "the sheep or goats" are left out of this phrase, but they are intended to be understood. Alternate translation: "the sheep or goats that are lost"

restore the outcast
"bring back those that others have chased away"

bind up the broken sheep
"wrap a cloth around any sheep's broken bone" or "wrap a cloth around any sheep's wound"

the fat and the strong
The word "sheep" is understood. Alternate translation: "the fat sheep and the strong sheep"

Ezekiel 34:17

General Information:
Yahweh continues to give Ezekiel his message. Now it is to the people of Israel. Yahweh continues speaking of the people of Israel as if they were a flock of sheep and of himself as their shepherd.

behold, I
"pay attention, because what I am about to say is both true and important, I"

I will be a judge between sheep and sheep
"I will judge between one sheep and another"

rams and male goats
The male sheep and goats are usually the strongest in the flock and can get whatever they want from the other animals in the flock.

Ezekiel 34:18

Is it not enough ... feet
God uses these questions to scold Israel's leaders, who are spoken of as if they were the stronger animals in the flock that were unkind to the weaker ones. You can translate this as a statement as in the UDB.

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Ezekiel 34:19

General Information:
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Ezekiel 34:20

General Information:
Yahweh continues speaking of the people of Israel as if they were a flock of sheep and of himself as their shepherd.

the Lord Yahweh says this
This can be stated in first person. Alternate translation: "this is what I, the Lord Yahweh, say"

to them
"to my flock"

Behold!
The word "Behold" here adds emphasis to what follows. Alternate translation: "Indeed!"

I myself
The word "myself" emphasizes that it is Yahweh who will judge.

will judge between the fat sheep and the thin ones
"will make sure that the fat sheep and goats and the skinny sheep and goats are treating each other fairly"

the fat sheep and the thin ones
The leaders and strong people in Israel are spoken of as if they were fat and strong animals in the flock. The poor and weak people in Israel are spoken of as if they were the thin and weak animals in the flock.

Ezekiel 34:21

for you
The word "you" refers to the sheep and goats that were not treating other sheep and goats well.

with your sides
"with the sides of your body"

have gored
Possible meanings are 1) "have pushed" or "have shoved" 2) "have stabbed" or "have pierced"

scattered them
"made them go in many different directions"

away from the land
"away from the land of Israel"

Ezekiel 34:22

General Information:
Yahweh continues speaking of the people of Israel as if they were a flock of sheep and of himself as their shepherd.

they will no longer be plunder
This can be stated in active form. Alternate translation: "I will not allow anyone to plunder them" or "I will not allow anyone to steal them"

will no longer be plunder
"will no longer be things that are stolen." The shepherds and wild animals have been stealing the sheep and the goats from Yahweh's flock.

Ezekiel 34:23

I will set over them one shepherd
The phrase "set over" is an idiom that means to cause a person to rule someone else. Alternate translation: "I will assign one shepherd to be in charge of my sheep and the goats"

my servant David
Here "David" refers to a descendant of David. Alternate translation: "a descendant of my servant David"

He will shepherd them
The descendant of David who will be king over the people of Israel is spoken of as if he would be their shepherd.

Ezekiel 34:24

General Information:
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Ezekiel 34:25

General Information:
Yahweh continues giving Ezekiel his message to the people of Israel. Yahweh continues speaking of the people of Israel as if they were a flock of sheep.

a covenant of peace
"a covenant that brings peace"

the evil wild animals
These are wild animals that could kill the sheep and the goats.

Ezekiel 34:26

I will also bring blessings on them and on the places around my hill
Some versions of the Bible translate this as "I will also turn them and the places around my hill into a blessing."

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my hill
This refers to Mount Zion.

I will send out showers
"I will cause it to rain"

in due season
"at the right time"

These will be showers of blessing
"This rain will be a blessing"

Ezekiel 34:27

the earth will yield its produce
"the earth will grow food" or "food will grow on the earth"

will be secure
"will be safe"

know that I am Yahweh
When Yahweh says that people will know that he is Yahweh, he is implying that they will know that he is the one true God who has supreme authority and power. See how you translated this in [Ezekiel 6:7]

when I break the bars of their yoke
Slavery is spoken of as if it were a yoke that people wear like some animals. Alternate translation: "when I free them from being slaves"

from the hand of those who enslaved them
Here "hand" represents power or control. Alternate translation: "from the control of those who made them slaves" or "from those who made them slaves"

Ezekiel 34:28

General Information:
Yahweh continues giving Ezekiel his message to the people of Israel.

They will no longer be plunder for the nations
Here "nations" represents the people of the nations. Alternate translation: "The people of the nations will no longer steal from them"

plunder
These are things that are stolen or taken by force. See how you translated "plunder" in Ezekiel 7:21.

Ezekiel 34:29

be victims of famine
"be starved" or "be starving because of lack of food"

they will not bear the insults of the nations
Here "nations" represents the people of the nations. The abstract noun "insults" can be stated as a verb. Alternate translation: "they will no longer hear the people of the nations insult them"

Ezekiel 34:30

I, Yahweh their God, am with them
Here "I ... am with them" is an idiom that means Yahweh helps them. Alternate translation: "I, Yahweh their God, am helping them"

with them. They are my people
This can be stated as one sentence. Alternate translation: "with them, and that they are my people"

Ezekiel 34:31

For you are my sheep, the flock of my pasture
This speaks of the people of Israel as if they were a flock of sheep and Yahweh is their shepherd.

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Chapter 35

1 Then the word of Yahweh came to me, saying, **2** "Son of man, set your face against Mount Seir and prophesy against it. **3** Say to it, 'The Lord Yahweh says this: Behold! I am against you, Mount Seir, and I will strike you with my hand and make you a desolation and a waste. **4** I will make your cities ruins, and you yourself will become desolate; then you will know that I am Yahweh. **5** Because you have always been hostile to the people of Israel, and because you poured them out into the hands of the sword at the time of their distress, at the time their punishment was at its greatest. **6** Therefore, as I live—this is the Lord Yahweh's declaration—I will prepare you for bloodshed, and bloodshed will pursue you! Since you did not hate bloodshed, bloodshed will pursue you. **7** I will make Mount Seir a complete desolation when I cut off from it anyone who passes through and returns again. **8** I will fill its mountains with those who were killed; on your high hills and valleys and in all your streams those who were killed by the sword will fall. **9** I will make you a perpetual desolation. Your cities will not be inhabited, but you will know that I am Yahweh.

10 You have said, "These two nations and these two lands will become mine, and we will possess them," even when Yahweh was present with them. **11** Therefore, as I live—this is the Lord Yahweh's declaration—so I will do according to your anger and according to your jealousy that you had in your hatred of Israel, and I will show myself to them when I judge you. **12** So you will know that I am Yahweh. I have heard all the insults you spoke against the mountains of Israel, when you said, "They have been destroyed; they have been given over to us to devour." **13** You exalted yourselves against me with what you said, and you multiplied the words you said against me; and I heard it all.

14 The Lord Yahweh says this: I will make you a desolation, while the entire earth rejoices. **15** As you rejoiced over the inheritance of the people of Israel because of its desolation, I will do the same to you. You will become a desolation, Mount Seir, and all of Edom—all of it! Then they will know that I am Yahweh.'"

Ezekiel 35 General Notes

Special concepts in this chapter

Edom

Because the people of Edom rejoiced at the destruction of Israel, they too will be destroyed.

Ezekiel 35:1

General Information:

Yahweh tells Ezekiel to speak a prophecy. Ezekiel is to speak to Mount Seir, but the message is for all of the people of Edom.

the word of Yahweh came

This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16]

Ezekiel 35:2

Son of man

"Son of a human being" or "Son of humanity." God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. See how you translated this in Ezekiel 2:1. Alternate translation: "Mortal person" or "Human"

set your face against Mount Seir

Mount Seir was far away, so Ezekiel could not see it, but Yahweh commands him to stare in that direction as a symbol of harming the people there. See how you translated a similar phrase in [Ezekiel 6:2]

Mount Seir and prophesy against it

"the mountain of Seir." Yahweh tells Ezekiel to speak to Mount Seir as if it could hear him. The message is for all of the people of Edom. Alternate translation: "Mount Seir and prophesy against it because of what the people of Edom have done"

Ezekiel 35:3

to it

"to the mountain" or "to the people of Edom"

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Behold! I am against you, Mount Seir, and I will strike you with my hand and make you a desolation and a waste
Yahweh tells Ezekiel to speak to Mount Seir as if it could hear him. The message is for all of the people of Edom. Alternate translation: "Listen, Mount Seir, I will strike you with my hand and make you a desolation and a waste because of what your people did"

Behold!
The word "Behold" here adds emphasis to what follows. Alternate translation: "Listen!" or "Indeed!"

I am against you
"I am your enemy" or "I oppose you"

I will strike you with my hand
Here "hand" represents power. Alternate translation: "I will use my power to strike you"

make you a desolation
The abstract noun "desolation" can be translated as an adjective. Alternate translation: "make you desolate"

Ezekiel 35:4

General Information:
This continues the message that Ezekiel is to speak to Mount Seir. The message is for all the people of Edom.

know that I am Yahweh
When Yahweh says that people will know that he is Yahweh, he is implying that they will know that he is the one true God who has supreme authority and power. See how you translated this in [Ezekiel 6:7]

Ezekiel 35:5

you poured them out into the hands of the sword
Possible meanings of this metaphor are 1) "you gave them over to their enemies who killed them with swords" or 2) "you killed them with swords."

at the time of their distress
"at a time of disaster"

Ezekiel 35:6

I will prepare you for bloodshed
Here "bloodshed" is a metonym for killing. Alternate translation: "I will make it easy for your enemies to kill many of you"

bloodshed will pursue you
Here "bloodshed" is a metonym for killing. Yahweh speaks of bloodshed as if it were a person who could chase them. Alternate translation: "your enemies will chase you down and kill you you"

Since you did not hate bloodshed
Here "bloodshed" is a metonym for killing. Alternate translation: "Since you did not hate it when enemies brutally killed the people of Israel"

Ezekiel 35:7

General Information:
This continues the message that Ezekiel is to speak to Mount Seir. The message is for all the people of Edom.

when I cut off from it anyone who passes through and returns again
Possible meanings are 1) "cut off" is a metaphor that means to destroy. Alternate translation: "I will destroy anyone who enters it or leaves it" or 2) "cut off" is a metaphor that means to stop someone from doing something. Alternate translation: "I will make it so that people do not travel back and forth through it"

Ezekiel 35:8

those who were killed by the sword
Here "sword" represents enemies who fought them in battle. This can be stated in active form. See how you translated this in [Ezekiel 31:17]

Ezekiel 35:9

a perpetual desolation
"desolate forever." This may be an exaggeration to emphasize the destruction.

Your cities will not be inhabited
This can be stated in active form. This may be an exaggeration for emphasis. Alternate translation: "People will not live in your cities"

but you will know
Here "you" is plural. God is speaking to the people of Mount Seir, rather than to a single mountain.

Ezekiel 35:10

General Information:
This continues the message that Ezekiel is to speak to Mount Seir. The message is for all the people of Edom.

You have said
The word "You" refers to the mountain of Seir. Ezekiel is to speak to the mountain as if it can hear him. The message is for the people of Edom. Alternate translation: "Your people said"

these two lands
"the lands of Israel and Judah"

will become mine
The word "mine" can be stated in plural form. Alternate translation: "will become ours"

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we
The word "we" refers to the people of Edom.

even when Yahweh was present with them
It is implied that Yahweh was protecting Israel and Judah. Alternate translation: "but Yahweh was there protecting Israel and Judah"

Ezekiel 35:11

I will do according to your anger and according to your jealousy
Possible meanings are 1) "I will punish you because of your anger and jealousy" or 2) "just as you acted against the people of Israel with anger and jealousy, I will act against you with anger and jealousy."

Ezekiel 35:12

General Information:
This continues the message that Ezekiel is to speak to Mount Seir. The message is for all the people of Edom.

against the mountains of Israel
Here "mountains" represents the whole land of Israel.

They have been destroyed
This phrase can be stated in active form. Alternate translation: "They are in ruins"

they have been given over to us to devour
The people of Mount Seir taking the land of Israel and using it for themselves is spoken of as if they were wild animals that would devour the mountains of Israel. Alternate translation: "they are here for us to devour"

Ezekiel 35:13

General Information:
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Ezekiel 35:14

General Information:
This continues the message that Ezekiel is to speak to Mount Seir. The message is for all the people of Edom.

The Lord Yahweh says this
This can be stated in first person. Alternate translation: "This is what I, the Lord Yahweh, say"

I will make you a desolation
Here "you" refers to Mount Seir, but the message is for the people of Edom. The abstract noun "desolation" can be stated as an adjective. Alternate translation: "Because of what your people did I will make you desolate"

the entire earth rejoices
Here "earth" represents the people of the earth. The word "entire" is a generalization that refers only to people near Mount Seir. Alternate translation: "people who know that I have destroyed you rejoice"

Ezekiel 35:15

As you rejoiced over the inheritance of the people of Israel because of its desolation
This speaks of the land that Yahweh gave to the Israelites as their inheritance. Alternate translation: "As you rejoiced when I made the land of the Israelites desolate"

I will do the same to you
Possible meanings are 1) I will make your land desolate" or 2) "I will rejoice when your land is desolate" or 3) "I will make other people rejoice because of your desolation."

Then they will know
The word "they" possibly refers to 1) "the people of the earth" or 2) "the people of Israel and Judah."

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Chapter 36

1 "Now you, son of man, prophesy to the mountains of Israel and say, 'Mountains of Israel, listen to the word of Yahweh. **2** The Lord Yahweh says this: The enemy has said about you, "Aha!" and "The ancient high places have become our possession."' **3** Therefore prophesy and say, 'The Lord Yahweh says this: Because of your desolation and because of the attacks that came on you from all sides, you have become a possession of the other nations; you have been the subject of slanderous lips and tongues, and of people's stories. **4** Therefore, mountains of Israel, listen to the word of the Lord Yahweh: The Lord Yahweh says this to the mountains and the high hills, to the streambeds and valleys, to the uninhabited desolations and the abandoned cities that have become plunder and a subject of mocking for the other nations that surround them— **5** therefore the Lord Yahweh says this: I have certainly spoken in the fire of my zeal against the other nations, against Edom and all who took my land for themselves as a possession, against all those who had both joy in their heart and contempt in their spirit, as they seized my land that they might claim its pasturelands for themselves.' **6** Therefore, prophesy to the land of Israel and say to the mountains and to the high hills, to the streambeds and to the valleys, 'the Lord Yahweh says this: Behold! In my zeal and in my anger I am declaring this because you have borne the insults of nations. **7** Therefore, the Lord Yahweh says this: I myself will lift up my hand to swear that the nations that surround you will certainly carry their own shame.

8 But you, mountains of Israel, you will grow branches and bear fruit for my people Israel, since they will soon come back to you. **9** For behold, I am for you, and I treat you with favor; you will be plowed and sown with seed. **10** So I will multiply upon you the number of your people, even the whole house of Israel. The cities will be inhabited and the ruins rebuilt. **11** I will multiply men and animals on you mountains so that they will multiply and be fruitful. Then I will cause you to be inhabited as you previously were, and I will do you more good than in the past, for you will know that I am Yahweh. **12** I will bring men, my people Israel, to walk on you. They will possess you, and you will be their inheritance, and you will no longer cause their children to die. **13** The Lord Yahweh says this: Because they are saying to you, "You devour men, bereaving your nation of children," **14** therefore you will not consume people any longer, and you will no longer make your nation mourn their deaths. This is the Lord Yahweh's declaration. **15** Nor will I allow you to hear the insults of the nations any longer; you will no longer have to suffer the scorn of the peoples or cause your nation to fall—this is the Lord Yahweh's declaration.'"

16 Then the word of Yahweh came to me, saying, **17** "Son of man, when the house of Israel inhabited their land, they defiled it with their ways and their deeds. Their ways were like the uncleanness of the impurity before me. **18** So I poured out my fury against them for the blood that they poured out on the land and for their pollution of it by their idols. **19** I scattered them among the nations; they were dispersed through the lands. I judged them according to their ways and their deeds. **20** Then they went to the nations, and wherever they went, they profaned my holy name when people said of them, 'Are these really the people of Yahweh? For they have been thrown out of his land.' **21** But I had compassion for my holy name that the house of Israel had defiled among the nations, when they went there.

22 Therefore say to the house of Israel, 'The Lord Yahweh says this: I am not doing this for your sake, house of Israel, but for my holy name, which you have profaned among the nations everywhere you have gone. **23** For I will make my great name holy, which you have profaned among the nations—in the midst of the nations, you profaned it. Then the nations will know that I am Yahweh—this is the Lord Yahweh's declaration—when you see that I am holy. **24** I will take you from the nations and gather you from every land, and I will bring you to your land. **25** Then I will sprinkle pure water on you so you will be clean; you will be purified from all of your uncleanness, and I will purify you from all of your idols. **26** I will give you a new heart and a new spirit in your innermost parts, and I will take away the heart of stone from your flesh. For I will give you a heart of flesh. **27** I will set my Spirit in you and enable you to walk in my statutes and keep my decrees, so you will do them. **28** Then you will inhabit the land that I gave to your ancestors; you will be my people, and I will be your God. **29** For I will save you from all of your uncleanness. I will summon the grain and multiply it. I will no longer put famine upon you. **30** I will multiply the fruit of the tree and the produce of the field so that you will no longer bear the shame of famine among the nations. **31** Then you will think of your wicked ways and your deeds that were not good, and you will show loathing on your faces because of your own iniquities and your disgusting practicies.

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32 I am not doing this for your sake—this is the Lord Yahweh's declaration—let this be known to you. So be ashamed and disgraced because of your ways, house of Israel. **33** The Lord Yahweh says this: On the day that I purify you from all your iniquity, I will cause you to inhabit the cities and to rebuild the ruined places. **34** For you will plow the ruined land until it is no longer a ruin before the eyes of all who pass by. **35** Then they will say, "This land was desolate, but it has become like the garden of Eden; the desolate cities and the uninhabited ruins that were torn down are now fortified and inhabited." **36** Then the other nations around you will know that I am Yahweh, that I built up the ruins and replanted the deserted places. I am Yahweh. I have declared it and I will do it.

37 The Lord Yahweh says this: Again I will be asked by the house of Israel to do this for them, to increase them like a flock of people. **38** Like the flock is set apart for sacrifices, like the flock in Jerusalem at her appointed feasts, so will the ruined cities be filled with flocks of people and they will know that I am Yahweh.'"

Ezekiel 36 General Notes

Special concepts in this chapter

Israel restored

Israel is promised to be restored by Yahweh. Because of his honor, God will bring Israel back to their land. (See: promise and restore)

New hearts

God will forgive Israel's sin and give them the desire to obey him. This is expressed by the metonym "heart." (See: forgive and sin)

Ezekiel 36:1

General Information:

Yahweh tells Ezekiel to speak a prophecy. Ezekiel is to speak to the mountains of Israel, but the message is for all of the people of Israel.

son of man

"son of a human being" or "son of humanity." God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. See how you translated this in Ezekiel 2:1. Alternate translation: "mortal person" or "human"

prophesy to the mountains of Israel

God wants Ezekiel to speak to the mountains as if they were people. The message is for the people of Israel.

Ezekiel 36:2

Aha

This is an expression of joy. It can be translated as "I am very happy" or "This is great."

The ancient high places

"The very old mountains." This refers to the high mountains of Israel.

have become our possession

"now belong to us"

Ezekiel 36:3

Because of your desolation

The abstract noun "desolation" can be stated as "desolate." Alternate translation: "Because you, mountains of Israel, have become desolate"

because of the attacks that came on you from all sides

"because you were attacked from every direction" or "because your enemies attacked you from every direction"

you have been the subject of slanderous lips and tongues, and of people's stories

Here, "lips" and "tongues" represent people speaking. Alternate translation: "people are saying bad things about you, and the nations are telling bad stories about you"

Ezekiel 36:4

General Information:

This continues the message that Yahweh tells Ezekiel to speak to the mountains of Israel. The message is for all of the people of Israel. It may be helpful to use a verse bridge here, as the UDB does, to arrange the text in a more logical order.

listen to the word of the Lord Yahweh

"listen to the message of the Lord Yahweh"

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the uninhabited desolations
The abstract noun "desolations" can be stated as "desolate cities." Alternate translation: "the desolate cities which have no people living in them"

the abandoned cities
This can be stated in active form. Alternate translation: "the cities that people have left behind"

that have become plunder
"that enemies have stolen from"

Ezekiel 36:5

in the fire of my zeal
This speaks of Yahweh's zeal as if it were a fire. Yahweh loves Israel very much, so he becomes jealous and angry when other nations mock it. Alternate translation: "because of my intense jealousy" or "because of my very strong anger"

against Edom and all
"and against all of Edom"

had both joy in their heart and contempt in their spirit, as they seized my land
Here "heart" and "spirit" represent a person's inner being. The ideas of having joy and disdain can be expressed with the verbs "rejoiced" and "despised." Alternate translation: "who despised the people of Israel and rejoiced while they took my land"

Ezekiel 36:6

Behold!
The word "Behold" here adds emphasis to what follows. Alternate translation: "Indeed!"

In my zeal and in my anger
The words "zeal" and "anger" mean basically the same thing. Together they emphasize the intensity of his anger. Alternate translation: "Because I am extremely angry"

you have borne the insults of nations
"other nations have insulted you" or "other nations have mocked you"

Ezekiel 36:7

General Information:
This continues Yahweh's message to the mountains of Israel. The message is intended for the people of Israel.

I myself will lift up my hand to swear
Here "lift up my hand" is a symbolic action that shows he will truly do what he has sworn to do. Alternate translation: "I solemnly swear"

that the nations that surround you will certainly carry their own shame
The people experiencing shame are spoken of as if they will carry their shame. Alternate translation: "that people will certainly mock the nations that surround you"

surround you
The word "you" refers to the mountains of Israel.

Ezekiel 36:8

General Information:
This continues Yahweh's message to the mountains of Israel. The message is intended for the people of Israel.

you will grow branches and bear fruit
Here "you" refers to the mountain of Israel which here represents the trees on the mountain that will grow fruit. Alternate translation: "your trees will grow branches and bear fruit"

Ezekiel 36:9

behold, I
"pay attention, because what I am about to say is both true and important: I"

I am for you
"I want to do good things to you." The word "you" refers to the mountains of Israel.

I treat you with favor
"I will be kind to you"

you will be plowed and sown with seed
This can be stated in active form. Alternate translation: "my people, Israel, will plow your ground and sow it with seed"

Ezekiel 36:10

General Information:
This continues Yahweh's message to the mountains of Israel. The message is intended for the people of Israel.

So I will multiply upon you
Yahweh is speaking to the mountains. This can be stated explicitly. Alternate translation: "So, mountains of Israel, I will multiply upon you"

even the whole house of Israel
Here "house" represents people. Alternate translation: "all of the people of Israel"

The cities will be inhabited and the ruins rebuilt
This can be stated in active form. Alternate translation: "Then people will live in the cities and will rebuild the ruins"

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Ezekiel 36:11

they will multiply and be fruitful
Here "be fruitful" is an idiom that means to have many children and descendants. Alternate translation: "they will become very many people and have very many children"

you to be inhabited as you previously were
This can be stated in active form. Alternate translation: "people to live on you mountains as they did before"

know that I am Yahweh
When Yahweh says that people will know that he is Yahweh, he is implying that they will know that he is the one true God who has supreme authority and power. See how you translated this in [Ezekiel 6:7]

Ezekiel 36:12

They will possess you, and you will be their inheritance
The people living in the mountains and land of Israel permanently is spoke of as if the people would inherit them. Alternate translation: "They will possess you permanently"

you will no longer cause their children to die
It is implied that in the past children died because there was not enough food in the land. Now the land would produce enough food.

Ezekiel 36:13

General Information:
This continues Yahweh's message to the mountains of Israel. The message is meant for the people of Israel.

they are saying to you
"other nations are saying to you mountains"

You devour men
Not enough food growing in Israel so that people die is spoken of as if the mountains of Israel were devouring the people. Alternate translation: "You cause many people to die"

bereaving your nation of children
"you cause your people's children to die"

Ezekiel 36:14

you will not consume people any longer
Not enough food growing in Israel so that people die is spoken of as if the mountains of Israel were consuming the people. Alternate translation: "you will no longer cause the people to die"

This is the Lord Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Ezekiel 5:11]

Ezekiel 36:15

Nor will I allow you to hear the insults of the nations any longer
This speaks of the mountains as if they were able to hear when people insult them. Alternate translation: "I will no longer allow the other nations to insult you"

you will no longer have to suffer the scorn of the peoples
Experiencing shame is spoken of as if the mountains could bear shame. Alternate translation: "the peoples will no longer cause you to feel ashamed"

Ezekiel 36:16

the word of Yahweh came
This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16]

Ezekiel 36:17

Son of man
"Son of a human being" or "Son of humanity." God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. See how you translated this in Ezekiel 2:1. Alternate translation: "Mortal person" or "Human"

the house of Israel
Here "house" represents people. Alternate translation: "the people of Israel"

with their ways and their deeds
"by the way they lived and the things they did"

Their ways were like the uncleanness of the impurity before me
The words "the impurity" are a euphemism for the unclean rags a woman uses at the time of the month when she bleeds from her womb. This simile emphasizes how disgusting the people's behavior was to Yahweh. Alternate translation: "Their ways were as disgusting to me as the unclean menstruation of a woman"

Ezekiel 36:18

I poured out my fury against them
Yahweh punishing people because he is angry is spoken of as if his fury were a liquid that he poured out. Alternate translation: "I did things to them that showed how angry I was"

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for the blood that they poured out on the land
This is an idiom that refers to killing someone. Alternate translation: "because they made the blood of many people spill onto the land" or "because they murdered many people"

for their pollution of it by their idols
The people worshiping idols is spoken of as if the idols made the land physically dirty. Alternate translation: "because they defiled the land with their idols"

Ezekiel 36:19

General Information:
Yahweh continues speaking to Ezekiel about Israel.

I scattered them among the nations; they were dispersed through the lands
These two phrases mean basically the same thing. See how you translated a similar phrase in [Ezekiel 12:15]

they were dispersed through the lands
This can be stated in active form. Alternate translation: "I dispersed them through the lands"

their ways and their deeds
Here "ways" and "deeds" mean basically the same thing. Alternate translation: "the things that they have done"

Ezekiel 36:20

they profaned my holy name
Here "name" represents Yahweh and his reputation. Alternate translation: "they mocked me"

when people
"because other people said"

Are these really the people of Yahweh?
The people use a question to express their surprise at what they saw. Alternate translation: "I cannot believe these are really the people of Yahweh!"

For they have been thrown out of his land
This can be stated in active form. Alternate translation: "For Yahweh has forced them out of his land"

his land
This refers to the land of Israel.

Ezekiel 36:21

But I had compassion for my holy name that the house of Israel had defiled among the nations, when they went there
Here "name" represents Yahweh and his reputation. Alternate translation: "When the house of Israel went among the nations, they caused me disgrace, but I wanted people to know that I am holy"

I had compassion for my holy name
"I cared about my holy name"

the house of Israel
Here "house" represents people. Alternate translation: "the people of Israel"

Ezekiel 36:22

General Information:
Yahweh continues speaking to Ezekiel, and he gives him a message to Israel.

the house of Israel
Here "house" represents people. Alternate translation: "the people of Israel"

for your sake
"because of you" or "in order to help you"

but for my holy name, which you have profaned among the nations everywhere you have gone
Here "name" represents Yahweh and his reputation. Alternate translation: "but so that the people of the nations, who mock me because of you, will know that I am holy"

you have profaned among the nations everywhere you have gone
"you have caused the people of the nations to mock everywhere you have gone"

Ezekiel 36:23

General Information:
This page has intentionally been left blank.

Ezekiel 36:24

General Information:
Yahweh continues giving Ezekiel his message to Israel.

Ezekiel 36:25

I will sprinkle pure water on you so you will be clean; you will be purified from all of your uncleanness, and I will purify you from all of your idols
Yahweh forgiving the people and causing them to no longer sin is spoken of as if he would cleanse them with water. The phrase "you will be purified" can be stated in active form. Alternate translation: "I will forgive you and cause you not to sin as if I were sprinkling pure water on you so you will be clean; I will purify you from all of your uncleanness, and I will purify you from all of your idols"

all of your uncleanness
"all the things that made you unclean"

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Ezekiel 36:26

General Information:
Yahweh continues giving Ezekiel his message to Israel.

I will give you a new heart and a new spirit in your innermost parts, and I will take away the heart of stone from your flesh. For I will give you a heart of flesh
Yahweh causing the people to no longer be stubborn but to love and serve Yahweh is spoken of as if he will take away their old heart and give them a new heart and spirit.

a new heart and a new spirit
Here "heart" and "spirit" represent a person's thoughts, attitudes, and emotions. See how you translated "heart" and "spirit" in Ezekiel 11:19.

in your innermost parts
"within you" or "inside of you"

the heart of stone
This speaks of people being stubborn as if their hearts were made of stone. See how you translated "stone heart" in Ezekiel 11:19. Alternate translation: "the heart that is as hard as stone"

your flesh
"your body"

a heart of flesh
People being willing to serve Yahweh is spoken of as if their hearts were soft like flesh. See how you translated this in Ezekiel 11:19. Alternate translation: "a heart that is soft like flesh"

Ezekiel 36:27

enable you to walk in my statutes
A person acting or behaving in a certain way is spoken of is if it were a person walking. See how you translated this in [Ezekiel 11:20]

Ezekiel 36:28

General Information:
This page has intentionally been left blank.

Ezekiel 36:29

General Information:
Yahweh continues giving Ezekiel his message to Israel.

For I will save you from all of your uncleanness
Something that is unacceptable to Yahweh is spoken of as if it were physically unclean. Alternate translation: "For I will save you from everything that made me reject you"

I will summon the grain
"I will call the grain to come." This phrase presents the grain as a servant of Yahweh. Alternate translation: "I will cause there to be grain in the land of Israel"

I will no longer put famine upon you
Yahweh causing a famine in the land is spoken of as if he put famine on the people. Alternate translation: "I will no longer cause there to be a famine" or "I will no longer cause there to be no food"

Ezekiel 36:30

you will no longer bear the shame of famine among the nations
Experiencing shame is spoken of as if the people had to carry the shame. Alternate translation: "the nations will no longer make you feel ashamed because you suffer from famine"

Ezekiel 36:31

General Information:
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Ezekiel 36:32

General Information:
Yahweh continues giving Ezekiel his message to Israel.

let this be known to you
"know this" or "you can be sure of this." Yahweh says this to emphasize that it is not because the people are good that he will restore them. This phrase can be moved to the beginning of the verse.

So be ashamed and disgraced
The words "ashamed" and "disgraced" share similar meanings. Together they emphasize the intensity of the shame. Alternate translation: "So be very ashamed"

because of your ways
"because of what you do"

house of Israel
Here "house" represents people. Alternate translation: "people of Israel"

Ezekiel 36:33

General Information:
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Ezekiel 36:34

you will plow the ruined land
"you will farm the ruined land"

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before the eyes of all who pass by
The eyes represent sight. Alternate translation: "to those who pass by and see it"

Ezekiel 36:35

General Information:
Yahweh continues giving Ezekiel his message to Israel.

Then they
The word "they" refers to the people who walk through the land of Israel.

the uninhabited ruins
"the ruins that no one lived in"

that were torn down
This can be stated in active form. Possible meanings are 1) Alternate translation: "that enemies had torn down" or 2) Alternate translation: "that people could not get into"

are now fortified and inhabited
This can be stated in active form. Alternate translation: "the people have now rebuilt them and have started living there again"

Ezekiel 36:36

that I built up the ruins
"and that I built up the cities that enemies had torn down"

replanted the deserted places
"planted crops in the desolate land"

Ezekiel 36:37

General Information:
Yahweh continues speaking to Ezekiel.

I will be asked by the house of Israel
Here "house" represents people. This can be stated in active form. Alternate translation: "The people of Israel will ask me"

to increase them like a flock of people
Yahweh causing the people to multiply greatly and quickly is spoken of as if they were a flock of sheep. Sheep multiply very quickly. Alternate translation: "to make them multiply like a flock of sheep" or "to make the people multiply quickly like sheep"

Ezekiel 36:38

Like the flock is set apart for sacrifices, like the flock in Jerusalem at her appointed feasts
The phrase "is set apart" can be stated in active form. Alternate translation: "Like the great number of sheep that the people set apart for sacrifices or bring to Jerusalem for the appointed feasts"

so will the ruined cities be filled with flocks of people
This speaks of the people of Israel as if they were a flock of sheep. This can be stated in active form. Alternate translation: "so will the great number of people be who will be living in the cities that are now ruined but the people will rebuild"

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Chapter 37

1 The hand of Yahweh was upon me, and he brought me out by the Spirit of Yahweh and set me down in the midst of a valley; it was full of bones. **2** Then he made me pass through them round and round. Behold! A great many of them were in the valley. Behold! They were very dry. **3** He said to me, "Son of man, can these bones live again?" So I said, "Lord Yahweh, you alone know." **4** Then he said to me, "Prophesy over these bones and say to them, 'Dry bones. Listen to the word of Yahweh. **5** The Lord Yahweh says this to these bones: Behold! I am about to put breath into you, and you will live. **6** I will place sinews over you and bring flesh onto you. I will cover you with skin and put breath within you so you will live. Then you will know that I am Yahweh.'"

7 So I prophesied as I was commanded; as I prophesied, behold, a sound came, that of shaking. Then the bones drew together—bone against bone. **8** I looked and, behold, sinews were now on them, and flesh grew up and skin covered them. But there was still no breath in them. **9** Then Yahweh said to me, "Prophesy to the breath, prophesy, son of man, and say to the breath, 'The Lord Yahweh says this: Breath, come from the four winds, and breathe on these who have been killed, so they may live.'" **10** So I prophesied as I was commanded; the breath came into them and they lived. Then they stood on their feet, a very great army.

11 Then Yahweh said to me, "Son of man, these bones are the entire house of Israel. Behold! They are saying, 'Our bones have dried up, and our hope is gone. We have been cut off.' **12** Therefore prophesy and say to them, 'The Lord Yahweh says this: Behold! I will open your graves and lift you out from them, my people. I will bring you back to the land of Israel. **13** Then you will know that I am Yahweh, when I open your graves and bring you out from them, my people. **14** I will place my Spirit within you so you will live, and I will cause you to rest in your land when you know that I am Yahweh. I declare and will do it—this is Yahweh's declaration.'"

15 Then the word of Yahweh came to me, saying, **16** "So now you, son of man, take one stick for yourself and write on it, 'For Judah and for the people of Israel, his companions.' Then take another stick and write on it, 'For Joseph, the branch of Ephraim, and for all the people of Israel, their companions.' **17** Bring both of them together into one stick, so that they become one in your hand. **18** When your people speak to you and say, 'Will you not tell us what these things of yours mean?' **19** then say to them, 'The Lord Yahweh says this: Behold! I am taking the branch of Joseph that is in the hand of Ephraim and the tribes of Israel his companions and joining it to the branch of Judah, so that they will make one branch, and they will become one in my hand.' **20** Hold in your hand the branches that you wrote on before their eyes.

21 Declare to them, 'The Lord Yahweh says this: Behold! I am about to take the people of Israel from among the nations where they went. I will gather them from the surrounding lands and I will bring them to their land. **22** I will make them one nation in the land, on the mountains of Israel, and there will be one king as king over all of them, and they will no longer be two nations. They will no longer be divided into two kingdoms. **23** Then they will no longer defile themselves with their idols, their disgusting things, or any of their other sins. For I will save them from all of their faithless actions with which they have sinned, and I will purify them, so they will be my people and I will be their God. [1]

24 David my servant will be king over them. So there will be one shepherd over them all, and they will walk according to my decrees and they will keep my statutes and obey them. **25** They will live in the land that I have given to my servant Jacob, where your fathers had stayed. They will live in it forever—they, their children, and their grandchildren, for David my servant will be their chief forever. **26** I will establish a covenant of peace with them. It will be an everlasting covenant with them. I will establish them and multiply them and set my holy place in their midst forever. **27** My dwelling place will be with them; I will be their God, and they will be my people. **28** Then the nations will know that I am Yahweh who sets Israel apart, when my holy place is among them forever.'"

Footnotes

37:23 [1]Some ancient translations of the Hebrew copies and most modern translations read in this way:

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Ezekiel 37 General Notes

Special concepts in this chapter

Israel restored
God will unite the two kingdoms of Israel and Judah and the Messiah will rule over them. This will come in a prophesied day of restoration. (See: christ and restore)

Important figures of speech in this chapter

Metaphor
The people are discouraged and compare themselves to skeletons, but God will cause them to become a nation again.

Ezekiel 37:1

General Information:
Ezekiel is speaking.

The hand of Yahweh was upon me
The word "hand" is often used to refer to someone's power or action. A person with his hand on another person has power over that other person. See how you translated a similar phrase in [Ezekiel 1:3]

in the midst
"in the middle"

Ezekiel 37:2

round and round
"in every direction"

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

Ezekiel 37:3

Son of man
"Son of a human being" or "Son of humanity." God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. See how you translated this in Ezekiel 2:1. Alternate translation: "Mortal person" or "Human"

Ezekiel 37:4

General Information:
Yahweh speaks to Ezekiel.

Listen to the word of Yahweh
"Listen to Yahweh's message"

Ezekiel 37:5

Behold
"Look" or "Listen" or "Pay attention to what I am about to tell you"

to put breath into you
The noun "breath" can be stated as the verb "breathe." Alternate translation: "I will cause you to breathe"

breath
The Hebrew word translated as "breath" in these verses is translated as "spirit" by a few modern versions. It is also translated as "wind" in Ezekiel 37:9.

Ezekiel 37:6

sinews
the tissue that connects muscles to bones

know that I am Yahweh
When Yahweh says that people will know that he is Yahweh, he is implying that they will know that he is the one true God who has supreme authority and power. See how you translated this in [Ezekiel 6:7]

Ezekiel 37:7

General Information:
Ezekiel is speaking.

as I was commanded
This can be stated in active form. Alternate translation: "as Yahweh had commanded me to speak"

behold
The word "behold" here shows that Ezekiel was surprised by what he saw.

Ezekiel 37:8

sinews
This refers to the parts of human bodies that are like hard strings and hold the bones and muscles together. See how you translated this in Ezekiel 37:6.

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But there was still no breath in them
The noun "breath" can be stated as the verb "breathing." Alternate translation: "But they were not breathing" or "But they were not alive"

Ezekiel 37:9

the breath
Possible meanings are: 1) "breath" or 2) "spirit" or 3) "wind."

from the four winds
"from the four directions that the wind can blow in." This is an idiom. Alternate translation: "from every direction"

these who have been killed
This can be stated in active form. Alternate translation: "these people that enemies and disasters have killed"

Ezekiel 37:10

as I was commanded
This can be stated in active form. Alternate translation: "as Yahweh had commanded me"

Ezekiel 37:11

the entire house of Israel
The word "house" is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 3:1]

Behold!
The word "Behold" here adds emphasis to what follows. Alternate translation: "Indeed!"

We have been cut off
The people being destroyed and removed from their land is spoken of as if they had been cut off like a person would cut off a branch or piece of cloth. Alternate translation: "Our nation is destroyed"

Ezekiel 37:12

I will open your graves and lift you out from them
Yahweh restoring the people and bringing them back to their land is spoken of as if he will bring them back to life again.

Ezekiel 37:13

General Information:
These are Yahweh's words to the house of Israel.

Ezekiel 37:14

to rest in your land
"to live peacefully in your own land"

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated a similar phrase in [Ezekiel 5:11]

Ezekiel 37:15

the word of Yahweh came
This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16]

Ezekiel 37:16

For Judah
Here "For" means "representing." Alternate translation: "Representing Judah" or "Belonging to Judah"

Judah
The tribe of Judah lived in the southern kingdom of Israel which was called Judah. Here the name is used to refer to the whole southern kingdom.

the people of Israel, his companions
This refers to the Israelites who lived in the southern kingdom of Judah. Alternate translation: "all the tribes of Judah" or "the tribes of Israel who are part of the kingdom of Judah"

For Joseph, the branch of Ephraim
Joseph was Ephraim's father. The tribe of Ephraim lived in the northern kingdom of Israel. Here the names are used to represent the whole northern kingdom.

all the people of Israel, their companions
This refers to the Israelites who lived in the northern kingdom of Israel. Alternate translation: "all the tribes of Israel" or "the Israelites who were part of the kingdom of Israel"

Ezekiel 37:17

into one stick
"so that they become one stick"

Ezekiel 37:18

General Information:
Yahweh continues speaking to Ezekiel.

what these things of yours mean
"what your sticks mean" or "why you have these sticks"

Ezekiel 37:19

Behold!
This tells the reader to pay special attention to what follows. Alternate translation: "Look!" or

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"Listen!" or "Pay attention to what I am about to tell you!"

the branch of Joseph
"the stick of Joseph." This represents the kingdom of Israel.

that is in the hand of Ephraim
The word "hand" refers to power. Alternate translation: "that is in the power of Ephraim" or "that the tribe of Ephraim rules over"

the tribes of Israel his companions
"the other tribes of Israel who are his companions" or "the other tribes of Israel who are part of that kingdom"

the branch of Judah
"the stick of Judah." This represents the kingdom of Judah.

Ezekiel 37:20

before their eyes
Here the people are represented by their "eyes" to emphasize what they see. Alternate translation: "while they watched you"

Ezekiel 37:21

General Information:
Yahweh continues speaking to Ezekiel.

Behold!
"Look!" or "Listen!" or "Pay attention to what I am about to tell you!"

Ezekiel 37:22

General Information:
This page has intentionally been left blank.

Ezekiel 37:23

they will be my people and I will be their God
See how you translated this in Ezekiel 11:20.

Ezekiel 37:24

General Information:
Yahweh continues speaking to Ezekiel.

David my servant
Yahweh said "David" to refer to a descendant of David. See how you translated "my servant David" in [Ezekiel 34:23]

one shepherd over them
This speaks of a king ruling a people as if he were a shepherd leading sheep. See how you translated this in [Ezekiel 34:23]

over them
"over the people of Israel"

will walk according to my decrees
This speaks of acting or behaving in a certain way as if it were a person walking. Alternate translation: "will live as I have commanded"

Ezekiel 37:25

had stayed
"had lived"

Ezekiel 37:26

General Information:
Yahweh is speaking about the people of Israel.

I will establish
"I will set up" or "I will create"

a covenant of peace
"a covenant that brings peace." See how you translated this in Ezekiel 34:25.

I will establish them
It was implied that Yahweh would establish them in the land of Israel. Alternate translation: "I will set them in the land of Israel" or "I will cause them to live securely in the land of Israel"

multiply them
"cause their people to increase in number"

my holy place
"my holy sanctuary" or "my holy temple"

in their midst
"among them"

Ezekiel 37:27

My dwelling place
"The place where I live"

I will be their God, and they will be my people
See how you translated a similar phrase in Ezekiel 11:20.

Ezekiel 37:28

General Information:
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Chapter 38

1 The word of Yahweh came to me, saying, **2** "Son of man, set your face toward Gog, the land of Magog, the chief prince of Meshech and Tubal; and prophesy against him. **3** Say, 'The Lord Yahweh says this: Behold! I am against you, Gog, chief prince of Meshech and Tubal. **4** So I will turn you around and set hooks in your jaw; I will send you out with all your army, horses, and horsemen, all of them dressed in full armor, a great company with large shields and small shields, all of them holding swords! **5** Persia, Cush, and Libya are with them, all of them with shields and helmets! **6** Gomer and all her troops, and Beth Togarmah, from the far parts of the north, and all its troops! Many peoples are with you!

7 Get ready! Yes, prepare yourself and your troops assembled with you, and be their commander. **8** You will be called after many days, and after some years you will go to a land that has recovered from the sword and that has been gathered from many peoples, gathered back to the mountains of Israel that had been a continuous ruin. But the land's people will be brought out of the peoples, and they will live in safety, all of them! **9** So you will go up as a storm goes; you will be like a cloud covering the land, you and all your troops, all the many soldiers with you.

10 The Lord Yahweh says this: It will happen on that day that plans will form in your heart, and you will devise wicked schemes.' **11** Then you will say, 'I will go up to the open land; I will go to the quiet people living in safety, all of them living where there are no walls or bars, and where there are no city gates. **12** I will capture booty and steal plunder, in order to bring my hand against the ruins that are newly inhabited, and against the people gathered from the nations, people who are gaining livestock and property, and who are living at the center of the earth.' **13** Sheba and Dedan, and the traders of Tarshish along with all its young warriors will say to you, 'Have you come to take booty? Have you assembled your company to take away plunder, to carry off silver and gold, to take their livestock and property and to haul away much plunder?'

14 Therefore prophesy, son of man, and say to Gog, 'The Lord Yahweh says this: On that day, when my people Israel are living securely, will you not learn about them? **15** You will come from your place far away in the north with a great army, all of them riding on horses, a great company, a large army. **16** You will attack my people Israel like a cloud that covers the land. In the latter days I will bring you against my land, so the nations might know me when I show myself through you, Gog, to be holy before their eyes.

17 The Lord Yahweh says this: Are you not the one of whom I spoke in former days by the hand of my servants, the prophets of Israel, who prophesied in their own time for years that I would bring you against them? **18** So it will come to be in that day when Gog attacks the land of Israel—this is the Lord Yahweh's declaration—my wrath will mount up in my anger. **19** In my zeal and in the fire of my anger, I declare that on that day there will be a great earthquake in the land of Israel. **20** They will shake before me—the fish of the sea and the birds of the skies, the beasts of the fields, and all the creatures that crawl on the earth, and every person who is on the surface of the land. The mountains will be thrown down and the cliffs will fall, until every wall falls to the earth. **21** I will summon a sword against him on all my mountains—this is the Lord Yahweh's declaration—each man's sword will be against his brother. **22** With plague and blood I will enter into judgment with him, and I will rain on him and on his troops—and on the many nations with him—a torrential downpour and hailstones, fire and sulfur. **23** For I will show my greatness and my holiness and I will make myself known in the eyes of the many nations, and they will know that I am Yahweh.'"

Ezekiel 38 General Notes

Structure and formatting

This chapter begins a section prophesying against Gog. Later Gog will try to conquer Israel.

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Ezekiel 38:1

The word of Yahweh came
This is an idiom that is used to introduce something that God told his prophets or his people. See how you translated this in [Ezekiel 3:16]

Ezekiel 38:2

set your face toward Gog, the land of Magog, the chief prince ... Tubal
This is a command to stare at Gog and Magog as a symbol of punishing the people there. See how you translated a similar phrase in [Ezekiel 4:3]

set your face
Here "face" is a metonym for attention or gaze, and "set your face" represents staring. Alternate translation: "stare"

Gog, the land of Magog
It is implied that Magog is the land over which Gog rules. Alternate translation: "Gog who rules over the land of Magog"

Gog
This is the name of a leader or king who ruled in the land of Magog.

Magog
This is the name of an ancient nation that was probably located in the land that is now Turkey. Magog might be the ancient nation of Lydia.

the chief prince of Meshech and Tubal
This expression occurs twice in these verses. Some modern versions, however, interpret the Hebrew expression as "the chief of Rosh, Meshech, and Tubal." This is another title for Gog. Alternate translation: "who is the chief prince of Meshech and Tubal"

Meshech ... Tubal
See how you translated these names in Ezekiel 32:26.

Ezekiel 38:3

Behold!
This emphasizes the importance of the statement that follows. It can be translated as "Look!" or "Listen!" or "Pay attention to what I am about to tell you!"

I am against you
This idiom means "I am your enemy."

Ezekiel 38:4

General Information:
These verses list the various nations who will join Gog's army.

Connecting Statement:
Yahweh continues speaking to Gog.

set hooks in your jaw
Here "hooks in your jaw" represents God's control over Gog. People put hooks in the mouths of animals so that they could lead the animals wherever they wanted.

in full armor ... holding swords
These phrases describe an army that is ready for battle.

Ezekiel 38:5

with shields and helmets
This phrase describes an army that is ready for battle.

Ezekiel 38:6

Gomer
a nation that lived north of the Black Sea

Beth Togarmah
See how you translated this in Ezekiel 27:14.

Ezekiel 38:7

Connecting Statement:
Yahweh continues speaking to Gog.

your troops assembled with you
"all of your troops that you have gathered to yourself" or "all of your army that you have brought together for yourself"

Ezekiel 38:8

You will be called
This can be stated in active form. Alternate translation: "I will call you to come for war"

recovered from the sword
Here the "sword" represents war. Alternate translation: "recovered from war"

that has been gathered
This can be stated in active form. Alternate translation: "that I have gathered together"

from many peoples
"from many nations"

a continuous ruin
"destroyed for a long time"

the land's people will be brought out
This can be stated in active form. Alternate translation: "I will bring the Israelites out"

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Ezekiel 38:9

you will go up as a storm goes
This simile means Gog will bring destruction like a large storm does.

a cloud covering the land
This simile means the army will be so large that it will cover the entire land.

Ezekiel 38:10

Connecting Statement:
Yahweh continues speaking to Gog.

on that day that
"at that time"

plans will form in your heart ... you will devise wicked schemes
These phrases mean the same thing and can be combined into a single phrase. Alternate translation: "you will plan to do something very evil"

plans will form in your heart
Here "heart" refers to his thinking. This can be stated in active form. Alternate translation: "you will think of plans"

Ezekiel 38:11

I will
Gog will not do these things alone. His army will do most of them. Alternate translation: "My army and I will"

the open land
The following phrases explain that this refers to a land without walls or bars or gates.

Ezekiel 38:12

capture booty and steal plunder
These phrases mean the same thing and can be combined into a single phrase. Alternate translation: "take away all their valuable possessions"

bring my hand
Here "hand" refers to Gog's military power.

against the ruins
Here "ruins" refers to the people who live in the destroyed cities. Alternate translation: "against the people who live in the ruins"

at the center of the earth
"in the middle of the most important countries in the world"

Ezekiel 38:13

Connecting Statement:
Yahweh continues speaking to Gog.

Sheba
See how you translated this in Ezekiel 27:22.

Dedan
See how you translated this in Ezekiel 25:13.

Have you come to take booty? Have you assembled your company ... to haul away much plunder?
These two questions are used to accuse Gog of attacking Israel without cause. These can be translated as statements. Alternate translation: "It is not right for you to assemble your army to plunder, to carry off silver and gold, to take their livestock and property, and to haul away much plunder!"

to take their livestock and property ... to haul away much plunder
These phrases have similar meaning and can be combined into a single phrase. Alternate translation: "to take away their livestock and all their valuable possessions"

Ezekiel 38:14

Connecting Statement:
Yahweh tells Ezekiel what he is to say to Gog.

son of man
"son of a human being" or "son of humanity." God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. See how you translated this in Ezekiel 2:1. Alternate translation: "mortal person" or "human"

On that day ... learn about them?
Yahweh uses this question to emphasize that Gog will indeed hear about the people living in Israel. Alternate translation: "On that day, when my people Israel are living securely, you will hear about them."

Ezekiel 38:15

General Information:
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Ezekiel 38:16

like a cloud that covers the land
This simile means the army will be so large that it will cover the entire land. See how you translated a similar phrase in [Ezekiel 38:9]

In the latter days
This refers to the distant future before the world ends. Alternate translation: "In the last days" or "At the end of time" or "In the distant future"

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In the latter days ... to be holy before their eyes
All the nations will understand that Yahweh is holy when they see what he does to Gog.

might know me
"might know who I am"

Ezekiel 38:17

Connecting Statement:
Yahweh continues telling Ezekiel what he is to say to Gog.

Are you not the one ... bring you against them?
Yahweh uses this question to emphasize that he was the one who brought Gog to the land of Israel. Alternate translation: "You are the one ... bring you against them."

of whom I spoke
"that I spoke about"

in former days
"in the past" or "a long time ago"

by the hand of my servants
Here "hand" refers to the fact that these prophets wrote down Yahweh's message. Alternate translation: "by means of my servants" or "through my servants"

against them
"against the people of Israel"

Ezekiel 38:18

this is the Lord Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Ezekiel 5:11]

my wrath will mount up in my anger
Here "mount up" means "rise up" and expresses that his wrath will increase. The words "wrath" and "anger" mean the same thing and emphasize how intense his anger will be. Alternate translation: "my anger will greatly increase" or "I will be very angry with you"

Ezekiel 38:19

General Information:
Yahweh continues giving Ezekiel his message about Gog.

In my zeal
Here "zeal" refers to Yahweh's desire to defend his honor against Gog's attacks.

in the fire of my anger
The intensity of Yahweh's anger is spoken of as if it were as hot as fire. Alternate translation: "because my anger was intense"

Ezekiel 38:20

The mountains will be thrown down
This can be stated in active form. Alternate translation: "Yahweh will make mountains fall down"

Ezekiel 38:21

General Information:
Yahweh continues giving Ezekiel his message about Gog. He speaks of the people of Gog as if they were one man.

I will summon a sword against him
The word "sword" here is a metonym for soldiers who use swords to kill people. Alternate translation: "I will cause soldiers to attack him"

each man's sword will be against his brother
Here "sword" is a metonym for the person who uses the sword to fight. Alternate translation: "all of his soldiers will fight each other"

his brother
"his fellow soldier"

Ezekiel 38:22

With plague and blood I will enter into judgment with him
Here "blood" is a metonym for injury and death. Alternate translation: "I will judge him by causing him to be sick and by sending soldiers to kill him"

I will rain on him and on his troops—and on the many nations with him—a torrential downpour and hailstones, fire and sulfur
It may be helpful to change the order of this sentence. Alternate translation: "I will rain down overflowing rain and hailstones, fire, and burning sulfur upon him and his troops—and on the many nations with him"

hailstones
ice that falls out of the sky

Ezekiel 38:23

show my greatness and my holiness
The abstract nouns "greatness" and "holiness" can be stated as adjectives. Alternate translation: "show that I am great and holy"

I will make myself known in the eyes of the many nations
Here "eyes" refers to sight, which is a metonym for understanding. Alternate translation: "I will cause many nations to understand who I am"

know that I am Yahweh
When Yahweh says that people will know that he is Yahweh, he is implying that they will know that he

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is the one true God who has supreme authority and power. See how you translated this in [Ezekiel 6:7]

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Chapter 39

1 "Now you, son of man, prophesy against Gog and say, 'The Lord Yahweh says this: Behold! I am against
you, Gog, chief of Meshech and Tubal. **2** I will turn you and lead you on; I will bring you up from the far
north and bring you to the mountains of Israel. **3** Then I will knock your bow out of your left hand and
make the arrows fall from your right hand. **4** You will fall on the mountains of Israel—you and all your
troops and the soldiers who are with you. I will give you to the birds of prey and the wild beasts of the
fields for food. **5** You will fall on the open field, for I myself declare it—this is the Lord Yahweh's
declaration. **6** Then I will send out fire on Magog and on those living in safety on the coasts, and they will
know that I am Yahweh. **7** For I will make my holy name known in the midst of my people Israel, and I will
no longer allow my holy name to be profaned; the nations will know that I am Yahweh, the Holy One in
Israel. **8** Behold! The day is coming, and it will take place—this is the Lord Yahweh's declaration. **9** The
ones living in the cities of Israel will go out and they will use weapons to kindle and make fires and burn
them—small shields, large shields, bows, arrows, the clubs and spears; they will make fires with them for
seven years. **10** They will not gather wood from the fields or cut down trees from the forests, since they
will kindle fires with the weapons; they will take from those who wanted to take from them; they will
plunder those who wanted to plunder them—this is the Lord Yahweh's declaration."

11 Then it will happen on that day that I will make a place there for Gog—a grave in Israel, a valley for
those who journey to the east of the sea. It will block those who wish to cross over. There they will bury
Gog with all his multitudes. They will call it the Valley of Hamon Gog. **12** For seven months the house of
Israel will bury them in order to purify the land. **13** For all the people of the land will bury them; it will be
a day of renown for them when I am glorified—this is the Lord Yahweh's declaration. **14** Then they will
designate men to continually go through the land, to find those who were traveling through, but who died
and their bodies remained on the surface of the land, so that they may bury them, in order to cleanse the
land. At the end of the seventh month they will begin their search. **15** As these men pass through the land,
when they see any human bone, they will put a marker by it, until gravediggers come and bury it in the
Valley of Hamon Gog. **16** There will be a city there by the name of Hamonah. In this way they will purify
the land.

17 Now to you, son of man, the Lord Yahweh says this: Say to all the winged birds and all the wild beasts
in the fields, 'Gather together and come. Gather from all around to the sacrifice that I myself am making
for you, a large sacrifice on the mountains of Israel, so that you may consume flesh and drink blood. **18**
You will consume the flesh of warriors and drink the blood of the princes of the earth; they will be rams,
lambs, goats, and bulls, they were all fattened in Bashan. **19** Then you will eat fat to your satisfaction; you
will drink blood until you become drunk; this will be the sacrifice that I will slaughter for you. **20** You will
be satisfied at my table with horse, chariot, warrior, and every man of war—this is the Lord Yahweh's
declaration.'

21 I will set my glory among the nations, and all the nations will see my judgment that I perform and my
hand that I have set against them. **22** The house of Israel will know that I am Yahweh their God from that
day onward. **23** The nations will know that the house of Israel went into captivity because of their iniquity
by which they betrayed me, so I hid my face from them and gave them into the hand of their adversaries
so that all of them fell by the sword. **24** I did to them according to their uncleanness and their sins, when I
hid my face from them.

25 Therefore the Lord Yahweh says this: Now I will reverse the captivity of Jacob, and I will have
compassion on all the house of Israel, when I act with zeal for my holy name. **26** Then they will bear their
shame and all the treachery by which they betrayed me. They will forget all this when they rest in their
land in safety, with no one to terrify them. **27** When I restore them from the peoples and gather them from
the lands of their enemies, I will show myself to be holy in the sight of many nations. **28** Then they will
know that I am Yahweh their God, for I sent them into captivity among the nations, but then I will gather
them back to their land. I will not leave any of them among the nations. **29** I will no longer hide my face
from them when I pour out my Spirit on the house of Israel—this is the Lord Yahweh's declaration."

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Ezekiel 39 General Notes

Structure and formatting

This chapter concludes the prophecy against Gog. God will destroy Gog and his army.

Ezekiel 39:1

Connecting Statement:
Yahweh gives Ezekiel his message to Gog.

son of man
"son of a human being" or "son of humanity." God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. See how you translated this in Ezekiel 2:1. Alternate translation: "mortal person" or "human"

Behold!
This tells the reader to pay special attention to what follows. Alternate translation: "Look!" or "Listen!" or "Pay attention to what I am about to tell you!"

I am against you
"I am your enemy"

chief of Meshech and Tubal
Some modern versions interpret the Hebrew expression as "prince of Rosh, Meshech, and Tubal." This is another title for Gog. See how you translated these names in [Ezekiel 38:2]

Ezekiel 39:2

I will turn you and lead you on
God speaks of leading Gog as if Gog was an animal.

bring you up
God speaks of bringing Gog "up" to Israel because it was located in the mountains.

Ezekiel 39:3

I will knock your bow out of your left hand and make the arrows fall from your right hand.
Knocking Gog's bow and arrows out of his hands is spoken of as if God is destroying Gog's military power.

Ezekiel 39:4

Connecting Statement:
Yahweh continues giving Ezekiel his message to Gog.

your troops and the soldiers
These refer to the same people. It can be stated as a single phrase. Alternate translation: "all your soldiers"

I will give you to the birds of prey and the wild beasts of the fields for food
The scavengers eating the corpses is spoken of as if Yahweh was giving food to them.

Ezekiel 39:5

this is the Lord Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Ezekiel 5:11]

Ezekiel 39:6

I will send out fire on Magog
Possible meanings are 1) Yahweh will send literal fire down on Gog and his army or 2) "fire" is a metonym for the destruction that it causes.

Magog
This is the name of an ancient nation that probably lived in the land that is now Turkey. Magog might be the ancient nation of Lydia. See how you translated this in Ezekiel 38:2.

know that I am Yahweh
When Yahweh says that people will know that he is Yahweh, he is implying that they will know that he is the one true God who has supreme authority and power. See how you translated this in [Ezekiel 6:7]

Ezekiel 39:7

Connecting Statement:
Yahweh continues giving Ezekiel his message to Gog.

I will make my holy name known in the midst of my people Israel
Here the metonym "my holy name" refers to Yahweh's character. This can be stated in active form. Alternate translation: "I will make my people, Israel, know that I am holy"

Ezekiel 39:8

Behold!
This tells the reader to pay special attention to what follows. Alternate translation: "Look!" or "Listen!" or "Pay attention to what I am about to tell you!"

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is coming ... will take place
These two phrases have similar meaning and emphasize the fact that this will really happen. Alternate translation: "is surely going to happen"

Ezekiel 39:9

Connecting Statement:
Yahweh continues giving Ezekiel his message to Gog.

to kindle and make fires
These two phrases mean the same thing. The Israelites will use the wood from the weapons as kindling for fires. Alternate translation: "to start fires"

small shields, large shields, bows, arrows, the clubs and spears
This list includes all the typical weapons of war of that day. It may represent weapons in general.

clubs
wooden sticks used as a weapon

Ezekiel 39:10

wanted to take ... wanted to plunder
Here "to take" and "to plunder" mean the same thing. Gog intended to take Israel's possessions, but Yahweh prevented him so that he was not able to do that.

will plunder ... wanted to plunder
Translate "plunder" as in Ezekiel 23:46.

Ezekiel 39:11

Connecting Statement:
Yahweh begins to tell Ezekiel what will happen to Gog.

it will happen on that day that
This signals an important event. If your language has a way for doing this, you could use it here.

to the east of the sea
A few modern versions interpret the Hebrew expression here as "to the east toward the sea."

It will block
Possible meanings are 1) "The grave will block" or 2) "The dead army will block."

There they
"There the house of Israel"

They will call it
"People will call it"

Valley of Hamon Gog
"Valley of the Great Army of Gog"

Ezekiel 39:12

Connecting Statement:
Yahweh continues to tell Ezekiel what will happen to Gog.

seven months
"7 months."

the house of Israel
The word "house" is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 3:1]

will bury them in order to purify the land
In Jewish law, a dead body defiled anything it touched and made it "unclean." Burying these bodies is spoken of as cleansing or purifying the land.

bury them
"bury the soldiers of Gog's army"

Ezekiel 39:13

this is the Lord Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Ezekiel 5:11]

Ezekiel 39:14

Connecting Statement:
Yahweh continues to tell Ezekiel what will happen to Gog.

through the land
"through the land of Israel"

those who were traveling through, but who died and their bodies remained on the surface of the land
This refers to the dead bodies of Gog's soldiers whom Yahweh killed as they entered the land.

so that they may bury them
"so that the designated men may bury the dead bodies"

to cleanse the land
In Jewish law, a dead body defiled anything it touched and made it "unclean." Burying these bodies is spoken of as cleansing or purifying the land.

seventh month
This "seventh" is the ordinal number for seven.

Ezekiel 39:15

any human bone
Bones would be all that remained of the corpses after a period of time.

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they will put a marker by it, until gravediggers come and bury it
There are apparently two groups of men. The first will mark the location of corpses, and the second group will bury them.

Ezekiel 39:16

purify the land
In Jewish law, a dead body defiled anything it touched and made it "unclean." Burying these bodies is spoken of as cleansing or purifying the land.

Hamonah
This name means "Great Army."

Ezekiel 39:17

Connecting Statement:
Yahweh gives Ezekiel a message for the birds and the wild animals about what they will do to Gog.

son of man
"son of a human being" or "son of humanity." God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. See how you translated this in Ezekiel 2:1. Alternate translation: "mortal person" or "human"

to the sacrifice
"to the feast" or "to the slaughter." Yahweh means that he will give the birds and animals a very good meal and not that he is worshiping them.

Ezekiel 39:18

they will be rams, lambs, goats, and bulls
Yahweh is speaking with irony. Normally people sacrificed animals to God. Here, God is sacrificing people to animals. Alternate translation: "as if they were male sheep, lambs, goats, and bulls"

they were all fattened in Bashan
That can be stated in active form. Alternate translation: "they all became fat while grazing in Bashan"

Ezekiel 39:19

Connecting Statement:
Yahweh continues to give Ezekiel a message for the birds and the wild animals about what they will do to Gog.

to your satisfaction
The abstract noun "satisfaction" can be stated as a verb. Alternate translation: "until you are satisfied"

Ezekiel 39:20

chariot
The metonym "chariot" refers to the men in the chariots. Alternate translation: "chariot driver"

this is the Lord Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Ezekiel 5:11]

Ezekiel 39:21

Connecting Statement:
Yahweh gives Ezekiel a message about what will happen to Israel.

I will set my glory among the nations
Yahweh speaks of his glory as if he will place it in the middle of the nations where they can see it. Alternate translation: "I will make the nations see my glory"

my judgment that I perform and my hand that I have set against them
Both of these phrases refer to the punishment that Yahweh will inflict upon Israel and are repeated for emphasis. They can be combined into a single phrase. Alternate translation: "the way that I will judge them"

my hand
Here the metonym "hand" refers to Yahweh's power that he uses to bring punishment.

against them
"against Gog and his great army"

Ezekiel 39:22

The house of Israel
The word "house" is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 3:1]

Ezekiel 39:23

Connecting Statement:
Yahweh continues to give Ezekiel a message about what will happen to Israel.

the house of Israel
The word "house" is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 3:1]

because of their iniquity by which they betrayed me
The abstract noun "iniquity" can be stated as a verb. Alternate translation: "because they sinned and betrayed me"

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I hid my face from them
Here "face" refers to Yahweh's help and protection. Alternate translation: "I stopped protecting them and taking care of them"

gave them into the hand of their adversaries
Here the metonym "hand" refers to power. Alternate translation: "gave their enemies power over them"

all of them fell by the sword
Here falling represents being killed, and the sword represents battle. See how you translated this in Ezekiel 32:23. Alternate translation: "their enemies killed them all in battle"

Ezekiel 39:24

their uncleanness and their sins
This speaks of the people's disgusting behavior as if they were physically unclean. Here "uncleanness" means basically the same as "sins." Alternate translation: "their disgusting behavior and their sins" or "their sins"

Ezekiel 39:25

Connecting Statement:
Yahweh continues to give Ezekiel a message about what will happen to Israel.

will reverse the captivity of Jacob
The abstract noun "captivity" can be translated as a verbal clause, and it may be understood as a metaphor for Yahweh making the people prosper in a general sense. See how similar words are translated in [Ezekiel 16:53]

Jacob
"the descendants of Jacob"

the house of Israel
The word "house" is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 3:1]

act with zeal for my holy name
"make sure that they honor me"

Ezekiel 39:26

they will bear their shame and all the treachery
Experts do not agree on the meaning of this phrase. Possible meanings are 1) "they will regret their shame and all the treachery" or 2) "they will forget their shame and all the treachery."

the treachery
"the unfaithfulness"

Ezekiel 39:27

I will show myself to be holy in the sight of many nations
Here "sight" is a metonym for understanding. Alternate translation: "many nations will understand that I am holy because of what I did for the house of Israel"

Ezekiel 39:28

Connecting Statement:
Yahweh continues to give Ezekiel a message about what will happen to Israel.

I sent them into captivity ... I will gather them back to their land
At the time when Ezekiel wrote, Israel was still in captivity in Babylon.

Ezekiel 39:29

I will no longer hide my face from them
Here "no longer hide my face" is an idiom that means Yahweh will not continue to abandon Israel to exile in Babylon. Alternate translation: "I will no longer abandon them"

when I pour out my Spirit on the house of Israel
Here to give the Spirit abundantly is spoken of as to "pour out" the Spirit. Alternate translation: "when I generously give my Spirit to the house of Israel"

the house of Israel
The word "house" is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 3:1]

this is the Lord Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Ezekiel 5:11]

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Chapter 40

1 In the twenty-fifth year of our captivity at the beginning of the year on the tenth day of the month, in the
fourteenth year after the city was captured—on that same day, the hand of Yahweh was upon me and he
took me there. **2** In visions from God he brought me to the land of Israel. He brought me to rest on a very
high mountain; to the south were what appeared to be buildings of a city. **3** Then he brought me there.
Behold, a man! His appearance was like the appearance of bronze. A linen cord and a measuring stick
were in his hand, and he stood in the city gate. **4** The man said to me, "Son of man, look with your eyes
and listen with your ears, and fix your mind on all that I am revealing to you, for you were brought here
so I could reveal them to you. Report everything that you will see to the house of Israel."

5 There was a wall surrounding the temple area. The length of the measuring stick in the man's hand was
six long cubits. Each long cubit was a cubit and a handbreadth in length. So he measured the wall, and it
was one measuring stick thick and one measuring stick high. **6** Then he went to the temple gate that
faced east. He went up its steps and measured the threshold of the gate—one stick in depth. [1]**7** The
guard chambers were each one stick in length and one stick in width; there were five cubits between any
two of the chambers, and the threshold of the temple gate by the temple portico was one stick deep. **8** He
measured the portico of the gate; it was one stick in length. **9** He measured the portico of the gate. It was
one stick deep. The doorposts were two cubits in width. This was the portico of the gate facing the
temple. **10** There were three guard chambers on either side of the east gate, and each of them had the
same measurement, and the walls that separated them had the same measurement. **11** Then the man
measured the width of the gateway entrance—ten cubits; and he measured the length of the gateway
entrance—thirteen cubits. **12** He measured the wall that was bordering the front of the chambers—one
cubit high. The chambers measured six cubits on each side. **13** Then he measured the gateway from the
roof of one chamber to that of the next chamber—twenty-five cubits, from the entrance of the first
chamber to that of the second. **14** Then he measured the wall that went between the guard chambers—
sixty cubits in length; he measured as far as the gate's portico. **15** The entrance from the front of the gate
to the other end of the gate's portico was fifty cubits. **16** There were closed windows toward the chambers
and toward their pillars within the gates all around; and it was the same for the porches. There were
windows all around the inside, and each jamb was decorated with palm trees.

17 Then the man brought me to the outer courtyard of the temple. Behold, there were rooms, and there
was pavement in the courtyard, with thirty rooms next to the pavement. **18** The pavement went up to the
side of the gates, and its width was the same as the gates' length. This was the lower pavement. **19** Then
the man measured the distance from the front of the lower gate to the front of the inner gate; it was one
hundred cubits on the east side, and the same on the north side.

20 Then he measured the length and width of the gate that was at the north of the outer court. **21** There
were three chambers on either side of that gate, and the gate and its portico measured the same as the
main gate—fifty cubits in total length and twenty-five cubits in width. **22** Its windows, portico, chambers,
and its palm trees corresponded to the gate that faced east. Seven steps went up to it and to its portico.
23 There was a gate to the inner courtyard in front of the gate facing north, just as also there was a gate
to the east; the man measured from one gate to the other gate—one hundred cubits in distance.

24 Next the man brought me to the gate of the southern entrance, and its walls and portico measured the
same as the other outer gates. **25** There were closed windows in the gateway and its portico just as at that
gate. The south gate and its portico measured fifty cubits in length and twenty-five cubits in width. **26**
There were seven steps up to the gate and its portico, and there were carvings of palm trees on the walls
on either side. **27** There was a gate to the inner courtyard on the southern side, and the man measured
from that gate to the gate of the south entrance—one hundred cubits in distance.

28 Then the man brought me to the inner courtyard by way of its southern gate, which had the same
measurements as the other gates. **29** Its chambers, walls, and porticos measured the same as the other
gates; there were windows all around in the portico. The inner gate and its portico measured fifty cubits
in length and twenty-five cubits in width. **30** There were also porticos all around the inner wall; these
were twenty-five cubits in length and five cubits in width. **31** This portico faced the outer courtyard with
carved palm trees on its walls and eight steps going up to it.

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32 Then the man brought me to the inner courtyard by the eastern way and measured the gate, which had the same measurements as the other gates. **33** Its chambers, walls, and portico measured the same as the other gates, and there were windows all around. The inner gate and its portico measured fifty cubits in length and twenty-five cubits in width. **34** Its portico faced the outer courtyard; it had palm trees on either side of it and eight steps going up it.

35 Next the man brought me to the northern gate and measured it; it measured the same as the other gates. **36** Its chambers, walls, and portico measured the same as the other gates, and there were windows all around. The gateway and its portico measured fifty cubits in length and twenty-five cubits in width. **37** Its portico faced the outer courtyard; it had palm trees on either side of it and eight steps going up it.

38 There was a room with a door by each of the inner gateways. This was where they rinsed the burnt offerings. **39** There were two tables on each side of each portico, on which the burnt offering was slaughtered, and also the sin offering and the guilt offering. **40** By the wall of the courtyard, going up to the gate to the north, there were two tables. Also on the other side there were two tables at the gate's portico. **41** There were four tables on either side by the gate; they slaughtered animals on the eight tables. **42** There were four tables of cut stone for the burnt offerings, one and a half cubits in length, one and a half cubits in width, and one cubit tall. On them they laid the tools with which they slaughtered the burnt offerings for the sacrifices. **43** Two-pronged hooks a handbreadth in length were fastened in the portico all around, and the flesh of the offerings would be put on the tables.

44 On the outside of the inner gate, within the inner courtyard, were singers' chambers, one on the north side facing south, and the other on the south side facing north. **45** Then the man said to me, "This room facing south is for the priests who are on duty in the temple. **46** The room facing north is for the priests on duty at the altar. These are the sons of Zadok who come near to Yahweh to serve him; they are among the sons of Levi." **47** Next he measured the courtyard—one hundred cubits in length and one hundred cubits in width in a square, with the altar in front of the house.

48 Then the man brought me to the portico of the house and measured its doorposts—they were five cubits thick on either side. The gateway itself was fourteen cubits in width, and the walls on each side of it were three cubits in width. [2]**49** The length of the portico was twenty cubits, and its depth was eleven cubits. There were steps that went up to it and columns that stood on either side of it. [3][4]

Footnotes

40:6 [1]After
40:48 [2]Instead of
40:49 [3]Instead of
40:49 [4]Instead of

Ezekiel 40 General Notes

Structure and formatting

The new temple and city

In a vision, Ezekiel saw a man measuring the wall of a new temple. The next chapters will give precise measurements for the construction of a temple to be built. This was not the temple of Ezra's day. (See: temple)

Ezekiel 40:1

twenty-fifth ... tenth ... fourteenth

These words are the ordinal forms of 25, 10, and 14.

of our captivity

Here "our" refers to Ezekiel and the Israelites who have been in Babylon since the Babylonians forced King Jehoiachin to leave Jerusalem, but not to the reader. Alternate translation: "after we became

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captives" or "after the Babylonians took us as captives to Babylon"

the beginning of the year on the tenth day of the month
This is the first month of the Hebrew calendar. The tenth day is in April on Western calendars.

the city was captured
This can be translated in active form. Alternate translation: "the Babylonians captured the city of Jerusalem"

the hand of Yahweh
Here "hand" refers to Yahweh's power to show Ezekiel supernatural visions. See how you translated this in Ezekiel 1:3.

Ezekiel 40:2

He brought me to rest
"He put me down"

Ezekiel 40:3

he brought me there
"Yahweh brought me to the place that had the buildings"

Behold
Ezekiel was surprised by what he saw.

His appearance was like the appearance of bronze
The abstract noun "appearance" can be translated as a verb. Alternate translation: "The way he appeared was like the way bronze appears"

linen cord
"a rope made of linen." This is a tool for measuring very long distances.

linen
This is a type of cloth. See how you translated this in Ezekiel 9:2.

measuring stick
This is a tool for measuring shorter distances.

Ezekiel 40:4

Son of man
"Son of a human being" or "Son of humanity." God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. See how you translated this in Ezekiel 2:1. Alternate translation: "Mortal person" or "Human"

fix your mind on
This idiom means "pay attention to" or "think about."

the house of Israel
The word "house" is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 3:1]

Ezekiel 40:5

surrounding the temple area
"entirely around the temple area"

Each long cubit was a cubit and a handbreadth in length
Each "long cubit" was about 54 centimeters. You may choose not to include this information if you give modern measurements instead of "cubits" as the UDB does. Alternate translation: "These were the long cubits, which were the length of a regular cubit plus a handbreadth"

a handbreadth
"the width of a hand." This was about 8 centimeters.

Ezekiel 40:6

one stick
"it was one stick wide." This was about 3.2 meters.

the temple gate that faced east
This gate was part of the wall that surrounded the temple area. It was not part of the temple building itself. Alternate translation: "the gate on the eastern side of the wall surrounding the temple" or "the gate on the eastern wall of the temple courtyard"

up its steps
"up the steps of the gate"

in depth
"from the front edge of the threshold to its back edge"

Ezekiel 40:7

The guard chambers
These were rooms that were built inside of the gate where guards stayed to protect the gate.

five cubits
about 2.7 meters

there were five cubits between any two of the chambers
"the chambers next to each other were five cubits apart" or "there were five cubits between a chamber and the one next to it"

the chambers
"the rooms"

portico
This was a covering in front of an entrance with columns or posts for support. See how you translated this in Ezekiel 8:16.

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Ezekiel 40:8

portico
This was a covering in front of a doorway or gateway with columns or posts for support. See how you translated this in Ezekiel 8:16.

one stick
See how you translated this in Ezekiel 40:5.

Ezekiel 40:9

the portico of the gate facing the temple
Here "facing the temple" means that the portico was attached to the gate in the temple courtyard. Alternate translation: "the portico of the gate on the inner side of the wall that surrounded the temple"

two cubits
about one meter

cubits
See how you translated these "long" cubits in Ezekiel 40:5.

Ezekiel 40:10

had the same measurement
"were the same size"

Ezekiel 40:11

ten cubits
about 5.4 meters

cubits
See how you translated these "long" cubits in Ezekiel 40:5.

thirteen cubits
about 7 meters

Ezekiel 40:12

The chambers measured six cubits
"The chambers were 6 cubits long"

six cubits
about 3.2 meters

one cubit
"54 centimeters" or "about one-half meter"

Ezekiel 40:13

twenty-five cubits
about 13.5 meters

that of the second
"the entrance of the second chamber"

Ezekiel 40:14

sixty cubits
about 32 meters

cubits
See how you translated these "long" cubits in Ezekiel 40:5.

portico
This was a covering in front of an entrance with columns or posts for support. See how you translated this in Ezekiel 8:16.

Ezekiel 40:15

fifty cubits
about 27 meters

Ezekiel 40:16

closed windows
Possible meanings are 1) "closed windows" or 2) "windows with shutters" or 3) "narrow windows."

it was the same for the porches
"the porches also had closed windows all around"

each jamb
jambs are the sides of a wooden frame of a door

Ezekiel 40:17

General Information:
There were two walls surrounding the temple. The outer wall surrounded the outer courtyard, and within that, the inner wall surrounded the inner courtyard. The inner courtyard was higher than the outer courtyard. Each wall had gates on the east, north, and south sides.

the man brought me to the outer courtyard of the temple
"The man brought me from outside the temple area into the outer courtyard of the temple"

outer courtyard
See how you translated this in Ezekiel 10:5.

Behold
The word "Behold" here indicates that Ezekiel saw something interesting.

pavement
a flat floor that is made out of rocks

with thirty rooms next to the pavement
"and there were 30 rooms all around the pavement"

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Ezekiel 40:18

went up to
"went all the way to"

Ezekiel 40:19

the front of the lower gate to the front of the inner gate
The lower gate was on the wall of the outer courtyard, and the inner gate was on the wall of the inner courtyard. Alternate translation: "the front of the outer gate to the front of the inner gate"

one hundred cubits
about 54 meters

cubits
See how you translated these "long" cubits in Ezekiel 40:5.

the same on the north side
"it was the same on the north side" or "on the north side, the distance from the outer gate to the inner gate was also one hundred cubits"

Ezekiel 40:20

General Information:
This page has intentionally been left blank.

Ezekiel 40:21

chambers
See how you translated this in Ezekiel 40:7.

portico
See how you translated this in Ezekiel 8:16.

measured the same
"had the same measurement"

fifty cubits
about 27 meters.

cubits
See how you translated these "long" cubits in Ezekiel 40:5.

twenty-five cubits
about 13.5 meters

Ezekiel 40:22

General Information:
Ezekiel continues to describe the vision of the temple and of the man who looked like bronze.

Its windows
The word "Its" refers to the gate that was on the north side of the outer courtyard. Alternate translation: "The northern gate's windows"

chambers
See how you translated this in Ezekiel 40:7.

corresponded to the gate that faced east
"were like those of the eastern gate" or "were like those of the eastern gate of the outer courtyard"

Ezekiel 40:23

inner courtyard
See how you translated this in Ezekiel 8:16.

in front of the gate facing north
"directly across from the northern gate" or "across the outer courtyard from the northern gate"

the gate facing north
"the gate on the northern side of the outer courtyard"

just as also there was a gate to the east
"just as there was a eastern gate to the inner courtyard" or "just as there was a gate to the inner courtyard in front of the eastern gate"

cubits
See how you translated these "long" cubits in Ezekiel 40:5.

one hundred cubits
about 54 meters

Ezekiel 40:24

measured the same as the other outer gates
"had the same measurements as the northern and eastern gates"

Ezekiel 40:25

cubits
See how you translated these "long" cubits in Ezekiel 40:5.

fifty cubits
about 27 meters

twenty-five cubits
about 13.5 meters

Ezekiel 40:26

portico
See how you translated this in Ezekiel 8:16

on either side
"on both sides"

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Ezekiel 40:27

cubits
See how you translated these "long" cubits in Ezekiel 40:5.

one hundred cubits
about 54 meters

Ezekiel 40:28

inner courtyard
See how you translated this in Ezekiel 8:16.

by way of its southern gate
"through its southern gate"

Ezekiel 40:29

chambers
See how you translated this in Ezekiel 40:7.

porticos
See how you translated this in Ezekiel 8:16.

measured the same
"had the same measurements"

cubits
See how you translated these "long" cubits in Ezekiel 40:5.

fifty cubits
about 27 meters

twenty-five cubits
about 13.5 meters

five cubits
about 2.7 meters

Ezekiel 40:30

General Information:
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Ezekiel 40:31

This portico faced the outer courtyard
"The portico's entrance was towards the outer courtyard"

with carved palm trees
"and it had carvings of palm trees"

Ezekiel 40:32

to the inner courtyard by the eastern way
"to the east side of the inner courtyard"

Ezekiel 40:33

cubits
See how you translated these "long" cubits in Ezekiel 40:5.

fifty cubits
about 27 meters

twenty-five cubits
about 13.5 meters

Ezekiel 40:34

Its portico faced the outer courtyard
The entrance of its portico was towards the outer courtyard

Ezekiel 40:35

measured the same
"had the same measurements"

Ezekiel 40:36

cubits
See how you translated these "long" cubits in Ezekiel 40:5.

fifty cubits
about 27 meters

twenty-five cubits
about 13.5 meters

Ezekiel 40:37

Its portico faced the outer courtyard
"The entrance of its portico was toward the outer courtyard"

on either side of it
"on both sides of it"

Ezekiel 40:38

by each of the inner gateways
"in each of the inner gates"

they rinsed the burnt offerings
Possible meanings for "they" are 1) the people who were bringing offerings or 2) the priests who killed the animals.

the burnt offerings
the animals that would be killed and burned as offerings

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Ezekiel 40:39

There were two tables on each side of each portico
there were four tables—two on each side of each portico

the burnt offering was slaughtered
This can be stated in active form. Alternate translation: "they killed the burnt offering" or "they killed the animals that they would burn as an offering"

Ezekiel 40:40

General Information:
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Ezekiel 40:41

General Information:
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Ezekiel 40:42

There were four tables of cut stone
These were apparently different tables than the eight tables on which the sacrifices were killed. This can be stated explicitly. Alternate translation: "There were also four tables of cut stone" or "There were four other tables made of cut stone"

of cut stone
"that were made out of stone that had been cut"

cubits
See how you translated these "long" cubits in Ezekiel 40:5.

one and a half cubits
about 0.8 meter

one cubit
about one-half meter

Ezekiel 40:43

Two-pronged hooks a handbreadth in length were fastened in the portico all around
"All around the portico, people had attached hooks that were a handbreadth long and had two prongs each"

Two-pronged hooks
something that has two long curved points, which people can hang things on

a handbreadth in length
about 8 centimeters

the flesh of the offerings would be put on the tables
This can be stated in active form. Alternate translation: "they would put the flesh of the offerings on the tables"

Ezekiel 40:44

the inner gate
This is the inner gate on the north.

singers' chambers
"rooms for singers." However, some ancient and modern translations read only "chambers" without the reference to singers.

one on the north side facing south, and the other on the south side facing north
The word "chamber" or "room" is understood from the previous phrase. The phrase "facing south" means that its door is on its south side, and "facing north" means that its door is on its north side. Alternate translation: "one room on the north side facing south, and the other room on the south side facing north"

Ezekiel 40:45

This room facing south
This refers to the chamber on the north side of the inner courtyard. Alternate translation: "This room whose door is on its south side" or "This room on the north side of the inner courtyard"

who are on duty in the temple
"who are working in the temple" or "who are responsible for guarding the temple"

Ezekiel 40:46

General Information:
The man continues speaking to Ezekiel in the vision.

The room facing north
This refers to the room on the south side of the inner courtyard. The door of the room was on the north side of the room. Alternate translation: "This room whose door is on its north side" or "This room on the south side of the inner courtyard"

the priests on duty at the altar
"the priests who were offering sacrifices on the altar"

come near to Yahweh to serve him
"approach Yahweh in his temple in order to serve him"

Ezekiel 40:47

he measured
"the man measured"

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cubits
See how you translated these "long" cubits in Ezekiel 40:5.

one hundred cubits
about 54 meters

with the altar
"and the altar was"

the house
This refers to the temple.

Ezekiel 40:48

portico
See how you translated this in Ezekiel 8:16.

the house
this refers to the temple

cubits
See how you translated these "long" cubits in Ezekiel 40:5.

five cubits
about 2.7 meters

fourteen cubits
about 7.5 meters

three cubits
about 1.6 meters

Ezekiel 40:49

twenty cubits
about 11 meters

eleven cubits
about 6 meters

columns
pieces of stone that were tall and narrow and supported the roof of the building

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Chapter 41

1 Then the man brought me into the temple's holy place and measured the doorposts—six cubits in width on either side. [1]**2** The width of the doorway was ten cubits; the wall on each side was five cubits in length. Then the man measured the dimensions of the holy place—forty cubits in length and twenty cubits in width. **3** Then the man went into the very holy place and measured the posts of the doorway—two cubits, and the doorway was six cubits in width. The walls on either side were seven cubits in width. **4** Then he measured the room's length—twenty cubits. Its width—twenty cubits to the front of the temple hall. Then he said to me, "This is the most holy place."

5 Then the man measured the wall of the house—it was six cubits thick. The width of each side room around the house was four cubits in width. **6** There were side rooms on three levels, one room above another, thirty rooms on each level. There were ledges around the wall of the house, to support all of the side rooms, for there was no support put in the wall of the house. **7** So the side rooms widened and went around going up, for the house went around higher and higher all around; the rooms widened as the house went up, and a stairway went up to the highest level, through the middle level. **8** Then I saw a raised part all around the house, the foundation for the side chambers; it measured a full stick in height —six cubits. **9** The width of the wall of the side rooms on the outside was five cubits. There was an open space to the outside of these rooms in the sanctuary. **10** On the other side of this open space were the priests' outer side rooms; this space was twenty cubits in width all around the sanctuary. **11** There were doors into the side rooms from another open space—one doorway was on the north side, and the other on the south side. The width of this open area was five cubits all around.

12 The building that faced the courtyard on the west side was seventy cubits in width. Its wall measured five cubits thick all around, and it was ninety cubits in length. **13** Then the man measured the sanctuary—one hundred cubits in length. The separated building, its wall, and the courtyard also measured one hundred cubits in length. **14** The width of the front of the courtyard in front of the sanctuary was also one hundred cubits.

15 Then the man measured the length of the building behind the sanctuary, to its west, and the galleries on either side—one hundred cubits. The holy place and the portico, **16** the inner walls and the windows, including the narrow windows, and the galleries all around on three levels, were all paneled in wood. **17** Above the entryway to the inner sanctuary and spaced along the walls there was a measured pattern. **18** It was decorated with cherubim and palm trees; with a palm tree between each cherub, and each cherub had two faces: **19** the face of a man looked toward a palm tree on one side, and the face of a young lion looked toward a palm tree on the other side. They were carved all around the entire house. **20** From the ground to above the doorway, cherubim and palm trees were carved on the outer wall of the house.

21 The gate posts of the holy place were square. Their appearance was like the appearance of **22** the wooden altar in front of the holy place, which was three cubits high and two cubits in length on each side. Its corner posts, base, and frame were made of wood. Then the man said to me, "This is the table that stands before Yahweh." [2]**23** There were double doors for the holy place and the most holy place. **24** These doors had two hinged door panels each, two panels for one door and two panels for the other. **25** Carved on them—on the doors of the holy place—were cherubim and palm trees just as the walls were decorated, and there was a wooden roof over the portico at the front. **26** There were narrow windows and palm trees on either side of the portico. These were the side rooms of the house, and they also had overhanging roofs.

Footnotes

41:1 [1]After
41:22 [2]Instead of

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Ezekiel 41 General Notes

Structure and formatting

Instructions for the new temple and city continue in this chapter. This chapter focuses on the measurements for the construction of the temple to be built. (See: temple)

Ezekiel 41:1

General Information:
The man in Ezekiel's vision (Ezekiel 40:3) continues to show Ezekiel around the temple.

the temple's holy place
the room in the temple in front of the "most holy place"

six cubits in width on either side
These cubits were the "long" cubits (Ezekiel 40:5), 54 centimeters. See how you translated this in Ezekiel 40:5. "they were six cubits in width on both sides"

six cubits
about 3.2 meters.

cubits
Each long cubit was about 54 centimeters. See how you translated this in Ezekiel 40:5.

Ezekiel 41:2

ten cubits
about 5.4 meters

five cubits
about 2.7 meters

the dimensions
"the size"

forty cubits
about 22 meters

twenty cubits
about 11 meters

Ezekiel 41:3

two cubits
about 1.1 meter

cubits
Each long cubit was about 54 centimeters. See how you translated this in Ezekiel 40:5.

six cubits
about 3.2 meters

seven cubits
about 3.8 meters

Ezekiel 41:4

twenty cubits
about 11 meters

Ezekiel 41:5

the house
the temple

six cubits
about 3.2 meters

cubits
Each long cubit was about 54 centimeters. See how you translated this in Ezekiel 40:5.

four cubits
about 2 meters

Ezekiel 41:6

three levels
"three stories"

There were ledges around the wall of the house
"The house had ledges all around for the side rooms all around." This way the side rooms could rest on the ledge of the wall.

to support
"so that the ledges could support"

for there was no support put in the wall of the house
"for there were no supports in the wall of the house." The people who built the temple did not want stones or wood that would support the side rooms to be sticking out from the wall of the sanctuary.

Ezekiel 41:7

General Information:
This page has intentionally been left blank.

Ezekiel 41:8

a raised part
a platform

chambers
small rooms

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a full stick
Translate "stick" as in Ezekiel 40:5.

cubits
Each long cubit was about 54 centimeters. See how you translated this in [Ezekiel 40:5]

six cubits
about 3.2 meters

Ezekiel 41:9

five cubits
about 2.7 meters

Ezekiel 41:10

the priests' outer side rooms
"the side rooms of the priests that were further out from the sanctuary"

twenty cubits
about 11 meters

cubits
See how you translated these "long" cubits in Ezekiel 40:5.

Ezekiel 41:11

five cubits
about 2.7 meters

The width of this open area was five cubits all around
"The entire space between the chambers and the temple was five cubits wide, all around the temple"

Ezekiel 41:12

The building that faced the courtyard on the west side was seventy cubits in width
This can be stated as a separate sentence. Alternate translation: "There was a building on the west side of the temple area, and its entrance was towards the courtyard. It was seventy cubits in width"

seventy cubits ... five cubits ... ninety cubits
Each long cubit was about 54 centimeters. See how you translated this in [Ezekiel 40:5]

Ezekiel 41:13

one hundred cubits
Each long cubit was about 54 centimeters. See how you translated this in [Ezekiel 40:5]

Ezekiel 41:14

General Information:
This page has intentionally been left blank.

Ezekiel 41:15

the galleries
"the balconies." The balconies were places that were built higher up than the rest of the building. People could go into balconies and look down on the main floor of the building.

one hundred cubits
Each long cubit was about 54 centimeters. See how you translated this in [Ezekiel 40:5]

the portico
See how you translated this in Ezekiel 8:16.

Ezekiel 41:16

General Information:
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Ezekiel 41:17

General Information:
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Ezekiel 41:18

was decorated
"was made beautiful"

cherubim
See how you translated this in Ezekiel 9:3.

cherub
This is the singular form of "cherubim." See how you translated this in Ezekiel 10:9.

Ezekiel 41:19

General Information:
This page has intentionally been left blank.

Ezekiel 41:20

the house
"the temple"

Ezekiel 41:21

General Information:
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Ezekiel 41:22

the wooden altar in front of the holy place, which was
These words are the end of the sentence that begins with the words "Their appearance was like the appearance of" in verse 21. Possible meanings of the sentence are 1) as it is translated in the ULB or 2) "The appearance of one was like the appearance of the other. The wooden altar in front of the holy place was." The abstract noun

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"appearance" can be translated as a verb. Alternate translation: "They appeared the same way the wooden altar in front of the holy place appeared. They were"

three cubits ... two cubits
Each long cubit was about 54 centimeters. See how you translated this in [Ezekiel 40:5]

Ezekiel 41:23

There were double doors for the holy place and the most holy place
"The holy place and the most holy place both had two doors"

Ezekiel 41:24

These doors had two hinged door panels each
"Each door had two parts that were on hinges." Hinges connect doors to the wall and allow the doors to swing.

two panels for one door and two panels for the other
"both of the doors for both the holy place and the most holy place had two parts"

Ezekiel 41:25

just as the walls were decorated
"just as the walls also had carvings of cherubim and palm trees"

portico
covering in front of an entrance with columns or posts for support. See how you translated this in Ezekiel 8:16.

Ezekiel 41:26

General Information:
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Chapter 42

1 Next the man sent me out to the outer courtyard on the north side, and he brought me to rooms in front of the outer courtyard and the northern outer wall. **2** Those rooms were one hundred cubits along their front and fifty cubits in width. **3** Some of those rooms faced the inner courtyard and were twenty cubits away from the sanctuary. There were three levels of rooms, and the ones above looked down on the ones below and were open to them, having a walkway. Some of the rooms looked out onto the outer courtyard. **4** A passage ten cubits in width and one hundred cubits in length ran in front of the rooms. The rooms' doors were toward the north. [1]**5** But the upper halls were smaller, for the walkways took away from them more space than they did in the lowest and middle levels of the building. **6** For the halls on the third story had no columns, unlike the courtyards, which did have columns. So the highest level's rooms were smaller in size compared to the rooms in the lowest and middle levels. **7** The outside wall ran along the rooms toward the outer courtyard, the courtyard that was in front of the rooms. That wall was fifty cubits in length. **8** The length of the rooms of the outer courtyard was fifty cubits, and the rooms facing the sanctuary were one hundred cubits in length. **9** There was an entrance to the lowest rooms from the east side, coming from the outer courtyard.

10 Along the wall of the outer courtyard on the eastern side of the outer courtyard, in front of the sanctuary's inner courtyard, there were also rooms [2]**11** with a walkway in front of them. They were as the appearance of the rooms on the northern side. They had the same length and breadth and the same exits and arrangements and doors. **12** On the south side were doors into rooms that were just the same as on the north side. A passage on the inside had a door at its head, and the passage opened into the various rooms. On the east side there was a doorway into the passage at one end.

13 Then the man said to me, "The northern rooms and the southern rooms that are in front of the outer courtyard are holy rooms where the priests who work nearest to Yahweh may eat the most holy food. They will put the most holy things there—the food offering, the sin offering, and the guilt offering—for this is a holy place. **14** When the priests enter there, they must not go out of the holy place to the outer court, without laying aside the clothes in which they served, since these are holy. So they must dress in other clothes before going near the people."

15 The man completed measuring the inner house and then took me out to the gate that faced the east and measured all the surrounding area there. **16** He measured the east side with a measuring stick—five hundred cubits with the measuring stick. [3]**17** He measured the north side—five hundred cubits with the measuring stick. [4]**18** He also measured the south side—five hundred cubits with the measuring stick. [5]**19** He also turned and measured the west side—five hundred cubits with the measuring stick. [6]**20** He measured it on four sides. It had a wall around it that was five hundred cubits in length, and five hundred cubits in width, to separate the holy from the profane.

Footnotes

42:4 [1]Some ancient translations of the Hebrew copies and many modern translations read
42:10 [2]Many copies of the ancient Hebrew text and some modern translations read
42:16 [3]The ancient Greek translation and most modern translations read
42:17 [4]The ancient Greek translation and most modern translations read
42:18 [5]The ancient Greek translation and most modern translations read
42:19 [6]The ancient Greek translation and most modern translations read

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Ezekiel 42 General Notes

Structure and formatting

Instructions for the new temple and city continue in this chapter. This chapter focused on the storerooms for keeping the holy things of the temple. (See: temple and holy)

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Ezekiel 42:1

the outer courtyard
See how you translated this in Ezekiel 10:5.

Ezekiel 42:2

one hundred cubits ... fifty cubits
Each long cubit was about 54 centimeters. See how you translated this in [Ezekiel 40:5]

Ezekiel 42:3

twenty cubits
Each long cubit was about 54 centimeters. See how you translated this in [Ezekiel 40:5]

Some of those rooms faced the inner courtyard
"Some of those rooms were toward the inner courtyard" or "The entrance of some of those rooms was toward the inner courtyard"

inner courtyard
See how you translated this in Ezekiel 8:16.

were open to them
"looked out onto the inner courtyard"

having a walkway
"because there was a place where one could walk along the rooms"

Some of the rooms looked out onto the outer courtyard
"Some of the rooms were toward the outer courtyard" or "The entrance of some of the rooms was toward the outer courtyard"

Ezekiel 42:4

ten cubits ... one hundred cubits
Each long cubit was about 54 centimeters. See how you translated this in [Ezekiel 40:5]

Ezekiel 42:5

General Information:
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Ezekiel 42:6

smaller in size compared to the rooms
"smaller than the rooms"

Ezekiel 42:7

fifty cubits
Each long cubit was about 54 centimeters. See how you translated this in [Ezekiel 40:5]

Ezekiel 42:8

fifty cubits ... one hundred cubits
Each long cubit was about 54 centimeters. See how you translated this in [Ezekiel 40:5]

Ezekiel 42:9

General Information:
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Ezekiel 42:10

General Information:
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Ezekiel 42:11

They were as the appearance of the rooms on the northern side
The abstract noun "appearance" can be translated as a verb. Alternate translation: "The way the rooms on the northern side appeared was the way these rooms appeared"

Ezekiel 42:12

at its head
"at its beginning"

Ezekiel 42:13

the food offering
the grain or flour that the people offered to show that they were thankful to God

Ezekiel 42:14

General Information:
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Ezekiel 42:15

to the gate that faced the east
"out to the east gate" or "out through the east gate"

Ezekiel 42:16

He measured
The word "he" refers to the man who looked like bronze (Ezekiel 40:3).

measuring stick
See how you translated this in Ezekiel 40:5.

five hundred cubits
Each long cubit was about 54 centimeters. See how you translated this in [Ezekiel 40:5]

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Ezekiel 42:17

General Information:
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Ezekiel 42:18

General Information:
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Ezekiel 42:19

General Information:
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Ezekiel 42:20

It had a wall around it
"The house had a wall all around it"

five hundred cubits
Each long cubit was about 54 centimeters. See how you translated this in [Ezekiel 40:5]

profane
not holy

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Chapter 43

1 The man then brought me to the gate that opened to the east. **2** Behold! The glory of the God of Israel
came from the east; his voice was like the sound of many waters, and the earth shone with his glory. **3** It
was according to the appearance of the vision that I saw, according to the vision that I saw when he had
come [1] to destroy the city, and the visions were like the vision that I saw at the Kebar Canal—and I fell to
my face. **4** So the glory of Yahweh came to the house by way of the gate that opened to the east. **5** Then
the Spirit lifted me up and brought me into the inner court. Behold! The glory of Yahweh was filling the
house.

6 The man was standing beside me, and I heard someone else speaking to me from the house. **7** He said to
me, "Son of man, this is the place of my throne and the place for the soles of my feet, where I will live in
the midst of the people of Israel forever. The house of Israel will no longer defile my holy name—they or
their kings—with their faithlessness or with the corpses of their kings at their high places. **8** They will no
longer profane my holy name by putting their threshold next to my threshold, and their gateposts next to
my gateposts, with nothing but a wall between me and them. They defiled my holy name with their
disgusting practices, so I consumed them with my anger. **9** Now let them remove their faithlessness and
the corpses of their kings from before me, and I will live in their midst forever.

10 Son of man, you yourself must tell the house of Israel about this house so they will be ashamed of their
iniquities. They should think about this description. **11** For if they are ashamed of all that they have done,
then reveal to them the design of the house, its details, its exits, its entrances, and all its designs, all its
decrees and rules. Then write this down before their eyes so they will keep to all its design and all its
rules, so as to obey them. **12** This is the regulation for the house: From the peak of the hill to all the
surrounding border around it, it will be most holy. Behold! This is the law for the house.

13 These will be the measurements of the altar in cubits—that cubit being a regular cubit and a
handbreadth in length. So the gutter around the altar will be a cubit deep, and its width will also be a
cubit. The border around its surrounding edge will be one span. This will be the base of the altar. **14** From
the gutter at the ground level up to the lower ledge of the altar is two cubits, and that ledge itself is one
cubit in width. Then from the small ledge up to the large edge of the altar, it is four cubits, and the large
edge is a cubit in width. **15** The hearth on the altar for the burnt offerings is four cubits high, and there
are four horns pointing upward on the hearth. **16** The hearth is twelve cubits in length and twelve cubits
in width, a square. **17** Its border is fourteen cubits in length and fourteen cubits in width on each of its
four sides, and its rim is a half cubit in width. The gutter is a cubit in width all around with its steps
facing east."

18 Next he said to me, "Son of man, the Lord Yahweh says this: These are the regulations for the altar on
the day they make it, for raising the burnt offering onto it, and for sprinkling blood on it. **19** You will give a
young bull from the herd as a sin offering for the Levitical priests who are the descendants of Zadok,
those who come near to me to serve me—this is the Lord Yahweh's declaration. **20** Then you will take
some of its blood and place it on the altar's four horns and the four sides of its edge and on the
surrounding rim; you will cleanse it and make atonement for it. **21** Then take the bull for the sin offering
and burn it in the appointed part of the temple area outside of the sanctuary. **22** Then on the second day
you will offer a male goat without blemish from the goats as a sin offering; the priests will cleanse the
altar just as they cleansed it with the bull. **23** When you finish its cleansing, offer an unblemished bull
from the herd and an unblemished ram from the flock. **24** Offer them before Yahweh; the priests will
throw salt onto them and raise them up as a burnt offering to Yahweh. **25** You must prepare a male goat
as a sin offering daily for seven days, and the priests must also prepare an unblemished bull from the
herd and an unblemished ram from the flock. **26** They must atone for the altar for seven days and purify it,
and in this way they must consecrate it. **27** They must complete these days, and on the eighth day and
onward it will come about that the priests will prepare your burnt offerings and your peace offerings on
the altar, and I will accept you—this is the Lord Yahweh's declaration."

Footnotes

43:3 [1]Instead of

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Ezekiel 43 General Notes

Structure and formatting

Instructions for the new temple and city continue in this chapter. God entered the temple. He told the people not to defile the temple by being idol worshipers or by having the funerals of their kings in the temple courtyard. He also told them what offerings to make each day. (See: temple)

Ezekiel 43:1

General Information:
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Ezekiel 43:2

Behold!
The word "Behold" here alerts the reader to pay attention to the surprising information that follows.

many waters
This simply means "a lot of water." It could refer to a loud river or a large waterfall or the waves crashing at the ocean. All of these are very loud. See how you translated this in Ezekiel 1:24.

the earth shone with his glory
"the earth was full of bright light from his glory"

Ezekiel 43:3

It was
"The glory of God coming from the east was"

It was according to the appearance of the vision that I saw, according to the vision that I saw when he had come to destroy the city
Possible meanings are 1) the second phrase beginning with "according to" explains the meaning of the first phrase beginning with "according to." Alternate translation: "It was according to the appearance of the vision that I saw when he had come to destroy the city" or 2) the first phrase refers to the vision that Ezekiel had just seen of God's glory. Alternate translation: "The appearance of this vision that I saw was according to the vision that I saw when he had come to destroy the city"

according to the appearance of the vision
The abstract noun "appearance" can be translated as a verb. Alternate translation: "just like what appeared in the vision"

according to the vision
"like the vision"

when he had come to destroy the city
"when the God of Israel had come to destroy the city." If the earlier Hebrew reading "when I had come to destroy the city" is used, then "destroy the city" is a synecdoche for "prophesy that the city will be destroyed." Alternate translation: "when I had come to prophesy that the city will be destroyed" or "when I had come to prophesy that the God of Israel will destroy the city"

Ezekiel 43:4

General Information:
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Ezekiel 43:5

Behold
Your language may have a different word to show that Ezekiel was surprised by what he saw.

Ezekiel 43:6

General Information:
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Ezekiel 43:7

the corpses of their kings
The idols that the people's kings worshiped are spoken of as if they are corpses because the idols are not alive. Alternate translation: "the lifeless idols that their kings worshiped"

Ezekiel 43:8

They defiled
"The Israelites defiled"

disgusting practices
"the disgusting things they did." God was angry because the people were worshiping idols and false gods. See how you translated this in Ezekiel 5:9.

consumed them with my anger
The phrase "consumed" here means "completely destroyed." Alternate translation: "completely destroyed them because I was angry"

Ezekiel 43:9

the corpses of their kings
The idols that the people's kings worshiped are spoken of as if they are corpses because the idols are not alive. See how you translated this in [Ezekiel 43:7]

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Ezekiel 43:10

this description
"this pattern" or "this plan"

Ezekiel 43:11

before their eyes
Here the Israelites are referred to by their "eyes" to emphasize what they see. See how you translated this in [Ezekiel 21:6]

will keep to all its design
"will keep its pattern"

Ezekiel 43:12

the regulation
"the instruction" or "the rule"

the surrounding border
The word "border" probably refers to the wall that goes all the way around the temple.

most holy
"absolutely holy"

Behold!
"This is important!" Your language may have a way of indicating that the words that follow are important.

Ezekiel 43:13

a cubit
Each "long cubit" was about 54 centimeters. You may choose not to include this information if you give modern measurements instead of "cubits" as the UDB does. See how you translated this in [Ezekiel 40:5]

The border around its surrounding edge
"The border going around its edge"

one span
A span was 23 centimeters. You may choose not to include this information if you give modern measurements instead of "cubits" as the UDB does. Alternate translation: "about 23 centimeters"

This will be the base of the altar
"These will be the measurements of the base of the altar"

the base of the altar
"the bottom supporting the altar" or "the foundation of the altar"

Ezekiel 43:14

two cubits ... four cubits
Each "long cubit" was about 54 centimeters. You may choose not to include this information if you give modern measurements instead of "cubits" as the UDB does. See how you translated this in [Ezekiel 40:5]

ledge
a narrow and flat surface that sticks out from a wall

Ezekiel 43:15

The hearth
the place where sacrifices were either cooked or burnt up with fire

four cubits
Each "long cubit" was about 54 centimeters. You may choose not to include this information if you give modern measurements instead of "cubits" as the UDB does. See how you translated this in [Ezekiel 40:5]

horns
The horns were the parts of the altar at the four corners of the altar that stuck up above the rest of the altar.

Ezekiel 43:16

twelve cubits
Each "long cubit" was about 54 centimeters. You may choose not to include this information if you give modern measurements instead of "cubits" as the UDB does. See how you translated this in [Ezekiel 40:5]

Ezekiel 43:17

fourteen cubits ... a half cubit ... a cubit
Each "long cubit" was about 54 centimeters. You may choose not to include this information if you give modern measurements instead of "cubits" as the UDB does. See how you translated this in [Ezekiel 40:5]

with its steps facing east
"with steps on the east side of the altar" or "and the altar's steps are on its east side"

Ezekiel 43:18

he said
"Yahweh said"

Son of man
"Son of a human being" or "Son of humanity." God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. See how you translated this in

Ezekiel 2:1. Alternate translation: "Mortal person" or "Human"

the regulations
"the rules" or "the instructions"

Ezekiel 43:19

You will
The word "you" is singular.

this is the Lord Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Ezekiel 5:11]

Ezekiel 43:20

Then you will take
The word "you" is singular. See how you translated this in [Ezekiel 43:19]

four horns
The horns were the parts of the altar at the four corners of the altar that stuck up above the rest of the altar. See how you translated this in Ezekiel 43:15.

Ezekiel 43:21

General Information:
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Ezekiel 43:22

you will offer
The word "you" and the command refer to Ezekiel and so are singular. See how you translated this in [Ezekiel 43:19]

Ezekiel 43:23

you finish ... offer
All instances of "you" and the commands refer to Ezekiel and so are singular. See how you translated this in [Ezekiel 43:19]

Ezekiel 43:24

Offer them before Yahweh
The altar on which they will sacrifice the bull and ram is in front of the temple, where the presence of Yahweh dwells.

Ezekiel 43:25

You must prepare
This is spoken to Ezekiel and so the word "You" is singular. See how you translated this in [Ezekiel 43:19]

Ezekiel 43:26

General Information:
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Ezekiel 43:27

it will come about that
This phrase is used here to mark an important part of the instructions. If your language has a way for doing this, you could consider using it here.

your burnt offerings ... your peace offerings ... accept you
The words "your" and "you" are second person plural and refer to the people of Israel in general.

will accept you
"will gladly receive you"

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Chapter 44

1 Then the man brought me back to the outer sanctuary gate that faced east; it was closed tightly. **2** Yahweh said to me, "This gate has been sealed shut; it will not be opened. No man will go through it, for Yahweh, the God of Israel, has come through it, so it has been closed tightly. **3** The ruler of Israel will sit in it to eat food before Yahweh. He will enter by way of the gate's portico and go out the same way."

4 Then he brought me by way of the northern gate to the front of the temple, and I looked, and behold, the glory of Yahweh filled the house of Yahweh, and I fell to my face. **5** Then Yahweh said to me, "Son of man, set your heart and look with your eyes and listen with your ears to all that I am declaring to you, to all the statutes of the house of Yahweh and all its laws. Think about the house's entrance and the sanctuary's exits. **6** Then say to the rebellious ones, the house of Israel, 'The Lord Yahweh says this: Let all of your disgusting practices be enough for you, house of Israel— **7** that you brought foreigners with uncircumcised hearts and uncircumcised flesh to be in my sanctuary, profaning my house, while you were offering me food, fat and blood—you have broken my covenant by all your disgusting practices. **8** You have not carried out your duties regarding my holy things, but you appointed others to take up your duties, and you assigned them to care for my holy place. **9** The Lord Yahweh says this: No foreigner, uncircumcised in heart and flesh, from any of those who live among the people of Israel, may enter my holy place. **10** Yet the Levites went far from me—they wandered away from me, going after their idols—but they will pay for their iniquity. **11** They are servants in my sanctuary, watching the gates of the house and serving in the house and they slaughter the burnt offerings and the people's sacrifices, and they will stand before the people and serve them. **12** But because they performed the sacrifices before their idols, they became stumbling blocks for sin for the house of Israel. Therefore I will lift up my hand to swear an oath against them—this is the Lord Yahweh's declaration—they will bear their punishment. **13** They will not come near me to serve me as priests or to come near any of my holy things, to my most holy things. Instead, they will bear their shame and their disgusting practices that they have done. **14** But I will place them as keepers of the work in the house, for all of its duties and everything that is done in it.

15 Then the Levitical priests and the descendants of Zadok who fulfilled the duties of my sanctuary when the people of Israel were wandering away from me, they will come near to me to minister to me; they will stand before me to offer me the fat and the blood—this is the Lord Yahweh's declaration. **16** They will come to my sanctuary; they will approach my table to worship me and to fulfill their duties to me. **17** So it will be that when they come to the gates of the inner courtyard, they must be clothed in linen clothes, for they must not come in wool inside the gates of the courtyard and its house. **18** There should be linen turbans on their heads and linen underclothes on their hips. They must not gird themselves in clothes that make them sweat. **19** When they go out to the outer courtyard, to the outer courtyard in order to go to the people, they must take off the clothes they wore when they served; they must take them off and lay them down in a holy room, so they do not make other people holy by contact with their special clothing. **20** Also they must neither shave their heads nor allow their hair to hang loosely, but they must trim the hair of their heads. **21** No priest may drink wine when he comes to the inner court, **22** nor take a widow or a divorced woman as a wife for himself, but only a virgin from the line of the house of Israel or a widow who was previously married to a priest. **23** For they will teach my people the difference between the holy and the profane; they will make them know the unclean from the clean. **24** In a dispute they will stand to judge with my decrees; they must be just. They will keep my law and my statutes in every feast, and they will celebrate my holy Sabbaths. **25** They must not defile themselves by going near to a dead person; however, if the dead person was his father or mother, son or daughter, brother or unmarried sister, then they may defile themselves. **26** After a priest has become unclean, they will count off a period of seven days for him. **27** On the day he enters the holy place, into the inner courtyard to serve in the holy place, he must bring a sin offering for himself—this is the Lord Yahweh's declaration.

28 This will be their inheritance: I am their inheritance, and you must give them no property in Israel; I will be their property! **29** They will eat the food offerings, the sin offerings, the guilt offerings, and everything devoted to Yahweh in Israel, will be theirs. **30** The best of the firstfruits of all things and every contribution, anything from all of your contributions will belong to the priests, and you will give the first of your dough to the priests so that blessing may rest on your house. **31** The priests will not eat any carcass or animal torn by a wild animal, whether bird or beast.

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Ezekiel 44 General Notes

Structure and formatting

Instructions for the new temple and city continue in this chapter. Foreigners and the Levites who have worshiped idols are not allowed in the temple. The priests alone will do the temple work. (See: temple and priest)

Ezekiel 44:1

to the outer sanctuary gate that faced east
"to the outer sanctuary gate on the east side of the temple"

Ezekiel 44:2

it will not be opened
This can be translated in active form. Alternate translation: "no one will open it"

the God of Israel
See how you translated this in Ezekiel 8:4.

Ezekiel 44:3

He will enter by way of the gate's portico and go out the same way
He will enter the courtyard through another gate and then sit in the portico of the east gate and eat.

portico
covering in front of an entrance with columns or posts for support. In this case, the portico opens into the courtyard and is between the entrance to the temple and the inside of the gate. See how you translated this in Ezekiel 8:16.

before Yahweh
"in front of Yahweh" or "in the presence of Yahweh"

Ezekiel 44:4

Then he
Possible meanings are 1) "Then the man" or 2) "Then Yahweh."

behold
The word "behold" here shows that Ezekiel was surprised by what he saw.

the glory of Yahweh
See how you translated this in Ezekiel 1:28.

I fell to my face
"I bowed down to the ground" or "I lay on the ground." Ezekiel did not fall by accident. He went down to the ground to show that he respected and feared Yahweh. See how you translated this in [Ezekiel 1:28]

Ezekiel 44:5

set your heart
"pay attention to" or "think about." Translate as you translated "fix your mind on" in [Ezekiel 40:4]

all its laws
"all the instructions about the house of Yahweh"

Ezekiel 44:6

the house of Israel
The word "house" is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 3:1]

Let all of your disgusting practices be enough for you
"Your disgusting practices have been more than enough for you" or "You have done far too many disgusting deeds"

disgusting practices
See how you translated this in Ezekiel 5:9.

Ezekiel 44:7

General Information:
This page has intentionally been left blank.

Ezekiel 44:8

General Information:
Yahweh continues giving Ezekiel his message to the house of Israel.

Ezekiel 44:9

General Information:
This page has intentionally been left blank.

Ezekiel 44:10

General Information:
Yahweh continues giving Ezekiel his message to the house of Israel.

went far from me ... wandered away from me, going after their idols
The way a person lives is spoken of as walking on a path. Alternate translation: "stopped worshiping me ... stopped doing what I wanted them to do. Instead, they worshiped their idols"

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Ezekiel 44:11

are servants in my sanctuary
"will be the servants in my temple"

watching the gates of the house
"performing guard duty at the gates of the house"

they will stand before the people and serve them
"these Levites will stand before the people, so that they can serve the people"

Ezekiel 44:12

became stumbling blocks for sin for the house of Israel
A person who causes another person to sin is spoken of as if he were something on a path over which people stumble. Alternate translation: "became people who caused the house of Israel to sin"

the house of Israel
The word "house" is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 3:1]

I will lift up my hand to swear an oath
In those days a person would raise his right hand to show that he realized that God would punish him if he did not do what he swore to do. See how you translated these words in [Ezekiel 20:6]

against them
"that I will punish them"

this is the Lord Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Ezekiel 5:11]

they will bear their punishment
The abstract noun "punishment" can be translated as a verb. Alternate translation: "I will certainly punish them"

Ezekiel 44:13

General Information:
Yahweh continues giving Ezekiel his message to the house of Israel.

They
Here "They" refers to the Levites (Ezekiel 44:10).

They will not come near
"I will not permit them to come near." Yahweh does not want them to come to him the way a servant comes to a king to receive commands.

will bear their shame and their disgusting practices
"will be ashamed and suffer when I punish them for the disgusting practices" or "will be ashamed of the their disgusting practices"

disgusting practices
"the disgusting things." God was angry because the people were worshiping idols and false gods. See how you translated "disgusting practices" in Ezekiel 5:9.

Ezekiel 44:14

keepers
people who guard or take care of something

that is done in it
This can be translated in active form. Alternate translation: "that they need to do in it"

Ezekiel 44:15

General Information:
Yahweh continues giving Ezekiel his message to the house of Israel.

and the descendants of Zadok who fulfilled
"who are descendants of Zadok and who fulfilled"

Ezekiel 44:16

General Information:
This page has intentionally been left blank.

Ezekiel 44:17

General Information:
Yahweh continues giving Ezekiel his message to the house of Israel about the descendants of Zadok who serve as priests.

So it will be that
"So"

the inner courtyard
See how you translated this in Ezekiel 8:16.

linen
See how you translated this in Ezekiel 9:2.

wool
cloth or clothing made of the soft hair of sheep

Ezekiel 44:18

turbans
A turban is a head covering that is that is made of a long cloth wrapped around the head.

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Ezekiel 44:19

General Information:
Yahweh continues giving Ezekiel his message to the house of Israel about how the descendants of Zadok who serve as priests are to do their duties.

outer courtyard
See how you translated this in Ezekiel 10:5.

Ezekiel 44:20

General Information:
Yahweh continues giving Ezekiel his message to the house of Israel about the descendants of Zadok who serve as priests.

must trim the hair of their heads
must keep their hair neat

Ezekiel 44:21

General Information:
This page has intentionally been left blank.

Ezekiel 44:22

widow
a woman whose husband has died

from the line of the house of Israel
"who is a descendant of the people of Israel"

the house of Israel
The word "house" is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 3:1]

Ezekiel 44:23

General Information:
Yahweh continues giving Ezekiel his message to the house of Israel about the descendants of Zadok who serve as priests.

Ezekiel 44:24

In a dispute they will stand to judge with my decrees
"When people are arguing, they will be the ones who decide who is right by applying my laws"

Ezekiel 44:25

General Information:
Yahweh continues giving Ezekiel his message to the house of Israel about the descendants of Zadok who serve as priests.

Ezekiel 44:26

General Information:
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Ezekiel 44:27

this is the Lord Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Ezekiel 5:11]

Ezekiel 44:28

General Information:
Yahweh continues giving Ezekiel his message to the house of Israel about the descendants of Zadok who serve as priests.

you
The word "you" refers to the people of Israel and so is plural.

property
land that a person owns and uses to provide for the needs of his family

in Israel
"in the land of Israel"

Ezekiel 44:29

General Information:
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Ezekiel 44:30

General Information:
Yahweh continues giving Ezekiel his message to the house of Israel about the descendants of Zadok who serve as priests.

every contribution, anything from all of your contributions
"every gift of whatever kind from all your gifts" or "all gifts of every sort of all of your gifts"

so that blessing may rest on your house
This phrase means "so that I will bless your family and everything that belongs to you."

Ezekiel 44:31

or animal torn by a wild animal, whether bird or beast
This can be translated in active form. Alternate translation: "or any creature that a bird or a wild animal has torn apart"

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Chapter 45

1 When you cast lots to divide up the land as an inheritance, you must make an offering to Yahweh; this offering will be a holy part of the land, twenty-five thousand cubits in length, and ten thousand cubits in width. It will be holy, all its area round about. [1]**2** From this there will be a five hundred cubits by five hundred cubits square surrounding the holy place, with a surrounding border fifty cubits in width. **3** From this area you will measure a portion that is twenty-five thousand cubits in length and ten thousand in width; it will be the sanctuary, the most holy place. **4** It will be a holy place in the land for the priests who serve Yahweh, who come near Yahweh to serve him. It will be a place for their houses and a holy area for the holy place. **5** So it will be twenty-five thousand cubits in length and ten thousand in width, and it will be for towns that belong to the Levites who serve in the house. **6** You will designate an area for the city, five thousand cubits in width and twenty-five thousand in length, that will be next to the area reserved for the holy place; this city will belong to all the house of Israel. **7** The prince's land will be on both sides of the area reserved for the holy place and the property of the city. It will be to their west and to their east. The length will correspond to the length of one of those portions, from the west to the east. **8** This land will be property for the prince in Israel. My princes will no longer oppress my people; instead, they will give the land to the house of Israel, for their tribes.

9 The Lord Yahweh says this: It is enough for you, princes of Israel! Remove violence and strife; do justice and righteousness! Quit your evictions of my people!—this is the Lord Yahweh's declaration. **10** You must have just scales, just ephahs, and just baths! **11** The ephah and the bath will be the same amount, so that a bath will be a tenth of a homer; the ephah will be a tenth of a homer. Their measure will be corresponding to the homer. **12** The shekel will be twenty gerahs; sixty shekels will make a mina for you.

13 This is the contribution that you must present: A sixth of an ephah for every homer of wheat, and you will give a sixth of an ephah for every homer of barley. **14** The regulation offering of oil will be a tenth of a bath for every cor (which is ten baths), or for every homer, since a homer is also ten baths. **15** One sheep or goat will be taken from the flock for every two hundred animals from the well-watered land of Israel. These will be used for the grain offerings, the burnt offerings, and the peace offerings to make atonement for the people—this is the Lord Yahweh's declaration. **16** All the people of the land will give this contribution to the prince in Israel. **17** It will be the prince's responsibility to furnish animals for the burnt offerings, the grain offerings, and the drink offerings at the festivals and the new moon celebrations, and on the Sabbath days—all the fixed festivals of the house of Israel. He will provide for the sin offerings, the grain offerings, the burnt offerings, and the peace offerings for atonement on behalf of the house of Israel.

18 The Lord Yahweh says this: In the first month, on the first day of the month, you will take an unblemished bull from the herd and perform a sin offering for the sanctuary. **19** The priest will take some of the blood of the sin offering and place it on the doorposts of the house and on the four corners of the border of the altar, and on the doorposts of the gate to the inner court. **20** You will do this on the seventh of the month for each person's sin by accident or ignorance; in this way you will atone for the temple.

21 In the first month on the fourteenth day of the month, there will be for you the Passover, a seven-day festival. You will eat unleavened bread. **22** On that day, the prince will prepare for himself and for all the people of the land a bull as a sin offering. **23** For the seven days of the festival, the prince will prepare a burnt offering for Yahweh: Seven bulls and seven unblemished rams each day for seven days, and a male goat each day as a sin offering. **24** Then the prince will perform a food offering of an ephah for each bull and an ephah for each ram with a hin of oil for each ephah. **25** In the seventh month on the fifteenth day of the month, at the festival, the prince will perform offerings on these seven days: Sin offerings, burnt offerings, food offerings, and offerings of oil.

Footnotes

45:1 [1]Instead of

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Ezekiel 45 General Notes

Structure and formatting

Instructions for the new temple and city continue in this chapter. There should be an area around the temple complex for the homes of the priests and Levites who work at the temple. People should celebrate the festivals. (See: temple and priest)

Ezekiel 45:1

General Information:
Yahweh continues giving Ezekiel his message to the house of Israel.

twenty-five thousand cubits in length ... ten thousand cubits in width
Each cubit was about 54 centimeters. See how you translated this in [Ezekiel 40:5]

all its area round about
"all of the area inside of the borders around it"

Ezekiel 45:2

five hundred cubits ... fifty cubits in width
Each cubit was about 54 centimeters. Alternate translation: "500 cubits ... 50 cubits wide" or "about 270 meters ... about 27 meters wide"

Ezekiel 45:3

General Information:
Yahweh continues giving Ezekiel his message to the house of Israel.

this area
the temple and the border surrounding it

a portion
"a portion of land"

twenty-five thousand cubits ... ten thousand
Each long cubit was about 54 centimeters. See how you translated this in [Ezekiel 40:5]

Ezekiel 45:4

General Information:
This page has intentionally been left blank.

Ezekiel 45:5

General Information:
This page has intentionally been left blank.

Ezekiel 45:6

General Information:
Yahweh continues giving Ezekiel his message to the house of Israel.

five thousand cubits ... twenty-five thousand
Each long cubit was about 54 centimeters. See how you translated this in [Ezekiel 40:5]

reserved for the holy place
This can be translated in active form. Alternate translation: "that you gave for the holy place"

Ezekiel 45:7

The length will correspond to the length of one of those portions
It is implied that Ezekiel is comparing the prince's land with the size of the land given to each of the tribes. Alternate translation: "The length will be the same as the length of one of the portions given to the tribes"

from the west to the east
It is implied that these are the western and eastern borders of the land of Israel. "from the western border of Israel at the sea to the eastern border at the Jordan River"

Ezekiel 45:8

General Information:
Yahweh continues giving Ezekiel his message to the house of Israel.

This land will be property for the prince in Israel
"This portion of the land will be the property of the prince among the people of Israel"

Ezekiel 45:9

this is the Lord Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Ezekiel 5:11]

It is enough for you
"You have done too many bad things" or "You have been acting badly for far too long"

Ezekiel 45:10

scales
instruments that were used to weigh things that people sold or bought

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Ezekiel 45:11

The ephah and the bath
An ephah and a bath are measurments that are equal to about 22 liters.

so that a bath will be a tenth of a homer
"so that ten baths will be the same amount as a homer"

homer
A homer is equal to about 220 liters.

Ezekiel 45:12

shekel
about 11 grams

gerahs
about 0.55 grams

mina
about 660 grams

Ezekiel 45:13

General Information:
Yahweh continues giving Ezekiel his message to the princes of Israel.

for every homer of wheat
It is implied that this is the amount of wheat that the people harvest. Alternate translation: "for every homer of wheat from the harvest"

Ezekiel 45:14

The regulation offering of oil will be a tenth of a bath
"You must offer one tenth of a bath of oil"

bath
This equals about 22 liters.

cor
This equals about 220 liters.

homer
This equals about 220 liters.

Ezekiel 45:15

the well-watered land of Israel
"the parts of Israel that get a good amount of water"

These will be used for the grain offerings, the burnt offerings, and the peace offerings
The word "These" refers to the items listed in verses 13 through 15. Alternate translation: "The wheat or barley and the oil will be used for the grain offerings, and the sheep or goats will be used for the burnt offerings and the peace offerings"

will be used for
This can be translated in active form. Alternate translation: "you will use for"

Ezekiel 45:16

General Information:
Yahweh continues giving Ezekiel his message to the princes of Israel.

Ezekiel 45:17

the fixed festivals
the festivals that happen at the same time every year or month or week

the house of Israel
The word "house" is a metonym for the family that lives in the house, in this case the Israelites, the descendants of Jacob over many years. See how you translated this in [Ezekiel 3:1]

Ezekiel 45:18

General Information:
Yahweh continues giving Ezekiel his message to the princes of Israel.

The Lord Yahweh says this
Yahweh speaks of himself by name to remind Ezekiel and the people that what he is saying is important. See how you translated this in [Ezekiel 6:11]

In the first month, on the first day of the month
This is the first month of the Hebrew calendar. The first day is near the end of March on Western calendars.

you will take
The word "you" is singular and refers to whoever is the prince in Israel.

Ezekiel 45:19

General Information:
This page has intentionally been left blank.

Ezekiel 45:20

on the seventh of the month
"on the seventh day of the first month"

for each person's sin by accident or ignorance
"for each person who had sinned without meaning to or because he did not know he was sinning" or "for each person who had sinned by accident or because he did not now what was right"

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Ezekiel 45:21

General Information:
Yahweh continues giving Ezekiel his message to the princes of Israel.

In the first month on the fourteenth day of the month
This is the first month of the Hebrew calendar. The fourteenth day is near the beginning of April.

for you
The word "you" is plural and refers to the prince and the rest of the people of the house of Israel.

Ezekiel 45:22

General Information:
This page has intentionally been left blank.

Ezekiel 45:23

General Information:
Yahweh continues giving Ezekiel his message to the princes of Israel.

Seven bulls and seven unblemished rams
"Seven bulls and seven rams that are completely healthy"

Ezekiel 45:24

food offering
This is also called a "grain offering."

an ephah
You may convert this to a modern measure.
Alternate translation: "twenty-two liters"

a hin
You may convert this to a modern measure.
Alternate translation: "four liters"

each ephah
You may convert this to a modern measure.
Alternate translation: "each twenty-two liters"

Ezekiel 45:25

General Information:
Yahweh continues giving Ezekiel his message to the princes of Israel.

In the seventh month on the fifteenth day of the month
This is the seventh month of the Hebrew calendar. The fifteenth day is near the beginning of October.

at the festival
This is a different festival from the festival Ezekiel was describing before.

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Chapter 46

1 The Lord Yahweh says this: The gate of the inner courtyard, facing east, will be shut for the six days of work, but on the Sabbath it will be opened, and on the day of the new moon it will be opened. **2** The prince will enter the outer courtyard by the way of the gate and its portico from outside, and he will stand before the doorposts of the inner gate while the priests perform his burnt offering and peace offering. Then he will worship at the threshold of the inner gate and go out, but the gate will not be shut until evening. **3** The people of the land will also worship before Yahweh at the entrance to this gate on the Sabbaths and new moons. **4** The burnt offering that the prince offers to Yahweh on the Sabbath day will be six unblemished lambs and an unblemished ram. **5** The grain offering with the ram will be an ephah, and the grain offering with the lambs will be what he wishes to give, and a hin of oil with each ephah of grain.

6 On the day of the new moon he must offer an unblemished bull from a herd, six lambs, and an unblemished ram. **7** He must make a grain offering of an ephah for the bull and an ephah for the ram, and what he wishes to give for the lambs, and a hin of oil for every ephah of grain. **8** When the prince enters by the way of the gate and its portico, he must leave by the same way.

9 But when the people of the land come before Yahweh at the appointed festivals, anyone entering through the north gate to worship must leave through the south gate; and anyone entering through the south gate must leave through the north gate. No one may turn back to the gate through which he entered, for he must go out straight ahead. **10** The prince must be in their midst; when they go in, he must go in, and when they leave, he must leave. **11** At the festivals, the grain offering must be an ephah of grain for the bull and an ephah for the ram, and whatever he wishes to give with the lambs, and a hin of oil for every ephah. **12** When the prince gives a freewill offering, either a burnt offering or a peace offering to Yahweh, the gate facing east will be opened for him. He will offer his burnt offering or his peace offering as he does it on the Sabbath day. Then he must go out, and after he has gone out the gate will be shut.

13 In addition, you will give an unblemished lamb one year old as a burnt offering to Yahweh daily; you will do this morning after morning. **14** You will give a grain offering with it morning after morning, a sixth of an ephah and a third of a hin of oil to moisten the flour of the grain offering for Yahweh, according to a permanent statute. **15** They will prepare the lamb, the grain offering, and the oil morning after morning, a permanent burnt offering.

16 The Lord Yahweh says this: If the prince gives a gift to one of his sons, it is his inheritance. It will also belong to his descendants. It is their property by inheritance. **17** But if he gives a gift from his inheritance to one of his servants, then it will be that servant's until the year of liberty, and then it will return to the prince. His inheritance will certainly be for his sons. **18** The prince will not take the people's inheritance, oppressing them by taking their own property; he must provide for his sons from his own property so that my people will not be scattered, each man from his own property.'"

19 Next the man brought me through the entrance at the gate to the holy rooms for the priests, which faced north and behold! There was a place toward the west. **20** He said to me, "This is the place where the priests must boil the guilt offering and the sin offering and where they must bake the grain offering. They must not bring the offerings into the outer courtyard, for then the people would be consecrated." **21** Then he brought me to the outer courtyard and he led me past the four corners of that courtyard, and I saw that in every corner of the courtyard there was another court. **22** In the four corners of the outer courtyard there were four small courtyards, forty cubits in length and thirty in width. The four courtyards were the same size. [1]**23** There was a row made of stone all around the four of them, and cooking hearths were under the stone row. **24** The man said to me, "These are the places where the temple servants will boil the people's sacrifices."

Footnotes

46:22 [1]The Hebrew word translated here as

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Ezekiel 46 General Notes

Structure and formatting

Instructions for the new temple and city continue in this chapter. This chapter focuses on many of the temple's rules. (See: temple)

Ezekiel 46:1

General Information:
Yahweh continues giving Ezekiel his message to the princes of Israel.

The Lord Yahweh says this
Yahweh speaks of himself by name to remind Ezekiel and the people that what he is saying is important. See how you translated this in [Ezekiel 6:11]

The gate of the inner courtyard, facing east
"the gate on the east side of the inner courtyard" or "the eastern gate of the inner courtyard"

inner courtyard
See how you translated this in Ezekiel 8:16.

Ezekiel 46:2

inner gate
See how you translated this in Ezekiel 40:19.

Ezekiel 46:3

General Information:
Yahweh continues giving Ezekiel his message to the princes of Israel.

before Yahweh
See how you translated this in Ezekiel 43:24.

Ezekiel 46:4

General Information:
This page has intentionally been left blank.

Ezekiel 46:5

General Information:
This page has intentionally been left blank.

Ezekiel 46:6

General Information:
Yahweh continues giving Ezekiel his message to the princes of Israel.

unblemished
perfectly healthy and normal

Ezekiel 46:7

General Information:
This page has intentionally been left blank.

Ezekiel 46:8

portico
covering in front of an entrance with columns or posts for support. See how you translated this in Ezekiel 8:16.

Ezekiel 46:9

before Yahweh
"in front of Yahweh" or "in the presence of Yahweh." See how you translated this in Ezekiel 44:3.

appointed festivals
Translate as you translated "appointed feasts" in Ezekiel 36:37.

Ezekiel 46:10

General Information:
This page has intentionally been left blank.

Ezekiel 46:11

General Information:
This page has intentionally been left blank.

Ezekiel 46:12

the gate facing east will be opened for him
This can be stated in active form. Alternate translation: "the Levites will open the gate facing east for him"

the gate facing east
"the eastern gate" or "the gate on the east side of the courtyard"

Ezekiel 46:13

General Information:
Yahweh continues giving Ezekiel his message to the princes of Israel.

Ezekiel 46:14

to moisten
"which will soak"

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Ezekiel 46:15

General Information:
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Ezekiel 46:16

The Lord Yahweh says this
Yahweh speaks of himself by name to remind Ezekiel and the people that what he is saying is important. See how you translated this in [Ezekiel 6:11]

Ezekiel 46:17

year of liberty
This is the year that a servant gains freedom. This is also called the "Year of Jubilee."

Ezekiel 46:18

General Information:
This page has intentionally been left blank.

Ezekiel 46:19

which faced north
"which had their main entrances to the north"

behold!
Ezekiel saw something interesting.

Ezekiel 46:20

outer courtyard
See how you translated this in Ezekiel 10:5.

Ezekiel 46:21

outer courtyard
See how you translated this in Ezekiel 10:5.

Ezekiel 46:22

forty cubits ... thirty
Each long cubit was about 54 centimeters. See how you translated this in [Ezekiel 40:5]

Ezekiel 46:23

cooking hearths
places where people can build fire and cook food

Ezekiel 46:24

General Information:
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Chapter 47

1 Then the man took me back to the entrance to the temple, and there was water flowing out from under the temple threshold of the house toward the east—for the front of the temple faced east—and the water was flowing down the south side of the temple, to the right of the altar. **2** So he brought me out through the northern gate and led me around to the gate facing east, and there the water was flowing from this gate on its south side.

3 As the man was going toward the east, there was a measuring line in his hand; he measured off one thousand cubits and brought me through the water to ankle-deep water. **4** Then he measured one thousand cubits again and brought me through the water to knee-deep water; and he measured another thousand cubits and brought me to hip-deep water. **5** Next he measured off another thousand cubits, but it was a river that I could not cross through because the water had risen and was deep enough to swim in —it was a river that could not be crossed.

6 The man said to me, "Son of man, do you see this?" and he brought me out and had me walk back along the riverbank. **7** As I walked back, there the riverbank had many trees on this side and also the other side. **8** The man said to me, "This water is going out to the eastern territory and down to the Arabah; this water flows into the Salt Sea and will make it fresh. **9** It will be that every living creature that swarms will live where the water goes; there will be many fish, for these waters flow there. It will make the salt water fresh. Everything will live wherever the river goes. **10** Then it will happen that fishermen of En Gedi will stand by the water, and there will be a place to dry out the fishing nets by En Eglaim. There will be many kinds of fish in the Salt Sea, like the fish in the Great Sea for their abundance. **11** But the Salt Sea's swamps and marshes will not be made fresh; they will be for providing salt. **12** Beside this river on its banks, on both sides, all kinds of trees will grow that bear food. Their leaves will not wither and their fruit will never fail to grow. Each month the trees will bear fruit, because the water from the sanctuary flows to them. Their fruit will be for food, and their leaves will be for healing.

13 The Lord Yahweh says this: This will be the way that you divide the land up for the twelve tribes of Israel: Joseph will have two portions. **14** You are to divide equally what I lifted up my hand and swore to give to your fathers. This land will come to you as an inheritance.

15 This will be the boundary of the land on the north side from the Great Sea by way of Hethlon, and then to Zedad. [1]**16** Then the boundary will go to Berothah, to Sibraim, which is between Damascus and Hamath, and then to Hazer Hattikon, which is beside the boundary of Hauran. **17** So the boundary will go from the sea to Hazar Enan on the border with Damascus and Hamath to the north. This will be the north side.

18 On the east side the boundary will run between Hauran and Damascus, along the Jordan River between Gilead and the land of Israel. You will measure from the border to the eastern sea. This will be the eastern border. [2]

19 Then on the south side the boundary will run from Tamar as far as the waters of Meribah Kadesh, then along the brook of Egypt to the Great Sea. This will be the boundary on the south side.

20 Then the boundary on the west side will be the Great Sea to a point opposite Lebo Hamath. This will be the west side.

21 In this way you will divide this land for yourselves, for the tribes of Israel. **22** So you will distribute the inheritances for yourselves and for the foreigners in your midst, those who have given birth to children in your midst and who are, with you, like the native born people of Israel. You will cast lots for inheritances among the tribes of Israel. **23** Then it will happen that the foreigner will be with the tribe among whom he is living. You must give him an inheritance—this is the Lord Yahweh's declaration."

Footnotes

47:15 [1]The copies of the ancient Hebrew text read:

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47:18 [2]The copies of the ancient Hebrew text read:

Ezekiel 47 General Notes

Structure and formatting

Instructions for the new temple and city continue in this chapter. There was a river flowing from the temple. The land was to be divided among the tribes. The landscape of Jerusalem will have changed in a significant way. (See: temple)

Ezekiel 47:1

to the right of the altar
This is the right side of the altar when a person looks at it while they are facing east, so it is on the south side of the altar. Alternate translation: "on the south side of the altar"

Ezekiel 47:2

the gate facing east
"the eastern gate" or "the eastern gate of the outer wall"

Ezekiel 47:3

measuring line
a string or a rope that people use to measure longer distances

one thousand cubits
Each long cubit was about 54 centimeters. Alternate translation: "1,000 cubits" or "about 540 meters"

Ezekiel 47:4

General Information:
This page has intentionally been left blank.

Ezekiel 47:5

a river that could not be crossed
This can be translated in active form. Alternate translation: "a river that no one could cross on foot"

Ezekiel 47:6

Son of man
"Son of a human being" or "Son of humanity." God calls Ezekiel this to emphasize that Ezekiel is only a human being. God is eternal and powerful, but humans are not. See how you translated this in Ezekiel 2:1. Alternate translation: "Mortal person" or "Human"

do you see this?
Yahweh is commanding Ezekiel to think about what he has just seen. See how you translated this in [Ezekiel 8:15]

Ezekiel 47:7

General Information:
This page has intentionally been left blank.

Ezekiel 47:8

General Information:
This page has intentionally been left blank.

Ezekiel 47:9

General Information:
This page has intentionally been left blank.

Ezekiel 47:10

Then it will happen
See how you translated this in Ezekiel 21:7.

En Gedi
This is the name of a very large spring on the western side of the Salt Sea.

a place to dry out the fishing nets
"a place for people to dry out their fishing nets"

En Eglaim
This is the name of a large spring on the eastern side of the Salt Sea.

Ezekiel 47:11

swamps
places with shallow water and trees growing in deep mud

marshes
places with shallow water and grasses growing in deep mud

Ezekiel 47:12

General Information:
This page has intentionally been left blank.

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Ezekiel 47:13

Joseph will have two portions
The person is a metonym for his descendants. Alternate translation: "the descendants of Joseph will receive two areas of land"

Ezekiel 47:14

I lifted up my hand and swore
In those days a person would raise his right hand to show that he realized that God would punish him if he did not do what he swore to do.

Ezekiel 47:15

boundary
the end of an area of land

Hethlon ... Zedad
These are the names of towns.

Ezekiel 47:16

Berothah ... Sibraim ... Hazer Hattikon ... Hauran
These are the names of towns.

Ezekiel 47:17

Hazar Enan
the name of a town

border
where two areas of land meet

Ezekiel 47:18

Hauran
This is the name of a town.

Ezekiel 47:19

Tamar ... Meribah Kadesh
These are the names of towns.

the brook of Egypt
a very large ravine in the northeast part of the Sinai

Ezekiel 47:20

Hamath
This is the name of a town.

Ezekiel 47:21

General Information:
This page has intentionally been left blank.

Ezekiel 47:22

General Information:
This page has intentionally been left blank.

Ezekiel 47:23

Then it will happen that
See how you translated this in Ezekiel 21:7.

this is the Lord Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Ezekiel 5:11]

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Chapter 48

1 These are the names of the tribes. The tribe of Dan will receive one portion of land; its boundary will run along the northern boundary of Israel by way of Hethlon and Lebo Hamath. Its boundary will go on to Hazar Enan and along the border with Damascus to the north and then on to Hamath. Dan's boundary will go from east all the way to the Great Sea. **2** Adjoining the border of Dan, from the east side to the west, Asher will have one portion. **3** Adjoining the border of Asher from the east side to the west, Naphtali will have one portion. **4** Adjoining the border of Naphtali from the east side to the west, Manasseh will have one portion. **5** Adjoining the border of Manasseh from the east side to the west, Ephraim will have one portion. **6** Adjoining the border of Ephraim from the east side to the west, Reuben will have one portion. **7** Adjoining the border of Reuben from the east side to the west, Judah will have one portion.

8 The offering of land that you will make will be along the border with Judah and extend from the east side to the west side; it will be twenty-five thousand cubits in width. Its length will correspond to one tribe's portion from the east side to the west side, and the sanctuary will be in the middle of it. **9** This land that you will offer up to Yahweh will be twenty-five thousand cubits in length and ten thousand cubits in width. **10** These will be the assignments of this holy portion of land: The priests will have land assigned to them measuring twenty-five thousand cubits in length on the north side; ten thousand cubits in width on the west side; ten thousand cubits in width on the east side; and twenty-five thousand cubits in length on the south side, with the holy place of Yahweh in the middle of it. **11** This will be for the consecration of the priests of the line of Zadok, who have served me faithfully and who did not go astray when the people of Israel went astray, as the Levites did. **12** The offering for them will be a portion of this most holy land, extending to the border of the Levites.

13 The Levites' land along the border with the priests' land will be twenty-five thousand cubits in length and ten thousand cubits in width. The entire length of the two tracts of land will be twenty-five thousand cubits in length and twenty thousand cubits in width. **14** They must not sell it or exchange it; none of this firstfruits of the land of Israel must ever be separated from these tracts, for it all is holy to Yahweh.

15 The remaining land, five thousand cubits in width and twenty-five thousand cubits in length, will be for the collective use of the city, the houses, and the pastureland; the city will be in its midst. **16** These will be the city's measurements: The north side will be 4,500 cubits in length; the south side will be 4,500 cubits in length; the east side will be 4,500 cubits in length; and the west side will be 4,500 cubits in length. **17** There will be pasture for the city toward the north, 250 cubits deep; to the south, 250 cubits deep; to the east, 250 cubits deep, and to the west, 250 cubits deep. **18** The remaining area of the holy offering will stretch for ten thousand cubits to the east and ten thousand cubits to the west. It will stretch along the border of the holy offering, and its produce will be food for those working in the city. **19** The people who work in the city, from all the tribes of Israel, will farm the land. **20** All the land offering will measure twenty-five thousand cubits by twenty-five thousand cubits. In this way you will make the holy offering of land, together with the land for the city.

21 The rest of the land on either side of the holy offering and the city area will be for the prince. The prince's tract of land to the east will extend for twenty-five thousand cubits from boundary of the holy offering to the eastern border—and his tract to the west will extend for twenty-five thousand cubits to the western border. In the middle will be the holy offering, and the holy place of the temple will be in its midst. **22** The land extending from the property of the Levites and the area of the city in its midst will be for the prince; it will be between the border of Judah and the border of Benjamin—this land will be for the prince.

23 As for the remaining tribes, their portions will also run from the eastern side to the west side. Benjamin will receive one portion. **24** Adjoining the border of Benjamin from the east side to the west, Simeon will have one portion. **25** Adjoining the border of Simeon from the east side to the west, Issachar will have one portion. **26** Adjoining the border of Issachar from the east side to the west, Zebulun will have one portion. **27** To the south of Zebulun's boundary, running from the east side to the west side, will be the land of Gad—one portion. **28** The southern boundary of Gad will extend from Tamar to the waters of Meribah Kadesh, and farther to the brook of Egypt, and then to the Great Sea. **29** This is the land for which you will cast lots; it will be the inheritance of the tribes of Israel. These will be their portions. This is the Lord Yahweh's declaration.

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30 These will be the exits from the city: On the north side, which will measure 4,500 cubits in length, **31** will be three gates, named for tribes of Israel: one gate for Reuben, one gate for Judah, and one gate for Levi. **32** On the east side, which will measure 4,500 cubits in length, will be three gates: one gate for Joseph, one gate for Benjamin, and one gate for Dan. **33** On the south side, which is 4,500 cubits in length, will be three gates: one gate for Simeon, one gate for Issachar, and one gate for Zebulun. **34** On the west side, which will measure 4,500 cubits, will be three gates: one gate for Gad, one gate for Asher, and one gate for Naphtali. **35** The distance around the city will be eighteen thousand cubits; from that day on, the city's name will be "Yahweh Is There."

Ezekiel 48 General Notes

Structure and formatting

Instructions for the new temple and city continue in this chapter. There is more dividing of the land between the tribes in this chapter as well.

Ezekiel 48:1

one portion of land
"one piece of the land that you will distribute"

boundary will run ... boundary will go
"boundary will be ... boundary will be"

Hethlon
This is the name of a town. See how you translated this in Ezekiel 47:15.

Lebo Hamath
This is the name of a town. See how you translated this in Ezekiel 47:15 or Ezekiel 47:20

Hazar Enan
This is the name of a town. See how you translated this in Ezekiel 47:17.

Ezekiel 48:2

General Information:
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Ezekiel 48:3

General Information:
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Ezekiel 48:4

one portion
Translate as you translated "one portion of land" in Ezekiel 48:1.

from the east side to the west
See how you translated this in Ezekiel 48:3.

Ezekiel 48:5

General Information:
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Ezekiel 48:6

General Information:
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Ezekiel 48:7

General Information:
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Ezekiel 48:8

General Information:
Yahweh continues giving Ezekiel his message to the people of Israel.

twenty-five thousand cubits
Each long cubit was about 54 centimeters. See how you translated this in [Ezekiel 40:5]

Ezekiel 48:9

twenty-five thousand cubits ... ten thousand cubits
Each long cubit was about 54 centimeters. See how you translated this in [Ezekiel 40:5]

Ezekiel 48:10

The priests will have land assigned to them
This can be translated in active form. Alternate translation: "The leaders of the Israelites will assign land to the priests"

twenty-five thousand cubits ... ten thousand cubits
Each long cubit was about 54 centimeters. See how you translated this in [Ezekiel 40:5]

Ezekiel 48:11

General Information:
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Ezekiel 48:12

The offering for them will be a portion of this most holy land
"This smaller portion within the holy portion of the land will belong to these priests, a portion that is more holy than the rest of the holy portion of the land"

Ezekiel 48:13

twenty-five thousand cubits ... ten thousand cubits
Each long cubit was about 54 centimeters. See how you translated this in [Ezekiel 40:5]

Ezekiel 48:14

this firstfruits
"this land which is the firstfruits." Here "firstfruits" probably means the best things among all the offerings set aside to give to God. This land is spoken of in that way, as land set aside for Yahweh's use.

Ezekiel 48:15

five thousand cubits ... twenty-five thousand cubits
"5000 cubits ... 25,000 cubits." Each long cubit was about 54 centimeters. See how you translated this in [Ezekiel 40:5]

will be for the collective use of the city
"will be an area that all the people of the city will share and use"

the houses, and the pastureland
"as a place for houses and for an open space"

Ezekiel 48:16

4,500 cubits
"four thousand five hundred cubits." Each long cubit was about 54 centimeters. See how you translated this in [Ezekiel 40:5]

Ezekiel 48:17

250 cubits
"two hundred and fifty cubits." A cubit was about 54 centimeters. See how you translated this in [Ezekiel 40:5]

Ezekiel 48:18

ten thousand cubits
"10,000 cubits." A cubit was about 54 centimeters. See how you translated this in [Ezekiel 40:5]

its produce
"the food that grows there"

Ezekiel 48:19

General Information:
Yahweh continues giving Ezekiel his message to the people of Israel.

Ezekiel 48:20

twenty-five thousand cubits
Each long cubit was about 54 centimeters. See how you translated this in [Ezekiel 40:5]

In this way you will make the holy offering of land, together with the land for the city.
"You will offer the holy offering and also the property of the city"

you
This is plural and refers to the people of Israel.

the holy offering
the land that the people of Israel gave to Yahweh for the Levites, the priests, and the temple

Ezekiel 48:21

the holy offering
See how you translated this in Ezekiel 48:18.

twenty-five thousand cubits
Each long cubit was about 54 centimeters. See how you translated this in [Ezekiel 40:5]

Ezekiel 48:22

General Information:
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Ezekiel 48:23

one portion
Translate as you translated "one portion of land" in Ezekiel 48:1.

Ezekiel 48:24

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Ezekiel 48:25

General Information:
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Ezekiel 48:26

General Information:
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Ezekiel 48:27

General Information:
Yahweh continues giving Ezekiel his message to the people of Israel.

Ezekiel 48:28

Tamar ... Meribah Kadesh
names of towns. See how you translated this in [Ezekiel 47:19]

the brook of Egypt
a very large ravine in the northeast part of the Sinai. See how you translated this in [Ezekiel 47:19]

Ezekiel 48:29

you
This is plural and refers to the people of Israel.

cast lots
See how you translated this in Ezekiel 45:1.

This is the Lord Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Ezekiel 5:11]

Ezekiel 48:30

4,500 cubits
"four thousand five hundred cubits." Each long cubit was about 54 centimeters. See how you translated this in [Ezekiel 40:5]

Ezekiel 48:31

General Information:
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Ezekiel 48:32

General Information:
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Ezekiel 48:33

4,500 cubits
"four thousand five hunded cubits." This is about 2.4 kilometers.

Ezekiel 48:34

General Information:
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Ezekiel 48:35

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Book: Daniel

Daniel

Chapter 1

1 In the third year of the reign of Jehoiakim king of Judah, Nebuchadnezzar king of Babylonia came to Jerusalem and surrounded the city to cut off all supplies to it. **2** The Lord gave Nebuchadnezzar victory over Jehoiakim king of Judah, and he gave him some of the sacred objects from the house of God. He brought them into the land of Babylonia, to the house of his god, and he placed the sacred objects in his god's treasury. **3** The king spoke to Ashpenaz, his chief official, to bring in some of the people of Israel, both of the royal family and of the nobility— **4** young men without blemish, attractive in appearance, having insight in all wisdom, filled with knowledge and understanding, and qualified to serve in the king's palace. He was to teach them the literature and language of the Chaldeans. **5** The king counted out for them a daily portion of his delicacies and some of the wine that he drank. These young men were to be trained for three years, and after that, they would serve the king. **6** Among these were Daniel, Hananiah, Mishael, and Azariah, some of the people of Judah. **7** The chief official gave them names: Daniel he called Belteshazzar, Hananiah he called Shadrach, Mishael he called Meshach, and Azariah he called Abednego.

8 But Daniel intended in his mind that he would not pollute himself with the king's delicacies or with the wine that he drank. So he asked permission from the chief official that he might not defile himself. **9** Now God gave Daniel favor and compassion through the respect that the chief official had for him. **10** The chief official said to Daniel, "I am afraid of my master the king. He has commanded what food and drink you should have. Why should he see you looking worse than the other young men of your own age? The king might have my head because of you." **11** Then Daniel spoke to the steward whom the chief official had assigned over Daniel, Hananiah, Mishael, and Azariah. **12** He said, "Please test us, your servants, for ten days. Give us only some vegetables to eat and water to drink. **13** Then compare our appearance with the appearance of the young men who eat the king's delicacies, and treat us, your servants, based on what you see."

14 So the steward agreed with him to do this, and he tested them for ten days. **15** At the end of ten days their appearance was more healthy, and they were better nourished, than all the young men who ate the king's delicacies. **16** So the steward took away their delicacies and their wine and gave them only vegetables.

17 As for these four young men, God gave them knowledge and insight in all literature and wisdom, and Daniel could understand all kinds of visions and dreams. **18** At the end of the time set by the king to bring them in, the chief official brought them in before Nebuchadnezzar. **19** The king spoke with them, and among the whole group there were none to compare with Daniel, Hananiah, Mishael, and Azariah. They stood before the king, ready to serve him. **20** In every question of wisdom and understanding that the king asked them, he found them ten times better than all the magicians and those who claimed to speak with the dead, who were in his entire kingdom. **21** Daniel was there until the first year of King Cyrus.

Daniel 1 General Notes

Structure and formatting

Training for government jobs

Daniel, Shadrach, Meshach, and Abednego were chosen to be trained for service in the Babylonian kingdom. It was not unusual for foreigners to be given positions in the Babylonian government as advisors or cultural ambassadors.

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Special concepts in this chapter

Food laws
The food from the king included things the Jews were not allowed to eat according to the law of Moses. Daniel requested permission not to eat the king's food. He proved to the king that this food was not necessary for good health. (See: lawofmoses)

Daniel 1:1

Nebuchadnezzar king of Babylonia
This refers to Nebuchadnezzar and his soldiers, not only to Nebuchadnezzar. Alternate translation: "Nebuchadnezzar king of Babylonia and his soldiers"

to cut off all supplies to it
"to stop the people from receiving any supplies"

Jehoiakim king of Judah
This refers to Jehoiakim and his soldiers, not only to Jehoiakim. Alternate translation: "the army of Jehoiakim king of Judah"

Daniel 1:2

gave Nebuchadnezzar
This refers to Nebuchadnezzar and his soldiers, not only to Nebuchadnezzar. Alternate translation: "gave Nebuchadnezzar king of Babylonia and his soldiers"

he gave him
Jehoiakim gave Nebuchadnezzar

He brought ... he placed
Although Nebuchadnezzar did not do these things alone, it may easier for the reader to retain the singular pronouns. Alternate translation: "They brought ... they placed"

He brought them
Here "them" probably refers to Jehoiakim and other prisoners, as well as the sacred objects.

in his god's treasury
This was an act of devotion to his god.

Daniel 1:3

The king spoke
This refers to Nebuchadnezzar.

Ashpenaz
This is the chief official.

Daniel 1:4

without blemish
These two negative words together emphasize a positive idea. Alternate translation: "with perfect appearance"

filled with knowledge and understanding
This is an idiom. This means they knew much and could organize and use that information.

king's palace
This is the large house or building where the king lives.

He was to teach them
"Ashpenaz was to teach them"

the literature
"the writings"

Daniel 1:5

The king counted out for them
The king's officials did this task for him. Alternate translation: "The king's officials counted out for them"

his delicacies
the special, rare, good foods that the king ate

These young men were to be trained
This can be stated in active form. Alternate translation: "Ashpenaz was to train these young men"

trained
"taught skills"

Daniel 1:6

Among these
"Among the young men from Israel"

Daniel 1:7

The chief official
This refers to Ashpenaz who was King Nebuchadnezzar's highest official.

Belteshazzar ... Shadrach ... Meshach ... Abednego
These are all men's names.

Daniel 1:8

Daniel intended in his mind
Here "mind" refers to Daniel himself. Alternate translation: "Daniel decided to himself"

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pollute himself
To "pollute" something is to make is unclean. Some of the food and drink of the Babylonians would make Daniel ceremonially unclean according to God's law. This can be made explicit. Alternate translation: "make himself unclean according to God's law"

delicacies
This refers to the special, rare, good foods that the king ate. See how you translated this in Daniel 1:3.

Daniel 1:9

General Information:
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Daniel 1:10

Why should he see you looking worse than the other young men of your own age?
The official uses this question to explain what he thought would happen. It can be a statement. Alternate translation: "He does not want to see you looking worse than the other young men of your own age."

The king might have my head
This is an idiom. Alternate translation: "The king might cut off my head" or "The king might kill me"

Daniel 1:11

General Information:
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Daniel 1:12

General Information:
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Daniel 1:13

compare our appearance with the appearance
Daniel asked the steward to see if he and his friends looked worse than the other young men. Alternate translation: "compare our appearance to see if it is worse than the appearance"

Daniel 1:14

tested them
tested Daniel, Hananiah, Mishael, and Azariah

Daniel 1:15

their appearance ... they were
The pronouns refer to Daniel, Hananiah, Mishael, and Azariah.

nourished
This means to have been made healthy from what you have eaten.

Daniel 1:16

their delicacies ... their wine ... gave them
All of these pronouns refer to Daniel, Hananiah, Mishael, and Azariah.

Daniel 1:17

God gave them knowledge and insight
This can be reworded so that the abstract nouns "knowledge" and "insight" can be expressed as the verbs "learn" and "understand." Alternate translation: "God gave them the ability to learn and understand clearly"

in all literature and wisdom
Here "all" is a generalization to show that they had a very good education and understanding. Alternate translation: "in many things that the Babylonians had written and studied"

Daniel 1:18

General Information:
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Daniel 1:19

The king spoke with them
The king spoke with the "four young men" (Daniel 1:17).

among the whole group there were none to compare with Daniel, Hananiah, Mishael, and Azariah
This can be stated in positive form. Alternate translation: "Daniel, Hananiah, Mishael, and Azariah pleased him much more than anyone else in the whole group"

Daniel, Hananiah, Mishael, and Azariah
These are the names of men. See how you translated these names in Daniel 1:6.

Daniel 1:20

ten times better
Here "ten times" is an exaggeration representing great quality. Alternate translation: "much better"

Daniel 1:21

the first year of King Cyrus
"the first year that King Cyrus ruled Babylon"

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Chapter 2

1 In the second year of the reign of Nebuchadnezzar, he had dreams. His mind was troubled, and he could
not sleep. **2** Then the king summoned the magicians and those who claimed to speak with the dead. He
also called the sorcerers and educated men. He wanted them to tell him his dreams. So they came in and
stood before the king. **3** The king said to them, "I have had a dream, and my mind is anxious to know what
the dream means." **4** Then the educated men spoke to the king in Aramaic, "King, live forever! Tell the
dream to us, your servants, and we will reveal the interpretation." **5** The king replied to the educated
men, "This matter has been settled. If you do not reveal to me the dream and its interpretation, your
bodies will be torn apart and your houses made into rubbish heaps. **6** But if you will tell me the dream and
its interpretation, you will receive gifts from me, a reward, and great honor. So tell to me the dream and
its interpretation." **7** They replied again and said, "Let the king tell us, his servants, the dream and we will
tell you its interpretation." **8** The king answered, "I know for certain that you want more time because you
see how firm my decision is about this. **9** But if you do not tell me the dream, there is only one sentence
for you. You have decided to prepare false and corrupt words that you agreed together to say to me until I
change my mind. So then, tell me the dream, and then I will know that you can tell the interpretation." **10**
The educated men replied to the king, "There is not a man on earth able to meet the king's demand.
There is no great king or ruler who has demanded such a thing from any magician, or from anyone who
claims to speak with the dead, or from an educated man. **11** What the king demands is difficult, and there
is no one who can tell it to the king except the gods, and they do not live among humans." **12** This made
the king angry and very furious, and he gave an order to destroy all the wise men in Babylon. **13** So the
decree went out to put the wise men to death, and they sent to look for Daniel and his friends to put them
to death.

14 Then Daniel replied with prudence and discretion to Arioch the commander of the king's bodyguard,
who had come to kill all the wise men in Babylon. **15** Daniel asked the king's commander, "Why is the
king's decree so urgent?" So Arioch told Daniel what had happened. **16** Then Daniel went in and
requested an appointment with the king so that he could present the interpretation to the king.

17 Then Daniel went to his house and explained to his companions Hananiah, Mishael, and Azariah what
had happened. **18** He urged them to seek mercy from the God of heaven concerning this mystery so that
Daniel and his friends might not be destroyed with the rest of the wise men of Babylon. **19** That night the
mystery was revealed to Daniel in a vision. Then Daniel praised the God of heaven **20** and Daniel said,

"Praise the name of God forever and ever,
for wisdom and power belong to him.
21 He changes the times and seasons;
he removes kings and places kings on their thrones.
He gives wisdom to wise men
and knowledge to those who have understanding.
22 He reveals the deep and hidden things
because he knows what is in the darkness,
and the light lives with him.
23 God of my ancestors, I thank you and praise you
for the wisdom and power you gave to me.
Now you have made known to me what we asked of you;
you have made known to us the matter that concerns the king."

24 Then Daniel went in to see Arioch (the one the king appointed to kill everyone who was wise in
Babylon). He went and said to him, "Do not destroy the wise men in Babylon. Take me to the king and I
will show the king the interpretation of his dream."

25 Then Arioch quickly brought in Daniel before the king and said, "I have found among the exiles of
Judah a man who will reveal the interpretation of the king's dream." **26** The king said to Daniel (whose
name was Belteshazzar), "Are you able to tell me the dream that I saw and its interpretation?" **27** Daniel
answered the king and said, "The mystery that the king has asked about cannot be revealed by wise men,
nor by those who claim to speak with the dead, nor by magicians, and not by astrologers. **28** Nevertheless,
there is a God who lives in the heavens, who reveals mysteries, and he has made known to you, King
Nebuchadnezzar, what will happen in the days to come. These were your dream and the visions of your

mind as you lay on your bed. **29** As for you, king, your thoughts on your bed were about things to come, and the one who reveals mysteries has made known to you what is about to happen. **30** As for me, this mystery was not revealed to me because of any wisdom that I have more than any other living person. This mystery was revealed to me so that you, king, may understand the interpretation, and so that you may know the thoughts of your mind.

31 King, you looked up and you saw a great statue. This statue, which was large and had exceeding splendor, stood before you. Its brightness was terrifying. **32** The head of the statue was made of fine gold. Its breast and arms were of silver. Its middle and its thighs were made of bronze, **33** and its legs were made of iron. Its feet were made partly of iron and partly of clay. **34** You looked up, and a stone was cut out, although not by human hands, and it struck the statue on its feet of iron and clay, and it shattered them. **35** Then the iron, clay, bronze, silver, and gold at the same time were broken into pieces and became like the chaff of the threshing floors in the summer. The wind carried them away and there was no trace of them left. But the stone that struck the statue became a great mountain and filled the whole earth.

36 This was the dream. Now we will tell the king the interpretation. **37** You, king, are king of the kings to whom the God of heaven has given the kingdom, the power, the strength, and the honor. **38** He has given into your hand the place where the human beings live. He has given over the animals of the field and the birds of the heavens into your hand, and he has made you rule over them all. You are the statue's head of gold. **39** After you, another kingdom will arise that is inferior to you, and yet a third kingdom of bronze will rule over all the earth. **40** There will be a fourth kingdom, strong as iron, because iron breaks other things into pieces and shatters everything. It will shatter all these things and crush them. **41** Just as you saw, the feet and toes were partly made of baked clay and partly made of iron, so it will be a divided kingdom; some of the strength of iron will be in it, just as you saw iron mixed with the soft clay. **42** As the toes of the feet were partly made of iron and partly made of clay, so the kingdom will be partly strong and partly brittle. **43** As you saw the iron mixed with soft clay, so the people will be a mixture; they will not stay together, just as iron does not mix with clay. **44** In the days of those kings, the God of heaven will set up a kingdom that will never be destroyed, nor will it be conquered by another people. It will break the other kingdoms into pieces and put an end to all of them, and it will remain forever. **45** Just as you saw, a stone was cut out of the mountain, but not by human hands. It broke the iron, bronze, clay, silver, and gold into pieces. The great God has made known to you, king, what will happen after this. The dream is true and this interpretation is reliable."

46 King Nebuchadnezzar fell on his face before Daniel and honored him; he commanded that an offering be made and that incense be offered up to him. **47** The king said to Daniel, "Truly your God is the God of gods, the Lord of kings, and the one who reveals mysteries, for you have been able to reveal this mystery." **48** Then the king made Daniel highly honored and gave him many wonderful gifts. He made him ruler over the whole province of Babylon. Daniel became chief governor over all the wise men of Babylon. **49** Daniel made a request of the king, and the king appointed Shadrach, Meshach, and Abednego to be administrators over the province of Babylon. But Daniel remained at the king's court.

Daniel 2 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in Daniel's prayer in 2:20-23.

Special concepts in this chapter

The king's dream

Daniel told the king's dream and what the dream meant. In the ancient Near East, it was believed that only people in touch with the gods could interpret dreams. (See: falsegod)

How Daniel knew the dream

Daniel gave Yahweh the honor for having told him the dream and its meaning in answer to the prayers of the four men.

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Daniel 2:1

In the second year
"In year two"

he had dreams
"Nebuchadnezzar had dreams"

His mind was troubled
Here "mind" refers to his thoughts. Alternate translation: "His thoughts disturbed him"

and he could not sleep
His troubled thoughts prevented him from sleeping. Alternate translation: "so that he could not sleep"

Daniel 2:2

Then the king summoned the magicians
"Then the king called the magicians"

the dead
"people who had died"

educated men
Or "Chaldeans." This phrase translates a word that refers to a group of men whom people thought had special knowledge.

they came in
"they came into the palace"

stood before
"stood in front of"

to tell him his dreams
"to tell him what he had dreamed"

Daniel 2:3

my mind is anxious
Here "mind" refers to the king himself. Alternate translation: "I am anxious"

anxious
"troubled"

Daniel 2:4

educated men
Or "Chaldeans." This phrase translates a word that refers to a group of men whom people thought had special knowledge. See how you translated this phrase in Daniel 2:2.

Aramaic
This is the language that people in Babylon spoke.

King, live forever!
The men probably said this to show the king that they were loyal to him. Alternate translation: "King, we hope you will live forever!"

us, your servants
The men called themselves the king's servants to show him respect.

we will reveal
Here the word "we" refers to the men that the king is speaking to and does not include the king.

will reveal the interpretation
The abstract noun "interpretation" can be translated as a verb. Alternate translation: "will interpret it for you" or "will reveal what the dream means"

Daniel 2:5

educated men
Or "Chaldeans." This phrase translates a word that refers to a group of men whom people thought had special knowledge. See how you translated this phrase in Daniel 2:2.

This matter has been settled
This can be stated in active form. Alternate translation: "I have already decided what to do about this matter"

reveal to me the dream and its interpretation
The abstract noun "interpretation" can be translated as a verb. See how you translated it in [Daniel 2:4]

your bodies will be torn apart and your houses made into rubbish heaps
This can be stated in active form. Alternate translation: "I will command my soldiers to tear your bodies apart and to make your houses into rubbish heaps"

Daniel 2:6

tell me the dream and its interpretation
The abstract noun "interpretation" can be translated as a verb. See how you translated it in [Daniel 2:4]

you will receive gifts from me
This can be stated in active form. Alternate translation: "I will give you gifts"

Daniel 2:7

Let the king tell us
The wise men addressed the king in the third person as a sign of respect. Alternate translation: "Please tell us"

we will tell you its interpretation
The abstract noun "interpretation" can be translated as a verb. See how you translated it in [Daniel 2:4]

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Daniel 2:8

you see how firm my decision is about this
A decision that will not be changed is spoken of as something firm. Alternate translation: "you see that I will not change my decision about this"

Daniel 2:9

there is only one sentence for you
"there is only one punishment for you"

false and corrupt words
These two words mean approximately the same thing and emphasize that these are "lies intended to deceive."

you can tell the interpretation
The abstract noun "interpretation" can be translated as a verb. See how you translated this in [Daniel 2:4]

Daniel 2:10

educated men ... educated man
or "Chaldeans ... Chaldean." These phrases translate a word that refers to a group of men whom people thought had special knowledge. See how you translated similar words in Daniel 2:2.

Daniel 2:11

there is no one who can tell it to the king except the gods
This double negative emphasizes that only the gods can tell it to the king. It can be stated in positive form. Alternate translation: "the only ones who can tell it to the king are the gods" or "only the gods can tell this to the king"

Daniel 2:12

angry and very furious
These words mean basically the same thing and emphasize the intensity of his anger. Alternate translation: "incredibly angry"

wise men
This phrase translates a word for a group of men whom people thought were wise.

Daniel 2:13

So the decree went out
The decree is spoken of as if it was alive and able to go out by itself. Alternate translation: "So the king issued a command" or "So the king gave a command"

to put the wise men to death
"to kill the wise men"

wise men
This phrase translates a word for a group of men whom people thought were wise. See how you translated it in Daniel 2:12.

Daniel 2:14

prudence and discretion
These two words mean basically the same thing and emphasize the greatness of his prudence. Alternate translation: "caution and careful judgment"

Arioch
This is the name of the king's commander.

bodyguard
This is a group of men whose job is to protect the king.

who had come to kill
"whom the king had sent out to kill"

all the wise men in Babylon
The phrase "wise men" translates a word for a group of men whom people thought were wise. See how you translated it in Daniel 2:12.

Daniel 2:15

General Information:
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Daniel 2:16

Daniel went in
Daniel probably went to the palace. Alternate translation: "Daniel went to the palace" or "Daniel went to talk with the king"

requested an appointment with the king
"asked for a set time to meet with the king"

he could present the interpretation to the king
The abstract noun "interpretation" can be translated as a verb. See how you translated this in [Daniel 2:4]

Daniel 2:17

his house
This is referring to Daniel's house.

what had happened
"about the king's decree"

Daniel 2:18

He urged them to seek mercy
"He begged them to pray for mercy"

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so that Daniel and his friends might not be destroyed
This can be stated in active form. Alternate translation: "so that the king would not destroy Daniel and his friends" or "so that the king's bodyguard would not destroy Daniel and his friends"

destroyed
killed

wise men
This phrase translates a word for a group of men whom people thought were wise. See how you translated it in Daniel 2:12.

Daniel 2:19

That night the mystery was revealed
This can be stated in active form. Alternate translation: "That night God revealed the mystery"

the mystery
This is referring to the king's dream and its meaning.

Daniel 2:20

Praise the name of God
Here "name" refers to God himself. Alternate translation: "Praise God"

Daniel 2:21

General Information:
These verses are also part of Daniel's prayer.

he removes kings
"he takes away kings' authority to rule"

places kings on their thrones
Here being on the "throne" refers to ruling over a kingdom. Alternate translation: "makes new kings rule over their kingdoms"

wise men
This phrase translates a word for a group of men whom people thought were wise. See how you translated it in Daniel 2:12.

Daniel 2:22

the light lives with him
"the light comes from where God is"

Daniel 2:23

General Information:
This verse is also part of Daniel's prayer. He stops addressing God in the third person and switches to the more personal second person.

made known to me what we asked of you
"told me what my friends and I asked you to tell us"

made known to us the matter that concerns the king
"told us what the king wants to know"

Daniel 2:24

Arioch
This is the name of the king's commander. See how you translated this name in [Daniel 2:14]

wise men
This phrase translates a word for a group of men whom people thought were wise. See how you translated it in Daniel 2:12.

I will show the king the interpretation of his dream
The abstract noun "interpretation" can be translated as a verb. See how you translated it in [Daniel 2:4]

Daniel 2:25

will reveal the interpretation of the king's dream
The abstract noun "interpretation" can be translated as a verb. See how you translated it in [Daniel 2:4]

the king's dream
Arioch speaks to the king in third person to show him respect. Alternate translation: "your dream"

Daniel 2:26

whose name was Belteshazzar
Belteshazzar was the name the Babylonians gave to Daniel. See how you translated this name in [Daniel 1:7]

tell me the dream that I saw and its interpretation
The abstract noun "interpretation" can be translated as a verb. See how you translated it in [Daniel 2:4]

Daniel 2:27

The mystery that the king has asked about ... not by astrologers
This can be stated in active form. Alternate translation: "Those who have wisdom, those who claim to speak with the dead, magicians, and astrologers cannot reveal the mystery about which the king has asked"

The mystery that the king has asked about
This phrase refers to the king's dream.

wise men
This phrase translates a word for a group of men whom people thought were wise. See how you translated it in Daniel 2:12.

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Daniel 2:28

General Information:
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Daniel 2:29

General Information:
Daniel continues talking to the king.

the one who reveals mysteries
This phrase refers to God. Alternate translation: "God, who reveals mysteries" or "God, who makes mysteries known"

Daniel 2:30

this mystery was not revealed to me
This can be stated in active form. Alternate translation: "God did not reveal this mystery to me"

This mystery was revealed to me so that you
This can be stated in active form. Alternate translation: "He revealed the mystery to me so that you"

you ... may understand the interpretation
The abstract noun "interpretation" can be translated as a verb. See how you translated this in [Daniel 2:4]

know the thoughts of your mind
"know the thoughts of your innermost being" or "know your innermost thoughts"

Daniel 2:31

General Information:
Daniel continues talking to the king.

Daniel 2:32

was made of fine gold
"was of fine gold" or "was fine gold"

Daniel 2:33

were made partly of iron and partly of clay
"were partly of iron and partly of clay" or "were partly iron and partly clay"

Daniel 2:34

General Information:
Daniel continues talking to the king.

a stone was cut out, although not by human hands, and it
This can be stated in active form if it is divided into two sentences. Alternate translation: "someone cut a stone from a mountain, but it was not a human who cut it. The stone"

Daniel 2:35

like the chaff of the threshing floors in the summer
This phrase is comparing the pieces of the statue to small and light things which could be blown away by the wind. Alternate translation: "like dry pieces of grass blowing away in the wind"

there was no trace of them left
This can be stated in positive form. Alternate translation: "they were completely gone"

filled the whole earth
"spread over the whole earth"

Daniel 2:36

General Information:
Daniel continues talking to the king.

Now we will tell the king
Here "we" refers only to Daniel. He may have used to plural form in humility to avoid taking credit for knowing the meaning of the dream that God had revealed to him.

we will tell the king the interpretation
The abstract noun "interpretation" can be translated as a verb. See how you translated it in [Daniel 2:4]

we will tell the king
Daniel speaks of himself in plural and to the king in third person to show respect. Alternate translation: "I will tell you"

Daniel 2:37

king of the kings
"the most important king" or "a king who rules over other kings"

the power, the strength
These words mean basically the same thing.

Daniel 2:38

He has given into your hand the place
Here "hand" refers to control. Alternate translation: "He has given you control over the place"

the place where the human beings live
The place is used to represent the people who live there. Alternate translation: "the people of the land"

He has given over the animals ... into your hand
Here "hand" refers to control. Alternate translation: "He has given you control over the animals of the fields and the birds of the heavens"

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animals of the field
"wild animals in the fields." Here "the field" is places where the plants that grow there are useless to people.

birds of the heavens
Here "heavens" is used in the sense of "skies."

You are the statue's head of gold
In the king's dream the statue's head represents the king. Alternate translation: "The golden head symbolizes you" or "The golden head is a symbol of you and your power"

Daniel 2:39

General Information:
Daniel continues talking to the king.

another kingdom will arise
In the king's dream his kingdom is gold so an inferior kingdom would be silver. Alternate translation: "another kingdom, which is of silver, will arise" or "another kingdom, which is represented by the silver parts of the statue, will arise"

yet a third kingdom of bronze
This is symbolic language where the bronze of parts of the statue represent a future kingdom. Alternate translation: "then still another kingdom, which is represented by the bronze parts of the statue"

a third kingdom
"kingdom number three"

Daniel 2:40

General Information:
Daniel continues talking to the king.

There will be a fourth kingdom
"There will be a kingdom number four"

strong as iron
The fourth kingdom is spoken of as being as strong as iron.

It will shatter all these things and crush them
This symbolic language means the fourth kingdom will defeat and replace the other kingdoms.

all these things
"the previous kingdoms"

Daniel 2:41

General Information:
Daniel continues talking to the king.

Just as you saw
Nebuchadnezzar saw that the feet consisted of clay and iron. He did not see the process of making the feet.

were partly made of baked clay and partly made of iron
This can be stated in active form. Alternate translation: "were a mixture of baked clay and iron"

Daniel 2:42

General Information:
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Daniel 2:43

they will not stay together
"they will not remain united"

Daniel 2:44

General Information:
Daniel continues talking to the king.

In the days of those kings
Here "those kings" refers to the rulers of the kingdoms symbolized by the different parts of the statue.

that will never be destroyed, nor will it be conquered by another people
This can be stated in active form. Alternate translation: "that no one will ever destroy, and that another people never conquer"

Daniel 2:45

a stone was cut out of the mountain, but not by human hands
This can be stated in active form. Alternate translation: "someone cut a stone from the mountain, but it was not a human who cut it"

this interpretation is reliable
The abstract noun "interpretation" can be translated as a verb. See how you translated it in [Daniel 2:4]

reliable
trustworthy and correct

Daniel 2:46

fell on his face
This symbolic act showed that the king was honoring Daniel. Alternate translation: "lay down with his face on the ground"

an offering be made and that incense be offered up to him
This can be stated in active form. Alternate translation: "his servants make an offering and offer up incense to Daniel"

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Daniel 2:47

Truly your God
"It is true that your God"

the God of gods, the Lord of kings
"greater than all the other gods, and King over all other kings"

the one who reveals mysteries
Translate "the one who reveals mysteries" as in Daniel 2:29.

to reveal this mystery
"to reveal the mystery of my dream"

Daniel 2:48

He made him ruler
"The king made Daniel the ruler"

wise men
This phrase translates a word for a group of men whom people thought were wise. See how you translated it in Daniel 2:12.

Daniel 2:49

Shadrach ... Meshach ... Abednego
These were the Babylonian names of the three Jewish men who were brought to Babylon with Daniel. See how you translated these names in Daniel 1:7

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Chapter 3

1 King Nebuchadnezzar made a gold statue that was sixty cubits tall and six cubits wide. He set it up in
the Plain of Dura in the province of Babylon. **2** Then Nebuchadnezzar sent messages out to gather
together the provincial governors, regional governors, and local governors, together with the counselors,
treasurers, judges, magistrates, and all the high officials of the provinces to come to the dedication of the
statue that the king had set up. **3** Then the provincial governors, regional governors, and local governors,
together with the counselors, treasurers, judges, magistrates, and all the high officials of the provinces
gathered together to the dedication of the statue that King Nebuchadnezzar had set up. They stood
before it. **4** Then a herald loudly shouted, "You are commanded, peoples, nations, and languages, **5** that at
the time you hear the sound of the horns, flutes, zithers, lyres, harps, and pipes, and all kinds of music,
you must fall down and worship the golden statue that King Nebuchadnezzar has set up. **6** Whoever does
not fall down and worship, at that very moment, will be thrown into the middle of a furnace of blazing
fire." **7** So when all the peoples heard the sounds of the horns, flutes, zithers, lyres, harps, and pipes, and
all kinds of music, all the peoples, nations, and languages fell down and worshiped the golden statue that
Nebuchadnezzar the king had set up.

8 Now at this time certain Chaldeans came and brought accusations against the Jews. **9** They said to
Nebuchadnezzar the king, "King, live forever! **10** You, king, have made a decree that every person who
hears the sounds of the horns, flutes, zithers, lyres, harps, and pipes, and all kinds of music, must fall
down and worship the golden statue. **11** Whoever does not fall down and worship must be thrown into the
middle of a furnace of blazing fire. **12** Now there are certain Jews whom you have appointed over the
affairs of the province of Babylon; their names are Shadrach, Meshach, and Abednego. These men, king,
pay no attention to you. They will not serve your gods or worship the golden statue you have set up."

13 Then Nebuchadnezzar, filled with anger and rage, commanded that Shadrach, Meshach, and Abednego
be brought to him. So they brought these men before the king. **14** Nebuchadnezzar said to them, "Have
you made your minds up, Shadrach, Meshach, and Abednego, that you will not serve my gods or worship
to the golden statue that I have set up? **15** Now if you are ready—when you hear the sounds of the horns,
flutes, zithers, lyres, harps, and pipes, and all kinds of music—to fall down and worship the statue that I
have made, all will be well. But if you do not worship, you will immediately be thrown into the middle of a
furnace of blazing fire. Who is the god who is able to rescue you out of my hands?" **16** Shadrach,
Meshach, and Abednego answered the king, "Nebuchadnezzar, we have no need to answer you in this
matter. **17** If there is an answer, it is that our God whom we serve is able to keep us safe from the furnace
of blazing fire, and he will rescue us out of your hand, king. **18** But if not, let it be known to you, king, that
we will not serve your gods, and we will not worship the golden statue you set up."

19 Then Nebuchadnezzar was filled with rage; the look on his face changed against Shadrach, Meshach,
and Abednego. He commanded that the furnace should be heated seven times hotter than it was normally
heated. **20** Then he commanded some very strong men in his army to tie up Shadrach, Meshach, and
Abednego and to throw them into the furnace of blazing fire. **21** They were tied up still wearing their
robes, tunics, turbans, and other clothing, and they were thrown into the middle of the furnace of blazing
fire. **22** Because the king's command was strictly followed and the furnace was exceedingly hot, the
flames of the fire killed the men who took up Shadrach, Meshach, and Abednego. **23** These three men,
Shadrach, Meshach, and Abednego, fell into the middle of the furnace of blazing fire while they were tied
up.

24 Then Nebuchadnezzar the king was amazed and stood up quickly. He asked his advisors, "Did we not
throw three men tied up into the fire?" They replied to the king, "Certainly, king." **25** He said, "But I see
four men who are not tied up walking around in the fire, and they are not hurt. The brilliance of the
fourth is like a son of the gods." **26** Then Nebuchadnezzar came near the door of the furnace of blazing
fire and called out, "Shadrach, Meshach, and Abednego, servants of God Most High, come out! Come
here!" Then Shadrach, Meshach, and Abednego came out of the middle of the fire. **27** The provincial
governors, regional governors, other governors, and the king's counselors who had gathered together
saw these men. The fire had not hurt their bodies; the hair on their heads was not singed; their robes
were not harmed; and there was no smell of fire on them.

28 Nebuchadnezzar said, "Let us praise the God of Shadrach, Meshach, and Abednego, who has sent his
messenger and rescued his servants who trusted in him, and set aside the king's command, and they gave

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up their bodies rather than serve or worship any god except their God. **29** Therefore I make a decree that any people, nation, or language that speaks anything against the God of Shadrach, Meshach, and Abednego must be torn apart, and that their houses must be made into rubbish heaps because there is no other god who is able to save like this." **30** Then the king caused Shadrach, Meshach, and Abednego to prosper in the province of Babylon.

Daniel 3 General Notes

Special concepts in this chapter

The king's new idol

Shadrach, Meshach, and Abednego refused to worship the new idol. In the ancient Near East, refusing to worship the king was a sign of rebellion against the king. It was often considered the crime of treason. (See: sign)

The furnace

There was a fourth person with them in the furnace, and because of this they were not hurt. Most scholars believe this to be Jesus before he was born.

Daniel 3:1

Nebuchadnezzar made a gold statue ... He set it up

Nebuchadnezzar commanded his men to do this work, he did not do the work himself. Alternate translation: "Nebuchadnezzar commanded his men to make a gold statue ... They set it up"

sixty cubits tall and six cubits wide

A cubit is 46 centimeters. Alternate translation: "about 27 meters tall and almost 3 meters wide"

Plain of Dura

This is a location within the kingdom of Babylon.

Daniel 3:2

provincial governors ... regional governors ... local governors

These are officials who have authority over different sizes of territory.

treasurers

These officials are in charge of money.

Daniel 3:3

the provincial governors, regional governors, ... officials of the provinces

See how you translated this list in Daniel 3:2.

the statue that King Nebuchadnezzar had set up

Nebuchadnezzar commanded his men to do this work, he did not do the work himself. Alternate translation: "the statue that King Nebuchadnezzar's men had set up"

Daniel 3:4

herald

This person is an official messenger for the king.

You are commanded

This can be stated in active form. "The king commands you"

peoples, nations, and languages

Here "nations" and "languages" represent people from different nations who speak different languages. Alternate translation: "people from different nations and who speak different languages"

Daniel 3:5

zithers

These are musical instruments similar to harps. They are shaped like triangles and have four strings.

fall down

Here "fall down" means "quickly lie down"

fall down and worship the golden statue

"stretch yourselves out on the ground, face down, in worship of the golden statue"

Daniel 3:6

Whoever does not fall down and worship, at that very moment, will be thrown into the middle of a furnace of blazing fire

This can be stated in active form. Alternate translation: "The soldiers will throw into the middle of a furnace of blazing fire anyone who does not fall down and worship the statue at the very moment they hear the music"

fall down

Here "fall down" means "quickly lie down"

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Daniel 3:7

all the peoples, nations, and languages
Here "all" that means all the people who were present.

peoples, nations, and languages
Here "nations" and "languages" represent people from different nations who speak different languages. See how you translated this in [Daniel 3:4]

the horns, flutes ... and pipes
These are musical instruments. See how you translated these words in Daniel 3:5.

fell down and worshiped the golden statue
They did this to worship the statue. Alternate translation: "stretched themselves out on the ground face down in worship of the golden statue"

fell down
Here "fell down" means "quickly lay down"

the golden statue that Nebuchadnezzar the king had set up
Nebuchadnezzar commanded his men to do this work, he did not do the work himself. Alternate translation: "the golden statue that King Nebuchadnezzar's men had set up"

Daniel 3:8

Now
This word is used to mark a stop in the main story. Here the writer tells about some new people in the story.

certain Chaldeans
Or "certain educated men." The word translated "Chaldeans" here is translated "educated men" in Daniel 2:2, 4, 5, 10, but here it is not clear whether the author is referring to that group of men or simply to some Chaldean people.

Daniel 3:9

King, live forever
This was a common greeting to the king.

Daniel 3:10

the horns, flutes ... and pipes
These are musical instruments. See how you translated these words in Daniel 3:5.

must fall down and worship
"stretch himself out on the ground face down in worship of"

fall down
Here "fall down" means "quickly lie down"

Daniel 3:11

Whoever does not fall down and worship must be thrown into the middle of a furnace of blazing fire
This can be stated in active form. Alternate translation: "Soldiers must throw into the middle of a furnace of blazing fire anyone who does not lie down on the ground and worship"

fall down
Here "fall down" means "quickly lie down"

the middle of a furnace of blazing fire
See how you translated this in Daniel 3:6.

Daniel 3:12

affairs
matters having to do with government

Shadrach ... Meshach ... Abednego
These are the Babylonian names of the three Jewish friends of Daniel. See how you translated these names in Daniel 1:7.

pay no attention to you
"do not pay attention to you"

the golden statue you have set up
Nebuchadnezzar commanded his men to do this work, he did not do the work himself. Alternate translation: "the golden statue your men have set up"

Daniel 3:13

filled with anger and rage
Nebuchadnezzar's anger and rage were so intense that they are spoken of as if they had filled him up. Here "anger" and "rage" mean about the same thing and are used to emphasize how upset the king was. Alternate translation: "extremely angry"

Shadrach, Meshach, and Abednego
These are the Babylonian names of the three Jewish friends of Daniel. See how you translated these names in Daniel 1:7.

Daniel 3:14

Have you made your minds up
Here "mind" refers to deciding. To "make up your mind" is an idiom that means to firmly decide. Alternate translation: "Have you firmly decided"

the golden statue that I have set up
Nebuchadnezzar commanded his men to do this work, he did not do the work himself. Alternate translation: "the golden statue that my men have set up"

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Daniel 3:15

the horns, flutes ... and pipes
These are musical instruments. See how you translated this list in Daniel 3:5.

fall down and worship
"stretch yourselves out on the ground face down in worship of"

fall down
Here "fall down" means "quickly lie down"

all will be well
"there will no longer be a problem" or "you will be free to go"

the statue that I have made
Nebuchadnezzar commanded his men to do this work, he did not do the work himself. Alternate translation: "the statue that my men have made"

you will immediately be thrown into the middle of a furnace of blazing fire
This can be stated in active form. Alternate translation: "my soldiers will immediately throw you into the middle of a furnace of blazing fire"

the middle of a furnace of blazing fire
See how you translated this in Daniel 3:6.

Who is the god ... my hands?
The king does not expect an answer. He is threatening the three men. Alternate translation: "No god is able to rescue you from my power!"

out of my hands
Here "hands" refers to power to punish. Alternate translation: "from my punishment"

Daniel 3:16

General Information:
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Daniel 3:17

furnace of blazing fire
See how you translated similar words in Daniel 3:6.

out of your hand
Here "hand" refers to power to punish. Alternate translation: "from your punishment"

Daniel 3:18

But if not, let it be known to you, king, that
"But king, we must let you know that even if our God does not rescue us"

the golden statue you set up
Nebuchadnezzar commanded his men to do this work, he did not do the work himself. Alternate translation: "the golden statue your men set up"

Daniel 3:19

Nebuchadnezzar was filled with rage
The king was so angry that rage is spoken of as if it were filling him up. Alternate translation: "Nebuchadnezzar became extremely angry"

He commanded that the furnace should be heated seven times hotter than it was normally heated
Here "seven times hotter" is an idiom that means to make it very much hotter. This can be stated in active form. Alternate translation: "He commanded his men to make the furnace very much hotter than they normally make it"

Daniel 3:20

General Information:
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Daniel 3:21

turbans
A turban is a head covering made of wrapped cloth.

the middle of the furnace of blazing fire
See how you translated similar words in Daniel 3:6.

Daniel 3:22

Because the king's command was strictly followed
This can be stated in active form. Alternate translation: "Because the men did exactly what the king commanded"

Daniel 3:23

the middle of the furnace of blazing fire
See how you translated similar words in Daniel 3:6.

Daniel 3:24

Did we not throw three men tied up into the fire
"We threw three men tied up into the fire, right"

Daniel 3:25

The brilliance of the fourth is like a son of the gods
The gods were believed to shine brightly with light. Alternate translation: "Man four is shining brightly with light as a son of the gods would shine"

Daniel 3:26

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Daniel 3:27

The provincial governors, regional governors, other governors
These are officials who have authority over different sizes of territory. See how you translated these in Daniel 3:2.

the hair on their heads was not singed
This can be stated in active form. Alternate translation: "the fire had not singed the hair on their heads"

was not singed
"was not burned even a little"

their robes were not harmed
This can be stated in active form. Alternate translation: "the fire did not harm their robes"

there was no smell of fire on them
"they did not smell like fire"

Daniel 3:28

set aside the king's command
Not obeying the king's command is spoken of as if they had physically moved it away from them. Nebuchadnezzar refers to himself in the third person. Alternate translation: "they ignored my command"

they gave up their bodies
This phrase refers to the three men's willingness to die for what they believed. Alternate translation: "they were willing to die"

any god except their God
"any other god except their God"

Daniel 3:29

any people, nation, or language ... must be torn apart, and that their houses must be made into rubbish heaps
This can be stated in active form. Alternate translation: "my servants will tear apart any people, nation, or language ... and make their houses into piles of garbage"

any people, nation, or language that speaks
Here "nations" and "language" represent people from different nations who speak different languages. See how you translated a similar phrase in [Daniel 3:4]

speaks anything against the God
"speaks words that do not respect the God"

must be torn apart
"must have their bodies torn apart"

there is no other god who is able to save like this
This can be stated in positive form. Alternate translation: "only their God is able to save like this"

Daniel 3:30

caused Shadrach, Meshach, and Abednego to prosper
"made Shadrach, Meshach, and Abednego powerful officials"

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Chapter 4

1 King Nebuchadnezzar sent this decree to all peoples, nations, and languages who lived on the earth:
May your peace increase.

2 It has seemed good to me to tell you about the signs and wonders that the Most High God has done for me.

3 How great are his signs,
and how mighty are his wonders!
His kingdom is an everlasting kingdom,
and his dominion lasts from generation to generation."

4 I, Nebuchadnezzar, was living happily in my house, and I was enjoying prosperity in my palace. **5** But a dream I had made me afraid. As I lay there, the images I saw and the visions in my mind troubled me. **6** So I gave a decree to bring before me all the wise men of Babylon so they could interpret the dream for me. **7** Then came the magicians, those who claimed to speak with the dead, the educated men, and the astrologers. I told them the dream, but they could not make known the interpretation to me. **8** But at last Daniel came in—the one who is named Belteshazzar after the name of my god, and in whom is the spirit of the holy gods—and I told him the dream. **9** "Belteshazzar, chief of the magicians, I know that the spirit of the holy gods is in you and that no mystery is too difficult for you. Tell me the appearance of my dream and its interpretation. **10** These were the sights that I saw in my mind as I lay upon my bed: I looked, and there was a tree in the middle of the earth, and its height was very great. **11** The tree grew and became strong. Its top reached to the heavens, and it could be seen to the ends of the whole earth. **12** Its leaves were beautiful, its fruit was abundant, and on it was food for all. The animals of the field found shade under it, and the birds of the heavens lived in its branches. All living creatures were fed from it. **13** I saw in my mind as I lay on my bed, and a watcher, a holy one came down from the heavens. **14** He shouted and said, 'Chop down the tree and cut off its branches, strip off its leaves, and scatter its fruit. Let the animals flee from under it and the birds fly away from its branches. **15** Leave the stump of its roots in the earth, bound with a band of iron and bronze, in the middle of the tender grass of the field. Let it be wet with the dew from the heavens. Let it live with the animals among the plants on the ground. **16** Let his mind be changed from a man's mind, and let an animal's mind be given to him until seven years pass by. **17** This sentence is by the decree of the watchers, a decision made by the holy ones, so that those who are alive may know that the Most High rules over the kingdoms of people and gives them to anyone he wishes to place over them, even to the most humble men.' **18** I, King Nebuchadnezzar, had this dream. Now you, Belteshazzar, tell me the interpretation, because none of the wise men in my kingdom can interpret it for me. But you are able to do so, because the spirit of the holy gods is in you."

19 Then Daniel, who was also named Belteshazzar, was greatly upset for a brief time, and his thoughts alarmed him. The king said, "Belteshazzar, do not let the dream or its interpretation alarm you." Belteshazzar replied, "My master, may the dream be for those who hate you; may its interpretation be for your enemies. **20** The tree that you saw—which grew and became strong, and whose top reached up to the heavens, and which could be seen to the ends of the whole earth— **21** whose leaves were beautiful, and whose fruit was abundant, so that in it was food for all, and under it the animals of the field found shade, and in which the birds of the heavens lived— **22** this tree is you, king, you who have grown so strong. Your greatness has grown and reaches to the heavens, and your dominion reaches to the ends of the earth. **23** You, king, saw a watcher, a holy one coming down from heaven and saying, 'Chop down the tree and destroy it, but leave the stump of its roots in the earth, bound with a band of iron and bronze, in the middle of the tender grass of the field. Let it be wet with the dew from the heavens. Let it live with the animals in the field until seven years pass by.' **24** This is the interpretation, king. It is a decree of the Most High that has reached you, my master the king. **25** You will be driven from among men, and you will live with the animals in the field. You will be made to eat grass like cattle, and you will be wet with the dew from the heavens, and seven years will pass by until you acknowledge that the Most High rules over the kingdoms of people and that he gives them to anyone he wishes. **26** As it was commanded to leave the stump of the roots of the tree, in this way your kingdom will be returned to you from the time you learn that heaven rules. **27** Therefore, king, let my advice be pleasing to you. Stop sinning and do what is right. Turn away from your iniquities by showing mercy to the oppressed, and it may be that your prosperity will be extended."

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28 All these things happened to King Nebuchadnezzar. **29** Twelve months later he was walking on the roof
of the royal palace in Babylon, **30** and he said, "Is this not the great Babylon, which I have built for my
royal residence, by the might of my power and for the glory of my majesty?" **31** While the words were still
on the lips of the king, a voice came from heaven: "King Nebuchadnezzar, it is announced to you that this
kingdom has been taken away from you. **32** You will be driven away from people, and your home will be
with the animals in the field. You will be made to eat grass like cattle. Seven years will pass until you
acknowledge that the Most High rules over the kingdoms of people and he gives them to anyone he
wishes." **33** This decree against Nebuchadnezzar was carried out immediately. He was driven away from
people. He ate grass like cattle, and his body was wet with the dew from the heavens. His hair grew as
long as eagles' feathers, and his nails became like birds' claws.

34 At the end of the days I, Nebuchadnezzar, raised my eyes toward heaven, and my sanity was given
back to me.

"I praised the Most High,
and I honored and glorified the one who lives forever.
For his dominion is an everlasting dominion,
and his kingdom endures from all generations to all generations.
35 All the earth's inhabitants
are considered by him to be as nothing;
he does among the army of heaven
and the inhabitants of the earth
whatever suits his will.
No one can stop him or challenge him.
No one can say to him, 'Why have you done this?'"

36 At the same time that my sanity returned to me, my majesty and splendor returned to me for the glory
of my kingdom. My counselors and my noblemen sought my favor. I was brought back to my throne, and
even more greatness was given to me. **37** Now I, Nebuchadnezzar, praise, extol, and honor the King of
heaven, for all his deeds are true, and his ways are just. He can humble those who walk in their own
pride.

Daniel 4 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 4:3 and 4:34-35.

Special concepts in this chapter

The king becomes insane

The king became insane until he realized that Yahweh was the ruler over everyone, including him.

Daniel 4:1

General Information:

In this chapter, Nebuchadnezzar tells what God did to him. In verses 1-18, Nebuchadnezzar describes in the first person his vision from God. Verses 19-33 switch to the third person to describe the punishment of Nebuchadnezzar. Verses 34-37 change back to first person as Nebuchadnezzar describes his response to God.

King Nebuchadnezzar sent

This phrase is referring to the king's messenger as the king himself. Alternate translation: "Nebuchadnezzar sent his messengers with"

peoples, nations, and languages

Here "nations" and "languages" represent people from different nations who speak different languages. See how you translated this in Daniel 3:4. Alternate translation: "people from different nations and who speak different languages"

who lived on the earth

Kings would often exaggerate how wide their kingdom was. Nebuchadnezzar did rule over most of the known world at the time this book was written. Alternate translation: "who lived in the kingdom of Babylon"

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May your peace increase
This is a common greeting.

Daniel 4:2

signs and wonders
These words share similar meanings and refer to the amazing things that God had done.

Daniel 4:3

How great are his signs, and how mighty are his wonders!
Both of these phrases have the same meaning and are used to emphasize how great God's signs and wonders are.

His kingdom is ... generation to generation
Both of these phrases have the same meaning and are repeated to emphasize how God's reign is forever.

Daniel 4:4

General Information:
In verses 1-18, Nebuchadnezzar describes in the first person his vision from God.

was living happily ... was enjoying prosperity
These two phrases are parallel and mean the same thing.

my house ... my palace
These two phrases mean basically the same thing.

Daniel 4:5

a dream ... the images ... the visions
These phrases mean basically the same thing.

made me afraid ... troubled me
These phrases are parallel and they mean the same thing.

Daniel 4:6

wise men
This phrase translates a word for a group of men whom people thought were wise. See how you translated it in Daniel 2:12.

Daniel 4:7

General Information:
In verses 1-18, Nebuchadnezzar describes in the first person his vision from God.

educated men
Or "Chaldeans." This phrase translates a word that refers to a group of men whom people thought had special knowledge. See how you translated this phrase in Daniel 2:2.

they could not make known the interpretation to me
The abstract noun "interpretation" can be translated as a verb. See how you translated it in [Daniel 2:4]

Daniel 4:8

who is named Belteshazzar
This can be stated in active form. Alternate translation: "who I named Belteshazzar"

Belteshazzar
This was the name the Babylonians gave to Daniel. See how you translated this name in Daniel 1:7.

Daniel 4:9

no mystery is too difficult for you
The can be stated in positive form. Alternate translation: "you understand the meaning of every mystery"

Tell me the appearance of my dream and its interpretation
The abstract noun "interpretation" can be translated as a verb. See how you translated it in [Daniel 2:4]

the appearance of my dream
"what I saw as I was dreaming" or "what my dream looked like"

Daniel 4:10

General Information:
In verses 1-18, Nebuchadnezzar describes in the first person his vision from God.

sights
things that you see

its height was very great
"it was very tall"

Daniel 4:11

Its top reached to the heavens ... it could be seen to the ends of the whole earth
This is symbolic language that exaggerates how tall and how well-known the tree was. Alternate translation: "It seemed that its top reached up to the sky and that everyone in the world could see it"

Daniel 4:12

its fruit was abundant
"there was a lot of fruit on the tree"

was food for all
"was food for all people and animals"

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animals of the field
"wild animals in the fields." Here "the field" is places where the plants that grow there are useless to people. See how you translated this in Daniel 2:38.

Daniel 4:13

General Information:
In verses 1-18, Nebuchadnezzar describes in the first person his vision from God.

I saw in my mind
This refers to seeing a dream or vision. Alternate translation: "I saw in my dream"

a watcher
Some versions translate this phrase as "a messenger."

Daniel 4:14

He shouted and said
It can be made clear that the holy messenger was speaking to more than one person. Alternate translation: "He shouted to some people and said"

Let the animals flee ... from its branches
"The animals will flee from under it and the bird will fly away from its branches"

Daniel 4:15

General Information:
In verses 1-18, Nebuchadnezzar describes in the first person his vision from God. The holy messenger in the vision continues shouting to some people.

stump of its roots
This is the part of the tree that is left above the ground after a tree is cut down.

dew
the moisture on the ground that is found in the mornings

Daniel 4:16

Let his mind be changed ... seven years pass by
Since the tree represents Nebuchadnezzar, the masculine pronouns "his" and "him" in verse 16 refer to the same tree as the neuter pronoun "it" in verse 15. Alternate translation: "The man's mind will change from a man's mind to an animal's mind for a period of seven years"

Daniel 4:17

General Information:
In verses 1-18, Nebuchadnezzar describes in the first person his vision from God.

the watchers
Some versions translate this phrase as "the messengers." See how you translated the words "a watcher" in Daniel 4:13-14.

a decision made by the holy ones
This can be stated in active form. Alternate translation: "a decision that the holy ones have made"

the holy ones
This phrase probably refers to angels. Alternate translation: "the holy angels"

those who are alive
"every living person" or "everyone"

gives them
"gives the kingdoms"

Daniel 4:18

Belteshazzar
This was the name the Babylonians gave to Daniel. See how you translated this name in Daniel 1:7.

you are able to do so
"you are able to interpret it"

the spirit of the holy gods
Nebuchadnezzar believed that Daniel's power came from the false gods that Nebuchadnezzar worshiped. These are not the same as "the holy ones" in verse 17. See how you translated this phrase in Daniel 4:8.

I, King Nebuchadnezzar, had this dream. Now you, Belteshazzar, tell me the interpretation
The abstract noun "interpretation" can be translated as a verb. See how you translated this in [Daniel 2:4] The abstract noun "interpretation" can be translated as a verb. See how you translated them in [Daniel 2:5]

Daniel 4:19

General Information:
Verses 19-33 use the third person to describe the punishment of Nebuchadnezzar.

who was also named Belteshazzar
This can be stated in active form. Alternate translation: "who I also named Belteshazzar"

was greatly upset for a brief time, and his thoughts alarmed him
Daniel's understanding of the meaning of the vision is what alarmed him. This can be explicitly stated. Alternate translation: "did not say anything for a brief time because he was very worried about the meaning of the dream"

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may the dream be for those who hate you; may its interpretation be for your enemies
Daniel is expressing his wish that the dream was not about Nebuchadnezzar, even though he knew that it really was about the king.

the dream ... its interpretation
The abstract noun "interpretation" can be translated as a verb. See how you translated this in [Daniel 2:4]

Daniel 4:20

General Information:
Verses 19-33 use the third person to describe the punishment of Nebuchadnezzar . Many terms in this verse are almost the same as in Daniel 4:11. See how you translated that verse.

to the heavens ... to the ends of the whole earth
These phrases are exaggerations to emphasize that everyone everywhere knew how great Nebuchadnezzar was.

Daniel 4:21

General Information:
Many terms in this verse are almost the same as Daniel 4:12. See how you translated that verse.

whose fruit was abundant
"which bore a great amount of fruit"

Daniel 4:22

this tree is you, king
"this tree represents you, king"

Your greatness has grown ... your dominion reaches
These two phrases mean similar things.

Your greatness has grown
This phrase is using the word "grown" as a way of saying the king's greatness has increased. Alternate translation: "Your greatness has increased"

Daniel 4:23

General Information:
This verse is almost the same as [Daniel 4:13-14]

a watcher
Some versions translate this phrase as "a messenger." See how you translated it in Daniel 4:13.

the stump of its roots
This is the part of the tree that is left above ground after a tree is cut down.

in the middle of the tender grass of the field
"surrounded by the tender grass of the field"

dew
the moisture that settles on the ground in the mornings

animals in the field
"wild animals in the fields." Here "the field" is places where the plants that grow there are useless to people. See how you translated this in Daniel 2:38.

Daniel 4:24

the interpretation
The abstract noun "interpretation" can be translated as a verb. See how you translated this in [Daniel 2:4]

that has reached you
"that you have heard"

Daniel 4:25

You will be driven from among men
This can be stated in active form. Alternate translation: "Men will drive you away from them"

animals in the field
"wild animals in the fields." Here "the field" is places where the plants that grow there are useless to people. See how you translated this in Daniel 2:38.

You will be made to eat grass
This can be stated in active form. Alternate translation: "You will eat grass"

Daniel 4:26

General Information:
Verses 19-33 use the third person to describe the punishment of Nebuchadnezzar.

heaven rules
Here "heaven" refers to God who lives in heaven. Alternate translation: "God in heaven is the ruler of all"

Daniel 4:27

let my advice be pleasing to you
These words express a desire. Alternate translation: "I hope you will be pleased with my advice and do what I advise you to do"

Turn away from your iniquities
Here rejecting iniquity is spoken of as turning away from it. Alternate translation: "Reject your iniquities"

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the oppressed
This nominal adjective refers to people who are oppressed. Alternate translation: "people who are oppressed"

it may be that your prosperity will be extended
This can be stated in active form. Alternate translation: "God may extend your prosperity"

Daniel 4:28

General Information:
Verses 19-33 use the third person to describe the punishment of Nebuchadnezzar.

Daniel 4:29

General Information:
Verses 19-33 use the third person to describe the punishment of Nebuchadnezzar.

Twelve months
"12 months"

Daniel 4:30

Is this not the great Babylon ... for the glory of my majesty?
Nebuchadnezzar asks this question to emphasize his own glory. This can be translated as a statement. Alternate translation: "This is the great Babylon ... for the glory of my majesty!"

for the glory of my majesty
"to show people my honor and my greatness"

Daniel 4:31

General Information:
Verses 19-33 use the third person to describe the punishment of Nebuchadnezzar.

While the words were still on the lips of the king
This idiom means the king was still in the act of speaking. Alternate translation: "While the king was still speaking"

a voice came from heaven
"he heard a voice from heaven"

King Nebuchadnezzar ... has been taken away from you
This can be stated in active form. Alternate translation: "King Nebuchadnezzar, a decree went out against you that this kingdom no longer belongs to you"

Daniel 4:32

You will be driven away from people
This can be stated in active form. Alternate translation: "People will chase you away from them"

animals in the field
"wild animals in the fields." Here "the field" is places where the plants that grow there are useless to people. See how you translated this in Daniel 2:38.

anyone he wishes
"whoever he chooses"

Daniel 4:33

General Information:
Verses 19-33 use the third person to describe the punishment of Nebuchadnezzar.

This decree against Nebuchadnezzar was carried out immediately
This can be stated in active form. Alternate translation: "This decree against Nebuchadnezzar happened immediately"

He was driven away from people
This can be stated in active form. Alternate translation: "People chased him away from them"

his nails became like birds' claws
"his fingernails looked like birds' claws"

Daniel 4:34

General Information:
In verses 34-37 Nebuchadnezzar speaks in the first person to describe his response to God.

At the end of the days
This refers back to the seven years in Daniel 4:32.

my sanity was given back to me
This can be stated in active form. Alternate translation: "my sanity came back to me" or "I became sane again"

I praised ... and I honored
The two phrases refer to the same action.

For his dominion is an everlasting dominion ... his kingdom endures from all generations to all generations
These two phrases mean basically the same thing and are used to emphasize how God's reign never ends. Alternate translation: "He rules forever and his kingdom will never end"

Daniel 4:35

General Information:
In verses 34-37 Nebuchadnezzar speaks in the first person to describe his response to God.

All the earth's inhabitants are considered by him to be as nothing
This can be stated in active form. Alternate translation: "He considers all the earth's inhabitants as nothing"

All the earth's inhabitants
"All the people on the earth"

the army of heaven
"the angel armies in heaven"

whatever suits his will
"whatever satisfies his purpose" or "anything he wants to do"

No one can stop him
It may be helpful to add additional detail. Alternate translation: "When he decides to do something, no one can stop him"

No one can say to him, 'Why have you done this?'
This can be stated as an indirect quotation. Alternate translation: "No one can question what he does."

Daniel 4:36

General Information:
In verses 34-37 Nebuchadnezzar speaks in the first person to describe his response to God.

my sanity returned to me
Here his sanity is spoken of as if it was able to return by its own power. Alternate translation: "I became sane again"

my majesty and splendor returned to me
Here his majesty and splendor are spoken of as if they were able to return by their own power. Alternate translation: "I regained my majesty and my splendor again"

majesty and splendor
These words mean basically the same thing and emphasize the greatness of his glory.

my noblemen sought my favor
"my noblemen requested my help again"

I was brought ... greatness was given to me
Here "throne" refers to his authority to rule. This can be stated in active form. Alternate translation: "I returned to rule my kingdom again, and I received even more greatness"

Daniel 4:37

praise, extol, and honor
All three of these words have basically the same meaning and emphasize how greatly he praised God.

who walk in their own pride
This phrase uses "walk" to refer to the person who acts proud. Alternate translation: "who are proud"

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Chapter 5

1 Belshazzar the king made a great feast for a thousand of his noblemen, and he drank wine in front of all
one thousand of them. **2** While Belshazzar tasted the wine, he gave orders to bring the containers made of
gold or silver that Nebuchadnezzar his father had taken out of the temple in Jerusalem, from which the
king, his noblemen, and his wives and concubines could drink. **3** The servants brought the gold containers
that had been taken out of the temple, the house of God, in Jerusalem. The king, his noblemen, and his
wives and concubines drank from them. **4** They drank the wine and praised their idols made of gold and
silver, bronze, iron, wood, and stone.

5 At that moment the fingers of a human hand appeared in front of the lampstand and wrote on the
plaster wall in the king's palace. The king could see part of the hand as it wrote. **6** Then the king's face
changed and his thoughts frightened him; his limbs could not support him, and his knees were knocking
together. **7** The king shouted a command to bring in those who claimed to speak with the dead, the
educated men, and the astrologers. The king said to the wise men of Babylon, "Whoever reads this writing
and makes known its interpretation to me will be clothed with purple and will have a gold chain around
his neck. He will have the authority of the third highest ruler in the kingdom." **8** Then all the king's wise
men came in, but they could not read the writing or make known its interpretation to the king. **9** Then
King Belshazzar was greatly alarmed and the look on his face changed. His noblemen were perplexed.

10 Now the queen came into the banquet house because of what the king and his nobles had said. The
queen said, "King, live forever! Do not let your thoughts trouble you. Do not let the look on your face
change. **11** There is a man in your kingdom who has the spirit of the holy gods. In the days of your father,
light and understanding and wisdom like the wisdom of the gods was found in him. King Nebuchadnezzar,
your father the king, made him chief of the magicians, as well as chief of those who speak with the dead,
of the educated men, and of the astrologers. **12** An excellent spirit, knowledge, understanding,
interpreting of dreams, explaining of riddles and solving of problems—these qualities were found in this
man Daniel, whom the king named Belteshazzar. Now call for Daniel and he will tell you the
interpretation."

13 Then Daniel was brought before the king. The king said to him, "You are that Daniel, one of the people
of the exiles of Judah, whom my father the king brought out of Judah. **14** I have heard about you, that the
spirit of the gods is in you, and that light and understanding and excellent wisdom are found in you. **15**
Now the wise men and those who claim to speak with the dead have been brought in before me to read
this writing and make known to me its interpretation, but they could not make known to me the
interpretation of the message. **16** I have heard that you can give interpretations and solve problems. Now
if you can read the writing and make known to me its interpretation, you will be clothed with purple and
have a gold chain placed around your neck, and you will have the authority of the third highest ruler in
the kingdom."

17 Then Daniel answered before the king, "Let your gifts be for yourself, and give your rewards to another
person. Nevertheless, I will read the writing to you, king, and will tell you the interpretation. **18** As for
you, king, the Most High God gave Nebuchadnezzar your father the kingdom, greatness, honor, and
majesty. **19** Because of the greatness God gave him, all peoples, nations, and languages trembled and
feared him. He killed those he wanted to die, and he kept alive those he wished to live. He raised up those
he wanted, and he humbled those he wished. **20** But when his heart was arrogant and his spirit was
hardened so that he acted presumptuously, he was brought down from his royal throne, and they took
away his glory. **21** He was driven away from humanity, he had the mind of an animal, and he lived with the
wild donkeys. He ate grass like cattle. His body was wet with the dew from the heavens until he learned
that the Most High God rules over the kingdoms of people and that he sets over them anyone he wishes.
22 You his son, Belshazzar, have not humbled your heart, even though you knew all this. **23** You have lifted
yourself up against the Lord of heaven. From his house they brought you the containers that you, your
nobles, your wives and your concubines drank wine from, and you praised the idols made of silver and
gold, bronze, iron, wood, and stone—idols that do not see, hear, or know anything. You have not honored
the God who holds your breath in his hand and who knows all your ways. **24** Then God sent out a hand
from his presence and this inscription was written.

25 This is the writing that was done: 'Mene, Mene, Tekel, and Pharsin.'

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26 This is the interpretation of the message: 'Mene,' 'God has numbered your kingdom and brought it to an end.'

27 'Tekel,' 'you are weighed in the scales and are found lacking.'

28 'Peres,' 'your kingdom is divided and is given to the Medes and Persians.'"

29 Then Belshazzar gave a command, and they clothed Daniel with purple. A chain of gold was put around his neck, and the king made a proclamation about him that he would have the authority of the third highest ruler in the kingdom. **30** That night Belshazzar, the Babylonian king, was killed, **31** and Darius the Mede received the kingdom when he was about sixty-two years old.

Daniel 5 General Notes

Special concepts in this chapter

The writing on the wall

God told the new king that he had failed and God was replacing him, showing that God is the real ruler over everything, even kingdoms that do not worship him.

Other possible translation difficulties in this chapter

Mene, Mene, Tekel, Upharsin

These are words in Aramaic. Daniel "transliterates" these words by writing them with Hebrew letters, and then he explains their meanings. In the ULB and UDB they are written with English letters. Translators are encouraged to write them using the letters of the target language alphabet.

Daniel 5:1

Belshazzar

This is the son of Nebuchadnezzar who became king after his father.

for a thousand

"for 1,000"

he drank wine in front of

"he drank wine in the presence of"

Daniel 5:2

the containers made of gold or silver

This can be stated in active form. Alternate translation: "the gold or silver containers that the Israelites had made"

containers

These were cups and other items that were small enough for a person to hold and to drink from them.

Nebuchadnezzar his father had taken

Here "Nebuchadnezzar" refers to Nebuchadnezzar's army. Alternate translation: "his father Nebuchadnezzar's army" or "the army of Nebuchadnezzar his father had taken"

Daniel 5:3

the gold containers that had been taken out of the temple

This can be stated in active form. Alternate translation: "the gold containers that the army of Nebuchadnezzar had taken out of the temple"

out of the temple, the house of God

"out of God's temple." The phrase "the house of God" tells us something more about the temple.

Daniel 5:4

General Information:

This page has intentionally been left blank.

Daniel 5:5

At that moment

"As soon as they did that" or "Suddenly"

plaster

cement or mud that is spread on walls or ceilings to give them a smooth hard surface when it dries

Daniel 5:6

the king's face changed

"his face became pale." This was caused by his fear.

his limbs

"his legs"

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his knees were knocking together
This was the result of his extreme fear.

Daniel 5:7

educated men
Or "Chaldeans." This phrase translates a word that refers to a group of men whom people thought had special knowledge. See how you translated this phrase in Daniel 2:2.

wise men
This phrase translates a word for a group of men whom people thought were wise. See how you translated it in Daniel 2:12.

Whoever reads this writing and makes known its interpretation to me will be clothed with purple and will have a gold chain around his neck
This can be stated in active form. Alternate translation: "I will give purple clothes and a gold neck chain to whoever reads this writing and makes known its interpretation"

makes known its interpretation to me
The abstract noun "interpretation" can be translated as a verb. See how you translated it in [Daniel 2:4]

clothed with purple
Purple cloth was rare and reserved for royal officials. Alternate translation: "dressed in royal clothing"

the third highest ruler
"the number three ruler"

Daniel 5:8

make known its interpretation
The abstract noun "interpretation" can be translated as a verb. See how you translated similar words in [Daniel 5:7]

Daniel 5:9

Belshazzar
This is the son of Nebuchadnezzar who became king after his father. See how you wrote this name in [Daniel 5:1]

the look on his face changed
"his face became even more pale." The face of the king grew even more pale than in Daniel 5:6.

perplexed
unable to understand, confused

Daniel 5:10

the queen
Some modern versions understand this to be a reference to the queen mother, that is, to the king's mother. The queen mother received much honor in ancient Babylon.

King, live forever!
This was a normal way to greet the king.

Do not let the look on your face change
"There is no need for your face to look so pale"

Daniel 5:11

the spirit of the holy gods
The queen believed that Daniel's power came from the false gods that Nebuchadnezzar worshiped. See how you translated this phrase in Daniel 4:8.

In the days of your father
"When your father was ruling"

light and understanding and wisdom like the wisdom of the gods was found in him
This can be stated in active form. Alternate translation: "he had light and understanding and wisdom like the wisdom of the gods"

King Nebuchadnezzar, your father the king
"Your father, King Nebuchadnezzar"

educated men
Or "Chaldeans." This phrase translates a word that refers to a group of men whom people thought had special knowledge. See how you translated this phrase in Daniel 2:2.

Daniel 5:12

these qualities were found in this man Daniel, whom the king named Belteshazzar
This can be stated in active form. Alternate translation: "this same Daniel, whom the king named Belteshazzar, had all of these qualities"

the interpretation
The abstract noun "interpretation" can be translated as a verb. See how you translated it in [Daniel 2:4]

Daniel 5:13

Then Daniel was brought before the king
This can be stated in active form. Alternate translation: "Then they brought Daniel before the king" or "Then the soldiers brought Daniel before the king"

whom my father the king brought out of Judah
In this phrase "father" is being used to represent all of the soldiers. Alternate translation: "whom my father's soldiers brought out of Judah"

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Daniel 5:14

the spirit of the gods
Belshazzar believed that Daniel's power came from the false gods that Belshazzar worshiped. See how you translated a similar phrase in Daniel 4:8.

light and understanding and excellent wisdom are found in you
This can be stated in active form. Alternate translation: "you have light and understanding and excellent wisdom"

Daniel 5:15

Now the wise men ... have been brought in before me
This can be stated in active form. Alternate translation: "Now the wise men ... have come in before me"

they could not make known to me the interpretation of the message
The abstract noun "interpretation" can be translated as a verb. See how you translated it in [Daniel 2:4]

Daniel 5:16

give interpretations ... make known to me its interpretation
The abstract noun "interpretation" can be translated as a verb. See how you translated it in [Daniel 2:4]

you will be clothed with purple and have a gold chain placed around your neck
This can be stated in active form. Alternate translation: "I will give you purple clothes and a gold neck chain"

clothed with purple
Purple cloth was rare and reserved for royal officials. Alternate translation: "dressed in royal clothing"

the third highest ruler
"the number three ruler"

Daniel 5:17

Let your gifts be for yourself, and
"I do not want your gifts, so"

will tell you the interpretation
The abstract noun "interpretation" can be translated as a verb. See how you translated it in [Daniel 2:4]

Daniel 5:18

General Information:
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Daniel 5:19

all peoples, nations, and languages
This phrase uses the word "all" as a generalization that represents a large number. Alternate translation: "a great number of people, of different nations and languages"

peoples, nations, and languages
Here "nations" and "languages" represent people from different nations who speak different languages. See how you translated this in [Daniel 3:4]

trembled and feared him
These words mean basically the same thing and emphasize the intensity of the fear. Alternate translation: "were very afraid of him"

He killed those he wanted to die
King Nebuchadnezzar commanded others to do the killing. He did not do it himself. Alternate translation: "Nebuchadnezzar commanded his soldiers to kill those he wanted to die"

He raised up those he wanted
"He raised up those he wanted to raise up"

wanted ... wished
These words here mean the same thing.

he humbled those he wished
"he humbled those he wished to humble"

Daniel 5:20

his heart was arrogant
Here "heart" refers to the king himself. Alternate translation: "the king was arrogant"

his spirit was hardened
Here "spirit" refers to the king himself. His stubbornness is spoken of as if he were hardened. Alternate translation: "the king became stubborn"

presumptuously
rudely and overly confident

he was brought down from his royal throne
Here the phrase "royal throne" refers to his authority to rule. This can be stated in active form. Alternate translation: "the people took away his kingdom"

Daniel 5:21

He was driven away from humanity
This can be stated in active form. Alternate translation: "The people chased him away from them"

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he had the mind of an animal
Here "mind" represents his thoughts. Alternate translation: "he thought as an animal thinks"

dew
the moisture on the ground that is found in the mornings

anyone he wishes
"whomever he chooses"

Daniel 5:22

Belshazzar
This is the son of Nebuchadnezzar who became king after his father. See how you wrote this name in [Daniel 5:1]

have not humbled your heart
Here "heart" refers to Belshazzar himself. Alternate translation: "have not humbled yourself"

Daniel 5:23

You have lifted yourself up against the Lord
To rebel against God is spoken of as raising oneself up against him. Alternate translation: "You have rebelled against the Lord"

From his house
What and where "his house" is can be stated clearly. Alternate translation: "From his temple in Jerusalem"

God who holds your breath in his hand
Here "breath" refers to life and "hand" refers to power or control. Alternate translation: "God who gives you breath" or "God who has control over your entire life"

all your ways
"everything you do"

Daniel 5:24

this inscription was written
This can be stated in active form. Alternate translation: "it wrote this message"

Daniel 5:25

This is the writing that was done
This can be stated in active form. Alternate translation: "This is the message that the hand wrote"

Mene, Mene, Tekel, and Pharsin
These are the Aramaic words that were written on the wall. Spell these words with the sounds that fit your language.

Daniel 5:26

the interpretation of the message
The abstract noun "interpretation" can be translated as a verb. See how you translated it in [Daniel 2:4]

'Mene,' 'God has numbered
"'Mene' means 'God has numbered"

Daniel 5:27

'Tekel,' 'you are weighed
"'Tekel' means 'you are weighed"

you are weighed in the scales and are found lacking
Judging the worthiness of the king to rule is spoken of as weighing him. This means that the king is not worthy to rule. This can be stated in active form. Alternate translation: "God has examined your worthiness to rule, and he has found that you are not worthy"

Daniel 5:28

'Peres,' 'your kingdom
"'Peres' means 'your kingdom."

Peres
This is the singular form of "Pharsin" in 5:25.

your kingdom is divided and is given to the Medes and Persians
This can be stated in active form. Alternate translation: "God has divided your kingdom and given it to the Medes and Persians"

Daniel 5:29

Belshazzar
This is the son of Nebuchadnezzar who became king after his father. See how you wrote this name in [Daniel 5:1]

A chain of gold was put around his neck
This can be stated in active form. Alternate translation: "They put a chain of gold around his neck"

the third highest ruler
"the number three ruler"

Daniel 5:30

General Information:
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Daniel 5:31

received the kingdom
"became the ruler of the kingdom"

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when he was about sixty-two years old
"when he was about 62 years old"

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Chapter 6

1 It seemed good to Darius to appoint over the kingdom 120 provincial governors who would rule over all
the kingdom. **2** Over them there were three chief administrators, and Daniel was one of them. These chief
administrators were appointed so that they might supervise the provincial governors, so that the king
should suffer no loss. **3** Daniel was distinguished above the other chief administrators and the provincial
governors because he had an extraordinary spirit. The king was planning to put him over the whole
kingdom.

4 Then the other chief administrators and the provincial governors looked for mistakes in the work Daniel
did for the kingdom, but they could find no corruption or failure in his duty because he was faithful. No
mistakes or negligence was found in him. **5** Then these men said, "We cannot find any reason to complain
against this Daniel unless we find something against him regarding the law of his God." **6** Then these
administrators and governors brought a plan before the king. They said to him, "King Darius, may you live
forever! **7** All the chief administrators of the kingdom, the regional governors, and the provincial
governors, the advisors, and the governors have consulted together and decided that you, the king,
should issue a decree and enforce a prohibition, so that whoever makes a petition to any god or man for
thirty days, except to you, king, that person must be thrown into the den of lions. **8** Now, king, issue the
prohibition and sign the document so that it may not be changed, as directed by the law of the Medes and
Persians, so it cannot be repealed." **9** So king Darius signed the document, the prohibition.

10 When Daniel learned that the document had been signed into law, he went into his house (now his
windows were open in his upper room toward Jerusalem), and he got down on his knees, as he did three
times a day, and prayed and gave thanks before his God, as he had done before. **11** Then these men who
had formed the plot together saw Daniel make requests and seek favor from God. **12** Then they
approached the king and spoke with him about his prohibition: "Did you not make a prohibition that
everyone who makes a petition to any god or human being during the next thirty days, except to you,
king, must be thrown into the den of lions?" The king answered, "The matter is settled, as directed by the
law of the Medes and Persians; it cannot be repealed." **13** Then they replied to the king, "That person
Daniel, who is one of the people of the exile from Judah, pays no attention to you, king, or to the
prohibition that you have signed. He prays to his God three times a day." **14** When the king heard this, he
was terribly distressed, and he applied his mind to rescue Daniel from this ruling. He labored until sunset
to try to save Daniel. **15** Then these men who had formed the plot gathered together with the king and
said to him, "Know, king, that it is a law of the Medes and Persians, that no prohibition or statute that the
king issues can be changed."

16 Then the king gave an order, and they brought in Daniel, and they threw him into the lions' den. The
king said to Daniel, "May your God, whom you serve continually, rescue you." **17** A stone was brought over
the entrance to the den, and the king sealed it with his own signet ring and with the signet rings of his
nobles so that nothing might be changed concerning Daniel. **18** Then the king went to his palace and he
went through the night fasting. No entertainment was brought before him, and sleep fled from him.

19 Then at daybreak the king got up and he quickly went to the lions' den. **20** As he came near to the den,
the king called out to Daniel in a sad voice, saying to Daniel, "Daniel, servant of the living God, has your
God, whom you serve continually, been able to deliver you from the lions?" **21** Then said Daniel to the
king, "King, live forever! **22** My God has sent his messenger and has shut the lions' mouths, and they have
not hurt me. For I was found blameless before him and also before you, king, and I have done you no
harm." **23** Then the king was very happy. He gave an order that they should take Daniel up out of the den.
So Daniel was lifted up out of the den. No harm was found on him, because he had trusted in his God.

24 The king gave an order, and they brought those men who had accused Daniel and threw them into the
den of lions—them, their children, and their wives. Before they reached the floor, the lions overpowered
them and broke all their bones to pieces. **25** Then King Darius wrote to all the peoples, nations, and
languages that live in all the earth:

> "May peace increase for you.

26 I hereby make a decree that in all the dominion of my kingdom men tremble and fear before the God of
Daniel,

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for he is the living God
and lives forever,
and his kingdom will not be destroyed;
his dominion will last to the end.
27 He makes us safe and rescues us,
and he does signs and wonders
in heaven and in earth;
he has kept Daniel safe
from the strength of the lions."

28 So Daniel prospered during the reign of Darius and during the reign of Cyrus the Persian.

Daniel 6 General Notes

Structure and formatting

Some translations set the content of letters farther to the right on the page than the rest of the text. The ULB does this with the letter in 6:25-27.

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in the letter in 6:26-27.

Special concepts in this chapter

Daniel and the lions

Daniel was thrown into the lions' den for praying to Yahweh, but Yahweh protected him and the lions did not hurt him at all.

Daniel 6:1

Connecting Statement:

The events in this chapter take place after the Persians conquered the Babylonians and Darius the Mede began to rule in Babylon.

It seemed good to Darius

"It was pleasing to Darius" or "Darius was pleased"

120 provincial governors

"one hundred and twenty provincial governors"

Daniel 6:2

Over them

The word "them" refers to the 120 provincial governors.

so that the king should suffer no loss

"so that nothing should be stolen from the king" or "so that no one would steal anything from the king"

Daniel 6:3

was distinguished above

"excelled above" or "was more capable than"

he had an extraordinary spirit

Here "spirit" refers to Daniel. It means he had was unusually capable. Alternate translation: "he was and exceptional person"

extraordinary spirit

spirit that made him do better than the others

to put him over

"to give him authority over" or "to put him in charge of"

Daniel 6:4

Then the other chief administrators and the provincial governors ... for the kingdom

The other administrators were jealous of Daniel. This can be made explicit. Alternate translation: "Then the other chief administrators and the provincial governors became jealous. So they looked for mistakes in the work Daniel did for the kingdom"

No mistakes or negligence was found in him

This can be stated in active form. Alternate translation: "They could find no mistakes or negligence in his work"

negligence

overly looking your responsibilities

Daniel 6:5

to complain against this Daniel

"to complain about Daniel"

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Daniel 6:6

brought a plan before the king
"presented a plan to the king"

may you live forever!
This was a normal way to greet a king.

Daniel 6:7

issue a decree and enforce a prohibition
A "prohibition" always only tells people what they cannot do, but a "decree" can permit people to do things.

enforce a prohibition
The abstract noun "prohibition" can be translated as the verb "prohibit." Alternate translation: "use force to prohibit people from doing what they have been doing" or "force people to stop doing what they have been doing"

for thirty days
"for 30 days"

whoever makes a petition
"whoever makes a request"

that person must be thrown into the den of lions
This can be stated in active form. Alternate translation: "your soldiers must throw that person into the den of lions"

den of lions
This may refer to a room or pit where lions were kept.

Daniel 6:8

Connecting Statement:
In verse 8, the administrators continue to speak to the king.

issue the prohibition
The abstract noun "prohibition" can be translated as the verb "prohibit." See how you translated "prohibition" in [Daniel 6:7]

as directed by the law
"according to the law"

cannot be repealed
"cannot be canceled"

Daniel 6:9

the prohibition
The abstract noun "prohibition" can be translated as the verb "prohibit." See how you translated "prohibition" in [Daniel 6:7]

Daniel 6:10

When Daniel learned that the document had been signed into law
It is important to the story to state clearly that Daniel knew about the new law before he prayed to God.

now his windows were open in his upper room toward Jerusalem
This is background information that explains how Daniel's enemies knew he was praying to God.

gave thanks before his God
"gave thanks to his God"

Daniel 6:11

plot
a plan with evil intent

Daniel 6:12

Did you not make a prohibition ... lions?
They asked this rhetorical question to make the king confirm that he had made the prohibition. Alternate translation: "You know and we know that you made a prohibition ... lions."

about his prohibition: "Did you not make a prohibition
The abstract noun "prohibition" can be translated as the verb "prohibit." See how you translated "prohibition" in [Daniel 6:7]

who makes a petition
"who makes a request"

den of lions
This may refer to a room or pit where lions were kept. See how you translated this in Daniel 6:7.

as directed by the law
"according to the law"

Daniel 6:13

That person Daniel
This is not a respectful way of referring to Daniel. They intentionally used this phrase to avoid giving Daniel the respect he was due as a chief administrator.

who is one of the people of the exile from Judah
"who is one of the exiles from Judah" or "who is an exile from Judah"

pays no attention to you
This idiom means he ignores the king. Alternate translation: "does not obey you"

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the prohibition that you have signed
The abstract noun "prohibition" can be translated as the verb "prohibit." See how you translated "prohibition" in [Daniel 6:7]

Daniel 6:14

he applied his mind
Here "mind" refers to his thinking. Alternate translation: "he thought very hard about how"

He labored
This refers to mental labor, rather than to physical labor.

Daniel 6:15

that no prohibition or statute that the king issues can be changed
The abstract noun "prohibition" can be translated as the verb "prohibit." See how you translated "prohibition" in [Daniel 6:7]

no prohibition ... can be changed
The men were implying that since no decree or statute of the king can be changed, Daniel must be thrown into the pit of lions. This can be stated clearly if needed. Alternate translation: "no prohibition ... can be changed. Someone must throw Daniel into the pit of lions"

Daniel 6:16

they brought in Daniel
"his soldiers went and got Daniel"

lions' den
This may refer to a room or pit where lions were kept. See how you translated this in Daniel 6:7.

May your God ... rescue you
The king is expressing his desire for God to save Daniel.

rescue you
"save you from the lions"

Daniel 6:17

den
This may refer to a room or pit where lions were kept. See how you translated this in Daniel 6:7.

the king sealed it with his own signet ring and with the signet rings of his nobles ... concerning Daniel
The function of the signet ring can be stated clearly. The king and the noblemen pressed their rings into a seal made of wax. Alternate translation: "the king pressed his signet ring into a wax seal, the nobles did this too. No one was allowed to break the seal and help Daniel"

nothing might be changed concerning Daniel
"no one could help Daniel"

Daniel 6:18

he went through the night fasting
This symbolic act showed that the king was worried about Daniel.

No entertainment was brought before him
This can be stated in active form. Alternate translation: "He did not have anyone entertain him"

sleep fled from him
Sleep is spoken of as if it could run away from the king. Alternate translation: "he did not sleep at all that night"

Daniel 6:19

lions' den
This may refer to a room or pit where lions were kept. See how you translated this in Daniel 6:7.

Daniel 6:20

General Information:
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Daniel 6:21

General Information:
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Daniel 6:22

For I was found blameless
This can be stated in active form. Alternate translation: "He knows that I have done nothing wrong"

I have done you no harm
"I have not harmed you at all"

Daniel 6:23

den
This may refer to a room or pit where lions were kept. See how you translated this in Daniel 6:7.

No harm was found on him
This can be stated in active form. Alternate translation: "They did not find any wounds on Daniel"

Daniel 6:24

Before they reached the floor
"Before they reached the floor of the lions' den"

broke all their bones to pieces
"crushed their bones"

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Daniel 6:25

peoples, nations, and languages
Here "nations" and "languages" represent people from different nations who speak different languages. See how you translated this in [Daniel 3:4]

in all the earth
King Darius wrote his message to his entire kingdom which was huge. Here it says "all the earth" as a generalization to emphasis how large his kingdom was, though it did not include everyone on the earth. Alternate translation: "in his kingdom"

May peace increase for you
This is a form of greeting that is used to wish someone well in all areas of life.

Daniel 6:26

Connecting Statement:
This continues to state the message that Darius sent to everyone in his kingdom.

tremble and fear
These two words are similar and can be combined. Alternate translation: "shake with fear"

the God of Daniel
"the God that Daniel worships"

he is the living God and lives forever
The two phrases "the living God" and "lives forever" express the same concept, that God lives forever.

his kingdom will ... his dominion will
These two phrases are parallel, emphasizing how God's kingdom will never end.

his kingdom will not be destroyed
This can be stated in active form. Alternate translation: "no one will destroy his kingdom" or "his kingdom will last forever"

his dominion will last to the end
"he will rule forever"

Daniel 6:27

he has kept Daniel safe from the strength of the lions
"he has not allowed the strong lions to hurt Daniel"

Daniel 6:28

during the reign of Darius and during the reign of Cyrus the Persian
Cyrus the Persian was the king who ruled after Darius.

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Chapter 7

1 In the first year of Belshazzar king of Babylonia, Daniel had a dream and visions in his mind while lying
on his bed. Then he wrote down what he had seen in the dream. He wrote down the most important
events: **2** Daniel explained, "In my vision at night I saw that the four winds of heaven were stirring up the
great sea. **3** Four large animals, each one different from the other, came up out of the sea. **4** The first was
like a lion but had eagle's wings. As I was looking, its wings were torn off and it was lifted from the
ground and made to stand on two feet, like a man. The mind of a man was given to it. **5** Then there was a
second animal, like a bear, and it was bending over; it had three ribs between its teeth in its mouth. It was
told, 'Get up and devour many people.' **6** After this I looked again. There was another animal, one that
looked like a leopard. On its back it had four wings like bird wings, and it had four heads. It was given
authority to rule. **7** After this I saw in the visions of the night a fourth animal, terrifying, frightening, and
very strong. It had large iron teeth; it devoured, broke in pieces, and trampled underfoot what was left. It
was different from the other animals, and it had ten horns. **8** While I was considering the horns, I looked
and saw another horn grow up among them, a little horn. Three of the first horns were wrenched out by
the roots. I saw in this horn eyes like the eyes of a man and a mouth that was boasting about great things.

9 As I looked,

thrones were set in place,
and the Ancient of Days took his seat.
His clothing was as white as snow,
and the hair of his head was like pure wool.
His throne was flames of fire,
and its wheels were burning fire.
10 A river of fire
flowed out from before him;
millions served him,
and one hundred million were standing before him.
The court was in session,
and the books were opened.

11 I continued to look because of the sound of the boastful words spoken by the horn. I watched while the
animal was killed, and its body was destroyed, and it was given over to be burned up. **12** As for the rest of
the four animals, their authority to rule was taken away, but their lives were prolonged for a period of
time.

13 In my visions that night,

I saw one coming with the clouds of heaven like a son of man;
he came to the Ancient of Days
and was presented before him.
14 Authority to rule and glory and royal power were given to him
so that all the peoples, nations, and languages should serve him.
His authority to rule is an everlasting authority that will not pass away,
and his kingdom is one that will never be destroyed.

15 As for me, Daniel, my spirit was grieved inside of me, and the visions I saw in my mind troubled me. **16**
I approached one of them standing there and asked him to show me the interpretation of these things. **17**
'These large animals, four in number, are four kings that will arise from the earth. **18** But the holy people
of the Most High will receive the kingdom, and they will possess it forever and ever.' **19** Then I wanted to
know more about the fourth animal—it was so different from the others and very horrifying with its iron
teeth and bronze claws; it devoured, broke into pieces, and trampled on what was left with its feet. **20** I
wanted to know about the ten horns on its head, and about the other horn that grew up, and before which
the three horns fell down. I wanted to know about the horn that had eyes and about the mouth that
boasted about great things and that seemed greater than its companions. **21** As I looked, this horn waged
war against the holy people and was defeating them **22** until the Ancient of Days came, and justice was
given to the holy people of the Most High. Then the time came when the holy people took possession of
the kingdom.

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23 This is what that person said, 'As for the fourth animal,

it will be a fourth kingdom on earth
that will be different from all the other kingdoms.
It will devour the whole earth,
and it will trample it down
and break it into pieces.
24 As for the ten horns,
out of this kingdom ten kings will arise,
and another will arise after them.
He will be different from the previous ones,
and he will subdue the three kings.
25 He will speak words against the Most High
and will oppress the holy people of the Most High God.
He will try to change the festivals and the law.
These things will be given into his hand
for one year, two years, and half a year.
26 But the court will be in session,
and they will take his royal power away
to be consumed and destroyed at the end.
27 The kingdom and the dominion,
and the greatness of the kingdoms under the whole heaven,
will be given to the people
who belong to the holy people of the Most High.
His kingdom is an everlasting kingdom,
and all other kingdoms will serve and obey him.'

28 Here is the end of the matter. As for me, Daniel, my thoughts greatly alarmed me and my face changed in appearance. But I kept these things to myself."

Daniel 7 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 7:9-10, 13-14, and 23-27.

Special concepts in this chapter

The four beasts

There will be four successive kingdoms before Yahweh sets up his eternal kingdom. (See: eternity)

The Son of Man

God will give the Son of Man an eternal kingdom and he will judge people from the books. (See: sonofman and judge)

Daniel 7:1

General Information:

Chapters 7 and 8 are not in chronological order. They happened while Belshazzar was still the king, before the rule of Darius and Cyrus that was discussed in chapter 6. In Daniel's vision, he saw animals that were symbols of other things. Later in the vision someone explains the meaning of those symbols.

Belshazzar

This was the name of Nebuchadnezzar's son, who became king after him. See how you wrote this name in Daniel 5:1.

a dream and visions

The words "dream" and "visions" both refer to the same dream that is described in this chapter. Alternate translation: "visions while he was dreaming"

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Daniel 7:2

the four winds of heaven
"winds from everywhere" or "strong winds from all four directions"

stirring up
"whipped up" or "agitated" or "caused high waves in"

Daniel 7:3

General Information:
This page has intentionally been left blank.

Daniel 7:4

The first was like a lion but had eagle's wings
This was a symbolic creature, and not an animal that exists.

its wings were torn off and it was lifted from the ground and made to stand on two feet, like a man
This can be stated in active form. Alternate translation: "someone tore off its wings and lifted it up from the ground and made it stand on two feet like a human being"

The mind of a man was given to it
Here "mind" refers to thinking. This can be stated in active form. Alternate translation: "Someone gave it the ability to think like a human being"

Daniel 7:5

a second animal, like a bear
This was not an actual bear, but a symbolic animal that was similar to a bear.

ribs
large curved bones of the chest that connect to the spine

It was told
This can be stated in active form. Alternate translation: "Someone told it"

Daniel 7:6

another animal, one that looked like a leopard
This was not an actual leopard, but a symbolic animal that was similar to a leopard.

four wings ... four heads
The four wings and four heads are symbols, but their meaning is unclear.

it had four heads
"the animal had four heads"

It was given authority to rule
This can be stated in active form. Alternate translation: "Someone gave it authority to rule"

Daniel 7:7

a fourth animal ... it had ten horns
This is also not an actual animal. It is a symbolic creature.

trampled underfoot
"walked on and crushed"

Daniel 7:8

General Information:
Daniel continues to describe his vision of the fourth animal that the saw in Daniel 7:7.

the horns
Translators may write a footnote like this: "Horns are a symbol of power and represent powerful leaders."

Three of the first horns were wrenched out by the roots
This can be stated in active form. Alternate translation: "The little horn tore out three of the first horns"

a mouth that was boasting about great things
Here the horn was boasting, using its mouth to do so. Alternate translation: "the horn had a mouth and boasted about doing great things"

Daniel 7:9

General Information:
Most of the text of verses 9-14 is symbolic language with parallel lines that have similar meaning. For this reason, the ULB and UDB present them in poetic form.

thrones were set in place
This can be stated in active form. Alternate translation: "someone set thrones in their places"

the Ancient of Days
This is a title for God that means he is eternal. Alternate translation: "the One Who Has Lived Forever" or "the One Who Has Always Lived"

took his seat ... His clothing ... the hair of his head
This passage describes God as sitting down, with clothing and hair like a person. This does not mean that God really is like this, but it is how Daniel saw God in a vision.

took his seat
This is an idiom that means he sat down. Alternate translation: "sat down on his throne"

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His clothing was as white as snow
His clothing is compared to snow to show that it was very white. Alternate translation: "His clothing was very white"

the hair of his head was like pure wool
Something about God's hair looked like pure wool. Possible meanings are that 1) it was very white or 2) it was thick and curly.

pure wool
"clean wool" or "wool that is washed"

His throne was flames ... its wheels were burning fire
This describes the throne of God and its wheels as if they were made of fire. The words "flames" and "burning fire" mean basically the same thing and can be translated the same way.

its wheels
It is unclear why God's throne is described as having wheels. Thrones normally do not have wheels, but the text clearly states that this throne has some kind of wheels. Use a general term for "wheels" if possible.

Daniel 7:10

General Information:
Daniel continues to describe his vision of the court in heaven and the response to the fourth animal that he saw in [Daniel 7:7]

A river of fire flowed out from before him
The quick way in which fire came from the presence of God is spoken of as if it was water flowing in a river. Alternate translation: "Fire poured out in front of him like water in a river"

before him
The word "him" refers to God, the Ancient of Days from Daniel 7:9.

millions
This probably refers to a large group rather than to a precise number. Alternate translation: "thousands of thousands" or "great numbers of people"

one hundred million
This probably refers to a large group rather than to a precise number. Alternate translation: "tens of thousands times tens of thousands" or "uncountable numbers of people"

The court was in session
This means that God, the judge, was ready to investigate the evidence and make his judgment. Alternate translation: "The judge was ready to judge" or "The judge was seated"

the books were opened
These are the books that contain the evidence to be used in court. Alternate translation: "the books of evidence were opened"

Daniel 7:11

General Information:
Daniel continues to describe his vision of the court in heaven and the response to the fourth animal that he saw in Daniel 7:7.

the animal was killed ... to be burned up
This can be stated in active form. Alternate translation: "they killed the fourth animal, destroyed its body, and gave it to someone to burn it up"

the animal was killed
The animal was killed because the judge determined that it was guilty. Alternate translation: "they executed the animal" or "the judge commanded and they killed the animal"

the animal
This refers to the fourth animal that had the ten horns and the horn that spoke boastfully. Alternate translation: "the most frightening animal" or "the animal that had the boastful horn"

Daniel 7:12

the rest of the four animals
It may be clearer to say, "the other three animals."

their authority to rule was taken away
This can be stated in active form. Alternate translation: "the judge took away their authority to rule" or "their authority to rule ended"

their lives were prolonged for a period of time
This can be stated in active form. Alternate translation: "they continued to live for a period of time" or "the judge let them live a little longer"

Daniel 7:13

General Information:
Most of the text of verses 9-14 is symbolic language with parallel lines that have similar meaning. For this reason, the ULB presents them in poetic form.

I saw one coming ... like a son of man
The person that Daniel saw was not a normal man, but had a human figure like a man. "I also saw that night someone coming who resembled a son of man, that is, he had a human figure"

with the clouds of heaven
"with the clouds of the sky"

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the Ancient of Days
This refers to God who is eternal. See how you translated this title in Daniel 7:9

was presented before him
This can be stated in active form. Alternate translation: "they presented this son of man to the Ancient of Days" or "he stood before him"

Daniel 7:14

Authority to rule and glory and royal power were given to him
This can be stated in active form. Alternate translation: "The one who looked like a son of man received authority to rule, glory, and royal power"

royal power
This, here, refers to "authority."

peoples, nations, and languages
Here "nations" and "languages" represent people from different nations who speak different languages. See how you translated this in [Daniel 3:4]

will not pass away ... will never be destroyed
These two phrases mean the same thing.

that will never be destroyed
This can be stated in active form. Alternate translation: "that no one will ever destroy"

Daniel 7:15

my spirit was grieved inside of me ... the visions I saw in my mind troubled me
These two phrases describe how Daniel was feeling. The second one gives more information about the first one, explaining about his grieved spirit.

my spirit was grieved inside of me
Here "my spirit" refers to Daniel himself. Alternate translation: "I was very sad inside"

Daniel 7:16

one of them standing there
This is one of the heavenly beings who were standing before God's throne. Possible meanings 1) these are angels, spirits who serve God 2) these are people who have died and are now in heaven.

to show me
"to tell me" or "to explain to me"

the interpretation of these things
The abstract noun "interpretation" can be translated as a verb. See how you translated it in [Daniel 2:4]

these things
"the things I had seen"

Daniel 7:17

These large animals, four in number,
"These four large animals"

are four kings
"represent four kings"

four kings that will arise from the earth
Here "from the earth" means they are real people. Alternate translation: "four kings who will come to power on the earth" or "four men who will rise up from among the people of the earth and become kings"

Daniel 7:18

they will possess it
"they will rule over it"

forever and ever
This repetition of ideas emphasizes that this kingdom will never come to an end.

Daniel 7:19

very horrifying
"very frightening"

trampled on
"walked on and crushed"

Daniel 7:20

the ten horns on its head
"the ten horns on the head of the fourth animal"

grew up, and before which the three horns fell down
"grew up, and about the three horns that fell down in front of it" or "grew up, and about the three horns that fell down because of it"

before which the three horns fell down
Here "fell down" is a euphemism that means they were destroyed." Alternate translation: "which destroyed the three horns"

the mouth that boasted
"its mouth that boasted" or "the mouth of the new horn, that boasted"

that seemed greater than its companions
the horn with the eyes and a mouth seemed to be greater than the other horns

Daniel 7:21

this horn
"this fourth horn." This refers to the horn that is described in Daniel 7:20.

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Daniel 7:22

until the Ancient of Days came, and justice was given
This can be stated in active form. Alternate translation: "until the Ancient of Days came and brought justice"

Ancient of Days
This is a title for God that emphasizes that he is eternal. See how you translated this title in Daniel 7:9.

Daniel 7:23

General Information:
Most of the text of verses 23-27 is symbolic language. For this reason, the ULB presents them in poetic form.

This is what that person said
This is the person that Daniel approached in Daniel 7:16.

that person said
"that person answered"

As for the fourth animal
"Concerning the fourth animal" or "Now, about the fourth animal"

It will devour ... it into pieces
This does not mean the fourth kingdom will destroy the planet, but that it will brutally attack, conquer, and destroy all other kingdoms on earth.

Daniel 7:24

As for the ten horns
"Concerning the ten horns" or "Now, about the ten horns"

out of this kingdom ten kings will arise
They will rule one after the other. This can be stated explicitly. Alternate translation: "ten kings will rule over this fourth kingdom, one after another"

another will arise after them
This other king is not one of the ten. It may be helpful to refer to him as "the eleventh king." Alternate translation: "after that an eleventh king will become powerful"

He will be different from the previous ones
"He will be different from the other ten kings"

he will subdue the three kings
He will defeat three of the original ten kings. It may be helpful to state that those three kings are represented by the three horns that were pulled out. Alternate translation: "he will defeat the three kings that were represented by the three horns that were pulled out"

Daniel 7:25

General Information:
The man in Daniel's vision continues talking to Daniel. Most of the text of verses 23-27 is symbolic language. For this reason, the ULB presents them in poetic form.

He will speak words against the Most High
This means that the newest king will openly disagree with and say bad things about the Most High.

He will try ... into his hand
The words "He" and "his" refer to the newest king, not the Most High.

the holy people
"God's holy people"

change the festivals and the law
Both terms refer to the law of Moses. The festivals were an important part of the religion of Israel in the Old Testament.

These things will be given into his hand
Here "his hand" refers to his control. This can be stated in active form. Alternate translation: "The newest king will control the religous festivals and laws"

one year, two years, and half a year
This means "three and half years." This is not the normal way the Israelites counted. Try to translate it in a way that preserves this way of counting. Alternate translation: "one year plus two years plus six months"

Daniel 7:26

the court will be in session
This means that the judge will be ready to investigate evidence and make his judgment. Alternate translation: "the judge will judge" or "The judge will sit down"

they will take his royal power away
"the members of the court will take the royal power away from the newest king"

royal power
This, here, refers to "authority." See how you translated this in Daniel 7:14.

to be consumed and destroyed at the end
This can be stated in active form. Alternate translation: "and consume and destroy it in the end" or "and completely destroy his royal power in the end"

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Daniel 7:27

General Information:
The man in Daniel's vision continues talking to Daniel. Most of the text of verses 23-27 is symbolic language. For this reason, the ULB presents them in poetic form.

The kingdom and the dominion ... will be given to the people
This can be stated in active form. Alternate translation: "God will give the kingdom and the dominion ... to the people"

The kingdom and the dominion
These two terms mean basically the same thing and emphasize that this will concern all forms of official authority.

the greatness of the kingdoms
The abstract noun "greatness" can be translated with the adjective "great." Alternate translation: "everything that is great about the kingdoms"

of the kingdoms under the whole heaven
The idiom "under the whole heaven" refers to the kingdoms on earth. Alternate translation: "of all the kingdoms on earth"

His kingdom
"The kingdom of the Most High"

an everlasting kingdom
"a kingdom that will exist forever" or "a kingdom that will never end"

Daniel 7:28

Here is the end of the matter
This means that Daniel has finished describing the vision. Alternate translation: "That is what I saw in my vision" or "This is the end of the description of what I saw in my vision"

my face changed in appearance
"my face became pale"

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Chapter 8

1 In the third year of the reign of King Belshazzar, I, Daniel, had a vision appear to me (after the one that appeared to me at first). **2** I saw in the vision, as I was looking, that I was in the fortress of Susa in the province of Elam. I saw in the vision that I was beside the Ulai Canal. **3** I looked up and saw before me a ram with two horns, standing beside the canal. One horn was longer than the other, but the longer one grew more slowly than the shorter and was passed up in length by it. **4** I saw the ram pushing west, then north, and then south; no other animal could stand before him. None of them was able to rescue anyone out of his hand. He did whatever he wanted, and he became great.

5 As I was thinking about this, I saw a male goat come from the west, who went across the surface of the whole earth, running fast, not seeming to touch the ground. The goat had a large horn between his eyes. **6** He came to the ram who had two horns—I had seen the ram standing on the bank of the canal—and the goat rushed toward the ram in a powerful rage. **7** I saw the goat come close to the ram. He was very angry at the ram, and he hit the ram and broke off its two horns. The ram was powerless to stand before him. The goat knocked him down to the ground and trampled on him. There was no one who could rescue the ram from his power. **8** Then the goat became very large. But when he became strong, the large horn was broken, and in its place four other large horns grew up that pointed toward the four winds of the heavens.

9 Out of one of them grew another horn, little at first, but which grew exceedingly large toward the south, toward the east, and toward the Beautiful Land. **10** It became so large as to engage in war with the army of heaven. Some of that army and some of the stars were thrown down to the earth, and it trampled on them. **11** It made itself to be as great as the commander of the army. It took away from him the regular burnt offering, and the place of his sanctuary was polluted. **12** Because of rebellion, the army will be given over to the goat's horn, and the burnt offering will be stopped. The horn will throw truth down to the ground, and it will succeed in what it does. **13** Then I heard a holy one speaking and another holy one answering him, "How long will these things last, this vision about the burnt offering, the sin that brings destruction, the handing over of the sanctuary, and heaven's army being trampled on?" **14** He said to me, "It will last for 2,300 evenings and mornings. After that the sanctuary will be restored."

15 When I, Daniel, had seen the vision, I tried to understand it. Then there stood before me one who looked like a man. **16** I heard a man's voice calling between the banks of the Ulai Canal. He said, "Gabriel, help this man understand the vision." **17** So he came near where I stood. When he came, I was frightened and fell on my face. But he said to me, "Understand, son of man, that the vision is for the time of the end." **18** When he spoke to me, I fell into a deep sleep with my face to the ground. Then he touched me and made me stand up. **19** He said, "See, I will make known to you what will happen later in the time of wrath, because the vision concerns the appointed time for the end. **20** As for the ram you saw, the one that had two horns—they are the kings of Media and Persia. **21** The male goat is the king of Greece. The large horn between his eyes is the first king. **22** As for the horn that was broken, in the place of which four others arose—four kingdoms will arise from his nation, but not with his great power. **23** At the latter time of those kingdoms, when the transgressors have reached their limit, a grim-faced king, one who is very intelligent, will arise. **24** His power will be mighty—but not by his own power. He will be amazing in what he destroys; he will act and succeed. He will destroy mighty ones and the holy people. **25** By his craftiness he will make deceit prosper under his hand. He will become great in his own mind. He will unexpectedly destroy many people. He will even rise up against the Prince of princes, and he will be broken, but not by any human hand. **26** The vision about the evenings and mornings that has been told is true. But seal up the vision, for it refers to many days in the future." **27** Then I, Daniel, was overcome and lay weak for several days. Then I got up, and went about the king's business. But I was astounded by the vision, and there was no one who understood it.

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Daniel 8 General Notes

Special concepts in this chapter

The vision of the ram and the male goat
Although specific interpretation of this vision is not given, most scholars believe Daniel saw Greece overthrowing Media-Persia before breaking up into four kingdoms. One of these kingdoms stopped the temple worship for a while and then it was restored. (See: temple and restore)

Daniel 8:1

General Information:
Chapters 7 and 8 are not in chronological order. They happened while Belshazzar was still the king, before the rule of Darius and Cyrus that was discussed in chapter 6. In Daniel's vision, he saw animals that were symbols of other things. Later in the vision someone explains the meaning of those symbols.

In the third year
"In year three"

Belshazzar
This is the son of Nebuchadnezzar who became king after his father. See how you translated this name in Daniel 5:1.

had a vision appear to me (after the one ... first)
This is background information to remind the reader that this is Daniel's second vision. Alternate translation: "had a second vision appear to me"

Daniel 8:2

fortress
a walled city that was guarded and protected

Susa ... Elam ... Ulai Canal
These are names of places.

Canal
A canal is a narrow man-made waterway.

Daniel 8:3

a ram with two horns
It is normal for rams to have two horns. These horns, however, have symbolic meaning.

but the longer ... passed up in length by it
"but the longer one grew more slowly than the shorter one, and the shorter one grew to be even longer than it"

Daniel 8:4

I saw the ram pushing
"I saw the ram using its head to push things out of its way" or "I saw the ram running very quickly"

to rescue anyone out of his hand
Rams do not have hands. Here "hand" refers to the ram's power. Alternate translation: "to rescue anyone from him" or "to rescue anyone from his power"

Daniel 8:5

across the surface of the whole earth
The phrase "the whole earth" is an exaggeration that means he came from far away. Alternate translation: "from far away across the surface of the land"

The goat had a large horn between his eyes
Goats have two horns on the sides of their heads. This image should be explained. Alternate translation: "The goat had a single large horn in the center of his head"

Daniel 8:6

in a powerful rage
"and it was very angry"

Daniel 8:7

trampled
to crush something by stepping on it

the ram from his power
"the ram from the goat because of his power"

Daniel 8:8

the goat became very large
"the goat became very large and strong"

the large horn was broken
This can be stated in active form. Alternate translation: "something broke off the large horn"

toward the four winds of the heavens
Here "the four winds of heaven" is an idiom that refers to the four main directions

Daniel 8:9

but which grew exceedingly large toward
"but which became very large" or "but which pointed itself toward." This is probably a metonym for the goat, which is a metaphor for a king or

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nation, ruling powerfully over the lands to the south and east and over the Beautiful Land.

Daniel 8:10

It became so large as to engage in war
Here the horn is given qualities of a person and is engaging in war.

Some of that army ... thrown down to the earth
This can be stated in active form. Alternate translation: The horn threw some of that army and some of the stars down to the earth"

it trampled on them
Here the horn is given qualities of a person that tramples on the stars and on the army.

Daniel 8:11

General Information:
The horn is given qualities of a person.

Connecting Statement:
Daniel continues describing his vision of the horn (Daniel 8:9).

the commander of the army
This refers to God himself, who is the leader of the angel army.

It took away from him the regular burnt offering
Here "took away" means the horn stopped the offering. Here "him" refers to God, the commander of the army. Alternate translation: "It stopped the people from making their regular burnt offering to him"

the place of his sanctuary was polluted
This can be stated in active form. Alternate translation: "it defiled his sanctuary"

Daniel 8:12

The horn will throw truth down to the ground
The horn ignoring truth and godliness is spoken of as if it will throw truth to the ground. Alternate translation: "The horn will reject the truth"

Daniel 8:13

holy one
"angel"

the handing over of the sanctuary
"the surrender of the sanctuary"

heaven's army being trampled on
This can be stated in active form. Alternate translation: "the horn trampling on heaven's army"

Daniel 8:14

2,300 evenings and mornings
"Two thousand three hundred evenings and mornings." Here "evenings and mornings" is a merism that refers to everything in between, which means full days. Alternate translation: "2,300 sunsets and sunrises" or "2,300 days"

the sanctuary will be restored
"the temple will be purified and set in order again"

Daniel 8:15

General Information:
This page has intentionally been left blank.

Daniel 8:16

a man's voice calling between the banks of the Ulai Canal
Here a man is being referred to by his voice. Alternate translation: "a man calling from the Ulai Canal"

Ulai Canal
A canal is a narrow man-made waterway. See how you translated this name in Daniel 8:2.

Daniel 8:17

fell on my face
This is an act of worship in which someone lies flat on the ground.

the time of the end
"the final days" or "the end of the world." This does not refer to the final moment in time, but rather to the events that will happen immediately before the end.

Daniel 8:18

a deep sleep
This is a type of sleep when someone is sleeping heavily and does not wake up easily.

Daniel 8:19

the time of wrath
This refers to the time when God will judge. This can be made explicit. Alternate translation: "the time when God judges in anger"

the appointed time for the end
"the time when the world will end"

Daniel 8:20

General Information:
In these verses, the angel explains to Daniel the symbolic meaning of the things he saw in his vision.

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The animals and horns actually represent human rulers and kingdoms.

two horns—they are
"two horns—they represent"

the kings of Media and Persia
These words could either 1) refer to the literal kings of Media and Persia or 2) be a metonym in which the kings represents the kingdoms of Media and Persia. Alternate translation: "the kingdoms of Media and Persia"

Daniel 8:21

the king of Greece
These words could be 1) a literal reference to the king of Greece or 2) a metonym for the kingdom of Greece. Alternate translation: "the kingdom of Greece"

The large horn between his eyes is
"The large horn between his eyes represents"

Daniel 8:22

General Information:
In these verses, the angel explains to Daniel the symbolic meaning of the things he saw in his vision. The animals and horns actually represented human rulers or kingdoms.

As for the horn that was broken ... four others arose
"Where the large horn was broken off, four others arose"

four kingdoms will arise from his nation
The four horns represent the four new kingdoms. This can be made explicit. Alternate translation: "they represent the four kingdoms into which the kingdom of the first king will be divided"

but not with his great power
"but they will not have as much power as the king represented by the large horn"

Daniel 8:23

At the latter time of those kingdoms
"As those kingdoms approach their end"

have reached their limit
"have reached their full" or "have run their course"

grim-faced
This means someone who looks defiant, or like he will refuse to obey.

Daniel 8:24

General Information:
In these verses, the angel explains to Daniel the symbolic meaning of the things he saw in his vision. The animals and horns actually represented human rulers or kingdoms.

but not by his own power
"but someone else will give him his power"

Daniel 8:25

he will make deceit prosper
Here "deceit" is spoken of as if it is a person who will prosper. Alternate translation: "the amount of deception will increase"

under his hand
Here "hand" refers to his rule. Alternate translation: "under his rule"

the Prince of princes
"the mightiest prince" or "the prince who rules over all other princes." Most English versions capitalize the word "Prince" because the phrase probably refers either to God or to a man whom God appoints to rule.

he will be broken
Here "he" refers to his power. Alternate translation: "his rule will end"

not by any human hand
Here "hand" refers to power. This can be also stated in positive form. Alternate translation: "not by any human power" or "by divine power"

Daniel 8:26

General Information:
The angel continues to instruct Daniel about the visions that Daniel saw.

seal up the vision
The angel speaks about the vision as if it were a scroll that could be closed with a wax seal. This prevented anyone from seeing the contents until the seal was broken. Alternate translation: "close and seal up what you have written about the vision" or "do not tell anyone about the vision now"

Daniel 8:27

was overcome and lay weak for several days
"was exhausted and lay in bed sick for several days"

went about the king's business
"did the work that the king had assigned to me"

I was astounded by the vision
"I was dismayed by the vision" or "I was very confused by the vision"

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Chapter 9

1 In the first year of Darius the son of Ahasuerus [1] —a descendant of the Medes, who had been made king over the kingdom of the Chaldeans— **2** in the first year of Darius' reign, I, Daniel, was studying the books containing Yahweh's word, the word that had come to Jeremiah the prophet. I observed that there would be seventy years until Jerusalem's desolations would end.

3 I turned my face to the Lord God, to seek him with prayer and humble requests, with fasting, wearing sackcloth, and sitting in ashes. **4** I prayed to Yahweh my God, and I made confession of our sins. I said, "I beg you, Lord—you are the great and awesome God—you are the one who keeps the covenant and is faithful to love those who love you and keep your commandments. **5** We have sinned and have done what is wrong. We have acted wickedly and we have rebelled, turning aside from your commands and decrees. **6** We have not listened to your servants the prophets who spoke in your name to our kings, our leaders, our ancestors, and to all the people of the land. **7** To you, Lord, belongs righteousness. To us today, however, belongs shame on our faces—for the people of Judah and those who live in Jerusalem, and to all Israel. This includes those who are near and those who are far away in all the lands where you scattered them. This is because of the faithless deeds that we committed against you. **8** To us, Yahweh, belongs shame on our faces—to our kings, to our leaders, and to our ancestors—because we have sinned against you. **9** To the Lord our God belong compassion and forgiveness, for we have rebelled against him. **10** We have not obeyed the voice of Yahweh our God by walking in his laws he gave us through his servants the prophets. **11** All Israel has transgressed your law and turned aside, refusing to obey your voice. The curse and oath that are written in the law of Moses, the servant of God, have been poured out on us, for we have sinned against him. **12** Yahweh has confirmed the words that he spoke against us and against our rulers over us, by bringing on us a great disaster. For under the whole of heaven there has not been done anything that could compare with what has been done to Jerusalem. **13** As it is written in the law of Moses, all this disaster has come on us, yet we have not begged for mercy from Yahweh our God by turning away from our iniquities and paying attention to your truth. **14** Therefore Yahweh has kept the disaster ready and has brought it on us, for Yahweh our God is righteous in all the deeds he does, yet we have not obeyed his voice. **15** Now, Lord our God, you brought out your people from the land of Egypt with a mighty hand, and you have made a famous name for yourself, as in this present day. But still we sinned; we have done wicked things. **16** Lord, because of all your righteous deeds, let your anger and your wrath turn away from your city Jerusalem, your holy mountain. Because of our sins, and because of the iniquities of our ancestors, Jerusalem and your people have become an object of mockery to all those around us. **17** Now, our God, listen to the prayer of your servant and to his humble requests; for your sake, Lord, make your face shine on your sanctuary that is desolate. **18** My God, incline your ears and listen; open your eyes and see. We have been devastated; look at the city that is called by your name. We do not bring our humble requests to you because of our righteousness, but because of your great mercy. **19** Lord, listen! Lord, forgive! Lord, pay attention and take action! For your own sake, do not delay, my God, for your city and your people are called by your name."

20 While I was speaking—praying and confessing my sin and the sin of my people Israel, and presenting my humble request before Yahweh my God on behalf of God's holy mountain— **21** while I was praying, the man Gabriel, whom I had seen in the vision at the first, flew down to me in rapid flight, at the time of the evening sacrifice. **22** He gave me understanding and said to me, "Daniel, I have now come out to give you insight and understanding. **23** When you began presenting your humble requests, the order was given and I have come to tell you the answer, for you are precious. Therefore consider this word and understand the revelation.

24 Seventy sevens are decreed for your people and your holy city to end the guilt and put an end to sin, to atone for wickedness, to bring everlasting righteousness, to carry out the vision and the prophecy, and to consecrate the most holy place. **25** Know and understand that from the issuing of the order to restore and rebuild Jerusalem to the coming of the anointed one (who will be a leader), there will be seven sevens and sixty-two sevens. Jerusalem will be rebuilt with streets and a moat, despite the times of distress. **26** After the sixty-two sevens, the anointed one will be destroyed and will have nothing. The army of a coming ruler will destroy the city and the holy place. Its end will come with a flood, and there will be war even to the end. Desolations have been decreed. **27** He will confirm a covenant with many for one seven. In the middle of the seven he will put an end to the sacrifice and the offering. On the wing of abominations will come someone who makes desolate until the complete destruction that has been decreed is poured out on the one who has made the desolation."

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Footnotes

9:1 [1]Also known as

Daniel 9 General Notes

Special concepts in this chapter

Daniel told the future
Gabriel told Daniel a prophecy that Jerusalem would be rebuilt. Then later an anointed person would be killed and the worship at the temple stopped. (See: prophet and anoint and temple)

The unusual expression of numbers in 9:24-26
This passage uses the expressions "seventy sevens of years," "seven sevens and sixty-two sevens," and "sixty-two sevens of years" to denote "490 years," "49 years and then 434 years," and "434 years," respectively. The original language uses the idea of a "week" to express the idea of a group of sevens, but these numbers are clearly meant to denote years, not weeks. Most translators should use the ways normal in their languages to express these numbers.

Daniel 9:1

General Information:
Chapters 7 and 8 were not in chronological order. They happened while Belshazzar was still the king. Chapter 9 now returns to the events of the reign of Darius who became king in chapter 6.

Ahasuerus ... who had been made king over the kingdom of the Chaldeans
This is background information about who Ahasuerus was. The UDB places this in parentheses to make that clear.

who had been made king over the kingdom of the Chaldeans
This can be stated in active form. Alternate translation: "who became king over the kingdom of the Chaldeans" or "who conquered the Chaldeans"

over the kingdom
Or "over the country"

Daniel 9:2

Yahweh
This is the name of God that he revealed to his people in the Old Testament. See the translationWord page about Yahweh concerning how to translate this.

there would be seventy years until Jerusalem's desolations would end
"from the time Jerusalem was destroyed, it would remain in ruins for 70 years"

Daniel 9:3

I turned my face to the Lord God
Here "face" represents Daniel's attention. Alternate translation: "I focused my attention on the Lord God" or "I directed my thoughts toward the Lord God"

to seek him
Those who want to know Yahweh and please him are spoken of as if they are literally seeking to find Yahweh.

fasting, wearing sackcloth, and sitting in ashes
These are symbolic acts of repentance and sorrow.

Daniel 9:4

I made confession of our sins
"I confessed our sins"

I beg you
This phrase translates a word that shows that the speaker is helpless and is begging the hearer to act. If your language has another word or phrase for this purpose, you may want to use it here.

you are the one who keeps the covenant and is faithful to love those
"you do what what you said you would do in your covenant, and you faithfully love those"

Daniel 9:5

General Information:
Daniel continues praying to the Lord about the people of Israel.

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We have sinned and have done what is wrong
These two phrases express one idea in two different ways for emphasis.

We have acted wickedly and we have rebelled
These two phrases express one idea in two different ways for emphasis.

your commands and decrees
The words "commands" and "decrees" share similar meanings and refer to the whole law.

Daniel 9:6

We have not listened to your servants
Here "not listened" means they did not obey their message. Alternate translation: "We have not obeyed the message of your prophets"

spoke in your name
Here "name" refers to God's authority. Alternate translation: "spoke with your authority" or "spoke as your representative"

the people of the land
Here "land" refers to Israel. Alternate translation: "the Israelite people"

Daniel 9:7

General Information:
Daniel continues praying to the Lord about the people of Israel.

To you, Lord, belongs righteousness
Being righteous is spoken of as if "righteousness" were an object that belongs to Yahweh. The abstract noun "righteousness" can be stated as "righteous." Alternate translation: "Lord, you are righteous"

To us today, however, belongs shame on our faces—for the people
Being ashamed is spoken of as if "shame" were an object that belongs to people. The abstract noun "shame" can be stated as "ashamed." Alternate translation: "But as for us, we are ashamed of what we have done—the people"

To us today
The word "us" includes Daniel and the Israelites, but it does not include God.

belongs shame on our faces
This idiom means their shame is visible to all.

because of the faithless deeds that we committed against you
"because we were very unfaithful to you"

Daniel 9:8

General Information:
This page has intentionally been left blank.

Daniel 9:9

General Information:
Daniel continues praying to the Lord about the people of Israel.

To the Lord our God belong compassion and forgiveness
Having these traits is spoken of as if they belonged to the Lord. Alternate translation: "The Lord our God is compassionate and forgives"

Daniel 9:10

We have not obeyed the voice of Yahweh our God
Here "voice" refers to the commands that Yahweh spoke. Alternate translation: "We have not obeyed what Yahweh told us to do"

Daniel 9:11

turned aside
The words "turned aside" mean that Israel stopped obeying God's laws.

that are written in the law of Moses
This can be stated in active form. Alternate translation: "that Moses wrote about in the law"

have been poured out on us
The abundance of the curse and the oath are spoken of as if they were poured out like water. This can be stated in active form. Alternate translation: "you have brought upon us"

Daniel 9:12

General Information:
Daniel continues praying to the Lord about the people of Israel.

For under the whole of heaven
This is an idiom. Alternate translation: "For in the whole world"

there has not been done anything
"nothing has been done." This can be stated in active form. Alternate translation: "nothing has happened"

what has been done to Jerusalem
This can be stated in active form. Alternate translation: "what you have done to Jerusalem"

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Daniel 9:13

As it is written in the law of Moses
This can be stated in active form. Alternate translation: "As Moses wrote in the law"

turning away from our iniquities
Here stopping evil activity is spoken of as turning away from them. Alternate translation: "stopping our evil actions"

Daniel 9:14

Yahweh has kept the disaster ready
"Yahweh has prepared this disaster"

we have not obeyed his voice
Here "voice" refers to the things that Yahweh commanded. Alternate translation: "we have not done what he told us to do"

Daniel 9:15

with a mighty hand
Here "mighty hand" is a metonym for strength. Alternate translation: "with great strength"

you have made a famous name for yourself, as in this present day
"you caused people to know how great you are, as you still do today"

still we sinned; we have done wicked things
These two clauses mean basically the same thing and are used together to emphasize how bad sin is.

we sinned; we have done wicked things
Daniel and Israel sinned and did wicked things, but "we" does not include God.

Daniel 9:16

your anger and your wrath
The words "anger" and "wrath" mean basically the same thing and emphasize how terrible God's anger is when he acts on it.

your holy mountain
This mountain may be holy because God's temple is there. Alternate translation: "the mountain where your holy temple is"

our sins ... our ancestors
Here "our" refers to Daniel and Israel, but not to God.

an object of mockery
"something that people will mock" or "something for which people will mock us"

Daniel 9:17

Now
This does not mean "at this moment", but it is a way to show that the next phase in Daniel's prayer is about to start.

your servant ... his humble requests
The words "your servant" and "his" here refer to Daniel. He speaks about himself in the third person as a sign of respect for God.

make your face shine on
The writer speaks of Yahweh acting favorably as if Yahweh's face shone a light. Alternate translation: "act kindly toward" or "act with favor toward"

your sanctuary
This refers to the temple in Jerusalem.

Daniel 9:18

incline your ears and listen
These two phrases means the same thing and emphasize Daniel's desire for God to listen to his prayer. Alternate translation: "listen very carefully" or "pay close attention"

incline your ears
To "incline the ear" is to lean toward the speaker so as to better hear the words. This is a metaphor for listening carefully and paying attention. Alternate translation: "listen carefully" or "pay attention"

open your eyes and see
To "open the eyes" is an idiom that means to see. These two phrases means the same thing and emphasize Daniel's desire for God to pay attention to his prayer. Alternate translation: "notice us" or "pay attention"

is called by your name
Here "name" represents ownership. Alternate translation: "is your city" or "belongs to you"

Daniel 9:19

do not delay
This can be stated in positive form. Alternate translation: "act quickly"

Daniel 9:20

my people Israel
"the people of Israel to whom I belong"

Daniel 9:21

the man Gabriel
This is the same angel Gabriel who appeared in the form of a man in [Daniel 8:16]

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in the vision at the first
This may refer to the first vision that Daniel had while he was awake. Alternate translation: "in the previous vision" or "in the vision I saw before" or "in a vision before"

flew down to me in rapid flight
"flew down to me quickly"

at the time of the evening sacrifice
The Jewish people sacrificed to God each evening just before the sun went down.

Daniel 9:22

insight and understanding
The words "insight" and "understanding" mean the same thing and emphasize that Gabriel will help Daniel to understand the message completely.

Daniel 9:23

the order was given
This can be stated in active form. Alternate translation: "God gave the order"

you are precious
"you are precious to God" or "God loves you very much"

consider this word
"think about this message"

the revelation
This refers back to the prophesy of Jeremiah in Daniel 9:2.

Daniel 9:24

Seventy sevens are decreed for your people and your holy city to
God decreed that he would do the things in this verse for the people and the holy city.

Seventy sevens
This is not the normal way the Israelites counted. If possible, try to translate in a way that preserves this use of the number seven. Alternate translation: "Seventy times seven years"

your people and your holy city
The word "your" here refers to Daniel. The people are the Israelites and the holy city is Jerusalem.

to end the guilt and put an end to sin
The idea is repeated to emphasize how certain it is that this will happen.

to carry out the vision
Here "carry out" is an idiom that means to accomplish. Alternate translation: "to accomplish the vision"

the vision and the prophecy
These words in this context mean the same thing. They ensure Daniel that Jeremiah's vision was indeed a prophecy.

Daniel 9:25

and sixty-two sevens
This is not the normal way the Israelites counted. If possible, try to translate in a way that preserves this use of the number seven. Alternate translation: "seven times seven years ... and sixty-two times seven years"

Know and understand
These words are used together to make the importance clear. Alternate translation: "You must clearly understand" or "You must know for sure"

the anointed one
Anointing is a symbolic act to show that someone is chosen. Alternate translation: "the person that God anoints" or "the person that God chooses"

seven sevens ... and sixty-two sevens
These added together are 69 of the 70 sevens spoken of in verse 24.

Jerusalem will be rebuilt
This can be stated in active form. Alternate translation: "People will rebuild Jerusalem"

moat
a deep ditch around a city or building, usually with water in it

the times of distress
"a time of great trouble"

Daniel 9:26

sixty-two sevens
This is not the normal way the Israelites counted. If possible, try to translate in a way that preserves this use of the number seven. See how you translated this number in Daniel 9:25. Alternate translation: "sixty-two times seven"

the anointed one will be destroyed and will have nothing
This can be stated in active form. Alternate translation: "people will destroy the anointed one and he will have nothing"

the anointed one
Anointing is a symbolic act to show that someone is chosen. See how you translated this title in Daniel 9:25. Alternate translation: "the person that God anoints" or "the person that God chooses"

a coming ruler
This is a foreign ruler, not "the anointed one." Alternate translation: "a foreign ruler who will come" or "a powerful ruler who will come"

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Its end will come with a flood
The army will destroy the city and the holy place just as a flood destroys things.

Desolations have been decreed
This can be stated in active form. Alternate translation: "God has decreed ruin for the city and sanctuary" or "God has declared that the enemy army will destroy everything"

Daniel 9:27

He will ... he will
This refers to the coming ruler who will destroy the anointed one.

one seven ... In the middle of the seven
Here "seven" is used to refer to a period of seven years. Alternate translation: "seven years ... Halfway through the seven years"

put an end to
"stop" or "halt"

the sacrifice and the offering
These words basically mean the same thing. The repetition is to show that the ruler will prevent all types of sacrifices. Alternate translation: "all forms of sacrificing" or "every type of offering"

the wing of abominations
This may refer to the defensive structures on top of the walls of the temple, which are called "abominations" because they are full of idols. Alternate translation: "the walls of the temple that are full of abominations"

someone who makes desolate
"a person who completely destroys"

the complete destruction that has been decreed is poured out on the one who has made the desolation
The abstract noun "destruction" can be translated using the verb "destroy." Here God completely destroying a person is spoken of as if God were pouring a liquid on that person. The phrases "has been decreed" and "is poured out" can be translated using active form. Alternate translation: "God, just as he said he would, completely destroys the one who made the desolation "

the one who has made the desolation
The abstract noun "desolation" can be translated using a verb or an adjective. You may need to make explicit that Daniel is speaking of the "desolation" of the holy place in Jerusalem. Alternate translation: "the person who made the holy place desolate" or "the person who destroyed the holy place"

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Chapter 10

1 In the third year of Cyrus king of Persia, a message was revealed to Daniel, whose name was called Belteshazzar. This message was true. It was about a great conflict. Daniel understood the message when he had insight from the vision. **2** In those days I, Daniel, was in mourning for three weeks. **3** I ate no delicacies, I ate no meat, I drank no wine, and I did not anoint myself with oil until the completion of three entire weeks. **4** On the twenty-fourth day of the first month, as I was beside the great river (that is, the Tigris), **5** I looked up and saw a man dressed in linen, with a belt around his waist made of pure gold from Uphaz. **6** His body was like topaz, and his face was like lightning. His eyes were like flaming torches, and his arms and his feet were like polished bronze. The sound of his words was like the sound of a great crowd. **7** I, Daniel, alone saw the vision, for the men who were with me did not see the vision. However, a great terror came on them, and they ran away to hide themselves. **8** So I was left alone and saw this great vision. No strength remained in me; my bright appearance was turned into a ruined look, and no strength remained in me. **9** Then I heard his words—and as I heard them, I fell on my face in deep sleep with my face to the ground.

10 A hand touched me, and it made me tremble in my knees and the palms of my hands. **11** The angel said to me, "Daniel, precious man, understand the words that I am speaking to you. Stand upright, for I have been sent to you." When he had spoken this message to me, I stood up trembling. **12** Then he said to me, "Do not be afraid, Daniel. Since the first day you set your mind to understand and to humble yourself before your God, your words were heard, and I have come because of your words. **13** The prince of the kingdom of Persia resisted me, and I was kept there with the kings of Persia for twenty-one days. But Michael, one of the chief princes, came to help me. [1]**14** Now I have come to help you understand what will happen to your people in the last days. For the vision is for days yet to come." **15** While he was speaking to me using these words, I turned my face toward the ground and was unable to speak. **16** One who was like the sons of man touched my lips, and I opened my mouth and spoke to him who stood before me: "My master, I am in agony because of the vision; I have no strength left. **17** I am your servant. How can I talk with my master? For I now have no strength, and there is no breath left in me."

18 Again the one with an appearance of a man touched me and strengthened me. **19** He said, "Do not be afraid, precious man. May peace be to you! Be strong now, be strong!" While he was speaking to me, I was strengthened. I said, "Let my master speak, for you have strengthened me." **20** He said, "Do you know why I have come to you? I will soon return to fight against the prince of Persia. When I go, the prince of Greece will come. **21** But I will tell you what is written in the Book of Truth. There is no one who shows himself to be strong with me against them, except Michael your prince.

Footnotes

10:13 [1]Instead of

Daniel 10 General Notes

Structure and formatting

This chapter begins a section where Daniel is given a prophecy about the future from an angel. This section continues for the remainder of the book. (See: prophet)

Daniel 10:1

the third year of Cyrus king of Persia
"year 3 of the rule of Cyrus the king of Persia"

a message was revealed to Daniel
This can also be expressed in active form. Alternate translation: "God revealed a message to Daniel"

insight
the ability to understand more than what can be seen

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Daniel 10:2

General Information:
This page has intentionally been left blank.

Daniel 10:3

delicacies
These are expensive or rare kinds of food. Alternate translation: "fancy foods"

until the completion of three entire weeks
"until the end of three entire weeks"

Daniel 10:4

On the twenty-fourth day of the first month
This is the first month of the Hebrew calendar. The twenty-fourth day is near the middle of April on Western calendars.

Daniel 10:5

with a belt around his waist
"and he was wearing a belt"

Uphaz
Uphaz is a place. Its location is not known

Daniel 10:6

His body was like topaz
His body gleamed with blue or yellow light as if it were made of topaz. Alternate translation: "his body gleamed like topaz"

topaz
a blue or yellow gemstone, also known as beryl, peridot, or chrysolite

his face was like lightning
His face shone brightly as a bolt of lightning shines. Alternate translation: "his face shone with light as bright as the flash of lightning"

His eyes were like flaming torches
His eyes were bright with light as if they were flaming torches. Alternate translation: "his eyes were so bright that it seemed they had torches burning inside them"

his arms and his feet were like polished bronze
His arms and feet were as shiny as if they were made of polished bronze. Alternate translation: "his arms and feet shone like polished bronze that reflects the light around it"

The sound of his words was like the sound of a great crowd
His voice was so loud that it was as if a crowd of people were all talking loudly. Alternate translation: "his voice was as loud as a huge crowd all calling out together"

Daniel 10:7

General Information:
This page has intentionally been left blank.

Daniel 10:8

So I was left alone and saw
This can be stated in active form. "No one was with me, and I saw"

my bright appearance was turned into a ruined look
This can be stated in active form. "my bright appearance turned into looking ruined"

my bright appearance
This describes the face of someone who is healthy. Alternate translation: "my healthy-looking face"

a ruined look
Someone's unhealthy, pale face is spoken of as if it were a ruined building. Alternate translation: "pale"

Daniel 10:9

I fell on my face in deep sleep
Possible meanings are: 1) Daniel was so scared by what he saw that he deliberately lay on the ground, where he then fainted or 2) Daniel fainted and then fell forward onto the ground.

Daniel 10:10

A hand touched me
Here a person's hand represents that person, probably the man whom Daniel saw in [Daniel 10:5]

Daniel 10:11

Daniel, precious man
"Daniel, you who are precious to God"

Daniel 10:12

you set your mind to understand
"you determined to understand the vision"

your words were heard
This can be expressed in active form. Alternate translation: "God heard your words"

Daniel 10:13

prince
Here this refers to a spirit who has authority over a human nation. Alternate translation: "spirit prince"

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the kings of Persia
This probably refers to the various kings who ruled over nations in the Persian Empire, and who had to obey the king of Persia.

Michael, one of the chief princes
"Michael, on of the chief angels" or "Michael, one of the archangels"

Daniel 10:14

General Information:
The angel continues speaking to Daniel.

Daniel 10:15

I turned my face toward the ground
"I looked at the ground." Daniel may have done this to show humble reverence, or because he was afraid.

Daniel 10:16

One who was like the sons of man
This may refer to the one who had just spoken to Daniel. However, some versions interpret it as referring to a different person. Alternate translation: "This one, who looked like a human"

like the sons of man
Here this expression refers to human beings in general. Alternate translation: "like a human being"

agony
severe emotional suffering

Daniel 10:17

I am your servant. How can I talk with my master?
Daniel asks this question meaning that he cannot speak to the angel because he is not the angel's equal. These sentences can be combined. Alternate translation: "I am not able to answer you because I am only your servant"

there is no breath left in me
This idiom refers to breathing. Alternate translation: "I cannot breathe" or "it's very hard to breathe"

Daniel 10:18

the one with an appearance of a man
"the one who looked like a human"

Daniel 10:19

Be strong now, be strong
The words "be strong" are repeated for emphasis.

precious man
"you who are precious to God"

I was strengthened
This can also be stated in active form. Alternate translation: "I became strong"

Daniel 10:20

the prince of Persia
Here "prince" refers to a spirit who rules and guards a human nation. See how you translated a similar phrase in Daniel 10:13. Alternate translation: "the spirit prince of Persia"

Daniel 10:21

But I will tell you
This implies that the angel will tell Daniel about this immediately, before he goes away. Alternate translation: "But first I will tell you"

what is written in the Book of Truth
This can be stated in active form. Alternate translation: "what the Book of Truth says" or "what someone wrote in the Book of Truth"

There is no one who shows himself to be strong with me against them, except Michael your prince
This double negative emphasizes that Michael is the only one who shows himself strong. Alternate translation: "The only one who shows himself to be strong with me against them is Michael your prince" or "Michael your prince is the only one to show himself strong with me against them"

who shows himself to be strong with me against them
"who proves himself to be strong with me against them" or "who helps me against them"

Michael your prince
The word "your" is plural. It refers to Daniel and the rest of the people of Israel. Alternate translation: "Michael, the prince of your people"

Michael your prince
"Michael your guardian angel." Translate "prince" when it refers to Michael as you did Daniel 10:13.

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Chapter 11

1 In the first year of Darius the Mede, I myself came to support and protect Michael. **2** Now I will tell you
the truth. Three kings will arise in Persia, and a fourth will be far richer than all the others. When he has
gained power through his riches, he will stir up everyone against the kingdom of Greece. **3** A mighty king
will rise up who will rule a very great kingdom, and he will act according to his desires. **4** When he has
risen up, his kingdom will be broken and divided to the four winds of heaven, but not to his own
descendants, and not with the authority he had when he was ruling. For his kingdom will be uprooted for
others besides his descendants.

5 The king of the South will become strong, but one of his commanders will become even stronger than he
and will have dominion. His dominion will be a great dominion. **6** After a few years, when the time is right,
they will make an alliance. The daughter of the king of the South will come to the king of the North to
confirm the agreement. But she will not keep her arm's strength, nor will he stand, or his arm. She will be
abandoned—she and those who brought her, and her father, and the one who supported her in those
times. [1]

7 But a branch from her roots will rise up in her place. He will attack the army and enter the fortress of
the king of the North. He will fight them, and he will conquer them. **8** He will capture their gods, along
with their cast metal figures and their precious vessels of silver and of gold, and take them to Egypt. For
some years he will stay away from the king of the North. **9** Then the king of the North will invade the
kingdom of the king of the South, but he will withdraw to his own land.

10 His sons will get ready and assemble a great army. It will keep coming and will flood everything; it will
pass through all the way to his fortress. **11** Then the king of the South will become very angry; he will go
and fight against him, the king of the North. The king of the North will raise up a great army, but the
army will be given into his hand. **12** The army will be carried off, and the heart of the king of the South
will be lifted up, and he will make tens of thousands to fall, but he will not be victorious. **13** Then the king
of the North will raise up another army, greater than the first. After some years, the king of the North will
surely come with a great army supplied with much equipment. **14** In those times many will rise against
the king of the South. Sons of the violent among your people will set themselves in order to fulfill a vision,
but they will stumble. **15** The king of the North will come, pour out earth for siege mounds, and capture a
city with fortifications. The forces of the South will not be able to stand, not even their best soldiers.
There will be no strength to stand. **16** The one who comes against him will do as he desires, and no one
will stand in his way. He will stand in the Beautiful Land, and destruction will be in his hand. **17** The king
of the North will set his face to come with the strength of his entire kingdom, and with him will be an
agreement that he will make with the king of the South. He will give him a daughter of women in
marriage to ruin the kingdom of the South. But the plan will not succeed or help him. **18** After this, the
king of the North will pay attention to the coastlands and will capture many of them. But a commander
will end his contempt and will cause his contempt to turn back upon him. **19** Then he will pay attention to
the fortresses of his own land, but he will stumble and fall; he will not be found.

20 Then someone will rise up in his place who will make a tax collector pass through for the sake of the
splendor of the kingdom. But in the next days he will be broken, but not in anger or in battle. **21** In his
place will rise up a despised person to whom the people will not have given the honor of royal power; he
will come unexpectedly and will take over the kingdom by trickery. **22** An army will be swept away like a
flood from before him. Both that army and the leader of the covenant will be destroyed. **23** From the time
an alliance is made with him, he will act deceitfully; with only a small number of people he will gain
power. **24** Without warning he will come into the richest part of the province, and he will do what neither
his father nor his father's father did. He will spread among his followers the booty, the plunder, and the
wealth. He will plan the overthrow of fortresses, but only for a time. **25** He will wake up his power and his
heart against the king of the South with a great army. The king of the South will wage war with an
extremely large and mighty army, but he will not stand because others will make plots against him. **26**
Even those who eat his fine food will try to destroy him. His army will be swept away like a flood, and
many of them will fall killed. **27** Both these kings, with their hearts set on evil against each other, will sit
at the same table and lie to each other, but it will be of no use. For the end will come at the time that has
been fixed.

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28 Then the king of the North will go back into his land with great riches, with his heart set against the holy covenant. He will act and then will return to his own land. **29** At the appointed time he will return and come against the South again. But this time it will not be as before. **30** For ships of Kittim will come against him, and he will become afraid. He will return and be furious against the holy covenant, and he will take action. He will return and show favor to those who abandon the holy covenant. **31** His forces will rise up and profane the fortress sanctuary. They will put an end to the regular burnt offering, and they will set up the abomination that causes desolation. **32** As for those who acted wickedly against the covenant, he will deceive them and corrupt them. But the people who know their God will be strong and will take action. **33** Those among the people who have insight will make many understand. But they will stumble by the sword and by flame; they will stumble into captivity and into being robbed for days. **34** In their stumbling, they will be helped with a little help. In hypocrisy many will join themselves with them. **35** Some of those who have insight will stumble so that refining will happen to them, and cleansing, and purifying, until the time of the end. For the appointed time is still to come.

36 The king will act according to his desires. He will lift himself up and make himself great above every god. Against the God of gods he will say astonishing things, for he will succeed until the wrath is completed. For what has been decreed will be done. **37** He will show no regard for the gods of his fathers, not even the god desired by women, nor will he regard any other god, but will exalt himself above them all. **38** He will honor the god of fortresses instead of these. It is a god whom his fathers did not know that he will honor with gold and silver, with precious stones and other precious things. **39** He will attack the strongest fortresses with the help of a foreign god. To anyone who acknowledges him, he will give much honor. He will make them rulers over many people, and he will divide up the land as a reward. [2]

40 At the time of the end, the king of the South will attack. The king of the North will storm against him with chariots and horsemen and with many ships. He will go against lands, flood them, and pass through. **41** He will go into the Beautiful Land, and tens of thousands of Israelites will fall. But these will escape from his hand: Edom, Moab, and the remainder of the people of Ammon. **42** He will extend his hand into lands; the land of Egypt will not be rescued. **43** He will have control over the treasures of gold and of silver, and over all the precious things of Egypt; the Libyans and the Cushites will be in his footsteps. **44** But news from the east and the north will frighten him, and he will go out with great rage to completely destroy and to set many apart for destruction. **45** He will set up the tent of his royal residence between the seas and the mountain of the beauty of holiness. He will come to his end, and there will be no helper for him.

Footnotes

11:6 [1]Instead of
11:39 [2]Instead of

Daniel 11 General Notes

Structure and formatting

The final prophecy continues in this chapter. The kings of the North and of the South will fight many wars against each other. The king of the South is probably a reference to Egypt. (See: prophet)

Daniel 11:1

General Information:
In Daniel 11:1 through 12:4, the one who was speaking to Daniel in chapter 10 tells him what is written in the book of truth. This is as he said he would do in Daniel 10:21.

In the first year of Darius
Darius was the King of the Medes. "The first year" refers to the first year that he was king. Alternate translation: "In the first year of the reign of Darius"

Daniel 11:2

Three kings will arise in Persia
"Three kings will rule over Persia"

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a fourth will be far richer than all the others
"after them a fourth king will come into power who will have more money than the three before him"

power
Possible meanings are 1) authority or 2) military power.

he will stir up everyone
"he will cause everyone to want to fight"

Daniel 11:3

General Information:
The angel continues speaking to Daniel.

A mighty king will rise up
The idea of rising up or standing is often used for someone who becomes powerful. Alternate translation: "A mighty king will begin to reign"

who will rule a very great kingdom
Possible meanings are 1) that the size of this kingdom would be very great, or 2) that the king would rule his kingdom with very great power.

Daniel 11:4

his kingdom will be broken and divided
This can be stated in active form. Alternate translation: "his kingdom will break apart and divide" or "his kingdom will break apart into pieces"

the four winds of heaven
See how you translated this in Daniel 7:2.

but not to his own descendants
The idea of not being divided and shared out is implied here. Alternate translation: "but it will not be divided for his own descendants" or "but it will not be shared by his own descendants"

his kingdom will be uprooted for others besides his descendants
The kingdom is spoken of as if it were a plant that someone destroyed by uprooting it. This idea can be expressed in active form. Alternate translation: "another power will uproot and destroy his kingdom and others who are not his descendants will rule over it"

Daniel 11:5

General Information:
The angel continues speaking to Daniel.

His dominion will be a great dominion
"His kingdom will be a great kingdom" or "He will rule over a great kingdom." Some English versions understand this "dominion" to be a kingdom other than the kingdom of the South, but others understand it to be the kingdom of the South.

Daniel 11:6

they will make an alliance
The king of the South will make an alliance with the king of the North. This alliance would be a formal agreement that both nations are required to follow. Alternate translation: "the king of the South and the king of the North will promise to work together"

The daughter of the king of the South will come ... to confirm the agreement
The king of the South will give his daughter in marriage to the king of the North. The marriage will confirm the agreement between the two kings.

her arm's strength ... his arm
Here "arm" stands for power.

She will be abandoned
This appears to refer to a plot to kill her and those who made the alliance. This phrase may be expressed in active form. Alternate translation: "They will abandon her"

Daniel 11:7

General Information:
The angel continues speaking to Daniel.

a branch from her roots
This family is spoken of as if it were a tree. The roots represent ancestors, and the branch represents a descendant. Alternate translation: "a descendant of her ancestors" or "one of her descendants"

her roots
The word "her" refers to the daughter of the king of the South in Daniel 11:6.

He will attack the army
The word "he" refers to her descendant, and here it also refers to his army. Alternate translation: "He and his army will attack the army of the king of the North"

He will fight them
Here "them" represents the soldiers of the enemy army. Alternate translation: "He will fight the enemy soldiers"

Daniel 11:8

General Information:
This page has intentionally been left blank.

Daniel 11:9

but he will withdraw
The word "he" refers to the king of the North.

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Daniel 11:10

General Information:
The angel continues speaking to Daniel.

His sons
"The sons of the king of the North"

assemble a great army
"gather together many men who can fight in battles"

will flood everything
The way the large army covers the land will be like a flood of water. Alternate translation: "will be so great in number that they will cover all the land"

Daniel 11:11

General Information:
The angel continues speaking to Daniel.

will raise up a great army
"will assemble a great army"

the army will be given into his hand
Here "hand" represents the control of the king of the South. Alternate translation: "the king will surrender the army to the king of the South"

Daniel 11:12

The army will be carried off
This may be expressed in active form. Alternate translation: "The king of the South will capture the army of the North"

will be lifted up
Being lifted up represents the idea of becoming very proud. Alternate translation: "will become very proud"

will make tens of thousands to fall
Here falling represents dying in battle. Alternate translation: "will have his army kill many thousands of his enemies" or "will kill many thousands of his enemies"

tens of thousands
"many thousands"

Daniel 11:13

General Information:
The angel continues speaking to Daniel.

a great army supplied with much equipment
This can also be stated in active form. Alternate translation: "a great army that has much equipment"

Daniel 11:14

General Information:
The angel continues speaking to Daniel.

many will rise against the king
Here the idea of rising up represents rebelling. Alternate translation: "many people will rebel against the king"

Sons of the violent among your people
Possible meanings are 1) this speaks of the literal children of that society's violent people, who are themselves violent, or 2) this is a metaphor for "Those among your people who are violent."

they will stumble
Here stumbling represents failing. Alternate translation: "they will not succeed"

Daniel 11:15

General Information:
The angel continues speaking to Daniel.

The king of the North will come
Here "king of the North" includes his army also. Alternate translation: "The army of the king of the North will come"

pour out earth for siege mounds
This refers to the piling up of earth in order for soldiers to reach the height of city walls in order to attack them. Soldiers and slaves would put loose earth in baskets, carry them to the right place, and pour it out in order to raise the mounds.

fortifications
walls and other things built to defend a city or fort from enemy soldiers

will not be able to stand
Here standing represents the ability to fight. Alternate translation: "will not be able to keep fighting against them"

Daniel 11:16

The one who comes against him will do as he desires
"The invading king will do whatever he wants against the other king"

He will stand in
Here standing represents ruling. Alternate translation: "The king will begin to rule"

the Beautiful Land
This refers to the land of Israel. See how you translated this in Daniel 8:9.

destruction will be in his hand
Here "destruction" represents the power to destroy. Also, the power to destroy is spoken of as if it were

something that someone could hold in his hand. Alternate translation: "he will have power to destroy anything"

Daniel 11:17

General Information:
The angel continues speaking to Daniel.

set his face
This is an idiom for a person deciding to do something and not being willing to change his mind. Alternate translation: "decide"

come with the strength of his entire kingdom
This probably refers to military power. Alternate translation: "come with the force of all his army"

a daughter of women
This is an elegant way of saying "a woman."

Daniel 11:18

will end his contempt
"will make the king of the North stop being arrogant"

will cause his contempt to turn back upon him
"will cause the king of the North to suffer because he was arrogant toward others"

Daniel 11:19

he will pay attention
"the king of the North will pay attention"

he will not be found
This is a way of saying that he will die. This idea can be stated in active form. Alternate translation: "he will disappear" or "he will die"

Daniel 11:20

General Information:
The angel continues speaking to Daniel.

someone will rise up in his place
Rising up in a king's place represents becoming king in place of the previous king. Alternate translation: "another man will become king of the North instead of that king"

will make a tax collector pass through
The tax collector will go through the land forcing people to pay taxes. Alternate translation: "will send someone to take taxes from the people" or "will send someone to oppress the people"

for the sake of the splendor of the kingdom
This collector will collect money so that the king can be wealthy.

he will be broken
Here "he" refers to the new king. Being broken represents dying. Alternate translation: "the new king will die"

but not in anger
Possible meanings are 1) no one was angry at the king, or 2) that the occasion and cause of the king's death were kept secret.

Daniel 11:21

a despised person to whom the people will not have given the honor of royal power
The people will refuse to acknowledge him as king because he is not a descendant of kings. Alternate translation: "a person whom the people will despise and will not honor as king"

Daniel 11:22

An army will be swept away like a flood from before him
Being swept away represents being destroyed. This can be stated in active form. Alternate translation: "His army will completely destroy a great army as a flood destroys everything in its path"

Both that army and the leader of the covenant will be destroyed
This can be stated in active form. Alternate translation: "He will destroy that army and the leader of the covenant"

the leader of the covenant
"the leader of the priests." This phrase refers to the person who filled the most important religious position that God required in his covenant, that of the high priest.

Daniel 11:23

General Information:
The angel continues speaking to Daniel.

From the time an alliance is made with him
This can also be stated in active form. Alternate translation: "When other rulers make a peace treaty with him"

Daniel 11:24

will spread among his followers
"will distribute to his followers"

the booty, the plunder, and the wealth
"the valuable things that he and his army take from the people they defeat"

Daniel 11:25

General Information:
The angel continues speaking to Daniel.

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He will wake up his power and his heart
Power and heart

heart
Here this represents courage.

with an extremely large and mighty army
Some modern translations read, "with a large and extremely mighty army."

will wage war
"will fight against him"

he will not stand
Not standing represents being defeated. Alternate translation: "the king of the South will be defeated" or "his army will be defeated"

Daniel 11:26

those who eat his fine food
This refers to the king's advisers. It was usual for a king's most trusted advisers to eat meals with him. Alternate translation: "the king's best advisers"

His army will be swept away like a flood
Here the severe defeat of an army is spoken of as a flood of water that completely sweeps it away. Alternate translation: "The enemy will completely defeat his army" or "His enemy will completely destroy his army as a flood destroys everything in its path"

many of them will fall killed
Here "fall" is an idiom that refers to dying in battle, so "fall" and "killed" mean basically the same thing. Alternate translation: "many of his soldiers will die in battle"

Daniel 11:27

with their hearts set on evil against each other
Here "heart" represents a person's desires. Desires are spoken of here as if they were an object that someone could set or place in a certain position. Alternate translation: "each determined to do evil to the other"

will sit at the same table
Sitting at the same table represents the act of talking to each other.

but it will be of no use
"but their talking will not help them"

For the end will come at the time that has been fixed
This tells why their meetings will not be successful. Alternate translation: "The result of their actions will only come at the time that God has fixed"

Daniel 11:28

riches, with his heart set against the holy covenant
Here "heart" represents the mind or thoughts of a person. The idiom "his heart set against" means to be determined to oppose something. This can be stated as a new sentence. Alternate translation: "riches. He will be determined to oppose the holy covenant"

with his heart set against the holy covenant
The king's desire to act against the holy covenant represents his desire to stop the Israelites from obeying that covenant. Alternate translation: "determined to stop the Israelites from obeying the holy covenant"

the holy covenant
Here "holy" describes God's covenant with Israel. It implies that the covenant should be honored and obeyed because it comes from God himself. Alternate translation: "God's covenant, which all the Israelites should obey"

He will act
This implies that the king will do certain actions in Israel. Alternate translation: "He will do what he wants to in Israel"

Daniel 11:29

General Information:
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Daniel 11:30

ships of Kittim will come against him
The ships represent the army coming in those ships. Alternate translation: "an army will come from Kittim in ships in order to fight his army"

Kittim
This may refer to a settlement on the island of Cyprus in the Mediterranean Sea.

he will become afraid. He will return and be furious
Some modern translations read, "he will become afraid and will turn back. He will be furious"

be furious against the holy covenant, and he will take action
Some modern translations read, "act in his fury against the holy covenant."

be furious against the holy covenant
"hate the holy covenant"

show favor to those
"act in favor for those" or "help those"

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Daniel 11:31

His forces will rise up
"His army will appear" or "His army will come." The word "His" refers to the king of the North.

the fortress sanctuary
"the sanctuary that the people use as a fortress"

They will put an end to the regular burnt offering
They will prevent people from offering it. Alternate translation: "They will stop the priests from presenting the regular burnt offering"

the abomination that causes desolation
This refers to an idol that will make the temple desolate, that is, that will cause God to leave his temple. Alternate translation: "the disgusting idol that will cause God to abandon the temple" or "the disgusting thing that will make the temple unclean"

Daniel 11:32

acted wickedly against the covenant
"wickedly disobeyed the covenant"

corrupt them
"persuade them to do evil"

who know their God
Here "know" means "be faithful." Alternate translation: "who are faithful to their God"

will be strong and will take action
"will be firm and resist them"

Daniel 11:33

they will stumble by the sword and by flame
Here "stumble" is a metaphor that represents experiencing a disaster of one kind or another, including death itself. Here "sword" represents battles and warfare, and "flame" represents fire. Alternate translation: "they will die in battle and by burning to death"

they
This refers to the wise persons among the Israelites.

they will stumble into captivity and into being robbed for days
Here "stumble" is a metaphor that represents experiencing a disaster of one kind or another, including death itself. The phrase "being robbed" can be stated in active form. Alternate translation: "they will become slaves and their enemies will rob them of their possessions for days"

Daniel 11:34

they will be helped with a little help
This may be put into active form. Alternate translation: "others will give them a little help"

In hypocrisy many will join themselves with them
This refers to other people who will pretend to help the wise persons, but not because they truly wish to help them.

will join themselves
Here "join themselves" represents "come to help." Alternate translation: "will come to help them"

Daniel 11:35

Some of those who have insight will stumble ... until the time of the end
This suffering will continue until the time when God has decided that it will end.

Some of those who have insight will stumble
Here "stumble" represents experiencing a disaster of one kind or another, including death itself.

so that refining will happen to them
Here "so that" means "with the result that." Alternate translation: "with the result that refining will happen to them"

refining will happen to them, and cleansing, and purifying
These three activities are expressed here as if they were things. However, they may be expressed as actions, either in passive form or in active form. Alternate translation: "they will be refined, cleansed, and purified" or "their suffering will refine, cleanse, and purify them"

refining
This refers to the purifying of metal by melting it in a fire. When God makes his people more faithful to himself, this is spoken of as if they were metal that a worker was making more pure by putting it into fire.

cleansing
This refers to making people, places, or objects suitable for God's use by separating them from sin and other forms of evil. It speaks of evil as if it were physical dirtiness that could be removed by washing.

purifying
This idea is very similar to refining, discussed earlier. Metal that is refined can also be said to be purified.

time of the end
"the final days" or "the end of the world." See how you translated this in Daniel 8:17.

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the appointed time is still to come
Here "appointed time" implies that God has set the time. This can be put into active form. Alternate translation: "Yahweh has set the time in the future"

Daniel 11:36

The king will act according to his desires
"The king will do whatever he wants"

The king
This refers to the king of the North.

lift himself up and make himself great
The phrases "lift himself up" and "make himself great" mean the same thing and indicate that the king will become very proud.

lift himself up
Here this represents becoming very proud.

make himself great
Here this represents pretending to be very important and powerful.

the God of gods
This refers to the one true God. Alternate translation: "the supreme God" or "the only true God"

astonishing things
"terrible things" or "shocking things"

until the wrath is completed
This phrase pictures God as storing up his wrath until his storeroom is completely full of it and he is ready to act according to it. Alternate translation: "until God is completely angry with him" or "until God is angry enough to take action against him"

Daniel 11:37

the god desired by women
This seems to refer to the pagan god named Tammuz.

Daniel 11:38

the god of fortresses
The king probably believed that this false god would help him to attack other people's fortresses and keep his own. Alternate translation: "the god that controls fortresses"

instead of these
The word "these" refers to the gods mentioned in Daniel 11:37.

Daniel 11:39

he will divide up the land as a reward
Possible meanings are 1) "he will give the land to his followers as a reward" or 2) "he will sell land to his followers"

Daniel 11:40

the time of the end
"the final days" or "the end of the world." See how you translated this in Daniel 8:17.

the king of the South ... The king of the North
These phrases stand for the kings and their armies. Alternate translation: "the king of the South and his army ... The king of the North and his army"

will storm against him
Violently attacking with an army is spoken of as if a storm happened. Alternate translation: "will attack him like a violent storm" or "will violently attack him"

flood them
When an army overruns a country, it is spoken of as if a flood occurred. See how you translated this in Daniel 11:10.

pass through
Nothing will stop the army. Alternate translation: "will pass through the lands with no one to stop him"

Daniel 11:41

the Beautiful Land
This refers to the land of Israel. See how you translated this in Daniel 8:9.

will fall
Here falling represents the action of dying. Alternate translation: "will die"

But these will escape from his hand
Here "hand" represents power. Alternate translation: "But these will escape from his power" or "But he will not be able to destroy these nations"

Daniel 11:42

General Information:
This is still about the king of the North.

He will extend his hand into lands
Here "hand" represents power and control. Alternate translation: "He will extend his control over various lands"

into lands
Here the idea is many lands or various lands.

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the land of Egypt will not be rescued
This can be put into active form. Alternate translation: "the land of Egypt will not escape"

Daniel 11:43

the Libyans and the Cushites will be in his footsteps
Here "footsteps" represent submission. Alternate translation: "the Libyans and the Cushites will have to serve him"

the Libyans and the Cushites
"the people of Libya and Cush." Libya is a country west of Egypt, and Cush is a country south of Egypt.

Daniel 11:44

General Information:
This is still about the king of the North.

he will go out with great rage
The abstract noun "rage" can be expressed with the word "angry." It can be stated clearly that he would go out with his army. Alternate translation: "he will be very angry and will go out" or "he will become very angry and will go out with his army"

go out
To "go out" represents the action of attacking the enemy.

to set many apart for destruction
"to destroy many people"

Daniel 11:45

the tent of his royal residence
This refers to the king's luxurious tents that he lived in when he was with his army in time of war.

between the seas and the mountain of the beauty of holiness
This probably refers to the region between the Mediterranean Sea and Temple Mount in Jerusalem.

the mountain of the beauty of holiness
This refers to the hill in Jerusalem where God's temple was. See how you translated somewhat similar phrases in [Daniel 9:16]

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Chapter 12

1 At that time Michael, the great prince who guards your people, will rise up. There will be a time of trouble such as never was since the beginning of any nation until that time. At that time your people will be saved, everyone whose name is found written in the book. **2** Many of those who sleep in the dust of the earth will rise up, some to everlasting life and some to shame and everlasting contempt. **3** Those who have insight will shine like the brightness of the sky above, and those who turn many to righteousness are like the stars forever and ever. **4** But you, Daniel, close up these words; keep the book sealed until the time of the end. Many will run here and there, and knowledge will increase."

5 Then I, Daniel, looked, and there were two others standing. One stood on the bank on this side of the river, and one stood on the bank on the other side of the river. **6** One of them said to the man clothed in linen, the one who was upstream along the river, "How long will it be to the end of these amazing events?" **7** I heard the man clothed in linen, who was upstream along the river—he raised his right hand and his left hand to heaven and swore by the one who lives forever that it would be for a time, times, and half a time. When they finish shattering the power of the holy people, all these things will be completed. **8** I heard, but I did not understand. So I asked, "My master, what will be the outcome of all these things?" **9** He said, "Go your way, Daniel, for the words are shut up and sealed until the time of the end. **10** Many will be purified, cleansed, and refined, but the wicked will act wickedly. None of the wicked will understand, but those who have insight will understand. **11** From the time that an end is put to the regular burnt offering and the abomination that causes complete desolation is set up, there will be 1,290 days. **12** Blessed is the one who waits until the end of the 1,335 days. **13** You must go your way until the end, and you will rest. You will rise in the place assigned to you, at the end of days."

Daniel 12 General Notes

Structure and formatting

The final prophecy concludes in this chapter. It tells about the future resurrection of the dead and the final judgment. (See: resurrection and judgmentday)

Daniel 12:1

General Information:
The angel who appeared to Daniel in Daniel 10:5 continues speaking.

Michael, the great prince
Michael is an archangel. Here he is also given the title "great prince."

Michael ... will rise up
Here "rise up" is an idiom that means to appear. Alternate translation: "Michael ... will appear"

your people will be saved
This can be stated in active form. You can also make it clear that God will save the people. Alternate translation: "God will save your people"

whose name is found written in the book
This can be stated in active form. You can also make it clear that God writes names in the book. Alternate translation: "whose name God has written in the book"

Daniel 12:2

those who sleep in the dust of the earth will rise up
The phrase "sleep in the dust of the earth" is another way of referring to those who have died. Here "rise up" is an idiom that means to come back to life. Alternate translation: "those who have died will come back to life"

Daniel 12:3

hose who have insight will shine like the brightness of the sky above
This refers to God's people who will share their wisdom with those around them.

those who turn many to righteousness
This refers to those who help others understand that they are separated from God, as if they were changing the direction in which they were going. Alternate translation: "those who teach others to live righteously"

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those who turn ... are like the stars forever and ever
These people are compared to the stars that shine. Alternate translation: "those who turn ... will shine brightly like the stars forever and ever"

Daniel 12:4

close up these words; keep the book sealed
Here "words" represents the book. Alternate translation: "close this book and keep it sealed"

time of the end
"the final days" or "the end of the world." See how you translated this in Daniel 8:17.

Many will run here and there, and knowledge will increase
This seems to happen before "the time of the end" during which time the book is sealed. This can be made explicit. Alternate translation: "Before that happens, many people will travel here and there, learning more and more about many things"

Daniel 12:5

General Information:
Daniel goes on to tell what he saw next in this vision that began in Daniel 10:1.

there were two others standing
"there were two other angels standing"

Daniel 12:6

the man clothed in linen
This refers to the angel who appeared to Daniel in [Daniel 10:5]

upstream along the river
Possible meanings are 1) the angel clothed in linen was above the river or 2) the angel was further upstream along the river.

How long will it be to the end of these amazing events?
"How long will these amazing events last?" This refers to the time from the beginning to the end of the events.

these amazing events
At the time when the angel spoke to Daniel, none of the events in this vision had happened. This definitely refers to the events in Daniel 12:1-4, and may possibly also include the events in the vision from chapter 11.

Daniel 12:7

the man clothed in linen
This can be stated in active form. Alternate translation: "the man who was wearing linen clothes" or "the angel who was wearing linen clothes"

the one who lives forever
"God, who lives forever"

it would be for a time, times, and half a time
It is best to leave it ambiguous as to when this begins. If you must choose a starting point, the three and a half years probably start with the events of Daniel 12:1-4.

a time, times, and half a time
"three and a half years." These "times" are generally understood to refer to years. One and two and a half equal three and a half.

they finish shattering the power of the holy people
The writer does not tell who he means by the word "they." Some languages use the passive here: "the power of the holy people is finally shattered"

all these things will be completed
This can be stated in active form. Alternate translation: "all these things will have happened"

all these things
At the time when the man clothed in linen spoke to Daniel, none of the events in this vision had happened. This refers to the events in Daniel 12:1-4, and may include the events in the vision from chapter 11.

Daniel 12:8

My master
Daniel refers to the angel clothed in linen as "My master" to show respect to the angel.

of all these things
At the time when the angel clothed in linen spoke to Daniel, none of the events in this vision had happened. This definitely refers to the events in Daniel 12:1-4, and may possibly also include the events in the vision from chapter 11.

Daniel 12:9

for the words are shut up and sealed
The vision that was given to Daniel was not to be explained. The book was sealed and no one could access it. Alternate translation: "for you are to close up and seal the words you have written"

the time of the end
"the final days" or "the end of the world." See how you translated this in Daniel 8:17.

Daniel 12:10

General Information:
The angel clothed in linen continues speaking to Daniel.

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Many will be purified, cleansed, and refined
Yahweh does the purifying. These three terms mean basically the same thing. Alternate translation: "Yahweh will purify, cleanse, and refine many people"

refined
purified by removing anything that does not belong in them

but the wicked will act wickedly
The evil people will do evil or sinful things.

None of the wicked will understand
The evil people can not understand spiritual knowledge.

Daniel 12:11

an end is put to the regular burnt offering and the abomination that causes complete desolation is set up
The king of the north is the one who stops the temple sacrifices. Alternate translation: "the king of the North puts an end to the regular burnt offering and sets up the abomination that causes complete desolation"

the abomination that causes complete desolation
This refers to an idol that will make the temple desolate, that is, that will cause God to leave his temple. See how you translated this in [Daniel 11:31]

1,290 days
"one thousand two and hundred ninety days" or "twelve hundred and ninety days." Here "days" refers to a period of time. Most commonly rendered as days, but can also imply years.

Daniel 12:12

General Information:
The angel clothed in linen continues speaking to Daniel.

Blessed is the one who waits
"Blessed is the person who waits" or "Blessed is anyone who waits"

who waits
"who remains faithful"

the 1,335 days
"one thousand three hundred and thirty-five days" or "thirteen hundred and thirty-five days." Here "days" is referring to a period of time most commonly rendered as days. However, it can also imply years.

Daniel 12:13

You must go
"Daniel, you must go" This refers to Daniel continuing to live and serve the kings until the appointed time of his death.

you will rest
This is a gentle way of saying "you will die."

You will rise
This is referring to the first resurrection of the dead when the righteous people will be raised up.

the place assigned to you
"the place God has assigned to you"

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Book: Hosea

Hosea

Chapter 1

1 This is the word of Yahweh that came to Hosea son of Beeri in the days of Uzziah, Jotham, Ahaz and Hezekiah, kings of Judah, and in the days of Jeroboam son of Joash, king of Israel.

2 When Yahweh spoke at first through Hosea, he said to him,

"Go, take for yourself a wife who is a prostitute.
She will have children who are the result of her prostitution.
For the land is committing great prostitution
by abandoning Yahweh."

3 So Hosea went and married Gomer daughter of Diblaim, and she conceived and bore him a son. **4** Yahweh said to Hosea,

"Call his name Jezreel.
For in a little while
I will punish the house of Jehu
for the bloodshed at Jezreel,
and I will put an end
to the kingdom of the house of Israel.
5 It will happen on the day
that I break the bow of Israel
in the Valley of Jezreel."

6 Gomer conceived again and bore a daughter. Then Yahweh said to Hosea,

"Call her name Lo-Ruhamah,
for I will no longer have mercy on the house of Israel,
that I should forgive them at all.
7 Yet I will have mercy on the house of Judah,
and I will save them by myself, Yahweh their God.
I will not save them
by bow, sword, battle, horses, or horsemen."

8 Now after Gomer had weaned Lo-Ruhamah, she conceived and bore another son.

9 Then Yahweh said,
"Call his name Lo-Ammi,
for you are not my people,
and I am not your God.
10 Yet the number of the people of Israel
will be like the sand of the seashore,
which cannot be measured or counted.
It will be that where it was said to them,
'You are not my people,'
it will be said to them,
'You are people of the living God.'
11 The people of Judah and the people of Israel
will be gathered together.
They will appoint one leader for themselves,
and they will go up from the land,
for great will be the day of Jezreel.

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Hosea 1 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 1:2-11.

Special concepts in this chapter

Hosea's marriage

God does not approve of prostitution, but he told Hosea to marry a prostitute so that the message of Israel's unfaithfulness would be shown to the people. (See: faithful)

Hosea's marriage to Gomer is a metaphor for the kingdom of Israel's relationship to Yahweh. Israel was unfaithful to Yahweh and broke the covenant with him. Gomer was a woman who was unfaithful to her husband broke her marriage agreement with him. (See: and covenant)

Important figures of speech in this chapter

Metaphor

Hosea 1-4 is controlled by a metaphor that Hosea lived out. He was personifying the relationship between Israel and Yahweh. Hosea played the part of Yahweh, and Gomer played the part of Israel.

Hosea 1:1

the word of Yahweh that came

This is an idiom. Alternate translation: "the word that Yahweh God spoke"

Beeri

This is the name of a man.

Uzziah ... Jotham ... Ahaz ... Hezekiah ... Jeroboam ... Joash

The events in this book happened during the time of these kings.

Yahweh

This is the name of God that he revealed to his people in the Old Testament. See the translationWord page about Yahweh concerning how to translate this.

Hosea 1:2

great prostitution

Here "prostitution" represents the people being unfaithful to God.

Hosea 1:3

Gomer ... Diblaim

These are names of people.

Hosea 1:4

the house of Jehu

Here "house" means "family," including Jehu's descendants.

the house of Israel

This expression refers to kingdom of Israel.

Hosea 1:5

the bow of Israel

Here "bow" refers to the power of the army. Alternate translation: "the military power of Israel"

Hosea 1:6

Lo-Ruhamah

This name means "no mercy." The translator may choose to represent this meaning as the name. Alternate translation: "No Mercy"

Hosea 1:7

General Information:

This page has intentionally been left blank.

Hosea 1:8

Lo-Ruhamah

This name means "no mercy." The translator may choose to represent this meaning as the name. See how you translated this in [Hosea 1:6]

Hosea 1:9

Lo-Ammi

This name means "not my people." The translator may choose to represent this meaning as the name. Alternate translation: "Not My People"

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Hosea 1:10

General Information:
Yahweh is speaking to Hosea.

like the sand of the seashore
This emphasizes the great number of Israelites.

which cannot be measured or counted
This can be stated in active form. Alternate translation: "which no one can measure or count"

It will be that where it was said to them
This can be stated in active form. Alternate translation: "Where God said to them"

where it was said to them
This expression probably refers to Jezreel, the city where crimes had been committed by kings of Israel, and which was a symbol of God's punishment of them.

it will be said to them
This can be stated in active form. Alternate translation: "God will say to them"

Hosea 1:11

will be gathered together
This can be stated in active form. Alternate translation: "God will gather them together"

go up from the land
This expression might refer to the land where the people of Israel were in captivity.

the day of Jezreel
This refers to the time when God will put his people back in the land of Israel. The full meaning of this statement can be made explicit.

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Chapter 2

1 Say to your brothers, 'My people!'
and to your sisters, 'You have been shown compassion.'"
2 Bring a lawsuit against your mother, bring a lawsuit,
for she is not my wife,
and neither am I her husband.
Let her put away her prostitution from before herself,
and her acts of adultery from between her breasts.
3 If not, I will strip her naked
and show her nakedness as on the day that she was born.
I will make her like the wilderness,
like a parched land,
and I will make her die from thirst.
4 I will not have any mercy on her children,
for they are children of prostitution.
5 For their mother has been a prostitute,
and she who conceived them has acted shamefully.
She said, "I will go after my lovers,
for they give me my bread and water,
my wool and flax,
my oil and drink."
6 Therefore I will build up a hedge to block her way with thorns.
I will build up a wall against her
so she cannot find her way.
7 She will pursue her lovers,
but she will not overtake them.
She will seek them,
but she will not find them.
Then she will say,
"I will return to my first husband,
for it was better for me then than it is now."
8 For she had not known that it was I who gave her
the grain, the new wine and the oil,
and who lavished on her silver and gold,
which they then used for Baal.

9 So I will take back her grain at harvest time,
and my new wine in its season.
I will take back my wool and flax
that were used to cover her nakedness.
10 Then I will strip her naked in the sight of her lovers,
and no one will rescue her out of my hand.
11 I will stop all her rejoicing—
her feasts, her new moon celebrations,
her Sabbaths, and all her appointed festivals.
12 "I will destroy her vines and her fig trees,
of which she has said,
'These are the wages that my lovers gave me.'
I will make them a forest,
and the animals of the field will eat them.
13 I will punish her for the feast days of the Baals,
when she burned incense to them,
when she adorned herself with her rings and jewelry,
and she went after her lovers and forgot me—
this is Yahweh's declaration."

14 So I am going to allure her.
I will bring her into the wilderness
and speak tenderly to her.

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15 I will give her back her vineyards,
and the Valley of Achor as a door of hope.
She will answer me there as she did in the days of her youth,
as in the days that she came out of the land of Egypt.

16 "It will be in that day—
this is Yahweh's declaration—
that you will call me, 'My husband,'
and you will no longer call me, 'My Baal.'
17 For I will remove the names of the Baals from her mouth;
their names will not be remembered anymore.
18 On that day I will make a covenant for them
with the beasts in the fields, with the birds in the sky,
and with the crawling things on the ground.
I will drive away the bow, the sword,
and the battle from the land,
and I will make you lie down in safety.
19 I will promise to be your husband forever.
I will promise to be your husband in righteousness, justice,
covenant faithfulness, and mercy.
20 I will pledge myself to you in faithfulness,
and you will know Yahweh.

21 On that day,
I will answer—this is Yahweh's declaration—
I will answer the heavens,
and they will answer the earth.
22 The earth will answer the grain,
the new wine and the oil,
and they will answer Jezreel.
23 I will plant her for myself in the land,
and I will have mercy on Lo-Ruhamah.
I will say to Lo-Ammi, 'You are my people,'
and they will say to me, 'You are my God.'"

Hosea 2 General Notes

Structure and formatting

Some translations prefer to set apart quotations. The ULB and many other English translations set the lines of this chapter, which is poetry, farther to the right on the page than the rest of the text. Hosea 1-2 is a single series forming one narrative.

Important figures of speech in this chapter

Metaphor

Many relationships are used in this chapter that are metaphors for the relationship between Israel and her God. Brother, sister, husband, wife, mother, and children are examples.

Other possible translation difficulties in this chapter

This chapter creates an abrupt change of address. The prophet is now addressing the children directly in the first few verses, but the whole chapter is written against Gomer as an illustration of Israel as an adulterous people. God uses Gomer as an illustration to teach the people of Israel how they should be faithful to him. (See: adultery and faithful)

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Hosea 2:1

Connecting Statement:
Yahweh is speaking to Hosea.

My people!
This exclamation may be presented as a statement. Alternate translation: "You are my people!"

You have been shown compassion
This can be stated in active form. Alternate translation: "Yahweh has shown you compassion"

compassion
"kindness" or "mercy"

Hosea 2:2

General Information:
Yahweh is speaking to Hosea.

lawsuit
This is a complaint by one person against another person in a court of law.

your mother
Here "mother" refers to the nation of Israel.

for she is not my wife
Yahweh is stating that Israel, spoken of here as a woman, is no longer acting like a wife to Yahweh. Instead Israel has turned away from following and worshiping him.

neither am I her husband
Yahweh can no longer be in relationship with the nation of Israel as a husband would be to his wife.

her acts of adultery
A wife who is adulterous leaves her husband to sleep with another man. This is how Israel was acting toward Yahweh.

from between her breasts
This imagery suggests that Israel is relying on the idols and not Yahweh.

Hosea 2:3

I will strip her naked and show her nakedness as on the day that she was born
Yahweh will no longer protect and provide for Israel because the nation has turned away from him. In Israel, husbands were obliged by law to provide clothes for their wives. Not to do so was a sign that a man was rejecting his wife. The full meaning of this may be made clear.

I will make her like the wilderness
Yahweh will change Israel to resemble the wilderness, which is a region that is bare and unproductive.

I will make her die from thirst
Here "thirst" refers to the need to worship and rely on Yahweh, not idols, or Israel will not be able to survive as a nation.

Hosea 2:4

General Information:
Yahweh is speaking to Hosea.

for they are children of prostitution
The Israelites are acting like they do not belong to Yahweh. Just as their parents did not worship God, Neither do they.

Hosea 2:5

For their mother has been a prostitute
The previous generation who sought out other gods were considered prostitutes for they were unfaithful to Yahweh.

I will go after my lovers, for they give me my bread and water, my wool and flax, my oil and drink
Here "my lovers" refers to Baal and other false gods, whom Israel has chosen to worship instead of Yahweh. The list of things are essential items that allow the people to live.

Hosea 2:6

General Information:
Yahweh is talking to Hosea.

Therefore I will build up a hedge to block her way with thorns. I will build up a wall against her so she cannot find her way
This passage indicates that Yahweh will prevent his people from finding success and prosperity, becuase they continue to worship idols.

Hosea 2:7

Then she will say, "I will return to my first husband, for it was better for me then than it is now."
Israel will return to Yahweh not because of their love for him, but because they are disappointed by their worship of Baal.

Hosea 2:8

General Information:
Yahweh is speaking to Hosea.

Hosea 2:9

I will take back my wool and flax that were used to cover her nakedness
This probably means that Israel's harvests and flocks will fail. Yahweh will remove his blessings from Israel, and the people will be left alone and in danger of attack.

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were used to cover her nakedness
This can be stated in active form. Alternate translation: "that the people used to clothe themselves"

Hosea 2:10

General Information:
Yahweh is speaking to Hosea.

Then I will strip her naked in the sight of her lovers
This means God will humiliate the people of Israel in front of the other nations nearby. See how you translated this in [Hosea 2:3]

no one will rescue her out of my hand
No one will try to help Israel. Here "hand" refers to God's power to punish.

Hosea 2:11

her rejoicing
Some versions read, "her celebrations," taking this word to be a general term that introduces the words "feasts," "new moon celebrations," "Sabbaths," and "appointed festivals."

Hosea 2:12

General Information:
Yahweh is speaking to Hosea about what he will do to Israel.

These are the wages that my lovers gave me
This refers to payment that Israel received from the false gods or Baals. This direct quotation can be stated as an indirect quotation. Alternate translation: "that these were the wages that her lovers had given to her"

make them a forest
Yahweh will destroy the vineyards and fruit trees by allowing other trees and weeds to grow among them.

Hosea 2:13

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. Alternate translation: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared"

Hosea 2:14

Connecting Statement:
Yahweh is speaking about Israel.

to allure her
to attract her

Hosea 2:15

the Valley of Achor as a door of hope
As Yahweh lead Israel out of Egypt, he will lead Israel to the Valley of Achor so that Israel will hope again in Yahweh.

She will answer me there as she did in the days of her youth, as in the days that she came out of the land of Egypt
Yahweh hopes that the nation of Israel will repent and again choose to worship him as their God.

She will answer
Some modern versions understand the Hebrew word to mean "She will sing."

Hosea 2:16

My husband
This means the people of Israel will love and be faithful to Yahweh just as a wife is to a husband.

My Baal
"Baal" means "master" and also refers to the false god that the Canaanites worship.

Hosea 2:17

For I will remove the names of the Baals from her mouth
The Israelites will not speak the names of Baal and the idols again. The people are represented by their mouths. Alternate translation: "For I will cause you to not speak the names of the Baals"

Hosea 2:18

Connecting Statement:
Yahweh is speaking to Hosea about what he will do to Israel.

On that day
This phrase is used to talk about a future restoration between Israel and Yahweh.

I will make a covenant for them
Yahweh's new covenant will include peace for the animals.

I will drive away the bow, the sword, and the battle from the land, and I will make you lie down in safety
Yahweh will keep Israel's enemies away from them, there will be no more war, the people will be safe. Here "the bow, the sword, and the battle" represent war.

lie down in safety
This expression refers to living in safety.

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Hosea 2:19

General Information:
Yahweh is speaking to Hosea about what he will do for Israel.

I will promise to be your husband forever
Yahweh will be like the husband, and Israel will be like Yahweh's wife.

in righteousness, justice, covenant faithfulness, and mercy
This can be restated to remove the abstract nouns. Alternate translation: "and do what is right, just, faithful, and merciful"

Hosea 2:20

you will know Yahweh
Here "know" means to acknowledge Yahweh as their God and to be faithful to him.

Hosea 2:21

General Information:
Yahweh is speaking to Hosea about what he will do for Israel.

Hosea 2:22

The earth will answer the grain, the new wine and the oil, and they will answer Jezreel
The land will meet the need for grain, new wine, and olive oil. These things will also meet the needs of Jezreel. The land and these products are spoken of as if they were people who could meet the needs of others.

Jezreel
Here the name of this valley stands for all the people of Israel.

Hosea 2:23

General Information:
Yahweh is speaking to Hosea about what he will do for Israel.

I will plant her for myself in the land
When God makes his people safe and prosperous in their land again, they are spoken of if they were agricultural crops. Alternate translation: "I will take care of the Israelite people as a farmer plants his crops and takes care of them"

Lo-Ruhamah
This name means "no mercy." The translator may choose to represent this meaning as the name. See how you translated this in [Hosea 1:6]

Lo-Ammi
This name means "not my people." The translator may choose to represent this meaning as the name. See how you translated this in [Hosea 1:9]

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Chapter 3

1 Yahweh said to me, "Go again, love a woman, loved by her husband, but who is an adulteress. Love her just as I, Yahweh, love the people of Israel, although they turn to other gods and love raisin cakes."

2 So I bought her for myself for fifteen pieces of silver and a homer and a lethek of barley. **3** I said to her, "You must live with me many days. You will not be a prostitute or belong to any other man. In the same way, I will be with you."

4 For the people of Israel will live for many days without a king, prince, sacrifice, stone pillar, ephod or household idols. **5** Afterward the people of Israel will return and seek Yahweh their God and David their king, and in the last days, they will come trembling before Yahweh and his goodness.

Hosea 3 General Notes

Structure and formatting

This chapter focuses on the meaning of the illustration of Hosea's marriage. It is a very short chapter written in prose to show the truth of Israel's relationship with Yahweh. After bearing a number of children for Hosea, Gomer leaves him and prostitutes herself with other men, showing little to no regard for their marriage covenant. (See: covenant)

Important figures of speech in this chapter

Metaphor

This chapter contains a continuation of the metaphor played out in chapter 2. Hosea is told to go and buy his wife out of slavery. Gomer must have been captured and held as a slave due to her adulterous activity. (See: and adulterery)

Hosea 3:1

Go again, love a woman, loved by her husband, but who is an adulteress

This refers back to Hosea 1:2. Yahweh again tells Hosea to love an adulterous woman.

Love her just as I, Yahweh, love the people of Israel

By loving the adulterous woman, Hosea will be an example of Yahweh's love for Israel.

they turn to other gods and love raisin cakes

People ate raisin or fig cakes during festivals where they worshiped false gods.

Hosea 3:2

fifteen pieces of silver and a homer and a lethek of barley

This was the price to buy a slave.

fifteen pieces

"15 pieces"

a homer and a lethek of barley

This can be stated in modern units. Alternate translation: "330 liters of barley"

Hosea 3:3

General Information:

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Hosea 3:4

For the people of Israel will live for many days without a king, prince, sacrifice, stone pillar, ephod or household idols

Just as Hosea lived without his wife because she committed adultery, Israel will live without a king and without worshiping God, because they committed idolatry.

Hosea 3:5

seek Yahweh their God

Here "seek" means they are asking God to accept them and their worship.

David their king

Here "David" represents all the descendants of David. Alternate translation: "a descendant of David to be their king"

in the last days

"in the future"

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they will come trembling before Yahweh and his goodness
Here "trembling" represents feelings of awe and humility. Alternate translation: "they will come back to Yahweh and will humble themselves, honor him, and ask for his blessings"

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Chapter 4

1 Hear the word of Yahweh,
you people of Israel.
Yahweh has a lawsuit
against the inhabitants of the land,
because there is no truthfulness or covenant faithfulness,
no knowledge of God in the land.
2 There is cursing, deception, killing,
stealing and adultery.
The people have broken all bounds,
and bloodshed comes after bloodshed.
3 So the land mourns,
and everyone living in it is wasting away;
the beasts in the fields and the birds in the sky,
even the fish in the sea, are being taken away.

4 But do not allow anyone to bring a lawsuit;
do not let anyone accuse anyone else.
For it is you, the priests, whom I am accusing.
5 You priests will stumble during the day;
the prophets will also stumble with you by night,
and I will destroy your mother.
6 My people are being destroyed
because of the lack of knowledge.
Because you priests have rejected knowledge,
I will also reject you as priests to me.
Because you have forgotten my law,
although I am your God,
I also will forget your children.

7 The more the priests multiplied,
the more they sinned against me.
They exchanged their honor for shame.
8 They feed on the sin of my people;
they are greedy for more of their iniquity.
9 It will be the same for the people as for the priests:
I will punish them all for their practices;
I will repay them for their deeds.

10 They will eat but not have enough;
they will commit prostitution but not increase,
because they stopped listening to Yahweh.
11 Prostitution, wine, and new wine
take away understanding.
12 My people consult their wooden idols,
and their walking sticks give them prophecies.
A spirit of prostitution has led them astray,
and they have acted as prostitutes
instead of being faithful to their God.
13 They sacrifice on the tops of the mountains
and burn incense on the hills,
under oaks, poplars and terebinths,
because the shade is good.
So your daughters commit sexual immorality,
and your daughters-in-law commit adultery.
14 I will not punish your daughters
when they choose to commit sexual immorality,
nor your daughters-in-law
when they commit adultery.

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For the men also go apart with prostitutes,
and they offer sacrifices
so they can commit immoral acts with sacred prostitutes.
So this people who does not understand
will be thrown down.

15 Though you, Israel, have committed adultery,
may Judah not become guilty.
Do not go to Gilgal, you people;
do not go up to Beth Aven,
and do not swear, saying, "As Yahweh lives."
16 For Israel has behaved stubbornly,
like a stubborn heifer.
How can Yahweh bring them to pasture
like lambs in a meadow?

17 Ephraim united himself with idols;
leave him alone.
18 Even when their strong drink is gone,
they continue to commit adultery;
her rulers dearly love their shame.
19 The wind will wrap her up in its wings;
and they will be ashamed because of their sacrifices.

Hosea 4 General Notes

Structure and formatting

The author stops using the metaphor of a husband/wife relationship and begins using a new illustration using lawsuits. God is suing the people of Israel because of all the wrong they have done.

Special concepts in this chapter

Lawsuits

Lawsuits are special cases where people go to court when they have a legal issue to resolve between them. Normally, one party is accusing another party of having done wrong.

Important figures of speech in this chapter

Metonymy

Metonymy is used in the first few verses of this chapter. Metonymy is a figure of speech in which a thing or idea is called not by its own name, but by the name of something closely associated with it. Bloodshed is associated with murder. Stumbling represents sinning. (See: and sin)

Hosea 4:1

General Information:

This chapter begins Yahweh's argument against the unfaithful Israelites.

Yahweh has a lawsuit against the inhabitants of the land

Yahweh stating that the people of Israel have sinned against him and broken his covenant is spoken of as if Yahweh were accusing them in court.

lawsuit

This is a complaint by one person against another person in a court of law. See how you translated this in Hosea 2:2.

Hosea 4:2

The people have broken all bounds

Here "bounds" stands for the limits of what the law allows. Alternate translation: "The people have disobeyed the law in every possible way"

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bloodshed comes after bloodshed
Here "bloodshed" stands for "murder" which often involves making the victim bleed. Alternate translation: "you commit one murder after another"

Hosea 4:3

the land mourns, and everyone living in it is wasting away
The phrase "the land mourns" is either 1) a metaphor for the land drying up because of a drought, when no rain falls for a long time. Alternate translation: "the land dries up, and everyone living in it is wasting away" Or 2) a metonym for the people of the land mourning because they have nothing to eat. Alternate translation: "the people living on the land mourn and waste away"

wasting away
becoming weak and dying because of sickness or lack of food

the beasts ... sea, are being taken away
Possible meanings are 1) this is a euphemism for dying. Alternate translation: "the beasts ... sea, are dying" Or 2) this can be translated in active form. Alternate translation: "God is taking away the beasts ... sea"

Hosea 4:4

General Information:
Yahweh is speaking about Israel.

lawsuit
a complaint by one person against another person in a court of law

do not let anyone accuse anyone else
No one should accuse another person of anything because everyone is guilty of something.

it is you, the priests, whom I am accusing
Many modern translations read, "your people are like those who accuse a priest."

Hosea 4:5

You priests will stumble
Here "stumble" means to disobey God or even to stop trusting him.

I will destroy your mother
Here "mother" refers to the nation of Israel. See how you translated this in Hosea 2:2.

Hosea 4:6

General Information:
In 4:6, Yahweh is talking to the priests about the people of Israel. But in 4:7, he is talking about the priests, not to them. It is possible for the translator to follow the example of the UDB, which portrays Yahweh as talking to the priests also in 4:7.

My people are being destroyed because of the lack of knowledge
This can be stated in active form. Alternate translation: "My people are perishing because you, the priests, have not properly taught them about me so that they will obey me"

knowledge
Here "knowledge" refers to the knowledge of God.

Hosea 4:7

They exchanged their honor for shame
Possible meanings are 1) "honor" is a metonym that represents Yahweh, and "shame" is a metonym that represents idols. Alternate translation: "They have stopped worshiping me, their honorable God, and now worship shameful idols" or 2) some Bible versions translate this as "I will exchange their honor for shame." This means Yahweh will take away the things which the priests honor and cause the priests to be ashamed.

Hosea 4:8

General Information:
Yahweh continues speaking about the priests.

They feed on the sin of my people
When people sinned, they would offer sacrifices so God would forgive them. The priests were allowed to eat these sacrifices. The priests eating these sacrifices for sin is spoken of as if they would actually feed on the people's sins.

they are greedy for more of their iniquity
The priests want the people to sin more so that the people will offer more sacrifices that the priests may eat.

Hosea 4:9

It will be the same for the people as for the priests
"The people and the priests will be punished in the same way"

their practices
"their habits" or "their conduct"

Hosea 4:10

General Information:
Yahweh is talking about Israel.

but not increase
"but not have children"

to Yahweh
Yahweh is speaking about himself in the third person. This can be stated in the first person. Alternate translation: "to me"

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Hosea 4:11

Connecting Statement:
Yahweh is talking about Israel.

Prostitution, wine, and new wine take away understanding
The people of Israel are pursuing sex outside of marriage and drinking too much wine. In doing these activities they have forgotten Yahweh's commands. These actions are spoken of here as if they were someone who could prevent people from understanding the importance of obeying Yahweh.

Hosea 4:12

their walking sticks give them prophecies
Idol worshipers used walking sticks to help them predict the future. The walking sticks are spoken of here as if they were people who spoke prophecies.

A spirit of prostitution has led them astray
Here "spirit" refers to a person's desire. Here "prostitution" refers to spiritual prostitution that the people commit when they worship idols. Alternate translation: "Their desire to act as a prostitute has led them astray"

has led them astray
Causing someone to sin is described as leading a person in the wrong direction. Alternate translation: "has caused the people to sin"

Hosea 4:13

General Information:
Yahweh is talking about Israel.

on the tops of the mountains ... on the hills
It was common for the people to set up idols in these places, often called "high places" in the Old Testament.

daughters-in-law
Some modern translations read, "brides."

Hosea 4:14

daughters-in-law
Some modern translations read, "brides." See how you translated this word in Hosea 4:13.

sacred prostitutes
These were women who had sexual relations with men who came to worship certain idols. This was viewed as a sacred action in honor of the false gods.

So this people who does not understand will be thrown down
Yahweh will destroy the nation of Israel because they do not understand or obey God's commandments.

Hosea 4:15

General Information:
Yahweh is talking about Judah and Israel.

may Judah not become guilty
God knows how sinful Israel has become and does not want Judah to do the same thing.

Do not go to Gilgal, you people; do not go up to Beth Aven
The people of Judah are being warned not to go to the cities of Gilgal or Beth Aven to worship idols in those places. Gilgal was once a place where Yahweh had been worshiped, but it had become a place of idol worship.

Beth Aven
This was a city on the border between the northern kingdom of Israel and the tribe of Benjamin in the southern kingdom.

Hosea 4:16

like a stubborn heifer
Israel is compared to a young cow that will not obey its master.

How can Yahweh bring them to pasture like lambs in a meadow?
Yahweh uses a question to emphasize that he cannot continue to take care of the people because they are stubborn. Yahweh no longer taking care of his people is spoken of as if he were a shepherd that could not take his lambs into the field to eat because they are stubborn. Alternate translation: "Yahweh will not shepherd a rebellious people." or "Therefore Yahweh will not continue to take care of them."

How can Yahweh
Here Yahweh is speaking of himself in the third person. It can be stated in the first person. Alternate translation: "How can I"

Hosea 4:17

General Information:
Yahweh is talking about Israel.

Ephraim united himself with idols; leave him alone
Here "Ephraim" represents the whole northern kingdom of Israel, which is a metonym for the people who live there. They chose to worship idols, instead of Yahweh. Yahweh is commanding Hosea to not try to correct them. The people of Israel will not listen.

Hosea 4:18

her rulers dearly love their shame
The rulers are not ashamed of what they are doing when they worship idols and turn against Yahweh.

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Hosea 4:19

The wind will wrap her up in its wings
Here "wind" represents God's judgment and anger against the nation of Israel. Yahweh will allow the enemy army to defeat the people of Israel and take them as captives.

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Chapter 5

1 "Hear this, priests!
Pay attention, house of Israel!
Listen, house of the king!
For judgment is coming against you all.
You have been a snare at Mizpah
and a net spread over Tabor.
2 The rebels stand deep in slaughter,
but I will punish all of them. [1]

3 I know Ephraim,
and Israel is not hidden from me.
Ephraim, now you have become like a prostitute;
Israel is defiled.
4 Their deeds will not allow them
to turn to God,
for the mind of prostitution is in them,
and they do not know Yahweh.

5 The pride of Israel testifies against him;
so Israel and Ephraim will stumble in their guilt;
and Judah also will stumble with them.
6 They will go with their flocks
and herds to seek Yahweh,
but they will not find him,
for he has withdrawn himself from them.
7 They were unfaithful to Yahweh,
for they have borne illegitimate children.
Now the new moon festivals
will devour them with their fields.

8 Blow the ram's horn in Gibeah,
and the trumpet in Ramah.
Sound a battle cry at Beth Aven:
'We will follow you, Benjamin!'
9 Ephraim will become a desolation
on the day of rebuke.
Among the tribes of Israel
I have declared what is certain to happen.
10 The leaders of Judah
are like those who move a boundary stone.
I will pour my wrath on them like water.
11 Ephraim is oppressed;
he is crushed in judgment,
because he has willingly walked after idols.
12 So I will be like a moth to Ephraim,
and like rot to the house of Judah.
13 When Ephraim saw his sickness,
and Judah saw his wound,
then Ephraim went to Assyria,
and Judah sent messengers to the great king.
But he was not able to cure you people
or heal your wound.
14 So I will be like a lion to Ephraim,
and like a young lion to the house of Judah.
I, even I, will tear them apart and go away;
I will carry them off,
and there will be no one to rescue them.
15 I will go and return to my place,

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until they acknowledge their guilt and seek my face,
until they earnestly seek me in their distress."

Footnotes

5:2 [1]Some modern translations have

Hosea 5 General Notes

Structure and formatting

This chapter continues using the poetic form exclusively.

Special concepts in this chapter

The author uses Ephraim and Israel interchangeably. They both refer to the northern kingdom of Israel. Judah is also mentioned and refers to the southern kingdom of Judah. Benjamin is part of the southern kingdom of Judah.

Important figures of speech in this chapter

This chapter is full of metaphors and similes. The writer uses these figures of speech to show how Yahweh will treat his people for not obeying his instructions. (See: and and peopleofgod)

Hosea 5:1

Connecting Statement:
Yahweh is talking about Israel.

You have been a snare at Mizpah and a net spread over Tabor
A snare and a net are both objects used to catch prey. In this case, the priests and the royal household had devised ways to keep the people away from Yahweh, while enticing them into idolatry. Mizpah and Tabor were places for idol worship in the land of Israel.

Hosea 5:2

The rebels stand deep in slaughter
Here "rebels" refers to all of those people who had turned away from Yahweh, and "deep in slaughter" could refer to the murder of innocent people, or to the slaughter of animals offered to pagan idols.

The rebels
The translator can represent this as "You rebels," because God is really talking to the rebellious people of Israel.

in slaughter
Some modern versions interpret the Hebrew expression as standing for wickedness.

I will punish all of them
The translator can represent this as "I will punish all of you."

Hosea 5:3

General Information:
Yahweh is talking about Israel.

I know Ephraim, and Israel is not hidden from me
Here, "Ephraim" and "Israel" both refer to the whole northern kingdom of Israel, and represent the people who live there. Here God says that he knows what they are like and what they are doing.

Ephraim, now you have become like a prostitute
Ephraim is presented in terms of a prostitute because the people have become unfaithful to God, as a prostitute is faithful to no man.

Hosea 5:4

for the mind of prostitution is in them
This means they have the desire to be unfaithful to God. They want to worship idols.

to turn to God ... they do not know Yahweh
The translator can represent this as "to turn to me ... they do not know me," or "to turn to me ... they do not know me, Yahweh."

they do not know Yahweh
Israel no longer obeys Yahweh in any way. They do not acknowledge Yahweh as their God.

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Hosea 5:5

General Information:
Yahweh is talking about Israel.

The pride of Israel testifies against him
This describes "pride" as a person who testifies against the people of Israel in court. Their prideful attitude and behavior show that they are guilty of no longer obeying Yahweh.

so Israel and Ephraim will stumble in their guilt; and Judah also will stumble with them
The two kingdoms will become completely disobedient to God because of their pride and sin.

Hosea 5:6

General Information:
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Hosea 5:7

They were unfaithful to Yahweh, for they have borne illegitimate children
Possible meanings are 1) this means the Israelites were marrying people from other nations and having children with them or 2) this means the Israelite parents were unfaithful to Yahweh and they were teaching their children to worship idols.

Now the new moon festivals will devour them with their fields
The people of Israel were supposed to celebrate during the new moon. Here this expression seems to describe the new moon festival as a beast that will eat the people and their fields. However, it is hard to interpret this expression; many versions translate it without making much sense of it. However, the overall meaning is certainly that God will punish the people for their unfaithfulness to him.

Hosea 5:8

General Information:
Yahweh is talking about Israel.

Sound a battle cry at Beth Aven: 'We will follow you, Benjamin!'
Here "Benjamin" represents the soldiers from the tribe of Benjamin. This may be a request for them to lead the people into battle. But modern versions make various attempts to interpret this expression.

Beth Aven
This was a city on the border between the northern kingdom of Israel and the tribe of Benjamin in the southern kingdom. See how you translated this in [Hosea 4:15]

Hosea 5:9

the day of rebuke
Many versions understand the word "rebuke" here as a euphemism for "punishment."

Among the tribes of Israel I have declared what is certain to happen
"I will do to the tribes of Israel what I have declared"

Hosea 5:10

General Information:
Yahweh is talking about Judah and Israel.

The leaders of Judah are like those who move a boundary stone
To "move a boundary stone" refers to moving the landmark that marked the border of some property, which was a crime under Israelite law.

I will pour my wrath on them like water
Yahweh's wrath against Judah will be like a large stream of water that destroys them. In the scriptures, emotions and moral qualities are often spoken of as if they were liquids.

Hosea 5:11

Ephraim is oppressed
"Ephraim" is a synecdoche for "Israel," the northern kingdom, and a metonym for the people who live in that northern kingdom. This can be stated in active form. Alternate translation: "Ephraim's enemies oppress him" or "The enemies of the people of Israel oppress them"

he is crushed in judgment
The word "he" refers to "Ephraim," which is a synecdoche for "Israel," the northern kingdom, and a metonym for the people who live in that northern kingdom. The word "crushed" is a metaphor for "severely oppressed." The abstract noun "judgment" can be expressed using the verb "judge," the subject of which is either Yahweh or the enemies of the people of Israel. This can be translated in active form. Alternate translation: "and I am judging the people of Israel by crushing them" or "and I am judging the people of Israel by having their enemies crush them"

walked after idols
Here "walked" represents the idea of worshiping.

idols
The Hebrew word translated here as "idols" is uncertain in its meaning, and is translated by modern versions in many different ways.

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Hosea 5:12

General Information:
Yahweh is talking about Judah and Israel.

I will be like a moth to Ephraim, and like rot to the house of Judah
A moth on a piece of wool and rot in a piece of wood are both destructive. Yahweh will destroy both nations.

moth ... rot
These two terms are translated in various ways because the meaning of the Hebrew word is either very broad or it is uncertain.

Hosea 5:13

When Ephraim saw his sickness, and Judah saw his wound
Both Ephraim

then Ephraim went to Assyria, and Judah sent messengers to the great king
Ephraim and Judah asked Assyria for help instead of asking Yahweh for help. "Great king" was a title for the king of Assyria.

But he was not able
Here "he" refers to the king of Assyria.

Hosea 5:14

General Information:
Yahweh is talking about Judah and Israel.

So I will be like a lion to Ephraim
Yahweh is going to pursue and attack Ephraim like a lion.

like a young lion to the house of Judah
Yahweh is going to treat Judah in a similar way. Yahweh is showing his displeasure with both the northern and the southern kingdoms.

I, even I
Yahweh is emphasizing that he is the one that is bringing judgment on all of his people.

will tear
As a lion tears apart the animal it is eating, so Yahweh will tear his people away from their homes and country.

Hosea 5:15

I will go and return to my place
Yahweh will leave his rebellious people.

seek my face
Try to come into God's presence by means of worship and sacrifice. Alternate translation: "ask me to pay attention to them"

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Chapter 6

1 "Come, let us return to Yahweh.
For he has torn us apart, but he will heal us;
he has injured us, but he will bandage our wounds.
2 After two days he will revive us;
he will raise us up on the third day,
and we will live before him.
3 Let us know Yahweh;
let us press on to know Yahweh.
His coming out is as sure as the dawn;
he will come to us like the showers,
like the spring rains that water the land."

4 Ephraim, what will I do with you?
Judah, what will I do with you?
Your love is like a morning cloud,
like the dew that goes away early.
5 So I have cut them to pieces by the prophets;
I have killed them with the words of my mouth.
Your judgments are like the light that shines out.
6 For I delight in covenant faithfulness and not sacrifice,
and the knowledge of God more than burnt offerings.
7 Like Adam they have broken the covenant;
they were unfaithful to me.
8 Gilead is a city of those who do evil,
with footprints of blood.
9 As gangs of robbers wait for someone,
so the priests band together
to commit murder on the way to Shechem;
they have committed shameful crimes.
10 In the house of Israel I have seen a horrible thing;
Ephraim's prostitution is there,
and Israel has become unclean.
11 For you also, Judah, a harvest has been appointed,
when I will reverse the captivity of my people.

Hosea 6 General Notes

Structure and formatting

This chapter continues using the poetic form to show how Yahweh will still show mercy to his wayward people, the northern kingdom of Israel and the southern kingdom of Judah. Gilead is an area in the northern kingdom of Israel where several of the tribes lived. (See: mercy)

Special concepts in this chapter

Change in speaker

There is a change in person from 6:1-3 to 6:4-11. In the first passage, the speaker is an anonymous Israelite, but in the rest of the chapter, the speaker is Yahweh.

Important figures of speech in this chapter

Metaphor

Throughout the chapter, the author uses the metaphor of prostitution to say that his people have abandoned him.

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Hosea 6:1

Connecting Statement:
The people of Israel confess their need to repent.

he has torn us apart ... he has injured us
God has punished the people of Israel because they disobeyed him and worshiped idols.

he will heal us ... he will bandage our wounds
Israel believes that God will be merciful to them when they repent and he will deliver them from their troubles.

Hosea 6:2

After two days he will revive us; he will raise us up on the third day
This represents a short period of time. Israel believes God will quickly come to rescue them from their enemies.

two days ... the third day
"2 days ... day 3"

Hosea 6:3

Let us know Yahweh
Here "know" means not only to learn God's character and laws, but also to become faithful to him.

His coming out is as sure as the dawn
Yahweh will come to help his people just as surely as the sun rises each morning.

Hosea 6:4

Connecting Statement:
Yahweh is speaking.

what will I do with you?
God is expressing that his patience is coming to an end and what remains is judgment. Alternate translation: "it is hard to know what to do with you!"

Hosea 6:5

So I have cut them to pieces by the prophets
Through his prophets, Yahweh has pronounced destruction on the rebellious nation. The destruction, here called "cutting to pieces," is as sure as the condemnation.

Your judgments are like the light that shines out
Yahweh has judged Ephraim [Hosea 6:4]

Your judgments
Some modern translations read, "My judgments," referring to the actions Yahweh has taken against Ephraim.

Hosea 6:6

General Information:
Yahweh is speaking.

For I delight in covenant faithfulness and not sacrifice
This grammatical construction in Hebrew signals here the idea of "more than," as the next line shows ("and the knowledge of God more than burnt offerings"). Alternate translation: "For I delight in covenant faithfulness more than I delight in sacrifice" or "For I delight in sacrifices, but I delight in covenant faithfulness even more"

Hosea 6:7

Like Adam
These words could be 1) a literal reference to Adam, the first man or 2) a metonym that represents the people who live in a city in Israel called Adam. Alternate translation: "Like the people in the city of Adam" or 3) a literal reference to people in general. The word "Adam" means "man" or "humankind." Alternate translation: "Like all of humankind"

Hosea 6:8

General Information:
Yahweh is speaking.

Gilead is a city ... with footprints of blood
"Footprints of blood" probably represents the evildoers and their acts of murder.

Hosea 6:9

the priests band together to commit murder on the way to Shechem
We do not know what this refers to. Were priests actually guilty of attacking people on their way to Shechem, which was an important religious and political center? Or is the prophet saying that the priests have "killed" true knowledge and worship of Yahweh? It is best to translate this expression as plainly as possible.

Hosea 6:10

General Information:
Yahweh is speaking.

Ephraim's prostitution
Here "prostitution" refers to Ephraim's worship of false gods.

Israel has become unclean
Israel has become unacceptable to God because of her actions.

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Hosea 6:11

For you also, Judah, a harvest has been appointed
This can be stated in active form. Alternate translation: "I have set a time of harvest for you also, Judah"

harvest
Here "harvest" represents God's final judgment on Israel and Judah.

I will reverse the captivity of my people
"I will reverse the captivity of my people." The abstract noun "captivity" can be translated as a verbal clause. Alternate translation: "I will free my people from those who had captured them"

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Chapter 7

1 Whenever I want to heal Israel,
the iniquity of Ephraim is exposed,
as well as the evil deeds of Samaria,
for they practice deceit;
a thief comes in,
and a marauding band attacks in the street.
2 They do not realize in their hearts
that I remember all their evil deeds.
Now their deeds surround them;
they are before my face.

3 With their evil they make the king glad,
and by their lies the officials.
4 They are all adulterers,
like an oven heated by the baker,
who ceases to stir the fire
from the kneading of the dough
until it is leavened.
5 On the day of our king
the officials made themselves sick
with the heat of wine.
He reached out with his hand
to those who were mocking.
6 For with hearts like an oven,
they devise their deceitful plans.
Their anger smolders all night;
in the morning it burns high like a flaming fire.
7 They all are as hot as an oven,
and they devour those who rule over them.
All their kings have fallen;
none of them calls on me.

8 Ephraim mixes himself among the peoples.
Ephraim is a flat cake that has not been turned over.
9 Foreigners have devoured his strength,
but he does not know it.
Gray hairs are sprinkled on him,
but he does not know it.
10 The pride of Israel testifies against him;
however, they have not returned to Yahweh their God,
nor have they sought him, in spite of all this.
11 Ephraim is like a dove,
gullible and without sense,
calling out to Egypt,
then flying to Assyria. **12** When they go,
I will spread my net over them;
I will bring them down
like the birds of the sky.
I will punish them
in their flocking together.
13 Woe to them!
For they have strayed from me.
Devastation is coming to them!
They have rebelled against me!
I would have rescued them,
but they spoke lies against me.
14 They have not cried to me with all their heart,
but they wail on their beds.

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They gather together for grain and new wine,
and they turn away from me. [1]
15 Though I trained them and strengthened their arms,
they are now plotting evil against me.
16 They return,
but they do not return to me, the Most High.
They are like a slack bow.
Their officials will fall by the sword
because of the insolence of their tongues.
This will become their mockery
in the land of Egypt.

Footnotes

7:14 [1]Instead of

Hosea 7 General Notes

Structure and formatting

This chapter continues using poetic forms to speak of Yahweh's anger over the sin of the people. The people are not seeking Yahweh; they are seeking other gods and looking for salvation from other nations like Egypt and Assyria. (See: sin, falsegod and save)

Important figures of speech in this chapter

Baking

Baking of bread is an extended metaphor in this chapter. Yahweh uses various aspects of this activity to show his displeasure with their sins.

Other possible translation difficulties in this chapter

Israel and Ephraim

This chapter begins by using two different names for the same group of people: Israel and Ephraim. It also mentions Samaria, which was the capital of the northern kingdom of Israel.

Hosea 7:1

General Information:

Yahweh is speaking.

I want to heal Israel

Making Israel obedient to God again and receivers of his blessing is spoken of as if it were healing.

for they practice deceit

The people are selling and buying products dishonestly.

marauding band

This is a group of people who are attacking other people without cause.

Hosea 7:2

their deeds surround them

The people's evil deeds are probably spoken of here as if they were other people ready to accuse them of their crimes.

they are before my face

Here God is represented by his "face" which emphasizes his presence and awareness. Alternate translation: "and I see it all"

Hosea 7:3

General Information:

Yahweh is speaking. The Hebrew text is not clear in various places. However, many people interpret it as describing the royal officials as being unfaithful to God, and also as planning to assassinate the king, and then carrying out their plans. This seems to have happened more than once. These crimes

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are mentioned as illustrations of the wickedness into which the nation has sunk.

by their lies the officials
The missing information can be supplied. Possible meanings are 1) Alternate translation: "by their lies they make the officials glad" or 2) Alternate translation: "by their lies the officials make the king glad"

Hosea 7:4

They are all adulterers
The people committed spiritual adultery by worshiping idols and being unfaithful to Yahweh. They were probably also being unfaithful to their husbands or wives by sleeping with other people.

like an oven heated by the baker
This can be stated in active form. This means the people had strong desires to do evil. Alternate translation: "like an oven which the baker heats"

kneading of the dough
This is a part of the process of making bread.

Hosea 7:5

On the day of our king
This is perhaps a festival held by the king.

He reached out with his hand
This probably means to unite or join with someone. It may mean that the king joins with his officials to mock things or people that should not be mocked, even God himself.

Hosea 7:6

General Information:
The court officials' plotting is described. Their anger is what motivates them to kill their king.

For with hearts like an oven
This means like a fire burns in an oven, these people have strong evil desires within them. The people's desires are represented by their "hearts."

Their anger smolders
The word "smolders" means something is burning slowly without a flame. Alternate translation: "Their anger grows slowly and quietly"

it burns high like a flaming fire
The intensity of their anger is spoken of as if it was a very hot fire. Alternate translation: "it gets very intense"

Hosea 7:7

They all are as hot as an oven
This compares their anger to the heat that comes from an oven.

they devour those who rule over them
This seems to mean that the court officials kill their kings.

Hosea 7:8

General Information:
Yahweh is speaking.

Ephraim mixes himself among the peoples
This is probably a reference to the efforts made by the northern kingdom's kings to ally themselves with other nations for protection against attack.

Ephraim is a flat cake that has not been turned over
This can be stated in active form. Here "Ephraim" refers to the northern kingdom of Israel. The nation is weak, as flat bread that has not been doubled over in the oven by the baker for more strength. Alternate translation: "The people of Ephraim are like a cake that no one has turned over"

Hosea 7:9

Gray hairs are sprinkled on him
Here "gray hairs" represent old age.

but he does not know it
However, this "old age" is clearly a way of saying that the northern kingdom is getting weaker and weaker, because the nation does not know it is "old."

Hosea 7:10

General Information:
Yahweh is speaking.

The pride of Israel testifies against him
This describes "pride" as a person who testifies against the people of Israel in court. This means their prideful attitude and behavior show that they are guilty of no longer obeying Yahweh.

nor have they sought him
Israel's lack of interest in Yahweh is spoken of as if he was lost and they were not trying to find him. Alternate translation: "nor have they tried to get him to pay attention to them"

in spite of all this
Here "this" refers God allowing foreigners to defeat them and make them weak.

Hosea 7:11

Ephraim is like a dove, gullible and without sense
Doves were thought to be foolish birds.

Egypt ... Assyria
These were powerful nations that Israel could ask for help.

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Hosea 7:12

General Information:
Yahweh is speaking.

I will spread my net over them
This is a way to catch birds. Yahweh continues to compare the people of Israel to doves. When they go to Egypt or Assyria for help, Yahweh will punish them.

I will bring them down like the birds of the sky
Yahweh speaks of the way he will judge Israel as if they were birds that he would catch in a net. Alternate translation: "I will hunt them like birds" or "I will catch them like a hunter catches birds"

in their flocking together
This expression extends the metaphor of the birds. Alternate translation: "when they gather together"

Hosea 7:13

General Information:
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Hosea 7:14

General Information:
Yahweh is speaking.

they wail on their beds
It was usual for idol worshipers to eat ceremonial meals while reclining on couches or beds.

They gather together
Some modern translations read, "they slash themselves" to make themselves bleed.

they turn away from me
Here no longer worshiping God is spoken of as turning away from him. Alternate translation: "they no longer worship me"

Hosea 7:15

Though I trained them and strengthened their arms
This may be a military metaphor, in which God training the Israelites to love him and obey him is spoken of as if he had been training their men for war.

Hosea 7:16

General Information:
Yahweh is speaking.

They are like a slack bow
That is, a bow that has no bowstring, or that has no tension.

because of the insolence of their tongues
Here "tongue" refers to what the officials say. Alternate translation: "because they insult me" or "because they curse me"

This will become their mockery in the land of Egypt
The abstract noun "mockery" can be stated as an action. Alternate translation: "This is why people in Egypt will mock and laugh at Israel"

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Chapter 8

1 "Place a ram's horn at your lips!
An eagle is coming over the house of Yahweh
because the people have broken my covenant
and rebelled against my law.
2 They cry out to me,
'My God, we in Israel know you.'
3 But Israel has rejected what is good,
and the enemy will pursue him.
4 They have set up kings,
but not by me.
They have made princes,
but without my knowledge.
With their silver and gold
they have made idols for themselves,
but it was only so they might be cut off."

5 "Your calf has been rejected, Samaria.
My anger is burning against these people.
For how long will they be incapable of innocence?
6 For this idol came from Israel;
a workman made it;
it is not God!
The calf of Samaria
will be broken to pieces.
7 For the people sow the wind
and reap the whirlwind.
The standing grain has no heads;
it yields no flour.
If it does come to maturity,
foreigners will devour it.
8 Israel is swallowed up;
now they lie among the nations
like a useless pot.
9 For they went up to Assyria
like a wild donkey all alone.
Ephraim has hired
lovers for herself.
10 Even though they have hired lovers among the nations,
I will now gather them together.
They will begin to waste away
because of the burden of the king of princes.

11 For Ephraim has multiplied altars for sin offerings,
but they have become altars for committing sins.
12 I could write down my law for them ten thousand times,
but they would view it as something strange to them.
13 As for the sacrifices of my offerings,
they sacrifice meat and eat it,
but I, Yahweh, do not accept them.
Now I will think about their iniquity
and punish their sins.
They will return to Egypt.
14 Israel has forgotten me, his Maker,
and has built palaces.
Judah has fortified many cities,
but I will send fire on his cities;
it will destroy his fortresses.

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Hosea 8 General Notes

Structure and formatting

This chapter continues to use the poetic form to communicate several other ways the people of Israel have sinned against God. First, Yahweh notes that they have set up a king without consulting him. Next, they set up or reinstalled the golden calves of Samaria. Last, they were seeking help from other nations like Egypt and Assyria. (See: sin)

Special concepts in this chapter

This chapter contains some references to the "calf of Samaria." This most likely refers to an image that was set up by an earlier king of Israel. He did this in order to discourage his people from going to Jerusalem, which was part of the southern kingdom of Judah.

Hosea 8:1

General Information:
Yahweh is speaking about the coming of the Assyrian army to attack the northern kingdom.

An eagle is coming over the house of Yahweh
The eagle, a bird of prey, is sometimes used to represent the enemies of Israel. Alternate translation: "As an eagle hunts another animal, the enemies of Israel are coming to capture my people"

broken my covenant
Here "broken" represents "disobeyed," "violated."

Hosea 8:2

know you
"are faithful to you"

Hosea 8:3

General Information:
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Hosea 8:4

General Information:
Yahweh is speaking.

but it was only so they might be cut off
This can be stated in active form. Alternate translation: "but the result will be that I will destroy the people"

Hosea 8:5

Your calf has been rejected
Possible meanings are 1) this is the prophet speaking. Alternate translation: "Yahweh has rejected your calf" or 2) Yahweh is speaking. Alternate translation: "I myself have rejected your calf"

Your calf
The people worshiped an idol that looked like a calf, so Yahweh is speaking of their worship as if it were the calf itself. Alternate translation: "Because you worship your calf idol, your worship"

My anger is burning against these people
Anger is often spoken of as if it were a fire. Alternate translation: "I am very angry with these people"

For how long will they be incapable of innocence?
Possible meanings of this rhetorical question are 1) Yahweh is expressing his anger about his people being guilty of sin. Alternate translation: "I am angry with these people because they have no desire to be innocent." Or 2) he is threatening to punish them soon. Alternate translation: "They will not be able to avoid being punished for much longer."

Hosea 8:6

General Information:
Yahweh is speaking.

Hosea 8:7

For the people sow the wind and reap the whirlwind
To sow or plant the wind is to act in useless or destructive ways. To reap the whirlwind is to suffer disaster from one's own actions.

The standing grain has no heads
Here "head" refers to the part of the plant where the grain is. A stalk with no head has nothing to give to the farmer. In the same way, Israel's actions will result in nothing good.

If it does come to maturity, foreigners will devour it
If any of Israel's actions do happen to result in something good, Israel's enemies will come and take it from them.

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Hosea 8:8

General Information:
Yahweh is speaking.

Israel is swallowed up
"swallowed" means to be defeated and taken into exile. This can be stated in active form. Alternate translation: "The enemies of Israel have taken the Israelites away to other lands"

Hosea 8:9

like a wild donkey all alone
People often think of donkeys as being stubborn. This means the people of Israel refused to listen to Yahweh but instead went to the people of Assyria for help.

Ephraim has hired lovers for herself
Ephraim's alliances with other nations are spoken of as if they had paid them to become prostitutes for Ephraim. Alternate translation: "The people of Israel have tried to pay other nations to protect them"

Hosea 8:10

because of the burden of the king of princes
That is, because the Assyrian king, also called "the Great King," will make the people suffer.

burden
This probably refers to a tax or other form of oppression.

Hosea 8:11

General Information:
Yahweh is speaking.

Hosea 8:12

I could write down my law for them ten thousand times, but they would
Ten thousand is a very large number. It did not matter how many times God might give the law to the people of Israel; they would view it as strange to them. Alternate translation: "Even if I wrote down my law for them very many times, they would" (See:

ten thousand
"10,000"

they would view it as something strange to them
"they would think of it as something strange to them" or "they would think of it as something foreign to them"

Hosea 8:13

General Information:
Yahweh is speaking.

They will return to Egypt
Because of their sin, God will send his people away as slaves to the Egyptians.

Hosea 8:14

General Information:
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Chapter 9

1 Do not rejoice, Israel,
with joy like the other peoples.
For you have been unfaithful,
abandoning your God.
You love to pay the wages a prostitute requires
on all the floors for threshing grain.
2 But the threshing floor and the winepress
will not feed them;
the new wine will fail them.
3 They will not continue to live in Yahweh's land;
instead, Ephraim will return to Egypt,
and one day they will eat unclean food in Assyria.
4 They will pour out no wine offerings to Yahweh,
neither will they be pleasing to him.
Their sacrifices will be to them like mourners' food:
all who eat it will be defiled.
For their food will be for themselves only;
it will not come into the house of Yahweh.

5 What will you do on the day of an appointed festival,
on the day of a festival for Yahweh?
6 For, look, if they escape from destruction,
Egypt will gather them,
and Memphis will bury them.
As for their precious things of silver—
sharp briers will possess them,
and thorns will fill their tents.
7 The days for punishment are coming;
the days for retribution are coming.
Let all Israel know these things.
The prophet is a fool,
and the inspired man is insane,
because of your abundant iniquity
and great hostility.
8 The prophet is the watchman
for my God over Ephraim.
But a bird snare is on all of his paths,
and hostility toward him is in the house of his God.
9 They have deeply corrupted themselves
as in the days of Gibeah.
God will call to mind their iniquity,
and he will punish their sins.

10 Yahweh says, "When I found Israel,
it was like finding grapes in the wilderness.
Like the very first fruit of the season on the fig tree,
I found your fathers.
But they went to Baal Peor,
and they devoted themselves to that shameful idol.
They became as detestable
as the idol they loved.
11 As for Ephraim,
their glory will fly away like a bird.
There will be no birth,
no pregnancy, and no conception.
12 Though they have brought up children,
I will bereave all of them.
Woe to them
when I turn away from them!

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13 I have seen Ephraim, just like Tyre,
planted in a meadow,
but Ephraim will bring out his children
to someone who will slaughter them."

14 Give them, Yahweh—
what will you give them?
Give them a miscarrying womb
and breasts that give no milk.

15 "Because of all their wickedness in Gilgal,
that is where I began to hate them.
Because of their sinful deeds,
I will drive them out of my house.
I will love them no more;
all their officials are rebels.
16 Ephraim is diseased,
and their root is dried up;
they bear no fruit.
Even if they have children,
I will put the precious ones of their womb to death."

17 My God will reject them
because they have not obeyed him.
They will become wanderers
among the nations.

Hosea 9 General Notes

Structure and formatting

The chapter is written in poetic form to speak of Yahweh's displeasure with Israel's sins. He is showing the many ways in which they do not honor him. The priests and kings do not understand how they have totally broken their covenant with Yahweh. (See: sin and priest and covenant)

Special concepts in this chapter

Exile

Because the covenant has been broken, the people will be exiled into another land. This actually shows the mercy of God toward his people. He did not destroy them; he simply moved them to another place. However, this chapter goes into detail about many parts of their society to show how far they have moved away from truly worshiping Yahweh. (See: mercy and peopleofgod)

Other possible translation difficulties in this chapter

Change in speaker

In verse 16, Yahweh is speaking; but in verse 17, Hosea starts speaking. There is a change in pronouns; the use of "my God" must imply that someone other than Yahweh is speaking.

Hosea 9:1

General Information:

Hosea the prophet is speaking.

Hosea 9:2

But the threshing floor and the winepress will not feed them

This describes the threshing floor and the winepress as if they were humans that can feed someone. This means that the harvest will not provide enough grain for threshing to meet the needs of the people, and that it will not provide the grapes for pressing to make enough wine.

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the new wine will fail them
There will not be enough grape juice to make wine with.

Hosea 9:3

General Information:
Hosea the prophet is speaking.

Yahweh's land
This expression signals that Yahweh continues to view the land of Israel as his property, not the property of the Israelites.

unclean food
This is food that the Israelites would normally refuse to eat because it would make them unacceptable to Yahweh.

Hosea 9:4

Their sacrifices will be to them like mourners' food
Here "mourners' food" refers to what people would eat while they mourning because they were defiled and not acceptable to God. This means Yahweh will consider the people's sacrifices to be defiled and he will not accept them.

For their food will be for themselves only; it will not come into the house of Yahweh
The people of Israel will have food to eat, but Yahweh will not accept it as a sacrifice.

it will not come into the house of Yahweh
The unclean food is spoken of as if it were able to go places by itself. Of course, people actually had to take it with them.

Hosea 9:5

General Information:
Hosea the prophet is speaking.

What will you do on the day of an appointed festival, on the day of a festival for Yahweh?
Hosea uses this question to emphasize that the people will no longer be able to observe their festivals when their enemies defeat them and take them captive. Alternate translation: "You will not be able to celebrate the festivals that Yahweh appointed for you."

the day of an appointed festival ... the day of a festival for Yahweh
Both of these mean the same thing.

Hosea 9:6

if they escape
Here "they" still refers to the people of Israel. You can continue stating this is second person. Alternate translation: "if you escape"

Egypt will gather them, and Memphis will bury them
Egypt and Memphis refer to the people who live there. Alternate translation: "the army of Egypt will capture you. You will die there, and the people in the city of Memphis will bury you"

As for their precious things of silver—sharp briers will possess them
Briers growing in the places where Israelites stored their silver is spoken of as if the briers were human enemies that would take the Israelite's precious possessions for themselves. Alternate translation: "Sharp briers will grow where they store their precious things of silver"

sharp briers will possess them, and thorns will fill their tents
Here "sharp briers" and "thorns" mean the same thing. To have briers and thorns growing represents a land that has become desolate and like a wilderness.

their tents
Here "tents" represents the Israelites' homes.

Hosea 9:7

General Information:
Hosea the prophet is speaking.

The days for punishment are coming; the days for retribution are coming
Hosea says these two similar phrases to emphasize that Yahweh will soon judge the people of Israel for their evil deeds.

The prophet is a fool, and the inspired man is insane
These phrases mean basically the same thing. Possible meanings are 1) that the people regarded the prophets as madmen or 2) that the prophets had become crazy because of the sins that the people had committed.

The prophet is a fool, and the inspired man is insane
Here "prophet" and "inspired man" both mean a person who claims to receive messages from God. It is implied that these people are false prophets and only thought they received messages from God.

because of your abundant iniquity and great hostility
The phrases "abundant iniquity" and "great hostility" share similar meanings. The iniquity of the people manifested itself in hostility towards Yahweh and his prophets.

Hosea 9:8

General Information:
Hosea the prophet is speaking.

The prophet is the watchman for my God over Ephraim
A "watchman" watches outside his city to see if danger is coming. The prophet warning the people

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when they are sinning and are in danger of having his God punish them is spoken of as if he were a watchman for the city. Alternate translation: "The prophet is like a watchman for God over Ephraim"

The prophet is the watchman for my God over Ephraim
Some versions translate this passage as "The prophet with my God is the watchman over Ephraim."

The prophet is
This refers to prophets in general that God has appointed. Alternate translation: "Prophets are" or "True prophets are"

Ephraim
Here "Ephraim" represents all the people of Israel.

a bird snare is on all of his paths
A "bird snare" is a trap used to catch a bird. This means the people of Israel do whatever they can to stop God's prophet. Alternate translation: "the people set a trap for him wherever he goes" or "the people do all they can to harm him"

Hosea 9:9

They have deeply corrupted themselves as in the days of Gibeah
"The people of Israel have sinned and become very corrupt as they did at Gibeah long ago." This is probably a reference to the shocking actions of the tribe of Benjamin recounted in Judges 19-21.

Hosea 9:10

General Information:
Yahweh is speaking.

When I found Israel
This refers to when Yahweh first started his relationship with the people of Israel by claiming them as his own special people.

it was like finding grapes in the wilderness. Like the very first fruit of the season on the fig tree
Both of these statements emphasize situations that are pleasing to a person. This means Yahweh was very happy when his relationship with the people of Israel started.

Baal Peor
This is the name of a mountain in the land of Moab where the false god Baal was worshiped.

Hosea 9:11

General Information:
Yahweh is speaking.

their glory will fly away like a bird
The people of Ephraim, or the northern kingdom of Israel, will lose everything that makes other nations respect them. Their glory will quickly disappear, as a bird flies away. Alternate translation: "their glory will be like a bird that flies away from them"

Hosea 9:12

when I turn away from them
When God stops helping the northern kingdom, it will be as if he physically turned away from them.

Hosea 9:13

General Information:
Hosea the prophet is speaking.

I have seen Ephraim, just like Tyre, planted in a meadow
This speaks of the people being in a safe place as if they were a tree planted in a peaceful meadow. Alternate translation: "The nation of Israel was once beautiful and pleasant like the city of Tyre, like a tree that someone plants in a meadow"

Ephraim ... Tyre
Here "Ephraim" represents the whole northern kingdom of Israel. These places refer to the people who live in them.

but Ephraim will bring out his children
The word "children" are the people from that nation. Alternate translation: "but the people of Israel will bring out their children"

Hosea 9:14

Give them, Yahweh—what will you give them? Give them
Hosea uses a question to emphasize that he wants Yahweh to give the people of Israel what they deserve. Alternate translation: "This is what I ask you, Yahweh, to give them: give them"

a miscarrying womb
To "miscarry" means that a pregnancy ends too early and the baby dies. Hosea is asking that all the nation's women be like that.

Hosea 9:15

General Information:
Yahweh is speaking.

I will drive them out of my house
Yahweh is stating that he will force Israel out of his land, the land of Canaan. Here "my house" represents Canaan.

their officials
the men who serve the king

Hosea 9:16

General Information:
Yahweh is speaking in verse 16. Hosea begins speaking in verse 17.

Ephraim is diseased, and their root is dried up; they bear no fruit
Yahweh speaks of the people of Israel as if they were a diseased tree that does not produce fruit and is ready to be cut down. This is a statement that the people have become weak, and that soon their enemies will come and defeat them.

Hosea 9:17

General Information:
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Chapter 10

1 Israel is a luxuriant vine that produces his fruit.
As his fruit increased,
the more altars he built.
As his land produced more,
he improved his pillars.
2 Their heart is deceitful;
now they must bear their guilt.
Yahweh will demolish their altars;
he will destroy their pillars.

3 For then they will say,
"We have no king,
for we did not fear Yahweh,
and a king—
what could he do for us?"
4 They speak empty words
and make covenants by swearing falsely.
So justice springs up
like poisonous weeds in the furrows of a field.
5 The inhabitants of Samaria will be afraid
because of the calves of Beth Aven.
Its people mourned over them,
as did those idolatrous priests
who had rejoiced over them and their splendor,
but they are no longer there.
6 They will be carried to Assyria
as tribute for the great king.
Ephraim will be disgraced,
and Israel will be ashamed of its idol.
7 Samaria's king
will be destroyed,
like a chip of wood
on the surface of the water.
8 The high places of wickedness
will be destroyed.
This is the sin of Israel!
Thorns and thistles will grow over their altars.
The people will say to the mountains, "Cover us!"
and to the hills, "Fall on us!"

9 "Israel, you have sinned since the days of Gibeah;
there you have remained.
Will not war overtake
the sons of wrong in Gibeah?
10 When I desire it,
I will discipline them.
The peoples will gather together against them
and put them in bonds for their double iniquity.
11 Ephraim is a trained heifer
that loves to thresh the grain,
so I will put a yoke on her fair neck.
I will put a yoke on Ephraim;
Judah will plow;
Jacob will pull the harrow by himself.
12 Sow righteousness for yourselves,
and reap the fruit of covenant faithfulness.
Break up your unplowed ground,
for it is time to seek Yahweh,
until he comes and rains righteousness on you.

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13 You have plowed wickedness;
you reaped injustice.
You have eaten the fruit of deception
because you trusted in your plans
and in your many soldiers.
14 So a tumult of war
will rise among your people,
and all your fortified cities will be destroyed.
It will be as Shalman destroyed Beth Arbel
on a day of battle,
when mothers were dashed to pieces
with their children.
15 So it will happen to you, Bethel,
because of your great wickedness.
At dawn the king of Israel
will be completely cut off."

Hosea 10 General Notes

Structure and formatting

This chapter is written in poetic form and continues the theme of Israel's many sins against Yahweh. Even though Israel prospered for a time as they multiplied their sins, Yahweh was leading them toward destruction. (See: sin)

Special concepts in this chapter

Yahweh's relationship to his people was not based on his people's actions. Even though they rebelled, Yahweh still desired to rescue them. (See: peopleofgod)

Other possible translation difficulties in this chapter

Jacob

The repeated use of different names for the two kingdoms can be confusing. In verse 11, "Ephraim" refers to the northern kingdom of Israel, and "Judah" refers to the southern kingdom of Judah. However, Jacob is also mentioned. This use of "Jacob" makes us think of the earlier unified nation and may also refer to a future unified nation.

Hosea 10:1

General Information:

Hosea is speaking about Israel.

Israel is a luxuriant vine that produces his fruit

Israel is spoken of as a vine that was very fruitful. For a while the people prospered and were strong.

a luxuriant vine

This vine produces more fruit than normal.

As his fruit increased ... As his land produced more

Both of these mean as the people prospered and grew stronger and richer.

Hosea 10:2

Their heart is deceitful

The "heart" refers to the whole person, emphasizing their emotions and desires. Alternate translation: "They are deceitful"

now they must bear their guilt

Here "guilt" is a metonym for the punishment that is associated with it. This punishment is spoken of as if it was a heavy load for them to carry. Alternate translation: "now is the time that Yahweh will punish them for their sins"

Hosea 10:3

General Information:

Hosea is speaking about Israel.

and a king—what could he do for us?

The people wills say that their kings could not have helped them. Alternate translation: "Even if we had a king now, he could not help us."

Hosea 10:4

They speak empty words

Here "empty words" refers to lies. Alternate translation: "They speak lies"

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So justice springs up like poisonous weeds in the furrows of a field
What they people called justice in their laws and legal decisions is spoken of as if it were a plant sprouting up. Alternate translation: "So their decisions are not just; instead, they are harmful"

like poisonous weeds in the furrows of a field
Their lies and injustice spread throughout their nation and harm everyone like poisonous plants.

Hosea 10:5

General Information:
Hosea is speaking about Israel.

Beth Aven
This was a city on the border between the northern kingdom of Israel and the tribe of Benjamin in the southern kingdom. See how you translated this in [Hosea 4:15]

Hosea 10:6

They will be carried to Assyria
This can be stated in active form. Alternate translation: "The Assyrians will carry them away"

the great king
Some modern translations read, "King Jareb."

Ephraim will be disgraced, and Israel will be ashamed of its idol
This can be stated in active form. Alternate translation: "And the people of Israel will be very ashamed because they had worshiped idols"

its idol
Many versions interpret the Hebrew word in this passage as "advice," "plans," or "intentions."

Hosea 10:7

Samaria's king will be destroyed
This can be stated in active form. Alternate translation: "The Assyrians will destroy the king of Samaria"

like a chip of wood on the surface of the water
This means the king of Samaria will be as helpless as a small piece of wood that waves of the water toss back and forth.

Hosea 10:8

The high places of wickedness will be destroyed
This can be stated in active form. Alternate translation: "The Assyrians will destroy Israel's high places, where the people acted very wickedly"

The people will say to the mountains, "Cover us!" and to the hills, "Fall on us!"
People do not normally speak to things that cannot think or hear them. Translators may choose to have a different format for this passage if their languages do not allow such speech. Alternate translation: "The people will say, 'We wish the mountains would cover us!' and 'We wish the hills would fall on us!'"

Hosea 10:9

General Information:
Yahweh is speaking.

days of Gibeah
This is probably a reference to the shocking actions of the tribe of Benjamin recounted in Judges 19-21. See how you translated this in Hosea 9:9.

there you have remained
This passage probably means that the people of the present time continue to act in the same ways that their ancestors did at Gibeah. Alternate translation: "and you think just as they did"

Will not war overtake the sons of wrong in Gibeah?
Yahweh uses a question to emphasize that those in Gibeah who do wrong will certainly have to endure war. And this speaks of the people having to endure war when their enemies come as if war were a person that would catch up with them. Alternate translation: "War will certainly come on those who do wrong in Gibeah." or "Enemies will certainly attack those who do wrong in Gibeah."

the sons of wrong
Here "son of" is an idiom that means "having the characteristic of." Alternate translation: "those who do wrong" or "the evildoers"

Hosea 10:10

General Information:
Yahweh is speaking.

double iniquity
This refers to the many sins of Israel.

Hosea 10:11

Ephraim is a trained heifer that loves to thresh
A heifer loves to thresh because they can walk around freely without a yoke. Yahweh means that he has allowed the people of Israel to be free and have a pleasant life.

I will put a yoke on her fair neck. I will put a yoke on Ephraim
Here "yoke" refers to suffering and slavery. Yahweh has been kind to the people of Israel, but the people have been unfaithful to him. So he will punish them and send them away as slaves.

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her fair neck
The irony here is that the "heifer" views herself as "fair"—that is, as beautiful and delicate—but Yahweh views her as ugly and so will put a yoke on her, which will destroy her beauty.

Judah will plow; Jacob will pull the harrow by himself
Here "Judah" refers to the people of the southern kingdom and "Jacob" is the people of the northern kingdom. This means God will cause difficult times for both kingdoms.

harrow
a tool used to smooth the land and cover the seeds after plowing

Hosea 10:12

General Information:
Yahweh is speaking.

Sow righteousness for yourselves, and reap the fruit of covenant faithfulness
Righteousness and covenant faithfulness are spoken of as if they were crops that could be sown and harvested. The abstract nouns "righteousness" and "faithfulness" can be stated as "right" and "faithful." Alternate translation: "Plow, now, and do what is right, and you will reap the fruit of faithful love"

Break up your unplowed ground
When the ground is "unplowed" it is not ready to be planted. Yahweh means he wants the people to repent so they can start doing what is right.

Hosea 10:13

You have plowed wickedness; you reaped injustice
Wickedness and injustice are spoken of as if they were crops that could be sown and harvested.

You have eaten the fruit of deception
The result of deception are spoken of as if they were a food that could be eaten. Alternate translation: "You now suffer the consequences of having deceived each other"

Hosea 10:14

It will be as Shalman destroyed Beth Arbel on a day of battle
The coming war is being compared to a battle long ago.

Shalman
This is the name of a king who destroyed the city of Beth Arbel around 740 BC. His army murdered women and children in the attack.

Beth Arbel
This is likely the name of a city of the tribe of Naphtali.

Hosea 10:15

So it will happen to you, Bethel, because of your great wickedness
Here "Bethel" represents the people who live there. The prophet addresses the people of Bethel as if they were there listening to him.

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Chapter 11

1 "When Israel was a young man I loved him,
and I called my son out of Egypt.
2 The more they were called,
the more they went away from me.
They sacrificed to the Baals
and burned incense to idols. [1]
3 Yet it was I who taught Ephraim to walk.
It was I who lifted them up by their arms,
but they did not know that I healed them.
4 I led them with cords of humanity,
with bands of love.
I was to them like someone who eased the yoke on their jaws,
and I bent down to them and fed them.

5 Will they not return to the land of Egypt?
Will Assyria not rule over them
because they refuse to return to me?
6 The sword will fall on their cities
and destroy the bars of their gates;
it will destroy them
because of their own plans.
7 My people are determined
to turn away from me.
Though they call to the Most High,
no one will help them.

8 How can I give you up, Ephraim?
How can I hand you over, Israel?
How can I make you like Admah?
How can I make you like Zeboyim?
My heart has changed within me;
all my compassions have been stirred up.
9 I will not execute my fierce anger;
I will not again destroy Ephraim.
For I am God
and not a man;
I am the Holy One among you,
and I will not come in wrath.
10 They will follow Yahweh;
and he will roar like a lion.
When he roars,
his children will come trembling from the west.
11 They will come trembling
like a bird from Egypt,
like a dove from the land of Assyria.
I will make them live in their homes—
this is the declaration of Yahweh.

12 Ephraim surrounds me with falsehood,
and the house of Israel with deceit.
But Judah is still going about with God
and is faithful to the Holy One."

Footnotes

11:2 [1]Some ancient translations of the Hebrew text and most modern translations have

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Hosea 11 General Notes

Structure and formatting

This chapter continues using the poetic form to communicate about Yahweh's relationship to the northern kingdom of Israel.

Important figures of speech in this chapter

Metaphor
This chapter contains an extended metaphor of Israel as a male child in the care of Yahweh, his parent.

Rhetorical question
Yahweh uses rhetorical questions to show his disappointment and anger at Israel's persistent rejection of him.

Hosea 11:1

General Information:
Yahweh is speaking of caring for Israel like a parent cares for a child.

When Israel was a young man
Yahweh is speaking about the people of Israel as if they were a young man. Yahweh is referring to when he first started his relationship with the nation.

I called my son out of Egypt
"son" refers to the people of God the Father. Alternate translation: "I led my son out of Egypt"

Hosea 11:2

The more they were called, the more they went away from me
This can be stated in active form. Alternate translation: "The more I called them to be my people, the more they refused me"

Hosea 11:3

General Information:
Yahweh is speaking about how he cared for Israel.

it was I who taught Ephraim to walk
Yahweh refers to Israel as a small child whom he taught to walk.

lifted them up by their arms
This expression continues the metaphor. Alternate translation: "took care of them"

Hosea 11:4

I led them with cords of humanity, with bands of love
Yahweh loved his people in ways that they as humans could understand and appreciate.

I was to them like someone who eased the yoke on their jaws
Yahweh is speaking of the nation of Israel as a hardworking animal whose work he made easier.

I bent down to them and fed them
This expression continues the metaphor in which Israel is pictured as a young child. It may mean that Yahweh provided for all their physical needs.

Hosea 11:5

General Information:
Yahweh is speaking about Israel.

Will they not return to the land of Egypt?
This question means that the nation of Israel will once again be slaves as they were in Egypt.

Will Assyria not rule over them because they refuse to return to me?
The nation of Israel will be captives of Assyria as a result of their refusal to remain faithful to Yahweh.

Hosea 11:6

The sword will fall on their cities
Here "sword" represents the enemies of Israel who will destroy Israel's cities.

destroy the bars of their gates
Gates offered security to city inhabitants from their enemies, and the bars secured the closed gates. To destroy the bars meant to take away the people's security.

Hosea 11:7

Though they call to the Most High
Here God is speaking about himself in the third person. It can be stated in first person. Alternate translation: "Though they call to me, the Most High"

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no one will help them
Yahweh will not allow anyone to help Israel because they turned away from him.

Hosea 11:8

General Information:
Yahweh is speaking about Israel.

How can I give you up, Ephraim? How can I hand you over, Israel?
Yahweh loves his people so much that he will not totally destroy them. These questions may be translated as statements. Alternate translation: "I will not give you up, Ephraim. I will not hand you over, Israel."

How can I make you like Admah? How can I make you like Zeboyim?
Yahweh loves his people so much that he will not totally destroy them. These questions may be translated as statements. Alternate translation: "I do not want to act toward you as I acted toward Admah or make you like Zeboyim—cities that I destroyed along with Sodom"

My heart has changed within me
Here "heart" represents God's will and decisions.

Hosea 11:9

For I am God and not a man
God is not like people, who often decide very quickly to take revenge.

I will not come in wrath
The abstract noun "wrath" can be stated as the adjective "angry." Alternate translation: "I will not come to you and be angry with you"

Hosea 11:10

General Information:
Yahweh is speaking about when he will restore his people.

They will follow Yahweh
Worshiping and honoring Yahweh is spoken of as if it were following him

he will roar like a lion
Yahweh making it possible for his people to return to his land is spoken of as if he were calling to his people.

Hosea 11:11

They will come trembling like a bird ... like a dove
They will come home quickly as a bird returns to its nest. "Trembling" may refer to the fluttering of a bird's wings. It may also signal the people's feelings of humility and reverence for God

the declaration of Yahweh
"what Yahweh has declared" or "what Yahweh has solemnly said." See how you translated this in Hosea 2:13.

Hosea 11:12

General Information:
Yahweh is talking about Israel and Judah.

Ephraim surrounds me with falsehood, and the house of Israel with deceit
Lies and deceitful acts are spoken of as if they were objects that the people of the northern kingdom surrounded Yahweh with.

But Judah is still going about with God and is faithful to the Holy One
Many modern translations read, "And Judah is rebelling against God and against the Holy One"

Judah is ... is
Here "Judah" is a metonym for the people who live there. Alternate translation: "the people of Judah are ... are"

God and ... the Holy One
Yahweh is speaking of himself in the third person. Alternate translation: "me, God, and ... me, the Holy One"

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Chapter 12

1 Ephraim feeds on the wind
and follows after the east wind.
He continually multiplies lies and violence.
They make a covenant with Assyria
and carry olive oil to Egypt.
2 Yahweh also has a lawsuit against Judah
and will punish Jacob for what he has done;
he will repay him for his deeds.
3 In the womb Jacob grasped his brother by the heel,
and in his manhood he struggled with God.
4 He struggled with the angel and won.
He wept and begged for his favor.
He met God at Bethel;
there God spoke with him.
5 This is Yahweh, the God of hosts;
"Yahweh" is his name to be called on.
6 So turn to your God.
Keep covenant faithfulness and justice,
and wait continually for your God.

7 The merchants have deceitful scales in their hands;
they love to defraud.
8 Ephraim said,
"I have certainly become very rich;
I have found wealth for myself.
In all my labors
they will not find any iniquity in me,
anything that would be sin."

9 "I am Yahweh your God
from the land of Egypt.
I will again make you live in tents,
as in the days of the appointed festival.
10 I spoke to the prophets,
and I gave them many visions for you.
By the hand of the prophets
I gave parables."

11 If there is wickedness in Gilead,
surely the people are worthless.
In Gilgal they sacrifice bulls;
their altars will be like heaps of stone
in the furrows of the fields.
12 Jacob fled to the land of Aram;
Israel labored in order to get a wife;
and he kept flocks of sheep to get a wife.
13 Yahweh brought Israel out of Egypt by a prophet,
and by a prophet he took care of them.
14 Ephraim has bitterly angered Yahweh.
So his Lord will leave his blood on him
and will turn back on him his disgrace.

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Hosea 12 General Notes

Special concepts in this chapter

Jacob
There is a parallel between Jacob and the northern kingdom of Israel. In the same way that Jacob returned to Yahweh, the northern kingdom should repent of their idolatry and turn back to Yahweh. (See: repent)

Hosea 12:1

General Information:
Hosea the prophet is speaking.

Ephraim feeds on the wind
Here "Ephraim" represents all the people of Israel. Also "wind" represents something that is useless or temporary. The people of Israel doing things that will not help them is spoken of as if they eat the wind.

follows after the east wind
East winds were very hot and destructive to the land. Here it represents anything that is destructive. The people doing things that will destroy themselves is spoken of as if they are following the east wind.

carry olive oil to Egypt
The people of Israel sent olive oil as a present to the king of Egypt to try and persuade him to help them.

Hosea 12:2

Yahweh also has a lawsuit against Judah
Yahweh stating that the people of Judah have sinned against him and broken his covenant is spoken of as if Yahweh were accusing them in court. See how you translated a similar phrase in [Hosea 4:1]

against Judah ... punish Jacob for what he has done ... repay him for his deeds
Here "Judah" and "Jacob" both represent the people of Judah. Alternate translation: "against the people of Judah ... punish them for what they have done ... repay them for their deeds"

lawsuit
This is a complaint by one person against another person in a court of law. See how you translated this in Hosea 2:2.

Hosea 12:3

General Information:
Hosea the prophet is speaking about Jacob the ancestor of the Israelites.

In the womb Jacob grasped his brother by the heel
Jacob wanted to take his brother's place as the firstborn, so he tried to keep his brother from being born first.

Hosea 12:4

He struggled with the angel and won
Jacob fought with an angel so that the angel would bless him.

Hosea 12:5

General Information:
Hosea the prophet is speaking.

is his name to be called on
This can be stated in active form. Here "name" represents the entire character of God. Alternate translation: "is his name to which we pray" or "is his name by which we worship him"

Hosea 12:6

Keep covenant faithfulness and justice
This refers to obeying God's law and doing what is right.

Hosea 12:7

General Information:
Hosea the prophet is speaking about Israel.

The merchants have deceitful scales in their hands
The phrase "deceitful scales" is a metonym for the merchants who use scales that do not accurately measure the weight of the money or products they are buying or selling so that they can get higher prices for what they sell and lower prices for what they buy. Alternate translation: "These deceitful merchants use the scales in their hands to deceive people"

they love to defraud
The merchants cheat their customers by lying to them and taking more money than they should.

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Hosea 12:8

I have certainly become very rich; I have found wealth for myself
These two phrases mean the same thing and mean that the people of Ephraim consider themselves to be very prosperous.

I have found wealth
Becoming wealthy by trading is spoken of as finding wealth. Alternate translation: "I have made much money"

they will not find any iniquity in me, anything that would be sin
These two phrases mean the same thing and emphasize that the people of Ephraim consider themselves to be blameless. Learning that someone has sinned is spoken of as finding sin in that person. Alternate translation: "they will not discover that I have done anything sinful"

Hosea 12:9

General Information:
Yahweh is speaking to the people of Israel.

I am Yahweh your God from the land of Egypt
Possible meanings are 1) "I am Yahweh your God, who brought your ancestors from the land of Egypt" or 2) "I have been your God ever since you were in the land of Egypt" or 3) "I became your God when you were in the land of Egypt"

I will again make you live in tents
Possible meanings are 1) Yahweh is threatening to force the people of Israel from their homes and make them live in tents. So, here to "live in tents" would represent being sent into exile, or 2) it is a promise that after their exile the people will live in tents again, and Yahweh will take care of them as he did when the Israelites left Egypt. So, here "to live in tents" would represent a return to an ideal situation when Yahweh took care of his people.

Hosea 12:10

By the hand of the prophets
Here "hand" represents the one who carries out an action. Alternate translation: "Through the prophets"

Hosea 12:11

General Information:
Hosea the prophet is speaking.

their altars will be like heaps of stone in the furrows of the fields
The altars where the people worshiped will be thrown down and become piles of stones.

Hosea 12:12

Jacob fled to the land of Aram; Israel labored in order to get a wife
Here "Jacob" and "Israel" refer to the same person. Jacob's name became Israel later in his life.

Hosea 12:13

General Information:
Hosea the prophet is speaking.

by a prophet
That is, Moses.

Hosea 12:14

bitterly
The anger that the people have caused in Yahweh is extremely great.

So his Lord will leave his blood on him
Here "blood" refers to the guilt incurred by people who murder others. God will not forgive their sins.

will turn back on him his disgrace
The idea of making someone suffer the results of his own actions is spoken of as if those actions were objects that were thrown back at him. Alternate translation: "will make him suffer from his own disgraceful actions"

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Chapter 13

1 "When Ephraim spoke,
there was trembling.
He exalted himself in Israel,
but he became guilty
because of Baal worship, and he died.
2 Now they sin more and more.
They make cast metal figures from their silver,
idols as skillfully worked as possible,
all of them the work of the craftsmen.
People say of them,
'These men who sacrifice kiss calves.'
3 So they will be like the morning clouds,
like the dew that goes away early,
like the chaff that is driven by the wind
away from a threshing floor,
and like smoke out of a chimney.

4 But I am Yahweh your God
from the land of Egypt.
You must acknowledge no God but me;
you must acknowledge that besides me,
there is no other Savior.
5 I knew you in the wilderness,
in the land of great dryness.
6 When you had pasture,
then you became full;
and when you were filled,
your heart became lifted up.
For that reason you forgot me.
7 I will become like a lion to them;
like a leopard I will watch along the path.
8 I will attack them as a bear
that is robbed of her cubs.
I will rip open their chests,
and there I will devour them as a lion,
as a wild beast would tear them to pieces.

9 I will destroy you, Israel;
who will be able to help you?
10 Where now is your king,
that he may save you in all your cities?
Where are your rulers,
about whom you said to me,
'Give me a king and princes'?
11 I gave you a king in my anger,
and I took him away in my wrath.
12 Ephraim's iniquity has been bound up;
his sin has been stored up.
13 Pains of childbirth will come on him,
but he is not a wise son,
for when it is time to be born,
he does not come out of the womb.

14 Will I rescue them from the hand of Sheol?
Will I rescue them from death?
Where, death, are your plagues?
Where, Sheol, is your destruction?
Compassion is hidden from my eyes."

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15 Though Ephraim is prosperous among his brothers,
an east wind will come;
the wind of Yahweh
will blow in from the wilderness.
Ephraim's spring will dry up,
and his well will have no water.
His enemy will plunder his storehouse
of every precious object.
16 Samaria will be guilty,
for she has rebelled against her God.
They will fall by the sword;
their young children will be dashed to pieces,
and their pregnant women will be ripped open.

Hosea 13 General Notes

Structure and formatting

This chapter uses poetry to communicate Yahweh's disgust and anger with the northern kingdom of Israel.

Special concepts in this chapter

"Israel" and "Ephraim" are terms used to speak about the people of the northern kingdom. Samaria was the capital of the northern kingdom.

This chapter makes it clear that the northern kingdom is going to be nearly decimated as a people. They will no longer exist as a nation.

Important figures of speech in this chapter

Rhetorical question

Hosea uses rhetorical questions throughout this chapter. They are not questions requesting information but rather questions indicating some emotion like anger or dissatisfaction.

Hosea 13:1

General Information:

Yahweh is speaking.

When Ephraim spoke

Hosea uses the term "Ephraim" to refer to the entire northern kingdom, although it was also the name of one of the ten tribes. Hosea seems to be speaking of a long-past time, when the northern kingdom was strong and honored, unlike at the present time.

there was trembling

It is understood that people were trembling because they were afraid of Ephraim. This can be stated clearly. Alternate translation: "there was trembling among the people" or "people trembled in fear" (See: [[rc://en/ta/man/jit/figs-explicit])

He exalted himself in Israel

Here "exalting" means to make oneself important.

but he became guilty because of Baal worship, and he died

When the people of Ephraim began worshiping Baal, they grew weak, and their enemies defeated them. Here "died" refers to the nation growing weak.

Hosea 13:2

Now they sin more and more

Here "they" refers to the tribe of Ephraim and the entire nation of Israel, who followed Ephraim's example.

These men who sacrifice kiss calves

Part of idol worship was kissing idol figures that were images of calves.

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Hosea 13:3

So they will be like the morning clouds ... like the dew ... like the chaff ... like smoke out of a chimney
These expressions state that Israel is temporary and will soon disappear if they continue to worship idols instead of following Yahweh.

that is driven by the wind away
This can be stated in active form. Alternate translation: "that the wind blows away"

Hosea 13:4

General Information:
Yahweh is speaking of his people as if they had been a flock of sheep that he found wandering in the wilderness. He says that he claimed them there for his own.

Hosea 13:5

I knew you in the wilderness
Yahweh claimed the Hebrew people as his own special people, and he took care of them there.

Hosea 13:6

When you had pasture, then you became full
The image of sheep is continued with this expression.

your heart became lifted up
Becoming arrogant is spoken of as one's heart being lifted up. Alternate translation: "you became proud"

Hosea 13:7

General Information:
Yahweh is speaking.

like a lion ... like a leopard
These are wild animals that attack and kill other animals. Yahweh continues to say that he will destroy his people for their sins.

Hosea 13:8

as a bear ... as a lion ... as a wild beast
These are wild animals that attack and kill other animals. Yahweh continues to say that he will destroy his people for their sins.

as a bear that is robbed of her cubs
The words "would attack" are left out because they are understood. This can be stated in active form. Alternate translation: "like a bear would attack an animal that takes her cubs"

as a lion
The words "would devour them" are left out because they are understood. Alternate translation: "as a lion would devour them"

Hosea 13:9

General Information:
Yahweh is speaking.

who will be able to help you?
Yahweh uses a question to emphasize that no one will be able to help the people of Israel. Alternate translation: "there will be no on able to help you."

Hosea 13:10

Where now is your king, that he may save you in all your cities? Where are your rulers, about whom you said to me, 'Give me a king and princes'?
Yahweh asks these questions to tell Israel that when they rebel against him, no king or ruler can help them. Only Yahweh can save them from destruction.

Hosea 13:11

General Information:
This page has intentionally been left blank.

Hosea 13:12

General Information:
Yahweh is speaking.

Ephraim's iniquity
Possible meanings are 1) the word "iniquity" refers to the actual acts of iniquity, or 2) it is a metonym for the guilt that God attaches to iniquity, or 3) it is a metonym for the punishment God will give for that iniquity.

has been bound up
Yahweh speaks of his own remembering Ephraim's iniquity as if he were a scribe who had written down a record of them, rolled up the scroll, bound it, and put it away so he could show it to people in the future.

his sin has been stored up
Ephraim's guilt is spoken of as if it were a solid object that a person could store for later use.

his sin
Possible meanings are 1) the word "sin" refers to the actual acts of sin, or 2) it is a metonym for the guilt that God attaches to sin, or 3) it is a metonym for the punishment God will give for that sin.

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Hosea 13:13

Pains of childbirth will come on him
Here Yahweh speaks of the suffering the people of Israel will suffer as if it were the pains of child birth.

but he is not a wise son, for when it is time to be born, he does not come out of the womb
Yahweh now describes the people of Israel as the baby to which the mother is giving birth. The baby is unwise because it does not want to be born. The people do not want to repent and obey Yahweh.

Hosea 13:14

General Information:
Yahweh is speaking.

Will I rescue them from the hand of Sheol? Will I rescue them from death?
Yahweh uses these questions to tell the people of Israel that he is not going to save them from dying. He will certainly punish them. Alternate translation: "I will certainly not rescue them from death and from going down to Sheol."

Where, death, are your plagues? Where, Sheol, is your destruction?
Yahweh speaks to "death" and "Sheol" as if they were people. Yahweh uses questions to say that he will destroy the people soon. Alternate translation: "Now I will cause plagues and let the people of Israel die. I will destroy them and send them to Sheol."

Compassion is hidden from my eyes
Not to think about having compassion is spoken of as if compassion were hidden so that it cannot be seen. The abstract noun "compassion" can be translated with an adjective. Alternate translation: "I have no compassion for them" or "I will not be compassionate towards them"

Hosea 13:15

General Information:
Hosea the prophet is speaking.

his brothers
This expression seems to stand for the nations around the northern kingdom, especially Judah, the southern kingdom.

an east wind will come; the wind of Yahweh
A wind from the east was very hot and destructive. Here it refers to the armies from the east that Yahweh will send to destroy the people of Israel.

Ephraim's spring will dry up, and his well will have no water
Hosea continues to describe how God will punish the people of Israel. Here water represents life, vitality, and strength.

his storehouse
This refers to all of the peoples' possessions.

Hosea 13:16

General Information:
Hosea the prophet is speaking.

Samaria will be guilty, for she has rebelled against her God
Here "Samaria" refers to the people in the city of Samaria who are guilty of rebelling against God.

They will fall
Here to "fall" represents dying.

by the sword
Here the "sword" represents the enemy soldiers who used swords in battle.

their young children will be dashed to pieces, and their pregnant women will be ripped open
These phrases can be put into the active voice. Alternate translation: "the enemy will dash their young children to pieces, and they will rip open the pregnant women"

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Chapter 14

1 Israel, return to Yahweh your God,
for you have stumbled because of your iniquity.
2 Take with you words
and return to Yahweh.
Say to him, "Take away all our iniquity
and accept what is good,
so that we may offer to you
the fruit of our lips. [1]
3 Assyria will not save us;
we will not ride on horses to war.
Neither will we say anymore
to the work of our hands,
'You are our gods,'
for in you the orphan finds compassion."

4 "I will heal their apostasy;
I will love them freely,
for my anger has turned away from him.
5 I will be like the dew to Israel;
he will blossom like the lily
and take root like a cedar in Lebanon.
6 His branches will spread out;
his beauty will be like the olive trees,
and his fragrance like the cedars in Lebanon.
7 The people who live in his shade will return;
they will revive like grain
and blossom like vines.
His fame will be like
the wine of Lebanon.
8 Ephraim, what more have I to do with idols?
I will answer him and care for him.
I am like a cypress
whose leaves are always green;
from me comes your fruit."

9 Who is wise
that he may understand these things?
Who understands these things
so that he may know them?
For the ways of Yahweh are right,
and the righteous will walk in them,
but the rebellious will stumble in them.

Footnotes

14:2 [1]The phrase

Hosea 14 General Notes

Structure and formatting

This last chapter of Hosea ends with hope. In this chapter, Hosea calls for Israel to confess to Yahweh and repent. This chapter continues to be written in poetic form, using metaphors and other devices to communicate God's love for his sinful people.

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Why are confession and repentance even suggested here for a people that Yahweh has already condemned to be destroyed? It is because this is a teaching that Yahweh is a merciful God who loves his people. (See: mercy)

Other possible translation difficulties in this chapter

Speaker
The use of first and second person in this chapter often signifies a change in speaker. In this chapter, Hosea is speaking to the northern kingdom to tell them that Yahweh loves them. There are several places in this chapter where the writer switches from the third person to the second or the first person. This may cause some confusion about who is speaking.

Hosea 14:1

General Information:
Hosea the prophet is speaking.

for you have stumbled because of your iniquity
The people sinning is spoken of here as if they were stumbling.

Hosea 14:2

Take with you words
This probably means words of confession and praise. Alternate translation: "Confess your sins"

the fruit of our lips
What a person says is called the fruit of his lips. Modern versions have different translations of this difficult passage. Alternate translation: "our words and songs of praise"

Hosea 14:3

General Information:
Hosea is speaking

to the work of our hands
Here people are represented by their "hands" to refer to the people making things. Alternate translation: "to the idols we made"

the orphan
This expression stands perhaps for the entire nation. It indicates God's enormous compassion for his people.

finds compassion
Here the act of God having compassion is spoken of as if it were an object that someone experiencing that compassion had found. The abstract noun "compassion" can be translated with an adjective. Alternate translation: "finds one who is compassionate"

Hosea 14:4

General Information:
Yahweh is speaking.

I will heal their apostasy
Stopping the people from turning away from God is spoken of as if he were healing them.

Hosea 14:5

I will be like the dew to Israel; he will blossom like the lily
God is spoken of as if he were dew that brought needed moisture to plants, and Israel is spoken of as if it were one person, and as if he were a flower that could blossom.

take root like a cedar in Lebanon
The picture of Israel in the form of a plant is continued here, but this time in the form of a tall cedar tree in Lebanon, which was known for such trees.

Hosea 14:6

His branches will spread out ... like the cedars in Lebanon
This passage continues the same image.

Hosea 14:7

General Information:
Yahweh is speaking.

The people who live in his shade will return
The people of Israel will once again live protected by God. Israel is spoken of as living in his shade.

they will revive like grain and blossom like vines
Israel's new prosperity is spoken of in agricultural terms.

His fame will be like the wine of Lebanon
Just as Lebanon's wine was famous, so Israel will be famous. Alternate translation: "People everywhere will know about the nation of Israel"

Hosea 14:8

what more have I to do with idols?
This passage signifies that God will stop the people of Israel from worshiping idols any longer.

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a cypress whose leaves are always green
A cypress is a tree whose leaves stay green all year. This represents Yahweh and his blessings on Israel.

from me comes your fruit
Here "fruit" represents every good thing that comes from Yahweh.

Hosea 14:9

General Information:
Hosea the prophet is speaking.

Who is wise that he may understand these things? Who understands these things so that he may know them?
The prophet uses these questions to say that wise people will understand and listen to what has been said to them.

For the ways of Yahweh are right, and the righteous will walk in them
Yahweh's commandments are spoken of as ways to walk in.

stumble
Disobeying Yahweh is spoken of as if it were stumbling while walking.

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Book: Joel

Joel

Chapter 1

1 This is the word of Yahweh that came to Joel son of Pethuel.

2 Hear this, you elders,
and listen, all you inhabitants of the land.
Has anything like this happened in your days
or in the days of your ancestors?
3 Tell your children about it,
and let your children tell their children,
and their children the next generation.
4 What the swarming locust has left,
the great locust has eaten;
what the great locust has left,
the grasshopper has eaten;
and what the grasshopper has left,
the caterpillar has eaten.

5 Wake up, you drunkards, and weep!
Wail, all you drinkers of wine,
because the sweet wine has been cut off from you.
6 For a nation has come up upon my land,
mighty and without number.
His teeth are the teeth of a lion,
and he has the teeth of a lioness.
7 He has made my vineyard into a desolate place
and has stripped my fig tree bare.
He has stripped its bark
and thrown it away;
the branches are bare white.

8 Mourn like a virgin girded in sackcloth
for the death of her young bridegroom.
9 The grain offering and the drink offering
have been cut off from the house of Yahweh.
The priests, Yahweh's servants, mourn.
10 The fields are ruined;
the ground is mourning
because the grain has been destroyed.
The new wine has dried up;
the oil fails.

11 Be ashamed, you farmers,
and wail, you vine growers,
for the wheat and the barley.
For the harvest of the fields has perished.
12 The vines have withered
and the fig trees have dried up;
the pomegranate trees, also the palm trees, and the apple trees—
all the trees of the field have withered.
For joy has withered away
from the descendants of mankind.

13 Gird yourselves with sackcloth and mourn, you priests!

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Wail, you servants of the altar.
Come, lie all night in sackcloth,
you servants of my God.
For the grain offering and the drink offering
have been withheld from the house of your God.
14 Call for a holy fast,
and call a holy assembly.
Gather the elders
and all the inhabitants of the land
to the house of Yahweh your God,
and cry to Yahweh.

15 Alas for the day!
For the day of Yahweh is almost here.
With it will come destruction from the Almighty.
16 Has not food been cut off
from before our eyes,
and joy and gladness
from the house of our God?

17 The seeds rot under their clods,
the storehouses are desolate,
and the barns have been torn down,
for the grain has withered.
18 How the cattle groan!
Their herds are wandering in confusion
because they have no pasture.
Even the flocks of sheep are suffering.

19 Yahweh, I cry to you.
For fire has devoured the pastures of the wilderness,
and flames have burned all the trees of the fields.
20 Even the animals of the fields pant for you,
for the water brooks have dried up,
and fire has devoured the pastures of the wilderness.

Joel 1 General Notes

Structure and formatting

Joel is written in poetic form and with striking imagery. The ULB is written in poetic form, but the UDB has been transferred to a prose form. If possible, use the poetic form to communicate the meaning of this book in order to stay closer to the original meaning of the text.

Special concepts in this chapter

Locusts

This book starts very dramatically with the imagery of the locusts and the devastation they produce. There are five different kinds of locusts that appear to come and they progressively destroy the vegetation including the crops, vineyards and even the trees of the whole land of Israel.

It was common for farmers in the ancient Near East to experience large locust swarms that would come and eat all crops in their fields. Joel might be describing such attacks in this first chapter. Because Joel uses military terms and images to describe these locust attacks, his descriptions might represent enemy invaders who would come and destroy the land its people.

Translators should translate simply, presenting the scenes of locusts as Joel describes them, and not worry about the various possible meanings.

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Important figures of speech in this chapter

Rhetorical Questions
The author also uses rhetorical questions that communicate surprise and alarm.

Joel 1:1

General Information:
God speaks through Joel to the people of Israel using poetry.

the word of Yahweh that came to Joel
This idiom is used to announce that God gave messages to Joel. Alternate translation: "the message Yahweh gave to Joel" or "the message Yahweh spoke to Joel"

Yahweh
This is the name of God that he revealed to his people in the Old Testament. See the translationWord page about Yahweh concerning how to translate this.

Pethuel
Joel's father

Joel 1:2

Has anything like this happened in your days or in the days of your ancestors?
Joel is preparing the elders to listen to what he has to say. This can be translated as a statement. Alternate translation: "Nothing like this has ever happened before either to you or to your ancestors"

Joel 1:3

their children the next generation
You may need to fill in the words that have been left out. Alternate translation: "let their children tell the generation after them"

Joel 1:4

the swarming locust
large groups of insects like grasshoppers that fly together and eat large areas of food crops

swarming locust ... great locust ... grasshopper ... caterpillar
These are, respectively, an adult locust that can fly, a locust too large to fly easily, a locust with wings too young to fly, and a newborn locust that has not yet developed wings. Use names that would be understood in your language.

Joel 1:5

General Information:
God warns the people of Israel about the coming locust army.

you drunkards, and weep! Wail, all you drinkers of wine
If your language has only one word for "weep" and "wail," you can combine the lines: "you people who love wine should cry out in sorrow"

Joel 1:6

a nation
The locust swarm is like an invading army.

His teeth ... he has the teeth
The locusts are like a nation which is like one person. You can refer to the nation as "it," or to the locusts as "they," or to the invader as one person.

His teeth are the teeth of a lion, and he has the teeth of a lioness.
These two lines share similar meanings. The reference to the locusts' teeth being as sharp as lions' teeth emphasize how fierce they are as they eat all of the crops of the land.

my land
Yahweh's land

Joel 1:7

He has made ... He has stripped
The locusts are like a nation which is like one person. You can refer to the nation as "it," or to the locusts as "they," or to the invader as one person.

my vineyard ... my fig tree
Yahweh's vineyard and fig tree

desolate
empty and without life

Joel 1:8

General Information:
God continues speaking to the people of Israel.

Joel 1:9

General Information:
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Joel 1:10

the ground is mourning
Here the land is spoken of as if it were a person. These words could also be seen as a metonym for the people who are mourning or even as hyperbole, that the famine is so bad that even things that are not alive are mourning. Alternate translation: "the farmers are mourning"

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the grain has been destroyed
This can be translated in active form. Alternate translation: "the locusts have destroyed all of the grain"

Joel 1:11

General Information:
God continues speaking to the people of Israel.

barley
a type of grass, like wheat, whose seeds can be used to make bread

Joel 1:12

withered
dried up and died

fig ... pomegranate ... apple
different types of fruit

Joel 1:13

General Information:
God speaks to the priests in Israel

the grain offering and the drink offering
regular offerings in the temple

Joel 1:14

the house of Yahweh your God
the temple in Jerusalem

Joel 1:15

General Information:
This is what God is telling the priests to say.

With it will come destruction from the Almighty
The abstract noun "destruction" can be translated using the verb "destroy." You may need to make explicit what it is the Almighty will destroy. Alternate translation: "On that day the Almighty will destroy his enemies"

Joel 1:16

Has not food been cut off from before our eyes, and joy and gladness from the house of our God?
It is certain that destruction will come from the Almighty because these things have already happened. This can be translated in active form. Alternate translation: "We know this is true because we have already seen the Almighty cut off our supply of food, and he has cut off joy and gladness from the house of our God."

from before our eyes
"from us." This refers to all of the nation of Israel.

joy and gladness from the house of our God
You may need to fill in the ellipsis. Alternate translation: "joy and gladness have been cut off from the house of our God"

joy and gladness
These two words mean basically the same thing. Together they emphasize that there is no kind of joyful activity happening at the temple.

Joel 1:17

clods
lumps of dirt

Joel 1:18

General Information:
God continues to tell the priests how they should pray for Israel.

groan
make a deep sound because of pain

Joel 1:19

General Information:
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Joel 1:20

brooks
small streams

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Chapter 2

1 Blow the ram's horn in Zion,
and sound an alarm on my holy mountain!
Let all the inhabitants of the land tremble in fear,
for the day of Yahweh is coming;
indeed, it is near.
2 It is a day of darkness and gloom,
a day of clouds and thick darkness.
Like the dawn that spreads on the mountains,
a large and mighty army is approaching.
There has never been an army like it,
and there never will be again,
even after many generations.

3 A fire is consuming everything in front of it,
and behind it a flame is burning.
The land is like the garden of Eden in front of it,
but behind it there is a ruined wilderness.
Indeed, nothing will escape from it.
4 The army's appearance is like horses,
and they run like horsemen.
5 They jump with a noise like that of chariots
on the tops of the mountains,
like the sound of fiery flames that devour the stubble,
like a mighty army ready for battle.

6 At their presence people are in anguish
and all their faces become pale.
7 They run like mighty warriors;
they climb the walls like soldiers;
they march, every one in step,
and do not break their ranks.
8 Neither does one thrust another aside;
they march, each in his path;
they break through the defenses
and do not fall out of line.
9 They rush on the city,
they run on the wall,
they climb in the houses,
and they go through the windows like thieves.

10 The earth shakes in front of them,
the heavens tremble,
the sun and the moon are darkened,
and the stars stop shining.
11 Yahweh raises his voice
in front of his army,
for his warriors are very numerous;
for they are strong,
those who carry out his commands.
For the day of Yahweh is great
and very terrible.
Who can endure it?

12 "Yet even now"—this is Yahweh's declaration—
"Return to me with all your heart.
Fast, weep, and mourn."
13 Tear your heart
and not only your garments,
and return to Yahweh your God.

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For he is gracious and merciful,
slow to anger and abounding in steadfast love
and relenting from inflicting punishment.
14 Who knows? Will he perhaps turn and relent,
and leave a blessing behind him,
a grain offering and a drink offering
for Yahweh your God?

15 Blow the ram's horn in Zion,
call for a holy fast,
and call a holy assembly.
16 Gather the people;
call for the holy assembly.
Assemble the elders;
gather the children
and the nursing infants.
Let the bridegrooms come out of their rooms,
and the brides out of their bridal chambers.
17 Let the priests, the servants of Yahweh,
weep between the porch and the altar.
Let them say, "Spare your people, Yahweh,
and do not make your inheritance into an object of scorn,
that the nations mock them.
Why should they say among the nations,
'Where is their God?'"

18 Then Yahweh was zealous for his land
and had pity on his people.
19 Yahweh answered his people,
"Look, I will send you grain, new wine, and oil.
You will be satisfied with them,
and I will no longer make you
a disgrace among the nations.

20 I will remove the northern attackers far from you,
and will drive them into a dry and desolate land.
The front of their army will go into the eastern sea,
and the rear into the western sea.
Its stench will rise,
and its bad smell will rise."

Indeed, he has done great things.
21 Do not fear, land; be glad and rejoice,
for Yahweh will do great things.
22 Do not fear, you wild animals!
For the pastures of the wilderness will sprout,
the trees will bear their fruit,
and the fig trees and the vines will yield their full harvest.
23 Be glad, people of Zion,
and rejoice in Yahweh your God.
For he will give you the autumn rain
as vindication
and bring down showers for you,
the autumn rain and the spring rain as before.
24 The threshing floors will be full of wheat,
and the vats will overflow with new wine and oil.

25 "I will restore to you the years of crops
that the swarming locust has eaten—
the great locust, the devouring locust, and the destroying locust—
my mighty army that I sent among you.
26 You will eat plentifully and be satisfied,

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and praise the name of Yahweh your God,
who has done wonders among you,
and I will never again bring shame on my people.
27 You will know that I am among Israel,
and that I am Yahweh your God,
and there is none else,
and I will never bring shame on my people.

28 It will come about afterward
that I will pour out my Spirit on all flesh,
and your sons and your daughters will prophesy.
Your old men will dream dreams;
your young men will see visions.
29 Also on servants and female servants,
in those days I will pour out my Spirit.
30 I will show wonders in the heavens
and on the earth,
blood, fire, and pillars of smoke.
31 The sun will turn into darkness
and the moon into blood,
before the great and terrible day of Yahweh comes.
32 It will be that everyone who calls
on the name of Yahweh will be saved.
For on Mount Zion and in Jerusalem
there will be an escaped remnant,
as Yahweh has said,
and among the survivors,
those whom Yahweh calls.

Joel 2 General Notes

Structure and formatting

This chapter continues in the poetic form with striking imagery of armies and soldiers.

Special concepts in this chapter

Locusts

This book starts very dramatically with the imagery of the locusts and the devastation they produce. There are five different kinds of locusts that appear to come and progressively destroy the vegetation including the crops, vineyards and even the trees of Israel.

Important figures of speech in this chapter

This chapter uses simile to a great extent as Joel tries to describe this army.

Metaphor

The drought, or severe lack of rain, Joel describes is probably a real drought. It might also be a picture of either enemy invaders or of Yahweh himself coming to punish his people and the other nations. Translators should translate simply, presenting the scenes of locusts and drought as Joel describes them, and not worry about the various possible meanings.

Joel 2:1

General Information:

Joel continues poetry that began in the previous chapter.

Blow the ram's horn ... sound an alarm

Joel is emphasizing the importance of calling Israel together in preparation for the destruction that is coming.

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Joel 2:2

day of darkness and gloom
The words "darkness" and "gloom" share similar meanings and emphasize that the darkness will be very dark. Both words refer to a time of disaster or divine judgment. Alternate translation: "day that is full of darkness" or "day of terrible judgment"

gloom
total or partial darkness

day of clouds and thick darkness
This phrase means the same thing as, and intensifies the idea of the previous phrase. Like that phrase, both "clouds" and "thick darkness" refer to divine judgment. Alternate translation: "day full of dark storm clouds"

Like the dawn that spreads on the mountains, a large and mighty army is approaching
When direct sunlight shines on a mountain at dawn, it begins at the top and spreads to the bottom. When an army comes over a mountain range, it comes over the top and spreads out as it comes down. Alternate translation: "A large, mighty army comes over the mountains into the land. They spread over the land like the light from the rising sun"

a large and mighty army
The words "large" and "mighty" share similar meanings here and emphasize that the army will be very strong. The word "army" could possibly be 1) a metaphor for a swarm of locusts or 2) referring to a human army.

Joel 2:3

General Information:
Joel's description of the coming army continues.

A fire is consuming everything in front of it
A fire destroys everything as it moves, and the "army"

behind it a flame is burning
After a wall of flame goes through dry land and burns the dryest and smallest fuel, there will still be flames as the larger and less dry fuel burns,

land is like the garden of Eden
The garden of Eden was a beautiful place, and the land was beautiful.

Joel 2:4

General Information:
The description continues with the noises of an army of horses.

The army's appearance is like horses
The head of a locust looks like a small horse head. The army is fast, and horses are fast.

horses
A large, strong, fast animal with four legs.

they run like horsemen
Men riding horses move quickly, and the army moves quickly.

Joel 2:5

jump
A horse jumps or leaps as it runs quickly.

a noise like that of chariots ... like the sound of fiery flames ... like a mighty army ready for battle
These sounds would have been very frightening to Joel's readers. If your readers will not understand what these sound like, you might be able to use a more general phrase: "a noise that frightens everyone"

Joel 2:6

General Information:
Joel continues to describe the locust army of Yahweh.

Joel 2:7

They run like mighty warriors ... climb the walls like soldiers
The army of locusts acts as real soldiers do.

walls
walls around the cities

Joel 2:8

General Information:
The description of the locust army of Yahweh continues.

they break through the defenses
they overcome the soldiers defending the city.

Joel 2:9

General Information:
This page has intentionally been left blank.

Joel 2:10

The earth shakes in front of them, the heavens tremble
Joel speaks of the earth and heavens as if they were people who are shaking with fear. This can be translated as either a hyperbole, that the army is so frightening that even things that are not alive are afraid, or as metonymy, that the earth and the heavens are metonyms for the beings who live

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there. Alternate translation: "Everyone on earth and in the heavens is very afraid"

the sun and the moon are darkened, and the stars stop shining
This exaggeration claims that there are so many locusts that people cannot see the sun, moon, or stars.

Joel 2:11

Yahweh raises his voice
"Yahweh speaks loudly" to give commands.

great and very terrible
In this phrase both descriptions mean basically the same thing. Alternate translation: "greatly terrible"

Who can endure it?
This can be translated as a statement. Alternate translation: "No one will be strong enough to endure Yahweh's judgment."

endure
survive

Joel 2:12

Return to me with all your heart
The heart is a metonym for what the person thinks and loves. Alternate translation: "Turn away from your sins and be totally devoted to me"

Joel 2:13

Tear your heart and not only your garments
The heart is a metonym for what the person thinks and loves. Tearing one's clothes is an outward act of shame or repentance. Alternate translation: "Change your way of thinking; do not just tear your garments"

abounding in steadfast love
The abstract noun "love" can be stated with the verb "love." Alternate translation: "always showing you that he loves you"

Joel 2:14

Will he perhaps turn ... God?
This can be translated as a statement. Alternate translation: "Perhaps Yahweh will turn from his anger ... God."

leave a blessing behind him, a grain offering and a drink offering
"leave behind him a blessing—that is, a grain offering and a drink offering." The blessing is that plenty of grain and grapes will ripen, and so the people will be able to offer grain and drink offerings.

Joel 2:15

General Information:
This page has intentionally been left blank.

Joel 2:16

bridal chambers
rooms, usually in the parents' houses, where brides would wait for their wedding ceremonies

Joel 2:17

do not make your inheritance into an object of scorn
"do not allow your inheritance to become people whom the other nations regard as worthless"

your inheritance
Here the people of Israel are spoken of as God's inheritance. Alternate translation: "your special people"

Why should they say among the nations, 'Where is their God?'
This can be translated as a statement. Alternate translation: "Other nations should not be able to say, 'Their God does not help them.'" or "Other nations should not be able to say that the God of Israel has abandoned his people."

Joel 2:18

his land
"the nation of Israel"

his people
"the people of Israel"

Joel 2:19

Look
"Pay attention to what I am about to say"

You will be satisfied with them
"You will have all you need of them"

a disgrace
"unworthy of respect"

Joel 2:20

General Information:
God continues his promise to Israel.

northern ... eastern ... western
These directions are from the perspective of people living in the land of Israel.

the eastern sea
the Dead Sea

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the western sea
the Mediterranean Sea

he has done great things
That is, Yahweh has done great things. Another possible meaning is that the writer speaks of the invading army, "it has done very bad things."

Joel 2:21

Do not fear, land
Joel speaks to the people of the land as if he were speaking to the land itself. Alternate translation: "Do not be afraid, you people of the land"

Joel 2:22

Do not fear, you wild animals
Joel speaks to people who own livestock as if he were speaking to the animals themselves. Alternate translation: "Do not be afraid, you people who own livestock"

the pastures of the wilderness will sprout
The pastures are a metonym for the plants that grow in the pastures. Alternate translation: "plants good for food will sprout in the pastures in the wilderness"

Joel 2:23

he will ... bring down showers for you
"he will ... cause much rain to fall so that you will live well"

he will give you the autumn rain as vindication
Possible meanings are that Yahweh will give the rain 1) to show that he is faithful to the Israelites or 2) to show that the Israelites were right to trust Yahweh.

autumn rain and the spring rain
the first rains of the rainy season in early December and the last rains in April and May

Joel 2:24

Connecting Statement:
Yahweh begins a long speech to the Israelites.

vats
large containers for liquids

Joel 2:25

the years of crops that the swarming locust has eaten
"the crops that you took care of for years and that the swarming locusts have eaten"

swarming locust ... the great locust, the devouring locust, and the destroying locust
These are, respectively, an adult locust that can fly, a locust too large to fly easily, a locust with wings too young to fly, and a newborn locust that has not yet developed wings. Use names that would be understood in your language. See how you translated this in Joel 1:4.

Joel 2:26

General Information:
Yahweh continues the speech he began in Joel 2:25, promising good things for the people of Israel.

praise the name of Yahweh
The name is a metonym for the person, specifically his reputation. Alternate translation: "praise Yahweh" or "praise Yahweh because everyone knows he is good"

the name of Yahweh ... who has done wonders
Yahweh speaks of himself by name to show that he will certainly do as he has said. Alternate translation: "my name ... because I have done wonders"

Joel 2:27

General Information:
This page has intentionally been left blank.

Joel 2:28

General Information:
Yahweh continues the speech he began in Joel 2:25, promising good things for the people of Israel.

It will come about afterward that I
"This is what I will do after that: I"

I will pour out my Spirit on all flesh
Yahweh speaks of the Spirit as if he were speaking of water. Alternate translation: "I will give my Spirit generously to all flesh"

all flesh
Here "flesh" represents people. Alternate translation: "all people"

Joel 2:29

General Information:
This page has intentionally been left blank.

Joel 2:30

General Information:
Yahweh continues the speech he began in Joel 2:25, promising good things for the people of Israel.

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blood, fire, and pillars of smoke
"blood" is symbolizing the death of people. Alternate translation: "death, fire and pillars of smoke"

Joel 2:31

The sun will turn into darkness
"The sun will no longer give light"

the moon into blood
Here the word "blood" refers to the color red. You can supply the verb for this phrase. Alternate translation: "the moon will turn into blood" or "the moon will become red" or "the moon will become as red as blood"

Joel 2:32

General Information:
Yahweh continues the speech he began in Joel 2:25, promising good things for the people of Israel.

It will be that everyone
"This is what will happen: everyone"

everyone who calls on the name of Yahweh will be saved
The name is a metonym for the person. This can be translated in active form. Alternate translation: "Yahweh will save everyone who calls on his name"

on Mount Zion and in Jerusalem
These refer to the same place. Alternate translation: "on Mount Zion in Jerusalem"

among the survivors, those whom Yahweh calls
The phrase "there will be" is understood from earlier in the sentence. It can be repeated here. Alternate translation: "among the survivors there will be those whom Yahweh calls"

survivors
people who live through a terrible event like a war or a disaster

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Chapter 3

1 Behold, in those days and at that time,
when I reverse the captivity of Judah and Jerusalem,
2 I will gather all the nations,
and bring them down to the Valley of Jehoshaphat.
I will judge them there,
because of my people and my inheritance Israel,
whom they scattered among the nations,
and because they divided up my land.
3 They cast lots for my people,
traded a boy for a prostitute,
and sold a girl for wine so they could drink.

4 Now, why are you angry at me,
Tyre, Sidon and all the regions of Philistia?
Will you repay me?
Even if you do repay me,
I will immediately return your repayment on your own head.
5 For you took my silver and my gold,
and you brought my precious treasures into your temples. **6** You sold the people of Judah and Jerusalem to the Greeks,
in order to send them far away from their territory.

7 Look, I am about to stir them up,
out of the place where you sold them,
and will return payment on your own head.
8 I will sell your sons and your daughters,
by the hand of the people of Judah.
They will sell them to the Sabeans,
to a nation far off,
for Yahweh has spoken."

9 Proclaim this among the nations:
"Prepare yourselves for war;
rouse the mighty men;
let them come near;
let all the men of battle come up.
10 Beat your plowshares into swords
and your pruning knives into spears.
Let the weak say,
'I am mighty.'
11 Hurry and come,
all you nearby nations;
gather yourselves together there.

Yahweh, bring down your mighty warriors.

12 Let the nations wake themselves up
and come up to the Valley of Jehoshaphat.
For there will I sit to judge
all the surrounding nations.
13 Put in the sickle,
for the harvest is ripe.
Come, crush the grapes,
for the winepress is full.
The vats overflow,
for their wickedness is great."

14 There is a tumult, a tumult

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in the Valley of Judgment.
For the day of Yahweh is near
in the Valley of Judgment.
15 The sun and the moon become dark,
the stars keep back their brightness.
16 Yahweh will roar from Zion,
and raise his voice from Jerusalem.
The heavens and earth will shake,
but Yahweh will be a shelter for his people,
and a fortress for the people of Israel.

17 "So you will know that I am Yahweh your God
who lives in Zion, my holy mountain.
Then Jerusalem will be holy,
and foreigners will not pass through her again.

18 It will come about on that day
that the mountains will drip with sweet wine,
the hills will flow with milk,
all the brooks of Judah will flow with water,
and a fountain will come from the house of Yahweh
and water the Valley of Shittim.
19 Egypt will become an abandoned devastation,
and Edom will become an abandoned wilderness,
because of the violence done to the people of Judah,
because they shed innocent blood in their land.
20 But Judah will be inhabited forever,
and Jerusalem will be inhabited from generation to generation.
21 I will avenge their blood that I have not yet avenged,
for Yahweh lives in Zion."

Joel 3 General Notes

Structure and formatting

There is a change in focus in this chapter from the people of Israel to her enemies. The events of this chapters also contain many prophecies about the events of the end of this world. (See: prophet)

Other possible translation difficulties in this chapter

Israel

The mention of Israel in this chapter is probably a reference to the people of Judah and not the northern kingdom of Israel. It is also possible this is a reference to the people of Israel as a whole.

Joel 3:1

General Information:

Yahweh continues the speech he began in Joel 2:25, promising good things for the people of Israel.

Behold

"Listen" or "Pay attention"

in those days and at that time

The phrase "at that time" means the same thing as and intensifies the phrase "in those days." Alternate translation: "in those very days" or "at that very time"

when I reverse the captivity of Judah and Jerusalem

The abstract noun "captivity" can be translated as a verbal clause, and it may be understood as a metaphor for Yahweh making the people prosper in a general sense. Alternate translation: "when I cause Judah and Jerusalem to live well again" or "free Judah and Jerusalem from those who had captured them"

Judah and Jerusalem

The names of the cities are metaphors for the people who lived in the cities. Alternate translation: "the people of Judah and Jerusalem"

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Joel 3:2

Valley of Jehoshaphat
Jehoshaphat, whose name means "Yahweh judges," was king of Judah before Joel lived. There is no known place with this name. It would be best to translate this as the name of a valley that people named after the man Jehoshaphat.

my people and my inheritance Israel
These two phrases emphasize how Yahweh views Israel as his own precious people. Alternate translation: "the people of Israel, who are my inheritance"

Joel 3:3

traded a boy for a prostitute, and sold a girl for wine so they could drink
These are examples of the kinds of things they did and do not indicate what they did to two particular children. Alternate translation: "and did things like trading a boy for a prostitute and selling a girl for wine, so they could drink"

Joel 3:4

General Information:
Yahweh continues the speech he began in Joel 2:25, promising good things for the people of Israel.

why are you angry at me ... Philistia?
Yahweh is encouraging the people of Judah, who can hear him, by scolding the people of Tyre, Sidon, and Philistia, who cannot hear him, as if they can. The names of the towns are metonyms for the people who live in the towns. These words can be translated as a statement. Alternate translation: "you have no right to be angry at me ... Philistia."

Will you repay me?
"Will you get revenge on me?" God uses this question to make the people think about what they are doing. Alternate translation: "You think you can get revenge on me, but you cannot."

I will immediately return your repayment on your own head
Here the word "head" refers to the person. Yahweh will make them suffer the pain they wanted him to suffer. Alternate translation: "I will cause you to suffer the way you wanted me to suffer when you repaid me"

repayment
This refers to Yahweh harming those who have harmed him, not to him giving them something good because they have done something good for him.

Joel 3:5

General Information:
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Joel 3:6

General Information:
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Joel 3:7

General Information:
Yahweh continues the speech he began in Joel 2:25, promising good things for the people of Israel.

Look
"Pay attention" or "Listen"

out of the place where you sold them
The people of Israel will leave the places where they were slaves and come back to the land of Israel.

return payment
"give back what you deserve"

Joel 3:8

I will sell your sons and your daughters, by the hand of the people of Judah
The hand can be a metonym for the power the hand exercises or a synecdoche for the person. Alternate translation: "I will have the people of Judah sell your sons and your daughters"

Sabeans
the people of the land of Sabea

Joel 3:9

General Information:
Yahweh continues the speech he began in [Joel 2:25]

rouse the mighty men
"make the mighty men ready for action"

Joel 3:10

Beat your plowshares into swords and your pruning knives into spears
These two phrases share similar meanings. Both of them instruct the people to turn their farming tools into weapons.

plowshares
tools that are used to break up the soil in order to plant crops

pruning knives
knives that are used to cut off small branches

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Joel 3:11

General Information:
Yahweh continues the speech he began in Joel 2:25, promising good things for the people of Israel.

Hurry and come ... together there
These words continue the ironic call to battle that begins in [Joel 3:9]

gather yourselves together
The purpose of the gathering is for battle. This can be stated explicitly. Alternate translation: "gather yourselves together for battle"

Yahweh, bring down your mighty warriors
Possible meanings are 1) Joel is telling the people of Judah that this is what they are to "proclaim among the nations" (Joel 3:9) or 2) Joel interrupts the words of Yahweh and prays a short prayer.

Joel 3:12

General Information:
Yahweh finishes the speech he began in Joel 2:25, promising good things for the people of Israel.

Let the nations wake themselves ... all the surrounding nations
The words "the nations" and "the surrounding nations" refer to the same nations, those that surround Judah. Yahweh will judge them in the Valley of Jehoshaphat for what they have done to Jerusalem.

Valley of Jehoshaphat
Jehoshaphat, whose name means "Yahweh judges," was king of Judah before Joel lived. There is no known place with this name. It would be best to translate this as the name of a valley that people named after the man Jehoshaphat. See how you translated this in Joel 3:2.

Joel 3:13

Put in the sickle ... the winepress is full
Possible meanings are that Yahweh speaks of completely destroying the nations as if 1) he were harvesting all the grapes and all the grain or 2) he were harvesting quickly, while the grain and grapes are ripe.

Put in the sickle, for the harvest is ripe
Yahweh speaks of making war against the nations as if he were using a sharp tool to harvest a field of ripe crops. If your readers will not understand the word "sickle," you may use the word for any sharp tool that your people use for harvesting.

Put in the sickle
"Swing the sickle to cut the grain." This is a metaphor for a soldier using a sword to kill people, but it is best to use the word for a sharp tool used in harvesting.

sickle
a long curved knife that people use for cutting grain

the harvest is ripe
"the grain is ready to be harvested"

Come, crush the grapes, for the winepress is full
Yahweh speaks of the nations as if they were many grapes in a winepress, ready for people to crush them by stepping on them. Alternate translation: "Come, completely destroy the nations, for they are many, and they are helpless to resist you"

The vats overflow, for their wickedness is great
Yahweh speaks of the nations' wickedness as if it were the juice that flows from the winepress into storage containers, and more juice flows into the vats than they can contain.

Joel 3:14

a tumult, a tumult
A tumult is noise caused by a large crowd. This is repeated to show that the large crowds will make very much noise.

Valley of Judgment ... Valley of Judgment
This phrase is repeated to show that the judgment will certainly happen.

Valley of Judgment
There is no known place with this name. The abstract noun "judgment" can be translated using the verb "judge" or "punish." Alternate translation: "Valley Where Yahweh Judges"

Joel 3:15

General Information:
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Joel 3:16

General Information:
Yahweh begins speaking in verse 17.

Yahweh will roar from Zion, and raise his voice from Jerusalem
Both phrases mean Yahweh will shout with a loud, clear and powerful voice from Jerusalem. If your language only has one word for speaking very loudly, this can be used as one phrase. Alternate translation: "Yahweh will shout from Jerusalem"

Yahweh will roar
Possible meanings are 1) "Yahweh will roar like a lion" or 2) "Yahweh will roar like thunder."

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The heavens and earth will shake
Joel speaks of the heavens and earth as if they were people who are shaking with fear. This can be translated as either a hyperbole, that Yahweh's roar is so frightening that even things that are not alive are afraid, or as metonymy, that the heavens and earth are metonyms for the beings who live there. Alternate translation: "Everyone in the heavens and on the earth is very afraid"

will shake
This word is the past form of the word translated "tremble" in Joel 2:10.

Yahweh will be a shelter for his people, and a fortress for the people of Israel
Both of these phrases mean Yahweh will protect his people. A fortress is a strong shelter used to protect people during war. Alternate translation: "Yahweh will be a strong fortress for his people, the people of Israel"

Joel 3:17

So you will know
"When I do these things, you will know"

foreigners will not pass through her
The city of Jerusalem is spoken of as if it were a woman. Foreign armies invading Jerusalem are spoken of as if they were people from another land coming through the city and doing whatever they wanted to do. Alternate translation: "foreign armies will not invade the city"

Joel 3:18

General Information:
God continues to speak about the day of the Lord.

It will come about on that day that the mountains
"This is what will happen on that day: the mountains" Translate "It will come about" as in Joel 2:28.

the mountains will drip with sweet wine
"sweet wine will drip from the mountains." This is an exaggeration to show that the land is very fertile. Alternate translation: "On the mountains there will be vineyards that produce plenty of sweet wine"

the hills will flow with milk
"milk will flow from the hills." The land being very fertile is spoken of as if the hills would flow with milk. Alternate translation: "on the hills your cattle and goats will produce plenty of milk"

all the brooks of Judah will flow with water
"water will flow through all the brooks of Judah"

water the Valley of Shittim
"will send water to the Valley of Shittim"

Shittim
This is the name of a place on the east side of the Jordan River. It means "Acacia Trees."

Joel 3:19

Egypt will become an abandoned devastation
"Everyone will leave Egypt and no one will live there"

Edom will become an abandoned wilderness
"Everyone will leave Edom and it will look like no people have ever lived there"

because of the violence done to the people of Judah
"because of the violent things Egypt and Edom did to the people of Judah"

because they shed innocent blood in their land
The word "they" refers to "Edom" and "Egypt" and is a metonym for the people of Egypt and Edom. The words "innocent blood" are a metonym for innocent people whom they have killed. Alternate translation: "because the people of Egypt and the people of Edom killed innocent people in the land of the people of Judah"

Joel 3:20

General Information:
Yahweh continues to speak about the day of the Lord.

Judah will be inhabited forever
This can be stated in active form. Alternate translation: "people will live in Judah forever"

Jerusalem will be inhabited from generation to generation
This can be stated in active form. Alternate translation: "generation after generation, people will live in Jerusalem"

Joel 3:21

I will avenge their blood that I have not yet avenged
Blood is a metonym for death. Alternate translation: "I will punish the enemies who killed the people of Israel and still have not been punished"

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Book: Amos

Amos

Chapter 1

1 These are the words of Amos, who was among the shepherds from Tekoa, which he saw concerning
Israel in the days of Uzziah king of Judah, and also in the days of Jeroboam son of Joash king of Israel, two
years before the earthquake.

2 He said,

"Yahweh will roar from Zion;
he will raise his voice from Jerusalem.
The pastures of the shepherds will mourn;
the top of Carmel will wither."

3 This is what Yahweh says:

"For three sins of Damascus,
even for four, I will not turn away punishment,
because they threshed Gilead
with sharp threshing sledges of iron.
4 I will send a fire into the house of Hazael,
and it will devour the fortresses of Ben-Hadad.
5 I will break the gate bars of Damascus
and cut off the man who rules over the Valley of Aven,
and also the man who holds the scepter in Beth Eden.
The people of Aram will go in captivity to Kir,"
says Yahweh.

6 This is what Yahweh says:

"For three sins of Gaza,
even for four, I will not turn away punishment,
because they carried away captive a whole people,
to hand them over to Edom.
7 I will send fire on the walls of Gaza,
and it will devour her fortresses.
8 I will cut off the man who lives in Ashdod
and the man who holds the scepter from Ashkelon.
I will turn my hand against Ekron,
and the rest of the Philistines will perish,"
says the Lord Yahweh.

9 This is what Yahweh says:

"For three sins of Tyre,
even for four, I will not turn away punishment,
because they had delivered up a whole people to Edom,
and they broke their covenant of brotherhood.
10 I will send fire on the walls of Tyre,
and it will devour her fortresses."

11 This is what Yahweh says,

"For three sins of Edom,
even for four, I will not turn away punishment,
because he pursued his brother with the sword
and cast off all pity.

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His anger tore them apart continually,
and his wrath lasted forever.
12 I will send fire on Teman,
and it will devour the palaces of Bozrah."

13 This is what Yahweh says,

"For three sins of the people of Ammon,
even for four, I will not turn away punishment,
because they ripped open the pregnant women of Gilead,
that they may enlarge their borders.
14 I will light a fire in the walls of Rabbah,
and it will devour the palaces,
with a shout in the day of battle,
with a tempest in the day of the whirlwind.
15 Their king will go into captivity,
he and his officials together,"
says Yahweh.

Amos 1 General Notes

Structure and formatting

This book is written in a poetic form. Because it was written by a farmer, it includes many references to agricultural concepts.

"For three sins of Judah, even for four"
The phrase "For three sins of Judah, even for four," is used to begin each oracle. This is not intended to be a literal count but is an idiom indicating a large number of sins. (See: and sin)

Amos 1:1

General Information:
God speaks through Amos using poetic language.

the shepherds from Tekoa, ... concerning Israel
Tekoa is the name of a town or village in Judah, but this message is primarily to the northern kingdom of Israel. It seems that Amos was one of a group of shepherds who had left Tekoa to work in Israel, and while he was there at work, God gave him these words

saw
If your language uses a word for "see" only in poetry or mostly to indicate seeing in a vision or dream, you might want to use it here.

in the days of Uzziah king of Judah, and also in the days of Jeroboam son of Joash king of Israel
The words "in the days of" is an idiom and refers to the time when each king reigned. Alternate translation: "when Uzziah was king of Judah, and also when Jeroboam son of Joash was king of Israel"

two years before the earthquake
The assumed knowledge is that the original hearers would be aware of when a large earthquake had affected the area.

Amos 1:2

Yahweh will roar from Zion; he will raise his voice from Jerusalem
These two phrases share similar meanings. Together they emphasize that Yahweh shouts loudly as he prepares to judge the nation.

Yahweh will roar
The author speaks of the voice of Yahweh as if it sounded like the roar of a lion or the roar of thunder.

Yahweh
This is the name of God that he revealed to his people in the Old Testament. See the translationWord page about Yahweh concerning how to translate this.

Amos 1:3

For three sins of ... even for four
This is a poetic device. It does not mean that a specific number of sins had been committed, but it indicates that many sins had led to God's judgment.

Damascus
Here "Damascus" represents the people of the city of Damascus. Alternate translation: "the people of Damascus"

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I will not turn away punishment
Yahweh uses two negatives here to emphasize that he would punish them. Alternate translation: "I will certainly punish those people"

they threshed Gilead with sharp threshing sledges of iron
Yahweh speaks of how the people of Damascus treated the people of Gilead as if they had threshed grain with sharp iron tools or weapons.

Gilead
Here "Gilead" represents the people of the region of Gilead. Alternate translation: "the people of Gilead"

Amos 1:4

I will send a fire into the house of Hazael
Here Yahweh speaks of his judgment against the house of Hazael as if it were a consuming fire.

the house of Hazael
The word "house" is a metonym for the family that lives in the house. In this case it refers to Hazael's descendants, who were rulers of the country where Damascus was located.

it will devour the fortresses of Ben-Hadad
Here Yahweh's judgment is spoken of as if it were a fire that was consuming the fortresses.

Hazael ... Ben-Hadad
These are the names of men.

Amos 1:5

Connecting Statement:
Yahweh continues his message of judgment on Damascus.

cut off the man
Here to "cut off" means either to destroy or to drive away, as one would cut a piece of cloth or cut a branch from a tree. Alternate translation: "destroy the man" or "drive away the man"

Valley of Aven
This is the name of a place that means "valley of wickedness." Possible meanings are 1) this is the name of an actual place in that region or 2) this is a metonym for Damascus or the surrounding region. Alternate translation: "the valley of wickedness"

the man who holds the scepter in
This is a metonym for the ruler of that city or region. Alternate translation: "the ruler of"

Beth Eden
This is the name of a place that means "house of pleasure." Possible meanings are 1) this is the name of an actual place in that region or 2) this is another metonym for Damascus or the surrounding region. Alternate translation: "the house of pleasure"

Kir
This is the name of a region from which the people of Aram originally came.

Amos 1:6

For three sins of ... even for four
This is a poetic device. It does not mean that a specific number of sins had been committed, but it indicates that many sins had led to God's judgment. See how you translated these words in Amos 1:3.

Gaza
Here "Gaza" represents the people of the region of Gaza. Alternate translation: "the people of Gaza"

I will not turn away punishment
Yahweh uses two negatives here to emphasize that he would punish them. See how you translated these words in [Amos 1:3]

hand them over to
"deliver them up to" or "sell them to"

Edom
Here "Edom" represents the people of the country of Edom. Alternate translation: "the people of Edom"

Amos 1:7

it will devour her fortresses
Here Yahweh's judgment is spoken of as if it were a fire that was consuming the fortresses.

Amos 1:8

Connecting Statement:
Yahweh continues his message of judgment on Gaza.

cut off the man
Here to "cut off" means either to destroy or to drive away, as one would cut a piece of cloth or cut a branch from a tree. Alternate translation: "destroy the man" or "drive away the man"

the man who holds the scepter
This is a metonym for the ruler of that city or region. Alternate translation: "the ruler"

I will turn my hand against Ekron
Here "hand" represents Yahweh's power that he would use against Ekron. Alternate translation: "I will strike Ekron" or "I will destroy Ekron"

Ekron
Here "Ekron" represents the people of the city of Ekron. Alternate translation: "the people of Ekron"

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Amos 1:9

For three sins of ... even for four
This is a poetic device. It does not mean that a specific number of sins had been committed, but indicates that many sins had led to God's judgment. See how you translated these words in Amos 1:3.

Tyre
Here "Tyre" represents the people of the city of Tyre. Alternate translation: "the people of Tyre"

I will not turn away punishment
Yahweh uses two negatives here to emphasize that he would punish them. See how you translated these words in [Amos 1:3]

their covenant of brotherhood
"the agreement they made to treat you as brothers"

Amos 1:10

it will devour her fortresses
Here Yahweh's judgment is spoken of as if it were a fire that was consuming the fortresses.

Amos 1:11

For three sins of ... even for four
This is a poetic device. It does not mean that a specific number of sins had been committed, but indicates that many sins had led to God's judgment. See how you translated these words in Amos 1:3.

Edom
Here "Edom" represents the people of the country of Edom. Alternate translation: "the people of Edom"

I will not turn away punishment
Yahweh uses two negatives here to emphasize that he would punish them. See how you translated these words in [Amos 1:3]

he pursued his brother
The assumed knowledge is that Esau, from whom the people of Edom were descended, was the brother of Jacob, from whom the people of Israel were descended. Here "his brother" represents the people of Israel. Alternate translation: "he pursued the people of Israel"

cast off all pity
"showed them no mercy"

His anger tore them apart continually
The abstract noun "anger" can be translated using the adjective "angry." Here it is a metonym for a person who is angry and who tears his victims apart. If your language has a word for "tear apart" that implies that the subject is an animal, you might want to use it here. Alternate translation: "He was angry and did great harm to his victims"

his wrath lasted forever
The abstract noun "wrath" can be translated using the adjective "furious." This is an exaggeration that is meant to express the ongoing nature of his wrath. Alternate translation: "he was always furious"

Amos 1:12

Teman ... Bozrah
These are names of places. See:

it will devour the palaces of Bozrah
Here Yahweh's judgment is spoken of as if it were a fire that was consuming the palaces.

Amos 1:13

For three sins of ... even for four
This is a poetic device. It does not mean that a specific number of sins had been committed, but indicates that many sins had led to God's judgment. See how you translated these words in Amos 1:3.

I will not turn away punishment
Yahweh uses two negatives here to emphasize that he would punish them. See how you translated these words in [Amos 1:3]

enlarge their borders
"extend their boundaries" or "expand their territory"

Amos 1:14

Connecting Statement:
Yahweh continues his message of judgment on the people of Ammon.

it will devour the palaces
Here Yahweh's judgment is spoken of as if it were a fire that was consuming the palaces.

with a tempest in the day of the whirlwind
The fighting against the people of Ammon is spoken of as if it were a violent storm. Alternate translation: "and the fighting will be like a great storm"

tempest ... whirlwind
These are two kinds of violent storms.

whirlwind
a strong wind that spins very quickly as it moves and can cause damage

Amos 1:15

Their king will go into captivity
The abstract noun "captivity" can be translated as the verb "capture." This can be translated in active

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form. Alternate translation: "Their enemies will capture their king and take him away as a prisoner"

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Chapter 2

1 This is what Yahweh says:

"For three sins of Moab,
even for four, I will not turn away punishment,
because he burned the bones
of the king of Edom to lime.
2 I will send fire on Moab,
and it will devour the fortresses of Kerioth.
Moab will die in an uproar,
with shouting and the sound of the ram's horn.
3 I will destroy the judge in her,
and I will kill all the princes with him,"
says Yahweh.

4 This is what Yahweh says:

"For three sins of Judah,
even for four, I will not turn away punishment,
because they rejected the law of Yahweh
and did not keep his statutes.
Their lies caused them to go astray,
after which their fathers had also walked.
5 I will send fire on Judah,
and it will devour the fortresses of Jerusalem."

6 This is what Yahweh says:

"For three sins of Israel,
even for four, I will not turn away punishment,
because they sold the innocent for silver
and the needy for a pair of sandals.
7 They trample on the heads of the poor
as people trample on dust on the ground;
they push the oppressed away.
A man and his father go to the same girl
and so profane my holy name.
8 They lie down beside every altar
on clothes taken as pledges,
and in the house of their God
they drink the wine of those
who have been forced to pay a fine.
9 Yet I destroyed the Amorite before them,
whose height was like the height of cedars;
he was strong as the oaks.
Yet I destroyed his fruit above
and his roots below.
10 Also, I brought you up out of the land of Egypt
and led you forty years in the wilderness
to possess the land of the Amorites.
11 I raised up prophets from among your sons
and Nazirites from your young men.
Is it not so, people of Israel?—
this is Yahweh's declaration.
12 But you persuaded the Nazirites to drink wine
and commanded the prophets not to prophesy.
13 Look, I will crush you
as a cart that is full of grain can crush someone.
14 Escape will perish from the swift;
the strong will not add to his own strength;

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neither will the mighty save himself.
15 The archer will not stand;
the fast runner will not escape;
the horseman will not save himself.
16 Even the bravest warriors
will flee naked in that day—
this is Yahweh's declaration."

Amos 2 General Notes

Structure and formatting

This chapter consists of oracles against Moab and Judah by using poetic language and imagery. But the UDB translates it using prose. If possible, translate this chapter as poetry, but you may translate as narrative.

Important figures of speech in this chapter

Idiom
You will notice that the phrase "For three sins of Judah, even for four," is used to begin each of these oracles. This is not intended to be a literal count but is an idiom indicating a large number of sins. (See: and sin)

Amos 2:1

For three sins of ... even for four
This is a poetic device. It does not mean that a specific number of sins had been committed, but indicates that many sins had led to God's judgment. See how you translated these words in Amos 1:3.

Moab
This represents the Moabite people. Alternate translation: "the people of Moab"

I will not turn away punishment
Yahweh uses two negatives here to emphasize that he would punish them. See how you translated these words in [Amos 1:3]

he burned the bones
The word "he" refers to Moab. Alternate translation: "the people of Moab burned the bones"

to lime
"to ashes"

Amos 2:2

Connecting Statement:
Yahweh continues his message of judgment on the people of Moab.

Kerioth
This is the name of a city or town.

Moab will die
Here "Moab" represents the people of Moab. Alternate translation: "The people of Moab will die"

in an uproar
An uproar is a very loud noise.

Amos 2:3

the judge in her
"the ruler of Moab"

all the princes
"all the officials" or "all the leaders"

Amos 2:4

For three sins of ... even for four
This is a poetic device. It does not mean that a specific number of sins had been committed, but indicates that many sins had led to God's judgment. See how you translated these words in Amos 1:3.

Judah
This represents the people of Judah. Alternate translation: "the people of Judah"

I will not turn away punishment
Yahweh uses two negatives here to emphasize that he will punish them. See how you translated these words in [Amos 1:3]

Their lies
This expression here probably refers to worshiping false gods or idols. Alternate translation: "Their worship of idols"

go astray ... walked
Worshiping false gods is spoken of as if people were walking behind them.

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Amos 2:5

it will devour the fortresses of Jerusalem
Here Yahweh's judgment is spoken of as if it were a fire that was consuming the fortresses.

Amos 2:6

For three sins of ... even for four
This is a poetic device. It does not meaan that a specific number of sins had been committed, but indicates that many of sins had led to God's judgment. See how you translated these words in Amos 1:3.

Israel
This represents the Israelite people. Alternate translation: "the people of Israel"

I will not turn away punishment
Yahweh uses two negatives here to emphasize that he would punish them. See how you translated these words in [Amos 1:3]

the innocent
This refers to innocent people in general. Alternate translation: "innocent people"

the needy
This refers to needy people in general. Alternate translation: "needy people"

Amos 2:7

General Information:
The word "they" in these verses refers to the people of Israel.

Connecting Statement:
Yahweh continues his message of judgment on the people of Israel.

They trample on the heads of the poor as people trample on dust on the ground
How the people of Israel treated the poor is compared to how people step heavily on the ground

trample
repeatedly step heavily or roughly

the poor
This refers to poor people in general. Alternate translation: "poor people"

they push the oppressed away
This idiom means they refused to listen when the oppressed people said they were being treated unfairly

the oppressed
This refers to oppressed people in general. Alternate translation: "oppressed people"

go to the same girl
This is a polite way of talking about having sexual relations. Alternate translation: "have sexual relations with the same girl" or "lie with the same girl"

Amos 2:8

those who have been forced to pay a fine
This can be stated in active form. Alternate translation: "those whom they forced to pay a penalty"

Amos 2:9

General Information:
The words "them" and "you" in these verses both refer to the people of Israel.

Connecting Statement:
Yahweh continues his message of judgment on the people of Israel.

whose height was like the height of cedars; he was strong as the oaks
This is an exaggeration. It describes how tall and strong the Amorite people were and compares them to the tallest and strongest trees in that region. Alternate translation: "who were tall and strong like great trees"

cedars
cedar trees

oaks
oak trees

Yet I destroyed his fruit above and his roots below
How Yahweh completely destroyed the Amorites is pictured as a tree being destroyed from top to bottom. Alternate translation: "Yet I destroyed them completely"

Amos 2:10

General Information:
This page has intentionally been left blank.

Amos 2:11

General Information:
The words "your" and "you" in these verses refer to the people of Israel.

Connecting Statement:
Yahweh continues his message of judgment on the people of Israel.

raised up
"appointed"

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Is it not so, people of Israel?
Yahweh asks this question to emphasize what he has said. This can be stated in active form. Alternate translation: "You people of Israel certainly know that what I have said is true!"

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. Alternate translation: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared"

Amos 2:12

General Information:
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Amos 2:13

General Information:
The word "you" in these verses refers to the people of Israel.

Connecting Statement:
Yahweh continues his message of judgment on the people of Israel.

Look
This alerts the reader to pay attention to what follows. Alternate translation: "Listen" or "Pay attention to what I am about to tell you"

I will crush you as a cart that is full of grain can crush someone
Yahweh compares his judgment on the people of Israel to crushing them with something very heavy.

Amos 2:14

Escape will perish from the swift
Possible meanings are 1) even people who usually can run fast will be unable to escape, or 2) there will be no safe place to which even fast runners can escape.

the swift ... the strong ... the mighty
These adjectives refer to people in general. Alternate translation: "Swift people ... strong people ... mighty people" or "The strong person ... the strong person ... the mighty person"

Amos 2:15

Connecting Statement:
Yahweh continues his message of judgment on the people of Israel.

The archer will not stand
Here "stand" means to keep one's place in battle.

the fast runner will not escape
The implied information is that the fast runner will not escape from his enemies. Alternate translation: "the fast runner will be captured"

Amos 2:16

flee naked
Possible meanings are 1) this is a metonym for "run away without his weapons" or 2) this is meant literally as "run away wearing no clothes"

in that day
"at that time"

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Amos 2:11]

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Chapter 3

1 Hear this word that Yahweh has spoken against you, people of Israel, against the whole family that I brought up out of the land of Egypt:

2 "I have chosen only you
from all the families of the earth.
Therefore I will punish you
for all your iniquities."
3 Will two walk together
unless they have made an appointment?
4 Will a lion roar in the forest
when he has no prey?
Will a young lion growl from his den
if he has caught nothing?
5 Can a bird fall in a trap on the ground
when no bait is set for him?
Will a trap spring up from the ground
when it has not caught anything?
6 If a ram's horn sounds in a city,
will the people not tremble?
If disaster overtakes a city,
has Yahweh not sent it?
7 Surely the Lord Yahweh will do nothing
unless he reveals his plan
to his servants the prophets.
8 The lion has roared;
who will not fear?
The Lord Yahweh has spoken;
who will not prophesy?
9 Proclaim this in the fortresses at Ashdod,
and in the fortresses in the land of Egypt;
say, "Assemble yourselves on the mountains of Samaria
and see what great tumults are in her,
and what oppression is in her.
10 For they do not know how to do right—
this is Yahweh's declaration—
They store up violence
and devastation in their fortresses."

11 Therefore, this is what the Lord Yahweh says:

"An enemy will surround the land,
and pull down your strongholds
and plunder your fortresses."

12 This is what Yahweh says:

"As the shepherd rescues out of the mouth of the lion
two legs only, or a piece of an ear;
so will the people of Israel who live in Samaria be rescued;
they will be left with only the corner of a couch
or a piece of a bed."

13 Hear and testify against the house of Jacob— this is the declaration of the Lord Yahweh, the God of hosts:

14 "For in the day that I punish the sins of Israel,
I will also punish the altars of Bethel.
The horns of the altar will be cut off
and fall to the ground.

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15 I will destroy the winter house
with the summer house.
The houses of ivory will perish,
and the large houses will vanish—
this is Yahweh's declaration."

Amos 3 General Notes

Structure and formatting

Amos continues to use poetic form in this chapter to prophesy the disaster coming to the kingdoms of Israel and Judah. (See: prophet)

Important figures of speech in this chapter

Rhetorical Questions

This chapter begins with a number of rhetorical questions. The last question provides the reader with some answers: "Yahweh has certainly spoken through his prophets. So listen to them." The answer to these rhetorical questions have the expected response of "no" because they are things that are not expected to happen. The writer is helping the reader to conclude that God uses the prophets to speak his message.

Amos 3:1

Hear this word

"Hear this message" or "Listen to this message"

that Yahweh has spoken against you ... against the whole family

"this word that Yahweh has spoken about you ... about the whole family" or "Yahweh's message about you ... about the whole family"

you, people of Israel ... the whole family that I brought up out of the land of Egypt

These two phrases refer to the same group of people. The people God is speaking to are the descendants of those he had taken out of Egypt.

the whole family

Here "the whole family" represents to the whole nation. The people of Israel were all descendants of Jacob. Alternate translation: "the whole nation" or "the whole clan"

Amos 3:2

I have chosen only you from all the families of the earth

This implies that they should have obeyed him. This can be stated clearly. Alternate translation: "I have chosen only you from all the families of the earth, so you should have obeyed me"

all the families of the earth

Here "families" represents nations or people groups. Alternate translation: "all the nations of the earth" or "all the clans on the earth"

Therefore I will punish you for all your iniquities

It can be stated clearly that they did not obey God. Alternate translation: "But you did not obey me. Therefore I will punish you for all your iniquities"

Amos 3:3

General Information:

Amos uses the questions in verses 3-6 to present examples of things that people already know about what causes things to happen and what are the results of things that happen.

Will two walk together unless they have made an appointment?

Amos uses this question to remind people of what they already know about what must happen in order for two people to walk together. It can be translated as a statement. Alternate translation: "Two people will walk together only if they have first agreed to walk together." or "You know that two people will walk together only if they have made an appointment to do that."

Amos 3:4

Will a lion roar in the forest when he has no prey?

Amos uses this question to remind people of what they already know about what causes a lion to roar. The question can be translated as a statement. Alternate translation: "A lion will roar in the forest only when he has a prey."

Will a young lion growl from his den if he has caught nothing?

Amos uses this question to remind people of what they already know about what causes a lion to growl. It can be translated as a statement.

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Alternate translation: "A young lion will growl from his den only if he has caught something."

Amos 3:5

General Information:
Amos uses the questions in verses 3-6 to present examples of things that people already know about what causes things to happen and what are the results of things that happen.

Can a bird fall in a trap on the ground when no bait is set for him?
Amos uses this question to remind people of what they already know about what causes a bird to fall into a trap. This can be translated as a statement. Alternate translation: "A bird can fall into a trap on the ground only when bait has been set for him."

Will a trap spring up from the ground when it has not caught anything?
Amos uses this question to remind people of what they already know about what causes a trap to spring up. This question can be translated as a statement. Alternate translation: "A trap will spring up from the ground only when it has caught something."

Will a trap spring up from the ground
This refers to a trap closing. When an animal steps on a trap, the trap closes and the animal cannot get out of it. Alternate translation: "Will a trap close"

Amos 3:6

If a ram's horn sounds in a city, will the people not tremble?
Amos uses this question to remind people of what they already know about what happens when a ram's horn sounds. This question can be translated as a statement. Alternate translation: "When the ram's horn sounds in the city, the people will tremble." or "When the ram's horn sounds in the city, we expect that people will tremble."

If a ram's horn sounds in a city
The purpose of sounding the ram's horn is to warn people that enemies are about to attack the city. Alternate translation: "If someone blows the ram's horn in the city to warn the people about an enemy attack" or "If the warning ram's horn is blown in the city"

tremble
The reason for trembling can be stated clearly. Alternate translation: "tremble because they are afraid" or "be afraid of the enemy and tremble"

If disaster overtakes a city, has Yahweh not sent it?
Amos uses this question to remind the people of what they should already know about what causes a disaster. This question can be translated as a statement. Alternate translation: "If disaster overtakes a city, Yahweh has sent it." or "If disaster overtakes a city, we know that Yahweh has sent it."

If disaster overtakes a city,
Something terrible happening to a city is spoken of as if disaster overtakes it.

Amos 3:7

Surely the Lord Yahweh will do nothing unless ... the prophets
The relationship between this sentence and the rhetorical questions in [Amos 3:3]

Surely the Lord Yahweh will do nothing unless he reveals ... prophets
This can be stated positively. Alternate translation: "Surely the Lord Yahweh will reveal ... prophets before he does anything"

his plan
"his secret plan"

Amos 3:8

The lion has roared; who will not fear?
Amos uses this question to remind people of what people do when a lion roars. This can be translated as a statement. Alternate translation: "The lion has roared; so we know that everyone will be afraid." or "The lion has roared; so of course everyone will be afraid."

The Lord Yahweh has spoken; who will not prophesy?
Amos uses this question to emphasize what people should already know about what prophets do when God speaks. This question can be translated as a statement. Alternate translation: "The Lord Yahweh has spoken; so we know that the prophets will prophesy." or "The Lord Yahweh has spoken; so of course the prophets will prophesy."

Amos 3:9

Assemble yourselves
This command is to Israel's enemies in Ashdod and Egypt.

see what great tumults are in her
The word "her" refers to the city of Samaria. Cities were often spoken of as if they were women.

what great tumults are in her
Here "great tumults is in her" refers to people's fear because of the fighting and rioting there. The word "tumults" can be translated with a verbal phrase to make this meaning explicit. Alternate translation: "how the people in Samaria riot" or "how the people in Samaria fight against one another"

what oppression is in her
Here "oppression is in her" refers to leaders in Samaria oppressing the people. The abstract noun

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"oppress" can be stated as "oppress" or "cause to suffer." Alternate translation: "how the leaders oppress people" or "and how they cause people to suffer"

Amos 3:10

For they do not know how to do right
The word "they" refers to the people of Samaria.

do right
"do what is right"

They store up violence and devastation
Here "violence" and "devastation" represent things they have taken by being violent and destructive. Alternate translation: "They store up things that they have violently stolen from others"

Amos 3:11

Therefore, this is what the Lord Yahweh says
It can be stated clearly who God was saying this to. Alternate translation: "Therefore, this is what the Lord Yahweh says to the people of Israel living in Samaria"

An enemy will surround the land
"An enemy army will surround the land"

plunder your fortresses
"steal all the things in your fortresses"

Amos 3:12

As the shepherd rescues ... so will the people of Israel ... be rescued
The Lord compares the people of Israel being rescued with an unsuccessful attempt to rescue an animal from a lion. They will not be completely rescued.

As the shepherd rescues out of the mouth of the lion two legs only, or a piece of an ear
It can be stated clearly that the shepherd tries to rescue the whole animal. Alternate translation: "As the shepherd tries to rescue an animal from the lion's mouth, but is able to save only two legs or a piece of an ear"

As the shepherd ... the lion
Here the phrases "the shepherd" and "the lion" refer to any shepherd or lion. Alternate translation: "As a shepherd ... a lion"

they will be left with only the corner of a couch or a piece of a bed
This phrase shows that they will not be completely rescued. Almost all of their possessions will be stolen. This passage in Hebrew is difficult to understand, and some modern versions interpret it differently.

couch
This is a soft chair big enough to lie down on.

Amos 3:13

the house of Jacob
The word "house" is a metonym for the family that lives in the house. In this case it refers to Jacob's descendants. They were the people of Israel. Alternate translation: "the descendants of Jacob"

this is the declaration of the Lord Yahweh, the God of hosts
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated the similar phrase "this is Yahweh's declaration" in [Amos 2:11]

Amos 3:14

in the day that I punish the sins of Israel
"when I punish the sins of Israel"

I will also punish the altars of Bethel
People sinned against God by worshiping false gods at their altars. Here "punish the altars" represents punishing the people by destroying their altars. Alternate translation: "I will also destroy the altars at Bethel"

The horns of the altar will be cut off and fall to the ground
This can be stated in active form. Alternate translation: "Your enemies will cut off the horns of the altars, and the horns will fall to the ground"

horns of the altar
People worshiped false gods at their altars. At the top corners of the altars there were pieces of metal shaped like bull horns. These horns were a symbol of the strength of their gods.

Amos 3:15

the winter house with the summer house
Some of the wealthy people had two houses: one that they lived in during the winter and one that they lived in during the summer. This refers to any winter and summer houses. Alternate translation: "the houses they live in during the winter and the houses they live in during the summer"

The houses of ivory will perish
God speaks of the houses being destroyed as if they were alive and would die. Alternate translation: "The houses of ivory will be destroyed" or "The houses of ivory will collapse"

The houses of ivory
"the houses that are decorated with ivory." This refers to houses that had decorations made of ivory on the walls and furniture. Ivory was very

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expensive, so only the wealthy people had things decorated with ivory.

ivory
the teeth and horns of large animals

the large houses will vanish
"the large houses will exist no more." Here "vanish" represents being destroyed. Alternate translation: "the large houses will be destroyed"

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Amos 2:11]

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Chapter 4

1 Listen to this word, you cows of Bashan,
you who are in the mountain of Samaria,
you who oppress the poor, you who crush the needy,
you who say to your husbands, "Bring us drinks."
2 The Lord Yahweh has sworn by his holiness,
"Look, the days will come on you
when they will take you away with hooks,
the last of you with fishhooks.
3 You will go out through the breaks in the city wall,
each one of you going straight through it,
and you will be thrown out toward Harmon—
this is Yahweh's declaration.
4 "Go to Bethel and sin,
to Gilgal and multiply transgression,
bring your sacrifices every morning,
your tithes every three days.
5 Offer a thanksgiving sacrifice with bread;
proclaim freewill offerings; announce them,
for this is what you love to do,
you people of Israel—
this is the declaration of the Lord Yahweh.
6 I gave you cleanness of teeth in all your cities
and lack of bread in all your places.
Yet you have not returned to me—
this is Yahweh's declaration.
7 I also withheld rain from you
when there were still three months to the harvest.
I caused it to rain on one city,
and caused it not to rain on another city.
One piece of land was rained on,
but the piece of land where it did not rain dried up.
8 Two or three cities staggered to another city to drink water,
but were not satisfied.
Yet you have not returned to me—
this is Yahweh's declaration.
9 I afflicted you with blight and mildew.
The multitude of your gardens,
your vineyards, your fig trees, and your olive trees—
the locusts devoured them all.
Yet you have not returned to me—
this is Yahweh's declaration.
10 I sent a plague on you
as on Egypt.
I killed your young men with the sword,
along with the captivity of your horses,
and made the stench of your camp come up
to your nostrils.
Yet you have not returned to me—
this is Yahweh's declaration.
11 I overthrew cities among you,
as when God overthrew Sodom and Gomorrah.
You were like a burning stick snatched out of the fire.
Yet you have not returned to me—
this is Yahweh's declaration.
12 Therefore I will do something terrible to you, Israel;
and because I will do something terrible to you,
prepare to meet your God, Israel!
13 For, look, he who forms the mountains
also creates the wind,

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reveals his thoughts to mankind,
makes the dawn become darkness,
and treads on the high places of the earth.
Yahweh, God of hosts, is his name."

Amos 4 General Notes

Structure and formatting

This chapter is written in poetic form and is about the people's refusal to listen to Yahweh even as he tries to point them back to himself.

Special concepts in this chapter

Repetition

This chapter contains a repeated sentence: "Yet you have not returned to me—this is Yahweh's declaration." Please make sure this sentence is translated the same way each time to show the repetition. This repetition produces a list of sins Yahweh is mounting against his people. (See: sin and peopleofgod)

Amos 4:1

you cows of Bashan, you who are in the mountain of Samaria

Amos speaks to the women of Israel who live in Samaria as if they were well-fed cows. Alternate translation: "you wealthy women who live in the mountains of Samaria, you who are like the well-fed cows of Bashan"

you who oppress the poor

The phrase "the poor" refers to poor people. Alternate translation: "you who oppress poor people"

you who crush the needy

Hear "crush" is a metaphor that represents treating people badly. The phrase "the needy" refers to people who need help. Alternate translation: "you who treat needy people badly" or "you who hurt needy people"

Amos 4:2

The Lord Yahweh has sworn by his holiness

This means that Yahweh promised that he would do something, and he assured people that he would do what he promised because he is holy.

the days will come on you

The word "you" refers to the wealthy women of Israel who lived in Samaria, but also includes men.

the days will come on you when they will take you away with hooks

A time in the future when bad things will happen to the people is spoken of as if those days will attack the people. The word "they" refers to their enemies. Alternate translation: "There will be a time when your enemies will take you away with hooks"

they will take you away with hooks, the last of you with fishhooks

These two phrases mean basically the same thing and emphasize that the enemy will capture the people like people catch fish. Alternate translation: "they will capture you as people capture animals, and they take you away" or "they will defeat you and cruelly force you to go away with them"

Amos 4:3

Connecting Statement:

God continues to speak to the people of Israel.

breaks in the city wall

places where the enemy had broken down the city wall to enter

you will be thrown out toward Harmon

This can be stated in active form. Alternate translation: "they will throw you out toward Harmon" or "your enemies will force you to leave the city and go toward Harmon"

Harmon

This is either the name of a place that we do not know, or it refers to Mount Hermon. Some modern versions interpret it in that way.

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated these words in [Amos 2:11]

Amos 4:4

General Information:

God gives several commands in verse 4, but he does so to show that he is angry

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Connecting Statement:
God continues to speak to the people of Israel.

Go to Bethel and sin, to Gilgal and multiply transgression
People would go to Bethel and Gilgal to make sacrifices to God, but they kept sinning anyway. God makes these commands to show that he is angry with them for doing these things. These commands can be expressed as statements. Alternate translation: "You go to Bethel to worship, but you sin. You go to Gilgal to worship, but you sin even more"

bring your sacrifices ... every three days
God makes these commands in order to show the people that he is angry that even though they do these things, they continue to sin against him in other ways. These commands can be expressed as statements. Alternate translation: "You bring your sacrifices ... every three days, but it does you no good."

every three days
Possible meanings are 1) on the third day or 3) every third day. Some versions have "every three years," because the Israelites were supposed to bring their tithes to God once every three years.

Amos 4:5

Offer a thanksgiving sacrifice ... proclaim freewill offerings; announce them, for this is what you love to do
God makes these commands in order to show the people that even though they do these things, he is angry because they continue to sin against him in other ways. Use the form in your language that shows that they will do these things no matter what Yahweh says, but these things will do them no good.

announce them
"boast about them"

for this is what you love to do, you people of Israel
Yahweh rebukes them for being proud about their offerings and sacrifices. They think that God should be pleased with them, but he is not. Alternate translation: "for this is what you love to do, you people of Israel. But it does not please me"

this is the declaration of the Lord Yahweh
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated the similar phrase "this is Yahweh's declaration" in [Amos 2:11]

Amos 4:6

Connecting Statement:
God continues to speak to the people of Israel.

I gave you cleanness of teeth
Here having clean teeth represents having no food in the mouth to make the teeth dirty. Alternate translation: "I caused you to starve"

lack of bread
Giving them "lack of bread" represents causing them to lack bread, and "bread" represents food in general. Alternate translation: "I caused you not to have enough food"

you have not returned to me
Returning to God represents submitting again to him. Alternate translation: "you have not submitted again to me"

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated these words in [Amos 2:11]

Amos 4:7

I also withheld rain from you
"I prevented the rain from falling on your crops"

when there were still three months to the harvest
It can be stated clearly that the people needed the rain. Alternate translation: "when there were still three months to the harvest and your crops needed the rain"

One piece of land was rained on
This can be stated in active form. The phrase "One piece of land" represents any piece of land." Alternate translation: "It rained on one piece of land" or "It rained on some pieces of land"

the piece of land where it did not rain
This refers to any piece of land where it did not rain. Alternate translation: "the pieces of land where it did not rain"

Amos 4:8

Two or three cities staggered
Here "cities" represents the people of those cities. Alternate translation: "The people of two or three cities staggered"

you have not returned to me
Returning to God represents submitting again to him. See how you translated this in [Amos 4:6]

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated these words in [Amos 2:11]

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Amos 4:9

I afflicted you with blight and mildew
Here "afflicted you" represents afflicting their crops. Alternate translation: "I afflicted your crops with blight and mildew" or "I destroyed your crops with blight and mildew"

blight
This is a disease that dries and kills plants. It is caused by the hot wind from the desert.

mildew
This is another disease that kills plants.

Amos 4:10

I sent a plague on you as on Egypt
"I sent a plague on you as I did on Egypt" or "I sent a plague on you as I sent plagues on Egypt"

I sent a plague on you
"I caused terrible things to happen to you"

I killed your young men with the sword
Here "the sword" represents battle. God killed them by sending enemies to fight against them. Alternate translation: "I made your enemies kill your men in battle"

along with the captivity of your horses
Possible meanings are 1) God also killed the horses that the Israelites had captured from other people, or 2) God also captured the Israelites' horses.

made the stench of your camp come up to your nostrils
A stench is a bad smell. The stench coming up to their nostrils represents them smelling something terrible. It can be stated clearly that the smell was from the dead bodies of those who were killed. Alternate translation: "I made you smell the terrible odor of the dead bodies in your camp"

you have not returned to me
Returning to God represents submitting again to him. See how you translated this in [Amos 4:6]

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated these words in [Amos 2:11]

Amos 4:11

You were like a burning stick snatched out of the fire
God speaks of those who survived the plague and war as if they were a burning stick that someone pulled out of a fire. Alternate translation: "Some of you survived, like a burning stick that someone pulls out of a fire"

Amos 4:12

Connecting Statement:
God continues to speak to the people of Israel.

prepare to meet your God
God says this to warn the people of Israel that he will judge them. Alternate translation: "prepare to meet me, your God"

Amos 4:13

he who forms the mountains ... reveals his thoughts ... is his name
It is not clear whether Amos is speaking about God, or God is speaking about himself. If God is speaking about himself, it can be translated with the words "I" and "me." Alternate translation: "I who form the mountains ... reveal my thoughts ... is my name"

makes the dawn become darkness
Possible meanings are 1) God causes the day to be very dark with thick clouds. Alternate translation: "makes the morning dark" or 2) God causes time to pass, so every day becomes night. Alternate translation: "makes morning and evening"

treads on the high places of the earth
God ruling over all the earth is spoken of as if he walks on the highest places of the earth. Alternate translation: "rules over all the earth" or "rules over even the highest places of the earth"

Yahweh, God of hosts, is his name
By declaring his full name, Yahweh is declaring his power and authority to do these things. Your language may have a way for people to do this.

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Chapter 5

1 Hear this word that I take up as a lament over you, house of Israel.

2 The virgin Israel has fallen;
she will rise no more;
she is abandoned on her land;
there is no one to raise her up.

3 For this is what the Lord Yahweh says:

"The city that went out with a thousand
will have a hundred remaining,
and the one that went out with a hundred
will have ten remaining for the house of Israel."

4 For this is what Yahweh says to the house of Israel:

"Seek me and live!
5 Do not seek Bethel;
nor enter Gilgal;
do not journey to Beersheba.
For Gilgal will surely go into captivity,
and Bethel will become nothing.
6 Seek Yahweh and live,
or he will break out like fire
in the house of Joseph.
It will devour,
and there will be no one to quench it in Bethel.
7 Those people turn justice into a bitter thing
and throw righteousness down to the ground!"
8 God made the Pleiades and Orion;
he turns deep darkness into the morning;
he makes the day dark with night
and calls for the waters of the sea;
he pours them out on the surface of the earth.
Yahweh is his name!
9 He brings sudden destruction on the strong
so that destruction comes on the fortresses.
10 They hate anyone who reproves them in the city gate,
and they abhor anyone who speaks with integrity.
11 Because you trample down the poor
and seize a tribute of wheat from him—
although you have built houses of worked stone,
you will not live in them.
You have planted delightful vineyards,
but you will not drink their wine.
12 For I know how many are your offenses
and how mighty are your sins.
you who afflict the just, take bribes,
and turn aside the needy in the city gate.
13 Therefore any prudent person is silent at such a time,
for it is an evil time.
14 Seek good and not evil,
so that you may live.
So Yahweh, the God of hosts, will really be with you,
as you say he is.
15 Hate evil, love good,
establish justice in the city gate.
Perhaps Yahweh, the God of hosts, will be gracious
to the remnant of Joseph.

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16 Therefore, this is what Yahweh says, the God of hosts, the Lord,

"Wailing will be in all the squares,
and they will say in all the streets,
'Woe! Woe!'
They will call the farmers to mourning
and those who know lamentation to wailing.
17 In all vineyards there will be wailing,
for I will pass through your midst,"
says Yahweh.
18 Woe to you who desire
the day of Yahweh!
Why do you long for the day of Yahweh?
It will be darkness and not light,
19 as when a man flees from a lion
and a bear meets him,
or he goes in a house and puts his hand on the wall
and a snake bites him.
20 Will not the day of Yahweh be darkness and not light?
Gloom and no brightness?
21 "I hate, I despise your festivals,
I take no delight in your solemn assemblies.
22 Even though you offer me your burnt offerings and grain offerings,
I will not accept them,
neither will I look at the fellowship offerings
of your fattened animals.
23 Remove from me the noise of your songs;
I will not listen to the sound of your lutes.
24 Instead, let justice flow like water,
and righteousness like a constantly flowing stream.
25 Did you bring me sacrifices and offerings
in the wilderness for forty years, house of Israel?
26 You have lifted up the images of Sikkuth, your king,
and Kaiwan, your star god,
which you made for yourselves.
27 Therefore I will exile you beyond Damascus,"
says Yahweh, whose name is the God of hosts.

Amos 5 General Notes

Structure and formatting

This chapter continues to be written in a poetic format and foretells the destruction of the kingdom of Israel.

Special concepts in this chapter

Place Names

This chapter refers to various places in land of Israel

City gate

The "city gate" is mentioned several times. This was a place where people would go with legal and financial issues.

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Amos 5:1

house of Israel
The word "house" is a metonym for the family that lives in the house. In this case it refers to Israel's descendants. Alternate translation: "you people of Israel" or "you Israelite people group"

Amos 5:2

The virgin Israel has fallen ... no one to raise her up
The phrase "The virgin Israel" represents the nation of Israel. The nation of Israel being destroyed and having no other nation to help them become strong again is spoken of as if it were a young woman who has fallen and has no one to raise her up. Alternate translation: "The nation of Israel is like a woman who has fallen ... no one to help her get up"

she is abandoned on her land
This can be stated in active form. Alternate translation: "People have abandoned her" or "they have left her"

Amos 5:3

The city that went out with a thousand ... the one that went out with a hundred
These phrases refer to any cities that sent out large numbers of soldiers. Alternate translation: "Cities that went out with a thousand ... cities that went out with a hundred"

The city that went out with a thousand will have a hundred remaining
The phrases "a thousand" and "a hundred" refer to a thousand soldiers and a hundred soldiers.

The city that went out with a thousand
"The city that went out" represents the soldiers of that city going out. It can be stated clearly why they went out. Alternate translation: "The city out of which a thousand soldiers went to fight" or "The city that sent out a thousand soldiers to fight"

will have a hundred remaining
"will have a hundred soldiers who have not been killed" or "will have only a hundred soldiers still alive." Here "remaining" refers to not being killed by the enemy.

for the house of Israel
Possible meanings are 1) "to defend the house of Israel" or 2) "belonging to the house of Israel"

house of Israel
The word "house" is a metonym for the family that lives in the house. In this case it refers to Israel's descendants. See how you translated this in [Amos 5:1]

Amos 5:4

house of Israel
The word "house" is a metonym for the family that lives in the house. In this case it refers to Israel's descendants. See how you translated this in [Amos 5:1]

Seek me
Here "Seek me" represents asking God for help. Alternate translation: "Ask me for help"

Amos 5:5

Do not seek Bethel
Here "seek Bethel" represents going to Bethel to ask for help. Alternate translation: "Do not go to Bethel to ask for help"

nor enter Gilgal
"and do not enter Gilgal"

For Gilgal will surely go into captivity
Here "Gilgal" represents the people of Gilgal, and going into captivity refers to being captured and taken away. Alternate translation: "For the people of Gilgal will surely be captured and taken away" or "For your enemies will surely capture the people of Gilgal and take them away"

Bethel will become nothing
Here "become nothing" represents being destroyed. Alternate translation: "Bethel will be completely destroyed" or "enemies will completely destroy Bethel"

Amos 5:6

Seek Yahweh
Here "Seek Yahweh" represents asking him for help. Alternate translation: "Ask Yahweh for help" or "Ask me, Yahweh, for help"

he will break out like fire
Here "break out like a fire" represents destroying things as fire destroys things. Alternate translation: "he will become like a fire that breaks out suddenly and destroys everything" or "he will destroy everything like a fire"

the house of Joseph
This phrase is a metonym for the descendants of Joseph. Here it represents the northern kingdom of Israel, whose two largest tribes were the descendants of Joseph. Alternate translation: "the descendants of Joseph" or "Israel"

It will devour
The word "it" refers to the fire, and "devour" represents destroying everything. God destroying everything is spoken of as if a fire were to destroy everything. Alternate translation: "It will destroy everything" or "He will destroy everything"

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there will be no one to quench it
"there will no one to stop it" or "there will be no one to stop him from destroying everything"

Amos 5:7

turn justice into a bitter thing
Here "a bitter thing" represents actions that harm people, and "turn justice into a bitter thing" represents harming people rather than doing for them what is just. Alternate translation: "say that they are doing what is just, but instead they harm people" or "refuse to do what is just and harm people instead"

throw righteousness down to the ground
This represents treating righteousness as if it were worthless. Alternate translation: "treat righteousness as though it were as unimportant as dirt" or "you despise what is righteous"

Amos 5:8

the Pleiades and Orion
People saw patterns in the stars in the sky and gave names to them. These are two of those patterns. Alternate translation: "the stars" or "the groups of stars"

he turns deep darkness into the morning ... day dark with night
"he makes the night become morning, and he makes the day become night." This refers to causing the times of the day.

calls for the waters ... on the surface of the earth
This represents God causing the sea water to fall on the earth as rain. Alternate translation: "he takes the waters of the sea and makes them rain down on the surface of the earth"

Yahweh is his name!
By declaring his name, Yahweh is declaring his power and authority to do these things.

Amos 5:9

He brings sudden destruction on the strong
The abstract noun "destruction" can be translated with the verb "destroy." The phrase "the strong" refers to strong people, specifically soldiers. Alternate translation: "He suddenly destroys the strong people" or "He suddenly destroys the soldiers"

so that destruction comes on the fortresses
The abstract noun "destruction" can be translated with the verb "destroy." Alternate translation: "so that the fortresses are destroyed" or "and he destroys the fortresses"

Amos 5:10

They hate anyone
"The people of Israel hate anyone"

Amos 5:11

Connecting Statement:
Amos stops referring to the Israelites

you trample down the poor
This metaphor probably refers to forcing the poor to give money and receive nothing in return so that they cannot become wealthy. Alternate translation: "you keep the poor from becoming wealthy" or "you force the poor to pay high rent"

the poor
"poor people"

seize a tribute of wheat
Here Amos specifies that the Israelites ("the house of Joseph," Amos 5:6) force the poor to give as taxes part of the crops the poor have harvested.

worked stone
"cut stones" or "stones that people have cut"

you will not drink their wine
The word "their" refers to the vineyards. This may imply that no one will make the wine, or even that there will not be enough good grapes to make wine. Alternate translation: "you will not drink the wine that is made from the grapes in your vineyards"

Amos 5:12

afflict the just, take bribes, and turn aside the needy in the city gate
This is a list of some of their sins.

the just
The word "just" is a nominal adjective that refers to just people. Alternate translation: "just people" or "righteous people"

take bribes
"let people pay you to do bad things" or "let people pay you to lie about people"

turn aside the needy in the city gate
Here "turn aside the needy" represents telling the needy people to leave. It can be made clear why the needy were at the city gate. Alternate translation: "do not allow poor people to bring their cases to the judges in the city gate"

the needy
The word "needy" is a nominal adjective that refers to people who are in need. Alternate translation: "people in need"

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Amos 5:13

any prudent person is silent
Those who do not want the evil people to harm them will not speak out against the evil deeds. Alternate translation: "wise people do not speak about the evil things people are doing"

for it is an evil time
Here "an evil time" represents a time when people are evil and do evil deeds. Alternate translation: "for it is a time when people are evil" or "for people do evil things"

Amos 5:14

Seek good and not evil
Here "Seek good" represents choosing to do what good. "Good" and "evil" represent good actions and evil actions. Alternate translation: "Choose to do what is good and not what is evil"

Amos 5:15

Hate evil, love good
"Hate evil actions, and love good actions." Here "good" and "evil" represent good actions and evil actions.

establish justice in the city gate
Here "establish justice" represents making sure that justice is done. Alternate translation: "make sure that justice is done in the city gates" or "make sure that the judges make just decisions in the city gates"

in the city gate
City gates were where business transactions occurred and judgments were made, because city walls were thick enough to have gateways that produced cool shade from the hot sun Alternate translation: "in your courts"

the remnant of Joseph
Here "remnant" refers to people who are still living in Israel after the others are killed or taken away as captives. Here "Joseph" represents the northern kingdom of Israel, whose two largest tribes were the descendants of Joseph. See how you translated "house of Joseph" in [Amos 5:6]

Amos 5:16

this is what Yahweh says, the God of hosts, the Lord
"this is what Yahweh, the God of hosts, the Lord says"

Wailing will be in all the squares
"People will wail in all the town squares"

Wailing
long, loud, sad cries

the squares
broad open places in the town where people gather

those who know lamentation to wailing
The phrase "they will call" is understood from the beginning of the sentence. Alternate translation: "they will call those who know lamentation to wailing"

those who know lamentation
"professional mourners" or "those whom people pay to mourn"

to wailing
"to wail"

Amos 5:17

I will pass through your midst
God speaks of punishing the people as if he were to come and punish them while walking through the group of them. Alternate translation: "I will come and punish you" or "I will punish you"

Amos 5:18

Why do you long for the day of Yahweh?
God uses this question to rebuke the people for saying that they want the day of Yahweh to be soon. This can be translated as a statement. Alternate translation: "You long for the day of Yahweh." or "You should not long for the day of Yahweh!"

It will be darkness and not light
Here "darkness" represents a time when disasters happen, and "light" represents a time when good things happen. Alternate translation: "It will be a time of darkness and disaster, not of light and blessing" or "On that day there will be disasters, not blessings"

Amos 5:19

General Information:
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Amos 5:20

Will not the day of Yahweh be darkness and not light?
This question emphasizes that bad things will happen then. It can be expressed as a statement. Alternate translation: "The day of Yahweh will certainly be darkness and not light!" or "Bad things, not good things, will certainly happen on the day of Yahweh!"

Gloom and no brightness?
The words "Will not the day of Yahweh be" is understood from the previous sentence. Like the previous question, it emphasizes that terrible things, not good things, will happen on the day of Yahweh. It can be expressed as a statement.

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Alternate translation: "It will be a time when terrible things, not good things, happen.

Amos 5:21

I hate, I despise your festivals
The word "despise" is a strong word for "hate." Together the two words emphasize the intensity of Yahweh's hatred for their religious festivals. Alternate translation: "I hate your festivals very much"

I take no delight in your solemn assemblies
"Your solemn assemblies do not please me at all"

Amos 5:22

General Information:
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Amos 5:23

Remove from me the noise of your songs
This speaks of the noise of songs as if it could be put somewhere else. It represents stopping singing. Alternate translation: "Stop singing your noisy songs"

noise
unpleasant sounds

Amos 5:24

let justice flow like water, and righteousness like a constantly flowing stream
This represents causing there to be much justice and righteous. Alternate translation: "let there be so much justice that it is like flowing water, and let there be so much righteousness that it is like a constantly flowing stream" or "let justice abound like a flood, and let righteousness abound like a stream that never stops"

Amos 5:25

Did you bring me sacrifices ... Israel?
Possible meanings are 1) God uses this question to rebuke them because they did not offer sacrifices. Alternate translation: "You did not bring me sacrifices ... Israel." or 2) God uses this question to remind them that the sacrifices were not the most important part about their relationship. Alternate translation: "You did not have to bring me sacrifices ... Israel."

Did you bring
God speaks as though the Israelites he is speaking to were part of the group that wandered in the wilderness. Alternate translation: "Did your ancestors bring"

house of Israel
The word "house" is a metonym for the family that lives in the house. In this case it refers to Israel's descendants. See how you translated it in Amos 5:1. Alternate translation: "you people of Israel" or "you Israelite people group"

Amos 5:26

You have lifted up the images of Sikkuth ... and Kaiwan
Here "lifted up the images" represents worshiping them. Alternate translation: "You have worshiped the images of Sikkuth ... and Kaiwan"

Sikkuth ... Kaiwan
These are the names of two false gods. The people had made images to represent them.

Kaiwan
Some versions write this as "Kiyyun."

Amos 5:27

General Information:
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Chapter 6

1 Woe to those who are at ease in Zion,
and to those who are secure in the hill country of Samaria,
the notable men of the most important of the nations,
to whom the house of Israel comes for help!
2 Your leaders say, "Go to Kalneh and look;
from there go to Hamath, the great city;
then go down to Gath of the Philistines.
Are they better than your two kingdoms?
Is their border larger than your border?"
3 Woe to those who put off the day of disaster
and make the throne of violence come near.
4 They lie down on beds of ivory
and lounge on their couches.
They eat lambs from the flock
and calves from the stall.
5 They sing foolish songs to the music of the lute;
they improvise on instruments as David did.
6 They drink wine from bowls
and anoint themselves with the finest oils,
but they do not grieve over the ruin of Joseph.
7 So they will now go into exile with the first exiles,
and the feasts of those who lounge about will pass away.
8 "I, the Lord Yahweh, have sworn by myself—
this is the declaration of Yahweh, the God of hosts,
I detest the pride of Jacob;
I hate his fortresses.
Therefore I will deliver up the city
with all that is in it."

9 It will come about that if ten men remain in one house, they will all die. **10** When his relative or the one who burns him takes up the bones from the house—when he says to the person in the inner room of the house, "Is there anyone with you?" that person will say, "No one." Then he will say, "Be quiet, for we must not mention Yahweh's name."

11 For, look, Yahweh will give a command,
and the big house will be smashed to pieces,
and the little house to bits.
12 Do horses run on the rocky cliffs?
Does one plow there with oxen?
Yet you have turned justice into poison
and the fruit of righteousness into bitterness—
13 you who rejoice over Lo Debar,
who say, "Have we not taken Karnaim by our own strength?"
14 "But look, I will raise up against you a nation,
house of Israel—this is the declaration of Yahweh, the God of hosts.
They will afflict you
from Lebo Hamath to the brook of the Arabah."

Amos 6 General Notes

Structure and formatting

This chapter continues to be written in poetic style except for verses 9-10, which are in prose. These two verses contain many interested features.

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Other possible translation difficulties in this chapter

Verses 9-10 will probably be difficult to translate because the situation is vague and details don't appear to align easily. It is appropriate to translate these verses with some ambiguity remaining. It may be helpful to read many different versions prior to translating these verses.

Amos 6:1

who are at ease
"who feel safe." The people are comfortable and not concerned that God will judge them.

the notable men of the most important of the nations
"the most important men of this great nation." Yahweh may be using irony to describe how these men think of themselves. Alternate translation: "the men who think they are the most important people in the most important nation"

the house of Israel comes
The word "house" is a metonym for the family that lives in the house. In this case it refers to Israel's descendants. Alternate translation: "the Israelites come" or "the Israelite people group comes"

comes for help
Here "comes" can be stated as "goes." Alternate translation: "goes for help"

Amos 6:2

Kalneh
This is the name of a city.

Are they better than your two kingdoms?
The notable men use this question to emphasize that the kingdoms of Israel and Judah are better than those other kingdoms. Alternate translation: "Your two kingdoms are better than they are."

Is their border larger than your border?
The notable men use this question to emphasize that their kingdoms are larger than those other kingdoms. Alternate translation: "Their border is smaller than yours." or "Those countries are smaller than Judah and Samaria."

Amos 6:3

to those who put off the day of disaster
Refusing to believe that Yahweh will cause disaster is spoken of as if the "day of disaster" were an object the people could put far from themselves. Alternate translation: "to those who refuse to believe that I will cause them to experience disaster"

and make the throne of violence come near
Here "throne" is a metonym that represents reign or rule. The people doing evil things, which causes Yahweh to bring disaster on them, is spoken of as if they were causing "violence" to rule them. Alternate translation: "but who are actually causing me to send violent people to destroy you"

Amos 6:4

lie down ... lounge
Israelites at that time usually ate while sitting on a floor cloth or a simple seat.

beds of ivory
"beds decorated with ivory" or "costly beds"

ivory
a white substance made from the teeth and horns of large animals

lounge
lie around like lazy people

couches
soft seats large enough to lie down on

Amos 6:5

they improvise on instruments
Possible meanings: 1) they invent new songs and ways of playing the instruments or 2) they invent new instruments.

Amos 6:6

drink wine from bowls
This implies that they drink a lot of wine because they drink it from a large bowl rather than a regular wine cup.

they do not grieve over the ruin of Joseph
Here "Joseph" represents his descendants. Alternate translation: "they do not grieve about the descendants of Joseph whom enemies will soon destroy"

Amos 6:7

they will now go into exile with the first exiles
"they will be among the first ones to go into exile" or "I will send them into exile first"

the feasts of those who lounge about will pass away
"there will be no more feasts for people to lie around at ease"

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Amos 6:8

this is the declaration of Yahweh, the God of hosts
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Amos 3:13]

I detest the pride of Jacob
Here "Jacob" represents his descendants. Alternate translation: "I hate the descendants of Jacob because they have become arrogant"

I hate his fortresses
It is implied that Yahweh hates the fortresses because the people believed the fortresses would keep them safe. Alternate translation: "I hate the people of Israel because they trust in their fortresses, not in me, to protect them"

Amos 6:9

General Information:
In 6:9-10 Amos gives an example of the kinds of things that will happen when Yahweh hands the people of Israel over to their enemies.

if ten men remain in one house, they will all die
This seems to imply that something terrible is happening, and these ten men go into the house to hide. Alternate translation: "if ten men are hiding inside of a house, they will all still die"

Amos 6:10

General Information:
This verse is unclear in the Hebrew and is translated in many different ways.

his relative or the one who burns him
Possible meanings of the "relative" and the "one who burns him" are 1) they are the same person or 2) they are different people.

his relative ... burns him
Possible meanings are 1) "his" and "him" refer to the person who has died, or 2) only "burns him" refers to the person who has died, and "his relative" could be translated as "a relative."

the one who burns
This phrase translates a word that refers to a person whose duty is to burn the bodies of family members who have died and for some reason cannot be buried.

in the inner room
You may need to make specific that the house had one or more inner or back rooms in which people could hide from those in the outer or front room where the dead body was lying.

Then he will say, "Be quiet, for we must not mention Yahweh's name."
Possible meanings are 1) the speaker is the one who asked the question, or 2) the speaker is the one hiding in the inner room.

we must not mention Yahweh's name
The speaker was probably afraid that if the hearer mentioned Yahweh's name, both of them would also die.

Amos 6:11

look
"listen" or "pay attention"

the big house will be smashed to pieces, and the little house to bits
These two phrases share similar meanings. The contrast between "the big house" and "the little house" means that this refers to all houses. Alternate translation: "all the houses will be smashed into small pieces"

the big house will be smashed to pieces
This can be stated in active form. Alternate translation: "the enemy will smash the big house to pieces"

to pieces ... to bits
You can use the same word for both of these phrases.

the little house to bits
This can be stated with the understood information included and also in active form. Alternate translation: "the little house will be smashed to bits" and "enemies will smash the little house to bits"

Amos 6:12

General Information:
Amos uses two rhetorical questions to draw attention to the rebuke that follows.

Do horses run on the rocky cliffs?
It is impossible for a horse to run on rocky cliffs without getting hurt. Amos uses this rhetorical question to rebuke them for their actions. Alternate translation: "Horses do not run on rocky cliffs."

Does one plow there with oxen?
One does not plow on rocky ground. Amos uses this rhetorical question to rebuke them for their actions. Alternate translation: "A person does not plow with oxen on rocky ground."

Yet you have turned justice into poison
Distorting what is just is spoken of as if the leaders "turned justice into poison." Alternate translation: "Yet you distort what is just" or "But you make laws that hurt innocent people"

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the fruit of righteousness into bitterness
This means basically the same thing as the first part of the sentence. Distorting what is right is spoken of as if righteousness were a sweet fruit that the people made bitter tasting. Alternate translation: "you distort what is right" or "you punish those who do what is right"

Amos 6:13

Lo Debar ... Karnaim
These are names of towns.

Have we not taken Karnaim by our own strength?
The people use a question to emphasize that they believe they captured a city because of their own power. Alternate translation: "We captured Karnaim by our own power!"

Amos 6:14

look
"listen" or "pay attention"

house of Israel
The word "house" is a metonym for the family that lives in the house. In this case it refers to Israel's descendants. See how you translated this in [Amos 5:1]

this is the declaration of Yahweh, the God of hosts
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Amos 3:13]

from Lebo Hamath to the brook of the Arabah
Here "Lebo Hamath" represents the northern border of Israel, and "brook of the Arabah" represents the southern border. Alternate translation: "from the northern border of your nation to the southern border"

brook
a small river that flows only during the wet season

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Chapter 7

1 This is what the Lord Yahweh showed me. Look, he formed a locust swarm when the spring crop began
to come up, and, look, it was the late crop after the king's harvest. **2** When they finished eating the
vegetation of the land, then I said, "Lord Yahweh, please forgive; how will Jacob stand? For he is so
small." **3** Yahweh relented concerning this. "It will not happen," he said.

4 This is what the Lord Yahweh showed me: Look, the Lord Yahweh called on fire to judge. It dried the
vast, deep water under the earth and would have devoured the land also. **5** But I said, "Lord Yahweh,
please stop; how will Jacob stand? For he is so small." **6** Yahweh relented concerning this, "This also will
not happen," said the Lord Yahweh.

7 This is what he showed me: Look, the Lord stood beside a wall, with a plumb line in his hand. **8** Yahweh
said to me, "Amos, what do you see?" I said, "A plumb line." Then the Lord said, "Look, I will put a plumb
line among my people Israel. I will spare them no longer.

9 The high places of Isaac will be destroyed,
the sanctuaries of Israel will be ruined,
and I will rise against the house of Jeroboam with the sword."

10 Then Amaziah, the priest of Bethel, sent a message to Jeroboam, king of Israel: "Amos has conspired
against you in the middle of the house of Israel. The land cannot endure all his words. **11** For this is what
Amos said,

'Jeroboam will die by the sword,
and Israel will surely go into exile away from his land.'"

12 Amaziah said to Amos, "Seer, go, flee back to the land of Judah, and there eat bread and prophesy. **13**
But do not prophesy anymore here at Bethel, for it is the king's sanctuary and a royal house."

14 Then Amos said to Amaziah, "I am not a prophet nor a prophet's son. I am a herdsman, and I take care
of sycamore fig trees. **15** But Yahweh took me from tending the flock and said to me, 'Go, prophesy to my
people Israel.' **16** Now hear the word of Yahweh. You say,

'Do not prophesy against Israel,
and do not speak against the house of Isaac.'

17 Therefore this is what Yahweh says,

'Your wife will be a prostitute in the city;
your sons and your daughters will fall by the sword;
your land will be measured and divided up;
you will die in an unclean land,
and Israel will surely go into exile from his land.'"

Amos 7 General Notes

Structure and formatting

This chapter is mainly written as a narrative about the prophet Amos interacting with Yahweh. Yahweh presents three different scenarios of judgment before Amos who pleads with God and he does not carry out his judgment. (See: prophet and judge)

Special concepts in this chapter

Reported speech

In the latter part of the chapter, it is important to follow the conversation carefully to understand who is speaking. There are some instances of "reported speech."

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Amos 7:1

Look ... look
The writer is telling the reader that he is about to say something surprising. Your language may have a way of doing this.

locust
See how you translated this in Amos 4:9.

after the king's harvest
"after the king takes his share from the harvest"

Amos 7:2

please forgive
The words "your people" or "us" are understood. Alternate translation: "please forgive your people" or "please forgive us"

how will Jacob stand? For he is so small.
Here "Jacob" represents his descendants the Israelites. The word "stand" is a metonym for surviving. Alternate translation: "how will we Israelites survive? We are so small and weak!"

Amos 7:3

General Information:
This page has intentionally been left blank.

Amos 7:4

Look
The writer is telling the reader that something surprising is about to happen. Your language may have a way of doing this.

the Lord Yahweh called on fire to judge
"the Lord Yahweh used burning fire to punish the people"

Amos 7:5

how will Jacob stand? For he is so small.
Here "Jacob" represents his descendants the Israelites. See how you translated this in [Amos 7:2]

Amos 7:6

General Information:
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Amos 7:7

plumb line
thin rope with a weight at one end used in building to make sure walls stand straight up and down

Amos 7:8

what do you see?
Yahweh uses a question to teach Amos. Alternate translation: "tell me what you see."

I will put a plumb line among my people Israel
Judging the people and determining they are wicked is spoken of as if the Israelites were a wall, and Yahweh determines the wall is not straight by using a plumb line. Alternate translation: "my people Israel are wicked. They are like a wall that is not straight up and down"

Amos 7:9

The high places of Isaac will be destroyed, the sanctuaries of Israel will be ruined, and I will rise against the house of Jeroboam with the sword
Here "sword" represents an army. This can be stated in active form. Alternate translation: "I will send an army to attack the house of Jeroboam, and the army will destroy the high places of Isaac and the sanctuaries of Israel"

Isaac ... Israel
Both of these represent the people of Israel. Alternate translation: "the descendants of Isaac ... the people of Israel"

the house of Jeroboam
Here "house" represents "family." Translate "Jeroboam" as you did in Amos 1:1, and see how you translated "house of" in Amos 1:4. Alternate translation: "Jeroboam and his family"

Amos 7:10

Amaziah, the priest of Bethel
Possible meanings: 1) Amaziah was the only priest at Bethel or 2) Amaziah was the leader of the priests at Bethel.

Amaziah
This is the name of a man.

Amos has conspired against you in the middle of the house of Israel
"Amos is right here among the Israelites, and he is planning to do bad things to you"

house of Israel
The word "house" is a metonym for the family that lives in the house. In this case it refers to Israel's descendants. See how you translated this in [Amos 5:1]

The land cannot endure all his words
Here "land" represents "people." Disrupting the peace is spoken of as if Amos's words were a heavy object that the land could not carry. Alternate translation: "What he is saying disturbs the peace

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among the people" or "His message will cause trouble among the people"

Amos 7:11

Jeroboam will die by the sword

Here "sword" represents the enemies. Alternate translation: "Enemies will kill Jeroboam"

Amos 7:12

there eat bread and prophesy

Here "eat bread" is an idiom that means to earn money or make a living for doing something. Alternate translation: "see if you can get the people there to pay you for prophesying" or "prophesy there and let them provide you with food"

Amos 7:13

for it is the king's sanctuary and a royal house

Here "king's sanctuary" and "royal house" refer to the same place. Alternate translation: "this is where the national temple is, the place where the king worships"

Amos 7:14

herdsman

This here probably means "one who takes care of sheep" since he is called a "shepherd" in Amos 1:1.

sycamore fig trees

Sycamores are broad trees that grow up to 15 meters tall. Alternate translation: "fig trees"

Amos 7:15

General Information:

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Amos 7:16

Now

Here the word "now" is used to draw attention to the important point that follows.

do not speak against the house of Isaac

Here "house" represents the family or descendants of Isaac. Alternate translation: "do not speak against the descendants of Isaac"

Amos 7:17

your sons and your daughters will fall by the sword

Here "sword" represents enemies. Alternate translation: "enemies will kill your sons and daughters"

your land will be measured and divided up

This can be stated in active form. Alternate translation: "other people will take your land and divide it up among themselves"

an unclean land

A land full of people that are unacceptable to God is spoken of as if the land were physically unclean. Here it means a land other than Israel. Alternate translation: "a foreign land"

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Chapter 8

1 This is what the Lord Yahweh showed me. Look, a basket of summer fruit! **2** He said, "What do you see,
Amos?" I said, "A basket of summer fruit." Then Yahweh said to me,

"The end has come for my people Israel;
I will spare them no longer.
3 The songs of the temple will become wailings in that day—
this is the declaration of the Lord Yahweh—
many dead bodies, they are thrown everywhere!
Silence!"
4 Listen to this, you who trample the needy
and remove the poor of the land.

5 They say,

"When will the new moon be over,
so we can sell grain again?
When will the Sabbath day be over,
so that we can sell wheat?
We will make the measure small
and increase the price,
as we cheat with deceitful scales.
6 This is so we can sell bad wheat, buy the poor with silver,
and the needy for a pair of sandals."

7 Yahweh has sworn by the pride of Jacob, "Surely I will never forget any of their actions."

8 Will not the land quake for this,
and everyone who lives in it mourn?
All of it will rise up like the Nile River,
and it will be tossed about and sink again,
like the river of Egypt.
9 "It will come in that day—
this is the declaration of the Lord Yahweh—
that I will make the sun set at noon,
and I will darken the earth at daylight.
10 I will turn your festivals into mourning
and all your songs into lamentation.
I put sackcloth on all loins
and have baldness on every head.
I will make it like mourning for an only son,
and a bitter day to its end.
11 Look, the days are coming—
this is the declaration of the Lord Yahweh—
when I will send a famine in the land,
not a famine for bread, nor of thirst for water,
but for hearing the words of Yahweh.
12 They will stagger from sea to sea;
they will run from the north to the east
to seek the word of Yahweh,
but they will not find it.
13 In that day the beautiful virgins and the young men
will faint from thirst.
14 Those who swear by the sin of Samaria [1]
and say, 'As your god lives, Dan,'
and, 'As the way to Beersheba exists,' [2]
they will fall and never rise again."

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Footnotes

8:14 [1]Instead of
8:14 [2]The copies of the ancient Hebrew text have,

Amos 8 General Notes

Structure and formatting

This chapter is written in poetic form and it shows the way Yahweh's people are sinning and how he is going to respond. (See: peopleofgod and sin)

Important figures of speech in this chapter

"This is the declaration of Yahweh"
This phrase is used to introduce prophecy. It highlights what God is proclaiming. (See: prophet)

Amos 8:1

Look, a basket of summer fruit!
The word "look" here shows that Amos saw something interesting. Alternate translation: "I saw a basket of summer fruit!"

summer fruit
"ripe fruit"

Amos 8:2

What do you see, Amos?
Yahweh uses a question to teach Amos. Alternate translation: "Tell me what you see, Amos."

Amos 8:3

in that day
"at that time"

Silence!
Possible meanings are 1) Yahweh is to telling the people to be silent as they hear about the severity of his punishment or 2) the people will be silent because of their grief after Yahweh's punishment.

Amos 8:4

Listen to this
Amos is speaking to the wealthy merchants who harm those who are poor.

you who trample the needy and remove the poor of the land
This can be restated to remove the nominal adjectives "the needy" and "the poor." Alternate translation: "you who trample those who are in need and remove those in the land that are poor"

you who trample
Harming people is spoken of as if it were stomping on people. Alternate translation: "you who harm" or "you who oppress"

Amos 8:5

They say, "When will the new moon be over, so we can sell grain again? When will the Sabbath day be over, so that we can sell wheat?
The merchants use theses question to emphasize that want to start selling their items again. This can be stated as an indirect quotation. Alternate translation: "They are always asking when the new moon will be over or when the Sabbath will be over so that can sell their grain and wheat again."

We will make the measure small and increase the price, as we cheat with deceitful scales
The merchants would use false scales that showed that the amount of grain they were giving was greater than it really was and that the weight of the payment was less than it really was.

Amos 8:6

the needy for a pair of sandals
The words "and buy" are understood. Alternate translation: "buy the needy for a pair of sandals"

Amos 8:7

Yahweh has sworn by the pride of Jacob
Here "pride of Jacob" is a title for Yahweh. Also "Jacob" represents his descendants, the Israelites. Alternate translation: "Yahweh has sworn by himself, saying" or "Yahweh, of whom the Israelites are so proud, has sworn"

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Amos 8:8

Will not the land quake for this, and everyone who lives in it mourn?
Amos uses a question to emphasize that these things will certainly happen. Alternate translation: "Yahweh will cause the land to shake, and everyone who lives in it will mourn."

All of it will rise up like the Nile River ... like the river of Egypt
Amos compares the rising and sinking of the waters of the Nile River to how Yahweh will cause the land to shake when he judges the people.

river of Egypt
This is another name for the Nile River.

Amos 8:9

It will come in that day
"It will happen at that time"

Amos 8:10

have baldness on every head
A person shaves his head to show that he is grieving. Alternate translation: "cause you all to shave your heads"

like mourning for an only son
It is understood that the only son has died. Alternate translation: "like mourning for an only son who has died"

a bitter day to its end
Terrible and sad things happening during a day is spoken of as if the day had a bitter taste. Alternate translation: "everything that happens at that time will cause you great sorrow"

Amos 8:11

the days are coming
This speaks of a future time as if "days are coming." Alternate translation: "there will be a time" or "in the future"

when I will send a famine in the land ... but for hearing the words of Yahweh
Yahweh refusing to give messages when the people want to hear from him is spoken of as if there would be a famine of his words. Alternate translation: "when I will cause something like a famine in the land ... but for hearing the words of Yahweh"

the words of Yahweh
This can be stated in first person. Alternate translation: "words from me, Yahweh" or "my messages"

Amos 8:12

They will stagger from sea to sea; they will run from the north to the east to seek the word of Yahweh
Here "sea to sea" and "the north to the east" represent all of the land of Israel. Alternate translation: "They will wander here and there and search all over for the word of Yahweh"

from sea to sea
This implies the Dead Sea in the south and the Mediterranean Sea in the west.

Amos 8:13

In that day
"At that time"

faint
to lose all strength

Amos 8:14

by the sin of Samaria
Here "sin" represents the false god the people worship in Samaria. Alternate translation: "by the false god of Samaria"

As your god lives, Dan
This is a way of making a solemn oath. The people declare that they believe the god of Dan is certainly alive to emphasize that they will certainly do what they promise to do.

As the way to Beersheba exists
This is probably a reference to the roads that pilgrims would take to Beersheba in order to worship idols there. Again, this is a way of making a solemn oath. They state that the way to Beersheba certainly exists in order to emphasize that they will certainly do what they promise to do.

they will fall
This is an idiom. Alternate translation: "they will die"

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Chapter 9

1 I saw the Lord standing beside the altar, and he said,

"Strike the tops of the pillars
so that the thresholds will shake.
Break them in pieces on all of their heads,
and I will kill the last of them with the sword.
Not one of them will get away;
not one of them will escape.
2 Though they dig into Sheol,
there my hand will take them.
Though they climb up to heaven,
there I will bring them down.
3 Though they hide on the top of Carmel,
there I will search and take them.
Though they are hidden from my sight in the bottom of the sea,
there will I command the serpent, and it will bite them.
4 Though they go into captivity, driven by their enemies before them,
there will I give orders to the sword, and it will kill them.
I will keep my eyes on them
for harm and not for good."
5 The Lord Yahweh of hosts
touches the land and it melts;
all who live in it mourn;
all of it will rise up like the River,
and sink again like the river of Egypt.
6 It is he who builds his steps in the heavens,
and has established his vault over the earth.
He calls for the waters of the sea,
and pours them out on the surface of the earth,
Yahweh is his name.
7 "Are you not like the people of Cush to me,
people of Israel—
this is Yahweh's declaration—
did I not bring up Israel out of the land of Egypt,
the Philistines from Crete,
and the Arameans from Kir?
8 Look, the eyes of the Lord Yahweh
are on the sinful kingdom,
and I will destroy it
from the face of the earth,
except that I will not totally destroy
the house of Jacob—
this is Yahweh's declaration.
9 Look, I will give a command,
and I will shake the house of Israel
among all the nations,
as one shakes grain in a sieve,
so that not the smallest stone will fall to the ground.
10 All the sinners of my people
will die by the sword,
those who say,
'Disaster will not overtake or meet us.'
11 In that day
I will raise up the tent of David that has fallen,
and close up its breaches.
I will raise up its ruins,
and rebuild it as in the days of old,
12 That they may possess the remnant of Edom,
and all the nations that are called by my name—

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this is Yahweh's declaration—he does this.
13 Look, the days will come—
this is Yahweh's declaration—
when the plowman will overtake the reaper,
and the treader of grapes will overtake him who plants seed.
The mountains will drip sweet wine,
and all the hills will flow with it.
14 I will bring back from captivity my people Israel.
They will build the ruined cities and inhabit them,
they will plant vineyards and drink their wine,
and they will make gardens and eat their fruit.
15 I will plant them upon their land,
and they will never again be uprooted from the land
that I have given them,"
says Yahweh your God.

Amos 9 General Notes

Structure and formatting

This chapter is written in poetic form and continues to show the awesome and terrible judgment of Yahweh on his people. In verse 11, the writer writes about the forgiveness and mercy of God on the kingdom of Israel. (See: judge, peopleofgod and forgive and mercy)

Special concepts in this chapter

"The declaration of Yahweh"

This phrase is used to introduce prophecy. It highlights what God is proclaiming. Try to remain consistent in translating this phrase throughout the book. (See: prophet)

Amos 9:1

General Information:

Yahweh shows Amos another vision.

Strike the tops ... Break them

It is uncertain to whom Yahweh is speaking these commands.

Strike the tops of the pillars so that the thresholds will shake

It is implied that Yahweh is speaking about the pillars and thresholds of a temple.

tops of the pillars ... thresholds

This merism implies that the whole temple will be destroyed.

Break them in pieces on all of their heads

Here "heads" represents the whole person. Alternate translation: "Break the pillars so that the temple falls on all of the people and kills them"

I will kill the last of them with the sword

Here "sword" represents an army attacking with their weapons. Alternate translation: "I will send an enemy army to kill the rest of them"

Amos 9:2

Though they dig into Sheol, there my hand will take them. Though they climb up to heaven, there I will bring them down

Yahweh uses an exaggerated image of people fleeing to Sheol or heaven to try to escape being killed. Here "Sheol" and "heaven" are a merism that represents all places. Alternate translation: "Even if they were to flee to Sheol or to heaven, they would not be able to escape me"

there my hand will take them

Here "hand" represents Yahweh's power. Alternate translation: "I will pull them up from there"

Amos 9:3

Though they hide on the top of Carmel ... Though they are hidden from my sight in the bottom of the sea

Yahweh gives an exaggerated image of the people fleeing to the top of mount Carmel or to the bottom of the sea to escape being killed. Here "top of Carmel" and "bottom of the sea" are a merism that represents all places. Alternate translation: "Even if they were to hide on the top of Carmel ... Even if they tried to go the bottom sea, thinking that I could not see them"

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serpent
an unknown fierce sea animal, not the snake in the garden of Eden and not a common snake

Amos 9:4

Though they go into captivity, driven by their enemies before them
This can be stated in active form. Alternate translation: "Though enemies capture them and force them to go to a foreign land"

there will I give orders to the sword, and it will kill them
Here "sword" represents their enemies. Alternate translation: "there I will cause their enemies to kill them"

I will keep my eyes on them for harm and not for good
Here "eyes" represents seeing. The phrase "keep my eyes on them" is an idiom that means to watch closely. Alternate translation: "I will watch closely and make sure only bad things happen to them and not good things"

Amos 9:5

all of it will rise up like the River, and sink again like the river of Egypt
Here "the River" and "river of Egypt" both refer to the Nile river. Yahweh causing the land to shake violently is compared to the waters of the Nile river rising and sinking.

Amos 9:6

he who builds his steps in the heavens
These are probably the steps that ancient people imagined led up to God's palace in the heavens. However, some modern versions understand the word translated as "steps" here to mean "upper rooms." In either case, "his steps" or "his upper rooms" is probably a metonym for God's palace.

has established his vault over the earth
Here "vault" refers to the sky which biblical writers described as being a dome over the earth. Alternate translation: "he sets the sky over the earth"

He calls for the waters of the sea ... on the surface of the earth
This represents God causing the sea water to fall on the earth as rain. See how you translated this in [Amos 5:8]

Yahweh is his name
By declaring his name, Yahweh is declaring his power and authority to do these things. See how you translated this in Amos 5:8.

Amos 9:7

Are you not like the people of Cush to me, ... Israel—this ... declaration—did I not bring up Israel ... the Philistines ... the Arameans from Kir?
Yahweh uses a question to emphasize that the people of Israel are no more special to him than the people of Cush, the Philistines, and the Arameans. Alternate translation: "You people of Israel, you are certainly no more important to me than the people of Cush—this ... declaration—I brought up Israel ... the Philistines ... the Arameans from Kir."

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated these words in [Amos 2:11]

Kir
See how you translated the name of this place in Amos 1:5.

Amos 9:8

the eyes of the Lord Yahweh are on the sinful kingdom
Here "eyes" represents seeing. Also, Yahweh speaks of himself in third person. Alternate translation: "I, the Lord Yahweh, see that the people of this kingdom are very sinful"

I will destroy it from the face of the earth
The idiom "from the face of the earth" means "completely." Alternate translation: "I will completely destroy this kingdom"

the house of Jacob
The word "house" is a metonym for the family that lives in the house. In this case it refers to Jacob's descendants. They were the people of Israel. See how you translated this in [Amos 3:13]

Amos 9:9

house of Israel
The word "house" is a metonym for the family that lives in the house. In this case it refers to Israel's descendants. See how you translated this in [Amos 5:1]

I will shake the house of Israel ... as one shakes grain in a sieve, so that not the smallest stone will fall to the ground
The picture here is of grain falling through the sieve and stones being kept out. The idea is that Yahweh will remove all of the sinful people from Israel.

sieve
a surface with many small holes that allow small things to pass through and keep larger things from passing through

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Amos 9:10

All the sinners of my people will die by the sword
Here "sword" represents their enemies. Alternate translation: "Enemies will kill all the sinners of my people"

Disaster will not overtake or meet us
Experiencing disaster is spoken of as disaster could overtake or meet someone. Alternate translation: "We will not experience disaster" or "Bad things will not happen to us"

Amos 9:11

In that day
"At that time"

I will raise up the tent of David that has fallen
Causing the people of Israel to be great again is spoken of as if David's kingdom were a tent that fell down and Yahweh will set it back up. Alternate translation: "David's kingdom will be like tent that has fallen down, but I will raise it back up again"

close up its breaches
"I will repair its walls"

I will raise up its ruins, and rebuild it as in the days of old
"I will rebuild its ruins and make it strong like it was long ago"

breaches
parts of a wall that have fallen down

Amos 9:12

the remnant of Edom
"the remaining part of Edom's territory"

all the nations that are called by my name
Here "name" represents Yahweh. The idiom "called by my name" means they once belonged to Yahweh. This means that in the past the people had conquered and taken control of these territories. Alternate translation: "all the nations that once belonged to me" or "all the nations that I caused the people of Israel to conquer in the past"

Amos 9:13

Look
The writer is telling the reader that he is going to say something surprising. Your language may have a way of doing this.

the days will come ... when the plowman
A future time is spoken of as if "days will come." Alternate translation: "there will be a time ... when the plowman" or "in the future ... the plowman"

when the plowman ... him who plants seed
These are two images of Yahweh restoring prosperity in Israel. This means grain will grow faster than the people can harvest it, and there will be so many grapes, those crushing the grapes will still be working when farmers start planting more vineyards.

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Amos 2:11]

The mountains will drip sweet wine, and all the hills will flow with it
These two lines mean basically the same thing. The huge amount of grapes and wine in Israel is spoken of as if wine flows down the hills and mountains.

Amos 9:14

General Information:
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Amos 9:15

I will plant them upon their land, and they will never again be uprooted from the land
Bringing the people back to their land and keeping them safe from enemies is spoken of as if Israel were a plant that Yahweh would put in the ground and not let anyone pull the plant up from the ground. Alternate translation: "I will cause them to live in the land forever like a plant that is never uprooted"

they will never again be uprooted from the land
This can be stated in active form. Alternate translation: "no one will ever again uproot them from the land"

uprooted
for a plant and its roots to be pulled out of the ground

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Book: Obadiah

Obadiah

Chapter 1

1 The vision of Obadiah. The Lord Yahweh says this concerning Edom: We have heard a report from Yahweh and an ambassador has been sent among the nations, saying, "Rise up! Let us rise up against her for battle!"

2 Behold, I will make you small among the nations; you will be greatly despised. **3** The pride of your heart has deceived you, you who live in the clefts of the rock, in your lofty home; who say in your heart, "Who will bring me down to the ground?" **4** Though you soar high like the eagle and though your nest is set among the stars, I will bring you down from there—this is Yahweh's declaration.

5 If thieves came to you, if robbers came by night—how you will be ruined!—would they not steal only as much as they needed? If grape gatherers came to you, would they not leave the gleanings? **6** How Esau will be ransacked, his hidden treasures looted! **7** All the men of your alliance will send you on your way to the border. The men who were at peace with you will deceive you and prevail against you. They who eat your bread will set a trap under you. There is no understanding in him.

8 "Will I not on that day"—this is Yahweh's declaration—"destroy the wise men from Edom and understanding out of the mountain of Esau? **9** Your mighty men will be dismayed, Teman, so that every man may be cut off from the mountain of Esau by slaughter.

10 Because of the violence done to your brother Jacob, you will be covered with shame, and you will be cut off forever. **11** On the day you stood aloof, on the day strangers carried away his wealth, and foreigners entered into his gates, and cast lots for Jerusalem, you were like one of them. **12** But do not gloat over your brother's day, in the day of his misfortune, and do not rejoice over the people of Judah in the day of their destruction; do not boast in the day of their distress. **13** Do not enter my people's gate in the day of their calamity; do not gloat over their affliction in the day of their disaster, do not loot their wealth in the day of their ruin. **14** Do not stand at the crossroads to cut down his fugitives, and do not deliver up his survivors in the day of distress.

15 For the day of Yahweh is near upon all the nations. As you have done, it will be done to you; your deeds will return on your own head. **16** For as you have drunk on my holy mountain, so will all the nations drink continually. They will drink and swallow and it will be as though they had never existed.

17 But in Mount Zion there will be those who escape, and it will be holy, and the house of Jacob will take possession of their possessions. **18** The house of Jacob will be a fire, and the house of Joseph a flame, and the house of Esau will be stubble, and they will burn them, and consume them. There will be no survivors to the house of Esau, for Yahweh has spoken it."

19 People from the Negev will possess the mountain of Esau and the people of the lowlands will possess the land of the Philistines. They will possess the land of Ephraim and the land of Samaria, and Benjamin will possess Gilead. **20** The exiles of this army of the people of Israel will possess the land of Canaan as far as Zarephath. The exiles of Jerusalem, who are in Sepharad, will possess the cities of the Negev. **21** Deliverers will go up to Mount Zion to rule over the hill country of Esau, and the kingdom will belong to Yahweh.

Obadiah 1:1

The vision of Obadiah
This is the title of the book. Here "vision" is used in the general sense of a message from Yahweh, rather than to indicate how Obadiah received the message. Alternate translation: "The message of Obadiah" or "The prophesy of Obadiah"

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The Lord Yahweh says this concerning Edom
This tells the reader that the entire book is a message about Edom.

Yahweh
This is the name of God that he revealed to his people in the Old Testament. See the translationWord page about Yahweh concerning how to translate this.

an ambassador has been sent
This can be stated in active form. Alternate translation: "Yahweh has sent an ambassador"

Rise up
"Stand up." This phrase is used to tell people to get ready.

rise up against her
Here "her" refers to Edom. This is a metonym for the people of Edom, so it could also be translated as "them."

Obadiah 1:2

Behold, I will make you
Beginning in verse 2, Obadiah records the words that Yahweh speaks directly to Edom.

Behold
This alerts the reader to pay special attention to what follows. Alternate translation: "Look" or "Pay attention to what I am about to tell you"

I will make you small among the nations; you will be greatly despised
These two phrases mean similar things and are used to emphasize that Edom will lose its important status.

I will make you small among the nations
Something that is insignificant is spoken of as if it is of small size, and can easily be overlooked. Alternate translation: "I will make you insignificant among the nations"

you will be greatly despised
This can be stated in active form. Alternate translation: "the people of other nations will hate you"

Obadiah 1:3

General Information:
Obadiah's vision concerning Edom continues.

The pride of your heart has deceived you
The "heart" was associated with emotions. The Edomites' pride caused them to be deceived about their security. Alternate translation: "Your pride has deceived you" or "Your pride causes you think you are safe"

in the clefts of the rock
"in the cracks in the rock." This here has the sense of a place that is protected because it is surrounded by rocks.

in your lofty home
"in your home that was built in a high place"

say in your heart
Here "in your heart" is an idiom that means "to yourself." Alternate translation: "say to yourselves" or "think"

Who will bring me down to the ground?
This question expresses that the Edomites were proud and felt safe. Alternate translation: "No one can bring me down to the ground." or "I am safe from all attackers."

Obadiah 1:4

Though you soar high like the eagle and though your nest is set among the stars
Both of these exaggerations say that Edom is built in a very high place by saying it is built much higher than possible. Alternate translation: "And I tell you that even if you had wings and could fly higher than eagles fly, and if you could make your homes among the stars"

I will bring you down from there
Pride is associated with height while humility is associated with being low. To "bring down" is an idiom that means to humble someone. Alternate translation: "I will humble you"

Obadiah 1:5

General Information:
Yahweh continues giving Obadiah his message to Edom.

If thieves came to you ... would they not steal only as much as they needed?
This question is used to imply that Yahweh's punishment of Edom would be worse than what thieves would do when they steal. This can be stated explicitly. Alternate translation: "If thieves came to you ... they would only steal as much as they needed, but I will take everything from you!"

If thieves came to you, if robbers came by night
These two phrases mean the same thing and are used to emphasize people who steal. They can be combined. Alternate translation: "When thieves break into someone's house during the night"

if robbers came by night
"or if robbers came during the night"

robbers
people who steal things from other people

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how you will be ruined!
Yahweh adds this phrase in the middle of another sentence to express that the punishment of Edom is shocking. Alternate translation: "you are completely destroyed!"

If grape gatherers came to you, would they not leave the gleanings?
This question is used to imply that Yahweh's punishment of Edom would be more thorough than what grape gatherers would do when they harvest grapes. This can be stated explicitly. Alternate translation: "If grape gatherers came to you, they would leave some grapes, but I will take everything from you!"

Obadiah 1:6

How Esau will be ransacked, his hidden treasures looted
This can be stated in active form. Alternate translation: "Ah, enemies will ransack Esau; they will loot his hidden treasures"

Esau
The people of Edom were the descendants of Esau. Therefore, in this book "Edom" and "Esau" refer to the same group of people.

will be ransacked
This means the enemies will search through Esau's things, take everything valuable, and leave everything else in a mess or damaged.

Obadiah 1:7

General Information:
Yahweh continues giving Obadiah his message to Edom.

All the men of your alliance ... The men who were at peace with you ... They who eat your bread
All three of these phrases refer to Edom's allies.

your alliance
The word "your" refers to the nation of Edom.

will send you on your way to the border
"will send you out of their land." The people of Edom will try to take refuge in the land of their allies, but their allies will not let the people of Edom stay in their land.

There is no understanding in him.
Possible meanings are 1) the allies say this about Edom. Alternate translation: "They say, 'Edom does not understand anything.'" or 2) this is a statement about the betrayal of the allies. Alternate translation: "No one can understand why they did this."

Obadiah 1:8

Will I not on that day"—this is Yahweh's declaration —"destroy ... mountain of Esau?
Yahweh uses this question to emphasize the certainty of the destruction of Edom. Alternate translation: "'On that day,'"—this is Yahweh's declaration—'I surely will destroy ... mountain of Esau."

the mountain of Esau
Most of the land of Esau was mountains, so this is one way of referring to the land of Edom.

Obadiah 1:9

Your mighty men will be dismayed
"Your strong warriors will be afraid"

Teman
This is the name of a region in the land of Edom.

so that every man may be cut off from the mountain of Esau by slaughter
This can be stated in active form. Alternate translation: "so that there will be no more people in the mountains of Esau because enemies killed them" or "so that they will slaughter every person in the mountain of Esau"

be cut off
"be destroyed"

Obadiah 1:10

General Information:
Yahweh continues giving Obadiah his message to Edom.

your brother Jacob
Here "Jacob" represents his descendants. Because Jacob was the brother of Esau, the people of Edom are spoken of as if they were the brothers of the descendants of Jacob. Alternate translation: "your relatives who are the descendants of Jacob"

you will be covered with shame
To be covered with something is an idiom for fully experiencing it. Alternate translation: "you will be completely ashamed"

will be cut off forever
This can be stated in active form. Alternate translation: "will never exist again"

Obadiah 1:11

stood aloof
"watched and did nothing to help"

strangers
people from other nations

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his wealth
The word "his" refers to "Jacob," which is another way of referring to the people of Israel.

cast lots for Jerusalem
This phrase means "they cast lots to decide who would get the valuable things that they took from Jerusalem."

you were like one of them
"it was as though you were one of these strangers and foreigners." This implies that they did not help the Israelites. This can be made explicit. Alternate translation: "you were like one of the enemies and did not help Israel"

Obadiah 1:12

General Information:
Yahweh continues giving Obadiah his message to Edom. Verses 12-14 consist of a series of negative commands that Yahweh gives to tell the people of Edom how not to treat the Israelites.

do not gloat over
"do not be happy because of" or "do not take pleasure in"

your brother's day
Here "your brother" refers to the people of Israel because Jacob and Esau were brothers.

the day of his misfortune
"the time at which bad things happen to him"

the day
Each of the several occurrences of "day" refer to the time when Babylon attacked and destroyed Jerusalem.

in the day of their destruction
"at the time when their enemies destroy them"

in the day of their distress
"at the time when they suffer"

Obadiah 1:13

calamity ... disaster ... ruin
These are all different translations of the same word. If your language has one word that can translate all three of these ideas, you could use it here.

over their affliction
"because of the bad things that happen to them"

do not loot their wealth
"do not take their wealth" "or "do not steal their wealth"

Obadiah 1:14

crossroads
a place where two roads come together

to cut down his fugitives
"to kill the people of Israel who are trying to escape" or "to catch those who were trying to escape"

do not deliver up his survivors
"do not capture those who are still alive and give them to their enemies"

Obadiah 1:15

General Information:
Yahweh concludes his message to Edom in verse 15. In verses 16-21, Yahweh speaks through Obadiah to tell the people of Judah that they will possess the land of Edom.

For the day of Yahweh is near ... will return on your own head
Bible experts are not certain whether verse 15 goes with verse 14 as the end of the previous section, or goes with verse 16 as the beginning of the new section.

For the day of Yahweh is near upon all the nations
"Soon the time will come when Yahweh will show all the nations that he is Lord"

As you have done, it will be done to you
This can be stated in active form. Alternate translation: "I will do to you the same things that you did to others"

your deeds will return on your own head
Here "return on your own head" means they will be punished for those things. Alternate translation: "you will suffer the consequences for the things you have done"

Obadiah 1:16

For as you
The word "you" is plural and probably refers to the people of Judah.

as you have drunk
The punishment that Judah received from the enemy nations is spoken of as if a bitter liquid that they drank. Alternate translation: "as you have drunk suffering" or "as I have punished you"

my holy mountain
This was a way of referring to Jerusalem.

so will all the nations drink continually
Yahweh's punishment of the other nations is spoken of as if it was a bitter liquid that he will cause them to drink continually. Alternate translation: "so all

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the nations will drink in suffering continually" or "so I will punish all of the nations without stopping"

They will drink and swallow and it will be as though they had never existed
Yahweh continues the metaphor of drinking punishment. Here "swallow" expresses that they will fully experience the punishment, with the result that it will destroy them completely. Alternate translation: "They will drink in my punishment fully until they cease to exist" or "I will continue to punish them fully until I completely destroy them"

Obadiah 1:17

General Information:
In verses 16-21, Yahweh speaks through Obadiah to tell the people of Judah that they will possess the land of Edom.

those who escape
These are the people of Jerusalem that are still alive after Yahweh has finished punishing the city. This can be made explicit. Alternate translation: "some of the Israelites who escape the punishment of Yahweh"

it will be holy
The word "it" refers to "mount Zion."

the house of Jacob
The word "house" is a metonym for the family that lives in the house. In this case it refers to Jacob's descendants. Alternate translation: "descendants of Jacob"

Obadiah 1:18

The house of Jacob will be a fire ... Joseph a flame
Yahweh speaks of the descendantsof Jacob and Joseph as if they were fire because they will destroy the descendants of Esau like a fire that quickly and completely burns up straw.

The house of Jacob ... the house of Joseph
Often "the house of Jacob" represents Israel, but here it represents only the people in the southern part of Israel. Joseph was one of Jacob's sons. Here "the house of Joseph" represents the people in the northern part of Israel.

stubble
The dry pieces of plants that are left in the ground after the stalks have been cut.

and they
The word "they" refers to the house of Jacob and the house of Joseph.

will burn them
The word "them" refers to the descendants of Esau, who are the nation of Edom.

There will be no survivors to the house of Esau
"Not one person of the house of Esau will survive"

the house of Esau
The word "house" is a metonym for the family that lives in the house. In this case it refers to Esau's descendants. Alternate translation: "descendants of Esau"

for Yahweh has spoken it
This is an oath formula that means it will certainly happen because Yahweh said it.

Obadiah 1:19

General Information:
In verses 16-21, Yahweh speaks through Obadiah to tell the people of Judah that they will possess the land of Edom.

People from the Negev will possess the mountain of Esau
"The Israelites in the Negev will take the land of the Edomites"

the people of the lowlands
This refers to Israelites in the western foothills of Israel who will capture the land of the Philistines in battle.

They will possess
Here "They" appears to refer to the people of Israel in general.

Benjamin will possess
"the tribe of Benjamin will possess" or "the descendants of Benjamin will possess"

Obadiah 1:20

General Information:
In verses 16-21, Yahweh speaks through Obadiah to tell the people of Judah that they will possess the land of Edom.

The exiles of this army of the people of Israel
THe word "exiles" is a metonym for the descendants of those who had been taken into exile. These words could refer to 1) the descendants of the exiles who were taken to Assyria from the northern kingdom of Israel or 2) the descendants of the people of Judah who lived outside of Jerusalem and were taken into exile in Babylon.

The exiles of this army of the people of Israel
Possible meanings are 1) "this army" refers to a real army. Alternate translation: "The descendants of the exiles, who are the army of the people of Israel" or 2) "this army" is a metaphor for a multitude. Alternate translation: "The descendants of the multitude of the people of Israel who were taken into exile"

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as far as Zarephath
Zarephath was a Phoenician city north of Israel on the coast of the Mediterranean between Tyre and Sidon. Alternate translation: "as far north as Zarephath"

The exiles of Jerusalem
This group is contrasted with either the descendants of the Israelites from the northern kingdom, or with the descendants of the people of Judah who lived outside of Jerusalem.

Sepharad
This is the name of a place whose location is unknown. Some experts suggest it refers to the city of Sardis in the region of Lydia.

Obadiah 1:21

Deliverers will go up to Mount Zion to rule over the hill country of Esau
"Deliverers will go up to Jerusalem and rule over Edom from there"

Deliverers
It is possible that 1) this refers to various Israelite military leaders whom God will use to defeat the nation of Edom or 2) the text should read "Those who will be delivered" and refers to the returning Jewish exiles.

the kingdom will belong to Yahweh
This phrase emphasizes that Yahweh will personally rule over the kingdom. Alternate translation: "Yahweh will be their king"

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Book: Jonah

Jonah

Chapter 1

1 Now the word of Yahweh came to Jonah son of Amittai, saying, **2** "Get up and go to Nineveh, that great city, and speak out against it, because their wickedness has risen up before me." **3** But Jonah got up to run away from the presence of Yahweh and go to Tarshish. He went down to Joppa and found a ship going to Tarshish. So he paid the fare and boarded the ship to go with them to Tarshish, away from the presence of Yahweh.

4 But Yahweh sent out a great wind on the sea and it became a mighty storm on the sea. Soon it appeared that the ship was going to be broken up. **5** Then the sailors became very afraid and each man cried out to his own god. They threw the ship's cargo into the sea to lighten it. But Jonah had gone down into the innermost parts of the ship, and he was lying there deeply asleep.

6 So the captain came to him and said to him, "What are you doing sleeping? Get up! Call upon your god! Maybe your god will notice us and we will not perish."

7 Each man said to his neighbor, "Come, let us cast lots, so that we may know who is the cause of this evil that is happening to us." So they threw lots, and the lot fell to Jonah.

8 Then they said to Jonah, "Please tell us who is the cause of this evil that is happening to us. What is your occupation, and where did you come from? What is your country, and from which people are you?" **9** Jonah said to them, "I am a Hebrew; and I fear Yahweh, the God of heaven, who has made the sea and the dry land." **10** Then the men were even more afraid and said to Jonah, "What is this that you have done?" For the men knew that he was running away from the presence of Yahweh, because he had told them.

11 Then they said to Jonah, "What should we do to you so that the sea will calm down for us?" For the sea became more and more stormy. **12** Jonah said to them, "Pick me up and throw me into the sea. Then the sea will be calm for you, for I know that it is because of me that this great storm is happening to you."

13 Nevertheless, the men rowed hard to get themselves back to the land, but they could not do it because the sea was becoming more and more violent against them.

14 Therefore they cried out to Yahweh and said, "We beg you, Yahweh, we beg you, do not let us perish on account of this man's life, and do not put innocent blood on us, because you, Yahweh, have done just as it pleased you." **15** So they picked up Jonah and threw him into the sea, and the sea stopped raging. **16** Then the men feared Yahweh very much. They offered a sacrifice to Yahweh and made vows.

17 Now Yahweh had appointed a great fish to swallow Jonah, and Jonah was in the stomach of the fish three days and three nights.

Jonah 1 General Notes

Structure and formatting

The narrative of this chapter starts abruptly. This could cause difficulty for the translator. The translator should not attempt to smooth this introduction unless absolutely necessary.

Special concepts in this chapter

Miracle

In verse Jonah 17, there is the mention of "a great fish." It may be difficult to imagine a sea creature big enough to swallow a man whole and who then survives for three days and nights inside. Translators should not try to explain miraculous events in an attempt to make it easier to understand. (See: miracle)

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Important figures of speech in this chapter

Situational irony
There is an ironic situation in this chapter. Jonah is a prophet of God and should endeavor to do God's will. Instead, he is running away from God. Although the Gentile sailors are not Israelites, they act out of faith and fear of Yahweh when sending Jonah to a "certain death" by throwing him overboard. (See:, prophet and willofgod and faith)

Sea
People in the ancient Near East also saw the sea as chaotic and did not trust it. Some of the gods they worshiped were gods of the sea. Jonah's people, the Hebrews, feared the sea greatly. However, Jonah's fear of Yahweh was not enough to keep him from going into a ship and sailing to get away from Yahweh. His actions are contrasted by the actions of the Gentiles. (See: and fear)

Other possible translation difficulties in this chapter

Implicit information
Even though no one knows for sure where Tarshish was, the writer assumes that the reader knows that Jonah had to face away from Nineveh to go there.

Jonah 1:1

the word of Yahweh came
This is an idiom that means Yahweh spoke. "Yahweh spoke his message"

the word of Yahweh
"the message of Yahweh"

Yahweh
This is the name of God that he revealed to his people in the Old Testament. See the translationWord page about Yahweh concerning how to translate this.

Amittai
This is the name of Jonah's father.

Jonah 1:2

Get up and go to Nineveh, that great city
"Go to the important city of Nineveh"

Get up and go
This is a common expression for traveling to distant places.

speak out against it
God is referring to the people of the city. Alternate translation: "warn the people"

their wickedness has risen up before me
"I know they have been continually sinning"

Jonah 1:3

got up to run away from the presence of Yahweh
"ran away from Yahweh." "got up" is referring to Jonah leaving where he was.

the presence of Yahweh
Here Yahweh is represented by his presence.

go to Tarshish
"and went to Tarshish." Tarshish was in the opposite direction to Nineveh. This can be made explicit. Alternate translation: "went in the opposite direction, toward Tarshish"

He went down to Joppa
"Jonah went to Joppa"

ship
A "ship" is a very large type of boat that can travel on the sea and carry many passengers or heavy cargo.

So he paid the fare
"There Jonah paid for the trip"

boarded the ship
"got on the ship"

with them
The word "them" refers to the others who were going on the ship.

away from the presence of Yahweh
Here Yahweh is represented by his presence. Alternate translation: "away from Yahweh"

Jonah 1:4

Soon it appeared
It can be made explicit who thought the ship would be broken up. Alternate translation: "The men thought"

to be broken up
This can be stated in active form. Alternate translation: "to break apart"

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Jonah 1:5

the sailors
the men who worked on the ship

his own god
Here "god" refers to false gods and idols that people worship.

They threw the ship's cargo
"The men threw the heavy things off the ship." This was done to keep the ship from sinking.

to lighten it
Making the ship lighter would make if float better. Alternate translation: "to help the ship float better"

But Jonah had gone down into the innermost parts of the ship
Jonah did this before the storm started.

down into the innermost parts of the ship
"inside the ship"

was lying there deeply asleep
"was lying there fast asleep" or "was lying there and sleeping deeply." For this reason, the storm did not wake him up.

Jonah 1:6

So the captain came to him and said to him
"The man in charge of the ship went to Jonah and said"

What are you doing sleeping?
"Why are you sleeping?" He used this rhetorical question to scold Jonah. Alternate translation: "Stop sleeping!"

Get up!
This refers to doing some activity. For Jonah, the Captain is telling him to wake up and pray to his god for safe passage.

Call upon your god!
"Pray to your god!" "Call" refers to getting the attention of someone.

Maybe your god will notice us and we will not perish
The implicit information that Jonah's god might save them could be made explicit. Alternate translation: "Maybe your god will hear and save us so that we will not die"

Jonah 1:7

Each man said to his neighbor
"The sailors all said to each other"

Come, let us cast lots, so that we may know who is the cause of this evil that is happening to us
"We should cast lots to know who has caused this trouble." The men believed that the gods would control how the lots fell in order to tell them what they wanted to know. This was a form of divination.

this evil
This refers to the terrible storm.

the lot fell to Jonah
"the lot showed that Jonah was the guilty person"

Jonah 1:8

Then they said to Jonah
"Then the men who were working on the ship said to Jonah"

Please tell us who is the cause of this evil that is happening to us.
"Who caused this bad thing that is happening to us?"

Jonah 1:9

fear Yahweh
The word "fear" refers Jonah having a deep respecting God.

Jonah 1:10

What is this that you have done?
The men on the ship used this rhetorical question to show how angry they were at Jonah. Alternate translation: "You have done a terrible thing."

he was running away from the presence of Yahweh
Here Yahweh is represented by his presence. Jonah was seeking to escape Yahweh as if Yahweh was present only in the land of Israel. Alternate translation: "Jonah was running away from Yahweh"

because he had told them.
What he told them can be stated clearly. Alternate translation: "because he had said to them, 'I am trying to get away from Yahweh.'"

Jonah 1:11

they said to Jonah
"the men on the ship said to Jonah" or "the sailors said to Jonah"

do to you so that the sea will calm down
"do with you in order to make the sea become calm"

the sea became more and more stormy
This was the reason that the men asked Jonah what they should do. This reason can also be put at the beginning of verse 11, as in the UDB. "Then, because the sea became more and more stormy,

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they said to Jonah, 'What should we do to you so that the sea will calm down for us?'"

Jonah 1:12

for I know that it is because of me that this great storm is happening to you
"because I know this huge storm is my fault"

Jonah 1:13

Nevertheless, the men rowed hard to get themselves back to the land
The men did not want to throw Jonah into the sea, so they rowed hard as if they were digging into the water to get back to land.

the sea was becoming more and more violent
"the storm became worse, and the waves became bigger"

Jonah 1:14

General Information:
Even though the men knew that Jonah was guilty of sin against Yahweh, they thought they would be guilty of murder if they threw him off the boat.

Therefore
"Because of this" or "Because the sea became more violent"

they cried out to Yahweh
"the men prayed to Yahweh"

do not let us perish on account of this man's life
"Please do not kill us because we caused this man to die" or "We are going to cause this man to die. But please do not kill us"

do not put innocent blood on us
Blood is a metonym for the death of a person, and to put or lay blood on people is to make them responsible for that person's death. Alternate translation: "do not make us responsible for the death of an innocent man"

Jonah 1:15

the sea stopped raging
"the sea stopped moving violently" or "the sea became calm"

Jonah 1:16

feared Yahweh very much
"became greatly awed at Yahweh's power"

Jonah 1:17

General Information:
Some versions number this verse as the first verse of chapter 2. You may want to number the verses according to the main version that your language group uses.

Now
This word is used in English to introduce a new part of the story.

three days and three nights
"three days and nights"

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Chapter 2

1 Then Jonah prayed to Yahweh his God from the fish's stomach. **2** He said,
"I called out to Yahweh about my distress
and he answered me;
from the belly of Sheol I cried out for help!
You heard my voice.
3 You had thrown me into the depths,
into the heart of the seas,
and the currents surrounded me;
all your waves and billows
passed over me.
4 I said, 'I am driven out
from before your eyes;
yet I will again look
toward your holy temple.'
5 The waters closed around me up to my neck;
the deep was all around me;
seaweed wrapped around my head.
6 I went down to the bases of the mountains;
the earth with its bars closed upon me forever.
Yet you brought up my life from the pit,
Yahweh, my God!
7 When my soul fainted within me,
I called Yahweh to mind;
then my prayer came to you
to your holy temple.
8 They give attention to meaningless gods
while they abandon covenant faithfulness.
9 But as for me, I will sacrifice to you
with a voice of thanksgiving;
I will fulfill that which I have vowed.
Salvation comes from Yahweh!"

10 Then Yahweh spoke to the fish, and it vomited up Jonah upon the dry land.

Jonah 2 General Notes

Structure and formatting

This chapter begins with a prayer by Jonah, and many translators have chosen to set it apart by setting its lines farther to the right on the page than the rest of the text. Translators can follow this practice, but they are not obligated to.

Special concepts in this chapter

Sea

This chapter contains many terms from the sea.

Important figures of speech in this chapter

Poetry

Prayers in Scripture often contain a poetic form. Poetry frequently uses metaphors to communicate something with a special meaning. For example, since Jonah was in a fish in the sea, being trapped is compared to a prison. Jonah is overwhelmed by the depth of the sea and expresses this by speaking about the at the "base of the mountains" and in the "belly of Sheol."

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Other possible translation difficulties in this chapter

Repentance
Scholars are divided over whether Jonah's repentance was genuine or whether he was trying to save his life. In light of his attitude in chapter 4, it is uncertain if he was genuinely repentant. If possible, it is best for translators to avoid making a definitive stance on whether Jonah's repentance was genuine. (See: repent and save)

Jonah 2:1

Yahweh his God
This means "Yahweh, the God he worshiped." The word "his" does not mean that Jonah owned God.

Jonah 2:2

He said
"Jonah said"

I called out to Yahweh about my distress
"I prayed to Yahweh about my great trouble." Even though Jonah was praying to Yahweh, he used Yahweh's name here and not "you." Alternate translation: "Yahweh, I called out to you about my distress"

he answered me
"Yahweh responded to me" or "he helped me"

from the belly of Sheol
"from the center of Sheol" or "from the deep part of Sheol." Possible meanings are 1) Jonah was speaking as being in the belly of the whale was being in Sheol or 2) Jonah believed that he was about to die and go to Sheol or 3) He spoke as if he already had died and gone there.

Jonah 2:3

General Information:
This is a continuation of Jonah's prayer that started in Jonah 2:2. In verse 4 Jonah spoke of something he had prayed before this prayer.

into the depths, into the heart of the seas
This speaks of the vastness of the ocean Jonah was in.

into the heart of the seas
"to the bottom of the sea"

the currents surrounded me
"the sea water closed in around me"

waves and billows
These are disturbances on the surface of the ocean.

Jonah 2:4

I am driven out
This can be stated in active form. Alternate translation: "You have driven me away" or "You have sent me away"

from before your eyes
Here Yahweh is represented by his "eyes." Alternate translation: "from you"

yet I will again look toward your holy temple
Jonah has hope that, in spite of all he is going through, he will see the temple.

Jonah 2:5

General Information:
This is a continuation of Jonah's prayer that started in Jonah 2:2.

The waters
"The waters" refers to the sea.

my neck
Some versions understand the Hebrew word in this expression to mean "my life." In that interpretation, the waters were about to take away Jonah's life.

the deep was all around me
"the deep water was all around me"

seaweed
grass that grows in the sea

Jonah 2:6

the earth with its bars closed upon me forever
Jonah used a metaphor to compare the earth to a prison. Alternate translation: "the earth was like a prison that was about to lock me in forever"

Yet you brought up my life from the pit
Jonah speaks of the place of the dead as if it were a pit. Alternate translation: "But you saved my life from the place of the dead" or "But you saved me from the place where the dead people are"

Yahweh, my God!
In some languages, it may be more natural to put this at the beginning of the sentence or next to the word "you."

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Jonah 2:7

General Information:
This is a continuation of Jonah's prayer that started in Jonah 2:2.

I called Yahweh to mind
Since Jonah was praying to Yahweh, it might be more clear in some languages to say "I thought about you, Yahweh" or "Yahweh, I thought about you."

then my prayer came to you, to your holy temple
Jonah speaks as if his prayers could travel to God and his temple. Alternate translation: "then you in your holy temple heard my prayer"

Jonah 2:8

They give attention to meaningless gods
"People pay attention to meaningless gods"

they abandon covenant faithfulness
Possible meanings are 1) "they stop being faithful" or 2) "they reject your mercy"

Jonah 2:9

General Information:
This is a continuation of Jonah's prayer that started in Jonah 2:2.

But as for me, I
This expression in English shows that there is a contrast between the people Jonah had just spoken about and himself. They paid attention to useless gods, but he would worship Yahweh. Alternate translation: "But I"

I will sacrifice to you with a voice of thanksgiving
This means that Jonah would thank God while he offered a sacrifice to him. It is not clear whether Jonah planned to thank God by singing or shouting joyfully.

I will fulfill that which I have vowed
"I will do what I said I would do"

Salvation comes from Yahweh
This can be reworded so that the abstract noun "salvation" is expressed as the verb "save." "Yahweh is the one who saves people"

Jonah 2:10

upon the dry land
"upon the ground" or "onto the shore"

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Chapter 3

1 The word of Yahweh came to Jonah a second time, saying, **2** "Get up, go to Nineveh, that great city, and proclaim to it the message that I command you to give." **3** So Jonah got up and went to Nineveh, according to the word of Yahweh. Now Nineveh was a very large city, one of three days' journey. **4** Jonah began to enter the city and after a day's journey he called out and said, "In forty days Nineveh will be overthrown." **5** The people of Nineveh believed God and they proclaimed a fast. They all put on sackcloth, from the greatest of them down to the least of them. **6** Soon the news reached the king of Nineveh. He rose up from his throne, took off his robe, covered himself with sackcloth, and sat in ashes. **7** He sent out a proclamation that said, "In Nineveh, by the authority of the king and his nobles: 'Do not let any man or animal, herd nor flock, taste anything. Let them not eat, nor drink water. **8** But let both man and animal be covered with sackcloth and let them cry out loudly to God. Let each one turn from his evil way and from the violence that is in his hands. **9** Who knows? God may relent and change his mind and turn away from his fierce anger so that we do not perish.'"

10 God saw their deeds, that they turned from their evil ways. So then God changed his mind about the punishment that he had said he would do to them, and he did not do it.

Jonah 3 General Notes

Structure and formatting

This chapter returns to a narrative of Jonah's life.

Special concepts in this chapter

Animals

According to the king's proclamation, the animals had to participate in the fast he ordered. This most likely reflects their pagan mindset. There was nothing in the law of Moses that instructed the people to have the animals participate in any religious acts. (See: lawofmoses)

Other possible translation difficulties in this chapter

Size of Nineveh

When the author talks about the size of Nineveh, the measurements he gives are confusing. The phrase "three days' journey" is ambiguous in Hebrew, as many scholars have remarked. In Jonah's day, cities were not as big as they are today. So although Nineveh was a big city, it was not as big as most modern cities.

God repenting or relenting

The last verse of this chapter says, "So then God changed his mind about the punishment that he had said he would do to them, and he did not do it." This concept of God changing his mind may be troubling for some translators and people may struggle to understand it. God's character is consistent. This whole book is written from a human viewpoint and so it is hard to understand the mind of God.

Yahweh is just and merciful so even though God did not follow through with a judgment in this instance, God's plan is always to punish evil. Later in history this nation did fall and was destroyed. (See: justice, mercy and judge and evil)

Jonah 3:1

The word of Yahweh came

This is an idiom that means Yahweh spoke. See how you translated this in [Jonah 1:1]

Jonah 3:2

Get up, go to Nineveh, that great city

"Go to the important city of Nineveh"

Get up

This refers to leaving the place one is at.

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proclaim to it the message that I command you to give
"tell the people what I tell you to tell them"

Jonah 3:3

the word of Yahweh
Here "word" represents Yahweh's message. Alternate translation: "the message of Yahweh"

So Jonah got up and went to Nineveh, according to the word of Yahweh
"This time Jonah obeyed Yahweh and went to Nineveh"

Jonah got up
"Jonah left the beach." The words "got up" refer to preparing to go somewhere.

Now
This word is used here to mark a change from the story to information about Nineveh.

one of three days' journey
"a city of three days' journey." A person had to walk for three days to completely go through it.

Jonah 3:4

after a day's journey he called out
Possible meanings are 1) "after Jonah walked a day's journey he called out" or 2) "while Jonah walked on the first day, he called out."

after a day's journey
"after a day's walk." A day's journey is the distance that people would normally travel in one day. Alternate translation: "after Jonah walked for one day"

he called out and said
"he proclaimed" or "he shouted"

forty days
"40 days"

Jonah 3:5

They all put on sackcloth
Why people put on sackcloth can be stated more clearly. Alternate translation: "They also put on coarse cloth to show that they were sorry for having sinned"

from the greatest of them down to the least of them
"from the most significant to the least significant people" or "including all the important people and all the unimportant people"

Jonah 3:6

the news
"Jonah's message"

He rose up from his throne
"He got up from his throne" or "He stood up from his throne." The king left his throne to show that he was acting humbly.

throne
A throne is a chair that the king sits on. It shows that he is the king.

Jonah 3:7

He sent out a proclamation that said
"He sent out an official announcement that said" or "He sent his messengers to announce to the people in Nineveh"

nobles
important men who helped the king rule the city

herd nor flock
This refers to two kinds of animals that people care for. Alternate translation: "cattle or sheep"

Let them not eat, nor drink water
"They must not eat nor drink anything." The reason they were not to eat or drink anything can be made explicit by adding "in order to show that they are sorry for their sins."

Jonah 3:8

General Information:
This is a continuation of what the king told the people of Nineveh.

But let both
"Let both"

let both man and animal be covered with sackcloth
This can be stated in active form. Alternate translation: "let people and animals wear sackcloth" or "let people cover themselves and their animals with sackcloth"

animal
The word "animal" refers to animals that people own.

cry out loudly to God
"pray earnestly to God." What they were to pray for can be made explicit. Alternate translation: "cry out loudly to God and ask for mercy"

the violence that is in his hands
This means "the violent things that he does"

Jonah 3:9

Who knows?
The king used this rhetorical question to get the people to think about something that they might not have thought possible, that if they would stop sinning, God might not kill them. It could be

translated as a statement: "We do not know." Or it could be stated as a word and be part of the next sentence: "Perhaps."

God may relent and change his mind
"God may decide to do something different" or "God may not do what he said he will do"

we do not perish
"we do not die." Here perish equates to drowning at sea.

Jonah 3:10

God saw their deeds
"God saw what they did" or "God understood that they had stopped doing evil actions"

they turned from their evil ways
The author speaks of the people stop sinning as if they turned their back to an object.

God changed his mind about the punishment that he had said he would do to them
Here God deciding not to do the punishment he had planned is spoken of is if he changed his mind. Alternate translation: "God changed his thinking about the punishment that he had said he would do to them" or "God decided not to punish them as he had said he would"

he did not do it
What God was to do can be made explicit. Alternate translation: "he did not punish them" or "he did not destroy them"

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Chapter 4

1 But this displeased Jonah and he became very angry. **2** So Jonah prayed to Yahweh and said, "Ah, Yahweh, is this not just what I said when I was back in my own country? That is why I acted first and tried to flee to Tarshish—because I knew that you are a gracious God, compassionate, slow to anger and abounding in steadfast love, and you hold back from sending disaster. **3** Therefore now, Yahweh, I beg you, take my life from me, for it is better for me to die than to live." **4** Yahweh said, "Is it good that you are so angry?" **5** Then Jonah went out of the city and sat on the east side of the city. There he made a shelter and sat under it in the shade so that he could see what might become of the city.

6 Yahweh God appointed a plant and made it grow up over Jonah so that it might be a shade over his head to relieve him of his distress. Jonah was very glad because of the plant. **7** But God appointed a worm at sunrise the next morning. It attacked the plant and the plant withered. **8** It came about that when the sun rose the next morning, God appointed a hot east wind. Also, the sun beat down on Jonah's head and he became faint. Then Jonah wished that he might die. He said to himself, "It is better for me to die than to live." **9** Then God said to Jonah, "Is it good that you are so angry about the plant?" Then Jonah said, "It is good that I am angry, even to death." **10** Yahweh said, "You have had compassion for the plant, for which you have not labored, nor did you make it grow. It grew up in a night and died in a night. **11** So as for me, should I not have compassion for Nineveh, that great city, in which there are more than 120,000 people who do not know the difference between their right hand and their left hand, and also many animals?"

Jonah 4 General Notes

Structure and formatting

Jonah continues the narrative while bringing the book to what seems like an unusual end. This emphasizes that the book is not really about Jonah. It is about God's desire to be merciful on anyone, whether Jew or pagan. (See: mercy)

Special concepts in this chapter

Jonah's anger

It is important to see the relationship between a prophet and Yahweh. Aprophet was to prophesy for Yahweh, and his words must come true. According to the law of Moses, if that did not happen, the penalty was death. When Jonah told the city of Nineveh that it was going to be destroyed in forty days, he was certain it was going to happen. When it did not happen, Jonah was angry with God because he hated the people of Nineveh. (See: prophet and lawofmoses)

Important figures of speech in this chapter

Rhetorical questions

As in other places, Jonah asks rhetorical questions to show how angry he was at Yahweh.

Parallel to Mount Sinai

In verse 2, Jonah attributes a series of characteristics to God. A Jewish reader of this book would recognize this as a formula Moses used in speaking about God when he was meeting God on Mount Sinai.

Other possible translation difficulties in this chapter

God's grace

When Jonah went outside the city, he got very hot and God graciously provided some relief through the plant. God was trying to teach Jonah through an object lesson. It is important for the reader to see this clearly. (See: grace)

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Jonah 4:1

General Information:
This page has intentionally been left blank.

Jonah 4:2

Ah, Yahweh
The word "Ah" expresses Jonah's feeling of frustration.

is this not just what I said when I was back in my own country?
Jonah used this rhetorical question to show God how angry he was. Also, what Jonah said when he was back in his own country can be stated explicitly. Alternate translation: "When I was still in my own country I knew that if I warned the people of Nineveh, they would repent, and you would not destroy them"

because I knew that you are a gracious God ... and you hold back from sending disaster
This was Jonah's reason for going to Tarshish instead of to Nineveh. He did not want to go to Nineveh and preach to the people there, because he did not want them to turn from their sins, and he did not want God to be kind to them.

abounding in steadfast love
The abstract noun "love" can be expressed with the verb "love." Alternate translation: "always willing to love people without ceasing"

you hold back from sending disaster
God sends disaster on sinners to punish them. But if sinners repent from their sin, he forgives them and does not send disaster. This implicit information can be expressed more clearly. Alternate translation: "you forgive people and do not send disaster on them"

Jonah 4:3

take my life from me
Jonah's reason for wanting to die can be stated explicitly. Alternate translation: "since you will not destroy Nineveh as you said you would, please allow me to die"

for it is better for me to die than to live
"I would prefer to die than live" or "because I want to die. I do not want to live"

Jonah 4:4

Is it good that you are so angry?
God used this rhetorical question to scold Jonah for being angry about something he should not have been angry about. Alternate translation: "Your anger is not good."

Jonah 4:5

went out of the city
"left the city of Nineveh"

what might become of the city
"what would happen to the city." Jonah wanted to see if God would destroy the city or not destroy it.

Jonah 4:6

over Jonah so that it might be a shade over his head
"over Jonah's head for shade"

to relieve him of his distress
"to keep Jonah from suffering from the heat of the sun"

Jonah 4:7

But God appointed a worm
"God sent a worm"

It attacked the plant
"The worm chewed the plant"

the plant withered
The plant became dry and died. Alternate translation: "the plant died"

Jonah 4:8

God appointed a hot east wind
God caused a hot wind from the east to blow on Jonah. If in your language wind can only mean a cool or cold wind, then you may need to use a different word. Alternate translation: "God sent a very hot warmth from the east to Jonah"

the sun beat down
"the sun was very hot"

on Jonah's head
Jonah may have felt the heat most on his head. Alternate translation: "on Jonah"

he became faint
"he became very weak" or "he lost his strength"

It is better for me to die than to live
"I would prefer to die than live" or "Because I want to die. I do not want to live." See how you translated this in Jonah 4:3.

Jonah 4:9

Is it good that you are so angry about the plant?
God challenges Jonah for being angry that the plant died and yet wanted God to kill the people of Nineveh. Alternate translation: "Your anger about the plant dying is not good."

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Is it good that you are so angry about the plant?
implicit information can be made explicit. Alternate translation: "You should be more concerned about the people in Nineveh dying than about the plant dying."

It is good that I am angry, even to death.
"It is good that I am angry. Now I am angry enough to die!"

Jonah 4:10

Yahweh said
It may be helpful to say that Yahweh was speaking to Jonah. Alternate translation: "Yahweh said to Jonah"

Jonah 4:11

should I not have compassion for Nineveh, that great city ... animals?
God used this question to emphasize his claim that he should have compassion on Nineveh. Alternate translation: "I certainly should have compassion for Nineveh, that important city ... animals."

in which there are more
This can also be the beginning of a new sentence. Alternate translation: "There are more" or "It has more"

who do not know the difference between their right hand and their left hand
This may be a way of saying "they cannot tell the difference between right and wrong."

also many animals
The author is pointing out the depth of Nineveh's repentance to the extent that Yahweh takes note of the animals' participation in the act of repentance.

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Book: Micah

Micah

Chapter 1

1 This is the word of Yahweh that came to Micah of Moresheth in the days of Jotham, Ahaz, and Hezekiah,
kings of Judah, which he saw concerning Samaria and Jerusalem.

2 Listen, all you peoples.
Listen, earth, and all that is in you.
Let the Lord Yahweh be a witness against you,
the Lord from his holy temple.
3 Look, Yahweh comes out of his place;
he will come down and tread on the high places of the earth.
4 The mountains will melt under him;
the valleys will break apart,
like wax before fire,
like waters that are poured down a steep place.
5 All this is because of Jacob's transgression,
and because of the sins of the house of Israel.
What is Jacob's transgression?
Is it not Samaria?
What is Judah's high place?
Is it not Jerusalem?

6 "I will make Samaria a heap of ruins in the field,
a place for planting vineyards,
and I will pour her stones down into the valley
and I will uncover her foundations.
7 All her carved figures will be broken to pieces,
and all her gifts that she received will be burned with fire,
and I will make all her idols desolate.
Since she gathered her gifts from the wages of prostitutes,
they will become the wages of prostitutes again."

8 For this reason I will lament and wail;
I will go barefoot and naked;
I will wail like the jackals
and mourn like owls.
9 For her wound is incurable,
for it has come to Judah.
It has reached the gate of my people,
to Jerusalem.
10 Do not tell about it in Gath;
do not weep at all.
At Beth Leaphrah
I roll myself in the dust.
11 Pass by, inhabitants of Shaphir,
in nakedness and shame.
The inhabitants of Zaanan
do not come out.
Beth Ezel mourns,
for their protection is taken away.
12 For the inhabitants of Maroth
wait anxiously for good news,
because disaster has come down from Yahweh
to the gates of Jerusalem.

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13 Harness the chariot to the team of horses,
inhabitants of Lachish.
You, Lachish, were the beginning of sin for the daughter of Zion,
for the transgressions of Israel were found in you.
14 So you will give parting gifts
to Moresheth Gath;
the houses of Akzib will disappoint
the kings of Israel.
15 I will again bring a conqueror to you,
inhabitants of Mareshah;
the splendor of Israel
will come to Adullam.
16 Shave your head and cut off your hair
for the children in whom you delight.
Make yourself as bald as eagles,
for your children will go into exile from you.

Micah 1 General Notes

Structure and formatting

Micah is written mainly in a poetic form. Most of the prophets wrote to either the Northern Kingdom or the Southern Kingdom. Micah wrote to both of them at times without clear distinction, as he did in this chapter.

Important figures of speech in this chapter

City Names

This passage sounds unusual in English because of its construction in Hebrew. It contains several "puns" or "plays on words." The names of the cities are used to describe their destruction. "Lachish will be lashed" is an example of this type of construction. This poetic element might metaphors describing the actual way they will be punished.

Micah 1:1

General Information:

God speaks through Micah to the people of Israel using poetry.

the word of Yahweh that came

This idiom is used to explain that a God gave a message to someone. Alternate translation: "the message that Yahweh spoke"

Yahweh

This is the name of God that he revealed to his people in the Old Testament. See the translationWord page about Yahweh concerning how to translate this.

Moresheth

This is a town in Judah.

in the days of Jotham, Ahaz, and Hezekiah, kings of Judah

"when Jotham, Ahaz, and Hezekiah were kings of Judah"

which he saw

"which he heard in a vision"

Micah 1:2

General Information:

Micah 1:2-7 is about God's judgment on Samaria.

Listen, all you peoples. Listen, earth, and all that is in you

This begins Micah's prophecy. Micah speaks to the people of Samaria as if all the people of the earth and even the earth itself were able to hear him.

Micah 1:3

he will come down and tread on the high places of the earth

Micah speaks as if Yahweh were a mighty soldier coming down from heaven and beginning to march on top of the mountains.

he will ... tread

"he will ... march"

the high places of the earth

"the high mountains"

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Micah 1:4

The mountains will melt under him; the valleys will break apart, like wax before fire, like waters that are poured down a steep place
Micah speaks as if Yahweh were a hot, solid object that melted the earth as it moved. Alternate translation: "He will crush the mountains and the valleys as he marches over them; he will destroy them, and they will completely disappear"

Micah 1:5

because of the sins of the house of Israel
The word "house" is a metonym for the family that lives in the house, in this case the people of Israel. Alternate translation: "because the people of Israel have sinned against me"

All this is
"The Lord will come and judge"

What is Jacob's transgression?
The name "Jacob" is a metonym for those of his descendants who live in the northern kingdom of Israel.

Is it not Samaria?
Here "Samaria" is a metonym for the evil activities that take place there. Micah uses a question to emphasize that the people know what the truth is. This can be translated as a statement. Alternate translation: "You know that it is Samaria."

What is Judah's high place?
Here "high place" is a synecdoche for the entire system of idol worship. "Judah" is a metonym for the people who live there. Alternate translation: "Where do the people of Judah go to worship idols?"

Is it not Jerusalem?
Here "Jerusalem" is a metonym for the evil activities that take place there. Micah uses a question to emphasize that the people know what the truth is. This question can be translated as a statement. Alternate translation: "You know that it is Jerusalem."

Micah 1:6

I will make
Here "I" refers to Yahweh.

Samaria ... her stones ... her foundations
Yahweh speaks of Samaria as if the city were a woman. Alternate translation: "Samaria ... its stones ... the foundations of the buildings in the city"

I will pour her stones
Here "her" refers to the city of Samaria.

Micah 1:7

her carved figures ... her gifts that she received ... her idols
Yahweh speaks of Samaria as if the city were a woman. Alternate translation: "the carved figures in the city ... the gifts that people gave to the temple in the city ... the idols in the city"

All her carved figures will be broken to pieces
This can be translated in active form. Alternate translation: "I will break all her carved figures to pieces"

all her gifts ... will be burned with fire
This can be translated in active form. Alternate translation: "I will burn with fire all the gifts that she received"

she received
"people gave her"

I will make all her idols desolate
Making desolate is a metaphor for destroying. Alternate translation: "I will destroy all her idols"

Since she gathered her gifts from the wages of prostitutes, they will become the wages of prostitutes again
Yahweh speaks of the people giving gifts to idols as if the people were hiring prostitutes. When the Assyrians destroy Samaria, they will take to Assyria the gifts the people of Samaria gave to their idols and give them as gifts to their own idols.

Micah 1:8

General Information:
Micah 1:8-16 is about God's judgment on Judah.

I will lament
Here "I" refers to Micah.

I will lament and wail
"Lament" refers to the inner feeling of sadness, and "wail" refers to the activity of making a loud, sad sound.

I will go barefoot and naked
This is a sign of extreme mourning and distress. Another possible meaning is "I will look like someone has taken off my clothes; I will be naked"

naked
probably wearing only a loincloth

like the jackals ... like owls
Jackals and owls live in wastelands, and their loud cries sound like people wailing or weeping.

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Micah 1:9

For her wound is incurable
Here "her" refers to the city of Samaria. This means nothing can stop the enemy army from destroying the people who live there.

for it has come to Judah
Micah uses contagious disease as a metaphor for the army that Yahweh has sent to judge Samaria. Here "it" refers to the "wound," that is, to the army that God will use to punish Samaria.

Micah 1:10

Beth Leaphrah
You may want to make a footnote saying, "The name of this city means 'house of dust.'"

I roll myself in the dust
People under God's judgment are expressing their grief in a strong way. Alternate translation: "I roll myself on the ground" or "I roll myself in the mud"

Micah 1:11

General Information:
The meanings of the names of the villages is important to Micah here. You may want to include the meanings of the names of the places in a footnote.

Shaphir
The name of this city sounds like one meaning "beautiful." It contrasts with "nakedness and shame."

in nakedness and shame
This idiom makes explicit that the people will be totally naked. Alternate translation: "totally naked and ashamed"

Zaanan
The name of this city means "go out." They are too afraid to go out and help.

Beth Ezel
The name of this city means "house of taking away."

for their protection is taken away
This can be translated in active form. Alternate translation: "for I have taken away everything that might protect them"

Micah 1:12

Maroth
The name of this city means "bitterness."

disaster has come down from Yahweh
The abstract noun "disaster" is spoken of here as a solid object rolling down a hill. It can be translated as a verb. Alternate translation: "Yahweh has caused bad things to happen"

Micah 1:13

Lachish
The name "Lachish" sounds like "to the chariots" in Hebrew. The people are hitching their chariots to flee, not fight. Lachish was the most important city after Jerusalem in Judah.

the daughter of Zion
The word "daughter" is a metonym for the people of the city. Alternate translation: "the people of Zion" or "the people who live in Zion"

for the transgressions of Israel were found in you
This idiom can be translated in active form. Alternate translation: "for you disobeyed like the people of Israel did"

Micah 1:14

Moresheth Gath
You may want to add a footnote saying "The name 'Moresheth' means 'to depart.' It is also similar in sound to the word for 'fiancée.'" In this metaphor, Moresheth is the bride that Assyria takes, and the "parting gift" is the dowry, the gift her family gives for her to take into the marriage.

houses of Akzib
The word "houses" here is a metonym for the people who live in the houses. Alternate translation: "people of Akzib" or "town of Akzib"

Akzib
You may want to add a footnote saying "This name sounds almost the same as the Hebrew expression for 'deceitful thing.'"

Micah 1:15

I will again bring
Here "I" refers to Yahweh.

Mareshah
You may want to make a footnote saying, "The name of this village sounds like the Hebrew word for 'conqueror.'"

Adullam
This is the name of a royal city in Philistia.

Micah 1:16

Shave your head and cut off your hair
Israelites who were mourning would shave bald spots on their heads. Possible meanings are 1) "Shave larger spots than usual on your heads" or 2) "Cut off all your hair and shave your heads," stating the events in the order in which they were to occur.

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eagles
This word can also be translated "vultures."

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Chapter 2

1 Woe to those who plan iniquity,
to those who plan on their beds to do evil.
In the morning light they do it
because they have power.
2 They desire fields and seize them;
they desire houses and take them.
They oppress a man and his house,
a man and his inheritance.

3 Therefore Yahweh says this,

"Look, I am planning to bring disaster against this clan,
from which you will not remove your necks.
You will not walk arrogantly,
for it will be an evil time.
4 In that day men will sing a taunting song about you,
and lament with a wailing lamentation.
They will sing, 'We Israelites are completely ruined;
Yahweh changes the portion of my people.
How can he remove it from me?
He portions out our fields to traitors!'"

5 Therefore, you rich people will have no descendants
to divide up the territory by lot in the assembly of Yahweh.

6 "Do not prophesy," their prophets say.
"They must not prophesy these things;
disgrace will not overtake us."
7 Should it really be said, house of Jacob,
"Is the Spirit of Yahweh impatient?
Are these really his deeds?"

Do not my words do good
to anyone who walks uprightly?
8 Lately my people have risen up
like an enemy.
You strip the robe, the garment,
from those who pass by unsuspectingly,
as soldiers return from war to what they think is safety.
9 You drive the women belonging to my people
from their pleasant houses;
you take my splendor
from their young children forever.
10 Get up and leave,
for this is not a place where you can rest,
because of its uncleanness;
it is destroyed with complete destruction.
11 If someone comes to you in a spirit of falsehood and lies and says,
"I will prophesy to you about wine and strong drink,"
he would be considered to be a prophet for this people.

12 I will surely assemble all of you, Jacob.
I will surely gather the remnant of Israel.
I will bring them together like sheep in a fold,
like a flock in the midst of their pasture.
There will be a loud noise
because of the multitude of people.
13 Someone who breaks open their way for them
will go ahead of them.

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They break through the gate and go out;
their king will pass on before them.
Yahweh will be at their head.

Micah 2 General Notes

Structure and formatting

This chapter continues using poetic forms in communicating that people who take advantage of others are guilty of sin and injustice. (See: guilt and sin and justice)

Special concepts in this chapter

Other possible translation difficulties in this chapter

Context
Micah does not frequently explain the historical context of his prophecies. This may result in the translator failing to understand implicit information. Additional research may be needed regarding the time period of Micah's ministry. Therefore, translators have a good understanding of the history of the kingdoms of Israel and Judah.

Micah 2:1

General Information:
Micah speaks against the leaders in Israel who are taking advantage of the poor and not following God's commands.

Micah 2:2

They oppress a man
"They oppress any man they choose to oppress." This is a generalization. Micah is not speaking of one individual man here.

Micah 2:3

General Information:
Micah begins to quote a long speech by Yahweh.

Look
"Listen carefully" or "Pay attention"

disaster
See how you translated this in Micah 1:12.

this clan
This "clan" refers to the entire community of Israel, whose rich people are oppressing the poor. The sins of the leaders are coming back on the whole nation.

from which you will not remove your necks
Yahweh speaks of punishing the people as if he were putting a yoke around their necks. Alternate translation: "from which you will not be able to escape"

Micah 2:4

General Information:
Micah continues quoting Yahweh's speech to the people.

sing a taunting song about you
"sing a song to make fun of you"

lament with a wailing lamentation
"they will cry loudly." They are pretending to mourn, as if those they love have died.

We Israelites ... to traitors
This is the song that the enemies will sing to make fun of the Israelites and laugh as the Israelites suffer.

Yahweh changes the portion of my people
This is probably a euphemism that means that Yahweh has given the land to other people. Alternate translation: "Yahweh gives away the land that belongs to my people"

How can he remove it from me?
The enemy mocks the surprise the rich leaders of Israel feel because God has taken their land and given it to someone else just as they had taken the land from the poor. This question can be translated as a statement. Alternate translation: "How wrong he is to take it from me!"

Micah 2:5

General Information:
Micah continues quoting Yahweh's speech to the people.

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Therefore, you rich people will have no descendants to divide up the territory by lot in the assembly of Yahweh
Possible meanings are 1) Micah looks forward to a time after the exile when those who return will divide up the land or 2) he is speaking of a custom of his time when the tribe or clan would divide up their land and give it to individuals.

Micah 2:6

General Information:
Micah continues quoting Yahweh's speech to the people. Here Yahweh speaks to false prophets, as well as to the rich who have abused their power.

Do not prophesy
The speakers are speaking to Micah and others, so this is plural.

They must not prophesy
"The prophets must not prophesy"

disgrace will not overtake us
Disgrace is spoken of as if it were a robber chasing a person. It can be translated as a verb. Alternate translation: "we will not be disgraced"

Micah 2:7

General Information:
Micah continues quoting Yahweh's speech to the people, specifically to false prophets, as well as to the rich who have abused their power.

Should it really be said, ... "Is the Spirit of Yahweh impatient? Are these really his deeds?"
Micah is using a rhetorical question to scold the Israelites, who themselves are asking rhetorical questions to deny that Yahweh is angry with them. This can be translated as a series of statements, and Micah's question can be translated in active form. Alternate translation: "Should you really ask, ... 'Is the Spirit of Yahweh impatient? Are these really his deeds?'" or "You should not say, ... 'The Spirit of Yahweh is not impatient. These are not really his deeds'"

house of Jacob
The word "house" is a metonym for the family that lives in the house. In this case it refers to Jacob's descendants. Alternate translation: "descendants of Jacob"

"Is the Spirit of Yahweh impatient? Are these really his deeds?"
Possible meanings are 1) these are real questions and the people really do not know if they are seeing Yahweh act, or 2) these are rhetorical questions and the people do not believe that Yahweh is really punishing them.

Do not my words do good to anyone who walks uprightly?
Micah uses a question to teach the people. It can bee translated as a statement. Alternate translation: "My message does good to those who walk uprightly."

Micah 2:8

General Information:
Micah continues quoting Yahweh's speech to the people, specifically to false prophets, as well as to the rich who have abused their power.

my people
This refers to either 1) Micah's people or 2) Yahweh's people.

You strip the robe, the garment, from those who pass by unsuspectingly
Possible meanings are 1) the wicked rich people are literally stealing robes from the poor or 2) creditors are keeping the outer garments of the poor who come to borrow money and give the garment as assurance they will repay.

Micah 2:9

General Information:
Yahweh continues speaking to the wicked rich people in Israel.

you take my splendor from their young children forever
The word "splendor" refers, in general, to blessings God has given to his people. It might refer to 1) being landowners in Israel, 2) a promising future or 3) to the children's fathers, farmers who worked hard to establish the nation.

Micah 2:10

General Information:
Yahweh continues speaking to the wicked rich people in Israel.

it is destroyed with complete destruction
This can be translated in active form. Alternate translation: "I will completely destroy it"

Micah 2:11

General Information:
Yahweh continues speaking to the wicked rich people in Israel.

comes to you ... will prophesy to you
Micah is speaking to the people of Judah, so both instances of "you" are plural.

he would be considered
This can be translated in active form. Alternate translation: "the people would consider him" or "you would consider him"

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Micah 2:12

General Information:
Yahweh continues speaking. At the end of this chapter, Yahweh shows himself to be a shepherd who protects his people. He may especially be addressing those in Jerusalem who have returned from Assyria.

all of you, Jacob
Micah is speaking to some of the descendants of Jacob, so the word "you" is plural.

Micah 2:13

General Information:
Yahweh continues speaking. At the end of this chapter, Yahweh shows himself to be a shepherd who protects his people. He may especially be addressing those in Jerusalem who have returned from Assyria.

Someone who breaks open their way ... Yahweh will be at their head.
This is a picture of a king leading his people out of an enclosed city.

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Chapter 3

1 I said,

"Now listen, you leaders of Jacob
and rulers of the house of Israel:
Is it not right for you to understand justice?
2 You who hate good and love evil,
you who tear off their skin,
their flesh from their bones—
3 you who also eat the flesh of my people,
and tear off their skin,
break their bones,
and chop them in pieces,
just like meat for a pot,
just like meat in a cauldron.

4 Then you rulers will cry out to Yahweh,
but he will not answer you.
He will hide his face from you at that time,
because you have done evil deeds."

5 Yahweh says this,

"As for the prophets
who lead my people astray,
if one gives them something to eat,
they proclaim, 'Peace.'
But if he puts nothing in their mouths,
they dedicate themselves to wage war on him.
6 Therefore, it will be night for you with no vision for you;
it will be dark so that you will do no divination.
The sun will go down on the prophets,
and the day will be dark on them.
7 The seers will be put to shame,
and the diviners will be embarrassed.
All of them will cover their lips,
for there is no answer from God."
8 But as for me, I am full of power by the Spirit of Yahweh,
and am full of justice and might,
to declare to Jacob his transgression,
and to Israel his sin.

9 Now listen to this,
you leaders of the house of Jacob,
and rulers of the house of Israel,
you who detest justice,
and pervert everything that is right.
10 You build Zion with blood
and Jerusalem with iniquity.
11 Your leaders judge for a bribe,
your priests teach for a price,
and your prophets do divination for money.
Yet you rely on Yahweh and say,
"Is not Yahweh with us?
No evil will come on us."
12 Therefore, because of you,
Zion will become a plowed field,
Jerusalem will become a heap of rubble,
and the hill of the temple
will become high places of a thicket.

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Micah 3 General Notes

Special concepts in this chapter

Justice
An unjust society was considered sinful. It was considered to be against the law of Moses. If these kingdoms did not have justice, they were not obedient to Yahweh. (See: justice and sin and lawofmoses)

Important figures of speech in this chapter

Metaphors
There are vivid pictures used in this chapter which show how the leaders of the people were treating the Israelites. These situations are absurd unless taken as a metaphor.

Micah 3:1

General Information:
Chapter 3 focuses on the corrupt leaders in Israel.

I said
Here "I" refers to Micah.

Is it not right for you to understand justice?
Micah is scolding the leaders. This rhetorical question can be translated as a statement. Alternate translation: "You act as though you think it is wrong for you to understand justice."

Micah 3:2

Connecting Statement:
Micah begins to compare the leaders of Israel to butchers.

hate good and love evil
These nominal adjectives can be translated as adjectives. Alternate translation: "hate everything that is good and love everything that is evil"

you who tear off their skin, their flesh from their bones
A butcher cutting up animals into meat is a metaphor for the leaders being cruel to the poor.

Micah 3:3

Connecting Statement:
Micah finishes comparing the leaders of Israel to butchers.

just like meat in a cauldron
A butcher cutting up animals into meat is a metaphor for the leaders being cruel to the poor.

Micah 3:4

General Information:
Micah continues speaking.

cry out to Yahweh
"shout to Yahweh for help"

he will not answer you
"he will not do what you ask him to do"

He will hide his face from you
Hiding the face is a metaphor for refusing to listen. Alternate translation: "He will turn his face away from you and cover it" or "You will see that he has no desire to help you"

Micah 3:5

General Information:
Micah continues to speak judgment against false prophets.

who lead my people astray
Walking on a good path is a metaphor for obeying God. Going astray from the path is a metaphor for disobeying God, in this case perhaps without knowing it. Alternate translation: "who lead my people to disobey me"

if one gives them something to eat, they proclaim, 'Peace.'
Micah is using a metaphor to describe a situation that actually happens. The phrase "something to eat" is an ironic way of speaking of a small payment. Alternate translation: "they tell people who pay them even a small amount that things will go well for those people."

if he puts nothing in their mouths, they dedicate themselves to wage war on him
Micah is using a metaphor to describe a situation that actually happens. The phrase "puts nothing in their mouths" is an ironic exaggeration for not giving what they want. Alternate translation: "they do all they can to destroy people who pay them too little"

Micah 3:6

it will be night for you ... the day will be dark on them
Darkness is a metaphor for Yahweh not speaking to the prophets.

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no vision for you
"you will no longer see visions"

Micah 3:7

The seers will be put to shame, and the diviners will be embarrassed
This can be translated in active form. Alternate translation: "I will cause the seers to be ashamed, and I will embarrass the diviners"

All of them will cover their lips
Here "lips" represents speaking. Alternate translation: "They shall no longer speak"

there is no answer from God
"God will be silent"

Micah 3:8

But as for me
Here "me" refers to Micah, a true prophet, setting himself apart from the false prophets.

I am full of power by the Spirit of Yahweh, and am full of justice and might
Micah speaks of himself as if he were a container into which Yahweh were pouring a liquid. Alternate translation: "the Spirit of Yahweh has given me power, justice, and might" or "the Spirit of Yahweh has enabled me to be strong, to declare what justice is, and to be mighty"

to declare to Jacob his transgression, and to Israel his sin
Here "Jacob" and "Israel" are metonyms for Jacob's descendants. Micah uses both names to emphasize that all of his descendants are guilty of sin. The abstract nouns "transgression" and "sin" can be translated using verbs. Alternate translation: "to declare to Jacob's descendants that they have broken Yahweh's law; I am telling the people of Israel that they have all sinned"

Micah 3:9

house of Jacob
The word "house" is a metonym for the family that lives in the house. In this case it refers to Jacob's descendants. Alternate translation: "descendants of Jacob"

the house of Israel
The word "house" is a metonym for the family that lives in the house. In this case it refers to Israel's descendants, who had become the nation of Israel. Alternate translation: "descendants of Israel" or "you Israelites"

detest
strongly dislike

Micah 3:10

You build Zion with blood and Jerusalem with iniquity
"Blood" here is a metonym for murder, and "Zion" and "Jerusalem" are spoken of as if they were buildings. Micah speaks of the rich murdering people and sinning in other ways as if those activities were the bricks and wood with which people use to build houses. Alternate translation: "You commit murder and other horrible sins as you work to make Zion and Jerusalem great" or "You commit murder as you worship in Zion, and you commit other sins as you get rich in Jerusalem"

Micah 3:11

Is not Yahweh with us?
The leaders strongly believe that Yahweh is with them. This can be translated as a statement. Alternate translation: "We know that Yahweh is with us!" or "We know that Yahweh will help us do what we want to do!"

evil
See how you translated "disaster" in Micah 1:12.

Micah 3:12

because of you
Here "you" refers to the priests, prophets, and leaders (Micah 3:11).

Zion ... Jerusalem ... hill of the temple
Possible meanings are 1) Yahweh is speaking, respectively, of the royal palace, the places where the people of Jerusalem lived and did business, and the area where the temple was located or 2) he is referring to Jerusalem as a whole three times by synecdoche.

Zion will become a plowed field
When a farmer plows a field, he turns over all the dirt, uproots and removes all the plants growing there, and leaves it clear so he can plant it. Yahweh will allow the invaders to completely destroy Zion. Alternate translation: "Zion will become like a field that a farmer has cleared so he can plant it" or "Zion will no longer have buildings on it"

Zion
the royal palace in Jerusalem

high places of a thicket
Here the word "thicket" describes the phrase "high place." A thicket is a place with so many bushes that no one can use it for anything. The phrase "high place" is often used for a place for false worship. The hill of the temple had been the most important land in Jerusalem, but now it would become useless even for false worship.

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Chapter 4

1 But in the last days it will come about
that the mountain of the house of Yahweh
will be established as the chief over the other mountains.
It will be exalted above the hills,
and peoples will stream to it.

2 Many nations will go and say,

"Come, let us go up to the mountain of Yahweh,
to the house of the God of Jacob.
He will teach us his ways,
and we will walk in his paths."
For from Zion the law will go out,
and the word of Yahweh from Jerusalem.
3 He will judge among many peoples
and will decide concerning numerous nations far away.
They will beat their swords into plowshares
and their spears into pruning hooks.
Nation will not lift up sword against nation,
nor will they train for war any longer.
4 Instead, they will sit every person under his vine
and under his fig tree.
No one will make them afraid,
for the mouth of Yahweh of hosts has spoken.
5 For all the peoples walk,
each one, in the name of their god.
But we will walk in the name of Yahweh our God
forever and ever.

6 "On that day"—this is Yahweh's declaration—
"I will assemble the lame
and gather the outcast,
those whom I have afflicted.
7 I will turn the lame into a remnant,
and the ones driven away into a strong nation,
and I, Yahweh, will reign over them on Mount Zion,
now and forever.
8 As for you, watchtower for the flock,
hill of the daughter of Zion—
to you it will come, your former dominion will be restored,
the kingdom that belongs to the daughter of Jerusalem.

9 Now, why do you shout so loudly?
Is there no king among you?
Has your counselor died?
Is this why pain like a woman in labor seizes you?
10 Be in pain
and labor to give birth, daughter of Zion,
like a woman in labor.
For now you will go out of the city,
live in the field,
and go to Babylon.
There you will be rescued.
There Yahweh will redeem you
from the hand of your enemies.

11 Now many nations
are assembled against you;
they say, 'Let her be defiled;

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let our eyes gloat over Zion.'
12 They do not know Yahweh's thoughts,
neither do they understand his plans,
for he has gathered them like bundles of grain
prepared for the threshing floor.
13 Arise and thresh, daughter of Zion,
for I will make your horn to be iron,
and I will make your hooves to be bronze.
You will crush many peoples
and you will devote their unjust gain to Yahweh,
their wealth to the Lord of the whole earth."

Micah 4 General Notes

Structure and formatting

This chapter continues the poetic form to communicate that God will one day restore Israel. (See: restore)

Special concepts in this chapter

Remanant

Micah speaks about a future hope and a remnant who will return to their homeland. Verses 1-8 are a vision of the future when God will restore Israel to its former glory. These verses will give hope to those about to be removed from their homeland. (See: remnant)

Micah 4:1

the mountain ... other mountains

Yahweh making the temple mount higher than all other mountains and hills is a metaphor for making his temple the most important place on earth.

the mountain of the house of Yahweh will be established

This can be translated in active form. Alternate translation: "Yahweh will establish the mountain on which his temple is built" or "Yahweh will make the mountain on which his temple is built great"

over the other mountains

Mount Zion will be the most important of all the mountains. It might also mean that this mountain will become the highest in the world, and not only in the region where it is located.

It will be exalted above the hills

This can be translated in active form. Alternate translation: "Yahweh will exalt it above the hills" or "Yahweh will make it higher than the hills"

peoples will stream to it

A stream flows continually to one place from many directions. Many people come to the temple mount from different directions. Alternate translation: "the people of the nations will flow like a stream to it" or "the people of the nations will go to it"

Micah 4:2

Many nations

The word "nations" is a metonym for the people of the nations. Alternate translation: "The people from many nations"

Come

This is plural.

He will teach us his ways, and we will walk in his paths

Here "his ways" and "his paths" refer to what God wants the people to do. "Walk" means they will obey what he says.

from Zion the law will go out, and the word of Yahweh from Jerusalem

The law and the word going out is a metaphor for people hearing it and then being messengers to tell other people about it in other places. Alternate translation: "people will listen to the law in Zion and go out and tell others; they will listen to the word of Yahweh in Jerusalem and go out and tell others"

and the word of Yahweh from Jerusalem

The words "will go out" are understood from the previous phrase. They can be repeated here. Alternate translation: "and the word of Yahweh will go out from Jerusalem"

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Micah 4:3

plowshares
a blade that people use to dig into soil so they can plant seeds

pruning hooks
a metal tool that people use to cut off branches or stems from plants

will not lift up sword
will not threaten to start a war

Micah 4:4

General Information:
Micah continues describing the "last days" when people learn and obey Yahweh's law.

they will sit every person under his vine and under his fig tree
Both the "vine" and the "fig tree" are symbols of prosperity. This phrase describes actions in which people live prosperously and in peace. If grapevines or fig trees are unknown you can translate this more generally. Alternate translation: "they will sit peacefully in their own gardens and fields"

for the mouth of Yahweh of hosts has spoken
The mouth is a synecdoche for the person. Alternate translation: "for Yahweh of hosts has spoken"

Micah 4:5

the peoples walk ... in the name of their god ... we will walk in the name of Yahweh
Walking on a path is a metaphor for living one's life. Walking in the name of someone is a metaphor for worshiping and obeying. Alternate translation: "the peoples ... worship and obey their god ... we will worship and obey Yahweh"

Micah 4:6

the lame
This refers to those who cannot walk well. Being lame is a synecdoche for having any form of disability.

gather the outcast
"gather those whom I drove out of Jerusalem"

Micah 4:7

the ones driven away into a strong nation
The words "I will turn" are understood from the previous phrase. They can be repeated. The phrase "the ones driven away" can be translated with an active verb. Alternate translation: "I will turn the ones I drove away into a strong nation" or "I will make the ones I forcefully sent away into a strong nation"

Micah 4:8

As for you, watchtower for the flock, hill of the daughter of Zion—to you it will come, your former dominion
Micah speaks to the people of Jerusalem by speaking to the temple mount as if it could hear him. You may need to make explicit that Micah is giving his message to the people. Alternate translation: "As for the temple mount, the place from which Yahweh watches over you, his sheep, the place that Jerusalem's people are most proud of —its former dominion will return"

watchtower for the flock
The people of Jerusalem protecting the other people in surrounding areas is spoken of as if they were a shepherd in a watchtower watching over his flock.

daughter of Zion ... daughter of Jerusalem
The people who live in a place are spoken of as if the place is a mother and they are the daughter. Alternate translation: "people who live in Zion ... people who live in Jerusalem"

hill
Some modern versions understand this Hebrew word to mean "fortress" or "stronghold" here.

to you it will come, your former dominion
The abstract noun "dominion" can be translated as a verb. Alternate translation: "you will rule over the nations as you did before" or "I will make you rule over the nations as you did before"

Micah 4:9

Now, why do you shout so loudly?
Micah is mocking the people, trying to make them think about why God is dealing with them in this way. This question can be translated as a statement. Alternate translation: "Look at how you are shouting loudly." or "Think carefully about why you are shouting loudly."

Is there no king among you? Has your counselor died? Is this why pain like a woman in labor seizes you?
Micah continues to mock the people. These questions can be translated as statements. Alternate translation: "You have a king, but he is useless to you. All your wise people are still alive, but they have nothing wise to say to you. This is why you are weeping loudly like a woman who is giving birth to a baby."

pain like a woman in labor seizes you
Possible meanings of this simile are 1) Micah is describing the pain itself, that it is as strong as the pain a woman in labor feels or 2) he is describing the manner in which the pain seizes the people, that it seizes them totally and uncontrollably, the way a woman in labor can think only about her pain and delivering her baby.

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Micah 4:10

Be in pain ... like a woman in labor
Micah compares the suffering the people will experience when enemies force them away from their cities to the pain a woman experiences when giving birth to a baby.

There you will be rescued
This can be translated in active form. Alternate translation: "There Yahweh will rescue you"

the hand of your enemies
Possible meanings for the word "hand" are 1) it could be a metonym for the power that the hand exercises, Alternate translation: "the power of your enemies" or 2) it could be a synecdoche for the person. Alternate translation: "your enemies"

Micah 4:11

General Information:
Jerusalem will defeat her enemies.

Let her be defiled
This can be translated in active form. Alternate translation: "Let us defile her"

let our eyes gloat over Zion
The eye is a synecdoche for the whole person. Alternate translation: "let us gloat over Zion" or "let us enjoy watching the invaders destroy Zion"

Micah 4:12

for he has gathered them like bundles of grain prepared for the threshing floor
The writer speaks of Yahweh being ready to destroy the nations as if Yahweh were a farmer who has put his bundles of grain on his threshing floor and is now ready to thresh them.

Micah 4:13

General Information:
Yahweh presents the imagery of the threshing floor (Micah 4:12).

Arise and thresh, daughter of Zion ... your horn ... your hooves ... You will crush
All instances of "your" and "you," as well as the commands, refer to the "daughter of Zion" and so are singular and feminine.

Arise and thresh, daughter of Zion, for I will make your horn to be iron, and I will make your hooves to be bronze
Yahweh speaks of the people of Zion as if they were strong oxen about to thresh wheat and their enemies were the wheat.

I will make your horn to be iron, and I will make your hooves to be bronze
If your reader is not familiar with oxen or iron or bronze, you can remove the metaphor. Alternate translation: "for I will make you able to defeat and destroy every enemy"

their unjust gain
"the wealth they got by acting unjustly" or "the things they stole from other people"

their wealth
The abstract noun "wealth" can be translated as a verb. Alternate translation: "the things that they own"

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Chapter 5

1 Now come together in battle ranks, daughter of soldiers!
A siege has been set up against us!
With a rod they strike the judge of Israel
on the cheek. [1]
2 But you, Bethlehem Ephrathah,
even though you are small among the clans of Judah,
out of you one will come to me
to rule in Israel,
whose beginning is from ancient times,
from everlasting.
3 Therefore God will give them up,
until the time when she who is in labor bears a child,
and the rest of his brothers return
to the people of Israel.
4 He will stand and shepherd his flock
in the strength of Yahweh,
in the majesty of the name of Yahweh his God.
They will remain,
for then he will be great to the ends of the earth.
5 He will give us peace.

When the Assyrians come into our land,
and when they march against our fortresses,
then we will raise against them seven shepherds
and eight leaders over men.
6 They will shepherd the land of Assyria with the sword,
and the land of Nimrod in its entrances. [2]
He will rescue us from the Assyrians,
when they come into our land,
when they march inside our borders.

7 The remnant of Jacob will be
in the midst of many peoples,
like dew from Yahweh,
like showers on the grass,
that do not wait for a man,
and they do not wait for the children of mankind.
8 The remnant of Jacob will be among the nations,
among many peoples,
like a lion among the animals of the forest,
like a young lion among the flocks of sheep.
When he goes through them,
he will trample over them and tear them to pieces,
and there will be no one to save them.
9 Your hand will be lifted against your enemies,
and it will destroy them.

10 "It will happen in that day"—this is Yahweh's declaration—
"that I will destroy your horses from among you
and will demolish your chariots.
11 I will destroy the cities in your land
and throw down all your strongholds.
12 I will destroy the witchcraft in your hand,
and you will no longer have any diviners.
13 I will destroy your carved figures
and your stone pillars from among you.
You will no longer worship
the workmanship of your hands.

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14 I will uproot your Asherah poles from among you,
and I will destroy your cities.
15 I will execute vengeance in anger and wrath
on the nations that have not listened."

Footnotes

5:1 [1]Instead of
5:6 [2]The copies of the ancient Hebrew text have the phrase:

Micah 5 General Notes

Special concepts in this chapter

Messiah

This chapter contains a prophecy explaining that the Messiah was to be born in Bethlehem. This meaning is made clear in the New Testament. (See: Micah 5:2, prophet and christ)

Other possible translation difficulties in this chapter

Change in Personal Pronouns

Extra care must be taken in translating pronouns in this chapter. Sometimes "I" is a reference to the author and other times it is a reference to Yahweh. There is also a noticable shift where the author stops speaking about the people as "you" and begins speaking about them as "we" or "us."

Micah 5:1

daughter of soldiers

The people of a city are spoken of as if they were a woman. The soldiers are attacking the city. Alternate translation: "people of the city, whom soldiers are attacking"

With a rod they strike the judge of Israel on the cheek

The rod is a metonym for a greater man punishing a lesser man with a rod. To strike a man on the cheek was to insult him more than to harm him. Alternate translation: "Yahweh will punish the judge of Israel by having the invaders insult the judge of Israel"

the judge of Israel

This irony describes the king as having lost so much of his power and authority that he is really only a judge.

Micah 5:2

But you, Bethlehem Ephrathah

Yahweh speaks to the people of Judah, and especially to the people of Bethlehem, as if he were speaking to the town of Bethlehem itself.

Ephrathah

This is either the name of the area in which Bethlehem was situated or it is just another name for Bethlehem or it distinguishes this Bethlehem from another. Bethlehem is about six miles south of Jerusalem. It was the hometown of King David.

Translators may add this footnote: "The name 'Ephrathah' means 'to be fruitful.'"

even though you are small among the clans of Judah, out of you one will come

"even though other clans in Judah have more people in them, it is one of your people who will come"

will come to me

Here "me" refers to Yahweh.

whose beginning is from ancient times, from everlasting

This refers to the ruler descending from the ancient family of King David. The phrases "from ancient times" and "from everlasting" mean basically the same thing and emphasize how old this family line is.

Micah 5:3

Therefore

"Because what I have just said is true" or "Because this ruler will come later"

will give them up

will abandon the people of Israel

until the time when she who is in labor bears a child

This refers to the time when the ruler is born, a limited time.

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the rest of his brothers
"the rest of the ruler's fellow Israelites," who are in exile

Micah 5:4

General Information:
These verses continue describing the ruler from Bethlehem.

He will stand and shepherd his flock in the strength of Yahweh
A shepherd, who feeds and protects his sheep, is a metaphor for the ruler, who will provide for and protect the people of Israel. Alternate translation: "Yahweh will give him the strength to lead his people"

in the majesty of the name of Yahweh his God
The person's name is a metonym for person's authority. Alternate translation: "and people will honor him because Yahweh his God has given him the authority to rule"

They will remain
the people of Israel will remain

remain
"live in safety"

he will be great to the ends of the earth
All people from every nation will give honor to Israel's ruler.

Micah 5:5

seven shepherds and eight leaders over men
Here "shepherds" is a metonym for "rulers," another way of saying "leaders over men." The phrase "seven ... and eight" is an idiom for "more than enough." Alternate translation: "enough, even more than enough, rulers" or "more than enough shepherds and leaders over men"

Micah 5:6

They will shepherd the land of Assyria with the sword, and the land of Nimrod in its entrances
The sword is a metonym for killing in war. Here the Israelites ruling over the Assyrians is spoken of ironically as if they were killing sheep instead of herding them. The land of Assyria is a metonym for the people who live there. The entrances to cities were where official business took place. Alternate translation: "They will make war against the people of Assyria, and they will rule the cities of the land of Nimrod"

and the land of Nimrod
The words "they will shepherd" are understood from the beginning of the sentence. They can be repeated. Alternate translation: "and they will shepherd the land of Nimrod"

land of Nimrod
This is another name for the land of Assyria. Nimrod was a hunter and early ruler. Translators may add this footnote: "The name 'Nimrod' means 'rebellion.'"

He will rescue
The ruler will rescue

Micah 5:7

like dew from Yahweh, like showers on the grass
Dew and rain showers refresh the land and cause things to grow. The Israelites will cause the people among whom they live to live will.

grass, that do not wait for a man, and they do not wait for the children
"grass. It is not for a man that they wait, nor is it for the children." It is Yahweh alone who causes dew and rain showers.

Micah 5:8

General Information:
Yahweh promises that the Israelites who are alive after Yahweh has punished his people with war will completely defeat and rule over their enemies.

remnant of Jacob
descendants of Jacob who survive the war

among the nations, among many peoples
These two phrases mean basically the same thing and emphasize that the "remnant of Jacob" will live in many different nations.

like a lion among the animals of the forest, like a young lion among the flocks of sheep
Lions are able to kill and eat any wild animal of the forest, and they easily kill sheep. Alternate translation: "like the fiercest of wild animals, like a wild animal that kills helpless livestock"

When he goes through them
when the young lion goes through the flocks of sheep

will trample over them and tear
"will jump on them so they fall down, and then he will tear"

Micah 5:9

Your hand ... your enemies
The writer is speaking to Yahweh, so both instances of "your" are masculine singular.

Your hand will be lifted against your enemies
The hand is a metonym for the power that the hand exercises or a synecdoche for the whole person. To lift the hand is to exercise power. Alternate

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translation: "You will completely defeat your enemies"

it will destroy them
The hand is a synecdoche for the whole person. Alternate translation: "you will destroy them"

Micah 5:10

I will destroy your horses from among you and will demolish your chariots
The people of Israel used horses and chariots only in battle, and they may have traded for them with the godless nations around them. God did not want the people to trust in their weapons of war to protect them more than they trusted in him.

your horses ... among you ... your chariots
Yahweh is speaking to the people of Israel as if they were one man.

Micah 5:11

your land ... your strongholds
Yahweh is speaking to the people of Israel as if they were one man.

Micah 5:12

General Information:
Yahweh continues speaking to the people of Israel.

the witchcraft in your hand
Being in the "hand" represents the actions that the person does. Alternate translation: "the witchcraft that you do"

your hand ... you will
Yahweh continues to speak to the people of Israel as if they were one man.

Micah 5:13

your carved ... your stone ... among you. You will ... your hands
Yahweh continues to speak to the people of Israel as if they were one man.

the workmanship of your hands
The abstract noun "workmanship" can be translated using the verb "make." Alternate translation: "what your hands have made"

Micah 5:14

your Asherah ... among you ... your cities
Yahweh continues to speak to the people of Israel as if they were one man.

will uproot your Asherah poles
Yahweh speaks of Asherah poles as if they were trees that he would pull out of the ground. Alternate translation: "will pull your Asherah poles out of the ground"

Micah 5:15

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Chapter 6

1 Now listen to what Yahweh says,

"Arise and state your case before the mountains;
let the hills hear your voice.
2 Hear, you mountains, Yahweh's accusation,
you enduring foundations of the earth.
For Yahweh has a lawsuit with his people,
and he will fight in court against Israel.

3 My people, what have I done to you?
How have I wearied you? Answer me!
4 For I brought you up out of the land of Egypt
and rescued you out of the house of bondage.
I sent Moses, Aaron,
and Miriam to you.
5 My people, remember what Balak king of Moab devised,
and how Balaam son of Beor answered him
as you went from Shittim to Gilgal,
so you may know the righteous acts of Yahweh."

6 What should I bring to Yahweh,
as I bow down to God on high?
Should I come to him with burnt offerings,
with calves a year old?
7 Will Yahweh be pleased with thousands of rams,
or with ten thousand rivers of oil?
Should I give my firstborn for my transgression,
the fruit of my body for the sin of my soul?
8 He has told you, man, what is good,
and what Yahweh requires from you:
Act justly, love kindness,
and walk humbly with your God.

9 The voice of Yahweh is making a proclamation to the city—
even now wisdom fears your name:
"Listen to the rod, and to the one who has put it in place. [1]
10 There is wealth in the houses of the wicked that is dishonest,
and false measures that are abominable.
11 Should I consider a person to be innocent
if he uses fraudulent scales,
with a bag of deceptive weights?
12 The rich men are full of violence,
the inhabitants have spoken lies,
and their tongue in their mouth is deceitful.
13 Therefore I will make you sick, striking you down,
making you desolate because of your sins.
14 You will eat but not be satisfied;
your emptiness will remain inside you.
You will store goods away but not save,
and what you do save I will give to the sword. [2]
15 You will sow but not reap;
you will tread the olives but not anoint yourselves with oil;
you will press grapes but drink no wine.
16 You have observed the statutes of Omri,
and all the works of the house of Ahab.
You have walked in their counsels,
Therefore I will give you over to ruin
and your inhabitants to derision,

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and you will bear the scorn of my people." [3]

Footnotes

6:9 [1]The copies of the ancient Hebrew text which were translated here read,

6:14 [2]Parts of this verse are difficult to understand, because in the copies of the ancient Hebrew text there are two Hebrew words in it whose meanings are not known. As a result, various other readings have been proposed by scholars and some modern translations follow those suggestions.

6:16 [3]The copies of the ancient Hebrew text have

Micah 6 General Notes

Structure and formatting

This chapter is written as a court case or lawsuit by Yahweh against his people. (See: peopleofgod)

Other possible translation difficulties in this chapter

Names in Lawsuit

Moses, Aaron and Miriam are mentioned as witnesses for Yahweh and against Israel. Ahab and Omri are mentioned as kings who were evil and did not follow Yahweh. Obedience to the law of Moses is contrasted with disobedience to the law. (See: testimony and evil and lawofmoses)

Micah 6:1

General Information

It is not clear who is speaking in verses 1 and 2. In verse 1, two possibilities are that Yahweh tells the people of Israel to arise and state their case, or that Micah tells Yahweh to arise and state his case. In verse 2, two possibilities are that Yahweh is speaking to the mountains or that Micah is speaking to the mountains. The ULB has arranged the quote marks in a way that indicates that in verse 1, Yahweh tells his people to state their case, and in verse 2 Yahweh speaks to the mountains.

Now listen

God is speaking to his people.

Arise and state your case before the mountains; let the hills hear your voice

Yahweh says this to the people of Israel. He speaks as if he, his people, and the mountains and the hills were in court and as if the mountains and hills could hear what his people would say.

state your case

Possible meanings are 1) Yahweh is telling his people to say what they think he has done wrong to them, or 2) Yahweh is telling his people to answer the accusation he will make against them.

Micah 6:2

Hear, you mountains, Yahweh's accusation

Yahweh continues to speak as if he is in court and the mountains would hear his accusation against his people.

you mountains ... you enduring foundations of the earth

Possible meanings are 1) these two phrases both refer to the mountains, or 2) the mountains and the foundations of the earth are two different parts of the world.

Micah 6:3

General Information:

Yahweh begins his to accuse the people of Israel as he said he would in (Micah 6:2).

My people, what have I done to you? How have I wearied you? Answer me!

God uses questions to emphasize that he is good and has done nothing to cause the people to stop worshiping him. Alternate translation: "My people, I have been good to you. I have done nothing to make you tired of me. If you think I have done anything wrong, tell me, now."

to you ... wearied you? Answer

Yahweh speaks to the people as if they were one man, so all instances of "you" and all the commands are masculine singular.

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Micah 6:4

brought you ... rescued you ... Miriam to you
Yahweh speaks to the people as if they were one man, so all instances of "you" and all the commands are masculine singular.

house of bondage
A house is a metaphor for a place in which one lives for a long time. The abstract noun "bondage" can be translated as "to be slaves." Alternate translation: "the place where you were slaves for a long time"

Micah 6:5

remember ... you went ... you may know
Yahweh speaks to the people as if they were one man, so all instances of "you" and all the commands are masculine singular.

what Balak ... devised
"the plans Balak ... made to harm you"

how Balaam ... answered him
Balak had told Balaam to curse Israel, but instead, Balaam blessed Israel. Alternate translation: "how Balaam ... responded" or "how Balaam ... said that he would bless you"

Beor
This is the name of Balaam's father.

as you went from Shittim to Gilgal
Shittim was the last place the Israelites camped in before they miraculously crossed the Jordan river. Gilgal was the first place they camped in after they crossed the river. God wanted them to remember what happened there. Alternate translation: "Remember what happened as you went from Shittim to Gilgal"

Shittim
The Hebrew word "shittim" means "acacias." An accacia is a kind of tree, and there was a grove of acacias there. Alternate translation: "Acacia" or "Acacia grove"

so you may know the righteous acts of Yahweh
Yahweh refers to himself by his own name. Alternate translation: "so that you may remember the righteous things that I, Yahweh, have done for you"

Micah 6:6

What should I bring to Yahweh ... God on high? Should I come ... old?
Micah speaks as if he were a person who truly wanted to know what God expects him to do. Possible meanings are 1) he asks questions and then in verse 8 answers the questions he has asked or 2) he is using questions to teach the people. Alternate translation: "I know that I do not need to bring to Yahweh ... God on high or to come ... old."

Micah 6:7

Will Yahweh be pleased ... oil? Should I give ... sin of my soul?
Micah continues to speaks as if he were a person who truly wanted to know what God expects him to do. Possible meanings are 1) he asks questions and then in verse 8 answers the questions he has asked or 2) he is using questions to teach the people. Alternate translation: "I know that Yahweh will not be pleased ... oil or if I give ... sin of my soul."

thousands of rams ... ten thousand rivers of oil
"rams in groups of 1,000 ... 10,000 rivers of oil"

the sin of my soul
The soul is a metonym for the person. Alternate translation: "my sin"

Micah 6:8

He has told you
"Yahweh has told you"

good, and what Yahweh requires from you: Act ... God
Many modern translations read, "good. And what does Yahweh require from you? He wants you to act ... God." or "good. And what does Yahweh require from you but to act ... God?"

love kindness
The abstract noun "kindness" can be translated using the adjective "kind." Alternate translation: "love being kind to people"

Micah 6:9

even now wisdom fears your name
Wisdom is spoken of as a person and is a metonym for the wise person. The word "name" here is a metonym for the person himself, what people think of him, and his authority. Alternate translation: "and the wise person will fear you" or "and the wise person will acknowledge that you are good and will obey you"

Listen to the rod, and to the one who has put it in place
Here "rod" refers to the enemy army with which Yahweh, who "has put it in place," will discipline his people.

Micah 6:10

There is wealth in the houses of the wicked that is dishonest
Dishonest wealth is a metonym for wealth that people have gained by acting dishonestly. The words "the wicked" refer to wicked people. Houses are a synecdoche for everything a person possesses. Alternate translation: "Wicked people have acted dishonestly to gain wealth"

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false measures
incorrect weights that people use with scales to increase their wealth by deceiving those with whom they trade

Micah 6:11

Should I consider a person to be innocent ... weights?
This can be translated as a statement. Alternate translation: "I certainly will not consider a person innocent ... weights."

deceptive weights
weights with which sellers deceive buyers

Micah 6:12

The rich men are full of violence
Rich men are spoken of as if they were containers, and people treating each other violently is spoken of as if it were a liquid that could be put into a container. Alternate translation: "The rich men act violently toward everyone" or "The rich men act violently all the time"

their tongue in their mouth is deceitful
The tongue is a synecdoche for the person. Alternate translation: "Everything they say is a lie"

Micah 6:13

striking you down, making you desolate
"killing all of you until there is no one left"

Micah 6:14

your emptiness will remain inside you
A person or thing being hungry is spoken of as if it were something that could be put in a container, and the people are spoken of as if they were containers. Alternate translation: "You will be hungry, and you will not be able to eat enough to satisfy yourself"

Micah 6:15

General Information:
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Micah 6:16

General Information:
Yahweh continues speaking to the people of Israel.

You have observed the statutes of Omri, and all the works of the house of Ahab.
"You have done what Omri commanded and everything that the house of Ahab did.

Omri ... Ahab
Both of these men were kings over the northern kingdom of Israel. God considered both of them to be very wicked.

house of Ahab
The word "house" is a metonym for the family that lives in the house. Alternate translation: "the descendants of Ahab"

You have walked in their counsels
Walking on a path is a metaphor for how a person lives his life. Alternate translation: "You do what Omri and Ahab told the people to do"

I will give you over to ruin and your inhabitants to derision
Micah speaks to the people of the city, who can hear him, as if he were speaking to the city itself, which cannot hear him. You may need to make explicit the words that the ellipsis omits. Alternate translation: "I will make your city a ruin, and I will make you inhabitants an object derision" or "I will make you a ruin, and people will despise your inhabitants"

you will bear the scorn of my people
"you will suffer because my people will insult you"

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Chapter 7

1 Woe is me!
I have become like the gathering of summer fruit,
and like the grapes that have been gleaned;
there is no grape cluster to eat,
no ripe early fig that my soul desires.
2 The faithful ones have vanished from the land;
there is no upright person in all mankind.
They all lie in wait to shed blood;
each one hunts his own brother with a net.
3 Their hands are very good at doing harm:
the ruler asks for money,
the judge is ready for bribes,
and the powerful man is telling others of the desire of his soul.
Thus they plot together.
4 The best of them is like a brier,
the most upright is worse than a thorn hedge.
It is the day foretold by your watchmen,
the day of your punishment.
Now is the time of their confusion.
5 Do not trust any neighbor;
do not put confidence in any friend.
From even the woman who lies in your embrace
guard the entrance to your mouth.
6 For a son dishonors his father,
a daughter rises up against her mother,
and a daughter-in-law against her mother-in-law.
A man's enemies are the people of his own house.
7 But as for me, I will look to Yahweh.
I will wait for the God of my salvation;
my God will hear me.

8 Do not rejoice over me, my enemy.
After I fall, I will rise.
When I sit in darkness,
Yahweh will be a light for me.
9 Because I sinned against Yahweh,
I will bear his rage
until he pleads my case
and executes judgment for me.
He will bring me to the light,
and I will see his righteousness.
10 Then my enemy will see it,
and shame will cover the one who said to me,
"Where is Yahweh your God?"
My eyes will look at her;
she will be trampled down like the mud in the streets.

11 A day to build your walls will come;
on that day the boundaries will be extended very far.
12 On that day your people will come to you,
from Assyria and the cities in Egypt,
from Egypt to the River,
from sea to sea,
and from mountain to mountain.
13 But the land will be desolate
because of the people who are living there,
because of the fruit of their actions.

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14 Shepherd your people with your rod,
the flock of your inheritance.
They dwell alone in a thicket,
in the midst of a pastureland.
Let them graze in Bashan and Gilead
as in the old days.
15 As in the days when you came out of the land of Egypt,
I will show them wonders.
16 The nations will see and be ashamed
of all their power.
They will put their hands on their mouths;
their ears will be deaf.
17 They will lick the dust like a snake,
like creatures that crawl on the earth.
They will come out of their fortresses with fear;
they will come with fear to you, Yahweh our God,
and they will be afraid because of you.

18 Who is a God like you—
who takes away iniquity, who passes over the transgression
of the remnant of his inheritance?
He does not keep his anger forever
because he delights in his covenant faithfulness.
19 You will again have compassion on us;
you will trample our iniquities under your feet.
You will throw all our sins into the depths of the sea.
20 You will give truth to Jacob
and covenant faithfulness to Abraham,
as you swore to our ancestors in ancient days.

Micah 7 General Notes

Special concepts in this chapter

Last days

This chapter looks forward to the hope of the coming savior for the faithful remnant. This is the future restoration of Israel when true peace will come. (See: savior, faithful and remnant and restore)

Prophet

The prophet was able to speak to God on behalf of the people. Often in this chapter, the prophet speaks in Israel's place and offers repentance to Yahweh. (See: prophet and repent)

Micah 7:1

I have become like the gathering of summer fruit, and like the grapes that have been gleaned

Micah speaks of looking for faithful people but being unable to find any as if he were a person looking for food after the harvesters have taken it all. The idea of a person wanting to gather fruit can be stated clearly. Alternate translation: "I have become like someone looking for fruit after the gathering of summer fruit, like a gleaner after the grapes have been gleaned"

no grape cluster ... no ripe early fig

Micah speaks of faithful, upright people as if they were fruit that is good to eat.

Micah 7:2

The faithful ones have vanished ... land; there is no upright person ... They all lie in wait ... blood; each one hunts

These are exaggerations. Alternate translation: "I feel as though faithful people have vanished ... land and there is no upright person ... I feel as though they all lie in wait ... blood, and each one hunts"

to shed blood

Blood is a metaphor for the death of innocent people. Alternate translation: "to kill innocent people"

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Micah 7:3

General Information:
Micah continues speaking about the people of Israel.

Their hands are very good
The hand is a synecdoche for the person. Alternate translation: "The people are very good"

telling others of the desire of his soul
The word "soul" here is a metonym for the whole person, and the abstract noun "desire" can be translated as a verb. Alternate translation: "speaking to others about what he desires"

Micah 7:4

The best of them is like a brier, the most upright is worse than a thorn hedge
Briers and thorns are good for nothing and harm those who touch them. The Israelite rulers and judges did nothing good and harmed people.

the most upright
"those of them who try hardest to do what is good"

It is the day foretold by your watchmen, the day of your punishment
Micah speaks to the people of Israel, so both instances of "your" are plural. The word "watchmen" is a metaphor for prophets. Alternate translation: "Their prophets have told them that Yahweh would punish them"

Now is the time of their confusion
The abstract noun "confusion" can be translated as a verb. Alternate translation: "Now is when they do not understand what is happening"

Micah 7:5

General Information:
Micah continues speaking to the people of Israel.

Do not trust any neighbor ... any friend ... even the woman who lies in your embrace
Micah continues to show that there is no longer anyone good, honest, and loyal to God among God's people. Here he emphasizes that they cannot even trust friends or family. These phrases are listed in the order of increasing closeness to the hearers.

the woman who lies in your embrace
"your wife"

guard the entrance to your mouth
"guard your lips" or "do not say anything" or "do not let any words escape"

Micah 7:6

people of his own house
Micah continues to show that there is no longer anyone good, honest, and loyal to God among God's people. Here he emphasizes that they cannot even trust friends or family.

a daughter-in-law against her mother-in-law
The words "rises up" are understood from the previous phrase. They can be repeated here. Alternate translation: "a daughter-in-law rises up against her mother-in-law"

his own house
The word "house" is a metonym for the family that lives in the house. Alternate translation: "his own family"

Micah 7:7

General Information:
In verse 8 Micah begins speaking as if he were one woman speaking to her enemy, another woman. This is perhaps the daughter of Zion

But as for me
Here "me" refers to Micah.

I will wait for the God of my salvation
The abstract noun "salvation" can be translated as a verb. Alternate translation: "I will wait for the God who saves me" or "I will wait for God, who saves me"

will hear me
The word "hear" represents hearing and acting. Alternate translation: "will act to help me"

Micah 7:8

fall ... rise
These words are metaphors for suffering from disaster and then recovering.

sit in darkness
These words are a metaphor for suffering from disaster.

Micah 7:9

General Information:
Micah continues the poem that began in [Micah 7:8]

I will bear his rage
Rage is spoken of as if it were a solid object that Yahweh was forcing Micah to carry. Alternate translation: "I will suffer because he is angry with me"

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until he pleads my case and executes judgment for me
Yahweh will punish the people of the other nations who harmed the people of Israel.

he pleads my case
Yahweh is spoken of as if he were defending Micah in court. Alternate translation: "he defends me against those who harm me"

executes judgment for me
"brings about justice for me"

He will bring me to the light
Bringing Micah from darkness (Micah 7:8) to light is a metaphor for ending the suffering from disaster and enabling him to live well.

Micah 7:10

General Information:
Micah continues and ends the poem that began in [Micah 7:8]

my enemy ... the one who said ... your God ... My eyes
The words "enemy," "one," "your," and "my" here refer to the women in the poem and so are feminine singular.

Where is Yahweh your God?
The enemy uses a question to mock the people of Israel. It can be translated as a statement. Alternate translation: "Yahweh your God cannot help you"

My eyes
This phrase here refers to the whole person. Alternate translation: "I" or "We"

she will be trampled down
This can be stated in active form. Alternate translation: "her enemies will trample her down"

like the mud in the streets
People who walk on mud without thinking they are doing anything bad are compared with those who will destroy Israel's enemies without thinking they are doing anything evil.

Micah 7:11

General Information:
Micah speaks to the people of Israel as if he were speaking to one man.

A day to build your walls will come
Here "walls" refers to the walls around their cities, which provided safety and security from their enemies.

the boundaries will be extended very far
This can be translated in active form. Alternate translation: "Yahweh will greatly extend the boundaries of your land" or "Yahweh will greatly increase the size of your kingdom"

Micah 7:12

the River
You may need to make explicit the name of river. Alternate translation: "the Euphrates River"

from sea to sea
You may need to make explicit the names of the seas. "from the Mediterranean Sea in the west to the Dead Sea in the east"

from mountain to mountain
"from one mountain to another." Micah does not speak of any particular mountain.

Micah 7:13

the land will be desolate
"the land will be empty" or "no one will live in the land"

because of the fruit of their actions
Fruit is a metaphor for the results of an earlier action. Alternate translation: "because of the results of what they have done"

Micah 7:14

Shepherd your people with your rod, the flock of your inheritance
Micah is praying to Yahweh, asking him to protect his people of Israel again. Here "rod" refers to God's leadership and guidance, as a shepherd uses a stick to guide and protect his sheep.

They dwell alone in a thicket, in the midst of a pastureland
Micah speaks of his people as if they were sheep hiding in bushes instead of grazing in fields with much grass to eat.

a thicket
a place where many small woody plants grow

a pastureland
Some modern translations read, "Carmel," referring to Mount Carmel.

Bashan and Gilead
These regions are known as rich land for growing food.

as in the old days
Bashan and Gilead had been part of Israel long ago, when David was king.

Micah 7:15

As in the days ... them wonders
Yahweh speaks to the people.

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Micah 7:16

The nations
The word "nations" is a metonym for the people who live in many nations. Alternate translation: "The people of the nations nearby"

They will put their hands on their mouths
They do this to show that they are ashamed of what they have done.

their ears will be deaf
This is an idiom. Nothing anyone says will have any effect on them.

Micah 7:17

They will lick the dust like a snake
Snakes slither on the ground where dust gets on them, and here the people are being compared to snakes, though it is probably an exaggeration that they will lick the dust. Possible meanings are that these people 1) will literally lie on the ground in shame or 2) will be so ashamed and humbled that it will be as if they were lying on the ground.

their fortresses
Some modern translations read, "their dens," continuing the simile of the nations

Micah 7:18

Who is a God like you—who takes ... inheritance?
Micah is emphasizing that there is no God like Yahweh. This can be translated as a statement. Alternate translation: "I know that there is no God like you, who takes ... inheritance."

takes away iniquity
The phrase "takes away" is a metaphor for "forgives," as if iniquity were a heavy burden that God takes off a person. Alternate translation: "forgives iniquity"

the remnant of his inheritance
"those of his chosen people who have survived his punishment"

you ... of the remnant of his inheritance? He does not keep his anger forever because he delights in his covenant faithfulness.
Here the words "his" and "he" can be stated in second person. Alternate translation: "you ... of the remnant of your inheritance, who do not keep your anger forever because you delight in your covenant faithfulness?" or "you ... of the remnant of your inheritance? You do not keep your anger forever because you delights in your covenant faithfulness."

he delights in his covenant faithfulness
The abstract noun "faithfulness" can be stated as "faithful." Alternate translation: "he delights in being faithful to his covenant" or "he delights in being faithful to his people"

passes over
ignores

does not keep his anger
"does not stay angry"

Micah 7:19

You will
Here "you" refers to Yahweh.

on us
Here "us" refers to Micah and the people, but not to Yahweh.

you will trample our iniquities under your feet. You will throw all our sins into the depths of the sea
Iniquity and sin are spoken of as if they were solid objects. Alternate translation: "You will treat our iniquities and sins as if they were not important"

Micah 7:20

You will give truth to Jacob and covenant faithfulness to Abraham
Here the names of Jacob and Abraham are metonyms for their descendants, the people of Israel to whom Micah was speaking. The abstract nouns "truth" and "faithfulness" can be stated as "trustworthy" and "faithful." Alternate translation: "You will show the descendants of Jacob and Abraham that your are trustworthy and faithful to your covenant"

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Book: Nahum

Nahum

Chapter 1

1 The declaration about Nineveh. The book of the vision of Nahum, the Elkoshite.

2 Yahweh is a jealous God and avenges;
Yahweh avenges and is full of wrath;
Yahweh takes vengeance on his adversaries,
and he continues his anger for his enemies.
3 Yahweh is slow to anger and great in power;
he will not acquit the wicked.
Yahweh makes his way in the whirlwind and the storm,
and the clouds are the dust of his feet.
4 He rebukes the sea and makes it dry;
he dries up all the rivers.
Bashan is weak, and Carmel also;
the flowers of Lebanon have become weak.
5 The mountains shake in his presence,
and the hills melt;
the earth collapses in his presence, indeed,
the world and all people who live in it.
6 Who can stand before his rage?
Who can resist the fierceness of his anger?
His wrath is poured out like fire,
and the rocks are broken apart by him.

7 Yahweh is good,
a stronghold in the day of trouble;
and he acknowledges those who take refuge in him.
8 But he will make a full end to his enemies
with an overwhelming flood;
he will pursue them into darkness.

9 What are you people plotting against Yahweh?
He will make a full end to it;
trouble will not rise up a second time.
10 Like tangled thorns
and like the drink of drunkards,
they will be consumed like dry stubble.
11 From you, Nineveh, has come out
someone who plotted evil against Yahweh,
a wicked counselor.

12 This is what Yahweh says,

"Even if they are at their full strength and full numbers,
they will nevertheless be sheared; their people will pass away.
But you, Judah: Though I have afflicted you,
I will afflict you no more.
13 Now will I break that people's yoke from off you;
I will break your chains."

14 Yahweh has given a command about you, Nineveh:
"There will be no more descendants bearing your name.

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I will cut off the carved images and the cast metal figures
from the houses of your gods.
I will prepare your grave,
for you are contemptible."

15 Look, on the mountains
there are the feet of someone who is bringing good news,
who is announcing peace!
Celebrate your festivals, Judah,
and fulfill your vows,
for the wicked one will invade you no more;
he is completely cut off.

Nahum 1 General Notes

Structure and formatting

Some translations prefer to set apart extended quotations, prayers and songs. The ULB and many other English translations set the lines of the entire book (except for verse 1 of this chapter) farther to the right on the page than regular text because they are poetic prophecy. (See: prophet)

Despite being divided into three chapters, this book consists of one long prophecy.

Special concepts in this chapter

Yahweh's anger against Nineveh

This prophecy should be read in reference to the book of Jonah. That book described how the people of Niniveh, Assyria's capital city, repented when Jonah warned them that Yahweh was angry at them. The book of Nahum, written a little over one hundred years later than when Jonah was set, indicates that the Ninevites would be punished by God, but only after he had used them for his own purposes. These actions of Yahweh, although described as vengeance or anger, do not have the same sinful quality as they usually do with humans. (See: evil and avenge and sin)

Complete destruction

At that time, Assyria controlled almost the entire Near East. Nahum prophesied that the Assyrians would be so completely destroyed as a nation that they would no longer even be a people group. This prophecy came true very suddenly.

Nahum 1:1

General Information:

Nahum describes the destruction of Nineveh in poetry.

The declaration about Nineveh. The book of the vision of Nahum, the Elkoshite

These words are an introduction to the entire book. This can be stated as a complete sentence. Alternate translation: "This is the book of the vision of Nahum, the Elkoshite, which gives a declaration about Nineveh"

Elkoshite

A person from the village of Elkosh

Nahum 1:2

General Information:

Nahum begins to describe Yahweh coming to judge his enemies and to save his people. The vision is full of metaphorical language and uses different kinds of parallelism.

Yahweh

This is the name of God that he revealed to his people in the Old Testament. See the translationWord page about Yahweh concerning how to translate this.

full of wrath

"very angry" or "most angry"

he continues his anger for

"continues to be angry with"

Nahum 1:3

slow to anger

"slow to become angry"

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he will not acquit the wicked
This emphatic negative statement can be translated positively. Alternate translation: "he will always be sure to punish the wicked"

Yahweh makes his way in the whirlwind and the storm, and the clouds are the dust of his feet
The biblical writers often associated Yahweh's presence with powerful storms. Here the writer speaks of Yahweh as if he were a person walking or marching and kicking up dust as he comes to judge the people.

the dust of his feet
"the dust that his feet kick up"

Nahum 1:4

General Information:
Nahum continues to describe Yahweh coming to judge his enemies and to save his people.

Bashan is weak, and Carmel also; the flowers of Lebanon have become weak
The word translated as "weak" can also mean "withered" or "dried out." Bashan was known for its good pastureland where people tended sheep and cattle, "Carmel" refers to Mount Carmel, which was known for its tree orchards, and the snow from the mountains in Lebanon kept that place fertile. Since Yahweh dries up all the rivers and causes drought, these fertile places will no longer be fertile. Alternate translation: "The fields of Bashan wither, the trees of Mount Carmel die, and the flowers of Lebanon fade"

Nahum 1:5

the hills melt
Possible meanings are 1) the earthquake causing the hills to crumble to pieces is spoken of as if the hills were melting or 2) the water from the storms coursing down the hills and causing them to erode is spoken of as if the hills were melting.

the earth collapses
Possible meanings are 1) the mountains and hills collapse or 2) the entire ground begins to move with violent motions.

the world and all people who live in it
Here the word "world" refers to the inhabited places on the earth. The verb for this phrase is understood from the previous phrase. Alternate translation: "the world shakes and all the people who live in it collapse"

Nahum 1:6

General Information:
Nahum continues to describe Yahweh coming to judge his enemies and to save his people.

Who can stand before his rage? Who can resist the fierceness of his anger?
These two rhetorical questions mean basically the same thing. They can be translated with statements. Alternate translation: "No one can stand before his rage! No one can resist the fierceness of his anger!"

resist the fierceness of his anger
Possible meanings are 1) "rise up and fight against him when he is angry" 2) "keep him from destroying him when he is angry"

fierceness of his anger
"intensity of his anger" or "amount of his anger"

His wrath is poured out like fire
Nahum speaks of Yahweh's anger as if it were a liquid that he pours out and which burns like fire. This can be stated in active form. Alternate translation: "He pours out his wrath like fire" or "He expresses his fierce anger"

the rocks are broken apart by him
This can be stated in active form. Alternate translation: "he breaks apart the rocks" or "he causes the rocks to break apart"

Nahum 1:7

a stronghold ... those who take refuge in him
Nahum speaks of Yahweh as if he were a place where people can be safe from those who wish to harm them, and of those who trust Yahweh to protect them as if they were taking refuge inside that safe place.

in the day of trouble
"in times of trouble" or "when troubles happen." The word "day" here refers to a general period of time.

Nahum 1:8

he will make a full end to his enemies
The idiom "make a full end" refers to causing his enemies to die. Alternate translation: "he will completely destroy his enemies" or "he will kill all his enemies"

with an overwhelming flood
Nahum speaks of Yahweh destroying his enemies in such a way that they will be powerless to avoid death as if Yahweh caused them to drown in a great flood of water.

he will pursue them into darkness
Here the word "darkness" represents the place of the dead, which is characterized as a dark place. Nahum speaks of Yahweh killing his enemies as if he were chasing them into this dark place. Alternate translation: "he will cause all his enemies to die"

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Nahum 1:9

General Information:
Nahum tells the people of Nineveh how Yahweh will deal with them.

What are you people plotting against Yahweh?
This rhetorical question emphasizes the futility of making evil plans against Yahweh. Alternate translation: "It is futile for you people to plot against Yahweh"

He will make a full end to it
The idiom "make a full end" refers to causing something to exist no longer. Alternate translation: "He will completely stop what you do" or "He will cause your plotting to fail"

trouble will not rise up a second time
Possible meanings are 1) "trouble" is a metonym for the punishment that Yahweh will inflict upon the people. Alternate translation: "Yahweh will not have to punish you a second time" or 2) "trouble" refers to the trouble that the people cause by plotting against Yahweh. Alternate translation: "you will not cause trouble a second time"

Nahum 1:10

General Information:
Nahum uses three metaphors to show that Yahweh will destroy

Like tangled thorns
Possible meanings for this metaphor are that Nahum speaks of 1) the people who plot against Yahweh being unable to free themselves from the trouble that Yahweh will bring upon them as though they were tangled up in thorn bushes and unable to get free or 2) Yahweh quickly destroying those who plot against him as if Yahweh were a person weaving thorn bushes together so they will burn quickly and putting them in a fire.

like the drink of drunkards
Possible meanings for this metaphor are that Nahum speaks of 1) those who plot against Yahweh suffering the consequences of their plans as if they were completely drunk with alcohol or 2) Yahweh destroying those who plot against him as if he were a drunkard drinking a large amount of alcoholic drink.

they will be consumed like dry stubble
Nahum speaks of Yahweh completely destroying those who plot against him as if fire would burn them up like fire burns up dry stubble. This can be stated in active form. Alternate translation: "fire will completely devour them like it devours dry stubble"

consumed
Nahum speaks of fire burning something completely as if the fire were devouring that thing. Alternate translation: "burned up by fire"

Nahum 1:11

From you, Nineveh, has come out someone who plotted evil against Yahweh
"Someone who planned evil against Yahweh has come out from you, Nineveh." The words "From you, Nineveh" are at the beginning of the sentence to emphasize that the writer is now speaking to Nineveh.

From you, Nineveh, has come out someone
The writer speaks as if the city of Nineveh were one person who could hear him speak. The word "Nineveh" is a personification of the people who live in Nineveh. Alternate translation: "From among the people of Nineveh has come out someone" or "From Nineveh have come out people"

a wicked counselor
someone who encouraged people to do wicked things

Nahum 1:12

General Information:
Yahweh speaks to the Israelites about Nineveh.

Even if they are at their full strength and full numbers
This refers to the Assyrians or to the people of Nineveh.

they will nevertheless be sheared
Yahweh speaks of destroying the people of Nineveh as if they were sheep that he will shear. This can be stated in active form. Alternate translation: "I will nevertheless shear them" or "I will nevertheless destroy them"

pass away
"disappear" or "waste away" or "all die"

Nahum 1:13

Now will I break that people's yoke from off you; I will break your chains
Yahweh speaks of freeing Judah from Assyrian oppression as if he were breaking the yoke and chains that the Assyrians had placed on them. Alternate translation: "Now I will free you from that people and they will no longer oppress you"

Nahum 1:14

Yahweh has given a command about you, Nineveh ... your name ... your gods ... your grave ... you are
The writer speaks as if the city of Nineveh were one person who could hear him speak. The word "Nineveh" is a personification of the people who

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live in Nineveh. See how you translated "you, Nineveh" in [Nahum 1:11]

I will cut off the carved images and the cast metal figures from the houses of your gods
Yahweh speaks of destroying the Assyrian idols as if he were cutting them off, like a person would cut a branch from a tree. The word "house" is a metonym for the temples in which the people worshiped these idols. Alternate translation: "I will destroy the carved images and the cast metal figures that are in the temples of your gods"

I will prepare your grave
It is implied that Yahweh will also bury them in the graves that he digs for them. Alternate translation: "I will dig your graves and bury you in them"

Nahum 1:15

on the mountains there are the feet of someone who is bringing good news
Here the word "feet" represent the person who is running in order to declare a message. Alternate translation: "on the mountains there is someone who is bringing good news"

wicked one ... he
Nahum refers to the people of Nineveh as though they were one person.

he is completely cut off
Nahum speaks of the people of Nineveh being completely destroyed as if they had been cut off, like a person would cut a branch from a tree. This can be stated in active form. Alternate translation: "he is completely destroyed" or "Yahweh has completely destroyed him"

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Chapter 2

1 The one who scatters is coming up against you.
Guard the city wall, watch the road,
strengthen your loins, pull together all your strength.
2 For Yahweh is restoring the majesty of Jacob
like the majesty of Israel,
although the plunderers devastated them
and destroyed their vine branches.
3 The shields of his mighty men are red,
and the soldiers are clothed in scarlet;
the chariots flash with their metal
on the day that they are made ready,
and the cypress spears are waved in the air.
4 The chariots speed through the streets;
they rush back and forth in the wide streets.
They look like torches,
and they run like lightning.

5 He remembers his nobles;
they stumble over each other in their march;
they hurry to attack the city wall.
The large shield is made ready to protect these attackers.
6 The gates at the rivers are forced open,
and the palace collapses.
7 Huzzab is stripped
and is taken away;
her female servants moan like doves,
beating on their breasts.
8 Nineveh is like a leaking pool of water,
with its people fleeing away like rushing water.
Others shout, "Stop, stop,"
but no one turns back.
9 Take the silver plunder, take the gold plunder,
for there is no end to the treasure,
to the splendor of all Nineveh's desirable things.
10 Nineveh is empty; empty and devastated.
Everyone's heart melts, everyone's knees strike together,
and anguish is in all loins; their faces are all pale.
11 Where now is the lions' den,
the place where the young lion cubs were fed,
the place where the lion and lioness walked,
with the cubs, where they were afraid of nothing?
12 The lion tore his victims to pieces for his cubs;
he strangled victims for his lionesses,
and filled his cave with victims,
his dens with torn carcasses.
13 "See, I am against you—
this is the declaration of Yahweh of hosts.
I will burn your chariots in the smoke,
and the sword will devour your young lions.
I will cut off your prey from your land,
and the voices of your messengers will be heard no more."

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Nahum 2 General Notes

Structure and formatting

Some translations prefer to set apart extended quotations, prayers and songs. The ULB and many other English translations set the lines of the entire book (except for verse 1 of chapter 1) farther to the right on the page than regular text because they are poetic prophecy. (See: prophet)

Despite being divided into three chapters, this book contains one long prophecy.

Special concepts in this chapter

Complete destruction

At that time, Assyria controlled almost the entire Near East. Nahum prophesied that the Assyrians would be so completely destroyed as a nation that they would no longer even be a people group. This prophecy came true and did so very suddenly. At times, this chapter is very violent in describing the destruction of Assyria, and this violence should not be toned down through the use of euphemism.

Nahum 2:1

General Information:

Nahum often wrote prophecy in the form of poetry. Hebrew poetry uses different kinds of parallelism. Here he begins to describe the destruction of Nineveh.

The one who scatters

Nahum speaks of an army or military leader destroying Nineveh as if he were to break Nineveh apart as one would shatter a clay pot and scatter the pieces around. Alternate translation: "The one who will destroy you"

is coming up against you

The idiom to "come against" means to attack. Alternate translation: "is preparing to attack you"

Guard the city wall, watch the road, strengthen your loins, pull together all your strength

Nahum speaks to the people of Nineveh. He tells them to prepare for battle although he knows that the enemy will destroy the city.

watch the road

This refers to having soldiers watch the roads leading to the city so that they can keep track of the enemy's approach.

strengthen your loins

The loins are a synecdoche for the whole body. Alternate translation: "make yourselves strong" or "prepare for battle"

pull together all your strength

This is an idiom that means to prepare oneself for action. Here it applies to military action. Alternate translation: "prepare yourselves for battle"

Nahum 2:2

For Yahweh is restoring the majesty of Jacob, like the majesty of Israel

The words "Jacob" and "Israel" are metonyms for the people who are descended from Jacob. Possible meanings are 1) the word "Jacob" refers to the southern kingdom and the word "Israel" refers to the northern kingdom. Alternate translation: "For Yahweh is restoring the majesty of Judah, as he promised to restore the majesty of Israel" or 2) both "Jacob" and "Israel" refer to the nation as a whole, included both northern and southern kingdoms and the two lines are parallel. Alternate translation: "For Yahweh is restoring the majesty of all Israel"

the plunderers

people who steal things by force, usually in war

destroyed their vine branches

Possible meanings are 1) this is a metaphor in which the Assyrians taking away Israel's possessions by force is spoken of as if Israel were a vine whose branches the Assyrians had stripped bare. Alternate translation: "robbed them of all of their possession, like one would strip bare vine branches" or 2) the words "vine branches" are a synecdoche for the agricultural fields throughout the nation. Alternate translation: "destroyed their fields of crops"

Nahum 2:3

The shields of his mighty men are red

Possible meanings are 1) the shields appear red as the light from the sun reflects upon their metal surfaces or 2) the shields are covered with leather that has been dyed red.

his mighty men

the soldiers of the one "who will dash" Nineveh "to pieces" (Nahum 2:1).

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the chariots flash with their metal
This likely refers to the light from the sun reflecting upon the metal chariots.

on the day that they are made ready
This can be stated in active form. Alternate translation: "when the soldiers have made them ready" or "when the soldiers have prepared them to attack"

the cypress spears are waved in the air
This can be stated in active form. Alternate translation: "the soldiers wave their cypress spears in the air"

cypress
a type of tree whose wood is good for weapons

Nahum 2:4

The chariots speed through the streets
"The soldiers drive the chariots wildly through the streets"

They look like torches
Nahum compares the way that the light from the sun reflects upon the chariots with torches whose fire gives light.

they run like lightning
Nahum compares the way that the light from the sun reflects upon the chariots, and the quickness with which the chariots move, with lightning that flashes quickly in the sky.

Nahum 2:5

He remembers his nobles
The word "remembers" is a metonym for what he does after he remembers them: he calls them to action. Alternate translation: "He calls his nobles" or "He summons his nobles"

nobles
military leaders

in their march
The word "march" can be translated as a verb. Alternate translation: "as they march"

The large shield is made ready to protect these attackers
This can be stated in active form. Alternate translation: "The attackers make ready the large shield to protect themselves"

The large shield
This refers to a large cover that those who besieged a city would set up over themselves and their battering rams to protect themselves against the arrows and other projectiles with which the people in the city would attack them.

Nahum 2:6

The gates at the rivers are forced open
This can be stated in active form. Alternate translation: "The enemy forces open the gates at the rivers"

The gates at the rivers
This refers to the gates that controlled the flow and direction of the river.

Nahum 2:7

Huzzab is stripped and is taken away
This can be stated in active form. Alternate translation: "The enemy strips Huzzab and takes her away"

Huzzab is stripped and is taken away
The exact meaning of the word "Huzzab" is uncertain. Two possible meanings are 1) it is the name of a queen in Nineveh and the sentence means that the attacking soldiers have stripped her of her clothes in order to humiliate her and then have carried her off into captivity or 2) it is the name of an idol and the sentence means that the attackers have stripped the gold and silver off the idol and have carried it away.

is stripped
If your language has a word for forcibly taking a person's clothes off of that person and leaving him embarrassed and with nothing to keep him warm, you should use it here.

her female servants moan like doves
The moaning sounds that the female servants make sound like the sounds that doves make.

her female servants
If the word "Huzzab" refers to a queen, then this phrase refers to the young women who attended her. If the word "Huzzab" refers to an idol, then this phrase refers to the young women who worked as temple prostitutes.

beating on their breasts
Beating one's breast was a gesture used to express great mourning.

Nahum 2:8

Nineveh is like a leaking pool of water, with its people fleeing away like rushing water
Nahum compares the way that the people flee from the city of Nineveh with the way that water gushes from a reservoir of water when the dam has been broken.

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Nahum 2:9

Take the silver plunder ... Nineveh's desirable things
It is not clear who is speaking here. This may be an apostrophe in which Nahum gives directions to the attackers, or the attackers may be speaking and giving directions to one another.

Take the silver plunder, take the gold plunder
The word "plunder" means things stolen by force, usually in war. Alternate translation: "Take the silver as plunder, take the gold as plunder" or "Take the silver, take the gold"

there is no end to the treasure, to the splendor
The words "no end" are an exaggeration to express that there is a great amount of something. Alternate translation: "there is a very great amount of treasure, of the splendor"

to the splendor of all Nineveh's desirable things
This phrase refers to the silver, gold, and other treasures in Nineveh. The verb may be supplied from the previous phrase. Alternate translation: "there is no end to the splendor of all Nineveh's beautiful treasures"

Nahum 2:10

Everyone's heart melts
Nahum speaks of the people losing courage as if their hearts melt like wax. Alternate translation: "Everyone loses courage"

everyone's knees strike together
This describes a physical response to great fear. The people's legs shake so badly that their knees knock together and they are unable to walk or run.

anguish is in all loins
The loins are either 1) a synecdoche for the whole person. Alternate translation: "everyone is in anguish" Or 2) a metonym for the internal organs, and you should describe them using your language's words for how a person's stomach feels when he is very frightened. Alternate translation: "everyone's stomachs are churning"

Nahum 2:11

General Information:
In these verses, Nahum speaks of the people of Nineveh as if they were a group of lions, and of the city Nineveh as if it were their den. The metaphor speaks of the way in which the Assyrians would conquer other people and take their possessions as their own as if they were lions hunting prey and bringing the dead animals back to their den.

Where now is the lions' den ... afraid of nothing?
Nahum uses this rhetorical question to mock Nineveh, which has been destroyed. Alternate translation: "The lions' den is nowhere to be found ... afraid of nothing." or "Look at what has become of the lions' den ... afraid of nothing!"

Nahum 2:12

he strangled victims
"he choked victims." This is probably a reference to the way that lions usually kill their prey, by biting its throat. Alternate translation: "he killed his victims"

filled his cave with victims, his dens with torn carcasses
These two phrases are saying the same thing in different ways. The verb may be supplied for the second phrase. Alternate translation: "filled his cave with victims, and filled his dens with torn carcasses"

Nahum 2:13

See
"Look" or "Listen" or "Pay attention to what I am about to tell you."

the sword will devour your young lions
Here the word "sword" is a metonym for soldiers who attack with swords and is spoken of as if it were a person who eats its victims. Nahum also continues to speak to the people of Nineveh as if they were lions. Alternate translation: "attackers will kill your people with swords"

I will cut off your prey from your land
Yahweh speaks of the people of Nineveh as if they were lions who preyed upon the nations. Possible meanings are 1) the word "prey" is a metonym for the things that they have taken from those upon whom they preyed, and Yahweh speaks of taking those things away from them as if it were cutting off their prey. Alternate translation: "I will take away from your land all the things that you took from others" or 2) Yahweh speaks of the nations whom the people of Nineveh had plundered as if they were Nineveh's prey, and preventing Nineveh from plundering any more nations as if he were cutting off their prey. Alternate translation: "I will stop you from preying upon any other nation"

the voices of your messengers will be heard no more
This likely refers to the messengers that the Assyrians sent out to other nations to demand surrender or payment of tribute. This can be stated in active form. Alternate translation: "no one will ever hear the voices of your messengers again"

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Chapter 3

1 Woe to the city full of blood!
It is all full of lies and stolen property;
victims are always in her.
2 But now there is the noise of whips
and the sound of rattling wheels,
prancing horses, and bounding chariots.
3 Horsemen charging,
flashing swords and glittering spears!
Piles of the dead, bodies that could not be counted—
their attackers stumble over the bodies.
4 This is happening because of the lustful actions
of the beautiful prostitute, the expert in witchcraft,
who sells nations through her prostitution,
and peoples through her acts of witchcraft.

5 "See, I am against you—
this is the declaration of Yahweh of hosts—
I will raise up your skirt over your face
and show your private parts to the nations,
your shame to the kingdoms.
6 I will throw disgusting filth on you
and make you vile;
I will set you up as a spectacle.
7 It will come about that everyone who looks at you
will flee from you and say,
'Nineveh is destroyed; who will weep for her?'
Where can I go to find anyone to comfort you?"

8 Nineveh, are you better than Thebes,
which was located on the Nile River,
which had water around her,
whose rampart was the sea,
and the sea was its wall?
9 Cush and Egypt were her strength,
and there was no end to it;
Put and Libya were allies to her.
10 Yet Thebes was carried away;
she went into captivity;
her young children were dashed in pieces
at the head of every street;
her enemies threw lots for her honorable men,
and all her great men were bound in chains.
11 You also will become drunk; you will try to hide,
and you also will look for a refuge from your enemy.

12 All your fortresses will be like fig trees
with the earliest ripe figs:
if they are shaken,
they fall into the mouth of the eater.
13 See, the people among you are women;
the gates of your land have been opened wide to your enemies;
fire has devoured their bars.

14 Go draw water for the siege;
strengthen your fortresses;
go into the clay and tread the mortar;
pick up the molds for the bricks.
15 Fire will devour you there, and the sword will destroy you.

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It will devour you as young locusts devour everything.

Make yourselves as many as the young locusts,
as many as the full-grown locusts.
16 You have multiplied your merchants
more than the stars in the heavens;
but they are like young locusts:
they plunder the land and then fly away.
17 Your princes are like locust swarms,
and your commanders are like locusts
that camp in the walls on a cold day.
But when the sun rises they flee,
and the place they go to is not known.

18 King of Assyria, your shepherds are asleep;
your nobles are lying down resting.
Your people are scattered on the mountains,
and there is no one to gather them.
19 No healing is possible for your wounds.
Your wounds are severe.
Everyone who hears the news about you
will clap their hands in joy over you.
On whom has your wickedness
not trodden continually?

Nahum 3 General Notes

Structure and formatting

Some translations prefer to set apart extended quotations, prayers and songs. The ULB and many other English translations set the lines of the entire book (except for verse 1 of chapter 1) farther to the right on the page than regular text because they are poetic prophecy. (See: prophet)

Despite being divided into three chapters, the book contains one long prophecy.

Special concepts in this chapter

Euphemism

This chapter speaks about the evils of the Assyrians in violent ways. It is important to avoiding toning down this language through the use of euphemism, if at all possible. Although there is some hyperbole, the reader should not assume that the author intends this writing to be taken as completely hyperbolic. (See: and evil)

Nahum 3:1

General Information:

Nahum often wrote prophecy in the form of poetry. Hebrew poetry uses different kinds of parallelism. Here he continues to describe the destruction of Nineveh.

the city full of blood

Here the word "blood" represents bloodshed and refers to the people who have committed murder. Alternate translation: "the city full of murderers"

It is all full of lies

Here the word "lies" is a metonym for those who tell lies. Alternate translation: "It is full of liars"

Nahum 3:2

the noise of whips and the sound of rattling wheels, prancing horses, and bounding chariots

These phrases describe the sound of chariots rushing through the streets as their drivers use their whips on the horses.

Nahum 3:3

Piles of the dead, bodies that could not be counted

There were so many dead bodies that the attackers piled them in heaps.

bodies

bodies of people who have died

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their attackers stumble over the bodies
This shows that there were very many dead bodies on the ground.

Nahum 3:4

the lustful actions of the beautiful prostitute
Nahum speaks of Nineveh causing other nations to be subject to her as if the city were a prostitute who seduces men with her beauty.

the expert in witchcraft
Nahum speaks of Nineveh causing other nations to be subject to her as if the city were a witch who casts a spells on others.

who sells nations through her prostitution, and peoples through her acts of witchcraft
Here the word "sells" implies that the people of Nineveh cause other nations and peoples to become slaves. Nineveh uses her beauty, power, and influence to make others her slaves. Alternate translation: "who by her prostitution and witchcraft causes the people of other nations to become her slaves"

Nahum 3:5

See
"Look" or "Listen" or "Pay attention to what I am about to tell you"

I will raise up your skirt over your face and show your private parts to the nations
This refers to the practice of publicly humiliating prostitutes by stripping them naked in front of the community. This continues the metaphor of Yahweh speaking of the city of Nineveh as if it were a prostitute. Alternate translation: "I will publicly humiliate you, as one would humiliate a prostitute by raising up her skirt over her face and showing her private parts to all the people"

your shame to the kingdoms
This phrase explains the purpose of lifting up Nineveh's skirt. The verb may be supplied from the previous phrase. Alternate translation: "I will show your shame to the kingdoms"

Nahum 3:6

I will throw disgusting filth on you
The words "disgusting filth" refer to all kinds of garbage. Throwing garbage at a person was a sign of strong contempt. Alternate translation: "I will show my contempt for you, like a person would throw disgusting filth at another"

Nahum 3:7

who will weep for her?
The people ask this rhetorical question to emphasize the negative answer. Alternate translation: "no one will weep for her."

Where can I go to find anyone to comfort you?
Yahweh uses this rhetorical question to emphasize that there will be no one who will be able to comfort Nineveh. Alternate translation: "There is nowhere I could go to find someone to comfort you." or "There will be no one to comfort you."

Nahum 3:8

General Information:
Nahum speaks to the people of Nineveh as though they were the city itself.

are you better than Thebes ... wall?
Nahum asks this rhetorical question to emphasize the negative answer that it anticipates. Alternate translation: "you are not better than Thebes ... wall."

Thebes
This was the former capital of Egypt, which the Assyrians had conquered.

which was located on the Nile River
"which was built by the Nile River"

whose rampart was the sea, and the sea was its wall
These two phrases share similar meanings. The word "sea" refers to the Nile River, which ran near the city. Nahum speaks of the Nile as if it were the wall that protected the city. Alternate translation: "which had the Nile river as its defense, as some cities have a wall for their defense"

rampart
A rampart is a wall built around a city to keep enemy armies from getting into the city.

Nahum 3:9

Cush and Egypt were her strength
"Ethiopia and Egypt strengthened her" or "Cush and Egypt were her allies"

there was no end to it
The word "it" refers to the "strength" that Cush and Egypt gave to Thebes. That there was no end to it is a hyperbole that expresses the great amount of strength. Alternate translation: "their strength was very great"

Put and Libya
These are the names of places in northern Africa that were close to Thebes.

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Nahum 3:10

General Information:
Nahum continues to speak to the people of Nineveh as though they were the city itself.

Yet Thebes was carried away
The word "Thebes" represents the people who lived in Thebes. This can be stated in active form. Alternate translation: "Yet those who attacked Thebes carried the people away"

she went into captivity
The word "she" refers to Thebes and represents the people who lived there. Alternate translation: "they went into captivity"

her young children were dashed in pieces
This is a brutal description of the soldiers killing children. This can be stated in active form. Alternate translation: "enemy soldiers dashed her young children to pieces" or "enemy soldiers beat her young children to death"

at the head of every street
The beginning of a street is spoken of as if it were the head. Also, "every" is a generalization that means many places all over the city. Alternate translation: "on every street corner" or "in the streets all over the city"

all her great men were bound in chains
This can be stated in active form. Alternate translation: "they bound all her great men in chains"

Nahum 3:11

You also will become drunk
Here the word "You" refers to Nineveh. Nahum speaks of the people of Nineveh suffering and dying in battle as if they had become drunk from drinking too much wine.

Nahum 3:12

General Information:
Nahum continues to speak to the people of Nineveh as though they were the city itself.

All your fortresses
Possible meanings for the word "fortresses" are 1) it refers to Nineveh's fortifications, such as the wall that surrounded the city Alternate translation: "All of your fortifications" or "All of your defenses" or 2) it refers to the fortified cities that were situated along Assyria's borders and prevented enemy armies from attacking Nineveh. Alternate translation: "All of your fortified cities"

All your fortresses will be like fig trees with the earliest ripe figs: if they are shaken, they fall into the mouth of the eater
Nahum compares the ease with which the attackers will conquer Nineveh with the ease with which a person can cause ripe figs to fall from a tree. Alternate translation: "Your enemies will destroy your fortresses as easily as a person can shake a fig tree and eat the first ripe figs that fall"

the earliest ripe figs
This refers to the figs that would ripen first on the tree. These figs fell from the tree easily, so that a person only had to shake the tree to make them fall. Figs that ripened later would require a person to climb the tree and pick them by hand.

if they are shaken
"if the trees are shaken." This can be stated in active form. Alternate translation: "if a person shakes the trees"

they fall into the mouth of the eater
"the figs fall into the mouth of the eater." This is an exaggeration. By saying that the figs fall from the tree into the mouth of the one who eats it, Nahum emphasizes that the figs are ready to eat immediately. Alternate translation: "a person can eat the fig immediately"

Nahum 3:13

the people among you are women
In this ancient culture, women were not warriors for a number of reasons, including their being generally weaker physically than men. Here Nahum speaks of Nineveh's warriors losing their strength and courage to fight as if the people in the city were all women. Alternate translation: "your people are all like women who are weak and cannot defend themselves"

the gates of your land have been opened wide to your enemies
This can be stated in active form. Alternate translation: "the gates of your land are wide open to your enemies" or "someone has opened wide to your enemies the gates of your land"

the gates of your land have been opened wide to your enemies
Possible meanings are 1) if "fortresses" in v. 12 refers to the Nineveh's defenses, then "the gates of your land" refers to the gates in the walls around Nineveh. Alternate translation: "the gates of your city are wide open for your enemies to attack" or 2) if "fortresses" in v. 12 refers to the fortified cities that were situated along Assyria's borders, then "the gates of your land" is a metaphor in which those cities are spoken of as if they were gates that prevented enemy armies from entering the land. Alternate translation: "your land is defenseless before your enemies because they have destroyed the cities that protected your borders"

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fire has devoured their bars
Possible meanings are 1) if "fortresses" in v. 12 refers to the Nineveh's defenses, then "their bars" refers to the bars that locked the gates in the walls around Nineveh. Alternate translation: "fire has destroyed the bars that lock your city gates" or 2) if "fortresses" in v. 12 refers to the fortified cities that were situated along Assyria's borders, then "their bars" is a metaphor in which those cities are spoken of as if they were locked gates that prevented enemy armies from entering the land. Alternate translation: "the cities on your borders can no longer protect you, just as gates can no longer protect a city when fire has destroyed their bars"

fire has devoured
Nahum speaks of fire burning up and destroying as if fire were eating. Alternate translation: "fire has destroyed" or "fire has burned up"

Nahum 3:14

General Information:
Nahum continues to speak to the people of Nineveh as though they were the city itself.

Go draw water for the siege ... pick up the molds for the bricks
Nahum speaks to the people of Nineveh. He tells them to prepare for battle and to repair the walls, although he knows that the enemy will destroy the city.

strengthen your fortresses
"repair the fortifications"

go into the clay and tread the mortar; pick up the molds for the bricks
These phrases refer to making mud bricks that they will use to repair the city's wall.

Nahum 3:15

Fire will devour you there
Nahum speaks of fire burning and destroying as if it were eating. Alternate translation: "Fire will destroy you there" or "Your enemies will burn you with fire there"

the sword will destroy you
Here the word "sword" is a metonym for the enemies who will attack with swords. Alternate translation: "your enemies will kill you with their swords"

It will devour you as young locusts devour everything
The word "It" refers to the "sword," which is personified as eating those whom it kills. The soldiers using their swords to kill everyone in Nineveh is compared with the way that a swarm of locusts eats every plant in its path. Alternate translation: "Your enemies' swords will kill all of you, just as easily as a swarm of locusts devours everything in its path"

Make yourselves as many as the young locusts, as many as the full-grown locusts
These words begin a new paragraph where Nahum compares the number of people in Nineveh with the large number of locusts in a swarm.

Nahum 3:16

General Information:
Nahum speaks to the people of Nineveh as though they were the city itself.

You have multiplied your merchants more than the stars in the heavens
This exaggeration emphasizes the great number of merchants who lived and worked in Nineveh. Alternate translation: "It is as if you have more merchants than there are stars in the sky" or "You have more merchants than anyone could count"

they are like young locusts: they plunder the land and then fly away
Nahum compares the way that these merchants, who have made their profit by selling their goods in Nineveh, will flee from the city when the battle begins with the way that locusts fly away after they have eaten all of the plants in their path.

Nahum 3:17

your commanders are like locusts that camp in the walls on a cold day. But when the sun rises they flee
Nahum compares the way that the officials in Nineveh will flee when the battle starts with the way that locusts will remain still while it is cold, but will fly away when the sun rises and the air becomes warm.

the place they go to is not known
"and no one knows where they have gone"

Nahum 3:18

your shepherds are asleep; your nobles are lying down resting
These two lines share similar meanings. Nahum speaks of the leaders of Assyria as if they were shepherd who are to care for their sheep. He speaks of the shepherds and rulers dying as if they had fallen asleep. Alternate translation: "your leaders who are like shepherds are dead; your rulers are all dead"

Your people are scattered on the mountains
Nahum speaks of the people of Nineveh as if they were sheep that scatter after the shepherds have died. Alternate translation: "Your people are scattered like sheep on the mountains"

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Nahum 3:19

No healing is possible for your wounds. Your wounds are severe
Nahum speaks of the certainty of the destruction of Nineveh and the defeat of its king as if the king had suffered an incurable wound.

No healing is possible for your wounds
The word "healing" can be translated with a verbal phrase. Alternate translation: "No one is able to heal your wounds"

On whom has your wickedness not trodden continually?
The writer either 1) speaks of wickedness as if it were a person who steps on other people while he goes from one place to another or 2) uses "wickedness" as a metonym for the people who commit it and "trodden" as a metaphor for committing wickedness. This rhetorical question emphasizes the negative answer that it anticipates. Alternate translation: "Your wickedness has continually trodden on everyone." or "There is no one to whom you have not continually done wickedness."

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Book: Habakkuk

Habakkuk

Chapter 1

1 The prophecy that Habakkuk the prophet saw.

2 "Yahweh, how long will I cry for help,
and you will not hear?
I cry out to you, 'Violence!'
but you will not save.
3 Why do you make me see iniquity
and cause me to look upon wrongdoing?
Destruction and violence are before me;
there is strife, and contention rises up.
4 Therefore the law is weakened,
and justice does not last for any time.
For the wicked surround the righteous;
therefore twisted justice goes out."

5 "Look at the nations and observe them;
be amazed and astonished!
For I am surely about to do something in your days
that you will not believe when it is reported to you.
6 For look! I am about to raise up the Chaldeans—
that fierce and impetuous nation—
they are marching throughout the breadth of the land
to seize homes that were not their own.
7 They are terrifying and fearsome;
their judgment and splendor proceed from themselves.
8 Their horses also are swifter than leopards,
quicker than the evening wolves.
So their horses stamp,
and their horsemen come from a great distance—
they fly like an eagle hurrying to eat.
9 They all come for violence;
their multitudes go like the desert wind
and they gather captives like sand. [1]
10 So they mock kings,
and rulers are only a mockery for them.
They laugh at every stronghold,
for they heap up earth and seize it.
11 Then the wind will rush on;
it will move past—
guilty men, those whose might is their god."

12 "Are you not from ancient times,
Yahweh my God, my Holy One?
We will not die.
Yahweh has ordained them for judgment,
and you, Rock, have established them for correction.
13 Your eyes are too pure to gaze upon evil,
and you are not able to look on wrongdoing with favor.
Why then have you looked favorably on those who betray?
Why are you silent while the wicked devour
those more righteous than they are?
14 You make men like fish in the sea,

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like creeping things without a ruler over them.
15 He brings all of them up with a fishhook;
he drags men away in his fishnet;
he gathers them together in his dragnet;
so he rejoices and he is glad.
16 Therefore he sacrifices to his net
and burns incense to his dragnet,
for by his net he lives in luxury,
and his food is the richest kind.
17 Will he therefore keep emptying his net,
and will he continually slaughter the nations without mercy?"

Footnotes

1:9 [1]The copies of the ancient Hebrew text are translated here,

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Habakkuk 1 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 1:1-17.

This chapter is arranged in a series of questions and answers between Yahweh and Habakkuk.

Special concepts in this chapter

Injustice

Habakkuk sees great injustice, especially in the defeat of Israel by the Assyrians. He cries out to Yahweh to ask him to put an end to it. He is questioning Yahweh, but he trusts in him. (See: justice and trust)

Chaldeans

Yahweh will raise up the Chaldeans to bring justice to the Hebrew people. They will defeat the Assyrians. At this time, the Chaldeans were an insignificant city and people group. This was probably intended to show the power of Yahweh.

Habakkuk 1:1

The prophecy that Habakkuk the prophet saw

This can be stated as a complete sentence. Alternate translation: "This is the prophecy that Habakkuk the prophet saw."

Habakkuk 1:2

Yahweh

This is the name of God that he revealed to his people in the Old Testament. See the translationWord page about Yahweh concerning how to translate this.

how long will I cry for help, and you will not hear?

The reader should understand that Habakkuk has been crying to Yahweh for help for a long time. He asks this question because he is frustrated and wants to know how much longer it will be before Yahweh responds. Alternate translation: "how much longer shall I cry for help before you will respond?"

Habakkuk 1:3

General Information:

Habakkuk continues his prayer to God.

Destruction and violence are before me

The words "destruction" and "violence" can be translated with a verbal phrase. The idiom "before me" means that Habakkuk witnesses these things happening. Alternate translation: "I witness people destroying things and acting violently"

contention rises up

The word "contention" refers to conflict between people and can be translated with a verbal phrase. Habakkuk speaks of there being more contention between people as if contention rises up. Alternate translation: "there is more conflict between people"

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Habakkuk 1:4

the law is weakened
Habakkuk speaks of people not obeying or enforcing the law as if they had made the law weak and unable to act. Alternate translation: "no one enforces the law"

the wicked surround the righteous
Habakkuk speaks of wicked people causing righteous people to suffer injustice as if the wicked people surrounded the righteous people.

twisted justice goes out
Habakkuk speaks of judges giving decisions that they say are just but that are not as if "twisted justice" were going out to the people. Alternate translation: "judges make decisions that are not just"

twisted justice
Justice that is "twisted" is injustice, the opposite of "straight justice," which is truly just.

Habakkuk 1:5

General Information:
In 1:5-11 Yahweh responds to Habakkuk.

be amazed and astonished
The words "amazed" and "astonished" share similar meanings. Together they emphasize the strength of the emotion. Alternate translation: "be very amazed"

in your days
This idiom refers to Habakkuk's lifetime. Alternate translation: "during your lifetime"

when it is reported to you
This can be stated in active form. Alternate translation: "when someone reports it to you" or "when you hear about it"

Habakkuk 1:6

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

impetuous
Possible meanings are 1) "violent" or 2) "hasty."

the breadth of the land
This can mean 1) everywhere in Judah or 2) everywhere in the world. This would be an exaggeration to emphasize how powerful the Chaldean army is.

Habakkuk 1:7

They are terrifying and fearsome
The words "terrifying" and "fearsome" share similar meanings. Together they emphasize the fear that the Chaldeans instilled in other people. Alternate translation: "They cause others to be greatly terrified"

their judgment and splendor proceed from themselves
The word "splendor" represents their pride in how they view themselves. Yahweh speaks of their opinion of themselves as if the qualities of judgment and splendor came from them. Alternate translation: "because they are prideful, they decide for themselves what judgment looks like"

Habakkuk 1:8

Their horses ... their horses
the horses of the Chaldean soldiers

leopards
large, swift cats

the evening wolves
This refers to wolves that hunt their prey at night.

their horsemen
the Chaldean soldiers who ride the horses

they fly like an eagle hurrying to eat
Yahweh speaks of how quickly the Chaldeans move in order to conquer their enemies as if they were flying, like an eagle flies swiftly to capture its prey.

Habakkuk 1:9

They all come for violence
"They are coming because they want to do violence"

their multitudes go like the desert wind
Yahweh speaks of how quickly the Chaldeans move as if they were a strong wind that blows in the desert.

they gather captives like sand
Possible meanings are 1) the Chaldeans take people captive as easily as one would scoop up sand with his hand. Alternate translation: "they gather captives as one gathers sand" or 2) the Chaldeans take a great number of people captive, as if those people were as many as the grains of sand in the desert. Alternate translation: "they capture as many people as there are grains of sand"

Habakkuk 1:10

General Information:
Yahweh continues to describe the Chaldean soldiers.

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So they mock kings, and rulers are only a mockery for them
These two phrases mean basically the same thing. The word "mockery" can be translated with a verbal phrase. Alternate translation: "So they mock kings, and rulers are only something for them to mock" or "So all they do is mock kings and rulers"

Habakkuk 1:11

the wind will rush on
Yahweh speaks of how swiftly the Chaldean army moves from one city to the next as it conquers each one as if it were a wind that blows swiftly along.

guilty men, those whose might is their god
This refers to the Chaldean soldiers.

Habakkuk 1:12

General Information:
Habakkuk speaks to Yahweh about the Chaldeans.

Are you not from ancient times, Yahweh my God, my Holy One?
Habakkuk asks this rhetorical question to emphasize the positive answer. It can be translated as a statement. Alternate translation: "You surely are from ancient times, Yahweh my God, my Holy One."

from ancient times
"eternal"

has ordained them for judgment, and you, Rock, have established them for correction
The word "them" refers to the Chaldeans. The words "judgment" and "correction" can be translated with verbs. The reader should understand that the Chaldeans will judge and correct Yahweh's people. Alternate translation: "has ordained them to judge his people, and you, Rock, have established them to correct your people"

Rock
Habakkuk speaks of Yahweh being the one who protects him and keeps him safe as if he were a rock upon which Habakkuk could stand in order to be out of his enemies' reach.

Habakkuk 1:13

General Information:
Habakkuk continues speaking to Yahweh about the Chaldeans.

Your eyes are too pure
Here the word "eyes" represents Yahweh who sees. Alternate translation: "You are too pure"

those who betray
This refers to the Chaldeans. The word "betray" refers to people who have been disloyal or have broken agreements that they have made.

Why are you silent while the wicked devour those more righteous than they are?
Habakkuk speaks of wicked people destroying others as if the wicked were swallowing them. Alternate translation: "Why are you silent while the wicked destroy those more righteous than they are?"

those more righteous than they are
This refers to the Israelites, about whom Habakkuk had been complaining. The reader should understand that these are wicked people, but they are "more righteous than" or not as wicked as the Chaldeans.

Habakkuk 1:14

You make men like fish in the sea
Habakkuk compares the way in which the Chaldeans will kill people without remorse with the way in which people will kill fish without remorse. Alternate translation: "You cause men to become no more important than fish"

like creeping things without a ruler over them
The words "creeping things" refer to insects and other bugs that crawl about. Just as insects have no ruler to organize and defend them, the people are defenseless before the Chaldean army. The verb may be supplied from the previous phrase. Alternate translation: "you make men like creeping things without a ruler over them" or "you make men as defenseless as insects that have no ruler"

Habakkuk 1:15

General Information:
Habakkuk continues speaking to Yahweh about the Chaldeans.

He brings ... he drags ... his fishnet ... he gathers ... his dragnet ... he rejoices ... he is glad
The words "he" and "his" refer to a Babylonian solider who represents all of the Babylonian soldiers. These pronouns can be stated as plural. Alternate translation: "They bring ... they drag ... their fishnets ... they gather ... their dragnet ... they rejoice ... they are glad"

all of them ... drags men away ... gathers them
Here "them" and "men" refer to people in general. This can be stated in first person to include Habakkuk as one of the people. Alternate translation: "all of us ... drags us away ... gathers us"

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He brings all of them up with a fishhook ... in his dragnet
Habakkuk speaks of the Chaldeans conquering people easily as if the people were fish that the Chaldeans catch with fishhooks and fishnets.

fishhook ... fishnet ... dragnet
tools used to catch fish

Habakkuk 1:16

he sacrifices ... his net ... his dragnet ... he lives ... his food
Habakkuk speaks of the weapons that the Chaldeans use to conquer people and nations as if the weapons were fishing nets that they use to catch fish. The words "he" and "his" refer to a Babylonian solider who represents all of the Babylonian soldiers. These pronouns can be stated as plural. Alternate translation: "they sacrifice ... their nets ... their dragnets ... they live ... their food"

Habakkuk 1:17

Will he therefore keep emptying his net, and will he continually slaughter the nations without mercy?
Habakkuk asks this question because he is frustrated and wants to know how long Yahweh will allow the Chaldeans to continue to destroy people and nations. Alternate translation: "Will you therefore let them empty their fishing nets and continue to slaughter the nations while they feel no compassion?"

Will he ... keep emptying his net ... will he continually slaughter
In 1:15-17 the singular pronoun "he" and "his" refer to a Babylonian solider who represents all of the Babylonian soldiers. These pronouns can be stated as plural. Alternate translation: "Will they ... keep emptying their net ... will they continually slaughter"

keep emptying his net
Habakkuk speaks of the Chaldeans preparing to conquer more nations as if they were fishermen who empty their nets so that they can use them to catch more fish.

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Chapter 2

1 I will stand at my guard post
and station myself on the watchtower,
and I will watch carefully to see what he will say to me
and how I should turn from my complaint. [1]

2 Yahweh answered me and said,

"Record this vision,
and write plainly on the tablets
so that the one reading them might run.
3 For the vision is yet for the appointed time
and will testify and not fail.
Though it delays, wait for it.
For it will surely come and will not tarry.

4 Look! The one whose desires are not right within him
is puffed up.
But the righteous will live by his faith.

5 Indeed, as wine is treacherous,
even so an arrogant man does not stay at home.
He has made his throat as wide as Sheol;
and like death, he is never satisfied.
He has gathered together all the nations,
and he has assembled to himself all the people.

6 Will all these not take up a proverb and mockery, riddles about him, saying,

'Woe to the one increasing
what is not his!
For how long will you increase
the weight of the pledges you have taken?'
7 Will the ones biting at you not rise up suddenly,
and the ones terrifying you awaken?
You will become a victim for them.
8 Because you have plundered many peoples,
all the remnant of the peoples will plunder you.
For you have shed human blood
and acted with violence against the land,
the cities, and all who live in them.

9 'Woe to the one who gets evil gains for his house,
so he can set his nest on high
to deliver himself from the hand of evil.'
10 You have devised shame for your house
by cutting off many people,
and have sinned against your life.
11 For the stones will cry out from the wall,
and the rafters of timber will answer them,

12 'Woe to the one who builds a city with blood,
and who establishes a town in iniquity.'
13 Is it not from Yahweh of hosts
that peoples labor for fire,
and nations weary themselves in vain?
14 Yet the land will be filled
with the knowledge of the glory of Yahweh

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as the waters cover the sea.

15 'Woe to the one who forces his neighbors to drink—
you express your anger [2] and you make them drunk
in order to look at their nakedness.'
16 You will be filled with shame instead of glory.
Now it is your turn!
Drink, and you will expose your uncircumcised foreskin!
The cup in Yahweh's right hand is coming around to you,
and disgrace will cover your glory.
17 The violence done to Lebanon will overwhelm you
and the devastation of animals will terrify you.
For you have shed the blood of man
and you have acted with violence
against the land, the cities, and all who live in them.

18 What profit is there in a carved image?
For a carver has carved it!
Or a cast metal figure, a teacher of lies?
For the maker trusts in what he has made
when he makes these worthless idols.
19 Woe to the one saying to the wood, 'Wake up!
or to the silent stone, 'Arise!'
Do these things teach?
See, it is overlaid with gold and silver,
but there is no breath at all within it.

20 But Yahweh is in his holy temple!
Be silent before him, all the land."

Footnotes

2:1 [1]Instead of
2:15 [2]There is some question about whether the Hebrew should be translated as

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Habakkuk 2 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 2:1-20.

This chapter is arranged in a series of questions and answers between Yahweh and Habakkuk.

Special concepts in this chapter

"The righteous will live by his faith"

This is an important phrase in Scripture. Paul also uses it to explain that man is justified by his faith. (See: righteous and justice and faith)

Habakkuk 2:1

I will stand at my guard post and station myself on the watchtower

These two phrases mean basically the same thing. Possible meanings are 1) Habakkuk went to an actual post in the watchtower or 2) this is a metaphor in which Habakkuk speaks of waiting eagerly for Yahweh's response as if he were a watchman waiting at his post for the arrival of a messenger.

to see what he will say to me

"to see what Yahweh will say to me" or "to hear what Yahweh will say to me"

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how I should turn from my complaint
Here the word "turn" refers to returning an answer. Habakkuk considers what answer he will give concerning the things that he has said.

Habakkuk 2:2

General Information:
Yahweh answers Habakkuk.

Record this vision, and write plainly on the tablets
Both of these phrases are saying the same thing in two different ways. Alternate translation: "Write this vision clearly on the tablets"

tablets
These are flat pieces of stone or clay that were used for writing.

so that the one reading them might run
Possible meanings are 1) that the message is easy enough to read that a messenger can read it as he runs from place to place proclaiming the message. Alternate translation: "so that the one reading the tablets might be able to run as he reads" or 2) this is a metaphor in which Yahweh speaks of reading something very quickly as if the person who reads it is running. Alternate translation: "so that the one reading the tablets might be able to read quickly"

Habakkuk 2:3

the vision ... will testify
Yahweh speaks of the events in the vision happening as if the vision were a person who speaks. Alternate translation: "the vision ... will finally happen" or "the vision ... will finally come true"

will testify
Some translations read, "will reach its goal," and others read, "will finally speak."

Though it delays, wait for it. For it will surely come and will not tarry
Yahweh speaks of the events of the vision taking a long time to happen as if the vision were a person who does not arrive soon at his destination.

will not tarry
Possible meanings are 1) "will not be late" or 2) "will not come slowly"

Habakkuk 2:4

General Information:
Yahweh continues to answer Habakkuk. Here he speaks of the Chaldeans as if they were one prideful, drunken man who can never have enough.

Look!
The word "Look!" here adds emphasis to what follows.

is puffed up
Yahweh speaks of the person who is prideful as if the person were "puffed up." Alternate translation: "is very prideful"

Habakkuk 2:5

as wine is treacherous, even so an arrogant man does not stay at home
Yahweh speaks of how drinking too much wine impairs a person's judgment as if the wine itself were a person who is treacherous and deceives the one who drinks it. Yahweh compares the treachery of an arrogant man to the treachery of wine. Alternate translation: "Just as wine harms people, the arrogant man also goes out to harm people"

wine
Some modern translations read, "wealth."

He has made his throat as wide as Sheol; and like death, he is never satisfied
God speaks of the arrogant person being greedy as if the person made his throat extremely wide so he could eat far more than he needed. Because no one can escape death and Sheol, people thought of Sheol and death as being like a hungry person who is never satisfied. Yahweh used this images to show how extremly greedy the the arrogant person is.

He has gathered together all the nations, and he has assembled to himself all the people
These two phrases mean basically the same thing. Yahweh speaks of the arrogant man conquering nations and capturing the people as if he were gathering nations and peoples to himself. Alternate translation: "He conquers for himself the people of every nation"

Habakkuk 2:6

General Information:
Yahweh continues to answer Habakkuk and to speak of the Chaldeans as if they were one man.

Will all these not take up ... saying, 'Woe ... taken?'
The words "all these" refer to the nations and peoples from [Habakkuk 2:5]

take up a proverb and mockery, riddles
They will use the words later in the verse to mock him.

riddles
This is a question to which the one who asks knows the answer but hides it with figures of speech so that the other person needs to work hard to think of it.

Woe to the one increasing what is not his
It is implicit that he is increasing his possession of things that do not belong to him. Alternate

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translation: "Woe to the one who claims for himself more and more things that do not belong to him"

For how long will you increase the weight of the pledges you have taken?
The word "pledges" refers to objects that people give to others from whom they have borrowed money as a guarantee that they will repay their debt. As the man collects more and more pledges, the total weight of the pledges that he carries increases.

For how long will you increase the weight of the pledges you have taken?
The Chaldeans robbing the people of the nations of their wealth is spoken of as if the Chaldeans were a person who forces others to give him pledges and to pay him what they do not owe. Alternate translation: "For how long will you make yourself rich by extorting others?"

Habakkuk 2:7

Will the ones biting at you not rise up suddenly, and the ones terrifying you awaken?
This negative rhetorical question emphasizes the positive answer. It can be translated as a statement. Alternate translation: "The ones biting at you will certainly rise up suddenly, and the ones terrifying you will awaken."

the ones biting at you
The Hebrew word translated here as "the ones biting" can also mean "the ones paying interest" or "debtors." In this context, the word probably has both meanings. The phrase is a metaphor in which those whom the man has oppressed and made debtors by forcing them to give him pledges will now oppress him, which is spoken of as if they were biting him.

the ones terrifying you
This refers to the same debtors. They will terrify the Chaldeans by attacking them in revenge for the pledges that they were forced to give.

rise up ... awaken
The people of the nations beginning to act against the Chaldeans is spoken of as if they were to "rise up" and to "awaken" from sleep.

Habakkuk 2:8

plunder
to rob or take things by force

you have shed human blood
The idiom "to shed blood" means "to murder." Alternate translation: "you have murdered people"

Habakkuk 2:9

General Information:
Yahweh continues to answer Habakkuk and to speak of the Chaldeans as if they were one man.

the one who gets evil gains for his house
Possible meanings are 1) the word "house" is a metaphor in which the Babylonian empire is spoken of as if it were a house that the man builds by means of profits that he gained through violence. Alternate translation: "the one who builds his house with riches that he gained through violence" or 2) the word "house" is a metonym for "family" and the man has made his family rich through violence. Alternate translation: "the one who makes his family rich by violent means"

so he can set his nest on high to deliver himself from the hand of evil
The person who builds his house is spoken of as if he were a bird that builds its nest in a high place. The man thinks that his house is secure and free from danger, just as predators are unable to reach the nest.

from the hand of evil
Here the word "hand" is a metonym for power, and the word "evil" is a metonym for people who do evil things. Alternate translation: "from the power of evil" or "from people who will harm him"

Habakkuk 2:10

You have devised shame for your house
Here to "devise shame" means that the plans that the man devised have resulted in shame. One possible meaning is that the word "house" is a metaphor in which the Babylonian empire is spoken of as if it were a house that the man has built. Alternate translation: "By your plans, you have brought shame on the house that you have built" Another possibility is that the word "house" is a metonym for "family." Alternate translation: "By your plans, you have brought shame on your family"

cutting off many people
Killing many people is spoken of as if it were cutting those people off, like one would cut a branch from a tree. Alternate translation: "killing many people"

have sinned against your life
This idiom means that the person has done things that will result in his own death or destruction. Alternate translation: "have caused your own ruin" or "have brought about your own death"

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Habakkuk 2:11

For the stones will cry out from the wall, and the rafters of timber will answer them
Here the materials with which the man has built his house are personified as witnesses of the crimes that he has committed. If your culture uses different materials to build houses, you can consider using those materials here.

cry out
"cry out against you" or "cry out to accuse you"

will answer them
"will agree with the stones"

Habakkuk 2:12

General Information:
Yahweh continues to answer Habakkuk and to speak of the Chaldeans as if they were one man.

Woe to the one who builds a city with blood, and who establishes a town in iniquity
These two phrases are saying the same thing in different ways. Alternate translation: "A warning to the Chaldeans who built their cities with what they have stolen from the people they have killed"

the one who builds a city with blood
Here the word "blood" is a metonym for murder. It is implicit that the person builds a city by means of the goods that he stole from those whom he has killed. Alternate translation: "the one who kills people and steals their goods in order to build a city"

who establishes a town in iniquity
It is implicit that the person builds a city by means of the goods that he stole from those whom he has killed. Here the word "establishes" means "to begin." Alternate translation: "who starts a town by means of the profit that he has acquired through evil behavior"

Habakkuk 2:13

Is it not from Yahweh of hosts that peoples labor for fire, and nations weary themselves in vain?
This negative rhetorical question emphasizes the positive answer that it anticipates. The two clauses share similar meanings that the work that people do will not last. The question can be translated as a statement. Alternate translation: "Yahweh is the one who has determined that the things that people work hard to build will be destroyed by fire and result in nothing."

peoples labor for fire
This means that the people labor to build things that will go into the fire before the people can use them. Alternate translation: "peoples labor to build things that the fire will burn up"

Habakkuk 2:14

the land will be filled with the knowledge of the glory of Yahweh as the waters cover the sea
This simile compares the way in which people everywhere will know of Yahweh's glory with how water fills every part of the sea.

the land will be filled with the knowledge of the glory of Yahweh
The word "knowledge" can be translated with a verbal phrase. This can be stated in active form. Alternate translation: "people throughout the land will know the glory of Yahweh"

Habakkuk 2:15

General Information:
Yahweh continues to answer Habakkuk and to speak of the Chaldeans as if they were one man.

the one who forces his neighbors to drink ... you make them drunk
The way that the Chaldeans cruelly treated other nations is spoken of as if they were a man who forces his neighbors to become drunk so that he can humiliate them.

the one who forces his neighbors to drink
It is implied that he makes his neighbor drink wine. Alternate translation: "the one who forces his neighbors to drink wine"

in order to look at their nakedness
"so you can look at them when they are naked." This refers to the practice of publicly humiliating people by stripping them naked in front of others. Alternate translation: "so that you can humiliate them publicly by stripping them naked"

Habakkuk 2:16

You will be filled with shame instead of glory
The Chaldeans passionately pursuing their own glory is spoken of as if they were eating or drinking it greedily and excessively. Instead of attaining glory, they will find only shame. Alternate translation: "You will bring shame upon yourself instead of the glory that you seek"

Drink
Others treating the Chaldeans the way that the Chaldeans had treated others is spoken of as if the Chaldeans were to drink the wine that they had forced others to drink. Alternate translation: "Drink from the cup" or "Drink the wine"

you will expose your uncircumcised foreskin
This phrase is similar to the Chaldeans forcing others to strip naked so that they could look at their nakedness. Here the words "uncircumcised foreskin" indicate that they will be humiliated not just by being naked, but because their

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uncircumcision proves that they do not belong to Yahweh's people.

The cup in Yahweh's right hand is coming around to you
Yahweh punishing the Chaldeans is spoken of as if he were forcing them to drink wine from a cup that he holds in his hand. Yahweh's right hand represents his power.

The cup in Yahweh's right hand
"The cup that Yahweh holds in his right hand" or "The cup that Yahweh is holding"

is coming around to you
"will come to you as it did to others" or "will pass along to you"

disgrace will cover your glory
The Chaldeans experiencing disgrace instead of glory is spoken of as if disgrace were an object that covers the glory that they thought they had. Alternate translation: "disgrace will replace your glory" or "people will disgrace you instead of honor you"

Habakkuk 2:17

General Information:
Yahweh continues to answer Habakkuk and to speak of the Chaldeans as if they were one man.

The violence done to Lebanon will overwhelm you
The Chaldeans being punished for the violence done to Lebanon is spoken of as if their violent actions were a person who will overpower them.

The violence done to Lebanon
Possible meanings for the word "Lebanon" are 1) it represents the forest of Lebanon. Alternate translation: "The violence done to the trees of Lebanon" or 2) it represents the people of Lebanon. Alternate translation: "The violence done to the people of Lebanon"

the devastation of animals will terrify you
The Chaldeans being punished for destroying the animals in Lebanon is spoken of as if what they had done were a person who will terrify them.

For you have shed the blood of man ... all who live in them
See how you translated this sentence in Habakkuk 2:8.

you have shed the blood of man
The idiom "to shed blood" means "to murder." Alternate translation: "you have murdered people"

Habakkuk 2:18

General Information:
Yahweh continues to answer Habakkuk and to speak of the Chaldeans as if they were one man.

What profit is there in a carved image?
This rhetorical question emphasizes the negative answer that it anticipates. The question can be translated as a statement. Alternate translation: "The carved figure does no one any good!"

Or a cast metal figure, a teacher of lies?
This rhetorical question continues the idea in the first two sentences. You may need to add the ideas omitted in the ellipsis. Alternate translation: "Or what good is a cast metal figure? It is a teacher of lies" or "And a cast metal figure can does no one any good because it is a teacher of lies"

a teacher of lies
This phrase personifies the cast metal figure as a teacher. People who look at a skillfully made idol falsely believe that it has power. Alternate translation: "a thing about which people believe lies"

worthless idols
or "idols who cannot speak"

Habakkuk 2:19

Or to the silent stone
The verb may be supplied from the previous phrase. Alternate translation: "Woe to the one saying to the silent stone"

Do these things teach?
This rhetorical question emphasizes the negative answer that it anticipates. The question can be translated as a statement. Alternate translation: "These things cannot teach." or "Wood and stone cannot teach."

See, it is overlaid
"Look at it. You can see for yourself that it is overlaid"

it is overlaid with gold and silver
This can be stated in active form. Alternate translation: "a person overlays the wood or stone with gold and silver"

there is no breath at all within it
The idiom "no breath ... within it" means that it is not alive, but dead. Alternate translation: "it is not alive" or "it is dead"

Habakkuk 2:20

all the land
Here the word "land" is a metonym for the people who live in the land. Alternate translation: "everyone in the land" or "everyone on earth"

Chapter 3

1 The prayer of Habakkuk the prophet: [1]

2 Yahweh, I have heard your report,
and I am afraid.
Yahweh, revive your work in the midst of these times;
in the midst of these years make it known;
remember to have compassion in your wrath.

3 God came from Teman,
and the Holy One from Mount Paran. Selah
His glory covered the heavens,
and the earth was full of his praise.
4 With brightness like the light,
two-pronged rays flash from his hand;
and there he hid his power.
5 Deadly disease went before him,
and the plague came out at his feet.
6 He stood and measured the earth;
he looked and shook the nations.
Even the eternal mountains were shattered,
and the everlasting hills bowed down.
His path is everlasting.
7 I saw the tents of Cushan in affliction,
and the fabric of the tents in the land of Midian trembling.

8 Was Yahweh angry at the rivers?
Was your wrath against the rivers,
or your fury against the sea,
when you rode upon your horses
and your victorious chariots?
9 You have brought out your bow without a cover;
you put arrows to your bow! Selah
You divided the earth with rivers.
10 The mountains saw you and twisted in pain.
Downpours of water passed over them;
the deep sea raised a shout.
It lifted up its hands.

11 The sun and moon stood still in their high places
at the flash of your arrows as they fly,
at the lightning of your flashing spear.
12 You have marched over the earth with indignation.
In wrath you have threshed the nations.
13 You went out for the salvation of your people,
for the salvation of your anointed one.
You shatter the head of the house of the wicked
to lay bare from the base up to the neck. Selah
14 You have pierced the head of his warriors
with his own spears since they came
like a storm to scatter us;
their gloating was like one
who devours the poor in a hiding place.
15 You have trampled on the sea with your horses,
and heaped up the great waters.

16 I heard, and my inner parts trembled!
My lips quivered at the sound.
Decay comes into my bones,

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and under myself I tremble
as I wait quietly for the day of distress
to come upon the people who invade us.
17 Though the fig tree does not bud
and there is no produce from the vines;
and though the produce of the olive tree disappoints
and the fields produce no food;
and though the flock is cut off from the fold
and there are no cattle in the stalls,
this is what I will do.
18 Still, I will rejoice in Yahweh.
I will be joyful because of the God of my salvation.

19 The Lord Yahweh is my strength
and he makes my feet like the deer's.
He makes me go forward on my high places.
—To the music director, on my stringed instruments.

Footnotes

3:1 [1]The copies of the ancient Hebrew text add the expression

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Habakkuk 3 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 3:1-19.

Special concepts in this chapter

Poetry

Although this is a prayer, it is in the form of poetry. Habakkuk uses startling imagery to show his fear of Yahweh. (See: and fear)

Habakkuk 3:1

The prayer of Habakkuk the prophet:

These words introduce the third chapter of this book. This can be stated as a complete sentence. Alternate translation: "This is the prayer that Habakkuk the prophet prayed to Yahweh."

Habakkuk 3:2

I have heard your report

Possible meanings are 1) "I have heard people talk about what you have done in the past" or 2) "I have heard what you just said."

revive your work

Habakkuk speaks of Yahweh doing again the things that he has done in the past as if Yahweh were to cause his work to live again. Alternate translation: "bring your work back to life" or "what you did before, do again"

in the midst of these years

This idiom refers to the time at which Habakkuk prayed this prayer, as opposed to times when Yahweh had acted in the past to rescue his people. Alternate translation: "in our own times"

make it known

"make your work known" or "cause people to know your work"

Habakkuk 3:3

General Information:

Habakkuk begins to describe his vision of Yahweh coming to judge his enemies and to save his people. The vision continues through Habakkuk 3:15. It is full of metaphorical language and uses different kinds of parallelism.

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God came from Teman, and the Holy One from Mount Paran
Teman and Mount Paran were both located south of Judah. Habakkuk speaks of God coming to Judah from the direction of Mount Sinai.

His glory covered the heavens
"His splendor covered the sky." Here the word "glory" refers to the bright light that biblical writers often associate with God's presence.

covered
Possible meanings are 1) concealed, hid to keep people from seeing, or 2) clothed gloriously, as beautiful clothes add glory to the person who wears them.

the earth was full of his praise
Here the word "praise" is a metonym for God's qualities that cause people to praise him. Alternate translation: "the earth was full of his glory"

Habakkuk 3:4

General Information:
Habakkuk continues to describe his vision of Yahweh.

With brightness like the light
Here the word "brightness" likely refers to the brightness that is often associated with Yahweh's glory. Possible meanings are 1) the brightness of Yahweh's glory was like flashes of lightning or 2) the brightness of Yahweh's glory was like the rising of the sun.

two-pronged rays flash from his hand
Habakkuk speaks of flashes of lightning as if they were two-pronged weapons that Yahweh holds in his hand.

there he hid his power
The word "there" refers to Yahweh's hand. Possible meanings are 1) the lightning bolts that Habakkuk can see are only a small representation of the full power that he cannot see hidden in Yahweh's hand or 2) Yahweh hides his power in his hand until he is ready to use it.

Habakkuk 3:5

Deadly disease went before him
The writer describes God making people ill with diseases as if that disease were a person who walked in front of God and told them that God was coming. Alternate translation: "God caused people to die from diseases"

the plague came out at his feet
The writer describes God making people ill with the plague as if the plague were a small animal following close behind God's feet. Alternate translation: "he brought a plague on the people" or "God made the people ill with the plague"

Habakkuk 3:6

General Information:
Habakkuk continues to describe his vision of Yahweh.

He stood
This means that Yahweh stopped walking and stood still, not that he stood up from a seated position.

measured the earth
Possible meanings are 1) the word translated as "measured" can be "shook" or 2) he surveyed the earth the way a conqueror would before assigning portions to his governors.

he looked and shook the nations
The nations shook with fear because he looked at them. This is the fear a guilty person has when he is afraid that the person looking at him will punish him.

eternal mountains ... everlasting hills
"mountains that have existed since the beginning of time ... hills that will exist until the end of time." If your language has no different words for "eternal" and "everlasting," you can combine them as the UDB has done.

Even the eternal mountains were shattered
This can be stated in active form. Alternate translation: "Even the eternal mountains crumbled" or "He shattered even the eternal mountains"

the everlasting hills bowed down
The hills being flattened like level ground is spoken of as if they were people who bow down before Yahweh. Alternate translation: "the everlasting hills collapsed"

His path is everlasting
Possible meanings are 1) the words "His path" may be a metaphor that speaks of Yahweh and his actions as a path on which he walks. Alternate translation: "He is everlasting" or 2) Habakkuk speaks of the path upon which Yahweh walks in the vision as being everlasting, indicating that this is the same path that Yahweh had taken in ancient times. Alternate translation: "He walks along an ancient path"

Habakkuk 3:7

General Information:
Habakkuk continues to describe his vision of Yahweh.

I saw the tents of Cushan in affliction, and the fabric of the tents in the land of Midian trembling
Possible meanings are 1) the words "the tents" and "the fabric of the tents" are metonyms for the

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people who live in those tents. Alternate translation: "I saw the people who live in tents in the land of Cushan in affliction, and the people who live in tents in the land of Midian trembling" or 2) this is a metaphor in which Habakkuk speaks of the tents in Cushan and Midian being blown about by a storm as if the tents were people who were trembling in affliction. Alternate translation: "I saw the tents of Cushan blown about like people in affliction, and the fabric of the tents in the land of Midian trembling as if they were people"

Cushan
This can be 1) the name of a people group otherwise unknown or 2) the same as Cush.

Habakkuk 3:8

you rode upon your horses and your victorious chariots
The phrases "your horses" and "your victorious chariots" both refer to the same thing. This speaks of Yahweh as if he were a warrior riding a horse-drawn chariot into battle. Alternate translation: "you rode your horse-drawn chariots to victory"

Habakkuk 3:9

General Information:
Habakkuk continues to describe his vision of Yahweh.

You have brought out your bow without a cover
This means that Yahweh has removed his bow from its protective case and is prepared to shoot. Alternate translation: "You have prepared to shoot your bow"

You divided the earth with rivers
Possible meanings are 1) "You created rivers that divide the lands through which they run" or 2) "You split open the earth and rivers flowed forth."

Habakkuk 3:10

The mountains saw you and twisted in pain
The effects that Yahweh's presence has on the mountains is spoken of as if the mountains were people who writhe in pain. This may refer either to the mountains shaking from an earthquake or to the water from the storm eroding the sides of the mountains as the streams flow down.

Downpours of water passed over them
Possible meanings are 1) torrential rains fell on the mountains or 2) the rain caused raging streams to flow down the mountains.

the deep sea raised a shout
The loud noises that the sea makes as the wind and storm pass over it are spoken of as if the sea were a person who begins to shout loudly. Alternate translation: "the deep sea became loud"

It lifted up its hands
The waves of the sea are spoken of as if the sea were a person who lifts his hands in praise to God. Alternate translation: "Waves began to form in the sea"

Habakkuk 3:11

General Information:
Habakkuk continues to describe his vision of Yahweh.

The sun and moon stood still
The sun and moon not moving in the sky is spoken of as if they were people who stopped walking and stood still. Alternate translation: "The sun and moon stopped moving"

in their high places
"in the sky"

at the flash of your arrows ... at the lightning of your flashing spear
These two phrases share similar meanings and tell why the sun and moon have stood still. The lightning flashes in the sky are spoken of as if they were arrows that Yahweh shoots from his bow or a shining spear that he throws through the sky.

the flash of your arrows as they fly
"the flash of your flying arrows"

Habakkuk 3:12

indignation
anger of a person who has suffered injustice

you have threshed the nations
Yahweh punishing the people of the nations is spoken of as if he threshed the nations. Threshing refers to the practice of having an ox or some other animal trample upon grain stalks in order to crush them and remove the grain.

Habakkuk 3:13

General Information:
Habakkuk continues to describe his vision of Yahweh. The last sentence in this verse is difficult to translate. Read each of the Translation Notes on that sentence below to see different ways to translate it.

You went out for the salvation of your people
The word "salvation" can be translated with a verb. Alternate translation: "You went out to save your people"

your anointed one
"the one whom you have anointed." Here this phrase refers to one whom Yahweh has chosen. Possible meanings are 1) "the people you have

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chosen" or "the nation you have chosen" or 2) "the king you have chosen."

You shatter the head of the house of the wicked to lay bare from the base up to the neck
Possible meanings are 1) killing the leader and destroying the people is spoken of as if someone were destroying a house. Here the leader is the head, that is, the roof of the house; and "base" and "neck" represent other parts of the house. Alternate translation: "You destroy the roof of the wicked house and demolish the rest of the building" or "You kill the leader of the wicked nation and completely destroy the nation" or 2) Killing the leader and removing honor and power from the people is spoken of as if someone were shattering a person's head and stripping off all of his clothes. Here the leader is the "head," and "house" represents the people who are the body. Alternate translation: "The wicked people and their leader are like a man whose head you crush and whose body you strip naked from foot to neck" or "You kill the leader of the wicked people and completely remove all of the people's power"

Habakkuk 3:14

General Information:
Habakkuk continues to describe his vision of Yahweh.

You have pierced the head of his warriors with his own spears
The word "his" refers to the leader of the Chaldeans. Possible meanings are 1) this is a metaphor in which the warriors are spoken of as if they were a body and the leader were the head. Alternate translation: "You have killed with his own spear the one who leads the warriors" or 2) the word "head" refers to the heads of each of the warriors. Alternate translation: "With the leader's own spear, you have pierced the heads of each of his warriors"

spears
Some modern translations read, "arrows."

they came like a storm
The power and quickness of the Chaldeans as they attacked the people of Israel is compared to the coming of a sudden storm. Alternate translation: "they came quickly like a storm"

their gloating was like one who devours the poor in a hiding place
The word "gloating" here means to rejoice for bad reasons and can be translated with a verb. The warriors treating people cruelly or killing them is spoken of as if the warriors were wild beasts who carry their prey to their hiding places in order to eat it. Alternate translation: "they gloated like a person who secretly abuses poor people" or "they rejoiced when they oppressed the poor, acting as if they would eat them like a beast eats its prey in its den"

Habakkuk 3:15

heaped up the great waters
Yahweh causing the waters to surge is spoken of as if he heaped the water up into piles. Alternate translation: "caused the great waters to surge"

Habakkuk 3:16

General Information:
Habakkuk describes his reaction to his vision of Yahweh.

I heard
You may indicate what it is that Habakkuk heard. Possible meanings are 1) "I heard everything in that vision" or 2) "I heard Yahweh approach like a great storm"

my inner parts trembled
The word translated here as "inner parts" is literally "belly." If your language has a specific internal organ that it uses to express the feeling of great fear, you can consider using it here. Alternate translation: "my heart beat rapidly" or "my stomach turned"

My lips quivered at the sound
Quivering lips is another spontaneous response that comes with great fear.

Decay comes into my bones
Habakkuk speaks of having no strength in his body as if his bones began to decay. You may consider using an idiom from your own language here. Alternate translation: "My body goes limp, as if my bones were rotting"

under myself I tremble
The words "under myself" refer to what is below him. Possible meanings for the idiom are 1) "my legs tremble" or 2) "I tremble where I stand."

Habakkuk 3:17

General Information:
Habakkuk describes his reaction to his vision of Yahweh.

though the produce of the olive tree disappoints
"though the produce of the olive tree fails" or "though the olive tree fails to produce olives"

though the flock is cut off from the fold
The word "flock" may refer to sheep or goats, or both. The word "fold" refers to the fenced-in area where shepherds keep their flock. Habakkuk speaks of the flock dying as if someone were to cut off the flock, as a person would cut a branch from a tree. Alternate translation: "though all the flock dies and the folds are empty"

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Habakkuk 3:18

General Information:
Habakkuk continues to describe his reaction to his vision of Yahweh and determines to praise him.

the God of my salvation
The word "salvation" can be translated with a verb. Alternate translation: "the God who saves me"

Habakkuk 3:19

he makes my feet like the deer's. He makes me go forward on my high places
Habakkuk speaks of Yahweh keeping him safe and enabling him to survive during difficult times as if Yahweh were to make him as sure-footed as a deer that can climb easily on rugged and dangerous mountain sides.

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Book: Zephaniah

Zephaniah

Chapter 1

1 This is the word of Yahweh that came to Zephaniah son of Cushi son of Gedaliah son of Amariah son of Hezekiah, in the days of Josiah son of Amon, king of Judah.

2 "I will utterly destroy everything
from off the surface of the earth—
this is Yahweh's declaration.
3 I will destroy men and animals;
I will destroy the birds of the heavens
and the fish of the sea,
the ruins along with the wicked.

For I will cut off man
from the surface of the earth—
this is Yahweh's declaration.
4 I will reach out with my hand over Judah
and all the inhabitants of Jerusalem.
I will cut off every remnant of Baal from this place
and the names of the idolatrous people among the priests,
5 the people who on the housetops
worship the heavenly bodies,
and the people who worship and swear to Yahweh
but who also swear by their king. [1]
6 I will also cut off those who have turned away from following Yahweh,
those who neither seek Yahweh nor ask for his guidance."

7 Be silent before the Lord Yahweh!
For the day of Yahweh is near;
Yahweh has prepared the sacrifice
and set apart his guests.

8 "It will come about on the day of Yahweh's sacrifice,
that I will punish the princes
and the king's sons,
and everyone dressed
in foreign clothes.
9 On that day I will punish
all those who leap over the threshold,
those who fill their master's house
with violence and deceit.

10 So it will be on that day—
this is Yahweh's declaration—
that a cry of distress will come from the Fish Gate,
wailing from the Second District,
and a great crashing sound from the hills.
11 Wail, inhabitants of the Market District,
for all the people of Canaan will be ruined;
all those who weigh out silver will be cut off.
12 It will come about at that time
that I will search Jerusalem with lamps and punish the men
who have settled into their wine and say in their heart,

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'Yahweh will not do anything,
either good or evil.'
13 Their wealth will become plunder,
and their houses will be an abandoned devastation!
They will build houses but not live in them,
and plant vineyards but not drink their wine.

14 The great day of Yahweh is near,
near and hurrying quickly!
The sound of the day of Yahweh
will be that of a warrior crying bitterly!
15 That day will be a day of fury,
a day of distress and anguish,
a day of storm and devastation,
a day of darkness and gloom,
a day of clouds
and thick darkness.
16 It will be a day of rams' horns and alarms
against the fortified cities
and the high battlements.

17 For I will bring distress upon mankind,
so that they will walk about like blind men
since they have sinned against Yahweh.
Their blood will be poured out like dust,
and their inner parts like dung.
18 Neither their silver nor their gold
will be able to deliver them
on the day of Yahweh's fury.

In the fire of his jealousy
the whole earth will be consumed,
for he will bring a complete,
a terrible end of all the inhabitants of the earth."

Footnotes

1:5 [1]The copies of the ancient Hebrew text have

Zephaniah 1 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetic song in 1:2-18.

Special concepts in this chapter

Prophecy

In this chapter, it is unclear whether these prophecies concern the fall of Jerusalem, the coming of the Messiah or the day of the Lord. It is possible that the prophecies reference more than one period of time. (See: prophet and christ and dayofthelord)

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Zephaniah 1:1

General Information:
Verses 1:2-18 refer to Yahweh's judgment. Verses 1:2-3 describe Yahweh's final judgment of every sinner in the future.

the word of Yahweh that came
This idiom is used to introduce a special message from God. Alternate translation: "Yahweh gave a message" or "Yahweh spoke this message"

Yahweh
This is the name of God that he revealed to his people in the Old Testament. See the translationWord page about Yahweh concerning how to translate this.

son of Gedaliah son of Amariah son of Hezekiah
This is a list of Zephaniah's ancestors. These usages of "son of" are the broader sense of "descendant of." Here "Hezekiah" refers to King Hezekiah. These things can be made explicit. Alternate translation: "the grandson of Gedaliah, and the great-grandson of Amariah, whose father was King Hezekiah"

Zephaniah 1:2

General Information:
Zephaniah writes in poetry from this verse until the end of the book. Parallelism is common in Hebrew poetry.

I will utterly destroy everything from off the surface of the earth
The words "everything" and "will cut off man" are deliberate exaggerations by Yahweh to express his anger at the people's sin. Yahweh will destroy neither sinners who repent nor all living things.

destroy everything from off the surface of the earth
"destroy everything that is on the entire earth"

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. Alternate translation: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared"

Zephaniah 1:3

I will cut off man from the surface of the earth
"I will kill all people." This is a hyperbole, as in Zephaniah 1:2.

men and animals
"people and animals"

the ruins
Possible meanings are 1) the piles of rubble that will remain after the judgment or 2) the idols that Yahweh destroyed.

cut off
Destroying is spoken of as if it were cutting something off from what it was a part of. Alternate translation: "destroy"

Zephaniah 1:4

General Information:
Verses 1:2-18 refer to Yahweh's judgment. Verses 1:4-16 describe Yahweh's judgment on the people of Judah.

I will reach out with my hand over Judah
This is an idiom that means God will punish. Alternate translation: "I will punish Judah"

I will cut off every remnant ... the names of the idolatrous people among the priests
The verb "cut off" applies to each of these phrases, but has been used only once to avoid repetition. Alternate translation: "I will cut off every remnant ... I will cut off the names of the idolatrous people among the priests"

cut off
Destroying is spoken of as if it were cutting something off from what it was a part of. See how you translated this in [Zephaniah 1:3]

cut off ... the names of the idolatrous people among the priests
Here "cut off ... the names" is an idiom that means to cause people to forget them. Alternate translation: "cause everyone ... to forget the priests who are idolatrous"

Zephaniah 1:5

the people who on the housetops ... the people who worship and swear
The verb "cut off"

by their king
See the footnote about the possible rendering of this as "by Milcom."

worship the heavenly bodies
"worship the sun, moon, and stars"

Zephaniah 1:6

following Yahweh
"obeying Yahweh"

neither seek Yahweh nor ask for his guidance
Seeking Yahweh represents either 1) asking God for help or 2) thinking about God and obeying him. Alternate translation: "do not think about Yahweh or ask him to guide them"

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Zephaniah 1:7

General Information:
Verses 1:2-18 refer to Yahweh's judgment. Verses 1:4-16 describe Yahweh's judgment on the people of Judah.

Be silent
This is an idiom. Here silence is meant to signal shock and amazement. Alternate translation: "Be shocked"

Yahweh has prepared the sacrifice and set apart his guests
The people of Judah are spoken of as Yahweh's sacrifice, and the enemy nations are spoken of as his guests who would eat the sacrifice. This can be stated explicitly. Alternate translation: "Yahweh has prepared the people of Judah as a sacrifice, and invited the enemy nations as his guests"

set apart his guests
Here "set apart" is an idiom that means he has invited them.

Zephaniah 1:8

General Information:
In verses 1:8-13, Yahweh is speaking. He alternates between using first person and speaking about himself in the third person.

It will come about
This phrase is used to mark the point at which Yahweh's judgment of Judah will begin.

everyone dressed in foreign clothes
This phrase suggests that the Israelites wore clothes similar to the foreigners to show sympathy to their customs and to the worship of their foreign gods. Alternate translation: "everyone who worships foreign gods"

Zephaniah 1:9

On that day
"On the day of Yahweh"

all those who leap over the threshold
Possible meanings are 1) this is a reference to people who did not step on thresholds as part of their worship of a god called Dagan or 2) people who leapt up onto platforms to worship pagan idols or 3) royal officials who climbed the steps to the throne.

fill their master's house with violence and deceit
The abstract nouns "violence" and "deceit" can be stated as actions. Alternate translation: "those who do violent things and tell lies in the temples of their gods"

Zephaniah 1:10

General Information:
Zephaniah 1:2-18 refers to Yahweh's judgment. Zephaniah 1:4-16 describes Yahweh's judgment on the people of Judah. In Zephaniah 1:8-13, Yahweh is speaking. He alternates between using first person and speaking about himself in the third person.

Fish Gate
The Fish Gate was one of the gates in the Jerusalem city wall.

wailing from the Second District
"Mourn loudly from the Second District." The Second District was a newer part of Jerusalem.

a great crashing sound
This refers to the sound of buildings collapsing. This can be stated explicitly. Alternate translation: "a loud sound of buildings collapsing"

from the hills
This refers to the hills surrounding Jerusalem.

Zephaniah 1:11

people of Canaan
Because the Canaanites were merchants and the next line speaks of "those who weigh out silver," many modern translations read, "merchants."

those who weigh out silver
This refers to merchants. Before coins were used, people weighed out silver or gold as payment for things they bought.

cut off
Destroying is spoken of as if it were cutting something off from what it was a part of. See how you translated this in [Zephaniah 1:3]

Zephaniah 1:12

General Information:
Verses 1:2-18 refer to Yahweh's judgment. Verses 1:4-16 describe Yahweh's judgment on the people of Judah.

It will come about at that time
This phrase is used to mark the time when Jerusalem has been destroyed by the enemies.

I will search Jerusalem with lamps
Yahweh speaks of knowing about all people of Jerusalem as if he had searched for them with lamps.

settled into their wine
They feel safe from trouble.

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say in their heart, 'Yahweh will not do anything, either good or evil.'
This direct quotation can be stated as an indirect quotation. Alternate translation: "say in their heart that Yahweh will not do anything, either good or evil.

say in their heart
This idiom means they think to themselves.

Yahweh will not do anything, either good or evil
Here "good and evil" is a merism that includes everything in between. Alternate translation: "Yahweh will not do anything at all"

Zephaniah 1:13

an abandoned devastation
"destroyed and abandoned"

Zephaniah 1:14

General Information:
Verses 1:2-18 refer to Yahweh's judgment. Verses 1:4-16 describe Yahweh's judgment on the people of Judah.

near, near and hurrying quickly
The repetition of the word "near," along with the phrase "hurrying quickly," emphasize that the day when Yahweh judges the people will soon happen. Alternate translation: "close and will be here soon"

the day of Yahweh
See how you translated this phrase in Zephaniah 1:7.

a warrior crying bitterly
Possible meanings are 1) a soldier crying in despair or 2) a soldier's battle cry.

Zephaniah 1:15

That day ... a day
These phrases refer back to the "day of Yahweh" in Zephaniah 1:14.

a day of distress and anguish
The words "distress" and "anguish" mean about the same thing and emphasize the intensity of the people's distress. Alternate translation: "a day when people feel terrible distress"

a day of storm and devastation
Here the word "storm" refers to divine judgment. The word "devastation" describes the effects of that judgment. Alternate translation: "a day of devastating storms" or "a day of devastating judgment"

a day of darkness and gloom
The words "darkness" and "gloom" share similar meanings and emphasize the intensity of darkness. Both words refer to a time of disaster or divine judgment. Alternate translation: "a day that is full of darkness" or "a day of terrible judgment"

a day of clouds and thick darkness
This phrase means the same thing as, and intensifies, the idea of the previous phrase. Like that phrase, both "clouds" and "thick darkness" refer to divine judgment. Alternate translation: "a day full of dark storm clouds"

Zephaniah 1:16

a day of rams' horns and alarms
The words "rams' horns" and "alarms" mean basically the same thing here. Both are means to call soldiers to prepare for battle. Alternate translation: "a day when people sound the alarm for battle"

fortified cities and the high battlements
These two phrases both refer to military strongholds. Alternate translation: "well fortified cities"

Zephaniah 1:17

General Information:
Verses 1:2-18 refer to Yahweh's judgment. Verses 1:17-18 describe Yahweh's final judgment of every sinner in the future.

they will walk about like blind men
The result of Yahweh's judgment is that people will be so confused and dazed when they walk about that people will think they are blind. Alternate translation: "they will walk around as confused and dazed as blind men"

Their blood will be poured out like dust
Their blood that is shed will be as worthless as dust. This can be stated in active form. Alternate translation: "Their enemies will pour out their blood and consider it to be worthless"

their inner parts like dung
The verb "poured out" is understood here. This can be stated in active form. Alternate translation: "their enemies will cut open their bodies and leave them to rot like dung"

Zephaniah 1:18

the fire of his jealousy
Here "fire" refers to the intensity of Yahweh's anger. This can be stated as a simile. Alternate translation: "his jealousy is as intense as a fire"

all the inhabitants of the earth
It is understood that this refers to the wicked people. This can be stated explicitly. Alternate translation: "all the wicked people who live on the earth"

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Chapter 2

1 Rally yourselves together and gather,
unashamed nation—
2 before the decree takes effect
and that day passes like the chaff,
before the fierce anger of Yahweh's wrath
comes upon you,
before the day of Yahweh's wrath
comes upon you.
3 Seek Yahweh, all you humble people on earth
who obey his ordinances!
Seek righteousness. Seek humility,
and perhaps you will be protected
in the day of Yahweh's wrath.

4 For Gaza will be abandoned,
and Ashkelon will turn into a devastation.
They will drive out Ashdod at noon,
and they will uproot Ekron!
5 Woe to the inhabitants of the seacoast,
the nation of the Kerethites!
Yahweh has spoken against you,
Canaan, land of the Philistines.
I will destroy you
until no inhabitant remains.
6 So the seacoast will become pastures
for shepherds
and for sheep pens.
7 The coastal region will belong
to the remnant of the house of Judah,
who will shepherd their flocks there.
Their people will lie down in the evening
in the houses of Ashkelon,
for Yahweh their God will care for them
and reverse their captivity.

8 "I have heard the taunts of Moab
and the insults of the people of Ammon
when they taunted my people
and violated their borders.
9 Therefore, as I live—
this is the declaration of Yahweh of hosts,
God of Israel—
Moab will become like Sodom,
and the people of Ammon like Gomorrah;
a place of nettles and a salt pit,
deserted forever.
But the remnant of my people will plunder them,
and the remainder of my nation will take possession of them."

10 This will happen to Moab and Ammon because of their pride,
since they taunted and became arrogant
against the people of Yahweh of hosts.
11 Then Yahweh will be terrifying to them,
for he will destroy all the gods of the earth.
Everyone will bow down to him,
each from his own place,
from the coastlands of all nations.

12 You Cushites also

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will be pierced by my sword,
13 and God's hand will attack the north
and destroy Assyria,
so that Nineveh will become an abandoned devastation,
as dry as the desert.
14 Then herds will lie down there,
every animal of the nations;
both the desert owl and the screech owl
will rest in the top of her columns.
A call will sing out from the windows;
rubble will be in the doorways;
her carved cedar beams will be exposed.
15 This is the joyful city
that lived without fear,
that said in her heart,
"I am, and nothing is my equal."
How she has become a horror,
a place for beasts to lie down in.
Everyone that passes by her
will hiss and shake his fist at her.

Zephaniah 2 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetic song in 2:1-9, 12-15.

Special concepts in this chapter

Prophecy

In this chapter, because the prophesied destruction is so complete, it is unclear whether these prophecies concern the time near the fall of Jerusalem or the day of the Lord. It is possible that the prophecies reference more than one period of time. (See: prophet and christ and dayofthelord)

Zephaniah 2:1

General Information:

In 2:1-3, Yahweh continues to speak to Judah, and tells them to repent.

Rally yourselves together and gather

These two phrases mean the same thing. Together they intensify the command for the people to gather together in order to repent of their sins. Alternate translation: "Gather yourselves together"

Zephaniah 2:2

before the decree takes effect

This phrase refers to the punishment that will happen as a result of Yahweh's decree. Alternate translation: "before Yahweh punishes you"

that day

This phrase relates to the "day of Yahweh." Translate as you did similar phrases in Zephaniah 1:9.

that day passes like the chaff

The chaff is the insignificant part of the plant that the wind blows away. In a similar way, the day of judgment will pass quickly. Alternate translation: "that day passes as quickly as chaff blown by the wind"

before the fierce anger of Yahweh's wrath comes upon you, before the day of Yahweh's wrath comes upon you

The prophet repeats the same phrase almost exactly in order to emphasize how terrible Yahweh's judgment will be and the urgency with which the people must repent.

Yahweh's wrath

This stands for God's intent to punish. Alternate translation: "Yahweh's punishment"

Zephaniah 2:3

Seek Yahweh

Seeking Yahweh represents either 1) asking God for help or 2) thinking about God and obeying him.

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Seek righteousness. Seek humility
The abstract nouns "righteousness" and "humility" can be stated as actions. Alternate translation: "Try to do what is right and to be humble"

you will be protected in the day of Yahweh's wrath
This can be stated in active form. Alternate translation: "Yahweh will protect you in the day of his wrath"

Zephaniah 2:4

General Information:
In 2:4-15, Yahweh announces his judgment on the nations that surround Judah.

Gaza ... Ashkelon ... Ashdod ... Ekron
These were the four major Philistine cities of that day.

will be abandoned ... will turn into a devastation
These two phrases mean the same thing and emphasize the complete destruction of these cities.

They will drive out Ashdod at noon
Here "They" refers to the enemies of the Philistines. Possible meanings for "at noon" are 1) the enemies will defeat Ashdod before noon or 2) the enemies will attack Ashdod at noon while the people are resting and unaware.

they will uproot Ekron
The defeat of Ekron is spoken of as if it was a tree that was pulled from the ground and thrown away. Alternate translation: "they will take the people of Ekron away as if uprooting a tree"

Zephaniah 2:5

the inhabitants of the seacoast, the nation of the Kerethites
The first phrase explains where the Kerethites lived.

the seacoast
the coast of the Mediterranean Sea

Canaan, land of the Philistines
The Philistines were one of several people groups who lived in Canaan.

until no inhabitant remains
"until no one is left." This can be stated in positive form. Alternate translation: "until every inhabitant is dead"

Zephaniah 2:6

General Information:
In 2:4-15, Yahweh announces his judgment on the nations that surround Judah.

So the seacoast will become pastures for shepherds and for sheep pens
This probably means that the Philistine cities are gone, and only open fields remain. However, the Hebrew meaning is unclear and is sometimes translated differently by modern versions.

the seacoast
the coast of the Mediterranean Sea. See how you translated this in Zephaniah 2:5.

sheep pens
A sheep pen is a small area surrounded by a fence to keep the sheep together.

Zephaniah 2:7

The coastal region
the land near the coast of the Mediterranean Sea. See how you translated this in Zephaniah 2:5.

Their people
"The people of Judah"

lie down
"lie down to sleep"

reverse their captivity
This idiom means that Yahweh will give them back what they had before they went into captivity. Alternate translation: "cause them to live well again" or "restore their fortunes"

Zephaniah 2:8

General Information:
In 2:4-15, Yahweh announces his judgment on the nations that surround Judah.

violated their borders
This refers to crossing over into Judah's territory in order to attack them.

Zephaniah 2:9

as I live
"as surely as I am alive." Yahweh uses this expression to show that what he says next is certainly true. This is a way of making a solemn promise. Alternate translation: "I solemnly swear"

this is the declaration of Yahweh of hosts, God of Israel
Yahweh speaks of himself by name to express the certainty of what he is declaring. Alternate translation: "this is what Yahweh of hosts, God of Israel, has declared" or "this is what I, Yahweh of hosts, God of Israel, have declared"

like Sodom ... like Gomorrah
These two cities were so wicked that God completely destroyed them with fire from heaven. These similes therefore refer to complete destruction. This can be stated explicitly. Alternate

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translation: "completely destroyed like Sodom ... like Gomorrah"

a place of nettles and a salt pit
"a place with thorns and a salt pit." This describes a barren, useless land.

the remnant of my people ... the remainder of my nation
These two phrases mean the same thing and refer to the Israelites that survived Yahweh's punishment.

Zephaniah 2:10

General Information:
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Zephaniah 2:11

General Information:
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Zephaniah 2:12

General Information:
In 2:4-15, Yahweh announces his judgment on the nations that surround Judah.

You Cushites also will be pierced by my sword
Here "pieced by my sword" is a metonym for being killed in battle. Alternate translation: "I will kill you people of Cush in battle"

Zephaniah 2:13

God's hand
Here "hand" refers to power. Alternate translation: "God's power"

an abandoned devastation
The abstract noun "devastation" can be stated as an action. Alternate translation: "ruined and deserted"

as dry as the desert
This means it will be so dry that nothing will grow there.

Zephaniah 2:14

every animal of the nations
"every kind of animal"

the screech owl
This term is uncertain. Some versions translate it as "hedgehog."

in the top of her columns
When buildings were destroyed and fell down, the columns used for decoration and support would often remain standing.

A call will sing out from the windows
"A call will be heard from the windows"

beams
Beams are long and thick pieces of wood that are used to keep a building stable.

Zephaniah 2:15

General Information:
In 2:4-15, Yahweh announces his judgment on the nations that surround Judah.

said in her heart
This idiom means "said to herself" or "she thought." The city is spoken of as if it were a person that could speak. It represents the people who live in that city.

I am, and nothing is my equal
It may be necessary to supply an object for "I am." Alternate translation: "I am the greatest city, and no other city is equal to me"

a horror
"a horrible place to see"

hiss and shake his fist
A hiss is an angry sound. This phrase indicates extreme anger of the people toward Nineveh.

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Chapter 3

1 Woe to the rebellious city!
The violent city is defiled.
2 She has not listened to the voice of God,
nor accepted correction from Yahweh.
She does not trust in Yahweh
and will not approach her God.
3 Her princes are roaring lions
in her midst.
Her judges are evening wolves
who leave nothing to be gnawed upon in the morning.
4 Her prophets are insolent
and treasonous men.
Her priests have profaned what is holy
and have done violence to the law.
5 Yahweh is righteous in her midst.
He can do no wrong.
Morning by morning he will dispense his justice!
It will not be hidden in the light,
yet the unjust knows no shame.

6 "I have destroyed nations;
their fortresses are ruined.
I have made their streets ruins,
so that no one passes over them.
Their cities are destroyed
so that there is no man inhabiting them.
7 I said, 'Surely you will fear me.
Accept correction
and do not be cut off from your homes
by all that I have planned to do to you.'
But they were eager to begin each morning
by corrupting all their deeds.
8 Therefore wait for me—
this is Yahweh's declaration—
until the day that I rise up to seize the prey.
For my decision is to assemble the nations,
to gather the kingdoms,
to pour out on them my anger—
all of my burning wrath;
for in the fire of my jealousy
all the earth will be consumed. [1]

9 But then I will purify the lips of the peoples,
that all of them may call upon the name of Yahweh
to serve him shoulder to shoulder.
10 From beyond the river of Cush
my worshipers—my scattered people—
will bring offerings due me.
11 In that day you will not be put to shame
for all your deeds by which you rebelled against me,
since at that time I will remove from among you
those who boasted in your pride,
and because you will no longer act arrogantly
on my holy mountain.
12 But I will leave among you
a lowly and poor people,
and they will find refuge
in the name of Yahweh.

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13 The remnant of Israel will no longer
commit injustice or speak lies,
and no deceitful tongue
will be found in their mouth;
so they will graze and lie down,
and no one will make them afraid."

14 Sing, daughter of Zion!
Shout, Israel.
Be glad and rejoice with all your heart,
daughter of Jerusalem.
15 Yahweh has taken away your punishment;
he has turned away your enemies!
Yahweh is the king of Israel among you.
You will never again fear evil!
16 In that day
they will say to Jerusalem,
"Do not fear, Zion.
Do not let your hands become weak.
17 Yahweh your God is among you,
a mighty one to save you.
He will celebrate over you with joy;
he will be silent over you in his love;
he will be glad over you with a shout for joy.

18 I will gather those who grieve,
those who cannot attend the appointed feasts,
so you will no longer
bear any shame for it. [2]
19 Behold, I am about to deal
with all your oppressors.
At that time, I will rescue the lame
and gather up the outcast.
I will make them as praise,
and I will change their shame into renown
in all the earth.
20 At that time I will lead you;
at that time I will gather you together.
I will give you renown and praise
among all the peoples of the earth
when I reverse your captivity before your eyes,"
says Yahweh.

Footnotes

3:8 [1]The copies of the ancient Hebrew text have,
3:18 [2]This verse is very difficult to understand, and modern translations translate it in many different ways.

Zephaniah 3 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetic song in 3:1-20.

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Special concepts in this chapter

Prophecy
In this chapter, because the prophesied destruction is so complete, it is unclear whether these prophecies concern the time near the fall of Jerusalem or the day of the Lord. It is possible that the prophecies reference more than one period of time. (See: prophet and dayofthelord)

Zephaniah 3:1

General Information:
In verses 3:1-5, Zephaniah speaks Yahweh's message of judgment to the sinful people of Jerusalem. The city represents the people who live within it. To make this clear, it may be helpful to replace the singular "she" and "her" with the plural "they" and "their."

the rebellious city
The nature of their rebellion can be stated. Alternate translation: "the people of the city who have rebelled against God"

The violent city is defiled
"The people of the city have committed violence and so I consider them unclean"

Zephaniah 3:2

She has not listened to the voice of God
The voice is a metonym for what the speaker says with the voice, and listening is a metonym for obeying. Alternate translation: "She has not obeyed what God has said to her"

Zephaniah 3:3

General Information:
In verses 3:1-5, Zephaniah speaks Yahweh's message of judgment to the sinful people of Jerusalem. The city represents the people who live within it. To make this clear, it may be helpful to replace the singular "she" and "her" with the plural "they" and "their."

Her princes are roaring lions in her midst
Lions roar to chase other animals away from the prey they have caught. The princes of Jerusalem are spoken of as if they were roaring lions who were keeping the prey for themselves. Alternate translation: "Jerusalem's royalty are as greedy as roaring lions"

roaring lions
"Roaring" here is a metonym for "mighty."

Her judges are evening wolves who leave nothing to be gnawed upon in the morning
Wolves are especially hungry before they hunt at night. The judges are spoken of as if they were hungry wolves. Alternate translation: "Her judges are as greedy as hungry wolves that leave nothing for anyone else"

Zephaniah 3:4

Her prophets are insolent and treasonous men
"Her prophets do not listen to anyone and cannot be trusted"

have profaned what is holy
"have treated holy things with disrespect"

have done violence to the law
"have broken the law"

Zephaniah 3:5

General Information:
In verses 3:1-5, Zephaniah speaks Yahweh's message of judgment to the sinful people of Jerusalem.

Yahweh is righteous ... He can do no wrong
These two phrases mean the same thing, and emphasize Yahweh's righteousness even among the wicked people in Jerusalem.

in her midst
"among them"

Morning by morning
This idiom means "Every day" or "Day after day."

he will dispense his justice
Yahweh's just treatment of every person is spoken of as if he was handing out a commodity. Alternate translation: "he will treat people justly"

It will not be hidden in the light
This uses a negative statement to emphasize the positive truth that Yahweh's justice is always visible. Alternate translation: "His justice is clearly shown to all"

the unjust knows no shame
This nominal adjective can be translated as a noun phrase. Alternate translation: "unjust people know no shame"

knows no shame
"is not ashamed"

Zephaniah 3:6

General Information:
In verses 3:6-7, Yahweh rebukes the people of Jerusalem because they did not learn from how he judged other sinful cities. It may be helpful to add

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"Yahweh says this:" to the beginning of verse 6 to make this explicit.

I have made their streets ruins, so that no one passes over them. Their cities are destroyed so that there is no man inhabiting them
These two sentences express the same idea in two different ways in order to emphasize the complete destruction of the cities.

no one passes over them
"no one walks on them"

there is no man inhabiting them
"no one lives there." This can be stated in positive form. Alternate translation: "all the people are dead"

Zephaniah 3:7

I said, 'Surely you will fear me ... I have planned to do to you.'
This can be stated as an indirect quotation. Alternate translation: "I thought they would surely fear me and accept correction so that they would not be cut off from their homes by all that I have planned to do to them."

and do not be cut off from your homes
Here "cut off" is an idiom that means to be removed. This can be stated in active form. Alternate translation: "so that I will not remove you from your homes"

by corrupting all their deeds
"by doing deeds that were corrupt"

Zephaniah 3:8

General Information:
In verse 3:8, Yahweh warns that he will judge all nations.

wait for me ... until the day
This phrase implies that they are waiting for judgment.

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. Alternate translation: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared"

I rise up to seize the prey
Yahweh's judgment on the nations is spoken of as if he was an hungry animal that attacked a smaller animal. Alternate translation: "I will rise up and destroy them as an animal seizes its prey"

to assemble the nations, to gather the kingdoms
These two phrases mean the same thing and emphasize that Yahweh will judge all of the nations.

my anger—all of my burning wrath
The words "anger" and "burning wrath" mean basically the same thing and emphasize the intensity of Yahweh's anger. Alternate translation: "my very fierce wrath"

in the fire of my jealousy all the earth will be consumed
This phrase can be stated in active form. Alternate translation: "the fire of my jealousy will devour all the land"

in the fire of my jealousy ... consumed
Yahweh's jealousy is here spoken of as if it were fire that could consume something. This can be stated as a simile. Alternate translation: "my jealousy will consume all the earth as a fire"

Zephaniah 3:9

General Information:
In verses 3:9-10, Yahweh says that he will renew the Gentiles after the judgment.

I will purify the lips of the peoples
Here "lips" refers to the ability to speak. Alternate translation: "I will cause the peoples to speak what is right"

call upon the name of Yahweh
This is an idiom that means they worship Yahweh. Alternate translation: "worship Yahweh"

serve him shoulder to shoulder
Here "shoulder to shoulder" is an idiom that means "side by side."

Zephaniah 3:10

beyond the river of Cush
This may refer to the area where Sudan is located today.

Zephaniah 3:11

General Information:
In verses 3:11-13, Yahweh encourages the remnant of Israel who survive the judgment.

In that day ... at that time
"When that happens ... at that time." These phrases here refer to the time of peace and restoration that immediately follows the day of Yahweh.

will not be put to shame for all your deeds
This can be stated in active form. Alternate translation: "will no longer be ashamed of all your deeds"

those who boasted in your pride
"all the people who celebrated the things you were proud of"

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Zephaniah 3:12

General Information:
In verses 3:11-13, Yahweh encourages the remnant of Israel who survive the judgment.

they will find refuge in the name of Yahweh
Yahweh's protection of this remnant is spoke of as if he was a refuge or a fortress. Here "name of Yahweh" refers to his person. Alternate translation: "they will come to Yahweh and he will help them"

Zephaniah 3:13

The remnant of Israel
This refers to the "lowly and poor people" of Zephaniah 3:12.

commit injustice
"do unjust things"

no deceitful tongue will be found in their mouth
Here "tongue ... in their mouth" represents the things that the tongue enables the mouth to speak. They can be stated in active form. Alternate translation: "none of them will speak deceitful things" or "they will not say deceitful things"

they will graze and lie down
Yahweh speaks of his provision for the people of Israel as if they are a flock of sheep that grazes and rests in safety.

Zephaniah 3:14

General Information:
In verses 3:14-20, Zephaniah tells the remnant of Israel who survived the judgment that they should rejoice.

daughter of Zion ... daughter of Jerusalem
Here "daughter" refers to all the people who lived in the city.

Be glad and rejoice
These two phrases mean the same thing and emphasize how happy they should be. Alternate translation: "Be very happy"

with all your heart
Here "heart" refers to the inner being of a person. Alternate translation: "with all your inner being"

Zephaniah 3:15

Yahweh has taken away your punishment
Here to "take away" punishment is an idiom that means to stop doing it. Alternate translation: "Yahweh has stopped punishing you"

You will never again fear evil
The abstract noun "evil" can be stated as an action. Alternate translation: "You will no longer be afraid that people will harm you"

Zephaniah 3:16

In that day
"At that time" or "When this happens." This phrase here refers to the time of peace and restoration that immediately follows the day of Yahweh.

say to Jerusalem ... Zion
The names of these cities here refer to the people who live in them. Alternate translation: "say to the people of Jerusalem ... people of Zion"

Do not let your hands become weak
Here the "hands" are a metonym for the whole person and being physically weak is a metaphor for being discouraged. Alternate translation: "Do not allow yourself become weak" or "Do not become discouraged and so stop working"

Zephaniah 3:17

General Information:
In verses 3:14-20, Zephaniah tells the remnant of Israel who survived the judgment that they should rejoice.

a mighty one to save you
"he is mighty and will save you." Yahweh is spoken of as a mighty warrior. Alternate translation: "he is a mighty warrior and will give you victory"

He will celebrate over you with joy ... he will be glad over you with a shout for joy
These two phrases mean the same thing and are repeated to emphasize Yahweh's joy that the remnant is restored to him.

he will be silent over you in his love
Possible meanings are 1) "he will quiet you by his love for you" or 2) "he will renew you because he loves you."

a shout for joy
Some modern translations read, "a song of joy" or "joyful singing."

Zephaniah 3:18

no longer bear any shame for it
Here shame is spoken of as if it was a heavy thing that a person had to carry. Alternate translation: "no longer be ashamed because of it"

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Zephaniah 3:19

General Information:
In verses 3:19-20, Yahweh speaks directly to the remnant of Israel who survived the judgment and tells them that they should rejoice.

Behold
This tells the reader to pay special attention to what follows. Alternate translation: "Look" or "Pay attention"

I am about to deal with all your oppressors
It is understood that "deal with" means to punish the oppressors. This can be stated explicitly. Alternate translation: "I will severely punish all those who oppressed you"

I will rescue the lame and gather up the outcast
Here the Israelites who suffered in exile are spoken of as if they were lame and outcast sheep. This can be stated as a simile. Alternate translation: "I will rescue and bring together the remnant of Israel who are like lame and outcast sheep"

the lame
This refers to people or animals that cannot walk.

I will make them as praise
The full thought here is, "I will make them to be objects of praise," that is, "I will make them to be praised by others."

I will change their shame into renown
The abstract nouns "shame" and "renown" can be stated as actions. Alternate translation: "I will cause them to no longer be ashamed, but for people to respect them"

Zephaniah 3:20

At that time I will lead you; at that time I will gather you together
These two lines mean basically the same thing and imply that Yahweh will bring the exiled people back to their homeland. Alternate translation: "At that time I will gather you together and lead you home"

reverse your captivity
This idiom means that Yahweh will give them back what they had before they went into captivity. See how you translated similar words in [Zephaniah 2:7]

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Book: Haggai

Haggai

Chapter 1

1 In the second year of Darius the king, in the sixth month, on the first day of the month, the word of Yahweh came by the hand of Haggai the prophet to the governor of Judah, Zerubbabel son of Shealtiel, and to the high priest Joshua son of Jozadak, saying, **2** "Yahweh of hosts says this: These people say, 'It is not time for us to come or to build the house of Yahweh.'"

3 Then the word of Yahweh came by the hand of Haggai the prophet, saying, **4** "Is it a time for you yourselves to live in your finished houses, while this house lies ruined? **5** So now Yahweh of hosts says this: Consider your ways!

6 You have sown much seed, but bring in little;
    you eat but do not have enough;
you drink but cannot get drunk.
    You wear clothes but cannot warm yourselves,
and the wage earner earns money
    only to put it into a bag full of holes!

7 Yahweh of hosts says this: "Consider your ways! **8** Go up to the mountain, bring timber, and build my house; then I will take pleasure in it, and I will be glorified!—says Yahweh." **9** "You looked for much, but behold! you have brought little home, for I blew it away! Why?" declares Yahweh of hosts. "Because my house lies in ruins, while every one of you runs to his own house. **10** Because of this the heavens withhold the dew from you, and the earth withholds its produce. **11** I have summoned a drought upon the land and upon the mountains, upon the grain and upon the new wine, upon the oil and upon what the earth sends forth, upon men and upon animals, and upon all the labor of your hands!"

12 Then Zerubbabel son of Shealtiel, and the high priest Joshua son of Jozadak, along with all the remnant of the people, obeyed the voice of Yahweh their God and the words of Haggai the prophet, because Yahweh their God had sent him and the people feared the face of Yahweh. **13** Then Haggai, the messenger of Yahweh, spoke Yahweh's message to the people and said, "I am with you!—this is Yahweh's declaration!" **14** So Yahweh stirred up the spirit of the governor of Judah, Zerubbabel son of Shealtiel, and the spirit of the high priest Joshua son of Jozadak, and the spirit of all the remnant of the people, so that they went and worked on the house of Yahweh of hosts, their God **15** in the twenty-fourth day of the sixth month, in the second year of Darius the king.

Haggai 1 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in this chapter.

Special concepts in this chapter

Farming imagery

Scripture frequently uses the imagery of farming in reference to spiritual matters. The statement "You have sown much seed, but bring in little harvest" indicates that they had done a lot but have very little to show for it. (See: spirit and seed)

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Haggai 1:1

In the second year of Darius the king
"In the second year of the reign of Darius the king" or "After Darius had been king for more than a year"

Darius ... Haggai ... Zerubbabel ... Shealtiel ... Joshua ... Jozadak
These are all names of men.

in the sixth month, on the first day of the month
"on the first day of the sixth month." This is the sixth month of the Hebrew calendar. The first day is near the middle of August on Western calendars.

the word of Yahweh came
This idiom is used to introduce a special message from God. Alternate translation: "Yahweh gave a message" or "Yawheh spoke this message"

Yahweh
This is the name of God that he revealed to his people in the Old Testament. See the translationWord page about Yahweh concerning how to translate this.

by the hand of Haggai
Here the word "hand" refers to Haggai himself. Yahweh used Haggai as the agent to deliver his command. See how you translated this in [Haggai 1:1]

Haggai 1:2

the house of Yahweh
the temple

Haggai 1:3

the word of Yahweh came
This idiom is used to introduce a special message from God. See how you translated this in [Haggai 1:1]

by the hand of Haggai
Here the word "hand" refers to Haggai himself. Yahweh used Haggai as the agent to deliver his command. See how you translated this in [Haggai 1:1]

Haggai 1:4

Is it a time for you ... ruined?
Yahweh is rebuking the people. This rhetorical question can be translated as a statement. Alternate translation: "Now is not the time for you ... ruined."

this house
the temple of Yahweh

Haggai 1:5

Consider your ways
"Think carefully about how you are living"

Haggai 1:6

bring in little
"harvest little" or "bring in only a small crop"

but cannot get drunk
There is not enough wine to satisfy the people's thirst and not nearly enough for drunkenness. The reader should understand that the text is not calling drunkenness a good thing.

the wage earner earns money only to put it into a bag full of holes
Not earning enough money to buy necessary goods is spoken of as if the person were losing the money that falls out through holes in the money bag. Alternate translation: "the money the worker earns is gone before he finishes buying everything he needs"

Haggai 1:7

General Information:
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Haggai 1:8

bring timber
This represents only a part of what they needed to build the temple.

Haggai 1:9

behold
"look" or "listen" or "pay attention to what I am about to tell you"

I blew it away
The people not being able to find what they were looking for is spoken of as if Yahweh had blown on dust so it would go away. Alternate translation: "I made sure there was nothing there for you to find"

declares Yahweh of hosts
Yahweh speaks of himself by name to express the certainty of what he is declaring. Alternate translation: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared"

runs to his own house
"is always working to build his own house." The word "runs" emphasizes that the people consider building their own houses the most important thing they can do.

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Haggai 1:10

the heavens withhold the dew from you
The dew that appears at night is spoken of as if it formed in the sky and fell like rain. The sky is spoken of as if it were a person who refused to give a present or a parent who refused to feed his child. Alternate translation: "the sky does not allow the dew to fall" or "no dew forms"

the earth withholds its produce
The earth is spoken of as if it were a person who refused to give a present or a parent who refused to feed his child. Alternate translation: "the earth does not allow food you grow" or "no food grows"

Haggai 1:11

I have summoned a drought upon the land
Rain not falling for a long time is spoken of as if Yahweh had told a person to come and make the land dry. Alternate translation: "I have kept the rain from falling on the land"

upon the new wine, upon the oil
"Wine" and "oil" are metonyms for grapes and olives.

what the earth sends forth
"what the earth produces" or "all kinds of food"

all the labor of your hands
The abstract noun "labor" can be translated using the phrase "work hard." The labor that the hands perform is a metonym for the things that the labor produces. The hand is a metonym for the person. Alternate translation: "everything you have worked hard to make"

Haggai 1:12

Zerubbabel ... Shealtiel ... Joshua ... Jozadak ... Haggai
See how you translated these men's names in [Haggai 1:1]

obeyed the voice of Yahweh ... the words of Haggai
The voice and the words are metonyms for the persons. Alternate translation: "obeyed Yahweh and Haggai"

the people feared the face of Yahweh
Possible meanings are 1) the face could be a synecdoche for the person. Alternate translation: "the people feared Yahweh" or 2) the face could be a metonym for the person's presence. Alternate translation: "the people were afraid to be in Yahweh's presence"

Haggai 1:13

this is Yahweh's declaration
"this is what Yahweh has declared" or "this is what I, Yahweh, have declared"

Haggai 1:14

Yahweh stirred up the spirit of the governor of Judah, Zerubbabel son of Shealtiel, and the spirit of the high priest Joshua son of Jozadak, and the spirit of all the remnant of the people
Stirring the spirit is a metonym for making someone want to act. Alternate translation: "Yahweh made the governor of Judah, Zerubbabel son of Shealtiel, and the high priest Joshua son of Jozadak, and all the remnant of the people want to act"

remnant
people who were still alive after being captive in Babylon and had returned to Jerusalem

Haggai 1:15

in the twenty-fourth day of the sixth month
This is just 23 days after he received the vision. This is the sixth month of the Hebrew calendar. The twenty-fourth day is near the middle of September on Western calendars.

the second year of Darius the king
"second year of the reign of Darius the king" or "after Darius had been king for more than one year"

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Chapter 2

1 In the seventh month on the twenty-first day of the month, the word of Yahweh came by the hand of Haggai the prophet, saying, **2** "Speak to the governor of Judah, Zerubbabel son of Shealtiel, and to the high priest Joshua son of Jozadak, and to the remnant of the people. Say, **3** 'Who is left among you who saw this house in its former glory? How do you see it now? Is it not like nothing in your eyes? **4** Now, be strong, Zerubbabel!—this is Yahweh's declaration— and be strong, high priest Joshua son of Jozadak; and be strong, all you people in the land! —this is Yahweh's declaration—and work, for I am with you!— this is the declaration of Yahweh of hosts. **5** This is the covenant that I established with you when you came out of Egypt, and my Spirit stands among you. Do not fear!

6 For Yahweh of hosts says this: In a little while I will once again shake the heavens and the earth, the sea and the dry land! **7** I will shake every nation, and every nation will bring their precious things to me, and I will fill this house with glory, says Yahweh of hosts. **8** The silver and gold are mine!—this is the declaration of Yahweh of hosts. **9** The glory of this house will be greater in the future than at the beginning, says Yahweh of hosts, and I will give peace in this place!—this is the declaration of Yahweh of hosts."

10 On the twenty-fourth day of the ninth month, in the second year of Darius, the word of Yahweh came by Haggai the prophet, saying, **11** "Yahweh of hosts says this: Ask the priests concerning the law, and say, **12** 'If a man carries meat that is set apart to Yahweh in the fold of his garment, and the fold touches bread or stew, wine or oil, or any kind of food, does it become holy?'"

The priests answered and said, "No."

13 Then Haggai said, "If someone who is unclean because of death touches any of these things, do they become unclean?" The priests answered and said, "Yes, they become unclean."

14 So Haggai answered and said, "So it is with this people and this nation before me!— this is Yahweh's declaration—and so it is with the work of their hands. What they offer to me is unclean!

15 So now, think in your minds about the past leading up to this very day. Before stone was placed upon stone in the temple of Yahweh, **16** how was it then? When you came to a heap of twenty measures of grain, there were only ten; and when you came to the wine vat to draw out fifty measures, there were only twenty. **17** I afflicted you and all the work of your hands with blight and mildew, but you still did not turn to me—this is Yahweh's declaration. **18** Consider from this day forward, from the twenty-fourth day of the ninth month, from the day that the foundation of the temple of Yahweh was laid. Consider it! **19** Is there still seed in the storehouse? The vine, the fig tree, the pomegranate, and the olive tree have not borne! But from this day will I bless you!"

20 Then the word of Yahweh came a second time to Haggai on the twenty-fourth day of the month and said, **21** "Speak to the governor of Judah, Zerubbabel, and say,

'I will shake the heavens and the earth.
22 For I will overthrow the throne of kingdoms
and destroy the strength of the kingdoms of the nations!
I will overthrow the chariots and their riders;
the horses and their riders will fall down,
each one because of his brother's sword.

23 On that day—this is the declaration of Yahweh of hosts— I will take you, Zerubbabel son of Shealtiel, as my servant—this is Yahweh's declaration. I will make you like a signet ring, for I have chosen you!— this is the declaration of Yahweh of hosts!'"

Haggai 2 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 2:3-9, 21-23.

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Important figures of speech in this chapter

Unclean
Haggai uses an extended metaphor in this chapter related to ritual cleanliness. While the Jews were not unclean by nature as the Gentiles were, their actions made them unclean. (See: and clean)

Haggai 2:1

In the seventh month on the twenty-first day of the month
This is the seventh month of the Hebrew calendar. The twenty-first day is near the middle of October on Western calendars.

the word of Yahweh came
This idiom is used to introduce a special message from God. See how you translated this in [Haggai 1:1]

by the hand of Haggai
Here the word "hand" refers to Haggai himself. Yahweh used Haggai as the agent to deliver his command. See how you translated this in [Haggai 1:1]

Haggai
See how you translated this man's name in [Haggai 1:1]

Haggai 2:2

Speak to the governor
This is a urgent exhortation.

Zerubbabel ... Shealtiel ... Joshua ... Jozadak
See how you translated these men's names in [Haggai 1:1]

Haggai 2:3

General Information:
Yahweh speaks to the people about the new temple they are building. They are building it on the same place their ancestors built the former temple, which Nebuchadnezzar completely destroyed. This new temple is much smaller than the former temple.

Who is left among you who saw this house in its former glory?
Yahweh speaks of the new temple as if it were the same building as the old temple. He is telling those who had seen the former temple to pay attention. This rhetorical question can be translated as a statement. Alternate translation: "I want those among you who saw this house in its former glory to pay attention."

How do you see it now?
Yahweh is telling them that he knows what they are thinking about the new temple. He speaks of the new temple as if it were the same building as the old temple. This rhetorical question can be translated as a statement. Alternate translation: "I know what you think of this new temple."

Is it not like nothing in your eyes?
Yahweh is telling the people that he understands that they are disappointed because the new temple is so small. This rhetorical question can be translated as a statement. Alternate translation: "I know that you think it is not important at all."

Haggai 2:4

Now, be strong
"From now on, be strong"

this is the declaration of Yahweh of hosts
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Haggai 1:9]

Haggai 2:5

my Spirit stands among you
Possible meanings are 1) "my Spirit lives among you" or "my Spirit will fight against your enemies" as a helper, or 2) "my Spirit is a witness to you," testifying that God is still with them.

Haggai 2:6

I will ... shake the heavens ... the earth ... the sea ... the dry land
The words "I will shake the earth" could be translated as "I will cause an earthquake," and that earthquake would shake "the sea" as well as "the dry land," a merism for the entire earth. Yahweh speaks of the heavens and every nation as if they also were solid objects that he could shake.

shake
Use the verb you usually use for pushing trees back and forth to get fruit or other objects to fall from them.

Haggai 2:7

I will shake every nation
The metaphor that begins with the words "I will ... shake the heavens" in verse 6 ends here. Yahweh speaks of every nation as if they also were solid objects that he could shake.

I will fill this house with glory
Yahweh speaks of glory as if it were a solid or liquid that could be put into a container, the temple. Possible meanings are 1) the temple will become very beautiful. Alternate translation: "I will make

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this house very beautiful" or 2) the "precious things" that "every nation will bring" include much silver and gold and other forms of wealth. Alternate translation: "I will have people bring many beautiful things into this house"

Haggai 2:8

this is the declaration of Yahweh of hosts
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Haggai 1:9]

Haggai 2:9

General Information:
This page has intentionally been left blank.

Haggai 2:10

On the twenty-fourth day of the ninth month
This is the ninth month of the Hebrew calendar. The twenty-fourth day is near the middle of December on Western calendars.

in the second year of Darius
"in the second year of the reign of Darius" or "when Darius had been king for more than one year"

Darius ... Haggai
See how you translated these men's names in [Haggai 1:1]

the word of Yahweh came
This idiom is used to introduce a special message from God. See how you translated this in [Haggai 1:1]

Haggai 2:11

Ask the priests
This is an urgent exhortation.

Haggai 2:12

meat that is set apart to Yahweh ... holy
The words "that is set apart to Yahweh" and the word "holy" translate the same Hebrew word. "holy meat ... holy"

Haggai 2:13

because of death
"because he has touched a dead body"

Haggai 2:14

So Haggai answered and said, "So it is ... is unclean
Haggai answers the priests with the words that Yahweh told Haggai to tell the priests. Alternate translation: "So Haggai answered and told them Yahweh's words: 'So it is ... is unclean"

So it is with this people and this nation before me
"I look at this people and this nation the same way." Yahweh reminds the priests that a clean thing that touches an unclean thing becomes unclean. He then reminds them that he thinks of them as unclean because they have been worshiping idols, and so everything they touch and make becomes unclean.

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Haggai 1:9]

the work of their hands
The hands are a synecdoche for the people whose hands they are. Alternate translation: "everything they have done" or "everything they make with their hands"

Haggai 2:15

think in your minds
This is an urgent exhortation.

Before stone was placed upon stone in the temple
This can be translated in active form. Alternate translation: "Before you laid the first stones for the temple"

Haggai 2:16

twenty measures
"20 measures." A "measure" is an unknown amount.

fifty measures
"50 measures." A "measure" is an unknown amount.

Haggai 2:17

all the work of your hands
"everything you made" or "your crops"

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Haggai 1:9]

Haggai 2:18

Consider from this day forward
This is an urgent exhortation.

the twenty-fourth day of the ninth month
This is the ninth month of the Hebrew calendar. The twenty-fourth day is near the middle of December on Western calendars. See how you translated this in [Haggai 2:10]

the day that the foundation of the temple of Yahweh was laid
This can be translated in active form. Alternate translation: "the day that you laid the foundation of Yahweh's temple"

Haggai 2:19

Is there still seed in the storehouse?
Yahweh is preparing the people for the promise he is about to give them. This rhetorical question can be translated as a statement. Alternate translation: "You can see that there is no seed in the storehouse."

The vine, the fig tree, the pomegranate, and the olive tree
"Your grape vines, fig trees, pomegranate trees, and olive trees"

the pomegranate
This is a type of sweet fruit. You may need to make explicit that the tree is being spoken of. Alternate translation: "the pomegranate tree"

have not borne
"have not produced fruit"

Haggai 2:20

the word of Yahweh came
This idiom is used to introduce a special message from God. See how you translated this in [Haggai 1:1]

Haggai
This is the name of a man. See how you translated this in [Haggai 1:1]

on the twenty-fourth day of the month
You may need to make explicit which month is spoken of. Alternate translation: "on the twenty-fourth day of the ninth month"

Haggai 2:21

Zerubbabel
This is the name of a man. See how you translated this in [Haggai 1:1]

I will shake the heavens and the earth
The words "I will shake the earth" could be translated as "I will cause an earthquake." Yahweh speaks of the heavens as if they also were solid objects that he could shake. See how these ideas are translated in [Haggai 2:6]

shake
Use the verb you usually use for pushing trees back and forth to get fruit or other objects to fall from them. See how you translated this in Haggai 2:6.

the heavens and the earth
This is a merism for "the whole universe" or "everything that exists."

Haggai 2:22

I will overthrow the throne of kingdoms
The throne is a metonym for the person sitting on the throne. Alternate translation: "I will take kings off of their thrones"

the throne of kingdoms
Here "throne" is a metonym for the king who sits on it. Alternate translation: "government ruled by kings"

I will ... destroy the strength of the kingdoms of the nations
You may need to make explicit that "the nations" are Israel's enemies. Alternate translation: "I will make it so the kingdoms of the nations that are Israel's enemies are no longer strong"

each one because of his brother's sword
The sword here is a metonym for violent death. Alternate translation: "each one because his brother has killed him"

Haggai 2:23

this is the declaration of Yahweh of hosts
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Haggai 1:9]

Zerubbabel ... Shealtiel
See how you translated these men's names in [Haggai 1:1]

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Haggai 1:9]

I will make you like a signet ring
Kings used a signet ring to seal documents to show that they truly had his authority. Zerubbabel would have authority from Yahweh because he would speak Yahweh's words.

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Book: Zechariah

Zechariah

Chapter 1

1 In the eighth month of the second year of Darius' reign, the word of Yahweh came to Zechariah son of Berekiah son of Iddo, the prophet, saying, **2** "Yahweh was exceedingly angry with your fathers! **3** Say to them, 'Yahweh of hosts says this: Turn to me!—this is the declaration of Yahweh of hosts— and I will return to you, says Yahweh of hosts. **4** Do not be like your fathers to whom the prophets cried out previously, saying, "Yahweh of hosts says this: Turn from your evil ways and wicked practices!" But they would not hear and did not pay attention to me—this is Yahweh's declaration.' **5** Your fathers—where are they? And the prophets—do they live forever? **6** But my words and my decrees that I commanded my servants the prophets, have they not overtaken your fathers? So they repented and said, 'Just as Yahweh of hosts planned to do to us what our ways and actions deserved, so he has dealt with us.'"

7 On the twenty-fourth day of the eleventh month, which is the month of Shebat, in the second year of Darius' reign, the word of Yahweh came to Zechariah son of Berekiah son of Iddo, the prophet, saying, **8** I saw in the night, and, look! A man was riding on a red horse, and he was among the myrtle trees that are in the valley; and behind him there were red, reddish-brown, and white horses. **9** I said, "What are these things, Lord?" Then the angel who talked with me said to me, "I will show you what these things are." **10** Then the man who stood among the myrtle trees answered and said, "These are those Yahweh has sent out to roam throughout the earth." **11** They answered the angel of Yahweh who stood among the myrtle trees; they said to him, "We have been roaming throughout the earth; see, all the earth sits still and is at rest."

12 Then the angel of Yahweh answered and said, "Yahweh of hosts, how long will you show no compassion to Jerusalem and to the cities of Judah, which you have been angry with these seventy years?" **13** Yahweh answered the angel who had talked with me, with good words, words of comfort.

14 So the angel who had talked with me said to me, "Call out and say, 'Yahweh of hosts says this: I have been jealous for Jerusalem and for Zion with great jealousy! **15** I am very angry with the nations that are at ease. When I was only a little angry with them, they made the disaster worse. **16** Therefore Yahweh of hosts says this: I have returned to Jerusalem with mercies. My house will be built within her— this is the declaration of Yahweh of hosts—and the measuring line will be stretched out over Jerusalem!' **17** Again call out, saying, 'Yahweh of hosts says this: My cities will once again overflow with goodness, and Yahweh will again comfort Zion, and he will once again choose Jerusalem.'"

18 Then I lifted up my eyes and saw four horns! **19** I spoke to the angel who talked with me, "What are these?" He answered me, "These are the horns that have scattered Judah, Israel, and Jerusalem." **20** Then Yahweh showed me four craftsmen. **21** I said, "What are these people coming to do?" He answered, and said, "These are the horns that scattered Judah so that no man would lift up his head. But the blacksmiths have come to terrify them, to cast down the horns of the nations that lifted up a horn against the land of Judah to scatter her."

Zechariah 1 General Notes

Structure and formatting

This chapter is written in prose mainly with imagery used throughout to portray Zechariah's vision given by the Lord.

Some translations prefer to set apart quotations. The ULB and many other English translations set lines 1:3-6, 14-17, which are extended quotations, farther to the right on the page than the rest of the text.

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Special concepts in this chapter

Visions
This book contains a number of visions given to Zechariah, so the images are not ones Zechariah actually saw but were given to him in a vision or dream. It is important for each of these visions to keep their meanings and not be interpreted to mean any specific thing.

Other possible translation difficulties in this chapter

Date
Zechariah uses two separate dates in this first chapter. When compared to the book of Haggai, Zechariah's prophecy was proclaimed just a few weeks after Haggai. However, they prophesied in two different places: Haggai was in Jerusalem and Zechariah was somewhere outside of Jerusalem. (See: prophet)

Zechariah 1:1

In the eighth month
This is the eighth month of the Hebrew calendar. It is during the last part of October and the first part of November on Western calendars.

the second year of Darius' reign
"the second year of the reign of Darius the king" or "the second year since Darius became king"

the word of Yahweh came
This idiom is used to introduce a special message from God. Alternate translation: "Yahweh gave a message" or "Yawheh spoke this message"

Yahweh
This is the name of God that he revealed to his people in the Old Testament. See the translationWord page about Yahweh concerning how to translate this.

Berekiah ... Iddo
These are the names of men.

Zechariah 1:2

exceedingly angry with your fathers
"very angry with your forefathers"

Zechariah 1:3

Turn to me ... and I will return to you
Yahweh speaks of having a change of attitude toward another person as if it were turning or returning. The people turning to Yahweh means that they will again be devoted to him and worship him, while Yahweh returning to the people means that he will again bless them and help them.

this is the declaration of Yahweh of hosts
Yahweh speaks of himself by name to express the certainty of what he is declaring. Alternate translation: "this is what Yahweh of hosts has declared" or "this is what I, Yahweh of hosts, have declared"

Zechariah 1:4

Turn from your evil ways and wicked practices
No longer doing certain actions is spoken of as if it were turning away from those actions. The phrases "evil ways" and "wicked practices" mean basically the same thing. Alternate translation: "Stop doing all of your wicked actions"

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated a similar phrase in [Zechariah 1:3]

Zechariah 1:5

Your fathers—where are they? And the prophets—do they live forever?
If your language has a way of showing that this verse challenges the readers to think about what happened to the "fathers" (Zechariah 1:4). Alternate translation: "Think about your fathers—where are they now? And as for the prophets, do they live forever?"

Your fathers—where are they?
This can be translated as a statement. Alternate translation: "Your fathers—you know where they are." or "As for your fathers, you know that they have all died."

And the prophets—do they live forever?

This can be translated as a statement. Alternate translation: "And the prophets will not live forever."

do they live forever?
Zechariah is probably implying that the prophets will not always be around to tell his readers that God wants them to repent. You may need to make this explicit. Alternate translation: "will they always be around to speak for God to you?" or "they will not always be around to call you to repent."

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Zechariah 1:6

But my words and my decrees that I commanded my servants the prophets, have they not overtaken your fathers?
This rhetorical question emphasizes the positive answer that it anticipates. Yahweh speaks of the people's ancestors experiencing the consequences of not obeying Yahweh's commands as if his words and decrees were a person who had chased after and overtaken them. The question can be translated as a statement. Alternate translation: "But my words and my decrees that I commanded my servants the prophets have overtaken your fathers." or "But your fathers have suffered the consequences for disobeying my words and my decrees that I commanded my servants the prophets to tell them."

my words and my decrees
These phrases are both ways to refer to Yahweh's message that the prophets had declared to their ancestors.

our ways and actions
The words "ways" and "actions" mean basically the same thing. Alternate translation: "our behavior"

Zechariah 1:7

the twenty-fourth day of the eleventh month, which is the month of Shebat
"Shebat" is the eleventh month of the Hebrew calendar. The twenty-fourth day is near the middle of February on Western calendars.

in the second year of Darius' reign
"in the second year of the reign of Darius the king" or "in the second year since Darius became king." See how you translated this in [Zechariah 1:1]

the word of Yahweh came
This idiom is used to introduce a special message from God. See how you translated this in [Zechariah 1:1]

Berekiah ... Iddo
These are the names of men.

the prophet, saying,
Here the word “saying” introduces what Zechariah was about to say. The word “saying” can be removed if it may make your readers think that Yahweh is about to speak. Alternate translation: “the prophet.”

Zechariah 1:8

I saw in the night
Here the word “I” refers to Zechariah. Alternate translation: “I, Zechariah, saw in the night”

look
The word "look" here shows that Zechariah was surprised by what he saw.

myrtle trees
a kind of small tree with colorful flowers

Zechariah 1:9

I said, "What are these things, Lord?" Then the angel who talked with me
Here Zechariah speaks to an unidentified angel. This is not the same as the "man" who was "riding on a red horse."

What are these things, Lord?
"What are these things, sir?" Here the word "Lord" is a form of polite address.

Zechariah 1:10

the man who stood among the myrtle trees
These phrases refer to the man who "was riding on a red horse" in [Zechariah 1:8]

These are those
The word "these" refers to the red, reddish-brown, and white horses that were behind the man who was among the myrtle trees. Possible meanings are 1) it is implicit that there were other men who were riding the horses, and that these phrases refer to the riders or 2) the horses are personified as being able to speak like people.

to roam throughout the earth
It is implicit that Yahweh sent these out to walk about in order to patrol the earth. This does not suggest that they were wandering or lost.

Zechariah 1:11

the angel of Yahweh who stood among the myrtle trees
This phrase refers to the man who "was riding on a red horse" in [Zechariah 1:8]

They answered ... they said
The word "they" refers to the red, reddish-brown, and white horses that were behind the man who was among the myrtle trees. Possible meanings are 1) it is implicit that there were other men who were riding the horses, and that these phrases refer to the riders or 2) the horses are personified as being able to speak like people.

all the earth sits still and is at rest
There being peace and quiet in the world is spoken of as if the earth were a person who is still and resting. Possible meanings are 1) this is a good thing that means that there is peace between nations or 2) this is a bad thing that means that there is no war because nations are helpless to fight against a stronger nation that has subdued them.

Zechariah 1:12

to Jerusalem and to the cities of Judah
Here the words "Jerusalem" and "cities" refer to the people who live in those cities. Alternate translation: "to the people of Jerusalem and to the people of the cities of Judah"

Zechariah 1:13

with good words, words of comfort
"with good, comforting words"

Zechariah 1:14

I have been jealous for Jerusalem and for Zion with great jealousy
"I have been extremely jealous for Jerusalem and for Zion." Yahweh does not want anyone to harm Jerusalem or try to have Jerusalem love anything more than Yahweh.

jealous
Here this word refers to Yahweh's strong desire to protect his people.

Jerusalem ... Zion
These are a metonyms for the people who live in Jerusalem and Zion. Alternate translation: "the people of Jerusalem ... the people of Zion"

Zechariah 1:15

I am very angry with the nations that are at ease
The phrase "at ease" means that the people thought that they lived in peace and security. Alternate translation: "I am very angry with the nations that enjoy peace and security"

I was only a little angry with them
"I was only a little angry with the people of Jerusalem"

they made the disaster worse
"the nations that are at ease made the disaster worse." This means that although Yahweh used these nations to punish Jerusalem, they did more harm to Jerusalem than what Yahweh had intended for them to do.

Zechariah 1:16

I have returned to Jerusalem with mercies
Possible meanings are 1) although Yahweh had left Jerusalem when the people had gone into exile, he will now return to Jerusalem when they have come back from exile or 2) Yahweh speaks of having a change of attitude towards the people of Jerusalem and again blessing them and helping them as if he were returning to the city. Alternate translation: "I will once again show mercy towards Jerusalem"

My house will be built within her
The word "her" refers to Jerusalem, and the word "house" is a metonym for the temple. This can be stated in active form. Alternate translation: "The people will build my temple in Jerusalem"

the measuring line will be stretched out over Jerusalem
This refers to builders using their instruments to rebuild the city. This can be stated in active form. Alternate translation: "builders will stretch out their measuring lines over Jerusalem" or "the people will rebuild Jerusalem"

Zechariah 1:17

Again call out, saying
The angel who was speaking to Zechariah says these words.

My cities will once again overflow with goodness
The phrase "my cities" refers to the cities of Judah and represents the people who live in those cities. Yahweh speaks of the inhabitants of those cities again being prosperous as if goodness were a liquid that overflowed the cities, which are its containers. Alternate translation: "My cities will once again be prosperous" or "The people in the cities of Judah will once again be prosperous"

Yahweh will again comfort Zion
Here the word "Zion" refers to the people who live in the city. Alternate translation: "Yahweh will again comfort the people in Zion"

Zechariah 1:18

I lifted up my eyes
The word "eyes" represents the person who looks. Alternate translation: "I looked up"

Zechariah 1:19

These are the horns that have scattered Judah, Israel, and Jerusalem
Horns were often used as a symbol for military power. Here they symbolize the powerful nations that had conquered the kingdoms of Israel. The words "Judah, Israel, and Jerusalem" represent the people who lived in those places. Alternate translation: "These horns represent the nations that have scattered the people of Judah, Israel, and Jerusalem"

Zechariah 1:20

four craftsmen
"blacksmiths" or "metalworkers"

Zechariah 1:21

these people
This refers to the four craftsmen.

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These are the horns that scattered Judah
The horns symbolize the powerful nations that had conquered the kingdoms of Israel. The word "Judah" represents the people who lived in Judah. See how you translated a similar phrase in [Zechariah 1:19]

so that no man would lift up his head
The nations oppressing the people of Judah severely is spoken of as if no person in Judah was able to raise his head. Alternate translation: "and caused them to suffer greatly"

to cast down the horns of the nations that lifted up a horn against the land of Judah
Yahweh speaks of the nations using their military power to conquer Judah as if the nations had lifted up their horns. He speaks of these four craftsmen destroying the military power of these nations as if the craftsmen threw those horns to the ground. Alternate translation: "to destroy the power of the nations who used their military might against the land of Judah"

to cast down the horns of the nations that lifted up a horn
"to cast down the horns that the nations had lifted up"

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Chapter 2

1 Next I lifted up my eyes and saw a man with a measuring line in his hand. **2** I said, "Where are you going?" So he said to me, "To measure Jerusalem, to determine its width and length." **3** Then the angel who had talked with me went away and another angel went out to meet him. **4** The second angel said to him, "Run and speak to that young man; say, 'Jerusalem will sit in the open country because of the multitudes of men and livestock within her.

5 For I—this is Yahweh's declaration—will become for her a wall of fire around her, and I will be the glory in her midst.

6 Up! Up! Flee from the land of the north—this is Yahweh's declaration—for I have scattered you like the four winds of the skies!—This is Yahweh's declaration.

7 Up! Escape to Zion, you who live with the daughter of Babylon!'"

8 For after Yahweh of hosts honored me and sent me against the nations that plundered you—for whoever touches you, touches the apple of God's eye!—after Yahweh did this, he said, **9** "I myself will shake my hand over them, and they will be plunder for their slaves." Then you will know that Yahweh of hosts has sent me.

10 "Sing for joy and be glad, daughter of Zion, for I myself am about to come and dwell among you!—this is Yahweh's declaration." **11** Then great nations will join themselves to Yahweh in that day. He says, "Then you will become my people; for I will dwell in the midst of you," and you will know that Yahweh of hosts has sent me to you.

12 For Yahweh will inherit Judah as his rightful possession in the holy land and will once again choose Jerusalem for himself. **13** Be silent, all flesh, before Yahweh, for he has been roused from out of his holy place!

Zechariah 2 General Notes

Structure and formatting

This chapter is introduced in prose with imagery used in the rest of the chapter to portray Zechariah's third vision about measuring lines given by the Lord.

Some translations prefer to set apart quotations. The ULB and many other English translations set the lines of 2:4-13, which are extended quotations, farther to the right on the page than the rest of the text.

Special concepts in this chapter

Visions

This book contains a number of visions given to Zechariah so the images are not ones Zechariah actually saw but were given to him in a vision or dream. It is important for each of these visions to keep their meanings and not be interpreted to mean any specific thing. Please be careful to translate each of the terms in your language.

Important figures of speech in this chapter

"This is Yahweh's declaration"

This phrase is used several times in this chapter. The UDB often translates this as "Yahweh says."

Zechariah 2:1

I lifted up my eyes

The word "eyes" represents the person who looks.
Alternate translation: "I looked up"

measuring line

a rope with a certain length that a person would use to measure buildings or large sections of land

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Zechariah 2:2

So he said to me
"So the man with the measuring line said to me"

Zechariah 2:3

another angel went out to meet him
This angel is a new participant who has not appeared before this verse.

Zechariah 2:4

The second angel said to him
"The second angel said to the angel who had talked with me"

Jerusalem will sit in the open country ... livestock within her
The phrase "will sit in the open country" translates a word that refers to a city that has no walls. There will be so many inhabitants in the city that it will be too large to have walls around it. Alternate translation: "Jerusalem will not have walls around it ... livestock within the city"

Zechariah 2:5

I ... will become for her a wall of fire around her
People built walls around their cities for protection. Here Yahweh speaks of protecting Jerusalem as if he himself were a wall of fire around the city. Alternate translation: "I ... will protect the city, like a wall of fire around it"

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Zechariah 1:4]

Zechariah 2:6

Up! Up!
These two words express urgency and add emphasis to the following command. The words can be translated with an expression that communicates urgency in your language. Alternate translation: "Run! Run!" or "Hurry! Hurry!"

Zechariah 2:7

you who live with the daughter of Babylon
The phrase "daughter of Babylon" refers to the city of Babylon. Yahweh speaks of the city as if it were a daughter. Alternate translation: "you who live in Babylon"

Zechariah 2:8

General Information:
Zechariah begins to speak and tells how Yahweh is sending him to judge the nations who have plundered Jerusalem.

for whoever touches you
The word "touches" refers to a touch meant to harm. Alternate translation: "for whoever harms you"

Zechariah 2:9

I myself will shake my hand over them
Raising one's hand against another person is a gesture of hostility. Here it is a symbolic action that means that God will attack those who harm Jerusalem. Alternate translation: "I myself will fight against them" or "I myself will attack them"

they will be plunder for their slaves
The word "plunder" can be translated with a verb. Alternate translation: "their slaves will plunder them"

Zechariah 2:10

Sing for joy and be glad, daughter of Zion
"Zion" is the same as "Jerusalem." The prophet speaks of the city as if it is a daughter. Possible meanings are 1) Zechariah personifies the city as a person who can sing. Alternate translation: "Sing for joy and be glad, Zion" or 2) the phrase "daughter of Zion" is a metonym for the people who live in the city. Alternate translation: "Sing for joy and be glad, people of Zion"

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Zechariah 1:4]

Zechariah 2:11

great nations will join themselves to Yahweh
Zechariah speaks of the people of great nations becoming Yahweh's people and worshiping him as if they were joining themselves to Yahweh. Alternate translation: "the people of great nations will become the people of Yahweh"

in that day
"at that time"

Zechariah 2:12

Yahweh will inherit Judah as his rightful possession
Zechariah speaks of Yahweh claiming Judah as his own land as if Judah were something that Yahweh inherits as a permanent possession. Alternate

translation: "Yahweh will claim Judah as his rightful possession"

Zechariah 2:13

all flesh
Here the word "flesh" represents all humanity. Alternate translation: "all people"

he has been roused
Zechariah speaks of Yahweh beginning to act as if someone had roused Yahweh from inactivity. It is implied that this action refers to his returning to Jerusalem. Alternate translation: "he is coming"

from out of his holy place
Here "his holy place" refers to heaven, and not to the temple in Jerusalem. Alternate translation: "from his holy place in heaven"

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Chapter 3

1 Then Yahweh showed me Joshua the high priest standing before the angel of Yahweh and Satan was standing at his right hand to accuse him of sin. **2** The angel of Yahweh said to Satan, "May Yahweh rebuke you, Satan; may Yahweh, who has chosen Jerusalem, rebuke you! Is this not a brand pulled from the fire?" **3** Joshua was dressed in filthy garments as he stood before the angel. **4** The angel spoke and said to those who stood before him, "Remove the filthy garments from upon him." Then he said to Joshua, "Look! I have caused your iniquity to pass from you and I will dress you in official robes." **5** Then I said, "Let them put a clean turban on his head!" So they set a clean turban on Joshua's head and clothed him with clean garments, while the angel of Yahweh was standing by.

6 Next the angel of Yahweh solemnly commanded Joshua and said, **7** "Yahweh of hosts says this: If you will walk in my ways, and if you will keep my commandments, then you will govern my house and guard my courts, for I will allow you to go and come among these who stand before me. **8** Listen, Joshua the high priest, you and your companions who live with you! For these men are a sign, for I myself will bring up my servant the Branch. **9** Now look at the stone that I have set before Joshua. There are seven eyes on this single stone, and I will engrave an inscription—this is the declaration of Yahweh of hosts— and I will remove the iniquity from this land in one day. **10** In that day—this is the declaration of Yahweh of hosts—each man will invite his neighbor to sit under his vine and under his fig tree."

Zechariah 3 General Notes

Structure and formatting

This chapter is introduced in prose and shares the fourth vision, which is the priest in dirty clothes. (See: priest)

Some translations prefer to set apart quotations. The ULB and many other English translations set the lines of 3:7-9, which is an extended quotation, farther to the right on the page than the rest of the text.

Difficult concepts in this chapter

Visions

It is important for each of these visions to keep their meanings and not be interpreted to mean any specific thing.

Other possible translation difficulties in this chapter

The high priest

This chapter seems to refer to a particular person, Joshua the high priest. However, little is known about him. (See: highpriest)

Zechariah 3:1

General Information:

Yahweh shows Zechariah a vision of Joshua the priest.

Satan was standing at his right hand to accuse him of sin

"Satan was standing at Joshua's right side, ready to accuse Joshua of sin"

Zechariah 3:2

Is this not a brand pulled from the fire?

The angel of Yahweh asks this rhetorical question to emphasize the positive answer that it anticipates. This can be translated as a statement. Alternate translation: "Joshua is a brand pulled from the fire."

a brand pulled from the fire

A brand is a burning piece of wood. The angel of Yahweh speaks of Joshua being rescued from captivity in Babylon as if he were a piece of wood that someone pulls from a fire before the wood is completely burned.

Zechariah 3:3

Joshua was dressed in filthy garments

In this vision "filthy garments" are symbolic of sinfulness.

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Zechariah 3:4

those who stood before him
The word "him" refers to the angel. The phrase refers to other angels who were present.

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

I have caused your iniquity to pass from you
Since Joshua's garments were symbolic of his sinfulness, by removing his garments, the angel removed Joshua's iniquity. Causing iniquity to pass from him is an idiom that means that he had removed Joshua's iniquity. Alternate translation: "I have removed your iniquity from you"

dress you in official robes
Here the phrase "official robes" is a metaphor for righteousness. If your language has a word for clothes that people wear only for special occasions, you might want to use it here.

Zechariah 3:5

Let them put
Here the word "them" refers to the other angels who were present.

turban
a long piece of cloth wrapped around the head

Zechariah 3:6

solemnly commanded Joshua
"commanded Joshua in a very serious manner"

Zechariah 3:7

If you will walk in my ways, and if you will keep my commandments
These two phrases mean basically the same thing. Yahweh speaks of obeying him as if the person were walking along Yahweh's paths. Alternate translation: "If you will obey me and keep my commandments"

you will govern my house and guard my courts
Here the word "house" is a metonym for the temple, while the word "courts" refers to the courtyards around the temple. Together the phrases mean that Joshua will have authority over the whole temple complex. Alternate translation: "you will have authority over my temple and its courtyards"

to go and come among these who stand before me
The phrase "to go and come among" is an idiom that means that Joshua will be a part of this group and have the same privilege as they do of access to Yahweh. Alternate translation: "to come before me as these who stand here do"

Zechariah 3:8

General Information:
The angel of Yahweh continues to speak to Joshua.

your companions who live with you
This phrase refers to other priests who would serve in the temple under the leadership of Joshua. Alternate translation: "the other priests who live with you"

For these men are a sign
Here the word "sign" refers to something that communicates a special meaning to those who see it. Yahweh speaks of the priests serving in the temple as being this sign that shows that Yahweh will bring his servant.

my servant the Branch
The word "Branch" refers to a messianic figure that would serve as king over Yahweh's people. Yahweh speaks of this person as if he were a branch that grows out from a tree. Since the word "Branch" is a title, it should be translated with an equivalent word in your language.

Zechariah 3:9

the stone that I have set before Joshua
Here the word "stone" likely refers to a precious stone or jewel.

There are seven eyes on this single stone
The sides or facets of the stone that reflect light are spoken of as if they are eyes. Alternate translation: "There are seven sides on this single stone"

engrave
"carve"

I will remove the iniquity from this land in one day
Here the word "land" is a metonym for the people who live in the land. The word "remove" is a metaphor that means to forgive. Alternate translation: "I will forgive the iniquity of the people who live in this land in one day"

Zechariah 3:10

each man will invite his neighbor to sit under his vine and under his fig tree
Both the "vine" and the "fig tree" are symbols of prosperity. This phrase describes actions in which people live prosperously and in peace. Alternate translation: "because they will be at peace, each person will invite his neighbor to come and sit under his vine and his fig tree"

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Chapter 4

1 Then the angel who was talking with me turned and roused me like a man roused from his sleep. **2** He said to me, "What do you see?" I said, "I see a lampstand made entirely of gold, with a bowl on its top. It has seven lamps on it and seven lamp wicks at the top of each lamp. **3** Two olive trees are by it, one on the right side of the bowl and the other on the left side." **4** So I spoke again to the angel who was talking with me. I said, "What do these things mean, my master?" **5** The angel who was talking with me answered and said to me, "Do you not know what these things mean?" I said, "No, my master." **6** So he said to me, "This is the word of Yahweh to Zerubbabel: Not by might nor by power, but by my Spirit, says Yahweh of hosts. **7** What are you, great mountain? Before Zerubbabel you will become a plain, and he will bring out the top stone to shouts of 'Grace! Grace to it!'"

8 The word of Yahweh came to me, saying, **9** "The hands of Zerubbabel have laid the foundation of this house and his hands will bring it to completion. Then you will know that Yahweh of hosts has sent me to you.

10 Who has despised the day of small things? These people will rejoice and will see the plumb stone in the hand of Zerubbabel. These seven lamps are the eyes of Yahweh that roam over the whole earth."

11 Then I asked the angel, "What are these two olive trees that stand on the left and the right of the lampstand?"

12 Once more I asked him, "What are these two olive branches beside the two gold pipes that have golden oil pouring out of them?" **13** Then he said to me, "Do you not know what these are?" I said, "No, my master."

14 So he said, "These are the sons of fresh olive oil who stand before the Lord of all the earth."

Zechariah 4 General Notes

Structure and formatting

This chapter is written mainly in prose about the fifth vision, which is about the golden lampstand olive trees.

Special concepts in this chapter

Visions

This chapter shows a conversation between Zechariah and the angel of Yahweh. It is important for each of these visions to keep their meanings and not be interpreted to mean any specific thing.

Zechariah 4:1

roused me like a man roused from his sleep

Zechariah compares the way in which the angel interrupted his being in deep thought with the way someone would awaken another person from sleep. Alternate translation: "caused me to become more alert like a man awakened from his sleep"

Zechariah 4:2

lamp wicks

the parts of a lamp that are lit on fire

Zechariah 4:3

the left side

The ellipsis in this phrase may be supplied from the previous phrase. Alternate translation: "the left side of the bowl"

Zechariah 4:4

General Information:

This page has intentionally been left blank.

Zechariah 4:5

Do you not know what these things mean?

The angel asks this rhetorical question to emphasize that Zechariah should have known what

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these things mean. The question can be translated as a statement. Alternate translation: "Surely you know what these things mean."

Zechariah 4:6

Connecting Statement:
The angel who speaks with Zechariah continues to explain the vision.

Not by might nor by power
Since there is no verb in this phrase, it may be necessary in your language to supply one. Alternate translation: "You will not succeed by might nor by power"

Not by might nor by power
Possible meanings are 1) that the words "might" and "power" mean basically the same thing and emphasize the greatness of Zerubbabel's strength or 2) that the word "might" refers to military strength and the word "power" refers to Zerubbabel's physical ability. Alternate translation: "Certainly not by your own strength" or "Not by military strength nor by your own power"

Zechariah 4:7

What are you, great mountain? Before Zerubbabel you will become a plain
This is a metaphor in which Yahweh speaks of the obstacles that Zerubbabel will face as if they were a large mountain. He asks this rhetorical question to emphasize that these obstacles pose no threat to Zerubbabel's success. The question can be translated as a statement. Alternate translation: "You are nothing, great mountain! Zerubbabel will cause you to become a plain" or "Although obstacles may appear as large as mountains, Zerubbabel will overcome them as easily as one walks upon level ground"

he will bring out the top stone
The top stone is the last stone placed when building something. This refers to the top stone of the temple. Alternate translation: "he will bring out the top stone of the temple" or "he will complete the construction of the temple"

to shouts of 'Grace! Grace to it!'
Possible meanings are 1) the word "grace" refers to God's grace and the people are requesting that God bless the completed temple. Alternate translation: "while people shout, 'May God bless it! May God bless it!'" or 2) the word "grace" refers to beauty and the people are declaring how beautiful the completed temple is. Alternate translation: "while people shout, 'Beautiful! It is beautiful!'"

Zechariah 4:8

Connecting Statement:
The angel who speaks with Zechariah continues to explain the vision.

The word of Yahweh came to me, saying
This idiom is used to introduce a special message from God. Alternate translation: "Yahweh gave a message to me. He said" or "Yahweh spoke this message to me"

Zechariah 4:9

The hands of Zerubbabel have laid ... his hands will bring it to completion
Here the word "hands" represents Zerubbabel. Alternate translation: "Zerubbabel has laid ... he will bring it to completion"

the foundation of this house
The word "house" represents the temple. Alternate translation: "the foundation of this temple"

Zechariah 4:10

Who has despised the day of small things? These people will rejoice
The angel uses this rhetorical question to speak specifically about those who have "despised the day of small things." It can be translated as a statement. Alternate translation: "Those who have despised the day of small things will rejoice"

the day of small things
"the time of small things." This phrase refers to the time when the people were building the temple and appeared to be making little progress. Alternate translation: "the time when progress was slow"

plumb stone
This refers to an instrument made with a heavy object attached to the end of a string that builders used to ensure that the walls of buildings were straight.

These seven lamps
This phrase refers to the lamps that Zechariah saw in Zechariah 4:2-3.

These seven lamps are the eyes of Yahweh that roam over the whole earth
The seven lamps symbolize the eyes of Yahweh, but they are not literally the eyes of Yahweh. The angel speaks of Yahweh seeing everything that happens on the earth as if his eyes roamed over the whole earth. Alternate translation: "These seven lamps represent the eyes of Yahweh, who sees everything that happens on the earth"

Zechariah 4:11

these two olive trees
This refers to the olive trees that Zechariah saw in Zechariah 4:2-3.

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Zechariah 4:12

What are these two olive branches
Here Zechariah changes his question and asks about branches that are connected to the two olive trees.

the two gold pipes
These pipes were not mentioned in the previous description of Zechariah's vision. It is possible that they are connected to the bowl on top of the lampstand and provide the oil with which the lampstand burns.

golden oil
Here "golden" refers to the color of the oil and does not mean that the oil was made of gold.

Zechariah 4:13

Do you not know what these are?
The angel asks this rhetorical question to emphasize that Zechariah should have known what these things mean. This question can be translated as a statement. Alternate translation: "Surely you know what these are."

Zechariah 4:14

These are the sons of fresh olive oil
The branches symbolize these people, but they are not literally the people. Alternate translation: "These two branches represent the sons of fresh olive oil"

the sons of fresh olive oil
This idiom means that these men have been anointed with fresh olive oil. A person who is anointed is one whom Yahweh has chosen or appointed for a special duty. Alternate translation: "the anointed men" or "the men whom Yahweh has appointed"

who stand before the Lord
The idiom "stand before" means to be in a person's presence and to serve him. Alternate translation: "who serve the Lord"

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Chapter 5

1 Then I turned and lifted my eyes, and I saw, behold, a flying scroll! **2** The angel said to me, "What do you see?" I answered, "I see a flying scroll, twenty cubits long and ten cubits wide." **3** Then he said to me, "This is the curse that goes out over the surface of the whole land. For every thief will be cut off according to what it says on the one side, and everyone who swears a false oath will be cut off according to what it says on the other side. **4** "I will send it out—this is the declaration of Yahweh of hosts—so it will enter into the house of the thief and into the house of the one that swears falsely by my name. It will remain in his house and consume its timber and stones."

5 Then the angel who was speaking with me went out and said to me, "Raise your eyes and see what is coming!" **6** I said, "What is it?" He said, "This is a basket containing an ephah that is coming. This is their iniquity in the whole land." [1]**7** Then a lead covering was lifted off the basket and there was a woman under it sitting in it! **8** The angel said, "This is Wickedness!" He threw her back inside the basket, and he threw the lead cover over its opening. **9** I lifted my eyes and saw two women coming toward me, and wind was in their wings—for they had wings like a stork's wings. They lifted up the basket between earth and heaven. **10** So I said to the angel who was talking to me, "Where are they taking the basket?" **11** He said to me, "To build a temple in the land of Shinar for it, so that when the temple is ready, the basket will be set there on its prepared base."

Footnotes

5:6 [1]Some ancient translations of the copies of the Hebrew text and most modern translations have

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Zechariah 5 General Notes

Structure and formatting

This chapter contains the next two visions. One is about a flying scroll and one is about the basket filled with iniquity. (See: iniquity)

Zechariah 5:1

Then I turned
The word "I" refers to Zechariah.

lifted my eyes
The word "eyes" represents the person who looks. Alternate translation: "looked up"

behold
The word "behold" here shows that Zechariah was surprised by what he saw.

Zechariah 5:2

twenty cubits long and ten cubits wide
A cubit is 46 centimeters. Alternate translation: "9.2 meters long and 4.6 meters wide"

Zechariah 5:3

General Information:
The angel continues to speak with Zechariah.

This is the curse
The word "this" refers to the scroll. The scroll is a metonym for what is written on the scroll. Alternate translation: "On this scroll is the curse"

that goes out over the surface of the whole land
The phrase "the surface of the whole land" refers to every place within the land. It is implied that the curse will apply to every person who lives in the land. Alternate translation: "that is upon every person within the whole land"

every thief will be cut off ... everyone who swears a false oath will be cut off
Yahweh removing these people from the land is spoken of as if he were cutting them off, like a person would cut a branch from a tree. This can be stated in active form. Alternate translation: "Yahweh will cut off every thief ... Yahweh will cut off everyone who swears a false oath" or "Yahweh will remove every thief from the land ... Yahweh will remove from the land everyone who swears a false oath"

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what it says on the one side ... what it says on the other side
"what the scroll says on one side ... what the scroll says on the other side"

Zechariah 5:4

I will send it out
"I will send out the curse"

this is the declaration of Yahweh of hosts
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Zechariah 1:3]

consume its timber and stones
The curse destroying the houses of the thief and of the one who swears falsely is spoken of as if the curse would consume the building materials that people had used to build the houses. Alternate translation: "destroy its wood and stones" or "completely destroy it"

Zechariah 5:5

Raise your eyes
The word "eyes" represents the person who looks. Alternate translation: "Look up"

Zechariah 5:6

This is a basket containing an ephah that is coming
An "ephah" is a unit of measurement for dry materials and is equal to 22 liters. Here the word is a metonym for the container that would hold an ephah of dry material. Alternate translation: "This is a measuring basket that is coming" or "This is a large container that is coming"

This is their iniquity in the whole land
The basket symbolizes the people's iniquity, but it is not literally their iniquity. Alternate translation: "This basket represents the iniquity of the people throughout the whole land"

Zechariah 5:7

a lead covering was lifted off the basket
This can be stated in active form. Alternate translation: someone lifted a lead covering off the basket"

there was a woman under it sitting in it
"there was a woman under the lead covering sitting in the basket"

Zechariah 5:8

This is Wickedness
The woman represents wickedness. Alternate translation: "This woman represents wickedness"

He threw her ... he threw the lead cover
"He thrust her ... he forced the lead cover." The word "threw" indicates the force with which the angel did these things. He did not literally throw the woman or the cover.

Zechariah 5:9

I lifted my eyes
Here the word "eyes" represents the person who sees. Alternate translation: "I looked up"

wind was in their wings
This idiom means that they were flying. Alternate translation: "they were flying"

they had wings like a stork's wings
A stork is a type of large bird that has a wingspan of two to four meters. Zechariah compares the size of the women's wings with the size of the stork's wings.

They lifted up the basket between earth and heaven
The words "earth" and "heaven" form a merism that refer to the sky. It is implicit that the two women flew away with the basket. Alternate translation: "They lifted the basket up into the sky and flew away"

Zechariah 5:10

General Information:
This page has intentionally been left blank.

Zechariah 5:11

To build a temple in the land of Shinar for it
The ellipsis can be supplied from the previous verse. Alternate translation: "They are taking the basket to the land of Shinar to build a temple for it"

the basket will be set there
This can be stated in active form. Alternate translation: "they will set the basket there"

on its prepared base
The words "prepared base" refer to a pedestal or other kind of fixture upon which they will place the basket.

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Chapter 6

1 Then I turned and lifted my eyes and I saw four chariots coming out from between two mountains; and the two mountains were made of bronze. **2** The first chariot had red horses, the second chariot had black horses, **3** the third chariot had white horses, and the fourth chariot had spotted gray horses. **4** So I answered and said to the angel who talked with me, "What are these, my master?" **5** The angel answered and said to me, "These are the four winds of heaven that go out from the place where they were standing before the Lord of all the earth. **6** The one with the black horses is going out to the north country; the white horses are going out to the west country; and the spotted gray horses are going out to the south country." **7** These strong horses went out and sought to go and roam over the earth, so the angel said, "Go and roam over the earth!" and they left for all the earth. **8** Then he called out to me and spoke to me and said, "Look at the ones that are going out to the north country; they will appease my spirit concerning the north country."

9 So the word of Yahweh came to me, saying, **10** "Take an offering from the exiles—from Heldai, Tobijah, and Jedaiah—and go this same day and take it into the house of Josiah son of Zephaniah, who has come from Babylon. **11** Then take the silver and gold, make a crown and set it upon the head of Joshua son of Jozadak, the high priest. **12** Speak to him and say, 'Yahweh of hosts says this: This man, his name is Branch! He will grow up where he is and will then build the temple of Yahweh! **13** It is he who builds the temple of Yahweh, and he will be clothed with royal splendor, and will sit and rule on his throne. He will be a priest on his throne, and he will bear a counsel of peace between the two. **14** The crown will given to Heldai, Tobijah, Jedaiah, and for Hen son of Zephaniah as a memorial in the temple of Yahweh. **15** Then those who are far off will come and build the temple of Yahweh, so you will know that Yahweh of hosts has sent me to you; for this will happen if you truly listen to the voice of Yahweh your God!'"

Zechariah 6 General Notes

Structure and formatting

This chapter is written mainly in prose and tells the last vision of the four chariots in the first part of the chapter.

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetic song in 6:12-13.

Special concepts in this chapter

Crown

The second part of the chapter is about a crown made for the high priest. This is an actual person, but the meaning of the word "branch" should be translated as his name. (See: highpriest)

Other possible translation difficulties in this chapter

Meaning of the visions

The visions are stated and even when the prophet asked for an explanation, their true meaning is often obscure. This uncertainty should remain in your translation. (See: prophet)

Zechariah 6:1

lifted my eyes

Here the word "eyes" represents the person who sees. Alternate translation: "looked up"

between two mountains; and the two mountains were made of bronze

Since the second phrase describes the mountains in the first phrase, the two phrases may be combined. Alternate translation: "between two bronze mountains"

Zechariah 6:2

The first chariot had red horses

It is implicit that the horses were pulling the chariots. Alternate translation: "The first chariot had red horses pulling it" or "Red horses were pulling the first chariot"

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Zechariah 6:3

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Zechariah 6:4

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Zechariah 6:5

These are the four winds of heaven
The chariots symbolize the four winds of heaven, but they are not literally the four winds. Alternate translation: "These chariots represent the four winds of heaven"

the four winds of heaven
This phrase refers to the four directions from which the wind blows: north, east, south, and west. However, some modern versions interpret this Hebrew expression to mean "four spirits."

standing before the Lord of all the earth
The idiom to "stand before" means to be in a person's presence and to serve him. See how you translated this in [Zechariah 4:14]

Zechariah 6:6

the white horses are going out to the west country
Some modern versions interpret this Hebrew phrase to mean "the white horses are going out after them," that is, following the black horses to the north country.

the white horses are ... the spotted gray horses are
Here the horses represent the chariots that they pull. Alternate translation: "the chariot with the white horses is ... the chariot with the spotted gray horses is"

Zechariah 6:7

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Zechariah 6:8

he called out to me
"the angel called out to me"

Look at the ones
"Look at the black horses"

they will appease my spirit concerning the north country
The words "my spirit" refer to Yahweh, so many translations change this to read "Yahweh's spirit." Possible meanings are 1) the word "spirit" represents Yahweh's emotions and appeasing his spirit means that the chariots will cause Yahweh no longer to be angry with the north country Alternate translation: "they will calm my anger concerning the north country" or 2) the word "spirit" represents Yahweh's presence and the chariots will cause the Jews who live in the north land to experience Yahweh's blessings. Alternate translation: "they will cause my spirit to rest in the north country"

Zechariah 6:9

the word of Yahweh came to me, saying
This idiom is used to introduce a special message from God. Alternate translation: "Yahweh gave a message to me. He said" or "Yahweh spoke this message to me"

Zechariah 6:10

Heldai, Tobijah, and Jedaiah
These are the names of men.

this same day
"today"

Zechariah 6:11

Jozadak
This is the name of a man.

take the silver and gold, make a crown
"make a crown with the silver and gold"

Zechariah 6:12

Speak to him and say
"Speak to Joshua and say"

his name is Branch
The word "Branch" refers to a messianic figure that would serve as king over Yahweh's people. Yahweh speaks of this person as if he were a branch that grows out from a tree. Since the word "Branch" is a title, it should be translated with an equivalent word in your language. See how you translated this name in [Zechariah 3:8]

He will grow up where he is
The phrase "grow up" refers to the growth of a plant, and so continues the metaphor of this person as a "Branch." This likely refers to this person appearing or coming into power as the one who would supervise the rebuilding of the temple.

Zechariah 6:13

He will be a priest on his throne
Possible meanings are 1) the "Branch" will be both priest and king or 2) the "Branch" will be king, and another person will be a priest who will share the royal power. Alternate translation: "There will be a priest upon his throne"

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he will bear a counsel of peace between the two
The words "the two" refer to the roles of king and priest. The meaning of this phrase depends upon the meaning of the previous phrase. Possible meanings are 1) the "Branch" will faithfully carry out his duties as both priest and king and not forsake one in order to fulfill the other or 2) the "Branch" who serves as king and the other person who serves as a priest will each carry out their duties faithfully and they will work together in peace.

Zechariah 6:14

The crown will given
This can be stated in active form. Alternate translation: "You will give the crown"

Heldai, Tobijah, Jedaiah ... Hen
These are the names of men. See how you translated these in [Zechariah 6:10]

for Hen son of Zephaniah as a memorial
Some modern versions interpret this phrase as "as a memorial to the generosity of the son of Zephaniah" or "as a memorial to the one who is gracious, the son of Zephaniah." Also, some modern versions interpret the name "Hen" as meaning the name "Josiah."

Zechariah 6:15

those who are far off
This refers to the Israelites who remain in Babylon.

so you will know
The word "you" is plural and refers to the people of Israel.

truly listen to the voice of Yahweh your God
Here to "listen" means to obey and the word "voice" represents the words that Yahweh speaks. Alternate translation: "truly obey what Yahweh your God says"

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Chapter 7

1 When King Darius had been ruler for four years, on the fourth day of Kislev (which was the ninth month), the word of Yahweh came to Zechariah. **2** The people of Bethel had sent Sharezer and Regem-Melek and their men to beg before the face of Yahweh. **3** They spoke to the priests who were at the house of Yahweh of hosts and to the prophets; they said, "Should I mourn in the fifth month by means of a fast, as I have done these many years?"

4 So the word of Yahweh of hosts came to me, saying, **5** "Speak to all the people of the land and to the priests and say, 'When you fasted and mourned in the fifth and in the seventh month for these seventy years, were you truly fasting for me? **6** When you ate and drank, did you not eat and drink for yourselves? **7** Were these not the same words that Yahweh proclaimed by the hand of the former prophets, when Jerusalem and the surrounding cities were inhabited and prosperous, and the Negev and the lowlands to the west were inhabited?'" **8** The word of Yahweh came to Zechariah, saying, **9** "Yahweh of hosts says this, 'Judge with true justice, covenant faithfulness, and mercy. Let each man do this for his brother. **10** About the widow and orphan, the foreigner, and the poor person—do not oppress them, and let none of you plot any harm against another in your heart.' **11** But they refused to pay attention and set their shoulders stubbornly. They stopped up their ears so they would not hear. **12** They made their hearts as hard as rock so they would not hear the law or the words of Yahweh of hosts. He had sent these messages to the people by his Spirit in earlier times, by the mouth of the prophets. But the people refused to listen, so Yahweh of hosts was very angry with them. **13** It happened that when he called, they did not listen. In the same way," said Yahweh of hosts, "they will call out to me, but I will not listen. **14** For I will scatter them with a whirlwind to all the nations that they have not known, and the land will be desolate after them. For no one will pass through the land or return to it since the people have made their delightful land into a wasteland."

Zechariah 7 General Notes

Structure and formatting

This chapter starts about two years after the previous chapter and is written in prose.

Some translations prefer to set apart quotations. The ULB and many other English translations set the lines of 7:4-14, which is an extended quotation, farther to the right on the page than the rest of the text.

Special concepts in this chapter

Fasting

This chapter discusses fasting. People were asking the same questions as those from previous generations. The Israelites were asking these same questions before they were exiled from their land.

Zechariah 7:1

on the fourth day

"on day 4"

Kislev (which was the ninth month)

"Kislev" is the ninth month of the Hebrew calendar. The fourth day of Kislev is near the end of November on Western calendars.

the word of Yahweh came to Zechariah

This idiom is used to introduce a special message from God. Alternate translation: "Yahweh gave a message to Zechariah" or "Yahweh spoke this message to Zechariah"

Zechariah 7:2

Sharezer and Regem-Melek

These are the names of men.

beg

Here the word "beg" means to plead or ask urgently.

before the face of Yahweh

Here "face" is a metonym for Yahweh's presence. Alternate translation: "in the presence of Yahweh"

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Zechariah 7:3

They spoke ... they said
The word "they" refers to Sharezer and Regem Melek.

Should I mourn in the fifth month
"Should I mourn in month 5." The assumed knowledge is that the Jewish people fasted during a part of the fifth month of the Hebrew calendar because this is when the Babylonians destroyed the temple in Jerusalem. The fifth month is during the last part of July and the first part of August on Western calendars.

by means of a fast
"by fasting"

Zechariah 7:4

the word of Yahweh of hosts came to me, saying
This idiom is used to introduce a special message from God. Alternate translation: "Yahweh of hosts gave me a message. He said" or "Yahweh of hosts spoke this message to me"

Zechariah 7:5

in the fifth and in the seventh month
"in months 5 and 7"

in the fifth
The word "month" can be supplied in translation. Alternate translation: "in the fifth month"

in the seventh month
The assumed knowledge is that the Jews mourned during a part of the seventh month of the Hebrew calendar because in this month the remaining Jews in Jerusalem fled to Egypt after the murder of Gedaliah, whom the king of Babylon appointed as governor over Judah. The seventh month is during the last part of September and the first part of October on Western calendars.

for these seventy years
The assumed knowledge is that the people of Israel had been slaves in Babylon for 70 years.

were you truly fasting for me?
This question is asked to make the people think about what their real reason for fasting had been. It can be translated as a statement. Alternate translation: "you were not really fasting for me."

Zechariah 7:6

When you ate and drank
Possible meanings are 1) when they feasted and drank when celebrating religious festivals or 2) when they ate and drank whenever they were not fasting.

did you not eat and drink for yourselves?
This question is used to make the people think about whether they were honoring Yahweh when they ate and drank. This can be translated as a statement. Alternate translation: "it was for yourselves that you ate and drank."

Zechariah 7:7

Were these not the same words ... were inhabited?
Yahweh uses a question to scold the people. This question can be translated as a statement. Alternate translation: "These are the same words ... were inhabited."

by the hand of the former prophets
Here "hand" is a metonym for the words spoken by the mouth. Alternate translation: "by the words of the former prophets" or "through the former prophets"

when Jerusalem and the surrounding cities were inhabited and prosperous
"you still lived in Jerusalem and everyone who lived in the surrounding cities was prosperous"

Zechariah 7:8

The word of Yahweh came to Zechariah, saying
This idiom is used to introduce a special message from God. Alternate translation: "Yahweh gave a message to Zechariah. He said" or "Yahweh spoke this message to Zechariah"

Zechariah 7:9

Judge with true justice, covenant faithfulness, and mercy
The abstract nouns "justice," "faithfulness," and "mercy" can be stated as adjectives. Alternate translation: "When you judge, be just, faithful to the covenant, and merciful"

Let each man do this
The word "this" refers to how a person should judge.

Zechariah 7:10

widow
a woman whose husband has died

orphan
a child whose parents have died

foreigner
someone who travels from his own land to a different land

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let none of you plot any harm against another in your heart
Here "heart" represents the thoughts of a person. Alternate translation: "you must not make plans to do evil"

Zechariah 7:11

set their shoulders stubbornly
This is an image of an ox refusing to allow its owner to put a yoke on its shoulders. This metaphor represents the people being stubborn. Alternate translation: "became stubborn"

They stopped up their ears so they would not hear
This is an image of people putting something into their ears so they would not hear the message from Yahweh. This metaphor represents the people not being willing to hear and obey. Alternate translation: "They refused to listen"

Zechariah 7:12

They made their hearts as hard as rock so they would not hear the law or the words of Yahweh of hosts
The people refusing to hear and obey Yahweh are compared to their being as unyielding as rock. Here the heart represents the will of a person. Alternate translation: "They stubbornly refused to hear the law or the words of Yahweh of hosts"

in earlier times
"in the past"

by the mouth of the prophets
Here the "mouth of the prophets" is a metonym for the words that the prophets speak. Alternate translation: "through the words of the prophets"

Zechariah 7:13

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Zechariah 7:14

I will scatter them with a whirlwind
Yahweh speaks of how he will scatter the people as if a whirlwind were scattering everything in its path. Alternate translation: "I will scatter them as a whirlwind scatters things"

whirlwind
a strong wind that spins very quickly as it moves and can cause damage

delightful land
"pleasant land" or "fruitful land"

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Chapter 8

1 The word of Yahweh of hosts came to me, saying, **2** "Yahweh of hosts says this: I am jealous for Zion with great jealousy, and I am passionate for her with great anger! **3** Yahweh of hosts says this: I will return to Zion and will live in the midst of Jerusalem, for Jerusalem will be called The City of Truth and the mountain of Yahweh of hosts will be called The Holy Mountain! **4** Yahweh of hosts says this: Old men and old women will once again be in the streets of Jerusalem, and every person will need a staff in his hand because he has grown so old. **5** The streets of the city will be full of boys and girls playing in them.

6 Yahweh of hosts says this: If something seems impossible in the eyes of the remnant of this people in those days, should it also seem impossible in my eyes?—this is Yahweh's declaration.

7 Yahweh of hosts says this: Behold, I am about to rescue my people from the land of the sunrise and from the land of the setting sun! **8** For I will bring them back, and they will live in the midst of Jerusalem, so they will again be my people, and I will be their God in truth and in righteousness!

9 Yahweh of hosts says this: You who now continue to hear the same words that came from the prophets' mouths when the foundation of my house was laid—this house of mine, Yahweh of hosts: Strengthen your hands so that the temple can be built. **10** For before those days no crops were gathered in by anyone, there was no profit for either man or animal, and there was no peace from enemies for anyone going or coming. I had set every person each against his neighbor. **11** But now it will not be as in former days, I will be with the remnant of this people— this is the declaration of Yahweh of hosts. **12** For seeds of peace will be sown; the climbing vine will give its fruit and the earth will give its produce; the skies will give their dew, for I will make the remnant of this people inherit all these things. **13** You were an example to the other nations of a curse, house of Judah and house of Israel. So I will rescue you and you will be a blessing. Do not be afraid; let your hands be strong!

14 For Yahweh of hosts says this: Just as I planned to do harm to you when your ancestors provoked my anger— says Yahweh of hosts—and did not relent, **15** so also I will plan in these days to do good again to Jerusalem and the house of Judah! Do not fear! **16** These are the things that you must do: Speak truth, every person with his neighbor. Judge with truth, justice, and peace in your gates. **17** Do not plan to do evil within your heart against one another, and do not love deceptive oaths—for these are the things I hate!—this is Yahweh's declaration."

18 Then the word of Yahweh of hosts came to me, saying, **19** "Yahweh of hosts says this: The fasts of the fourth month, the fifth month, the seventh month, and the tenth month will become times of joy, gladness, and happy festivals for the house of Judah! Therefore love truth and peace!

20 Yahweh of hosts says this: People will come again, even those who are living in many different cities. **21** The inhabitants of one city will go to another city and say, 'Let us quickly go to beg before the face of Yahweh and to seek Yahweh of hosts! We ourselves are also going.' **22** Many people and mighty nations will come to seek Yahweh of hosts in Jerusalem and beg for the favor of Yahweh!

23 Yahweh of hosts says this: In those days ten men from every language and nation will grasp the hem of the robe of a Jew and say, 'Let us go with you, for we have heard that God is with you!'"

Zechariah 8 General Notes

Structure and formatting

This chapter is a series of sayings from Yahweh of hosts. Each saying is an encouraging note for those returning from the exile to the land of Judah and Jerusalem. (See: yahwehofhosts)

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Zechariah 8:1

The word of Yahweh of hosts came to me, saying
This idiom is used to introduce a special message from God. See how you translated this in [Zechariah 7:4]

Zechariah 8:2

I am jealous for Zion with great jealousy
"I am extremely jealous for Zion." Yahweh does not want anyone to harm Zion or try to have Zion love anything more than Yahweh.

for Zion
Here "Zion" represents the people of Zion. Alternate translation: "for the people of Zion" or "for the people of Jerusalem"

with great anger
You may need to make explicit that this anger is against the enemies of Zion. Alternate translation: "with great anger against her enemies"

Zechariah 8:3

the mountain of Yahweh of hosts
The implied information is that this refers to Mount Zion, the location upon which the city of Jerusalem was built.

Zechariah 8:4

be in the streets of Jerusalem
"be living in Jerusalem"

in his hand because he has grown so old
People having the opportunity to grow old implies the city will be peaceful and prosperous for a long time.

Zechariah 8:5

The streets of the city will be full
The public areas of the city will be full of people in their normal activities.

Zechariah 8:6

If something seems impossible in the eyes of
The eyes represent seeing, and seeing represents thoughts or judgment. Alternate translation: "If something does not appear to be possible to"

the remnant of this people
"the people of Judah who survive"

in my eyes
The eyes represent seeing, and seeing represents thoughts or judgment. Alternate translation: "to me"

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Zechariah 1:4]

Zechariah 8:7

I am about to rescue my people
The implied information is that the people are in exile. "I am about to rescue my people of Judah who went into exile"

from the land of the sunrise and from the land of the setting sun
Possible meanings are 1) this is a poetic way of expressing specific countries to which the people were exiled. Alternate translation: "From the land to the east and from the land to the west" or 2) this is a merism that means from all directions. Alternate translation: "from all lands in every direction"

Zechariah 8:8

I will be their God in truth and in righteousness
This can be rewritten to remove the abstract nouns "truth" and "righteousness." Alternate translation: "I will be their God. I will be faithful to them and act toward them in a just manner"

Zechariah 8:9

Strengthen your hands
This is an idiom that means to be courageous for the work. Alternate translation: "Be strong and courageous"

Zechariah 8:10

For before those days
Here "those days" refers to the time the people of Judah started to rebuild the temple.

no crops were gathered in
"there were no crops to harvest"

there was no profit for either man or animal
It was useless for people and their animals to farm the land because they got no food from it.

for anyone going or coming
This merism refers to all of life's activities everywhere that anyone went.

I had set every person each against his neighbor
"I had turned everyone against each other"

Zechariah 8:11

But now it will not be as in former days, I will be with the remnant of this people
"But I will not treat the remnant of this people now as I did in former days"

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in former days
"in the past." The implied information is that this refers to the time when the people started rebuilding the temple.

the remnant of this people
The implied information is that this is the remnant of the people who returned from exile. Alternate translation: "the people who returned from exile"

this is the declaration of Yahweh of hosts
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Zechariah 1:3]

Zechariah 8:12

seeds of peace will be sown
This can be expressed in active form. Alternate translation: "the people will safely sow seed"

the earth will give its produce; the skies will give their dew
The earth and skies are spoken of as if they were persons giving what is needed.

inherit all these things
"to have all these things"

Zechariah 8:13

You were an example to the other nations of a curse
The implied information is that the way Yahweh had allowed the temple to be destroyed and his people to be exiled had been used by other nations as an example of what it meant to be cursed by Yahweh. Alternate translation: "When I punished you, the other nations learned what happens when I curse a people"

house of Judah and house of Israel
The word "house" is a metonym for the family that lives in the house. In this case it refers to the people in the kingdoms of Judah and Israel. Alternate translation: "people of Judah and Israel"

you will be a blessing
Possible meanings are 1) the implied information is that the people of Judah and Israel would be a blessing to the nations around them. Alternate translation: "you will be a blessing to the surrounding nations" or 2) the implied information is that the nations around them would see what it meant to be blessed by Yahweh. Alternate translation: when I bless you, the other nations will learn what happens when I bless a people" or 3) Yahweh will bless the people of Judah and Israel. Alternate translation: "I will give you many good things"

let your hands be strong
This is an idiom that means to be courageous for the work. Alternate translation: "be strong and courageous"

house of Judah and house of Israel
The word "house" is a metonym for the family that lives in the house. In this case it refers to the people in the kingdom of Judah. Alternate translation: "people of Judah"

Zechariah 8:14

do harm to you
"punish you"

provoked my anger
"angered me"

did not relent
"did not decide to punish them less"

Zechariah 8:15

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

Zechariah 8:16

that you must do
"You" refers to the people of Judah.

Speak truth, every person with his neighbor
The abstract noun "truth" can be translated using the adjective "true." Alternate translation: "Everyone must say only true things to his neighbor"

his neighbor
Here "neighbor" means any person, not just someone who lives nearby.

Judge with truth, justice, and peace in your gates
This can be restated to remove the abstract nouns "truth," "justice," and "peace." Alternate translation: "When you are making decisions in your gates, judge in a way that is true and just and causes people to live peacefully with each other"

in your gates
The assumed knowledge is that this refers to the places where judgment took place. Alternate translation: "in your places of judgment"

Zechariah 8:17

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Zechariah 1:4]

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Zechariah 8:18

the word of Yahweh of hosts came to me, saying
This idiom is used to introduce a special message from God. See how you translated this in [Zechariah 7:4]

came to me
Here "me" refers to Zechariah.

Zechariah 8:19

The fasts of the fourth month, the fifth month, the seventh month, and the tenth month
"The fasts of months 4, 5, 7, and 10"

The fasts of the fourth month
The assumed knowledge is that the Jews mourned during a part of the fourth month of the Hebrew calendar because this is when the Babylonians broke through the walls of Jerusalem. The fourth month is during the last part of June and the first part of July on Western calendars.

the fifth month
The assumed knowledge is that the Jewish people fasted during a part of the fifth month of the Hebrew calendar because this is when the Babylonians destroyed the temple in Jerusalem. The fifth month is during the last part of July and the first part of August on Western calendars. See how you translated this in Zechariah 7:3.

the seventh month
The assumed knowledge is that the Jews mourned during a part of the seventh month of the Hebrew calendar because in this month the remaining Jews in Jerusalem fled to Egypt after the murder of Gedaliah, whom the king of Babylon appointed as governor over Judah. The seventh month is during the last part of September and the first part of October on Western calendars. See how you translated this in Zechariah 7:5.

the tenth month
The assumed knowledge is that the Jews mourned during a part of the tenth month of the Hebrew calendar because this is when the Babylonians began their siege against Jerusalem. The tenth month is during the last part of December and the first part of January on Western calendars.

times of joy, gladness, and happy festivals
The abstract nouns "joy" and "gladness" can be translated using adjectives. Alternate translation: "joyful and glad times, with happy festivals"

the house of Judah
The word "house" is a metonym for the family that lives in the house. In this case it refers to the people in the kingdom of Judah, which included the descendants of Judah and Benjamin. Alternate translation: "the people of Judah"

love truth and peace
The abstract nouns "truth" and "peace" can be translated using adjectives. Alternate translation: "love what is truthful and peaceful"

Zechariah 8:20

People will come again
The implied information is that Jerusalem is where the people will come. Alternate translation: "People will come again to Jerusalem"

Zechariah 8:21

will go to another city
This is a metonym for the people in the other city. Alternate translation: "will go to the people of another city"

beg
Here the word "beg" means to plead or ask urgently.

before the face of Yahweh
Here "face" is a metonym for Yahweh's presence. See how you translated this in Zechariah 7:2. Alternate translation: "in the presence of Yahweh"

seek Yahweh of hosts
Those who want to know Yahweh and please him are spoken of as if they are literally seeking to find Yahweh.

Zechariah 8:22

mighty nations
This is a metonym for the people in the mighty nations. Alternate translation: "people of mighty nations"

Zechariah 8:23

will grasp the hem of the robe of a Jew
The implied information is that the foreigners will grab their robe to get their attention. Alternate translation: "will grasp the hem of the robe of a Jew to get his attention"

Let us go with you
The implied information is that people of God are going to Jerusalem. Alternate translation: "Let us go to Jerusalem with you"

God is with you
"God is with you people"

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Chapter 9

1 "This is a declaration of Yahweh's word concerning the land of Hadrak
and Damascus, its resting place;
for the eyes of all humanity and all the tribes of Israel
are toward Yahweh.
2 This declaration also concerns Hamath, which borders on Damascus,
and it concerns Tyre and Sidon, for they are very wise.
3 Tyre has built herself a stronghold
and heaped up silver like dust
and refined gold like mud in the streets.
4 Look! The Lord will dispossess her
and destroy her strength on the sea,
so she will be devoured by fire.
5 Ashkelon will see and be afraid!
Gaza also will tremble greatly!
Ekron, her hopes will be disappointed!
The king will perish from Gaza,
and Ashkelon will not remain.
6 Strangers will make their homes in Ashdod,
and I will cut off the pride of the Philistines.
7 For I will remove their blood from their mouths
and their abominations from between their teeth.
Then they will become a remnant for our God
like a clan in Judah,
and Ekron will become like the Jebusites.
8 I will camp around my land against enemy armies, [1]
so no one can pass through or return,
for no oppressor will overrun them,
for now I see with my own eyes!

9 Rejoice greatly, daughter of Zion!
Shout, daughter of Jerusalem!
Behold! Your king is coming to you.
He is righteous and victorious.
He is humble and is riding on a donkey,
on the colt of a donkey.
10 Then I will cut off the chariot from Ephraim
and the horse from Jerusalem,
and the bow will be cut off from battle;
for he will speak peace to the nations,
and his dominion will be from sea to sea,
and from the River to the ends of the earth!
11 As for you, because of the blood of my covenant with you,
I will set your prisoners free from the pit where there is no water.
12 Return to the stronghold, prisoners of hope!
Even today I am declaring that I will return double to you,
13 for I have bent Judah as my bow.
I have filled my quiver with Ephraim.
I have roused your sons, Zion,
against your sons, Greece,
and have made you, Zion, like a warrior's sword!"

14 Yahweh will appear to them,
and his arrows will shoot out like lightning!
For my Lord Yahweh will blow the ram's horn
and will advance with the storms from Teman.
15 Yahweh of hosts will defend them,
and they will devour them and defeat the stones of the slings.
Then they will drink and shout like men drunk on wine,

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and they will be filled with wine like bowls,
like the corners of the altar.
16 So Yahweh their God will rescue them on that day,
as the flock of his people.
They are the jewels of a crown
that will shine on his land.
17 How good and how beautiful they will be!
The young men will flourish on grain
and the virgins on sweet wine!"

Footnotes

9:8 [1]Most interpreters translate the Hebrew words as

Zechariah 9 General Notes

Structure and formatting

This chapter is written mainly in prose about the cities and peoples around where Israel stood as a country until the exile.

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetic song in 9:9-10.

Special concepts in this chapter

Prophecies against other nations

The first two verses show that the prophecy concerns neighboring countries. Hamath, Damscus, Tyre and Sidon are cities in areas that were near Israel. (See: prophet)

Zechariah 9:1

This is a declaration of Yahweh's word concerning

"This is Yahweh's message about"

the land of Hadrak and Damascus

Here "Hadrak" and "Damascus" refer to the people who live in those places. Alternate translation: "the people of the land of Hadrak and the city Damascus"

Hadrak

The location of Hadrak is unknown today.

its resting place

"the resting place of the people of Hadrak"

for the eyes of all humanity and all the tribes of Israel are toward Yahweh

Some versions translate this as "for Yahweh's eye is on all mankind and on the tribes of Israel."

the eyes of all humanity and all the tribes of Israel are toward Yahweh

Here "eyes" refers to what they look at. Alternate translation: "all humanity and all the tribes of Israel look toward Yahweh"

Zechariah 9:2

Hamath

This refers to the people who live in that land. Alternate translation: "the people of the land of Hamath"

Tyre and Sidon

This refers to the people who live in those cities. Alternate translation: "the people of Tyre and Sidon"

for they are very wise

Possible meanings are 1) the people are wise for looking at Yahweh for help or 2) Zechariah did not really mean that the people of Hamath were wise and was using irony. Alternate translation: "though they think they are very wise"

Zechariah 9:3

built herself a stronghold

Here the city of Tyre is pictured as a woman. Alternate translation: "built a strong fortress" or "built a high wall"

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heaped up silver like dust and refined gold like mud in the streets
Yahweh exaggerates to emphasize how rich Tyre was. Alternate translation: "accumulated silver and gold as much as soil in the streets"

Zechariah 9:4

Look! The Lord will dispossess her
Here "Look!" tells the reader to pay attention to the important statement that follows. Alternate translation: "Pay attention! The Lord will take away Tyre's possessions"

destroy her strength on the sea
Tyre's "strength on the sea" refers to the ships that were used for commerce and conquest. Alternate translation: "destroy Tyre's ships in which men fight on the sea"

so she will be devoured by fire
This can be stated in active form. Alternate translation: "and enemies will burn the city to the ground"

Zechariah 9:5

Ashkelon ... Gaza ... Ekron, her hopes
These cities each refer to the people who live in them. Alternate translation: "The people of Ashkelon ... the people of Gaza ... the hopes of the people of Ekron"

will see
"will see Tyre be destroyed"

Zechariah 9:6

Strangers will make their homes in Ashdod
"Foreigners will take over Ashdod and live there"

I will cut off the pride of the Philistines
Here "cut off" is an idiom that means to stop their pride. Alternate translation: "I will make the Philistines to be proud of themselves no longer"

Zechariah 9:7

I will remove their blood from their mouths and their abominations from between their teeth
Here "blood" is a metonym for meat with blood in it, and "abominations" is a metonym for meat offered to idols. Alternate translation: "I will no longer allow them to eat meat that still has blood in it, and I will forbid them to eat food that they offered to idols"

Zechariah 9:8

I will camp around my land
God is speaking about himself as if he were an army that was protecting his land. Alternate translation: "I will protect my land"

for now
"For at that time"

I see with my own eyes
Here "my own eyes" represent Yahweh's personal attention. Alternate translation: "I will personally watch over my land"

Zechariah 9:9

General Information:
Yahweh appears to be the speaker in verses 9-13.

Rejoice greatly, daughter of Zion! Shout, daughter of Jerusalem!
These two sentences mean the same thing and intensify the command to rejoice. Yahweh is speaking to the people of Jerusalem as if they were present, but they were not there.

Shout
If your language has a word for a shout of victory that is different from a shout to begin a battle, you might want to use it here.

daughter of Zion ... daughter of Jerusalem
"Zion" is the same as "Jerusalem." The prophet speaks of the city as if it is a daughter. See how you translated "daughter of Zion" in Zechariah 2:10.

Behold!
This alerts the reader to pay special attention to the surprising statement that follows. Alternate translation: "Pay attention!" or "Here is a surprising fact!"

He is righteous and victorious
Some modern translations read, "He is righteous and is coming to save you."

on a donkey, on the colt of a donkey
These two phrases mean basically the same thing and refer to one animal. The second phrase clarifies that this is a young donkey. Alternate translation: "on a young donkey"

Zechariah 9:10

cut off the chariot from Ephraim
Here "cut off" is an idiom that means to destroy. Alternate translation: "destroy the chariots in Israel that are used for battle"

the horse from Jerusalem
The references to "chariot" and "bow" means that this refers to horses used in battle. This can be made explicit. Alternate translation: "the warhorses in Jerusalem"

the bow will be cut off from battle
Here the bow represents all weapons used in warfare. Alternate translation: "all weapons of war will be destroyed"

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for he will speak peace to the nations
Here the action of announcing peace represents the action of making peace. Alternate translation: "for your king will bring peace to the nations"

his dominion will be from sea to sea, and from the River to the ends of the earth!
The phrases "sea to sea" and "from the River to the ends of the earth" mean the same thing and can be combined. Alternate translation: "his kingdom will be over all the earth!"

the River
This probably refers to the Euphrates River.

Zechariah 9:11

General Information:
Yahweh appears to be the speaker in verses 9-13.

As for you
Here "you" is singular, and continues to refer to the city of Jerusalem, also called "Zion."

the pit where there is no water
This dry pit represents the exile in Babylon.

Zechariah 9:12

Return to the stronghold
Jerusalem is spoken of as a place of safety. Alternate translation: "Come back to your nation where you will be safe"

prisoners of hope
This expression refers to the Israelites in exile who were still trusting in God to rescue them. Alternate translation: "prisoners who still hope in Yahweh"

return double to you
"return to you twice as much as was taken from you"

Zechariah 9:13

Zion
This refers to the city of Jerusalem, also called "Zion."

I have bent Judah as my bow
The people of Judah are referred to as if they were a bow carried by God into battle. Here "Judah" refers to the people of that nation. Alternate translation: "I will cause the people of Judah to be like my bow"

filled my quiver with Ephraim
Yahweh speaks of the people of Israel, the northern kingdom, as if they were arrows that he would shoot at his enemies. A quiver is a bag that holds a soldier's arrows.

I have roused your sons, Zion, against your sons, Greece
God is speaking to the people of two different nations at the same time.

Zechariah 9:14

General Information:
In verses 14-16, Zechariah describes how Yahweh will rescue Israel from their enemies.

will appear to them
The word "them" refers to God's people. Alternate translation: "will be seen in the sky by his people" or "will come to his people"

his arrows will shoot out like lightning!
The Israelites sometimes thought of lightning bolts as arrows that God shot.

blow the ram's horn
People blew into rams' horns to give signals in battle and on other occasions. Here the ram's horn is blown as a military signal.

will advance with the storms from Teman
Team was located to the south of Judah. The Israelites sometimes thought of God as traveling on violent storms coming from the south. Alternate translation: "will march from Teman with the storm winds"

Zechariah 9:15

they will devour them
"the people of Judah will devour their enemies"

will devour
To completely defeat enemies is spoken of as devouring them as a wild animal eats its prey. Alternate translation: "will completely defeat"

defeat the stones of the slings
Slings to throw stones were a common weapon in the days of Zechariah. Here the "stones of the slings" represent the soldiers who were using them to attack Israel. Alternate translation: "defeat the enemies who attack them with slings and stones"

Then they will drink and shout like men drunk on wine
The people of Judah will shout and celebrate their victory over their enemies as if they were noisy drunks. Alternate translation: "Then they will shout and celebrate their victory as loudly as if they were drunk"

they will be filled with wine like bowls
This probably refers to the bowls that the priests used to carry animal's blood to the altar. Alternate translation: "they will be as full of wine as the basins with which priests carry blood to the altar"

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like the corners of the altar
Altars had projecting corners that were drenched in animal blood. Alternate translation: "they will be drenched as the corners of the altar are covered in blood"

Zechariah 9:16

General Information:
In verses 14-16, Zechariah describes how Yahweh will rescue Israel from their enemies.

God will rescue them ... as the flock of his people
The people of Israel are spoken of as if they are God's sheep that he cares for and protects.

They are the jewels of a crown
The people of Israel are spoken of as if they were the expensive jewels in the crown of a king that show how glorious he is. Alternate translation: "They will be like beautiful stones in a crown"

Zechariah 9:17

How good and how beautiful they will be!
This is an exclamation, and not a question. Alternate translation: "They will be very good and beautiful!"

The young men will flourish on grain and the virgins on sweet wine!
This sentence uses a parallel structure to express that everyone will have plenty to eat and drink. If your readers might think that only the men ate and only the women drank, you may want to adjust the wording. Alternate translation: "All of the people, both men and women, will have plenty of grain to eat and sweet wine to drink!"

The young men ... the virgins
These two phrases are parallel and together represent the entire population of Israel.

grain ... sweet wine
These two phrases are parallel and together represent all of the different kinds of the food and drink.

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Chapter 10

1 Ask for rain from Yahweh in the season of the spring rain—
Yahweh who makes thunderstorms—
and he gives rain showers to everyone
and vegetation in the field.
2 For household idols speak wickedness;
the diviners envision a lie;
they tell deceitful dreams
and give empty comfort,
so they wander like sheep and suffer
because there is no shepherd.

3 "My wrath burns against the shepherds;
it is the male goats—the leaders—that I will punish.
Yahweh of hosts will also attend to his flock, the house of Judah,
and make them like his warhorse in battle!
4 From Judah will come the cornerstone;
from him will come the tent peg;
from him will come the war bow;
from him will come every ruler together. [1]
5 They will be like warriors
who trample their enemies into the mud of the streets in battle;
they will make war, for Yahweh is with them,
and they will shame those who ride warhorses.

6 I will strengthen the house of Judah
and save the house of Joseph,
for I will restore them
and have mercy on them.
They will be as though
I had not rejected them,
for I am Yahweh their God,
and I will respond to them.
7 Then Ephraim will be like a warrior,
and their hearts will rejoice as with wine;
their children will see and rejoice.
Their hearts will rejoice in me!
8 I will whistle for them
and gather them,
for I will rescue them,
and they will become as great as they previously were!
9 I sowed them among the peoples,
but they will remember me in distant countries,
so they and their children will live and return.
10 For I will restore them from the land of Egypt
and gather them from Assyria.
I will bring them to the land of Gilead and Lebanon
until there is no more room for them.
11 I will pass through the sea of their affliction;
I will strike the waves of that sea and will dry up all the depths of the Nile.
The majesty of Assyria will be brought down,
and the scepter of Egypt will go away from the Egyptians.
12 I will strengthen them in myself,
and they will walk in my name—
this is Yahweh's declaration."

Footnotes

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10:4 [1]Many modern translations arrange the text by adding

Zechariah 10 General Notes

Structure and formatting

This chapter is written mainly in prose but still uses figurative language as the writer shares a message of redemption and hope for the exiles. (See: redeem)

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetic song in 10:1-2.

Special concepts in this chapter

Redemption

This book, and especially this chapter, uses the concepts of redemption and remnant to share the relationship that the people of Judah have with their God. So many of the people of Israel perished as their kingdom went into exile. Now they are returning to the land, but the land is no longer theirs. They are living under foreign rule. (See: redeem and remnant)

Zechariah 10:1

General Information:

Zechariah continues speaking to the people of Israel.

vegetation in the field

"causes plants to grow in the field"

Zechariah 10:2

household idols speak wickedness

"household idols say evil things." Zechariah is not suggesting that idols actually speak. He is referring to the messages people say they hear from idols. The UDB makes this explicit.

diviners envision a lie

"diviners see false visions"

they tell deceitful dreams

It is implied that they know these dreams are false. This can be made explicit. Alternate translation: "diviners lie about their dreams in order to deceive people"

empty comfort

This refers to words that sooth temporarily, but do not provide any longterm help.

they wander like sheep

The people who do not have true prophets who tell the truth are spoken of as sheep who do not have a shepherd to tell them where to go. Alternate translation: "the people who listen to the false prophets are like sheep who do not know which way to go"

they ... suffer because there is no shepherd

The people who do not have true prophets are spoken of as sheep who suffer because they do not have a shepherd to tell them where to go. Alternate translation: "the people who listen to the false prophets ... are suffering like sheep who do not have a shepherd to guide them"

Zechariah 10:3

General Information:

It is unclear whether Yahweh is speaking, or if Zechariah is speaking for Yahweh in verses 3-5.

My wrath burns against the shepherds

Here "the shepherds" represent the leaders of God's people. The intensity of Yahweh's anger is spoken of as if it was a blazing fire. Alternate translation: "My anger toward the shepherds of my people is as intense as a fire" or "I am very angry with the leaders of my people"

it is the male goats—the leaders—that I will punish

Male goats are typically more dominant than female goats. Here "male goats" represents the oppressive leaders of God's people.

Yahweh of hosts will also attend to his flock, the house of Judah

Here Yahweh's care for his people is spoken of as a shepherd cares for his sheep. Alternate translation: "Yahweh of hosts will take care of the house of Judah as a shepherd cares for his sheep"

the house of Judah

The word "house" is a metonym for the family that lives in the house. In this case it refers to the people of Judah, which included the descendants of Judah and Benjamin. Alternate translation: "Judah" or "the people of Judah"

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make them like his warhorse in battle
Yahweh changes the metaphor for his people from defenseless sheep to a mighty war horse. He speaks of his people as if they were a strong horse in battle. Alternate translation: "will cause them to be strong like war horses in battle"

Zechariah 10:4

General Information:
It is unclear whether Yahweh is speaking, or if Zechariah is speaking for Yahweh in verses 3-5.

From Judah will come the cornerstone
"The cornerstone will come from Judah." The most important ruler is spoken of as if he where the main foundation stone of a building. Alternate translation: "One of the descendants of Judah will become the most important ruler"

the cornerstone ... the tent peg ... the war bow
Possible meanings for these three things are 1) they may be symbolic language that refers to the Messiah who will come from the tribe of Judah or 2) they may refer to different leaders who will come from Judah.

from him will come the tent peg
"the tent peg will come from him." The tent pegs held the ropes that supported tents in which people lived. Here the most important ruler is spoken of as if he where the main peg that holds a tent in place. Alternate translation: "the leader who will hold the nation together will come from Judah"

from him will come the war bow
"the war bow will come from him." Here the most important ruler is spoken of as if he where the a war bow that was used in battle. Alternate translation: "the military leader will come from Judah"

from him will come every ruler together
"every ruler will come from Judah"

Zechariah 10:5

They will be like warriors ... streets in battle
The rulers from Judah are spoken of as if they were victorious warriors. Alternate translation: "They will be mighty in battle, trampling their enemies into the mud of the streets"

who trample their enemies into the mud of the streets in battle
To trample them into the mud is an idiom that means to completely defeat them. Alternate translation: "who defeat their enemies completely"

Yahweh is with them
Here "with them" is an idiom that means he is present to help them. Alternate translation: "Yahweh will help them"

they will shame those who ride warhorses
Here shame accompanies and represents defeat. Alternate translation: "they will defeat their enemies who ride warhorses"

Zechariah 10:6

General Information:
In verses 6-12, Yahweh is speaking to the people of Israel.

the house of Judah
The word "house" is a metonym for the family that lives in the house. In this case it refers to the kingdom of Judah, which included the descendants of Judah and Benjamin. Alternate translation: "Judah" or "the kingdom of Judah" or "the people of Judah"

the house of Joseph
The word "house" is a metonym for the family that lives in the house. In this case it refers to the kingdom of Israel. Alternate translation: "Israel" or "the kingdom of Israel" or "the people of Israel"

Zechariah 10:7

Ephraim will be like a warrior
"Ephraim" refers here to the northern kingdom of Israel. Warriors are strong. Alternate translation: "Ephraim will be very strong"

their hearts will rejoice as with wine
Here "hearts" refers to the whole person. They will have the same joy as a person who is enjoying drinking wine. Alternate translation: "and they will be very happy"

their children will see and rejoice. Their hearts will rejoice in me!
"their children will see what has taken place and will be happy because of what Yahweh has done for them!"

Zechariah 10:8

General Information:
In verses 6-12, Yahweh is speaking to the people of Israel.

I will whistle
To whistle is to produce a high, shrill sound with air through narrowed lips. It is often done to give a signal to other people, as here.

Zechariah 10:9

I sowed them among the peoples
The exile of the people is spoken of as if they were seed that Yahweh had planted in a distant land.

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Zechariah 10:10

until there is no more room for them
The people will continue to go back to Judah and it will become crowded with no room for any more people to live there. This can be stated in positive form. Alternate translation: "and they will completely fill the land"

Zechariah 10:11

General Information:
In verses 6-12, Yahweh is speaking to the people of Israel.

I will pass through the sea of their affliction
Scripture often refers to the sea as an image of many troubles and hardships. Here Yahweh speaks of himself accompanying the people to help them go through these afflictions. Alternate translation: "I will go with them and help them as they go through their many afflictions"

I will strike the waves of that sea
Here to "strike" the waves is an idiom that means he will stop the waves from forming. Stopping the afflictions of his people is spoken of as calming the waves of that sea. Alternate translation: "I will cause the waves of that sea of affliction to stop"

will dry up all the depths of the Nile
"I will cause the Nile River to lose all its water"

The majesty of Assyria will be brought down
Here "the majesty of Assyria" probably refers to the Assyrian army. Alternate translation: "I will destroy Assyria's proud army"

the scepter of Egypt will go away from the Egyptians
Here "the scepter of Egypt" refers to the political power of Egypt. Alternate translation: "the power of Egypt to rule other nations will end"

Zechariah 10:12

I will strengthen them in myself
"I will cause them to be strong and to believe in me"

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Zechariah 1:4]

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Chapter 11

1 Open your doors, Lebanon,
that fire may devour your cedars!
2 Wail, cypress trees, for the cedar trees have fallen!
What was glorious has been devastated!
Wail, you oaks of Bashan,
for the impenetrable forest has gone down.
3 There is the sound of the shepherds' howl,
for their glory has been destroyed!
There is the voice of the young lions' roar,
for the pride of the Jordan River has been devastated!

4 This is what Yahweh my God says, "Like a shepherd, watch over the flock set aside for slaughter! **5** (Those who buy them slaughter them and are not guilty, and those who sell them say, 'Blessed be Yahweh! I have become rich!' for the shepherds working for the flocks' owners have no pity on them.) **6** For I will no longer pity the inhabitants of the land!—this is Yahweh's declaration. See! I myself am about to turn over every person into the hand of his neighbor and into the hand of his king, and they will destroy the land and none of them will I deliver them from their hand."

7 So I became the shepherd of the flock marked for slaughter for those who dealt in sheep. I took two staffs; one staff I called "Favor" and the other I called "Unity." In this way I shepherded the flock. **8** In one month I destroyed the three shepherds. I became impatient with them, and they also hated me. **9** Then I said to the owners, "I will not work as a shepherd for you any longer. The sheep that are dying—let them die; the sheep that are being destroyed—let them be destroyed. Let the sheep that remain each eat the flesh of its neighbor." **10** So I took my staff "Favor" and broke it to break the covenant that I had made with all the peoples. **11** On that day the covenant was broken, and those who dealt in sheep and who were watching me knew that Yahweh had spoken. **12** I said to them, "If it seems good to you, pay me my wages. But if not, do not do it." So they weighed out my wages—thirty pieces of silver. **13** Then Yahweh said to me, "Deposit the silver in the treasury, the excellent price at which they valued you!" So I took the thirty pieces of silver and deposited them in the treasury in the house of Yahweh. **14** Then I broke my second staff, "Unity," to break the brotherhood between Judah and Israel.

15 Yahweh said to me, "Again, take the equipment of a foolish shepherd for yourself, **16** for see, I am about to set in place a shepherd in the land. He will not care for the perishing sheep. He will not seek out the sheep gone missing, nor heal the crippled sheep. He will not feed the sheep that are healthy, but will eat the flesh of the fattened sheep and will tear off their hooves.

17 Woe to the worthless shepherd
who abandons the flock!
May the sword come against his arm and his right eye!
May his arm wither away
and may his right eye become blind!"

Zechariah 11 General Notes

Structure and formatting

This chapter unlike the previous one is a warning against the leaders amongst the exiles.

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetic song in 11:1-3, 17.

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Important figures of speech in this chapter

Metaphor
This chapter uses an extended metaphor of sheep and shepherds to represent Yahweh's dismay at the leaders during the exiles.

Symbolism
The writer uses symbolism. Zechariah is told to become a shepherd. He uses two staffs and names them "Unity" and "Favor." He does this very purposefully. In order to preserve this symbolism, it is important to pay attention to the specific words used. (See: favor)

Zechariah 11:1

Open your doors, Lebanon, that fire may devour
Not resisting what is about to happen is spoken of as if Lebanon were opening its doors. Here "Lebanon" is a metonym that represents the people of Lebanon. Alternate translation: "People of Lebanon, get ready, because fire will devour" or "People of Lebanon, do not try to stop the fire that will devour"

fire may devour your cedars
Fire completely burning up the cedars is spoken of as if the fire would devour the cedars. Alternate translation: "fire may completely destroy your cedars" or "fire may completely burn up your cedars"

Zechariah 11:2

Wail, cypress trees, for the cedar trees have fallen
Cypress trees are spoken of as if they could grieve like a human. Alternate translation: "If the trees were people, they would cry out in sorrow. The cypress trees stand alone because the cedars have burned and fallen"

What was glorious has been devastated
This can be stated in active form. Alternate translation: "The glorious cedar trees are no more" or "The cedar trees were once glorious, but now they are ruined"

Wail, you oaks of Bashan, for the impenetrable forest has gone down.
The oaks of Bash are spoken of as if they could grieve like a human. Alternate translation: "If the oak trees in Bashan were people, they would wail, for their impenetrable forests are gone"

impenetrable forest
a forest in which plants grow so close together that people cannot pass between them

Zechariah 11:3

the shepherds' howl
"The loud cry of the shepherds"

for their glory has been destroyed
Here "their glory" probably represents the rich pastures that the shepherds led their sheep to. Alternate translation: "for their rich pastures are ruined"

for the pride of the Jordan River has been devastated
Here "the pride" probably represents the forests that grew near the Jordan River. Alternate translation: "because the trees and shrubbery where they lived by the Jordan River are ruined"

Zechariah 11:4

General Information:
In 11:4-17 is a story about two shepherds. Possible meanings are 1) Zechariah actually became a shepherd over a flock as a symbolic act showing how Yahweh will treat his people or 2) Zechariah tells a parable that teaches how Yahweh will treat his people. Since it is uncertain which of these meanings is correct, it would be best not to specify either option in the translation.

watch over the flock set aside for slaughter
"take care of a flock of sheep that the owners plan to slaughter"

Zechariah 11:5

Those who buy them ... them and are not guilty
The inhabitants of the land do not consider "those who buy them" guilty, but Yahweh does and uses irony to say so. Alternate translation: "Those who buy them ... them, but no one believes they are guilty for doing so"

guilty
You may need to make explicit that Yahweh considers them guilty of murder.

Zechariah 11:6

this is Yahweh's declaration
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Zechariah 1:4]

See!
"Listen!" or "Pay attention!"

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I myself
The word "myself" is used to emphasize that it is Yahweh who will do these things.

turn over every person into the hand of his neighbor and into the hand of his king
Here "hand" represents power or control. Alternate translation: "allow the people to harm each other and the king will oppress them"

none of them will I deliver them from their hand
Here "hand" represents power or control. Alternate translation: "I will not save them from those who are harming them" or "I will not rescue them"

Zechariah 11:7

for those who dealt in sheep
"for those who bought and sold sheep"

Favor
Other versions of the Bible translate this word as "grace," "beauty," or "pleasant."

Zechariah 11:8

I became impatient with them,
Possible meanings are 1) "them" refers to the three shepherds or 2) "them" refers to the sheep owners.

Zechariah 11:9

the sheep that are being destroyed—let them be destroyed
This can be stated in active form. Alternate translation: "the sheep that are perishing—let them perish" or "the sheep that are to wander and get lost—let them get lost"

Zechariah 11:10

all the peoples
"all the nations." Some modern translations read "all the people," referring to the people of Israel.

Zechariah 11:11

the covenant was broken
This can be stated in active form. Alternate translation: "the covenant ended"

knew that Yahweh had spoken
It is implied that those watching knew Yahweh was giving them a message through the breaking of the staff. Alternate translation: "knew that Yahweh had given them a message"

Zechariah 11:12

thirty pieces of silver
It is implied that this was very little pay for the shepherd. Alternate translation: "only thirty pieces of silver"

thirty pieces
"30 pieces"

Zechariah 11:13

General Information:
The parable about shepherds and sheep continues.

treasury
This is the place in the temple of Yahweh where the priests kept the money. Many versions of the Bible translate this as "potter." This is the person who would melt metal to make vessels out of it. Here Yahweh would mean that the payment is so small that the shepherd should have the silver melted to show how insulted he was.

the excellent price
Yahweh uses irony to say that this price was very small for a shepherd doing Yahweh's work. Alternate translation: "the ridiculously small amount of money"

Zechariah 11:14

between Judah and Israel
Here "Judah" represents the people of the southern kingdom and "Israel" represents the people of the northern kingdom. Alternate translation: "between the people of Judah and the people of Israel"

Zechariah 11:15

General Information:
This continues the story about two shepherds that began in [Zechariah 11:4]

Zechariah 11:16

I am about to set in place a shepherd in the land
Here "set in place" is an idiom. Alternate translation: "I am about to appoint a shepherd in the land" or "I am about to put a shepherd in charge in the land"

the fattened sheep
"the fattest sheep" or "the best sheep"

will tear off their hooves
This was probably done as an act of cruelty.

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Zechariah 11:17

May the sword
Here "sword" represents enemies who will attack the shepherd. Alternate translation: "May enemies"

come against his arm and his right eye
Here "come against" is an idiom. Alternate translation: "strike and wound his right arm and pierce his right eye"

his arm
Here "arm" represents the power to fight.

his right eye
A soldier would use his right eye to look around the shield that he held with his left hand. If his right eye was wounded, he would not be able to see to fight in war.

his arm wither away
"his arm waste away" or "his arm become completely useless"

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Chapter 12

1 This is a declaration of Yahweh's word concerning Israel—a declaration of Yahweh, who stretched out the skies and laid the foundation of the earth, who fashions the spirit of mankind within man, **2** "See, I am about to make Jerusalem into a cup causing all the peoples surrounding her to stagger about. It will also be like that for Judah during the siege against Jerusalem. **3** On that day, I will make Jerusalem a burdensome stone for all the peoples. Anyone trying to carry that stone will hurt himself very much, and all the nations of the earth will gather against that city. **4** On that day—this is Yahweh's declaration—I will strike every horse with confusion and its rider with madness. Over the house of Judah I will open my eyes, but every horse of the peoples I will strike with blindness. **5** Then the chiefs of Judah will say in their hearts, 'The inhabitants of Jerusalem are our strength because of Yahweh of hosts, their God.' **6** On that day I will make the chiefs of Judah like firepots among wood and like a flaming torch among standing grain, for they will consume all the surrounding peoples on their right and on their left. Jerusalem will again live in her own place.

7" Yahweh will save the tents of Judah first, so that the honor of the house of David and the honor of those who live in Jerusalem may not be greater than the rest of Judah. **8** On that day Yahweh will be the defender of the inhabitants of Jerusalem, and on that day those who are weak among them will be like David, while the house of David will be like God, like the angel of Yahweh in front of them. **9** "On that day I will begin to destroy all the nations that come against Jerusalem.

10 "But I will pour out a spirit of compassion and pleading on the house of David and the inhabitants of Jerusalem, so they will look on me, the one they have pierced. They will mourn for me, as one mourns for an only son; they will bitterly lament for him like those who lament the death of a firstborn son. **11** On that day the wailing in Jerusalem will be like the wailing at Hadad Rimmon in the plain of Megiddo. **12** The land will mourn, each clan separate from other clans. The clan of the house of David will be separate and their wives will be separate from the men. The clan of the house of Nathan will be separate and their wives will be separate from the men. **13** The clan of the house of Levi will be separate and their wives will be separate from the men. The clan of the Shimeites will be separate and their wives will be separate from the men. **14** Every clan of the remaining clans—each clan will be separate and the wives will be separate from the men."

Zechariah 12 General Notes

Structure and formatting

Similar to chapter 11, this chapter is written mainly in prose and is talking about Jerusalem.

Special concepts in this chapter

Prophecy

Verses 10-11 are quoted in the New Testament and apply to Jesus's death on the cross. (See: cross)

Zechariah 12:1

General Information:

These verses begin a section that tells about the coming attack against Jerusalem and how God will rescue the city.

who stretched out the skies

This is a metaphor that speaks of the sky as if it were like a scroll that is rolled up and needs to be stretched out. Alternate translation: "the one who created the sky"

laid the foundation of the earth

This is a metaphor that speaks of the earth as if it were a building with a foundation. Alternate translation: "put all the earth into place"

fashions the spirit of mankind within man

This is a metaphor that speaks of the spirit as if it were like clay that a potter shapes. Alternate translation: "creates the human spirit"

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Zechariah 12:2

I am about to make Jerusalem into a cup ... to stagger about
Yahweh using Jerusalem to punish the surrounding peoples is spoken of as if Yahweh would make Jerusalem a cup full of an alcoholic drink that will cause the surrounding peoples to get drunk and stagger. Alternate translation: "Soon it will be like I make Jerusalem into a cup ... to stagger about"

into a cup
Here "cup" represents the cup and the contents within the cup. Alternate translation: "into a cup full of wine" or "into a cup full of an alcoholic drink"

surrounding her
Here "her" refers to the city of Jerusalem. It was common in Hebrew to speak of a city or country as if it were a woman.

Zechariah 12:3

I will make Jerusalem a burdensome stone for all the peoples
Yahweh using Jerusalem to punish the surrounding peoples is spoken of as if he would make Jerusalem a very heavy stone. Alternate translation: "It will be like I will make Jerusalem a very heavy stone for all the peoples"

burdensome stone ... carry
Some modern translations read, "stone that cannot be moved ... move."

Zechariah 12:4

General Information:
These verses continue telling about the coming attack against Jerusalem and how God will rescue the city.

Over the house of Judah I will open my eyes
Opening eyes over someone here is a metaphor for wanting to do good things for that person. Alternate translation: "I will do good things for the house of Judah" or "I will protect the house of Judah"

the house of Judah
Here "house" represents people. Alternate translation: "the people of Judah"

Zechariah 12:5

say in their hearts
Here "hearts" represents a person's mind. Alternate translation: "think to themselves" or "say to themselves"

are our strength
The abstract noun "strength" can be stated as "strong" or "encourage." Alternate translation: "make us strong" or "encourage us"

Yahweh of hosts, their God
"Yahweh of hosts, the God they worship"

Zechariah 12:6

General Information:
This verse continues telling about the coming attack against Jerusalem and how God will rescue the city.

like firepots among wood ... standing grain
This simile means Yahweh will enable the leaders of Judah to be strong and able to lead the people to defeat their enemies. Alternate translation: "like firepots among stacked firewood ... unharvested stalks of grain standing in a field"

firepots
clay pots in which ancient people often carried burning coals

flaming torch
a wooden stick that is burning at one end which gives light as one travels or carries fire somewhere

will consume all the surrounding peoples
Completely destroying the peoples is spoken of as if the people of Judah will "devour" them. Alternate translation: "will destroy the surrounding peoples"

on their right and on their left
Here "right" and "left" represent every direction. Alternate translation: "in every direction"

Jerusalem will again live in her own place
Here "Jerusalem" represents the people who live there. Alternate translation: "The people of Jerusalem will again live in their own city"

Zechariah 12:7

General Information:
These verses continue telling about the coming attack against Jerusalem and how God will rescue the city.

the tents of Judah
Here "tents" represents homes, and homes represent the people who live in them. Alternate translation: "the people of Judah"

the house of David
Possible meanings are 1) the descendants of David or 2) the ruling class of people.

Zechariah 12:8

those who are weak among them will be like David
This simile means those who are weak will be strong. Alternate translation: "those who are weak will be strong like David"

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the angel of Yahweh
This is an angel sent by Yahweh to protect the people.

Zechariah 12:9

General Information:
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Zechariah 12:10

I will pour out a spirit of compassion and pleading on the house of David and the inhabitants of Jerusalem
Causing the people to be compassionate and to plead is spoken of as if the spirit were a liquid that Yahweh would pour on them. Alternate translation: "I will cause the house of David and inhabitants of Jerusalem to have mercy on others and to pray to me for mercy"

a spirit of compassion and pleading
Here this means to have a characteristic of compassion and pleading.

the house of David
Here "house" represents descendants. Alternate translation: "the descendants of David"

the one they have pierced
"the one whom they stabbed to death"

for an only son
It is understood that the "son" has died. Alternate translation: "for an only son who has died"

Zechariah 12:11

the wailing in Jerusalem will be like the wailing at Hadad Rimmon
Hadad Rimmon may have been the place where the good King Josiah died of battle wounds after the Battle of Megiddo. It appears that the custom arose to hold periodic mourning there for his death. Some people, however, think that Hadad Rimmon was the name of a false god who was believed to die every year, an event for which his worshipers would go into mourning.

Megiddo
This is the name of a plain in Israel.

Zechariah 12:12

The land will mourn
This represents all the people living in the land of Judah. Alternate translation: "All the people in the land of Judah will mourn"

The clan of the house of David ... The clan of the house of Nathan
Here "house" represents descendants. Alternate translation: "The descendants of David ... The descendants of Nathan"

Zechariah 12:13

The clan of the house of Levi
Here "house" represents descendants. Alternate translation: "The descendants of Levi"

Zechariah 12:14

General Information:
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Chapter 13

1 "On that day a spring will be opened for the house of David and the inhabitants of Jerusalem, for their sin and impurity. **2** On that day—this is the declaration of Yahweh of hosts—I will cut off the names of the idols from the land and they will no longer be remembered. I will remove the prophets and the spirit of uncleanness from the land. **3** If any man continues to prophesy, his father and mother who bore him will tell him, 'You will not live, for you speak lies in the name of Yahweh!' Then the father and mother who bore him will pierce him when he prophesies. **4** On that day each prophet will be ashamed of his vision when he is about to prophesy. These prophets will no longer wear a hairy cloak, in order to deceive the people. **5** For each will say, 'I am not a prophet! I am a man who works the soil, for the land became my work while I was still a young man!' **6** But someone will say to him, 'What are these wounds between your arms?' and he will answer, 'I was wounded with those in my friends' house.'

7 "Sword! Rouse yourself against my shepherd,
the man who stands close to me—
this is the declaration of Yahweh of hosts.
Strike the shepherd,
and the flock will scatter!
For I will turn my hand against the lowly ones.
8 Then it will come about that throughout all the land—this is Yahweh's declaration—
that two-thirds of it will be cut off! Those people will perish;
only one-third will remain there.
9 I will bring that third through the fire
and refine them as silver is refined;
I will test them as gold is tested.
They will call on my name,
and I will answer them and say,
'This is my people!'
and they will say, 'Yahweh is my God!'"

Zechariah 13 General Notes

Structure and formatting

This chapter is written partly in prose and partly in poetry.

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetic song in 13:7-9.

Special concepts in this chapter

Zechariah often speaks of the last days by using the phrase "that day" or "in that day." When referencing a future "day," the translator should be aware that it is possible that the author is speaking about the last days. (See: lastday)

Zechariah 13:1

a spring will be opened ... for their sin and impurity
Forgiving the people's sins is spoken of as if a spring of water will wash away their sins. This can be stated in active form. Alternate translation: "it will be like a spring opens ... to cleanse their sin and impurity"

a spring
a place where water flows naturally out of the ground

the house of David
Here "house" represents descendants. Alternate translation: "the descendants of David"

Zechariah 13:2

this is the declaration of Yahweh of hosts
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Zechariah 1:3]

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I will cut off the names of the idols from the land
Causing the people to no longer mention the names of idols is spoken of as if Yahweh would "cut off the names of the idols from the land." Alternate translation: "I will cause the people to no longer mention the names of the idols"

they will no longer be remembered
This can be stated in active form. Alternate translation: "so that they no longer think about the idols"

I will remove the prophets and the spirit of uncleanness from the land
The prophets may refer to "false prophets." The spirit of impurity is spoken of as if it were physically unclean. Alternate translation: "I will also remove from the land the false prophets and their evil spirits"

spirit of uncleanness
Some modern translations read, "unclean spirit," taking the phrase "of uncleanness" as a description of the word "spirit."

Zechariah 13:3

to prophesy
It is implied that these are false prophecies. Alternate translation: "to prophesy falsely"

his father and mother who bore him
The phrase "who bore him" describes "his father and mother" in order to express surprise that someone's own parents would treat him in this way. Alternate translation: "his own father and mother"

You will not live
This can be stated in positive form. Alternate translation: "You must die"

you speak lies in the name of Yahweh
Speaking in the name of someone means speaking with his power and authority, or as his representative. Alternate translation: "you claim to speak for Yahweh but you speak lies"

will pierce
"will stab and kill him"

Zechariah 13:4

each prophet
This implies false prophets. Alternate translation: "every false prophet"

no longer wear a hairy cloak
Prophets often wore heavy outer garments made of animal hair.

Zechariah 13:5

I am a man who works the soil
"I am a farmer"

the land became my work while I was still a young man
"I became a farmer when I was young." Some versions of the Bible translate this as "a man sold me as a slave when I was young."

Zechariah 13:6

What are these wounds between your arms?
"How did you get those cuts on your chest?" This refers to the apparent custom of false prophets wounding themselves in their ceremonies.

he will answer
It is implied that his answer is a lie. Alternate translation: "he will lie to him saying"

Zechariah 13:7

General Information:
Zechariah often wrote prophecy in the form of poetry. Hebrew poetry uses different kinds of parallelism. Here Yahweh begins speaking.

Sword! Rouse yourself against my shepherd
"You, sword! Go and attack my shepherd." Here Yahweh speaks to a sword as if it were a person. Here it represents enemies. Alternate translation: "You, enemies! Go and attack my shepherd"

my shepherd
This speaks of a servant of Yahweh as if he were a shepherd. Alternate translation: "my servant who is like a shepherd"

this is the declaration of Yahweh of hosts
Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Zechariah 1:3]

the flock will scatter
The people of God are spoken of as if they were sheep. Alternate translation: "my people will run away like sheep"

I will turn my hand against the lowly ones
The idiom "turn my hand against" means to act hostile towards someone. Alternate translation: "I will attack the lowly ones"

the lowly ones
This probably refers to all the Israelites who are weak and defenseless.

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Zechariah 13:8

that two-thirds of it will be cut off! Those people will perish; only one-third will remain there
People being killed is spoken of as if they are cut off like cloth is cut from a garment or a branch is cut from a plant. Alternate translation: "that two out of every three people will die! Only one person out of three will remain in the land"

Zechariah 13:9

I will bring that third through the fire
Metal is passed through fire in order to purify or harden it. This expression serves here as a metaphor for exposing the people to suffering in order that they may become more faithful to God.

refine them as silver is refined; I will test them as gold is tested
Refining refers to making precious metals such as silver more pure. Metals such as silver and gold are tested in order to discover how pure or strong they are. Both refining and testing are here metaphors for making the people more faithful to God.

They will call on my name
Here "name" represents Yahweh. Alternate translation: "They will call out to me"

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Chapter 14

1 Behold! A day for Yahweh is coming when your plunder will be divided in your midst. **2** For I will gather every nation against Jerusalem for battle and the city will be captured. The houses will be plundered and the women raped. Half of the city will go out into captivity, but the remainder of the people will not be cut off from the city. **3** But Yahweh will go out and make war against those nations as when he makes war on the day of battle. **4** On that day his feet will stand on the Mount of Olives, which is beside Jerusalem to the east. The Mount of Olives will be split in half between the east and the west by a very great valley and half of the mountain will go back toward the north and half toward the south. **5** Then you will flee down the valley between Yahweh's mountains, for the valley between those mountains will reach to Azel. You will flee just as you fled from the earthquake in the days of Uzziah, king of Judah. Then Yahweh my God will come and all the holy ones will be with him. **6** On that day there will be no light, but no cold or frost either. **7** On that day, a day known only to Yahweh, there will no longer be day or night, for the evening will be a time of light. **8** On that day living waters will flow out of Jerusalem. Half of them will flow to the eastern sea and half to the western sea, in summer and in winter.

9 Yahweh will be king over all the earth. On that day there will be Yahweh, the one God, and his name alone. **10** All the land will be like the Arabah, from Geba to Rimmon south of Jerusalem. Jerusalem will continue to be raised up and remain in its own place, from the Benjamin Gate to the place where the first gate was, to the Corner Gate, and from the Tower of Hananel to the king's winepresses. **11** The people will live in Jerusalem and there will be no more complete destruction from God against them. Jerusalem will live in safety.

12 This will be the plague with which Yahweh will attack all the peoples that waged war against Jerusalem: Their flesh will rot away even as they are standing on their feet. Their eyes will rot in their sockets and their tongues will rot in their mouths. **13** On that day that great panic from Yahweh will come among them. Each one will seize the hand of another, and the hand of one will be raised up against the hand of another. **14** Judah will also make war against Jerusalem. They will gather the wealth of all the surrounding nations—gold, silver, and fine clothes in great abundance. **15** A plague will also be on the horses and the mules, the camels and the donkeys, and on every animal in those camps will also suffer that same plague.

16 Then it will happen that all who remain in those nations that came against Jerusalem will go up from year to year to worship the King, Yahweh of hosts, and to keep the Festival of Shelters. **17** It will happen that if anyone from all the nations of the earth does not go up to Jerusalem to worship the King, Yahweh of hosts, then Yahweh will not bring rain on them. **18** If the nation of Egypt does not go up, then they will not receive rain. A plague from Yahweh will attack the nations that do not go up to keep the Festival of Shelters. **19** This will be the punishment for Egypt and the punishment for every nation that does not go up to keep the Festival of Shelters. **20** But on that day, the bells of the horses will say, "Set apart to Yahweh," and the basins in the house of Yahweh will be like the bowls before the altar. **21** For every pot in Jerusalem and Judah will be set apart to Yahweh of hosts and everyone who brings a sacrifice will eat from them and boil in them. On that day traders will no longer be in the house of Yahweh of hosts.

Zechariah 14 General Notes

Structure and formatting

This chapter is written in prose about Jerusalem during the last days. (See: lastday)

Special concepts in this chapter

Last days

Zechariah often speaks of the last days by using the phrase "that day" or "in that day." When referencing a future "day," the translator should be aware that it is possible that the author is speaking about the last days.

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Zechariah 14:1

General Information:
This chapter describes the final war for the city of Jerusalem and how God will save it.

A day for Yahweh is coming when your plunder will be divided in your midst
A future time is spoken of as if "a day is coming." The phrase "will be divided" can be stated in active form. Alternate translation: "Soon Yahweh will judge you, and he will allow your enemies to take all of your possessions and divide if for themselves while you watch"

Zechariah 14:2

I will gather every nation against Jerusalem for battle
Here "every nation" is a generalization that means "many nations." Alternate translation: "I will cause many nations to attack Jerusalem"

the city will be captured
This can be stated in active form. Alternate translation: "your enemies will capture the city"

The houses will be plundered and the women raped
This can be stated in active form. Alternate translation: "Enemies will plunder the houses and rape the women"

the remainder of the people will not be cut off from the city
Not removing people from the city is spoken of as if the people will not be "cut off." This can be stated in active form. Alternate translation: "your enemies will allow the remaining people to stay in the city"

Zechariah 14:3

General Information:
These verses continue the description of the final war for the city of Jerusalem and of how God will save it. In this prophecy, Yahweh is described as a warrior who will come and fight in battle.

as when he makes war on the day of battle
"just as he fought battles in the past"

Zechariah 14:4

On that day
"At that time"

his feet will stand on the Mount of Olives
Here "feet" represents Yahweh. Alternate translation: "he will stand on the Mount of Olives"

The Mount of Olives will be split ... by a very great valley
This can be stated in active form. Alternate translation: "The presences of Yahweh will split the Mount of Olives ... causing there to be a very great valley"

Zechariah 14:5

General Information:
These verses continue the description of the final war for the city of Jerusalem and of how God will save her.

you will flee
Here "you" is plural and refers to the people of Jerusalem.

between Yahweh's mountains
This refers to the mountains created after the Mount of Olives split in half.

Azel
This is the name of a town or village east of Jerusalem.

You will flee just as you fled
Here "You will" refers to the people of Jerusalem. But, "you fled" refers to their ancestors since this describes an event that happened many years earlier. Alternate translation: "You will flee just as your ancestors fled"

in the days of Uzziah, king of Judah
Here "in the days" is an idiom that refers to the time when Uzziah was king. Alternate translation: "when Uzziah was king of Judah"

the holy ones
This probably refers to God's angels.

Zechariah 14:6

General Information:
These verses continue the description of the final war for the city of Jerusalem and of how God will save her.

On that day
"At that time"

there will be no light
It is implied that there will be no light from the sun. Alternate translation: "there will be no light from the sun"

Zechariah 14:7

a day known only to Yahweh
This can be stated in active form. Alternate translation: "only Yahweh knows when that day will begin" or "only Yahweh knows when that time will begin"

Zechariah 14:8

living waters
This normally means running or flowing water, rather than still or stagnant water.

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the eastern sea
This refers to the Dead Sea, which is east of Jerusalem.

the western sea
This refers to the Mediterranean Sea.

Zechariah 14:9

General Information:
These verses continue the description of the final war for the city of Jerusalem and of how God will save her.

there will be Yahweh, the one God, and his name alone
Here "name" represents Yahweh's reputation or character. Alternate translation: "people will know that Yahweh is the only true God" or "people will only worship Yahweh, the one true God"

Zechariah 14:10

All the land
It is implied that this is the land of Judah. Alternate translation: "All the land of Judah"

Arabah
This is the name of a plain in the Jordan River Valley.

Geba
This is the name of a town on the northern border of Judah.

Rimmon
This is the name of a town south of Jerusalem.

Jerusalem will continue to be raised up
This contrasts Jerusalem, which will remain at a higher elevation, to the surrounding area, which is lower in elevation. The contrast can be indicated by adding the word "but." This can also be stated in active form. Alternate translation: "But, Jerusalem will remain high up"

the Benjamin Gate ... the first gate ... the Corner Gate
These are names of gates in the northeast part of city wall of Jerusalem. Possible meanings are 1) "the first gate" and "the Corner Gate" refer to the same gate or 2) "the first gate" and "the Corner gate" are separate gates.

the Tower of Hananel
This refers to a strong point in the city defenses on the northern wall. It was probably built by a man named Hananel.

the king's winepresses
This probably refers to the place where wine was made for the royal family. It was located in the southwest part of Jerusalem.

Zechariah 14:11

Jerusalem will live in safety
Here "Jerusalem" represents the people. Alternate translation: "The people will live safely in Jerusalem"

Zechariah 14:12

General Information:
These verses continue the description of the final war for the city of Jerusalem and of how God will save her.

even as they are standing on their feet
"while they are still standing up." This emphasizes how quickly their flesh will rot away. They will not even have time to lie down.

Zechariah 14:13

that great panic from Yahweh will come among them
The abstract noun "panic" can be stated as "terrified." Alternate translation: "Yahweh will cause the people to be very terrified"

Each one will seize the hand of another, and the hand of one will be raised up against the hand of another
These are idioms that refer to being hostile towards another person. Alternate translation: "Each person will grab someone, and they will fight each other"

Zechariah 14:14

General Information:
These verses continue the description of the final war for the city of Jerusalem and of how God will save her.

Judah will also make war against Jerusalem
Here "Judah" and "Jerusalem" represent the people that live there. Alternate translation: "Even the other people in Judah will make war against the people of Jerusalem"

Judah will also make war against Jerusalem
Some versions of the Bible read, "Judah will also make war at Jerusalem."

They will gather the wealth
"They will capture all the valuable possessions"

in great abundance
"in great quantities"

Zechariah 14:15

General Information:
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Zechariah 14:16

General Information:
These verses continue the description of the final war for the city of Jerusalem and of how God will save her.

that came against Jerusalem
Here "came against" is an idiom. Alternate translation: "that attacked Jerusalem"

will go up from year to year
"will go to Jerusalem every year"

the Festival of Shelters
"the Festival of Tabernacles" or "the Festival of Booths" or "the Festival of Tents"

Zechariah 14:17

General Information:
This page has intentionally been left blank.

Zechariah 14:18

A plague from Yahweh will attack the nations
Causing people to suffer from a plague is spoken of as if the plague would attack the people like an army. Alternate translation: "Yahweh will cause a plague among the people of the nations"

Zechariah 14:19

General Information:
These verses continue the description of the final war for the city of Jerusalem and of how God will save her.

Zechariah 14:20

General Information:
These verses continue the description of the final war for the city of Jerusalem and of how God will save her.

the bells of the horses will say
"the inscription on the bells of the horses will say"

the basins in the house of Yahweh
These basins were used for boiling meat in the courtyard of the temple. Alternate translation: "the cooking pots in the courtyard of the temple"

will be like the bowls before the altar
It is implied that the basins will be sacred like the bowls used for catching the blood of the sacrifices. Alternate translation: "will be as sacred as the bowls used at the altar"

Zechariah 14:21

every pot in Jerusalem and Judah will be set apart to Yahweh of hosts
Various types of pots and utensils were made especially to be used in the temple for the worship of Yahweh and for the sacrifices. These were considered special, not to be used for anything else.

traders will no longer be in the house of Yahweh
It was the custom for traders to sell the people things they needed in order to make proper sacrifices to Yahweh in the temple. Alternate translation: "people will no longer buy or sell things in the courtyard of the temple of Yahweh"

traders
Some versions of the Bible translate "traders" as "Canaanites."

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Book: Malachi

Malachi

Chapter 1

1 The burden of the word of Yahweh to Israel by the hand of Malachi.

2 "I have loved you," says Yahweh. But you say, "How have you loved us?" "Was not Esau Jacob's brother?" declares Yahweh. "Yet I have loved Jacob, **3** but Esau I have hated. I have made his mountains an abandoned devastation, and I have made his inheritance a place for the jackals of the wilderness." **4** If Edom says, "We are beaten down, but we will return and rebuild the ruins," Yahweh of hosts will say, "They may rebuild, but I will throw down again. Others will call them 'The country of wickedness' and 'The people with whom Yahweh is angry forever.' **5** Your own eyes will see this, and you will say, 'Yahweh is great beyond the borders of Israel.'

6 "A son honors his father, and a servant honors his master. If I, then, am a Father, where is my honor? If I am a master, where is the reverence for me?" says Yahweh of hosts to you priests, who despise my name. "But you say, 'How have we despised your name?' **7** By offering polluted bread upon my altar. But you say, 'How have we polluted you?' By saying that Yahweh's table is contemptible. **8** When you offer blind animals for sacrifice, is that not evil? When you offer the lame and sick, is that not evil? Present that to your governor! Will he accept you or will he lift up your face?" says Yahweh of hosts. **9** Now you keep asking the face of God, that he may be gracious to us. But Yahweh of hosts says that with such an offering in your hand, would he lift up any of your faces? **10** "Oh, if only there were one of you who would shut the temple gates, so that you might not light fires on my altar in vain! I have no pleasure in you," says Yahweh of hosts, "and I will not accept any offering from your hand. **11** For from the rising of the sun to its setting my name will be great among the nations and in every place incense and pure grain offerings will be offered in my name. For my name will be great among the nations," says Yahweh of hosts. **12** "But you are profaning it when you say the Lord's table is polluted, and that its fruit, its food, is to be despised. **13** You also say, 'How tiresome this is,' and you snort at it," says Yahweh of hosts. "You bring what has been torn or is lame or sick; and this you bring as your offering. Should I accept this from your hand?" says Yahweh. **14** "May the deceiver be cursed who has a male animal in his flock and vows to give it to me, and yet sacrifices to me, the Lord, what is flawed! For I am a great king," says Yahweh of hosts, "and my name will be honored among the nations."

Malachi 1 General Notes

Special concepts in this chapter

Yahweh of hosts

This is an important title used in this chapter. It reminds the reader of the great power Yahweh has to punish the nations. (See: yahwehofhosts)

Important figures of speech in this chapter

Rhetorical questions

There are many rhetorical questions in this chapter. They all have a rather dramatic effect. They increase the emotional connotations of what is being said.

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Malachi 1:1

The burden of the word of Yahweh to Israel by the hand of Malachi
This can be expressed as a statement. "This is the burden of the word of Yahweh to Israel by the hand of Malachi"

burden
This is a metaphor for a serious message.

Yahweh
This is the name of God that he revealed to his people in the Old Testament. See the translationWord page about Yahweh concerning how to translate this.

by the hand of Malachi
The phrase "by the hand of" is an idiom that means that Yahweh used Malachi to deliver his message. Alternate translation: "through Malachi" or "spoken to them by Malachi"

Malachi 1:2

How have you loved us?
This question indicates that the people doubt the truth of what God says. This can be expressed as a statement. Alternate translation: "You have not shown that you love us."

Was not Esau Jacob's brother?
This question, a reply of Yahweh reminding the people of their nation's history, may also be expressed as a statement. Alternate translation: "You know that Esau was Jacob's brother."

declares Yahweh
"Yahweh has solemnly said this"

I have loved Jacob
Here "loved" implies a relationship of loyalty between Yahweh and Jacob, in which a covenant existed between them. This can be made explicit. Alternate translation: "as you know, I obligated myself with a covenant to love Jacob"

I have loved Jacob
This name "Jacob" refers here not only to Jacob, but also to all his descendants.

Malachi 1:3

Esau I have hated
Here "hated" implies that there was no covenant between Yahweh and Esau. However, it does not imply that Yahweh was emotionally against Esau.

Esau I have hated
This name "Esau" refers here not only to Esau, but also to all his descendants.

his mountains
This refers to the hill country of Edom.

I have made his inheritance a place for the jackals of the wilderness
In the Old Testament, the presence of wild animals such as jackals was a frequent description of land deserted by the people who once lived there.

his inheritance
Here "inheritance" stands for the region that Esau's descendants, the nation of Edom, occupied.

Malachi 1:4

If Edom says
Here "Edom" stands for the people of Edom. Alternate translation: "If the people of Edom say"

I will throw down
Here "throw down" stands for "destroy." Alternate translation: "I will destroy"

country of wickedness
Here "wickedness" stands either for wicked people or for wicked actions. Alternate translation: "country of wicked people"

Malachi 1:5

Your own eyes will see this
Here "your own eyes" stands for the people themselves. Alternate translation: "You yourselves will see this"

Malachi 1:6

General Information:
Yahweh rebukes the priests using an imaginary conversation in which the priests protest that they are doing right and Yahweh tells them what they are doing wrong.

despise my name
Here "my name" stands for Yahweh himself. Alternate translation: "treat me as though you hate me"

How have we despised your name?
Here the priests are asking a question in order to state that they have not really despised Yahweh. This can be expressed as a statement. Alternate translation: "We have not really despised your name." or "Tell us how we have despised your name, because we do not think that we have done so."

Malachi 1:7

polluted bread
Here "polluted" describes anything that is not suitable to sacrifice to God.

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How have we polluted you?
Here the priests are asking a question in order to state that they have not really polluted Yahweh. This can be expressed as a statement. Alternate translation: "We have not polluted you." or "Tell us how we have polluted you, because we do not think that we have done so."

polluted you
This expression refers to insulting God by giving him unsuitable sacrifices.

table
This refers to an altar.

By saying that Yahweh's table is contemptible.
This is the answer that Yahweh gives to the priests, but the full answer is only implied. This can be made explicit. Alternate translation: "You have polluted my altar by saying, 'Yahweh's table is contemptible.'"

contemptible
something people should regard as bad, worse than worthless

Malachi 1:8

When you offer blind animals for sacrifice, is that not evil?
Here Yahweh uses a question to rebuke the people. Alternate translation: "You know very well that it is evil for you to offer blind animals for sacrifice!"

When you offer the lame and sick, is that not evil?
Here Yahweh uses a question to rebuke the people. Alternate translation: "And you know very well that it is evil for you to offer lame and sick animals!"

Present that to your governor! Will he accept you or will he lift up your face?
Here the imperative functions as a condition. Alternate translation: "If you present that to your governor, will he accept you or will he lift up your face?"

Present that to your governor! Will he accept you or will he lift up your face?
Here Yahweh asks this question in order to remind the people that their governor would never accept defective animals from them. Alternate translation: "If you present that to your governor, you know that the he will not accept you. He will not lift up your face."

will he lift up your face
Lifting up someone's face refers to accepting him with favor. Alternate translation: "will he accept you with favor" or "will he agree to help you"

Present
give as a gift to show respect

Malachi 1:9

Now you keep asking the face of God, that he may be gracious to us
Malachi is no longer speaking for God. He is talking directly to the Israelites; he is criticizing them for daring to think that God will have mercy on them.

keep asking the face of God, that he may be gracious
They were speaking nicely to God hoping to convince him to stop being angry with them. Alternate translation: "keep begging God to be gracious"

with such an offering in your hand, would he lift up any of your faces?
Here Yahweh is asking a question in order to make a statement of rebuke. Alternate translation: "if you offer unacceptable offerings, he will certainly not lift up your faces."

with such an offering in your hand
This difficult phrase in Hebrew is interpreted in many different ways by modern versions.

in your hand
Here "hand" stands for the people bringing the offering. Alternate translation: "brought by you"

would he lift up any of your faces
Lifting up someone's face refers to accepting him with favor. Alternate translation: "would he accept any of you with favor" or "would he agree to help any of you"

Malachi 1:10

Oh, if only
This expresses great desire.

so that you might not light fires on my altar in vain
Here "light fires on my altar" stands for offering sacrifices on Yahweh's altar. Alternate translation: "so that you might not make fires to burn offerings that I will not accept"

from your hand
Here "your hand" stands for "you." Alternate translation: "from you"

Malachi 1:11

from the rising of the sun to its setting
This double expression means "everywhere." It is parallel to "among the nations" and "in every place"

my name will be great among the nations
Here "my name" stands for Yahweh's reputation and honor. Alternate translation: "I will be honored in other nations"

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in every place incense and pure grain offerings will be offered in my name
This may be expressed in active form. Alternate translation: "in these nations people will worship me by offering incense and pure grain offerings to me"

in my name
Here "name" stands for Yahweh. Alternate translation: "to me"

Malachi 1:12

its fruit, its food
Possible meanings are 1) "the meat sacrificed on the altar from animals whose other parts the priests should eat" or 2) "the meat sacrificed on the altar."

Malachi 1:13

snort at it
show great disrespect by making noises through the nose

what has been torn
Possible meanings are 1) "what you have stolen from others" or 2) "what a wild animal has killed."

Should I accept this from your hand?
Here Yahweh is asking a question in order to make a statement of rebuke. Alternate translation: "I should certainly not accept this from you!"

from your hand
Here "your hand" stands for "you." Alternate translation: "from you"

Malachi 1:14

my name will be honored among the nations
This may be expressed in active form. Alternate translation: "people in the other nations honor my name"

my name will be honored
Here "my name" stands for Yahweh. Alternate translation: "I will be honored"

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Chapter 2

1 Now you priests, this command is for you. **2** "If you will not listen, and if you will not lay it on your heart to give honor to my name," says Yahweh of hosts, "then I will send a curse on you, and I will curse your blessings. Indeed, I have cursed them, because you are not laying my command on your heart. **3** See, I am about to rebuke your descendants, and I will spread dung on your faces, the dung from your festivals, and he will take you away with it. [1][2]**4** You will know that I have sent this command to you, and that my covenant may continue to be with Levi," says Yahweh of hosts. **5** "My covenant with him was life and peace, and I gave them to him; I gave him fear, and he feared me, and he stood in awe of my name. **6** True instruction was in his mouth, and nothing false was found on his lips. He walked with me in peace and uprightness and he turned many away from iniquity. **7** For a priest's lips should keep knowledge and people should seek instruction from his mouth, for he is a messenger of Yahweh of hosts. **8** But you have turned away from the true path. You have caused many to stumble with respect to the law. You have corrupted the covenant of Levi," says Yahweh of hosts. **9** "So, I have made you contemptible and lowly before all the people, because you have not kept my ways, but have instead shown partiality in matters of the law."

10 Is there not one Father for us all? Has not one God created us? Why are we faithless each man against his brother, profaning the covenant of our fathers? **11** Judah has been faithless. A disgusting thing has been committed in Israel and in Jerusalem. For Judah has profaned the holy place of Yahweh which he loves, and has married the daughter of a foreign god. **12** May Yahweh cut off from the tents of Jacob the man who does this, the one who is awake and the one who answers, even if he is bringing an offering to Yahweh of hosts. [3]**13** You also do this: You cover the altar of Yahweh with tears, with weeping and sighing, because he still does not turn toward the offering or accept it with favor from your hand. **14** But you say, "Why does he not?" Because Yahweh was a witness between you and the wife of your youth, against whom you have been faithless, even though she was your companion and your wife by covenant. **15** Did he not make them one, with a portion of his spirit? Then why did he make you one? Because he was seeking an offspring from God. So guard yourselves in your spirit, and do not be unfaithful to the wife of your youth. **16** "For I hate divorce," says Yahweh, the God of Israel, "and the one who covers his garment with violence," says Yahweh of hosts. "So guard yourselves in your spirit and do not be faithless."

17 You have wearied Yahweh with your words. But you say, "How have we wearied him?" By saying, "Everyone who does evil is good in the eyes of Yahweh, and he delights in them," or "Where is the God of justice?"

Footnotes

2:3 [1]Instead of
2:3 [2]Instead of
2:12 [3]Instead of

Malachi 2 General Notes

Special concepts in this chapter

Levites

The priests are given a strong warning in this chapter. They have not followed the law of Moses and have led the people in the wrong direction. Yahweh has not accepted their sacrifices. (See: priest and lawofmoses)

Marital unfaithfulness

Because the Jews lived under a covenantal arrangement with Yahweh, their relationship is described using the imagery of a marriage. Marital unfaithfulness indicates a person's unfaithfulness to Yahweh.

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Malachi 2:1

General Information:
This page has intentionally been left blank.

Malachi 2:2

lay it on your heart
This refers to considering something to be very important. Alternate translation: "consider it to be very important"

give honor to my name
The abstract noun "honor" can be stated as a verb. Alternate translation: "honor my name"

my name
Here this expression refers to God.

I will send a curse on you
The abstract noun "curse" can be stated as a verb. Alternate translation: "I will curse you"

you are not laying my command on your heart
This refers to considering God's command to be very important. Alternate translation: "you are not considering my command to be very important"

Malachi 2:3

I will spread dung on your faces
Here "dung on your faces" stands for disgrace. Alternate translation: "I will most certainly put you in deep disgrace; it will be as bad as if I had spread dung on your faces"

the dung from your festivals
Here "festivals" stands for the animals that the priests offered in sacrifice at the Israelite festivals. "The dung" probably refers both to the dung that was produced by the animals just before they were slaughtered for sacrifice, and to the dung that was found inside the animals when their bodies were cut apart before being sacrificed. Temple workers had to transport this dung to a place outside of the temple, and probably outside of Jerusalem.

he will take you away with it
This difficult expression can be translated as "God will take you away with it," that is, with the dung. This expression continues the same metaphor of slaughtering animals for sacrifice, and it can be put in active form. Alternate translation: "they will throw you on the dung pile; God will make sure that they take you away when they remove all the dung"

he will take you away with it
Possible meanings of this expression are 1) God will punish the unfaithful priests by killing them and causing their bodies to be carried away on the piles of animal dung, or 2) God will punish the unfaithful priests in such a horrible way that it will be as if their bodies had been carried away with the animal dung.

Malachi 2:4

Levi
Here Levi represents his descendants, the tribe of Levi. Alternate translation: "so that my covenant may be with you, the descendants of Levi"

Malachi 2:5

General Information:
Yahweh speaks of the tribe of Levi as though they are Levi.

My covenant with him was life and peace
Here the intended results of the covenant are spoken of as if they were the covenant itself. Alternate translation: "The purpose of my covenant with Levi was for the priests to live in prosperity and peace"

fear, and he feared me
This expression continues the same metaphor, but leaves out an idea that is implied in the text. This can begin a new sentence. Alternate translation: "My covenant with him was also fear, and he feared me" or "In my covenant with him, I required him to fear me, and he did fear me"

in awe of my name
Here "my name" stands for God himself.

Malachi 2:6

nothing false was found
Here finding something stands for that thing existing. Alternate translation: "there was no falsehood"

on his lips
Here "lips" stands for a person's ability to speak.

He walked with me
Here walking stands for living, conducting one's life in a certain way.

in peace and uprightness
Here the idea of location stands for the manner in which Levi lived. Alternate translation: "peacefully and uprightly"

he turned many away from iniquity
Here persuading people to stop sinning is spoken of as if it were turning them away from sin. Alternate translation: "he persuaded many people to stop sinning"

lips
Here "lips" stands for a person's ability to speak.

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Malachi 2:7

For a priest's lips should keep knowledge
Here knowledge is spoken of as if it were an object that a priest could keep. In this passage, the idea of "keep knowledge" implies communicating true knowledge about God.

seek instruction
Here instruction is spoken of as if it were an object that people could look for. This can be restated to remove the abstract noun "instruction." Alternate translation: "want to be instructed" or "want a priest to teach them truly"

from his mouth
Here "mouth" stands for what a person says.

Malachi 2:8

you have turned away from the true path
The right way to behave is spoken of as if it were the right path to follow, and abandoning right conduct is spoken of as if it were turning away from that path.

You have caused many to stumble
Disobeying God is spoken of as if it were stumbling.

You have caused many to stumble with respect to the law
The expression "with respect to the law" gives the context for the "stumbling." Alternate translation: "You have caused many to disobey the law"

corrupted the covenant of Levi
"broken the covenant I made with the Levites."

Malachi 2:9

before all the people
This spatial idea stands for the people's awareness of the priests' evil behavior.

kept my ways
Here "ways" stands for "desires" and "behavior." These ways are spoken of as if they were things that could be kept by people. Alternate translation: "followed my desires in how you should live"

shown partiality in matters of the law
"set easy standards of behavior for people you like and difficult standards of behavior for people you do not like"

shown partiality
Here the habit of favoring some people more than others is spoken of as if it were a thing that could be shown to others. Alternate translation: "made people aware that you favor some people more than others

Malachi 2:10

General Information:
Here the prophet Malachi begins to speak to his fellow Israelites.

Is there not one Father for us all? Has not one God created us?
Malachi asks these questions in order to remind his fellow Israelites about what they already know. Alternate translation: "You know that we all have one Father, that our God has created a nation out of us." or "You all know that God is the Father of all us Israelites, because he is the one who made our nation."

Has not one God created us?
This question is meant to express a statement. Alternate translation: "Certainly it is the same God who has created us."

created us
This probably refers to God forming the Hebrews into a nation.

Why are we faithless each man against his brother, profaning the covenant of our fathers?
Malachi asks this question in order to rebuke his fellow Israelites. This question may be expressed as a statement. Alternate translation: "We should certainly not mistreat our brothers and disrespect God's covenant by disobeying his commands, as you have been doing."

Malachi 2:11

Judah has been faithless
Here "Judah" stands for the people in the region of Judah, and the fact that they have been faithless to Yahweh is spoken of as if they were one man named "Judah." Alternate translation: "The people of Judah have been faithless"

A disgusting thing has been committed in Israel and in Jerusalem
This can be expressed in active form. Alternate translation: "People have done disgusting things in Israel and in Jerusalem"

For Judah has profaned the holy place of Yahweh
Here "Judah" refers again to the people of Israel. Alternate translation: "For the people of Judah have profaned the holy place of Yahweh"

has married the daughter of a foreign god
The people of Judah are again referred to as if they were one man named "Judah." Alternate translation: "have married women from other nations, women who worship idols"

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Malachi 2:12

May Yahweh cut off from the tents of Jacob the man who
Destroying something is often spoken of as it were cutting it off from something else. Alternate translation: "May Yahweh destroy anyone in the tents of Jacob who" or "May Yahweh kill anyone in the community of Israel who"

the tents of Jacob
Here "tents of Jacob" stands for the community of Israel.

Jacob
Here "Jacob" stands for all the Israelites, because Jacob was one of the patriarchs from whom the Israelites were descended.

the one who is awake and the one who answers
This expression seems to mean "absolutely everyone."

Malachi 2:13

General Information:
Malachi continues to speak to his fellow Israelites.

You cover the altar of Yahweh with tears
This sarcastically exaggerates the amount of tears the people cry to show that Yahweh knows that the people do not really feel sad.

with weeping and sighing
The words "weeping" and "sighing" share similar meanings and intensify the idea of weeping. Alternate translation: "with great weeping"

does not turn toward the offering
Here turning toward a gift stands for receiving it and showing favor to the giver.

does not turn toward the offering
This implies that those who are weeping at Yahweh's altar have offered sacrifices to him.

from your hand
Here "hand" stands for the person giving the offering. Alternate translation: "from you"

Malachi 2:14

Why does he not?
The full thought, as in [Malachi 2:13]

the wife of your youth
"the woman you married when you were young"

Yahweh was a witness between you and the wife of your youth
This statement assumes that this woman is still living.

a witness between you and the wife of your youth
Here a witness to an agreement between two people is thought of as standing between them in order to testify about what they agreed to, in case a dispute arises between the two people. This sentence also was meant to remind the people that Yahweh would punish any Israelite who broke the covenant of marriage.

she was your companion and your wife by covenant
This statement implies that many of the Israelites had divorced their wives.

by covenant
"by the covenant of marriage that you agreed to"

Malachi 2:15

Did he not make them one, with a portion of his spirit?
This question may be expressed as a statement. Alternate translation: "He certainly made husband and wife one, with a portion of his spirit."

make them one
This expression implies making husband and wife one flesh. Alternate translation: "make husband and wife one flesh"

an offspring from God
Children who would honor and obey God.

Malachi 2:16

I hate divorce
Here "divorce" stands for the act of divorce, when a man sends away his wife, so as to end his marriage to her. Alternate translation: "I hate it when a man divorces his wife"

the one who covers his garment with violence
This phrase probably means any man who is violent toward his wife.

So guard yourselves in your spirit and do not be faithless
"So be careful to be loyal to your wife"

Malachi 2:17

You have wearied Yahweh
Yahweh is spoken of as if human behavior could make him tired, but God cannot grow weary in a physical or emotional sense. This statement probably means that the people have repeatedly offended Yahweh. Alternate translation: "You have offended Yahweh"

How have we wearied him?
This question is meant to deny that the people have done any wrong. This can be expressed as a statement. Alternate translation: "We have certainly not wearied him."

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By saying
The complete idea here is, "You have wearied him by saying." This is the prophet's answer to the rhetorical question.

in the eyes
The eyes represent seeing, and seeing represents thoughts or judgment. Alternate translation: "in the opinion" or "in the judgment"

Where is the God of justice?
The priests ask this question in order to claim either that Yahweh does not care whether people do evil or not, or that he never punishes evildoers. Alternate translation: "God certainly does not punish evil people!"

the God of justice
the God who punishes evildoers justly

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Chapter 3

1 "See, I am about to send my messenger, and he will prepare the way before me. Then the Lord, whom you seek, will suddenly come to his temple. The messenger of the covenant in whom you delight, see, he will come," says Yahweh of hosts.

2 But who will be able to endure the day of his coming? Who will be able to stand when he appears? For he will be like a refiner's fire and like laundry soap. **3** He will sit as a refiner and purifier of silver, and he will purify the sons of Levi. He will refine them like gold and silver, and they will bring offerings of righteousness to Yahweh. **4** Then the offering of Judah and Jerusalem will be pleasing to Yahweh, as in the days of old, and as in ancient years. **5** "Then I will approach you for judgment. I will quickly become a witness against the sorcerers, the adulterers, those who swear to deception, and against those who oppress the hired worker in his wages, those who oppress the widow and the orphan, against those who turn away the foreigner, and against those who do not honor me," says Yahweh of hosts. **6** "For I, Yahweh, have not changed; therefore you descendants of Jacob have not been consumed.

7 From the days of your fathers you have turned aside from my statutes and have not kept them. Return to me, and I will return to you," says Yahweh of hosts. "But you say, 'How will we return?' **8** Would a person rob God? Yet you are robbing me. But you say, 'How have we robbed you?' In tithes and offerings. **9** You are cursed with a curse, for you are robbing me, the whole nation. **10** Bring the full tithe into the storehouse, so that there may be food in my house, and test me now in this," says Yahweh of hosts, "if I do not open to you the windows of heaven and pour out a blessing on you, until there is no more room for it all. **11** I will rebuke those who destroy your crops, so that they do not destroy the harvest of your land. Your vines in the fields will not lose their fruit," says Yahweh of hosts. **12** "All the nations will call you blessed, for you will be a land of delight," says Yahweh of hosts.

13 "Your words against me have been strong," says Yahweh. "But you say, 'What have we said among ourselves against you?' **14** You have said, 'It is useless to serve God. What profit is it that we have kept his requirements or walked mournfully before Yahweh of hosts? **15** So now we call those who do evil blessed. Evildoers not only prosper, but they even test God and escape.'"

16 Then those who feared Yahweh spoke with one another. Yahweh paid attention and listened, and a book of remembrance was written before him about those who feared Yahweh and honored his name. **17** "They will be mine," says Yahweh of hosts, "my own treasured possession, on the day that I act. I will pity them, as a man pities his own son who serves him. **18** Then once again you will distinguish between the righteous and the wicked, between one who worships God and one who does not worship him.

Malachi 3 General Notes

Special concepts in this chapter

Messiah

There are several prophecies in this chapter concerning the Messiah and the one who comes before the Messiah. At times, this chapter switches between prophesying about the first coming of the Messiah and the second coming of the Messiah without formal divisions between them. (See: prophet and christ)

Important figures of speech in this chapter

Rhetorical questions

Several rhetorical questions are used in this chapter to convince the reader of the truth of what he is saying and of their sin. (See: sin)

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Malachi 3:1

General Information:
Yahweh begins speaking again to the people of Israel in verse 1, but the prophet Malachi begins speaking in verse 2.

See
"Look" or "Listen" or "Pay attention to what I am about to tell you"

he will prepare the way before me
Here getting people ready to welcome Yahweh is spoken of as if a road were being cleared for Yahweh to travel on.

Then the Lord, whom you seek ... The messenger of the covenant in whom you delight
Some modern versions translate this in a way that implies that these two expressions refer to the same person. Other modern versions leave this matter ambiguous. We recommend that translations leave this matter ambiguous, as the ULB does.

The messenger of the covenant
Almost all versions leave ambiguous the sense of this expression. But translators may need to make explicit the relationship between "messenger" and "the covenant." The UDB presents "the messenger" as one promised by the covenant that Yahweh had with Israel. Another choice is to present the messenger as a person who will either confirm that covenant or announce a new covenant.

Malachi 3:2

But who will be able to endure the day of his coming? Who will be able to stand when he appears?
These rhetorical questions imply that no one will be able to resist Yahweh when he comes. They can be combined into one statement. Alternate translation: "However, no one will be able to resist Yahweh when he comes to judge them."

the day of his coming
Here "day" stands for "time." Alternate translation: "the time when he comes"

be able to stand
Here standing represents resisting someone's attack or accusations.

For he will be like a refiner's fire and like laundry soap
This sentence gives the reason why no one will be able to resist God when he comes. God's power to judge the people and to stop them from sinning is spoken of as if it were the power of strong soap to clean clothes, or the power of fire to melt an object. These are ways of saying that God's power to do these things cannot be stopped.

Malachi 3:3

he will purify the sons of Levi
Forgiving the sons of Levi and persuading them not to sin any longer is spoken of as if it were purifying metal. Alternate translation: "he will correct the sons of Levi and forgive them for having sinned"

the sons of Levi
Here "sons" refers to descendants. The male descendants of Levi were the priests and workers in the temple.

He will sit
Here sitting implies the action of a metalworker, who sits down in order to purify small amounts of gold or silver. It also implies the action of a king, who sits down to judge people and give decrees.

He will refine them like gold and silver
Here persuading people not to sin any longer is spoken of as if a metalworker were making gold and silver more pure.

they will bring offerings of righteousness to Yahweh
Here "of righteousness" means "motivated by righteous desires to worship God." Alternate translation: "they will bring acceptable offerings to Yahweh in order to worship Yahweh"

Malachi 3:4

General Information:
Malachi continues speaking in verse 4, but Yahweh begins speaking again in verse 5.

the offering of Judah and Jerusalem
Here "Judah" and "Jerusalem" stand for the people in those places. Alternate translation: "the offerings brought by the people of Judah and Jerusalem"

as in the days of old, and as in ancient years
These two phrases mean basically the same thing and emphasize that the offering was once pleasing to Yahweh. Alternate translation: "as it was in the distant past" or "as it was a long time ago"

Malachi 3:5

Then I will approach you for judgment
Here "judgment" refers to the act of judging. Alternate translation: "Then I will approach you in order to judge you"

oppress the hired worker in his wages
"cause the hired worker to suffer by not paying him for his work"

turn away the foreigner
That is, turning away the foreigner from gaining his rights. Depriving people of their rights is spoken of as if it were physically turning them away from oneself. Perhaps the idea is turning away someone

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who comes for a wrong to be set right. Alternate translation: "deny foreigners living in Israel the rights that they should have"

Malachi 3:6

General Information:
Yahweh continues to speak to the people of Israel.

you descendants of Jacob have not been consumed
This can be translated in active form. The word "consumed" is a metaphor for "destroyed." Alternate translation: "I have not consumed you descendants of Jacob" or "you descendants of Jacob have not perished"

Malachi 3:7

From the days of your fathers you have turned aside from my statutes and have not kept them
Disobeying God's statutes is spoken of as if it were turning away from them. Alternate translation: "You have disobeyed my statutes ever since the days of your ancestors"

Return to me, and I will return to you
Here loving each other and being faithful to each other is spoken of as if it were returning to each other. Alternate translation: "Love me and honor me, and I will always help you"

How will we return?
The people ask this question in order to claim that they have never stopped obeying God. This can be expressed as a statement. Alternate translation: "We have never gone away from you, so we cannot return to you." or "We have never gone away from you, so it makes no sense to speak of us as returning to you."

Malachi 3:8

General Information:
Yahweh continues to speak to the people of Israel.

Would a person rob God?
This question implies that the idea of robbing God is very wicked. This can be expressed as a statement. God speaks of himself in the third person Alternate translation: "A man should certainly not rob God." or "No one should ever rob me."

How have we robbed you?
This question implies that the people do not think they have robbed God. Alternate translation: "We have certainly not robbed you."

In tithes and offerings
This reply from Yahweh implies a fuller answer. Alternate translation: "You have robbed me by withholding from me your tithes and offerings"

Malachi 3:9

You are cursed with a curse
This can be stated in active form. Alternate translation: "I have certainly cursed you"

you are robbing me, the whole nation
Here "nation" stands for the people to whom Yahweh is speaking. Alternate translation: "all of you in the whole nation are robbing me"

Malachi 3:10

General Information:
Yahweh continues to speak to the people of Israel.

the full tithe
"all the tithes"

my house
Here "house" stands for the temple. Alternate translation: "my temple"

and test me now in this ... if I do not open to you the windows of heaven
Here the command "test me" stands for something that the people can do and should do: "if you test me." This can be divided into two sentences also. Alternate translation: "And if you test me ... I will open up the windows of heaven" or "And you should test me ... If you do, I will open up the windows of heaven"

Malachi 3:11

General Information:
This page has intentionally been left blank.

Malachi 3:12

All the nations will call you blessed
Here to be called blessed stands for being blessed. Alternate translation: "All the nations will know that you have been blessed"

All the nations
This expression stands for the people in all the nations. Alternate translation: "The people in all the nations"

a land of delight
Here "delight" stands for the condition in which the inhabitants of a land take delight in their land.

Malachi 3:13

General Information:
These verses begin a new section in the book. Here Yahweh is speaking to the people of Israel.

Your words against me have been strong
Here "strong" stands for "harsh" or "terrible." And "Your words" stands for "What you have said." Alternate translation: "What you have said about me is terrible"

What have we said among ourselves against you?
The people ask this question in order to claim that they have said nothing against God. This can be expressed as a statement. Alternate translation: "We have not said anything among ourselves against you."

Malachi 3:14

What profit is it that we have kept his requirements or walked mournfully before Yahweh of hosts?
The people ask this question among themselves in order to make a statement. Alternate translation: "It is useless that we have kept his requirements and walked mournfully before Yahweh of hosts."

walked mournfully before Yahweh of hosts
Here "walk mournfully" stands for "behave in a sorrowful manner," probably in order to indicate sorrow over their sins.

before Yahweh of hosts
Here this expression refers to God being aware of what the people were doing.

Malachi 3:15

we call those who do evil blessed
Here to "call ... blessed" stands for being blessed. This may be stated in active form. Alternate translation: "we say that God has blessed those who do evil" or "we say that those who do evil are well off"

escape
That is, "they escape God's punishment."

Malachi 3:16

General Information:
The event described here may have taken place after the godly people in Israel repented of their sins.

a book of remembrance was written before him about those who feared Yahweh
This can mean 1) the Israelites wrote a book so they would remember what they had promised and listed the names of people who feared Yahweh or 2) Yahweh caused someone in heaven to write a book with the names of people who feared him.

book of remembrance
This expression refers to any book that helps people remember important things, such as events or people who lived in the past.

honored his name
Here "his name" stands for God himself.

Malachi 3:17

They will be mine
"They will be my people"

my own treasured possession
Here "possession" refers to one's personal property. This idea can be expressed with a verb. Alternate translation: "they will belong completely to me"

I act
the time when Yahweh will judge and punish the rebellious Israelites, giving victory to the faithful Israelites

Malachi 3:18

distinguish between
"see a difference between" or "treat differently"

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Chapter 4

1 For see, the day is coming, burning like a furnace, when all the arrogant and all the evildoers will become stubble. The day that is coming will burn them up," says Yahweh of hosts, "so that it will leave them neither root nor branch. **2** But for you who fear my name, the sun of righteousness will rise with healing in its wings. You will go out, and you will leap like calves from the stall. **3** On that day you will trample down the wicked, for they will be ashes under the soles of your feet on the day that I act," says Yahweh of hosts.

4 "Remember the law of my servant Moses that I commanded him at Horeb for all Israel, the statutes and the rulings. **5** See, I will send you Elijah the prophet before the coming of the great and fearful day of Yahweh. **6** He will turn the heart of the fathers to the children, and the heart of the children to their fathers, so that I do not come and attack the land with complete destruction."

Malachi 4 General Notes

Special concepts in this chapter

Last days

Although the Jews may have hoped these prophecies referenced a time in the near future to them, the prophecies of this chapter exclusively relate to the last days. (See: prophet and lastday)

Malachi 4:1

see

"look" or "listen" or "pay attention to what I am about to tell you"

the day is coming, burning like a furnace

The disaster occurring at this time is spoken of as if the day itself were burning. God's judgment is often spoken of as if it were a fire.

arrogant ... evildoers

See how you translated these wordsd in Malachi 3:15.

all the arrogant and all the evildoers will become stubble

These people are spoken of as if they will become dried-up plants fit only for being burned. It is common for the Bible to speak of people as if they were plants or trees. Alternate translation: "all the arrogant and all the evildoers will burn up like dry plants"

The day that is coming will burn them up

Here "the day" stands for the events that will occur on that day. Alternate translation: "On that day I will burn them up"

it will leave them neither root nor branch

This expression continues to speak of people as if they were plants or trees. So being deprived of all roots and branches stands for being completely killed off. Alternate translation: "nothing will be left"

Malachi 4:2

you who fear my name

Here "my name" stands for Yahweh himself.

the sun of righteousness will rise with healing in its wings

This can mean 1) Yahweh, who always acts righteously, will come and heal his people on that day or 2) on that day Yahweh will reveal the people's righteousness and heal them.

healing in its wings

Possible meanings are 1) the act of healing someone is spoken of as if it were an object that the sun carried to people by means of its wings or 2) the healing takes place under the wings, that is, in the security God gives his people.

wings

It was common in the Ancient Near East to speak of the sun as if it had wings, with which it moved across the sky. Possible meanings are 1) the sun's life-giving rays of light are spoken of as if they were its wings or 2) the wings are said to cover God's people so as to give them peace and safey.

You will go out, and you will leap like calves from the stall

Here the redeemed people of Yahweh are spoken of as if they were young bulls released from their stalls, allowed to go out into their pasture.

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Malachi 4:3

you will trample down the wicked, for they will be ashes under the soles of your feet
Here the victory of God's people is spoken of as if they were walking over the burned bodies of their enemies.

they will be ashes
The Israelites' enemies are spoken of as having been burned to ashes (Malachi 4:1).

Malachi 4:4

Remember
Here "Remember" stands for "Think about" and, at the same time, "Obey."

Horeb
This is another name for Sinai.

all Israel
Here "all Israel" is a reference to all the people in the nation of Israel.

the statutes
These are the laws that God gave Israel for all time.

the rulings
These are legal decisions meant to make clear how the general statutes apply to everyday life.

Malachi 4:5

the coming of the great and fearful day of Yahweh
Here the occurrence of this day is spoken of as if it were coming. Alternate translation: "before the great and fearful day of Yahweh happens"

the great and fearful day of Yahweh
This expression refers to any time in which Yahweh acts decisively.

Malachi 4:6

He will turn the heart of the fathers to the children, and the heart of the children to their fathers
Here changing how people think is spoken of as if it were turning their hearts.

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Language: Español (Latin American Spanish)

Book: Genesis

Genesis

Chapter 1

1 En el principio Dios creó los cielos y la tierra. **2** La tierra estaba sin forma y vacía. La oscuridad estaba sobre la superficie del abismo. El Espíritu de Dios se movía sobre la superficie de las aguas. **3** Dios dijo: "Que haya luz," y hubo luz. **4** Dios vio la luz, que era buena. El dividió la luz de la oscuridad. **5** Dios llamó la luz "día," y la oscuridad la llamó "noche." Esto fue la tarde y mañana, el primer día. **6** Dios dijo: "Haya una expansin entre las aguas, y que ésta divida las aguas de las aguas." **7** Dios hizo la extensión y dividió las aguas que estaban debajo de la extensión de las aguas que estaban sobre la extensión. Y así fue. **8** Dios llamó la extensión "cielo." Esta fue la tarde y mañana, el segundo día. **9** Dios dijo: "Que las aguas debajo del cielo se reúnan en un solo lugar, y que aparezca la tierra seca." Y así fue. **10** Dios llamó a la tierra seca "tierra," y a las aguas reunidas Él llamó "mares." Él vio que esto era bueno. **11** Dios dijo: "Que la tierra brote vegetación: plantas que produzcan semillas y árboles frutales dando fruto cuyas semillas están dentro de la fruta, cada uno de acuerdo a su clase." Y así fue. **12** La tierra produjo vegetación, plantas produciendo semillas de su clase, y árboles produciendo fruto cuyas semillas estaban en él, de acuerdo a su clase. Dios vio que esto era bueno. **13** Esto fue la tarde y mañana, el tercer día. **14** Dios dijo: "Haya luces en el cielo para dividir el día de la noche y que ellas sean como señales, para estaciones, para días y años. **15** Que éstas sean luces en el cielo para alumbrar sobre la tierra." Y así fue. **16** Dios hizo las dos grandes lumbreras, la luz más grande para dominar el día y la luz más pequeña para dominar la noche. Él también hizo las estrellas. **17** Dios las colocó en el cielo para alumbrar sobre la tierra, **18** para reinar sobre el día y sobre la noche, y para dividir la luz de la oscuridad. Dios vio que era bueno. **19** Esto fue la tarde y noche, el cuarto día. **20** Dios dijo: "Llénense las aguas de grandes números de criaturas vivientes, y haya aves que vuelen sobre la tierra en la expansión del cielo." **21** Dios creó las grandes criaturas del mar, así como cada criatura viviente por su clase, criaturas que se mueven y que llenan las aguas en todo lugar, y toda ave alada según su especie. Dios vio que era bueno. **22** Dios los bendijo diciendo: "Sean fructíferos y multiplíquense, y llenen las aguas en los mares. Que las aves se multipliquen en la tierra." **23** Esto fue la tarde y mañana, el quinto día. **24** Dios dijo: "Que la tierra produzca criaturas vivientes, cada una de acuerdo a su propia especie, ganado, cosas que se arrastran, y bestias de la tierra, cada una de acuerdo a su propia especie." Y así fue. **25** Dios hizo las bestias de la tierra de acuerdo a su especie, el ganado según sus especies, y todo lo que se arrastra sobre el suelo según su especie. Él vio que era bueno. **26** Dios dijo: "Hagamos al hombre a nuestra imagen, a nuestra semejanza. Dejen que tengan dominio sobre los peces del mar, sobre las aves del cielo, sobre el ganado, sobre toda la tierra, y sobre toda cosa rastrera que se arrastra sobre la tierra." **27** Dios creó al hombre a Su propia imagen. A Su propia imagen Él lo creo. Varón y hembra Él los creó. **28** Dios los bendijo y les dijo: "Sean fructíferos, y multiplíquense. Llenen la tierra, y sométanla. Tengan dominio sobre los peces del mar, sobre las aves del cielo, y sobre toda cosa viviente que se mueve sobre la tierra." **29** Dios dijo: "Vean, Yo les he dado toda planta que da semilla la cual está sobre la superficie de toda la tierra, y todo árbol con fruto que tiene semilla en él. Ellos serán alimento para ustedes. **30** A cada bestia de la tierra, a cada ave de los cielos, y a toda cosa que se arrastra sobre la tierra, y a toda criatura que tiene aliento de vida, Yo les he dado toda planta verde como alimento." Y así fue. **31** Dios vio todo lo que había hecho. Miren, era muy bueno. Esto fue la tarde y mañana, el sexto día.

Genesis 1:1

En el principio Dios creó los cielos y la tierra
"Esto es acerca de cómo Dios hizo los cielos y las tierra en el principio." Éste oración resume el resto del capítulo. Algunos idiomas lo traducen como "Hace mucho tiempo atrás Dios creó los cielos y la tierra." Traduzcalo de una manera que muestre como realmente sucedió y no sólo como un cuento o leyenda popular.

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En el principio
Esto se refiere al inicio del mundo y todo lo que contiene.

Los cielos y la tierra
"El cielo, el suelo, y todo lo que hay en ellos"

Cielos
Esto se refiere al cielo físico.

Sin forma y vacía
Dios no había aún puesto el mundo en orden.

el abismo
"el agua" o "las aguas profunda" (UDB) o "las vastas aguas"

las aguas
"las aguas" o "la superficie de las aguas"

Genesis 1:3

Que haya luz
Esto es un mandato. Al ordenar que la luz debería exisitir, Dios la hizo existir.

Dios vió la luz, que era buena
"Dios contempló la luz y se complació con ella". "Buena" aquí significa "complacer" o "ser adecuado."

dividió la luz de las tinieblas
"separó la luz y la oscuridad" o "la iluminó en un momento y la oscureció en otro." Esto se refiere a Dios creando el día y la noche.

Esto fue la tarde y la mañana del primer día
Dios hizo estas cosas en el primer día que el universo existió.

tarde y mañana
Esto se refiere a todo el día. El escritor habla de todo el día como si tuviera ésta dos partes. En la cultura judía, un día comienza cuando el sol se pone.

Genesis 1:6

Haya una extensión... que divida
Estos son mandatos. Al comandar que la extensión debería exisitr y que separe las aguas, Dios hizo que existiera y separara las aguas.

extensión
"gran espacio vacío". El pueblo judío pensaba que este espacio tenía la forma del interior de la cúpula o del interior de un cuenco que estaba al revés.

entre las aguas
"en el agua"

Dios hizo la extensión que separó las aguas
"De esta forma Dios hizo el firmamento y separó las aguas". Cuando Dios habló, sucedió. Esta oración explica lo que Dios hizo cuando habló.

Y así fue
"Sucedió así" o "Eso es lo que sucedió." Lo que Dios ordenó sucedió tal como él lo dijo que debería suceder. Esta frase aparece en todo el capítulo y tiene el mismo significado donde sea que aparezca.

tarde y mañana
Esto se refiere a todo el día. El escritor habla de todo el día como si tuviera ésta dos partes. En la cultura Judía, un día comienza cuando el sol se pone. Vea cómo tradujo esto en 1:3 (See: Merism)

el segundo día
Esto se refiere al segundo día en que el universo existió. Vea cómo tradujo "el primer día" en 1:3 y decida si debiera usted traducir esto de la misma manera.

Genesis 1:9

Que las aguas ... se reúnan
Esto se puede traducir con un verbo activo. Este es un mandato. Al ordenar que las aguas se juntaran, Dios las hizo juntarse. TA: "Deje que las aguas ... se reúnan" o "Deje que las aguas ... se junten"

que aparezca la tierra seca
El agua había cubierto la tierra. Ahora el agua se movería a un lado y parte de la tierra sería descubierta. Este es un mandato. Al ordenar que apareciera la tierra seca, Dios la hizo aparecer. TA: "que la tierra seca se haga visible" o "que la tierra seca se vuelva clara" o "que la tierra quede descubierta"

tierra seca
Esto se refiere a la tierra que no está cubierta de agua. No se refiere a tierras que son muy secas para la agricultura.

Y fue así
"Sucedió así" o "Eso es lo que sucedió." Lo que Dios ordenó sucedió tal como él lo dijo que debería suceder. Esta frase aparece en todo el capítulo y tiene el mismo significado donde sea que aparezca. Traduzca como estáen el 1:6.

tierra
"tierra" o "suelo"

Él vió que esto era bueno
Aquí "esto" se refiere a la tierra y al mar. Vea cómo tradujo esto en el 1:3

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Genesis 1:11

Que la tierra brote vegetación
Este es un mandato. Al ordenar que la vegetación brotara en la tierra, Dios hizo que brotara. TA: "Que brote la vegetación en la tierra" o "Que la vegetación crezca en la tierra"

Vegetación: plantas que producen semillas y árboles frutales con frutos.
"vegetación, cada planta que produce semillas y cada árbol que da frutos" o "vegetación. Que sean plantas que producen semillas y árboles frutales que producen frutos". Vegetación se usa aquí como un término general que incluye todas las plantas y árboles.

plantas
Estos son tipos de vegetación que tienen tallos suaves, en vez de tallos leñosos.

árboles frutales que producen frutos cuya semilla está en la fruta
"arboles que dan fruto con semillas dentro"

cada uno de acuerdo a su clase
Las semillas producirían plantas y árboles que serían como de los que provienen. De esta manera, las plantas y los árboles se "reproducirían" (UDB).

Y así fue
"Sucedió así" o "Eso es lo que sucedió." Lo que Dios ordenó sucedió tal como él lo dijo que debería suceder. Esta frase aparece en todo el capítulo y tiene el mismo significado donde sea que aparezca. Traduzca como está en el 1:6.

Dios vió que esto era bueno
Aquí "esto" se refiere a la vegetación, plantas, y árboles. Vea cómo tradujo esto en el 1:9.

tarde y mañana
Esto se refiere a todo el día. El escritor habla de todo el día como si tuviera ésta dos partes. En la cultura Judía, un día comienza cuando el sol se pone. Vea cómo tradujo esto en 1:3 (See: Merism)

el tercer día
Esto se refiere al tercer día en que el universo existió. Vea cómo tradujo "el primer día" en 1:3 y decida si debiera usted traducir esto de la misma manera.

Genesis 1:14

Que haya luces en el cielo
Esto es un mandato. Al ordenar que la luz debería existir, Dios lo hizo exisitir.

luces en el cielo
"cosas que brillan en el cielo" o "cosas que dan luz en el cielo". Esto se refiere al sol, luna, y estrellas.

en el cielo
"en la expanción del cielo" o "en el gran espacio del cielo"

para dividir el día de la noche
"para separar el día de la noche." Esto significa "para ayudarnos a diferenciar entre el día y la noche." El sol significa que es de día, y la luna y las estrellas significa que es de noche.

que ellas sean como señales
Esto es un mandato. Al ordenar que debían servir como señales, Dios hizo que sirvieran como señales. TA: "Que sirvan como señales" o "Que se muestren"

señales
Aquí esto significa algo que revela o apunta a algo.

estaciones
"Estaciones" se refiere a tiempos que se reservan para festivales y otras cosas que la gente hace.

para estaciones, para días y años
El sol, la luna, y las estrellas muestran el paso del tiempo. Esto nos permite saber cuándo es el momento para los eventos que suceden cada semana, mes, o año.

Que estas sean luces en el cielo para alumbrar sobre la tierra
Esto es un mandato. Al ordenar que debían alumbrar la tierra, Dios hizo que alumbraran la tierra.

para alumbrar sobre la tierra
"para que brillen luz en la tierra" o "para iluminar la tierra." La tierra no se ilumina a si misma, pero está encendida y así refleja la luz.

Y así fue
"Sucedió así" o "Eso es lo que sucedió." Lo que Dios ordenó sucedió tal como él lo dijo que debería suceder. Esta frase aparece en todo el capítulo y tiene el mismo significado. Vea cómo lo tradujo en el 1:6.

Genesis 1:16

Dios hizo las dos grandes lumbreras
"De esta manera Dios hizo las dos grandes luces". Esta oración explica lo que Dios hizo cuando habló.

las dos grandes lumbreras
"las dos luces grandes" o "las dos luces brillantes". Las dos grandes luces son el sol y la luna.

para dominar el día
"para dirigir el día como un líder dirige a un grupo de personas" o "para marcar las horas del día"

día
Esto se refiere solamente a las horas de luz.

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la luz más pequeña
"la luz más pequeña" o "la luz más tenue"

en el cielo
"en los cielos" o "en el espacio abierto del cielo"

para dividir la luz de la oscuridad
"para separar la luz de la oscuridad" o "para que sea claro en un momento y oscuro en otro." Vea cómo tradujo en 1:3

Dios vio que era bueno
Aqui "esto" se refiere al sol, la luna, y las estrellas. Vea cómo tradujo en el 1:3

tarde y mañana
Esto se refiere a todo el día. El escritor habla de todo el día como si tuviera ésta dos partes. En la cultura Judía, un día comienza cuando el sol se pone. Vea cómo tradujo esto en 1:3 (See: Merism)

el cuarto día
Esto se refiere al cuarto día en que el universo existió. Vea cómo tradujo "el primer día" en 1:3 y decida si debiera usted traducir esto de la misma manera.

Genesis 1:20

Llénense las aguas con multitudes de criaturas vivientes
Esto es un mandato. Al ordenar que las criaturas vivientes llenen las aguas, Dios los hizo existir. Algunos idiomas pueden tener una palabra que se refiere a todo tipo de peces y animales marinos. TA: "Que las aguas estén llenas de muchos seres vivos" o "Que muchos animales que nadan vivan en los océanos"

haya aves que vuelen
Esto es un mandato. Al ordenar que las aves vuelen, Dios hizo que vuelen.

aves
"animales que vuelan" o "seres voladores"

en la extensión del cielo
"el espacio abierto del cielo" o "el cielo"

Dios creó
"De esta forma creó Dios"

grandes animales del mar
"grandes animales que viven en el mar"

cada clase
Los seres vivos de la misma "clase o especie" son como los de los que vinieron. Vea cómo tradujo "especie" en 1:11

todas las aves
"cada ser volador que tenga alas." Si la palabra para pájaros es usada, puede ser más natural en algunos idiomas simplemente decir "cada pájaro", ya que todos los pájaros tienen alas.

Dios vio que esto era bueno
Aqui "esto" se refiere a las aves y a los peces. Vea cómo tradujo esto en el 1:3

Genesis 1:22

los bendijo
"bendijo los animales que él creó"

Sean fructíferos y multiplíquense
Ésta es la bendición de Dios. Les dijo a los animales marinos que produjeran más animales marinos como ellos mismos, para que hubiera muchos de ellos en el mar. La palabra "multiplicar" explica cómo deben ser "fructíferos".

multiplíquense
"Incrementense grandemente en número" o "Conviértanse en muchos"

Que las aves se multiplíquen
Esto es un mandato. Al ordenar que las aves se multiplíquen, Dios hizo que se multiplicaran.

aves
"animales que vuelan" o "seres voladores." Vea como tradujo esto en 1:20

tarde y mañana
Esto se refiere a todo el día. El escritor habla de todo el día como si tuviera ésta dos partes. En la cultura Judía, un día comienza cuando el sol se pone. Vea cómo tradujo esto en 1:3 (See: Merism)

el quinto día
Esto se refiere al quinto día en que el universo existió. Vea cómo tradujo "el primer día" en 1:3 y decida si debiera usted traducir esto de la misma manera.

Genesis 1:24

Que la tierra produzca criaturas vivientes
"Que la tierra produzca seres vivientes" o "Que muchos animales vivientes vivan en la tierra". Este es un mandato. Al ordenar que la tierra produzca seres vivientes, Dios hizo que la tierra produzca seres vivientes.

de acuerdo a su propia clase
"para que cada tipo de animal produzca más de su propia clase"

ganado, cosas que se arrastran, y bestias de la tierra
Esto muestra que Dios creó todo tipo de animales. Si su idioma tiene otra manera de agrupar todos los animales, puede usar eso, o puede usar estos grupos.

ganado
"animales que las personas cuidan"

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cosas que se arrastran
"animales pequeños"

bestias de la tierra
"animales salvajes" o "animales peligrosos"

Y así fue
"Sucedió así" o "Eso es lo que sucedió." Lo que Dios ordenó sucedió tal como él lo dijo que debería suceder. Esta frase aparece en todo el capítulo y tiene el mismo significado. Vea cómo lo tradujo en el 1:6.

Dios hizo las bestias
"De este modo Dios creó las bestias"

Dios vio que esto era bueno
Aqui "esto" se refiere a los seres vivientes en la tierra. Vea cómo tradujo esto en el 1:3

Genesis 1:26

Hagamos
La palabra "nosotros" aquí se refiere a Dios. Dios estaba diciendo lo que pretendía hacer. El pronombre "nosotros" es plural. Las posibles razones para el uso plural son 1) la forma plural sugiere que Dios está discutiendo algo con los ángeles que conforman su corte celestial o 2) la forma plural anticipa las implicaciones posteriores del Nuevo Testamento de que Dios existe en la forma de la Santa Trinidad. Algunos lo traducen como "Haré". Si haces esto, considera agregar una nota al pie para decir que la palabra es plural.

hombre
"seres humanos" o "personas". Este palabra aquí no se refiere sólo a varones.

a nuestra imagen, a nuestra semejanza
Estas dos frases significan lo mismo y enfatizan que Dios hizo que la humanidad fuera como él. Este versículo no dice de qué maneras Dios hizo que las personas fueran como él. Dios no tiene un cuerpo, por lo que no significa que las personas se parezcan a Dios. TA: "para ser verdaderamente como nosotros"

que tenga dominio sobre
"gobernar sobre" o "tener autoridad sobre"

Dios creó al hombre ... lo creó
Estas dos oraciones significan lo mismo y enfatiza que Dios creó a las personas a su propia imagen.

Dios creó al hombre
La forma en que Dios creó al hombre fue diferente de la forma en que creó todo lo demás. No especifique que creó al hombre simplemente hablando, como en los versículos anteriores.

Genesis 1:28

Dios los bendijo
La palabra "los" se refiere al hombre y la mujer que Dios había creado.

Sean fructíferos, y multiplíquense
Dios le dijo al hombre y a la mujer que produjeran más personas como ellos para que hubiera muchos de ellos. La palabra "multiplicar" explica cómo deben ser "fructíferos". Vea cómo tradujo esto en 1:22.

Llenen la tierra
Llenen la tierra con personas.

Genesis 1:30

Información general:
Dios continua hablando

cada ave de los cielos
"todas las aves que vuelan en el cielo"

que tiene aliento de vida
"que respire" (UDB). Esta frase enfatiza que estos animales tenían un tipo de vida diferente al de las plantas. Las plantas no respiran, e iba a ser utilizados como alimento para los animales. Aquí "vida" significa vida física.

Y así fue
"Sucedió así" o "Eso es lo que sucedió." Lo que Dios ordenó sucedió tal como él lo dijo que debería suceder. Esta frase aparece en todo el capítulo y tiene el mismo significado. Vea cómo lo tradujo en el 1:6.

Miren
"Ciertamente." La palabra "miren" añade énfasis a lo que sigue.

era muy bueno
Ahora, cuando Dios miró todo lo que había hecho, fue "muy bueno". Vea cómo tradujo "fue bueno" en 1: 9.

tarde y mañana
Esto se refiere a todo el día. El escritor habla de todo el día como si tuviera ésta dos partes. En la cultura Judía, un día comienza cuando el sol se pone. Vea cómo tradujo esto en 1:3 (See: Merism)

el sexto día
Esto se refiere al sexto día en que el universo existió. Vea cómo tradujo "el primer día" en 1:3 y decida si debiera usted traducir esto de la misma manera.

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Chapter 2

1 Entonces los cielos y la tierra fueron terminados, y todas las cosas vivientes que los llenaban. **2** En el séptimo día Dios llegó al final de Su trabajo que Él había hecho, y así descansó en el séptimo día de todo Su trabajo. **3** Dios bendijo el séptimo día y lo santificó, porque en él descansó de todo Su trabajo que Él había hecho en Su creación. **4** Estos fueron los eventos referentes a los cielos y la tierra, cuando estos fueron creados, en el día que el SEÑOR Dios hizo la tierra y los cielos. **5** Ningún arbusto del campo estaba aún en la tierra, y ninguna planta del campo había brotado aún, porque el SEÑOR Dios no había hecho llover sobre la tierra, y no había hombre para cultivar la tierra. **6** Pero un vapor subía de la tierra y rociaba toda la superficie de la tierra. **7** El SEÑOR Dios formó al hombre del polvo de la tierra, y sopló dentro de su nariz el aliento de vida, y el hombre se convirtió en un ser viviente. **8** El SEÑOR Dios plantó un jardín hacia el este, en Edén, y ahí Él puso al hombre a quien Él había formado. **9** De la tierra el SEÑOR Dios hizo crecer todo árbol que es agradable a la vista y bueno para comer. Esto incluyó el árbol de la vida que estaba en el medio del jardín, y el árbol del conocimiento del bien y el mal. **10** Un río salía del Edén para regar el jardín. Desde ahí se dividía y se convertía en cuatro ríos. **11** El nombre del primero es Pisón. Es el que fluye a través de toda la tierra de Havila, donde hay oro. **12** El oro de esa tierra es bueno. También hay bedelio y la piedra de ónice. **13** El nombre del segundo río es Gihón. Este fluye a través de toda la tierra de Cus. **14** El nombre del tercer río es Tigris, el cual fluye al este de Asiria. El cuarto río es el Eufrates. **15** El SEÑOR Dios tomó al hombre y lo puso dentro del jardín del Edén para trabajarlo y mantenerlo. **16** El SEÑOR Dios ordenó al hombre, diciendo: "De todo árbol en el jardín tú puedes comer libremente. **17** Pero del árbol del conocimiento del bien y mal no puedes comer, porque en el día que comas de él, tú ciertamente morirás." **18** Entonces el SEÑOR Dios dijo: "No es bueno que el hombre deba estar solo. Yo le haré una ayudante adecuada para él." **19** De la tierra el SEÑOR Dios formó cada animal del campo y cada ave del cielo. Entonces Él los trajo al hombre para ver qué él los llamaría. Lo que el hombre llamara a cada criatura viviente, ése era su nombre. **20** El hombre dio nombres a todo el ganado, a todas las aves del cielo, y a toda bestia del campo. Pero para el hombre mismo no se encontró ninguna ayuda adecuada para él. **21** El SEÑOR Dios causó que un profundo sueño cayera sobre el hombre, así que el hombre durmió. El SEÑOR Dios tomó una de sus costillas y cerró la carne de donde Él tomó la costilla. **22** Con la costilla que el SEÑOR Dios había tomado del hombre, Él hizo una mujer y la trajo al hombre. **23** El hombre dijo: "Esta vez, ésta es hueso de mis huesos, y carne de mi carne. Ella será llamada 'varona,' porque ella fue sacada del varón." **24** Por lo tanto, el hombre dejará a su padre y a su madre, él será unido a su esposa, y ellos se convertirán en una carne. **25** Ellos estaban ambos desnudos, el hombre y su esposa, pero no estaban avergonzados.

Genesis 2:1

los cielos
"el cielo" o "los cielos"

y todas las cosas vivientes que los llenaban
"y todos los muchos seres vivos que están en ellos" o "y todas las multitudes de seres vivos en ellos"

fueron terminados
Esto se puede afirmar en forma activa. AT: "Dios había terminado de crearlos"

El séptimo día Dios llegó al final de Su trabajo
Dios no trabajó en el séptimo día.

llegó al final de
esto es un modismo. AT: "había terminado"

el descansó en el séptimo día de todo Su trabajo
"en ese día no trabajó"

Dios bendijo el séptimo día
Los posibles significados son 1) Dios causó que el séptimo día produjera un buen resultado o 2) Dios dijo que el séptimo día fue bueno.

y lo santificó
"y lo apartó" o "y lo llamó suyo"

en el Él descanso de toda su trabajo
"en el Él no trabajó"

Genesis 2:4

Información general:
El resto de Génesis 2 cuenta cómo Dios creó a las personas en el sexto día.

Estos fueron los eventos concernientes a los cielos y la tierra
Este es el relato de los cielos y la tierra" o "Esta es la historia de los cielos y la tierra". Los posibles significados son 1) es un resumen de los eventos

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descritos en Génesis 1: 1-2: 3 o 2) presenta los eventos descritos en Génesis 2. Si es posible, tradúzcalos de modo que las personas puedan entenderlo de cualquier manera.

fueron creados
"El SEÑOR Dios los creó." En el capítulo 1, el escritor siempre habla de Dios como "Dios", pero en el capítulo 2 siempre habla de Dios como "El SEÑOR ."

en el día que El SEÑOR Dios hizo
"cuando El SEÑOR creó". La palabra "día" se refiere a todo el período de tiempo de la creación, no a un solo día en particular.

El SEÑOR
Este es el nombre de Dios que él reveló a su pueblo en el Antiguo Testamento. Vea la página translationWord sobre El SEÑOR acerca de cómo traducir esto.

Ningún arbusto del campo
no hay arbustos creciendo en la naturaleza que los animales puedan comer.

ninguna planta del campo
no hay plantas frondosas como vegetales u hortalizas de hoja verde que tanto los animales como los humanos puedan comer

para cultivar
para hacer todo lo necesario para que las plantas crecieran bien.

vapor
Los posibles significados son 1) algo así como rocío o niebla de la mañana o 2) manantiales de corrientes subterráneas.

toda la superficie del suelo
toda la tierra

Genesis 2:7

formó
"moldeó" o "dió forma" o "creó"

hombre ... hombre
"un ser humano ... el humano" o "una persona ... la persona" no específicamente un varón

dentro de su nariz
"su nariz"

aliento de vida
"Aliento que hace que las cosas vivan". Aquí "vida" se refiere a la vida física.

un jardín
Esto podría haber sido un huerto de árboles frutales o un área con todo tipo de árboles.

hacia el este
"en el este"

Genesis 2:9

el árbol de la vida
"el árbol que da vida a la gente"

vida
Aquí esto significa "vida eterna" o vida que no termina.

el árbol del conocimiento del bien y del mal
"el árbol que le da a la gente la capacidad de entender tanto el bien como el mal" o "el árbol que hace que las personas que comen su fruta puedan saber cosas buenas y cosas malas"

del bien y del mal
Esta es una figura retórica que se refiere a ambos extremos y todo lo que está en el medio. TA: "todo, incluyendo tanto el bien como el mal"

en medio del jardín
"En medio del jardín". Los dos árboles pueden no haber estado en el centro exacto del jardín.

Un río salía del Éden para regar el jardín
El jardín estaba en el Edén. El río continuó fluyendo fuera del Edén. TA: "Un río fluyó a través del Edén para regar el jardín".

Genesis 2:11

Pisón
Esta es la única vez que se hace referencia a este río en la Biblia. .

toda la tierra de Havila
"Toda la tierra llamada Havila". Estaba en algún lugar del desierto de Arabia. .

donde hay oro
Esta frase da información sobre Havila. Algunos idiomas lo traducirían como una oración separada. TA: "Hay oro en Havila"

También bedelio y la piedra de ónice.
La palabra "allí" se coloca primero en la oración para enfatizar. TA: "Aquí también es donde las personas pueden encontrar piedras de bedelio y ónice."

bedelio
Esta resina proviene de un árbol y huele bien. Una resina es un material pegajoso que sale de algunos árboles y puede quemarse.

la piedra de ónice
"piedras de ónice". Ónice es un cierto tipo de piedra preciosa.

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Genesis 2:13

Gihón
Ésta es la única mención de este río en la Biblia.

rodeando toda la tierra de Cus
El río no cubría toda la tierra, sino que atravesaba varias partes de la tierra.

toda la tierra de Cus
"la región entera llamada Cus"

el cual fluye al este de Asiria
"que fluye en la tierra al este de la ciudad de Asiria". El río Tigris fluye de norte a sur. La frase "que fluye al este de Asiria" da información sobre dónde está el río Tigris. Algunos idiomas lo traducirían como una oración separada. TA: "y fluye al este de Asiria"

Genesis 2:15

el jardin del Edén
"el jardín que estaba en Edén"

para trabajarlo
"para cultivarlo". Esto significa hacer todo lo necesario para que las plantas crezcan bien.

y mantenerlo
para cuidarlo contra cualquier cosa mala que suceda en ella

De cada árbol en el jardín
"El fruto de cada árbol en el jardín"

tú
Este pronombre es singular.

puedes comer libremente ... no puedes comer
En algunos idiomas, sería natural decir primero lo que no está permitido y luego decir lo que está permitido, como en el UDB.

puedes comer libremente
"puedes comer sin restricción"

el árbol del conocimiento del conocimiento del bien y del mal
"el árbol que da a las personas la capacidad de entender tanto el bien como el mal" o "el árbol que hace que las personas que comen su fruta puedan saber cosas buenas y cosas malas". Vea cómo tradujo esto en 2: 9.

no puedes comer
"No te permitiré que comas" (UDB) o "no deberás comer"

Genesis 2:18

Voy a hacerle una ayudante correspondiente a él
"Haré un ayudante que sea justo para él"

cada animal del campo y cada ave del cielo
Las frases "del campo" y "del cielo" indican dónde se encuentran generalmente los animales y las aves. TA: "Todo tipo de animales y aves".

todo el ganado
"todos los animales que las personas cuidan"

no se encontró ninguna ayuda correspondiente para el
Esto se puede decir también en forma activa. TA: "no había compañía que fuera adecuado para él"

Genesis 2:21

causó que un sueño profundo cayera sobre el hombre
"hizo que el hombre durmiera profundamente." Un sueño profundo es un tiempo al dormir en donde una persona no es fácilmente perturbada o despertada.

Con la costilla ... él hizo una mujer
"De la costilla ... él hizo una mujer." La costilla fue el material con el que Dios hizo a la mujer.

Ésta vez, ésta es hueso de mis huesos, y carne de mi carne
"Finalmente, los huesos de ésta son como mis huesos, y su carne es como mi carne". Después de buscar un compañero entre todos los animales y no encontrarlo, finalmente vio a alguien que era como él y podía ser su compañero. El hombre probablemente estaba expresando su sentimiento de alivio y alegría.

carne
Esto se refiere a las partes blandas del cuerpo como piel y músculo

Se llamará 'varona', porque del honmbre fue sacada
El traductor puede escribir una nota al pie que diga "la palabra hebrea para 'mujer' suena como la palabra hebrea para 'hombre'.

Genesis 2:24

Información General:
Lo que sigue fue escrito por el autor. El hombre no dijo éstas cosas

Por tanto
Por eso

un hombre dejará a su padre y a su madre
"un hombre dejará de vivir en casa de su padre y madre." Esto es sobre los hombres en general. No se refiere a ningún hombre en particular en ningún momento en particular.

ellos se convertirán en una sola carne
Ésta expresión idiomática habla de la actividad sexual como si los cuerpos que están juntos se conviertan en un solo cuerpo. AT: "sus dos cuerpos se convertirán en un cuerpo"

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Ellos estaban ambos desnudos
La palabra "ellos" se refiere al hombre y la mujer que Dios había creado.

desnudos
"no llevando ropa"

pero no estaban avergonzados
"ellos no estaban avergonzados de estar desnudos" (UDB)

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Chapter 3

1 Ahora la serpiente era más astuta que cualquier otra bestia del campo que el SEÑOR Dios había hecho. Él le dijo a la mujer: "¿Realmente Dios dijo: 'No debes comer de ningún árbol del jardín'?" **2** La mujer le dijo a la serpiente: "Podemos comer del fruto de los árboles del jardín, **3** pero en cuanto al fruto del árbol que está en medio del jardín, Dios dijo: 'No podrán comerlo, ni podrásn tocarlo, o morirán.'" **4** La serpiente dijo a la mujer: "Seguramente no morirán. **5** Porque Dios sabe que el día que coman de él, sus ojos serán abiertos y serán como Dios, conociendo el bien y el mal." **6** Cuando la mujer vio que el árbol era bueno para comer, y que era agradable a los ojos, y que el árbol era deseable para hacer a uno sabio, ella tomó algo de su fruto y lo comió. Entonces ella le dio también a su esposo que estaba con ella, y él se lo comió. **7** Los ojos de ambos fueron abiertos y supieron que estaban desnudos. Ellos cosieron hojas de higo y se hicieron cubiertas para sí mismos. **8** Ellos oyeron el sonido del SEÑOR Dios caminando en el jardín en el fresco del día, así que el hombre y su esposa se escondieron de la presencia del SEÑOR Dios entre los árboles del jardín. **9** El SENOR Dios llamó al hombre y le dijo: "¿Dónde estás?" **10** El hombre dijo: "Te oí en el jardín y tuve miedo porque estaba desnudo. Así que me escondí." **11** Dios dijo: "¿Quién te dijo que estabas desnudo? ¿Has comido del árbol del cual te mandé que no comieras?" **12** El hombre dijo: "La mujer a quien me diste para estar conmigo, ella me dio fruto del árbol y yo lo comí." **13** El SEÑOR Dios dijo a la mujer: "¿Qué es esto que has hecho?" La mujer dijo: "La serpiente me engañó y yo comí." **14** El SEÑOR Dios dijo a la serpiente: "Porque has hecho esto, maldita eres tú sola entre todo el ganado y todas las bestias del campo. Sobre tu vientre irás y será polvo lo que comerás todos los días de tu vida. **15** Pondré hostilidad entre tú y la mujer, y entre tu semilla y su semilla. Él herirá tu cabeza y tú herirás su talón." **16** A la mujer le dijo: "Multiplicaré grandemente tu dolor cuando tengas hijos; es con dolor que darás a luz a tus hijos. Tu deseo será para tu esposo, pero él dominará sobre ti." **17** A Adán le dijo: "Porque has escuchado la voz de tu esposa, y has comido del árbol del cual te ordené diciéndote: 'No puedes comer de él,' maldita es la tierra por tu causa; con trabajo doloroso comerás de ella todos los días de tu vida. **18** Ella producirá espinos y cardos para ti, y comerás las plantas del campo. **19** Por el sudor de tu rostro comerás pan, hasta que regreses a la tierra, porque de ella fuiste tomado. Pues polvo eres, y al polvo regresarás." **20** El hombre llamó por nombre a su esposa Eva porque ella era la madre de todo lo viviente. **21** El SEÑOR Dios hizo para Adán y para su esposa vestiduras de pieles y los vistió. **22** El SEÑOR Dios dijo: "Ahora el hombre ha venido a ser como uno de nosotros, conociendo el bien y el mal. Así que, ahora no se le permitirá alcanzar con su mano, tomar del árbol de la vida, comerlo, y vivir para siempre." **23** Por lo tanto, el SEÑOR Dios lo echó fuera del jardín del Edén, para cultivar la tierra de la cual él había sido tomado. **24** Así que Dios echó al hombre fuera del jardín, y colocó querubines al este del jardín del Edén y una espada de fuego que giraba en toda dirección, para guardar el camino hacia el árbol de la vida.

Genesis 3:1

Ahora
El escritor esta comenzado una nueva parte de la historia

más astuta
"más astuto" (UDB) o "más inteligente para obtener lo que quería diciendo mentiras"

Realmente Dios dijo: 'Ustedes ... jardín'?
La serpiente finge estar sorprendida de que Dios haya hecho esta regla. Esta pregunta retórica se puede traducir como una declaración. AT: "Me sorprende que Dios haya dicho: 'Ustedes ... jardín'"

No debes comer
La palabra "ustedes" es plural y se refiere al hombre y la mujer.

Podemos comer ... Dios dijo: 'No podrán comerlo
Eva le dijo a la serpiente lo que Dios les había permitido hacer primero y luego lo que Dios les había dicho que no hicieran. Algunos idiomas dirían lo que se les dijo que no hicieran primero y luego lo que se les permitía hacer, como en el UDB.

Podemos comer
"Se nos permite comer" o "Tenemos permiso para comer"

No podrás ... ni podrás ... morirán
La palabra "ustedes" es plural y se refiere al hombre y a la mujer.

No podrás comerlo
"no deben comerlo" o "No lo coman"

ni podrás tocarlo
"y no deben tocarlo" o "no lo toquen"

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Genesis 3:4

Ustedes ... ustedes ... sus ... ustedes
Estas palabras se refieren al hombre y la mujer y, por lo tanto, son duales o plurales. (See:

sus ojos ojos serán abiertos
"sus ojos serán abiertos." Esta expresión idiomatica significa "se darán cuenta de las cosas" o "entenderán cosas nuevas". Este significado puede ser escrito claramente. TA: "Serán como si sus ojos estuvieran abiertos"

conociendo el bien y el mal
Aquí, "bien y mal" es una figura retórica que se refiere tanto a los extremos como a todo lo que está en el medio. Vea cómo tradujo "conocimiento del bien y del mal" en 2: 9. TA: "saberlo todo, incluido el bien y el mal"

era agradable a la vista
"El árbol fue una delicia para mirar" o "fue agradable para mirar" o "fue muy hermoso" (UDB)

y que el árbol era deseable para hacer a uno sabio
"y ella quería la fruta del árbol porque podía hacer que una persona fuera sabia" o "y quería su fruta porque podía hacerle entender lo que estaba bien y lo que estaba mal tal como lo hace Dios"

Genesis 3:7

Los ojos de ambos fueron abiertos
"Entonces sus ojos se abrieron" o "Se dieron cuenta" o "Ellos entendieron". Vea cómo tradujo "sus ojos se abrirán" en 3: 4.

Cosieron
"pegaron" o "juntaron"

hojas de higo
Si la gente no sabe cómo son las hojas de higo, esto puede traducirse como "hojas grandes de un árbol de higo" o simplemente "hojas grandes".

y se hicieron cubiertas para sí mismos.
Hicieron esto porque estaban avergonzados. Esta información implícita se puede hacer explícita si es necesario como en la UDB. TA: "y se vistieron con ellos porque estaban avergonzados"

en el fresco del día
"A la hora del día cuando sopla una brisa fresca"

de la presencia del SEÑOR Dios
"de la vista de El SEÑOR Dios" o "para que El SEÑOR Dios no los vea" (UDB) o "de El SEÑOR"

Genesis 3:9

¿Dónde estás?
"¿Por qué estás tratando de esconderte de mí?" (UDB). Dios sabía dónde estaba el hombre. Cuando el hombre respondió, no dijo dónde estaba sino por qué se escondía.

tú
En los verson 9 y 11, Dios estaba hablando al hombre. Los idiomas que tienen una forma singular de "tú" usarían eso aquí.

Te oí
"Escuché el sonido que estabas haciendo"

¿Quién te dijo...
Dios sabía la respuesta a esta pregunta. Él había preguntado para obligar a Adán a confesar que había desobedecido a Dios.

¿Has comido ... del
De nuevo, Dios sabía que esto había sucedido. Traduzca esta pregunta en una forma que muestre que Dios acusaba a Adán de desobediencia. La oración se puede traducir como una declaración. TA: "Tú debes haber comido ... de".

Genesis 3:12

¿Qué es esto que has hecho?
Dios ya sabía lo que la mujer había hecho. Cuando él le hizo esta pregunta, le estaba dando la oportunidad de hablarle de ello y estaba expresando su decepción por lo que ella había hecho. Muchos idiomas usan preguntas retóricas para regañar o reprender. Si es posible, use una figura que exprese esta decepción. También puede ser traducido como una declaración. AT: "Has hecho algo terrible".

Genesis 3:14

maldita serás sola
"tú sola estás maldita". La palabra "maldición" es la primera en hebreo para enfatizar el contraste entre la bendición de Dios sobre los animales y esta maldición sobre la serpiente. Esta es una "fórmula de maldición" o la forma en que se expresaron las maldiciones. Al decir esta maldición, Dios hizo que sucediera.

todos los animales y entre todas las bestias del campo
"todos los animales domésticos y animales salvajes"

Sobre tu vientre irás
"Te moverás por el suelo sobre tu estómago". Las palabras "es sobre tu estómago" vienen primero para enfatizar el contraste entre la forma en que otros animales se moverían usando sus patas y la forma en que la serpiente se deslizaría sobre su estómago. Esto también es parte de la fórmula de la maldición.

es polvo lo que comerás
"comerás polvo". Las palabras "es polvo" vienen primero para enfatizar el contraste entre las plantas sobre el suelo que comerían otros animales

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y la comida sucia que comería la serpiente. Esto es parte de la fórmula de la maldición.

hostilidad entre tú y la mujer
Esto significa que la serpiente y la mujer se convertirían en enemigos.

semilla
"descendencia" o "descendiente". La palabra "semilla" se refiere a lo que un hombre pone en una mujer para hacer que un bebé crezca dentro de la mujer. Al igual que la palabra "descendencia", puede referirse a más de una persona, como en la palabra "descendientes". Trate de encontrar una palabra que sea singular pero que pueda referirse a más de una persona.

Él herirá ... tu talón
Las palabras "él" y "su" se refieren al descendiente de la mujer. Si "semilla" se tradujo como plural, esto se puede traducir como "van a herir... su talón"; en este caso, considere insertar notas al pie para decir que "ellos" y "sus" se usan para traducir un pronombre singular.

herir
"aplastar" o "golpear" o "atacar"

Genesis 3:16

Multiplicaré grandemente tu dolor
"Haré que tu dolor aumente mucho" o "Haré que tu dolor sea muy intenso"

cuando tengas hijos
"al dar a luz a niños" o "cuando da a luz a niños" (UDB)

Tu deseo será para tu esposo
"Tendrás un fuerte deseo por tu esposo". Los posibles significados son 1) "Querrás mucho estar con tu esposo" o 2) "Querrás controlar a tu esposo"

él dominará sobre ti
"el será tu amo" o "el te controlará"

Genesis 3:17

Adán
El nombre de Adán es el mismo que la palabra hebrea para "hombre". Algunas traducciones dicen "Adán" y otras dicen "el hombre". Puede usar cualquiera de las formas ya que se refiere a la misma persona.

has escuchado la voz de tu esposa
Esto es una expresión idiomática. TA: "has obedecido lo que dijo tu esposa"

has comido del árbol
Usted puede decir qué fue lo que comieron. TA: "han comido el fruto del árbol" o "han comido un poco del fruto del árbol"

No puedes comer de él
"No comerán de el" o "No coman su fruta"

maldita es la tierra
La palabra "maldición" aparece primero en la oración para enfatizar que el suelo, que había sido "bueno"

con trabajo doloroso
"haciendo trabajo duro"

Comerás de ella
La palabra "ella" se refiere a la tierra y es un metónimo para las partes de las plantas, que crecen en el suelo, que la gente come. TA: "comerás lo que crezca"

las plantas del campo
Los posibles significados son 1) "las plantas que cuidas en tus campos" o 2) "las plantas silvestres que crecen en los campos abiertos".

Por el sudor de tu rostro
"haciendo trabajo duro que te haga sudar la cara"

comerás pan
Aquí la palabra "pan" es una sinécdoque de la comida en general. TA: "comerás comida"

hasta que regreses a la tierra
"Hasta que mueras y tu cuerpo sea puesto en la tierra". En algunas culturas, ponen los cuerpos de personas que han muerto en un agujero en el suelo. El arduo trabajo del hombre no termina hasta el momento de su muerte y entierro.

Pues polvo eres, y al polvo volverás
"Te hice de la tierra, por lo que tu cuerpo se convertirá en tierra de nuevo". Traduzca las dos apariciones de "polvo" con la misma palabra para mostrar que el hombre comienza y termina en la misma condición.

Genesis 3:20

El hombre
Algunas traducciones dicen "Adán."

llamó por nombre a su esposa Eva
"dio a su esposa el nombre de Eva" o "llamó a su esposa Eva" (UDB)

Eva
Los traductores pueden escribir una nota al pie diciendo "El nombre Eva suena como la palabra hebrea que significa 'vivir'".

todo lo viviente
La palabra "viviente" se refiere a las personas. TA: "todas las personas"

vestiduras de piel
"ropa hecha con pieles de animales"

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Genesis 3:22

el hombre
Los posibles significados son 1) Dios se refería a un humano, el hombre, o 2) Dios se refería a los humanos en general, por lo que esto significaría que el hombre y su esposa. Incluso si Dios estaba hablando de una persona, lo que dijo se aplicó a ambos.

como uno de nosotros
"como nosotros." El pronombre "nosotros" es plural. Vea cómo tradujo "Hagámos" en 1:26.

conociendo el bien y el mal
Aquí, "bien y mal" es una figura retórica que se refiere tanto a los extremos como a todo lo que está en el medio. Vea cómo tradujo "conocimiento del bien y del mal" en 2: 9. TA: "sabiendo todo, incluido el bien y el mal"

no se le permitirá
Esto se puede afirmar en forma activa. AT: "No le permitiré"

árbol de la vida
"el árbol que da vida a la gente." Traduzca esto como en 2:7

la tierra de cual él fue tomado
"polvo porque lo habían sacado del polvo". Esto no se refiere al lugar particular en la tierra de donde Dios tomó al hombre.

Así que Dios echó al hombre fuera del jardín
"Dios obligó al hombre a abandonar el jardín". Esto se refiere al evento en 3:22, donde dice: "Yahvé Dios lo envió fuera del jardín del Edén". Dios no envió al hombre por segunda vez.

para cultivar
Esto significa hacer lo que se necesita para que las plantas crezcan bien. Traducir esto como en 2:4.

para guardar el camino hacia árbol de la vida
"para evitar que la gente vaya al árbol de la vida"

espada de fuego
Los posibles significados son 1) una espada que tenía llamas o 2) un fuego que tenía la forma de una espada. Los idiomas que no tienen espadas podrían usar otra arma como una lanza o flecha.

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Chapter 4

1 El hombre durmió con Eva su esposa. Ella concibió y dio a luz a Caín. Ella dijo: "He producido un hombre con la ayuda del SEÑOR Dios." **2** Entonces ella dio a luz a su hermano Abel. Ahora Abel llegó a ser pastor, pero Caín trabajaba la tierra. **3** Sucedió que luego de un tiempo Caín trajo algunos de los frutos de la tierra como ofrenda al SEÑOR. **4** En cuanto a Abel, éste trajo algunos de los primogénitos de su rebaño y algo de la grosura. El SEÑOR aceptó a Abel y su ofrenda, **5** pero a Caín y su ofrenda, Él no aceptó. Así que Caín estaba muy enojado, y frunció el ceño. **6** El SEÑOR dijo a Caín: "¿Por qué estas enojado y por qué frunces el ceño? **7** Si haces lo correcto, ¿no serás aceptado? Pero si no haces lo correcto, el pecado se agacha a la puerta y desea controlarte, pero tú debes dominarlo." **8** Caín habló a Abel su hermano. Sucedió que mientras ellos estaban en el campo, Caín se levantó contra su hermano Abel y lo mató. **9** Entonces el SEÑOR habló a Caín: "¿Dónde está Abel tu hermano? Él dijo: "Yo no sé. ¿Soy yo el guardián de mi hermano? **10** El SEÑOR dijo: "¿Qué has hecho? La sangre de tu hermano Me está llamando desde la tierra. **11** Ahora maldito eres tú desde la tierra, la cual ha abierto su boca para recibir de tu mano la sangre de tu hermano. **12** Cuando tú cultives la tierra, de ahora en adelante ella no te concederá su fuerza. Fugitivo y vagabundo serás en la tierra." **13** Dijo Caín al SEÑOR: "Mi castigo es más grande de lo que puedo llevar. **14** Ciertamente, Tú me has echado en este día de esta tierra, y yo estaré escondido de Tu rostro. Yo seré un fugitivo y vagabundo en la tierra, y quien sea que me encuentre me matará." **15** El SEÑOR le dijo: "Si alguien matara a Caín, la venganza vendrá sobre él siete veces." Entonces puso el SEÑOR una marca sobre Caín, para que si alguien lo encontrara, esa persona no lo atacará. **16** Así que Caín se fue de la presencia del SEÑOR y vivió en la tierra de Nod, al este del Edén. **17** Caín durmió con su esposa y ella concibió. Ella dio a luz a Enoc. Caín construyó una ciudad y la nombró igual que su hijo Enoc. **18** A Enoc le nació Irad. Irad vino a ser el padre de Mehujael. Mehujael vino a ser el padre de Metusael. Metusael vino a ser el padre de Lamec. **19** Lamec tomó para sí dos esposas: el nombre de una fue Ada, y el nombre de la otra fue Zila. **20** Ada dio a luz a Jabal. Él fue el padre de aquellos que vivían en tiendas y tienen ganados **21** El nombre de su hermano fue Jubal. Él fue el padre de los que tocan el arpa y la flauta. **22** En cuanto a Zila, ella parió a Tubal Caín, el forjador de utensilios de bronce y hierro. La hermana de Tubal Caín fue Naama. **23** Lamec dijo a sus esposas: "Ada y Zila, escuchen mi voz; ustedes, esposas de Lamec, escuchen lo que les digo. Pues yo he matado a un hombre por herirme, un hombre joven por golpearme. **24** Si Caín es vengado siete veces, entonces Lamec será vengado setenta y siete veces." **25** Adán durmió con su esposa otra vez, y ella dio a luz otro hijo. Ella llamó su nombre Seth y dijo, "Dios me ha dado otro hijo en el lugar de Abel, porque Caín lo mato." **26** Un hijo le nació a Seth y él le llamó su nombre Enós. En ese tiempo, la gente comenzó a invocar el nombre del SEÑOR.

Genesis 4:1

El hombre
"el ser humano" o "Adán" (UDB)

durmió con
Su idioma puede tener una manera de decir esto de forma cortés. Algunas versiones anteriores dicen "conoció".

He producido un hombre
La palabra para "hombre" típicamente describe un adulto varón, en lugar de a un bebé o un niño. Si eso causara confusión, podría traducirse como "niño" o "bebé niño" o "hijo".

Caín
Los traductores pueden querer incluir una nota al pie que diga "El nombre Caín suena como la palabra hebrea que significa 'producir'. Eva lo llamó Caín porque ella lo produjo".

Entonces ella dió a luz
No sabemos cuánto tiempo pasó entre los nacimientos de Caín y Abel. Es posible que hayan sido gemelos o que Abel haya nacido después de que Eva se embarazó nuevamente. Si es posible, use una expresión que no diga cuánto tiempo pasó.

trabajaba la tierra
Esto significa que el hizo todo lo que se necesita para que las plantas crecieran bien. Traducir esto como en 2:4.

Genesis 4:3

Sucedió que
Esta frase se usa para marcar el comienzo de una nueva parte de la historia. Si su idioma tiene una

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forma de hacer esto, podría considerar usar ese método aquí.

luego de un tiempo
Los posibles significados son 1) "después de que pasó un tiempo" o 2) "en el momento correcto"

frutos de la tierra
Esto se refiere a la comida que provenía de plantas que él había cuidado. TA: "cultivos" o "cosecha"

algo de la grosura
Esto se refiere a las partes grasosas de los corderos que él había matado, era la mejor parte del animal. TA: "algunas de sus partes con grasas"

aceptó
"miró con agrado" o "se complació con"

estaba muy enojado
Algunos idiomas tienen una expresión idiomática para la ira, como "Se quemó" o "Se quemó su ira".

frunció el ceño
Esto significa que la expresión de su rostro mostraba que estaba enojado o celoso. Algunos idiomas tienen una expresión idiomática que describe cómo se ve la cara de una persona cuando está enojado.

Genesis 4:6

¿Por qué estás enojado y por qué frunces tu ceño?
Dios usó estas preguntas retóricas para decirle a Caín que estaba equivocado al estar enojado y con el ceño fruncido. También pueden haber tenido la intención de darle a Caín la oportunidad de confesar que estaba equivocado.

Si haces ... no serás aceptado?
Dios usó esta pregunta retórica para recordarle a Caín algo que Caín ya debería haber sabido. TA: "Sabes que si haces lo correcto, te aceptaré"

Pero si no ... tú debes dominarlo
Dios habla del pecado como si fuera una persona. TA: "Pero si no haces lo correcto, desearás pecar aún más, y luego harás cosas pecaminosas. Debes negarte a obedecerlo" (See: personificación).

el pecado está a la puerta ... desea controlarte
Aquí se habla del pecado como un peligroso animal salvaje que está esperando la oportunidad de atacar a Caín. TA: "te enojarás tanto que no podrás detener el pecado"

pecado
Los idiomas que no tienen un sustantivo que significa "pecado" podrían traducir esto como "tu deseo de pecar" o "las cosas malas que quieres hacer".

debes dominarlo
Yahvé habla del deseo de Caín de pecar como si fuera una persona sobre quien Caín debe dominar. TA: "debes controlarlo para no pecar"

Genesis 4:8

Caín habló a su hermano Abel
Algunos idiomas deberán agregar la información implícita que Caín le habló a su hermano acerca de ir a los campos.

hermano
Abel era el hermano menor de Caín. Algunos idiomas pueden necesitar usar la palabra para "hermano menor".

se levantó contra
"atacó"

¿Dónde está Abel tú hermano?
Dios sabía que Caín había matado a Abel, pero él le hizo esta pregunta para que Caín tuviera que responder.

¿Soy yo el guardián de mi hermano?
Caín usó esta pregunta retórica para evitar decir la verdad. Esto se puede traducir como una declaración afirmativa. TA: "¡No soy el guardián de mi hermano!" o "¡Cuidar de mi hermano no es mi trabajo!"

Genesis 4:10

¿Qué has hecho?
Dios usa una pregunta retórica para reprender a Caín. Esto se puede traducir como una declaración afirmativa. TA: "¡Lo que has hecho es terrible!"

La sangre de tu hermano me está llamando
La sangre de Abel es un metónimo de su muerte, como si fuera una persona que pide a Dios que castigue a Caín. TA: "La sangre de tu hermano es como una persona que me llama para castigar a la persona que lo mató"

Ahora maldito eres tú desde la tierra
Esto se puede afirmar en forma activa. TA: "Te estoy maldiciendo para que no puedas cultivar alimentos desde el suelo"

la cual ha abierto su boca para recibir de tu mano la sangre de tu hermano
Dios habla de la tierra como si fuera una persona que pudiera beber la sangre de Abel. TA: "que se empapa con la sangre de tu hermano"

de tu mano
Dios habla de la mano de Caín como si hubiera derramado la sangre de Abel en la "boca" del suelo. TA: "que se derramó cuando lo mataste" o "de ti"

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trabajes la tierra
Esto significa hacer todo lo necesario para que las plantas crezcan bien. Vea como "trabajar la tierra" o "cultivar" fue traducido en 2:4.

no te concedará su fuerza
El terreno está personificado como si fuera una persona que pierde fuerza. TA: "el suelo no producirá mucho alimento para ti"

Un fugitivo y un vagabundo
Puedes unir estas palabras juntas. TA: "Un vagabundo sin hogar"

Genesis 4:13

yo estaré escondido de tu rostro
El término "tu rostro" representa la presencia de Dios. TA: "No podré hablar contigo"

un fugitivo y vagabundo
Traduzca esto como en el 4:10

la venganza vendrá sobre él siete veces
Esto puede ser escrito en forma activa. TA: "Voy a vengarme de él siete veces" o "Voy a castigar a esa persona siete veces más severamente que a ti"

no lo atacara
"no matará a Caín"

Genesis 4:16

se fue de la presencia del SEÑOR Dios
Aunque El SEÑOR Dios está en todas partes, esta expresión habla de Caín como si se fuera muy lejos. TA: "se fue de donde El SEÑOR Dios le habló"

Nod
Los traductores pueden agregar una nota al pie que diga "La palabra Nod significa 'vagar'".

durmió con
Su idioma puede tener una manera de decir esto de forma cortés. Algunas versiones anteriores dicen "conoció". See:

construyó una ciudad
"Caín construyó una ciudad"

Genesis 4:18

A Enoc le nació Irad
Está implícito que Enoc creció y se casó con una mujer. TA: "Enoc creció y se casó y se convirtió en el padre de un hijo al que llamó Irad"

Irad vino a ser el padre de Metusael
"Irad tuvo un hijo y lo llamó Mehujael"

Ada ... Zila
Nombre de mujeres

Genesis 4:20

Ada ... Zila
Traduzca estos nombres como en 4:18

fue el padre de aquellos que vivían en tiendas
Los posibles significados son 1) "Él fue la primera persona en vivir en una tienda" o 2) "Él y sus descendientes vivieron en tiendas".

que vivían en tiendas y tienen ganados
personas que viven en tiendas y tambien cuidan de animales

fue padre de todos los que tocan el arpa y la flauta
Los posibles significados son 1) "Él fue la primera persona en tocar el arpa y la flauta" o 2) "Él y sus descendientes tocaron el arpa y la flauta".

Tubal Caín, forjador de herramientas de bronce y de hierro
"Tubal Caín. El hizo herramientas de hierro y bronce".

hierro
Este es un metal muy fuerte usado para hacer herramientas, implementos y armas.

Genesis 4:23

Ada ... Zila
Traduzca estos nombres como en 4:18

escuchen mi voz ... escuchen lo que les digo
Lamec dijo lo mismo dos veces para enfatizar. Su voz es un metónimo para toda su persona. TA: "escúchame atentamente"

un hombre ... un joven
Lamec mató solo a una persona.

por herirme ... por golpearme
"porque me hirió ... porque me lastimó" o "porque me lastimó"

Si Caín es vengado siete veces, entoces Lamec
Lamec sabe que Dios vengará a Caín siete veces. TA: "Ya que Dios castigará a cualquiera que mate a Caín siete veces, Lamec"

entonces Lamec será vengado setenta y siete veces
siete veces - Esto se puede escribir en forma activa. TA: "el que me mata, Dios castigará setenta y siete veces"

setenta y siete
siete - 77

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Genesis 4:25

durmió con
Su idioma puede tener una manera de decir esto de una forma cortés. Algunas versiones anteriores dicen "conoció". See:

y dijo, "Dios me ha dado otro hijo
Esta es la razón por la que ella lo llamó Set. Esto puede hacerse explícito. TA: "y explicó, 'Dios me ha dado otro hijo'".

Seth
Los traductores pueden agregar una nota al pie que diga "Este nombre suena como la palabra hebrea que significa 'ha dado'"

un hijo le nació a Seth
Esto puede hacerse explícito. TA: "La esposa de Seth le dio un hijo"

a invocar el nombre de YAHVÉ Dios
Esta es la primera vez que la gente llama a Dios por el nombre El SEÑOR. Esto puede hacerse explícito. TA: "adorar a Dios usando el nombre El SEÑOR"

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Chapter 5

1 Este es el registro de los descendientes de Adán. El día que Dios creó a la humanidad, Él los hizo en Su propia semejanza. **2** Varón y hembra Él los creó. Él los bendijo y los llamó humanidad, cuando fueron creados. **3** Luego que Adán vivió 130 años, se convirtió en padre de un hijo en su propia semejanza, a su imagen, y le llamó por nombre Set. **4** Luego de que Adán llegara a ser el padre de Set, él vivió ochocientos años. El vino a ser el padre de más hijos e hijas. **5** Adán vivió 930 años, y luego murió. **6** Luego de Set haber vivido 105 años, se convirtió en el padre de Enós. **7** Luego de llegar a ser el padre de Enós, él vivió 807 años, y llegó a ser el padre de más hijos e hijas. **8** Set vivió 912 años, y luego murió. **9** Luego de Enós haber vivido noventa años, llegó a ser el padre de Cainán. **10** Luego de llegar a ser el padre de Cainán, Enós vivió 815 años. Él llego a ser el padre de más hijos e hijas. **11** Enos vivió 905 años, y luego murió. **12** Luego de Cainán haber vivido setenta años, él llegó a ser el padre de Mahalaleel. **13** Luego de llegar a ser el padre de Mahalaleel, Cainán vivió 840 años. Él llegó a ser el padre de más hijos y hijas. **14** Cainán vivió 910 años, y luego murió. **15** Luego de Mahalaleel haber vivido sesenta y cinco años, él llegó a ser el padre de Jared. **16** Luego de llegar a ser el padre de Jared, Mahalaleel vivió 830 años. Él llegó a ser el padre de más hijos e hijas. **17** Mahalaleel vivió 895 años, y luego murió. **18** Luego de Jared haber vivido 162 años, él llegó a ser el padre de Enoc. **19** Luego de llegar a ser el padre de Enoc, Jared vivió ochocientos años. Él llegó a ser el padre de más hijos e hijas. **20** Jared vivió 962 años, y luego murió. **21** Luego de Enoc haber vivido sesenta y cinco años, él llegó a ser el padre de Matusalén. **22** Enoc caminó con Dios trescientos años, luego de llegar a ser el padre de Matusalén. Él llego a ser el padre de más hijos e hijas. **23** Enoc vivió 365 años. **24** Enoc caminó con Dios, y luego desapareció, porque Dios se lo llevó. **25** Luego de Matusalén haber vivido 187 años, él llegó a ser el padre de Lamec. **26** Luego de llegar a ser el padre de Lamec, Matusalén vivió 782 años. Él llegó a ser el padre de más hijos y hijas. **27** Matusalén vivió 969 años. Luego él murió. **28** Luego de Lamec haber vivido 182 años, él llegó a ser el padre de un hijo. **29** Él le puso por nombre Noé, diciendo: "Éste nos dará descanso de nuestro trabajo y de la labor de nuestra manos, la cual debemos hacer debido a la tierra que el SEÑOR ha maldecido." **30** Lamec vivió 595 años, luego de llegar a ser el padre de Noé. Él llegó a ser el padre de más hijos e hijas. **31** Lamech vivió 777 años. Luego murió. **32** Luego de Noé haber vivido quinientos años, llegó a ser el padre de Sem, Cam y Jafet.

Genesis 5:1

Información General:
Este es el comienzo de la lista de los descendientes de Adán.

en su propia semejanza
Esta frase significa que Dios hizo que la humanidad fuera como él. Este versículo no dice de qué manera Dios hizo que las personas fueran como él. Dios no tiene un cuerpo, por lo que no significa que las personas se parezcan a Dios. TA: "para ser verdaderamente como nosotros". Vea cómo se traduce "según nuestra semejanza" en 1:26.

cuando fueron creados
Esto se puede hacer activo. TA: "cuando los creó"

Genesis 5:3

130 ... ochocientos
Los traductores pueden escribir los números "130" y "800" o las palabras "ciento treinta" y "ochocientos".

se convirtio en padre de un hijo
"él tuvo un hijo"

en su propia semejanza
Estas dos frases significan la misma cosa. Se utilizan como un recordatorio de que Dios hizo al hombre a su propia imagen. Vea cómo tradujo frases similares en 1:26.

Set
Traduzca este nombre como lo hizo en 4:25

vino a ser padre de más hijos e hijas
"Tuvo más hijos e hijas"

y luego murió
Esta frase se repetirá a lo largo del capítulo. Use la palabra ordinaria para "muerto".

Adán vivió 930 años
La gente solía vivir mucho tiempo. Use su palabra ordinaria para "años". TA: "Adam vivió un total de 930 años"

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Genesis 5:6

Se convirtió en el padre de Enós
Aquí "padre" significa su padre real, no su abuelo. TA: "tuvo a su hijo Enós".

Enós
Este es el nombre de una persona.

llegó a ser el padre de más hijos e hijas
"Tuvo más hijos e hijas"

Set vivió 912 años
"Set vivio un total de 912 años"

y luego murió
Esta frase se repetirá a lo largo del capítulo. Use la palabra ordinaria para "muerto".

Genesis 5:9

Información General:
Los registros en Génesis 5:6-27 tienen el mismo formato. Traduzcalos de acuerdo a las notas en 5:6.

Genesis 5:12

Información General:
Los registros en Génesis 5:6-27 tienen el mismo formato. Traduzcalos de acuerdo a las notas en 5: 6.

Genesis 5:15

Información General:
Los registros en Génesis 5:6-27 tienen el mismo formato. Traduzcalos de acuerdo a las notas en 5: 6.

Genesis 5:18

Información General
Los registros en Génesis 5:6-27 tienen el mismo formato. Traduzcalos de acuerdo a las notas en 5: 6.

Genesis 5:21

llegó a ser el padre de Matusalén
"tuvo a su hijo Matusalén"

Matusalén
Este es el nombre de un hombre.

Enoc caminó con Dios
Caminar con alguien es una metáfora de estar en una relación cercana con él. TA: "Enoc tuvo una relación cercana con Dios" o "Enoc vivió en unión con Dios"

llego a ser padre de más hijos e hijas
"Tuvo más hijos e hijas"

Enoc vivió 365 años
"Enoc vivió un total de 365 años"

luego desapareció
La palabra "el" se refiere a Enoc. El ya no estaba en la tierra.

porque Dios se lo llevó
Esto significa que Dios tomó a Enoc para estar con él (Dios).

Genesis 5:25

Información General:
Los registros en Génesis 5:6-27 tienen el mismo formato. Traduzcalo de acuerdo a las notas en 5: 6.

Lamec
Este Lamec es diferente al Lamec en el 4:18

Genesis 5:28

se convirtió en padre de un hijo
"tuvo un hijo"

Noé
Los tradutores pueden agregar una nota al pie de página que diga: "Este nombre suena como la palabra hebrea que significa 'descanso'"

de nuestro trabajo y de la dolorosa labor de nuestras manos
Lamec dice lo mismo dos veces para enfatizar cuán difícil fue el trabajo. TA: "de trabajar tan duro con nuestras manos"

Genesis 5:30

Lamec vivió 777 años
"Lamec vivió un total de 777 años"

Genesis 5:32

llegó a ser el padre de
"el tuvo a sus hijos". Esto no nos dice si los hijos nacieron el mismo día o en años diferentes.

Sem, Cam, y Jafet
Estos hijos no pueden ser enumerados en el orden de su nacimiento. Hay desacuerdo sobre cuál era el más antiguo. Evite traducir esto de una manera que implique que la lista esté en el orden de sus edades.

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Chapter 6

1 Sucedió que cuando los seres humanos comenzaron a multiplicarse en la tierra y les nacieron hijas, **2** los hijos de Dios vieron que las hijas de los hombres eran atractivas. Ellos tomaron para sí mismos esposas, cualquiera que ellos escogieran. **3** El SEÑOR dijo: "Mi Espíritu no permanecerá en la humanidad por siempre, pues ellos son carne. Ellos vivirán 120 años." **4** Gigantes estaban en la tierra en esos días, y también después. Esto sucedió cuando los hijos de Dios se casaron con las hijas de los hombres y tuvieron hijos con ellas. Estos fueron los poderosos hombres de antes, hombres de renombre. **5** El SEÑOR vio que la maldad de la humanidad era grande en la tierra, y que toda inclinación de los pensamientos de sus corazones, era solo de maldad continuamente. **6** El SEÑOR se arrepintió de haber creado la humanidad sobre la tierra, y le dolió mucho en Su corazón. **7** Entonces el SEÑOR dijo: "Voy a borrar a la humanidad que Yo creé de la superficie de la tierra, tanto a la humanidad como a los animales más grandes, y a las cosas que se arrastran y a las aves en los cielos, porque Yo me lamento de haberlos hecho." **8** Pero Noé encontró favor ante los ojos del SEÑOR. **9** Estos fueron los eventos concernientes a Noé. Noé era un hombre justo, y sin culpa entre las personas de su época, Noé caminó con Dios. No **10** Noé vino a ser el padre de tres hijos: Sem, Cam y Jafet. **11** La tierra estaba corrupta ante Dios, y estaba llena de violencia. **12** Dios vio la tierra; miren, estaba corrompida, pues toda carne había corrompido su camino sobre la tierra. **13** Dios dijo a Noé: "Puedo ver que es tiempo de poner un final a toda carne, pues la tierra está llena de violencia por causa de ellos. Ciertamente Yo los voy a destruir con la tierra. **14** Haz para ti un arca de madera de ciprés. Haz recámaras en el arca, y cúbrelo con brea por dentro y por fuera. **15** Así es como la harás: el largo del arca será de 135 metros, el ancho de él 22. 5 metros, y su altura de 13. 5 metros. **16** Haz un techo para el arca, y termínalo a 45 centímetros del tope del lado. Coloca una puerta en el lado del arca y haz una más baja, una segunda, y una tercera cubierta. **17** Escucha, Yo estoy a punto de traer la inundación de aguas sobre la tierra, para destruir toda carne que tiene en ella el aliento de vida debajo del cielo. Todo lo que está en la tierra morirá. **18** Pero Yo estableceré mi pacto contigo. Tú entrarás dentro del arca, tú y tus hijos, y tu esposa, y las esposas de tus hijos contigo. **19** De toda criatura viviente de toda carne, dos de cada especie tú debes traer dentro del arca, para mantenerlos vivos contigo, ambos macho y hembra. **20** De las aves de cada especie, y de los animales más grandes según su especie, de toda cosa que se arrastra de la tierra según especie, dos de cada especie vendrán a ti, para que preserves sus vidas. **21** Recoje para ti mismo toda clase de alimento que se come, y almacénalo, para que sea alimento para ti y para ellos." **22** Así que Noé hizo esto. Conforme a todo lo que Dios le había ordenado, así él hizo.

Genesis 6:1

Sucedió que
Esta frase se usa aquí para marcar el comienzo de una nueva parte de la historia. Si su idioma tiene una forma de hacerlo, podría considerar usarlo aquí.

les nacieron hijas
Esto puede ser activo. TA: "las mujeres tuvieron hijas"

hijos de Dios
Los traductores podrían agregar una nota al pie diciendo: "No está claro si esto se refiere a seres celestiales o seres humanos. En cualquier caso, fueron seres creados por Dios". Algunos creen que estas palabras se refieren a los ángeles que se rebelaron contra Dios, es decir, espíritus malignos o demonios. Otros piensan que esto puede referirse a poderosos gobernantes políticos, y otros piensan que esto puede referirse a los descendientes de Set.

Mi espíritu
Aquí El SEÑOR está hablando de sí mismo y de su espíritu, que es el Espíritu de Dios.

carne
Esto significa que tienen cuerpos físicos que algún día morirán.

Ellos vivirán 120 años
Los posibles significados son 1) la vida útil normal de las personas disminuiría a 120 años. TA: "No vivirán más de 120 años" o 2) en 120 años todos morirían. TA: "Vivirán solo 120 años"

Genesis 6:4

Gigantes
muy altos, gente grande

Esto sucedió cuando
"Los gigantes nacieron porque"

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hijos de Dios
Traduzcalo por lo hizo en 6:1

Estos fueron los poderosos hijos de antes
"Estos gigantes fueron los hombres poderosos que vivieron hace mucho tiempo" o "Estos hijos se convirtieron en los poderosos luchadores que vivieron hace mucho tiempo"

poderosos hombres
Hombres que son valientes y victoriosos en la batalla.

hombres de renombre
"hombres famosos"

Genesis 6:5

inclinación
"tendencia" o "hábito"

los pensamientos de sus corazones
El escritor habla del corazón como si fuera la parte del cuerpo que piensa. Su idioma puede usar una palabra que no sea "corazón" para hablar sobre la parte de las personas que piensan. TA: "sus pensamientos internos y secretos"

le dolió mucho en Su corazón
El escritor habla del corazón como si fuera la parte del cuerpo que siente tristeza. Su idioma puede usar una palabra que no sea "corazón" para hablar sobre las emociones. TA: "estaba muy, muy triste por eso"

Genesis 6:7

Voy a borrar a los seres humanos ... de la superficie de la tierra
El escritor habla de que Dios está matando gente como si Dios estuviera limpiando suciedad de una superficie plana. TA: "Voy a destruir a la humanidad ... para que no haya ninguna persona en la tierra"

Voy a borrar a los seres humanos a quienes he creado
Algunos idiomas necesitarían traducir esto como dos oraciones. TA: "Yo creé a la humanidad. Yo los borraré"

borrar
"destruir completamente". Aquí "borrar" se usa en un sentido negativo, porque Dios está hablando de destruir a la gente a causa de su pecado.

Noé encontró favor ante los ojos del SEÑOR
"El SEÑOR miró favorablemente a Noé" o "El SEÑOR estaba complacido con Noé" (UDB)

ante los ojos del SEÑOR Dios
Aquí "ojos" significa vista o pensamientos. TA: "a la vista del SEÑOR " o "en los pensamientos del SEÑOR"

Genesis 6:9

Información General:
Esto comienza la historia de Noé, que continúa en el capítulo 9.

Estos fueron los eventos concernientes a Noé
"Esta es la cuenta de Noé"

Noé caminó con Dios
Traduzca esto como lo hizo en 5:21

Noé vino a ser el padre de tres hijos
"Noé tuvo tres hijos" o "la esposa de Noé tuvo tres hijos"

Sem, Cam y Jafet
Los traductores pueden agregar la siguiente nota a pie de página: "Los hijos no están listados en el orden en que nacieron".

Genesis 6:11

La tierra
Los posibles significados son 1) las personas que vivieron en la tierra o 2) "La tierra misma".

estaba corrupta
Se habla de las personas que hacen lo que es malo como si fueran alimentos que se han podrido. TA: "estaba podrida" o "era completamente malvada"

ante Dios
Los posibles significados son 1) "a la vista de Dios" o 2) "en presencia de El SEÑOR" como en 4:16.

y estaba llena de violencia
El escritor habla de violencia como si fuera algo que se pudiera poner en un contenedor y de la tierra como un contenedor. TA: "y había muchas personas violentas en la tierra" o "porque estaba lleno de personas que se hacían cosas malas el uno al otro"

miren
La palabra "miren" nos alerta a prestar atención a la información sorprendente que sigue.

toda carne
Los posibles significados son 1) todos los seres humanos o 2) todos los seres físicos, incluidos humanos y animales.

había corrompido su camino
Se habla de cómo se comporta una persona como si fuera un camino o ruta. TA: "había dejado de vivir como Dios quería" o "se había comportado de una manera malvada" (UDB)

Genesis 6:13

toda carne
Traduzca estas palabras como en el 6:11

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la tierra está llena de violencia por causa de ellos
"la gente en toda la tierra es violenta"

Yo los voy a destruir con la tierra
"Los destruiré a ambos, ellos y la tierra" o "Destruiré a ellos cuando destruya la tierra"

un arca
Esto se refiere a una caja muy grande que podría flotar en el agua incluso en una tormenta muy fuerte. "Un bote grande" o "un barco" o "una barcaza"

madera de ciprés
La gente no sabe exactamente qué tipo de árbol era este. "Madera utilizada para la construcción de barcos" o "buena madera".

cúbrelas con brea
"esparce brea sobre el" o "pinta alquitrán en él". La razón para hacer esto se puede hacer explícita: "para hacerla impermeable"

brea
Este es un líquido espeso, pegajoso o aceitoso que las personas colocan en el exterior de un bote para evitar que el agua pase por las brechas en la madera hacia el bote.

metros cúbicos
Un codo era una unidad de medida, un poco menos que medio metro de largo.

300 metros cúbicos
"138 metros." Usted puede usar las unidades de medición hebreas de la ULB o las unidades métricas de la UDB o las unidades de su propia cultura si sabe cómo se comparan con las unidades métricas. También puede escribir una nota al pie que diga: "Trescientos codos son unos 138 metros".

cincuenta metros cúbicos
"veintitrés metros"

treinta metros cúbicos
"catorce metros"

Genesis 6:16

un techo para el arca
Este fue probablemente un techo puntiagudo o inclinado. Su propósito era proteger todo en el arca de la lluvia.

un cúbico
Un cúbico era un poco menos que medio metro de largo. Vea como lo ha traducido en el 6:13.

una más baja, una segunda, y una tercera cubierta
"una cubierta inferior, una cubierta media y una cubierta superior" o "tres cubiertas en el interior" (UDB)

cubierta
"piso" o "nivel"

Escucha
Dios dijo esto para enfatizar que él haría lo que estaba a punto de decir. "Presta atención" o "Escucha lo que estoy diciendo"

Yo estoy a punto de traer la inundación de aguas
"Yo estoy a punto de traer la inundación de aguas" o "Yo estoy a punto de causar una inundación"

toda carne
Aquí "carne" representa todos los seres físicos, incluidos humanos y animales.

que tiene en ella el aliento de vida
Aquí "aliento" representa vida. TA: "que vive"

Genesis 6:18

estableceré mi pacto contigo
"haré un pacto entre yú y yo"

contigo
con Noé

Tú entrarás dentro del arca
"Tú entrarás al arca". Algunas traducciones dicen "Tú irás al arca."

De toda criatura viviente de toda carne, dos de cada género debes entrar al arca
"Debes traer al arca dos de cada tipo de criatura viviente"

criatura
un animal que Dios creó

toda carne
Traduzca estas palanras como en el 6:11

Genesis 6:20

de su clase
"de cada clase diferente"

cosa que se arrastra de la tierra
Esto se refiere a animales pequeños que se mueven sobre el suelo (UDB).

dos de cada uno
Esto se refiere a dos de cada clase de ave y animal.

para que preserves sus vidas
"para que puedas mantenerlos vivos"

a ti ... ti mismo ... ti
Estos se refieren a Noé y son singulares.

alimento que es comido
"comida que personas y animales comen"

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Así que Noé lo hizo. Conforme a todo lo que Dios le había ordenado, así él hizo.
Estas dos oraciones significan lo mismo. La segunda oración explica la primera y enfatiza que Noé obedeció a Dios. Estas oraciones paralelas se pueden combinar en una sola. TA: "Así que Noé hizo todo lo que Dios le ordenó que hiciera"

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Chapter 7

1 El SEÑOR le dijo a Noé: "Ven tú y toda tu familia, dentro del arca, por cuanto he visto que eres justo delante de Mí en esta generación. **2** De todo animal limpio traerás contigo siete machos y siete hembras. De los animales que no son limpios, trae dos de ellos: el macho y su pareja. **3** También de las aves del cielo, trae siete machos y siete hembras, para preservar su descendencia sobre la superficie de toda la tierra. **4** Porque en siete días causaré que llueva sobre la tierra durante cuarenta días y cuarenta noches. Destruiré de la superficie de la tierra todo ser viviente que he hecho." **5** Noé hizo todo lo que el SEÑOR le ordenó. **6** Noé tenía seiscientos años cuando vino el diluvio sobre la tierra. **7** Noé, sus hijos, su esposa, y las esposas de sus hijos entraron juntos al arca a causa de las aguas del diluvio. **8** Animales limpios y animales no limpios, aves, y todo lo que se arrastra sobre la tierra, **9** de dos en dos, macho y hembra, vinieron a Noé y entraron al arca, tal como Dios había mandado a Noé. **10** Sucedió que luego de los siete días, las aguas del diluvio vinieron sobre la tierra. **11** En el año seiscientos de la vida de Noé, en el segundo mes, en el día diecisiete del mes, en el mismo día, todas las fuentes del gran abismo se abrieron, y las ventanas de los cielos fueron abiertas. **12** La lluvia comenzó y cayó en la tierra por cuarenta días y cuarenta noches. **13** En ese mismo día Noé y sus hijos, Sem, Cam y Jafet, y la esposa de Noé, y las tres esposas de los hijos de Noé con ellos, entraron al arca. **14** Ellos entraron junto con cada animal salvaje según su especie, y cada tipo de ganado según su clase, y cada cosa que se arrastra sobre la tierra, según su especie, y todo tipo de ave, según su especie, cada clase de criatura con alas. **15** Dos de toda carne en el cual estaba el aliento de vida vinieron a Noé y entraron al arca. **16** Los animales que entraron eran macho y hembra de toda carne; ellos entraron tal como Dios le había ordenado. Entonces el SEÑOR cerró la puerta detrás de ellos. **17** Entonces la inundación vino sobre la tierra por cuarenta días, y el agua aumentó y levantó el arca y lo elevo sobre la tierra. **18** Las aguas cubrieron completamente sobre la tierra, y el arca flotó sobre la superficie del agua. **19-20** Las aguas se elevaron grandemente sobre la tierra de manera que todas las montañas altas que estaban debajo del cielo entero fueron cubiertas. Las aguas subieron quince codos sobre las cimas de las montañas. **21** Todos los seres vivientes que se movían sobre la tierra murieron: las aves, el ganado, los animales salvajes, todas las criaturas vivientes que vivían en grandes números sobre la tierra, y toda la humanidad. **22** Todos los seres vivientes que vivían en la tierra, que respiraban el aliento de vida a través de sus narices, murieron. **23** Así que toda cosa viviente que estaba sobre la superficie de la tierra fue aniquilada, desde la humanidad hasta los grandes animales, hasta las cosas que se arrastran, y hasta las aves del cielo. Todas fueron destruidas de la tierra. Sólo Noé y los que estaban con él en el arca, quedaron. **24** El agua prevaleció sobre la tierra por ciento cincuenta días.

Genesis 7:1

Información General:
Los eventos en este capítulo tienen lugar después de que Noé construyó el arca, recolectó la comida y la puso en el arca.

Ven ... al arca ... trae
"Entra ... al del arca ... toma." Muchas traducciones leen "Ve ... al arca ... toma".

tú
La palabra "tú" se refiere a Noé y es singular.

tu familia
"tu familia"

justo delante de mi
Esto significa que Dios vió a Noé como justo.

en esta generación
Esto se refiere a todas las personas que vivían en ese momento. TA: "entre todas las personas que ahora viven"

animal limpio
Este era un animal que Dios le permitió a su pueblo comer y sacrificar.

animales que no están limpios
Estos eran animales que Dios no permitió a las personas comer o sacrificar.

para preservar su descendencia
"para que tengan descendencia que viva" o "para que, después del diluvio, los animales sigan viviendo"

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Genesis 7:4

cuarenta días y cuarenta noches
Esto fue un total de cuarenta días. No fue un total de ochenta días. TA: "cuarenta días y noches"

viviente
Esto se refiere a la vida física.

Genesis 7:6

Información General:
Los versículos 6-12 se repiten por segunda vez y dan más detalles sobre cómo Noé entró en el arca con su familia y los animales en 7:1. Este no es un evento nuevo.

vino ... sobre la tierra
"pasó" o "vino sobre la tierra"

a causa de las aguas del diluvio
"a causa de la inundación que vendría" o "para escapar del agua de la inundación"

Genesis 7:8

Información General:
Los versículos 6-12 se repiten por segunda vez y dan más detalles sobre cómo Noé entró en el arca con su familia y los animales en 7:1. Este no es un evento nuevo.

animales limpios
Estos eran animales que Dios le permitió a su pueblo comer y sacrificar.

animales no limpios
Estos eran animales que Dios no permitió a las personas comer o sacrificar.

dos en dos
Los animales entraron al bote in pares de un macho y una hembra.

Sucedió que
Esta frase se usa aquí para marcar un evento importante en la historia: el comienzo de la inundación. Si su idioma tiene una forma de hacerlo, podría considerar usarlo aquí.

luego de los siete días
"después de siete días" o "siete días después"

el agua del diluvio vino sobre la tierra
La información implícita, "comenzó a llover" se puede hacer explícita

Genesis 7:11

Información General:
Los versículos 6-12 se repiten por segunda vez y dan más detalles sobre cómo Noé entró en el arca con su familia y los animales en 7:1. Este no es un evento nuevo.

En el año sescientos de la vida de Noé
"Cuando Noé tenía 600 años"

en el segundo mes, en el día diecisiete del mes
Como Moisés escribió este libro, es posible que se refiera al segundo mes del calendario hebreo. Pero esto es incierto.

en el mismo día
Esto se refiere al día específico en que comenzó la lluvia. Esta frase enfatiza cómo todos estos eventos importantes ocurrieron rápidamente cuando llegó el momento.

las fuentes del gran abismo se abrieron
"El agua de debajo de la tierra se precipitó hacia la superficie de la tierra"

el gran abismo
Esto se refiere al mar que se pensaba que estaba debajo de la tierra.

las ventanas de los cielos fueron abiertas
Esto se refiere a la lluvia. Describe el cielo como un techo que evita que las aguas sobre él caigan a la tierra. Cuando las ventanas, o puertas, fueron abiertas en el cielo, el agua descendió a través de ellas. TA: "se abrió el cielo" o "se abrieron las puertas en el cielo"

lluvia
Si su idioma tiene una palabra para una gran cantidad de lluvia, sería apropiado aquí.

Genesis 7:13

Información General:
Los versículos 13-18 se repiten por tercera vez y dan más detalles sobre cómo Noé entró en el arca con su familia y los animales en 7:1. Este no es un evento nuevo.

En el mismo día
"En ese día exacto". Esto se refiere al día en que comenzó la lluvia. Los versículos 13-16 cuentan lo que hizo Noah inmediatamente antes de que comenzara la lluvia.

animal salvaje ... ganado ... cosa que se arrastra ... ave
Estos cuatro grupos se enumeran para mostrar que se incluyó cada tipo de animal. Si su idioma tiene otra forma de agrupar a todos los animales, puede usar eso o puede usar estos grupos. Vea cómo tradujo esto en 1:24.

cosa que se arrastra
Esto se refiere a animales que se arrastran en el suelo, como roedores, insectos, lagartos y serpientes.

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según su clase
"para que cada tipo de animal produzca más de su propia clase". Vea cómo tradujo esto en 1:24.

Genesis 7:15

Información General:
Los versículos 13-18 se repiten por tercera vez y dan más detalles sobre cómo Noé entró en el arca con su familia y los animales en 7:1. Este no es un evento nuevo.

Dos de toda carne
Aquí "carne" representa animales.

en el cual estaba el aliento de vida
Aquí "aliento" representa la vida. TA: "que vivió"

vinieron a Noé
La palabra "vinieron" puede ser traducido como "fueron".

de toda carne
Aquí "carne" representa animales.TA: "de toda clase de animal"

detrás de ellos
El significado completo puede ser expresado explícitamente. TA: "después de que entraron en el arca"

Genesis 7:17

Información General:
Los versículos 13-18 se repiten por tercera vez y dan más detalles sobre cómo Noé entró en el arca con su familia y los animales en 7:1. Este no es un evento nuevo.

y las aguas aumentaron
Esto sucedió durante los cuarenta días mientras el agua seguía llegando. "Y el agua se hizo muy profunda".

y elevaron el arca
"e hizo que el arca flotara"

se levantó sobre la tierra
"hace que el arca se levante sobre el suelo" o "el arca flotó sobre el agua profunda"

Genesis 7:19

Las aguas se forzaron a sí mismas alto ... sobre la tierra
"El agua abrumó totalmente la tierra".

quince codos
"seis metros." Vea como ha traducido esto en el 6:13

Genesis 7:21

se movían sobre
"se movían" o "vagaban"

todos los seres vivientes que vivían sobre la tierra
Esto se refiere a todos los animales que se mueven en el suelo en grandes grupos.

que respiraban el aliento de vida a través de sus narices
Aquí "narices" representan todo el animal o humano. TA: "todos los que respiraron"

aliento de vida
Las palabras "aliento" y "vida" representan el poder que hace que las personas y los animales estén vivos.

murieron
Esto se refiere a la muerte física.

Genesis 7:23

Así que toda cosa viviente ... fue aniquilada
Si es necesario, esto se puede escribir en forma activa. TA: "Así que todo ser viviente ... pereció" o "Así el diluvio destruyó completamente a cada ser viviente"

Todas fueron destruidas
Esto se puede escribir en forma activa. TA: "Dios destruyó a todos ellos"

de la tierra
"así que ya no estaban en la tierra"

y los que estaban con él
"Y las personas y animales que estuban con él".

quedaron
"permanecieron" o "vivieron" o "permanecieron vivos" (UDB)

Las aguas dominaron la tierra
"Las aguas profundas cubrieron toda la tierra" o "Las aguas permanecieron en completa inundación en la tierra" (UDB)

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Chapter 8

1 Dios consideró a Noé, a todos los animales salvajes, y a todo el ganado que estaba con él en el arca. Dios hizo que soplara un viento sobre la tierra, y las aguas comenzaron a retroceder. **2** Las fuentes del abismo y las ventanas del cielo fueron cerradas, y dejó de llover. **3** Las aguas del diluvio retrocedieron lentamente de la tierra, y al finalizar ciento cincuenta días, las aguas habían bajado. **4** El arca vino a reposar en el séptimo mes, en el día diecisiete del mes, sobre las montañas de Ararat. **5** Las aguas continuaron bajando hasta el décimo mes. En el primer día del mes, los topes de las montañas aparecieron. **6** Sucedió después de cuarenta días que Noé abrió la ventana del arca que él había hecho. **7** Él envió afuera un cuervo y éste voló de ida y vuelta hasta que el agua se secó de la tierra. **8** Entonces él envió afuera una paloma para ver si las aguas habian descendido de la superficie de la tierra, **9** pero la paloma no encontró lugar dónde reposar su pata, y ella retornó a él en el arca, porque las aguas todavía cubrían toda la tierra. Él la alcanzó con la mano y la metió en el arca con él. **10** Él esperó otros siete días y nuevamente envió la paloma fuera del arca. **11** La paloma regresó a él al atardecer. Mira, en su pico había una hoja de oliva recién arrancada. Así que Noé supo que el agua se había retirado de la tierra. **12** Él esperó otros siete días, y nuevamente envió fuera la paloma. Ella no regresó nuevamente a él. **13** Aconteció que en el año seisientos uno, en el primer mes, en el día primero del mes, que las aguas se secaron de la tierra. Noé removió la cubierta del arca, miró afuera, y vio que, miren, la superficie de la tierra estaba seca. **14** En el segundo mes, en el día veintisiete del mes, la tierra estaba seca. **15** Dios le dijo a Noé: **16** "Salgan fuera del arca, tú, tu esposa, tus hijos, y las esposas de tus hijos. **17** Saca contigo toda criatura viviente de toda carne que está contigo, incluyendo las aves, los animales, y toda cosa rastrera que se arrastra sobre la tierra, de manera que abunden sobre la tierra, fructifiquen, y se multipliquen sobre la tierra." **18** Así que Noé salió con sus hijos, su esposa y las esposas de sus hijos con él. **19** Toda criatura viviente, toda cosa rastrera, y toda ave, todo lo que se mueve sobre la tierra, según la familia a la que pertenecen, dejaron el arca. **20** Noé construyó un altar al SEÑOR. El tomó algunos de los animales limpios y algunas de las aves limpias, y ofreció ofrendas quemadas en el altar. **21** El SEÑOR olió el aroma agradable y dijo en Su corazón: "No volveré a maldecir la tierra por causa de la humanidad, a pesar de que su corazón está inclinado al mal desde su niñez. Ni jamás volveré a destruir todo lo que vive como lo he hecho. **22** Mientras la tierra permanezca, las épocas de siembra y cosecha, el frío y calor, el verano e invierno, y el día y noche no cesarán."

Genesis 8:1

consideró
"recordó" o "pensó en"

arca
Esto se refiere a una caja muy grande que podría flotar en el agua incluso en una tormenta muy fuerte. TA: "un bote grande" o "un barco" o "una barcaza". Traduzca esto como en 6:13.

Las fuentes del abismo y las ventanas del cielo fueron cerradas
"El agua dejó de salir del suelo y la lluvia dejó de caer". Esto se puede escribir en forma activa. TA: "Dios cerró las fuentes del abismo y las ventanas del cielo"

las fuentes del abismo
"agua de debajo de la tierra". Vea cómo se traduce esto en 7:11.

las ventanas del cielo fueron cerradas
Esto se refiere a la lluvia deteniéndose. Describe el cielo como un techo que evita que las aguas sobre él caigan a la tierra. Cuando las ventanas, o puertas, en el cielo estaban cerradas, el agua dejaba de entrar por ellas. TA: "el cielo cerrado" o "las puertas del cielo cerradas". Vea cómo se traduce "las ventanas de los cielos" en 7:11.

Genesis 8:4

vino a reposar
"aterrizó" o "se detuvo en tierra firme"

en el séptimo mes, en el día diecisiete del mes ... décimo mes
Debido a que Moisés escribió este libro, es posible que se refiera al séptimo mes y al décimo mes del calendario hebreo, pero esto es incierto.

En el primer día del mes
"En el primer día del décimo mes"

aparecieron
Esto se puede hacer más explícito: "apareció sobre la superficie del agua".

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Genesis 8:6

Sucedió después
Esta frase se usa aquí para marcar el comienzo de una nueva parte de la historia. Si su idioma tiene una forma de hacerlo, podría considerar usarlo aquí. TA: "Sucedió que"

Sucedió después ... la ventana del arca que él había hecho
La frase "que él había hecho" habla de la ventana. Es posible que algunos idiomas necesiten hacer de esta frase una oración por separado: "Noé había hecho una ventana en el bote. Sucedió después de cuarenta días que él había abierto la ventana"

cuervo
un pájaro negro que come principalmente la carne de animales muertos

voló de ida y vuelta
Esto significa que el cuervo siguió dejando el bote y regresando.

hasta que el agua se secó
Esto se puede afirmar en forma activa. TA: "hasta que el viento secó las aguas" o "hasta que las aguas se secaron"

Genesis 8:8

reposar su pata
"aterrizar" o "posarse". Significa aterrizar en algo para descansar del vuelo.

su pata ... ella retornó ... la metió
La palabra "paloma" es femenina en el lenguaje del autor. Puedes traducir estas frases con los pronombres "su ... es ... es" o "su ... él ... él", dependiendo de cómo tu idioma se refiera a una paloma.

Él ... él
Si usa pronombres masculinos para la palabra "paloma", es posible que tenga que insertar el nombre de Noé aquí para evitar confusiones: "Noé envió una paloma", "Noé extendió su mano", etc.

Genesis 8:10

He aquí
"Presta atención" o "Esto es importante"

una hoja de oliva recién arrancada
"una hoja que ella acababa de arrancar de un árbol de oliva"

arrancada
"quebrado"

Él esperó otros siete días
"Él espero de vuelta siete días"

Ella no regresó nuevamente a él
Si la gente no lo entendiera, se podría explicar explícitamente el motivo: "Ella no volvió a él porque encontró un lugar para aterrizar".

Genesis 8:13

Aconteció
Esta frase se usa aquí para marcar el comienzo de una nueva parte de la historia. Si su idioma tiene una forma de hacerlo, podría considerar usarlo aquí.

en el seisientos y un año
"cuando Noé tenía 601 años"

el primer mes, en el día primero del mes
Como Moisés escribió este libro, es posible que se refiera al primer mes del calendario hebreo, pero esto es incierto.

las aguas se secaron de la tierra
Esto se puede afirmar en forma activa. TA: "las aguas que cubren la tierra se secaron" o "el viento secó las aguas que cubren la tierra" .

la cubierta del arca
Esto se refiere a una cubierta que evitaba que el agua de lluvia entrara en el arca.

he aquí
La palabra "he aquí" nos dice que prestemos atención a la información importante que viene después.

En el segundo mes, en el día veintisiete del mes
Séptimo día del mes - "En el vigésimo séptimo día del segundo mes". Esto puede referirse al segundo mes del calendario hebreo, pero esto es incierto.

la tierra estaba seca
"el suelo estaba completamente seco" (UDB)

Genesis 8:15

Salgan afuera ... saca afuera
"Deja ... Toma". Algunas traducciones leen "Sal ... trae".

toda criatura viviente de toda carne
"Todo tipo de criatura viviente". Vea cómo "toda carne" se traduce en 6:11.

fructifiquen, y se multipliquen
Esto es una expresión idiomática. Vea cómo se traduce esto en 1:28. Dios quería que los humanos y los animales se reprodujeran, así habría muchos de ellos.

Genesis 8:18

Noé salió
Algunas traducciones leen "Noé vino fuera."

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según la familia a la que pertenecen
"en grupos de su misma clase"

Genesis 8:20

construyó un altar al SEÑOR
"construyó un altar dedicado al SEÑOR" o "construyó un altar para adorar al SEÑOR". Puede que lo haya construido con piedras.

animales limpios ... aves limpias
Aquí "limpio" significa que Dios permitió que estos animales fueran utilizados en el sacrificio. Algunos animales no se usaban para sacrificios y se llamaban "inmundos"

ofreció ofrendas quemadas
Noah mató a los animales y luego los quemó completamente como una ofrenda a Dios. TA: "quemaron los animales como ofrendas al SEÑOR"

aroma placentero
Esto se refiere al buen olor de la carne asada.

dijo en Su corazón
Aquí la palabra "corazón" se refiere a los pensamientos y emociones de Dios.

maldecir la tierra
"hacer un daño muy serio a la tierra" (UDB)

por causa de la humanidad
Esto se puede hacer más explícito: "porque la humanidad es pecadora".

su corazón está inclinados al mal desde la niñez
"desde sus primeros años tienden a hacer cosas malas" o "cuando son jóvenes, quieren hacer cosas malas"

su corazón está inclinado
Aquí la palabra "corazón" se refiere a los pensamientos, emociones, deseos y voluntad de las personas. TA: "sus tendencias" o "sus hábitos"

desde la niñez
Esto se refiere a un niño mayor. TA: "desde su juventud"

Mientras la tierra permanezca
"Mientras dure la tierra" o "Mientras exista la tierra"

épocas de siembra
"la temporada de siembra"

frío y calor, el verano e invierno
Estas expresiones se refieren a dos condiciones climáticas importantes en el año. Los traductores pueden usar expresiones locales.

verano
La época calurosa y seca del año.

invierno
La época fría, húmeda o nevosa del año.

no cesarán
"no cesará de existir" o "no cesará de ocurrir". Esto se puede expresar de una manera positiva. TA: "continuará"

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Chapter 9

1 Entonces Dios bendijo a Noé y a sus hijos, y les dijo a ellos: "Sean fructíferos, multiplíquense, y llenen la tierra. **2** El miedo a ustedes y el pavor hacia ustedes estarán sobre todo animal viviente en la tierra, sobre toda ave en el cielo, sobre todo lo que se mueve bajito sobre la tierra, y sobre todos los peces del mar. Ellos te son dados en tus manos. **3** Toda cosa que se mueve y que está viva será alimento para ustedes. Tal como les di las plantas verdes, ahora les doy todo. **4** Pero no deben comer carne que tenga su vida-- la cual es su sangre-- dentro de ella. **5** Pero de la sangre de ustedes, la vida que está en su sangre, Yo requeriré un pago. De la mano de todo animal lo requeriré. De la mano de cualquier hombre, eso es, de la mano de aquél quien haya asesinado a su hermano, Yo le pediré cuentas por la vida de ese hombre. **6** Cualquiera que derrame la sangre de un hombre, por un hombre será su sangre derramada, porque fue en la imagen de Dios que Él hizo al hombre. **7** En cuanto a ustedes, sean fructíferos y multiplíquense, espárzanse a través de la tierra y multiplíquense sobre ella." **8** Entonces Dios le habló a Noé y a sus hijos con él, diciendo: **9** "En cuanto a Mí, ¡escuchen! Voy a establecer un pacto contigo y con tus descendientes después de ti, **10** y con toda criatura viva que está contigo, con las aves, con el ganado, y con toda criatura de la tierra contigo, de todo lo que salió del arca, hasta toda criatura viviente en la tierra. **11** Por la presente establezco mi pacto con ustedes, que nunca más toda carne será destruida por las aguas de un diluvio. Nunca más habrá un diluvio para destruir la tierra." **12** Dios dijo: "Esta es la señal de mi pacto, el cual hago entre ustedes y yo y toda criatura viviente que está con ustedes, para todas las futuras generaciones: **13** Yo he puesto mi arcoiris en la nube, y será la señal del pacto entre Yo y la tierra. **14** Y acontecerá cuando Yo traiga una nube sobre la tierra y el arcoiris sea visto en la nube, **15** entonces yo recordaré Mi pacto, el cual es entre Yo y ustedes y toda criatura viviente de toda carne. Las aguas nunca más se convertirán en un diluvio para destruir toda carne. **16** El arcoiris estará en las nubes y Yo lo veré, para así conmemorar el pacto eterno entre Díos y toda criatura viviente de toda carne que está sobre la tierra." **17** Entonces Dios dijo a Noé: "Ésta es la señal del pacto que Yo he establecido entre Yo y toda carne que está sobre la tierra." **18** Los hijos de Noé que salieron del arca eran Sem, Cam y Jafet. Cam fue el padre de Canaán. **19** Estos tres fueron los hijos de Noé, y de éstos, toda la tierra fue poblada. **20** Noé empezó a ser agricultor, y plantó una viña. **21** Él bebió algo del vino y se emborrachó. Estaba acostado sin cubrirse en su tienda. **22** Entonces Cam, padre de Canaán, vio la desnudez de su padre y lo dijo a sus dos hermanos afuera. **23** Entonces Sem y Jafet tomaron un manto y lo pusieron sobre los hombros de ambos, y caminaron de espaldas y cubrieron la desnudez de su padre. Sus caras estaban mirando hacia el otro lado, así que ellos no vieron la desnudez de su padre. **24** Cuando Noé despertó de su borrachera, supo lo que su hijo menor le había hecho. **25** Así él dijo: "Maldito sea Canaán. Que él sea sirviente de los sirvientes de sus hermanos." **26** También dijo: "Que el SEÑOR, el Dios de Sem, sea bendecido, y que Canaán sea su sirviente. **27** Que Dios extienda el territorio de Jafet, y le deje hacer su hogar en las tiendas de Sem. Que Canaán sea su sirviente." **28** Luego del diluvio, Noé vivió trescientos cincuenta años. **29** Todos los días de Noé fueron novecientos cincuenta años, y luego murió.

Genesis 9:1

Sean fructíferos, multiplíquense, y llenen la tierra
Esta es la bendición de Dios. Le dijo a Noé y su familia que produjeran más humanos como ellos, para que hubiera muchos de ellos. La palabra "multiplicar" explica cómo deben ser "fructíferos". Vea cómo tradujo estos mandatos en 1:28.

El miedo de ustedes y el pavor de ustedes estarán sobre todo animal viviente ... y sobre todos los peces del mar
El escritor habla de miedo y temor como si fueran objetos físicos que podrían estar sobre los animales. TA: "Todo animal vivo ... y todos los peces del mar te temerán"

El miedo de ustedes y el pavor de ustedes
Las palabras "miedo" y "pavor" significan básicamente lo mismo y enfatizan qué miedo tendrán los animales de la humanidad. TA: "Un miedo terrible de ti" o "Un miedo terrible de ti"

todo animal viviente en la tierra
Esta es la primera de las cuatro categorías de animales que el escritor enumera, y no un resumen del resto de los animales que menciona a continuación.

ave
Este es un término general para los animales que vuelan. Vea como lo ha traducido en el 1:20

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sobre todo lo que se mueve bajito sobre la tierra
Esto incluye todos los tipos de animales pequeños. Vea como lo ha traducido esto en el 1:24.

Ellos te son dados en tus manos
La mano es un metónimo para el control que tiene la mano. Esto se puede hacer activo. TA: "Se les da a tu control" o "Los he puesto bajo tu control"

Genesis 9:3

Información General:
Dios continúa hablando a Noé y a sus hijos.

vida ... sangre
Los traductores pueden agregar una nota al pie como esto: "La sangre es un símbolo de la vida". También pueden agregar una nota al pie que diga algo como esto: "Dios estaba ordenando a la gente que no comiera carne mientras la sangre aún estaba en ella. Primero tenían que drenar la sangre".

Genesis 9:5

Información General:
Dios continúa hablando a Noé y a sus hijos.

Pero por tu sangre
Esto contrasta la sangra del hombre con la sangre de animales (9:1)

por tu sangre, la vida que está en tu sangre
Se implica que la sangre se derrama, se vierte o se cae. TA: "si alguien hace que tu sangre se derrame" o "si alguien derrama tu sangre" o "si alguien te mata"

vida
Esto se refiere a la vida física.

Yo requeriré un pago
Este pago se refiere a la muerte del asesino, no al dinero. TA: "Requeriré que cualquiera que te mate, pague con su vida"

de la mano
Aquí la palabra "mano" se refiere a la persona responsable de que algo suceda.

de la mano de todo animal lo requeriré
"Requeriré que pague cualquier animal que te quite la vida"

De la mano de cualquier hombre, eso es, de la mano de aquél quien haya asesinado a su hermano, Yo le pediré cuentas por la vida de ese hombre
"Requeriré que pague cualquiera que quite la vida de otra persona"

De la mano de
Esta frase se refiere a la persona de una manera muy personal. TA: "De ese mismo hombre"

hermano
Aquí, "hermano" se usa como una referencia general a familiares, como miembros de la misma tribu, clan o grupo de personas.

Cualquiera que derrame la sangre de un hombre, por un hombre será su sangre derramada
El derramamiento de sangre es una metáfora por matar a alguien. Esto significa que si una persona asesina a alguien, alguien más debe matar al asesino. Sin embargo, "sangre" es muy importante en este pasaje y debe usarse en la traducción si es posible. Traducir "derramar sangre" con palabras que indican una pérdida importante de sangre que causa la muerte.

porque fue en la imagen de Dios que Él hizo al hombre
"porque Dios hizo que las personas fueran como él" o "porque Yo hice personas a mi imagen"

sé fructífero y multiplícate
Esta es la bendición de Dios. Le dijo a Noé y su familia que produjeran más humanos como ellos, para que hubiera muchos de ellos. La palabra "multiplicar" explica cómo deben ser "fructíferos". Vea cómo tradujo esto en 1:28.

Genesis 9:8

Entonces Dios le habló a Noé y a sus hijos con él
Dios ya les estaba hablando. Esta frase marca un cambio sobre lo que Dios iba a hablar. TA: "Dios continuó hablándole a Noé y a sus hijos" o "Luego Dios siguió diciendo"

En cuanto a Mí
Esta frase se usa en inglés para marcar el cambio de Dios al hablar sobre lo que Noé y sus hijos deben hacer para hablar sobre lo que Dios haría.

establecer mi pacto contigo
"hace un pacto entre tú y yo." Traduzca esto como en 6:18

Genesis 9:11

Información General:
Dios continua hablando a Noé y a sus hijos.

Por la presente establezco mi pacto con ustedes
"Al decir esto, hago mi pacto contigo". Vea cómo se traducen las palabras similares en 6:18.

toda carne
Los posibles significados son 1) todos los seres humanos o 2) todos los seres físicos, incluyendo humanos y animales.

Nunca más habrá un diluvio para destruir la tierra
"Nunca más habrá un diluvio que destruya la tierra". Habría inundaciones, pero no destruirían toda la tierra.

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señal
Esto significa un recordatorio de algo que fue prometido.

pacto ... para todas las futuras generaciones
Este pacto se aplica a Noé y su familia y también a todas las generaciones que siguen.

Genesis 9:14

Información General:
Dios continua hablando a Noé y a sus hijos.

Y será hecho cuando
"Cuando sea." Es algo que pasaría muchas veces.

el arcoiris sea visto
No está claro quién verá el arco iris, pero debido a que el pacto es entre El SEÑOR y las personas, si necesita decir quién es quién verá el arco iris, sería mejor nombrar tanto al SEÑOR como a las personas. Esto puede traducirse en forma activa. TA: "la gente y yo vemos el arco iris"

arcoiris
la colorida franja de luz que aparece en la lluvia cuando el sol brilla desde detrás del espectador

yo recordaré mi pacto
Esto no significa que Dios primero lo olvidaría. TA: "Voy a pensar en mi pacto"

ustedes y Yo
La palabra "ustedes" es plural. Dios estaba hablando a Noé y a los hijos de Noé.

toda critatura viviente de toda carne
"todo tipo de seres vivos"

toda carne
Los posibles significados son 1) todos los seres humanos o 2) todos los seres físicos, incluyendo humanos y animales. Vea como lo tradujo en 6:11

Genesis 9:16

Información General:
Dios continua hablando a Noé y a sus hijos.

para así conmemorar
"para que recuerde" o "para que piense"

entre Dios y toda criatura viviente
Dios está hablando aquí. TA: "entre toda criatura viviente y Yo"

toda criatura viviente de toda carne
"todo tipo de criatura viviente." Vea como tradujo esto en 9:14.

Entonces Dios dijo a Noé
Dios ya estaba hablando con Noé. Esta frase marca la parte final de lo que Dios estaba diciendo. TA: "Dios terminó diciéndole a Noé" o "Así que Dios le dijo a Noé"

Genesis 9:18

Información General:
Los versículos 18-19 presentan a los tres hijos de Noé, que serán una parte importante de la siguiente historia.

padre
Cam fue el verdadero padre de Canaan.

Genesis 9:20

agricultor
"hombre del suelo"

se emborrachó
"bebió demasiado vino"

sin cubrirse
El texto no especifica qué tanto del cuerpo de Noah estaba descubierto mientras yacía ebrio. Las reacciones de sus hijos nos muestran que fue vergonzoso.

Genesis 9:22

su padre
Esto se refiere a Noé.

Genesis 9:24

Información General:
En los versículos 25-27, Noé pronunció una maldición sobre el hijo de Cam y bendiciones sobre los hermanos de Cam. Lo que Noé dijo sobre ellos también se aplicó a sus descendientes, como se muestra en la UDB.

Información General:
Las frases alternadas en estos versos tienen la intención de mostrar que esto es poesía. Si puede, dé un formato a estos versículos tal como están aquí para mostrar a sus lectores que esto es poesía.

despertó de su borrachera
"se volvió sobrio"

su hijo menor
Esto se refiere a Cam. TA: "su hijo menor, Cam"

Maldito sea Canaán
"Yo maldigo a Canaán" o "Que malas cosas pasen a Canaán"

Canaán
Este era uno de los hijos de Cam. TA: "Canaán, hijo de Cam"

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sirviente de los sirvientes de sus hermanos
"El sirviente más bajo de sus hermanos" o "El sirviente menos importante de sus hermanos"

sus hermanos
Esto podría referirse a los hermanos de Canaán o a sus familiares en general.

Genesis 9:26

Información General:
Si puede, dé un formato a estos versículos tal como están aquí para mostrar a sus lectores que esto es poesía.

Que el SEÑOR Dios, el Dios de Sem, sea bendecido
"Alabado sea El SEÑOR, el Dios de Sem" o "El SEÑOR, el Dios de Sem, es digno de alabanza" o "Yo alabo a El SEÑOR, el Dios de Sem" (UDB)

que Canaán sea su sirviente
"Y que Canaán sea el siervo de Sem". Esto incluye a los descendientes de Canaán y de Sem.

Que Dios engrandezca a Jafet
Los posibles significados son 1) "Que Dios haga el territorio de Jafet más grande" (UDB) o 2) "Que Dios haga que Jafet tenga muchos descendientes".

y le deje hacer su hogar en las tiendas de Sem
"y deja que se vaya pacíficamente con Sem". Esto incluye a los descendientes de Jafet y Sem.

Que Canaán sea su sirviente
"Deja que Canaán sea el siervo de Sem". Esto incluye a los descendientes de Canaán y de Jafet.

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Chapter 10

1 Estos fueron los descendientes de los hijos de Noé, eso es, Sem, Cam y Jafet. Les nacieron hijos a ellos después del diluvio. **2** Los hijos de Jafet eran Gomer, Magog, Madai, Javán, Tubal, Mesec y Tiras. **3** Los hijos de Gomer eran Askemaz, Rifat y Togarmá. **4** Los hijos de Javán eran Elisa, Tarsis, Quitim y Dodanim. **5** De estos, las personas de las costas se dividieron y se fueron a sus tierras, cada uno con su lenguaje propio, según sus familias, por sus naciones. **6** Los hijos de Cam eran Cus, Mizraim, Fut y Canaán. **7** Los hijos de Cus eran Seba, Havila, Sabta, Raama y Sabteca. Los hijos de Raama eran Seba y Dedán. **8** Cus fue el padre de Nimrod, quien fue el primer conquistador de la tierra. **9** Él fue un cazador muy destacado delante del SEÑOR. Por eso es que se dice: "Como Nimrod, un cazador muy poderoso delante del SEÑOR." **10** Los primeros centros de su reino eran Babel, Erec, Acab y Calme, en la tierra de Sinar. **11** Desde esa tierra él fue a Asiria y construyó a Nínive, Rehobot, Ir, Cala, **12** y Resén, que estaba entre Nínive y Cala. Era una ciudad grande. **13** Mizraim fue el padre de los ludimitas, de los anamitas, de los lehabitas, naftuhimitas, **14** los patrusimitas, los casluhimitas (de donde salieron los filisteos) y de los caftorimitas. **15** Canaán fue el padre de Sidón, su primogénito, y de Het, **16** también de los jebuseos, de los amorreos, de los gereseos, **17** de los heveos, de los araceos, de los sineos, **18** los arvadeos, de los zemareos, y los hamateos. Después las familias de los cananeos se esparcieron. **19** La frontera de los cananeos era desde Sidón, hacía la dirección de Gerar, tan lejos como Gaza, y como uno va hacia Sodoma, Gomorra, Adma, y Zeboim, tan lejos como Lasa. **20** Estos eran los hijos de Cam, por sus familias, por sus lenguajes, en sus tierras, y en sus naciones. **21** También le nacieron hijos a Sem, el hermano mayor de Jafet. Sem también fue el antepasado de toda las personas de Heber. **22** Los hijos de Sem eran Elam, Asur, Arfaxad, Lud y Aram. **23** Los hijos de Aram eran Uz, Hul, Geter y Mas. **24** Arfaxad fue el padre de Sela y Sela fue el padre de Heber. **25** Heber tuvo dos hijos. El nombre de uno fue Peleg, porque en sus días la tierra estaba dividida. El nombre de su hermano era Joctán. **26** Joctán fue el padre de Almodad, Selef, Hazar Mavet, Jera, **27** Adoram, Uzal, Dicla, **28** Obal, Abimael, Seba, **29** Ofir, Havila y Jobab. Todos estos eran los hijos de Joctán. **30** Su territorio era desde Mesa hasta Sefar, la montaña del este. **31** Estos fueron los hijos de Sem, según sus familias, sus lenguajes, en sus tierras, según sus naciones. **32** Estas fueron las familias de los hijos de Noé, según sus geneaologías, por sus naciones. De estas las naciones se separaron y se esparcieron sobre la tierra después del diluvio.

Genesis 10:1

Estos son los descendientes de los hijos de Noé
"Esta es la cuenta de los hijos de Noé". Esta oración introduce el relato de los descendientes de Noé en Génesis 10:1-11:9.

Genesis 10:2

De estos, las personas de las costas se dividieron y se fueron a sus tierras
"Los hijos y descendientes de Javán se separaron y se mudaron a las costas e islas"

personas de las costas
Esto se refiere a las personas que vivían a lo largo de la costa y en las islas.

sus tierras
"sus patrias". Estos son los lugares donde la gente se mudó y vivió.

cada uno con su lenguaje propio
"Cada grupo de personas hablaba su propio idioma" o "Los grupos de personas se dividieron según sus idiomas"

Genesis 10:6

Mizraim
Mizraim es el nombre hebreo para "Egipto."

Genesis 10:8

conquistador
Los posibles significados son 1) "guerrero poderoso" o 2) "hombre poderoso" o 3) "gobernante poderoso".

delante del SEÑOR
Los posibles significados son 1) "a la vista de El SEÑOR" o 2) "con la ayuda de El SEÑOR"

Por eso es que se dice
Esto introduce un proverbio. Su idioma puede introducir proverbios y refranes de una manera diferente. TA: "Esta es la razón por la que la gente dice (Ver: [["en:ta:workbench:translate:writingstyles_proverbs]])

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Los primeros centros
Los posibles significados son 1) los primeros centros que desarrolló o 2) las ciudades importantes.

Genesis 10:11

él fue a Asiria
"Nimrod fue a Asiria"

Mizraim fue el padre
La lista de los descendientes de Noé continua.

Mizraim
Mizraim fue uno de los hijos de Cam. Sus descendientes se convirtieron en el pueblo de Egipto. Mizraim es el nombre hebreo de 'Egipto'.

Genesis 10:15

Jebuseos ... Amorreos ... Gereseos
Estos nombres se refieren a grupos grandes de personas que descendían de Canaán.

Genesis 10:19

frontera
"territorio" o "borde de su territorio"

desde Sidón, hacía la dirección de Gerar, tan lejos como Gaza
La dirección al sur se puede indicar explícitamente si es necesario. TA: "desde la ciudad de Sidón en el norte hasta el sur de la ciudad de Gaza, que está cerca de Gerar"

como uno va hacia Sodoma, Gomorra, Adma, y Zeboim, tan lejos como Lasa
La dirección "este" o "tierra adentro" puede indicarse explícitamente si es necesario. TA: "luego al este hacia las ciudades de Sodoma, Gomorra, Adma y Zeboim, hasta Lasa" (ver: Supuesto conocimiento e información implícita)

Estos eran los hijos de Cam
La palabra "estos" se refiere a las personas y grupos de personas que fueron listadas en los versículos 10:6.

por sus lenguajes
"Se dividieron según sus diferentes idiomas"

en sus naciones
"en sus patrias"

Genesis 10:24

Arfaxad
Arfaxad fue uno de los hijos de Sem.

Peleg
Los traductores pueden agregar una nota al pie que diga: "El nombre Peleg significa 'división'".

la tierra estaba dividida
Esto se puede hacer activo. TA: "la gente de la tierra se dividió a sí misma" o "la gente de la tierra se separó" o "Dios dividió a la gente de la tierra"

Genesis 10:26

Joctán
Joctán fue uno de los hijos de Heber.

Todos estos
"Estos" aquí se refiere a los hijos de Joctán.

Genesis 10:30

Su territorio
"La tierra que ellos controlaban" o "La tierra en que ellos vivían"

Estos fueron los hijos de Sem
La palabra "estos" se refiere a los descendientes de Sem (10:21)

Genesis 10:32

Estas son las familias
Esto se refiere a todas las personas enlistadas en el 10:1.

según sus
"enlistado por"

De estos las naciones se separaron y se esparcieron sobre la tierra
"De estas familias, las naciones se dividieron y se extendieron sobre la tierra" o "Estas familias se dividieron unos de otros y formaron las naciones de la tierra"

después del diluvio
Esto se puede decir claramente o más explícitamente. TA: "después que el diluvio destruyó la tierra"

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Chapter 11

1 Ahora toda la tierra hablaba una sola lengua y tenía las mismas palabras. **2** Mientrás ellos viajaban por el este, encontraron un llano en la tierra de Sinar y se establecieron allí. **3** Se decían el uno al otro: "Vengan, hagamos ladrillos y horneémoslos completamente." Tenían ladrillos en vez de piedra y brea en vez de mezcla. **4** Dijeron: "Vengan, construyámonos una ciudad y una torre cuya cima alcance hasta el cielo, y hagámonos un nombre para nosotros mismos. Si no lo hacemos, seremos dispersados por la superficie de toda la tierra." **5** Así que el SEÑOR descendió para ver la ciudad y la torre que habían construido los descendientes de Adán. **6** El SEÑOR dijo: "Miren, ¡son un solo pueblo con la misma lengua, y están comenzando a hacer esto! Pronto, nada de lo que intenten hacer, se les hará imposible. **7** Vengan, descendamos y confundamos su lengua allí, para que no se entiendan los unos a los otros." **8** Así que el SEÑOR los dispersó por toda la superficie de la tierra y dejaron de construir la ciudad. **9** Por lo tanto, se llamó su nombre Babel, porque allí el SEÑOR confundió la lengua de toda la tierra y desde ahí el SEÑOR los dispersó por la superficie de toda la tierra. **10** Estos fueron los descendientes de Sem. Sem tenía cien años y vino a ser el padre de Arfaxad dos años después del diluvio. **11** Sem vivió quinientos años después de que vino a ser el padre de Arfaxad. También fue el padre de otros hijos e hijas. **12** Cuando Arfaxad había vivido treinta y cinco años, vino a ser el padre de Sala. **13** Arfaxad vivió cuatrocientos tres años después de que vino a ser el padre de Sala. Tambien vino a ser el padre de otros hijos e hijas. **14** Luego de Sala haber vivido treinta años, vino a ser el padre de Heber. **15** Sala vivió cuatrocientos tres años luego de que vino a ser el padre de Heber. También vino a ser el padre de otros hijos e hijas. **16** Cuando Heber había vivido treinta y cuatro años, vino a ser el padre de Peleg. **17** Heber vivió cuatrocientos treinta años luego de que vino a ser el padre de Peleg. También fue el padre de otros hijos e hijas. **18** Cuando Peleg había vivido treinta años, vino a ser el padre de Reu. **19** Peleg vivió doscientos nueve años luego de que vino a ser el padre de Reu. También fue padre de otros hijos e hijas. **20** Cuando Reu había vivido treinta y dos años, él vino a ser el padre de Serug. **21** Reu vivió doscientos siete años cuando vino a ser el padre de Serug. También fue padre de otros hijos e hijas. **22** Cuando Serug había vivido treinta años, vino a ser el padre de Nacor. **23** Serug vivió doscientos años luego de que vino a ser el padre de Nacor. También fue el padre de otros hijos e hijas. **24** Cuando Nacor había vivido veintinueve años, vino a ser el padre de Taré. **25** Nacor vivió ciento diecinueve años luego de que fue el padre de Taré. También fue el padre de otros hijos e hijas. **26** Luego de que Taré había vivido setenta años, vino a ser el padre de Abram, Nacor y Harán. **27** Ahora estos fueron los descendientes de Taré. Taré vino a ser el padre de Abram, Nacor y Harán, y Harán vino a ser el padre de Lot. **28** Harán murió en la presencia de su padre Taré en su tierra natal, en Ur de los caldeos. **29** Abram y Nacor tomaron esposas. El nombre de la esposa de Abram fue Sarai y el nombre de la esposa de Nacor fue Milca, una hija de Harán, quien fue el padre de Milca e Isca. **30** Ahora Sarai era estéril, no tenía hijo. **31** Taré tomó a su hijo Abram, a Lot el hijo de su hijo Harán, y a Sarai su nuera, la esposa de Abram su hijo, y juntos salieron de Ur de los caldeos, para ir a la tierra de Canaán. Pero llegaron a Harán y se quedaron allí. **32** Taré vivió doscientos cinco años y murió en Harán.

Genesis 11:1

Ahora
Esta palabra muestra que el escritor está iniciando una nueva parte de la historia.

toda la tierra
todas las personas de la tierra

hablaba una sola lengua y tenía las mismas palabras
Estas dos frases significan básicamente lo mismo y enfatizan que todas las personas hablan el mismo idioma.

viajaban
"migraron" o "se trasladaron"

por el este
Los posibles significados son 1) "en el este" o 2) "desde el este" o 3) "hacia el este". La opción preferida es "en el este" porque Sinar está al este de donde los eruditos creen que el arca se detuvo.

acamparon
dejaron de moverse de un lugar a otro y comenzaron a vivir en un lugar

Genesis 11:3

Vengan
Si su idioma tiene una forma de instar u ordenar a las personas que comiencen a trabajar, como el español "¡Vamos!" Podrías usarlo aquí.

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cocinémoslos completamente
Las personas hacen ladrillos de arcilla y los calientan en un horno muy caliente para hacerlos duros y fuertes.

brea
Un líquido espeso, pegajoso y negro que sale del suelo

mezcla
Esta es una sustancia espesa hecha de polvo de cal, arcilla, arena y agua utilizada para hacer que las piedras o los ladrillos se peguen entre sí.

hagámonos un nombre para nosotros mismos
"hagamos grande nuestra reputación"

nombre
"reputación"

seremos dispersados
Esto se puede afirmar en forma activa. TA: "nos separaremos unos de otros y viviremos en diferentes lugares"

Genesis 11:5

los descendientes de Adán
"las personas"

descendió
La información sobre el lugar de donde descendió se puede hacer explícita: "bajó del cielo". Esto no dice cómo bajó. Use una palabra general que signifique "bajó".

para ver
"para observar" o "para mirar de cerca"

un solo pueblo con la misma lengua
Todas las personas formaban un grupo grande y todos hablaban el mismo idioma.

están comenzando a hacer esto
Los posibles significados son 1) "han comenzado a hacer esto", lo que significa que han comenzado a construir la torre pero no está terminada, o 2) "esto es solo lo primero que han hecho", lo que significa que en el futuro harán cosas mayores.

nada de lo que ellos intenten hacer se les hará imposible
Esto se puede afirmar en forma positiva. TA: "cualquier cosa que intenten hacer será posible para ellos"

Vengan
Si su idioma tiene una forma de instar o ordenar a las personas que comiencen a trabajar, como el español "¡Vamos!" Podrías usarlo aquí. Vea cómo esto se traduce en 11:3.

descendamos
La palabra "nosotros" es plural aunque se refiera a Dios. Algunos lo traducen como "déjame bajar" o "bajaré". Si haces esto, considera agregar una nota al pie para decir que el pronombre es plural. Vea la nota sobre "Hagamos" en 1:26.

confundamos su lengua
Esto significa que El SEÑOR haría que las personas de toda la tierra dejaran de hablar el mismo idioma. TA: "mezclar su idioma"

para que no se entiendan los unos a los otros
Este fue el propósito de confundir sus idiomas. TA: "para que no puedan entender lo que están diciendo" (UDB)

Genesis 11:8

desde allí
"desde la ciudad"

se llamó su nombre Babel, porque allí El SEÑOR confundió
El nombre "Babel" suena como la palabra que significa "confundido". Es posible que los traductores quieran agregar una nota al pie sobre esto.

confundió la lengua de toda la tierra
Significa que El SEÑOR hizo que la gente de toda la tierra ya no hablara el mismo idioma. TA: "mezcló el idioma de toda la tierra"

Genesis 11:10

Información General:
El resto de este capítulo hace una lista del linaje de los descendientes de Sem hasta Abram.

Estos fueron los descendientes de Sem
Esta oración comienza la lista de descendientes de Sem.

diluvio
Este es el diluvio de la época de Noé, cuando las personas se volvieron malvadas y Dios envió un diluvio mundial para cubrir la tierra.

vino a ser el padre de Arfaxad
"tuvo a su hijo Arfaxad" o "su hijo Arfaxad nació"

Arfaxad
Nombre de un hombre.

cien ... dos ... quinientos
Los traductores pueden escribir las palabras o los números "100", "2" y "500".)

Genesis 11:12

vino a ser el padre de Sala
"su hijo Sala nació"

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Sala
nombre de hombre

Genesis 11:14

Información General:
Los registros en Génesis 11:12-25 tienen el mismo formato. Traduzca estos de la misma manera que tradujo el 11:12.

Genesis 11:16

Información General:
Los registros en Génesis 11:12-25 tienen el mismo formato. Traduzca estos de la misma manera que tradujo el 11:12.

Genesis 11:18

Información General:
Los registros en Génesis 11:12-25 tienen el mismo formato. Traduzca estos de la misma manera que tradujo el 11:12.

Genesis 11:20

Información General:
Los registros en Génesis 11:12-25 tienen el mismo formato. Traduzca estos de la misma manera que tradujo el 11:12.

Genesis 11:22

Información General:
Los registros en Génesis 11:12-25 tienen el mismo formato. Traduzca estos de la misma manera que tradujo el 11:12.

Genesis 11:24

Información General:
Los registros en Génesis 11:12-25 tienen el mismo formato. Traduzca estos de la misma manera que tradujo el 11:12.

Abram, Nacor, y Harán
No sabemos el orden de nacimiento de sus hijos.

Genesis 11:27

Ahora estos son los descendientes de Taré
Esta oración introduce la cuenta de los descendientes de Taré. Génesis 11:27-25: 11 habla sobre los descendientes de Taré, particularmente, sobre su hijo Abraham. TA: "Esta es la cuenta de los descendientes de Taré"

Harán murió en la presencia de su padre Taré
Esto significa que Harán murió mientras su padre aún vivía. TA: "Harán murió mientras su padre, Taré, estaba con él"

Genesis 11:29

tomaron esposas
"se casaron con esposas"

Isca
Este es un nombre femenino.

Ahora
Esta palabra se usa para introducir nueva información sobre Sarai que se volverá importante en capítulos posteriores.

estéril
Este término describe a una mujer que es físciamente incapaz de concebir o tener un hijo.

Genesis 11:31

su
Aquí la palabra "su" se refiere a Taré.

Sarai su nuera, la esposa de Abram su hijo
nuera, la esposa de su hijo Abram - "su nuera Sarai, que era la esposa de su hijo Abram"

Harán ... Harán
Estos son dos nombres diferentes y están escritos de manera diferente en hebreo. Uno se refiere a una persona y el otro se refiere a una ciudad. (El sonido de "h" en el nombre de la ciudad es más fuerte que el sonido de "h" en el nombre de la persona). Es posible que elijas deletrearlas de manera diferente en tu idioma para mostrar esto.

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Chapter 12

1 Ahora el SEÑOR dijo a Abram: "Sal de tu país, y de tu parentela, y de la familia de tu padre, a la tierra que te mostraré. **2** Yo te convertiré en una gran nación, y te bendeciré, y haré tu nombre grande, y tú serás de bendición. **3** Bendeciré a los que te bendigan, pero quien te deshonre yo lo maldeciré. Por medio de ti, todas las familias de la tierra serán bendecidas." **4** Así que Abram salió, como el SEÑOR le dijo que hiciera, y Lot fue con él. Abram era de setenta y cinco años cuando salió de Harán. **5** Abram tomó a Sarai, su esposa, a Lot, el hijo de su hermano, todas sus posesiones que habían acumulado, y las personas que habían adquirido en Harán. Ellos salieron para ir a la tierra de Canaán y llegaron a la tierra de Canaán. **6** Abram pasó a través de la tierra hasta Siquem, hasta la encina de Moré. En ese tiempo los cananeos vivían en la tierra. **7** El SEÑOR le apareció a Abram, y le dijo: "A tus descendientes les daré esta tierra." Así que ahí Abram construyó un altar al SEÑOR, Quien se le había aparecido. **8** Desde allí se movió a la región de colinas al este de Betel, donde puso su tienda, con Betel al oeste y Hai al este. Ahí construyó un altar al SEÑOR e invocó el nombre del SEÑOR. **9** Entonces Abram continuó su viaje rumbo al Neguev. **10** Hubo hambre en la tierra, así que Abram bajó a Egipto para quedarse, pues el hambre era severa en la tierra. **11** Cuando estuvo a punto de entrar a Egipto, le dijo a su esposa Sarai: "Mira, sé que eres una mujer hermosa. **12** Cuando los egipcios te vean dirán: 'Ésta es su esposa,' entonces me matarán, pero a ti te mantendrán viva. **13** Di que eres mi hermana, para que me vaya bien por causa tuya, y así mi vida será librada gracias a ti." **14** Sucedió que cuando Abram entró en Egipto, los egipcios vieron que Sarai era muy hermosa. **15** Los príncipes de Faraón la vieron, y la alabaron ante Faraón, y la mujer fue llevada a la casa de Faraón. **16** Faraón trató bien a Abram por causa de ella, y le dio ovejas, bueyes, asnos, esclavos, esclavas, burras y camellos. **17** Entonces el SEÑOR afligió a Faraón y su casa con grandes plagas por causa de Sarai, esposa de Abram. **18** Faraón llamó a Abram, y le dijo: "¿Qué es esto que me has hecho? ¿Por qué no me dijiste que ella era tu esposa? **19** ¿Por qué dijiste: 'Ella es mi hermana,' para que yo la tomara para ser mi esposa? Ahora pues, he aquí a tu esposa. Tómala y sigue tu camino." **20** Entonces Faraón le dio órdenes a sus hombres concerniente a él, y ellos lo enviaron fuera, con su esposa y todo lo que él tenía.

Genesis 12:1

Entonces
Esta palabra es usada para marcar una nueva parte de la historia.

Sal de tu pueblo, y de tu parentela
"Sal de tu tierra, de tu familia"

Yo te convertiré en una gran nación
Aquí "te" es singular y se refiere a Abram, pero Abram representa a sus descendientes. TA: "Yo comenzaré una gran nación por medio de ti" o "Haré que tus descendientes se conviertan en una gran nación"

y haré tu nombre grande
La palabra "nombre" representa la reputación de la persona. TA: "y te haré famoso"

tú serás de bendición
Las palabras "a otras personas" se sobreentiende. TA: "serás una bendiciones para otras personas"

quien te deshonre yo lo maldeciré
"Maldeciré a cualquiera que te trate de manera vergonzosa" o "si alguien te trata como si no valieras, lo maldeciré"

Por medio de ti, todas las familias de la tierra serán bendecidas
Esto se puede hacer activo. TA: "Bendeciré a todas las familias de la tierra a través de ustedes"

Por medio de ti
"Por ti" o "Por haberte bendecido"

Genesis 12:4

posesiones
Esto incluye animales y bienes materiales.

las personas que habían adquirido
Los posibles significados son 1) "esclavos que habían acumulado" (UDB) o 2) "las personas que se habían reunido para estar con ellos".

Genesis 12:6

Abram pasó a través de la tierra
Solo el nombre de Abram es mencionado porque él era la cabeza de la familia. Dios le había dado el mandato de tomar a su familia e ir allí. TA: "Así que Abram y su familia atravesaron la tierra"

la tierra
"la tierra de Canaán"

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la encina de Moré
Moré era probablemente el nombre del lugar.

al SEÑOR Dios, quien se le había aparecido
"al SEÑOR, porque se le había aparecido"

Genesis 12:8

el puso su tienda
Abram tenía muchas personas con él mientras viajaba. Las personas que se mudaban de un lugar a otro vivían en tiendas de campaña. TA: "armaron sus carpas"

invocó el nombre del SEÑOR
"oró en el nombre del SEÑOR" o "adoró al SEÑOR"

Entonces Abram continuó su viaje
"Entonces Abram tomo su tienda y continuó viajando."

rumbo al Neguev
"rumbo a la región de Neguev" o "rumbro al sur" o "al sur del desierto de Neguev" (UDB)

Genesis 12:10

Hubo hambre
Los cultivos no crecieron bien en esa temporada. Esto puede hacerse explícito. TA: "Había escasez de alimentos"

en la tierra
"en el área" o "en la tierra donde Abram estaba viviendo"

bajó a
Los posibles significados son 1) "fue más al sur" (UDB) o 2) "se fue de Canaán a". Sería mejor traducir esto usando sus palabras habituales para ir de un lugar más alto a un lugar más bajo.

me matarán ... a ti te mantendrán viva
La razón por la que matarían a Abram se puede hacer explícita: "me matarán para que puedan casarse contigo"

para que me vaya bien por causa tuya
Esto se puede escribir en forma activa. TA: "para que, por causa tuya, no me maten"

Genesis 12:14

Sucedió que
Los posibles significados son 1) Esta frase se usa aquí para marcar dónde comienza la acción, y si su idioma tiene una forma de hacerlo, podría considerar usarla aquí, o 2) "Y eso fue lo que sucedió" (UDB)

Los príncipes de Faraón la vieron
"Los funcionarios del faraón vieron a Sarai" o "los funcionarios del rey la vieron" (UDB)

la mujer fue llevada a la casa de Faraón
Esto se puede escribir en forma activa. TA: "El Faraón la llevó a su casa" o "El Faraón hizo que sus soldados la llevaran a su casa"

la mujer
Sarai

la casa de Faraón
Los posibles significados son 1) "La familia de Faraón", es decir, como esposa, o 2) "La casa de Faraón" o "El palacio de Faraón", un eufemismo para el Faraón que la convierte en una de sus esposas.

por causa de ella
"por causa de Sarai" o "por ella"

Genesis 12:17

por causa de Sarai, esposa de Abram
Esto puede hacerse más explícito. TA: "porque el Faraón tenía la intención de tomar a Sarai, la esposa de Abram, como su propia esposa"

Faraón llamó a Abram
"El Faraón llamó a Abram" o "El Faraón ordenó a Abram que vaya junto a él"

¿Qué es esto que me has hecho?
El Faraón usó esta pregunta retórica para mostrar cuán enojado estaba con lo que Abram le había hecho. También se puede escribir como una exclamación. TA: "¡Me has hecho algo terrible!"

Entonces Faraón le dio órdenes a sus hombres concernientes a él
"Entonces el Faraón dirigió a sus oficiales acerca de Abram"

y ellos lo enviaron fuera, con su esposa y todo lo que él tenía
"los oficiales lo expulsaron de la presencia del Faraón, con su esposa y con todas sus posesiones"

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Chapter 13

1 Abram subió de Egipto y fue hasta el Neguev, él, su esposa y todo lo que él poseía. Lot también fue con ellos. **2** Ahora Abram era muy rico en animales, en plata y en oro. **3** Él continuó su viaje desde el Neguev a Betel, hacia el lugar donde antes había puesto su tienda, entre Betel y Hai. **4** Él fue al lugar donde estaba el altar que él había construído antes. Aquí él clamó al nombre del SEÑOR. **5** Ahora Lot, que estaba viajando con Abram, también tenía rebaños, manadas, y tiendas. **6** La tierra no era capaz de mantenerlos a ambos viviendo allí juntos, porque sus posesiones eran muchas, de manera que ellos no podían permanecer juntos. **7** Hubo también una disputa entre los pastores que cuidaban los animales de Abram y los pastores que cuidaban los animales de Lot. Los cananeos y ferezeos estaban viviendo la tierra para ese tiempo. **8** Entonces Abram le dijo a Lot: "Que no haya discordia entre tú y yo, ni entre tus pastores y los míos; después de todo, somos familia. **9** ¿No está toda la tierra delante de ti? Ve adelante y sepárate de mí. Si tú vas hacia la izquierda, entonces yo iré hacia la derecha. O si tú vas hacia la derecha, entonces yo iré hacia la izquierda." **10** Entonces Lot miró alrededor, y vió que toda la llanura del Jordán estaba bien regada toda ella hasta Zoar, como el jardín del SEÑOR, como la tierra de Egipto. Esto fue antes de que el SEÑOR destruyera a Sodoma y Gomorra. **11** Así que Lot escogió para sí toda la llanura del Jordan y viajó hacia el este, y se separaron los parientes los unos de los otros. **12** Abram vivió en la tierra de Canaán, y Lot vivió entre las cuidades de la llanura. El estableció sus tiendas tan lejos como Sodoma. **13** Ahora los hombres de Sodoma eran pecadores muy malos contra el SEÑOR. **14** El SEÑOR dijo a Abram luego que Lot se había separado de él: "Mira desde el lugar en que estás parado hacia el norte, el sur, este y oeste. **15** Toda esta tierra que tú ves, te la daré a ti y a tus descendientes por siempre." **16** Y Yo haré que tus descendientes sean tan abundantes como el polvo de la tierra, de manera que si un hombre pudiera contar el polvo de la tierra, entonces tus descendientes podrían también ser contados. **17** Levántate, camina a través de lo largo y ancho de la tierra, porque te la daré a tí." **18** Así que Abram levantó su tienda, y vino y vivió cerca de las encinas de Mamre, las cuales están en Hebrón, y allí levantó un altar al SEÑOR.

Genesis 13:1

salió de
"dejó" o "partió de"

fue hasta Neguev
El Neguev era una región desértica en el sur de Canaán, al oeste de Egipto. Esto puede hacerse explícito. TA: "regresó al desierto de Negev"

Abram era muy rico en animales en plata y en oro.
"Abram tenía muchos animales, mucha plata, y mucho oro"

animales
"ganado" o "ganado vacuno"

Genesis 13:3

Él continuó su viaje
Abram y su familia viajaron por etapas, yendo de lugar en lugar. Esto puede hacerse explícito. TA: "Continuaron su viaje"

hacia el lugar donde antes había puesto su tienda
Los traductores pueden agregar una nota al pie que diga "Vea Génesis 12:8". El tiempo de su viaje se puede hacer explícito. TA: "al lugar donde había instalado su tienda antes de ir a Egipto"

invocó el nombre del SEÑOR Dios
"oró en el nombre del SEÑOR" o "adoró al SEÑOR". Vea como tradujo esto en 12:8

Genesis 13:5

Ahora
Esta palabra se usa para mostrar que lo siguiente es información de fondo para ayudar al lector a comprender los eventos que siguen.

La tierra no era capaz de mantenerlos
No había suficiente tierra de pastoreo y agua para todos sus animales.

sus posesiones
Esto incluye el ganado, quienes necesitaban pastos y agua.

no podían permanecer juntos
"no podían vivir juntos"

Los Cananitas y Ferezeos vivían la tierra en ese tiempo
Esta es otra razón por la que la tierra no podía mantener a todos ellos.

Genesis 13:8

Que no haya discordia entre tú y yo
"No peleemos"

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discordia
"hostilidad" o "pelea" o "disputa"

ni entre tus pastores y los míos
"Y vamos a evitar que los hombres que cuidan a nuestros animales se peleen"

después de todo, somos familia
"porque somos familia"

familia
"parientes" o "familiares". Lot era el sobrino de Abraham.

¿No tienes toda esta tierra delante de ti?
Esta pregunta retórica puede traducirse como una afirmación positiva. TA: "Toda la tierra está disponible para que la uses".

Ve adelante y sepárate de mí
Abraham estaba hablando a Lot con amabilidad y lo alentó a hacer algo que los ayudaría a ambos. "Vamos a separarnos".

Si tú vas hacia la izquierda, entonces yo iré hacia la derecha
Los posibles significados son 1) "Si vas en un sentido, yo iré en el otro" o 2) "Si vas hacia el norte, iré hacia el sur". Abram dejó que Lot eligiera la parte de la tierra que quería, y Abram tomaría lo que quedaba.

Genesis 13:10

toda la llanura del Jordán
Esto se refiere a la región general del río Jordán.

estaba bien regada
"tenía mucha agua"

como el jardín del SEÑOR, como la tierra de Egipto
"Como el jardín del SEÑOR o como la tierra de Egipto". Estos eran dos lugares diferentes.

el jardín del SEÑOR
Este es otro nombre para el jardín del Edén.

jardín
Use la misma palabra para "jardín" que usó en 2:7

Esto fue antes de que el SEÑOR DIOS destruyera a Sodoma y Gomorra
Esto anticipa algo que pasaría después. Es importante aquí porque explica el porqué Lot se estableció en una región que luego no fue fértil.

los parientes
"los parientes" o "las familias". Esto se refiere a Lot y Abram con sus familias.

Genesis 13:12

vivió
"estableció" o "quedó"

la tierra de Canaán
"la tierra de los Canaanitas"

El estableció sus tiendas hasta llegar a Sodoma
Los posibles significados son 1) "Colocó sus tiendas cerca de Sodoma" (UDB) o 2) "Movió sus tiendas alrededor de un área que llegaba hasta Sodoma".

Genesis 13:14

luego que Lot se separó de él
"luego de que Lot dejara a Abraham"

Genesis 13:16

camina a través de lo largo y ancho de la tierra
"Caminar por toda la tierra"

Mamre
Este era el nombre del hombre que poseía la encina.

Hebrón
Nombre de lugar

un altar al SEÑOR
"un altar para adorar al SEÑOR"

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Chapter 14

1 Aconteció en los días de Amrafel, rey de Sinar, de Arioc, rey de Elasar, de Quedorlaomer, rey de Elam, y de Tidal, rey de Goyim, **2** que estos hicieron guerra contra Bera, rey de Sodoma, Birsa, rey de Gomorra, Sinab, rey de Adma, Semeber, rey de Zeboim, y el rey de Bela (llamado también Zoar). **3** Estos últimos cinco reyes se unieron en el Valle de Sidim, (llamado también el Mar Salado). **4** Ellos habían servido por doce años a Quedorlaomer, pero en el año trece se rebelaron. **5** Entonces en el año catorce, Quedorlaomer y los reyes que estaban con él, vinieron y atacaron a los refaías en Astarot Karnaim, a los zuzitas en Ham, a los emitas en Save Quiriataim, **6** y a los horeos en la colina de Seir, hasta El Parán, que está cercano al desierto. **7** Entonces ellos regresaron y llegaron a En Mispat (llamado también Cades) y derrotaron a todo el país de los amalecitas y también a los amorreos que vivían en Hazezon Tamar. **8** Entonces el rey de Sodoma, el rey de Gomorra, el rey de Adma, el rey de Zeboim y el rey de Bela (llamado también Zoar) salieron y se prepararon para batallar **9** contra Quedorlaomer, rey de Elam, Tidal, rey de Goyim, Amrafel, rey de Sinar, Arioc, rey de Elasar; cuatro reyes contra los cinco. **10** Entonces el Valle de Sidim estaba lleno de pozos de brea, y mientras los reyes de Sodoma y Gomorra huyeron, ellos cayeron allí. Los que quedaron huyeron a las montañas. **11** Así que el enemigo tomó todos los bienes de Sodoma y Gomorra y todas sus provisiones, y siguieron su camino. **12** Cuando se fueron, también tomaron a Lot, hijo del hermano de Abram, quien estaba viviendo en Sodoma, junto con todas sus posesiones. **13** Uno que había escapado vino y se lo dijo a Abram el hebreo. Él estaba viviendo cerca de las encinas que pertenecían a Mamre, el amorreo, que era el hermano de Escol y Aner, quienes eran todos aliados de Abram. **14** Entonces cuando Abram oyó que los enemigos habían capturado a su familiar, él sacó a sus trescientos dieciocho hombres entrenados, que habían nacido en su casa, y los persiguió hasta Dan. **15** El dividió sus hombres en contra de ellos por la noche y los atacó, y los persiguió hasta Hoba, que está al norte de Damasco. **16** Entonces él trajo de regreso todas las posesiones, y también trajo de regreso a su familiar Lot y sus bienes, como a las mujeres y a la otra gente. **17** Luego que Abram regresó de derrotar a Quedorlaomer y a los reyes que estaban con él, el rey de Sodoma fue a reunirse con él en el Valle de Save (también llamado el Valle del Rey). **18** Melquisedec, rey de Salem, trajo pan y vino. Él era sacerdote del Dios Altísimo. **19** Él lo bendijo diciendo: "Bendecido sea Abram por el Dios Altísimo, Creador del cielo y la tierra. **20** Bendecido sea el Dios Altísimo, quien ha entregado en tu mano a tus enemigos." Entonces Abram le entregó el diezmo de todo. **21** El rey de Sodoma dijo a Abram: "Dame la gente y quédate tú con los bienes." **22** Abram dijo al rey de Sodoma: "Yo he levantado mi mano al SEÑOR, Dios Altísimo, Creador del cielo y de la tierra, **23** que yo no tomaré un hilo, ni una correa de sandalia, ni nada que es tuyo, para que así nunca podrás decir: 'Yo hice a Abram rico.' **24** Yo no tomaré nada excepto lo que los hombres jóvenes han comido y la porción de los hombres que fueron conmigo. Permite que Aner, Escol y Mamre tomen su porción."

Genesis 14:1

Información General:
Los lugares en 14:1 son todas ciudades independientes.

Aconteció
Esta frase se usa aquí para marcar el comienzo de una nueva parte de la historia. Si su idioma tiene una forma de hacerlo, podría considerar usarlo aquí.

en los días de
"en el tiempo de"

éstos hicieron guerra
"fueron a la guerra" o "empezaron una guerra" o "se prepararon para la guerra"

Genesis 14:3

Estos últimos cinco reyes se unieron
La información que sus ejércitos estaban con ellos puede hacerse explícita. TA: "Estos últimos cinco reyes y sus ejércitos se unieron"

habían servido por doce años
Los eventos en los versículos 4-7 sucedieron antes del versículo 3. Su idioma puede tener una forma de mostrar esto.

habían servido ... a Quedorlaomer
Probablemente tuvieron que pagarle impuestos y servir en su ejército. TA: "habían estado bajo el control de Quedorlaomer"

se rebelaron
"se rehusaron a servirle" o "dejaron de servirlo"

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vinieron y atacaron
Hicieron esto porque los otros reyes se rebelaron.

los Refaías ... los Zuzitas ... los Emitas ... los Horeos
Estos son los nombres de grupos de personas

Astarot Karnaim ... Ham ... Save Quiriataim ... Seir ... El Parán
Estos son los nombres de lugares

El Parán, que está cercano al desierto
Esta frase ayuda a los lectores a comprender dónde estaba El Parán. Se puede traducir como una oración separada si es necesario. TA: "El Parán. El Parán está cerca del desierto"

Genesis 14:7

Información General:
Los versículos 8 y 9 repiten lo que se dijo en 14:3 y continúan contando lo que sucedió cuando los reyes se unieron para pelear.

ellos regresaron y llegaron
La palabra "ellos" se refiere a los cuatro reyes extranjeros que estaban atacando la región de Canaán. Sus nombres eran Amrafel, Arioc, Quedorlaomer y Tidal. TA: "se giraron y se fueron"

los Amorreos que vivían en Hazezon Tamar
Esta frase dice quiénes de los amorreos fueron derrotados. Habían otros amorreos que vivían en otros lugares.

y el rey de Bela (llamado tambíen Zoar)
La ciudad de Bela también se llamaba Zoar. Esta información también se podría poner al final de la oración. "Y el rey de Bela salió y se preparó para la batalla. Bela también se llama Zoar".

se prepararon para batallar
"se unieron a la batalla" o "trazaron líneas de batalla". Es posible que algunos traductores también tengan que decir que los ejércitos lucharon, como lo hace la UDB en el versículo 9.

cuatro reyes contra los cinco
Dado que los cinco reyes se enumeraron primero, algunos idiomas pueden preferir traducir esto como "cinco reyes contra cuatro".

Genesis 14:10

Ahora
Esta palabra introduce información de fondo sobre el valle de Sidim. Su idioma puede tener otra forma de introducir información de fondo.

estaba lleno de pozos de brea
"Tenía muchos pozos de brea". Estos eran agujeros en el suelo que tenían brea.

brea
Un líquido espeso, pegajoso y negro que sale del suelo. Vea cómo esto se traduce en 11:3.

los reyes de Sodoma y Gomorra
Este es un metónimo para los reyes y sus ejércitos. TA: los reyes de Sodoma y Gomorra y sus ejércitos "

ellos cayeron allí
Los posibles significados son 1) algunos de sus soldados cayeron en pozos de brea o 2) los propios reyes cayeron en pozos de brea. Ya que 14:17 dice que el rey de Sodoma fue a encontrarse con Abram, el primer significado es más probable que sea correcto.

Los que quedaron
"Los que no murieron en la batalla y no cayeron en los pozos"

el enemigo
Esto se refiere al rey Quedorlaomer y a los otros reyes y sus ejércitos con él, que estaban atacando a Sodoma y Gomorra.

los bienes de Sodoma y Gomorra
Las palabras "Sodoma" y "Gomorra" son metónimos para las personas que vivían en esas ciudades. TA: "la riqueza de la gente de Sodoma y Gomorra" o "la propiedad de la gente de Sodoma y Gomorra"

sus provisiones
"sus comidas y bebidas"

siguieron su camino
"fueron lejos"

también tomaron a Lot, hijo del hermano de Abram, quien estaba viviendo en Sodoma, junto con todas sus posesiones
Las frases "el hijo del hermano de Abram" y "quien vivía en Sodoma" le recuerdan al lector las cosas que se escribieron antes sobre Lot. TA: "también tomaron a Lot, junto con todas sus posesiones. Lot era el hijo del hermano de Abram y vivía en Sodoma en ese momento"

Genesis 14:13

Uno que había escapado vino
"Un hombre escapó de la batalla y vino"

El estaba viviendo
"Abram estaba viviendo". Esto introduce información de fondo.

eran todos aliados de Abram
"fueron socios del tratado con Abram" o "tuvieron un acuerdo de paz con Abram"

su familiar
Esto es una referencia al sobrino de Abram, Lot

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hombres entrenados
"hombres que fueron entrenados para pelear"

nacidos en su casa
"Los hombres que nacieron en la casa de Abram". Eran hijos de los siervos de Abram.

los persiguió
"los persiguió"

Dan
Esta es una ciudad en el extremo norte de Canaán, lejos del campamento de Abram.

Genesis 14:15

El dividió sus hombres en contra de ellos por la noche y los atacó
Esto probablemente se refiere a una estrategia de batalla. "Abram dividió a los hombres en varios grupos y atacaron a sus enemigos desde varias direcciones" (UDB)

todas las posesiones
Esto se refiere a las cosas que los enemigos habían robado de las ciudades de Sodoma y Gomorra.

y sus bienes
"Y las propiedadades de Lot que los enemigos le habían robado a Lot".

como a las mujeres y a la otra gente
"así como las mujeres y otras personas que los cuatro reyes habían capturado"

Genesis 14:17

regresó
La información implícita sobre adónde regresaba puede hacerse explícita. TA: "regresó a donde él estaba viviendo"

Melquisedec, rey de Salem
Esta es la primera vez que este rey es mencionado.

pan y vino
La gente comúnmente comía pan y vino. Vea como tradujo "pan" en 3:17 y "vino" en 9:20

Genesis 14:19

Él lo bendijo
El rey Melquisedec bendijo a Abram.

Bendecido sea Abram por el Dios Altísimo, Creador del cielo y la tierra
Esto se puede afirmar en forma activa. TA: "Que Dios Altísimo, el Creador del cielo y la tierra, bendiga a Abram"

cielo
Esto se refiere al lugar donde vive Dios.

Dios Altísimo, quien ha entregado
"Dios Altísimo, porque él ha entregado". La frase que comienza con "quién ha entregado" nos dice algo más acerca de Dios Altísimo.

Bendecido sea el Dios Altísimo
Esta es una manera de alabar a Dios. Vea cómo tradujo "Bendito sea" en 9:26.

en tu mano
"en tu control" o "en tu poder"

Genesis 14:21

Dame la gente
La frase "la gente" puede referirse a la gente de Sodoma que los enemigos habían capturado. Abram los rescató cuando él rescató a Lot.

Yo he levantado mi mano
Esto significa "He hecho un juramento" o "He hecho una promesa".

Yo no tomaré nada excepto lo que los hombres jóvenes han comido
"Tomo de ti solo lo que mis jóvenes ya han comido". Abram se negó a aceptar nada para sí mismo, pero reconoció que los soldados se habían comido algunos de los suministros durante el viaje de regreso a Sodoma después de la batalla.

y la porción de los hombres que fueron conmigo
El significado completo de esta declaración se puede hacer explícito. TA: "la parte de la propiedad recuperada que pertenece a los hombres que me ayudaron a recuperarla"

Aner, Escol y Mamre
Estos son los aliados de Abram

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Chapter 15

1 Luego de estas cosas la palabra del SEÑOR vino a Abram en una visión, diciendo: "¡No temas, Abram! Yo soy tu escudo y tu muy grande recompensa." **2** Abram dijo: "SEÑOR, ¿qué me daras, ya que sigo sin tener hijos, y el heredero de mi casa es Eliezer de Damasco?" **3** Abram dijo: "Ya que no me has dado descendiente, mira, el mayordomo de mi casa es mi heredero." **4** Entonces, mira, la palabra del SEÑOR vino a él, diciendo: "Este hombre no será tu heredero; sino ese quien vendrá de tu propio cuerpo será tu heredero." **5** Entonces Él lo llevó afuera, y dijo: "Mira hacia el cielo, y enumera las estrellas, si puedes contarlas." Entonces le dijo: "Así serán tus descendientes." **6** Él le creyó al SEÑOR, y Él se lo contó como justicia. **7** Le dijo: "Yo soy el SEÑOR, Quien te sacó de Ur de los caldeos, para darte esta tierra para que la heredes." **8** Él Le dijo: "SEÑOR, ¿cómo sabré que la heredaré?" **9** Entonces Él le dijo: "Traéme una novilla de tres años, una cabra hembra de tres años, un carnero de tres años, una paloma, y un pichón." **10** Él Le trajo todos estos, y los cortó en dos, y puso cada pedazo opuesto al otro, pero él no dividió las aves. **11** Cuando las aves de rapiña vinieron sobre los cádaveres, Abram los espantó. **12** Entonces cuando el sol bajaba, Abram cayó dormido y, miren, una profunda y aterradora oscuridad lo rodeó. **13** Entonces EL SEÑOR le dijo a Abram: "Ten por seguro que tus descendientes serán extraños en una tierra que no es de ellos, y serán esclavizados y oprimidos por cuatrocientos años. **14** Yo juzgaré esa nación a la que le servirán, y luego ellos saldrán con abundantes posesiones. **15** Pero tú irás a tus padres en paz, y serás enterrado en buena vejez. **16** En la cuarta generación ellos regresarán aquí, porque la iniquidad de los amorreos aún no ha llegado a su límite." **17** Cuando el sol ya había bajado y estaba oscuro, mira, una olla de fuego humeante y una antorcha ardiente pasaron entre los pedazos. **18** En ese día el SEÑOR hizo un pacto con Abram, diciendo: "A tus descendientes, por lo presente, doy esta tierra, desde el río de Egipto hasta el gran río, el Eufrates-- **19** los quenitas, los cenezeos, los cadmoneos, **20** los hititas, los ferezeos, los refaías, **21** los amorreos, los cananeos, los gergeseos y los jebuseos."

Genesis 15:1

Luego de estas cosas
"Estas cosas" se refieren a cuando los reyes lucharon y Abram rescató a Lot.

la palabra del SEÑOR vino
Esta expresión idiomática significa El SEÑOR habló. TA: "El SEÑOR habló su mensaje"

la palabra de El SEÑOR
Aquí "palabra" representa el mensaje de El SEÑOR. TA: "el mensaje de El SEÑOR"

escudo ... recompensa
Dios usó estas dos metáforas para contarle a Abram sobre su carácter y su relación con Abram.

Yo soy tu escudo
Los soldados usan un escudo para protegerse de sus enemigos. TA: "Te protegeré como escudo" o "Soy tu escudo para protegerte"

recompensa
"pago". Esto se refiere al pago que una persona merece. Dos significados posibles son 1) "Soy todo lo que necesitas" o 2) "Te daré todo lo que necesites".

Abram dijo: "Ya que no me has dado
"Abram continuó hablando y dijo: 'Ya que no me has dado'"

Genesis 15:4

Entonces, mirad
La palabra "mirad" enfatiza el hecho de que la palabra del SEÑOR vino a Abraham nuevamente.

la palabra del SEÑOR vino
Esta expresión idiomática significa que Dios habló. Vea cómo tradujo esto en 15:1. TA: "El SEÑOR pronunció su mensaje"

la palabra del SEÑOR
Aquí "palabra" representa el mensaje de El SEÑOR. TA: "el mensaje de El SEÑOR"

Este hombre
Esto se refiere a Eliezer de Damasco.

ese quien vendrá de tu propio cuerpo
"el que tú serás padre" o "tu propio hijo". El propio hijo de Abram se convertiría en su heredero.

número de las estrellas
"cuenta las estrellas"

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Así serán tus descendientes
Así como Abram no podría contar todas las estrellas, tampoco podría contar a todos sus descendientes porque habría muchos.

Genesis 15:6

Él le creyó al SEÑOR
Esto significa que aceptó y confió en lo que El SEÑOR dijo que era verdad.

y se le contó como justicia
"El SEÑOR contó la creencia de Abram como justicia" o "El SEÑOR consideró a Abram justo porque Abram le creyó"

Yo soy SEÑOR, Quien te sacó de Ur
El SEÑOR le estaba recordando a Abraham lo que ya había hecho para que Abraham supiera que El SEÑOR tenía el poder de darle a Abram lo que le había prometido.

para que la heredes
"para que la recibas" o "para que lo poseas"

cómo sabré
Abram estaba pidiendo más pruebas de que El SEÑOR le daría la tierra.

Genesis 15:9

los cadáveres
"los cuerpos muertos de los animales y aves"

Abram los espantó
"Abram espantó a las aves." Él se aseguró que las aves no comieran los animales muertos.

Genesis 15:12

Abram cayó dormido
Esto es una expresión idiomática. TA: "Abraham durmió profundamente"

una profunda y aterradora oscuridad
"una oscuridad extrema que lo aterrorizó"

lo cubrió
"lo rodeó"

extraños
"extraños" o "extranjeros"

y serán esclavizados y oprimidos
Esto se puede afirmar en forma activa. TA: "y los propietarios de esa tierra esclavizarán a tus descendientes y los oprimirán"

Genesis 15:14

Información General:
El SEÑOR continuó hablando a Abran mientras Abram dormía.

Yo juzgaré
Aquí "juez" es un metónimo de lo que sucederá después de que Dios haga el juicio. TA: "Voy a castigar"

a la que le servirán
El significado completo de esta declaración se puede hacer explícito. TA: "que tus descendientes servirán"

abundantes posesiones
Esto es una expresión idiomática. TA: "muchas posesiones" o "gran riqueza"

tú iras con tus padres
Esto es una manera educada de decir "morirás"

padres
La palabra "padres" es una sinécdoque para todos los antepasados. TA: "ancestros" o "padres ancestrales"

serás enterrado a una buena y vieja edad
"serás muy viejo cuando mueras y tu familia enterrará tu cuerpo"

En la cuarta generación
Aquí una generación se refiere a una vida útil de 100 años. "Después de cuatrocientos años"

ellos regresarán aquí
"Tus descendientes volverán aquí". Los descendientes de Abraham vendrían a la tierra donde vivía Abram, la tierra que El SEÑOR le había prometido darle.

aún no llega a su límite
"aún no está completo" o "empeorará mucho antes de que los castigue"

Genesis 15:17

mirad
La palabra "mirad" nos alerta a prestar atención a la información sorprendente que sigue.

un fuego humeante y una antorcha ardiente pasaron sobre los pedazos
Dios hizo esto para mostrarle a Abram que él estaba haciendo un pacto con él.

pasaron sobre los pedazos
"Pasó por entre las dos filas de pedazos de animales".

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pacto
En este pacto, Dios promete bendecir a Abram, y él continuará bendiciéndolo mientras Abram lo siga.

Yo, por este medio, doy esta tierra
Al decir esto, Dios estaba dando la tierra a los descendientes de Abram. Dios estaba haciendo esto entonces, pero los descendientes no irían a la tierra hasta muchos años después.

el gran río, el Éufrates
"El largo río, el Eufrates". Estas son dos formas de referirse al mismo río.

los Quenitas, los Quenizitas, los Cadmoneos, los Hititas, los Ferezeos, los Refaítas, los Amorreos, los Cananeos, los Gergeseos y los Jebuseos
Estos son los nombres de grupos de personas que vivían en esa tierra. Dios permitiría que los descendientes de Abraham conquistaran a estas personas y tomaran su tierra.

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Chapter 16

1 Ahora, Sarai, la esposa de Abram, no le había dado hijos a él, pero ella tenía una sirvienta, una egipcia, cuyo nombre era Agar. **2** Así que Sarai le dijo a Abram: "Mira, el SEÑOR me ha retenido de tener hijos. Ve y duerme con mi sirvienta. Puede ser que yo tenga hijos a través de ella." Abram escuchó a la voz de Sarai. **3** Fue después de que Abram viviera diez años en la tierra de Canaán que Sarai, esposa de Abram, le dio a Agar, su sirvienta egipcia, a su esposo como esposa. **4** Así que él tuvo relaciones con Agar, y ella concibió. Cuando ella vio que había concebido, miró con desprecio a su ama. **5** Entonces Sarai dijo a Abram: "Este mal sobre mí es por tu causa. Yo di mi sirvienta a tus brazos y cuando ella vio que había concebido, yo fui despreciada ante sus ojos. Que el SEÑOR juzgue entre tú y yo." **6** Pero Abram dijo a Sarai: "Mira aquí, tu sierva está en tu poder, haz con ella lo que mejor pienses." Así que Sarai la trató con dureza y ella huyó de su presencia. **7** El ángel del SEÑOR la encontró cerca de un manantial de agua en el desierto, el manantial que está en el camino hacia Shur. **8** Él dijo: "Agar, sierva de Sarai, ¿de dónde viniste y a dónde vas?" Entonces ella dijo: "Yo estoy huyendo de mi ama Sarai." **9** El ángel del SEÑOR le dijo: "Regresa a tu ama y sométete a su autoridad." **10** Entonces el ángel del SEÑOR le dijo: "Multiplicaré grandemente a tus descendientes, de manera que serán demasiado numerosos para contarlos." **11** El ángel del SEÑOR también le dijo a ella: "Mira, tú estás embarazada, y darás a luz un varón, y le darás por nombre Ismael, porque el SEÑOR ha escuchado tu aflicción. **12** Él será un hombre como un burro salvaje. Él será hostíl contra todo hombre y todo hombre será hostíl contra él; y él vivirá separado de todos sus hermanos." **13** Entonces ella le dio un nombre al SEÑOR quien habló con ella: "Tú eres el Dios que me ve," porque ella dijo: "¿Yo realmente continúo viendo, aún después de que Él me ha visto?" **14** Por lo tanto el pozo fue llamado Beer Lajai Roi; miren, está entre Cades y Bered. **15** Agar dio a luz al hijo de Abram y Abram le puso nombre a su hijo, el que Agar le había dado, Ismael. **16** Abram tenía ochenta y seis años cuando Agar le dio a luz a Ismael.

Genesis 16:1

Ahora
Esta palabra se usa en español para presentar una nueva parte de la historia y la información de fondo sobre Sarai.

sirvienta
"esclava." Este tipo de esclavo serviría a la mujer de la casa.

de tener hijos
"de dar a luz a niños"

yo tenga hijos a través de ella
"Yo construiré mi familia a través de ella"

Abram escuchó a la voz de Sarai
"Abram hizo lo que Sarai dijo"

miró con desprecio a su señora
"ella despreciaba a su señora" o "pensó que era más valiosa que su señora"

su señora
Aquí se refiere a Sarai. Una señora tiene autoridad sobre su esclavo. TA: "su dueño" o "Sarai"

Genesis 16:5

Este mal sobre mí
"Esta injusticia contra mi"

es por tu causa
"es tu responsabilidad" o "es tu culpa"

Yo entregué mi sirvienta a tus brazos
Sarai usó la frase "a tus brazos" aquí para referirse a él durmiendo con ella. TA: "Te di mi sirviente para que pudieras dormir con ella"

Yo fui despreciada a sus ojos
Esto puede ser activo. TA: "ella me odió" o "comenzó a odiarme" o "pensó que era mejor que yo"

Que El SEÑOR juzgue entre tú y yo
"Quiero que El SEÑOR diga si esto es mi culpa o tu culpa" o "Quiero que El SEÑOR decida cuál de nosotros tiene razón". La frase "juzgar entre" significa decidir qué persona tiene razón en una disputa entre ellos.

Mira aquí
"Escúchame" o "Presta atención"

en tu poder
"bajo tu autoridad"

Sarai la trató con dureza
"Sarai trató muy mal a Agar"

y ella escapó de su presencia
"y Hagar escapó de Sarai"

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Genesis 16:7

El ángel del SEÑOR
Los posibles significados son 1) El SEÑOR se hizo ver como un ángel o 2) este fue uno de los ángeles del SEÑOR o 3) este fue un mensajero especial de Dios (algunos estudiosos piensan que fue Jesús). Ya que la frase no está bien comprendida, es mejor traducirla simplemente como "el ángel de El SEÑOR" usando la palabra normal que usas para "ángel".

desierto
El área silvestre a la que iba era un desierto. EN: "desierto"

Shur
Este era el nombre de un lugar al sur de Canaán y al este de Egipto

mi señora
Aquí esto se refiere a Sarai. Una señora tiene autoridad sobre su esclavo. TA: "mi dueño". Vea cómo se traduce "su señora" en 16:1.

Genesis 16:9

El ángel del SEÑOR le dijo
El ángel del SEÑOR le dijo a Agar

El ángel del SEÑOR
Vea la nota sobre esta frase en 16:7

tu señora
Sarai. Vea como "su señora" está traducido en 16:1.

el angel del SEÑOR le dijo: "Multiplicaré
Aquí habla en primera persona "Yo", y se refería al SEÑOR. Cuando traduzca lo que está en la cita, hágalo como lo hizo el ángel del SEÑOR y use la palabra "Yo" si es necesario cuando se refiera al SEÑOR.

Multiplicaré grandemente a tus descendientes
"Yo te daré muchos descendientes"

más numerosos de lo que se puedan contar
"tantos que no podrás contarlos"

Genesis 16:11

El ángel del SEÑOR
Vea la nota sobre esta frase en 16:1.

Mira
"Mira" o "Escucha" o "Presta atención"

darás a luz un hijo
"tendrás un hijo"

lo llamarás
"tú lo llamarás." La palabra "tú" se refiere a Hagar.

Ismael, porque El SEÑOR escuchó
Los traductores pueden agregar una nota al pie que diga "El nombre 'Ismael' significa 'Dios ha escuchado'".

aflicción
Ella ha sido afligida por la angustia y el sufrimiento.

Él será un hombre como un burro salvaje
Esto no fue un insulto. Puede significar que Ismael sería independiente y fuerte como un burro salvaje. TA: "Será como un burro salvaje entre los hombres"

Él será hostíl contra todo hombre
"Él será el enemigo de todo hombre"

todo hombre será hostíl con él
"todos serán sus enemigos"

vivirá separado de
Esto también puede significar "vivirá en hostilidad con"

hermanos
"familiares" o "parientes"

Genesis 16:13

al SEÑOR quien habló con ella
"El SEÑOR, porque el habló con ella"

¿Yo realmente continuo viendo ... me ha visto?
Agar usó esta pregunta retórica para expresar su asombro de que aún estaba viva incluso después de haber conocido a Dios. La gente esperaba que si se encontraban con Dios, morirían. AT: "Me sorprende que todavía esté viva, ... yo".

Por lo tanto el pozo fue llamado Beer Lajai Roi
Los traductores pueden agregar una nota al pie que diga "Beer Lajai Roi significa 'el manantial del viviente quien me ve'".

mirad, esto es entre Cades y Bered
La palabra "mirad" llama la atención sobre el hecho de que el pozo estaba en un lugar que el autor y sus lectores sabían. TA: "de hecho, es entre Cades y Bered"

Genesis 16:15

Agar le dió a luz
El regreso de Agar a Sarai y Abram está implícito. Puedes hacer esto más explícito. TA: "Así que Agar regresó y dio a luz"

nombró a su hijo, el que Agar le había dado
"nombró a su hijo dado por Agar" o "nombró a su hijo y al de Agar"

Abram tenía
Esto introduce información de fondo sobre la edad de Abram cuando sucedieron estas cosas. Su

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idioma puede tener una forma especial de marcar la información de fondo.

dió a luz a Ismael a Abram
Esto significa "dio a luz al hijo de Abram, Ismael". La atención se centra en Abram teniendo un hijo.

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Chapter 17

1 Cuando Abram tenía noventa y nueve años de edad, el SEÑOR se le apareció a Abram y le dijo: "Yo soy Dios Todopoderos. Camina delante de Mí, y sé perfecto. **2** Entonces Yo confirmaré mi pacto ente Mí y tú, y te multiplicaré extremadamente." **3** Abram se inclinó con su rostro al suelo y Dios habló con él, diciendo: **4** "Por Mi parte, mira, Mi pacto es contigo. Tú serás el padre de una multitud de naciones. **5** Ya no será tu nombre Abram, sino que tu nombre será Abraham, porque te nombro para ser el padre de una multitud de naciones. **6** Te haré extremadamente fructífero, y haré naciones de ti, y reyes descenderán de ti. **7** Yo estableceré mi pacto contigo y con tus descendientes después de ti, a lo largo de sus generaciones para un pacto eterno, para ser Dios tuyo y para tus descendientes después de ti. **8** Te daré a ti, y a tus descendientes después de ti, la tierra en donde has estado viviendo, toda la tierra de Canaán, para posesión perpetua, y Yo seré su Dios." **9** Entonces Dios le dijo a Abraham: "En cuanto a ti, tienes que guardar Mi pacto, tú y tus descendientes después de ti a lo largo de sus generaciones. **10** Este es Mi pacto entre tú y Yo y tus descendientes después de ti, el cual tienes que guardar: cada varón entre ustedes tiene que ser circuncidado. **11** Ustedes deben ser circuncidados en la carne de su prepucio, y esto será la señal del pacto entre nosotros. **12** Cada varón entre ustedes que tenga ocho días de edad tiene que ser circuncidado, a lo largo de las generaciones de tu pueblo. Esto incluye a ese que es nacido en tu casa y a ese que es comprado con dinero de cualquier extranjero que no sea uno de tu descendencia. **13** Ese que nace en tu casa y ese que es comprado con tu dinero tiene que ser circuncidado. Así Mi pacto estará en la carne de ustedes como un pacto eterno. **14** Cualquier varón incircunciso que no está circuncidado en la carne de su prepucio será cortado de su pueblo. Él ha roto Mi pacto." **15** Dios le dijo a Abraham: "En cuanto a Sarai tu esposa, ya no la llames más Sarai. En su lugar, su nombre será Sara. **16** La bendeciré, y te daré un hijo de ella. La bendeciré, y ella se convertirá en la madre de naciones. Reyes de pueblos saldrán de ella." **17** Entonces Abraham se inclinó con su cara al suelo, y rió, y dijo en su corazón: "¿Puede un niño nacerle a un hombre que tiene cien años de edad? ¿Cómo puede Sara, que tiene noventa años de edad, dar a luz a un hijo?" **18** Abraham le dijo a Dios: "¡Oh que Ismael pueda vivir delante de Ti!" **19** Dios dijo: "No, pero Sara tu esposa dará a luz a tu hijo, y lo llamarás Isaac. Yo estableceré Mi pacto con él como un pacto eterno con sus descendientes después de él. **20** En cuanto a Ismael, te he oído. Mira, por lo presente, Yo lo bendigo, y lo haré fructífero, y lo multiplicaré abundantemente. Él será el padre de doce líderes de tribus, y Yo haré que él se convierta en una gran nación. **21** Pero Mi pacto lo estableceré con Isaac, a quien Sara dará a luz para ti en este tiempo el año que viene." **22** Cuando había terminado de hablar con él, Dios dejó a Abraham. **23** Entonces Abraham tomó a Ismael su hijo, y todos esos que nacieron en su casa, y todos esos que fueron comprados con su dinero, todo varón entre los hombres de la casa de Abraham, y les circuncidó la piel de sus prepucios en ese mismo día, como Dios le había dicho a él. **24** Abraham tenía noventa y nueve años de edad cuando fue circuncidado en la carne de su prepucio. **25** Ismael su hijo tenía trece años de edad cuando fue circuncidado en la carne de su prepucio. **26** En el mismo día Abraham e Ismael su hijo fueron circuncidados. **27** Todos los hombres de su casa fueron circuncidados con él, incluyendo a aquellos nacidos en su casa y aquellos comprados con dinero de un extranjero.

Genesis 17:1

Cuando Abram tenía noventa y nueve años de edad
nueve años de edad - Esta frase se usa aquí para marcar el comienzo de una nueva parte de la historia. Si su idioma tiene una forma de hacerlo, podría considerar usarlo aquí.

Dios Todopoderoso
"el Dios todopoderoso" o "el Dios que tiene todo el poder"

Camina delante de Mí
Caminar es una metáfora para vivir, y "delante de mí" o "en mi presencia" aquí es una metáfora para la obediencia. TA: "Vive como Yo quiero que lo hagas" u "Obedéceme"

Entonces Yo confirmaré mi pacto
"Si haces esto, entonces yo confirmaré"

pacto
En este pacto, Dios promete bendecir a Abram, pero también le exige a Abram que lo obedezca.

te multiplicaré extremadamente
"Aumentaré enormemente el número de tus descendientes" o "te daré muchos descendientes"

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Genesis 17:3

Abram se inclinó con su rostro al suelo
"Abram se tiró boca abajo en el suelo" o "Abraham inmediatamente se recostó con la cara en el suelo". Hizo esto para demostrar que respetaba a Dios y lo obedecería.

Por Mi parte
Dios usó esta frase para presentar lo que haría por Abram como parte de su pacto con Abram.

mirad, Mi pacto es contigo
La palabra "mirad" aquí dice que lo que sigue es cierto: "mi pacto ciertamente es contigo".

el padre de una multitud de naciones
"el padre de un gran número de naciones" o "aquel por quien muchas naciones se nombran"

Abraham
Los traductores pueden agregar la siguiente nota: El nombre "Abram" significa "padre exaltado" y el nombre "Abraham" suena como "padre de una multitud".

Te haré extremadamente fructífero
"Haré que tengas muchos descendientes"

haré naciones de ti
"haré que tus descendientes se conviertan en naciones"

reyes serán de tu descendencia
"entre tus descendientes habrán reyes" o "algunos de tus descendientes serán reyes"

Genesis 17:7

Información General:
Dios continua hablando a Abraham.

a través de sus generaciones
"para cada generación"

para un pacto por siempre duradero
"como pacto que durará para siempre"

para ser Dios tuyo y para tus descendientes después de ti
"para ser tu Dios y el Dios de tu descendencia" o "pacto"

Canaán, para posesión perpetua
"Canaán, como una posesión eterna" o "Canaán, para poseerla para siempre"

Genesis 17:9

En cuanto a ti
Dios usa esta frase para presentar lo que Abram tendría que hacer como parte del pacto de Dios con él.

guarda Mi pacto
"observa mi pacto" u "honra mi pacto" u "obedece mi pacto"

Éste es Mi pacto
"Este es un requisito de mi pacto" o "Esto es parte de mi pacto". Esta oración presenta la parte del pacto que Abram debe hacer.

Cada varón entre ustedes tiene que ser circuncidado
Esto se puede afirmar de forma activa. TA: "Debes circuncidar a cada hombre de entre ustedes"

Cada varón
Esto se refiere a humanos varones.

Tú debes ser circuncidado en la carne de tu prepucio
Algunas comunidades pueden preferir una expresión menos descriptiva como "Debes circuncidarte". Si su traducción de "circuncidarse" ya incluye la palabra "prepucio", no necesita repetirla. Esto se puede hacer activo. TA: "Debes circuncidar a cada hombre de entre ustedes"

la señal del pacto
"la señal que muestra que el pacto existe"

la señal
Los posibles significados son 1) "la señal" o 2) "una señal". El primero significa que había una señal, y el segundo significa que puede haber más de una señal. Aquí la palabra "señal" significa un recordatorio de algo que Dios había prometido.

Genesis 17:12

Información General:
Dios continúa hablando a Abraham.

Cada varón
"Cada humano varón"

a través de las generaciones de tu gente
"en cada generación"

ese quien es comprado con dinero
Esto se refiere a los esclavos. Esto se puede afirmar en forma activa. TA: "cualquier varón que compres"

mi pacto estará en tu carne
Esto se puede afirmar en forma activa. TA: "tú marcarás mi pacto en tu carne"

para un pacto que durará por siempre
"como un pacto permanente". Porque estaba marcado en la carne, nadie podía borrarlo fácilmente.

varón incircunciso quien no esta circuncidado
Esto se puede establecer de forma activa, y puede omitir palabras que le darán un significado incorrecto en su idioma. TA: "varón a quien no has circuncidado"

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Cualquier varón incircunciso ... prepucio será cortado de su gente
Los posibles significados son 1) "Cortaré a cualquier varón no circuncidado ... prepucio de su gente" o 2) "Quiero que cortes a cualquier hombre no circuncidado ... prepucio de su gente".

será cortado de su gente
Los posibles significados son 1) "muerto" o 2) "enviado lejos de la comunidad".

Él ha roto mi pacto
"Él no ha obedecido las reglas de mi pacto". Esta es la razón por la que sería separado de su gente.

Genesis 17:15

En cuanto a Sarai
Las palabras "En cuanto a" presentan a la siguiente persona de la que habla Dios.

te daré un hijo de ella
"La haré tener un hijo para ti"

ella se convertirá en la madre de naciones
"Ella será la antecesora de muchas naciones" (UDB) o "sus descendientes se convertirán en naciones"

Reyes de personas saldrán de ella
"Los reyes de los pueblos descenderán de ella" o "Algunos de sus descendientes serán reyes de pueblos"

Genesis 17:17

dijo en su corazón
"Pensó para sí mismo" o "se dijo en silencio"

¿Puede un niño nacerle a un hombre que tiene cien años de edad?
Abraham usó esta pregunta retórica porque no creía que esto pudiera suceder. TA: "¡Seguro que un hombre de cien años no puede ser padre de un niño!"

¿Y puede Sara, que tiene noventa años de edad, dar a luz un hijo?
Otra vez, Abraham utilizó una pregunta retórica porque no creía que esto pudiera pasar. La frase "que tiene noventa años" explica por qué Abraham no creyó que Sara pudiera tener un hijo. TA: "Sara tiene noventa años. ¿Podría ella tener un hijo?" o "Sara tiene noventa años. ¡Seguramente no podría tener un hijo!"

Oh que Ismael pueda vivir delante de Ti
"Por favor, deja que Ismael herede el pacto que hiciste conmigo" o "Tal vez Ismael podría recibir tu bendición de pacto". Abraham sugirió algo que creía que realmente podría suceder.

Genesis 17:19

No, pero Sara tu esposa dará a luz
Dios dijo esto para corregir la creencia de Abraham de que Sara no podía tener un hijo.

lo llamarás
Aquí la segunda persona "tú" está implícita y se refiere a Abraham.

En cuanto a Ismael
Las palabras "En cuanto a" muestran que Dios está cambiando de hablar sobre el bebé que nacería a hablar sobre Ismael.

Mirad
"Mira" o "Escucha" o "Presta atención a lo que estoy por decirte"

lo haré fructífero
Este es una expresión idiomática que significa "haré que tenga muchos hijos".

y lo multiplicaré abundantemente
"Y le haré tener muchos descendientes"

líderes de tribus
"jefes" o "gobernantes". Estos líderes no son los doce hijos y nietos de Jacob que guiarán a las doce tribus de Israel.

Pero mi pacto lo estableceré con Isaac
Dios vuelve a hablar de su pacto con Abraham y enfatiza que cumpliría su promesa con Isaac, no con Ismael.

Genesis 17:22

Cuando había terminado de hablar con él
"Cuando Dios terminó de hablar con Abraham"

Dios subió de Abraham
"Dios dejó a Abraham"

todo varón entre los hombres de la casa de Abraham
"cada humano varón en la casa de Abraham" o "cada hombre en la casa de Abraham". Se refiere a hombres humanos de todas las edades: bebés, niños y hombres.

Genesis 17:24

incluyendo aquellos nacidos en su casa y esos comprados con dinero de forasteros
"Esto incluye a aquellos que nacieron en su casa y aquellos que compró a extranjeros"

esos comprados con dinero de forasteros
Esto se refiere a sirvientes o esclavos.

esos comprados
Esto se puede afirmar en forma activa. TA: "aquellos a los que había comprado"

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Chapter 18

1 El SEÑOR se le apareció a Abraham por los robles de Mamre, mientras se sentaba en la puerta de la tienda al calor del día. **2** El miró hacia arriba, y mira, él vio a tres hombres de pie frente a él. Cuando él los vio, él corrió desde la puerta de la tienda a encontrarse con ellos y se inclinó hacia el suelo. **3** Él dijo: "Señor, si he encontrado favor a su vista, no pase de largo y deje a su siervo. **4** Déjenme traer un poco de agua, lavar sus pies y descansen debajo del árbol. **5** Déjenme traer un poco de comida, para que así se refresquen. Luego de eso pueden ir por su camino, ya que han venido a su siervo." Ellos respondieron: "Haz como has dicho." **6** Entonces Abraham rápidamente fue dentro de la tienda hacia Sara, y dijo: "Rápido, trae 40 litros de harina fina, amásala y haz pan." **7** Entonces Abraham corrió al corral, y tomó una ternera que era tierna y buena, y se la dio al sirviente, y él se apresuró y la preparó. **8** Él tomó requesón y leche, y la ternera que había sido preparada, y colocó la comida frente a ellos, y él se paró al lado de ellos debajo del árbol mientras ellos comían. **9** Ellos le dijeron a él: "¿Dónde está Sara tu esposa?" Él contestó: "Ahí, en la tienda." **10** Él dijo: "Yo ciertamente regresaré a ti en la primavera, y presta atención, Sara tu esposa tendrá un hijo." Sara estaba escuchando en la puerta de la tienda, la cual estaba detrás de él. **11** Ahora Abraham y Sara eran viejos, muy avanzados en edad, y Sara ya había pasado la edad cuando las mujeres podían tener hijos. **12** Así que Sara se rió para sí, diciéndose a sí misma: "Después de que me he desgastado y mi señor está viejo, ¿tendré ahora este placer?" **13** El SEÑOR dijo a Abraham: "¿Por qué Sara se rió y dijo: '¿Realmente tendré un hijo, cuando soy vieja'? **14** ¿Hay algo muy díficil para el SEÑOR? Al tiempo señalado por Mí, en la primavera, Yo regresaré a ti. Cerca de este tiempo el año próximo, Sara tendrá un hijo." **15** Entonces Sara lo negó y dijo: "Yo no me reí," pues ella tenía miedo. Él contestó: "No, tú sí te reíste." **16** Entonces los hombres se levantaron para irse y miraron hacia Sodoma. Abraham fue con ellos para despedirlos. **17** Pero El SEÑOR dijo: "¿Debo Yo esconder de Abraham lo que Yo estoy a punto de hacer, **18** ya que Abraham, en efecto, se convertirá en una gran y poderosa nación, y todas las naciones de la tierra serán bendecidas en él? **19** Pues Yo lo he escogido a él, para que él instruya a sus hijos y a su casa después de él, a mantener el camino del SEÑOR, a hacer virtud y justicia, para que así el SEÑOR pueda traer sobre Abraham lo que Él le ha dicho a él." **20** Entonces el SEÑOR dijo: "Porque el clamor contra Sodoma y Gomorra es tan grande, y porque su pecado es tan grave, **21** Yo ahora bajaré allí y veré el clamor contra ella que ha venido a Mí, si en verdad lo han hecho. Si no, Yo lo sabré." **22** Así que los hombres se volvieron de allí, y fueron hacia Sodoma, pero Abraham permaneció de pie frente al SEÑOR. **23** Entonces Abraham se acercó y dijo: "¿Destruirás los justos con los malvados? **24** Quizás allí haya cincuenta justos dentro de la ciudad. ¿Los destruirás y no perdonarás el lugar por el bien de los cincuenta justos que están allí? **25** Lejos esté de Ti hacer tal cosa, asesinar los justos con los malvados, para que así los justos sean tratados al igual que los malvados. ¡Lejos esté de Ti! ¿No hará el Juez de toda la tierra lo que es justo?" **26** El SEÑOR dijo: "Si encuentro en Sodoma cincuenta justos dentro de la ciudad, entonces Yo perdonaré todo el lugar por el bien de ellos." **27** Abraham contestó y dijo: "¡Mira, me he atrevido a hablar con mi Señor, aunque yo solo sea polvo y cenizas! **28** ¿Y qué si hay cinco menos que cincuenta justos? ¿Destruirás a toda la ciudad por la ausencia de cinco?" Entonces Él dijo: "Yo no la destruiré, si Yo encuentro allí cuarenta y cinco." **29** Él le habló a Él todavía otra vez, y dijo: "¿Y qué si allí se encuentran cuarenta?" Él contestó: "No lo haré por el bien de los cuarenta." **30** Él dijo: "Por favor, no Te enojes, Señor, para que así yo pueda hablar. Quizá treinta se encuentren allí." Él contestó: "Yo no lo haré, si encuentro treinta allí." **31** Él dijo: "¡Mira, me he atrevido a hablar con mi Señor! Quizás veinte se encontrarán allí." Él contestó: "Yo no la destruiré por el bien de los veinte." **32** Finalmente él dijo: "Por favor no Te enojes, Señor, y yo hablaré esta última vez. Quizá se encuentren diez allí." Entonces Él dijo: "Yo no la destruiré por el bien de los diez." **33** El SEÑOR siguió Su camino tan pronto como Él había terminado de hablar con Abraham, y Abraham regresó a casa.

Genesis 18:1

Mamre
Este era el nombre del hombre que era dueño de los robles.

en la puerta de la tienda
"en la abertura de la tienda" o "en la entrada de la tienda"

calor del día
"la hora más calurosa del día"

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El miró hacia arriba, y mirad, él vió a tres hombres de pie
"El miró hacia arriba y vió, y mirad, tres hombres estaban de pie"

mirad
"repentinamente." La palabra "mirad" aquí nos muestra que lo que sigue fue sorprendente para Abraham.

frente a él
"cerca" o "allí". Estaban cerca de él, pero lo suficientemente lejos para que corriera hacia ellos.

inclinó
Esto significa inclinarse para expresar humildemente respeto y honor hacia alguien.

Genesis 18:3

Señor
Este es un título de respeto. Los posibles significados son 1) Abraham sabía que uno de estos hombres era Dios o 2) Abraham sabía que estos hombres venían en nombre de Dios

a tu vista
Abraham está hablando a uno de los hombres.

no pases de largo
"por favor, no sigas yendo"

tu siervo
Abraham se refiere a sí mismo de esta manera para mostrar respeto a su huésped.

Déjenme traer un poco de agua
Esto se puede afirmar en forma activa. TA: "Déjame traerte un poco de agua" o "Mi sirviente te traerá algo de agua"

un poco de agua ... un poco de comida
"Un poco de agua ... algo de comida". Decir "poco" era una forma educada de mostrar generosidad. Abraham les daría más que suficiente agua y comida.

lavar sus pies
Esta costumbre ayudó a viajeros cansados a refrescarse después de caminar largas distancias.

su ... han
Abraham habla a los tres hombres, por eso usa la segunda persona, por lo que "ustedes" y "su" son plurales.

Genesis 18:6

22 litros
Aproximadamente 22 litros

pan
Este pan fue probablemente cocinado rápidamente en una piedra caliente. Pudo haber sido plano o redondo como pequeños panes o rollos.

se apresuró
"el sirviente se apresuró"

la preparó
"para cortarlo y asarlo"

requesón
Esto se refiere a la parte sólida de la leche fermentada. Pudo haber sido yogurt o queso.

la ternera que había sido preparada
"la ternera asada"

frente a ellos
"frente a los tres visitantes"

Genesis 18:9

Ellos le dijeron a él
"Entonces ellos le dijeron a Abraham"

Él dijo: "Yo ciertamente regresaré a ti
La palabra "Él" se refiere al hombre a quien Abraham llamó "Señor" en 18:3.

en la primavera
"cuando esta misma estación llegue el próximo año" o "aproximadamente en este tiempo el próximo año" (UDB)

y presta atención
La frase "presta atención" aquí nos alerta a prestar atención a la sorprendente información que sigue.

en la puerta de la tienda
"en la abertura de la tienda" o "en la entrada de la tienda"

Genesis 18:11

Después de que me he desgastado, ¿tendré este placer, siendo mi señor también viejo?"
y mi señor es viejo, ¿tendré ahora este placer? - Es posible que desee agregar "de tener un bebé"

siendo mi señor también viejo
Esto significa "ya que mi marido es tambien viejo"

mi señor
Esto es un título de respeto que Sara dió a su marido Abraham.

Genesis 18:13

¿Por qué Sara se ríe y dice '¿Realmente tendré un hijo, cuando soy vieja?'
Dios usó esta pregunta retórica para mostrar que sabía lo que Sara estaba pensando y que no estaba

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contento con eso. Él repite la pregunta retórica de Sara

¿Hay algo muy díficil para El SEÑOR?
"¿Hay algo que El SEÑOR no puede hacer?" El SEÑOR habla de sí mismo como si estuviera hablando de otra persona para recordarle a Abraham que él, El SEÑOR, es grandioso y puede hacer cualquier cosa. TA: "¡No hay nada que Yo, El SEÑOR, no pueda hacer!"

Al tiempo señalado por mí, en la primavera
"Al tiempo que yo he señalado, el cual es en la primavera"

Entonces Sara lo negó y dijo
"Entonces Sara lo negó al decir"

Él contestó
"El SEÑOR respondió"

No, tú sí te reíste
"Sí, tú sí te reíste". Esto significa "No, eso no es verdad; la verdad es que te reíste"

Genesis 18:16

para despedirlos
"enviarlos en su camino" o "decirles 'Adiós' (UDB). Era educado ir a cierta distancia con los invitados cuando se iban.

¿Debo Yo esconder de Abraham lo que yo estoy a punto de hacer ... él?
Dios usó esta pregunta retórica para decir que iba a hablar con Abraham sobre algo muy importante y que era mejor para él hacerlo. TA: "No debería y no le ocultaré a Abraham lo que voy a hacer ... él". o "Debería y le diré a Abraham lo que voy a hacer ... él"

¿Debo Yo ... hacer, ya que ... él?
"No debería ... hacer. Esto es porque ... él"

todas las naciones de la tierra serán bendecidas en él
Esto se puede escribir en forma activa. TA: "Bendeciré a todas las naciones de la tierra a través de Abraham"

serán bendecidas en él
"serán bendecidas por causa de Abraham" o "serán bendecidas porque he bendecido a Abraham". Para traducir "en él" vea como tradujo "por medio de ti" en el 12:1.

para que él instruya
"que él dirigirá" o "para que él ordene"

a mantener el camino del SEÑOR ... el SEÑOR pueda traer ... Él ha dicho
El SEÑOR está hablando sobre sí mismo como si el fuera otra persona. TA: "para obedecer lo que Yo, El SEÑOR, requiero ... Yo, El SEÑOR, pueda traer ... Yo he dicho"

a mantener el camino del SEÑOR
"para obedecer los mandamientos de El SEÑOR"

a hacer virtud y justicia
"al hacer virtud y justicia". Esto diche cómo manetener el cammino de El SEÑOR.

para que así el SEÑOR pueda traer sobre Abraham lo que Él le ha dicho a él
"para que El SEÑOR pueda bendecir a Abraham tal como dijo que lo haría". Esto se refiere a la promesa del pacto de bendecir a Abraham y convertirlo en una gran nación.

Genesis 18:20

las acusaciones contra Sodoma y Gomorra son tantas
Esto se puede reformular de manera que el sustantivo abstracto "protesta" se exprese como el verbo "acusar". TA: "muchas personas han estado acusando a la gente de Sodoma y Gomorra de hacer cosas malas"

su pecado es tan grave
"ellos han pecado tanto"

Yo ahora bajaré allí
Yo ahora bajaré a Sodoma y Gomorra"

Yo ahora bajaré allí y veré
"bajaré allí para averiguar" o "bajaré allí para decidir"

veré si ellos son tan malvados ... que han venido a mí
El SEÑOR habla como si supiera de este asunto porque había escuchado los gritos y las acusaciones de las personas que habían sufrido. Esto se puede reformular de manera que el sustantivo abstracto "protesta" se exprese como el verbo "acusar". TA: "tan malvados como los que los acusan dicen que lo son"

Si no
"Si no son tan malvados como sugiere la protesta"

Genesis 18:22

volvieron de allí
"salió del campamento de Abraham"

Abraham permaneció de pie frente al SEÑOR
"Abraham y El SEÑOR permanecieron juntos"

se acercó
"se acercó al SEÑOR" o "se acercó más al SEÑOR"

Destruirás
Abraham habla de destruir a la gente como si estuviera barriendo tierra con una escoba. TA: "destruir"

los justos con los malvados
"Las personas justas con los personas malvadas"

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Genesis 18:24

Información General:
Abraham continua hablando a El SEÑOR.

Quizás allí hay
"Supongamos que allí hay"

¿Los destruirás y no perdonarás el lugar por el bien de los cincuenta justos que están allí?
Abraham esperaba que El SEÑOR dijera: "No lo destruiré". TA: "Creo que no lo destruirías. En cambio, perdonarías el lugar por el bien de los cincuenta justos que están allí"

¿Los destruirás
"destruyelo." Abraham habla de destruir a la gente como si estuviera barriendo tierra con una escoba. TA: "destruir a las personas que viven allí"

y no perdonarás el lugar por el bien de los cincuenta justos que están allí?
Abraham esperaba que Dios dijera: "Perdonaré el lugar por el bien de los cincuenta justos que están allí".

perdonarás el lugar
"dejarás que las personas vivan"

por el bien de
"por causa de"

Que lejos esté de ti hacer tal cosa
"Nunca querría que hicieras algo así" o "No deberías querer hacer algo así"

hacer tal cosa, asesinar
"tal cosa como matar" o "tal cosa, que es, matar"

los justos sean tratados al igual que los malvados
Esto se puede afirmar en forma activa. TA: "debes tratar a los justos de la misma manera que tratas a los malvados"

¿No hace el Juez de toda la tierra lo que es justo?
Abraham usó esta pregunta retórica para decir lo que esperaba que Dios hiciera. TA: "El Juez de toda la tierra ciertamente hará lo que es justo" o "Ya que usted es el Juez de toda la tierra, ¡seguramente harás lo que es correcto!"

Juez
A menudo se hace referencia a Dios como un juez porque él es el único juez perfecto que toma las decisiones finales sobre lo que es correcto o incorrecto.

Genesis 18:27

Mira
La frase "Mira" aquí llama la atención sobre la sorprendente información que sigue.

Tomando sobre mí mismo hablar
"Perdóneme por ser tan audaz como para hablar con usted" o "Disculpe por atreverme a hablar"

a mi Señor
Abraham muestra su respeto a El SEÑOR al hablarle a El SEÑOR como si le estuviera hablando a otra persona. TA: "para ti, mi Señor"

solamente polvo y cenizas
Esta metáfora describe a Abraham como un ser humano, que morirá y cuyo cuerpo se convertirá en polvo y cenizas. TA: "solo un hombre mortal" o "tan poco importante como el polvo y las cenizas"

cinco menos que cincuenta justos
"solo cuarenta y cinco personas justas"

por la ausencia de cinco
"si hay cinco personas menos justas"

Yo no la destruiré
"Yo no destruiré Sodoma"

Genesis 18:29

Él hablo a Él
"Abraham habló a El SEÑOR"

si allí se encuentran cuarenta
Esto significa "si encuentras cuarenta personas justas en Sodoma y Gomorra".

Él contestó
"El SEÑOR contestó"

No lo haré por el bien de los cuarenta
"No destruiré las ciudades si encuentro cuarenta personas justas allí"

treinta
"treinta personas justas" o "treinta buenas personas"

Mira
La frase "Mira" aquí llama la atención sobre la sorprendete información que sigue.

me he comprometido a hablar
"Perdóneme por ser tan audaz como para hablar con usted" o "Disculpe por atreverme a hablar". Vea cómo se traduce esto en 18:27.

veinte
"veinte personas justas" o "veinte buenas personas"

Genesis 18:32

Quizás sean diez encontrados aquí
"Quizás encuentres diez personas justas allí"

diez
"diez personas justas" o "diez buenas personas "

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Y Él dijo
"Y El SEÑOR respondió"

El SEÑOR se fue
"El SEÑOR salió" o "El SEÑOR se fue"

por el bien de los diez
"si Yo encuentro diez personas justas allí"

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Chapter 19

1 Los dos ángeles vinieron a Sodoma al anochecer, mientras Lot estaba sentado en la entrada de Sodoma. Lot los vio, se levantó para encontrarse con ellos, y doblegó su rostro al suelo. **2** Él dijo: "Por favor mis amos, les insto que vayan a la casa de su siervo, quédense la noche, y laven sus pies. Entonces ustedes pueden levantarse temprano y seguir su camino." Ellos respondieron: "No, pasaremos la noche en la plaza del pueblo." **3** Pero él les instó fuertemente, así que ellos fueron con él, y entraron a su casa. Él preparó una comida y horneó pan sin levadura, y ellos comieron. **4** Pero antes de que ellos se acostaran, los hombres de la ciudad, los hombres de Sodoma, rodearon la casa, tanto jóvenes como viejos, todos los hombres de toda parte de la ciudad. **5** Ellos llamaron a Lot, y le dijeron: "¿Dónde están los hombres que vinieron a ti esta noche? Tráelos fuera a nosotros, para que así nosotros podamos acostarnos con ellos." **6** Así que Lot salió a la puerta y cerró la puerta detrás de él. **7** Él dijo: "Les ruego, mis hermanos, no actúen tan malvadamente. **8** Miren, yo tengo dos hijas que no han dormido con ningún hombre. Permítanme, les ruego, traerlas a ustedes, y ustedes hagan con ellas cualquier cosa que sea buena a sus ojos. Solamente no le hagan nada a estos hombres, porque ellos han venido bajo la sombra de mi techo." **9** Ellos dijeron: "¡Apártate!" Ellos también dijeron: "Este vino aquí para vivir como un extranjero, ¡y ahora él se ha convertido en nuestro juez! Ahora trataremos peor contigo que con ellos." Ellos presionaron fuertemente contra el hombre, contra Lot, y estuvieron a punto de tumbar la puerta. **10** Pero los hombres extendieron sus manos hacia afuera y trajeron a Lot dentro de la casa con ellos y cerraron la puerta. **11** Entonces los visitantes de Lot atacaron con ceguera a los que estaban fuera de la puerta de la casa, tanto a jóvenes como a viejos, de manera que se agotaron cuando trataban de encontrar la puerta. **12** Entonces los hombres dijeron a Lot: "¿Tienes a alguien más aquí? Cualquier yerno, tus hijos y tus hijas, y cualquiera a quien tengas en la ciudad, sácalos de aquí. **13** Pues nosotros estamos a punto de destruir este lugar, porque las acusaciones contra ella delante del SEÑOR han venido a ser tan ruidosas que Él nos ha enviado a nosotros para destruirla." **14** Lot salió y habló con sus yernos, los hombres que habían prometido casarse con sus hijas, y dijo: "Rápido, salgan de este lugar, pues el SEÑOR está a punto de destruir la ciudad." Pero a sus yernos les pareció que él bromeaba. **15** Cuando amaneció, los ángeles instaron a Lot, diciendo: "Apúrate, toma a tu esposa y a tus dos hijas que están aquí, para que así tú no seas destruido en el castigo de la ciudad." **16** Pero él permaneció. Así que los hombres agarraron su mano, y la mano de su esposa, y las manos de sus dos hijas, porque el SEÑOR fue misericordioso con él. Ellos los sacaron y los colocaron fuera de la ciudad. **17** Cuando ellos los habían sacado, uno de los hombres dijo: "¡Corran por sus vidas! No miren atrás ni se queden en ningún lugar en la llanura. Escapen hacia las montañas para que así ustedes no sean destruidos." **18** Lot les dijo a ellos: "¡No, por favor, mis amos! **19** Su siervo ha encontrado favor a sus ojos, y ustedes me han mostrado gran amabilidad en salvar mi vida, pero yo no puedo escapar a las montañas, porque el desastre me alcanzará, y yo moriré. **20** Miren, aquella ciudad de allá está lo bastante cerca para huir hacia ella, y es una pequeña. Por favor, déjenme escapar hacia allá (¿no ven que es una pequeña?), y mi vida será salvada." **21** Él les dijo a ellos: "Está bien, les estoy concediendo esta petición también, que Yo no destruiré la ciudad que has mencionado. **22** ¡De prisa! Escapa allí, pues Yo no puedo hacer nada hasta que tú no llegues allí." Por lo tanto, la ciudad fue llamada Zoar. **23** El sol se había levantado sobre la tierra cuando Lot llegó a Zoar. **24** Entonces El SEÑOR hizo llover sobre Sodoma y Gomorra azufre y fuego del SEÑOR que salía del cielo. **25** Él destruyó aquellas ciudades, y toda la llanura, y todos los habitantes de las ciudades, y las plantas que crecieron en el suelo. **26** Pero la esposa de Lot, quien estaba detrás de él, miró hacia atrás, y ella se convirtió en una estatua de sal. **27** Abraham se levantó temprano en la mañana y fue al lugar donde se había parado delante del SEÑOR. **28** Él miró abajo hacia Sodoma y Gomorra y hacia toda la tierra de la llanura. Él miró y, presten atención, humo subía de la tierra como el humo de un horno. **29** Así que cuando Dios destruyó las ciudades de la llanura, Dios se acordó de Abraham. Él envió a Lot fuera de la destrucción cuando Él destruyó las ciudades en las cuales Lot había vivido. **30** Pero Lot subió de Zoar para vivir en las montañas con sus dos hijas, porque él tenía temor de vivir en Zoar. Así que él vivió en una cueva, él y sus dos hijas. **31** La primogénita le dijo a la más joven: "Nuestro padre es viejo, y no hay hombre por ningún lado que duerma con nosotras de acuerdo a la manera de todo el mundo. **32** Ven, hagamos que nuestro padre tome vino, y nosotras dormiremos con él, para que así nosotras podamos extender el linaje de nuestro padre." **33** Así que hicieron que su padre bebiera vino esa noche. Entonces la primogénita entró y durmió con su padre; él no supo cuando ella se acostó, ni tampoco cuando ella se levantó. **34** Al siguiente día la primogénita le dijo a la más joven: "Escucha, anoche yo dormí con mi padre. Hagamos que beba vino esta noche también, y tú debes entrar y dormir con él, para que así nosotras podamos extender el linaje de nuestro padre." **35** Así que hicieron que su padre bebiera vino esa noche también, y la menor fue y durmió

con él. Él no supo cuando ella se acostó, ni tampoco cuando ella se levantó. **36** Así que ambas hijas de Lot estaban embarazadas de su padre. **37** La primogénita dio a luz a un hijo, y lo nombró Moab. Él se convirtió en el ancestro de los moabitas de la actualidad. **38** En cuanto a la hija más joven, ella también dio a luz a un hijo, y lo nombró Ben-ammi. El se convirtió en el ancestro del pueblo de los amonitas de la actualidad.

Genesis 19:1

Los dos ángeles
Génesis 18 dice que dos hombres fueron a Sodoma. Aquí aprendemos que ellos eran realmente ángeles. (Ver: 18:22)

la entrada de Sodoma
"La entrada a la ciudad de Sodoma". La ciudad tenía un muro a su alrededor, y la gente tenía que atravesar una puerta para entrar. Este era un lugar muy importante en una ciudad. Personas importantes a menudo pasaban tiempo allí.

doblegó su rostro al suelo
Él puso sus rodillas en el suelo y luego tocó su frente y nariz con el suelo.

mis amos
Esto era un término de respeto que Lot usó para los ángeles.

les urjo que vayan a la casa de su siervo
"Por favor, ven y quédate en la casa de tu siervo."

la casa de su siervo
Lot se refiere a sí mismo como su siervo de modo a mostrarles respeto.

laven sus pies
A la gente le gustaba lavarse los pies después de viajar.

levantarse temprano
"despertarse temprano"

pasaremos la noche
Cuando los dos ángeles dijeron esto, se referían solo a ellos mismos, no a Lot. Los dos planearon pasar la noche en la plaza. Algunos idiomas usarían la forma exclusiva de "nosotros" aquí.

plaza del pueblo
Este es un lugar público, al aire libre en la ciudad.

ellos fueron con él
"ellos dieron la vuelta y fueron con el"

Genesis 19:4

antes de que ellos se recostaran
"antes que las personas en la casa de Lot se acostaban a dormir"

los hombres de la ciudad
"los hombres de la ciudad, es decir, los hombres de Sodoma" o simplemente "los hombres de la ciudad de Sodoma"

los hombres de Sodoma
"los hombres de la ciudad, es decir, los hombres de Sodoma" o simplemente "los hombres de la ciudad de Sodoma"

la casa
"la casa de Lot"

ambos jóvenes y viejos
"desde el más joven hasta el más viejo". Esto significa "hombres de todas las edades" y se refiere a los hombres de Sodoma que rodeaban la casa de Lot.

que vinieron a ti
"que fueron a tu casa"

acostarnos con ellos
"tener sexo con ellos". Tu idioma puede tener una forma más educada de decir esto. TA: "conocerlos íntimamente o sexualmente"

Genesis 19:6

detrás de él
"detrás de él" o "después de que haya pasado"

Les ruego, mis hermanos
"Les imploro, mis hermanos"

mis hermanos
Lot habló de manera amistosa a los hombres de la ciudad con la esperanza de que lo escucharan. TA: "mis amigos"

no actúen tan malvadamente
"no hagan algo tan malvado" o "no hagan una cosa tan malvada"

Miren
"Presten atención" o "Miren aquí"

no han dormido con
"No han tenido relaciones sexuales con". Tu idioma puede tener una forma más educada de decir esto. TA: "no han conocido"

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cualquier cosa que sea buena a sus ojos
"cualquier cosa que deseen" o "cualquier cosa que piensen que esta bien"

bajo la sombra de mi techo
Los dos hombres eran huéspedes en la casa de Lot, por lo que necesitaba protegerlos. La palabra "techo" es una sinécdoque para toda la casa y una metáfora para Lot protegiendolos. EN: "en mi casa, y Dios espera que los proteja"

Genesis 19:9

¡Apártate!
"¡Hazte a un lado!" o "¡Sal de nuestro camino!" (UDB)

Este vino aquí para vivir como un extranjero
"Este vino aquí como un extraño" o "Este extranjero vino a vivir aquí"

Este
"Lot." Los hombres se están hablando el uno al otro. Si esto no está claro en su idioma, puede hacer que los hombres hablen con Lot aquí, como en UDB.

y ahora él se ha convertido en nuestro juez
"y ahora cree que tiene el derecho de decirnos qué está bien y qué está mal" o "pero no vamos a permitir que nos impida hacer lo que queremos hacer"

y ahora él
"y aunque no tiene una buena razón para hacerlo, él"

Ahora trataremos
"Porque nos estás diciendo que lo que estamos haciendo está mal, nosotros"

trataremos peor contigo que con ellos
Los hombres están enojados de que Lot dijera: "No actúen tan malvadamente" (19:6), por lo que están amenazando con actuar más perversamente de lo que Lot había temido al principio. TA: "actuaremos más perversamente contigo de lo que haremos con ellos"

Ellos presionaron fuerte contra el hombre, contra Lot, y estuvieron a punto de romper la puerta
Los posibles significados son 1) "Ellos continuaron acercandose más al hombre, a Lot, hasta que estuvieron lo suficientemente cerca para derribar la puerta" o 2) empujaron físicamente a Lot contra la pared o la puerta de la casa y estaban a punto de romper la puerta.

el hombre ... Lot
Estas son dos formas de referirse a Lot.

Genesis 19:10

Pero los hombres
"Pero los dos visitantes de Lot" o "Pero los dos ángeles"

los hombres extendieron sus manos hacia afuera y trajeron ... ellos y cerraron
Es posible que su idioma deba agregar que los hombres abrieron la puerta primero. TA: 'los hombres abrieron la puerta lo suficiente para que pudieran estirar sus manos y jalar ... a ellos, luego cerraron "

los visitantes de Lot los atacaron con ceguera
La frase "golpearon con ceguera" es una metáfora; Los visitantes no golpearon físicamente a los hombres. TA: "Los visitantes de Lot cegaron a los hombres" o "les quitaron la vista"

ambos jóvenes y viejos
"Hombres de todas las edades". Este merismo enfatiza que los visitantes cegaron a todos los hombres. Esto podría indicar la posición social en lugar de la edad. TA: "ambos pequeños y grandes"

Genesis 19:12

Entonces los hombres dijeron
"Entonces los dos hombres dijeron" o "Entonces los ángeles dijeron"

¿Tienes a alguien más aquí?
"¿Hay otros miembros de tu familia en la ciudad?" o "¿Tiene algún otro miembro de la familia en este lugar?"

cualquiera a quien tengas en la ciudad
"algún otro miembro de tu familia viviendo en esta ciudad"

nosotros estamos a punto de destruir este lugar
La palabra "nosotros" aquí es exclusiva. Sólo los dos ángeles destruirían la ciudad; Lot no lo destruiría. Si su idioma tiene una forma exclusiva de "nosotros", utilícelo aquí.

las acusaciones contra ella delante del SEÑOR han venido a ser tan altas
Esto se puede reformular para que el sustantivo abstracto "acusaciones" se exprese como un verbo. TA: "muchas personas le han estado diciendo al SEÑOR que la gente de esta ciudad está haciendo cosas malas" (Ver: y cómo se traducen palabras similares en 18:20)

Genesis 19:14

Lot salió
"Entonces Lot dejó la casa"

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sus yernos, los hombres que habían prometido casarse con sus hijas
yernos, los hombres que habían prometido casarse con sus hijas - La frase "los hombres que habían prometido casarse con sus hijas" explica lo que significa "yerno". TA: "los hombres que iban a casarse con sus hijas" o "los prometidos de sus hijas"

Cuando amaneció
"Justo antes de que salga el sol"

Vete yendo
Ve ahora

no seas destruido en el castigo de la ciudad
Esto se puede afirmar en forma activa. TA: "para que El SEÑOR no te destruya también cuando castigue a la gente de esta ciudad"

de la ciudad
Aquí "ciudad" se refiere a la gente.

Genesis 19:16

Pero él permaneció
"Pero Lot dudó" o "Pero Lot no comenzó a irse"

Así que los hombres agarraron
"Así que los dos hombres agarraron" o "Así que los ángeles agarraron"

era misericordioso con él
"tuvo compasión con Lot". El SEÑOR es descripto como "misericodioso" porque el estaba perdonando las vidas de Lot y su familia en vez de destruirlos cuando destruyera la gente de Sodoma por el mal que ellos habían hecho.

Cuando ellos los habían sacado
"Cuando los dos hombres habían quitado a la familia de Lot fuera"

¡Corran por sus vidas!
Esta es una forma de decirles que corran para que no mueran. TA: "¡Huye y salven sus vidas!"

No miren atrás
La frase "en la ciudad" se entiende. TA: "No mires atrás a la ciudad" o "No mires atrás a Sodoma"

en la llanura
Esto significa la llanura del río Jordán. Esto se refiere a la región general del río Jordán.

para que así ustedes no sean destruidos
Se entiende que iban a destruir junto con la gente de la ciudad. Esto se puede afirmar en forma activa. TA: "o si no, Dios te destruirá junto con la gente de la ciudad"

no sean destruidos
Se dice que Dios destruye a la gente de la ciudad como si una persona barriera el polvo.

Genesis 19:18

Su siervo ha encontrado favor a sus ojos
Para estar satisfecho con alguien se habla como si "favor" fuera un objeto encontrado. Además, "a sus ojos" es un metónimo que representa los pensamientos u opiniones de una persona. TA: "Has estado contento conmigo"

Su siervo ha
Lot mostraba respeto al referirse a sí mismo como "su siervo". TA: "Yo, tu siervo, tengo"

me han mostrado gran amabilidad en salvar mi vida
El sustantivo abstracto "amabilidad" se puede declarar como "amable". AT: "has sido muy amable conmigo al salvarme la vida"

yo no puedo escapar a las montañas, porque el desastre me alcanzará, y yo moriré
Al no poder alejarse lo suficiente de Sodoma cuando Dios destruye la ciudad, se habla como si "desastre" es una persona que perseguirá y alcanzará a Lot. TA: "Mi familia y yo ciertamente moriremos cuando Dios destruya a la gente de Sodoma, porque las montañas están demasiado lejos para que podamos llegar a salvo"

mi vida ... no puedo escapar ... me alcanzará, y yo moriré
Se da a entender que la familia de Lot moriría junto con él. TA "nuestras vidas ... no podemos escapar ... nos superan, y moriremos"

déjenme escapar hacia allá (¿no ven que es una pequeña?), y mi vida será salvada
Lot utilizó esta pregunta retórica para que los ángeles notaran que la ciudad es realmente pequeña. TA: "déjame escapar allí. Puedes ver lo pequeño que es. Si nos dejas ir allí, viviremos"

déjenme escapar hacia allá
La solicitud completa de Lot puede hacerse explícita. TA: "en lugar de destruir esa ciudad, déjame escapar allí"

mi vida será salvada
Se implica que las vidas de la familia de Lot se salvarán junto con la suya. Esto también se puede afirmar en forma activa. TA: "para que vivamos" o "para que sobrevivamos"

Genesis 19:21

estoy concediendo esta petición también
"Yo haré lo que me has pedido"

no puedo hacer nada
Esto se puede hacer más explícito: TA: "no puedo destruir las otras ciudades"

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Zoar
Los traductores pueden agregar una nota al pie que diga "El nombre Zoar suena como la palabra hebrea que significa 'poco'. Lot llamó a esta ciudad "pequeña" en Génesis 19:20 ".

Genesis 19:23

El sol se había levantado sobre la tierra
"El sol se había levantado sobre la tierra". La frase "sobre la tierra" puede dejarse implícita como está en la UDB donde no está traducida.

cuando Lot llegó a Zoar
Se implica que la familia de Lot está con él. TA: "cuando Lot y su familia llegaron a Zoar"

El SEÑOR hizo llover sobre Sodoma y Gomorra azufre y fuego de El SEÑOR que salía del cielo
La frase "El SEÑOR" apunta a el poder de Dios para causar que el azufre y el fuego caigan sobre la ciudad. TA: "El SEÑOR causó que el azufre y el fuego cayeran del cielo a Sodoma y Gomorra"

azufre y fuego
Estas dos palabras se usan juntas para describir un objeto. TA: "azufre ardiente" o "lluvia ardiente"

aquellas ciudades
Esto se refiere principalmente a Sodoma y Gomorra, pero también a otras tres ciudades.

los habitantes de las ciudades
"las personas que vivían en las ciudades"

Genesis 19:26

ella se convirtió en una estatua de sal
"se convirtió como en una estatua de sal" o "su cuerpo se convirtió como en una piedra de sal". Debido a que desobedeció al ángel que les dijo que no miraran hacia atrás a la ciudad, Dios hizo que se convirtiera en algo así como una estatua hecha de sal de roca.

prestad atención
La palabra "prestad atención" atrae la atención a la sorprendente información que sigue.

como el humo de un horno
Esto demuestra que era una gran cantidad de humo. TA: "como el humo de un fuego muy grande"

Genesis 19:29

Información General:
El versículo 29 es un resumen de este capítulo.

Dios se acordó de ser misericordioso con Abraham
Esto dice por qué Dios rescató a Lot. En inglés "Llamar a la mente" es una forma de decir "recordar". Esto no implica que Dios se olvidó de Abraham. Significa que consideró a Abraham y tuvo misericordia de él. AT: "Dios pensó en Abraham y tuvo misericordia de él"

fuera de la destrucción
"lejos de la destrucción" o "lejos del peligro"

Genesis 19:30

Lot subió de Zoar para vivir en las montañas
La frase "subió de" se usa porque Lot fue a una elevación más alta en las montañas.

Genesis 19:31

La primogénita
"La primera hija de Lot" o "La hija mayor"

la más joven
"la hija menor" o "su hermana menor"

de acuerdo a la manera de todo el mundo
Aquí "el mundo" representa a la gente. TA: "como lo hace la gente en todas partes"

tome vino
Se puede hacer explícito que su objetivo era emborracharlo. TA: "beber vino hasta que se emborrache"

así nosotras podamos extender la línea de nuestro padre
Esto habla de dar a los descendientes de Lot como si su familia fuera una línea que están haciendo más larga. TA: "para que podamos tener hijos que serán los descendientes de nuestro padre"

él no supo cuando ella se acostó, ni tampoco cuando ella se levantó
"él no sabía nada al respecto" o "no sabía que ella se había acostado con él"

Genesis 19:34

Déjame hacerle beber vino ... ni cuando ella se levantó
Traduzca estas frases como lo hizo en 19:31.

beber vino
Se puede hacer explícito que su objetivo era emborracharlo. TA: "beber vino hasta que se emborrache"

para que así nosotras podamos extender la línea de nuestro padre
Esto habla de dar a los descendientes de Lot como si su familia fuera una línea que están haciendo más larga. TA: "para que podamos tener hijos que serán los descendientes de nuestro padre"

Él no supo cuando ella se acostó, ni tampoco cuando ella se levantó
"él no sabía nada al respecto" o "no sabía que ella se había acostado con él"

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Genesis 19:36

estaban embarazadas de su padre
"quedó embarazada de su padre" o "concibió hijos con su padre"

Él se convirtió
"Él es"

los moabitas de la actualidad
"Los Moab que viven ahora"

de la actualidad
La palabra "hoy" se refiere al momento en que vivía el autor de Génesis. El autor nació y escribió esto muchos años después de que la familia de Lot viviera y muriera.

Ben-ammi
Este es un nombre masculino.

del pueblo de los amonitas
"Los descendientes de Amón" o "La gente de Amón".

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Chapter 20

1 Abraham viajó de ahí hacia la tierra del Neguev, y vivió entre Cades y Shur. Él fue un extranjero viviendo en Gerar. **2** Abraham dijo en referencia a su esposa Sara: "Ella es mi hermana." Entonces Abimelec, rey de Gerar, envió a sus hombres y tomaron a Sara. **3** Pero Dios vino a Abimelec en un sueño durante la noche, y le dijo: "Mira, eres un hombre muerto por causa de la mujer que has tomado, ya que ella es esposa de un hombre." **4** Ahora Abimelec no se había acercado a ella, y dijo: "Señor, ¿matarías hasta a una nación justa? **5** ¿Acaso él mismo no me dijo: 'Ella es mi hermana'? Hasta ella misma dijo: 'Él es mi hermano.' He hecho esto en la integridad de mi corazón y la inocencia de mis manos." **6** Entonces Dios le dijo en el sueño: "Sí, Yo también sé que hiciste esto en la integridad de tu corazón, y también te aparté de pecar contra Mí. Por eso no permití que la tocaras. **7** Por lo tanto, devuelve la esposa de ese hombre, porque él es profeta. Él orará por ti, y vivirás. Pero si no la restauras, sabes que tú y todos los que son tuyos sin duda morirán." **8** Abimelec se levantó temprano en la mañana y llamó a todos sus sirvientes a su presencia. Él les dijo todas estas cosas, y los hombres estaban muy asustados. **9** Entonces Abimelec llamó a Abraham y le dijo: "¿Qué nos has hecho? ¿Cómo yo he pecado contra ti, que has traído sobre mí y mi reino un gran pecado? Tú me has hecho lo que no se debe hacer." **10** Abimelec le dijo a Abraham: "¿Qué te llevó a hacer esta cosa?" **11** Abraham dijo: "Porque pensé: 'Seguramente no hay temor de Dios en este lugar y me matarán a causa de mi esposa.' **12** Además, ella sí es mi hermana, la hija de mi padre, pero no la hija de mi madre; y se convirtió en mi esposa. **13** Cuando Dios me hizo salir de la casa de mi padre y viajar de lugar en lugar, le dije a ella: 'Debes mostrarme esta lealtad como mi esposa: a cada lugar donde vayamos, di acerca de mí: ''Él es mi hermano.'" **14** Entonces Abimelec tomó ovejas y bueyes, y esclavos y esclavas, y se los dio a Abraham. Entonces le devolvió a Sara, su esposa, a él. **15** Abimelec dijo: "Mira, mi tierra está delante de ti. Establécete dondequiera que te agrade." **16** A Sara le dijo: "Mira, le he dado a tu hermano mil monedas de plata. Es para cubrir cualquier ofensa en contra tuya ante los ojos de todos los que están contigo, y ante todos, quedas completamente vindicada." **17** Entonces Abraham oró a Dios, y Dios sanó a Abimelec, su esposa, y sus sirvientas para que pudieran tener hijos. **18** Porque el SEÑOR había causado que todas las mujeres de la casa de Abimelec fueran completamente estériles, a causa de Sara, la esposa de Abraham.

Genesis 20:1

Shur
Esto es una región desértica en la frontera este de Egipto.

envió a sus hombres y tomaron a Sara
"hizo que sus hombres fueran a buscar a Sara y se la llevaran junto a él"

Dios vino a Abimelec
"Dios se apareció a Abimelec"

Mirad
Aquí la palabra "mirad" agrega énfasis a lo que sigue. "Escúchame" (UDB)

eres un hombre muerto
Esta es una manera fuerte de decir que el rey morirá. TA: "ciertamente morirás pronto" o "Te mataré"

esposa de un hombre
"una mujer casada"

Genesis 20:4

Todavía ... ella
Esta palabra se usa aquí para marcar un cambio de la historia a la información sobre Abimelec.

Abimelec no se había acercado a ella
Esta es una forma educada de decir que no tuvo relaciones sexuales con ella. TA: "Abimelec no se había acostado con Sara" o "Abimelec no había tocado a Sara"

hasta a una nación justa
Aquí "nación" significa la gente. A Abimelec le preocupa que Dios lo castigue no solo a él, sino también a su gente. TA: "incluso un pueblo que es inocente"

¿Acaso él mismo no me dijo: 'Ella es mi hermana'? Ella misma dijo: 'Él es mi hermano'
Esto tiene citas dentro de una cita. Pueden indicarse como citas indirectas. TA: "¿Él mismo no me dijo que ella es su hermana? Incluso ella misma me dijo que él es su hermano"

¿Acaso él mismo no me dijo: 'Ella es mi hermana'?
Abimelec usó esta pregunta retórica para recordarle a Dios algo que Dios ya sabía. Esto se

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puede traducir como una declaración. TA: "El mismo Abraham me dijo 'Ella es mi hermana'" o "Abraham dijo que ella es su hermana".

¿Acaso él mismo no me dijo ... Ella misma dijo
Las palabras "él mismo" y "ella misma" se usan para dar énfasis a llamar la atención a Abraham y Sara y culparlos por lo que sucedió.

He hecho esto en la integridad de mi corazón y la inocencia de mis manos
Aquí el "corazón" representa sus pensamientos o intenciones. Y "manos" representa sus acciones. TA: "He hecho esto con buenas intenciones y acciones" o "He hecho esto sin pensamientos ni acciones malvados"

Genesis 20:6

Dios le dijo
"Dios dijo a Abimelec"

hiciste esto en la integridad de tu corazón
Aquí "corazón" representa sus pensamientos o intenciones. TA: "hiciste esto con buenas intenciones" o "hiciste esto sin malas intenciones"

que la tocaras
Este es un eufemismo por tener relaciones sexuales con Sara. TA: "dormir con ella"

la esposa de ese hombre
"esposa de Abraham"

vivirás
"Yo dejaré que vivas"

todos los que son tuyos
"toda tu gente"

Genesis 20:8

Él les dijo todas estas cosas
"Les contó todo lo que Dios le había dicho".

¿Qué nos has hecho?
Abimelec usó esta pregunta retórica para acusar a Abraham. TA: "¡Tú nos has hecho algo malo!" o "¡Mira lo que nos has hecho!"

nos
La palabra "nos" es primera persona plural y aquí es exclusiva, no incluye a Abraham y Sara. Si su idioma usa una forma exclusiva de "nosotros" o "nosotros", utilícelo aquí.

¿Cómo he yo pecado contra ti, que has traído ... pecado?
Abimelec usó esta pregunta retórica para recordarle a Abraham que no había pecado contra Abraham. TA: "No he hecho nada contra ti para hacer que traigas ... pecado".

que has traído sobre mí y mi reino un gran pecado
Para hacer que alguien sea culpable de pecar se habla de que "pecado" era algo que se podía colocar en una persona. TA: "para que usted y mi reino nos hagan culpables de tan terrible pecado"

en mi reino
Aquí "reino" significa la gente. TA: "sobre la gente de mi reino"

Tú me has hecho eso que no se debe hacer
"No deberías haberme hecho esto"

Genesis 20:10

¿Qué te llevó a hacer esta cosa?
"¿Qué te hizo hacer esto?" o "¿Por qué hiciste esto?" Lo que Abraham hizo se puede decir explícitamente. TA: "¿Por qué me dijiste que Sara es tu hermana?"

Porque pensé: 'Seguro que en este lugar no hay temor de Dios, y me matarán a causa de mi esposa
Esta es una cita dentro de una cita. Se puede escribir como una cita indirecta. TA: "Porque pensé que como nadie aquí teme a Dios, alguien puede matarme para que ellos puedan llevarse a mi esposa".

en este lugar no hay temor de Dios
Aquí "lugar" se refiere a las personas. TA: "nadie aquí en Gerar le teme a Dios"

temor de Dios
Esto significa respetar profundamente a Dios y mostrar ese respeto al obedecerlo.

Además, ella sí es mi hermana
"Además, es cierto que Sara es mi hermana" o "Además, Sara realmente es mi hermana"

la hija de mi padre, pero no la hija de mi madre
"tenemos el mismo padre, pero tenemos diferentes madres"

Genesis 20:13

Información General:
El versículo 13 es una continuación de la respuesta de Abraham a Abimelec.

la casa de mi padre
Aquí "casa" significa la familia de Abraham. TA: "mi padre y el resto de mi familia" o "la casa de mi padre"

le dije a ella: 'Debes mostrarme lealtad como mi esposa, a cada lugar donde vayamos, di sobre mí: 'Él es mi hermano'"
Esto tiene citas dentro de las citas. Pueden indicarse como citas indirectas. TA: "Le dije a Sara que quería que ella me fuera fiel diciéndole a las

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personas en todas partes que vamos que soy su hermano"

Abimelec tomó
"Abimelec trajo un poco" (UDB)

Genesis 20:15

Abimelec dijo
"Abimelec dijo a Abraham"

Mira
Aquí y en el versículo 16, la palabra "mira" agrega énfasis a lo que sigue.

mi tierra está ante ti
Esta es una forma de decir "Pongo toda mi tierra a tu disposición"

Establecete en donde te agrade
"Vive donde tu quieras"

mil
"1.000"

Es para cubrir cualquier ofensa en contra tuya en los ojos de todos los que están contigo
Dar dinero para demostrar a otros que Sara es inocente se habla como si el está cubriendo una ofensa para que nadie pueda verla. TA: "Le estoy dando esto, para que los que están contigo sepan que no has hecho nada malo"

en los ojos
Aquí "ojos" significa los pensamientos y opiniones de una persona."

ante todos, estás completamente hecha recta
La frase pasiva "hecha recta" se puede expresar en forma activa. TA: "todos sabrán que eres inocente"

Genesis 20:17

completamente infértiles
"totalmente incapaz de tener hijos"

a causa de Sara, la esposa de Abraham
El significado completo puede ser expresado explícitamente. TA: "porque Abimelec había tomado a la esposa de Abraham, Sara"

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Chapter 21

1 El SEÑOR le prestó atención a Sara, como dijo que haría, y el SEÑOR hizo por Sara tal como había prometido. **2** Sara concibió y le dio un hijo a Abraham en su vejez, en el tiempo fijado que Dios le había hablado. **3** Abraham nombró a su hijo, el que le había nacido, el que Sara le había dado, Isaac. **4** Abraham circuncidó a su hijo Isaac cuando tenía ocho días, así como Dios le había ordenado. **5** Abraham tenía cien años cuando su hijo Isaac le nació. **6** Sara dijo: "Dios me ha hecho reír, todo el que oiga reíra conmigo." **7** Ella también dijo: "¡Quién le hubiera dicho a Abraham que Sara amamantaría niños, ¡y, sin embargo, le he dado un hijo en su vejez!" **8** El niño creció y fue destetado, y Abraham hizo un gran banquete en el día en que Isaac fue destetado. **9** Sara vio al hijo de Hagar la egipcia, quien le había dado un hijo a Abraham, burlándose. **10** Entonces ella le dijo a Abraham: "Echa a esta esclava y a su hijo: porque el hijo de esta esclava no será heredero con mi hijo, con Isaac." **11** Esta cosa era muy grave para Abraham a causa de su hijo. **12** Pero Dios le dijo a Abraham: "No te angusties por el niño, ni por tu sierva. Escucha sus palabras en todo lo que ella te dice acerca de este asunto, porque es por medio de Isaac que tus descendientes serán nombrados. **13** Yó también haré del hijo de la sierva una nación, porque él es tu descendiente." **14** Abraham se levantó temprano en la mañana, tomó pan y un odre de agua, y se lo dio a Hagar, poniéndoselo en el hombro. Él le dio al muchacho y la envió lejos. Ella se fué y vagó por el desierto de Beerseba. **15** Cuando el agua del odre se les acabó, ella abandonó al muchacho debajo de uno de los arbustos. **16** Entonces ella se fue, y se sentó a una corta distancia de él, como a un tiro de arco de distancia, pues dijo: "Déjame no mirar la muerte del muchacho." Mientras ella estaba sentada frente a él, ella alzó su voz y lloró. **17** Dios oyó la voz del muchacho, y el ángel de Dios llamó a Agar desde el cielo, y le dijo: "¿Qué te preocupa, Agar? No temas, porque Dios ha oído la voz del muchacho donde está. **18** Levántate, alza al muchacho y aliéntalo; porque Yo haré de él una gran nación." **19** Entonces Dios abrió sus ojos, y ella vio un pozo de agua. Ella fue y llenó el odre de agua, y le dio al muchacho de tomar. **20** Dios estaba con el muchacho, y él creció. Él vivió en el desierto y se convirtió en arquero. **21** Vivió en el desierto de Parán, y su madre le consiguió una esposa de la tierra de Egipto. **22** Aconteció en ese tiempo que Abimalec y Ficol, el capitán de su ejército, hablaron a Abraham, diciendo: "Dios está contigo en todo lo que haces. **23** Ahora, por lo tanto, júrame por Dios que no harás trato falso conmigo, ni con mis hijos, ni con mis descendientes. Muéstrame a mí y a la tierra en donde habitas el mismo pacto de fidelidad que yo te he mostrado." **24** Abraham le dijo: "Lo juro." **25** Abraham también se quejó ante Abimael acerca de un pozo de agua que los siervos de Abimael le habían quitado. **26** Abimael dijo: "Yo no sé quién ha hecho esta cosa. Tú no me dijiste antes de ahora; yo no lo he escuchado hasta hoy." **27** Entonces Abraham tomó ovejas y bueyes y se los dio a Abimael, y los dos hombres hicieron un pacto. **28** Entonces Abraham apartó del rebaño a siete corderas. **29** Abimael le dijo a Abraham: "¿Cuál es el significado de estas siete corderas que has separado de las otras?" **30** Él respondió: "Estas siete corderas recibirás de mi mano, para que sea un testimonio para mí, que yo cavé este pozo." **31** Y él llamo a ese lugar Beerseba, porque ahí ambos hicieron un juramento. **32** Hicieron un pacto en Beerseba, y entonces Abimael y Ficol, el capitán de su ejército, regresaron a la tierra de los filisteos. **33** Abraham plantó un árbol de tamarisco en Beerseba. Ahí él adoró al SEÑOR, el Dios eterno. **34** Abraham continuó como extranjero en la tierra de los filisteos por muchos días.

Genesis 21:1

El SEÑOR veló de Sara
Aquí, la frase "prestó atención a" se refiere al SEÑOR ayudando a Sara a tener un bebé. TA: "El SEÑOR ayudó a Sara"

dió un hijo a Abraham
"dio a luz al hijo de Abraham"

en su vejez
"cuando Abraham era muy viejo"

al tiempo fijado en que Dios le había hablado
"en el momento exacto en que Dios le había dicho que sucedería"

Abraham nombró a su hijo, el que le había nacido, el que Sara le había dado, Isaac
"Abraham llamó a su hijo recién nacido, al que Sara dio a luz, Isaac" o "Abraham llamó a su hijo recién nacido Isaac"

Abraham circuncidó a su hijo Isaac cuando tenía ocho días
"Cuando su hijo Isaac tenía ocho días, Abraham lo circuncidó"

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ocho días
"8 días"

le había ordenado
"le había ordenado a Abraham a hacer"

Genesis 21:5

cien
"100"

Dios me ha hecho reír
Sara se estaba riendo porque estaba sorprendida y feliz. Esto se puede hacer explícito. Traducción Actual: "Dios me ha hecho reír alegremente"

todo el que escuche
Lo que la gente oiría se puede expresar explícitamente. TA: "todos los que escuchan sobre lo que Dios ha hecho por mí" (UDB)

Quien le hubiera dicho a Abraham que Sara atendería niños
Esta pregunta retórica se puede traducir como una declaración. Traducción Actual: "Nadie le hubiera dicho a Abraham que Sara atendería a los niños"

atendería niños
Esta es una forma educada de referirse a los bebés que están amamantando. Traducción Actual: "alimenta a un bebé con su propia leche"

Genesis 21:8

El niño creció y ... Isaac fue destetado
"Destetar" es una forma educada de decir que el niño terminó de amamantar. Traducción Actual: "Isaac creció, y cuando ya no necesitaba la leche de su madre, Abraham tuvo un gran banquete"

al hijo de Hagar la egipcia, quien le había dado un hijo a Abraham
El nombre del hijo de Agar se puede expresar explícitamente. Traducción Actual: "Ismael, el hijo de Agar la egipcia y Abraham"

burlándose
Se puede afirmar explícitamente que se estaba burlando o riéndose de Isaac. Traducción Actual: "riéndose de Isaac"

Genesis 21:10

ella le dijo a Abraham
"Sara dijo a Abraham"

Hecha a
"enviar" o "deshacerse de" (UDB)

esclava y a su hijo
Esto se refiere a Agar e Ismael. Sara probablemente no se refirió a ellos por su nombre porque estaba enojada con ellos.

con mi hijo, con Isaac
"con mi hijo Isaac"

Esta cosa era muy grave para Abraham
"Abraham estaba muy triste con lo que Sara dijo"

a causa de su hijo
"Porque se trataba de su hijo". Se implica que esto significa su hijo, Ismael.

Genesis 21:12

No te lamentes por el niño, ni por tu sierva
"No te enojes por el niño y tu sirvienta"

Escucha sus palabras en todo lo que ella te dice en este asunto
Aquí "palabras" significa lo que se dice. Traducción Actual: "Haz todo lo que Sara te dice sobre ellos"

por medio de Isaac que tus descendientes serán nombrados
La frase "serán nombrados" significa que los nacidos a través de Isaac son los que Dios considera los descendientes que le prometió a Abraham. Esto se puede afirmar en forma activa. TA: "Isaac es el que será el antepasado de los descendientes que prometí darte"

Yo también haré del hijo de la sierva una nación
La palabra "nación" significa que Dios le dará muchos descendientes para que se conviertan en una gran nación de personas. TA: "Haré que el hijo de la sirvienta también se convierta en el padre de una gran nación"

Genesis 21:14

tomó pan
Los posibles significados son 1) esto se refiere a los alimentos en general o 2) esto se refiere específicamente al pan.

un odre de agua
"Una bolsa de agua". El recipiente de agua estaba hecho de piel de animal.

Cuando el agua del odre se les acabó
"Cuando la bolsa de agua estaba vacía" o "Cuando habían bebido toda el agua"

como a un tiro de arco de distancia
Esto se refiere a la distancia que una persona puede disparar una flecha con un arco. Esto es de unos 100 metros.

Dejame no mirar sobre la muerte del muchacho
El sustantivo abstracto "muerte" puede ser declarado como "morir". TA: "No quiero ver morir al niño"

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alzó su voz y lloró
Aquí "voz" significa el sonido de su llanto. "Alzar su voz" significa llorar en voz alta. TA: "gritó en voz alta y lloró" o "lloró en voz alta"

Genesis 21:17

la voz del muchacho
"La voz del niño". Aquí "voz" significa el sonido del niño llorando o hablando. TA: "el sonido de Ismael"

el ángel de Dios
"un mensajero de Dios" o "mensajero de Dios"

desde el cielo
Aquí "cielo" significa el lugar donde vive Dios.

¿Qué te atormenta
"¿Qué está mal?" O "¿Por qué lloras?"

la voz del muchacho en donde esta
Aquí "voz" significa el sonido del niño llorando o hablando. TA: "el sonido del niño acostado allí"

alza al muchacho
"ayuda al niño a pararse"

Yo haré de él una gran nación
Convertir a Ismael en una gran nación significa que Dios le dará muchos descendientes quienes se convertirán en una gran nación. Traducción Actual: "Haré que sus descendientes se conviertan en una gran nación" o "Haré que el se convierta en el antepasado de una gran nación"

Genesis 21:19

Dios abrió sus ojos, y ella vió
Se dice que Dios hizo que Agar se diera cuenta del pozo como si él literalmente abriera sus ojos. TA: "Dios le hizo ver a Agar" o "Dios le mostró"

el odre
"El envase hecho de piel" o "La bolsa".

al muchacho
"el niño" o "Ismael"

Dios estaba con el muchacho
Aquí la frase "estaba con" es una expresión idiomática que significa que Dios ayudó o bendijo al niño. TA: "Dios guió al niño" o "Dios bendijo al niño"

se convirtió en arquero
"se volvió muy hábil en usar un arco y flechas"

consiguió una esposa
"encontró una esposa"

Genesis 21:22

Y vino en un tiempo
Esta frase marca el comienzo de una nueva parte de la historia. Si su idioma tiene una forma de hacerlo, podría considerar usarlo aquí.

Ficol
Este es el nombre de un hombre.

capitán de su ejército
"comandante de su ejército" (UDB)

su ejército
La palabra "su" se refiere a Abimelec.

Dios está contigo en todo lo que haces
Aquí la frase "está contigo" es una expresión idomática que significa que Dios ayuda o bendice a Abraham. TA: "Dios bendice todo lo que haces"

Ahora, por lo tanto
La palabra "Ahora" no significa "en este momento", pero se usa para llamar la atención sobre el punto importante que sigue. TA: "Por lo tanto"

jurame por Dios
Esto es una expresión idiomática que significa hacer un juramento solemne presenciado por una autoridad superior, en este caso, Dios. TA: "Prométeme con Dios como tu testigo"

que no harás trato falso conmigo
"que no me mentirás"

que no harás trato falso ... con mis descendientes
Esto se puede expresar en forma positiva. TA: "tratará honestamente conmigo y con mis descendientes"

Muéstrame ... pacto de fidelidad que yo te he mostrado
Los dos hombres habían hecho un pacto entre sí. El sustantivo abstracto "fidelidad" puede ser declarado como "fiel" o "leal". TA: "Sé tan fiel a mí y a la tierra como lo he sido contigo"

a la tierra
Aquí "tierra" significa la gente. TA: "a la gente de la tierra"

Lo juro
Esto se puede expresar con la información entendida. TA: "Juro ser tan fiel contigo y con tu gente como lo has sido conmigo"

Genesis 21:25

Abraham también se quejó ante Abimelec
Los posibles significados son 1) Abraham se quejaba de lo que sucedió o 2) "Abraham también reprendió a Abimelec"

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acerca de un pozo de agua que los siervos de Abimelec tomaron para él
"porque los siervos de Abimelec habían tomado uno de los pozos de Abraham"

tomaron para él
"tomado de Abraham" o "habían tomado el control de" (UDB)

no lo he escuchado hasta hoy
"Esta es la primera vez que he escuchado sobre esto"

Abraham tomó ovejas y bueyes y se los dio a Abimelec
Este es un signo de amistad y que Abraham acepta hacer un pacto con Abimelec. (Ver: traducir_simacción)

Genesis 21:28

Abraham tomó a parte del rebaño a siete ovejas hembras
"Abraham separó siete ovejas del rebaño"

siete
"7"

¿Cuál es el significado de estas siete ovejas hembras que has separado de las otras?
"¿Por qué has separado estos siete corderos del rebaño?"

recibiras
"tomarás"

de mi mano
Aquí "mano" significa Abraham. TA: "de mí"

que sean testigo
La palabra "eso" se refiere al regalo de siete corderos.

para que sean testigo para mí
El sustantivo abstracto "testigo" se puede expresar como "para probar". TA: "para demostrar a todos"

Genesis 21:31

él llamó a ese lugar
"Abraham llamó a ese lugar"

Beerseba
Los traductores pueden agregar una nota al pie que diga "Beerseba puede significar "bien del juramento" o " bien de siete".

ambos
"Abraham y Abimelel"

Ficol
Este es el nombre de un hombre. Vea como ha traducido este nombre en 21:22.

regresó a la tierra de los Filisteos
"volvió a la tierra de los filisteos"

Genesis 21:33

un árbol de tamarisco
Este es un árbol de hojas perenne

el Dios eterno
"el Dios que vive siempre"

muchos días
Esto representa un período de tiempo más largo.

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Chapter 22

1 Sucedió que después de estas cosas Dios probó a Abraham. Él le dijo a él: "¡Abraham!" Abraham dijo, "Aqui estoy." **2** Entonces Dios dijo: "Toma tu hijo, tu único hijo, a quien tú amas, Isaac, y ve a la tierra de Moriah. Ofrécelo allí como ofrenda quemada sobre una de las montañas allí, que yo te diré." **3** Así que Abraham salió muy temprano en la mañana, ensilló su burro, y tomó a dos de sus hombres jóvenes con él, junto a su hijo Isaac. El cortó la leña para la ofrenda quemada, entonces comenzó su viaje al lugar que Dios le había dicho. **4** Al tercer día Abraham miró hacia arriba y vio un lugar lejano. **5** Abraham le dijo a sus hombres jóvenes: "Quédense aquí con el burro, y yo y el muchaho iremos allá. Nosotros adoraremos y volveremos a ustedes." **6** Entonces Abraham tomó la madera para la ofrenda quemada y la puso sobre Isaac su hijo. El tomó en su propia mano el fuego y el cuchillo; y ambos se fueron juntos. **7** Isaac habló a Abraham su padre y dijo: "Padre mio," y él dijo: "Aquí estoy, hijo mio." Él dijo: "Mira, aquí están el fuego y la madera, ¿pero dónde está el cordero para la ofrenda quemada?" **8** Abraham dijo: "Dios mismo proveerá el cordero para la ofrenda quemada, hijo mio." Así que ellos se fueron, los dos juntos. **9** Cuando ellos llegaron al lugar que Dios le había hablado a él, Abraham construyó un altar allí y colocó la madera sobre él. Entonces el ató a su hijio Isaac, y lo acostó en el altar, sobre la madera. **10** Abraham extendió su mano y alzó el cuchillo para matar a su hijo. **11** Entonces el ángel del SEÑOR lo llamó desde el cielo y le dijo: "¡Abraham, Abraham!" y él dijo: "Aquí estoy." **12** Él dijo: "No pongas tu mano sobre el muchacho, ni hagas nada que lo lastime, porque ahora sé que temes a Dios, viendo que no has retenido a tu hijo, tu único hijo, de Mí." **13** Abraham levantó la vista y mira, detrás de él había un carnero atrapado por sus cuernos en los arbustos. Abraham fue y tomó el carnero y lo ofreció como ofrenda quemada en lugar de su hijo. **14** Así que Abraham llamó aquel lugar, "El SEÑOR proveerá," y se dice hasta el día de hoy, "En la montaña del SEÑOR, sera provisto." **15** El ángel del SEÑOR llamó a Abraham una segunda vez desde el cielo **16** y le dijo: "Esto es la declaracion del SEÑOR: "Por Mí mismo he jurado que por cuanto has hecho esta cosa, y no has retenido a tu propio hijo, tu único hijo, **17** Yo seguramente te bendeciré a ti y Yo multiplicaré grandemente tus descendientes como las estrellas de los cielos, y como la arena que está en la orilla del mar; y tus descendientes poseerán las puertas de sus enemigos. **18** A través de tu descendencia todas las naciones de la tierra seran bendecidas, porque tú has obedecido mi voz." **19** Así que Abraham regresó a sus hombres jóvenes, y ellos se fueron juntos a Beerseba, y él vivió en Beerseba. **20** Sucedió después de estas cosas que a Abraham se le dijo: "Milca ha dado a luz hijos, también, a tu hermano Nacor." **21** Eran ellos Uz su primogénito, Buz su hermano, Quemuel el padre de Aram, **22** Quesed, Hazo, Pildas, Jidlaf y Betuel." **23** Betuel fue el padre de Rebeca. Estos fueron los ocho hijos que Milca dio a Nacor, el hermano de Abraham. **24** Su concubina, cuyo nombre fue Reúma, también tuvo hijos, Teba, Gaham, Tahas y Maaca.

Genesis 22:1

Sucedió que
Esta frase se usa aquí para marcar el comienzo de una nueva parte de la historia. Si su idioma tiene una forma de hacerlo, podría considerar usarlo aquí.

después de estas cosas
Esta frase se refiere a los eventros en el capítulo 21.

Dios probó a Abraham
Está implícito que Dios prueba a Abraham para saber si Abraham le será fiel. El significado completo de esta expresión se puede hacer explícito. TA: Dios probó la fidelidad de Abraham "

Aqui estoy
"Si, estoy escuchando" o "Si, ¿qué es?"

tu único hijo
Se implica que Dios sabe que Abraham tiene otro hijo, Ismael. Esto enfatiza que Isaac es el hijo que Dios prometió darle a Abraham. El significado completo de esta expresiónse puede hacer explícito. TA: "tu único hijo al que he prometido"

a quien tu amas
Esto enfatiza el amor de Abraham por su hijo, Isaac.

la tierra de Moriá
la tierra llamada Moriá."

ensilló su burro
"cargó su burro" o "puso en su burro lo que necesitaba para el viaje"

hombres jóvenes
"sirvientes" (UDB)

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emprendió su viaje
"comenzó su viaje" o "empezó a viajar" (UDB)

Genesis 22:4

En el tercer día
La palabra "tercero" es el número ordinal de tres. TA: "Después de viajar por tres días"

vió un lugar lejano
"vió lejos el lugar que Dios había hablando"

jóvenes
"sirvientes" (UDB)

Nosotros adoraremos
La palabra "nosotros" se refiere solo a Abraham e Isaac.

volveremos a ustedes
"regresar a ti"

la puso sobre Isaac su hijo
"tuvo a Isaac, su hijo, que lo llevara"

tomó en su mano
Aquí "su mano" enfatiza que el mismo Abraham llevó estas cosas. TA: "El mismo Abraham llevó"

el fuego
Aquí "fuego" significa una sartén que contiene carbones encendidos o una antorcha o lámpara. TA: "algo para iniciar un incendio"

ambos se fueron juntos
"se fueron juntos" o "los dos fueron juntos"

Genesis 22:7

Padre mio
Esta es una forma amorosa de que un hijo hable a su padre.

Aquí estoy
"Sí, estoy escuchando" o "Sí, ¿que es?" Vea como lo tradujo en 22:1.

hijo mío
Esta es una forma amorosa de que un padre hable a su hijo.

el fuego
Aquí "fuego" significa una sartén que contiene carbones encendidos o una antorcha o lámpara. Vea cómo tradujo esto en 22:4.

el cordero para la ofrenda quemada
"El cordero que darás en holocausto"

Dios mismo
Aquí "mismo" enfatiza que es Dios quien proveerá el cordero.

proveerá
"nos dará"

Genesis 22:9

Cuando ellos llegaron al lugar
"Cuando Abraham e Isaac llegaron al lugar"

el ató
"el ató"

en el altar, sobre la madera
"Sobre la madera que estaba en el altar".

extendió su mano y tomó el cuchillo
"recogió el cuchillo"

Genesis 22:11

el angel del SEÑOR
Los posibles significados son 1) El SEÑOR mismo se hizo parecer a un ángel o 2) este fue uno de los ángeles del SEÑOR o 3) este fue un mensajero especial de Dios (algunos eruditos piensan que era Jesús). Ya que la frase no se comprende bien, es mejor traducirla simplemente como "el ángel del SEÑOR" usando la palabra normal que usas para "ángel". Vea la nota sobre esta frase en 16:7.

desde el cielo
Esto se refiere a el lugar donde Dios vive.

Aquí estoy
"Sí, estoy escuchando" o "Sí, ¿qué es?" Vea como lo tradujo esto en 22:1.

No pongas tu mano sobre el muchacho, ni hagas nada que lo lastime
La frase "No pongas tu mano sobre" es una forma de decir "No hagas daño". Dios dijo básicamente lo mismo dos veces para enfatizar que Abraham no debe lastimar a Isaac. TA: "No lastimes al chico de ninguna manera"

ahora sé ... de mi
Las palabras "Yo" y "mi" se refieren al SEÑOR. Cuando traduzca lo que está en la cita, hágalo como lo hizo el ángel del SEÑOR y use las palabras "yo" y "mi" cuando se refiera al SEÑOR.

temes a Dios
Esto se refiere a respetar profundamente a Dios y mostrar ese respeto al obedecerlo.

no retendrías a tu hijo ... de mi
"No me has retenido a tu hijo ... de mí". Esto se puede expresar en forma positiva. TA: "estabas dispuesto a ofrecerme tu hijo ... a mí"

tu hijo ... tu único hijo
Se implica que Dios sabe que Abraham tiene otro hijo, Ismael. Esto enfatiza que Isaac es el hijo que

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Dios prometió darle a Abraham. Vea cómo tradujo una frase similar en 22:1.

Genesis 22:13

he aquí
La frase "he aquí" nos alerta a prestar atención a la información sorprendente que sigue.

había un carnero atrapado por sus cuernos en los arbustos
Esto se puede expresar en forma activa. TA: "era un carnero cuyos cuernos estaban atrapados en los arbustos" o "era un carnero atrapado en los arbustos"

fue y tomó al carnero
"Abraham se acercó al carnero y lo tomó"

proveerá ... proveerá
Use la misma palabra para "proveerá" como lo usó en 22:7.

hasta el día de hoy
"incluso ahora." Esto significa incluso hasta el momento en que el autor estaba escribiendo este libro.

Él proveerá
Esto se puede expresar en forma activa. TA: "será provisto por él"

Genesis 22:15

El angel del SEÑOR
Los posibles significados son 1) El SEÑOR se hizo parecer un ángel o 2) este fue uno de los ángeles del SEÑOR o 3) este fue un mensajero especial de Dios (algunos eruditos piensan que era Jesús). Ya que la frase no se comprende bien, es mejor traducirla simplemente como "El ángel del SEÑOR " usando la palabra normal que usas para "ángel". Vea la nota sobre esta frase en 16:7.

una segunda vez
La palabra "segunda" es el número ordinario para dos. TA: "otra vez"

desde el cielo
Aquí la palabra "cielo" se refiere a el lugar donde Dios vive.

y le dijo -- esto es un oráculo del SEÑOR
"y pronunció este mensaje del SEÑOR" o "y declaró estas palabras del SEÑOR". Esta es una manera formal de decir que las palabras que siguen vienen directamente del SEÑOR.

Por mi mismo he jurado
"Lo he prometido y soy mi testigo". El término "jurar por" significa usar el nombre de algo o alguien como la base o poder sobre el cual se hace el juramento. No hay nada más poderoso por lo que El SEÑOR pueda jurar que él mismo.

has hecho esto
"me obedeciste"

no has retenido tu propio hijo
"No has guardado a tu hijo". Esto se puede escribir en forma positiva. TA: "estabas dispuesto a ofrecerme tu hijo"

tu propio hijo, tu único hijo
Está implícito que Dios sabe que Abraham tiene otro hijo, Ismael. Esto enfatiza que Isaac es el hijo que Dios prometió darle a Abraham. Vea cómo tradujo una frase similar en 22:1.

bendeciré
"ciertamente bendeciré"

yo multiplicaré tus descendientes grandemente
"Haré que tus descendientes aumenten una y otra vez" o "Haré que tus descendientes sean muchos"

como las estrellas de los cielos, y como la arena que hay en la orilla del mar
Dios comparó a los descendientes de Abraham con las estrellas y la arena. Así como las personas no pueden contar la gran cantidad de estrellas o los granos de arena, así habrá tantos descendientes de Abraham que las personas no podrían contarlas. TA: "más allá de lo que puedes contar"

como las estrellas de los cielos
Aquí la palabra "cielos" se refiere a todo lo que vemos sobre la tierra, incluyendo el sol, la luna y las estrellas.

poseerán las puertas de sus enemigos
Aquí la "puerta" representa a toda la ciudad. "Poseer la puerta de sus enemigos" significa destruir a sus enemigos. TA: "triunfará completamente sobre sus enemigos"

Genesis 22:18

Información General:
El ángel del SEÑOR continúa hablando a Abraham.

bendeciré todas las naciones de la tierra
Esto se puede expresar en forma activa. TA: "Yo, el Señor, bendeciré a todas las personas que viven en todas partes"

naciones de la tierra
Aquí "naciones" significa las personas de las naciones.

tú has obedecido mi voz
Aquí "voz" significa lo que Dios dijo. TA: "has obedecido lo que dije" o "me has obedecido"

Abraham regresó
Solo Abraham fue nombrado porque él era el padre, pero estaba implícito que su hijo fue con él. El

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significado completo de esta expresión se puede hacer explícito. TA: "Abraham y su hijo regresaron"

jóvenes
"sirvientes" (UDB)

ellos se fueron
"ellos dejaron ese lugar"

el vivió en Bersebá
Solo Abraham fue mencionado porque él era el líder de su familia y de sus sirvientes, pero estaba implícito que estaban con él. El significado completo de esta expresión se puede hacer explícito. TA: "Abraham y su pueblo se quedaron en Beersheba"

Genesis 22:20

Fue después de estas cosas
"Después de estos eventos". La frase "estas cosas" se refiere a los eventos de Génesis 22:1-19.

a Abraham se le dijo
Esto se puede expresar en forma activa. TA: "alguien le dijo a Abraham"

Milca le ha dado hijos
"Milca también ha dado hijos"

Milca
Este es el nombre de una mujer.

Eran ellos Uz su primogénito, Buz su hermano
"El nombre de su primer hijo fue Uz, y los nombres del resto de sus hijos fueron Buz, su hermano"

Uz ... Buz ... Quemuel ... Aram ... Quésed, Hazó, Pildás, Idlaf y Betuel.
Todos estos son nombres de hombres. Traduzca esto de modo que quede claro que todos estos, excepto Aram, son los hijos de Nahor y Milca.

Genesis 22:23

Betuel fue el padre de Rebeca
Más tarde Betuel se convirtió en el padre de Rebeca.

Estos fueron los ocho hijos que Milca dió a Nahor, el hermano de Abraham
"Estos fueron los ocho hijos de Milca y Nahor, el hermano de Abraham". Esto se refiere a los hijos que fueron enumerados en 22:20.

ocho
"8"

Su concubina
"la concubina de Nahor"

Reumá
Este es el nombre de una mujer.

también tuvo
"También dio a luz a"

Teba, Gáham, Tahas y Maacá
Estos son todos nombres de hombres.

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Chapter 23

1 Sara vivió ciento veintisiete años. Estos fueron los años de la vida de Sara. **2** Sara murió en Quiriat Arba, esto es, Hebrón, en la tierra de Canaán. Abraham llevó luto y lloró por Sara. **3** Entonces Abraham se levantó y dejó a su esposa muerta, y habló a los hijos de Het, diciendo: **4** "Yo soy un extranjero entre ustedes. Por favor, concédanme una propiedad para un lugar de entierro entre ustedes, para que así yo pueda enterrar a mi muerta." **5** Los hijos de Het le contestaron a Abraham, diciendo: **6** "Escúchenos, mi amo. Usted es un príncipe de Dios entre nosotros. Entierre a su muerta en la mejor de nuestras tumbas. Ninguno de nosotros le negará su tumba, para que así usted pueda enterrar a su muerta." **7** Abraham se levantó y se inclinó hacia las personas de la tierra, a los hijos de Het. **8** Él habló a ellos, diciendo: "Si ustedes están de acuerdo en que yo deba enterrar a mi muerta, entonces óiganme y aboguen con Efrón, hijo de Zohar, por mí. **9** Pídanle que me venda la cueva de Macpela, la cual le pertenece, y está al final de su terreno. Por el precio completo, dejen que él me la venda públicamente como una propiedad para un lugar de entierro." **10** Ahora Efrón estaba sentado entre los hijos de Het, y Efrón el hitita le contestó a Abraham a oídas de los hijos de Het, de todos aquellos quienes habían venido a la puerta de su ciudad, diciendo: **11** "No, mi amo, óigame. Yo le doy el terreno, y la cueva que está en él. Se lo doy en la presencia de los hijos de mi pueblo. Se lo doy para que entierre a su muerta." **12** Entonces Abraham se inclinó delante de las personas de la tierra. **13** Él habló a Efrón a oídas de las personas de la tierra, diciendo: "Pero si está dispuesto, por favor óigame. Yo pagaré por el terreno. Tome mi dinero, y yo enterraré a mi muerta allí." **14** Efrón le contestó a Abraham, diciendo: **15** "Por favor, mi amo, escúcheme. Un pedazo de tierra valorado en cuatrocientos siclos de plata, ¿qué es eso entre usted y yo? Entierre a su muerta." **16** Abraham escuchó a Efrón y Abraham pesó para Efrón la cantidad de plata que él había dicho a oídas de los hijos de Het, cuatrocientos siclos de plata, de acuerdo a la medida estándar de los comerciantes. **17** Así que el terreno de Efrón, el cual estaba en Macpela, la cual estaba próxima a Mamre, esto es, el terreno, la cueva que estaba en él, y todos los árboles que estaban en el terreno y todo alrededor de la frontera, pasó a ser **18** de Abraham, comprado en la presencia de los hijos de Het, delante de todos aquellos que habían venido a la puerta de su ciudad. **19** Después de esto, Abraham enterró a Sara su esposa en la cueva del terreno de Macpela, la cual está próxima a Mamre, esto es, Hebrón, en la tierra de Canaán. **20** Así que el terreno y la cueva en él pasaron a Abraham como una propiedad para un lugar de sepulcro comprados a los hijos de Het.

Genesis 23:1

Sara vivió ciento veintisiete años
siete años - "Sara vivió 127 años"

Estos fueron los años de la vida de Sara
Algunas traducciones no incluyen esta oración.

Quiriat-arba
Este es el nombre de una ciudad.

Abraham llevó luto y lloró por Sara
"Abraham estaba muy triste y lloró porque Sara murió"

Genesis 23:3

se levantó y dejó a su esposa muerta
"se levantó y dejó el cuerpo de su esposa"

los hijos de Het
Aquí "hijos" se refiere a aquellos que descendieron de Get. TA: "los descendientes de Het"

entre ustedes
Esta idea puede ser expresada en términos de ubicación. "en tu país" o "aquí"

Por favor concédanme una propiedad
"Véndeme un poco de tierra" o "Permítame comprar un terreno"

mi muerta
El adjetivo nominal "muerto" se puede expresar como un adjetivo o un verbo. TA: "mi esposa muerta" o "mi esposa que ha muerto"

Genesis 23:5

Los hijos de Het
Aquí "hijos" significa aquellos que descendieron de Het. Vea cómo tradujo esto en 23:3. TA: "Los descendientes de Het"

mi amo
La frase es usada para mostrar respeto hacia Abraham.

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príncipe de Dios
Esto es una expresión idiomática. Esto Probablemente significa "un hombre poderoso"

tu muerta
El adjetivo nominal "muerto" se puede expresar como un verbo o simplemente como "esposa". TA: "su esposa que ha muerto" o "su esposa"

la mejor de nuestras tumbas
"lo mejor de nuestros lugares de sepultura"

te negará su tumba
"retener su lugar de sepultura de ti" o "negarte a darte su tumba"

Genesis 23:7

se inclinó
Esto significa inclinarse o arrodillarse muy bajo para expresar humildemente respeto y honor hacia alguien.

hacia las personas de la tierra, a los hijos de Het
"a los hijos de Het quienes vivieron en el área"

los hijos de Het
Aquí "hijos" se refiere aquellos que descendieron de Het. Vea cómo tradujo esto en 23:3. TA: "los descendientes de Het" Vea cómo tradujo esto en 23:3.

mi muerta
El adjetivo nominal "muerto" se puede expresar como un verbo o simplemente como "esposa". TA: "mi esposa que ha muerto" o "mi esposa"

Efrón ... Zohan
Estos son nombres de hombres.

la cueva de Macpela, la cual le pertenece, y está al final de su terreno
"La cueva en Macpela". Macpela era el nombre de un área o región. Efron era dueño de un campo en Macpela y la cueva que estaba en el campo.

la cual le pertenece
Esto dice algo acerca de la cueva. Efron era el dueño de la cueva.

y está al final de su terreno
Esto también dice algo acerca de la cueva. La cueva estaba al final del campo de Efron.

que él me la venda públicamente
"Véndamelo delante de todos ustedes" (UDB) o "Véndamelo en su presencia"

como una propiedad
"como un pedazo de tierra que Yo pueda poseer y usar"

Genesis 23:10

Ahora Efrón estaba sentado entre los hijos de Het
Aquí "Ahora" se usa para marcar un cambio de la historia a la información de fondo sobre Efron.

Efrón
Este es el nombre de un hombre. Vea como tradujo esto en 23:7.

los hijos de Het
Aquí "hijos" significa aquellos que descendieron de Het. Vea cómo tradujo esto en 23:3. TA: "los descendientes de Het" Vea cómo tradujo esto en 23:3.

en presencia de los hijos de Het
Aquí, "presencia" representa las personas que sirven como testigos. TA: "con mis compatriotas como mis testigos"

todos aquellos quienes habían venido a la puerta de su ciudad
Esto dice qué hijos de Het estaban escuchando. TA: "todos aquellos que se habían reunido en la puerta de su ciudad"

puerta de su ciudad
La puerta de la ciudad era donde los líderes de la ciudad se reunirían para tomar decisiones importantes.

su ciudad
"La ciudad donde vivió". Esta frase muestra que Efron pertenecía a esa ciudad. No significa que él lo poseyera.

mi amo
Esta frase es usada para mostrar respeto a Abraham.

en la presencia de los hijos de mi pueblo
Aquí, "presencia" representa las personas que sirven como testigos. TA: "con mis compatriotas como mis testigos"

hijos de mi pueblo
Esto significa "mis compatriotas" o "mis mis compañeros hititas"

mi pueblo
"Mi gente" Esta frase muestra que Efron era parte de ese grupo de personas. No significa que él fuera su líder.

Te lo doy para que entierres a tu muerta
"Te lo doy. Entierra a tu muerta"

tu muerta
El adjetivo nominal "muerto" se puede expresar como un verbo o simplemente como "esposa". TA: "su esposa que ha muerto" o "su esposa"

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Genesis 23:12

se inclinó
Esto significa inclinarse o arrodillarse muy bajo para expresar humildemente respeto y honor hacia alguien.

personas de la tierra
"personas que vivieron en esa área"

en la audiencia de las personas de la tierra
El sustantivo abstracto "la audiencia" se puede expresar como "escuchar" o "escuchando" TA: "para que las personas que vivían en el área pudieran escuchar" o "mientras las personas que vivían en el área escuchaban" (Ver:)

Pero si estás dispuesto
La palabra "pero" muestra un contraste. Efrón quiso dar el campo a Abraham; Abraham quiso pagar por ello. TA: "No, pero si está dispuesto" o "No, pero si está de acuerdo con esto"

Yo pagaré por el terreno
"Yo te daré dineron por el terreno"

mi muerta
El adjetivo nominal "muerto" se puede expresar como un verbo o simplemente como "esposa". TA: "mi esposa que ha muerto" o "mi esposa"

Genesis 23:14

Efrón
Este es el nombre de un hombre. Vea como tradujo esto en 23:7.

Por favor, mi amo, escúchame
"Escúchame, mi amo" o "Escúchame, buen señor"

mi amo
Esta frase es usada para mostrar respeto a Abraham.

Un pedazo de tierra valorado cuatrocientos siclos de plata, ¿qué es eso entre usted y yo?
Efron quiso decir que dado que tanto él como Abraham eran tan ricos, 400 monedas de plata eran una pequeña cantidad. Esta pregunta retórica se puede traducir como una declaración. TA: "El pedazo de tierra vale sólo cuatrocientos siclos de plata. Para ti y para mí, eso no es nada".

cuatrocientos siclos de plata
Esto es aproximadamente 4.5 kilogramos de plata.

cuatrocientos
"400"

Entierra a tu muerta
El adjetivo nominal "muerto" se puede expresar como un verbo o simplemente como "esposa". TA: "Ve a enterrar a tu esposa que ha muerto" o "Ve a enterrar a tu esposa"

Abraham pesó para Efrón la cantidad de plata que él había dicho
"Abraham pesó la plata y le dio a Efron la cantidad" o "Abraham contó a Efron la cantidad de plata"

la cantidad de plata que él había dicho
"la cantidad de plata que Efrón había dicho"

en la reunión de los hijos de Het
El sustantivo abstracto "la audiencia" se puede expresar como "escuchar" o "escuchando". TA: "para que todos los hijos de Het pudieran escucharlo" o "mientras todos los hijos de Het estaban escuchando"

hijos de Het
Aquí "hijos" significa aquellos que descendieron de Het. Vea cómo tradujo esto en 23:3. TA: "los descendientes de Het"

de acuerdo a la medida estándar de los comerciantes
"Usando la medida estándar de peso que los comerciantes usaban". Esto puede ser expresado como una nueva oración. TA: "Pesaba la plata de la misma manera que los comerciantes solían pesarla"

Genesis 23:17

Macpela
Macpela era el nombre de un área o región. Vea cómo tradujo esto en 23:7.

Mamre
Este era otro nombre para la ciudad de Hebrón. Puede haber sido nombrado después de Mamre, el amigo de Abraham que vivió allí.

esto es, el terreno, la cueva que estaba en ella, y todos los árboles
Esta frase explica a qué se refería el autor cuando escribió "el campo de Efron". No era solo el campo, sino también la cueva y los árboles en el campo.

pasó a ser de Abraham por la compra
"se convirtió en la posesión de Abraham cuando la compró" o "perteneció a Abraham después de que la compró"

en la presencia de los hijos de Het
Aquí, "presencia" significa las personas que sirven como testigos. TA: "con la gente de Heth observando como testigos"

hijos de Het
Aquí "hijos" significa aquellos que descendieron de Het. Vea cómo tradujo esto en 23:3. TA: "los descendientes de Het"

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todos aquellos que habían venido a la puerta de su ciudad
Esto dice qué hijos de Het vieron a Abraham comprar la propiedad. Vea cómo tradujo esto en 23:10.

puerta de su ciudad
La puerta de la ciudad era donde los líderes de la ciudad se reunirían para tomar decisiones importantes.

su ciudad
"La ciudad donde vivió". Esta frase muestra que Efrón pertenecía a esa ciudad. No significa que él lo poseyera.

Genesis 23:19

Después de esto
"Después de que haya comprado el terreno"

la cueva del terreno
"la cueva en el terreno"

del terreno de Macpela
"del terreno en Macpela"

esto, Hebrón,
Los posibles significados son 1) Mamre era otro nombre para Hebron o 2) Hebron se llamaba Mamre o 3) Mamre estaba muy cerca de la ciudad más grande de Hebron, por lo que la gente solía llamarlo Hebron.

pasó a Abraham como una propiedad para un lugar de sepulcro comprado a los hijos de Het
"se convirtió en propiedad de Abraham para un cementerio cuando lo compró a los hijos de Het"

los hijos de Het
Aquí "hijos" significa aquellos que descendieron de Het. Vea cómo tradujo esto en 23:3. TA: "los descendientes de Het"

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Chapter 24

1 Ahora Abraham era muy viejo, y el SEÑOR había bendecido a Abraham en todas las cosas. **2** Abraham dijo a su sirviente, aquel que era el más viejo de su casa y quien estaba a cargo de todo lo que él tenía: "Pon tu mano debajo de mi muslo **3** y yo te haré jurar por EL SEÑOR, el Dios del cielo y el Dios de la tierra, que tú no traerás una esposa para mi hijo de las hijas de los cananeos, entre los cuales yo hago mi hogar. **4** Pero tú irás a mi país, y a mis parientes, y traerás una esposa para mi hijo Isaac." **5** El sirviente le dijo a él: "¿Y qué si la mujer no está dispuesta a seguirme a esta tierra? ¿Debo yo tomar a tu hijo de vuelta a la tierra de donde viniste?" **6** Abraham le dijo a él: "¡Asegúrate de no llevar a mi hijo de vuelta allá! **7** El SEÑOR, el Dios del cielo, quien me tomó de la casa de mi padre y de la tierra de mis parientes, y quien me prometió con un solemne juramento diciendo: 'A tu descendencia Yo le daré esta tierra,' Él enviará Su ángel delante de ti, y tú le traerás una esposa para mi hijo de allí. **8** Pero si la mujer no está dispuesta a seguirte, entonces tú serás libre de mi juramento. Solamente que tú no llevarás a mi hijo de vuelta allá." **9** Así que el sirviente puso su mano debajo del muslo de Abraham su amo, y le juró a él sobre este asunto. **10** El sirviente tomó diez de los camellos de su amo y salió. Él también tomó con él todo tipo de regalos de su amo. Él salió y fue a la región de Aram Naharaim, a la ciudad de Nacor. **11** Él hizo que los camellos se arrodillaran en las afueras de la ciudad, por el pozo de agua. Era el atardecer, la hora en que las mujeres salían a sacar agua. **12** Entonces él dijo: "SEÑOR, Dios de mi amo Abraham, concédeme éxito hoy y muestra fidelidad del pacto a mi amo Abraham. **13** Mira, aquí estoy de pie al lado de la fuente de agua, y las hijas de los hombres de la ciudad están saliendo a sacar agua. **14** Deja que suceda de esta forma. Cuando yo le diga a una joven: 'Por favor, baja tu cántaro para que así yo beba, y ella me dice: 'Bebe, y yo daré agua a tus camellos también,' entonces deja que sea la que has señalado para tu siervo Isaac. Por esto yo sabré que Tú has mostrado fidelidad del pacto a mi amo." **15** Aconteció que aún antes de que él terminara de hablar, mira, Rebeca salió con su cántaro de agua en su hombro. Rebeca le nació a Betuel, hijo de Milca, la esposa de Nacor, el hermano de Abraham. **16** La joven era muy hermosa y una virgen. Ningún hombre había dormido con ella. Ella bajó a la fuente, llenó su cántaro, y subió. **17** Entonces el sirviente corrió a encontrarse con ella y dijo: "Por favor, deme un poco de agua de su cántaro." **18** Ella dijo: "Beba, mi amo," y ella rápidamente bajó su cántaro en su mano, y le dio de beber. **19** Cuando ella había terminado de darle de beber, ella dijo: "Sacaré agua para tus camellos también, hasta que ellos terminen de beber." **20** Así que ella se apresuró y vació su cántaro en el abrevadero, entonces corrió otra vez al pozo para sacar agua, y sacó agua para todos sus camellos. **21** El hombre la miró en silencio para ver si El SEÑOR había prosperado su viaje o no. **22** Y mientras los camellos terminaban de beber, el hombre sacó un anillo de oro para la nariz que pesaba la mitad de un siclo, y dos brazaletes de oro para sus brazos que pesaban diez siclos, **23** y le preguntó: "¿De quién eres hija? Dime por favor, ¿hay espacio en la casa de tu padre para pasar la noche?" **24** Ella le dijo a él: "Yo soy la hija de Betuel, hijo de Milca, a quien ella dio a luz para Nacor." **25** Ella también le dijo a él: "Tenemos mucho de ambos, paja y forraje, y también espacio para que usted pase la noche." **26** Entonces el hombre se inclinó y adoró al SEÑOR. **27** Él dijo: "Bendecido sea El SEÑOR, el Dios de mi amo Abraham, quien no ha abandonado Su pacto de fidelidad y Su confiabilidad hacia mi amo. En cuanto a mí, El SEÑOR me ha conducido directamente a la casa de los parientes de mi amo." **28** Entonces la joven corrió y le dijo a la familia de su madre sobre todas estas cosas. **29** Ahora Rebeca tenía un hermano, y su nombre era Labán. Labán corrió hacia el hombre que estaba afuera en el camino junto a la fuente. **30** Cuando él había visto el anillo de la nariz y los brazaletes en los brazos de su hermana, y cuando él oyó las palabras de Rebeca su hermana: "Esto es lo que el hombre me dijo," él fue hacia el hombre, y, mira, él estaba parado al lado de los camellos junto a la fuente. **31** Entonces Labán dijo: "Ven, tú bendecido del SEÑOR. ¿Por qué estás parado afuera? Yo he preparado la casa, y un lugar para los camellos." **32** Así que el hombre vino a la casa y él descargó los camellos. A los camellos les fueron dados paja y forraje, y agua fue provista para que lavara sus pies y los pies de los hombres que estaban con él. **33** Ellos pusieron comida delante de él para que comiera, pero él dijo: "Yo no comeŕe hasta que yo diga lo que tengo que decir." Así que Labán dijo: "Habla." **34** Él dijo: "Yo soy el sirviente de Abraham. **35** El SEÑOR ha bendecido a mi amo mucho y él se ha vuelto poderoso. Él le ha dado a él rebaños y manadas, plata y oro, sirvientes varones y sirvientes féminas, y camellos y asnos. **36** Sara, la esposa de mi amo, dio a luz a un hijo a mi amo cuando ella era anciana, y él le ha dado todo lo que él posee a él. **37** Mi amo me hizo jurar, diciendo: 'Tú no debes traer una esposa para mi hijo de las hijas de los cananeos, en la tierra en la cual yo hago mi hogar. **38** En cambio, tú debes ir a la familia de mi padre, y a mis parientes, y traer una esposa para mi hijo.' **39** Yo le dije a mi amo: 'Quizás la mujer no me seguirá.' **40** Pero él me dijo: 'El SEÑOR, delante de Quien yo camino, enviará Su ángel contigo y él

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prosperará tu camino, para que así tú obtengas una esposa para mi hijo de entre mis parientes y del linaje de mi padre. **41** Pero tú estarás libre de mi juramento si tú vas a mis parientes y ellos no te la dieran a ti. Entonces tú serás libre de mi juramento.' **42** Así que yo llegué hoy a la fuente, y dije: 'Oh SEÑOR, Dios de mi amo Abraham, por favor, si Tú en efecto tienes la intención de hacer que mi viaje sea exitoso, **43** aquí estoy, de pie al lado de la fuente de agua; deja que la joven que sale a sacar agua, la mujer a quien yo diga: "Por favor, deme un poco de agua de su cántaro para beber," **44** la mujer que me diga: "Beba, y yo también sacaré agua para sus camellos," deja que ella sea la mujer a quien Tú, SEÑOR, has escogido para el hijo de mi amo.' **45** Aún antes de que yo terminara de hablar en mi corazón, miren, Rebeca salió con su cántaro en su hombro y ella bajó a la fuente y sacó agua. Así que yo le dije a ella: 'Por favor dame de beber.' **46** Ella rápidamente bajó su cántaro de su hombro y dijo: 'Beba, y yo le daré a sus camellos agua también.' Así que bebí, y ella dio agua a los camellos también. **47** Yo le pregunté y dije: '¿De quién eres hija?' Ella dijo: 'La hija de Betuel, el hijo de Nacor, a quien Milca dio a luz para él.' Entonces yo puse el anillo en su nariz y los brazaletes en sus brazos. **48** Entonces yo me incliné y adoré al SEÑOR, el Dios de mi amo Abraham, quien me había dirigido por el camino correcto para encontrar la hija del pariente de mi amo para su hijo. **49** Ahora, por lo tanto, si ustedes están preparados para tratar a mi amo con fidelidad e integridad familiar, díganme. Pero si no, díganme, para que así yo pueda girar a la mano derecha, o a la izquierda." **50** Entonces Labán y Betuel le contestaron y dijeron: "La situación ha venido de parte del SEÑOR; nosotros no podemos hablarte ni mal ni bien. **51** Mira, Rebeca está delante de ti. Tómala y ve, para que ella pueda ser la esposa del hijo de tu amo, así como el SEÑOR ha dicho." **52** Cuando el sirviente de Abraham oyó sus palabras, él se inclinó al suelo ante el SEÑOR. **53** El sirviente sacó artículos de plata y artículos de oro, y ropa, y se los dio a Rebeca. Él también le dio regalos preciosos a su hermano y a su madre. **54** Entonces él y los hombres que estaban con él comieron y bebieron. Ellos pasaron ahí la noche, y cuando ellos se levantaron en la mañana, él dijo: "Envíenme a mi amo." **55** Su hermano y su madre dijeron: "Deja que la joven se quede con nosotros unos días más, al menos diez. Después de eso, ella se puede ir." **56** Pero él les dijo a ellos: "No me detengan, porque el SEÑOR ha prosperado mi camino. Envíenme para que pueda ir a mi amo." **57** Ellos dijeron: "Llamaremos a la mujer joven y le preguntaremos a ella." **58** Así que llamaron a Rebeca y le preguntaron: "¿Te irás con este hombre?" Ella respondió: "Yo iré." **59** Así que ellos enviaron a su hermana Rebeca, junto a su sierva, en su viaje con el siervo de Abraham y sus hombres. **60** Ellos bendijeron a Rebeca, y le dijeron a ella: "Hermana nuestra, que seas la madre de miles de diez miles, y tu descendencia posea las puertas de aquellos que los odian." **61** Entonces Rebeca se levantó, y ella y sus siervas montaron los camellos, y siguieron al hombre. Así el siervo tomó a Rebeca, y se fue por su camino. **62** Ahora Isaac estaba viviendo en el Neguev, y acababa de regresar de Beer Lajai Roi. **63** Isaac salió a meditar al campo en la tarde. Cuando él miró y vio, miren, ¡venían camellos! **64** Rebeca miró, y cuando ella vio a Isaac, ella saltó del camello. **65** Ella le dijo al siervo: "¿Quién es ese hombre que está caminando en el campo para encontrarse con nosotros?" El siervo le respondió: "Ese es mi amo." Así que ella tomó su velo y se cubrió a sí misma. **66** El siervo le contó a Isaac todas las cosas que él había hecho. **67** Entonces Isaac la trajo a la tienda de su madre Sara y tomó a Rebeca, y ella fue su esposa y él la amo. Así Isaac fue consolado después de la muerte de su madre.

Genesis 24:1

Ahora
Esta palabra se usa aquí para marcar un quiebre en la historia principal. Aquí el autor comienza a contar una nueva parte de la historia.

Pon tu mano debajo de mi muslo
Abraham estaba a punto de pedirle al siervo que jurara hacer algo. Poner su mano debajo del muslo de Abraham demostraría que ciertamente haría lo que juraría hacer. (Ver: traducir_simacción)

yo te haré jurar
Esto se puede expresar como un mandato. TA: "jurar"

jurar por El SEÑOR
El término "jurar por" significa usar el nombre de algo o alguien como la base o poder sobre el cual se hace el juramento. "Prométeme con El SEÑOR como tu testigo"

el Dios del cielo y el Dios de la tierra
"El Dios del cielo y de la tierra". Las palabras "cielo" y "tierra" se usan juntas para significar todo lo que Dios creó. TA: "el Dios de todo en el cielo y la tierra"

cielo
Esto se refiere a el lugar donde Dios vive.

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de las hijas de los cananeos
"de las mujeres Cananeas" o "de los Cananeos" Esto se refiere a las mujeres cananeas.

entre los cuales yo hago mi hogar
"entre los que vivo". Aquí, "yo" significa Abraham y toda su familia y sirvientes. Traducción Actual: "entre quienes vivimos"

Pero sí irás
Esto puede ser expresado como un mandato. TA: "Jura que irás" o "Pero ve"

mis parientes
"mi familia"

Genesis 24:5

Y que si
"Qué debería hacer si"

no está dispuesta a seguirme
"no me siguiera" o "se niega a volver conmigo"

Debo yo tomar a tu hijo de vuelta a la tierra de donde viniste
"Debo yo tomar a tu hijo a vivir en la tierra de donde viniste"

Asegúrate de tomar a mi hijo de vuelta allá
La frase "Asegúrate" enfatiza el mandato que sigue: "Ten cuidado de no llevar a mi hijo allí" o "Definitivamente no debes llevar a mi hijo allí".

quien me tomó de la casa de mi padre
Aquí "casa" significa las personas en su familia. TA: "quien me sacó de mi padre y del resto de mi familia"

me ha prometido con un solemne juramento
"me juró"

diciendo: ´A tu descendencia Yo le daré esta tierra´
Esta es una cita dentro de una cita. Se puede afirmar como una cita indirecta. TA: "diciendo que le daría esta tierra a mi descendencia"

Él te enviará su ángel
Las palabras "él" y "su" se refieren al SEÑOR.

Genesis 24:8

Información General:
El verso 8 es una continuación de las instrucciones que Abraham dió a su sirviente.

Pero si la mujer no está dispuesta a seguirte
"Pero si la mujer se niega a venir contigo". Abraham estaba respondiendo la pregunta del siervo de 24:5.

tú serás libre de mi juramento
"serás liberado del juramento que me hiciste". No tener que cumplir un juramento es hablado como si la persona estuviera libre de un objeto al que estaba unido. TA: "no tendrás que hacer lo que me juraste que harías"

puso su mano bajo el muslo de Abraham su amo
Esto era para demostrar que ciertamente haría lo que juraba hacer.

le juró a él
"hizo un juramento a él"

sobre este asunto
"Concerniente a la petición de Abraham" o "que él haría lo que Abraham dijo"

Genesis 24:10

y salió. Él también tomó
La oración que comienza con "Él también tomó" brinda información adicional acerca de lo que el sirviente llevó consigo en el viaje. Los recogió antes de partir.

Él también tomó con él todo tipo de regalos de su amo
Esto significa que también tomó muchas cosas buenas que su maestro quería darle a la familia de la mujer.

Él salió y fue
"partió y fue" o "el salió y fue"

la ciudad de Nacor
Los posibles significados son 1) la ciudad donde Nacor vivió o 2)"la ciudad llamada Nacor". Si puede traducirla sin elegir un significado, hágalo

Él hizo que los camellos se arrodillaran
Los camellos son animales altos con patas largas. Les hizo doblar sus piernas y bajar sus cuerpos al suelo. "Hizo tumbar a los camellos"

pozo de agua
"pozo de agua" o "pozo" (UDB)

sacar agua
"conseguir agua" (UDB)

Genesis 24:12

Entonces él dijo
"Entonces el sirviente dijo"

concédeme éxito hoy y muestra fidelidad del pacto a mi amo Abraham
Puede indicar esto con la palabra de conexión "por". Esto deja claro cómo el siervo quiere que Dios muestre fidelidad de pacto. TA: "Mostrar fidelidad de pacto a mi maestro Abraham concediéndome el éxito de hoy"

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concédeme éxito
"Dame el éxito". El sirviente quería encontrar una buena esposa para el hijo de Abraham. El sustantivo abstracto "éxito" se puede expresar como un verbo. TA: "Ayúdame a tener éxito" o "hazme capaz de hacer lo que he venido a hacer aquí"

muestra fidelidad del pacto a mi amo Abraham
Esta es la fidelidad debido al pacto que Dios hizo con Abraham. El sustantivo abstracto "fidelidad" puede ser escrito como "ser fiel". TA: "sé fiel a mi maestro Abraham debido a tu pacto"

Mira
Aquí la palabra "Mira" agrega énfasis a lo que sigue.

la fuente de agua
"la fuente" o "el pozo"

las hijas de los hombres de la ciudad
"las jóvenes mujeres de la ciudad"

Deja que suceda de esta forma
"Deja que suceda de esta forma" o "Haz que esto suceda"

Cuando yo le diga a una joven: ´Por favor baja tu cántaro para que así yo beba
Esta es una cita dentro de una cita. Esto se puede expresar con una cita indirecta. TA: "Cuando le pido a una joven que me deje beber un trago de agua de su jarra"

Por favor baja tu cántaro
Las mujeres llevaban los cántaros en su hombro. Ella tendría que bajarlo para darle un trago al hombre.

cántaro
Una jarra de tamaño mediano hecha de arcilla utilizada para contener y verter líquidos.

que Tú has mostrado fidelidad del pacto a mi amo
El sustantivo abstracto "fidelidad" se puede escribir como "fiel". TA: "que has sido fiel a mi maestro debido a tu pacto"

Genesis 24:15

Y vino a hacer
Esta frase se usa aquí para marcar donde comienza la acción. Si su idioma tiene una forma de hacerlo, podría considerar usarlo aquí.

mirad
La palabra "mirad" aquí nos alerta a prestar atención a la sorprendete información que sigue.

cántaro
Esto es una jarra de tamaño mediano hecha de arcilla utilizada para contener y verter líquidos. Vea como tradujo esto en 24:12.

Rebeca fue nacida de Betuel, hijo de Milca, la esposa de Nacor, el hermano de Abraham
"El padre de Rebeca fue Betuel. Los padres de Betuel fueron Milca y Nacor. Nacor era el hermano de Abraham"

Betuel
Betuel fue el padre de Rebeca. Vea como tradujo este nombre en 22:10.

Nacor
Este era el nombre de un hombre. Vea como tradujo este nombre en 11:22.

Milca
Milca fue la esposa de Nacor y la madre de Betuel. Vea como tradujo este nombre en 11:29.

Ella bajó a la fuente ... y subió.
La fuente estaba en un lugar más bajo en elevación que donde el sirviente estaba parado.

Genesis 24:17

a encontrarse con ella
"a encontrarse con la joven mujer"

un poco de agua
"un poco de agua"

cántaro
Esta es una jarra de tamaño mediano hecha de arcilla utilizada para contener y verter líquidos. Vea cómo tradujo esto en 24:12.

mi amo
"señor." Aquí la mujer usa este término de respeto para referirse al hombre, aunque no era su esclava.

ella rápidamente bajó su cántaro de su mano
"Ella rápidamente bajó su cántaro". Ella llevaba el cántaro en su hombro. Ella tuvo que bajarlo para conseguir agua para el sirviente.

Genesis 24:19

Sacaré agua
"Voy a conseguir agua"

Así que ella se apresuró y vació su cántaro
"Entonces ella rápidamente vació su cántaro"

el canal
"El canal de los animales" (UDB). Un canal es un recipiente largo y abierto para almacenar agua para que los animales beban.

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Genesis 24:21

El hombre
"El sirviente" (UDB)

la miró
"miró a Rebeca" o "miro a la joven mujer"

para ver
Se habla a menudo de Aprender algo como si se estuviera viendo. TA: "saber"

había prosperado su viaje
"cumplió con el propósito de su viaje" o "hizo que su viaje fuera exitoso". Puedes hacer explícito lo que específicamente el servidor estaba tratando de determinar. TA: "le estaba mostrando a la mujer que se convertiría en la esposa de Isaac"

o no
Puede indicar claramente la información entendida. TA: "o no prosperó su viaje"

un anillo para la nariz de oro que pesaba la mitad de un siclo
"Un anillo para la nariz de oro que pesaba seis gramos" (UDB). El peso indica el valor del anillo. TA: "un costoso anillo de nariz de oro" (ver: traducir_peso)

dos brazaletes de oro para sus brazos que pesaban diez siclos
"Dos pulseras de oro para sus brazos que pesaban 110 gramos". El peso muestra su tamaño y valor. TA: "dos grandes pulseras de oro para sus brazos" (UDB) (Ver: traducir_peso)

¿De quién eres hija?
"Quén es tu padre"

¿hay un cuarto en la casa de tu padre
"hay un lugar en la casa de tu padre"

para nosotros
Aparentemente, otros hombres emprendieron este viaje con el siervo de Abraham. Aquí "nosotros" se refiere al sirviente y aquellos que viajan con él.

para pasar la noche
"quedarnos esta noche" o "quedarnos por la noche"

Genesis 24:24

Ella le dijo
"Rebeca dijo" o "la joven mujer dijo"

a él
"al sirviente"

Yo soy la hija de Betuel, hijo de Milca, y a quien ella dio a luz para Nacor
"Betuel es mi padre, y sus padres son Milca y Nacor"

Tenemos mucho de ambos, paja y pienso
Se entiende que la paja y el pienso son para los camellos. Puede aclarar esta información ya entendida. TA: "Tenemos un montón de paja y alimento para los camellos"

para que usted pase la noche
"para que te quedes esta noche" o "donde puedes quedarte por la noche"

para que usted
Aquí "usted" se refiere al sirviente y aquellos que viajaban con el.

Genesis 24:26

el hombre
"el sirviente" (UDB)

se inclinó
Esto es un signo de humildad ante Dios.

no ha abandonado su pacto de fidelidad y su integridad hacia mi amo
"no ha dejado de mostrar la fidelidad y confiabilidad de su pacto a mi maestro". Los sustantivos abstractos "fidelidad" y "confiabilidad" se pueden escribir como "ser fieles y confiables". TA: "ha seguido siendo fiel y digno de confianza debido a su alianza con mi maestro"

no ha abandonado
Esto puede ser expresado en forma positiva. TA: "Continua mostrando"

parientes
"familia" o "clan"

Genesis 24:28

corrió y dijo al hogar de su madre
Aquí "hogar" significa todas las personas que viven en la casa de su madre. TA: "corrió a la casa y le dijo a su madre y a todos los que estaban allí"

todas estas cosas
"todo lo que había ocurrido"

Ahora
Esta palabra se usa aquí para marcar una ruptura en la historia principal. Aquí el autor cuenta la información del trasfondo sobre Rebeca. El autor presenta a su hermano, Labán, en la historia. (Ver: y

Cuando él había visto el anillo de la nariz ... y cuando él escuchó las palabras de Rebeca su hermana
Estas cosas pasaron antes de que saliera corriendo hacia el hombre. Esto dice por qué Labán corrió hacia el hombre.

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y cuando él escuchó las palabras de Rebeca su hermana: "Esto es lo que el hombre me dijo,"
Esto se puede expresar como una cita indirecta. TA: "cuando escuchó a su hermana Rebeca decirle lo que el hombre le había dicho"

mirad
"en efecto." La palabra "mirad" añade énfasis a lo que sigue.

Genesis 24:31

Ven
"Ven" o "Entra"

tú bendecido del SEÑOR
"tú a quién El SEÑOR ha bendecido"

tú
Aqui la palabra "tú" se refiere a el sirviente de Abraham.

¿Por qué estás parado afuera?
Labán usó esta pregunta para invitar al sirviente de Abraham a su casa. Esta pregunta se puede traducir como una declaración. TA: "No necesitas quedarte afuera".

Así que el hombre vino a la casa
La palabra "vino" puede ser traducido como "fue".

y él descargó los camellos
No está claro quién hizo este trabajo. Esto puede ser expresado en forma activa. TA: "Los sirvientes de Labán descargaron los camellos"

los camellos les fueron dado paja y pienso, y agua fue provista
Esto no dice quién hizo el trabajo. Si expresa esto en forma activa, use "sirvientes de Labán" como sujeto. TA: "Los sirvientes de Labán dieron paja y alimento a los camellos, y proporcionaron agua"

para que lavara sus pies ... él
"para el sirviente de Abraham y los hombres que estaban con él para lavar sus pies"

Genesis 24:33

Ellos pusieron
Aquí, la palabra "ellos" se refiere a los miembros de la familia de Labán o a los empleados domésticos.

pusieron comida delante de él
"dieron comida al sirviente"

diga lo que tengo que decir
"hable mis palabras" o "le diga por que estoy aquí"

él se ha vuelto grande
Aquí la palabra "él" se refiere a Abraham.

vuelto grande
"vuelto muy rico"

Él le ha dado
La palabra "él" se refiere al SEÑOR.

Genesis 24:36

Información General:
El sirviente de Abraham continúa hablando a la familia de Rebeca.

dio a luz a un hijo de mi amo
"dio a luz a un hijo"

él le ha dado ... a él
"mi maestro ha dado ... a su hijo"

Mi amo me hizo jurar, diciendo
"mi amo me hizo jurar que yo haría lo que él me dijo que hiciera. El dijo"

de las hijas de los cananeos
Esto se refiere las cananeas. TA: "de las Cananeas" o "de los cananeos"

en la tierra en la cual yo hago mi hogar
"entre los que vivo". Aquí, "yo" se refiere a Abraham y toda su familia y sirvientes. TA: "entre quienes vivimos"

a mis parientes
"a mi propio clan" (UDB)

Genesis 24:39

Información General:
El sirviente de Abraham continua hablando a la familia de Rebeca.

Quizás la mujer no me seguirá
Esto es algo que posiblemente podría pasar. TA: "¿Y si la mujer no va a volver conmigo?" o "¿Qué debo hacer si la mujer no volverá conmigo?"

delante de quien yo camino
Se habla de servir al SEÑOR como si Abraham estuviera caminando en la presencia del SEÑOR. TA: "a quién sirvo"

él prosperará tu camino
"el hará de viaje exitoso"

línea familiar
"familia"

Pero tú estarás libre de mi juramento si tú vas a mis parientes y ellos no te la dieran a ti. Entonces tú serás libre de mi juramento
Esta es una situación hipotética que Abraham no creía que fuera probable que sucediera. Los posibles significados son 1) "Solo hay una manera de que te liberes de mi juramento: si vienes con mis

parientes y ellos no te la darán, entonces estarás libre de mi juramento" o, 2) construyendo desde el verso 40: "Si vas a la familia de mi padre y pides una joven, habrás hecho lo que te dije que hiciera. Si no te la dan, estarás libre del juramento que me hiciste. "

tú estarás libre de mi juramento
"serás liberado del juramento que me hiciste". Se habla de no tener que cumplir un juramento como si la persona estuviera libre de un objeto al que estaba unido. TA: "no tendrás que hacer lo que me juraste que harías"

si tú vas a mis parientes
Los idiomas usan las palabras "vienes y vas" de manera diferente. TA: "si llegas a la casa de mis parientes" o "si vas a mis parientes"

Genesis 24:42

Información General:
El sirviente de Abraham continua hablando a la familia de Rebeca.

la fuente
"el pozo"

aquí estoy, de pie al lado de la fuente de agua
El sirviente interrumpió lo que le estaba pidiendo a Dios que hiciera, al llamar la atención de Dios hacia donde estaba parado.

deja que la joven que sale ... la mujer a quien yo diga ... la mujer que me diga
El sirviente volvió a decir su petición, y tenía tres cosas que decir sobre la mujer que esperaba que viniera.

a sacar agua
"a conseguir agua"

cántaro
Esta es una jarra de tamaño mediano hecha de arcilla utilizada para contener y verter líquidos. Vea cómo tradujo esto en 24:12.

deja que ella sea la mujer
El sirviente finalizó su petición.

Genesis 24:45

Infromación General:
El sirviente de Abraham continua hablando a la familia de Rebeca.

hablar en mi corazón
Se habla a orar en silencio en la mente de uno como si estuviera hablando en su corazón. La palabra "corazón" se refiere a sus pensamientos y su mente. TA: "orar"

prestad atención
"de hecho" o "de repente". La palabra "prestad atención" nos alerta a prestar atención a la información sorprendente que sigue.

cántaro
Esta es una jarra de tamaño mediano hecha de arcilla utilizada para contener y verter líquidos. Vea cómo tradujo esto en 24:12.

ella bajó a la fuente
La frase "bajó" se usa porque el manantial estaba en algún lugar más bajo que donde estaba el sirviente.

fuente
"pozo"

dio agua a los camellos
"dio agua a los camellos"

Genesis 24:47

Infromación General:
El siervo de Abraham continua hablando a la familia de Rebeca.

La hija de Betuel, el hijo de Nacor, a quien Milca dio a luz para él
"Mi padre es Batuel. Sus padres son Nacor y Milca"

anillo ... brazaletes
En esta historia, todos estos artículos eran hechos de oro. Vea como tradujo estos en 24:21.

yo me incliné
Esto es un signo de humildad frente a Dios.

me había dirigido por el camino correcto
"me trajo aquí"

quién me había dirigido
La palabra de conexión "quien" se puede usar para mostrar esto es el por qué el siervo adoraba a Dios. TA: "porque El SEÑOR me guió" (ver: palabras)

el pariente de mi amo
Esto se refiere a Betuel, el hijo del hermano de Abraham, Nacor.

Genesis 24:49

Información General:
El sirviente de Abraham continua hablando a la familia de Rebeca.

Ahora por lo tanto
"Ahora" (UDB). Aquí "Ahora" no significa "en este momento", sino que se usa para llamar la atención sobre el punto importante que sigue.

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si ustedes están preparados para tratar a mi amo con fidelidad e integridad familiar, díganme
Cómo ellos pueden demostrar su fidelidad y confiabilidad se puede establecer explícitamente. TA: "dime si serás fiel y digno de confianza para mi maestro al dar a Rebeca para que sea la esposa de su hijo"

ustedes
La palabra "ustedes" se refiere a Labán y Betuel.

fidelidad e integridad
Estos sustantivos abstractos pueden ser expresados como "fiel y confiable".

integridad familiar
Esto es confianza los miembros de la familia.

Pero si no
La información entendida puede ser expresada claramente. TA: "Pero si no estás preparado para tratar a mi maestro con fidelidad y confianza"

para que así yo pueda girar a la mano derecha, o a la izquierda
Los posibles significados son 1) se habla de decidir qué hacer como si la persona girara físicamente en una u otra dirección. TA: "para que yo sepa lo que hago" o 2) el sirviente quiere saber si necesita viajar a otro lugar. TA: "para que pueda continuar mi viaje"

Genesis 24:50

Betuel
Este era el padre de Labán y Rebeca.

La situación ha venido de parte del SEÑOR
"El SEÑOR causó que todo esto suceda"

nosotros no podemos hablarte ni mal ni bien
Están diciendo que no tienen la autoridad para decidir si lo que Dios ha hecho es bueno o malo. TA: "no nos atrevemos a juzgar lo que está haciendo El SEÑOR"

Mira
La palabra "Mira" aquí agrega énfasis a lo que sigue.

Rebeca está delante de ti
"Aquí está Rebeca"

Genesis 24:52

sus palabras
"Palabras de Labán y Betuel". Aquí "palabras" se refiere a lo que habían dicho. TA: "lo que Labán y Betuel han dicho"

él se inclinó
Inclinarse ante Dios es una expresión de adoración para él. (Ver: traducir_simacción)

artículos de plata y artículos de oro
"artículos de plata y oro" o "cosas hechas de plata y oro"

regalos preciosos
"regalos costosos" o "regalos valiosos"

Genesis 24:54

él y los hombres que estaban con él
"El sierviente de Abraham y sus hombres"

pasaron ahí la noche
"durmieron allí la noche"

se levantaron en la mañana
"se levantaron en la siguiente mañana"

"Envíame lejos
"Déjame ir y volver"

unos días más, al menos diez
"al menos diez días más"

diez
"10"

Después de eso
"Entonces"

Genesis 24:56

él dijo
"el sirviente de Abraham dijo"

a ellos
"al hermano y a la madre de Rebeca"

No me detengan
"No me demoren" (UDB) o "No me hagan esperar"

El SEÑOR ha prosperado mi camino
Aquí "camino" se refiere a un viaje. TA: "El SEÑOR me ha hecho tener éxito en el propósito de mi viaje "

Envíenme en camino
"Permitanme ir"

Genesis 24:59

Así que ellos enviaron a su hermana Rebeca
"Entoces la familia envió a Rebeca"

su hermana
Rebeca era la hermana de Labán. TA: "su pariente" o "Hermana de Labán"

su sierva
Esto se refiere a la sierva que alimentó a Rebeca cuando era una bebé, cuidó de ella cuando era una niña, y aún la sirve.

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Hermana nuestra
Rebeca no era la hermana de todos en su familia. Pero ellos la llamaban así para mostrar que la querían. TA: "Nuestra querida Rebeca".

que seas la madre de miles de diez miles
Aquí "madre" significa ancestro. TA: "que seas el antepasado de millones de personas" o "que puedas tener muchos descendientes"

miles de diez miles
Esto significa un gran número o un incontable número.

tu descendencia posea las puertas de aquellos que los odien
Los ejércitos atravesarían la puerta de las ciudades de sus enemigos y conquistarían al pueblo. TA: "que tus descendientes derroten completamente a los que los odian"

Genesis 24:61

Entonces Rebeca se levantó, y ella sus siervas montaron en camellos
"Entonces Rebeca y sus criadas fueron y subieron a los camellos"

Así el siervo tomó a Rebeca, y se fue por su camino
"De esta manera el siervo de Abraham se llevó a Rebeca con él y regresó a donde había venido"

Ahora
Esta palabra marca un cambio en la historia. Decía que el sirviente había encontrado una esposa, y ahora hablaría sobre Isaac.

Beer Lajai Roi
Este es el nombre de un pozo de agua en el Neguev. Vea cómo lo tradujo en 16:13.

Genesis 24:63

Isaac salió a meditar en el terreno en la tarde
"Una tarde, Isaac salió al campo a pensar". Esto debe haber pasado mucho tiempo después de que el sirviente y Rebeca se fueron de su casa porque tuvieron que viajar una larga distancia.

Cuando él miró y vio, he aquí¡habían camellos viniendo!
La palabra "he aquí" nos alerta a prestar atención a la información sorprendente que sigue. "Cuando levantó la vista, se sorprendió al ver a los camellos venir"

Rebeca miró
"Rebeca miró hacia arriba"

ella saltó del camello
"ella rápidamente se bajó del camello"

Así que ella tomó su velo y se cubrió su rostro
"Así que ella se cubrió la cara con su velo". Este es un signo de respeto y modestia hacia el hombre con el que se casará. El significado completo de esto se puede hacer explícito.

velo
Un pedazo de tela que se usa para cubrir la cabeza, los hombros y la cara de una persona.

Genesis 24:66

y tomó a Rebeca, y ella fue su esposa
Ambas frases significan que Isaac se casó con Rebeca. TA: "y se casó con Rebeca" o "y la tomó como a su esposa"

Así Isaac fue consolado
Esto se puede expresar en forma activa. TA: "Así que Rebeca consoló a Isaac"

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Chapter 25

1 Abraham tomó a otra esposa; su nombre era Cetura. **2** Ella dio a luz a Zimram, Jocsán, Medán, Madián, Isbac y Súa. **3** Jocsán se convirtió en el padre de Seba y Dedán. Los descendientes de Dedán fueron el pueblo asirio, letuseo y leumeo. **4** Los hijos de Madián fueron Efa, Efer, Hanoc, Abida y Elda. Todos ellos fueron los descendientes de Cetura. **5** Abraham le dio todo lo que tenía a Isaac. **6** Sin embargo, cuando aún vivía, le dio regalos a los hijos de sus concubinas y los envió a la tierra del este, lejos de Isaac, su hijo. **7** Estos fueron los días de los años de la vida que Abraham vivió: 175 años. **8** Abraham respiró su último aliento y murió en una buena edad avanzada, un hombre viejo con una vida plena, y fue llevado a su pueblo. **9** Isaac e Ismael, sus hijos, lo sepultaron en la cueva de Macpela, en el campo de Efrón, hijo de Zohar el hitita, el cual está cerca de Mamre. **10** Este campo Abraham se lo compró a los hijos de Het. Abraham fue sepultado allí con su esposa Sara. **11** Después de la muerte de Abraham, Dios bendijo a su hijo Isaac, e Isaac vivió cerca de Beer Lajai Roi. **12** Ahora, estos fueron los descendientes de Ismael, el hijo de Abraham, el que Agar la egipcia, sirvienta de Sara, le dio a Abraham. **13** Estos fueron los nombres de todos los hijos de Ismael, de acuerdo a su orden de nacimiento: Nebaiot, el primogénito de Ismael, Cedar, Adbeel, Mibsam, **14** Misma, Duma, Massa, **15** Hadar, Tema, Jetur, Nafis y Cedema. **16** Estos fueron los hijos de Ismael, y estos fueron sus nombres, de acuerdo a sus aldeas y campamentos; doce príncipes de acuerdo a sus tribus. **17** Estos fueron los años de la vida de Ismael: 137 años. Respiró su último aliento y murió, y fue llevado a su pueblo. **18** Ellos vivieron desde Havila hasta Shur, lo cual está cerca de Egipto, como yendo hacia Asiria. Ellos vivieron en hostilidad unos con otros. **19** Estos fueron los eventos referentes a Isaac, el hijo de Abraham. Abraham se convirtió en el padre de Isaac. **20** Isaac tenía cuarenta años cuando tomó por esposa a Rebeca, la hija de Betuel, el arameo de Padán Aram, y hermana de Labán el arameo. **21** Isaac le oró al SEÑOR a causa de su esposa, porque ella no tenía hijos y El SEÑOR contestó su oración y Rebeca, su esposa, concibió. **22** Los niños luchaban dentro de ella, y ella dijo: "¿Por qué me está pasando esto a mí?" Ella fue a preguntarle al SEÑOR acerca de esto. **23** EL SEÑOR le dijo a ella: "Dos naciones están en tu vientre, y dos pueblos serán separados desde dentro de ti. Un pueblo será más fuerte que el otro, y el mayor servirá al menor." **24** Cuando llegó el tiempo de ella dar a luz, miren, había gemelos en su vientre. **25** El primero salió todo rojo como un ropaje peludo. Lo llamaron Esaú. **26** Después de eso, su hermano salió. Su mano estaba sujetando el talón de Esaú. Lo llamaron Jacob. Isaac tenía sesenta años cuando su esposa los parió. **27** Los muchachos crecieron, y Esaú se convirtió en un cazador diestro, un hombre del campo; pero Jacob era un hombre callado, quien pasaba su tiempo en las tiendas. **28** Ahora, Isaac amaba a Esaú porque él se comía los animales que cazaba, pero Rebeca amaba a Jacob. **29** Jacob cocinó un guiso. Esaú llegó del campo y estaba débil del hambre. **30** Esaú le dijo a Jacob: "Aliméntame con ese guiso rojo. Por favor, ¡estoy agotado!" Esa es la razón por la cual lo llamaron Edom. **31** Jacob dijo: "Primero, véndeme tu primogenitura." **32** Esaú dijo: "Mira, estoy a punto de morir. ¿Qué bien me hace la primogenitura?" **33** Jacob dijo: "Primero júramelo," así que Esaú hizo un juramento, y de esa manera él le vendió su primogenitura a Jacob. **34** Jacob le dio a Esaú pan y guisado de lentejas. Él comió y bebió, luego se levantó y siguió su camino. De este modo, Esaú despreció su primogenitura.

Genesis 25:1

Información General:
Ver.

Todos ellos
Esto se refiere a las personas nombradas en los versons 2-4.

Genesis 25:5

Abraham le dio todo lo que tenía a Isaac
"Isaac heredó todo lo que Abraham poseía". Era normal que el padre dividiera su riqueza cuando él era viejo y no dejara que otros lo hicieran después de su muerte.

Genesis 25:7

Estos son los días de los años de la vida que Abraham vivió: 175 años
"Abraham vivió 175 años"

Abraham respiró su último aliento y murió
"Abraham tomó su último aliento y murió". Las frases "dio su último suspiro" y "murió" significan básicamente lo mismo. TA: "Abraham murió"

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respiró su último aliento
Esta es una forma educada de decir que una persona murió.

en una buena edad avanzada, un hombre mayor con una vida plena
Estas dos frases significan básicamente lo mismo y enfatizan que Abraham vivió mucho tiempo. TA: "cuando había vivido mucho tiempo y era muy viejo"

fue llevado con su gente
Esto significa que después de que Abraham murió, su alma fue al mismo lugar que sus parientes que murieron antes que él. Esto se puede expresar en forma activa. TA: "se unió a los miembros de su familia que ya habían muerto"

Genesis 25:9

la cueva de Macpela, en el campo de Efrón
Efrón era dueño de un campo en Macpela y la cueva que estaba en ese campo. Abraham compró el campo a Efrón.

Macpela
Macpela era el nombre de un área o región. Vea cómo tradujo esto en 23:7.

Efrón ... Zohar
Estos son nombres de hombres. Vea cómo tradujo los nombres de estos hombres en 23:7.

el cual está cerca de Mamre
Macpela estaba cerca de Mamre

Mamre
Este era otro nombre para la ciudad de Hebrón. Puede haber sido nombrado después de Mamre, el amigo de Abraham que vivió allí. Vea cómo tradujo el nombre de este lugar en 23:17.

Este campo Abraham se lo compró
Esto se puede expresar en forma activa. TA: "Ellos enterraron a Abraham"

hijos de Het
"los descendientes de Het" o "los hititas". Vea cómo tradujo esto en 23:5.

Abraham fue sepultado
Esto se puede expresar en forma activa. TA: "Ellos enterraron a Abraham"

su hijo
"el hijo de Abraham"

Beer Lajai Roi
Este nombre significa "el pozo del que vive quien me ve". Vea cómo tradujo el nombre de este lugar en 16:13.

Genesis 25:12

Ahora
Esta palabra se usa en español para presentar una nueva parte de la historia e información sobre Ismael.

Genesis 25:13

Información General:
Ver

Estos fueron los hijos de Ismael, y estos fueron sus nombres, de acuerdo a sus aldeas y campamentos; doce príncipes de acuerdo a sus tribus
Esto puede ser expresado como dos oraciones. "Estos eran los nombres de los doce hijos de Ismael. Dirigieron tribus que recibieron sus nombres, y cada uno tenía sus propias aldeas y campamentos"

doce
"12"

príncipes
Aquí la palabra "príncipes" signfica que los hombes eran líderes o gobernantes de las tribus; no significa que ellos eran hijos de un rey.

Genesis 25:17

Estos son los años de la vida de Ismael: 137 años
"Isamel vivió 137 años"

Respiró su último aliento y murió
Los términos "dio su último aliento" y "murió" significan básicamente lo mismo. TA: "murió"

fue llevado con su gente
Esto significa que después de la muerte de Ismael, su alma fue al mismo lugar que sus parientes que murieron antes que él. Esto se puede escribir en forma activa. TA: "se unió a los miembros de su familia que ya habían muerto"

Ellos vivieron
"Sus descendientes se establecieron" (UDB)

desde Havila hasta Shur
"entre Havila y Shur"

Havila
Havila se encontraba en algún lugar del desierto de Arabia. Vea cómo tradujo esto en 2:11.

como yendo hacia
"en la dirección de"

Ellos vivieron en hostilidad unos con otros
Los posibles significados son 1) "no vivieron en paz juntos" (UDB), o 2) "vivieron lejos de sus otros parientes".

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Genesis 25:19

Estos son los eventos referentes a Isaac, el hijo de Abraham
Esta oración introduce el relato de los descendientes de Isaac en Génesis 25:19-35:29. TA: "Esta es el relato de los descendientes de Isaac, el hijo de Abraham"

cuarenta años
"40 años"

cuando tomó por esposa a Rebeca
"cuando se casó con Rebeca"

Betuel
Betuel era el padre de Rebeca. Vea cómo tradujo este nombre en 22:20.

Padán Aram
Este era otro nombre para la región de Mesopotamia, que se encuentra en el mismo lugar que el moderno Irak.

Genesis 25:21

ella no tenía hijos
"ella no podía quedar embarazada"

Rebeca, su esposa, concibió
Se puede hacer explícito que Rebeca estaba embarazada de dos bebés al mismo tiempo: "Rebeca, su esposa, quedó embarazada de gemelos"

Los niños luchaban dentro de ella
"los bebés dentro de ella siguieron chocando uno contra el otro" o "Los bebés se empujaron uno contra el otro dentro de ella"

Los niños ... dentro de ella
Rebeca estaba embarazada de gemelos.

Ella fue a preguntar al SEÑOR acerca de esto
"Ella fue y le preguntó a El SEÑOR acerca de esto". No está claro a dónde fue. Ella puede haber ido a un lugar privado para orar, o puede haber ido a algún lugar para ofrecer un sacrificio.

Genesis 25:23

le dijo a ella
"dijo a Rebeca"

Dos naciones ... servirá al menor
Esto es lenguaje poético. Si su idioma tiene una forma de indicar poesía, puede usarla aquí.

Dos naciones están en tu útero
Aquí "dos naciones" representa a los dos niños. Cada niño será el padre de una nación. TA: "Dos naciones vendrán de los gemelos dentro de ti"

y dos pueblos serán separados de dentro de ti
Aquí "dos pueblos" significa los dos niños. Cada niño será el padre de un pueblo. Esto se puede traducir con un verbo activo. TA: "y cuando hagas nacer a estos dos hijos, serán rivales"

el mayor servirá al menor
Los posibles significados son 1) "el hijo mayor servirá al hijo menor" o 2) "los descendientes del hijo mayor servirán a los descendientes del hijo menor". Si es posible, tradúzcalo para que las personas puedan entender cualquiera de los significados.

Genesis 25:24

contemplad
La palabra "contemplad" añade énfasis a lo que sigue. "En efecto"

todo rojo como un ropaje peludo
Los posibles significados son 1) su piel era roja y tenía mucho pelo en su cuerpo o 2) tenía mucho pelo rojo en su cuerpo. TA: "rojo y peludo como una prenda de pelo de animal"

Esaú
Los traductores pueden agregar una nota al pie que diga "El nombre de Esaú suena como la palabra 'peludo' ".

sujetando el talón de Esaú
"sosteniendo la parte trasera del pie de Esaú"

Jacob
Los traductores también pueden agregar una nota al pie que diga "El nombre de Jacob significa 'él agarra el talón'".

sesenta años
"60 años"

Genesis 25:27

se convirtió en un cazador habilidoso
"se volvió bueno cazando y matando animales para comer"

un hombre callado
"un hombre pacífico" o "un hombre menos activo"

quien pasaba su tiempo en las tiendas de campaña
Esto habla del tiempo como si fuera una mercancía que alguien podría gastar. TA: "que permaneció en las tiendas la mayor parte del tiempo"

Ahora
Esta palabra se usa para marcar un cambio en el enfoque, pasando de la historia a la información de fondo sobre Isaac y Rebeca.

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Isaac amaba
Aquí la palabra "amaba" significa "favoreció" o "prefirió".

porque él se comía los animales que cazaba
"porque se comió los animales que Esaú había cazado" o "porque disfrutó comiendo la carne de animales salvajes que Esaú atrapó"

Genesis 25:29

Jacob cocinó
Dado que este es el comienzo de una historia sobre algo que sucedió una vez, algunos traductores pueden querer comenzar con una frase como "Un día, Jacob cocinó" de manera similar a la UDB.

cocinó un guiso
"Hirvió algo de comida" o "Cocinó algo de sopa". Este guiso estaba hecho de lentejas hervidas. (Ver: 25:31)

estaba débil y hambriento
"el estaba débil porque estaba muy hambriento" o "el estaba muy hambriento"

Estoy cansado
"Estoy débil por el hambre" o "Estoy muy hambriento"

Edom
Los traductores pueden agregar una nota al pie que diga "El nombre de Edom signfica 'rojo'

Genesis 25:31

primogenitura
"derecho como primogénito para heredar la mayor parte de la riqueza de nuestro padre" (UDB)

estoy a punto de morir
Esaú estaba exagerando para enfatizar lo hambriento que estaba. TA: "Tengo tanta hambre que siento que podría morir"

¿Qué bien me hace la primogenitura?
Esaú usó una pregunta para enfatizar que comer era más importante que un derecho de nacimiento. Esto se puede traducir como una declaración. TA: "¡Mi herencia no me sirve si muero de hambre!"

Primero júramelo
Lo que Jacob quería que Esaú jurara puede ser expresado explícitamente. TA: "Primero, júrame que me venderás tu derecho de nacimiento"

lentejas
Estos son como los frijoles, pero sus semillas son muy pequeñas, redondas y algo planas.

Esaú despreció su primogenitura
"Esaú demostró que no valoraba su primogenitura"

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Chapter 26

1 Entonces, una hambruna ocurrió en la tierra, aparte de la primera hambruna que había ocurrido en los días de Abraham. Isaac fue donde Abimelec, rey de los filisteos en Gerar. **2** Ahora, El SEÑOR se le apareció a él y le dijo: "No bajes a Egipto; vive en la tierra donde Yo te diré que vivas. **3** Permance en esta tierra y Yo estaré contigo y te bendeciré; porque a ti y a tus descendientes les daré todas estas tierras, y cumpliré el juramento que le juré a Abraham, tu padre. **4** Yo multiplicaré tus descendientes como las estrellas del cielo, y les daré a tus descendientes todas estas tierras. A través de tus descendientes todas las naciones de la tierra serán bendecidas. **5** Yo haré esto porque Abraham obedeció Mi voz y guardó Mis instrucciones, Mis mandamientos, Mis estatutos y Mis leyes." **6** Así que Isaac se estableció en Gerar. **7** Cuando los hombres del lugar le preguntaron a él acerca de su esposa, él dijo: "Ella es mi hermana." Él tuvo miedo de decir: "Ella es mi esposa," porque él pensó: "Los hombres de este lugar me matarán para obtener a Rebeca, ya que ella es tan hermosa." **8** Después que Isaac había estado allí por un largo tiempo, a Abimelec, rey de los Filisteos, se le ocurrió mirar por la ventana. Él vio, miren, que Isaac estaba acariciando a Rebeca, su esposa. **9** Abimelec llamó a Isaac y le dijo: "Mira, ciertamente ella es tu esposa. ¿Por qué dijiste, 'Ella es mi hermana'?" Isaac le dijo a él: "Porque pensé que alguien me mataría para obtenerla." **10** Abimelec dijo: "¿Qué es esto que nos has hecho a nosotros? Uno del pueblo pudo fácilmente haber dormido con tu esposa y tú habrías traído culpa sobre nosotros." **11** Así que, Abimelec le advirtió a todo el pueblo y dijo: "Cualquiera que toque a este hombre o a su esposa, ciertamente será condenado a morir." **12** Isaac plantó cultivos en esa tierra y cosechó cien veces más ese mismo año, porque El SEÑOR lo bendijo. **13** El hombre se volvió rico y creció más y más hasta que se volvió poderoso. **14** Él tenía muchas ovejas y ganado y una gran familia. Los filisteos lo envidiaban a él. **15** Ahora, todos los pozos que los sirvientes de su padre habían cavado en los días de Abraham, su padre, los filisteos los taparon llenándolos con tierra. **16** Abimelec le dijo a Isaac: "Vete lejos de nosotros, porque tú eres mucho más poderoso que nosotros." **17** Así que Isaac se fue de allí y se estableció en el Valle de Gerar, y ahí vivió. **18** Una vez más, Isaac cavó los pozos de agua, los cuales ellos habían cavado en los días de su padre Abraham. Los filisteos los habían tapado después de la muerte de Abraham. Isaac le puso a los pozos los mismos nombres que su padre los había nombrado. **19** Cuando los sirvientes de Isaac cavaron en el valle, ellos encontraron allí un pozo de agua fluyente. **20** Los pastores de Gerar discutieron con los pastores de Isaac, y dijeron: "Esta agua es de nosotros." Así que Isaac nombró a ese pozo Esek, porque ellos habían discutido con él. **21** Entonces, ellos cavaron otro pozo, y discutieron sobre ese también, así que le dieron el nombre de Sitna. **22** Él se fue de allí y cavaron otro pozo más, pero ellos no discutieron sobre ese. Así que él lo nombró Rehobot, y dijo: "Ahora EL SEÑOR ha hecho espacio para nosotros, y prosperaremos en la tierra." **23** Luego, Isaac subió desde allí hasta Beerseba. **24** El SEÑOR se le apareció a él esa misma noche y le dijo: "Yo soy el Dios de Abraham, tu padre. No tengas miedo, porque Yo estoy contigo y te bendeciré y multiplicaré tus descendientes, por causa de mi siervo Abraham." **25** Isaac construyó un altar allí e invocó el nombre del SEÑOR. Allí, él colocó su tienda y sus sirvientes cavaron un pozo. **26** Entonces, Abimelec fue hasta él desde Gerar, con Ahuzat, su amigo, y Ficol, el capitán de su ejército. **27** Isaac les dijo a ellos: "¿Por qué vienen donde mí, pues ustedes me odian y me han enviado lejos de ustedes?" **28** Entonces ellos dijeron: "Nosotros hemos visto claramente que El SEÑOR ha estado contigo. Así que decidimos que debe haber un juramento entre nosotros, sí, entre nosotros y tú. Así que, hagamos un pacto contigo, **29** que tú no nos harás daño, así como nosotros no te hemos hecho daño a ti y te hemos tratado bien enviándote lejos y en paz. Ciertamente, tú eres bendecido por El SEÑOR." **30** Así que Isaac hizo un banquete para ellos, y ellos comieron y bebieron. **31** Se levantaron temprano en la mañana y juraron un juramento el uno con el otro. Entonces, Isaac los despidió, y lo dejaron en paz. **32** Ese mismo día los sirvientes de Isaac llegaron y le dijeron acerca del pozo que ellos habían cavado. Ellos dijeron: "Hemos encontrado agua." **33** Él nombró el pozo Seba, el nombre de esa esa ciudad es Beerseba hasta el día de hoy. **34** Cuando Esaú tenía cuarenta años de edad tomó una esposa, Judit, la hija de Beeri el hitita, y también a Basemat, la hija de Elón el hitita. **35** Ellas trajeron tristeza a Isaac y a Rebeca.

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Genesis 26:1

Entonces
Esta palabra es usada aquí para marcar una nueva parte de la historia.

una hambruna ocurrió
"Hubo una hambruna" o "Hubo otra hambruna"

en la tierra
Puede indicar explícitamente la tierra a la que se refiere. TA: "en la tierra donde vivían Isaac y su familia"

que había ocurrido en los días de Abraham
La frase "en los días" significa el tiempo en que Abraham vivió. TA: "eso había sucedido durante la vida de Abraham"

Genesis 26:2

Información General:
El SEÑOR empieza a hablar a Isaac.

se le apareció a él
"se le apareció a Isaac"

No vayas a Egipto
Era común hablar de dejar la tierra prometida como "bajar" a otro lugar.

porque a ti y a tus descendientes les daré todas estas tierras
"Porque yo te daré todas estas tierras a ti ya tus descendientes"

cumpliré el juramento que le juré a Abraham, tu padre
"Haré lo que le prometí a Abraham, tu padre"

Genesis 26:4

Información General:
El SEÑOR continua hablando a Isaac.

Yo multiplicaré tus descendientes
"Yo te haré tener muchos descendientes"

como las estrellas del cielo
Esto habla de la cantidad de descendientes de Isaac como si fueran la misma cantidad de estrellas. Vea cómo tradujo esto en 22:15.

cielo
Esto se refiere a todo lo que vemos por encima de la tierra, incluyendo el sol, la luna y las estrellas.

todas las naciones de la tierra serán bendecidas
Esto se puede escribir en forma activa. TA: "Bendeciré a todas las naciones de la tierra"

Abraham obedeció mi voz y guardó mis instrucciones, mis mandamientos, mis estatutos y mis leyes
Las frases "obedecieron a mi voz" y "mantuvieron mis instrucciones, mis mandamientos, mis estatutos y mis leyes" significan básicamente lo mismo. TA: "Abraham me obedeció e hizo todo lo que le ordené que hiciera"

obedeció mi voz
Aquí "voz" significa El SEÑOR. TA: "me obedeció"

Genesis 26:6

Así que Isaac se estableció en Gerar
Solo se menciona a Isaac porque él es el líder de la familia, pero toda su familia estaba con él. TA: "Así que Isaac y su familia se establecieron en Gerar"

Él tuvo miedo de decir
Aquí, "miedo" se refiere al sentimiento desagradable que tiene una persona cuando existe una amenaza de daño para sí mismo o para los demás. "Tenía miedo de decir"

para obtener a Rebeca
"para tomar a Rebeca"

Él vio que, mirad, Isaac
La palabra "mirad" muestra que lo que vio Abimelec lo sorprendió. TA: "Y se sorprendió al ver que Isaac"

estaba acariciando a Rebeca
Los posibles significados son 1) él la estaba tocando de la misma manera en que un marido toca a su esposa o 2) se estaba riendo y hablando con ella de la misma forma en que un marido habla con su esposa.

Genesis 26:9

Abimelec llamó a Isaac
Abimelec probablemente envió a alguien para decirle a Isaac que Abimelec quería verlo. TA: "Abimelec envió a alguien para que le trajera a Isaac"

¿Por qué dijiste, 'ella es mi hermana'?
Esta es una cita dentro de una cita. Se puede afirmar como una cita indirecta. TA: "¿Por qué dijiste que ella es tu hermana?"

para obtenerla
"para que el pueda tomarla"

¿Qué es esto que nos has hecho a nosotros?
Abimelec usó esta pregunta para regañar a Isaac. TA: "¡No debiste habernos hecho esto!"

tú hayas traído culpa sobre nosotros
Esto habla acerca de hacer que alguien sea culpable como si la "culpa" fuera un objeto que se

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coloca sobre alguien. TA: "nos habrías hecho ser culpables de tomar la esposa de un hombre"

sobre nosotros
Aquí "nosotros" se refiere a Abimelec y su gente.

Quien sea que toque a este hombre
Aquí "toque" significa tocar de una manera dañina. TA: "Cualquiera que haga daño a este hombre"

ciertamente será condenado a morir
Abimelec pudo haber intentado decirle a alguien que matara a cualquiera que pudiera dañar a Isaac o Rebeca. Esto se puede afirmar en forma activa. TA: "Lo mataré" u "Ordenaré a mis hombres que lo maten"

Genesis 26:12

Información General:
Esto comienza una nueva parte de la historia. Cambia al decir que Isaac llama a Rebeca su hermana, y comienza a contar cómo Isaac se hizo muy rico y los filisteos estaban celosos de él.

en esa tierra
"en Gerar"

cien veces
Esto significa "cien veces más de lo que él plantó". Se puede traducir más generalmente como "un cultivo muy grande"

El hombre se volvió rico
"Isaac se volvió rico" o "El se volvió rico"

y creció más y más hasta que se volvió grande
"Y ganó más y más hasta que se hizo muy rico".

ovejas
Esto también puede incluir cabras.

una gran familia
Aquí "familia" representa trabajadores o sirvientes. TA: "muchos sirvientes"

Los Filisteos lo envidiaban a él
Los Filisteos estaban celosos de él.

Genesis 26:15

Ahora
Aquí esta palabra no significa "en este momento". Está indicando donde comienza la acción en la historia. Puede traducirse con la palabra de conexión "Entonces" para mostrar que esto es el resultado de lo que ocurrió en 26:12.

en los días de Abraham, su padre
La frase "en los días de" representa la vida de una persona. TA: "cuando Abraham, su padre, vivía"

Abimelec le dijo
Los posibles significados son 1) esta es otra acción para forzar a Isaac y su gente a irse. TA: "Entonces dijo Abimelec" o "Finalmente dijo Abimelec" o 2) Abimelec tomó esta decisión porque vio que su gente estaba celosa y actuaba de manera hostil hacia Isaac. TA: "Por eso dijo Abimelec"

mucho más poderoso que nosotros
"mucho más fuerte de lo que somos"

Así que Isaac se fue
Solo se menciona a Isaac porque él es el líder, pero su familia y sus sirvientes fueron con él. TA: "Así que Isaac y su familia se fueron"

Genesis 26:18

Isaac cavó
Aquí "Isaac" se refiere a Isaac y sus sirvientes. TA: "Isaac y sus sirvientes desenterraron"

los cuales ellos habían cavado
"los cuales los siervos de Abraham habían cavado"

en los días de su padre Abraham
La frase "en los días de" representa la vida de una persona. TA: "cuando Abraham, su padre, vivía". Vea cómo esto fue traducido en 26:15.

Los Filisteos los detuvieron
Esta fue la razón por la que Isaac los sacó. Las posibles formas de traducir esto son: 1) Ya que esto sucedió primero, esta oración puede aparecer antes de la oración sobre Isaac cavando, como en el UDB. o 2) Esta oración puede comenzar con "Isaac hizo esto porque los filisteos los habían detenido".

los detuvieron
"los había llenado de tierra"

Genesis 26:19

agua fluyendo
Esta frase se refiere a un manantial natural que descubrieron cuando estaban cavando un nuevo pozo. Proporcionó un flujo continuo de agua potable fresca. TA: "agua dulce"

pastores
"hombres que cuidaban los rebaños"

Este pozo es de nosotros
Aquí "nosotros" se refiere a los pastores de Gerar.

Esek
Los traductores también pueden agregar una nota al pie que diga "El nombre Esek significa 'pelea' o 'discutir'"

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Genesis 26:21

Entonces, ellos cavaron
"Entonces, los sirvientes de Isaac cavaron" (UDB)

y discutieron
"Los pastores de Gerar discutieron con los pastores de Isaac"

así que le dieron
"Así que Isaac le dió"

Sitna
Los traductores pueden agregar una nota al pie que diga "El nombre Sitna significa 'oponerse' o 'acusar'"

Rehobot
Los traductores pueden agregar una nota al pie que diga "El nombre Rehobot significa 'hacer espacio para' o 'lugar vacío'"

nosotros ... nosotros
Isaac estaba habalndo sobre si mismo y su casa.

Genesis 26:23

Isaac subió desde allí hasta Beerseba
Aquí "subió" es probablemente una referencia a ir hacia el norte. Diga que se fue de la manera más natural para su idioma. TA: "Isaac se fue de allí y fue a Beerseba"

multiplicaré tus descendientes
"hará que tus descendientes aumenten considerablemente" o "hará que tus descendientes sean muchos"

por causa de mi siervo Abraham
"por mi siervo Abraham" o puedes hacer que el significado completo sea explícito. TA: "porque le prometí a mi siervo Abraham que haría esto"

Isaac construyó un altar allí
Puedes hacer explícito por qué Isaac construyó un altar. TA: "Isaac construyó allí un altar para sacrificar para El SEÑOR"

llamó al nombre de El SEÑOR
"Llamó" significa orar o adorar. Aquí "nombre" significa El SEÑOR. TA: "oró a El SEÑOR" o "adoró al SEÑOR"

Genesis 26:26

fue hasta él
"fue junto Isaac"

Ahuzat
Este es el nombre de un hombre.

su amigo
Posibles significados son 1) "el amigo de Abimelec" o 2) "el consejero de Abimelec"

Ficol
Este es el nombre de un hombre. Vea como has traducido este nombre en 21:22.

Genesis 26:28

ellos dijeron
Esto se refiere a Abimelec, Ahuzat y Ficol. Uno de ellos habló y los otros dos estuvieron de acuerdo con lo que dijo. No significa que todos hablaron al mismo tiempo. TA: "uno de ellos dijo"

Nosotros hemos visto claramente
"Sabemos" o "Estamos seguros"

déjanos hacer un acuerdo contigo
"Asi que queremos hacer un pacto"

así como nosotros te hemos tratado bien
Esto también se puede traducir como el principio de una nueva oración. "Sólo te hemos hecho bien"

tú eres bendecido por El SEÑOR
Esto se puede escribir en forma activa. TA: "El SEÑOR te ha bendecido"

Genesis 26:30

Isaac hizo un festín para ellos, y ellos comieron y bebieron
Comer juntos era parte de hacer un pacto entre uno y otro.

para ellos
Aquí "ellos" se refiere a "Abimelec, Ahuzat, y Ficol"

ellos comieron
Aqui "ellos" se refiere a Isaac, Abimelec, Ahuzat, y Ficol. TA: "todos ellos comieron" (UDB)

Se levantaron temprano
"Ellos se despertaron temprano"

Genesis 26:32

Él nombró al pozo Seba
"Así que llamó al pozo Seba". Los traductores pueden agregar una nota al pie que diga "El nombre Seba suena como la palabra que significa" juramento"."

Beerseba
Los traductores pueden agregar una nota al pie que diga "Beerseba puede significar 'manantial del juramento' o 'manantial de siete' "(vea la nota en 21:31)

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Genesis 26:34

Información General:
La mayor parte de Génesis 26 era sobre Isaac. Estos versos son sobre su hijo mayor, Esaú.

cuarenta
"40"

el tomó una esposa
"él se casó." Se puede afirmar explícitamente que se casó con dos mujeres. TA: "tomó dos esposas"

Judit ... Basemat
Estos son nombres de las esposas de Esaú.

Beeri ... Elón
Estos son nombres de hombes.

El Hitita
"el descendiente de Het" o "un descendiente de Het"

Ellos trajeron tristeza a Isaac y a Rebeca
Aquí "ellos" se refiere a Judit y Basemat. Para hacer que alguien se sienta triste o miserable, se habla de que "tristeza" es un objeto que una persona podría traer a otra persona. TA: "Hicieron a Isaac y Rebeca tristes" o "Isaac y Rebeca fueron miserables por causa de ellos"

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Chapter 27

1 Cuando Isaac estaba viejo y sus ojos estaban borrosos de manera que no podía ver, él llamó a Esaú, su hijo mayor, y le dijo: "Mi hijo." Él le dijo: "Aquí estoy." **2** Él dijo: "Mira aquí, yo estoy viejo. No conozco el día de mi muerte. **3** Por lo tanto, toma tus armas, tu aljaba y tu arco, y ve al campo y caza presas para mí. **4** Haz comida deliciosa para mí, la que yo amo, y tráemela para que yo la pueda comer y te bendiga antes de que yo me muera." **5** Ahora Rebeca lo escuchó cuando Isaac le habló a Esaú su hijo. Esaú fue al campo a cazar presas y a llevarlas de vuelta. **6** Rebeca habló a Jacob su hijo y dijo: "Mira aquí, yo escuché a tu padre hablar a Esaú tu hermano. Él dijo: **7** 'Tráeme presas y hazme comida deliciosa, que yo la pueda comer y bendecirte en la presencia del SEÑOR antes de mi muerte.' **8** Ahora, por lo tanto, mi hijo, obedece mi voz según yo te mando. **9** Ve a la manada y tráeme dos buenos cabritos; y yo haré comida deliciosa de ellos para tu padre, así como la que él ama. **10** Tú la llevarás a tu padre, para que él la pueda comer, a fin de que él te pueda bendecir antes de su muerte." **11** Jacob le dijo a su madre Rebeca: "Mira, Esaú mi hermano es un hombre velludo, y yo soy hombre lampiño. **12** Quizá mi padre me toque, y yo le pareceré a él como engañador. Yo traeré a mí mismo una maldición y no una bendición." **13** Su madre le dijo: "Mi hijo, deja que caiga sobre mí cualquier maldición. Solamente obedece mi voz, y ve, tráemelos a mí." **14** Así que Jacob fue y trajo los cabritos a su madre, y su madre hizo comida deliciosa, tal como la que amaba su padre. **15** Rebeca tomó las mejores ropas de Esaú, su hijo mayor, que estaban con ella en la casa, y las puso sobre Jacob, su hijo menor. **16** Le puso las pieles de los cabritos en sus manos y en la parte lisa de su cuello. **17** Ella puso la comida deliciosa y el pan que había preparado en la mano de su hijo Jacob. **18** Jacob fue a su padre y le dijo: "Padre mío." Él le dijo: "Aquí estoy; ¿quién eres, hijo mío?" **19** Jacob le dijo a su padre: "Yo soy Esaú tu primogénito; he hecho tal como me dijiste. Ahora siéntate y come de mis presas, para que me bendigas." **20** Isaac le dijo a su hijo: "¿Cómo es que las has encontrado tan rápidamente, hijo mío?" Él le dijo: "Porque el SEÑOR tu Dios me las trajo." **21** Isaac le dijo a Jacob: "Acércate para poderte tocar, hijo mío, y saber si eres o no mi verdadero hijo Esaú." **22** Jacob se acercó a su padre Isaac e Isaac lo tocó y dijo: "La voz es la voz de Jacob, pero las manos son las manos de Esaú." **23** Isaac no lo reconoció porque sus manos eran velludas como las manos de su hermano Esaú, así que Isaac lo bendijo. **24** Él dijo: "¿Eres verdaderamente mi hijo Esaú?" Y él le dijo: "Lo soy." **25** Isaac dijo: "Tráeme la comida y comeré de tus presas, para que pueda bendecirte." Jacob le trajo la comida. Isaac comió, y Jacob le trajo vino, y él bebió. **26** Entonces su padre Isaac le dijo: "Acércate ahora y bésame, hijo mío." **27** Jacob se acercó y lo besó, y olió el olor de sus ropas y lo bendijo. Él dijo: "Ves, el olor de mi hijo es como el olor de un campo que El SEÑOR ha bendecido. **28** Te dé Dios una porción del rocío del cielo, una porción de la grosura de la tierra, y abundantes granos y vino nuevo. **29** Que los pueblos te sirvan y las naciones se postren ante ti. Sé amo sobre tus hermanos, y que los hijos de tu madre se postren ante ti. Que todo el que te maldiga sea maldecido; que todo el que te bendiga sea bendecido." **30** Tan pronto Isaac había terminado bendiciendo a Jacob, y Jacob apenas había salido de la presencia de su padre Isaac, Esaú su hermano llegó de la cacería. **31** Él también preparó comida deliciosa y la trajo a su padre. Él le dijo a su padre: "Padre, levántate y come algo de las presas de tu hijo, para que me bendigas." **32** Isaac su padre le dijo: "¿Quién eres?" Él dijo: "Yo soy tu hijo, tu primogénito Esaú." **33** Isaac tembló muchísimo y dijo: "¿Quién fue el que cazó estas presas y me las trajo? Yo las comí todas antes de que tú vinieras, y lo he bendecido. Ciertamente, él será bendecido." **34** Cuando Esaú oyó las palabras de su padre, lloró con llanto grande y amargo, y le dijo a su padre: "Bendíceme a mí también, padre mío." **35** Isaac le dijo: "Tu hermano ha venido aquí engañosamente y te ha quitado tu bendición." **36** Esaú dijo: "¿No ha sido Jacob nombrado correctamente? Porque me ha engañado estas dos veces. Me quitó mi primogenitura, y mira, ahora me ha quitado mi bendición." Entonces él dijo: "¿No has guardado una bendición para mí?" **37** Isaac respondió y dijo a Esaú: "Mira, yo lo he puesto como tu amo, y le he dado a todos sus hermanos como siervos y le he dado granos y vino nuevo. ¿Qué más puedo hacer para ti, hijo mío?" **38** Esaú dijo a su padre: "¿No tienes ni siquiera una bendición para mí, padre mío? Bendíceme a mí también, padre mío." Esaú lloró en alta voz. **39** Isaac su padre le respondió y le dijo: "Mira, el lugar donde vives estará lejos de la riqueza de la tierra, lejos del rocío del alto cielo. **40** Por tu espada vivirás, y servirás a tu hermano. Mas cuando te rebeles, sacudirás su yugo de tu cuello." **41** Esaú odió a Jacob debido a la bendición que su padre le había dado. Esaú dijo en su corazón: "Los días de luto por mi padre se acercan; después de eso mataré a mi hermano Jacob." **42** Las palabras de Esaú su hijo mayor les fueron dichas a Rebeca. Así que envió a llamar a su hijo Jacob su hijo menor y le dijo: "Mira, tu hermano Esaú se está consolando a si mismo planificando tu muerte. **43** Ahora, por lo tanto, hijo mío, obedéceme y huye a Labán, mi hermano,

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en Harán. **44** Quédate con él allá por un tiempo, hasta que se calme la furia de tu hermano, **45** hasta que la ira de tu hermano hacia ti se calme, y se olvide de lo que le has hecho. Entonces yo enviaré a traerte de allá. ¿Por qué he de perderlos a ambos en un día? " **46** Rebeca le dijo a Isaac: "Estoy hastiada de la vida debido a las hijas de Het. Si Jacob toma una de las hijas de Het por esposa, como estas mujeres, algunas de las hijas de la tierra, ¿para qué bien me servirá mi vida?"

Genesis 27:1

sus ojos estaban borrosos
Esto habla sobre estar casi ciego como si los ojos fuesen una lámpara y la luz se hubiese apagado. TA: "él estaba casi ciego" o "él fue por poco ciego" (Ver:///C:/Program%20Files%20(x86)/translationStudio/resources/app/src/views/:)

Aquí estoy
"Yo estoy aquí" o "Yo estoy escuchando". Vea cómo tradujo esto en 22:1.

Mira aquí
La frase "Mira aquí" agrega énfasis a lo que sigue. TA: "Escucha atentamente"

No conozco el día de mi muerte
Está implícito que Isaac sabe que va morir pronto. TA: "Puedo morir ahora en cualquier día"

muerte
Esto se refiere a la muerte física.

Genesis 27:3

Información General
Isaac continúa dando instrucciones a su hijo mayor Esau.

tus armas
tu equipo de caza

tu aljaba
Una aljaba es un estuche para sostener flechas. TA: "tu aljaba de flechas"

caza presas para mí
cazar un animal silvestre para mí

Haz comida deliciosa para mí, la que yo amo.
La palabra "deliciosa" se refiere a algo con sabor muy bueno. TA: "Cocina para mí la carne sabrosa que me gusta"

te bendiga
En los tiempos bíblicos, un padre solía pronunciar una bendición formal sobre sus hijos.

Genesis 27:5

Ahora
Este versículo es información de trasfondo para la descripción de los eventos que siguen. La palabra "ahora" muestra que el autor va a comenzar a hablar sobre Rebeca y Jacob.

Rebeca lo escuchó cuando Isaac le habló a Esaú su hijo.
Rebeca escuchó a Isaac hablarle a su hijo Esaú.

a Esaú su hijo ... a Jacob su hijo
Esaú y Jacob eran hijo de ambos, Isaac y Rebeca. El "su hijo" para enfatizar que Isaac prefería a Esaú y Rebeca prefería a Jacob.

Rebeca habló a Jacob
Este versículo continúa con la información de trasfondo que comienza con las palabras "Esaú fue ... llevarlas de vuelta" en el versículo 5. Es información de trasfondo para la descripción de los eventos que siguen. Después de que Esaú se va, Rebeca le habla a Jacob por lo que ella ha escuchado. "Entonces, cuando Esaú fue ... traerlo, Rebeca le habló a Jacob"

a Jacob su hijo
Jacob fue el hijo de ambos, Isaac y Rebeca. El autor llama a Jacob "su hijo" aquí para enfatizar que Rebeca prefirió a Jacob sobre Esaú.

Mira aquí
La frase "mira aquí" agrega énfasis a lo que sigue. TA: "Escucha con cuidado"

'Tráeme presas y hazme comida deliciosa, que yo la pueda comer y bendecirte en la presencia de Jehová antes de mi muerte'.
Estas son las palabras que el autor introduce con las palabras "Él dijo" en el versículo 6. Esta es una cita dentro de una cita. Se puede decir como una cita indirecta. "Le dijo a Esaú que cazara un animal silvestre y que hiciera una carne sabrosa que a él le gusta. Luego, antes de morir, tu padre bendecirá a Esaú en presencia del SEÑOR".

Tráeme caza
Tráeme un animal silvestre que cazaste y mataste

hazme comida deliciosa
Cocina para mí la carne sabrosa que me gusta. Vea cómo esto fue traducido en [Génesis 27: 4] (../27/03.md).

te bendiga en la presencia del SEÑOR
te bendiga ante el Señor

antes de mi muerte
antes de morir

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Genesis 27:8

Información General
Rebeca continúa hablando con su hijo menor, Jacob.

Ahora
Esto no significa "en este momento", pero es usado para llamar la atención sobre el punto importante que sigue

Obedece mi voz cuando te mando
Rebeca dijo "mi voz" para referirse a lo que ella estaba diciendo. TA: "obedéceme y haz lo que te digo"

Haré una comida deliciosa de ellos para tu padre, así como la que él ama.
La palabra "deliciosa" se refiere a algo de sabor muy bueno. Vea cómo se tradujo una oración similar en [Génesis 27: 4].

la llevarás a tu padre
Luego lo llevarás a tu padre

para que él lo coma, a fin de que él te pueda bendecir
y después que lo coma, te bendecirá.

él te pueda bendecir
La palabra "bendecir" se refiere a la bendición formal que un padre pronuncia sobre sus hijos.

antes de su muerte
antes que él muera

Genesis 27:11

yo soy hombre lampiño
Yo soy un hombre con piel tersa o "yo no soy peludo"

Yo le pareceré a él como un engañador
Él pensará que soy un mentiroso o "él sabrá que yo lo estoy engañando"

Yo me traeré a mí mismo una maldición y no una bendición.
Ser maldecido o bendecido se habla de como si una maldición y una bendición fueran objetos que se colocan sobre una persona. TA: "Entonces, por eso, él me maldecirá y no me bendecirá"

Genesis 27:13

Mi hijo, deja que caiga sobre mí cualquier maldición.
"que tu maldición sea conmigo, hijo mío". Se habla de ser maldecido como si la maldición fuera sobre un objeto que se coloca sobre la persona. TA: "que tu padre me maldiga en vez de a ti, hijo mío"

obedece mi voz
Rebeca dijo "mi voz" para referirse a lo que ella estaba diciendo. TA: "obedece lo que te digo" o "obedéceme" (Ver:

tráemelos a mí
tráeme los cabritos jóvenes

hizo deliciosa comida, tal como la que amaba su padre.
La palabra "deliciosa" se refiere a algo de sabor muy bueno. Ver cómo una oración similar fue traducida en [Genesis 27:4].

Genesis 27:15

Le puso las pieles de los cabritos en sus manos
Las pieles de cabra todavía tenía los pelos en ella.

Ella puso la comida deliciosa y el pan que había preparado en la mano de su hijo Jacob.
Ella le dio a su hijo Jacob la comida deliciosa y el pan que había preparado.

Genesis 27:18

Él le dijo
"Y su padre respondió" o "Isaac respondió" (UDB)

Aquí estoy
Sí, estoy escuchando o "Sí, ¿qué es?" Vea cómo tradujo esto en Genesis 22:1.

He hecho tal como me dijiste
"Yo he hecho lo que me dijiste que hiciera"

come de mis presas
La palabra "presas" se refiere a los animales silvestres que alguien caza y mata. Vea cómo se tradujo "presas" en [Genesis 27:3].

Genesis 27:20

Él dijo
Jacob respondió

me las trajo
Este es una expresión que significa que Dios hizo que sucediera. AT: "me ayudó a tener éxito mientras cazaba"

si eres o no mi verdadero hijo Esaú
"si realmente eres mi hijo Esaú"

Genesis 27:22

Jacob se acercó a Isaac su padre
Jacob se acercó a Isaac su padre

"La voz es la voz de Jacob
Aquí Issac habla de la voz de Jacob como describiendo a Jacob. TA: "Te pareces a Jacob"

pero las manos son las manos de Esaú
Aquí Isaac habla de las manos de Esaú como describiendo a Esaú. TA: "pero tus manos se sienten como las manos de Esaú"

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Genesis 27:24

Él dijo
Isaac hace esta pregunta antes de bendecir a su hijo. TA: "Pero primero Isaac preguntó"

comeré de tus presas
La palabra "caza" se refiere a un animal silvestre que las personas cazan y matan. Vea cómo se tradujo "caza" en [Genesis 27:7].

él bebió
Isaac lo bebió

Genesis 27:26

y olió el olor de sus ropas y lo bendijo
Se puede hacer explícito que la ropa olía como la ropa de Esaú. TA: "él olía su ropa y olían como la ropa de Esaú, así que Isaac lo bendijo"

y olió
"e Isaac olió"

el olor
"el perfume"

y lo bendijo
"entonces él lo bendijo". Esto se refiere a la bendición formal que un padre pronuncia sobre sus hijos.

Ves, el olor de mi hijo
La palabra "ves" se usa como una figura enfática del discurso para decir "es verdad". TA: "Verdaderamente, el olor de mi hijo"

que El SEÑOR ha bendecido
Aquí, la palabra "bendecido" significa que el Señor ha hecho que pasen cosas buenas al campo y se ha vuelto fructífera. Traducción alterna: "lo que el Señor ha hecho para ser muy productivo"

Genesis 27:28

Información General
Esta es la bendición de Isaac. Él pensó que estaba hablando con Esaú, pero él estaba hablando con Jacob.

Te dé
Aquí "te" es singular y se refiere a Jacob. Pero la bendición también se aplicaría a los descendientes de Jacob.

rocío del cielo
El rocío, son gotas de agua que se forman en las plantas durante la noche. Esto se puede hacer explícito en la traducción. TA: "niebla nocturna del cielo para regar tus cultivos"

grosura de la tierra
Hablar de tierra fértil es como si la tierra fuera gorda o rica. TA: "buen suelo para producir cultivos"

abundantes granos y vino nuevo.
Si "grano" y "vino" son desconocidos, esto se puede decir de manera más general. TA: "abundantes comidas y bebidas"

Genesis 27:29

ti ... tus
Aquí estos pronombres son singulares y se refieren a Jacob. Pero la bendición también se aplica a los descendientes de Jacob.

las naciones se postren
Aquí "naciones" se refiere a la gente. TA: "personas de todas las naciones se inclinen"

postren
Esto significa inclinarse para expresar humildemente respeto y honor hacia alguien.

Sé amo sobre tus hermanos
Conviértete en maestro de tus hermanos.

tus hermanos ... los hijos de tu madre
Isaac está hablando esta bendición directamente a Jacob. Pero, también se aplica a los descendientes de Jacob que gobernarán sobre los descendientes de Esaú y los descendientes de cualquier otro de los hermanos de Jacob que pueda tener.

que los hijos de tu madre se postren ante ti
los hijos de tu madre se inclinarán ante ti

Que todo el que te maldiga sea maldecido
Esto se puede ser expresado en la forma activa. TA: "Que Dios maldiga a todos los que te maldicen"

que todo el que te bendiga sea bendecido
Esto se puede expresado en la forma activa. TA: "Que Dios bendiga a todos los que te bendicen"

Genesis 27:30

apenas había salido de la presencia de su padre Isaac
Acababa de salir de la tienda de Isaac su padre.

comida deliciosa
Sabrosa carne que me gusta. Vea como esto fue traducido en [Genesis 27:3].

algo de las presas de tu hijo
Aquí, "tu hijo" era una forma educada de Esaú refiriéndose a su propia comida que preparó.

las presas de tu hijo
La palabra "presas" se refiere a los animales salvajes que la gente caza para comer. Vea cómo se tradujo "presas" en [Genesis 27:7].

me bendigas
Esto se refiere a la bendición formal que un padre pronuncia sobre sus hijos.

Genesis 27:32

le dijo
le dijo a Esaú

Isaac tembló
Isaac comenzó a temblar

cazó estas presas
"presas" se refiere a un animal salvaje que la gente caza y mata. Vea cómo se tradujo "presas" en [Génesis 27:5].

Genesis 27:34

lloró con llanto grande y amargo
La angustia de Esaú era similar al sabor de algo amargo. TA: "gritó ruidosamente"

te ha quitado tu bendición
Esta es una figura de discurso que significa que Jacob tomó lo que era de Esaú. TA: "Lo he bendecido en vez de a ti"

Genesis 27:36

¿No ha sido Jacob nombrado correctamente?
Esaú usa una pregunta para enfatizar su enojo hacia Jacob. TA: "¡Jacob ciertamente es el nombre correcto para mi hermano!"

Jacob
Los traductores también pueden agregar una nota al pie que diga: "El nombre de Jacob significa 'él agarra el talón'. En el idioma original, el nombre 'Jacob' también suena como la palabra 'él engaña' ".

Me quitó mi primogenitura
Esto habla de un derecho de nacimiento como si fuera un objeto que una persona pudiera quitar. TA: "Lo que una vez fue mi derecho de nacimiento es ahora suyo porque me engañó"

ahora me ha quitado mi bendición
Esto habla de una bendición como si fuera un objeto que la persona pudiera quitar. Traducción Alterna: "ahora él te ha engañado para que le bendigas en vez de a mí"

¿No has guardado una bendición para mí?
Esaú sabe que su padre no puede bendecirlo con las mismas cosas que bendijo a Jacob. Esaú pregunta si queda algo por decirle que Isaac no dijo mientras bendecía a Jacob.

¿Qué más puedo hacer para ti, hijo mío?
Isaac usa una pregunta para enfatizar que no hay nada más que pueda hacer. TA: "¡No hay nada más que pueda hacer por ti!"

Genesis 27:38

¿No tienes ni siquiera una bendición para mí, padre mío?
Esto puede ser expresado en forma positiva. "Mi padre, tienes una bendición más para mí"

Genesis 27:39

le dijo
le dijo a Esaú

Mira, el lugar
Esto agrega énfasis en lo que Isaac dice a continuación. AT: "Escucha" o "Presta atención a lo que estoy por decirte"

lejos de la riqueza de la tierra
Esta es una figura del discurso que se refiere a la fertilidad de la tierra. TA: "lejos del suelo fértil"

rocío del alto cielo
Rocío son gotas de agua que se forman en las plantas durante la noche. Esto se puede hacer explícito en la traducción. TA: "la niebla nocturna del cielo para regar tus cultivos"

tu ... tu
En 27: 39-40 estos pronombres son singulares y se refieren a Esaú, pero lo que Isaac dice también se aplica a los descendientes de Esaú

Por tu espada vivirás
Aquí "espada" significa violencia. TA: "Robarás y matarás personas para obtener lo que necesitas para vivir"

sacudirás el yugo de tu cuello
Esto habla de alguien que tiene un maestro como si el control del maestro sobre la persona fuera un yugo que la persona tenía que llevar. TA: "te liberarás de su control"

Genesis 27:41

Esaú dijo en su corazón
Aquí "corazón" significa el mismo Esaú. TA: "Esaú se dijo a sí mismo"

Los días de luto por mi padre se acercan
Esto se refiere a la cantidad de días que una persona sufre cuando un miembro de la familia muere.

Las palabras de Esaú su hijo mayor les fueron dichas a Rebeca.
Esto puede ser expresado en forma activa. TA: "Alguien le dijo a Rebeca sobre el plan de Esaú"

Mira
Mira o "Escucha" o "Presta atención a lo que voy a decirte"

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se está consolando a si mismo
se esta haciendo sentir mejor a sí mismo

Genesis 27:43

Ahora
Esto no significa "en este momento", pero se usa para llamar la atención sobre el punto importante que sigue.

huye a Labán
sal de aquí rápidamente y andá junto a Labán.

por unos días
por un lapso de tiempo

hasta que se calme la furia de tu hermano
hasta que tu hermano se calme

hasta que la ira de tu hermano hacia ti se calme
Se habla de "hasta que ya no esté enojado" como si la ira cambia a una dirección diferente lejos de la persona. TA: "hasta que él ya no esté enojado contigo"

¿Por qué he de perderlos a ambos en un día?
Rebeca usa una pregunta para enfatizar su preocupación. TA: "¡No quiero perderlos a los dos en un solo día!"

perderlos a ambos en un día
Esto implica que si Esaú mata a Jacob, luego ellos ejecutarán a Esaú como un asesino.

he de perderlos
Esta es una forma educada de referirse a la muerte de sus hijos.

Genesis 27:46

Estoy hastiada de la vida
Rebeca está exagerando para enfatizar lo molesta que está con las mujeres hititas con las que se casó Esaú. TA: "Estoy terriblemente molesta"

las hijas de Het
"estas mujeres hititas" o "descendientes de Het"

como estas mujeres, algunas de las hijas de la tierra
La frase "hijas de la tierra" significa las mujeres locales. TA: "como estas mujeres que viven en esta tierra"

¿para qué bien me servirá mi vida?"
Rebeca usa una pregunta para enfatizar qué tan molesta estaría si Jacob se casa con una mujer hitita. TA: "¡Mi vida será horrible!"

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Chapter 28

1 Isaac llamó a Jacob, lo bendijo y le ordenó: "No debes tomar por esposa a una de las mujeres cananitas. **2** Levántate, ve a Padán Aram, a la casa de Betuel, el padre de tu madre, y toma una esposa de allí, una de las hijas de Labán, el hermano de tu madre. **3** Que Dios Todopoderoso te bendiga, te haga fructífero y te multiplique, para que llegues a ser una multitud de pueblos. **4** Que Él te dé la bendición de Abraham, a ti y a tus descendientes después de ti, de manera que heredes la tierra donde has estado viviendo, que Dios le dio a Abraham." **5** Así que Isaac despidió a Jacob. Jacob fue a Padán Aram, a Labán, hijo de Betuel el arameo, el hermano de Rebeca, madre de Jacob y Esaú. **6** Ahora Esaú vio que Isaac había bendecido a Jacob y lo había enviado a Padán Aram, para tomar esposa de allá. Él también vio que Isaac lo había bendecido y le había dado una orden diciendo: "No debes tomar esposa de las mujeres de Canaán." **7** Esaú también vio que Jacob había obedecido a su padre y a su madre, y se había ido a Padán Aram. **8** Esaú vio que las mujeres de Canaán no agradaban a Isaac su padre. **9** Así que él fue a Ismael y tomó, además de las esposas que él tenía, a Mahalat, la hija de Ismael, hijo de Abraham, la hermana de Nebaiot, como su esposa. **10** Jacob salió de Beerseba y fue hacia Harán. **11** Llegó a cierto lugar y se quedó allí toda la noche, porque el sol se había puesto. Él tomó una de las piedras en ese lugar, la puso debajo de su cabeza, y se acostó en ese lugar para dormir. **12** Él soñó y vio una escalera levantada sobre la tierra. Su cima alcanzó hasta el cielo y los ángeles de Dios subían y bajaban por ella. **13** Miren, EL SEÑOR estaba de pie sobre ella y dijo: "Yo soy EL SEÑOR, el Dios de Abraham tu padre, y el Dios de Isaac. La tierra donde estás acostado, Yo te la daré a ti y a tus descendientes. **14** Tus descendientes serán como el polvo de la tierra, y te dispersarás lejos al oeste, al este, al norte y al sur. Por medio de ti y de tus descendientes todas las familias de la tierra serán bendecidas. **15** Mira, Yo estoy contigo, y te guardaré dondequiera que vayas. Te traeré nuevamente a esta tierra porque no te dejaré. Yo haré todo lo que te he prometido." **16** Jacob despertó de su sueño y dijo: "Seguramente EL SEÑOR está en este lugar, y yo no lo sabía." **17** Él tuvo miedo y dijo: "¡Qué terrible es este lugar! Esto no es nada menos que la casa de Dios. Es la puerta del cielo." **18** Jacob se levantó temprano en la mañana y tomó la piedra que había puesto debajo de su cabeza. La levantó como un pilar y derramó aceite sobre ella. **19** Él llamó el nombre de ese lugar Betel, pero el nombre de la ciudad originalmente fue Luz. **20** Jacob juró un juramento diciendo: "Si Dios fuera conmigo y me protegiera en este camino sobre el que ando, y me diera pan para comer y ropa para vestir, **21** de manera que yo regrese sano y salvo a la casa de mi padre, entonces EL SEÑOR será mi Dios. **22** Entonces esta piedra que he puesto como un pilar será una piedra sagrada. De todo lo que me dieras, de seguro Te devolveré la décima parte."

Genesis 28:1

No debes tomar
No tomes

Levántate, ve
Ir de inmediato

Padán Aram
Este era otro nombre para la región de Mesopotamia, que se encuentra en el mismo lugar del moderno Irak. Vea como esto fue traducido en [Genesis 25:20].

casa de
Esto se refiere a los descendientes de una persona u otros familiares. TA: "familia"

Betuel
Betuel era el padre de Rebeca. Vea cómo tradujo este nombre en [Genesis 22:22].

el padre de tu madre
tu abuelo

una de las hijas
de las hijas

el hermano de tu madre
tu tío

Genesis 28:3

Información General
Isaac sigue hablando con Jacob

te haga fructífero y te multiplique
La palabra "multiplicar" explica cómo Dios haría a Jacob "fructificar". TA: "te dan muchos hijos y descendientes"

Que Él te dé la bendición de Abraham, a ti y a tus descendientes después de ti
Esto habla de bendecir a alguien como si la bendición fuera un objeto que una persona puede

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dar. El sustantivo abstracto "la bendición" puede ser declarado como "bendición". TA: "Que Dios te bendiga a ti y a tus descendientes al bendecir a Abraham" o "Que Dios te dé a ti y a tus descendientes lo que le prometió a Abraham"

de manera que heredes la tierra
Dios le da la tierra de Canaán a Jacob y sus descendientes como si un hijo heredara dinero o posesiones de su padre.

la tierra donde has estado viviendo
la tierra donde has estado permaneciendo

que Dios le dio a Abraham
lo que Dios prometió a Abraham

Genesis 28:5

Padán Aram
Este era otro nombre para la región de Mesopotamia, que se encuentra en el mismo lugar que el moderno Irak. Vea como esto fue traducido en [Genesis 25:20].

Betuel
Betuel era el padre de Rebeca. Vea cómo tradujo este nombre en [Genesis 22:22].

Genesis 28:6

Información General
La historia cambia de Jacob a Esaú.

Ahora
Esta palabra se usa aquí para marcar un cambio de la historia a la información de fondo sobre Esaú.

Padán Aram
Este era otro nombre para la región de Mesopotamia, que se encuentra en el mismo lugar que el moderno Irak. Vea como esto fue traducido en [Genesis 25:20].

tomar esposa
tomar una esposa para sí mismo

Él también vio que Isaac lo había bendecido
Esaú también vio que Isaac había bendecido a Jacob

No debes tomar
No tomes

las mujeres de Canaán
"hijas de Canaán" o "mujeres cananeas"

Genesis 28:8

Información General
Esto continúa la información de fondo sobre Esaú.

Esaú vio
Esaú se dio cuenta

que las mujeres de Canaán no agradaban a Isaac su padre
"su padre Isaac no aprobó a las mujeres de Canaán"

mujeres de Canaán
"Hijas de Canaán" o "las mujeres cananeas"

Así que él fue
Por eso, se fue

además de las esposas que él tenía
Aparte de las esposas que ya tenía

Mahalat
Este es el nombre de una de las hijas de Ismael.

Nebaiot
Este es el nombre de uno de los hijos de Ismael.

Genesis 28:10

Información General:
La historia vuelve a Jacob

Llegó a cierto lugar y se quedó allí toda la noche, porque el sol se había puesto
Llegó a cierto lugar y, como se había puesto el sol, decidió quedarse a dormir.

Genesis 28:12

Él soñó
Jacob tuvo un sueño

levantada sobre la tierra
con el fondo tocando el suelo

alcanzó hasta el cielo
Esto se refiere al lugar donde vive Dios

He aquí
La palabra "he aquí" nos alerta a prestar atención a la sorprendente información que sigue.

Jehová estaba de pie sobre ella
Los posibles significados son 1) "Él Señor estaba parado en la parte superior de la escalera" o 2) "Él Señor estaba parado junto a Jacob"

Abraham tu padre
Aquí "padre" significa "ancestro". TA: "Abraham tu ancestro" o "Abraham tu antepasado"

Genesis 28:14

Información General
Dios continúa hablando a Jacob en sueños.

Tus descendientes serán como el polvo de la tierra
Dios compara a los descendientes de Jacob con el polvo de la tierra para enfatizar su enorme número. TA: "Tendrás más descendientes de los que puedes contar"

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te dispersarás lejos al oeste
La palabra "te" es singular y se refiere a Jacob. Aquí Jacob representa a sus descendientes. TA: "tus descendientes se extenderán hacia el oeste"

te dispersarás lejos
Esto significa que la gente extenderá las fronteras de sus tierras y ocupará más territorio.

al oeste, al este, al norte y al sur
Estas frases se usan juntas para significar "todas las direcciones". TA: "en todas las direcciones"

En ti y en tus descendientes todas las familias de la tierra serán bendecidas
Esto puede ser expresado en forma activa. TA: "Bendeciré a todas las familias de la tierra a través de ustedes y sus descendientes"

He aquí, Yo
Esto agrega énfasis a lo que se dice a continuación. TA: "Preste atención a lo que estoy por decirte"

porque no te dejaré. Yo haré todo
porque no te dejaré hasta que haya hecho todo

te guardaré
"Te mantendré a salvo" o "Te protegeré"

Te traeré nuevamente a esta tierra
Te traeré de vuelta a esta tierra

Genesis 28:16

despertó de su sueño
levantó de su sueño

la casa de Dios. Es la puerta del cielo."
La frase "la puerta del cielo" explica que este lugar es la entrada a "la casa de Dios" y "la entrada a donde vive Dios".

Es la puerta del cielo
Esto habla de la entrada al lugar donde Dios vive como si fuera un reino literal que tenía una puerta que alguien tiene que abrir para dejar entrar a la gente.

Genesis 28:18

pilar
Este es un pilar conmemorativo, es decir, simplemente una piedra grande o una roca colocada de punta.

derramó aceite sobre ella
Esta acción simboliza que Jacob está dedicando el pilar a Dios. El significado completo de esta declaración se puede hacer explícito. TA: "Vertió aceite en la parte superior para dedicar el pilar a Dios"

Betel
Los traductores también pueden agregar una nota al pie que diga "El nombre de Betel significa 'casa de Dios'".

Luz
Es el nombre de una ciudad.

Genesis 28:20

juró un juramento
"hizo un voto" o "solemnemente prometió a Dios"

Si Dios fuera conmigo... ropa para vestir
Jacob le está hablando a Dios en tercera persona. Esto puede ser expresado en segunda persona. TA: "Si Tú quieres ... ropa para vestir"

en este camino sobre el que ando
Esto representa el viaje de Jacob para encontrar una esposa y regresar a casa. TA: "en este viaje"

me diera pan para comer
Aquí "pan" significa comida en general.

de manera que yo regrese sano ... entonces Él Señor será mi Dios.
El voto que comenzó con las palabras "Si Dios quiere ... ropa para vestir" en el versículo 20 continúa aquí. Jacob le está hablando a Dios en tercera persona. Esto puede ser expresado en segunda persona. "Si quieres ... ropa para vestir ... para que regrese a salvo ... entonces tú, Señor, serás el Dios que adoraré"

a la casa de mi padre
Aquí "casa" significa la familia de Jacob. TA: "a mi padre y al resto de mi familia"

una piedra sagrada
Esto significa que la piedra marcará el lugar donde Dios se le apareció a él y será un lugar donde la gente puede adorar a Dios. TA: "la casa de Dios" o "el lugar de Dios"

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Chapter 29

1 Entonces Jacob se fue de viaje y llegó a la tierra de la gente del este. **2** Al mirar, él vio un pozo en el campo, y, mira, tres rebaños de ovejas estaban acostadas allí al lado. Porque de aquel pozo ellos daban agua a los rebaños, y la piedra sobre la boca del pozo era grande. **3** Cuando todos los rebaños se habían reunido allí, los pastores rodaban la piedra de la boca del pozo y le daban agua a las ovejas, y entonces ponían la piedra otra vez sobre la boca del pozo, de vuelta a su lugar. **4** Jacob les dijo: "Hermanos míos, ¿de dónde vienen?" Ellos respondieron: "Somos de Harán." **5** Él les dijo: ¿Conocen ustedes a Labán, hijo de Nacor?" Ellos dijeron: "Lo conocemos." **6** Él les dijo: "¿El está bien?" Ellos dijeron: "Él está bien, y, mira allí, Raquel su hija viene con las ovejas." **7** Jacob dijo: "Mira, es el mediodía. No es la hora de juntar a los rebaños. Deberían darle agua a las ovejas y entonces ir y apacentarlas." **8** Ellos dijeron: "No podemos darles agua hasta que todos los rebaños estén juntos. Los hombres entonces rodarán la piedra de la boca del pozo, y le daremos agua a las ovejas." **9** Mientras Jacob todavía hablaba con ellos, Raquel vino con las ovejas de su padre, porque ella las atendía. **10** Cuando Jacob vio a Raquel, la hija de Labán, el hermano de su madre, y las ovejas de Labán, el hermano de su madre, Jacob fue allí, rodó la piedra de la boca del pozo, y le dio agua al rebaño de Labán, el hermano de su madre. **11** Jacob besó a Raquel y lloró en voz alta. **12** Jacob le dijo a Raquel que él era pariente de su padre, y que él era hijo de Rebeca. Entonces ella corrió y se lo dijo a su padre. **13** Cuando Labán oyó las noticias acerca de Jacob el hijo de su hermana, él corrió a encontrarlo, lo abrazó, lo besó y lo llevó a su casa. Jacob le dijo a Labán todas estas cosas. **14** Labán le dijo: "Tú en verdad eres mi hueso y mi carne." Entonces Jacob se quedó con él por cerca de un mes. **15** Entonces Labán le dijo a Jacob: "Porque eres mi pariente, ¿deberías entonces servirme por nada? Dime, ¿qué sería tu paga?" **16** Ahora Labán tenía dos hijas. El nombre de la mayor era Lea, y el nombre de la menor era Raquel. **17** Los ojos de Lea eran tiernos, pero Raquel era hermosa en forma y apariencia. **18** Jacob amaba a Raquel, así que dijo: "Te serviré siete años por Raquel, tu hija menor." **19** Labán dijo: "Es mejor que te la dé a ti, que dársela a otro hombre. Quédate conmigo." **20** Así que Jacob sirvió por siete años por Raquel; y para él fueron como solo unos días, por el amor que le tenía a ella. **21** Entonces Jacob le dijo a Labán: "Dame a mi esposa, porque mis días han sido completados para poder casarme con ella." **22** Entonces Labán reunió a todos los hombres del lugar e hizo un banquete. **23** En la noche, Labán tomó a Lea su hija y se la llevó a Jacob, quien durmió con ella. **24** Labán dio a su sirvienta Zilpa a su hija Lea como sirvienta. **25** En la mañana, mira, ¡era Lea! Jacob le dijo a Labán: "¿Qué es esto que me has hecho? ¿No te serví yo por Raquel? ¿Por qué entonces me has engañado?" **26** Labán dijo: "No es nuestra costumbre dar a la hija menor antes que la primogénita. **27** Completa la semana matrimonial de esta hija, y te daremos la otra también a cambio de servirme por otros siete años." **28** Jacob así lo hizo, y completó la semana de Lea. Entonces Labán le dio a Raquel su hija también como esposa. **29** Labán también le dio a Bilha a su hija Raquel, para que fuera su sirvienta. **30** Así que Jacob se durmió con Raquel también, pero él amaba a Raquel más que a Lea. Entonces Jacob sirvió a Labán por otros siete años. **31** Él SEÑOR vio que Lea no era amada, así que Él abrió su vientre, pero Raquel era estéril. **32** Lea concibió y tuvo un hijo, y lo llamó Rubén. Pues ella dijo: "Porque el SEÑOR ha mirado mi aflicción; ahora seguramente mi esposo me amará." **33** Entonces ella concibió otra vez y tuvo un hijo. Ella dijo: "Porque El SEÑOR ha oído que yo no soy amada, Él, por lo tanto, me ha dado este hijo también," y ella llamó su nombre Simeón. **34** Entonces ella concibió otra vez y tuvo un hijo. Ella dijo: "Ahora esta vez mi esposo estará unido a mí, porque le he dado tres hijos." Entonces fue llamado Leví. **35** Ella concibió otra vez y tuvo un hijo. Ella dijo: "Esta vez alabaré al SEÑOR." Por lo tanto, ella llamó su nombre Judá; entonces dejó de tener hijos.

Genesis 29:1

la gente del este
Esto significa la gente de Padán Aram, que es una tierra al este de la tierra de Canaán.

y, mirad, tres rebaños de ovejas estaban allí cerca
La palabra "mirad" marca el comienzo de otro evento en la historia más amplia. Tu idioma puede tener una forma de hacer esto.

Porque de aquel pozo
"Pues a partir de ese pozo". Esta frase marca un cambio de la historia a la información de fondo sobre cómo los pastores daban agua a los rebaños.

ellos daban agua
Los pastores daban agua o "los que cuidaban las ovejas daban agua"

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la boca del pozo
Aquí "boca" es una forma de referirse a una apertura. TA: "la apertura del pozo"

Genesis 29:4

Jacob les dijo
Jacob les dijo a los pastores

Hermanos míos
Esta es una forma educada de saludar a un extraño.

Labán, hijo de Nacor
Aquí "hijo" se refiere a un descendiente masculino. Otro posible significado es "Labán, el nieto de Nacor".

y, mira allí, Raquel su hija viene con las ovejas
¡Ahora mira! Raquel su hija viene con las ovejas

Genesis 29:7

es la mitad del día
"el sol todavía está alto en el cielo" o "el sol todavía brilla intensamente"

juntar a los rebaños
Esto puede ser expresado en forma activa. TA: "para que reúnas los rebaños"

juntar
Esto significa reunirlos dentro de un cercado para que se queden a pasar la noche. El significado completo de esto se puede hacer explícito.

apacentarlas
Dejarlos comer hierba en el campo.

No podemos darles agua
"Nosotros tenemos que esperar para darles agua". Esto tiene que ver con el tiempo, no con el permiso.

hasta que todos los rebaños estén aquí
Esto puede ser expresado en forma activa. TA: "hasta que los otros pastores reúnan sus rebaños"

de la boca del pozo
Aquí "boca" es la manera de referirse a una abertura. TA: "desde el pozo" o "desde la abertura del pozo"

y le daremos agua a las ovejas
luego nosotros le daremos agua a las ovejas

Genesis 29:9

el hermano de su madre
"su tío"

La boca del pozo
Aquí "boca" es una forma de referirse a una abertura. TA: "el pozo" o "la abertura del pozo"

Genesis 29:11

Jacob besó a Raquel
En el antiguo Medio Oriente, es común saludar a un familiar con un beso. Sin embargo, normalmente se hace entre hombres. Si su idioma tiene un saludo afectuoso para un familiar, úselo. Si no, usa lo que sea apropiado.

lloró en voz alta
Jacob llora porque es tan feliz. El significado completo de esta declaración puede ser expresado de manera explícita.

él era pariente de su padre
familiar con su padre

Genesis 29:13

el hijo de su hermana
su sobrino

lo abrazó
le dió un abrazo

lo besó
En el antiguo Medio Oriente, es común saludar a un familiar con un beso. Sin embargo, normalmente se hace entre hombres. Si su idioma tiene un saludo afectuoso para un familiar, úselo. Si no, use lo que sea apropiado.

Jacob le dijo a Labán todas estas cosas
"luego Jacob le contó a Labán todo lo que le contó a Raquel"

mi hueso y mi carne
Esta frase significa que están directamente relacionados. TA: "mi pariente" o "un miembro de mi familia"

Genesis 29:15

Porque eres mi pariente, ¿deberías entonces servirme por nada?
Labán usa una pregunta para enfatizar que debe pagarle a Jacob por trabajar para él. La pregunta se puede traducir como una declaración. Esto también ser expresado en forma positiva. TA: "Ciertamente es correcto que te pague por trabajar para mí aunque seas mi pariente".

Ahora Labán tenía
La palabra "ahora" se usa aquí para marcar un cambio de la historia a la información de fondo sobre Labán y sus hijas.

Los ojos de Lea eran tiernos
Los posibles significados son 1) "Los ojos de Lea eran bonitos" o 2) "Los ojos de Lea eran claros"

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Jacob amaba a Raquel
Aquí la palabra "amaba" se refiere a una atracción romántica entre un hombre y una mujer.

Genesis 29:19

que dársela a otro hombre
en lugar de entregarla a otro hombre

y para él fueron como solo unos días
Pero el tiempo le parecía ser sólo de unos días.

por el amor que le tenía a ella
a causa del amor que tenía por ella o "por su amor por ella"

Genesis 29:21

Dame a mi esposa, porque mis días han sido completados-- para poder casarme con ella
La frase "han sido completados" puede ser expresado en forma activa. La afirmación es enfática. TA: ¡Dame a mi esposa para que pueda casarme con ella, ya que he completado el tiempo que tenía para trabajar para ti! "Dame a Raquel para que pueda casarme con ella, porque he trabajado siete años para ti!"

hizo un festín.
"preparó un banquete de bodas". Lo más probable es que Labán hiciera que otros prepararan la fiesta. TA: "hizo que otros prepararan un banquete de bodas"

Genesis 29:23

quien durmió con ella
"que tuvo relaciones sexuales con ella". Puede que necesites usar otras palabras más educadas aquí.

Labán también dio a Zilpa ... su sirvienta
Aquí el autor da información de trasfondo sobre Labán dando Zilpa a Lea. Lo más probable es que le dio Zilpa a Lea antes de la boda.

Zilpa
Es el nombre de la sirvienta de Lea.

mirad, ¡era Lea!
Jacob se sorprendió al ver que Leah estaba en la cama con él. La palabra "mira" muestra que Jacob estaba sorprendido por lo que vio.

¿Qué es esto que me has hecho a mí?
Jacob usa una pregunta para expresar su enojo y sorpresa. Esta pregunta retórica se puede traducir como una declaración. TA: "¡No puedo creer que me hayas hecho esto!"

¿Que no te serví por Raquel?
Jacob usa estas preguntas para expresar su dolor que Labán le había engañado. Esta pregunta retórica se puede traducir como una declaración. TA: "¡Te serví durante siete años para casarme con Rachel!"

Genesis 29:26

No es nuestra costumbre dar
En nuestra familia nosotros no damos

Completa la semana matrimonial de esta hija
Termina de celebrar la semana nupcial de Lea.

te daremos la otra también
El significado completo puede ser expresado de manera explícita. TA: "La próxima semana también te daremos Rachel"

Genesis 29:28

Jacob así lo hizo, y completó la semana de Lea
Jacob hizo lo que le pidió Labán y terminó de celebrar la semana nupcial de Lea

Bilha
Este es el nombre de la sirvienta de Raquel.

Jacob se casó con Raquel
Jacob tuvo relaciones sexuales con Raquel. Puede que necesites usar otras palabras más educadas aquí. Vea cómo se traducen palabras similares en [Genesis 29:23].

él amaba a Raquel
Esto se refiere al amor romántico entre un hombre y una mujer.

Genesis 29:31

Lea no era amada
Esto puede ser expresado en forma activa. TA: "Jacob no amaba a Lea"

no era amada
Esto es una exageración para enfatizar que Jacob amó a Rachel más que a Lea. TA: "amada menos que Raquel"

Él hizo que ella quedara embarazada
Se dice que Dios hace que Lea pueda quedar embarazada como si Dios estuviera abriendo su vientre.

estaba sin hijos
no pudo quedar embarazada

Lea concibió y tuvó un hijo
Lea quedó embarazada y dio a luz un hijo

y lo llamó Rubén
Los traductores también pueden agregar una nota al pie que diga: "El nombre Rubén significa 'Mira, un hijo'"

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Porque el SEÑOR ha mirado mi aflicción
Lea estaba experimentando dolor emocional porque Jacob la había rechazado. El sustantivo abstracto "aflicción" se puede expresar como un verbo. TA: "El Señor vio que estaba sufriendo"

Genesis 29:33

Entonces ella concibió
Entonces Lea quedó embarazada

tuvo un hijo
dio a luz a un hijo

Porque Él SEÑOR ha escuchado que no soy amada
Esto puede ser expresado en forma activa. TA: "El Señor ha escuchado que mi esposo no me ama"

llamó su nombre Simeón
Los traductores también pueden agregar una nota al pie que diga "El nombre Simeón significa 'escuchado'"

mi esposo estará unido a mí
mi esposo me aceptará

porque le he dado tres hijos
Yo he dado a luz tres hijos para él

fue llamado Leví
Los traductores también pueden agregar una nota al pie que diga "El nombre Levi significa 'unido'"

Genesis 29:35

Ella concibió otra vez
Lea quedó embarazada otra vez

tuvo un hijo
dio a luz un hijo

ella llamó su nombre Judá
Los traductores también pueden agregar una nota al pie que diga "El nombre Judá significa 'alabanza'".

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Chapter 30

1 Cuando Raquel vio que no le daba hijos a Jacob, Raquel envidió a su hermana. Ella le dijo a Jacob: "Dame hijos, o moriré." **2** El enojo de Jacob ardió contra Raquel. Él dijo: "¿Estoy yo en el lugar de Dios, quien te ha negado el tener hijos?" **3** Ella dijo: "Mira, ahí está mi sirvienta Bilha. Duerme con ella, para que ella dé a luz a niños sobre mis rodillas, y yo tendré hijos por ella." **4** Así que ella le dio a su sirvienta Bilha como esposa, y Jacob durmió con ella. **5** Bilha concibió y le dio un hijo a Jacob. **6** Entonces Raquel dijo: "Dios ha juzgado en mi favor. Él ciertamente ha escuchado mi voz y me ha dado un hijo." Por esta razón ella llamó su nombre Dan. **7** Bilha, la sirvienta de Raquel, concibió otra vez y le dio a Jacob un segundo hijo. **8** Raquel dijo: "Con poderosa lucha he peleado con mi hermana y he prevalecido." Ella lo llamó por nombre Neftalí. **9** Cuando Lea vio que había dejado de tener hijos, tomó a Zilpa, su sirvienta, y se la dio a Jacob como esposa. **10** Zilpa, la sirvienta de Lea, le dio a Jacob un hijo. **11** Lea dijo: "¡Esto es afortunado!" así que ella lo llamó por nombre Gad. **12** Entonces Zilpa, la sirvienta de Lea, le dio a Jacob un segundo hijo. **13** Lea dijo: "¡Estoy felíz! Porque las hijas me llamarán feliz." Así que ella le llamó Aser. **14** Rubén fue en los días de la cosecha de trigo y encontró mandrágoras en el campo. Él las trajo a su madre Lea. Entonces Raquel le dijo a Lea: "Dame algunas de las mandrágoras de tu hijo." **15** Lea le dijo a ella: "¿Es un asunto pequeño para ti, que me has quitado a mi esposo? ¿Acaso ahora me quieres quitar las mandrágoras de mi hijo también?" Raquel le dijo: "Entonces él dormirá contigo esta noche, a cambio de las mandrágoras de tu hijo." **16** Jacob vino del campo al anochecer. Lea salió a recibirlo y dijo: "Debes dormir conmigo esta noche, porque te he contratado con las mandrágoras de mi hijo." Así que Jacob durmió con Lea esa noche. **17** Dios escuchó a Lea, y ella concibió y le dio a Jacob un quinto hijo. **18** Lea dijo: "Dios me ha dado mi pago, porque le di mi sirvienta a mi esposo." Y lo llamó por nombre Isacar. **19** Lea concibió otra vez y le dio un sexto hijo a Jacob. **20** Lea dijo: "Dios me ha dado un buen regalo. Ahora mi esposo me honrará, porque le he dado seis hijos." Ella llamó su nombre Zabulón. **21** Luego dio a luz a una hija y la llamó Dina. **22** Dios se acordó de Raquel y la escuchó. Él hizo que ella quedara embarazada. **23** Ella concibió y dio a luz un hijo. Ella dijo: "Dios ha quitado mi vergüenza." **24** Ella llamó su nombre José, diciendo: "EL SEÑOR me ha añadido otro hijo." **25** Luego que Raquel había dado a luz a José, Jacob le dijo a Labán: "Envíame lejos, para que yo pueda ir a mi propio hogar y a mi país. **26** Dame a mis esposas y a mis hijos por quienes te he servido, y déjame ir, porque tú sabes el servicio que te he dado." **27** Labán le dijo: "Si ahora he encontrado favor en tus ojos, espera, porque he conocido por adivinación que El SEÑOR me ha bendecido por tu causa." **28** Entonces él dijo: "Nombra tus salario, y yo te lo pagaré." **29** Jacob le dijo: "Tú sabes cómo te he servido, y cómo le ha ido a tu ganado conmigo. **30** Porque tenías poco antes de que yo viniera, y ha aumentado abundantemente. EL SEÑOR te ha bendecido en dondequiera que yo trabajé. Ahora, ¿cuándo proveeré yo para mi propia casa también?" **31** Entonces Labán dijo: "¿Qué te pagaré?" Jacob dijo: "Tú no me darás nada. Si haces esto por mí, yo volveré a alimentar tu rebaño y a cuidarlo. **32** Déjame caminar entre tu rebaño hoy, sacando de él toda oveja moteada y manchada, y cada oveja negra entre ellas, y las manchadas y moteadas entre las cabras. Estas serán mi salario. **33** Mi integridad testificará por mí luego, cuando tú vengas a revisar mi salario. Cada una que no sea moteada o manchada entre las cabras, y negras entre las ovejas, si alguna es encontrada conmigo, será considerada robada." **34** Labán dijo: "De acuerdo. Que sea de acuerdo a tu palabra." **35** Ese día Labán removió los cabros que eran rayados y manchados, y todas las cabras que eran moteadas y manchadas, cada una que tenía blanco en ella, y todas las ovejas negras entre las ovejas, y las dio en manos de sus hijos. **36** Labán también puso tres días de jornada entre él y Jacob. Así que Jacob se quedó atendiendo el resto de los rebaños de Labán. **37** Jacob tomó ramas recién cortadas de álamo, y del almendro y del plátano, y peló rayas blancas en ellas, e hizo que la madera blanca de adentro pareciera que estaba en los palos. **38** Entonces él puso los palos que había pelado frente a los rebaños, en frente de los abrevaderos donde venían a beber. Ellos concebían cuando venían a beber. **39** Los rebaños se reproducían en frente de los palos, y los rebaños producían crías rayadas, moteadas y manchadas. **40** Jacob separó estos corderos, pero hizo que el resto de ellos miraran hacia los animales rayados y todas las ovejas negras en el rebaño de Labán. Entonces él separó sus rebaños para sí mismo y no los juntó con los rebaños de Labán. **41** Cuando las ovejas más fuertes en el rebaño se estaban reproduciendo, entonces Jacob ponía los palos en los abrevaderos frente a los ojos del rebaño, para que concibieran entre los palos. **42** Pero cuando los animales mas débiles en el rebaño venían, él no les ponía los palos al frente de ellos. Así que los animales más débiles eran de Labán, y los mas fuertes eran de Jacob. **43** El hombre se volvió muy próspero. Tenía grandes rebaños, mujeres sirvientes y hombres sirvientes, y camellos y burros.

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Genesis 30:1

Cuando Raquel vio que no le daba hijos a Jacob
Cuando Raquel se dio cuenta de que no podía quedar embarazada.

o moriré
Raquel está exagerando para mostrar cuán molesta está por no tener hijos. TA: "Me sentiré completamente sin valor"

Dame hijos
Provoca que me quede embarazada

El enojo de Jacob ardía contra Raquel
Se habla de la ira de Jacob como si fuera un fuego. Traducción alterna: "Jacob estaba muy enojado con Raquel"

¿Estoy yo en lugar de Dios, quien te ha guardado de tener hijos?
Esta es una pregunta retórica que Jacob usa para regañar a Raquel. Puede ser traducido como una declaración. TA: "¡No soy Dios! ¡No soy el que te impide tener hijos!"

Genesis 30:3

Ella dijo
Raquel dijo

Mira
Mira o "Escucha" o "Presta atención a lo que voy a decirte"

ahí está mi sirvienta Bilha... y yo tenga hijos por ella
En aquel tiempo, esta era una forma aceptable para que una mujer estéril tuviera hijos que legalmente le pertenecían. El significado completo de esto puede ser expresado de manera explícita.

Bilha
Este es el nombre de la sirvienta de Raquel. Vea cómo fue traducido este nombre en [Genesis 29:29].

durmió con ella
Esta es una forma educada de hablar sobre las relaciones sexuales. Es posible que necesite usar diferentes palabras en su idioma. TA: "Tener relaciones sexuales con ella"

en mis rodillas
Esta es una manera de decir que el niño al que Bilhah da a luz pertenecerá a Raquel. TA: "para mí"

yo tenga hijos por ella
y así me hará tener hijos.

Jacob durmió con ella.
Esta es una forma educada de hablar sobre las relaciones sexuales. Es posible que necesite usar diferentes palabras en su idioma. TA: "Jacob tuvo relaciones sexuales con ella"

Genesis 30:5

Bilha
Este es el nombre de la sirvienta de Rachel. Vea cómo tradujo este nombre en Genesis 29:29.

le dio un hijo a Jacob
dio a luz un hijo para Jacob

ella llamó su nombre
Raquel le dio el nombre

llamó su nombre Dan
Los traductores también pueden agregar una nota al pie que diga "El nombre Dan significa 'él juzgó'"

Genesis 30:7

Bilha, ... concibió otra vez
Bilha ... volvió a embarazarse

le dio a Jacob un segundo hijo
dio a luz un segundo hijo para Jacob

Con poderosa lucha he peleado con mi hermana
La frase "con poderosa lucha he peleado" es una expresión idiomática usada para énfasis. También es una metáfora que habla de los intentos de Raquel de tener un hijo, como su hermana, como si estuviera teniendo una pelea física con Lea. TA: "He tenido una gran lucha para tener hijos como mi hermana mayor, Lea"

he prevalecido
"Yo he ganado" o "Yo he tenido éxito"

lo llamó por nombre Neftalí
Los traductores también pueden agregar una nota al pie que diga "El nombre Neftalí significa 'mi lucha'".

Genesis 30:9

Cuando Lea vio que
Cuando Lea se dio cuenta que

tomó a Zilpa, su sirvienta, y se la dio a Jacob como esposa
le dio Zilpa, su sirvienta, a Jacob como una esposa

Zilpa
Este es el nombre de la sirvienta de Lea. Ver como tradujo esto en [Genesis 29:24].

le dio a Jacob un hijo
dio a luz un hijo a Jacob

¡Esto es afortunado!
¡Cuán afortunado! o ¡Qué suerte!

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lo llamó por nombre Gad
Los traductores también pueden agregar una nota al pie que diga "El nombre Gad significa 'afortunado'".

Genesis 30:12

Zilpa
Este es el nombre de la sirvienta de Lea. Ver cómo fue traducido este nombre en [Genesis 29:24].

le dio a Jacob un segundo hijo
dio a luz a un segundo hijo para Jacob

¡Estoy felíz!
¡Qué bienaventurada soy! o "¡Qué feliz soy!"

las hijas
las mujeres o "las mujeres jóvenes"

le llamó Aser
Los traductores también pueden agregar una nota al pie que diga "El nombre Aser significa 'feliz'"

Genesis 30:14

Rubén fue
Rubén salió

en los días de la cosecha de trigo
Aquí la frase "en los días de" es una expresión idiomática que se refiere a la temporada o época del año. TA: "en la época del año de la cosecha de trigo" o "durante la cosecha de trigo"

mandrágoras
Esta es una fruta que se dice que aumenta la fertilidad y el deseo de dormir con el amante. TA: "fruta del amor"

¿Es un asunto pequeño para ti, que me has quitado a mi esposo?
¿No te importa ... mi marido? Esta es una pregunta retórica usada para regañar a Raquel. Esta pregunta se puede traducir como una declaración. TA: "Ya es bastante malo ... mi marido".

¿Acaso ahora me quieres ... también?
Esta es una pregunta retórica, usada para regañar a Raquel. Esta pregunta se puede traducir como una declaración. TA: "¡Ahora quieres ... también!"

Entonces el dormirá contigo
Aquí "dormirá contigo" es un eufemismo. TA: "Entonces Jacob tendrá relaciones sexuales contigo"

Genesis 30:16

Debes dormir conmigo
Aquí "dormir" es un eufemismo. TA: "Debes tener relaciones sexuales conmigo"

las mandrágoras de mi hijo
Por el precio de las mandrágoras de mi hijo. Vea cómo tradujo "mandrágora" en [Genesis 30:14].

ella concibió
ella quedó embarazada

le dio a Jacob un quinto hijo
dio a luz un quinto hijo a Jacob

Dios me ha dado mi pago
Se habla de que Dios recompensa a Lea como si fuera un jefe que paga los salarios a alguien que trabaja para él. TA: "Dios me ha dado lo debido" o "Dios me ha recompensado"

lo llamó por nombre Isacar.
Los traductores también pueden agregar una nota al pie que diga: "El nombre Isacar significa 'hay una recompensa'".

Genesis 30:19

Lea concibió otra vez
Lea quedó embarazada otra vez

le dio un sexto hijo a Jacob
dio a luz un sexto hijo para Jacob

Ella llamó su nombre Zabulón
Los traductores también pueden agregar una nota al pie que diga: "El nombre Zabulón significa 'honor'".

la llamó Dina
Este es el nombre de la hija de Lea.

Genesis 30:22

Dios se acordó de Raquel y la escuchó
La frase "se acordó" significa recordar. Esto no significa que Dios se olvidó de Raquel. Significa que él consideró su petición. TA: "Dios consideró a Raquel y le concedió lo que quería"

Dios ha quitado mi vergüenza
Se dice que Dios hace que Raquel ya no se sienta avergonzada como si "vergüenza" fuera un objeto que esa persona pudiera quitarle a otra persona. El sustantivo abstracto "vergüenza" puede ser declarado como "avergonzado". TA: "Dios mandó que ya no me sienta avergonzada"

Ella llamó por nombre José
Los traductores también pueden agregar una nota al pie que diga: "El nombre José significa 'Él puede añadir'".

El SEÑOR me ha añadido otro hijo
Los primeros hijos de Raquel fueron a través de su sirvienta Bilha.

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Genesis 30:25

Luego que Raquel había dado a luz a José
Después Raquel dio a luz a José

que yo pueda ir
para que pueda ir

tú sabes el servicio que te he dado
Jacob le está recordando a Labán su contrato.)

Genesis 30:27

Labán le dijo
Labán le dijo a Jacob

Si ahora he encontrado favor en tus ojos
Los ojos representan la vista, y la vista representa pensamientos o juicio. TA: "Si he encontrado favor contigo" o "Si estás contento conmigo"

encontrado favor
Esta es una expresión idiomática que significa que alguien es aprobado por alguien más.

espera, porque
por favor quédate, porque

porque he divinado que
He descubierto por mis propias prácticas espirituales y mágicas.

por tu causa
debido a ti

Nombra tus pagos
Esto puede ser expresado de forma más explícita. TA: "Díme cuánto debo pagarte para mantenerte aquí"

Genesis 30:29

Jacob le dijo
Jacob le dijo a Labán

como le ha ido a tu ganado conmigo
cuán bien le ha ido a tu ganado desde que empecé a cuidarlos

Porque tenías poco antes de que yo viniera
tus ganados eran pequeños antes que trabajase para ti.

y ha aumentado abundantemente
Pero ahora tu riqueza ha aumentado mucho

Ahora, ¿cuándo proveeré yo en mi propia casa también?
"Ahora, ¿cuándo voy a cuidar de mi propia familia?". Jacob usa una pregunta para enfatizar que quiere comenzar a proveer para su propia familia. Esta pregunta se puede traducir como una afirmación. TA: "¡Ahora yo quiero cuidar de mi familia!"

Genesis 30:31

¿Qué te pagaré?
¿Qué puedo pagarte o "qué puedo darte"? Esto puede ser expresado de manera explícita. TA: "¿Qué puedo pagarte para que te quedes y trabajes para mí?"

Si haces esto por mí
La palabra de conexión "Si" puede usarse al principio para mostrar que lo que Jacob está a punto de decir contrasta con lo que acaba de decir. TA: "Pero si haces esto por mí"

alimentar tu ganado y a cuidarlo
alimenta y cuida tu rebaño

sacando de él toda oveja moteada y manchada, y cada negra entre las ovejas, y las manchadas y moteadas entre las cabras
removiendo cada oveja con manchas, cada oveja negra y cada cabra con manchas.

Estas serán mi pago
Este será el costo de mantenerme aquí

Genesis 30:33

Mi integridad testificará por mi luego
La palabra "integridad" significa "honestidad". Esto habla de integridad como si fuera una persona que pudiera testificar a favor o en contra de otra persona. TA: "Y luego sabrás si he sido honesto contigo o no"

Cada una que no sea moteada o manchada entre las cabras, y negras entre las ovejas, si alguna es encontrada conmigo, será considerada robada
Esto puede ser expresado en forma activa. TA: "Si encuentras alguna cabra sin manchas o alguna oveja que no sea negra, puedes considerarlas como robadas"

Que sea de acuerdo a tu palabra
"Que sea como dices" o "Nosotros haremos lo que has dicho"

Genesis 30:35

que eran rayados y manchados
que tenían rayas y manchas

que eran moteadas y manchadas
que eran manchadas

cada una que tenía blanco en ella
cada cabra que tenía algo de blanco en ella

todas las ovejas negras entre las ovejas
todas las ovejas negras.

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las dio en manos
Aquí "manos" significa control o cuidado. TA: "hizo que sus hijos los cuidaran"

Genesis 30:37

ramas recién cortadas de álamo, y del almendro y del plátano
Estos son todos los árboles con madera blanca.

peló rayas blancas en ellas, y hizo que la madera blanca de adentro pareciera que estaba en los palos
Se desprendieron trozos de corteza para que se viera la madera blanca debajo.

los canales de agua
Recipientes largos abiertos para contener agua para que los animales beban

Genesis 30:39

los rebaños producían crías
Los animales de los rebaños concebidos o "Los animales apareados".

producían crías rayadas, moteadas y manchadas.
dio a luz a bebés con rayas y manchas.

Jacob separó
Eso puede ser expresado de manera explícita que esto sucedió durante varios años. TA: "Durante los años siguientes, Jacob separó"

sus rostros hacia
mirar hacia

él separó sus rebaños y ya no los mezcló más
él dispuso sus rebaños aparte

Genesis 30:41

frente a los ojos de los rebaños
Aquí los "ojos" del rebaño representan a las ovejas y enfatizan lo que ven. TA: "para que el rebaño pueda verlos")

entre los palos
en frente de los palos

los animales débiles
los animales frágiles

Entonces los animales débiles eran de Labán, y los fuertes eran de Jacob
"Así que la descendencia más débil pertenecía a Labán, mientras que la descendencia más fuerte pertenecía a Jacob". Esto puede ser expresada de manera más explícita. TA: "Así que la descendencia más débil no tenía rayas o manchas y pertenecía a Labán, mientras que la descendencia más fuerte tenía rayas o manchas y pertenecía a Jacob"

Genesis 30:43

El hombre
Jacob

se volvió muy próspero
"prosperó en gran medida" o "se hizo muy rico"

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Chapter 31

1 Ahora, Jacob escuchó las palabras de los hijos de Labán, que ellos dijeron: "Jacob ha tomado todo lo que era de nuestro padre, y es de las posesiones de nuestro padre que él ha obtenido toda esta riqueza." **2** Jacob vio la mirada del rostro de Labán. El vio que su actitud hacia él había cambiado. **3** Entonces el SEÑOR le dijo a Jacob: "Vuelve a la tierra de tus padres y a tus parientes y Yo estaré contigo." **4** Jacob envió y llamó a Raquel y a Lea al campo de su rebaño **5** y les dijo: "Yo he visto que la actitud de su padre hacia mí ha cambiado, pero el Dios de mi padre ha estado conmigo. **6** Ustedes saben que es con todas mis fuerzas que yo he servido a su padre. **7** Su padre me ha engañado y cambiado mi sueldo diez veces, pero Dios no le ha permitido hacerme daño. **8** Si él decía: 'Los animales moteados serán tu salario,' entonces todo el rebaño daba crías moteadas. Si él decía: 'Las rayadas serán tu salario,' entonces todo el rebaño daba crías rayadas. **9** De esta manera Dios ha tomado los animales de su padre y me los ha dado a mí. **10** En una ocasión durante la temporada de apareamiento, yo vi en un sueño chivos que se apareaban con el rebaño. Los chivos eran rayados, moteados y manchados. **11** El ángel de Dios me dijo en el sueño: 'Jacob.' Yo dije: 'Aquí estoy.' **12** El dijo: 'Alza tus ojos y mira todos los chivos que se están apareando con el rebaño. Ellos son rayados, moteados y manchados, porque Yo he visto todo lo que Labán te está haciendo. **13** Yo soy el Dios de Betel, donde tú ungiste un pilar, donde tú Me hiciste un voto. Ahora, levántate y deja esta tierra y regresa a la tierra donde naciste.'" **14** Raquel y Lea respondieron y le dijeron: "¿Hay alguna porción o herencia para nosotras en la casa de nuestro padre? **15** ¿Acaso no somos tratadas por él como extranjeras? Porque él nos ha vendido y también ha devorado completamente nuestro dinero. **16** Pues todas las riquezas que Dios le ha quitado a nuestro padre son ahora nuestras y de nuestros hijos. Ahora entonces, lo que sea que Dios te haya dicho, hazlo." **17** Entonces Jacob se levantó y colocó a sus hijos y a sus esposas sobre camellos. **18** Él dirigió todo su ganado delante de él, con toda su propiedad, incluyendo el ganado que él había adquirido en Padán Aram. Entonces él partió para ir a su padre Isaac a la tierra de Canaán. **19** Cuando Labán había salido a trasquilar sus ovejas, Raquel robó los dioses domésticos de su padre. **20** Jacob también engañó a Labán el arameo al no decirle que se iba. **21** Así que huyó con todo lo que tenía y rápidamente cruzó el Río, y se dirigió a la región montañosa de Galaad. **22** Al tercer día le fue dicho a Labán que Jacob había huído. **23** Así que él tomó a sus parientes con él para perseguirlo por siete días de viaje. Él lo alcanzó en la región montañosa de Galaad. **24** Ahora Dios vino a Labán el arameo en un sueño durante la noche y le dijo: "Cuídate de no hablarle a Jacob ni bien ni mal." **25** Labán alcanzó a Jacob. Ahora Jacob había colocado su tienda en la zona montañosa. Labán también acampó con sus parientes en la zona montañosa de Galaad. **26** Labán le dijo a Jacob: "¿Qué has hecho, que me has engañado y te has llevado a mis hijas como si fueran prisioneras de guerra? **27** ¿Por qué huiste secretamente y me engañaste y no me dijiste? Yo te hubiera despedido con celebración y con canciones, con panderos y arpas. **28** No me permitiste despedir con besos a mis nietos y mis hijas. Ahora has obrado neciamente. **29** Está en mi poder hacerte daño, pero el Dios de tu padre me habló anoche y dijo: 'Cuídate de no hablarle a Jacob ni bien ni mal.' **30** Ahora te has ido porque anhelaste regresar a la casa de tu padre. Pero, ¿por qué robaste mis dioses? **31** Jacob contestó y dijo a Labán: "Porque tuve miedo y pensé que tú me quitarías a tus hijas por la fuerza es que yo me fui secretamente. **32** Quien haya tomado tus dioses no continuará con vida. En la presencia de nuestros parientes, identifica cualquier cosa que yo tenga que sea tuya y tómala." Porque Jacob no sabía que Raquel los había robado. **33** Labán fue a la tienda de Jacob, a la tienda de Lea y a la tienda de las dos sirvientas, pero no los encontró. Él salió de la tienda de Lea y entró en la de Raquel. **34** Ahora Raquel había tomado los dioses domésticos, los colocó en un sillín de camello y se sentó sobre ellos. Labán buscó por toda la tienda pero no los encontró. **35** Ella dijo a su padre: "No se enoje, mi señor, si no me levanto frente a usted, es que yo estoy en mi período menstrual." Así que él buscó pero no encontró sus dioses domésticos. **36** Jacob estaba enojado y discutió con Labán. Él le dijo: "¿Cuál es mi ofensa? ¿Cuál es mi pecado, que me has perseguido acaloradamente? **37** Pues tú has buscado en todas mis posesiones. ¿Qué has encontrado de todos tus bienes domésticos? Colócalos aquí frente a nuestros parientes, para que ellos puedan juzgar entre nosotros dos. **38** Durante veinte años yo he estado contigo. Ni tus ovejas ni tus cabras han abortado ni he comido ningún carnero de tus rebaños. **39** Lo que fue desgarrado por las bestias no lo traje ante ti. En su lugar, yo asumí la pérdida. Siempre me hiciste pagar por cada animal perdido, fuera robado durante el día o durante la noche. **40** Allí estaba, en el día el calor me consumía y me helaba durante la noche y no dormía. **41** Estos veinte años yo he estado en tu casa. Yo trabajé catorce años por tus dos hijas y seis años por tu rebaño. Has cambiado mi salario diez veces. **42** Si no fuera porque el Dios de mi padre, el Dios de Abraham y al que teme Isaac, estuviera conmigo, seguramente me habrías despedido con las manos vacías. Dios ha

visto mi opresión y cuan duro he trabajado y Él te reprendió anoche." **43** Labán respondió y le dijo a Jacob: "Las hijas son mis hijas, los nietos son mis nietos y los rebaños son mis rebaños. Todo lo que ves es mío. ¿Pero qué puedo hacer hoy a estas mis hijas o a sus hijos que ellas han parido? **44** Así que ahora, hagamos un pacto, tú y yo, y que sea un testimonio entre tú y yo." **45** Así que Jacob tomó una piedra y la estableció como un pilar. **46** Jacob dijo a sus parientes: "Junten piedras." Así que ellos tomaron piedras e hicieron una pila. Entonces ellos comieron allí al lado de la pila. **47** Labán lo llamó Jegar Sahaduta, pero Jacob lo llamó Galed. **48** Labán dijo: "Esta pila es un testimonio entre tú y yo hoy." Por lo tanto, su nombre será llamado Galed. **49** También es llamado Mizpa, porque Labán dijo: "Que el SEÑOR vigile entre tú y yo, cuando estemos fuera de la vista uno del otro. **50** Si tú maltratas a mis hijas o si tomas esposas además de mis hijas, aunque nadie más esté con nosotros, mira, Dios es testigo entre tú y yo." **51** Labán dijo a Jacob: "Mira esta pila y mira este pilar, que yo he puesto entre tú y yo. **52** Esta pila es testigo y este pilar es testigo, de que yo no pasaré más allá de esta pila hacia ti y que tú no pasarás de esta pila hacia mí para hacer daño. **53** Que el Dios de Abraham, y el Dios de Nacor, los dioses de su padre, juzguen entre nosotros." Jacob juró por el que temía su padre Isaac. **54** Jacob ofreció un sacrificio en la montaña y llamó a sus parientes a comer una comida. Ellos comieron y pasaron la noche entera en la montaña. **55** Temprano en la mañana Labán se levantó, besó a sus nietos y a sus hijas y los bendijo. Entonces Labán se fue y regresó a su casa.

Genesis 31:1

Ahora
Esta palabra se usa aquí para marcar una ruptura en la línea principal de la historia. Aquí el autor comienza a contar una nueva parte de la historia.

Jacob escuchó las palabras de los hijos de Labán, ellos dijeron
Jacob escuchó que los hijos de Labán decían

Jacob ha tomado todo lo que era de nuestro padre
Los hijos de Labán estaban exagerando porque estaban enojados. TA: "Todo lo que Jacob ha tomado pertenece a nuestro padre"

Jacob vio la apariencia del rostro de Labán. El vio que su actitud hacia él había cambiado.
Estas dos oraciones significan básicamente lo mismo. La segunda explica la mirada que Jacob vio en el rostro de Labán. TA: "Jacob notó que Labán ya no estaba satisfecho con él"

tus padres
tu padre Isaac y tu abuelo Abraham

Genesis 31:4

Jacob envió y llamó a Raquel y a Lea para el campo de su rebaño
Jacob envió a Raquel y Lea y les dijo que se encontraran con él en el campo con los rebaños.

y les dijo
Puedes comenzar una nueva oración aquí. TA: "Él les dijo"

Yo he visto que la actitud de su padre hacia mi ha cambiado
He notado que tu padre ya no está contento conmigo

Ustedes saben que es con todas mis fuerzas que yo he servido a su padre
La palabra "ustedes" aquí se refiere tanto a Raquel como a Lea. También añade énfasis. TA: "Ustedes mismas saben que he servido a su padre con todas mis fuerzas"

Genesis 31:7

me ha engañado
me ha mentido o "no me ha tratado con justicia"

tu salario
lo que dijo que me pagaría

hacerme daño
Los posibles significados son 1) daño físico o 2) para causar que Jacob sufra de alguna manera.

Los animales moteados
Los animales con manchas

el rebaño daba crías
el rebaño daba a luz a

las rayadas
Los animales con rayas

De esa manera Dios ha tomado los animales de su padre para dármelos a mí
Así es como Dios me dio los animales de tu padre

Genesis 31:10

Información General
Jacob continúa su historia a sus esposas Lea y Raquel

En una ocasión durante la temporada de apareamiento
Durante la época de reproducción

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apareaban con el rebaño
Aquí "rebaño" representa sólo las cabras hembras. TA: "aparearse con las cabras del rebaño"

eran rayados, moteados y manchados
tenía rayas, manchas pequeñas y manchas grandes.

ángel de Dios
Los posibles significados son 1) Dios mismo apareció como un hombre o 2) uno de los mensajeros de Dios apareció. Como la frase no se comprende bien, es mejor traducirla simplemente como "el ángel de Dios", usando la palabra normal que usas para "ángel".

Yo dije
Y yo respondí

Aquí estoy
"Sí, estoy escuchando" o "Sí, ¿qué es?" Vea cómo tradujo esto en [Genesis 22:1].

Genesis 31:12

Información General
El ángel del Señor continúa hablando a Jacob ([Genesis 31:10]).

alza tus ojos
Esta es una forma de decir "Busca".

que se están apareando con el rebaño
Aquí "rebaño" significa sólo las cabras hembras. TA: "que se están reproduciendo con las cabras hembras del rebaño"

son rayados, moteados y manchados
tienen rayas y manchas

donde tu ungiste una columna
Jacob vertió aceite sobre el pilar para dedicarlo a Dios.

la tierra donde naciste
la tierra de tu nacimiento

Genesis 31:14

Raquel y Lea respondieron diciéndole
Esto no significa que hayan hablado al mismo tiempo. Destaca que coincidían entre sí.

¿Hay alguna porción o herencia para nosotras en la casa de nuestro padre?
Raquel y Lea usan una pregunta para enfatizar que no hay nada más que su padre pueda darles. TA: "¡No nos queda absolutamente nada que heredar de nuestro padre!"

¿Acaso no somos tratadas por él como extranjeras?
Usan una pregunta para mostrar su enojo sobre cómo los trata su padre. Esto puede ser expresado en forma activa. TA: "¡Nuestro padre nos trata como a mujeres extranjeras en lugar de hijas!"

Él nos vendió
Esto puede hacerse más explícito. TA: "Él nos ha vendido para su propio beneficio"

también devoró completamente nuestro dinero
Labán, que utiliza completamente el dinero que debería haberle dado a sus hijas, se dice como si fuera una bestia salvaje que se comía el dinero como si fuera comida. TA: "Él usó nuestro dinero por completo"

es ahora nuestra y de nuestros hijos
nos pertenece a nosotros y a nuestros hijos

Ahora entonces
Aquí "Ahora" no significa "en este momento", sino que se usa para llamar la atención sobre el punto importante que sigue.

lo que sea que Dios te haya dicho, hazlo
haz todo lo que Dios te ha dicho

Genesis 31:17

sus hijos
Jacob se llevó a todos sus hijos. Solo menciona a los hijos porque son importantes como sus herederos. TA: "sus hijos"

Él comenzó a dirigir todo su ganado
Él condujo todo su ganado. Aquí el "ganado" se refiere a todos sus animales domesticados.

el ganado y las posesiones que había adquirido en Padan-aran
y la otra manada de ganado de la cual tomó posesión cuando estaba en Padan-Aran

Él partió a Isaac su padre, a la tierra de Canaán.
Fue a la tierra de Canaán, donde vivía su padre Isaac.

Genesis 31:19

Ahora Labán salió a esquilar sus ovejas
Cuando Labán salió a cortar la lana de las ovejas

el río
Esto se refiere al río Eufrates

se dirigió a
viajó hacia

la región montañosa de Galaad
"las montañas de Galaad" o "Monte de Galaad"

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Genesis 31:22

Al tercer día
Era costumbre judía contar el día de salida como el primer día. TA: "Dos días después de que se habían ido"

le fue dicho a Labán
Esto puede ser expresado en forma activa. TA: "alguien le dijo a Labán"

que Jacob había escapado
Solo se menciona a Jacob porque él es el líder de la familia. Puede ser expresado de manera explícita que su familia se fue con él. TA: "que Jacob había huido con sus esposas e hijos"

Así que él tomó
Así que Labán tomó

perseguirlo
lo persiguió

por siete días de viaje
Laban tardó siete días caminando para alcanzar a Jacob.

Él lo alcanzó
Él lo atrapó

Genesis 31:24

Ahora Dios vino a Labán el arameo en un sueño durante la noche
La palabra "ahora" se usa aquí para marcar un cambio de la historia a la información de fondo sobre Labán. TA: "Esa noche, Dios vino a Labán en un sueño"

Cuidado de hablar a Jacob algún bien o mal
La frase "bien o mal" en conjunto significa "cualquier cosa". TA: "No digas nada para tratar de evitar que Jacob se vaya"

Labán alcanzó a Jacob. Ahora Jacob había colocado su tienda en la zona montañosa. Labán y sus parientes también acamparon en la zona montañosa de Galaad.
La palabra "ahora" se usa aquí para marcar un cambio de la historia a la información de fondo sobre Jacob y Labán. TA: "Cuando Labán alcanzó a Jacob, Jacob había establecido un campamento en la región montañosa. Luego Labán y sus parientes también acamparon en la región montañosa de Galaad"

Genesis 31:26

te has llevado a mis hijas como si fueran prisioneras de guerra
Labán habla de que Jacob se llevó a su familia con él a la tierra de Canaán, como si Jacob los tomara como prisioneros, después de una batalla y los obligara a ir con él. Labán está exagerando porque está enojado y está tratando de hacer que Jacob se sienta culpable por lo que hizo.

te escapaste secretamente
escapar en secreto

con celebración
con gozo

con tambores y arpas
Estos instrumentos representan la música. TA: "y con música"

tambor
un instrumento musical con una cabeza como un tambor que puede ser golpeado y con piezas de metal alrededor del lado que suenan cuando se agita el instrumento

besos de despedida a mis nietos
Aquí "nietos" incluiría a todos los nietos, ya sean hombres o mujeres. TA: "besar a mis nietos"

Ahora neciamente has hecho
tý has actuado neciamente

Ahora
Esto no significa "en este momento", pero se usa para llamar la atención sobre el punto importante que continua.

Genesis 31:29

Está en mi poder hacerte daño
La palabra "hacerte" es plural y se refiere a todos con Jacob. TA: "Tengo suficientes personas conmigo para hacerles daño a todos"

Cuídate de hablar a Jacob algún bien o mal
Las palabras "bien o mal" juntas significan "cualquier cosa". Vea cómo tradujo esto en [Genesis 31:24]. TA: "No digas nada para tratar de evitar que Jacob se vaya"

te vas
Este "te" es singular y se refiere a Jacob.

la casa de tu padre
Aquí "casa" significa familia. TA: "estar en casa con tu padre y el resto de tu familia"

mis Dioses
mis ídolos

Genesis 31:31

Me escapé secretamente porque yo tuve miedo y pensé que me quitarías a tus hijas por la fuerza
Me fui en secreto porque temía que me quitaras a tus hijas por la fuerza

Quien haya tomado tus dioses no continuará con vida
Esto puede ser expresado en forma positiva. TA: "Mataremos a quien haya robado a tus dioses"

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En presencia de nuestros parientes
La palabra "nuestros" se refiere a los familiares de Jacob e incluye a los familiares de Labán. Todos los familiares vigilarán para asegurarse de que todo sea justo y honesto.

identifica cualquier cosa que yo tenga que sea tuyo y tómalo
Busca cualquier cosa que tengamos que sea tuyo y tómalo.

Pero Jacob no sabía que Raquel los había robado
Esto cambia de la historia a la información de fondo sobre Jacob.

Genesis 31:33

dos de sus sirvientas
Esto se refiere a Zilpa y Bilha.

pero no los encontró
él no encontró los ídolos.

Genesis 31:34

Ahora Raquel... de su
La palabra "ahora" se usa aquí para marcar un cambio de la historia a la información de fondo sobre Raquel.

sillín
un asiento colocado en la espalda de un animal para que una persona pueda montar en él

mi señor
Llamar a alguien "mi señor" es una forma de honrarlo.

si no me levanto frente a usted
porque soy incapaz de pararme en tu presencia

es que yo estoy en mi periodo menstrual
Esto se refiere al tiempo del mes en que una mujer sangra de su vientre.

Genesis 31:36

Él le dijo
Jacob le dijo a Labán

¿Cuál es mi ofensa? ¿Cuál es mi pecado por el cual acaloradamente me persigues?
Las frases "Cuál es mi ofensa" y "Cuál es mi pecado" significan básicamente lo mismo. Jacob le está pidiendo a Labán que le cuente lo que hizo mal. TA: "¿Qué he hecho mal para que me persigas así?"

acaloradamente me persigues
Aquí la palabra "acaloradamente" significa que Labán persiguió a Jacob con la intención de capturarlo.

¿Encontraste los dioses de tu familia?
¿Qué has encontrado que te pertenece?

Colócalos aquí frente a nuestros parientes
Aquí la palabra "nuestros" se refiere a los familiares de Jacob e incluye a los familiares de Labán. TA: "Coloque todo lo que haya encontrado frente a nuestros familiares"

ellos puedan juzgar entre nosotros dos
Aquí "nosotros dos" se refiere a Jacob y Labán. La frase "juzgar entre" significa decidir qué persona tiene razón en una disputa. TA: "ellos pueden juzgar entre nosotros dos"

Genesis 31:38

Información General
Jacob continua hablando a Labán

veinte años
20 años

ovejas
oveja hembra

ni... abortaron
Esto significa que no han tenido un embarazo antes de tiempo e inesperadamente con el cordero o el cabrito nacido muerto.

Lo rasgado por las bestias no lo traje ante ti
Esto puede ser expresado en forma activa. TA: "Cuando un animal salvaje mató a uno de tus animales, no te lo traje"

En su lugar, yo asumí la pérdida
Para que Jacob contara los animales muertos de Labán como una pérdida de su propio rebaño, se habla de él como si fuera una carga que él cargaría sobre sus hombros. TA: "En lugar de contarlo como una pérdida de su rebaño, lo conté como una pérdida de mi rebaño"

Allí estaba, en el día el calor me consumía y me helaba durante la noche
Se habla del sufrimiento en las temperaturas cálidas y frías como si las temperaturas fueran animales que comían a Jacob. TA: "Me quedé con sus rebaños incluso durante la parte más calurosa del día y la parte más fría de la noche"

Genesis 31:41

Información General
Jacob continúa hablando a Labán.

Esos veinte años
Esos últimos 20 años

catorce años
14 años

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Haz cambiado mi salario diez veces
Cambió lo que dijo que me pagaría diez veces. Vea cómo tradujo "mi salario" en [Genesis 31:7].

Si no fuera por el Dios de mi padre; el Dios de Abraham y al que teme Isaac, que estuvo conmigo
Jacob se refiere al mismo Dios, no a tres dioses diferentes. TA: "Si el Dios de Abraham e Isaac, mi padre, no hubiera estado conmigo"

el Dios de mi padre
Aquí la palabra "padre" se refiere a su pariente, Isaac.

al que teme Isaac
Aquí, la palabra "teme" se refiere al "temor del Señor", que significa respetarlo profundamente y mostrar ese respeto al obedecerlo.

manos vacías
Esto significa no tener nada. TA: "con absolutamente nada"

Dios ha visto mi opresión y cuan duro he trabajado
El sustantivo abstracto "opresión" puede ser declarado como "oprimiste". TA: "Dios ha visto cuánto trabajé y cómo me oprimiste"

Genesis 31:43

¿Pero que puedo hacer hoy por mis hijas o por sus hijos que le han nacido?
Labán usa una pregunta para enfatizar que no hay nada que pueda hacer. Esta pregunta retórica se puede traducir como una declaración. TA: "Pero, no hay nada que pueda hacer para que mis hijas y nietos vuelvan conmigo".

que sea testigo
Aquí la palabra "testigo" no se refiere a una persona, sino que se usa en sentido figurado y se refiere al pacto que hacen Jacob y Labán. Se habla del pacto como si fuera una persona que está allí cuando ellos aceptan actuar pacíficamente uno con el otro.

Genesis 31:45

pilar
Esto significa que simplemente se colocó una piedra grande de punta para marcar el lugar donde ocurrió este evento importante.

hicieron una pila
los apilan uno encima del otro

Entonces ellos se sentaron junto a la pila
Comer juntos era una parte de hacer el pacto entre sí. El significado completo de esto puede ser expresado de manera explícita.

Jegar Sahduta
Los traductores pueden agregar una nota al pie que diga: "El nombre Jegar Sahduta significa 'montón de testigos' en el lenguaje de Labán".

Galaad
Los traductores pueden agregar una nota al pie que diga: "El nombre Galeed significa 'montón de testigos' en el lenguaje de Jacob

Genesis 31:48

Esta pila es testimonio entre tú y yo
Las piedras en realidad no dan testimonio como persona. TA: "Esta pila será un recordatorio entre tú y yo"

Galaad
Los traductores pueden agregar una nota al pie que diga: "El nombre Galaad significa 'montón de testigos' en el lenguaje de Jacob. Vea cómo tradujo esto en [Genesis 31:47].

Mizpa
Los traductores pueden agregar una nota al pie que diga: "El nombre Mizpah significa 'atalaya'"

cuando estemos fuera de la vista uno del otro
Aquí "fuera de la vista" significa ya no estar en la presencia del otro. TA: "cuando ya no estemos entre ellos"

aunque nadie más esté con nosotros
Aquí "nosotros" se refiere a Labán y Jacob. TA: "incluso si nadie más está ahí para vernos"

mira
Mira o "recuerda" o "presta atención a lo que voy a decirte"

Genesis 31:51

Esta pila es testigo y este pilar es testigo
Estas pilas de piedras debían actuar como un recordatorio y un marcador fronterizo para Jacob y Laban con respecto a su acuerdo de paz. Se habla de ellos como si fueran testigos humanos.

Que el Dios de Abraham, el Dios de Nacor, el Dios de su Padre, juzge entre nosotros
Abraham es el abuelo de Jacob. Nahor es el abuelo de Labán. El padre de Abraham y Nahor es Taré. No todos ellos adoraban al SEÑOR.

aquel a quien su padre Isaac temía
Aquí la palabra "temor" se refiere al Señor, a quien Isaac respetó profundamente y mostró ese respeto al obedecerlo.

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Genesis 31:54

llamó a sus parientes a comer una comida
Comer juntos era parte de hacer el pacto entre sí. El significado completo de esto puede ser expresado de manera explícita.

Temprano en la mañana... regresó a su casa.
El versículo 55 es el primer verso del capítulo 32 en el texto hebreo original, pero el último versículo del capítulo 31 en la mayoría de las Biblias modernas. Le sugerimos que siga la numeración de Biblias en su idioma nacional.

bendijo
Esto significa expresar el deseo de que le sucedan cosas positivas y beneficiosas a alguien.

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Chapter 32

1 Jacob también tomó su camino y los ángeles de Dios lo encontraron. **2** Cuando Jacob los vio, dijo: "Este es el campamento de Dios," así que llamó a ese lugar Mahanaim. **3** Jacob envió mensajeros delante de él a su hermano Esaú, en la tierra de Seir, en la región de Edom. **4** Él les ordenó, diciendo: "Esto es lo que dirán a mi señor Esaú: 'Esto es lo que su siervo Jacob dice: 'Estuve quedándome con Labán y he retrasado mi regreso hasta ahora. **5** Yo tengo bueyes, burros y rebaños, sirvientes y sirvientas. Yo le he enviado este mensaje a mi señor, para hallar favor ante esus ojos.'" **6** Los mensajeros regresaron a Jacob diciendo: "Fuimos donde tu hermano Esaú. Él viene a encontrarse contigo y cuatrocientos hombres están con él." **7** Entonces Jacob se atemorizó mucho y se perturbó. Así que dividió las personas que estaban con él en dos campamentos y también los rebaños, las manadas y los camellos. **8** Él dijo: "Si Esaú viene a un campamento y lo ataca, entonces el campamento que quede podrá escapar." **9** Jacob dijo: "Dios de mi padre Abraham y Dios de mi Ppdre Isaac, EL SEÑOR, quien me dijo: 'Regresa a tu país y a tus parientes y Yo te prosperaré.' **10** Yo no soy merecedor de todos Tus actos de misericordia ni de toda la fidelidad que le has mostrado a Tu siervo. Porque solo con mi cayado crucé sobre este Jordán y ahora he llegado a tener dos campamentos. **11** Por favor, rescátame de la mano de mi hermano, de la mano de Esaú, porque tengo miedo de él, de que él venga y me ataque a mí y a las madres con los hijos. **12** Pero Tú dijiste: 'Yo ciertamente te haré prosperar. Yo haré tu descendencia como la arena del mar, que no se puede contar por su número." **13** Jacob se quedó allí esa noche. Él tomó algo de lo que tenía con él como un regalo para Esaú, su hermano: **14** doscientas cabras, veinte machos cabríos, doscientas ovejas y veinte carneros, **15** treinta camellas con leche y sus crías, cuarenta vacas y diez toros, veinte asnas y diez burros. **16** Estos él los dio en las manos de sus sirvientes, cada manada por sí misma. Él le dijo a sus sirvientes: "Vayan delante de mí y pongan un espacio entre cada una de las manadas." **17** El instruyó al primer sirviente, diciendo: "Cuando mi hermano Esaú te encuentre y te pregunte diciendo: '¿A quién perteneces? ¿A dónde vas? ¿De quién son esos animales que van delante de ti?' **18** Entonces le dirás: 'Ellos son de tu siervo Jacob. Ellos son un regalo enviado a mi amo Esaú. Mira, él viene también detrás de nosotros.'" **19** Jacob también le dio instrucciones al segundo grupo, al tercero y a todos los hombres que seguían las manadas. Él dijo: "Ustedes le dirán lo mismo a Esaú cuando se encuentren con él. **20** Le dirán también: 'Tu sirviente Jacob viene detrás de nosotros.'" Porque él pensó: "Lo apaciguaré con los regalos que van delante de mí. Así cuando lo encuentre después, tal vez me reciba." **21** Así que los regalos fueron delante de él. Él mismo se quedó solo esa noche en el campamento. **22** Jacob se levantó durante la noche y tomó a sus dos esposas y a sus dos sirvientas y a sus once hijos. Él los envió al otro lado del vado de Jaboc. **23** De esta manera él los envió a través del arroyo junto con todas sus posesiones. **24** Jacob se quedó solo y un hombre luchó con él hasta el amanecer. **25** Cuando el hombre vio que no podía vencerlo, golpeó la cadera de Jacob. La cadera de Jacob fue dislocada mientras él luchaba con él. **26** El hombre dijo: "Déjame ir, porque ya está rompiendo el amanecer." Jacob dijo: "Yo no te dejaré ir a menos que me bendigas." **27** El hombre le dijo: "¿Cuál es tu nombre?" Jacob contestó: "Jacob." **28** El hombre dijo: "Tu nombre ya no será Jacob, sino Israel. Porque tú has luchado con Dios y con los hombres y has prevalecido." **29** Jacob le preguntó: "Dime tu nombre por favor." Él dijo: "¿Porqué preguntas mi nombre?" Luego lo bendijo allí. **30** Jacob llamó ese lugar Peniel, porque dijo: "He visto a Dios cara a cara y mi vida es liberada." **31** El sol salió sobre Jacob mientras él pasaba Peniel. Él cojeaba por causa de su cadera. **32** Es por eso que hasta el día de hoy, el pueblo de Israel no come los ligamentos de la cadera que están en la coyuntura de la cadera, porque el hombre hirió esos ligamentos cuando le dislocó la cadera a Jacob.

Genesis 32:1

Mahanaim
Los traductores también pueden agregar una nota al pie que diga "El nombre Mahanaim significa dos campamentos'".

Genesis 32:3

Seir
Esta es una zona montañosa en la región de Edom.

Esto es lo que dirán a mi señor Esaú: 'Ésto es lo que su siervo Jacob dice: 'Estuve quedándome.... ante sus ojos
Esto tiene una cita dentro de una cita. La cita directa puede indicarse como una cita indirecta. TA: "'Esto es lo que quiero que le digas a mi maestro Esaú. Dile que he estado ... ante sus ojos.'"

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mi señor Esaú
Jacob está usando un lenguaje cortés y se refiere a su hermano como "mi señor".

su siervo Jacob
Jacob está usando un lenguaje cortés y se refiere a sí mismo como "su siervo".

para hallar favor ante sus ojos
Aquí, "ojos" se refiere a los pensamientos u opiniones de una persona. TA: "que puedes aprobarme"

Genesis 32:6

cuatrocientos hombres
400 hombres

se atemorizó
Esto se refiere al sentimiento desagradable que tiene una persona cuando existe una amenaza de daño para sí mismo o para los demás.

perturbó
"angustiado"

a un campamento y lo ataca, entonces el campamento que quede podrá escapar
Aquí "campamento" se refiere a las personas. TA: "para atacar a las personas en un campamento, entonces las personas en el otro campamento escaparán"

Genesis 32:9

Dios de mi Padre Abraham y Dios de mi Padre Isaac, El SEÑOR
Esto no se refiere a dioses diferentes, sino al único Dios que todos adoran. TA: "El Señor , que es Dios de mi abuelo Abraham y mi padre Isaac"

El Señor, quien me dijo: Regresa a tu país y a tus parientes y Yo te prosperaré
Esta es una cita dentro de una cita. Se puede afirmar una cita indirecta. TA: "SEÑOR, tú que dijiste que debería volver a mi país y a mi parentela, y que me prosperarías"

y a tus parientes
"ya tu familia"

y Yo te prosperaré
"Lo haré bien por ti" o "Te trataré bien"

Yo no soy merecedor de toda tu fidelidad y actos de convenio ni de todo lo que le haz confiado a tu siervo
Los sustantivos abstractos "fidelidad" y "actos de convenio" pueden declararse como "fiel" y "leal". TA: "No merezco que permanezcas fiel a tu pacto o que seas leal a mí, tu sirviente"

tu siervo
Esta es una forma educada de decir "yo"

ahora tengo dos campamentos
Aquí "ahora tengo dos campamentos" significa lo que ahora tiene. TA: "y ahora tengo suficientes personas, bandadas y posesiones conmigo para hacer dos campamentos"

Genesis 32:11

rescátame
"Sálvame"

de la mano de mi hermano, de la mano de Esaú
Aquí la palabra "mano" se refiere al poder. Las dos frases significan básicamente lo mismo. El segundo aclara que el hermano a quien Jacob pretendía era a Esaú. TA: "del poder de mi hermano, Esaú" o "de mi hermano, Esaú"

tengo miedo de él, de que él venga
"Tengo miedo de que lo haga"

Pero Tú dijiste: Yo ciertamente te haré prosperar. Yo haré tu descendencia... por su cantidad
Esta es una cita dentro de una cita. Se puede afirmar en una cita indirecta. TA: "Pero dijiste que ciertamente me prosperarías, y que harías que mis descendientes ... numerosos"

haré prosperar.
"Haz el bien a ti" o "te trata bien"

Yo haré tu descendencia como la arena del mar
Esto habla de la gran cantidad de descendientes de Jacob como si su número fuera como los granos de arena a la orilla del mar.

que no se puede contar por su cantidad.
Esto se puede afirmar en forma activa. AT: "que nadie puede contar debido a su número"

Genesis 32:13

doscientas
"200"

veinte ... treinta ... cuarenta ... diez
"20 ... 30 ... 40 ... 10"

y sus crías
"y sus jóvenes"

Los entregó a sus siervos, cada manada por sí mismo
Aquí "en la mano" significa dar control sobre ellos. TA: "Los dividió en pequeños rebaños, y le dio a cada uno de sus sirvientes el control de un rebaño"

pongan espacio entre cada una de las manadas
"Permita que cada manada viaje a una distancia de las otras manadas"

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Genesis 32:17

El instruyó
"Él ordenó"

te pregunte ...que van delante de ti?
Esta es una cita dentro de una cita. Se puede afirmar como una cita indirecta. TA: "te pregunta quién es tu maestro, a dónde vas y a quien pertenecen estos animales que están delante de ti"

¿A quién perteneces?
¿Quién es tu señor?

¿de quién son esos animales que van delante de ti?
"¿Quién es el dueño de estos animales que están frente a ti?"

Entonces le dirás, ellos son de tu siervo Jacob. Ellos son un regalo enviado a mi amo Esaú. Mira, él viene también detrás de nosotros.'
Esta es una cita dentro de una cita. Se puede afirmar como una cita indirecta. TA: "Entonces quiero que le digas que todas estas cosas pertenecen a Jacob, su siervo, y él se las da a su maestro, Esaú. Y dile que Jacob está en camino a reunirse con él"

tu siervo Jacob
Jacob se está refiriendo a sí mismo de manera educada como el sirviente de Esaú.

a mi amo Esaú
Jacob se está refiriendo a Esaú ,de una manera educada como su maestro.

él viene detrás de nosotros
Aquí "nosotros" se refiere a los sirvientes que hablan y a los otros sirvientes que llevan manadas a Esaú.

Genesis 32:19

dio instrucciones al segundo grupo
"ordenó el segundo grupo"

Le dirás también
Los posibles significados son 1) También dirás, Tu siervo Jacob o 2) Dirás,También, tu siervo Jacob

Lo apaciguaré
"Lo calmaré" o "Haré que su ira se vaya"

tal vez me acepte
"él me dará la bienvenida amablemente"

Así que los regalos fueron delante de él
Aquí "regalos" significa los sirvientes que toman los regalos.

Él se quedó solo
Aquí el "mismo" enfatiza que Jacob no fue con los sirvientes.

Genesis 32:22

sus dos sirvientas
"Las dos sirvientas de sus esposas". Esto significa Zilpa y Bilha.

vado
Un lugar poco profundo en un río que es fácil de cruzar.

Jaboc
Este es el nombre de un río.

todas sus posesiones
"todo lo que tenia"

Genesis 32:24

hasta el amanecer
"hasta el amanecer" (UDB)

cadera
"unión del muslo". Este es el lugar donde el hueso de la pierna superior se conecta a la cadera.

La cadera de Jacob fue dislocada cuando él lo golpeó
Esto se puede afirmar en forma activa. TA: "El hombre lesionó la cadera de Jacob mientras luchaba con él"

ya está rompiendo el amanecer
"el sol saldrá pronto"

bendigas
Aquí, "bendigas" significa pronunciar una bendición formal sobre alguien y hacer que le sucedan cosas buenas a esa persona.

Yo no te dejaré ir a menos que me bendigas.
Esto se puede afirmar en forma positiva. TA: "¡Absolutamente no! Debes bendecirme primero, luego te dejaré ir"

Genesis 32:27

Israel
Los traductores pueden agregar una nota al pie que diga "El nombre Israel significa 'Él lucha con Dios'"

y con los hombres
Aquí "hombres" significa "gente" en general.

Genesis 32:29

Él dijo: ''¿Porqué preguntas mi nombre?
"Dijo: '¿Por qué preguntas por mi nombre?'". Esta pregunta retórica estaba destinada a sorprender, reprender y hacer que Jacob reflexione sobre lo que acaba de suceder entre él y el otro hombre con el que luchó. TA: "¡No me preguntes por mi nombre!"

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Peniel
Los traductores pueden agregar una nota al pie que diga: El nombre Peniel significa "el rostro de Dios".

cara a cara
Ser "cara a cara" significa que dos personas se están viendo en persona, a una distancia cercana.

y mi vida ha sido liberada.
Esto se puede afirmar en forma activa. TA: "sin embargo, me perdonó la vida"

Genesis 32:31

por eso que hasta el día de hoy
Esto marca un cambio de la historia a la información de fondo sobre los descendientes de Israel.

para este día
Esto significa que el día que el autor estaba escribiendo esto.

ligamento de la cadera
Esto se refiere al músculo que conecta el hueso del muslo a la cavidad del muslo.

coyuntura de la cadera
"Unión del muslo"

cuando le dislocó
"cuando lo golpeó"

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Chapter 33

1 Jacob miró hacia arriba y, miren, Esaú venía, y con él cuatrocientos hombres. Jacob dividió los hijos entre Lea, Raquel, y las dos sirvientas. **2** Entonces puso a las dos sirvientas y a sus hijos al frente, seguidos por Lea y sus hjos, y seguidos por Raquel y José detrás de todos. **3** Él mismo fue al frente de ellos. Él se inclinó hacia el suelo siete veces, hasta que se acercó a su hermano. **4** Esaú corrió a encontrarse con él, lo abrazó, le apretó el cuello, y lo besó. Entonces ellos lloraron. **5** Cuando Esaú levantó la mirada, él vio a las mujeres y a los niños. Él dijo: "¿Quiénes son estas personas contigo?" Jacob le dijo: "Los hijos quienes Dios ha dado generosamente a tu siervo." **6** Entonces las sirvientas vinieron adelante con sus hijos, y se inclinaron. **7** Después Lea también y sus hijos vinieron al frente y se inclinaron. Finalmente José y Raquel vinieron al frente y se inclinaron. **8** Esaú dijo: "¿Qué quieres decir con todos estos grupos que encontré?" Jacob dijo: "Para encontrar favor a la vista de mi señor." **9** Esaú dijo: "Tengo suficiente, mi hermano. Quédate con lo que tienes para ti mismo." **10** Jacob dijo: "No, por favor, si he encontrado favor en tu vista, entonces acepta mi regalo de mi mano, porque ciertamente, he visto tu rostro, y es como ver el rostro de Dios, y tú me has aceptado. **11** Por favor, acepta mi regalo que te fue traído, porque Dios me ha dado generosamente, y porque tengo suficiente." Así Jacob le insistió, y Esaú aceptó. **12** Entonces Esaú le dijo: "Vamos por nuestro camino. Yo iré delante de ti." **13** Jacob le dijo: "Mi señor sabe que los niños son tiernos, y que las ovejas y las vacas están amamantando sus crías. Si los esforzamos fuertemente aunque sea un día, todos los animales morirán. **14** Por favor, deje que mi señor vaya delante de su siervo. Yo viajaré más lentamente, al paso del ganado que va delante de mí, y al paso de los niños, hasta que alcance a mi señor en Seir." **15** Esaú dijo: "Déjame dejar contigo algunos de los hombres quienes están conmigo." Pero Jacob dijo: "¿Por qué hacer eso? Mi awñor ya ha sido suficientemente amable conmigo." **16** Así que Esaú empezó ese día su viaje de regreso a Seir. **17** Jacob viajó a Sucot, se construyó a sí mismo una casa, e hizo establos para su ganado. Por lo tanto el nombre del lugar es Sucot. **18** Cuando Jacob vino desde Padán Aram, él llegó sin novedad a la ciudad de Siquem, la cual está en la tierra de Canaán. Él acampó cerca de la ciudad. **19** Entonces compró el pedazo de tierra donde había puesto su tienda de los hijos de Hamor, padre de Siquem, por cien piezas de plata. **20** Ahí levantó un altar y lo llamó El Elohe Israel.

Genesis 33:1

Vió
La palabra "Vió" nos alerta a prestar atención a una parte nueva y sorprendente de la historia.

cuantrocientos hombres.
"400 hombres"

Jacob dividió los hijos .. las sirvientas
Esto no significa que Jacob dividió a los niños de manera equitativa para que cada mujer tuviera la misma cantidad de hijos que ella. Jacob dividió a los niños para que cada uno fuera con su madre.

Sirvientas
"esposas de siervo". Esto se refiere a Bilhah y Zilpah.

Él mismo fue al frente de ellos.
Aquí el "mismo" enfatiza que Jacob fue solo delante de los demás.

Se inclinó
Aquí la palabra "Reverencia" significa inclinarse para expresar humildemente respeto y honor hacia alguien. (Ver: traducir_simacción)

Genesis 33:4

a encontrarse con él
"Encontrar a Jacob"

lo tomó, lo abrazó por el cuello, y lo besó.
Esto puede traducirse como una nueva oración. TA: "Esaú puso sus brazos alrededor de Jacob, lo abrazó y lo besó"

Entonces ellos lloraron.
Esto puede traducirse más explícitamente. TA: "Entonces Esaú y Jacob lloraron porque estaban felices de verse otra vez"

él vió a las mujeres y a los niños.
"Vio a las mujeres y los niños que estaban con Jacob".

Los hijos quienes Dios ha dado generosamente a tu sirviente
La frase "su siervo" es una forma educada para que Jacob se refiera a sí mismo. TA: "Estos son los hijos que Dios me ha dado amablemente, a tu servidor"

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Genesis 33:6

Sirvientas
"esposas de siervo". Esto se refiere a Bilhah y Zilpah.

Se inclinaron
Este es un signo de humildad y respeto ante otra persona.

¿A qué te refieres con todos estos grupos que veo?
La frase "todos estos grupos" se refiere a los grupos de sirvientes que Jacob envió para dar regalos a Esaú. TA: "¿Por qué enviaste a todos esos grupos diferentes a encontrarse conmigo?"

A encontrar favor en la vista de mi señor
Aquí, "vista" significa los pensamientos u opiniones de una persona. TA: "Para que usted, mi maestro, esté satisfecho conmigo"

mi señor
La frase "mi señor" es una forma educada de referirse a Esaú.

Genesis 33:9

Tengo suficiente
Se sobreentiende la palabra "animales" o "propiedad". TA: "Tengo suficientes animales"

si he encontrado favor en tu vista
Aquí, "vista" significa los pensamientos u opiniones de una persona. TA: "si está satisfecho conmigo"

mi regalo de mi mano
Aquí "mano" se refiere a Jacob. TA: "este regalo que te estoy dando"

mi mano, por que la verdad
Esto se puede traducir como una nueva frase: "mi mano. Por supuesto"

he visto tu rostro, y es como ver el rostro de Dios
El significado de este símil no está claro. Los posibles significados son 1) Jacob está feliz de que Esaú lo haya perdonado como Dios lo ha perdonado o 2) Jacob se asombra al ver a su hermano nuevamente como se asombró al ver a Dios o 3) Jacob se siente honrado de estar en la presencia de Esaú como lo era Humillado para estar en la presencia de Dios.

he visto tu rostro
Aquí "cara" se refiere a la de Esaú. Puede ser mejor traducir "cara" debido a la importancia de la palabra "cara" aquí con "cara de Dios" y "cara a cara" en el 32:29.

que te fue traído
Esto se puede afirmar en forma activa. TA: "que te trajeron mis sirvientes"

Dios me ha dado generosamente
"Dios me ha tratado muy bien" o "Dios me ha bendecido mucho"

Así Jacob le insistió, y Esaú aceptó.
Era costumbre rechazar un regalo primero, pero luego aceptar el regalo antes de que el donante se ofendiera.

Genesis 33:12

Mi maestro sabe
Esta es una forma educada y formal de referirse a Esaú. TA: "Tú, mi maestro, sabes"

los niños son jovenes
El significado puede ser expresado más explícitamente. TA: "los niños son demasiado pequeños para viajar rápido"

Si ellos los sobremarchan hasta un día
Esto se puede afirmar en forma activa. TA: "Si los obligamos a ir demasiado rápido incluso por un día"

Que mi maestro vaya delante de su sirviente.
Esta es una forma educada y formal de que Jacob se refiera a sí mismo. TA: "Mi señor, soy tu sirviente. Por favor, adelante de mí"

al paso de los ganados que van delante de mí
"A la velocidad que puedan ir los animales que estoy cuidando"

Seir
Esta es una zona montañosa en la región de Edom. Vea cómo tradujo esto en el 32: 3.

Genesis 33:15

¿Por qué hacer eso?
Jacob usa una pregunta para enfatizar que Esaú no necesita dejar a los hombres. TA: "¡No hagas eso!" o "¡No necesitas hacer eso!"

Mi maestro ya ha sido
Esta es una forma educada y formal de referirse a Esaú. TA: "Tú, mi maestro, tienes" .

Sucot
Los traductores también pueden agregar una nota al pie que diga "El nombre Sucot significa 'refugios'".

construyó a sí mismo una casa
Se da a entender que la casa es también para su familia. TA: "construyó una casa para él y su familia"

para su ganado
"Por los animales que cuidaba".

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Genesis 33:18

Información general:
Comienza una nueva parte de la historia. El autor describe lo que hizo Jacob después de descansar en Sucot.

Cuando Jacob vinó desde Padan Aram
"Después de que Jacob se fue de Padan Aram"

Cuando Jacob... él llegó ... Él acampó
Esto solo menciona a Jacob porque él es el líder de la familia. Se da a entender que su familia estaba con él.

Él acampó cerca
"Él instaló su campamento cerca"

pedazo de tierra
"pedazo de suelo"

Hamor
Este es el nombre de un hombre.

padre de Siquem
Siquem es el nombre de una ciudad y el nombre de un hombre.

Cien
"100"

El Elohe Israel.
Los traductores pueden agregar una nota al pie que diga: "El nombre El Elohe Israel significa" Dios, el Dios de Israel ".

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Chapter 34

1 Ahora Dina, la hija que Lea le dio a Jacob, salió a encontrarse con las mujeres jóvenes de la tierra. **2** Siquem, hijo de Hamor el heveo, el príncipe de la tierra, la vio y la tomó, la asaltó, y durmió con ella. **3** Él estaba atraído a Dina, la hija de Jacob. Él amó a la joven mujer y le habló tiernamente. **4** Siquem habló con su padre Hamor, diciendo: "Consígueme esta mujer joven como esposa para mí." **5** Ahora Jacob oyó que él había deshonrado a Dina su hija. Sus hijos estaban con su ganado en el campo, así que Jacob guardó silencio hasta que ellos llegaron. **6** Hamor el padre de Siquem salió a donde Jacob para hablar con él. **7** Los hijos de Jacob llegaron del campo cuando oyeron sobre el asunto. Los hombres estaban ofendidos. Estaban muy enojados porque él había avergonzado a Israel al forzarse sobre la hija de Jacob, porque tal cosa no debió haber sido hecha. **8** Hamor les habló, diciendo: "Mi hijo Siquem ama a su hija. Por favor dásela a él como esposa. **9** Emparéntense con nosotros, dénnos a sus hijas, y tomen a nuestras hijas para ustedes. **10** Vivirán con nosotros, y la tierra estará abierta para ustedes para vivir y comerciar, y para adquirir propiedad.'' **11** Siquem le dijo a su padre y a sus hermanos: "Déjenme encontrar favor en sus ojos, y lo que me digan se lo daré. **12** Pídanme el dote y regalo más grande que quieran, y yo les daré lo que me digan, pero denme a la mujer joven como esposa." **13** Los hijos de Jacob respondieron a Siquem y a Hamor su padre con engaño, porque Siquem había deshonrado a Dina su hermana. **14** Ellos les dijeron: "No podemos hacer esta cosa, de darle a nuestra hermana a alguno que sea incircunciso; porque eso sería una desgracia para nosotros. **15** Solo bajo esta condición nos pondremos de acuerdo con ustedes: si ustedes se circuncidan como nosotros, si todo hombre entre ustedes es circuncidado. **16** Entonces les daremos nuestras hijas a ustedes, y nosotros tomaremos sus hijas para nosotros mismos, y viviremos con ustedes y nos volveremos un solo pueblo. **17** Pero si ustedes no nos escuchan para circuncidarse, entonces tomaremos a nuestra hermana y nos iremos. **18** Sus palabras complacieron a Hamor y a su hijo Siquem. **19** El hombre joven no se tardó en hacer lo que dijeron, porque él se deleitaba con la hija de Jacob, y porque él era la persona más honrada en toda la casa de su padre. **20** Hamor y Siquem su hijo fueron a la puerta de la ciudad y hablaron con los hombres de su ciudad, diciendo: **21** "Estos hombres están en paz con nosotros, así que déjenlos vivir en la tierra y que hagan negocios en ella porque, verdaderamente, la tierra es lo suficientemente grande para ellos. Tomemos a sus hijas como esposas, y démosles nuestras hijas. **22** Solo bajo esta condición los hombres aceptarán vivir con nosotros y llegar a ser un solo pueblo: si todo varón entre nosotros es circuncidado, como ellos son circuncisos. **23** Su ganado y su propiedad, todos sus animales, ¿no serán nuestros? Así que pongámonos de acuerdo con ellos, y ellos vivirán entre nosotros." **24** Todos los hombres de la ciudad escucharon a Hamor y a Siquem, su hijo. Todo hombre fue circuncidado. **25** Al tercer día, cuando todavía estaban adoloridos, dos de los hijos de Jacob, Simeón y Leví, hermanos de Dina, cada uno tomó su espada y fueron a la ciudad que estaba confiada de su seguridad, y mataron a todos los hombres. **26** Ellos mataron a Hamor y a Siquem, su hijo, con el filo de la espada. Ellos tomaron a Dina de la casa de Siquem y se fueron. **27** Los otros hijos de Jacob vinieron a los cuerpos muertos y saquearon la ciudad, porque la gente había deshonrado a su hermana. **28** Tomaron sus rebaños, sus manadas, sus burros, y todo en la ciudad y en los campos de los alrededores con **29** todas sus riquezas. Todos sus niños y sus esposas, ellos los capturaron. Ellos hasta tomaron todo lo que había en las casas. **30** Jacob le dijo a Simeón y a Leví: "Ustedes han traído aflicción sobre mí, al hacer que yo apeste ante los habitantes de la tierra, los cananeos y los ferezeos. Mi familia es pequeña. Si ellos se juntan en contra mía y me atacan, entonces seré destruido, yo y mi casa." **31** Pero Simeón y Leví dijeron: "¿Debió Siquem tratar con nuestra hermana como con una prostituta?"

Genesis 34:1

Ahora
Aquí esta palabra se usa para marcar una nueva parte de la historia.

Dina
Este es el nombre de la hija de Lea. Vea cómo se tradujo este nombre en el 30:19.

Heveo
Este es el nombre de un grupo de personas. Vea cómo se tradujo la palabra similar "Heveo" en el 10:15.

el príncipe de la tierra
Esto se refiere a Hamor, no a Siquem. Además, "príncipe" aquí no significa hijo de un rey. Significa que Hamor fue el líder de la gente en esa área.

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la asaltó, y durmió con ella.
Siquem violó a Dina.

Él estaba atraído a Dina
"Se sintió muy atraído por ella"

le habló tiernamente.
Esto significa que habló con afecto para convencerla de que la amaba y que quería que ella también lo amara.

Genesis 34:4

Ahora Jacob
"Ahora" se usa aquí para marcar un cambio de la historia a la información de fondo sobre Jacob.

Jacob escuchó que él
La palabra "él" se refiere a Siquem.

él había deshonrado
Esto significa que Siquem había deshonrado y desdichado a Dina al obligarla a dormir con él.

mantuvo su paz
Esta es una forma de decir que Jacob no dijo ni hizo nada al respecto.

Genesis 34:6

Hamor ... salió a donde Jacob
"Hamor ... fue a encontrarse con Jacob"

Los hombres estaban ofendidos
"Los hombres estaban indignados"

Estaban muy molestos ... porque tal cosa no debió haber sido hecha.
Esto se puede afirmar como una cita directa pronunciada por el hijo de Jacob, como en la UDB.

él había avergonzado a Israel
Aquí la palabra "Israel" se refiere a cada miembro de la familia de Jacob. Israel como grupo de personas fue deshonrado. TA: "había humillado a la familia de Israel" o "había avergonzado al pueblo de Israel"

al violentarse contra la hija de Jacob
"agrediendo a la hija de jacob"

porque tal cosa no debió haber sido hecha.
Esto se puede afirmar en forma activa. TA: "porque no debería haber hecho algo tan terrible"

Genesis 34:8

Hamor les habló
"Hamor habló con Jacob y sus hijos"

ama a su hija
Aquí la palabra "amor" se refiere al amor romántico entre un hombre y una mujer. TA: "la ama y quiere casarse con ella"

dénsela a él como esposa
En algunas culturas, los padres deciden con quién se casarán sus hijos.

Cásense con nosotros
Es casarse con un miembro de un grupo racial, social, religioso o tribal diferente. TA: "Permite los matrimonios entre tu pueblo y el nuestro"

la tierra les será abierta para ustedes
"La tierra estará disponible para ti"

Genesis 34:11

Siquem le dijo a su padre
"Siquem le dijo al padre de Dina, Jacob"

Déjenme encontrar favor en sus ojos, y lo que sea que me digan se los daré
Aquí "ojos" representa los pensamientos u opiniones de una persona. TA: "Si me aprueban, les daré lo que pidan"

novia un precio
En algunas culturas, es costumbre que un hombre dé dinero, bienes, ganado y otros regalos a la familia de la novia en el momento del matrimonio.

Los hijos de Jacob respondieron a Siquem con engaño
El sustantivo abstracto "engaño" se puede expresar como el verbo "mentir". TA: "Pero los hijos de Jacob mintieron a Siquem y Hamor cuando les respondieron"

Siquem había deshonrado a Dina
Esto significa que Siquem había deshonrado y desgraciado a Dina al obligarla a dormir con él. Vea cómo se tradujo "profanado" en el 34: 4.

Genesis 34:14

Ellos les dijeron
"Dijeron los hijos de Jacob a Siquem y Hamor".

No podemos hacer eso, darte a nuestra hermana
"No podemos aceptar dar a Dina en matrimonio"

porque eso sería una desgracia para nosotros
"porque eso nos haría avergonzar". Aquí "nosotros" se refiere a los hijos de Jacob y a todo el pueblo de Israel.

Entonces te daremos nuestras hijas ... tomáremos sus hijas para nosotros
Esto significa que permitirán que una persona de la familia de Jacob se case con una persona que vive en la tierra de Hamor.

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Genesis 34:18

Sus palabras complacieron a Hamor y a su hijo Siquem
Aquí "palabras" significa lo que se dijo. AT: "Hamor y su hijo Siquem estuvieron de acuerdo con lo que dijeron los hijos de Jacob"

en hacer lo que dijeron
"hacerse la circunsión"

la hija de Jacob
"La hija de Jacob, Dina"

porque él era la persona más honrada en toda la casa de su padre
Esto puede traducirse como una nueva oración. Se puede hacer explícito que Siquem sabía que los otros hombres estarían de acuerdo en ser circuncidados porque lo respetaban mucho. TA: "Siquem sabía que todos los hombres en la casa de su padre estarían de acuerdo con él porque él era el más honrado entre ellos"

Genesis 34:20

la puerta de la ciudad
Era común que los líderes se reunieran en la puerta de la ciudad para tomar decisiones oficiales.

Estos hombres
"Jacob, sus hijos y el pueblo de Israel"

están en paz
Aquí "nosotros" incluye a Hamor, su hijo y todas las personas con las que hablaron en la puerta de la ciudad.

déjenlos vivir en la tierra y hagan negocios en ella
"Déjalos vivir y comerciar en la tierra"

porque, verdaderamente, la tierra es lo suficientemente grande para ellos
Siquem usa la palabra "verdaderamente" para agregar énfasis a su declaración. "porque, ciertamente, la tierra es lo suficientemente grande para ellos" o "porque, de hecho, hay un montón de tierra para ellos"

tomar a sus hijas ... darles a nuestras hijas a ellos
Esto se refiere a los matrimonios entre las mujeres de un grupo y los hombres del otro grupo. Vea cómo se tradujeron frases similares en el 34: 8.

Genesis 34:22

Información general:
Hamor y Siquem, su hijo, continúan hablando con los ancianos de la ciudad.

Solo bajo esta condición los hombres han aceptado vivir con nosotros y volvernos un solo pueblo: si todo hombre entre nosotros es circuncidado, como ellos son circuncisos
"Solo si todos los hombres entre nosotros son circuncidados, como los hombres de Israel son circuncidados, aceptarán vivir entre nosotros y unirse con nosotros como un solo pueblo"

¿No serán su ganado y su propiedad --todos sus animales nuestros?
Siquem usa una pregunta para enfatizar que el ganado y las propiedades de Jacob pertenecerán a la gente de Siquem. Esto se puede traducir como una declaración. TA: "Todos sus animales y propiedades serán nuestros".

Genesis 34:24

Todo hombre fue circuncidado
Esto se puede afirmar en forma activa. TA: "Así que Hamor y Siquem hicieron que alguien circuncidara a todos los hombres"

Al tercer día
"tercer" es el número ordinal de tres. Se puede establecer sin el número ordinal. AT: "Después de dos días"

cuando estaban muy adoloridos
"Cuando los hombres de la ciudad seguían sufriendo".

cada uno tomó su espada
"tomaron sus espadas"

fueron a la desprevenida ciudad
Aquí "ciudad" significa la gente. TA: "atacaron a la gente de la ciudad"

desprevenida ciudad, y mataron a todos los hombres.
Esto puede traducirse como una nueva oración. "desprevenida ciudad. Simeon y Levi mataron a todos los hombres de la ciudad"

con el filo de la espada
Aquí "borde" representa la hoja de la espada. TA: "con la hoja de sus espadas" o "con sus espadas"

Genesis 34:27

los cuerpos muertos
"Los cadáveres de Hamor, Siquem, y sus hombres".

saquearon la ciudad
"Robaron todo lo que era valioso en la ciudad".

porque la gente había deshonrado a su hermana
Solo Siquem había contaminado a Dina, pero los hijos de Jacob consideraban a toda la familia de Siquem y a todos en la ciudad responsables de este acto.

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había deshonrado
Esto significa que Siquem había deshonrado y desgraciado a Dina al obligarla a dormir con él. Vea cómo se tradujo "profanado" en el 34: 4.

Tomaron sus rebaños
"Los hijos de Jacob tomaron los rebaños de la gente"

todas sus riquezas
"todas sus posesiones y dinero"

Todos sus niños y sus esposas, ellos los capturaron.
"Ellos capturaron a todos sus hijos y esposas"

Genesis 34:30

han traído aflicción sobre me
Se habla de causar que alguien experimente problemas como si los problemas fueran un objeto que se trae y se coloca sobre una persona. TA: "me causó grandes problemas"

al hacerme apestar a los inhabitantes de la tierra
Se habla de hacer que la gente de las áreas circundantes odie a Jacob como si los hijos de Jacob le hicieran oler mal físicamente. Esto puede traducirse como una nueva oración. TA: "Me has hecho repulsivo a las personas que viven en la tierra"

Yo soy pocos en número ... en contra mía y me atacan, entonces seré destruído, yo y mi casa
Aquí las palabras "yo" y "yo" se refieren a toda la casa de Jacob. Jacob solo dice "yo" o "yo" ya que él es el líder. TA: "Mi casa es pequeña ... contra nosotros y nos atacan, entonces nos destruirán a todos"

Si ellos se juntan ellos mismos en contra mía y me atacan
"formar un ejército y atacarme" o "formar un ejército y atacarnos"

entonces seré destruído
Esto se puede afirmar en forma activa. TA: "me destruirán" o "nos destruirán"

¿Debía Siquem tratar con nuestra hermana como con una prostituta?
Simeón y Levi usan una pregunta para enfatizar que Siquem hizo lo que estaba mal y merecía morir. TA: "¡Siquem no debería haber tratado a nuestra hermana como si fuera una prostituta!"

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Chapter 35

1 Dios le dijo a Jacob: "Levántate, ve a Betel, y quédate ahí. Construye allí un altar a Dios, quien se te apareció cuando huías de Esaú tu hermano." **2** Entonces Jacob dijo a los de su casa y a todos los que estaban con él: ''Pongan a un lado los dioses extranjeros que están entre ustedes, purifíquense a ustedes mismos, y cambien sus ropas. **3** Entonces salgamos y subamos a Betel. Yo le construiré un altar ahí a Dios, quien me respondió en el día de mi angustia, y ha estado conmigo dondequiera que he ido." **4** Así que le dieron a Jacob todos los dioses extranjeros que estaban en sus manos, y los anillos que estaban en sus orejas. Jacob los enterró bajo la encina que estaba cerca de Siquem. **5** Mientras viajaban, Dios hizo que el pánico cayera sobre las ciudades que estaban a su alrededor, de manera que esa gente no persiguió a los hijos de Jacob. **6** Asi que Jacob llegó a Luz (eso es, Betel), la cual está en la tierra de Canaán, él y todas las personas que estaban con él. **7** Él construyó un altar allí y llamó el lugar El Betel, porque ahí Dios se había revelado a Sí mismo a él, cuando estaba huyendo de su hermano. **8** Débora, la enfermera de Rebeca, murió. Ella fue enterrada más abajo de Betel debajo de un árbol de encina, así que fue llamado Alón Bacut. **9** Cuando Jacob vino de Padán Aram, Dios se le apareció otra vez y lo bendijo. **10** Dios le dijo a él: "Tu nombre es Jacob, pero tu nombre ya no será Jacob. Tu nombre será Israel." Entonces Dios llamó su nombre Israel. **11** Dios le dijo a él: "Yo soy Dios Todopoderoso. Sé fructífero y multiplícate. Una nación y una compañía de naciones vendrán de ti, y habrá reyes entre tus descendientes. **12** La tierra que Yo le di a Abraham y a Isaac, te la daré a ti. A tus descendientes después de ti también les doy la tierra." **13** Dios subió de él en el lugar donde le había hablado. **14** Jacob puso un pilar en el lugar donde Dios le había hablado, un pilar de piedra. Él derramó una ofrenda de bebida sobre él y derramó aceite sobre él. **15** Jacob llamó el nombre del lugar donde Dios habló con él, Betel. **16** Ellos viajaron desde Betel. Cuando todavía estaban a alguna distancia de Efrata, Raquel comenzó a dar a luz. Tuvo un parto difícil. **17** Mientras estaba en el momento más difícil del parto, la partera le dijo: "No temas, porque ahora tendrás otro hijo." **18** Mientras moría, con su último aliento ella lo llamó Benoni, pero su padre lo llamó Benjamín. **19** Raquel murió y fue sepultada en el camino a Efrata (eso es, Belén). **20** Jacob puso un pilar sobre su tumba. Esa es la marca de la tumba de Raquel hasta este día. **21** Israel siguió viajando y montó su tienda más allá de la torre de vigilancia del rebaño. **22** Mientras Israel estaba viviendo en esa tierra, Rubén durmió con Bilha la concubina de su padre, e Israel lo supo. Ahora Jacob tenía doce hijos. **23** Sus hijos por Lea fueron Rubén, el primogénito de Jacob, y Simeón, Leví, Judá, Isacar, y Zebulón. **24** Sus hijos por Raquel fueron José y Benjamín. **25** Sus hijos por Bilha, la sirvienta de Raquel, fueron Dan y Neftalí. **26** Los hijos de Zilpa, la sirvienta de Leah, fueron Gad y Aser. Todos estos son los hijos de Jacob quienes le nacieron en Padán Aram. **27** Jacob vino a Isaac, su padre, en Mamre en Quiriat Arba (lo mismo que Hebrón), donde Abraham e Isaac habían vivido. **28** Isaac vivió por ciento ochenta años. **29** Isaac suspiró su último aliento y murió, y fue recogido a sus ancestros, un viejo lleno de años. Esaú y Jacob, sus hijos, lo enterraron.

Genesis 35:1

ve a Bet-el,
La frase "sube" se usa porque Betel tiene una elevación más alta que Siquem.

Construye allí un altar al Dios
Dios habla de sí mismo en tercera persona.
Traducción Alterna: "Construye un altar para mí, tu Dios"

dijo a los de su casa
"dijo a su familia"

Pongan a un lado los dioses extranjeros entre ustedes
"Tira tus ídolos" o "Deshazte de tus falsos dioses"

purifíquense a ustedes mismos, y cambien sus ropas
Esta era la costumbre de purificarse mental y físicamente antes de ir a adorar a Dios.

cambien sus ropas
Ponerse una ropa nueva era una señal de que se habían limpiado antes de acercarse a Dios. (Ver: traducir_simacción)

en el día de mi angustia
Los posibles significados para "día" son 1) el día en que Jacob huyó de Esaú o 2) "día" significa un período de tiempo en que Jacob estaba angustiado.
Traducción Alterna: "cuando estaba en una situación difícil" o "cuando estaba en problemas"

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Genesis 35:4

Entonces le dieron
"Así que todos en la casa de Jacob dieron" o "Así dieron todos sus familiares y sirvientes"

que estaban en sus manos
Aquí "en su mano" significa lo que poseen. Traducción Alterna: "que estaban en su poder" o "que tenían"

los anillos que estaban en sus oídos
"Sus pendientes" (UDB). Los posibles significados son 1) el oro en los aretes podría haber sido usado para hacer más ídolos o 2) tomaron estos aretes de la ciudad de Siquem después de que atacaron y mataron a todas las personas. Los pendientes les habrían recordado su pecado.

en las ciudades
Aquí "ciudades" significa las personas que viven en las ciudades.

Dios hizo que pánico cayera en las ciudades
Diios hizo que la gente de las ciudades le temieran a Jacob y a su familia como si el pánico fuera un objeto que cae por sobre las ciudades. El sustantivo abstracto "pánico" puede ser declarado como "asustado". Traducción Alterna: Dios hizo que la gente de las ciudades circundantes le temieran a Jacob y a quienes estaban con él"

los hijos de Jacob
Está implícito que nadie atacó a nadie en la familia de Jacob. Pero dos de los hijos, Simeón y Levi, atacaron a los parientes cananeos de Siquem después de que él se apoderó y durmió con la hija de Jacob. Jacob temía que buscaran venganza en 34:30. Traducción Alterna: "la familia de Jacob" o "la casa de Jacob"

Genesis 35:6

Luz
Este es el nombre de una ciudad. Vea cómo tradujo esto en 28:18.

El-betel
Los traductores pueden agregar una nota al pie que diga: "El nombre El Betel significa 'Dios de Betel'"

ahí Dios se había revelado a sí mismo a él
"Allí Dios se dio a conocer a Jacob".

Débora
Este es el nombre de una mujer.

La enfermera de Rebeca
Una enfermera es una mujer que cuida al hijo de otra mujer. La enfermera fue muy honrada e importante para la familia.

Ella fue enterrada abajo de Betel
Esto se puede afirmar en forma activa. Traducción Alterna: "La enterraron de Betel"

abajo de Betel
La frase "abajo de" se usa porque la enterraron en un lugar que tenía una elevación más baja que Betel.

Alón-bacut
Los traductores pueden agregar una nota al pie que diga: "El nombre Alón Bacut significa "Roble donde hay llanto'".

Genesis 35:9

Cuando Jacob vino de Padan-aram
Puede hacerse explícito que estaban en Betel. Traducción Alterna: "Después de que Jacob dejó a Padan-aram, y mientras estaba en Betel"

Bendijo
Aquí, "bendecir" significa pronunciar una bendición formal sobre alguien y hacer que le sucedan cosas buenas a esa persona.

Pero tu nombre ya no será llamado Jacob
Esto se puede afirmar en forma activa. Traducción Alterna: "pero tu nombre ya no será Jacob"

Genesis 35:11

Dios le dijo a él
Dios le dijo a Jacob

Se fructífero y multiplícate
Dios le dijo a Jacob que tenga hijos para que hubieran muchos de ellos. La palabra "multiplicar" explica cómo iba a ser "fructífero". Vea cómo tradujo esto en 1:22.

Una nación y una compañía de naciones vendrán de ti
Aquí, "nación" y "naciones" se refieren a los descendientes de Jacob que establecerán estas naciones.

Dios subió de él
Aquí se usa "subió" porque el lugar donde Dios mora se suele considerar como estar arriba o por encima del mundo. Traducción Alterna "Dios lo dejó"

Genesis 35:14

Pilar
Este es un pilar conmemorativo que era simplemente una piedra grande o una roca en su extremo.

Él derramó una ofrenda de bebida sobre el y derramó aceite en el
Esta es una señal de que él está dedicando el pilar a Dios. (Ver: ranslate_symaction)

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Bet-el
Los traductores también pueden agregar una nota al pie que diga "El nombre de Betel significa "casa de Dios'".

Genesis 35:16

Efrata
Este es otro nombre para la ciudad de Belén

Tuvo un parto difícil.
"Ella estaba teniendo un momento muy difícil para dar a luz al niño"

Mientras estaba en el momento más difícil
"Cuando el dolor del parto estaba en su peor momento"

partera
Una persona que ayuda a una mujer cuando está dando a luz a un niño.

Mientras moría, con su último aliento
Un "último aliento" es el último aliento de una persona antes de morir. Traducción Alterna: "Justo antes de morir, ya que estaba tomando su último aliento"

Benoni
El traductor puede agregar una nota al pie que diga "El nombre Benoni significa 'hijo de mi dolor'"

Benjamín
El traductor puede agregar una nota al pie que diga "El nombre Benjamín significa 'hijo de la mano derecha'." La frase "mano derecha" indica un lugar de favor especial

y fue sepultada
Esto se puede afirmar en forma activa. AT: "y la enterraron"

en el camino
"a lo largo de la carretera" (UDB)

Esa es la marca de la tumba de Raquel hasta este día.
"Esto marca la tumba de Raquel hasta hoy"

hasta este día
"Hasta la actualidad". Esto significa al tiempo que el autor estaba escribiendo esto.

Genesis 35:21

Israel viajó
Se implica que la familia y los sirvientes de Israel están con él. El significado completo de esta información se puede hacer explícito.

Bilha
Este es el nombre de la sirvienta de Rachel. Vea cómo tradujo este nombre en 29:28.

Ahora Jacob tenía doce hijos
Esta oración comienza un nuevo párrafo, que continúa en los siguientes versículos.

doce hijos
"12 hijos"

Genesis 35:23

Bilha
Este es el nombre de la sirvienta de Raquel. Vea cómo tradujo este nombre en 29:28.

Genesis 35:26

Zilpa
Este es el nombre de la sirvienta de Lea. Vea cómo tradujo este nombre en 29:23.

quienes le nacieron en Padan-aran
Está implicito que esto no incluye a Benjamín que nació en la tierra de Canaán, cerca de Belén. Solo menciona a Padan-aran ya que es donde nacieron la mayoría de ellos. El significado completo de esto puede hacerse explícito Traducción Alterna: "que le nacieron en Padan-aran, excepto Benjamin que nació en la tierra de Canaán"

Jacob vino a Isaac
Aquí "vino" se puede decir como "fue".

Mamre
Este era otro nombre para la ciudad de Hebrón. Puede haber sido nombrado después de Mamre, el amigo de Abraham que vivió allí. Vea cómo tradujo esto en 13:16.

Kiriat-arba
Este es el nombre de una ciudad. Vea cómo tradujo esto en 23:1.

Genesis 35:28

ciento ochenta años
180 años

Isaac suspiró su último aliento y murió,
"Isaac tomó su último aliento y murió". Las frases "dio su último suspiro" y "murieron" significan básicamente lo mismo. Vea cómo tradujo una frase similar en 25:7 Traducción Alterna: "Isaac murió"

suspiró su último
Esta es una forma educada de decir que una persona murió. Vea cómo tradujo esto en 25:7

y fue recogido a sus ancestros
Esto significa que después de que Isaac murió, su alma fue al mismo lugar que sus parientes que murieron antes que él. Esto se puede afirmar en forma activa. TA: "se unió a los miembros de su familia que ya habían muerto"

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un viejo lleno de años.
Las frases "viejo" y "lleno de años" significan básicamente lo mismo. Destacan que Isaac vivió mucho tiempo. TA: "después de haber vivido mucho tiempo y era muy viejo"

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Chapter 36

1 Estos fueron los descendientes de Esaú (también llamado Edom). **2** Esaú tomó sus esposas de entre los cananeos. Estas fueron sus esposas: Ada la hija de Elón el hitita, Aholibama hija de Aná, la nieta de Zibeón el heveo, **3** y Basemat, hija de Ismael, hermana de Nebaiot. **4** Ada dio a luz a Elifaz para Esaú, y Basemat dio a luz a Reuel. **5** Aholibama dio a luz a Jeús, a Jalaam, y a Coré. Estos fueron los hijos de Esaú quienes le nacieron en la tierra de Canaán. **6** Esaú tomó a sus esposas, sus hijos, sus hijas, y a todos los miembros de su casa, su ganado, todos sus animales, y todas sus posesiones, las cuales había acumulado en la tierra de Canaán, y se fue a una tierra lejos de su hermano Jacob. **7** Él hizo esto porque sus posesiones eran demasiadas para ellos quedarse juntos. La tierra en donde se habían establecido no podía mantenerlos a causa de su ganado. **8** Así que Esaú, también conocido como Edom, se estableció en la región montañosa de Seir. **9** Estos fueron los descendientes de Esaú, el ancestro de los edomitas en la región montañosa de Seir. **10** Estos fueron los nombres de los hijos de Esaú: Elifaz hijo de Ada, la esposa de Esaú; Reuel hijo de Basemat, la esposa de Esaú. **11** Los hijos de Elifaz eran Temán, Omar, Zefo, Gatam y Quenaz. **12** Timna, una concubina de Elifaz, hijo de Esaú, dio a luz a Amalec. Estos fueron los nietos de Ada, esposa de Esaú. **13** Estos eran los hijos de Reuel: Nahat, Zera, Sama y Miza. Estos fueron los nietos de Basemat, esposa de Esaú. **14** Estos fueron los hijos de Aholibama, esposa de Esaú, quien era la hija de Aná y la nieta de Zibeón. Ella dio a luz a Esaú, Jeús, Jaalam y Coré. **15** Estos fueron los clanes entre los descendientes de Esaú: los descendientes de Elifaz, el primogénito de Esaú: Temán, Omar, Zefo, Quenaz, **16** Coré, Gatam y Amalec. Estos fueron los clanes descendidos de Elifaz en la tierra de Edom. Ellos fueron los nietos de Ada. **17** Estos fueron los clanes de Reuel: hijo de Esaú: Nahat, Zera, Sama y Miza. Estos fueron los clanes descendidos de Reuel en la tierra de Edom. Estos fueron los nietos de Basemat, esposa de Esaú. **18** Estos fueron los clanes de Aholibama, esposa de Esaú: Jeús, Jaalam y Coré. Estos fueron los clanes que descendieron de la esposa de Esaú Aholibama, hija de Aná. **19** Estos fueron los hijos de Esaú, y estos fueron sus clanes. **20** Estos fueron los hijos de Seir el horeo, los habitantes de la tierra: Lotán, Sobal, Zibeón, Aná, **21** Disón, Ezer y Disán. Estos fueron los clanes de los horeos, los habitantes de Seir en la tierra de Edom. **22** Los hijos de Lotán fueron Hori y Hemam, y Timna era hermana de Lotán. **23** Estos fueron los hijos de Sobal: Alván, Manahat, Ebal, Sefo y Onam. **24** Estos fueron los hijos de Zibeón: Aja y Aná. Este Aná fue quien encontró las aguas termales en el desierto, mientras pastoreaba los burros de Zibeón su padre. **25** Estos fueron los hijos de Aná: Disón y Aholibama, la hija de Aná. **26** Estos fueron los hijos de Disón: Hemdán, Esbán, Itrán y Querán. **27** Estos fueron los hijos de Ezer: Bilhán, Zaaván y Acán. **28** Estos fueron los hijos de Disán: Uz y Arán. **29** Estos fueron los clanes de los horeos: Lotán, Sobal, Zibeón, y Aná, **30** Disón, Ezer y Disán: estos son los clanes de los horeos, de acuerdo al listado de sus clanes en la tierra de Seir. **31** Estos fueron los reyes que reinaron en la tierra de Edom antes que algún rey reinara sobre los israelitas: **32** Bela hijo de Beor, reinó en Edom, y el nombre de su ciudad fue Dinaba. **33** Cuando Bela murió, entonces Jobab hijo de Zera de Bosra, reinó en su lugar. **34** Cuando Jobab murió, Husam de la tierra de los temanitas reinó en su lugar. **35** Cuando Husam murió, Hadad hijo de Bedad, quien derrotó a los madianitas en la tierra de Moab, reinó en su lugar. El nombre de su ciudad era Avit. **36** Cuando Hadad murió, entonces Samla de Masreca reinó en su lugar. **37** Cuando Samla murió, entonces Saúl de Rehobot junto al río reinó en su lugar. **38** Cuando Saúl murió, entonces Baal Hanán hijo de Acbor reinó en su lugar. **39** Cuando Baal Hanán hijo de Acbor, murió, entonces Hadar reinó en su lugar. El nombre de su ciudad era Pau. El nombre de su esposa era Mehetabel, la hija de Matred, la nieta de Mezaab. **40** Estos fueron los nombres de los líderes de los clanes de los descendientes de Esaú, de acuerdo a sus clanes y a sus regiones, por sus nombres: Timna, Alva, Jetet, **41** Aholibama, Ela, Pinón, **42** Quenaz, Temán, Mibsar, **43** Magdiel e Iram. Estos fueron los líderes de los clanes de Edom, de acuerdo a sus poblados en la tierra que poseían. Este fue Esaú, el padre de los edomitas.

Genesis 36:1

Estos eran los descendientes de Esaú (también llamado Edom)
"Estos son los descendientes de Esaú, que también se llaman Edom". Esta oración introduce el relato de los descendientes de Esaú en Génesis 36: 1-8. Traducción Alterna: "Esta es una cuenta de los descendientes de Esaú, que también se llama Edom".

Ada... Aholibama
Estos son los nombres de las esposas de Esaú.

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Elon el hitita
"Elon el descendiente de Het" o "Elon un descendiente de Het". Este es el nombre de un hombre. Vea cómo se traduce esto en 26:34.

Aná…Zibeón…Nebaiot
Estos son nombres de hombres.

Heteo
Esto se refiere a un grupo más grande de personas. Vea cómo lo tradujo en 10:15.

Basemat
Este es el nombre de una de las esposas de Esaú. Vea cómo tradujo esto en 26:34.

Nebaiot
Este es el nombre de uno de los hijos de Ismael. Vea cómo tradujo esto en 28:8.

Genesis 36:4

Ada…Basemat…Aholibama
Estos son los nombres de las esposas de Esaú. Vea cómo tradujo estos en 36:1.

Elifaz…Rehuel…Jeús…Jalaam…Coré
Estos son los nombres de los hijos de Esaú.

Genesis 36:6

las cuales había recogido en la tierra de Canaán
Esto se refiere a todas las cosas que había acumulado mientras vivía en la tierra de Canaán. Traducción Alterna: "que había acumulado mientras vivía en la tierra de Canaán"

fue hacía una tierra
Esto significa mudarse a otro lugar y vivir allí. TA: "fue a vivir a otra tierra"

sus posesiones
"Las posesiones de Esaú y Jacob"

no podía mantenerlos a causa de su ganado
La tierra no era lo suficientemente grande como para soportar todo el ganado que poseían Jacob y Esaú. Traducción Alterna: "no era lo suficientemente grande como para mantener todo su ganado" o "no era lo suficientemente grande para los rebaños de Esaú y de Jacob"

donde se habían colocado
La palabra "colocado" significa mudarse a algún lugar y vivir allí. TA: "donde se habían mudado a"

Genesis 36:9

Siguéndolo están los descendientes de Esaú
Esta oración introduce el relato de los descendientes de Esaú en Génesis 36: 9-43. Traducción Alterna: "Esta es una cuenta de los descendientes de Esaú"

en la colina de Seir
Esto significa que vivían en la región montañosa de Seir. El significado completo de esto puede hacerse explícito. Traducción Alterna: "quien vivió en la región montañosa de Seir"

Elifaz…Rehuel
Estos son los nombres de los hijos de Esaú. Vea cómo tradujo estos nombres en 36:4.

Ada…Besemat
Estos son los nombres de las esposas de Esaú. Vea cómo tradujo estos nombres en 36:1.

Temán, Omar, Zefo, Gatam y Quenaz…Amalec
Estos son los nombres de los hijos de Elifaz.

Timna
Este es el nombre de la concubina de Elifaz.

Genesis 36:13

Reuel…Jeús, Jaalam y Coré.
Estos son los nombres de los hijos de Esaú. Vea cómo tradujo estos nombres en 36: 4.

Nahat…Zera…Sama…Miza.
Estos son los nombres de los hijos de Reuel.

Aná…Zibeón.
Estos son los nombres de los hombres.

Basemat…Aholibama
Estos son los nombres de las esposas de Esaú. Vea cómo tradujo estos en 36:1.

Genesis 36:15

Elifaz
Este es el nombre de uno de los hijos de Esaú. Vea cómo tradujo su nombre en 36:4.

Temán, Omar, Zefo, Quenaz, Coré, Gatam y Amalec
Estos son los nombres de los hijos de Elifaz.

Ada
Este es el nombre de una de las esposas de Esaú. Vea cómo tradujo su nombre en 36:1.

Genesis 36:17

Reul…Jeús, Jaalam y Coré
Estos son los nombres de los hijos de Esaú. Vea cómo tradujo estos nombres en 36:4.

Nahat, Zera, Sama y Miza.
Estos son los nombres de los hijos de Reuel. Vea cómo tradujo estos nombres en 36:13.

en la tierra de Edom
Esto significa que vivían en la tierra de Edom. AT: "quien vivió en la tierra de Edom"

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Basemat... Aholibama
Estos son los nombres de las esposas de Esaú. Vea cómo tradujo estos nombres en 36: 1.

Aná
Este es el nombre de un hombre. Vea cómo tradujo este nombre en 36: 1.

Genesis 36:20

Seir
La palabra "Seir" es el nombre de un hombre y de un país.

los horeos
La palabra "Horeos" se refiere a un grupo de personas. Vea cómo lo tradujo en 14: 3.

los habitantes de la tierra
"que vivió en la tierra de Seir, que también se llama Edom"

Lotán, Sobal, Zibeón, Aná, Disón, Ezer y Disán..Hori y Hemam
Estos son nombres de hombres.

Timna
Este es el nombre de una mujer.

Genesis 36:23

Sobal...Zibeón
Estos son nombres de hombres. Vea cómo tradujo estos nombres en 36:20.

Alván, Manahat, Ebal, Sefo y Onam... Aja y Aná
Estos son nombres de hombres.

Genesis 36:25

Aná...Disón...Ezer..Disán
Estos son nombres de hombres. Vea cómo tradujo estos nombres en 36:20.

Aholibama
Este es el nombre de una mujer.

Hemdán, Esbán, Itrán y Querán...Bilhán, Zaaván y Acán... Uz y Arán.
Estos son nombres de hombres.

Genesis 36:29

Los Horeos
Este es el nombre de un grupo de personas. Vea cómo tradujo esto en 14:3.

Lotán, Sobal, Zibeón, Aná, Disón, Ezer y Disán
Estos son los nombres de los hombres. Vea cómo tradujo estos nombres en 36:20.

en la tierra de Seir
Esto significa que vivían en la tierra de Seir. Traducción Alterna: "de los que vivían en la tierra de Seir"

Genesis 36:31

Bela...Beor...Jobab...Zera
Estos son nombres de hombres.

el nombre de su ciudad
Esto significa que esta era la ciudad donde vivía. Traducción Alterna: "el nombre de la ciudad donde vivió"

Dinaba...Bosra
Estos son nombres de lugares.

Genesis 36:34

Jobab
Este es el nombre de un hombre. Vea cómo tradujo este nombre en 36:31.

Husan...Hadad...Bedad...Samla
Estos son nombres de hombres.

Husam de la tierra de los Temanitas reinó en su lugar
Esto significa que Husham vivió en la tierra de los temanitas. TA: "Husham que vivió en la tierra de los temanitas"

Avit...Masreca
Estos son nombres de lugares.

Temanitas
"los descendientes de Temán"

El nombre de su ciudad
Esto significa que esta era la ciudad donde vivía. TA: "El nombre de la ciudad donde vivió"

Samla de Masreca
"Samla de Masreca"

Genesis 36:37

Samla
Este es el nombre de un hombre. Vea cómo tradujo este nombre en 36:34.

entonces Saúl de Rehobot junto al río reinó en su lugar
Saúl vivió en Rehobot. Rehobot estaba junto al río Éufrates. Esta información se puede aclarar. Traducción Alterna: "entonces Saúl reinó en su lugar. Era de Rehobot, que está junto al río Éufrates"

Saúl...Baal-hanán...Acbor...Hadar....Matred...Mezaab
Estos son nombres de hombres.

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Rehobot...Pau
Estos son nombres de lugares.

El nombre de su ciudad
Esto significa que esta era la ciudad donde vivía. Traducción Alterna: "El nombre de la ciudad donde vivió"

la hija de Matred, la nieta de Mezaab.
La información que falta se puede agregar. Traducción Alterna: "ella era la hija de Matred, y la nieta de Mezaab"

Mehetabel
Este es el nombre de una mujer.

Genesis 36:40

Los líderes de los clanes
"Las cabezas de los clanes".

de acuerdo a sus clanes y a sus regiones, por sus nombres
Los clanes y las regiones fueron nombrados por los jefes de los clanes. Ver la UDB para una traducción más clara. Traducción Alterna: "el nombre de sus clanes y las regiones donde vivían fueron nombrados después de ellos. Estos son sus nombres:"

Timna, Alva, Jetet, Aholibama, Ela, Pinón, Quenaz, Temán, Mibzar, Magdiel e Iram
Estos son nombres de grupos de personas.

poblados
"Lugares de residencia" o "Los lugares donde vivían".

Este era Esaú
Esta lista dice "para ser" de Esaú, lo que significa que es la lista completa de sus descendientes. Traducción Alterna: "Esta es la lista de los descendientes de Esaú"

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Chapter 37

1 Jacob vivió en la tierra donde su padre se estaba quedando, en la tierra de Canaán. **2** Estos fueron los eventos concernientes a Jacob. José, quien era un joven de diecisiete años de edad, estaba cuidando el rebaño con sus hermanos. El estaba con los hijos de Bilha y con los hijos de Zilpa, las esposas de su padre. José trajo un informe desfavorable acerca de ellos a su padre. **3** Ahora Israel amaba a José más que a todos sus hijos porque él fue el hijo de su vejez. Él le hizo una hermosa prenda de vestir. **4** Sus hermanos vieron que su padre lo amaba más que a todos sus hermanos. Ellos lo odiaban y no le hablaban cordialmente. **5** José soñó un sueño, y se lo contó a sus hermanos. Ellos lo odiaron aún más. **6** El les dijo a ellos: "Por favor escuchen este sueño que yo soñé. **7** Miren, nosotros estábamos atando manojos de grano en el campo y, miren, mi manojo se elevó y se puso derecho, y miren, los manojos de ustedes se pusieron alrededor y se inclinaron hacía mi manojo." **8** Sus hermanos le dijeron a el: "¿De verdad crees que tú reinarás sobre nosotros? ¿De veras que nos gobernarás?'' Ellos le odiaron aún más por sus sueños y por sus palabras. **9** Él tuvo otro sueño y se lo contó a sus hermanos. Él dijo: " Miren, yo tuve otro sueño: El sol y la luna y once estrellas se inclinaban ante mi." **10** El se lo contó a su padre así como a sus hermanos, y su padre lo reprendió. El le dijo: "¿Qué es este sueño que tú has soñado? ¿Tu madre y yo y tus hermanos realmente nos postraremos en tierra delante de ti?" **11** Sus hermanos estaban celosos de él, pero su padre mantuvo el asunto en su mente. **12** Sus hermanos fueron a cuidar el rebaño de su padre en Siquem. **13** Israel le dijo a José: "¿No están tus hermanos cuidando el rebaño en Siquem? Ven, y yo te enviaré a ellos." José le dijo a él: "Estoy listo." **14** Él le dijo: "Ve ahora, mira si está todo bien con tus hermanos y todo bien con el rebaño y tráeme noticias." Así que Jacob lo envió fuera del Valle de Hebrón y José fue a Siquem. **15** Cierto hombre encontró a José. Miren, José estaba vagando en un campo. El hombre le preguntó: "¿Que buscas?" **16** José dijo: "Estoy buscando a mis hermanos. Dígame, por favor, dónde están ellos cuidando el rebaño." **17** El hombre dijo: "Ellos dejaron este lugar, pues yo les oí decir: 'Vayamos a Dotán.'" José fue tras sus hermanos y los encontró en Dotán. **18** Ellos lo vieron a la distancia, y antes de que él se acercara a ellos, ellos tramaron contra él para matarlo. **19** Sus hermanos dijeron unos a otros: " Miren, este soñador se está acercando. **20** Vengan ahora, por lo tanto, matémosle y echémosle en uno de los pozos. Diremos: 'Un animal salvaje lo ha devorado.' Nosotros veremos qué será de sus sueños." **21** Rubén lo escuchó y lo rescató de sus manos. El dijo: "No tomemos su vida." **22** Rubén les dijo: "No derramen sangre. Échenlo en este pozo que está en el desierto, pero no le pongan una mano sobre él," para él poder rescatarlo de sus manos y llevarlo a su padre de vuelta. **23** Sucedió que cuando José llegó donde sus hermanos, ellos lo despojaron de su hermosa prenda. **24** Lo tomaron y lo echaron en el pozo. El pozo estaba vacío sin agua en él. **25** Ellos se sentaron a comer pan. Ellos levantaron su vista y miraron, y miren, una caravana de ismaelitas venía de Galaad, con sus camellos cargando especias y bálsamo y mirra. Ellos estaban viajando para llevarlos a Egipto. **26** Judá le dijo a sus hermanos: "¿Qué provecho tenemos de matar a nuestro hermano y esconder su sangre? **27** Vengan, y vendámoslo a los ismaelitas y no pongamos nuestras manos sobre el. Porque él es nuestro hermano, nuestra carne." Sus hermanos lo escucharon. **28** Los mercaderes madianitas pasaron. Sus hermanos sacaron a José y lo subieron del pozo. Ellos vendieron a José a los ismaelitas por veinte piezas de plata. Los ismaelitas se llevaron a José a Egipto. **29** Rubén regresó al pozo, y, miren, José no estaba en el pozo. El se rasgó sus vestiduras. **30** El regresó a sus hermanos y dijo: "¿Dónde está el muchacho? Y yo, ¿a dónde puedo ir? **31** Ellos mataron una cabra y entonces tomaron la prenda de José y la mojaron en la sangre. **32** Entonces ellos la trajeron a su padre y dijeron: "Nosotros encontramos esto. Por favor, mira a ver si es la ropa de tu hijo o no." **33** Jacob la reconoció y dijo: "Es la ropa de mi hijo. Un animal salvaje lo ha devorado. José ciertamente ha sido hecho pedazos." **34** Jacob se rasgó sus vestiduras y puso saco sobre sus lomos. El lloró por su hijo muchos días. **35** Todos sus hijos e hijas se levantaron a consolarlo, pero él rehusó ser consolado. El dijo: "Ciertamente yo bajaré al Seol lamentando a mi hijo." Su padre lloró por él. **36** Los madianitas lo vendieron en Egipto a Potifar, un oficial de Faraón, el capitán de los guardaespaldas.

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Genesis 37:1

la tierra donde su padre había permanecido, en la tierra de Canaán
"En la tierra de Canaán donde había vivido su padre"

Estos fueron lo eventos concernientes a Jacob
Esta oración introduce el relato de los hijos de Jacob en Génesis 37:1- 50:26. Aquí "Jacob" se refiere a toda su familia. Traducción Alterna: "Esta es la cuenta de la familia de Jacob"

diecisiete años de edad,
"17 años de edad"

Bila
Este es el nombre de la sirvienta de Raquel. Vea cómo tradujo este nombre en 29:28.

Zilpa
Este es el nombre de la sirvienta de Lea. Vea cómo tradujo este nombre en 29:23.

esposas
"concubinas" (UDB). Estas mujeres eran sirvientas de Lea y Raquel que fueron entregadas a Jacob para tener hijos.

un informe de ellos muy desfavorable.
"Un mal informe sobre sus hermanos"

Genesis 37:3

Ahora
Esta palabra se usa aquí para marcar un cambio de la historia a la información de trasfondo sobre Israel y José.

amaba
Esto se refiere al amor fraternal o al amor de un amigo o familiar. Este es el amor humano natural entre amigos o familiares.

de su vejez
Esto significa que José nació cuando Israel era un hombre viejo. Traducción Alterna: "quien nació cuando Israel era un hombre viejo"

Él le hizo
"Israel hizo a José"

una hermosa prenda de vestir
"una hermosa túnica"

y no le hablaban cordialmente a él.
"No podía hablarle con amabilidad"

Genesis 37:5

José soñó un sueño, y le dijo a sus hermanos sobre el. Ellos le odiaron aún más
Este es un resumen de los eventos que ocurrirán en 37: 6-11.

Ellos le odiaron aún más.
"Y los hermanos de José lo odiaron incluso más de lo que lo odiaron antes"

Por favor escuchen sobre este sueño que yo soñé.
"Por favor escucha este sueño que tuve" (UDB)

Genesis 37:7

Información general
José le cuenta a sus hermanos sobre su sueño.

Observa
La palabra "observaba" nos alerta a prestar atención a la información sorprendente que sigue.

nosotros estábamos
La palabra "nosotros" se refiere a José e incluye a todos sus hermanos.

atando manojos del grano
Cuando el grano se cosecha, se atan en paquetes y se apilan hasta que llega el momento de separar el grano de la paja.

y observaba
Aquí la palabra "observaba" muestra que José estaba sorprendido por lo que vio.

que mi manojo se elevó y se mantuvo firme hacia arriba ...que sus manojos venían a su alrededor y se inclinaban hacía mi manojo
Aquí los paquetes de grano están de pie y arrodillados como si fueran personas. Estos paquetes representan a José y sus hermanos.

¿De verdad crees que tú reinaras sobre nosotros? ¿Gobiernas tú actualmente sobre nosotros?
Ambas frases significan básicamente lo mismo. Los hermanos de José están usando preguntas para burlarse de él. Se pueden escribir como declaraciones. Traducción Alterna: "¡Nunca serás nuestro rey, y nunca nos rendiremos ante ti!"

reinarás sobre nosotros
La palabra "nosotros" se refiere a los hermanos de José pero no a José.

por sus sueños y sus palabras.
"Por sus sueños y por lo que ha dicho".

Genesis 37:9

Él tuvo otro sueño
"José tuvo otro sueño"

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once estrellas
11 estrellas

su padre le reprendió. El le dijo
"Israel lo regañó, diciendo"

¿Qué es este sueño que tu has soñado? ¿Tu madre... nos postramos en tierra delante de tí?
Israel usa preguntas para corregir a José. Esto puede ser escrito como declaraciones. Traducción Alterna: "Este sueño que tuviste no es real. ¡Tu madre, hermanos, y yo no nos inclinaremos ante ti!"

celosos
Esto significa estar enojado porque alguien más tiene éxito o es más popular.

mantuvo el asunto en su mente.
Significa que él siguió pensando en el significado del sueño de José. Traducción Alterna: "siguió pensando en lo que podría significar el sueño"

Genesis 37:12

¿No están tus hermanos cuidando el rebaño en Siquem?
Israel usa una pregunta para comenzar una conversación. Esto puede ser escrito como una declaración. Traducción Alterna: "Tus hermanos cuidan el rebaño en Siquem".

Ven
Aquí se implica que Israel le está pidiendo a José que se prepare para irse y ver a sus hermanos. Traducción Alterna: "Prepárate"

estoy listo
Él está listo para irse. "Estoy listo para ir"

El le dijo
"Israel le dijo a José"

tráeme la palabra
Israel quiere que José regrese y le cuente cómo están sus hermanos y sus rebaños. Traducción Alterna: "ven, dime lo que descubres" o "dame un informe"

fuera del valle
"del valle"

Genesis 37:15

Cierto hombre encontró a José. Observó, que José estaba errando por un campo
"Un cierto hombre encontró a José vagando en un campo"

Observó
Esto marca el comienzo de otro evento en la historia más grande. Puede involucrar a personas diferentes a los eventos anteriores. Tu idioma puede tener una forma de hacer esto.

¿Que buscas?
"¿Qué estás buscando?"

Por favor, dígame, donde
"Por favor dime donde"

cuidando el rebaño.
"pastoreando su rebaño"

Dotán
Este es el nombre de un lugar que está a unos 22 kilómetros de Siquem.

Genesis 37:18

Ellos le vieron a la distancia
"Los hermanos de José lo vieron mientras estaba lejos"

confabularon en contra de él para matarlo.
"Hicieron planes para matarlo"

el soñador se esta acercando
"Aquí viene el que tiene los sueños".

Vengamos ahora
Esta redacción muestra que los hermanos actuaron de acuerdo con sus planes. Traducción Alterna: "Así que ahora"

animal salvaje
"animal peligroso" o "animal feroz"

devoró
haber comido ansiosamente

Nosotros veremos que sera de sus sueños
Sus hermanos planearon matarlo, por lo tanto, es irónico que hablen de su sueño hecho realidad, ya que él estaría muerto. Traducción Alterna: "De esa manera nos aseguraremos de que sus sueños no se hagan realidad"

Genesis 37:21

escucho esto
"escucharon lo que decían"

rescato de sus manos
La frase "su mano" se refiere al plan de los hermanos para matarlo. Traducción Alterna: "de ellos" o "de sus planes"

No tomemos su vida
La frase "tomar la vida" es un eufemismo para "matar a alguien". Traducción Alterna: "No matemos a José"

No derramemos sangre
La negación se puede colocar en el verbo. Además, "derramar sangre" es un eufemismo por matar a alguien. Traducción Alterna: "No derrames sangre" o "No lo mates"

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no pongamos una mano sobre él
Esto significa no hacerle daño ni herirlo. Traducción Alterna: "no le hagas daño"

para él poder rescatarle de sus manos
Esto se puede traducir como una nueva oración: "Rubén dijo esto para poder rescatar a José"

de sus manos
La frase "sus manos" se refiere al plan de los hermanos para matarlo.Traducción Alterna: "de ellos" o "de sus planes"

y llevarlo de vuelta
y devolverlo

Genesis 37:23

Sucedió que cuando José llegó donde
Esta frase se usa aquí para marcar un evento importante en la historia. Si su idioma tiene una forma de hacerlo, podría considerar usarlo aquí.

ellos lo despojaron de su hermosa prenda
"Le arrancaron su hermosa prenda"

hermosa prenda
"hermosa túnica". Vea cómo tradujo esto en 37: 3.

Genesis 37:25

Ellos se sentaron a comer pan
"Pan" es un metónimo para "comida". Traducción Alterna: "Se sentaron a comer" o "Los hermanos de José se sentaron a comer"

Ellos levantaron su vista y observaron, que una caravana
Aquí se habla de mirar hacia arriba como si una persona literalmente alzara sus ojos. Además, la palabra "observaron" se usa aquí para llamar la atención del lector sobre lo que vieron los hombres. Traducción Alterna: "Ellos miraron hacia arriba y de repente vieron una caravana"

transportando
"que lleva"

especias
condimentos

bálsamo
Una sustancia grasa con un olor dulce utilizado para curar y proteger la piel. "medicina"

Ellos estaban viajando para llevarlas a Egipto
"Trayéndolas a Egipto". Esto puede hacerse más explícito. Traducción Alterna: "llevarlas a Egipto para venderlos"

¿que provecho tenemos de matar a nuestro hermano y cubrirlo de sangre?
Esto puede ser escrito como una declaración. Traducción Alterna: "No obtenemos ganancias al matar a nuestro hermano y encubrir su sangre"

cubrirlo de sangre
Esta es una figura de discurso que se refiere a ocultar la muerte de José. Traducción Alterna: "esconder su asesinato"

Genesis 37:27

a los ismaelitas
"A estos hombres que son descendientes de Ismael" (UDB)

no pongamos nuestras manos sobre él
Esto significa no hacerle daño ni herirlo. Traducción Alterna: "no le hagas daño"

él es nuestro hermano, nuestra carne
La palabra "carne" es un metónimo que significa un familiar. Traducción Alterna: "él es nuestro pariente de sangre" .

Sus hermanos le escucharon
"Los hermanos de Judá lo escucharon" o "Los hermanos de Judá estuvieron de acuerdo con él"

madianitas... ismaelitas
Ambos nombres se refieren al mismo grupo de comerciantes que se encuentran los hermanos de José.

por veinte piezas de plata
"por el precio de 20 piezas de plata"

se llevaron a José a Egipto
"llevó a José a Egipto" (UDB)

Genesis 37:29

Rubén regreso al pozo, y observó que José no estaba en el pozo
"Rubén regresó al hoyo y se sorprendió al ver que Jose no estaba allí". La palabra "observó" muestra que Rubén se sorprendió al descubrir que Jose se había ido.

El se rasgó sus vestiduras
Este es un acto de profunda angustia y dolor. Esto se puede escribir más claramente. Traducción Alterna: "Estaba tan afligido que se rasgó la ropa"

¿Dónde está el muchacho? ¿Y adonde debo ir?
Rubén usa preguntas para enfatizar el problema que José estaba faltando. Estos pueden ser escritos como declaraciones. Traducción Alterna: "¡El muchacho se ha ido! ¡No puedo volver a casa ahora!"

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Genesis 37:31

la prenda de José
Esto se refiere a la hermosa prenda que su padre hizo para él.

la sangre
"la sangre de la cabra"

la trajeron
"trajeron la prenda"

le ha devorado
"le ha comido"

José ciertamente ha sido hecho pedazos
Jacob piensa que un animal salvaje ha destrozado el cuerpo de José. Traducción Alterna: "Ciertamente ha hecho pedazos a José"

Genesis 37:34

Jacob se rasgó sus vestiduras
Este es un acto de profunda angustia y dolor. Esto se puede escribir más claramente. Traducción Alterna: "Jacob estaba tan afligido que rasgó sus prendas"

puso saco sobre sus lomos
Aquí "lomos" se refiere a la parte media del cuerpo o la cintura. Traducción Alterna: "poner en cilicio"

se levantaron
Aquí se habla de los niños que vienen a su padre como "levantarse". Traducción Alterna: "vino a él"

En efecto yo bajaré al Seol a llorar por mi hijo.
Lo que significa que él estará de luto desde ahora hasta que muera. Traducción Alterna: "De hecho, cuando muera y baje al Seol, todavía estaré de luto"

pero el rehusaba ser consolado
Esto se puede afirmar en forma activa. Traducción Alterna: "pero él no dejaría que lo consolaran"

Los madianitas lo vendieron
"Los madianitas vendieron a José"

el capitán de los guardaespaldas
"El líder de los soldados que custodiaban al rey".

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Chapter 38

1 Sucedió para ese tiempo que Judá dejó a sus hermanos y se quedó con cierto adulamita, cuyo nombre era Hira. **2** Él conoció allí la hija de un hombre cananeo cuyo nombre era Súa. Él se casó con ella y durmió con ella. **3** Ella quedó embarazada y tuvo un hijo. Él fue llamado Er. **4** Ella quedó embarazada nuevamente y tuvo un hijo. Ella lo llamó Onán. **5** Ella nuevamente tuvo un hijo y lo llamó Sela. Fue en Quezib donde ella lo dio a luz. **6** Judá encontró una esposa para Er, su primogénito. Su nombre fue Tamar. **7** Er, el primogénito de Judá, era malo ante los ojos del SEÑOR. EL SEÑOR lo mató. **8** Judá le dijo a Onán: "Duerme con la esposa de tu hermano. Cumple el deber de un cuñado con ella, y cría un hijo para tu hermano." **9** Onán sabía que el hijo no sería de él. Cuando él dormía con la esposa de su hermano, él derramaba el semen en el suelo, para así no tener un hijo para su hermano. **10** Lo que él hizo fue malo ante los ojos del SEÑOR. EL SEÑOR también lo mató. **11** Entonces Judá le dijo a Tamar, su nuera: "Quédate viuda en la casa de tu padre hasta que Sela, mi hijo, crezca." Porque él temía: "Él podría también morir, así como sus hermanos." Tamar se fue y vivió en la casa de su padre. **12** Luego de un largo tiempo, la hija de Súa, la esposa de Judá, murió. Judá fue consolado y subió a los trasquiladores de sus ovejas en Timnat, él y su amigo Hira el adulamita. **13** Se le dijo a Tamar: "Mira, tu suegro está subiendo hacia Timnat para trasquilar sus ovejas." **14** Ella se quitó la ropa de su viudez y se cubrió con su velo y se envolvió. Se sentó a la puerta de Enaim, la cual está en el camino hacia Timnat. Pues ella vio que Sela había crecido pero ella no había sido entregada a él como esposa. **15** Cuando Judá la vio, él pensó que ella era una prostituta porque ella se había cubierto el rostro. **16** Él fue hacia ella en el camino y dijo: "Ven, por favor, déjame dormir contigo" pues él no sabía que ella era su nuera, y ella dijo: "¿Qué me darás para que tú puedas dormir conmigo?" **17** Él dijo: "Yo te enviaré un cabrito del rebaño." Ella dijo: "¿Me darás una prenda hasta que me lo envíes?" **18** Él dijo: "¿Qué prenda te puedo dar?" Ella respondió: "Tu sello, y tu cordón y el bastón que está en tu mano." Él se los dio a ella y durmió con ella y ella quedó embarazada de él. **19** Ella se levantó y se fue. Se quitó su velo y se puso la ropa de su viudez. **20** Judá envió el cabrito del rebaño con su amigo el adulamita para recibir la prenda de la mano de la mujer, pero él no la encontró. **21** Entonces el adulamita le preguntó a los hombres del lugar: "¿Dónde está la prostituta cúltica que estuvo en Enaim por el camino?" Ellos dijeron: "No ha habido una prostituta cúltica por aqui." **22** Él regresó hacia Judá y dijo: "No la encontré. También, los hombres del lugar dijeron: 'Aquí no ha estado una prostituta cúltica.'" **23** Judá dijo: "Deja que se quede con las cosas, para que no seamos puestos en vergüenza. Ciertamente, yo envié este cabrito joven, pero tú no la encontraste." **24** Sucedió que luego cerca de tres meses que le fue dicho a Judá: "Tamar tu nuera ha cometido prostitución, y en efecto, está embarazada del acto." Judá dijo: "Tráiganla aquí y dejen que sea quemada." **25** Cuando se le trajo afuera, ella le envió un mensaje a su suegro: "Por el hombre que posee estos yo estoy embarazada." Ella dijo: "Determine por favor de quién son estos: el sello, el cordón y el bastón." **26** Judá los reconoció y dijo: "Ella es más justa que yo, ya que yo no la di como esposa a mi hijo Sela." Él no volvió a dormir con ella. **27** Sucedió que en el tiempo para dar a luz, miren, eran gemelos en su vientre. **28** Ocurrió que cuando ella estaba dando a luz uno sacó una mano, y la partera sacó un hilo de escarlata y lo amarró en su mano y dijo: "Este salió primero." **29** Pero entonces él retiró su mano y, miren, su hermano salió primero. La partera dijo: "¡Cómo te has abierto tu camino!" Asi que fue llamado Fares. **30** Luego su hermano salió, el que tenía el hilo de escarlata en su mano, y fue llamado Zara.

Genesis 38:1

Pasó alrededor de ese tiempo cuando Judá
Esto introduce una nueva parte de la historia que se centra en Judá.

cierta Adulamita, cuyo nombre era Hira
Hira es el nombre de un hombre que vivió en Adulam. Adulamita es su nacionalidad.

cuyo nombre era Súa
Súa es una mujer cananea que se casó con Judá.

Genesis 38:3

Ella se embarazó
"La esposa de Judá quedó embarazada"

Él fue llamado Er
Esto puede ser escrito en forma activa. Traducción Alterna: "Su padre lo llamó Er"

Er...Onán...Sela
Estos son los nombres de los hijos de Judá.

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llamó su nombre
lo llamó

Quezib
Este es el nombre de un lugar.

Genesis 38:6

Er
Este es el nombre de uno de los hijos de Judá. Vea cómo tradujo este nombre en 38:3.

era malo ante los ojos del Señor
La frase "a la vista" se refiere al Señor viendo la maldad de Er. Traducción Alterna: "era malvado y el Señor lo vio"

El Señor lo mató
El Señor lo mató porque era malvado. Esto se puede aclarar. Traducción Alterna: "Y el Señor lo mató"

Genesis 38:8

Onán
Este es el nombre de uno de los hijos de Judá. Vea cómo tradujo este nombre en 38:3.

Haz la labor de un cuñado
Esto se refiere a la costumbre de que cuando el hermano mayor muere antes de que él y su esposa tengan un hijo, el siguiente hermano mayor se casará y tendrá relaciones sexuales con la viuda. Cuando la viuda dio a luz al primer hijo, ese hijo era considerado el hijo del hermano mayor y él recibiría la herencia del hermano mayor.

fue malo ante los ojos del Señor
La frase "a la vista" se refiere a el Señor viendo la maldad de Onán. Traducción Alterna: "era malo y el Señor lo vio"

EL Señor también lo mató.
El Señor lo mató porque lo que hizo fue malvado. Esto se puede aclarar. Traducción Alterna: "Y el Señor también lo mató"

Genesis 38:11

su nuera
"la esposa de su hijo mayor"

en la casa de tu padre
Esto significa que ella vivirá aquí en la casa del padre. Traducción Alterna: "y vive en la casa de tu padre"

hasta que Sela, mi hijo, crezca.
Judá tiene la intención de que Tamar se case con Sela cuando él crezca. Traducción Alterna: "y cuando Sela, mi hijo, crezca, él puede casarse contigo"

Sela
Este es el nombre de uno de los hijos de Judá. Vea cómo tradujo este nombre en 38:3.

Porque él temía: Él podría también morir, así como sus hermanos.
Judá temía que si Sela se casaba con Tamar, él también moriría como lo hicieron sus hermanos. Traducción Alterna: "Porque temía: 'Si se casa con ella, también puede morir como lo hicieron sus hermanos'"

Genesis 38:12

Súa
Este es el nombre de un hombre. Vea cómo tradujo este nombre en 38:1.

Judá se conformó y
"Cuando Judá ya no estaba de duelo, él"

a los trasquiladores de sus ovejas en Timnat,
"Timnat, donde sus hombres estaban esquilando ovejas"

Timnat...Enaim
Estos son nombres de lugares.

él y su amigo Hira el adulamita.
"Su amigo Hira, de Ádulam, fue con él" (UDB)

Hira el adulamita
"Hira" es el nombre de un hombre, y "Ádulam" es el nombre de un pueblo donde vivía. Vea cómo tradujo este nombre en 38:1.

Se le dijo a Tamar:
Esto se puede afirmar en forma activa. Traducción Alterna: "Alguien le dijo a Tamar"

Mira, tu suegro
"Escucha". Aquí la palabra "mira" se usa para llamar la atención de Tamar.

suegro
"el padre de tu marido"

de su viudez
que usan las viudas

Velo
Un material muy delgado que se usa para cubrir la cabeza y la cara de una mujer.

se envolvió bien
Esto significa que se escondió con su ropa para que la gente no la reconociera. Tradicionalmente, parte de la ropa de las mujeres eran grandes piezas de tela con las que se envolvían. Traducción Alterna: "y se envolvió en su ropa para que la gente no la reconociera"

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en el camino
"por el camino" o "en el camino"

ella no había sido entregada a él como esposa.
Esto se puede afirmar en forma activa. Traducción Alterna: "Judá no la había entregado a Sela como esposa"

Genesis 38:15

porque ella se había cubierto el rostro
Judá no pensaba que era una prostituta solo porque su cara estaba cubierta, sino también porque estaba sentada en la puerta. Traducción Alterna: "porque se cubrió la cabeza y se sentó donde solían sentarse las prostitutas"

Él fue hacia ella en el camino
Tamar estaba sentada junto a la carretera. Traducción Alterna: "Él fue a donde ella estaba sentada junto a la carretera"

ven
"Ven conmigo" o "Ven ahora"

Cuando Judá la vio
"Cuando Judá vio a Tamar"

su nuera
"la esposa de su hijo"

Genesis 38:17

del rebaño
"de mi rebaño de cabras"

Tu sello, tu cordón...bastón
Un "sello" es similar a una moneda con un diseño grabado en ella, que se utiliza para imprimir cera fundida. El "cordón" fue puesto a través del sello para que el dueño lo pudiera usar alrededor de su cuello. Un bastón era un palo largo de madera que ayudaba a caminar sobre un terreno accidentado.

Ella quedó embarazada de él.
Esto se puede afirmar en forma activa. Traducción Alterna: "él la hizo quedar embarazada"

Genesis 38:19

velo
Este era un material muy delgado utilizado para cubrir la cabeza y la cara de una mujer. Vea cómo tradujo esto en 38:12.

ropa de su viudez
"La ropa que usan las viudas". Vea cómo tradujo esto en 38:12

del rebaño
"de su rebaño"

Adulamita
"Adulam" es el nombre de un pueblo donde vivía Hiram. Vea cómo tradujo este nombre en 38:1. Vea cómo tradujo esto en 38:1.

recibir las prendas
Esto se puede afirmar en forma activa. Traduccion Alterna: "recuperar el compromiso"

de la mano de la mujer,
Aquí la "mano" enfatiza que estaban en posesión. La mano de la mujer se refiere a la mujer. Traducción Alterna: "de la mujer"

Genesis 38:21

Adulamita
"Adulam" es el nombre de un pueblo donde vivía Hiram. Vea cómo tradujo este nombre en 38:1. Vea cómo tradujo esto en 38:1.

los hombres del lugar
"Algunos de los hombres que vivieron allí".

prostituta cúltica
"prostituta que sirve en el templo"

Enaim
Este es el nombre de un lugar. Vea cómo tradujo esto en 38:12.

para que no seamos puestos en vergüenza
Cuando la gente descubriera lo que había sucedido, ridiculizarían a Judá y se reirían de él. Esto se puede aclarar y declarar en forma activa. Traducción Alterna: "o si no, la gente se reirá de nosotros cuando descubran lo que sucedió"

Genesis 38:24

Fue
Esta frase se usa aquí para marcar el comienzo de una nueva parte de la historia.

le fue dicho a Judá
Esto se puede afirmar en forma activa. Traducción Alterna: "alguien le dijo a Judá"

Tamar tu nuera
"Tamar, la esposa de tu hijo mayor"

y en efecto, está embarazada
Aquí la palabra "eso" se refiere a la "prostitución" que ella cometió. Esto se puede afirmar en forma activa. Traducción Alterna: "la ha dejado embarazada" o "está embarazada"

Tráiganla aquí
saquenla

y quémenla
Esto se puede afirmar en forma activa. Traducción Alterna: "la quemaremos hasta la muerte"

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Cuando se le trajo
Esto se puede afirmar en forma activa. Traducción Alterna: "Cuando la sacaron"

su suegro
"el padre de su marido"

sello y cordón y bastón
Un "sello" es similar a una moneda con un diseño grabado en ella, usado para hacer una impresión en cera fundida. El "cordón" fue puesto a través del sello para que el dueño lo pudiera usar alrededor de su cuello. Un bastón era un palo largo de madera que ayudaba a caminar sobre un terreno accidentado. Vea cómo tradujo esto en 38:17.

Sela
Este es el nombre de uno de los hijos de Judá. Vea cómo tradujo este nombre en 38: 3.

Genesis 38:27

Surgió que al momento
Esta frase se usa aquí para marcar el comienzo de una nueva parte de la historia.

mira
La palabra "mira" nos alerta de la sorpresa de que Tamar estaba embarazada de gemelos, que antes era desconocida.

Surgió que al momento de ella dar a luz
Esta palabra "Sucedió" marca un evento importante en la historia. Si su idioma tiene una forma de hacerlo, podría considerar usarlo aquí.

uno sacó una mano
"Uno de los bebés le tendió la mano".

partera
Esta es una persona que ayuda a una mujer cuando está dando a luz a un niño. Vea cómo tradujo esto en 35:16.

hilo de escarlata
"hilo rojo brillante"

en su mano
"alrededor de su muñeca"

Genesis 38:29

Ocurrió
Esta frase marca un evento importante en la historia. Si su idioma tiene una forma de hacerlo, podría considerar usarlo aquí.

mira
La palabra "mira" nos alerta a prestar atención a la información sorprendente que sigue.

¡Como has salido!
Esto muestra la sorpresa de la partera al ver salir primero al segundo bebé. Traducción Alterna: "¡Así que esta es la forma de salir primero!" o "¡Has salido primero!"

fue llamado
Esto se puede afirmar en forma activa. Traducción Alterna: "ella lo llamó"

Fares
Este es el nombre de un niño. Los traductores pueden agregar una nota al pie que diga: "El nombre Fares significa romperse'"

Zara
Este es el nombre de un niño. Los traductores pueden agregar una nota al pie que diga: "El nombre Zara significa 'rojo escarlata o brillante'"

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Chapter 39

1 José fue traído a Egipto. Potifar, un oficial de Faraón quien era capitán de la guardia y un egipcio, lo compró de los ismaelitas, quienes le trajeron hasta allí. **2** Él SEÑOR estaba con José y él vino a ser un hombre próspero. Él vivió en la casa de su amo egipcio. **3** Su amo vio que El SEÑOR estaba con él y que El SEÑOR prosperaba todo lo que él hacía. **4** José encontró favor ante su vista. Él sirvió a Potifar. Potifar hizo de José el encargado sobre su casa, y todo lo que él poseía lo puso bajo su cuidado. **5** Aconteció que desde el tiempo en que él lo hizo encargado de toda su casa y sobre todo lo que poseía, que EL SEÑOR bendijo la casa del egipcio por causa de José. La bendición del SEÑOR estaba sobre todo lo que Potifar tenía en la casa y en el campo. **6** Potifar puso todo lo que él tenía bajo el cuidado de José. Él no tenía que pensar en nada a excepción de la comida que comía. Ahora, José era hermoso y atractivo. **7** Sucedió después de esto que la esposa de su amo sintió lujuria por José. Ella dijo: "Duerme conmigo." **8** Pero él rehusó y le dijo a la esposa de su amo: "Mira, mi amo no le presta atención a lo que yo hago en la casa, y él ha puesto todo lo que le pertenece bajo mi cuidado. **9** Nadie es más grande que yo en esta casa. Él no ha retenido nada de mí excepto a ti, porque tú eres su esposa. ¿Cómo entonces puedo yo hacer esta gran maldad y pecar contra Dios? **10** Ella le hablaba a José día tras día, pero él se rehusaba a dormir con ella o estar con ella. **11** Sucedió un día que él fue a la casa para hacer su trabajo. Ninguno de los hombres de la casa estaban allí en la casa. **12** Ella lo agarró por sus ropas y dijo: "Duerme conmigo." El dejó su ropa en la mano de ella, huyó y salió fuera. **13** Aconteció que cuando ella vio que él había dejado su ropa en su mano y había huído fuera, **14** que ella llamó a los hombres de su casa y les dijo: "Mira, Potifar trajo a un hebreo para burlarse de nosotros. Él vino a mí para dormir conmigo y yo grité. **15** Sucedió que cuando él me escuchó gritar, él dejó su ropa conmigo, huyó y salió fuera." **16** Ella puso su rops a su lado hasta que su señor vino a la casa. **17** Ella le dio esta explicación: "El sirviente hebreo que tú trajiste a nosotros, vino a burlarse de mí. **18** Sucedió que cuando yo grité, él dejó su ropa conmigo y huyó fuera." **19** Sucedió que, cuando su señor oyó la explicación que su esposa le contó: "Esto es lo que tu siervo me hizo," él se enojó mucho. **20** El amo de José lo tomó y lo puso en prisión, el lugar donde los prisioneros del rey estaban confinados. Él estuvo allí en la prisión. **21** Pero el SEÑOR estaba con José y mostró un pacto de fidelidad hacia él. Él le dio favor ante los ojos del guardián de la prisión. **22** El guardián de la prisión puso en las manos de José a todos los prisioneros que estaban en la prisión. José estaba a cargo de cualquier cosa que ellos hacían allí. **23** El guardián de la prisión no se preocupaba por nada de lo que estaba en su mano, porque el SEÑOR estaba con él. Todo lo que él hacía, el SEÑOR lo prosperaba.

Genesis 39:1

José fue traído a Egipto
Viajar a Egipto siempre se considera como "ir hacia abajo" en contraste con ir "hacia arriba" a la tierra prometida. Esto se puede afirmar en forma activa. Traducción Alterna: "Los ismaelitas habían llevado a José a Egipto"

El Señor estaba con José
Esto significa que el Señor ayudó a José y siempre estuvo con él. Traducción Alterna: "El Señor guió a José y lo ayudó"

Él vivió en la casa
Aquí el autor habla de trabajar en la casa del maestro como si estuviera viviendo en la casa del maestro. Sólo a los servidores más confiables se les permitía trabajar en la casa de su amo. Traducción Alterna: "trabajó en la casa"

su señor egipcio.
José era ahora el esclavo de Potifar.

Genesis 39:3

Su señor vió que el SEÑOR estaba con él
Esto significa que el maestro vio cómo el Señor estaba ayudando a José. Traducción Alterna: "Su maestro vio que el SEÑOR lo estaba ayudando"

el SEÑOR lo prosperaba en todo lo que él hacía
"El Señor hizo que todo lo que hacía José prosperara".

José encontró favor ante su vista
"Encontrar favor" significa ser aprobado por alguien. La expresión idiomática "ante su vista" se refiere a la opinión de una persona. Los posibles significados son 1) Traducción Alterna: "Potifar estaba complacido con José" o 2) Traducción Alterna: "El SEÑOR estaba complacido con José"

Él sirvió a Potifar
Esto significa que él era el sirviente personal de Potifar.

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Potifar hizo de José el administrador sobre su casa, y todas sus posesiones las puso bajo su cuidado
"Potifar puso a José a cargo de su casa y de todo lo que pertenecía a Potifar"

puso bajo su cuidado.
Cuando algo se "pone bajo el cuidado de alguien", significa que la persona es responsable de su cuidado y seguridad. Traducción Alterna: "él tenía a José a cargo de"

Genesis 39:5

Vino a ser que para el tiempo
Esta frase se usa aquí para marcar el comienzo de la siguiente parte de la historia.

él lo hizo administrador de toda su casa y sobre todas sus posesiones
"Potifar puso a José a cargo de su casa y de todo lo que le pertenecía"

bendijo
Aquí, "bendecir" significa causar que cosas buenas y beneficiosas le ocurran a la persona o cosa que está siendo bendecida.

La Bendición del SEÑOR fue sobre
Aquí el autor habla de la bendición que el Señor dio como si fuera una cubierta física puesta sobre algo. Traducción Alterna: "El Señor ha bendecido"

todo lo que Potifar tenía en la casa y en el campo
Esto se refiere a su casa y sus cultivos y ganado. El significado completo de esta declaración se puede hacer explícito. Traducción Alterna: "La casa de Potifar y todos sus cultivos y ganado"

Potifar puso todo lo que él tenía bajo el cuidado de José
Cuando algo se "pone bajo el cuidado de alguien", significa que la persona es responsable de su cuidado y seguridad. Traducción Alterna: "Así que Potifar puso a José a cargo de todo lo que tenía"

Él no tenía que pensar sobre nada a excepción de la comida que comería
No tenía que preocuparse por nada en su casa; solo tenía que tomar decisiones sobre lo que quería comer. Esto se puede afirmar en forma positiva. Traducción Alterna: "Potifar solo tenía que pensar en lo que quería comer. No tenía que preocuparse por nada más en su casa"

Ahora
La palabra "ahora" marca una ruptura en la línea de la historia cuando el autor brinda información de antecedentes sobre José.

hermoso y atractivo
Ambas palabras tienen el mismo significado. Se refieren a la apariencia agradable de José. Probablemente era guapo y fuerte. Traducción Alterna: "bien parecido y fuerte"

Genesis 39:7

Fue después de esto que
"Y entonces." Esta frase se usa aquí para marcar un nuevo evento en la historia.

Mira
"Escucha." José usa esta palabra para llamar la atención de la esposa de Potifar.

"Mira, mi señor no le presta atención a lo que yo hago en esta casa
"mi maestro no tiene ninguna preocupación sobre su casa conmigo a cargo". Esto puede ser escrito en forma positiva. Traducción Alterna: "mi maestro me confía su casa" (Ver:

ha puesto todo lo que le pertenece bajo mi cuidado
Cuando algo se "pone bajo el cuidado de alguien", significa que la persona es responsable de su cuidado y seguridad. Traducción Alterna: "él me ha puesto a cargo de todo lo que le pertenece"

Nadie es más grande que yo en esta casa
Aquí el autor habla de autoridad como si fuera grandeza. Traducción Alterna: "Tengo más autoridad en esta casa que nadie"

Él no ha retenido nada de mí excepto a ti
Esto se puede afirmar en forma positiva. Traducción Alterna: "Él me ha dado todo excepto a ti"

Cómo entonces voy a hacer esta gran maldad y pecado contra Dios?
José usa una pregunta para enfatizar. Esto puede ser escrito como una declaración. Traducción Alterna: "Ciertamente no puedo hacer semejante maldad y pecar contra Dios".

Genesis 39:10

Ella le hablaba a José día tras día
Esto significa que ella seguía pidiéndole que se acostara con ella. El significado completo de esta declaración se puede hacer explícito. Traducción Alterna: "Ella siguió pidiéndole a Jose que se acostara con ella"

estar con ella
"estar cerca de ella"

Vino a ser
"Y entonces." Esta frase se usa aquí para marcar un nuevo evento en la historia.

Ninguno de los hombres de la casa
"Ninguno de los otros hombres que trabajaban en la casa".

huyó y salió fuera.
"y rápidamente corrió afuera" o "y rápidamente salió corriendo de la casa"

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Genesis 39:13

Vino a ser que....que ella llamó
"Entonces ... ella llamó". La frase "vino a ser " se usa aquí para marcar el próximo evento en la historia.

y huyó fuera
"Y se había ido rápidamente de la casa"

a los hombres de su casa
"Los hombres que trabajaban en su casa".

vean
"Escuchen." La esposa de Potifar usa esta palabra para llamar la atención de los sirvientes.

Él vino a mí para dormir conmigo
Aquí, la esposa de Potifar está acusando a José de intentar agarrarla y dormir con ella.

Vino a ser que cuando él me escuchó gritar, que él
"Cuando me escuchó gritar, él". La frase "vino a ser" se usa aquí para marcar el próximo evento en la historia.

Genesis 39:16

su señor
"El amo de José". Esto se refiere a Potifar.

Ella le dio esta explicación
"Ella lo explicó así"

tú trajiste a nosotros,
La palabra "nosotros" se refiere a Potifar, su esposa, e incluye al resto de la familia.

vino para burlarse de mí
"vino para tomarme por tonta". Aquí, la palabra "burlarse" es un eufemismo para "agarrar y dormir". Traducción Alterna: "Entré en donde estaba y traté de obligarme a dormir con él"

Vino a ser que
"Entonces." La esposa de Potifar usa esta frase para marcar el próximo evento en la cuenta que le está contando sobre José tratando de acostarse con ella.

huyó afuera
"salió corriendo de la casa rápidamente"

Genesis 39:19

Vino a ser que
"Y entonces." Esta frase se usa aquí para marcar un nuevo evento en la historia.

su señor
"El amo de José". Esto se refiere a Potifar. Esta información puede hacerse explícita. Traducción Alterna: "El maestro de José, Potifar"

escuchó la explicación que su esposa le dio
"Escuchó a su esposa explicarle". La palabra "su" y "él" aquí se refieren a Potifar.

él se enojo mucho
"Potifar se enojó mucho"

el lugar donde prisioneros del rey estaban confinados
Esto se puede decir en forma activa. Traducción Alterna: "el lugar donde el rey puso a sus prisioneros"

El estaba ahi
"José se quedó allí"

Genesis 39:21

Pero el SEÑOR estaba con Jose
Esto se refiere a cómo el SEÑOR cuidó a José y fue amable con él.Traducción Alterna: "Pero el SEÑOR fue amable con José"

Él le dio favor ante los ojos del guardián de la prisión
Esto significa que el SEÑOR hizo que el director de la prisión aprobara a José y lo tratara bien. Traducción Alterna: "El SEÑOR hizo que el director de la prisión se complaciera con José"

guardián de la prisión
"El gerente de la prisión" o "El encargado de la prisión".

puso en las manos de José
Aquí "mano" representa el poder o la confianza de José. Traducción Alterna: "poner a José a cargo de"

José estaba a cargo de cualquier cosa que ellos hacían allí.
"José estuvo a cargo de todo lo que hicieron allí"

porque el SEÑOR estaba con él.
Esto se refiere a cómo el SEÑOR ayudó a José y lo guió. Traducción Alterna: "porque el Señor guió a José"

Todo lo que él hacía, EL SEÑOR lo prosperaba
"El SEÑOR hizo que todo lo que hizo José prosperara".

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Chapter 40

1 Sucedió que luego de estas cosas, el copero y el panadero del rey de Egipto ofendieron a su señor, el rey de Egipto. **2** Faraón estaba enojado con sus dos oficiales, el jefe de los coperos y el jefe de los panaderos. **3** Él los puso bajo custodia en la casa del capitán de la guardia, en la misma prisión donde José estaba confinado. **4** El capitán de la guardia asignó a José a ser su sirviente. Ellos permanecieron bajo custodia por algún tiempo. **5** Los dos de ellos soñaron un sueño, el copero y el panadero del rey de Egipto, que estaban confinados en la prisión, cada hombre tuvo su propio sueño en la misma noche, y cada sueño tuvo su propia interpretación. **6** José vino a ellos en la mañana y les vio. Miren, estaban tristes. **7** Él preguntó a los oficiales de Faraón que estaban con él bajo custodia en la casa de su señor, diciendo: "¿Porque se ven tan tristes hoy?" **8** Ellos le dijeron: "Los dos hemos soñado un sueño y nadie lo ha podido interpretar." José les dijo: "¿No pertenecen las interpretaciones a Dios? Díganme, por favor." **9** El jefe de los coperos le dijo su sueño a José. Él le dijo: "En mi sueño, mira, una vid estaba frente a mí. **10** En la vid había tres ramas. Según brotaba, florecía y los racimos de uvas maduraban. **11** La copa de Faraón estaba en mi mano. Yo tomé las uvas y las exprimí en la copa de Faraón, y puse la copa en la mano de Faraón." **12** José le dijo: "Esta es la interpretación de él. Las tres ramas son tres días. **13** Dentro de tres días Faraón levantará su cabeza y lo restaurará a su posición. Us pondrá la copa de Faraón en su mano, así como cuando usted era su copero. **14** Pero piense en mí cuando le vaya bien, y por favor muéstreme bondad. Menciónenme ante Faraón y sáqueme de esta prisión. **15** Porque en verdad fui secuestrado de la tierra de los hebreos. Aquí tampoco he hecho nada para que me pongan en este calabozo." **16** Cuando el jefe de los panaderos vio que la interpretación era favorable, le dijo a José: "Yo también tuve un sueño, y, mire, tres cestas de pan que estaban sobre mi cabeza. **17** En la cesta de arriba había toda clase de cosas horneadas para Faraón, pero los pájaros se los comieron de la cesta sobre mi cabeza." **18** José respondió y dijo: "Esta es la interpretación. Las tres cestas son tres días. **19** En tres días Faraón levantará su cabeza de sobre usted y le colgará en un árbol. Los pájaros comerán la carne de su cuerpo." **20** Sucedió que al tercer día, era el día de cumpleaños de Faraón. Él hizo un banquete para todos sus sirvientes. Él levantó la cabeza del jefe de los coperos y la cabeza del jefe de los panaderos, entre sus sirvientes. **21** Él restauró al jefe de los coperos a su responsabilidad, y puso la copa en la mano de Faraón otra vez. **22** Pero él ahorcó al jefe de los panaderos, así como José se lo había interpretado a ellos. **23** Pero el jefe de los coperos no se acordó de José. sino que se olvidó de él.

Genesis 40:1

Sucedió que luego de
Esta oración se usa aquí para marcar un nuevo evento en la historia.

el copero
Esta es la persona que trajo las bebidas al rey.

panadero del rey
Esta es la persona que hizo comida para el rey.

ofendieron a su señor
"molesto a su amo"

el jefe de los coperos y el jefe de los panaderos
"el copero líder y el panadero líder"

Él los puso en custodia la cárcel del capitán de la guardia
"Los puso en la prisión que estaba en la casa que fue supervisada por el capitán de la guardia"

Él los puso
El rey no los encarceló, sino que ordenó que fueran encarcelados. Traducción Alterna: "Él los puso" o "Le ordenó a su guardia que pusiera"

en la misma prisión donde José estaba confinado
Esto se puede afirmar en forma activa. Traducción Alterna: "Esta fue la misma prisión en la que estuvo José" o "Esta fue la misma prisión en la que Potifar puso a José"

Genesis 40:4

permanecieron en custodia por algún tiempo
"Permanecieron en prisión durante mucho tiempo"

Genesis 40:6

José vino a ellos
"José vino al copero y al panadero"

Observó que estaban tristes
La palabra "observó" muestra que José estaba sorprendido por lo que vio. Traducción Alterna: "Se sorprendió al ver que estaban tristes"

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oficiales de Faraón quienes estuvieron con él
Esto se refiere al copero y al panadero.

en custodia en la casa de su señor
"En la cárcel de él en la casa del amo". "Su señor" se refiere al maestro de José, el capitán de la guardia.

¿No pertenecen las interpretaciones a Dios?
José usa una pregunta para enfatizar. Esto puede ser escrito como una declaración. Traducción Alterna: "¡Las interpretaciones le pertenecen a Dios!" o "¡Es Dios quien puede decir el significado de los sueños!"

Díganme, por favor
José les pide que le cuenten sus sueños. Traducción Alterna: "Cuéntame los sueños, por favor"

Genesis 40:9

El efe de los coperos
La persona más importante que trae bebidas al rey. Vea cómo tradujo esto en 40:1.

En mi sueño, observé una viña frente a mí
"En mi sueño, vi una enredadera frente a mí!" El copero usa la palabra "observé" para mostrar que se sorprendió por lo que vio en su sueño y para alertar a José para que le prestara atención.

los racimos de uvas maduraban
"sus racimos maduraron en uvas"

las exprimía
Esto significa que exprimió el jugo de ellos. Traducción Alterna: "exprimió el jugo de ellos"

Genesis 40:12

Esta es la interpretación de él
"Esto es lo que significa el sueño"

Las tres ramas son tres días.
"Las tres ramas representan tres días"

En tres días
"En tres días más"

levantará tu cabeza
Aquí, José habla de que el faraón liberó al copero de la prisión como si el faraón lo obligara a levantar la cabeza. Traducción Alterna: "te liberará de la prisión"

te restaurará a tu oficio
"te devolverá tu trabajo"

asi como cuando
Las palabras que faltan pueden ser añadidas. Traducción Alterna: "tal como lo hiciste cuando"

Genesis 40:14

y por favor muéstrame bondad
"y por favor se amable conmigo"

Menciónname ante el Faraón y sácame de ésta prisión
José quiere que el copero le cuente a Faraón sobre él para que Faraón lo libere de la prisión. Traducción Alterna: "Ayúdame a salir de esta prisión contándole a Faraón sobre mí"

Porque en verdad fui sacado
Esto se puede afirmar en forma activa. Traducción Alterna: "De hecho, la gente me tomó" o "De hecho, los ismaelitas me tomaron"

la tierra de los Hebreos
"La tierra donde vive el pueblo hebreo".

Aquí tampoco he hecho nada para que me pongan en este calabozo.
"Y también mientras estuve aquí en Egipto, no hice nada por lo que mereciera que me encarcelaran" (UDB)

Genesis 40:16

el jefe de los panaderos
Esto se refiere a la persona principal que hace la comida del rey Vea cómo se tradujo en 40:1.

Yo también he tenido un sueño
"También tuve un sueño, y en mi sueño"

observé tres cestas de pan que estaban sobre mi cabeza
¡había tres canastas de pan en mi cabeza! El panadero usa la palabra "observé" para mostrar que se sorprendió por lo que vio en su sueño y para alertar a José para que le prestara atención.

cosas horneadas para el Faraón
"alimentos horneados para el faraón"

Genesis 40:18

Esta es la interpretación
"Esto es lo que significa el sueño"

Las tres cestas son tres días
"Las tres canastas representan tres días"

levantará tu cabeza
José también usó la frase "levantará tu cabeza" cuando le habló al copero en 40:12. Aquí tiene un significado diferente. Los posibles significados son 1) "levantará tu cabeza para poner una cuerda alrededor de su cuello" o 2) "levantará tu cabeza para cortarla.

carne
Aquí, "carne" significa literalmente el tejido blando del cuerpo de una persona.

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Genesis 40:20

Sucedió que al tercer día
"Después, al tercer día". La frase "surgió" se usa aquí para marcar un nuevo evento en la historia.

Él hizo un festín
"Tuvo un banquete"

el jefe de los coperos
Esta fue la persona principal que preparó y sirvió bebidas al rey. Vea cómo esto fue traducido en 40:1.

el jefe de los panaderos
Esto se refiere a la persona principal que hacía la comida para el rey. Vea cómo se tradujo en 40:1.

Él restauró al jefe de los coperos a su responsabilidad
La "responsabilidad" del jefe de coperos se refiere a su trabajo como jefe de los coperos. Traducción Alterna: "Le devolvió el trabajo al jefe de los coperos"

Pero él colgó al jefe de los panaderos
El Faraón no ahorcó personalmente al panadero, sino que ordenó que fuera ahorcado. Traducción Alterna : "Pero él ordenó que el jefe de los panaderos fuera ahorcado" o "Pero le ordenó a sus guardias que colgaran al jefe de los panaderos"

así como José se lo había interpretado a ellos
Esto se refiere a cuando José interpretó sus sueños. Traducción Alterna: "tal como José había dicho que sucedería cuando interpretaba los sueños de los dos hombres"

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Chapter 41

1 Ocurrió que al final de dos años completos que Faraón tuvo un sueño. Miren, él se paró junto al Nilo. **2** Miren, siete vacas salían del Nilo, deseables y gordas y ellas pastaban en las cañas. **3** Miren, otras siete vacas salían del Nilo despues de ellas, indeseables y flacas. Ellas se pararon al lado de las otras vacas a la orilla del río. **4** Entonces las vacas no deseables y flacas se comieron a las siete vacas deseables y gordas. Entonces Faraón desperttó. **5** Entonces él durmió y soñó una segunda vez. Miren, siete espigas de grano salieron en un tallo, sano y bueno. **6** Miren, siete espigas, flacas y quemadas por el viento del este, brotaron después de ellas. **7** Las espigas flacas se tragaron a las siete espigas sanas y llenas. Faraón se despertó, y, miren, era un sueño. **8** Sucedió que en la mañana su espíritu estaba turbado. Él envió y llamó a todos los magos y hombres sabios de Egipto. Faraón les contó sus sueños, pero no había alguien que los pudiera interpretar a Faraón. **9** Entonces el jefe de los coperos dijo al Faraón: "Hoy estoy pensando acerca de mis ofensas. **10** Faraón estaba molesto con sus sirvientes, y me colocó bajo custodia en la casa de los capitanes de la guardia, al jefe panadero y a mí. **11** Nosotros tuvimos un sueño la misma noche, él y yo. Nosotros soñamos, cada uno, de acuerdo a la interpretación de su sueño. **12** Estaba con nosotros un joven hebreo, un sirviente del capitán de la guardia. Nosotros le dijimos a él y él nos interpretó nuestros sueños. Él interpretó a cada uno de nosotros de acuerdo a su sueño. **13** Según como él nos lo interpretó, así mismo sucedió. Faraón me restauró a mi puesto, pero al otro lo ahorcó." **14** Faraón envió y llamó a José. Ellos rápidamente lo sacaron del calabozo. Él se afeitó a sí mismo, se cambió su ropa y vino a Faraón. **15** El Faraón le dijo a José: "Yo tuve un sueño, pero no hay intérprete para el mismo. Pero yo he oído sobre ti, que cuando tú escuchas un sueño lo puedes interpretar." **16** José le contestó a Faraón diciendo: "No está en mi. Dios va a contestarle a Faraón con favor." **17** Faraón habló a José: "En mi sueño, miren, yo estaba parado en la orilla del Nilo. **18** Miren, siete vacas salieron del Nilo, gordas y deseables, y ellas pastaron entre las cañas. **19** Miren, otras siete vacas fueron después de ellas, débiles, muy indeseables y flacas. Yo nunca he visto en la tierra de Egipto unas vacas tan indeseables como ellas. **20** Las vacas flacas e indeseables se comieron a las primeras siete vacas gordas. **21** Cuando ellas se las habían comido, no se podía saber que se las habían comido, ya que ellas se quedaron tan indeseables como antes. Entonces desperté. **22** Yo miré en mi sueño, y, miren, siete espigas salieron en un tallo, lleno y bueno. **23** Miren, siete espigas más, marchitas, flacas y quemadas por el viento del este, brotaron después de ellas. **24** Las espigas flacas se tragaron a las siete espigas buenas. Yo le dije estos sueños a los magos, pero no había nadie que me los pudiera explicar." **25** José le dijo a Faraón: "Los sueños de Faraón son los mismos. Lo que Dios está por hacer, Él se lo ha declarado a Faraón. **26** Las siete vacas buenas son siete años, y las siete espigas buenas son siete años. Los sueños son los mismos. **27** Las siete vacas flacas e indeseables que salieron después de ellas son siete años, y también las siete espigas flacas y quemadas por el viento del este van a ser siete años de hambruna. **28** Esto es de lo que le hablé a Faraón. Lo que Dios está por hacer, Él se lo ha revelado a Faraón. **29** Mira, siete años de gran abundancia van a venir a lo largo de toda la tierra de Egipto. **30** Siete años de hambruna vendrán luego de ellos, y toda la abundancia va a ser olvidada en la tierra de Egipto, y la hambruna devastará la tierra. **31** La abundancia no va a ser recordada en la tierra por la hambruna que le seguirá, porque será muy severa. **32** Que el sueño fuera repetido a Faraón es porque el asunto ha sido establecido por Dios, y Dios pronto lo va a hacer. **33** Ahora que Faraón busque a un hombre que tenga discernimiento y sabiduría, y que lo ponga a cargo de la tierra de Egipto. **34** Que Faraón haga esto: que asigne supervisores sobre la tierra. Que ellos tomen una quinta parte de las cosechas de Egipto durante los siete años de abundancia. **35** Que ellos reúnan toda la comida de estos buenos años que van a venir y que guarden el grano bajo la autoridad de Faraón, para que la comida sea utilizada en las ciudades. Ellos deben preservarla. **36** La comida será una reserva para la tierra durante los siete años de hambruna que ocurrirán en la tierra de Egipto. De esta manera la tierra no será devastada por la hambruna." **37** Este consejo fue bueno ante los ojos de Faraón y ante los ojos de todos sus sirvientes. **38** Faraón dijo a sus sirvientes: "¿Podemos nosotros encontrar a un hombre como éste, en el cual esté el Espíritu de Dios?" **39** Así que Faraón le dijo a José: "Como Dios te ha mostrado todo esto, no hay quien tenga discernimiento ni sabiduría como tú. **40** Tú estarás sobre mi casa y de acuerdo a tu palabra todo mi pueblo será gobernado. Solamente en el trono yo seré mayor que tú." **41** El Faraón dijo a José: "Mira, yo te he puesto a cargo de toda la tierra de Egipto." **42** Faraón se quitó el anillo de sellar de su mano y lo colocó en la mano de José. Él lo vistió con ropa de lino fino y puso una cadena de oro en su cuello. **43** Lo hizo subir al segundo carro que él poseía. Los hombres gritaban ante él: "Doblen la rodilla." Faraón lo puso sobre toda la tierra de Egipto. **44** Faraón le dijo a José: ''Yo soy Faraón y aparte de ti,

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ningún hombre levantará su mano o su pie en toda la tierra de Egipto." **45** Faraón llamó a José "Zafnat Panea." Le dio a Asenat, la hija de Potifera, sacerdote de On, como esposa. José salió a toda la tierra de Egipto. **46** José tenía 30 años cuando él se paró frente a Faraón, rey de Egipto. José salió de la presencia de Faraón y fue por toda la tierra de Egipto. **47** En los siete años generosos la tierra produjo abundantemente. **48** Él reunió toda la comida de los siete años que había en la tierra de Egipto y puso la comida en las ciudades. Él puso en cada ciudad la comida de los campos que la rodeaban. **49** José guardó granos como la arena del mar, tanto que él paró de contar, porque era más de lo que se podía contar. **50** José tuvo dos hijos antes de los años de hambruna, quienes Asenat, la hija de Potifera sacerdote de On, le parió. **51** José llamó por nombre a su primogénito Manasés, porque él dijo: "Dios me ha hecho olvidar todos mis problemas y toda la familia de mi padre." **52** Él llamó por nombre a su segundo hijo Efraín, porque él dijo: "Dios me ha hecho fructífero en la tierra de mis aflicciones." **53** Los siete años de abundancia que hubo en la tierra de Egipto llegaron a su fin. **54** Los siete años de hambruna comenzaron, como José había dicho. Hubo hambruna en todas las tierras, pero en toda la tierra de Egipto había comida. **55** Cuando toda la tierra de Egipto estaba hambrienta, el pueblo clamó a Faraón para comida. Faraón le dijo a todos los egipcios: "Vayan a donde José y hagan todo lo que él diga." **56** La hambruna estaba en toda la faz de la tierra. José abrió todos los graneros y vendía a los egipcios. La hambruna fue severa en la tierra de Egipto. **57** Toda la tierra iba a Egipto para comprarle granos a José, porque la hambruna fue severa en toda la tierra.

Genesis 41:1

Ocurrió que
Esta frase es usada aquí para marcar el principio de una nueva parte de la historia. Si tu idioma tiene una forma de marcar eto, puedes considerar usarla aquí.

al final de dos años completos
Dos años pasaron después de que José interpretó correctamente los sueños del copero y el panadero del Faraón, quienes estuvieron en prisión con José.

Miren, él se paró
La palabra "miren" marca el comienzo de otro evento en la historia más amplia. Tu idioma puede tener una forma de hacer esto.

se paró
"Faraón estaba parado"

Miren
"de repente". La palabra "miren" aquí muestra que Faraón estaba sorprendido por lo que vió.

deseables y gordas
"saludables y gordas"

pastaban en las cañas
"Estaban comiendo la hierba junto al río"

cañas
pasto alto y delgado que crece en áreas húmedas.

Miren, otras siete vacas
La palabra "miren" aquí muestra que Faraón estaba sorprendido por lo que vió.

indeseables y flacas
"enfermas y flacas"

la orilla del río
"al lado del río" o "ribera". Este es el terreno más alto a lo largo del borde de un río.

Genesis 41:4

no deseadas y flacas
"Débiles y flacas". Vea cómo tradujo esta frase en 41:1.

deseadas y gordas.
"sanos y bien alimentados". Vea cómo tradujo esta frase en 41:1.

se levantó
"despertado"

por segunda vez
La palabra "segundo" es un número ordinal. Traducción Alterna: "otra vez"

Miren, siete espigas
La palabra "he aquí" muestra que Faraón se sorprendió por lo que vio.

espigas de grano
Las cabezas son partes de la planta de maíz en la que crecen las semillas.

salieron en un tallo
"creció en un tallo". El tallo es la parte gruesa o alta de una planta.

en un tallo, sano y bueno
"En un tallo y estaban sanos y bellos"

flacas y quemadas por el viento del este
Esto se puede afirmar en forma activa. Traducción Alterna: "que eran delgadas y quemadas debido al viento caliente del este"

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el viento del este
El viento del este soplaba desde el desierto. El calor del viento del este era a menudo muy destructivo.

brotaron
"creció" o "desarrollado"

Genesis 41:7

Las espigas flacas
Se entienden las palabras "de grano". Traducción Alterna: "Las finas espigas de grano"

se tragaron
"comió". El faraón está soñando que el maíz no saludable podría comer maíz saludable al igual que una persona come alimentos.

sanas y llenas.
"Cabezas sanas y buenas". Vea cómo tradujo una frase similar en 41: 4.

se levantó
"despertó"

Miren
La palabra "he aquí" muestra que Faraón estaba sorprendido por lo que había visto.

era un sueño
"habia estado soñando"

Vino la mañana
Esta frase se usa aquí para marcar el comienzo de una nueva parte de la historia. Si su idioma tiene una forma de señar esto , podría considerar usarlo aquí.

su espíritu estaba inquieto
Aquí la palabra "espíritu" se refiere a su ser interior o sus emociones. Traducción Alterna: "estaba preocupado en su interior" o "estaba preocupado"

El envió y llamó
Se entiende que envió siervos. Traducción Alterna: "Él envió a sus sirvientes a llamar" o "Él envió a sus sirvientes a convocar"

magos y hombres sabios de Egipto
Antiguos reyes y gobernantes usaban magos y sabios como consejeros.

Genesis 41:9

jefe copero
La persona más importante que trae bebidas al rey. Vea cómo tradujo esto en 40:1

El Faraón estaba molesto
El copero se refiere a Faraón en tercera persona. Esta es una forma común en que alguien con menos poder para hablar con alguien con mayor poder. Traducción Alterna: "Tú, faraón, estabas enojado"

Hoy estoy pensando sobre mis ofensas
La palabra "Hoy" se usa para enfatizar. Sus "ofensas" son que debería haberle dicho algo al Faraón mucho antes, pero no lo hizo. Traducción Alterna: Me acabo de dar cuenta de que olvidé decirte algo

con sus sirvientes
Aquí "sus" se refiere a Faraón. Aquí "sirvientes" se refiere al copero y al panadero principal. Traducción Alterna: "con nosotros, tus sirvientes"

me colocó bajo custodia en la casa de los capitanes de la guardia, al jefe panadero y a mí
"Pusieron al jefe panadero y a mí en la prisión donde estaba a cargo el capitán de la guardia". Aquí "casa" se refiere a la prisión.

el capitán de la guardia
El soldado a cargo de la guardia real. Vea cómo tradujo esto en 40:1.

el jefe panadero
La persona más importante que hizo comida para el rey. Vea cómo tradujo esto en 40:1.

Nosotros tuvimos un sueño la misma noche, él y yo
"Una noche los dos tuvimos sueños"

nosotros soñamos
Aquí "Nosotros" se refiere al jefe de los coperos y al panadero principal.

Nosotros soñamos, cada uno, de acuerdo a la interpretación de sus sueños
"Nuestros sueños tenían significados diferentes"

Genesis 41:12

Información general:
El jefe de los coperos sigue hablando con el faraón.

Estaba con nosotros
"En la cárcel estaba con el jefe panadero y conmigo"

del capitán de la guardia
El soldado a cargo de la guardia real. Vea cómo tradujo esto en 40: 1.

Nosotros le dijimos a él y él nos interpretó nuestros sueños
"Le contamos nuestros sueños y nos explicó sus significados"

Él interpretó a cada uno de nosotros de acuerdo a sus sueños
Aquí "sus" se refiere al copero y al panadero individualmente, no al que interpreta el sueño. Traducción Alterna: "Él explicó lo que les iba a pasar a los dos"

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Según
Esta frase se usa aquí para marcar el comienzo de una nueva parte de la historia. Si su idioma tiene una forma de señar esto , podría considerar usarlo aquí.

Según como él nos lo interpretó, así mismo sucedió
"Lo que explicó sobre los sueños es lo que más tarde pasó".

El Faraón me devolvió mi puesto
Aquí el copero usa el título del Faraón al hablarle como una forma de honrarlo. Traducción Alterna: "Me permitiste regresar a mi trabajo"

a otro
el jefe de los panaderos

lo colgó
Aquí "él" se refiere a Faraón. Y, representa a los soldados que el Faraón ordenó que ahorcaran al panadero principal. Traducción Alterna: "ordenaste a tus soldados que cuelguen"

Genesis 41:14

El Faraón envió y llamó
Se entiende que el faraón envió siervos. Traducción Alterna: "El Faraón envió a sus siervos para buscar a José"

lo sacaron del calabozo
"fuera de la cárcel" o "fuera de la prisión"

Él se afeitó a sí mismo
Era una práctica común afeitarse tanto el vello facial como el cabello cuando se preparaba para presentarse ante el Faraón.

fue donde el Faraón
Aquí "fue" se puede decir como "vino". Tradución Alterna: "vino ante el faraón"

no hay interprete para el mismo
"Nadie puede explicar el significado"

lo puedes interpretar
"puedes explicar su significado"

no está en mi
"No soy yo quien puede explicar el significado"

Dios va a contestarle al Faraón con favor
"Dios responderá favorablemente al faraón"

Genesis 41:17

miren, yo estaba
Faraón usa la palabra "miren" para hacer que José preste atención a la información sorprendente.

orilla del Nilo
Este es el terreno más alto a lo largo del borde del río Nilo. Vea cómo tradujo una frase similar en 41:1. Traducción Alterna: "al lado del Nilo"

Miren, siete vacas
Faraón usa la palabra "miren" para hacer que José preste atención a la información sorprendente.

gordas y deseables
"bien alimentados y sanos". Vea cómo tradujo esta frase en 41:1.

pastaron en las cañas.
Estábamos comiendo la hierba a lo largo del lado del río. Vea cómo tradujo una frase similar en 41:1.

Genesis 41:19

Miren, otras siete vacas
Faraón usa la palabra "miren" para hacer que José preste atención a la información sorprendente.

poco deseables y flacas
"débiles, y flacas". Vea cómo tradujo esta frase en 41: 1.

tan indeseables
El sustantivo abstracto "indeseable" se puede traducir con un adjetivo. Traducción Alterna: "tales vacas feas" o "tales vacas que no valen nada"

vacas gordas
"vacas bien alimentadas". Vea cómo tradujo esta frase en 41: 1.

no se podía saber si se las habían comido
Esto se puede afirmar en forma activa. Traducción Alterna: "nadie hubiera podido decir que las vacas delgadas habían comido las vacas gordas"

Genesis 41:22

Información general
El faraón continúa contandole a José sus sueños

Yo miré en mis sueños
Esto comienza el siguiente sueño de Faraón después de que se despertó y volvió a dormir. Traducción Alterna: "Entonces volví a soñar"

miren, siete espigas
Faraón usa la palabra "miren" para hacer que José preste atención a la información sorprendente.

siete espigas
Se entienden las palabras "de grano". Traducción Alterna: "siete espigas de grano"

salieron en un tallo
"crecieron en un tallo". El tallo es la parte gruesa o alta de una planta. Vea cómo tradujo una frase similar en 41:4

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Miren, siete espigas más
El faraón usa la palabra "Miren" para hacer que José preste atención a la información sorprendente.

marchitas, flacas y quemadas por el viento del este
Esto se puede afirmar en forma activa. Traducción Alterna: "que estaban marchitos, delgados y chamuscados por el viento caliente del este"

el viento del este
El viento del este soplaba desde el desierto. El calor del viento del este era a menudo muy destructivo para los cultivos.

marchito
"descompuesto" o "marchito"

brotaron
"creció" o "se desarrolló"

Las espigas flacas
Se entienden las palabras "de grano". Vea cómo tradujo esto en 41:7. Traducción Alterna: "Las finas espinas de grano"

se tragaron
"comió". El faraon estaba soñando que el maiz no saludable puede comer maiz saludable como una persona come alimentos. Vea cómo tradujo una frase similar en 41:7

No habia nadie quien me los pudiera
"No hubo ninguno que pudiera" o "ninguno de ellos pudo"

Genesis 41:25

Los sueños del Faraón son los mismos
Se implica que los significados son los mismos. Traducción Alterna: "Ambos sueños significan lo mismo"

Lo que Dios está por hacer, Él se lo ha declarado al Faraón
José le habla a Faraón en tercera persona. Esta es una forma de mostrar respeto. Se puede afirmar en segunda persona. Traducción Alterna: "Dios te está mostrando lo que pronto hará"

siete espigas buenas
Se entienden las palabras "de grano". Traducción Alterna: "siete espigas buenas de grano"

Genesis 41:27

Información General
José continúa su interpretación de los sueños de Faraón.

vacas flacas y no deseadas
"Vacas flacas y débiles". Vea cómo tradujo una frase similar en 41:1

siete espigas flacas y quemadas por el viento del este
Esto se puede afirmar en forma activa. Traducción Aterna: "siete finas cabezas de grano quemadas por el viento caliente del este"

Esto es de lo que le hablo al Faraón.....revelado al Faraón
José le habla a Faraón en tercera persona. Esta es una forma de mostrar respeto. Se puede afirmar en segunda persona. Traducción Alternativa : "Estos eventos sucederán tal como les he dicho ... revelados a usted, faraón"

se lo ha revelado
se ha dado a conocer

Mira
Esto se usa para enfatizar lo que José dice a continuación. Traducción Alterna: "Presta atención a lo que estoy diciendo"

siete años de gran abundancia
Esto habla de los años de abundancia como si el tiempo fuera algo que viaja y llegue a un lugar. Traducción Alterna: "habrá siete años en los que habrá un montón de comida en toda la tierra de Egipto"

Genesis 41:30

Información General
José sigue interpretando los sueños de Faraón.

Siete años de hambruna vendrán luego de ellos
Esto habla de los siete años de hambruna como si fueran algo que viaja y llega a un lugar. Traducción Alterna: "Entonces habrán siete años en los que habrá muy poca comida"

y toda la abundancia va a ser olvidada...y la hambruna devastará la tierra. La abundancia no va a ser recordada ...porque la hambruna que le seguirá va a ser bien severa
José expresa una idea de dos maneras para enfatizar su importancia.

y toda la abundancia va a ser olvidada en la tierra de Egipto
Aquí "tierra" se refiere a la gente. Esto se puede afirmar en forma activa. Traducción Alternativa: "el pueblo de Egipto se olvidará de los años en que hubo mucha comida"

devastará la tierra
Aquí "tierra" se refiere al suelo, a la gente y al país entero.

porque la hambruna que le seguirá
Esto habla de la hambruna como si fuera algo que viaja y sigue detrás de otra cosa. Traducción Alterna: "debido al tiempo de hambruna que ocurrirá después"

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Es por esto que el sueño fue repetido para el Faraón, porque este asunto ha sido establecido por Dios
Esto se puede afirmar en forma activa. Traducción Alterna: "Dios te dio dos sueños para mostrarte que ciertamente hará que sucedan estas cosas"

Genesis 41:33

Información general
José continúa dirigiéndose al faraón

Ahora
Esto no significa "en este momento", pero se usa para llamar la atención sobre el punto importante que sigue.

permítan que el Faraón busque
José le habla a Faraón en tercera persona. Esta es una forma de mostrar respeto. Se puede afirmar en segunda persona. Traducción Alterna: "Tú, faraón, debes mirar"

lo ponga a cargo de la tierra de Egipto
La frase "ponerlo sobre" significa dar autoridad a alguien. Traducción Alterna: "dale autoridad sobre el reino de Egipto" o "ponlo a cargo del reino de Egipto"

tierra de Egipto
Aquí "tierra" representa a todas las personas y todo en Egipto.

Permitan que ellos tomen una quinta parte de la cosecha de Egipto
La palabra "quinta" es una fracción. Traducción Alterna: "Permítales dividir los cultivos de Egipto en cinco partes iguales, luego tome una de esas partes" (Ver: traducir_fracción)

en los siete años de abundancia
"Durante los siete años en que hay mucha comida".

Genesis 41:35

Información General
José sigue aconsejando al faraón

Permitan que ellos reúnan
"Permitir que los supervisores se reúnan"

de estos buenos años que van a venir
Esto habla de años como si fueran algo que viaja y llega a un lugar. Traducción Alterna: "durante los años buenos que pronto sucederán"

guarden los granos bajo la autoridad del Faraón
La frase "bajo la autoridad de Faraón" significa que Faraón les da autoridad. Traducción Alterna: "usa la autoridad de Faraón para almacenar el grano"

Ellos deben preservarla
Almacene el grano por un tiempo cuando haya poca comida disponible. Traducción Alterna: "Los supervisores deben dejar soldados allí para proteger el grano"

La comida será suplida para la tierra
Aquí "tierra" se refiere a la gente. Traducción Alterna: "Esta comida será para la gente"

De esta manera la tierra no va a ser devastada por la hambruna
Aquí "tierra" significa la gente. Esto se puede afirmar en forma activa. Traducción Alterna: "De esta manera la gente no morirá de hambre durante la hambruna"

Genesis 41:37

Este consejo fue bueno ante los ojos del Faraón y ante los ojos de todos sus sirvientes
Aquí "ojos" representa los pensamientos u opiniones de una persona. Traducción Alterna: "Faraón y sus sirvientes pensaron que este era un buen plan"

sus sirvientes
Esto significa que los funcionarios del faraón.

un hombre como este
"un hombre como el que describió José"

en el cual esté el Espíritu de Dios
"en quien vive el Espíritu de Dios"

Genesis 41:39

no hay quién tenga discernimiento
"Nadie más es tan capaz de tomar decisiones". Vea cómo tradujo "discernir" en 41:33.

Tú vas a estar sobre mi casa
Aquí, "casa" significa el palacio de Faraón y la gente en el palacio. La frase "estarás sobre" significa que José tendrá autoridad sobre ella . Traducción Alternativa: "Estarás a cargo de todos en mi palacio"

de acuerdo a tu palabra todo mi pueblo será reinado
Aquí "palabra" se refiere a una orden o a lo que se dice. Esto se puede afirmar en forma activa. Traducción Alternativa: "gobernarás a mi gente y ellos harán lo que tú ordenas" (Ver: y

Solamente en el trono
Aquí "trono" significa el gobierno de Faraón como rey. Traducción Alternativa: "Solo en mi papel de rey"

Ves, yo te he puesto
La palabra "Ves" agrega énfasis a lo que Faraón dice a continuación. Traducción Alternativa: "mira, te he puesto"

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yo te he puesto a cargo de toda la tierra de Egipto
La frase "ponerte encima" significa dar autoridad. Aquí "tierra" se refiere a la gente. Traducción Alterna: "Te puse a cargo de todos en Egipto"

Genesis 41:42

El Faraón se quitó el anillo de sello...cadenas de oro en su cuello
Todas estas acciones simbolizan que el Faraón le está dando a José la autoridad para hacer todo lo que José planeó. (Ver: traducir_simacción)

anillo de sello
Este anillo tenía grabado el sello de Faraón. Esto le dio a José la autoridad y el dinero necesarios para llevar a cabo sus planes.

ropa de lino fino
"Lino" es una tela suave y resistente hecha de la planta de lino de flores azules.

Lo hizo subir en la segunda carrosa que él poseía
Este acto deja en claro a la gente que José es el segundo después de Faraón. (Ver: traducir_simacción)

doblen sus rodillas
"Inclínate y honra a José". Doblar la rodilla e inclinarse era un signo de honor y respeto. (Ver: traducir_simacción)

El Faraón lo puso a él a cargo toda la tierra
La frase "puso a él a cargo" significa dar autoridad. Aquí "tierra" se refiere a la gente. Vea cómo tradujo una frase similar en 41:39. Traducción Alterna: "Te puse a cargo de todos en Egipto"

Genesis 41:44

Yo soy el Faraón y a parte de ti
Faraón está enfatizando su autoridad. Traducción Alternativa: "Como Faraón, ordeno que aparte de ti"

a parte de ti, ningún hombre puede levantar su mano o su pie en toda la tierra de Egipto
Aquí, "mano" y "pie" representan las acciones de una persona. Traducción Alternativa: "ninguna persona en Egipto hará nada sin tu permiso" o "cada persona en Egipto debe pedir tu permiso antes de hacer cualquier cosa"

ningún hombre
Aquí "hombre" se refiere a cualquier persona en general, ya sea hombre o mujer.

Zafnat-panea
Los traductores pueden agregar la siguiente nota a pie de página: El nombre de Zafnat-panea significa "un revelador de secretos".

Le dio a Asenat, la hija de Potífera sacerdote de On, como esposa
Los sacerdotes en Egipto eran la estirpe más alta y privilegiada. Este matrimonio significa el lugar de honor y privilegio de José. (Ver: traducir_simacción)

Le dio a Asenat
"Asenat" es el nombre de la mujer que el Faraón le dio a José como su esposa.

hija de Potífera
"Potífera" es el padre de Asenat.

Sacerdote de on
En es una ciudad, también llamada Heliópolis, que era "la Ciudad del Sol" y el centro de adoración del dios sol Ra.

José fue a toda la tierra de Egipto
José viajó por la tierra para supervisar los preparativos para la próxima sequía.

Genesis 41:46

treinta años
30 años

cuando él se paró frente al Faraón
Aquí "estaba delante de" significa José que comienza a servir al Faraón. Traducción Alterna: "cuando comenzó a servir al faraón"

fue por toda la tierra de Egipto
José está inspeccionando el país mientras se prepara para llevar a cabo sus planes.

En los siete años generosos
"Durante los siete buenos años"

la tierra produjo abundantemente.
"La tierra produjo grandes cosechas"

Genesis 41:48

Él reunió toda... Él ubicó
Aquí "Él" representa a los siervos de José. Traducción Alterna: José ordenó a sus sirvientes que se reunieran ... Ellos pusieron"

José guardó granos como la arena del mar
Esto compara el grano con la arena del mar para resaltar su gran cantidad. Traducción Alterna: "El grano que José almacenó era tan abundante como la arena en la orilla del mar"

José guardó...él paró
Aquí "José" y "él" representan a los siervos de José. Traducción Alterna: "José hizo que se guardaran sus sirvientes ... se detuvieron"

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Genesis 41:50

antes que lleguen de los años de hambruna
Esto habla de los años como si fueran algo que viaja y llega a un lugar. Traducción Alterna: "antes de que comenzaran los siete años de hambruna"

Asenat
"Asenat" es el nombre de la mujer que el Faraón le dio a José como su esposa. Vea cómo tradujo esto es 41:44.

Hija de Potifera
Potifera" es el padre de Asenat. Vea cómo tradujo esto en 41:44.

sacerdote de On
En es una ciudad, también llamada Heliópolis, que era "la Ciudad del Sol" y el centro de adoración del dios sol Ra. Vea cómo tradujo esto en 41:44.

Manasés
Los traductores también pueden agregar una nota al pie que diga: "El nombre 'Manasés' significa 'causar que se olvide'"

familia de mi padre
Esto se refiere al padre de José, Jacob y su familia

Efraín
Los traductores también pueden agregar una nota al pie que diga: "El nombre 'Efraín' significa 'ser fructífero' o 'tener hijos'".

me ha hecho fructífero
Aquí "fructífero" significa prosperar o tener hijos.

en la tierra de mis aflicciones.
El sustantivo abstracto "aflicción" se puede decir como "He sufrido". Traducción Alternativa: "en esta tierra donde he sufrido"

Genesis 41:53

en todas las tierras
En todas las naciones circundantes más allá de Egipto, incluida la tierra de Canaán.

pero en toda la tierra de Egipto había comida
Se da a entender que hubo alimentos debido a que José ordenó a su gente que almacenara alimentos durante los siete buenos años.

Genesis 41:55

Cuando toda la tierra de Egipto estaba en hambruna
Aquí "tierra" significa la gente. Traducción Alterna: "Cuando todos los egipcios se morían de hambre"

La hambruna estaba en toda la superficie de la tierra
La palabra "cara" se refiere a la superficie de la tierra. Traducción Alterna: "La hambruna se había extendido por toda la tierra"

José abrió todos los graneros y vendía a los egipcios
Aquí "José" representa a los siervos de José. Traducción Alterna: "José hizo que sus sirvientes abrieran todos los almacenes y vendieran granos a los egipcios"

Toda la tierra iba a Egipto
Aquí "tierra" significa la gente de todas las regiones. Traducción Alterna : "La gente venía a Egipto de todas las regiones circundantes"

Toda la tierra
"por toda la tierra". Es probable que todos los diferentes socios comerciales y naciones que formaron parte de las rutas comerciales egipcias efectuadas por la sequía hayan venido a Egipto en busca de grano.

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Chapter 42

1 Ahora Jacob supo que había grano en Egipto. Él le dijo a sus hijos: "¿Porqué se miran los unos a los otros?" **2** Él dijo: "Miren, yo he oído que hay grano en Egipto. Vayan allá y compren para nosotros de allí, para que nosotros podamos vivir y no morir." **3** Los diez hermanos de José fueron a Egipto para comprar grano. **4** Pero a Benjamín, hermano de José, Jacob no lo envió con sus hermanos, porque él temía que le podría suceder algún daño. **5** Los hijos de Israel vinieron a comprar entre aquellos que venían, porque la hambruna estaba en la tierra de Canaán. **6** Ahora José era gobernador sobre la tierra. Él era el que le vendía a todas las personas de la tierra. Los hermanos de José vinieron y se postraron delante de él con sus caras hacia el suelo. **7** José vio a sus hermanos y los reconoció, pero él se disfrazó a sí mismo y habló rudamente con ellos. Él les dijo:"¿De dónde han venido?" Ellos dijeron: "De la tierra de Canaán para comprar comida." **8** José reconoció a sus hermanos pero ellos no lo reconocieron a él. **9** Entonces José recordó los sueños que él había tenido acerca de ellos y él les dijo a ellos: "¡Ustedes son espías! Ustedes han venido a ver las partes indefensas de la tierra." **10** Ellos le dijeron: "No, mi amo. Tus sirvientes han venido para comprar comida. **11** Todos somos hijos de un hombre. Somos hombres honestos. Tus sirvientes no son espías." **12** Él les dijo a ellos: "No, ustedes han venido para ver las partes indefensas de la tierra." **13** Ellos dijeron: "Nosotros tus sirvientes somos doce hermanos, hijos de un hombre en la tierra de Canaán. Mire, el hermano más joven en este día está con nuestro padre, y un hermano ya no está vivo." **14** José les dijo: "Es lo que yo les dije; ustedes son espías. **15** Por esto ustedes serán probados. Por la vida de Faraón, ustedes no se van, al menos que su hermano menor venga a este lugar. **16** Envíen a uno de ustedes y dejen que él busque a su hermano. Ustedes permanecerán en prisión, que sus palabrsa sean probadas, a ver si hay verdad en ustedes." **17** Él los puso a todos bajo custodia por tres días. **18** José le dijo a ellos al tercer día: "Hagan esto y vivirán, porque yo le temo a Dios. **19** Si ustedes son hombres honestos, dejen que uno de sus hermanos sea confinado en esta prisión, pero ustedes vayan, carguen el grano para la hambruna de sus casas. **20** Traigan a su hermano menor a mí para que sus palabras sean verificadas y ustedes no morirán." Así ellos hicieron. **21** Ellos se dijeron unos a los otros: "Nosotros somos verdaderamente culpables con respecto a nuestro hermano, en que vimos la angustia de su alma cuando el rogó a nosotros y no escuchamos. Por lo tanto, esta angustia ha venido sobre nosotros." **22** Rubén le contestó a ellos: "¿Acaso no les dije 'No pequen contra el muchacho,' pero ustedes no escuchaban? Ahora, vean, su sangre es requerida de nosotros." **23** Ellos no sabían que José los entendía a ellos, porque había un intérprete en medio de ellos. **24** Él se apartó de ellos y lloró. Él regresó donde ellos y les habló. Él les quitó a Simeón de entre ellos y lo ató delante de sus ojos. **25** Luego José ordenó a sus sirvientes a que le llenaran las bolsas de sus hermanos de grano, y que devolvieran el dinero de cada hombre de vuelta a su saco, y que les dieran provisiones para el viaje. Fue hecho para ellos. **26** Los hermanos cargaron sus burros con su grano y se fueron de alli. **27** Al uno de ellos abrir su saco para darle a su burro de comer en el lugar de alojamiento, él vio su dinero. Miren, estaba en la apertura de su saco. **28** Él le dijo a sus hermanos: "Mi dinero ha sido devuelto. Mírenlo; está en mi saco." Sus corazones se hundieron y ellos se viraron temblorosamente los unos hacia los otros diciendo: "¿Qué es esto que Dios nos ha hecho a nosotros?" **29** Ellos fueron donde Jacob, su padre en la tierra de Canaán y le dijeron a él todo lo que les había sucedido. Ellos dijeron: **30** ''El hombre, el señor de aquella tierra, habló rudamente con nosotros y pensó que nosotros éramos espías en la tierra. **31** Nosotros le dijimos a él: 'Nosotros somos hombres honestos. Nosotros no somos espías. **32** Somos doce hermanos, hijos de nuestro padre. Uno ya no vive, y el más joven este día está con nuestro padre en la tierra de Canaán.' **33** El hombre, señor de aquella tierra, nos dijo: 'Por esto yo voy a saber que ustedes son hombres honestos. Dejen a uno de sus hermanos conmigo, llévense el grano para la hambruna en sus casas y vayan por su camino. **34** Tráiganme a su hermano menor. Entonces yo voy a saber que ustedes no son espías, sino que son hombres honestos. Luego yo libraré a su hermano, y ustedes van a comerciar en la tierra." **35** Ocurrió que mientras ellos vaciaban sus sacos, que, miren, la bolsa de plata de cada hombre estaba en su saco. Cuando ellos y su padre vieron sus bolsas de plata, ellos temieron. **36** Jacob su padre les dijo: "Ustedes me han privado de mis hijos. José ya no está vivo, Simón no está, y ustedes se llevarán a Benjamín. Todas estas cosas están en mi contra." **37** Rubén habló con su padre diciéndole: "Tú podrás matar a mis dos hijos si yo no traigo de vuelta a Benjamín. Ponlo en mis manos, y yo te lo traeré de vuelta nuevamente." **38** Jacob dijo:" Mi hijo no va a ir con ustedes. Porque su hermano está muerto y solo él queda. Si algún daño le ocurre en el camino que vayan, entonces ustedes van a llevar mis canas con pena al Seol."

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Genesis 42:1

Cuando Jacob supo
La palabra "Cuando" marca una nueva parte de la historia.

¿Porqué se miran los unos a los otros?
Jacob usa una pregunta para regañar a sus hijos por no hacer nada con el grano. TA: "¡No se sienten aquí como si nada pasara!"

Vayan allá ... fueron
"Vayan allá abajo". Era común hablar de ir de Canaán a Egipto como ir "abajo".

a Egipto
Aquí "Egipto" se refiere a las personas que venden granos. TA: "de los que venden granos en Egipto"

Benjamín, hermano de Jospe, Jacob no lo envió
Benjamín y José tuvieron el mismo padre y madre. Jacob no quería arriesgarse a enviar al último hijo de Raquel.

Genesis 42:5

Los hijos de Israel fueron a comprar entre aquellos quienes fueron
La palabra "fueron" se puede traducir como "vinieron". Además, se entienden las palabras "grano" y "Egipto". AT: "Los hijos de Israel fueron por grano junto con otras personas que fueron a Egipto"

Ahora José
"Ahora" marca un cambio de la historia a la información de fondo sobre José.

Sobre la tierra
Aquí "tierra" se refiere a Egipto. TA: "sobre Egipto"

Todas las personas de la tierra.
Aquí "tierra" incluye Egipto y otros países vecinos. TA: "todas las personas de todas las naciones que vinieron a comprar grano"

Los hermanos de José fueron
Aquí "fueron" se puede traducir como "vinieron".

Se postraron ante él con sus caras en el suelo.
Esta es una forma de mostrar respeto.

Genesis 42:7

José miró a sus hermanos y los reconoció
"Cuando José vio a sus hermanos, los reconoció".

Se disfrazó a sí mismo
"actuó como si no fuera su hermano" o "no les hizo saber que era su hermano"

¿De dónde vienen?
Esta no era una pregunta retórica, aunque José sabía la respuesta. Era parte de su decisión de para guardar su identidad de sus hermanos.

Genesis 42:9

Ustedes son espías
Los espías son personas que intentan secretamente obtener información sobre un país para ayudar a otro país.

Ustedes vinieron a ver las partes indefensas de la tierra.
El significado completo puede ser expresado explícitamente. TA: "Viniste a descubrir dónde no estamos protegiendo nuestra tierra para poder atacarnos"

Nuestro amo
Esta es una manera de referirse a alguien para honrarlo.

Tus sirvientes han
Los hermanos se refieren a sí mismos como "tus sirvientes". Esta es una manera formal de hablar con alguien de mayor autoridad. TA: "Nosotros, tus sirvientes, tenemos" o "Tenemos"

Genesis 42:12

Él les dijo a ellos
"José le dijo a sus hermanos"

No, ustedes han venido para ver las partes indefensas de esta tierra
El significado completo puede ser expresado explícitamente. TA: "No, han venido a descubrir dónde no estamos protegiendo nuestra tierra, para asi poder atacarnos"

Doce hermanos
"12 hermanos"

Mire, el hermano más jóven
"Escúchanos, el más jóven". La palabra "Mire" se usa para enfatizar lo que dicen a continuación.

El hermano más jóven en este día está con nuestro padre
"Ahora mismo nuestro hermano menor está con nuestro padre"

Genesis 42:14

Es lo que yo les digo; ustedes son espías.
"Como ya dije, ustedes son espías". Vea cómo tradujo "espías" en el 42: 9.

Por esto ustedes serán probados
Esto se puede afirmar en forma activa. TA: "Así es como los probaré"

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Por la vida del Faraón
Esta frase indica un juramento solemne. TA: "Juro por la vida de Faraón" (Ver: [[rc://*/tw/bible/other/oath]])

Envíen a uno de ustedes y dejen que el busque a su hermano.
"Elijan a uno de ustedes para ir a buscar a su hermano "

Ustedes permaneceran en prisión
"El resto de ustedes permanecerán en prisión"

Que su palabra sea probada, a ver si hay verdad en ustedes
Aquí "palabra" se refiere a lo que se dijo. Esto se puede afirmar en forma activa. AT: "para que pueda averiguar si está diciendo la verdad"

En custodia
"En prisión" (UDB)

Genesis 42:18

En el tercer día
La palabra "tercero" es un número ordinal. TA: "después del segundo día"

Hagan esto y vivirán
La información entendida puede ser indicar claramente. TA: "Si hacen lo que les digo, los dejaré vivir"

Temo a Dios
Esto se refiere a respetar profundamente a Dios y mostrar ese respeto al obedecerlo.

Dejen que uno de sus hermanos sea confinado en esta prisión
Esto se puede decir en forma activa. TA: "deja a uno de tus hermanos aquí en la cárcel"

Pero ustedes vayan
"Ustedes" se refiere a todos los hermanos que no van a permanecer en prisión. TA: "pero el resto de ustedes van"

Carguen el grano para la hambruna de su casa
Aquí "casa" significa familia. TA: "llevar grano a casa para ayudar a su familia durante esta hambruna"

Su palabra sea verificada
Aquí "palabra" significa lo que se dijo. Esto se puede afirmar en forma activa. TA: "para que sepa lo que dices es cierto"

Ustedes no morirán
Esto implica que José haría que sus soldados ejecuten a los hermanos si descubre que son espías.

Genesis 42:21

Al cual vimos la angustia de su alma
La palabra "alma" se refiere a José. AT: "porque vimos cuán angustiado estaba José" o "porque vimos que José estaba sufriendo"

Por esto esta angustia ha venido sobre nosotros
El sustantivo abstracto "angustia" se puede expresar como el verbo "sufrimiento". TA: "Es por eso que estamos sufriendo así ahora"

¿Acaso no les dije 'No pequen contra el niño', pero ustedes no escuchaban?
Rubén usa una pregunta para regañar a sus hermanos. TA: "Te dije que no lastimes al niño, ¡pero que no escucharías!"

Acaso no les dije 'No pequen contra el niño
Esto tiene una cita dentro de una cita. Se puede afirmar como una cita indirecta. TA: "¿No te dije que no pecaras contra el chico?" O "Te dije que no le hicieras daño al chico"

Ahora, vean
Aquí "Ahora" no significa "en este momento", sino que tanto "Ahora" como "ver" se usan para llamar la atención sobre el punto importante que sigue.

Su sangre es requerida por nosotros.
Aquí "sangre" significa la muerte de José. Sus hermanos pensaron que José estaba muerto. La frase "se nos exige" significa que deben ser castigados por lo que hicieron. TA: "estamos obteniendo lo que merecemos por su muerte" o "estamos sufriendo por haberlo matado"

Genesis 42:23

Ellos no sabían... había un intérprete en medio de ellos
Esto cambia de la historia principal a la información de fondo que explica por qué los hermanos pensaron que José no podía entenderlos.

Un intérprete
Un "intérprete" es alguien que traduce lo que una persona dice a otro idioma. José colocó un intérprete entre él y sus hermanos para que pareciera que no hablaba su idioma.

Él se apartó de ellos y lloró.
Se da a entender que José lloró porque se emocionó después de escuchar lo que sus hermanos dijeron.

Habló a ellos
José todavía hablaba un idioma diferente y usaba el intérprete para hablar con sus hermanos.

Lo ató delante de ellos
Aquí los "ojos" se refieren a su vista. TA: "lo ató ante sus ojos" o "lo ató mientras lo observaban"

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Los dió a ellos como provisión
"Para darles los suministros que necesitaban".

Fue hecho por ellos.
Esto se puede afirmar en forma activa. AT: "Los sirvientes hicieron por ellos todo lo que José ordenó"

Genesis 42:26

Al uno de ellos abrir su saco para darle a su burro de comer en el lugar de alojamiento, él vió su dinero. Miren, estaba en la apertura de su saco.
"Cuando se detuvieron en un lugar para pasar la noche, uno de los hermanos abrió su saco para conseguir comida para su burro. ¡En el saco vio su dinero!"

Miren
La palabra "miren" nos alerta a prestar atención a la sorprendente información que sigue.

Mi dinero lo pusieron de vuelta
Esto se puede decir en forma activa. TA: "Alguien ha devuelto mi dinero"

Mirenlo
"¡Mira en mi saco!"

Sus corazones se hundieron
Para tener miedo se habla de como si su corazón se estuviera hundiendo. Aquí "corazones" significa coraje. TA: "Ellos se asustaron mucho" (Ver: y

Genesis 42:29

Rey de la tierra
"el señor de Egipto"

Habló rudamente
"Habló con dureza"

Nosotros no somos espías
Los espías son personas que intentan secretamente obtener información sobre un país para ayudar a otro país. Vea cómo se tradujo "espías" en el 42: 9.

Nosotros le dijimos a él: 'Nosotros somos hombres honestos. Nosotros no somos espías. Somos doce hermanos, hijos de nuestro padre. Uno ya no vive... tierra de Canaán.
Esto tiene una cita dentro de una cita. Se puede afirmar como una cita indirecta. TA: "Le dijimos que somos hombres honestos y no espías. Dijimos que somos doce hermanos, hijos de nuestro padre, y que un hermano ya no está vivo ... la tierra de Canaán"

Uno ya no vive
La palabra "hermano" se entiende. TA: "Un hermano ya no está vivo"

El más jóven en este día está con nuestro padre
La palabra "hermano" se entiende. TA: "el hermano más joven está con nuestro padre en este momento"

Genesis 42:33

El rey de la tierra
"El señor de Egipto"

Llevense el grano para la hambruna en su casa
Aquí "casas" significa "familia". TA: "toma grano para ayudar a tu familia durante la hambruna"

Vayan en su camino
"Vayan a casa" o "salgan"

Y ustedes van a intercambiar en la tierra.
"Y te permitiré comprar y vender en esta tierra"

Genesis 42:35

Ocurrió que mientras
Esta frase se usa aquí para marcar un evento importante en la historia. Si su idioma tiene una forma de hacerlo, podría considerar usarlo aquí.

Ustedes me han desamparado de mis hijos.
"Me has privado de mis hijos" o "Me has hecho perder a dos de mis hijos"

Todas estas cosas están en mi contra
"todas estas cosas me hieren"

Genesis 42:37

Ponlo en mis manos
Esta es una solicitud para que Rubén se lleve a Benjamín con él y lo cuide en el viaje. TA: "Ponme a cargo de él" o "Déjame cuidar de él"

Mi hijo no va a ir con ustedes
Era común usar la frase "bajar" cuando se habla de viajar de Canaán a Egipto. TA: "Mi hijo Benjamín, no bajará con ustedes a Egipto"

Con ustedes
Aquí "Ustedes" se refiere a los hijos mayores de Jacob.

Porque su hermano está muerto y solo él queda.
El significado completo se hace explícito. TA: "Para mi esposa, Raquel, solo tuve dos hijos. José está muerto y Benjamin es el único que queda"

En el camino que vayan
"mientras viajan a Egipto y regresan" o "mientras estás fuera". Aquí "camino" significa viajar.

Entonces ustedes van a llevar mi cabello gris con pena al Seol
"llevar ... al Seol" es una forma de decir que lo harán morir e ir al Seol. Él usa la palabra "abajo" porque comúnmente se creía que el seol está en

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algún lugar subterráneo. TA: "entonces me harás morir, de edad, un viejo hombre

Mi cabello gris
Esto representa a Jacob y destaca su vejez. TA: "yo, un viejo"

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Chapter 43

1 La hambruna fue severa en la tierra. **2** Sucedió que cuando ellos se habían comido el grano que ellos habían traído de Egipto, su padre les dijo: ''Vayan otra vez, compren para nosotros comida." **3** Judá le dijo: "El hombre solemnemente nos advirtió: 'Ustedes no van a ver mi cara a menos que su hermano esté con ustedes.' **4** Si usted envía a nuestro hermano con nosotros, iremos y compraremos comida. **5** Pero si no lo envía, nosotros no iremos. Pues el hombre nos dijo a nosotros: 'Ustedes no verán mi cara a menos que su hermano esté con ustedes.'" **6** Israel dijo: "¿Por qué ustedes me trataron tan mal al decirle al hombre que ustedes tenían otro hermano?" **7** Ellos dijeron: "El hombre preguntó detalles sobre nosotros y nuestra familia. Él dijo: '¿Su padre todavía está vivo? ¿Ustedes tienen otro hermano?' Nosotros le contestamos de acuerdo a estas preguntas. ¿Cómo nosotros íbamos a saber que él diría: 'Traigan a su hermano?'" **8** Judá le dijo a Israel su padre: "Envíe al niño conmigo. Nos levantaremos e iremos para que vivamos y no perezcamos, tanto nosotros, usted, y también nuestros hijos. **9** Yo voy a ser una garantía para él. Usted me hará responsable. Si yo no lo traigo de vuelta a usted y lo presento ante usted, entonces, déjeme cargar la culpa para siempre. **10** Pues si no nos hubiéramos atrasado, seguramente ahora nosotros hubiéramos ido y venido por segunda vez." **11** Su padre Israel les dijo a ellos: "Si así fuera, entonces hagan esto. Llévense algunos de los mejores productos de la tierra en sus bolsas. Llévenle al hombre un regalo: algún bálsamo y miel, especias y mirra, nueces de pistacho y almendras. **12** Lleven el doble de dinero en sus manos. El dinero que fue devuelto en la apertura de sus sacos, llévenlo nuevamente en sus manos. Tal vez fue un error. **13** Llévense también a su hermano. Levántense y vayan nuevamente al hombre. **14** Que Dios Todopoderoso les dé misericordia delante del hombre, para que así él pueda liberarles a ustedes a su otro hermano y a Benjamín. Si he de ser privado de mis hijos, que así sea." **15** Los hombres se llevaron los regalos, y en sus manos llevaban el doble de dinero, junto a Benjamín. Ellos se levantaron y fueron a Egipto y se pararon frente a José. **16** Cuando José vio a Benjamín con ellos, le dijo al mayordomo de su casa: "Trae los hombres dentro de la casa, mata un animal y prepáralo, pues los hombres van a comer conmigo al mediodía." **17** Él mayordomo hizo como dijo José. Él trajo a los hombres a la casa de José. **18** Los hombres tenían miedo porque ellos fueron llevados a la casa de José. Ellos dijeron: "Es por el dinero que fue devuelto en nuestros sacos la primera vez que nos trajeron, para que él pueda buscar una oportunidad en contra nuestra. Él puede arrestarnos y tomarnos como esclavos y llevarse nuestros burros." **19** Ellos se acercaron al mayordomo de la casa de José y le hablaron en la puerta de la casa diciendo: **20** "Mi amo, nosotros vinimos la primera vez para comprar comida. **21** Sucedió que, cuando nosotros nos acercamos al lugar de alojamiento, que nosotros abrimos nuestros sacos y, mire, todo el dinero de cada hombre estaba en la apertura de su saco, nuestro dinero completo. Nosotros hemos venido a traerlo de vuelta en nuestras manos. **22** Otro dinero también hemos traído en nuestras manos para comprar comida. Nosotros no sabemos quién puso el dinero en nuestros sacos." **23** El mayordomo dijo: "Que la paz sea con ustedes, no teman. Su Dios y el Dios de su padre debió haber puesto su dinero en sus sacos. Yo recibí su dinero." El mayordomo entonces les trajo a Simeón donde ellos. **24** El mayordomo llevó a los hombres a la casa de José. Él les dio agua, y ellos se lavaron sus pies. Él les dio comida a sus burros. **25** Ellos prepararon los regalos para la venida de José al mediodía, porque ellos habían oído que ellos comerían allí. **26** Cuando José llegó a su casa, ellos trajeron dentro de la casa los regalos que tenían en sus manos y se inclinaron delante de él hacia el suelo. **27** Él les pregunto sobre su bienestar y dijo: "¿Su padre está bien, el hombre viejo de quien ustedes hablaron? ¿Él sigue vivo?" **28** Ellos dijeron: "Su sirviente nuestro padre está bien. Él sigue vivo." Ellos se postraron y se inclinaron. **29** Cuando él levantó su mirada él vio a BenjamÍn su hermano, el hijo de su madre, y él dijo: "¿Éste es su hermano menor de quien ustedes me hablaron?" Entonces él dijo: "Que la gracia de Dios sea contigo, mi hijo." **30** José se apresuró a salir de la habitación, pues él fue profundamente conmovido por su hermano. Él buscó algún lugar para llorar. Él fue a su recámara y lloró allí. **31** Él se lavó su cara y salió. Se controló a sí mismo diciendo: "Sirvan la comida." **32** Los sirvientes le sirvieron a José para él solo y a los hermanos para ellos aparte. Los egipcios allí comieron con él aparte porque los egipcios no podían comer pan con los hebreos, pues eso es detestable para los egipcios. **33** Los hermanos se sentaron delante de él, el primogénito de acuerdo a sus derechos de primogenitura, y el menor de acuerdo a su juventud. Los hombres estaban asombrados entre sí. **34** José envió de la comida delante de él porciones para ellos. Pero la porción de Benjamín era cinco veces más que la de cualquiera de sus hermanos. Ellos bebieron y estaban alegres con él.

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Genesis 43:1

La hambruna era severa en la tierra.
Se entiende la palabra "Canaán". Esta información puede hacerse explícita. TA: "La hambruna fue severa en la tierra de Canaán"

Se produjo
Esta frase se usa aquí para marcar el comienzo de una nueva parte de la historia. Si su idioma tiene una forma de hacerlo, podría considerar usarlo aquí.

Cuando ellos se habían comido
"cuando Jacob y su familia habían comido"

Ellos habían traído
"Los hijos mayores de Jacob habían traído"

comprenos
Aquí esta palabra se refiere a comprar comida para Jacob, sus hijos y el resto de la familia.

Genesis 43:3

Judá le dijo
"Judá le dijo a su padre Jacob"

El hombre
Esto se refiere a José, pero los hermanos no sabían que era José. Se referían a él como "el hombre" o "el hombre, el señor de la tierra" como en 42:29.

Nos advirtió: 'Ustedes no van a ver mi cara al menos que su hermano esté con ustedes.
Esto tiene una cita dentro de una cita. Se puede afirmar como una cita indirecta. TA: "nos advirtió que no veríamos su rostro a menos que trajéramos a nuestro hermano menor"

Solemnemente nos advirtió
"fue muy serio cuando nos advirtió, diciendo"

Ustedes no verán mi cara
Judá usa esta frase dos veces en 43: 3-5 para enfatizar a su padre que no pueden regresar a Egipto sin Benjamín. La frase "mi cara" se refiere al hombre, que es José. TA: "No me verás"

Su hermano esté con ustedes
Judá se refiere a Benjamín, el último hijo de Raquel antes de morir.

Nosotros no iremos.
"no bajaremos". Era común usar la frase "bajar" cuando se habla de viajar de Canaán a Egipto.

Genesis 43:6

Por qué ustedes me tratan tan mal
"¿Por qué me causan tantos problemas?"

El hombre preguntó detalles
"El hombre hizo muchas preguntas"

Sobre nosotros
Aquí "nosotros" es exclusivo y se refiere a los hermanos que fueron a Egipto y hablaron con "el hombre".

Él dijo: '¿Su padre todavía está vivo? ¿Ustedes tienen otro hermano?'
Esta es una cita dentro de una cita. Se puede afirmar como una cita indirecta. TA: "Nos consultó si nuestro padre todavía estaba vivo y si teníamos otro hermano".

Nosotros le contestamos de acuerdo a estás preguntas.
"Respondimos las preguntas que nos hizo".

Cómo nosotros ibamos a saber que el diría: ... abajo
Los hijos usan una pregunta para enfatizar que no sabían lo que el hombre les diría que hicieran. Esta pregunta retórica se puede traducir como una declaración. TA: "No sabíamos que él diría ... hermano!"

el diría: "Traigan a su hermano"
Esta es una cita dentro de una cita. Se puede afirmar como una cita indirecta. TA: "nos diría que lleváramos a nuestro hermano a Egipto"

Traigan a su hermano
"bajen a su hermano con ustedes". Era común usar la palabra "abajo" cuando se habla de viajar de Canaán a Egipto.

Genesis 43:8

Nos levantaremos e iremos para que vivamos y no moriremos, ambos, nosotros, ustedes y también nustros hijos
Las frases "para que vivamos" y "no moriremos" significan lo mismo. Judá está enfatizando que tienen que comprar comida en Egipto para sobrevivir. TA: "Iremos ahora a Egipto y conseguiremos grano para que viva toda nuestra familia"

Nos levantaremos
Aquí "Nos" se refiere a los hermanos que viajarán a Egipto.

Para que vivamos
Aquí "vivamos" se refiere a los hermanos, Israel y toda la familia.

Ambos, nosotros
Aquí "nosotros" se refiere a los hermanos.

Nosotros, Usted
Aquí se refiere a Israel.

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también nustros hijos
Aquí "nuestro" se refiere a los hermanos. Esto se refiere a los niños pequeños que tenían más probabilidades de morir durante una hambruna.

Yo voy a ser una garantía por él
El sustantivo abstracto "garantía" se puede expresar como el verbo "promesa". TA: "Prometeré traerlo de vuelta"

Usted me mantendrá responsable.
La manera en que Jacob responsabilizará a Judá se puede establecer claramente. TA: "Me harás responderte sobre lo que le sucede a Benjamin"

pues dejeme tener la culpa
Esto habla de la "culpa" como si fuera un objeto que una persona tiene que llevar. TA: "puedes culparme"

Pues si no nos hubieramos atrasado
Judá está describiendo algo que pudo haber sucedido en el pasado pero no sucedió. Judá está regañando a su padre por esperar tanto tiempo para enviar a sus hijos a Egipto para obtener más comida.

Seguramente ahora nosotros hubieramos ido y venido por segunda vez.
"hubiéramos vuelto dos veces"

Genesis 43:11

Que así sea, ahora hagan esto.
"Si esta es nuestra única opción, entonces hazlo"

Llevenla abajo
Era común usar la palabra "abajo" cuando se habla de viajar de Canaán a Egipto.

Bálsamo
Una sustancia grasa con un olor dulce utilizado para curar y proteger la piel. Vea cómo se tradujo estas palabras en el 37:25. TA: "medicina"

Especias
"condimentos". Vea cómo se tradujo estas palabras en el 37:25.

Nueces de pistacho
un pequeño, árbol de nuez verde

Almendras
Árbol de nuez que tiene un sabor dulce

Lleven el doble de dinero en sus manos.
Aquí "mano" significa la persona entera. TA: "Lleva el doble de dinero contigo"

El dinero que fue de vuelto en la apertura de sus sacos, llevenlo nuevamente en sus manos.
Aquí "mano" significa la persona entera. La frase "que fue de vuelto" se puede indicar en forma activa. TA: "lleve a Egipto el dinero que alguien puso en sus sacos"

Genesis 43:13

Llevense también a su hermano.
"Toma también Benjamín"

Vayan nuevamente
"regresen"

Que Dios Todopoderoso les de misericordia delante del hombre
El sustantivo abstracto "misericordia" se puede declarar como el adjetivo "amable". TA: "Que Dios Todopoderoso haga que el hombre sea amable con usted"

su otro hermano
"Simeón"

Si yo soy desamparado de mis hijos, yo soy desamparado
"Si pierdo a mis hijos, pierdo a mis hijos". Esto significa que Jacob sabe que debe aceptar lo que sea que le pase a sus hijos.

en sus manos llevaban
Aquí "mano" se refiere a toda la persona. TA: "tomaron"

Y fueron a Egipto
"bajaron a Egipto". Era común usar la frase "bajó" cuando se habla de viajar de Canaán a Egipto.

Genesis 43:16

Benjamín con ellos
"Benjamín con los hermanos mayores de José"

El sirviente de su casa
El "sirviente" era responsable de administrar las actividades domésticas de José.

Él llevó a los hombres
Aquí "llevó" se puede traducir como "tomó".

A la casa de José
"en la casa de José"

Genesis 43:18

Los hombres tenían miedo
"Los hermanos de José tenían miedo"

ellos fueron llevados a la casa de José
Esto se puede afirmar en forma activa. TA: "ellos iban a la casa de José" o "el mayordomo los llevaba a la casa de José"

Es por el dinero que fue de vuelto en nuestros sacos la primera vez que nos trajeron
Esto se puede afirmar en forma activa. TA: "El mayordomo nos trae a la casa por el dinero que alguien puso en nuestros sacos"

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Para que el pueda buscar una oportunidad en contra nuestra. Él puede arrestarnos
Esto puede traducirse como una nueva oración. TA: "Él está esperando la oportunidad de acusarnos, para poder arrestarnos"

Nosotros vinimos abajo
Es común usar la frase "abajo" cuando se habla de viajar de Canaán a Egipto.

Genesis 43:21

Oración de enlace:
Los hermanos continúan hablando con el mayordomo de la casa.

Sucedió que
Esta frase se usa aquí para marcar un evento importante en la historia. Si su idioma tiene una forma de hacerlo, podría considerar usarlo aquí.

Cuando nosotros nos acercamos al lugar de alojamiento
"Cuando llegamos al lugar donde íbamos a pasar la noche"

Mire
La palabra "Mire" muestra que los hermanos se sorprendieron por lo que vieron.

Todo el dinero de cada hombre estaba en la apertura de su saco, nuestro dinero completo.
"Cada uno de nosotros encontró la cantidad total de su dinero en su bolsa"

Nosotros hemos venido a traerlo de vuelta en nuestras manos
Aquí "manos" significa la persona entera. TA: "Hemos traído el dinero con nosotros"

Otro dinero también hemos traido en nuestras manos para comprar comida.
Aquí "mano" significa la persona entera. TA: "También hemos traído más dinero para comprar alimentos"

Traido
"traído abajo". Es común usar la palabra "abajo" cuando se habla de viajar de Canaán a Egipto.

Que la paz sea con ustedes,
El sustantivo abstracto "Paz" puede ser declarado como un verbo. AT: "Relajense"

Su Dios y el Dios de su padre
Los mayordomos no están hablando de dos dioses diferentes. TA: "Tu Dios, el Dios que tu padre adora" (UDB)

Genesis 43:24

Limpiaros sus pies
Esta costumbre ayudar a los viajeros cansados a refrescarse después de caminar largas distancias.

El significado completo de esta declaración se puede hacer explícito.

Dió comida a sus burros
"alimentar "era un alimento seco que se reserva para los animales

Genesis 43:26

Ellos llevaron a la casa los regalos que tenían en sus manos
Aquí "mano" significa la persona entera. TA: "los hermanos trajeron los regalos que tenían con ellos"

Se inclinaron delante del el
Esta es una forma de mostrar honor y respeto.

Genesis 43:28

Su sirviente nuestro padre
Se refieren a su padre como "su sirviente" para mostrar respeto. TA: "Nuestro padre que te sirve"

Ellos se postraron y se inclinaron
Estas palabras básicamente significan lo mismo. Se acostaron frente al hombre para mostrarle respeto. TA: "Se inclinaron frente a él"

él levanta su mirada
Esto significa "miró hacia arriba".

el hijo de su madre, él dijo:
Esto se puede traducir con una nueva oración. TA: "el hijo de su madre. José dijo"

Este es su hermano menor... hablado?
Los posibles significados son 1) José está realmente haciendo una pregunta para confirmar que este hombre es Benjamín, o 2) es una pregunta retórica. TA: "Así que este es tu hermano menor ... yo".

Mi hijo
Esta es una manera amistosa en que un hombre le habla a otro hombre de rango inferior. TA: "joven" (UDB)

Genesis 43:30

se apresuró a salir de la habitación
"salió corriendo de la habitación"

pues él fue profundamente movido por su hermano
La frase "profundamente conmovido" se refiere a tener un sentimiento fuerte o emoción cuando algo importante sucede. TA: "porque tenía fuertes sentimientos de compasión por su hermano" o "porque tenía fuertes sentimientos de afecto por su hermano"

Dijo
Se puede hacer explícito a quien José está hablando. TA: "y dijo a sus sirvientes"

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Sirvan la comida
Esto significa distribuir la comida para que la gente pueda comer.

Genesis 43:32

Los siervos le sirvieron a José para él solo y a los hermanos para ellos aparte. Los egipcios allí comieron con él aparte
Esto significa que José, los hermanos y los otros egipcios están comiendo en tres lugares diferentes dentro de la misma habitación. TA: "Los sirvientes sirvieron a José solo y a los hermanos solos y a los egipcios, que estaban comiendo con él, solos"

Los egipcios allí comieron con él aparte
Estos son probablemente otros funcionarios egipcios que comieron con José, pero aún se sentaron separados de él y de los hermanos hebreos.

Porque los egipcios no podían comer pan con los Heberos, pues eso es detestable para los egipcios.
Esto se puede traducir como una nueva oración: "Hicieron esto porque los egipcios pensaban que era una vergüenza comer con los hebreos"

No podían comer pan
Aquí "pan" significa comida en general.

Los hermanos se sentaron delante de él
Se da a entender que José había dispuesto dónde se sentaría cada hermano. Puedes aclarar la información implícita. TA: "Los hermanos se sentaron frente al hombre, según cómo organizó sus lugares"

El primogénito de acuerdo a sus derechos al nacer, y el menor de acuerdo a su juventud.
El "primogénito" y el "más joven" se usan juntos para significar que todos los hermanos estaban sentados en orden de acuerdo a su edad.

Los hombres estaban asombrados entre sí
"Los hombres se sorprendieron mucho cuando se dieron cuenta de esto".

Pero la de Bejamín era cinco veces más que la de cualquiera de sus hermanos.
La frase "cinco veces" se puede decir de manera más general. TA: "Pero Benjamín recibió una porción que era mucho más grande de lo que sus hermanos recibieron"

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Chapter 44

1 José le ordenó al mayordomo de su casa diciéndole: "Llena los sacos de los hombres con comida, todo lo que ellos puedan cargar, y pon el dinero de cada hombre en la apertura de su saco. **2** Pon mi copa, la copa de plata, en la apertura del saco del más joven y también su dinero para el grano." El mayordomo hizo como José le dijo. **3** Al amanecer, los hombres fueron despedidos, ellos y sus burros. **4** Cuando ellos ya estaban fuera de la cuidad, pero no muy lejos, José le dijo a su mayordomo: "Levántate, sigue a los hombres y cuando los alcances diles: '¿Por qué han devuelto mal por bien? **5** ¿No es ésta la copa de la cual mi señor bebe y la copa que él usa para adivinación? Ustedes han hecho lo malo, esta cosa que han hecho."' **6** El mayordomo los alcanzó y les habló estas palabras a ellos. **7** Ellos le dijeron a él: "¿Por qué mi amo habla palabras como éstas? Lejos esté de sus sirvientes que ellos hagan tal cosa. **8** Mire, el dinero que encontramos en la apertura de nuestros sacos, nosotros lo trajimos nuevamente a usted desde la tierra de Canaán. Entonces, ¿cómo podríamos nosotros robar de la casa de su señor plata u oro? **9** A cualquiera de sus sirvientes que se encuentre con el dinero, deje que muera, y nosotros también seremos esclavos de mi señor." **10** El mayordomo dijo: "Ahora, que suceda según sus palabras. Aquél a quien se le encuentre la copa será mi esclavo, y los otros serán inocentes." **11** Entonces cada hombre se apresuró y puso su saco en el suelo, y cada hombre abrió su saco. **12** El mayordomo buscó. Él comenzó con el mayor y terminó con el menor, y la copa fue encontrada en el saco de Benjamín. **13** Entonces, ellos rasgaron sus ropas. Cada hombre cargó su burro y regresaron a la cuidad. **14** Judá y sus hermanos fueron a la casa de José. Él todavía estaba allí, y ellos se postraron delante de él en el suelo. **15** José les dijo a ellos: "¿Qué es esto que ustedes han hecho? ¿Ustedes no saben que un hombre como yo practica adivinación?" **16** Judá dijo: "¿Qué le podremos decir a mi señor? ¿Qué podemos hablar? ¿O cómo podemos justificarnos a nosotros mismos? Dios ha encontrado la iniquidad de sus sirvientes. Mire, nosotros somos los esclavos de nuestro amo; tanto nosotros como él, en cuyas manos se ha encontrado la copa." **17** José dijo: "Que lejos esté de mí hacer eso. El hombre en cuyas manos la copa fue encontrada, esa persona será mi esclavo, pero en cuanto a los demás, suban en paz donde su padre." **18** Entonces Judá se acercó a él y le dijo: "Mi señor, por favor deje que su siervo hable una palabra a los oídos de mi señor, y no deje que su enfado se consuma en contra de su siervo porque usted es como Faraón. **19** Mi amo preguntó a sus siervos, diciendo: '¿Ustedes tienen un padre o un hermano?' **20** Nosotros le dijimos a mi señor: 'Nosotros tenemos un padre, un hombre viejo, y un niño de su vejez, un pequeño. Pero su hermano está muerto, y solo queda él de su madre, y su padre lo ama.' **21** Entonces usted le dijo a sus siervos: 'Tráiganmelo para que pueda verlo.' **22** Después de eso, le dijimos a mi señor: 'El niño no puede dejar a su padre. Porque si él dejara a su padre, su padre moriría.' **23** Entonces usted le dijo a sus siervos: "A menos que su hermano menor baje con ustedes, no volverán a ver mi rostro.' **24** Entonces aconteció que cuando subimos a donde su siervo mi padre, le dijimos las palabras de mi señor. **25** Nuestro padre dijo: "Vayan nuevamente, cómprennos comida.' **26** Entonces nosotros dijimos: 'Nosotros no podemos bajar. Si nuestro hermano menor está con nosotros, entonces nosotros bajaremos, porque nosotros no podremos ver la cara del hombre a menos que nuestro hermano esté con nosotros.' **27** Su siervo mi padre nos dijo: "Ustedes saben que mi esposa me dio dos hijos. **28** Uno de ellos se fue de mí y yo dije: 'Seguramente él está hecho pedazos, y yo no lo he visto desde entonces." **29** Ahora si ustedes se llevan a este también de mí y algún daño le pasa, ustedes bajarán mis canas con tristeza al Seol.' **30** Ahora, por lo tanto, cuando yo venga a su siervo mi padre y el muchacho no esté con nosotros, ya que su vida está ligada a la vida del muchacho, **31** pasará que cuando él vea que el muchacho no está con nosotros, él morirá. Sus siervos traerán las canas de su siervo nuestro padre con tristeza al Seol. **32** Porque su siervo se convirtio en una garantía del muchacho para mi padre, y dije: 'Si yo no se lo traigo, entonces cargaré la culpa de mi padre para siempre.' **33** Ahora, por lo tanto, por favor deje que su siervo se quede como esclavo de mi señor en el lugar del muchacho, y deje que el muchacho suba con sus hermanos. **34** Porque, ¿cómo puedo subir a donde mi padre si el muchacho no está conmigo? Tengo miedo de ver el mal que le vendría a mi padre."

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Genesis 44:1

Información general
Comienza un nuevo evento en la historia. Lo más probable es que sea a la mañana siguiente después de la fiesta.

mayordomo de su casa
El "Mayordomo" era responsable de administrar las actividades domésticas de Joseph.

el dinero de cada hombre
Su dinero era monedas de plata muy probablemente en una pequeña bolsa.

en la apertura de su saco
"en sus sacos"

Pon mi copa, la copa de plata
"Pon mi copa de plata"

en la apertura del saco del más joven
La palabra "hermano" se entiende. TA: "en el saco del hermano más joven"

Genesis 44:3

La mañana se levantó
"La luz de la mañana se muestra"

los hombres fueron despedidos, ellos y sus burros
Esto se puede afirmar en forma activa. TA: "enviaron a los hombres lejos, junto con sus burros"

¿Por qué han devuelto mal por bien?
Esta pregunta se usa para regañar a los hermanos. TA: "¡Nos han tratado mal, después de haber sido bueno con ustedes!"

¿No es ésta la copa de la cual mi señor bebe y la copa que él usa para adivinación?
Esta pregunta se usa para regañar a los hermanos. TA: "¡Ya saben que esta es la taza que mi maestro usa para beber y para decir su fortuna!"

Has hecho mal, esta cosa que has hecho
Esto se repite "has hecho" para el énfasis. TA: "Lo que has hecho es muy malo" (Ver: paralelismo de higos)

Genesis 44:6

les habló estas palabras a ellos.
Aquí "palabras" significa lo que se dijo. TA: "habló lo que José le dijo que dijera"

¿Por qué mi señor habla pablabras como éstas?
Aquí "palabras" significa lo que se dijo. Los hermanos se refieren al mayordomo como "mi señor". Esta es una manera formal de hablar con alguien con mayor autoridad. Se puede afirmar en segunda persona. TA: "¿Por qué dices esto, mi señor?"

Que lejos esté de tus sirvientes que ellos hagan tal cosa
Los hermanos se refieren a sí mismos como "tus sirvientes" y "ellos". Esta es una manera formal de hablar con alguien con mayor autoridad. TA: "¡Nunca haríamos tal cosa!"

Que lejos esté de tus sirvientes
Se habla de algo que una persona nunca haría como si fuera un objeto que la persona quiere poner muy lejos de sí misma.

Genesis 44:8

Mira
Esto agrega énfasis a lo que dicen los hermanos a continuación.

el dinero que encontramos en la apertura de nuestros sacos
"Conoces el dinero que encontramos en nuestros sacos".

nosotros lo trajímos nuevamente a ti desde de la tierra de Canaán
"Te trajimos de Canaán"

¿cómo podremos nosotros robar de la casa de tu señor oro o plata?
Los hermanos usan una pregunta para enfatizar que no le robarían al señor de Egipto. TA: "¡Así que nunca tomaríamos nada de la casa de tu amo!"

oro o plata
Estas palabras se usan juntas para dar a enterner que no robarían nada de ningún valor.

A quien sea de tus sirvientes que le encuentre con ello
Los hermanos se refieren a sí mismos como "tus sirvientes". Esta es una manera formal de hablar con alguien de mayor autoridad. Se puede afirmar en primera persona. Además, "se encuentra" se puede indicar en forma activa. TA: "Si encuentras que uno de nosotros ha robado la copa"

nosotros también seremos esclavos de mi señor
La frase "mi amo" se refiere al mayordomo. Esto se puede afirmar en segunda persona. TA: "puedes tomarnos como tus esclavos"

Ahora, que suceda según tus palabras
Aquí "ahora" no significa "en este momento", sino que se utiliza para llamar la atención sobre el punto importante que sigue. Además, "palabras" significa lo que se dijo. TA: "Muy bien. Haré lo que dijiste"

Aquél a quien se le encuentre la copa será mi esclavo
Esto se puede afirmar en forma activa. TA: "Si encuentro la taza en uno de tus sacos, esa persona será mi esclava"

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Genesis 44:11

puso su saco en el suelo
"bajó su saco"

El mayor... el menor
La palabra "hermano" se entiende. TA: "el hermano mayor ... el hermano menor"

el menor, y la copa fue encontrada en el saco de Benjamín.
Esto puede traducirse como una nueva oración y en forma activa. TA: "el más joven. El mayordomo encontró la copa en el saco de Benjamin"

Entonces, ellos rasgaron sus ropas.
La palabra "ellos" se refiere a los hermanos. Desgarrar la ropa era un signo de gran angustia y dolor.

Y regresaron
"y ellos regresaron"

Genesis 44:14

Él todavía estaba allí
"José todavía estaba allí"

ellos se postraron delante de él
"cayeron delante de él". Esta es una señal de los hermanos que desean que el señor sea misericordioso con ellos.

¿Ustedes no saben que un hombre como yo practica adivinación?
José usa una pregunta para regañar a sus hermanos. AT: "¡Seguramente saben que un hombre como yo puede aprender cosas por magia!"

Genesis 44:16

¿Qué le podremos decir a mi señor? ¿Qué podemos hablar? ¿O cómo podemos justificarnos nosotros mismos?
Las 3 preguntas significan básicamente lo mismo. Usan estas preguntas para enfatizar que no hay nada que puedan decir para explicar lo que sucedió. TA: "No tenemos nada que decir, mi maestro. No podemos decir nada de valor. No podemos justificarnos".

¿Qué le podremos decir a mi señor? ... los esclavos de nuestro señor
Aquí "mi señor" se refiere a José. Esta es una manera formal de hablar con alguien con mayor autoridad. Se puede afirmar en segunda persona. TA: "¿Qué podemos decirle ... sus esclavos?"

Dios ha encontrado la iniquidad de tus sirvientes.
Aquí "encontrado" no significa que Dios acaba de descubrir lo que hicieron los hermanos. Significa que Dios ahora los está castigando por lo que hicieron. TA: "Dios nos está castigando por nuestros pecados pasados"

la iniquidad de tus sirvientes
Los hermanos se refieren a sí mismos como "tus sirvientes". Esta es una manera formal de hablar con alguien de mayor autoridad. Se puede afirmar en primera persona. TA: "nuestra iniquidad"

en cuyas manos se ha encontrado la copa
Aquí "mano" significa la persona entera. Además, "se encontró" se puede indicar en forma activa. TA: "y el que tomó tu taza"

Que lejos esté de mí hacer eso
Se habla de algo que una persona nunca haría como si fuera un objeto que la persona quiere que se le aleje. TA: "No me gusta hacer algo así"

El hombre en cuyas manos la copa fue encontrada
Aquí "mano" significa la persona entera. Además, "se encontró" se puede indicar en forma activa. TA: "El hombre que tenía mi copa"

Genesis 44:18

se acercó a
"acercado"

deja que tu sirviente
Judá se refiere a sí mismo como "tu siervo". Esta es una manera formal de hablarle a alguien con más autoridad. Esto se puede afirmar en primera persona. TA: "déjame, tu sirviente"

hable palabra a los oídos de mi señor
Aquí "palabra" es un metónimo que representa lo que se dice. Y "oídos" es una sinécdoque que representa a toda la persona. TA: "hable con usted, mi señor"

a los oídos de mi señor
Aquí "mi señor" se refiere a José. Esta es una manera formal de hablarle a alguien con más autoridad. Esto se puede afirmar en segunda persona. TA: "a usted"

deja que tu enfado se consuma en contra de su siervo
Se habla de estar enojado como si fuera un fuego ardiente. TA: "por favor, no te enojes conmigo, tu sirviente"

tú eres como el Faraón.
Judá compara al señor con el faraón para enfatizar el gran poder que tiene el señor. También está insinuando que quiere que el señor se enoje y lo ejecute. TA: "porque eres tan poderoso como el Faraón y podrías que tus soldados me maten"

Mi amo preguntó esto a sus sirvientes, diciendo: '¿Ustedes tienen un padre o un hermano?'
Esta es una cita dentro de una cita. Se puede afirmar como una cita indirecta. TA: "Mi amo nos preguntó si tenemos un padre o un hermano".

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Mi amo preguntó esto a sus sirvientes
Judá se refiere a José con las palabras "mi amo". También se refiere a sí mismo y a sus hermanos como "sus sirvientes". TA: "Tú, mi amo, nos pediste, tus sirvientes" o "Nos pediste"

Genesis 44:20

Información General:
Judá continúa hablando ante José

nosotros le dijimos a mi señor: 'Nosotros tenemos un padre ... su padre lo ama.'
Esta es una cita dentro de una cita. Se puede afirmar como una cita indirecta. TA: "Y le dijimos a mi señor que tenemos un padre ... su padre lo ama"

nosotros le decimos a mi señor
Judá se refiere a José como "mi señor". Esta es una manera formal de hablar con alguien con mayor autoridad. TA: "te dijimos, mi señor"

su padre lo ama
Esto se refiere al amor por un amigo o miembro de la familia.

tú le dices a tus sirvientes: 'Bájalo a donde mí para que pueda verlo'.
Esta es una cita dentro de una cita. Se puede afirmar como una cita indirecta. TA: "Y dijiste a tus sirvientes que deberíamos llevarte a nuestro hermano menor para que lo veas"

Y tú le dices a tus sirvientes
Judá se refiere a sí mismo y a sus hermanos como "tus siervos". AT: "Entonces nos dijiste, tus sirvientes"

Bájalo a donde mí
Era común usar la palabra "abajo" cuando se habla de viajar de Canaán a Egipto. TA: "Tráemelo a mí"

Y nosotros le decimos a mi señor: 'El niño no puede... su padre moriría'
Esta es una cita dentro de una cita. Se puede afirmar como una cita indirecta. TA: "En respuesta, le dijimos a mi maestro que el niño no puede ... el padre moriría"

su padre moriría
Se implica que su padre moriría de pena.

Genesis 44:23

Información general:
Judá continúa contando su historia a José.

Y tú le dices a tus sirvientes: "A menos que su hermano menor baje con ustedes, no volverán a ver mi rostro otra vez
Esta es una cita dentro de una cita. Se puede afirmar como una cita indirecta. TA: "Entonces dijiste a tus sirvientes que a menos que nuestro hermano menor venga con nosotros, no te volveremos a ver"

Y tú le dices a tus sirvientes
Judá se refiere a sí mismo y a sus hermanos como "tus sirvientes". Esta es una manera formal de hablar con alguien con mayor autoridad. TA: "Entonces nos dijiste, tus sirvientes"

baje con ustedes ... bajar
Era común usar la palabra "bajar" cuando se habla de viajar de Canaán a Egipto.

no volverán a ver mi rostro otra vez
Aquí "rostro" significa la persona entera. TA: "no volverás a verme"

Y aconteció que cuando subimos
Esta frase se usa aquí para marcar el comienzo de una nueva parte de la historia. Si su idioma tiene una forma de hacerlo, podría considerar usarlo aquí.

cuando subimos a donde tu sirviente mi padre
Era común utilizar la frase "subió" cuando se habla de viajar de Egipto a Canaán.

le dijimos las palabras de nuestro señor
Judá se refiere a José como "mi señor". Además, "palabras" significa lo que se dijo. TA: "le dijimos lo que dijiste, mi señor"

Y nuestro padre dijo: 'Vayan nuevamente, y cómpranos comida'
Esta es una cita dentro de una cita. Se puede afirmar como una cita indirecta. TA: "Nuestro padre nos dijo que fuéramos nuevamente a Egipto para comprar comida para nosotros y nuestras familias"

Y nosotros dijimos: 'Nosotros no podemos bajar. Si nuestro hermano menor ... está con nosotros
Esta es una cita dentro de una cita. Se puede afirmar como una cita indirecta. TA: "Entonces le dijimos que no podemos bajar a Egipto. Le dijimos que si nuestro hermano menor está con nosotros ... está con nosotros"

ver la cara del hombre
Aquí "cara" significa la persona entera. TA: "ver al hombre"

Genesis 44:27

Información general:
Judá continúa contando su historia a José.

nos dijo: "Tu sabes que mi esposa me dio dos hijos. Y uno se alejó de mí y yo dije: 'Seguramente él está hecho pedazos, y yo no lo he visto desde entonces. Y si tú te llevas a este también de mí y algún daño le pasa, tú traerás canas a mi pelo con tristreza al Seol.
Esto tiene una cita de dos niveles y tres niveles. Pueden indicarse como citas indirectas. TA: "nos dijo que sabemos que su esposa, Raquel, le dio solo dos hijos, y que uno de ellos salió y un animal lo

hizo pedazos, y no lo ha visto desde entonces. Luego dijo que si nosotros toma a su otro hijo y algo malo le sucede, entonces haremos que se muera de pena".

nos dijo
Aquí "nos" no incluye a José.

tú sabes
Aquí "tú" es plural y se refiere a los hermanos.

él está hecho pedazos
Esto se puede afirmar en forma activa. TA: "un animal salvaje lo ha hecho pedazos"

algún daño le pasa
Se habla de algo malo que le sucede a una persona como si "daño" fuera algo que viaja y llega a una persona.

tú traerás canas a mi pelo con tristreza al Seol
"Traerás ... al Seol" es una forma de decir que lo harán morir e ir al Seol. Él usa la palabra "abajo" porque comúnmente se creía que el Seol está en algún lugar subterráneo. TA: "entonces me harás morir, de edad, un viejo hombre

canas a mi pelo
Esto representa a Jacob y destaca su vejez. TA: "yo, un viejo"

Genesis 44:30

Ahora
Esto no significa "en este momento", pero se usa para llamar la atención sobre el punto importante que sigue.

por lo tanto, cuando venga ... con tristeza al Seol.
Judá le está describiendo a José un caso realista pero hipotético de lo que él esperará que le suceda a Jacob cuando regrese sin Benjamín.

cuando venga a tu sirviente
Aquí "venga" puede traducirse como "ir" o "regresar".

el chico no esté con nosotros
"el niño no esté con nosotros"

ya que su vida esta ligada a la vida del muchacho
El padre dice que él moriría si su hijo muriera es como si sus dos vidas estuvieran unidas físicamente. TA: "ya que dijo que moriría si el niño no regresara"

pasará que
Judá está hablando de un caso hipotético en el futuro como si ciertamente sucediera.

Y tus sirvientes traerán canas a tu sirviente nuestro padre con tristeza al Seol
"traerán ... a Seol" es una forma de decir que lo harán morir e ir al Seol. Él usa la palabra "abajo" porque comúnmente se creía que el Seol está en algún lugar subterráneo. TA: "Y haremos que nuestro viejo padre muera de tristeza"

canas a tu sirviente nuestro padre
Aquí las "canas" hace referencia a Jacob y destaca su vejez. TA: "nuestro viejo padre"

Tus sirvientes
Judá se refiere a sí mismo y a sus hermanos como "tus sirvientes". Esta es una manera formal de hablar con alguien con mayor autoridad. TA: "Y nosotros, tus sirvientes" o "Y nosotros"

Porque tu sirviente se volvió una garantía, del muchacho a mi padre
El sustantivo abstracto "garantía" se puede expresar con el verbo "prometido". TA: "Porque le prometí a mi padre acerca del niño"

Porque tu sirviente
Judá se refiere a sí mismo como "tu sirviente". TA: "Para mi, tu sirviente" o "Para mí"

entonces cargaré la culpa de mi padre
Ser considerado culpable es hablado como si la "culpa" fuera algo que una persona lleva. TA: "entonces mi padre puede culparme"

Genesis 44:33

Ahora
Esto no significa "en este momento", pero se usa para llamar la atención sobre el punto importante que sigue.

deja que tu sirviente
Judá se refiere a sí mismo como "tu sirviente". Esta es una manera formal de hablar con alguien de mayor autoridad. TA: "déjame, tu sirviente" o "déjame"

de tu señor
Judá se refiere a José como "mi señor". TA: "para ti, mi señor" o "para ti"

deja que el muchacho suba con sus hermanos.
Iba a usar la frase "subir" cuando se habla de viajar desde Egipto a Canaán.

¿cómo puedo subir a donde mi padre si el muchacho no está conmigo?
Judá usa una pregunta para enfatizar el dolor que tendría si Benjamín no regresara a casa. TA: "No puedo volver con mi padre si el niño no está conmigo".

Tengo miedo de ver el mal que vendría sobre mi padre
Se habla de una persona que sufre terriblemente como si el "mal" fuera algo que se viene a una persona. TA: "Tengo miedo de ver cuánto sufriría mi padre"

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Chapter 45

1 Entonces, José no se pudo controlar ante todos los sirvientes que estaban junto a él. Él dijo fuertemente: "Todos tienen que dejarme." Así que ningún sirviente se quedó junto a él cuando José se dio a conocer a sus hermanos. **2** Él lloró fuertemente, los egipcios lo oyeron y la casa de Faraón lo oyó. **3** José le dijo a sus hermanos: "Yo soy José. ¿Todavía está vivo mi padre?" Sus hermanos no pudieron contestarle, porque ellos estaban atónitos en su presencia. **4** Entonces, José le dijo a sus hermanos: "Acérquense a mí, por favor." Ellos se acercaron. Él dijo: "Yo soy José su hermano, a quien ustedes vendieron a Egipto. **5** Y ahora, no estén apenados o enojados con ustedes mismos porque me vendieron aquí, porque Dios me envió delante de ustedes para preservar vida. **6** Por estos dos años la hambruna ha estado en la tierra y todavía habrá cinco años más en los cuales no habrá arado ni cosecha. **7** Dios me envió frente a ustedes para preservarles como un remanente en la tierra y para mantenerlos con vida por medio de una gran liberación. **8** Así que, no fueron ustedes quienes me enviaron aquí, sino Dios; y Él me ha hecho un padre para Faraón, amo de toda su casa y gobernante sobre toda la tierra de Egipto. **9** Apúrense y suban donde mi padre y díganle: 'Esto es lo que tu hijo José dice: 'Dios me ha hecho amo de todo Egipto. Baja donde mí y no te demores. **10** Vivirás en la tierra de Gosén y estarás cerca de mí, tú, tus hijos, los hijos de tus hijos, tus rebaños, tus manadas y todo lo que tienes. **11** Yo te proveeré allí, porque todavía habrá cinco años de hambruna, para que no seas empobrecido; tú, tu familia y todo lo que tienes.'" **12** Miren, sus ojos ven, y los ojos de mi hermano Benjamín, que es mi boca la que les habla a ustedes. **13** Ustedes le dirán a mi padre sobre todo mi honor en Egipto y todo lo que han visto. Ustedes se apurarán y traeran a mi padre hasta aquí." **14** Él abrazó el cuello de su hermano Benjamín y lloró, y Benjamín lloró en el cuello de él. **15** Él besó a todos sus hermanos y lloró sobre ellos. Después de eso, sus hermanos hablaron con él. **16** Las noticias del asunto fueron dichas en la casa del Faraón: "Los hermanos de José han llegado." Eso agradó mucho a Faraón y a sus sirvientes. **17** Faraón le dijo a José: "Dile a tus hermanos: 'Hagan esto: carguen sus animales y vayan a la tierra de Canaán. **18** Tomen a su padre, a sus familiares y vengan donde mí. Yo les daré a ustedes lo bueno de la tierra de Egipto y comerán la grosura de la tierra.' **19** Ahora, tú estás ordenado: 'Hagan esto: tomen las carretas fuera de la tierra de Egipto para sus hijos y sus esposas. Tomen a su padre y vengan. **20** No se preocupen por sus posesiones, porque lo bueno de toda la tierra de Egipto es de ustedes."' **21** Los hijos de Israel lo hicieron así. José les dio carretas de acuerdo al mandato de Faraón y les dio provisiones para el viaje. **22** A todos ellos, él les dio a cada hombre cambios de ropa, pero a Benjamín le dio trescientas piezas de plata y cinco cambios de ropa. **23** Para su padre él le envió esto: diez burros cargados con las buenas cosas de Egipto y diez mulas cargadas con grano, pan y otros suministros para su padre para el viaje. **24** Así que él envió a sus hermanos y ellos se fueron. Él les dijo a ellos: "Vean que ustedes no discutan en el viaje." **25** Ellos subieron fuera de Egipto y llegaron a la tierra de Canaán donde Jacob su padre. **26** Ellos hablaron con él diciendol: "José todavía está vivo y es gobernante sobre toda la tierra de Egipto." Su corazón estaba asombrado, porque él no les creía lo que ellos le decían. **27** Ellos le dijeron a él todas las palabras que José les había dicho a ellos. Cuando Jacob vio las carretas que José había enviado para cargarlo a él, el espíritu de Jacob, su padre, revivió. **28** Israel dijo: "Es suficiente. José mi hijo aún está vivo. Iré a verlo antes de que yo muera."

Genesis 45:1

no se pudo controlar
Esto significa que no pudo controlar sus emociones. Se puede afirmar en forma positiva. TA: "estaba a punto de empezar a llorar"

Junto a él
"cerca de él"

la casa del Faraón
Aquí, "casa" significa la gente en el palacio del faraón. TA: "todos en el palacio del faraón"

estaban atónitos en su presencia
"aterrorizados de él"

Genesis 45:4

a quien ustedes vendieron en Egipto
El significado puede ser expresado más explícitamente. TA: "a quien vendiste como esclavo del comerciante que me trajo a Egipto"

no estén apenados
"No se molesten" o "No se angustien"

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ustedes mismos porque me vendieron aquí
El significado puede ser expresado más explícitamente. TA: "que me vendieron como esclavo y me enviaron a Egipto"

para preservar vida
Aquí, "vida" significa la gente que José salvó de morir durante la hambruna. TA: "para poder salvar muchas vidas"

todavía habrá cinco años más en los cuales no habrá arado ni cosecha.
"Habrá cinco años más sin plantar o cosechar". Aquí "ni arado ni cosecha" significa que los cultivos aún no crecerán debido a la hambruna. TA: "y el hambre durará cinco años más"

Genesis 45:7

para preservarles como un remanente en la tierra
"para que ustedes y sus familias no perezcan completamente de la tierra" o "para asegurarse de que sus descendientes sobrevivan" (UDB)

para mantenerlos con vida para que muchos de ustedes sobrevivan
El sustantivo abstracto "sobrevivan" puede ser declarado como "sean rescatados". TA: "para mantenerte vivo rescatándote de manera poderosa"

Él me ha hecho un padre para el Faraón
José aconseja y ayuda al Faraón como si José fuera el padre del Faraón. TA: "él me ha hecho una guía para el Faraón" o "me ha hecho el asesor principal de Faraón"

de toda su casa
Aquí "casa" significa las personas que viven en su palacio. TA: "de toda su casa" o "de todo su palacio"

gobernante sobre toda la tierra de Egipto
Aquí "tierra" significa la gente. TA: "gobernante sobre todo el pueblo de Egipto"

Gobernante
Aquí José quiere decir que él es el gobernante en segundo lugar de Faraón, el rey de Egipto. Esta información entendida se puede aclarar.

Genesis 45:9

suban donde mi padre
Era común usar la frase "subir" cuando se habla de ir de Egipto a Canaán. TA: "vuelve con mi padre"

díganle: 'Esto es lo que tu hijo José dice: 'Dios me ... todo lo que tienes.'
Esta es una cita con tres capas. Se puede simplificar a dos capas. TA: "dile que esto es lo que dije: 'Dios tiene ... todo lo que tienes"

Baja donde mí
Era común usar la frase "bajar" cuando se habla de ir de Canaán a Egipto. TA: "Ven aquí a mí"

seas empobrecido
Esto habla de "pobreza" como si fuera un destino. TA: "desperdiciar" o "morir de hambre"

Genesis 45:12

sus ojos ven, y los ojos de mi hermano Benjamín
La palabra "ojos" significa toda la persona. TA: "Todos ustedes y Benjamin pueden ver"

es mi boca la que les habla a ustedes.
La palabra "boca" significa toda la persona. TA: "que yo, José, te estoy hablando"

sobre todo mi poder en Egipto
"Cómo la gente en Egipto me honra mucho"

bajarán a mi padre hasta aquí
Era común usar la palabra "abajo" cuando se habla de viajar de Canaán a Egipto. TA: "mi padre aquí para mí"

Genesis 45:14

Él abrazó el cuello de su hermano Benjamín y lloró, y Benjamín lloró en el cuello de él.
"José abrazó a su hermano Benjamín, y ambos lloraron"

Él besó a todos sus hermanos
En el antiguo Cercano Oriente, es común saludar a un familiar con un beso. Si su idioma tiene un saludo afectuoso para un familiar, úselo. Si no, usa lo que sea apropiado.

lloró sobre ellos
Esto significa que José estaba llorando mientras los besaba.

Después de eso, sus hermanos hablaron con él.
Antes tenían demasiado miedo de hablar. Ahora sienten que pueden hablar libremente. El significado completo de esta declaración se puede hacer explícito. TA: "Después de eso sus hermanos hablaron libremente con él"

Genesis 45:16

Las noticias del asunto fueron dichas en la casa del Faraón: "Los hermanos de José han llegado.
Esta es una cita dentro de una cita. Se puede afirmar como una cotización indirecta. También puede ser declarado en forma activa. TA: "Todos en el palacio de Faraón se enteraron de que los hermanos de José habían venido"

la casa del Faraón
Esto representa el palacio del faraón.

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Dile a tus hermanos: 'Hagan esto: carguen sus animales y vayan a la tierra de Canaán. Tomen a su padre, a sus famliares y vengan donde mí. Yo les daré a ustedes lo bueno de la tierra de Egipto y comerán la grosura de la tierra'
Esta es una cita dentro de una cita. Se puede afirmar como una cita indirecta. TA: "Díganles a sus hermanos que carguen sus animales y vayan a Canaán a buscar a su padre y sus familias. Díganles que vengan aquí, y les daré la mejor tierra de Egipto y la mejor comida que tenemos para ofrecer"

Yo les daré a ustedes lo bueno de la tierra de Egipto
"Les daré la mejor tierra de Egipto"

comerán la grosura de la tierra
Se habla de la mejor comida que produce una tierra como si fuera la porción gruesa de la tierra. TA: "comerás la mejor comida de la tierra"

Genesis 45:19

Información general:
Faraón continúa contando a José qué decir a sus hermanos.

Ahora
Esto no significa "en este momento", pero se usa para llamar la atención sobre el punto importante que sigue.

tú estás ordenado: 'Hagan esto: tomen las carretas fuera de la tierra de Egipto para sus hijos y sus esposas. Tomen a su padre y vengan. No se preocupen por sus posesiones, porque lo bueno de toda la tierra de Egipto es de ustedes."'
Esta es una cita dentro de una cita. Se puede afirmar como una cita indirecta. TA: "también díganles que saquen carros de la tierra de Egipto para sus hijos y esposas, y que traigan a su padre y vengan aquí. No deben preocuparse por traer sus posesiones, porque les daré las mejores cosas que tenemos en Egipto "

tú estás ordenado
Esto se puede afirmar en forma activa. TA: "También te mando que les digas" o "también les digas"

tomen las carretas fuera
Las "carretas" son vagones con dos o cuatro ruedas. Los animales tiran de los carros.

Genesis 45:21

y les dio provisiones para el viaje
"Y les dio lo que necesitaban para viajar".

él les dio a cada hombre cambios de ropa
Cada hombre recibió un juego de ropa, excepto Benjamin, que recibió 5 juegos de ropa.

trescientas piezas de plata
"300 piezas"

diez burros ... y diez mulas
Los burros fueron incluidos como parte del regalo.

Genesis 45:24

no discutan
Los posibles significados incluyen 1) "no discutan" y 2) "no tengan miedo"

Ellos subieron fuera de Egipto
Era común usar la palabra "subieron" cuando se habla de viajar de Egipto a Canaán.

es gobernante sobre toda la tierra de Egipto
Aquí "tierra de Egipto" significa el pueblo de Egipto. TA: "gobierna a todo el pueblo de Egipto"

su corazón estaba asombrado
Aquí el "corazón" representa a toda la persona. TA: "y se sorprendió" o "se sorprendió mucho"

porque él no les creía.
"No aceptó que lo que dijeron fuera verdad".

Genesis 45:27

Ellos le dijeron a él
"Le dijeron a Jacob"

todas las palabras que José les había dicho a ellos.
Aquí "palabras" significa lo que se dijo. TA: "todo lo que José les había dicho"

el espíritu de Jacob, su padre, revivió.
La palabra "espíritu" significa toda la persona. TA: "Jacob su padre se recuperó" o "Jacob su padre se emocionó mucho"

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Chapter 46

1 Israel hizo su viaje con todo lo que tenía y fue a Beerseba. Ahí él ofreció sacrificios al Dios de su padre Isaac. **2** Dios le habló a Israel en una visión durante la noche, diciendo: "Jacob, Jacob." Él dijo: "Aquí estoy." **3** Él dijo: "Yo soy Dios, el Dios de tu padre. No temas bajar a Egipto, porque allí Yo haré de ti una gran nación. **4** Yo bajaré contigo a Egipto, y Yo de seguro te traeré otra vez y José cerrará tus ojos con su propia mano." **5** Jacob se levantó de Beerseba. Los hijos de Israel transportaron a Jacob su padre, sus hijos, y sus esposas, en las carretas que Faraón había enviado para llevarlo a él. **6** Ellos se llevaron su ganado y sus posesiones que habían acumulado en la tierra de Canaán. Ellos entraron a Egipto, Jacob y todos sus descendientes con él. **7** Él trajo consigo a Egipto sus hijos y los hijos de sus hijos, sus hijas y las hijas de sus hijos, y todos sus descendientes. **8** Estos fueron los nombres de los hijos de Israel quienes vinieron a Egipto, Jacob y sus hijos: Rubén, el primogénito de Jacob; **9** los hijos de Rubén: Hanoc, Falú y Hezrón y Carmi. **10** Los hijos de Simeón: Jemuel, Jamín, Ohad, Jaquín, Zohar, y Saúl, el hijo de una mujer cananea. **11** Los hijos de Leví: Gersón, Coat y Merari. **12** Los hijos de Judá: Er, Onán, Sela, Fares y Zara, (pero Er y Onán habían muerto en la tierra de Canaán). Los hijos de Fares fueron Hezrón y Hamul. **13** Los hijos de Isacar: Tola, Fúa, Job y Simrón. **14** Los hijos de Zabulón: Sered, Elón y Jahleel. **15** Estos fueron los hijos que Lea le parió a Jacob en Padán Aram, con su hija Dina. Sus hijos y sus hijas enumeraban treinta y tres. **16** Los hijos de Gad fueron Zifión, Hagui, Suni, Ezbón, Eri, Arodi y Areli. **17** Los hijos de Aser: Imna, Isúa, Isúi, Bería, y Sera su hermana. Los hijos de Bería fueron Heber y Malquiel. **18** Estos fueron los hijos de Zilpa, quien Labán dio a su hija Lea. Estos hijos ella le parió a Jacob, dieciseis en total. **19** Los hijos de Raquel, esposa de Jacob fueron José y Benjamín. **20** En Egipto, Manasés y Efraín le nacieron a José por Asenat, la hija de Potifera, sacerdote de On. **21** Los hijos de Benjamín fueron Bela, Bequer, Asbel, Gera, Naamán, Ehi, Ros, Mupim, Hupim, y Ard. **22** Estos fueron los hijos de Raquel quienes le nacieron a Jacob, catorce en total. **23** El hijo de Dan fue Husim. **24** Los hijos de Neftalí fueron Jahzeel, Guni, Jezer y Silem. **25** Estos fueron los hijos nacidos a Jacob por Bilha, quien Labán dio a Raquel, su hija, siete en total. **26** Todos aquellos que fueron a Egipto con Jacob, que eran sus descendientes, sin contar las esposas de los hijos de Jacob; fueron sesenta y seis en total. **27** Con los dos hijos de José quienes le nacieron a él en Egipto, los miembros de su familia que fueron a Egipto fueron setenta en total. **28** Jacob envió a Judá delante de él a José para mostrar el camino ante él a Gosén, y ellos llegaron a la tierra de Gosén. **29** José preparó su carro y subió a encontrarse con Israel su padre en Gosén. Él lo vio, abrazó su cuello, y lloró sobre su cuello un largo rato. **30** Israel dijo a José: "Ahora déjame morir, ya que he visto tu rostro, que tú aún estás vivo." **31** José dijo a sus hermanos y a la casa de su padre: "Yo subiré y contaré a Faraón, diciendo: 'Mis hermanos y la casa de mi padre, quienes estaban en la tierra de Canaán, han venido a mí. **32** Los hombres son pastores, puesto que han sido cuidadores de ganado. Ellos han traído sus rebaños, sus manadas, y todo lo que tienen.' **33** Sucederá que cuando Faraón les llame y pregunte: '¿Cuál es su ocupación?' **34** que ustedes deben decir: 'Tus sirvientes hemos sido cuidadores de ganado desde la juventud hasta ahora, tanto nosotros como nuestros antepasados.' Hagan esto para que ustedes puedan vivir en la tierra de Gosén, puesto que todo pastor es una abominación para los egipcios."

Genesis 46:1

fue a Beerseba.
"vino a Beerseba"

Aquí estoy
"Si, estoy escuchando"

bajar a Egipto
Era común usar la frase "bajar" cuando se habla de viajar de Canaán a Egipto.

Yo haré de ti una gran nación.
Aquí se refiere a Jacob. Este "ti" también representa a los descendientes de Israel que se convertirán en una gran nación. TA: "Te daré muchos descendientes, y se convertirán en una gran nación"

En Egipto
"a Egipto"

Yo de seguro te traeré otra vez
La promesa fue hecha a Jacob, pero la promesa se cumpliría a todos los descendientes de Israel. TA: "Seguramente sacaré a tus descendientes de Egipto de nuevo"

te traeré otra vez
"te traeré arriba otra vez". Era común usar la palabra "arriba" cuando se hablaba de viajar de Egipto a Canaán

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Y José cerrará tus ojos con su propia mano.
La frase "cierra los ojos con su propia mano" es una forma de decir que José estará presente cuando muera Israel y será José quien cerrará los párpados de Jacob en el momento de su muerte. TA: "Y José estará presente contigo en el momento de tu muerte"

Cerrará tus ojos
Era una costumbre bajar los párpados cuando una persona moría con los ojos abiertos. El significado completo de esta declaración se puede hacer explícito. (Ver: higos explícitos)

Genesis 46:5

se levantó de
"salió de"

en los carros
"Carros" son vagones con dos o cuatro ruedas. Los animales tiran de los carros. Vea cómo se tradujo "carros" en el 45:19.

que habían acumulado
"habían adquirido" (UDB) o "habían ganado"

Él trajo consigo
"Jacob trajo consigo"

los hijos de sus hijos
"sus nietos"

las hijas de sus hijos
"sus nietas"

Genesis 46:8

Estos son los nombres
Esto se refiere a los nombres de las personas que el autor está a punto de enumerar.

de los hijos de Israel
"de los miembros de la familia de Israel"

Hanoc, Falú y Hezrón y Carmi ... Jemuel, Jamín, Ohad, Jaquín, Zohar, y Saúl ... Gerson, Coat y Merari
Todos estos son nombres de hombres.

Genesis 46:12

Er, Onán, Sela
Estos fueron los hijos de Judá por su esposa, Sua. Vea cómo tradujo estos nombres en 38:3.

Fares y Zara
Estos fueron los hijos de Judá por su nuera, Tamar. Vea cómo se tradujo estos nombres en el 38:29.

Hezrón ... Hamul ..Tola, Fúa, Job ... Simrón ... ered, Elón ... Jahleel
Todos estos son nombres de hombres.

Dina
Este es el nombre de la hija de Lea. Vea cómo se tradujo este nombre en el 30:19.

Sus hijos y sus hijas enumeraban treinta y tres
Aquí "hijos" e "hijas" se refieren a los hijos, hijas y nietos de Jacob relacionados con Lea. TA: "En total tuvo 33 hijos, hijas y nietos"

Genesis 46:16

Zifión ... Hagui, Suni... Ezbón, Eri, Arodi ... Areli ... Imna ... Isúa, Isúi... Bería ...Heber ... Malquiel
Estos son los nombres de los hombres.

Sera
Este es el nombre de una mujer.

Zilpa
Este es el nombre de la sirvienta de Lea. Vea cómose tradujo este nombre en el 29:23.

Estos ella le parió a Jacob-dieciseis personas
Esto se refiere a 16 hijos, nietos y bisnietos que estaban relacionados con Zilpa.

Genesis 46:19

Asenat
"Asenat" es el nombre de la mujer que Faraón le dio a José como su esposa. Vea cómo se tradujo esto en el 41:44.

Potifera
"Potifera" es el padre de Asenat. Vea cómo se tradujo esto en 41:44.

Sacerdote de On
Es una ciudad, también llamada Heliópolis, que era "la Ciudad del Sol" y el centro de adoración del dios sol Ra. Vea cómo se tradujo esto en el 41:44.

Bela, Bequer, Asbel, Gera, Naamán, Ehi, Ros, Mupim, Hupim, Ard
Estos son nombres de hombres.

catorce en número
Esto se refiere a los 14 hijos y nietos relacionados con Rachel.

Genesis 46:23

Husim ... Jahzeel, Guni, Jezer ... Silem
Estos son los nombres de los hombres.

Bilha
Este es el nombre de la sirvienta de Raquel. Vea cómo se tradujo este nombre en el 29:28.

Siete en número
Esto se refiere a los 7 hijos y nietos relacionados con Bilha.

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Genesis 46:26

sesenta y seis
"66"

Setenta
"70"

Genesis 46:28

para mostrar el camino ante él a Gosén
"Para mostrarles el camino a Gosén"

José preparó su carruaje y subió
Aquí "José" representa a sus siervos. TA: "Los sirvientes de José prepararon su carro y José subió"

subió a encontrarse con Israel
La frase "subió" se usa porque José está viajando a una elevación más alta para encontrarse con su padre. TA: "fue a encontrarse con Israel"

abrazó su cuello, y lloró en su cuello un largo tiempo
"puso sus brazos alrededor de su padre, y lloró durante mucho tiempo"

Ahora déjame morir
"Ahora estoy listo para morir" o "Ahora moriré feliz"

ya que he visto tu rostro, que tú aún estás vivo
Aquí "cara" significa la persona entera. Jacob estaba expresando alegría al ver a José. TA: "desde que te he vuelto a ver vivo"

Genesis 46:31

la casa de su padre
Aquí "casa" significa su familia. TA: "la familia de su padre" o "la casa de su padre"

yo subiré y contaré a Faraón
Era común usar la frase "subir" cuando se refiere a alguien que va a hablar con alguien con mayor autoridad. TA: "Iré a decirle al Faraón"

contaré a Faraón, diciendo, 'mis hermanos... todo lo que tienen.'
Esta es una cita dentro de una cita. Se puede afirmar como una cita indirecta. TA: "diré a Faraón que mis hermanos ... todo lo que tienen"

Genesis 46:33

Será que
Esta frase se usa aquí para marcar un evento importante que está a punto de ocurrir en la historia. Si su idioma tiene una forma de hacerlo, podría considerar usarlo aquí.

y pregunte, '¿Cuál es su ocupación? ustedes deben decir
Esta es una cita dentro de una cita. Se puede afirmar como una cita indirecta. TA: "y les pregunta qué tipo de trabajo hacen, deben decir"

ustedes deben decir, 'Tus sirvientes... ambos nosotros, y nuestros antepasados.'
Esta es una cita dentro de una cita. Se puede afirmar como una cita indirecta. TA: "debeN decir que tieneN ... tanto ustedes como sus antepasados"

Tus sirvientes
La familia de José debe referirse a sí mismos como "tus sirvientes" cuando hablan con el faraón. Esta es una manera formal de hablar con alguien de mayor autoridad. Se puede afirmar en primera persona. TA: "Nosotros, tus sirvientes"

todo pastor es una abominación para los egipcios
El sustantivo abstracto "abominación" se puede traducir con el adjetivo "repugnante". TA: "Los egipcios piensan que los pastores son asquerosos"

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Chapter 47

1 Entonces José entró y le dijo a Faraón: "Mi padre y mis hermanos, sus rebaños, sus manadas, y todo lo que poseen, han llegado de la tierra de Canaán. Mire, ellos están en la tierra de Gosén." **2** Él tomó a cinco de sus hermanos y se los presentó a Faraón. **3** Faraón le dijo a sus hermanos: "¿Cuál es su ocupación?" Ellos le dijeron a Faraón: "Sus sirvientes son pastores, como nuestros ancestros." **4** Entonces le dijeron a Faraón: "Venimos como residentes temporales en la tierra. No hay pastos para los rebaños de sus sirvientes porque la hambruna es severa en la tierra de Canaán. Así que ahora, por favor, deje a sus sirvientes vivir en la tierra de Gosén." **5** Entonces Faraón le habló a José, diciendo: "Tu padre y tus hermanos han venido a ti. **6** La tierra de Egipto está delante de ti. Establece a tu padre y a tus hermanos en la mejor región, la tierra de Gosén. Si conoces de algunos hombres capaces entre ellos, ponlos a cargo de mi ganado." **7** Entonces José trajo a Jacob su padre y se lo presentó a Faraón. Jacob bendijo a Faraón. **8** Faraón le dijo a Jacob: "¿Cuánto tiempo has vivido?" **9** Jacob le dijo a Faraón: "Los años de mis viajes son ciento treinta. Los años de mi vida han sido pocos y dolorosos. No han sido tan largos como los de mis ancestros." **10** Entonces Jacob bendijo a Faraón y se fue de su presencia. **11** Entonces José asentó a su padre y a sus hermanos. Él les dio un territorio en la tierra de Egipto, el mejor de la tierra, en la tierra de Ramsés, como Faraón había ordenado. **12** José proveyó comida para su padre, sus hermanos, y todos en la casa de su padre, de acuerdo al número de sus dependientes. **13** Ahora, no había comida en toda la tierra; porque la hambruna era severa. La tierra de Egipto y la tierra de Canaán se consumieron por la hambruna. **14** José recogió todo el dinero que había en la tierra de Egipto y en la tierra de Canaán, al venderle grano a los habitantes. Entonces José trajo el dinero al palacio de Faraón. **15** Cuando todo el dinero de la tierra de Egipto y Canaán se gastó, todos los egipcios vinieron a José diciendo: "¡Danos comida! ¿Por qué deberíamos morir en tu presencia porque nuestro dinero se haya acabado?" **16** José dijo: "Si se les acabó el dinero, traigan su ganado y yo les daré comida en cambio por su ganado." **17** Así que le trajeron su ganado a José. José les dio comida a cambio de caballos, de rebaños, de manadas, y de burros. Él los alimentó con pan a cambio de todos sus ganados ese año. **18** Cuando ese año terminó, ellos vinieron a él el año siguiente y le dijeron: "No ocultaremos de mi señor que todo nuestro dinero se acabó, y los rebaños de ganado son de mi señor. No queda nada a la vista de mi señor, excepto nuestros cuerpos y nuestra tierra. **19** ¿Por qué hemos de morir ante tus ojos, tanto nosotros como nuestra tierra? Cómpranos a nosotros y a nuestra tierra a cambio de comida, y nosotros y nuestra tierra seremos siervos de Faraón. Danos semillas para que podamos vivir y no morir, y que la tierra no se vuelva desolada." **20** Entonces José compró toda la tierra de Egipto para Faraón. Porque todo egipcio vendió su campo, ya que la hambruna era muy severa. De esta manera, la tierra se volvió propiedad de Faraón. **21** En cuanto a la gente, él los hizo esclavos de un extremo de la frontera de Egipto hasta el otro. **22** Fue solo la tierra de los sacerdotes la que José no compró, porque los sacerdotes recibían una ración. Ellos comían de la parte que Faraón les daba. Por lo tanto, ellos no vendieron su tierra. **23** Entonces José le dijo a la gente: "Miren, los he comprado a ustedes y a su tierra hoy para Faraón. Ahora aquí hay semilla para ustedes, y ustedes sembrarán la tierra. **24** En la cosecha, ustedes deben darle una quinta parte a Faraón, y cuatro partes serán para ustedes, para la semilla del campo y para la comida de sus casas y sus niños." **25** Ellos dijeron: "Has salvado nuestras vidas. Que hallemos favor en tus ojos. Seremos siervos de Faraón." **26** Entonces José hizo un estatuto, el cual aún es efectivo en la tierra de Egipto hasta el día de hoy, que una quinta parte le pertenece a Faraón. Solo la tierra de los sacerdotes no llegó a ser de Faraón. **27** Así que Israel vivió en la tierra de Egipto, en la tierra de Gosén. Su pueblo adquirió posesiones allí. Ellos fueron fructíferos y se multiplicaron en gran manera. **28** Jacob vivió en la tierra de Egipto diecisiete años, así que los años de la vida de Jacob fueron ciento cuarenta y siete años. **29** Cuando el tiempo de morir se acercó a Israel, él llamó a su hijo José y le dijo: "Si ahora he encontrado favor en tu vista, pon tu mano debajo de mi muslo, y muéstrame fidelidad y confiabilidad. Por favor no me entierres en Egipto. **30** Cuando yo duerma con mis padres, me llevarás fuera de Egipto y me enterrarás en la tumba de mis ancestros." José dijo: "Haré como has dicho." **31** Israel dijo: "Júramelo," y José se lo juró. Entonces Israel se inclinó en el cabezal de su cama.

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Genesis 47:1

Él tomó a cinco de sus hermanos
La UDB reordena el evento con Faraón cronológicamente, mientras que la ULB enumera los eventos como el autor lo escribió.

Genesis 47:3

Tus sirvientes son pastores
"Tus siervos son pastores de rebaños"

Tus sirvientes
"Tus siervos pastorean los rebaños" Los hermanos de José se refieren a sí mismos como "tus siervos". Esta es una manera formal de hablarle a alguien con más autoridad. Esto se puede afirmar en primera persona. TA: "Nosotros, tus sirvientes" o "Nosotros"

como sus ancestros
"tanto nosotros como nuestros antepasados" o "tanto nosotros como nuestros antepasados"

Venimos como residentes temporales en la tierra
"Hemos venido a quedarnos un tiempo en Egipto"

No hay pastos
"No hay hierba para comer"

Ahora
Esto no significa "en este momento", pero se usa para llamar la atención sobre el punto importante que sigue.

Genesis 47:5

La tierra de Egipto está ante ti.
"La tierra de Egipto está abierta para ti" o "Toda la tierra de Egipto está disponible para ti"

Coloca a tu padre y a tus hermanos en la mejor región, la tierra de Gosén
"Coloca a tu padre ya tus hermanos en la tierra de Gosén, que es la mejor región"

Si conoces de algún hombre capaz entre ellos
Implica que son capaces de cuidar a los animales. TA: "Si conoces a algún hombre entre ellos que tenga una gran habilidad en el cuidado de los animales"

Genesis 47:7

Jacob bendijo al Faraón.
Aquí "bendijo" significa expresar un deseo de que cosas positivas y beneficiosas le sucedan a esa persona.

¿Cuánto tiempo has vivido?
"¿Cuantos años tienes?"

Los años de mis viajes son unos ciento treinta.
La frase "años de mis viajes" se refiere a cuánto tiempo ha vivido en la tierra viajando de un lugar a otro. TA: "He viajado por la tierra durante 130 años"

Los años de mi vida han sido pocos ... No han sido tan largos como esos de mis ancestros
Jacob da a entender que su vida es corta en comparación con las vidas de Abraham e Isaac.

y dolorosos
Jacob ha experimentado mucho dolor y problemas durante su vida.

Genesis 47:11

Entonces José asentó a su padre y a sus hermanos
"Entonces José cuidó a su padre y sus hermanos y los ayudó a establecer dónde vivirían"

la tierra de Ramsés
Este es otro nombre para la tierra de Gosén.

de acuerdo al número de sus descendientes.
Aquí, la palabra "dependientes" significa los niños pequeños en la familia. TA: "según la cantidad de niños pequeños en sus familias"

Genesis 47:13

Ahora
Esta palabra se usa aquí para marcar una ruptura en la historia principal. Aquí el autor comienza a contar una nueva parte de la historia.

La tierra de Egipto y la tierra de Canaán
Esto se refiere a las personas que viven en estas tierras. TA: "El pueblo de Egipto y el pueblo de Canaán"

se dañó
"se hizo delgado y débil"

José recogió todo el dinero que había en la tierra de Egipto y en la tierra de Canaán, al venderle grano a los habitantes.
"Los pueblos de Egipto y Canaán gastaron todo su dinero comprando granos de José"

José recogió ... José trajo
Lo más probable es que José ordenó a sus sirvientes que se reunieran y trajeran el dinero.

Genesis 47:15

Cuando todo el dinero de la tierra de egipto y Canaán se gastó
Aquí "tierras" significa las personas que viven en las tierras. Esto se puede afirmar en forma activa. TA: "Cuando la gente de Egipto y Canaán gastaron todo su dinero"

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de la tierra de egipto y Canaán
"de la tierra de Egipto y de la tierra de Canaán"

¿Por qué deberíamos morir en tu presencia porque nuestro dinero se acabo?
La gente usó una pregunta para enfatizar cuán desesperados están por comprar comida. Esta pregunta se puede traducir como una declaración. TA: "Por favor, ¡no nos dejes morir porque hemos agotado todo nuestro dinero!"

Él los alimentó con pa
Aquí "pan" significa comida en general. TA: "Les dio comida"

Genesis 47:18

ellos fueron a él
"La gente vino a José"

No ocultaremos de mi señor
La gente se refiere a José como "mi señor". Esta es una manera formal de hablar con alguien de mayor autoridad. Se puede afirmar en segunda persona. TA: "Nosotros no esconderemos de ti, nuestro señor" o "Nosotros no esconderemos de ti"

No queda nada a la vista de mi señor
Aquí "la vista" significa el mismo José. TA: "No tenemos nada más que darte, nuestro señor"

¿Por qué habríamos de morir ante tus ojos, nosotros y nuestra tierra?
La palabra "ojos" se refiere a la vista de José. La gente usa una pregunta para enfatizar cuán desesperados están por comprar comida. Esta pregunta se puede traducir como una declaración. TA: "¡Por favor, no solo vean como morimos y nuestra tierra está arruinada!"

Por qué habríamos de morir... nosotros y nuestra tierra
La tierra se vuelve inútil y arruinada porque no hay semilla para sembrar; así se habla de como si la tierra muriera.

Genesis 47:20

De esta manera, la tierra se volvió propiedad de Faraón
"Así se convirtió la tierra del faraón".

Fue solo la tierra de los sacerdotes la que José no compró
"Pero él no compró la tierra de los sacerdotes"

los sacerdotes ya recibían una ración de comida
Una "ración" o "subsidio" es una cantidad de dinero o comida que alguien da regularmente a otra persona. Esto se puede afirmar en forma activa. TA: "El Faraón le dio a los sacerdotes una cierta cantidad de comida cada día"

Ellos comían de la parte que el Faraón les daba.
"Ellos comieron de lo que el Faraón les dio"

Genesis 47:23

y sembrarán
"para que puedas sembrar"

En la cosecha, ustedes deben darle una quinta parte al Faraón, y cuatro partes serán para ustedes
La palabra "quinta" es una fracción. TA: "En el momento de la cosecha, dividirá los cultivos en cinco partes. Le devolverá una parte al Faraón para que la pague y las cuatro partes son para la suya propia" (Ver:

para la comida de sus casas y sus niños
Puede indicar claramente la información entendida. TA: "para alimentos para sus hogares y para alimentos para sus hijos"

Genesis 47:25

Esperamos poder encontrar favor en tus ojos
Aquí "ojos" significa pensamientos u opiniones. TA: "Puede estar contento con nosotros"

encontrar favor
Esto significa que alguien es aprobado por alguien más.

en la tierra de Egipto
"sobre la tierra de Egipto" o "en toda la tierra de Egipto"

Hasta hoy
Esto significa el tiempo que el autor estaba escribiendo esto.

una quinta
Se traduce esto de la misma manera que hiciste "una quinta" en el 47:23.

Genesis 47:27

Ellos fueron fructíferos y se multiplicaron en gran manera.
La palabra "multiplicaron" explica cómo fueron "fructíferos". TA: "Tenían muchos hijos"

Ellos fueron fructíferos
Aquí "fructíferos" significa prosperar o tener hijos.

diecisiete años
"17 años"

pues los años de la vida de Jacob fueron ciento cuarenta y siete años.
"por lo que Jacob vivió hasta los 147 años"

Genesis 47:29

Cuando el tiempo de morir se acercó a Israel
Esto habla del tiempo como si viajara y llegara a un lugar. TA: "Cuando casi era hora de que Israel muriera"

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Si ahora he encontrado favor en tu vista
Aquí "vista" significa pensamientos u opiniones. TA: "Si he encontrado favor contigo" o "Si te he complacido" (UDB)

Ahora
Esto no significa "en este momento", pero se usa para llamar la atención sobre el punto importante que sigue.

Encontrado favor
Esto significa que alguien es aprobado por alguien más.

pon tu mano bajo mi muslo
Este acto es un signo de hacer una promesa seria. Vea cómo tradujo esto en 24:1.

muéstrame lealtad y confianza
Los sustantivos abstractos "lealtad" y "confianza" pueden traducirse como adjetivos. TA: "trátenme de manera fiel y confiable"

Por favor no me entierres en Egipto
La palabra "por favor" agrega énfasis a esta solicitud.

Cuando yo duerma con mis padres
Aquí "dormir" es una forma educada de referirse a morir. TA: "Cuando muero y me uno a los miembros de mi familia que murieron antes que yo"

Jurámelo
"Prométeme" o "Hazme un juramento"

Se lo juró
"Le prometió" o "le hizo un juramento"

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Chapter 48

1 Aconteció después de estas cosas, que alguien le dijo a José: ''Mire, su padre está enfermo.'' Así que él tomó a sus dos hijos con él, Manasés y Efraín. **2** Cuando se le dijo a Jacob: ''Mire, su hijo José ha venido a verlo,'' Israel reunió fuerzas y se sentó en la cama. **3** Jacob le dijo a José: ''Dios Todopoderoso se me apareció en Luz en la tierra de Canaán. Él me bendijo **4** y me dijo: 'Mira, Yo te haré fructífero, y te multiplicaré. Yo haré de ti una multitud de naciones. Yo le daré esta tierra a tus descendientes como posesión eterna.' **5** Ahora tus dos hijos, quienes te nacieron en la tierra de Egipto antes de que yo viniera a ti en Egipto, ellos son míos. Efraín y Manasés serán míos, asi como Rubén y Simeón son míos. **6** Los hijos que tengas despúes de ellos serán tuyos; ellos serán puestos bajos los nombres de sus hermanos para su heredad. **7** Pero en cuanto a mí, cuando vine de Padán, para mi dolor Raquel murió en la tierra de Canaán en el camino, cuando todavía había alguna distancia para llegar a Efrata. Yo la enterré allí en el camino a Efrata" (esto es, Belén). **8** Cuando Israel vio los hijos de José, él dijo: ''¿De quién son estos?" **9** José le dijo a su padre: ''Ellos son mis hijos, quienes Dios me ha dado aquí. '' Israel dijo: ''Tráelos a mí, para yo bendecirles.'' **10** Ahora los ojos de Israel estaban fallando por su edad, de manera que él no podía ver. Así que José los acercó a él, y él los besó y los abrazó. **11** Israel le dijo a José: ''Yo nunca esperaba ver tu rostro otra vez, pero Dios hasta me ha permitido ver a tus hijos.'' **12** José los tomó a ellos de entre las rodillas de Israel, y él se inclinó con su rostro en tierra. **13** José los tomó a ambos, Efraín en su mano derecha hacia la mano izquierda de Israel, y Manasés en su mano izquierda hacia la mano derecha de Israel, y los llevó cerca de él. **14** Israel alcanzó con su mano derecha y la puso sobre la cabeza de Efraín, quien era el más joven, y su mano izquierda sobre la cabeza de Manasés. Él cruzó sus manos, porque Manasés era el primogénito. **15** Israel bendijo a José diciendo: ''El Dios delante de Quien mis padres Abraham e Isaac caminaron, el Dios que ha tenido cuidado de mí hasta el día de hoy, **16** el ángel quien me ha protegido de todo daño, que Él bendiga a estos muchachos. Que mi nombre sea nombrado en ellos, y el nombre de mis padres Abraham e Isaac. Que ellos puedan crecer a ser una multitud en la tierra.'' **17** Cuando José vio que su padre puso su mano derecha sobre la cabeza de Efraín, le desagradó. Él tomó la mano de su padre para moverla de la cabeza de Efraín a la cabeza de Manasés. **18** José le dijo a su padre: ''No así, mi padre; porque este es el primogénito. Pon tu mano derecha sobre su cabeza.'' **19** Su padre rehusó y dijo: ''Yo lo sé, mi hijo, lo sé. Él también llegará a ser un pueblo, y él también será grande. Sin embargo, su hermano menor será más grande que él, y sus descendientes serán una multitud de naciones.'' **20** Israel los bendijo a ellos ese día con estas palabras: ''El pueblo de Israel pronunciará bendiciones por los nombres de ustedes diciendo: 'Que Dios te haga como a Efraín y como a Manasés.'" De esta manera, Israel puso a Efraín antes de Manasés. **21** Israel le dijo a José: ''Mira, yo estoy a punto de morir, pero Dios estará con ustedes, y los traerá de vuelta a la tierra de sus padres. **22** A ti, como a uno que está sobre sus hermanos, yo te doy la ladera de la montaña que tomé de los amorreos con mi espada y mi arco.''

Genesis 48:1

Surgió
Esta frase se usa aquí para marcar el comienzo de una nueva parte de la historia.

uno le dijo a José
"alguien le dijo a jose"

Mira, tu padre
"Escucha, tu padre". Aquí la palabra "mira" se usa para llamar la atención de José.

Él tomó
"Así tomó José"

Cuando se le dijo a Jacob
Esto se puede afirmar en forma activa. TA: "Cuando alguien le dijo a Jacob"

tu hijo José ha venido a verte
"tu hijo Jose ha venido a ti"

Israel reunió fuerzas y se sentó en su cama.
Aquí el autor habla de Israel luchando para sentarse en la cama como si estuviera reuniendo "fuerza" como alguien reúne cosas reales. TA: "Israel hizo un gran esfuerzo para sentarse en la cama" o "Israel luchó mientras se sentaba en la cama"

Genesis 48:3

Luz
Este es el nombre de una ciudad. Vea cómo se tradujo el nombre de esta ciudad en el 28:18.

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en la tierra de Canaán. Él me bendijo y me dijo
Esto se puede traducir con la nueva oración comenzando en un lugar diferente. TA: "en la tierra de Canaán, y él me bendijo. Y él me dijo"

Bendijo
Esto se refiere a Dios pronunciando una bendición formal en alguien.

y me dijo: 'Mirad, Yo te haré fructífero, y te multiplicaré. Yo hare de ti una multitud de naciones. Yo le daré esta tierra a tus descendientes como posesión eterna.'
Esta es una cita dentro de una cita. Se puede afirmar como una cita indirecta. TA: "y me dijo que me haría fructificar y multiplicar. Y dijo que me haría una multitud de naciones y que le daría esta tierra a mis descendientes como una posesión eterna".

Mirad
Dios usó la palabra "Mirad" para alertar a Jacob de que prestara atención a lo que estaba a punto de decirle.

Yo te haré fructífero, y te multiplicaré
La frase "multiplícate" explica cómo Dios haría a Jacob "fructífero". TA: "Te daré muchos descendientes"

Yo hare de tí una multitud de naciones.
Se refiere a Jacob, pero representa a los descendientes de Jacob. TA: "Haré de tus descendientes en muchas naciones"

como posesión eterna
"una posesión permanente"

Genesis 48:5

Ahora
Esto no significa "en este momento", pero se usa para llamar la atención sobre el punto importante que sigue.

Efraín y Manasés serán míos
Efraín y Manasés recibirán una porción de tierra al igual que los hermanos de José.

ellos serán puestos bajos los nombres de sus hermanos para su heredad.
Los posibles significados son 1) el resto de los hijos de José heredarían la tierra como parte de las tribus de Efraín y Manasés o 2) José recibirá tierras separadas de Efraín y Manasés y los otros hijos de José heredarán esa tierra. TA: "en cuanto a su herencia, los enumerarás bajo los nombres de sus hermanos"

Efrata
Este es otro nombre para la ciudad de Belén. Vea cómo se tradujo el nombre de esta ciudad en el 35:16.

(Esto es Belén)
El autor está dando información de fondo.

Genesis 48:8

¿Quiénes son ellos?
"¿De quién son estos hijos?"

Bendecirles
Un padre solía pronunciar una bendición formal sobre sus hijos o nietos.

Ahora los ojos de Israel ... no podía ver
La palabra "Ahora" se usa aquí para marcar un cambio de la historia a la información de fondo sobre Israel.

él los beso
"Israel los besó"

Genesis 48:11

ver tu rostro otra vez
Aquí "rostro" significa la persona entera. TA: "verte de nuevo"

entre las rodillas de Israel
Cuando José colocó a sus hijos en el regazo o las rodillas de Israel, fue una señal de que Israel los estaba adoptando. Esto le dio a los niños derechos especiales de la herencia de Jacob.

él se inclinó con su rostro en tierra.
José se inclinó para mostrar honor a su padre.

Manasés a su izquierda a la mano derecha de Israel
José coloca a los niños para que Israel ponga su mano derecha sobre Manasés. Manasés era el hermano mayor y la mano derecha era la señal de que recibiría la mayor bendición.

Genesis 48:14

su mano derecha y la puso sobre la cabeza de Efraín
Poner la mano derecha sobre la cabeza de Efraín era la señal de que recibiría la mayor bendición.

Israel bendijo a José
Aquí "José" también significa Efraín y Manasés. Como José es el padre, él es el único que se menciona aquí.

El Dios quien estuvo caminando con mis padres Abraham y Isaac
Se habla de servir a Dios como si estuviera caminando delante de Dios. TA: "El Dios a quien mi abuelo Abraham y mi padre Isaac sirvieron"

que ha tenido cuidado de mí
Dios ha cuidado a Israel como un pastor cuida a sus ovejas. TA: "quien se ha preocupado por mí como un pastor cuida de sus animales"

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el ángel
Los posibles significados son 1) esto se refiere al ángel que Dios envió para proteger a Jacob o 2) esto se refiere a Dios que apareció en forma de ángel para proteger a Jacob.

me ha protegido
"me entregó"

Que mi nombre sea nombrado en ellos , y el nombre de mis padres Abraham e Isaac.
Aquí "nombre" significa la persona. La frase "mi nombre se nombre en ellos" es una expresión idiomática, significa que una persona es recordada debido a otra persona. Esto se puede afirmar en forma activa. TA: "Que la gente recuerde a Abraham, Isaac y a mí a causa de Efraín y Manasés"

Que ellos puedan crecer en multitud en la tierra.
Aquí "ellos" se refiere a Efraín y Manasés, pero representa a sus descendientes. TA: "Que tengan muchos descendientes que vivirán en toda la tierra"

Genesis 48:17

Pon tu mano derecha sobre su cabeza.
La mano derecha era el signo de la mayor bendición que se suponía que debía recibir el hijo mayor.)

Genesis 48:19

Él también se volverá en un pueblo, y él además será importante.
Aquí "Él" se refiere a Manasés, pero representa a sus descendientes. TA: "Tu hijo mayor tendrá muchos descendientes y se convertirán en un gran pueblo"

ese día con estas palabras
Aquí las "palabras" representan lo que se dice. TA: "ese día, diciendo"

La gente de Israel pronunciará bendiciones por sus nombres diciendo
"El pueblo de Israel pronunciará sus nombres cuando bendicen a otros"

por sus nombres diciendo: 'Que Dios te haga como a Efraín y como a Manasés'
Esta es una cita dentro de una cita. Se puede afirmar como una cita indirecta. TA: "por sus nombres. Le pedirán a Dios que haga a otros como Efraín y como Manasés"

como a Efraín y como a Manasés
Al decir Israel el nombre de Efraín primero es otra forma en la que indica que Efraín será mayor que Manasés.

Israel puso a Efraín antes de Manasés
Darle a Efraín la mayor bendición y hacerlo más importante que Manasés es como si Israel pusiera físicamente a Efraín frente a Manasés.

Genesis 48:21

va a estar contigo ... los traerá de vuelta ... tus padres
Se refieren a todo el pueblo de Israel.

va a estar contigo
Este es una expresión idiomática que significa que Dios ayudará y bendecirá al pueblo de Israel. TA: "Dios te ayudará" o "Dios te bendecirá"

los traerá de vuelta
Aquí "traer" se puede traducir como "tomar".

tierra de tus padres
"tierra de tus antepasados"

A ti, como alguien que está sobre sus hermanos, yo te doy la colina de la montaña
Los posibles significados son 1) Se dice que José tiene más honor y autoridad que sus hermanos como si estuviera físicamente por encima de ellos. TA: "Para ti, que eres más grande que tus hermanos, doy la ladera de la montaña" o 2) Jacob significa que le está dando más tierra a José que lo que le está dando a los hermanos de José. TA: "A ti, te doy una cresta más de la que le doy a tus hermanos. Te doy la ladera de la montaña"

A ti
Se refiere a José.

la colina de la montaña que tomé de los Amorreos con mi espada y mi arco.
Aquí "espada" y "arco" significan luchar en la batalla. TA: "la porción de tierra por la que luché y tomé de los amorreos"

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Chapter 49

1 Entonces Jacob llamó a sus hijos, y dijo: "Júntense, y les diré lo que les pasará a ustedes en el futuro. **2** Reunánse y escuchen, hijos de Jacob. Escuchen a Israel, su padre. **3** Rubén, tú eres mi primogénito, mi poder, y el principio de mi fuerza, sobresaliente en dignidad, y sobresaliente en poder. **4** Incontrolable como una corriente de agua que corre, no tendrás la preeminencia, porque subiste a la cama de tu padre. Entonces la profanaste; tú fuiste hasta mi cama. **5** Simeón y Leví son hermanos. Armas de violencia son sus espadas. **6** Oh mi alma, no entre a su consejo; no te unas a sus reuniones, porque mi corazón tiene demasiado honor para eso. Porque en su enojo, ellos mataron hombres. Fue por placer que mutilaron bueyes. **7** Que su ira sea maldita, porque era feroz y su furia, porque era cruel. Yo los dividiré en Jacob y los regaré por Israel. **8** Judá, tus hermanos te alabarán. Tu mano estará en el cuello de tus enemigos. Los hijos de tu padre se inclinarán ante ti. **9** Judá es un cachorro de león. Mi hijo, has subido desde tus víctimas. Él se encorvó, se agachó como un león, como una leona. ¿Quién se atrevería a despertarlo? **10** El cetro no se apartará de Judá, ni el bastón de líder saldrá de entre sus pies, hasta que venga Siloh. Las naciones le obedecerán. **11** Amarrando su burro a la vid, y el potro de burro a la vid escogida, él ha lavado sus ropas en vino, y su capa en la sangre de las uvas. **12** Sus ojos serán tan oscuros como el vino, y sus dientes tan blancos como la leche. **13** Zabulón vivirá a las orillas del mar. Él será un puerto para barcos, y su frontera se extenderá hasta Sidón. **14** Isacar es un burro fuerte, acostándose entre los apriscos. **15** Él ve un buen lugar de descanso y la tierra placentera. Él doblará su hombro a la carga y se volverá en sirviente para la tarea. **16** Dan juzgará a su pueblo como una de las tribus de Israel. **17** Dan será una serpiente junto al camino, una serpiente venenosa en el camino que muerde las patas del caballo, para que su jinete se caiga hacia atrás. **18** Yo espero por tu salvación, SEÑOR. **19** Gad, jinetes lo atacarán, pero él los atacará a ellos en sus talones. **20** La comida de Aser será rica, y él proveerá delicias reales. **21** Neftalí es una cierva suelto, él tendrá hermosos cervatillos. **22** José es una rama llena de frutas, una rama fructífera cerca de un manantial, cuyas ramas suben por encima de la pared. **23** Los arqueros lo atacarán y le dispararán y lo acosarán. **24** Pero su arco se mantendrá firme, y sus manos serán diestras debido a las manos del Poderoso de Jacob, debido al nombre del Pastor, la Roca de Israel. **25** El Dios de tu padre te ayudará, y el Dios Todopoderoso te bendecirá con bendiciones del cielo arriba, bendiciones de la profundidad que está abajo, y bendiciones de los pechos y el vientre. **26** Las bendiciones de tu padre son más grandes que las bendiciones de las antiguas montañas o las cosas deseables de las antiguas colinas. Que ellas estén sobre la cabeza de José, incluso sobre la corona de la cabeza del príncipe de sus hermanos. **27** Benjamín es un lobo hambriento. En la mañana devorará la presa, y en la tarde dividirá el botín. **28** Estas son las doce tribus de Israel. Esto es lo que su padre les dijo cuando les bendijo. A cada uno bendijo con una bendición apropiada. **29** Entonces los instruyó y les dijo: "Estoy pronto a irme con mi pueblo. Entiérrenme con mis antepasados en la cueva que está en el campo de Efrón el hitita, **30** en la cueva que está en el campo de Macpela, la cual está cerca de Mamre en la tierra de Canaán, el campo que Abraham le compró a Efrón el hitita para ser lugar de sepultura. **31** Allí enterraron a Abraham y a Sara, su esposa; allí enterraron a Isaac y a Rebeca, su esposa; y allí yo enterré a Lea. **32** El campo y la cueva que está en él fueron comprados de la gente de Het." **33** Cuando Jacob terminó de darle estas instrucciones a sus hijos, él haló sus pies sobre la cama, respiró su último aliento, y se fue con su pueblo.

Genesis 49:1

Información general
Esto es el inicio de las bendiciones finales de Jacob a sus hijos. Esto continúa hasta el 49:27. La bendiciones de Jacob son escritas en forma poética.

Reúnanse y escuchen, hijos de Jacob. Escuchen a Israel, su padre.
Ambas oraciones dicen lo mismo para dar éfasis. TA: "Vengan y escuchen cuidadosamente a su padre"

Ustedes hijos de Jacob. Escuchen a Israel, su padre.
Jacob se está refiriendo a sí mismo en tercera persona. Esto puede afirmarse en primera persona. TA: "Hijos míos. Escuchenme a mi, su padre"

Genesis 49:3

Mi primogénito, mi poder y el principio de mi fuerza
Las frases "mi primogenito, mi poder" y "el inicio de mi fuerza" significan lo mismo. Las palabras "poder" y "fuerza" representa la capacidad de Jacob para producir niños. Las palabras "primogénito" e "principio" significan que Ruben es su primer hijo.

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TA: "mi primer hijo antes de convertirme en hombre"

Sobresaliente en dignidad, y sobresaliente en poder
Esto puede como una eclararse como una nueva oracion. TA: "Eres el principal en honor y poder" o "Usted supera a todos los demas en honor y poder"

Incontrolable como una corriente de agua
Jacob compara a Rubén con agua en una corriente fuerte para enfatizar que el no puede controlar su ira y que no es estable.

No tendrás la preminencia
"No serás el primero entre tus hermanos"

porque subiste a la cama de tu padre. Entonces la profanaste; tú fuiste hasta mi cama
Aquí "cama" y "sofá" representan la concubina de Jacob, Bilhah. Jacob se refiere a cuando Rubén se acostó con Bila

Porque subiste a la cama de tu padre... hasta mi cama
Ambas afirmaciones significan lo mismo.

Genesis 49:5

Simeon y Levi son hermanos
Esto no solo significa que son hermanos de nacimiento. Jacob está enfatizando que trabajaron juntos para matar a la gente de Siquem.

Armas de violencia son sus espadas
"Usan sus espadas para herir y matar personas"

Ay de mi alma... mi corazón
Jacob usa las palabras "alma" y "corazón" para referirse a sí mismo y está diciendo que otras personas, y quizás Dios también, lo honran tanto que no desea unirse a aquellos que hacen planes para hacer el mal.

No vayan por sus consejo; no se junten en sus reuniones
Estas dos frases significan básicamente lo mismo. Jacob los combina para enfatizar que él no quiere participar en sus planes malvados. TA: "Ciertamente no me uniré a ellos para hacer planes"

sacrificaron bueyes
Esto se refiere a que Simeon y Levi paralizaban a los bueyes por diversión

sacrificaron
Esto se refiere a cortar los tendones de la pierna de un animal para que no pueda caminar.

Genesis 49:7

Que su ira sea maldita, porque era feroz y su furia, porque era cruel
Dios maldiciendo a Simeón y Levi se habla como si Dios estuviera maldiciendo su ira y furia. Esto se puede afirmar en forma activa. TA: "El Señor dice: 'Los maldeciré por su enojo feroz y su furia cruel" o "Yo, el Señor, los maldeciré por su enojo feroz y su furia cruel"

Que su ira sea maldita
En la profecía, el profeta a menudo pronunciará las palabras de Dios como si Dios mismo estuviera hablando. Esto enfatiza cuán estrechamente unidos están el profeta y Dios.

Y su furia, porque era cruel.
Las palabras "maldeciré" son entendidas. TA:" y yo maldeciré su furia, porque fue cruel"

Yo los dividiré en Jacob y los dispersaré en Israel
La palabra "Yo" se refiere a Dios. La palabra "ellos" se refiere a Simeon y Levi, pero son una metonimia que representa a sus descendientes. Las palabras "Jacob" e "Israel" son una metonimia que representa a todas las personas de Israel. TA: "Dividiré a sus descendientes y los dispersaré entre todos los pueblos de Israel"

Genesis 49:8

Tus hermanos te alabarán ... Los hijos de tu padre se inclinarán ante ti.
Estas dos afirmaciones significan lo mismo.

Te alabarán. Tu mano
La segunda oración establece el motivo de la primera oración. La palabra "para" o "porque" se puede agregar para aclarar esto. TA: "Te alabarán. Por tu mano" o "Te alabarán porque tu mano"

Tu mano estará en el cuello de tus enemigos.
Esta es una forma de decir "Vencerás a tus enemigos".

inclinarán
Esto significa inclinarse para expresar humildemente respeto y honor hacia alguien.

Genesis 49:9

Judá es un cachorro de león
Jacob habla de Judá como si fuera un cachorro de león. Jacob está enfatizando la fuerza de Judá. TA: "Judá es como un león joven"

Hijo mío, has subido sobre tus victimas
"Tú, hijo mío, has vuelto de devorar tu presa"

Como una leona
Jacob también compara a Judá con una león hembra. La leona es la principal cazadora y protectora de sus cachorros.

¿Quién se atrevería a despertarlo?
Jacob usa una pregunta para enfatizar cuán aterrador es Judá para otras personas. TA "Nadie quiere despertarlo".

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Genesis 49:10

El cetro no se apartará de Judá, ni el bastón de líder de entre sus pies.
El "cetro" y el "bastón" son palos largos decorados que los reyes llevaban. Aquí están las metonimias que representan el poder de gobernar. Y, "Judá" representa a sus descendientes. TA: "El poder de gobernar siempre estará con los descendientes de Judá"

Hasta que venga Siloh. Las naciones le obedecerán
Los posibles significados son 1) "Siloh" significa "tributo". TA: "hasta que las naciones le obedezcan y le traigan tributo" o 2) "Siloh" se refiere a la ciudad de Siloh. TA: "hasta que el gobernante venga a Siloh. Entonces las naciones lo obedecerán". Mucha gente considera esto como una profecía sobre el Mesías que es descendiente del rey David. David es un descendiente de Judá.

Las naciones le obedecerán
Aquí las "naciones" se refieren a la gente. TA: "El pueblo de las naciones lo obedecerá"

Genesis 49:11

Amarrando su burro ... a la viña elegida.
Ambas afirmaciones significan lo mismo. Se implica que las viñas están tan llenas de uvas que al maestro no le importa que su burro se coma algunas de ellas.

Su... Él
Los posibles significados para todas las ocurrencias de "su" o "él" son 1) se refieren a los descendientes de Judá. TA: "sus ... ellos" o 2) se refieren al gobernante en 49:10, que puede referirse al Mesías.

ha lavado ... en la sangre de las uvas
Ambas afirmaciones significan lo mismo. Esto implica que hay tantas uvas que pueden lavar su ropa en el jugo.

ha lavado
A menudo en la profecía, los eventos que sucederán en el futuro se describen como algo que ya sucedió en el pasado. Esto enfatiza que este evento seguramente sucederá. TA: "ellos lavarán" o "él lavará"

La sangre de la uvas
Esto habla del jugo de uva como si fuera sangre. Esto enfatiza qué tan rojo es el jugo.

Sus ojos serán tan oscuros como el vino.
Esto se refiere al color de los ojos de una persona al color rojo del vino. Los posibles significados son 1) los ojos oscuros implican ojos sanos o 2) los ojos de las personas estarán enrojecidos por beber demasiado vino.

Sus dientes tan blancos como la leche
Esto compara el color de los dientes de la persona con el color blanco de la leche. Esto implica que habrá tantas vacas sanas que tendrán mucha leche para beber.

Genesis 49:13

Zabulón vivirá
Esto se refiere a los descendientes de Zabulón.

Él sera un puerto
Aquí, "Él" representa las ciudades marinas que habitarán o construirán las personas de Zabulón. Estas ciudades proporcionarán refugio para los barcos.

Puerto
Una parte del mar que está cerca de la tierra y es un lugar seguro para los barcos.

Genesis 49:14

Isacar es un burro fuerte
Jacob habla de Isacar y sus descendientes como si fueran un asno. Esto enfatiza que trabajarán muy duro. TA: "Los descendientes de Isacar serán como un asno fuerte"

Isacar es
A menudo en la profecía, los eventos que sucederán en el futuro se describen como algo que ya está sucediendo. Esto enfatiza que el evento seguramente ocurrirá. Se puede afirmar en tiempo futuro. TA: "Isacar será" o "Los descendientes de Isacar serán"

Isacar ... Él ve ... Él
Aquí "Isacar" es una metonimia que representa a sus descendientes. TA: "Los descendientes de Isacar ... Ellos ven ... Ellos lo harán"

Acostándose entre los apriscos
Los posibles significados son 1) "acostado entre los paquetes que llevaban" o 2) "acostado entre dos corrales de ovejas". De cualquier manera, Jacob habla de los descendientes de Isacar como si fueran burros que han trabajado duro y están acostados para descansar.

Un buen lugar de descanso y la tierra placentera.
"Un lugar de descanso que es bueno y que la tierra es agradable".

Él doblará su hombro a la carga
La frase "doblar su hombro a la carga" es una forma de decir "trabaja muy duro para llevar la carga"

se volverá un sirviente a la labor
"Trabajará para otros como esclavos"

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Genesis 49:16

Dan juzgará a su gente
Aquí "Dan" representa a sus descendientes. TA: "Los descendientes de Dan juzgarán a su pueblo"

Su gente
Los posibles significados para "su pueblo" son 1) "los descendientes de Dan" o 2) "el pueblo de Israel"

Dan será una serpiente al lado del camino.
Jacob habla de Dan y sus descendientes como si fueran serpientes. Aunque una serpiente es pequeña, puede derribar a un jinete de su caballo. Así que Dan, aunque es una pequeña tribu, es muy peligroso para sus enemigos. TA: "Los descendientes de Dan serán como una serpiente al lado del camino"

Espero tu salvación, SEÑOR.
El sustantivo abstracto "salvación" se puede traducir como "salvar". TA: "Te espero, Yahweh, para salvarme"

Yo espero
La palabra "Yo" se refiere a Jacob

Genesis 49:19

Gad... Aser... Neftalí
Estos se refiere a los descendientes de cada hombre.

En sus tobillos
Aquí "tobillos" significa los asaltantes que huyen de los descendientes de Gad.

será rica
Aquí "rica" es una forma de decir "deliciosa".

Neftalí es un ciervo suelto
Jacob habla de los descendientes de Neftalí como si fueran un ciervo hembra que es libre de correr. Esto puede enfatizar que serán mensajeros rápidos. TA: "Los descendientes de Neftalí serán como ciervos liberados"

Tendrá hermosos cervatillos
Un "cervatillo" es un venado bebé. El significado de la palabra hebrea no está claro. Algunas versiones lo traducen como "tienen palabras bonitas" o "hablan cosas hermosas"

Genesis 49:22

José es una rama llena de frutas
Aquí "José" es una metonimia que representa a sus descendientes. Jacob habla de ellos como si fueran una rama de árbol que produce mucha fruta. Esto enfatiza que aumentarán enormemente en número.

Rama
Una rama principal de un arbol

Cuyas ramas suben por la pared
Se habla de las ramas que crecen y se extienden sobre una pared como si estuvieran escalando.

Genesis 49:24

Información general
Jacob contnúa bendiciendo a José y sus descendientes

Su arco se mantendrá firme
Se habla de la persona que sostiene el arco como si el arco se mantuviera estable. Se da a entender que lo mantiene firme mientras apunta a su enemigo. TA: "mantendrá su arco firme mientras apunta a su enemigo"

Su arco... sus manos
Aquí "su" se refiere a José que representa a sus descendientes. TA: "su arco ... las manos de ellos"

Sus manos serán hábiles
Aquí, "manos" significa los brazos de la persona mientras mantiene firme su arco. TA: "sus brazos se mantendrán fuertes mientras apunta su arco"

Las manos del Poderoso.
Las "manos" están expresando el poder de Yahweh TA: "El poder del Poderoso"

Por el nombre del pastor
Aquí "nombre" se refiere a toda la persona. TA: "por el pastor"

El pastor
Jacob habla del SEÑOR como si el fuese un "pastor". Este énfatiza que el SEÑOR guía y protege a su pueblo.

La piedra
Jacob habla del SEÑOR como si fuera una "piedra" que la gente puede escalar para encontrar seguridad de los enemigos. Esto enfatiza que El SEÑOR protege a su pueblo.

Genesis 49:25

Información general
Jacob contnúa bendiciendo a José y sus descendientes. (Ver: 49:22)

Te ayudará... Te bendecirá
Aquí "te" se refiere a José quien representa a su descendencia. TA: "Ayudaré a tu descendencia ... los bendeciré"

Bendiciones del cielo
Aquí "cielo" significa la lluvia que ayuda a los cultivos a crecer.

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Bendiciones de la profundidad que se encuentra abajo
Aquí, "profundidad" significa el agua debajo de la tierra que abastece a los ríos y pozos.

Bendiciones de los pechos y el vientre
Aquí "pechos y el vientre" representan la capacidad de una madre para tener hijos y alimentarlos con leche.

Genesis 49:26

Información general
Jacob contnúa bendiciendo a José y sus descendientes.

Las antigua montañas
El significado del idioma original no es seguro. Algunas traducciones de la Biblia tienen "mis ancestros" en lugar de "montañas antiguas".

Que ellas estén sobre la cabeza de José.
Aquí "ellos" se refiere a las bendiciones de su padre.

Sobre la corona de la cabeza del príncipe de sus hermanos
Jacob desea que estas bendiciones se transmitan incluso a los más importantes de sus descendientes. TA: "sobre la cabeza de los descendientes más importantes de José"

Principe de sus hermanos
"el más importante de sus hermanos"

Genesis 49:27

Benjamín es un lobo hambriento
Aquí "Benjamín" es una metonimia que representa a sus descendientes. Jacob habla de los descendientes de Benjamín como si fueran un lobo hambriento. Esto enfatiza que serán guerreros feroces. TA: "Los descendientes de Benjamín serán como lobos hambrientos"

Genesis 49:28

Estas son las doce tribus de Israel.
"Estas" se refiere a los hijos que Jacob mencionó en 49: 1-27. Cada hijo se convirtió en el líder de su propia tribu.

cuando les bendijo
Aquí la palabra "bendijo" se refiere al hablar de bendiciones formales.

A cada uno bendijo con una bendición apropiada
"Le dio a cada hijo una bendición apropiada"

los instruyó
"Él les ordenó"

Estoy pronto a irme con mi pueblo
Esta es una forma educada de decir que está a punto de morir. TA: "Estoy a punto de morir"

irme con mi pueblo
Jacob se refiere a dónde irá su hombre interior cuando muera. Él espera unirse a Abraham e Isaac en la otra vida.

Efrón el hitita
Este es el nombre de un hombre. "Hitita o heteo" significa "descendiente de Het". Vea cómo tradujo esto en 23:7.

Macpela
Macpela era el nombre de un área o región. Vea cómo tradujo esto en 23:7.

Mamre
Este era otro nombre para la ciudad de Hebrón. Puede haber sido nombrado después de Mamre, el amigo de Abraham que vivió allí. Vea cómo tradujo esto en 13:16.

Genesis 49:31

Informacion general
Jacob sigue hablando a sus hijos.

En é fueron comprados
La compra puede hacerse explícita. TA: "en él fueron comprados por Abraham"

De los hititas
"de los hititas o heteos"

Terminó de darles estas instrucciones a sus hijos.
"terminó de instruir a sus hijos" o "terminó de ordenar a sus hijos"

Él haló sus pies sobre la cama
Jacob estaba sentado en la cama. Ahora, Jacob se da vuelta y pone sus pies en la cama para que pueda recostarse.

respiró su último aliento
Esta es una forma educada de decir que una persona murió.

Fue a su gente
Después de que Jacob murió, su hombre interior fue al mismo lugar que sus parientes que murieron antes que él.

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Chapter 50

1 Entonces José estaba tan angustiado que colapsó sobre el rostro de su padre, y lloró sobre él y lo besó. **2** José ordenó a sus sirvientes los médicos que embalsamaran a su padre. Así que los médicos embalsamaron a Israel. **3** Ellos tomaron cuarenta días, que era el tiempo completo para embalsamar. Los egipcios lloraron por él setenta días. **4** Cuando los días de luto terminaron, José habló a la corte real de Faraón, diciendo: "Si ahora yo he encontrado favor ante sus ojos, por favor hablen a Faraón diciendo: **5** 'Mi padre me hizo jurar diciendo: "Vean, estoy por morir. Entiérrenme en mi tumba que yo cavé para mí en la tierra de Canaán. Allí ustedes me enterrarán." Ahora, déjenme subir y enterrar a mi padre, y entonces yo regresaré.'" **6** Faraón contestó: "Ve y entierra a tu padre, así como te hizo jurar." **7** José subió para enterrar a su padre. Todos los oficiales de Faraón fueron con él, los cortesanos de su casa, todos los oficiales de la tierra de Egipto, **8** con toda la casa de José y sus hermanos, y la casa de su padre. Pero sus hijos, sus rebaños y sus manadas fueron dejados en la tierra de Gosén. **9** Carros y jinetes también fueron con él. Era un grupo muy grande de personas. **10** Cuando llegaron al suelo de trillar de Atad al otro lado del Jordán, ellos se lamentaron con grande y dolorosa tristeza. Allí José realizó un duelo de siete días por su padre. **11** Cuando los habitantes de la tierra, los cananeos, vieron el duelo en el suelo de Atad, ellos dijeron: ''Esta es una ocasión muy triste para los egipcios." Fue por esto que el lugar fue llamado Abel Mizraim, el cual está mas allá del Jordán. **12** Así que sus hijos hicieron por Jacob justo como él les instruyó. **13** Sus hijos lo cargaron a la tierra de Canaán y lo enterraron en la cueva en el campo de Macpela, cerca de Mamre. Abraham había comprado la cueva con el campo para lugar de entierro. Él lo había comprado de Efrón el hitita. **14** Después de haber enterrado a su padre, José regresó a Egipto, él, junto a sus hermanos y todos los que le acompañaron a enterrar a su padre. **15** Cuando los hermanos de José vieron que su padre había muerto, ellos dijeron: "¿Que tal si José guarda ira contra nosotros y quiere devolvernos por completo todo el mal que nosotros le hicimos?" **16** Así que ellos solicitaron la presencia de José, diciendo: "Tu padre dio instrucciones antes de morir diciendo: **17** 'Díganle a José esto: "Por favor, perdona la transgresión de tus hermanos y su pecado con el que ellos te hicieron mal."' Ahora, por favor, perdona los siervos del Dios de tu padre." José lloró cuando ellos le hablaron. **18** Sus hermanos también fueron y se postraron frente a él. Ellos dijeron: "Mira, nosotros somos tus siervos." **19** Pero José les respondió: "No tengan miedo. ¿Estoy yo en el lugar de Dios? **20** En cuanto a ustedes, ustedes pretendieron hacerme daño, pero Dios lo usó para bien, para preservar las vidas de muchas personas, como pueden ver hoy. **21** Así que, ahora no tengan miedo. Yo proveeré para ustedes y para sus pequeños hijos." Él los confortó de esta manera y les habló amablemente a sus corazones. **22** José vivió en Egipto, junto con la familia de su padre. Él vivió ciento diez años. **23** José vio los hijos de Efraín hasta la tercera generación. Él también vio los hijos de Maquir, hijo de Manasés, quienes fueron puestos en las rodillas de José. **24** José dijo a sus hermanos: "Yo estoy cercano a morir; pero Dios seguramente vendrá a ustedes y les guiará fuera de esta tierra a la tierra que Él juró dar a Abraham, a Isaac y a Jacob." **25** Entonces José hizo que el pueblo de Israel jurara un juramento. Él dijo: "Seguramente Dios vendrá a ustedes. En ese tiempo ustedes deberán cargar mis huesos desde aquí." **26** Así que José murió, 110 años de edad. Ellos lo embalsamaron y fue puesto en un ataúd en Egipto.

Genesis 50:1

que colapsó en el rostro de su padre
El término "colapsó" es un modismo para ser superado. TA: "que cayó sobre su padre en pena"

Sus sirvientes los médicos
"Sus sirvientes que cuidaban los cadáveres".

Que embalsamaran a su padre
"Embalsamar" es una forma especial de preservar un cuerpo muerto antes de ser enterrado. TA: "para preparar el cuerpo de su padre para el entierro"

Ellos tomaron cuarenta días
Les tomó cuarenta días

Setenta días
"70 días"

Genesis 50:4

días del lloro
"días de luto" o "días de llanto por él"

José habló a la corte real del Faraón
Aquí, "corte real" significa los funcionarios que conforman la corte real de Faraón. TA "José habló a los oficiales de Faraón"

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Si ahora yo he encontrado favor ante sus ojos.
La frase "en sus ojos" es un metónimo que representa los pensamientos u opiniones de Jacob. TA: "Si he encontrado favor contigo" o "Si estás contento conmigo"

Encontrado favor
Este es un idioma que significa que alguien es aprobado por alguien más.

por favor hablen al Faraón diciendo: 'Mi padre me hizo jurar diciendo: "Vean, estoy por morir. Entiérenme en la tumba que yo cavé para mí en la tierra de Canaán. Allí entiérenme." Ahora, déjame subir y enterrar a mi padre, y entonces yo regresaré
Esto tiene una cita de dos niveles y una cita de tres niveles. Estos pueden ser indicados como citas indirectas. TA: "por favor, dígale al Faraón que mi padre me hizo jurar que después de que muriera, lo enterraría en la tumba, que cavó para sí mismo en la tierra de Canaán. Pídale al Faraón que me deje ir a enterrar a mi padre, y luego regresaré"

Vean, estoy a punto de morir
"Mira, me estoy muriendo"

Déjame subir
Era común usar la frase "subir" cuando se habla de viajar de Egipto a Canaán.

Faraón contestó
Se da a entender que los miembros de la corte hablaron con el faraón, y ahora el faraón le responde a José.

Como te hizo jurar
"como le juraste"

Genesis 50:7

José subió
Era común usar la frase "subió" cuando se habla de viajar de Egipto a Canaán.

Todos los oficiales ... los cortesanos ... los oficiales
Todos los líderes más importantes de Faraón asistieron a la procesión del entierro.

Cortesanos
Esta persona era un consejero real.

Los cortesanos de su casa
Aquí "casa" se refiere a la corte real del faraón.

Tierra de Egipto, con toda la casa de José y sus hermanos, y la casa de su padre
Esto se puede traducir como una nueva frase: "tierra de Egipto. La casa de José, sus hermanos y la casa de su padre también fueron con él"

La casa de José ... La casa del padre.
Aquí "casa" se refiere a sus familias.

Carruajes
Aquí esto representa a los hombres que viajan en los carruajes.

Era un grupo grande de personas.
"Fue una reunión muy grande"

Genesis 50:10

Cuando llegaron
La palabra "llegaron" se refiere a los participantes en la procesión del entierro.

suelo de trillar de Atad
Los posibles significados son 1) la palabra "Atad" significa "espina" y puede referirse a un lugar donde crecieron grandes cantidades de espinas, o 2) puede ser el nombre de la persona que posee el campo

se lamentaron con gran tristeza y dolor
"Estaban extremadamente tristes y lloraban mucho".

Siete días
7 días

En el suelo de Atad
En el campo de trilla de Atad

Esta es una ocasión muy triste para los egipcios.
"El luto de los egipcios es muy grande"

Abel Mizraim
El traductor puede agregar una nota al pie que dice: "El nombre Abel Mizraim significa "el luto de Egipto "

Genesis 50:12

Así que sus hijos
"Así que los hijos de Jacob"

justo como él les instruyó
"tal como él los había dirigido"

Sus hijos lo cargaron
"Sus hijos tomaron su cuerpo"

Macpela
Macpela era el nombre de un área o región. Vea cómo tradujo esto en 23:7.

Mamre
Este era otro nombre para la ciudad de Hebrón. Puede haber sido nombrado después de Mamre, el amigo de Abraham que vivió allí. Vea cómo tradujo esto en 13:16.

Efrón el hitita
Este es el nombre de un hombre. "Hitita o heteo" significa "descendiente de Het". Vea cómo tradujo esto en 23:7.

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José regresó a Egipto
José vuelve a Egipto

Todos los que le acompañaron
"todos los que habían venido con él"

Genesis 50:15

¿Que tal si José guarda ira contra nosotros?
Aquí se habla de la ira como si fuera algo físico que José pudiera sostener en sus manos. TA: "¿Y si José está realmente enojado con nosotros?"

quiere devolvernos por completo todo el mal que nosotros le hicimos
Se habla de vengarse contra alguien que le hizo daño como si la persona le pagara a otra persona lo que se le debe. TA: "quiere venganza por la malda que le hicimos"

"Tu padre dió instrucciones antes de morir diciendo: 'Díganle a José esto: "Por favor, perdona la transgresión de tus hermanos y su pecado con el que ellos te hicieron mal."
Esto tiene una cita de dos niveles y una cita de tres noveles. Se pueden afirmar como citas indirectas. TA: "Tu padre nos instruyó antes de morir que te dijera que nos perdones por lo malvado que te hicimos"

y su pecado con el que ellos te hicieron mal.
"Por las cosas malas que te hicieron".

Ahora
Esto no significa "en este momento", pero se usa para llamar la atención sobre el punto importante que sigue.

Por favor perdona a los siervos del Dios de tu padre.
Los hermanos se refieren a sí mismos como "los siervos del Dios de tu padres". Esto puede ser expresado en primera persona. TA: "por favor perdónanos, a nosotros los siervos del Dios de nuestro padre"

José lloró cuando ellos le hablaron.
"José lloró cuando escuchó este mensaje"

Genesis 50:18

se postraron frente a él
Se postraron con la cara hacia el suelo. Este es un signo de humildad y respeto por José.

¿Estoy yo en el lugar de Dios?
José usa una pregunta para consolar a sus hermanos. TA: "No estoy en el lugar de Dios" o "No soy Dios".

ustedes pretendían hacerme daño
"ustedes pretendían hacer el mal contra mi"

Dios lo usó para bien
"Dios lo quiso para bien"

Así que ahora no tengan miedo
"Así que no me teman"

Yo proveeré para ustedes y para sus pequeños hijos
"Siempre me aseguraré de que usted y sus hijos tengan suficiente para comer"

los confortó de esta manera y les habló amablemente
"Él los consoló hablándoles amablemente"

Genesis 50:22

Cientodiez años
110 años

Los hijos de Efraín a la tercera generación.
Los hijos y nietos de Efraín "(UDB)

Maquir
Este es el nombre del nieto de José.

Que fueron puestos de rodillas de José
Esta expresión significa que José adoptó a estos hijos de Maquir como sus propios hijos. Esto significa que tendrían derechos especiales de herencia de José.

Genesis 50:24

Seguramente vendrá a ustedes
En 50:24 la palabra "ustedes" se refiere a los hermanos de José, pero también representa a sus descendientes.

les guiará fuera de esta tierra a la tierra
"Les guiará hacia arriba". Era común usar la palabra "arriba" cuando se habla de viajar de Egipto a Canaán. TA: "sacarte de esta tierra y llevarte a la tierra"

Lo embalsamaron
"Embalsamar" es una forma especial de preservar un cuerpo muerto antes de ser enterrado. Vea cómo tradujo "embalsamado" en 50:1.

Fue puesto
Esto se puede afirmar en forma activa. TA: "lo pusieron"

En un ataúd
"En un cofre" o "En un caso". Esta es una caja donde se coloca una persona muerta.

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Book: Exodus

Exodus

Chapter 1

1 Estos son los nombres de los hijos de Israel quienes vinieron de Egipto con Jacob, cada uno con su familia: **2** Rubén, Simeón, Leví, Judá, **3** Isacar, Zabulón, Benjamín, **4** Dan, Neftalí, Gad y Aser. **5** Todos los que salieron con Jacob era un total de setenta personas. José estaba en Egipto. **6** Entonces José, todos sus hermanos y toda aquella generación murieron. **7** Los israelitas fueron fructíferos, se multiplicaron grandemente en número y vinieron a ser fuertes y la tierra estaba llena con ellos. **8** Entonces un nuevo rey comenzó a gobernar en Egipto, uno que no conocía de José. **9** Él le dijo a su pueblo, "Miren, los israelitas son más numerosos y fuertes que nosotros. **10** Vengan, tratémoslos sabiamente, de otra manera ellos continuarán creciendo en número, y si somos atacados, ellos se unirán a nuestros enemigos, peleando en contra de nosotros y abandonarán la tierra." **11** Así que ellos pusieron mayordomos que los oprimieran con labores fuertes. Los israelitas construyeron ciudades para Faraón: Pitón y Ramsés. **12** Pero mientras más los Egipcios los oprimían, mas los israelitas crecían en número y extensión. Así que, los Egipcios comenzaron a temerle a los israelitas. **13** Los egipcios hicieron trabajar a los israelitas rigurosamente. **14** Ellos hicieron sus vidas amargas con duro servicio con morteros y ladrillos, y toda clase de trabajo en los campos. Todo trabajo requerido era duro. **15** Entonces el rey de Egipto habló a las parteras hebreas; el nombre de una de ellas era Sifra, y la otra Puá. **16** El dijo: "Cuando ustedes asistan a las mujeres hebreas en su alumbramiento, observen cuando sea el nacimiento. Si es un niño, deben matarlo; pero si es una niña, dejénla vivir." **17** Pero las parteras temieron a Dios y no hicieron como el rey de Egipto les ordenó; en su lugar, dejaron que los niños vivieran. **18** El rey de Egipto citó a las parteras y les dijo a ellas: "¿Por qué han hecho esto y han permitido que los bebés varones vivan?" **19** Las parteras le contestaron al Faraón: "Las mujeres hebreas no son como las mujeres egipcias. Ellas son vigorosas y han terminado de dar a luz antes de que una partera llegue a donde ellas." **20** Dios protegió a estas parteras. El pueblo creció en número y se volvió muy fuerte. **21** Porque estas parteras temieron a Dios, Él les dio familias a ellas. **22** El Faraón le ordenó a todo su pueblo: "Tienen que lanzar a todo varón que nazca hacia el río, pero tienen que dejar vivir a toda mujer."

Exodus 1:1

familia
Esto se refiere a todas las personas que viven juntas en una casa, generalmente una familia grande con sirvientes.

Setenta
"70"

José estaba en Egipto
"José vivió en Egipto antes que sus hermanos"

Exodus 1:6

Todos su hermanos
Esto incluye sus 10 hermanos mayores y 1 hermano menor

Fueron fructíferos
Se habla del nacimiento de los hijos de los israelitas como si fueran plantas que estaban produciendo frutos. TA: "tuvo muchos hijos" o "dio a luz a muchos hijos"

La tierra estaba llena con ellos
Esto se puede afirmar en forma activa. TA: "Llenaron la tierra"

con ellos
La palabra "ellos" se refiere a los israelitas.

Exodus 1:8

Se levantó sobre Egipto
Aquí "Egipto" se refiere al pueblo de Egipto. TA: "comenzó a gobernar sobre el pueblo de Egipto"

Él le dijo a su pueblo
"El rey dijo a su pueblo"

Su pueblo
Estas eran las personas que vivian en Egipto, los egipcios.

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Tratémoslos
La palabra "Tratémoslos" es inclusiva y se refiere al rey y al pueblo, los egipcios.

si somos atacados
Aquí se habla de la guerra como una persona que es capaz de actuar.

Abandonarán la tierra
"Dejarán Egipto"

Exodus 1:11

mayordomos
"Capataces". Estos eran egipcios cuyo trabajo era obligar a los israelitas a trabajar arduamente.

que los oprimieran con labores fuertes
"para forzar a los israelitas a hacer trabajo duro para los egipcios"

construyeron ciudades
Estos eran lugares donde los líderes ponían comida y otras cosas importantes para mantenerlos seguros.

Exodus 1:13

Hicieron... trabajar... rigurosamente
"hicieron... trabajar... muy duro" o "duramente hicieron ... trabajo"

Hicieron sus vidas amargas
Se habla de las vidas difíciles de los israelitas como si fueran alimentos amargos que eran difíciles de comer.

Morteros
Este era un pegamento húmedo o barro colocado entre ladrillos o piedras que los mantenían juntos cuando se secaba.

Todo trabajo requerido era duro.
"Los egipcios les hicieron trabajar muy duro" o "Los egipcios los obligaron a trabajar muy duro"

Exodus 1:15

Rey de Egipto
El Rey de Egito es llamado faraón.

Parteras
Estas eran mujeres que ayudaban a una mujer a dar a luz.

Sifra...Púa
Estos son nombres hebreos de mujeres.

alumbramiento
Las mujeres se sentaban en este pequeño puesto mientras daban a luz. Por lo tanto, se asocia con el nacimiento. TA: "Mientras dan a luz"

Exodus 1:18

Parteras
Estas eran mujeres que ayudaban a una mujer a dar a luz. Vea como se traduce esto en 1:15.

¿Por qué han hecho esto y han permitido que los bebés varones vivan?
El Faraón hizo esta pregunta para reprender a las parteras por permitir que los hijos varones vivieran. Esta pregunta retórica se puede traducir como una declaración. TA: "¡Has desobedecido mi orden al no matar a los bebés varones!" .

Las mujeres hebreas no son como las mujeres egipcias
Las parteras respondieron sabiamente para apaciguar el enojo del faraón.

Exodus 1:20

Dios protegió a estas parteras
Dios evitó que el Faraón matara a estas parteras.

Parteras
Estas eran mujeres que ayudaban a una mujer a dar a luz. Vea como se traduce esto en 1:15.

El pueblo creció en número
Los israelitas aumentaron en numero

Temieron a Dios
"reverenciaron a Dios" o "tuvieron reverencia por Dios"

Les dió familias
"El les permitió tener hijos"

"Tienen que lanzar a todo varón ... hacia el río
Esta orden fue dada para ahogar a los hijos varones. El significado completo de esto puede hacerse explícito. TA: "Debes ... en el río para que se ahoguen"

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Chapter 2

1 Ahora, un hombre de la tribu de Leví se casó con una mujer de Leví. **2** La mujer quedó embarazada y le dió a luz a un hijo. Cuando ella vio que él era un niño sano, ella lo escondió por tres meses. **3** Pero cuando ella no podía esconderlo más, ella tomó una canasta de papiro y la selló con betún y brea. Luego ella colocó al niño en la canasta y la colocó entre las cañas en las aguas de la orilla del río. **4** Su hermana se paró a la distancia para ver lo que le pasaba a él. **5** La hija del Faraón fue a bañarse en el río mientras sus asistentes caminaban a lo largo de la orilla del río. Ella vió la canasta entre las cañas y envió a sus asitentes a que la buscaran. **6** Cuando ella la abrió, ella vió al niño. Advirtió, que el bebé estaba llorando. Ella tuvo compasión de él y dijo: "Este ciertamente es un hijo de los Hebreos." **7** Luego la hermana del bebé le dijo a la hija del Faraón:"¿Debería yo ir y encontrarte una mujer hebrea para que cuide al niño para ti?" **8** La hija del Faraón le dijo a ella: "Ve." Así que la niña fue y buscó a la madre del bebé. **9** La hija del faraón le dijo a la mamá del bebé: "Toma este bebé y cuídalo por mí, y yo te pagaré un salario." Así que la mujer tomó el niño y lo cuidó. **10** Cuando el niño creció, ella lo llevó a la hija del faraón y él vino a ser su hijo. Ella lo llamó Moisés y dijo: "Porque yo lo saqué de las aguas." **11** Cuando Moisés creció, fue a su gente y observó su duro trabajo. El vió a un egipcio golpeando a un hebreo, uno de su propio pueblo. **12** Él miró a un lado y al otro lado y cuando él vió que no había nadie allí, él mató al egipcio y escondio su cuerpo en la arena. **13** Él salió al día siguiente, y, observó, dos hombres hebreos que estaban peleando. Él le dijo a aquel que estaba equivocado: "¿Porqué golpeas a tu compañero?" **14** Pero el hombre dijo: " ¿Quién te hizo líder y juez sobre nosotros? ¿Estás planificando matarme como mataste al egipcio? Entonces a Moisés le dio miedo y dijo: "Lo que yo hice ciertamente es conocido a otros." **15** Ahora cuando faraón escuchó esto, él intentó matar a Moisés. Pero Moisés huyó de faraón y se quedó en la tierra de Madián. Allí él se sentó cerca de un pozo. **16** Ahora, el sacerdote de Madián tenía siete hijas. Ellas vinieron, sacaron agua, y llenaron los abrevaderos de agua para el rebaño de su padre. **17** Los pastores vinieron e intentaron llevárselas, pero Moisés fue y las ayudó. Luego él hecho agua al rebaño. **18** Cuando las niñas fueron hacia Reuel su padre, él dijo, "¿Porqué están en casa tan temprano?" **19** Ellas dijeron, "Un egipcio nos rescató de unos pastores. Él incluso sacó agua para el rebaño." **20** Él le dijo a sus hijas, "Entonces, ¿Donde está él? ¿Porque dejaron al hombre? Llamenlo para que pueda comer con nosotros." **21** Moisés aceptó en quedarse con el hombre, quien le iba a dar a su hija Sefora en matrimonio. **22** Ella concibió un hijo, y Moisés lo llamó Gersón; él dijo, "Yo he sido un residente en una tierra extraña." **23** Un largo tiempo despúes, el rey de Egipto murió. Los Israelitas gimieron por el trabajo de esclavo. Ellos gimieron por ayuda, y sus suplicas subieron a Dios debido a su servidumbre. **24** Cuando Dios escuchó sus gemidos, Dios se recordó su pacto con Abraham, con Isaac y con Jacob. **25** Dios miró a los Israelitas, y Él comprendió su situación.

Exodus 2:1

Ahora
Esta palabra se usa aquí para marcar una pausa en el evento principal. Aquí el autor comienza a contar una nueva parte de la narrativa. Si tiene una forma de hacerlo en su idioma, considere usarlo aquí.

Tres
"3"

Exodus 2:3

Canasta de papiro
Esta es una canasta hecha de una hierba alta que crece junto al río Nilo en Egipto.

Selló con Betún y brea
Podrías decir explícitamente que esto fue para mantener fuera el agua. TA: "esparce el alquitrán para evitar que entre agua"

Selló
Aquí "selló" significa que ella aplicó un recubrimiento impermeable.

Betún
Esta es una pasta pegajosa negra hecha de petróleo. Se puede utilizar para mantener el agua fuera. TA: "tar"

Brea
Esta es una pasta pegajosa de color marrón o negro que se puede hacer a partir de savia de árbol o de petróleo. Por lo tanto, "brea" incluiría no solo "betún" sino también resinas de origen vegetal. También se puede utilizar para mantener el agua fuera. TA: "alquitrán" o "resina"

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Cañas
Estas "cañas" eran un tipo de hierba alta que crecía en áreas planas y húmedas.

A la distancia
Esto significa que se mantuvo lo suficientemente alejada para no ser notada, pero lo suficientemente cerca para ver la canasta.

Exodus 2:5

Asistentes
"Siervos"

Advirtió
La palabra "advirtió" señala la sorprendente información que sigue.

Exodus 2:7

que cuide
"amamantar"

Exodus 2:9

Ella lo llevó
"la mujer hebrea lo llevó"

él vino a ser su hijo.
"se convirtió en el hijo adoptivo de la hija de Faraón"

Porque lo saqué del agua.
Los traductores pueden agregar una nota al pie que diga "El nombre de Moisés suena como la palabra hebrea que significa 'sacar'".

Lo saqué
Lo estiré

Exodus 2:11

golpeando
"golpear" o "paliza"

Él miró a un lado y al otro lado
Estas dos direcciones opuestas tienen el significado combinado de "en todas partes". TA: "Miró a su alrededor"

Exodus 2:13

El salió
"Moisés salió"

observó
La palabra "observó" muestra que Moisés estaba sorprendido por lo que vio. Puede usar una palabra en su idioma que le dará este significado.

a aquel que estaba equivocado
Esta era una forma habitual de decir "el que comenzó la pelea". TA: "el culpable de comenzar la pelea"

¿Quién te hizo líder y juez sobre nosotros?
El hombre usó esta pregunta para reprender a Moisés por intervenir en la lucha. TA: "¡No eres nuestro líder y no tienes derecho a juzgarnos!"

¿Estás planificando matarme como mataste al egipcio?
El hombre utilizó una pregunta aquí para ser sarcástico. TA: "Sabemos que mataste a un egipcio ayer. ¡Es mejor que no me mates!"

Exodus 2:15

Ahora cuando faraón escuchó esto
La palabra "ahora" es usada aquí para marcar un quiebre en el evento. Aquí el autor empieza a relatar una nueva parte del incidente

Ahora, el sacerdote de Madián tenía siete hijas
La palabra "ahora" es usada aquí para marcar un quiebre en el evento. Aqui el autor introduce nuevos personajes en la narrativa.

sacaron agua
Esto significa que ellas quitaban agua de un pozo

abrevaderos
Un recipiente largo, estrecho, abierto para que los animales coman o beban de él

llevárselas
"perseguirlas"

Las ayudó
"las rescató"

Exodus 2:18

Por qué dejaron al hombre?
Esta pregunta es una suave amonestación a las hijas por no invitar a Moises a su casa de acuerdo a la hospitalidad que es normal de esa cultura. TA: "Ustedes no debian dejado a este hombre en el pozo!"

Exodus 2:21

Moisés aceptó en quedarse con el hombre
"Moises estuvo de acuerdo en vivir con Reuel"

Séfora
Esta es hija de Reuel

Gersón
Este es hijo de Moisés.

un residente en una tierra extraña
"extraño en una tierra extrangera"

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Exodus 2:23

Gimieron
Ellos hicieron esto a acusa de su sufrimiento y miseria. TA: "suspiraron profundamente"

Su suplicas subieron a Dios
El llanto de los israelitas es considerado como si ellos fuesen una persona y fuese capaz de ir donde Dios está. TA: "Dios escuchó sus suplicas"

Dios se recordó su pacto
Esto era una habitual costumbre de decir que Dios pensó en lo que habia prometido. TA: "Dios recordó sus promesas"

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Chapter 3

1 Ahora Moisés aún estaba pastoreando el rebaño de Jetro su sueggro, el sacerdote de Madián. Moisés dirigió el rebaño a la lejanía del desierto y llegó a Horeb, la montaña de Dios. **2** Allí el ángel del SEÑOR se le apareció en un llama en un arbusto. Moisés miró, y observo que el arbusto se estaba quemando, pero no se descomponía. **3** Moisés dijo, "Me hecharé a un lado y observaré esta cosa maravillosa, porque el arbusto no se quema." **4** Cuando el SEÑOR observó que se apartó para mirar, Dios lo llamó desde el arbusto y le dijo, "Moisés, Moisés." Moisés dijo, "Aquí estoy." **5** Dios dijo, "¡No te acerques! Quitate el calzado de tus pies, porque el lugar donde estas parado es tierra dedicada a Mí." **6** Él añadió, "Yo soy el Dios de tus padres, el Dios de Abraham, el Dios de Isaac, y el Dios de Jacob." Entonces Moisés se cubrió el rostro, pues él tuvo miedo de mirar a Dios. **7** El SEÑOR dijo, "Yo he visto el sufrimiento de mi pueblo quienes están en Egipto. Yo he escuchado sus ruegos por sus capataces, pues Yo conozco su sufrimiento. **8** Yo he venido para librarlos del poder de los Egipcios y traerles de esas tierras a una buena, y grande tierra, a una tierra donde fluye leche y miel; a las regiones de los cananeos, hititas, amorreos, ferezeos, heveos y jebuseos. **9** Ahora los clamores de las personas de Israel me han llegado. Además, Yo he visto la opresión causada por los Egipcios. **10** Ahora entonces, Yo te enviaré a Faraón para que puedas traer a mi pueblo, los Israelitas, fuera de Egipto. **11** Pero Moisés le dijo a Dios, "¿Quién soy yo, que iré a Faraón y traeré a los Israelitas de Egipto?" **12** Dios contestó, "Yo ciertamente estaré contigo. Esto será por señal para ti de que te he enviado. Cuando saques a mi pueblo de Egipto, ustedes me adorarán en esta montaña." **13** Moisés le dijo a Dios, "Cuando vaya a los Israelitas y les diga 'El Dios de sus ancestros me ha enviado a ustedes,' y cuando ellos me pregunten, '¿Cuál es Su nombre?' ¿Qué les diré?" Dios le dijo, "YO SOY EL QUE SOY." **14** Dios le dijo, "Debes decirle a los Israelitas, 'EL YO SOY me ha enviado a ustedes.'" **15** Dios también le dijo a Moisés "Debes decirle a los Israelitas, 'El SEÑOR, el Dios de tus ancestros, el Dios de Abraham, el Dios de Isaac y el Dios e Jacob, me ha enviado a ustedes. Este es mi nombre por siempre, así permaneceré en la mente de todas las generaciones.' **16** Ve y junta a los ancianos de Israel. Dile a ellos, 'El SEÑOR, el Dios de sus ancestros, el Dios de Abraham, el Dios de Isaac y el Dios de Jacob, se me ha aparecido y me dijo, "Yo ciertamente los he observado y he visto lo que Egipto les ha hecho. **17** Yo he prometido sacarlos de la opresión de Egipto a las tierras de los cananeos, hititas, amorreos, ferezeos, heveos y jebuseos, una tierra donde fluye la leche y la miel.'" **18** Ellos te escucharán. Tu y los ancianos de Israel deberán ir delante del rey de Egipto, y deberás decirle, 'EL SEÑOR, el Dios de los Hebreos, se ha encontrado con nosotros. Así que vámonos tres días hacia el desierto, en orden que podamos sacrificarnos al SEÑOR, nuestro Dios.' **19** Pero yo sé que el rey de Egipto no les dejarpa ir, a menos que mano sea forzada. **20** Yo estrecharé mi mano contra ellos y atacaré a ls Egipcios con todos los milagros que haré entre ellos. **21** Yo les daré favor a este pueblo de los Egipcios, para cuando se vayan, no se vayan sin nada. **22** Cada mujer va a pedir joyas de oro y plata y ropa de sus vecinas las Egipcias y de cualquier mujer que se hospede allí. Ustedes las pondrán sobre sus hijos e hijas. De esta manera ustedes saquearán a los Egipcios."

Exodus 3:1

Ángel del SEÑOR
Esto era el SEÑORr apareciendo en forma de un angel, no solo un ángel que el SEÑOR mandó. "El SEÑOR apareció como un ángel" (UDB)

El SEÑOR
"Yahweh". Este es un nombre de Dios que él reveló a su pueblo en el Antiguo testamento. Vea la pagina de translationWord sobre lo que concierne a El SEÑOR y como traducir esto.

observó
La palabra "observó" aquí muestra que Moisés vió algo que fue muy diferente de lo que él esperaba.

Exodus 3:4

dedicada
"santificado"

El Dios de tus padres, el Dios de Abraham, el Dios de Isaac y el Dios de Jacob
Todos estos hombres adoraron al mismo Dios. TA: "el Dios de tu padre, de Abraham, de Isaac, y de Jacob"

Tus padres
Posibles significados son 1) "tu ancestro" o 2) "tu padre". Si esto significa "tu ancestro", entonces las frases que le siguen aclaran a quien se refiere "tu padre": se refiere a Abraham, Isaac y a Jacob. Si significa "tu padre", entonces se refiere al padre de Moisés.

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Exodus 3:7

capataces
"Opresores". Estos eran egipcios cuyo trabajo era obligar a los israelitas a trabajar arduamente. Vea como tradujo esto en el 1:11

Una tierra donde fluye la leche y la miel.
"una tierra en donde leche y miel fluyen". Dios habló de la tierra siendo buena para los animales y plantas como si la leche y miel de estos animales y plantas estaban fluyendo por la tierra. TA: "Una tierra que es excelente para criar ganado y el cultivo"

Donde fluye
"llena de " o "con abundancia de"

Leche
Ya que la leche viene de las vacas y cabras, esto representa produccion de comida por ganadería. TA: "Comida proveniente de ganadería"

Miel
Ya que la miel es producida a partir de las flores, esto representa comida a partir de la agricultura. TA: "comida de la agricultura"

Exodus 3:9

Los clamores de las personas de Israel me han llegado
Aquí se habla de la palabra "clamores" como si fueran personas capaces de moverse por sí mismas. TA: "He escuchado los clamores del pueblo de Israel"

Exodus 3:11

Quién soy yo, que iré a Faraón ... Egipto?
Moisés usa esta pregunta para decirle a Dios que Él no es nadie y nadie lo escuchará. TA: "No soy lo suficientemente importante como para ir a Faraón ... ¡Egipto!"

Exodus 3:13

Dios le dijo, "YO SOY EL QUE SOY
Esta es la respuesta de Dios a la pregunta de Moisés acerca del nombre de Dios. Esto puede hacerse explícito. TA: "Dios le dijo a Moisés: 'Dígales que Dios dice que su nombre es: 'YO SOY EL QUE YO SOY' ".

YO SOY EL QUE YO SOY
Los posibles significados son 1) toda esta oración es el nombre de Dios o 2) Dios no está diciendo su nombre sino algo acerca de sí mismo. Al decir esto, Dios está enseñando que él es eterno; Él siempre ha vivido y siempre vivirá.

YO SOY
Es posible que los idiomas que no tienen un equivalente al verbo "SOY" deban representarse como "YO VIVO" o "YO EXISTO".

Exodus 3:16

Información General
Dios continúa hablando de Moisés

El Dios de sus ancestros, el Dios de Abraham, el Dios de Isaac y el Dios de Jacob
Abraham, Isaac y Jacob eran tres de los antepasados de Moisés. Todos adoraban al mismo Dios.

Yo ciertamente los he observado
La frase "los he observado" se refiere al pueblo de Israel

Una tierra donde fluye la leche y la miel.
"una tierra en donde leche y miel fluyen". Dios habló de la tierra siendo buena para los animales y plantas como si la leche y miel de estos animales y plantas estaban fluyendo por la tierra. Vea como tradujo esto en 3:7. TA: "Una tierra que es excelente para criar ganado y el cultivo"

Donde fluye
"llena de " o "con abundancia de"

Leche
Ya que la leche viene de las vacas y cabras, esto representa produccion de comida por ganadería. TA: "Comida proveniente de ganadería"

Miel
Ya que la miel es producida a partir de las flores, esto representa comida a partir de la agricultura. TA: "comida de la agricultura"

Ellos te escucharan
La palabra "te" se refiere a Moisés. TA: "Los ancianos te escucharán"

Exodus 3:19

Información general
Dios continúa hablando a Moisés.

a menos que mano sea forzada
Esto se puede decir en forma activa. La palabra "mano" es una metonimia para el poder del dueño de la mano. Los posibles significados son 1) "sólo si ve que no tiene poder para hacer nada más"

Yo estrecharé mi mano
Aquí "mano" se refiere al poder de Dios. TA: "Voy a atacar poderosamente"

no se vayan sin nada
entregado las palabras aquí "mano vacía" son usadas para enfatizar el significado opuesto. TA:

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"irán con las manos llenas de cosas buenas" o "irán con muchas cosas valiosas"

Cualquier mujer que se hospede allí
"cualquier mujer egipcia alojada en las casas de sus vecinos egipcios"

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Chapter 4

1 Moisés respondió: "¿Pero si no me creen o no me escuchan, pero en su lugar dicen: 'el SEÑOR no se te ha aparecido'?" **2** El SEÑOR le dijo a él: "¿Qué es éso en tu mano?" Moisés le dijo: "Una vara". **3** El SEÑOR le dijo: "Lánzala al suelo". Moisés la lanzó al suelo, y se convirtió en una serpiente. Moisés huyó de ella. **4** El SEÑOR le dijo a Moisés: "Alcánzala con tu mano y tómala por la cola". Entonces él la alcanzó y agarró la serpiente. Otra vez se convirtió en una vara en su mano. **5** "Esto es para que ellos puedan creer que el SEÑOR, el Dios de sus ancestros, el Dios de Abraham, el Dios de Isaac, y el Dios de Jacob, se te ha aparecido". **6** El SEÑOR también le dijo: "Ahora pon tu mano dentro de tu capa". Entonces Moisés puso su mano dentro de su capa. Cuando la sacó, contemplad, su mano estaba leprosa, tan blanca como la nieve. **7** El SEÑOR dijo: "Pon tu mano dentro de tu capa otra vez". Entonces Moisés puso su mano dentro de su capa, y cuando la sacó, él vió que estaba saludable otra vez, como el resto de su carne. **8** El SEÑOR dijo: "Si ellos no te creen --si ellos no prestan atención a la primera señal de Mi poder o creen en ella, entonces ellos creerán en la segunda señal. **9** Y si ellos no creen incluso en estas dos señales de Mi poder, ni te escuchan, entonces toma un poco de agua del río y derrámala sobre la tierra seca. El agua que tomes se convertirá en sangre en la tierra seca". **10** Entonces Moisés le dijo al SEÑOR: "Señor, yo nunca he sido eloquente, ni en el pasado ni desde que le hablaste a tu siervo. Yo soy lento en el hablar y lento de lengua". **11** El SEÑOR le dijo a él: "¿Quién fue el que hizo la boca del hombre? ¿Quién es el que hace a un hombre mudo, o sordo, o que pueda ver, o ciego? ¿No soy Yo, el SEÑOR? **12** Así que ahora ve y Yo estaré con tu boca y te enseñaré que decir". **13** Pero Moisés dijo: "Señor, por favor envía cualquier otra persona, a quien sea que desees enviar". **14** Entonces el SEÑOR se enojó con Moisés. Él dijo: "¿Qué tal Aarón, tu hermano, el Levita? Yo sé que él habla bien. Más aún, él viene a encontrarse contigo, y cuando te vea, él se alegrará en su corazón. **15** Tu le hablarás y pondrás las palabras a decir en su boca. Yo estaré con tu boca y con la boca de él, y Yo les mostraré a ambos qué hacer. **16** Él le hablará a la gente en tu lugar. Él será tu boca y tú le serás a él como Yo, Dios. **17** Tú llevarás en tu mano esta vara. Con ella tu harás las señales". **18** Entonces Moisés regresó a Jetro, su suegro, y le dijo: "Déjame ir, para poder regresar donde mis parientes quienes están en Egipto y ver si ellos aún están vivos". Jetro le dijo a Moisés: "Ve en paz". **19** El SEÑOR le dijo a Moisés en Madián: "Ve, regresa a Egipto, ya que todos los hombres que trataban de tomar tu vida están muertos". **20** Moisés tomó a su esposa y a sus hijos y los puso en un burro. Él regreso a la tierra de Egipto, y tomó la vara de Dios en su mano. **21** El SEÑOR le dijo a Moisés: "Cuando regreses a Egipto, ve que hagas ante Faraón todas las maravillas que he puesto en tu poder. Pero endureceré su corazón, y él no dejará ir al pueblo. **22** Debes decirle a Faraón: 'Esto es lo que dice el SEÑOR: Israel es Mi hijo, Mi primógenito, **23** y Yo te digo a ti: Deja ir a Mi hijo, para que él pueda adorarme. Pero como te haz negado a dejarle ir, Yo ciertamente mataré a tu hijo, tu primógenito'". **24** Ahora, en el camino, cuando ellos se detuvieron por la noche, el SEÑOR se encontró con Moisés e intentó matarlo. **25** Entonces Séfora tomó un cuchillo de piedra y le cortó el prepucio a su hijo, y lo puso a sus pies. Entonces ella dijo: "Ciertamente tu eres un novio para mí por la sangre". **26** Así que el SEÑOR lo dejó en paz. Ella dijo: "Tú eres un novio de sangre" a causa de la circuncisión. **27** El SEÑOR le dijo a Aarón: "Ve al desierto y encuéntrate con Moisés". Aarón fue a verlo, lo encontró en la montaña de Dios, y lo besó. **28** Moisés le dijo a Aarón todas las palabras que el SEÑOR que le había enviado a decir y todas las señales del poder del SEÑOR que Él le había ordenado hacer. **29** Entonces Moisés y Aarón fueron y juntaron a todos los ancianos de los israelitas. **30** Aarón les habló todas las palabras que el SEÑOR le había hablado a Moisés. Él también mostró las señales del poder del SEÑOR a la vista de las personas. **31** La gente creyó. Cuando ellos escucharon que el SEÑOR había observado a los israelitas y que había visto su opresión, entonces ellos inclinaron sus cabezas y Lo adoraron.

Exodus 4:1

Si no me creen
Si los israelitas no creen

Exodus 4:4

Tómala por la cola
"recogerlo por la cola" o "agarrarlo por la cola"

Se convirtió en una vara
"convertió en un bastón" o "cambiado a un bastón"

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El Dios de sus ancestros, el Dios de Abraham, el Dios de Isaac y el Dios de Jacob
Abraham, Isaac y Jacob eran tres de los antepasados de Moisés. Todos adoraban al mismo Dios.

Exodus 4:6

contemplad
Esta palabra se utiliza para crear una exclamación, mostrando sorpresa.

Tan blanca como la nieve
La palabra "como" aquí se utiliza para comparar cómo era la mano de Moisés. La lepra hace que la piel se vea blanca. Es posible que no tenga una palabra para nieve en su idioma. Si es así, considere una alternativa que describe algo blanco. TA: "tan blanco como la lana o blanco como la arena de la playa"

Exodus 4:8

Prestan atención
"reconozcan" "o acepten"

Exodus 4:10

Elocuente
"un excelente orador"

Yo soy lento en el hablar y lento de lengua
Las frases "lento del habla" y "lento de la lengua" significan básicamente la misma cosa. Moisés los utiliza para enfatizar que no es un buen orador.

Lento de lengua
Aquí "lengua" se refiere a la capacidad de Moisés para hablar. TA: "incapaz de hablar bien"

¿Quién fue el que hizo la boca del hombre?
El SEÑOR usa esta pregunta para enfatizar que él es el Creador que hace posible que la gente hable. TA: "¡Yo Jehová soy el que creó la boca humana y la capacidad de hablar!"

¿No soy yo, el SEÑOR?
El SEÑOR utiliza esta pregunta para enfatizar que sólo él toma estas decisiones. TA: "¡Yo, el SEÑOR, soy el que hace esto!"

Estaré con tu boca
Aquí "boca" se refiere a la capacidad de Moisés para hablar. TA: "Te daré la capacidad de hablar"

Exodus 4:14

Se alegrará en su corazón
Aquí "corazón" se refiere a los pensamientos y emociones interiores. TA: "él será muy feliz"

Pondras las palabras a decir en su boca
Las palabras aquí se hablan como si fueran algo que puede ser colocado físicamente en la boca de una persona. Aquí "palabras" se refiere al mensaje. TA: "darle el mensaje de que se repite"

Estaré con tu boca
Aquí "boca" se refiere a la capacidad de Moisés para hablar. TA: "Te daré la capacidad de hablar"

Con tu boca
La palabra "boca" aquí representa la elección de palabras de Aarón. TA: "Le daré las palabras correctas para hablar"

Él será tu boca
La palabra "boca" aquí representa a Aarón repitiendo lo que Moisés le dijo. TA: "Él dirá lo que usted le diga"

serás para él como Yo, Dios
La palabra "como" aquí significa que Moisés representaría la misma autoridad a Aarón como lo hizo Dios a Moisés. TA: "hablarás con Aarón con la misma autoridad con la que te hablé"

Exodus 4:18

Suegro
Esto se refiere al padre de la esposa de Moisés.

Exodus 4:21

Endureceré su corazón
Aquí "corazón" se refiere al faraón. Se habla de su actitud terca como si su corazón fuera duro. TA: "hará que el faraón sea terco"

Israel es mi hijo
La palabra "Israel" aquí representa a todo el pueblo de Israel. TA: "El pueblo de Israel son mis propios hijos"

Es mi hijo, mi primogénito
Aquí se habla del pueblo de Israel como si fuera un hijo primogénito que causa alegría y orgullo. TA: "es como mi propio hijo primogénito"

Te has negado a dejarle ir
La palabra "dejarle" se refiere al pueblo de Israel como hijo de Dios. TA: "usted se ha negado a dejar ir a mi hijo"

Ciertamente mataré a tu hijo, tu primogénito
La palabra "hijo" aquí se refiere al verdadero hijo de Faraón.

Exodus 4:24

El SEÑOR se encontró con Moisés y trató de matarlo
Esto pudo haber sido porque Moisés no había circuncidado a su hijo.

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Séfora
Este es el nombre de la esposa de Moisés.

Cuchillo de piedra
Era un cuchillo con una hoja de piedra afilada.

a sus pies
Es posible que la palabra "pies" aquí haya sido una manera más respetuosa de referirse al área genital del cuerpo.

Eres un novio para mí por la sangre
El significado de esta metáfora no está claro. Era probablemente un dicho conocido en esa cultura. TA: "estás relacionado conmigo por esta sangre" o "eres mi marido por la sangre"

Exodus 4:27

El SEÑOR dijo a Aaron
Es posible que desee agregar una palabra que marca el comienzo de una nueva parte de la historia, como lo hace la UDB.

en la montaña de Dios
Esto puede haber sido la montaña en el Sinaí, pero el texto no incluye esa información.

Él le habia enviado a decir
La palabra "Él" se refiere al SEÑOR, y "le" se refiere a Moisés.

Exodus 4:29

En las señales a la gente
"ante el pueblo" o "en presencia del pueblo"

Había observado a los israelitas
"vió a los israelitas" o "estaba preocupado por los israelitas"

Ellos inclinaron sus cabezas
Posibles significados son 1) "inclinaron la cabeza en asombro" o 2) "se inclinaron hacia abajo en la reverencia."

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Chapter 5

1 Después que estas cosas sucedieron, Moisés y Aarón fueron al Faraón y dijeron: "Esto es lo que el SEÑOR, el Dios de Israel, dice: 'Deja ir a mi pueblo, para que así ellos puedan tener una fiesta para Mí en el desierto.'" **2** Faraón dijo: "¿Quién es el SEÑOR? ¿Por qué debo escuchar Su voz y permitir a Israel irse? Yo no conozco a el SEÑOR; por otra parte, yo no permitiré que Israel se vaya." **3** Ellos dijeron: "El Dios de los hebreos se ha reunido con nosotros. Déjanos ir en un viaje de tres días hacia el desierto y sacrificar para el el SEÑOR nuestro Dios, para que así Él no nos ataque con plaga o con espada." **4** Pero el rey de Egipto les dijo: "Moisés y Aarón, ¿por qué están tomando al pueblo de su trabajo? Vuelvan a su trabajo." **5** Él también dijo: "Ahora hay muchos hebreos en nuestra tierra, y tú estás haciendo que detengan su trabajo." **6** En ese mismo día, Faraón dio una orden a los capataces de esclavos y los supervisores del pueblo. Él dijo: **7** "A diferencia de antes, ustedes ya no deben darle al pueblo paja para hacer ladrillos. Déjenlos ir y que junten paja por sí mismos. **8** Sin embargo, aun así ustedes deben demandar de ellos el mismo número de ladrillos que hacían antes. No acepten nada menos, porque ellos son perezosos. Es por esto que ellos están clamando y diciendo: 'Permítenos ir y sacrificar para nuestro Dios.' **9** Aumenten la carga de trabajo a los hombres para que así ellos se mantengan en eso y no presten más atención a las palabras engañosas." **10** Así que los capataces de esclavos y los supervisores salieron e informaron al pueblo. Ellos dijeron: "Esto es lo que Faraón dice: 'Ya no les daré mas paja. **11** Ustedes mismos deben ir y conseguir paja donde sea que la puedan encontrar, pero su carga de trabajo no será reducida.'" **12** Así que el pueblo se esparció a través de toda la tierra de Egipto para juntar manojos de paja. **13** Los capataces de esclavos seguían apresurándolos y diciendo: "Terminen su trabajo, así como cuando la paja les era dada a ustedes." **14** Los capataces de esclavos del Faraón golpeaban a los supervisores israelitas, aquellos mismos hombres a quienes ellos colocaron a cargo de los trabajadores. Los capataces de esclavos seguían preguntando: "¿Por qué ustedes no producen todos los ladrillos que se les requieren, ya sea ayer y hoy, como ustedes solían hacer en el pasado?" **15** Así que los supervisores israelitas vinieron donde el Faraón y se quejaron. Ellos dijeron: "¿Por qué estás tratando a tus sirvientes de esta manera? **16** Ya ninguna paja le está siendo dada a tus sirvientes, pero todavía ellos nos dicen: '¡Hagan más ladrillos!' Nosotros, tus sirvientes, incluso estamos siendo golpeados ahora, pero es la culpa de tu propio pueblo." **17** Pero Faraón dijo: "¡Ustedes son perezosos! ¡Ustedes son perezosos! Ustedes dicen: 'Permítenos ir a sacrificar para el el SEÑOR.' **18** Así que ahora vayan de vuelta a trabajar. Ninguna paja más les será dada a ustedes, pero todavía deben hacer el mismo número de ladrillos." **19** Los supervisores israelitas vieron que ellos estaban en problemas cuando se les dijo: "No deben reducir el número diario de ladrillos." **20** Ellos se encontraron con Moisés y Aarón, quienes estaban parados afuera del palacio, mientras ellos se fueron lejos del Faraón. **21** Ellos le dijeron a Moisés y Aarón: "Que el el SEÑOR los mire y los castigue, porque ustedes nos han hecho ofensivos a la vista del Faraón y sus sirvientes. Ustedes han puesto una espada en su mano para matarnos." **22** Moisés se tornó alel SEÑOR y dijo: "Señor, ¿por qué has causado problemas para este pueblo? ¿Por qué me enviaste en primer lugar? **23** Desde que yo vine al Faraón a hablarle en tu nombre, él ha causado problema para este pueblo, y tú no has liberado a tu pueblo en lo absoluto."

Exodus 5:1

Después que estas cosas sucedieron
No está claro cuánto tiempo Moisés y Aarón esperaron hasta que fueron a ver a Faraón.

Fiesta para mi
Esto es una celebración de adoración al Señor

Quién es el SEÑOR?
Faraón utiliza esta pregunta para mostrar que no reconoce al Señor como un dios legítimo. AT: "No conozco al Señor"

¿Por qué debo... permitir a Israel irse?
Faraón usa esta pregunta para declarar que no tiene interés en obedecer al Señor o en dejar que los israelitas vayan a adorarlo. TA: "¡Él no es nada para mí y no dejaré ir a Israel!"

Escuchar su voz
Las palabras "su voz" representan las palabras que Dios dijo. TA: "escuchar lo que dice"

Exodus 5:3

Dios de los hebreos
Este es un término también usado para el Dios de los israelitas o el Señor.

O con espada
Aquí "espada" representa guerra o un ataque por enemigos. TA: "o causar a nuestros enemigos para atacarnos"

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Por qué están tomando al pueblo de su trabajo?
Faraón utiliza esta pregunta para expresar su ira hacia Moisés y Aarón por tomar a los israelitas fuera de su trabajo. TA: "¡Deja de distraer a la gente de hacer su trabajo!"

Exodus 5:6

capataces de esclavos
"Opresores" Estos eran egipcios cuyo trabajo era obligar a los israelitas a trabajar arduamente. Vea como tradujo esto en el 1:11

Ustedes ya no deben darle
La palabra "ustedes" en estos versículos es plural y se refiere a los opresores y capataces.

Exodus 5:10

capataces de esclavos
"Opresores" Estos eran egipcios cuyo trabajo era obligar a los israelitas a trabajar arduamente. Vea como tradujo esto en el 1:11

Ya no les daré más paja ... conseguir paja donde sea que la puedan encontrar
La palabra "les" en estos versículos es plural y se refiere al pueblo israelita.

Ustedes mismos deben ir
Aquí "ustedes" enfatizan que los egipcios ya no les ayudarán.

Su carga de trabajo no será reducida
Esto se puede decir en forma positiva. TA: "usted debe continuar para hacer el mismo número de ladrillos que antes"

Exodus 5:12

Toda la tierra de Egipto
Esta es una exageración usada para mostrar el esfuerzo extra que Israel hizo para satisfacer las demandas del faraón. TA: "un área amplia"

capataces de esclavos
"Opresores" Estos eran egipcios cuyo trabajo era obligar a los israelitas a trabajar arduamente. Vea como tradujo esto en el 1:11

manojos
La parte de la planta que queda despues de la cosecha

Por qué ustedes no producen todos los ladrillos que se les requieren... en el pasado?
Los opresores utilizaron esta pregunta para mostrar que estaban enojados con la falta de ladrillos. TA: "¡No estás produciendo suficientes ladrillos, ni ayer ni hoy, como lo hiciste en el pasado!"

Exodus 5:15

quejaron
Quejaron

ellos nos dicen: '¡Hagan más ladrillos!
Aquí "ellos" se refiere a los opresores egipcios.

Exodus 5:19

Cuando se les dijo
Esto se puede decir en forma activa. TA: "cuando el faraón les dijo"

Palacio
Esto es una casa muy grande en donde un rey vive.

Ustedes nos han hecho ofensivos
Los egipcios respondieron a los israelitas de la misma manera que responderían a un olor asqueroso. TA: "has causado que nos odien"

Han puesto una espada en su mano para matarnos
Aquí "una espada" representa una oportunidad para destruir a los enemigos. TA: "les han dado una razón para matarnos" (UDB)

Exodus 5:22

Señor, ¿por qué has causado problemas a esta gente?
Esta pregunta demuestra lo decepcionado que estaba que los egipcios estaban tratando a los israelitas aún más duramente ahora. TA: "Señor, siento que hayas causado este problema a este pueblo."

¿Por qué me enviaste en primer lugar?
Esta pregunta muestra lo decepcionado que estaba Moisés de que Dios lo había enviado a Egipto. TA: "¡Ojalá nunca me hubieras enviado aquí!"

a hablarle en tu nombre
La palabra "nombre" aquí representa el mensaje de Dios. TA: "darle tu mensaje"

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Chapter 6

1 Entonces el SEÑOR dijo a Moisés: "Ahora tú verás lo que Yo le haré a Faraón. Tú verás esto, pues él los dejará ir por mi mano fuerte. Por causa de mi mano fuerte, él los expulsará de su tierra." **2** DIOS habló a Moisés y le dijo: "Yo soy el SEÑOR. **3** Yo me le aparecí a Abraham, a Isaac y a Jacob como DIOS todo poderoso; pero por Mi nombre, el SEÑOR, Yo no era conocido a ellos. **4** Yo también establecí un pacto con ellos, de manera que les daría la tierra de Canaan, la tierra donde no vivían como ciudadanos, la tierra en el cual ellos vagabundeaban. **5** Además, Yo he escuchado el gemido de los Israelitas a quienes los Egipcios han esclavizado, y he llamado a memoria Mi pacto. **6** Por lo tanto, dí a los Israelitas: 'Yo soy el SEÑOR. Yo los sacaré de la esclavitud bajo los Egipcios, y Yo los liberaré de su poder. Yo los rescataré a ustedes con una muestra de Mi poder, y con poderosos actos de juicio. **7** Yo los traeré a Mi como mi gente, y Yo seré su DIOS. Ustedes sabrán que Yo soy el SEÑOR su Dios, quien los sacó de la esclavitud bajo los Egipcios. **8** Yo los traeré a ustedes a la tierra que le juré a Abraham, a Isaac y a Jacob. Yo se la daré a a ustedes como posesión. Yo soy el SEÑOR. **9** Cuando Moisés le dijo esto a los Israelitas, ellos no lo escuchaban a el por causa del desánimo de su dura esclavitud. **10** Así el SEÑOR habló a Moisés y dijo: **11** "Vé y dí a Faraón, rey de Egipto, que deje ir a la gente de Israel de su tierra." **12** Moisés dijo al SEÑOR: "Si los Israelitas no me han escuchado a mí, ¿por qué el Faraón me escuchará, ya que no soy bueno hablando?" **13** El SEÑOR habló a Moisés y a Aarón. Él les dio una orden para los Israelitas y el Faraón, rey de Egipto, de sacar los Israelitas fuera de la tierra de Egipto. **14** Éstas eran las cabezas de las casas de sus padres: los hijos de Rubén, el primogénito de Israel, fueron Hanóc, Falú, Hezrón y Carmi. Éstos eran el clan los ancestros de Rubén. **15** Los hijos de Simeón eran Jemuel, Jamín, Ohad, Jaquín, Zohar, y Saúl, el hijo de una mujer Cananea. Éstos eran el clan los ancestros de Simeón. **16** Aquí están enumerados los nombres de los hijos de Leví, junto con sus descendientes. Ellos fueron Gersón, Coat y Merari. Leví vivió hasta que tenía 137 años de edad. **17** Los hijos de Gersón fueron Libni y Simei. **18** Los hijos de Cohat fueron Amram, Izhar, Hebrón y Uziel. Cohat vivió hasta que tenía 133 años de edad. **19** Los hijos de Merari fueron Mahli, Musi. Éstos se convirtierón en el clan ancestro de los Levitas, junto con sus descendientes. **20** Amram se casó con Jocabed, la hermana de su padre. Ella le dio a Aarón y a Moisés. Amram vivió 137 años y luego murió. **21** Los hijos de Izhar fueron Coré, Nefeg y Zicri. **22** Los hijos de Uziel fueron Misael, Elzafán y Sitri. **23** Aaron se casó con Eliseba, hija de Aminadab, hermana de Naasón. Ella le dio a Nadab, Abiú, Eleazar e Itamar. **24** Los hijos de Coré fueron Asir, Elcana y Abiasaf. Éstos eran el clan los ancestros de los Coreítas. **25** Eleazar, hijo de Aaron, se casó con una de las hijas de Futiel. Ella le dio a el Finees. Éstos eran la cabeza de la casa de los padres entre los Levitas, junto con sus descendientes. **26** Éstos dos hombres eran el Aarón y Moisés a quien el SEÑOR dijo: "Saquen a los Israelitas de la tierra de los Egipcios, por sus grupos de guerreros." **27** Aarón y Moisés hablaron al Faraón, rey de Egipto, para que les permitiera sacar a los Israelitas de la tierra de Egipto. Éstos eran los mismo Moisés y Aarón. **28** Cuando el SEÑOR habló a Moisés en la tierra de Egipto, **29** Él le dijo: "Yo soy el SEÑOR. Dí a Faraón, rey de Egipto, todo lo que Yo te diga." **30** Pero Moisés le dijo al SEÑOR: "Yo no soy bueno hablando, ¿entonces por qué el Faraón me escuchará?

Exodus 6:1

Mi mano fuerte
La palabra "mano" representa las acciones o obras de Dios. TA: "el poder que muestro en mis obras"

Exodus 6:2

Me aparecí a Abraham, a Isaac y a Jacob
Me mostré a Abraham, a Isaac, y a Jacob

No era conocido a ellos
Esto puede ser expresado en forma activa. TA: "ellos no me conocieron"

Gemido
Esto significa hacer sonidos tristes a causa de dolor y sufrimiento.

Exodus 6:6

Di a los israelitas
Este es un mandamiento del Señor a Moisés. TA: "El Señor le dijo a Moisés que dijera a los israelitas".

Exodus 6:8

le juré
"Lo prometí" o "Dije que lo haría"

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Exodus 6:10

Si los israelitas no me han escuchado a mí, ¿por qué me escuchará el faraón, ya que no soy bueno hablando?
Moisés hizo esta pregunta con la esperanza de que Dios cambiara de opinión acerca de usar a Moisés. Esta pregunta retórica se puede traducir como una declaración. TA: "Como los israelitas no me escucharon, tampoco lo hará el Faraón, porque no soy bueno para hablar".

Exodus 6:14

Las cabezas de las casas de sus padres.
Aquí "cabezas" se refiere a los ancestros originales del clan. TA: "Los ancestros de los clanes".

Hanoc...Saúl
Estos son nombres de hombres

Exodus 6:16

Gersón... Merari
Estos son nombres de hombres

Amram ... Uziel
Estos son nombres de hombres

Exodus 6:20

Izhar... Coré ... Zicri
Estos son nombres de hombres

Uziel... Misael...Sitri
Estos son nombres de hombres

Exodus 6:23

Nadab... Itamar
Estos son nombres de hombres

Finees
Este es el nombre de un hombre.

Estos eran las cabezas de las casas de los padres.
La palabra "cabezas" aquí representa a los líderes familiares. AT: "Estos eran los líderes de las familias"

Exodus 6:26

por sus grupos de guerreros
"una tribu a la vez" o "un grupo familiar tras otro"

Exodus 6:28

No soy bueno ... ¿por qué el Faraón me escuchará?
Moisés hace esta pregunta con la esperanza de hacer que Dios cambie de parecer. Esta pregunta retórica se puede traducir como una declaración. TA: "No soy bueno ... ¡Faraón ciertamente no me escuchará!"

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Chapter 7

1 El SEÑOR le dijo a Moisés: "Mira, Yo te he hecho como un dios para Faraón. Aarón, tu hermano, será tu profeta. **2** Tú dirás todo lo que Yo te ordene que digas. Aarón, tu hermano, hablará a Faraón para que él deje salir de su tierra al pueblo de Israel. **3** Pero Yo endureceré el corazón de Faraón y Yo mostraré muchas señales de Mi poder, muchas maravillas, en la tierra de Egipto. **4** Pero Faraón no los escuchará a ustedes, así que Yo pondré mi mano sobre Egipto y sacaré a mis grupos de luchadores, mi pueblo, los descendientes de Israel, fuera de la tierra de Egipto con grandes actos de castigo. **5** Los egipcios sabrán que Yo soy el SEÑOR cuando los alcance con mi mano en Egipto y saque a los Israelitas de entre ellos." **6** Moisés y Aarón lo hicieron así; ellos hicieron justo como el SEÑOR les ordenó. **7** Moisés tenía ochenta años y Aarón tenía ochenta y tres años cuando ellos le hablaron a Faraón. **8** El SEÑOR le dijo a Moisés y a Aarón: **9** "Cuando Faraón les diga a ustedes: 'Hagan un milagro', tú le dirás a Aarón: 'Toma tu vara y lánzala delante de Faraón, para que se convierta en una serpiente.'" **10** Entonces Moisés y Aarón fueron donde Faraón, y ellos hicieron justo como el SEÑOR les había ordenado. Aarón lanzó su vara delante de Faraón y sus sirvientes, y ésta se convirtió en una serpiente. **11** Luego, Faraón llamó también a sus hombres sabios y hechiceros. Ellos hicieron lo mismo con su magia. **12** Cada hombre lanzó su vara, y las varas se convirtieron en serpientes. Pero la vara de Aarón se tragó las serpientes de ellos. **13** El corazón de Faraón fue endurecido y él no escuchó, justo como el SEÑOR había dicho. **14** El SEÑOR le dijo a Moisés: "El corazón de Faraón está duro, y él se niega a dejar ir al pueblo. **15** Vé al Faraón en la mañana cuando él vaya para el agua. Paraté a la orilla del río para que te encuentres con él, y toma en tu mano la vara que se había convertido en serpiente. **16** Dile a él: el SEÑOR, el Dios de los Hebreos, me ha enviado a ti para decirte: 'Deja ir a mi pueblo, para que me pueda adorar en el desierto. Hasta ahora tú no haz escuchado.' **17** El SEÑOR dice esto: 'Por esto conocerás que Yo Soy el SEÑOR. Yo voy a golpear el agua del Río Nilo con la vara que está en mi mano y el río se convertirá en sangre. **18** Los peces que están en el río morirán y el río apestará. Los Egipcios no podrán tomar agua del río.'" **19** Entonces el SEÑOR le dijo a Moisés: "Dile ésto a Aarón: 'Toma tu vara y extiende tu mano sobre las aguas de Egipto, y sobre sus ríos, arroyos, estanques y todas sus charcas, para que así sus aguas se conviertan en sangre. Haz esto para que haya sangre a través de toda la tierra de Egipto, incluso en los contenedores de madera y piedra."" **20** Moisés y Aarón hicieron como el SEÑOR les ordenó. Aarón levantó la vara y golpeó el agua en el río, a la vista de Faraón y sus sirvientes. Toda el agua en el río se convirtió en sangre. **21** Los peces en el río murieron y el río comenzó a apestar. Los Egipcios no podían tomar agua del río y la sangre estaba en todas partes de la tierra de Egipto. **22** Pero los magos de Egipto hicieron lo mismo con su magia, así que el corazón de Faraón fue endurecido y se negó a escuchar a Moisés y Aarón, justo como el SEÑOR había dicho que ocurriría. **23** Entonces, Faraón regresó y fue a su casa. Él ni tan siquiera le prestó atención a esto. **24** Todos los egipcios cavaron alrededor del río para tomar agua, pero ellos no podía tomar el agua del mismo río. **25** Siete días pasaron después que el SEÑOR atacó el río.

Exodus 7:1

Te he hecho como un dios
"Haré que el Faraón te considere como un dios"

Exodus 7:3

Endureceré el corazón de faraón
Aquí "corazón" se refiere a Faraón. Se habla de su actitud terca como si su corazón fuera duro. Vea cómo tradujo esto en 4:21. TA: "hará que el Faraón sea terco"

Muchas señales ... muchas maravillas
Las palabras "señales" y "maravillas" significan básicamente lo mismo. Dios los usa para enfatizar la grandeza de lo que hará en Egipto.

Pondré mi mano sobre.. los alcance con mi mano
Las palabras "mi mano" representan el gran poder de Dios. TA: "usar mi poder contra ... mostrar mis actos poderosos en contra"

Exodus 7:6

y Aarón de ochenta y tres años
"y Aaron tenía ochenta y tres años"

Exodus 7:8

"Cuando Faraón les diga a ustedes: 'Hagan un milagro', tú le dirás a Aarón: 'Toma tu vara y lánzala delante de Faraón, para que se convierta en una serpiente.'"
Esto podría ser declarado como una expresión indirecta. TA: "Cuando el Faraón te dice que hagas un milagro, entonces le dirás a Aarón que tome su

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bastón y lo arroje ante el Faraón, para que se convierta en una serpiente"

Exodus 7:11

Tragó
¨comió" o "devoró"

El corazón de Faraón fue endurecido
Aquí "corazón" se refiere a Faraón. Se habla de su actitud terca como si su corazón fuera duro. TA: "El faraón se volvió más desafiante"

Exodus 7:14

El corazón de Faraón está duro.
Aquí "corazón" se refiere a Faraón. Se habla de su actitud terca como si su corazón fuera duro. Vea cómo tradujo esto en 7:11. TA: "Faraón es terco"

cuando él vaya para el agua
El significado completo de esta declaración se puede hacer explícito. TA: "cuando baja al río Nilo para bañarse"

Exodus 7:16

Dile
Di a Faraón

Golpear el agua
"golpear el agua"

Exodus 7:19

a través de toda
"En cada parte"

Exodus 7:20

el corazón de Faraón fue endurecido
Aquí "corazón" se refiere a Faraón. Se habla de su actitud terca como si su corazón fuera duro. Vea cómo tradujo esto en 7:11. TA: "El faraón se volvió más desafiante"

En el río
El nombre del río puede hacerse explícito. TA: "en el río Nilo"

Exodus 7:23

Todos los egipcios
La palabra "todos" aquí es una exageración para enfatizar cuán serio fue el problema. TA: "Muchos de los egipcios"

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Chapter 8

1 Luego el SEÑOR habló a Moisés, "Ve al Faraon y dile: 'el SEÑOR dice: Deja ir a mi pueblo para que me adore. **2** Si te niegas a dejarlos ir, Yo afligiré todo tu país con ranas. **3** El río se llenará de ranas. Saldrán e irán dentro de sus casas, sus dormitorios y sus camas. Entrarán en las casas de sus sirvientes. Irán a tu gente, a tus hornos y a tus envases de amasar. **4** Las ranas te atacarán a tí, a tu gente y a tus sirvientes.'" **5** El SEÑOR dijo a Moisés: "Dile a Aarón: Extiende tu mano y tu vara sobre los ríos, arroyos y charcas, y haz que salgan ranas sobre la tierra de Egipto." **6** Aarón extendió su mano sobre las aguas de Egipto y las ranas salieron y cubrieron la tierra de Egipto. **7** Pero los magos hicieron lo mismo con sus magias: ellos sacaron ranas sobre la tierra de Egipto. **8** Luego, Faraón llamó a Moisés y a Aarón y dijo: "Oren al SEÑOR para que saque las ranas de mí y de mi gente. Luego yo dejaré ir al pueblo, para que ellos puedan hacer sacrificio a Él. **9** Moisés dijo a Faraón: "Tú puedes tener el privilegio de decirme cuando debo orar por tí, tus siervos y tu gente, para que las ranas puedan ser sacadas de tí, tus casas y permanezcan solo en el río. **10** Faraón dijo: "Mañana." Moisés dijo: "Que sea como tu haz dicho, para que tu puedas saber que no hay nadie como el SEÑOR, nuestro Dios. **11** Las ranas se irán de tí, de tus casas y de tus sirvientes y de tu gente. Ellas permanecerán sólo en el río. **12** Moisés y Aarón salieron de la presencia de Faraón. Luego Moisés clamó al SEÑORconcerniente a las ranas que Él había traído al Faraón. **13** El SEÑOR hizo como Moisés pidió: los sapos murieron en las casas, las cortes y los campos. **14** La gente las reunió en pilas y la tierra apestaba. **15** Pero cuando Faraón vió que había alivio, endureció su corazón y no escuchó a Moisés ni a Aarón, así como el SEÑOR había dicho que haría. **16** El SEÑOR dijo a Moisés: "Dile a Aarón: 'Extiende tu vara y golpea el polvo de la tierra, para que pueda convertirse en jejenes a través de toda la tierra de Egipto'". **17** Ellos hicieron así: Aarón extendió su mano y su vara. Golpeó el polvo de la tierra. Jejenes llegaron hasta los hombres y las bestias. Todo el polvo de la tierra se convirtió en jejenes a través de toda la tierra de Egipto. **18** Los magos trataron de producir los jejenes con su magia, pero no pudieron. Había jejenes sobre las personas y los animales. **19** Los magos le dijeron al Faraón: "Esto es el dedo de Dios." Pero el corazón de Faraón estaba endurecido, así que se negó a escucharlos. Era justo como el SEÑOR había dicho que el Faraón haría. **20** El SEÑOR dijo a Moisés: "Levántate temprano en la mañana y ponte en pie frente al Faraón cuando él salga para el río. Dile: 'el SEÑOR dice: "Deja ir a mi pueblo para que puedan adorarme. **21** Si no dejas ir a mi pueblo, yo enviaré enjambres de moscas a tí, a tus sirvientes, a tu gente y al interior de tus casas. Las casas de los egipcios estarán llenas de enjambres de moscas y toda la tierra que ellos estén estará llena de moscas. **22** Pero en ese día, Yo trataré la tierra de Gosén diferente, la tierra donde mi pueblo está vivendo, para que los enjambres de moscas no estén a allí. Esto lo haré para que ustedes sepan que Yo Soy el el SEÑOR en medio de esta tierra. **23** Haré una distinción entre mi gente y tu gente. Esta señal de mi poder tomará lugar mañana.'" **24** El el SEÑOR hizo así, y densos enjambres de moscas vinieron a la casa de Faraón y a las casas de sus siervos. A través de toda la tierra de Egipto, la tierra fue arruinada por causa de los enjambres de moscas. **25** Faraón llamó a Moisés y a Aarón y les dijo: "vayan y hagan sacrificio a su Dios en nuestra tierra." **26** Moisés dijo: "No está bien para nosotros que hagamos eso, porque los sacrificios que hacemos al SEÑOR nuestro Dios son asquerosos para los egipcios. Si hacemos sacrificios delante de sus ojos, que son asquerosos para los egipcios, ¿no nos apedrearán? **27** No, es un viaje de tres días por el desierto el que tenemos que hacer, para así ofrecer el sacrificio al nuestro Dios, como Él nos ha ordenado." **28** Faraón dijo: "yo les permitiré ir y hacer sacrificio al SEÑOR su Dios en el desierto. Solo que no deben ir muy lejos y orad por mí. **29** Moisés dijo: "Tan pronto salga de tu presencia yo oraré al SEÑOR para que los enjambres de moscas los dejen a tí, Faraón, a tus siervos y a tu gente mañana. Pero tu no debes tratarnos de forma engañosa impidiendo a nuestra gente salir a ofrecer sacrificios al SEÑOR. **30** Moísés salió de la presencia de Faraón y oró al SEÑOR. **31** El SEÑOR hizo como Moísés le pidió: removió los enjambres de moscas de Faraón, sus siervos y su gente. Ninguna permaneció. **32** Pero Faraón endureció su corazón también esta vez y no dejó ir al pueblo.

Exodus 8:1

EL río
"El río Nilo"

envases de amasar
Estos son recipientes en los que se hace el pan.

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Exodus 8:5

Aarón
Aarón fue hermano mayor de Moisés. Dios eligió a Aarón para que sea el primer sumo sacerdote de Israel. Aaron ayudó a Moisés a hablar a Faraón sobre dejar ir libres a los israelitas. Mientras los israelitas viajaban por el desierto, Aarón pecó al hacer un ídolo para que la gente adorara. *Dios también ungió a Aarón y sus descendientes para que fueran los sacerdotes [sacerdotes] (../kt/priest.md) para el pueblo de Israel. Ver tambien: priest, priesthood Moses Israel, Israelites, nation of Israel

Vara
Una vara es un palo o varilla de madera larga, que a menudo se usa como bastón. Cuando Jacob era viejo, usé un bastón para ayudarlo a caminar. Dios convirtió la vara de Moisés en una serpiente para mostrar su poder al Faraón. Los pastores también usaban un cayado para ayudar a guiar a sus ovejas, o para rescatar a las ovejas cuando se caían o vagaban. El cayado del pastor tenía un gancho en el extremo, que era diferente de la vara del pastor, que era recta y se usaba para matar animales salvajes que intentaban atacar a las ovejas. Ver también: Pharaoh, king of Egypt power, powers sheep, ram, ewe shepherd, to shepherd

Egipto, Egipcio
Egipto es un país en la parte noreste de África, al suroeste de la tierra de Canaán. Un egipcio es una persona que es del país de Egipto. En la antigüedad, Egipto era un país poderoso y rico. El antiguo Egipto se dividió en dos partes, el Bajo Egipto (parte norte, donde el río Nilo desembocaba en el mar) y el Alto Egipto (parte sur). En el Antiguo Testamento, estas partes se conocen como "Egipto" y "Pathros" en el texto del idioma original. Varias veces, cuando había poca comida en Canaán, los patriarcas de Israel viajaron a Egipto para comprar comida para sus familias. Durante varios cientos de años, los israelitas fueron esclavos en Egipto. *José y María bajaron a Egipto con el niño Jesús, para escapar de Herodes el Grande. Ver también: Herod the Great Joseph (NT) Nile River, River of Egypt patriarchs

Agua, aguas
Además de su significado principal, "agua" también se refiere a un cuerpo de agua, como un océano, mar, lago o río. El término "aguas" se refiere a cuerpos de agua o muchas fuentes de agua. También puede ser una referencia general para una gran cantidad de agua. Un uso figurativo de "aguas" se refiere a gran angustia, dificultades y sufrimiento. Por ejemplo, Dios promete que cuando "atravesemos las aguas" él estará con nosotros. La frase "muchas aguas" enfatiza cuán grandes son las dificultades. "Aguar" al ganado y otros animales significa "proveer agua para" ellos. En los tiempos bíblicos, esto usualmente involucraba sacar agua de un pozo con un balde y verter el agua en un recipiente u otro recipiente para que los animales beban. En el Antiguo Testamento, a Dios se le conoce como el manantial o fuente de "aguas vivas" para su pueblo. Esto significa que él es la fuente del poder espiritual y el refrigerio. En el Nuevo Testamento, Jesús usó la frase "agua viva" para referirse al Espíritu Santo que trabaja en una persona para transformar y traer nueva vida. Sugerencias de traducción La frase "sacar agua" podría traducirse como "sacar agua de un pozo con un balde". "Flujos de agua viva fluirán de ellos" podría traducirse como "el poder y las bendiciones del Espíritu Santo fluirán de ellos como arroyos de agua". En lugar de "bendiciones", se podría utilizar el término "regalos" o "frutos" o "carácter piadoso". Cuando Jesús está hablando con la mujer samaritana en el pozo, la frase "agua viva" podría traducirse como "agua que da vida" o "agua vivificadora". En este contexto, las imágenes de agua deben mantenerse en la traducción. Dependiendo del contexto, el término "aguas" o "muchas aguas" podría traducirse como "gran sufrimiento" Ver también: life, live, living, alive spirit, spiritual Holy Spirit, Spirit of God, Spirit of the Lord power, powers

Magia, mago
El término "magia" se refiere a la práctica de usar un poder sobrenatural que no proviene de Dios. Un "mago" es alguien que practica magia. En Egipto, cuando Dios hizo cosas milagrosas a través de Moisés, los magos del faraón egipcio pudieron hacer algunas de las mismas cosas, pero su poder no vino de Dios. La magia a menudo involucra lanzar hechizos o repetir ciertas palabras para hacer que algo sobrenatural suceda. Dios ordena a su pueblo que no haga ninguna de estas prácticas de magia o adivinación. Un hechicero es un tipo de mago, generalmente uno que usa magia para hacer daño a los demás. Ver también: divination, diviner, soothsaying, soothsayer Egypt, Egyptian Pharaoh, king of Egypt power, powers sorcery, sorcerer, witchcraft

Exodus 8:8

Luego, Faraón llamó a Moisés y a Aarón
"Entonces el faraón mandó llamar a Moisés ya Aarón"

Tú puedes tener el privilegio de decirme cuando debo orar por tí
"Puedes elegir cuándo rezaré por ti" o "Puedes elegir el momento en que debería orar por ti"

Exodus 8:10

Dios
En la Biblia, el término "Dios" se refiere al ser eterno que creó el universo de la nada. Dios existe como Padre, Hijo y Espíritu Santo. El nombre personal de Dios es "El Señor". Dios siempre ha existido; existió antes de que existiera cualquier

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otra cosa, y seguirá existiendo para siempre. Él es el único Dios verdadero y tiene autoridad sobre todo en el universo. Dios es perfectamente justo, infinitamente sabio, santo, sin pecado, justo, misericordioso y amoroso. Él es un Dios que guarda el pacto, que siempre cumple sus promesas. Las personas fueron creadas para adorar a Dios y él es el único a quien deben adorar. Dios reveló su nombre como "Yahvé", que significa "él es" o "Yo soy" o "el que (siempre) existe". *La Biblia también enseña acerca de los "dioses" falsos que son ídolos no vivientes que las personas adoran erróneamente.

Sugerencias de traducción

Las formas de traducir "Dios" podrían incluir "Deidad" o "Creador" o "Ser Supremo". Otras formas de traducir "Dios" podrían ser, "Creador Supremo" o "Señor Soberano Infinito" o "Ser Supremo Eterno". Considere cómo se hace referencia a Dios en un idioma local o nacional. Puede que ya haya una palabra para "Dios" en el idioma que se traduce. Si es así, es importante asegurarse de que esta palabra se ajuste a las características del único Dios verdadero como se describe anteriormente. Muchos idiomas ponen en mayúscula la primera letra de la palabra para el único Dios verdadero, para distinguirla de la palabra para un dios falso. Otra forma de hacer esta distinción sería usar dos términos diferentes para "Dios" y "dios". La frase "Yo seré su Dios y ellos serán mi pueblo" también podría traducirse como "Yo, Dios, gobernaré sobre estas personas y me adorarán". Ver también: idol, idolatrous Yahweh

Exodus 8:13

Endureció su corazón

"Faraón endureció su corazón". Aquí "endurecido" significa que se volvió terco.

Tal como el SEÑOR había dicho que haría

"tal como el Señor había dicho que el Faraón haría"

Exodus 8:16

Yahvé

El término "Yahvé" es el nombre personal de Dios que reveló cuando habló a Moisés en la zarza ardiente. El nombre "Yahvé" viene de la palabra que significa "ser" o "existir". Los posibles significados de "Yahvé" incluyen "él es" o "Yo soy" o "el que causa ser". Este nombre revela que Dios siempre ha vivido y seguirá viviendo por siempre. También significa que él está siempre presente. Siguiendo la tradición, muchas versiones de la Biblia usan el término "SEÑOR" o "el SEÑOR" para representar a "Yahvé". Esta tradición resultó del hecho de que, históricamente, el pueblo judío temía pronunciar mal el nombre de Yahvé y comenzó a decir "Señor" cada vez que aparecía el término "Yahvé" en el texto. Las Biblias modernas escriben "SEÑOR" con todas las letras mayúsculas para mostrar respeto por el nombre personal de Dios y para distinguirlo de "Señor", que es una palabra hebrea diferente. Los textos de ULB y UDB siempre traducen este término como "Yahvé", como ocurre literalmente en el texto hebreo del Antiguo Testamento. El término "Yahvé" nunca aparece en el texto original del Nuevo Testamento; solo se usa el término griego para "Señor", incluso en citas del Antiguo Testamento.

Sugerencias de traducción

"Yahvé" podría traducirse por una palabra o frase que signifique "yo soy" o "uno que vive" o "el que es" o "el que está vivo". Este término también podría escribirse de manera similar a cómo se deletrea "Yahvé". *Algunas denominaciones de iglesias prefieren no usar el término "Yahvé" y en lugar de usar la traducción tradicional, "SEÑOR". Una consideración importante es que esto puede ser confuso cuando se lee en voz alta porque sonará igual que el título "Señor". Algunos idiomas pueden tener un afijo u otro marcador gramatical que podrían agregarse para distinguir "SEÑOR" como nombre Ver también: God lord, master, sir Lord Moses reveal, revelation

Moisés

Moisés fue un profeta y líder de los israelitas por más de 40 años. Cuando Moisés era un bebé, los padres de Moisés lo pusieron en una canasta en las cañas del río Nilo para esconderlo del faraón egipcio. La hermana de Moisés, Miriam, lo cuidó allí. La vida de Moisés se salvó cuando la hija del faraón lo encontró y lo llevó al palacio para criarlo como su hijo. Dios eligió a Moisés para liberar a los israelitas de la esclavitud en Egipto y para guiarlos a la Tierra Prometida. Después de que los israelitas escaparon de Egipto y mientras vagaban por el desierto, Dios le dio a Moisés dos tablas de piedra con los Diez Mandamientos escritos en ellos. Cerca del final de su vida, Moisés vio la Tierra Prometida, pero no pudo vivir en ella porque desobedeció a Dios. Ver también: Miriam Promised Land Ten Commandments

Aarón

Aarón fue hermano mayor de Moisés. Dios eligió a Aarón para que sea el primer sumo sacerdote de Israel. -Aaron ayudó a Moisés a hablar a Faraón sobre dejar ir libres a los israelitas. -Mientras los israelitas viajaban por el desierto, Aarón pecó al hacer un ídolo para que la gente adorara. -Dios también ungió a Aarón y sus descendientes para que fueran los sacerdotes [sacerdotes] (../kt/priest.md) para el pueblo de Israel. Ver tambien: priest, priesthood Moses Israel, Israelites, nation of Israel

Exodus 8:18

Este es el dedo de Dios.

Las palabras "dedo de Dios" representan el poder de Dios. TA: "Esta es la poderosa obra de Dios"

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El corazón de Faraón estaba endurecido
Aquí "corazón" se refiere a Faraón. Vea cómo tradujo esto en 7:11. TA: "El faraón se volvió más desafiante"

Exodus 8:20

ponte en pie frente al Faraón
"preséntate ante el faraón"

Deja ir a mi pueblo
"libera a mi gente"

Exodus 8:22

Información general
El Señor continúa hablando a Faraón a través de Moisés.

La tierra fue arruinada por causa de los enjambres de moscas.
Esto puede traducirse en forma activa. TA: "los enjambres de moscas devastaron la tierra"

Exodus 8:25

delante sus ojos
Esta era una forma habitual de decir "en presencia de alguien". TA: "en su presencia"

¿No nos apedrearán?
Moisés hace esta pregunta para mostrar a Faraón que los egipcios permitirían a los israelitas adorar a Yahvé. TA: "¡ciertamente nos apedrearán!"

Exodus 8:28

tu no debes tratarnos de forma engañosa impidiendo a nuestra gente salir a ofrecer sacrificios al SEÑOR
Esto se puede afirmar en forma positiva. TA: "debe comenzar a tratar con sinceridad con nosotros y dejar que nuestra gente se vaya"

Pero tu no debes tratarnos de forma engañosa
"Pero de ninguna manera no nos engañes" o "Pero de ninguna manera no nos mientas"

Exodus 8:30

Faraón endureció su corazón
Aquí "corazón" se refiere a Faraón. Vea cómo tradujo esto en 7:11. AT: "El faraón se volvió más desafiante"

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Chapter 9

1 Entonces el SEÑOR le dijo a Moisés: "Ve a donde Faraón y dile a él, 'el SEÑOR, el Dios de los Hebreos, dice esto: "Deja ir a Mi pueblo para que ellos puedan adorarme a Mí.' **2** Pero si tú te niegas a dejarlos ir, si tú aún los retienes, **3** entonces la mano del SEÑOR estará sobre tu ganado en los campos y en los caballos, asnos, camellos, manadas, y rebaños, y causará una terrible enfermedad. **4** El SEÑOR tratará el ganado de Israel y el ganado de Egipto diferente: ningún animal que le pertenezca a los israelitas morirá. **5** El SEÑOR ha establecido un tiempo; Él ha dicho: 'Será mañana que yo haré ésta cosa en la tierra.'" **6** El SEÑOR hizo esto al siguiente día: todo el ganado de Egipto murió. Pero ninguno de los animales de los Israelitas murió, ni un sólo animal. **7** Faraón investigó, y, contemplad, ni un sólo animal de los Israelitas murió. Pero su corazón era terco, así que no dejó ir al pueblo. **8** Entonces el SEÑOR le dijo a Moisés y a Aarón: "Toma algunos puñados de cenizas de la caldera. Tú, Moisés, debes lanzar las cenizas al aire mientras Faraón observa. **9** Ellas se convertirán en polvo fino sobre toda la tierra de Egipto. Ellas causarán ampollas e irritaciones que brotarán sobre la gente y animales a través de toda la tierra de Egipto." **10** Así que Moisés y Aarón tomaron cenizas de la caldera y se pararon frente a Faraón. Entonces Moisés arrojó las cenizas al aire. Las cenizas causaron que ampollas e irritaciones brotaran sobre la gente y los animales. **11** Los magos no podían resistir a Moisés por causa las ampollas, porque las ampollas estaban sobre ellos y sobre todos los demás egipcios. **12** El SEÑOR endureció el corazón de Faraón, así que Faraón no escuchó a Moisés ni a Aarón. Esto era justamente lo que el SEÑOR le dijo a Moisés que Faraón haría. **13** Entonces el SEÑOR le dijo a Moisés: "Levántate temprano en la mañana, párate frente a Faraón, y dile a él: 'el SEÑOR, el Dios de los Hebreos, dice así: "Deja ir a Mi pueblo para que ellos me puedan adorar. **14** Porque para este tiempo Yo enviaré todas mis plagas sobre ti mismo, sobre tus sirvientes y tu pueblo. Yo haré esto para que tú sepas que no hay otro como Yo en toda la tierra. **15** A este punto, Yo pude haber extendido mi mano y haberte atacado a ti y a tu pueblo con enfermedades, y tú hubieras sido erradicado de la tierra. **16** Pero fue por esta razón que Yo permití que tú sobrevivieras: de manera que Yo pudiera mostrarte a ti Mi poder, para que Mi nombre pudiera ser proclamado a través de toda la tierra. **17** Tú todavía te estás levantando en contra de Mi pueblo al no dejarlos ir. **18** ¡Escucha! Mañana, para esta hora, Yo traeré una tormenta de granizo muy fuerte, como nunca antes ha sido vista en Egipto, desde el día que empezó hasta ahora. **19** Ahora pues, envía hombres y reúne tu ganado y todo lo que tienes en los campos en un lugar seguro. Todo hombre y animal que se encuentre en el campo y no es traído a casa --el granizo descenderá sobre ellos, y ellos morirán." **20** Entonces, aquellos sirvientes de Faraón quienes creyeron en el mensaje del SEÑOR se apresuraron a traer sus esclavos y ganado a sus casas. **21** Pero aquellos quienes no tomaron el mensaje del SEÑOR en serio dejaron sus esclavos y ganado en los campos. **22** Entonces el SEÑOR le dijo a Moisés: "Extiende tu mano hacia el cielo para que haya granizo en toda la tierra de Egipto, sobre la gente, sobre animales, y sobre todas las plantas en los campos a través de la tierra de Egipto." **23** Moisés extendió con su vara hacia el cielo, y el SEÑOR envió truenos, granizo, y rayos al suelo. Él tambien hizo llover granizo sobre la tierra de Egipto. **24** Así que hubo granizo y relámpagos mezclados con granizo, muy severo, tal como nunca había ocurrido en la tierra de Egipto desde que se convirtió en nación. **25** A través de toda la tierra de Egipto, el granizo golpeó fuertemente todos los campos, tanto personas como animales. Golpeó fuertemente cada planta en los campos y partió cada árbol. **26** Sólo en la tierra de Gosén, donde los Israelitas vivían, no hubo granizo. **27** Entonces Faraón envió hombres a citar a Moisés y a Aarón. Él le dijo a ellos: "Yo he pecado esta vez. El SEÑOR es justo, y yo y mi pueblo somos malvados. **28** Ora al SEÑOR, porque los poderosos relámpagos y granizo son demasiado. Yo los dejaré ir, y ustedes no se quedarán aquí más tiempo." **29** Moisés le dijo a él: "Tan pronto como yo deje la ciudad, yo extenderé mis manos hacia el SEÑOR. El trueno se detendrá, y no habrá más granizo. De esta manera sabrás que la tierra le pertenece al SEÑOR. **30** Pero en cuanto a ti y a tus sirvientes, yo sé que ustedes realmente no honran al SEÑOR Dios." **31** Ahora, el lino y la cebada fueron arruinados, porque la cebada estaba madurando en su espiga y el lino estaba floreciente. **32** Pero el trigo y el centeno no recibieron daño porque era una cosecha tardía. **33** Cuando Moisés dejó a Faraón y la ciudad, él extendió sus manos hacia el SEÑOR; el trueno y el granizo se detuvo, y la lluvia dejó de caer. **34** Cuando Faraón vió que la lluvia, el granizo, y el trueno habían cesado, él pecó otra vez y endureció su corazón, junto con sus sirvientes. **35** El corazón de Faraón estaba endurecido, así que el no dejó ir al pueblo de Israel. Esta era la manera que el SEÑOR le había dicho a Moisés que Faraón actuaría.

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Exodus 9:1

Información general
El SEÑOR continúa hablando con Moisés acerca de tratar con el Faraón y sacar al pueblo hebreo de Egipto.

si tú te niegas a dejarlos ir, si tú aún los retienes
Estas dos frases significan básicamente lo mismo. Ellos enfatizarán al Faraón lo que sucederá si Faraón hace esto. TA: "si continúas negándote a dejarlos ir"

Entonces la mano del SEÑOR estará sobre tu ganado.
La palabra "mano" aquí representa el poder del SEÑOR para afligir a sus animales con enfermedades. TA: "entonces el poder del Señor afligirá tu ganado"

sobre tu ganado
La palabra "tu" aquí se refiere a todas las personas de Egipto que poseían ganado.

El ganado de Israel
Aquí "Israel" se refiere al pueblo de Israel. TA: "el ganado que pertenece al pueblo de Israel"

El ganado de Egipto
Aquí "Egipto" se refiere al pueblo de Egipto. TA: "el ganado que pertenece al pueblo de Egipto"

Exodus 9:5

establecido un tiempo
"establecer una hora" o "designar una hora"

Todo el ganado de Egipto murió
Esto es exagerado para enfatizar la seriedad del evento.TA: "un gran número del ganado de Egipto murió"

El ganado de Egipto
Aquí "Egipto" se refiere al pueblo de Egipto. TA: "el ganado que pertenece al pueblo de Egipto"

Faraon investigó
Faraón recogió hechos sobre la situación.

contemplad
La palabra "contemplad" muestra que Faraón se sorprendió por lo que vio.

Su corazón era terco
Aquí "corazón" se refiere a Faraón. TA: "se negó a cambiar de opinión"

Exodus 9:8

caldera
horno

Fino
Muy pequeño

brotarán
"para aparecer rápidamente en"

Exodus 9:11

El SEÑOR endureció el corazón de Faraón
Aquí "corazón" se refiere a Faraón. Se habla de su actitud terca como si su corazón fuera duro. Vea cómo tradujo una frase similar en 7:11. TA: "El SEÑOR hizo que el Faraón se volviera más desafiante"

Exodus 9:13

sobre ti mismo
Esto significa que incluso el faraón será herido por las plagas.

Haré esto para que tú sepas
La palabra "esto" se refiere a las plagas de las que Moisés acababa de hablarle a Faraón.

Exodus 9:15

Extendido mi mano y haberte atacado
Aquí "mi mano" se refiere al poder de Dios. TA: "usé mi poder para golpearte"

Para que mi nombre sea proclamado a través de toda la tierra.
Aquí "mi nombre" representa la reputación del Señor. TA: "para que la gente de todo el mundo sepa que soy grandioso"

Levantando en contra de mi pueblo
La oposición del faraón a dejar que Israel vaya a adorar al Señor se habla de que se estaba levantando como una barrera para ellos. (Ver: metáfora de los higos)

Exodus 9:18

¡Escucha!
"Presta atención a la cosa importante que te diré"

Exodus 9:20

Faraón rey de egipto
En la antigüedad, los reyes que gobernaban el país de Egipto se llamaban faraones. En total, más de 300 faraones gobernaron Egipto durante más de 2,000 años. Estos reyes egipcios eran muy poderosos y ricos. Varios de estos faraones se mencionan en la Biblia. A menudo, este título se utiliza como un nombre en lugar de como un título. En estos casos, está en mayúsculas y escrito como "Faraón". Ver también: king

Yahvé
El término "Yahvé" es el nombre personal de Dios que reveló cuando habló a Moisés en la zarza ardiente. -El nombre "Yahvé" viene de la palabra

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que significa "ser" o "existir". -Los posibles significados de "Yahvé" incluyen "él es" o "Yo soy" o "el que causa ser". -Este nombre revela que Dios siempre ha vivido y seguirá viviendo por siempre. También significa que él está siempre presente. -Siguiendo la tradición, muchas versiones de la Biblia usan el término "SEÑOR" o "el SEÑOR" para representar a "Yahvé". Esta tradición resultó del hecho de que, históricamente, el pueblo judío temía pronunciar mal el nombre de Yahvé y comenzó a decir "Señor" cada vez que aparecía el término "Yahvé" en el texto. Las Biblias modernas escriben "SEÑOR" con todas las letras mayúsculas para mostrar respeto por el nombre personal de Dios y para distinguirlo de "Señor", que es una palabra hebrea diferente. Los textos de ULB y UDB siempre traducen este término como "Yahvé", como ocurre literalmente en el texto hebreo del Antiguo Testamento. El término "Yahvé" nunca aparece en el texto original del Nuevo Testamento; solo se usa el término griego para "Señor", incluso en citas del Antiguo Testamento. Sugerencias de traducción -"Yahvé" podría traducirse por una palabra o frase que signifique "yo soy" o "uno que vive" o "el que es" o "el que está vivo". -Este término también podría escribirse de manera similar a cómo se deletrea "Yahvé". -Algunas denominaciones de iglesias prefieren no usar el término "Yahvé" y en lugar de usar la traducción tradicional, "SEÑOR". Una consideración importante es que esto puede ser confuso cuando se lee en voz alta porque sonará igual que el título "Señor". Algunos idiomas pueden tener un afijo u otro marcador gramatical que podrían agregarse para distinguir "SEÑOR" como nombre Ver también: God lord, master, sir Lord Moses reveal, revelation

siervo, esclavo, esclavitud

La palabra "siervo" también puede significar "esclavo" y se refiere a una persona que trabaja para otra persona, ya sea por elección o por la fuerza. El texto circundante generalmente deja en claro si se hace referencia a un sirviente o un esclavo. En los tiempos de la Biblia, había menos diferencia entre un siervo y un esclavo de lo que hay hoy. Tanto los sirvientes como los esclavos eran una parte importante de la casa de su amo y muchos eran casi como miembros de la familia. A veces, un sirviente elegiría convertirse en un sirviente de por vida para su amo. Un esclavo es un tipo de sirviente que es propiedad de la persona para quien trabaja. La persona que compra un esclavo se llama su "dueño" o "amo". Algunos amos tratan a sus esclavos con mucha crueldad, mientras que otros tratan a sus esclavos muy bien, como un sirviente que es un miembro valioso de la familia. En la antigüedad, algunas personas se convirtieron voluntariamente en esclavos de una persona a la que les debían dinero para pagar su deuda a esa persona. En la Biblia, la frase "Soy tu siervo" se usó como una señal de respeto y servicio a una persona de rango más alto, como un rey. No significa que la persona que hablaba fuera un verdadero sirviente. En el Antiguo Testamento, los profetas de Dios y otras personas que adoraban a Dios a menudo se conocen como sus "siervos". En el Nuevo Testamento, las personas que obedecen a Dios a través de la fe en Cristo a menudo se llaman sus "siervos". *Los cristianos también son llamados "esclavos de la justicia", que es una metáfora que compara el compromiso de obedecer a Dios con el compromiso de un esclavo de obedecer a su amo. Ver también:

Exodus 9:22

Yahvé

El término "Yahvé" es el nombre personal de Dios que reveló cuando habló a Moisés en la zarza ardiente. -El nombre "Yahvé" viene de la palabra que significa "ser" o "existir". -Los posibles significados de "Yahvé" incluyen "él es" o "Yo soy" o "el que causa ser". -Este nombre revela que Dios siempre ha vivido y seguirá viviendo por siempre. También significa que él está siempre presente. -Siguiendo la tradición, muchas versiones de la Biblia usan el término "SEÑOR" o "el SEÑOR" para representar a "Yahvé". Esta tradición resultó del hecho de que, históricamente, el pueblo judío temía pronunciar mal el nombre de Yahvé y comenzó a decir "Señor" cada vez que aparecía el término "Yahvé" en el texto. Las Biblias modernas escriben "SEÑOR" con todas las letras mayúsculas para mostrar respeto por el nombre personal de Dios y para distinguirlo de "Señor", que es una palabra hebrea diferente. Los textos de ULB y UDB siempre traducen este término como "Yahvé", como ocurre literalmente en el texto hebreo del Antiguo Testamento. El término "Yahvé" nunca aparece en el texto original del Nuevo Testamento; solo se usa el término griego para "Señor", incluso en citas del Antiguo Testamento. Sugerencias de traducción -"Yahvé" podría traducirse por una palabra o frase que signifique "yo soy" o "uno que vive" o "el que es" o "el que está vivo". -Este término también podría escribirse de manera similar a cómo se deletrea "Yahvé". -Algunas denominaciones de iglesias prefieren no usar el término "Yahvé" y en lugar de usar la traducción tradicional, "SEÑOR". Una consideración importante es que esto puede ser confuso cuando se lee en voz alta porque sonará igual que el título "Señor". Algunos idiomas pueden tener un afijo u otro marcador gramatical que podrían agregarse para distinguir "SEÑOR" como nombre Ver también: God lord, master, sir Lord Moses reveal, revelation

Moisés

Moisés fue un profeta y líder de los israelitas por más de 40 años. -Cuando Moisés era un bebé, los padres de Moisés lo pusieron en una canasta en las cañas del río Nilo para esconderlo del faraón egipcio. La hermana de Moisés, Miriam, lo cuidó allí. La vida de Moisés se salvó cuando la hija del faraón lo encontró y lo llevó al palacio para criarlo como su hijo. -Dios eligió a Moisés para liberar a los israelitas de la esclavitud en Egipto y para guiarlos a la Tierra Prometida. -Después de que los israelitas

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escaparon de Egipto y mientras vagaban por el desierto, Dios le dio a Moisés dos tablas de piedra con los Diez Mandamientos escritos en ellos. -Cerca del final de su vida, Moisés vio la Tierra Prometida, pero no pudo vivir en ella porque desobedeció a Dios. Ver también: Miriam Promised Land Ten Commandments

Egipto, Egipcio
Egipto es un país en la parte noreste de África, al suroeste de la tierra de Canaán. Un egipcio es una persona que es del país de Egipto. -En la antigüedad, Egipto era un país poderoso y rico. -El antiguo Egipto se dividió en dos partes, el Bajo Egipto (parte norte, donde el río Nilo desembocaba en el mar) y el Alto Egipto (parte sur). En el Antiguo Testamento, estas partes se conocen como "Egipto" y "Pathros" en el texto del idioma original. -Varias veces, cuando había poca comida en Canaán, los patriarcas de Israel viajaron a Egipto para comprar comida para sus familias. -Durante varios cientos de años, los israelitas fueron esclavos en Egipto. -José y María bajaron a Egipto con el niño Jesús, para escapar de Herodes el Grande. Ver también: Herod the Great Joseph (NT) Nile River, River of Egypt patriarchs

cielo, cielo, cielo, celestial
El término que se traduce como "cielo" se refiere a donde vive Dios. La misma palabra también puede significar "cielo", según el contexto. El término "cielos" se refiere a todo lo que vemos sobre la tierra, incluyendo el sol, la luna y las estrellas. También incluye los cuerpos celestes, como planetas lejanos, que no podemos ver directamente desde la tierra. El término "cielo" se refiere a la expansión azul sobre la tierra que tiene nubes y el aire que respiramos. A menudo, también se dice que el sol y la luna están "arriba en el cielo". En algunos contextos de la Biblia, la palabra "cielo" podría referirse al cielo o al lugar donde vive Dios. Cuando "el cielo" se usa figurativamente, es una forma de referirse a Dios. Por ejemplo, cuando Mateo escribe sobre el "reino de los cielos", se refiere al reino de Dios.

Sugerencias de traducción

Cuando "cielo" se usa figurativamente, podría traducirse como "Dios". Para el "reino de los cielos" en el libro de Mateo, es mejor mantener la palabra "cielo" ya que esto es distintivo del evangelio de Mateo. Los términos "cielos" o "cuerpos celestes" también podrían traducirse como "sol, luna y estrellas" o "todas las estrellas en el universo". La frase "estrellas del cielo" podría traducirse como "estrellas en el cielo" o "estrellas en la galaxia" o "estrellas en el universo". Ver también: kingdom of God, kingdom of heaven

Vara
Aarón fue hermano mayor de Moisés. Dios eligió a Aarón para que sea el primer sumo sacerdote de Israel. -Aaron ayudó a Moisés a hablar a Faraón sobre dejar ir libres a los israelitas. -Mientras los israelitas viajaban por el desierto, Aarón pecó al hacer un ídolo para que la gente adorara. -Dios también ungió a Aarón y sus descendientes para que fueran los sacerdotes [sacerdotes] (../kt/priest.md) para el pueblo de Israel. Ver tambien: priest, priesthood Moses Israel, Israelites, nation of Israel

Nación
Una nación es un gran grupo de personas gobernadas por algún tipo de gobierno. Las personas de una nación a menudo tienen los mismos antepasados y comparten una etnia común. El término "nación" generalmente incluye la idea de una cultura bien definida y límites territoriales. En la Biblia, una "nación" puede ser un país (como Egipto o Etiopía), pero a menudo es más general y se refiere a un grupo de personas, especialmente cuando se usa en plural. Es importante verificar el contexto. Las naciones en la Biblia incluían a los israelitas, los filisteos, los asirios, los babilonios, los cananeos, los romanos y los griegos, entre muchos otros. A veces, la palabra "nación" se usa en sentido figurado para referirse al antepasado de cierto grupo de personas, como cuando Dios le dijo a Rebeca que sus hijos no nacidos eran "naciones" que pelearían entre sí. Esto podría traducirse como "los fundadores de dos naciones" o los "ancestros de dos grupos de personas". *La palabra traducida como "nación" también se usa a veces para referirse a "gentiles" o a personas que no adoran al Señor. El contexto suele dejar claro el significado. Sugerencias de traducción

Dependiendo del contexto, la palabra "nación" también podría traducirse como "grupo de personas" o "personas" o "país". Si un idioma tiene un término para "nación" que es distinto de estos otros términos, entonces ese término se puede usar dondequiera que aparezca en el texto de la Biblia, siempre que sea natural y preciso en cada contexto. El término plural "naciones" a menudo se puede traducir como "grupos de personas". En ciertos contextos, este término también podría traducirse como "gentiles" o "no judíos". Ver también: Assyria, Assyrian, Assyrian Empire Babylon, Babylonian Canaan, Canaanite Gentile Greek, Grecian people group, peoples, the people, a people Philistines Rome, Roman

Exodus 9:25

Egipto, egipcios
Egipto es un país en la parte noreste de África, al suroeste de la tierra de Canaán. Un egipcio es una persona que es del país de Egipto. -En la antigüedad, Egipto era un país poderoso y rico. -El antiguo Egipto se dividió en dos partes, el Bajo Egipto (parte norte, donde el río Nilo desembocaba en el mar) y el Alto Egipto (parte sur). En el Antiguo Testamento, estas partes se conocen como "Egipto" y "Pathros" en el texto del idioma original. -Varias veces, cuando había poca comida en Canaán, los patriarcas de Israel viajaron a Egipto

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para comprar comida para sus familias. -Durante varios cientos de años, los israelitas fueron esclavos en Egipto. -José y María bajaron a Egipto con el niño Jesús, para escapar de Herodes el Grande. Ver también: Herod the Great Joseph (NT) Nile River, River of Egypt patriarchs

Gosén
Gosén es el nombre de una región fértil de tierra que estaba ubicada a lo largo del río Nilo en la parte norte de Egipto. Cuando José era un gobernante en Egipto, su padre, sus hermanos y sus familias vinieron a vivir a Goshen para escapar del hambre en Canaán. Ellos y sus descendientes vivieron bien en Gosén por más de 400 años, pero luego fueron forzados a la esclavitud por el faraón egipcio. Finalmente, Dios envió a Moisés para ayudar al pueblo de Israel a abandonar la tierra de Gosén y escapar de esta esclavitud. Ver también: Egypt, Egyptian famine Moses Nile River, River of Egypt

Israel, Israelitas, nación de Israel.
El término "Israel" es el nombre que Dios le dio a Jacob. Significa, "él lucha con Dios". Los descendientes de Jacob fueron conocidos como el "pueblo de Israel", la "nación de Israel" o los "israelitas". Dios formó su pacto con el pueblo de Israel. Eran su pueblo elegido. La nación de Israel estaba formada por doce tribus. Poco después de la muerte del rey Salomón, Israel fue dividido en dos reinos: el reino del sur, llamado "Judá" y el reino del norte, llamado "Israel". *A menudo, el término "Israel" se puede traducir como "el pueblo de Israel" o "la nación de Israel", según el contexto. Ver también: Jacob, Israel kingdom of Israel Judah, kingdom of Judah nation twelve tribes of Israel

Exodus 9:27

Convocar
"llamar"

Exodus 9:29

Moisés le dijo
"Moisés le dijo a Faraón"

Extenderé mis manos hacia el SEÑOR
Este gesto simbólico acompaña a la oración. TA: "levantaré mis manos y oraré al Señor" (UDB) (Ver: traducir_simacción)

Honran al SEÑOR Dios
Honrar a Dios implica obedecerlo y vivir de una manera que muestre lo bueno que es.

Exodus 9:31

Lino
Esta es una planta que produce fibras que pueden convertirse en lienzos.

Cebada
Este es un tipo de grano usado para hacer pan; También se utiliza para la alimentación del ganado.

centeno
Este es un tipo de trigo.

Extendió sus manos al SEÑOR
Este gesto simbólico acompaña a la oración. TA: "levantó sus manos hacia el Señor y oró" (UDB). Vea cómo tradujo una frase similar en 9:29. (Ver: traducir_simacción)

Exodus 9:34

Endureció su corazón
Aquí "corazón" se refiere a Faraón. Se habla de su actitud terca como si su corazón fuera duro. TA: "se volvió más desafiante"

El corazón de Faraón estaba endurecido
Aquí "corazón" se refiere a Faraón. Se habla de su actitud terca como si su corazón fuera duro. Vea cómo tradujo esto en 7:11. TA: "El faraón se volvió más desafiante"

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Chapter 10

1 El el SEÑOR dijo a Moisés: "Ve a Faraón, pues he endurecido su corazón y los corazones de sus
sirvientes. He hecho esto para mostrar las señales de mi poder entre ellos. **2** También he hecho esto para
que le puedas contar a tus hijos y nietos las cosas que he hecho, cúan fuertemente he tratado a Egipto y
cómo he dado varias señales de mi poder entre ellos. De esta forma sabrás que yo soy el el SEÑOR." **3** Así
que Moisés y Aarón fueron a Faraón y le dijeron: "el SEÑOR, el Dios de los hebreos, dice esto: '¿Por
cuánto tiempo te rehusarás a humillarte delante de mí? Deja ir a mi pueblo para que me puedan alabar. **4**
Pero si te rehúsas en dejar a mi pueblo ir, escucha, mañana enviaré langostas a tu tierra. **5** Estas cubrirán
la superficie del suelo para que nadie pueda ver la tierra. Comerán los restos de lo que sea que haya
escapado del granizo. Estas también comerán de todo árbol que crece para ti en los campos. **6** Estas
llenarán tus casas, las de tus sirvientes y las de todos los egipcios—algo que ni tu padre ni tu abuelo
jamás haya visto, nada que se haya visto desde el día que estuvieron en esta tierra hasta este día.''' Luego
Moisés se fue y se retiró de Faraón. **7** Los sirvientes del Faraón le dijeron: "¿Por cuánto tiempo este
hombre será una amenaza para nosotros? Deja ir a los israelitas para que alaben al SEÑOR su Dios.
¿Todavía no entiendes que Egipto está destruído?" **8** Moisés y Aarón fueron traídos otra vez al Faraón,
quien les dijo: "Vayan y alaben al SEÑOR su Dios. Pero ¿qué pueblo irá?" **9** Moisés dijo: "Nos iremos con
nuestros jóvenes y nuestros ancianos, con nuestros hijos y nuestras hijas. Nos iremos con nuestros
rebaños y manadas, pues celebraremos un festival para el SEÑOR." **10** Faraón les dijo: "Que el SEÑOR
esté con ustedes, si en algún momento los dejo ir y a sus pequeños. Miren, tienen malas intenciones. **11**
¡No! Vayan sólo con los hombres de entre ustedes y alaben al SEÑOR, pues eso es lo que quieren." Luego
Moisés y Aarón fueron echados fuera de la presencia de Faraón. **12** Luego el SEÑOR le dijo a Moisés:
"Extiende con tu mano sobre la tierra de Egipto a las langostas, para que estas puedan atacar la tierra de
Egipto y comer cada planta que hay en ella, todo lo que el granizo dejó." **13** Moisés extendió con su vara
sobre la tierra de Egipto y el SEÑOR trajo un viento del este sobre la tierra todo ese día y esa noche.
Cuando fue de mañana, el viento del este trajo las langostas. **14** Las langostas recorrieron toda la tierra
de Egipto e infectaron todas sus partes. Nunca antes hubo un enjambre de langostas en la tierra y nada
como esto vendrá después. **15** Cubrieron la superficie de toda la tierra para que hubiera oscuridad. Se
comieron cada planta de la tierra y todas las frutas de los árboles que el granizo dejó. En toda la tierra de
Egipto no quedó planta verde, ni árbol o planta en los campos. **16** Luego el Faraón rápidamente convocó a
Moisés y Aarón y dijo: "He pecado contra el SEÑOR su Dios y contra ustedes. **17** Ahora bien, perdonen mi
pecado esta vez y oren al SEÑOR su Dios para que él aparte de mí esta muerte." **18** Así que Moisés se
apartó de delante del Faraón y oró al SEÑOR. **19** El SEÑOR trajo un fuerte viento del oeste que recogió
todas las langostas y las arrastró al Mar Rojo; ni una langosta quedó en todo el territorio de Egipto. **20**
Pero el SEÑOR endureció el corazón del Faraón y Faraón no dejó ir a los israelitas. **21** Luego el SEÑOR
dijo a Moisés: "Extiende tu mano hacia el cielo para que haya oscuridad sobre la tierra de Egipto,
oscuridad que pueda ser sentida." **22** Moisés extendió su mano hacia el cielo y hubo una densa oscuridad
en toda la tierra de Egipto por tres días. **23** Nadie podía ver nada; ninguno salió de su casa por tres días.
Sin embargo, todos los israelitas tenían luz en el lugar donde vivían. **24** Faraón convocó a Moisés y dijo:
"Ve a alabar al SEÑOR. Hasta tus familias pueden ir contigo, pero tus rebaños y manadas se deben
quedar." **25** Pero Moisés dijo: "Nos debes dar también animales para sacrificios y holocaustos para que los
podamos sacrificar para el SEÑOR nuestro Dios. **26** Nuestro ganado también debe ir con nosotros; ni una
pezuña de ellos se quedará atrás, pues nosotros debemos tomarlos para alabar al SEÑOR nuestro Dios.
Pues nosotros no sabemos con qué debemos alabar al SEÑOR hasta que lleguemos allí." **27** Pero el
SEÑOR endureció el corazón del Faraón y no los dejó ir. **28** Faraón dijo a Moisés: "¡Apártate de mí! Ten
cuidado de una cosa, que no me vuelvas a ver, pues en el día que me veas el rostro, morirás." **29** Moisés
dijo: "Tú mismo has hablado. Yo no volveré a ver tu rostro."

Exodus 10:1

pues he endurecido su corazón y los corazones de sus sirvientes.
El Señor habla de hacer que el faraón y sus siervos sean tercos como si les estuviera haciendo el corazón duro. Vea cómo tradujo "El Señor endureció el corazón de Faraón" en 9:11.

varias
"muchos diferentes"

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Exodus 10:3

Escucha
Esta palabra agrega énfasis a lo que se dice a continuación. TA: "Preste atención a lo que voy a decirle"

Exodus 10:5

Granizo
Granizos son gotas de lluvia que se congelan mientras que cae de las nubes.

Nada que se haya visto
Esto se puede afirmar en forma activa. TA: "nada que nadie haya visto"

Exodus 10:7

Amenaza
Una "amenaza" es alguien que trae problemas o daños.

¿Por cuánto tiempo este hombre será una amenaza para nosotros?
Los sirvientes del faraón hacen esta pregunta para mostrarle al faraón el alcance de la destrucción en Egipto. Esta pregunta retórica se puede traducir como una declaración. TA: "¡No podemos permitir que este hombre continúe causándonos problemas!"

¿Todavía no entiendes que Egipto está destruido?
Los sirvientes del faraón hacen esta pregunta para que el faraón reconozca lo que se niega a ver. Esta pregunta retórica se puede traducir como una declaración. TA: "¡Debes darte cuenta de que Egipto está destruido!"

Que Egipto está destruido
Esto se puede afirmar en forma activa. TA: "que estas plagas han destruido Egipto" o "que su Dios ha destruido Egipto"

Exodus 10:9

si en algún momento los dejo ir y a sus pequeños
Faraón dice esto para enfatizar que no permitiría que Moisés se llevara a los niños con ellos para adorar al Señor

Luego Moisés y Aarón fueron echados fuera de la presencia de Faraón
Esto se puede afirmar en forma activa. TA: "Entonces el Faraón expulsó a Moisés y Aarón de su presencia" o "Entonces el Faraón hizo que sus siervos expulsaran a Moisés y Aarón de su presencia"

Exodus 10:12

mano, mano derecha, a entregar
Hay varias formas figurativas en que la "mano" se usa en la Biblia: "Darle" algo a alguien significa poner algo en las manos de esa persona. El término "mano" se usa a menudo en referencia al poder y la acción de Dios, como cuando Dios dice: "¿No hizo mi mano todas estas cosas?" Las expresiones como "entregar a" o "entregar en las manos de" se refieren a hacer que alguien esté bajo el control o el poder de otra persona. Poner las manos sobre alguien a menudo se hace mientras se dice una bendición sobre esa persona. El término "imposición de manos" se refiere a poner una mano sobre una persona para dedicar a esa persona al servicio de Dios o para orar por sanidad. Algunos otros usos figurativos de "mano" incluyen: "Poner una mano en" significa "dañar". "Salvar de la mano de" significa evitar que alguien dañe a otra persona. Estar "a la mano" significa estar "cerca". La posición de estar "en la mano derecha" significa "en el lado derecho" o "a la derecha". La expresión "de la mano de" alguien significa "por" o "a través de" la acción de esa persona. Por ejemplo, "por la mano del Señor" significa que el Señor es el que causó que algo sucediera. *Cuando Pablo dice "escrito por mi mano", significa que esta parte de la carta fue escrita físicamente por él, en lugar de hablarle a otra persona para que la escriba.

Sugerencias de traducción

*Estas expresiones y otras figuras del habla se podrían traducir usando otras expresiones figurativas que tienen el mismo significado. O el significado podría traducirse utilizando un lenguaje directo y literal. Ver también:adversary, enemy bless, blessed, blessing captive, captivity honor, to honor power, powers

Vara
Una vara es un palo o varilla de madera larga, que a menudo se usa como bastón. -Cuando Jacob era viejo, usé un bastón para ayudarlo a caminar. -Dios convirtió la vara de Moisés en una serpiente para mostrar su poder al Faraón. -Los pastores también usaban un cayado para ayudar a guiar a sus ovejas, o para rescatar a las ovejas cuando se caían o vagaban. -El cayado del pastor tenía un gancho en el extremo, que era diferente de la vara del pastor, que era recta y se usaba para matar animales salvajes que intentaban atacar a las ovejas. Ver también: Pharaoh, king of Egypt power, powers sheep, ram, ewe shepherd, to shepherd

Exodus 10:14

para que hubiera oscuridad
Había tantas langostas que la tierra parecía estar oscura. Esto se puede afirmar en forma activa. TA: "para que oscurecieran la tierra" o "para que la tierra apareciera oscura"

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Exodus 10:16

Esta vez
"Una vez más"

para que él aparte de mí esta muerte
La palabra "muerte" aquí se refiere a la destrucción por las langostas de todas las plantas en Egipto, que eventualmente llevaría a la muerte de personas porque no había cultivos. El significado completo de esta declaración se puede hacer explícito. TA: "detener esta destrucción que llevará a nuestra muerte"

Exodus 10:19

Recogió todas las langostas
"movió las langostas hacia arriba"

El SEÑOR endureció el corazón de Faraón
Aquí "corazón" se refiere a Faraón. Se habla de su actitud terca como si su corazón fuera duro. Vea cómo tradujo esta frase en 9:11. TA: "hizo que el Faraón se volviera más desafiante"

Exodus 10:21

Oscuridad que pueda ser sentida
El Señor habla de la oscuridad extrema como si fuera tan espesa que la gente la pueda agarrar con las manos. Esto se puede afirmar en forma activa. TA: "densa oscuridad que la gente puede agarrar con sus manos"

Exodus 10:24

ni una pezuña de ellos se quedará atrás
Aquí la palabra "pata" se refiere a todo el animal. Esto se puede afirmar en forma activa. TA: "no podemos dejar atrás un solo animal"

Exodus 10:27

El SEÑOR endureció el corazón de Faraón
Aquí "corazón" se refiere a Faraón. Se habla de su actitud terca como si su corazón fuera duro. Vea cómo tradujo esta frase en 9:11. TA: "hizo que el Faraón se volviera más desafiante"

no los dejó ir
"Faraón no los dejaría ir"

Ten cuidado de una cosa
"Asegúrese de una cosa" o "Esté seguro de una cosa"

Veas mi rostro
Aquí la palabra "rostro" se refiere a toda la persona. TA: "me ves"

Tu mismo has hablado
Con estas palabras, Moisés enfatiza que Faraón ha dicho la verdad. TA: "Lo que has dicho es cierto"

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Chapter 11

1 Entonces el SEÑOR le dijo a Moisés: "Aún hay una plaga más que traeré sobre Faraón y Egipto. Después de esto, él te dejará ir de aquí. Cuando finalmente te deje ir, te guiará completamente fuera. **2** Instruye a tu pueblo para que todo hombre y toda mujer pida a su prójimo por artículos de plata y oro." **3** En este momento el SEÑOR había hecho que los Egipcios quisieran complacer a los israelitas. Más aún, el hombre, Moisés había logrado la aprobación a la vista de todos los sirvientes de Faraón y al pueblo de Egipto. **4** Moisés dijo: "El SEÑOR dice esto: 'A medianoche pasaré por Egipto. **5** Todo primogénito de la tierra de Egipto morirá, desde el primogénito de Faraón, sentado en su trono, hasta el primogénito de la mujer esclava que se sienta detrás del molino y el primogénito del ganado. **6** Habrá un gran clamor por toda la tierra de Egipto, como el que nunca ha habido y el que nunca volverá a haber. **7** Pero ni aún un perro ladrará contra el pueblo de Israel, ni contra hombre o bestia. De esta manera sabrán que estoy tratando a los egipcios y los israelitas de manera distinta'. **8** Todos tus sirvientes, Faraón, llegarán a mí y se inclinarán ante mí. Ellos dirán: '¡Vayan, ustedes y todo su pueblo que los persiguen!'. Luego de esto yo saldré." Luego él partió con gran ira de la presencia del Faraón. **9** El SEÑOR dijo a Moisés: "Faraón no te escuchará. Esto es por que yo haré muchas maravillas en la tierra de Egipto." **10** Moisés y Aarón hicieron maravillas ante Faraón. Pero el SEÑOR endureció el corazón de Faraón, y Faraón no dejó que el pueblo de Israel saliera de su tierra.

Exodus 11:1

Él te dejará ir
Cada aparición de la palabra "te" en este verso es plural y se refiere a Moisés y al resto de los israelitas.

Exodus 11:4

Medianoche
Este es el horario de 12 am (por la noche) o 2400 horas.

Todo primogénito ... el primogénito de Faraón ... el primogénito de la mujer esclava ... el primogénito del ganado
El "primogénito" siempre se refiere a la descendencia masculina más antigua.

sentado en su trono
Esta frase se refiere a Faraón.

se sienta detrás del molino
"quién está moliendo en el molino de mano" o "quién está detrás del molino de mano moliendo grano"

Exodus 11:6

Luego de esto yo saldré
Esto significa que Moisés y el pueblo de Israel dejarán Egipto. TA: "Después de eso me iré de aquí" o "Después de eso saldré de Egipto"

Exodus 11:9

El SEÑOR endureció el corazón de Faraón
Aquí "corazón" se refiere a Faraón. Se habla de su actitud terca como si su corazón fuera duro. Vea cómo tradujo esta frase en 9:11. TA: "hizo que el Faraón se volviera más desafiante"

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Chapter 12

1 El SEÑOR habló a Moisés y a Aarón en la tierra de Egipto. Él dijo: **2** "Para ustedes este mes será el comienzo de meses, el primer mes del año para ustedes. **3** Digan a la asamblea de Israel: 'En el décimo día de este mes deben coger una oveja o un cabro jóven para ellos, cada familia haciéndo esto, una oveja para cada hogar. **4** Si el hogar es muy pequeño para un cordero, el hombre y su vecino deben coger suficiente carne de cordero o cabrito que sea suficiente para el número de personas. Debe ser suficiente para que todos coman, así que deben coger suficiente carne para alimentarlos a todos. **5** Tus corderos o cabritos debe estar sin defecto, un macho de un año. Ustedes pueden coger una oveja o cabros. **6** Lo deben mantener hasta el día catorce de ese mes. Después toda la asamblea de Israel debe matar estos animales en el crepúsculo. **7** Deben coger alguna de la sangre y ponerla en las jambas de puertas y los marcos de las puertas de las casas donde comerán la carne. **8** Deben comer la carne esa noche, luego de asarla sobre el fuego. Cómanla con pan hecho sin levadura, junto con hierbas amargas. **9** No se la coman cruda o hervida en agua. En vez deben asarla sobre el fuego con su cabeza, las patas, y sus partes internas. **10** No deben dejar que quede nada de él en la mañana. Deben quemar cualquier cosa que sobre en la mañana. **11** Así es como se debe comer: con tu correa amarrada, tus zapatos puestos en tus pies, tu callado en tu mano. Debes comerla rápido. Eso es la Pascua del SEÑOR. **12** El SEÑOR dice así: Iré a traves de la tierra de Egipto en la noche y atacaré a todo primogénito de hombre o animal en la tierra de Egipto. Traeré castigo a todos los dioses de Egipto. Yo soy el SEÑOR. **13** La sangre será señal en sus casas para Mi venida a ustedes. Cuando Yo vea la sangre, Yo pasaré sobre ustedes cuando ataque la tierra de Egipto. Esta plaga no vendrá a ustedes y no los destruirá. **14** Este día se convertirá en un día de recordatorio para ustedes, y que deben observar como un festival al SEÑOR. Siempre sera una ley para ustedes, a lo largo de las generaciones de su pueblo deben observar este día. **15** Comerán el pan sin levadura durante siete días. En el primer día removerán la levadura de sus casas. Cualquiera que coma levadura el pan desde el primer día hasta el séptimo día, esa persona será cortada de Israel. **16** En el primer día habrá una asamblea apartada para Mí, y en el séptimo día habrá una reunión. Ningún trabajo se hará en estos días, excepto cocinar para que todos coman. Ese debe ser el único trabajo hagan ustedes. **17** Deben observar este Festival del pan sin levadura porque es en este día en que habré traído a su pueblo, grupo armado por grupo armado, fuera de la tierra de Egipto. Así que deben observar este día a traves de las generaciones. Esta siempre será una ley para ustedes. **18** Deben comer pan sin levadura desde el crepúsculo del día catorce en el primer mes del año hasta el crepúsculo del día veintiuno del mes. **19** Durante estos siete días, no se encontrará levadura en sus casas. Cualquiera que coma pan hecho con levadura debe ser cortado de la comunidad de Israel, sea un extranjero o alguien nacido en tu tierra. **20** No deben comer nada con levadura. Dondequiera que vivan, deben comer pan sin levadura". **21** Luego Moisés convocó a los ancianos de Israel y les dijo: "Vayan y seleccionen ovejas o cabritos que sean suficientes para alimentar sus familias y maten al cordero de la Pascua. **22** Despues cojan un manojo de hisopo y mójenlo en la sangre que va a estar en la cuenca. Apliquen la sangre que está en la vasija en la parte alta del marco de la puerta y los dos postes de las puertas. Ninguno de ustedes debe salir por la puerta hasta que llegue la mañana. **23** Porque el SEÑOR pasará y atacará los Egipcios. Cuando Él vea la sangre en el marco de la puerta y en los postes de las puertas, Él pasará por sus puerta y no permitirá al destructor que entre en sus casas a atacarlos. **24** Deben observar este evento. Está siempre será una ley para ustedes y sus descendientes. **25** Cuando entren a la tierra que el SEÑOR les dará, así como les ha prometido, deben observar este acto de adoración. **26** Cuando sus hijos les pregunten: '¿Qué significa este acto de adoración?' **27** entonces ustedes tienen que decir: 'Es el sacrificio de la Pascua del SEÑOR, porque el SEÑOR pasó sobre las casas de los Israelitas en Egipto cuando atacó a los Egipcios. Él liberó a los Israelitas'". Entonces la gente se postró y adoró al SEÑOR. **28** Los Israelitas fueron y hicieron exactamente como el SEÑOR le había mandado a Moisés y Aarón. **29** Pasó a la media noche que el SEÑOR atacó a todo primogénito en la tierra de Egipto, desde el primogénito de Faraón, quien se sentaba en su trono, hasta el primogénito de los que estaban en la cárcel y a todo primogénito del ganado. **30** Faraón se levantó de noche, él y todos los siervos y todos los Egipcios. Y hubó un gran lamento en Egipto, porque no había casa en donde no hubiera alguien muerto. **31** Faraón llamó a Moisés y a Aarón en la noche y dijo: "Levántense, y vállanse de mi pueblo, ustedes y los Israelitas. Vayan, adoren al SEÑOR, como han dicho que querían hacer. **32** Tomen también sus rebaños y sus manadas, como han dicho y váyanse, y también bendíganme". **33** Los Egipcios estaban en un gran apuro para sacarlos de la tierra, porque decían: "Todos somos muertos." **34** Entonces el pueblo cogió la masa sin añadirle ninguna levadura. Sus platos de amasar ya estaban amarrados, en sus ropas y en sus hombros. **35** Ahora el pueblo de Israel hiso lo que dijo Moisés. Y pidieron a los Egipcios objetos de plata, objetos de oro, y ropa. **36** El

SEÑOR hizo que los Egipcios se sintieran ansiosos de complacer a los Israelitas. Así que Egipcios les dieron todo lo que ellos pidieron. De esta manera, los Israelitas saquearon a los Egipcios. **37** Los Iraelitas viajaron de Ramsés hasta Sucot. Ellos eran unos 600, 000 hombres a pie, en adición de las mujeres y los niños. **38** Una multitud mixta que no era de Israelitas también fue con ellos, junto con sus rebaños y manadas, una gran cantidad de ganado. Ellos hornearon pan sin levadura con la masa que trajeron de Egipto. **39** Era sin levadura porque habían sido sacados de Egipto y no podían retrasarse para preparar la comida. **40** Los Israelitas habían vivido en Egipto por 430 años. **41** Al final de los 430 años, ese mismo día, todos los groupos armados del SEÑOR salieron de la tierra de Egipto. **42** Esta fue la noche de permanecer despiertos, para el SEÑOR sacarlos de la tierra de Egipto. Esta fue la noche del SEÑOR para ser celebrada por todos los Israelitas a través de las generaciones del pueblo. **43** El SEÑOR dijo a Moisés y a Aarón: "Esta es la ordenanza de la Pascua: ningún extranjero puede participar de la comida. **44** Sin embargo, todo esclavo de Israelitas, comprado con dinero, podrá comerlo depués de que lo hayan circuncidado. **45** Los extranjeros y los jornaleros no pueden comer de ningun alimento. **46** La comida tiene ser comida en una casa. No puede sacar la carne fuera de la casa, y no puede partir ninguno de los huesos. **47** Toda la comunidad de Isreal debe celebrar el festival. **48** Si un extranjero reside con ustedes y quiere celebrar la Pascua para el SEÑOR, todos los familiares varones deben ser circuncidados. Entonces él puede venir y observarla. Vendrá a ser como la gente nacida en la tierra. Sin embargo, ninguna persona incircuncisa puede comer nada de la comida. **49** Esta misma ley se aplicará tanto para nativos como para extranjeros que vivan entre ustedes". **50** Así que todos los Israelitas hicieron exactamente como el SEÑOR había encomendado a Moisés y Aarón. **51** Y aquel mismo dia, el SEÑOR sacó a los Israelitas de la tierra de Egipto por sus ejércitos.

Exodus 12:1

"Para ustedes este mes será el comienzo de meses, el primer mes del año para ustedes
Estas dos frases significan básicamente lo mismo y enfatizan que el mes en que se llevarán a cabo los eventos de este capítulo será el comienzo de su año calendario.

El primer mes del año
El primer mes del calendario hebreo incluye la última parte de marzo y la primera parte de abril en los calendarios occidentales. Marca cuando El SEÑOR rescató a los israelitas de los egipcios.

Exodus 12:3

Si el hogar es demasiado pequeño para una oveja.
Esto significa que no hay suficientes personas en la familia para comer una oveja entera. TA: "Si no hay suficientes personas en el hogar para comer un cordero entero"

El hombre y su vecino
Aquí "el hombre" se refiere al hombre que es el líder de la casa.

Exodus 12:5

Crepúsculo
Esto se refiere a la hora de la tarde después de que el sol se haya puesto, pero mientras todavía hay algo de luz.

en las jambas de puertas y los marcos de las puertas de las casas
"En los costados y en la parte superior del camino hacia la casa".

Cómanla con pan hecho sin levadura
Esto se puede afirmar en forma activa. TA: "Cómelo con pan que has hecho sin levadura"

Hierbas amargas
Estas son plantas pequeñas que tienen un sabor fuerte y usualmente malo.

Exodus 12:9

No se la coman cruda
"No comas el cordero o la cabra crudos"

No debes dejar que quede nada hasta la mañana.
Esto se puede afirmar en forma activa. TA: "No deje nada de eso hasta la mañana"

correa amarrada
Esto se refiere a una tira de cuero o tela para atar alrededor de la cintura.

Debes comerla rápido
"comelo rapido"

Eso la pascua del SEÑOR
Aquí la palabra "eso" se refiere a comer al animal el décimo día del mes. TA: "Esta observancia es la Pascua del Señor"

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Exodus 12:12

Traeré castigo a todos los dioses de Egipto.
Esto se puede afirmar de forma verbal. TA: "Castigaré a todos los dioses de Egipto"

Para mi venida a ti
Esto implica que El Señor verá la sangre que indica un hogar israelita. TA: "que veré cuando llegue a ti"

Yo pasaré sobre ustedes
Las palabras "pasar sobre ustedes" eran una forma habitual de decir no visitar o entrar. TA: "No entraré en tu casa" (Ver: idioma de perros)

Para ustedes, a lo largo de las generaciones de su pueblo.
"Para ustedes y para todas las generaciones de sus descendientes".

Exodus 12:15

Esa persona debe ser cortada de israel
La metáfora "cortado" tiene al menos tres significados posibles. Pueden expresarse en forma activa: 1) "el pueblo de Israel debe enviarlo lejos" o 2) "Ya no lo consideraré como uno de los pueblos de Israel" o 3) "el pueblo de Israel debe matarlo" . "

Una asamblea que me es apartada.
Esto se puede afirmar en forma activa. TA: "un conjunto que me has separado"

No se trabajará en estos días.
Esto se puede afirmar en forma activa. TA: "No vas a trabajar en estos días"

Ese debe ser el único trabajo que usted puede hacer.
Esto se puede afirmar en forma activa. TA: "Ese debe ser el único trabajo que haces"

Exodus 12:17

Grupo armado por grupo armado.
El término utilizado para estos grupos es un término militar que se refiere a un gran número de soldados. TA: "división por división" o "regimiento por regimiento"

Crepúsculo
Esto se refiere a la hora de la tarde después de que el sol se haya puesto, pero mientras todavía hay algo de luz. Vea cómo tradujo esto en 12: 5.

día catorce en el primer mes
Este es el primer mes del calendario hebreo. El decimocuarto día está cerca de principios de abril en los calendarios occidentales. (Ver: y

día veintiuno del mes
"el vigésimo primer día del primer mes". Esto es cerca de mediados de abril en los calendarios occidentales.

Exodus 12:19

no se encontrará levadura en sus casas
Esto se puede afirmar en forma activa. TA: "no debe haber levadura en sus casas"

Debe ser cortado de la comunidad de Israel.
La metáfora "cortado" tiene al menos tres significados posibles. Pueden expresarse en forma activa: 1) "el pueblo de Israel debe enviarlo lejos" o 2) "Ya no lo consideraré como uno de los pueblos de Israel" o 3) "el pueblo de Israel debe matarlo". Vea cómo tradujo "debe ser cortado de Israel" en 12:15.

Pan sin levadura
Esto se puede afirmar en forma activa. Vea cómo tradujo esto en 12: 5. TA: "pan que has hecho sin levadura" (ver: activo o pasivo)

Exodus 12:21

Convocó
"oficialmente llamado"

Hisopo
Esta es una planta de la familia de la menta, que es leñosa y se usa para ramitas delgadas.

La parte alta del marco de la puerta y los dos postes de la puerta.
"En los costados y en la parte superior del camino hacia la casa". Vea cómo tradujo una frase similar en 12: 5.

Exodus 12:23

Pasará por sus puertsa
Aquí la palabra "puerta" implica toda la casa. Esto significa que Dios perdonará a los israelitas en casas con sangre en las puertas.TA: "pasare por alto tu casa"

Exodus 12:24

Este evento ... este acto de adoración
Estas frases se refieren a la Pascua o Fiesta de Panes sin Levadura. La observación de la Pascua fue un acto de adoración al Señor.

Exodus 12:26

Él liberó a los Israelitas
Esto significa que El Señor perdonó a los primogénitos de los israelitas. TA: "No mató a los primogénitos en nuestras casas"

Como el Señor lo había mandado a Moisés y a Aarón.
"todo lo que el Señor le dijo a Moisés y Aarón que hicieran"

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Exodus 12:29

A la media noche
"En medio de la noche"

Todos los primogénitos en la tierra de Egipto ... Todos los primogénitos del ganado.
Aquí, "primogénito" siempre se refiere a la descendencia masculina de más edad. Vea cómo tradujo una frase similar en 11: 4.

quien se sentaba en su trono
Esto se refiere a Faraón.

el primogénito de los que estaban en la cárcel
"Al primogénito de los presos". Esto se refiere a los presos, en general, y no a una persona específica en prisión.

hubó un gran lamento en Egipto
Esto se puede afirmar de forma verbal. TA: "Todos los egipcios lloraron en voz alta"

Porque no había una casa donde no hubiera alguien muerto.
Este doble negativo enfatiza lo positivo. TA: "porque alguien murió en cada casa"

Exodus 12:31

Todos somos muertos
Los egipcios usan el tiempo presente para enfatizar que seguramente morirán si los israelitas no se fueron de Egipto. TA: "Todos moriremos si no te vas"

Exodus 12:34

Sus platos de amasar ya estaban amarrados, en sus ropas y en sus hombros
Esto se puede afirmar en forma activa. TA: "Ya habían amarrado sus tazones amasados en sus ropas y en sus hombros"

Exodus 12:37

Ramsés.
Ramsés era una importante ciudad egipcia donde se almacenaba el grano. Vea cómo tradujo esto en 1:11.

Ellos eran unos 600,000 hombres a pie
"El número total de hombres fue 600,000"

Pan sin levadura con la masa.
"Pan con masa que no contenía levadura"

Habían sido sacados de Egipto.
Esto se puede afirmar en forma activa. TA: "los egipcios los habían expulsado de Egipto"

Exodus 12:41

Grupos armados del Señor.
Esto se refiere a las tribus de Israel. Vea cómo tradujo "grupo armado" en 12:17.

Para ser celebrada por todos los israelitas.
Esto se puede afirmar en forma activa. TA: "que todos los israelitas debían observar"

Todos los israelitas a través de las generaciones del pueblo.
"Todos los israelitas y todas las generaciones de sus descendientes"

Exodus 12:43

Ningún extranjero puede participar de la comida
"comida" se refiere a la comida de la Pascua.

todo esclavo de Israelitas
"cualquier esclavo de un israelita"

Comprado con dinero.
Esto se puede afirmar en forma activa. TA: "a quien el israelita ha comprado con dinero"

Exodus 12:45

La comida tiene que ser en una casa.
Esto se puede afirmar en forma activa. TA: "Cada familia israelita debe comer la comida en una casa"

no puede partir ninguno de los huesos.
"No debes romper ninguno de sus huesos".

Exodus 12:47

todos los familiares varones deben ser circuncidados
Esto se puede afirmar en forma activa. TA: "alguien debe circuncidar a todos sus parientes masculinos"

la gente nacida en la tierra
Aquí la palabra "tierra" se refiere a Canaán. La expresión "nacido en la tierra" significa una persona que es un israelita nativo. TA: "aquellos que son israelitas de nacimiento"

ninguna persona incircuncisa puede comer nada de la comida
Esto se puede afirmar en términos positivos. TA: "solo las personas circuncidadas pueden comer"

Exodus 12:49

Como el Señor había encomendado a Moisés y Aarón
"todo lo que el Señor le dijo a Moisés y Aarón que hicieran"

Y aquel mismo día
Esta frase se usa aquí para marcar un evento importante en la historia. Si su idioma tiene una forma de hacerlo, podría considerar usarlo aquí.

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Por sus ejércitos
El término utilizado para estos grupos es un término militar que se refiere a un gran número de soldados. Vea cómo tradujo "grupo armado" en 12:17. TA: "por sus divisiones" o "por sus regimientos"

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Chapter 13

1 El SEÑOR habló a Moíses y dijo: **2** "Sepárame todo primogénito de Israel, hombres y animales. Los primogénitos me pertenecen. **3** Moíses dijó al pueblo: "Trae a la mente, el día en cuál ustedes salieron de Egipto, fuera de la casa de esclavitud, que por la mano fuerte de el SEÑOR te ha sacado de ese lugar. No comeras pan con levadura. **4** Ustedes saldrán de Egipto en este día, en el mes de Abib. **5** Cuando el SEÑOR te lleve a la tierra de los Cananeos, del Hitita, de los Amorreos, de los Heveos y del Jebuseo, la tierra cual juró a tus antepasados darte a ti, la tierra que fluye leche y miel, entonce debes observar este acto de adoración en este mes. **6** Por siete días debes comer pan sin levadura; en el séptimo día habrá una celebración en honor al SEÑOR. **7** Deberás comer pan sin levadura durante los siete días; no deberá ser visto pan con levadura entre ustedes. No deberá verse levadura con ustedes ni dentro de tus límites. **8** En ese día dirás a tus hijos: "Por lo que el SEÑOR hizo conmigo cuando salí de Egipto. **9** Éste será un recuerdo para tí en tus manos, y un recordatorio en tu frente. Esto es para que la ley de el SEÑOR esté en tu boca, porque con mano fuerte el SEÑOR te sacó de Egipto. **10** Por lo tanto deberás guardar esta ley en su tiempo designado, de año en año. **11** Y cuando el SEÑOR te lleve a la tierra del Cananeo, como Él te juró a tí y a tus antepasados y cuando Él te dé la tierra, **12** debes apartar para Él todo hijo primogénito y todo primogenito de tus animales. Los machos pertenecerán al SEÑOR. **13** Todo primogenito de asno comprarás de vuelta con un cordero. Si no lo compras de vuelta, entonces quebráras su cuello. Pero cada primogenito de entre tus hijos, deberás comprarlos de vuelta. **14** Cuando tus hijos te pregunten luego: ''¿Qué significa esto?" entonce dirás: "con mano fuerte te sacó de Egipto, de la casa de esclavitud. **15** Cuando el Faraón obstinadamente se negó a dejarnos ir, el SEÑOR mató a todo primogénito en la tierra de Egipto, ambos primogenitos, de hombre y animal. Por esta razón yo sacrifico al SEÑOR todo primogenito macho de animal, y por que yo compro de vuelta a todo primogénito de mis hijos.'' **16** Este será un recordatorio en tus manos, y un recordatorio en tu frente, porque fue con mano fuerte que el SEÑOR nos sacó de Egipto. **17** Cuando Faraón dejó ir al pueblo, Dios los llevó por el camino de la tierra de los Filisteos, aunque la tierra estaba cerca. Porque Dios dijo: "Quizas Mi pueblo se arrepienta cuando experimente la guerra y vuelvan a Egipto.'' **18** Así que Dios llevó a su pueblo por el desierto al Mar de cañas. Los Israelitas salieron de la tierra de Egipto armados para la batalla. **19** Moíses llevó los huesos de José con él, porque José le hizo jurar a los Israelitas cuando dijo: "Seguramente Dios los rescatará, y llevaran mis huesos con ustedes." **20** Los Israelitas viajaron de Sucot y acamparon en Etam al borde de el desierto. **21** El SEÑOR iba delante de ellos de día en una nube para guiarlos por el camino. Por la noche en una columna de fuego para darles luz. De esta forma ellos podían viajar por el día y por la noche. **22** El SEÑOR no quitó de frente del pueblo la columna de nube durante el día o la columna de fuego durante la noche.

Exodus 13:1

epárame todo primogénito de Israel, hombres y animales
Dios requiere que todo hijo primogénito sea apartado para él.

Exodus 13:3

Trae a la mente, el día
Las palabras "trae a la mente" eran una forma habitual de decirle a alguien que recuerde algo. TA: "Recuerden y celebren este día"

La casa de la esclavitud.
Moisés habla de Egipto como si fuera una casa donde la gente tiene esclavos. TA: "el lugar donde eran esclavos"

La mano fuerte del Señor.
Aquí la palabra "mano" se refiere al poder. Vea cómo tradujo "mano fuerte" en 6: 1.

No comeras pan con levadura
Esto se puede afirmar en forma activa. TA: "No debes comer pan con levadura"

El mes de Abib.
Este es el nombre del primer mes del calendario hebreo. Abib es durante la última parte de marzo y la primera parte de abril en los calendarios occidentales.

tierra donde fluye la leche y la miel.
"una tierra en donde leche y miel fluyen". Dios habló de la tierra siendo buena para los animales y plantas como si la leche y miel de estos animales y plantas estaban fluyendo por la tierra. TA: "Una tierra que es excelente para criar ganado y el cultivo"

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Debes observar este acto de adoración
Cuando los israelitas viven en Canaán, deben celebrar la Pascua en este día de cada año. Vea cómo tradujo esta frase en 12:24.

Exodus 13:6

Información general
Moisés continua hablando al pueblo de Israel.

Por siete días
"Por 7 días"

Deberás comer pan sin levadura
Esto se puede afirmar en forma activa. TA: "Debes comer pan sin levadura"

No deberá verse levadura con ustedes
Esto se puede afirmar en forma activa. TA: "Puede que no tenga pan con levadura entre ustedes"

ni dentro de tus límites
"Dentro de cualquiera de los confines de tu tierra".

Exodus 13:8

En ese día dirás a tus hijos: "Por lo que YAHVÉ hizo conmigo cuando salí de Egipto
La cita se puede establecer como una cita indirecta. TA: "Ese día debes decirles a tus hijos que esto se debe a lo que el Señor hizo por ti cuando saliste de Egipto"

Esto será un recuerdo para tí en tus manos, y un recordatorio en tu frente
Estos son dos tipos diferentes de recordatorios físicos para que las personas no olviden algo importante.

recuerdo para tí en tus manos
Moisés habla de celebrar el festival como si estuviera atando un objeto alrededor de sus manos para recordarles lo que el Señor había hecho. TA: "como algo que atas alrededor de tu mano como recordatorio"

Un recordatorio en tu frente.
Moisés habla de celebrar el festival como si estuviera atando un objeto alrededor de sus frentes para recordarles lo que el Señor había hecho. TA: "como algo que atas alrededor de tu cabeza como un recordatorio"

para que la ley del Señor esté en tu boca
Las palabras "en tu boca" aquí se refieren a las palabras que hablan. TA: "para que siempre puedas estar hablando de la ley del Señor"

Mano fuerte.
La palabra "mano" aquí representa las acciones u obras de Dios. Vea cómo tradujo esto en 6: 1. TA: "el poder que muestro en mis obras"

Exodus 13:11

y cuando Él te dé la tierra
"Y cuando te entregue la tierra de los cananeos"

Todo primogenito de asno
A Israel se le da la opción de matar al burro primogénito o comprarlo de nuevo con un cordero.

cada primogenito de entre tus hijos
Todos en Israel que tuvieron un hijo primogénito, deben recomprarlo.

Exodus 13:14

4Cuando tus hijos te pregunten luego: ''¿Qué significa esto?" entonce dirás
La primera cita puede ser declarada como una cita indirecta. TA: "Cuando tu hijo te pregunte más tarde qué significa esto, entonces debes decirle"

Mano fuerte
La palabra "mano" aquí representa las acciones u obras de Dios. Vea cómo tradujo esto en 6:1. TA: "el poder que muestro en mis obras"

La casa de esclavitud.
Moisés habla de Egipto como si fuera una casa donde la gente tiene esclavos. TA: "el lugar donde eran esclavos"

Este será un recordatorio en tus manos, y un recordatorio en tu frente
Esto expresa dos maneras de recordar la importancia del evento de la Pascua. Vea cómo tradujo una frase similar en 13:8.

Exodus 13:17

Cerca.
"cerca de donde estaban ubicados"

Mi pueblo se arrepienta... y ... vuelvan a Egipto.
Como los israelitas habían vivido en esclavitud toda su vida, estaban más acostumbrados a la paz que a la guerra y preferían volver a la esclavitud que luchar.

Exodus 13:19

Acamparon en Etam.
Etam se encuentra al sur de la ruta en dirección a los filisteos, en el límite del desierto.

columna de nube ... columna de fuego
"una nube en forma de columna ... fuego en forma de columna". Dios está con ellos en una nube durante el día y en el fuego durante la noche.

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Chapter 14

1 El SEÑOR habló a Moíses y dijo, **2** "Dí a los Israeilitas que deben dar vuelta y acampar antes de Pi Hahirot, entre Migdol y el mar antes de Baal Zefón. Ustedes acamparan frente al mar opuesto a Pi Hahirot. **3** Faraón dirá de los Israelitas, ellos estan vagabundeando por la tierra. El desierto los ha encerrado. **4** Yo endureceré el corazón de Faraón, y el los perseguirá. Yo sere honrado por causa de faraón y todo su ejercito. Los Egipcios sabrán que Yo soy El SEÑOR." Así acamparon los Israeilitas según las instrucciones. **5** Cuando le dijeron al Rey de Egipto que los Israelitas habían huido, las mentes de Faraón y sus sirvientes se volvieron en su contra. Dijeron ellos "que hemos hecho al dejar a Israel libre de trabajar para nosotros?" **6** Entonces Faraón preparó sus carruajes y tomó su ejercito con él. **7** El tomó 600 carruajes escogidos y todos los otros carruajes de Egipto, con oficiales en todos ellos. **8** El SEÑOR endureció el corazón de Faraón, Rey de Egipto, y el Rey persiguió a los Israelitas. Ahora Los Israelitas se marcharon triunfantes. **9** Pero los Egipcios los perseguían a ellos, juntamente con todos sus caballos y carruajes, sus hombres de a caballo, y su ejercito. Ellos alcanzaron a los Israelitas acampando frente al mar al lado de Pi Hahirot, al lado de Baal Zefón. **10** Cuando Faraón se acercó, los Israelitas miraron hacia arriba y fueron sorprendidos. Los Egipcios marchaban detras de ellos, y estaban aterrorizados. Los Israeilitas clamaron al SEÑOR. **11** Le dijeron a Moisés, "Es porque no habían tumbas en Egipto, que tu nos sacas a morir en el desierto? Porqué nos tratas así, sacandonos de Egipto? **12** No fue esto lo que te dijimos en Egipto? Te dijimos, 'Dejanos tranquilos, que trabajemos para los Egipcios.' Hubiese sido mejor para nosostros trabajar para ellos que morir en el desierto." **13** Moisés le dijo a la gente, "No tengan miedo. Estén quietos y vean el rescate que El SEÑOR proveerá a ustedes hoy. Pues no verán más a los Egipcios que ven hoy. **14** El SEÑOR peleará por ustedes, y ustedes solo tendrán que estarse quietos" **15** Entonces El SEÑOR dijo a Moisés, "Porque estas tu, Moisés, continuamente llamandome? Dile a los Israelitas que marchen adelante. **16** Levanta tu vara, y extiendela sobre el mar y divÍdelo en dos, para que así la gente pase a través en tierra seca. **17** Ten presente que Yo endureceré el corazón de los Egipcios para que asi vayan tras ellos. Recibiré honra por causa de Faraón y todo su ejercito, sus caruajes, y sus hombres de a caballo. **18** Entonces los Egipcios sabrán que soy El SEÑOR cuando Yo haya recibido honra por causa de Faraón, sus carruajes y sus hombres de a caballo." **19** El angel de Dios, quien fue delante de los Israelitas, se movió y fue detras de ellos. La columna de nube se movió de delante de ellos y fue detras de ellos. **20** La nube vino entre el campamento de Egipto y el campamento de Israel. Era una nube oscura para los Egipcios, pero alumbraba la noche para los Israelitas, asÍ un lado no se acercaba al otro toda la noche. **21** Moisés extendió con su mano al mar. El SEÑOR echo hacia atras el mar por un viento fuerte del este toda esa noche y torno el mar en tierra seca. De esta manera las aguas fueron divididas. **22** Los Israelitas fueron al medio del mar en tierra seca. Las aguas formaron una pared para ellos a su mano derecha y a su izquierda. **23** Los Egipcios los perseguían. Fueron tras ellos en el medio del mar, todos los caballos de Faraón, carruajes, y hombres de a caballo. **24** Pero en las horas tempranas de la mañana, El SEÑOR miró al ejercito Egipcio entre la columna de fuego y nube. El causó pánico entre los Egipcios. **25** Las ruedas de sus carruajes se atascaron y los jinetes tenían dificultad. Así los Egipcios dijeron, "permítannos huir de Israel, porque El SEÑOR esta peleando por ellos en contra nuestra." **26** El SEÑOR dijo a Moisés, "extiende tu mano sobre el mar para que las aguas vuelvan a los Egipcios, sus carruajes, y sus hombres de a caballo." **27** Así que Moisés extendió su mano sobre el mar, y volvió a su curso normal cuando apareció la mañana. Los Egipcios huían en el mar y El SEÑOR los llevaba en medio de el. **28** Las aguas volvieron y cubrieron los carros de Faraón, hombres de a caballo, y su ejercito entero que seguía los carruajes al mar. Nadie sobrevivió. **29** Sin embargo, los Israelitas caminaron en tierra seca en medio del mar. Las aguas eran paredes para ellos a su mano derecha y a su izquierda. **30** Así El SEÑOR salvó a Israel aquel día de la mano de los Egipcios, y vio Israel los cuerpos de los Egipcios a la orila del mar. **31** Cuando Israel vio el poder que El SEÑOR uso contra los egipcios, la gente honró al SEÑOR, y ellos confiaron en El SEÑOR y en su siervo Moisés.

Exodus 14:1

Pi Hahirot... Migdol... Baal Zefón
Estas son ciudades en la frontera oriental de Egipto.

Ustedes acamparan
Aquí la palabra "Ustedes" es plural y se refiere a Moisés y los israelitas.

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Faraón dirá de los Israelitas, ellos estan vagabundeando por la tierra. El desierto los ha encerrado.
Esto se puede afirmar como una cotización indirecta. TA: "Faraón dirá que los israelitas están vagando en la tierra y el desierto se ha cerrado sobre ellos"

El desierto los ha encerrado.
Faraón habla del desierto como una persona que ha atrapado a los israelitas.

Exodus 14:4

Información general:
El Señor continúa instruyendo a Moisés sobre a dónde ir y qué hará el Señor

Endureceré el corazón de Faraón.
Aquí el "corazón" se refiere al faraón. Se habla de su actitud terca como si su corazón fuera duro. Vea cómo tradujo una frase similar en 9:11. TA: "Haré que el Faraón se vuelva más desafiante"

Los perseguirá.
"Faraón perseguirá a los israelitas"

sere honrado
"La gente me honrará"

Los egipcios sabrán que yo soy el Señor.
"Los egipcios entenderán que yo soy el Señor, el único Dios verdadero"

Así acamparon los Israeilitas según las instrucciones
Esto se puede afirmar en forma activa. TA: "Así que los israelitas acamparon como el Señor los había instruido"

Cuando le dijeron al rey de Egipto.
Esto se puede afirmar en forma activa. TA: "Cuando alguien le dijo al rey de Egipto"

El rey de egipto.
Esto se refiere a Faraón.

Habían huido.
"Se habían escapado"

las mentes de Faraón y sus sirvientes se volvieron en su contra
Aquí la palabra "mentes" se refiere a sus actitudes hacia los israelitas. TA: "Faraón y sus sirvientes cambiaron sus actitudes sobre la gente"

que hemos hecho al dejar a Israel libre de trabajar para nosotros?"
Hicieron esta pregunta para demostrar que pensaron que habían hecho una tontería. Esta pregunta retórica se puede traducir como una declaración. TA: "¡Hemos hecho algo estúpido al dejar que Israel se libere de trabajar para nosotros!"

Exodus 14:6

Tomó seiscientos carruajes escogidos.
"Tomó 600 de sus mejores carros"

El Señor endureció el corazón de Faraón
Aquí "corazón" se refiere a Faraón. Se habla de su actitud terca como si su corazón fuera duro. Vea cómo tradujo esta frase en 9:11. TA: "hizo que el Faraón se volviera más desafiante"

Pi-hahirot... Migdol... Baal-zefón
Estas son ciudades en la frontera oriental de Egipto.

Exodus 14:10

Cuando el faraón se acercó.
La palabra "Faraón" aquí representa a todo el ejército egipcio. TA: "Cuando el faraón y su ejército se acercaron"

Estaban aterrorizados
"los israelitas estaban aterrorizados"

¿Es porque no había tumbas en Egipto, que nos sacas a morir en el desierto?
Los israelitas hacen esta pregunta para expresar su frustración y temor de morir. Esta pregunta retórica se puede traducir como una declaración. TA: "Había muchos cementerios en Egipto para ser enterrados. ¡No tenías que llevarnos al desierto para morir!"

¿Por qué nos tratas así, sacándonos de Egipto?
Los israelitas hacen esta pregunta para reprender a Moisés por llevarlos al desierto a morir. Esta pregunta retórica se puede traducir como una declaración. TA: "¡No deberías habernos tratado así sacándonos de Egipto!"

Te dijimos: 'Dejanos tranquilos, que trabajemos para los Egipcios.'
Esto se puede afirmar como una cita indirecta. TA: "Te pedimos que nos dejes en paz, para que podamos trabajar para los egipcios".

Exodus 14:13

Moisés dijo a la gente
Moisés responde a los temores de los israelitas.

Proveerá a ustedes
El pronombre "usted" se refiere a los israelitas.

Pues no verán más a los Egipcios
Moisés usó una forma educada de decir que Dios iba a destruir al ejército egipcio. TA: "Porque Dios matará a los egipcios"

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Exodus 14:15

Porque estas tu, Moisés, continuamente llamandome?
Al parecer, Moisés había estado orando a Dios por ayuda, así que Dios usa esta pregunta para obligar a Moisés a actuar. Esta pregunta retórica se puede traducir como una declaración. TA: "No me llames más, Moisés". Ver:

Divídelo en dos
Divide el mar en dos partes

Ten presente que
"Ten en cuenta que" o "conoce que"

Endureceré el corazón de los Egipcios para que asi vayan tras ellos
Aquí "corazón" se refiere a los egipcios mismos. Se habla de su actitud obstinada como si sus corazones fueran duros. Vea cómo tradujo una frase similar en 9:11. TA: "Haré que los egipcios se vuelvan más desafiantes"

asi vayan tras ellos
"Para que los egipcios vayan al mar después de los israelitas"

Exodus 14:19

El campamento de Egipto y el campamento de Israel.
"El ejército egipcio y el pueblo israelita" (UDB)

asÍ un lado no se acercaba al otro toda la noche.
Esto significa que los egipcios y los israelitas no podían acercarse unos a otros.

Exodus 14:21

Viento fuerte del este.
Un viento del este se origina en el este y sopla hacia el oeste.

Este.
Donde sale el sol

Las aguas fueron divididas.
Esto se puede afirmar en forma activa. TA: "El Señor dividió las aguas"

a su mano derecha y a su izquierda
"a cada lado de ellos" o "a ambos lados de ellos"

Exodus 14:23

Él causó pánico entre los egipcios.
El pánico es cuando alguien tiene tanto miedo que no puede pensar normalmente.

Las ruedas de sus carruajes se atascaron
Esto se puede afirmar en forma activa. TA: "El barro obstruyó sus ruedas de carro" o "Sus ruedas de carro se atascaron en el barro"

Exodus 14:26

El SEÑOR dijo a Moisés: "Extiende tu mano ... y sus hombres de a caballo".
Esto se puede afirmar como una cita indirecta. TA: "El Señor le dijo a Moisés que extendiera su mano sobre el mar para que las aguas regresaran a los egipcios, sus carros y sus jinetes".

vuelvan a
"caigan sobre"

Los Egipcios huían en el mar
Como el mar se estaba acercando a los egipcios, en lugar de escapar, en realidad corrían directamente hacia el agua.

El SEÑOR los llevaba en medio de el
"El Señor empujó a los egipcios" o "El Señor arrojó a los egipcios"

Exodus 14:29

Israel.
Cada una de las ocurrencias de "Israel" se refiere al pueblo de Israel. TA: "el pueblo de Israel" o "los israelitas"

De la mano de los egipcios.
Aquí la palabra "mano" se refiere al poder. TA: "del poder de los egipcios"

A la orilla del mar.
"En la tierra a lo largo del borde del mar"

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Chapter 15

1 Entonces Moisés y el pueblo de Israel cantaron esta canción al SEÑOR. Ellos cantaron: '' Yo le canto al SEÑOR, porque Él triunfó gloriosamente; al caballo y el jinete Él los lanzó en el mar. **2** El SEÑOR es mi fuerza y canción, y Él se ha convertido en mi salvación. Éste es mi Dios, y yo le adoraré a Él, Dios de mi padre, y yo le exaltaré. **3** El SEÑOR es un guerrero; el SEÑOR es su nombre. **4** Él ha lanzado los carros y el ejercito del faraón en el mar. Los oficiales escogidos del Faraón fueron ahogados en el Mar de Las Cañas. **5** La profundidad los cubría; ellos bajaron a los más profundo como una piedra. **6** Tu mano derecha, oh SEÑOR, es gloriosa en poder; tu mano derecha, oh SEÑOR, ha destrozado al enemigo. **7** En tu gran majestad has derrotado aquellos que se han levantado contra Ti. Enviaste tu ira; los consumió como paja. **8** Por la sacudida de tu naríz las aguas se acumularon; las aguas fluyentes se detuvieron amontonadas; las aguas profundas fueron congeladas en el corazón de la mar. **9** El enemigo dijo: 'Yo perseguiré, yo alcanzaré, repartiré el saqueo; mi deseo se satisfacerá en ellos; dibujaré mi espada; mi mano los destruirá'. **10** Pero Tú soplaste con Tu viento, y el mar los cubrió; ellos se undieron como plomo en las poderosas aguas. **11** ¿Quién es como Tú, SEÑOR, entre los dioses? ¿Quién es como Tú, majestuoso en santidad, honrado en alabanzas, haciendo milagros? **12** Tú alcanzaste con Tu mano derecha, y la tierra se los tragó. **13** En Tu pacto leal has guiado al pueblo que rescataste. En Tu fuerza los has guiado al lugar santo donde Tú vives. **14** Los pueblos oirán, y ellos temblarán, el terror se apoderará de los habitantes de Filistea. **15** Entonces los jefes de Edom temerán; los soldados de Moab temblarán; y todos los habitantes de Canaán se dispersarán. **16** Terror y pavor caerán sobre ellos. Por el poder de Tu mano, ellos se volverán tan fijos como una roca hasta que Tu pueblo pase, SEÑOR, hasta que Tu pueblo que has rescatado pase. **17** Tú los traerás y los plantarás en la montaña de Tu herencia, el lugar, oh SEÑOR, que Tú has hecho para vivir en el, el santuario, nuestro Señor, que Tus manos han construido. **18** El SEÑOR reinará por siempre y siempre. **19** Porque los caballos de faraón fueron con sus carros y jinetes al mar. El SEÑOR envió de vuelta las aguas del mar sobre de ellos. Pero los israelitas caminaron en tierra seca en el medio del mar. **20** Miriam la profetiza, hermana de Arón, tomó una tamburina y todas las mujeres fueron con tamburinas, bailando junto a ella. **21** Miriam les cantó: 'Canten al SEÑOR, porque Él ha triunfado gloriosamente. Los caballos y jinetes Él a lanzado al mar." **22** Entonces Moisés guió a Israel hacia adelante desde el Mar de las Cañas. Ellos se fueron al desierto de Shur. Ellos viajaron por tres días dentro del desierto y no encontraron agua. **23** Luego llegaron a Mara, pero no pudieron beber agua ahí porque el agua era amarga. Así que llamaron a ese lugar Mara. **24** Así que el pueblo se quejó con Moisés y dijeron: "¿Qué podemos tomar?" **25** Moisés clamó al SEÑOR, y el SEÑOR le mostró un árbol. Moisés lo arrojó a las aguas, luego las aguas se volvieron dulces para tomar. Ahí fue donde el SEÑOR le dió a ellos las leyes estríctas, y fue ahí donde Él los probó. **26** Él les dijo: "Si ustedes atienden cuidadosamente la voz del SEÑOR su Dios, y hacen lo que es correcto ante Sus ojos, y si ustedes prestan oídos a sus mandamientos y obedecen todas sus leyes, Yo no pondré en ustedes ninguna de las enfermedades que Yo puse a los egipcios, pues Yo soy El SEÑOR quien los sana a ustedes." **27** Entonces el pueblo vino a Elim, donde habían doce fuentes de aguas y sesenta palmeras. Ellos acamparon allí junto a las aguas.

Exodus 15:1

Información General
Esta es una canción sobre los eventos ocurridos en 14:26.

al caballo y el jinete Él los lanzó en el mar.
Moisés cantó acerca de que Dios hizo que el mar cubriera y ahogara al caballo y al jinete como si Dios los hubiera arrojado al mar. TA: "ha hecho que el mar cubra al caballo y al jinete" o "ha hecho que el caballo y el jinete se ahoguen en el mar"

al caballo y el jinete.
Esto se refiere a todos o muchos de los caballos y jinetes egipcios que perseguían a los israelitas. TA: "los caballos y sus jinetes"

Jinete.
Esta es una persona que se sienta en un caballo o viaja en un carro que un caballo está tirando.

Exodus 15:2

El SEÑOR es mi fuerza
Los posibles significados son 1) "El Señor es el que me da fuerzas" o 2) "El Señor es el fuerte que me protege".

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Y canción.
Moisés llama al Señor su canción porque el Señor es el que canta.TA: "y sobre el que canto"

Él se ha convertido en mi salvación.
Moisés llama a Dios su salvación porque Dios lo salvó.TA: "él me ha salvado" o "él es el que me salva"

El SEÑOR es un guerrero.
Moisés llama a Dios un guerrero porque Dios luchó poderosamente contra los egipcios y ganó. TA: "El Señor es como un guerrero"

Exodus 15:4

ha lanzado los carros y el ejercito del faraón en el mar
Moisés canta acerca de que Dios hizo que el mar cubriera los carros y el ejército del Faraón como si Dios los hubiera arrojado al mar. TA: "ha hecho que el mar cubra sobre los carros y el ejército de Faraón" o "Ha hecho que los jinetes y el ejército de Faraón se ahoguen en el mar"

La profundidad los cubría; ellos bajaron a los más profundo como una piedra
Así como una piedra no flota, sino que se hunde hasta el fondo del mar, los soldados enemigos se hunden en el fondo del mar. TA: "bajaron al agua profunda como una piedra que se hunde hasta el fondo del mar"

Exodus 15:6

Tu mano derecha, SEÑOR, es gloriosa en poder.
Moisés habla de Dios como si Dios tuviera manos. La mano derecha se refiere al poder de Dios o las cosas que Dios hace poderosamente. TA: "Señor, tu poder es glorioso" o "Señor, lo que haces es glorioso en poder" Ver:

tu mano derecha, SEÑOR, ha destrozado al enemigo.
Moisés habla de Dios como si Dios tuviera manos. La mano derecha se refiere al poder de Dios. TA: "El Señor, tu poder ha destrozado al enemigo" o "El Señor, con tu poder has destrozado al enemigo"

Ha destrozado al enemigo.
Moisés habla del enemigo como si fuera frágil y podría romperse como un vaso o una cerámica. TA: "ha destruido completamente al enemigo"

aquellos que se han levantado contra Ti
Se dice que rebelarse contra Dios como levantarse contra él. TA: "los que se rebelaron contra ti" o "tus enemigos"

Enviaste tu ira.
Moisés habla de la ira de Dios como si fuera un siervo que Dios envió a hacer algo. TA: "Mostraste tu ira" o "Actuaste de acuerdo con tu ira"

los consumió como paja
Moisés habla de la ira de Dios como si fuera fuego que pudiera quemar completamente las cosas. Sus enemigos fueron completamente destruidos como rastrojos en un incendio. TA: "destruyó completamente a tus enemigos como un fuego que quema paja"

Por la sacudida de tu naríz
Moisés habla de Dios como si Dios tuviera una nariz, y él habla del viento como si Dios hubiera soplado el viento de su nariz. TA: "Soplaste en el mar y" (UDB).

Exodus 15:9

Mi deseo se satisfacerá en ellos
Esto se puede expresar con una forma activa. TA: "Cumpliré mi deseo con ellos" o "Tomaré todo lo que quiera de ellos"

Mi mano los destruirá
Los enemigos hablan de destruir a los israelitas por el poder de sus manos como si fueran sus manos las que los destruirían. TA: "Los destruiré con mi mano"

Pero Tú soplaste con Tu viento
Moisés habló de que Dios hizo que el viento soplara como si Dios lo soplara por la nariz o la boca. TA: "Pero hiciste soplar el viento"

ellos se undieron como plomo en las poderosas aguas
El plomo es un metal pesado que se usa comúnmente para hacer que las cosas se hundan en el agua. La palabra "guía" se usa aquí para mostrar qué tan rápido fueron destruidos los enemigos de Dios. TA: "se hundieron tan rápido como el plomo en las profundas aguas turbulentas"

¿Quién es como tú, SEÑOR, entre los dioses?
Moisés usa esta pregunta para mostrar cuán grande es Dios. TA: "¡Oh Señor, nadie es como tú entre los dioses!" o "¡Señor, ninguno de los dioses es como tú!"

¿Quién es como tú, ... haciendo milagros?
Moisés usa esta pregunta para mostrar cuán grande es Dios. TA: Nadie es como tú. Nadie es majestuoso en santidad como tú, nadie es honrado en alabanzas como eres, ¡y nadie hace milagros como tú! "

Exodus 15:12

con tu mano derecha
La frase "mano derecha" representa el fuerte poder de Dios. TA: "con tu fuerte poder"

Tú alcanzaste con Tu mano derecha
Moisés habla sobre Dios haciendo que algo suceda como si Dios extendiera su mano. TA: "Con tu fuerte

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poder lo hiciste realidad" (Ver: metáfora de los higos)

La tierra se los tragó.
Moisés personifica la tierra como si pudiera tragar o devorar con su boca. TA: "la tierra los devoró"

Exodus 15:14

temblarán
Esto significa agitar porque tienes miedo.

El terror se apoderará de los habitantes de Filistea.
Moisés habla del terror como si fuera una persona que pudiera agarrar a alguien con fuerza y asustarlo. TA: "los habitantes de Filistea tendrán miedo"

se dispersarán
Moisés habla de que las personas se debilitan debido a que su miedo se desvanece. TA: "será débil por temor" o "tendrá miedo y se desmayará"

Exodus 15:16

Oración de Enlace:
Moisés continúa cantando sobre cómo se sentirán las personas de otras naciones cuando vean al pueblo de Dios.

Terror y pavor caerán sobre ellos
Estas dos palabras significan que el miedo vendrá sobre ellos. TA: "El miedo vendrá sobre ellos"

pavor
El pavor es el miedo extremo o la ansiedad por algo que va a suceder o podría suceder.

Por el poder de Tu mano
El brazo de Dios representa su gran fuerza. TA: "Por tu gran fuerza"

se volverán tan fijos como una roca
Los posibles significados son 1) "Estarán silenciosos como la piedra" o 2) "Estarán inmóviles como la piedra"

Exodus 15:17

Los traerás
Donde Dios los traería puede ser declarado claramente. Como Moisés no estaba ya en Canaán, algunos idiomas usarían "tomar" en lugar de "traer". TA: "Llevarás a tu gente a Canaán"

los plantarás en la montaña
Moisés habla de que Dios le dio a su pueblo la tierra para vivir como si fuera un árbol que Dios estaba plantando. TA: "colóquelos en la montaña" o "déjelos vivir en la montaña"

la montaña de Tu herencia
Esto se refiere al Monte Sión en la tierra de Canaán.

De tu herencia.
Moisés habla sobre la promesa de Dios de dar a su pueblo la montaña para siempre como si él se la diera a ellos como herencia. TA: "que les has dado como herencia"

Que tus manos han construido.
La frase "tus manos" se refiere al poder de Dios. TA: "que has construido por tu poder")

Exodus 15:19

Miriam ... Aarón
Miriam era la hermana mayor de Moisés y Aarón.

tamburinas
Este es un instrumento musical como un pequeño tambor que también tiene piezas de metal alrededor del lado que hacen un sonido cuando se agita.

ha triunfado gloriosamente
"Triunfó gloriosamente sobre sus enemigos"

Los caballos y jinetes Él a lanzado al mar
Miriam cantó acerca de que Dios hizo que el mar cubriera y ahogara al caballo y al jinete como si Dios los hubiera tirado al mar. Vea cómo tradujo esto en [Exodus 15:1]

Exodus 15:22

Moisés guió a Israel.
La palabra "Israel" representa al pueblo de Israel. TA: "Moisés dirigió a los israelitas"

Desierto de Shur... Mara
No sabemos la ubicación exacta de estos lugares.

Exodus 15:24

se quejó con Moisés y dijeron
"Fueron infelices y le dijeron a Moisés" o "Le dijeron a Moisés enojados"

La voz del SEÑOR su Dios.
El Señor está hablando de su propia voz. TA: "mi voz"

hacen lo que es correcto ante Sus ojos
La frase "ante sus ojos" aquí representa lo que Dios piensa o ha decidido. TA: "hacen lo que el Señor considera correcto"

Yo no pondré en ustedes ninguna de las enfermedades
Dios habla de causar que las personas tengan enfermedades como ponerles enfermedades. TA: "No haré que ninguno de ustedes tenga las enfermedades"

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Exodus 15:27

Doce
"12"

Elim
Este es un oasis en el desierto, un lugar con agua y árboles de sombra.

Setenta
"70"

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Chapter 16

1 El pueblo viajó desde Elim y toda la comunidad de los israelitas vino al desierto de Sin, el cual está
entre Elim y Sinaí, en el decimoquinto día del segundo mes luego de su partida de la tierra de Egipto. **2**
Toda la comunidad de los israelitas se quejó contra Moisés y Aarón en el desierto. **3** Los israelitas les
dijeron: "Si tan sólo hubiéramos muerto por la mano del SEÑOR en la tierra de Egipto cuando estábamos
sentados junto a las ollas de carne y comiendo pan hasta saciarnos. Pero ustedes nos han traído hasta el
desieto para matar de hambre a toda nuestra comunidad." **4** Luego el SEÑOR dijo a Moisés: "Yo haré
llover pan desde el cielo para ustedes. El pueblo saldrá y recogerá una porción de un día cada día para yo
probarlos y ver si caminarían en mi ley o no. **5** Será como en el sexto día, que ellos recogerán el doble de
lo que hayan recogido cada día anterior a ese y cocinarán lo que hayan traído." **6** Luego Moisés y Aarón
dijeron a todo el pueblo de Israel: "En la tarde sabrán que es el SEÑOR quien los ha sacado de la tierra
de Egipto. **7** En la mañana verán la gloria del SEÑOR, pues Él escucha tu queja en su contra. ¿Quiénes
somos nosotros para que ustedes se quejen contra nosotros?" **8** Moisés también dijo: "Ustedes sabrán esto
cuando el SEÑOR les dé la carne en la tarde y el pan en la mañana hasta saciars, pues él ha escuchado
las quejas que tienen contra él. ¿Quiénes somos Aarón y yo? Sus quejas no son en nuestra contra; son
contra el SEÑOR." **9** Moisés le dijo a Aarón: "Dile a toda la comunidad del pueblo de Israel: 'Acérquense
ante el SEÑOR, pues Él ha escuchado sus quejas.'" **10** Se produjo, mientras Aarón hablaba a toda la
comunidad del pueblo de Israel, que ellos miraron hacia el desierto y, he aquí, la gloria del SEÑOR se
apareció en la nube. **11** Luego el SEÑOR habló a Moisés y dijo: **12** "He escuchado las quejas del pueblo de
Israel. Háblales y diles: 'En la tarde comerán carne y en la mañana serán saciados con pan. Luego sabrán
que yo soy el SEÑOR, su Dios.'" **13** Surgió en la tarde que las codornices subieron y cubrieron el
campamento. En la mañana el rocío se extendió alrededor del campamento. **14** Cuando el rocío había
desaparecido, allí en la superficie del desierto habían finas escamas como escarcha en el suelo. **15** Cuando
el pueblo de Israel lo vio, se dijeron el uno al otro: "¿Qué es eso?" Ellos no sabían qué era eso. Moisés les
dijo: "Eso es pan que el SEÑOR les ha dado para que coman. **16** Este es el mandato que el SEÑOR ha
dado: 'Deben recoger, cada uno de ustedes, la cantidad que ustedes necesiten para comer, dos litros por
cada persona del número de su pueblo. Así es como lo recogerán: Recogan lo suficiente para comer, por
cada persona que vive en su tienda.'" **17** El pueblo de Israel así lo hizo. Algunos tomaron más, otros
tomaron menos. **18** Cuando lo midieron con una medida dos de litros, aquellos que recogieron mucho, no
les sobró nada y aquellos que recogieron poco no les faltó. Cada persona recogió lo suficiente para cubrir
su necesidad. **19** Entonces Moisés les dijo: "Ninguno debe dejar nada de eso hasta la mañana." **20** Sin
embargo, ellos no escucharon a Moisés. Algunos de ellos dejaron algo hasta la mañana, pero le salieron
gusanos y se echó a perder. Entonces Moisés se enojó con ellos. **21** Ellos lo recogían mañana tras mañana.
Cada persona recogía lo suficiente para comer por ese día. Cuando el sol se volvió caliente, lo derritió. **22**
Vino a ser que en el día sexto ellos recogieron el doble del pan, dos litros para cada persona. Todos los
líderes de la comunidad llegaron a decirle esto a Moisés. **23** Él les dijo: "Ésto es lo que ha dicho el
SEÑOR: 'Mañana es de solemne descanso, día de reposo en honor al SEÑOR. Horneen lo que quieran
hornear, hiervan lo que quieran hervir. Todo lo que sobre, pónganlo aparte para ustedes hasta la
mañana.'" **24** Así que lo colocaron aparte hasta la mañana, como Moisés les instruyó. No se echó a perder
ni hubo gusanos en él. **25** Moisés dijo: "Coman esa comida hoy, porque hoy es un día reservado como día
de reposo en honor al SEÑOR. Hoy ustedes no lo encontrarán en los campos. **26** Ustedes lo recogerán
durante seis días, pero el día séptimo es de reposo. En el día de reposo no habrá maná." **27** Vino a ser que
el día séptimo, algunas personas salieron a recoger maná, pero ellos no encontraron nada. **28** Entonces el
SEÑOR dijo a Moisés: "¿Cuánto tiempo se rehusarán a guardar mis mandamientos y mis leyes? **29** Miren,
el SEÑOR les ha dado el día de reposo. Así que en el día sexto Él les está dando pan para dos días. Cada
uno de ustedes debe permanecer en su propio lugar; ninguno debe salir de su lugar en el día séptimo." **30**
Así que las personas descansaron en el día séptimo. **31** El pueblo de Israel llamó a esa comida, "maná".
Era blanco como la semilla del cilantro y su sabor era como hojuelas hechas con miel. **32** Moisés dijo:
"Esto es lo que el SEÑOR ha ordenado: 'Dejen que un omer de maná sea preservado a través de las
generaciones de tu pueblo, para que así tus descendientes puedan ver el pan con el cual Yo les alimenté
en el desierto, después que los saqué de la tierra de Egipto.'" **33** Moisés le dijo a Aarón: "Tomen una vasija
y coloquen un omer de maná en él. Presérvenlo delante del SEÑOR para guardarlo a través de las
generaciones." **34** Como el SEÑOR ordenó a Moisés, Aarón lo almacenó al lado de los decretos del pacto
en el arca. **35** El pueblo de Israel comió maná cuarenta años hasta que llegaron a tierra habitada. Ellos lo
comieron hasta que llegaron a la frontera de la tierra de Canaán. **36** Ahora un omer es una décima parte
de un efa.

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Exodus 16:1

El desierto de Sin.
La palabra "Sin" aquí es el nombre hebreo del desierto. No es la palabra inglesa "pecado".

en el decimoquinto día del segundo mes
Este tiempo coincide con finales de abril y principios de mayo en los calendarios occidentales. TA: "el día 15 del segundo mes"

Toda la comunidad de los israelitas
"Todos los israelitas". Esta es una generalización. Moisés y Aarón no se quejaron. TA: "Los israelitas"

Quejó
"se enojaron y hablaron"

Si tan solo hubiéramos muerto.
Esta es una forma de decir que desearon haber muerto. TA: "Ojalá hubiéramos muerto"

Por la mano del SEÑOR
La frase "la mano del Señor" representa la acción del Señor. TA: "por la acción del SEÑOR"

Exodus 16:4

Yo haré llover pan desde el cielo para ustedes
Dios habla de los alimentos que bajan del cielo como si fuera lluvia. TA: "Haré que el pan descienda del cielo como la lluvia" o "Les haré caer pan del cielo"

Pan
Dios habla de la comida que enviará como si fuera pan. Los israelitas comían esta comida todos los días, tal como habían comido pan todos los días antes de esto. TA: "comida" o "comida como el pan"

caminarían en mi ley
Dios habla de obedecer su ley como caminar en ella. TA: "obedeceran mi ley" o "viviran de acuerdo con mi ley"

Mi ley
"Mi mandato"

El sexto día sucederá que ellos.
"Ocurrirá en el sexto día que ellos" o "En el sexto día ellos"

En el sexto dia
"en el día 6"

el doble
"dos veces" o "2 veces"

Exodus 16:6

¿Quiénes somos nosotros para que ustedes se quejen contra nosotros?
Moisés y Aarón usaron esta pregunta para mostrar a la gente que era tonto quejarse de ellos. TA: "No somos lo suficientemente poderosos para que ustedes se quejen de nosotros". o "Es tonto quejarse contra nosotros, porque no podemos hacer lo que ustedes quieren".

Pan
Moisés habla de la comida que Dios enviará como si fuera pan. Los israelitas comían esta comida todos los días, tal como habían comido pan todos los días antes de esto. Vea cómo lo tradujo en 16: 4. TA: "comida" o "comida como el pan"

¿Quiénes somos Aaron y yo?
Moisés usó esta pregunta para mostrarle a la gente que él y Aarón no tenían el poder de darles lo que querían. TA: "Aaron y yo no podemos darles lo que quieren".

Sus quejas no son contra nosotros; son contra el SEÑOR
La gente se quejaba contra Moisés y Aarón, que eran siervos del Señor. Entonces, al quejarse contra ellos, la gente realmente se quejaba contra El SEÑOR. TA: "Sus quejas no son realmente contra nosotros; están contra del SEÑOR, porque nosotros somos sus siervos "

Exodus 16:9

Se produjo
Esta frase se usa aquí para marcar un evento importante en la historia. El evento importante aquí es la gente que ve la gloria del Señor. Si su idioma tiene una forma de hacerlo, podría considerar usarlo aquí.

He aqui
La palabra "he aquí" muestra que la gente vio algo interesante.

Pan
Dios habla de la comida que enviará como si fuera pan. Los israelitas comían esta comida todos los días, tal como habían comido pan todos los días antes de esto. TA: "comida" o "comida como el pan"

Exodus 16:13

Surgió ... que
Esta frase se usa aquí para marcar un evento importante en la historia. El evento importante aquí es la gente que ve la gloria del Señor. Si su idioma tiene una forma de hacerlo, podría considerar usarlo aquí.

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Codornices
Estas son aves pequeñas, regordetas.

Como escarcha
Los lectores originales sabían cómo es la escarcha, por lo que esta frase les ayudaría a comprender cómo eran los copos. La escarcha es el rocío congelado que se forma en el suelo. Esta muy bien TA: "que parecía escarcha" o "que estaba bien como escarcha"

Pan
Moisés habla de la comida que Dios enviará como si fuera pan. Los israelitas comían esta comida todos los días, tal como habían comido pan todos los días antes de esto. Vea cómo lo tradujo en 16: 4. TA: "comida" o "comida como el pan"

Exodus 16:16

Oración de enlace:
Moisés continúa hablándole a la gente acerca de los alimentos que Dios les estaba proporcionando.

dos litros
"2 litros"

No les faltó
"no faltó" o "tuvo suficiente"

Exodus 16:19

Enojado, enojo.
"Enojarse" o "tener enojo" significa estar muy disgustado, irritado y molesto por algo o contra alguien. Cuando la gente se enoja, a menudo es pecaminosa y egoísta, pero a veces es justa y enojada contra la injusticia u opresión. La ira de Dios (también llamada "ira") expresa su fuerte disgusto por el pecado. *La frase "provocar el enojo" significa "causa para estar enojado". Ver también: wrath, fury

Exodus 16:22

Vino a ser
Esta frase se usa aquí para marcar el comienzo de una nueva parte de la historia. Los versículos 16: 22-30 cuentan lo que hicieron las personas con respecto al maná en los días sexto y séptimo de la semana. Si su idioma tiene una forma de marcar esto como una nueva parte de la historia, podría considerar usarlo aquí.

En el día sexto
"en el dia 6"

el doble
"dos veces" o "2 veces"

Pan
Esto se refiere al pan que apareció como escamas delgadas en el suelo cada mañana.

Solemne
"serio" o "tranquilo y considerado"

Exodus 16:24

No se ha ensuciado.
"no olía a podrido"

Hoy es un día reservado como un sábado para honrar al Señor.
"hoy es sábado y debe usarse solo para honrar al Señor"

Exodus 16:26

Pero el día séptimo.
"pero en el día siete"

Maná
Este fue el nombre que los israelitas dieron al pan que el Señor hizo aparecer para ellos cada mañana.

No encontraron ninguno.
"no encontraron ningún maná"

Exodus 16:28

Información general:
El SEÑOR le habla a Moisés, pero la palabra "ustedes" se refiere al pueblo de Israel en general

¿Cuánto tiempo se rehusarán a guardar mis mandamientos y mis leyes?
Dios usó esta pregunta para regañar a la gente porque no obedecían sus leyes. TA: "¡Ustedes todavía no guardan mis mandamientos y leyes!"

a guardar mis mandamientos y mis leyes
"obedecer mis mandamientos y mis leyes"

El SEÑOR les ha dado el día de reposo.
El Señor habla sobre enseñar a las personas a descansar en el sábado como si el sábado fuera un regalo. TA: "Yo, El SEÑOR, te he enseñado a descansar en el día de reposo"

día sexto ... dos días ... día séptimo.
"día 6 ... 2 días ... día 7"

Pan
Esto se refiere al pan que apareció como escamas delgadas en el suelo cada mañana.

Exodus 16:31

Maná
Este fue el nombre que los israelitas dieron al pan que El SEÑOR hizo aparecer para ellos cada mañana. Vea cómo tradujo esto en 16:26

Semilla de cilantro
El cilantro también se conoce como cilantro. Las personas secan las semillas y las muelen hasta

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formar un polvo y lo ponen en los alimentos para darle sabor.

hojuelas
Galletas o galletas muy finas

omer
"2 litros"

Pan
Esto se refiere al pan que apareció como escamas delgadas en el suelo cada mañana.

Exodus 16:33

Ahora un gomer es una décima parte de un efa.
Un omer y una efa son recipientes para medir el volumen. Los lectores originales habrían sabido cuánto era un efa. Esta oración les ayudaría a saber cuánto era un gomer. Para los idiomas que no usan fracciones, esto se puede volver a redactar. TA: "Ahora, diez omers es igual a un efa"

Un omer
"2 litros"

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Chapter 17

1 Toda la comunidad de los israelitas viajó desde el desierto de Sin, siguiendo las instrucciones del SEÑOR. Acamparon en Refidim, pero ahí no había agua para la gente bebiera. **2** Por lo cual, culparon a Moisés por su situación y dijeron: "Danos agua para beber." Moisés dijo: "¿Por qué pelean conmigo? ¿Por qué prueban al SEÑOR?" **3** La gente estaba bien sedienta, y se quejaron contra Moisés. Ellos dijeron: "¿Por qué nos has sacado fuera de Egipto? ¿Para matarnos a nosotros, nuestros hijos y nuestro ganado de sed?" **4** Entonces Moisés clamó al SEÑOR: "Qué debo hacer con esta gente? Están casi listos para apedrearme." **5** El SEÑOR dijo a Moisés: "Adelántate al pueblo, y llévate algunos ancianos de Israel contigo. Llévate la vara con la que golpeaste el río y vete. **6** Yo me pararé ante ti sobre la roca de Horeb, y tu golpearás la roca. Agua saldrá de ella para que tomen." Y así hizo Moisés ante los ojos de los ancianos de Israel. **7** El llamó al lugar Masah y Meriba por la queja de los israelitas y porque ellos habían probado al Señor diciendo: ¿Está el SEÑOR entre nosotros o no?" **8** Entonces un ejército del pueblo amalecita vino y atacó a Israel en Refidim. **9** Entonces Moisés le dijo a Josué: "Escoge algunos hombres y sal. Pelea con Amalec. Mañana me pararé sobre el tope de la colina con la vara de Dios en mi mano." **10** Josué peleó contra Amalec como Moisés le había instruido, mientras Moisés, Aarón y Hur subieron a la cumbre de la colina. **11** Mientras Moisés levantaba sus manos, Israel estaba ganando; cuando bajaba sus manos para descansar, Amalec comenzaba a ganar. **12** Cuando las manos de Moisés se ponían pesadas, Aarón y Hur tomaron una roca y la colocaron debajo de él para que pudiera sentarse. Al mismo tiempo, Aarón y Hur levantaron sus manos, uno a cada lado de él. Así las manos de Moisés fueron sostenidas firmes hasta que bajó el sol. **13** Así Josué derrotó al pueblo de Amalec con la espada. **14** El SEÑOR dijo a Moisés: "Escribe esto en un libro y léelo para que Josué lo oiga, porque borraré completamente la memoria de Amalec debajo de los cielos." **15** Entonces Moisés construyó un altar y lo llamó "El SEÑOR es mi estandarte." **16** Él dijo: "Pues una mano fue levantada al trono del SEÑOR, que el SEÑOR hará guerra con Amalec de generación a generación."

Exodus 17:1

Desierto de Sin
La palabra "Sin" aquí es el nombre hebreo del desierto. No es la palabra inglesa "sin" que signfica "pecado". Vea como tradujo esto en 16:1

Refidim
Esto significa "el lugar de descanso", un lugar para descansar durante largos viajes a través del desierto.

¿Por qué pelean conmigo? ¿Por qué prueban al SEÑOR?
Moisés usa estas preguntas para regañar a la gente. TA: "¡No deben pelear conmigo! ¡No deben probar al Señor!"

matarnos a nosotros, nuestros hijos y nuestro ganado de sed?
La gente usa esta pregunta para acusar a Moisés de querer matarlos. TA: "¡Solo nos trajiste aquí para matarnos a nosotros, a nuestros hijos y al ganado, al no permitirnos beber agua!"

Exodus 17:4

Masah
Un lugar en el desierto cuyo nombre significa "prueba"

Meriba
Un lugar en el desierto cuyo nombre significa "quejarse"

Exodus 17:8

Refidim
Este fue el nombre de un lugar en el desierto.

Josué peleó contra Amelec
Josué representa a los israelitas que él llevó a la batalla. TA: "Así que Josué y los hombres que eligió lucharon contra los amalecitas"

Hur
Hur era un amigo de Moisés y Aarón

Exodus 17:11

Israel estaba ganando ... Amalec comenzaba a ganar
Las palabras "Israel" y "Amalec" representan a los combatientes de esos grupos. TA: "los combatientes israelitas estaban ganando ... los combatientes amalecitas comenzarían a ganar"

las manos de Moisés se ponían pesadas
El autor escribe que los brazos de Moisés se cansaron como si sus manos se pusieran pesadas. TA: "los brazos se cansaron"

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Con la espada.
La espada representa la batalla. TA: "en batalla"

Exodus 17:14

Borraré completamente la memoria de Amalec
Dios habla de destruir a Amalec como si estuviera eliminando la memoria de las personas de Amalec. Cuando un grupo de personas se destruye por completo, no hay nada que recordar a las personas sobre ellos. TA: "Voy a destruir completamente a Amalec"

Una mano fue levantada.
La gente levantaría la mano cuando hiciera una promesa o compromiso, por lo que levantar la mano representa hacer una promesa. TA: "se hizo una promesa"

Una mano fue levantada.
Esto se puede afirmar en forma activa. TA: "El SEÑOR levantó su mano" o "El SEÑOR hizo una promesa solemne"

Amelec
Esto se refiere a los amalecitas. TA: "amalecitas".

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Chapter 18

1 Jetro, el sacerdote de Madián, el suegro de Moisés, escuchó todo lo que Dios había hecho por Moisés y por Israel su pueblo. Él escuchó que el SEÑOR había sacado a Israel de Egipto. **2** Jetro, el suegro de Moisés, tomó a Séfora, la esposa de Moisés, después que él la había enviado a casa, **3** y a sus dos hijos; el nombre de un hijo era Gersón, pues Moisés había dicho: "Yo he sido un extranjero en una tierra extranjera." **4** El nombre del otro era Eliezer, pues Moisés había dicho: "El Dios de mis antepasados fue mi ayuda. Él me rescató de la espada del Faraón." **5** Jetro, el suegro de Moisés, vino con los hijos de Moisés y su esposa a Moisés en el desierto donde él acampó en la montaña de Dios. **6** Él le dijo a Moisés: "Yo, tu suegro Jetro, estoy viniendo a tí con tu esposa y sus dos hijos". **7** Moisés salió a encontrarse con su suegro, se inclinó, y lo besó. Ellos se preguntaron sobre el bienestar de cada uno y luego entraron a la tienda. **8** Moisés le dijo a su suegro todo lo que el SEÑOR había hecho al Faraón y a los egipcios por el bien de Israel, sobre todas las dificultades que habían venido a ellos a lo largo del camino, y cómo el SEÑOR los había rescatado. **9** Jetro se regocijó sobre todo lo bueno que el SEÑOR había hecho por Israel, en qué Él los había rescatado de la mano de los egipcios. **10** Jetro dijo: "Que el SEÑOR sea alabado, pues Él los ha rescatado de la mano de los egipcios y de la mano del Faraón, y ha liberado al pueblo de la mano de los egipcios. **11** Ahora yo sé que el SEÑOR es más grande que todos los dioses, porque cuando los egipcios trataron a los israelitas arrogantemente, Dios rescató a su pueblo." **12** Jetro, el suegro de Moisés, trajo una ofrenda de holocausto y sacrificios para Dios. Aarón y todos los ancianos de Israel vinieron a comer una comida delante de Dios con el suegro de Moisés. **13** Al siguiente día Moisés se sentó a juzgar al pueblo. El pueblo se paró alrededor de él, desde la mañana hasta la noche. **14** Cuando el suegro de Moisés vio todo lo que él había hecho por el pueblo, él dijo: "¿Qué es esto que estás haciendo con el pueblo? ¿Por qué es esto, que te sientas solo y todo el pueblo se para cerca de ti desde la mañana hasta la noche?" **15** Moisés dijo a su suegro: "El pueblo viene a mí para pedir por la dirección de Dios. **16** Cuando ellos tienen una disputa, ellos vienen a mí. Yo decido entre una persona y otra, y les enseño los estatutos y leyes de Dios." **17** El suegro de Moisés le dijo: "Lo que tú haces no es muy bueno. **18** Tú seguramente te desgastarás, tú y el pueblo que está contigo. Esta carga es muy pesada para ti. Tú no eres capaz de hacerlo por tí mismo. **19** Escúchame. Yo te daré consejo, y Dios estará contigo, porque tú eres el representante del pueblo ante Dios, y tú traes sus disputas a Él. **20** Tú debes enseñarles sus estatutos y leyes. Tú debes mostrarles el camino a caminar y el trabajo a hacer. **21** Además, tú debes escoger a hombres capaces de entre todo el pueblo, hombres que honren a Dios, hombres de verdad que odien ganancia injusta. Tú debes ponerlos sobre el pueblo, para ser líderes a cargo de miles, cientos, cincuenta y de decenas. **22** Ellos juzgarán al pueblo en todos los casos rutinarios, pero los casos difíciles ellos los traerán a ti. En cuanto a todos los casos pequeños, ellos pueden juzgarlos esos ellos mismos. De esta manera, será más fácil para tí, y ellos cargarán la carga contigo. **23** Si haces esto, y si Dios te que lo hagas, entonces tú serás capaz de soportar, y el pueblo entero será capaz de irse a casa satisfecho." **24** Así que Moisés escuchó las palabras de su suegro e hizo todo lo que él había dicho. **25** Moisés escogió a hombres capaces de entre todo Israel y los hizo cabezas sobre el pueblo, líderes a cargo de miles, cientos, cincuenta, y decenas. **26** Ellos juzgaban al pueblo en circunstancias normales. Los casos difíciles ellos los traían a Moisés, pero ellos mismos juzgaban todos los casos pequeños. **27** Entonces Moisés permitió a su suegro irse, y Jetro volvió a su propia tierra.

Exodus 18:1

El suegro de Moisés
Se refiere al padre de la esposa de Moisés

Tomó a Séfora, esposa de Moisés ... y a sus dos hijos
Los posibles significados son 1) Jetro tomó a Séfora y los dos hijos de Moisés, o 2) Jetro había dado la bienvenida a Séfora y a sus dos hijos.

Despues de que él la ha enviado a casa
Esto es algo que Moisés había hecho antes. El significado completo de la puede hacerse explícito.

TA: "después de que Moisés la había enviado a casa con sus padres"

Gersón
Este es un hijo de Moises y Séfora, cuyo nombre significa "extranjero"

Eliezer
Este es un hijo de Moisés y Séfora, cuyo nombre significa "Dios es el que me ayuda"

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La espada del faraón.
Esto representa ser asesinado por el faraón o el ejército del faraón. TA: "ser asesinado por el Faraón" o "ser asesinado por el ejército del Faraón"

Exodus 18:5

Donde él acampó
Esto puede ser afirmado en forma activa. TA: "donde él acampó con los israelitas"

Exodus 18:7

Se inclinó, y lo besó.
Estos actos simbólicos eran la forma normal en que las personas mostraban un gran respeto y devoción en esa cultura. (Ver: traducir_simacción)

Por el bien de Israel
La palabra "Israel" representa al pueblo israelita. TA: "para ayudar a los israelitas"

todas las dificultades que habían venido
Moisés escribe sobre las dificultades que les suceden como si las dificultades hubieran llegado a ellos. TA: "todas las dificultades que les habían sucedido" o "todas las dificultades que habían experimentado"

Exodus 18:9

La mano de los egipcios ... La mano del Faraón.
La mano representa el poder de alguien para hacer algo. TA: "el poder de los egipcios ... el poder de Faraón" o "lo que los egipcios les estaban haciendo ... lo que Faraón les estaba haciendo"

Exodus 18:12

Holocausto, ofrenda por fuego
Un "holocausto" era un tipo de sacrificio a Dios que se quemaba con fuego en un altar. Fue ofrecido para hacer expiación por los pecados de la gente. Esto también fue llamado una "ofrenda por fuego". Los animales utilizados para esta ofrenda eran generalmente ovejas o cabras, pero también se usaban bueyes y pájaros. Excepto por la piel, todo el animal era quemado en esta ofrenda. La piel o la piel era entregada al sacerdote. *Dios ordenó al pueblo judío que ofreciera holocaustos dos veces al día. Ver también: altar atonement, atone ox, oxen priest, priesthood sacrifice, offering

Sacrificio, Ofrenda
En la Biblia, los términos "sacrificio" y "ofrenda" se refieren a los regalos especiales que se le dan a Dios como un acto de adoración. La gente también ofrecía sacrificios a los dioses falsos. La palabra "ofrenda" generalmente se refiere a todo lo que se ofrece o se da. El término "sacrificio" se refiere a algo que se da o se hace a un gran costo para el donante. Las ofrendas a Dios eran cosas específicas que él ordenó a los israelitas que dieran para expresar devoción y obediencia a él. Los nombres de las diferentes ofrendas, como "holocausto" y "ofrenda de paz", indicaban qué tipo de ofrenda se estaba dando. Los sacrificios a Dios a menudo implicaban el asesinato de un animal. Solo el sacrificio de Jesús, el Hijo perfecto de Dios, sin pecado, puede limpiar completamente a las personas del pecado. Los sacrificios de animales nunca podrían hacer eso. La expresión figurativa "ofrécete como un sacrificio vivo" significa "vive tu vida en completa obediencia a Dios, renunciando a todo para servirle".

Sugerencias de traducción

El término "ofrenda" también podría traducirse como "un regalo a Dios" o "algo dado a Dios" o "algo valioso que se presenta a Dios". Dependiendo del contexto, el término "sacrificio" también podría traducirse como "algo valioso dado en la adoración" o "un animal especial matado y presentado a Dios". La acción "sacrificar" podría traducirse como "renunciar a algo valioso" o "matar a un animal y dárselo a Dios". Otra forma de traducir "preséntese como un sacrificio vivo" podría ser: "Al vivir su vida, ofrézcase a Dios tan completamente como un animal que se ofrece en un altar". Ver también: altar burnt offering, offering by fire drink offering false god, foreign god, god, goddess fellowship offering freewill offering peace offering priest, priesthood sin offering worship

Aaron
Aarón fue hermano mayor de Moisés. Dios eligió a Aarón para que sea el primer sumo sacerdote de Israel. -Aaron ayudó a Moisés a hablar a Faraón sobre dejar ir libres a los israelitas. -Mientras los israelitas viajaban por el desierto, Aarón pecó al hacer un ídolo para que la gente adorara. -Dios también ungió a Aarón y sus descendientes para que fueran los sacerdotes [sacerdotes] (../kt/priest.md) para el pueblo de Israel. Ver tambien: priest, priesthood Moses Israel, Israelites, nation of Israel

Ancianos
Los ancianos son hombres espiritualmente maduros que tienen responsabilidades de liderazgo espiritual y práctico entre el pueblo de Dios. El término "anciano" proviene del hecho de que los ancianos eran originalmente hombres mayores que, debido a su edad y experiencia, tenían mayor sabiduría. En el Antiguo Testamento, los ancianos ayudaron a guiar a los israelitas en asuntos de justicia social y la Ley de Moisés. En el Nuevo Testamento, los ancianos judíos seguían siendo líderes en sus comunidades y también eran jueces para el pueblo. En las primeras iglesias cristianas, los ancianos cristianos dieron liderazgo espiritual a las asambleas locales de creyentes. Los ancianos en estas iglesias incluían a jóvenes que eran espiritualmente maduros. Este término podría traducirse como "hombres mayores" o "hombres espiritualmente maduros que dirigen la iglesia".

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Exodus 18:13

¿Qué es esto que estás haciendo con el pueblo?
Jetro usa esta pregunta para mostrarle a Moisés que lo que estaba haciendo no era bueno. Esta pregunta retórica se puede traducir como una declaración. TA: "¡No deberías estar haciendo todo esto por la gente!"

¿Por qué ... te sientas solo ... desde la mañana hasta la tarde?
Jetro usó esta pregunta para mostrarle a Moisés que él estaba haciendo demasiado. Esta pregunta retórica se puede traducir como una declaración. TA: "No debes sentarte solo ... ¡desde la mañana hasta la tarde!"

Te sientas solo
La palabra "sentarse" aquí es un metónimo para "juez". Los jueces se sentarían mientras escuchaban las quejas de la gente. TA: "usted juzga solo" o "usted es el único que juzga a la gente"

Exodus 18:15

Moisés
Moisés fue un profeta y líder de los israelitas por más de 40 años. -Cuando Moisés era un bebé, los padres de Moisés lo pusieron en una canasta en las cañas del río Nilo para esconderlo del faraón egipcio. La hermana de Moisés, Miriam, lo cuidó allí. La vida de Moisés se salvó cuando la hija del faraón lo encontró y lo llevó al palacio para criarlo como su hijo. -Dios eligió a Moisés para liberar a los israelitas de la esclavitud en Egipto y para guiarlos a la Tierra Prometida. -Después de que los israelitas escaparon de Egipto y mientras vagaban por el desierto, Dios le dio a Moisés dos tablas de piedra con los Diez Mandamientos escritos en ellos. -Cerca del final de su vida, Moisés vio la Tierra Prometida, pero no pudo vivir en ella porque desobedeció a Dios. Ver también: Miriam Promised Land Ten Commandments

Dios
En la Biblia, el término "Dios" se refiere al ser eterno que creó el universo de la nada. Dios existe como Padre, Hijo y Espíritu Santo. El nombre personal de Dios es "El Señor". -Dios siempre ha existido; existió antes de que existiera cualquier otra cosa, y seguirá existiendo para siempre. -Él es el único Dios verdadero y tiene autoridad sobre todo en el universo. -Dios es perfectamente justo, infinitamente sabio, santo, sin pecado, justo, misericordioso y amoroso. -Él es un Dios que guarda el pacto, que siempre cumple sus promesas. -Las personas fueron creadas para adorar a Dios y él es el único a quien deben adorar. -Dios reveló su nombre como "Yahvé", que significa "él es" o "Yo soy" o "el que (siempre) existe". -La Biblia también enseña acerca de los "dioses" falsos que son ídolos no vivientes que las personas adoran erróneamente. Sugerencias de traducción -Las formas de traducir "Dios" podrían incluir "Deidad" o "Creador" o "Ser Supremo". -Otras formas de traducir "Dios" podrían ser, "Creador Supremo" o "Señor Soberano Infinito" o "Ser Supremo Eterno". -Considere cómo se hace referencia a Dios en un idioma local o nacional. Puede que ya haya una palabra para "Dios" en el idioma que se traduce. Si es así, es importante asegurarse de que esta palabra se ajuste a las características del único Dios verdadero como se describe anteriormente. -Muchos idiomas ponen en mayúscula la primera letra de la palabra para el único Dios verdadero, para distinguirla de la palabra para un dios falso. -Otra forma de hacer esta distinción sería usar dos términos diferentes para "Dios" y "dios". -La frase "Yo seré su Dios y ellos serán mi pueblo" también podría traducirse como "Yo, Dios, gobernaré sobre estas personas y me adorarán". Ver también: idol, idolatrous Yahweh

estatuto, estatutos
Un estatuto es una ley escrita específica que proporciona orientación para que las personas vivan. El término "estatuto" tiene un significado similar al de "ordenanza" o "orden" o "ley" o "decreto". Todos estos términos involucran instrucciones y requisitos que Dios le da a su pueblo. El rey David dijo que se deleitaba en los estatutos de Jehová. El término "estatuto" también podría traducirse como "mandato específico" o "decreto especial". Ver también: command, to command, commandment decree law, law of Moses, God's law, law of Yahweh ordinance Yahweh

Ley, lay de Moisés, ley de Dios, ley de el Señor
Todos estos términos se refieren a los mandamientos e instrucciones que Dios le dio a Moisés para que los israelitas obedezcan. Los términos "ley" y "ley de Dios" también se usan de manera más general para referirse a todo lo que Dios quiere que su pueblo obedezca. Dependiendo del contexto, la "ley" puede referirse a: Los Diez Mandamientos que Dios escribió en tablas de piedra para los israelitas. Todas las leyes dadas a Moisés. Los primeros cinco libros del Antiguo Testamento. todo el Antiguo Testamento (también conocido como "escrituras" en el Nuevo Testamento). Todas las instrucciones y la voluntad de Dios. *La frase "la ley y los profetas" se usa en el Nuevo Testamento para referirse a las escrituras hebreas (o "Antiguo Testamento").

Sugerencias de traducción

Estos términos podrían traducirse usando el plural, "leyes", ya que se refieren a muchas instrucciones. La "ley de Moisés" podría traducirse como "las leyes que Dios le dijo a Moisés que les diera a los israelitas". Dependiendo del contexto, "la ley de Moisés" también podría traducirse como "la ley que Dios le dijo a Moisés" o "las leyes de Dios que Moisés escribió" o "las leyes que Dios le dijo a Moisés que entregue a los israelitas". Las formas de traducir "la ley" o "ley de Dios" o "leyes de Dios" podrían incluir: "leyes de Dios" o "mandamientos de

Dios" o "leyes que Dios dio" o "todo lo que Dios manda" o "todo lo que Dios dice" instrucciones" *La frase "ley del Señor" también podría traducirse como "leyes del Señor" o "leyes que el Señor dijo que obedecieran" o "leyes del Señor" o "cosas que el Señor mandó". Ver también: instruct, instruction Moses Ten Commandments lawful, lawfully, unlawful Yahweh

Exodus 18:17

Tú seguramente te desgastarás
"Seguramente te cansarás demasiado"

Esta carga es muy pesada para ti
Jetro habla del trabajo arduo que Moisés está haciendo como si fuera una carga física que Moisés llevaba. TA: "Este trabajo es demasiado para ti"

Consejo
"guía" o "instrucción"

Dios estará contigo
Jetro habla de Dios ayudando a Moisés como si Dios estuviese con Moisés. TA: "Dios te ayudará" o "Dios te dará sabiduría"

tú traes sus disputas
Jetro habla de que Moisés le contó a Dios acerca de sus disputas como si Moisés estuviera trayendo sus disputas a Dios. TA: "le dices a Dios acerca de sus disputas" o "le dices a Dios de qué están discutiendo"

Debes mostrarles el camino a caminar
Jetro habla de vivir o comportarse como caminar. TA: "Debes mostrarles cómo vivir" o "Debes mostrarles cómo comportarse"

Exodus 18:21

Oración de enlace:
Jetro continua hablando a Moisés

Además, tú debes escoger
"Además, debes elegir" o "También debes elegir"

Debes ponerlos sobre el pueblo
Jetro habla de darles autoridad sobre las personas como poniendolo sobre las personas. TA: "Debes darles autoridad sobre el pueblo "

miles, cientos, cincuenta, y de decenas
"grupos de 1000, grupos de 100, grupos de 50, y grupos de 10"

casos rutiniaros
"los casos simples"

Los casos difíciles ellos los traerán a ti.
Jetro habla de contarle a Moisés acerca de los casos difíciles como que le traen casos difíciles. TA: "los casos difíciles sobre los que te hablarán" o "cuando hay casos difíciles, te contarán sobre ellos para que puedas juzgarlos"

Ellos cargarán la carga contigo
Jetro habla del trabajo duro que harían como si fuera una carga que cargarían. TA: "harán el trabajo duro contigo" o "te ayudarán a hacer el trabajo duro"

Soportar
Lo que soportarán puede ser declarado claramente. TA: "soportar el estrés del trabajo"

Exodus 18:24

Cabezas sobre el pueblo
Moisés escribe sobre los líderes de las personas como si fueran la cabeza de un cuerpo. TA: "líderes del pueblo"

Hombres capaces
Los que fueron capaces de hacer, se puede decir claramente. TA: "hombres que pudieron liderar" o "hombres que pudieron juzgar"

Circunstancias
"situaciones"

Los casos difíciles ellos traían a Moisés.
El autor escribe acerca de contarle a Moisés sobre los casos difíciles, como trayendo estos casos a él. TA: "los casos difíciles le contaron a Moisés" o "cuando hubo casos difíciles, le contaron a Moisés acerca de ellos para que los juzgara"

Los casos pequeños
"los casos fáciles"

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Chapter 19

1 Al tercer mes de haber salido el pueblo de Israel de la tierra de Egipto, el mismo día, vinieron al desierto de Sinaí. **2** Salieron de Refidim y vinieron al desierto de Sinaí, acamparon en el desierto frente a la montaña. **3** Moíses fue a Dios. El SEÑOR lo llamó desde la montaña y le dijo: "Debes decirle a la casa de Jacob, el pueblo de Israel: **4** Han visto lo que yo hice a los egipcios, cómo en alas de águila los cargué y los traje a mí. **5** Ahora pues, si obedientemente oyeren mi voz y guardan mi pacto, entonces serán mi posesión especial de entre todos los pueblos, porque la tierra es toda mía. **6** Ustedes serán un reino de sacerdotes y nación santa para mí. Estas son las palabras que debes hablar al pueblo de Israel." **7** Entonces Moisés convocó a los ancianos del pueblo. Les presentó todas las palabras que el SEÑOR le había ordenado, **8** Todo el pueblo junto le contestó diciendo: "Haremos todo lo que el SEÑOR ha dicho." Entonces Moisés vino al SEÑOR e informó las palabras del pueblo al SEÑOR. **9** El SEÑOR dijo a Moisés: "Yo vendré a ti en una nube densa para que así el pueblo pueda oir cuando hable contigo y también puedan creerte para siempre." Entonces dijo Moisés las palabras del pueblo al SEÑOR. **10** El SEÑOR dijo a Moisés: "Ve al pueblo. Hoy y mañana, debes apartarlos para mí, y hazlos lavar sus ropas. **11** Estén preparados para el tercer día, porque al tercer día Yo, el SEÑOR, bajaré al Monte Sinaí. **12** Debes colocar límites alrededor de la montaña para las personas. Dile a ellos: 'Cuidado de no acercarse a la montaña o tocar su borde. Cualquiera que toque la montaña seguramente morirá'. **13** Nadie debe tocar tal persona. En cambio, deberá morir apedreado o a flecha. Sea animal o persona, debe morir. Cuando la trompeta suene con un sonido prolongado, ellos deben acercarse al pie de la montaña." **14** Entonces Moisés bajó de la montaña al pueblo. Apartó el pueblo para el SEÑOR y lavaron sus ropas. **15** Él le dijo al pueblo: "Estén listos al tercer día; no se acerquen a sus esposas." **16** En el tercer día, cuando era de mañana, allí hubo truenos y relámpagos y una nube espesa cubría la montaña, y el sonido alto de una trompeta. Todo el pueblo en el campamento tembló. **17** Moisés trajo al pueblo fuera del campamento para encontrarse con Dios, y se detuvieron al pie de la montaña. **18** El Monte Sinaí se llenó por completo de humo porque el SEÑOR descendió allí en fuego y humo. El humo subió como el de un horno, y toda la montaña tembló violentamente. **19** Cuando el sonido de la trompeta aumentó, Moisés habló, y Dios le contestó en voz audible. **20** El SEÑOR bajó al Monte Sinaí, a la cima de la montaña, y convocó a Moisés a la cima. Y subió Moisés. **21** El SEÑOR dijo a Moisés: "Baja y avísale al pueblo que no se acerquen para mirarme, o muchos perecerán. **22** Deja que los sacerdotes también se acerquen a mí para apartarse, que se preparen para mi llegada- para que así que Yo no los ataque." **23** Moisés dijo al SEÑOR: "El pueblo no puede acercarse a la montaña, pues ordenaste: 'Pon límites alrededor de la montaña y sepárala al SEÑOR.'" **24** El SEÑOR dijo: "Ve, baja de la montaña, y trae a Aarón contigo, pero no permitas que los sacerdotes y el pueblo cruzen los límites para venir a mí, o Yo los atacaré." **25** Así Moisés bajó al pueblo y les habló.

Exodus 19:1

Al tercer mes... el mismo día
Esto significa que llegaron al desierto el primer día del mes, justo como cuando salían de Egipto el primer día del mes. El primer día del tercer mes en el calendario hebreo es cerca de mediados de mayo en los calendarios occidentales. TA: "En el tercer mes ... el primer día del mes"

Haber salido de
"Haber dejado"

Refidim
Esto significa "el lugar de descanso", un lugar para descansar durante largos viajes a través del desierto. Vea como tradujo este nombre en 17:1

Exodus 19:3

La casa de Jacob
La palabra "casa" aquí representa la familia de Jacob y su descendencia. TA: "los descendientes de Jacob"

La casa de Jacob, el pueblo de Israel
La frase "el pueblo de Israel" explica lo que significa "la casa de Jacob".

Han visto
La segunda persona plural "han" aquí se refiere a los israelitas. El Señor le está diciendo a Moisés qué decirle a los israelitas.

en alas de águila los cargué
Dios habla de cuidar a su gente mientras viajaban como si fuera un águila y los cargara en sus alas.

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TA: "Te ayudé a viajar como un águila que lleva a sus bebés en sus alas"

Obedientemente oyeren mi voz
Obedientemente puede ser expresado como un verbo. TA: "obedecieren oyendo mi voz"

Mi voz
La voz de Dios representa lo que el dice. TA: "lo que digo" o "mis palabras"

Guarda mi pacto
"Haz lo que mi pacto requiere que hagas"

Posesión especial
"tesoro"

Un reino de sacerdotes
Dios habla de su pueblo como si fueran sacerdotes. TA: "un reino de personas que son como sacerdotes" o "un reino de personas que hacen lo que hacen los sacerdotes"

Exodus 19:7

Les presentó todas las palabras
El autor escribe que Moisés le contó cosas a la gente como si estuviera poniendo las palabras delante de ellos. TA: "les dijo todas estas palabras"

Todas estas palabras que el SEÑOR le había ordenado.
La palabra "palabras" se refiere a lo que el SEÑOR dijo. TA: "todo lo que el SEÑOR le había ordenado"

Moisés vino ... e informó.
Donde Moisés fue se puede establecer explícitamente. TA: "Moisés volvió a subir a la montaña para informar"

Las palabras del pueble
La palabra "palabras" se refiere a lo que el pueblo dice. TA: "lo que dijo el pueblo"

Exodus 19:10

Debes apartarlos para mí.
Esto probablemente significa "Dígales que se dediquen a mí" o "Dígales que se purifiquen por mí".

ropas
"vestidos"

Esten preparados
Este fue un mandamiento para el pueblo de Israel.

Exodus 19:12

Informacion general:
El SEÑOR continúa hablando a Moisés.

colocar límites.
"poner un límite". Esto era una marca o algún tipo de barrera.

Cualquiera que toque la montaña seguramente morirá
Esto se puede afirmar con una forma activa. TA: "Seguramente debes matar a cualquier persona que toque la montaña" o "Seguramente debes matar a cualquiera que toque la montaña"

cualquiera que toque
"Cualquier persona que toque" o "Quien toque"

tal persona
"una persona que hace eso" o "una persona que toca la montaña"

deberá morir apedreado o a flecha
Esto se puede afirmar en forma activa. TA: "ciertamente debes apedrearlo o dispararle"

a flecha
Esto se refiere a ser asesinado por alguien que dispara flechas desde un arco o piedras desde una honda.

un sonido prolongado
"un sonido largo y fuerte"

Exodus 19:14

No se acerquen a sus esposas
Esta es una forma educada de hablar acerca de dormir con sus esposas. TA: "no se acuesten con sus esposas" (ver: eufemismo de higos)

Exodus 19:16

Tembló
"temblaron de miedo"

Descendió
"bajó"

El humo subió como el de un horno
Esto demuestra que era una gran cantidad de humo. TA: "como el humo de un fuego muy grande"

Horno
Un horno que se puede hacer extremadamente caliente

Exodus 19:19

aumentó
"Continuó haciéndose cada vez más fuerte"

en voz
La palabra "voz" aquí se refiere a un sonido que Dios hizo. Los posibles significados son 1) "hablando en voz alta como un trueno" o 2) "hablando" o 3) "haciendo que suene un trueno"

onvocó a Moisés
"le ordenó a Moisés que subiera"

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Que no se acerquen
Dios habló acerca de caminar más allá del límite como si pudieran derribar una barrera y caminar a través de ella. Vea cómo tradujo "establecer límites" en 19:12. TA: "no ir más allá del límite" o "no atravesar la barrera"

cruzen los límites
Dios habló acerca de caminar más allá del límite como si pudieran derribar una barrera y caminar a través de ella. Vea cómo tradujo una frase similar en 19:19. TA: "vayan más allá del límite" o "atraviecen la barrera"

Exodus 19:23

Baja
Descender

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Chapter 20

1 Habló Dios todas estas palabras: **2** "Yo Soy el SEÑOR tu Dios, que te sacó fuera de la tierra de Egipto, fuera de la casa de esclavitud. **3** No debes tener otros dioses ante Mí. **4** Ustedes no debem hacer para ti ninguna imagen tallada en semejanza a nada que esté arriba en el cielo, o que esté debajo de la tierra, o que esté debajo del agua. **5** Ustedes no se deben inclinar a ellas o adorarlas, porque Yo, el SEÑOR tu Dios, soy un Dios celoso. Yo castigo la maldad de los antepasados trayendo castigo a su descendencia, a la tercera y cuarta generación de los que me odian. **6** Pero Yo demuestro pacto de fidelidad a millares que a Mí me aman y guardan mis mandamientos. **7** Ustedes no deben tomar mi nombre, el SEÑOR su Dios, en vano, pues yo no dejaré por inocente a cualquiera que tome Mí nombre en vano. **8** Recuerda el día de reposo, y sepáralo para mí. **9** Debes trabajar y hacer todo el trabajo en seis días. **10** Pero el séptimo es el día de reposo para Mí, SEÑOR tu Dios. En ese día no debes hacer trabajo alguno, tú, ni tu hijo, ni tu hija, ni tu siervo, ni tu sierva, ni tu ganado, ni el extranjero que vive a tus puertas. **11** Porque en seis días Yo, el SEÑOR, hice los cielos, tierra, y mar, y todo lo que está en ellos, y descansé en el dia séptimo. Por eso Yo, el SEÑOR, bendije el día de reposo y lo separé para Mí. **12** Honra a tu padre y a tu madre, para que ustedes vivan largo tiempo en la tierra cual Yo, el SEÑOR tu Dios, les estoy dando. **13** Ustedes no deben asesinar a nadie. **14** Ustedes no deben cometer adulterio. **15** Ustedes no deben robar de nadie. **16** Ustedes no deben dar falso testimonio contra tu vecino. **17** Ustedes no deben codiciar la casa de su vecino; ustedes no deben codiciar la mujer de su vecino, su siervo varón, su sierva hembra, su buey, su burro, o cualquier cosa que pertenece a tu vecino." **18** Toda la gente vio la tormenta y los relámpagos, y escucharon la voz de la trumpeta, y vieron la montaña humeando. Cuando la gente lo vio, ellos temblaron y se pararon lejos. **19** Ellos dijeron a Moisés, "Habla a nosotros, y nosotros escucharemos; pero no permitas que DIOS hable a nosotros, o nosotros moriremos." **20** Moisés dijo a la gente, "No tengan miedo, pues DIOS ha venido a probarlos para que el honor de El este en ustedes, y así ustedes no pequen". **21** Así la gente se paró lejos, y Moisés se acercó a la densa oscuridad donde DIOS estaba. **22** El SEÑOR dijo a Moisés, "Esto es lo que tu debes decirle a los Israelitas: 'Ustedes mismos han visto que Yo he hablado con ustedes desde el cielo. **23** Ustedes no harán para ustedes otros dioses a mi lado, dioses de oro y dioses de plata. **24** Ustedes deben hacer un altar terrenal para Mi, y ustedes deben sacrificar sobre el sus ofrendas quemadas, ofrendas de compañerismo, ovejas, y bueyes. En cada lugar donde hago que Mi nombre sea honrado, **25** Yo vendré a ustedes y los bendeciré. Si me hacen un altar de piedra, no deben de contruirlo de piedras cortadas, pues si ustedes usan sus herramientas en el, lo habrán contaminado. **26** Ustedes no deben subir por escalones a Mi altar; esto es para evitar que expongan sus partes privadas."

Exodus 20:1

Casa de esclavitud
"lugar donde estaban los esclavos"

No debes tener otros dioses delante de Mí.
"No debes adorar a ningún otro Dios sino a mí"

Exodus 20:4

en semejanza
"y no debes hacer la semejanza"

Ustedes no se deben inclinar a ellas o adorarlas,
La palabra "ellas" se refiere a las figuras talladas o ídolos.

Celoso
Dios quiere que su pueblo lo adore solo a él.

Castigo la maldad de los antepasados trayendo castigo a su descendencia
Dios castigará al pueblo por el pecado de sus padres.

La tercera y cuarta generación
"la 3ra y la 4ta generación". Aquí "tercera" y "cuarta" son numeros ordinales para "3" y "4".

Yo demuestro pacto de fidelidad a millares
"A causa de mi pacto, Yo soy fiel para millares" o "Yo fielmente amo a miles"

Millares que
"muchas generaciones de aquellos"

Exodus 20:7

Tomar mi nombre
"usar mi nombre"

En vano
"descuidadamente" o "sin el debido respeto"

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No dejaré por inocente
"Ciertamente lo consideraré culpable" o "ciertamente castigaré"

Exodus 20:8

hacer todo el trabajo
"hagan todos sus deberes habituales"

a tus puertas.
Las ciudades a menudo tenían paredes a su alrededor para mantener fuera a los enemigos y puertas para que la gente entrara y saliera. TA: "dentro de su comunidad" o "dentro de su ciudad"

En el día septimo
"En el día siete". Aquí "séptimo" es el número ordinal de "7".

Bendije el día de reposo
Los posibles significados son que 1) Dios causó que el día de reposo produjera buenos resultados, o 2) que Dios dijo que el día de reposo era bueno.

Separé
"lo separé por un proposito especial"

Exodus 20:12

No deben cometer adulterio
"No debes tener relaciones sexuales con nadie más que tu cónyuge"

Exodus 20:15

No deben dar falso testimonio
"no debe decir un informe falso" o "no debe decir mentiras sobre alguien"

Ustedes no deben codiciar
"no debe querer tener" o "no debe querer tomar"

Exodus 20:18

Voz
"sonido"

La montaña humeando
"humo saliendo de la montaña"

Ellos temblaron
"se sacudieron de miedo"

Se pararon lejos.
"estaba muy lejos" o "estaba a una distancia" (UDB)

El honor de El este en ustedes, y así ustedes no pequen
"para que lo honres y no peques"

Se acercó
"Fue más cerca de"

Exodus 20:22

Esto es lo que tu debes decirle a los Israelitas
"Dile esto a los israelitas"

Ustedes mismos han visto que Yo he hablado con ustedes desde el cielo
"Ustedes me han oido hablarles desde el cielo"

No se harán otros dioses a mi lado.
"No debes hacer ídolos como otros dioses en lugar de mí"

dioses de oro y dioses de plata
"dioses hechos de plata u oro" o "ídolos hechos de plata u oro"

Exodus 20:24

Altar terrenal
Un altar hecho de materiales del suelo, como piedra, tierra o arcilla.

Mi nombre sea honrado
Aquí "nombre" es un metónimo para el ser de Dios. Esto se puede afirmar en forma activa. TA: "elige para que me honres"

Ustedes no deben subir por escalones a Mi altar
"No hagas un altar que tenga escalones"

Expongan sus partes privadas
"mostrando su cuerpo desnudo"

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Chapter 21

1 "Ahora estos son los decretos que tú debes presentar delante de ellos: **2** 'Si compran un siervo hebreo, él está para servir por seis años, y en el séptimo año él saldrá libre sin pagar nada. **3** Si él vino solo, él debe salir libre solo; si él está casado, entonces su esposa debe salir libre con él. **4** Si su amo le dio una esposa y ella le dio hijos o hijas, la esposa y sus hijos pertenecerán al amo de ella, y él debe salir libre solo. **5** Pero si el siervo claramente dice: "Yo amo mi amo, mi esposa y mis hijos; yo no saldré libre", **6** entonces su amo debe traerlo a Dios. El amo debe traerlo a una puerta o al marco de una puerta, y su amo debe agujerear su oreja con un punzón. Entonces el siervo le servirá por el resto de su vida. **7** Si un hombre vende su hija como una sierva, ella no debe salir libre, como los siervos varones lo hacen. **8** Si ella no complace a su amo, quien la ha designado para él mismo, entonces él debe dejar que sea comprada de vuelta. Él no tiene derecho para venderla a personas extranjeras. Él no tiene tal derecho, ya que él la ha tratado engañosamente. **9** Si su amo la designa como una esposa para su hijo, él debe tratarla igual como si fuera su hija. **10** Si él toma otra esposa para sí mismo, él no debe disminuir su comida, ropa, o sus derechos maritales. **11** Pero si él no provee estas tres cosas para ella, entonces ella pueda salir libre sin pagar ningún dinero. **12** Quien golpee a un hombre y este muere, ciertamente esa persona debe ser puesto a muerte. **13** Si el hombre no lo hizo con premeditación, pero en cambio por accidente, entonces yo arreglaré un lugar donde él pueda huir. **14** Si un hombre intencionalmente ataca a su vecino y lo mata de acuerdo a un plan astuto, entonces debe ser tomado, incluso si él está en el altar de Dios, para que él muera. **15** Cualquiera que golpea a su padre o madre debe ciertamente ser puesto a muerte. **16** Cualquiera que secuestre a una persona y la venda, o la persona es encontrada en su posesión, ese secuestrador debe ciertamente ser puesto a muerte. **17** Cualquiera que maldiga a su padre o a su madre debe ciertamente ser puesto a muerte. **18** Si los hombres pelean y uno golpea al otro con una piedra o con su puño, y esa persona no muere, pero está confinada a su cama; **19** entonces si él se recupera y es capaz de pasearse usando su bastón, el hombre que lo golpeó debe pagar por la pérdida de su tiempo; él debe también pagar por su completa recuperación. Pero ese hombre no es culpable de asesinato. **20** Si un hombre golpea a su siervo o sierva con un bastón, y si el siervo muere como resultado de la lesión, entonces ese hombre debe ser ciertamente castigado. **21** Sin embargo, si el sirviente vive por un día o dos, el amo no debe ser castigado, pues él habrá sufrido la pérdida del siervo. **22** Si hombres pelean y lastiman a una mujer embarazada y ella aborta, pero no hay ninguna otra lesión en ella, entonces el hombre culpable deber ser ciertamente multado, como el esposo de la mujer demande de él, y él debe pagar como lo determinen los jueces. **23** Pero si hay una lesión seria, entonces tú debes dar una vida por una vida, **24** un ojo por un ojo, un diente por un diente, una mano por una mano, un pie por un pie, **25** una quemadura por una quemadura, una herida por una herida, o un moretón por un moretón. **26** Si un hombre golpea el ojo de su siervo o sierva y lo destruye, entonces él debe permitir que el siervo salga libre en compensación por su ojo. **27** Si le saca un diente de su siervo o sierva, él debe permitir que el siervo salga libre como compensación por el diente. **28** Si un buey cornea a un hombre o una mujer a muerte, el buey debe ciertamente ser apedreado, y su carne no debe ser comida; pero el dueño del buey debe ser absuelto de culpa. **29** Pero si el buey tenía un hábito de cornear en el pasado, y su dueño estuvo advertido pero no lo mantuvo encerrado, y el buey ha matado un hombre o una mujer, ese buey debe ser apedreado, y su dueño también debe ser puesto a muerte. **30** Si un pago es requerido por su vida, él debe pagar lo que sea que le es requerido pagar. **31** Si el buey ha corneado al hijo o hija de un hombre, el dueño del buey debe hacer lo que este decreto le requiere hacer. **32** Si el buey cornea a un siervo o una sierva, el dueño del buey debe pagar 30 siclos de plata, y el buey debe ser apedreado. **33** Si un hombre abre un pozo, o si un hombre cava un pozo y no lo cubre, y un buey o asno cae en él, **34** el dueño del pozo debe pagar por la pérdida. Él debe darle dinero al dueño del animal muerto, y el animal muerto será suyo. **35** Si el buey de un hombre lastima al buey de otro hombre y muere, entonces ellos deben vender al buey vivo y dividir su precio, y ellos deben también dividir al buey muerto. **36** Pero si era conocido que el buey tenía un hábito de cornear en el pasado, y su dueño no lo ha mantenido dentro, él debe ciertamente pagar buey por buey, y el animal muerto se convertirá en el suyo.

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Exodus 21:1

Información general
El Señor continúa hablando a Moisés

Debes presentar delante de ellos
"debes darles" o "debes decirles"

Exodus 21:2

Información general
El Señor le dice a Moisés sus leyes para el puelo de Israel

Si él vino solo, él debe salir libre solo
Lo que significa "sólo" se puede decir claramente. Algunos idiomas requieren que la condición adicional, que se case mientras es un esclavo, se indique claramente. TA: "Si se convirtió en esclavo mientras no tenía esposa, y si se casa mientras es esclavo, el maestro solo necesita liberar al hombre"

solo
"Por si mismo" o "sin una esposa"

Si él está casado
"si estaba casado cuando se convirtió en esclavo" o "si vino como hombre casado"

Exodus 21:5

claramente dice
"dice claramente"

No saldré libre.
"No quiero que mi maestro me libere"

Agujerear su oreja
"poner un agujero en su oreja"

Punzón
Una herramienta puntiaguda utilizada para hacer un agujero.

Por el resto de su vida.
"Hasta el final de su vida" o "Hasta que muera".

Exodus 21:7

Ha designado
"ha elegido"

Él debe dejar que sea comprada de vuelta.
Esto se puede afirmar en forma activa. TA: "él debe permitir que su padre la compre de nuevo"

No tiene derecho para venderla
"no tiene autoridad para venderla"

Él la ha tratado con engaño.
"la ha engañado"

Exodus 21:9

Designa
"elige"

no debe disminuir su comida, ropa o sus derechos matrimoniales.
Esto se puede afirmar de forma positiva. TA: "él debe darle a la primera esposa la misma comida, ropa y derechos conyugales que tenía antes"

Disminuir.
"quitar" o "reducir"

O sus derechos maritales
Esto incluye cosas que un esposo debe hacer por su esposa, incluso dormir con ella. TA: "y él debe seguir durmiendo con ella como antes"

Exodus 21:12

golpee
"agreda "o" ataque"

Esa persona seguramente debe ser puesto a muerte
Esto se puede afirmar en forma activa. TA: "ciertamente debes ejecutar a esa persona" o "ciertamente debes matar a esa persona"

No lo hizo con premeditación.
"No planeé hacerlo" o "No lo hice a propósito"

Arreglaré un lugar donde él pueda huir.
El propósito de elegir un lugar puede ser puede ser declarado claramente aquí. TA: "Elegiré un lugar donde pueda huir para estar seguro"

de acuerdo a un plan astuto
"Después de pensarlo cuidadosamente"

Debe ser tomado
Se refiere al que mató a su vecino.

Para que él muera
Esto se puede afirmar en forma activa. TA: "para que puedas matarlo"

Exodus 21:15

Cualquiera que golpea a su padre o madre ciertamente debe ser puesto a muerte
Esto se puede afirmar en forma activa. TA: "Si alguien golpea a su padre o madre, seguramente debes darle muerte" o "Seguramente debes matar a cualquiera que golpee a su padre o madre"

ciertamente debe
"Seguramente debe"

En su posesión
"con él"

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Ese secuestrador seguramente debe ser puesto a muerte.
Esto se puede afirmar en forma activa. TA: "ciertamente debes matar a ese secuestrador"

Cualquiera que maldiga a su padre o a su madre ciertamente debe ser puesto a muerte.
Esto se puede afirmar en forma activa. TA: "seguramente debes matar a cualquiera que maldice a su padre o a su madre"

Exodus 21:18

Está confinada a su cama
Esto se puede afirmar en forma activa. TA: "no puede levantarse de la cama" o "tiene que quedarse en la cama"

Se recupera
"mejora"

Bastón
Este es un palo que puede apoyarse mientras se camina.

La pérdida de su tiempo
Esto se refiere a una situación en la que alguien no puede trabajar para ganar dinero. Puedes expresarlo claramente en la traducción. TA: "el tiempo en que no pudo trabajar"

Pagar por su completa recuperación.
"pagar sus costos médicos" o "pagar sus costos de sanación" (UDB)

Exodus 21:20

Como resultado de la lesión
"por la lesión" o "porque su maestro lo golpeó"

Ese hombre ciertamente debe ser castigado.
Esto puede ser afirmado de forma activa. TA: "ciertamente debes castigar a ese hombre"

pues él habrá sufrido la pérdida del siervo
Puedes expresar claramente en la traducción que el sirviente fue valioso para su amo. TA: "porque ya ha perdido a su sirviente que era valioso para él"

Exodus 21:22

Ella aborta
"su bebé muere en su vientre" o "su bebé nace demasiado pronto y muere"

El hombre culpable ciertamente deber ser multado
Esto se puede afirmar en forma activa. TA: "ciertamente debe multar al culpable" o "el culpable debe pagar una multa"

Como determinen los jueces
"lo que deciden los jueces"

Debes dar una vida por una vida, un ojo por un ojo.
Esto significa que si ella está herida, la persona que la lastimó debe ser herida de la misma manera. TA: "él debe dar su vida por la vida de ella, su ojo por el ojo de ella"

Exodus 21:26

Si un hombre
Aquí "hombre" se refiere al dueño de un esclavo.

En compensación
"como pago". La compensación es lo que alguien hace por otra persona o le da a otra persona para compensar lo que ha causado que esa persona pierda.

Exodus 21:28

Cornea
"Lesiona con sus cuernos".

El buey ciertamente debe ser apedreado
Esto se puede afirmar en forma activa. TA: "debes apedrear al buey hasta la muerte"

Su carne no debe ser comida
Esto se puede afirmar en forma activa. TA: "no debes comer su carne"

El dueño del buey debe ser absuelto
Esto se puede afirmar en forma activa. TA: "debes absolver al dueño del buey"

Su dueño también debe ser puesto a muerte
Esto se puede afirmar en forma activa. TA: "también debes matar a su propietario"

Si un pago es requerido por su vida
Si el dueño del buey puede pagar una multa para salvar su propia vida, entonces debe pagar lo que decidan los jueces. El significado completo de esto se puede establecer claramente. Esto también se puede afirmar en forma activa. TA: "si el dueño del toro puede pagar una multa para salvar su propia vida, debe pagar la cantidad total que los jueces dicen que debe pagar"

Exodus 21:31

Ha corneado
"Ha herido con sus cuernos".

30 ciclos de plata
"330 gramos de plata". Un ciclo de plata pesaba once gramos.

El buey debe ser apedreado.
Esto se puede afirmar en forma activa. TA: "debes matar al buey apedreandolo"

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Exodus 21:33

Abre un pozo
"descubre un agujero en el suelo" o "quita la tapa de un agujero en el suelo"

Pagar por la pérdida
El dueño debe pagar por la pérdida de su animal. TA: "pagar al propietario por el animal muerto"

será suyo
El que pagó por la pérdida del animal se convertirá en el dueño del animal muerto y podrá hacer lo que quiera con él. El significado completo de esta declaración se puede hacer explícito. TA: "pertenecerá al propietario del foso"

Exodus 21:35

Dividir su precio
"divide el dinero" o "divide el dinero que reciben"

Si era conocido
Esto se puede afirmar en forma activa. TA: "si la gente sabía" o "si el propietario sabía"

un hábito de cornear en el pasado
"Había corneado otros animales antes"

Su dueño no lo ha mantenido dentro
Esto significa que el dueño no mantuvo su buey de manera segura dentro de una cerca. Esto se puede indicar claramente en la traducción. TA: "su dueño no lo mantuvo dentro de una cerca"

El debe ciertamente pagar buey por buey
El dueño del buey que mató debe dar un buey al hombre que perdió su buey. Esto se puede afirmar claramente en la traducción. TA: "el dueño del buey que mató seguramente debe darle un buey vivo al dueño del buey que murió"

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Chapter 22

1 Si una persona se roba un buey o una oveja, y la mata o la vende, entonces él pagará cinco bueyes por un buey y cuatro ovejas por una oveja. **2** Si un ladrón es encontrado violentando una propiedad, y si es herido y muere, en ese caso ninguna culpa de asesinato será aplicada en el caso. **3** Pero, si el sol ha salido antes de que él entre, será acusado de asesinato la persona que lo mate. Un ladrón tiene que reponer su daño. Si él no tiene nada, tiene que ser vendido por el valor de su robo. **4** Si el animal robado se encuentra vivo en su posesión, sea un buey, burro u oveja, él tiene que pagar el doble. **5** Si un hombre pastorea su ganado en una campo o viñedo y deja a sus animales sueltos y comen en el campo de otro hombre, el dueño tiene que reparar el daño con lo mejor de su propio campo o con lo mejor de su viñedo. **6** Si se desata un fuego y se propaga por las espigas, el granero, los sembrados de grano nuevo o si se consume el campo, la persona que comenzó el fuego tiene que ciertamente reponer el daño. **7** Si un hombre le da dinero o bienes a su vecino para guardarlos y es robado de la casa de su vecino, si se encuentra al ladrón, éste tiene que pagar el doble. **8** Si no se encuentra al ladrón, entonces el dueño de la casa tiene que ir ante los jueces para determinar si él puso su mano en la propiedad de su vecino. **9** Por cada controversia acerca de algo, sea un buey, un burro, oveja, ropa, o cualquier otra cosa perdida por la cual alguien diga: "Esto me pertenece a mí", la reclamación de ambas partes tiene que hacerse ante los jueces. La persona a quien los jueces encuentren culpable tiene que pagar el doble a su vecino. **10** Si un hombre le da a su vecino un asno, un buey, una oveja o cualquier animal para cuidarlo y el mismo se muere o sufre daño o se lo roban sin que nadie lo vea, **11** ambas partes tienen que ofrecer un juramento al SEÑOR, de que ninguno de los dos ha puesto sus manos en la propiedad de su vecino. El dueño tiene que aceptar esto y el otro no tendrá que reparar el daño. **12** Pero si le fue robado, el otro tiene que repararle el daño al dueño. **13** Si un animal es despedazado, permite que el otro hombre lo presente como evidencia. Él no tendrá que pagar por lo que fue despedazado. **14** Si una persona toma prestado cualquier animal de su vecino y el animal se lesiona o se muere sin que el dueño esté presente, el otro hombre tiene que ciertamente reponer el daño. **15** Pero si el dueño estaba presente, el otro hombre no tendrá que pagar; si el animal fue alquilado, será pagado el monto del alquiler. **16** Si un hombre seduce una mujer virgen que no está comprometida, y duerme con ella, él ciertamente tiene que hacerla su esposa pagando el precio de casamiento establecido. **17** Si el padre de ella se niega a dársela a él, el hombre tiene que pagar una suma de dinero igual al precio de la virginidad de la novia. **18** No puedes permitir que una hechicera viva. **19** Quien sea que duerma con una bestia ciertamente tiene que morir. **20** Cualquiera que ofrezca sacrificio a otro dios que no sea al SEÑOR tiene que ser completamente destruido. **21** No puedes maltratar a un extranjero ni oprimirlo, pues tú fuiste extranjero en la tierra de Egipto. **22** No puedes maltratar a ninguna viuda o huérfano. **23** Si los afliges y si ellos me claman a Mí, El SEÑOR, Yo de seguro oiré su clamor. **24** Mi ira se encenderá y los mataré a ustedes con la espada; sus esposas se convertirán en viudas y sus hijos en huérfanos. **25** Si le prestas dinero a cualquiera de mi pueblo que sea pobre, no puedes ser como un prestamista con él o cobrarle interéses. **26** Si tú tomas prestado una manta, tienes que devolvésela antes de la puesta del sol, **27** porque ésa es su única pieza para cubrirse; es su vestimenta para su cuerpo. ¿Qué otra cosa usará para dormir? Cuando él me llame a Mí, Yo lo oiré, porqueYo soy compasivo. **28** No puedes blasfemarme a Mí, Dios, ni maldecir al gobernante de tu pueblo. **29** No puedes retener las ofrendas de tus cosechas o de tus lagares. Tienes que darme a Mí el primero de tus hijos. **30** También tienes que hacer lo mismo con tus bueyes y ovejas. Por siete días se quedarán con sus madres, pero al octavo día tienes que dármelos a Mí. **31** Ustedes serán el pueblo separado para Mí. Así que no pueden comer carne que fue despedazada por los animales en el campo. En cambio, tienen que echarlo a los perros.

Exodus 22:1

Información general:
El Señor continúa diciendole a Moisés sus leyes para el pueblo de Israel.

Si un ladrón es encontrado
Esto puede ser afirmado de forma activa. TA "Si alguien encuentra un ladrón"

Violentando
"usando la fuerza para entrar a una casa"

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Si es herido y muere
Esto se puede afirmar en forma activa. TA: "si alguien golpea al ladrón para que muera"

Ninguna culpa de asesinato será aplicada en el caso.
"nadie será culpable de su asesinato"

Si el sol ha salido antes de que él entre
"Si hay luz antes de que él entre" o "Si él irrumpe y es después del amanecer"

Será acusado de asesinato la persona que lo mate.
"La persona que lo mata será culpable de asesinato"

reponer su daño
"paga por lo que robó"

tiene que ser vendido por el valor de su robo.
Esto se puede afirmar de forma activa. TA: "debes venderlo como esclavo para pagar por lo que robó"

Si el animal robado se encuentra vivo en su posesión.
Esto se puede afirmar en forma activa. TA: "Si encuentran que todavía tiene el animal vivo que robó"

Pagar el doble
Pagar dos animales por cada animal que el tomó

Exodus 22:5

Si un hombre pastorea su ganado
"Si un hombre deja que sus animales coman plantas"

comen
"comen plantas"

tiene que reparar el daño
"Debe devolver al dueño de ese campo"

Exodus 22:6

Si se desata un fuego y se propaga por las espigas
"Si alguien comienza un incendio y se extiende por las espinas"

se propaga por las espigas
"Se mueve por el suelo a través de plantas secas".

granero
Este es un grano que ha sido cortado y atado en paquetes. "grano empaquetado" o "grano cosechado"

los sembrados de grano nuevo
Este es un grano que no se ha cortado, pero está listo para ser cosechado.

Se consume el campo.
"el fuego consume un campo" o "el fuego destruye un campo"

ciertamente reponer el daño
"Ciertamente hay que pagar por el grano que destruyó el fuego"

Exodus 22:7

Para guardarlos
"Vigilarlo" o "mantenerlo seguro"

es robado
Esto se puede afirmar en forma activa. TA: "si alguien lo roba"

Ladrón
Alguien que roba algo

Si el ladrón es encontrado
Esto se puede afirmar en forma activa. TA: "si encuentras al ladrón"

tiene que ir ante los jueces
"vengan ante los jueces para que puedan averiguar si"

él puso su mano en la propiedad de su vecino
Esta es una expresión idiomática. Si tiene una manera de decir esto en su idioma, puede usarlo aquí. TA: "ha robado la propiedad de su vecino"

la reclamación de ambas partes tiene que hacerse ante los jueces
Los jueces deben escuchar a ambas personas que afirman que el artículo les pertenece y los jueces decidirán quién es el culpable.

Exodus 22:10

ambas partes tienen que ofrecer un juramento al SEÑOR
Solo el hombre acusado de robar el animal debe jurar. El dueño del animal perdido debe aceptar el juramento que se ha jurado. Esto se puede afirmar en forma activa. TA: "el hombre que cuidaba al animal debe jurar ante el Señor y el dueño debe aceptar ese juramento"

Pero si le fue robado.
Esto se puede afirmar en forma activa. TA: "Pero si alguien le robó el animal"

Si un animal fue despedazado
Esto se puede afirmar en forma activa. TA: "Pero si una bestia salvaje despedazó al animal"

Él no tendrá que pagar por lo que fue despedazado.
Esto se puede afirmar en forma activa. TA: "No tendrá que pagar por el animal que destruyó la bestia salvaje"

Exodus 22:14

ciertamente reponer el daño
"ciertamente debe pagar con otro animal" o "ciertamente debe pagar al dueño por el animal"

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Si el animal fue alquilado
Esto se puede afirmar en forma activa. TA: "si alguien alquiló el animal"

será pagado el monto del aquiler.
Quien haya pedido prestado el animal no tendrá que pagarle al propietario más que la tarifa de alquiler o alquiler. Esta tarifa pagará por la pérdida del animal. Esto se puede afirmar claramente en la traducción. TA: "el dinero que alguien pagó para alquilar el animal cubrirá la pérdida del animal"

Monto de alquiler
"tarifa de alquiler" o "dinero pagado para alquilar el animal"

Exodus 22:16

Seduce
"persuade"

No comprometida
"No prometida para casarse"

y duerme con ella
Dormir con alguien es un eufemismo para tener relaciones sexuales. TA: "si él tiene sexo con ella" (Ver: eufemismo de higos)

Precio de casamiento establecido
"dote" o "precio de la novia"

Él, él
Estos pronombres se refieren al hombre que sedujo a la virgen.

Exodus 22:18

Quien sea que duerma con una bestia ciertamente tiene que morir.
Aquí "dormir con una bestia" es un eufemismo que significa que alguien tiene relaciones sexuales con un animal. Esto se puede afirmar en forma activa. TA: "Ciertamente debes matar a cualquiera que tenga relaciones sexuales con un animal"

Exodus 22:20

Al SEÑOR, tiene que ser completamente destruido.
Esto se puede afirmar en forma activa. TA: "Al SEÑOR, debes destruirlo completamente"

Maltratar a un extranjero.
"maltratar a un extranjero" o "engañar a un extranjero"

Exodus 22:22

No puedes maltratar a ninguna viuda o huérfano
Esto se puede afirmar en forma positiva. TA: "Debe tratar a todas las viudas e hijos sin padre de manera justa"

Viuda
"mujer cuyo marido ha muerto"

huérfano
"niño sin padres"

los mataré a ustedes con la espada
Ser asesinado "con la espada" es un metónimo que significa que una persona morirá violentamente, o tal vez peleando en una guerra. TA: "morirás una muerte violenta"

Exodus 22:25

Prestamista
"uno que presta dinero"

Cobrarle intereses
"cobrarle dinero extra por los préstamos" o "cobrarle dinero extra por el préstamo"

prestado una manta
"abrigo como garantía" o "abrigo como garantía para pagar el préstamo"

Única pieza para cubrirse
"único abrigo" o "única prenda para mantenerlo abrigado"

¿Qué otra cosa usará para dormir?
Esta pregunta añade énfasis. Puedes traducirlo como una declaración fuerte. TA: "¡No tendrá nada que ponerse mientras duerme!"

Compasivo
"misericordioso" o "amable"

Exodus 22:28

No puedes blasfemarme a Mí, Dios
"No insultes a Dios" o "No hables mal de Dios"

ni maldecir al gobernante
"y no le pidas a Dios que le haga cosas malas a un gobernante"

Exodus 22:29

No puedes retener las ofrendas
Esto se puede afirmar de forma positiva. TA: "Debe traer todas sus ofrendas"

darme a Mí el primero de tus hijos
"Dedicar sus primeros hijos varones para mí"

Hacer lo mismo con
"Dedícame al primogénito de".

Por siete días
Esto se puede escribir como un número. TA: "Por 7 días después de nacer"

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El octavo día
Esto se puede escribir como un número. TA: "día número 8"

Dármelos a Mí
"dedícalos a mí"

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Chapter 23

1 No puedes dar un informe falso acerca de nadie. No te unas a un hombre malvado para ser un testigo deshonesto. **2** No puedes seguir una multitud para hacer el mal, ni ser un testigo influenciado por la multitud para así pervertir la justicia. **3** No puedes favorecer a un hombre pobre en su demanda. **4** Si encuentras el buey de tu enemigo o su asno perdido, tienes que llevarlo de vuelta a él. **5** Si ves el asno de alguien que te odia caer al suelo por el peso de la carga, no puedes dejar a esa persona. Ciertamente tienes que ayudarlo con su asno. **6** No puedes pervertir la justicia cuando ésta debería ir hacia tu pobre pueblo en la demanda de un hombre pobre. **7** No te unas a otros en hacer falsas acusaciones, y no mates al inocente o al recto, porque Yo no absolveré al malvado. **8** Nunca tomes una extorsión, porque una extorsión ciega aquellos quienes ven, y pervierte las palabras de una persona honesta. **9** No puedes oprimir al extranjero, ya que ustedes conocen la vida de un extranjero, porque ustedes fueron extranjeros en la tierra de Egipto. **10** Por seis años sembrarás semilla en tu tierra y recogerás su producto. **11** Pero en el séptimo año lo dejarás descansar y sin sembrar, para que los pobres de entre tu pueblo puedan comer. Lo que ellos dejen, los animales salvajes lo comerán. Harás lo mismo con tus viñedos y huerto de olivos. **12** Durante seis días harás tu trabajo, pero en el séptimo día tienes que descansar. Haz esto para que tu buey y tu asno puedan descansar, y para que el hijo de tu esclava y cualquier extranjero pueda descansar y refrescarse. **13** Pon atención a todo lo que te estoy diciendo. No menciones los nombres de otros dioses, ni dejes que los nombres de ellos sean escuchados de entre tu boca. **14** Debes viajar para darme un festival tres veces al año. **15** Debes observar el Festival de los Panes sin Levadura. Como te ordené, tu comerás pan sin levadura durante siete días. En ese tiempo, tu aparecerás delante de Mí en el mes de Abib, el cual es estipulado para ese propósito. Fue en este mes que saliste de Egipto. No debes aparecer delante de Mí con las manos vacías. **16** Debes observar la Fiesta de la Cosecha, el primer fruto de tu trabajo cuando cosechas semillas en tus campos. También tienes que observar la Fiesta de la Siega al final del año, cuando recoges el producto de tus campos. **17** Todos tus varones deben aparecer delante de Mí, el SEÑOR, tres veces al año. **18** No puedes ofrecer la sangre de sacrificios hechos para Mí con pan que contenga levadura. La grosura de los sacrificios en mis festivales no puede permanecer toda la noche hasta la mañana. **19** Tienes que traer lo primero de las cosechas de tu tierra a mi casa, la casa de el SEÑOR, tu Dios. No debes hervir al joven cordero en la leche de su madre. **20** Yo voy a enviar un ángel delante de ti para guardarte en tu camino, y para llevarte al lugar que Yo he preparado. **21** Sé atento con él y obedécelo. No lo provoques, porque no perdonará tus transgresiones. Mi nombre está sobre él. **22** Si en verdad obedeces su voz y haces todo lo que Yo te diga, entonces Yo seré un enemigo a tus enemigos y un adversario a tus adversarios. **23** Mi Ángel irá delante de ti y te traerá a los Amorreos, Hititas, Ferezeos, Cananitas, Hetitas y Jebuseos. Yo los destruiré. **24** No debes inclinarte ante sus dioses, adorarlos, o hacer como ellos hacen. En vez de esto, debes derribarlos completamente y destruir sus pilares de piedra en pedazos. **25** Tienes que adorarme a Mí, al SEÑOR, tu Dios. Si lo haces, Yo te bendeciré tu pan y agua. Yo quitaré la enfermedad de en medio de ti. **26** Ninguna mujer será estéril o abortará su criatura en tu tierra. Te daré larga vida. **27** Yo enviaré temor de Mí mismo sobre aquellos de cuya tierra tú avances. Yo mataré a toda la gente que conozcas. Yo haré que todos tus enemigos vuelvan su espaldas hacia ti en terror. **28** Yo enviaré avispas delante de ti que harán huir a los Heveos, Cananeos y a los Hititas de delante de ti. **29** Yo no los quitaré de delante de ti en un año, o la tierra sería abandonada, y los animales salvajes serían demasiados para ti. **30** En su lugar, Yo los sacaré poco a poco de delante de ti hasta que seas lleno de fruto y heredes la tierra. **31** Yo arreglaré tus fronteras desde el Mar Rojo hasta el Mar de los Filisteos, y desde el desierto al Río Éufrates. Yo te daré la victoria sobre los habitantes de la tierra. Tú los echarás de delante de ti mismo. **32** Tú no puedes hacer pacto con ellos o con sus dioses. **33** Ellos no pueden vivir en tu tierra, o ellos los harán pecar a ustedes en contra Mía. Si tu adoras a sus dioses, esto ciertamente se convertiría en una trampa para ti."

Exodus 23:1

Información General:
El Señor continúa diciendole a Moisés sus leyes para el pueblo de Israel.

Testigo deshonesto.
Esto es lo mismo que un testigo mentiroso o falso

Ni ser testigo
"y tú tampoco debes hablar"

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influenciado por la multitud
Esta es una metáfora que describe el hecho de estar de acuerdo con un grupo de personas como si realmente se acercara y estuviera junto a ese grupo. TA: "hacer lo que la multitud quiere" o "estar de acuerdo con la mayoría"

Pervertir la justicia.
Hacer acciones ilegales o inmorales que resulten en una decisión injusta.

Exodus 23:4

Información General:
El Señor continúa diciendole a Moisés sus leyes para el pueblo de Israel.

Exodus 23:6

Información General:
El Señor continúa diciendole a Moisés sus leyes para el pueblo de Israel.

No puedes pervertir la justicia.
"No debe realizar acciones que produzcan un resultado legal inadecuado" que dé lugar a la libertad de una persona culpable o al castigo de un inocente.

ésta debería ir
En esta frase, "esta" se refiere a la justicia apropiada, a una decisión correcta.

Demanda
"disputa"

No absolveré al malvado
"No encontraré inocente a los malvados" o "No diré a los malvados que son inocentes"

extorción ciega ... pervierte.
Aquí se describe una "extorsión" como si fuera una persona. TA: "la extorsión desacredita ... socava"

La vida de un extranjero
"El tipo de vida que un extranjero vive en tierra extraña".

Exodus 23:10

Información general:
El Señor continúa diciendole a Moisés sus leyes para el pueblo de Israel.

Producto
"productos alimenticios de plantas"

lo dejarás descansar
"sin cultivar" o "sin labranza"

sin sembrar
"En su estado natural" o "Sin uso para producción".

los pobres de entre tu pueblo puedan comer
Los pobres pueden comer cualquier alimento que crezca solo en un campo que no se cultiva. Esto se puede afirmar claramente en la traducción. TA: "para que los pobres de tu pueblo puedan cosechar y comer cualquier alimento que crezca solo en ese campo"

Exodus 23:12

Información general:
El Señor continúa diciendole a Moisés sus leyes para el pueblo de Israel.

Pon atención
"Haz" u "obedece"

Tu buey y tu asno
"tu animales para trabajar"

Cualquier extranjero pueda descansar y refrescarse.
Esto se puede afirmar en forma activa. TA: "cualquier extranjero puede descansar y recuperar su fuerza"

No menciones los nombres de otros dioses
Aquí "nombres" es un metónimo para orar a otros dioses. TA: "No ores a otros dioses"

Exodus 23:14

Información general:
El Señor continúa diciendole a Moisés sus leyes para el pueblo de Israel.

Abib
Este es el nombre del primer mes del calendario hebreo. Abib es durante la última parte de marzo y la primera parte de abril en los calendarios occidentales. Vea cómo tradujo esto en 13: 3.

No debes aparecer delante de Mí con las manos vacías.
aquí se usa la subestimación para enfatizar que los israelitas deben traer una ofrenda adecuada al Señor. TA: "ven a mí sin una ofrenda adecuada" o "siempre tráeme una ofrenda"

Exodus 23:16

Información general:
El Señor continúa diciendole a Moisés sus leyes para el pueblo de Israel.

Debes observar
"Debes honrar" o "Debes celebrar"

Fiesta de la Cosecha
Este festival celebra la recolección final de todos los cultivos para el año.

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Todos tus varones deben aparecer delante de Mí
Aquí "aparecer" significa reunirse para la adoración. TA: "Todos los hombres deben reunirse para adorarme"

Exodus 23:18

Información general:
El Señor continúa diciendole a Moisés sus leyes para el pueblo de Israel.

La grosura de los sacrificios
La grasa se quemó como una ofrenda al SEÑOR y nunca se comió.

Lo primero de las cosechas
"El mejor y primer producto de la cosecha".

No debes hervir al joven cordero en la leche de su madre.
Esta fue una práctica de fertilidad mágica entre los cananeos, en la que a los israelitas no se les permitió participar.

Exodus 23:20

Información general:
El Señor continúa diciendole a Moisés sus leyes para el pueblo de Israel.

Sé atento con él
"Escúchalo a él"

No lo provoques, porque no perdonará
"Si lo provocas, no perdonará"

Mi nombre está sobre él.
Aquí "nombre" se refiere a la autoridad de Dios. TA: "Él tiene mi autoridad"

Si en verdad obedeces su voz
Aquí la "voz" representa lo que dice el ángel. TA: "Si obedeces cuidadosamente lo que dice"

Un enemigo a tus enemigos y un adversario a tus adversarios.
Estas dos frases significan lo mismo y se usan para enfatizar.

Exodus 23:23

Información general:
El Señor continúa diciendole a Moisés sus leyes para el pueblo de Israel.

No debes ... hacer como ellos hacen.
Los israelitas no deben vivir como las personas que adoran a otros dioses. TA: "No debes ... vivir como las personas que adoran a esos dioses"

Yo te bendeciré tu pan y agua
Este es un merismo que significa comida y bebida. TA: "Bendeciré tu comida y bebida" o "Te bendeciré dándote comida y bebida"

Exodus 23:26

Información general:
El Señor continúa diciendole a Moisés sus leyes para el pueblo de Israel.

Ninguna mujer será estéril o abortará su criatura en tu tierra.
Esto se puede afirmar en forma positiva. TA: "Todas las mujeres podrán quedar embarazadas y dar a luz bebés sanos"

Aborto
Para que un embarazo termine temprano e inesperadamente

Avispas
Un insecto volador que puede picar a las personas y causar dolor.

O la tierra sería abandonada
"Porque nadie estaría viviendo en la tierra".

Exodus 23:30

Información general:
El Señor continúa diciendole a Moisés sus leyes para el pueblo de Israel.

Esto ciertamente se convertiría en una trampa para ti.
Esto significa que adorar a otros dioses llevará al pueblo de Israel a una destrucción segura, como si fueran un animal atrapado en la trampa de un cazador.

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Chapter 24

1 Luego el SEÑOR le dijo a Moisés: "Sube hacia mí, tú, Aarón, Nadab, Abiú y setenta de los ancianos de Israel, y adórenme a una distancia. **2** Solamente Moisés puede acercarse a Mí. Los demás no pueden acercarse a Mí, ni el pueblo puede subir con él." **3** Moisés fue y le dijo al pueblo todas las palabras de el SEÑOR y los decretos. Todo el pueblo respondió con una sola voz y dijo: "Nosotros haremos todas las palabras que el SEÑOR ha dicho." **4** Entonces, Moisés escribió todas las palabras de el SEÑOR. Temprano en la mañana, Moisés construyó un altar a los pies de la montaña y organizó doce pilares de piedra, para que las piedras pudieran representar las doce tribus de Israel. **5** Él envió algunos jóvenes israelitas para ofrecer holocaustos y sacrificar ofrendas de comunión de bueyes al SEÑOR. **6** Moisés recolectó la mitad de la sangre y la puso en tazones; él esparció la otra mitad en el altar. **7** Él tomó el Libro del Pacto y lo leyó en voz alta al pueblo. Ellos dijeron: "Nosotros haremos todo lo que el SEÑOR ha hablado. Nosotros seremos obedientes." **8** Luego, Moisés recolectó la sangré y la esparció sobre el pueblo. Él dijo: "Esta es la sangre del pacto que el SEÑOR ha hecho con ustedes, dándoles esta promesa con todas estas palabras." **9** Luego Moisés, Aarón, Nadab, Abiú y setenta de los ancianos de Israel subieron a la montaña. **10** Ellos vieron al Dios de Israel. Debajo de Sus pies había un pavimento hecho de piedra de zafiro, tan claro como el mismo cielo. **11** Dios no puso su mano de ira sobre los líderes israelitas. Ellos vieron a Dios, y ellos comieron y bebieron. **12** El SEÑOR le dijo a Moisés: "Sube donde Mí en la montaña y permanece allí. Yo te daré las tabletas de piedra y la ley y los mandamientos que Yo he escrito, para que tú puedas enseñarlos." **13** Así que Moisés salió con su asistente Josué y subió a la montaña de Dios. **14** Moisés le había dicho a los ancianos: "Permanezcan aquí y esperen por nosotros hasta que nosotros vayamos a donde ustedes. Aarón y Hur estáran con ustedes. Si alguno tiene una disputa, déjenlo que vaya a donde ellos." **15** Así que Moisés subió a la montaña, y la nube la cubrió. **16** La gloria del SEÑOR se estableció en el Monte Sinaí, y la nube cubrió lo cubrió por seis días. Al séptimo día Él llamó a Moisés desde adentro de la nube. **17** La apariencia de la gloria del SEÑOR era como un fuego devorador en la cima de la montaña ante los ojos de los israelitas. **18** Moisés entró en la nube y subió a la montaña. Él estuvo arriba de la montaña por cuarenta días y cuarenta noches.

Exodus 24:1

Setenta ancianos de Israel
"70 de los ancianos de Israel."

Exodus 24:3

Con una voz
Esto en una expresión idiomática, significa que las personas estaban en completo acuerdo. Traducción alterna: "juntos" o "de acuerdo"

A los pies de la montaña
"Base de la montaña" o " El inicio de la montaña"

Exodus 24:5

Moisés tomó la mitad de la sangre y la puso en tazones.
Moisés juntó la mitad de la sangre en tazones para salpicarla sobre las personas en 24:7. Esto confirmaría la participación de las personas del pacto entre el pueblo de Israel y Dios.

Él roció la otra mitad sobre el altar.
Aquí el altar representa a Dios. Esto confirmaría la participación de Dios del pacto entre Dios y el pueblo de Israel.

Exodus 24:7

Nosotros seremos obedientes
Esto puede ser expresado en forma activa. Traducción alterna: "Nosotros obederecemos en todo"

Luego Moisés tomó la sangre
Esto hace referencia a la sangre que Moisés había puesto en los tazones. Esto se puede expresar claramente. Traducción alterna: "Luego Moisés tomó la sangre que había puesto en los tazones"

Exodus 24:9

Debajo de sus pies
Esto habla de Dios como si Él tuviera pies humanos.

Un pavimento hecho de piedras de zafiro
"Un pavimento hecho de piedras azules llamadas zafiros"

Pavimento
Una superficie dura para caminar o cabalgar.

Piedra de Zafiro
Esta es una piedra preciosa de color azul.

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Tan claro como el cielo mismo
Esta es una comparación. Traducción alterna: "Tan claro como el cielo cuando no hay nubes"

Dios no puso su mano de ira sobre los líderes israelitas
Esto significa que Dios no dañó a los líderes. Traducción alterna: "Dios no daño a los líderes israelitas"

Exodus 24:12

Tablas de piedras y las leyes y los mandamientos
Dios había escrito las leyes y mandamientos en las tablas de piedra. Esto puede ser expresado claramente. Traducción alterna: " Dos losas de piedra en las que he escrito todas las leyes"

Con su asistente Josué
"Con Josué quien lo asistió" o "con Josué quien lo ayudó"

Exodus 24:14

Esperen por nosotros
"Esperen a Josué y a mí"

Hur
Hur fue un hombre que era amigo de Moisés y Aarón. Ver como se ha traducido este nombre en 17:8.

Exodus 24:16

La gloria del Señor
Esta era la luz brillante de la presencia de Dios. Traducción alterna: "La luz brillante demostraba la presencia de Dios"

Como un fuego devorador
Esto significa que la gloria del Señor era muy grande y parecía quemar brillatemente como un fuego. Traducción alterna: "Como un gran fuego ardiente"

En los ojos de los Israelitas
Aquí "ojos" se refiere a los pensamientos sobre lo que ellos vieron. Traducción alterna: "A los Israelitas"

Cuarenta días y cuarenta noches
"40 días y 40 noches"

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Chapter 25

1 El SEÑOR habló a Moisés y le dijo: **2** "Dile a los Israelitas que tomen una ofrenda para Mí de todo aquél cuyo corazón le mueva a hacerlo. Tú tomarás estas ofrendas por Mí. **3** Y éstas son las ofrendas que debes recibir de ellos: oro, plata y bronce; **4** tela azul, púrpura y escarlata, lino fino, pelo de cabra, **5** pieles de carnero teñidas de rojo, pieles de marsopa, y madera de acacia; **6** aceite para el santuario, especias para el aceite de la unción y para el incienso aromático; **7** piedras de ónice y otras piedras de engaste para el efod y para el pectoral. **8** Deja que Me hagan un santuario, para que Yo habite entre ellos. **9** Debes hacerlo exactamente como te voy a mostrar en los planos para el tabernáculo y para todo su equipo. **10** Harán también un arca de madera de acacia. Su longitud debe ser de dos y medio codos; su anchura uno y medio codos y su altura será de un codo y medio. **11** La revestiriás por dentro y afuera de oro puro, y le debes hacer una moldura de oro alrededor del tope. **12** Debes moldear cuatro argollas de oro para ella, y las pondrás en las cuatro esquinas del arca, dos argollas a un lado y dos argollas al otro lado. **13** También harás varas de madera de acacia y las revestirás de oro. **14** Meterás las varas por las argollas a los lados del arca, para cargar el arca. **15** Las varas permanecerán en las argollas del arca, no serán quitadas de ella. **16** Y pondrás en el arca los decretos del pacto que Yo te daré. **17** Harás además la tapa del propiciatorio de oro puro. Su longitud será de dos y medio codos y su anchura será de un y medio codos. **18** Harás también dos querubines de oro para los dos extremos de la tapa del propiciatorio. **19** Harás un querubín en un extremo de la tapa del propiciatorio y otro querubín en el otro extremo. Deben ser hechos como si fueran una solo pieza con la tapa del propiciatorio. **20** Los querubines deben extender sus alas hacia arriba, y cubrir la tapa propiciatorio con ellas. Los querubines deben estar uno frente al otro y mirar hacia el centro de la tapa del propiciatorio. **21** Pondrás la tapa del propiciatorio encima del arca, y dentro del arca pondrás los decretos del pacto que Yo te estoy dando. **22** Es en el arca que me encontraré contigo. Hablaré contigo desde mi posición sobre la tapa del propiciatorio. Será de entre los dos querubines sobre el arca del testimonio que te hablaré acerca de todos las ordenes que te daré para los Israelitas. **23** Harás asimismo una mesa de madera de acacia. Su longitud será de dos codos, y su ancho de un codo y su altura será de un codo y medio. **24** La revestirás de oro puro y harás una moldura de oro alrededor del tope. **25** Le harás también aldrededor un borde de palmo de ancho, y harás una moldura de oro aldrededor del borde. **26** Le harás cuatro argollas de oro, y pondrás argollas en las cuatro esquinas, donde estaban sus cuatro patas. **27** Las argollas deben estar sujetas al borde para proveer lugar a las varas, a fin de llevar la mesa. **28** Harás las varas de madera de acacia y las revestirás de oro para que la mesa pueda ser cargada por ellos. **29** Harás también los platos, cucharas, jarros y sus tazones para usarlos al servir la bebida de las ofrendas. De oro puro los harás. **30** Y regularmente pondrás el pan de la presencia en la mesa delante de Mí. **31** Entonces harás un candelabro de oro puro. El candelabro se hará con su base y su caña. Sus copas, sus cálices y sus flores serán todos hechos de una sola pieza con él. **32** Y saldrán de sus lados seis brazos --tres brazos deben extenderse de un lado del candelabro, y tres brazos del candelabro deben extenderse del otro lado. **33** El primer brazo debe tener tres copas en forma de flor de almendro en un brazo, con un cáliz y una flor; y tres copas en forma de flor de almendro en el otro brazo, con un cáliz y una flor. Así debe ser en todos los seis brazos que salen del candelabro. **34** En la caña del centro del candelabro, habrán cuatro copas en forma de flor de almendro, con sus cálices y sus flores. **35** Habrá un cáliz debajo de los dos primeros brazos --hechos como una sola pieza, y un cáliz debajo del segundo par de brazos-- también hechos como una sola pieza. De la misma manera, debe haber un cáliz debajo del tercer par brazos, hechos como una sola pieza. Debe ser así para todos los seis brazos que se extienden fuera del candelabro. **36** Sus cálices y brazos deben todos ser una sola pieza con él, una sola pieza labrada en oro puro. **37** Entonces harás el candelabro y sus siete lámparas; y pondrás sus lámparas para que alumbren y den luz del candelabro. **38** Sus tenazas y platillos serán de oro puro. **39** Usa un talento de oro puro para hacer el candelabro y sus accesorios. **40** Asegúrate que los hagas según el diseño que te ha sido mostrado en la montaña.

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Exodus 25:1

Aquel cuyo corazón le mueva a hacerlo
Esta es una expresión idiomática que indica el deseo de una persona de dar una ofrenda.
Traducción alterna: "Quien quiera dar una ofrenda"

Deben recibir
La palabra "ustedes" hace referencia a Moisés y los líderes.

Exodus 25:3

Información General:
El Señor continúa diciéndole a Moisés lo que el pueblo debe hacer.

Material azul, púrpura, y escarlata
Posiblemente los significados son: 1) "material teñido en azul, púrpura y escarlata", probablemente hilo de lana, o 2) " Tinte azul, púrpura y escarlata" para teñir el lino.

Escarlata
"rojo"

Manatí
Un animal grande que vive en el mar y come plantas

Especias
Plantas secas que las personas muelen en polvo y ponen en aceite o comida para dar un buen aroma o sabor.

Ónix
Una piedra valiosa que tiene capas de blanco y negro, rojo o marrón.

Piedras preciosas a ser colocadas
Esto pueder ser expresado en forma activa.
Traducción alterna: "piedras preciosas para que alguien las coloque"

Piedras preciosas
"gemas valiosas" o "gemas atesoradas"

Exodus 25:8

Información General:
El Señor continúa diciendole a Moisés lo que el pueblo debe hacer.

Santuario... tabernáculo
Aquí estas palabras significan la misma cosa.

Ustedes tienen que hacerlo
Aquí "ustedes" es plural y se refiere a Moises y el pueblo de Israel.

Te voy a mostrar en los planos
"te muestro en el diseño" o "te muestro en el patrón". Aquí "tú" es singular y hace referencia a Moisés.

Exodus 25:10

Información General:
El Señor continúa diciéndole a Moises lo que pueblo tiene que hacer.

Dos codos y medio... Un codo y medio
"2,5 codos... 1.5 codos"

Exodus 25:12

Información General:
El Señor continúa diciéndole a Moisés lo que el pueblo debe hacer.

Funde cuatro argollas de oro
La fundición era un proceso en el cual el oro era derretido, vertido dentro de un molde que le daba forma de argollas, y luego se deja endurecer.

Para llevar el arca
"para que puedas llevar el arca"

Exodus 25:15

Información general:
El Señor continúa diciéndole a Moisés lo que el pueblo debe hacer.

La tapa del propiciatorio
Esta es la tapa que se sitúa por encima del arca donde la ofrenda de expiación fue hecha.

Dos codos y medio... Un codo y medio
"2,5 codos... 1,5 codos"

Oro martillado
"Oro golpeado"

Exodus 25:19

Información General:
El Señor continúa diciéndole a Moisés lo que el pueblo debe hacer

La tapa de propiciatorio
Esta es la tapa que se sitúa por encima del arca donde la ofrenda de expiación fue hecha. Ver como se ha traducido esto en el 25:15.

Deben ser hechos
Esto puede ser expresado en forma activa.
Traducción alterna: "Debes hacerlos"

Deben ponerlo
Aquí "Ustedes" hace referencia a Moisés y el pueblo de Israel.

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Exodus 25:22

Información general:
El Señor continúa hablandole a Moíses.

Es en el arca donde me encontraré contigo
"Yo me encontraré contigo en el arca". En 25:22 la palabra "Tú" es singular y se refiere a Moisés.

La tapa del propiciatorio
Esta es la tapa que se sitúa por encima del arca donde la ofrenda de expiación fue hecha. Vea como se ha traducido esto en el 25:15.

Exodus 25:23

Información general:
El Señor continúa diciéndole a Moisés lo que el pueblo debe hacer.

dos codos... un codo... un codo y medio.
"2 codos... 1 codo... 1,5 codos"

Exodus 25:25

Información general:
El Señor continúa diciéndole a Moisés lo que el pueblo debe hacer.

Un palmo de ancho
Una medida de 7 a 8 centimetros.

Marco para ello
"Marco para la mesa"

Estaban las patas
"Son patas"

Los anillos deben estar sujetas
Esto puedeser expresado en forma activa.
Traducción alterna: " Debes ligar los anillos"

Para llevar
''Para que puedas llevar''

Exodus 25:28

Información General:
El Señor continúa diciéndole a Moisés lo que el pueblo debe hacer.

Para que la mesa pueda ser cargada con ellos
Esto puede ser expresado en forma activa.
Traducción alterna: "Para que tu puedas llevar la mesa con ellos"

Para ser utilizada para derramar la bebida de las ofrendas
Esto puede ser expresado en forma activa.
Traducción alterna: "los cuales se usarán para derramar la bebida de las ofrendas"

Pan de la presencia
Este pan representaba la presencia de Dios.

Exodus 25:31

Oro labrado a martillo
"Oro golpeado" Ver como se ha traducido esto en el 25:15.

El candelabro se hará
Esto puede ser expresado en forma activa.
Traducción alterna: "Haz el candelero"

Sus copas, su base frondosa, y sus flores deben estar hechas en una sola pieza.
Esto puede ser expresado en forma activa.
Traducción alterna: "Haz sus copas, su base frondosa, y sus flores todo en una sola pieza con el candelero"

Exodus 25:33

Información General:
El Señor continúa diciéndole a Moisés lo que el pueblo debe hacer. El Señor esta describiendo el candelabro.(Ver: 25:31)

Flor de almendro
Flores blancas o rosadas que tienen cinco pétalos.

Exodus 25:35

Información general:
El Señor continúa diciéndole a Moisés lo que el pueblo debe hacer. Jehová esta describiendo el candelabro. (Ver: 25:31)

Hechos como una sola pieza
Esto puede ser expresado en forma activa.
Traducción alterna: "Debes hacerlos una sola pieza con el candelabro"

Exodus 25:37

Información General:
El Señor continúa diciéndole a Moisés lo que el pueblo debe hacer.

Para que den luz
"Para que brille la luz de el"

Las tenazas y ceniceros deben ser de oro puro
Esto puede ser expresado en forma activa.
Traducción alterna: "Haz las tenazas y ceniceros de oro puro"

Un talento
Un talento pesa 34 kilogramos.

Y sus accesorios
Las tenazas y los ceniceros

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Te ha sido mostrado en la montaña
Esto puede ser expresado en forma activa.
Traducción alterna: " Yo te lo mostraré en la montaña"

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Chapter 26

1 Contruirás el tabernáculo con diez cortinas hechas de lino fino, y lana azul, púrpura y escarlata con diseños de querubines. Este será el trabajo de un artesano calificado. **2** El largo de cada cortina debe ser de veintiocho codos, el ancho de cuatro codos. Todas las cortinas deben ser del mismo tamaño. **3** Cinco cortinas deben estar unidas una con otra, las otras deben estar unidas unas con otras también. **4** Le harás lazos de tela azul alrededor de el borde exterior. De la misma manera, deben hacer lo mismo con el borde exterior de la cortina al final en el segundo conjunto. **5** Harás cincuenta lazos en la primera cortina, y harás cincuenta lazos en la cortina que está al final en el segundo conjunto. Hagan esto de manera que queden opuestos el uno del otro. **6** Deben hacer cincuenta broches de oro y unir las cortinas con los mismos para que el tabernáculo quede como una misma unidad. **7** Harás cortinas de pelo de cabra con la forma de tienda de campaña sobre el tabernáculo. Debes hacer once de estas cortinas. **8** El largo de cada cortina debe ser de treinta codos, y el ancho de cada cortina debe ser de cuatro codos. Cada una de las once cortinas debe ser del mismo tamaño. **9** Deben unir cinco cortinas una con otra y las otras seis también. La sexta cortina la doblarás al frente de la tienda de campaña. **10** Harás cincuenta lazos en el borde de la cortina del primer conjunto, y cincuenta lazos en el borde de la cortina al final que une el segundo conjunto. **11** Fabricarás cincuenta broches de bronce y los unirás a los lazos. Unirás toda la tienda de manera que sea un todo. **12** El sobrante de la cortina, es decir, la parte que sobresale de la tienda de campaña debe colgar sobre la parte trasera del tabernáculo. **13** Debe haber un codo de cortina a un lado y otro codo de cortina al otro lado --aquel que sobra del largo de la cortina de la tienda de campaña debe colgar sobre el otro lado del tabernáculo a un lado y al otro lado, para cubrirlo. **14** Harás para el tabernáculo una cubierta de piel de carnero teñido de rojo, y otra cubierta de piel fina para ponerla sobre él. **15** Harán un marco en posición vertical hecho de madera de acacia para el tabernáculo. **16** El largo de cada armazón debe ser diez codos, y de ancho codo y medio. **17** Usarás dos clavijas de madera en cada armazón para unir uno con el otro. Construirás todos los armazones de esta manera. **18** Cuando los construyan para el tabernáculo, deben hacer veinte armazones para el lado sur. **19** Construirán cuarenta bases de plata que van debajo de veinte armazones. Debe haber dos bases debajo del primer armazón que serviran de pedestal para ellos y también dos bases debajo de los otros armazones para sus dos pedestales. **20** Para el segundo lado del tabernáculo, al lado norte, deben hacer veinte armazones **21** y sus cuarenta bases de plata. Deben haber dos bases debajo del primer armazón, dos bases debajo del próximo armazón, y así sucesivamente. **22** Para la parte posterior del tabernáculo al lado oeste, deben construir seis armazones. **23** Deben hacer dos para las esquinas posteriores del tabernáculo. **24** Estos armazones deben estar separados en la parte inferior, pero unidos en la parte superior, por el mismo anillo. Lo harán así para ambos esquinas posteriores. **25** Deben haber ocho armazones, unidos a sus bases de plata. Deben haber dieciséis bases en total. Dos debajo del primer armazón, dos marcos debajo del próximo armazón, y así subsiguientemente. **26** Harán barras transversales de madera de acacia --cinco para los armazones de un lado del tabernaculo, **27** cinco barras transversales para los armazones del otro lado del tabernáculo, y cinco barras transversales para los armazones en el lado oeste del tabernáculo. **28** La barra transversal en el centro de los armazones es decir, a mitad de la barra, debe alcanzar de un extremo al otro. **29** Cubrirán los armazones con oro. Fabricarán anillos de oro, para ellos que sirvan de sujetadores para las barras transversales, y cubrirán las barras con oro. **30** Deben configurar el tabernáculo siguiendo el plan que se les enseñó en la montaña. **31** Harán una cortina de tela de lana fina azul, púrpura, y escarlata, con diseños de querubines, el trabajo de un artesano diestro. **32** Deben colgarla en cuatro pilares de madera de acacia cubiertas de oro. Estos pilares deben tener ganchos de oro en cuatro bases de plata. **33** Deben colgar la cortina debajo de broches, y deben traer el arca del testimonio. La cortina es para separar el Lugar Santo del Lugar Santísimo. **34** Colocarán la cubierta de arca de expiación sobre el arca del testimonio, el cual está en el lugar santísimo. **35** Colocarán la mesa afuera de la cortina. El candelero debe ser colocado en el lado opuesto a la mesa en el lado sur del tabernáculo. La mesa debe estar en el lado norte. **36** Harás un tápiz para la entrada a la tienda de campaña. Lo harán de tela azul, púrpura, y escarlata y lino fino torcido, trabajo de un bordador. **37** Para colgarlo, deben hacer cinco pilares de acacia cubiertos de oro. Los ganchos deben ser de oro, y deben fundir bases de bronce para ellos.

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Exodus 26:1

Información General:
El Señor continúa diciéndole a Moisés lo que el pueblo debe hacer. (Ver: 25:1)

Debes asegurarte
El Señor está hablando a Moises, asi que la palabra "Tú" es singular. El Señor probablemente espera que Moisés le diga a otra persona para hacer el trabajo real, pero Moisés sería el responsable de asegurarse que el trabajo sea realizado correctamente. "Dile a un artesano que lo haga"

Cortinas
Estas eran secciones grandes y pesadas de tela tejida que se usaban para formar las paredes que cubrían y dividían el tabernáculo.

Lana escarlata
Lana teñida de un rojo intenso

Artesano
Una persona que es experta en hacer hermosos objetos a mano.

Veintiocho codos... cuatro codos
ocho codos ... cuatro codos- "28 codos ... 4 codos"
Un codo mide 46 centimetros

Cinco cortinas deben ser unidas entre sí.. también deben ser unidas con las otras.
Esto puede ser expresado en forma activa. Traducción alterna: "Cosa cinco cortinas para hacer un conjunto, y cosa las otras cinco cortinas para hacer otro conjunto"

Exodus 26:4

Ojales... broches
Encaja los broches en los ojales para mantener las cortinas juntas.

Un conjunto
"Un conjunto de cinco cortinas"

El segundo conjunto
"El segundo conjunto de cinco cortinas"

Exodus 26:7

Información general:
El Señor continúa diciéndole a Moisés lo que el pueblo debe hacer.

Once ... treinta ... cuatro
"11 ... 30 ... 4"

Codos
Un codo mide 46 centímetros.

Exodus 26:10

Información general:
El Señor continúa diciéndole a Moisés lo que el pueblo debe hacer.

Ojales ... broches
Encaja los broches en los ojales para mantener las cortinas juntas. Ver como se ha traducido esto en el 26:4.

Exodus 26:12

Información general:
El Señor continúa diciéndole a Moisés lo que el pueblo debe hacer.

Codo
Un codo mide 46 centímetros.

Teñido
"Coloreado"

Exodus 26:15

Información general:
El Señor continúa diciéndole a Moisés lo que el pueblo debe hacer.

Armazón
Hace referencia a los marcos o paneles que hicieron al juntar las piezas más pequeñas de madera.

Diez codos ... Uno codo y medio.
"10 codos ... 1,5 codos"

Exodus 26:19

Información general:
El Señor continúa diciéndole a Moisés lo que el pueblo debe hacer

Bases de plata
Estos eran bloques de plata que tenían una ranura para mantener la tabla en su lugar.

Pedestales
Las bases de plata mantuvieron la tabla de madera fuera del suelo

Debe haber dos bases
Esto puede ser expresado en forma activa. Traducción alterna: " Pon dos bases"

Y así sucesivamente
Esto significa que lo que se dijo sobre las dos primeras tablas debía hacerse con el resto de las tablas. Esto puede ser expresado claramente en la traducción. Traducción alterna: " y dos bases para cada uno del resto de las tablas"

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Exodus 26:22

Información general:
El Señor continúa diciéndole a Moisés lo que el pueblo debe hacer.

Estos marcos deben estar separados en la parte inferior, pero unidos en la parte superior
Esto puede ser expresado en forma activa. Traducción alterna: "Separe estos marcos en la parte inferior, pero únalos en la parte superior"

Bases de plata
Estos eran bloques de plata que tenían una ranura para mantener la tabla en su lugar. Vea como se ha traducido esto en el 26:19.

En total
"Completo"

Y así subsiguientemente
Esto significa que lo que se dijo acerca de los dos primeros marcos debería hacerse para el resto de los marcos. Ver como se ha traducido esto en el 26:19. Traducción alterna: " y dos bases para cada uno del resto de los marcos"

Exodus 26:26

Información general:
El Señor continúa diciéndole a Moisés como debe ser construido el tabernáculo.

Barra transversal
Estos son vigas de soportes horizontales que dan estabilidad a la estructura.

La parte trasera del tabernáculo debe estar hacia el oeste
La parte delantera del tabernáculo debe estar hacia el este.

Exodus 26:29

Información general:
El Señor continúa diciéndole a Moisés como debe ser construido el tabernáculo

Para que sirvan de sujetadores para las barras transversales
"que sostendrán las barras transversales" o "porque ellos sostendrán las barras transversales"

Barras transversales
Estos son vigas de soportes horizontales que dan estabilidad a la estructura. Ver como se ha traducido esto en 26:26

Te lo mostraron en la montaña.
Esto puede ser expresado en forma activa. Traducción alterna: " Que te he mostrado aquí en esta montaña"

Exodus 26:31

Información general:
El Señor continúa diciéndole a Moisés como debe ser construido el tabernáculo.

Debes hacerlo
El Señor está hablando a Moises, asi que la palabra "Tú" es singular. El Señor probablemente espera que Moisés le diga a otra persona para hacer el trabajo real, pero Moisés sería el responsable de asegurarse que el trabajo sea realizado correctamente. "Dile a un artesano que lo haga" Ver como se ha traducido esto en el 26:1.

Broches
Encaja los broches en los ojales para mantener las cortinas juntas. Ver como se ha traducido esto en 26:4.

Debes traer el arca del testimonio
El arca del testimonio es el cofre que contiene los mandamientos. Esto puede ser expresado claramente en la traducción. Traducción alterna: "debes traer el cofre que contiene los mandamientos"

La cortina es para separar el lugar santo
Esto puede ser expresado en forma activa. Traducción alterna: "La cortina separará el lugar santo"

Exodus 26:34

Información general:
El Señor continúa diciéndole a Moisés lo que el pueblo debe hacer.

La tapa del propiciatorio
Esta es la tapa que se sitúa por encima del arca donde la ofrenda de expiación era hecha. Ver como se ha traducido esto en el 25:15.

En el arca del el testimonio.
"En el cofre que contiene los mandamientos"

La mesa debe estar en el lado norte.
Esta es la mesa que contiene el pan que representa la presencida de Dios. Esto puede ser expresado claramente en la traducción. Traducción alterna: "Coloque la mesa para el pan de la presencia de Dios en el lado norte"

Exodus 26:36

Información general:
El Señor continúa diciéndole a Moisés como debe ser construido el tabernáculo.

Un Colgante
Esta era una gran cortina hecha de tela.

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El material era azul, púrpura y escarlata.
Posiblemente los significados son: 1) "material teñido en azul, púrpura, y escarlata", probablemente hilo de lana, o 2) " Tinte azul, púrpura y escarlata" para teñir el lino. Vea como se ha traducido esto en 25:3

Lino fino torcido
"Fino lino trenzado." Esta fue una tela hecha de finos hilos de lino que alguien trenzó para hacer un hilo más fuerte.

Un bordador
"Una persona que cose diseños en la tela" o " una persona que borda"

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Chapter 27

1 Debes hacer el altar de madera de acacia, cinco codos de largo y cinco codos de ancho. El altar nesecita ser cuadrado de tres codos de alto. **2** Debes hacer las extenciones de las cuatro esquinas en forma de cuernos de buey. Los cuernos serán de una pieza con el altar, y tu deberás cubrirlos con bronce. **3** Debes hacer el equipo para el altar: un caldero para los cenizas, y tambien palas, tazones, tenedor para carne y braseros. Debes hacer todos estos utencilios con bronce. **4** Debes hacer rejas para el altar, una red de bronce. Haz argollas de bronce para cada una de sus cuatro esquinas. **5** Debes poner las rejas debajo del borde del altar, desde la mitad hacia abajo. **6** Debes hacer varas para el altar, varas de madera acacia, y debes revestirlas con bronce. **7** Las varas deben de meterlas en las argollas, y las varas deben estar en los dos lados de altar, para cargar. **8** Debes hacer el altar hueco, de tablas. Debes hacerlo de la misma manera como se te mostró en el monte. **9** Debes hacer un patio para el tabernáculo. Debe haber cortinas en el lado sur del patio, cortinas de lino fino de cien codos de largo. **10** Las cortinas tienen que tener postes, con veinte bases de bronce. También debe haber ganchos amarrados a los postes, como también barras de plata. **11** Así también a lo largo del lado norte, debe haber cortinas de cien codos de largo con veinte postes, veinte bases de bronce, ganchos atados a los postes, y barras de plata. **12** A lo largo del patio en el lado oeste debe haber una cortina de cincuenta codos de largo. Debe haber diez postes y diez bases. **13** El patio también debe ser cincuenta codos de largo en el lado este. **14** Las cortinas para un lado de la entrada debe ser de quince codos de largo. Deben tener tres postes con tres bases. **15** El otro lado también debe tener cortinas de quince codos de largo. Debe tener tres postes y tres bases. **16** El portón del patio debe ser una cortina de veinte codos de largo. La cortina debe estar hecha de material azul, púrpura, y escarlata y lino fino torcido, el trabajo de un tejedor. Debe tener cuatro postes con cuatro bases. **17** Todos los postes del patio deben tener barras de plata, ganchos de plata, y bases de bronce. **18** El largo del patio debe ser de cien codos, la anchura debe ser de cincuenta codos, y la altura de cinco codos con cortinas de lino fino torcido por todo el largo, y bases de bronce. **19** Todo el equipo a ser usado en el tabernáculo, y todos las diez estacas para el tabernáculo y el patio debe estar hechas de bronce. **20** Debes ordenar al pueblo de Israel que traigan aceite de oliva, puro y presionado, para las lámparas para que puedan arder contínuamente. **21** En la tienda de reunión, afuera de la cortina que está al frente del tabernáculo que contiene el arca del testimonio, Aarón y sus hijos deben mantener las lámparas ardiendo ante el SEÑOR, desde el anochecer hasta la mañana. Este requisito debe ser un ordenanza para siempre a través de las generaciones del pueblo de Israel.

Exodus 27:1

Información general:
El Señor continúa diciéndole a Moisés lo que el pueblo debe hacer.

Cinco codos de largo y cinco codos de ancho
"2.2 metros de largo en cada lado"

El altar necesita ser cuadrado y de tres codos de alto.
"El altar debe ser cuadrado y de 1.3 metros de altura"

Codos
Un codo mide 46 centímetros.

Debes hacer las extenciones de las cuatro esquinas en forma de cuernos de buey
"Debes hacer proyecciones que parezcan cuernos de buey en sus cuatro esquinas"

Se harán los cuernos
Esto puede ser expresado en forma activa.
Traducción alterna: "Debes hacer los cuernos"

Debes cubrirlos
"Debes cubrir el altar y los cuernos"

Exodus 27:3

Información general:
El Señor continúa diciéndole a Moisés lo que el pueblo debe hacer.

Tazón
"Recipiente"

caldero
Habían sartenes que sostenían las brasas del altar.

Utensilios
Estos eran cualquier instrumento, recipiente o herramienta que servían para un propósito útil.

Debes hacer rejas para el altar, una red de bronce.
"Debes hacer una reja de bronce para el altar."

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Reja
Un marco de barras cruzadas para sujetar madera al quemar.

Exodus 27:5

Información general:
El Señor continúa diciéndole a Moisés lo que el pueblo necesita hacer.

Debes poner las rejas debajo del borde del altar.
La reja se colocó dentro del altar. Esto puede ser expresado claramente en la traducción. Traducción alterna: "Debes poner la rejadebajo del borde del altar, en el interior del altar"

Reja
Un marco de barras cruzadas para sujetar madera al quemar. Ver como se ha traducido esto en el 27:3

Debes hacer varas para el altar
Estas varas eran usadas para cargar el altar. Esto puede ser expresado claramente en la traducción. Traducción alterna: ''Debes hacer varas para cargar el altar''

Exodus 27:7

Información general:
El Señor continúa diciéndole a Moisés lo que la gente debe hacer.

Las varas deben de meterlas en las argollas, y las varas deben estar en los dos lados de altar, para cargar
Esto puede ser expresado en forma activa. Traducción alterna: "Debes colocar las varas en los anillos y ubicarlas en cada lado del altar para llevarlo"

Tablas
Una pieza de madera larga y plana que es más gruesa que una tabla.

Se te mostró en el monte
Esto puede ser expresado en forma activa. Traducción alterna: "Lo que te he mostrado aquí, en esta montaña"

Exodus 27:9

Debe haber cortinas ... en el patio
Esto puede ser expresado en forma activa. Traducción alterna: "Debes colocar los colgantes ... en el patio"

colgante de lino fino trenzado
Un "colgante" era una gran cortina hecha de tela. Ver como se ha traducido esto en el 26:36

Lino fino trenzado
"Lino fino trenzado." Esta fue una tela hecha de finos hilos de lino que alguien trenzó para hacer un hilo más fuerte.

Cien codos
" Son 44 metros"

También debe haber ganchos... en los postes
Esto puede ser expresado en forma activa. Traducción alterna: "Deberás amarrar ganchos... a los postes"

Postes
Una pieza de madera resistente, que se coloca en posición vertical y se usa como soporte

Exodus 27:11

Información general:
El Señor continúa diciéndole a Moisés lo que el pueblo debe hacer.

Asi también... las barras de plata
Para el 27:11 ver como se ha traducido las palabras similares en el 27:9

Debe haber cortinas
Esto puede ser expresado como un mandato. Traducción alterna: " Debes hacer las cortinas"

Debe haber una cortina
Esto puede ser expresado como un mandato. Traducción alterna: " Debes hacer una cortina"

Debe haber diez postes
Esto puede ser expresado como un mandato. Traducción alterna: "Debes hacer diez postes"

El atrio debe medir cincuenta codos de largo
Esto puede ser expresado como un mandato. Traducción alterna: "Haz el patio de cincuenta codos de largo"

Exodus 27:14

Información general:
El Señor continúa diciéndole a Moisés lo que el pueblo debe hacer.

Las cortinas
Un "colgante" era una gran cortina hecha de tela. Ver como se ha traducido esto en el 26:36

Postes
Estas eran piezas de madera resistente, que se colocan en posición vertical y se usan como soporte. Ver como se ha traducido esto en el 27:9.

Bases
Estos eran bloques de plata que tenían una ranura para mantener la tabla en su lugar. Ver como se ha traducido esto en el 26:19.

Quince codos
Apróximadamente unos siete metros

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El portón del patio debe ser de una cortina de veinte codos de largo.
Esto puede ser expresado como un mandato. Traducción alterna: "Debes hacer una cortina de veinte codos de largo para la puerta del patio."

Las cortinas deben hacerse ... de lino fino torcido, trabajado por un tejedor
Esto pueder ser expresado en forma activa. Traducción alterna: "Ellos deben hacer la cortina ...lino fino torcido, el trabajo de un tejedor." o " Los bordadores deben hacer la cortina ... de lino fino trenzado"

Material azul, púrpura, y escarlata y lino fino trenzado
Posiblemente los significados son: 1) "material teñido en azul, púrpura, y escarlata", probablemente hilo de lana, o 2) " Tinte azul, púrpura y escarlata" para teñir el lino.

Un tejedor
Una persona que cose diseños en la tela

Exodus 27:17

Información general:
El Señor continúa diciéndole a Moisés lo que el pueblo debe hacer.

Cien codos
"100 codos". Un codo mide 46 centímetros.

Lino fino trenzado
"Lino fino trenzado." Esta era una tela hecha de finos hilos de lino que alguien trenzó para hacer un hilo más fuerte. Ver como se ha traducido esto en el 26:36.

Y todas las estacas para el tabernáculo y el patio deben estar hechas de bronce.
Esto puede ser expresado en forma activa. Traducción alterna: " y haz todas las estacas de la tienda para el tabernáculo y el atrio de bronce"

Estacas de la tienda
Pieza afilada de madera o metal usada para asegurar las esquinas de una tienda al suelo.

Exodus 27:20

Informaciones generales:
El Señor continúa diciéndole a Moisés lo que el pueblo debe hacer.

Tienda de reunión
Este es otro nombre para el tabernáculo.

Arca de testimonio
Este es el cofre que contiene las sagradas placas de piedra en las que el Señor había escrito sus mandamientos.

Este requisito debe ser una ordenanza para siempre
"Exijo que la gente haga esto como una ordenanza perpetua"

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Chapter 28

1 Llama a tu hermano Aarón y sus hijos Nadab, Abiú, Eleazar, e Itamar, para que los israelitas me puedan servir como sacerdotes. **2** Debes hacer para tu hermano, Aarón, las vestiduras que son separadas para mí. Estas vestiduras serán para su honor y esplendor. **3** Deberás hablar a toda persona sabia de corazón, a aquellos que he llenado con espíritu de sabiduría, para que ellos puedan hacer las vestiduras de Aarón y separarlo para que me sirva como mi sacerdote. **4** Las vestiduras que ellos han de hacer serán, un pectoral, un efod, un manto, un abrigo tejido, un turbante, y un cinturón. Ellos deberán hacer estas vestimentas que los separarán para mí. Serán para tu hermano Aarón y sus hijos para que puedan servirme como sacerdotes. **5** Los artesanos deberán usar lino fino, que sea oro, azul, púrpura, y escarlata. **6** Ellos deberán hacer el efod de oro, de azul, púrpura, lana escarlata, y de lino fino torcido. Debe ser el trabajo de un artesano adiestrado. **7** Debe tener dos piezas para los hombros atados a las dos esquinas superiores. **8** El cinturón finamente tejido debe ser como el efod, debe hacerse con un pedazo del efod, hecho de lino fino torcido que sea oro, azul, púrpura y escarlata. **9** Debes tomar dos piedras de ónice y grabarles los nombres de los doce hijos de Israel. **10** Seis de sus nombres deben estar sobre una piedra, y seis nombres deben estar en la otra piedra, en orden del nacimiento de los hijos. **11** Con el trabajo de un joyero que grabe sobre piedra, como un grabado sellado, debes grabar dos piedras con los nombres de los doce hijos de Israel. **12** Deberás montar sobre el engaste el grabado en oro. Deberás colocar las dos piedras sobre las piezas del hombro del efod, para que el SEÑOR recuerde a los hijos de Israel. Aarón cargará sus nombres delante del SEÑOR sobre sus dos hombros como recordatorio a él. **13** Tu engastarás en oro **14** y trenzarás dos cadenas de oro puro como cuerdas, y atarás las cadenas al engaste. **15** Debes hacer un pectoral para tomar decisiones, será el trabajo de un artesano diestro, como la obra del efod. Hazlo de oro, de azul, púrpura y lana escarlata y de lino fino. **16** Deberá ser cuadrado. Debes doblar el pectoral en dos. Debe ser un palmo de largo y un palmo de ancho. **17** Deberás colocarlo en cuatro filas de joyas preciosas. La primera fila debe tener un rubí, un topacio, y una esmeralda. **18** La segunda fila debe tener una turquesa, un zafiro y un diamante. **19** La tercera fila debe tener un jacinto, una ágata y una amatista. **20** La cuarta fila debe tener un berilo, y un ónice, y un jaspe. Deben estar montadas sobre engastes de oro. **21** Las piedras deben estar ordenadas según los doce nombres de los hijos de Israel, todos ordenados por nombres. Deben estar grabados en el sello el nombre representativo de cada una de las doce tribus. **22** Debes hacer en el pectoral cadenas como cuerdas, un trabajo trenzado de oro puro. **23** Debes tener dos anillos de oro para el pectoral y debes pegarlos a las dos puntas del pectoral. **24** Debes pegar las dos cadenas de oro a las dos esquinas del pectoral. **25** Debes pegar las puntas de las cadenas trenzadas a los dos engastes. Entonces, debes pegar las piezas de los hombros en el frente del efod. **26** Debes hacer dos anillos de oro, y debes colocarlos en las otras dos esquinas del pectoral cerca del borde interior. **27** Debes hacer dos anillos de oro adicionales, y los debes adherir abajo en las dos piezas de los hombros al frente y, cerca de la costura encima del cinturón tejido del efod. **28** Debes amarrar el pectoral por sus anillos a las anillos del efod con un cordón azul, para que pueda ser pegado sobre el cinturón tejido. Esto es para que el pectoral no se pueda desprender del efod. **29** Cuando Aarón entre al lugar santo, debe cargar los nombres de los hijos de Israel sobre su corazón en el pectoral de la toma de decisiones, como un contínuo recordatorio delante del SEÑOR. **30** Debes poner el Urim y el Tumim en el pectoral de la toma de decisones, para que pueda estar sobre el corazón de Aarón cuando el vaya delante del SEÑOR. Pues Aarón siempre cargará los medios para poder tomar las decisiones del pueblo de Israel sobre su corazón delante del SEÑOR. **31** Debes hacer el manto del efod completamente de tela púrpura. **32** Debe tener una abertura en el centro para la cabeza. La abertura debe tener una orilla redonda tejida que no se rompa. Esto debe ser el trabajo de un tejedor. **33** En su borde inferior, debes de hacer granadas de tela azul, púrpura y lana escarlata todo alrededor. **34** Deben haber campanas doradas entre todas. Debe de haber una campana dorada y una granada, una campana dorada y una granada, y así sucesivamente, alrededor del ruedo del manto. **35** El manto debe estar sobre Aarón cuando el sirva, para que el sonido pueda ser escuchado cuando el entre al lugar santo delante del SEÑOR y cuando el salga. Esto es para que él no muera. **36** Deberás hacer una placa de oro puro y grabar en ella, como el grabado en el engaste. "Santo para el SEÑOR". **37** Debes pegar esta placa con un cordón azul al frente del turbante. **38** Debe estar en la frente de Aarón, él debe cargar cualquier culpa que pudiera estar atada a las ofrendas sagradas que los israelitas pudieran apartar para el SEÑOR. El turbante siempre debe estar sobre su cabeza para que el SEÑOR pueda aceptar sus presentes. **39** Debes hacer la túnica con lino fino y debes hacer un turbante de lino fino. También deberás hacer un cinturón, trabajo de un tejedor. **40** Para los hijos de Aarón debes hacer túnicas, cinturones, y cintas para su honor y esplendor. **41** Vestirás a Aarón

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tu hermano, y a sus hijos con él. Los debes ungir, ordenarlos y apartarlos para mí, para que me puedan servir como sacerdotes. **42** Deben hacer para ellos ropa interior para cubrir sus cuerpos desnudos, lo cual cubrirá desde la cintura hasta los muslos. **43** Aarón y sus hijos deberán usar estas vestimentas cuando entren a la tienda de reunión o cuando se acerquen al altar para servir en la lugar santo. Esto lo deberán hacer para no tener culpa, de lo contrario morirán. Esto es una ley permanente para Aarón y sus descendientes.

Exodus 28:1

Información general:
El Señor continúa diciéndole a Moisés lo que el pueblo debe hacer. (Ver: 25:1)

Llamar tu mismo
Aquí "tu mismo" se refiere a Moises.

Deben hacerlo
Aquí "Ustedes" se refiere al Pueblo de Israel.

Las vestiduras que son separadas para mi
Esto puede ser expresado en forma activa.Traducción alterna: "prendas que apartarás para mi"

Exodus 28:4

Información general:
El Señor continúa diciéndole a Moisés lo que el pueblo debe hacer.

Un abrigo tejido
"Un traje con un diseño tejido en él".

Turbante
Un gorro alto hecho de tela que se enrolla alrededor de la cabeza varias veces.

Cinturón
Una pieza de tela que las personas usan alrededor de la cintura o en el pecho

Exodus 28:6

Información general:
El Señor continúa diciéndole a Moisés lo que el pueblo debe hacer.

Lino fino torcido
Lino torcido- "Lino fino trenzado" Esta era una tela hecha de finos hilos de lino que alguien retorció para hacer un hilo más fuerte. Ver como se ha traducido esto en el 26:36.

Artesano adiestrado
Una persona que puede hacer objetos bellos a mano.

Debe hacerse en una pieza
Esto puede ser expresado en forma activa. Traducción alterna: "ellos deben hacerlo en una pieza"

Piedras de ónix
Estas son piedras preciosas que tienen capas de color blanco y negro, rojo o marrón. Ver como se ha traducido esto en el 25:3.

Exodus 28:10

Información general:
El Señor continúa diciéndole a Moisés lo que el pueblo debe hacer

Con el trabajo de un joyero que grabe sobre piedra, como un grabado sellado
"En la misma forma que una persona graba en un sello"

Grabador
Una persona que corta diseños en un material duro como madera, piedra o metal.

Sello
Un grabado en piedra usado para estampar un diseño en una cera de sello

Engastes
Piezas de metal que sostienen la piedra sobre el efod

Exodus 28:13

Información general:
El Señor continúa diciéndole a Moisés lo que el pueblo debe hacer.

Engastes
Piezas de metal que sostienen la piedra sobre el efod. Ver como se ha traducido esto en el 28:10.

Dos cadenas de oro puro trenzadas como cuerdas.
"Dos cadenas de oro puro que se trenzan como cuerdas".

Exodus 28:15

Información general:
El Señor continúa diciéndole a Moisés lo que el pueblo debe hacer.

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El trabajo de un artesano diestro, como la obra del efod
"Un obrero habilidoso lo hará como el efod"

Palmo
Un palmo mide 22 centímetros.

Exodus 28:17

Información general:
Los colores de las piedras preciosas mencionadas aquí pueden ser diferentes a los de la UDB.

Piedras preciosas
"Gemas valiosas" o "piedras atesoradas". Ver como se ha traducido esto en el 25:3.

Rubí ... jaspe
Estas son piedras preciosas.

Zafiro
Esta es una piedra preciosa de color azul. Ver como se ha traducido esto en el 24:9.

Ónix
Esta es una piedra preciosa que tienen capas de color blanco y negro, rojo o marrón. Ver como se ha traducido esto en el 25:3.

Deben ser montados en engastes de oro
Esto puede ser expresado en forma activa. Traducción alterna: "Debes montarlos en engastes dorados"

Exodus 28:21

Información general:
El Señor continúa diciéndole a Moisés lo que el pueblo debe hacer

Las piedras deben estar ordenadas
Esto puede ser expresado en forma activa. Traducción alterna: "Debes ordenas las piedras"

Anillo en sello
Un sello es una piedra grabada usada para estampar un diseño en la cera para sello. Aquí la piedra es colocada sobre un anillo. Ver como se ha traducido "sello" en el 28:10.

cadenas como cuerdas, un trabajo trenzado de oro puro
"Cadenas que están hechas de oro puro y están trenzadas como cuerdas".Ver como se ha traducido en frases similares en el 28:13.

Exodus 28:25

Información general:
El señor continúa diciéndole a Moisés lo que el pueblo debe hacer.

Cadenas trenzadas
"Cadenas trenzadas como cordones," ver como se ha traducido esto en el 28:13.

A los dos engastes
Estos son dos engastes que encierran las piedras. Esto puede ser expresado claramente en la traducción. Traducción alterna: "a los dos engastes que encierran las piedras"

Exodus 28:27

Información general:
El Señor continúa diciéndole a Moisés lo que el pueblo debe hacer

Tirantes finamente tejidos
Tirantes tejidos - Este era un cinturón de tela hecho de hilos de lino estrechos que alguien entrelazó para hacer un hilo más fuerte. Vea como se ha traducido esto en el 28:6.

Para que pueda ser pegado
Esto puede ser expresado en forma activa. Traducción alterna: "para que puedan unirlos"

El pectoral no se pueda desprender del efod
Esto puede ser expresado en forma activa. Traducción alterna: "El pectoral quedaría unido al efod"

Exodus 28:29

Información general:
El Señor continúa diciéndole a Moisés lo que el pueblo debe hacer.

Debe cargar los nombres de los hijos de Israel sobre su corazón en el pectoral.
Esto se refiere a los nombres de las tribus grabadas en las doce piedras del pectoral como se describió en el 28:17.

Sobre su corazón
" Sobre el corazón de Aarón" o " en su pecho"

El Urim y el Tumim ... los medios para tomar decisiones.
La segunda frase parece referirse a Urim y Tumim y explican su propósito.

El Urim y el Tumim
No está claro que son estos. Eran objetos, posiblemente piedras, que el sacerdote usaba para determinar de alguna manera la voluntad de Dios.

Exodus 28:31

Información general:
El Señor continúa diciéndole a Moisés lo que el pueblo debe hacer.

Este debe ser el trabajo de un tejedor
Esto puede ser expresado como un mandato. Traducción alterna: " Un tejedor debe hacer esta manto"

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Un tejedor
"una persona que teje" o " una persona que crea tela usando hilo"

Exodus 28:33

Información general:
El Señor continúa diciéndole a Moisés lo que el pueblo debe hacer.

Granadas
Una granada es una fruta redonda con una cáscara roja.

Una campana dorada y una granada
Esta frase se repite para mostrar el patrón de diseño del manto.

El manto debe estar sobre Aarón cuando el sirva
Esto puede ser expresado en forma activa. Traducción alterna: "Aarón debe usar el manto cuando el sirva"

Para que el sonido pueda ser escuchado
Esto puede ser expresado en forma activa. Traducción alterna: "Entonces las campanas harán un sonido"

Esto es para que él no muera
Esto implicaba que el podría morir si no obedecía al Señor. Esto puede ser expresado. Traducción alterna: "Como resultado, él no morirá por desobedecer mis instrucciones."

Exodus 28:36

Información General:
El Señor continúa diciéndole a Moisés lo que el pueblo debe hacer.

Graba en ella, como el grabado en el engaste
" Escribe en él de la misma forma que una persona graba en un sello". Ver como se ha traducido las palabras similares en el 28:18.

Turbante
Un gorro alto hecho de tela que se enrolla alrededor de la cabeza varias veces. Ver como se ha traducido esto en el 28:4.

Debe estar en la frente de Aarón
Esto puede ser expresado en forma activa. Traducción alterna: "Aarón debe usarlo en su frente"

El turbante siempre debe estar sobre su cabeza
Esto puede ser expresado en forma activa. Traducción alterna: "Aarón debe usarel turbante siempre sobre su cabeza"

Exodus 28:39

Información General:
Dios continúa diciéndole a Moisés lo que el pueblo debe hacer.

Turbante
Un gorro alto hecho de tela que se enrolla alrededor de la cabeza varias veces. Ver como se ha traducido esto en el 28:4.

Cinturón
Un cinturón o faja es una pieza de tela que las personas usan alrededor de la cintura o del pecho. Ver como se ha traducido esto en el 28:4.

El trabajo de un tejedor
Un bordador es una persona que cose diseños en la tela. Ver como se ha traducido esto en el 26:36.

Exodus 28:40

Información general:
Dios continúa diciéndole a Moisés lo que el pueblo debe hacer.

cinturones
Un cinturón o faja es una pieza de tela que las personas usan alrededor de la cintura o del pecho. Ver como se ha traducido esto en el 28:4.

Cintas
La cinta es una tira de tela estrecha y decorativa que se usa alrededor de la cabeza sobre los ojos.

Vestirás a Aarón tu hermano
Aarón era el hermano mayor de Moisés. Esto puede ser expresado claramente en la traducción. Traducción alterna: " Pon estas vestiduras a tu hermano mayor Aarón"

Exodus 28:42

Información general:
Dios continúa diciéndole a Moisés lo que el pueblo debe hacer.

ropa interior
Estos son ropa interior, ropa usada debajo de la ropa exterior, a lado de la piel.

Tienda de reunión
Este es otro nombre para el tabernáculo. Ver como se ha traducido esto en el 27:20.

Una ley permanente
"Una ley que no tendrá fin"

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Chapter 29

1 Ahora, esto es lo que tienes hacer para separarlos para Mí y para que me sirvan a Mí como sacerdotes.
Tomen un toro joven y dos carneros sin mancha, **2** panes sin levadura y tortas sin levadura y mézclenlas
con aceite. También, toma obleas sin levadura frotadas con aceite. Haz las obleas usando harina de trigo
fina. **3** Tienes que colocarlos en una sola canasta, llevarlos en la canasta y presentarlos junto al toro y los
dos carneros. **4** Tienes que presentar a Aarón y a sus hijos a la entrada de la tienda de reunión. Tienes
que lavar en el agua a Aarón y a sus hijos. **5** Tienes que llevar las vestiduras y vestir a Aarón con el
manto, la falda del efot, el efot y el pectoral, amarrando el cinto de tejido fino del efot alrededor de de su
torso. **6** Tienes que colocar el turbante en su cabeza y ponerle la corona santa encima del turbante. **7**
Luego toma el aceite para ungir y derrámarlo en su cabeza, y de esta forma estará ungido. **8** Tienes que
traer a sus hijos y colocar túnicas sobre ellos. **9** Tienes que vestir a Aarón y a sus hijos con fajas y
ponerles una cintas en sus cabezas. El trabajo sacerdotal le pertenecerá a ellos como ley permanente. De
esta forma, tienes que consagrar a Aarón y a sus hijos para que ellos me sirvan. **10** Tienes que traer al
toro ante la tienda de reunión, y Aarón y sus hijos tienen que posar sus manos en la cabeza de éste. **11**
Tienes que matar al toro delante de Mí, el SEÑOR, en la entrada de la tienda de reunión. **12** Tienes que
tomar parte de la sangre del toro y ponerla en los cuernos del altar con tu dedo, y tienes que derramar el
resto de la sangre en la base del altar. **13** Tienes que tomar toda la grasa que cubre los órganos, y
también tomar la cubierta del hígado y los dos riñones con la grasa que está en ellos; quémalo todo en el
altar. **14** Pero en cuanto a la carne del toro, así como su piel y el excremento, tienes que quemarlas fuera
del campamento. Esto será una ofrenda por el pecado. **15** También tienes que tomar un carnero y Aarón y
sus hijos tienen que posar sus manos en la cabeza del carnero. **16** Tienen que matar el carnero, luego
tomar su sangre y rociarla en todas las partes del altar. **17** Tienes que cortar el carnero en piezas, lavar
sus órganos y sus piernas, tomar sus órganos junto con sus pedazos y la cabeza, y colocarlas **18** en el
altar. Luego quemar el carnero completo. Será una ofrenda quemada para Mí, el SEÑOR. Producirá un
dulce aroma para Mí; será una ofrenda hecha para Mí por el fuego. **19** Entonces, tienes que tomar al otro
carnero y Aarón y sus hijos tienen que posar sus manos en la cabeza del carnero. **20** Luego tienes que
matar al carnero y tomar un poco de su sangre. Colócala en el lóbulo de la oreja derecha de Aarón, en el
lóbulo de la oreja derecha de cada uno de sus hijos, en el pulgar de sus manos derechas y en el dedo
gordo de sus pies derechos. Luego tienes que esparcir la sangre contra cada lado del altar. **21** Tienes que
tomar un poco de la sangre que está en el altar y un poco del aceite para ungir y esparcirla toda sobre
Aarón, sus vestiduras y también sobre sus hijos y sus vestiduras. Así, Aarón estará separado para Mí, así
como sus vestiduras, sus hijos y las vestiduras de sus hijos con él. **22** Tienes que tomar la grasa del
carnero, la grasa de su rabo, la grasa que cubre sus órganos, la cobertura del hígado, los dos riñones y la
grasa que hay en ellos y la cadera derecha, ya que este carnero es la consagración del sacerdote para Mí.
23 Tomarás una hogaza de pan, una torta de pan hecho con aceite y una oblea fuera de la canasta del pan
sin levadura, delante de Mí, el SEÑOR. **24** Tienes que poner esto en manos de Aarón y en las manos de
sus hijos y agitarlos delante de Mí como una ofrenda movida delante de el SEÑOR. **25** Luego tienes que
tomar la comida de sus manos y quemarla en el altar con la ofrenda quemada. Esto producirá un dulce
aroma para Mí; será una ofrenda hecha para Mí por fuego. **26** Tienes que tomar la pechuga del carnero de
Aarón para la dedicación y agitarlos como una ofrenda de movimiento delante de el SEÑOR y ésta será tu
parte. **27** Tienes que separar para Mí la pechuga de la ofrenda que ha sido agitada y la cadera que es la
contribución para los sacerdotes, la pechuga que ha sido agitada y la cadera que ha sido contribuida para
Aarón y sus hijos. **28** Estas porciones de carne dadas por los Israelitas tienen que siempre pertenecer a
Aarón y a sus descendientes. Por las regulaciones de las ofrendas de comunión, estas ofrendas serán para
los sacerdotes escogidos por los Israelitas, ofrendas presentadas a Mí, el SEÑOR. **29** Las santas
vestiduras de Aarón también tienen que ser reservadas para su descendencia. Ellos serán ungidos en
ellas y serán ordenados por Mí en ellas. **30** El sacerdote que lo herede de entre sus hijos, quien entre en la
tienda de reunión para servirme a Mí en el lugar santo, tendrá que llevar las vestiduras por siete días. **31**
Tienes que tomar al carnero de la instalación de los sacerdotes para Mí y hervir su carne en el lugar
santo. **32** Aarón y sus hijos tienen que comer la carne del carnero y el pan que está en la canasta en la
entrada de la tienda de reunión. **33** Ellos tienen que comer la carne y el pan que les fue dado para
expiarlos y ordenarlos, para que fueran separados para Mí. Nadie más puede comer esa comida, porque
tienen que tratarla como consagrada para Mí, servida por Mí. **34** Si alguna de esta carne de la ofrenda de
ordenación, o cualquier pan, permaneciere hasta la mañana siguiente, entonces tienes que quemarla. No
puede comerse, porque ha sido separada para Mí. **35** De esta manera, siguiendo todo lo que Yo te he

ordenado a ti que hagas, tienes que tratar a Aarón y a sus hijos. Por siete días tienes que prepararlos. **36** Cada día tienes que ofrecer un toro como ofrenda de pecado para la expiación. Tienes que purificar el altar haciendo expiación por el mismo, y tienes que ungirlo para separarlo para Mí. **37** Por siete días tienes que hacer la expiación del altar y separarlo para el SEÑOR. Luego el altar estará completamente separado para Mí. Cualquier cosa que toque el altar estará separado para el SEÑOR. **38** Tienes que regularmente ofrecer en el altar, cada día, dos corderos de un año. **39** Tienes que ofrecer un cordero en la mañana y el otro cordero deberán ofrecerlo al atardecer. **40** Con el primer cordero, ofrece una décima de harina fina mezclada con la cuarta parte de un litro de aceite de olivos prensados y la cuarta parte de un litro de vino como ofrenda de bebida. **41** Deberán ofrecer el segundo cordero al atardecer. Deberán ofrecer el mismo grano que ofrecieron en la mañana y la misma ofrenda de bebida. Esto producirá un dulce aroma para Mí; será una ofrenda hecha para Mí por el fuego. **42** Éstas deben ser ofrendas quemadas que se hagan regularmente a través de las generaciones. Deberán hacerlas en la entrada de la tienda de reunión delante de Mí, el SEÑOR, donde me encontraré con ustedes para hablarles. **43** Allí será donde me encontraré con los Israelitas, en la tienda que ha sido separada para Mí por mi gloria. **44** Yo separaré la tienda de reunión y el altar para esos que se encuentren conmigo a solas. También separaré a Aarón y a sus hijos para que me sirvan como sacerdotes. **45** Yo viviré entre los Israelitas y seré su Dios. **46** Ellos conocerán que yo soy el SEÑOR, su Dios, quien los sacó de la tierra de Egipto para que Yo pueda vivir entre ellos. Yo soy el SEÑOR, su Dios.

Exodus 29:1

Ahora
La palabra "ahora" marca un cambio en el asunto de las prendas entre los sacerdotes y los sacerdotes consagrados

Debes hacer
Aquí "Tú" se refiere a Moisés.

Para separarlos
" para apartar a Aarón y sus hijos"

Me sirvan
Aquí "me" se refiere al Señor.

Un toro joven
Un bovino masculino

También toma obleas sin levadura frotadas con aceite
Esto puede ser expresado en forma activa. Traducción alterna: "También toma hojaldres sin levadura y úntalos con aceite"

Pan ... tortas ... obleas
Estas son diferentes clases de alimentos hechos de harina.

Exodus 29:3

Información general:
El Señor continúa hablando a Moisés.

Tienes que colocarlos
"Debes colocar el pan, la torta, y la oblea"

Y presentarlos con el toro y los dos carneros
Aquí "presentarlos" significa ofrecer en sacrificio. El significado completo puede ser traducido claramente. Traducción alterna: "Y ofrécelos cuando sacrifiques el toro y los dos carneros."

Tienda de reunión
Este es otro nombre para el tabernáculo. Ver como se ha traducido esto en el 27:20

Exodus 29:5

Información general:
El Señor continua hablando a Moisés

Manto
Este era un abrigo con un diseño tejido en él. Vea como se ha traducido esto en el 28:4

Tirantes finamente tejidos
Tirantes tejidos - Este era un cinturón de tela hecho de hilos de lino estrechos que alguien entrelazó para hacer un hilo más fuerte. Ver como se ha traducido esto en el 28:6.

Turbante
Un gorro alto hecho de tela que se enrolla alrededor de la cabeza varias veces. Ver como se ha traducido esto en el 28:4.

Corona santa
Esta corona es descripta en el 29:5 fue grabada con las palabras "Dedicado al Señor" (UDB) y hecho de oro puro.

Exodus 29:8

Información general:
El Señor continúa hablando a Moisés.

Trae a sus hijos
"Trae a los hijos de Aarón"

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Manto
Estos eran abrigos con un diseño tejido en él. Ver como se ha traducido esto en el 28:4

cinturones
Un cinturón faja es una pieza de tela que las personas usan alrededor de la cintura o del pecho. Ver como se ha traducido esto en el 28:4

Cintas
La cinta es una tira de tela estrecha y decorativa que se usa alrededor de la cabeza sobre los ojos. Ver como se ha traducido esto en 28:40

El trabajo sacerdotal
"El deber de ser sacerdotes"

Pertenecerá a ellos
El deber de ser sacerdotes también pertenecerá a los descendientes de los hijos de Aarón. Se puede expresar claramente en la traducción. Traducción alterna:" Le pertenecerá a ellos y a sus descendientes"

Ley permanente
"Una ley que no tiene final" Ver como se ha traducido esto en el 28:42.

Exodus 29:10

Información General:
El Señor continúa hablando a Moisés.

Tienda de reunión
Este es otro nombre para el tabernáculo. Ver como se ha traducido en el 27:20.

Tienes que matar al toro
El toro ofrecido en sacrificio debe ser matado por Moisés, no por el sacerdote, en la entrada, no dentro de la tienda de reunión.

Mata el toro
En los siguientes versículos explicará que hará con la sangre del toro, el término usado para "matar" implicará un método similar a "cortar su garganta y recorger la sangre en un recipiente"

Exodus 29:12

Información general:
El Señor continúa hablando a Moisés.

Los cuernos
Estos tienen proyecciones que parecían cuernos de buey unidas a las cuatro esquinas del altar. Ver como se ha traducido esto en el 27:1.

El resto de la sangre
"La sangre restante"

Cubre las partes internas
"Cubre los órganos"

hígado ... riñones
Estos son órganos del cuerpo.

Pero en cuanto a la carne del toro, así como su piel y el excremento
"Pero en cuanto a las partes restantes del toro"

Exodus 29:15

Debes matar al carnero
Para estos sacrificios de consagración de los sacerdotes, era Moisés, no Aaron ni sus hijos, los que tenían que matar a los animales.

Sobre el altar
A diferencia del toro que fue quemado fuera de la tienda, el carnero tendrá que ser quemado en el interior de la tienda.

Las partes interiores
"los órganos". Ver como se ha traducido esto en el 29:12.

Exodus 29:19

Informaciónes generales:
El Señor continúa hablando a Moisés.

Luego tendrás que matar al carnero.
El carnero fue matado por un corte de garganta. Esto puede ser expresado claramente en la traducción. Traducción alterna: "Luego mata al carnero rajando su garganta"

Exodus 29:21

Información general:
El Señor continúa hablando a Moisés.

Aarón estará separado para Mí
Esto puede ser expresado en forma activa. Traducción alterna: "Al hacer esto, me dedicarás a Aarón"

Exodus 29:22

Información general:
El Señor continúa hablando a Moisés.

Partes internas ... hígado ... riñones
Esto se refiere a los órganos internos del cuerpo. Ver como se ha traducido esto en el 29:12.

Toomarás una hogaza de pan ... delante de Mí. el Señor.
Para el 29:23 ver como se ha traducido las palabras similares en el 29:21.

Eso se hará delante de Mí
Esto puede ser expresado en forma activa. Traducción alterna: esto tienes que hacer delante de Mí"

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Exodus 29:24

Información general:
Dios continúa hablando a Moisés.

Tienes que poner esto
Aquí "esto" se refiere a las partes del sacrificio mencionados en los versículos previos.

Será una ofrenda hecha para Mí por fuego
Esto puede ser expresado en forma activa. Traducción alterna: "Quémalo como una ofrenda para Mí"

Exodus 29:26

Información general:
El Señor continúa hablando a Moisés

Carnero para la dedicación
"el carnero que dedicaste" o "el carnero que mataste"

El carnero de Aarón para la dedicación
"el carnero que usaste para dedicarle a Aarón"

Dado por los israelitas
Esto puede ser expresado en forma activa. Traducción alterna: "que los israelitas darán"

Por las regulaciones de las ofrendas de comunión, estas
"Estas serán una ley permanente"

Tomado de las ofrendas de los israelitas
Esto puede ser expresado en forma activa. Traducción alterna: "que tomarán de las ofrendas de los israelitas"

Exodus 29:29

Información general:
El Señor continúa hablando a Moisés.

Las santas vestiduras de Aarón también tienen que ser reservadas para su descendencia
Estas vestiduras pertenecen a los sacerdotes y no son solamente de uso personal para Aarón. Tradución alterna: "Aarón debe resevar las santas vestiduras para su descendencia"

Ellos serán ungidos en ellas y serán ordenados por Mí en ellas.
Esto puede ser expresado en forma activa. Traducción alterna: "Ellos deberán usar las santas vestiduras cuando sean ungidos sus hijos y ordenados por Mí"

Tienda de Reunión
Este es otro nombre para el tabernáculo. Ver como se ha traducido esto en el 27:20.

Exodus 29:31

Información general:
El Señor continúa hablando a Moisés.

El carnero de la instalación de los sacerdotes
"El carnero que mataste cuando instalaste a los sacerdotes"

En el lugar santo
Esto no es el mismo que el lugar santo fuera del lugar santísimo. Esto se refiere a un lugar dentro del patio. Traducción alterna: "a la entrada de la tienda de reunión''

Tienda de Reunión
Este es otro nombre para el tabernáculo. Ver como se ha traducido esto en el 27:20

Que fueron dados
Esto puede ser expresado en forma activa. Traducción alterna: "que sacrificaste"

No pueden comerse
Esto puede ser expresado en forma activa. Traducción alterna: "Ninguno puede comerlo"

porque ha sido separada para Mí.
Esto puede ser expresado en forma activa. Traducción alterna: "porque me lo has apartado"

Exodus 29:35

Información general:
El Señor continúa hablando a Moisés.

De esta manera, siguiendo todo lo que Yo te he ordenado a ti que hagas, tienes que tratar a Aarón y a sus hijos.
"Te he ordenado que trates a Aaron y a sus hijos de esta manera"

Luego el altar estará completamente separado para Mí
"Luego el altar será santo" (UDB)

Estará separado para el Señor
"también será muy santo"

Exodus 29:38

Información general:
El Señor continúa hablando a Moisés.

Tienes que regularmente ofrecer en el altar
"Harás una ofrenda regularmente sobre el altar"

Exodus 29:40

Información general:
El Señor continúa hablando a Moises.

una décima ... la cuarta parte
"1/10 ... 1/4"

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ephah
Un ephah equivale a 22 litros.

hin
Un hin equivale a 3,7 litros.

Exodus 29:41

Información general:
El Señor continúa hablando a Moisés.

Será una ofrenda hecha para Mí por el fuego
Esto puede ser expresado en forma activa. Traducción alterna: "Será una ofrenda quemada para Mí"

A través de las generaciones
"A través de todas las generaciones de tus descendientes" Vea como se ha traducido esto en el 12:12

Tienda de reunión
Este es otro nombre para el tabernáculo. Ver como se ha traducido esto en el 27:20.

Exodus 29:43

Información general:
El Señor continúa hablando a Moisés.

La tienda será apartada para mí por mi gloria
Esto puede ser expresado en forma activa. Traducción alterna: "Mi presencia impresionante dedicará la tienda para mí"

Exodus 29:45

Información general:
El Señor continúa hablando a Moisés.

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Chapter 30

1 Ustedes harán un altar para quemar incienso. Lo harán con madera de acacia. **2** Su largo debe ser de un codo y su ancho de un codo. Debe ser cuadrado y su altura debe ser de dos codos. Sus cuernos deben ser hechos de una sola pieza. **3** Deben cubrir el altar de incienso con oro puro- su tope, sus lados, y sus cuernos. Deben hacer una frontera circundante de oro para ello. **4** Deben hacer dos anillos de oro para atarlos a este por debajo de su borde en sus dos lados opuestos. Los anillos deben ser portadores de postes para cargar el altar. **5** Deben hacer los postes de madera de acacia y deben cubrirlos con oro. **6** Deben colocar el altar de incienso delante de la cortina que está al lado del arca del testimonio. Estará antes de la tapa de la expiación que está sobre el arca del testimonio, donde Me encontraré con ustedes. **7** Aarón debe quemar incienso fragante cada mañana. Debe quemarlo cuando prepare las lámparas. **8** Cuando Aarón encienda las lámparas nuevamente al anochecer, deberá quemar el incienso en el altar del incienso. Este debe ser quemado de forma regular ante mí, el SEÑOR, a lo largo de todas las generaciones de tu pueblo. **9** Pero ustedes no ofrecerán ningún otro incienso en el altar del incienso, ni ninguna ofrenda quemada u ofrenda de grano. No derramarán ninguna ofrenda de bebida sobre ello. **10** Aarón debe hacer expiación en los cuernos del altar del incienso una vez al año. Él deberá hacer esto usando la sangre de la ofrenda de pecado de la expiación. El sumo sacerdote debe hacer esto durante todas las generaciones de tu pueblo. Esta ofrenda será separada completamente para Mí, el SEÑOR." **11** el SEÑOR habló a Moises y dijo: **12** "Cuando hagas un censo de los Israelitas, entonces cada persona debe dar un rescate por su vida al SEÑOR. Debes hacer esto luego de contarlos, para que no haya ninguna plaga entre ellos cuando los cuentes. **13** Todo el que es contado durante el censo debe pagar un siclo de plata de acuerdo al peso del ciclo del santuario (el ciclo es igual a veinte gerahs). Este medio ciclo será una ofrenda para Mí, el SEÑOR. **14** Todo el que sea contado, de veinte años hacia arriba, deberá darme esta ofrenda a Mí. **15** Cuando las personas Me den esta ofrenda para hacer expiación por sus vidas, los ricos no deben dar más de medio ciclo, y los pobres no deben dar menos. **16** Deberás recibir este dinero de la expiación de los Israelistas y debes asignarlo al trabajo de la tienda de la reunión. Debe ser un recordatorio a los Israelitas ante Mí, el hacer expiación por sus vidas." **17** El SEÑOR habló a Moises y dijo: **18** "También debes hacer una vasija de bronce con un soporte de bronce, una vasija para el lavado. Lo debes colocar entre la tienda de la reunión y el altar, y debes colocar agua en el. **19** Aarón y sus hijos deben lavar sus manos y sus pies con el agua dentro de ella. **20** Cuando entren a la tienda de la reunión o cuando estén cerca del altar para servirme quemando una ofrenda, deben lavarse con agua para que no mueran. **21** Deberán lavar sus manos y pies para que ellos no mueran. Esto debe ser una ley permanente para Aarón y sus descendientes a lo largo de todas las generaciones de su gente." **22** El SEÑOR le habló a Moisés y dijo: **23** "Toma estas especias finas: quinientos siclos de mirra que fluye, 250 siclos de canela dulce y olorosa, 250 siclos de caña dulce y olorosa, **24** quinientos siclos de casia, medidos por el peso del siclo del santuario, y un hin de aceite de oliva. **25** Harás aceite de unción santo con estos ingredientes, el trabajo de un perfumista. Será aceite de unción santo reservado para Mí. **26** Deberás ungir la tienda de reunión con este aceite, también el arca del testimonio, **27** la mesa y todos sus utensilios, el candelabro y su equipo, el altar del incienso, **28** el altar para quemar ofrendas con todo su equipo, y la vasija con su estante. **29** Deberás separarlos para Mí para que sean santos para Mí. Cualquier cosa que los toque también será santo. **30** Deberás ungir a Aarón y a sus hijos y ponerlos aparte para Mí para que Me sirvan como sacerdotes. **31** Deberás decirle a los Israelitas: 'Este deberá ser un aceite de unción el cual es separado para el SEÑOR a lo largo de las generaciones de tu pueblo. **32** No debe ser aplicado a la piel de la gente, ni podrá hacerse ningún aceite como éste con la misma fórmula, porque está separado para el SEÑOR. Deberás considerarlo de esta manera. **33** Cualquiera que haga perfume como éste, o cualquiera que se lo unte a alguien, esa persona deberá ser separada de su pueblo.'" **34** El SEÑOR dijo a Moisés: "Toma especias- estacte, uña aromática, y gálbano - especias dulces junto al incienso puro, ambos en cantidades iguales. **35** Hazlo en forma de incienso, mezclado por un perfumista, sasonado con sal, puro y ponlo aparte. **36** Lo vas a moler en una mezcla muy fina. Coloca parte enfrente del arca del testimonio, el cual está ubicado en la tienda de reunión, donde Me encontraré contigo. Lo considerarás como muy sagrado para Mí. **37** En cuanto a este incienso que tú harás, no debes hacer ninguno con la misma fórmula para ustedes mismos. Debe ser de lo más sagrado para tí. **38** Quienquiera haga algo similar para usar como un perfume debe ser separado de su pueblo."

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Exodus 30:1

Información General:
El Señor le dice a Moisés como construir el equipo de adoración.

Deben hacerlo
Aquí "deben" hace referencia a Moisés y el pueblo de Israel.

Sus cuernos deben ser hechos
Estas eran proyecciones que parecían cuernos de buey unidos a las cuatro esquinas del altar. Ver como se ha traducido "cuernos" en el 27:1. Traducción alterna: "Deben hacer los cuernos"

Exodus 30:3

Información general:
El Señor continúa diciéndole a Moisés lo que el pueblo debe hacer.

El altar de incienso
"Un altar en donde se quema incienso"

Estar atados a este
Esto puede ser expresado en forma activa. Traducción alterna: "los cuales atarás al altar"

Exodus 30:5

Información general:
El Señor continúa diciéndole a Moisés lo que el pueblo debe hacer.

El arca de testimonio
El arca es el cofre que contiene los mandamientos. Esto puede ser expresado claramente en la traducción. Ver como se ha traducido esto en el 26:31. Traducción alterna:"el cofre contiene los mandamientos"

La tapa de expiación
Esta es la tapa que se sitúa por encima del arca donde la ofrenda de expiación era hecha. Ver como se ha traducido esto en el 25:15.

Donde Me encontraré contigo
Aquí "contigo" se refiere a Moisés.

Exodus 30:7

Información general:
El Señor continúa diciéndole a Moisés lo que el pueblo debe hacer.

A lo largo de las generaciones de tu pueblo.
"Por todas las generaciones de tus descendientes" Ver como se ha traducido esto en el 12:12.

Pero debes ofrecer
Aunque la palabra "usted" está dirigida a Moisés, la instrucción se da específicamente a Aarón y sus descendientes sobre cuándo y qué ofrecerán en el altar del incienso.

Exodus 30:10

Información general:
El Señor continúa hablando a Moisés.

Cuernos
Estas eran proyecciones que parecían cuernos de buey unidos a las cuatro esquinas del altar. Ver como se ha traducido esto en el 27:1

A lo largo de las generaciones de tu pueblo.
"Por todas las generaciones de tus descendientes" Ver como se ha traducido esto en el 12:12.

Exodus 30:11

Cuando hagas
Los posibles significados son: 1) "Usted" se refiere solo a Moisés o 2) "Ustedes" se refiere a Moisés y los líderes de Israel en las futuras generaciones cuando ellos realicen el censo.

Un censo de los Israelitas
Los líderes solo contaban a los hombres israelitas.

Todo el que es contado
Esto se puede afirmar en forma activa. Sólo contaban los hombres. AT: "Todos los que cuentan" o "Todos los hombres que cuentan"

Medio ciclo de plata
"1/2 siclo de plata." Los traductores pueden usar una unidad de medida para que las personas puedan entender y redondear en números: "5,5 gramos de plata" o "seis gramos de plata"

De acuerdo al peso del ciclo del santuario
Evidentemente, había siclos de más de un peso en ese momento. Esto especificaba cual se iba a usar.

Veinte gerahs
"20 gerahs." Un gerah es una unidad que las personas usaban para medir cuanto pesaba algo muy pequeño.

Desde los 20 años hacia arriba
Se dice que los números más grandes están por encima o arriba de números más pequeños. Traducción alterna: "de veinte años y más" o "quien tiene veinte años o más"

Exodus 30:15

Información general:
El Señor continúa diciéndole a Moisés lo que el Pueblo debe hacer.

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El pueblo
Solo los hombres hicieron esta ofrenda.

Medio ciclo
Los traductores pueden usar una unidad de medida para que las personas puedan entender y redondear en números: "5,5 gramos de plata" o "seis gramos de plata"

Debe ser un recordatorio a los Israelitas ante Mí, el hacer expiación por sus vidas
Los posibles significados son 1) "Les recordará a los israelitas que hagan expiación por sus vidas" o 2) "Les recordará a los israelitas que han hecho expiación por sus vidas".

Exodus 30:17

Ustedes deben hacer
Aquí "Ustedes" hace referencia a Moisés y el Pueblo de Israel.

vasija
"Bol" o "balde"

Un soporte de bronce
Esto es en donde se pondría el tazón.

vasija para el lavado
Esta frase explica para que usarían los sacerdotes el gran tazón de bronce.

El altar
El altar de sacrificio

Exodus 30:19

Información general:
El Señor continúa diciéndole a Moisés lo que el pueblo debe hacer.

El agua dentro de ella
"el agua en la vasija"

Para Aarón y sus descendientes a lo largo de todas las generaciones de su gente
"para Aarón y todas las generaciones de sus descendientes." Ver como se ha traducido una frase similar en el 12:12.

Exodus 30:22

Información general:
El Señor continúa diciéndole a Moisés lo que el pueblo debe hacer.

Especias
Plantas secas que las personas muelen en polvo y ponen en aceite o comida para dar un buen aroma o sabor. Vea como se ha traducido esto en el 25:3.

Quinientos siclos ... 250 siclos
"500 siclos ... 250 siclos." Un siclo son como 11 gramos. Los traductores pueden usar unidades que las personas conocen y redondear números: "5.7 kilogramos ... 11.4 kilogramos" o "seis kilogramos ... tres kilogramos"

Canela ... caña ... casia
Estas son especias dulces.

el peso del siclo del santuario
Evidentemente, había siclos de más de un peso en ese momento. Esto especificaba cual se iba a usar. Ver como se ha traducido esto en el 30:11.

Un hin
Los traductores usan unidades que las personas conocen y redondean números: "3,7 litros" o "cuatro litros"

Con estos ingredientes
"Con estos artículos"

El trabajo de un perfumista
Los posibles significados son 1) Moisés tenía que hacer que un perfumista haga el trabajo o 2) Moisés tenía que hacer el trabajo de la misma manera que lo haría un perfumista.

Un perfumista
Una persona que es habilidosa mezclando especias y aceites.

Exodus 30:26

Información General:
El Señor continúa hablándo a Moisés.

Deberás ungir
Aquí "Usted" se refiere a Moisés.

El arca de testimonio
El arca del testimonio es el cofre que contiene los mandamientos. Esto puede ser expresado claramente en la traducción. Ver como se ha traducido esto en el 26:31. Traducción alterna: "debes traer el cofre que contiene los mandamientos"

El altar para quemar ofrendas
"el altar sobre el cual se quemó la ofrenda"

Exodus 30:29

Información General:
El Señor continúa hablándo a Moisés.

Separarlos
Esto se refiere a la lista de artículos del 30:26.

A lo largo de todas las generaciones de su Pueblo
"Todas las generaciones de sus descendientes." Ver como se ha traducido una frase similar en el 12:12.

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Exodus 30:32

Información General:
El Señor continúa diciéndole a Moisés lo que el pueblo debe hacer.

No debe ser aplicado a la piel de la gente
Esto puede ser expresado en forma activa. Traducción alterna: "No debes poner el aceite de la unción que se dedica al Señor en la piel de una persona"

Con la misma fórmula
"con los mismos ingredientes" o "con los mismos artículos"

esa persona deberá ser cortada de su pueblo
La metáfora "cortada" tiene al menos tres significados posibles. Pueden expresarse en forma activa: 1) "Ya no lo consideraré como uno de los habitantes de Israel" 2) "el pueblo de Israel debe enviarlo lejos" o 3) "el pueblo de Israel debe matarlo".

Exodus 30:34

Información general:
El Señor continúa diciéndole a Moisés qué hacer. El Señor le da las órdenes solo a Moisés: todas las instancias de "Usted" son singulares. Sin embargo, las palabras "mezclado por un perfumista" podrían significar que Moisés podría hacer que el perfumista tomara las especias, las mezclara, las triturara y se las diera a Moisés para que Moisés pudiera poner una parte de la mezcla frente al arca, como en UDB .

Estacte, uña aromática, y gálbano
Estas son especias.

Hazlo en forma de incienso, mezclado por un perfumista
La frase con "mezclado" se puede traducir en forma activa. Traducción alterna: "Hazlo en la forma de incienso que un perfumista ha mezclado" o "Un perfumista debe mezclarlo en un tipo de incienso"

Mezclado por un perfumista
Los posibles significados son 1) Moisés tenía que hacer que un perfumista haga el trabajo o 2) Moisés tenía que hacer el trabajo de la misma manera que lo haría un perfumista. Ver como se ha traducido estas palabras en el 30:22.

Lo vas a moler
"Lo aplastarás". Aquí "usted" se refiere a Moisés.

Lo considerarán
Aquí "Ustedes" es plural y se refiere a Moisés y el Pueblo de Israel.

Exodus 30:37

Información general:
El Señor continúa diciéndole a Moisés lo que el pueblo debe hacer.

No debes hacer ninguno
La palabra "ustedes" se refiere aquí al Pueblo de Israel.

Con la misma fórmula
"con los mismos ingredientes" o "con los mismos artículos" Ver como se ha traducido esto en el 30:32.

Debe ser de lo más sagrado para tí.
"Debes considerarlo como lo más sagrado"

Perfume
Este es un líquido de olor agradable que una persona pone en su cuerpo.

Esa persona deberá ser cortada de su pueblo
La metáfora "cortada" tiene al menos tres significados posibles. Pueden expresarse en forma activa: 1) "Ya no lo consideraré como uno de los habitantes de Israel" 2) "el pueblo de Israel debe expulsarlo" o 3) "el pueblo de Israel debe matarlo". Ver como se ha traducido esto en el 30:32.

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Chapter 31

1 El SEÑOR habló a Moisés y dijo: **2** "Mira, he llamado por nombre a Bezalel hijo de Uri, hijo de Hur, de la tribu de Judá. **3** He llenado a Bezalel con Mi Espíritu, para darle sabiduría, entendimiento y conocimiento, para todo tipo de artesanía, **4** para hacer diseños artísticos y para trabajar en oro, plata y bronce; **5** también para cortar y colocar piedras y tallar madera, para hacer todo tipo de artesanía. **6** Ademas de él, he nombrado a Aholiab hijo de Ahisamac, de la tribu de Dan. He puesto habilidad en los corazones de todos los que son sabios para que puedan hacer todo lo que yo te he mandado. Esto inlcuye **7** la tienda de reunión, el arca del testimonio, la tapa de expiación sobre el arca y todos los muebles de la tienda: **8** la mesa y sus utensilios, el candelabro puro con todo su equipo, **9** el altar de incienso, el altar para ofrendas quemadas con todo su equipo, y la basija grande con su base. **10** Esto también incluye las vestiduras finamente tejidas: las vestiduras santas para Aarón el sacerdote y las de sus hijos, reservados para Mí para que puedan servir como sacerdotes. **11** Esto también incluye el aceite de unción y el incienso dulce para el lugar santo. Estos artesanos harán todas estas cosas justo como Yo te he mandado. **12** El SEÑOR habló a Moisés y dijo: **13** "Dile a los Israelitas: 'ciertamente guardarán los días de Reposo del SEÑOR, porque ésto será una señal entre Él y ustedes a través de las generaciones de sus pueblos para que ustedes sepan que él es el SEÑOR, quien los separa para Sí mismo. **14** Así que guardarán el Día de Reposo, porque tiene que ser tratado por ustedes como santo, reservado para Él. Todo el que lo deshonre ciertamente tendrá que ser puesto a muerte. Todo el que trabaje en el Día de Reposo, esa persona ciertamente deberá ser cortada de su gente. **15** El trabajo se hará por seis días pero el séptimo día será un día de completo Reposo, santo, reservado para el honor del SEÑOR. Cualquiera que haga cualquier trabajo en el Día de Reposo, ciertamente deberá ser puesto a muerte. **16** Por lo tanto, los Israelitas tendrán que guardar el Día de Reposo. Lo tendrán que observar a través de las generaciones de su gente como una ley permanente. **17** El Día de Reposo siempre será una señal entre el SEÑOR y los Israelitas, ya que en seis días el SEÑOR hizo el cielo y la tierra, y en el séptimo día descansó y fue refrescado." **18** Cuando Dios hubo terminado de hablar con Moisés en el Monte Sinaí, le dio dos tablas de decretos de pacto, echas de piedra, escritas con Su propia mano.

Exodus 31:1

He llamado por nombre
Dios habla de elegir personas específicas llamándolas por su nombre. Traducción alterna: "He elegido"

Exodus 31:3

Información general:
El Señor continúa hablando a Moisés

He llenado a Bezalel con Mi Espíritu.
El Señor habla de darle su espirítu a Bezalel como si fuera un recipiente y el Espíritu de Dios un líquido. Traducción alterna: "Le he dado mi Espíritu a Bezalel"

Para todo tipo de artesanía
El sustantivo abstracto "artesanía" se puede traducir como "hacer manualidades" o "hacer cosas". Traducción alterna: "para hacer todo tipo de manualidades" o "para que él pueda hacer todo tipo de cosas"

Exodus 31:6

Información General:
El Señor continúa hablando a Moisés.

He puesto habilidad en los corazones de todos los que son sabios
Dios habla de hacer a las personas capaces para que puedan hacer las cosas como si él estuviera poniendo la habilidad en sus corazones. Traducción alterna: "He dado habilidad a todos los que son sabios" o "He hecho que todos los que son sabios sean capaces de hacer las cosas bien"

Tienda de reunión
Este es otro nombre para el tabernáculo. Ver como se ha traducido esto en el 27:20.

El arca del testimonio
El arca del testimonio es el cofre que contiene los mandamientos. Esto puede ser expresado claramente en la traducción. Ver como se ha traducito esto en el 26:31. Traducción alterna: "debes traer el cofre que contiene los mandamientos"

La tapa de expiación
Esta es la tapa que se sitúa por encima del arca donde la ofrenda de expiación era hecha. Ver como se ha traducito esto en el 25:15.

Altar de incienso
"altar para quemar el incienso." Ver como se ha traducido esto en el 30:3.

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El altar para quemar ofrendas
"el altar sobre el cual se quemó la ofrenda." Ver como se ha traducido esto en el 30:26.

Exodus 31:10

Información general:
El Señor continúa hablando a Moisés.

Vestiduras finamente tejidas
Prendas tejidas - Esta era una tela hecha de finos hilos de lino que alguien trenzó para hacer un hilo más fuerte. Ver como se ha traducido una frase similar en el 28:6

Estos artesanos
"Estas personas que son expertos en hacer cosas hermosas"

Exodus 31:12

Ciertamente guardarán los días de Reposo del Señor.
Dios habla de obedecer sus instrucciones acerca del sábado y como guardar el sábado. Traducción alterna: "Ciertamente debes obedecer las instrucciones del Señor acerca del sábado"

A lo largo de las generaciones de tu pueblo
"A través de todas las generaciones de tus descendientes." Ver como se ha traducido esto en el 12:12.

Quien los separa para Sí mismo
Dios habla de elegir a las personas para que sean suyas y las aparten para sí mismo. Traducción alterna: "quién te ha elegido para ser su pueblo"

Tiene que ser tratado por ustedes como santo
Esto puede ser expresado en forma activa. Traducción alterna: "porque debes tratarlo como santo"

Todo el que lo deshonre
Dios habla de tratar el sábado con falta de respeto como profanándolo. Traducción alterna: "Todos los que tratan el sábado con falta de respeto" o "Todos los que no obedecen las leyes sobre el sábado"

ciertamente deberá ser puesto a muerte
"De seguro debe ser asesinado". Esto puede ser expresado en forma activa. Traducción alterna: "seguramente debes matar" o "seguramente debes ejecutar"

Ciertamente deberá ser cortada de su Pueblo.
La metáfora "cortado" tiene al menos tres significados posibles. Se pueden expresar en forma activa: 1) "El Señor ya no lo considerará como uno de sus miembros" 2) "seguramente debes despedirlo" o 3) "seguramente debes matarlo".

Pero el séptimo día
"Pero el día 7"

Exodus 31:16

Información general:
El Señor continúa diciéndole a Moisés lo que debe decirle al Pueblo de Israel.

Debe guardar el sábado
Dios habla de obedecer sus instrucciones acerca del sábado como el guardar el sábado. Traducción alterna: "debe obedecer las instrucciones del Señor acerca del sábado"

Lo tendrán que observar a través de las generaciones de su gente
''Ellos y toda la generaciones de su descendencia deberán observarlo.'' Ver como se ha traducido esto '' através de las generaciones de su gente'' en 12:12

Ley permanente
"Una ley que no tiene fin". Ver como se ha traducido esto en el 28:42.

Exodus 31:18

Escritas con Su propia mano
Esto puede ser traducido con un verbo activo. Traducción alterna: "Lo que escribió el Señor con su propia mano"

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Chapter 32

1 Cuando el pueblo vió que Moisés se demoraba en bajar de la montaña, ellos fueron con Aarón y le dijeron: "Ven, haznos un ídolo para que vaya delante de nosotros. Porque de este tal Moisés, el hombre que nos sacó de la tierra de Egipto, no se sabe qué ha pasado con él. **2** Así que Aarón les dijo: "Quiten las argollas de oro de sus mujeres, hijos e hijas, y entreguenmelas." **3** Todas las personas se quitaron las argollas de oro que tenían en sus orejas y las trajeron a Aarón. **4** Él recibió el oro de ellos, lo fundió en un molde y lo hizo en forma de becerro. Entonces el pueblo dijo: "Israel, este es tu dios que te saco de la tierra de Egipto." **5** Cuando Aarón vió esto, construyó un altar ante el becerro e hizo una proclamación; él dijo: "Mañana será el festival en honor al SEÑOR." **6** El pueblo se levantó temprano al próximo día y ofreció ofrendas quemadas y trajeron ofrenda de paz. Entonces se sentaron a comer y a beber, y luego se levantaron a parrandear en celebración salvaje. **7** Entonces el SEÑOR habló a Moisés: "Vé rápido, porque tu pueblo, el que sacaste de la tierra de Egipto, se ha corrompido. **8** Han abandonado rápidamente el camino que le ordené. Han formado un becerro y lo han adorado con sacrificios. Han dicho: 'Israel, éste es tu dios el que te saco de la tierra de Egipto.'" **9** Entonces el SEÑOR dijo a Moisés: "He visto este pueblo. Míralo, son un pueblo altivo. **10** Ahora, no trates de detenerme. Mi furia ardera fuerte en contra ellos, así que lo destruiré. Entonces haré de tí una gran nación." **11** Pero Moisés trató de calmar al SEÑOR su Dios. Le dijo: "SEÑOR, ¿por qué tu furia arde en contra de tu pueblo, el cual sacaste de la tierra de Egipto con gran poder y con asombrosa mano? **12** ¿Porque deberían decir los Egipcios: 'Él los saco con maléfica intención, para matarlos en las montañas y destruírlos de la faz de la tierra?' Vuélvete de tu furia ardiente y arrepiéntete de este castigo contra tu pueblo. **13** Acuérdate de Abraham, Isaac y de Israel, tus siervos, a quienes juraste por tí mismo y les dijiste: 'Haré a tu descendencia como las estrellas de los cielos, y le daré a tus descendientes toda esta tierra de la cual le he hablado. Ellos la heredarán para siempre.'" **14** Entonces el SEÑOR cedió del castigo que dijo le inflijaría a su pueblo. **15** Entonces Moisés se volteó y bajó de la montaña, cargando en sus manos las dos tablas de los decretos del pacto. Las dos tablas fueron escritas en ambos lados, por frente y por detrás. **16** Las tablas eran el propio trabajo de Dios, y la escritura era la propia escritura de Dios, grabada en ellas. **17** Cuando Josué escuchó el alboroto del pueblo que gritaba, le dijo a Moisés: "Hay un alboroto de combate en el campamento." **18** Pero Moisés le dijo: "No es el sonido de victoria y tampoco de un pueblo en derrota, sino más bien el sonido de cánticos el que escucho." **19** Cuando Moisés se acercó al campamento, vió a el becerro y al pueblo danzando también. Él se enojó mucho. Tiró las tablas de sus manos y las rompió al pié de la montaña. **20** Tomó el becerro que el pueblo hizo, lo quemó, lo molió en polvo, y lo derramó en el agua. Entonces hizo que el pueblo de Israel bebiera del agua. **21** Luego Moisés le preguntó a Aarón: "¿Qué te hizo este pueblo, que le haz traído tan grande pecado sobre ellos?" **22** Aarón le contestó: "No dejes que tu furia arda, mi señor. Tú conoces este pueblo, y cómo se confabulan para hacer el mal. **23** Ellos me dijeron: 'Haznos un dios que vaya delante de nosotros. De este tal Moisés, el hombre que nos saco de la tierra de Egipto, no sabemos qué ha sucedido con él. **24** Así que les dijé, 'todo aquél que tuviese oro puesto que se lo quitara.' Ellos me dieron el oro y yo lo tiré al fuego, y salió este becerro." **25** Moisés vió que el pueblo corría salvajemente (dado que Aarón los había dejado salirse de control, causando que sus enemigos se burlaran de ellos). **26** Entonces Moisés se detuvo a la entrada del campamento y dijo: "Todo aquél que esté del lado del SEÑOR, venga conmigo." Entonces todos los Levitas se reunieron a su lado. **27** Entonces él les dijo: "El SEÑOR, el Dios de Israel, dice así: Que cada hombre saque su espada y vaya de entrada a entrada através del campamento, y mate con esta a su hermano, a su acompañante, y a su vecino." **28** Los Levitas hicieron lo que Moisés les ordenó. Ese día murieron cerca de tres mil personas. **29** Entonces Moisés dijo a los Levitas: "Ustedes han sido ubicados hoy al servicio del SEÑOR, dado que cada uno ha tomado acción en contra de su hijo y de su hermano, por lo cual el SEÑOR entregará una bendición hoy." **30** Al próximo día Moisés le dijo al pueblo: "Ustedes han cometido un gran pecado. Ahora subiré donde el SEÑOR. Quizás pueda hacer una expiación por su pecado." **31** Moisés regresó donde el SEÑOR y dijo: "Óh, este pueblo ha cometido un gran pecado y se ha hecho un ídolo de oro. **32** Ahora bien, perdona su pecado; más si no lo haces, sácame del libro que haz escrito." **33** El SEÑOR le contestó a Moisés: "Todo aquél que haya pecado contra mí, esa persona será borrada de mi libro. **34** Así que ahora ve, guía a mi pueblo hasta el lugar que he hablado. Fíjate, mi ángel irá delante de tí. Pero en el día que los castigue, los castigaré por su pecado." **35** Entonces el SEÑOR envió una plaga al pueblo porque había hecho un becerro, el que Aarón formó.

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Exodus 32:1

El Pueblo vió
Aquí se habla de entender algo como si se estuviera viendo. Traducción alterna: "El Pueblo se dio cuenta"

Ven, haznos un ídolo
La palabra "ven" refuerza la fuerza del comando que lo sigue. El Pueblo exigía que Aaron hiciera un ídolo para ellos.

Vaya delante de nosotros
"nos lidere" o "sea nuestro líder"

Entreguenmelas
La palabra "ellos" se refiere a los anillos de oro.

Exodus 32:3

Todo el Pueblo
Esto se refiere a todo el Pueblo que rechazó a Moisés como su líder y al Dios de Moisés como su Dios.

Lo fundió en un molde y lo hizo en forma de becerro.
Aaron fundió el oro y lo vertió en un molde que tenía la forma de un becerro. Cuando el oro se endureció, retiró el molde y el oro endurecido tenía la forma de un becerro.

Exodus 32:5

Cuando Aarón vió esto
"Cuando Aarón vió lo que el Pueblo hizo"

Para cuidar en la celebración salvaje
"tener una fiesta salvaje". El Pueblo probablemente se comportó de manera inmoral en la fiesta.

Exodus 32:7

Han abandonado rápidamente el camino que le ordené
Aquí Dios habla del Pueblo que desobede lo que les ordenó como si les hubiera dicho que caminen en un camino determinado y ellos dejaron ese camino. Traducción alterna: "dejó de hacer lo que les ordené que hicieran" o "dejaron de obedecer lo que les ordené que hicieran"

Han formado un becerro
"Han hecho una estatua de oro con forma de becerro".

Exodus 32:9

He visto a este pueblo
Aquí el Señor compara el conocer al pueblo con verlos. Traducción alterna: "Conozco a esta gente"

Un pueblo de cuello rígido (pueblo altivo)
gente con cuello - El Señor habla de las personas que son tercas como si tuvieran el cuello rígido. Traducción alterna: "gente obstinada"

Ahora
La palabra "ahora" se usa aquí para marcar una pausa en lo que el Señor le estaba diciendo a Moisés. Aquí El Señor dice lo que hará al pueblo

Mi furia ardera fuerte en contra ellos
El Señor habla de su ira como si fuera un fuego que podría arder. Traducción alterna: "Mi ira hacia ellos será terrible" o "Estoy extremadamente enojado con ellos" (UDB)

De tí
La palabra "tí" hace referencia a Moisés.

Por qué tu furia arde en contra de tu pueblo
Moisés usó esta pregunta para tratar de persuadir al Señor de que no estuviera tan enojado con su pueblo. Esta pregunta retórica se puede traducir como una declaración.Traducción alterna: "No dejes que tu ira arda contra tu gente" o "No te enfades con tu gente"

Gran poder ... asombrosa mano
Estas dos frases comparten significados similares y se combinan para dar énfasis.

Una mano poderosa
Aquí la palabra "mano" se refiere a las cosas que el Señor hizo. Traducción alterna: "y las cosas poderosas que hiciste"

Exodus 32:12

Información general:
Moisés sigue razonando con Dios para no destruir a Israel.

¿Porque deberían decir los Egipcios: 'Él los saco ... para destruírlos de la faz de la tierra?'
Moisés utilizó esta pregunta para tratar de persuadir a Dios de que no destruyera a su pueblo. Esta pregunta retórica se puede traducir con una declaración. Traducción alterna: Si destruyes a tu pueblo, los egipcios podrían decir: 'Él los sacó ... para destruirlos de la faz de la tierra'.

De la faz de la Tierra
" de la supercie de la Tierra" o "de la Tierra"

Vuélvete de tu furia ardiente
"Detén tu ira ardiente" o "Deja de estar tan enojado"

Tu furia ardiente
Moisés habla de la furia de Dios como si esta fuese un fuego ardiente. Traducción alterna: ''tu terrible ira''

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Trae a memoria a Abraham
"Acuérdate de Abraham" o " Piensa sobre Abraham"

Juró
"hizo un juramento" o "prometió solemnemente"

La heredarán para siempre
Dios habla de que poseen la tierra como si la heredaran. Traducción alterna: "Lo poseerán para siempre"

Exodus 32:15

Las tablas de los decretos del pacto
Estas son las dos losas de piedra en las que Dios había grabado sus mandamientos.

Las tablas eran el propio trabajo de Dios, y la escritura era la propia escritura de Dios
Estas dos frases comparten significados similares. El segundo explica cómo las tablas eran "la obra de Dios".

Exodus 32:17

Le dijo a Moisés
Se supone que Josué se encontró con Moisés mientras Moisés regresaba al campamento.

Exodus 32:19

Las tablas
"Las dos losas de piedra que el Señor había escrito"

Exodus 32:21

Luego Moisés le preguntó a Aarón: "¿Qué te hizo este pueblo ... tan grande pecado sobre ellos?"
Esto puede ser expresado como una cita indirecta. Traducción alterna: "Entonces Moisés le preguntó a Aarón qué le hace el pueblo, que él les ha cometido un pecado tan grande"

Haz traído tan grande pecado sobre ellos
Moisés habló de hacer que la gente pecara como si el pecado fuera un objeto y Aarón se lo puso encima de ellos. Traducción alterna: "los has hecho pecar tan terriblemente"

No dejes que tu furia arda
Aarón habló de la ira de Moisés como si fuera un fuego que pudiera arder. "No estés tan enojado"

se confabulan para hacer el mal
Estar determinado a hacer el mal se dice que está puesto en el mal. Traducción alterna: "están decididos a hacer lo que es malo" (Ver: metáfora de los higos)

Este Moisés
La gente mostró falta de respeto al poner la palabra "este" antes de su nombre, como si Moisés fuera alguien a quien no conocían y no podían confiar.

Así que les dijé, 'todo aquél que tuviese oro puesto que se lo quitara.'
Esto puede ser expresado como una cita indirecta. Traducción alterna: "Así que les dije que quienquiera que tuviera oro debería quitárselo"

Yo lo tiré al fuego, y salió este becerro
En lugar de tomar culparse por hacer el becerro, Aaarón afirma que el becerro salió del fuego de manera sobrenatural.

Exodus 32:25

corrían salvajemente
"se estaban comportando salvajemente" o "no se estaban controlando asi mismos"

Entonces Moisés se detuvo a la entrada ... "Todo aquél que esté del lado del Señor, venga conmigo."
Esto puede ser expresado como una cita indirecta. Traducción alterna: "Entonces Moisés se paró a la entrada del campamento y dijo que quienquiera que estuviera del lado del Señor debería venir a él"

Todo aquél que esté del lado del Señor
Moisés habla de ser leal al Señor como si estuviera del lado del Señor. Traducción alterna: "El que sea leal al Señor" o "El que sirve al Señor "

Vaya de entrada a entrada
"Entrar y salir de una entrada del campamento a la otra entrada"

Exodus 32:28

Tres mil personas
"3000 de las personas"

Ustedes han sido ubicados hoy al servicio del Señor
Esto son sus posibles significados "Ustedes han sido escogidos para servir al Señor" o "Ustedes se han convertido en sirvientes del Señor."

Dado que cada uno ha tomado acción en contra de su hijo y de su hermano
El hecho de que hicieron esto en obediencia a Dios puede ser expresado claramente. Traducción alterna: "porque has obedecido al Señor y has matado a tus hijos y a tus hermanos"

Exodus 32:30

Ustedes han cometido un gran pecado.
Ellos adoraron a un ídolo.

Quizás pueda hacer una expiación por su pecado
Moisés habló de persuadir a Dios para que perdonara a la gente como si él pudiera hacer expiación por su pecado. Traducción alterna: "Quizás pueda persuadir al Señor para que les perdone"

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Sácame del libro que haz escrito
La palabra "mi" aquí se refiere al nombre de Moisés. Traducción alterna: "borra mi nombre del libro"

El libro que has escrito
Lo que Dios había escrito en el libro puede ser expresado claramente. Traducción alterna: "el libro en el que ha escrito los nombres de su gente"

Exodus 32:33

Esa persona será borrada de mi libro
La frase "esa persona" representa "el nombre de esa persona". Traducción alterna: "Borraré el nombre de esa persona de mi libro"

Mi libro
Esto se refiere al libro del Señor del que habló Moisés en 32:30.

Pero en el día que los castigue, los castigaré
El día que Dios decida castigarlos, quedará claro que es Dios quien los está juzgando.

El Señor envió una plaga al pueblo
Esta plaga pudo haber sido una enfermedad grave. Traducción alterna: "El Señor hizo que la gente se pusiera muy enferma"

Ellos habían hecho un becerro, el que Aarón formó.
A pesar de que Aaron hizo el becerro, la gente también era culpable porque le dijeron a Aaron que lo hiciera. Traducción alterna: "le dijeron a Aaron que hiciera el becerro"

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Chapter 33

1 El SEÑORé habló a Moisés: "Sal de aquí, tú y la gente a quien haz traído de la tierra de Egipto. Vayan a
la tierra acerca de la cual hice un juramento a Abraham, a Isaac y a Jacob, cuando les dije: 'Yo se la daré a
tus descendientes.' **2** Yo enviaré un ángel delante de ustedes, y sacaré a los Cananeos, Amorreos, Hititas,
Ferezeos, Heveos y Jebuseos. **3** Vayan a la tierra, que está fluyendo con leche y miel, pero no iré con
ustedes, porque son personas tercas. Yo podría destruirles en el camino." **4** Cuando la gente escuchó
estas palabras preocupantes, hicieron duelo y nadie se puso joya alguna. **5** El SEÑOR le había dicho a
Moisés: "Dile a los Israelitas: 'Ustedes son personas tercas. Si Yo fuera entre ustedes tan sólo un
momento, Yo los destruiría. Así que ahora, quiten sus joyas para decidir qué hacer con ustedes." **6** Así que
los Israelitas no usaron ninguna joya desde el Monte Horeb en adelante. **7** Moisés tomó una tienda de
campaña y la colocó fuera del campamento, lejos del campamento. La llamó la tienda de la reunión. Todo
aquel que le pedía algo a el SEÑOR iba a la tienda de la reunión, fuera del campamento. **8** Cuando Moisés
iba a la tienda de campaña, toda la gente se paraba a la puerta de su tienda y miraba a Moisés hasta que
entraba a la tienda. **9** Cada vez que Moisés entraba a la tienda, bajaba la columna de nube y se situaba a
la entrada de la tienda, y el SEÑOR hablaba con Moisés. **10** Cada vez que toda la gente veía la columna de
nube en la entrada de la tienda, se levantaban y adoraraban, cada hombre a la entrada de su tienda. **11** El
SEÑORhablaba con Moisés cara a cara, como un hombre habla con su amigo. Luego Moisés regresaba al
campamento, pero su siervo Josué hijo de Nun, un hombre jóven, se quedaba en la tienda. **12** Moisés le
dijo al SEÑOR: "Mira, Me haz dicho: 'Lleva a esta gente en su viaje,' pero no me has dicho a quién
enviarás conmigo. Haz dicho: 'te conozco por tu nombre, y además haz encontrado favor ante mi vista.' **13**
Ahora si he encontrado favor ante tu vista, muéstrame Tus caminos para que Te pueda conocer y siga
encontrando favor ante tu vista. Recuerda que esta nación es tu pueblo. **14** El SEÑOR contesto: "Mi
propia presencia irá contigo, y Yo te daré descanso." **15** Moisés le dijo: "Si tu presencia no va con
nosotros, no nos saques de aquí. **16** Porque de lo contrario, ¿cómo se sabrá que tu pueblo y yo hemos
encontrado favor ante tu vista? ¿No será solamente si tú vas con nosotros para que tu pueblo y yo seamos
diferentes de todos los demás que están sobre la faz de la tierra?" **17** El SEÑOR le dijo a Moisés:
"También haré esto que me haz pedido, por que haz encontrado favor ante mi vista, y te conozco por tu
nombre." **18** Moisés dijo: "Por favor enséñame tu gloria." **19** El SEÑOR dijo: "Haré que toda mi bondad
pase frente a tí, y proclamaré mi nombre 'El SEÑOR' ante tí. Seré compasivo con el que seré compasivo, y
mostraré misericordia a quien le muestre misericordia." **20** Pero el SEÑOR dijo: "No podrás ver mi rostro,
ya que nadie me puede ver y vivir." **21** El SEÑOR dijo: "Mira, aquí hay un lugar cerca de Mí; tú te pondrás
en pie sobre esta roca. **22** Mientras Mi gloria pase, Yo te pondré en una hendidura de la roca y te cubriré
con Mi mano hasta que Yo haya pasado. **23** Después quitaré mi mano, y verás mi espalda, pero Mi rostro
no será visto."

Exodus 33:1

Información general:
El Señor continúa diciéndole a Moisés sobre su enojo.

Esa tierra, que está fluyendo con leche y miel
La tierra era buena para criar ganado y cultivar. Ver cómo se tradujo esto en el 3:7. Traducción alterna: "una tierra que es excelente para criar ganado y cultivar"

Fluye
"llena de" o "con abundancia de"

Leche
Dado que la leche proviene de vacas y cabras, esto representa alimentos producidos por el ganado. Traducción alterna: "alimentos de ganado"

Miel
Dado que la miel se produce a partir de flores, esto representa alimentos de cultivos. Traducción alterna: "alimentos de cultivos"

Personas tercas
"gente que se niega a cambiar"

Exodus 33:4

Joya
Bonita ropa así como cadenas y anillos con joyas.

Personas tercas
"gente que se niega a cambiar" Ver como se ha traducido esto en 33:1

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Exodus 33:7

La columna de nube
La nube tenía la forma de un pilar. Ver como se ha traducido esto en 13:19. Traducción alterna: "la nube con forma de pilar"

Bajaba
De donde descendió, puede ser expresado claramente. Traducción alterna: "bajaría del cielo"

Exodus 33:10

El Señor hablaba con Moisés cara a cara
Hablando directamente en lugar de a través de sueños y visiones, se habla de Moisés y Dios como si estos se vieran los rostros mientras hablaban. Traducción alterna: "El Señor hablaría directamente a Moisés"

Hombre joven
Lo suficientemente viejo para ser un soldado (17: 8), pero mucho más joven que Moisés

Exodus 33:12

Ver
"Mira!" o "Escucha!" o "Pon atención a lo que te voy a contar."

Te conozco por tu nombre
Conocer a alguien por su nombre es conocerlo bien. Traducción alterna: "Te conozco bien"

Haz encontrado favor ante mi vista
Esto es parte de lo que Dios le había dicho a Moisés. Traducción alterna: "Estoy satisfecho con usted" o "Lo apruebo"

Ahora si he encontrado favor ante tu vista
Esto es parte de lo que Moisés le estaba diciendo a Dios. Traducción alterna: "Ahora si está satisfecho conmigo" o "Ahora si me aprueba"

Muéstrame Tus caminos
Posibles significados: 1) "muéstrame lo que vas a hacer en el futuro" o 2) "muéstrame cómo el pueblo puede hacer para complacerte".

Exodus 33:14

Mi propia presencia irá
La presencia de Dios representa a sí mismo. Traducción alterna: "Voy a ir"

Irá contigo ... te daré
Se refiere a Moisés.

Yo te daré descanso
"Te dejaré descansar"

De lo contrario
"Porque si tu presencia no va con nosotros".

Como se sabrá
Esto puede ser expresado como forma activa. Traducción alterna: cómo sabrá la gente "

¿Cómo se sabrá ... la gente?
Moisés usó esta pregunta para enfatizar que si Dios no va con ellos, nadie sabrá que Moisés había encontrado favor ante los ojos de Dios. Traducción alterna: "nadie sabrá ... gente".

No será solo si
"No solo se sabrá si"

Exodus 33:17

Información general:
Cuando el Señor usa la palabra "Usted" en el versículo, es en singular y se refiere a Moisés.

Haz encontrado favor ante mi vista
Este es un modismo que significa que Dios está complacido con él. Ver cómo tradujo esto en 33:12. Traducción alterna: "Estoy satisfecho con usted" o "Lo apruebo"

Te conozco por tu nombre
Conocer a alguien por su nombre es conocerlo bien. Ver cómo se tradujo esto en el 33:12. Traducción alterna: "Te conozco bien"

Exodus 33:19

Haré que toda mi bondad pase frente a tí
Dios habla de pasar por delante de Moisés para que Moisés pueda ver su bondad como si solo su bondad fuera más allá de Moisés. Traducción alterna: "Me moveré más allá de ti para que puedas ver mi bondad"

Exodus 33:21

Ver
"Mirar" o "Escuchar" o "Pon atención a lo que te voy a contar"

Verás mi espalda.
Esto es porque el Señor caminará alejado de Moisés.

Pero Mi rostro no será visto
Esto puede ser expresado en forma activa. Traducción alterna: "pero no verás mi cara"

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Chapter 34

1 El SEÑOR le dijo a Moisés: "Corta dos tablas de piedra como las primeras tablas. Yo escribiré en estas
tablas las palabras que estaban escritas en las primeras tablas, las tablas que tú rompiste. **2** Esté listo en
la mañana y sube al Monte Sinaí, y preséntate allí a Mí en la cima de la montaña. **3** Nadie podrá subir
contigo. No permitas que nadie más sea visto en ningún lugar de la montaña. Ningún rebaño o manada ni
siquiera pueden comer frente de la montaña." **4** Así que Moisés cortó dos tablas de piedra como las
primeras, y se levantó temprano en la mañana y subió al Monte Sinaí, como el SEÑOR le instruyó. Moisés
cargó las tablas de piedra en su mano. **5** El SEÑOR bajó en la nube y se paró junto a Moisés allí, y
pronunció el nombre "SEÑOR." **6** El SEÑOR pasó frente a él y proclamó: "SEÑOR, SEÑOR, Dios es
misericordioso y gentil, lento para enfadarse, y abundante en fidelidad de pacto e integridad, **7**
manteniendo la fidelidad de pacto por miles de generaciones, perdonando iniquidades, transgresiones y
pecados. Pero Él por ningún medio perdonará al culpable. Él traerá castigo por los pecados de los padres
en sus hijos y en los hijos de sus hijos, tan lejos como la tercera y cuarta generación." **8** Moisés
rápidamente bajó su cabeza hacia el suelo y adoró. **9** Luego él dijo: "Si ahora he encontrado favor en tu
vista, mi Señor, por favor ve con nosotros, porque este pueblo es obstinado. Perdona nuestra iniquidad y
nuestro pecado, y tómanos como tu herencia." **10** El SEÑOR dijo: "Observa, Yo estoy apunto de hacer un
pacto. Ante todo tu pueblo, Yo haré maravillas como no se han hecho en toda la tierra ni en nación
alguna. Todas las personas de entre ustedes verán mis obras, porque algo temible es lo estoy haciendo
con ustedes. **11** Obedece lo que te ordeno hoy. Yo estoy apunto de expulsar ante ustedes a los Amorreos,
Cananeos, Hititas, Ferezeos, Heveos, y Jebuseos. **12** Tengan cuidado de no hacer pacto con los habitantes
de las tierras a donde irán, o ellos se convertirán en una trampa entre ustedes. **13** En su lugar, tienen que
romper los altares de ellos, aplastar sus pilares de piedra, y cortar sus postes de Asera. **14** Porque no
pueden adorar a ningún otro dios, pues Yo, el SEÑOR, cuyo nombre es 'Celoso', soy un Dios celoso. **15** Así
que ten cuidado de no hacer pacto con los habitantes de la tierra, pues se prostituyen a sí mismos para
sus dioses y se sacrifican a sus dioses. Entonces uno de ellos te invitará y tú comerás algo de sus
sacrificios, **16** e incluso tú tomarás algunas de sus hijas para tus hijos, y sus hijas se prostituirán a sí
mismas para sus dioses, y ellos harán que tus hijos se prostituyan a sus dioses. **17** No hagan para ustedes
mismos dioses de metal fundido. **18** Tienes que mantener el Festival de los Panes sin Levadura. Como Yo
te ordené, tú tienes que comer pan sin levadura por siete días en el tiempo señalado en el mes de Abib,
porque fue en el mes de Abib que saliste de Egipto. **19** Todos los primeros en nacer son Míos, hasta los
machos primerizos del ganado, tanto el buey como la oveja. **20** Tienes que volver a comprar el primer
nacido de un burro y un cordero, pero si no lo vuelves a comprar, entonces tienes que romper su cuello.
Tienes que volver a comprar todos los primerizos de tus hijos. Nadie puede presentarse ante Mí con las
manos vacías **21** Tienes que trabajar por seis días, pero al séptimo día tienes que descansar. Incluso en el
tiempo de arar y en el de la cosecha, tienes que descansar. **22** Tienes que observar el Festival de la
Semana con el primer rendimiento de la cosecha del trigo, y tienes que observar el Festival de la Cosecha
al final del año. **23** Todos tus hombres tienen que presentarse ante Mí, el SEÑOR, el Dios de Israel, tres
veces cada año. **24** Pues yo traeré a las naciones delante de ti y expandiré tus fronteras. Nadie deseará
invadir tus tierras y tomarlas cuando vengas ante Mí, el SEÑOR tu Dios, tres veces cada año. **25** No
puedes ofrecer la sangre de Mi sacrificio con ninguna levadura, ni ninguna carne del sacrificio del
Festival de la Pascua puede quedarse hasta la mañana. **26** Tienes que traer lo mejor de los primeros frutos
de tus campos a Mi casa. No puedes hervir a un cabrito en la leche de su madre." **27** El SEÑOR le dijo a
Moisés: "Escribe estas palabras, porque Yo mismo prometo estas palabras que he hablado, y he hecho un
pacto contigo y con Israel." **28** Moisés estuvo ahí con el SEÑOR por cuarenta días y noches; él no comió
ninguna comida ni tomó agua alguna. Él escribió en las tablas las palabras del pacto, los diez
Mandamientos. **29** Cuando Moisés bajó del Monte Sinaí con las dos tablas del pacto del decreto en sus
manos, él no sabía que la piel de su cara se había vuelto resplandeciente mientras estaba hablando con
Dios. **30** Cuando Aarón y los Israelitas vieron a Moisés, la piel de su cara estaba brillando, y ellos tuvieron
temor de acercarce a él. **31** Pero Moisés los llamó, y Aarón y todos los líderes de la comunidad subieron
donde él. Luego Moisés habló con ellos. **32** Después de esto, todo el pueblo de Israel subió donde Moisés,
y él les dijo todos los mandamientos que el SEÑOR le había dado en el Monte Sinaí. **33** Cuando Moisés
había terminado de hablar con ellos, se puso un velo sobre su rostro. **34** Cada vez que Moisés se
presentaba ante el SEÑOR para hablar con Él, éste se removía el velo hasta que salía. Cuando él salía, le
decía a los Israelitas lo que se le había ordenado a decir. **35** Cuando los Israelitas vieron el rostro de

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Moisés brillar, éste se ponía el velo sobre su rostro ora vez hasta que volvía y entraba a hablar con el SEÑOR.

Exodus 34:1

Las tablas
"Losas planas de piedra". Ver cómo se tradujo esto en el 31:18

Exodus 34:3

Información General:
El Señor continúa hablando a Moisés.

No permitas que nadie más sea visto en ningún lugar de la montaña.
Ser visto haciendo algo representa hacer eso. Traducción alterna: "No permita que nadie más esté en ningún lugar de la montaña"

Ningún rebaño o manada ni siquiera pueden comer frente de la montaña.
"Incluso a los rebaños o manadas no se les permite acercarse a la montaña para comer."

Exodus 34:5

Se paró junto a Moisés allí
"estaba con Moisés en la montaña"

Y pronunció el nombre del Señor.
Los posibles significados son 1) "él habló el nombre del "Señor" o 2) "él proclamó quién es el Señor". Para el segundo significado, "nombre" representaría quién es Dios.

El Señor, el Señor, Dios es misericordioso y clemente.
Dios está hablando de sí mismo. Traducción alterna: "Yo, el Señor, soy Dios, y soy misericordioso y misericordioso"

Abundante en fidelidad de pacto e integridad
"Siempre mostrando fidelidad y honradez"

Abundando en la fidelidad del pacto
"Siempre siendo fiel a mi pacto". Ver cómo tradujo una frase similar en 20: 4.

Abundante en ... confiabilidad
"Siempre mostrando fidelidad y confianza de pacto"

Pero lo hará
El Señor está hablando de sí mismo. Traducción alterna: "Pero lo haré"

Él por ningún medio perdonará al culpable.
El Señor está hablando de sí mismo. Traducción alterna: "De ninguna manera limpiaré a los culpables"

Él por ningún medio perdonará al culpable.
"Ciertamente no aclarará a los culpables" o "ciertamente no dirá que los culpables son inocentes" o "ciertamente no liberará a las personas culpables"

Él traerá castigo por los pecados de los padres en sus hijos
Se habla de castigar a las personas como si el castigo fuera un objeto que alguien pudiera traer sobre las personas. Traducción alterna: "Él castigará a los niños por el pecado de sus padres"

Sus hijos
La palabra "hijos" representa a los descendientes. Traducción alterna: "sus descendientes"

Exodus 34:8

Si ahora he encontrado favor en tu vista
Ser amable con alguien se habla de encontrar un favor ante sus ojos. Ver cómo tradujo esto en 33:12. Traducción alterna: "Ahora si está satisfecho conmigo" o "Ahora si me aprueba"

Nuestra iniquidad y nuestro pecado
Las palabras "iniquidad" y "pecado" significan básicamente lo mismo y se combinan para enfatizar. Traducción alterna: "todos nuestros pecados"

Tómanos como tu herencia.
Se habla de algo que alguien posee para siempre como si fuera algo que había heredado. Traducción alterna: "tómanos como las personas que posees para siempre" o "acéptanos como las personas que te pertenecen para siempre"

Exodus 34:10

Tu pueblo
Aquí "Tu" se refiere a Moisés.

Algo temible es lo estoy haciendo con ustedes
Una cosa temerosa es una cosa que hace que la gente tenga miedo. En este caso, las personas temerán a Dios cuando vean lo que él hace. Traducción alterna: "lo que hago por ti hará que las personas me teman"

Estoy haciendo con ustedes
Aquí "ustedes" se refiere a Moisés y al pueblo de Israel.

Exodus 34:12

Información general:
El Señor sigue hablando a Moisés. Aquí le dice lo que deben hacer Moisés y el pueblo

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Ellos se convertirán en una trampa entre ustedes
Se habla de las personas que tientan a otros para pecar como si fueran una trampa. Traducción alterna: "te tentarán a pecar"

Cuyo nombre es 'Celoso'
La palabra "nombre" aquí representa el carácter de Dios. Traducción alterna: "Yo, el Señor, que siempre estoy celoso" o "Yo, el Señor, siempre estoy celoso"

Yo, el Señor, cuyo nombre es 'Celoso',
La palabra "celoso" aquí significa que Dios se preocupa por mantener su honor. Si su gente adora a otros dioses, pierde honor, porque cuando su gente no lo honra, otras personas tampoco lo honrarán. Traduccióna altera: "Yo, el Señor, siempre cuido mi honor"

Exodus 34:15

Declaración de conexión:
El Señor continúa diciéndole a Moisés cómo se comportará su pueblo con los forasteros.

Pues se prostituyen a sí mismos para sus dioses
Dios habla de personas que adoran a otros dioses como si fueran prostitutas yendo a otros hombres. Traducción alterna: "porque adoran a otros dioses" o "porque adoran a otros dioses como prostitutas que van a otros hombres"

Y comerás algo de su sacrificio
La consecuencia de comer alimentos que se sacrifican a otro dios se puede establecer claramente. Traducción alterna: "y comerás un poco de su sacrificio y serás culpable de adorar a sus dioses" o "y te prostituirás a su dios comiendo un poco de su sacrificio"

Exodus 34:18

Información general:
El Señor continúa diciéndole a Moisés lo que el pueblo debe hacer.

Siete días
"7 días"

En el mes de Abib
Este es el nombre del primer mes del calendario hebreo. Abib es durante la última parte de marzo y la primera parte de abril en los calendarios occidentales. Ver cómo se tradujo "Abib" en 13: 3.

Exodus 34:19

Información general:
El Señor continúa diciéndole a Moisés lo que el pueblo debe hacer.

Recomprar
Los hijos primogénitos y los asnos primogénitos pertenecían al Señor, pero el Señor no quería que fueran sacrificados a Él. En cambio, los israelitas debían sacrificar un cordero en su lugar. Esto permitió a los israelitas comprar los asnos y los hijos al Señor.

Nadie puede presentarse ante Mí con las manos vacías
mano - Dios habla de la ofrenda como si la persona fuera a llevarla en sus manos. Traducción alterna: "Nadie puede venir a mí sin una ofrenda" o "Todos los que vienen a mí deben traerme una ofrenda"

Exodus 34:21

Información general:
El Señor continúa diciéndole a Moisés lo que el pueblo debe hacer.

Incluso en el tiempo de arar y en el de la cosecha
"Incluso cuando estás preparando el suelo o recogiendo los cultivos"

El Festival de la Semana
Este festival también fue conocido como el Festival de Refugios o el Festival de las Cabañas. La idea surgió de la práctica de los granjeros que viven en cabañas temporales, o chozas, en los campos para proteger la cosecha a medida que ésta maduraba. La palabra "Recolección" significa cuando cosechan su cosecha.

Exodus 34:23

Información general:
El Señor continúa diciéndole a Moisés lo que el pueblo debe hacer.

Exodus 34:25

Información general:
El Señor continúa diciéndole a Moisés lo que el pueblo debe hacer.

La sangre de Mi sacrificio
El hecho de que la sangre es de un animal se puede afirmar claramente. Traducción alterna: "la sangre de un animal que me sacrificas"

Con ninguna levadura
El hecho de que nada de levadura esté en el pan se expresa claramente. Traducción alterna: "con pan que no contenga levadura"

Exodus 34:27

Moisés estuvo ahí
"Moisés estaba en la montaña"

Cuarenta días
"40 días"

Por cuarenta días y noches
"Por cuarenta días, tanto de día como de noche".

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Él escribió
"Moisés escribió"

Exodus 34:29

Se había vuelto resplandeciente
"Habia empezado a brillar"

Subieron donde él
"Se le acercó" o "se dirigió a él". No subieron a la montaña.

Exodus 34:32

Todos los mandamientos que el Señor le había dado
Al hablar de mandamientos se habla como si los mandamientos fueran objetos que podrían darse.
Traducción alterna: "todos los mandamientos que el Señor le había dicho" o "todo lo que el Señor les había ordenado"

Exodus 34:34

El podía retirar
"Moisés podía retirar"

Que se le había ordenado
Esto puede ser expresado en forma activa.
Traducción alterna: "lo que el Señor le había ordenado"

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Chapter 35

1 Moisés reunió a toda la comunidad de los israelitas y les dijo: "Estas son las cosas que el SEÑOR les ha ordenado hacer a ustedes. **2** En seis días trabajo se puede hacer, pero para ustedes, el séptimo día debe ser un día santo, un día sábado de completo descanso, santo para el SEÑOR. Quienquiera que haga cualquier trabajo en ese día debe ser puesto a muerte. **3** Ustedes no deben encender un fuego en ninguno de sus hogares en el día de reposo." **4** Moisés habló a toda la comunidad de los israelitas, diciendo: "Esta es la cosa que el SEÑOR ha ordenado. **5** Tomen una ofrenda para el SEÑOR, todos ustedes que tienen un corazón dispuesto. Traigan una ofrenda al SEÑOR, oro, plata, bronce, **6** azul, violeta, y lana escarlata y lino fino; cabello de cabras; **7** pieles de carnero pintadas de rojo y cueros de marsopa; madera de acacia; **8** aceite para las lámparas del santuario, especias para el aceite ungido y el incienso fragante, **9** piedras de ónice y otras piedras preciosas para que sean fijadas al efod y pectoral. **10** Todo hombre hábil entre ustedes vendrá, y harán todo lo que el SEÑOR ha ordenado, **11** el tabernáculo con su tienda, su cubierta, sus ganchos, marcos, barras, postes y bases; **12** también el arca con sus astas, la tapa de expiación, y la cortina para sellarla. **13** Ellos trajeron la mesa con sus astas, todos sus utensilios, y el pan de la presencia; **14** el candelabro para las luces, con sus accesorios, sus lámparas, y el aceite para las lámparas; **15** el incienso del altar con sus astas, el aceite ungido y el incienso fragante; el colgante para la entrada del tabernáculo; **16** el altar para los holocaustos con su reja de bronce y sus astas y utensilios; y la cuenca grande con su base. **17** Ellos trajeron los colgantes para el patio con sus astas y bases, y la cortina para la entrada del patio; **18** y las estacas de tienda para el tabernáculo y patio, junto con sus cuerdas. **19** Ellos trajeron las vestiduras finamente tejidas para servir en el lugar santo, las vestiduras santas para Aarón el sacerdote y sus hijos, para que ellos sirvieran como sacerdotes." **20** Entonces todas las tribus de Israel se fueron lejos de la presencia de Moisés. **21** Todo a quien su corazón lo animó y a quien su espíritu hizo dispuesto a venir y traer una ofrenda para el SEÑOR para la construcción del tabernáculo, para todos los elementos de servicio en el, y para las vestiduras santas. **22** Ellos vinieron, ambos hombres y mujeres, todos quienes tenían un corazón dispuesto. Ellos trajeron broches, aretes, anillos, y ornamentos, todo tipo de joyería de oro. Ellos todos presentaron ofrendas de oro como una ola de ofrenda al SEÑOR. **23** Todo aquel que tenía lana azul, violeta o escarlata, lino fino, cabello de cabra, piel de carnero pintada de rojo, o pieles de marsopa, los trajeron. **24** Todos haciendo una ofrenda de plata o bronce, las trajeron como una ofrenda al SEÑOR, y todos los que tenían madera de acacia para cualquier uso en el trabajo, las trajeron. **25** Toda mujer hábil hiló lana con sus manos y trajo lo que ella había hilado, lana azul, violeta, o escarlata, o lino fino. **26** Todas las mujeres, a quienes sus corazones las animaron y quienes tenían destreza para hilar cabello de cabras. **27** Los líderes trajeron piedras de ónice y otras gemas para ser fijadas al efod y al pectoral; **28** ellos trajeron especias y aceite para las lámparas, para el aceite ungido, y para el incienso fragante. **29** Los israelitas trajeron una ofrenda voluntaria al SEÑOR; todo hombre y mujer, quien su corazón estaba dispuesto, trajo materiales para todo el trabajo que el SEÑOR había ordenado a través de Moisés para ser hecho. **30** Moisés le dijo a los israelitas: "Miren, el SEÑOR ha llamado por nombre en Bezalel, hijo de Uri, hijo de Hur, de la tribu de Judá. **31** Él ha llenado a Bezalel con su Espíritu, para darle sabiduría, entendimeinto y conocimiento, para todos los tipos de artesanía, **32** para hacer diseños artísticos y para trabajar en oro, plata y bronce; **33** también para cortar y fijar piedras y para tallar madera, para hacer todo tipo de diseño y artesanía. **34** Él lo ha puesto en su corazón para enseñar, ambos él y Aholiab hijo de Ahisamac, de la tribu de Dan. **35** Él ha los ha llenado con destreza para hacer todo tipo de trabajo, para trabajar como artesanos, como grabadores, como bordadores en lana azul, violeta, y escarlata y lino fino, y como tejedores. Ellos son artesanos en todo tipo de trabajo, y ellos son diseñadores artísticos.

Exodus 35:1

El séptimo día
"Día número siete" o "Sábado"

Quienquiera que haga cualquier trabajo en ese día debe ser puesto a muerte
Esto puede ser expresado en forma activa.
Traducción alterna: "Debes matar a cualquiera que trabaje ese día"

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Exodus 35:4

Información generales
Moisés les dice a los israelitas que hagan las cosas que el Señor le mandó en 25:3.

Toma una ofrenda para el Señor
"Toma una colección para el Señor"

Todos ustedes que tienen un corazón dispuesto
Aquí "corazón" se refiere a la persona que trae la ofrenda. Traducción alterna: "todos los que quieran"

Exodus 35:10

Información generales:
Moisés les dice a los israelitas que hagan las cosas que El Señor le mandó

Todo hombre hábil
"Todo hombre con habilidades"

Broches
Encaja los broches en los ojales para mantener las cortinas juntas. Ver como se tradujo esto en el 26:4.

Bases
Estos son objetos pesados que descansan en el suelo y evitan que el objeto adherido a ellos se mueva. Ver cómo se tradujo esto en el 25:31.

La tapa de expiación
Esta es la tapa que se sitúa por encima del arca donde la ofrenda de expiación era hecha. Ver como se tradujo esto en el 25:15.

Exodus 35:13

Ellos trajeron
"El Pueblo de Israel trajo"

El pan de la presencia
Este pan representaba la presencia de Dios. Ver como se tradujo esto en el 25:28.

Rejilla de bronce.
Este es un marco de barras de bronce cruzadas para sujetar la madera cuando se quema. Ver cómo se tradujo "rejilla" en el 27:3.

Exodus 35:17

Tapices
Estas eran grandes cortinas hechas de tela. Ver cómo tradujo esto en el 26:36.

Postes
Estas eran piezas fuertes de madera colocadas en posición vertical y utilizadas como soportes. Ver cómo se tradujo estos en el 27: 9.

Bases
Estos eran bloques que tenían una ranura para mantener el tablero en su lugar. Ver cómo tradujo esto en el 26:19.

Estacas de tienda
Piezas afiladas de madera o metal utilizadas para asegurar las esquinas de una tienda al suelo. Ver cómo se tradujo esto en el 27:17.

Prendas finamente tejidas
Prendas tejidas - Esta fue una ropa hecha de hilos de lino estrechos que alguien trenzó para hacer un hilo más fuerte. Ver cómo se tradujo esto en el 28: 6.

Exodus 35:20

Todas las tribus de Israel
Esto se refiere a la gente en las tribus. Traducción alterna: "las personas de todas las tribus de Israel"

A quien su corazón lo animó
Aquí "corazón" se refiere a la persona. Se habla del corazón que respondió a Dios como si fuera agua agitada por una tormenta. Traducción alterna: "quien respondió a Dios"

A quien su espíritu hizo dispuesto
Aquí "espíritu" se refiere a la persona. Traducción alterna: "quién estaba dispuesto" o "quién quería"

Todos los que tenían un corazón dispuesto
Aquí "corazón" se refiere a la persona. Traducción alterna: "todos los que quisieron"

Broches, pendientes, anillos y adornos.
Estos son diferentes tipos de joyas.

Exodus 35:23

Todo aquel que tenía ... los trajeron.
Para 35:23 ver cómo se tradujo muchas de estas palabras en 25:3.

Exodus 35:25

Lana azul, púrpura o escarlata
Los posibles significados son 1) "material que se tiñe de azul, púrpura y escarlata", probablemente hilo de lana, o 2) "tinte azul, púrpura y escarlata" para teñir el lino. Ver cómo tradujo una frase similar en 25: 3.

A quienes sus corazones las animaron
Aquí "corazones" se refiere a las mujeres. Se habla de los corazones de las mujeres que respondieron a Dios como si fueran agua agitada por una tormenta. Traducción alterna: "quien respondió a Dios"

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Exodus 35:27

Los líderes trajeron ... Moisés para hacerse
Para 35: 27-29, ver cómo se tradujo muchas de estas palabras en 25:1 y 25:3.

Quien su corazón estaba dispuesto
Aquí "corazón" se refiere a las personas. Traducción alterna: "quien estaba dispuesto"

Exodus 35:30

Él ha llenado a Bezalel con su Espíritu
Aquí se habla del Espíritu de Dios que le dio a Bezalel la capacidad de trabajar como si fuera algo que llenara a Bezalel.

Diseño y artesanía
Para 35: 30-33, ver cómo se tradujo estas palabras en 31:1 y 31:3.

Exodus 35:34

Información general:
Moisés continúa hablando al Pueblo

Él lo ha puesto en su corazón para enseñar
Aquí "corazón" se refiere a Bezalel. Se habla de la capacidad de enseñar como si fuera algo que podría colocarse en un corazón. Traducción alterna: "Le dio a Bezalel la capacidad de enseñar"

Él ha los ha llenado con destreza
Se habla de la habilidad para crear objetos bellos como si fuera algo que podría llenar a una persona. Traducción alterna: "los hizo muy hábiles"

Grabadores
Una persona que graba diseños en materiales duros tales como madera, piedra o metal

Bordadora
Una persona que cose diseños en tela

Artesanos
Personas que son hábiles en hacer hermosos objetos a mano.

Tejedores
Una persona que crea tela usando hilo

Diseñadores artísticos
Una persona que crea belleza con materiales.

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Chapter 36

1 Así que Bezalel y Aholiab y toda persona hábil a quien el SEÑOR le ha dado destreza y habilidad para conocer cómo hacer cualquier trabajo en la construcción del lugar santo, están para hacer el trabajo de acuerdo a todo lo que el SEÑOR había ordenado." **2** Moisés llamó a Bezael, Aholiab y a toda persona hábil en cuya mente el SEÑOR había dado talento, y cuyo corazón se revolvía dentro de él para ir y hacer el trabajo. **3** Ellos recibieron de Moisés todas las ofrendas que los israelitas habían traído para la construcción del lugar santo. La gente todavía traía ofrenda voluntarias cada mañana a Moisés **4** Así que toda la gente habilidosa trabajando en el lugar santo vino del trabajo que habían estado haciendo. **5** Los artesanos le dijeron a Moisés: "La gente está trayendo más de lo necesario para hacer el trabajo que el SEÑOR nos a ordenado hacer". **6** Entonces Moisés ordenó a que nadie en el campamento debería traer ninguna otra ofrenda para la construcción del lugar santo. Entonces la gente dejó de traer estos regalos. **7** Ellos tenían material más que suficiente para todo el trabajo. **8** Entonces todos los artesanos entre ellos construyeron el tabernáculo con diez cortinas hechas de lino fino y lana azul, púrpura, y escarlata con diseños de querubines. Éste esta el trabajo de Bezael, un artesano muy talentoso. **9** El largo de cada cortina era de veíntiocho codos, el ancho de cuatro codos. Todas las cortinas eran del mismo tamaño. **10** Bezael unió cinco cortinas una con la otra, y las otras cinco cortinas él también las unió la una con la otra. **11** Él hizo nudos de azul a lo largo de los bordes al final de un par de cortinas, e hizo lo mismo a lo largo del borde al final del segundo par de cortinas. **12** Él hizo cincuenta nudos en la primera cortina y cincuenta nudos en el borde al final del segundo par. Así que los nudos estaban opuestos el uno al otro. **13** Él hizo cincuenta corchetes de oro y unió las cortinas con ellos para que el tabernáculo se uniera. **14** Bezael hizo cortinas de pelo de cabra para una tienda sobre el tabernáculo; él hizo once de estas cortinas. **15** El largo de cada cortina era de treinta codos, y el ancho de cada cortina era de cuatro codos. Cada una de las once cortinas era del mismo tamaño. **16** Él unió cinco cortinas a cada una y otras seis cortinas a cada una. **17** Él hizo cincuenta nudos en el borde al final de la cortina del primer grupo, y cincuenta nudos a lo largo del borde al final de la cortina que se unía al segundo grupo. **18** Bezalel hizo cincuenta broches de bronce para unir la carpa para para que esta fuera una sola pieza. **19** Él hizo para el tabernáculo unas cubiertas de piel de carnero teñidas de rojo y otras cubiertas de piel fina que colocó sobre de esta. **20** Bezalel hizo los armazones verticales en madera de acacia para el tabernáculo. **21** El largo de cada marco era diez codos y el ancho de uno y medio codos. **22** Cada marco tenía dos clavijas de madera para unir los marcos. Hizo esto para todos los armazones del tabernáculo. **23** Él hizo todos los armazones para el tabernáculo de esta manera: veinte marcos para el lado sur. **24** Bezalel hizo cuarenta bases de plata para colocar debajo de los veinte marcos. Había dos bases bajo cada marco para unirlas, además dos bases debajo de cada uno de los otros marcos para mantenerlos unidos. **25** Para el segundo lado del tabernáculo, en el lado norte, el construyó veinte marcso **26** y sus cuarenta bases de plata. Habían dos bases debejo del primer marco, dos bases debajo del segundo marco y así sucesivamente. **27** Para la parte posterior del tabernáculo en la parte oeste, Bezalel hizo seis marcos. **28** Hizo dos marcos para las esquinas de la parte de atrás del tabernáculo. **29** Estos marcos estaban separados en la parte inferior, pero unidos en la parte superior por un anillo. Él hizo dos de esta manera para las dos esquinas. **30** Habían ocho marcos, juntos con sus bases en plata. Habían dieciseis bases por todo, dos bases debajo del primer marco, y dos bases debajo del próximo marco y así sucesivamente. **31** Bezalel hizo barras cruzadas de madera de acacia, cinco marcos en un lado del tabernáculo, **32** cinco barras cruzadas para los marcos de la otra parte del tabernáculo, y cinco barras cruzadas para los marcos de la otra parte del tabernáculo al área oeste. **33** Él hizo las barras cruzadas del centro de los marcos, esto es, mitad para arriba, para alcanzar de extremo a extremo. **34** Él cubrió los marcos con oro. Él hizo los anillos de oro, para que sirvieran de sostén para las barras cruzadas y él cubrió las barras de oro. **35** Bezalel hizo la cortina de azul, violeta, y lana escarlata, y de lino fino, con diseños de querubín, la obra de un trabajador habilidoso. **36** Él hizo para la cortina cuatro pilares de madera de acacia, y él las cubrió con oro. Él también hizo ganchos de oro para los pilares, y él fundió para ellos cuatro bases de plata. **37** Él hizo un tápiz para la entrada de la tienda. La hizo de tela azul, púrpura, lana escarlata, usando lino fino, trabajo de un bordador. **38** Él tambien hizo cinco pilares corgantes con ganchos. Cubrió las superficies y varillas con oro. Sus cinco bases fueron fabricadas de bronce.

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Exodus 36:1

Información general:
Moisés continúa hablando al pueblo.

A quien el Señor ha dado destreza y habilidad
Aquí se habla de habilidad y habilidad como si fueran algo que el Señor puede colocar dentro de una persona.

Conforme a todo lo que ha mandado El Señor
"Tal como El Señor lo ha mandado"

Exodus 36:2

En cuya mente el Señor había dado talento
Aquí "mente" se refiere a la persona que fue hecha hábil por el Señor. Traducción alterna: "a quien el Señor le había dado habilidad"

Cuyo corazón se agitó dentro de él
Aquí "corazón" se refiere a la persona. Se habla del corazón que respondió a Dios como si fuera agua agitada por una tormenta. Traducción alterna: "quien respondió a Dios"

Exodus 36:5

Los artesanos le dijeron a Moisés ... nos a ordenado hacer
Puede ser expresado como una cita indirecta. Traducción alterna: "Los artesanos le dijeron a Moisés que la gente traía mucho más que suficiente para hacer el trabajo que el Señor les ha ordenado que hagan"

Los artesanos le dijeron a Moisés
"Los hombres que trabajan en el santuario le dijeron a Moisés"

Exodus 36:8

Entonces todos los artesanos ... unidos entre sí
Para 38: 8-10, ver cómo tradujo muchas de estas palabras en 26: 1.

Diez cortinas hechas de lino fino.
Estas cortinas son sábanas de tela tejidas y cosidas juntas para que puedan colgarse y formar una pared o tienda de campaña.

Exodus 36:11

Él hizo nudos ... se uniera
Para 36: 11-13, vea cómo tradujo muchas de estas palabras en 26: 4.

Nudos de azul
Nudos de tela azul

Cortina
Estas eran secciones grandes y pesadas de tela tejida que se usaban para formar las paredes que cubrían y dividían el tabernáculo. Vea cómo se tradujo esto en el 26: 1.

El hizo
Aquí "él" se refiere a Bezalel, pero incluye a todos los hombres que trabajan en el santuario.

Cincuenta broches de oro
"50 broches de oro"

Exodus 36:14

Bezalel hizo cortinas ... el segundo set.
Para 36: 14-17, ver cómo tradujo muchas de estas palabras en 26: 7 y 26:10.

Haz once
"Haz 11"

Treinta codos
"30 codos"

Cincuenta nudos
"50 nudos"

Exodus 36:18

Bezalel hizo ... ir por encima de eso
Para 36: 18-19, ver cómo tradujo muchas de estas palabras en 26:10 y 26:12.

Cincuenta broches de bronce
"50 broches de bronce"

Exodus 36:20

Bezalel hizo ... para el lado sur.
Para 36: 20-23, ver cómo se tradujo muchas de estas palabras en 26:15.

Diez codos ... un codo y medio.
"10 codos ... 1,5 codos"

Dos clavijas de madera para unir
Una clavija de madera es una pequeña pieza de madera que sobresale más allá del extremo del tablero para que pueda ser asegurada.

Exodus 36:24

Bezalel hizo ... y así sucesivamente
Para 36: 24-26, ver cómo tradujo muchas de estas palabras en 26:19.

Cuarenta bases de plata
"40 bases de plata"

Veinte marcos
"20 marcos"

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Y así sucesivamente
Habrá dos bases debajo de cada cuadro.

Exodus 36:27

Para la parte posterior ... del tabernáculo
Para 36: 27-28, ver cómo se tradujeron muchas de estas palabras en 26:22.

En el oeste
en el lado que está en el oeste

Para las esquinas de la parte de atrás
Para las esquinas en la parte trasera del tabernáculo.

Exodus 36:29

Estos marcos ... y así sucesivamente
Para 36: 29-30, ver cómo se tradujeron muchas de estas palabras en el 26:22.

Dieciseis bases en total
"16 bases en total"

Y así sucesivamente
Habrá dos bases debajo de cada cuadro.

Exodus 36:31

Bezalel hizo ... con oro
Para 36: 31-34 ver cómo se tradujeron muchas de estas palabras en el 26:26 y 26:29.

Hacia el oeste
Hacia el lado oeste

De extremo a extremo
de un lado del tabernáculo al otro lado

Exodus 36:35

Bezalel hizo ... bases de plata
Para 36: 35-36, ver cómo se tradujeron muchas de estas palabras en el 26:31.

Exodus 36:37

Él hizo ... fabricadas en bronce
Para 36: 37-38 ver cómo se tradujeron muchas de estas palabras en el 26:36.

Él hizo
Aquí "él" se refiere a Bezalel y los que trabajan para él. "Bezalel y sus hombres hicieron"

Colgante
Una cortina

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Chapter 37

1 Bezalel hizo el arca de madera de acacia. Su largo era de dos y medio codos; su anchura era de un codo y medio; y su altura era de un codo y medio. **2** Él lo cubrió por dentro y por afuera con oro puro e le hizo un borde de oro alrededor de la parte superior. **3** Él fundió cuatro anillos de oro para los cuatro pies, con dos anillos en un lado de él, y dos anillos en el otro lado. **4** El hizo varas de madera de acacia y las cubrió con oro. **5** El colocó las varas dentro de los anillos de los lados del arca, para poder llevar el arca. **6** El hizo una tapa de oro puro para el propiciatorio. Su largo era de dos codos y medio, y su anchura era un codo y medio. **7** Bezalel hizo dos querubines de oro martillado para las dos tapas del propiciatorio. **8** Un querubín era para un extremo de la tapa del propiciatorio, y el otro querubín era para el otro extremo. Eran hechos como una sola pieza con la tapa del propiciatorio. **9** El querubín extendía sus alas hacia arriba y hacía sombra sobre la tapa del propiciatorio. Los querubines estaban de frente el uno al otro y mirando hacia el centro de la tapa del propiciatorio. **10** Bezalel hizo la mesa de madera de acacia. Su longitud era de dos codos, su anchura era un codo, y su altura era un codo y medio. **11** Él lo cubrió con oro puro y colocó un borde de oro puro alrededor de la tapa. **12** Él hizo un marco alrededor de un palmo de ancho, con un borde de oro alrededor para el marco. **13** El fundió cuatro anillos de oro y unió los anillos a las cuatro esquinas, donde estaban los cuatro pies. **14** Los anillos estaban unidos al marco para proveer lugar para las varas, de manera que se pudiera cargar la mesa. **15** Él hizo las varas de madera de acacia y las cubrió con oro, de manera que pudiera cargar la mesa. **16** Él hizo los objetos que estuvieran en la mesa: los platos, cucharas, basijas y jarras a ser usados para derramar las ofrendas. Él los hizo de oro puro. **17** Él hizo el candelero de puro oro martillado. Él hizo el candelero con su base y asta. Sus tazones, sus cálices y sus flores fueron hechos todos de una pieza con el. **18** Seis brazos se extendían hacia afuera en los lados, tres brazos de un lado, y tres brazos del candelero extendida del otro lado. **19** El primer brazo tenia tres tazones hechos como flor de almendro, con una base de cálices y una flor, y tres tazones hechos de flor de almendro en el otro brazo, con una base de cáliz y una flor. Era igual para todos los seis brazos que se extienden hacia afuera del candelero. **20** En el candelero mismo, el asta central, habia cuatro tazones hechos de flor de almendro, con sus bases de cálices y de flores. **21** Había una base de cáliz debajo del primer par de brazos, hechos de una sola pieza, y una base de cáliz debajo del segundo par de brazos, también hechos como una sola pieza con el. De la misma manera había una base de cáliz debajo del tercer par de brazos, hecho de un sola pieza con el. Era lo mismo con todos los seis brazos extendiéndose fuera del candelero. **22** Sus cálices y sus brazos eran todos una sola pieza con el, una sola pieza de trabajo labrada a martillo de oro puro. **23** Bezalel hizo el candelero y sus siete lámparas, sus pinzas y sus bandejas de oro puro. **24** Él hizo el candelero y sus accesorios con un talento de oro puro. **25** Bezalel hizo el altar de incienso. Él lo hizo con madera de acacia. Su longitud era de un codo, y sus anchura de un codo. Era cuadrado, y su altura era de dos codos. Sus cuernos eran hechos de una sola pieza con el. **26** Él cubrió el altar de incienso con oro puro, su parte superior, sus lados, y sus cuernos. Él también hizo un borde alrededor de oro para el. **27** Él hizo dos anillos dorados para ser pegados a el debajo de su borde en sus dos lados opuestos. Los anillos eran los que sostendrían las varas para calgar el altar. **28** Él hizo las varas de madera de acacia, y las cubrió con oro. **29** Él hizo el aceite sagrado de la unción y el incienso puro fragante, el trabajo de un perfumista.

Exodus 37:1

Dos codos y medio ... un codo y medio
"2.5 codos ... 1.5 codos"

Son cuatro patas
Se habla de estas cuatro piezas de madera que sostuvieron el arca como si fueran pies humanos o de animales.

Exodus 37:4

Información general:
El equipo de trabajo de Bezalel continúa construyendo el tabernáculo y los muebles.

Él hizo ... un codo y medio
Para 37: 4-6, ver cómo se tradujeron muchas de estas palabras en 25:12 y 25:15.

Él hizo
Aunque "él" se refiere a Bezalel, "él" puede incluir a todos los trabajadores que lo ayudaron.

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Dos codos y medio ... un codo y medio
"2.5 codos ... 1.5 codos"

Exodus 37:7

Información general:
El equipo de trabajo de Bezalel continúa construyendo el tabernáculo y los muebles.

Bezalel hizo ... el centro de la tapa del propiciatorio.
Para 37: 7-9, ver cómo se tradujeron muchas de estas palabras en el 25:15 y 25:19.

Eran hechos como una sola pieza
Esto se puede afirmar en forma activa. Traducción alterna: "Los hizo como una sola pieza"

El querubín extendía sus alas hacia arriba y hacía sombra
Bezalel colocó las estatuas de los querubines como si fueran verdaderos querubines que extendían sus alas y ensombrecían la tapa de la expiación. Traducción alterna: "Colocaron a las criaturas aladas para que sus alas se tocaran entre sí y se extendieran sobre"

Los querubines estaban de frente el uno al otro y mirando hacia
Bezalel colocó las estatuas de los querubines como si fueran verdaderos querubines que se enfrentaban y miraban hacia la tapa de la expiación.

Exodus 37:10

Información general
El equipo de trabajo de Bezalel continúa construyendo el tabernáculo y los muebles.

Bezalel hizo ... donde estaban las cuatro patas.
Para 37: 10-13, ver cómo se tradujeron muchas de estas palabras en 25:23 y 25:25.

Dos codos ... un codo ... un codo y medio
"2 codos ... 1 codo ... 1,5 codos"

Un palmo de ancho
Este era el ancho de la mano de un hombre con los dedos extendidos.

Las cuatro patas
Se habla de estas cuatro piezas de madera que sostuvieron el arca como si fueran pies humanos o animales.

Exodus 37:14

Información general:
El equipo de trabajo de Bezalel continúa construyendo el tabernáculo y los muebles.

Los anillos ... los hizo de oro puro.
Para 37:14 - 16 ver cómo se tradujo muchas de estas palabras en 25:25 y 25:28.

Los anillos estaban unidos
Esto puede ser expresado en forma activa. Traducción alterna: "Bezalel ató los anillos"

Los platos, cucharas, tazones y jarras a ser usados para derramar las ofrendas.
Solo los tazones y las jarras se usan para derramar las ofrendas. Traducción alterna: "platos y tazas, y también los frascos y cuencos que los sacerdotes usarán para derramar las ofrendas"

Exodus 37:17

Declaración de conexión:
El equipo de trabajo de Bezalel continúa construyendo el tabernáculo y los muebles.

Información general:

Él hizo ... para el candelero
Para 37: 17-19, ver cómo se tradujo muchas de estas palabras en 25:31 y 25:33.

Sus tazones, sus cálices y sus flores fueron hechos todos de una pieza con el.
Esto puede ser expresado en forma activa. Traducción alterna: "Hizo las copas, sus bases frondosas y sus flores como una sola pieza con el candelero"

Tres tazones hechos como flor de almendro
Esto puede ser expresado en forma activa. Traducción alterna: "y él hizo que las 3 tazas parecieran flores de almendra"

Flores de almendro
Una flor de almendro es una flor blanca o rosa con cinco pétalos que crece en un almendro.

Exodus 37:20

En el candelero ... de oro puro
Para 37: 20-22, ver cómo se tradujo muchas de estas palabras en 25:33 y 25:35.

Habia cuatro tazones hechos de flor de almendro
Esto puede ser expresado en forma activa. Traducción alterna: "había 4 tazas que Bezalel hizo para que parecieran flores de almendra"

Hechos de una sola pieza con él
Esto puede ser expresado en forma activa. Traducción alterna: "que hizo de una sola pieza con el candelero"

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Exodus 37:23

Información general:
El equipo de trabajo de Bezalel continúa construyendo el tabernáculo y los muebles.

Bezalel hizo ... talento de oro puro
Para 37: 23-24, ver cómo se tradujeron muchas de estas palabras en 25:37.

Pinza
Esta es una herramienta hecha de dos palos de madera o metal conectados en un extremo y utilizados para recoger objetos.

Un talento
"34 kilogramos"

Exodus 37:25

Información general:
El equipo de trabajo de Bezalel continúa construyendo el tabernáculo y los muebles.

Bezalel hizo ... oro para el
Para 37: 25-26, ver cómo se tradujeron muchas de estas palabras en 30: 1 y 30: 3.

Codos
Un codo son 46 centímetros.

Sus cuernos eran hechos de una sola pieza con el.
Esto puede ser expresado en forma activa.
Traducción alterna: "Hizo los cuernos como una sola pieza con el altar"

Exodus 37:27

Información general:
El equipo de trabajo de Bezalel continúa construyendo el tabernáculo y los muebles.

Él hizo dos anillos de oro ... con oro
Para 37: 27-28, ver cómo se tradujeron muchas de estas palabras en 30: 3 y 30: 5

Para estar unidos a él
Esto puede ser expresado en forma activa.
Traducción alterna: "que se unieron al altar"

El trabajo de un perfumista
Un perfumista es un experto en mezclar especias y aceites. Ver cómo tradujo esto en 30:22.

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Chapter 38

1 Bezalel hizo el altar para las ofrendas quemadas de madera de acacia. Era de cinco codos de largo y cinco codos de ancho---un cuadrado--- y tres codos de alto. **2** Él hizo extenciones de sus cuatro esquinas con forma de cuernos de buey. Los cuernos fueron hechos de una pieza junto con el altar, y él lo cubrió con bronce. **3** Él hizo todas las herramientas para el altar--recipientes para las cenizas, palas, tazones, tenedores para carne y parrillas. Él hizo todas estas herramientas con bronce. **4** Él hizo una rejilla para el altar, una red de bronce para que fuera ubicada debajo del estante, hasta la mitad del fondo. **5** Él fundió cuatro anillos para las cuatro esquinas de la rejilla de bronce, como sostenedores para las varas. **6** Bezalel hizo varas de madera de acacia y las cubrió con bronce. **7** Él puso las varas a través de los anillos a los lados del altar, para cargarlo. Él hizo el altar hueco, de tablones. **8** Bezalel hizo el gran tazón de bronce con un soporte de bronce. Él hizo el tazón de espejos pertenecientes a la mujer que servía a la entrada de la tienda de encuentro. **9** Él también hizo el patio. Los cortinajes en el lado sur del patio eran de lino fino, cien codos de largo. **10** Los cortinajes tenían veinte postes, con veinte bases de bronce. Habían ganchos unidos a los postes, como también varillas de plata. **11** Igualmente, a lo largo del lado norte habían cortinajes de cien codos de largo con veinte postes, veinte bases de bronce, ganchos unidos a los postes, y varillas de plata. **12** Los cortinajes del lado oeste eran de cincuenta codos de largo con diez postes y bases. Los ganchos y varillas de los postes eran de plata. **13** El patio también era de cincuenta codos de largo en el lado este. **14** Los cortinajes para un lado de la entrada eran de cincuenta codos de largo. Tenían tres postes con tres bases. **15** En el otro lado de la entrada del patio también habían cortinajes de quince codos de largo, con tres postes y tres bases. **16** Todos los cortinajes de alrededor del patio fueron hechos de lino fino. **17** La bases para los postes fueron hechas de bronce. Los ganchos y varillas para los postes fueron hechas de plata, y la cubierta para la partes de arriba de los postes también fueron hechas de plata. Todos los postes del patio estaban cubiertos con plata. **18** La cortina en la entrada del patio era de veinte codos de largo. La cortina fue hecha de azul, púrpura y lino escarlata, lino fino torcido y era de veinte codos de largo. Eran veinte codos en longitud y cinco codos en altura, como las cortinas (cortinajes) del patio. **19** Tenía cuatro bases de bronce y ganchos de plata. La cubierta para sus partes de arriba y sus varillas fueron hechas de plata. **20** Todas las estacas de tienda de campaña para el tabernáculo y el patio fueron hechas de bronce. **21** Este es el inventario del tabernáculo, el tabernáculo del decreto del pacto, como fue tomado siguiendo las instrucciones de Moisés. Fue el trabajo de los levitas bajo la dirección de Itamar, hijo de Aarón, el sacerdote. **22** Bezalel, hijo de Urim, hijo de Hur, de la tribu de Judá, hizo todo lo que el SEÑOR le había ordenado a Moisés. **23** Aholiab, hijo de Ahisamac, de la tribu de Dan, trabajó con Bezalel como un grabador, como un trabajador habilidoso, y como un bordador en azul, púrpura, lana escarlata y en lino fino. **24** Todo el oro que fue usado para el proyecto, en todo el trabajo conectado con el lugar santo--el oro de la ofrenda de movimiento--fue de veintinueve talentos y 730 siclos, medido por el estándard del siclo del santuario. **25** La plata dada por la comunidad pesó cien talentos y 1, 775 siclos, de acuerdo al siclo del santuario, **26** o un becá por cada hombre, lo cual es medio siclo, medido por el siclo del santurario. Esta cifra fue alcanzada basada en cada persona que fue contada en el censo, aquellos de veinte años para arriba---603, 550 hombres en total. **27** Cien talentos de plata fueron fundidos para las bases del lugar santo y las bases de las cortinas: cien bases, un talento por cada base. **28** Con el restante de los 1, 775 siclos de plata, Bezalel hizo los ganchos para los postes, cubrió las partes de arriba de los postes, e hizo las varillas con ellos. **29** El bronce de la ofrenda de movimiento pesó setenta talentos y 2, 400 siclos. **30** Con esto él hizo las bases para la entrada de la tienda de encuentro, el altar de bronce, su rejilla de bronce, todas las herramientas para el altar, **31** las bases para el patio, las bases para la entrada del patio, todas las estacas de tienda de campaña para el tabernáculo y todas las estacas de tienda de campaña para el patio.

Exodus 38:1

Información general:
El equipo de trabajo de Bezalel continúa construyendo el tabernáculo y los muebles.

Bezalel hizo ... el equipamiento con bronce
Para 38: 1-3 ver cómo se tradujeron muchas de estas palabras en 27: 1 y 27: 3.

Codos
Un codo son 46 centímetros.

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Los cuernos fueron hechos de una pieza
Esto puede ser expresado en forma activa. Traducción alterna: "Hizo los cuernos como una sola pieza"

Exodus 38:4

Información general:
El equipo de trabajo de Bezalel continúa construyendo el tabernáculo y los muebles.

Él hizo ... para las varas
Para 38: 4-5 ver cómo se tradujeron muchas de estas palabras en 27: 3 y 27: 5.

Para que fuera ubicada debajo del estante
Esto puede ser expresado en forma activa. Traducción alterna: "que colocaron debajo de la repisa"

Exodus 38:6

Información general:
El equipo de trabajo de Bezalel continúa construyendo el tabernáculo y los muebles.

Bezalel hizo ... de tablones
Un tablón es una pieza de madera larga y plana que es más gruesa que una tabla. Ver cómo se tradujeron muchas de estas palabras en el 27: 7.

Exodus 38:8

Información general:
El equipo de trabajo de Bezalel continúa construyendo el tabernáculo y los muebles.

Gran tazón de bronce con un soporte de bronce
El soporte sostenía la cuenca de bronce. Ver cómo se tradujo esto en el 30:17.

Él hizo el tazón de espejos
El bronce venía de los espejos. Esto puede ser expresado claramente en la traducción. Traducción alterna: "El bronce para el lavabo vino de los espejos"

Espejos
Un espejo es una pieza de metal pulido o vidrio que refleja una imagen.

Exodus 38:9

Información general:
El equipo de trabajo de Bezalel continúa construyendo el tabernáculo y los muebles.

Él también hizo ... como también varillas de plata
Para 38: 9-10, ver cómo se tradujeron muchas de estas palabras enel 27: 9.

cien ... veinte
"100 ... 20"

Codos
Un codo son 46 centímetros.

Exodus 38:11

Igualmente, a lo largo del lado norte ... los postes eran de plata
Para 38: 17-20, ver cómo se tradujeron muchas de estas palabras en el 27:14 y 27:17.

cien ... veinte ... cincuenta ... diez
"100 ... 20 ... 50 ... 10"

Codos
Un codo son 46 centímetros.

Exodus 38:13

El patio
Para 38: 13-16, ver cómo se tradujeron muchas de estas palabras en el 27:11 y 27:14.

Cincuenta ... quince ... tres
"50 ... 15 ... 3"

Codos
Un codo son 46 centímetros.

Todos los cortinajes de alrededor del patio fueron hechos de lino fino.
Esto puede ser expresado en forma activa. Traducción alterna: "Bezalel y los trabajadores hicieron todas las cortinas alrededor del patio con lino fino"

Exodus 38:17

Las bases ... patio fueron hechas de bronce.
Para 38: 17-20, ver cómo se tradujeron muchas de estas palabras en el 27:14 y 27:17.

La bases para los postes fueron hechas de bronce.
Esto puede ser expresado en forma activa. Traducción alterna: "Bezalel y los trabajadores hicieron las bases para los postes en bronce"

Los ganchos y varillas para los postes fueron hechas de plata, y la cubierta para la partes de arriba de los postes también fueron hechas de plata.
Esto puede ser expresado en forma activa. Traducción alterna: "Hicieron los ganchos, las varillas para los postes y la cubierta para la parte superior de los postes de plata"

Todos los postes del patio estaban cubiertos con plata.
Esto puede ser expresado en forma activa. Traducción alterna: "Cubrieron los postes del patio con plata"

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Veinte ... cinco ... cuatro
"20 ... 5 ... 4"

Codos
Un codo son 46 centímetros.

Las cortinas fueron hechas de
Esto puede ser expresado en forma activa. "Hicieron la cortina de"

La cubierta para sus partes de arriba y sus varillas fueron hechas de plata.
Esto puede ser expresado en forma activa. Traducción alterna: "Hicieron la cubierta de la parte superior de los postes y sus varillas de plata"

Todas las estacas de tienda de campaña para el tabernáculo y el patio fueron hechas de bronce.
Esto puede ser expresado en forma activa. Traducción alterna: "Hicieron todas las estacas de la tienda para el tabernáculo y el patio de bronce"

Exodus 38:21

Declaración de conexión:
El equipo de trabajo de Bezalel continúa construyendo el tabernáculo y los muebles.

Información general:

Como fue tomado
Esto puede ser expresado en forma activa. Ttaducción alterna: "que Moisés instruyó a los levitas a escribir"

El Señor le había ordenado a Moisés.
"Todo lo que el Señor le dijo a Moisés que hiciera".

Como un grabador, como un trabajador habilidoso, y como un bordador
"como un experto grabador y bordador"

Exodus 38:24

Todo el oro que fue usado para el proyecto
Esto puede ser expresado en forma activa. Traducción alterna: "Todo el oro que las personas usaron para el proyecto"

Veintinueve talentos ... cien talentos
nueve talentos ... cien talentos - "29 talentos ... 100 talentos." Un talento son 34 kilogramos.

730 siclos ... 1,775 siclos
Un siclo son 11 gramos.

Medido por el estándard del siclo del santuario
Evidentemente, había siclos de más de un peso en ese momento. Esto especificaba cuál se iba a utilizar. Ver cómo se tradujo esto en el 30:11.

La plata dada por la comunidad
Esto puede ser expresado en forma activa. Traducción alterna: "La plata que la comunidad dio"

Un becá
Un becá es 1/2 siclo.

Medio siclo
"1/2 siclo"

Esta cifra fue alcanzada basada en cada persona que fue contada en el censo
Todos los hombres que tenían 20 años o más estaban incluidos en el censo y tenían que dar medio shekel.

Veinte años
"20 años"

Exodus 38:27

Cien talentos de plata fueron fundidos
Un talento es de 34 kilogramos. Traducción alterna: "Los trabajadores lanzan 100 talentos de plata" o "Los trabajadores lanzan 3,400 kilogramos de plata"

Cien ... setenta
"100 ... 70"

Siclos
Un siclo equivale a 11 gramos.

Exodus 38:30

Información general:
El equipo de trabajo de Bezalel continúa construyendo el tabernáculo y los muebles.

Rejilla
Este es un marco de barras cruzadas para sujetar la madera cuando se quema. Ver cómo se tradujo esto en el 27: 3.

Estacas de tienda
Estas son estacas de bronce afiladas que se usaron para asegurar las esquinas de una tienda al suelo. Ver cómo se tradujo esto en el 27:17.

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Chapter 39

1 Con el azúl, púrpura y lana escarlata ellos hicieron vestimentas de tejido fino para el servicio en el lugar santo. Ellos hicieron las vestimentas de Aarón para el lugar santo, como el SEÑOR le había ordenado a Moisés. **2** Bezalel hizo el efod de oro, de azúl, púrpura y lana escarlata y de lino fino torcido. **3** Ellos martillaron láminas de oro y las cortaron en cables para atarlas con el azúl, púrpura y lana escarlata y al lino fino, el trabajo de un obrero habilidoso. **4** Ellos hicieron hombreras para el efod, juntas a sus dos esquinas superiores. **5** Su cinto de tejido fino era como el efod; fue hecho de una sola pieza con el efod, hecho de lino fino torcido que era oro, azúl, púrpura y escarlata, justo como el SEÑOR le había ordenado a Moisés. **6** Ellos elaboraron las piedras de ónice, contenidas en marcos de oro, establecidas con grabados como en un sello, y grabados con los nombres de los doce hijos de Israel. **7** Bezalel las puso en las hombreras del efod como piedras para recordar al SEÑOR los doce hijos de Israel; como el SEÑOR le había ordenado a Moisés. **8** El hizo el pectoral, el trabajo de un trabajador diestro, diseñado como el efod. Lo hizo en oro, de lana azúl, púrpura y escarlata y de lino fino. **9** Era cuadrado. Ellos, doblaron el pectoral doble. Era un palmo de largo y palmo de ancho. **10** Le colocaron cuatro hileras de piedras preciosas. La primera hilera tenía un rubí, un topacio y un granate. **11** La segunda hilera tenía una esmeralda, un safiro y un diamante. **12** La tercera hilera tenía un jacinto, una ágata y una amatista. **13** La cuarta hilera tenía un berilo, un ónice y un jaspe. Las piedras fueron montadas en un engaste de oro. **14** Las piedras eran ordenadas según los nombres de las doce tribus de Israel, todos en orden por sus nombres. Eran como grabados en un anillo de sello, cada nombre significaba una de las doce tribus. **15** En el pectoral hicieron cadenas como cuerdas, trabajo trenzado de puro oro. **16** Hicieron dos engastes de oro y dos anillos de oro y pegaron los dos anillos a las esquinas del pectoral. **17** Ellos pusierom dos cadenas trenzadas de oro en los dos anillos en las esquinas del pectoral. **18** Ellos unieron las otras dos esquinas de las cadenas trenzadas a los dos marcos. Ellos las unieron a las piezas de las hombreras de efod como su principio. **19** Ellos hicieron dos anillos de oro y los pusieron en las otras dos esquinas del pectoral, en el borde a lado del borde interno. **20** Ellos hicieron dos anillos más de oro y los unieron en la parte baja de las piezas de las hombreras frente al efod, cercano a la costura por encima de la cintura finamente tejida de efod. **21** Ellos unieron el pectoral por su anillos a los anillos del efod con un cable azúl, para que así pudiese estar unido arriba de la cintura finamente tejida de efod. Esto era para que el pectoral no se desamarrara del efod. Esto fue hecho como el SEÑOR le había ordenado a Moisés. **22** Bezalel hizo el manto del efod completamente de tela púrpura, el trabajo de un tejedor. **23** Tenía una apertura para la cabeza en el medio. La apertura tenía un borde tejido circularmente para que no se rompiera. **24** En la parte baja del dobladillo, ellos hicieron granadas de azúle, púrpura, hilo escarlata y lino fino. **25** Ellos hicieron campanas de oro puro y ellos pusieron esas campanas entre las granadas alrededor de la parte baja del manto. **26** Una campana y una granada, una campana y una granada, en el borde del manto de Arón. Esto era como el SEÑOR le había ordenado a Moisés. **27** Ellos hicieron los abrigos de lino fino para Arón y para sus hijos. **28** Ellos hicieron un turbante de lino fino, los ornamentos en la banda de la cabeza de lino fino, ropa interior de lino fino, **29** y la faja de lino fino de azúl, púrpura y lana escarlata, el trabajo de un bordador. Esto fue hecho como el SEÑOR le había ordenado a Moisés. **30** Ellos hicieron el plato de la corona santísima de oro puro; ellos grabaron en él, como el grabado en un sello, "Santidad al SEÑOR." **31** Ellos le amarraron al turbante un cable azul a la parte superior del turbante. Esto fue como el SEÑOR le había ordenado a Moisés. **32** Así que el trabajo en el tabernáculo, la tienda de reuniones, fue terminado. Las personas de Israel hicieron todo. **33** Ellos siguieron todas las instrucciones que el SEÑOR le había dado a Moisés. Ellos le trajeron el tabernáculo a Moisés: la tienda y todo su equipo, sus broches, marcos, barras, postes y bases; **34** la cubierta de pieles de carnero teñidas de rojo, la cubierta de cuero de vaca marina, y la cortina encubrir **35** el arca del testimonio, así como los polos y la tapa de expiación. **36** Ellos trajeron la mesa, todo sus utensilios, y el pan de la presencia, **37** el candelabro de oro puro y sus lámparas en una fila, con sus accesorios y el aceite para las lámparas; **38** el altar de oro, el aceite de unción y el inciencio fragante; el colgante para la entrada del tabernáculo; **39** el altar de bronce con su rejilla de bronce y sus postes y utencilios y su cuenca grande con su base. **40** Ellos trajeron los colgantes para el patio con sus postes y bases, y las cortinas para la entrada del patios; sus sogas y sus estacas para tiendas; y todo el equipo para el servicio del tabernáculo, la tienda de reuniones. **41** Ellos trajeron prendas tejidas finas para servir en el lugar santo, las prendas santas para Arón el sacerdote y sus hijos, para que ellos le sirvan como sacerdotes. **42** Así las personas de Israel hicieron todo el trabajo como el SEÑOR había ordenado a Moisés. **43** Moisés examinó todo el trabajo, y, vean, ellos lo habían hecho. Como el SEÑOR le había ordenado, de esa manera ellos lo hicieron. Luego Moisés los bendijo.

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Exodus 39:1

Información general:
El equipo de trabajo de Bezalel continúa construyendo el tabernáculo y los muebles.

Ellos hicieron
La palabra "ellos" se refiere a Bezalel, Oholiab y los otros trabajadores.

Como el Señor le había ordenado a Moisés
"tal como el Señor le dijo a Moisés que hiciera"

Exodus 39:2

Información general:
El equipo de trabajo de Bezalel sigue confeccionando las prendas sacerdotales.

Exodus 39:4

Información general:
El equipo de trabajo de Bezalel sigue confeccionando las prendas sacerdotales.

Fue hecho de una sola pieza con el efod, hecho de lino fino
Esto puede ser expresado en forma activa. Traducción alterna: "lo hicieron de una sola pieza con el efod con lino fino retorcido"

Como le había ordenado a Moisés.
"tal como el Señor le dijo a Moisés que hiciera". Ver cómo se tradujo esta frase en el 39: 1.

Exodus 39:6

Información general:
El equipo de trabajo de Bezalel sigue confeccionando las prendas sacerdotales.

Sello
Esta fue una piedra grabada que se usó para estampar un diseño en un sello de cera. Ver cómo se tradujo esto en el 28:10.

Doce hijos
"12 hijos"

Como le había ordenado a Moisés.
"tal como el Señor le dijo a Moisés que hiciera". Ver cómo se tradujo esta frase en el 39: 1.

Exodus 39:8

Información general:
El equipo de trabajo de Bezalel sigue confeccionando las prendas sacerdotales.

El hizo
"Bezalel hizo" o "Bezalel y los trabajadores hicieron"

Palmo
Un palmo equivale a 23 centímetros.

Exodus 39:10

Información general:
El equipo de trabajo de Bezalel sigue confeccionando las prendas sacerdotales.

Le colocaron
"Los trabajadores colocados en el pectoral".

Rubí ... jaspe
Algunos idiomas pueden no tener palabras para cada una de estas piedras. El hecho importante es que eran valiosos y diferentes entre sí. Ver cómo se tradujo estos en el 28:17.

Las piedras fueron montadas en un engaste de oro.
Esto puede ser expresado en forma activa. Traducción alterna: "Montaron las piedras en ajustes de oro"

Exodus 39:14

Información general:
El equipo de trabajo de Bezalel sigue confeccionando las prendas sacerdotales.

Las piedras eran ordenadas
Esto puedo ser expresado en forma activa. Traducción alterna: "Los trabajadores arreglaron las piedras"

Exodus 39:17

Información general:
El equipo de trabajo de Bezalel sigue confeccionando las prendas sacerdotales.

Dos cadenas trenzadas
"Cadenas que están hechas de oro puro y están trenzadas como cuerdas". Ver cómo se tradujo esto en 28:13.

Exodus 39:19

Información general:
El equipo de trabajo de Bezalel continúa confeccionando las vestiduras sacerdotales que fueron ordenadas en 28:25 y 28:27.

Pretina finamente tejida
Cintura tejida - Este era un cinturón de tela hecho de hilos de lino estrechos que alguien se retorció

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para hacer un hilo más fuerte. Ver cómo tradujo esto en 28: 6.

Exodus 39:21

Información general
El equipo de trabajo de Bezalel continúa confeccionando las vestiduras sacerdotales que fueron ordenadas en el 28:27.

para que así pudiese estar unido
Esto puede ser expresado en forma activa. Traducción alterna: "para que puedan adjuntarlo"

Esto era para que el pectoral no se desamarrara del efod
"el pectoral se mantendría unido al efod"

Exodus 39:22

Información general
El equipo de trabajo de Bezalel continúa confeccionando las vestiduras sacerdotales que fueron ordenadas en 28:31 y 28:33.

Exodus 39:25

Información general:
El equipo de trabajo de Bezalel continúa confeccionando las vestiduras sacerdotales que fueron ordenadas en el 28:33

Campanas de oro puro
Estos eran campanas pequeñas

Una campana y una granada, una campana y una granada
Así es como se supone que el patrón se repita a lo largo del borde inferior de la túnica.

Exodus 39:27

Información general:
El equipo de trabajo de Bezalel sigue confeccionando las prendas sacerdotales.

Ellos hicieron ... ordenado a Moisés
Para 39: 27-29, vea cómo se tradujo muchas de estas palabras en el 28:39, 28:40 y 28:42.

Turbante
Esta es una cubierta para la cabeza usada por hombres hechos de una larga tira de tela enrollada alrededor de la cabeza.

Ropa interior
Esto es ropa usada debajo de la ropa exterior, al lado de la piel. Traducción alterna: "ropa interior"

Faja
Este es un pedazo largo de tela que se usa sobre el hombro o alrededor de la cintura.

Exodus 39:30

Información general:
El equipo de trabajo de Bezalel continúa haciendo las vestimentas sacerdotales como se ordenó en 28:36.

Corona Santísima
Esta fue una corona grabada hecha de oro puro. Ver cómo se tradujo esto en el 29: 5.

Exodus 39:32

Información general:
Los israelitas terminan de hacer las cosas que Jehová mandó en el 35: 4 y 35:10.

Así que el trabajo en el tabernáculo, la tienda de reuniones, fue terminado. Las personas de Israel hicieron todo
El "tabernáculo" y la "tienda de reunión" son lo mismo. Esto puede ser expresado en forma activa. Traducción alterna: "Así que el pueblo de Israel terminó todo el trabajo en el tabernáculo"

Broches
Los broches encajan en los bucles para mantener las cortinas juntas. Ver cómo se tradujo esto en el 26: 4.

Base
Estos son objetos pesados que descansan en el suelo y evitan que el objeto adherido a ellos se mueva. Ver cómo se tradujo esto en el 25:31.

Tapa de expiación
Esta es la tapa que se encuentra en la parte superior del arca donde se realizó la ofrenda de expiación. Ver cómo tradujo esto en 25:15

Exodus 39:36

Información general
El equipo de trabajo de Bezalel continúa presentando todo lo que hicieron a Moisés.

El pan de la presencia
Este pan representaba la presencia de Dios. Ver cómo se tradujo esto en el 25:28.

Rejilla
Este es un marco de barras cruzadas que sostuvieron la madera mientras se quema. Ver cómo se tradujo esto en el 27: 3.

Exodus 39:40

Información General:
El equipo de trabajo de Bezalel continúa presentando todo lo que hicieron a Moisés.

Ellos trajeron
"El pueblo de Israel trajo"

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El tabernáculo, y la tienda de reunión
Esto se refiere al mismo lugar

Exodus 39:42

Así las personas
"Y así la gente"

Mirad
La palabra "he aquí" llama la atención sobre la información que sigue.

Como el Señor le había ordenado, de esa manera ellos lo hicieron.
"Lo hicieron de la manera que Yahweh les había mandado"

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Chapter 40

1 Entonces Yavhé le habló a Moisés y dijo: **2** "En el primer día del primer mes del nuevo año ustedes deben preparar el tabernáculo, la tienda de reunión. **3** Debes colocar el arca del testimonio en el, y tú debes de proteger el arca con una cortina. **4** Debes de traer la mesa y colocar en orden las cosas que pertenecen a ella. Entonces tú debes de traer el candelabro y preparar las lámparas. **5** Debes colocar el altar dorado de incienso delante del arca del testimonio, y tú debes colocar la cortina en la entrada del tabernáculo. **6** Debes de colocar el altar para las ofrendas quemadas delante de la entrada del tabernáculo, la tienda de reunión. **7** Debes colocar un recipiente grande entre la tienda de reunión y el altar y debes colocar agua en el. **8** Debes preparar un patio alrededor, y debes colgar la cortina en la entrada del patio. **9** Debes tomar el aceite ungido y ungir el tabernáculo y todo lo lo que hay en el. Tú debes separarlo y todo su mobiliario para Mí; entonces será santo. **10** Tú debes ungir el altar de las ofrendas quemadas y todos sus utensilios. Tú debes separar el altar para Mí y se volverá en algo bien santo para Mí. **11** Debes ungir el recipiente de bronce y su base y separarlo para Mí. **12** Tú traerás a Aarón y a sus hijos a la entrada de la tienda de reunión y tú les lavarás con agua. **13** Tú vestirás a Aarón con las vestiduras que han sido separadas para Mí, úngelo y separalo para que él me sirva como Mi sacerdote. **14** Tú Me traerás a sus hijos y los vestirás con abrigos. **15** Tú los ungirás como ungiste a su padre para que así ellos Me sirvan como sacerdotes. Su ungimiento hará de ellos un sacerdocio permanente a través de las generaciones de su gente." **16** Esto fue lo que hizo Moisés; él siguió todo lo que Yavhé le ordenó a el. Él hizo todas estas cosas. **17** Así que el tabernáculo estaba preparado el primer día en el primer mes en el segundo año. **18** Moisés preparó el tabernáculo, colocó sus bases en su lugar, colocó sus marcos, unió sus barras y colocó sus pilares y sus postes. **19** El esparció la cubierta sobre el tabernáculo y colocó la tienda sobre el, como Yavhé le ordenó. **20** Él tomó los decretos del pacto y los colocó dentro del arca. Él también colocó los postes en el arca y colocó la tapa de expiación en ella. **21** Él trajo el arca dentro del tabernáculo. Colocó la cortina para protejer el arca del testimonio, como Yavhé le había ordenado. **22** Él colocó la mesa dentro de la tienda de reunión, en lado norte del tabernáculo, fuera de la cortina. **23** El colocó el pan en orden en la mesa delante de Yavhé, como Yavhé le había ordenado. **24** Él colocó el candelabro dentro de la tienda de reunión, al otro lado de la mesa, en el lado sur del tabernáculo. **25** Iluminó las lámparas delante de Yavhé, así como Yavhé le había ordenado. **26** Él colocó el altar dorado de incienso dentro de la tienda de reunión delante de las cortinas. **27** Quemó incienso fragante en él, así como Yavhé le había ordenado. **28** Él colgó la cortina en la entrada del tabernáculo. **29** Colocó el altar para la ofrenda quemada en la entrada del tabernáculo, la tienda de reunión. Ofreció en el la ofrenda quemada y la ofrenda del grano, como Yavhé le había ordenado a él. **30** Él colocó el recipiente entre la tienda de reunión y el altar, y él colocó agua en ella para lavarse. **31** Moisés, Aarón, y sus hijos se lavaban sus manos y sus pies en el recipiente **32** cada vez que ellos iban a entrar a la tienda de reunión y cada vez que ellos iban al altar. Ellos se lavaban a sí mismos, como Yavhé le había ordenado a Moisés. **33** Moisés preparó el patio alrededor del tabernáculo y el altar. El colocó la cortina en la entrada del patio. De esta forma, Moisés terminó el trabajo. **34** Entonces la nube cubrió la tienda de reunión, y la gloria de Yavhé llenó el tabernáculo. **35** Moisés no era capaz de entrar en la tienda de reunión porque la nube se había posado en ella, y porque la gloria de Yavhé había llenado el tabernáculo. **36** Cada vez que la nube era quitada de sobre el tabernáculo, el pueblo de Israel se pondría en marcha en su viaje. **37** Pero si la nube no se levantaba del tabernáculo, entonces el pueblo no viajaba. Ellos permanecían hasta el día que se levantará. **38** Porque la nube de Yavhé estaba sobre el tabernáculo en el día, y su fuego estaba sobre el por la noche, delante de todo el pueblo de Israel a través de su viaje.

Exodus 40:1

En el primer día del primer mes del nuevo año
El año nuevo marca el momento en que Dios rescató a su pueblo de Egipto. Esto sucede a mediados de marzo en los calendarios occidentales.

Exodus 40:3

Información general:
El Señor continúa diciéndole a Moisés lo que el pueblo debe hacer.

Coloca el arca del testimonio en el
"Coloca el arca de los pactos en el cofre sagrado"

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Debes de proteger el arca con una cortina
"Pon el arca detrás de la cortina"

Exodus 40:5

Información general:
El Señor continúa diciéndole a Moisés lo que el pueblo debe hacer.

El arca del testimonio
Esto se refiere al "cofre sagrado" (UDB)

Exodus 40:8

Información general:
El Señor continúa diciéndole a Moisés lo que el pueblo debe hacer.

Todos los muebles
"Todas las cosas que son parte de ello "

Exodus 40:12

Información general:
El Señor continúa hablando a Moisés

Tú traerás
Moisés hará estas cosas él mismo.

Han sido separadas para Mí
Esto puede ser expresado en forma activa. Traducción alterna: "que me has apartado"

Exodus 40:14

Información general:
El Señor continúa hablando a Moisés.

a lo largo de las generaciones de su Pueblo
"A través de todas las generaciones de sus descendientes". Ver cómo se tradujo una frase similar en el 12:12.

Exodus 40:17

Así que el tabernáculo estaba preparado
Esto puede ser expresado en forma activa. Traducción alterna: "Así que la gente prepara el tabernáculo"

El primer día en el primer mes
Esto se refiere exactamente a un año después de que Dios rescató a su pueblo de Egipto. Esto sucede a mediados de marzo en los calendarios occidentales. Ver cómo se tradujo esto en el 40: 1.

En el segundo año
Este es el segundo año después de que Yahvé sacó a su pueblo de Egipto.

Moisés preparó
Moisés fue el líder. La gente lo ayudó a establecer el tabernáculo.

Postes
Una pieza de madera resistente que se coloca en posición vertical y se usa como soporte.

Exodus 40:21

Él trajo
Moisés fue el líder. Tenía trabajadores que lo ayudaban.

Para protejer
"En frente de"

Exodus 40:24

Él colocó el candelabro dentro de la tienda de reunión
Moisés instruyó a sus trabajadores para mover el candelero. Esto puede ser expresado claramente en la traducción. Traducción alternas: "Los obreros de Moisés colocan el candelero dentro de la tienda sagrada"

Exodus 40:26

Delante de las cortinas
Esta cortina separa el lugar santo del lugar Santísimo. Esto puede ser expresado claramente en la traducción. Traducción alterna: "frente a la cortina que separaba el lugar santo del lugar más sagrado"

Exodus 40:28

Tabernáculo
El tabernáculo era una estructura especial similar a una tienda de campaña donde los israelitas adoraban a Dios durante los 40 años que viajaron por el desierto. Dios les había dado a los israelitas instrucciones detalladas para construir esta gran carpa, que tenía dos habitaciones y estaba rodeada por un patio cerrado. Cada vez que los israelitas se mudaban a un lugar diferente en el desierto para vivir, los sacerdotes desarmaban el tabernáculo y lo llevaban a su próximo campamento. Luego lo instalarían de nuevo en el centro de su nuevo campamento. El tabernáculo estaba construido con marcos de madera colgados con cortinas hechas de tela, pelo de cabra y pieles de animales. El patio que lo rodeaba estaba cerrado con más cortinas. Las dos secciones del tabernáculo eran el Lugar Santo (donde se encontraba el altar para quemar incienso) y el Lugar Santísimo (donde se guardaba el arca del pacto). El patio del tabernáculo tenía un altar para quemar sacrificios de animales y un lavabo especial para la limpieza ritual. Los israelitas dejaron de usar el tabernáculo cuando se construyó el templo de Salomón en Jerusalén.

Sugerencias de traducción

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La palabra "tabernáculo" significa "lugar de morada". Otras formas de traducirlo podrían incluir, "tienda sagrada" o "tienda donde Dios estaba" o "tienda de Dios". Asegúrese de que la traducción de este término sea diferente de la traducción de "templo".

Ver también: altar altar of incense ark of the covenant, ark of the covenant decrees, ark of Yahweh temple tent of meeting

Altar

Un altar era una estructura elevada en la que los israelitas quemaban animales y granos como ofrendas a Dios. Durante los tiempos bíblicos, los altares simples se hacían a menudo formando un montículo de tierra empacada o colocando cuidadosamente piedras grandes para formar una pila estable. Algunos altares especiales en forma de caja estaban hechos de madera cubierta con metales como el oro, el latón o el bronce. *Otros grupos de personas que vivían cerca de los israelitas también construyeron altares para ofrecer sacrificios a sus dioses.

Ver también: altar of incense false god, foreign god, god, goddess grain offering

Holocausto, ofrenda por fuego

Una "ofrenda quemada" era un tipo de sacrificio a Dios que se quemaba con fuego en un altar. Fue ofrecido para hacer expiación por los pecados de la gente. Esto también fue llamado una "ofrenda por fuego". Los animales utilizados para esta ofrenda eran generalmente ovejas o cabras, pero también se usaban bueyes y pájaros. Excepto por la piel, todo el animal era quemado en esta ofrenda. La piel o cuero se le dio al sacerdote. *Dios ordenó al pueblo judío que ofreciera holocaustos dos veces al día.

Ver también: altar atonement, atone ox, oxen priest, priesthood sacrifice, offering

Tienda de reunión

El término "tienda de reunión" se refiere a una tienda de campaña que era un lugar temporal donde Dios se reunía con Moisés antes de que se construyera el tabernáculo. La tienda de reunión se estableció fuera del campamento de los israelitas. Cuando Moisés entró en la tienda de reunión para reunirse con Dios, una columna de nube se situaría a la entrada de la tienda como un signo de la presencia de Dios allí. *Después de que los israelitas construyeron el tabernáculo, la tienda temporal ya no era necesaria y el término "tienda de reunión" se usaba a veces para referirse al tabernáculo.

Ver también: Israel, Israelites, nation of Israel Moses pillar, column tabernacle tent

Ofrenda de grano

ofrenda de grano

Una ofrenda de grano era un regalo de harina de trigo o cebada ofrecida a Dios, a menudo después de una ofrenda quemada. El grano utilizado para la ofrenda de grano tenía que ser finamente molido. A veces se cocinaba antes de ofrecerse, pero otras veces se dejaba sin cocer. El aceite y la sal se agregaban a la harina de grano, pero no se permitía la levadura ni la miel. *Parte de la ofrenda de grano era quemada y parte de ella fue consumida por los sacerdotes.

Ver también: burnt offering, offering by fire guilt offering sacrifice, offering sin offering

Yahweh

El término "Yahvé" es el nombre personal de Dios que reveló cuando habló a Moisés en la zarza ardiente. El nombre "Yahvé" viene de la palabra que significa "ser" o "existir". Los posibles significados de "Yahvé" incluyen "él es" o "Yo soy" o "el que causa ser". Este nombre revela que Dios siempre ha vivido y seguirá viviendo por siempre. También significa que él está siempre presente. Siguiendo la tradición, muchas versiones de la Biblia usan el término "SEÑOR" o "el SEÑOR" para representar a "Yahvé". Esta tradición resultó del hecho de que, históricamente, el pueblo judío temía pronunciar mal el nombre de Yahvé y comenzó a decir "Señor" cada vez que aparecía el término "Yahvé" en el texto. Las Biblias modernas escriben "SEÑOR" con todas las letras mayúsculas para mostrar respeto por el nombre personal de Dios y para distinguirlo de "Señor", que es una palabra hebrea diferente. Los textos de ULB y UDB siempre traducen este término como "Yahvé", como ocurre literalmente en el texto hebreo del Antiguo Testamento. El término "Yahvé" nunca aparece en el texto original del Nuevo Testamento; solo se usa el término griego para "Señor", incluso en citas del Antiguo Testamento. Sugerencias de traducción -"Yahvé" podría traducirse por una palabra o frase que signifique "yo soy" o "uno que vive" o "el que es" o "el que está vivo". Este término también podría escribirse de manera similar a cómo se deletrea "Yahvé". *Algunas denominaciones de iglesias prefieren no usar el término "Yahvé" y en lugar de usar la traducción tradicional, "SEÑOR". Una consideración importante es que esto puede ser confuso cuando se lee en voz alta porque sonará igual que el título "Señor". Algunos idiomas pueden tener un afijo u otro marcador gramatical que podrían agregarse para distinguir "SEÑOR" como nombre Ver también: God lord, master, sir Lord Moses reveal, revelation

Mandato, ordenanza, Mandamiento

El término "mandar" significa ordenar a alguien que haga algo. Un "comando" o "mandamiento" es lo que se le ordenó a la persona que hiciera. Aunque estos términos tienen básicamente el mismo significado, "mandamiento" a menudo se refiere a ciertos mandatos de Dios que son más formales y permanentes, como los "Diez Mandamientos". Un comando puede ser positivo

("Honra a tus padres") o negativo ("No robar"). *"Tomar el comando" significa "tomar el control" o "hacerse cargo" de algo o alguien.

Sugerencias de traducción

Es mejor traducir este término de manera diferente al término "ley". También comparar con las definiciones de "decreto" y "estatuto". Algunos traductores pueden preferir traducir "comando" y "mandamiento" con la misma palabra en su idioma. Otros pueden preferir usar una palabra especial para mandamiento que se refiere a mandatos formales y duraderos que Dios ha hecho.

Exodus 40:31

Se lavaban sus manos y sus pies en el recipiente
Se lavaron con agua del tazón . Esto puede ser expresado claramente en la traducción. Traducción alterna: "se lavaron las manos y los pies con agua del tazón"

De esta forma
"Y asi"

Exodus 40:34

La gloria del Señor llenó
"La asombrosa presencia del Señor llenó"

Exodus 40:36

Era quitada de sobre el
Esto puede ser expresado en forma activa. Traducción alterna: "se levantó de"

Que fue levantado
Esto puede ser expresado en forma activa. Traducción alterna: "cuando se levantó"

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Book: Leviticus

Leviticus

Chapter 1

1 El SEÑOR llamó a Moisés y le habló desde la tienda de reunión, diciendo: **2** "Habla al pueblo de Israel y diles: 'Cuando cualquier hombre de entre ustedes trae una ofrenda al SEÑOR, trae como ofrenda uno de sus animales, ya sea de tu ganado o de su rebaño. **3** Si su ofrenda es una ofrenda quemada del ganado, él debe ofrecer un macho sin defecto. Él lo ha de ofrecer en la entrada de la tienda de reunión, para que pueda ser aceptada ante el SEÑOR. **4** Él ha de poner su mano en la cabeza de la ofrenda quemada, y entonces será aceptada en su lugar como expiación por sí mismo. **5** Luego él debe matar el toro ante el SEÑOR. Los hijos de Aarón, los sacerdotes, presentarán la sangre y la esparcirán sobre el altar que está a la entrada de la tienda de reunión. **6** Después él debe pelar la piel de la ofrenda quemada y cortarla en pedazos. **7** Luego los hijos de Aarón el sacerdote pondrán el fuego en el altar y pondrán madera para alimentar el fuego. **8** Los hijos de Aarón, los sacerdotes, han de poner las piezas, la cabeza y la grasa, en orden sobre la madera que está en el fuego que está sobre en el altar. **9** Pero sus partes internas y sus piernas deben lavar con agua. Luego los sacerdotes quemarán todo lo que está en el altar como una ofrenda quemada. Esto producirá un dulce aroma para Mí; esto será una ofrenda hecha a Mí por fuego. **10** Si su ofrenda quemada es del rebaño, una de las ovejas o una de las cabras, él debe ofrecer un varón sin defecto. **11** Él debe matarlo en el lado norte del altar ante el SEÑOR. Los hijos de Aarón, los sacerdotes, esparcirán la sangre en cada lado del altar. **12** Después él debe cortarlo en pedazos, con su cabeza y su grasa, y los sacerdotes lo pondrán en orden sobre la madera que está en el fuego, que está en el altar, **13** pero las partes internas y las piernas él debe lavar con agua. Luego el sacerdote ofrecerá todo, y lo quemará en el altar. Es una ofrenda quemada, y esta producirá un dulce aroma para el SEÑOR; será una ofrenda hecha para Él por fuego. **14** Si su ofrenda al SEÑOR es una ofrenda quemada de aves, entonces debe traer como su ofrenda o una tórtola o una paloma jóven. **15** El sacerdote debe traerlo al altar, retorcer su cabeza, y quemarlo en el altar. Luego su sangre debe ser vaciada fuera en el lado del altar. **16** Él debe remover su buche con su contenido, y tirarlo al lado este del altar, en el lugar para las cenizas. **17** Él debe cortarlo abierto por las alas, pero él no debe separarlo en dos partes. Luego el sacerdote lo quemará en el altar, sobre la madera que está en el fuego. Esto será una ofrenda quemada, y esto producirá un aroma dulce para el SEÑOR; será una ofrenda hecha para Él por fuego.

Leviticus 1:1

El Señor
Este es el nombre de Dios ''Yahweh'' que reveló a su pueblo en el Antiguo Testamento. Ver la página de traducción de palabras sobre Yahweh para ver cómo se tradujo esto.

Le habló desde la tienda de reunión, diciendo: "Habla al pueblo de Israel y diles, 'Cuando cualquier hombre
Aquí El Señor comienza a hablarle a Moisés. Este discurso termina en el 3:17. Esto puede ser traducido sin la cita dentro de la cita. Traducción alterna: "de la tienda de reunión y le dijo a Moisés que dijera esto al pueblo de Israel: 'Cuando cualquier hombre"

Cuando cualquier hombre de entre ustedes
"Cuando alguno de ustedes" o "Cuando alguno de vosotros"

Leviticus 1:3

Información general:
El Señor continúa diciéndole a Moisés lo que el pueblo debe hacer para que sus sacrificios sean aceptables para Dios.

Si su ofrenda ... debe ofrecer
Aquí "su" y "él" se refieren a la persona que trae una ofrenda al Señor. Se puede ser traducido en segunda persona como en 1: 1. Traducción alterna: "Si su ofrenda ... debe ofrecer" (Ver:|First, Second or Third Person)

Para que pueda ser aceptada ante el Señor
Esto puede ser expresado en forma activa. Traducción alterna: "para que el Señor lo acepte" (Ver:|Active or Passive)

Poner su mano en la cabeza
Esta es una acción simbólica que identifica a la persona con el animal que está ofreciendo. De esta

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manera, la persona se ofrece a sí misma a través del animal al Señor, para que Dios perdone los pecados de la persona cuando mata al animal. (Ver:| Symbolic Action)

Entonces será aceptada en su lugar como expiación por sí mismo.
Esto puede ser expresado en forma activa. Traducción alterna: "entonces el Señor lo aceptará en su lugar y perdonará sus pecados" (Ver: |Active or Passive)

Leviticus 1:5

Información general:
El Señor continúa diciéndole a Moisés lo que el Pueblo debe hacer.

Luego él debe matar el toro
Aquí "él" se refiere al que hace la ofrenda. Esto puede ser expresador en segunda persona. Traducción alterna: "Entonces debes matar al toro"

Ante el Señor
"En la presencia del Señor"

Presentarán la sangre
Se da a entender que los sacerdotes recogen la sangre en un recipiente, que drena fuera del animal. Luego traen el recipiente con la sangre en él y lo presentan al Señor en el altar.

Después él debe pelar la piel de la ofrenda quemada y cortarla en pedazos.
Como se indica en 1: 9, la persona también debe lavar con agua las partes internas y las patas del animal. La persona haría esto antes de entregar las piezas a los sacerdotes para que pudieran colocarlas en el altar. Al igual que en la UDB, puede indicar aquí las instrucciones para las partes internas y las patas.

Él debe pelar la piel
Aquí "Él" se refiere a la persona que hace la ofrenda.

Leviticus 1:7

Información general:
El Señor continúa diciéndole a Moisés lo que el pueblo debe hacer para que sus sacrificios sean aceptables para Dios.

Pondrán el fuego en el altar y pondrán madera para alimentar el fuego.
Esto puede significar que los sacerdotes colocaron brasas sobre el altar y luego colocaron la madera sobre las brasas. O puede que necesite reordenar esto como en la UDB. Traducción alterna: "pondrá madera en el altar y encenderá un fuego"

Para alimentar el fuego.
Esta es una expresión idiomática que significa seguir poniendo leña al fuego. Se traduce esta expresión idiomática para que se entienda que el fuego en el altar debe mantenerse encendido. Traduccióna alterna: "para mantener el fuego encendido"

Pero sus partes internas y sus piernas él debe lavar con agua.
La persona haría esto antes de entregar las piezas a los sacerdotes para colocarlas en el altar. Puede indicar esto al final de 1: 5.

Partes internas
Estos son el estómago y los intestinos.

Él debe lavar con agua.
Aquí "él" se refiere al que hace la ofrenda.

Esto producirá un dulce aroma para Mí
El Señor está complacido con el sincero adorador que ofrece el sacrificio como si el Señor estuviera complacido por el aroma del sacrificio ardiente.

Esto será una ofrenda hecha a Mí por fuego.
El Señor le está diciendo a Moisés que las ofrendas serán quemadas con fuego. Esto puede ser expresado en forma activa. Traducción alterna: "una ofrenda quemada para mí"

Leviticus 1:10

Información general:
El Señor continúa diciéndo a Moisés lo que el Pueblo debe hacer.

Ante el Señor
"En la presencia del Señor"

Leviticus 1:12

Información general:
El Señor continúa diciéndole a Moisés lo que el Pueblo debe hacer.

Después él debe cortarlo ... hecha para Él por fuego.
Para 1: 12-13, ver cómo se tradujo muchas de estas palabras en el 1: 7.

Después él debe cortarlo
Aquí "él" se refiere a la persona que ofrece el sacrificio. Se puede expresar en segunda persona. Traducción alterna: "Entonces debes cortarlo"

Luego el sacerdote ofrecerá el todo, y lo quemará en el altar
"Luego el sacerdote quemará todo en el altar"

Esta producirá un dulce aroma para el Señor
Se dice que el Señor está complacido con el adorador sincero que ofreció el sacrificio como si Dios estuviera complacido con el aroma del sacrificio ardiente. Ver cómo se tradujo esto en 1: 7.

Será una ofrenda hecha para Él por fuego.
El Señor le dice a Moisés que los sacerdotes deben quemar sus ofrendas con fuego. Esto puede ser traducido en forma activa. Traducción alterna: "será una ofrenda quemada para mí" o "será una ofrenda quemada para el Señor"

Leviticus 1:14

Información general:
El Señor continúa diciéndole a Moisés lo que el Pueblo debe hacer.

Torcer fuertemente su cabeza
"girar su cabeza"

Luego su sangre debe ser drenada fuera
Esto puede ser traducido en forma activa. Traducción alterna: "Entonces el sacerdote debe drenar su sangre"

Leviticus 1:16

Él debe
"El sacerdote debe"

Remover su buche con su contenido
Un buche es una bolsa en la garganta del ave donde se almacenan los alimentos predigeridos.

Y tirarlo al lado del altar
Aquí "eso" se refiere al cultivo y sus contenidos.

Esto producirá un aroma dulce para el Señor
El Señor está complacido con el adorador sincero que ofreció el sacrificio se habla de Dios como si estuviera complacido con el aroma del sacrificio ardiente. Ver cómo tradujo esto en 1: 7.

Será una ofrenda hecha para Él por fuego.
Esto puede ser expresado en forma activa. Traducción alterna: "será una ofrenda quemada para MÍ" o "será una ofrenda quemada para el Señor"

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Chapter 2

1 Cuando alguien traiga una ofrenda de grano al SEÑOR, su ofrenda debe ser harina fina, y él deberá derramar aceite sobre ella y poner incienso sobre ella. **2** Él deberá llevar su ofrenda a los hijos de Aarón, los sacerdotes, y allí un sacerdote tomará un puñado de la harina fina con el aceite y el incienso sobre ella. Luego, el sacerdote quemará la ofrenda en el altar como una ofrenda representativa. Ella producirá un aroma dulce para el SEÑOR; ésta será una ofrenda hecha para Él por fuego. **3** Lo que sea que sobre de la ofrenda de grano le pertenecerá a Aarón y a sus hijos. Es muy santo para el SEÑOR de las ofrendas al SEÑOR hechas en fuego. **4** Cuando tú ofrezcas una ofrenda de grano sin levadura que está horneada en un horno, debe ser pan suave de harina fina mezclado con aceite, o pan duro sin levadura, que esté rociado con aceite. **5** Si tu ofrenda de grano está horneada en un sartén de hierro, debe ser de harina fina, sin levadura, que esté mezclada con aceite. **6** Tú debes dividirlo en pedazos y echar aceite sobre él. Esta es una ofrenda de grano. **7** Si tu ofrenda de grano está cocinada en un sartén, debe estar hecho con harina fina y aceite. **8** Tú debes traer la ofrenda de grano, hecha de estas cosas al SEÑOR, y será presentada al sacerdote, quien la traerá al altar. **9** Luego, el sacerdote tomará algunas de las ofrendas de grano como una ofrenda en su lugar, y él la quemará en el altar. Será una ofrenda hecha por fuego, y producirá un dulce aroma al SEÑOR. **10** Lo que queda de la ofrenda de grano le pertenecerá a Aarón y a sus hijos. Es muy santo para el SEÑOR de las ofrendas al SEÑOR hechas en fuego. **11** Ninguna ofrenda de grano que ustedes ofrezcan al SEÑOR debe ser hecha con levadura, porque ustedes no deben quemar ninguna levadura, ni ninguna miel, como una ofrenda hecha en fuego para el SEÑOR. **12** Ustedes la ofrecerán al SEÑOR como una ofrenda de primeros frutos, pero no serán usadas para producir un dulce aroma en el altar. **13** Ustedes deben sazonar cada una de tus ofrendas de grano con sal. Ustedes nunca deben permitir que la sal del pacto de su Dios falte en sus ofrendas de grano. Con todas sus ofrendas ustedes deben ofrecer sal. **14** Si ustedes ofrecen una ofrenda de grano de sus primeros frutos al SEÑOR, ofrezcan grano fresco, que estén tostados con fuego y luego aplastados en comida. **15** Luego, debes poner aceite e inicienso sobre ella. Esto es una ofrenda de grano. **16** Luego el sacerdote quemará parte de la ofrenda aplastada y el aceite y el inicienso como una ofrenda en su lugar. Esto es una ofrenda hecha por fuego para el SEÑOR.

Leviticus 2:1

Información general:
El Señor continúa diciéndole a Moisés lo que el Pueblo debe hacer.

Debe ser harina fina
"Debe ser la harina más fina" o "debe ser la mejor harina"

Harina
Un polvo hecho de trigo

Él deberá llevar
"Él debe llevar"

Sacar un puñado
"saca lo que pueda sostener en su mano"

Una ofrenda representativa
El puñado de la ofrenda de grano representa la ofrenda de grano entero. Esto significa que toda la ofrenda pertenece al Señor.

Producirá un aroma dulce para el Señor
El Señor está complacido con el adorador sincero que ofreció el sacrificio se habla como si Dios estuviera complacido con el aroma del sacrificio ardiente. Ver cómo tradujo esto en 1: 7.

Ésta será una ofrenda hecha para Él por fuego
Esto puede ser traducido en forma activa. Traducción alterna: "será una ofrenda quemada para él"

Leviticus 2:4

Información general:
El Señor continúa diciéndole a Moisés lo que el pueblo debe hacer para que sus sacrificios sean aceptables para Dios.

Está horneada en un horno
Esto puede ser expresado en forma activa. Traducción alterna: "que cocinaste en un horno"

Horno
Este fue probablemente un objeto hueco hecho de arcilla. Se encendió un fuego debajo del horno, y el calor calentaría la masa dentro del horno.

Pan suave de harina fina
Se entiende que el pan blando no contenía levadura.

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Se esparce con aceite
Esta frase es traducida para indicar que el aceite debe esparcirse sobre el pan. Traducción alterna: "con aceite en el pan"

Si tu ofrenda de grano está horneada en un sartén de hierro
Esto puede ser expresado en forma activa. Traducción alterna: "Si horneas tu ofrenda de grano en una sartén de hierro plana"

Una sartén plana de hierro
Esta es una placa gruesa hecha de arcilla o metal. La placa se colocaba sobre el fuego y la masa se cocinaba sobre la placa.

Leviticus 2:6

Información general:
El Señor continúa diciéndole a Moisés lo que el pueblo debe hacer para que sus sacrificios sean aceptables para Dios.

Debes dividirlo
Aquí "eso" se refiere a la ofrenda de grano cocida en una sartén de hierro plano

Si tu ofrenda de grano está cocinada
Esto puede ser expresado en forma activa. Traducción alterna: "Si cocinas tu ofrenda de grano"

En una sartén
Una sartén es una placa de metal con bordes redondeados. La masa se colocó en la sartén y se cocinó al fuego.

Debe ser hecho
Esto puede ser expresado en forma activa. Traducción alterna: "debes hacerlo"

Leviticus 2:8

Información general:
El Señor continúa diciéndole a Moisés lo que el pueblo debe hacer para que sus sacrificios sean aceptables para Dios.

Hecha de estas cosas
Esto puede ser expresado en forma activa. Traducción alterna: "que hiciste de la harina y el aceite"

Será presentada
Esto puede ser expresado en forma activa. Traducción alterna: "lo presentarás"

Luego el sacerdote ... hecha por fuego
Para 2: 9-10, vea cómo se tradujo muchas de estas palabras en el 2: 1.

Una ofrenda representativa
El puñado de la ofrenda de grano representa la ofrenda de grano entero. Esto significa que toda la ofrenda pertenece al Señor. Ver cómo se ha traducido esto en el 2: 1.

Será una ofrenda hecha por fuego.
Esto hecha por fuego en forma activa. Traducción alterna: "Será una ofrenda quemada"

Producirá un dulce aroma al Señor.
Se dice que el Señor está complacido con el adorador sincero que ofreció el sacrificio, se habla de Dios como si estuviera complacido con el aroma del sacrificio ardiente. Ver cómo se ha traducido esto en 1: 7.

De las ofrendas hechas la Señor por el fuego.
Esto puede ser expresado en forma activa. Traducción alterna: "de las ofrendas quemadas al Señor"

Leviticus 2:11

Información general:
El Señor continúa diciéndole a Moisés lo que el pueblo debe hacer para que sus sacrificios sean aceptables para Dios.

Ninguna ofrenda de grano que ustedes ofrezcan al Señor debe ser hecha con levadura.
Esto puede ser expresado en forma activa. Traducción alterna: "No uses levadura en una ofrenda de grano que le ofreces al Señor "

Como una ofrenda hecha en fuego
Esto puede ser expresado en forma activa. Traducción alterna: "como ofrenda quemada"

Ustedes la ofrecerán
"Ofrecerás las ofrendas de grano hechas con levadura o miel".

Pero no serán usadas para producir un dulce aroma en el altar.
Esto puede ser expresado en forma activa. Traducción alterna: "no los usarás para producir un aroma dulce en el altar" o "no los quemarás en el altar"

La sal del pacto de su Dios
Se implica que la sal es un símbolo que representa el pacto con Dios.

Leviticus 2:14

Información general:
El Señor continúa diciéndole a Moisés lo que el pueblo debe hacer para que sus sacrificios sean aceptables para Dios.

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Se asa con fuego y luego se tritura.
Esto puede ser expresado en forma activa. Traducción alterna: "que has cocinado al fuego y luego aplastado"

Una ofrenda representativa
El puñado de la ofrenda de grano representa la ofrenda de grano entero. Esto significa que toda la ofrenda pertenece al Señor. Ver cómo se ha traducido esto en el 2: 1.

Esto es una ofrenda hecha por fuego para el Señor.
Esto se puede afirmar en forma activa. Traducción alterna: "Esta es una ofrenda quemada al Señor"

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Chapter 3

1 Si alguien ofrece un sacrificio el cual es una ofrenda de paz de un animal de una manada, ya sea macho o hembra, debe ofrecer un animal sin defecto ante el SEÑOR. **2** Él podrá su mano sobre la cabeza de su ofrenda y la matará en la puerta de la tienda de reunión. Luego los hijos de Aarón el sacerdote rociará su sangre sobre los lados del altar. **3** El hombre ofrecerá el sacrificio de una ofrenda de paz por fuego para el SEÑOR. La grasa que cubre o está conectada a las parte internas, **4** y los dos riñones y la grasa que está sobre ellos por los lomos, y en el hígado, con los riñones él removerá todo esto. **5** Los hijos de Aarón quemarán eso sobre el altar con la ofrenda quemada, la cual está sobre la madera que está en el fuego. Esto producirá un aroma dulce para el SEÑOR; será una ofrenda hecha para Él por fuego. **6** Si el sacrificio del hombre de una ofrenda de paz para el SEÑOR es del rebaño; macho o hembra, él debe ofrecer un sacrificio sin defecto. **7** Si él ofrece un cordero como su sacrificio, entonces él debe ofrecerlo ante el SEÑOR. **8** Él pondrá su mano sobre la cabeza de su sacrificio y lo matará delante de la tienda de reunión. Luego los hijos de Aarón rociarán la sangre en los lados del altar. **9** El hombre ofrecerá el sacrificio de las ofrendas de paz como una ofrenda hecha por fuego para el SEÑOR. La grasa, toda la grasa de la cola debe cortarse cerca a la columna vertebral, y la grasa que cubre todas las partes internas y toda la grasa que está cerca de las partes internas, **10** y los dos riñones y la grasa que está con ellos, la cual está por los lomos y el hígado, con los riñones él removerá todo esto. **11** Luego, el sacerdote lo quemará todo sobre el altar como una ofrenda de comida quemada al SEÑOR. **12** Si la ofrenda del hombre es una cabra, entonces él la ofrecerá ante el SEÑOR. **13** Él debe poner su mano sobre la cabeza de la cabra y la matará delante de la tienda de reunión. Luego los hijos de Aarón rociará la sangre sobre los lados del altar. **14** El hombre ofrecerá su sacrificio hecho por fuego al SEÑOR. Él removerá la grasa que cubre las partes internas, y toda la grasa cerca de las partes internas. **15** Él también removerá los dos riñones y la grasa que está con ellos, la cual está por los lomos, y el hígado con los riñones. **16** El sacerdote quemará todo eso sobre el altar como una ofrenda quemada de comida, para producir un aroma dulce. Toda la grasa le pertenece al SEÑOR. **17** Será un estatuto permanente a través de las generaciones de tu pueblo en cada lugar que ustedes hagan su hogar, que ustedes no pueden comer grasa ni sangre.'"

Leviticus 3:1

Información general:
Moisés continúa diciéndole a la gente lo que el Señor quiere que ellos hagan.

Ante el Señor
"En la presencia del Señor" o " al Señor"

Él pondrá su mano sobre la cabeza
Esta es una acción simbólica que identifica a la persona con el animal que está ofreciendo. De esta manera, la persona se ofrece al Señor a través del animal. Ver cómo se ha traducido esto en 1: 3.

Los hijos de Aarón el sacerdote rociará su sangre
Da a entender que antes de rociar la sangre, atrapan la sangre en un recipiente a medida que se drena del animal.

Leviticus 3:3

Partes internas
Estos son el estómago y los intestinos

Por el lomo
Esta es la parte del cuerpo en los lados de la columna vertebral entre las costillas y la cadera.

El lóbulo del hígado
Esta es la parte curva o redondeada del hígado. Esto se considera la mejor parte del hígado para comer. Traducción alterna: "la mejor parte del hígado"

Esto producirá un aroma agradable al Señor
El Señor está complacido con el adorador sincero que ofreció el sacrificio, se habla como si Dios estuviera complacido con el aroma del sacrificio ardiente. Ver cómo se ha traducido esto en 1: 7.

Será una ofrenda hecha para Él por fuego.
Esto puede ser expresado en forma activa. Traducción alterna: "será una ofrenda quemada para el Señor"

Leviticus 3:6

Ofrécelo ante el Señor
"Ofrécelo en presencia del Señor" o "Ofrécelo al Señor"

Él pondrá su mano sobre la cabeza
Esta es una acción simbólica que identifica a la persona con el animal que está ofreciendo. De esta manera, la persona se ofrece al Señor a través del animal.

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Los hijos de Aarón rociarán la sangre
Da a entender que antes de rociar la sangre, atrapan la sangre en un recipiente a medida que se drena del animal.

Leviticus 3:9

Como ofrenda hecha por fuego
Esto puede ser expresado en forma activa. Traducción alterna: "como ofrenda quemada"

La grasa, toda la grasa ... los riñones -- él removerá todo esto
La declaración "eliminará todo esto" se puede colocar al principio de la oración. Traducción alterna: "Él eliminará la grasa, toda la grasa ... los riñones"

Partes internas
Este es el estómago y los intestinos.

Está cerca de las partes internas, y los dos riñones
Una nueva oración puede comenzar aquí. Traducción alterna: "que está cerca de las partes internas. Debe extirpar los riñones"

Por los lomos
Esta es la parte del cuerpo en los lados de la columna vertebral entre las costillas y el hueso de la cadera.

El lóbulo del hígado
Esta es la parte curva o redondeada del hígado. Esto se considera la mejor parte del hígado para comer. Traducción alterna: "la mejor parte del hígado"

Lo quemará todo sobre el altar como una ofrenda de comida quemada al Señor.
Traduce esto de manera que quede claro que el Señor no come la comida. Traducción alterna: "quemará esas cosas en el altar como una ofrenda a Yahweh. Esas cosas vendrán de sus suministros de alimentos" (UDB)

Leviticus 3:12

Ante el Señor
"En la presencia del Señor" o "Al Señor"

Debe poner su mano sobre la cabeza
Esta es una acción simbólica que identifica a la persona con el animal que está ofreciendo. De esta manera, la persona se ofrece al Señor a través del animal. Ver cómo se ha traducido esto en el 1: 3.

Los hijos de Aarón el sacerdote rociará su sangre
Da a entender que antes de rociar la sangre, atrapan la sangre en un recipiente a medida que se drena del animal.

Ofrecerá su sacrificio hecho por fuego
Esto puede ser expresado en forma activa. Traducción alterna: "ofrecerá su sacrificio por fuego" o "quemará su sacrificio"

Leviticus 3:15

Él también
Aquí "Él" se refiere a la persona que ofrece el sacrificio.

Quemará todo eso sobre el altar como una ofrenda quemada de comida
traduce esto de manera que no se de a entender que el Señor realmente come la comida. Traducción alterna: "quemará esas cosas en el altar para ser una ofrenda al Señor. Será como si fueran alimentos dados al Señor" (UDB)

Para producir un aroma dulce.
El Señor está complacido con el adorador sincero que ofreció el sacrificio, se habla como si Dios estuviera complacido con el aroma del sacrificio ardiente. Ver cómo se ha traducido esto en 1: 7.

Será un estatuto permanente a través de las generaciones de tu pueblo
Esto significa que ellos y sus descendientes deben obedecer este mandato para siempre.

O sangre
"o consumir sangre"

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Chapter 4

1 El SEÑOR habló a Moisés, diciendo: **2** "Dile al pueblo de Israel: 'Cuando alguien peque sin querer pecar, haciendo cualquiera de las cosas que el SEÑOR ha ordenado que no se haga, y si él hace algo que está prohibido, debe hacerse lo siguiente. **3** Si es el sumo sacerdote quien peca, de manera que trae culpa sobre el pueblo, entonces él debe ofrecer por su pecado que ha cometido, un toro joven sin mancha al SEÑOR como una ofrenda por el pecado. **4** Él debe traer el toro a la entrada de la tienda de reunión delante del SEÑOR, colocar su mano sobre su cabeza, y matar el toro delante del SEÑOR. **5** El sacerdote ungido tomará un poco de la sangre del toro y la llevará a la tienda de reunión. **6** El sacerdote hundirá su dedo en la sangre y rociará un poco de ella siete veces delante del SEÑOR, ante la cortina del lugar más santo. **7** Entonces el sacerdote pondrá un poco de la sangre sobre los cuernos del altar de incienso fragante delante del SEÑOR, el cual está en la tienda de reunión, y él derramará el resto de la sangre del toro en la base del altar para las ofrendas quemadas, el cual está en la entrada de la tienda de reunión. **8** El cortará toda la grasa del toro de la ofrenda de pecado; la grasa que cubre las partes internas, toda la grasa que está adjunta a las partes internas, **9** los dos riñones y la grasa que está sobre ellos, la cual está por los lomos, y el hígado, con los riñones él cortará todo esto. **10** Él lo cortará todo, así como él lo corta del toro del sacrificio de las ofrendas de paz. Luego, el sacerdote quemará estas partes sobre el altar para ofrendas quemadas. **11** La piel del toro y toda la carne restante, con su cabeza y sus patas y sus partes internas y su estiércol, **12** todo el resto de las partes del toro, él cargará todas estas partes fuera del campamento a un lugar que ellos han limpiado para Mí, donde derraman las cenizas; ellos quemarán esas partes allí en la madera. Ellos deben quemar esas partes donde ellos derramaron las cenizas. **13** Si toda la asamblea de Israel peca sin querer pecar, y la asamblea no sabe que ellos han pecado y que han hecho cualquiera de las cosas que el SEÑOR ha mandado no hacer, y si son culpables, **14** entonces, cuando el pecado que ellos han cometido sea conocido, entonces la asamblea debe ofrecer un toro joven para una ofrenda por el pecado y traerlo delante de la tienda de reunión. **15** Los ancianos de la asamblea pondrán sus manos sobre la cabeza del toro delante del SEÑOR, y el toro será matado delante del SEÑOR. **16** El sacerdote ungido traerá un poco de la sangre del toro a la tienda de reunión, **17** y el sacerdote hundirá su dedo en la sangre y la rociará siete veces delante del SEÑOR, ante la cortina. **18** Él colocará un poco de la sangre en los cuernos del altar que está delante del SEÑOR, el cual está en la tienda de reunión, y él derramará toda la sangre en la base del altar para las ofrendas quemadas, la cual está a la entrada de la tienda de reunión. **19** Él cortará toda la grasa y la quemará en el altar. **20** Eso es lo que él debe hacer con el toro. Así como él hizo con el toro de la ofrenda por el pecado, así también él hará con este toro, y el sacerdote hará expiación por el pueblo, y ellos serán perdonados. **21** Él cargará al toro fuera del campamento y lo quemará así como quemó el primer toro. Esta es la ofrenda del pecado para la asamblea. **22** Cuando un gobernante peca sin la intención de pecar, haciendo cualquiera de las cosas que el SENOR su Dios ha mandado que no hiciera, y él es culpable, **23** entonces su pecado el cual él ha cometido sea conocido, él debe traer para su sacrificio un cabro, un macho sin mancha. **24** Él pondrá su mano sobre la cabeza del cabro y lo matará en el lugar donde ellos matan la ofrenda quemada delante del SEÑOR. Esta es una ofrenda de pecado. **25** El sacerdote tomará la sangre de la ofrenda de pecado con su dedo y la pondrá sobre los cuernos del altar para ofrendas quemadas, y él derramará su sangre en la base del altar de la ofrenda quemada. **26** Él quemará toda la grasa sobre el altar, así como la grasa del sacrificio de las ofrendas de paz. El sacerdote hará expiación por el gobernante respecto a su pecado, y el gobernante será perdonado. **27** Si cualquier persona común peca sin la intención de pecar, haciendo cualquiera de las cosas que el SEÑOR le ha ordenado que no sea hecha, y cuando él se de cuenta de su culpa, **28** entonces su pecado el cual ha cometido, es reconocido por él, entonces él traerá una cabra para su sacrificio, una hembra sin defecto, por el pecado que él ha cometido. **29** Él pondrá su mano sobre la cabeza de la ofrenda del pecado y matará la ofrenda del pecado en el lugar de la ofrenda quemada. **30** El sacerdote tomará un poco de sangre con su dedo y la pondrá sobre los cuernos del altar para ofrendas quemadas. Él derramará todo el resto de la sangre en la base del altar. **31** Él cortará toda la grasa, así como la grasa es cortada del sacrificio de las ofrendas de paz. El sacerdote la quemará sobre el altar para producir un aroma dulce para el SEÑOR. El sacerdote hará expiación por el hombre, y él será perdonado. **32** Si el hombre trae un cordero como su sacrificio para una ofrenda de pecado, él traerá una hembra sin defecto. **33** Él pondrá su mano sobre la ofrenda de pecado y lo matará para una ofrenda de pecado en el lugar donde ellos mataron la ofrenda quemada. **34** El sacerdote tomará un poco de la sangre de la ofrenda del pecado con su dedo y la pondrá sobre los cuernos del altar para una ofrenda quemada, y él derramará toda su sangre en la base del altar. **35** Él cortará toda la grasa, así como la grasa del cordero es cortada del sacrificio de las ofrendas de paz, y el sacerdote la quemará sobre el altar encima de las ofrendas del

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SEÑOR hechas por fuego. El sacerdote hará expiación por el pecado que él ha cometido y el hombre será perdonado.

Leviticus 4:1

El Señor habló a Moisés, diciendo: "Dile al pueblo de Israel: 'Cuando cualquiera peque
Esto tiene una cita dentro de una cita. Una cita directa puede indicarse como una cotización cita. Traducción alterna: "El Señor le habló a Moisés y le dijo que le dijera al pueblo de Israel esto: 'Cuando alguien peca"

El Señor ha mandado que no se hagan
Esto puede ser expresado en forma activa. Traducción alterna: "que el Señor ha ordenado a la gente que no haga"

Si él hace algo que está prohibido
Esto puede ser traducido en forma activa. Traducción alterna: "si él hace algo que el Señor no permite"

Lo siguiente debe ser hecho.
Esto puede ser traducido en forma activa. Traducción alterna: "él debe hacer lo siguiente"

Trae culpa sobre el pueblo
El sustantivo abstracto "culpa" se puede declarar como un adjetivo. Traducción alterna: "para que la gente sea culpable"

Leviticus 4:4

Información general:
El Señor continúa diciéndole a Moisés lo que el Pueblo debe hacer.

El debe traer el toro
"El sumo sacerdote debe traer el toro"

Él pondrá su mano sobre la cabeza
Esta es una acción simbólica que identifica a la persona con el animal que está ofreciendo. De esta manera, la persona se ofrece al Señor a través del animal. Ver como se ha traducido esto en el 1: 3.

El sacerdote ungido tomará un poco de la sangre
Está implícito que el sacerdote atrapa la sangre en un recipiente mientras drena del animal.

Leviticus 4:6

Rociará un poco de ella
"gotea un poco" o "salpica un poco"

Los cuernos del altar
Esto se refiere a las esquinas del altar. Tienen forma de cuernos de buey. Traducción alterna: "Las proyecciones en las esquinas del altar" (UDB)

Derramará
"vaciar el resto de la sangre"

en la base del altar
"Al pie del altar"

Leviticus 4:8

El cortará
"El sacerdote cortará"

La grasa que cubre las partes con los riñones--él cortará todo esto
La frase "él cortará todo esto" se puede colocar al principio de la oración. Traducción alterna: "Él cortará la grasa que cubre las partes internas ... con los riñones"

Partes internas
Estos son el estómago y los intestinos.

Por los lomos
Esta es la parte del cuerpo en los lados de la columna vertebral entre las costillas y el hueso de la cadera.

El lóbulo del hígado,
Esta es la parte curva o redondeada del hígado. Esto se considera la mejor parte del hígado para comer. Traducción alterna: "la mejor parte del hígado"

Leviticus 4:11

La piel ... las otras partes del toro--él cargará todas estas partes fuera
La declaración "él llevará todas estas partes" se puede colocar al principio de la oración. Traducción alterna: "El sacerdote llevará la piel ... las partes del toro afuera"

Un lugar que ellos hayan limpiado para Mí
Se habla de un lugar que es ritualmente puro y adecuado para el servicio a Dios como si estuviera físicamente limpio.

Ellos hayan limpiado para Mí
Aquí "ellos" se refiere a los sacerdotes, y "mí" se refiere al Señor.

Leviticus 4:13

Es inconsiente
"No sabe"

Ha ordenado no hacer
Esto puede ser expresado en forma activa. Traducción alterna: "les ordenó que no hicieran"

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Y si ellos son culpables
"y son culpables" o "y merecen que Dios los castigue"

Cuando el pecado que ellos han cometido se vuelva conocido
Esto se puede ser expresado en forma activa. Traducción alterna: "cuando se dan cuenta de que han pecado"

Colocarán sus manos sobre la cabeza
Esta es una acción simbólica que identifica a las personas con el animal que están ofreciendo. De esta manera, la gente se ofrece a Yahvé a través del animal. Ver como se ha traducido una frase similar en 1:3.

El toro será matado
Esto puede ser expresado en forma activa. Traducción alterna: "y matarán al toro"

Leviticus 4:16

Información general:
El Señor continúa diciéndole a Moisés lo que el Pueblo debe hacer.

El sacerdote ungido traerá un poco de la sangre
Se da a entender que el sacerdote atrapó la sangre en un recipiente mientras la sangre se drenaba del toro.

Delante de la cortina
Se implica que esta es la cortina antes del lugar santísimo.

Leviticus 4:18

El colocará
"El sacerdote colocará"

Cuernos del altar
Esto se refiere a las esquinas del altar. Tienen forma de cuernos de buey. Ver como se ha traducido esto en el 4: 6.

Él derramará toda la sangre
"Él derramará el resto de la sangre"

Toda la grasa de él y la quemará
"Toda la grasa del toro y quema la grasa".

Leviticus 4:20

Él debe hacer
"El sacerdote debe hacer"

El sacerdote hará expiación por el pueblo
El sustantivo abstracto "expiación" se puede expresar como un verbo. Traducción alterna: "el sacerdote expiará los pecados de la gente"

Ellos serán perdonados
Esto puede ser expresado en forma activa. Traducción alterna: "El Señor los perdonará"

Leviticus 4:22

Dios ha ordenado que no sea hecho
Esto puede ser expresado en forma activa. Traducción alterna: "Dios ha ordenado a la gente que no haga"

Entonces su pecado que él ha cometido se le ha dado a conocer.
Esto puede ser expresado en forma activa. Traducción alterna: "entonces se da cuenta de que ha pecado"

Leviticus 4:24

El tendrá
"El gobernante echará"

Él pondrá su mano sobre la cabeza
Esta es una acción simbólica que identifica a la persona con el animal que está ofreciendo. De esta manera, la persona se ofrece al Señor a través del animal. Ver como se ha traducido esto en el 1: 3.

Donde matan
"Donde matan los sacerdotes"

Ante el Señor
"En la presencia del Señor" o "Al Señor"

El sacerdote tomará la sangre
Esto implica que el sacerdote recogerá la sangre en un recipiente mientras la sangre drena de la cabra.

Cuernos del altar
Esto se refiere a las esquinas del altar, que tienen la forma de los cuernos de un buey. Ver como se ha traducido esto en el 4: 6.

Leviticus 4:26

Él quemará
"El sacerdote quemará"

El sacerdote hará expiación por el gobernante.
El sustantivo abstracto "expiación" se puede expresar como un verbo. Traducción alterna: "El sacerdote expiará al gobernante"

El gobernante será perdonado.
Esto puede ser expresado en forma activa. Traducción alterna: "Yahvé perdonará los pecados del gobernante"

Leviticus 4:27

El Señor le ha ordenado que no sea hecha
A todo el pueblo de Israel se le ordenó no pecar. Esto puede ser expresado en forma activa.

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Traducción alterna: "El Señor ordenó a la gente que no hiciera"

Su pecado que ha cometido se le ha dado a conocer.
Esto puede ser expresado en forma activa. Traducción alterna: "se da cuenta del pecado que cometió"

Leviticus 4:29

Él pondrá su mano sobre la cabeza
Esta es una acción simbólica que identifica a la persona con el animal que está ofreciendo. De esta manera, la persona se ofrece al Señor a través del animal. Ver como se ha traducido esto en 1: 3.

El sacerdote tomará un poco de sangre
Implica que el sacerdote atrapará la sangre en un recipiente mientras la sangre se drena del animal.

Cuernos del altar
Esto se refiere a las esquinas del altar, que tienen la forma de los cuernos de un buey. Ver como se ha traducido en el 4: 6.

Todo el resto de la sangre
"Toda la sangre que queda en el recipiente"

Leviticus 4:31

Él cortará
Aquí "Él" se refiere a la persona que ofrece el sacrificio.

así como la grasa es cortada
Esto puede ser expresado en forma activa. Traducción alterna: "tal como una persona corta la grasa"

Lo quemará
"Quemará la grasa"

Para producir un aroma dulce para el Señor
Se dice que el Señor está complacido con el adorador sincero que ofreció el sacrificio como si Dios estuviera complacido con el aroma del sacrificio ardiente.Ver como se ha traducido esto en 1: 7.

El sacerdote hará expiación por el hombre
El sustantivo abstracto "expiación" se puede expresar como un verbo. Traducción alterna: "El sacerdote expiará los pecados del hombre"

Él será perdonado
Esto puede ser expresado en forma activa. Traducción alterna: "El Señor perdonará los pecados del hombre"

Leviticus 4:32

Él pondrá su mano
Esta es una acción simbólica que identifica a la persona con el animal que está ofreciendo. De esta manera, la persona se ofrece al Señor a través del animal. Ver como se ha traducido esto en 1: 3.

Donde ellos matan
"Donde matan los sacerdotes"

Leviticus 4:34

Cuernos del altar
Esto se refiere a las esquinas del altar, que tienen la forma de los cuernos de un buey. Ver como se ha traducido esto en el 4: 6.

Él derramará toda la sangre
"Él derramará el resto de su sangre"

Él cortará
Aquí "Él" se refiere a la persona que ofrece el sacrificio.

Así como la grasa del cordero es cortada
Esto puede ser expresado en forma activa. Traducción alterna: "tal como una persona corta la grasa del cordón"

El sacerdote lo quemará
"el sacerdote quemará la grasa"

Ofrendas del Señor hechas por fuego
Esto puede ser expresado en forma activa. Traducción alterna: "holocaustos para el Señor"

Hará expiación por el pecado que él ha cometido
El sustantivo abstracto "expiación" se puede expresar como un verbo. Traducción alterna: "expiará el pecado cometido por la persona"

El hombre será perdonado
Esto puede ser expresado en forma activa. Traducción alterna: "El Señor perdonará los pecados del hombre"

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Chapter 5

1 Si alguien peca porque no testifica cuando ha dado testimonio de algo sobre lo cual se requiere que él testifique, sea que él haya visto o escuchado sobre eso, él será responsable. **2** O si alguien toca algo que Dios ha señalado como impuro, ya sea el cadáver de un animal salvaje inmundo o el cadáver de cualquier ganado que haya muerto, o de un animal que se arrastra, incluso si la persona no tenía la intención de tocarlo, él es inmundo y culpable. **3** O si él toca la impuresa de alguien, cualquiera que sea esa inmundicia, y si él no está consciente de ella, entonces él será culpable cuando se entere de esto. **4** O si alguien jura bruscamente con sus labios para hacer maldad, o para hacer bien, lo que sea que ese hombre jura bruscamente con un juramento, incluso si él no está consciente de eso, cuando él se entere de eso, entonces él será culpable, en cualquiera de estas cosas. **5** Cuando alguien es culpable de alguna de estas cosas, él debe confesar cualquier pecado que él haya cometido. **6** Entonces él debe traer su ofrenda por la culpa al SEÑOR por el pecado que él ha cometido, un animal hembra del rebaño, sea una oveja o una cabra, para una ofrenda por el pecado, y el sacerdote hará expiación por él, concerniente a su pecado. **7** Si él no puede comprar un cordero, entonces él puede traer como ofrenda por su pecado dos tórtolas o dos palomas jóvenes al SEÑOR, una para ofrenda por el pecado y la otra para una ofrenda quemada. **8** Él debe traerlos al sacerdote, quien ofrecerá uno para la ofrenda por el pecado primero, él le torcerá la cabeza de su cuello pero no la cortará completamente del cuerpo. **9** Después él rociará un poco de sangre de la ofrenda por el pecado en el lado del altar, y él vaciará el resto de la sangre a la base del altar. Esto es una ofrenda por el pecado. **10** Después él debe ofrecer la segunda ave como ofrenda quemada, como está descrito en las instrucciones, y el sacerdote hará expiación por él, por el pecado que él ha cometido, y la persona será perdonada. **11** Pero si no puede comprar dos tórtolas o dos palomas jóvenes, entonces él deberá traer como su sacrificio por su pecado 3. 7 kg. de harina fina para una ofrenda de pecado. Él no debe poner aceite o ningún incienso en ella, pues es una ofrenda por el pecado. **12** Él debe traerla al sacerdote, y el sacerdote tomará un puñado de ella como representación de la ofrenda después quemarlo en el altar, encima de las ofrendas hechas por fuego para el SEÑOR. Esto es una ofrenda por el pecado. **13** El sacerdote hará expiación por cualquier pecado que la persona haya cometido, y esa persona será perdonada. Las sobras de la ofrenda pertenecerán al sacerdote, así como la ofrenda de granos." **14** Después el SEÑOR le habló a Moisés, diciendo: **15** "Si alguien viola un mandamiento y peca contra las cosas que pertenecen al SEÑOR, pero lo hizo sin intención, entonces él deberá traer su ofrenda por la culpa al SEÑOR. Esta ofrenda debe ser un carnero sin mancha del rebaño; su valor debe ser valorado en 11. 4 kg. de plata, como una ofrenda por la culpa. **16** Él debe satisfacer al SEÑOR por lo que él haya hecho mal en conección con lo que es santo, y él debe añadir una quinto parte y dárselo al sacerdote. Entonces el sacerdote hará expiación por él con el carnero de la ofrenda por la culpa, y esa persona será perdonada. **17** Si alguien peca y hace cualquier cosa que el SEÑOR ha mandado que no se haga, incluso si no estaba consciente de eso, sigue siendo culpable y debe cargar su propia culpa. **18** Él debe traer un carnero sin mancha fuera del rebaño, valorado en el valor actual, como ofrenda por la culpa al sacerdote. Entonces el sacerdote hará expiación por él concerniente al pecado que él ha cometido, del cual él no estaba consciente, y él será perdonado. **19** Es una ofrenda por la culpa, y él es ciertamente culpable ante el SEÑOR."

Leviticus 5:1

Información general:
El Señor continúa diciéndo a Moisés lo que el Pueblo debe hacer.

Algo que se requiere que testifique
Tanto la ley judía como los líderes requerían que las personas declararan si eran testigos de un crimen. Esto puede ser expresado en forma activa. Traducción alterna: "algo sobre lo que un juez le ha requerido que testifique"

Dios ha designado como inmundo
Algo que Dios ha declarado que no es apto para que las personas lo toquen o coman se habla como si fuera físicamente impuro.

El cadáver
"el cuerpo muerto"

El es inmundo
Se habla de una persona que es inaceptable para los propósitos de Dios como si fuera físicamente impura.

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Leviticus 5:3

Si toca la inmundicia de alguien, cualquiera que sea esa inmundicia
El sustantivo abstracto "impureza" se puede declarar como un adjetivo. Traducción alterna: "si toca algo que hace que una persona esté sucia"

La inmundicia
Algo que el Señor ha declarado que no es apto para que una persona lo toque o coma se habla como si fuera físicamente impuro.

Él no está consciente de eso
"No se da cuenta" o "No lo sabe".

Si alguien jura bruscamente con sus labios
Aquí los "labios" representan a toda la persona. Traducción alterna: "si alguien jura precipitadamente"

Si alguien jura bruscamente
Esto significa jurar sin pensar seriamente en ello. Implica que después de que la persona jura el juramento de que no puede cumplirlo o que realmente no quiere cumplirlo.

Leviticus 5:5

Información general:
El Señor continúa diciéndole a Moisés lo que el Pueblo debe hacer.

El sacerdote hará expiación por él.
El sustantivo abstracto "expiación" se puede expresar como un verbo. Traducción alterna: "el sacerdote expiará por él"

Leviticus 5:7

Si él no puede comprar un cordero
"Si no tiene suficiente dinero para comprar un cordero"

Él le torcerá la cabeza de su cuello pero no la removerá completamente
"Lo matará torciendo la cabeza y rompiéndole el cuello, pero no quitará la cabeza"

Leviticus 5:10

Como está descrito en las instrucciones
Esto puede ser expresado en forma activa. Traducción alterna: "como el Señor ha instruido"

El sacerdote hará expiación por él, por el pecado que él a cometido
El sustantivo abstracto "expiación" se puede expresar como un verbo. Traducción alterna: "el sacerdote expiará el pecado que la persona cometió"

La persona será perdonada.
Esto puede ser expresado en forma activa. Traducción alterna: "Yahvé perdonará a la persona"

Leviticus 5:11

Un décimo de un efa
Un efa es de 22 litros. Una décima parte de un efa es de aproximadamente dos litros.

Una décima
Esta es una parte de diez partes iguales.

Leviticus 5:12

Él debe traerlo
"Debe traer la harina fina"

Representación de la ofrenda
El puñado que el sacerdote quema en el altar representa toda la ofrenda. Esto significa que toda la ofrenda pertenece al Señor. Ver como se ha traducido esto en el 2: 1.

Encima de las ofrendas hechas por fuego para el Señor
Esto puede ser expresado en forma activa. Traducción alterna: "en la parte superior de las ofrendas quemadas a Yahweh"

Hará expiación
El sustantivo abstracto "expiación" se puede expresar como un verbo. Traducción alterna: "hará expiación"

Esa persona será perdonada.
Esto puede ser expresado en forma activa. Traducción alterna: "El Señor perdonará los pecados de esa persona"

Leviticus 5:14

Peca contra las cosas que pertenecen a el Señor
Esto significa que la persona pecó al no darle a Yahweh lo que Yahweh le ordenó dar. Traducción alterna: "pecados al no dar al Señor lo que le pertenece al Señor "

Su valor debe ser valorado en siclos de plata
Esto puede ser expresado en forma activa. Traducción alterna: "él debe determinar cuántos siclos vale el carnero"

Siclos
Un siclo es de unos 11 gramos de peso.

Los siclos del santuario
Esto probablemente significa que había al menos dos formas de medir un shekel. Esto hace referencia a cómo los sacerdotes del santuario pesan un siclo. Traducción alterna: "el estándar oficial en la tienda sagrada" (UDB)

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El santuario
Este es otro nombre para la tienda santa.

Él debe añadir un quinto
quinto - Esto significa que la persona debe pagar una quinta parte del valor de lo que le debe al Señor.

Un quinto
quinto - Esta es una parte de cinco partes iguales. (Ver:

El sacerdote hará expiación por él
El sustantivo abstracto "expiación" se puede expresar como un verbo. Traducción alterna: "el sacerdote expiará por él"

Esa persona será perdonada
Esto puede ser expresado en forma activa. Traducción alterna: "El Señor perdonará a esa persona"

Leviticus 5:17

Ha mandado que no se haga
Esto puede ser expresado en forma activa. Traducción alterna: "ha ordenado a la gente que no haga"

Debe lelvar su propia culpa
Se habla de la culpa de una persona como si fuera un objeto físico que la persona lleva. Aquí la palabra "culpa" representa el castigo por esa culpa. Traducción alterna: "él es responsable de su propia culpa" o "El Señor lo castigará por su pecado"

Valorado en el actual valor
Esto significa que la persona debe determinar cuántos siclos vale el carnero utilizando el estándar oficial de la tienda sagrada. Ver 5:14.

Él será perdonado
Esto puede ser expresado en forma activa. Traducción alterna: "El Señor lo perdonará"

Él es ciertamente culpable ante el Señor
El Señor ciertamente lo considera culpable

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Chapter 6

1 El SEÑOR habló a Moisés, diciendo: **2** "Si alguien peca y rompe un mandato en contra del SEÑOR, tal como tratar falsamente a su vecino, respecto a algo confiado a él, o si le hace trampa o le roba, o ha oprimido a su vecino, **3** o ha encontrado algo que su vecino perdió y miente acerca de ello, y jura la mentira, o en asuntos como estos en los que la gente peca, **4** entonces sucederá que si ha pecado y es culpable, debe restaurar lo que sea que tomó por robo o a la fuerza, o tomó de lo que le fue confiado a él o la cosa perdida que encontró. **5** O si mintió por cualquier asunto, él deberá restaurarlo completamente y debe añadir un quinto más para pagarle a aquel a quien le debe, en el día que es hallado culpable. **6** Luego, debe traer su ofrenda de culpa al SEÑOR: un carnero sin mancha del rebaño que vale el valor actual, como una ofrenda de culpa al sacerdote. **7** El sacerdote hará expiación por él delante del SEÑOR, y él será perdonado en relación a lo que lo ha hecho culnpable de hacer." **8** Luego el SEÑOR le habló a Moisés, diciendo: **9** Ordena a Aarón y a sus hijos, diciendo: 'Esta es la ley de las ofrendas quemadas: La ofrenda quemada debe estar sobre el altar toda la noche hasta la mañana, y el fuego del altar se mantendrá ardiendo. **10** El sacerdote se pondrá su ropa de lino, y también se pondrá su ropa interior de lino. El recogerá las cenizas que sobren después de que el fuego haya consumido la ofrenda quemada en el altar, y el pondrá las cenizas al lado del altar. **11** Él se quitará sus vestiduras y se pondrá otras vestiduras para llevar las cenizas afuera del campamento, a un lugar que esté limpio. **12** El fuego del altar se mantendrá ardiendo. No debeberá apagarse, y el sacerdote quemará madera en el mismo, todas las mañanas. Él arreglará la ofrenda quemada en él, como se le requiere, y quemará en él la grasa de las ofrendas de paz. **13** El fuego debe seguir ardiendo en el altar continuamente. Él no deberá apagarse. **14** Ésta es la ley de la ofrenda de grano. Los hijos de Aarón la ofrecerán ante el SEÑOR, delante de altar. **15** El sacerdote tomará un puñado de la harina fina de la ofrenda de grano y del aceite y del inicienso, el cual está en la ofrenda de grano, y él la quemará en el altar para producir un dulce aroma como una ofrenda por ellos. **16** Aarón y sus hijos comerán lo que sea que quede de la ofrenda. Debe ser comido sin levadura en el lugar santo. Ellos lo comerán en el patio de la tienda de reunión. **17** No deberá ser horneado con levadura. Lo he dado como parte de mis ofrendas hechas en fuego. Es tan santo como las ofrendas de pecado y las ofrendas de culpa. **18** Para que todo el tiempo por venir a través de las generaciones de tu pueblo, todo varón descendiente de Aarón pueda comerlo como su porción, tomado de las ofrendas del SEÑOR, hechas por fuego. Quien sea que las toque se volverá santo." **19** Así que, el SEÑOR habló a Moisés otra vez, diciendo, **20** "Esta es la ofrenda de Aarón y sus hijos, la cual ellos ofrecerán al SEÑOR en el día cuando todo hijo sea ungido: unos 3. 7kg de harina fina como una ofrenda de grano regular, mitad de ella en la mañana y mitad en la tarde. **21** Será hecha con aceite en un sartén para hornear. Cuando esté empapada, tú la traerás adentro. En pedazos horneados las ofrecerás como ofrenda de grano para producir un aroma dulce para el SEÑOR. **22** El hijo del alto sacerdote quien se esté volviendo en el nuevo alto sacerdote de entre sus hijos lo ofrecerá. Como es ordenado por siempre, todo ello debe ser quemado al SEÑOR. **23** Cada ofrenda de grano del sacerdote debe ser completamente quemada. No debe ser comida. **24** El SEÑOR le habló a Moisés otra vez, diciendo: **25** "Háblale a Aarón y a sus hijos y diles: 'Esta es la ley de la ofrenda de pecado: La ofrenda de pecado debe ser matada en el lugar donde la ofrenda es quemada delante del SEÑOR. Es muy santo. **26** El sacerdote que la ofrezca por pecado se la comerá. Debe ser comido en un lugar santo en el patio de la tienda de reunión. **27** Lo que sea que toque su carne se volverá santo, y si la sangre es rociada en cualquier vestidura, debes lavarla, la parte donde fue rociada, en un lugar santo. **28** Pero la olla de barro en donde fue hervida debe romperse. Si es hervida en una olla de bronce, debe ser restregada y secada limpia en agua. **29** Cualquier varón entre los sacerdotes puede comer un poco ello, porque es más santo. **30** Pero cualquier ofrenda de pecado, cuya sangre sea traída a la carpa de reunión para hacer expiación en el lugar santo, no debe ser comida. Debe ser quemada.

Leviticus 6:1

Rompe un mandato en contra del Señor
"desobedece uno de los mandamientos del Señor"

Tratar falsamente a su vecino, respecto a algo confiado a él
Esto puede ser traducido en forma activa.
Traducción alterna: "mintiéndole a su vecino sobre algo que el vecino le prestó"

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Su vecino
Aquí, "vecino" significa cualquier israelita, no solo alguien que vive cerca.

Tomando lo que le fue confiado
Esto puede ser expresado en forma activa. Traducción alterna: "no devolviendo algo que tomó prestado"

Leviticus 6:5

Completamente
"Completo" o "totalmente"

Añadir un quinto
quinto - Esto significa que la persona debe devolver lo que debe a alguien y pagar una quinta parte del valor. Ver como se ha traducido esto en el 5:14.

Para pagarle a aquel a quien le debe
Esto puede traducirse en forma activa. Traducción alterna: "para pagar a la persona que debe"

Es hallado culpable
La persona que robó debe comparecer ante el juez y declararse culpable. Esto puede ser expresado en forma activa. Traducción alterna: "el juez lo declara culpable"

Vale el valor actual
Esto significa que la persona debe determinar cuántos siclos vale el carnero utilizando el estándar oficial de la tienda sagrada. Puede aclarar la información entendida. Ver como se ha traducido en el 5:14.

El sacerdote hará expiación por él
El sustantivo abstracto "expiación" se puede expresar como un verbo. Traducción alterna: "El sacerdote expiará por él"

Ante el Señor
"En la presencia del Señor"

Él será perdonado
Esto significa que el Señor perdonará a la persona, no al sacerdote. Esto puede ser traducido en forma activa. Traducción alterna: "Dios lo perdonará"

Leviticus 6:8

Luego el Señor le habló a Moisés, diciendo: "Ordena a Aarón y a sus hijos, diciendo: 'Esta es la ley
Esto tiene una cita dentro de una cita. Una cita directa puede indicarse como una cita indirecta. Traducción alterna: "Entonces el Señor le habló a Moisés y le dijo que ordenara a Aarón y a sus hijos, diciendo: 'Esta es la ley"

Debe estar sobre el altar
"debe estar encima del altar"

El fuego del altar se mantendrá encendido.
Esto puede ser traducido en forma activa. Traducción alterna: "debes mantener el fuego del altar encendido"

Leviticus 6:10

Su ropa de lino
El lino es un tela blanca. Traducción alterna: "su ropa blanca"

El recogerá las cenizas
"Él va a recoger las cenizas"

Despues de que el fuego haya consumido la ofrenda quemada
Se habla del fuego que quema completamente la ofrenda como si consumiera o consumiera la ofrenda quemada.

A un lugar que esté limpio.
Se habla de un lugar adecuado para ser usado para los propósitos de Dios como si estuviera físicamente limpio.

Leviticus 6:12

El fuego del altar se mantendrá ardiendo.
Esto puede ser traducido en forma activa. Traducción alterna: "El sacerdote mantendrá encendido el fuego del altar"

Como se requiere en él
Esto puede ser expresado en forma activa. Traducción alterna: "en él como al Señor exige"

Leviticus 6:14

Para producir un dulce aroma
Se dice que el Señor está complacido con el adorador sincero que ofreció el sacrificio como si Dios estuviera complacido con el aroma del sacrificio ardiente. Ver como se ha traducido esto en el 1: 7.

Ofrenda representativa
El puñado de la ofrenda de grano representa la ofrenda de grano entero. Esto significa que toda la ofrenda pertenece al Señor. Ver como se ha traducidoesto en el 2: 1.

Leviticus 6:16

Debe ser comido
Esto puede ser traducido en forma activa. Traducción alterna: "Deben comerlo"

Debe ser comido sin levadura
Esto puede ser traducido en forma activa. Traducción alterna: "No lo hornee con levadura"

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Ofrendas hechas en fuego
Esto puede ser expresado en forma activa. Traducción alterna: "ofrendas quemadas"

Quien sea que las toque se volverá santo
Esta es una advertencia implícita de que aquellos que no son descendientes masculinos de Aarón no deben tocar esta ofrenda. El significado completo de esta declaración se puede aclarar.

Leviticus 6:19

Cuando todo hijo sea ungido
Se implica que serán ungidos cuando se conviertan en sacerdotes. El significado completo de esta declaración se puede aclarar. Esto también puede ser expresado en forma activa. Traducción alterna: "cuando unge a cada hijo, ordenándolos como sacerdotes"

Una décima parte de una efa
Un efa son 22 litros. Una décima parte de un efa es de aproximadamente 2 litros.

Una décima
Esta es una parte de diez partes iguales.

Leviticus 6:21

Será hecha
Esto puede ser traducido en forma activa. Traducción alterna: "Lo harás"

En una bandeja para hornear
Esta es una placa gruesa hecha de arcilla o metal. La placa se colocaba sobre un fuego y la masa se cocinaba sobre la placa. Ver como se ha traducido "sartén de hierro plano" en 2: 4.

Cuando esté empapada
"Cuando la harina está completamente mojada con aceite"

Tú la traerás adentro
Aquí "Tú" se refiere a la persona que ofrece el sacrificio.

Para producir un aroma dulce para el Señor
Se dice que el Señor está complacido con el adorador sincero que ofreció el sacrificio como si Dios estuviera complacido con el aroma del sacrificio ardiente. Ver como se ha traducido esto en el 1: 7.

Un mandato
Esto puede ser expresado en forma activa. Traducción alterna: "Como el Señor te ha mandado"

Todo será quemado
Esto puede ser expresado en forma activa. Traducción alterna: "debe quemarlo todo"

Debe ser completamente quemada.
Esto puede ser expresado en forma activa. Traducción alterna: "debe quemarlo completamente"

No debe ser comido
Esto puede ser expresado en forma activa. Traducción alterna: "Nadie debe comerlo"

Leviticus 6:24

El Señor le habló a Moisés otra vez, diciendo: "Háblale a Aarón y a sus hijos y diles: 'Esta es la ley
Esto tiene una cita dentro de una cita. Una cita directa puede indicarse como una cita indirecta. Traducción alterna: "El Señor habló a Moisés nuevamente y le dijo que hablara con Aarón y sus hijos, diciendo: 'Esta es la ley"

Háblale a Aarón y a sus hijos
El Señor está hablando con Aarón y sus hijos, pero estas regulaciones se aplican a todos los sacerdotes que realizan estos sacrificios. El significado completo de esta declaración se puede aclarar.

La ofrenda de pecado debe ser matada ... Delante del Señor
Se puede hacer explícito que esto se refiere al lado norte del altar. Ver 1:10.

La ofrenda de pecado debe ser matada
Esto puede ser traducido en forma activa. Traducción alterna: "Debes matar la ofrenda por el pecado"

Donde se mata el holocausto
Esto puede ser expresado en forma activa. Traducción alterna: "donde matas al animal por la ofrenda quemada"

Delante del Señor
"Al Señor"

Debe ser comido
Esto puede ser expresado en forma activa. Traducción alterna: "Él debe comerlo"

Leviticus 6:27

Lo que sea que toque su carne se volverá santo
Esta es una advertencia implícita de que nadie, además de los sacerdotes, debe tocar la carne de la ofrenda por el pecado. El significado completo de esta declaración es claro.

Si la sangre es rociada en
Esto puede ser traducido en forma activa. Traducción alterna: "si la sangre salpica"

La olla de barro en la que se hierve debe romperse.
Esto puede ser expresado en forma activa. Traducción alterna: "debes romper la olla de barro en la que cociste la carne"

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Si se hierve en una olla de bronce, debe lavarse y enjuagarse con agua.
Esto puede ser expresado en forma activa.
Traducción alterna: "Si hierves la carne en una olla de bronce, debes fregar la olla y enjuagarla con agua limpia"

Leviticus 6:29

Ninguna ofrenda de pecado debe ser consumida
Esto puede ser traducido en forma activa.
Traducción alterna: "nadie puede comer la ofrenda por el pecado"

Cuya sangre sea traída a la carpa de reunión
Esto puede ser traducido en forma activa.
Traducción alterna: "de donde el sacerdote lleva la sangre a la tienda de reunión"

Debe ser quemada
Esto puede ser expresado en forma activa.
Traducción alterna: "El sacerdote debe quemarlo"

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Chapter 7

1 Esta es la ley de la ofrenda de la culpabilidad. Es lo más santo. **2** Ellos deben matar la ofrenda de la culpabilidad en el lugar para matarla, y ellos deben rocíar la sangre sobre cada lado del altar. **3** Toda la grasa en ella debe ser ofrecida: la grasa del rabo, la grasa que está sobre las partes internas, **4** los dos riñones y la grasa en ellos, la cual esta junto a los lomos, y que cubre el hígado, con los riñones, todo esto debe ser removido. **5** El sacerdote debe quemar estas partes en el altar como una ofrenda hecha con fuego al SEÑOR. Esta es la ofrenda de la culpabilidad. **6** Cada hombre entre los sacerdotes puede comer parte de este sacrificio. Debe ser comido en un lugar santo porque es lo más santo. **7** La ofrenda del pecado es como la ofrenda por la culpa. La misma ley se aplica a ambos. Ellas le pertenecen al sacerdote que haga expiación con ellas. **8** El sacerdote que ofrezca la ofrenda quemada de cualquiera, puede tener para sí mismo el cuero de esa ofrenda. **9** Cada ofrenda de grano que es horneada en un horno, y como tal cada ofrenda que es cocinada en un sartén de freir o en un sartén de hornear le pertenecera al sacerdote que lo ofrezca. **10** Cada ofrenda de granos, sea seca o mezclada con aceite, le pertenecerá por igual a los hijos de Aarón. **11** Esta es la ley del sacrificio de las ofrendas de paz, las cuales la gente ofrecerá al SEÑOR. **12** Si alguno la ofrece para dar gracias, entonces él debe ofrecerla con un sacrificio de pan hecho sin levadura, pero mezclado con aceite, de panes hechos sin levadura, pero esparcidos con aceite, y de panes hechos con harina fina que es mezclada con aceite. **13** También, con el propósito de dar gracias, él debe ofrecer con su ofrenda de paz piezas de pan hechas con levadura. **14** Él va a ofrecer uno de cada tipo de estos sacrificios como una ofrenda presentada al SEÑOR. Ella le pertenecerá a los sacerdotes que rocíen la sangre de la ofrenda de paz en el altar. **15** La persona presentando una ofrenda de paz para el propósito de dar gracias, debe comer la carne de su ofrenda en el día del sacrificio. Él no debe dejar nada de ella hasta la mañana siguiente. **16** Pero si el sacrificio de su ofrenda es por el propósito de un voto, o por el propósito de una ofrenda de libre voluntad, la carne debe ser comida en el día que él ofrezca el sacrificio, pero lo que quede de ella puede ser comido en el próximo día. **17** Sin embargo, cualquier carne del sacrificio que quede en el tercer día debe ser quemada. **18** Si algo de la carne del sacrificio de la ofrenda de paz de alguien es comida en el tercer día, no será aceptada, ni tampoco será tomada en cuenta a quien la ofreció. Será una cosa asquerosa, y la persona que la coma cargará la culpa de su pecado. **19** Cualquier carne que toque una cosa impura no debe ser comida. Debe ser quemada. Mientras con el resto de la carne, cualquiera que esté limpio puede comerla. **20** Sin embargo, una persona impura que coma cualquier carne del sacrificio de una ofrenda de paz que le pertenece al SEÑOR esta persona debe ser cortada de su gente. **21** Si alguno toca cualquier cosa impura sea impura de hombre, o de bestia inmunda, o de alguna cosa inmunda y asquerosa, y si él entonces come algo de la carne de un sacrificio de ofrenda de paz que le pertenece al SEÑOR, esa persona debe ser cortada de su pueblo.'" **22** Entonces el SEÑOR le habló a Moisés, diciendo: **23** "Háblale a la gente de Israel y diles: 'Ustedes no deben comer grasa de buey o de oveja o de cabra. **24** La grasa de un animal que murió sin ser sacrificado, o la grasa de un animal despedazado por animales salvajes, puede ser usada para otros propósitos, pero ustedes ciertamente no deben comerla. **25** Cualquiera que coma la grasa de un animal que los hombres pueden ofrecer como un sacrificio por fuego al SEÑOR, esa persona debe ser cortada de su pueblo. **26** Ustedes no deben comer nada de sangre en ninguna de sus casas, sea de pájaro o de un animal. **27** Cualquiera que coma alguna sangre, esa persona debe ser cortada de su pueblo.'" **28** Entonces el SEÑOR le habló a Moisés y dijo: **29** "Háblale a la gente de Israel y diles: 'Aquel que ofrezca el sacrificio de una ofrenda de paz al SEÑOR debe traer parte de su sacrificio al SEÑOR. **30** La ofrenda para el SEÑOR debe ser hecha por fuego, sus propias manos deben traerla. Él debe traer la grasa con el pecho, para que el pecho sea mecido como una ofrenda mecida ante el SEÑOR. **31** El sacerdote debe quemar la grasa en el altar, pero el pecho le pertenecerá a Aarón y a sus hijos **32** Ustedes deben darle el muslo derecho al sacerdote como una ofrenda presentada fuera del sacrificio de sus ofrendas de paz. **33** El sacerdote, uno de los hijos de Aarón, quien ofrece la sangre de las ofrendas de paz y la grasa él tendrá el muslo derecho como su parte de la ofrenda. **34** Pues Yo he tomado de la gente de Israel, el pecho de la ofrenda mecida, y el muslo que es la contribución, y ellos han sido entregados a Aarón el sacerdote y a sus hijos como su porción regular. **35** Esta es la porción para Aarón y sus hijos de las ofrendas para el SEÑOR hechas por fuego, en el día cuando Moisés los presentó para servir al SEÑOR en el trabajo de sacerdote. **36** Esta es la porción que el SEÑOR ordenó que le fuera entregada a ellos del pueblo de Israel, en el día que Él ungió a los sacerdotes. Siempre será su porción a través de todas las generaciones. **37** Esta es la ley de la ofrenda quemada, de la ofrenda de granos, de la ofrenda por el pecado, de la ofrenda de la culpabilidad, de la ofrenda de consagración, y del sacrificio de las ofrendas de paz, **38** sobre las cuales el SEÑOR dio mandatos a Moisés

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en el Monte Sinaí, en el día que Él le ordenó a la gente de Israel a ofrecer sus sacrificios al SEÑOR en el desierto de Sinaí.

Leviticus 7:1

Información general:
El Señor continúa diciéndole a Moisés lo que debe decirle a Aarón y a sus hijos.

En el lugar para matarlo
Se puede hacer explícito que esto se refiere al lugar donde se matan los animales para las ofrendas quemadas. Ver 1:10.

Toda la grasa en ella debe ser ofrecida
Esto puede ser traducido en forma activa. Traducción alterna: "El sacerdote debe ofrecer toda la grasa que contiene"

Partes internas
Esto son el estómago y los intestinos

Hígado ... Riñones
Traduce estas palabras de la misma manera que lo hiciste en 3: 3.

Junto a los lomos
Esta es la parte del cuerpo en los lados de la columna vertebral entre las costillas y el hueso de la cadera. Ver como se ha traducido esto en 3: 3.

Todo esto debe ser removido
Esto puede ser expresado en forma activa. Traducción alterna: "el sacerdote debe eliminar todo esto"

Leviticus 7:5

Como una ofrenda hecha con fuego
Esto puede ser expresado en forma activa. Traducción alterna: "como ofrenda quemada"

Debe ser comido
Esto puede ser expresado en forma activa. Traducción alterna: "Deben comerlo"

Leviticus 7:7

La misma ley aplica a ambos
"La ley es la misma para ambos"

Al sacerdote que haga expiación con ellas
El sustantivo abstracto "expiación" se puede expresar como un verbo. Traducción alterna: "al sacerdote que ofrece el sacrificio para expiar los pecados de alguien"

Cuero
La capa o piel de un animal de rebaño

Leviticus 7:9

Que se cocina en un horno ... que se cocina en una sartén
Esto puede ser traducido en forma activa. Traducción alterna: "que alguien hornee en un horno ... que alguien cocine en una sartén"

Horno
Este fue probablemente un objeto hueco hecho de arcilla. Se encendió un fuego debajo del horno, y el calor calentaría la masa dentro del horno. Ver como se ha traducido esto en el 2: 4.

Una sartén de freír
Esta es una placa de metal con bordes redondeados. La masa se colocaba en la sartén y se cocinaba al fuego. Ver como se ha traducido "sartén" en 2: 6.

Sartén de hornear
Esta es una placa gruesa hecha de arcilla o metal. La placa se colocaba sobre el fuego y la masa se cocinó sobre la placa. Ver como se ha traducido "sartén de hierro plano" en 2: 4.

Leviticus 7:11

Pan hecho sin levadura, pero mezclado con aceite
Esto puede ser traducido en forma activa. Traducción alterna: "de los panes que hizo sin levadura pero mezclados con aceite"

Panes ... mezclado con aceite
Aquí "panes" se refiere a un pan grueso.

De panes hechos sin levadura, pero esparcidos con aceite
Esto puede ser traducido en forma activa. Traducción alterna: "de tortas finas que hizo sin levadura pero esparcidas con aceite"

Panes ... esparcidos con aceite
Aquí "panes" se refiere a un pan grueso.

De panes hechas con harina fina que se mezcla con aceite.
Esto puede ser traducido en forma activa. Traducción alterna: "de los pasteles que hizo con harina fina mezclada con aceite"

Panes hechos con harina fina
Aquí "panes" se refiere a un pan grueso. Es similar al primer tipo de pan, excepto que se hace con la harina más fina.

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Leviticus 7:13

Tartas de Pan Con Levadura.
Esto puede ser traducido en forma activa. Traducción alterna: "pasteles de pan que hizo con levadura"

Pan
Esto se refiere a un pan grueso.

Leviticus 7:15

La persona presentando
"La persona que ofrece"

Para el propósito de dar gracias
El sustantivo abstracto "gracias" se puede expresar como un verbo.Traducción alterna: "con el propósito de agradecer a Yahweh"

La carne debe ser consumida ... puede ser consumida
Esto puede ser traducido en forma activa. Traducción alterna: "debe comer la carne ... puede comerla"

Leviticus 7:17

En el tercer día
Tercero es el número ordinal para tres. Traducción alterna: "después de dos días"

Debe ser quemado
Esto puede ser traducido en forma activa. Traducción alterna: "la persona debe quemarlo"

Si algo de la carne del sacrificio de la ofrenda de paz de alguien es comida en el tercer día
Esto puede ser traducido en forma activa. Traducción alterna: "Si alguien come la carne de su sacrificio de ofrenda de paz en el tercer día"

No será aceptado
Esto puede ser expresado en forma activa. Traducción alterna: "el Señor no lo aceptará"

Ni tampoco será acréditada a quien la ofreció.
Esto puede ser expresado en forma activa. Traducción alterna: "ni el Señor honrará el sacrificio que la persona ofreció"

Llevará la culpa de su pecado
Se habla de una persona responsable del pecado que cometió como si tuviera que cargar físicamente con la culpa.

Leviticus 7:19

Cualquier carne que toque una cosa inmunda no debe ser comida
Esto puede ser traducido en forma activa. Traducción alterna: "Nadie puede comer carne que toca algo sucio"

Una cosa inmunda
Algo que el Señor ha declarado que no es apto para tocar o comer se dice que es físicamente impuro.

Debe ser quemado
Esto puede ser traducido en forma activa. Traducción alterna: "Debes quemarlo"

Cualquiera que sea limpio
Se habla de una persona que es aceptable para los propósitos de Dios como si estuviera físicamente limpia.

Persona impura
Se habla de una persona que no es aceptable para los propósitos de Dios como si fuera físicamente impura.

Esta persona debe ser cortada de su gente.
Se habla de una persona que está siendo excluida de su comunidad como si hubiera sido aislada de su gente, como si fuera a cortar un trozo de tela o cortar una rama de un árbol. Esto puede ser traducido en forma activa. Traducción alterna: "esa persona ya no puede vivir entre su gente" o "debes separar a esa persona de su gente"

Leviticus 7:21

Cualquier cosa inmunda
Algo que el Señor ha declarado que no es apto para tocar o comer se dice que es físicamente impuro.

Si la inmundicia del hombre o la bestia inmunda
Aquí "hombre" significa humanos en general. Traducción alterna: "ya sea de una persona o una bestia"

O de alguna cosa sucia y asquerosa
"o de alguna cosa sucia que disgusta al Señor"

Esa persona debe ser cortada de su pueblo
Se habla de una persona que está siendo excluida de su comunidad como si hubiera sido aislada de su gente, como si fuera a cortar un trozo de tela o cortar una rama de un árbol. Esto puede traducirse en forma activa. Ver como se ha traducido esto en 7:19.

Leviticus 7:22

Entonces el SEÑOR le habló a Moisés, diciendo: "Háblale a la gente de Israel y diles: 'Ustedes no deben comer grasa
Esto tiene una cita dentro de una cita. Una cita directa puede indicarse como una cita indirecta. Traducción alterna: "Entonces Yahvé le habló a Moisés y le dijo que le dijera al pueblo de Israel esto: 'No debes comer grasa"

Murió sin ser sacrificado
"Murió pero no fue un sacrificio"

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La grasa de un animal despedazado por animales salvajes
Esto puede ser traducido en forma activa. Traducción alterna: "la grasa de un animal que mataron los animales salvajes"

Puede ser usado
Esto puede ser traducido en forma activa. Traducción alterna: "puedes usar"

Leviticus 7:25

Sacrificio por fuego
Esto se puede afirmar en forma activa. Traducción alterna: "ofrenda quemada"

Esa persona debe ser cortada de su pueblo
Se habla de una persona que está siendo excluida de su comunidad como si hubiera sido aislada de su gente, como si fuera a cortar un trozo de tela o cortar una rama de un árbol. Esto puede ser traducido en forma activa. Ver como se ha traducido esto en el 7:19.

No deben comer sangre
"No debes consumir sangre"

En cualquiera de sus casas
"en cualquiera de tus casas" o "donde vives"

Leviticus 7:28

Entonces el SEÑOR le habló a Moisés y dijo: "Háblale a la gente de Israel y diles: 'Aquel que ofrezca el sacrificio
Esto tiene una cita dentro de una cita. Una cita directa puede indicarse como una cita indirecta. Traducción alterna: "Entonces el Señor le habló a Moisés y le dijo que le dijera al pueblo de Israel esto: 'El que ofrece"

La ofrenda para el Señor debe ser hecha por fuego, sus propias manos deben traerla.
La frase "sus propias manos deben traerla" se puede colocar al comienzo de la oración. La frase "para ser hecha por fuego" puede ser en forma activa. Traducción alterna: "Él mismo debe traer la ofrenda que planea quemar como un sacrificio al Señor"

Sus propias manos deben traerlo
Aquí "manos" representa a toda la persona. Traducción alterna: "él debe traerlo él mismo"

Pecho
La parte frontal del cuerpo del animal debajo del cuello.

Para que el pecho sea mecido como una ofrenda mecida ante el SEÑOR.
Esto puede ser traducido en forma activa. Traducción alterna: "para que el sacerdote pueda presentárselo al Señor como una ofrenda de onda"

Como una ofrenda mecida ante el Señor.
Levantar la ofrenda es un gesto simbólico que muestra que la persona está dedicando el sacrificio a Yahvé.

Leviticus 7:31

Muslo
La parte superior de la pierna por encima de la rodilla

Como una ofrenda presentada
Esto puede ser traducido en forma activa. Traducción alterna: "y presentarlo como una ofrenda"

Leviticus 7:33

Porque he tomado
Aquí "Yo" se refiere al Señor

Esa es la contribución
"que se da como ofrenda"

Leviticus 7:35

Las ofrendas para el SEÑOR hechas por fuego
Esto puede traducirse en forma activa. Traducción alterna: "las ofrendas quemadas para el Señor"

El Señor ordenó que le fuera entregada a ellos del pueblo de Israel
Esto puede ser expresado en forma activa. Traducción alterna: "que el Señor le ordenó al pueblo de Israel que les diera"

Él ungió a los sacerdotes.
"que Moisés ungió a los sacerdotes"

Todas las generaciones.
Traduce estas palabras de la misma manera que lo hiciste en 3:15.

Leviticus 7:37

Declaración de conexión
Este es el final de un discurso que comenzó en el versículo 7:28.

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Chapter 8

1 El Señor habló a Moisés, diciendo: **2** "Toma a Aarón y a sus hijos con él, las vestiduras y el aceite de la unción, el toro para las ofrendas por el pecado, los dos carneros, y la canasta del pan sin levadura. **3** Reúne a toda la asamblea en la entrada de la tienda de reunión." **4** Así que Moisés hizo lo que el SEÑOR le había mandado, y la asamblea vinieron juntos a la entrada de la tienda de reunión. **5** Entonces Moisés dijo a la asamblea: "Esto es lo que el SEÑOR ha ordenado que se haga." **6** Moisés trajo a Aarón y a sus hijos y los lavó a ellos con agua. **7** Le puso a Aarón la túnica y le amarró la faja alrededor de la cintura, lo vistió con el manto y puso el efod sobre él, y después le amarró el efod alrededor de él con el cinto finamente tejido y lo ligó a él. **8** Él colocó el pectoral en él, y en el pectoral puso el Urim y el Tumim. **9** El colocó el turbante en su cabeza, y en el turbante, en frente, él colocó el plato dorado, la santa corona, como el SEÑOR había ordenado. **10** Moisés tomó el aceite de la unción, ungió el tabernáculo y todo lo que había en el y lo apartó para el SEÑOR. **11** El roció el aceite sobre el altar siete veces, y ungió el altar y todos sus utensilios, y el lavabo y su base, para apartarlos para EL SEÑOR. **12** El derramó parte del aceite de la unción sobre la cabeza de Aarón y lo ungió para consagrarlo. **13** Moisés trajo a los hijos de Aarón y los vistió con túnicas. El amarró fajas alrededor de sus cinturas y envolvió telas de lino sobre sus cabezas, como el SEÑOR había ordenado. **14** Moisés trajo el toro para la ofrenda por el pecado, y Aarón y sus hijos colocaron sus manos sobre la cabeza del toro que habían traído para la ofrenda por el pecado. **15** Él lo mató, y tomó sangre y la puso sobre los cuernos del altar con su dedo, purificó el altar, derramó la sangre en la base del altar y lo consagró para Dios a fin de hacer expiación por ello. **16** El tomó toda la grasa que estaba en las partes interiores, cubriendo el hígado, y los dos riñones y su grasa, y Moisés lo quemó todo en el altar. **17** Pero el toro, su cuero, su carne y su estiércol los quemó fuera del campamento, como el SEÑOR había ordenado. **18** Moisés presentó el carnero para la ofrenda quemada, y Aarón y sus hijos colocaron sus manos sobre la cabeza del carnero. **19** Él lo mató y roció su sangre a cada lado del altar. **20** Él cortó el carnero en piezas y quemó la cabeza y las piezas y la grasa. **21** Lavó las partes interiroes y las piernas con agua, y él quemó todo el carnero sobre el altar. Esto era una ofrenda quemada y produjo un aroma agradable, una ofrenda hecha mediante fuego para el SEÑOR como el SEÑOR había ordenado a Moisés. **22** Entonces Moisés presentó el otro carnero, el carnero de la consagración, y Aarón y sus hijos colocaron sus manos sobre la cabeza del carnero. **23** Aarón lo mató y Moisés tomó parte de su sangre y la puso sobre en la punta de la oreja derecha de Aarón, sobre el pulgar de su mano derecha y sobre el dedo gordo de su pie derecho. **24** El trajo a los hijos de Aarón, y puso parte la sangre sobre el la punta de la oreja derecha, el pulgar derecho y el dedo gordo del pie derecho de cada uno de ellos. entonces Moisés roció la sangre a cada lado del altar. **25** Moisés tomó la grasa, la cola gorda, toda la grasa que estaba sobre las partes interiores, la cubierta del hígado, los dos riñones con su grasa y el muslo derecho. **26** De la canasta del pan sin levadura que estaba delante del Señor, él tomó una rebanada de pan sin levadura, y una pieza de pan engrasado y una tortilla, y las colocó sobre la grasa y sobre el muslo derecho. **27** El puso todo en las manos de Aarón y en las manos de sus hijos y lo ondearon delante del SEÑOR como ofrenda mecida. **28** Entonces Moisés tomó de las manos de ellos y lo quemó en el altar de la ofrenda quemada. Esto fue una ofrenda consagrada y produjo un aroma agradable. Era una una ofrenda mediante fuego al SEÑOR. **29** Moisés tomó la pechuga y la ondeó como una ofrenda mecida al SEÑOR. Esta fue la porción del carnero que Moisés compartió para la ordenación de los sacerdotes, como el SEÑOR había madado. **30** Moisés tomó parte del aceite de la unción y de la sangre que estaba en el altar; la roció sobre Aarón, sobre sus ropas, sobre sus hijos y sobre las ropas de sus hijos. De esta manera consagró a Aarón y sus ropas, y a sus hijos y sus ropas para el SEÑOR. **31** Así que Moisés dijo a Aarón y a sus hijos, "Hiervan la carne a la entrada de la tienda de reunión, y allí cómanla y el pan que está en la canasta de la consagración, como yo lo he ordenado, diciendo, 'Aarón y sus hijos lo comerán.' **32** Los restos de la carne y del pan ustedes deben quemarlo. **33** Y ustedes no saldrán de la entrada de la tienda de reunión por siete días, hasta que los días de su ordenación estén completos. Porque el SEÑOR los consagrará a ustedes por siete días. **34** Lo que se ha hecho este día, el SEÑOR ha ordenado que se haga expiación por ustedes. **35** Estarán por siete días y siete noches a la entrada de la tienda de reunión, y guardarán el mandamiento del SEÑOR, para que no mueran, porque esto es lo que se me ha ordenado.'' **36** Así Aarón y sus hijos hicieron todas las cosas las cuales el SEÑOR había mandado a ellos a través de Moisés.

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Leviticus 8:1

Información general:
En el capítulo 8, Moisés ordena a Aarón y sus hijos como sacerdotes según los mandatos que el Señor que Moisés registró en el libro de Éxodo.

Vestiduras
"Las vestiduras sacerdotales" o "La ropa que llevaban los sacerdotes".

Leviticus 8:4

el Señor le había mandado
Esto puede ser traducido en forma activa. Traducción alterna: "El Señor nos ordena que hagamos"

Leviticus 8:6

Y los lavó a ellos con agua.
Esta es una acción simbólica. Es una ritual de limpieza que los prepara para convertirse en sacerdotes.

La túnica ... la faja ... el manto ... el efod ..el cinto finamente tejido
cinto finamente tejido - Estas son prendas especiales que el Señor le ordenó a la gente que hiciera para los sacerdotes.

Faja
Un pedazo largo de tela que se ata alrededor de la cintura o el pecho.

Alrededor de él
"atado a su alrededor"

Leviticus 8:8

Él colocó el pectoral en él
"Moisés colocó el pectoral sobre Aarón"

El pectoral ... el turbante ... el plato dorado , la santa corona
Estas son todas las prendas especiales que el Señor ordenó a la gente que hicieran para los sacerdotes.

El Urim y el Tumim
No está claro qué son estos. Eran objetos que el sacerdote de alguna manera usaba para determinar la voluntad de Dios.

Turbante
La cabeza de un hombre que cubre es un pedazo largo de tela envuelto alrededor de la cabeza

El plato dorado, la corona santa
Estas dos frases se refieren a la misma cosa. Era un plato de oro puro unido al turbante.

Leviticus 8:10

Todos los utensilios
Estas son todas las ollas, sartenes, palas y tenedores utilizados en el altar.

El lavabo
Este es un lavabo de bronce que estaba ubicado entre el altar y el tabernáculo.

Su base
Este es un soporte de bronce en el que se colocó el lavabo.

Leviticus 8:12

Él derramó
"Moisés derramó"

Fajas
Esta es la forma plural de "faja". Ver como se ha traducido esto en el 8: 6.

Leviticus 8:14

Ponen sus manos sobre la cabeza
Esta es una acción simbólica que identifica a Aaron y sus hijos con el animal que están ofreciendo. De esta manera se están ofreciendo al Señor a través del animal. Ver como se ha traducido esto en 1: 3.

Cuernos del altar
Esto se refiere a las esquinas del altar. Tienen forma de cuernos de buey. Ver como se ha traducido esto en 4: 6.

Sepáralo para Dios
"separe el altar para Dios"

Hacer expiación por ello.
Aquí, "expiación" significa hacer que el altar sea apto para el servicio a Dios. Traducción alterna: "para que sea un lugar adecuado para quemar sacrificios por el pecado"

Leviticus 8:16

Partes internas
Este es el estómago y los intestinos. Ver como se ha traducido esto en 1: 7.

Hígado ... riñones
Traduce estas palabras como lo hiciste en el 3: 3.

Cuero
La capa o la piel de un rebaño de animales.

Leviticus 8:18

Colocaron sus manos sobre la cabeza
Esta es una acción simbólica que identifica a Aaron y sus hijos con el animal que están ofreciendo. De

esta manera se están ofreciendo al Señor a través del animal. Ver como se ha traducido esto en 1: 3. (Ver: traducir_simacción)

Leviticus 8:20

Él cortó el carnero
"Moisés cortó el carnero"

Produjo un aroma agradable
El Señor está complacido con el sincero adorador que ofrece el sacrificio como si el Señor estuviera complacido por el aroma del sacrificio ardiente. Ver como se ha traducido una frase similar en 1: 7.

Una ofrenda hecha mediante fuego para el Señor
Esto puede ser traducido en forma activa. Traducción alterna: "una ofrenda que quemó al Señor"

Leviticus 8:22

El carnero de la consagración
La palabra "consagración" es un nombre abstracto. Traducción alterna: "el carnero para separar a Aarón y sus hijos para servir a Dios"

Colocaron sus manos sobre la cabeza
Esta es una acción simbólica que identifica a Aaron y sus hijos con el animal que están ofreciendo. De esta manera, ellos se están ofreciendo al Señor a través del animal. Ver como se ha traducido esto en 1: 3. (Ver: traducir_simacción)

Moisés tomó parte de su sangre
Se da a entender que Moisés recogió la sangre en un recipiente mientras la sangre se drenaba del animal. El significado completo de esta declaración se puede hacer explícito.

Leviticus 8:25

Partes internas
Las partes internas - Este es el estómago y los intestinos. Ver como se ha traducido esto en 1: 7.

Hígado ... riñones
Traduce estas palabras de la misma manera que lo hiciste en el 3: 3.

Muslo derecho
El muslo es la parte superior de la pierna por encima de la rodilla. Vea cómo tradujo esto en 7:31.

La canasta de pan sin levadura que había delante del Señor.
Esto no se refiere a la ubicación de la cesta de pan. Significa que este es el pan que Moisés había dedicado al Señor.

El puso todo en las manos de Aarón y en las manos de sus hijos
Aquí "manos" representa a toda la persona. Traducción alterna: "se lo dio todo a Aaron y sus hijos"

Y lo ondearon delante del SEÑOR como ofrenda mecida
Se implica que Aarón y sus hijos presentaron la ofrenda. El significado completo de esta declaración es claro. Traducción alterna: "los agitaron ante el Señor como una ofrenda de onda"

Los agitó
Esta es una acción simbólica que dedica la ofrenda al Señor.

Leviticus 8:28

Moisés los tomó
Aquí "los" se refiere a la grasa, el muslo y todo el pan.

De las manos de ellos
Aquí "manos" representa a toda la persona. Traducción alterna: "de Aaron y sus hijos"

Esto fue una ofrenda consagrada
"Eran una ofrenda por separar a Aarón y sus hijos para servirlos al Señor"

Una ofrenda mediante fuego al Señor
Esto puede ser traducido en forma activa. Traducción alterna: "una ofrenda quemada al Señor"

Produce un agradable aroma
El Señor está complacido con el sincero adorador que ofrece el sacrificio como si el Señor estuviera complacido por el aroma del sacrificio ardiente. Ver como se ha traducido una frase similar en 1: 7.

Pecho
La parte frontal del cuerpo del animal debajo del cuello.

Ordenación
Una ceremonia oficial que convierte a alguien en sacerdote.

Leviticus 8:30

Moisés
Moisés fue un profeta y líder de los israelitas por más de 40 años. Cuando Moisés era un bebé, los padres de Moisés lo pusieron en una canasta en las cañas del río Nilo para esconderlo del faraón egipcio. La hermana de Moisés, Miriam, lo cuidó allí. La vida de Moisés se salvó cuando la hija del faraón lo encontró y lo llevó al palacio para criarlo como su hijo. Dios eligió a Moisés para liberar a los israelitas de la esclavitud en Egipto y para guiarlos a la Tierra Prometida. Después de que los israelitas escaparon de Egipto y mientras vagaban por el

desierto, Dios le dio a Moisés dos tablas de piedra con los Diez Mandamientos escritos en ellos. Cerca del final de su vida, Moisés vio la Tierra Prometida, pero no pudo vivir en ella porque desobedeció a Dios.

Ver también: Miriam Promised Land Ten Commandments

Ungir, Ungido
El término "ungir" significa frotar o verter aceite sobre una persona u objeto. A veces el aceite se mezclaba con especias, dándole un olor dulce y perfumado. El término también se usa figurativamente para referirse al Espíritu Santo que elige y capacita a alguien. En el Antiguo Testamento, sacerdotes, reyes y profetas fueron ungidos con aceite para apartarlos para un servicio especial a Dios. Objetos como los altares o el tabernáculo, también fueron ungidos con aceite para mostrar que debían ser usados para adorar y glorificar a Dios. En el Nuevo Testamento, las personas enfermas fueron ungidas con aceite para su curación. El Nuevo Testamento registra dos veces que Jesús fue ungido con aceite perfumado por una mujer, como un acto de adoración. Una vez, Jesús comentó que al hacer esto, ella lo estaba preparando para su futuro entierro. Después de que Jesús murió, sus amigos prepararon su cuerpo para enterrarlo ungiéndolo con aceites y especias. Los títulos "Mesías" (hebreo) y "Cristo" (griego) significan "el Ungido (Uno)". *Jesús el Mesías es el que fue elegido y ungido como Profeta, Sumo Sacerdote y Rey.

Sugerencias de traducción

Dependiendo del contexto, el término "ungir" se podría traducir como "verter aceite" o "poner aceite" o "consagrar vertiendo aceite perfumado". Para "ser ungido" se podría traducir como "ser consagrado con aceite". o "ser nombrado" o "ser consagrado". En algunos contextos, el término "ungir" podría traducirse como "nombrar". Una frase como "el sacerdote ungido" se podría traducir como "el sacerdote que fue consagrado con aceite" o "el sacerdote que fue apartado por el derramamiento de aceite".

Ver también: consecrate

Aceite
El aceite es un líquido espeso y claro que se toma de ciertas plantas o frutas. En los tiempos bíblicos, el aceite generalmente provenía de aceitunas.

El aceite de oliva se usaba para cocinar, ungir, sacrificar, lámparas y medicina. En la antigüedad, el aceite de oliva era muy apreciado y la posesión de petróleo se consideraba una medida de riqueza. *Asegúrese de que la traducción de este término se refiere al tipo de aceite que se puede usar para cocinar, no al aceite de motor. Algunos idiomas tienen diferentes palabras para estos diferentes tipos de aceite.

Ver también: olive sacrifice, offering

Sangre
El término "sangre" se refiere al líquido rojo que sale de la piel de una persona cuando hay una lesión o herida. La sangre aporta nutrientes que dan vida a todo el cuerpo de una persona. La sangre simboliza la vida y cuando se derrama o se derrama, simboliza la pérdida de la vida o la muerte. Cuando la gente hacía sacrificios a Dios, mataban a un animal y vertían su sangre en el altar. Esto simbolizaba el sacrificio de la vida del animal para pagar por los pecados de las personas. A través de su muerte en la cruz, la sangre de Jesús limpia simbólicamente a las personas de sus pecados y paga el castigo que merecen por esos pecados. La expresión "carne y sangre" se refiere a los seres humanos. *La expresión "propia carne y sangre" se refiere a personas que están relacionadas biológicamente.

Sugerencias de traducción

Este término debe traducirse con el término que se utiliza para la sangre en el idioma de destino La expresión "carne y sangre" podría traducirse como "personas" o "seres humanos". Dependiendo del contexto, la expresión "mi propia carne y sangre" podría traducirse como "mi propia familia" o "mis propios familiares" o "mi propia gente". Si hay una expresión en el idioma de destino que se usa con este significado, esa expresión podría usarse para traducir "carne y hueso". Ver también: Flesh

Altar
Un altar era una estructura elevada en la que los israelitas quemaban animales y granos como ofrendas a Dios. Durante los tiempos bíblicos, los altares simples se hacían a menudo formando un montículo de tierra empacada o colocando cuidadosamente piedras grandes para formar una pila estable. Algunos altares especiales en forma de caja estaban hechos de madera cubierta con metales como el oro, el latón o el bronce. *Otros grupos de personas que viven cerca de los israelitas también construyeron altares para ofrecer sacrificios a sus dioses.

Ver también: altar of incense false god, foreign god, god, goddess grain offering

Apartado
El término "apartarse" significa estar separado de algo para cumplir un determinado propósito. Los israelitas fueron apartados para servir a Dios. El Espíritu Santo ordenó a los cristianos en Antioquía que apartaran a Pablo y Bernabé para la obra que Dios quería que hicieran. Un creyente que está "apartado" para servir a Dios está "dedicado a" cumplir la voluntad de Dios. Un significado del término "santo" es ser apartado como perteneciente a Dios y separado de los caminos pecaminosos del mundo. *El término "santificar" significa apartar a una persona para el servicio de Dios.

Sugerencias de traducción

Las formas de traducir "separar" podrían incluir "seleccionar especialmente" o "separarse de usted" o "separar para realizar una tarea especial". Para "ser apartado" se podría traducir como "ser separado

Ver también: holy, holiness sanctify, sanctification appoint, appointed

Aarón

Aarón fue el hermano mayor de Moisés. Dios eligió a Aarón para que sea el primer sumo sacerdote de Israel. Aaron ayudó a Moisés a hablar a Faraón sobre dejar ir libres a los israelitas. Mientras los israelitas viajaban por el desierto, Aarón pecó al hacer un ídolo para que la gente adorara. *Dios también ungió a Aarón y sus descendientes para que fueran los sacerdotes [sacerdotes] (../kt/priest.md) para el pueblo de Israel.

Ver tambien: priest, priesthood Moses Israel, Israelites, nation of Israel

Vestir, vestirse

Cuando se usa figurativamente en la Biblia, "vestirse con" significa estar dotado o equipado con algo. "Vestir" a uno mismo con algo significa buscar tener una cierta calidad de carácter.

De la misma manera en que la ropa es externa a su cuerpo y es visible para todos, cuando está "vestido" con cierta calidad de carácter, otros pueden verlo fácilmente. "Vestirse con amabilidad" significa dejar que sus acciones se caractericen por la amabilidad de manera que todos puedan verla fácilmente. Estar "vestido con poder de lo alto" significa que se le otorgue poder. *Este término también se usa para expresar experiencias negativas, como "vestido con vergüenza" o "vestido con terror"

Sugerencias de traducción

Si es posible, es mejor mantener la figura literal del discurso, "vístanse con". Otra forma de traducir esto podría ser "ponerse" si esto se refiere a ponerse ropa. Si eso no da el significado correcto, otras formas de traducir "vestidas con" podrían ser "mostrar" o "manifestar" o "llenar con" o "tener la calidad de". *El término "vestirse con" también podría traducirse como "cubrirse con" o "comportarse de una manera que se muestre".

Hijo, hijo de

El término "hijo" se refiere a un niño u hombre en relación con sus padres. Puede referirse a la descendencia masculina de alguien o a un hijo adoptado. "Hijo" se usa a menudo en forma figurada en la Biblia para referirse a cualquier descendiente masculino, como un nieto o bisnieto. El término "hijo" también se puede usar como una forma de dirección cortés para un niño o joven que es más joven. Algunas veces, los "hijos de Dios" se usan en el Nuevo Testamento para referirse a los creyentes en Cristo. Dios llama a Israel su "hijo primogénito". Esto se refiere a la elección de Dios de que la nación de Israel sea su pueblo especial. Es a través de ellos que vino el mensaje de Dios de redención y salvación, con el resultado de que muchas otras personas se han convertido en sus hijos espirituales. La frase "hijo de" a menudo tiene el significado figurativo, "tiene las características de". Ejemplos de esto incluyen, "hijos de la luz", "hijos de desobediencia", "hijo de paz" e "hijos del trueno". La frase "hijo de" también se usa para decir quién es el padre de una persona. Esta frase se usa en genealogías y en muchos otros lugares. Usar "hijo de" para dar el nombre del padre con frecuencia ayuda a distinguir a las personas que tienen el mismo nombre. Por ejemplo, "Azarías, hijo de Sadoc" y "Azarías, hijo de Natán" en 1 Reyes 4, y "Azarías, hijo de Amasías en 2 Reyes 15 son tres hombres diferentes.

Sugerencias de traducción

En la mayoría de las apariciones de este término, es mejor traducir "hijo" usando el término literal en el lenguaje que se usa para referirse a un hijo. Al traducir el término "Hijo de Dios", se debe utilizar el término común del lenguaje de proyecto para "hijo". Cuando se usa para referirse a un descendiente en lugar de a un hijo directo, el término "descendiente" se podría usar, como para referirse a Jesús como el "descendiente de David" o en genealogías donde a veces "hijo" se refiere a un descendiente masculino, no a un descendiente masculino. hijo actual A veces, "hijos" se puede traducir como "niños", cuando se hace referencia tanto a hombres como a mujeres. Por ejemplo, "hijos de Dios" podría traducirse como "hijos de Dios", ya que esta expresión también incluye niñas y mujeres. *La expresión figurativa "hijo de" también podría traducirse como "alguien que tiene las características de" o "alguien que es como" o "alguien que tiene" o "alguien que actúa como".

Ver también: Azariah descendant, descended from ancestor, father, forefather firstborn Son of God, the Son, Son sons of God

Leviticus 8:31

La canasta de consagración

Esto significa que la canasta contiene las ofrendas utilizadas al consagrar a Aarón y sus hijos. Traducción alterna: "la canasta"

Como yo lo he ordenado, diciendo, 'Aarón y sus hijos lo comerán.'

Esto tiene una cita dentro de una cita. Una cita directa puede indicarse como una cita indirecta. Traducción alterna: "como te ordené que hicieras"

Hasta que los días de su ordenación estén completos
Esto puede ser traducido en forma activa. Traducción alterna: "hasta que cumpla con los días de su ordenación"

Ordenación
Esta es una ceremonia oficial que hace a alguien un sacerdote. Ver como se ha traducido esto en 8:28.

Hagan para expiación por ustedes.
El sustantivo abstracto "expiación" se puede expresar como un verbo. Traducción alterna: "para expiar tus pecados"

Esto es lo que me han ordenado
Esto puede ser traducido en forma activa. Traducción alterna: "esto es lo que me ha ordenado"

Leviticus 8:34

Lo que se ha hechos
Esto puede ser traducido en forma activa. Traducción alterna: "nosotros para hacer"

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Chapter 9

1 En el octavo día, Moisés llamó a Aarón, a sus hijos y a los ancianos de Israel. **2** Él le dijo a Aarón: "Toma un becerro del rebaño para una ofrenda por el pecado, y un cordero sin mancha para una ofrenda quemada, y ofrécelos ante el SEÑOR. **3** Tú debes hablarle a la gente de Israel y decirles: 'Tomen un macho cabrío para ofrenda por el pecado y un becerro y un ternero, ambos de un año de edad y sin mancha, para una ofrenda quemada; **4** también toma un buey y un cordero para la ofrenda de paz para sacrificarlos ante el SEÑOR, y una ofrenda de grano mezclada con aceite, porque hoy el SEÑOR se aparecerá ante ustedes.'" **5** Así que ellos trajeron todo lo que Moisés ordenó a la tienda de reunión, y toda la asamblea de Israel se acercó y se paró ante el SEÑOR. **6** Entonces Moisés dijo: "Esto es lo que el SEÑOR les ordena a ustedes hacer, para que Su gloria pueda aparecer ante ustedes." **7** Moisés le dijo a Aarón: "Ven cerca del altar y ofrece tu ofrenda por el pecado y tu ofrenda quemada. y haz expiación por ti mismo y por la gente, y ofrece el sacrificio por la gente para hacer expiación por ellos, como el SEÑOR ha ordenado." **8** Entonces Aarón fue cerca del altar y mató al becerro para la ofrenda por el pecado, la cual era para sí mismo. **9** Los hijos de Aarón le presentaron a él la sangre, y él mojó su dedo en ella y la puso en los cuernos del altar; entonces él regó la sangre en la base del altar. **10** Sin embargo, él quemó la grasa, los riñones, y el hígado en el altar como una ofrenda por el pecado, tal como el SEÑOR le había ordenado a Moisés. **11** La carne y el cuero, él los quemó fuera del campamento. **12** Aarón mató la ofrenda quemada, y sus hijos le dieron a él la sangre, la cual él salpicó sobre cada lado del altar. **13** Entonces ellos le dieron a él la ofrenda quemada, pedazo por pedazo, junto con la cabeza, y él los quemó en el altar. **14** Él lavó las partes interiores y las piernas y las quemó encima de la ofrenda quemada en el altar. **15** Aarón presentó el sacrificio de la gente el macho cabrío, entonces lo tomó como el sacrificio por su pecado y lo mató; él lo sacrificó por el pecado, como él había hecho con la primera cabra. **16** Él presentó la ofrenda quemada y la ofreció como el SEÑOR había ordenado. **17** Él presentó la ofrenda de grano; él llenó su mano con ella y la quemó en el altar, junto con las ofrendas quemadas de la mañana. **18** Él mató al buey y al cordero, el sacrificio de la ofrenda de paz, la cual era para la gente. Los hijos de Aarón le dieron a él la sangre, la cual él salpicó a cada lado del altar. **19** Sin embargo, ellos cortaron la grasa del toro y del cordero, la grasa del rabo, la grasa que cubre las partes internas, los riñones, y el hígado. **20** Ellos tomaron las partes que fueron cortadas y pusieron estas con los pechos, y entonces Aarón quemó la grasa en el altar. **21** Aarón meció los pechos y el muslo derecho como una ofrenda mecida ante el SEÑOR, como Moisés había ordenado. **22** Entonces Aarón levantó sus manos hacia la gente y los bendijo; entonces él bajó de ofrecer la ofrenda por el pecado, la ofrenda quemada, y la ofrenda de paz. **23** Moisés y Aarón entraron en la tienda de reunión, entonces salieron otra vez y bendijeron a la gente, y la gloria del SEÑOR se le apareció a toda la gente. **24** Fuego salió del SEÑOR y consumió la ofrenda quemada y la grasa en el altar. Cuando toda la gente vió esto, ellos gritaron y se hincaron cara al suelo

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Leviticus 9:1

la octava noche
La palabra "octava" es un número ordinal para ocho.

ante El Señor
"al Señor" o "en la presencia del Señor"

Leviticus 9:3

Información General:
Moisés continua hablando a Aaron.

Debes hablar a la gente de Israel y decir, 'Toma un chivo ... aparecerá a ti
Moises continua hablando con Aaron. Esta es una cita dentro de una cita. Una cita directa puede ser fijada como una cita inderecta. Traducción alterna: "Y dí a la gente de Israel para tomar un chivo... aparecerá a todas las personas"

un año de edad
"doce meses de edad"

para sacrificar ante Yahvé
"para sacrificar para Yahvé"

Leviticus 9:6

ordenado para que ustedes hagan
Aquí "ustedes" se refiere a la gente de Israel.

de tal manera que su gloria pueda apareder para ustedes
Aquí "gloria" representa la presencia del Señor. Traducción alterna: "de tal manera que el pueda mostrarles la gloria de su presencia"

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hacer expiación para ustedes mismos y para la gente ... ofrezcan el sacrificio para la gente para la expiación para ellos
Estos son dos sacrificios diferentes. El primer sacrificio es para expiar por los pecados del sumo sacerdote. Cuando el sumo sacerdote peca también hace que la gente sea culpable (Ver: 4:1). El segundo sacrificio es para expiar los pecados cometidos por la gente.

Leviticus 9:8

los hijos de Aaron presentaron la sangre a él
Esto implica que ellos juntaron la sangre en un tazón que era derramada del animal. El significado completo de esta declaración se puede hacer explícito.

cuernos del altar
Esto se refiere a los cuernos del altar. Tienen forma de cuernos de un buey. Ver como se ha traducido esto en 4:6.

en la base del altar
"en la parte inferior del altar"

Leviticus 9:10

el quemó
"Aaron quemó"

riñones ... hígado
Traduzca estas palabras como lo hizo en 3:3.

la piel
Esto es la capa o la piel de un rebaño de animales. Ver como se ha traducido esto en 7:7

Leviticus 9:12

sus hijos le dieron la sangre
Esto implica que los hijos juntaron la sangre derramada del animal en un tazón. El significado completo de esta declaración se puede hacer explícito.

partes interiores
partes interiores - Esto es el estómago y los intestinos.Ver como se ha traducido esto en 1:7.

Leviticus 9:15

el primer chivo
La palabra "pimer" es un número ordinal para uno. Traducción alterna: "el chivo para su propio sacrificio"

junto con el holocausto
Esto se refiere al primer sacrificio de cada día. Los sacerdotes ofrecerían este sacrificio quemado en la mañana antes de cualquier otro sacrificio. El significado real de esta declaración puede hacerse explícita.

Leviticus 9:18

El mató
"Aaron mató"

Los hijos de Aaron le dieron la sangre
Se da a entender que la sangre estaba en un tazón. El significado real de esta declaración puede hacerse explícita.

partes internas
Esto es el estómago y los intestinos. Ver como se ha traducido esto en 1:7.

riñones ... hígado
Traduzca estas palabras como lo hizo en 3:3.

Leviticus 9:20

Ellos tomaron las partes
"Los hijos de Aaron tomaron las partes"

pusieron estas
La palabra "estas" se refiere a la grasa y las partes internas mencionadas anteriormente.

los pechos
Esta es la parte frontal debajo del cuello del cuerpo del animal. Ver como se ha traducido esto en 7:28.

muslo derecho
Esta es la parte superior de la pierna sobre la rodilla. Ver como se ha traducido esto en 7:31.

ante el Señor
"al Señor"

Leviticus 9:22

Entonces él bajó
La frase "se bajó" es usada porque el lugar del altar estaba más alto que de donde la gente estaba parada.

la gloria del Señor se le apareció a toda la gente
Aquí "gloria" representa la presencia del Señor. Traducción alterna: "El Señor mostró la gloria de su presencia a toda la gente"

Fuego salió de el Señor y consumió
"El Señor envió un fuego que consumió"

consumió la ofrenda quemada
Se habla de que el fuego consume completamente el sacrificio como si el fuego consumiera o agotado el holocausto.

yacía boca abajo
"acostados con sus caras al suelo." Esto es una señal de respeto y honor.

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Chapter 10

1 Nadab y Abiú, hijos de Aarón, cada uno tomó su incensario, pusieron fuego en él y luego incienso. Después ellos ofrecieron fuego no aprobado ante el SEÑOR, lo cual Él no le había ordenado a ellos ofrendar. **2** Así que fuego salió delante del SEÑOR y los consumió a ellos y ellos murieron ante el SEÑOR. **3** Entonces Moisés le dijo a Aarón: "Esto es lo que el SEÑOR estaba hablando cuando Él dijo: 'Yo les revelaré mi santidad a aquellos que se acercan a Mí. Seré glorificado delante de todo el pueblo.'" Aarón no dijo nada. **4** Moisés llamó a Misael y a Elzafán, los hijos de Usiel, el tío de Aarón, y les dijo: "Vengan aquí y cargen a sus hermanos fuera del campamento de delante del tabernáculo." **5** Así que, ellos se acercaron y los cargaron, todavía vistiendo sus túnicas sacerdotales, fuera del campamento, como Moisés le había instruído. **6** Luego, Moisés le dijo a Aarón y a Eleazar y a Itamar, sus hijos: "No permitan que los cabellos en sus cabezas estén sueltos, y no se rasguen sus vestiduras, para que no se mueran y para que el SEÑOR no se enoje con toda la asamblea. Pero permitan que sus parientes, la casa entera de Israel, lloren por aquellos que el fuego del SEÑOR ha incendiado. **7** Ustedes no podrán salir por la entrada de la tienda de reunión, o morirás, ya que el aceite ungido del SEÑOR está sobre ustedes." Así que ellos actuaron de acuerdo a las intrucciones de Moisés. **8** El SEÑOR habló a Aarón, diciendo: **9** "No beban vino o bebida fuerte, tú o tus hijos, quienes permanecen contigo, cuando entren a la tienda de reunión, para que así no mueran. Esto será un mandamiento permanente a través de las generaciones de tu pueblo, **10** para distinguir entre lo santo y lo común, y entre lo impuro y lo puro, **11** para que le puedas enseñar al pueblo de Isarel todos los mandamiento que el SEÑOR ha ordenado a través de Moisés." **12** Moisés habló a Aarón y a Eleazar y a Itamar, sus últimos hijos: "Toma la ofrenda de granos que queda de las ofrendas al SEÑOR hechas por fuego, y cómela sin levadura junto al altar, pues esta es más santa. **13** Debes comértela en un lugar santo, porque es tu parte y la parte de tus hijos de la ofrenda al SEÑOR hecha por fuego, pues es lo que lo que me han ordenado decirles. **14** El pecho y la cadera que fueron agitados y presentados al SEÑOR, los debes comer en un lugar puro, aceptable para Dios. Tú y tus hijos e hijas contigo deberán comer esas porciones, ya que son dadas como tu parte y la parte de tus hijos fuera de los sacrificios de la ofrenda de paz del pueblo de Israel. **15** La cadera que es presentada y el pecho que es agitado deben ser traídos con las ofrendas de grasa hechas por fuego, para agitarlas ante el SEÑOR. Ellas serán siempre tu parte y la de tus hijos como el SEÑOR ha ordenado." **16** Entonces, Moisés preguntó por el macho cabrío para la ofrenda de pecado, y descubrió que ya estaba quemado. Así que él se molestó con Eleazar e Itamar, los últimos hijos de Aarón; y dijo: **17** "¿Por qué no se han comido la ofrenda de pecado en el área del tabernáculo, ya que es lo más sagrado, y ya que el SEÑOR la ha dado a ustedes para quitarle la maldad de la asamblea, y hacer expiación para ellos ante Él? **18** Miren, su sangre no fue traída dentro del tienda de reunión, así que ciertamente ustedes debieron habérsela comido en el área del tienda de reunión, como yo ordené." **19** Entonces Aarón contestó a Moisés: "Ves, hoy ellos han hecho sus ofrendas de pecado y sus ofrendas quemadas ante el SEÑOR, y esta cosa me ha pasado hoy. Si yo hubiese comido la ofrenda de pecado hoy, ¿hubiese sido agradable ante los ojos del SEÑOR?" **20** Cuando Moisés escuchó eso, él estuvo satisfecho.

Leviticus 10:1

incensario
un recipiente de metal poco profundo que los sacerdotes usaban para llevar carbones calientes o incienso

poner fuego en ella
"poner carbones encendidos en ella"

Después ellos ofrecieron fuego no aprobado ante el SEÑOR, lo cual Él no le había ordenado a ellos ofrendar
"Pero El Señor no aprobó su ofrenda porque no estaba de acuerdo con lo que Él les ordenó que ofrecieran"

fuego no aprobado ante el SEÑOR
"fuego no aprobado para El Señor"

Así que fuego salió delante del SEÑOR
"Entonces El Señor envió un fuego"

salió de delante del Señor
"salió de El Señor"

los devoró
Se habla de que el fuego quemó por completo a los hombres como si el fuego haya devorado o los haya terminado por completo.

murieron ante El Señor
"murieron en la presencia de El Señor"

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Leviticus 10:3

"Esto es lo que el SEÑOR estaba hablando cuando Él dijo: 'Yo les revelaré mi santidad...delante de todo el pueblo.'"
Esto tiene una cita dentro de una cita. Una cita directa se puede declarar como una cita indirecta. Traducción alterna: "De esto era de lo que hablaba El Señor cuando dijo que revelaría su santidad ... quienes se acercan a él, y que será glorificado... personas".

Revelaré mi santidad a los que se me acercan
La frase "los que se me acercan" se refiere a los sacerdotes que sirven al Señor. "Mostraré a los que se me acercan para servirme que soy santo" o "Los que se me acerquen a servirme deben tratarme como santo"

Me glorificaré ante toda la gente
Esta segunda parte de la declaración del Señor todavía concierne a los sacerdotes, quienes son los que se acercan al Señor. Esto puede sertraducido en forma activa. Traducción alterna: "Deben glorificarme ante toda la gente" o "Deben honrarme en la presencia de toda la gente"

sus hermanos
Esto no quiere decir que fueran literalmente hermanos. Aquí "hermanos" significa parientes o primos.

Leviticus 10:5

Ellos se acercaron
''Entonces Misael y Elzafán se acercaron.''

los cargaron, todavía vistiendo sus túnicas sacerdotales
CArgaron los cuerpos de Nadab y Abihu, los cuales todavía vestían sus túnicas sacerdotales.

No permitan que los cabellos en sus cabezas estén sueltos, y no se rasguen sus vestiduras
El Señor le esta diciendo a Aaron y a sus hijos que no muestren ningún signo exterior de duelo o de lamento.

Para que no se mueran
''Para que no vayan a morir.''

no se enoje con toda la asamblea
Aquí ''asamblea'' se refiere a toda la congregación de Israel, no solo a un grupo de líderes. Traducción alterna: ''Que no se enoje con todo el pueblo de Israel''

La casa entera de Israel
Aquí ''casa'' representa al pueblo. Traducción alterna: '' Todo el pueblo de Israel''

Leviticus 10:8

Esto será
Aquí "Esto" se refiere a la orden para que los sacerdotes no beban vino o bebidas fuertes cuando entren a la Tienda de reunión.

Un estatuto permanente para las generaciones de tu pueblo
Traduzca estas palabras de la misma manera que lo hizo en 3:15.

distinguir
Puede comenzar una nueva oración aquí. "Debes hacer esto para que puedas distinguir"

entre lo santo y lo común
Los adjetivos nominales "lo santo" y "lo común" pueden ser expresados como adjetivos. Traducción alterna: "entre lo que es santo y lo que es común" o "entre lo que está dedicado a Dios y lo que es ordinario"

entre lo inmundo y lo limpio
Los adjetivos nominales "lo inmundo" y "lo limpio" pueden ser expresados como adjetivos. Traducción alterna: "entre lo que es impuro y lo que está limpio" o "entre lo que Dios no aceptará y lo que aceptará"

lo inmundo
Se habla de una persona o cosa que El Señor ha declarado que no es apta para tocar como si fueran físicamente impuras.

Lo limpio
Se habla de una persona o cosa que El Señor ha declarado que es apta para tocar como si fueran físicamente impuras.

Leviticus 10:12

las ofrendas al SEÑOR hechas por fuego
Esto puede ser traducido en forma activa. Traducción alterna: "las ofrendas quemadas para El Señor"

pues esta es más santa
"porque la ofrenda de grano es santísima"

pues es lo que lo que me han ordenado decirles
Esto puede ser traducido en forma activa. Traducción alterna: "esto es lo que El Señor me ordenó que les dijera"

Leviticus 10:14

El pecho y la cadera que fueron agitados y presentados al SEÑOR
Esto puede ser traducido en forma activa. Traducción alterna: "El pecho y el muslo que una persona mecía y presentaba al Señor"

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el pecho
la parte frontal del cuerpo del animal debajo del cuello

el muslo
la parte superior de la pierna por encima de la rodilla

un lugar puro
Se habla de un lugar adecuado para ser usado para los propósitos de Dios como si estuviera físicamente limpio.

ya que son dadas como tu parte
Esto puede ser traducido en forma activa. Traducción alterna: "porque El Señor los ha dado como tu parte"

tu parte y la de tus hijos
Aquí "Tú" se refiere a Aaron.

serán siempre tu parte y la de tus hijos como el SEÑOR ha ordenado.
Traduzca esto para que se entienda que la porción pertenece a Aarón y sus hijos. Traducción alterna: "Esta parte siempre será para ti y tus hijos"

Leviticus 10:16

Ya estaba quemado
Esto puede ser traducido en forma activa. Traducción alterna: "los sacerdotes lo habían quemado todo"

¿Por qué no se han comido ... ante Él?
Moisés usa una pregunta para reprender a Eleazar e Itamar. Esta pregunta retórica puede ser traducida como una declaración. Traducción alterna: "Deberías haber comido ... delante de Él".

ya que es lo más sagrado
"ya que la ofrenda por el pecado es santísima"

para quitarle la inquidad de la asamblea
Se habla de hacer que El Señor perdone al pueblo de Israel como si la iniquidad fuera un objeto que El Señor quita del pueblo.

ante Él
"en su presencia"

su sangre no fue traída
Esto puede ser traducido en forma activa. Traducción alterna: "no trajiste su sangre"

Leviticus 10:19

esta cosa me ha pasado hoy
Aarón se refiere a la muerte de sus dos hijos.

¿hubiese sido agradable ante los ojos del SEÑOR?
Estos sacrificios debían ser comidos con alegría y felicidad. Aarón usa una pregunta para enfatizar que al Señor no le complacería que él comiera los sacrificios ya que está triste por la muerte de sus hijos. Esta pregunta puede ser traducida como una declaración. Traducción alterna: "ciertamente, al Señor no le habría gustado".

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Chapter 11

1 El SEÑOR habló a Moisés y a Aarón, diciendo: **2** ''Habla al pueblo de Israel, diciendo: 'Estas son las cosas vivientes que ustedes puedan comer de entre todos los animales que están en la tierra. **3** Ustedes pueden comer cualquier animal que tenga pezuña dividida y que también mastica el bolo alimenticio. **4** Sin embargo, algunos animales, ya sea que mastiquen el bolo alimenticio o que tengan la pezuña dividida, no los debes comer, animales tales como el camello, porque mastica el bolo alimenticio pero no tiene la pezuña dividida. Así que el camello es impuro para ustedes. **5** Tambien el tejón de roca, porque mastica el bolo alimenticio pero no tiene pezuña dividida, tambien es impuro para ustedes. **6** El conejo, porque mastica el bolo alimenticio, pero no tiene pezuña dividida, es impuro para ustedes. **7** El cerdo, a pesar de que tiene la pezuña dividida, no mastica el bolo alimenticio, es impuro para ustedes. **8** Ustedes no deben comer ninguna de sus carnes, ni tocar sus cadáveres. Ellos son impuros para ustedes. **9** Los animales que viven en el agua que ustedes pueden comer son todos esos que tienen aletas y escamas, ya sean del océano o en los ríos. **10** Pero todas las criaturas vivientes que no tienen aletas y escamas en los océanos o ríos, incluyendo todo lo que se mueve en el agua y todas las criaturas vivas que están en el agua ellos deben ser detestadas por ustedes. **11** Ya que deben ser detestadas, ustedes no deben comer de su carne; también sus cadáveres deben ser detestados. **12** Todo lo que no tiene aletas o escamas en el agua debe ser detestado por ustedes. **13** Las aves que debes detestar y las que no pueden comer son estas; el águila, el buitre, **14** el milano, todo tipo de falcón, **15** todo tipo de cuervo, **16** el búho cornudo y la lechuza campestre, la gaviota, y cualquier clase de halcón. **17** Ustedes también deben detestar al pequeño búho y al gran búho, al cormorán, **18** el búho blanco y la lechuza común, el quebrantahuesos, **19** la cigueña, cualquier clase de garza, la abubilla, y también el murciélago. **20** Todos los insectos alados que caminan en cuatro patas serán detestables para ustedes. **21** Aún así, ustedes pueden comer cualquiera de los insectos voladores que también caminan en cuatro patas si estos tienen patas articuladas para saltar en el suelo. **22** Pueden comer también cualquier tipo de langosta, grillos, o saltamontes. **23** Pero todos los insectos voladores que tienen cuatro patas deben ser detestados por ustedes. **24** Ustedes serán impuros hasta el atardecer por estos animales si ustedes tocan el cadáver de uno de ellos. **25** Quien sea que recoja uno de sus cadáveres deben lavar su ropa y permanecerá impuro hasta el atardecer. **26** Cada animal que tenga una pezuña dividida que no esté completamente dividida o que no mastique el bolo alimenticio, es impuro para ustedes. Todo el que los toque será impuro. **27** Lo que sea que camine en sus garras de entre todos los animales que caminan en sus cuatro patas, ellos son impuros para ustedes. Quienquiera que toque tal cadáver estará impuro hasta el atardecer. **28** Quienquiera que recoja tal cadáver debe lavar sus ropas y será impuro hasta el atardecer. Estos animales serán impuros para ustedes. **29** De los animales que se arrastran en el suelo, estos son los animales que serán impuros para ustedes: el topo, la rata, toda clase de lagarto grande, **30** el geco, el lagarto monitor, el lagarto, reptiles y el camaleón. **31** De todos los animales que se arrastran, estos son los animales los cuales serán impuros para ustedes. Quienquiera que los toque cuando estén muertos será impuro hasta el atardecer. **32** Si alguno de ellos muere y cae sobre cualquier cosa, esa cosa será impura, sea que esté hecha de madera, paño, cuero, o saco. Lo que sea y para lo que sea su uso, debe ser puesto en agua; eso será impuro hasta el atardecer. Entonces será limpio. **33** Para toda vasija de barro dentro o sobre en la cual cualquier animal impuro cae, lo que sea que esté en la vasija será impuro, y ustedes deben destruir esa vasija. **34** Toda comida que es limpia y permitida ser comida, pero en la cual el agua de una vasija impura ha caído, entonces será impura. Todo lo que pueda ser bebido de tales vasijas será impuras. **35** Todo en lo que alguna parte del cadáver de un animal impuro caiga, entonces será impuro, sea en un horno o vasijas de cocinar. Deben ser rotas en pedazos. Es impuro y debe ser impuro para ustedes. **36** Una fuente o cisterna de donde se recoge agua se mantendrá limpia si tal criatura cae en ella. Pero si alguno tocara el cadáver de un animal impuro en el agua, él será impuro. **37** Si cualquier parte de un cadáver impuro cae sobre alguna semilla para plantío, esas semillas seguirán siendo limpias. **38** Pero si se pone agua en las semillas, y si cualquier parte de un cadáver impuro cae en ella, entonces serán impuras para ustedes. **39** Si algún animal que puedas comer muere, entonces quien toque el cadáver será impuro hasta el atardecer. **40** Quien coma algo de ese cadáver debe lavar sus ropas y será impuro hasta el atardecer. Quien levante tal cadáver lavará sus ropas y será impuro hasta el atardecer. **41** Todo animal que se arrastre en el suelo será detestado; no se podrá comer. **42** Lo que sea que se arrastre sobre su vientre, y lo que sea que camine en todas sus cuatro patas, o lo que tenga muchos pies- todos los animales que se arrastran en el suelo, estos no los deben comer, porque son para ser detestados. **43** Ustedes no se harán impuros a ustedes mismos con cada criatura viviente que se arrastre; ustedes no se harán a ustedes mismos impuros con ellos, que ustedes deban ser

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hechos impuros por ellos. **44** Porque Yo soy el SEÑOR tu Dios. Ustedes se mantendrán a sí mismos santos, por lo tanto, sean santos, porque Yo soy santo. Ustedes no se deben contaminar a sí mismos con cualquier tipo de animal que se mueva en el suelo. **45** Porque Yo soy el SEÑOR, quien les trajo fuera de la tierra de Egipto, para ser tu Dios. Ustedes por lo tanto sean santos, porque Yo soy santo. **46** Esta es la ley acerca de los animales, las aves, toda criatura viviente que se mueve en las aguas, y toda criatura que se arrastra en el suelo, **47** para que se haga una distnción entre lo impuro y lo puro, y entre las cosas vivientes que se deben comer y las cosas vivientes que no se puedan comer.'"

Leviticus 11:1

entre todos los animales
"de todos los animales"

Leviticus 11:3

Información General:
El Señor continúa diciéndole a Moisés y Aarón lo que permite que coman las personas y lo que les prohíbe comer.

pezuña dividida
Esto significa un casco que se divide en dos partes en lugar de ser un todo.

mastiquen el bolo alimenticio
Esto significa un animal que saca su comida del estómago y la mastica nuevamente.

algunos animales, ya sea que mastiquen el bolo alimenticio o que tengan la pezuña dividida
Es decir, tienen uno o el otro, pero no ambos.

el camello es inmundo para ustedes
Se dice que el camello no es apto para que las personas coman como si fuera físicamente impuro.

Leviticus 11:5

Información General:
El Señor continúa diciéndole a Moisés y Aarón lo que permite que coman las personas y lo que les prohíbe comer.

tejón de roca
Un animal pequeño que vive en lugares rocosos.

impuro para ustedes
Se habla de estos animales que Dios declaró que no eran aptos para que las personas comieran como si fuesen físicamente impuros.

conejo
un animal pequeño con orejas largas que generalmente vive en agujeros en el suelo

ni tocar sus cadáveres
"ni tocar sus cadáveres"

Leviticus 11:9

Información General:
El Señor continúa diciéndole a Moisés y Aarón lo que permite que coman las personas y lo que les prohíbe comer.

aletas
la parte delgada y plana que el pez usa para moverse a través del agua

escamas
las pequeñas láminas que cubren el cuerpo del pez

todas las criaturas vivientes que no tienen aletas y escamas en el océano o los ríos
"todas las criaturas que viven en el océano o los ríos que no tienen aletas y escamas"

deben ser detestados por ustedes
El Señor le ordena a la gente que rechace y desprecie el comer estas criaturas. Esto puede sertraducido en forma activa. Traducción alterna: "debes detestarlos" o "debes rechazarlos completamente"

Leviticus 11:11

Información General:
El Señor continúa diciéndole a Moisés y Aarón lo que permite que coman las personas y lo que les prohíbe comer.

Ya que deben ser detestados
"detestar" es rechazar y despreciar un objeto. Esto puede ser traducido en forma activa. Traducción alterna: "Ya que debes detestarlos" o "Ya que debes rechazarlos completamente"

sus cadáveres deben ser detestados
Esto puede ser traducido en forma activa. Traducción alterna: "debes detestar a sus cuerpos muertos" o "no debes tocar sus cuerpos muertos"

Todo lo que no tiene aletas o escamas en el agua
"Lo que está en el agua que no tiene aletas o escamas"

debe ser detestado por ustedes
Esto puede ser traducido en forma activa. Traducción alterna: "debes detestar" o "debes rechazar completamente"

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Leviticus 11:13

Información General:
El Señor continúa diciéndole a Moisés y Aarón lo que permite que coman las personas y lo que les prohíbe comer.

buitre ... milano... falcón... cuervo... búho cornudo... lechuza campestre... gaviota ... halcón
Estas son aves que están despiertas por la noche o que se alimentan de roedores y animales muertos.

Leviticus 11:17

Información General:
El Señor continúa diciéndole a Moisés y Aarón lo que permite que coman las personas y lo que les prohíbe comer.

pequeño búho ... gran búho... el cormorán... búho blanco... lechuza común ... quebrantahuesos(águila pescadora)... abubilla
Estas son aves que comen roedores e insectos y están despiertas principalmente de noche.

el gran búho
"el búho grande"

cigüeña ... garza
Estas son aves que se alimentan de roedores y lagartos.

murciélago
Aunque no sea una ave, el murciélago está incluido en esta lista porque tiene alas y vuela. Tiene un cuerpo peludo y se despierta principalmente de noche. Come insectos y roedores.

Leviticus 11:20

Información General:
El Señor continúa diciéndole a Moisés y Aarón lo que permite que coman las personas y lo que les prohíbe comer.

Todos los insectos con alas (alados) que caminan en cuatro patas son detestables para ti
La palabra "detestable" se puede traducir con una frase verbal. Traducción alterna: "Detestarás a todos los insectos con alas que caminan sobre cuatro patas"

insectos que caminan sobre cuatro patas
Aquí la frase "cuatro patas" es una expresión idiomática que significa arrastrarse por el suelo y diferencia a estos insectos de otros voladores, como las aves, que solo tienen dos pies. Traducción alterna: "insectos que se arrastran por el suelo"

langosta, esperanzas, grillos, o saltamontes.
Estos son pequeños insectos que comen plantas y pueden saltar.

insectos voladores que tienen cuatro patas
"insectos voladores que tienen cuatro patas"

Leviticus 11:24

Información General:
El Señor comienza a decirle a Moisés y a Aarón qué animales deben considerar impuros para las personas.

Te volverás impuro hasta la noche por estos animales si tocas el cadáver de uno de ellos
Esto puede ser traducido en forma activa. Traducción alterna: "Los cuerpos muertos de estos animales te harán impuro si tocas alguno de ellos"

Te volverás impuro
Se habla de una persona que es inaceptable para los propósitos de Dios porque ha tocado a uno de estos animales muertos como si la persona fuera físicamente impura.

estos animales
Esto se refiere a los animales que está a punto de enumerar en los siguientes versos.

Leviticus 11:26

Información General:
El Señor continúa diciéndole a Moisés y Aarón cuáles son los animales que el pueblo debe considerar impuros.

Cada animal ... es inmundo para ustedes.
Se habla de estos animales que Dios declaró que no eran aptos para que las personas comieran como si estuvieran físicamente sucios.

pezuña dividida
Esto significa una pezuña que se divide en dos partes en lugar de ser un todo. Ver como se ha traducido estos en 11:3.

mastique el bolo alimenticio
Esto significa un animal que saca su comida del estómago y la mastica nuevamente. Ver como se ha traducido estos en 11:3.

Quienquiera que los toque estará impuro
Se habla de una persona que es inaceptable para los propósitos de Dios porque ha tocado uno de estos animales como si fuera físicamente impuro.

patas
pies de animales con garras

hasta el atardecer
"hasta el ocaso"

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Leviticus 11:29

Información General:
El Señor continúa diciéndole a Moisés y Aarón cuáles son los animales que el pueblo debe considerar impuros.

estos son los animales que serán impuros para ti
Se habla de estos animales que Dios declaró que no eran aptos para que las personas los tocaran o comieran como si fuesen físicamente impuros.

Comadreja
un animal pequeño con pelaje marrón que come aves y pequeños animales

el geco, el lagarto monitor, el lagarto, el escinco y el camaleón.
Estos son diferentes tipos de reptiles con cuatro patas.

escinco
"lagartija de arena"

Leviticus 11:31

Información General:
El Señor continúa diciéndole a Moisés y Aarón cuáles son los animales que el pueblo debe considerar impuros.

los animales los cuales serán impuros para ustedes
Se habla de estos animales que Dios declaró que no eran aptos para que las personas los tocaran o comieran como si fuesen físicamente impuros.

Quienquiera que los toque ... será impuro
Se habla de una persona que es inaceptable para los propósitos de Dios porque ha tocado a uno de estos animales muertos como si fuera físicamente impuro.

hasta el atardecer
"hasta el ocaso"

esa cosa será impura
Se habla de algo que Dios ha declarado que no es apto para que la gente lo toque porque uno de estos animales muertos ha caído sobre él, como si fuera físicamente impuro. Se habla de que es físicamente limpio después de haber sido lavado.

entonces estará limpio
Se habla de algo que Dios ha declarado que es apto para que la gente lo toque después de haberlo lavado, como si estuviera físicamente limpio.

para lo que sea su uso, debe ser puesto en agua
Esto puede ser traducido en forma activa.
Traducción alterna: "y como lo uses, debes ponerlo en el agua"

Leviticus 11:34

Toda la comida que es limpia
Se habla de la comida que Dios ha declarado apta para que la gente coma, como si estuviera físicamente limpia.

y permitida ser comida
Esto puede ser traducido en forma activa.
Traducción alterna: "para que comas"

entonces será impuro
Se habla de que la comida se vuelve inaceptable para que la gente la coma porque el agua sucia ha caído sobre ella, como si fuera físicamente impura.

pueda ser bebido
Esto puede ser traducido en forma activa.
Traducción alterna: "puedes beber"

del cadáver
"del cuerpo muerto"

Deben ser rotas en pedazos
Esto puede ser traducido en forma activa.
Traducción alterna: "Debes romperlo en pedazos" o "Debes destruirlo"

Leviticus 11:36

Información General:
El Señor continúa diciéndole a Moisés y Aarón cuáles son los animales que el pueblo debe considerar impuros.

Una fuente o cisterna... se mantendrá limpia
Se habla del agua que las personas pueden beber de un manantial, fuente o de una cisterna, como si estuviera físicamente limpia.

cisterna de donde se recoge agua
Esto puede ser traducido en forma activa.
Traducción alterna: "una cisterna que recoge agua potable"

el cadáver de un animal impuro
Se habla del cuerpo muerto de un animal que Dios ha declarado que no es apto para que la gente lo toque o coma como si fuera físicamente impuro.

él será impuro
Se habla de una persona que es inaceptable para los propósitos de Dios porque ha tocado el cadáver de uno de estos animales como si fuera físicamente impuro.

semillas para plantío
"semillas que pretendes plantar"

esas semillas seguirán siendo limpias... entonces serán impuras
Se habla de las semillas que Dios ha declarado aceptables para que las personas planten, como si

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estuvieran físicamente limpias, y las que son inaceptables se mencionan como si fueran impuras.

si se pone agua en las semillas
Esto puede ser traducido en forma activa.
Traducción alterna: "Pero si pones agua sobre las semillas"

Leviticus 11:39

quien toque el cadáver será impuro hasta el atardecer
Se habla de una persona que es inaceptable para los propósitos de Dios porque toca el cuerpo de un animal muerto como si fuera físicamente impuro.

hasta el atardecer
"hasta el ocaso"

Leviticus 11:41

Información general:
El Señor continúa diciéndole a Moisés y Aarón cuáles son los animales que el pueblo debe considerar impuros.

será detestado
Esto puede ser traducido en forma activa.
Traducción alterna: "debes detestar" o "debes rechazar"

no los deben comer
Esto puede ser traducido en forma activa.
Traducción alterna: "no debes comerlo"

son para ser detestados
Esto puede ser traducido en forma activa.
Traducción alterna: "tienes que detestarlos" o "debes rechazarlos"

Leviticus 11:43

Información General:
El Señor continúa diciéndole a Moisés y Aarón cuáles son los animales que el pueblo debe considerar impuros.

no se harán a ustedes mismos impuros... ustedes deban ser hechos impuros por ellos
El Señor repite la misma idea dos veces para reforzar el mandato de que no deben comer ningún animal inmundo.

ustedes no se harán a ustedes mismos impuros
Se habla de una persona que es inaceptable para los propósitos de Dios como si fuera físicamente impura.

que ustedes deban ser hechos impuros por ellos
Esto puede ser traducido en forma activa.
Traducción alterna: "para que ya no seas puro a causa de ellos"

Leviticus 11:46

Información General:
El Señor termina de decirle a Moisés y a Aarón qué le permite comer a la gente y qué les prohíbe comer.

para que se haga una distinción
Esto puede ser traducido en forma activa.
Traducción alterna: "para lo cual debes distinguir entre"

entre lo inmundo y lo limpio
Se habla de animales que Dios declaró que no eran aptos para que las personas los tocaran o comieran como si fuesen físicamente inmundos, y se habla de aquellos que él declaró aceptables para que las personas los tocaran y comieran como si fuesen físicamente limpios.

que se deben comer... que no se puedan comer
Esto puede ser traducido en forma activa.
Traducción alterna: "para que comas ... para que no comas"

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Chapter 12

1 El SEÑOR le dijo a Moisés: **2** "Háblale al pueblo de Israel, diciendo: 'Si una mujer concibe y da a luz un hijo varón, entonces ella estará inmunda por siete días, tal como cuando ella está impura durante los días de su período mensual. **3** En el octavo día la carne del prepucio del bebé tiene que ser cortada. **4** Entonces la purificación de la madre de su sangrado continuará por treinta y tres días. Ella no deberá tocar ninguna cosa santa o entrar al área del tienda de reunión hasta que los días de su purificación estén terminados. **5** Pero si ella da a luz a una niña, entonces ella estará impura por dos semanas, como cuando está en su período. Entonces la purificación de la madre continuará por sesenta y seis días. **6** Cuando los días de la purificación hayan terminado, por un hijo o por una hija, ella debe traer un cordero de un año de edad como una ofrenda quemada, y una paloma jóven o tórtola como una ofrenda de pecado, a la entrada de la tienda de reunión, al sacerdote. **7** Entonces él lo ofrecerá ante el SEÑOR y hará expiación por ella, y ella será limpiada del flujo de su sangre. Esta es la ley acerca de una mujer que de a luz a un varón o a una niña. **8** Si ella no es capaz de comprar un cordero, entonces ella debe llevar dos tórtolas o dos palomas jóvenes, uno como una ofrenda quemada y otro como una ofrenda por el pecado, y el sacerdote hará expiación por ella; entonces ella será limpia.'"

Leviticus 12:1

ella estará inmunda
Se habla de una mujer a la que otras personas no deben tocar porque está en su periodo menstrual como si fuera físicamente impura.

durante los días de su período mensual
Esto se refiere a la época del mes en que una mujer sangra de su vientre.

la carne del prepucio del bebé tiene que ser circunsidada
Solo el sacerdote podría realizar esta acción. Esto puede ser traducido en forma activa. Traducción alterna: "un sacerdote debe circuncidar al niño"

Leviticus 12:4

la purificación de la madre de su sangrado continuará durante treinta y tres días
Esto significa que la madre permanecerá impura durante treinta y tres días.

treinta y tres días
"33 días"

entonces ella estará inmunda por dos semanas
Se habla de una mujer a la que otras personas no deben tocar porque está en su periodo menstrual como si fuera físicamente impura.

por dos semanas
"por 14 días"

cuando está en su período
Esto se refiere a la época del mes en que una mujer sangra de su vientre. Ver cómo se ha traducido esto en 12:1.

sesenta y seis días
"66 días"

Leviticus 12:6

Cuando los días de la purificación hayan terminado
"Cuando terminen los días de la purificación de la madre"

por un hijo o por una hija
Esto se refiere a la diferente número de días para la purificación en base a si ella dio a luz a un hijo o hija.

Leviticus 12:7

y ella será limpiada del flujo de su sangre
Esto puede ser traducido en forma activa. Traducción alterna: "y esto la limpiará de la hemorragia que se produce durante el parto"

Si ella no es capaz de comprar un cordero
Traduzca esto para que aclare la incapacidad de la mujer para comprar un animal para sacrificio. Traducción alterna: "Si no tiene dinero suficiente para comprar un cordero"

entonces ella será limpia
Se habla de una mujer a la que otras personas pueden tocar como si estuviera físicamente limpia.

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Chapter 13

1 El SEÑOR habló a Moisés y a Aarón diciendo: **2** "Cuando alguien tiene en la piel de su cuerpo una hinchazón o costra o una mancha brillosa y se vuelve infectado y hay una enfermedad de la piel en su cuerpo, entonces él debe ser llevado a Aarón el alto sacerdote, o a uno de sus hijos, los sacerdotes. **3** Luego el sacerdote va a examinar la enfermedad de la piel de su cuerpo. Si el pelo en el lugar se ha vuelto blanco, y si la enfermedad parece ser más profunda que simplemente en la piel, entonces es una enfermedad infecciosa. Después que el sacerdote lo examine, él debe pronunciarse a sí mismo como impuro. **4** Si la mancha brillosa en su piel es blanca, y la aparencia de la misma no es más profunda que la piel y si el pelo en el lugar de la enfermedad no se ha puesto blanco, entonces el sacerdote debe aislar a el de la enfermedad por siete días. **5** En el séptimo día, el sacerdote debe examinarlo a él para ver en su opinión si la enfermedad no ha empeorado, y si no se ha extendido en la piel. Si no, entonces el sacerdote debe aislarlo siete días más. **6** El sacerdote lo va a examinar otra vez en el séptimo día para ver si la enfermedad ha mejorado y si no se ha extendido más allá en la piel. Si no, entonces el sacerdote lo va a pronunciar a él como limpio. Es una erupción en la piel. Él debe lavar su ropa, y luego él está limpio. **7** Pero si la erupción se ha extendido en la piel después que él se había enseñado él mismo al sacerdote para su limpieza, él debe entonces presentarse al sacerdote otra vez. **8** El sacerdote lo va a examinar a él para ver si la erupción se ha extendido más allá en la piel. Si se ha regado, entonces el sacerdote debe pronunciarlo a él como impuro. Es una enfermedad infecciosa. **9** Cuando una enfermedad infecciosa de la piel está en alguien, entonces él debe ser llevado al sacerdote. **10** El sacerdote va a examinarlo a él para ver si hay una hinchazón blanca en la piel, si el pelo se ha vuelto blanco o si hay carne cruda en la hinchazón. **11** Si lo hay, entonces es una enfermedad crónica de la piel, y el sacerdote debe pronunciarlo a él como impuro. No lo va a aislar, porque él ya es impuro. **12** Si la enfermedad brota ampliamente en la piel y cubre toda la piel de la persona con la enfermedad desde la cabeza hasta los pies, en lo que le parece al sacerdote, **13** entonces el sacerdote debe examinarlo a él para ver si la enfermedad ha cubierto todo su cuerpo. Si lo ha hecho, entonces el sacerdote debe pronunciar a la persona quien tiene la enfermedad como pura. Si todo está se ha vuelto blanco, entonces él es puro. **14** Pero si carne cruda aparece en él, él va a ser impuro. **15** El sacerdote debe mirar la carne cruda y pronunciarlo a él como impuro porque la carne cruda es impura. Es una enfermedad infecciosa. **16** Pero si la carne cruda se vuelve blanca otra vez, entonces la persona tiene que ir con el sacerdote. **17** El sacerdote debe examinarlo a él para ver si la carne se ha vuelto blanca. Si lo ha hecho entonces el sacerdote debe declarar a la persona pura. **18** Cuando una persona tiene una úlcera en la piel y ha sanado, **19** y en el lugar de la úlcera hay una inchazón blanca o una mancha brillante, blanca--rojiza, entonces debe ser mostrado al sacerdote. **20** El sacrdote lo va a examinar para ver si aparece más profundo de la piel, y si su pelo se ha vuelto blanco. Si lo ha hecho, el sacerdote debe pronunciarlo a él como impuro. Es una enfermedad infecciosa, si se ha desarrollado en un lugar donde la úlcera estaba. **21** Pero si el sacerdote la examina y ve que no hay pelos blanco en ella y que no está bajo la piel pero se ha desvanecido, entonces el sacerdote debe aislarlo a él por siete días. **22** Si se esparce ampliamente en la piel, entones el sacerdote debe declararlo como impuro. **23** Pero si la mancha brillante se queda en su lugar y no se ha regado, entonces es una cicatriz de la úlcera y el sacerdote debe pronunciarlo a él como puro. **24** Cuando la piel tiene una quemadura y la carne cruda de la quemadura se ha convertido blanca rojiza o mancha blanca, **25** entonces el sacerdote va a examinarlo para ver si el pelo en la mancha se ha vuelto blanco y si aparece ser más profunda que la piel. Si lo ha hecho, entonces es una enfermedad infecciosa. Se ha extendido en la quemadura y el sacerdote debe declararlo como impuro. Es una enfermedad infecciosa. **26** Pero si el sacerdote lo examina y encuentra que no hay pelos blanco en la mancha, y que no está debajo de la piel pero se ha desvanecido, entonces el sacerdote debe aislarlo a él por siete días. **27** Entonces e sacerdote debe examinarlo en el séptimo día. Si se ha extendido ampliamente en la piel, entonces el sacerdote debe declararlo a él como impuro. Es una enfermedad infecciosa. **28** Si la mancha se queda en su lugar y no se ha extendido pero se ha desvanecido, entonces es una hinchazón de la quemadura y el sacerdote debe pronunciarlo como puro, pues no es nada más que la cicatriz de la quemadura. **29** Si un hombre o mujer tiene una enfermedad infecciosa en su cabeza o barbilla, **30** entonces el sacerdote debe examinar a la persona para una enfermedad infecciosa para ver si aparece más profunda que la piel, y si hay pelos finos amarillos en él. Si lo hay, entonces el sacerdote debe declararlo a él como impuro. Es una picazón, una enfermedad infecciosa en su cabeza o barbilla. **31** Si el sacerdote examina la enfermedad de picazón y ve que no es debajo de la piel y que no hay pelo negro en él, entonces el sacerdote va a aislar a la persona con la enfermedad de picazón por siete días. **32** En el séptimo día el sacerdote va a examinar la enfermedad para ver si se ha extendido. Si no hay pelos amarillos y si la enfermedad sólo aparece en la

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piel, **33** entonces él debe ser afeitado pero el lugar de la enfermedad no puede ser afeitado y el sacerdote debe aislar a la persona con la enfermedad de picazón por siete días más. **34** En el séptimo día el sacerdote va a examinar la enfermedad para ver si ha dejado de extenderse en la piel. Si no aparece ser más profunda que la piel, entonces el sacerdote debe declararlo como puro. La persona debe lavar su ropa y entonces él será puro. **35** Pero si la enfermedad de picazón se ha extendido ampliamente en la piel después que el sacerdote dijo que él estaba limpio, **36** entonces el sacerdote debe examinarlo a él otra vez. Si la enfermedad se ha regado en la piel, el sacerdote no necesita buscar por pelos amarillos. La persona es impura. **37** Pero si en la vista del sacerdote la enfermedad de picazón ha dejado de extenderse y pelo negro ha crecido en el lugar, entonces la enfermedad ha sanado. Él es puro, y el sacerdote debe declararlo como puro. **38** Si un hombre o mujer tiene manchas blancas en la piel, **39** entonces el sacerdote debe examinar a la persona para ver si las manchas son blanca opaco, cual es solamente una erupción que ha salido en la piel. Él está puro. **40** Si el pelo de un hombre se le ha caido de la cabeza, él es calvo pero el está limpio. **41** Si su pelo se ha caído de la parte de en frente de la cabeza y su frente está calva, él está limpio. **42** Pero si hay una llaga rojiza-blanca en su cabeza calva o frente, esto es una enfermedad infecciosa que ha brotado. **43** Entonces, el sacerdote debe examinarlo a él para ver si la hinchazón del área de la enfermedad en su cabeza calva o frente es rojiza-blanca, como la apariencia de una enfermedad infecciosa en la piel. **44** Si lo es, entonces él tiene una enfermedad infecciosa y él es impuro. El sacerdote debe seguramente declarado a él impuro por la enfermedad en su cabeza. **45** La persona que tiene una enfermedad infecciosa debe usar ropa rasgada, su pelo debe colgar holgamente, y él debe cubrir su cara hasta su nariz y gritar: 'Impuro, impuro.' **46** Todos los días que él tenga la enfermedad infecciosa él estará impuro. Porque él es impuro con una enfermedad que puede extendersse, él debe vivir solo. Él debe vivir fuera del campamento. **47** Una prenda que es contaminada con plaga de lepra, sea lana o prenda de lino, **48** o lo que sea entrelazado o tejido de lana o lino, o cuero o cualquier cosa hecha con cuero **49** si hay una contaminación verdoza o rojiza en la prenda, el cuero, el material trenzado o tejido, o cualquier cosa hecha de cuero, entonces es lepra que se riega; debe ser mostrado al sacerdote **50** El sacerdote debe examinar la prenda por si hay plaga; él debe aislar cualquier cosa que tenga plaga por siete días. **51** Él debe examinar la lepra otra vez en el séptimo día. Si se ha extendido en la prenda o lo que sea trenzada o tejida de lana o material de lino, o cuero o cualquier cosa en la cual el cuero es usado, entonces es lepra dañina y los artículos son impuros. **52** Él debe quemar la prenda, o cualquier cosa que sea trenzada o tejida de material de lana o lino, o cuero cualquier cosa que sea hecha con cuero, cualquier cosa en lo cual se encuentre plaga dañina, pues puede conducir a una enfermedad. La prenda debe ser quemada completamente. **53** Si el sacerdote examina las prendas y ve que la plaga no se ha extendido en las prendas o material trenzado o tejido de tela o lino, o productos de cuero, **54** entonces él va a ordenarles a ellos a limpiar las prendas en los cuales se encontró lepra, y él debe aislarlo por siete días más. **55** Entonces el sacerdote examinará las prendas después que la prenda fue lavada. Si la plaga no cambió su color, aunque no se haya extendido, es impura. Tú debes quemar la prenda, sin importar donde la plaga la ha contaminado. **56** Si el sacerdote examina la prenda y ve que la plaga se ha descolorado después que fue lavado, entonces él debe romper la parte contaminada de la prenda o del cuero, o del material trenzado o tejido. **57** Si la plaga todavía aparece en la prenda, sea en el material trenzado o tejido, o en cualquier cosa que sea hecha de cuero, se está extendiendo. Tú debes quemar cualquier prenda que tenga plaga **58** La prenda o todo lo que sea trenzado o tejido, o cuero o cualquier cosa hecha con cuero si tu lavas el artículo y la plaga se va, entonces el artículo debe ser lavado una segunda vez y va a ser puro. **59** Esta es la ley sobre la plaga en una prenda de lana o lino o cualquier cosa que sea de material trenzado o tejido, o cuero o lo que sea hecho con cuero, para que ustedes puedan pronunciarlo como puro o impuro."

Leviticus 13:1

entonces él debe ser llevado
Esto pueder ser expresado en forma activa.
Traducción alterna: "entonces alguien debe traerlo"

a uno de sus hijos
"a uno de los hijos de Aarón"

Leviticus 13:3

Información General:
El Señor continúa diciéndole a Moisés y Aarón lo que el pueblo debe hacer.

piel de su cuerpo
Aquí "su" se refiere a la persona con la enfermedad de la piel.

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enfermedad infectuosa
una enfermedad que puede propagarse fácilmente de una persona a otra

debe declararlo impuro
"el sacerdote debe declarar impuro al hombre". Se habla del hombre al que otras personas no deben tocar como si fuera físicamente impuro.

por siete días
"por 7 días"

Leviticus 13:5

el sacerdote debe examinarlo
Aquí "examinarlo" se refiere a la persona con la enfermedad de la piel.

si no se ha regado en la piel
Esto significa que si la enfermedad de la piel no ha aumentado de tamaño o se ha movido a otras partes del cuerpo.

séptimo día
"Séptimo" es el número ordinal para 7. Traducción alterna: "7mo día"

siete días
"7 días"

el sacerdote lo va a pronunciar a él como limpio... luego él está limpio.
Se habla del hombre a quien otras personas pueden tocar como si estuviera físicamente limpio.

erupción
Esta es una parte de la piel que está irritada, pero la erupción no se propagará a otras personas.

Leviticus 13:7

él ... él mismo
Esto se refiere a la persona con la enfermedad de la piel.

el sacerdote debe pronunciarlo a él como impuro
Se habla del hombre al que otras personas no deben tocar como si fuera físicamente impuro.

enfermedad infectuosa
Traduzca estas palabras de la misma manera que lo hizo en 13:3.

Leviticus 13:9

él debe ser llevado al sacerdote
Los sacerdotes determinaban si una enfermedad se estaba extendiendo. Esto puede ser traducido en forma activa. Traducción alterna: "alguien debe llevarlo al sacerdote"

si hay carne cruda en la hinchazón
Aquí, "carne cruda" podría referirse a heridas abiertas en la piel o podría referirse a una nueva piel que ha crecido, pero el área que la rodea todavía está enferma. Cualquiera de los dos indica que la enfermedad de la piel no se está curando adecuadamente.

enfermedad crónica de la piel
Esta es una enfermedad que continúa o vuelve a aparecer durante un largo período de tiempo.

el sacerdote debe pronunciarlo a él como impuro... ya es impuro
Se habla del hombre al que otras personas no deben tocar como si fuera físicamente impuro.

Leviticus 13:12

Información General:
El Señor continúa diciéndole a Moisés y Aarón qué deben hacer las personas cuando alguien tiene una enfermedad de la piel.

el sacerdote debe pronunciar a la persona... pura... será impuro
Se habla del hombre a quien otras personas pueden tocar como si estuviera físicamente limpio y se menciona al hombre a quien otras personas no deben tocar como si estuviera físicamente inmundo.

Leviticus 13:15

El sacerdote debe... pronunciarlo a él como impuro porque la carne cruda es impura
Se habla del hombre al que otras personas no deben tocar como si fuera físicamente impuro.

pronunciarlo a él como impuro
Aquí "él" se refiere a la persona con la enfermedad de la piel.

carne cruda
Traduzca estas palabras de la misma manera que lo hizo en 13:9.

enfermedad infecciosa
Traduzca estas palabras de la misma manera que lo hizo en 13:3.

el sacerdote debe pronunciar a la persona pura.
Se habla del hombre a quien otras personas pueden tocar como si estuviera físicamente limpio.

Leviticus 13:18

Información General:
El Señor continúa diciéndole a Moisés y Aarón qué deben hacer las personas cuando alguien tiene una enfermedad de la piel.

úlcera
un área dolorosa en la piel que está infectada

entonces debe ser mostrado al sacerdote
Esto puede ser traducido en forma activa. Traducción alterna: "entonces debe mostrarlo al sacerdote"

el sacerdote debe pronunciarlo a él como impuro
Se habla del hombre al que otras personas no deben tocar como si fuera físicamente impuro.

Leviticus 13:21

Información General:
El Señor continúa diciéndole a Moisés y Aarón qué deben hacer las personas cuando alguien tiene una enfermedad de la piel.

la examina
Aquí "la" se refiere a la hinchazón blanca o punto brillante en la piel.

el sacerdote debe pronunciarlo a él como impuro
Se habla del hombre al que otras personas no deben tocar como si fuera físicamente impuro.

el sacerdote debe pronunciarlo a él como limpio
Se habla del hombre a quien otras personas pueden tocar como si estuviera físicamente limpio.

Leviticus 13:24

Información General:
El Señor continúa diciéndole a Moisés y Aarón qué deben hacer las personas cuando alguien tiene una enfermedad de la piel.

enfermedad infecciosa
Traduzca estas palabras de la misma manera que lo hizo en 13:3.

el sacerdote debe pronunciarlo como impuro
Se habla del hombre al que otras personas no deben tocar como si fuera físicamente impuro.

Leviticus 13:26

Información General:
El Señor continúa diciéndole a Moisés y Aarón qué deben hacer las personas cuando alguien tiene una enfermedad de la piel.

lo examina
Aquí "lo" se refiere a la quemadura en la piel de la persona.

el sacerdote debe pronunciarlo a él como impuro
Se habla del hombre al que otras personas no deben tocar como si fuera físicamente impuro.

enfermedad infecciosa
Traduzca estas palabras de la misma manera que lo hizo en 13:3.

el sacerdote debe pronunciarlo como puro
Se habla del hombre a quien otras personas pueden tocar como si estuviera físicamente limpio.

Leviticus 13:29

Información General:
El Señor continúa diciéndole a Moisés y Aarón qué deben hacer las personas cuando alguien tiene una enfermedad de la piel.

el sacerdote debe pronunciarlo a él como impuro
Se habla del hombre al que otras personas no deben tocar como si fuera físicamente impuro.

Leviticus 13:31

Información General:
El Señor continúa diciéndole a Moisés y Aarón qué deben hacer las personas cuando alguien tiene una enfermedad de la piel.

Leviticus 13:32

Información General:
El Señor continúa diciéndole a Moisés y Aarón qué deben hacer las personas cuando alguien tiene una enfermedad de la piel.

entonces él debe ser afeitado pero el lugar de la enfermedad no puede ser afeitado
Esto puede ser traducido en forma activa. Traducción alterna: "la persona debe afeitarse el cabello cerca de la llaga, pero no el vello en la llaga"

Leviticus 13:34

Información General:
El Señor continúa diciéndole a Moisés y Aarón qué deben hacer las personas cuando alguien tiene una enfermedad de la piel.

la enfermedad
Aquí "la enfermedad" se refiere a la enfermedad en la cabeza o el mentón de la persona.

el sacerdote debe pronunciarlo a él como puro... entonces él será puro
Se habla del hombre a quien otras personas pueden tocar como si estuviera físicamente limpio.

Leviticus 13:35

Información General:
El Señor continúa diciéndole a Moisés y Aarón qué deben hacer las personas cuando alguien tiene una enfermedad de la piel.

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después de que el sacerdote dijo que él estaba limpio... Él es puro, y el sacerdote debe pronunciarlo a él como puro
Se habla del hombre a quien otras personas pueden tocar como si estuviera físicamente limpio.

La persona es impura
Se habla del hombre al que otras personas no deben tocar como si fuera físicamente impuro.

Leviticus 13:38

Información General:
El Señor continúa diciéndole a Moisés y Aarón qué deben hacer las personas cuando alguien tiene una enfermedad de la piel.

son blanca opaca
"un blanco descolorido"

erupción
Traduzca esta palabra de la misma manera que lo hizo en 13:5.

Él está puro
"Esa persona esta limpia"

Él está puro
Se habla de la persona que otras personas pueden tocar como si estuviera físicamente limpia.

Leviticus 13:40

Información General:
El Señor continúa diciéndole a Moisés y Aarón qué deben hacer las personas cuando alguien tiene una enfermedad de la piel.

él está limpio
Se habla de la persona que otras personas pueden tocar como si estuviera físicamente limpia.

Leviticus 13:42

Información General:
El Señor continúa diciéndole a Moisés y Aarón qué deben hacer las personas cuando alguien tiene una enfermedad de la piel.

enfermedad infecciosa
Traduzca estas palabras de la misma manera que lo hizo en 13:3.

él es impuro... pronunciarlo a él impuro
Se habla de la persona a la que otras personas no deben tocar como si fuera físicamente impura.

Leviticus 13:45

Información General:
El Señor continúa diciéndole a Moisés y Aarón qué deben hacer las personas cuando alguien tiene una enfermedad de la piel.

fuera del campamento
El campamento es el área donde vivía la mayoría de los israelitas. A la persona impura no se le permitía vivir entre ellos porque su enfermedad podría propagarse a otros.

Impuro, impuro
se habla de la persona a la que otras personas no deben tocar como si fuera físicamente impura.

Leviticus 13:47

Una prenda que es contaminada con moho
"Una prenda que tiene moho en ella" o "Una prenda que haya desarrollado moho"

contaminado
volverse impuro porque se le ha añadido algo dañino

moho
un hongo, a menudo de color blanco, que crece sobre cosas que están húmedas o mojadas

o lo que sea entrelazado o tejido de lana o lino
Esto puede ser traducido en forma activa. Traducción alterna: "o cualquier cosa que alguien haya tejido o tricotado"

si hay una contaminación verdosa o rojiza en la prenda
"si hay moho verdoso o rojizo en la prenda"

cualquier cosa hecha con cuero
Esto puede ser traducido en forma activa. Traducción alterna: "todo lo que alguien hizo de cuero"

debe ser mostrado al sacerdote
Esto puede ser traducido en forma activa. Traducción alterna: "el dueño debe mostrarlo a un sacerdote" (UDB)

Leviticus 13:50

siete días
"7 días"

séptimo día
"séptimo" es el número ordinal para 7. Traducción alterna: "7mo. día"

cualquier cosa en la cual el cuero es usado
Esto puede ser traducido en forma activa. Traducción alterna: "cualquier cosa en la que una persona use cuero"

cualquier cosa en lo cual se encuentre moho dañino
Esto puede ser traducido en forma activa. Traducción alterna: "cualquier cosa en la que encuentre un moho perjudicial"

los artículos son impuros
Se habla de algo que Dios ha declarado que no es apto para que la gente lo toque como si fuera físicamente impuro.

pues puede conducir a una enfermedad
El moho dañino puede causar enfermedad en una persona que entra en contacto con el artículo.

El artículo debe ser quemado completamente
Esto puede ser traducido en forma activa. Traducción alterna: "Debe quemar el objeto por completo" (Ver:

Leviticus 13:53

entonces él va a ordenarles a ellos
"entonces el sacerdote ordenará a los dueños" Aquí el sacerdote le dice a la gente qué hacer con los artículos del hogar que posiblemente fueron infectados.

en los cuales se encontró moho
Esto puede ser traducido en forma activa. Traducción alterna: "en el que encontraron el moho"

después que el artículo mohoso fue lavado
Esto puede ser traducido en forma activa. Traducción alterna: "después de lavar el artículo con moho"

es impuro
Se habla de algo que Dios ha declarado que no es apto para que la gente lo toque como si fuera físicamente impuro.

tú debes quemar el artículo
Aquí "tú" no se refiere específicamente al sacerdote. Simplemente significa que alguien debe quemar el objeto.

Leviticus 13:56

después que fue lavado
Esto puede ser traducido en forma activa. Traducción alterna: "después de que el dueño lo lavó"

Tú debes quemar
Aquí "tú" no se refiere específicamente al sacerdote. Simplemente significa que alguien debe quemar el artículo.

si tu lavas el artículo
Esto puede ser traducido en forma activa. Traducción alterna: "si el dueño lo lava"

entonces el artículo debe ser lavado
Esto puede ser traducido en forma activa. Traducción alterna: "entonces el dueño debe lavarlo"

va a ser puro
Se habla de algo que Dios ha declarado apto para que la gente lo toque como si estuviera físicamente limpio.

Leviticus 13:59

moho en una prenda... hecho con cuero
Traduzca estas palabras de la misma manera que lo hizo en 13:47.

para que ustedes puedan pronunciarlo
"para que un sacerdote lo declare"

puro o impuro
Se habla de algo que Dios ha declarado que es apto para que la gente lo toque como si estuviera físicamente limpio y algo que Dios ha declarado que no es apto para que la gente lo toque como si fuera físicamente impuro.

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Chapter 14

1 El SEÑOR habló a Moisés, diciendo: **2** "Esta será la ley para la persona enferma en el día de su limpieza. Él debe ser traído al sacerdote. **3** El sacerdote saldrá del campamento para examinar la persona a ver si la enfermedad infecciosa de la piel está sanada. **4** Luego el sacerdote ordenará que el que vaya a ser limpiado deba tomar dos aves vivas limpias, madera de cedro, hilo escarlata e hisopo. **5** El sacerdote le ordenará matar una de las aves sobre agua fresca que esté en una vasija de barro. **6** El sacerdote entonces tomará el ave viva y la madera de cedro, y el hilo escarlata y el hisopo, y él hundirá todas estas cosas, incluyendo al ave viva, en la sangre del ave que fue matado sobre el agua fresca. **7** Luego el sacerdote rociará esta agua siete veces sobre la persona quien va a ser limpiada de la enfermedad, y entonces el sacerdote lo pronunciará limpio. Luego el sacerdote liberará al ave viva en los campo abiertos. **8** La persona quien está siendo limpiada lavará sus ropas, rapará todo su cabello, y se bañará en agua, y entonces él será limpio. Después de eso debe venir al campamento, pero él vivirá fuera de su tienda por siete días. **9** En el séptimo día él debe afeitarse todo el cabello de su cabeza, y también debe afeitarse su barba y cejas. Debe afeitarse todo su cabello, y él debe lavar sus ropas y bañarse en agua; entonces él será limpio. **10** En el octavo día él debe tomar dos corderos machos sin mancha, un cordero hembra de un año de edad sin mancha, y 11. 1kg. de harina fina mezclada con aceite como una ofrenda de grano, y una taza de aceite. **11** El sacerdote quien lo limpia parará a la persona quien será limpiada, junto a esas cosas, delante del SENOR en la entrada de la tienda de reunión. **12** El sacerdote tomará uno de los corderos machos y lo ofrecerá como una ofrenda de culpa, junto con una taza de aceite; él los mecerá para una ofrenda agitada delante del SEÑOR. **13** Él debe matar al cordero macho en el lugar donde ellos matan las ofrendas por el pecado y las ofrendas quemadas, en el área del la tienda de reunión, pues la ofrenda por el pecado le pertenece al sacerdote, así como la ofrenda de culpa, porque es muy santa. **14** El sacerdote tomará un poco de sangre de la ofrenda de culpa y lo pondrá en la punta del lóbulo de la oreja de la persona quien será limpiada, en el pulgar de su mano derecha, y en el dedo grande del pie derecho. **15** Entonces el sacerdote tomará aceite de la taza y lo derramará en la palma de su propia mano izquierda, **16** y hundirá su dedo derecho en el aceite que está en su mano izquierda, y rociará un poco del aceite con su dedo siete veces delante del SEÑOR. **17** El sacerdote colocará el resto del aceite en su mano sobre el lóbulo de la oreja derecha de la persona que va a ser limpiada, sobre el pulgar de su mano derecha, y sobre el dedo grande del pie derecho. El debe colocar este aceite encima de la sangre de la ofrenda de culpabilidad. **18** En cuanto al resto del aceite que está en la mano del sacerdote, él la pondrá en la cabeza de la persona que va a ser limpiada, y el sacerdote hará expiación por él delante del SEÑOR. **19** Entonces el sacerdote ofrecerá la ofrenda de pecado y hará expiación por él, quien va a ser limpiado a causa de su impureza, y después él matará la ofrenda quemada. **20** Entonces el sacerdote ofrecerá la ofrenda quemada y la ofrenda de grano sobre el altar. El sacerdote hará expiación por la persona, y entonces él será limpio. **21** Sin embargo, si la persona es pobre y no puede costear estos sacrificios, entonces él debe tomar un cordero macho como una ofrenda de culpabilidad para que sea mecido, para hacer expiación para él mismo, y 3. 7kg. de harina fina mezclada con aceite como una ofrenda de grano, y un litro de aceite, **22** junto con dos tórtolas o dos palomas jóvenes, según como él las pueda obtener; un ave será una ofrenda de pecado y la otra una ofrenda quemada. **23** En el octavo día él debe traerlas para su limpieza al sacerdote, en la entrada de la tienda de reunión, delante del SEÑOR. **24** El sacerdote tomará el cordero para una ofrenda, y él lo tomará con el litro de aceite de oliva, y él los levantará alto mientras él los presenta al SEÑOR. **25** Él matará al cordero para la ofrenda de culpabilidad, y él tomará un poco de sangre de la ofrenda de culpabilidad y lo pondrá sobre el lóbulo de la oreja derecha del que va a ser limpiado, sobre el pulgar de su mano derecha, y sobre el dedo grande de su pie derecho. **26** Luego el sacerdote derramará un poco del aceite en la palma de su propia mano izquierda, **27** y él rociará con su dedo derecho un poco del aceite que está en su mano izquierda siete veces delante del SEÑOR. **28** El sacerdote entonces pondrá un poco del aceite que está en su mano sobre el lóbulo de la oreja derecha del que va a ser limpiado, en el pulgar de su mano derecha, y en el dedo grande del pie derecho, y los mismos lugares donde el puso la sangre de la ofrenda de culpa. **29** Él pondrá el resto del aceite que está en su mano sobre la cabeza del que va a ser limpiado para hacer expiación por él delante del SEÑOR. **30** Él debe ofrecer una de las tórtolas o palomas jóvenes, según como la persona haya podido obtener-- **31** una como una ofrenda de pecado y el otro como una ofrenda quemada, junto con la ofrenda de grano. Luego el sacerdote hará expiación por el que va a ser limpiado delante del SEÑOR. **32** Esta es la ley para una persona en quien hay una enfermedad infecciosa de la piel, quien no puede pagar las ofrendas comunes para su limpieza." **33** El SEÑOR habló a Moisés y a Aarón, diciendo: **34** "Cuando hayas entrado a la tierra de Canaán la cual les di como una posesión, y si pongo plaga que se esparza en una

casa en la tierra de su posesión, **35** entonces el que sea dueño de la casa debe venir y decírselo al sacerdote. Él debe decir: 'Me parece que hay algo como plaga en mi casa.' **36** Luego el sacerdote ordenará que ellos vacíen la casa antes de que él entre a ver la evidencia de la plaga, para que nada en la casa sea hecho impuro. Después el sacerdote debe entrar para ver la casa. **37** Él debe examinar la plaga para ver si está en las paredes de la casa, y para ver si aparece verdoso o rojizo en las superficies de la pared. **38** Si la casa sí tiene plaga entonces el sacerdote saldrá de la casa y cerrará la puerta de la casa por siete dias. **39** Entonces el sacerdote regresará otra vez en el séptimo día y la examinará para ver si la plaga se ha extendido en las paredes de la casa. **40** Si lo ha hecho, entonces el sacerdote ordenará que ellos saquen las piedras en las cuales la plaga se ha encontrado y las tiren en un lugar impuro fuera de la ciudad. **41** Él requerirá que todas las paredes de la casa sean raspadas, y ellos deben tomar el material contaminado que ha sido raspado fuera de la ciudad y tirarlo en el lugar impuro. **42** Ellos deben tomar otras piedras y colocarlas en el lugar de las piedras que fueron removidas, y ellos deben usar nuevo barro para cubrir la casa. **43** Si la plaga vuelve otra vez e invade la casa en la cual las piedras han sido removidas y las paredes han sido raspadas y recubiertas, **44** entonces el sacerdote debe entrar y examinar la casa para ver si la plaga se ha esparcido en la casa. Si lo ha hecho, entonces es plaga dañina, y la casa es impura. **45** Esta casa debe ser derribada. Las piedras, madera, y todo el enyesado de la casa debe ser llevado fuera de la ciudad a un lugar impuro. **46** En adición, quien sea que entre a la casa durante el tiempo que esté cerrada será impuro hasta el atardecer. **47** Cualquiera que durmió en la casa debe lavar sus ropas, y cualquiera quien coma en la casa debe lavar sus ropas. **48** Si el sacerdote entra en la casa para examinarla a ver si la plaga se ha esparcido dentro de la casa después que la casa fue cubierta, entonces, si la plaga se ha ido, él declarará la casa limpia. **49** Entonces el sacerdote debe tomar dos aves para limpiar la casa, y madera de cedro e hilo escarlata, e hisopo. **50** Él matará una de las aves sobre agua fresca en una jarra de barro. **51** Él tomará la madera de cedro, el hisopo, el hilo escarlata, y el ave viva, y los hundirá en la sangre del ave muerta, en el agua fresca, y rociará la casa siete veces. **52** Él limpiará la casa con la sangre del ave y con agua fresca, con el ave viva, la madera de cedro, el hisopo, y el hilo escarlata. **53** Pero él dejará la ave viva ir fuera de la ciudad a los campos abiertos. De esta manera él debe hacer expiación para la casa, y ésta será límpia. **54** Esta es la ley para todo tipo de enfermedad infecciosa de la piel y cosas que causan tal enfermedad, y para picazón, **55** y para plaga en la ropa y en una casa, **56** para hinchazón, para una erupción, y para una mancha brillosa, **57** para determinar cuando cualquiera de estos casos es impuro o cuando es puro. Esta es la ley para enfermedades infecciosas de la piel y plaga"

Leviticus 14:1

Información General:
El Señor le dice a Moisés y Aarón qué deben hacer las personas cuando alguien se limpia de una enfermedad de la piel.

el día de su limpieza
Esto se refiere al día en que el sacerdote declara que la persona está limpia por medio de un ritual.

Él debe ser traído al sacerdote
Esto puede ser traducido en forma activa.
Traducción alterna: "Alguien debe llevarlo al sacerdote" o "Él debe ir al sacerdote"

Leviticus 14:3

Información General:
El Señor le dice a Moisés y Aarón qué deben hacer las personas cuando alguien se limpia de una enfermedad de la piel.

enfermedad infecciosa de la piel
Traduzca esta frase de la misma manera que lo hizo en 13:3.

el que vaya a ser limpiado
Esto puede ser traducido en forma activa.
Traducción alterna: "la persona que está limpiando"

aves vivas limpias
Se habla de los pájaros que Dios les permitió a las personas comer y ofrecer como sacrificios como si estuvieran físicamente limpios.

hilo escarlata
"hilo rojo"

hisopo
una hierba con un olor agradable que se usaba con propósitos medicinales

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Leviticus 14:6

Información General:
El Señor le dice a Moisés y Aarón qué deben hacer las personas cuando alguien se limpia de una enfermedad de la piel.

ave que fue matado
Esto puede ser traducido en forma activa.
Traducción alterna: "el pájaro que la persona mató"

la persona quien va a ser limpiada
Esto puede ser traducido en forma activa.
Traducción alterna: "la persona a la que está limpiando"

el sacerdote lo pronunciará limpio
Se habla de la persona que otras personas pueden tocar y que es aceptable para los propósitos de Dios como si estuviera físicamente limpio.

Leviticus 14:8

Información General:
El Señor le dice a Moisés y Aarón qué deben hacer las personas cuando alguien se limpia de una enfermedad de la piel.

La persona quien está siendo limpiada
Esto puede ser traducido en forma activa.
Traducción alterna: "La persona a quien el sacerdote está limpiando"

entonces él será limpio
Se habla de la persona que otras personas pueden tocar como si estuviera físicamente limpia.

Leviticus 14:10

él debe tomar
Aquí "él" se refiere al hombre que fue limpiado.

efa
Una efa equivale a 22 litros.

log
Un log equivale a 0,31 litros.

la persona quien será limpiada
Esto puede ser traducido en forma activa.
Traducción alterna: "la persona que está limpiando"

Leviticus 14:12

log
Un log equivale a 0,31 litros.

en el área del tabernáculo
Esta frase aclara la frase anterior y define con más detalle dónde estaba el sacerdote para matar al cordero.

Leviticus 14:14

la persona quien será limpiada
Esto puede ser traducido en forma activa.
Traducción alterna: "la persona a la que está limpiando"

log
Un log equivale a 0,31 litros.

rociará un poco del aceite... delante del SEÑOR
"rocíe un poco de aceite ... en presencia del Señor". No hay indicios de lo que el sacerdote roció con aceite.

Leviticus 14:17

el resto del aceite en su mano
"el resto del aceite que está en su mano"

persona que va a ser limpiada
Esto puede ser traducido en forma activa.
Traducción alterna: "la persona a quien está limpiando"

delante del SEÑOR
"en presencia de El Señor"

Leviticus 14:19

quien va a ser limpiado
Esto puede ser traducido en forma activa.
Traducción alterna: "la persona a la que está limpiando"

él será limpio
Se habla de la persona que la gente puede tocar como si estuviera físicamente limpia.

Leviticus 14:21

Información General:
El Señor le dice a Moisés y Aarón qué deben hacer las personas cuando alguien se limpia de una enfermedad de la piel.

no puede costear
"no tiene suficiente dinero para comprar"

para que sea mecido... para él mismo
Esto puede ser traducido en forma activa.
Traducción alterna: "que el sacerdote mecerá ... por él"

una décima de un efa
décimo de un efa - Un décimo de un efa es de 22 litros.

log
Un log equivale a 0,31 litros.

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Leviticus 14:24

log
un log equivale a 0.31 litros.

el que va a ser limpiado
Esto puede ser traducido en forma activa. Traducción alterna: "el que él está limpiando"

Leviticus 14:26

Información General:
El Señor continúa diciéndole a Moisés y Aarón lo que la gente debe hacer cuando alguien se limpia de una enfermedad de la piel.

rociará... un poco del aceite...delante del Señor
"espolvorea ... un poco de aceite ... en presencia de El Señor". No hay indicios de lo que el sacerdote roció con aceite.

Leviticus 14:28

del que va a ser limpiado
Esto puede ser traducido en forma activa. Traducción alterna: "el que él está limpiando"

Leviticus 14:30

Él debe ofrecer
"El sacerdote debe ofrecer"

el que va a ser limpiado
Esto puede ser traducido en forma activa. Traducción alterna: "el que él está limpiando"

enfermedad infecciosa de la piel
Traduzca estas palabras de la misma manera que lo hizo en 13:3.

quien no puede costear
Traduzca esto para que quede claro que la persona no tiene suficiente dinero para comprar una oferta estándar. Traducción alterna: "quien no tiene suficiente dinero para comprar"

Leviticus 14:33

Cuando hayas entrado
Aquí "hayas" se refiere al pueblo de Israel.

moho
Traduzca esta palabra de la misma manera que lo hizo en 13:47.

en la tierra de su posesión
La palabra "posesión" se puede ser traducida como un verbo. Traducción alterna: "en la tierra que posees"

Leviticus 14:36

para que nada en la casa sea hecho impuro
Una vez que el sacerdote haya declarado que la casa estaba sucia, todas la cosas en la casa también se volvían impuro. Esto puede ser traducido en forma activa. Traducción alterna: "para que no tenga que declarar impuro todo lo que quede en la casa"

la casa quedará impura
Se habla de la casa que El Señor ha declarado que no es apta para que la gente la toque o viva en ella como si fuera físicamente impura.

en las depresiones de la superficie de la pared
Esto significa que el sacerdote debe determinar si el moho ha ido más profundo que solo la superficie de las paredes.

Leviticus 14:39

en las cuales el moho se ha encontrado
Esto puede ser traducirse en forma activa. Traducción alterna: "en el que encontraron el moho"

un lugar impuro
Se habla de un lugar que no es apto para que la gente lo ocupe o se use para los propósitos de Dios como si fuera físicamente impuro.

Leviticus 14:41

Él requerirá
Aquí "Él" se refiere al sacerdote.

todas las paredes de la casa sean raspadas
Esto puede ser traducido en forma activa. Traducción alterna: "que el dueño raspe todas las paredes interiores"

el material contaminado que ha sido raspado
Esto se refiere al material con moho en él.Esto puede ser traducido en forma activa. Traducción alterna: "el material contaminado que rasparon"

el lugar impuro
Se habla de un lugar que no es apto para que la gente lo ocupe o se use para los propósitos de Dios como si fuera físicamente impuro.

las piedras que fueron removidas
Esto puede ser traducido en forma activa. Traducción alterna: "las piedras que sacaron"

deben usar nuevo barro para cubrir la casa
"deben cubrir las piedras con barro nuevo"

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Leviticus 14:43

en la casa ...recubiertas
Esto puede ser traducido en forma activa.
Traducción alterna: "en la casa después de que el propietario retire las piedras, raspe las paredes y cubra las piedras nuevas con arcilla"

la casa es impura
Se habla de una casa que no es apta para que la gente ocupe como si fuera físicamente impura.

Leviticus 14:45

La casa debe ser derribada
Esto puede ser traducido en forma activa.
Traducción alterna: "Deben derribar la casa"

Las piedras, madera, y todo el enyesado de la casa debe ser llevados
Esto puede ser traducido en forma activa.
Traducción alterna: "Deben llevarse las piedras, la madera y todo el yeso de la casa"

quien sea que entre a la casa... será impuro
Se habla de una persona a la que la gente no puede tocar y que no es aceptable para los propósitos de Dios porque ha entrado en la casa como si la persona fuera físicamente impura.

hasta el atardecer
"hasta el ocaso''

Leviticus 14:48

la casa fue cubierta
Esto puede ser traducido en forma activa.
Traducción alterna: "el dueño puso arcilla nueva sobre las piedras"

él pronunciará la casa limpia
Se habla de un lugar adecuado para que la gente ocupe como si estuviera físicamente limpio.

Leviticus 14:49

madera de cedro e hilo escarlata, e hisopo
Traduzca estas palabras de la misma manera que lo hizo en 14:3.

la sangre del ave matado
Esto puede ser traducido en forma activa.
Traducción alterna: "La sangre del ave que mató"

Leviticus 14:52

Él limpiará la casa
"El sacerdote hará la casa ritualmente limpia"

será limpia
Se habla de una casa que es apta para que la gente ocupe como si estuviera físicamente limpia.

Leviticus 14:54

enfermedad infecciosa de la piel
Traduzca estas palabras de la misma manera que lo hizo en 13:3.

moho
Traduzca estas palabras de la misma manera que lo hizo en 13:47.

erupción
Traduzca estas palabras de la misma manera que lo hizo en 13:5.

impuro o ... puro
Se habla de personas y objetos que otras personas no pueden tocar como si estuvieran físicamente sucios, y se habla de aquellos que las personas pueden tocar como si estuvieran físicamente limpios.

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Chapter 15

1 El SEÑOR le habló a Moisés y a Aarón, diciendo: **2** "Hablen al pueblo de Israel, y díganles: 'Cuando cualquier hombre tiene un fluido infectado que sale de su cuerpo, él se vuelve inmundo. **3** Su impureza es debido a este fluido infectado. Ya sea si su cuerpo fluye con fluido o es detenido, es impuro. **4** Toda cama en la que él se recuesta será impura, y en todo lo que él se siente será impuro. **5** Quien sea que toque su cama debe lavar su ropa y bañarse a sí mismo en agua, y será impuro hasta el atardecer. **6** Cualquiera que se siente sobre cualquier cosa en la cual el hombre con el fluido infectado se sentó, esa persona debe lavar sus ropas y bañarse a sí mismo en agua, y él será impuro hasta el atardecer. **7** Cualquiera quien tocase el cuerpo de aquel que tiene un flujo de fluido infectado debe lavar sus ropas y bañarse a sí mismo en agua, y será impuro hasta el atardecer. **8** Si la persona quien tiene tal flujo de fluido escupe en alguien quien está limpio, entonces esa persona debe lavar sus ropas y bañarse en agua, y él será impuro hasta el atardecer. **9** Cualquier silla de montar en cual aquel que tiene un flujo se monta en ella será impura. **10** Cualquiera que toque algo que estaba bajo esa persona será impuro hasta el atardecer, y cualquiera que cargue esas cosas debe lavar sus ropas y bañarse a sí mismo en agua; él será impuro hasta el atardecer. **11** Quien sea aquél quien tiene tal flujo toca sin primero haber enjuagado sus manos en agua, la persona que fue tocada debe lavar sus ropas y bañarse en agua, y él será impuro hasta el atardecer. **12** Cualquier vasija de barro que aquel con tal flujo de fluido toca debe ser quebrada, y todo contenedor de madera debe ser enjuagado en agua. **13** Cuando aquel que tiene un flujo es limpiado de su flujo, entonces él debe contar para sí mismo siete días por su limpieza; después él debe lavar sus ropas y lavar su cuerpo en agua con corriente. Entonces él será limpio. **14** En el octavo día él debe tomar dos tórtolas o dos palomas jóvenes y venir delante del SEÑOR en la entrada de la tienda de reunión; ahí él tendrá que dar las aves al sacerdote. **15** El sacerdote debe ofrecerlas, una como ofrenda de pecado y la otra como ofrenda quemada, y el sacerdote debe hacer expiación por él delante del SEÑOR por su fluido. **16** Si algún hombre tiene una emisión de semen, entonces él debe lavar todo su cuerpo en agua; él será impuro hasta el atardecer. **17** Toda vestimenta o cuero en donde hay semen debe ser lavado con agua; será impuro hasta el atardecer. **18** Y si una mujer y un hombre duermen juntos y hay una transferencia de semen a ella, deben ambos bañarse en agua; ellos serán impuros hasta el atardecer. **19** Cuando una mujer mestrúa, su impureza continuará por siete días, y quienquiera que la toque será impuro hasta el atardecer. **20** En todo lo que ella se recueste durante su periodo será impuro; todo aquello en que ella se siente también será impuro. **21** Cualquiera que toque su cama debe lavar sus ropas y bañarse en agua; esa persona será impura hasta el atardecer. **22** Cualquiera que toque algo en que ella se haya sentado debe lavar sus ropas y bañarse en agua; esa persona será impura hasta el atardecer. **23** Sea que está en la cama o algo en lo que ella se sienta, si él lo toca, esa persona será impura hasta el atardecer. **24** Si algún hombre duerme con ella, y si su flujo impuro lo toca, él será impuro por siete días. Toda cama en la cual él se recueste será impura. **25** Si una mujer tiene un flujo de sangre por muchos días que no es en su tiempo de su menstruación, o si ella tiene un flujo fuera del tiempo de su menstruación, durante todos los días del flujo de su impureza, ella será como si estuviera en los días de su periodo. Ella es impura. **26** Toda cama en donde ella se recueste, todo, durante su flujo de sangre será para ella tal como la cama en donde ella se recuesta durante su menstruación, y todo en donde ella se siente será impuro, justo como la impureza de su menstruación. **27** Quienquiera que toque cualquiera de esas cosas será impuro; él debe lavar sus ropas y bañarse en agua, y él será impuro hasta el atardecer. **28** Pero si ella es limpiada de su flujo de sangre, entonces ella contará para sí misma siete días, y después de eso ella será limpia. **29** En el octavo día ella tomará dos tórtolas o dos palomas jóvenes y los llevará al sacerdote a la entrada de la tienda de reunión. **30** El sacerdote ofrecerá un ave como una ofrenda por el pecado y la otra como una ofrenda quemada, y él hará expiación por ella delante del SEÑOR por su impuro flujo de sangre. **31** Así es cómo ustedes deben separar al pueblo de Israel de su impureza, para que así ellos no mueran debido a su impureza, al profanar mi tienda de reunión, donde Yo vivo entre ellos. **32** Estas son las regulaciones para cualquiera que tenga un flujo de fluido, por cualquier hombre cuyo semen sale de él y lo hace impuro, **33** por cualquier mujer que tiene un periodo menstrual, por cualquiera con un flujo de fluidos, sea hombre o mujer, y por cualquier hombre que duerme con una mujer impura.'"

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Leviticus 15:1

sale de su cuerpo
Esto se refiere a las partes privadas del hombre.

se vuelve inmundo
Se habla de la persona a la que la gente no puede tocar como si fuera físicamente impura.

es impuro
"su cuerpo es inmundo" o "él es inmundo"

Leviticus 15:4

impura
Se habla de la cama o de cualquier cosa sobre la que se sienta el hombre que otras personas no deben tocar, como si fuesen físicamente impuras.

Quien sea que toque su cama... sea impuro
Se habla de la persona a la que la gente no puede tocar como si fuera físicamente impura.

hasta el atardecer
"hasta el ocaso"

Leviticus 15:6

él será impuro
Se habla de la persona a la que la gente no puede tocar como si fuera físicamente impura.

hasta el atardecer
"hasta el ocaso"

quien tocase el cuerpo
"quien toca cualquier parte del cuerpo"

Leviticus 15:8

alguien quien está limpio
Se habla de la persona que la gente puede tocar como si estuviera físicamente limpia.

él será impuro
Se habla de la persona a la que la gente no puede tocar como si fuera físicamente impura.

silla de montar
Una silla de montar o montura es un asiento de cuero que una persona pone en la espalda de un caballo para montarlo.

Cualquier silla de montar... será impura
Se habla de algo que El Señor ha declarado que no es apto para tocar como si fuera físicamente impuro.

Leviticus 15:10

Información General:
El Señor continúa diciéndole a Moisés y Aarón qué deben hacer las personas para evitar la infección.

esa persona
Esto se refiere a la persona con el fluido infectado.

será impuro
Se habla de la persona a la que la gente no puede tocar como si fuera físicamente impura.

hasta la atardecer
"hasta el ocaso"

Quien sea aquél quien tiene tal flujo toca
"Quienquiera que toque la persona con el flujo infectado"

la persona que fue tocada
Esto puede ser traducido en forma activa.
Traducción alterna: "la persona a quien tocó"

Cualquier vasija de barro que aquel con tal flujo de fluido toca debe ser quebrada
Esto puede ser traducido en forma activa.
Traducción alterna: "Alguien debe romper cualquier olla de barro que haya sido tocado por el que tiene tal flujo"

todo contenedor de madera debe ser enjuagado en agua
Esto puede ser traducido en forma activa.
Traducción alterna: "alguien debe enjuagar cada recipiente de madera con agua"

Leviticus 15:13

es limpiado de su flujo
Se habla del hombre que se recupera de su enfermedad como si estuviera físicamente limpio.
Esto puede ser expresado en forma activa.
Traducción alterna: "se recupera de su flujo"

Entonces él será limpio
Se habla del hombre a quien la gente puede tocar como si estuviera físicamente limpio.

Leviticus 15:16

inmundo hasta el atardecer
Se habla de personas y objetos que la gente no debe tocar como si fuesen físicamente impuros.

hasta la el atardecer
"hasta el ocaso"

Toda vestimenta ... debe ser lavado con agua
Esto puede ser traducido en forma activa.
Traducción alterna: "Alguien debe lavar con agua toda prenda o cuero sobre el que haya semen"

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Leviticus 15:19

menstrúa ... su periodo
Ambos se refieren al momento en que la sangre fluye desde el vientre de una mujer.

su impureza continuará
"ella seguirá siendo impura"

será impuro
Se habla de personas y objetos que la gente no debe tocar como si fuesen físicamente impuros.

Leviticus 15:21

su cama
Esto se refiere a la mujer que está menstruando.

esa persona será impura
Se habla de la persona a la que la gente no puede tocar como si fuera físicamente impura.

hasta el atardecer
"hasta el ocaso"

Leviticus 15:24

su flujo impuro
"su flujo inmundo" o "la sangre de su vientre"

será impuro
Se habla de personas y objetos que la gente no debe tocar como si fuesen físicamente impuros.

Leviticus 15:25

ella será como si estuviera en los días de su periodo
Esto significa que si la mujer sangra de su útero en un momento que no sea su tiempo normal de menstruación, sigue siendo inmunda al igual que durante su menstruación.

Ella es impura... cualquier cosa que toque ... será impuro
Se habla de personas a las que la gente no puede tocar como si fueran físicamente impuras.

todo en donde ella se siente será impuro
Se habla de los objetos que otras personas no deben tocar como si fueran físicamente impuros.

Leviticus 15:28

Pero si ella
La palabra "ella" se refiere a la mujer que está menstruando.

es limpiada de su flujo de sangre
Se habla de la mujer que se está recuperando de su sangrado como si se limpia físicamente. Esto puede ser expresado en forma activa. Traducción alterna: "se recupera de su flujo de sangre"

ella será limpia
Se habla de la mujer a la que la gente puede tocar como si estuviera físicamente limpia.

ella tomará para ella
"ella tomará para sí misma"

su impuro flujo de sangre
"su flujo de sangre que la hace impura"

Leviticus 15:31

Así es cómo ustedes deben separar al pueblo de Israel de su impureza.
El Señor habla de evitar que las personas se vuelvan impuras como si estuvieran manteniendo a las personas a una distancia segura de la impureza. Traducción alterna: "Así es como debes evitar que el pueblo de Israel se vuelva inmundo"

su impureza
Se habla de las personas que la gente no puede tocar y que no son aceptables para los propósitos de Dios como si fueran físicamente impuras.

Leviticus 15:32

Estas son las regulaciones
"Estas son las cosas que deben hacerse"

lo hace impuro... una mujer impura
Se habla de personas a las que la gente no puede tocar como si fueran físicamente impuras.

que tiene un periodo menstrual
"quién está menstruando" o "quién está sangrando de su matriz"

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Chapter 16

1 El SEÑOR le habló a Moisés--esto fue luego de la muerte de los dos hijos de Aarón, cuando ellos se acercaron al SEÑOR y entonces murieron. **2** El SEÑOR le dijo a Moisés: "Háblale a Aarón, tu hermano, y dile que no venga al lugar más santo dentro de la cortina a cualquier momento, ante la tapa de la expiación que está en el arca. Si él lo hace, él morirá, porque Yo apareceré en una nube sobre la tapa de la expiación. **3** Así es como Aarón tiene que entrar al lugar más santo. Él debe entrar con un toro joven como una ofrenda al pecado, y un carnero como una ofrenda quemada. **4** Él debe ponerse la santa túnica de lino, y él mismo debe ponerse la ropa interior de lino, y él debe vestir la faja de lino y el turbante de lino. Él debe lavar su cuerpo en agua y entonces vestirse a sí mismo en estas ropas. **5** Él debe tomar de la asamblea de la gente de Israel dos chivos como ofrenda al pecado y un cordero como una ofrenda quemada. **6** Luego, Aarón debe presentar el toro como una ofrenda por el pecado, la cual será para él mismo, para hacer expiación por sí mismo y su familia. **7** Entonces él debe tomar los dos chivos y ponerlos ante el SEÑOR a la entrada de la tienda de reunión. **8** Luego, Aarón debe echar suertes por dos machos cabríos, uno por EL SEÑOR y otro por la expación **9** Aarón, entonces, debe presentar el macho cabrío al cual le cayó la suerte por el SEÑOR, y ofrecer ese macho cabrío como ofrenda al pecado. **10** Pero el macho cabrío al que le cayó la suerte para la expiacion debe ser traído vivo ante el SEÑOR, para hacer expiación al mandarlo lejos como macho cabrío expiatorio al desierto. **11** Luego, Aarón debe presentar el toro como ofrenda por el pecado, la cual será para sí mismo. Él debe hacer expiación por sí mismo y por su familia, por lo tanto él debe matar al toro como una ofrenda por el pecado para sí mismo. **12** Aarón debe quitar un incensario lleno de carbones del fuego del altar delante del SEÑOR, con sus manos llenas de incienso dulce finamente molido, y traer estas cosas dentro de la cortina. **13** Ahí, él debe poner el incienso en el fuego ante el SEÑOR para que la nube del incienso pueda cubrir la tapa de expiación sobre los decretos del pacto. Él debe hacer esto para que él no muera. **14** Entonces, él debe tomar algo de la sangre del toro y rocíarla con su dedo al frente de la tapa de la expiación. Él debe rocíar algo de la sangre con su dedo siete veces ante la tapa de expiación. **15** Luego, él debe matar al macho cabríoo por la ofrenda por el pecado que es por la gente y traer su sangre dentro de la cortina. Ahí él debe hacer con la sangre como hizo con la sangre del toro: él debe rocíarla en la tapa de expiación y entonces ante la tapa de la expiación. **16** Él debe hacer expiación por el lugar más santo por las acciones inmundas de la gente de Israel, y por la rebelión y todos sus pecados. Él también debe hacer esto en la tienda de reunión, donde el SEÑOR vive entre ellos, en la presencia de sus acciones inmundas. **17** Nadie debe estar en la tienda de reunión cuando Aarón entre en ella para hacer expiación en el lugar más santo, y hasta que salga y haya terminado de hacer expiación por sí mismo y por su familia, y por toda la asamblea de Israel. **18** Él debe salir del altar que está delante del SEÑOR y hacer expiación por él, y él debe tomar algo de la sangre del toro y algo de la sangre del macho cabrío y ponerla en los cuernos del altar en todo alrededor. **19** Él debe rocíar algo de la sangre en él con su dedo, siete veces para limpiarlo, y separarlo para el SEÑOR, lejos de las acciones inmundas de la gente de Israel. **20** Cuando él haya terminado la expiación por el lugar más santo, la tienda de reunión, y el altar, él debe presentar al macho cabrío. **21** Aarón debe poner ambas manos en la cabeza del macho cabrío y confesar sobre él toda la maldad de la gente de Israel, toda su rebelión, y todos sus pecados. Entonces él debe poner ese pecado en la cabeza del macho cabrío y mandarlo lejos, al cuidado de un hombre que esté listo para llevar el macho cabrío al desierto. **22** El cabro debe llevar en sí mismo todo el pecado de la gente a un lugar solitario. Ahí en el desierto, el hombre debe dejar al cabro en libertad. **23** Luego, Aarón debe regresar a la tienda de reunión y quitarse las vestiduras de lino que se puso antes de entrar en el lugar más santo, y él debe dejar esas vestiduras ahí. **24** Él debe lavar su cuerpo en agua en el lugar más santo, y ponerse sus vestiduras normales; entonces él debe salir y ofrecer su ofrenda quemada y la ofrenda quemada de la gente, y en esta manera hacer expiación por sí mismo y por la gente. **25** Él debe quemar la grasa de la ofrenda por el pecado en el altar. **26** El hombre que deje libre al macho cabrío expiatorio debe lavar sus ropas y lavar su cuerpo en agua; luego de eso, él puede regresar al campamento. **27** El toro de la ofrenda por el pecado y el macho cabrío de la ofrenda por el pecado, cuya sangre se haya traido para hacer expiación en el lugar más santo, deben ser llevados fuera del campamento. Ahí deben quemar sus pieles, carne y excremento. **28** El hombre que queme esas partes debe lavar su ropa y lavar su cuerpo en agua; luego de eso, él puede regresar al campamento. **29** Siempre será un estuto para ustedes en el séptimo mes, en el décimo día del mes, ustedes deben humillarse y no trabajar, ni el nativo ni el extranjero que vive entre ustedes. **30** Esto es porque en este día, la expiación será hecha para ustedes, para limpiarlos de sus pecados, para que ustedes esten limpios ante el SEÑOR. **31** Es un solemne Día de Reposo para ustedes, y ustedes deben humillarse a sí mismos y no trabajar. Esto siempre será un estatuto entre ustedes. **32** El alto sacerdote, el

que será ungido y ordenado para ser alto sacerdote en lugar de su padre, él debe hacer esta expiación y ponerse las vestiduras de lino, esas son, las vestiduras santas. **33** Él debe hacer expiación por el lugar más santo; él debe hacer expiación por la tienda de reunión y por el altar, y él debe hacer expiación por los sacerdotes y por toda la gente de la asamblea. **34** Esto será un estuto para ti, el hacer expiación por la gente de Israel por todos sus pecados, una vez al año." Esto fue hecho como el SEÑOR le ordenó a Moisés.

Leviticus 16:1

Los dos hijos de Aaron
Esto se refiere a Nadab y Abihu. Murieron porque trajeron fuego al Señor que él no aprobó. (Ver: 10:1)

Leviticus 16:3

Así es como
"Así que aquí es cómo"

ropa interior
"ropa interior." Esta es la ropa que se usa junto a la piel debajo de la ropa exterior.

faja
un pedazo de tela que se ata alrededor de la cintura o el pecho

turbante
Esta es una cubierta para la cabeza hecha de tiras de tela envueltas.

de la asamblea
"de la congregación"

Leviticus 16:6

ofrenda por el pecado, la cual será para él mismo
"la ofrenda por el pecado para sí mismo"

Leviticus 16:8

cabros expiatorio
"el cabro que es liberado". Aarón iba a tener a alguien que libere al cabro en el desierto.

al cual le cayó la suerte
"que la suerte designó"

Pero el cabro ... debe ser traído vivo ante el SEÑOR
Esto puede ser expresado en forma activa. Traducción alterna: "Pero Aarón debe traer al cabro ... vivo ante El Señor"

Leviticus 16:11

Información General:
El Señor continúa diciéndole a Moisés lo que Aarón debe hacer en el Día de la Expiación.

él debe matar al toro
Aaron atraparía la sangre del toro en un tazón para luego rociarlo en la tapa de la expiación. El significado completo de esta declaración se puede hacer explícito.

Leviticus 16:12

incensario
un recipiente para fuego e incienso, utilizado por los sacerdotes

incienso dulce
"incienso de olor dulce". Esto se refiere al olor y no al sabor del incienso.

Leviticus 16:14

la sangre del toro
Esta es la sangre que Aaron juntó con un tazón en 16:11.

rocíarla con su dedo
Usaba su dedo para salpicar la sangre.

al frente de la tapa de la expiación
Puso la sangre en la parte superior de la tapa. También lo puso en el lado de la tapa que lo enfrentó cuando entró en el lugar más sagrado.

antes la tapa de la expiación
Los posibles significados son 1) "debajo de la tapa de la expiación sobre el cofre" o 2) "sobre el suelo frente a la tapa de la expiación".

Leviticus 16:15

Información General:
El Señor continúa diciéndole a Moisés lo que Aarón debe hacer en el Día de la Expiación.

debe esparcirlo sobre la tapa de la expiación y luego antes de la tapa de la expiación
Aarón roció la sangre de la misma manera que lo hizo con la sangre del toro. Ver cómo se ha traducido las instrucciones anteriores en 16:14.

Él debe hacer expiación por el lugar más santo por las acciones inmundas de la gente de Israel
Los pecados del pueblo de Israel hicieron impuro el lugar santo.

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acciones inmundas... rebelión ... pecados
Estas palabras significan básicamente lo mismo. Destacan que las personas han cometido todo tipo de pecados.

acciones inmundas
Las acciones pecaminosas que hacen que las personas sean inaceptables para El Señor se mencionan como si fueran acciones físicamente impuras.

en la presencia de sus acciones inmundas
La frase "sus acciones impuras" representa a las personas que cometen acciones pecaminosas. Traducción alterna: "en presencia de personas que cometen acciones pecaminosas"

Leviticus 16:17

Él debe salir al altar que está delante de El Señor
Este es el altar de sacrificio justo dentro del patio del tabernáculo.

para hacer expiación en el
Como el lugar santo y la tienda de reunión, el altar está sucio debido a los pecados de la gente.

cuernos del altar
"Las proyecciones en las esquinas del altar" (UDB). Esto se refiere a las esquinas del altar. Tienen forma de cuernos de buey. Ver cómo se ha traducido esto en 4:6.

para limpiarlo
Se dice que el altar es apto para ser usado para los propósitos de Dios como si estuviera físicamente limpio.

separarlo para el SEÑOR, lejos de las acciones inmundas de la gente de Israel
Se habla del altar dedicado a El Señor como si estuviera físicamente separado de los pecados de la gente.

las acciones inmundas
Se hablan de las acciones pecaminosas que hacen que las personas sean inaceptables para El Señor como si fueran acciones físicamente impuras.

Leviticus 16:20

debe presentar el cabro vivo
Este cabro se llama el chivo expiatorio en el versículo 16:8.

confesar sobre él
"confesar sobre la cabra"

él debe poner ese pecado en la cabeza del chivo
Las acciones de Aarón aquí fueron una transferencia simbólica del pecado de la gente a la cabra como una señal de que la cabra soportaría el castigo por su culpa.

maldad ... rebelión ... pecados
Todas estas palabras significan básicamente lo mismo. Aarón está confesando todo tipo de pecado que la gente cometió.

Leviticus 16:23

y quitarse las vestiduras de lino
Estas eran las prendas especiales que Aarón usaba solo cuando ingresaba al lugar más sagrado.

Él debe lavar su cuerpo en agua en el lugar más santo
Aquí "lugar santo" no se refiere a la tienda de reunión. Este era un lugar diferente reservado para que él se bañara.

y ponerse sus vestiduras normales
Estas son las ropas que Aarón usaba para sus deberes ordinarios.

Leviticus 16:25

Él debe quemar
"Aaron debe quemar"

El hombre que deje libre al cabro expiatorio debe lavar sus ropas y lavar su cuerpo en agua
El hombre era impuro debido a su contacto con el chivo expiatorio que llevaba el pecado del pueblo.

cabro expiatorio
"el cabro que es despedido". Ver cómo se ha traducido esto en 16:8.

Leviticus 16:27

cuya sangre se haya traído
Esto puede ser traducido en forma activa. Traducción alterna: "cuya sangre que Aaron trajo"

deben ser llevados
Esto puede ser traducido en forma activa. Traducción alterna: "alguien debe llevar"

sus pieles
"sus pieles". Aquí "sus" se refiere al toro y al cabro.

Leviticus 16:29

para ustedes
La palabra "ustedes" es plural y se refiere al pueblo de Israel.

en el séptimo mes, en el décimo día del mes
Este es el séptimo mes del calendario hebreo. El décimo día está cerca del final de septiembre en el calendario occidental.

la expiación será hecha para ustedes
Esto puede ser traducido en forma activa. Traducción alterna: "Aaron hará expiación por ti"

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para limpiarlos ... para que ustedes esten limpios
Se habla de las personas que son aceptables para los propósitos de Dios como si estuvieran físicamente limpias.

Es un solemne Día de Reposo para ustedes
Esto no es lo mismo que el día de reposo de cada semana en el séptimo día. Este era un día de reposo especial en el Día de la Expiación.

Leviticus 16:32

el que será ungido y ordenado
Esto puede ser traducido en forma activa. Traducción alterna: "el que ungirán y consagrarán"

en lugar de su padre
Cuando el sumo sacerdote muriera, uno de sus hijos lo reemplazaría.

las vestiduras santas
Estas son ropas especiales que el sumo sacerdote debía usar cuando ingresara al lugar más sagrado.

por toda la gente de la asamblea
"para todo el pueblo de Israel"

Leviticus 16:34

Información General:
El Señor termina de decirle a Moisés lo que la gente debe hacer en el Día de la Expiación.

Esto fue hecho como El Señor ordenó a Moisés
Esto puede ser traducido en forma activa. Traducción alterna: "E hizo Moisés como El Señor lo mandó" o "E hizo Aarón como El Señor mandó a Moisés"

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Chapter 17

1 El SEÑOR habló a Moisés, diciendo: **2** "Háblale a Aarón y a sus hijos, y a todo el pueblo de Israel. Diles lo que el SEÑOR ha ordenado: **3** 'Cualquier hombre de Israel que mate a un buey, cordero o cabra en el campamento, o que lo mate fuera del campamento, para sacrificarlo -- **4** si él no lo trae a la entrada de la tienda de reunión, para ofrendarlo como sacrificio al SEÑOR ante su su tabernáculo, ese hombre es culpable de derramamiento de sangre. Él ha derramado sangre, y ese hombre deberá ser cortado de entre su pueblo. **5** El propósito de este mandato es que el pueblo de Israel traiga sus sacrificios al SEÑOR a la entrada de la tienda de reunión, al sacerdote, para ser sacrificado como ofrenda de compañerismo al SEÑOR, en vez de ofrecer sacrificos en un campo abierto. **6** El sacerdote rociará la sangre en el altar del SEÑOR, a la entrada de la tienda de reunión; él quemará la grasa para que produzca un aroma dulce al SEÑOR. **7** El pueblo ya no deberá ofrecer sus sacrificios a ídolos, por lo cual ellos actúan como prostitutas. Esto será un estatuto permanente para ellos a través de todas sus generaciones.' **8** Tu debes decirle a ellos: 'Cualquier varón de Israel, o cualquier extranjero que vive entre ellos, que ofrezca una ofrenda quemada o sacrificio, **9** y no lo traiga a la entrada de la tienda de reunión para sacrificarlo al SEÑOR, ese varón debe ser cortado de su pueblo. **10** Y cualquiera de Israel, o cualquier extranjero que vive entre ellos, quien consume cualquier sangre, yo pondré mi rostro en contra de esa persona, cualquiera que consume sangre; yo lo cortaré de entre su pueblo. **11** Pues la vida de un animal está en su sangre. Yo les he dado su sangre a ustedes para hacer expiación en el altar por sus vidas, porque es la sangre que hace expiación, pues es la sangre la que expía para la vida. **12** Por lo tanto, yo le dije al pueblo de Israel que ninguno entre ustedes deben comer sangre, ni tampoco ningún extranjero que viva entre ustedes debe comer sangre. **13** Y ninguno del pueblo de Israel, o ninguno de los extranjeros que viven entre ellos, que cazan y matan un animal o un ave que pueda ser comido; esa persona debe derramar la sangre y cubrir la sangre con tierra. **14** Pues la vida de cada criatura es su sangre. Por esto es que le dije al pueblo de Israel, "Ustedes no deben comer la sangre de ninguna criatura, pues la vida de toda criatura viviente es su sangre. Quien sea que la come debe ser cortado. **15** Toda persona que coma un animal que haya muerto o haya sido desgarrado por animales salvajes, ya sea que la persona sea nativo nacido o extranjera, viviendo entre ustedes, él debe lavar sus ropas y bañarse en agua, y él será impuro hasta la tarde. Entonces el estará limpio. **16** Pero si él no lava sus ropas o baña su cuerpo, entonces él deberá cargar su culpa."'

Leviticus 17:1

ante su tabernáculo
"delante del tabernáculo de El Señor"

ese hombre deberá ser cortado de entre su pueblo
Se habla de una persona que está siendo excluida de su comunidad como si hubiera sido aislada de su gente, como si se fuera a cortar un trozo de tela o cortar una rama de un árbol. Esto puede traducirse en forma activa. Ver cómo se ha traducido esto en 7:19. Traducción alterna: "esa persona ya no puede vivir entre su gente" o "debes separar a esa persona de su gente"

Leviticus 17:5

al sacerdote, para ser sacrificado
Esto puede ser traducido en forma activa. Traducción alterna: "al sacerdote para que los sacrifique"

Leviticus 17:7

por lo cual ellos actúan como prostitutas
Se dice que las personas que son infieles a El Señor al adorar a dioses falsos actúan como un hombre que traiciona a su esposa al cometer adulterio. Traducción alterna: "por lo que son infieles a El Señor"

un estatuto permanente para ellos a través de todas sus generaciones
Traduzca esta frase de la misma manera que lo hizo en 3:15.

Leviticus 17:8

ese varón debe ser cortado de su puebloese varón debe ser cortado de su pueblo
Se habla de una persona que está siendo excluida de su comunidad como si hubiera sido aislada de su gente, como si fuera a cortar un trozo de tela o cortar una rama de un árbol. Esto puede traducirse en forma activa. Ver cómo se ha traducido esto en 7:19. Traducción alterna: "esa persona ya no puede vivir entre su gente" o "debes separar a esa persona de su gente"

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Leviticus 17:10

yo pondré mi rostro contra esa persona
La palabra "rostro" representa a la persona. Esta expresión significa rechazar a alguien o algo. Traducción alterna: "Me pondré en contra de esa persona" o "Voy a rechazar a esa persona"

yo lo cortaré de entre su pueblo
Se habla de una persona que está siendo excluida de su comunidad como si hubiera sido aislada de su gente, como si fuera a cortar un trozo de tela o cortar una rama de un árbol. Traducción alterna: "No permitiré que esa persona viva entre su gente por más tiempo" o "Separaré a esa persona de su gente"

Pues la vida de un animal está en su sangre ... que expía para la vida
Esto significa que Dios usa la sangre para expiar los pecados de las personas porque la sangre es vida. La gente no debe consumir la sangre porque tiene este propósito especial.

Leviticus 17:12

Yo le dije
Aquí "Yo" se refiere a El Señor.

nadie entre ustedes debe comer sangre
"nadie entre ustedes puede comer carne con sangre"

pueda ser comido
Esto puede ser traducido en forma activa. Traducción alterna: "para que Yo haya dicho que coman"

y cubrir la sangre con tierra
"y cubrir la sangre con tierra"

Leviticus 17:14

la vida de cada criatura es su sangre
Esto significa que la sangre es lo que permite que la criatura esté viva. El significado completo de esta declaración es claro. Traducción alterna: "cada criatura es capaz de vivir debido a su sangre"

Quien sea que la come debe ser cortado
Se habla de una persona que está siendo excluida de su comunidad como si hubiera sido aislada de su gente, como si se fuera a cortar un trozo de tela o cortar una rama de un árbol. Esto puede ser traducido en forma activa. Traducción alterna: "El que come sangre ya no vivirá entre su gente" o "Debes separar de su gente a quien come sangre"

Leviticus 17:15

Información General:
El Señor continua hablando.

o haya sido desgarrado por animales salvajes
Se habla de un animal que es asesinado por animales salvajes como si los animales salvajes hicieran pedazos al animal. Esto puede ser traducido en forma activa. Traducción alterna: "lo que los animales salvajes han matado"

sea nativo
"es un israelita"

será impuro ... Entonces él estará limpio
Se habla de la persona a la que la gente no puede tocar como si estuviera físicamente sucia y se menciona a la persona que la gente puede tocar como si estuviera físicamente limpia.

hasta la atardecer
"hasta el ocaso"

entonces él deberá cargar su culpa
Se habla de la culpa de una persona como si fuera un objeto físico que la persona lleva. Aquí la palabra "culpa" representa el castigo por esa culpa. Traducción alterna: "entonces él es responsable de su propia culpa" o "entonces lo castigaré por su pecado"

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Chapter 18

1 El SEÑOR le habló a Moisés diciendo: **2-3** "Habla al pueblo de Israel y dile: 'Yo soy el SEÑOR tu Dios. Tu no tienes que hacer las cosas que la gente hace en Egipto, donde ustedes vivieron previamente. Ustedes no tienen que hacer las cosas que la gente de Canaán hace, la tierra a la cual Yo los estoy llevando. No sigan sus costumbres. **4** Mis leyes son lo que ustedes deben hacer y mis mandamientos son los que ustedes deben guardar, para que ustedes caminen en ellos, porque Yo soy el SEÑOR tu Dios. **5** Por lo tanto, ustedes tienen que guardar mis decretos y mis leyes. Si una persona los obedece, él vivirá a causa de ellos. Yo soy el SEÑOR. **6** Nadie debe acostarse con nadie de quien él es pariente cercano. Yo soy el SEÑOR. **7** No deshonren a su padre al acostarse con su madre. ¡Ella es tu madre! Tú no debes deshonrarla. **8** No te acuestes con ninguna de las esposas de tu padre; tú no debes deshonrar a tu padre de esa manera. **9** No te acuestes con ninguna de sus hermanas, sea que ella sea la hija de tu padre o la hija de tu madre, sea que ella fuera criada en tu casa o distante de tí. Tú no debes acostarse con sus hermanas. **10** No te acuestes con las hijas de sus hijos o las hijas de sus hijas. Esto sería tu propia vergüenza. **11** No te acuestes con la hija de la esposa de tu padre, quien nació de tu padre. Ella es tu hermana y tú no debes acostarse con ella. **12** No te acuestes con la hermana de su padre. Ella es una pariente cercana de tu padre. **13** No se acuesten con la hermana de tu madre. Ella es una pariente cercana de tu madre. **14** No deshonren al hermano de tu padre al acostarte con su esposa. No te acerques a ella con ese próposito; ella es tu tía. **15** No te acuestes con tus nueras. Ella es la esposa de tu hijo; no te acuestes con ella. **16** No te acuestes con el hermano de tu esposa; no lo deshonres de esta manera. **17** No se acuesten con una mujer y su hija, ni con la hija del hijo de ella ni con la hija de la hija de ella. Ellos son parientes cercanos a ella y acostarse con ellos sería malvado. **18** Tú no te casarás con la hermana de tu esposa como una segunda esposa y dormir con ella mientras tu primera esposa está viva. **19** No te acuestes con una mujer durante su menstruación. Ella es impura durante ese tiempo. **20** No te acuestes con la esposa de tu vecino y te profanes tú mismo con ella de esta manera. **21** Ustedes no deben dar a ningunos de sus hijos para ponerlos en el fuego, para que ustedes los sacrifiquen a Moloc, porque ustedes no deben profanar el nombre de su Dios. Yo soy el SEÑOR. **22** No te acuestes con otros hombres como con una mujer. Esto sería malvado. **23** No te acuestes con ningún animal y te profanes tú mismo con esto. Ninguna mujer debe considerar el acostarse con ningún animal. Esto sería una perversión. **24** No se profanen a ustedes mismos en ninguna de estas maneras, pues en todas estas maneras las naciones son profanadas, las naciones que Yo sacaré de delante de ustedes. **25** La tierra se volvió profana, entonces Yo castigué su pecado, y la tierra vomitó sus habitantes. **26** Tú, por lo tanto, debes guardar mis mandamientos y decretos, y tú no debes hacer ninguna de estas cosas detestables, ni los israelitas, ni los extranjeros quienes viven entre ustedes. **27** Pues esta es la maldad que la gente en la tierra ha cometido, aquellos quienes vivieron aquí antes que ustedes y ahora la tierra esta contaminada. **28** Por lo tanto, tengan cuidado para que la tierra no los vomite a ustedes también después que ustedes la hayan contaminado, como esta vomitó la gente quienes estaban antes que ustedes. **29** Cualquiera que haga alguna de estas cosas detestables, las personas quienes hagan estas cosas serán cortadas de su pueblo. **30** Por lo tanto, ustedes deben guardar mi mandamiento de no practicar ninguna de estas costumbres detestables, las cuales fueron practicadas aquí antes de ustedes, para que ustedes no se contaminen ustedes con dichas practicas. Yo soy el SEÑOR su Dios.'"

Leviticus 18:4

Mis leyes son lo que ustedes deben hacer y mis mandamientos son los que ustedes deben guardar
Estas dos frases significan básicamente lo mismo y enfatizan que las personas deben obedecer todo lo que el SEÑOR les ha mandado hacer. Puede traducir este paralelismo en una declaración que transmite el requisito de mantener todos los mandamientos del SEÑOR. Traducción alterna: "Debes obedecer todas mis leyes y mis mandamientos"

para que ustedes caminen en ellos
Se habla de obedecer los mandamientos del SEÑOR como si los mandamientos fueran un camino por el que la persona camina. Traducción alterna: "para que lleves tu comportamiento de acuerdo con ellos"

Leviticus 18:6

las esposas de tu padre
A veces los hombres tenían más de una esposa. Dios no permitió que un hijo durmiera con ninguna mujer casada con su padre.

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Leviticus 18:9

sea que ella sea la hija de tu padre o la hija de tu madre
Esto significa que un hombre no puede dormir con su hermana si tienen los mismos padres o incluso si ella tiene una madre o un padre diferente.

sea que ella fuera criada en tu casa o distante de tí
Esto puede traducirse en forma activa. Traducción alterna: "si ella creció en tu casa o lejos de ti"

No te acuestes con la hija de la esposa de tu padre
Los posibles significados son 1) "No duermas con tu media hermana" (UDB) o 2) "No duermas con tu hermanastra". Aquí el hombre no tiene el mismo padre o madre que la mujer. Se convirtieron en hermano y hermana cuando sus padres se casaron.

Leviticus 18:12

No te acerques a ella con ese próposito
"No vayas a ella para acostarte con ella"

Leviticus 18:15

no te acuestes con ella
El SEÑOR repite esto para enfatizar el mandamiento.

Leviticus 18:19

menstruación
Este es el período de tiempo en que una mujer sangra de su vientre.

Ella es impura
Se habla de la mujer a la que otras personas no pueden tocar como si fuera físicamente impura.

la esposa de tu vecino
"la esposa de cualquier hombre"

Leviticus 18:21

Información general:
El SEÑOR continúa diciéndole a Moisés lo que el pueblo no debe hacer para profanarlos.

Ustedes no deben dar a ningunos de sus hijos para ponerlos en el fuego
La frase "pasar por el fuego" significa quemar algo con fuego como un sacrificio. Traducción alterna: "No debes quemar vivos a tus hijos"

ustedes no deben profanar el nombre de su Dios
Aquí la palabra "profano" significa deshonra. La palabra "nombre" representa a Dios mismo. Traducción alterna: "no debes deshonrar a tu Dios"

Leviticus 18:22

Esto sería una perversión
Aquí "perversión" se refiere a una violación del orden natural de las cosas como El SEÑOR pretendía que fueran.

Leviticus 18:24

las naciones son profanadas
Esto se refiere a los grupos de personas que ya viven en Canaán. Traduzca esto para que el término "naciones" se aclare como personas. Traducción alterna: "la gente de las naciones se contaminó"

La tierra se volvió profana
"La gente profanó la tierra"

la tierra vomitó sus habitantes
El SEÑOR sacó a la gente de la tierra a la fuerza se habla de la tierra como si esta fuera una persona que vomitó a la gente. Traducción alterna: "Saqué a la gente de la tierra a la fuerza, como si una persona vomitara comida"

Leviticus 18:26

ninguna de estas cosas detestables
"cualquiera de estas cosas asquerosas"

esta es la maldad
Esto se refiere a "estas cosas detestables".

Por lo tanto, tengan cuidado
Por lo tanto ten cuidado de obedecerme"

para que la tierra no los vomite a ustedes ... como esta vomitó la gente
El SEÑOR sacó a la gente de la tierra a la fuerza, se habla de la tierra como si esta fuera una persona que vomitó a la gente. Ver cómo se ha traducido esta metáfora en 18:24. Traducción alterna: "para que te saque por la fuerza de la tierra ... como eliminé a la gente por la fuerza"

Leviticus 18:29

Información general:
El SEÑOR termina de decirle a Moisés lo que el pueblo no debe hacer.

las personas ... serán cortadas de su pueblo
Se habla de las personas excluidas de la comunidad como si hubieran sido aisladas de su gente, como si se cortara un trozo de tela o se cortara una rama de un árbol. Esto puede ser traducido en forma activa. Traducción alterna: "las personas ... ya no pueden vivir entre su gente" o "debes separar a las personas ... de su gente"

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las cuales fueron practicadas aquí ante ustedes
Esto puede ser traducido en forma activa.
Traducción alterna: "lo que la gente hizo aquí antes de que vinieras"

por ellas
Aquí "ellas" se refiere a las costumbres detestables.

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Chapter 19

1 El SEÑOR habló a Moisés, diciendo: **2** "Háblale a toda la asamblea del pueblo de Israel y diles: 'Ustedes deben ser santos, ya que Yo el SEÑOR tu Dios soy santo. **3** Todos deben respetar a su madre y su padre, y deben guardar mis Días de Reposo. Yo soy el SEÑOR tu Dios. **4** No se vuelvan a ídolos indignos, ni tampoco se hagan para ustedes mismos dioses de metal. Yo soy el SEÑOR su Dios. **5** Cuando ofrezcan un sacrificio de ofrendas de paz al SEÑOR, deben ofrecerla para que sean aceptados. **6** Debe ser comida el mismo día que la ofrecieron, o al día siguiente. Si sobra algo hasta el tercer día, debe ser quemada. **7** Si es comida en el tercer día, está contaminada. No debe ser aceptada, **8** pero todo aquel que la coma debe llevar su propia culpa porque ha deshonrado lo que era santo para el SEÑOR. Esa persona debe ser cortada de su pueblo. **9** Cuando cosechen la cosecha de su tierra, no deberán cosechar completamente las esquinas de tu campo, ni tampoco juntarán todo el producto de tu cosecha. **10** No deberán juntar todas las uvas de su viñedo, ni tampoco las uvas que caen al suelo en sus viñedos. Las deben dejar para los pobres y para los extranjeros. Yo soy el SEÑOR tu Dios. **11** No debes robar. No deberás mentir. No se engañen unos a otros. **12** No deben jurar por mi nombre falsamente ni profanar el nombre del SEÑOR tu Dios. Yo soy el SEÑOR. **13** No debes oprimir a tu vecino ni robarle. El salario de un siervo contratado no debe permanecer contigo toda la noche hasta la próxima mañana. **14** No debes maldecir al sordo ni ponerle un bloque de tropiezo frente a un ciego. En cambio, debes temer a tu Dios. Yo soy el SEÑOR. **15** No debes provocar falso juicio. Tú no debes mostrar favoritismo a alguien porque él sea pobre, ni tú tampoco debes mostrar favoritismo a alguien porque él es importante. Por el contrario, juzga tu vecino justamente. **16** No debes caminar regando falsas murmuraciones entre tu pueblo, pero busca proteger la vida de tu vecino. Yo soy el SEÑOR. **17** No odies a tu hermano en tu corazón. Tú debes reprender honestamente a tu vecino para no compartir pecado por causa de él. **18** No debes tomar venganza ni guardar rencor contra cualquiera de tu pueblo, en cambio ama a tu vecino como a ti mismo. Yo soy el SEÑOR. **19** Ustedes deben guardar mis mandamientos. No traten de cruzar sus animales con diferentes tipos de otros animales. No mezcles dos diferentes tipos de semillas cuando siembres en tu tierra. No uses vestiduras hechas de dos tipos de material mezclado junto. **20** Quien se acueste con una joven esclava que está prometida a un marido, pero que no ha sido redimida o dada su libertad, debe ser castigado. Ellos no deben ser puestos a muerte porque ella no era libre. **21** Un hombre debe traer su ofrenda de culpa al SEÑOR a la entrada de la tienda de reunión- un carnero como ofrenda de culpa. **22** Luego, el sacerdote hará expiación para él con el carnero por la ofrenda de culpa ante el SEÑOR, por el pecado que él ha cometido. Entonces, el pecado que él ha cometido será perdonado. **23** Cuando entres a la tierra y hayas plantado todo tipo de árboles para alimento, entonces debes considerar el fruto producido como prohibido para comerlo. Este fruto debe ser prohibido a ustedes por tres años. No debe ser comido. **24** Pero en el cuarto año toda la fruta será santa, una ofrenda de alabanza al SEÑOR. **25** En el quinto ustedes pueden comer la fruta, habiendo esperado para que así los árboles puedan producir más. Yo soy el SEÑOR tu Dios. **26** No comas ninguna carne que aún contenga sangre en ella. No consultes los espíritus acerca del futuro, y no busques controlar a otros a través de poderes sobrenaturales. **27** No sigas hábitos paganos tales como, razurarse los lados de la cabeza o recortar las orillas de tu barba. **28** No cortes tu cuerpo para los muertos o pongas marcas tatuadas en tu cuerpo. Yo soy el SEÑOR. **29** No deshonren a su hija convirtiéndola en prostituta, o la nación caerá a la prostitución y la tierra se llenará de maldad. **30** Ustedes deben guardar mis Días de Reposo y honrar el santuario de mi tienda de reunión. Yo soy el SEÑOR. **31** No recurran donde aquellos que hablan con los muertos o con espíritus. No los busquen porque ellos los contaminarán a ustedes. Yo soy el SEÑOR tu Dios. **32** Deben ponerse de pie ante las personas con canas y honrar la presencia de un anciano. Debes temer a tu Dios. Yo soy el SEÑOR. **33** Si un extrajero vive entre ustedes en sus tierras, no deben hacerle ningún daño. **34** El extranjero que vive con ustedes debe ser para ustedes como un israelita de nacimiento que vive entre ustedes, lo deben amar como a ustedes mismos, porque ustedes fueron extranjeros en la tierra de Egipto. Yo soy el SEÑOR tu Dios. **35** No utilicen medidas falsas cuando midan la longitud, peso o cantidad. **36** Deben usar balanzas justas, pesas justas, y medidas de capacidad justas. Yo soy el SEÑOR su Dios, quien los sacó de la tierra de Egipto. **37** Deben obedecer todos mis decretos y todas mis leyes, y hacerlas. Yo soy el SEÑOR.'"

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Leviticus 19:1

deben guardar mis Días de Reposo
"observen mis sábados" o "respeten mi día de descanso"

No se vuelvan a ídolos indignos
Se habla de adorar a los ídolos como si estuvieran girando físicamente hacia ellos. Traducción alterna: "No empiecen a adorar ídolos sin valor"

Leviticus 19:5

Información general:
El SEÑOR continúa diciéndole a Moisés lo que la gente debe hacer.

debes ofrecerla para que sean aceptados
Esto puede ser traducido en forma activa. Los posibles significados son 1) El SEÑOR aceptará a la persona que ofrece el sacrificio. Traducción alterna: "debes ofrecerlo correctamente para que te acepte" o 2) El SEÑOR aceptará el sacrificio de la persona. Traducción alterna: "debes ofrecerlo correctamente para que acepte tu sacrificio"

Debe ser comida
Esto puede ser traducido en forma activa. Traducción alterna: "Debes comerlo"

debe ser quemada
Esto puede ser traducido en forma activa. Traducción alterna: "debes quemarlo"

Si es comida
Esto puede ser traducido en forma activa. Traducción alterna: "Si comes algo de eso"

No debe ser aceptada
Comer la ofrenda después del tiempo designado es contra Dios y aumenta la culpa que la ofrenda debía cubrir. Esto puede ser traducido en forma activa. Traducción alterna: "Puede que no lo aceptes para comer"

todo aquel ... debe llevar su propia culpa
Se habla de la culpa de una persona como si fuera un objeto físico que la persona lleva. Aquí la palabra "culpa" representa el castigo por esa culpa. Traducción alterna: "todos ... son responsables de su propia culpa" o "El SEÑOR castigará a todos ... por su pecado"

Esa persona debe ser cortada de su pueblo.
Se habla de una persona que está siendo excluida de su comunidad como si hubiera sido aislada de su gente, como si se fuera a cortar un trozo de tela o cortar una rama de un árbol. Esto puede ser traducido en forma activa. Ver como se ha traducido esto en 7:19. Traducción alterna: "esa persona ya no puede vivir entre su gente" o "debes separar a esa persona de su gente"

Leviticus 19:9

Cuando cosechen la cosecha de su tierra, no deberán cosechar completamente las esquinas de tu campo
"Cuando recolectas tus cultivos, no juntes hasta los bordes de tus campos"

ni tampoco juntarán todo el producto de tu cosecha
Esto se refiere a la práctica de volver a los campos por segunda vez para recolectar cualquier producto que haya quedado después de la primera vez. El significado completo de esta declaración se puede hacer explícito. Traducción alterna: "y no retrocedas y recojas todo lo que dejaste atrás"

Leviticus 19:11

No deben jurar por mi nombre falsamente
"No uses mi nombre para jurar sobre algo que no es verdad"

Leviticus 19:13

No debes oprimir tu vecino ni robarle
Aquí "vecino" significa "cualquiera". El significado de esto se puede hacer explícito. Traducción alterna: "No lastimes ni robes a nadie"

El salario de un siervo contratado no debe permanecer contigo toda la noche hasta la próxima mañana
El SEÑOR le ordena al empleador que pague a su criado puntualmente cuando termine su trabajo ese día. El significado completo de esta declaración se puede aclarar.

Leviticus 19:15

No debes provocar falso juicio
Este doble negativo se utiliza para el énfasis. Puede ser expresado de forma positiva. Traducción alterna: "Siempre juzga correctamente"

Tú no debes mostrar favoritismo a alguien porque él sea pobre, ni tú tampoco debes mostrar favoritismo a alguien porque él es importante
Las palabras "pobre" e "importante" son dos extremos, que en conjunto significan "cualquiera". Puedes traducir esto para aclarar los términos. Traducción alterna: "No debes mostrar favoritismo a nadie en base a la cantidad de dinero que tienen"

juzga tu vecino justamente
"juzguen a todos de acuerdo a lo que es correcto"

No debes caminar regando falsas murmuraciones
"No andes chismeando a otras personas"

Leviticus 19:17

No odies a tu hermano en tu corazón
Continuamente se habla de odiar a una persona como si fuera odiar a una persona en el corazón.

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Traducción alterna: "No odies continuamente a tu hermano"

Tú debes reprender honestamente a tu vecino
"Debes corregir a una persona que está pecando"

Leviticus 19:19

Información general:
El SEÑOR continúa diciéndole a Moisés lo que la gente debe hacer.

vestiduras hechas de dos tipos de material mezclado junto
Esto puede ser traducido en forma activa. Traducción alterna: "ropa que alguien hizo con dos tipos de materiales"

Leviticus 19:20

que está prometida a un marido
Esto puede ser traducido en forma activa. Traducción alterna: "quien está comprometido para casarse con otro hombre"

pero que no ha sido redimida o dada su libertad
Esto puede ser traducido en forma activa. Traducción alterna: "pero a quien su futuro esposo no ha rescatado o dado su libertad"

debe ser castigado
Esto ser traducido en forma activa. Traducción alterna: "debes castigar a la esclava y al hombre que se acostó con ella"

no deben ser puestos a muerte
Esto puede ser traducido en forma activa. Traducción alterna: "No debes matarlos"

Un hombre debe traer su ofrenda de culpa al SEÑOR a la entrada de la tienda de reunión- un carnero como ofrenda de culpa
"Un hombre debe traer un carnero como ofrenda de culpa al SEÑOR a la entrada de la tienda de reunión"

el pecado que él ha cometido será perdonado
Esto puede ser traducido en forma activa. Traducción alterna: "El SEÑOR perdonará el pecado que ha cometido"

Leviticus 19:23

Información general:
El SEÑOR continúa diciéndole a Moisés lo que la gente debe hacer.

entonces debes considerar el fruto producido como prohibido para comerlo ... No debe ser comido
El SEÑOR repite la prohibición para enfatizarla y aclarar que está vigente durante los primeros tres años que el árbol da frutos. Traduzca esto para aclarar el período de tiempo que los árboles deben estar solos. Traducción alterna: "entonces no debes comer el fruto de los árboles durante los primeros tres años"

entonces debes considerar el fruto producido como prohibido para comerlo
Esto puede ser traducido en forma activa. Traducción alterna: "debes considerar la fruta que producen como algo que te he prohibido comer"

Este fruto debe ser prohibido a ustedes
Esto puede ser traducido en forma activa. Traducción alterna: "Te he prohibido la fruta"

No debe ser comido
Estopuede ser traducido en forma activa. Traducción alterna: "No debes comerlo"

Leviticus 19:29

la nación caerá a la prostitución y la tierra se llenará de maldad
Aquí las palabras "nación" y "tierra" representan a las personas que viven allí. Se habla de muchas personas que practican la prostitución y otras acciones perversas como si hubieran caído o se hayan llenado de esas cosas. Traducción alterna: "la gente comenzará a practicar la prostitución y muchas cosas malas"

Leviticus 19:31

con los muertos o con espíritu
Los posibles significados son 1) que "los muertos" y "los espíritus" son dos cosas diferentes o 2) que esto es un doblete que significa "los espíritus de los muertos"

No los busquen porque ellos los contaminarán a ustedes
"No busquen a esas personas. Si lo hacen, te contaminarán"

Leviticus 19:32

Deben levantarse
Pararse frente a alguien es una señal de respeto. (Ver: traducir_simacción)

las personas de pelo gris
persona con cabeza - Se refiere a un persona cuyo cabello se ha vuelto gris por la edad, o "una persona mayor".

Leviticus 19:35

No utilicen medidas falsas
Esto prohíbe la práctica de usar intencionalmente instrumentos que dan lecturas inexactas al medir cosas.

efa
Esta fue una medida para el grano.

hin
Esta fue una medida para líquidos.

deben obedecer ... y hacerlas
Estas frases significan lo mismo y enfatizan el mandato de obediencia.

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Chapter 20

1 El SEÑOR habló a Moisés, diciendo: **2** "Dile al pueblo de Israel: 'Cualquiera entre el pueblo de Israel, o cualquier extranjero que vive en Israel que le dé cualquiera de sus hijos a Moloc, debe, ciertamente, ser puesto a muerte. La gente en la tierra debe apedrearlo. **3** Yo también pondré mi rostro en contra de este hombre, y lo cortaré de entre su pueblo porque ha dado su hijo a Moloc, porque ha contaminado Mi lugar santo y ha profanado Mi santo nombre. **4** Si la gente de la tierra cierra sus ojos a ese hombre cuando le de cualquiera de sus hijos a Moloc, si no lo ponen a muerte, **5** entonces Yo mismo pondré mi rostro en contra de ese hombre y su clan, Y Yo lo cortaré a él y todos aquellos que se prostituyan a sí mismos, para hacerse una prostituta con Moloc. **6** La persona que se vuelva a aquellos que hablan con los muertos, o aquellos que hablan con espíritus para prostituírse a sí mismos con ellos, yo pondré mi rostro en contra de ellos; yo lo cortaré a él de entre su pueblo. **7** Por lo tanto, conságrense a ustedes mismos y sean santos, porque Yo soy el SEÑOR su Dios. **8** Ustedes deben guardar mis mandamientos y llevarlos a cabo. Yo soy el SEÑOR, quien los separa como santos. **9** Todo los que maldigan a su padre o a su madre deben seguramente ser puestos a muerte. Él ha maldecido a su padre o a su madre, así que es culpable y merece morir. **10** El hombre que cometa adulterio con la esposa de otro hombre, esto es, cualquiera que cometa adulterio con la esposa de su vecino-- el adúltero y la adúltera ambos deben ser puestos a muerte. **11** El hombre que se acueste con la esposa de su padre para dormir con ella ha deshonrado a su propio padre. Ambos, tanto el hijo y la esposa de su padre deben, ciertamente, ser puestos a muerte. **12** Si un hombre duerme con su nuera, ambos deben, ciertamente, ser puestos a muerte. Ellos han cometido perversión. Ellos son culpables y merecen morir. **13** Si un hombre duerme con otro hombre, como con una mujer, ambos han hecho algo detestable. Ellos deben, seguramente, ser puestos a muerte. Ellos son culpables y merecen morir. **14** Si un hombre se casa con una mujer y también se casa con su madre, esto es maldad. Deben ser quemados, ambos, él y la mujer, para que no haya maldad entre ustedes. **15** Si un hombre duerme con un animal, seguramente, debe ser puesto a muerte, y ustedes deben matar al animal. **16** Si una mujer se acerca a cualquier animal para dormir con él, ustedes deben matar a la mujer y al animal. Ellos deben, ciertamente, ser puestos a muerte. Ellos son culpables y merecen morir. **17** Si un hombre duerme con su hermana, tanto la hija de su padre, o la madre de su hija-- si el duerme con ella y ella con el, es una cosa vergonzosa. Ellos deben ser cortados de la presencia de su pueblo, porque él ha dormido con su hermana. Él debe cargar su culpa. **18** Si un hombre duerme con una mujer durante su período menstrual y ha dormido con ella, él ha descubierto el flujo de su sangre, la fuente de su sangre. Ambos, el hombre y la mujer, deben ser cortados de entre su pueblo. **19** Ustedes no deben dormir con la hermana de su madre, o con la hermana de su padre, porque ustedes deshonrarían a su pariente cercano. Ustedes deberán cargar su propia culpa. **20** Si un hombre duerme con su tía, ha deshonrado a su tío. Cuando ellos mueran, los castigaré a ambos, y cuando ellos mueran, Yo tomaré cualquier herencia que sus hijos puedieran recibir de sus padres. **21** Si un hombre se casa con la esposa de su hermano cuando su hermano todavía vive, esto es vergonozoso. Él ha deshonrado a su hermano, y yo tomaré de sus hijos cualquier propiedad que ellos puedieran heredar de sus padres. **22** Ustedes por lo tanto, deben mantener todos mis estatutos y todos mis decretos; ustedes deben obedecerlos para que la tierra a la que yo los estoy trayendo para vivir no los vomite a ustedes. **23** Ustedes no deben caminar en las costumbres de las naciones que voy a sacar delante de ustedes, pues ellos han hecho todas estas cosas, y yo los detesto. **24** Yo le dije a ustedes: "Ustedes herederán la tierra; Yo se las daré a ustedes para poseerla, una tierra que fluye de leche y miel. Yo soy el SEÑOR su Dios, quien los ha separado a ustedes de otros pueblos. **25** Ustedes deben entonces distinguir entre los animales limpios y los impuros, y entre las aves impuras y las limpias. Ustedes no se deben contaminar con animales o aves impuras o con cualquier criatura que se arrastra en el suelo, los cuales he separado como impuros para ustedes." **26** Ustedes deben ser santos, pues Yo, el SEÑOR, soy santo, y yo los he separado a ustedes de los otros pueblos, pues ustedes me pertenecen a mí. **27** Un hombre o una mujer que habla con los muertos o que habla con espíritus, deben ciertamente ser puestos a muerte. El pueblo debe apedrearlos. Ellos son culpables y merecen morir.'"

Leviticus 20:1

le dé cualquiera de sus hijos a Moloc
Los que adoraban a Moloc sacrificaban sus hijos a él por medio de fuego. El significado completo de esta declaración se puede hacer explícito. Traducción alterna: "mata a cualquiera de sus hijos como un sacrificio a Moloc"

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debe, ciertamente, ser puesto a muerte. La gente en la tierra debe apedrearlo con piedras.
Esto puede ser traducido en forma activa. Traducción alterna: "la gente de la tierra debe apedrearlo hasta la muerte"

Leviticus 20:3

Yo también pondré mi rostro en contra de este hombre
La frase "poner mi cara en contra" es una expresión idiomática que significa "rechazar" o "oponerse fuertemente". Traducción alterna: "También lo rechazaré" o "También me opondré a él"

ha dado su hijo
"ha sacrificado a su hijo"

porque ha contaminado Mi lugar santo y ha profanado Mi santo nombre
"y al hacer eso, él ha contaminado mi lugar santo y ha profanado mi santo nombre"

profanado Mi santo nombre
El nombre de Dios representa a Dios y su reputación. Traducción alterna: "deshonrar mi reputación" o "deshonrarme"

cierra sus ojos a
La frase "cerrar los ojos" implica que "no pueden ver" y representa su incapacidad para comprender. Traducción alterna: "ignorar" o "ignorar" (UDB)

todos aquellos que se prostituyan a sí mismos, para hacerse una ramera con Moloc
Esta frase compara a los que son infieles al SEÑOR con a las prostitutas. Traducción alterna: "quien es infiel al SEÑOR"

Leviticus 20:6

para prostituírse a sí mismos con ellos
Esta frase compara a las personas infieles con las prostitutas. Traducción alterna: "haciendo eso, buscan el consejo de los espíritus en lugar de mí"

pondré mi rostro en contra de ellos
"rechazar" o "oponerse fuertemente" . Ver cómo se ha traducido esto en 20:3.

Leviticus 20:8

Información general:
El SEÑOR continúa diciéndole a Moisés lo que la gente debe hacer.

Ustedes deben guardar mis mandamientos y llevarlos a cabo
Las palabras "guardar" y "llevar a cabo" significan básicamente lo mismo. Se usan juntos para enfatizar que las personas deben obedecer a Dios.

deben seguramente ser puestos a muerte
Esto puede ser traducido en forma activa. Traducción alterna: "Ciertamente debes dar muerte"

Leviticus 20:10

El hombre que cometa adulterio con la esposa de otro hombre, esto es, cualquiera que cometa adulterio con la esposa de su vecino
El significado completo de esto se puede hacer explícito. Traducción alterna: "El hombre que comete adulterio con la esposa de otra persona"

deben ser puestos a muerte
Esto puede ser traducido en forma activa. Traducción alterna: "ciertamente debes darles muerte a ambos"

se acueste con la esposa de su padre para dormir con ella
Esta es una forma educada de decir que tuvo relaciones sexuales con la esposa de su padre. Algunos idiomas usan frases más directas como "tiene relaciones sexuales con la esposa de su padre".

Ellos han cometido perversión
Aquí, Dios llama a un hombre que tiene relaciones sexuales con la esposa de su hijo una "perversión", un pecado grave. Ver cómo se ha traducido "perversión" en 18:22.

Leviticus 20:13

un hombre duerme con
Esta es una forma educada de decir que tuvo relaciones sexuales con otro hombre. Algunos idiomas usan frases más directas como "un hombre con quien tuvo relaciones sexuales".

como con una mujer
La forma en que trata al hombre es de la misma manera que trataría a una mujer. Traducción alterna: "tal como lo haría con una mujer"

algo detestable
"algo vergonzoso" o "algo repulsivo"

Ellos deben, seguramente, ser puestos a muerte
Esto puede ser traducido en forma activa. Traducción alterna: "Seguramente debes matarlos"

Deben ser quemados, ambos, él y la mujer
Esto puede ser traducido en forma activa. Traducción alterna: "Debes quemar a muerte tanto al hombre como a las mujeres"

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Leviticus 20:15

seguramente, debe ser puesto a muerte
Esto puede ser expresado en forma activa. Traducción alterna: "seguramente deben darle muerte"

ustedes deben matar a la mujer y al animal. Ellos deben, ciertamente, ser puestos a muerte
Ambas cláusulas significan lo mismo. Destacan que la mujer y el animal deben morir.

Ellos deben, ciertamente, ser puestos a muerte
Esto puede ser expresado en forma activa. Traducción alterna: "Ciertamente deben darles muerte"

Leviticus 20:17

un hombre duerme con
Esta es una forma educada de decir que tuvo relaciones sexuales con su hermana. Algunos idiomas usan frases más directas como "un hombre con quien tuvo relaciones sexuales".

tanto la hija de su padre, o la madre de su hija
Esto significa que un hombre no puede dormir con su hermana, incluso si tiene una madre o un padre diferente. El significado completo de esta declaración se puede hacer explícito. Traducción alterna: "si es su hermana completa o su media hermana"

deben ser cortados de
Se habla de una persona que está siendo excluida de su comunidad como si hubiera sido aislada de su gente, como si se fuera a cortar un trozo de tela o cortar una rama de un árbol. Esto puede ser traducido en forma activa. Ver como se ha traducido esta idea en 7:19. Traducción alterna: "esa persona ya no puede vivir entre su gente" o "debes separar a esa persona de su gente"

Él debe cargar su culpa
Esta frase significa que el hombre es responsable de su pecado. Traducción alterna: "Él es responsable de su pecado" o "Debes castigarlo"

período mentrual
el tiempo que una mujer sangra desde su vientre

él ha descubierto el flujo de su sangre, la fuente de su sangre
Esta frase compara el hecho de tener relaciones sexuales con una mujer durante su período menstrual con la eliminación de la cobertura de algo que debería permanecer oculto. El hecho de que esto fue algo vergonzoso de hacer puede ser expresado claramente. Traducción alterna: "él ha hecho algo vergonzoso al descubrir el flujo de su sangre"

Ambos, el hombre y la mujer, deben ser cortados
Se puede decir claramente por qué esto debe hacerse. Traducción alterna: "Debido a que han hecho esta cosa vergonzosa, tanto el hombre como la mujer deben ser eliminados"

Leviticus 20:19

dormir con
Esta es una forma educada de decir que tuvo relaciones sexuales con su tía. Algunos idiomas usan frases más directas como "tener sexo con".

Ustedes deberán cargar su propia culpa
El lenguaje "cargue su propia culpa" significa "usted es responsable de su propio pecado". Traducción alterna: "Eres responsable de tu pecado" o "Te castigaré"

Yo tomaré cualquier herencia que sus hijos puedieran recibir de sus padres
Muchas versiones de la Biblia traducen esto como "morirán sin hijos".

Leviticus 20:22

la tierra a la que yo los estoy trayendo para vivir no los vomite a ustedes
Esta frase describe la tierra como una persona que vomita y necesita rechazar la mala comida. En lugar de rechazar la mala comida, la tierra rechaza a la gente y la elimina. Ver como se ha traducido esta metáfora en 18:24. Traducción alterna: "la tierra a la que te traigo no te rechazará"

Ustedes no deben caminar en
Se habla de hacer las acciones de los adoradores de ídolos como si se andara en sus caminos. Traducción alterna: "no debes seguir"

sacar
"retirar"

Leviticus 20:24

una tierra que fluye de leche y miel
La frase "que fluye de leche y miel" significa "que es rica y productiva con suficiente comida para todos". Traducción alterna: "una tierra que es excelente para el ganado y la agricultura" o "una tierra productiva"

Leviticus 20:26

yo los he separado a ustedes
"los he distinguido" o "los he apartado"

Leviticus 20:27

habla con
"intenta comunicarse con"

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deben ciertamente ser puestos a muerte
Esto puede ser expresado en forma activa. Traducción alterna: "ciertamente deben dar muerte"

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Chapter 21

1 El SEÑOR dijo a Moisés: "Habla a los sacerdotes, los hijos de Aarón, y diles a ellos: 'Ninguno entre ustedes se hará a sí mismo impuro por aquellos que mueren entre su pueblo, **2** excepto por sus parientes más cercanos su madre, su padre, su hijo, su hija, su hermano, **3** o su hermana virgen que es dependiente de él, ya que ella no tiene esposo por ella, él se puede hacer impuro a sí mismo. **4** Pero él no debe hacerse impuro por otros parientes y así profanarse. **5** Sacerdotes no deben afeitarse sus cabezas o afeitarse las esquinas de sus barbas, o cortar sus cuerpos. **6** Ellos deben ser santos a su Dios y no deben deshonrar el nombre de su Dios, porque los sacerdotes ofrecen al SEÑOR ofrendas de comidas, el pan de su Dios. Por lo tanto, los sacerdotes deben ser santos. **7** Ellos no se deben casar con ninguna mujer que es una prostituta y que esté profanada, y ellos no deben casarse con una mujer divorciada de su esposo, pues ellos están separados para su Dios. **8** Tú lo separarás, pues él es quien le ofrenda pan a su Dios. Él debe ser santo a ti, porque Yo, el SEÑOR, quien te hace santo Yo también soy santo. **9** Cualquier hija de cualquier sacerdote que se profane a sí misma por convertirse en una prostituta desgracia a su padre. Ella debe ser quemada. **10** Aquel que es el Sumo Sacerdote entre sus hermanos, en cuya cabeza se ha vertido el aceite de la unción, y quien ha sido consagrado para usar los vestidos del alto sacerdote, no usará su cabello suelto o rasgará sus ropas. **11** Él no debe ir a ningún lugar en el que esté presente un cuerpo muerto, y que se contamine a sí mismo, aún por su padre o su madre. **12** El alto sacerdote no debe dejar el área del santuario de la tienda de reunión o profanar el santuario de su Dios, porque él ha sido consagrado como alto sacerdote por el aceite de la unción de su Dios. Yo soy el SEÑOR. **13** El alto sacerdote debe casarse con una virgen como su esposa. **14** Él no debe casarse con una viuda, con una mujer divorciada, o una mujer que es una prostituta. Él no se casará con este tipo de mujeres. Él sólo se casará con una virgen de su propia gente, **15** así que, él no contaminará a sus hijos entre su gente, pues yo soy el SEÑOR, quien lo hace santo. **16** El SEÑOR le habló a Moisés, diciendo: **17** "Háblale a Aarón y dile a él: 'Quien sea de tus descendientes a través de sus generaciones que tenga un defecto corporal, el no debe acercarse a ofrendar la comida a su Dios. **18** Cualquier hombre que tenga un defecto corporal no debe acercarse al SEÑOR, tal como un hombre ciego, o un hombre que no esté capaz para caminar, uno que esté desfigurado o deformado, **19** un hombre con una mano o pie lisiado, **20** un hombre que tenga una joroba en su espalda, o es anormalmente flaco o de baja estatura, o un hombre con un defecto en sus ojos, o con alguna enfermedad, dolor, costras en la piel, o cuyos testículos hayan sido aplastados. **21** Ningún hombre entre los descendientes de Aarón el sacerdote con un defecto corporal; él no deberá acercarse a ofrendar pan a su Dios. **22** Él podrá comer la comida de su Dios, ya sea alguna de la más santa o alguna de la santa. **23** Sin embargo, él no deberá entrar adentro de la cortina o entrar cerca del altar, porque el tiene un defecto corporal, para que él no contamine Mi lugar santo, pues Yo soy el SEÑOR, quien los hace a ellos santo."' **24** Así que, Moisés habló estas palabras a Aarón, a sus hijos, y a todo el pueblo de Israel.

Leviticus 21:1

se hará a sí mismo impuro
Se habla de una persona que no es aceptable para los propósitos de Dios como si fuera físicamente impura.

entre su pueblo
"entre los israelitas"

virgen
Esto también puede traducirse como "mujer joven"

Leviticus 21:4

esquinas
"bordes" (UDB) o "cualquier parte"

Ellos deben ser santos
"Deben ser apartados"

no deben deshonrar el nombre de su Dios
Esta palabra "nombre" se usa para representar el carácter del SEÑOR. Traducción alterna: "no deshonrar la reputación de Dios" o "no deshonrar a su Dios"

el pan de su Dios
Aquí el "pan" representa la comida en general. El SEÑOR realmente no come estas ofrendas. Es la sinceridad de quienes ofrecen el alimento que agrada a Dios.

Leviticus 21:7

Ellos no se deben
"Los sacerdotes no deben"

pues ellos están separados
"porque están separados" (UDB)

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Tú lo separarás
"Ustedes deben tratar al sacerdote como santo"

pues él es quien le ofrenda pan a su Dios
Aquí el "pan" representa la comida en general. El SEÑOR realmente no come estas ofrendas. Traduzca esto de manera que quede claro que El SEÑOR no come la comida.

Él debe ser santo a ti
Esto puede ser expresado en forma activa. Traducción alterna: "Debes considerarlo santo"

Ella debe ser quemada
Esto puede ser expresado en forma activa. Traducción alterna: "Debes quemarla hasta la muerte"

Leviticus 21:10

Información general:
El SEÑOR continúa diciéndole a Moisés lo que deben hacer los sacerdotes.

el aceite de la unción
Esta es una referencia al aceite de unción usado en la ceremonia de consagración del nuevo sumo sacerdote. El significado completo de esta declaración se puede hacer explícito.

en cuya cabeza se ha vertido el aceite de la unción, y quien ha sido consagrado
Esto puede ser expresado en forma activa. Traducción alterna: "sobre cuya cabeza derramaron aceite de unción y lo consagraron"

no usará su cabello suelto o rasgará sus ropas
Cabello suelto y ropa desgarrada eran signos de luto. El significado completo de esta declaración se puede hacer explícito.

no debe dejar el área del santuario
Esto no significa que el sumo sacerdote nunca podría irse. Dios no le permitió que se fuera para lamentarse por alguien que murió.

Leviticus 21:13

de su propia gente
"de entre su propia tribu, la tribu de Levi"

él no contaminará a sus hijos entre su gente
Al casarse con una mujer no santa o impía, el sacerdote tendría hijos indignos de ser sacerdote. Traducción alterna: "para que no tenga hijos indignos al casarse con una mujer impía"

Leviticus 21:16

él no debe acercarse a ofrendar la comida a su Dios
El significado completo de esta declaración se puede hacer explícito. Traducción alterna: "él no debe venir a quemar la ofrenda quemada de comida en el altar de Dios"

Leviticus 21:18

no debe acercarse al SEÑOR
Un sacerdote tenía que cumplir con estándares físicos específicos para acercarse al SEÑOR. Esto no implica que los defectos físicos fueran el resultado de la inmoralidad o que todas las personas con defectos físicos no puedan acercarse al SEÑOR.

uno que esté desfigurado o deformado
"aquel cuyo cuerpo o rostro está deformado"

él no deberá acercarse a ofrendar pan a su Dios
Aquí el "pan" representa la comida en general. Traducción alterna: "para hacer un holocausto en el altar de Dios"

Leviticus 21:22

Él podrá
Aquí "él" se refiere al sacerdote con el defecto corporal.

comer la comida de su Dios
"comer la ofrenda de alimentos de su Dios". Partes de los sacrificios pertenecían a los sacerdotes y podían ser comidos.

alguna de la más santa o alguna de la santa
Esto también se refiere a la comida que fue sacrificada. El significado completo de esta declaración se puede aclarar. Traducción alterna: "algunos de los sacrificios ofrecidos en el lugar santísimo o algunos de los sacrificios ofrecidos en el lugar santo"

a sus hijos
"a los hijos de Aarón"

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Chapter 22

1 El SEÑOR habló a Moisés, diciendo: **2** "Habla a Aarón y a sus hijos, dile a ellos que se mantengan lejos de las cosas santas del pueblo de Israel, las cuales ellos han apartado para Mí. Ellos no deben profanar Mi santo nombre. Yo soy el SEÑOR. **3** Dile a ellos: 'Si alguno de sus descendientes a través de sus generaciones se acerca a las cosas santas que el pueblo de Israel ha apartado para el SEÑOR, mientras él es impuro, esa persona debe ser cortada de delante de Mí: Yo soy el SEÑOR. **4** Ninguno de los descendientes de Aarón quien tenga una enfermedad infecciosa de la piel, o una infección fluyendo en su cuerpo, puede comer ninguno de los sacrificios hechos al SEÑOR hasta que él sea limpio. Cualquiera que toque algo impuro mediante el contacto con muertos, o por contacto con un hombre que tiene un flujo de semen, **5** o cualquiera que toque cualquier animal que se arrastre, que lo haga impuro, o cualquier persona que lo haga a él impuro, cualquier tipo de impureza que pueda ser- **6** entonces el sacerdote que toque cualquier cosa impura, va a ser impuro hasta la tarde. Él no debe comer ninguna de las cosas santas, a menos que él se haya bañado su cuerpo en agua. **7** Cuando el sol se haya puesto, entonces él será límpio. Después del atardecer él puede comer de las cosas santas, porque estas son su comida. **8** Él no debe comer nada encontrado muerto o matado por animales salvajes, por lo cual él se profanaría a sí mismo. Yo soy el SEÑOR. **9** Los sacerdotes deben seguir mis instrucciones, o ellos serán culpables de pecado y pueden morir por profanarme a Mí. Yo soy el SEÑOR quien los hace santos. **10** Nadie fuera de la familia sacerdotal, incluyendo invitados de un sacerdote o sus sirvientes a los servicio, pueden comer algo que es santo. **11** Pero si un sacerdote compra algún esclavo con su propio dinero, el esclavo puede comer de las cosas apartadas para el SEÑOR. Los miembros de la familia sacerdotal y los esclavos nacidos en su casa, ellos también pueden comer con él de esas cosas. **12** Si la hija de un sacerdote se casa con alguien que no es un sacerdote, ella no puede comer nada de las contribuciones santas ofrendadas. **13** Pero si la hija del sacerdote es una viuda o divorciada, y si ella no tiene hijo, y ella vuelve a vivir en la casa de su padre como en su juventud, ella puede comer de la comida de su padre. Pero nadie que no esta en la familia sacerdotal puede comer de la comida del sacerdote. **14** Si un hombre come comida santa sin saberlo, entonces él debe reembolsarle al sacerdote por ella; él deberá añadirle una quinta parte a este y devolverselo al sacerdote. **15** El pueblo de Israel no puede deshonrar las cosas santas que ellos ha levantado en alto y presentado al SEÑOR, **16** y causar que ellos mismo carguen el pecado que los haría a ellos culpables de comer la comida santa, pues Yo soy el SEÑOR quien los hace a ellos santos.'" **17** El SEÑOR habló a Moisés diciendo: **18** "Habla a Aarón y sus hijos, y a todo el pueblo de Israel. Dile a ellos: "Cualquier israelita, o extranjero viviendo en Israel, cuando ellos presenten un sacrificio--sea para cumplir un voto o sea una ofrenda voluntaria, o ellos presenten al SEÑOR una ofrenda quemada, **19** para que puede ser aceptada, ellos tienen que ofrecer un animal macho sin defecto del ganado, oveja o cabra. **20** Pero tú no debes ofrecer lo que tenga defecto. Yo no lo aceptaré de parte tuya. **21** Cualquiera que ofresca un sacrificio de ofrenda de compañerismo del rebaño, al SEÑOR para cumplir un voto, o como una ofrenda voluntaria, debe ser sin defecto para ser aceptada. No puede haber ningún defecto en el animal. **22** Ustedes no deben ofrecer animales que son ciegos, discapacitados o mutilados, o que tengan berrugas, llagas, o costras. Ustedes no deben ofrecer estos al SEÑOR como un sacrificio por fuego sobre el altar. **23** Ustedes pueden presentar como una ofrenda voluntaria un buey o un cordero que es deformado o pequeño, pero una ofrenda como esa no será aceptada para un voto. **24** No ofrezcan ningún animal al SEÑOR que tenga testiculos magullados, aplastados, estropeados, o cortados. No hagan esto dentro de su tierra. **25** Ustedes no deben presentar el pan de su Dios de la mano de un extranjero. Esos animales son deformados y tienen defectos en ellos, ellos no te serán aceptados.'" **26** El SEÑOR habló a Moisés y dijo: **27** "Cuando un becerro o una oveja o una cabara es nacido, tiene que permanecer siete días con su madre. Entonces, desde el octavo día en adelante, este podrá ser aceptado como un sacrificio por una ofrenda hecha por fuego al SEÑOR. **28** No mates una vaca u oveja junto a con su cria, ambos en el mismo día. **29** Cuando ustedes sacrifiquen una ofrenda de gratitud al SEÑOR, ustedes deben sacrificarla de manera aceptable. **30** Esta debe ser comida en el mismo día que fue sacrificada. Ustedes no deben dejar nada de ella para el día siguiente. Yo soy el SEÑOR. **31** Así que, ustedes deben guardar mis mandamientos y llevarlos a cabo. Yo soy el SEÑOR. **32** Ustedes no deben deshonrar Mi santo nombre. Yo debo ser reconocido como santo por el pueblo de Israel. Yo soy el SEÑOR, quien los hace a ustedes santos, **33** quien los sacó a ustedes de la tierra de Egipto para ser su Dios: Yo soy el SEÑOR."

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Leviticus 22:1

dile a ellos que se mantengan lejos de las cosas santas
"Diles cuándo deben mantenerse alejados de las cosas santas". El SEÑOR está a punto de describir situaciones en las que un sacerdote es impuro y no se le permite tocar cosas santas.

profanar Mi santo nombre
La palabra "profano" aquí significa deshonra. La palabra "nombre" representa el carácter del SEÑOR. Traducción alterna: "deshonrar mi reputación" o "deshonrarme"

a través de sus generaciones
"de ahora en adelante"

mientras él es impuro
Se habla de una persona que no es aceptable para los propósitos de Dios como si fuera físicamente impura.

esa persona debe ser cortada de delante de Mí
Se habla de un sacerdote que ya no puede servir al SEÑOR como si esa persona hubiera sido cortada de la presencia del SEÑOR, como si uno cortara un trozo de tela o cortara una rama de un árbol. Esto puede ser traducido en forma activa. Traducción alterna: "esa persona ya no podrá servir como sacerdote"

Leviticus 22:4

enfermedad infectuosa de la piel
una enfermedad en la piel que se propaga fácilmente de una persona a otra

una infección fluyendo en su cuerpo
"una descarga corporal"

en su cuerpo
Esta es una forma educada de referirse a las partes privadas de un hombre. Ver cómo se ha traducido una frase similar en 15:1. Traducción alterna: "de sus partes privadas"

hasta que él sea limpio
Se habla de una persona que es aceptable para los propósitos de Dios como si estuviera físicamente limpia.

Cualquiera que toque algo impuro
Se habla de algo que El SEÑOR ha dicho que no es apto para tocar o comer como si fuera físicamente impuro.

mediante el contacto con muertos
"tocando un cuerpo muerto"

los sacrificios hechos al SEÑOR
Esto puede ser expresado en forma activa. Traducción alterna: "los sacrificios que alguien le ha ofrecido al SEÑOR"

o cualquiera que toque cualquier animal que se arrastre, que lo haga impuro, o cualquier persona que lo haga a él impuro
Esto se puede hacer explícito. Traducción alterna: "o el que sea impuro al tocar un animal que se arrastra o al tocar a otra persona impura"

el sacerdote ... va a ser impuro
Se habla de una persona que no es aceptable para los propósitos de Dios como si fuera físicamente impura.

hasta la tarde
"hasta el ocaso"

Leviticus 22:7

entonces él será límpio
"entonces el sacerdote será considerado limpio". Se habla de una persona que es aceptable para los propósitos de Dios como si estuviera físicamente limpia.

encontrado muerto o matado por animales salvajes
Esto puede ser expresado en forma activa. Traducción alterna: "que alguien encontró muerto o que un animal salvaje ha matado"

Leviticus 22:10

Información general:
El SEÑOR continúa diciéndole a Moisés lo que Aarón y sus hijos deben hacer.

Leviticus 22:12

las contribuciones santas ofrendadas
La palabra "contribución" puede ser traducido con una frase verbal. Traducción alterna: "las ofrendas sagradas que las personas han contribuido"

Leviticus 22:14

él debe reembolsarle al sacerdote por ella; él deberá añadirle un-quinto a este y devolverselo
quinto - Los posibles significados son 1) que la persona tuvo que reemplazar la comida que había comido con el mismo tipo de comida o 2) que la persona tenía que pagar dinero al sacerdote por la comida que había comido.

un-quinto
quinto - Esta es una parte de cinco partes iguales.

no puede deshonrar las cosas santas
Esto puede ser expresado en forma positiva. Traducción alterna: "debe tratar las cosas santas con honor"

ellos ha levantado en alto y presentado
La frase "levantado en alto" se refiere a un gesto simbólico de respeto que representa ofrecer algo al SEÑOR. Significa básicamente lo mismo que

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"presentado". Traducción alterna: "que han ofrecido"

causar que ellos mismo carguen el pecado que los haría a ellos culpables
Se habla del pecado como si fuera un objeto que la gente puede llevar. Los posibles significados son 1) serían responsables del pecado y, por lo tanto, se volverían culpables. Traducción alterna: "serían culpables por el pecado que cometieron" o 2) la palabra "pecado" es un metónimo de castigo por el pecado que cometieron. Traducción alterna: "recibirían el castigo porque son culpables"

Leviticus 22:17

extranjero
"un extranjero"

para que puede ser aceptada
Esto se puede afirmar en forma activa. Traducción alterna: "si el SEÑOR debe aceptarlo" o "si yo, el SEÑOR, debo aceptarlo"

Leviticus 22:20

para ser aceptada
Esto puede ser expresado en forma activa. Traducción alterna: "para que lo acepte" o "para que el SEÑOR lo acepte"

Leviticus 22:22

mutilados, o que tengan berrugas
Estas palabras se refieren a defectos causados por accidentes.

berrugas, llagas,o costras
Estos se refieren a los tipos de enfermedades de la piel.

no será aceptada
Esto se puede afirmar en forma activa. Traducción alterna: "No aceptaré" o "El SEÑOR no aceptará"

deformado o pequeño
Estas palabras se refieren a los defectos que el animal tiene desde el nacimiento.

Leviticus 22:24

no deben presentar el pan de su Dios
Aquí el "pan" representa la comida en general. Dios en realidad no comió los sacrificios. Los sacerdotes ofrecían el sacrificio en el altar de Dios y comían un poco de la carne. Traducción alterna: "no debe presentar un animal como ofrenda de comida a su Dios"

de la mano de un extranjero
La palabra "mano" representa a toda la persona. Se da a entender que los israelitas no podrían usar animales como un sacrificio a Dios si lo compraban de un extranjero, porque los extranjeros castran a sus animales haciéndolos inaceptables para Dios. Traducción alterna: "que un extranjero te ha dado, porque castran a sus animales"

ellos no te serán aceptados
Esto puede ser expresado en forma activa. Traducción alterna: "El SEÑOR no los aceptará de ti"

Leviticus 22:26

podrá ser aceptado
Esto puede ser expresado en forma activa. Traducción alterna: "puedes aceptarlo"

por una ofrenda hecha por fuego
Esto puede ser expresado en forma activa. Traducción alterna: "para una ofrenda quemada"

Leviticus 22:28

debe ser comida
Esto puede ser expresado en forma activa. Traducción alterna: "Debes comerlo"

que fue sacrificada
Esto puede ser expresado en forma activa. Traducción alterna: "que lo sacrificaste"

Leviticus 22:31

guardar mis mandamientos y llevarlos a cabo.
Las palabras "guardar" y "llevar a cabo" significan lo mismo. Enfatizan que las personas deben obedecer los mandamientos de Dios. Traducción alterna: "obedecer mis mandamientos"

no deben deshonrar Mi santo nombre
Aquí la palabra "nombre" representa al SEÑOR mismo y su reputación. Traducción alterna: "No debes deshonrarme" o "No debes deshonrar mi santa reputación"

Yo debo ser reconocido como santo por el pueblo de Israel
Esto puede ser expresado en forma activa. Traducción alterna: "El pueblo de Israel debe reconocerme como santo"

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Chapter 23

1 El SEÑOR le habló a Moisés: **2** "Háblale a la gente de Israel, y dile a ellos: 'Estos son los festivales asignados por el SEÑOR, los cuales ustdes deben proclamar como asambleas santas; ellos son mis festivales regulares. **3** Ustedes pueden trabajar por seis días, pero el séptimo día es un Día de Reposo completo, una santa asamblea. Ustedes no deben hacer trabajo, porque es un Día de Reposo para el SEÑOR en todos los lugares donde ustedes viven. **4** Estos son los festivales señalados por el SEÑOR, las asambleas santas que ustedes deben anunciar en sus tiempos señalados: **5** en el primer mes, en el día catorce del mes al anochecer, es la Pascua del SEÑOR. **6** En el día quince del mismo mes, es el Festival de los Panes sin Levadura para el SEÑOR. Por siete días, ustedes deben comer pan sin levadura. **7** Ustedes deben separar el primer día para reunirse; ustedes no harán nada de su trabajo regular. **8** Ustedes presentarán una ofrenda de comida al SEÑOR por siete días. El séptimo día es una asamblea separada para el SEÑOR, y en ese día ustedes no deben hacer ningún trabajo regular.'" **9** El SEÑOR le habló a Moisés, diciendo: **10** "Háblale a la gente de Israel y dile a ellos: 'Cuando hayan venido a la tierra que Yo les daré, y cuando hayan levantado su cosecha, entonces ustedes deben traer una parte de sus primicias al sacerdote. **11** Él levantará la primicia ante el SEÑOR y se lo presentará a Él, para que sea aceptado en nombre de ustedes. Es en el día después del Día de Reposo que el sacerdote lo levantará y lo presentará a Mí. **12** En el día que ustedes levanten las primicias y lo presenten a Mí, ustedes deben ofrecer un cordero de un año de edad y sin macha como una ofrenda quemada al SEÑOR. **13** La ofrenda de grano debe ser tres cuartos de harina fina mezclada con aceite, una ofrenda hecha por fuego al SEÑOR, para producir un dulce aroma, y con ella una ofrenda de un litro y medio de vino, **14** Ustedes no deben comer ningún pan, ni tostado ni grano fresco, hasta el mismo día que hayan traído esta ofrenda a su Dios. Esto será un estatuto permanente a través de las generaciones de su gente, en cada lugar en que ustedes vivan. **15** Empezando desde el día luego del Día de Reposo ese era el día que ustedes trajeron las primicias de la ofrenda mecida cuenten siete semanas completas. **16** Ustedes deben contar cincuenta días, el cual será el día luego del séptimo Día de Reposo. Entonces, ustedes deben presentarle una ofrenda de grano nuevo al SEÑOR. **17** Ustedes deben sacar de sus casas dos piezas grandes de pan hechas con dos tres cuartos de harina. Ellas deben estar hechas de harina fina y horneadas con levadura; ellas serán una ofrenda mecida de las primicias para el SEÑOR. **18** Ustedes deben presentar con el pan, siete corderos de un año de edad y sin mancha, un toro joven y dos carneros. Ellos deben ser una ofrenda quemada al SEÑOR, con sus ofrendas de grano y sus ofrendas de bebidas, una ofrenda hecha con fuego y produciendo un dulce aroma para el SEÑOR. **19** Ustedes deben ofrecer un macho cabrío, una ofrenda por el pecado, y dos corderos de un año para un sacrificio, como ofrendas de paz. **20** El sacerdote debe mecerlos junto con el pan de las primicias ante el SEÑOR, y preséntarselos a Él como una ofrenda con los dos corderos. Ellos serán ofrendas santas al SEÑOR para el sacerdote. **21** Ustedes deben hacer una proclamación en ese mismo día. Habrá una santa asamblea, y ustedes no deben hacer trabajo ordinario. Esto será un mandamiento permanente a través de las generación es de su gente en todos los lugares donde ustedes vivan. **22** Cuando levanten la cosecha de su tierra, ustedes no deben completamente cosechar los bordes de sus campos, y ustedes no deben levantar las espigas de su cosecha. Ustedes deben dejarlas para los pobres y para el extranjero. Yo soy el SEÑOR su Dios.'" **23** El SEÑOR le habló a Moisés, diciendo: **24** "Háblale a la gente de Israel y diles: 'En el séptimo mes, el primer día de ese mes, será un solemne descanso para ustedes, un recordatorio con el sonido de trompetas, y una santa asamblea. **25** Ustedes no deben hacer trabajo ordinario, y ustedes deben ofrecer un sacrificio hecho por fuego al SEÑOR.'" **26** Entonces el SEÑOR le habló a Moisés, diciendo: **27** "Ahora, en el décimo día de este séptimo mes en el Día de la Expiación. Es una santa asamblea, y ustedes deben humillarse a sí mismos y presentarle al SEÑOR una ofrenda de fuego. **28** Ustedes no deben hacer trabajo en ese día porque es el Día de la Expiación, para hacer expiación por ustedes mismos ante el SEÑOR su Dios. **29** Cualquiera que no se humille a sí mismo ese día, deberá ser cortado de su gente. **30** Cualquiera que haga algún trabajo en ese día, Yo, el SEÑOR, lo destruiré de entre su gente. **31** Ustedes no deben hacer ningún tipo de trabajo en ese día. Esto será un estatuto permanente a través de las generaciones de su gente en todos los lugares donde ustedes vivan. **32** Este día debe ser para ustedes un Día de Reposo solemne, y ustdes deben humillarse a sí mismos el noveno día del mes en la tarde. De tarde a tarde, ustedes están para celebrar su Día de Reposo." **33** El SEÑOR le habló a Moisés diciendo: **34** "Háblale a la gente de Israel, diciedo: 'En el día quince del séptimo mes será el Festival de los Tabernáculos para el SEÑOR. Durará siete días. **35** En el primer día debe haber una santa asamblea. Ustedes no deben hacer trabajo ordinario. **36** Por siete días ustedes deben ofrecer un sacrificio hecho por fuego al SEÑOR. En el octavo día debe haber una santa asamblea, y ustedes deben hacer un sacrificio ofrecido con fuego al SEÑOR. Esto es una asamblea solemne, y ustedes

no deben hacer ningún trabajo ordinario. **37** Estos son los festivales señalados para el SEÑOR, los cuales ustedes deben proclamar como asambleas santas para ofrecerle sacrificio por fuego al SEÑOR, una ofrenda quemada y una ofrenda de grano, sacrificios y ofrendas de bebida, cada una en su día. **38** Estos festivales serán añadidos a los Días de Resposo del SEÑOR y sus regalos, todos sus votos, y todas las ofrendas voluntarias que ustedes le dan al SEÑOR. **39** De acuerdo al Festival de los Tabernáculos, en el día quince del séptimo mes, cuando ustedes hayan recogido los frutos de la tierra, ustedes deben mantener este festival por siete días. El primer día será un solemne descanso, y el octavo día también será un descanso solemne. **40** En el primer día, ustedes deben tomar la mejor fruta de los árboles, ramas de palma, ramas frondosas de los árboles gruesos, y sauces de los arroyos, y ustedes se alegrarán ante el Señor su Dios por siete días. **41** Por siete días cada años, ustedes deben celebrar este festival para el SEÑOR. Esto será un mandamiento permanente a través de las generaciones de su gente en todos los lugares donde ustedes vivan. Ustedes deben celebrar este festival en el séptimo mes. **42** Ustedes deben vivir en pequeños refugios por siete días. Todos los nativos israelitas deben vivir en pequeños refugios por siete días, **43** para que sus descendientes, generación tras generación, puedan aprender como Yo hice que la gente de Israel viviera en refugios cuando los saqué fuera de la tierra de Egipto. Yo soy el SEÑOR su Dios.'" **44** De esta manera, Moisés anunció a la gente de Israel los festivales asignados por el SEÑOR.

Leviticus 23:1

los festivales asignados por el SEÑOR
Estos eran festivales para los cuales el Señor había señalado tiempos. La gente debía adorarle en estos festivales. Traducción alterna: "las fiestas para el SEÑOR" o "las fiestas del SEÑOR"

Leviticus 23:3

Información general:
El SEÑOR continúa diciéndole a Moisés lo que la gente debe hacer en días y horas especiales.

el séptimo día es un Día de Reposo completo
Esto es algo que la gente debe hacer habitualmente. Después de cada seis días en que pueden trabajar, deben descansar en el séptimo día.

una santa asamblea
Se habla del requisito de que las personas se reúnan para adorar a Dios en ese día como si ese día fuera la asamblea. Traducción alterna: "un día santo, cuando deben reunirse para adorarme"

Leviticus 23:4

en sus tiempos asignados
"a su debido tiempo"

el primer mes, en el día catorce del mes ... el día quince del mismo mes
El primer mes del calendario hebreo marca cuando el SEÑOR sacó a los israelitas de Egipto. El decimocuarto día y el decimoquinto día son alrededor de principios de abril en el calendario occidental.

al anochecer
"al atardecer"

Leviticus 23:7

Ustedes deben separar el primer día para reunirse
"Deben separar el primer día para reunirse" o "Deben tratar el primer día como diferente y reunirse"

presentarán una ofrenda de comida
Ellos lo presentarían al SEÑOR quemándolo en el altar.

El séptimo día es una asamblea separada para el SEÑOR
Se habla del requisito de que las personas se reúnan ese día como si ese día fuera la asamblea. Estar apartado al SEÑOR significa que cuando se reúnen, deben adorar al SEÑOR. Traducción alterna: "El séptimo día es un día en el que debe reunirse para adorar al SEÑOR"

Leviticus 23:9

un recogido de sus primicias
"la primera gavilla" o "el primer paquete de grano". Una "gavilla" es un montón de grano que una persona ha atado.

para que sea aceptado
Esto se puede afirmar en forma activa. Traducción alterna: "para que el SEÑOR lo acepte" o "y lo aceptaré"

Leviticus 23:12

Información general:
El SEÑOR continúa diciéndole a Moisés lo que la gente debe hacer.

dos décimas de una efa
Un efa es de 22 litros. Traducción alterna: "cuatro litros y medio"

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un cuarto de un hin
Un hin es de 3,7 litros. Traducción alterna: "un litro"

ni tostado ni grano fresco
"ni grano cocido ni crudo"

Esto será un estatuto permanente a través de las generaciones de su gente
Esto significa que ellos y sus descendientes deben obedecer este mandato para siempre. Ver cómo se ha traducido esto en 3:15.

Leviticus 23:15

Información general:
El SEÑOR continúa diciéndole a Moisés lo que la gente debe hacer.

cincuenta días
"50 días"

séptimo
Esta es la forma ordinal para el número siete.

Leviticus 23:17

Información general:
El SEÑOR continúa diciéndole a Moisés lo que la gente debe hacer.

hechas con dos décimas de una efa. Ellas deben estar hechas de harina fina y horneadas con levadura
Esto puede ser expresado en forma activa. Traducción alterna: "que has hecho de dos décimas de efa de harina y luego horneadas con levadura"

dos décimas de una efa
Esto es de aproximadamente 4,5 litros. Traducción alterna: "cuatro litros y medio"

produciendo un dulce aroma para el SEÑOR
El placer del Señor con el aroma representa su placer con la persona que quema la ofrenda. Traducción alterna: "y el SEÑOR estará complacido contigo" o "que agrada al SEÑOR"

Leviticus 23:19

Información general:
El SEÑOR continúa diciéndole a Moisés lo que la gente debe hacer.

Leviticus 23:22

Información general:
El SEÑOR continúa diciéndole a Moisés lo que la gente debe hacer.

Cuando segen la cosecha de su tierra, ustedes no deben completamente segar los bordes de sus campos
"Cuando recolecten sus cultivos, no los acumulen hasta los bordes de sus campos"

Leviticus 23:23

el séptimo mes, el primer día de ese mes
Este es el séptimo mes del calendario hebreo. El primer día es cerca de mediados de septiembre en los calendarios occidentales.

un solemne descanso
un período de tiempo que fue solo para la adoración y no para el trabajo

ustedes deben ofrecer un sacrificio hecho por fuego al SEÑOR
Esto puede ser expresado en forma activa. Traducción alterna: "deben ofrecer un sacrificio que hacen con fuego para el SEÑOR" o "deben quemar una ofrenda en el altar para el SEÑOR"

Leviticus 23:26

en el décimo día de este séptimo mes
Este es el séptimo mes del calendario hebreo. El décimo día está cerca del final de septiembre en los calendarios occidentales.

el Día de la Expiación
En este día, cada año, el sumo sacerdote hacía un sacrificio para el SEÑOR para que el SEÑOR perdonara todos los pecados del pueblo de Israel. Traducción alterna: "El Día del Sacrificio por el Perdón"

Leviticus 23:28

Declaración de conexión:
El SEÑOR continúa diciéndole a Moisés lo que la gente debe hacer cada año.

deberá ser cortado de su gente
Se habla de ser excluido como se fuera a ser cortado. Ver como se ha traducido esta idea en 7:19. Traducción alterna: "debe ser excluido de su gente" o "debe separar a esa persona de su gente"

Leviticus 23:30

expresión de conexión:
El SEÑOR continúa diciéndole a Moisés lo que la gente debe hacer cada año.

en ese día
"en el día de la expiación"

Esto será un estatuto permanente a través de las generaciones de su gente
Esto significa que ellos y sus descendientes deben obedecer este mandato para siempre. Ver como se ha traducido una frase similar en 3:15.

un Día de Reposo solemne
Esto no es lo mismo que el sábado que observaron cada semana en el séptimo día. Este fue un sábado especial en el día de la expiación.

ustedes deben humillarse a sí mismos
En este caso, humillarse a sí mismo implica que no comerían ningún alimento. Esto puede ser expresado claramente. Traducción alterna: "deben humillarse y no comer nada"

el noveno día del mes
Esto se refiere al séptimo mes del calendario hebreo. El noveno día está cerca del final de septiembre en los calendarios occidentales. Esto se puede hacer explícito. Traducción alterna: "el noveno día del séptimo mes"

De tarde a tarde
"De la puesta de sol a la puesta de sol del día siguiente"

Leviticus 23:33

el día quince del séptimo mes
Esto es cerca de principios de octubre en los calendarios occidentales.

Festival de los Refugios
Esta es una celebración durante la cual el pueblo de Israel vivió en refugios temporales durante siete días como una forma de recordar el tiempo que pasaron viviendo en el desierto después de salir de Egipto.

Leviticus 23:35

Información general:
El SEÑOR está dando instrucciones para el Festival de Refugios.

Leviticus 23:37

Declaración de conexión:
El SEÑOR continúa diciéndole a Moisés lo que la gente debe hacer cada año.

Estos son los festivales asignados
Esto se refiere a los festivales mencionados en 23:1-36.

Leviticus 23:39

Declaración de conexión:
El SEÑOR continúa diciéndole a Moisés lo que la gente debe hacer cada año.

Festival de los Refugios
Esta es una celebración durante la cual el pueblo de Israel vivió en refugios temporales durante siete días como una forma de recordar el tiempo que pasaron viviendo en el desierto después de salir de Egipto. Ver como se ha traducido en 23:33.

el día quince del séptimo mes
Este es el séptimo mes del calendario hebreo. El decimoquinto día está cerca de principios de octubre en los calendarios occidentales.

cuando ustedes hayan recogido los frutos
La palabra "frutos" aquí representa varios tipos de cultivos. Traducción alterna: "después de haber recogido los cultivos"

Leviticus 23:40

Información general:
El SEÑOR continúa sus instrucciones para el Festival de Refugios.

ramas de palma ... sauces de los arroyos
Los posibles usos de estas ramas son 1) para hacer refugios temporales o 2) para agitarlos como parte de su feliz celebración. Algunas traducciones establecen claramente su uso; Otras traducciones lo dejan implícito.

sauces
árboles con hojas largas y estrechas, que crecen cerca del agua

Leviticus 23:42

Información general:
El SEÑOR continúa sus instrucciones para el Festival de Refugios.

sus descendientes, generación tras generación, puedan aprender
"Generación tras generación" es una expresión idiomática que se refiere a cada generación que vive después de otra. Traducción alterna: "tus descendientes que pertenecen a todas las generaciones futuras pueden aprender" o "todos tus descendientes pueden aprender para siempre"

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Chapter 24

1 El Señor habló a Moisés diciendo: **2** "Ordena al pueblo de Israel a traerte aceite de olivos puro machacado para ser usado en las lámparas, que su luz pueda arder continuamente. **3** Fuera de la cortina ante el decreto del pacto en la tienda de reunión, Aarón debe continuamente, desde la tarde hasta la mañana, mantener la lámpara encendida ante el SEÑOR. Esto será un mandamiento permanente a través de las generaciones del pueblo. **4** El alto sacerdote debe mantener siempre las lámparas encendidas ante el SEÑOR, las lámparas en los candelero de oro puro. **5** Ustedes tomarán harina fina y hornearán 12 piezas de pan grandes con ella. Debe haber tres cuartos de harina en cada pieza. **6** Luego, ustedes deben ponerlas en dos hileras, seis en cada hilera, en la mesa de oro puro ante el SEÑOR. **7** Ustedes deben poner incienso puro a lo largo de cada hilera de pan como una ofrenda representativa. Éste incienso deberá ser quemado para el SEÑOR. **8** Cada día de reposo el alto sacerdote debe regularmente colocar el pan ante el SEÑOR en favor del pueblo de Israel, como señal de un pacto eterno. **9** Esta ofrenda será por Aarón y sus hijos, y ellos lo comerán en un lugar que es santo, porque es una porción de las ofrendas al Señor hechas por fuego.'' **10** Ahora sucedió que el hijo de una mujer israelita, cuyo padre era un egipcio, fue entre el pueblo de Israel. Este hijo de la mujer israelita luchó contra un hombre israelita en el campamento. **11** El hijo de la mujer israelita blasfemó el nombre del SEÑOR y maldijo a Dios, así que, la gente lo trajo ante Moisés. El nombre de su madre era Selomit, la hija de Dibri, de la tribu de Dan. **12** Ellos lo tomaron en custodia hasta que el SEÑOR por sí mismo les declarara su voluntad a ellos. **13** Entonces el SEÑOR habló a Moisés, diciendo: **14** "Toma al hombre que ha maldecido a Dios fuera del campamento. Todos quienes lo han oído deben poner sus manos sobre su cabeza, y entonces toda la asamblea debe apedrearlo. **15** Ustedes deben explicarle al pueblo de Israel y decirle: 'Cualquiera que maldiga su Dios deberá cargar su propia culpa. **16** Aquel que blasfeme el nombre del SEÑOR seguramente deberá ser puesto a muerte. Toda la asamblea debe ciertamente apedrearlo, así sea un extranjero o un nativo-israelita. Si cualquiera blasfema el nombre del SEÑOR, él deberá ser puesto a muerte. **17** Si alguno mata a otro ser humano, él ciertamente debe ser puesto a muerte. **18** Si alguno mata el animal de alguien, él debe pagarle, vida por vida. **19** Si alguno lastima a su vecino, se le debe hacer a él como el hizo a su vecino: **20** fractura por fractura, ojo por ojo, diente por diente. Así como él ha causado una lesión a una persona, se le debe hacer a él. **21** Cualquiera que mate un animal debe pagarlo, y cualquiera que mate a una persona debe ser puesto a muerte. **22** Deben tener la misma ley para ambos el extranjero y el nativo-Israelita, porque Yo soy el SEÑOR tu Dios.''' **23** Así que, Moisés habló al pueblo de Israel, y el pueblo trajo el hombre fuera del campamento, el que había maldecido al SEÑOR. Lo apedrearon. Él pueblo de Israel llevó a cabo el mandato del SEÑOR a Moisés.

Leviticus 24:1

Información general:
Dios le da instrucciones a Moisés acerca de las cosas en la tienda de reunión.

aceite de olivos puro
"aceite de oliva puro"

las lámparas
Esto se refiere a la lámpara o lámparas en la tienda sagrada del SEÑOR. Esto se puede expresar claramente. Traducción alterna: "la lámpara en la tienda de la reunión"

Leviticus 24:3

Declaración de conexión:
Dios continúa dando instrucciones a Moisés acerca de las cosas en la tienda de reunión.

Fuera de la cortina ante el decreto del pacto
La frase "decretos del pacto" representa o a las tablas en que las se escribieron los decretos o la caja en la que se colocaron las tablas. Se guardaron en el lugar más sagrado, que era la habitación detrás de la cortina en la tienda de reunión. Traducción alterna: "Fuera de la cortina que está frente a las tablas de los decretos del pacto" o "Fuera de la cortina que está frente a la caja del pacto"

cortina
Esta era una tela gruesa colgada como una pared. No era como una cortina de ventana ligera.

desde la tarde hasta la mañana
"desde el atardecer hasta el amanecer" o "toda la noche"

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Esto será un estatuto permanente a través de las generaciones del pueblo
Esto significa que ellos y sus descendientes deben obedecer este mandato para siempre. Ver como se ha traducido una frase similar en 3:15.

Leviticus 24:5

Declaración de conexión:
Dios continúa dando instrucciones a Moisés acerca de las cosas en la tienda de reunión.

dos décimas de un efa
Esto es alrededor de 4.5 litros. Traducción alterna: "cuatro litros y medio"

la mesa de oro puro ante el SEÑOR
Esta mesa está en el lugar santo, que está antes del lugar santísimo.

Leviticus 24:7

Declaración de conexión:
Dios continúa dando instrucciones a Moisés acerca de las cosas en la tienda de reunión.

Ustedes deben poner incienso puro a lo largo de cada hilera de hogazas
El incienso probablemente estaba al lado de los panes, en lugar de estar directamente sobre los panes.Traducción alterna: "Debes poner incienso puro junto a los panes en cada fila"

una ofrenda representativa
Lo que representaría el incienso puede ser expresado claramente. Traducción alterna: "para representar los panes como una ofrenda" o "para ser una ofrenda que representa los panes"

Éste incienso deberá ser quemado para el SEÑOR
Esto se puede afirmar en forma activa. Traducción alterna: "Quemarás el incienso para el SEÑOR"

esta ofrenda
"Este pan que se ofrece"

porque es una porción de las ofrendas
"porque lo tomaron de las ofrendas"

las ofrendas al Señor hechas por fuego
"las ofrendas quemadas para el SEÑOR" o "las ofrendas que ustedes queman para el SEÑOR"

Leviticus 24:10

Ahora sucedió
Esta frase marca una nueva sección del libro.

blasfemó el nombre del SEÑOR y maldijo a Dios
Ambas frases significan básicamente lo mismo. Traducción alterna: "blasfemó al SEÑOR maldiciéndolo" o "dijo cosas terribles sobre el SEÑOR" (Ver: paralelismo de figs)

Leviticus 24:13

Todos quienes lo han oido deben poner sus manos sobre su cabeza
Debían poner sus manos sobre su cabeza para demostrar que él era el culpable. (Ver: traducir_simacción)

Leviticus 24:15

Declaración de conexión:
Dios continúa diciéndole a Moisés lo que deben hacer al hombre que maldijo a Dios.

deberá cargar su propia culpa
Se habla del sufrimiento por el pecado como si una persona fuera a cargar con su culpa. Traducción alterna: "debe sufrir por su pecado" o "debe ser castigado

seguramente deberá ser puesto a muerte
Esto puede ser expresado en forma activa. Traducción alterna: "la gente seguramente debe darle muerte" o "la gente seguramente debe matarlo"

Leviticus 24:17

Declaración de conexión:
Dios continúa diciéndole a Moisés qué debe hacer la gente cuando alguien hace algo malo.

él ciertamente debe ser puesto a muerte
Esto puede ser expresado en forma activa. Traducción alterna: "Ciertamente debes matar a cualquiera que mate a otra persona"

él debe pagarle
Se puede decir claramente cómo se lo devolverá. Traducción alterna: "debe pagarlo devolviéndole un animal vivo"

vida por vida
Este es una expresión idiomática que significa que una vida reemplazaría a la otra. Traducción alterna: "una vida para reemplazar la otra vida" o "para reemplazar la que mató"

Leviticus 24:19

Declaración de conexión:
Dios continúa diciéndole a Moisés qué debe hacer la gente cuando alguien hace algo malo.

se le debe hacer a él
Esto puede ser expresado en forma activa. Traducción alterna: "debes hacerle a él"

fractura por fractura, ojo por ojo, diente por diente
Estas frases enfatizan que una persona debe recibir el mismo daño que le hizo a otra persona.

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fractura por fractura
Esto se refiere a los huesos rotos. Traducción alterna: "hueso roto por hueso roto" o "Si rompe el hueso de alguien, uno de sus huesos debe serr roto" o "Si rompe el hueso de alguien, él romperá uno de sus huesos"

ojo por ojo
Esto se refiere a los ojos que están gravemente heridos o arrancados. Traducción alterna: "Si destruye el ojo de alguien, uno de sus huesos debe ser destruido" o "Si destruye el ojo de alguien, él destruirá su ojo"

diente por diente
Esto se refiere a los dientes que se sacan de la boca. Traducción alterna: "Si golpea el diente de alguien, uno de sus dientes debe ser removido" o "Si golpea el diente de alguien, ellos sacarán uno de sus dientes"

cualquiera que mate a una persona debe ser puesto a muerte
Esto puede ser expresado en forma activa. Traducción alterna: "deben matar a cualquiera que mate a una persona"

Leviticus 24:22

llevó a cabo el mandato
"obedeció el mandamiento"

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Chapter 25

1 El SEÑOR habló a Moisés en el Monte Sinaí diciendo: **2** "Habla al pueblo de Israel y dile a ellos: 'Cuando tú entren a la tierra que Yo te doy, entonces la tierra debe ser hecha para mantener un Día de Reposo para el SEÑOR. **3** Tú debes sembrar tu campo por seis años, y por seis años tú debes podar tú viña y recoger el producto. **4** Pero en el séptimo año, un Día de Reposo de descanso solemne para la tierra debe ser observado, un Día de Reposo para el SEÑOR. Tú no debes sembrar tú campo o podar tú viña. **5** Tú no conducirás una cosecha organizada de cualquier cosa que crezca por sí mismo, y tú no debes conducir una cosecha organizada de cualquier clase de uvas que crezca en tú viña sin podar. Este será un año de descanso solemne para la tierra. **6** Lo que sea que la tierra sin trabajar produzca durante ese Año de Reposo será alimento para ti. Tú, tus sirvientes varones y siervientes mujeres, tus sirvientes contratados y los forasteros que viven contigo podrán recoger comida. **7** Y tú ganado y también tus animales salvajes pueden comer lo que sea que la tierra produzca. **8** Tú debes contar siete años de Reposo, eso es, siete veces siete años, así que, habrán siete años de Reposo, totalizando cuarentinueve años. **9** Entonces tú debes sonar fuertemente una trompeta en todo lugar en el décimo día del séptimo mes. En el Día de Expiación debes sonar la trompeta a través de toda tú tierra. **10** Tu debes separar el quincuagésimo año al SEÑOR y proclamar libertad a través de la tierra a todos sus habitantes. Será un Jubileo para ti, en cuya propiedad y esclavos deben retornar a sus familias. **11** El quincuagésimo año será de Jubileo para ti. Tu no debes sembrar o conducir una cosecha organizada. Come lo que crezca por sí mismo, y recoge las uvas que crecen en las viñas sin podar. **12** Por cuanto es un Jubileo, el cual será santo para ti. Tú debes comer el producto que crece sólo fuera del campo. **13** Tu debes regresar a todos a su propia propiedad en este año de Jubileo. **14** Si tú vendes alguna tierra a tu vecino o compras cualquier tierra de tú vecino, tú no debes hacer trampa o engañar el uno al otro. **15** Si tú compras tierra de tu vecino, considera el número de años y cosechas que pueden ser recogidas hasta el próximo Jubileo. Tu vecino vendiendo la tierra debe considerar eso también. **16** Un número mayor de años hasta el próximo Jubileo aumentará el valor de la tierra, y y un número de años menor hasta el próximo Jubileo bajará el valor, porque el número de cosechas que la tierra produce para el nuevo dueño está relacionado al número de años antes del próximo Jubileo. **17** Tú no debes hacer trampa o engañar uno al otro, en vez de eso, tú debes honrar a tu Dios, pues Yo soy el SEÑOR tu Dios. **18** Por lo tanto tú debes obedecer mis decretos, mantener mis leyes y llevarlas a cabo. Entonces, tú vivirás en la tierra en seguridad. **19** La tierra rendirá su producto, y tú comerás tú porción y vivirás allí en seguridad. **20** Tú podrás decir: "¿Qué comeremos durante el séptimo año? Mira, no podemos sembrar ni recoger nuestro producto. **21** "Yo mandaré mi bendición sobre ti en el sexto año, y producirá cosecha suficiente para tres años. **22** Tú sembrarás en el octavo año y continurás comiendo productos de los años previos y de comida almacenada. Hasta que la cosecha del noveno año venga, tú podrás comer de las provisiones almacenadas en los años previos. **23** La tierra no debe ser vendida a un nuevo dueño permanente, porque la tierra es mía. Todos ustedes son forasteros y residentes temporales en mi tierra. **24** Tú debes observar el derecho de redención para toda la tierra que tú adquieres; tú debes permitir que la tierra la vuelva a comprar la familia de quien tú la compraste. **25** Si tu compañero israelita se volvió pobre y por esa razón vendió parte de su propiedad, entonces su familiar más cercano puede venir y volver a comprar la propiedad que él te vendió a ti. **26** Si un hombre no tiene familia que redima su propiedad, pero si ha prosperado y tiene la habilidad para redimirla, **27** entonces él debe calcular los años desde que la tierra fue vendida y pagar la proporcion al hombre a quien él la vendió. Entonces él puede regresar a su propiedad. **28** Pero si él no es capaz de recuperar la tierra por sí mismo, entonces la tierra que él ha vendido permanecerá en posesión de quien la compró hasta el año de Jubileo. En el año de Jubileo, la tierra será regresada al hombre que la vendió, y el dueño original regresará a su propiedad. **29** Si un hombre vende una casa en una ciudad amurallada, entonces el puede volverla a comprar dentro de un año después de venderla. Por un año completo tendrá el derecho de rescatarla. **30** Si la casa no es rescatada dentro de un año completo, entonces la casa en la ciudad amurallada será propiedad permanente del hombre que la compró, a través de las generaciones de sus descendientes. Esa casa no será devuelta en el año del Jubileo. **31** Pero las casas de las aldeas que no tienen murallas alrededor de ellas serán consideradas como el campo de la tierra. Ellas pueden ser rescatarlas, y ellas deben ser regresadas durante el año de Jubileo. **32** Sin embargo, las casas perteneciente a los Levitas en sus ciudades pueden ser rescatadas en cualquier momento. **33** Si uno de los Levitas no rescata una casa que el vendió, entonces la casa que fue vendida en la ciudad donde está localizada debe ser regresada en el año del Jubileo, por cuanto las casa de las ciudades de los Levitas son su propiedad entre el pueblo de Israel. **34** Pero los campos alrededor de sus ciudades no pueden ser vendidas, porque ellas son la propiedad permanente de los Levitas. **35** Si tu compatriota se vuelve pobre,

de modo que ya no puede proveer para él mismo, entonces tú debes ayudarlo como ayudarías a un forastero o cualquiera viviendo como un extranjero entre ustedes. **36** No le cobres interés o trates de obtener ganancia de él en cualquier manera, pero honra a Dios para que tu hermano siga viviendo contigo. **37** Tú no debes darle a él un préstamo de dinero y cobrarle interés, ni venderle a él tu comida para obtener ganancia. **38** Yo soy EL SEÑOR tu Dios, quien te sacó de la tierra de Egipto, de manera que Yo te dé la tierra de Canaán, y que Yo sea tu Dios. **39** Si tu compatriota se ha vuelto pobre y se vende a sí mismo a tí, tú no debes hacerlo trabajar como esclavo. **40** Trátalo como un siervo empleado. Él debe ser como alguién que vive contigo temporeramente. Él te servirá hasta el año de Jubileo. **41** Entonces, se irá lejos de ti, él y sus hijos con él, y él regresará a su propia familia y a la propiedad de su padre. **42** Por cuanto ellos son mis sirvientes a quienes Yo saqué de la tierra de Egipto. Ellos no serán vendidos como esclavos. **43** No debes gobernar sobre ellos duramente, pero tú debes honrar a tú Dios. **44** En cuanto a tus esclavos y esclavas, a quienes tú puedes obtener de las naciones que viven alrededor de tí, puedes comprar esclavos de ellos. **45** Ustedes también pueden comprar esclavos de los forasteros que están viviendo entre ustedes, eso es, de sus familias quienes están contigo, hijos que han sido nacidos en tu tierra. Ellos pueden convertirse en tu propiedad. **46** Ustedes pueden proveer tales esclavos como una herencia para tus hijos después de ellos, para mantenerlos como propiedad. De ellos ustedes siempre pueden comprar sus esclavos, pero ustedes no deben gobernar sobre sus hermanos entre el pueblo de Israel con dureza. **47** Si un forastero o alguien viviendo contigo temporeramente se ha vuelto rico, y si uno de tus compatriotas israelitas se ha vuelto pobre y se vende a sí mismo a ese forastero, o a alguien en una familia forastera, **48** después que tu compatriota israelita ha sido comprado, el puede ser comprado de vuelta. Alguien en su familia lo podrá rescatar. **49** Puede ser que el tío de la persona, o el hijo de su tío, quien lo rescata, o alguien quien es un pariente cercano de su familia. O, si él se ha vuelto próspero, él puede resctarlo. **50** Él debe negociar con el hombre quien lo compró; ellos deben contar los años desde el año que él se vendió a sí mismo a su comprador hasta el año de Jubileo. El precio de su rescate debe ser calculado manteniendo el sueldo pagado a un sirviente contratado, por el número de años que él puede continuar trabajando para el que lo compró. **51** Si aún hay muchos años hasta el año del Jubileo, él debe pagarle para atrás, como el precio por su rescate, una cantidad de dinero que es en proporción al número de años. **52** Si sólo hay unos pocos años hasta el año del Jubileo, entonces el debe negociar con su comprador para reflejar el número de años que quedan antes del año de Jubileo, y él debe pagar por su rescatar estando en armonía con el número de años. **53** Él debe ser tratado como un hombre contratado año por año. Tú debes asegurarte que él no es tratado con dureza. **54** Si él no es rescatado por este medio, entonces él debe servir hasta el año del Jubileo, él y sus hijos con él. **55** Para Mí el pueblo de Israel son sirvientes. Ellos son mis sirvientes quienes Yo saqué fuera de la tierra de Egipto. Yo soy El SEÑOR tu Dios.

Leviticus 25:1

la tierra debe ser hecha para mantener un Día de Reposo para el SEÑOR
Se habla de la tierra como si fuera una persona que pudiera obedecer el sábado descansando. Así como la gente tenía que descansar cada séptimo día, la gente debía honrar a Dios al no cultivar la tierra cada séptimo año. Traducción alterna: "debes obedecer la ley del día de reposo dejando que la tierra descanse cada siete años para el SEÑOR" o "debes obedecer el día de reposo del SEÑOR no cultivando la tierra cada siete años"

Leviticus 25:3

podar tú viña
Podar un viñedo es cortar las ramas y las vides para ayudar a que la fruta crezca mejor.

un Día de Reposo de descanso solemne para la tierra debe ser observado
Se habla de no cultivar la tierra como de dejar que la tierra descanse. Esto puede ser expresado en forma activa. Traducción alterna: "deben observar un día de reposo solemne para la tierra" o "debes obedecer la ley del día de reposo al no cultivar la tierra cada séptimo año"

Leviticus 25:5

Tú no conducirás ... que viven contigo podrán recoger comida
En 25:5-6 el SEÑOR dice que no permitirá que el dueño de un campo organice a sus trabajadores y coseche la tierra como lo hace los otros seis años. Sin embargo, el SEÑOR permitirá que los individuos pasen por los campos para recoger y comer el fruto que encuentren.

tú viña sin podar
Esto significa que nadie ha cuidado las vides y las ha cortado como lo han hecho durante los otros seis

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años. Esto puede ser expresado en forma activa. Traducción alterna: "las vides que no podas"

Lo que sea que la tierra sin trabajar produzca
"lo que crezca en la tierra no trabajada"

tierra sin trabajar
Esto significa que nadie ha cuidado de los jardines o las granjas como lo hacen durante los otros seis años. Esto puede ser expresado en forma activa. Traducción alterna: "tus jardines que no cuidas"

lo que sea que la tierra produzca
"lo que sea que crezca en la tierra"

Leviticus 25:8

Información general:
El SEÑOR continúa diciéndole a Moisés lo que la gente debe hacer.

habrán siete años de Reposo
"serán siete series de siete años"

cuarentinueve años
nueve años - "49 años"

el décimo día del séptimo mes
Este es el séptimo mes del calendario hebreo. El décimo día está cerca del final de septiembre en los calendarios occidentales.

el Día de Expiación
En este día, cada año, el sumo sacerdote haría un sacrificio para el SEÑOR para que el SEÑOR perdonara todos los pecados del pueblo de Israel. Ver como se ha traducido esto en 23:26.

Leviticus 25:10

quincuagésimo año
Este es un número ordinal. Traducción alterna: "año 50"

un Jubileo para ti
El Jubileo era un año en que los judíos tenían que devolver la tierra a sus dueños originales y liberar a los esclavos. Traducción alterna: "un año de restauración para ti" o "un año para que devuelvas tierra y liberar esclavos"

propiedad y esclavos deben retornar
Esto puede ser expresado en forma activa. Traducción alterna: "debes devolver las propiedades y los esclavos"

Leviticus 25:11

será de Jubileo para ti
"un año de restauración" o "un año para que devuelvas la tierra". Se puede decir claramente a quién le estaban devolviendo la tierra. Traducción alterna: "un año para que me devuelvas la tierra"

Tú debes comer el producto que crece sólo fuera del campo
El SEÑOR no permitió que el propietario de la tierra organizara a sus trabajadores y cosechara la tierra como lo hizo durante los otros seis años. Sin embargo, él permitió que las personas fueran a través de los campos y comieran lo que encontraban.

Leviticus 25:13

este año de Jubileo
"este año de restauración" o "este año para devolver tierras y liberar esclavos"

Leviticus 25:15

Información general:
Dios continúa diciéndole a Moisés lo que el pueblo debe hacer.

que pueden ser recogidas
Esto puede ser expresado en forma activa. Traducción alterna: "que puedes cosechar"

el próximo Jubileo
"el próximo año de restauración" o "el próximo año para devolver la tierra"

Leviticus 25:18

obedecer mis decretos, mantener mis leyes y llevarlas a cabo
Todas estas frases significan básicamente lo mismo. Ellos enfatizan que la gente debe obedecer todo lo que el SEÑOR dice.

tú comerás tú porción
Esto significa que comerían lo suficiente hasta que su estómago estuviera lleno. Traducción alterna: "comerás hasta que estés lleno" o "comerás mucho"

Leviticus 25:20

Tú podrás decir
Aquí "Tú" se refiere al pueblo de Israel.

Yo mandaré mi bendición sobre ti
Dios habla de su bendición como si fuera una persona que pudiera obedecerle. Traducción alterna: "Te enviaré mi bendición" o "Te bendeciré"

de las provisiones almacenadas
Esto puede ser expresado en forma activa. Traducción alterna: "de la comida que almacenas"

Leviticus 25:23

Información general:
El SEÑOR continua hablando.

La tierra no debe ser vendida a un nuevo dueño permanente
Esto puede ser expresado en forma activa. Traducción alterna: "No debes vender tu tierra permanentemente a otra persona"

Tú debes observar el derecho de redención
El sustantivo "redención" se puede expresar con los verbos "redimir" o "comprar". Traducción alterna: "Debe recordar que el propietario original tiene el derecho de redimir la tierra cuando quiera"

tú debes permitir que la tierra la vuelva a comprar la familia de quien tú la compraste
Esto puede ser expresado en forma activa. Traducción alterna: "debe permitir que la familia a la que le compró el terreno lo compre nuevamente"

Leviticus 25:26

la tierra fue vendida
Esto puede ser expresado en forma activa. Traducción alterna: "vendió la tierra"

pagar el balance al hombre a quien él la vendió
Esto puede ser expresado explícitamente. Traducción alterna: "reembolsar al comprador que lo compró el dinero que hubiera hecho el comprador"

el año de Jubileo
"el año de la restauración" o "el año para devolver la tierra". Ver como se ha traducido esto en 25:10.

la tierra será regresada
Esto puede ser expresado en forma activa. Traducción alterna: "el que lo compró devolverá el terreno"

regresara a su propiedad
"volveré a su tierra"

Leviticus 25:29

después de venderla
Esto puede ser expresado en forma activa. Traducción alterna: "después de que lo vendió"

el derecho de redención
El sustantivo "redención" se puede expresar con los verbos "redimir" o "comprar". Traducción alterna: "el derecho a canjearlo"

Si la casa no es redimida
Esto puede ser expresado en forma activa. Traducción alterna: "Si él o su familia no redime la casa"

Esa casa no será devuelta
Esto puede ser expresado en forma activa. Traducción alterna: "El hombre que compró esa casa no tendrá que devolverla"

año del Jubileo
"el año de la restauración" o "el año para devolver la tierra y liberar a los esclavos"

Leviticus 25:31

Pero las casas de las aldeas que no tienen murallas
Algunos pueblos no tenían un muro alrededor de ellos.

Ellas pueden ser redimidas, y ellas deben ser regresadas
Esto puede ser expresado en forma activa. Traducción alterna: "Puede volver a comprar esas casas y los que las compraron deben devolverlas"

el año del Jubileo
"el año de la restauración" o "el año para devolver la tierra y liberar a los esclavos"

las casas perteneciente a los Levitas en sus ciudades
Esto puede ser expresado en forma activa. Traducción alterna: "las casas que los levitas poseen en sus ciudades"

pueden ser redimidas en cualquier momento
Esto puede ser expresado en forma activa. Traducción alterna: "los levitas pueden redimirlas en cualquier momento"

Leviticus 25:33

la casa que fue vendida en la ciudad donde está localizada debe ser regresada
Esto puede ser expresado en forma activa. Traducción alterna: "el que compró la casa en la ciudad donde está ubicada debe devolverla"

el año del Jubileo
"el año de la restauración" o "el año para devolver la tierra y liberar a los esclavos"

su propiedad entre el pueblo de Israel
La tierra de Canaán estaba dividida entre el pueblo de Israel, pero de esa tierra, a los levitas solo se les dieron 48 ciudades con los campos que los rodeaban. Traducción alterna: "su parte de la tierra que los israelitas poseían" o "su propiedad en la tierra de Israel"

Pero los campos alrededor de sus ciudades no pueden ser vendidas
Esto puede ser expresado en forma activa. Traducción alterna: "Pero los levitas no deben vender los campos alrededor de sus ciudades"

Leviticus 25:35

Información general:
El SEÑOR continúa diciéndole a Moisés lo que la gente debe hacer.

No le cobres interés
"No hagas que te pague más de lo que le prestas"

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Leviticus 25:39

tú no debes hacerlo trabajar como esclavo. Trátalo como un siervo empleado
Esto significa que el propietario debía tratar al israelita con más respeto del que trataría a un esclavo.

el año del Jubileo
"el año de la restauración" o "el año para devolver la tierra y liberar a los esclavos"

Leviticus 25:42

Declaración de conexión:
Dios continúa diciéndole a Moisés lo que debe decirle a la gente.

ellos son mis sirvientes
"tus compatriotas son mis sirvientes"

Ellos no serán vendidos como esclavos
Esto puede ser expresado en forma activa. Traducción alterna: "No debes venderlos como esclavos"

puedes comprar esclavos de ellos
"puedes comprar esclavos de esas naciones"

Leviticus 25:47

después que tu compatriota israelita ha sido comprado, el puede ser comprado de vuelta. Alguien en su familia lo podrá redimir
Esto se puede afirmar en forma activa. Traducción alterna: "después de que el extranjero compre a su compañero israelita, alguien en la familia del israelita puede volver a comprarlo"

Leviticus 25:49

hasta el año de Jubileo
Un israelita podría ser un esclavo solo hasta el año de jubileo. Estas instrucciones son para cuando un israelita quisiera recomprar su libertad antes del año de Jubileo.

el año de Jubileo
"el año de la restauración" o "el año para devolver la tierra y liberar esclavos".

El precio de su redención debe ser calculado
El verbo "calcular" se puede expresar en forma activa. Traducción alterna: "Deben calcular el precio de su redención" o "Deben calcular cuánto pagar por el extranjero para liberar al israelita"

manteniendo el sueldo pagado a un sirviente contratado
Si el israelita recomprara su libertad, el extranjero tendría que contratar a un sirviente para hacer el trabajo que el israelita habría hecho pero no hará. Los verbos "pagados" y "contratados" se pueden expresar en forma activa. Traducción alterna: "de acuerdo con la tarifa que una persona pagaría para contratar a un servidor"

por el número de años que él puede continuar trabajando
"por el número de años hasta el jubileo en que el israelita hubiera continuado trabajando pero no lo hará"

Leviticus 25:51

él debe pagarle
"el esclavo israelita debe pagar"

Leviticus 25:53

Él debe ser tratado
Esto puede ser expresado en forma activa. Traducción alterna: "El extranjero que lo compró como esclavo debe tratarlo"

él no es tratado con dureza
Esto puede ser expresado en forma activa. Traducción alterna: "nadie lo trata mal"

Si él no es redimido por este medio
Esto puede ser expresado de forma activa, y se puede indicar claramente de quién se debe redimir. Traducción alterna: "Si nadie lo redime por este medio de quien lo compró como esclavo"

por este medio
"de este modo"

él debe servir hasta el año del Jubileo, él y sus hijos con él
El esclavo israelita y sus hijos servirían al extranjero hasta el año de jubileo, y luego el extranjero tendría que liberar al israelita y sus hijos.

Para Mí el pueblo de Israel son sirvientes
"Porque es para mí que el pueblo de Israel es siervo". Esta es la razón por la que Dios quería que los israelitas fueran liberados en el año de jubileo. Eran sus sirvientes. No se les permitía ser esclavos permanentes de nadie más.

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Chapter 26

1 "Ustedes no deben hacer ídolos, ni tampoco deben levantar una figura tallada, o un pilar de piedra sagrada, y no deben colocar ninguna imagen tallada en piedra en su tierra para la cual se inclinen, pues Yo soy el SEÑOR su Dios. **2** Ustedes deben mantener el Día de Reposo y honrar mi santurario. Yo soy el SEÑOR. **3** Si ustedes caminan en mi leyes y mantienen mis mandamientos y los obedecen, **4** entonces les daré lluvia en su temporada; la tierra rendirá su producto, y los árboles del campo rendirán su fruto. **5** Su trilla continurá en el tiempo de la cosecha de la uva, y la cosecha de uva se extenderá a la temporada de siembra. Ustedes comerán su pan al máximo y vivirán seguros donde hagan sus hogares en la tierra. **6** Yo les daré paz en la tierra; ustedes se acostarán sin nada que les dé miedo. Yo tomaré a los animales peligrosos lejos de la tierra, y la espada no pasará a través de su tierra. **7** Ustedes perseguirán a sus enemigos, y ellos caerán ante ustedes por la espada. **8** Cinco de ustedes perseguirán lejos a cientos, y cien de ustedes perseguirán a diez mil; sus enemigos caerán ante ustedes por la espada. **9** Yo los miraré a ustedes con favor, y los haré fructíferos y los multuplicaré; Yo establecere mi pacto con ustedes. **10** Ustedes comerán comida guardada por mucho tiempo. Ustedes tendrán que sacar la comida guardada porque ustedes necesitarán el espacio para la nueva cosecha. **11** Yo colocaré mi tienda de reunión entre ustedes, y Yo no los detestaré. **12** Yo caminaré entre ustedes y seré su Dios, y ustedes serán Mi pueblo. **13** Yo soy el SEÑOR su Dios, quien los sacó de la tierra de Egipto, para que ustedes no fueran sus esclavos. Yo he roto las barreras de su yugo y les hice caminar de pie, rectos. **14** Pero si ustedes no me escuchan, y no obedecen todos estos mandamientos, **15** y si ustedes rechazan mis decretos y detestan mis leyes, para que no obedezcan todos mis mandaamientos, sino que rompen mi pacto **16** si hacen estas cosas, entonces les haré esto: Yo provocaré terror en ustedes, enfermedades y fiebres que les destruirán los ojos y que drenarán sus vidas. Ustedes plantarán sus semillas para nada, porque sus enemigos se comerán su producto. **17** Yo pondré mi rostro en contra de ustedes, y ustedes serán dominados por sus enemigos. Hombres que los odian gorbernarán sobre ustedes, y ustedes huirán, incluso cuando nadie los esté persiguiendo. **18** Si ustedes no escuchan mis mandamientos, entonces Yo los castigaré siete veces, tan severamente como sus pecados. **19** Yo les romperé el orgullo en su poder. Yo haré el cielo sobre ustedes como hierro y su tierra como bronce. **20** Su fuerza será agotada para nada, porque su tierra no producirá su cosecha, y sus árboles en la tierra no producirán su fruto. **21** Si ustedes caminan en contra mía, y no me escuchan, Yo les treré golpes, siete veces más sobre ustedes, en proporción a sus pecados. **22** Yo les enviaré animales peligrosos en contra de ustedes, quienes les robarán a sus hijos, destruirám sus ganados, y les harán pocos en número. Así que, sus caminos se volverán desiertos. **23** Si a pesar de estas cosas, ustedes todavía no aceptan mi corrección y continúan caminando en oposición a Mí, **24** entonces Yo también caminaré en oposición a ustedes, y Yo mismo los castigaré siete veces más por sus pecados. **25** Yo traeré una espada a ustedes que ejecutará venganza por romper el pacto. Ustedes se reunirán dentro de sus ciudades, y Yo les enviaré enfermedad entre ustedes allí, y entonces ustedes serán entregados a la mano de sus enemigos. **26** Cuando Yo les corte la provisión de comida, diez mujeres todavía serán capaces de hornear su pan en un horno, y ellas le distribuirán su pan por peso. Ustedes comerán pero no serán satisfechos. **27** Si ustedes no me escuchan, a pesar de estas cosas, pero continúan caminando en contra mía, **28** entonces Yo caminaré en contra de ustedes en enojo, y Yo los castigaré incluso siete veces más, tanto más por sus pecados. **29** Ustedes comerán la carne de sus hijos; ustedes comerán la carne de sus hijas. **30** Yo destruiré sus lugares altos, cortaré sus altares de inicienso, y tiraré sus cadáveres sobre los cadáveres de sus ídolos, y Yo mismo los aborreceré. **31** Yo cambiaré sus ciudades en ruinas y destruiré sus santurios. Yo no estaré agradado con el aroma de sus ofrendas. **32** Yo detruiré la tierra. Sus enemigos, que vivirán allí, estarán asustados por la destruccion. **33** Yo los esparciré entre las demás naciones, y Yo sacaré mi espada y los perseguiré. Su tierra será abandonada, y sus ciudades serán arruinadas. **34** Luego, la tierra disfrutará su Día de Reposo, mientras permanezca abandonada y ustedes estén en la tierras de sus enemigos. Durante ese tiempo, la tierra descansará y disfrutará su Día de Reposo. **35** Mientras permanezca abandonada, tendrá descanso, el cual será el descanso que no tuvo en los Días de Reposo de ustedes, cuando ustedes vivían en ella. **36** En cuanto a ustedes, los que queden en las tierras de sus enemigos, Yo enviaré miedo a los corazones, para que incluso el sonido de una hoja sonando en el viento los asuste a ustedes, y ustedes huyan como si le estuvieran huyendo a la espada. Ustedes caerán, incluso cuando nadie los esté persiguiendo. **37** Ustedes tropezarán entre ustedes como si ustedes estuvieran corriendo de la espada, incluso cuando nadie los esté persiguiendo. Ustedes no tendrán poder para pararse ante sus enemigos. **38** Ustedes perecerán entre las naciones, y la tierra de sus enemigos se los comerá a ustedes por sí misma. **39** Aquellos que queden entre ustedes, se consumirán en sus propios

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pecados, ellos están en la tierra de sus enemigos, y por los pecados de sus padres ellos se consumirán de igual manera. **40** Todavía si confiesan sus pecados y los pecados de sus padres, y su traición por la cual fueron infieles a Mí, y también el caminar en contra mía **41** lo que haré es que andaré en contra de ellos y los traeré a la tierra de sus enemigos-- si sus corazones incircuncisos se humillan, y si ellos aceptan el castigo por sus pecados, **42** entonces Yo traeré a mi mente el pacto con Jacob, mi pacto con Isaac, y mi pacto con Abraham; también, Yo llamaré la tierra a mi mente. **43** La tierra será abandonada por ellos, así que estará en agrado con sus Días de Reposo mientras permanezca abandonada sin ellos. Ellos tendrán que pagar la penalidad por sus pecados porque ellos mismos han rechazado mis mandamientos y han desechado mis leyes. **44** Todavía, a pesar de todo esto, cuando ellos estén en la tierra de sus enemigos, Yo no los rechazaré, tampoco Yo los separaré para destruirlos por completo, y acabar con mi pacto con ellos, pues Yo soy el SEÑOR su Dios. **45** Pero por su bien, Yo traeré a mi mente el pacto con sus antepasados, a quienes yo traje de la tierra de Egipto a la vista de las naciones, para que yo pueda ser su Dios. Yo soy el SEÑOR" **46** Estos son los mandamientos, ordenes y leyes que el SEÑOR hizo entre el mismo y el pueblo de Israel en el Monte Sinaí a través de Moisés.

Leviticus 26:1

Información general:
El SEÑOR continúa diciéndole a Moisés lo que la gente debe hacer.

mantener el Día de Reposo
"obedece las reglas de mis Días de Reposo"

Leviticus 26:3

caminan en mi leyes y mantienen mis mandamientos y los obedecen
Estas son tres formas de decir lo mismo. Enfatizan que las personas deben obedecer todo lo que Dios les ordena hacer. Traducción alterna: "Si obedecen cuidadosamente mis leyes y órdenes"

caminan en mi leyes
Se habla de comportarse de acuerdo con las leyes como si fueran a caminar en las leyes. Traducción alterna: "Si te comportas de acuerdo con mis leyes" o "Si vives de acuerdo con mis leyes"

Leviticus 26:5

comerán su pan al máximo
Aquí el pan representa la comida. "Al máximo" significa hasta que sus estómagos estén llenos de comida. Traducción alterna: "comerán hasta que estén lleno" o "tendrán suficiente comida para comer"

Yo les daré paz en la tierra
"Haré que haya paz en la tierra"

la espada no pasará a través de su tierra
Aquí la palabra "espada" representa ejércitos enemigos o ataques enemigos. Traducción alterna: "ningún ejército te atacará"

Leviticus 26:7

ellos caerán ante ustedes por la espada
Aquí "caer" representa morir, y "la espada" representa atacar a las personas con una espada o la batalla en general. Traducción alterna: "morirán cuando los ataques con la espada" o "los matarás en la batalla"

Cinco de ustedes perseguirán lejos a cientos, y cien de ustedes perseguirán a diez mil
Esto significa que los israelitas tendrán la victoria contra ejércitos más grandes.

Cinco ... cien ... diez mil
"5 ... 100 ... 10,000"

Leviticus 26:9

Yo los miraré a ustedes con favor
"Te mostraré un favor" o "Te bendeciré" (UDB)

los haré fructíferos y los multuplicaré
Estas dos frases se refieren a Dios, lo que hace que tengan muchos descendientes, por lo que se convierten en un grupo numeroso.

los haré fructíferos
Dios habla de tener muchos hijos como si fueran árboles que dan muchos frutos. Traducción alterna: "porque tienes muchos hijos"

Ustedes comerán comida guardada por mucho tiempo
"Tendrá suficiente alimento almacenado para comer durante mucho tiempo" o "tendrá suficiente comida para almacenar y comer durante mucho tiempo"

Leviticus 26:11

Yo colocaré mi tabernáculo entre ustedes
"Pondré mi morada entre vosotros"

Yo no los detestaré
"Te aceptaré"

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Yo caminaré entre ustedes
Caminar entre ellos representa vivir con ellos. Traducción alterna: "Viviré contigo"

Yo he roto las barreras de su yugo
Dios habla de su esclavitud como si tuvieran que usar un yugo que los animales usan para hacer un trabajo duro. Romper las barras del yugo representa liberarlos. Traducción alterna: "Te he liberado de la ardua labor que te obligaron a hacer"

Leviticus 26:14

Información general:
El SEÑOR le está diciendo a Moisés qué sucederá si la gente no obedece sus mandamientos.

Leviticus 26:16

si hacen estas cosas
La frase "estas cosas" se refiere a las cosas enumeradas en 26:14.

Yo infligiré terror en ustedes
Aquí el "terror" representa las cosas que los aterrorizarán. Traducción alterna: "Enviaré los desastres que te aterrorizarán"

drenarán sus vidas
"te quitará la vida lentamente" o "te hará morir lentamente". Son las enfermedades y la fiebre las que harán esto.

Ustedes plantarán sus semillas para nada
La frase "para nada" significa que no obtendrían nada de su trabajo. Traducción alterna: "Plantarán sus semillas en vano" o "Plantarán sus semillas, pero no obtendrán nada de ellas"

Yo pondré mi rostro en contra de ustedes
Esto significa que él se opondrá a ellos. Su rostro mostrará su ira y luchará contra ellos. Traducción alterna: "Me opondré a ti" o "Estaré en tu contra"

ustedes serán dominados por sus enemigos
Esto puede ser expresado en forma activa. Traducción alterna: "tus enemigos te derrotarán"

Leviticus 26:18

siete veces
Aquí "siete veces" no es literal. Significa que el SEÑOR aumentará la severidad de su castigo.

Yo les romperé el orgullo en su poder
Se habla de usar la fuerza para hacer que no se sientan orgullosos como si él fuera a romper su orgullo. Traducción alterna: "Te castigaré y así acabaré con el orgullo que sientes por tu poder" y "Te castigaré para que ya no te sientas orgulloso de tu poder"

Yo haré el cielo sobre ustedes como hierro y su tierra como bronce
Esto significa que Dios evitará que la lluvia caiga del cielo. Esto hará que el terreno sea duro para que las personas no puedan plantar semillas o cultivar.

Su fuerza será agotada para nada
Se habla de trabajar muy duro como si fueran a usar toda su fuerza hasta que no tuvieran más fuerza. La frase "para nada" significa que no obtendrían nada por trabajar tan duro. Traducción alterna: "Trabajarás muy duro en vano" o "Trabajarás muy duro, pero no recibirás nada bueno de trabajar tan duro"

Leviticus 26:21

caminan en contra mía
Caminar representa el comportamiento. Caminar contra Dios representa oponerse a él o rebelarse contra él. Traducción alterna: "rebelarse contra mí"

Yo les traeré golpes, siete veces más sobre ustedes
El sustantivo abstracto "golpes" se puede expresar como el verbo "golpear". Traducción alterna: "Te golpearé siete veces más"

Yo les traeré golpes, siete veces más sobre ustedes
Se habla del SEÑOR causando desastres a los israelitas como si los golpeara. Traducción alterna: "Voy a provocar siete veces más desastres en tu contra" o "Te castigaré siete veces más severamente"

siete veces
Aquí "siete veces" no es literal. Significa que el SEÑOR aumentará la severidad de su castigo.

en proporción a sus pecados
El sustantivo "pecados" se puede expresar con el verbo "pecar". Traducción alterna: "según cuánto has pecado"

quienes les robarán a sus hijos
Robar representa atacar o atacar y arrastrarlos. Traducción alterna: "que atacará a tus hijos" o "que arrastrará a tus hijos"

Así que, sus caminos se volverán desiertos
"Así que nadie viajará en tus caminos". Desierto significa que no hay nadie allí.

Leviticus 26:23

Si a pesar de estas cosas
"Si cuando te castigo así" o "Si te disciplino así y"

ustedes todavía no aceptan mi corrección
Aceptar su corrección representa responder correctamente a ella. En este caso, responder correctamente es elegir obedecerlo. Traducción

alterna: "todavía no escuchas mi corrección" o "todavía no me obedeces"

caminando en oposición a Mí
Caminar representa el comportamiento. Caminar en oposición a él significa oponerse a él o luchar contra él. Traducción alterna: "oponerme" o "luchar contra mí"

Yo también caminaré en oposición a ustedes
Caminar representa el comportamiento. Caminar en oposición a ellos significa enfrentarlos o luchar contra ellos. Traducción alterna: "También me opondré a ti" o "También pelearé contra ti"

Yo mismo los castigaré siete veces
El número 7 representa la completitud. Traducción alterna: "Personalmente te castigaré muchas veces" o "Yo mismo te castigaré más severamente"

por sus pecados
El sustantivo "pecado" se puede expresar con el verbo "pecar". Traducción alterna: "porque sigues pecando contra mí"

Leviticus 26:25

Yo traeré una espada a ustedes
Aquí la palabra "espada" representa un ejército o un ataque de un ejército. Traducción alterna: "Traeré un ejército enemigo contra ustedes" o "Haré que un ejército enemigo los ataque"

que ejecutará venganza
"que los castigará"

por romper el pacto
"por desobedecer el pacto" o "porque desobedecen el pacto"

Ustedes se reunirán
Esto puede ser expresado en forma activa. Traducción alterna: "Se reunirán" o "Se ocultarán"

ustedes serán entregados a la mano de sus enemigos
Aquí "a la mano" significa "en el control" y se refiere a la derrota de su enemigo. Esto puede ser expresado en forma activa. Traducción alterna: "su enemigo los derrotará"

Cuando Yo les corte su suplido de comida
Se habla de destruir la comida que la gente ha almacenado o impedir que la gente pueda obtenerla como si se fuera a cortar el suministro de comida. Traducción alterna: "Cuando destruya la comida que tienes almacenada" o "Cuando te detenga para que no puedas obtener comida"

diez mujeres todavía serán capaces de hornear su pan en un horno
Esto implica que habrá tan poca harina que un horno pequeño podrá contener todo el pan que muchas mujeres puedan poner en él.

ellas le distribuirán su pan por peso
Esto significa que habrá tan poca comida que tendrán que medir cuánto le corresponde cada persona.

Leviticus 26:27

Si ustedes no me escuchan
El escuchar representa obedecer lo que él ha dicho. Traducción alterna: "Si no me obedecen"

caminando en contra mía
Caminar representa el comportamiento. Caminar contra alguien representa oponerse a él o luchar contra él. Traducción alterna: "oponerme" o "luchar contra mí"

Yo caminaré en contra de ustedes
Caminar representa el comportamiento. Caminar contra alguien representa oponerse a él o luchar contra él. Traducción alterna: "Me opondré a ustedes"

Yo los castigaré incluso siete veces más
Aquí "siete veces más" no es literal. Significa que el SEÑOR aumentará la severidad de su castigo.

Leviticus 26:29

Yo destruiré ... cortaré ... tiraré sus cadáveres
Debido a que Dios enviaría un ejército para hacer estas cosas, él habla como si las hiciera. Traducción alterna: "Enviaré un ejército enemigo para destruir ... cortar ... tirar sus cadáveres"

sus cadáveres
"sus cuerpos muertos"

los cadáveres de sus ídolos
Dios habla de que los ídolos no están vivos como si hubieran estado vivos y luego murieron. Traducción alterna: "sus ídolos sin vida"

Leviticus 26:31

Yo tornaré sus ciudades en ruinas y destruiré sus santurios
Debido a que Dios enviaría ejércitos para hacer estas cosas, él habla como si los hiciera. Traducción alterna: "Enviaré ejércitos enemigos para convertir sus ciudades en ruinas y destruir sus santuarios"

sus santurios
Estos eran lugares donde la gente adoraba a los ídolos en lugar de a Dios.

Yo no estaré agradado con el aroma de sus ofrendas
Normalmente, el placer del Señor con el aroma representa su placer con los que queman la ofrenda. Pero en este caso, la gente quemaría las ofrendas, pero Dios no estaría complacido con ellas. Traducción alterna: "Quemarán ofrendas, pero no estaré complacido con ustedes"

Yo sacaré mi espada y los perseguiré
Esto representa enviar ejércitos para atacarlos. Traducción alterna: "Enviaré ejércitos enemigos para atacarlos" o "Enviaré ejércitos enemigos para atacarlos con sus espadas"

Su tierra será abadonada, y sus ciudades serán arruinadas
Esto puede ser expresado en en forma activa. Traducción alterna: "Abandonarán su tierra y sus enemigos destruirán sus ciudades"

Leviticus 26:34

Luego, la tierra disfrutará su Día de Reposo
Se suponía que la gente obedecía la ley del Día de Reposo al no cultivar la tierra cada siete años. Dios habla de esto como si la tierra fuera una persona que obedecería la ley del Día de Reposo y descansaría. Traducción alterna: "Entonces la tierra descansará de acuerdo con la ley del Día de Reposo" o "Entonces, como lo exige la ley del Día de Reposo, la tierra no se cultivará"

tendrá descanso
Dios habla de que la tierra no se cultiva como si fuera una persona que descansaría. Traducción alterna: "no se cultivará"

Yo enviaré miedo a los corazones
Enviar miedo a sus corazones representa asustarlos. Traducción alterna: "Los haré tener miedo terriblemente"

como si estuvieran huyendo de la espada
La espada representa a alguien que está listo para matar con una espada o un ataque de un ejército enemigo. Traducción alterna: "como si estuvieran huyendo de alguien que les estaba persiguiendo con una espada" o "como si estuvieran huyendo de un ejército enemigo"

Leviticus 26:37

Información general:
El SEÑOR continúa describiendo lo que les sucederá a los israelitas cuando se vean obligados a ir a los países de sus enemigos.

como si ustedes estuvieran corriendo de la espada
La espada representa a alguien que está listo para matar con una espada o un ataque de un ejército enemigo. Traducción alterna: "como si estuvieran huyendo de alguien que les estaba persiguiendo con una espada" o "como si estuvieran huyendo de un ejército enemigo"

pararse ante sus enemigos
Pararse ante los enemigos representa no caer cuando los enemigos atacan y luchan contra ellos. Traducción alterna: "para resistir a sus enemigos cuando los atacan" o "para luchar contra sus enemigos"

la tierra de sus enemigos se los comerá a ustedes
El SEÑOR habla de la tierra de los enemigos como si fuera un animal salvaje que se comería a los israelitas. La palabra "devorar" enfatiza que la mayoría de los israelitas morirán allí. Traducción alterna: "morirán en la tierra de sus enemigos"

Aquellos que queden entre ustedes
"Aquellos de ustedes que no mueren"

se consumirán en sus propios pecados
Se consumiran en sus pecados representa el ser consumido debido a sus pecados.

los pecados de sus padres
Aquí "sus padres" representan a sus antepasados.

Leviticus 26:40

los pecados de sus padres
Aquí "sus padres" representan a sus antepasados.

su traición por la cual fueron infieles a Mí
su traición por la cual fueron infieles a Mí

caminar en contra mía
Caminar representa el comportamiento. Caminar contra Dios representa oponerse a él o rebelarse contra él. Traducción alterna: "oponerme" o "rebelarse contra mí"

tornarme en contra de ellos
Esto representa oponerse a ellos. Traducción alterna: "oponerse a ellos"

si sus corazones incircuncisos se humillan
Aquí el término "corazones incircuncisos" se refiere a la persona en su totalidad. Traducción alterna: "si serán humildes en lugar de ser desobedientes obstinadamente"

entonces Yo traeré a mi mente el pacto con Jacob, mi pacto con Isaac, y mi pacto con Abraham
"traeré a mi mente" es una expresión idiomática que significa "recordar intencionalmente". Aquí representa cumplir su pacto. Traducción alterna: "entonces cumpliré el pacto que hice con Jacob, Isaac y Abraham"

Yo llamaré la tierra a mi mente
"Llamada a la mente" es una expresión idiomática que significa "recordar intencionalmente". Aquí representa cumplir su promesa concerniente a la tierra. Traducción alterna: "Cumpliré mi promesa sobre la tierra"

Leviticus 26:43

La tierra será abandonada por ellos,
Esto puede ser expresado en forma activa. Traducción alterna: "El pueblo de Israel abandonará su tierra"

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así que estará en agrado con sus Días de Reposo
El SEÑOR habla de la tierra como si fuera una persona que está feliz de descansar, porque nadie plantará semillas o cultivará en ella. Esto permitirá que la tierra se vuelva más fértil. Traducción alterna: "para que se beneficie de los Días de Reposo"

Leviticus 26:44

Información general:
Esto concluye el mensaje del SEÑOR a Moisés en el Monte Sinaí con respecto a las bendiciones por la obediencia y los castigos por la desobediencia.

Yo traeré a mi mente el pacto con sus antepasados
"traer a la mente" es una expresión idiomática que significa "recordar intencionalmente". Aquí representa cumplir su pacto. Traducción alterna: "Cumpliré el pacto con sus ancestros"

a la vista de las naciones
Esto representa el conocimiento de las naciones. Traducción alterna: "en el conocimiento de las naciones" o "y las naciones lo sabían"

las naciones
Esto representa a la gente de las naciones. Traducción alterna: "a la vista de la gente de las naciones"

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Chapter 27

1 El Señor habló a Moisés y dijo: **2** "Háblale al pueblo de Israel y dile a ellos: 'Si alguien hace un voto especial al SEÑOR, use las siguientes valoraciones. **3** El valor estándar de un varón de veinte a sesenta años de edad debe ser cincuenta monedas de plata, según la moneda del santuario. **4** Para una mujer de las mismas edades, el valor estándar debe ser de treinta monedas de plata. **5** Desde los cinco años hasta los veinte años de edad, tu valor estándar para un varón debe ser de veinte monedas de plata, y para la varona, diez monedas de plata. **6** Desde un mes de edad hasta los cinco años de edad, tu valor estándar para un varón debe ser de cinco monedas de plata, y para una varona, tres monedas de plata. **7** Desde los sesenta años o más, para un varón, tu valor básico debe ser de quince monedas de plata, para una mujer, diez monedas de plata. **8** Pero si la persona haciendo el voto no puede pagar el valor básico, entonces la persona que se entrega debe ser presentada al sacerdote, y el sacerdote valolará a la persona por la cantidad que la persona haciendo el voto puede pagar. **9** Si alguien quiere sacrificarle un animal al SEÑOR, y si el SEÑOR lo acepta, entonces ese animal debe ser separado para Él. **10** La persona no debe alterar o cambiar a tal animal, uno bueno por uno malo o uno malo por uno bueno. Si él cambia al animal por otro, entonces ambos, ese y el animal por el cual se está cambiando, se vuelven santos. **11** Sin embargo, si lo que la persona ha jurado darle al SEÑOR es de hecho inmundo, para que el SEÑOR no lo acepte, entonces la persona debe traerle el animal al sacerdote. **12** El sacerdote evaluará el valor del animal en el mercado. Cualquier valor que el sacerdote ponga en el animal, ese será su valor. **13** Si el sacerdote desea rescatarlo, entonces un cino por ciento de su valor será añadido al precio del rescate. **14** Cuando un hombre separe su casa como un regalo santo al SEÑOR, entonces el sacerdote pondrá su valor como bueno o como malo. Cualquier valor que le ponga el sacerdote, eso será. **15** Pero si el dueño que separó su casa desea rescatarla, él debe añadir un cino por ciento de su valor a su precio de rescate, y le pertenecerá a él. **16** Si un hombre separa algo de su propia tierra, entonces el precio de ella será en proporción a la cantidad de semilla que se requiere para plantarla, 370 lts. de cebada será valorado en cincuenta monedas de plata. **17** Si el separa su campo durante el año del Jubileo, el precio se mantendrá. **18** Pero si el separa su campo luego del año del Jubileo, entonces el sacerdote debe calcular el valor del campo por el número de años que queden hasta el próximo año del Jubileo, y el precio de él será rebajado. **19** Si el hombre que separa el campo desea rescatarlo, entonces él debe añadir un cinco por ciento al precio, y le pertenecerá. **20** Si él no rescata el campo, o si él lo ha vendido a otro hombre, ya no puede ser rescatarlo. **21** En su lugar, el campo, cuando sea liberado en el año del Jubileo, será un regalo santo al SEÑOR, como los campos que han sido completamente dados al SEÑOR. Le pertenecerá al sacerdote. **22** Si un hombre separa un campo que él ha comprado, pero ese campo no es parte de la tierra de su familia, **23** entonces el sacerdote calculará el valor de él hasta el año del Jubileo, y el hombre deberá pagar su valor en ese día como un regalo santo al SEÑOR. **24** En el año del Jubileo, el campo regresará al hombre de quien fue comprado, al dueño de la tierra. **25** Todos las valoraciones deben ser puestos por el peso de la moneda de plata del santuario. que equivale a 20 veces la medida de. 57gms. **26** Nadie debe separar el primogénito entre los animales, ya que el primogénito le pertenece al SEÑOR; sea buey o oveja, es del SEÑOR. **27** Si es un animal inmundo, entonces el dueño puede comprarlo de vuelta al valor de él, una quinta parte debe ser añadido a ese valor. Si el animal no es rescatado, entonces será vendido al valor fijado. **28** Pero nada que un hombre consagra al SEÑOR, de todo lo que tiene, sea humano o animal, o la tierra de su familia, puede ser vendido o rescatado. Todo lo que sea consagrado es muy santo para el SEÑOR. **29** Ningún rescate que sea pagado por la persona que es consagrada para la destrucción. Esa persona debe ser asesinada. **30** Todo el diezmo de la tierra, sea de grano crecido en la tierra o fruto de los árboles, es del SEÑOR. Es santo para el SEÑOR. **31** Si un hombre redime algo de su diezmo, él debe añadir un quinto a su valor. **32** Para cada décimo de una manada o rebaño, lo que sea que pase bajo la vara del pastor, una décima debe ser separada para el SEÑOR. **33** El pastor no debe buscar los mejores o los peores animales, y él no debe sustituirlos por otro. Si él lo cambia del todo, entonces ambos, ese y aquel por el cual se cambió, se vuelve santo. Ya no puede ser rescatado.'" **34** Estos son los mandamientos que el SEÑOR dio en el Monte Sinaí a Moisés para la gente de Israel.

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Leviticus 27:1

Si alguien hace un voto especial al SEÑOR
En este caso, el voto implicaría entregarse a sí mismo u otra persona a Dios. Esto puede ser expresado claramente. Traducción alterna: "Si alguien jura dar alguien al SEÑOR"

use las siguientes valoraciones
En lugar de dar a la persona, le daría al Señor una cierta cantidad de plata. Traducción alterna"usen los siguientes valores como su regalo al Señor en lugar de la persona" o "denle al Señor las siguientes cantidades de plata en lugar de la persona"

Leviticus 27:3

Su valor estándar
"La cantidad a pagar" o "Ustedes deben pagar"

veinte ... sesenta ... cincuenta ... treinta
"20 ... 60 ... 50 ... 30"

cincuenta ciclos de plata
Si es necesario usar unidades de peso modernas, aquí hay dos formas de hacerlo. Traducción alterna: "cincuenta piezas de plata, cada una de las cuales pesa diez gramos" o "quinientos gramos de plata"

según el ciclo del santuario
Había siclos de diferentes pesos. Este es el que la gente tenía que usar en el santuario de la tienda sagrada. Su peso es de unos 11 gramos. Traducción alterna: "Usa el tipo de ciclo que se usa en el santuario" o "Cuando pesas la plata, usa el peso que se usa en el santuario"

treinta ciclos
Si es necesario usar unidades de peso modernas, aquí hay dos formas de hacerlo. Traducción alterna: "treinta piezas de plata, cada una de las cuales pesa diez gramos" o "trescientos gramos de plata"

Leviticus 27:5

cinco ... veinte ... diez ... tres
"5 ... 20 ... 10 ... 3"

tu valor estándar
"la cantidad a pagar" o "ustedes deben pagar"

veinte ciclos
Si es necesario usar unidades de peso modernas, aquí hay dos formas de hacerlo. Traducción alterna: "veinte piezas de plata" o "doscientos gramos de plata"

y para la hembra diez ciclos
Las frases "de esa edad" y "su valor estándar debe ser" se omiten, pero deben entenderse. Traducción alterna: "y para la hembra de esa edad, su valor estándar debe ser de diez ciclos"

diez ciclos
Si es necesario usar unidades de peso modernas, aquí hay dos formas de hacerlo. Traducción alterna: "diez piezas de plata" o "cien gramos de plata"

cinco ciclos de plata
Si es necesario usar unidades de peso modernas, aquí hay dos formas de hacerlo. Traducción alterna: "cinco piezas de plata" o "cincuenta gramos de plata"

tres ciclos
Si es necesario usar unidades de peso modernas, aquí hay dos formas de hacerlo. Traducción alterna: "tres piezas de plata" o "treinta gramos de plata"

Leviticus 27:7

sesenta años o más
"sesenta años y mayores"

sesenta ... quince ... diez
"60 ... 15 ... 10"

quince ciclos
Si es necesario usar unidades de peso modernas, aquí hay dos formas de hacerlo. Traducción alterna: "quince piezas de plata" o "150 gramos de plata"

para una mujer, diez ciclos
Las frases "de esa edad" y "su valor estándar debe ser" se omiten, pero deben entenderse. Traducción alterna: "y para una mujer de esa edad, su valor estándar debe ser de diez ciclos"

la persona que se entrega debe ser presentada al sacerdote
Esto puede ser expresado en forma activa. Traducción alterna: "debe presentar al sacerdote la persona que está dando"

Leviticus 27:9

Información general:
El SEÑOR continúa diciéndole a Moisés lo que la gente debe hacer.

separado para Él
"apartado para el SEÑOR"

ambos, ese y el animal por el cual se está cambiando
Esto puede ser expresado en forma activa. Traducción alterna: "tanto él como para quien lo intercambia" o los animales se pueden denominar simplemente como "ambos animales"

Leviticus 27:11

es de hecho inmundo, para que el SEÑOR no lo acepte
Si el SEÑOR no acepta cierto animal como ofrenda, se habla del animal como si estuviera físicamente sucio. Puede ser impuro porque es un cierto tipo de animal o porque tiene un defecto. Traducción

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alterna: "es, de hecho, una que el SEÑOR no aceptará"

valor del animal en el mercado
Este es el valor que normalmente vale el animal cuando alguien lo compra o lo vende.

desea redimirlo
"desea volver a comprarlo"

Leviticus 27:14

él debe añadir un quinto de su valor a su precio de redención
"Un quinto" es una parte de algo que se divide en cinco partes iguales. Traducción alterna: "él debe dividir el valor de la casa en cinco partes iguales, sumar la cantidad igual a una de esas partes y pagarla toda"

Leviticus 27:16

la cantidad de semilla que se requiere para plantarla
Esto puede ser expresado en forma activa. Traducción alterna: "la cantidad de semilla que una persona necesitaría para plantarla"

un homer de cebada será valorado en
Aquí "un homer de cebada" representa un pedazo de tierra que necesitaría un homer de cebada para plantar todo. Traducción alterna: "un pedazo de tierra que requiere un homer de cebada para plantar todo se valorará en" o "el valor de la tierra que requiere un homer de cebada será"

homer
Un homer es de 220 litros.

cincuenta ciclos de plata
Si es necesario usar unidades de peso modernas, aquí hay dos formas de hacerlo. Traducción alterna: "cincuenta piezas de plata, cada una de las cuales pesa diez gramos" o "quinientos gramos de plata"

Leviticus 27:17

el año del Jubileo
Esto ocurre cada 50 años. Vea cómo tradujo "Jubileo" en 25:10.

el precio se mantendrá
"mantener" representa "permanecer" o "permanecer igual". Traducción alterna: "su valor seguirá siendo el mismo" o "su valor será la cantidad total"

el precio de él será rebajado
Esto puede ser expresado en forma activa. Traducción alterna: "debe reducir el valor estimado"

Leviticus 27:19

ya no puede ser redimido
Esto puede ser expresado en forma activa. Traducción alterna: "ya no puede volver a comprarlo"

Si él no redime el campo
El tiempo para canjear el campo se puede establecer claramente. Traducción alterna: Si no redime el campo antes del año de Jubileo "

en el año del Jubileo
"en el año de la restauración" o "el año para que devuelvas tierra y liberar esclavos". Este era un año en que los judíos tenían que devolver la tierra a sus dueños originales y liberar a los esclavos. Veer como se ha traducido esto en 25:13

que han sido completamente dados al SEÑOR
Esto puede ser expresado en forma activa. Traducción alterna: "que alguien le ha dado completamente al SEÑOR"

Leviticus 27:24

al hombre de quien fue comprado ... dueño de la tierra.
Estas dos fases se refieren a la misma persona. Normalmente la tierra sería comprada a su dueño.

al hombre de quien fue comprado
Esto puede ser expresado en forma activa. Traducción alterna: "el hombre que lo vendió"

Todas las valoraciones deben ser puestos
Esto puede ser expresado en forma activa. Traducción alterna: "Los sacerdotes deben determinar los valores estimados"

por el peso del ciclo del santuario
Había siclos de diferentes pesos. Este es el que la gente tenía que usar en el santuario de la tienda sagrada.

Veinte geras deben ser el equivalente de un siclo
El propósito de esta oración es decir cuánto pesa el siclo del santuario. El gera era la unidad de peso más pequeña que usaban los israelitas. Traducción alterna: "Un siclo debe ser igual a veinte geras"

Veinte geras deben ser el equivalente de un siclo
Si es necesario usar unidades de peso modernas, aquí hay una manera de hacerlo. Traducción alterna: "Un siclo debe pesar diez gramos"

Leviticus 27:26

Nadie debe separar
"Nadie puede apartarse para el SEÑOR"

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un quinto debe ser añadido a ese valor
Esto puede ser expresado en forma activa. Traducción alterna: "debe agregar un quinto a ese valor"

Si el animal no es redimido
Esto puede ser expresado en forma activa. Traducción alterna: "Si la persona no vuelve a comprar el animal"

será vendido al valor fijado
Esto puede ser expresado en forma activa. Traducción alterna: "el sacerdote debe venderlo al valor establecido"

Leviticus 27:28

nada que un hombre consagra al SEÑOR, de todo lo que tiene, sea humano o animal, o la tierra de su familia, puede ser vendido o redimido
Esto puede ser expresado en forma activa. Traducción alterna: "Nadie puede vender o redimir nada de lo que un hombre haya dedicado para el SEÑOR, de todo lo que tiene, ya sea un ser humano, un animal o la tierra de su familia" o "Si un hombre dedica para el SEÑOR todo lo que tiene, ya sea "humano o animal, o la tierra de su familia, nadie puede venderlo o redimirlo"

Todo lo que sea consagrado es muy santo para el SEÑOR
"Todo lo que alguien dedica es muy santo para el SEÑOR"

Ningún rescate que sea pagado
Esto puede ser expresado en forma activa. "Nadie puede pagar un rescate"

por la persona que es consagrada para la destrucción
Esto puede ser expresado en forma activa. Traducción alterna: "para cualquier persona a quien el SEÑOR ha dedicado a la destrucción"

por la persona que es consagrada para la destrucción
Se puede aclarar del porqué una persona podría estar dedicada a la destrucción. Traducción alterna: "para cualquier persona que el SEÑOR haya determinado debe morir a causa de su pecado"

Esa persona debe ser asesinada
Esto puede ser expresado en forma activa. Traducción alterna: "hay que poner a esa persona a la muerte" o "hay que matar a esa persona"

Leviticus 27:30

Si un hombre redime algo de su diezmo
"Si un hombre quiere redimir algo de sus diezmos"

Leviticus 27:32

lo que sea que pase bajo la vara del pastor
Esto se refiere a la forma en que contarían a sus animales. Traducción alterna: "cuando cuenten a sus animales levantando su vara de pastor y haciéndolos caminar debajo de ella hacia el otro lado" o "cuando cuenten a los animales"

una décima debe ser separada para el SEÑOR
la décima debe ser separada para el SEÑOR - Esto puede ser expresado en forma activa. Traducción alterna: "debes apartar una décima parte para el SEÑOR"

décima
décima - "cada décimo animal"

entonces ambos, ese y aquel por el cual se cambió
"entonces ambos animales"

no puede ser redimido
Esto puede ser expresado en forma activa. Traducción alterna: "No puede redimirlo" o "No puede volver a comprarlo"

Leviticus 27:34

Estos son los mandamientos
Esta es una declaración de resumen. Se refiere a los mandamientos que fueron dados en los capítulos anteriores.

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Book: Numbers

Numbers

Chapter 1

1 El SEÑOR le habló a Moisés en la tienda de reunión en el desierto de Sinai. Esto sucedió en el primer día del segundo mes durante el segundo año después que el pueblo de Israel salió de la tierra de Egipto. El SEÑOR dijó, **2** "Realicen un censo de todos los hombres de Israel en cada clan, en las familias de sus padres. Cuenten cada hombre, cada hombre **3** que sea mayor de veinte años de edad. Cuenten a todos los que puedan pelear como soldados de Israel. Tú y Aarón deben anotar el número de los hombres en sus grupos armados. **4** Un hombre de cada tribu, una cabeza del clan, te deberá servir como jefe de su tribu. Cada jefe deberá diriguir a los hombres que pelearán por su tribu. **5** Éstos son los nombres de los jefes que deberán pelear contigo. De la tribu de Rubén, Elizur, hijo de Sedeur; **6** de la tribu de Simeón, Selumiel, hijo de Zurisadai, **7** de la tribu de Judá, Naasón, hijo de Aminadab; **8** de la tribu de Isacar, Natanael, hijo de Zuar; **9** de la tribu de Zabulón, Eliab, hijo de Helón; **10** de la tribu de Efraín, hijo de José, Elisama, hijo de Amiud; de la tribu de Manasés, Gamaliel, hijo de Pedazur; **11** de la tribu de Benjamín, Abidán, hijo de Gedeoni. **12** de la tribu de Dan, Ahiezer, hijo de Amisadai; **13** de la tribu de Aser, Pagiel, hijo de Ocrán; **14** de la tribu de Gad, Eliasaf, hijo de Deuel; **15** y de la tribu de Neftalí, Ahira, hijo de Enán." **16** Éstos fueron los hombres nombrados del pueblo. Ellos dirigieron las tribus de sus antepasados. Ellos eran los jefes de las tribus de Israel. **17** Moisés y Aarón tomaron a estos hombres, quienes fueron anotados por nombre, **18** y junto con estos hombres, ellos reunieron a todos los hombres de Israel en el primer día del segundo mes. Luego, cada hombre de veinte años o más identificó sus antepasados. Él tenía que nombrar las tribus y las familias descendientes de sus antepasados. **19** Entonces Moisés registró sus nombres en el desierto de Sinaí, como EL SEÑOR le había ordenado. **20** De los descendientes de Rubén, el primogénito de Israel, fueron contados todos los nombres de cada hombre de veinte años o más hábil para ir a la guerra, de los registros de las tribus y familias de sus antepasados. **21** Contaron 46, 500 hombres de la tribu de Rubén. **22** De los descendientes de Simeón fueron contados todos los nombres de cada hombre de veinte años o más habil para ir a la guerra, de los registros de las tribus y familias de sus antepasados. **23** Ellos contaron 59, 300 hombres de la tribu de Simeón. **24** De los descendientes de Gad fueron contados todos los nombres de cada hombre de veinte años o más hábil para ir a la guerra, de los registros de las tribus y familias de sus antepasados. **25** Ellos contaron 45, 650 hombres de la tribu de Gad. **26** De los descendientes de Judá fueron contados todos los nombres de cada hombre de veinte años o más hábil para ir a la guerra, de los registros de las tribus y familias de sus antepasados. **27** Ellos contaron 74, 600 hombres de la tribu de Judá. **28** De los descendientes de Isacar fueron contados todos los nombres de cada hombre de veinte años o más hábil para ir a la guerra, de los registros de las tribus y familias de sus antepasados. **29** Ellos contaron 54, 400 hombres de la tribu de Isacar. **30** De los descendientes de Zabulón fueron contados todos los nombres de cada hombre de veinte años o más hábil para ir a la guerra, de los registros de las tribus y familias de sus antepasados. **31** Ellos contaron 57, 400 hombres de la tribu de Zabulón. **32** De los descendientes de Efraín, hijo de José, fueron contados todos los nombres de cada hombre de veinte años o más hábil para ir a la guerra, de los registros de las tribus y familias de sus antepasados. **33** Ellos contaron 40, 500 hombres de la tribu de Efraín. **34** De los descendientes de Manasés, hijo de José, fueron contados todos los nombres de cada hombre de veinte años o más hábil para ir a la guerra, de los registros de las tribus y familias de sus antepasados. **35** Ellos contaron 32, 200 hombres de la tribu de Manasés. **36** De los descendientes de Benjamín fueron contados todos los nombres de cada hombre de veinte años o más hábil para ir a la guerra, de los registros de las tribus y familias de sus antepasados. **37** Ellos contaron 35, 400 hombres de la tribu de Benjamín. **38** De los descendientes de Dan fueron contados todos los nombres de cada hombre de veinte años o más hábil para ir a la guerra, de los registros de las tribus y familias de sus antepasados. **39** Ellos contaron 62, 700 de la tribu de Dan. **40** De los descendientes de Aser fueron contados todos los nombres y cada hombre de veinte años o más hábil para ir a la guerra, de los registros de las tribus y familias de sus descendientes. **41** Ellos contaron 41, 500 hombres de la tribu de Aser. **42** De los descendientes de Neftalí fueron contados todos los nombres de cada hombre de veinte años o más hábil para ir a la guerra de los registros de las tribus y familias de sus antepasados. **43** Ellos contaron 53, 400 de la tribu de Neftalí. **44** Moisés y Aarón

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contaron todos estos hombres, juntos con los doce hombres que estaban dirigiendo las doce tribus de Israel. **45** Por tanto, todos los hombres de Israel de veinte años o más, todos los que podían pelear en la guerra, fueron contados en cada una de sus familias. **46** Ellos contaron 603, 500 hombres. **47** Pero los hombres que eran descendientes de Leví no fueron contados, **48** porque El SEÑOR le dijo a Moisés: **49** "Tú no deberás contar los de la tribu de Leví ni incluirlos en el total del pueblo de Israel. **50** En su lugar, pon a los levitas al cuidado de la tienda de reunión de las leyes del pacto, y al cuidado de todos los muebles en la tienda de reunión y por todo lo que está dentro de él. Los levitas deberán cargar el tabernáculo, ellos cargarán los muebles de la tienda de reunión. Cuidarán la tienda de reunión y harán campamento alrededor de él. **51** Cuando la tienda de reunión sea movido a otro lugar, los levitas deben desmontarla. Cuando haya que montar la tienda de reunión, los levitas la deberán montar. Cualquier extranjero que se acerque a la tienda de reunión debe ser muerto. **52** Cuando el pueblo de Israel monte sus tiendas, cada hombre debe montar cerca de la bandera que pertenece a su grupo armado. **53** Sin embargo, los levitas deben montar sus tiendas alrededor de la tienda de reunión de las leyes del pacto para que mi enojo no venga sobre el pueblo de Israel. Los levitas deben cuidar la tienda de reunión de las leyes del pacto." **54** El pueblo de Israel hizo todas estas cosas. Ellos hicieron todo lo que El SEÑOR le había ordenado a través de Moisés.

Numbers 1:1

El SEÑOR
Este es el nombre de Dios que reveló a su pueblo en el Antiguo Testamento. Ver la página de traducción del SEÑOR sobre cómo traducir esto.

el primer dia del segundo mes
"El 1er día del 2do mes". Este es el segundo mes del calendario hebreo. El primer día es cerca de mediados de abril en los calendarios occidentales.

el segundo año
"el segundo año" o "año 2"

Cuéntalos por nombre
Esto significa contar a los hombres grabando sus nombres. Traducción alterna: "Cuéntalos, grabando el nombre de cada uno de los hombres"

veinte años de edad
"20 años de edad"

registra el número de hombres en sus grupos armados
Esto se refiere a asignar a los hombres a sus divisiones militares.

Numbers 1:4

una cabeza del clan
"un líder de un clan"

te deberá servir
"ayudarte"

Numbers 1:7

Información general:
El SEÑOR continúa listando a los líderes de las tribus de Moisés.

Numbers 1:10

Información general:
El SEÑOR continúa listando a los líderes de las tribus de Moisés.

Numbers 1:12

Información general:
El SEÑOR continúa listando a los líderes de las tribus de Moisés.

Numbers 1:16

los hombres nombrados
Esto puede ser expresado en forma activa. Traducción alterna: "los hombres a quienes el SEÑOR designó"

Numbers 1:17

tomaron a estos hombres
"reunieron a estos hombres juntos"

quienes fueron registrados por nombre
Esto se puede afirmar en forma activa. Traducción alterna: "cuyos nombres habían registrado"

el primer día del segundo mes
"El 1er día del 2do mes". Este es el segundo mes del calendario hebreo. El primer día es cerca de mediados de abril en los calendarios occidentales. Ver como se ha traducido esto en 1:1.

Luego, cada hombre de veinte años o más identificó sus antepasados. Él tenía que nombrar los clanes y las familias descendientes de sus antepasados
La segunda oración significa básicamente lo mismo que la primera y se agrega para aclaración.

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Él tenía que nombrar
Aquí "nombrar" significa "decir". Traducción alterna: "Cada hombre tenía que decir"

Numbers 1:20

fueron contados todos los nombres
Esto puede ser expresado en forma activa. Traducción alterna: "contaron todos los nombres"

apto para ir a la guerra
"quien pudo ir a la guerra"

46,500 hombres
"cuarenta y seis mil quinientos hombres"

Numbers 1:22

fueron contados todos los nombres de cada varón ... clanes y familias
La frase "fueron contados" se puede declarar en forma activa. Esta frase larga se repite varias veces en el censo. Ver como se ha traducido en 1:20. Traducción alterna: "contaron todos los nombres de todos y cada uno de los hombres ... clanes y familias"

Numbers 1:24

fueron contados todos los nombres de cada varón ... clanes y familias
La frase "fueron contados" se puede declarar en forma activa. Esta frase larga se repite varias veces en el censo. Ver como se ha traducido en 1:20. Traducción alterna: "contaron todos los nombres de todos y cada uno de los hombres ... clanes y familias"

Numbers 1:26

fueron contados todos los nombres de cada varón ... clanes y familias
La frase "fueron contados" se puede declarar en forma activa. Esta frase larga se repite varias veces en el censo.Ver como se ha traducido en 1:20. Traducción alterna: "contaron todos los nombres de todos y cada uno de los hombres ... clanes y familias"

Numbers 1:28

fueron contados todos los nombres de cada varón ... clanes y familias
La frase "fueron contados" se puede declarar en forma activa. Esta frase larga se repite varias veces en el censo. Ver como se ha traducido en 1:20. Traducción alterna: "contaron todos los nombres de todos y cada uno de los hombres ... clanes y familias"

Numbers 1:30

fueron contados todos los nombres de cada varón ... clanes y familias
La frase "fueron contados" se puede declarar en forma activa. Esta frase larga se repite varias veces en el censo.Ver como se ha traducido en 1:20. Traducción alterna: "contaron todos los nombres de todos y cada uno de los hombres ... clanes y familias"

Numbers 1:32

fueron contados todos los nombres de cada varón ... clanes y familias
La frase "fueron contados" se puede declarar en forma activa. Esta frase larga se repite varias veces en el censo.Ver como se ha traducido en 1:20. Traducción alterna: "contaron todos los nombres de todos y cada uno de los hombres ... clanes y familias"

Numbers 1:34

fueron contados todos los nombres de cada varón ... clanes y familias
La frase "fueron contados" se puede declarar en forma activa. Esta frase larga se repite varias veces en el censo. Ver como se ha traducido en 1:20. Traducción altern: "contaron todos los nombres de todos y cada uno de los hombres ... clanes y familias"

Numbers 1:36

fueron contados todos los nombres de cada varón ... clanes y familias
La frase "fueron contados" se puede declarar en forma activa. Esta frase larga se repite varias veces en el censo. Ver como se ha traducido en 1:20. Traducción alterna: "contaron todos los nombres de todos y cada uno de los hombres ... clanes y familias"

Numbers 1:38

fueron contados todos los nombres de cada varón ... clanes y familias
La frase "fueron contados" se puede declarar en forma activa. Esta frase larga se repite varias veces en el censo. Ver como se ha traducido en 1:20. Traducción alterna: "contaron todos los nombres de todos y cada uno de los hombres ... clanes y familias"

Numbers 1:40

fueron contados todos los nombres de cada varón ... clanes y familias
La frase "fueron contados" se puede declarar en forma activa. Esta frase larga se repite varias veces en el censo. Ver como se ha traducido en 1:20. Traducción alterna: "contaron todos los nombres de

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todos y cada uno de los hombres ... clanes y familias"

Numbers 1:42

fueron contados todos los nombres de cada varón ... clanes y familias
La frase "fueron contados" se puede expresar en forma activa. Esta frase larga se repite varias veces en el censo. Ver como se ha traducido en 1:20. Traducción alterna: "contaron todos los nombres de todos y cada uno de los hombres ... clanes y familias"

Numbers 1:44

Por tanto, todos los hombres de Israel ... fueron contados en cada una de sus familias
La frase "fueron contados" se puede declarar en forma activa. Esta frase larga se repite varias veces en el censo. Ver como se ha traducido en 1:20. Traducción alterna: "Entonces contaron a todos los hombres de Israel ... en cada una de sus familias"

Numbers 1:47

los hombres quienes eran descendientes de Leví no fueron contados
Esto puede ser expresado en forma activa. Traducción alterna: "Moisés y Aarón no contaron a los hombres que descendían de Levi"

quienes eran descendientes de Leví
En algunos idiomas este es un verbo pasivo. Si es necesario, esto se puede escribir de manera diferente. Traducción alterna: "que eran de la tribu de Levi"

no deberás contar los de la tribu de Leví
Aquí, la "tribu de Levi" se refiere a todos los hombres en la tribu de Levi. Traducción alterna: "no debe contar a los hombres de la tribu de Levi"

Numbers 1:50

el tabernáculo de los decretos del pacto
El tabernáculo también fue llamado por este nombre más largo porque el arca con la ley de Dios fue colocada dentro de él.

por todo lo que está dentro de él
Aquí "él" se refiere al tabernáculo

Los levitas deberán cargar el tabernáculo
Su trabajo era llevar el tabernáculo cuando viajaban. Traducción alterna: "Cuando viajan, los levitas deben llevar el tabernáculo"

harán campamento alrededor de él
Esto significa que debían instalar sus tiendas alrededor del tabernáculo. Traducción alterna: "configuren sus tiendas alrededor de él"

Numbers 1:51

Cuando haya que montar el tabernáculo
Esto puede ser expresado en forma activa. Traducción alterna: "Cuando es el momento de montar el tabernáculo"

Cualquier extranjero ... debe ser matado
Esto puede ser expresado en forma activa. Traducción alterna: "Cualquier extraño ... debe morir" o "Debes matar a cualquier extraño que se acerque al tabernáculo"

la bandera
una gran bandera

su grupo armado
"su división militar"

Numbers 1:53

el tabernáculo de los decretos del pacto
El tabernáculo también fue llamado por este nombre más largo porque el arca con la ley de Dios fue colocada dentro de él. Ver como se ha traducido esto en 1:50.

para que mi enojo no venga sobre el pueblo de Israel
Aquí el SEÑOR habla de no castigar a los israelitas ya que su ira no viene sobre ellos. La frase "sobre" se refiere a su ira aplicada a ellos. Traducción alterna: "para que en mi ira no castigue al pueblo de Israel"

El SEÑOR le había ordenado a través de Moisés
El SEÑOR le había ordenado a Moisés todo lo que los israelitas debían hacer, y luego Moisés les había ordenado a los israelitas.

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Chapter 2

1 El SEÑOR habló otra vez a Moisés y Aarón. Él dijo: **2** "Cada uno de los israelitas tiene que acampar alrededor de su estandarte, con las banderas de las casas de sus padres. Ellos acamparán alrededor de la tienda de reunión a cada lado. **3** Los que estarán acampando al este de la tienda de reunión, por donde el sol sale, son el campamento de Judá y estarán acampando debajo de su estandarte. Naasón, hijo de Aminadab, es el jefe de la gente de Judá. **4** El número de la gente de Judá es 74, 600. **5** La tribu de Isacar tiene que acampar al lado de Judá. Natanael, hijo de Zuar, tiene que dirigir el ejército de Isacar. **6** El número en su división es 54, 400 hombres. **7** La tribu de Zabulón tiene que acampar al lado de Isacar. Eliab, hijo de Helón, tiene que dirigir el ejército de Zabulón. **8** El número en su división es 57, 400. **9** Todo el número del campamento de Judá es 186, 400. Ellos se establecerán primero. **10** En el lado sur estará el campamento de Rubén debajo de su estandarte. El jefe del campamento de Rubén es Elisur hijo de Sedeur. **11** El número en su división es 46, 500. **12** Simeón está acampando al lado de Rubén. El jefe de la gente de Simeón es Selumiel hijo de Zurisadai. **13** El número en su división es 59, 300. **14** La tribu de Gad es la próxima. El jefe del pueblo de Gad es Eliasaf, hijo de Deuel. **15** El número en su división es 45, 650. **16** Todos aquellos contados en el campamento de Rubén, de acuerdo a sus divisones, son 151, 450. Ellos se pondrán en segundo lugar. **17** Luego, la tienda de reunión tiene que ir fuera del campamento con los levitas en medio de todos los campamentos. Ellos tienen que ir fuera del campamento en el mismo orden que entraron al campamento. Cada hombre tiene que estar en su lugar, junto a su bandera. **18** Las divisiones del campamento de Efraín debajo de su estandarte. El jefe de la gente de Efraín es Elisama, hijo de Amiud. **19** El número en su división es 40, 500. **20** Junto a ellos está la tribu de Manasés. El jefe de Manasés es Gamaliel, hijo de Pedasur. **21** El número en su división es 32, 200. **22** Después, estará la tribu de Benjamín. El jefe de Benjamín es Abidán, hijo de Gedeoni. **23** El número en su división es 35, 400. **24** Todos aquellos contados en el campamento de Efraín son 108, 100. Ellos se pondrán en tercer lugar. **25** Al norte estarán las divisiones del campamento de Dan. El jefe de la gente de Dan es Ahiezer, hijo de Amisadai. **26** El número en su división es 62, 700. **27** La gente de la tribu de Aser acampa al lado de Dan. El jefe de Aser es Pagiel, hijo de Ocrán. **28** El número en su división es 41, 500. **29** La tribu de Neftalí es la próxima. El jefe de Neftalí es Ahira, hijo de Enán. **30** El número en su división es 53, 400. **31** Todos aquellos contados en el campamento con Dan son 157, 600. Ellos saldrán del campamento en último lugar, debajo de su bandera." **32** Estos son los israelitas, contados de acuerdo a sus familias. Todos aquellos contados en sus campamentos, por sus divisiones, son 603, 550. **33** Pero Moisés y Aarón no contaron a los levitas de entre el pueblo de Israel. Esto fue como EL SEÑOR le había ordenado a Moisés. **34** El pueblo de Israel hizo todo lo que EL SEÑOR le había ordenado a Moisés. Acamparon junto a sus banderas. Salieron del campamento por sus tribus, en el orden de las familias de sus antepasados.

Numbers 2:1

alrededor de su estandarte
Los "estandartes" eran cuatro grupos más grandes en los que se dividían las tribus. Cada estandarte fue ordenada a acampar juntos. Los estandartes estaban representados por una bandera.

con las banderas de las casas de sus padres
Cada familia extendida también tenía una bandera debajo del campamento, que estaba dentro del área designada para su estandarte.

banderas
son banderas grandes

Numbers 2:3

debajo de su estandarte
Los "estandartes" eran cuatro grupos más grandes en los que se dividían las tribus. A cada estandarte se le ordenó acampar juntos, y estaba representada por una bandera. Ver como se ha traducido "estandartes" en 2:1.

Naasón, hijo de Aminadab
Traduzca el nombre de este hombre de la misma manera que lo hizo en 1:7.

74.600
"setenta y cuatro mil seiscientos"

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Numbers 2:5

Información general:
El SEÑOR continúa diciéndole a Moisés dónde acamparán cada tribu y su ejército alrededor de la tienda de la reunión.

Natanael, hijo de Zuar
Traduzca el nombre de este hombre de la misma manera que lo hizo en 1:7.

división
Este es un término militar para un gran grupo de soldados. Cada tribu era su propia "división".

Numbers 2:7

Información general:
El SEÑOR continúa diciéndole a Moisés dónde acamparán cada tribu y su ejército alrededor de la tienda de la reunión.

Eliab, hijo de Helón
Traduzca el nombre de este hombre de la misma manera que lo hizo en 1:7.

57.400
Esto modifica a los hombres. Traducción alterna: "57.400 hombres"

Numbers 2:9

Todo el número del campamento de Judá es 186.400
Este número incluye a todos los hombres en las tribus que acamparon bajo el estandarte de Judá. Traducción alterna: "El número de los hombres acampados bajo el estandarte de Judá es 186.400"

Ellos se establecerán primero
Esto significa que saldrán primero cuando se mueva el campamento israelita. Traducción alterna: "Cuando viajen, saldrán primero"

primero
"1ro."

Numbers 2:10

Información general:
El SEÑOR continúa diciéndole a Moisés dónde acamparán cada tribu y su ejército alrededor de la tienda de la reunión.

debajo de su estandarte
Los "estandartes" eran cuatro grupos más grandes en los que se dividían las tribus. A cada estandarte se le ordenó acampar juntos, y estaba representada por una bandera. Ver como se ha traducido "estandartes" en 2:1.

Elisur hijo de Sedeur
Traduzca el nombre de este hombre de la misma manera que lo hizo en 1:4.

46.500
Esto modifica a los hombres. Traducción alterna: "46.500 hombres"

Numbers 2:12

Información general:
El SEÑOR continúa diciéndole a Moisés dónde acamparán cada tribu y su ejército alrededor de la tienda de la reunión.

Selumiel hijo de Zurisadai
Traduzca el nombre de este hombre de la misma manera que lo hizo en 1:4.

59.300
Esto modifica a los hombres. Traducción alterna: "59.300 hombres"

Numbers 2:14

Información general:
El SEÑOR continúa diciéndole a Moisés dónde acamparán cada tribu y su ejército alrededor de la tienda de la reunión.

Eliasaf, hijo de Deuel
Traduzca el nombre de este hombre de la misma manera que lo hizo en 1:12.

45.650
Esto modifica a los hombres. Traducción alterna: "45.650 hombres"

Numbers 2:16

Todos aquellos enumerados en el campamento de Rubén, de acuerdo a sus divisones, son 151,450
Este número incluye a todos los hombres en las tribus que acamparon bajo el estandarte de Rubén. Traducción alterna: "El número de todos los hombres acampados bajo el estandarte de Rubén, según sus divisiones, es 151,450"

segundo
"2do."

Numbers 2:17

la tienda de reunión tiene que salir fuera ... en medio de todos los campamentos
Esto significa que la tienda de reunión debe ser llevada por los levitas en medio de las tribus mientras viajan.

Ellos tienen que salir
"Ellos" se refiere a las doce tribus.

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junto a su bandera
Cada hombre no tiene su propio estandarte personal; más bien, esto se refiere a la bandera que pertenece a su tribu. Traducción alterna: "por el estandarte de su tribu"

Numbers 2:18

Información general:
El SEÑOR continúa diciéndole a Moisés dónde acamparán cada tribu y su ejército alrededor de la tienda de la reunión.

debajo de su estandarte
Los "estandartes" eran cuatro grupos más grandes en los que se dividían las tribus. A cada estandarte se le ordenó acampar juntos, y estaba representada por una bandera. Ver como se ha traducido "estandartes" en 2:1.

40.500
Esto modifica a los hombres. Traducción alterna: "40.500 hombres"

Numbers 2:20

Información general:
El SEÑOR continúa diciéndole a Moisés dónde acamparán cada tribu y su ejército alrededor de la tienda de la reunión.

Junto a ellos
Esto significa que la tribu de Manasés saldrá a continuación, después de la tribu de Efraín.

32.200
Esto modifica a los hombres. Traducción alterna: "32.200 hombres"

Numbers 2:22

Información general:
El SEÑOR continúa diciéndole a Moisés dónde acamparán cada tribu y su ejército alrededor de la tienda de la reunión.

Abidán, hijo de Gedeoni
Traduzca el nombre de este hombre de la misma manera que lo hizo en 1:10.

35.400
Esto modifica a los hombres. Traducción alterna: "35.400 hombres"

Numbers 2:24

Información general:
El SEÑOR continúa diciéndole a Moisés dónde acamparán cada tribu y su ejército alrededor de la tienda de la reunión.

Todos aquellos enumerados en el campamento de Efraín son 108,100
Este número incluye a todos los hombres en las tribus que acamparon bajo el estandarte de Efraín. Traducción alterna: "El número de los hombres acampados bajo el estandarte de Efraín es 108.100"

tercero
"3ro."

Numbers 2:25

Información general:
El SEÑOR continúa diciéndole a Moisés dónde acamparán cada tribu y su ejército alrededor de la tienda de la reunión.

las divisiones del campamento de Dan
Esto se refiere a las divisiones de Dan, Asher y Neftalí que están bajo el estandarte de Dan. Traducción alterna: "las divisiones que acampan bajo el estandarte de Dan"

Ahiezer, hijo de Amisadai
Traduzca el nombre de este hombre de la misma manera que lo hizo en 1:12.

62.700
Esto modifica a los hombres. Traducción alterna: "62.700 hombres"

Numbers 2:27

Información general:
El SEÑOR continúa diciéndole a Moisés dónde acamparán cada tribu y su ejército alrededor de la tienda de la reunión.

Pagiel, hijo de Ocrán
Traduzca el nombre de este hombre de la misma manera que lo hizo en 1:12.

41.500
Esto modifica a los hombres. Traducción alterna: "41.500 hombres"

Numbers 2:29

Información general:
El SEÑOR continúa diciéndole a Moisés dónde acamparán cada tribu y su ejército alrededor de la tienda de la reunión.

Ahira, hijo de Enán
Traduzca el nombre de este hombre de la misma manera que lo hizo en 1:12.

53.400
Esto modifica a los hombres. Traducción alterna: "53.400 hombres"

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Numbers 2:31

Información general:
El SEÑOR continúa diciéndole a Moisés dónde acamparán cada tribu y su ejército alrededor de la tienda de la reunión.

Todos aquellos enumerados en el campamento con Dan son 157,600
Este número incluye a todos los hombres en las tribus que acamparon bajo el estandarte de Dan. Traducción alterna: "El número de hombres acampados bajo el estandarte de Dan es 157.600"

Numbers 2:32

Todos aquellos contados
''Todos los contados'' esto se puede declarar en forma activa. Traducción alterna: "Moisés y Aarón los contaron a todos"

por sus divisiones
Aquí "sus" se refiere al pueblo de Israel.

Numbers 2:34

Ellos salieron del campamento
Esto se refiere a cuándo viajarían a otro lugar. Traducción alterna: "Cuando viajaban, salían del campamento"

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Chapter 3

1 Ahora esta es la historia de los descendientes de Aarón y Moisés cuando EL SEÑOR habló con Moisés en el Monte Sinaí. **2** Los nombres de los hijos de Aarón eran Nadab el primogénito, y Abiú, Eleazar e Itamar. **3** Estos son los nombres de los hijos de Aarón, los sacerdotes que fueron ungidos y que fueron ordenados a servir como sacerdotes. **4** Pero Nadab y Abiú cayeron muertos ante EL SEÑOR cuando ofrecieron a Él fuego inaceptable en el desierto de Sinaí. Nadab y Abiú no tenían hijos, así que solo Eleazar e Itamar sirvieron como sacerdotes con Aarón su padre. **5** El SEÑOR le habló a Moisés. Y Él dijo: **6** "Trae la tribu de Leví y preséntalos a Aarón el sacerdote para que ellos le ayuden a él. **7** Ellos deben hacer las tareas a nombre de Aarón y en beneficio de la comunidad completa delante de la tienda de reunión. Ellos deben servir en la tienda de reunión. **8** Ellos deben cuidar de los muebles en la tienda de reunión, y ellos deben ayudar a las tribus de Israel para llevar a cabo el servicio de la tienda de reunión. **9** Debes darle los levitas a Aarón y a sus hijos. Ellos han sido dados completamente para ayudarlo a servir al pueblo de Israel. **10** Debes nombrar a Aarón y a sus hijos como sacerdotes, pero cualquier extranjero quien se acerque debe morir." **11** El SEÑOR le habló a Moisés. Él dijo: **12** "Mira, Yo he escogido a los levitas de entre el pueblo de Israel. Yo he hecho esto en vez de escoger cada hombre primogénito que ha nacido entre el pueblo de Israel. Los levitas me pertenecen a Mí. **13** Todos los primogénitos me pertenecen. En el día que Yo ataqué a todos los primogénitos en la tierra de Egipto, Yo separé para Mí a todos los primogénitos en Israel, ambos gente y animales. Ellos me pertenecen. Yo soy EL SEÑOR." **14** El SEÑOR le habló a Moisés en el desierto de Sinaí. Y Él dijo: **15** "Cuenta los descendientes de Leví en cada familia, en la casa de sus antepasados. Cuenta cada hombre que tienga un mes y mayores." **16** Moisés los contó, siguiendo la palabra del SEÑOR, de la manera como le fue ordenado a hacer. **17** Los nombres de los hijos de Leví fueron Gersón, Coat y Merari. **18** Las familias de los hijos de Gersón fueron Libni y Simei. **19** Las familias de los hijos de Coat eran Amram, Izhar, Hebrón y Uziel. **20** Las familias de Merari fueron Mahli y Musi. Estos son las familias de los Levitas, enumerados familia por familia. **21** Las familias de los libnitas y los simeitas vienen de Gersón. Estos son las familias de los gersonitas. **22** Todos los hombres de un mes y mayores fueron contados, totalizando 7, 500. **23** Las familias de los gersonitas deben acampar en el lado oeste de la tienda de reunión. **24** Eliasaf, hijo de Lael, debe guiar las familias de los descendientes de los gersonitas. **25** La familia de Gersón debe cuidar la tienda de reunión. Deben cuidar la tienda, su cubierta y la cortina usada como entrada a la tienda de reunión. **26** Deben cuidar de la cortina del patio, la cortina del patio de entrada-- el patio que rodea el santuario y el altar. Deben cuidar de las cuerdas de la tienda de reunión y de todo lo que hay en ella. **27** Estas familias vienen de Coat: la familia de los amramitas, la familia de los izharitas, la familia de los hebronitas y la familia de los uzielitas. Estas familias pertenecen a los coatitas. **28** 8, 600 hombres han sido contados de edad de un mes y mayores para cuidar de las cosas del SEÑOR. **29** Las familias de los descendientes de Coat deben acampar en el lado sur de la tienda de reunión. **30** Elizafán, hijo de Uziel, debe guiar las familias de los coatitas. **31** Ellos deben cuidar del arca, la mesa, el candelabro, los altares, las cosas santas que son usadas en el servicio, la cortina y todo el trabajo alrededor. **32** Eleazar, hijo de Aarón el sacerdote, debe guiar los hombres que guian a los levitas. Él debe supervisar a los hombres que cuidan el lugar santo. **33** Dos familias de Merari: la familia de los mahlitas y la familia de los musitas. Estas familias vienen de Merari. **34** 6, 200 hombres han sido contados de edad de un mes y mayores. **35** Zuriel, hijo de Abihail, debe guiar las familias de Merari. Deben acampar en el lado norte de la tienda de reunión. **36** Los descendientes de Merari deben cuidar la estructura de la tienda de reunión, las barras cruzadas, postes, bases, todo los utensilios y todo lo relacionado a ellos, incluyendo **37** los pilares y postes del patio que rodean la tienda de reunión, con sus bases, sus estacas y cuerdas. **38** Moisés y Aarón y sus hijos deben acampar al lado este de la tienda de reunión, al frente, hacia el amanecer. Son responsables de cumplir las tareas del santuario en beneficio del pueblo de Israel. Cualquier extranjero que se acerque al santuario debe morir. **39** Moisés y Aarón contaron todos los hombres en las familias de Leví de edad de un mes y mayores, de la manera como EL SEÑOR mandó. Contaron veintidos mil hombres. **40** El SEÑOR dijo a Moisés: "Cuenta todos los hombres primogénitos del pueblo de Israel de edad de un mes y mayores. Haz una lista de sus nombres. **41** Debes tomar los levitas para Mí- Yo soy EL SEÑOR- en lugar de todos los primogénitos del pueblo de Israel, y el ganado de los levitas en vez del primogénito del ganado de los descendientes de Israel." **42** Moisés contó todos los primogénitos del pueblo de Israel como EL SEÑOR le había mandado a hacer. **43** Contó todos los hombres primogenitos por nombre, edad desde un mes y mayores. Él contó 22, 273 hombres. **44** Otra vez, EL SEÑOR le habló a Moisés. Y Él dijo: **45** "Toma los levitas en vez de todos los primogénitos entre el pueblo de Israel, y toma el ganado de los levitas en vez

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del ganado del pueblo. Los levitas me pertenece a Mí- Yo soy EL SEÑOR. **46** Debes recoger cinco siclos para la redención de cada uno de los 273 primogenitos del pueblo de Israel que excedan el número de los levitas. **47** Debes usar el siclo del santuario como peso. El siclo es igual a once gramos de plata. **48** Debes dar el precio de la redención que tú pagues a Aarón y a sus hijos." **49** Así Moisés recogió el pago de redención de aquellos que excedían en número de aquellos redimidos por los Levitas. **50** Moisés recogió el dinero de los primogénitos del pueblo de Israel. Él recogió 1, 365 siclos, pesándolo con el siclo del santuario. **51** Moisés dió el dinero de la redención a Aarón y a sus hijos. Moisés hizo todo lo que le dijo la palabra del SEÑOR, como el SEÑOR le había ordenado.

Numbers 3:1

ahora
Aquí el autor usa la palabra "ahora" para empezar una nueva cuenta histórica

Nadab el primogenito
Nadab quien fue el primogenito.

Numbers 3:3

Los sacerdotes que fueron ungidos y que fueron ordenados
Esto puede ser expresado de forma activa
Traducción alterna: los sacerdotes que Moisés ungió y ordenó

cayó muerto delante de El Señor
La frase "cayó muerto" significa morir repentinamente. Traducción alterna: "De repente murió delante de El Señor"

ante El Señor
Esto se refiere a la presencia de El Señor, lo que significa que El Señor vio todo lo que sucedió. Traducción alterna: "en presencia de El Señor"

Le ofrecieron fuego inaceptable.
Aquí la palabra "fuego" se usa para referirse a "quemar incienso". Traducción alterna: "quemaron una ofrenda de incienso de una manera que El Señor no lo aprobó"

Numbers 3:5

Trae la tribu de Levi
Aquí la palabra "tribu" se refiere a los hombres en la tribu. Traducción alterna: "Traer a los hombres de la tribu de Levi"

Numbers 3:7

a nombre de
"para." Esto significa hacer algo por alguien más, como representante de ellos.

ayudar a las trtibus de Israel
Aquí las "tribus de Israel" se refieren al pueblo de Israel. Traducción alterna: "ayudar al pueblo de Israel"

Deben ayudar a las tribus de Israel a llevar a cabo el servicio del tabernáculo.
La frase "llevar a cabo" significa "servir". Traducción alterna: "deben ayudar a las tribus de Israel sirviendo en el tabernáculo"

servicio del tabernáculo
"obra del tabernáculo"

Numbers 3:9

Debes darle
"Tú" se refiere a Moisés.

han sido completamente dados
Esto puede ser expresado en forma activa. Traducción alterna: "les he dado enteramente"

cualquier extranjero quien se acerque debe morir
Esto puede ser expresado en forma activa. Traducción alterna: "debes matar a cualquier extranjero que se acerque" o "cualquier extranjero que se acerque debe morir"

pero cualquier extranjero quien se acerque
El significado completo de esta declaración se puede hacer explícito. Traducción alterna: "pero cualquier extranjero que se acerque al tabernáculo"

Numbers 3:11

mira
"Escucha" o "Presta atención a lo que voy a decirte

he escogido a los levitas
"He elegido a los levitas"

Numbers 3:14

Cuenta los descendientes
El Señor le estaba ordenando a Moisés que solo contara a los descendientes varones. Traducción alterna: "Cuenta los descendientes masculinos"

en la casa de sus ancestros
Aquí sus "casas de antepasados" significa sus "casas de antepasados". Esta es una metonimia para sus "clanes". Traducción alterna: "por sus clanes"

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siguiendo la palabra del SEÑOR, justo como le fue ordenado a hacer
Estas dos frases significan básicamente lo mismo y se usan juntas para enfatizar que él obedeció a El Señor.

Numbers 3:17

Información general:
Esta es una lista de los descendientes de Levi.

Los clanes viniendo de
Aquí el autor habla de "descender" como si se tratara de "venir". Traducción alterna: "Los clanes que descienden de"

Numbers 3:21

vienen de Gersón
Aquí el autor habla de "descender" como si se tratara de "venir". Traducción alterna: "desciende de Gersón"

Libnitas ... Simeitas ... Gersonitas
"Libnites" y "Shimeites" son el nombre de clanes, nombrados después del jefe de su familia. El "Gersonitas" es el nombre de las personas que descendieron de Gersón.

Todos los varones de un mes y mayores fueron contados
Esto se puede afirmar en forma activa. Traducción alterna: "Moisés contó todos los mvarones de un mes y más"

7,500
"setenta y cinco mil" o "siete mil quinientos"

Numbers 3:24

la cortina del patio de entrada
"Las cortinas en el patio".

El patio que rodea el santuario y el altar.
"Es decir, el patio que rodea el santuario y el altar".

Numbers 3:27

Información general:
Esta es una lista de clanes que descendieron de Coat.

Coat
Traduce el nombre de este hombre de la misma manera que lo hiciste en 3:17.

8, 600 varones han sido contados
Esto se puede afirmar en forma activa. Traducción alterna: "Moisés contó 8,600 varones"

de edad de un mes y mayores
"a partir de un mes y mayores"

Numbers 3:30

Información general:
Estos versículos nos dan información sobre los clanes que descendieron de Coat.

Las cosas santas que se usan en su servicio.
Esto se puede afirmar de forma activa. Traducción alterna: "las cosas santas que los sacerdotes usan para el servicio"

Numbers 3:33

Información general:
Esta es una lista de clanes que descendieron de Merari.

6, 200 varones han sido contados
Esto puede ser expresado en forma activa. Traducción alterna: "Moisés contó 6,200 hombres"

Numbers 3:36

el enmarcado
Esto a los paneles que hicieron al juntar piezas más pequeñas de madera.

las barras cruzadas
Son vigas de soporte que le dan estabilidad a la estructura.

postes
Un poste es una pieza fuerte de madera que se coloca en posición vertical y se usa como soporte.

bases
Las bases mantuvieron los puestos en su lugar.

utensilios
Esto significa todo lo que se usa para unir las barras transversales, las publicaciones y las bases.

con sus bases
Aquí "su" se refiere a los "pilares y postes".

sus bases, sus estacas y cuerdas
Estos son todos los artículos utilizados para asegurar los pilares y postes en su lugar.

Numbers 3:38

sus hijos
Aquí "su" se refiere a Aaron

hacia el amanecer
Este es el lado este del tabernáculo. Traducción alterna: "en el lado este, donde sale el sol"

cumplimiento de las tareas
La palabra "cumplimiento" es un nombre abstracto que se puede expresar como un verbo. Traducción alterna: "para realizar los deberes"

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Cualquier extranjero que se acerque al santuario debe morir
Esto puede ser expresado en forma activa. Traducción alterna: "Debes matar a cualquier extranjero que se acerque al santuario" o "Cualquier extranjero que se acerque al santuario debe morir"

veintidos mil hombres
veintidos mil hombres - "22,000 hombres" o "22,000 hombres"

Numbers 3:40

y el ganado de los levitas
Esto se refiere al ganado de todos los levitas. Traducción alterna: debes llevar el ganado de todos los levitas

Numbers 3:42

todos los primogénitos
"todos los hijos primogénitos"

Numbers 3:46

para la redención de...
El sustantivo "redención" se puede traducir con el verbo "redimir". Traducción alterna: "para canjear"

primogenitos del pueblo de Israel
"primogénitos hijos de israel"

cinco siclos
Un siclo es una unidad de peso equivalente a unos 11 gramos. Traducción alterna: "unos 55 gramos de plata"

que excedan el número de los levitas
Esto significa que hay 273 varones primogénitos más entre las otras tribus de los israelitas que el número total de varones levitas.

Debes usar el ciclo del santuario como tu peso estándar
Esto significa que el siclo debe tener el mismo peso que los del santuario. Traducción alterna: "Debes usar el peso de los siclos en el santuario como peso de tu soporte"

veinte gerahs
"20 gerahs". Un gerah es una unidad de peso equivalente a aproximadamente .57 kilogramos.

el precio de redención que tú pagues
Aquí la palabra "precio" se refiere a los siclos que Moisés recolectó. Traducción alterna: "el dinero que recolectaste para su redención"

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Chapter 4

1 El SEÑOR le habló a Moisés y a Aarón. Y Él dijo: **2** "Hagan un censo de los hombres descendientes de Coat de entre los levitas, por sus familias y las familias de sus antepasados. **3** Cuenten a todos los hombres que tengan entre treinta y cincuenta años de edad. Estos hombres tienen que unirse para servir en el tienda de reunión. **4** Los descendientes de Coat tienen que cuidar de las cosas más santas reservadas para Mí en la tienda de reunión. **5** Cuando el campamento se prepare para seguir adelante, Aarón y sus hijos tienen que entrar en la tienda, quitar la cortina que separa el lugar más santo del lugar santo y cubrir el arca del testimonio con la cortina. **6** Tienen que cubrir el arca con pieles de tejón. Tienen que extender una tela azul sobre la misma. Tienen que poner las varas para cargarla. **7** Extenderán la tela azul sobre la mesa del pan de la presencia. Sobre la tela azul tienen que poner los platos, cucharas, tazones y jarras para derramar. El pan tiene que estar siempre sobre la mesa. **8** Tienen que cubrilos con telas rojas y de nuevo con pieles de tejón. Tienen que poner varas para cargar la mesa. **9** Tienen que tomar una tela azul y cubrir el candelabro, junto con sus lámparas, agarraderas, bandejas, y todos los contenedores de aceite para las lámparas. **10** Tienen que poner las lámparas y todos sus accesorios en una cortina de piel de tejón, y tienen que ponerlo en una estructura de carga. **11** Tienen que colocar una tela azul sobre el altar de oro. Tienen que cubrirlo con pieles de tejón, y luego poner las varas de carga. **12** Tienen que tomar todos los utencilios para el trabajo en el lugar santo y envolverlos con una tela azul. Tienen que cubrirlos con pieles de tejón y colocarlos sobre la estructura de carga. **13** Tienen que quitar todas la cenizas del altar y extender una tela morada sobre el altar. **14** Tienen que colocar en una estructura de carga todos los utencilios que ellos usan en el trabajo del altar. Estos objetos son las parrillas, tenedores, palas, tazones, y todos los otros utensilios para el altar. Tienen que cubrir el altar con pieles de tejón y después poner las varas de carga. **15** Cuando Aarón y sus hijos hayan cubierto completamente el lugar santo y todos sus utensilios, y cuando el campamento se mueva, entonces los descendientes de Coat tienen que venir a cargar el lugar santo. Si ellos tocan los utensilios santos, morirán. Éste es el trabajo de los descendientes de Coat, cargar los muebles de la tienda de reunion. **16** Eleazar, hijo de Aarón el sacerdote supervisará el cuidado del aceite para las luces, el incienso dulce, el grano regular para ofrendar y el aceite para ungir. Él supervisará el cuidado de la tienda de reunión completa y las cosas que están en él, el lugar santo y sus utensilios." **17** EL SEÑOR le habló a Moisés y a Aarón. **18** Y Él dijo: "No permitas que las familias de Coat sean quitados de entre los levitas. **19** Protéganlos, para que ellos vivan y no mueran, al hacer esto. Cuando se acerquen a las cosas más santas **20** no podrán entrar a ver el lugar más santo ni por un momento, o morirán. Aarón y sus hijos tienen que entrar, y luego tienen que asignarle a cada uno de los coatitas su trabajo, sus tareas especiales." **21** El SEÑOR le habló de nuevo a Moisés. Y Él dijo: **22** "Haz un censo de los descendientes de Gersón, por las familias de sus antepasados, y por sus familias. **23** Cuenta aquellos que tienen de treinta a cincuenta años de edad. Cuenta a todos los que se unirán para servir en la tienda de reunión. **24** Éste es el trabajo de las familias de los gersonitas, cuando sirvan y carguen. **25** Tienen que cargar las cortinas del tabernáculo, la tienda de reunión, sus cubiertas, la cubierta de piel de tejón que está sobre el mismo y las cortinas de la entrada de la tienda de reunión. **26** Tienen que cargar las cortinas del patio, la cortinas de la entrada del portón del patio, la cual está cerca de la tienda de reunión y cerca del altar, sus cuerdas, y todos los utencilios para su servicio. Lo que sea que deba hacerse con estas cosas, ellos tienen que hacerlo. **27** Aarón y sus hijos tienen que dirigir el servicio de los descendientes de los gersonitas, en todo lo que ellos transporten, y en todo su servicio. Tú tienes que asignarles todas sus responsabilidades. **28** Este es el servicio de las familias de los descendientes de los gersonitas para la tienda de reunión. Itamar, hijo de Aarón el sacerdote tiene que dirigirlos en su servicio. **29** Tú tienes que contar los descendientes de Merari por sus familias, y ordenarlos por las familias de sus antepasados, **30** desde treinta años hasta los cincuenta años de edad. Cuenta a todos los que van a unirse y servir en la tienda de reunión. **31** Esta es su responsabilidad y su trabajo en todo su servicio para la tienda de reunión. Tienen que cuidar la estructura de la tienda de reunión, sus varas, postes, y bases, **32** junto con los postes del patio alrededor de la tienda de reunión, sus bases, estacas, y sus cuerdas, con todos sus utensilios. Enlista por nombre todos los artículos que ellos tienen que transportar. **33** Este es el servicio de las familias de la descendencia de Merari, lo que harán para la tienda de reunión, bajo la dirección de Itamar hijo de Aarón el sacerdote." **34** Moisés y Aarón y los jefes de la comunidad contaron los descendientes de los coatitas por las familias de sus ancestros. **35** Los contaron desde treinta hasta cincuenta años de edad. Contaron a todos los que se unirían a servir en la tienda de reunión. **36** Contaron 2, 750 hombres por sus familias. **37** Moisés y Aarón contaron a todos los hombres en las familias de los coatitas quienes servirían en la tienda

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de reunión. Haciendo esto, obedecieron lo que EL SEÑOR les ordenó hacer a través de Moisés. **38** Los descendientes de Gersón fueron contados en sus familias, por las familias de sus ancestros, **39** desde treinta a cincuenta años de edad, a todos los que unirían para servir en la tienda de reunión. **40** Todos los hombres, contados por sus familias y las familias de sus antepasados, fueron 2, 630. **41** Moisés y Aarón contaron las familias de los descendientes de Gersón quienes servirían en la tienda de reunión. Haciendo esto, obedecieron lo que EL SEÑOR les ordenó hacer a través de Moisés. **42** Los descendientes de Merari fueron contados en sus familias por las familias de sus ancestros, **43** desde treinta hasta cincuenta años de edad, a todos los que se unirían para servir en la tienda de reunión. **44** Todos los hombres, contados por sus familias y las familias de sus antepasados, fueron 3, 200. **45** Moisés y Aarón contaron a todos estos hombres, los descendientes de Merari. Haciendo esto, obedecieron lo que EL SEÑOR les ordenó hacer a través por medio de Moisés. **46** Así que Moisés, Aarón y los jefes de Israel contaron a todos los levitas por las familias en las familias de sus antepasados **47** desde treinta hasta cincuenta años de edad. Contaron a todos los que harían trabajos en la tienda de reunión, y que cargarían y cuidarían los utensilios en la tienda de reunión. **48** Contaron 8, 580 hombres. **49** A la orden del SEÑOR, Moisés contó a cada hombre, manteniendo cuenta de cada uno por el tipo de trabajo que era asignado hacer. Él contó a cada hombre por el tipo de responsabilidad que podía cargar. Haciendo esto, obedecieron lo que EL SEÑOR les ordenó hacer a través de Moisés.

Numbers 4:1

Coat
Traduce el nombre de este hombre de la misma manera que lo hiciste en 3:17.

treinta a cincuenta años
"30 a 50 años"

unirse en compañía
La palabra "compañía" se refiere al resto de las personas que trabajan en la tienda de reunión.

reservadas para mi
Esto puede ser expresado en forma activa. Traducción alterna: "que he seleccionado especialmente para mí"

Numbers 4:5

Cuando el campamento se prepare
Aquí "campamento" se refiere a todas las personas en el campamento. Traducción alterna: "Cuando la gente se prepara"

para seguir adelante
Esto se refiere a las personas que se mudan a otro lugar. Traducción alterna: "para moverse a otra ubicación"

cubrir el arca del testimonio con la cortina
La palabra "eso" se refiere a la cortina que separaba el lugar más santo del lugar santo.

insertar los postes
Los postes se insertaron en anillos en los lados del arca para que los postes pudieran usarse para llevar el arca. Esto se puede decir claramente. Traducción alterna: "inserta los postes en los anillos en los lados del arca"

Numbers 4:7

el pan de la presencia
Este pan representa la presencia de Jehová. Traducción alterna: "El pan de la presencia de Jehová".

En ello deben poner
Aquí "eso" se refiere a la tela azul.

tazones y jarras para vertir
El significado completo de esta declaración se puede hacer explícito. Traducción alterna: "tazones y frascos utilizados para derramar ofrendas de bebidas"

tienen que cubrilos
Aquí se refiere a "los platos, cucharas, tazones y frascos"

El pan tiene que estar siempre sobre la mesa
Siempre debe haber pan

trapos rojos
"paño rojo escarlata"

insertar postes
Los postes se insertaron en anillos en las esquinas de la mesa para que los postes pudieran usarse para transportar la mesa. Esto se puede expresar claramente. Traducción alterna: "inserte postes en los anillos en las esquinas de la mesa"

Numbers 4:9

Ellos tienen que colocar ... en una cobertura de piel de tejón
"Deben cubrirse ... con pieles de manatí"

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tienen que ponerlo en un marco de carga
"Deben colocar todas estas cosas en un marco para llevarlas"

insertar los postes de carga.
Los postes se insertaron en anillos a los lados del altar para que pudieran usarse para transportarlo. Esto puede ser expresado claramente. Traducción alterna: "inserte los palos de transporte en los anillos a los lados del altar"

Numbers 4:12

el marco de carga
Un rectángulo de madera hecho con postes usados para llevar cosas.

para el trabajo en el lugar santo
La palabra "trabajo" es un nombre abstracto que se puede expresar con el verbo "servir". Traducción alterna: "usado al servir a Jehová en el lugar santo"

en el trabajo del altar
La palabra "trabajo" es un nombre abstracto que se puede expresar con el verbo "servir". Traducción alterna: "cuando se sirve en el altar"

insertar los postes de carga
Los postes se insertaron en anillos a los lados del altar para que pudieran usarse para llevarlo. Esto puede ser expresado claramente. Traducción alterna: "inserte los palos de transporte en los anillos a los lados del altar"

Numbers 4:15

tienen que venir a cargar el lugar santo
Aquí el lugar santo se refiere a todos los artículos que conforman el lugar santo que Aarón y sus hijos cubrieron con telas y pieles. Traducción alterna: "para llevar todos los artículos del lugar santo"

cuando el campamento se mueva
Aquí la palabra "campamento" se refiere a todas las personas en el campamento. Traducción alterna: "cuando la gente avanza"

Coat
Traduce el nombre de este hombre de la misma manera que lo hiciste en 3:17.

los instrumentos santos
"el equipo sagrado"

el aceite para las luces
Aquí la palabra "luces" se usa para referirse a las "lámparas". Traducción alterna: el aceite para las lámparas

el cuidado del
Aquí el sustantivo abstracto "cuidado" se puede expresar como un verbo. Traducción alterna: "los que cuidan"

Numbers 4:17

Coatitas
Esto se refiere a los descendientes de Coat. Traduce esto de la misma manera que hiciste en 3:27.

sean quitados de entre los levitas
Esta frase se refiere a la muerte de los coathitas. Esto puede ser expresado en forma activa. Traducción alterna: "hacer cualquier cosa que me lleve a eliminarlos por completo entre los levitas"

al hacer esto
Esta frase se refiere a lo que El Señor dice a continuación. Moisés protegerá a los coatitas al no permitirles entrar y ver el lugar santo.

su trabajo, sus tareas especiales
Estas dos frases significan básicamente lo mismo y se combinan para dar énfasis.

Numbers 4:21

de los descendientes de Gerson
Esto se refiere sólo a los hombres. Traducción alterna: "de los descendientes masculinos de Gershon"

treinta a cincuenta años de edad
"30 años a 50 años"

se unirán en compañía para servir en la tienda de reunión
La palabra "compañía" se refiere al resto de las personas que trabajan en la tienda de reunión. Ver como se ha traducido esta frase en 4: 1.

Numbers 4:24

Este es el trabajo de los clanes ... cuando sirven y lo que llevan
Esta oración es una descripción que nos dice de qué se tratan los siguientes versículos.

Gersonitas
Esto se refiere a los descendientes de Gerson. Traduce esto de la misma manera que hiciste en 3:21.

la cubierta de piel de tejón que está sobre el mismo
Esta es una cubierta exterior que se coloca en la parte superior de la carpa de la cubierta de la reunión. Traducción alterna: "la cubierta de piel de vaca marina que se coloca encima de eso" o "la cubierta exterior hecha de piel de vaca marina"

Lo que sea que deba hacerse con estas cosas
Esto puede ser expresado en forma activa. Traducción alterna: "Cualquier trabajo que requieran estas cosas"

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Numbers 4:27

dirigir
"supervisar"

Este es el servicio de los clanes de los descendientes de los gersonitas para la tienda de reunión
Aquí la palabra "servicio" es un nombre abstracto que puede ser expresado por un verbo. Aquí la palabra "Esto" se refiere a lo que Yahweh acaba de decir. Traducción alterna: "Así es como los clanes de los descendientes de los gershonitas servirán en la tienda de reunión"

Itamar
Traduzca el nombre de este hombre de la misma manera que lo hizo en 3: 1.

Numbers 4:29

los descendientes de merari
Esto se refiere sólo a los hombres. Traducción alterna: "los descendientes masculinos de Merari

Merari
Traduce el nombre de este hombre de la misma manera que lo hiciste en 3:17.

Ordenalos
"ponlos en una lista"

treinta años ... cincuenta años
"30 años ... 50 años"

unirse y servir en la tienda de reunión
La palabra "compañía" se refiere al resto de las personas que trabajan en la tienda de reunión. Ver como se ha traducido esta frase en 4: 1.

Numbers 4:31

Esta es su responsabilidad
"Esto" se refiere a lo que el Señor dice a continuación

sus basas, estacas, y sus cuerdas, con todos sus utensilios
Aquí "sus" se refiere a los postes de la corte.

sus barras, postes, y basas ... y sus cuerdas
Estas son todas las partes de la estructura del tabernáculo. Ver como se ha traducido todas estas partes en 4:31.

Enlista por nombre todos los artículos que ellos tienen que transportar
"Listar por el nombre de cada hombre los artículos que debe llevar"

Numbers 4:33

bajo la dirección de Itamar hijo de Aarón el sacerdote
La palabra "dirección" es un nombre abstracto que se expresa mediante un verbo. Traducción alterna: "como Itamar, hijo de Aarón, el sacerdote los dirige"

Itamar
Traduzca el nombre de este hombre de la misma manera que lo hizo en 3: 1.

Numbers 4:34

los descendientes de los coatitas
El se refiere a los hombres. Traducción alterna: "los descendientes varones de los coatitas"

Coatitas
Esto se refiere a los descendientes de Coat. Traduce esto de la misma manera que hiciste en 3:27.

treinta años ... cincuenta años
"30 años ... 50 años"

todos los que se unirían en compañía
Aquí la palabra "unirían" no significa que los hombres "eligieron" unirse a la compañía, sino que fueron "asignados" a la compañía. Traducción alterna: "todos los que fueron asignados a unirse en compañía"

unirían en compañía a servir en la tienda de reunión
La palabra "compañía" se refiere al resto de las personas que trabajan en la tienda de reunión. Ver como se ha traducido esta frase en 4: 1.

2,750 hombres
"dos mil setecientos cincuenta"

Numbers 4:38

Los descendientes de Gerson.
Esto se refiere a los hombres. Traducción alterna: "Los descendientes masculinos de Gerson"

Los descendientes de Gerson fueron contados.
Esto puede ser expresado en forma activa. Traducción alterna: "Moisés y Aarón contaron los descendientes de Gersón"

desde treinta a cincuenta años de edad
"de 30 a 50 años"

todos los que unirían en compañía
Aquí la palabra "unirían " no significa que los hombres "eligieron" unirse a la compañía, sino que fueron "asignados" a la compañía. Traducción alterna: "todos los que fueron asignados a unirse a la empresa"

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todos los que unirían en compañía para servir en la tienda de reunión
La palabra "compañía" se refiere al resto de las personas que trabajan en la tienda de reunión. Ver como se ha traducido esta frase en 4: 1.

contados por sus clanes
Esto puede ser expresado en forma activa. Traducción alterna: "a quienes Moisés y Aarón contaron por sus clanes"

2,630
"2.630 hombres"

Numbers 4:41

ellos obedecieron
La palabra "ellos" se refiere a Moisés y Aarón.

Numbers 4:42

Se contaron los descendientes de Merari.
Esto puede ser expresado en forma activa. Traducción alterna: "Moisés y Aarón contaron los descendientes de Merari"

de treinta a cincuenta años
"de 30 a 50 años"

todos los que se unirían en compañía
Aquí la palabra "unirían " no significa que los hombres "eligieron" unirse a la compañía, sino que fueron "asignados" a la compañía. Traducción alterna: "todos los que fueron asignados a unirse a la empresa"

unirían en compañía para servir en la tienda de reunión
La palabra "compañía" se refiere al resto de las personas que trabajan en la tienda de reunión. Ver como se ha traducido esta frase en 4: 1

contados por sus clanes
Esto puede ser expresado en forma activa. Traducción alterna: "a quienes Moisés y Aarón contaron por sus clanes"

Numbers 4:45

ellos obedecieron
La palabra "ellos" se refiere a Moisés y Aarón.

Numbers 4:46

desde treinta hasta cincuenta
Esto se refiere a los hombres. Traducción alterna: "hombres de treinta a cincuenta"

desde treinta hasta cincuenta
de treinta a cincuenta"

Numbers 4:49

A la orden de el Señor
"Como El Señor mandó"

contó a cada hombre, manteniendo cuenta de cada uno por el tipo ... Él contó a cada hombre por el tipo de responsabilidad que podía cargar
Estas dos frases tienen un significado similar y se usan juntas para enfatizar cómo Moisés contó a todos los hombres.

por el tipo de trabajo que él era asignado hacer
Esto se puede afirmar en forma activa. Traducción alterna: "por su tipo de asignación de trabajo" o "por el tipo de trabajo que le había asignado a cada hombre"

que podía cargar
"que debería tener"

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Chapter 5

1 El SEÑOR habló a Moisés. Él le dijo: **2** "Manda al pueblo de Israel a enviar fuera del campamento a
todos los que tengan una enfermedad infecciosa de piel, y a todos los que tengan una herida abierta, y
cualquier otro que este sucio por tocar un cuerpo muerto. **3** Ya sea hombre o mujer, deben enviarlos fuera
de campamento. No deben manchar el campamento, por que Yo vivo en el." **4** El pueblo hizo como se le
mandó. Los enviaron fuera del campamento, como EL SEÑOR mandó a Moisés. El pueblo de Israel
obedeció a EL SEÑOR. **5** Otra vez El SEÑOR habló a Moisés. Él dijo: **6** "Habla al pueblo de Israel. Cuando
un hombre o mujer cometa algún pecado como los que cometen de una persona a otra, y es infiel a Mí,
esa persona es culpable. **7** Entonces deberá confesar el pecado que ha hecho. Deberá pagar
completamente el precio de su culpa y agregar al precio una quinta parte. Debe dar esto a la persona que
él trató injustamente. **8** Pero si la persona a quién trató injustamente no tiene parientes cercanos para
recibir su pago, debe pagar el precio de su culpa a Mí por medio del sacerdote, junto con un carnero para
expiar su pecado. **9** Cada ofrenda del pueblo de Israel, las cosas que son puestas a un lado y llevadas al
sacerdote por el pueblo de Israel, les pertenecerán a él. **10** Las ofrendas de todas las personas serán para
el sacerdote; si alguno da alguna cosa al sacerdote, serán de su propiedad." **11** Otra vez, El SEÑOR habló
a Moisés. Él dijo: **12** "Habla al pueblo de Israel. Diles: 'supongamos que la esposa de un hombre le da la
espalda y peca en contra de su esposo. **13** Entónces supongamos que otro hombre durmió con ella. En ese
caso, ella está sucia. Aún cuando su esposo no lo vea o sepa de esto, y si nadie la atrapa en el acto y si no
hay testigo alguno en su contra, **14** como sea, un espíritu de celos le informa a su esposo que su esposa
esta sucia. Sin embargo, un espíritu de celos puede llegar falsamente sobre un hombre cuando su esposa
no está sucia. **15** En ese caso, el hombre deberá traer a su esposa al sacerdote. El esposo deberá traer
una bebida como ofrenda para ella. Él deberá traer dos litros de harina de cebada. Él no deberá vertir
aceite o incienso por que es una ofrenda de grano por celos, una ofrenda de cereal es un indicador
posiblemente de pecado. **16** El sacerdote deberá traerla cerca y colocarla ante El SEÑOR. **17** El sacerdote
deberá tomar una vasija del agua santa y tomar polvo del suelo de la tienda de reunion. El deberá poner
el polvo en el agua. **18** El sacerdote pondrá a la mujer ante El SEÑOR y el soltará el cabello de la cabeza
de la mujer. Él pondrá en las manos de ella la ofrenda memorial de grano, que es el grano que se ofrece
por sospecha. El sacerdote sostendrá en sus manos el agua amarga que puede traer maldición. **19** El
sacerdote pondrá a la mujer bajo juramento y le dirá: 'Si ningún otro hombre ha tenido relaciones
sexuales contigo, y si tú no te has descarriado y cometido impureza, entonces serás libre del agua amarga
que puede traerte una maldición. **20** Pero si tú, una mujer bajo su esposo te has descarriado, si tú estás
sucia, y si otro hombre ha dormido contigo,' **21** entonces, (el sacerdote deberá hacer a la mujer decir un
juramento que traerá una maldición sobre ella, y después seguirá hablándole)' El SEÑOR traerá
maldición sobre ti que será mostrada al pueblo como tal. Esto pasará si El SEÑOR causa que tú no
puedas tener hijos y tú abdomen se hinche. **22** Esta agua que trae la maldición entrará en tu estómago y
hará que tu abdomen se hinche y tú no puedas tener hijos.' La mujer responderá: 'Si, deja que pase eso, si
soy culpable.' **23** El sacerdote deberá escribir estas maldiciones sobre un rollo, y después debe lavar las
maldiciones escritas en el agua amarga. **24** El sacerdote deberá hacer que la mujer beba el agua amarga
que trae maldición. El agua que trae maldición entrará en ella y se amargará. **25** El sacerdote deberá
quitar la ofrenda de grano por celos de la mano de la mujer. Él debe tomar en alto la ofrenda de grano
ante El SEÑOR y llevarla al altar. **26** El sacerdote tomará un puñado con su mano de la ofrenda de grano
como una ofrenda representativa, y la quemará en el altar. Después el dará a la mujer el agua amarga
para beber. **27** Cuando él le dé el agua para beber, si ella está sucia por que ha cometido un pecado en
contra de su esposo, entonces el agua que trae maldición entrará en ella y se amargará. Su abdomen se
hinchará y no podrá tener hijos. La mujer será maldita entre su pueblo. **28** Pero si la mujer no está sucia y
si está limpia, entonces será libre. Ella podrá tener hijos. **29** Esta es la ley de celos. Está es la ley para una
mujer que se aleja de su esposo y se ensucia así misma. **30** Está es la ley para el hombre con espíritu de
celos cuando él está celoso de su esposa. Él debe traer a la mujer ante El SEÑOR, y el sacerdote debe
hacerle a ella todo lo que la ley de celos describe. **31** El hombre será libre de culpa por traer a su esposa
al sacerdote. La mujer debe soportar cualquier culpa que ella tal vez tenga."

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Numbers 5:1

enfermedad infecciosa de la piel
Esto se refiere a la lepra, que es una enfermedad que afecta la piel y se propaga fácilmente a otras personas.

herida abierta
Esto se refiere a un corte abierto que está goteando fluidos.

que este sucio por tocar un cuerpo muerto
Si una persona tocaba un cadáver era considerada impura. Se habla de una persona que no es aceptable para los propósitos de Dios como si fuera físicamente impura.

debes enviarlos
Aquí "ustedes" es plural y se refiere al pueblo de Israel.

El pueblo de Israel lo hizo.
Esto significa que despidieron a los impuros. El significado completo de esta declaración se puede hacer explícito. Traducción alterna: "El pueblo de Israel envió a los que estaban sucios fuera del campamento"

Numbers 5:5

algún pecado como los que cometen de una persona a otra
"Cualquier pecado que las personas usualmente cometen unos contra otros"

y es infiel a Mí
Si alguien peca contra otra persona, significa que también ha pecado contra El Señor y El Señor considera que esa persona le es infiel. Traducción alterna: "también me han hecho mal"

el precio de su culpabilidad
Aquí, el "pecado" de la persona se conoce como su "culpa". Traducción alterna: "lo que se considera una cantidad adecuada de dinero por el mal que ha hecho"

agregar al precio una quinta parte más
quinto más... Esto significa que la persona debe pagar un quinto extra del precio que debe.

un quinto
quinto... Esta es una parte de cinco partes iguales.

Numbers 5:8

Pero si la persona a quién trato injustamente no tiene parientes cercanos para recibir su pago
Por lo general, la persona perjudicada recibiría el pago, pero si esa persona ha fallecido, el pago va al pariente más cercano. El significado completo de esta declaración se puede hacer explícito. Traducción alterna: "Pero si la persona ofendida ha fallecido y no tiene un pariente cercano para recibir el pago"

si la persona a quién trato injustamente
Esto puede ser expresado en forma activa. Traducción alterna: "si la persona a quien el culpable ha hecho daño"

él debe pagar el precio de su culpabilidad a Mí por medio del sacerdote
Si una persona hacía un pago a un sacerdote para pagar su culpa, era lo mismo que si la persona hubiera hecho el pago a El Señor.

para expiar su pecado
La expiación está hecha para el pecado del hombre. Aquí El Señor se refiere al pecado del hombre como "él mismo". Traducción alterna: "para expiar su pecado

las cosas que son puestas a un lado y llevadas al sacerdote por el pueblo de Israel
Esto puede ser expresado en forma activa. Traducción alterna: "las cosas que el pueblo de Israel deja de lado y trae al sacerdote"

Las ofrendas de todas las personas serán para el sacerdote; si alguno da alguna cosa al sacerdote, serán de su pertenencia
Estas dos frases significan básicamente lo mismo y pueden combinarse para afirmar que las ofrendas que alguien da pertenecen al sacerdote al que se les ha dado.

Numbers 5:11

supongamos que la esposa de un hombre le da la espalda y peca en contra de su esposo
Esto es algo que posiblemente podría pasar. El Señor le está diciendo a Moisés qué hacer si sucede.

la esposa de un hombre le da la espalda
Esto significa que ella se aleja de él y le es infiel. Traducción alterna: "la mujer de un hombre es infiel"

peca en contra de su esposo
Esto significa que ella es infiel a su esposo y peca contra él al dormir con otro hombre. El significado completo de esta declaración se puede hacer explícito. Traducción alterna: "Peca contra su marido por dormir con otro hombre"

Numbers 5:13

Entónces supongamos que otro hombre durmió con ella
"Y otro hombre se acuesta con ella". Esta oración se puede escribir como parte de la oración anterior. Esto explica cómo ella pecó contra su marido. Esto es algo que posiblemente podría pasar. El Señor le está diciendo a Moisés qué hacer si sucede.

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ella está sucia ... su esposa esta sucia ... su esposa no está sucia
Estas frases pueden ser expresadas en forma activa. Traducción alterna: "ella se ha contaminado ... su mujer se ha contaminado ... su mujer no se ha contaminado"

en el acto
Esto se refiere al acto de adulterio. El significado completo de esta declaración se puede hacer explícito. Traducción alterna: "en el acto de adulterio" o "durmiendo con él"

un espíritu de celos le informa a su esposo
Aquí la palabra "espíritu" se refiere a la actitud y las emociones de una persona. Se habla de su "celosamente" como si fuera una persona que le hablara. Traducción alterna: "el marido puede sentirse celoso y sospechar"

un espíritu de celos puede llegar falsamente sobre un hombre
Aquí la palabra "espíritu" se refiere a la actitud y las emociones de una persona. La idea del espíritu "viniendo sobre él" significa que él comenzó a tener estos sentimientos celosos. Traducción alterna: "un hombre puede sentirse celoso por ninguna razón"

Numbers 5:15

una ofrenda de grano por celos
una ofrenda de grano para los celos

indicador posiblemente de pecado.
Un "indicador" es algo que muestra evidencia de algo. En este caso, hizo la ofrenda para determinar si su esposa había cometido adulterio o no.

Numbers 5:16

cerca y colocarla ante El SEÑOR
"En la presencia de Jehová". El sacerdote la acercaría al altar. Traducción alterna: "cerca del altar y colócala en presencia de El Señor"

Numbers 5:18

antes de El Señor
"en presencia del Señor"

grano que se ofrece por sospecha
Traducir esta frase de la misma manera que lo hizo 5:15.

si tú no te has descarriado
Las palabras "se han extraviado" es un idioma que significa "ser infiel". Traducción alterna: "si no le has sido infiel a tu marido"

y cometido impureza
"Al cometer impureza". Esta frase se refiere a "cometer adulterio".

serás libre del agua amarga
La frase "ser libre" de algo significa no ser dañado por ello. Traducción alterna: "esta agua amarga no te hará daño, aunque es capaz de hacerlo"

agua amarga que puede traerte una maldición
Aquí el agua amarga se describe como poder traer una maldición. Esto significa que cuando la mujer bebe el agua, puede ser incapaz de tener hijos, si es culpable. Traducción alterna: "esta agua amarga puede ser una maldición para ti"

Numbers 5:20

bajo su esposo
Esta frase significa que ella está bajo la autoridad de su esposo. Traducción alterna: "bajo la autoridad de su marido"

te has descarriado
Las palabras "has descarriado" es un idioma que significa "ser infiel". Traducción alterna: "le he sido infiel a tu marido"

estás sucia
Esto puede ser expresado en forma activa. Traducción alterna: "te has contaminado"

que traerá una maldición sobre ella,
La frase "derribar una maldición" es una expresión idiomática que significa que una maldición vendrá sobre ella. Traducción alterna: "eso puede causar que una maldición caiga sobre ella"

El SEÑOR traerá maldición sobre ti ... al pueblo como tal
Aquí el autor habla sobre la mujer que lleva la maldición que El Señor le da, lo que hace que otras personas la maldigan. Se habla de esto como si la mujer misma se convirtiera en una maldición. Traducción alterna: "Debido a que El Señor te maldice, otras personas también te maldecirán, y El Señor les mostrará a las personas que estás verdaderamente maldecido

que será mostrada al pueblo como tal
Esto puede ser expresar en forma activa. Traducción alterna: "que él mostrará a tu gente como una maldición"

que tu abdomen se hinche y tú vientre sea un desperdicio
Los posibles significados son 1) que la mujer no podrá tener hijos o 2) que el embarazo de la mujer terminará demasiado pronto y que el bebé morirá.

tú vientre sea un desperdicio
Aquí, la palabra "vientre" es una forma educada de referirse al útero de la mujer o sus partes privadas. Traducción alterna: "Tu vientre de ser inútil"

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Numbers 5:23

el debe lavar las maldiciones escritas
Esto significa que él debe lavar la tinta del pergamino.

las maldiciones escritas
Esto puede ser expresado en forma activa. Traducción alterna: "las maldiciones que ha escrito"

Numbers 5:24

Información general:
En estos versículos el orden de los eventos es algo confuso, está escrito de esta manera para enfatizar cómo el agua trae la maldición. Parece que la mujer bebe el agua, el sacerdote quema la ofrenda y luego la mujer vuelve a beber el agua. Ella solo bebe el agua una vez, como queda claro en la traducción UDB.

El sacerdote deberá hacer que la mujer beba ... maldición entrará en ella y se amargará.
Puede ser útil reordenar la información en estos versículos al colocar el versículo 24, que brinda información sobre la mujer que está bebiendo el agua, después del versículo 26. La UDB traduce estos versículos de una manera similar.

una oferta representativa
El puñado de la ofrenda de grano representa la ofrenda de grano entero. Esto significa que toda la ofrenda pertenece a El Señor.

ofrenda de grano por celos
"Una ofrenda de grano para los celos". Ver como se ha traducido esto en 5:15.

Numbers 5:27

si ella está sucia por que ha cometido
Esto puede ser escrito en forma activa. Traducción alterna: "si ella se ha definido cometiendo".

ha cometido un pecado
Aquí el "pecado" se refiere específicamente a cometer adulterio. El significado de esta declaración es aclarar. Traducción alterna: "cometió adulterio"

Su abdomen se hinchará y su vientre será un desperdicio
Los posibles significados son 1) que la mujer no podrá tener hijos o 2) que el embarazo de la mujer terminará demasiado pronto y que el bebé morirá. Aquí, la palabra "muslo" es una forma educada de referirse al útero de la mujer o sus partes privadas.

a mujer será maldita entre su pueblo
Esto puede ser expresado en forma activa. Traducción alterna: "Su gente la maldecirá"

no está sucia
Esto puede ser expresado en forma activa. Traducción alterna: "no se ha contaminado"

si está limpia
Aquí se habla de "ser inocente" como "ser limpio".

entonces será libre
Los posibles significados son 1) "entonces ella no será maldita" o 2) "entonces está libre de culpa".

capaz de dar hijos
"quedar embarazada"

Numbers 5:29

la ley de los celos
"La ley para tratar con los celos".

mujer que se aleja de su esposo
Las palabras "se aleja" es un idioma que significa "ser infiel". Traducción alterna: "quien le es infiel a su esposo"

y se ensucia
Esto se puede expresar en forma activa. Traducción alterna: "y se contamina"

espíritu de celos
Esta frase se refiere a la actitud del hombre y las emociones de los celos. Ver cómo se ha traducido esto en 5:13. Traducción alterna: "quien es celoso"

cuando el está celoso de su esposa
Este es un idioma que significa que sospecha que su esposa le ha sido infiel al acostarse con otro hombre. Traducción alterna: "y sospecha que su esposa le ha sido infiel" o "y sospecha que su esposa se ha acostado con otro hombre"

ante El SEÑOR
"en presencia del Señor"

Numbers 5:31

será libre de culpa por traer a su esposa al sacerdote
"no será culpable de hacer algo mal al traer a su esposa al sacerdote"

debe soportar
"debe soportar"

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Chapter 6

1 El SEÑOR hablo a Moisés. Él dijo: **2** "Habla al pueblo de Israel. Diles: "cuando un hombre o mujer se dedique al SEÑOR por un voto especial de Nazareo, **3** él debe abstenerse de vino y bebida fermentada. No debe beber vinagre de vino o de bebida fermentada. Él no deben beber jugo de uva o comer uvas o pasas frescas. **4** En todos los días que esté dedicado a Mí, no debe comer nada hecho con uvas, incluyendo cualquier cosa hecha desde la semilla hasta la piel de la uva. **5** Durante todo el tiempo de su voto de dedicación, no se cortará el cabello de su cabeza hasta que los días de su dedicación al SEÑOR sean cumplidos. Debe apartarse para El SEÑOR. Deberá dejar crecer su cabello sobre su cabeza. **6** Durante todo el tiempo que se dedique a El SEÑOR, no debe estar cerca de muerto alguno. **7** No debe contaminarse, ni por su padre, madre, hermano o hermana, si mueren. Esto es por que él está dedicado a Dios, como todos lo ven por su cabello largo. **8** Durante todo el tiempo de su dedicación él es santo, reservado para EL SEÑOR. **9** Si alguien repentinamente muere a su lado y contamina su cabeza consagrada, entonces tendrá que rapar su cabeza en el día de su purificación - en el día séptimo deberá raparse. **10** En el octavo día, deberá traer dos tórtolas o dos pichones de paloma al sacerdote en la entrada de la tienda de reunión. **11** El sacerdote deberá ofrecer un ave como ofrenda por pecado y el otro como ofrenda quemada. Esto pagará su pecado por estar cerca de un cuerpo muerto. Deberá consagrar su cabeza otra vez en ese día. **12** Él deberá apartarse para EL SEÑOR por los días de su dedicación. Deberá traer un cabrito macho de un año de edad como ofrenda por la culpa. Los días antes no se contarán, porque su dedicación fue contaminada. **13** Esta es la ley del Nazareo para cuando los días de su dedicación se cumplan. Deberá ser llevado a la entrada de la tienda de reunión. **14** Deberá presentar su ofrenda a EL SEÑOR. Deberá ofrecer como ofrenda quemada un cordero de un año de edad sin defecto. Deberá traer como ofrenda de pecado una corderita de un año de edad sin defecto. Deberá traer un carnero como ofrenda de paz sin defecto. **15** También deberá traer una canasta de pan sin levadura, panes de buena harina fina amasada con aceite, pedazos de pan sin levadura con aceite, junto con su ofrenda de grano y su ofrenda de bebida. **16** El sacerdote deberá presentarlas ante EL SEÑOR. Deberá ofrecer sus ofrendas por el pecado y ofrendas quemadas. **17** Con la canasta de panes sin levadura, debe presentar el carnero como sacrificio, la ofrenda de paz al SEÑOR. El sacerdote deberá presentar también la ofrenda de grano y la ofrenda de bebida. **18** El Nazareo deberá rapar su cabeza indicando la separación para Dios a la entrada de la tienda de reunión. Deberá tomar el cabello de su cabeza y la pondrá en el fuego que está debajo del sacrificio de la ofrenda de paz. **19** El sacerdote deberá tomar la espaldilla hervida del carnero, un pedazo de pan sin levadura de la canasta, y un pedacito de pan sin levadura. Deberá colocarlos en las manos del Nazareo después de que haya rapado su cabeza indicando la separación. **20** El sacerdote debe mecerlas como una ofrenda ante EL SEÑOR. Una porción sagrada para el sacerdote, junto con el pecho que fue mecido y el muslo que fue presentado para el sacerdote. Después de todo esto, el Nazareo puede tomar vino. **21** Esta es la ley del Nazareo que hace voto de ofrenda al SEÑOR por su separación. Cualquiera otra cosa que él dé, debe mantener la obligación del voto que ha hecho, para mantener la promesa indicada por la ley del Nazareo.'" **22** Otra vez El SEÑOR hablo a Moisés. Él dijo: **23** "Habla a Aarón y sus hijos y diles: 'Ustedes deben bendecir de esta manera al pueblo de Israel. Ustedes deben decirles: **24** "Que EL SEÑOR te bendiga y te guarde. **25** Que El SEÑOR haga brillar su luz sobre ustedes, y sea su gracia sobre ustedes. **26** Que El SEÑOR te vea favorable y te de paz." **27** "Es de esta manera que ellos deben pronunciar mi nombre al pueblo de Israel. Entonces Yo los bendeciré."

Numbers 6:1

se dedique ... el esté dedicado
"Separarse de alguien" significa "dedicarse" a esa persona. Traducción alterna: "se dedica ... se dedica"

él debe abstenerse de
Esta expresión significa que no debe comerlos ni beberlos. Traducción alterna: "no debe consumir"

vinagre de vino
Esto puede ser expresado en forma activa. Traducción alterna: "vinagre que la gente hace del vino"

vinagre
Una bebida que se produce cuando el vino y otras bebidas fuertes fermentan durante demasiado tiempo y se vuelven agrias.

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o de bebida fuerte.
Puede aclarar la información entendida. Traducción alterna: "o vinagre que las personas hacen de bebida fuerte''

Pasas
"pasas de uva"

que el esté dedicado a M
Esto puede ser expresado en forma activa. Traducción alterna: "se separa a mí"

nada hecho por uvas
Esto puede ser expresado en forma activa. Traducción alterna: "nada que la gente haga de las uvas"

desde la semilla hasta la piel
Estos dos extremos se dan para enfatizar que no se puede comer toda la uva. Traducción alterna: "de cualquier parte de una uva"

Numbers 6:5

voto de dedicación
Este es una expresión idiomática. Aquí "dedicación" significa "separación" Traducción alterna: "voto de separación"

no se cortará el cabello de su cabeza
Esto puede ser expresado en forma activa. Traducción alterna: "nadie debe usar una navaja en su cabeza"

Los días de su dedicación a Jehová.
La palabra "dedicación" es un nombre abstracto que se puede expresar como un verbo.. Traducción alterna: "los días que se ha separado para el señor" o "los días que se ha dedicado a El Señor"

a El Señor se cumplen
Esto puede ser expresado en forma activa. Traducción alterna: "a El Señor están completos"

Él debe ser apartado a El Señor
Esto puede ser expresado en forma activa. Traducción alterna: "Él debe apartarse a El Señor"

Numbers 6:6

dedica ... dedica ... dedicación
Aquí "dedicación" significa "separación". Traducción alterna: "separa... separa... separación"

ensuciarse
Se habla de una persona que no es aceptable para los propósitos de Dios como si fuera físicamente impura.

él está dedicado
Esto puede ser expresado en forma activa. Traducción alterna: "se ha dedicado" '' se ha separado''

de su dedicación
El sustantivo abstracto "dedicación" se puede expresar como un verbo. Traducción alterna: "que se ha dedicado" ''que se ha separado''

reservado para El Señor
Esto puede ser expresado en forma activa. Traducción alterna: "se ha reservado para El Señor" o "apartado para El Señor"

Numbers 6:9

ensucia su cabeza consagrada
Aquí la "cabeza" representa el cabello del hombre nazareo, que simboliza su voto. Traducción alterna: "profana su cabello largo que muestra a todos que está separado de Dios" o "se contaminó"

en el día de su purificación
El sustantivo abstracto "purificación" se puede establecer como la frase verbal. Traducción alterna: "el día en que se haga aceptable a Dios"

el día séptimo
"el séptimo día"

Numbers 6:10

el octavo día
"el octavo día"

Numbers 6:12

por los días de su dedicación
"Durante el tiempo que está siendo apartado de nuevo"

Él deberá traer un cabrito macho ... como ofrenda de culpa.
El hombre debe traer el cordero al sacerdote para que pueda ser sacrificado. El significado completo de esta declaración se puede hacer explícito. Traducción alterna: "Debe traer un cordero de un año de edad al sacerdote como ofrenda de culpa"

Los días antes de su suciedad no se contarán
Esto puede ser expresado en forma activa. Traducción alterna: "No debe contar los días antes de profanarse"

su dedicación fue corrompida
Esto puede ser expresado en forma activa. Traducción alterna: "se profanó" o "se hizo inaceptable"

Numbers 6:13

de su dedicación
Aquí "dedicación" significa "separación". Además, este sustantivo abstracto se puede expresar como un verbo. Traducción alterna: "que se ha dedicado".

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deberá ser llevado
Esto puede ser expresado en forma activa. Traducción alterna: "Alguien debe traerlo" o "Él debe ir"

Él debe presentar su ofrenda a El Señor.
Él debe traer su ofrenda al sacerdote para ser sacrificado a El Señor. El significado completo de esta declaración se puede aclarar. Traducción alterna: "Debe presentar su ofrenda a El Señor llevándola al sacerdote para que la sacrifique" o "Debe presentar su ofrenda a El Señor llevándola al sacerdote que la sacrificará"

pan sin levadura
Esto puede ser expresado en forma activa. Traducción alterna: "pan que hizo sin levadura"

harina fina buena mezclada con aceite
Esto puede ser expresado en forma activa. Traducción alterna: "harina fina que él mezcló con aceite"

pedazos de pan sin levadura con aceite
Esto puede ser expresado en forma activa. Traducción alterna: "obleas sin levadura que frotó con aceite"

pan sin levadura
pequeños trozos de pan plano

junto con su ofrenda de grano y su ofrenda de bebida
La palabra "su" se refiere a las otras ofrendas que se le dijo al hombre nazareno que trajera. A menudo se requerían ofrendas de granos y ofrendas de bebidas para acompañar otros tipos de sacrificios. El significado completo de esta declaración se puede aclarar. Traducción alterna: "junto con la ofrenda de grano y la ofrenda de bebida que El Señor requirió para acompañar las otras ofrendas"

Numbers 6:16

Él deberá ofrecer sus ofrendas de pecado.
"Él" se refiere al sacerdote y "sus" se refiere al hombre que hizo una promesa.

la ofrenda de paz
"como la ofrenda de paz"

El sacerdote deberá presentar también ... ofrenda de bebida
Puede aclarar la información entendida. Traducción alterna: "El sacerdote debe presentar también ... la ofrenda de bebida a El Señor"

Numbers 6:18

indicando lu separación
Aquí "separación" significa "dedicación". Además, este sustantivo abstracto puede ser escrito como un verbo. Traducción alterna: "indicando su dedicación" o "indicando cómo se ha separado"

Numbers 6:19

el hombro hervido del carnero
Esto significa que había hervido el hombro del carnero. Esto puede ser expresado en forma activa. Traducción alterna: "El hombro del carnero que hirvió".

indicando separación
Aquí "separación" significa "dedicación". Además, este sustantivo abstracto se puede expresar con el verbo "separado". Traducción alterna: "indicando dedicación" o "indicando que se ha dedicado a El Señor"

El sacerdote debe mecerlas
Después de entregar los artículos al nazareo, el sacerdote los devuelve para ofrecérselos a El Señor. El significado completo de esta declaración se puede aclarar. Traducción alterna: "Entonces el sacerdote debe recuperarlos y agitarlos"

Juntas con
"tanto como"

fue mecido
Esto puede ser expresado en forma activa. Traducción alterna: "que el sacerdote agitó"

que fue presentado
Esto puede ser expresado en forma activa. Traducción alterna: "que él presentó"

Numbers 6:21

su separación

- Aquí "separación" significa "dedicación". Además, este sustantivo abstracto puede ser escrito como un verbo. Traducción alterna: "su dedicación" o "por haberse dedicado a Yahvé"

Cualquiera otra cosa que él dé
Esto se refiere a que el nazareo decide dar otra ofrenda más allá de lo que se le ha ordenado dar. El significado completo de esta declaración se puede aclarar. Traducción alterna: "Si decide dar alguna ofrenda adicional"

él debe mantener la obligación del voto que ha hecho
"Él todavía debe obedecer los requisitos del voto que ha tomado".

debe cumplir con las obligaciones ... para mantener la promesa indicada por la ley del Nazareo
Estas dos frases significan básicamente lo mismo y se combinan para enfatizar que debe obedecer las obligaciones de su voto.

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La promesa indicada por la ley del nazareno.
Esto puede ser expresado en forma activa. Traducción alterna: "la promesa que indica la ley para los naziritas"

Numbers 6:22

deben bendecir de esta manera al pueblo de Israel
"Tú" es plural.

Que el Señor te bendiga y te guarde.
Aquí "tú" es singular.

te guarde
Este es un idioma. Aquí "guardar" significa "proteger".

Numbers 6:25

haga brillar su luz sobre ustedes
Este es un idioma que significa tener buenas intenciones hacia alguien. También se puede expresar con una sonrisa. Traducción alterna: "sonríale" (UDB) o "mírale con amabilidad"

te vea favorable
Aquí la frase "mirar" significa mostrar cierta actitud hacia esa persona. Traducción alterna: "mostrarte favor"

Que El SEÑOR haga brillar su luz sobre ustedes ... y te dé paz.
Aquí "tú" es singular.

deben dar mi nombre
Aquí El Señor habla acerca de reclamar a los israelitas como suyos diciendo que les está dando "su nombre". Traducción alterna: "deben hacer saber al pueblo de Israel que son míos"

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Chapter 7

1 En el día que Moisés completó la tienda de reunión, la ungió con aceite y la apartó para El SEÑOR, junto con todos sus muebles. Hizo lo mismo para el altar y todos sus utensilios. Los ungió con aceite y lo apartó para El SEÑOR. **2** En ese día, los jefes de Israel, las cabezas de sus familias de sus antepasados, ofrecieron sacrificios. Estos hombres dirigian a las tribus. Ellos dirigieron las cuentas de los hombres en los censos. **3** Trajeron sus ofrendas ante El SEÑOR. Trajeron seis carros cubiertos y doce bueyes. Trajeron una carreta por cada dos jefes, y cada jefe trajo un buey. Presentaron estas cosas frente a la tienda de reunión. **4** Después El SEÑOR habló a Moisés. El dijo: **5** "acepta las ofrendas de ellos y usa las ofrendas para el trabajo en la tienda de reunión. Da las ofrendas a los Levitas, a cada uno según su trabajo lo requiera." **6** Moisés tomo las carretas y los bueyes, y los dio a los Levitas. **7** Dio dos carretas y cuatro bueyes a la descendencia de Gersón, por lo que el trabajo necesitaba. **8** Dio cuatro carretas y ocho buyes a la descendencia de Merari, al cuidado de Itamar hijo de Aarón el sacerdote. Hizo esto por qué el trabajo de ellos lo requería. **9** Pero no dio nada de esas cosas a la descendencia de Coat, por que el trabajo de ellos relacionado a las cosas que le pertenecen al SEÑOR debian cargarlo en sus propios hombros. **10** Los jefes ofrecieron sus bienes para la dedicación del altar en el día que Moisés ungió el altar. Los jefes ofrecieron sus sacrificios frente del altar. **11** El SEÑOR dijo a Moisés: "cada jefe deberá ofrecer en su propio día su sacrificio para la dedicación del altar." **12** En el primer día, Naasón hijo de Aminadab, de la tribu de Judá, ofreció su sacrificio. **13** Su sacrificio fue una fuente de plata pesando 130 siclos y un tazón de plata pesando setenta siclos, conforme al peso del siclo en el santuario. Ambos de los objetos estaban llenos de flor de harina amasada con aceite como ofrenda de grano. **14** El dio un resipiente de oro de 114 gramos en peso, lleno de incienso. **15** Dio como ofrenda quemada un toro joven, un carnero, y una cordero de un año de edad. **16** Dio un cabrito como ofrenda por el pecado. **17** Dio dos yuntas, cinco carneros, cinco cabritos, y cinco corderos que fueran de un año de edad, como sacrificio de ofrenda de paz. Éste fue el sacrificio de Naasón hijo de Aminadab. **18** En el segundo día, Natanael hijo de Zuar, jefe de Isacar, ofreció su sacrificio. **19** Ofreció como su sacrificio una fuente de plata de 1. 48 kilos y un tazón de plata de 798 gramos, conforme al peso del siclo en el santuario. Ambos de los objetos estaban llenos de flor de harina amasada con aceite como ofrenda de grano. **20** Tambien dio un recipiente de oro de 114 gramos en peso, lleno de incienso. **21** Dio como ofrenda quemada un becerro, un carnero, y un cordero de un año de edad. **22** Dio un cabrito como ofrenda por el pecado. **23** Dio dos yuntas, cinco carneros, cinco cabritos, y cinco corderos que fueran de un año de edad, como sacrificio de ofrenda de paz. Éste fue el sacrificio de Natanael hijo de Zuar. **24** En el tercer día, Eliab hijo de Helón, jefe de la tribu de Zebulón, ofreció su sacrificio. **25** Su sacrificio fue una fuente de plata de 1. 48 kilos y un tazón de plata de 798 gramos, conforme al peso del siclo en el santuario. Ambos de los objetos estaban llenos de flor de harina amasada con aceite como ofrenda de grano. **26** Tambien dio un recipiente de oro de 114 gramos en peso, lleno de incienso. **27** El dio como ofrenda quemada un toro joven, un carnero, y una cordero de un año de edad. **28** Dio un cabrito como ofrenda por el pecado. **29** Dio dos yuntas, cinco carneros, cinco cabritos, y cinco corderos que fueran de un año de edad, como sacrificio de ofrenda de paz. Éste fue el sacrificio de Eliab hijo de Helón. **30** En el cuarto día, Elisur hijo de Sedeur, jefe de la tribu de Rubén, ofreció su sacrificio. **31** Su sacrificio fue una fuente de plata de 1. 48 kilos y un tazón de plata de 798 gramos, conforme al peso del siclo en el santuario. Ambos objetos estaban llenos de flor de harina amasada con aceite como ofrenda de grano. **32** Tambien dio un resipiente de oro de 114 gramos en peso, lleno de incienso. **33** Dio como ofrenda quemada un becerro, un carnero, y un cordero de un año de edad. **34** Dio un cabrito como ofrenda por el pecado. **35** Dio dos yuntas, cinco carneros, cinco cabritos, y cinco corderos que fueran de un año de edad, como sacrificio de ofrenda de paz. Éste fue el sacrificio de Elisur hijo de Sedeur. **36** En el quinto día, Selumiel hijo de Zurisadai, jefe de la tribu de Simeón, ofreció su sacrificio. **37** Su sacrificio fue una fuente de plata de 1. 48 kilos y un tazón de plata de 798 gramos, conforme al peso del siclo en el santuario. Ambos objetos estaban llenos de flor de harina amasada con aceite como ofrenda de grano. **38** Tambien dio un recipiente de oro de 114 gramos en peso, lleno de incienso. **39** Dio como ofrenda quemada un becerro, un carnero, y un cordero de un año de edad. **40** Dio un cabrito como ofrenda por el pecado. **41** Dio dos yuntas, cinco carneros, cinco cabritos, y cinco corderos que fueran de un año de edad, como sacrificio de ofrenda de paz. Éste fue el sacrificio de Elisur hijo de Sedeur. **42** En el día sexto, Eliasaf hijo de Deuel, jefe de la tribu de Gad, ofreció su sacrificio. **43** Su sacrificio fue una fuente de plata de 1. 48 kilos y un tazón de plata de 798 gramos, conforme al peso del siclo en el santuario. Ambos objetos estaban llenos de flor de harina amasada con aceite como ofrenda de grano. **44** Tambien dio un recipiente de oro de 114 gramos en peso, lleno de incienso. **45** Dio como ofrenda

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quemada un becerro, un carnero, y un cordero de un año de edad. **46** Dio un cabrito como ofrenda por el pecado. **47** Dio dos yuntas, cinco carneros, cinco cabritos, y cinco corderos que fueran de un año de edad, como sacrificio de ofrenda de paz. Éste fue el sacrificio de Eliasaf hijo de Deuel. **48** En el séptimo día, Elisama hijo de Amiud, jefe de la tribu de Efraín, ofreció su sacrificio. **49** Su sacrificio fue una fuente de plata de 1. 48 kilos y un tazón de plata de 798 gramos, conforme al peso del siclo en el santuario. Ambos objetos estaban llenos de flor de harina amasada con aceite como ofrenda de grano. **50** Tambien dio un resipiente de oro de 114 gramos en peso, lleno de incienso. **51** Dio como ofrenda quemada un becerro, un carnero, y un cordero de un año de edad. **52** Dio un cabrito como ofrenda por el pecado. **53** Dio dos yuntas, cinco carneros, cinco cabritos, y cinco corderos que fueran de un año de edad, como sacrificio de ofrenda de paz. Éste fue el sacrificio de Elisama hijo de Amiud. **54** En el octavo día, Gamaliel hijo de Pedasur, jefe de la tribu de Manasés, ofreció su sacrificio. **55** Su sacrificio fue una fuente de plata de 1. 48 kilos y un tazón de plata de 798 gramos, conforme al peso del siclo en el santuario. Ambos objetos estaban llenos de flor de harina amasada con aceite como ofrenda de grano. **56** Tambien dio un recipiente de oro de 114 gramos en peso, lleno de incienso. **57** Dio como ofrenda quemada un becerro, un carnero, y un cordero de un año de edad. **58** Dio un cabrito como ofrenda por el pecado. **59** El dio dos yuntas, cinco carneros, cinco cabritos, y cinco corderos que fueran de un año de edad, como sacrificio de ofrenda de paz. Éste fue el sacrificio de Gamaliel hijo de Pedasur. **60** En el noveno día, Abidán hijo de Gedeoni, jefe de la tribu de Benjamín, ofreció su sacrificio. **61** Su sacrificio fue una fuente de plata de 1. 48 kilos y un tazón de plata de 798 gramos, conforme al peso del siclo en el santuario. Ambos objetos estaban llenos de flor de harina amasada con aceite como ofrenda de grano. **62** Tambien dio un recipiente de oro de 114 gramos en peso, lleno de incienso. **63** Dio como ofrenda quemada un becerro, un carnero, y un cordero de un año de edad. **64** Dio un cabrito como ofrenda por el pecado. **65** El dio dos yuntas, cinco carneros, cinco cabritos, y cinco corderos que fueran de un año de edad, como sacrificio de ofrenda de paz. Éste fue el sacrificio de Abidán hijo de Gedeoni. **66** En el décimo día, Ahiezer hijo de Amisadai, jefe de la tribu de Dan, ofreció su sacrificio. **67** Su sacrificio fue una fuente de plata de 1. 48 kilos y un tazón de plata de 798 gramos, conforme al peso del siclo en el santuario. Ambos objetos estaban llenos de flor de harina amasada con aceite como ofrenda de grano. **68** Tambien dio un recipiente de oro de 114 gramos en peso, lleno de incienso. **69** Dio como ofrenda quemada un becerro, un carnero, y un cordero de un año de edad. **70** Dio un cabrito como ofrenda por el pecado. **71** Dio dos yuntas, cinco carneros, cinco cabritos, y cinco corderos que fueran de un año de edad, como sacrificio de ofrenda de paz. Éste fue el sacrificio de Ahiezer hijo de Amisadai. **72** En el onceavo día, Pagiel hijo de Ocrán, jefe de la tribu de Aser, ofreció su sacrificio. **73** Su sacrificio fue una fuente de plata de 1. 48 kilos y un tazón de plata de 798 gramos, conforme al peso del siclo en el santuario. Ambos objetos estaban llenos de flor de harina amasada con aceite como ofrenda de grano. **74** Tambien dio un recipiente de oro de 114 gramos en peso, lleno de incienso. **75** Dio como ofrenda quemada un becerro, un carnero, y un cordero de un año de edad. **76** Dio un cabrito como ofrenda de pecado. **77** Dio dos yuntas, cinco carneros, cinco cabritos, y cinco corderos que fueran de un año de edad, como sacrificio de ofrenda de paz. Éste fue el sacrificio de Pagiel hijo de Ocrán. **78** En el doceavo día, Ahira hijo de Enán, jefe de la tribu de Neftalí, ofreció su sacrificio. **79** Su sacrificio fue una fuente de plata de 1. 48 kilos y un tazón de plata de 798 gramos, conforme al peso del siclo en el santuario. Ambos objetos estaban llenos de flor de harina amasada con aceite como ofrenda de grano. **80** Tambien dio un recipiente de oro de 114 gramos en peso, lleno de incienso. **81** Dio como ofrenda quemada un becerro, un carnero, y un cordero de un año de edad. **82** Dio un cabrito como ofrenda de pecado. **83** Dio dos yuntas, cinco carneros, cinco cabritos, y cinco corderos que fueran de un año de edad, como sacrificio de ofrenda de paz. Éste fue el sacrificio de Ahira hijo de Enán. **84** Los jefes de Israel colocaron estás cosas aparte en el día que Moisés bendijo el altar. Colocaron aparte las doce fuentes de plata, doce tazones de plata y doce recipientes de oro. **85** Cada fuente de plata pesaba 1. 48 kilos y cada tazón de plata 798 gramos. Todos los recipientes de plata pesaron 27. 4 kilos, conforme al peso del siclo en el santuario. **86** Cada uno de los doce recipientes de oro, llenos de incienso, pesaron 114 gramos de acuerdo al peso del siclo en el santuario. Todos los utencilios de oro pesaron 1. 4 kilos. **87** Colocaron aparte a todos los animales para la ofrenda quemada, doce becerros, doce carneros, y doce corderos de un año de edad. Dieron sus ofrendas de grano. Dieron doce cabritos como ofrenda por el pecado. **88** De todo su ganado, dieron veinticuatro becerros, sesenta carneros, sesenta cabrios, y sesenta corderos de un año de edad, como sacrificio de ofrenda de paz. Esto fue por la dedicación del altar despues de ser bendecido. **89** Cuando Moisés se adentro a la tienda de reunión para hablar con El SEÑOR, el escuchó su voz hablándole. El SEÑOR le habló del propiciatorio sobre el arca del testimonio, de entre los dos querubines. Le habló.

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Numbers 7:1

Moisés completó el tabernáculo
"Moisés terminó de colocar el tabernáculo"

Los líderes de Israel ... las cabezas de sus familias ancestrales.
Estas dos frases describen al mismo grupo de personas de dos maneras diferentes. Traducción alterna: "los líderes de Israel que también son los jefes de las familias de sus antepasados"

las cabezas de sus familias ancestrales
Aquí a los líderes de las familias se les llama "jefes". Traducción alterna: "los líderes de las familias de sus antepasados"

dirigieron las cuentas de los hombres
El sustantivo abstracto "contar" se puede expresar como un verbo. Traducción alterna: "había ayudado a Aarón y a Moisés a contar a los hombres"

Ellos trajeron sus ofrendas ante El SEÑOR ... presentaron estas cosas enfrente del tabernáculo
Esto significa que dieron sus ofrendas a El Señor y las llevaron al tabernáculo. Estas frases pueden combinarse para agregar claridad. Traducción alterna: "Ellos trajeron sus ofrendas a El Señor y se las presetaron ante el tabernáculo"

seis carros cubiertos y doce bueye
"6 carros cubiertos y 12 bueyes"

Numbers 7:4

a cada uno según su trabajo lo requiera
"A cada hombre como los necesite para su trabajo".

Numbers 7:6

por lo que el trabajo necesitaba
"Porque era lo que necesitaban para hacer su trabajo".

al cuidado de Itamar hijo de Aarón el sacerdote
"bajo la supervisión de Itamar, hijo de Aarón, el sacerdote" o "Itamar, hijo de Aarón, el sacerdote supervisó su trabajo"

Itamar
Traduzca el nombre de este hombre de la misma manera que lo hizo en 3: 1.

Él hizo esto porque
La palabra "él" se refiere a Moisés.

por qué el trabajo de ellos lo requería
"Porque era lo que necesitaban para hacer su trabajo".

Numbers 7:9

nada de esas cosas
Esto se refiere a los carros y bueyes.

el suyo seria el trabajo
"su trabajo sería"

las cosas que le pertenecen al SEÑOR
Puedes hacer explícito el significado implícito de lo que le pertenece a El Señor. Traducción alterna: "las cosas que El Señor reservó para el tabernáculo"

Numbers 7:10

ofrecieron sus recursos
"regalos ofrecidos"

cada líder deberá ofrecer en su propio día su sacrificio
"Cada día, un líder debe ofrecer su sacrificio"

Numbers 7:12

el primer día
"el 1er día" o "día 1"

una fuente de plata pesando 130 siclos
Si es necesario, estos pesos se pueden escribir en medidas modernas. Traducción alterna: "una bandeja de plata que pesa casi un kilogramo y medio" o "una bandeja de plata que pesa un kilogramo y 430 gramos"

un tazón de plata pesando setenta siclos
"Un cuenco de plata que pesa 70 siclos". Si es necesario, estos pesos se pueden escribir en medidas modernas. Traducción alterna: "un tazón de plata que pesa casi ocho décimas de kilogramo" o "un tazón de plata que pesa 770 gramos"

por el peso estándar del santuario siclo
Había siclos de diferentes pesos. Este es el que la gente tenía que usar en el santuario de la tienda sagrada. Si está convirtiendo los pesos a medidas modernas, aquí hay otra forma de traducir esta frase. Traducción alterna: "medido por los pesos estándar utilizados en el santuario"

flor de Harina mezclada con aceite
Esto puede ser expresado en forma activa. Traducción alterna: "harina fina que había mezclado con aceite".

El dio un recipiente de oro de 114 gramos en peso
Si es necesario, esto se puede escribir en medidas modernas. Traducción alterna: "un recipiente de oro que pesaba una décima de kilogramo" o "un plato de oro que pesaba 110 gramos"

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Numbers 7:15

de un año de edad
"que eran cada uno de un año"

Éste fue el sacrificio de Naasón hijo de Aminadab
"Esto fue lo que presentó Naason, hijo de Aminadab"

Naasón hijo de Aminadab
Traduzca el nombre de este hombre de la misma manera que lo hizo en 1: 7.

Numbers 7:18

El segundo día
"el segundo día" o "día 2"

sacrificio una fuente de plata de 1.48 kilos
Si es necesario, estos pesos se pueden escribir en medidas modernas. Ver como se ha traducido estos mismos pesos en 7:12. Traducción alterna: "una bandeja de plata que pesa casi un kilogramo y medio" o "una bandeja de plata que pesa un kilogramo y 430 gramos"

un tazón de plata de 798 gramos
"Un cuenco de plata que pesa 70 siclos". Si es necesario, estos pesos se pueden escribir en medidas modernas. Ver como se ha traducidos estos mismos pesos en 7:12. Traducción alterna: "un tazón de plata que pesa casi ocho décimas de kilogramo" o "un tazón de plata que pesa 770 gramos"

conforme al peso del siclo en el santuario
Había siclos de diferentes pesos. Este es el que la gente tenía que usar en el santuario de la tienda sagrada. Traduce esta frase de la misma manera que lo hiciste en 7:12. Traducción alterna: "medido por los pesos estándar utilizados en el santuario"

harina mezclada con aceite
Esto puede ser expresado en forma activa. Traducción alterna: "harina fina que había mezclado con aceite".

Numbers 7:20

un resipiente de oro de 114 gramos en peso
Si es necesario, esto se puede escribir en medidas modernas. Ver como se ha traducido estos mismos pesos en 7:12. Traducción alterna: "un plato de oro que pesa una décima de kilogramo" o "un plato de oro que pesa 110 gramos"

que fueran de un año de edad,
"que eran cada uno de un año"

Este fue el sacrificio de Natanael hijo de Zuar.
"Esto fue lo que presentó Natanael hijo de Zuar"

Numbers 7:24

el tercer día
"el 3er día" o "día 3"

Eliab hijo de Helón
Traduzca el nombre de este hombre de la misma manera que lo hizo en 1: 7.

una fuente de plata de 1.48 kilos
Si es necesario, estos pesos se pueden escribir en medidas modernas. Ver como se ha traducido estos mismos pesos en 7:12. Traducción alterna: "una bandeja de plata que pesa casi un kilogramo y medio" o "una bandeja de plata que pesa un kilogramo y 430 gramos"

un tazón de plata de 798 gramos
"Un cuenco de plata que pesa 70 siclos". Si es necesario, estos pesos se pueden escribir en medidas modernas. Ver como se ha traducido estos mismos pesos en 7:12. Traducción alterna: "un tazón de plata que pesa casi ocho décimas de kilogramo" o "un tazón de plata que pesa 770 gramos"

conforme al peso del siclo en el santuario
Había siclos de diferentes pesos. Este es el que la gente tenía que usar en el santuario de la tienda sagrada. Traduce esta frase de la misma manera que lo hiciste en 7:12. Traducción alterna: "medido por los pesos estándar utilizados en el santuario"

harina mezclada con aceite
Esto puede ser expresado en forma activa. Traducción alterna: "harina fina que había mezclado con aceite".

recipiente de oro de 114 gramos en peso
Si es necesario, esto se puede escribir en medidas modernas. Ver como se ha traducido estos mismos pesos en 7:12. Traducción alterna: "un plato de oro que pesa una décima de kilogramo" o "un plato de oro que pesa 110 gramos"

Numbers 7:27

de un año de edad
"que eran cada uno de un año"

Éste fue el sacrificio de Eliab hijo de Helón
"Esto fue lo que Eliab, hijo de Helón, dio como sacrificio".

Numbers 7:30

el cuarto dia
"El cuarto día" o "Día 4"

una fuente de plata de 1.48 kilos
Si es necesario, estos pesos se pueden escribir en medidas modernas. Ver como se ha traducido estos mismos pesos en 7:12. Traducción alterna: "una

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bandeja de plata que pesa casi un kilogramo y medio" o "una bandeja de plata que pesa un kilogramo y 430 gramos"

un tazón de plata de 798 gramos
"Un cuenco de plata que pesa 70 siclos". Si es necesario, estos pesos se pueden escribir en medidas modernas. Ver como se ha traducido estos mismos pesos en 7:12. Traducción alterna: "un tazón de plata que pesa casi ocho décimas de kilogramo" o "un tazón de plata que pesa 770 gramos"

conforme al peso del siclo en el santuario
Había siclos de diferentes pesos. Este es el que la gente tenía que usar en el santuario de la tienda sagrada. Traduce esta frase de la misma manera que lo hiciste en 7:12. Traducción alterna: "medido por los pesos estándar utilizados en el santuario"

harina mezclada con aceite
Esto puede ser expresado en forma activa. Traducción alterna: "harina fina que había mezclado con aceite".

un resipiente de oro de 114 gramos en peso
Si es necesario, esto se puede escribir en medidas modernas. Ver como se han traducido estos mismos pesos en 7:12. Traducción alterna: "un plato de oro que pesa una décima de kilogramo" o "un plato de oro que pesa 110 gramos"

Numbers 7:33

que tenían un año
"que eran cada uno de un año"

Este fue el sacrificio de Elizur hijo de Shedeur.
"Esto fue lo que Elisur hijo de Sedeur dio como sacrificio"

Numbers 7:36

el quinto día
"el quinto día" o "día 5"

una fuente de plata de 1.48 kilos
Si es necesario, estos pesos se pueden escribir en medidas modernas. Ver como se han traducido estos mismos pesos en 7:12. Traducción alterna: "una bandeja de plata que pesa casi un kilogramo y medio" o "una bandeja de plata que pesa un kilogramo y 430 gramos"

un tazón de plata de 798 gramos
"Un cuenco de plata que pesa 70 siclos". Si es necesario, estos pesos se pueden escribir en medidas modernas. Ver como se han traducido estos mismos pesos en 7:12. Traducción alterna: "un tazón de plata que pesa casi ocho décimas de kilogramo" o "un tazón de plata que pesa 770 gramos"

conforme al peso del siclo en el santuario
Había siclos de diferentes pesos. Este es el que la gente tenía que usar en el santuario de la tienda sagrada. Traduce esta frase de la misma manera que lo hiciste en 7:12. Traducción alterna: "medido por los pesos estándar utilizados en el santuario"

harina mezclada con aceite
Esto se puede afirmar en forma activa. Traducción alterna: "harina fina que había mezclado con aceite".

dio un resipiente de oro de 114 gramos en peso
Si es necesario, esto se puede escribir en medidas modernas. Ver como se han traducido estos mismos pesos en 7:12. Traducción alterna: "un plato de oro que pesa una décima de kilogramo" o "un plato de oro que pesa 110 gramos"

Numbers 7:39

que fueran de un año de edad
"que eran cada uno de un año"

Este fue el sacrificio de Elisur, hijo de Sedur.
"Esto fue lo que Elisur, hijo de Sedeur, dio como sacrificio"

Numbers 7:42

el sexto dia
"el sexto día" o "día 6"

una fuente de plata de 1.48 kilos
Si es necesario, estos pesos se pueden escribir en medidas modernas. Ver como se han traducido estos mismos pesos en 7:12. Traducción alterna: "una bandeja de plata que pesa casi un kilogramo y medio" o "una bandeja de plata que pesa un kilogramo y 430 gramos"

un tazón de plata de 798 gramos
"Un cuenco de plata que pesa 70 siclos". Si es necesario, estos pesos se pueden escribir en medidas modernas. Ver como se han traducido estos mismos pesos en 7:12. Traducción alterna: "un tazón de plata que pesa casi ocho décimas de kilogramo" o "un tazón de plata que pesa 770 gramos"

conforme al peso del siclo en el santuario
Había siclos de diferentes pesos. Este es el que la gente tenía que usar en el santuario de la tienda sagrada. Traduce esta frase de la misma manera que lo hiciste en 7:12. Traducción alterna: "medido por los pesos estándar utilizados en el santuario"

harina mezclada con aceite
Esto puede ser expresado en forma activa. Traducción alterna: "harina fina que había mezclado con aceite".

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un resipiente de oro de 114 gramos en peso
Si es necesario, esto se puede escribir en medidas modernas.Ver como se han traducido estos mismos pesos en 7:12. Traducción alterna: "un plato de oro que pesa una décima de kilogramo" o "un plato de oro que pesa 110 gramos"

Numbers 7:45

que fueran de un año de edad
"que eran cada uno de un año"

Este fue el sacrificio de Eliasaf hijo de Deuel.
"Esto fue lo que Eliasaf hijo de Deuel dio como sacrificio"

Numbers 7:48

el séptimo día
"el séptimo día" o "día 7"

fue una fuente de plata de 1.48 kilos
Si es necesario, estos pesos se pueden escribir en medidas modernas. Ver como se han traducido estos mismos pesos en 7:12. Traducción alterna: "una bandeja de plata que pesa casi un kilogramo y medio" o "una bandeja de plata que pesa un kilogramo y 430 gramos"

un tazón de plata de 798 gramos
"Un cuenco de plata que pesa 70 siclos". Si es necesario, estos pesos se pueden escribir en medidas modernas. Ver como se han traducido estos mismos pesos en 7:12. Traducción alterna: "un tazón de plata que pesa casi ocho décimas de kilogramo" o "un tazón de plata que pesa 770 gramos"

conforme al peso del siclo en el santuario
Había siclos de diferentes pesos. Este es el que la gente tenía que usar en el santuario de la tienda sagrada. Traduce esta frase de la misma manera que lo hiciste en 7:12. Traducción alterna: "medido por los pesos estándar utilizados en el santuario"

harina mezclada con aceite
Esto se puede afirmar en forma activa. Traducción alterna: "harina fina que había mezclado con aceite".

un recipiente de oro de 114 gramos en peso
Si es necesario, esto se puede escribir en medidas modernas. Ver como se han traducido estos mismos pesos en 7:12. Traducción alterna: "un plato de oro que pesa una décima de kilogramo" o "un plato de oro que pesa 110 gramos"

Numbers 7:51

que fueran de un año de edad
"que eran cada uno de un año"

Este fue el sacrificio de Elisama, hijo de Amiud.
"Esto fue lo que Elisama hijo de Amiud presentó"

Numbers 7:54

el octavo día
"el octavo día" o "día 8

una fuente de plata de 1.48 kilos
Si es necesario, estos pesos se pueden escribir en medidas modernas. Ver como se han traducido estos mismos pesos en 7:12. Traducción alterna: "una bandeja de plata que pesa casi un kilogramo y medio" o "una bandeja de plata que pesa un kilogramo y 430 gramos"

un tazón de plata de 798 gramos
"Un cuenco de plata que pesa 70 siclos". Si es necesario, estos pesos se pueden escribir en medidas modernas. Ver como se han traducido estos mismos pesos en 7:12. Traducción alterna: "un tazón de plata que pesa casi ocho décimas de kilogramo" o "un tazón de plata que pesa 770 gramos"

conforme al peso del siclo en el santuario
Había siclos de diferentes pesos. Este es el que la gente tenía que usar en el santuario de la tienda sagrada. Traduce esta frase de la misma manera que lo hiciste en 7:12. Traducción alterna: "medido por los pesos estándar utilizados en el santuario"

harina mezclada con aceite
Esto se puede afirmar en forma activa. Traducción alterna: "harina fina que había mezclado con aceite".

un recipiente de oro de 114 gramos en peso
Si es necesario, esto se puede escribir en medidas modernas. Ver como se han traducido estos mismos pesos en 7:12. Traducción alterna: "un plato de oro que pesa una décima de kilogramo" o "un plato de oro que pesa 110 gramos"

Numbers 7:57

que fueran de un año de edad
"que eran cada uno de un año"

Este fue el sacrificio de Gamaliel hijo de Pedasur.
"Esto fue lo que Gamaliel, hijo de Pedasur, dio como sacrificio"

Numbers 7:60

el noveno día
"el noveno día" o "día 9"

una fuente de plata de 1.48 kilos
Si es necesario, estos pesos se pueden escribir en medidas modernas. Ver como se han traducido estos mismos pesos en 7:12. Traducción alterna: "una bandeja de plata que pesa casi un kilogramo y

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medio" o "una bandeja de plata que pesa un kilogramo y 430 gramos"

un tazón de plata de 798 gramos
"Un cuenco de plata que pesa 70 siclos". Si es necesario, estos pesos se pueden escribir en medidas modernas. Ver como se han traducido estos mismos pesos en 7:12. Traducción alterna: "un tazón de plata que pesa casi ocho décimas de kilogramo" o "un tazón de plata que pesa 770 gramos"

conforme al peso del siclo en el santuario
Había siclos de diferentes pesos. Este es el que la gente tenía que usar en el santuario de la tienda sagrada. Traduce esta frase de la misma manera que lo hiciste en 7:12. Traducción alterna: "medido por los pesos estándar utilizados en el santuario"

un resipiente de oro de 114 gramos en peso
Si es necesario, esto se puede escribir en medidas modernas. Ver como se han traducido estos mismos pesos en 7:12. Traducción alterna: "un plato de oro que pesa una décima de kilogramo" o "un plato de oro que pesa 110 gramos"

Numbers 7:63

que fueran de un año de edad
"que eran cada uno de un año"

Este fue el sacrificio de Abidan hijo de Gedeoni.
"Esto fue lo que Abidan, hijo de Gideoni, dio como sacrificio".

Numbers 7:66

el décimo día
"el décimo día" o "día 10"

Ahiezer hijo de Amisaddai
Traduzca el nombre de este hombre de la misma manera que lo hizo en 1:12.

una fuente de plata de 1.48 kilos
Si es necesario, estos pesos se pueden escribir en medidas modernas. Ver como se han traducido estos mismos pesos en 7:12. Traducción alterna: "una bandeja de plata que pesa casi un kilogramo y medio" o "una bandeja de plata que pesa un kilogramo y 430 gramos"

un tazón de plata de 798 gramos
"Un cuenco de plata que pesa 70 siclos". Si es necesario, estos pesos se pueden escribir en medidas modernas. Ver como se han traducido estos mismos pesos en 7:12. Traducción alterna: "un tazón de plata que pesa casi ocho décimas de kilogramo" o "un tazón de plata que pesa 770 gramos"

conforme al peso del siclo en el santuario
Había siclos de diferentes pesos. Este es el que la gente tenía que usar en el santuario de la tienda sagrada. Traduce esta frase de la misma manera que lo hiciste en 7:12. Traducción alterna: "medido por los pesos estándar utilizados en el santuario"

harina mezclada con aceite
Esto puede ser expresado en forma activa. Traducción alterna: "harina fina que había mezclado con aceite".

un recipiente de oro de 114 gramos en peso
Si es necesario, esto se puede escribir en medidas modernas. Ver como se han traducido estos mismos pesos en 7:12. Traducción alterna: "un plato de oro que pesa una décima de kilogramo" o "un plato de oro que pesa 110 gramos"

Numbers 7:69

que fueran de un año de edad
"que eran cada uno de un año"

Este fue el sacrificio de Ahiezer hijo de Amisadai.
"Esto fue lo que Ahiezer, hijo de Amisadai, dio como sacrificio"

Numbers 7:72

el undécimo día
"el día 11" o "día 11"

Pagiel hijo de Ocran
Traduzca el nombre de este hombre de la misma manera que lo hizo en 1:12.

una bandeja de plata que pesa 130 siclos
Si es necesario, estos pesos se pueden escribir en medidas modernas. Ver como se han traducido estos mismos pesos en 7:12. Traducción alterna: "una bandeja de plata que pesa casi un kilogramo y medio" o "una bandeja de plata que pesa un kilogramo y 430 gramos"

un tazón de plata que pesa setenta siclos
"Un cuenco de plata que pesa 70 siclos". Si es necesario, estos pesos se pueden escribir en medidas modernas. Ver como se han traducido estos mismos pesos en 7:12. Traducción alterna: "un tazón de plata que pesa casi ocho décimas de kilogramo" o "un tazón de plata que pesa 770 gramos"

por el peso estándar del santuario siclo
Había siclos de diferentes pesos. Este es el que la gente tenía que usar en el santuario de la tienda sagrada. Traduce esta frase de la misma manera que lo hiciste en 7:12. Traducción alterna: "medido por los pesos estándar utilizados en el santuario"

harina fina mezclada con aceite
Esto se puede afirmar en forma activa. Traducción alterna: "harina fina que había mezclado con aceite".

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un plato de oro que pesa diez siclos
Si es necesario, esto se puede escribir en medidas modernas. Ver como se han traducido estos mismos pesos en 7:12. Traducción alterna: "un plato de oro que pesa una décima de kilogramo" o "un plato de oro que pesa 110 gramos"

Numbers 7:75

que tenían un año
"que eran cada uno de un año"

Este fue el sacrificio de Pagiel hijo de Ochran.
"Esto fue lo que Pagiel hijo de Ocran dio como sacrificio"

Pagiel hijo de Ocran
Traduzca el nombre de este hombre de la misma manera que lo hizo en 1:12.

Numbers 7:78

el duodécimo día
"el día 12" o "día 12"

Ahira hijo de Enan
Traduzca el nombre de este hombre de la misma manera que lo hizo en 1:12.

una bandeja de plata que pesa 130 siclos
Si es necesario, estos pesos se pueden escribir en medidas modernas. Ver como se han traducido estos mismos pesos en 7:12. Traducción alterna: "una bandeja de plata que pesa casi un kilogramo y medio" o "una bandeja de plata que pesa un kilogramo y 430 gramos"

un tazón de plata que pesa setenta siclos
"Un cuenco de plata que pesa 70 siclos". Si es necesario, estos pesos se pueden escribir en medidas modernas. Ver como se han traducido estos mismos pesos en 7:12. Traducción alterna: "un tazón de plata que pesa casi ocho décimas de kilogramo" o "un tazón de plata que pesa 770 gramos"

por el peso estándar del santuario siclo
Había siclos de diferentes pesos. Este es el que la gente tenía que usar en el santuario de la tienda sagrada. Traduce esta frase de la misma manera que lo hiciste en 7:12. Traducción alterna: "medido por los pesos estándar utilizados en el santuario"

harina fina mezclada con aceite
Esto se puede afirmar en forma activa. Traducción alterna: "harina fina que había mezclado con aceite".

un plato de oro que pesa diez siclos
Si es necesario, esto se puede escribir en medidas modernas. Ver como se han traducido estos mismos pesos en 7:12. Traducción alterna: "un plato de oro que pesa una décima de kilogramo" o "un plato de oro que pesa 110 gramos"

Numbers 7:81

que tenían un año
"que eran cada uno de un año"

Este fue el sacrificio de Ahira hijo de Enan.
"Esto fue lo que Ahira, hijo de Enan, dio como sacrificio".

Ahira hijo de Enan
Traduzca el nombre de este hombre de la misma manera que lo hizo en 1:12.

Numbers 7:84

establece todos estos aparte
La frase "apartar" significa estar dedicado a un propósito específico. En este caso, las ofrendas fueron dedicadas a Yahvé.

El día que Moisés ungió el altar.
Aquí la palabra "día" se refiere a un período general de tiempo. Los líderes de Israel dedicaron estas cosas a lo largo de 12 días. Traducción alterna: "cuando Moisés ungió el altar"

Cada bandeja de plata pesaba 130 siclos.
Si es necesario, estos pesos se pueden escribir en medidas modernas. Ver como se han traducido estos mismos pesos en 7:12. Traducción alterna: "cada bandeja de plata pesaba casi un kilogramo y medio" o "cada bandeja de plata pesaba un kilogramo y 430 gramos"

cada tazón pesaba setenta siclos
"Cada tazón pesaba 70 siclos". Si es necesario, estos pesos se pueden escribir en medidas modernas. Ver como se han traducido este mismo peso en 7:12. Traducción alterna: "cada tazón pesaba casi ocho décimas de kilogramo" o "cada tazón pesaba 770 gramos"

por el peso estándar del santuario siclo
Había siclos de diferentes pesos. Este es el que la gente tenía que usar en el santuario de la tienda sagrada. Traduce esta frase de la misma manera que lo hiciste en 7:12. Traducción alterna: "medido por los pesos estándar utilizados en el santuario"

Todas las vasijas de plata pesaron ... Todos los platos de oro pesaron
"Todos los recipientes de plata pesaron juntos ... Todos los platos de oro pesaron juntos"

los vasos de plata
Esto se refiere a todas las ofrendas que fueron hechas de plata, tanto las fuentes como los tazones.

Cada uno de los doce platos de oro ... pesaba diez siclos.
"Cada uno de los 12 platos de oro ... pesaba 10 siclos". Si es necesario, esto se puede escribir en

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medidas modernas. Ver como se han traducido estos mismos pesos en 7:12. Traducción alterna: "Cada uno de los 12 platos de oro ... pesaba una décima de kilogramo" o "Cada uno de los 12 platos de oro ... pesaba 110 gramos"

Numbers 7:87

doce ... veinticuatro ... sesenta
cuatro ... sesenta - "12 ... 24 ... 60." Estos números se pueden escribir con números en lugar de con palabras.

un año de edad
"que tenían un año de edad"

después de que fue ungido
Esto puede ser expresado en forma activa. Traducción alterna: "después de que Moisés lo había ungido"

Numbers 7:89

escuchó su voz hablándole
Aquí "su voz" se refiere a El Señor. Traducción alterna: "escuchó a Jehová que le hablaba"

desde arriba de la tapa de la expiación ... de entre los dos querubines
Estas dos frases describen la misma ubicación.

arca del pacto
Traduce esta frase de la misma manera que lo hiciste en 4: 5.

Le habló
"El Señor habló a Moisés"

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Chapter 8

1 El SEÑOR le habló a Moisés. Y Él dijo: **2** "Háblale a Aarón. Dile a él: 'Las siete lámparas alumbrarán al frente del candelabro cuando lo enciendas.'" **3** Aarón hizo esto. Encendió las lámparas del candelabro para dar luz frente al candelabro, como EL SEÑOR le ordenó a Moisés. **4** El candelabro estaba hecho de esta forma y EL SEÑOR le mostró a Moisés el modelo. Era para hacerlo de oro martillado desde su base hasta su tope, con copas martilladas como flores. **5** Otra vez, EL SEÑOR le habló a Moisés. Y Él dijo: **6** "Toma a los levitas de entre la gente de Israel y purifícalos. **7** Haz esto para purificarlos: rocía agua de la expiación sobre ellos. Haz que ellos se afeiten el cuerpo entero, laven sus ropas, y de esta manera quedarán purificados. **8** Entonces, haz que tomen un becerro y su ofrenda de grano de harina fina amasada con aceite. Deja que tomen otro becerro como ofrenda por el pecado. **9** Tú traerás a los levitas al frente de la tienda de reunión y convocarás a toda la congregación de la gente de Israel. **10** Cuando traigas a los levitas ante EL SEÑOR, la gente de Israel debe poner sus manos sobre los levitas. **11** Aarón debe ofrecer a los levitas ante EL SEÑOR, como una ofrenda mecida de la gente de Israel, para que ellos puedan hacer el servicio al SEÑOR. **12** Los levitas deben poner sus manos sobre las cabezas de los becerros. Tú debes ofrecer un becerro como una ofrenda por el pecado y otro becerro como una ofrenda quemada a Mí, para expiar a los levitas. **13** Presenta a los levitas ante Aarón y ante sus hijos, y levántalos como una ofrenda mecida a Mí. **14** De esta manera debes separar a los levitas de entre la gente de Israel. Los levitas me pertenecerán a Mí. **15** Luego de esto, los levitas deben ir a servir en la tienda de reunión. Debes purificarlos. Debes ofrecerlos como una ofrenda mecida. **16** Haz esto, porque son completamente míos de entre la gente de Israel. Ellos ocuparán el lugar de cada niño varón que abra el vientre, el primógenito de todos los descendientes de Israel. Yo he tomado a los levitas para Mí. **17** Todos los primógenitos nacidos entre la gente de Israel son míos, tanto de la gente como de los animales. En el día que Yo tomé las vidas de todos los primógenitos en la tierra de Egipto, Yo los separé para Mí. **18** Yo he tomado a los levitas de entre la gente de Israel, en lugar de todos los primógenitos. **19** Yo he dado a los levitas como regalo a Aarón y a sus hijos. Yo los he tomado a ellos de entre la gente de Israel para hacer el trabajo de la gente de Israel en la tienda de reunión. Yo los he dado a ellos para expiar la gente de Israel para que ninguna plaga lastime a la gente cuando se acerquen a lugar santo. **20** Moisés, Aarón, y toda la comunidad de la gente de Israel hizo esto con los levitas. Hicieron todo lo que EL SEÑOR le había ordenado a Moisés acerca de los levitas. La gente de Israel hizo esto con ellos. **21** Los levitas quedaron purificados y lavaron sus ropas, y Aarón los presentó como una ofrenda mecida al SEÑOR e hizo expiación por ellos para limpiarlos. **22** Luego de eso, los levitas fueron a hacer su servicio en la tienda de reunión ante Aarón y ante los hijos de Aarón. Esto fue como EL SEÑOR le había ordenado a Moisés acerca de los levitas. Trataron a todos los levitas de esta manera. **23** El SEÑOR le habló otra vez a Moisés. Y Él dijo: **24** "Todo esto es para los levitas que son de veinticinco años o más. Deben unirse para servir en la tienda de reunión. **25** Deben dejar de servir en esta manera a la edad de los cincuenta años. A esa edad ellos ya no deben servir. **26** Pueden ayudar a sus hermanos que continuan trabajando en la tienda de reunión, pero ellos ya no deben servir. Tú debes dirigir a los levitas en todos estos asuntos."

Numbers 8:1

debe dar luz al frente
"debe brillar hacia el frente"

Numbers 8:3

dar luz
"brillar"

El candelero fue hecho
Esto se puede afirmar en forma activa. AT: "Habían hecho el candelero"

con copas martilladas como flores
Se les ordenó que formaran las copas martilladas de modo que se parecieran a flores de flores. AT: "con copas martilladas que se asemejan a flores de flor"

Numbers 8:5

Levita levi
Leví fue uno de los doce hijos de Jacob, o Israel. El término "levita" se refiere a una persona que es miembro de la tribu israelita cuyo antepasado fue Levi. Los levitas eran responsables de cuidar el templo y realizar rituales religiosos, incluso ofrecer sacrificios y oraciones. Todos los sacerdotes judíos eran levitas, descendientes de Levi y parte de la

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tribu de Levi. (Sin embargo, no todos los levitas eran sacerdotes). Los sacerdotes levitas fueron apartados y dedicados a la obra especial de servir a Dios en el templo. Otros dos hombres llamados "Levi" eran ancestros de Jesús y sus nombres están en la genealogía en el evangelio de Lucas. El discípulo de Jesús, Mateo también fue llamado Leví.

Grupo de personas, pueblos, las personas, un pueblo.
El término "pueblos" o "grupos de personas" se refiere a grupos de personas que comparten una lengua y cultura comunes. La frase "la gente" a menudo se refiere a una reunión de personas en un lugar determinado o en un evento específico. Cuando Dios separa a "un pueblo" para sí mismo, significa que escogió a ciertas personas para que le pertenezcan y le sirvan. En los tiempos bíblicos, los miembros de un grupo de personas generalmente tenían los mismos antepasados y vivían juntos en un país o área de tierra en particular. Dependiendo del contexto, una frase como "su gente" puede significar "su grupo de personas" o "su familia" o "sus familiares". El término "pueblos" se usa a menudo para referirse a todos los grupos de personas en la tierra. A veces se refiere más específicamente a personas que no son israelitas o que no sirven a Yahweh. En algunas traducciones de la Biblia en inglés, el término "naciones" también se usa de esta manera. Sugerencias de traducción

El término "grupo de personas" podría traducirse por una palabra o frase que significa "grupo familiar numeroso" o "clan" o "grupo étnico". Una frase como "mi gente" podría traducirse como "mis parientes" o "mis compatriotas israelitas" o "mi familia" o "mi grupo de personas", según el contexto. La expresión "dispersarte entre los pueblos" también podría traducirse como "hacer que vayas a vivir con muchos grupos diferentes de personas" o "hacer que te separes unos de otros e ir a vivir a muchas regiones diferentes del mundo". El término "los pueblos" o "las personas" también podría traducirse como "las personas en el mundo" o "grupos de personas", según el contexto. La frase "las personas de" podría traducirse como "las personas que viven en" o "las personas que descienden de" o "la familia de" dependiendo de si va seguida del nombre de un lugar o de una persona. "Todos los pueblos de la tierra" podrían traducirse como "todos los que viven en la tierra" o "cada persona en el mundo" o "todas las personas". La frase "un pueblo" también podría traducirse como "un grupo de personas" o "ciertas personas" o "una comunidad de personas" o "una familia de personas".

Israel, Israelitas, nación de Israel.
El término "Israel" es el nombre que Dios le dio a Jacob. Significa, "él lucha con Dios". Los descendientes de Jacob fueron conocidos como el "pueblo de Israel", la "nación de Israel" o los "israelitas". Dios formó su pacto con el pueblo de Israel. Eran su pueblo elegido. La nación de Israel estaba formada por doce tribus. Poco después de la muerte del rey Salomón, Israel fue dividido en dos reinos: el reino del sur, llamado "Judá" y el reino del norte, llamado "Israel". A menudo, el término "Israel" se puede traducir como "el pueblo de Israel" o "la nación de Israel", según el contexto.

puro purificar purificar
Ser "puro" significa no tener defectos o no tener nada mezclado, ya que se supone que no está allí. Purificar algo es limpiarlo y eliminar todo lo que lo contamine o contamine. Con respecto a las leyes del Antiguo Testamento, "purificar" y "purificar" se refieren principalmente a la limpieza de las cosas que hacen que un objeto o una persona sea ritualmente impuro, como las enfermedades, los fluidos corporales o el parto. El Antiguo Testamento también tenía leyes que decían a las personas cómo ser purificadas del pecado, generalmente mediante el sacrificio de un animal. Esto fue solo temporal y los sacrificios tuvieron que repetirse una y otra vez. En el Nuevo Testamento, ser purificado a menudo se refiere a ser limpiado del pecado. La única manera en que las personas pueden purificarse completa y permanentemente del pecado es a través del arrepentimiento y la recepción del perdón de Dios, a través de la confianza en Jesús y su sacrificio. Sugerencias de traducción

El término "purificar" se podría traducir como "purificar" o "limpiar" o "limpiar de toda contaminación" o "deshacerse de todo pecado". Una frase como "cuando se terminó el tiempo de su purificación" se podría traducir como "cuando se hayan purificado a sí mismos esperando el número de días requerido". La frase, "proveyó la purificación de los pecados", podría traducirse como "proveyó una manera para que las personas sean completamente limpiadas de su pecado". Otras formas de traducir "purificación" podrían incluir, "limpiar" o "lavado espiritual" o "hacerse ritualmente limpio".

Numbers 8:7

para purificarlos
Aquí "ellos" se refiere a los levitas.

Espolvorea el agua de expiación sobre ellos.
Moisés rociando agua sobre ellos era un símbolo de su expiación. AT: "Espolvorear sobre el agua que simboliza la expiación"

lavar su ropa
Se supone que los levitas lavan sus propias ropas. Puede aclarar la información entendida. AT: "entonces hazles lavar la ropa"

Un toro joven y su ofrenda de grano.
Cuando se ofrecía un toro joven, generalmente se requería una ofrenda de grano para acompañarlo.

De harina fina mezclada con aceite.
Esto se puede afirmar en forma activa. AT: "De harina fina que se han mezclado con aceite.

Numbers 8:9

reunir a toda la comunidad
"reunir a toda la comunidad"

delante de mi señor
Aquí YEl Señor se refiere a sí mismo por su propio nombre.

El pueblo de Israel debe poner sus manos sobre los levitas.
La acción de "poner las manos" en alguien a menudo se realizaba para dedicarlos al trabajo o servicio de El Señor. AT: "El pueblo Israel debe poner sus manos sobre los levitas, dedicándolos a mí"

como una ofrenda de onda
Aarón debía presentar los levitas a Yahvé con la misma dedicación que si fueran un sacrificio dado a él. AT: "si fueran una ola ofreciendo"

Numbers 8:12

Los levitas deben poner sus manos sobre las cabezas de los toros.
Esta es una acción simbólica que identifica a los levitas con los animales que se ofrecen. De esta manera, la persona se ofrece a sí misma a través del animal a El Señor.

Levántalos como una ola que me ofrece.
Aarón tenía que presentar los levitas a Yahvé como si él estuviera levantando una ofrenda a Yahvé. AT: "dedícalos a mí, como si los estuvieras levantando en una ola ofreciéndome"

Numbers 8:14

Debes purificarlos. Debes ofrecerlos como ofrenda de olas.
El Señor repite estas cosas para enfatizar su importancia. Esto debe suceder antes de que los levitas vayan a servir en la tienda de reunión. El significado completo de esta declaración se puede aclarar. AT: "Pero primero, debes purificarlos. Debes ofrecerlos como una ofrenda de onda"

Debes ofrecerlos como ofrenda de olas.
Aarón tenía que presentar los levitas a Yahvé como si fueran una ofrenda mecida a él. AT: "Debes dedicármelas a mí, como si estuvieras presentándome una ola"

Numbers 8:16

Cada niño varón que abre la matriz, el primogénito.
Estas dos frases significan básicamente lo mismo y se combinan para enfatizar a los hijos primogénitos.

niño varón que abre la matriz
Este es un idioma. "Abrir la matriz" significa dar a luz por primera vez. Aquí se refiere al primer hijo varón al que da a luz una madre. AT: "niño que es el primogénito de su madre"

Tomé las vidas
Esta es una forma educada de referirse a cuando una persona mata a alguien. AT: "yo maté"

Los separo
Aquí "ellos" se refiere a "el primogénito de entre el pueblo de Israel".

Numbers 8:18

He dado los levitas como un regalo a Aarón y sus hijos
El hecho de que El Señor designe a los levitas para ayudar a Aarón y a sus hijos se menciona como si fueran un regalo que Yahvé le estaba dando a Aarón y a sus hijos.

Los he tomado ... los he dado.
Aquí "ellos" se refiere a los levitas.

en lugar de todos los primogénitos
Las palabras que faltan se pueden agregar para aclarar el significado. AT: "en lugar de tomar a todos los primogénitos"

cuando se acercan
Aquí "ellos" se refiere al pueblo de Israel.

Numbers 8:20

Moisés, Aarón y toda la comunidad del pueblo de Israel ... El pueblo de Israel hizo esto con ellos
Aquí hay tres oraciones paralelas que dan la misma información. Se repite para enfatizar que la gente hizo a los levitas como Jehová lo había mandado. AT: "Moisés, Aarón y toda la comunidad del pueblo de Israel hicieron con los levitas todo lo que Jehová había mandado a Moisés con respecto a los levitas"

Numbers 8:22

para hacer su servicio
La palabra "servicio", un nombre abstracto, se puede expresar como un verbo. AT: "servir"

antes de Aarón y antes de los hijos de Aarón
"En presencia de Aarón y sus hijos"

Esto era
Lo que hicieron fue

Trataron a todos los levitas de esta manera.
"Hicieron a los levitas lo que mandó Jehová". La palabra "Ellos" se refiere al pueblo de Israel.

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Numbers 8:23

Todo esto es para los levitas.
"Todos estos mandamientos son para los levitas"

veinticinco años de edad
cinco años "25 años"

Debe unirse a la empresa para servir en la carpa de reunión
La palabra "compañía" se refiere al resto de las personas que trabajan en la tienda de reunión. Vea cómo tradujo esta frase en 4: 1.

Numbers 8:25

a la edad de cincuenta años
"a los 50 años" o "cuando cumplan 50 años"

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Chapter 9

1 El SEÑOR le habló a Moisés en el desierto de Sinaí, en el primer mes del segundo año luego que salieron de la tierra de Egipto. Y Él dijo: **2** "Deja que el pueblo de Israel celebre la Pascua así como está señalado para este tiempo del año. **3** En el día catorce de este mes, en la tarde, van a celebrar la Pascua así como está arreglado para este tiempo del año. La deben celebrar, siguiendo todas las instrucciones, y obedecer todos las leyes que están relacionadas a esto." **4** Entonces, Moisés le dijo a la gente de Israel que debían celebrar la Fiesta de la Pascua. **5** Así celebraron en el primer mes, en el día catorce del mes, en la tarde, en el desierto de Sinaí. La gente de Israel obedeció todo lo que EL SEÑOR le mandó a Moisés que hiciera. **6** Había ciertos hombres que se contaminaron por causa del cuerpo de un hombre muerto. No podían celebrar la Pascua en ese día. Fueron ante Moisés y Aarón ese mismo día. **7** Esos hombres le dijeron a Moisés: "Estamos contaminados por causa del cuerpo de un hombre muerto. ¿Por qué no nos permites ofrecer sacrificio en el tiempo fijado del año entre la gente de Israel?" **8** Moisés les dijo:"Esperen a que oiga lo que EL SEÑOR me instruya sobre ustedes." **9** El SEÑOR le habló a Moisés. Y Él dijo: **10** "Habla al pueblo de Israel. Dile: 'Si alguno de ustedes o sus descendientes están contaminados por causa de un cuerpo muerto, o si están en un largo viaje, todavía puede celebrar la Pascua del SEÑOR.' **11** Deben celebrar la Pascua en el segundo mes, en el día catorce, en la tarde. Deben comerla con pan sin levadura y con hierbas amargas. **12** No deben dejar nada para el dia siguiente, ni romper ninguno de sus huesos. Deben seguir todas las instrucciones de la Pascua. **13** Pero cualquier persona que esté limpia y no esté de viaje, pero que falle en celebrar la Pascua, esa persona debe ser cortada de su pueblo porque no ha ofrecido el sacrificio que EL SEÑOR requiere en el tiempo establecido del año. Ese hombre debe cargar su pecado. **14** Si un extraño vive entre ustedes y celebra la Pascua en honor al SEÑOR, él debe seguir todos los mandamientos, manteniendo las reglas de la Pascua, y obedeciendo las leyes para eso. Debes tener las mismas leyes para el extranjero y para todos los que han nacido en la tierra.'' **15** En el día en que la tienda de reunion fue levantada, la nube la cubrió, la tienda del pacto. Al atardecer la nube estaba sobre la tienda de reunión. Se aparecía sobre ella como fuego hasta la mañana. **16** Continuaba de esa manera. La nube cubría la tienda de reunión y aparecía como fuego en la noche. **17** Cuando la nube se levantaba de la tienda, el pueblo de Israel debía seguir su viaje. Donde quiera que la nube se detuviera, el pueblo debía acampar. **18** Al mando del SEÑOR, el pueblo de Israel debía viajar, y a su mandato, debían acampar. Mientras la nube se detenía sobre la tienda de reunion, ellos debían permanecer en su campamento. **19** Cuando la nube permanecía en la tienda de reunion por muchos días, entonces el pueblo de Israel debía obedecer las instrucciones del SEÑOR y no viajar. **20** Algunas veces la nube permanecía algunos días sobre la tienda de reunión. En ese caso, debían obedecer los mandamientos del SEÑOR--debían acampar y entonces viajar nuevamente a Su mandato. **21** Algunas veces la nube estaba presente en el campamento desde la tarde hasta la mañana. Cuando la nube se levantaba en la mañana, viajaban. Si la nube continuaba por un día y por una noche, sólo cuando la nube se levantaba podían continuar el viaje. **22** Si la nube estaba en la tienda de reunión por dos días, un mes, o un año, mientras se mantuviera allí, el pueblo de Israel debía permanecer en el campamento y no viajar. Pero si la nube se levantaba, podían continuar su viaje. **23** Acampaban al mandato del Señor, y viajaban por Su mandato. Obedecieron al mandato del SEÑOR dado a través de Moisés.

Numbers 9:1

en el primer mes
"En el 1er mes". Este es el primer mes del calendario hebreo. Marca cuando Dios sacó al pueblo de Israel de Egipto.

el segundo año
"el segundo año" o "año 2"

después de que salieron de la tierra de Egipto
Aquí "ellos" se refiere al pueblo de Israel. La frase "salió" significa irse. AT: "después de que salieron de la tierra de Egipto"

Deja que la gente ... en su época fija del año.
La palabra "fijo" significa "previamente establecido". Esto significa que esto es cuando lo observamos cada año. AT: "Que la gente ... en el momento del año lo observen actualmente"

En el decimocuarto día ... en su época fija del año
Este es el tiempo establecido del año en que celebran la Pascua. El significado completo de esta declaración se puede aclarar. AT: "En el decimocuarto día ... y obsérvalo, porque este es el momento en que lo celebras todos los años"

el decimocuarto día
"el día 14"

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Sigue todas las regulaciones, y obedece todos los decretos.
Estas dos frases significan básicamente lo mismo y se combinan para enfatizar que necesitaban obedecer las órdenes.

Debes mantenerlo
Aquí la frase "guárdalo" es una expresión idiomática que significa observarla. AT: "Debes observarlo" o "Debes celebrarlo"

Numbers 9:4

Mantener el Festival de la Pascua
Aquí la palabra "guardar" significa observar. AT: "observar el Festival de la Pascua" o "celebrar el Festival de la Pascua"

En el primer mes, a los catorce días del mes.
"En el 1er mes, el día 14 del mes".

Numbers 9:6

Quedó impuro por el cuerpo de un hombre muerto.
Esto implica que tocaron al hombre muerto, lo que los hizo impuros. Puede aclarar el significado completo de esta declaración. AT: "se volvió impuro porque tocaron el cuerpo de un hombre muerto"

inmundo
Se habla de una persona que Dios considera espiritualmente inaceptable o contaminada como si la persona fuera físicamente impura.

guarda la pascua
Aquí la palabra "guardar" significa observar. AT: "observar la Pascua" o "celebrar la Pascua"

por el cuerpo muerto de un hombre
Esto significa que habían tocado el cuerpo de un hombre muerto. Puede aclarar el significado completo de esta declaración. AT: "porque hemos tocado el cuerpo de un hombre muerto"

¿Por qué nos impides ofrecer el sacrificio ... entre el pueblo de Israel?
Los hombres hacen esta pregunta para quejarse de que no se les permite participar en la celebración de la Pascua. Esta pregunta retórica se puede traducir como una declaración. AT: "No es justo que nos alejes de ofrecer el sacrificio ... entre el pueblo de Israel".

fijo
establecido o predeterminado

Numbers 9:9

inmundo
Se habla de una persona que Dios considera espiritualmente inaceptable o contaminada como si la persona fuera físicamente impura.

por un cuerpo muerto
Esto se refiere a alguien tocando un cuerpo muerto. AT: "porque has tocado un cadáver"

guarda la pascua
Aquí la palabra "guardar" significa observar. AT: "observar la Pascua" o "celebrar la Pascua"

Numbers 9:11

guarda la pascua
Aquí la palabra "guardar" significa observar. AT: "observar la Pascua" o "celebrar la Pascua"

el segundo mes en el decimocuarto día
"El segundo mes del día 14"

En la tarde
"al atardecer"

Deben comerlo
"Deben comer el cordero pascual"

con pan sin levadura
"con pan hecho sin levadura" o "con pan que no contiene levadura"

hierbas amargas
Estas son plantas pequeñas que tienen un sabor fuerte y usualmente malo.

o romper alguno de sus huesos
"Y no deben romper ninguno de sus huesos".

Numbers 9:13

cualquier persona que este limpia
Se habla de una persona que Dios considera espiritualmente aceptable como si la persona estuviera físicamente limpia.

guarda la pascua
Aquí la palabra "guardar" significa observar. AT: "observar la Pascua" o "celebrar la Pascua"

esa persona debe ser cortada
Aquí la frase "cortar" significa ser repudiado y expulsado. AT: "esa persona debe ser sen

fijo
establecido o predeterminado

Ese hombre debe llevar su pecado
Aquí se habla del concepto de que el hombre tiene que soportar las consecuencias de su pecado como si su pecado fuera un objeto pesado que tenía que llevar. AT: "Ese hombre debe soportar el castigo por su pecado"

vive entre ustedes
Aquí "usted" es plural y se refiere al pueblo de Israel.

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Él debe guardarlo y hacer todo lo que manda.
"ese extraño debe guardarlo y hacer todo lo que Yahweh manda"

guardando las reglas de la Pascua, y obedeciendo las leyes para ello
Estas dos frases significan básicamente lo mismo y se usan juntas para enfatizar que el extraño debe obedecer todas las reglas sobre la Pascua.

en la tierra
"En la tierra de Israel"

Numbers 9:15

el tabernáculo fue establecido
Esto se puede afirmar en forma activa. AT: "los levitas levantaron el tabernáculo"

la tienda del pacto decreta
Este es otro nombre para el tabernáculo. Vea cómo tradujo la frase "el tabernáculo de los decretos del pacto" en 1:50.

Apareció como fuego hasta la mañana.
Esto se refiere a la apariencia de la nube durante la noche. Aquí la nube se compara con parecer un fuego. AT: "Durante la noche la nube parecía un gran fuego hasta la mañana"

Continuó de esa manera
Puede ser útil explicar que esto se refiere a que la nube está sobre el tabernáculo. AT: "La nube quedó así sobre el tabernáculo"

apareció como fuego en la noche
La apariencia de la nube se compara con un gran fuego. AT: "parecía un gran fuego en la noche".

la nube fue tomada
Esto se puede afirmar en forma activa. AT: "movido" o "El Señor tomó la nube"

la nube se detuvo
"la nube dejó de moverse"

Numbers 9:18

A la orden de El Señor
La palabra "comando" se puede expresar como un verbo. EN: "Cuando Jehová mandó"

Numbers 9:20

en el tabernáculo
"sobre el tabernáculo"

hacer campamento
Aquí la palabra "hacer" significa "configurar". AT: "armar su campamento"

desde la tarde hasta la mañana
Esto significa que la nube solo se quedó sobre el tabernáculo durante una noche. Usted aclara el significado completo de esta declaración. AT: "solo desde la tarde hasta la mañana" o "sobre el tabernáculo por solo una noche"

Si continuaba
El significado completo de esta declaración se puede hacer explícito. "Si la nube se quedó sobre el tabernáculo"

solo cuando la nube se levantara ellos viajaran en
"Luego, después de que la nube se moviera, viajarían"

Numbers 9:22

la nube fue tomada
Esto se puede afirmar en forma activa. AT: "la nube se levantó" o "El Señor tomó la nube"

por orden de El Señor
La palabra "comando" se puede expresar como un verbo. "lo que mandó Jehová"

Jehová dio la orden a través de Moisés.
Esto se puede afirmar en forma activa. EN: "El mandamiento que Jehová había dado a través de Moisés.

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Chapter 10

1 El SEÑOR habló a Moisés. Él dijo: **2** "Haz dos trompetas de plata. Martilla la plata para hacerlas. Debes usar las trompetas para reunir a la comunidad y para llamar a la comunidad a mover sus tiendas. **3** Los sacerdotes deben sonar las trompetas para llamar a toda la comunidad frente a la entrada de la tienda de reunión. **4** Si los sacerdotes suenan solamente una trompeta entonces, los jefes, de las cabezas de las familias de Israel, deben reunirse contigo. **5** Cuando toques una señal fuerte, los campamentos del lado este deben comenzar su marcha. **6** Cuando suenes la señal fuerte por segunda vez, los campamentos del sur deben comenzar su marcha. Ellos deben sonar una señal fuerte para su marcha. **7** Cuando la comunidad está toda reunida suenen las trompetas, pero no muy fuerte. **8** Los hijos de Aarón, los sacerdotes, deberán sonar las trompetas. Esto será siempre una regla para ustedes por sus generaciones. **9** Cuando salgan a la guerra en su tierra contra su adversario que les oprime, entonces ustedes deben tocar una alarma con las trompetas. Yo, El SEÑOR su Dios, los recordaré y los salvaré de sus enemigos. **10** También, en los tiempos de celebración, tanto en sus fiestas regulares y al principio de los meses, deberán sonar las trompetas en honor a sus ofrendas quemadas y sobre los sacrificios de sus ofrendas de paz. Estos actos servirán como un recordatorio de ustedes a Mí, su Dios. Yo soy El SEÑOR su Dios." **11** En el segundo año, en el segundo mes, en el día veinte del mes, se levantó la nube de la tienda de reunion. **12** La gente de Israel entonces marchó del desierto de Sinaí. La nube se detuvo en el desierto de Parán. **13** Hicieron su primer viaje, siguiendo las instrucciones del SEÑOR dadas a través de Moisés. **14** El campamento bajo la bandera de los descendientes de Judá salieron primero, moviendo sus ejércitos. Naasón, hijo de Aminadab, dirigió el ejército de Judá. **15** Natanael, hijo de Zuar, dirigió el ejército de los descendientes de la tribu de Isacar. **16** Eliab, hijo de Helón, dirigió el ejército de los descendientes de la tribu de Zabulón. **17** Los descendientes de Gersón y de Merari, quienes cuidaban la tienda de reunion, la desmontaron y comenzaron su viaje. **18** Luego, los ejércitos bajo la bandera de Rubén comenzaron su viaje. Elisur, hijo de Sedeur, dirigió el ejército de Rubén. **19** Selumiel, hijo de Zurisadai, dirigió el ejército de los descendientes de la tribu de Simeón. **20** Eliasaf, hijo de Deuel, dirigió el ejército de los descendientes de la tribu de Gad. **21** Los coatitas comenzaron su marcha. Cargaron todo el equipo sagrado del santuario. Otros montarían la tienda de reunión antes que los coatitas llegaran al próximo campamento. **22** Los ejércitos bajo la bandera de los descendientes de Efraín marcharían luego. Elisama, hijo de Amiud, dirigió el ejército de Efraín. **23** Gamaliel, hijo de Pedasur, dirigió el ejército de los descendientes de la tribu de Manasés. **24** Abidán, hijo de Gedeoni, dirigió el ejército de los descendientes de la tribu de Benjamín. **25** Los ejércitos que acamparon bajo la bandera de los descendientes de la tribu de Dan fueron los últimos en salir. Aheizer, hijo de Amisadai, dirigió el ejército de Dan. **26** Pagiel, hijo de Ocrán, dirigió el ejército de los descendientes de la tribu de Aser. **27** Ahira, hijo de Enán, dirigió el ejército de los descendientes de la tribu de Neftalí. **28** Esta es la manera en que los ejércitos del pueblo de Israel comenzaban su marcha. **29** Moisés le habló a Hobab, hijo de Reuel, el madianita. Reuel era el padre de la esposa de Moisés. Moisés le habló a Hobab y dijo: "Estamos viajando a un lugar que El SEÑOR describió. El SEÑOR dijo: 'Yo se lo daré a ustedes.' Vengan con nosotros y le haremos bien. El SEÑOR ha prometido hacerle bien a Israel." **30** Pero Hobab le dijo a Moisés: "Yo iré a mi propia tierra y a mi propia gente." **31** Entonces Moisés contestó: "Por favor no nos dejes. Tú sabes como acampar en el desierto. Tú debes vigilar por nosotros. **32** Si vas con nosotros, haremos por ti el mismo bien que El SEÑOR hace por nosotros." **33** Viajaron desde la montaña del SEÑOR por tres días. El arca del pacto del SEÑOR iba frente a ellos por tres días para hallar un lugar de descanso. **34** La nube del SEÑOR estaba por encima de ellos durante el día mientras viajaban. **35** Cuando el arca del pacto salía Moisés decia: "Levántate, SEÑOR. Esparce a tus enemigos. Haz que aquellos que Te odian huyan de Ti." **36** Cuando el arca se detenía, Moisés decia: "Regresa, SEÑOR, a las muchas decenas de miles de Israel."

Numbers 10:1

Hacer dos trompetas de plata
Esto significa que El Señor le ordenó a Moisés que alguien hiciera la trompeta. Él no los hizo ellos mismos. AT: "Dile a alguien que haga dos trompetas de plata"

Debes usar las trompetas
Moisés no tocará las trompetas él mismo, sino que ordenará a los sacerdotes que las toquen.

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Numbers 10:3

delante de ti
"Mientras estés presente". Esto significa que Moisés debía estar allí con el sacerdote cuando tocaba las trompetas.

Los líderes, los jefes de los clanes de Israel.
Los líderes, los jefes de los clanes de Israel. Estas dos frases se refieren al mismo grupo de personas. Aquí la segunda frase se usa para describir la primera frase. AT: "los líderes, que son los jefes de los clanes de Israel"

Cuando soplas una señal fuerte
Aquí la palabra "tú" es plural. YEl Señor le está hablando a Moisés, pero él se refiere a los sacerdotes. Los sacerdotes tocarán las trompetas, Moisés no. AT: "Cuando suenan una señal fuerte"

Numbers 10:6

Cuando soplas una señal fuerte
Aquí la palabra "tú" es plural. Yahvé le habla a Moisés, pero se refiere a los sacerdotes. Los sacerdotes tocarán las trompetas, Moisés no. AT: "Cuando suenan una señal fuerte"

Cuando la comunidad se reúne
"Reunir a la comunidad"

segundo
"2do"

Deben sonar una fuerte señal para sus viajes.
"Ellos" se refiere a los sacerdotes y la palabra "sus" se refiere al pueblo de Israel.

ser un reglamento para ti
"Séa una regla para ti". Aquí "usted" es plural y se refiere al pueblo de Israel.

Numbers 10:9

Cuando vas a la guerra ... te oprime
El Señor le está hablando a Moisés y usa la palabra "usted", pero en realidad se refiere a que el pueblo de Israel va a la guerra. AT: "Cuando el pueblo de Israel a la guerra ... oprime a Israel"

Entonces debes hacer sonar una alarma con las trompetas.
Aquí El Señor nuevamente le habla a Moisés usando la palabra "tú" pero en realidad quiere que Moisés haga que los sacerdotes toquen las trompetas. AT: "entonces debes ordenar a los sacerdotes que hagan sonar una alarma con las trompetas"

llamarte a la mente
Esta frase "llamar a la mente" significa recordar. AT: "te recuerdo"

Numbers 10:10

de celebracion
El sustantivo "celebración" se puede expresar con el verbo "celebrar". AT: "cuando celebras"

debes tocar las trompetas
Aquí El Señor nuevamente le habla a Moisés usando la palabra "tú", pero en realidad quiere que los sacerdotes toquen las trompetas. AT: "debes ordenar a los sacerdotes que toquen las trompetas"

a inicios de los meses.
Hay 12 meses en el calendario hebreo. La fase inicial de la luna con su astilla de luz marcó el comienzo de cada mes en el calendario lunar.

tus ofrendas quemadas ... tus ofrendas de compañerismo ... tú para mí
En estas frases, las palabras "tu" y "tú" son plurales y se refieren al pueblo de Israel.

sobre los sacrificios
"En honor a los sacrificios"

actuará como un recordatorio de ti para mí
"Actuará como un memorial para ti de mí". La palabra "recordatorio" se puede expresar con el verbo "recordar". AT: "siempre te recordará a mí".

Estos actuaran
La palabra "estos" se refiere a las trompetas y los sacrificios.

Numbers 10:11

En el segundo año
"En el segundo año" o "En el año 2". Este es el segundo año después de que Yahvé sacó a los israelitas de Egipto.

En el segundo mes, a los veinte días del mes.
"En el 2º mes, a los 20 días del mes". Este es el segundo mes del calendario hebreo.

la nube fue levantada
Esto se puede afirmar en forma activa. AT: "la nube se levantó" o "El Señor levantó la nube"

el tabernáculo del pacto decreta
El tabernáculo también fue llamado por este nombre más largo porque el arca con la ley de Dios fue colocada dentro de él. Traduce esto de la misma manera que hiciste en 1:50.

Jehová dio la orden a través de Moisés.
Esto se puede afirmar en forma activa. AT: "los mandamientos que El Señor había dado a través de Moisés"

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Numbers 10:14

El campamento bajo la bandera de los descendientes de Judá.
Este campamento incluye las tres tribus bajo la división.

salió primero
"salí primero." La frase "salió" significa que empacaron su campamento y comenzaron a moverse.

Naason hijo de Aminadab
Traduzca el nombre de este hombre de la misma manera que lo hizo en 1: 7.

Netanael hijo de Zuar
Traduzca el nombre de este hombre de la misma manera que lo hizo en 1: 7.

Eliab hijo de Helon
Traduzca el nombre de este hombre de la misma manera que lo hizo en 1: 7.

Numbers 10:17

Gerson... Merari
Traduzca el nombre de este hombre de la misma manera que lo hizo en 3:17

Los ejércitos bajo el estandarte del campamento de Rubén.
Esto se refiere a los ejércitos de las tribus bajo la división de Ruben: Ruben, Simeon y Gad.

Elisur hijo de Sedeur
Traduzca el nombre de este hombre de la misma manera que lo hizo en 1:4

Selumiel hijo de Zurisadai
Traduzca el nombre de este hombre de la misma manera que lo hizo en 1:4

Eliasaf hijo de Deuel
Traduzca el nombre de este hombre de la misma manera que lo hizo en 1:12

Numbers 10:21

Coatitas
Esto se refiere a los descendientes de Coat. Traduce esto de la misma manera que hiciste en 3:27.

Los ejércitos bajo la bandera de los descendientes de Efraín.
Esto se refiere a los ejércitos de las tribus bajo la división de Efraín: Efraín, Manasés y Benjamín.

Elisama hijo de Amiud
Traduzca el nombre de este hombre de la misma manera que lo hizo en 1:10.

Gamaliel hijo de Pedasur
Traduzca el nombre de este hombre de la misma manera que lo hizo en 1:10.

Abidan hijo de Gedeoni
Traduzca el nombre de este hombre de la misma manera que lo hizo en 1:10.

Numbers 10:25

Los ejércitos que acamparon bajo el estandarte de los descendientes de Dan.
Esto se refiere a los ejércitos de las tribus bajo la división de Dan: Dan, Asher y Neftalí.

Ahiezer hijo de Amisadai
Traduce el nombre de este hombre de la misma manera que lo hiciste en 1:12.

Pagiel hijo de Ocran
Traduce el nombre de este hombre de la misma manera que lo hiciste en 1:12.

Ahira hijo de Enán
Traduce el nombre de este hombre de la misma manera que lo hiciste en 1:12.

Numbers 10:29

Hobab hijo de Reuel
Este es el nombre de un hombre.

que Yahvé describió
"que el Señor nos describió"

te haremos bien
"Te trataremos bien"

Numbers 10:31

Debes tener cuidado con nosotros
La frase "cuidado" significa guiar y cuidar. AT: "Puedes guiarnos y mostrarnos cómo vivir en el desierto"

Numbers 10:33

Ellos viajaron
"Ellos" se refiere al pueblo de Israel.

la montaña de El Señor
Esto se refiere al monte Sinaí. El significado completo de esta declaración se puede hacer explícito. EN: "Monte Sinaí, la montaña de El Señor"

El arca del pacto de Jehová iba delante de ellos.
El grupo de levitas que portaban el arca del pacto fue ante el pueblo de Israel como viajaba. EN: "Los hombres llevaban el arca del pacto de El Señor delante de ellos mientras viajaban"

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a la luz del dia
"todos los días" o "durante el día"

Numbers 10:35

Siempre que el arca partiera.
Aquí se habla del arca como si de una persona viajara. El arca era realmente llevada por los hombres. AT: "Cada vez que las personas que llevan el arca parten"

Levántate, Señor
Aquí, la frase "levantarse" es una petición para que El Señor actúe, en este caso, Moisés le está pidiendo que esparce a sus enemigos.

Haz que los que te odian huyan de ti
Aquí Moisés habla sobre El Señor que hace que sus enemigos huyan del pueblo de Israel como si estuvieran huyendo de El Señor mismo. AT: "Haz que los que te odian huyan de tu arca y de tu gente"

Cada vez que el arca se detuvo
Aquí se habla del arca como si de una persona viajara. El arca era realmente llevada por los hombres. AT: "Cuando las personas que llevaban el arca se detenían"

muchas decenas de miles
Esto se refiere a las personas. El significado completo de esta declaración se puede hacer explícito. AT: "muchas decenas de miles de personas"

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Chapter 11

1 Un dia las personas se quejaron de sus problemas mientras EL SEÑOR escuchaba. El SEÑOR escuchó a las personas y se molestó. Fuego del SEÑOR ardió entre ellos y consumió parte del campamento en sus esquinas. **2** Luego las personas llamaron a Moisés, así que Moisés oró al SEÑOR, y el fuego se detuvo. **3** Aquel lugar fue llamado Tabera, porque el fuego del SEÑOR ardió entre ellos. **4** Algunas personas extranjeras comenzaron a acampar con los desendientes de Israel. Ellos querían mejor comida para comer. Luego el pueblo de Israel comenzó a llorar y a decir: "¿Quién nos dará carne para comer?" **5** Nosotros recordamos los pescados que comimos libremente en Egipto, los pepinos, los melones, los puerros, las cebollas y ajos. **6** Ahora, nuestro apetito se ha ido, porque todo lo que nosotros podemos ver es este maná." **7** El maná era como semilla de cilantro. Parecía resina. **8** El pueblo caminaba y lo recogia. Ellos lo molían en molinos, lo machacaban en morteros, lo herbían en ollas, y lo hacían pan. Sabía como aceite de oliva fresco. **9** Cuando el rocío caía sobre el campo en la noche, el maná también caía. **10** Moisés escuchó al pueblo y a sus familias llorar, y cada hombre estaba en la entrada de su tienda. El SEÑOR estaba muy enojado, y ante los ojos de Moisés sus quejas estaban mal. **11** Moisés dijo al SEÑOR: "¿Por qué Tú has tratado a tu siervo tan mal? ¿Por qué no estás complacido conmigo? Tú haces que yo cargue todo este pueblo. **12** ¿Acaso yo concebí a todas estas personas? ¿Les he dado a luz para que Tú me digas a mí, 'Cárgalos cerca de tu pecho como un padre carga a su bebé'? ¿Debería yo cargarlos a ellos a la tierra que Tú juraste a sus antepasados darles? **13** ¿Dónde puedo yo encontrar carne para darle a todas estas personas? Ellos están llorando frente a mí y están diciendo: 'Danos carne para comer.' **14** Yo no puedo soportar a todas estas personas solo. Ellos son demasiado para mí. **15** Ya que me estás tratando de esta manera, mátame ahora, si eres bueno conmigo, y llévate mi miseria." **16** El SEÑOR le dijo a Moisés: "Tráeme setenta ancianos de Israel. Asegúrate que ellos sean ancianos y oficiales del pueblo. Tráelos a ellos a la tienda de reunión para pararse allí contigo. **17** Yo bajaré y hablaré contigo allí. Yo voy a tomar un poco del Espíritu que está en ti y lo pondré sobre ellos. Ellos van a cargar la carga del pueblo contigo. Tú no vas a tener que soportarla solo. **18** Dile al pueblo: 'Conságrense para mañana y ustedes comerán carne, pues ustedes han llorado y EL SEÑOR los ha escuchado. Usteden dijeron: '¿Quién nos dará a nosotros carne para comer? Fue bueno para nosotros estar en Egipto.' Por lo tanto, EL SEÑOR les dará a ustedes carne, y se la comerán. **19** Ustedes no comerán carne por sólo un día, dos días, cinco días, diez días o veinte días, **20** sino que ustedes comerán carne por un mes entero hasta que se les salga por su nariz. Les va a dar asco porque ustedes han rechazado al SEÑOR, que está entre ustedes. Ustedes han llorado ante Él. Ustedes dijeron: '¿Por qué nos fuimos de Egipto?"" **21** Luego Moisés dijo: "Yo estoy con 600, 000 personas, y Tú has dicho 'Yo voy a darle a ellos carne para comer por un mes entero.' **22** ¿Deberíamos nosotros matar rebaños y manadas para satisfacerlos a ellos? ¿Deberíamos nosotros atrapar todos los peces en el mar para satisfacerlos a ellos?" **23** El SEÑOR le dijo a Moisés: "¿Acaso Mi mano es pequeña? Ahora ustedes van a ver si Mi palabra es verdad o no." **24** Moisés salió y le dijo al pueblo las palabras del SEÑOR. Reunió a setenta ancianos del pueblo y los puso alrededor de la tienda. **25** El SEÑOR bajó en una nube y habló a Moisés. El SEÑOR tomó un poco del Espíritu que estaba en Moisés y lo puso en los setenta ancianos. Cuando el Espíritu descansó en ellos, ellos profetizaron pero sólo en aquella ocasión y no otra vez. **26** Dos hombres se quedaron en el campamento, llamados Eldad y Medad. El Espíritu también descansó en ellos. Sus nombres fueron escritos en la lista, pero ellos no habían salido de la tienda. Sin embargo, ellos profetizaron en el campamento. **27** Un hombre joven en el campamento corrió y le dijo a Moisés: "Eldad y Medad están profetizando en el campamento." **28** Josué hijo de Nun, el ayudante de Moisés, uno de sus hombres escogidos, dijo a Moisés: "Mi amo Moisés, deténlos a ellos." **29** Moisés le dijo a él: "¿Tienes celos por mi? ¡Yo desearía que todas las personas del SEÑOR fueran profetas y que Él pusiera Su Espíritu en todos ellos!" **30** Luego Moisés y los ancianos de Israel regresaron al campamento. **31** Luego un viento del SEÑOR vino y trajo codornices desde el mar. Cayeron cerca del campamento, un día de viaje en un lado y un día de viaje al otro lado. Las codornices rodearon el campamento casi un metro sobre la tierra. **32** El pueblo estuvo ocupado recogiendo las codornices todo aquel día, toda la noche y todo el día siguiente. Nadie reunió menos de diez homeres de codornices. Compartieron las codornices a través de todo el campamento. **33** Mientras la carne estaba todavía entre sus dientes, mientras ellos estaban masticándola, EL SEÑOR se molestó con ellos. Atacó al pueblo con una gran enfermedad. **34** Aquel lugar fue llamado Kibrot Hataava, porque allí ellos enterraron a las personas quienes habían deseado carne. **35** Desde Kibrot Hataava las personas viajaron hasta Hazerot, donde se quedaron.

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Numbers 11:1

Fuego de Jehová quemó
"Jehová envió fuego que quemó"

Ese lugar fue nombrado
Esto se puede afirmar en la forma activa. AT: "Llamaron a ese lugar"

Numbers 11:4

¿Quién nos dará carne para comer?
Los israelitas hacen esta pregunta para quejarse y expresar su deseo de comer algo que no sea el maná. Esto se puede expresar como una declaración. AT: "Ojalá tuviéramos carne para comer".

nuestro apetito se ha ido
"No queremos comer" o "No podemos comer"

Numbers 11:7

semilla de cilantro
El cilantro también se conoce como cilantro. Esta semilla sirve como especia cuando se seca.

resina
Esta es una sustancia pegajosa con un color amarillo pálido.

Numbers 11:9

en los ojos de Moisés
La frase "los ojos de Moisés" representa su opinión o sus pensamientos. AT: "en la opinión de Moisés"

Numbers 11:11

Información general:
Moisés se queja a El Señor usando varias preguntas retóricas.

¿Por qué has tratado tan mal a tu sirviente? ¿Por qué no estás contento conmigo?
Moisés usó estas preguntas para quejarse de la manera en que Dios lo estaba tratando. Se pueden expresar como declaraciones. AT: "No debes tratarme tan mal, tu sirviente. No deberías estar enojado conmigo" o "Yo, tu sirviente, no he hecho nada malo para que me trates tan mal".

Me haces llevar la carga de todas estas personas.
Moisés se queja y habla de guiar al pueblo y proveerlo como si estuviera cargando una carga pesada. AT: "Tú me haces responsable de todas estas personas, pero es demasiado difícil para mí"

¿He concebido a todas estas personas? ¿Les he dado a luz para que me digas?
Moisés usó estas preguntas para hacer que Dios pensara en el hecho de que Moisés no era su padre. AT: "No soy el padre de todas estas personas. No es justo que me digas".

Llévelos cerca de su pecho como un padre lleva un bebé.
Esto significa que Moisés debe ser responsable de las personas que no pueden cuidarse a sí mismas, ya que un padre debe cuidar a un bebé

¿Debo llevarlos ... para darles?
Esta pregunta retórica se puede traducir como una declaración. AT: "No debes esperar que los lleve ... para darlos" o "No puedo llevarlos ... para darlos".

Numbers 11:13

¿Dónde puedo encontrar carne para dar a toda esta gente?
Moisés usó esta pregunta para quejarse de que le era imposible dar carne a todas las personas. AT: "No puedo encontrar suficiente carne para dar a todas estas personas".

No puedo soportar a todas estas personas solo
Moisés habla de guiar y proveer a la gente como si él los estuviera llevando. AT: "No puedo proveer para todas estas personas solo"

Son demasiado para mi
Este es un idioma. AT: "Esta responsabilidad es demasiado difícil para mí"

Numbers 11:16

algo del Espíritu que está sobre ti
El "Espíritu" aquí representa el poder que el Espíritu de Dios le había dado a Moisés para que Moisés pudiera hacer lo que Dios le dijo que hiciera. AT: "algo del poder que el Espíritu te ha dado"

Ellos llevarán contigo la carga de la gente.
Dios habla de la responsabilidad de liderar y proveer a la gente como si fuera una carga que Moisés y los líderes cargarían. AT: "Te ayudarán a cuidar a la gente".

No tendrás que soportarlo solo.
Dios habla de la responsabilidad de liderar y proveer a la gente como si fuera una carga que Moisés y los líderes cargarían. AT: "No te preocupes solo por ellos"

Numbers 11:18

Información general
El Señor sigue hablando a Moisés.

¿Quién nos dará carne para comer?
Los israelitas habían hecho esta pregunta para quejarse y expresar su deseo de comer algo más que maná. Se puede expresar como una declaración. AT: "Ojalá tuviéramos carne para comer".

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hasta que salga de tus narices
Los posibles significados son 1) Dios habla de vomitar como si la comida saliera por la nariz. AT: "hasta que esté enfermo y vomite" 2) comían tanta carne que sería como si saliera de sus fosas nasales. AT: "hasta que se siente como si tuviera que salir por la nariz"

¿Por qué nos fuimos de Egipto?
La gente había usado esta pregunta para expresar su pesar y para quejarse. AT: "Nunca deberíamos haber dejado Egipto".

Numbers 11:21

¿Debemos matar rebaños y manadas para satisfacerlos? ¿Deberíamos capturar todos los peces en el mar para satisfacerlos?
Moisés usa estas preguntas para expresar su duda de que podría haber suficiente carne para alimentar a todas las personas. AT: "¡Tendríamos que matar manadas y manadas enteras y atrapar a todos los peces en el mar para satisfacerlos!"

rebaños y manadas
Estas dos palabras significan básicamente lo mismo. Juntos destacan una gran cantidad de animales.

todos los peces en el mar
Moisés usa esta exageración para mostrar lo imposible que él creía que era proporcionar alimento a todo el pueblo de Israel.

para satisfacerlos
"para satisfacer su hambre"

¿Mi mano es corta?
Aquí la palabra "mano" representa el poder de Dios. Dios usa esta pregunta para reprender a Moisés por pensar que Dios no tenía el poder de proveer suficiente carne para la gente. AT: "¿Crees que no soy lo suficientemente poderoso para hacer esto?" o "Debes saber que soy más que lo suficientemente fuerte para hacer esto".

Numbers 11:24

Palabras de El Señor
La frase "las palabras de El Señor" representa lo que El señor había dicho. AT: "lo que El Señor había dicho"

algo del Espíritu que estaba sobre Moisés
El "Espíritu" aquí representa el poder que el Espíritu de Dios le había dado a Moisés. AT: "algo del poder que el Espíritu le había dado a Moisés" Vea cómo tradujo una frase similar en 11:16.

ponlo en los setenta ancianos
Dar poder a los ancianos se habla de poner el Espíritu sobre ellos. AT: "se lo dio a los setenta ancianos" Vea cómo tradujo una frase similar en 11:16.

Cuando el Espíritu reposó sobre ellos.
Hablar del poder del Espíritu es como si el Espíritu descansara sobre ellos. AT: "Cuando tenían poder del Espíritu"

Numbers 11:26

El Espíritu también descansó sobre ellos.
Se habla del Espíritu que les da poder como si el Espíritu descansara sobre ellos. AT: "El Espíritu también les dio poder"

Sus nombres fueron escritos en la lista.
Esto puede ser escrito en forma activa. AT: "Moisés había escrito sus nombres en la lista"

Numbers 11:28

páralos
"Diles que dejen de profetizar"

¿Estás celoso por mi causa?
Moisés usa esta pregunta para reprender a Josué. Se puede traducir como una declaración, si es necesario. AT: "No deberías estar celoso por mi causa".

¿Estás celoso por mi causa?
De lo que Josué pudo haber estado celoso se puede decir claramente si es necesario. AT: "¿Te preocupa que puedan estar quitando algo que me pertenece?" o "¿Te preocupa que las personas no respeten mi autoridad?"

que él pondría su Espíritu sobre todos ellos
Moisés habla de que el Espíritu de Dios le da poder a la gente como si Dios pusiera su Espíritu sobre ellos. AT: "que el Espíritu de Dios les daría todo poder"

Numbers 11:31

codorniz
un pequeño pájaro

sobre el viaje de un día en un lado y el viaje de un día en el otro lado
"en cada dirección hasta donde una persona pueda caminar en un día"

alrededor de dos codos
Un codo es una unidad de medida igual a unos 46 centímetros. AT: "alrededor de 92 centímetros" o "alrededor de 1 metro"

Nadie reunió menos de diez cuadrangulares de codornices.
Este es un doble negativo que puede expresarse como una afirmación positiva. AT: "Todos reunieron al menos diez jonrones de codorniz"

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diez cuadrangulares
Un cuadrangular es una unidad de volumen igual a unos 220 litros. AT: "2,200 litros"

Numbers 11:33

Mientras la carne todavía estaba entre sus dientes, mientras la masticaban
Estas dos frases significan básicamente lo mismo. Juntos enfatizan que Dios los castigó de inmediato, incluso mientras comían la carne. AT: "Mientras aún comían la carne".

Ese lugar fue llamado Kibrot Hataava
Esto se puede afirmar en forma activa. EN: "Llamaron a ese lugar Kibrot Hataava"

Hazeroth
Este es el nombre de un lugar en el desierto.

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Chapter 12

1 Entonces Miriam y Aarón hablaron contra Moisés porque se había casado con una mujer cusita. **2** Dijeron: "¿Ha hablado EL SEÑOR sólo con Moisés? ¿No ha hablado también con nosotros?" Ahora EL SEÑOR escuchó lo que dijeron. **3** Moisés era muy humilde, más humilde que cualquiera en la tierra. **4** En seguida EL SEÑOR habló a Moisés, Aarón y Miriam: "Salgan, ustedes tres, a la tienda de reunión. Así que, los tres salieron. **5** Entonces EL SEÑOR bajó en una columna de nube. Se puso en la entrada de la tienda de reunión y llamó a Aarón y a Miriam. Ambos se acercaron. **6** El SEÑOR dijo: "Ahora escucha mis palabras. Cuando un profeta mio está con ustedes, Yo me revelaré a él en visiones y hablaré a él en sueños. **7** mi siervo Moisés no será así. Él es fiel en toda mi casa. **8** Yo hablo a Moisés directamente, no con visiones o acertijos. Él ve mi forma. Así que, ¿por qué no tuvieron temor de hablar contra mi siervo Moisés?" **9** La ira del SEÑOR se encendió contra ellos, y EL SEÑOR se fue. **10** La nube se elevó de sobre la tienda, y Miriam de pronto estaba leprosa, estaba tan blanca como la nieve. Cuando Aarón se volvió hacia Miriam, vio que estaba leprosa. **11** Aarón dijo a Moisés: "Oh, mi Señor, por favor no pongas este pecado en contra de nosotros. Hemos hablado tontamente y hemos pecado. **12** Por favor, no dejes que ella sea como un recién nacido muerto cuya carne está consumida cuando sale del vientre de su madre." **13** Así que, Moisés clamó al SEÑOR. Él dijo: "Por favor sánala, Dios." **14** El SEÑOR dijo a Moisés: "Si su padre hubiera escupido en su rostro, ella sería desgraciada por siete días. Expúlsala fuera del campamento durante siete días. Después de eso tráela dentro nuevamente." **15** Así que, Miriam fue expulsada del campamento por siete días. El pueblo no viajó hasta que ella regresó al campamento. **16** Después de eso, el pueblo viajó de Hazerot y acampó en el desierto de Parán.

Numbers 12:1

¿Habló El Señor solo con Moisés? ¿No ha hablado también con nosotros?
María y Aarón usan estas preguntas para quejarse de que Moisés tenía tanta autoridad y ellos no. Esto se puede expresar como una declaración. AT: "El Señor no ha hablado solo con Moisés. Él también ha hablado con nosotros".

Y El Señor oyó.
La palabra "Ahora" oye llama la atención sobre el punto importante que sigue.

Ahora el hombre Moisés
"Ahora" se usa para marcar una ruptura en la línea principal de la historia. El narrador da información de fondo sobre el personaje de Moisés.

Numbers 12:4

un pilar de nube
Se habla de la forma de la nube como si fuera un pilar. AT: "una nube con forma de pilar" o "una nube alta"

Numbers 12:6

Mi siervo Moisés no es así.
"No le hablo así a Moisés"

Es fiel en toda mi casa
Aquí "mi casa" representa a la nación de Israel. Ser fiel en la casa de Dios representa ser fiel en guiar a Israel. AT: "Moisés dirige fielmente a mi pueblo" o "Moisés es aquel en quien confío para que guíe a mi pueblo Israel"

Entonces, ¿por qué no tienes miedo de hablar contra mi siervo, contra Moisés?
El Señor hace esta pregunta para reprender a Miriam y Aarón. Puede ser traducido como una declaración. AT: "Deberías tener miedo de hablar contra mi siervo, contra Moisés".

Contra mi siervo, contra Moisés.
La frase "contra Moisés" aclara que él es el "siervo" de quien habla Jehová. EN: "contra mi siervo, Moisés"

Numbers 12:9

La ira de Jehová se encendió contra ellos.
Se habla de la ira de El Señor como si fuera un fuego. AT: "El Señor se enojó mucho con ellos"

era tan blanco como la nieve
La lepra volvió la piel de Miriam blanca. AT: "se volvió muy blanco"

Numbers 12:11

no tengas este pecado contra nosotros
Sostener el pecado de la gente contra ellos es decir que son culpables por su pecado. Aquí representa castigarlos por su pecado.

Por favor, no la dejes ser como un recién nacido muerto cuya carne está medio consumida
La lepra de Miriam causaría que su cuerpo se descomponga hasta que muera. La carne que se descompone se habla de como si hubiera sido

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comido. AT: "Por favor, no la dejes ser como un bebé recién nacido muerto cuya carne está medio podrida"

Numbers 12:13

Por favor, sánala, Dios, por favor.
Aquí "por favor" se repite para el énfasis.

Si su padre le hubiera escupido en la cara.
Esto describe algo que pudo haber sucedido pero no sucedió. Escupir en la cara de alguien era un insulto terrible.

Miriam estaba cerrada fuera del campamento
Hablar de que salgan del campamento y no se les permita volver a entrar se habla como si hubiera una puerta cerrada detrás de ella. AT: "Miriam fue enviada fuera del campamento" o "Miriam fue mantenida fuera del campamento"

Miriam estaba cerrada fuera del campamento
Esto se puede afirmar en forma activa. EN: "Moisés cerró a Miriam fuera del campamento" o "Moisés envió a Miriam fuera del campamento"

Numbers 12:16

Hazerot
traduzca este nombre de la misma forma que lo hizo en 11:33

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Chapter 13

1 Luego EL SEÑOR le habló a Moisés. Y Él dijo: **2** "Envía algunos hombres a investigar la tierra de Canaán, la cual Yo he dado a la gente de Israel. Envía un hombre de cada tribu de sus antepasados. Cada hombre debe ser un jefe entre ellos." **3** Moisés los envío desde el desierto de Parán, para que ellos pudieran obedecer el mandato del SEÑOR. Todos ellos eran jefes entre el pueblo de Israel. **4** Estos eran sus nombres: de la tribu de Rubén, Samúa hijo de Zacur; **5** de la tribu de Simeón, Safat hijo de Hori; **6** de la tribu de Judá, Caleb hijo de Jefone; **7** de la tribu de Isacar, Igal hijo de José; **8** de la tribu de Efraín, Oseas hijo de Nún; **9** de la tribu de Benjamín, Palti hijo de Rafú; **10** de la tribu de Zabulón, Gadiel hijo de Sodi; **11** de la tribu de José (es decir, de la tribu de Manasés), Gadi hijo de Susi; **12** de la tribu de Dan, Amiel hijo de Gemali; **13** de la tribu de Aser, Setur hijo de Micael; **14** de la tribu de Neftalí, Nahbi hijo de Vapsi; **15** de la tribu de Gad, Geuel hijo de Maqui. **16** Estos eran los nombres de los hombres que Moisés envió a explorar la tierra. Moisés llamó a Oseas hijo de Nun por el nombre de Josué. **17** Moisés los envió a explorar la tierra de Canaán. Él les dijo a ellos: "Acérquense por el Neguev y suban a la región montañosa. **18** Exploren la tierra para ver como es. Observen la gente que viven allí, si son fuertes o débiles, y si son muchos o pocos. **19** Miren como es la tierra donde viven. ¿Si es buena o mala? ¿Qué ciudades hay allí? ¿Si son como campamentos, o son ciudades fortificadas? **20** Miren como es la tierra, si es buena para cultivar o no, y si hay árboles allí o no. Sean valientes y traigan muestras del producto de la tierra." Ahora es el tiempo la época de las primeras uvas maduras. **21** Así que los hombres subieron y exploraron la tierra del desierto de Zin hasta Rehob, cerca de Lebo Hamat. **22** Subieron del Neguev y llegaron a Hebrón. Ahimán, Sesai, y Talmai, las tribus que descendieron de Anac, estan allí. Hebrón había sido construída siete años antes de Zoán en Egipto. **23** Cuando ellos llegaron al valle de Escol, cortaron una rama con un racimo de uvas. Lo cargaron en una vara entre dos de su grupo. También trajeron granadas e higos. **24** Aquel lugar fue llamado el valle de Escol, debido al racimo de uvas que la gente de Israel cortó allí. **25** Después de cuarenta días, volvieron de explorar la tierra. **26** Volvieron a Moisés, Aarón, y a toda la comunidad del pueblo de Israel en el desierto de Parán, en Cades. Trajeron palabra a ellos y a toda la comunidad, y les enseñaron el producto de la tierra. **27** Dijeron a Moisés, "Llegamos a la tierra a donde nos enviaste. Ciertamente fluye leche y miel. Aquí hay algo del producto de ella. **28** Sin embargo, las personas que hacen sus casas allí son fuertes. Las ciudades son fortificadas y muy grandes. También vimos desendientes de Anac allí. **29** Los amalecitas viven en el Neguev. Los hititas, jebuseos, y amorreos tienen sus casas en la región montañosa. Los cananeos viven por el mar y a lo largo del río Jordán." **30** Luego Caleb calló a la gente quienes estaban frente a Moisés y dijo: "Déjanos ir y subir y tomar posesión de la tierra, pues nosotros podemos conquistarla." **31** Pero los otros hombres que habían ido con él dijeron: "Nosotros no podemos atacar esa gente porque ellos son más fuertes que nosotros." **32** Así que ellos dijeron un informe desalentador al pueblo de Israel acerca de la tierra que ellos exploraron. Ellos dijeron:"La tierra que vimos es una tierra que come a sus habitantes. Todas las personas que vimos allí son personas de gran altura. **33** Allí vimos gigantes, decendientes de Anac, personas que vinieron de gigantes. En nuestra propia vista éramos como saltamontes en comparación con ellos, y así éramos a sus ojos, también.

Numbers 13:1

que he dado
Dios había decidido que la tierra de Canaán pertenecería al pueblo de Israel, pero aún no se habían mudado a ella. AT: "que he decidido dar" o "que pronto daré"

Cada hombre debe ser un líder entre ellos.
"Cada hombre que envíes debe ser un líder entre su tribu"

Numbers 13:3

Samúa hijo de Zacur
estos son nombres de hombres

Numbers 13:5

Safat ... Hori ... Jefone ... Igal ... Jose ... Nun
Estos son los nombres de todos los hombres.

Numbers 13:9

Palti ... Rafú ... Gadiel ... Sodi ... Gadi ... Susi ... Ammiel ... Gemalli
Estos son los nombres de todos los hombres.

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de la tribu de José es decir, de la tribu Manasés
La relación entre José y Manasés se puede establecer claramente. EN: "de la tribu del hijo de José Manasés"

Numbers 13:13

Setur ... Micael ... Nahbi ... Vapsi ... Geuel ... Maqui
Estos son nombres de hombres.

Josué hijo de Nun
Traduce los nombres de estos hombres como lo hiciste en 13: 5.

Numbers 13:17

¿Es bueno o malo? ¿Qué ciudades hay? ¿Son como los campamentos, o son ciudades fortificadas?
Moisés hace estas preguntas para explicar el tipo de información que los hombres debían informarle. Estos se pueden expresar como una declaración. AT: "Vea si la tierra es buena o mala, qué tipo de ciudades hay, y si esas ciudades son solo campamentos, o si tienen muros defensivos a su alrededor".

¿Son como los campamentos, o son ciudades fortificadas?
Las ciudades fortificadas tenían fuertes muros a su alrededor para protegerlos de los ejércitos enemigos. Los campamentos no tenían estas paredes.

Numbers 13:21

Zin ... Rehob ... Zoan
Estos son nombres de lugares.

el desierto de pecado
La palabra "pecado" aquí es el nombre hebreo del desierto. No es la palabra inglesa "pecado".

Hebrón había sido construido siete años antes de Zoan en Egipto.
Esto se puede afirmar en forma activa. AT: "los cananeos habían construido Hebrón 7 años antes de que los egipcios construyeran Zoan"

Ahiman ... Sesai ... Talmai
Estos son nombres de clanes que fueron nombrados después de sus antepasados.

Anac
Este es el nombre de un hombre.

Numbers 13:23

Escol
Este es el nombre de un lugar.

entre dos de su grupo
"entre dos hombres de su grupo"

Ese lugar fue nombrado
Esto se puede afirmar en forma activa. AT: "Llamaron a ese lugar"

Numbers 13:25

Después de cuarenta dias
"Después de 40 días"

Trajeron la palabra
Aquí "palabra" se refiere a un informe. AT: "Trajeron su informe" o "Informaron lo que habían visto"

Numbers 13:27

Ciertamente fluye con leche y miel.
"La leche y la miel ciertamente fluyen allí". Hablaron de que la tierra era buena para los animales y las plantas como si la leche y la miel de esos animales y plantas fluyeran por la tierra. AT: "Sin duda es excelente para criar ganado y cultivar" o "Sin duda es una tierra muy fértil"

Leche
Dado que la leche proviene de vacas y cabras, representa el ganado y los alimentos producidos a partir del ganado. AT: "alimentos de ganado"

miel
Dado que la miel se produce a partir de flores, representa los cultivos y los alimentos producidos a partir de los cultivos. AT: "alimentos de cultivos"

Numbers 13:30

Caleb
Caleb fue uno de los doce espías israelitas que Moisés envió a explorar la tierra de Canaán. Él y Josué le dijeron a la gente que confiara en Dios para ayudarles a derrotar a los cananeos. Josué y Caleb fueron los únicos hombres de su generación que pudieron ingresar a la Tierra Prometida de Canaán. Caleb solicitó que la tierra de Hebrón se le entregara a él y a su familia. Él sabía que Dios lo ayudaría a derrotar a las personas que vivían allí.

animar, alentar
Los términos "animar" y "alentar" se refieren a decir y hacer cosas para que alguien tenga consuelo, esperanza, confianza y valor. Un término similar es "exhortar", que significa instar a alguien a rechazar una actividad que está mal y, en cambio, a hacer cosas que son buenas y correctas. El apóstol Pablo y otros escritores del Nuevo Testamento enseñaron a los cristianos a animarse unos a otros para amar y servir a los demás.
Sugerencias de traducción

Dependiendo del contexto, las formas de traducir "alentar" podrían incluir, "urgencia" o "comodidad" o "decir cosas amables" o "ayuda y apoyo". La frase "dar palabras de aliento" significa "decir cosas que

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hacen que otras personas se sientan amadas, aceptadas y empoderadas".

Numbers 13:32

se esparcieron alrededor ... dijeron
Aquí "ellos" se refiere a todos los hombres que examinaron la tierra, excepto Caleb y Josué.

la tierra que habían examinado
Aquí "ellos" se refiere a todos los hombres que examinaron la tierra, incluidos Caleb y Josué.

Una tierra que se come a sus habitantes.
Los hombres hablan de la tierra, o de la gente de la tierra, siendo muy peligrosos como si la tierra consumiera a la gente. AT: "una tierra muy peligrosa" o "una tierra donde la gente nos matará"

Anac
Este es el nombre de un hombre.

A nuestra vista ... a su vista.
Aquí la vista representa la opinión. AT: "En nuestra opinión ... en su opinión"

Éramos como saltamontes en comparación con ellos.
Los hombres hablan de saltamontes para mostrar cuán pequeños se creían que se comparaban con la gente de la tierra. AT: "somos tan pequeños como saltamontes en comparación con ellos"

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Chapter 14

1 Esa noche, toda la comunidad lloró en voz alta. **2** Todo el pueblo de Israel criticó a Moisés y Aaron. Toda la comunidad les dijo: "¡Nosotros desearíamos haber muerto en la tierra de Egipto, o aquí en este desierto! **3** ¿Por qué EL SEÑOR nos trajo a esta tierra para morir a espada? Nuestras esposas y nuestros pequeños serán víctimas. ¿No es mejor para nosotros regresar a Egipto?" **4** Ellos se dijeron unos a otros: "Déjennos escoger otro jefe, y déjennos regresar a Egipto." **5** Entonces Moisés y Aaron se acostaron bocabajo frente a toda la asamblea de la comunidad del pueblo de Israel. **6** Josué hijo de Nun y Caleb hijo de Jefone, que eran algunos de los enviados a explorar la tierra, rompieron su ropa. **7** Hablaron a toda la comunidad del pueblo de Israel. Dijeron: "La tierra por la que pasamos y exploramos es una tierra muy buena. **8** Si EL SEÑOR está complacido con nosotros, entonces Él nos llevará a esta tierra y nos la dará a nosotros. De la tierra fluye leche y miel." **9** Pero no se rebelen contra EL SEÑOR, y no le teman al pueblo de esta tierra. Nosotros los consumiremos a ellos tan fácil como a la comida. Su protección será removida de ellos, porque EL SEÑOR está con nosotros. No les teman." **10** Pero toda la comunidad los amenazó con apedrealos hasta la muerte. Entonces la gloria del SEÑOR apareció en la tienda de reunión a todo el pueblo de Israel. **11** El SEÑOR le dijó a Moisés: "¿Cuánto tiempo más este pueblo me despreciará? ¿Cuánto tiempo más fallarán en confiar en mi, a pesar de toda las señales de mi poder que he hecho en medio de ellos? **12** Los atacaré con plagas, los desheredaré, haré de tu propia familia una nación que será más grande y poderosa de lo que ellos son." **13** Moisés le dijo al SEÑOR: "Si tú haces esto, entonces los egipcios escucharán esto, porque Tú rescastaste de ellos a este pueblo con Tú poder. **14** Ellos se lo dirán a los habitantes de esta tierra. Ellos han escuchado que Tú SEÑOR, estás con estas personas, porque has sido visto cara a cara. Tu nube está sobre Tu pueblo. Tú vas delante de ellos en una columna de nube en el día y en una columna de fuego por la noche." **15** Ahora si matas a este pueblo como a un hombre, entonces todas las naciones que han escuchado de tu fama hablarán y dirán: **16** "Porque EL SEÑOR no puede llevar a este pueblo a la tierra que Él juró darles, los ha matado en el desierto." **17** Ahora, te suplico, usa tu gran poder. Pues Tú has dicho: **18** "El SEÑOR es lento para enojarse y grande en misericordia. Perdona la maldad y la rebeldia. De ninguna manera, tendra por inocente al culpable cuando traiga el castigo de los pecados de los antepasados en sus descendientes, a la tercera y cuarta generación.' **19** Perdona, te ruego, el pecado de este pueblo, por la grandeza de tu misericordia, así como siempre has perdonado a este pueblo desde el tiempo que estuvieron en Egipto hasta ahora. **20** El SEÑOR dijo: "Yo los he perdonado a ellos, de acuerdo a tu petición, **21** pero de verdad, como Yo vivo, y como toda la tierra será llena de mí gloria, **22** todas aquellas personas que vieron mi gloria y las señales de poder que Yo hice en Egipto y en el desierto, ellos aún me han tentado estas diez veces y no han escuchado mi voz. **23** Así que, Yo digo que no verán la tierra, que juré a sus antepasados. Ninguno de aquellos que me han despreciado la verán, **24** excepto por mi siervo Caleb, porque tenía otro espíritu. Él me ha seguido completamente; yo lo traeré a la tierra que fue a explorar. Sus descendientes la poseerán. **25** (Ahora los amalecitas y los cananeos viven el el valle.) Mañana vuelve y ve al desierto, por el camino del Mar de Juncos." **26** El SEÑOR le habló a Moisés y a Aaron. Y Él dijo: **27** "¿Cuánto tiempo debo Yo tolerar a esta comunidad malvada que me critica? He escuchado la queja del pueblo de Israel en contra mía." **28** Diles: 'Como vivo Yo' dice EL SEÑOR ' como han hablado a mis oidos, haré esto a ustedes: **29** Sus cuerpos muertos caerán en este desierto, todos ustedes que se quejaron en contra mía, ustedes que fueron contados en el censo, el número completo de las personas de veinte años en adelante. **30** Ustedes no entrarán a la tierra que prometí hacer su hogar, excepto Caleb, hijo de Jefone y Josué, hijo de Nun. **31** Pero sus pequeños, aquellos que dijeron que serían víctimas, Yo los llevaré a la tierra. ¡Ellos conocerán la tierra que ustedes han rechazado! **32** En cuanto a ustedes, sus cuerpos muertos caerán en el desierto. **33** Sus hijos serán pastores en el desierto por cuarenta años. Ellos llevarán las consecuencias de sus actos de rebelión hasta que todos ustedes mueran en el desierto. **34** Así como los días que exploraron la tierra, cuarenta días, ustedes deberán igualmente llevar las consecuencias de sus pecados por cuarenta años, un año por cada día, y deben saber que se siente ser mi enemigo. **35** Yo, EL SEÑOR he hablado. Yo, ciertamente, haré esto a toda esta comunidad malvada que se han juntado contra mí. Serán completamente cortados, y aquí morirán."' **36** Así que, los hombres que Moisés habia enviado a explorar la tierra, todos murieron por la plaga, delante del SEÑOR. **37** Estos fueron los hombres que habían regresado y trajeron un mal reporte acerca de la tierra. Esto hizo que toda la comunidad se quejara contra Moisés. **38** De esos hombres que fueron a explorar la tierra, solo Josué, hijo de Nun y Caleb, hijo de Jefone quedaron con vida. **39** Cuando Moisés reportó estas palabras a todo el pueblo de Israel, lloraron profundamente. **40** Se levantaron temprano en la mañana y fueron a lo alto de la montaña y dijeron:

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"Mira, estamos aquí, y nosotros iremos al lugar que EL SEÑOR ha prometido, pues nosotros hemos pecado." **41** Pero Moisés dijo: "¿Por qué desobedecen el mandamiento del SEÑOR? Ustedes no tendrán éxito. **42** No vayan, porque EL SEÑOR no está con ustedes para evitar que sean derrotados por sus enemigos. **43** Los amalecitas y los cananeos están allí, y morirán por la espada porque se volvieron de seguir al SEÑOR. Así que, Él no estará con ustedes." **44** Pero ellos insistieron en subir a la montaña; sin embargo, ni Moisés ni el arca del pacto del SEÑOR dejó el campamento. **45** Luego los amalecitas bajaron, al igual que los cananeos, quienes vivían en esas montañas. Atacaron a los israelitas y los vencieron en todo el camino a Horma.

Numbers 14:1

¿Por qué El Señor nos trajo a esta tierra para morir por la espada?
La gente usa esta pregunta para quejarse y acusar a El Señor de tratarlos injustamente. Puede ser traducido como una declaración. AT: "El Señorno debería habernos traído a esta tierra solo para morir por la espada".

morir por la espada
Aquí "la espada" representa ser matado por la espada o ser matado en la batalla. AT: "morir cuando las personas nos atacan con espadas" o "morir en batalla"

¿No es mejor para nosotros regresar a Egipto?
La gente usa esta pregunta para alentar a la gente a estar de acuerdo con ellos en que sería mejor regresar a Egipto. Puede ser traducido como una declaración. AT: "Sería mejor para nosotros regresar a Egipto que tratar de conquistar Canaán".

Numbers 14:4

Se dijeron el uno al otro
Esto se refiere al pueblo de Israel.

tumbado boca abajo
"Recuéstate con sus caras tocando el suelo". Moisés y Aarón hicieron esto para demostrar que se estaban humillando ante Dios. Temían que Dios castigara a la gente por rebelarse contra él. AT: "acuéstate boca abajo en humildad a Dios" o "acuéstate boca abajo para orar a Dios"

Numbers 14:6

Nun ... Jefone
Estos son nombres de hombres.

quienes fueron algunos de los enviados
Esto se puede afirmar en forma activa. AT: "quienes fueron algunos de los que Moisés envió"

rasgaron sus ropas
Rasgar la ropa fue un gesto que indica que la persona está muy preocupada y está de luto.

La tierra fluye con leche y miel.
Hablaron de que la tierra era buena para los animales y las plantas como si la leche y la miel de esos animales y plantas fluyeran a través de ella. Vea cómo tradujo esto en 13:27. AT: "Es excelente para criar ganado y cultivar" o "Es una tierra muy fértil"

Numbers 14:9

Declaración de conexión:
Josué y Caleb continúan hablando con el pueblo de Israel.

Los consumiremos tan fácilmente como los alimentos.
Josué y Caleb hablan de destruir a sus enemigos como si fueran a comérselos. AT: "Los destruiremos tan fácilmente como podamos comer alimentos"

Su protección les será quitada.
Esto se puede afirmar en forma activa. AT: "El Señor les quitará la protección"

Su proteccion
Esto se refiere a quien o lo que pueda protegerlos. AT: "Cualquiera que pueda protegerlos"

Numbers 14:11

¿Cuánto tiempo debe esta gente despreciarme? ¿Cuánto tiempo deben dejar de confiar en mí, a pesar de todas las señales ... de ellos?
El Señor usa estas preguntas para mostrar que estaba enojado y que había perdido la paciencia con la gente. Se pueden traducir como declaraciones. AT: "Esta gente me ha despreciado durante demasiado tiempo. No han podido confiar en mí durante demasiado tiempo, a pesar de todas las señales ... de ellos".

desheredarlos
"Recházalos de ser mi pueblo". Esto puede implicar que los destruiría, y algunas versiones lo traducen de esa manera.

haz de tu propio clan
Aquí "tu" es singular y se refiere a Moisés.

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Numbers 14:13

te ven cara a cara
Los posibles significados son 1) Moisés habla de que Dios se muestra a sí mismo a su pueblo como si Dios le hubiera permitido ver su rostro. AT: "te han visto" 2) Moisés habla de la relación íntima entre él y Dios como si Moisés pudiera ver el rostro de Dios cuando Dios le hablaba. Esto se puede afirmar en forma activa. AT: "usted me habla directamente"

Numbers 14:15

como un hombre
Matarlos a todos al mismo tiempo se habla de matarlos como a una sola persona. AT: "todo a la vez"

Numbers 14:17

De ninguna manera va alimpiar a los culpables.
"Ciertamente no va a limpiar a los culpables". Eliminar el pecado de la gente es una metáfora de negarse a castigarlos. Dios no quita el pecado de los culpables. AT: "Él siempre castigará a los culpables"

Cuando trae el castigo del pecado de los antepasados sobre sus descendientes.
Se habla de castigar a las personas como si el castigo fuera un objeto que pudiera traerse y ponerse sobre las personas. AT: "cuando castiga a los descendientes de los culpables por los pecados de los culpables"

Numbers 14:20

Toda la tierra será llena de mi gloria.
Esto se puede afirmar en forma activa. AT: "mi gloria llenará toda la tierra"

todavía me han tentado
"me han seguido probando"

estas diez veces
Aquí el número 10 representa demasiadas veces. AT: "demasiadas veces"

no han escuchado mi voz
Aquí "escuchado" representa obediencia, y la voz de Dios representa lo que él dijo. AT: "no he obedecido lo que he dicho"

Numbers 14:23

Declaración de conexión:
El Señor sigue hablando a Moisés.

porque tenia otro espiritu
Aquí el "espíritu" representa su actitud. Caleb estaba dispuesto a obedecer a Dios. Cuál fue su actitud se puede decir claramente. AT: "porque tenía una actitud diferente" o "porque estaba dispuesto a obedecer a Dios"

Numbers 14:26

¿Cuánto tiempo debo tolerar esta comunidad malvada que me critica?
El Señor hace esta pregunta porque él ha perdido la paciencia con la gente. Puede ser traducido como una declaración. AT: "He tolerado a esta comunidad malvada que me ha criticado el tiempo suficiente".

He escuchado las quejas del pueblo de Israel
La palabra "quejarse", un nombre abstracto, se puede expresar como un verbo. AT: "He oído a la gente de Israel quejarse"

Numbers 14:28

como has hablado en mi audiencia
"como te he oído decir"

Tus cadáveres caerán
La caída de sus cuerpos muertos los representa muriendo. AT: "Morirás"

ustedes que fueron contados en el censo
Esto se puede afirmar en forma activa. AT: "tú a quien Moisés contó en el censo"

A partir de los veinte años.
"veinte años y mayores"

Numbers 14:31

tus cuerpos muertos caerán
La caída de sus cuerpos muertos los representa muriendo. AT: "morirás"

Tus hijos serán pastores en el desierto.
Algunas versiones modernas eligen traducir: "Tus hijos vagarán en el desierto". Esto se debe a que en la antigüedad, los pastores solían vagar de un lugar a otro para que sus rebaños y manadas pudieran encontrar pastos.

Deben soportar las consecuencias de tus actos.
"Deben sufrir las consecuencias de tus actos" o "Deben sufrir por tus actos"

Hasta el final de tus cadáveres.
Un cadáver es un cuerpo muerto. El final de sus cadáveres representa el último de los que murieron. AT: "hasta que el último de ustedes muera" o "hasta que todos ustedes mueran"

Numbers 14:34

soportar las consecuencias de tus pecados
"sufre las consecuencias de tus pecados" o "sufre por tus pecados"

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Ellos serán completamente cortados
Esto probablemente significa que ya no existirán. AT: "llegarán a su fin" o "todos serán destruidos"

Numbers 14:36

Así que los hombres que ... se quejan de Moisés
La información en 14:36 se ha reorganizado para que su significado pueda entenderse más fácilmente.

Numbers 14:39

Mira
"Mira" aquí añade énfasis a lo que sigue. "En efecto"

Numbers 14:41

¿Por qué ahora estás violando el mandato de El Señor?
Moisés hace esta pregunta para reprender al pueblo de Israel. Esta pregunta retórica se puede traducir como una declaración. AT: "No deberías estar violando el mandato de El Señor otra vez".

El Señor no está contigo
Se dice que ayudar con ellos es estar con ellos. EN: "El señorno te ayudará"

para evitar que seas derrotado por tus enemigos
Esto se puede afirmar en forma activa. AT: "para evitar que tus enemigos te derroten" o "para darte la victoria sobre tus enemigos"

Morirás por la espada
Aquí "la espada" se refiere a la batalla. AT: "morirás en la batalla" o "te matarán cuando luches contra ellos"

te apartaste de seguir a El Señor
Se dice que obedecer a El Señor lo sigue, y dejar de hacer lo que se dice es que se aleja de él. AT: "dejaste de obedecer a El Señor" o "has decidido no obedecer a El Señor"

el no estará contigo
Se dice que ayudar con ellos es estar con ellos. AT: "él no te ayudará"

Numbers 14:44

se presume que subirían a la región montañosa
"Se atrevieron a subir a la región montañosa a pesar de que Dios no lo aprobó".

en la región montañosa
Gran parte de la tierra de Israel está elevada. Cuando los israelitas cruzaron el valle del río Jordán para atacar a los cananeos, hubo colinas que tuvieron que escalar para ir más lejos en la tierra de Canaán.

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Chapter 15

1 Luego EL SEÑOR le habló a Moisés. Y Él dijo: **2** "Háblale al pueblo de Israel y diles a ellos: 'Cuando vayan a la tierra donde vivirán, la cual EL SEÑOR les dará, **3** prepararán una ofrenda por fuego al SEÑOR, ya sea una ofrenda quemada o un sacrifico para cumplir un voto o una ofrenda voluntaria, o una ofrenda en sus fiestas, para producir un aroma agradable para EL SEÑOR, de la manada o del rebaño. **4** Tienen que ofrecerle al SEÑOR una ofrenda quemada, al igual que una ofrenda de cereal de una décima de una efa de harina fina amasada con un cuarto de litro de aceite. **5** Tú también tienes que ofrecer una ofrenda quemada, o para el sacrificio, un cuarto de litro de vino para la ofrenda de bebida por cada cordero. **6** Si están ofreciendo un carnero, tienen que preparar una ofrenda de grano, dos décimas de una efa de harina fina amasada con un tercio de un litro de aceite. **7** Para las ofrendas de bebidas, deben ofrecer un tercio de un litro de vino. Producirá un aroma agradable para EL SEÑOR. **8** Cuando preparen un toro como una ofrenda quemada o como un sacrificio para cumplir un voto, o como una ofrenda de paz para EL SEÑOR, **9** luego tienen que ofrecer con el toro una ofrenda de grano de tres décimas de un efa de harina fina amasada con un litro de aceite. **10** Ustedes tienen que ofrecerla como la ofrenda de bebida medio litro de vino, como una ofrenda hecha por fuego, para producir un aroma agradable para EL SEÑOR. **11** Tiene que ser hecho de esta manera por cada toro, por cada carnero y por cada cordero o cabrito. **12** Cada sacrificio que prepraren y ofrezcan tiene que ser hecho como está descrito aquí. **13** Todos los que son nativos israelitas tienen que hacer estas cosas de esta manera, cuando cualquiera traiga una ofrenda hecha por fuego, para producir un aroma que sea agradable para EL SEÑOR. **14** Si un extranjero se está quedando con ustedes, o quien sea que viva entre ustedes por las generaciónes de su pueblo, tiene que hacer una ofrenda hecha por fuego, para producir un aroma agradable para EL SEÑOR. Tiene que actuar como ustedes actúan. **15** Tiene que haber la misma ley para la comunidad y para el extranjero que se quede con ustedes, una ley permanente para las generaciones de su pueblo. Como ustedes son, así también tiene que ser el viajero que se quede con ustedes. Él tiene que actuar como ustedes actúan ante EL SEÑOR. **16** La misma ley y decreto tiene que aplicarse a ustedes y al extranjero que se está quedando con ustedes.'" **17** Otra vez EL SEÑOR habló a Moisés. Él dijo: **18** "Habla al pueblo de Israel y diles: 'Cuando vayan a la tierra donde Yo los llevaré, **19** cuando coman la comida producida en la tierra, tienen que ofrecer una ofrenda y presentármela a Mí. **20** Desde su primera masa tienen que ofrecer una rebanada para levantarla como una ofrenda levantada del suelo de trillar. Tienen que levantarla de esta manera. **21** Tienen que dármela a Mí como una ofrenda levantada por las generaciones de su pueblo, desde la primera masa. **22** Algunas veces pecarán sin intención de hacerlo, cuando no obedezccan todas estas órdenes que Yo he hablado a Moisés-- **23** todo lo que Yo les he ordenado a través de Moisés desde el día que Yo comencé a darles órdenes y en adelante por las generaciones su pueblo. **24** En el caso de pecado sin intención sin el conocimiento de la comunidad, entonces toda la comunidad tiene que ofrecer un becerro como una ofrenda quemada para producir un aroma agradable para EL SEÑOR. Junto con esto tiene que ser hecha una ofrenda de grano y ofrenda de bebida, como ordenado por la ley, y un macho cabrío como una ofrenda de pecado. **25** El sacerdote tiene que hacer una expiación por toda la comunidad del pueblo de Israel. Serán perdonados porque el pecado fue un error. Han traído sus sacrificios, una ofrenda hecha por fuego para Mí. Han traído su ofrenda por el pecado ante Mí por su error. **26** Luego toda la comunidad del pueblo de Israel será perdonada, y también los extranjeros que se estén quedando con ellos, porque todo el pueblo cometió el pecado sin intención. **27** Si una persona peca sin intención, entonces debe ofrecer una cabra de un año como una ofrenda por el pecado. **28** El sacerdote tiene que hacer una expiación ante EL SEÑOR por la persona que peque sin intención. La persona será perdonada cuando la expiación haya sido hecha. **29** Tienen que tener la misma ley para el que haga algo sin intención, la misma ley para el que es nativo entre el pueblo de Israel y para los extranjeros que se estén quedando entre ustedes. **30** Pero la persona que haga algo en desafío, ya sea el nativo o un extranjero, me blasfema a Mí. Esa persona debe ser cortada de su pueblo. **31** Porque ha despreciado Mi palabra y ha roto Mi mandamiento, esa persona debe ser cortada completamente. Su pecado va a estar sobre él.'" **32** Mientras el pueblo de Israel estaba en el desierto, encontraron a un hombre juntando leña en el día de reposo. **33** Aquellos que lo encontraron lo trajeron a Moisés, a Aarón y a toda la comunidad. **34** Lo mantuvieron en custodia porque no había sido declarado lo que debía hacerse con él. **35** Luego EL SEÑOR dijo a Moisés: "El hombre ciertamente debe morir. Toda la comunidad debe apedrearlo con piedras fuera del campamento." **36** Así que, toda la comunidad lo llevó fuera del campamento y lo apedreó hasta la muerte como EL SEÑOR le había ordenado a Moisés. **37** Otra vez EL SEÑOR habló a Moisés. Él dijo: **38** "Háblale a los descendientes de Israel y ordénales que se hagan flecos para que cuelguen de los bordes de sus ropas, para colgarlas de cada borde con un cordón azúl. Deben hacer esto por las

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generaciones de su pueblo. **39** Esto será un recordatorio especial para ustedes de todos mis mandamientos cuando los vean, para que no vean sus propios corazones, y sus propios ojos y se prostituyan. **40** Hagan esto para que puedan traer a la memoria y obedecer todos mis mandamientos, y para que puedan ser santos, apartados para Mí, su Dios. **41** Yo soy EL SEÑOR su Dios, quien los sacó de la tierra de Egipto, para convertirme en su Dios. Yo soy EL SEÑOR su Dios."

Numbers 15:1

Información general:
Números 15: 1-32 dice lo que Dios le dijo a Moisés que le contara a la gente de Israel.

Para producir un aroma agradable para El Señor desde la manada o el rebaño.
"para producir de la manada o rebaño un olor que agrada a El Señor". El placer del Señor con el aroma representa su placer con la persona que quema la ofrenda. AT: "complacer a El Señor quemando un sacrificio de la manada o del rebaño"

Numbers 15:4

una ofrenda quemada
Esto se refiere a las ofrendas mencionadas en 15: 4.

una décima parte de un efa
Un efa es una unidad de volumen igual a unos 22 litros. AT: "unos 2 litros" o "dos litros"

una cuarta parte de un hin
cuarto de un hin - Un hin es una unidad de volumen igual a aproximadamente 3.7 litros. AT: "alrededor de 1 litro" o "un litro"

Numbers 15:6

dos décimas de un efa
Un efa es una unidad de volumen igual a unos 22 litros. AT: "4 litros" o "cuatro litros y medio"

un tercio de un hin
Un hin es una unidad de volumen igual a aproximadamente 3,7 litros. AT: "un litro"

Producirá un dulce aroma para El Señor.
"Producirá un olor que agrada a El Señor". El placer del Señor con el aroma representa su placer con la persona que quema la ofrenda. AT: "Usted agradará a El Señor ofreciéndolo"

Numbers 15:8

tres décimas de un efa
Puedes convertir esto a una medida moderna. AT: "seis litros y medio"

medio hin
Puede convertir esto a una medida moderna en: "dos litros"

hecho por fuego
Esto se puede afirmar en forma activa. AT: "aquello que quemas en el altar"

Producir un dulce aroma para El Señor.
"Para producir un olor que agrada a El Señor". Se dice que el Señor está complacido con el adorador sincero que ofrece el sacrificio como si Dios estuviera complacido con el aroma del sacrificio. AT: "complacer a El Señorofreciéndolo"

Numbers 15:11

Debe hacerse
Esto se puede afirmar en forma activa. AT: "Debes hacerlo"

debe hacerse como se describe
Esto se puede afirmar en forma activa. AT: "debes hacer lo que te he descrito"

hecho por fuego
Esto se puede afirmar en forma activa. EN: "que se queman en el altar"

Producir un aroma agradable a El Señor.
"Para producir un olor que agrada a El Señor". Se le dice a El Señorque está complacido con el adorador sincero que ofrece el sacrificio como si El Señor estuviera complacido con el aroma del sacrificio. AT: "complacer a El Señor ofreciéndolo"

Numbers 15:14

él debe hacer una ofrenda hecha por fuego
Esto se puede afirmar en forma activa. AT: "debe quemar una ofrenda en el altar"

Producir un dulce aroma para El Señor.
"Para producir un olor que agrada a El Señor". Se dice que el Señor está complacido con el adorador sincero que ofrece el sacrificio como si Dios estuviera complacido con el aroma del sacrificio. AT: "complacer a El Señor ofreciéndolo"

Como eres, también debe ser el viajero.
Los posibles significados son 1) "Usted y el viajero que se hospeda con usted son iguales ante El Señor" 2) "La misma ley se aplica tanto a usted como al viajero"

Él debe actuar como tú actúas ante El Señor.
"Él debe actuar como tú actúas en la presencia de El Señor. Debido a que dice que deben actuar como

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los israelitas en la presencia de El Señor, se implica que deben obedecer todos los mandamientos de El Señor. AT:" debe actuar como tú actúas y obedecer todos Los mandamientos de Jehová "

Numbers 15:17

La comida producida en la tierra.
Esto se puede afirmar en forma activa. AT: "el alimento que produce la tierra" o "el alimento que usted produce en la tierra"

Numbers 15:20

el primero de tu masa
Los posibles significados son que esto se refiere a 1) el primer grano que recolectarían durante la cosecha 2) la masa que harían del primero de su grano.

un pan
Llamarlo un pan implica que primero cocinarían la masa.

levantarlo como ofrenda elevada
Este lenguaje "levántalo" se refiere a ofrecerlo como un regalo. AT: "Ofrecerlo como regalo".

una ofrenda elevada de la trilla
Se dice que la ofrenda proviene de la era de la trilla porque aquí es donde separarían el grano de las otras partes de la planta.

Numbers 15:22

Declaración conectiva
Dios continúa diciéndole a Moisés lo que debe decirle a la gente.

Información general:
La palabra "usted" aquí se refiere a los israelitas.

Producir un dulce aroma para El Señor.
"Para producir un olor que agrada a El Señor". Se dice que el Señor está complacido con los adoradores sinceros que ofrecen el sacrificio como si Dios estuviera complacido con el aroma del sacrificio. AT: "complacer a El Señor quemándolo"

Debe hacerse una ofrenda de grano y una ofrenda de bebida.
Esto se puede afirmar en forma activa. AT: "debes hacer una ofrenda de grano y una ofrenda de bebida"

según lo ordenado por el decreto
Esto se puede afirmar en forma activa. AT: "como ordena el decreto" o "como ordené cuando hice el decreto"

Numbers 15:25

Serán perdonados
Esto se puede afirmar en forma activa. AT: "Los perdonaré"

hecho por fuego
Esto se puede afirmar en forma activa. AT: "que hicieron fuego" o "que quemaron en el altar"

Toda la comunidad del pueblo de Israel será perdonada.
Esto se puede afirmar en forma activa. AT: "Perdonaré a toda la comunidad del pueblo de Israel"

Numbers 15:27

una cabra de un año
"Una cabra de un año"

Esa persona será perdonada cuando se haya hecho expiación.
Esto se puede afirmar en forma activa. AT: "Perdonaré a esa persona cuando el sacerdote haya hecho expiación"

Numbers 15:30

Esa persona debe ser separada de entre su gente
La metáfora "cortado" tiene al menos tres significados posibles. Se pueden expresar en forma activa: 1) "su gente debe enviarlo lejos" 2) "Ya no lo consideraré como uno de los pueblos de Israel" 3) "su gente debe matarlo".

Ha quebrantado mi mandamiento
No se habla de obedecer un mandamiento como quebrantarlo. AT: "ha desobedecido mi mandamiento" "no ha obedecido lo que he ordenado"

Su pecado estará sobre él.
Aquí "pecado" representa 1) castigo por ese pecado 2) culpa de ese pecado. El hecho de estar con él es una metáfora de 1) ser castigado o 2) ser culpable. AT: 1) "Lo castigaré por su pecado" 2) "Lo consideraré culpable"

Numbers 15:32

No se había declarado qué debía hacerse con él.
Esto se puede afirmar en forma activa. AT: "El Señor no había declarado qué debían hacer con él"

Numbers 15:35

El hombre seguramente debe ser condenado a muerte.
Esto se puede afirmar en forma activa. AT: "Seguramente debes dar muerte al hombre" o "El hombre debe morir"

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Numbers 15:37

los descendientes de israel
Israel era otro nombre para Jacob. El pueblo de Israel eran sus descendientes. EN: "El pueblo de Israel"

para llevarlos a cabo
"obedecerlos"

Para que no mires a tu propio corazón y tus propios ojos.
"Mirar a" aquí hay una metáfora para pensar. El corazón representa lo que una persona quiere, y los ojos representan lo que una persona ve y quiere. AT "para que no pienses en lo que quieras"

prostitúyanse con ellos
Ser infiel a Dios al elegir hacer lo que quiera se habla de ellos como si fueran mujeres que le fueron infieles a su esposo al elegir tener relaciones pecaminosas con otros hombres. Se puede decir claramente que esto fue algo vergonzoso. AT: "sé vergonzosamente infiel a mí" o "haz esas cosas en lugar de obedecerme"

Numbers 15:40

Declaración de conectiva:
Dios continúa diciéndole a Moisés qué decirle al pueblo de Israel. La palabra "tú" se refiere a la gente.

llamar a la mente
Este es un idioma. AT: "recuerda"

Yo soy Jehová tu Dios
Esta cláusula se repite para enfatizar.

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Chapter 16

1 Coré, hijo de Izhaer, hijo de Coat, hijo de Leví, junto a Datán y Abiram, hijos de Eliab, y On, hijo de Pelet, descendientes de Rubén, reunieron algunos hombres. **2** Se levantaron en contra de Moisés, junto con otros hombres del pueblo de Israel, doscientos cincuenta jefes de la comunidad, que eran muy conocidos en la comunidad. **3** Se reunieron en asamblea juntos para confrontar a Moisés y Aarón. Les dijeron: "¡Ustedes han ido muy lejos! Toda la comunidad está separada para EL SEÑOR, cada uno de ellos, y EL SEÑOR está entre ellos. ¿Por qué ustedes se levantan por encima del resto de la comunidad del SEÑOR? **4** Cuando Moisés escuchó eso, se acostó, rostro en tierra. **5** Habló a Coré y a todos los que estaban con él: "En la mañana EL SEÑOR dará a conocer quién le pertenece a Él y quién está separado de Él. Él traerá a esa persona cerca de Él. Al que Él escoja, Él lo atraerá cerca de Sí mismo. **6** Haz esto, Coré y todo tu grupo. Toma incensarios **7** mañana y coloca fuego y pon incienso en ellos ante EL SEÑOR. El que EL SEÑOR escoja, ese hombre será apartado para EL SEÑOR. Ustedes han ido muy lejos, ustedes descendientes de Leví." **8** Otra vez, Moisés dijo a Coré: "Ahora escuchen, descendientes de Leví: **9** ¿es para ustedes cosa pequeña que el Dios de Israel los haya separado de la comunidad de Israel, para atraerlos cerca de Él, para hacer trabajo en la tienda reunión del SEÑOR, y para estar en pie ante la comunidad para servirles? **10** Él te ha traído cerca, y todos tus hermanos, los descendientes de Leví, contigo, ¡aún así estás buscando el sacerdocio también! **11** Eso es porque tú y todo tu grupo se ha reunido en contra del SEÑOR. ¿Así que por qué te estás quejando de Aarón, quien obedece al SEÑOR?" **12** Entonces Moisés llamó a Datán y Abiram, los hijos de Eliab, pero ellos dijeron: "Nosotros no iremos. **13** ¿Es una cosa pequeña que tú nos hayas sacado de una tierra que fluye leche y miel, para matarnos en el desierto? ¡Ahora quieres hacerte gobernante sobre nosotros! **14** Ademas, tú no nos has traído a una tierra que fluye leche y miel, ni nos has dado campos y viñas como herencia. ¿Ahora quieres cegarnos con promesas vacías? Nosotros no iremos a ti." **15** Moisés estaba muy enojado y le dijo al SEÑOR: "No respetes su ofrenda. No he tomado un asno de ellos, y no he dañado a ninguno de ellos." **16** Entonces Moisés le dijo a Coré: "Mañana tú y tu compañía debe ir ante EL SEÑOR-- tú y ellos, y Aarón. **17** Cada uno de ustedes debe tomar su incesario y colocar incienso en él. Entonces cada hombre debe traer ante EL SEÑOR su incensario, doscientos cincuenta incensarios. Tú y Aarón, también, debe cada uno traer su insensario." **18** Así que cada hombre tomó su incensario, colocó fuego en él, y puso incienso en él, y se detuvieron a la entrada de la tienda de reunión con Moisés y Aarón. **19** Coré reunió toda la comunidad en contra de Moisés y Aarón a la entrada de la tienda de reunión, y la gloria del SEÑOR apareció a toda la comunidad. **20** Entonces EL SEÑOR le habló a Moisés y a Aarón: **21** "Sepárense ustedes de entre esta comunidad para que Yo los consuma a ellos inmediatamente." **22** Moisés y Aarón se acostaron boca abajo y dijeron: "Dios, Dios de los espíritus de toda la humanidad, si un hombre peca, ¿debes Tú estar enojado con toda la comunidad?" **23** El SEÑOR respondió a Moisés. Y Él dijo: **24** "Habla a la comunidad. Diles: 'Aléjense de la tienda de Coré, Datán y Abiram.'" **25** Entonces Moisés se levantó y fue a Datán y Abiram; los ancianos de Israel lo siguieron. **26** Él habló a la comunidad y dijo: "Ahora dejen las tiendas de estos hombres malvados y no toquen nada de ellos, o ustedes serán consumidos por todos sus pecados." **27** Así que la comunidad de todos los lados de las tiendas de Coré, Datán y Abiram los dejaron. Datán y Abiram salieron y se detuvieron a la entrada de sus tiendas, con sus esposas, hijos y sus pequeños. **28** Entonces Moisés dijo: "De esta manera ustedes sabrán que EL SEÑOR me ha enviado a hacer todos estos trabajos, por cuanto no los he hecho por mi propia cuenta. **29** Si estos hombres mueren de muerte natural como normalmente ocurre, entonces EL SEÑOR no me ha enviado a mí. **30** Pero si EL SEÑOR crea una abertura en la tierra que se los trague como una boca grande, junto a todas sus familias, y si bajan vivos al Seol, entonces ustedes deben comprender que estos hombres han despreciado al SEÑOR." **31** Tan pronto Moisés terminó de hablar estas palabras, la tierra se abrió debajo de estos hombres. **32** La tierra abrió su boca y se los tragó a ellos, sus familias y toda la gente que pertenecía a Coré, como también todas sus posesiones. **33** Ellos, y todos en sus familias, bajaron vivos al Seol. La tierra se cerró sobre ellos, y de esta manera perecieron de en medio de la comunidad. **34** Todo Israel alrededor de ellos huyeron de sus gritos. Ellos exclamaron: "¡La tierra puede tragarnos a nosotros también!" **35** Entonces fuego salió del SEÑOR y devoró a los 250 hombres que habían ofrecido incienso. **36** Otra vez EL SEÑOR le habló a Moisés y ÉL dijo: **37** "Habla a Eleazar, hijo de Aarón el sacerdote, y permítele tomar los incensarios de las llamas, por cuanto los incensarios son separados para Mí. Entonces, déjale regar los carbones encendidos a una distancia. **38** Toma los incensarios de aquellos que perdieron sus vidas por su pecado. Deja que sean hechos platos amartillados como una cubierta sobre el altar. Esos hombres los ofrecieron delante de Mí, así que están separados para Mí. Serán una señal de mi presencia al pueblo de Israel." **39** Eleazar el

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sacerdote tomó los incensarios de bronce que habían usado los hombres que fueron quemados, y fueron amartillados en una cubierta para el altar, **40** para ser un recordatorio al pueblo de Israel, para que ningún forastero que no fuera descendiente de Aarón pudiera venir a quemar incienso delante del SEÑOR, para que no vinieran a ser como Coré y su grupo-- tal como EL SEÑOR lo había mandado a través de Moisés. **41** Pero la siguiente mañana toda la comunidad del pueblo de Israel se quejó contra Moisés y Aarón. Ellos dijeron: "Ustedes han matado a la gente del SEÑOR." **42** Entonces ocurrió, cuando la comunidad se reunió en contra de Moisés y Aarón, que miraron hacia la tienda de reunión y, he aquí, la nube la estaba cubriendo. La gloria del SEÑOR apareció, **43** y Moisés y Aarón vinieron al frente de la tienda de reunión. **44** Entonces EL SEÑOR le habló a Moisés. Y Él dijo: **45** "Aléjate del frente de esta comunidad para que Yo pueda consumirlos inmediatamente." Entonces Moisés y Aarón se acostaron boca abajo. **46** Moisés le dijo a Aarón: "Toma el incensario, pon fuego en él del altar, pon incienso en él, llévalo rápidamente a la comunidad, y haz expiación por ellos, porque ira está viniendo del SEÑOR. La plaga ha comenzado." **47** Así que Aarón hizo según Moises le indicó. Corrió al centro de la comunidad. La plaga había comenzado a extenderse entre la gente, así que él puso incienso e hizo expiación por el pueblo. **48** Aarón se paró entre los muertos y los vivos; de esta forma la plaga se detuvo. **49** Aquellos muertos por la plaga fueron 14, 700 en número, además de aquellos muertos en el asunto de Coré. **50** Aarón regresó a Moisés en la entrada de la tienda de reunión, y la plaga cesó.

Numbers 16:1

Coat
Traduzca el nombre de este hombre de la misma manera que lo hizo en 3:17.

se levantó contra Moisés
Se dice que rebelarse o criticar a alguien con autoridad como si estuvieran de pie para luchar. AT: "se rebeló contra Moisés"

doscientos cincuenta
"250"

Miembros conocidos en la comunidad.
miembros conocidos en la comunidad "miembros famosos de la comunidad" o "hombres importantes en la comunidad"

Has ido demasiado lejos
Esto representa hacer más de lo que uno debería. AT: "Has hecho más de lo que deberías" o "Asumes que tienes más autoridad de la que deberías"

¿Por qué os eleváis por encima del resto de la comunidad de El Señor?
Los hombres hacen esta pregunta para reprender a Moisés y Aarón. Puede ser traducido como una declaración. AT: "Se equivocan al elevarse por encima del resto de la comunidad de El Señor".

Levántense por encima del resto
Considerar a alguien importante es hablar de levantarlo. AT: "considérense más importantes que el resto"

Numbers 16:4

yacía boca abajo
Esto indica que Moisés se estaba humillando ante Dios. Temía que Dios castigara a la gente por rebelarse contra Dios y sus líderes elegidos.

quien se le aparta
Esto se puede afirmar en forma activa. AT: "a quien el SEÑOR ha apartado para sí mismo"

Numbers 16:6

Declaración de conexión:
Moisés continúa hablando con Coré y los hombres que estaban con Coré.

incensarios
Recipientes en los cuales quemar incienso.

antes de El Señor
Este es un idioma. EN: "en presencia de Jehová"

Ese hombre será apartado a Jehová.
Esto se puede afirmar en forma activa. EN: "El Señor apartará a ese hombre para sí mismo"

Has ido demasiado lejos
Esto representa hacer más de lo que uno debería. AT: "Has hecho más de lo que deberías" o "Asumes que tienes más autoridad de la que deberías"

Numbers 16:8

¿Es algo pequeño para ti ... servirlos?
Moisés usa esta pregunta para reprender a Coré y a los hombres que están con él. Puede ser traducido como una declaración. AT: "Se comporta como si fuera una cosa pequeña para usted ... servirlos" o "No debería considerarlo una cosa pequeña ... servirlos".

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una pequeña cosa para ti
"No es suficiente para ti" o "no es importante para ti"

también estás buscando el sacerdocio
Se habla de querer tener el sacerdocio como si lo estuvieran buscando. AT: "también quieres tener el sacerdocio" o "también quieres ser sacerdote"

Entonces, ¿por qué te quejas de Aarón, que obedece a El Señor?
Moisés usa esta pregunta para mostrarles que cuando se quejan de lo que hace Aarón, realmente se quejan de El Señor, porque Aarón estaba haciendo lo que Yahvé le dijo que hiciera. AT: "No te quejas realmente de Aarón, sino de El Señor, a quien Aarón obedece".

Numbers 16:12

¿Es algo pequeño que nos has traído ... para matarnos en el desierto?
Datán y Abiram usan esta pregunta para reprender a Moisés. Puede ser traducido como una declaración. AT: "Te comportas como si fuera una pequeña cosa que nos traigas ... para que podamos morir en el desierto".

una pequeña cosa
"No es suficiente" o "sin importancia"

una tierra que fluye leche y miel
Hablaron de que la tierra era buena para los animales y las plantas como si la leche y la miel de esos animales y plantas fluyeran por la tierra. Vea cómo tradujo esto en 14: 6. AT: "eso es excelente para criar ganado y cultivar" o "una tierra muy fértil"

como una herencia
Hablaron de lo que Dios les daría para que fueran suyos para siempre como si fuera una herencia.

¿Ahora quieres cegarnos con promesas vacías?
La gente usó esta pregunta para acusar a Moisés. Puede ser traducido como una declaración. AT: "Ahora quieres cegarnos con promesas vacías".

para cegarnos
Se dice que engañar a la gente los hace ciegos. AT: "engañarnos"

con promesas vacias
Hablan de promesas que no se cumplen como si fueran contenedores vacíos. AT: "con promesas que no cumples" o "prometiendo hacer cosas que no haces"

Numbers 16:15

No les he quitado un asno.
Un burro aquí representa cualquier cosa que una persona mi toma de otra persona. AT: "No he tomado nada de ellos, ni siquiera un burro"

incensario
Un recipiente para quemar incienso.

Numbers 16:18

fuego
El fuego es el calor, la luz y las llamas que se producen cuando se quema algo. La leña quemada por el fuego convierte la madera en cenizas. El término "fuego" también se usa en sentido figurado, generalmente se refiere al juicio o la purificación. El juicio final de los incrédulos está en el fuego del infierno. El fuego se utiliza para refinar el oro y otros metales. En la Biblia, este proceso se usa para explicar cómo Dios refina a las personas a través de las cosas difíciles que suceden en sus vidas. La frase "bautizar con fuego" también podría traducirse como "hacer que experimentes el sufrimiento para purificarte".

tienda de reunión
El término "tienda de reunión" se refiere a una tienda de campaña que era un lugar temporal donde Dios se reunió con Moisés antes de que se construyera el tabernáculo. La tienda de reunión se estableció fuera del campamento de los israelitas. Cuando Moisés entró en la tienda de reunión para reunirse con Dios, una columna de nube se situaría a la entrada de la tienda como un signo de la presencia de Dios allí. Después de que los israelitas construyeron el tabernáculo, la tienda temporal ya no era necesaria y el término "tienda de reunión" se usaba a veces para referirse al tabernáculo.

Moisés
Moisés fue un profeta y líder de los israelitas por más de 40 años. Cuando Moisés era un bebé, los padres de Moisés lo pusieron en una canasta en las cañas del río Nilo para esconderlo del faraón egipcio. La hermana de Moisés, Miriam, lo cuidó allí. La vida de Moisés se salvó cuando la hija del faraón lo encontró y lo llevó al palacio para criarlo como su hijo. Dios eligió a Moisés para liberar a los israelitas de la esclavitud en Egipto y para guiarlos a la Tierra Prometida. Después de que los israelitas escaparon de Egipto y mientras vagaban por el desierto, Dios le dio a Moisés dos tablas de piedra con los Diez Mandamientos escritos en ellos. Cerca del final de su vida, Moisés vio la Tierra Prometida, pero no pudo vivir en ella porque desobedeció a Dios.

Aaron
Aarón era el hermano mayor de Moisés. Dios eligió a Aarón para ser el primer sumo sacerdote para el pueblo de Israel. Aarón ayudó a Moisés a hablarle a

Faraón acerca de dejar que los israelitas salieran libres. Mientras los israelitas viajaban por el desierto, Aarón pecó al hacer un ídolo para que la gente adorara. Dios también designó a Aarón y sus descendientes para que fueran los sacerdotes para el pueblo

Core
Coré era el nombre de tres hombres en el Antiguo Testamento. Uno de los hijos de Esaú se llamaba Coré. Se convirtió en un líder en su comunidad. Coré también era descendiente de Leví y sirvió como sacerdote en el tabernáculo. Se puso celoso de Moisés y Aarón y llevó a un grupo de hombres a rebelarse contra ellos. Un tercer hombre llamado Coré está catalogado como descendiente de Judá.

Yahvé
El término "Yahvé" es el nombre personal de Dios que reveló cuando habló a Moisés en la zarza ardiente. El nombre "Yahvé" viene de la palabra que significa "ser" o "existir". Los posibles significados de "Yahvé" incluyen, "él es" o "Yo soy" o "el que causa ser". Este nombre revela que Dios siempre ha vivido y seguirá viviendo por siempre. También significa que él está siempre presente. Siguiendo la tradición, muchas versiones de la Biblia usan el término "SEÑOR" o "el SEÑOR" para representar a "Yahvé". Esta tradición resultó del hecho de que, históricamente, el pueblo judío temía pronunciar mal el nombre de Yahweh y comenzó a decir "Señor" cada vez que aparecía el término "Yahweh" en el texto. Las Biblias modernas escriben "LORD" con todas las letras mayúsculas para mostrar respeto por el nombre personal de Dios y para distinguirlo de "Lord", que es una palabra hebrea diferente. Los textos ULB y UDB siempre traducen este término como "Yahvé", como ocurre literalmente en el texto hebreo del Antiguo Testamento. El término "Yahvé" nunca aparece en el texto original del Nuevo Testamento; solo se usa el término griego para "Señor", incluso en citas del Antiguo Testamento. Sugerencias de traducción

"Yahvé" podría traducirse por una palabra o frase que signifique "yo soy" o "uno que vive" o "el que es" o "el que está vivo". Este término también podría escribirse de manera similar a cómo se deletrea "Yahvé". Algunas denominaciones de iglesias prefieren no usar el término "Yahvé" y en su lugar usan la traducción tradicional, "SEÑOR". Una consideración importante es que esto puede ser confuso cuando se lee en voz alta porque sonará igual que el título "Señor". Algunos idiomas pueden tener un afijo u otro marcador gramatical que podrían agregarse para distinguir "SEÑOR" como nombre

gloria glorioso
En general, el término "gloria" significa honor, esplendor y grandeza extrema. Todo lo que tiene gloria se dice que es "glorioso". A veces la "gloria" se refiere a algo de gran valor e importancia. En otros contextos, comunica esplendor, brillo o juicio. Por ejemplo, la expresión "gloria de los pastores" se refiere a los exuberantes pastos donde sus ovejas tenían mucho pasto para comer. La gloria se usa especialmente para describir a Dios, que es más glorioso que nadie ni nada en el universo. Todo en su carácter revela su gloria y su esplendor. La expresión "gloriarse" significa jactarse o enorgullecerse de algo. Sugerencias de traducción

Dependiendo del contexto, las diferentes formas de traducir "gloria" podrían incluir "esplendor" o "brillo" o "majestad" o "grandeza impresionante" o "valor extremo". El término "glorioso" se podría traducir como "lleno de gloria" o "extremadamente valioso" o "brillantemente brillante" o "increíblemente majestuoso". La expresión "glorificar a Dios" podría traducirse como "honrar la grandeza de Dios" o "alabar a Dios por su esplendor" o "decirle a otros cuán grande es Dios". La expresión "gloria en" también podría traducirse como "alabanza" o "enorgullecerse de" o "jactarse de" o "complacerse"

Numbers 16:20

para que yo pueda consumirlos
Se dice que destruirlos es como si Dios se los tragara. AT: "para que pueda destruirlos" o "y los destruiré"

tumbado boca abajo
Esto muestra que Moisés y Aarón se estaban humillando ante Dios.

El Dios de los espíritus de toda la humanidad.
Aquí los "espíritus" representan la capacidad de vivir. AT: "El Dios que da vida a toda la humanidad".

Si un hombre peca, ¿debes estar enojado con toda la comunidad?
Moisés y Aarón usan esta pregunta para rogar a Dios por el pueblo. Puede ser traducido como una declaración. AT: "por favor, no te enojes con toda la comunidad porque un hombre peca"

Numbers 16:23

tienda
Una carpa es un refugio portátil hecho de tela resistente que se cubre con una estructura de postes y se fija a ellos. Las carpas pueden ser pequeñas, con suficiente espacio para que duerman algunas personas, o pueden ser muy grandes, con espacio para que una familia entera duerma, cocine y viva. Para muchas personas, las tiendas de campaña se utilizan como viviendas permanentes. Por ejemplo, durante la mayor parte del tiempo en que la familia de Abraham vivía en la tierra de Canaán, moraban en grandes carpas hechas de tela resistente hecha de pelo de cabra. Los israelitas también vivían en tiendas de campaña durante sus cuarenta años de peregrinación por el desierto de Sinaí. El edificio del tabernáculo era una especie de carpa muy grande, con paredes gruesas hechas de

cortinas de tela. Cuando el apóstol Pablo viajó a diferentes ciudades para compartir el evangelio, hizo tiendas para ganar dinero para mantenerse a sí mismo. El término "tiendas de campaña" se usa a veces de manera figurada para referirse en general al lugar donde viven las personas. Esto también podría traducirse como "casas" o "viviendas" o "casas".

Numbers 16:25

serás consumido
Ser destruidos se habla de como si fueran comidos. AT: "serás destruido"

serás consumido por todos sus pecados
Ser destruido por sus pecados se habla de como si los pecados los destruyeran. AT: "serás destruido por todos sus pecados"

serás consumido por todos sus pecados
Esto se puede afirmar en forma activa. AT: "todos sus pecados te destruirán" o "El Señor te destruirá por todos sus pecados

Numbers 16:28

Por esto sabras
Aquí "esto" se refiere a lo que Moisés dirá a continuación.

que los traga como una gran boca
Moisés habla como si la tierra estuviera viva y la abertura en la tierra en la que caería esta gente era una boca grande que los comería. AT: "y caen en ella y están enterrados debajo de la tierra"

Numbers 16:31

La tierra abrió su boca y los tragó.
Moisés habla de la tierra como si estuviera viva, y el agujero en el que la gente cayó como si fuera la boca de la tierra. AT: "La tierra se abrió como una gran boca, y cayeron en ella y fueron enterrados en ella" o "Había un agujero gigante en el suelo, y cayeron en ella y fueron enterrados en ella"

Numbers 16:33

bajó vivo al Seol
Una frase similar ocurre en 16:28. Ver cómo se tradujo allí.

Ellos exclamaron
"Ellos" se refiere a "Todo Israel".

La tierra también puede tragarnos.
La gente habla de la tierra como si estuviera viva. AT: "La tierra podría abrirse y nosotros también caeremos en ella" o "Si la tierra se abre nuevamente, nosotros también caeremos en ella y seremos enterrados"

fuego salió de El Señor y devoró a los 250 hombres
Ser destruidos por el fuego se habla de como si fueran devorados por el fuego. AT: "fuego salió de El Señor y destruyó a los 250 hombres"

Numbers 16:36

fuera de las llamas
Esto se refiere a las llamas que quemaron los 250 hombres.

los que perdieron la vida
Perder sus vidas representa morir. AT: "los que murieron"

Que se hagan
Aquí "ellos" se refiere a los incensarios. Esto se puede afirmar en forma activa. EN: "Deja que Eleazar los haga"

están apartados ... serán una señal
Aquí "ellos" y "ellos" se refieren a los incensarios.

Numbers 16:39

que había sido utilizado por los hombres que fueron quemados
Esto se puede afirmar en forma activa. AT: "que habían usado los hombres a quienes había quemado el fuego".

volverse como Core y su grupo
La forma en que podrían llegar a ser como ellos se puede establecer claramente. AT "muere como Core y su grupo habían muerto"

Numbers 16:41

Entonces sucedió
Esta frase se usa aquí para marcar un evento importante en la historia. Si su idioma tiene una forma de hacerlo, podría considerar usarlo aquí.

Se había reunido contra Moisés y Aarón.
"se había reunido para quejarse contra Moisés y Aarón"

Mirad
"repentinamente." Aquí "he aquí" muestra que la gente estaba sorprendida por lo que vieron.

Numbers 16:44

para que yo pueda consumirlos
Dios habla de destruirlos como si los comiera. AT: "para que pueda destruirlos" o "y los destruiré"

Acostados con sus caras al suelo.
Esto indica que Moisés y Aarón se están humillando ante Dios.

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la ira viene de El Señor
La ira que viene de Dios representa a Dios mostrando su ira. AT: "El Señornos muestra su enojo" o "El Señor está muy enojado y está actuando de acuerdo con su enojo"

Numbers 16:47

puso en el incienso
Poner el incienso en el incensario aquí significa quemarlo. EN: "quemó el incienso"

la plaga fue detenida
Esto se puede afirmar en forma activa. AT: "la plaga dejó de extenderse"

Numbers 16:49

Coré
Coré era el nombre de tres hombres en el Antiguo Testamento. Uno de los hijos de Esaú se llamaba Coré. Se convirtió en un líder en su comunidad. Coré también era descendiente de Leví y sirvió como sacerdote en el tabernáculo. Se puso celoso de Moisés y Aarón y llevó a un grupo de hombres a rebelarse contra ellos. Un tercer hombre llamado Coré está catalogado como descendiente de Judá.

tienda de reunión
El término "tienda de reunión" se refiere a una tienda de campaña que era un lugar temporal donde Dios se reunió con Moisés antes de que se construyera el tabernáculo. La tienda de reunión se estableció fuera del campamento de los israelitas. Cuando Moisés entró en la tienda de reunión para reunirse con Dios, una columna de nube se situaría a la entrada de la tienda como un signo de la presencia de Dios allí. Después de que los israelitas construyeron el tabernáculo, la tienda temporal ya no era necesaria y el término "tienda de reunión" se usaba a veces para referirse al tabernáculo.

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Chapter 17

1 El SEÑOR le habló a Moisés. Y Él dijo: **2** "Habla al pueblo de Israel y consigue varas de ellos, una por cada tribu ancestral, doce varas. Escribe el nombre de cada hombre en su vara. **3** Debes escribir el nombre de Aarón en la vara de Leví. Debe haber una vara por cada jefe de la tribu de sus antepasados. **4** Debes colocar las varas en la tienda de reunión al frente de la ley del pacto, donde yo me reuno contigo. **5** Pasará que la vara del hombre que Yo escoja florecerá. Yo haré que las quejas del pueblo de Israel se detengan, los que están hablando en contra de tí." **6** Así que Moisés habló al pueblo de Israel. Todos los jefes de las tribus le dieron varas, una vara por cada jefe, seleccionada de cada tribu ancestral, doce varas en total. La vara de Aarón estaba entre ellas. **7** Entonces Moisés puso las varas delante del SEÑOR en la tienda de los decretos del pacto. **8** Al siguiente día, Moisés entró a la tienda de las leyes del pacto y, he aquí, la vara de Aarón para la tribu de Leví había florecido. ¡Le crecieron brotes y produjo flores y almendras maduras! **9** Moisés trajo fuera todas las varas de delante del SEÑOR a todo el pueblo de Israel, y cada hombre tomó su vara. **10** El SEÑOR le dijo a Moisés: "Pon la vara de Aarón al frente de las leyes del pacto. Manténla como una señal de culpa en contra del pueblo que se rebeló, de manera que termines las quejas en mi contra, o ellos morirán." **11** Moisés hizo tal como EL SEÑOR le había mandado. **12** El pueblo de Israel habló a Moisés y dijo: "Nosotros moriremos aquí. ¡Nosotros todos pereceremos! **13** Todos los que vengan, que se acerquen a la tienda de reunión del SEÑOR, morirán. ¿Debemos todos perecer?"

Numbers 17:3

Declaración de conectiva
El Señor sigue hablando a Moisés.

El personal de levi
El nombre Levi aquí se refiere a la tribu de Levi.

para cada líder de la tribu de sus antepasados
Aquí "su" se refiere a "cada líder".

el pacto decreta
La frase "los decretos del pacto" se refiere a la caja que contenía las tablas en que se escribieron los decretos del pacto. AT: "el arca del pacto" o "la caja que contiene los decretos del pacto"

la vara del hombre que yo elija brotará.
"Los cogollos comenzarán a crecer en la vara del hombre que yo elija"

hacer que cesen las quejas del pueblo de Israel, que están hablando en su contra
Aquí "quejas" es un nombre abstracto que se puede expresar como un verbo. AT: "haz que el pueblo de Israel deje de quejarse contra ti"

Numbers 17:6

Seleccionados de cada una de las tribus ancestrales.
Esto se puede afirmar en forma activa. AT: "a quien Moisés seleccionó de cada una de las tribus de los ancestros"

la tienda del pacto decreta
La frase "los decretos del pacto" se refiere a la caja que contenía las tablas en que se escribieron los decretos del pacto. AT: "la tienda de la caja del pacto" o "la tienda en la que se encuentra el pacto"

Numbers 17:8

contemplad
La palabra "he aquí" muestra que algo especialmente importante ha sucedido. Es posible que tenga una palabra similar en su idioma.

Numbers 17:10

el pacto decreta
La frase "los decretos del pacto" se refiere a la caja que contenía las tablas en que se escribieron los decretos del pacto. AT: "el arca del pacto" o "la caja que contiene los decretos del pacto"

para que puedas poner fin a las quejas en mi contra
La palabra "quejas" es un nombre abstracto que se puede expresar como un verbo. AT: "para que puedas evitar que se quejen de mí"

o morirán
Esto es lo que sucedería si la gente siguiera quejándose. Dios quiso prevenir esto. AT: "para que no mueran"

Numbers 17:12

Moriremos aquí. ¡Todos pereceremos!
Estas dos frases significan básicamente lo mismo y se combinan para dar énfasis.

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Chapter 18

1 El SEÑOR le dijo a Aaron: "Tú, tus hijos, y la familia de tus antepasados serán responsables por todos los pecados cometidos en contra del santuario. Pero solo tú y tus hijos serán responsables por los pecados cometidos por cualquiera en el sacerdocio. **2** En cuanto a tus compañeros, miembros de la tribu de Leví, la tribu de tus antepasados, debes traerlos contigo para que ellos se unan a ti y te ayuden cuando tú y tus hijos sirvan frente a la tienda de las leyes del pacto. **3** Deben servirte a ti y a toda la tienda. Sin embargo, no deben acercarse a nada del lugar santo o relacionado al altar, o ellos y tú también, morirán. **4** Deben unirse a ti y cuidar de la tienda de reunión, para todo el trabajo relacionado a la tienda. Un extranjero no debe acercarse a ustedes. **5** Tú debes tomar la responsabilidad del lugar santo y del altar, para que mi enojo no esté sobre el pueblo de Israel otra vez. **6** Mira, yo mismo he escogido a tus compañeros, de los levitas de entre los descendientes de Israel. Ellos son un regalo para ti, dado a mi para hacer el trabajo relacionado a la tienda de reunión. **7** Pero sólo tú y tus hijos pueden ejercer el sacerdocio, relacionado a el altar y todo lo de dentro de la cortina. Deben llenar estas responsabilidades. Les estoy dando el sacerdocio como un regalo. Cualquier extranjero que se acerque se debe morir." **8** Luego El SEÑOR le dijo a Aarón: "Mira, Yo te he dado la tarea de manejar las ofrendas levantadas a mí, y todas las santas ofrendas que el pueblo de Israel me dé a Mí. Yo les he dado estas ofrendas a tí y a tus hijos como su porción para siempre. **9** Estas son las cosas muy santas, llevadas al fuego: de toda ofrendas de ellos, toda ofrenda de granos y toda ofrenda de culpa, ellas son muy santas para ti y para tus hijos. **10** Estas ofrendas son muy santas, todo varón debe comerlas, pues son santas para ti. **11** Estas son las ofrendas que pertences a ti: sus regalos, todas las ofrendas mecidas del pueblo de Israel. Te las he dado a ti, y a tus hijos y a tus hijas, como su porción para siempre. Todos los que estén limpios en tu familia puede comer cualquiera de estas ofrendas. **12** Todo lo mejor del aceite, todo lo mejor del vino nuevo y grano, las primeras frutas que el pueblo me dé a Mí- todas estas cosas las he dado a ti. **13** Los primeros productos maduros de todo lo que hay en su tierra, que traen a mi, serán tuyos. Todos los que están limpios en tu familia pueden comer estas cosas. **14** Toda cosa dedicada en Israel, será tuya. **15** Todo lo que abre el vientre, todos los primogénitos, los que el pueblo ofrece al SEÑOR, tanto de hombre y animal, será tuyo. Pero, el pueblo debe pagar de nuevo todo hijo primogénito, y deben pagar de nuevo el primogénito varón de animales impuros. **16** Aquellos que serán pagados de nuevo por el pueblo deben ser pagados de nuevo después de cumplir un mes. Luego la gente podrá pagarlos de nuevo, por el precio de cinco siclos, por el peso estándar del siclo santuario, lo que equivale a veinte geras. **17** Pero el primogénito de una vaca, o el primogénito de una oveja, o el primogénito de una cabra- no debes pagar de nuevo estos animales; serán apartados para Mi. Debes rociar su sangre en el altar y quemar su grasa como una ofrenda de fuego, un aroma agradable al SEÑOR. **18** Su carne será tuya. Como el pecho levantado y muslo derecho, su carne será para ti. **19** Todas las santas ofrendas que el pueblo de Israel presentó al SEÑOR, yo te las he dado a ti, y a tus hijos y a tus hijas contigo, como porción para siempre. Es un pacto eterno de sal, un pacto de unión para siempre, delante del SEÑOR tanto para ti y para tus descendientes contigo." **20** El SEÑOR le dijo a Aarón: "Tú no tendrás ninguna herencia en la tierra del pueblo, ni tampoco tendrás ninguna porción de propiedad en medio del pueblo. Yo soy tu porción y tu herencia en medio del pueblo de Israel." **21** A los descendientes de Leví,, yo les he dado todos los diezmos en Israel como su herencia en cambio del servicio que ha provisto trabajando en la tienda de reunión. **22** De ahora en adelante el pueblo de Israel no debe acercarse a la tienda de reunión, o serán responsables por este pecado y morirán. **23** Los levitas deberán hacer el trabajo relacionado a la tienda de reunión. Serán responsables de cualquier pecado relacionado a esto. Esto será ley para siempre a través de las generaciones de tu pueblo. Dentro del puebo de Israel no deben tener ninguna herencia. **24** Por los diezmos del pueblo de Israel, lo que ofrecen como contribución a mi - es esto lo que les he dado a los levitas como su herencia. Es por esto que les he dicho: 'No deben tener herencia dentro del pueblo de Israel.' **25** El SEÑOR le habló a Moisés y ÉL dijo: **26** "Tú deberás hablar con los levitas y decirles: Cuando recibas del pueblo de Israel los diezmos que te he dado de ellos como tu herencia, debes presentar una contribución al SEÑOR, un décimo del diezmo. **27** Tu contribución debe ser considerada por ti como si fuera un décimo del grano de la era o de la producción de vino." **28** Así que, tú también deberás hacer una contribución al SEÑOR de todos los diezmos que tú recibas del pueblo de Israel. Ellos deberás dar su contribución a Aarón, el sacerdote. **29** De todos los regalos que recibas, deberás hacer un regalo al SEÑOR. Esto deberás hacerlo de todo las mejores y santísimas cosas que sean dadas a ti.' **30** Por lo tanto, debes decirle a ellos: 'Cuando presentes lo mejor de ello, entonces debe ser de los levitas, como producto de la era y del vino. **31** Tú puedes comer el resto de tus regalos en cualquier lugar, tú y tus familias, porque es tú paga en cambio de tu trabajo en la tienda de reunión. **32** Tú no debes incurrir en culpa al comerlo y beberlo, si has presentado al SEÑOR

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lo mejor de lo que has recibido. Pero no debes profanar las santas ofrendas del pueblo de Israel, o morirás."'

Numbers 18:1

Todos los pecados cometidos contra el santuario.
Esto se puede afirmar en forma activa. AT: "todos los pecados que cualquiera comete contra el santuario"

Todos los pecados cometidos por cualquiera en el sacerdocio.
Esto se puede afirmar en forma activa. AT: "todos los pecados cometidos por el sacerdocio"

cualquiera en el sacerdocio
"cualquier sacerdote"

Numbers 18:3

Declaración de conexión:
El Señor continúa hablando con Aarón.

Deben servirte ... Deben unirse a ti.
"Ellos" se refiere a los miembros de la tribu de Levi; La palabra "tú" es singular y se refiere a Aaron.

o ellos y también morirás
Aquí, "ellos" se refiere a cualquier miembro de la tribu de Leví que "se acerca a cualquier cosa en el santuario"; la palabra "usted" es plural y se refiere tanto a Aarón como al resto de los levitas que cumplen funciones aprobadas.

No te acerques a ti. Debes asumir la responsabilidad
Aquí "usted" es plural y se refiere tanto a Aarón como al resto de los levitas.

para que mi ira no vuelva a la gente de Israel
Los posibles significados son 1) esto representa que Dios está extremadamente enojado con su gente. AT: "para no volver a enojarme mucho con el pueblo de Israel" o 2) esto representa a Dios castigándolos por su enojo. AT: "para que no vuelva a castigar al pueblo de Israel"

Numbers 18:6

Declaración conectiva:
El Señor continúa hablando con Aarón.

Son un regalo para ti
El Señor nombrando a los levitas para ayudar a Aarón se habla de ellos como si fueran un regalo que El Señor le estaba dando a Aarón. AT: "Son como un regalo para ti"

Dado a mi
Aquí, "dado" a Dios, representa ser apartado para servir a Dios. Esto se puede afirmar en forma activa. AT: "que he puesto aparte para mí mismo" o "y los he puesto aparte para mí mismo"

solo tu y tus hijos
Aquí "tú" y "tu" son singulares y se refieren a Aaron. Otras ocurrencias de "usted" y "su" son plurales y se refieren a Aarón y sus hijos.

ejercer el sacerdocio
"hacer el trabajo de los sacerdotes"

todo dentro de la cortina
Estar dentro de la cortina representa estar dentro de la habitación detrás de la cortina. AT: "todo en la habitación detrás de la cortina"

Cualquier extranjero que se acerque debe ser condenado a muerte.
Esto se puede afirmar en forma activa. AT: "Cualquier extranjero que se acerque debe morir" o "Debe matar a cualquier extranjero que se acerque"

quien se acerca
Lo que no deben abordar puede ser declarado claramente. AT: "quien se acerca a las cosas sagradas"

Numbers 18:8

las ofrendas levantadas para mi
Aquí "levantado para mí" representa dar u ofrecer algo a Dios. Esto se puede afirmar en forma activa. AT: "Las ofrendas que la gente me da".

Te he dado estas ofrendas
Dios habla como si ya hubiera hecho esto porque es una decisión que ya había tomado. AT: "Te doy estas ofrendas"

como su participación en curso
Una parte es una porción de algo que alguien recibe. AT: "como la porción que recibirás continuamente"

guardado del fuego
Esto se puede afirmar en forma activa. AT: "que no se queme completamente sobre el altar"

son muy sagrados
"estas porciones son muy santas"

Numbers 18:10

Declaración conectiva
Dios sigue hablando a Aaron.

ritualmente limpio
Ser aceptable ante Dios se habla de como si estuvieran limpios. AT: "aceptable para mí"

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Numbers 18:12

Declaración conectiva
Dios sigue hablando a Aaron.

las primicias
Esto se refiere al primero de los mejores aceites, vinos y granos que cosechan.

Todos los que están limpios en tu familia.
Ser aceptable ante Dios se habla de como si estuvieran limpios. AT: "Todos en tu familia que me sean aceptables"

Numbers 18:14

Declaración conectiva:
Dios sigue hablando a Aaron.

Todo lo que abre la matriz, todos los primogénitos.
Estas dos frases significan básicamente lo mismo. AT: "Todo hombre primogénito"

Todo lo que abre la matriz.
El idioma "abre el vientre" significa ser el primer hombre que una madre da a luz.

La gente ciertamente debe recomprar a cada hijo primogénito
En lugar de sacrificar a sus hijos primogénitos, las personas tenían que pagar a los sacerdotes por sus hijos.

Los que deben ser comprados por la gente deben ser comprados nuevamente después de cumplir un mes de edad.
Esto se puede afirmar en forma activa. AT: "La gente debe comprarlos cuando tengan un mes de edad"

Los que van a ser comprados de nuevo.
Lo más probable es que esto se refiera solo a los humanos primogénitos que deben comprarse y no a los animales primogénitos inmundos.

Cinco siclos ... que equivalen a veinte gerahs
Si es necesario usar unidades de peso modernas, aquí hay dos formas de hacerlo. AT: "cinco piezas de plata ... cada una de las cuales equivale a diez gramos" o "cincuenta gramos de plata, usando los pesos estándar que se usan en el santuario"

cinco siclos
Un siclo es una unidad de peso. Lo que se pesó se puede afirmar claramente. EN: "cinco siclos de plata"

siclo del santuario
Había siclos de diferentes pesos. Este es el que la gente tenía que usar en el santuario de la tienda sagrada. Su peso era de veinte gerahs, que era de unos 11 gramos.

Numbers 18:17

declaracion de conectividad
Dios continua hablando a Aaron

Debes rociar su sangre
Que él debe matar a los animales primero se puede decir claramente. AT: "Debes matarlos y esparcir su sangre"

hecho por fuego
Esto se puede afirmar en forma activa. AT: "que haces con fuego" o "que arde con fuego sobre el altar"

Un aroma agradable a El Señor.
El placer del Señor con el aroma representa su placer con la persona que quema la ofrenda. AT: "y El Señor estará complacido contigo"

El pecho levantado y el muslo derecho.
Esto se puede afirmar en forma activa. AT: "el pecho y el muslo derecho que levantas como regalo para mí"

Numbers 18:19

Declaración de conexión:
Dios sigue hablando a Aaron.

Te he dado
Dios habla como si ya hubiera hecho esto porque es una decisión que ya había tomado. AT: "Te doy"

como una participación continua
Una parte es una porción de algo que alguien recibe. AT: "como la porción que recibirás continuamente"

un pacto eterno de sal ... un pacto vinculante para siempre
Las dos frases se refieren a la misma cosa. Juntos enfatizan que el pacto durará por siempre. AT: "un acuerdo para siempre"

un pacto eterno de sal
"Un pacto hecho con sal". La sal representaba la permanencia y se usaba en ofrendas y comidas de alianza. AT: "un pacto permanente" o "un pacto eterno"

No tendrás herencia en la tierra del pueblo.
Dios habla de la tierra que las otras personas poseerán como si la heredaran. AT: "No poseerás ninguna de las tierras de la gente" o "No recibirás ninguna de las tierras que los israelitas poseerán"

Soy tu parte y herencia
Dios habla del gran honor que Aarón y sus descendientes tendrán al servirle como sacerdotes como si Dios fuera algo que heredarán. AT: "En cambio, soy lo que tendrás" o "En cambio, te

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permitiré que me sirvas y te proporcionaré a través de ese servicio"

Numbers 18:21

Declaración de conexión:
Dios sigue hablando a Aaron.

mira he dado
La palabra "mirar" aquí agrega énfasis a lo que sigue. AT: "de hecho, he dado"

como su herencia
Dios habla de lo que Aarón y sus descendientes recibirán como si lo heredaran. AT: "como su porción de lo que doy a todo Israel"

Numbers 18:23

Declaración conectiva:
Dios sigue hablando a Aaron.

Entre el pueblo de Israel no deben tener herencia.
Dios habla de la tierra que los demás pueblos de Israel poseerán como si la heredaran. Los levitas no recibirían nada de la tierra. AT: "no deben tener ninguna de las tierras que reciben los demás pueblos de Israel"

como su herencia
Dios habla de lo que Aarón y sus descendientes recibirán como si lo heredaran. AT: "como su porción de lo que doy a todo Israel"

Numbers 18:25

Cuando recibas del pueblo de Israel la décima parte que te he dado de ellos.
El pueblo de Israel le ofrecería a Jehová una décima parte de sus cultivos y animales, y El Señor se lo daría a los levitas.

por tu herencia
Dios habla de lo que Aarón y sus descendientes recibirán como si lo heredaran. AT: "como tu porción de lo que doy a todo Israel"

Tu contribución debe ser considerada por ti.
Esto se puede afirmar en forma activa. AT: "Debes considerar tu contribución"

Numbers 18:28

Declaración conectiva:
Dios continúa diciéndole a Moisés lo que debe decirle a los levitas.

Debes dar su aporte al sacerdote Aarón.
Aquí "su" se refiere a El Señor. Fue la contribución de El Señor en el sentido de que tenían que dársela a El Señor. AT: "debes dar al sacerdote Aarón la contribución que debes a El Señor"

que te han sido entregados
Esto se puede afirmar en forma activa. AT: "que el pueblo de Israel te dé"

Numbers 18:30

Declaración conectiva
Dios sigue hablando a Moisés.

lo mejor del caso
"Lo mejor de lo que has recibido del pueblo de Israel"

el resto de tus regalos
Los "regalos" son las ofrendas que los israelitas le dan a Dios y que los levitas reciben de ellos.

No incurrirás en ninguna culpa al comerla y beberla.
"No serás culpable cuando lo comas y bebas"

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Chapter 19

1 El SEÑOR le habló a Moisés y a Aarón. Y Él dijo: **2** "Esto es un estatuto, una ley que Yo les estoy ordenando: Digan a la gente de Israel que deben traer a ustedes una novilla roja sin defecto o mancha, y que nunca ha llevado un yugo. **3** Entreguen la novilla a Eleazar el sacerdote. Debe traerla fuera del campamento, y alguien debe matarla frente a él. **4** Eleazar el sacerdote debe tomar parte de la sangre con su dedo y rocíarla siete veces frente a la tienda de reunión. **5** Otro sacerdote debe quemar la novilla a su vista. Debe quemar su cuero, su carne y su sangre con su estiércol. **6** El sacerdote debe tomar madera de cedro, hisopo y lana escarlata, y arrojarlo todo en medio del fuego en que arde la novilla. **7** Entonces, debe lavar sus ropas y bañarse en agua. Entonces, puede entrar al campamento, en donde permanecerá inmundo hasta la noche. **8** El que haya quemado la novilla debe lavar sus ropas en agua y bañarse en agua. Quedará inmundo hasta el atardecer. **9** Alguien que esté limpio debe recoger las cenizas de la novilla y ponerlas fuera del campamento en un lugar limpio. Estas cenizas deben ser guardadas para la comunidad de la gente de Israel. Ellos mezclarán las cenizas con agua para la purificación de pecado, ya que las cenizas fueron una ofrenda por el pecado. **10** El que recoja las cenizas de la novilla debera lavar sus ropas. Permanecerá inmundo hasta el atardecer. Esto será una ley para siempre para la gente de Israel y los extranjeros que se queden con ellos. **11** Cualquiera que toque el cuerpo muerto de cualquier hombre será inmundo por siete días. **12** Tal persona debe purifícarse a sí mismo en el tercer día y en el séptimo día. Entonces será limpio. Pero si no se purifíca a sí mismo en el tercer día, entonces no será limpio en el séptimo día. **13** Cualquiera que toque una persona muerta, el cuerpo de un hombre que haya muerto, y no se limpie a sí mismo-- esta persona contamina la tienda de reunión del SEÑOR. Esa persona deberá ser cortada de Israel porque el agua de la impureza no fue rocíada sobre él. Quedará inmundo, su impureza permanecerá en él. **14** Esta es la ley para cuando alguien muera en una tienda. Cualquiera que entre en la tienda y cualquiera que ya esté en la tienda será inmundo por siete días. **15** Cada envase abierto sin tapa se volverá inmundo. **16** Similarmente, cualquiera fuera de la tienda quien toque a alguien que haya sido asesinado por la espada, cualquier otro cuerpo muerto, hueso humano, o tumba-- esa persona será inmunda por siete días. **17** Haz esto por la persona inmunda: toma algo de ceniza de la ofrenda por el pecado quemada y mézclalas en una jarra con agua fresca. **18** Alguien que esté limpio debe tomar hisopo, mojarlo en el agua, y rociarlo en la tienda, en todos los envasess de la tienda, en las personas que estuvieron ahí, y sobre cualquiera que tocó hueso, el que fue asesinado, el que haya muerto, o la tumba. **19** En el tercer día y en el séptimo día, la persona limpia debe rociar la persona inmunda. En el séptimo día la persona inmunda debe purifícarse a sí mismo. Él debe lavar sus ropas y bañarse en agua. En la noche, él se volverá limpio. **20** Pero cualquiera que permanezca inmundo, quien no quiera purificarse a sí mismo-- esa persona será cortada de la comunidad, porque él ha contaminado el santuario del SEÑOR. El agua para la impureza no será rociada en él; él quedará inmundo. **21** Esto será una ley para siempre sobre estas situaciones. El que rocíe el agua para la impureza debe lavar sus ropas. El que toque el agua para la impureza se volverá inmundo hasta el atardecer. **22** Lo que sea que la persona inmunda toque se volverá inmundo. La persona que lo toque se volverá inmunda hasta el atardecer."

Numbers 19:1

un estatuto, una ley
Estas dos palabras comparten significados similares. AT: "un estatuto de la ley" o "un estatuto legal"

traerlo a ti
Aquí "tú" es singular y se refiere a Moisés.

defecto o defecto
Estas dos palabras significan básicamente lo mismo y enfatizan que este animal no debe tener imperfecciones.

Numbers 19:3

en su vista
"en su opinión" o "para que él pudiera verlo"

sacerdote debe tomar madera de cedro
"El sacerdote" se refiere a Eleazar.

lana escarlata
"lana roja"

Numbers 19:7

Luego debe lavarse la ropa.
Aquí "él" se refiere al sacerdote Eleazar.

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permanecerá inmundo
Ser inaceptable para Dios o incapaz de hacer cualquier trabajo sagrado se dice que no está limpio.

Numbers 19:9

Alguien que esta limpio
Ser aceptable ante Dios y estar en forma para hacer un trabajo sagrado se dice que es limpio.

Estas cenizas deben mantenerse
Esto se puede afirmar en forma activa. AT: "Debes guardar estas cenizas"

en un lugar limpio
Ser aceptable ante Dios se dice que es limpio.

Él permanecerá inmundo
Ser inaceptable para Dios o incapaz de hacer cualquier trabajo sagrado se dice que no está limpio.

Numbers 19:11

Información general:
Las ideas de "limpio" y "purificar" representan ser aceptables para Dios.

Información general:
Las ideas de "impuro", "profanación", "impureza" y "impureza" representan no ser aceptables para Dios.

el cuerpo muerto de cualquier hombre
"el cuerpo muerto de cualquier persona"

purificarse
La persona le pediría a alguien que esté limpio que lo purifique rociándolo con un poco de agua mezclada con las cenizas de las vacas. Pedirle a alguien que lo purifique se habla como si fuera a purificarse a sí mismo. AT: "pedir a alguien que lo purifique"

Si no se purifica a sí mismo el tercer día, entonces no estará limpio en el séptimo día.
Esto se puede afirmar de forma positiva. AT: "él estará limpio el séptimo día solo si se purifica a sí mismo el tercer día"

Esa persona debe ser cortada
Aquí la frase "ser cortado" significa ser repudiado y expulsado. Vea cómo tradujo esto en 9:13. AT: "Esa persona debe ser enviada" o "usted debe enviar a esa persona"

El agua para la impureza no fue rociada sobre él.
Esto se puede afirmar en forma activa. AT: "nadie roció el agua por impureza sobre él"

el agua para la impureza
"El agua que se rocía sobre las cosas impuras para purificarlas" o "El agua para purificar las cosas".

Él permanecerá inmundo; su inmundicia permanecerá sobre él
Estas dos frases significan básicamente lo mismo y se combinan para dar énfasis.

Numbers 19:14

Información general:
La idea de "impuro" representa no ser aceptable para Dios o apto para su uso.

Todo contenedor abierto sin tapa se vuelve sucio.
Esto se puede afirmar de forma positiva. AT: "Los contenedores abiertos se mantendrán limpios solo si tienen tapas"

alguien que ha sido asesinado con una espada
Esto se puede afirmar en forma activa. AT: "alguien a quien otra persona ha matado con una espada"

Numbers 19:17

Información general:
La idea de "impuro" representa no ser aceptable para Dios o apto para su uso.

Información general:
Las ideas de "limpio" y "purificar" aquí representan ser aceptables para Dios.

Numbers 19:20

Información general:
Las ideas de "limpio" y "purificar" representan ser aceptables para Dios.

Información general:
Las ideas de "inmundo", "profano" e "impureza" representan no ser aceptable para Dios.

esa persona será cortada
Aquí la frase "ser cortado" significa ser repudiado y expulsado. Vea cómo tradujo esto en 9:13. AT: "Esa persona debe ser enviada" o "usted debe enviar a esa persona"

El agua para la impureza no ha sido rociada sobre él.
Esto se puede afirmar en forma activa. AT: "Nadie le ha salpicado el agua por impureza"

el agua para la impureza
"el agua que se rocía sobre las cosas impuras para purificarlas" o "el agua para purificar las cosas". Vea cómo tradujo esto en 19:11

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Chapter 20

1 Así que todo el pueblo de Israel, toda la comunidad, fue al desierto de Zin en el primer mes; se quedaron en Cades. Allí, Miriam murió y fue enterrada. **2** No había agua para la comunidad, así que se reunieron en contra de Moisés y Aarón. **3** El pueblo se quejó contra Moisés. Decían: "¡Hubiera sido mejor si hubiéramos muerto cuando nuestros compañeros Israelitas murieron frente al SEÑOR! **4** ¿Por qué has traído la comunidad del SEÑOR a este desierto para morir aquí, nosotros y nuestros animales? **5** ¿Por qué nos has hecho salir de Egipto para traernos a este horrible lugar? Aquí no hay semilla, higos, viñas o granadas, y no hay agua para beber.'' **6** Así que Moisés y Aarón se fueron de en frente de la asamblea. Fueron a la entrada de la tienda de reunión y se acostaron boca abajo. Allí la gloria del SEÑOR se les apareció a ellos. **7** El SEÑOR habló a Moisés y dijo: **8** ''Agarra la vara y reúne a la comunidad, tú, y Aarón, tu hermano. Háblale a la roca ante sus ojos, y ordénale que fluya agua. Tú producirás agua para ellos de esa roca, y tienes que dársela a la comunidad y a su ganado para beber.'' **9** Moisés agarró la vara de delante del SEÑOR, como EL SEÑOR le había ordenado que hiciera. **10** Entonces Moisés y Aarón reunieron a la asamblea frente a la roca. Moisés les dijo: ''Escuchen ahora, ustedes rebeldes. ¿Tenemos que sacar agua de esta roca para ustedes?'' **11** Luego Moisés levantó su mano y golpeó la roca dos veces con su vara, y mucha agua salió. La comunidad bebió, y su ganado bebió. **12** Entonces EL SEÑOR le dijo a Moisés y a Aarón: "Porque no confiaron en Mí ni Me honraron como Santo ante los ojos del pueblo de Israel, ustedes no llevaran esta asamblea a la tierra que Yo les he dado.'' **13** Este lugar fue llamado las aguas de Meriba, porque el pueblo de Israel había discutido con EL SEÑOR allí, y Él se mostró a Sí mismo a ellos como Santo. **14** Moisés envió mensajeros desde Cades al rey de Edom: Tu hermano Israel dice esto:"Tú sabes todas las dificultades que nos han ocurrido a nosotros. **15** Tú sabes que nuestros antepasados bajaron a Egipto y vivieron en Egipto por un largo tiempo. Los egipcios nos trataron duramente y también a nuestros antepasados. **16** Cuando nosotros clamamos al SEÑOR, Él escuchó nuestra voz y envió un ángel y nos sacó de Egipto. Mira, estamos en Cades, una ciudad en la frontera de tu tierra. **17** Te estoy pidiendo que nos dejes pasar por tu tierra. Nosotros no pasaremos por tus campos o viñedos, ni beberemos las aguas en tus pozos. Iremos por el camino de los reyes. No nos desviaremos ni a mano derecha ni a la izquierda hasta que hayamos pasado tus fronteras.'' **18** Pero el rey de Edom le contestó a él: ''Tú no puedes pasar por aquí. Si lo haces, yo vendré con espada a atacarte.'' **19** Entonces el pueblo de Israel le dijo a él: "Iremos por el camino principal. Si nosotros o nuestro ganado bebe de tu agua, pagaremos por ella. Sólo déjanos caminar a pie, sin hacer nada más.'' **20** Pero el rey de Edom respondió: "Ustedes no podrán pasar.'' Así que el rey de Edom vino contra Israel con mano dura con muchos soldados. **21** El rey de Edom se negó a dejar a Israel cruzar por su frontera. A causa de esto, Israel se alejó de la tierra de Edom. **22** Así el pueblo viajó desde Cades. El pueblo de Israel, toda la comunidad, vino al Monte Hor. **23** El SEÑOR habló a Moisés y Aarón en el Monte Hor, en la frontera de Edom. Él dijo: **24** "Aarón tiene que ser reunido a su gente, porque él no entrará a la tierra que le he dado al pueblo de Israel. Esto es porque ustedes dos se rebelaron contra Mi palabra en las aguas de Meriba. **25** Toma a Aarón y a Eleazar su hijo, y súbelos al Monte Hor. **26** Quítale a Aarón las vestiduras sacerdotales y pónselas a Eleazar su hijo. Aarón tiene que morir y ser reunido a su gente ahí.'' **27** Moisés hizo lo que EL SEÑOR mandó. Subieron al Monte Hor a la vista de toda la comunidad. **28** Moisés tomó las vestiduras sacerdotales de Aarón y se las puso a su hijo Eleazar. Aarón murió allí en la cima de la montaña. Entonces Moisés y Eleazar bajaron. **29** Cuando toda la comunidad vio que Aarón estaba muerto, la nación entera lloró a Aarón por treinta días.

Numbers 20:1

el desierto de pecado
La palabra "pecado" aquí es el nombre hebreo del desierto. No es la palabra inglesa "pecado".

el primer mes
Este es el primer mes del calendario hebreo. Marca cuando Dios rescató a los israelitas de los egipcios. El primer mes es durante la última parte de marzo y la primera parte de abril en el calendario occidental.

y fue enterrado
Esto se puede afirmar en forma activa. AT: "y la enterraron"

Numbers 20:2

se reunieron
quí "ellos" se refiere a la comunidad.

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reunidos
"vino como una turba"

delante de El Señor
Esto representa estar delante de la tienda de Jehová.

Numbers 20:4

Declaración conectiva:
El pueblo de Israel continúa quejándose a Moisés y Aarón.

¿Por qué has traído a la comunidad de El Señor a este desierto para morir aquí, nosotros y nuestros animales?
La gente usa esta pregunta para quejarse contra Moisés y Aarón. Puede ser traducido como una declaración. AT: "No deberías haber llevado a la comunidad de El Señor a este desierto para que muriera aquí, nosotros y nuestros animales".

¿Por qué nos hiciste subir de Egipto para llevarnos a este lugar horrible?
La gente usa esta pregunta para quejarse contra Moisés y Aarón. Puede ser traducido como una declaración. AT: "No deberías habernos hecho salir de Egipto para llevarnos a este lugar horrible".

Numbers 20:6

tumbado boca abajo
Esto indica que Moisés y Aarón se están humillando ante Dios.

Numbers 20:7

ante sus ojos
Aquí "sus ojos" representan a la gente que ve lo que hace Moisés. AT: "mientras te miran"

de delante de El Señor
Esto representa la tienda de El Señor. EN: "de la tienda de Jehová"

Numbers 20:10

¿Debemos sacar agua de esta roca para ti?
Moisés hace esta pregunta por frustración para reprender a la gente por quejarse. Puede ser traducido como una declaración. AT: "Te quejas de que no hay agua. Bueno, haremos que el agua salga de esta roca". o "No serías feliz incluso si hiciéramos que saliera agua de esta roca. Pero lo haré de todos modos".

Debemos traer
Aquí "nosotros" se refiere a Moisés y Aarón y puede incluir a Yahvé, pero no incluye a la gente.

Numbers 20:12

Porque no confiaste en mí ni me honraste como santo ante los ojos del pueblo de Israel
Cómo Moisés demostró que no confiaba ni honraba a Dios, se puede decir claramente. AT: "Porque no confiaste en mí ni me honraste como santo ante los ojos del pueblo de Israel, sino que golpeaste la roca en lugar de hablarle como te dije"

a los ojos del pueblo de Israel
Aquí los ojos representan a la gente que ve lo que hizo Moisés. AT: "mientras el pueblo de Israel te estaba mirando"

Este lugar fue llamado
Esto se puede afirmar en forma activa. AT: "La gente llamó a este lugar"

Numbers 20:14

Tu hermano israel
Moisés usa esta frase para enfatizar que los israelitas y los edomitas están relacionados porque sus antepasados, Jacob y Esaú, eran hermanos.

Cuando llamamos a El Señor
"Cuando oramos a El Señor suplicándole que nos ayudara"

escucho nuestra voz
Aquí la "voz" representa su llanto o lo que le dijeron. AT: "escuchó nuestro grito" o "escuchó lo que pedimos"

Mira
Mira aquí marca un cambio en el tema. Solo estaban hablando de su pasado. Ahora hablan sobre su situación actual mientras se preparan para pedirle al rey que haga algo.

Numbers 20:17

Declaración conectiva
Los mensajeros siguen hablando con el rey de Edom.

No giraremos a la derecha ni a la izquierda.
Aquí "desviarse" representa salir del camino. AT: "No vamos a salir del camino en ninguna dirección".

el camino del rey
Esta es la carretera principal que conecta Damasco en el norte con el Golfo de Aqabah en el sur.

Numbers 20:18

No puedes pasar ... para atacarte.
Aquí "usted" es singular y se refiere a Moisés, que representa al pueblo de Israel. AT: "Tu gente no puede pasar ... para atacarlos"

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Vendré con la espada
Aquí la espada representa al ejército del rey. AT: "Enviaré mi ejército"

el pueblo de Israel
Esta frase se refiere a los mensajeros israelitas.

caminar a pie
Este idioma significa que simplemente viajarían por el área caminando. No vendrían en carros para atacar a la gente de Edom.

Numbers 20:20

El rey de Edom vino contra Israel con mano fuerte y con muchos soldados.
Aquí la mano representa al poderoso ejército del rey. AT: "el rey de Edom envió un fuerte ejército de muchos soldados para atacar a Israel"

cruzar sobre su frontera
Aquí "su" se refiere a los edomitas.

Numbers 20:22

El pueblo de Israel, toda la comunidad.
La frase "toda la comunidad" enfatiza que todas las personas que formaron parte del "pueblo de Israel" estaban presentes, sin excepción.

Aaron debe ser reunido a su pueblo
Esta es una manera suave de decir que Aaron debe morir. Significa que es hora de que Aarón muera y que su espíritu vaya al lugar donde se encuentran sus antepasados. EN: "Aaron debe morir"

se rebela contra mi palabra
Aquí "mi palabra" representa lo que Dios dijo. AT: "se negó a hacer lo que dije"

Numbers 20:25

Declaración conectiva
Dios sigue hablando a Moisés.

Debe morir y reunirse con su pueblo.
Estas dos frases significan básicamente lo mismo. Significan que es tiempo de que Aarón muera y que su espíritu vaya al lugar donde están sus antepasados.

Numbers 20:27

treinta días
30 dias

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Chapter 21

1 Cuando el Rey cananeo de Arad que vivía en el Neguev, escuchó que el pueblo de Israel estaba pasando por el camino hacia Atarim, el peleó contra Israel y tomó algunos de ellos cautivos. **2** Israel se acostó boca abajo al SEÑOR y dijo: "Si nos das la victoria sobre estas personas, entonces nosotros destruiremos sus cuidades completamente." **3** El SEÑOR escuchó la voz de Israel y Él le dió la victoria sobre los cananeos. Ellos destruyeron sus ciudades completamente. El lugar fue llamado Horma. **4** Ellos viajaron desde el Monte Hor por el camino hacia el Mar de Juncos para ir alrededor de la tierra de Edom. El pueblo se sintió muy desanimado en el camino. **5** El pueblo habló contra Dios y contra Moisés: "¿Por qué nos has traído fuera de Egipto para morir en el desierto? No hay pan, no hay agua y detestamos esta comida miserable." **6** Entonces El SEÑOR envió serpientes venenosas entre el pueblo. Las serpientes mordieron a la gente; muchos murieron. **7** El pueblo fue a Moisés y le dijeron: "Hemos pecado porque hemos hablado contra El SEÑOR y contra ti. Ora a El SEÑÓR para que Él aleje las serpientes de nosotros." Así oró Moisés para su pueblo. **8** El SEÑOR le dijo a Moisés: "Haz una serpiente y átala a un poste. Sucederá que todo el que fuera mordido sobrevivirá, si la ve." **9** Así que, Moisés hizo una serpiente de bronce y la ató a un poste. Cuando una serpiente mordía a una persona si él veia la serpiente, él sobrevivía. **10** El pueblo de Israel continuó viajando y acamparon en Obot. **11** Viajaron desde allí y acamparon en Ije Abarim en el desierto frente a Moab hacia el este. **12** Desde allí viajaron y acamparon en el Valle de Zered. **13** Desde allí continuaron su marcha y acamparon al otro lado del Río Arnón, que está en el desierto que se extiende desde la frontera de los Amorreos. El Río Arnón forma la frontera entre Moab y los Amorreos. **14** Por eso se dice en el rollo de las Guerras de El SEÑOR: "Vaheb está en Sufa, en los valles de Arnón, **15** la pendiente de los valles que descansan en el pueblo de Ar y baja hacia la frontera de Moab. **16** De allí continuaron hacia Beer, donde está el pozo donde El SEÑOR le dijo a Moisés: "Reune al pueblo para darle agua." **17** Entonces cantó Israel este cántico: "Levántate, pozo". Canten sobre él. **18** El pozo que nuestros jefes cavaron, el pozo que los nobles cavaron con su cetro y sus varas." Desde el desierto viajaron a Mataná. **19** Desde Mataná viajaron a Nahaliel, y de Nahaliel a Bamot, **20** y de Bamot a un valle en la tierra de Moab. Allí es donde la cima del Monte Pisga mira hacia abajo al desierto. **21** Entonces Israel envió mensajeros al Rey Sehón de los Amorreos diciendo: **22** "Déjanos pasar por tu tierra. No nos desviaremos a ningún campo o viña. No tomaremos las aguas de sus pozos. Viajaremos por el camino del Rey hasta que crucemos tu fronteras." **23** Pero el Rey Sehón no permitiría que Israel pasara por sus fronteras. En su lugar, Sehón reunió todo su ejército y atacaron a Israel en el desierto. Él vino a Jahaza, donde peleó contra Israel. **24** Israel atacó el ejército de Sehón a filo de espada y tomó sus tierras desde Arnón hasta el río Jaboc, tan lejos como la tierra del pueblo de los amonitas. Ahora la fronteras de los amonitas estaba fortificada. **25** Israel tomó todas las ciudades de los Amorreos y vivió en todas, incluyendo Hesbón y todas sus aldeas. **26** Hesbón era la ciudad del Rey Sehón de los amorreos, quien había peleado contra el rey anterior de Moab. Sehón había tomado toda su tierra desde su territorio hasta el Río Arnón. **27** Por eso aquellos que hablan en proverbios diciendo: "Vengan a Hesbón. Dejen que la ciudad de Sehón sea reconstruída y establecida nuevamente. **28** Fuego salió de Hesbón, una llama desde la ciudad de Sehón que devoró Ar de Moab, y los dueños de los lugares altos de Arnón. **29** ¡Ay de ti, Moab! Ustedes han perecido, pueblo de Quemos. Él ha hecho que sus hijos sean fugitivos y sus hijas sean prisioneras del rey Sehón de los amorreos. **30** Pero nosotros hemos conquistado Sehón. Hesbón está devastada hasta Dibón. Nosotros los hemos derrotado hasta Nofa, que llega hasta Medeba." **31** Así que, comenzó Israel a vivir en la tierra de los amorreos. **32** Entonces Moisés envió hombres a observar a Jazer. Tomaron sus aldeas y expulsaron a los amorreos que estaban allí. **33** Luego dieron vuelta y subieron por el camino de Basán. Og, el rey de Basán, salió en contra de ellos, él y todo su ejército, para pelear en Edrei. **34** Entonces El SEÑOR dijo a Moisés: "No le temas, porque Yo te he dado victoria sobre él, sus ejércitos y sus tierras. Hazle a él como le hiciste al rey de los amorreos, Sehón, que vivió en Hesbón." **35** Lo mataron a él, sus hijos y todo su ejército hasta que no quedó nadie vivo. Y se apoderaron de sus tierras.

Numbers 21:1

luchó contra Israel
Aquí "luchó" significa que su ejército luchó. AT: "su ejército luchó contra Israel"

Israel juró
Esto se refiere al pueblo de Israel. AT: "El pueblo de Israel juró" o "Los israelitas hicieron una promesa"

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escuchado la voz de israel
Aquí "escuchar" significa que El Señor hizo lo que le pedían. AT: "hizo lo que pidió Israel"

La voz de israel
Aquí "voz" es un metónimo que se refiere a su solicitud. AT: "lo que pidió Israel"

Los destruyeron completamente a ellos y sus ciudades.
"El pueblo de Israel destruyó completamente el ejército cananeo y sus ciudades"

Ese lugar se llamaba Hormah
Esto se puede afirmar en forma activa. EN: "Ellos llamaron a ese lugar Horma"

Numbers 21:4

¿Por qué nos has sacado de Egipto para morir en el desierto?
La gente usó esta pregunta para reprender a Moisés. Esto se puede traducir como una declaración. AT: "¡No deberías hacernos salir de Egipto para morir en el desierto!"

Numbers 21:6

Hemos hablado contra Jehová y contra ti.
"Hemos dicho cosas malas sobre Yahvé y sobre ti".

nosotros
La palabra "nosotros" aquí se refiere al pueblo pero no a El Señor o Moisés.

Numbers 21:8

Hacer una serpiente
Como a Moisés le resulta imposible hacer una serpiente real, se da a entender que él debía hacer un modelo de una serpiente. Esta información implícita se puede aclarar. AT: "Hacer un modelo de una serpiente"

todos los que son mordidos
Esto se puede afirmar en forma activa. AT: "todos a los que muerde una serpiente"

una serpiente de bronce
"una serpiente de bronce"

Si miraba a la serpiente de bronce, sobrevivía.
Aquí "él" se refiere a "cualquier persona" que fue mordida por una serpiente.

Numbers 21:10

que enfrenta a Moab
Aquí "caras" es un idioma que significa "está frente a" o "está al lado de". AT: "que está al lado de Moab"

Numbers 21:12

Forma la frontera de Moab, entre Moab y los amorreos.
Esto significa que los dos pueblos vivían en diferentes lados del río, que era un límite entre ellos. Los moabitas vivían al sur del río y los amorreos vivían en el norte.

Numbers 21:14

Vaheb en Sufa
Estos son los dos nombres de lugares.

La pendiente de los valles que conducen hacia la ciudad de Ar y desciende hacia la frontera de Moab.
"Descenso hasta la ciudad de Ar y la frontera del país de Moab"

Numbers 21:16

A beber, que es donde está el pozo.
Esto puede ser declarado como dos oraciones. AT: "A Beber. Había un pozo allí".

donde El Señor le dijo a Moisés: "Reúne a la gente para que les dé agua".
Esto se puede afirmar como una cotización indirecta. AT: "donde El Señor le dijo a Moisés que reuniera a la gente para que les diera agua"

Numbers 21:17

brotará, bien
Aquí "bien" representa el agua en el pozo. Los israelitas están hablando al agua como si fuera una persona que pudiera escucharlos, y piden que llene el pozo. EN: "Agua, llenar el pozo"

El pozo que cavaron nuestros líderes, el pozo que cavaron los nobles del pueblo.
Estas dos frases significan básicamente lo mismo y enfatizan el papel de los líderes en la excavación del pozo.

Con el cetro y sus bastones.
Un cetro fue llevado por aquellos con autoridad, y el personal fue llevado por todos. Ninguno de estos son herramientas de excavación. Estos dos elementos enfatizan que no estaban tan orgullosos de usar ningún medio disponible. AT: "usando incluso su cetro y bastón"

Numbers 21:19

Nahaliel ... Bamot
Estos son los nombres de los lugares.

Monte Pisga
Este es el nombre de una montaña.

mira hacia abajo en el desierto
Este es un idioma. Es una forma de decir que la montaña es alta y habla de la montaña como si

fuera una persona que mira hacia abajo para ver el desierto debajo de él. AT: "se eleva sobre el desierto"

Numbers 21:21

Entonces israel
Aquí, "Israel" se refiere al pueblo de Israel, y especialmente a sus líderes. EN: "Entonces los israelitas"

No nos convertiremos en ningún campo o viña.
"No entraremos en ninguno de tus campos o viñedos"

la carretera del rey
Esta es la carretera principal que conecta Damasco en el norte con el Golfo de Aqaba en el sur. Vea cómo tradujo esto en 20:17.

pasar por su frontera
"Para cruzar sobre su frontera". Aquí "su" se refiere a los amorreos.

Jahaza
Este es el nombre de un lugar.

luchó contra Israel
Aquí "él" se refiere al ejército del rey Sihon, e "Israel" se refiere al pueblo de Israel. AT: "su ejército luchó contra los israelitas

Numbers 21:24

Israel atacó
Aquí "Israel" se refiere al pueblo de Israel. EN: "Los israelitas atacaron"

con el filo de la espada
"Con la parte afilada de la espada". El "filo de la espada" está asociado con la muerte y la destrucción completa. AT: "y los derrotó completamente"

tomaron su tierra
"conquistó la tierra de los amorreos". Aquí la palabra "su" se refiere a los amorreos.

la gente de Amón ... los amorreos
"los amonitas ... los amorreos" o "la gente de Amón ... la gente de Arnon". Estos nombres son similares, pero se refieren a dos grupos de personas diferentes.

fue fortificado
"fue fuertemente defendido"

Hesbón y todos sus pueblos
Aquí "su" es posesivo para mostrar que existía una relación entre la ciudad de Hesbon y estos pueblos cercanos. AT: "Hesbon y los pueblos cercanos que controlaba"

Sihon había tomado toda su tierra.
Aquí "su" se refiere al rey de Moab.

Numbers 21:27

Hesbon ... ciudad de Sehon
Estos son dos nombres que se refieren a la misma ciudad.

Que la ciudad de Sehon sea reconstruida y establecida nuevamente.
Esto se puede afirmar en forma activa. AT: "Que alguien reconstruya y establezca de nuevo la ciudad de Sehon"

reconstruido y establecido
Estos dos términos son muy similares y enfatizan que la ciudad será completamente reconstruida. EN: "completamente reconstruido"

Un incendio ardió de Hesbon, una llama de la ciudad de Sehon.
Estas dos frases significan básicamente lo mismo y enfatizan que la destrucción comenzará en Hesbon. El fuego se refiere a un ejército destructor. EN: "El rey Sehon dirigió un ejército fuerte de la ciudad de Hesbón".

Ar de Moab devorado
Se habla del ejército de Sehon como si fuera un animal que se comió la ciudad de Ar. AT: "destruyó la ciudad de Ar en la tierra de Moab"

Numbers 21:29

Moab ... la gente de Quemos
Estas dos frases se refieren a las mismas personas.

gente de Quemos
"Quemos" era el nombre del dios falso a quien adoraban los moabitas. AT: "las personas que adoran a Quemos"

El hecho sus hijos
"Él" y "su" se refieren a Quemos.

tenemos que conquistar
Aquí "nosotros" se refiere a los israelitas que derrotaron a Sehon.

Hesbon está devastado
Esto se puede afirmar en forma activa. AT: "Hemos devastado a Hesbon"

Hesbon ... hasta Dibon ... hasta Nofa ... hasta Medeba
Estos son todos los lugares en el reino de Sehon. Esto significa que los israelitas destruyeron la nación entera de Sehon.

Numbers 21:31

expulso
ahuyentado

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Numbers 21:33

salió contra ellos
"los atacaron"

Haz con él lo que hiciste con Sihón, rey de los amorreos.
Los israelitas habían destruido completamente a Sehon. AT: "Destrúyelo como tú destruiste a Sehon, rey de los amorreos"

Así que lo mataron
"Así el ejército de Israel mató a Og"

ninguno de su pueblo quedó vivo
Esto se puede afirmar en forma activa. AT: "todo su pueblo estaba muerto"

se apoderaron de su tierra
"tomaron el control de su tierra"

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Chapter 22

1 La gente de Israel continuó viajando hasta que acamparon en los llanos de Moab cerca de Jericó, en el otro lado del río Jordán desde la ciudad. **2** Balac hijo de Zipor vió todo lo que Israel le había hecho a los amorreos. **3** Moab estaba muy asustado de la gente porque eran muchos, y Moab estaba en terror del pueblo de Israel. **4** El rey de Moab dijo a los ancianos de Madián: "Esta multitud se comerá todo lo que está alrededor nuestro así como un buey come la hierba en un campo." Balac hijo de Zipor era rey de Moab en aquél tiempo. **5** Él envió mensajeros a Balaam hijo de Beor, en Petor que está por el río Éufrates, en la tierra de su nación y su gente. Él lo llamó y dijo: "Mira, una nación ha venido aquí desde Egipto. Ellos cubren toda la tierra y están ahora mismo aqui junto a mí. **6** Así que, por favor ven ahora y maldice esta nación por mí, porque ellos son muy fuertes para mí. Tal vez entonces pueda lograr atacarlos y sacarlos de la tierra. Sé que todo el que bendigas será bendito, y cualquiera que maldigas será maldito." **7** Así que, los ancianos de Moab y los anciaos de Madián se fueron, tomando el pago para la adivinación. Ellos vinieron a Balaam y habló a ellos las palabras de Balac. **8** Balaam dijo a ellos: "Quédense aquí esta noche. Yo traeré a ustedes lo que EL SEÑOR me diga." Así que, los jefes de Moab se quedaron con Balaam esa noche. **9** Dios vino a Balaam y dijo: "¿Quienes son estos hombres que vinieron a ti?" **10** Balaam le respondió a Dios: "Balac hijo de Zipor, rey de Moab, los ha enviado a mí. Él dijo: **11** 'Mira, la gente que vino desde Egipto cubren toda mi tierra. Ahora, ven y maldícelos por mí. Tal vez yo logre luchar contra ellos y sacarlos.' **12** Dios respondió a Balaam: "Tú no debes ir con esos hombres. Tú no debes maldecir la gente de Israel porque ellos han sido bendecidos." **13** Balaam se levantó en la mañana y dijo a los jefes de Balac: "Vuelvan a su tierra pues EL SEÑOR se rehúsa a permitirme ir con ustedes." **14** Así que, los jefes de Moab se fueron y se volvieron a Balac. Ellos dijeron, "Balaam se rehúso a venir con nosotros." **15** Balac envió entonces más jefes que eran más honrados que el primer grupo. **16** Ellos vinieron a Balaam y le dijeron: "Balac hijo de Zipor dice esto 'Por favor no permitas que nada te detenga de venir a mí, **17** porque yo te pagaré extremadamente bien y te daré gran honor, y haré todo lo que me digas que haga. Así que, por favor ven y maldice a esta gente por mí.'" **18** Balaam respondió y dijo a los hombres de Balac: "Aún si Balac me diera su palacio lleno de plata y oro, no puedo ir más allá de la palabra del SEÑOR, mi Dios, y hacer menos o más de lo que Él me dice. **19** Ahora pues, por favor esperen aquí esta noche tambíen, para que yo pueda aprender algo más de lo que EL SEÑOR me dice." **20** Dios vino a Balaam de noche y le dijo: "Ya que estos hombres vinieron a convocarte, levántate y ve con ellos. Pero haz solo lo que Yo te diga que hagas." **21** Balaam se levantó en la mañana, ensilló a su burra, y fue con los jefes de Moab. **22** Pero como fue, la ira de Dios se encendió. El ángel del SEÑOR se puso en medio del camino como un enemigo hacia Balaam, que estaba montando sobre su burra. Los dos sirvientes de Balaam también estaban con él. **23** La burra vió el ángel del SEÑOR parado en el camino con su espada desenvainada en su mano. La burra giró fuera del camino y se fue dentro de un campo. Balaam golpeó a la burra para que girára hacia el camino. **24** Entonces el ángel del SEÑOR se paró en una parte angosta del camino entre algunos viñedos, con una pared a su lado derecho y otra pared a su lado izquierdo. **25** La burra vió al ángel del SEÑOR de nuevo. Fue contra la pared y atoró el pie de Balaam contra ella. Balaam la golpeó de nuevo. **26** El ángel del SEÑOR fue más allá y se paró en otro lugar angosto donde no había manera de girar a ningún lado. **27** La burra vió al ángel del SEÑOR, y se acostó bajo Balaam. La ira de Balaam se encendio, y golpeó a la burra con su vara. **28** Entonces EL SEÑOR abrió la boca de la burra para que pudiera hablar. Ella dijo a Balaam: "¿Qué te he hecho que te ha provocado a golpearme estas tres veces?" **29** Balaam le respondió a la burra: "Es porque actuaste tan estúpidamente conmigo. Deseo que hubiera una espada en mi mano. Si hubiera una, ya te habría matado." **30** La burra dijo a Balaam: "¿Acaso no soy yo la burra en quien te haz montado toda tu vida hasta presente dia? ¿Alguna vez he hecho tales cosas anteriormente?" Balaam dijo: "No." **31** Luego EL SEÑOR abrió los ojos de Balaam, y el vió que el ángel del SEÑOR en el camino con su espada desenvainada en su mano. Balaam bajó su cabeza y su acostó boca abajo. **32** El ángel del SEÑOR le dijo: "¿Por qué haz golpeado a tu burra estas tres veces? Mira, he venido a ti como un enemigo porque tus acciones hacia Mí han sido malvadas. **33** La burra me vió y se desvió de Mí estas tres veces. Si ella no se hubiese desviado de Mí, Yo ciertamente te hubiera matado y perdonado la vida de ella." **34** Balaam dijo al ángel del SEÑOR: "Yo he pecado. Yo no sabía que Tú estabas parado contra mí en el camino. Así que, ahora yo me regresaré." **35** Pero el ángel del SEÑOR dijo a Balaam: "Ve delante con esos hombres. Pero tú debes hablar las palabras que Yo te diga." Así que, Balaam fue con los jefesde Balac. **36** Cuando Balac escuchó que Balaam había venido, fue afuera a recibirlo a una ciudad en Moab en el Arnón, que está en la frontera. **37** Balac dijo a Balaam: "¿Acaso yo no te envié hombres a convocarte? ¿Por qué no viniste a mí? ¿Acaso no soy capaz de honrarte?" **38** Entonces Balaam respondió a Balac: "Mira, he venido a ti. ¿Acaso

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tengo ahora poder para decir algo? Yo sólo puedo decir las palabras que Dios pone en mi boca." **39** Balaam fue con Balac, y llegaron a Quiriat Huzot. **40** Entonces Balac sacrificó bueyes y ovejas y dio algo de carne a Balaam y a los jefes que estaban con él. **41** En la mañana, Balac llevó a Balaam al lugar alto de Baal. De ahí Balaam podía ver solo una parte de los israelitas en su campamento

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Numbers 22:1

Al otro lado del río Jordán desde la ciudad.
Los israelitas estaban acampados en el lado este del río Jordán. Jericó estaba en el lado oeste del río.

Numbers 22:2

Balac hijo de Zipor
Balac era rey de Moab.

Zipor
Zipor es el padre de Balac.

Moab tenía mucho miedo de la gente ... Moab estaba aterrorizado de la gente de Israel
Estas dos frases significan lo mismo, y enfatizan cuán asustado estaba Moab

Moab estaba muy asustado
Aquí "Moab" se refiere a la gente de Moab. AT: "Todos los moabitas tenían mucho miedo"

porque eran muchos
"porque había muchos de ellos"

El rey de Moab dijo a los ancianos de Madián.
Los moabitas y los madianitas eran dos grupos diferentes de personas, pero los madianitas vivían en la tierra de Moab en ese momento

Esta multitud se comerá todo lo que nos rodea como un buey se come la hierba en un campo
Se habla de la forma en que los israelitas destruirán a sus enemigos como si fueran un buey que se come la hierba en un campo.

Y Balac, hijo de Zipor, era rey de Moab en aquel tiempo.
Esto cambia de la historia principal a la información de fondo sobre Balak.

Numbers 22:5

Envió mensajeros
"Balac envió mensajeros"

Beor
Este es el nombre del padre de Balaam.

Petor
Este es el nombre de una ciudad.

de su nación y su pueblo
"De la nación y pueblo de Balaam".

El lo llamo
"Balac llamó a Balaam". Balac no le habló directamente a Balaam, pero lo hizo a través de los mensajeros que envió.

Cubren la faz de la tierra
Esto es una exageración para enfatizar cuán numerosos fueron. AT: "Son extremadamente numerosos"

la faz de la tierra
Esto se refiere a la superficie de la tierra.

conducirlos
"persíguelos"

Sé que el que bendigas será bendecido, y el que maldigas será maldecido
Esto se puede afirmar en forma activa. AT: "Sé que tienes el poder de bendecir o de maldecir a la gente"

Numbers 22:7

pago por adivinación
El sustantivo abstracto "adivinación" puede ser declarado como una acción. AT: "dinero para pagar a Balaam para maldecir a Israel"

Vinieron a balaam
Usted puede preferir decir "Fueron a Balaam"

Le habló las palabras de Balac.
Aquí "palabras" se refiere al mensaje. AT: "le dijo el mensaje de Balac"

Balac
Este es el nombre de un hombre. Vea cómo tradujo esto en 22: 2.

te traeré
Se habla del informe de Balaam como si fuera algo que él llevaría a los mensajeros. AT: "Te lo diré"

Numbers 22:9

Dios vino a Balaam
"Dios se apareció a Balaam"

¿Quiénes son estos hombres que vinieron a ti?
el Señor usa una pregunta para introducir un nuevo tema de conversación. Esta pregunta retórica se puede traducir como una declaración. AT: "Háblame de estos hombres que vinieron a ti".

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Balac ... Zipor
Estos son los nombres de los hombres. Vea cómo tradujo estos en 22: 2.

Mira, la gente ... los echa
Balaam reitera el mensaje que Balac le envió. Vea cómo tradujo muchas de estas frases en 22: 5.

expulsarlos
"ahuyéntelos"

Numbers 22:12

porque han sido bendecidos
Esto se puede afirmar en forma activa. AT: "porque los he bendecido"

Balac
Este es el nombre de un hombre. Vea cómo tradujo esto en 22: 2.

Numbers 22:15

Vinieron a balaam
Usted puede preferir decir "Fueron a Balaam"

Balac
Este es el nombre de un hombre. Vea cómo tradujo esto en 22: 2.

esta gente
El nombre singular se refiere a los israelitas como un grupo. AT: "este grupo de personas"

Numbers 22:18

Balac
Este es el nombre de un hombre. Vea cómo tradujo esto en 22: 2.

Incluso si Balac me diera su palacio lleno de plata y oro.
Balaam está describiendo algo que nunca sucedería. Él está enfatizando que no hay nada que pueda hacer que desobedezca a El Señor.

No puedo ir más allá de la palabra de El Señor... y hacer menos o más de lo que me dice.
Esto significa que Balaam no puede desobedecer a El Señor de ninguna manera.

Numbers 22:21

ensillado su burro
Una silla de montar es un asiento que se coloca en la espalda de un animal para montarlo.

La ira de Dios fue encendida
Se habla del aumento en la ira de Dios como si fuera un fuego que comenzara a arder. Esto se puede afirmar en forma activa. AT: "Dios se enojó mucho"

como alguien hostil a Balaam
"como enemigo de Balaam" o "para detener a Balaam"

con su espada desenvainada
Se saca una espada de su vaina para estar lista para usar. AT: "con su espada lista para atacar"

El burro salió de la carretera y entró en un campo.
El burro hizo esto para evitar al ángel de El Señor.

para darle la espalda
A veces los animales son referidos como "ella" o "ella". AT: "para darle la vuelta"

Numbers 22:24

Ella fue contra la pared
Este fue un intento de escapar del ángel de El Señor en el camino.

Ella fue
A veces los animales son referidos como "ella" o "ella". EN: "Se fue"

Puso el pie de Balaam contra él.
"empujó el pie de Balaam contra él" o "lastimó el pie de Balaam contra él"

Numbers 22:26

La ira de Balaam se encendió.
Se habla del aumento en la ira de Balaam como si fuera un fuego que comenzara a arder. Esto se puede afirmar en forma activa. Vea cómo tradujo una frase similar en 22:21. AT: "Balaam se enojó mucho"

Numbers 22:28

Entonces El Señor abrió la boca del burro para que ella pudiera hablar.
Abrir la boca se asocia con la capacidad de hablar. AT: "Entonces El Señorle dio al burro la capacidad de hablar como hablaría un humano"

Ella le dijo a Balaam
"El asno le dijo a Balaam"

¿No soy tu burra en el que has conducido toda tu vida hasta el día de hoy?
Esta pregunta retórica se usó para condenar a Balaam de que su juicio del burro fue injusto. Esto se puede traducir como una declaración. AT: "Soy tu burra en el que has montado toda tu vida, hasta el momento presente".

¿Alguna vez he tenido la costumbre de hacerte esas cosas antes?
Esta pregunta retórica se usó para convencer aún más a Balaam de que su juicio del burro fue injusto. Esto se puede traducir como una declaración. AT: "¡Nunca he tenido el hábito de hacerte tales cosas!"

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Numbers 22:31

Entonces Jehová abrió los ojos de Balaam, y vio al ángel de Jehová.
"Abrir los ojos" está asociado con ser capaz de ver. AT: "Entonces El Señor le dio a Balaam la capacidad de ver al ángel de El Señor"

con su espada desenvainada
Se saca una espada de su vaina para estar lista para usar. Vea cómo tradujo esto en 22:21. AT: "con su espada lista para atacar"

Balaam bajó la cabeza y se tumbó boca abajo.
Esto indica que Balaam se está humillando ante el ángel.

¿Por qué has golpeado a tu burro estas tres veces?
Esta pregunta retórica se usa para acusar a Balaam de hacer el mal. Esto se puede traducir como una declaración. AT: "No deberías haber golpeado a tu burro estas tres veces"

como alguien hostil a ti
"como un enemigo para ti" o "para oponerte"

Si ella no se hubiera convertido ... te mató y le perdonó la vida
Esta declaración hipotética indicaba lo que podría haber ocurrido, pero no fue así porque las acciones del burro salvaron a Balaam.

Numbers 22:34

Así que ahora, si te desagrada.
"Así que si no quieres que continúe yendo"

con los líderes de Balac
"Con los líderes que Balac había enviado". Vea cómo tradujo "Balac" en 22: 2.

Numbers 22:36

Arnon
Este es el nombre de un río. Vea cómo lo tradujo en 21:12.

¿No te he enviado hombres para que te llamen?
Esta pregunta retórica se usa para reprender a Balaam por demorarse en llegar. Esto se puede traducir como una declaración. EN: "Seguramente envié a los hombres a convocarlos"

¿Por qué no viniste a mí?
Esta pregunta retórica se usa para reprender a Balaam por demorarse en llegar. Esto se puede traducir como una declaración. AT: "Deberías haber venido a mí!"

¿No soy capaz de honrarte?
Esta pregunta retórica se usa para reprender a Balaam por demorarse en llegar. Esto se puede traducir como una declaración. AT: "Seguramente sabes que puedo pagarte por venir a mí".

Numbers 22:38

¿Tengo ahora poder para decir algo?
Balaam usa esta pregunta retórica para decirle a Balac que no podrá hacer todo lo que Balac le pide que haga. Esto se puede traducir como una declaración. AT: "Pero no tengo poder para decir lo que quiero"

las palabras que Dios pone en mi boca
Aquí "palabras" se refiere al mensaje de Dios. Se habla del mensaje como si fuera algo que Dios puso en su boca. AT: "El mensaje que Dios quiere que diga".

Quiriat Huzot
Este es el nombre de un pueblo.

algo de carne
Algunas de las carnes de los sacrificios

Numbers 22:41

el lugar alto de baal
Los posibles significados son 1) esto se refiere al mismo lugar que Bamoth en 21:19. La palabra Bamoth significa "el lugar alto", o 2) este es otro lugar alto donde las personas se sacrificaron a Baal.

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Chapter 23

1 Balaam le dijo a Balac: "Construye siete altares aquí para mi y prepara siete toros y siete corderos." **2** Así que, Balac hizo lo que Balaam pidió. Luego Balac y Balaam ofrecieron un toro y un cordero en cada altar. **3** Luego Balaam le dijo a Balac: "Párate junto a tu ofrenda quemada y yo me iré. Tal vez EL SEÑOR va a venir a encontrarme. Lo que sea que Él me muestre yo te lo diré." Así que, él se fue lejos a una cima sin árboles. **4** Mientras él estaba en la cima, Dios lo encontró, y Balaam le dijo: "Yo he construido siete altares, y yo he ofrendado un toro y un cordero en cada uno." **5** El SEÑOR puso un mensaje en la boca de Balaam y dijo: "Regresa a donde Balac y habla a él." **6** Así que, Balaam regresó a Balac, que estaba parado junto a su ofrenda quemada, y todos los jefes de Moab estaban con él. **7** Luego Balaam comenzó a hablar su profecía y dijo: "Balac me has traído a mí desde Aram, el rey de Moab de las montañas orientales. 'Ven, maldice a Jacob para mí' dijiste. 'Ve, desafía a Israel.' **8** ¿Cómo puedo yo maldecir a aquellos a quienes Dios no ha maldecido? ¿Cómo puedo yo oponerme a aquellos a los que EL SEÑOR no se ha opuesto? **9** Pues de arriba de la roca yo lo veo a él; de las colinas yo lo miro a él. Mira, hay un pueblo que vive apartado y no se consideran a ellos mismos como una nación ordinaria. **10** ¿Quién puede contar el polvo de Jacob o el número de sólo un cuarto de Israel? ¡Déjame morir la muerte de una persona justa, y deja que mi vida termine como la de él!" **11** Balac le dijo a Balaam: "¿Qué me has hecho? Yo te traje para que maldigas a mis enemigos, pero mira, tú los has bendecido." **12** Balaam le contestó y le dijo: "¿No debería yo de tener cuidado de decir sólo lo que EL SEÑOR pone en mi boca?" **13** Así que Balac le dijo: "Por favor, ven conmigo a otro lugar donde los puedas ver. Sólo ves a los más cercanos de ellos, no a todos. Allí tú los vas a maldecir por mi." **14** Así que, él se llevó a Balaam al campo de Zofim, a la cima del Monte de Pisga, y contruyó siete altares más. Él ofrecio un toro y un cordero en cada altar. **15** Luego Balaam le dijo a Balac: "Párate aquí junto a tus ofrendas quemadas, mientras yo me encuentro con EL SEÑOR por allá." **16** Así que, EL SEÑOR se encontró con Balaam y puso un mensaje en su boca. Él dijo: "Vuelve a Balac y dale Mi mensaje." **17** Balaam volvió a él, y miró, él estaba parado junto a sus ofrendas quemadas, y los jefes de Moab estaban con él. Luego Balac le dijo a él: "¿Qué ha dicho EL SEÑOR?" **18** Balaam comenzó su profecía. Él dijo: "Levántate, Balac y escucha. Escúchame a mi, tú hijo de Zipor. **19** Dios no es un hombre, que deba mentir, ni un ser humano, que deba cambiar Su mente. ¿Él ha prometido algo sin haberlo cumplido? **20** Mira, yo he sido mandado a bendecir. Dios ha dado una bendición, y yo no puedo regresarla. **21** Él no ha visto ninguna dificultad en Jacob ni problemas en Israel. El SEÑOR su Dios está con ellos, y grita por su rey que está entre ellos. **22** Dios los sacó de Egipto con fuerza como la de un buey salvaje. **23** No hay ninguna brujería que funcione contra Jacob, y no hay adivinación que haga daño a Israel. Por el contrario, debe ser dicho sobre Jacob e Israel: '¡Mira lo que Dios ha hecho!' **24** Mira, el pueblo se levantó como una leona, como un león emerge y ataca. Él no se acuesta hasta que él se come a su victima y se bebe la sangre de lo que él ha matado." **25** Luego Balac le dijo a Balaam: "No los maldigas ni los bendigas en nada." **26** Pero Balaam contestó y dijo a Balac: "¿No te dije que yo debo decir todo lo que EL SEÑOR me diga?" **27** Así que, Balac le contestó a Balaam: "Ven ahora, yo voy a llevarte a otro lugar. Tal vez va a placerle a Dios que tú los maldigas por mi. **28** Así que, Balac llevó a Balaam a la cima del Monte Peor, el cual mira hacia bajo al desierto. **29** Balaam le dijo a Balac: "Constrúyeme siete altares aquí y prepara siete toros y siete corderos." **30** Así que, Balac construyo como Balaam había dicho; ofreció un toro y un cordero en cada altar.

Numbers 23:1

Balac
Este es el rey de Moab. Vea cómo tradujo esto en 22:2

prepara siete toros y siete carneros
"mata siete toros y siete carneros como sacrificio"

Párate en tu ofrenda quemada y yo me iré
"Quédate aquí con tu ofrenda quemada y me iré lejos"

Numbers 23:4

yo he ofrendado un toro y un carnero
Ya se ha indicado que él mató a estos animales como una ofrenda quemada. Traducción Alterna: "He matado un toro y un carnero y los quemé como una ofrenda"

El SEÑOR puso un mensaje en la boca de Balaam
Aquí el SEÑOR da a Balaam un mensaje para hablar como si lo colocara en su boca. Traducción Alterna: "el SEÑOR dijo a Balaam lo que quería que dijera a Balac"

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Numbers 23:7

Balac me ha traído a mí desde Aram, el rey de Moab de las montañas orientales
Estas frases tienen el mismo significado.

'Ven, maldice a Jacob para mí'... 'Ve, desafía a Israel'.
Ambas declaraciones tienen el mismo significado. Hacen énfasis en que Balac quiere que Balaam maldiga al pueblo de Israel.

¿Cómo puedo yo maldecir a aquellos a quienes Dios no ha maldecido? ¿Cómo puedo yo oponerme a aquellos a quienes el SEÑOR no se ha opuesto?
Estas preguntas retóricas hacen énfasis en la negativa de Balaam a desobedecer a Dios. Pueden ser traducidos como expresiones. Traducción Alterna: "Pero no puedo maldecir a quienes Dios no ha maldecido. ¡No puedo oponerme a aquellos a quienes el SEÑOR no se opone!" (Ver:)

Numbers 23:9

del tope de la roca yo lo veo a él...de las colinas yo lo miro a él
Estas dos frases tienen el mismo significado. Balaam vió a Israel desde la cima de una colina.

Yo lo veo a él... yo lo miro a él
Aquí "él" es una metonimia

hay personas
"hay un grupo de personas"

no se consideran a ellos mismos como una nación ordinaria
Esta afirmación negativa se usa para enfatizar que lo contrario es cierto. Traducción Alterna: "ellos se consideran a sí mismos una nación especial".

Numbers 23:10

¿Quién puede contar el polvo de Jacob o el número de sólo un cuarto de Israel?
un cuarto de Israel - Aquí "polvo de Jacob" es una metáfora que habla acerca de el número de israelitas como si fueran tan numerosos como los granos de polvo. Esta pregunta retórica se puede traducir como una declaración. Traducción Alterna: "Hay demasiados israelitas para contar. Nadie podría contar ni la cuarta parte de ellos por que hay demasiados".

la muerte de una persona justa
Se entiende que esta será una muerte pacífica. Esto puede afirmarse. Traducción Alterna: "la muerte pacífica de una persona justa"

una persona justa... como la de él
Estas son metonimias que se refieren al pueblo de Israel como una sola persona.

Numbers 23:11

Balac
Este es el rey de Moab. Vea cómo ha traducido esto en 22:2.

¿Qué me has hecho?
Balac utiliza esta pregunta para regañar a Balaam. Esta pregunta retórica se puede traducir como una expresión. Traducción Alterna: "¡No puedo creer que me hiciste esto!"

pero mira
Esto hace énfasis en la impactante acción que sigue.

¿No debería yo tener cuidado de decir sólo lo que el SEÑOR pone en mi boca?
Balaam utiliza esta pregunta retórica para defender sus acciones. Esto se puede traducir como una declaración. Traducción Alterna: "Debo tener mucho cuidado de decir sólo lo que el SEÑOR me dice que diga".

decir sólo lo que el SEÑOR pone en mi boca
Se habla del mensaje como si fuera algo que Dios puso en su boca. Vea como tradujo una frase similar en 22:38. Traducción Alterna: "decir sólo lo que el SEÑOR quiere que yo diga".

Numbers 23:13

Allí tú los vas a maldecir por mí
"Allí maldecirás a los israelitas por mí"

campo de Zofim
Los traductores pueden agregar una nota al pie que diga: "La palabra 'Zofim' significa 'mirar' o 'espiar'".

Monte de Pisga
Este es el nombre de una montaña. Vea como tradujo esto en 21:19.

Numbers 23:16

puso un mensaje en su boca
Se habla del mensaje como si fuera algo que Dios puso en su boca. Vea como tradujo una frase similar en 22:38. AT: "le dijo qué decir".

Él dijo
"Entonces dijo el SEÑOR"

Balac, y escucha. Escúchame a mí, tú hijo de Zipor
Estas dos frases tienen el mismo significado y se repiten para enfatizar qué tan importante era para Balac prestar atención.

hijo de Zipor
Esto se refiere a Balac. Vea como tradujo esto en 22:2.

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Numbers 23:19

¿Él ha prometido algo sin haberlo cumplido? ¿Ha dicho que haría algo sin llevarlo a cabo?
Ambas preguntas tienen el mismo significado y enfatizan que Dios hace lo que dice que hará. Estas preguntas retóricas pueden traducirse como declaraciones. Traducción Alterna: "Nunca ha prometido una cosa sin cumplir lo que prometió. Siempre ha hecho exactamente lo que dijo que haría".

Me han ordenado bendecir
Esto puede ser expresado en forma activa. Traducción Alterna: "Dios me ha ordenado que bendiga a los israelitas".

Numbers 23:21

dificultad en Jacob... problemas en Israel
Estas dos frases tienen el mismo significado. Los posibles significados son: 1) Dios le ha dado a Israel sólo cosas buenas o 2) no hay pecado en Israel que le haga juzgarlos.

gritos por su rey hay entre ellos
"gritan de alegría porque el SEÑOR es su rey"

con fuerza como la de un buey salvaje
Este símil dice que la gran fuerza del SEÑOR es igual a la de un buey.

Numbers 23:23

No hay ninguna brujería que funcione contra Jacob... no hay adivinación que haga daño a Israel
daño a Israel - Estas dos líneas tienen el mismo significado, que ninguna maldición que alguien ponga sobre la nación de Israel será efectiva. Aquí "Jacob" es una metonimia

debe ser dicho
Esto puede ser declarado en forma activa: "la gente debe decir".

¡Mira lo que Dios ha hecho!
Está implícito que lo que Dios hizo por ellos fue bueno. Traducción Alterna: ¡Mira las cosas buenas que Dios ha hechos por ellos!

Numbers 23:24

las personas se levantan como una leona... él ha matado
Este verso es una larga metáfora que habla acerca de Israel derrotando a sus enemigos como si Israel fuera un león devorando a su presa.

Numbers 23:25

Balac
Este es el rey de Moab. Vea cómo tradujo esto en 22:2.

¿No te dije que yo debo decir todo lo que el SEÑOR me dice que diga?
Balaam usa esta pregunta retórica para recordarle a Balac que él se negó a desobedecer a Dios incluso antes de que viniera a Balac. Puede ser traducido como una declaración. Traducción Alterna: "Te dije antes que debo decir todo lo que el SEÑOR me dice que diga".

Numbers 23:28

el cual mira hacia el desierto
Se entiende que este desierto estaba donde Israel se encontraba acampado. Traducción Alterna: "el cual mira hacia el desierto donde estaba Israel".

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Chapter 24

1 Cuando Balaam vio que complacía al SEÑOR el bendecir a Israel, no fue, como en las otras ocasiones, para usar hechicería. En vez de eso, miró hacia el desierto. **2** Alzó sus ojos y vio que Israel estaba acampado, cada uno en su propia tribu, y el Espíritu de Dios vino sobre él. **3** Él recibió esta profecía y dijo: "Balaam hijo de Beor estás a punto de hablar, el hombre cuyos ojos están muy abiertos. **4** Habla y escucha las palabras de Dios. Ve visión del Todopoderoso, ante quien se acuesta boca abajo con sus ojos abiertos. **5** Cuan bellas son tus tiendas, Jacob, el lugar donde vives, ¡Israel! **6** Como valles se esparcieron, como jardines al lado del río, como áloes plantados por EL SEÑOR, como cedros junto a las aguas **7** Agua fluye de sus baldes, y su semilla es bien regada con agua. Su rey está por ser más engrandecido que Agag, y su reino será honrado. **8** Dios lo trae fuera de Egipto, con fuerza como de un buey salvaje. Se comerá a las naciones que luchan contra él. Romperá sus huesos en pedazos. Les disparará con sus flechas. **9** Se agacha como un león, como una leona. ¿Quién se atreve a molestarlo? Que todo aquél que lo bendiga sea bendito; que todo aquél que lo maldiga sea maldito." **10** La ira de Balac se encendió hacia Balaam y golpeó sus manos juntas en enojo. Balac dijo a Balaam: "Yo te llamé a maldecir a mis enemigos, pero mira, tú los has bendecido tres veces. **11** Así que déjame ahora mismo y vete a tu casa. Yo dije que te recompenzaría grandemente a ti, pero EL SEÑOR te ha guardado de tener cualquier recompensa." **12** Después Balaam respondió a Balac: "Yo dije a los mensajeros que enviaste a mí, **13** 'Aún si Balac me diera su palacio lleno de plata y oro, yo no podría ir más allá de la palabra del SEÑOR y cualquier cosa buena o mala, o cualquier cosa que yo tal vez quisiera hacer. Yo solo puedo decir lo que EL SEÑOR me dice que diga.' ¿Acaso no dije esto a ellos? **14** Así que ahora, mira, yo volveré a mi pueblo. Pero primero déjame advertirte lo que este pueblo hará a tu pueblo en los próximos días." **15** Balaam comenzó esta profecía. Él dijo: "Balaam hijo de Beor habla, El hombre cuyos ojos están muy abiertos. **16** Esta es una profecía de alguien que escucha palabras de Dios, quien tiene conocimiento del Altísimo, quien tiene visiones del Todopoderoso, ante quien se acuesta boca abajo con los ojos abiertos. **17** Lo veo, pero no está aquí ahora. Yo lo veo, pero no está cerca. Una estrella saldrá de Jacob, y un cetro se levantará de Israel. Él destruirá a los jefes de Moab y destruirá a todos los decendientes de Set. **18** Después Edom vendrá ser una posesión de Israel, y Seir también se volverá su posesión, enemigos de Israel, quienes Israel conquistará con fuerza. **19** Fuera de Jacob un rey vendrá quien tendrá dominio, y él destruirá los sobrevivientes de sus ciudades." **20** Balaam miró a Amalec y comenzó su profecía. Él dijo: "Amalec fue una vez el más grandioso de las naciones, pero su final será destrucción." **21** Entonces Balaam miró hacia los Quenitas y comenzó su profecía. Él dijo: "El lugar donde tú vives es fuerte, y tu nido es en las rocas. **22** Sin embargo Caín será arruinado cuando Asiria te lleve cautivo." **23** Luego Balaam comenzó su profecía final. Él dijo: "¡Ay! ¿Quién sobrevivirá cuando Dios haga esto? **24** Naves vendrán de la costa de Quitim; atacarán a Asiria y conquistarán a Heber, pero ellos, también, terminarán en destrucción." **25** Entonces Balaam se levantó y se fue. Se volvió a su casa, y Balac también se fue.

Numbers 24:1

como en las otras ocasiones
"como lo hizo las veces anteriores"

Numbers 24:2

Él alzó sus ojos
Aquí "alzó sus ojos" es un modismo que significa mirar hacia arriba. Traducción Alterna: "Él miró hacia arriba".

Espíritu de Dios vino sobre él
Esto significa que el Espíritu de Dios tomó control de él para profetizar.

Él recibió esta profecía
Esto puede declararse en forma activa. Traducción Alterna: "Dios le dió esta profecía".

Balaam hijo de Beor
Beor era el padre de Balaam. Vea como tradujo esto en 22:5.

cuyos ojos están muy abiertos
Este modismo significa que ve y entiende de manera clara.

Numbers 24:4

Información General:
Balaam continúa profetizando bajo el control del Espíritu de Dios.

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Él habla... Él ve... él se postra
Aquí Balaam se refiere a sí mismo como "Él".

él se postra
Este es un acto de humildad.

con sus ojos abiertos
Aquí "ojos abiertos" es un modismo que significa que Balaam ha recibido la capacidad de saber lo que Dios quiere decir.

¡Cuan bellas son tus tiendas, Jacob, el lugar donde vives, Israel!
Ambas declaraciones tienen el mismo significado. Hacen énfasis en que el campamento israelita era hermoso para Balaam.

Numbers 24:6

Información General:
Balaam continúa profetizando bajo el control del Espíritu de Dios.

Como valles ellos se esparcieron
Balaam habla de los Israelitas como si fueran lo suficientemente numerosos como para cubrir valles enteros.

como jardines al lado del río
Balaam habla de los Israelitas como si fuesen jardines bien regados que producen una cosecha abundante.

áloes plantados por el SEÑOR
Los áloes son plantas con un aroma agradable que crecen bien incluso en condiciones secas. Balaam habla de los israelitas como si prosperaran y fueran agradables como las plantas de aloe. Esto puede ser expresado en forma activa. Traducción Alterna: "áloes que el SEÑOR ha plantado".

como cedros junto a las aguas
Los árboles de cedro eran los árboles más grandes de Israel. Balaam habla de los israelitas como si crecieran tan grandes como árboles de cedro bien regados.

Numbers 24:7

Información General:
Balaam continúa profetizando bajo el control del Espíritu de Dios.

Agua fluye... bien regada
regada - El agua abundante está asociada con la bendición de Dios sobre los cultivos de la tierra. Esto puede ser expresado: "Dios bendecirá a Israel con abundante agua para sus cultivos".

su semilla es bien regada
regada- La semilla bien regada se refiere a la bendición de Dios sobre su pueblo para que tengan cosechas abundantes. Traducción Alterna: "tendrán suficiente agua para que sus semillas produzcan cultivos sanos".

Su rey está por ser más engrandecido... su reino será honrado
Estas dos frases tienen un significado similar, enfatizando cuánto Dios los bendecirá en comparación con otras naciones.

Su rey está por ser más engrandecido que Agag
Aquí "más engrandecido" se refiere a un mayor honor y poder. Esto significa que el futuro rey de Israel tendrá más honor y será más poderoso que Agag. Agag fue rey de los amalecitas.

su reino será honrado
Esto se puede declarar en forma activa. Traducción Alterna: "otra gente dará honor a su reino".

Numbers 24:8

Información General:
Balaam continúa profetizando bajo el control del Espíritu de Dios.

Dios lo trae
"Dios trae a los israelitas".

con fuerza como un buey salvaje
Este simíl enfatiza que los israelitas tienen gran fuerza.

Él se comerá a las naciones
Balaam habla de los israelitas como si fueran animales salvajes que se comen a sus enemigos. Esto significa que ellos destruirán a sus enemigos.

Numbers 24:9

Información General:
Balaam termina la profecía bajo el control del Espíritu de Dios.

Él se agacha como un león, como una leona
En este símil, Balaam compara a los israelitas con leones tanto macho como hembra. Esto significa que son peligrosos y están siempre listos para atacar.

¿Quién se atreve a molestarlo?
Balaam usa una pregunta para advertir a todas las personas que no provoquen a los israelitas. Esto se puede traducir como una declaración. AT: "¡Nadie se atreve a molestarlo!"

Que todo aquél que lo bendiga sea bendecido; que todo aquél que lo maldiga sea maldito
Esto puede ser expresado en forma activa. Traducción Alterna: "Que Dios bendiga a los que bendicen a los israelitas; que maldiga a los que maldicen a los israelitas"

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Numbers 24:10

La ira de Balac se encendió
Se habla del aumento de la ira de Balac como si fuera un fuego que comienza a arder. Esto puede ser expresado en forma activa. Traducción Alterna: "Balac se enojó mucho".

golpeó sus manos juntas en enojo
Esta fue una señal de gran frustración y enojo.

Numbers 24:12

Aún si Balac me diera su palacio lleno de plata y oro
Balaam está describiendo algo que nunca sucedería. Esta declaración hace énfasis en que no hay nada que pudiera hacer que Balaam desobedezca a Dios.

¿Acaso no dije esto a ellos?
Balaam usa una pregunta para recordarle a Balac lo que le dijo antes. Esta pregunta retórica se puede traducir como una expresión. Traducción Alterna: "Les dije esto a ellos".

este pueblo
"los israelitas"

Numbers 24:15

Balaam hijo de Beor
Beor era el padre de Balaam. Vea cómo tradujo esto en 22:5.

cuyos ojos están bien abiertos
Esta expresión idiomática significa que ve y entiende claramente. Vea cómo tradujo esto en 24:2.

quien tiene conocimiento del Altísimo
El término abstracto "conocimiento" puede ser declarado como una acción. Traducción Alterna: "quien sabe cosas que Dios el Altísimo le ha revelado".

se postra
Esta es una señal de sumisión a Dios.

Numbers 24:17

Información General:
Balaam continúa la primera de sus cuatro profecías.

Lo veo, pero él no está aquí ahora. Yo lo miro, pero él no está cerca
Ambas declaraciones tienen el mismo significado. Balaam está teniendo un visión de un evento futuro. La palabra "él" se refiere a un futuro líder de Israel.

Una estrella saldrá de Jacob
Aquí "estrella" se refiere a un rey israelita que se levantará en poder.

saldrá de Jacob
Aquí "Jacob" se refiere a los descendientes de Jacob. Traducción Alterna: "de entre los descendientes de Jacob".

un cetro se levantará de Israel
Esto significa lo mismo que la primera parte de la oración. Aquí "cetro" se refiere a un rey poderoso.

se levantará de Israel
Aquí "Israel" se refiere a los futuros israelitas. Traducción Alterna: "de entre los israelitas en el futuro"

quebrará los líderes de Moab
Los posibles significados son: 1) él romperá la cabeza de los líderes de Moab o 2) él destruirá a los líderes de Moab.

todos los descendientes de Set
Esto también se refiere a los moabitas, que eran descendientes de Set.

Numbers 24:18

Información General:
Balaam concluye la primera de sus cuatro profecías.

Edom vendrá a ser una posesión de Israel
Esto puede ser expresado en forma activa. Traducción Alterna: "Los israelitas ocuparán Edom"

Seir también se volverá su posesión
Aquí "Seir" se refiere a las personas que vivían cerca del Monte Seir. Esto puede ser expresado en forma activa. Traducción Alterna: "Israel también conquistará a la gente de Seir".

Fuera de Jacob un rey vendrá
Jacob fue el antepasado de los israelitas. "Jacob" es una metonimia

de sus ciudades
Esto se refiere a la ciudad de Ar donde Balac encontró a Balaam.

Numbers 24:20

Balaam miró a Amalec
Aquí "Amalec" es una metonimia

su final
Se usa un pronombre singular porque se habla de los amalecitas como una sola persona.

Numbers 24:21

los quenitas
Este es el nombre de un pueblo que descendía de Caín.

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El lugar donde tú vives es fuerte
"El lugar donde vives está bien defendido"

tú nido es en las rocas
Esta es una metáfora que significa que viven en un lugar seguro. Traducción Alterna: "tú lugar es tan seguro como un nido en lo alto de las rocas"

No obstante Caín será arruinado cuando Asiria te lleve cautivo
Caín fue una de las principales ciudades donde vivían los quenitas. Esto puede ser expresado en forma activa. Traducción Alterna: "Sin embargo los asirios destruirán a los quenitas y los tomarán cautivos".

Numbers 24:23

¿Quién sobrevivirá cuando Dios haga esto?
Esta pregunta retórica puede ser traducida como una declaración. Traducción Alterna: "¡Nadie sobrevivirá cuando Dios haga esto!".

Quitim
Este es el nombre de una ciudad en una isla en el Mar Mediterráneo.

ellos, también, terminarán en destrucción
El nombre abstracto "destrucción" puede ser declarado como una acción. Traducción Alterna: "Dios también los destruirá.

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Chapter 25

1 Israel se quedó en Sitim, y los hombres comenzaron a prostituirse con las mujeres de Moab, **2** pues los moabitas habían invitado al pueblo a los sacrificos de sus dioses. Así qué, el pueblo comió y se acostó boca abajo a los dioses moabitas. **3** Los hombres de Israel, se unieron a adorar a Baal de Peor, y el enojo del SEÑOR se encendió contra Israel. **4** El SEÑOR le dijo a Moisés: "Mata a todos los jefes del pueblo y cuélgalos delante de Mí para exponerlos a la luz del día, para que mi fuerte enojo pueda volverse de Israel." **5** Así que, Moisés le dijo a los jefes de Israel: "Cada uno de ustedes debe ejecutar a las personas que se han unido a adorar a Baal de Peor." **6** Luego, uno de los hombres de Israel vino y trajo entre su familia a una mujer madianita. Esto pasó ante la vista de Moisés y de toda la comunidad del pueblo de Israel, mientras estaban llorando en la entrada de la tienda de reunión. **7** Cuando Finees, hijo de Eleazar, hijo de Aarón el sacerdote, vio esto, se levantó de entre la comunidad y tomó una lanza en su mano. **8** Siguió al varón israelita a la tienda y empujó la lanza a través de los cuerpos, del varón israelita y de la mujer. Así que, una plaga que Dios había enviado al pueblo de Israel se detuvo. **9** Aquellos que murieron por la plaga fueron veinticuatro mil en número. **10** El SEÑOR le habló a Moisés y Él le dijo: **11** "Finees, hijo de Eleazar, hijo de Aarón el sacerdote, alejó mi furia del pueblo de Israel porque fue apasionado con mi celo entre ellos. Así que, no he consumido al pueblo de Israel en mi furia. **12** Por lo tanto dí: 'El SEÑOR dice: "Miren, le estoy dando a Finees mi pacto de paz. **13** Para él y sus descendientes después de él, será un pacto de un sacerdocio eterno, porque fue celoso por mi, su Dios. Él ha expiado al pueblo de Israel."' **14** El nombre del varón israelita que fue muerto con la mujer madianita, era Zimri hijo de Salu, un jefe de una familia de antepasados entre los simeonitas. **15** El nombre de la mujer madianita que fue muerta era Cozbi, hija de Zur, que era cabeza de una tribu y familia en Madián. **16** Así que, EL SEÑOR habló a Moisés y le dijo: **17** "Trata a los madianitas como enemigos y atácalos, **18** pues te han tratado como enemigo con su desprecio. Ellos te condujeron al mal en el caso de Peor y en el caso de su hermana Cozbi, la hija de un jefe en Madián, que fue muerta en el día de la plaga en el asunto de Peor."

Numbers 25:1

Sitim
Este es el nombre de un lugar en Moab.

se postró
Esto fue un acto de adoración.

Peor
Peor era el nombre de una montaña. Vea cómo tradujo esto en 23:28.

el enojo del SEÑOR fue encendido
Se habla del incremento de la ira del Señor como si fuera un fuego que comienza a arder. Esto puede ser expresado en forma activa. Vea cómo tradujo una frase similar en 21:19. Traducción Alterna: "El Señor se enojó mucho".

Numbers 25:4

todos los líderes del pueblo
Se implica que esto se refiere a los líderes que eran culpables de idolatría. El significado completo de esta declaración se puede aclarar. Traducción Alterna: "todos los líderes del pueblo que son culpables de idolatría".

para exponerlos a la luz del día
Esto significa que los líderes de Israel matarán a estas personas y dejarán sus cadáveres donde todo el pueblo pueda verlos.

a los líderes de Israel
"a los líderes de Israel que no fueron culpables de idolatría"

Peor
Peor era el nombre de una montaña. Vea cómo tradujo esto en 23:28.

Numbers 25:6

trajo entre su familia a una mujer madianita
Se implica que la trajo a su campamento para tener relaciones sexuales con ella. El significado completo de esta declaración se puede aclarar. Traducción Alterna: "llevó a una mujer madianita al campamento israelita para dormir con ella".

ante la vista de Moisés y de toda la comunidad del pueblo de Israel
Aquí "ante la vista de" es una expresión idiomática que significa que ellos escucharon sobre eso, o se enteraron de ello.

Eleazar
Este es el nombre del hijo de Aarón. Vea cómo lo tradujo en 3:1.

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Numbers 25:8

Él siguió
"Finees siguió"

Numbers 25:10

alejó mi furia del pueblo de Israel
Se habla de la ira de Dios como si fuera algo que pudiera ser físicamente apartado para detenerlo. Traducción Alterna: "hizo que ya no estuviera enojado con el pueblo de Israel".

no he consumido al pueblo de Israel en mi ferocidad
Se habla de Dios como si fuera un animal feroz que podría haber devorado al pueblo de Israel. Traducción Alterna: "no he destruido al pueblo de Israel en mi terrible ira".

Numbers 25:12

Por lo tanto di: 'El SEÑOR dice: "Miren, le estoy dando a Finees... al pueblo de Israel'".
Esto continúa el discurso del SEÑOR del versículo anterior. Esto tiene citas dentro de las citas. Las citas directas pueden ser expresadas como citas indirectas.Traducción Alterna: "Por lo tanto, di a Finees que le estoy dando a él... al pueblo de Israel".

Numbers 25:14

Ahora
Esto cambia de la línea principal de la historia a información de antecedentes sobre Zimri y Cozbi.

que fue asesinado
Esto se puede declarar en forma activa. Traducción Alterna: "a quien Finees mató".

Zimri... Salu... Zur
Estos son nombres de hombres.

Cozbi
Este es el nombre de una mujer.

Numbers 25:16

con su desprecio
El sustantivo abstracto "desprecio" se puede expresar como un verbo. AT: "al despreciarte".

te condujeron al mal
"Te persuadieron para que hicieras esta cosa malvada"

en el caso de Peor... en el asunto de Peor
Ambas frases significan que estas cosas sucedieron en el Monte Peor.

Peor
Peor era el nombre de una montaña. Vea cómo tradujo esto en 23:28.

que fue asesinada
Esto se puede declarar en forma activa. Traducción Alterna: "a quien Finees mató". (Ver:

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Chapter 26

1 Sucedió después de la plaga que EL SEÑOR habló a Moisés y Eleazar hijo de Aarón el sacerdote. Él dijo: **2** "Cuenta toda la comunidad del pueblo de Israel, de veinte años hacia arriba, por los antepasados de sus familias, todos los que pueden ir a la guerra por Israel." **3** Así que Moisés y Eleazar el sacerdote les hablaron en las planicies de Moab por el Jordán en Jericó y dijo: **4** "Cuenta la gente, de veinte años hacia arriba, como EL SEÑOR mandó a Moisés y al pueblo de Israel, que salió de la tierra de Egipto." **5** Rubén era el primogénito de Israel. De su hijo Enoc vino la familia de los enoquitas. De Falú vino la familia de los faluitas. **6** De Hezrón vino la familia de los hezronitas. De Carmi vino la familia de los carmitas. **7** Estas fueron las familias de los descendientes de Rubén, que sumaban 43, 730 hombres. **8** Eliab era un hijo de Falú. **9** Los hijos de Eliab fueron Nemuel, Datán y Abiram. Éstos eran los mismos Datan y Abiram quienes siguieron a Coré cuando ellos desafiaron a Moisés y a Aarón y se rebelaron contra EL SEÑOR. **10** La tierra abrió su boca y se los tragó junto con Coré cuando sus seguidores murieron. En ese tiempo, el fuego devoró 250 hombres, quienes se volvieron una señal de advertencia. **11** Pero la línea de Coré no murió. **12** Las familias de los descendientes de Simeón eran estos: por Nemuel, la familia de los nemuelitas, por Jamín, la familia de los jaminitas, por Jaquín, la familia de los jaquinitas, **13** por Zera, la familia de los zeraítas, por Saúl, la familia de los saulitas. **14** Estas fueron las familias de los descendientes de Semeón, que sumaban 22, 200 hombres. **15** Las familias de los descendientes de Gad fueron estas: por Zefón, la familia de los zefonitas, por Hagui, la familia de los haguitas, por Suni, la familia de los sunitas, **16** por Ozni, la familia de los oznitas, **17** por Eri, la familia de los eritas, **18** por Arod, la familia de los aroditas, por Areli, la familia de los arelitas. Estos fueron los descendientes de Gad, que sumaban 40, 500 hombres. **19** Los hijos de Judá fueron Er y Onán, pero estos hombres murieron en la tierra de Canaán. **20** Las familias de los otros descendientes de Judá fueron estas: por Sela, la familia de los selaítas, por Fares, la familia de los faresitas, y por Zera, la familia de los zeraítas. **21** Los descendientes de Fares fueron estos: por Hezrón, la familia de los hezronitas, por Hamul, la familia de los hamulitas. **22** Estas fueron las familias de los descendientes de Juda, que sumaban 76, 500 hombres. **23** Las familias de los descendientes de Isacar fueron estas: por Tola, la familia de los tolaítas, por Fúa, la familia de los funitas, **24** por Jasub, la familia de los jasubitas, por Simrón, la familia de los simronitas. **25** Estas fueron las familias de Isacar, que sumaban 64, 300 hombres. **26** Las familias de los descendientes de Zabulón fueron estas: por Sered, la familia de los sereditas, por Elón, la familia de los elonitas, por Jahleel, la familia de los jahleelitas. **27** Estas fueron las familias de los zabulonitas, que sumaban 60, 500 hombres. **28** Las familias de los descendientes de José eran Manasés y Efraín. **29** Los descendientes de Manasés eran estos: por Maquir, la famila de los maquiritas (Maquir era el padre de Galaad), por Galaad, la familia de los galaaditas. **30** Los descendientes de Galaad fueron estos: por Jezer, la familia de los jezeritas, por Helec, la familia de los helequitas, **31** por Asriel, la familia de los asrielitas, por Siquem, la familia de los siquemitas, **32** por Semida, la familia de los semidaítas, por Hefer, la familia de los heferitas. **33** Zelofehad hijo de Hefer no tuvo hijos, sólo hijas. Los nombres de sus hijas fueron Maala, Noa, Hogla, Milca y Tirsa. **34** Estas fueron las familias de Manasés, que sumaban 52, 700 hombres. **35** Las familias de los descendientes de Efraín eran estas: por Sutela, la familia de los sutelaítas, por Bequer, la familia de los bequeritas, por Tahán, la familia de los tahanitas. **36** Los descendientes de Sutela fueron, por Erán, la familia de los eranitas. **37** Estas eran las familias de los descendientes de Efrían, que sumaban 32, 500 hombres. Estos eran los descendientes de José, sumados por cada una de sus familias. **38** Las familias de los descendientes de Benjamín eran estas: por Bela, la familia de los belaítas, por Asbel, la familia de los asbelitas, por Ahiram, la familia de los ahiramitas, **39** por Sufam, la familia de los sufamitas, por Hufam, la familia de los hufamitas. **40** Los hijos de Bela eran Ard y Naamán. De Ard vino la familia de los arditas, y de Naamán vino la familia de los naamitas. **41** Estas fueron las familias de los descendientes de Benjamín. Que sumaban 45, 600 hombres. **42** Las familias de los descendientes de Dan eran, por Súham, las familias de los suhamitas. Estas eran las familias de los descendientes de Dan. **43** Todas las familias de los suhamitas sumaban 64, 400 hombres. **44** Las familias de los descendientes de Aser eran estas: por Imna, la familia de los imnitas, por Isúi, la familia de los isuítas, por Bería, la familia de los beritas. **45** Los descendientes de Bería eran estos: por Heber, la familia de los heberitas, por Malquiel, la familia de los malquielitas. **46** El nombre de la hija de Aser era Sera. **47** Estas eran las familias de los descendientes de Aser, que sumaban 53, 400 hombres. **48** Las familias de los descendientes de Neftalí eran estas: por Jahzeel, el clan de los jahzeelitas, por Guni, el clan de los gunitas, **49** por Jezer, el clan de los jezeritas, por Silem, el clan de los silemitas. **50** Estas eran las familias de los descendientes de Neftalí, que sumaban 45,

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400 hombres. **51** Esta era la cantidad completa de los hombres entre el pueblo de Israel: 601, 730. **52** El SEÑOR habló a moisés y dijo: **53** "La tierra debe ser dividida entre estos hombres como una herencia de acuerdo al número de sus nombres. **54** A las familias más grandes debes darle más herencia, y a las familias más pequeñas debes darle menos herencia. A cada familia debes darle una herencia de acuerdo al número de hombres que fueron contados. **55** Sin embargo, la tierra debe ser dividida por suerte. Ellos deben heredar la tierra según sea dividida entre los antepasados de las tribus. **56** Su herencia debe ser dividida entre las familias más grandes y las familias más pequeñas, distribuída entre ellos por suerte." **57** Las familias de los levitas, contados familia por familia, eran estos: por Gersón, la familia de los gersonitas, por Coat, la familia de los coatitas, por Merari, la familia de los meraritas. **58** Las familias de Leví eran estos: la familia de los Libnitas, la familia de los Hebronitas, la familia de los mahlitas, la familia de los musitas, y la familia de los Coreítas. Coat era el antepasado de Amram. **59** El nombre de la esposa de Amram era Jocabed, descendiente de Leví, que nació a los Levitas en Egipto. Ella dio a luz a Amram sus hijos, que eran Aarón y Moisés, y su hermana Miriam. **60** A Aarón le nació Nadab y Abiú, Eleazar e Itamar. **61** Nadab y Abiú murieron cuando ofrecieron delante del SEÑOR fuego inaceptable. **62** Los hombres que fueron contados entre ellos fueron veintitres mil, todos hombres de un mes de edad hacia arriba. Pero no fueron contados entre los descendientes de Israel porque no se le dio herencia a ellos entre el pueblo de Israel. **63** Estos fueron los contados por Moisés y Eleazar el sacerdote. Contaron al pueblo de Israel en las planicies de Moab por el Jordán en Jericó. **64** Pero entre estos no habia hombre que hubiera sido contado por Moisés y Aarón el sacerdote cuando los descendientes de Israel fueron contados en el desierto de Sinaí. **65** Por cuanto EL SEÑOR había dicho que toda esa gente ciertamente morirían en el desierto. No quedó un sólo hombre entre ellos, excepto Caleb hijo de Jefone y Josué hijo de Nun.

Numbers 26:1

Cuenta toda la comunidad
Sólo debían contar a los hombres, no a las mujeres. El significado completo de esta expresión se puede aclarar. Traducción Alterna: "Cuenta a todos los hombres de la comunidad"

veinte años hacia arriba
"20 años y más"

Numbers 26:3

habló a ellos
"habló a los líderes israelitas"

planicies
Una planicie es un gran área plana de tierra.

veinte años en adelante
"20 años y más"

Numbers 26:5

Información General:
Los líderes de Israel están contando los hombres, de 20 años en adelante, según sus tribus y familias.

era el primogénito de Israel
Aquí "Israel" se refiere al hombre también conocido como Jacob.

De su hijo
La palabra "su" se refiere a Rubén.

Numbers 26:8

Información General:
Los líderes de Israel están contando los hombres, de 20 años en adelante, según sus tribus y familias.

Eliab... Datán... Abiram
Traduzca los nombres de estos hombres de la misma manera que lo hizo en 16:1.

Numbers 26:10

La tierra abrió su boca y se los tragó
Aquí se habla de la tierra como si fuera una persona que abre la boca y se come algo. Traducción Alterna: "El SEÑOR hizo que la tierra se abriera, y los hombres cayeron en el agujero"

el fuego devoró 250 hombres
Aquí se habla del fuego como si fuera un gran animal devorando algo. Traducción Alterna: "El SEÑOR provocó un incendio que mató a 250 hombres"

la linea de Coré
"toda la familia de Coré"

murieron
"final"

Numbers 26:12

Información General:
Los líderes de Israel están contando los hombres, de 20 años en adelante, según sus tribus y familias.

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Numbers 26:15

Información General:
Los líderes de Israel están contando los hombres, de 20 años en adelante, según sus tribus y familias.

Numbers 26:19

Información General:
Los líderes de Israel están contando los hombres, de 20 años en adelante, según sus tribus y familias.

Numbers 26:23

Información General:
Los líderes de Israel están contando los hombres, de 20 años en adelante, según sus tribus y familias.

Numbers 26:26

Información General:
Los líderes de Israel están contando los hombres, de 20 años en adelante, según sus tribus y familias.

Numbers 26:28

Información General:
Los líderes de Israel están contando los hombres, de 20 años en adelante, según sus tribus y familias.

Numbers 26:30

Información General:
Los líderes de Israel están contando los hombres, de 20 años en adelante, según sus tribus y familias.

Numbers 26:33

Información General
Los líderes de Israel están contando los hombres, de 20 años en adelante, según sus tribus y familias.

Numbers 26:35

Información General
Los líderes de Israel están contando los hombres, de 20 años en adelante, según sus tribus y familias.

Estos eran los descendientes de José
La palabra "estos" se refiere a todos los hombres descendientes de los hijos de José, Efraín y Manasés. El significado completo de esta expresión se puede aclarar. Traducción Alterna: "Estos fueron los descendientes de José, que descendían de sus hijos Manasés y Efraín"

contados en cada uno de sus clanes
Esto se puede declarar en forma activa.Traducción Alterna: "los contaron en cada uno de sus clanes"

Numbers 26:38

Información General:
Los líderes de Israel están contando los hombres, de 20 años en adelante, según sus tribus y familias.

Numbers 26:42

Información General:
Los líderes de Israel están contando los hombres, de 20 años en adelante, según sus tribus y familias.

Numbers 26:44

Información General:
Los líderes de Israel están contando los hombres, de 20 años en adelante, según sus tribus y familias.

Numbers 26:48

Información General:
Los líderes de Israel están contando los hombres, de 20 años en adelante, según sus tribus y familias.

Numbers 26:51

la cantidad completa
"el número total"

601.730
"seiscientos un mil setecientos treinta"

Numbers 26:52

La tierra debe ser dividida
Esto puede ser expresado en forma activa. Traducción Alterna: "Debes dividir la tierra"

estos hombres
Esto se refiere a todos los hombres que fueron contados en sus clanes, comenzando en 26:5.

de acuerdo al número de sus nombres
"por el número de personas en cada clan"

Numbers 26:54

Información General:
El SEÑOR sigue hablando a Moisés.

darle menos herencia
En este pasaje, la palabra "herencia" se refiere a la tierra heredada. El significado completo de esta declaración se puede aclarar. Traducción Alterna: "dar más tierra como herencia"

que fueron contados
Esto puede ser expresado en forma activa. Traducción Alterna: "a quienes los líderes de Israel contaron"

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la tierra debe ser dividida
Esto puede ser expresado en forma activa. Traducción Alterna: "debes dividir la tierra"

por suerte
"echando suertes"

debe ser dividida
Esto se puede declarar en forma activa. Traducción Alterna: "lo dividirás"

distribuido entre ellos
Esto puede ser expresado en forma activa. Traducción Alterna: "y tú debes distribuirles la tierra a ellos"

Numbers 26:57

Información General:
Esta es una lista de los clanes levitas. Moisés cuenta a los levitas por separado de las otras tribus porque no recibieron ninguna tierra.

contados clan por clan
Esto puede ser expresado en forma activa. Traducción Alterna: "que los líderes también contaron clan por clan"

Gersón... Coat... Merari... Amram
Traduzca estos nombres de la misma manera que lo hizo en 3:17.

Ella dio a luz a Amram sus hijos
"Ella y Amram tuvieron hijos"

Numbers 26:60

Nadab... Abiú... Itamar
Traduzca los nombres de estos hombres de la misma manera que lo hizo en 3:1.

ofrecieron delante del SEÑOR fuego inaceptable
Aquí la palabra "fuego" se usa para referirse a "quemar incienso". Vea cómo tradujo una frase similar en 3:3. Traducción Alterna: "quemaron una ofrenda de incienso al SEÑOR de una manera que él no aprobó"

que fueron contados
Esto puede ser expresado en forma activa. Traducción Alterna: "a quienes los líderes contaron"

veintitrés mil
veintitrés mil - "23.000"

un mes de edad hacia arriba
"un mes de edad y mayores"

no fueron contados
Esto puede ser expresado en forma activa. Traducción Alterna: "pero los líderes no los contaron"

porque no se le dio herencia a ellos
Esto puede ser expresado en forma activa. Aquí "herencia" se refiere a la tierra heredada. El significado completo de esta declaración puede ser aclarado. Traducción Alterna: "porque el SEÑOR dijo que no recibirían ninguna tierra como herencia"

Numbers 26:63

los contados por Moisés y Eleazar el sacerdote
Esto puede ser expresado en forma activa. Traducción Alterna: "a quienes Moisés y Eleazar el sacerdote contaron"

no había hombre
"no había hombres"

que hubiera sido contado por Moisés y Aarón el sacerdote
Esto puede ser expresado en forma activa. Traducción Alterna: "a quien Moisés y Aarón el sacerdote hubieran contado"

cuando los descendientes de Israel fueron contados
Esto puede ser expresado en forma activa. Traducción Alterna: "cuando ellos contaron los descendientes de Israel"

Numbers 26:65

No quedó un sólo hombre entre ellos, excepto
La palabra "ellos" se refiere a todas las personas que fueron contadas en el desierto de Sinaí. Esto se puede declarar en forma positiva. Traducción Alterna: "Los únicos que todavía estaban vivos eran"

hijo de Jefone
Jefone era el padre de Caleb. Vea cómo tradujo esto en 13:5.

hijo de Nun
Nun era el padre de Josué. Vea cómo tradujo esto en 11:28.

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Chapter 27

1 Luego a Moisés vinieron las hijas de Zelofehad hijo de Hefer, hijo de Galaad, hijo de Maquir, hijo de Manasés, de las familias de Manasés, hijo de José. Estos fueron los nombres de sus hijas: Maala, Noa, Hogla, Milca y Tirsa. **2** Ellas se pararon frente a Moisés, Eleazar el sacerdote, los jefes y ante toda la comunidad en la entrada de la tienda de reunión. Ellas dijeron: **3** "Nuestro padre murió en el desierto. Él no estaba entre aquellos quienes conspiraron en contra del SEÑOR en la compañía de Coré. Él murió por su propio pecado, y él no tuvo hijos. **4** ¿Por qué el nombre de nuestro padre debería ser quitado de entre los miembros de su familia porque no tuvo hijos? Danos tierra de entre los parientes de nuestro padre." **5** Así que Moisés llevó su caso ante EL SEÑOR. **6** El SEÑOR habló a Moisés y dijo: **7** "Las hijas de Zelofehad están hablando correctamente. Ciertamente, debes darles la tierra como una herencia de entre los parientes de su padre, y debes asegurarte que la herencia de su padre se pase a ellas. **8** Debes hablarle al pueblo de Israel y decirles: "Si un hombre muere y no tiene hijos, entonces ustedes deben hacer que su herencia pase a sus hijas. **9** Si no tiene hija, entonces ustedes deben darle su herencia a sus hermanos. **10** Si no tiene hermanos, entonces deben darle su herencia a los hermanos de su padre. **11** Si su padre no tiene hermanos, entonces ustedes deben darle su herencia al pariente más cercano en su familia, y él debe tomarla para sí mismo. Esta será la ley establecida por orden para el pueblo de Israel, como EL SEÑOR me ha ordenado a mí."' **12** El SEÑOR dijo a Moisés: "Sube a las montañas de Abarim y mira la tierra que Yo le he dado al pueblo de Israel. **13** Después que la hayas visto, tú también debes reunirte con tu pueblo, como Aarón tu hermano. **14** Esto va a pasar porque ustedes dos se rebelaron en contra de Mi mandato en el desierto de Zin. Allí, cuando el agua fluyó de la roca, en tu enojo fallaste de hornarme como santo ante los ojos de toda la comunidad." Estas son las aguas de Meriba de Cades en el desierto de Zin. **15** Entonces Moisés habló al SEÑOR y dijo: **16** "Que puedas Tú, SEÑOR, el Dios de todos los espíritus de toda la humanidad, escoger a un hombre sobre toda la comunidad, **17** un hombre que pueda salir y entrar ante ellos y los guíe para salir y los traiga, para que Tu comunidad no sea como una oveja que no tiene pastor." **18** El SEÑOR dijo a Moisés: "Toma a Josué hijo de Nun, un hombre en quien mi Espíritu vive, y pon tu mano sobre él. **19** Ponlo delante de Eleazar el sacerdote y delante de toda la comunidad, y ordénalo a él ante los ojos de ellos para que los dirija. **20** Tú debes poner algo de tu autoridad sobre él, para que toda la comunidad del pueblo de Israel pueda obedecerlo. **21** Él va a ir delante de Eleazar el sacerdote a buscar Mi voluntad para él conforme a las decisiones de Urim. Estará bajo su mandato que la gente salga y entre, tanto él como todo el pueblo de Israel, toda la comunidad." **22** Así que Moisés hizo como EL SEÑOR le había ordenado. **23** Tomó a Josué y lo puso delante de Eleazar el sacerdote y toda la comunidad. Puso sus manos sobre él y le ordenó dirigir, como EL SEÑOR le había ordenado hacer.

Numbers 27:1

Luego a Moisés vinieron las hijas de Zelofehad hijo de Hefer
"Entonces las hijas de Zelofehad, hijo de Hefer, hijo de Galaad, hijo de Maquir, hijo de Manasés, de los clanes de Manasés, hijo de José, vinieron a Moisés". Esto nos dice la genealogía de Zelofehad.

Zelofehad hijo de Hefer... Maala, Noa, Hogla, Milca y Tirsa
Traduzca estos nombres de la misma manera que lo hizo en 26:33.

Galaad... Maquir
Traduzca estos nombres de la misma manera que lo hizo en 26:28.

Numbers 27:2

Ellas se pararon
"Las hijas de Zelofehad se colocaron de pie"

quienes conspiraron en contra del SEÑOR en la compañía de Coré
Las personas en la compañía de Coré se reunieron y se rebelaron contra el SEÑOR. El SEÑOR los hizo morir a causa de su pecado. El significado de esto se puede aclarar. Traducción Alterna: "quienes murieron porque estaban entre los seguidores de Coré que se rebelaron contra el SEÑOR"

por su propio pecado
"por causa de su propio pecado"

Numbers 27:4

¿Por qué el nombre de nuestro padre debería ser quitado de entre los miembros de su clan porque no tuvo hijos?
En ese momento, sólo los hijos recibían tierras como herencia. Las hijas usan esta pregunta para sugerir que deberían recibir la herencia y continuar el clan familiar. Esto puede ser escrito como una declaración. Traducción Alterna: "No debes quitar

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el nombre de nuestro padre de los miembros del clan sólo porque no tuvo un hijo"

Danos tierra entre los parientes de nuestro padre
Esto significa que están pidiendo heredar tierras cerca de donde los parientes de su padre están heredando tierras. El significado de esto se puede aclarar. Traducción Alterna: "Danos tierras donde viven los parientes de nuestro padre"

Numbers 27:6

de entre los parientes de su padre
Esto significa que ellas heredarán tierras donde los parientes de su padre están heredando tierras. El significado completo de esta declaración se puede aclarar. Traducción Alterna: "donde viven los parientes de su padre"

Numbers 27:9

Información General:
Esto continúa la ley de Dios sobre quién recibirá tierras si un hombre no tiene hijos.

será la ley establecida por decreto para el pueblo de Israel
Esto se puede declarar en forma activa. Traducción Alterna: "sea una ley que todo el pueblo de Israel debe obedecer"

me ha ordenado a mí
Aquí "a mí" se refiere a Moisés.

Numbers 27:12

montañas de Abarim
Esta es una serie de montañas en Moab.

que Yo le he dado al pueblo de Israel
Aquí el SEÑOR habla sobre la tierra que le está dando a los israelitas como si ya se las hubiera dado. Habla de esta manera para enfatizar que está comprometido a dársela. Traducción Alterna: "que daré al pueblo de Israel"

tú, también, debes ser reunido con tu gente
Este es un eufemismo que significa que Moisés morirá y su espíritu irá al lugar donde están sus antepasados. Traducción Alterna: "debes morir"

como Aarón tu hermano
Usted puede dejar en claro la información entendida de que Aarón murió. Traducción Alterna: "como tu hermano mayor Aarón murió"

ustedes dos se rebelaron
Esto se refiere a Moisés y Aarón.

desierto de Zin
Traduzca esta frase de la misma manera que lo hizo en 13:21.

cuando el agua fluyó de la roca, en tu enojo
Esto se refiere a un evento en el que el SEÑOR hizo que fluyera agua milagrosamente de una roca. Dios le dijo a Moisés que le hablara a la roca. En cambio, Moisés golpeó la roca porque estaba enojado con el pueblo.

fallaste en honrarme como santo
"no me trataste como santo"

ante los ojos de toda la comunidad
Aquí los "ojos de toda la comunidad" se refiere a la comunidad misma. Está escrito de esta manera para enfatizar lo que vieron. Traducción Alterna: "frente a toda la comunidad"

aguas de Meriba
Traduzca esto de la misma manera que lo hizo en 20:12.

Numbers 27:15

el Dios de los espíritus de toda la humanidad
Los posibles significados son: 1) aquí "espíritus" se refiere a todas las personas". Traducción Alterna: "el Dios sobre toda la humanidad" o 2) la referencia a "espíritus" se refiere a que Dios habiendo dado vida y aliento a todas las personas. Traducción Alterna: "el Dios que da aliento a todas las personas" o "el Dios que da vida a toda la humanidad"

un hombre sobre toda la comunidad
Estar "sobre" un grupo de personas significa tener autoridad para dirigirlos. Traducción Alterna: "un hombre para liderar la comunidad"

un hombre que pueda salir y venir ante ellos y los guíe para salir y los traiga
Esta es una expresión que significa una persona que liderará a todo el pueblo y también liderará al ejército en batalla.

para que Tu comunidad no sea como una oveja que no tiene pastor
Este es un símil que significa que sin un líder la gente vagará y estará indefensa.

Numbers 27:18

Toma a Josué hijo de Nun, un hombre en quien mi Espíritu vive
El Espíritu del SEÑOR está en Josúe, lo que significa que Josué obedece al SEÑOR y sigue sus mandamientos.

pon tu mano sobre él
Esta es una señal de dedicar a alguien al servicio de Dios. Traducción Alterna: "pon tu mano sobre él para nombrarlo"

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y ordénale a él ante los ojos de ellos para que los dirija
Aquí "los ojos de ellos" se refiere a las personas. Está escrito de esta manera para enfatizar lo que vieron. Traducción Alterna: "y frente a todos ellos ordénale a Josué que dirija al pueblo de Israel"

Numbers 27:20

Información General:
El SEÑOR continúa hablando a Moisés acerca de Josué.

Tú debes poner algo de tu autoridad sobre él
Aquí el SEÑOR habla de Moisés dándole un poco de su autoridad a Josué como si fuera un artículo o una prenda de vestir que pudiera ponerle. AT: "Debes darle algo de tu autoridad" o "Deja que él decida qué debería hacer el pueblo"

Urim
Esta era una piedra sagrada que el Sumo Sacerdote llevaba en la placa de su pecho. Lo usaba para determinar la voluntad de Dios.

Estará bajo su mandato que la gente salga y entre
Esto significa que Josué tendrá autoridad para dirigir los movimientos de la comunidad de Israel. "Salir" y "entrar" son dos órdenes opuestas que se usan para enfatizar que él tendrá el control total de sus movimientos. Traducción Alterna: "Dirigirá los movimientos de la comunidad"

tanto él como todo el pueblo de Israel con él, toda la comunidad
Ambas frases significan lo mismo, y se usan juntas para dar énfasis. Traducción Alterna: "Tanto él como toda la nación de Israel"

Numbers 27:22

lo colocó delante
"y le dijo que se colocara de pie delante de"

Él puso sus manos sobre él y le ordenó liderar
"Él" se refiere a Moisés, y "él" se refiere a Josué.

Él puso sus manos sobre él
El poner encima las manos era una forma de separar a una persona para hacer una tarea especial para Dios.

liderar
Puede aclarar la información comprendida de liderar a la gente. Traducción Alterna: "liderar al pueblo" o "ser el líder de los israelitas"

como el SEÑOR le había ordenado hacer
Aquí "le" se refiere a Moisés.

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Chapter 28

1 El SEÑOR le habló a Moisés y le dijo: **2** "Ordena al pueblo de Israel y diles: 'Ustedes deben ofrecerme sacrificos en el tiempo acordado, las ofrendas de comida hechas por fuego para producir un aroma agradable para mí.' **3** También debes decirles: 'Esta es la ofrenda, hecha por fuego que deben ofrecerle al SEÑOR- corderos machos de un año sin mancha, dos cada día, como una ofrenda quemada normal. **4** Deben ofrecer un cordero en la mañana, y deben ofrecer el otro cordero en la tarde. **5** Deben ofrecer un décimo de una efa de harina fina, como una ofrenda de grano, amasada con un cuarto de hin de aceite batido. **6** Esta es la ofrenda quemada normal, que fue ordenada en el Monte Sinaí para producir un aroma agradable, una ofrenda hecha por fuego al SEÑOR. **7** La ofrenda de bebida con ella debe ser un cuarto de hin por uno de los corderos. Deben derramar en el lugar santo una ofrenda de bebida fermentada al SEÑOR. **8** El otro cordero, deben ofrecerlo en la tarde junto con otra ofrenda de grano, como la ofrecida en la mañana. Deben también ofrecer otra ofrenda de bebida con ella, una ofrenda hecha en fuego, para producir un aroma agradable para el SEÑOR. **9** En el día de reposo deben ofrecer dos corderos machos, cada uno de un año, sin defecto, y dos décimos de un efa de harina fina, como una ofrenda de grano, amasada con aceite, y una ofrenda de bebida con ella. **10** Esta debe ser la ofrenda quemada cada día de reposo, ademas de la ofrenda quemada normal y la ofrenda de bebida con ella. **11** En el comienzo de cada mes, deben ofrecer una ofrenda quemada al SEÑOR. Deben ofrecer dos becerros, un carnero, y siete corderos machos de un año sin defecto. **12** También deben ofrecer tres décimos de una efa de harina fina como una ofrenda de grano amasada con aceite por cada becerro, y dos décimos de harina fina como una ofrenda de grano amasada con aceite, para un carnero. **13** También deben ofrecer un décimo de una efa de harina fina amasada con aceite como una ofrenda de grano por cada cordero. Esta será la ofrenda quemada, para producir una aroma agradable, una ofrenda hecha por fuego para EL SEÑOR. **14** Las ofrendas de bebida del pueblo deben ser mitad de un hin de vino por un becerro, un tercio de hin por un carnero, y un cuarto de hin por un cordero. Esta será la ofrenda por cada mes, a través de los meses del año. **15** Un macho cabrío, como una ofrenda por el pecado se debe ofrecer al SEÑOR. Esto será ademas de las ofrendas quemadas normales y las ofrenda de bebida con ellas. **16** Durante el primer mes, en el día catorce del mes, es la Pascua del SEÑOR. **17** En el día quince de este mes, una fiesta se debe celebrar. Por siete días, pan sin levadura debe ser comido. **18** En el primer día debe haber una asamblea santa para honrar al SEÑOR. Ustedes no deben realizar trabajo normal en este día. **19** Sin embargo, deben ofrecer un sacrificio hecho en fuego, una ofrenda quemada para EL SEÑOR. Deben ofrecer dos becerros, un carnero, y siete corderos de un año, sindefecto. **20** Junto con el becerro, deben ofrecer una ofrenda de grano de tres décimos de una efa de harina fina amasada con aceite, y junto con el carnero, dos décimos. **21** Con cada uno de los siete corderos, deben ofrecer un décimo de una efa de harina fina amasada con aceite, **22** y un macho cabrío como una ofrenda por el pecado, para hacer expiación por ustedes. **23** Deben ofrecer esto además de las ofrendas normales requeridas cada mañana. **24** Como se ha descrito aquí, deben ofrecer estos sacrificios diariamente, por los siete días de la Pascua, la comida de las ofrendas hechas en fuego, un aroma agradable al SEÑOR. Debe ser ofrecido además de las ofrendas quemadas normales y las ofrendas de bebida con ellas. **25** En el día séptimo deben tener una asamblea santa para honrar al SEÑOR, y no deben tener trabajo normal en este día. **26** De igual manera, en el día de los primeros frutos, cuando ofrescan una nueva ofrenda de granos al SEÑOR en el Festival de las Semanas, debes tener una asamblea santa para honrar al SEÑOR, y no deben hacer trabajo normal en ese día. **27** Deben ofrecer una ofrenda quemada para producir un aroma agradable al SEÑOR. Deben ofrecer dos becerros, un carnero, y siete corderos machos de un año. **28** Ofrezcan también ofrendas de grano para acompañarlos: harina fina amasada con aceite, tres décimos de una efa de harina fina con aceite por cada becerro y dos décimos para el carnero. **29** Ofrezcan un décimo de una efa de harina fina amasada con aceite por cada siete corderos, **30** y un macho cabrío para hacer expiación por ustedes. **31** Cuando ofrezcan esos animales sin defecto, junto con sus ofrendas de bebida, esto debe ser además de las ofrendas quemadas normales y las ofrendas de granos con ellas."

Numbers 28:1

en el tiempo acordado
"en el tiempo que he escogido"

las ofrendas de comida hechas por fuego para producir
Esto puede ser expresado en forma activa.
Traducción Alterna: "las ofrendas de comida que quemarás en el altar producen"

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un dulce aroma para mí
"un aroma que disfruto"

Numbers 28:3

Información General:
El SEÑOR continúa diciéndole a Moisés lo que el pueblo debe hacer.

la ofrenda hecha por fuego
Esto se puede expresar en forma activa. Traducción Alterna: "la ofrenda quemada" o "la ofrenda que has quemado con fuego en el altar"

mezclada con
Esto se puede expresar en forma activa. Traducción Alterna: "que has mezclado con" (Ver:

un décimo de un efa
"Un décimo" significa una parte de diez partes iguales. Esto se puede escribir en medidas modernas. Traducción Alterna: "2 litros" o "una décima parte de un efa

un cuarto de hin
cuarto de hin - "Un cuarto" significa una parte de cuatro partes iguales. Esto se puede escribir en medidas modernas. Traducción Alterna: "un litro" o "un cuarto de un hin

aceite batido
"Aceite prensado" o "aceite de oliva puro". Esto se refiere a aceite que ha sido prensado a partir de aceitunas.

Numbers 28:6

que fue ordenada en el Monte Sinaí
Esto puede ser expresado en forma activa. Traducción Alterna: "que el SEÑOR ordenó en el Monte Sinaí"

hecha por fuego
Esto puede ser expresado en forma activa. Traducción Alterna: "que quemaste en el altar"

un cuarto de hin
cuarto de hin - "Un cuarto" significa una parte de cuatro partes iguales. Esto se puede escribir en medidas modernas. Traducción Alterna: "un litro" o "un cuarto de un hin

Deben derramar en el lugar santo una ofrenda de bebida fuerte al SEÑOR
Esta oración describe la ofrenda de bebida que debe acompañar al cordero. El significado completo de esta declaración se puede aclarar. Traducción Alterna: "Debe ser una ofrenda de una bebida fuerte y deben derramarla en el lugar santo al SEÑOR"

como la ofrecida
Esto puede ser expresado en forma activa. Traducción Alterna: "como la que ofreciste"

Numbers 28:9

Información General:
El SEÑOR continúa diciéndole a Moisés lo que el pueblo debe hacer.

dos décimos de un efa
"Dos décimos" significa dos partes de diez partes iguales. Esto se puede escribir en medidas modernas. Traducción Alterna: "cuatro litros y medio" o "dos décimos de un efa

mezclada con aceite
Esto puede ser expresado en forma activa. Traducción Alterna: "que has mezclado con aceite"

la ofrenda de bebida con ella
Muchas ofrendas tenían una ofrenda de bebida que se requería ofrecer con ellas. El significado completo de la expresión puede ser aclarado. Traducción Alterna: "la ofrenda de bebida que la acompaña"

Numbers 28:11

Información General:
El SEÑOR continúa diciéndole a Moisés lo que el pueblo debe hacer.

tres décimos de un efa
"Tres décimos" significa tres partes de diez partes iguales. Esto se puede escribir en medidas modernas. Traducción Alterna: "seis litros" o "tres décimos de un efa

dos décimos
Las palabras "de un efa" faltan y pueden ser agregadas. "Dos décimos" significa dos partes de diez partes iguales. Esto se puede escribir en medidas modernas. Traducción Alterna: "cuatro litros y medio" o "dos décimos de un efa

un décimo de un efa
"Un décimo" significa una parte de diez partes iguales. Esto se puede escribir en medidas modernas. Traducción Alterna: "2 litros" o "una décima parte de un efa

mezclada con aceite
Esto puede ser expresado en forma activa.Traducción Alterna: "que has mezclado con aceite"

hecha por fuego
Esto puede ser expresado en forma activa. Traducción Alterna: "que quemaste en el altar"

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Numbers 28:14

mitad de un hin
"Mitad" significa una parte de dos partes iguales. Esto se puede escribir en medidas modernas. Traducción Alterna: "dos litros" o "medio hin"

un tercio de hin
"Un tercio de un hin". "Un tercio" significa una parte de tres partes iguales. Esto se puede escribir en medidas modernas. Traducción Alterna: "1,2 litros" o "uno y un quinto litros" o "medio hin"

un cuarto de hin
cuarto de hin - "Un cuarto" significa una parte de cuatro partes iguales. Esto se puede escribir en medidas modernas. Traducción Alterna: "un litro" o "un cuarto de un hin

Un macho cabrío como una ofrenda por el pecado se debe ofrecer al SEÑOR
Esto puede ser expresado en forma activa. Traducción Alterna: "Debes ofrecerle un macho cabrío al SEÑOR como ofrenda por el pecado"

Numbers 28:16

Información General:
El SEÑOR continúa diciéndole a Moisés lo que el pueblo debe hacer.

el primer mes, en el día catorce del mes... el día quince de este mes
"el 1er mes, en el día 14 del mes... el día 15 de este mes". Esto se refiere al primer mes del calendario hebreo.

viene la pascua del SEÑOR
"debes celebrar la Pascua del SEÑOR"

una fiesta debe ser sostenida
Esto puede ser expresado en forma activa. Traducción Alterna: "debes tener una fiesta"

pan sin levadura debe ser comido
Esto puede ser expresado en forma activa. Traducción Alterna: "debes comer pan sin levadura"

el primer día
"el 1er día"

debe haber una asamblea santa para honrar al SEÑOR
"deben reunirse para adorar y honrar al SEÑOR". La frase "una asamblea santa" significa que el pueblo se reúne para adorar al SEÑOR. Adorar al SEÑOR es un evento sagrado.

Numbers 28:19

Información General:
El SEÑOR continúa diciéndole a Moisés lo que el pueblo debe hacer.

deben ofrecer un sacrificio hecho en fuego, una ofrenda quemada
Esto se puede declarar en forma activa. Traducción Alterna: "debes quemar una ofrenda en el altar"

tres décimos de un efa
"Tres décimos" significa tres partes de diez partes iguales. Esto se puede escribir en medidas modernas. Traducción Alterna: "seis litros" o "tres décimos de un efa

mezclado con aceite
Esto se puede declarar en forma activa. Traducción Alterna: "que has mezclado con aceite"

dos décimos
Las palabras "de un efa de harina fina" faltan y pueden ser agregadas. "Dos décimos" significa dos partes de diez partes iguales. Esto se puede escribir en medidas modernas. Traducción Alterna: "cuatro litros y medio de harina fina" o "dos décimos de un efa de harina fina

un décimo de un efa
"Un décimo" significa una parte de diez partes iguales. Esto se puede escribir en medidas modernas. Traducción Alterna: "2 litros" o "una décima parte de un efa

para hacer expiación
La palabra "expiación" se puede expresar como un verbo. Traducción Alterna: "para expiar"

Numbers 28:23

requeridas cada mañana
Esto puede ser expresado en forma activa. Traducción Alterna: "lo que el SEÑOR requiere cada mañana"

Como se ha descrito aquí
Esto puede ser expresado en forma activa. Traducción Alterna: "Como Yo, el SEÑOR, he descrito aquí"

la comida de las ofrendas hechas en fuego
Esto puede ser expresado en forma activa. Traducción Alterna: "debes quemar la ofrenda de comida en el altar"

un dulce aroma al SEÑOR
"como un dulce aroma para el SEÑOR"

Debe ser ofrecido
Esto puede ser expresado en forma activa. Traducción Alterna: "Debes ofrecerlo"

tener una asamblea santa para honrar al SEÑOR
"reúnanse para adorar y honrar al SEÑOR". La frase "una asamblea santa" significa que las personas se reúnen para adorar al SEÑOR. Adorar al SEÑOR es un evento sagrado.

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Numbers 28:26

Información General:
El SEÑOR continúa diciéndole a Moisés lo que el pueblo debe hacer.

el día de los primeros frutos
"el día de las primicias, ese es el día". Esto se refiere al día durante el Festival de las Semanas cuando ellos ofrecen la ofrenda de granos al SEÑOR.

tener una asamblea santa para honrar al SEÑOR
"reúnanse para adorar y honrar al SEÑOR". La frase "una asamblea santa" significa que el pueblo se reúne para adorar al SEÑOR. Adorar a el SEÑOR es un evento sagrado.

mezclado con aceite
esto se puede declarar en forma activa. Traducción Alterna: "que has mezclado con aceite"

tres décimos de un efa
"Tres décimos" significa tres partes de diez partes iguales. Esto se puede escribir en medidas modernas. Traducción Alterna: "seis litros" o "tres décimos de un efa

dos décimos
Las palabras "de un efa de harina fina" faltan y pueden ser agregadas. "Dos décimos" significa dos partes de diez partes iguales. Esto se puede escribir en medidas modernas. Traducción Alterna: "cuatro litros y medio de harina fina" o "dos décimos de un efa de harina fina

Numbers 28:29

Información General:
El SEÑOR continúa diciéndole a Moisés lo que el pueblo debe hacer.

un décimo de un efa
"Un décimo" significa una parte de diez partes iguales. Esto se puede escribir en medidas modernas. Traducción Alterna: "2 litros" o "una décima parte de un efa

harina fina mezclada con aceite
Esto puede ser expresado en forma activa. Traducción Alterna: "harina fina que tú mezclas con aceite"

hacer expiación
La palabra "expiar" se puede expresar con el verbo "expiar". Traducción Alterna: "para expiar"

sus ofrendas de bebidas
Esto se refiere a las ofrendas de bebidas que se requieren para acompañar a cada uno de los animales cuando se sacrifican. Traducción Alterna: "las ofrendas de bebidas que se ofrecen con ellos" o "las ofrendas de bebidas que los acompañan"

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Chapter 29

1 "En el séptimo mes, en el primer día del mes, deben tener una asamblea santa para honrar al SEÑOR. No deben hacer trabajos normales en ese día. Será un día cuando ustedes toquen trompetas. **2** Deben ofrecer una ofrenda quemada para producir un aroma agradable para EL SEÑOR. Deben ofrecer un becerro, un carnero y siete corderos de un año de edad, cada uno sin defecto. **3** Deben ofrecer con ellos una ofrenda de grano, harina fina amasada con aceite, tres décimas de una efa para el becerro, dos décimas para el carnero, **4** y una-décima para cada cordero de los siete corderos. **5** Deben ofrecer un macho cabrio como una ofrenda por el pecado para hacer una expiación por ustedes mismos. **6** Hagan estas ofrendas en el séptimo mes además de todas las ofrendas que ustedes harán en el primero de cada mes: las ofrendas quemadas especiales y las ofrendas de grano irán con ellas. Estas deben ser además de las ofrendas quemadas normales, sus ofrendas de grano y las ofrendas de bebida. Mientras hacen estas ofrendas, obedecerán lo que ha sido ordenado que produzca un aroma agradable, una ofrenda hecha por fuego al SEÑOR. **7** En el día décimo del séptimo mes deben tener una asamblea santa para honrar al SEÑOR. **8** Deben humillarse y no trabajar. Ustedes deben ofrecer una ofrenda para producir un aroma agradable para EL SEÑOR. Deben ofrecer un becerro, un carnero y siete corderos de un año. Cada uno debe ser sin defecto. **9** Deben ofrecer con ellos una ofrenda de grano, harina fina amasada con aceite, tres décimas de efa para el becerro, dos décimas para el carnero, **10** y una décima de una efa para cada uno de los siete corderos. **11** Deben ofrecer un macho cabrío como una ofrenda por el pecado. Esto será además de la ofrenda por el pecado de expiación, la ofrenda quemada normal, la ofrenda de grano y la ofrenda de bebida. **12** En el décimo quinto día del séptimo mes deben tener una asamblea santa para honrar al SEÑOR. No deben hacer trabajo normal en ese día, y deben celebrar el festival para Él por siete días. **13** Deben ofrecer una ofrenda quemada, un sacrificio hecho por fuego para producir un aroma agradable para EL SEÑOR. Deben ofrecer trece becerros, dos carneros y catorce corderos de un año. Cada uno debe ser sin defecto. **14** Deben ofrecer con ellos una ofrenda de grano, harina fina amasada con aceite, tres décimas de una efa para cada uno de los trece becerros, dos décimas por cada carnero de los dos carneros, **15** y una décima de una efa para cada uno de los catorce corderos. **16** Deben ofrecer un macho cabrío como una ofrenda por el pecado además de la ofrenda quemada normal, su ofrenda de grano y la ofrenda de bebida con ella. **17** En el segundo día de la asamblea, deben ofrecer doce becerros, dos carneros y catorce corderos de un año, cada uno sin defecto. **18** Deben hacer con ellos una ofrenda de grano y la ofrenda de bebida para los becerros, para los carneros y para los corderos, haciendo todas las ofrendas como fueron ordenadas. **19** Deben ofrecer un macho cabrío como una ofrenda por el pecado además de la ofrenda quemada normal, su ofrenda de grano y sus ofrendas de bebida. **20** En el tercer día de la asamblea, deben ofrecer once becerros, dos carneros y catorce corderos de un año, cada uno sin defecto. **21** Deben hacer con ellos una ofrenda de grano y la ofrenda de bebida para los becerros, para los carneros y para los corderos, haciendo todas las ofrendas como fueron ordenadas. **22** Deben ofrecer un macho cabrío como una ofrenda por el pecado además de la ofrenda quemada normal, su ofrenda de grano y sus ofrendas de bebida. **23** En el cuarto día de la asamblea, deben ofrecer diez becerros, dos carneros y catorce corderos de un año, cada uno sin defecto. **24** Deben hacer con ellos una ofrenda de grano y las ofrendas de bebida para los becerros, para los carneros y para los corderos, haciendo todas las ofrendas como fueron ordenadas. **25** Deben ofrecer un macho cabrío como una ofrenda por el pecado además de la ofrenda quemada normal, su ofrenda de grano y sus ofrendas de bebida. **26** En el quinto día de la asamblea, deben ofrecer nueve becerros, dos carneros y catorce corderos de un año, cada uno sin defecto. **27** Ustedes deben hacer con ellos una ofrenda de grano y la ofrenda de bebida para los becerros, para los carneros y para los corderos, haciendo todas las ofrendas como fueron ordenadas. **28** Deben ofrecer un macho cabrio como una ofrenda por el pecado ademas de las ofrendas quemadas normales, su ofrenda de grano y sus ofrendas de bebida. **29** En el sexto día de la asamblea, deben ofrecer ocho becerros, dos carneros y catorce corderos de un año, cada uno sin defecto. **30** Deben hacer con ellos una ofrenda de granos y una ofrenda de bebida para los becerros, los carneros y los corderos, haciendo todas las ofrendas como fueron ordenadas. **31** Deben ofrecer un macho cabrío como ofrenda por el pecado además de la ofrenda quemada normal, la ofrenda de granos y la ofrenda de bebidas. **32** En el séptimo día de la asamblea, deben ofrecer siete becerros, dos carneros, y catorce corderos de un año, cada uno sin defecto. **33** Deben hacer con ellos una ofrenda de grano y ofrenda de bebida para el becerro, los carneros y los corderos, haciendo todas las ofrendas como fue ordenado. **34** Deben ofrecer un macho cabrío como una ofrenda por el pecado ademas de la ofrenda quemada normal, la ofrenda de granos y la ofrenda de bebida. **35** En el octavo día deben tener una asamblea solemne. No deben hacer trabajo normal en ese día. **36** Deben hacer una ofrenda quemada, una ofrenda hecha por fuego para producir un aroma

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agradable para EL SEÑOR. Deben ofrecer un becerro, un carnero y siete corderos de un año, cada uno sin defecto. **37** Deben ofrecer una ofrenda de grano y su ofrenda de bebida para el becerro, para el carnero y para los corderos, haciendo todas las ofrendas como fueron ordenadas. **38** Deben ofrecer un macho cabrío como ofrenda por el pecado, además de la ofrenda quemada normal, a la ofrenda de granos y a la ofrenda de bebida. **39** Esto es lo que deben ofrecer al SEÑOR en sus festivales establecidos. Estas deben ser añadidas a sus votos y ofrendas de libre voluntad. Deben ofrecer estas cosas como sus ofrendas quemadas, ofrendas de granos, ofrendas de bebida y ofrendas de compañerismo." **40** Moisés le dijo al pueblo de Israel todo lo que EL SEÑOR le había ordenado decir.

Numbers 29:1

Información General:
El SEÑOR continúa diciéndole a Moisés lo que el pueblo debe hacer.

el séptimo mes, en el primer día del mes
"el 7mo mes, en el 1er día del mes". Esto se refiere al séptimo mes del calendario hebreo.

tener una asamblea santa para honrar al SEÑOR
"reúnanse para adorar y honrar al SEÑOR". La frase "una asamblea santa" significa que el pueblo se reúne para adorar al SEÑOR. Adorar al SEÑOR es un evento sagrado.

Será un día cuando ustedes soplen trompetas
Aquí la palabra "ustedes" se refiere al pueblo de Israel que aquí representan los sacerdotes. Los sacerdotes tocaron la trompeta para comenzar un servicio de adoración o para reunir a la comunidad. Traducción Alterna: "Será un día en que los sacerdotes soplen trompetas"

Numbers 29:2

Información General:
El SEÑOR continúa diciéndole a Moisés lo que el pueblo debe hacer.

Numbers 29:3

su ofrenda de grano
Esto se refiere a las ofrendas de grano que son requeridas para acompañar a cada uno de los animales cuando son sacrificados. Traducción Alterna: "las ofrendas de grano que son ofrecidas con ellos" o "las ofrendas de grano que los acompañan"

mezclada con aceite
Esto puede ser expresado en forma activa. Traducción Alterna: "que has mezclado con aceite"

tres décimas de un efa
"Tres décimas" significa tres partes de diez partes iguales. Esto se puede escribir en medidas modernas. Traducción Alterna: "seis litros" o "tres décimas de un efa

dos décimas
Las palabras "de un efa" faltan y se pueden agregar. "Dos décimas" significa dos partes de diez partes iguales. Esto se puede escribir en medidas modernas. Traducción Alterna: "cuatro litros y medio" o "dos décimas de un efa

una décima
décima - "una décima" significa una parte de diez partes iguales. Esto se puede escribir en medidas modernas. Traducción Alterna: "2 litros" o "una décima parte de un efa

hacer expiación
La palabra "expiar" se puede expresar con el verbo "expiación". Traducción Alterna: "para expiar"

Numbers 29:6

el séptimo mes... el primero de cada mes
"el 7mo mes... el 1er día de cada mes". La palabra "mes" se refiere a los meses del calendario hebreo.

de cada mes: las ofrendas quemadas especiales... con ellas
"de cada mes - las ofrendas especiales quemadas... con ellas". Esta es la ofrenda que se realiza el primer día de cada mes.

las ofrendas quemadas regulares, sus ofrendas de grano y las ofrendas de bebida
Esto se refiere a las ofrendas que los sacerdotes debían dar todos los días. La ofrenda de granos y la ofrenda de bebidas eran ofrecidas con la ofrenda quemada regular. Traducción Alterna: "la ofrenda quemada regular, con la ofrenda de grano y las ofrendas de bebidas que la acompañan"

ustedes obedecerán lo que ha sido decretado
Esto puede ser expresado en forma activa. Traducción Alterna: "obedecerán el decreto del SEÑOR" o "obedecerán lo que el SEÑOR había decretado"

una ofrenda hecha por fuego al SEÑOR
Esto puede ser expresado en forma activa. Traducción Alterna: "una ofrenda que quemaron en el altar al SEÑOR"

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Numbers 29:7

Información General:
El SEÑOR continúa diciéndole a Moisés lo que el pueblo debe hacer.

el décimo día del séptimo mes
"el 10mo día del 7mo mes". La palabra "mes" se refiere a los meses en el calendario hebreo.

tener una asamblea santa para honrar al SEÑOR
"reúnanse para adorar y honrar al SEÑOR". La frase "una asamblea santa" significa que el pueblo se reúne para adorar al SEÑOR. Adorar a al SEÑOR es un evento sagrado.

Numbers 29:9

mezclada con aceite
Esto se puede declarar en forma activa. Traducción Alterna: "que han mezclado con aceite"

tres décimas de un efa
"Tres décimas" significa tres partes de diez partes iguales. Esto se puede escribir en medidas modernas. Traducción Alterna: "seis litros" o "tres décimas de un efa

dos décimas
Las palabras "de un efa" faltan y se pueden agregar. "Dos décimas" significa dos partes de diez partes iguales. Esto se puede escribir en medidas modernas. Traducción Alterna: "cuatro litros y medio" o "dos décimas de un efa

una décima de un efa
"Una décima" significa una parte de diez partes iguales. Esto se puede escribir en medidas modernas. Traducción Alterna: "2 litros" o "una décima parte de un efa

de expiación
La palabra "expiación" se puede expresar con el verbo "expiar". Traducción Alterna: "que expía por ti"

la ofrenda de grano y la ofrenda de bebida
La ofrenda de grano debía ofrecerse con la ofrenda quemada. Las ofrendas de bebidas debían ofrecerse tanto con la ofrenda por el pecado como con la ofrenda quemada. Traducción Alterna: "junto con la ofrenda de grano y las ofrendas de bebidas que las acompañan"

Numbers 29:12

Información General:
El SEÑOR continúa diciéndole a Moisés lo que el pueblo debe hacer.

el décimo quinto día del séptimo mes
"El día 15 del 7mo mes". La palabra "mes" se refiere a los meses en el calendario hebreo.

tener una asamblea santa para honrar al SEÑOR
"reúnanse para adorar y honrar al SEÑOR". La frase "una asamblea santa" significa que el pueblo se reúne para adorar al SEÑOR. Adorar al SEÑOR es un evento sagrado.

ustedes deben mantener el festival para Él
Esta es una expresión idiomática. Aquí la palabra "mantener" significa observar o celebrar. La palabra "Él" se refiere al SEÑOR. Traducción Alterna: "deben observar el festival para el SEÑOR" o "deben celebrar el festival para el SEÑOR"

un sacrificio hecho por fuego
Esto puede ser expresado en forma activa. "Deben quemarlo en el altar"

Trece toros jóvenes, dos carneros y catorce corderos
"13 toros jóvenes, 2 carneros y 14 corderos machos"

Numbers 29:14

mezclada con aceite
Esto puede ser expresado en forma activa. Traducción Alterna: "que han mezclado con aceite"

tres décimas de un efa
"Tres décimas" significa tres partes de diez partes iguales. Esto se puede escribir en medidas modernas. Traducción Alterna: "seis litros" o "tres décimas de un efa

trece toros... catorce corderos
"13 toros...14 corderos"

dos décimas
Las palabras "de un efa" faltan y se pueden agregar. "Dos décimas" significa dos partes de diez partes iguales. Esto se puede escribir en medidas modernas. Traducción Alterna: "cuatro litros y medio" o "dos décimas de un efa

una décima de un efa
"Una décima" significa una parte de diez partes iguales. Esto se puede escribir en medidas modernas. Traducción Alterna: "2 litros" o "una décima parte de un efa

su ofrenda de grano, y la ofrenda de bebida con ella
La ofrenda de grano y la ofrenda de bebida acompañan la ofrenda quemada regular.

Numbers 29:17

el segundo día de la asamblea
"El 2do día del festival". Aquí la palabra "asamblea" se refiere al Festival de las Semanas.

doce toros jóvenes, dos carneros y catorce corderos
"12 toros jóvenes, 2 carneros y 14 corderos machos"

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como fueron ordenadas
Esto puede ser expresado en forma activa. Traducción Alterna: "como el SEÑOR ordenó"

su ofrenda de grano y sus ofrendas de bebidas
La ofrenda de grano debía ofrecerse con la ofrenda quemada. Las ofrendas de bebidas debían ofrecerse tanto con la ofrenda por el pecado como con la ofrenda quemada. Traducción Alterna: "junto con la ofrenda de grano y las ofrendas de bebidas que las acompañan"

Numbers 29:20

el tercer día de la asamblea
"El 3er día del festival". Aquí la palabra "asamblea" se refiere al Festival de las Semanas.

once toros, dos carneros y catorce corderos
"11 toros, 2 carneros y 14 corderos"

como fueron ordenadas
Esto se puede declarar en forma activa. Traducción Alterna: "como el SEÑOR ordenó"

su ofrenda de grano, y sus ofrendas de bebidas
La ofrenda de grano debía ofrecerse con la ofrenda quemada. Las ofrendas de bebidas debían ofrecerse tanto con la ofrenda por el pecado como con la ofrenda quemada. Traducción Alterna: "junto con la ofrenda de grano y las ofrendas de bebidas que las acompañan"

Numbers 29:23

Información General:
El SEÑOR continúa diciéndole a Moisés lo que el pueblo debe hacer durante el festival en el séptimo mes.

el cuarto día de la asamblea
"El 4to día del festival". Aquí la palabra "asamblea" se refiere al Festival de las Semanas.

catorce corderos machos
"14 corderos machos"

como fueron ordenadas
Esto puede ser expresado en forma activa. Traducción Alterna: "como el SEÑOR ordenó"

su ofrenda de grano, y sus ofrendas de bebidas
La ofrenda de grano debía ofrecerse con la ofrenda quemada. Las ofrendas de bebidas debían ofrecerse tanto con la ofrenda por el pecado como con la ofrenda quemada. Traducción Alterna: "junto con la ofrenda de grano y las ofrendas de bebidas que las acompañan"

Numbers 29:26

el quinto día de la asamblea
"El 5to día del festival". Aquí la palabra "asamblea" se refiere al Festival de las Semanas.

catorce corderos machos
"14 corderos machos"

como fueron ordenadas
Esto puede ser expresado en forma activa. Traducción Alterna: "como el SEÑOR ordenó"

su ofrenda de grano, y sus ofrendas de bebida
La ofrenda de grano debía ofrecerse con la ofrenda quemada. Las ofrendas de bebidas debían ofrecerse tanto con la ofrenda por el pecado como con la ofrenda quemada. Traducción Alterna: "junto con la ofrenda de grano y las ofrendas de bebidas que las acompañan"

Numbers 29:29

el sexto día de la asamblea
"El 6to día del festival". Aquí la palabra "asamblea" se refiere al Festival de las Semanas.

catorce corderos machos
"14 corderos machos"

como fueron ordenadas
Esto puede ser expresado en forma activa. Traducción Alterna: "como el SEÑOR ordenó"

su ofrenda de grano, y sus ofrendas de bebidas
La ofrenda de grano debía ofrecerse con la ofrenda quemada. Las ofrendas de bebidas debían ofrecerse tanto con la ofrenda por el pecado como con la ofrenda quemada. Traducción Alterna: "junto con la ofrenda de grano y las ofrendas de bebidas que las acompañan"

Numbers 29:32

el séptimo día de la asamblea
"El 7mo día del festival". Aquí la palabra "asamblea" se refiere al Festival de las Semanas.

catorce corderos machos
"14 corderos machos" (Ver:

como fueron ordenadas
Esto puede ser expresado en forma activa. Traducción Alterna: "como el SEÑOR ordenó"

su ofrenda de grano, y sus ofrendas de bebida
La ofrenda de grano debía ofrecerse con la ofrenda quemada. Las ofrendas de bebidas debían ofrecerse tanto con la ofrenda por el pecado como con la ofrenda quemada. Traducción Alterna: "junto con la ofrenda de grano y las ofrendas de bebidas que las acompañan"

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Numbers 29:35

Información general:
El SEÑOR continúa diciéndole a Moisés lo que el pueblo debe hacer después del festival de siete días en el séptimo mes.

octavo día
Este "octavo" es el número ordinal de ocho.

tener otra asamblea solemne
"Reúnanse nuevamente para adorar al SEÑOR". Esta es otra asamblea similar a la del primer día del festival.

una ofrenda hecha por fuego
Esto puede ser expresado en forma activa. Traducción Alterna: "debes quemarla en el altar"

Numbers 29:37

una ofrenda de grano y su ofrenda de bebidas
Estas ofrendas debían ofrecerse con el toro, el carnero y los corderos. Traducción Alterna: "las ofrendas de granos y las ofrendas de bebidas"

como fueron ordenadas
Esto puede ser expresado en forma activa. Traducción Alterna: "como el SEÑOR ordenó"

su ofrenda de grano y sus ofrendas de bebidas
La ofrenda de grano debía ofrecerse con la ofrenda quemada. Las ofrendas de bebidas debían ofrecerse tanto con la ofrenda por el pecado como con la ofrenda quemada. Traducción Alterna: "junto con la ofrenda de grano y las ofrendas de bebidas que las acompañan"

Numbers 29:39

Esto es lo que ustedes deben ofrecer
"Estas ofrendas son lo que deben ofrecer"

festivales fijos
"festivales planeados". Estos son festivales que ocurrieron en tiempos regulares programados. La palabra "fijo" significa "establecido" o "predeterminado".

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Chapter 30

1 Moisés habló a los jefes de las tribus del pueblo de Israel. Él dijo: "Esto es lo que EL SEÑOR ha mandado. **2** Cuando alguien hace un pacto con EL SEÑOR, o hace un juramento se obliga con una promesa, no debe romper su palabra. Debe mantener su promesa para cumplir todo lo que sale de su boca. **3** Cuando una mujer jóven viva en casa de su padre y hace un juramento al SEÑOR se obliga a sí misma con una promesa, **4** si su padre escucha el juramento y la promesa por la cual ella se ha obligado, y si él no dice nada para que dé marcha atrás, entonces todos sus juramentos permaneceran vigentes. Toda promesa por la cual ella se ha obligado permanecerá vigente. **5** Pero si su padre escucha acerca de sus votos y su promesa, y si él no le dice nada a ella, entonces todos los votos y las promesas que ella misma hizo van a permanecer vigentes. **6** Sin embargo, si su padre escucha todos los votos que ella hizo y su solemne promesa con la cual se ha obligado a sí misma, y si él la cancela ese mismo día, entonces no van a permanecer vigentes. El SEÑOR va a perdonarla porque su padre la ha cancelado. **7** Si ella se casa con un hombre mientras ella está bajo una promesa precipitada con las cual se obliga a sí misma, esas obligaciones van a permanecer vigentes. **8** Pero si su esposo la detiene en el día que él escucha sobre eso, entonces él cancela los votos que ella había hecho, las conversaciones precipitadas de sus labios las cuales la obligan a si misma. El SEÑOR la va a librar. **9** Pero para una viuda o una mujer divorciada, todo con lo que se ha obligado va a permanecer vigente contra ella. **10** Y si una mujer hace un voto con la casa de su esposo o se obliga a tomar un pacto, **11** y su esposo escucha pero no le dice nada a ella y él se opone a ella, entonces todos los votos deben permanecer y las obligaciones que ella había hecho deben permanecer vigentes. **12** Pero si su esposo los cancela, en el día que él escucha sobre ellos, entonces todo lo que sale de los labios de ella a cerca de los votos o promesas no van a permanecer vigentes. Su esposo los ha cancelado. El SEÑOR la va a librar. **13** Cada voto o pacto que una mujer toma que la obliga a negarse a sí misma puede ser confirmado o cancelado por su esposo. **14** Pero si él no le dice nada en el día tras día, entonces él confirma todos los votos de ella y la obliga a las promesas que ha hecho. Él las ha confirmado porque él no le ha dicho nada a ella en el tiempo que él escuchó a cerca de ellos. **15** Y si el esposo de ella trata de cancelar los votos de su esposa un tiempo después de que haya escuchado sobre los mismos, entonces él va a ser responsable de los pecados de ella." **16** Estos son los estatutos que EL SEÑOR le ha ordedado a Moisés para anunciar--leyes entre un hombre y su esposa y entre un padre y su hija cuando ella está en su juventud en la familia de su padre.

Numbers 30:1

Cuando cualquiera hace un pacto al SEÑOR, o hace un juramento
Estas dos oraciones tienen significados similares y son combinadas para enfatizar el hacer un voto o promesa.

atarse con una promesa
Aquí Moisés habla de una persona que promete hacer algo como si su promesa fuera un objeto físico que ata a sí mismo. Traducción Alterna: "comprometerse a cumplir una promesa" o "prometer hacer algo"

él no debe romper su palabra. Él debe mantener su promesa de cumplir todo lo que sale de su boca
Estas dos oraciones tienen significados similares y son combinadas para enfatizar que él debe cumplir sus promesas. Aquí "palabra" es un metónimo (figura literaria) que se refiere a lo que él dijo.

él no debe romper su palabra
La frase "su palabra" se refiere a los juramentos y votos de un hombre. Aquí Moisés habla de no cumplir estos juramentos como si fueran objetos físicos que el hombre pudiera romper. Traducción Alterna: "él debe cumplir sus promesas"

todo lo que sale de su boca
Aquí la palabra "boca" es un metónimo

Numbers 30:3

se ata a sí misma con una promesa
Aquí Moisés habla de una mujer que promete hacer algo como si su promesa fuera un objeto físico que ella ata a sí misma. Traducción Alterna: "se compromete a cumplir una promesa" o "promete hacer algo"

el juramento y la promesa
Estas dos frases tienen significados muy similares. Destacan lo que ella ha prometido hacer. Traducción Alterna: "el juramento"

por la cual ella se ha atado
Aquí Moisés habla de cómo una mujer se ha comprometido a cumplir una promesa como si su promesa fuera un objeto físico que ella había atado a su cuerpo. Traducción Alterna: "que ella se ha comprometido a cumplir"

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para retractarla
"para cancelar lo que ella ha dicho"

entonces todos sus juramentos permanecerán vigentes. Cada promesa... permanecerá vigente
Estas dos afirmaciones dicen básicamente lo mismo y enfatizan que ella debe guardar todos sus juramentos.

permanecerá vigente
Esto es una expresión idiomática. Significa que sus votos permanecerán en efecto y que se le exigirá cumplirlos. Traducción Alterna: "ella estará obligada a cumplir"

Numbers 30:5

su voto y su promesa
Estas dos frases tienen significados muy similares. Enfatizan lo que ella ha prometido hacer. Traducción Alterna: "su voto"

ella tomó en sí misma
Aquí se habla de la mujer que se compromete a cumplir sus votos como si sus votos fueran una prenda que se colocó sobre sí misma. Traducción Alterna: "a lo que ella se comprometió" o "que ella hizo"

permanecerán vigentes
Esto es una expresión idiomática. Significa que sus votos permanecerán en efecto y que se le exigirá cumplirlos. Vea cómo tradujo esta frase en 30:3. Traducción Alterna: "ella estará obligada a cumplir"

Numbers 30:6

sus solemnes promesas que ella ha atado a sí misma
Aquí Moisés habla de cómo una mujer se ha comprometido a cumplir una promesa como si su promesa fuera un objeto físico que ella había atado a su cuerpo. Traducción Alterna: "sus solemnes promesas que ella se ha comprometido a cumplir"

si él la desautoriza
Aquí se habla del padre que anula la promesa de la mujer como si la estuviera desautorizando a ella. Traducción Alterna: "si él anula la promesa de ella" o "si él cancela su promesa"

no permanecerán vigentes
Esto es una expresión idiomática. Significa que sus votos no se mantendrán en vigor y no se le exigirá que los cumpla. Traducción Alterna: "ella no estará obligada a cumplir"

El SEÑOR la perdonará
Esto se refiere al SEÑOR perdonándola por no cumplir sus votos. El significado completo de esta declaración se puede aclarar. Traducción Alterna: "El Señor la perdonará por no cumplir sus votos"

mientras ella está bajo esos votos
Esto es una expresión idiomática. Estar "bajo" sus votos significa que ella está comprometida con ellos y que todavía están vigentes. Traducción Alterna: "mientras ella todavía está comprometida con esos votos" (Ver:

precipitadas
"algo hecho sin pensar"

esas obligaciones
La palabra "obligaciones" se puede expresar con el verbo "obligar". Traducción Alterna: "las cosas a las que se ha obligado" (Ver:

Numbers 30:8

el voto que ella había hecho... las conversaciones precipitadas de sus labios
"el voto que ella ha hecho... es decir, la conversación precipitada de sus labios". Estas dos frases se refieren a la misma cosa. La segunda frase describe el voto que hizo la mujer.

las conversaciones precipitadas de sus labios
La frase "las conversaciones precipitadas" se refiere a las promesas impulsivas que ella hizo. Aquí "sus labios" significa toda la mujer. Se habla de ella como "sus labios" porque los labios son relacionados con lo que ella dice. Traducción Alterna: "las cosas precipitadas que ella ha dicho" o "su promesa precipitada"

con las cuales se ha atado a sí misma
Aquí Moisés habla de cómo una mujer se ha comprometido a cumplir una promesa como si su promesa fuera un objeto físico que ella había atado a su cuerpo. Traducción Alterna: "que ella se ha comprometido a cumplir"

el SEÑOR la liberará
Aquí Moisés habla de que el SEÑOR perdonó a la mujer por no cumplir su promesa como si la estuviera liberando de algo que la ataba. El significado completo de esta declaración puede ser aclarado. Traducción Alterna: "el SEÑOR la perdonará" o "el SEÑOR la perdonará por no cumplir su promesa"

Numbers 30:9

Información General:
Moisés continúa diciéndoles a los líderes de las tribus lo que el SEÑOR ha mandado.

una mujer divorciada
Esto puede ser expresado en forma activa. Traducción Alterna: "una mujer que se ha divorciado de un hombre"

por lo cual ella se ha atado
Aquí Moisés habla de cómo una mujer se ha comprometido a cumplir una promesa como si su

promesa fuera un objeto físico que ella a atado a su cuerpo. Traducción Alterna: "que ella se ha comprometido a cumplir"

va a permanecer firme en contra de ella
Esto es una expresión idiomática. Significa que sus votos permanecerán en vigencia y se le exigirá que los cumpla. Vea cómo tradujo una frase similar en 30:3. Traducción Alterna: "ella estará obligada a cumplir"

si una mujer hizo un voto en la casa de su esposo
Esto se refiere a una mujer casada. Usted puede aclarar el significado de esta expresión. Traducción Alterna: "Si una mujer casada hace un voto"

entonces todos sus votos deben mantenerse... permanecer firmes
Este es una expresión idiomática. La frase "permanecer firmes" significa que sus votos permanecerán en vigencia y se le pedirá que los cumpla. Vea cómo tradujo una frase similar en 30:3. Traducción Alterna: "entonces ella debe cumplir todos sus votos... debe cumplir"

todos sus votos deben mantenerse... las obligaciones que ella hizo deben permaner firmes
Estas dos afirmaciones dicen básicamente lo mismo dos veces para enfatizar y se pueden combinar. Traducción Alterna: "entonces todos los votos y promesas que ella ha hecho deben permanecer en vigor"

Numbers 30:12

entonces todo lo que salió de sus labios
Aquí, lo que dijo la mujer es referido como algo que salió de sus labios. Traducción Alterna: "entonces cualquier cosa que ella dijo"

no van a permanecer firmes
Esto es una expresión idiomática. Significa que sus votos no se mantendrán en vigor y no se le exigirá que los cumpla. Vea cómo tradujo esta frase en 30:6. Traducción Alterna: "ella no estará obligada a cumplir"

El SEÑOR la va a librar
Aquí, Moisés habla de que el SEÑOR perdonó a la mujer por no cumplir su promesa como si la estuviera liberando de algo que la ataba. El significado completo de esta declaración puede ser aclarado. Traducción Alterna: "el SEÑOR la perdonará" o "el SEÑOR la perdonará por no cumplir su promesa"

Numbers 30:13

Cada voto o pacto... puede ser confirmado o cancelado por su esposo
Esto puede ser expresado en forma activa. Traducción Alterna: "El esposo de una mujer puede confirmar o cancelar cualquier voto o juramento que ella haya hecho que la ata a negarse algo a sí misma"

que la ata
Aquí, Moisés habla de la promesa de una mujer con la cual ella está comprometida como si fuera algo que atara físicamente su cuerpo. Traducción Alterna: "a lo que ella está comprometida"

promesas obligantes
Moisés describe las promesas de una mujer como si fueran algo con lo que ella está físicamente atada. Traducción Alterna: "obligaciones" o "promesas"

porque él no le ha dicho nada a ella
Usted puede aclarar la información sobrentendida. Traducción Alterna: "porque él no le dijo nada sobre ello"

Numbers 30:15

entonces él será responsable por el pecado de ella
Esto significa que él será culpable de su pecado en lugar de ella si no cumple su voto. El significado completo de esta declaración puede ser aclarado. Traducción Alterna: "si ella no cumple su promesa, no será culpable de su pecado, y él será culpable en lugar de ella"

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Chapter 31

1 El SEÑOR habló a Moisés y dijo: **2** "Toma venganza de los madianitas por lo que ellos le hicieron a los israelitas. Después de hacer esto, morirás y serás reunido a tu pueblo." **3** Así que, Moisés habló al pueblo. Él dijo: "Arma a algunos de tus hombre para la guerra para que puedan ir contra Madián y puedan llevar a cabo la venganza del SEÑOR sobre ella. **4** Toda tribu de Israel debe enviar mil soldados para la guerra." **5** Así que, de los miles y miles de hombres de Israel, mil eran provistos de cada tribu para la guerra, doce mil hombres en todo. **6** Entonces Moisés los envió a la batalla, mil de cada tribu, junto con Finees hijo de Eleazar el sacerdote, y con algunos artículos del lugar santo y las trompetas en su posesión para tocar señales. **7** Lucharon contra Madián, así como EL SEÑOR le ordenó a Moisés. **8** mataron a todos los hombres. Mataron a los reyes de Madián junto con el resto de sus muertos: Evi, Requem, Zur, Hur y Reba, los cinco reyes de Madián. También mataron a Balaam hijo de Beor, con la espada. **9** El ejército de Israel tomó cautivas las mujeres de Madián, sus hijos, todo su ganado, todos sus rebaños, y todos sus bienes. Tomaron esto como botín. **10** Quemaron todas sus ciudades donde vivían y todos sus campamentos. **11** Tomaron todo su botín y sus prisioneros, tanto personas como animales. **12** Trajeron a sus prisioneros, su botín, y las cosas capturadas a Moisés, a Eleazar el sacerdote, y a la comunidad del pueblo de Israel. Trajeron estos al campamento en los llanos de Moab, por el Jordán cerca de Jericó. **13** Moisés, Eleazar el sacerdote, y todos los jefes de la comunidad fueron a encontrarlos fuera del campamento. **14** Pero Moisés estaba muy molesto con los oficiales del ejército, los comandantes de miles y los capitanes de cientos, que vinieron de la batalla. **15** Moisés les dijo: "¿Han dejado a todas las mujeres vivir? **16** Miren, estas mujeres hicieron a la gente de Israel, a través del consejo de Balaam, cometer pecado contra EL SEÑOR en el asunto de Peor, cuando la plaga se propagó en la comunidad del SEÑOR. **17** Ahora pues, mata a todo hombre entre los pequeños, y mata a toda mujer que ha estado con un hombre. **18** Pero tomen para ustedes todas las mujeres jóvenes que no se han acostado con un hombre. **19** Deben acampar fuera del campamento de Israel por siete días. Todos los que han matado a alguien o han tocado un persona muerta--- deben purificarse en el tercer día y en el séptimo día- y sus prisioneros. **20** Deben purificar todo vestido y todo lo hecho de piel de animal y de pelo de cabra, y todo lo hecho de madera." **21** Eleazar el sacerdote dijo a los soldados que habían ido a la guerra: "Esta es una ley ordenada que EL SEÑOR había dado a Moisés: **22** El oro, plata, bronce, hierro, estaño, y plomo, **23** y todo lo que resiste el fuego, lo debes poner al fuego, y se volverá limpio. Tú después debes purificar esas cosas con el agua de la impureza. Cualquier cosa que no puedo pasar por el fuego limpiala con esa agua. **24** Deben limpiar su ropa en el día séptimo, y entonces se volverán limpios. Después de esto podrán entrar al campamento de Israel." **25** Luego EL SEÑOR habló a Moisés y dijo: **26** "Cuenten todo el botín que fue tomado, tanto la gente y los animales. Tú, Eleazar el sacerdote, y los jefes de la comunidad de las familias de los antepasados **27** deben dividir el botín en dos partes. Divídelo entre los soldados que fueron a batallar y entre el resto de la comunidad. **28** Luego impon un impuesto para ser dado a Mí de los soldados que fueron a batalla. Este impuesto debe ser uno de cada quinientos, sean personas, ganado, burros, ovejas, o cabras. **29** Toma este impuesto de su mitad y dáselo a Eleazar el sacerdote para una ofrenda para ser presentada a Mí. **30** También de la mitad del pueblo de Isarel, debes tomar uno de cada cincuenta---de las personas, ganado, burros, ovejas, o cabras. Da esto a los levitas que cuidan de mi tienda de reunión." **31** Así que, Moisés y Eleazar el sacerdote hicieron como EL SEÑOR le había ordenado a Moisés. **32** El botín que quedaba de lo que los soldados habían tomado era 675, 000 ovejas, **33** setenta y dos mil bueyes, **34** sesenta y un mil burros, **35** y treinta y dos mil mujeres que nunca se habían acostado con ningún hombre **36** La mitad que se separó para los soldados sumaba 337, 000 ovejas. **37** La parte del SEÑOR de las ovejas era 675. **38** Los bueyes eran treinta y seis mil de los cuales el impuesto del SEÑOR era setenta y dos. **39** Los burros eran 30, 500 de los cuales la parte del SEÑOR eran sesenta y uno. **40** Las personas eran diez y seis mil mujeres de las cuales el impuesto del SEÑOR era treinta y dos. **41** Moisés tomó el impuesto que era para ser la ofrenda presentada al SEÑOR. ÉL lo dió a Eleazer el sacerdote, como EL SEÑOR había ordenado a Moisés. **42** Mientras que la mitad del pueblo de Israel que Moisés había tomado de los soldados que habían ido a la guerra--- **43** la mitad de la comunidad era 337, 500 ovejas, **44** trenta y seis mil bueyes, **45** 30, 500 burros, y diez **46** y seis mil mujeres. **47** De la mitad del pueblo de Israel, Moisés tomó uno de cada cincuenta, tanto de personas como de animales. Él los dió a los levitas que cuidaban de la tienda de reunión del SEÑOR, como EL SEÑOR le había ordenado que hiciera. **48** Luego los oficiales del ejército, los comandantes de miles y los capitanes de cientos, vinieron a Moisés. **49** Le dijeron: "tus sirvientes han contado los soldados que estaban bajo nuestro mando, y ni un hombre ha faltado. **50** Hemos traído la ofrenda del SEÑOR, lo que cada hombre encontró, artículos de oro,

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brazaletes, aros de sello, aretes, y collares, para hacer expiación por nosotros ante EL SEÑOR." **51** Moisés y Eleazar el sacerdote recibieron de ellos el oro y todos los artículos de artesanía. **52** Todo el oro de las ofrendas que dieron al SEÑOR---las ofrendas de los comandantes de miles y los capitanes de cientos--- pesó 16, 750 de plata. **53** Cada soldado había tomado botín, cada hombre para sí mismo. **54** Moisés y Eleazar el sacerdote tomaron el oro de los comandantes de los miles y de los capitanes de los cientos. Lo tomaron para la tienda de reunión como recordatorio del pueblo de Israel para el SEÑOR.

Numbers 31:1

Toma venganza de los madianitas por lo que le hicieron a los israelitas
El SEÑOR estaba castigando a los madianitas por convencer a los israelitas de que adoraran ídolos.

morirás y serás reunido con tu gente
Estas dos frases significan básicamente lo mismo. Esta es una manera cortés de enfatizar que es el tiempo para que Moisés muera y de que su espíritu vaya al lugar donde están sus antepasados.

Numbers 31:3

Arma a algunos de tus hombres para la guerra
"Dale armas a algunos de tus hombres"

ir contra Madián y puedan llevar a cabo la venganza del SEÑOR sobre ella
"Ve a pelear una guerra contra los madianitas y castígalos por lo que nos hicieron"

mil... doce mil
"1.000... 12.000"

los miles y miles de hombres de Israel
"Los muchos hombres de Israel"

mil eran provistos de cada tribu para la guerra
Esto puede ser expresado en forma activa. Traducción Alterna: "cada tribu envió 1.000 hombres a la guerra"

doce mil hombres en total
Todas las 12 tribus enviaron hombres, incluída la tribu de Leví. Todas enviaron 1.000 hombres a la batalla.

Numbers 31:6

Evi, Requem, Zur, Hur y Reba
Estos son los nombres de reyes de Madián.

Balaam hijo de Beor
Beor era el padre de Balaam. Vea cómo tradujo esto en 22:5.

Numbers 31:9

tomaron esto como botín
"Tomaron las posesiones de los madianitas como propias"

quemaron todas sus ciudades donde vivían y todos sus campamentos
"El ejército de Israel quemó todas las ciudades donde vivían los madianitas y todos sus campamentos"

Numbers 31:11

tomaron
"El ejército de Israel tomó"

botín
Esto se refiere a los bienes materiales que recuperaron al matar a los hombres madianitas.

llanos
un gran área de tierra plana

Numbers 31:13

los comandantes de miles
Estos son líderes militares que comandaban a más de 1.000 hombres pero menos de 10.000 hombres.

de miles... de cientos
Las palabras "de soldados" están sobreentendidas. Traducción Alterna: "de miles de soldados... de cientos de soldados"

los capitanes de cientos
Estos son líderes militares que comandaban a más de 100 hombres pero menos de 1.000 hombres.

¿Han dejado a todas las mujeres vivir?
La ley era explícita sobre a quién se le permitiría vivir. El ejército violó la ley al permitir a todas las mujeres y niños vivir. Esto fue una reprensión a los líderes del ejército.

Numbers 31:16

Miren
Esto se refiere a escuchar y percibir lo que el hablante está diciendo a su audiencia.

dormido con un hombre
tuvo relaciones sexuales con un hombre

Numbers 31:18

Información General:
Moisés habla a los comandantes del ejército israelita acerca de volverse limpios ante Dios.

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que no han dormido con un hombre
Esto se refiere a las niñas que eran vírgenes.

Todos ustedes
Moisés se refiere a cualquiera que luchó en batalla, no sólo a los comandantes.

ustedes deben purificarse
Deben volverse espiritualmente limpios nuevamente antes de ingresar al campamento.

todo lo hecho de piel de animal y pelo de cabra, y todo lo hecho de madera
Esto puede ser expresado en forma activa. Traducción Alterna: "todo lo que alguien ha hecho de cuero, pelo de cabra o madera"

Numbers 31:21

Información General:
Eleazar enseña a los soldados las costumbres para volverse ceremonialmente limpios ante el SEÑOR después de ir a la guerra.

oro, plata, bronce, hierro, estaño y plomo
Metales que fueron usados durante ese período de tiempo.

que resiste fuego
"que no se quema"

poner a través del fuego
"ponerlo en el fuego"

agua de limpieza
Esto se refiere a agua que alguien ha mezclado con las cenizas de una ofrenda por el pecado. Ver: 19:17.

entonces se volverán limpios
Estas son las costumbres para volverse ceremonialmente limpios ante el SEÑOR.

Numbers 31:25

Cuenten todo el botín que fue tomado
Esto puede ser expresado en forma activa. Traducción Alterna: "Cuenten todas las posesiones que tomaron los soldados"

botín
Esto se refiere a todos los artículos tomados de la gente que Israel mató o capturó en batalla.

los líderes de los clanes ancestrales de la comunidad
"Los líderes de cada clan"

Numbers 31:28

Información General:
El SEÑOR continúa hablando a Moisés

Información General:
"Mí" se refiere al SEÑOR.

Luego impón un impuesto a ser dado a Mí por los soldados que fueron a batallar
Esto puede ser expresado en forma activa. Traducción Alterna: "Recauda un impuesto del botín de los soldados y entrégamelo"

cada quinientos
"cada 500"

de su mitad
"de la mitad de los soldados"

para ser presentada a Mí
Esto puede ser expresado en forma activa. Traducción Alterna: "que él me presentará"

Numbers 31:30

Información General:
El SEÑOR continúa hablando a Moisés

También de la mitad del pueblo de Israel
"También de la mitad del botín del pueblo de Israel"

cada cincuenta
"cada 50"

que cuidan
los que vigilan y mantienen el tabernáculo y los sacrificios al SEÑOR

Numbers 31:32

Ahora
Esta palabra se usa aquí para marcar una pausa en la enseñanza principal. Aquí Moisés comienza enumerando la cantidad del botín y cuánto fue para los soldados, para el pueblo y para el SEÑOR.

setenta y dos mil bueyes, sesenta y un mil burros y treinta y dos mil mujeres
dos mil bueyes, sesenta y un mil burros, y treinta y dos mil mujeres - "72.000 bueyes, 61.000 burros y 32.000 mujeres"

mujeres que nunca habían dormido con ningún hombre
esto se refiere a mujeres que son vírgenes.

Numbers 31:36

Informacion General:
Moisés está enumerando el botín que va para los soldados y el impuesto que va al SEÑOR.

La mitad que se separó para los soldados
Esto puede ser expresado en forma activa. Traducción Alterna: "La parte de las ovejas de los soldados"

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treinta y seis mil
seis mil - 36.000

setenta y dos
dos - 72

Numbers 31:39

Información General:
Moisés está enumerando el botín que va para los soldados y el impuesto que va para el SEÑOR.

sesenta y uno
uno - 61

diez y seis mil
16.000

treinta y dos
dos - 32

para ser la ofrenda presentada al SEÑOR
Esto puede ser expresado en forma activa. Traducción Alterna: "ser una ofrenda para el SEÑOR"

Numbers 31:42

Información General:
Moisés está enumerando el botín que va para el pueblo y el impuesto que va para el SEÑOR.

treinta y seis mil bueyes
seis mil bueyes - 36.000 bueyes

diez y seis mil mujeres
"16.000 mujeres". Se ha dicho anteriormente que todos los hombres y las mujeres casadas capturados fueron ejecutados.

Numbers 31:47

Información General:
Moisés está enumerando el botín que va para el pueblo y el impuesto que va para el SEÑOR.

Información General:
El impuesto sobre la porción del pueblo era más alto que el impuesto sobre la porción de los soldados.

Numbers 31:48

los comandantes sobre miles
Estos son líderes militares que comandaron a más de 1.000 hombres pero menos de 10.000 hombres. Vea cómo tradujo una frase similar en 31:13.

sobre miles... sobre cientos
Las palabras "de soldados" se sobreentienden. Traducción Alterna: "sobre miles de soldados... sobre cientos de soldados"

los capitanes sobre cientos
Estos son líderes militares que comandaron a más de 100 hombres pero menos de 1.000 hombres. Vea cómo tradujo una frase similar en 31:13.

tus sirvientes han contado
Los comandantes se refieren a sí mismos como "tus sirvientes". Esta es una forma cortés de hablar con alguien con mayor autoridad.

ni un hombre está faltando
Esto puede ser expresado en una declaración positiva. "Sabemos con certeza que cada hombre está aquí"

Numbers 31:50

Información General:
Los oficiales del ejército continúan hablando con Moisés.

brazaletes, anillos de sello, aretes y collares
Estos son todos los tipos de joyas que la gente usaba.

para hacer expiación por nosotros ante el SEÑOR
"para agradecer a Dios por salvar nuestras vidas"

el oro y todos los artículos de artesanía
"Todos los artículos de oro" o "todas las joyas de oro".

Numbers 31:52

Todo el oro de la ofrenda que ellos dieron al SEÑOR---las ofrendas de los comandantes de miles y los capitanes de cientos---pesó
"Todo el oro que los comandantes del ejército dieron al SEÑOR pesó"

16.750
"Dieciséis mil setecientos cincuenta"

siclo
Un siclo son 11 gramos.

como recuerdo del pueblo de Israel para el SEÑOR
El oro recordará a la gente que el SEÑOR les dio la victoria. También le recordará al SEÑOR que la gente cumplió su venganza contra los madianitas.

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Chapter 32

1 Los descendientes de Rubén y de Gad tenían grandes cantidades de ganado. Cuando ellos vieron la tierra de Jazer y Galaad, la tierra era un maravilloso lugar para el ganado. **2** Así que los descendientes de Gad y Rubén vinieron y hablaron a Moisés, a Eleazar el sacerdote, y a los jefes de la comunidad. Dijeron: **3** "Esta es una lista de los lugares que hemos visto: Atarot, Dibón, Jazer, Nimra, Hesbón, Eleale, Sebam, Nebo y Beón. **4** Estas son las tierras que EL SEÑOR atacó ante la comunidad de Israel, y son buenos lugares para el ganado. Nosotros, tus sirvientes, tenemos mucho ganado." **5** Dijeron: "Si nosotros hemos hallado favor ante tu vista, deja que esta tierra sea dada a nosotros, tus sirvientes, como una posesión. No nos hagas cruzar el Jordán." **6** Moisés le respondió a los descendientes de Gad y Rubén: "¿Deberían sus hermanos ir a la guerra mientras ustedes se establecen aquí abajo? **7** ¿Por qué desalentar los corazones de la gente de Israel de ir a la tierra que EL SEÑOR les ha dado? **8** Sus padres hicieron la misma cosa cuando yo los envié de Cades Barnea a explorar la tierra. **9** Subieron al Valle de Escol. Vieron la tierra y entonces deslalentaron los corazones de la gente de Israel así que se rehusaron a entrar en la tierra que EL SEÑOR les había dado. **10** El enojo del SEÑOR se encendió en aquel día. Él hizo un juramento y dijo: **11** 'Ciertamente, ninguno de los hombres que salieron de Egipto, de veinte años de edad en adelante, verán la tierra sobre la que Yo le juré a Abraham, a Isaac y a Jacob, porque no me han seguido a Mí completamente, excepto por **12** Caleb, hijo de Jefone el cenezeo, y Josué, hijo de Nun. Solo Caleb y Josué me han seguido completamente.' **13** Entonces el enojo del SEÑOR se encendió en contra de Israel. Él los hizo vagar cuarenta años por el desierto, hasta que toda la generación que había hecho el mal ante Su vista fue destruída. **14** Miren, ustedes se han levantado en lugar de sus padres, como hombres más pecadores, para añadirle al ardiente enojo del SEÑOR hacia Israel. **15** Si ustedes se alejan de seguirlo a Él, Él dejará a Israel en el desierto otra vez y ustedes habrán destruído a toda su pueblo." **16** Entonces, se acercaron a Moisés y dijeron: "Permítenos construir unas cercas aquí para nuestro ganado y ciudades para nuestras familias. **17** Sin embargo, nosotros estaremos listos y armados para ir con el ejército de Israel hasta que los hayamos llevado hasta su lugar. Pero nuestras familias vivirán en las ciudades fortificadas, por las otras personas que aún viven en esta tierra. **18** Nosotros no regresaremos a nuestras casas hasta que cada una de las personas de Israel haya obtenido su herencia. **19** Nosotros no heredaremos la tierra con ellos al otro lado del Jordán, porque nuestra herencia está aquí en el lado este del Jordán." **20** Entonces, Moisés les respondió: "Si ustedes hacen lo que dicen, si ustedes se arman para ir ante EL SEÑOR a la guerra, **21** entonces cada uno de sus hombres armados debe cruzar sobre el Jordán ante EL SEÑOR, hasta que Él haya expulsado a sus enemigos de delante de Él **22** y la tierra sea domada ante Él. Entonces, después, pueden regresar. Estarán sin culpa ante EL SEÑOR y ante Israel. Esta tierra será su posesión ante EL SEÑOR. **23** Pero si no lo hacen, habrán pecado en contra del SEÑOR. Estén seguros que su pecado los encontrará. **24** Construyan ciudades para su familia y corrales para sus ovejas; entonces hagan lo que han dicho." **25** Los descendientes de Gad y Rubén le hablaron a Moisés y dijeron: "Tus siervientes harán como tú, nuestro amo, ordenas. **26** Nuestros pequeños, nuestras esposas, nuestros rebaños, y todo nuestro ganado se quedará allí en las ciudades de Galaad. **27** Sin embargo, nosotros, tus sirvientes, cruzaremos delante del SEÑOR para la batalla, cada hombre que esté armado para la guerra, como tú, nuestro amo, dice." **28** Así que Moisés dio instrucciones acerca de ellos a Eleazar el sacerdote, a Josué hijo de Nun, y a los jefes de las familias de los antepasados en las tribus del pueblo de Israel. **29** Moisés les dijo: "Si los descendientes de Gad y Rubén cruzan el Jordán con ustedes, cada hombre que esté armado para la batalla delante del SEÑOR, y si la tierra es domada ante ustedes, entonces ustedes les darán la tierra de Galaad como una posesión. **30** Pero si no cruzan con ustedes armados, entonces adquirirán sus posesiones entre ustedes en la tierra de Canaán." **31** Entonces los descendientes de Gad y Rubén respondieron y dijeron: "Como EL SEÑOR nos ha dicho a nosotros, tus sirvientes, esto es lo que nosotros haremos. **32** Nosotros cruzaremos armados delante del SEÑOR hacia la tierra de Canaán, pero nuestra herencia poseída se quedará con nosotros en este lado del Jordán." **33** Así, a los descendientes de Gad y Rubén, y también a la mitad de la tribu de Manasés, hijo de José, Moisés les dio el reino de Sehón, rey de los amorreos, y de Og, rey de Basán. Él les dio la tierra, y les distribuyó a ellos todas las ciudades con sus fronteras, las cuidades de la tierra alrededor de ellos. **34** Los descendientes de Gad reconstruyeron Dibón, Atarot, Aroer, **35** Atarot Sofán, Jazer, Jogbeha, **36** Bet Nimra, Bet Arán como ciudades fortificadas con corrales para ovejas. **37** Los descendientes de Rubén reconstruyeron Hesbón, Eleale, Quiritiaim, **38** Nebo, Baal Meón --sus nombres fueron luego cambiados, -- y Sibma. Le dieron otros nombres a las ciudades que reconstruyeron. **39** Los descendientes de Maquir, hijo de Manasés, fueron a Galaad y se la quitaron a los amorreos que estaban en ella. **40** Entonces Moisés le dio Galaad a Maquir,

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hijo de Manasés, y su gente se estableció allí. **41** Jair, hijo de Manasés, fué y capturó sus pueblos y los llamó Havot Jair. **42** Noba fué y capturó Kenat y sus villas, y lo llamó Noba, como su propio nombre.

Numbers 32:1

Ahora
Esta palabra se usa aquí para marcar una pausa en la historia principal. Aquí Moisés señala información de trasfondo sobre las tribus de Rubén y Gad.

Atarot, Dibón, Jazer, Nimra, Heshbón, Eleale, Sebam, Nebo y Beón
Estos son nombres de ciudades.

Numbers 32:4

Información General:
La gente de Rubén y Gad continúan hablando con Moisés, Eleazar y los otros líderes.

las tierras que el SEÑOR atacó ante la comunidad de Israel
Se habla del SEÑOR permitiendo a los israelitas conquistar a los pueblos que vivían en la tierra como si el SEÑOR hubiese ido antes que los israelitas y atacado a la gente. Traducción Alterna: "las tierras donde el SEÑOR nos permitió derrotar a las personas viviendo allí" (Ver:|Metaphor)

Nosotros, tus sirvientes
La gente de las tribus de Rubén y Gad se refiere a sí misma de esta manera para mostrar respeto a una persona de autoridad superior.

Si nosotros hemos hallado favor ante tu vista
La frase "ante tu vista" es un metónimo (figura literaria) para los pensamientos u opinión. Traducción Alterna: "Si hemos encontrado favor contigo" o "Si estás satisfecho con nosotros" (Ver:|Metonymy)

que esta tierra sea dada a nosotros
Esto puede ser expresado en forma activa. Traducción Alterna: "danos esta tierra a nosotros" (Ver:|Active or Passive)

No nos hagas cruzar el Jordán
Querían la tierra en el lado este del río Jordán en lugar de cruzar hacia el lado oeste y reclamar tierra allí. Traducción Alterna: "No nos hagas cruzar el Jordán para tomar posesión de tierra en ese lado" (Ver:|Assumed Knowledge and Implicit Information)

Numbers 32:6

¿Deberían sus hermanos ir a la guerra mientras ustedes se establecen aquí abajo?
Moisés hace esta pregunta para reprender al pueblo de las tribus de Gad y Rubén. Traducción Alterna: "Es incorrecto que se establezcan en esta tierra mientras sus hermanos van a la guerra".

¿Por qué desalentar los corazones... la tierra que el SEÑOR les ha dado a ellos?
Moisés hace esta pregunta para corregir a la gente de las tribus de Gad y Rubén. Traducción Alterna: "No desanimen los corazones... la tierra que el SEÑOR les ha dado" o "sus acciones desalentarán los corazones... la tierra que el SEÑOR les ha dado".

desalentar los corazones de la gente de Israel de ir
Aquí la palabra "corazones" representa a las personas mismas y se refiere al asiento de sus emociones. Traducción Alterna: "desanimar a la gente de Israel de ir" o "hacer que la gente de Israel no quiera ir"

Numbers 32:8

Información General:
Moisés continúa hablando a la gente de Rubén y Gad.

Valle de Escol
Este es el nombre de un lugar. Vea cómo tradujo esto en 13:23.

vieron la tierra
Esto se refiere a ver lo que había en la tierra. Traducción Alterna: "Vieron a la gente y ciudades fuertes en la tierra"

deslalentaron los corazones de la gente de Israel
Aquí la palabra "corazones" representa a las personas mismas y se refiere al asiento de sus emociones. Vea cómo tradujo esto en 32:6. Traducción Alterna: "desanimaron al pueblo de Israel"

Numbers 32:10

El enojo del SEÑOR fue encendido
Se habla del SEÑOR enojándose como si su enojo fuera un fuego que comienza a arder. Esto puede ser expresado en forma activa. Traducción Alterna: "El SEÑOR se enojó mucho"

ninguno de los hombres
"nadie del pueblo". Esta frase se refiere tanto a hombres como a mujeres.

veinte años de edad en adelante
"20 años o más"

me han seguido a Mí completamente
Estar dedicados al SEÑOR y obedecerlo se expresa como si estuvieran siguiendo al SEÑOR. Traducción

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Alterna: "me obedecieron completamente" o "se han dedicado por completo a Mí"

Jefone... Nun
Estos son nombres de hombres.

cenezeo
Este es el nombre de un pueblo.

Numbers 32:13

el enojo del SEÑOR fue encendido en contra de Israel
Se habla del SEÑOR enojándose como si su enojo fuera un fuego que comienza a arder. Esto o puede ser expresado en forma activa. Traducción Alterna: "El SEÑOR se enojó mucho con Israel"

cuarenta años
"40 años"

toda la generación... vista fue destruída
Esto puede ser expresado en forma activa. Traducción Alterna: "destruyó toda la generación... vista" o "toda la generación... vista había muerto"

que había hecho el mal ante Su vista
Estar a la vista de alguien significa estar frente a esa persona donde puede ver. Traducción Alterna: "que había hecho el mal ante el SEÑOR" o "que había hecho el mal en la presencia del SEÑOR"

ustedes se han levantado en lugar de sus padres
Se habla de la gente de Rubén y Gad al actuar de la manera que lo hicieron sus antepasados como si estuvieran en el lugar donde ellos estuvieron. Traducción Alterna: "han comenzado a actuar como sus ancestros"

para añadirle al enojo ardiente del SEÑOR hacia Israel
Se habla de la gente que causa que el SEÑOR se enoje más como si su enojo fuera un fuego y la gente estuviera agregando más combustible a ese fuego. Traducción Alterna: "para hacer que el Señor se enoje aún más con Israel"

toda esta gente
"esta gente completa" o "toda esta generación de personas"

Numbers 32:16

estaremos listos y armados
"Estarán listos con armas" o "estarán listos para pelear una guerra"

en las ciudades fortificadas
"en las ciudades aseguradas"

Numbers 32:18

Información General:
Los líderes de Gad y Rubén siguen hablando.

haya obtenido su herencia
Se habla de la tierra que la gente iba a recibir como posesión permanente como si fuera una herencia que debían obtener. Traducción Alterna: "haya tomado posesión de su porción de la tierra"

Numbers 32:20

si ustedes se arman
"si toman sus armas"

ante el SEÑOR
Esto significa que el SEÑOR irá con ellos a la batalla y les permitirá derrotar a sus enemigos y tomar su tierra. Traducción Alterna: "en presencia del SEÑOR"

hasta que Él haya expulsado a sus enemigos de delante de Él
"hasta que el SEÑOR haya expulsado a sus enemigos de su presencia". Todos los pronombres aquí se refieren al SEÑOR. Se habla del SEÑOR permitiéndole a los israelitas derrotar a sus enemigos como si Él estuviera luchando sus batallas. Traducción Alterna: "hasta que el SEÑOR haya permitido a tus soldados derrotar al enemigo y forzarlos lejos de su presencia"

y la tierra sea sometida ante Él
Aquí la palabra "tierra" se refiere a las personas que viven allí. Esto puede ser expresado en forma activa. Traducción Alterna: "y en su presencia los israelitas han sometido a la gente que vive en la tierra"

pueden regresar
Está implícito que volverán al lado este del Jordán. Traducción Alterna: "pueden regresar a esta tierra en el lado este del Jordán"

Ustedes estarán sin culpa ante el SEÑOR y ante Israel
Los posibles significados son: 1) "Habrás cumplido tu obligación con el SEÑOR y con Israel" o 2) "No habrá nada por lo que el SEÑOR o el pueblo de Israel puedan culparte".

Numbers 32:23

Estén seguros que su pecado los encontrará
Moisés habla del pecado como si fuera una persona que condenará a la persona culpable. Esto significa que las personas no pueden escapar al castigo que su pecado merece. Traducción Alterna: "Sepan con seguridad que el SEÑOR les castigará por su pecado"

Tus sirvientes
La gente de Gad y Rubén se refieren a sí mismos como "tus sirvientes". Esta es una forma cortés de hablarle a alguien con mayor autoridad.

Numbers 32:26

cruzaremos
Puede aclarar que cruzarán el Jordán. Traducción Alterna: "cruzaremos el río Jordán"

cada hombre que esté armado para la guerra
"cada hombre preparado para la guerra"

Numbers 32:28

cada hombre que esté armado
"cada hombre que esté preparado con su arma"

si la tierra es sometida ante ustedes
Aquí la palabra "tierra" se refiere a la gente que vive allí. Esto puede ser expresado en forma activa. Traducción Alterna: "Si el SEÑOR somete ante ustedes a la gente que vive en la tierra" o "Si te ayudan a someter a la gente que vive en la tierra"

entonces ellos adquirirán sus posesiones entre ustedes en la tierra de Canaán
"Entonces los descendientes de Gad y Rubén recibirán tierras contigo en Canaán"

Numbers 32:31

Nosotros cruzaremos armados
Puede aclarar que cruzarán el Jordán. Traducción Alterna: "Cruzaremos el Jordán listos para pelear"

nuestra herencia poseída
Se habla de la tierra que la gente iba a recibir como posesión permanente como si fuera una herencia que debían obtener. Traducción Alterna: "la porción de tierra que poseeremos"

quedará con nosotros
Esta expresión idiomática se refiere a propiedad. Traducción Alterna: "será nuestra"

Numbers 32:33

El reino de Sehón... y de Og
Estos son nombres de reyes que gobernaron dos reinos separados. Traducción Alterna: "el reino de Sehón... y el reino de Og"

Numbers 32:34

Dibón, Atarot, Aroer, Atarot Sofán, Jazer, Jogbeha, Bet Nimra y Bet Arán
Estos son nombres de ciudades.

Numbers 32:37

Hesbón, Eleale, Quiritiaim, Nebo, Baal Meón... Sibma
Estos son nombres de ciudades.

sus nombres fueron luego cambiados
Esto puede traducirse en forma activa. Traducción Alterna: "la gente cambió luego los nombres de estas ciudades"

Maquir
Este es el nombre de un hombre. Vea cómo tradujo este nombre en 26:28.

Numbers 32:40

Jair... Noba
Estos son nombres de hombres.

Havot Jair... Kenat
Estos son nombres de ciudades.

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Chapter 33

1 Estas fueron las rutas del pueblo de Israel luego que salieron de la tierra de Egipto por sus grupos armados bajo la dirección de Moisés y Aarón. **2** Moisés escribió los lugares desde donde salieron hasta donde fueron, como mandó EL SEÑOR. Estas fueron sus rutas, salida tras salida. **3** Viajaron desde Ramsés durante el primer mes, saliendo en el día quince del primer mes. En la mañana después de la Pascua, el pueblo de Israel se fue abiertamente, ante los ojos de los egipcios. **4** Esto sucedió mientras los egipcios estaban enterrando a todos sus primogénitos, esos que EL SEÑOR había matado de entre ellos, porque Él tambien había castigado a sus dioses. **5** El pueblo de Israel salió de Ramsés y acampó en Sucot. **6** Salieron de Sucot y acampó en Etam, en las orillas del desierto. **7** Salieron de Etam y regresaron a Pi Hahirot, el cual está frente a Baal Zefón, donde ellos acamparon frente a Migdol. **8** Entonces partieron del lado contrario de Pi Hahirot y pasaron por en medio del mar hacia el desierto. Viajaron una jornada de tres días hacia el desierto de Etam y acamparon en Mara. **9** Partieron de Mara y llegaron a Elim. En Elim había doce manantiales de agua y setenta palmeras. Ahí fue donde acamparon. **10** Salieron de Elim y acamparon junto al Mar de Juncos. **11** Ellos salieron del Mar de Juncos y acamparon en el desierto de Sin. **12** Salieron del desierto de Sin y acamparon en Dofca. **13** Salieron de Dofca y acamparon en Alús. **14** Salieron de Alús y acamparon en Refidim, donde no encontraron agua para que la gente bebiera. **15** Salieron de Refidin y acamparon en el desierto de Sinaí. **16** Salieron del desierto de Sinaí y acamparon en Kibrot Hataava. **17** Salieron de Kibrot Hataava y acamparon en Hazerot. **18** Salieron de Hazerot y acamparon en Ritma. **19** Salieron de Ritma y acamparon en Rimón Perez. **20** Salieron de Rimón Perez y acamparon en Libna. **21** Salieron de Libna y acamparon en Rissa. **22** Salieron de Rissa y acamparon en Ceelata. **23** Salieron de Ceelata y acamparon en el Monte Sefer. **24** Salieron del Monte Sefer y acamparon en Harada. **25** Salieron de Harada y acamparon en Macelot. **26** Salieron de Macelot y acamparon en Tahat. **27** Salieron de Tahat y acamparon en Tara. **28** Salieron de Tara y acamparon en Mitca. **29** Salieron de Mitca y acamparon en Hasmona. **30** Salieron de Hasmona y acamparon en Moserot. **31** Salieron de Moserot y acamparon en Bene Jaacán. **32** Salieron de Bene Jaacán y acamparon en Hor Haggidgad. **33** Salieron de Hor Haggidgad y acamparon en Jotbata. **34** Salieron de Jotbata y acamparon en Abrona. **35** Salieron de Abrona y acamparon en Ezión Geber. **36** Salieron de Ezión Geber y acamparon en el desierto de Zin en Cades. **37** Salieron de Cades y acamparon en el Monte Hor, al borde de la tierra de Edom. **38** Aarón el sacerdote subió al Monte Hor a la orden del SEÑOR y murió allí en el año cuarenta luego que el pueblo de Israel salió de la tierra de Egipto, en el quinto mes, en el primer día del mes. **39** Aarón era de 123 años de edad cuando murió en el Monte Hor. **40** El cananeo, el rey de Arad, que vivía al sur del desierto en la tierra de Canaán, escuchó que venía el pueblo de Israel. **41** Salieron del Monte Hor y acamparon en Zalmona. **42** Salieron de Zalmona y acamparon en Punón. **43** Salieron de Punón y acamparon en Obot. **44** Salieron de Obot y acamparon en Ije Abarim, en el borde de Moab. **45** Salieron de Ije Abarim y acamparon en Dibón Gad. **46** Salieron de Dibón Gad y acamparon en Almón Diblataim. **47** Salieron de Almón Diblataim y acamparon en las montañas de Abarim, frente al Nebo. **48** Salieron de las montañas de Abarim y acamparon en llanuras de Moab por el Jordán en Jericó. **49** Acamparon por el Jordán, desde Bet Jesimot, a Abel Sitim en las llanuras de Moab. **50** El SEÑOR habló a Moisés en la llanuras de Moab por el Jordán en Jericó y dijo: **51** ''Habla al pueblo de Israel y diles: 'Cuando ustedes crucen el Jordán a la tierra de Canaán, **52** entonces deben sacar a todos los habitantes de la tierra de delante de ustedes. Deben destruir todas sus figuras talladas. Deben destruir todas sus figuras fundidas y demoler todos sus lugares altos. **53** Deben tomar posesión de la tierra y establecerse en ella porque Yo les he dado la tierra para que la posean. **54** Deben heredar la tierra por lotes, de acuerdo a cada familia. A la familia más grande se le debe dar una parte mayor de la tierra, y a las familias más pequeñas les debes dar una parte menor de tierra. Dondequiera que el lote caiga a cada familia, esa tierra le pertenecerá. Ustedes heredarán la tierra de acuerdo a las tribus de sus antepasados. **55** Pero si no sacan de las tierras a los que habitaban delante de ustedes, entonces la gente a la que les permitan quedarse se volverán como aguijones en sus ojos y espinas en sus costados. Harán sus vidas difíciles en la tierra donde se establezcan. **56** Entonces sucederá que lo que Yo tengo intención de hacerle a esa gente, Yo se los haré también a ustedes."

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Numbers 33:1

por sus grupos armados
"Por sus divisiones militares". Esto significa que cada tribu tenía sus propios hombres armados para protegerlos. Vea cómo tradujo "grupos armados" en 1:1.

como mandó el SEÑOR
Esto puede ser expresado en forma activa. Traducción Alterna: "como el SEÑOR lo ordenó"

salida tras salida
"De un lugar a otro lugar"

Numbers 33:3

Información General:
Moisés enumera los lugares a los que los israelitas fueron después de dejar Egipto.

durante el primer mes, saliendo a los quince días del primer mes
Aquí "primero" es el número ordinal uno y "decimoquinto" es el número ordinal quince. Este es el primer mes del calendario hebreo. El decimoquinto día está cerca de principios de abril en los calendarios occidentales.

el pueblo de Israel se fue abiertamente, ante los ojos de todos los egipcios
"Los israelitas se fueron a plena vista de los egipcios"

sus primogénitos
Esto se refiere a los hijos primogénitos. Traducción Alterna: "sus hijos primogénitos"

Él tambien había castigado a sus dioses
Se habla del SEÑOR demostrando que Él es más poderoso que todos los dioses falsos que adoraban los egipcios como si Él había castigado a esos dioses falsos. Traducción Alterna: "también demostró que Él es más grande que sus dioses"

Numbers 33:5

Información General:
Moisés enumera los lugares a los que los israelitas fueron después de dejar Egipto.

salió de
"partió de"

en las orillas del desierto
"en el borde del desierto"

Numbers 33:8

Información General:
Moisés enumera los lugares a los que los israelitas fueron después de salir de Egipto.

pasaron a través del medio del mar
Esto se refiere a cuando el SEÑOR dividió el Mar Rojo para que los israelitas pudieran escapar del ejército egipcio.

doce manantiales... setenta palmeras
"12 manantiales... 70 palmeras"

Numbers 33:11

Información General:
Moisés enumera los lugares a los que los israelitas fueron después de salir de Egipto.

donde no encontraron agua para que la gente bebiera
Esto puede ser expresado en forma activa. Traducción Alterna: "donde la gente no podía encontrar agua para beber"

Numbers 33:15

Información General:
Moisés enumera los lugares a los que los israelitas fueron después de salir de Egipto.

Numbers 33:19

Información General:
Moisés enumera los lugares a los que los israelitas fueron después de salir de Egipto.

Numbers 33:23

Información General:
Moisés enumera los lugares a los que los israelitas fueron después de salir de Egipto.

Numbers 33:27

Información General:
Moisés enumera los lugares a los que los israelitas fueron después de salir de Egipto.

Numbers 33:31

Información General:
Moisés enumera los lugares a los que los israelitas fueron después de salir de Egipto.

Numbers 33:35

Información General:
Moisés enumera los lugares a los que los israelitas fueron después de salir de Egipto.

Numbers 33:38

en el cuadragésimo año luego
Aquí "cuadragésimo" es el número ordinal de cuarenta. Traducción Alterna: "40 años después"

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En el quinto mes, en el primer día del mes
El "quinto" es el número ordinal de cinco. El "primero" es el número ordinal de uno. Este es el quinto mes del calendario hebreo. El primer día es cerca de mediados de julio en los calendarios occidentales.

Numbers 33:40

El cananeo, el rey de Arad
"El rey cananeo de Arad"

Arad
Este fue el nombre de una ciudad cananea.

escuchó de que venía el pueblo de Israel
"oyó que el pueblo de Israel estaba viniendo"

Numbers 33:41

Información General:
Moisés enumera los lugares a los que los israelitas fueron después de salir de Egipto.

Numbers 33:44

Información General:
Moisés enumera los lugares a los que los israelitas fueron después de salir de Egipto.

Numbers 33:47

Información General:
Moisés enumera los lugares a los que los israelitas fueron después de salir de Egipto.

llanuras
Un gran área de tierra plana

Numbers 33:50

demoler todos sus lugares altos
"Destruir todos sus lugares altos"

Numbers 33:53

Información General:
El SEÑOR continúa diciéndole a Moisés lo que el pueblo debe hacer.

heredar la tierra
Se habla de los israelitas reclamando la tierra como su posesión permanente como si estaban heredando la tierra.

Dondequiera que la suerte caiga a cada clan, esa tierra le pertenecerá
"Cada clan recibirá la tierra según cómo caiga la suerte"

Numbers 33:55

Información General:
El SEÑOR continúa diciéndole a Moisés lo que el pueblo debe hacer.

como objetos en sus ojos y espinas en sus costados
Al igual que un objeto pequeño en el ojo de una persona o una pequeña espina que se clava a la piel de una persona puede causar una gran irritación, así incluso una pequeña porción de los cananeos, si se dejaba en la tierra, causaría grandes problemas a los israelitas.

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Chapter 34

1 El SEÑOR habló a Moisés y dijo: **2** "Manda al pueblo de Israel y diles, 'Cuando entres a la tierra de Canaán, la tierra que te pertenecerá, la tierra de Canaán y sus fronteras, **3** tu frontera sur se extenderá desde el desierto de Zin a lo largo de la frontera de Edom. El extremo este de la frontera sur estará en una línea que termina en el extremo sur del Mar Salado. **4** Tu frontera girara al sur desde la colina de Acrabim y pasa a lo largo del desierto de Zin. De ahí, pasará al sur de Cades Barnea y continúa a Hasaradar y mas allá hasta Asmón. **5** De ahí, la frontera pasará de Asmón hacia el arroyo de Egipto y sigue al mar. **6** La frontera occidental será la costa del Mar Grande. Esta será tu frontera occidental. **7** Tu frontera al norte se extenderá a lo largo de una línea que tu debes marcar desde el Mar Grande hasta el Monte Hor, **8** entonces del Monte Hor a Lebo Hamat, de ahí a Zedad. **9** Entonces la frontera continuará a Zifrón y terminará en Hazar Enán. Esta será tu frontera al norte. **10** Entonces debes marcar tu frontera oriental desde Hazar Enán al sur de Sefam. **11** Entonces la frontera oriental bajará desde Sefam a Ribla, al lado oriental de Aín. La frontera continuará a lo largo del lado oriental del Mar de Cineret. **12** Entonces la frontera continuará a lo largo del Río Jordán hasta el Mar Salado y continuará descendiendo por la frontera del Mar Salado. Esta será tu tierra, siguiendo sus fronteras alrededor." **13** Entonces Moisés mandó al pueblo de Israel y dijo: "Esta es la tierra que recibirás por suerte, la cual EL SEÑOR ha mandado a dar a las nueve tribus y a la media tribu. **14** La tribu de los descendientes de Rubén, siguiendo la asignación de la propiedad a la tribu de sus antepasados, y la tribu de los descendientes de Gad, siguiendo la asignación de la propiedad de la tribu de sus antepasados, y la media tribu de Manasés todos han recibido sus tierras. **15** Las dos tribus y la media tribu han recibido su parte de la tierra mas allá del Jordán al oriente de Jericó, hacia la salida del sol. **16** El SEÑOR habló a Moisés y dijo: **17** "Estos son los nombres de los hombres que dividirán la tierra para tu herencia: Eleazar el sacerdote y Josué hijo de Nun. **18** Debes escoger un jefe de cada tribu para dividir la tierra por familias. **19** Estos son los nombres de los hombres: de la tribu de Judá, Caleb hijo de Jefone. **20** De la tribu de los descendientes de Simeón, Semuel hijo de Amiud. **21** De la tribu de Benjamín, Elidad hijo de Quislón. **22** De la tribu de los descendientes de Dan un jefe, Buqui hijo de Jogli. **23** De los descendientes de José, de la tribu de los descendientes de Manasés un jefe, Haniel hijo de Efod. **24** De la tribu de los descendientes de Efraín un jefe, Kemuel hijo de Siftán. **25** De la tibu de los descendientes de Zabulón un jefe, Elizafán hijo de Parnac. **26** De la tribu de los descendientes de Isacar un jefe, Paltiel hijo de Azán. **27** De la tribu de los descendientes de Aser, Ahiud hijo de Selomi. **28** De la tribu de los descendientes de Neftalí un jefe, Pedael hijo de Amiud. **29** El SEÑOR mandó a estos hombres a dividir la tierra de Canaán y darle a cada una de las tribus de Israel su porción.

Numbers 34:1

desierto de Zin
Traduzca esta frase de la misma manera que lo hizo en 33:11.

Numbers 34:4

Información General:
El SEÑOR continúa diciéndole a Moisés dónde están las fronteras de la tierra que Él les está dando a los israelitas.

Numbers 34:6

Información General:
El SEÑOR continúa diciéndole a Moisés dónde están las fronteras de la tierra que Él les está dando a los israelitas.

Numbers 34:7

Información General:
El SEÑOR continúa diciéndole a Moisés dónde están las fronteras de la tierra que Él les está dando a los israelitas.

Monte Hor
Traduzca esto de la misma manera que lo hizo en 20:22.

Numbers 34:10

Información General:
El SEÑOR continúa diciéndole a Moisés dónde están las fronteras de la tierra que Él les está dando a los israelitas.

Numbers 34:13

a las nueve tribus y a la media tribu
Esto se refiere a las tribus restantes de Israel que vivirán en el lado oeste del río Jordán en la tierra de

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Canaán. Las tribus de Rubén y Gad y la media tribu de Manasés ya habían recibido sus tierras en el lado este del río Jordán.

siguiendo la asignación de la propiedad de la tribu de sus ancestros
"De acuerdo a cómo el SEÑOR asignó la propiedad a la tribu de sus antepasados"

Las dos tribus y la media tribu
"Las tribus de Rubén y Gad, y la mitad de la tribu de Manasés"

Numbers 34:16

dividirán la tierra para su herencia
Aquí "su" se refiere al pueblo de Israel. Estos hombres echarán suertes para dividir la tierra. Luego la repartirán a las tribus.

Numbers 34:19

Información General:
Esta es la lista de hombres que ayudarán a dividir la tierra entre las tribus.

Numbers 34:21

Información General:
Esta es la lista de hombres que ayudarán a dividir la tierra entre las tribus.

Numbers 34:24

Información General:
Esta es la lista de hombres que ayudarán a dividir la tierra entre las tribus.

Numbers 34:27

Información General:
Esto concluye la lista de hombres que ayudarán a dividir la tierra entre las tribus.

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Chapter 35

1 El SEÑOR habló a Moisés en los llanos de Moab junto al Jordán en Jericó y dijo: **2** "Ordénale al pueblo de Israel a dar algunas de sus porciones de la tierra a los Levitas. Deben darle a ellos ciudades donde vivir y pastizales rodeando esas ciudades. **3** Los Levitas van a tener estas ciudades para vivir. Los pastizales van a ser para sus ganados, sus rebaños y todos sus animales. **4** Los pastizales alrededor de las ciudades que ustedes les van a dar a los Levitas deben extenderse desde las murallas de la ciudad por 450 metros en cada dirección. **5** Deben medir 900 metros desde las afueras de la ciudad en el lado este y 900 metros al lado sur, 900 metros al lado oeste y 900 metros al lado norte. Estos serán los pastizales para sus ciudades. Las ciudades estarán en el centro. **6** Seis de las ciudades que les van a dar a los Levitas deben servir como ciudades de refugio. Ustedes Deben proveer éstas como lugares a los que una persona que haya matado a alguien pueda huir. También, provee otras cuarenta y dos ciudades. **7** Las ciudades que les den a los levitas van a ser en total cuarenta y dos. Deben darles sus pastizales con ellas. **8** Las tribus más grandes del pueblo de Israel, las tribus que tienen más tierra, deben proveer más ciudades. Las tribus pequeñas van a proveer menos ciudades. Cada tribu debe proveer para los Levitas de acuerdo a la parte que han recibido." **9** Luego EL SEÑOR habló a Moisés y dijo: **10** "Habla al pueblo de Israel y diles: 'Cuando crucen el Jordán a la ciudad de Canaán, **11** entonces deben escoger las ciudades para servir como ciudades de refugio para ustedes, un lugar en el cual una persona que haya matado a alguien sin intención, pueda escapar. **12** Éstas ciudades deben ser su refugio de los vengadores, de manera que el hombre que ha sido acusado no pueda ser muerto sin antes comparecer a juicio delante de la comunidad. **13** Deben escoger seis ciudades como ciudades de refugio. **14** Deben proveer tres ciudades más allá del Jordán y tres en las tierras de Canaán. Éstas van a ser las ciudades de refugio. **15** Para que el pueblo de Israel, los extranjeros, para cualquiera que está viviendo entre ustedes, estas seis ciudades servirán como refugio para cualquier persona que haya matado a alguien sin intención, pueda escapar. **16** Pero si un hombre acusado ha golpeado a su víctima con un instrumento de hierro, y si su víctima muere, entonces el acusado es ciertamente un asesino. Él ciertamente debe ser muerto. **17** Si un hombre acusado ha golpeado a su víctima con una piedra en su mano que pueda matar a la víctima, y si la víctima muere, entonces el acusado es ciertamente un asesino. Él ciertamente debe ser muerto. **18** Si un hombre acusado a golpeado a su víctima con una arma de madera que pueda matar a la victima, y si la víctima muere, entonces el acusado es ciertametne un asesino. Él ciertamente debe ser muerto. **19** El vengador de la sangre, puede dar muerte al asesino. Cuando él lo encuentre, él puede darle muerte. **20** Y si un hombre acusado maltrata a alguien en odio o tira algo hacia él, mientras se esconde para emboscarlo, para que su víctima muera, **21** o si él lo ataca en odio con sus manos para que la víctima muera, entonces el acusado que lo golpeó ciertamente debe ser muerto. Él es un asesino. El vengador de la sangre puede dar muerte al asesino cuando se encuetre con él. **22** Pero si un hombre acusado de repente golpea a una víctima sin odio premeditado o lanza algo que golpea a la víctima sin acechar **23** o si lanza una piedra que podría matar a la victima sin haber visto a la víctima, entonces el acusado no era enemigo de la victima; no estaba tratando de lastimar a la víctima. Esto es lo que haces cuando la víctima muere de todas maneras. **24** En este caso, la comunidad debe juzgar entre el acusado y el vengador de la sangre con base en estas reglas. **25** La comunidad debe rescatar al acusado del poder del vengador de la sangre. La comunidad debe regresar al acusado a la ciudad de refugio a la cual había huído originalmente. Debe vivir allí hasta la muerte del alto sacerdote actual, que fue ungido con el aceite santo. **26** Pero si el hombre acusado en cualquier tiempo va más allá de la frontera de la ciudad de refugio a la cual él había huído, **27** y si el vengador de la sangre lo encuetra fuera de las fronteras de su ciudad de refugio, y si mata al hombre acusado, el vengador de la sangre no va a ser culpable por la muerte. **28** Esto es porque el hombre acusado debía permanecer en la ciudad de refugio hasta la muerte del alto sacerdote. Después de la muerte del alto sacerdote, el hombre acusado puede volver a la tierra donde tiene su propiedad. **29** Éstas leyes deben ser estatutos para ustedes a través de las generaciones de su pueblo en todos los lugares donde ustedes viven. **30** Quien sea que mate a una persona, el asesino debe ser muerto, como lo atestigüe la palabra de los testigos. Pero una sola palabra de los testigos no puede hacer que ninguna persona sea muerta. **31** También, ustedes no deben acepar ningún rescate por la vida del asesino que ha sido culpable de muerte. Debe ciertamente ser muerto. **32** Y no deben aceptar ningún rescate por la persona que ha huído a la ciudad de refugio. No deben de esta manera permitirle que viva en su propiedad hasta que el alto sacerdote muera. **33** No contaminen de esta manera la tierra donde viven, porque la sangre de un asesino contamina la tierra. Ninguna expiación puede ser hecha por la tierra cuando la sangre ha sido derramada en ella, excepto por la sangre de quien la ha derramado. **34** Así que, no deben profanar la tierra en la cual viven porque Yo estoy viviendo en ella. Yo, EL SEÑOR, vivo entre el pueblo de Israel."'

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Numbers 35:1

llanura
un gran área de tierra plana

darle algunas de sus porciones de la tierra a los levitas
El SEÑOR no les dio a los levitas su tierra propia, por lo que tuvieron que vivir en ciudades que pertenecían a otras tribus.

pastizales
Un área de tierra donde los animales se alimentan de pasto.

Numbers 35:3

mil codos
"1.000 codos". Si es necesario usar unidades de distancia modernas, aquí hay una forma de hacerlo. Traducción Alterna: "457 metros"

Numbers 35:5

Información General:
El SEÑOR continúa diciéndole a Moisés lo que la gente debe hacer.

dos mil codos
"2.000 codos". Un codo son 46 centímetros.

Numbers 35:6

una persona que haya matado a alguien
Esto se refiere a las personas que han matado a alguien, pero aún no se ha determinado si mataron a la persona intencionalmente o accidentalmente.

cuarenta y dos... cuarenta y ocho
...dos... cuarenta y ocho - "42... 48"

Numbers 35:8

Información General:
El SEÑOR continúa diciéndole a Moisés lo que la gente debe hacer.

Numbers 35:9

sin intención
"accidentalmente"

Numbers 35:12

el vengador
Esto se refiere a un pariente cercano que busca venganza matando al hombre acusado.

de manera que el hombre que ha sido acusado no pueda ser matado sin antes comparecer a juicio delante de la comunidad
Esto puede ser expresado en forma activa. Traducción Alterna: "para que nadie mate al hombre acusado antes de que la comunidad pueda juzgarlo en la corte"

Numbers 35:14

Información General:
El SEÑOR continúa diciéndole a Moisés lo que la gente debe hacer.

Numbers 35:16

Información General:
El SEÑOR continúa diciéndole a Moisés lo que la gente debe hacer.

Él ciertamente debe ser puesto a muerte
Esto puede ser expresado en forma activa. Traducción Alterna: "Ciertamente debes ejecutarlo"

Numbers 35:19

El vengador de sangre
Aquí la palabra "sangre" es una figura literaria

el acusado que lo golpeó seguramente debe ser muerto
Esto puede ser expresado en forma activa. Traducción Alterna: "el pariente ciertamente debe ejecutar al hombre acusado" o "el hombre acusado debe morir"

Numbers 35:22

sin odio premeditado
"Sin planearlo por odio antes de tiempo"

sin acechar
Se habla de alguien que busca intencionalmente una forma de dañar a otra persona como si alguien se estuviera escondiendo para emboscar a esa otra persona. Traducción Alterna: "sin haber intentado intencionalmente dañar a la víctima"

Numbers 35:24

el vengador de la sangre
Aquí la palabra "sangre" es una figura literaria

La comunidad debe rescatar al acusado
Esto significa que si la comunidad juzga que la muerte fue accidental, entonces debe salvar al hombre acusado del pariente que quiere matarlo. Si la comunidad juzga que la muerte no fue accidental, entonces el familiar debe ejecutar al acusado.

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el que fue ungido con el aceite santo
Esto puede ser expresado en forma activa. Traducción Alterna: "el que ungiste con aceite santo"

Numbers 35:26

el vengador de la sangre
Aquí la palabra "sangre" es una figura literaria

Numbers 35:29

Información General:
El SEÑOR continúa diciéndole a Moisés lo que la gente debe hacer.

a través de todas las generaciones de tu pueblo
"y todos tus descendientes que vivirán después de ti"

el asesino debe ser muerto
Esto puede ser expresado en forma activa. Traducción Alterna: "alguien debe ejecutar al asesino"

como lo atestigüe la palabra de los testigos
Esto puede ser expresado en forma activa. Traducción Alterna: "de acuerdo con el testimonio de testigos" o "como testigos atestigüen del asesinato"

Numbers 35:31

Él debe ciertamente ser muerto
Esto puede ser expresado en forma activa. Traducción Alterna: "Debes ejecutarlo"

Ustedes no deben... permitirle que viva en su propiedad
Esto implicaba que el hombre habría abandonado la ciudad de refugio y regresado a casa. Traducción Alterna: "No deben... permitirle que abandone la ciudad de refugio y regresar a casa para vivir en su propiedad"

de esta manera
"al aceptar un rescate"

Numbers 35:33

No contaminen de esta manera la tierra donde ustedes viven, porque la sangre de un asesinato contamina la tierra
Se habla de hacer que la tierra sea inaceptable para el SEÑOR como si se estuviera contaminando físicamente la tierra. Traducción Alterna: "No hagas que la tierra donde vives sea inaceptable para Mí de esta manera, porque la sangre de asesinatos hace que la tierra sea inaceptable para Mí"

de esta manera
Esto significa desobedecer las leyes relativas a una persona que mata a alguien.

Ninguna expiación puede ser hecha por la tierra cuando ha sido derramada sangre en ella, excepto por la sangre de quien la derramó
Esto se refiere a cuando una persona mata intencionalmente a otra persona. Esto puede ser expresado en forma activa. Traducción Alterna: "Cuando alguien ha derramado sangre en la tierra, solo la ejecución del asesino puede hacer expiación por la tierra"

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Chapter 36

1 Luego, los jefes de la familia de los antepasados de la familia de Galaad, hijo de Maquir (que era hijo de Manasés), que eran de la familia de los descendientes de José, vinieron y hablaron delante de Moisés y delante de los jefes que eran las cabezas de la familia de los antepasados del pueblo de Israel. **2** Dijeron: "El SEÑOR te ordenó, nuestro amo, dar una porción de la tierra por lote al pueblo de Israel. Fuiste ordenado por EL SEÑOR para darle la porción de Zelofehad, nuestro hermano, a sus hijas. **3** Pero si sus hijas se casan con hombres de otra tribu del pueblo de Israel, entonces su porción de tierra, será quitada de la porción de nuestros antepasados. Será añadida a la porción de la tribu a la que se unan. **4** En ese caso, será quitada la porción de nuestra herencia asignada. En ese caso, cuando el año del jubileo del pueblo de Israel venga, entonces su porción será añadida a la porción de la tribu a la que se hayan unido. De esta forma, su porción será tomada de la porción de la tribu de nuestros antepasados. **5** Así que, Moisés dio una orden al pueblo de Israel, en la palabra del SEÑOR. Él dijo: "Lo que la tribu de los descendientes de José dicen es correcto. **6** Esto es lo que EL SEÑOR ordena, sobre las hijas de Zelofehad. Él dice: 'Deja que se casen con quien piensen que sea mejor, pero sólo deben estar casadas entre los de la tribu de su padre.' **7** Ninguna porción del pueblo de Israel debe cambiar de una tribu a otra. Cada uno del pueblo de Israel debe continuar con la porción de tribu de su antepasado. **8** Cada mujer del pueblo de Israel, a quien le pertenezca una porción en su tribu debe casarse con alguien de las familias pertenecientes a la tribu de su padre. Esto es para que todos los del pueblo de Israel sean dueños de una herencia de sus antepasados. **9** Ninguna porción debe cambiar de manos de una tribu a otra. Todas las tribus del pueblo de Israel deben mantener su propia herencia." **10** Así que, las hijas de Zelofehad hicieron como EL SEÑOR le había ordenado a Moisés. **11** Maala, Tirsa, Hogla, Milca y Noa, las hijas de Zelofehad, se casaron con descendientes de Manasés. **12** Se casaron dentro de las familias de los descendientes de Manasés, hijo de José. De esta manera, sus herencias se mantuvieron en la tribu a la cual pertenecía la familia de su padre. **13** Estos son las ordenanzas y las leyes que EL SEÑOR dio a través de Moisés al pueblo de Israel en las llanuras de Moab, junto al Jordán, en Jericó.

Numbers 36:1

Maquir
Este es el nombre de un hombre. Traduzca este nombre de la misma manera que lo hizo en 26:28.

Fuiste mandado por el SEÑOR
Esto puede ser expresado en forma activa. Traducción Alterna: "El SEÑOR te lo mandó"

Zelofehad
Este es el nombre de un hombre. Traduzca este nombre de la misma manera que lo hizo en 26:33.

Numbers 36:3

será removida de la porción de nuestro antepasado
Esto puede ser expresado en forma activa. Traduccióndownloadn Alte "ya no pertenecerá a la parte de nuestro ancestro"

Será añadida
Esto puede ser expresado en forma activa. Traducción Alterna: "Pertenecerá a"

será removida de la porción de nuestra herencia asignada
Esto puede ser expresado en forma activa. Traducción Alterna: "ya no será parte de nuestra herencia"

el año del jubileo del pueblo
Esto se refiere a una celebración que ocurre una vez cada cincuenta años. En esta celebración, toda la tierra que alguien vendió o negoció debe regresar al propietario original.

su porción será unida
Esto puede ser expresado en forma activa. Traducción Alterna: "su parte pertenecerá"

su porción será tomada de la porción de la tribu de nuestro antepasado
Esto puede ser expresado en forma activa. Traducción Alterna: "tomarán la parte de la tierra de nuestra tribu"

Numbers 36:5

en la palabra del SEÑOR
"según lo que dijo el SEÑOR"

Que se casen con quien mejor les parezca
Esto puede ser expresado en forma activa. Traducción Alterna: "Que se casen con quien quieran"

pero sólo deben estar casadas entre los de la tribu de su padre
Esto puede ser expresado en forma activa. Traducción Alterna: "pero sólo pueden casarse con alguien de la tribu de su padre"

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Numbers 36:7

Ninguna porción
La palabra "porción" representa la porción de tierra que cada tribu recibió como herencia. Traducción Alterna: "Ninguna porción de la tierra"

Numbers 36:8

a quien le pertenezca una porción en su tribu
"que posee una porción de la tierra en su tribu"

sean dueños de una herencia
Se habla de la tierra que posee cada clan como si fuera una herencia que recibieron.

Ninguna porción debe cambiar de manos de una tribu a otra
La transferencia de la propiedad de una tribu a otra se expresa como si la propiedad pasara de las manos de una persona a las manos de otra persona. Traducción Alterna: "Nadie puede transferir la propiedad de ninguna porción de la tierra de una tribu a otra"

Numbers 36:10

Maala, Tirsa, Hogla, Milca y Noa
Estos son nombres de mujeres. Traduzca esto de la misma forma como lo hizo en 26:33.

sus herencias
Se habla de la tierra que cada una de las hijas de Zelofehad poseía como si fuera una herencia que recibieron. Traducción Alterna: "las tierras que recibieron como herencia"

Numbers 36:13

llanuras
Un gran área de tierra plana.

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Book: Deuteronomy

Deuteronomy

Chapter 1

1 Estas son las palabras que Moisés habló a todo Israel mas allá del río Jordán en el desierto, en la parte plana del valle del río Jordán frente a la tierra de Suf, entre las tierras de Parán, Tofel, Labán, Hazerot y Dizahab. **2** Son once días de camino desde el Monte Horeb camino al Monte Seir rumbo a la tierra de Cades Barnea. **3** Despues de cuarenta años en el mes once, en el primer día del mes que salieron de Egipto, que Moisés habló al pueblo de Israel, diciéndoles todo lo que el SEÑOR le había ordenado a él acerca de ellos. **4** Esto fue después que el SEÑOR había atacado a Sehón el rey de los Amorreos, quién vivía en Hesbón, y a Og, el rey de Basán, quien vivía en Astarot en Edrei. **5** Mas allá del Jordán, en la tierra de Moab, Moisés comenzó a anunciar estas instrucciones, diciendo: **6** '"EL SEÑOR nuestro Dios nos habló en Horeb, diciendo: 'Ustedes han vivido mucho tiempo en estas montañas. **7** Caminene pues a las montañas de los Amorreos y a todos los lugares cerca de allí en las planicies del valle del río Jordán, en la zona montañosa, en la tierra baja, en el Neguev, y por la costa— la tierra de los cananeos, y en el Líbano, tan lejos como hasta el gran río, el Éufrates. **8** Miren, he puesto la tierra delante de ustedes; entren y posean la tierra que EL SEÑOR le juró a sus padres—a Abraham, a Isaac, y a Jacob—para darles a ellos y a sus descendientes después de ellos.' **9** Yo hablé a ustedes en ese tiempo, diciendo: ' Yo solo no puedo sostenerlos a ustedes. **10** EL SEÑOR su Dios los ha multiplicado, y miren hoy, ustedes son muchos como las estrellas del cielo. **11** ¡Qué EL SEÑOR, el Dios de sus padres, los haga mil veces más de lo que son, y los bendiga, como Él les ha prometido! **12** Pero, ¿cómo puedo yo solo llevar sus cargas, sus aflicciones y sus desacuerdos? **13** Tomen hombres sabios, hombres entendidos, y hombres de buena fama en el pueblo, de cada tribu, y los haré cabezas sobre ustedes.' **14** Ustedes me respondieron y dijeron: 'La cosa que has hablado es bueno para que nosotros lo hagamos.' **15** Así que, tomé las cabezas de sus tribus, hombres sabios, y hombres de buena fama, y los hice cabezas sobre ustedes, jefes de mil hombres, capitanes de cien, jefes de cincuenta, jefes de diez, y oficiales, tribu por tribu. **16** Yo ordené a sus jueces en ese tiempo, diciendo: "Escuchen los desacuerdos entre sus hermanos, y juzguen rectamente entre un hombre y su hermano, y el extranjero quien está con él. **17** Ustedes no mostrarán preferencia por nadie en ningun desacuerdo; escucharán al pequeño y al grande del mísmo modo. No tendrán miedo de nadie, porque el juicio es de Dios. El desacuerdo que sea muy difícil para ustedes, lo traerán a mí, y yo la escucharé.' **18** Yo les ordené a ustedes en ese tiempo todas las cosas que debían hacer. **19** Viajamos lejos desde Horeb y fuimos por medio de todo el gran y terrible desierto que ustedes vieron, de camino a la zona montañosa de los amorreos, como EL SEÑOR nuestro Dios nos había ordenado; y llegamos a Cades Barnea. **20** Les dije: 'Han venido a la zona montañosa de los amorreros, la cual EL SEÑOR nuestro Dios nos está dando. **21** Miren, el SEÑOR su Dios ha puesto la tierra delante de ustedes; suban, tomen posesión, como EL SEÑOR, el Dios de sus padres, les ha hablado a ustedes; no tengan miedo, ni tampoco se desanimen.' **22** Cada uno de ustedes vino a mí y dijo: 'Déjanos enviar hombres delante de nosotros, para que ellos puedan explorar la tierra por nosotros, y nos traigan palabra acerca del camino por el cual deberíamos atacar, y acerca de las ciudades en las cuales entraremos.' **23** El consejo me pareció bien; tomé doce hombres de entre ustedes, un hombre por cada tribu. **24** Ellos se fueron y subieron a la zona montañosa, llegaron al valle de Escol y lo exploraron. **25** Tomaron de los frutos que dió la tierra en sus manos y nos la trajeron. Y también nos dijeron: 'Es una buena tierra la que EL SEÑOR nuestro Dios nos está dando.' **26** Aún así, ustedes no quisieron atacar, sino que no obedecieron la orden del SEÑOR su Dios. **27** Se quejaron en sus tiendas y dijeron: 'Es porque EL SEÑOR nos odió que Él nos ha traido fuera de la tierra de Egipto, para entregarnos en la mano de los amorreos para destruirnos. **28** ¿A dónde podremos ir ahora? Nuestros hermanos han hecho que nuestros corazones se llenen de miedo, diciendo: 'Esas personas son grandes y más altás que nosotros; sus ciudades son grandes y están rodeada totalmente de paredes muy altas hasta los cielos; y sobre todo, hemos visto a los hijos de Anac allí.'" **29** Luego les dije a ustedes: 'No se aterroricen, ni tampoco tengan miedo de ellos. **30** EL SEÑOR su Dios, quien va delante de ustedes, Él peleará por ustedes, como todo lo que hizo por ustedes en Egipto ante sus ojos, **31** y también en el desierto, en donde han visto cómo EL SEÑOR su Dios los sostuvo, como un hombre carga a su hijo, a todo lugar que ustedes fueron hasta que llegaron a este lugar.' **32** Pero a ustedes no les importó La Palabra de

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SU SEÑOR y no creyeron en EL SEÑOR SU DIOS [33] quien fue delante de ustedes para encontrar lugar donde acampar, en fuego por la noche y en nubes de día. [34] EL SEÑOR escuchó el sonido de sus palabras y estaba enojado; Él juró y dijo: [35] 'Ciertamente ninguno de estos hombres de esta generación perversa verá la buena tierra que juré darle a sus antepasados, [36] excepto Caleb hijo de Jefone; él la verá. A él daré la tierra que ha pisado, y a sus hijos, porque él ha seguido enteramente a Dios.' [37] También, EL SEÑOR estaba enojado conmigo por culpa de ustedes, diciendo: 'Tú tampoco entrarás allí; [38] Josué hijo de Nun, quien está de pie delante de tí, él entrará allí; anímalo, porque él guiará a Israel a heredarla. [39] Además, tus pequeños hijos, los cuales dijiste que serían víctimas, quienes hoy no tienen conocimiento del bien o el mal—ellos entrarán allí. A ellos se la daré, y ellos la poseerán. [40] Pero en cuanto a ti, regresa y comienza tu viaje en el desierto a lo largo del camino al Mar Rojo.' [41] Luego ustedes respondieron y me dijeron: 'Hemos pecado contra EL SEÑOR; subiremos y pelearemos, y seguiremos todo lo que EL SEÑOR nuestro Dios nos ha ordenado hacer'. Cada hombre de entre ustedes se puso sus armas de guerra, y estaban listos para atacar la zona montañosa. [42] EL SEÑOR me dijo: 'Diles a ellos: ''No ataquen y no peleen, porque Yo no estaré con ustedes, y serán derrotados por sus enemigos.' [43] Yo les hablé de esta manera, pero no escucharon. Ustedes se rebelaron contra el mandato del SEÑOR; ustedes fueron arrogantes y atacaron la zona montañosa. [44] Pero los amorreos, quienes vivían en esa zona montañosa, salieron en contra de ustedes y los persiguieron como abejas, y los hirieron en Seir, tan lejos como hasta Horma. [45] Ustedes regresaron y lloraron ante El SEÑOR, pero EL SEÑOR no escuchó sus voces, ni les prestó atención a ustedes. [46] Así que se que quedaron en la tierra de Cades muchos días, todos los días que pasaron allí.

Deuteronomy 1:1

más allá del Jordán
Esto se refiere a la tierra cruzando del río Jordán, al este de Israel. Moisés estaba al este del Jordán cuando habló a los israelitas. Traducción Alterna: "Al este del Jordán"

Suf... Parán... Tofel... Labán... Hazerot... Dizahab
Estos son los nombres de lugares. (Ver:|How to Translate Names)

Es un viaje de once días desde Horeb... hasta Cades Barnea
"Se requieren once días para caminar desde Horeb... hasta Cades Barnea"

Monte Seir
Esta es una zona montañosa al sur del Mar Muerto. El área también es llamada "Edom".

Once
"11" (Ver:|Numbers)

Deuteronomy 1:3

Sucedió en el cuadragésimo año, en el undécimo mes, en el primer día del mes, que Moisés habló
Los números ordinales se pueden traducir como números cardinales. Traducción Alterna: "Habían vivido en el desierto durante 40 años, 11 meses y 1 día, cuando Moisés habló"

Cuadragésimo
40mo

en el undécimo mes, en el primer día del mes
Este es el undécimo mes del calendario hebreo. El primer día es cerca de mediados de enero en los calendarios occidentales.

undécimo
11mo

SEÑOR
Este es el nombre de Dios que Él reveló a su pueblo en el Antiguo Testamento. Vea la página de translationWord acerca del SEÑOR en cuanto a cómo traducir esto.

El SEÑOR había atacado
"El SEÑOR había permitido a los israelitas vencer".

Sehón... Og
Estos son nombres de reyes.

Hesbón... Astarot en Edrei
Estos son nombres de ciudades.

Deuteronomy 1:5

Mas allá del Jordán
Esto se refiere a la tierra cruzando el río Jordán, al este de Israel. Moisés estaba al este del Jordán cuando dijo esto. Traducción Alterna: "Al este del río Jordán". Traduzca esto como en 1:1.

nos habló
La palabra "nos" se refiere a Moisés y a las otras personas de Israel.

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Ustedes han vivido lo suficiente en esta zona montañosa
Esta es una expresión idiomática. Traducción Alterna: "No necesitan permanecer cerca de esta montaña por más tiempo"

Deuteronomy 1:7

Información General:
Moisés continúa recordándole al pueblo de Israel lo que el SEÑOR les dijo.

Vuélvanse y tomen su travesía
La palabra "vuélvanse" es una expresión idiomática para comenzar la acción. Traducción Alterna: "Comienza de nuevo en tu viaje"

zona montañosa... Éufrates
El Señor está describiendo lugares en la tierra que prometió darles a los israelitas.

zona montañosa
Esta es un área en las colinas cerca del lugar donde vivían los amorreos.

tierras bajas
Un área de tierra baja y plana.

Miren
"Presten atención a lo que voy a decir"

que el SEÑOR juró
El SEÑOR habla como si fuera otra persona. Traducción Alterna: "que Yo, el SEÑOR, juré"

padres
La palabra "padres" es una figura literaria

Deuteronomy 1:9

Información General:
Moisés continúa recordándole al pueblo de Israel lo que el SEÑOR les dijo.

Yo hablé a ustedes en ese tiempo
Aquí "yo" se refiere a Moisés. La frase "en ese tiempo" se refiere a cuando los israelitas estaban en Horeb, que es lo mismo que el Monte Sinaí. Traducción Alterna: "Cuando estuvimos en Horeb, hablé contigo"

Yo solo no puedo llevarlos a ustedes
Aquí "llevarlos" significa "liderarlos" o "gobernarlos". Traducción Alterna: "Es demasiado para mí liderarlos yo solo"

como la multitud de las estrellas del cielo
Esto es una exageración que significa que Dios ha aumentado enormemente el número de israelitas. Traducción Alterna: "una gran multitud de muchas personas"

mil veces
La frase "mil" es una metáfora de "muchos". Traducción Alterna: "muchas veces"

mil
1000

Deuteronomy 1:12

Informacion General:
Moises continúa hablando al pueblo de Israel.

Pero, ¿cómo puedo yo solo llevar sus cargas, sus aflicciones y sus disputas?
Moisés usa una pregunta para enfatizar que él no puede resolver todos los problemas de ellos por sí mismo. Esta pregunta retórica se puede traducir como una declaración. Traducción Alterna: "No puedo llevar sus cargas, sus aflicciones y sus disputas por mí mismo".

llevar sus cargas, sus aflicciones
Moisés habla como si los problemas y las quejas de la gente que él necesitaba atender fueran objetos físicos pesados que había estado cargando. Traducción Alterna: "cuiden de sus problemas, sus quejas"

sus disputas
"sus argumentos" o " sus desacuerdos"

hombres de buena reputación de cada tribu
"Hombres de cada tribu a quienes el pueblo de Israel respeta"

Deuteronomy 1:15

Información General:
Moisés continua hablando al pueblo de Israel.

y hombres de buena reputación
"y hombres a quienes tu pueblo respeta". Vea cómo se tradujo esto en 1:12.

de miles... de cientos... de cincuentenas... de decenas
"de grupos de 1.000... de grupos de 100... de grupos de 50... y grupos de 10"

capitanes... oficiales
Estos son títulos para diferentes líderes en el gobierno de Israel.

tribu por tribu
"de cada una de sus tribus"

juzguen rectamente entre un hombre y su hermano
"tomar decisiones correctas y justas sobre las disputas que los israelitas tienen entre sí"

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Deuteronomy 1:17

Información General:
Moisés continúa hablando con los jueces, por lo que los mandatos son en plural.

No mostrarás parcialidad
"No mostrar parcialidad"

escucharán al pequeño y al grande del mismo modo
Estos dos extremos "pequeño" y "grande" representan a todas las personas. Traducción Alterna: "tratará a todas las personas por igual"

no tendrán miedo del rostro del hombre
La palabra "rostro" es una figura literaria

En ese tiempo
Esto significa el momento en que estuvieron en Horeb, en el Monte Sinaí.

Deuteronomy 1:19

Información General:
Moisés continúa recordando al pueblo de Israel lo que hizo la generación anterior de israelitas.

terrible desierto que ustedes vieron
"gran y peligroso desierto que ustedes atravesaron".

Deuteronomy 1:20

Información General:
Moisés continúa recordando al pueblo de Israel lo que hizo la generación anterior de israelitas.

Mira... tu Dios... delante de ti; Sube, toma posesión... tus padres... a ti; no tengas miedo, ni te desanimes
Moisés está hablando a los israelitas como si le estuviera hablando a un hombre, por lo que estas formas deben ser singulares, no plurales. .

ha puesto la tierra delante de ti
"Ahora te está dando esta tierra". Vea cómo esto se tradujo en 1:7.

Deuteronomy 1:22

Información General:
Moisés continúa recordando al pueblo de Israel lo que hizo la generación anterior de israelitas.

doce hombre
"12 hombres"

Ellos se fueron y subieron
"Salieron de ese lugar y se fueron"

Valle de Escol
Este es un valle en la región de Hebrón, que está al sur de Jerusalén. .

lo exploraron
"Buscaron lugares que ellos pudieran atacar"

Deuteronomy 1:25

Información General:
Moisés continúa recordando al pueblo de Israel lo que hizo la generación anterior de israelitas

Tomaron
"Los 12 hombres tomaron"

Tomaron algunos de los productos de la tierra en sus manos
"Recogieron algunos de los productos de la tierra"

nos trajeron palabra y dijeron
El narrador habla como si una "palabra" fuera un objeto físico que alguien pudiera traer. Traducción Alterna: "nos dijeron"

dijeron: 'Es una buena tierra la que nuestro Dios nos está dando'
La cita directa puede traducirse como una cita indirecta. Traducción Alterna: "dijeron que la tierra que el SEÑOR nuestro Dios nos estaba dando era buena"

Deuteronomy 1:26

Información General:
Moisés continúa recordando al pueblo de Israel lo que hizo la generación anterior de israelitas.

Aún así, ustedes se rehusaron a atacar
Dios ordenó a los israelitas atacar y destruir a los amorreos, pero los israelitas tuvieron miedo y se negaron a luchar contra ellos.

en la mano de los amorreos
Aquí "en la mano" significa dar a los amorreos poder sobre ellos. Traducción Alterna: "en poder de los amorreos"

¿A dónde podremos ir ahora?
Aquí esta pregunta enfatiza lo atemorizados que estaban. Esta pregunta retórica se puede traducir como una declaración. Traducción Alterna: "No tenemos a dónde ir".

han hecho que nuestro corazón se derrita
Esto significa que se asustaron. Traducción Alterna: "nos dio mucho miedo"

Y están fortificados hasta los cielos
Esto es una exageración que enfatiza lo asustada que estaba la gente porque las ciudades eran tan grandes y fuertes.

están fortificadas hasta
"tienen paredes que son tan altas como"

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hijos de los anaqueos
Estos son descendientes del pueblo de Anac que eran muy grandes y feroces.

Deuteronomy 1:29

Información General:
Moisés continúa recordando al pueblo de Israel lo que hizo la generación anterior de israelitas.

les dije a ustedes
"Le dije a sus ancestros"

ante sus ojos
Aquí la figura literaria

has visto... el SEÑOR tu Dios te sostuvo... fuiste... llegaste
Moisés habla a los israelitas como si fueran un solo hombre.

El SEÑOR tu Dios te sostuvo, como un hombre carga a su hijo
Aquí el cuidado del SEÑOR por su pueblo se compara con el de un padre. Traducción Alterna: "El SEÑOR tu Dios te ha cuidado, como un padre cuida a su hijo"

hasta que llegaste a este lugar
"hasta que llegaste a esta tierra que Dios prometió darte"

Deuteronomy 1:32

Información General:
Moisés continúa recordando al pueblo de Israel lo que hizo la generación anterior de israelitas.

El SEÑOR su Dios... quien fue delante de ustedes
Moisés les recuerda todas las formas en que el SEÑOR había ido delante de Israel durante todos sus viajes en el pasado.

acampar
"levantar sus carpas"

Deuteronomy 1:34

Información General:
Moisés continúa recordándole al pueblo de Israel lo que el SEÑOR les dijo.

escuchó el sonido de sus palabras
"escuchó lo que estaban diciendo"

Él juró y dijo
Dios hizo un juramento de no permitir que los que se rebelaron contra Él entren en la tierra que prometió darles.

Verá
"entrará"

salvo Caleb
"excepto Caleb"

Jefone
Este es el nombre del padre de Caleb.

él ha seguido enteramente al SEÑOR
El Señor habla como si Él fuera otra persona. Traducción Alterna: él me ha obedecido completamente"

Deuteronomy 1:37

Información General:
Moisés continúa recordando al pueblo de Israel lo que hizo la generación anterior de israelitas.

El SEÑOR estaba enojado conmigo por culpa de ustedes
Esto se refiere a cuando Moisés desobedeció lo que El SEÑOR le dijo que hiciera porque Moisés estaba enojado con el pueblo de Israel.

Nun
Este es el nombre del padre de Josué.

quien está de pie delante de ti
El por qué Josué está de pie delante de Moisés puede ser expresado claramente. Traducción Alterna: "quien está ante ti como tu siervo" o "quien te ayuda"

Deuteronomy 1:39

Información General:
Moisés continúa recordando al pueblo de Israel lo que hizo la generación anterior de israelitas.

no tienen conocimiento del bien o del mal
Aún no saben qué es bueno y qué es malo.

regresa y comienza tu viaje
"da la vuelta y vuelve por el camino por donde viniste"

Deuteronomy 1:41

Información General:
Moisés continúa recordando al pueblo de Israel lo que hizo la generación anterior de israelitas.

pecado contra el SEÑOR
"nos hemos rebelado contra el SEÑOR al desobedecerlo"

seguiremos
"vamos a obeceder"

para atacar la zona montañosa
Aquí la figura literaria

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porque Yo no estaré con ustedes, y serán derrotados por sus enemigos
Esto puede ser expresado en forma activa. Traducción Alterna: "tus enemigos te derrotarán porque no estaré contigo"

Deuteronomy 1:43

Información General:
Moisés continúa hablando al pueblo de Israel.

atacaron la zona montañosa
La figura literaria

los persiguieron como abejas
Una "abeja" es un pequeño insecto volador que vuela en grandes grupos y pican a las personas que las amenazan. Esto significa que tantos amorreos atacaron a los soldados israelitas que tuvieron que abandonar la batalla.

Seir
Este es el nombre de una porción de tierra.

Horma
Este es el nombre de una ciudad.

los hirieron
"mataron a muchos de tus soldados"

Deuteronomy 1:45

Información General:
Moisés continúa recordando al pueblo de Israel lo que hizo la generación anterior de israelitas.

regresaron
"regresaron a Cades"

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Chapter 2

1 Después dimos la vuelta y tomamos nuestro viaje al desierto por el camino hacia el Mar Rojo, como EL SEÑOR me ha hablado; nosotros fuimos alrededor del Monte Seir por muchos días. **2** El SEÑOR habló conmigo, diciéndo: **3** "Ustedes han ido alrededor de esta montaña por mucho tiempo; den vuelta hacia el norte. **4** Ordena a la gente, diciendo: "Ustedes pasarán la frontera de sus hermanos, los descendientes de Esaú, que viven en Seir; ellos te tendrán miedo. Por eso, ten cuidado **5** de no pelear con ellos, porque Yo no te daré nada de su tierra, no, ni siquiera lo suficiente que la planta de un pie pueda pisar; porque Yo le he dado el Monte Seir a Esaú como una posesión. **6** Ustedes comprarán comida de ellos por dinero, para que puedan comer; también comprarán agua de ellos por dinero, para que puedan beber. **7** Porque EL SEÑOR TU DIOS te ha bendecido en todo el trabajo de tus manos; ÉL ha sabido de tu caminar a través de este gran desierto. Por estos cuarenta años EL SEÑOR TU DIOS a estado contigo, y no te ha faltado nada. **8** Y pasamos de lado de la tierra de nuestros hermanos, los decendientes de Esaú que vivían en Seir, lejos del camino de Arabá, de Elat y de Ezión Geber. Luego dimos vuelta y pasamos por el camino del desierto de Moab. **9** El SEÑOR me dijo: 'No molesten a Moab, y no luchen con ellos en batalla. Porque no les daré esta tierra para su posesión, porque Yo le he dado la Ciudad de Ar a los descendientes de Lot, para su posesión.' **10** (Los Emitas vivieron allí anteriormente, un pueblo tan grandioso, eran muchos, y tan altos como los Anaceos; **11** estos también son considerados como los Refaítas, como los Anaceos; pero los Moabitas los llamaban los Emitas. **12** Los Horeos también vivían en Seir antes que ellos, pero los descedientes de Esaú los sucedieron. Ellos los destruyeron a ellos y vivieron en su lugar, como Israel hizo con la tierra de su posesión que El SEÑOR les dio a ellos.) **13** '"Ahora levántate y ve al arroyo Zered.' Así que fuimos al arroyo Zered. **14** Ahora, los días que pasaron desde que venimos de la tierra de Cades Barnea hasta que cruzamos el arroyo Zered, fueron treinta y ocho años. Fué desde ese momento hasta ahora, que toda esa generación de los hombres del pueblo aptos para la guerra, habian muerto, como EL SEÑOR le había jurado a ellos. **15** Además, la mano DEL SEÑOR estaba en contra de esa generación, con el fin de destruirlos de entre la gente, hasta que murieron. **16** Así que sucedió que cuando todos los hombres aptos para la lucha estaban muertos, y se fueron de entre la gente, **17** que El SEÑOR me habló, diciendo: **18** "Hoy vas a pasar por la Ciudad de Ar, la frontera de Moab. **19** Cuando te acerques al pueblo de Amón, no los molestes y no pelees con ellos; porque YO no les daré nada de la tierra del pueblo de Amón como una posesión; porque YO se les he dado a los hijos de Lot esa tierra como posesión. **20** También es conosida esa tierra como la tierra de los Refaim. Los Refaitas vivían ahí anteriomente, pero los Amonitas los llamaban Zomzomeos, que significa Gigantes. **21** un pueblo tan grande y numeroso, y tan altos como los Anaceos. Pero EL Señor los destruyó delante de los Amonitas, triunfando sobre ellos y vivieron en su lugar. **22** Esto también hizo EL SEÑOR a la gente de Esaú, quienes vivían en Seir, cuando ÉL destruyó a los Horeos delante de ellos, y los hijos de Esaú triunfaron sobre ellos y han vivido en su lugar hasta el día de hoy. **23** Para los Aveos que vivían en las aldeas tan lejos como Gaza, los Caftoreos, quienes vinieron de Caftor, los destruyó y se establecieron en su lugar. **24** "Ahora levántense, vayan en su camino y pasen por el Valle de Arnón; miren, les he dado en su mano a Sehón el Amorreo, rey de Hesbón, y su tierra. Comiencen a poseerlo, y peleen con él en batalla. **25** Hoy comenzaré a ponerles miedo y terror de ustedes en los pueblos que están debajo de todo el cielo; ellos oirán las noticias de ustedes y temblarán, estarán en angustia a causa de ustedes". **26** Yo mandé mensajeros desde el desierto de Cademot hacia Sehón, rey de Hesbón con palabras de paz, diciendo: **27** "Déjame pasar por tu tierra; iré por el camino; no iré a la derecha ni a la izquierda. **28** Me venderás comida por dinero, para que así pueda yo comer; dame agua por dinero, para que yo pueda tomar; solamente déjame pasar a pie; **29** como los hijos de Esaú que viven en Seir, y como los moabitas que viven en la Ciudad de Ar, hicieron por mí; hasta que pase sobre el Jordán a la tierra que EL SEÑOR Dios nos está dando". **30** Pero Sehón, rey de Hesbón, no nos permitió pasar por su tierra; porque El SEÑOR DIOS endureció su mente y su terco su corazón, que Él pueda derrotarlo y entregarlo en tus manos, como lo ha hecho hoy. **31** El Señor me dijo: "Mira, he comenzado a entregar a Sehón y su tierra delante de ustedes; empiezen a poseerla, para que así puedas heredar su tierra." **32** Entonces Sehón vino en contra de nosotros, él y toda su gente, para pelear en Jahaza. **33** ELSEÑOR DIOS lo entregó a nosotros y lo derrotamos; lo golpeamos hasta la muerte, a sus hijos, y toda su gente. **34** Tomamos todas sus ciudades en ese momento y destruimos completamente cada ciudad; hombre, mujer y también a los pequeños; no dejamos ningún sobreviviente. **35** Solamente tomamos el ganado como nuestro botín, junto con el botín de las ciudades que habíamos capturado. **36** Desde Aroer, que está a la orilla del Valle de Arnón, y de la ciudad que está en el valle, hasta Galaad, no había ninguna ciudad inalcanzable para nosotros. El SEÑOR nuestro DIOS nos dió la victoria sobre todos

los enemigos que teníamos por delante. **37** Fue solo a la tierra de los descendientes de Amón que no fuiste, como a todo el lado del río Jaboc, y las ciudades del monte, donde sea que EL SEÑOR nuestro DIOS nos prohibió ir.

Deuteronomy 2:1

Información General:
Moisés continúa recordando al pueblo de Israel lo que hizo la generación anterior de israelitas.

Después viramos y tomamos nuestro viaje
"Entonces nos dimos la vuelta y nos fuimos"

nosotros fuimos alrededor del Monte Seir por muchos días
Los posibles significados son: 1) Los israelitas viajaron alrededor de la montaña llamada Seir durante mucho tiempo o 2) Los israelitas vagaron en una región llamada Monte Seir durante mucho tiempo.

Monte Seir
Esta es una zona montañosa al sur del Mar Muerto. El área también es llamada "Edom". Vea cómo tradujo esto en 1:1

muchos días
Algunos idiomas traducen esto como "muchas noches".

Deuteronomy 2:4

Información General:
El SEÑOR sigue hablando a Moisés

de sus hermanos, los descendientes de Esaú
"de sus parientes, los descendientes de Esaú"

le he dado el Monte Seir a Esaú como una posesión
El SEÑOR le está recordando a los israelitas que le ha dado este territorio a los descendientes de Esaú.

Deuteronomy 2:6

Información General:
Moisés continúa instruyendo a Israel sobre cómo deben tratar a los descendientes de Esaú.

Ustedes comprarán comida de ellos
El SEÑOR les está dando permiso o instrucciones, no una orden, y les está diciendo que no roben. "Les permito que compren alimentos de ellos" o "Si necesitan alimentos, deben comprárselos a ellos"

de ellos
"de los descendientes de Esaú"

por dinero
Si estas palabras no son necesarias o hacen la traducción poco clara, puede omitirlas.

tu Dios te ha bendecido... tu mano... tu caminar... tu Dios... contigo, y nada te ha faltado
Moisés habla a los israelitas como si fueran un solo hombre.

en todo el trabajo de tu mano
El "trabajo de tu mano" se refiere a todo el trabajo que habían hecho. Traducción Alterna: "todo tu trabajo"

Él ha sabido de tu caminar
Esta es una figura literaria (sinécdoque) para "Él sabe lo que te ha pasado mientras has estado caminando".

cuarenta años
"40 años"

no te ha faltado nada
Esta es otra manera de decir que "has tenido todo lo que necesitabas".

Deuteronomy 2:8

Información General:
Moisés continúa hablando al pueblo de Israel.

por nuestros hermanos
'por nuestros parientes"

Elat... Ezión Geber
Estos son nombres de ciudades.

nos volvimos
Esto es una expresión idiomática. Traducción Alterna: "seguimos yendo"

Deuteronomy 2:9

Información General:
Este es el final de una parte del discurso de Moisés recordando a los israelitas cómo el SEÑOR los guió en el desierto.

No molesten a Moab
La palabra "Moab" es una figura literaria

Ar
Este es el nombre de una ciudad en Moab.

Los descendientes de Lot
El pueblo de Israel estaba relacionado con los descendientes de Moab. Moab era el hijo de Lot. Lot era el sobrino de Abraham.

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Deuteronomy 2:10

Información General:
El escritor comienza a dar información de trasfondo sobre la gente de la tierra. Estas palabras no son parte del discurso de Moisés a los israelitas.

Los emitas vivieron... los llaman emitas
Estas palabras proporcionan información de trasfondo sobre los emitas que habían vivido en la tierra antes de los moabitas. Su idioma puede tener una forma especial de marcar información de trasfondo.

emitas... refaítas
Estos son nombres de pueblos que fueron considerados gigantes.

anaceos
Estos son descendientes de la gente de Anac que eran muy grandes y feroces. Vea cómo tradujo esto en 1:26.

Deuteronomy 2:12

Información General:
Esto continúa la información de trasfondo sobre los diferentes pueblos que han vivido en la tierra. .

horeos
Este es el nombre de un pueblo.

los destruyeron antes que ellos
"los mataron a todos de modo que ninguno de los horeos quedó viviendo con ellos" o "los sacaron de su presencia matándolos a todos"

Deuteronomy 2:13

Información General:
Moisés continúa recordando a los israelitas lo que les había sucedido en el desierto.

'Ahora levántate... Zered'. Así que
"'Entonces el SEÑOR dijo: 'Ahora levántate... Zered'. Así que". Esto puede traducirse como una cita indirecta. Traducción Alterna: "Entonces el SEÑOR nos dijo que nos levantáramos... Zered. Así que"

levántate
Empezar a hacer algo.

al arroyo Zered
Esta corriente fluye hacia el Mar Muerto desde el sureste y crea la frontera entre Edom y Moab.

Ahora los días
La palabra "ahora" marca un cambio desde la historia a la información de trasfondo sobre cuánto viajó el pueblo de Israel y sobre la ira de Dios hacia esa generación. Si su idioma tiene una forma de mostrar que lo que sigue es información de trasfondo, debe usarla aquí.

treinta y ocho años
"...ocho años - 38 años". Ver:

se habían ido del pueblo
Esta es una forma cortés de decir "había muerto".

La mano del SEÑOR estaba en contra
Aquí "la mano del SEÑOR" se refiere a su poder. Traducción Alterna: "El SEÑOR usó su poder contra" o " El SEÑOR castigó"

Deuteronomy 2:16

Información General:
Moisés continúa recordándole al pueblo de Israel lo que sucedió en el pasado.

Debes... te acerques... no molestes... les daré
Moisés habla a los israelitas como si fueran un solo hombre, por lo que todos los casos de "usted" y el mandato "no molesten" son singulares.

pasar por Ar
Este es el nombre de una ciudad en Moab. Vea cómo tradujo "Ar" en 2:9.

a los descendientes de lot
El pueblo de Israel estaba relacionado con los descendientes de Amón. Amón era el hijo de Lot. Lot era el sobrino de Abraham.

Deuteronomy 2:20

Información General:
Estos versículos comienzan a dar información de trasfondo sobre los pueblos que vivieron en la tierra. Si su idioma tiene una forma de mostrar que lo que sigue es información de trasfondo, debe usarla aquí.

También es considerada
Esto puede ser expresado en forma activa. Traducción Alterna: "La gente también considera eso"

Refaim
Este es el nombre de un pueblo. Vea cómo tradujo esto en 2:10.

Zomzomeos
Este es otro nombre para el pueblo de Refaim.

Anaceos
Este es el nombre de un pueblo. Vea cómo tradujo esto en 1:26.

Triunfaron sobre ellos y vivieron en su lugar
los amonitas se apoderaron de todo lo que los de Refaim habían poseído y han vivido donde los ellos habían vivido"

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los destruyó delantes de los Amonitas
"permitió que los amonitas los derrotaran" o "permitió que los amonitas los mataran a todos"

Horeos
Este es el nombre de un grupo de personas. Vea cómo tradujo esto en 2:12.

triunfaron sobre ellos y han vivido en su lugar
"se hizo cargo de todo lo que los Horeos habían poseído y han vivido donde los horeos habían vivido"

los destruyó delante de los amonitas
"Permitió que los amonitas los derrotaran" o "Permitió que los amonitas los mataran a todos".

Deuteronomy 2:23

Información General:
El escritor termina describiendo cómo Dios le permitió a Esaú conquistar la tierra que ahora está habitando.

aveos... caftoreos
Estos son nombres de pueblos.

Caftor
Este es el nombre de un lugar. Puede ser otro nombre para la isla de Creta ubicada en el mar Mediterráneo.

los destruyeron
"destruyeron a los aveos"

establecieron en su lugar
"vivieron donde habían vivido los aveos"

Deuteronomy 2:24

Información General:
El escritor ha terminado de dar información de trasfondo y ahora nuevamente está diciendo lo que Moisés dijo a los israelitas.

Ahora levántate
El SEÑOR le está diciendo a Moisés lo que la gente debe hacer. "Ahora levántate" o "Ahora ve"

vayan en su camino
"continúen su viaje"

Valle de Arnón
Este es el nombre del valle del río Arnón. Forma la frontera entre Moab y los amorreos.

les he dado en su mano
La figura literaria

tu mano... Comienza a poseerlo... pelea... terror de ti... noticias de ti... a causa de ti
Moisés habla a los israelitas como si fueran un solo hombre.

Sehón
Este es el nombre de un rey. Vea cómo tradujo esto en 1:3.

Hesbón
Este es el nombre de una ciudad. Vea cómo tradujo esto en 1:3.

pelea con él
"luchar contra él y su ejército"

ponerles miedo y terror
Las palabras "miedo" y "terror" significan básicamente lo mismo y enfatizan que el miedo es intenso. Traducción Alterna: "poner un miedo terrible"

pueblos que están bajo el cielo entero
Esta es una expresión idiomática. Traducción Alterna: "pueblos en cada tierra"

temblarán y estarán en angustia
Esta es una figura literaria

Deuteronomy 2:26

Información General:
Moisés continúa hablando al pueblo de Israel.

Yo mandé
Aquí "Yo" se refiere a Moisés.

desierto de Cademot
Este es el nombre de un lugar cerca del valle de Arnon.

Sehón... Hesbón
Estos son los nombres de un hombre y un lugar. Vea cómo los tradujo en 1:3.

con palabras de paz
Aquí la figura literaria

No giraré a la derecha ni a la izquierda
Esta frase enfatiza que siempre irán en la misma dirección. Puede ser expresado en forma positiva. "No cambiaré de dirección" o "Siempre me mantendré en el camino"

Deuteronomy 2:28

Información General:
Esto continúa el mensaje de Moisés al rey Sehón.

Me venderás comida por dinero, para que así pueda yo comer; dame agua por dinero, para que yo pueda tomar
Moisés le dice a Sehón que los israelitas no robarán a los amorreos y le pide que él y su gente vendan comida y agua a los israelitas; él no les está dando una orden. Traducción Alterna: "Espero tener que pagar por la comida para poder comer y pagar por el agua para poder beber"

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Me venderás... pueda yo comer... dame... yo pueda tomar
Moisés se refiere al pueblo de Israel como si fueran el mismo Moisés. Traducción Alterna: "véndannos a mí y a mi gente... podamos comer... dennos... podamos beber"

solamente déjame pasar a pie
"Sólo déjanos caminar por tu tierra"

Ar
Este es el nombre de un lugar. Vea cómo tradujo esto en 2:9.

Deuteronomy 2:30

Información General:
Moisés continúa recordándole a la gente lo que sucedió en el pasado.

Sehón... Hesbón
Estos son los nombres de un hombre y un lugar. Vea cómo los tradujo en 1:3.

tu Dios... tu poder
Moisés habla a los israelitas como si fueran un solo hombre.

endureció su mente e hizo terco su corazón
Ambas frases significan lo mismo y enfatizan que el SEÑOR "hizo que se volviera muy terco".

a entregar a Sehón y su tierra delante de ti
"para entregarles a Sehón y su tierra"

empieza a poseerla, para que así puedas heredar su tierra
"Toma posesión de su tierra, para que puedas heredarla"

Deuteronomy 2:32

Información General:
Moisés continúa recordándole al pueblo de Israel lo que sucedió en el pasado.

Sehón
Este es el nombre de un hombre. Vea cómo tradujo esto en 1:3.

Jahaza
Este es el nombre de una ciudad en Moab

Deuteronomy 2:34

información General:
Moisés continúa recordándole a la gente lo que sucedió en el pasado.

Tomamos todas sus ciudades
"Capturamos todas las ciudades del rey Sehón"

destruimos completamente cada ciudad
"Mató a todas las personas que vivían en cada ciudad".

Deuteronomy 2:36

Aroer
Este es el nombre de una ciudad en la orilla norte del río Arnón.

Valle de Arnón
"Arnón" es el nombre de un río. Traducir como en 2:24.

no había ninguna ciudad inalcanzable para nosotros
Esta declaración negativa se utiliza para enfatizar su éxito en la batalla. Esto puede ser expresado forma positiva. Traducción Alterna: "pudimos derrotar a la gente de cada ciudad, incluso si la ciudad tenía altos muros a su alrededor"

no fuiste
Moisés habla a los israelitas como si fueran un solo hombre.

río Jaboc
Este es el nombre de un río que formó la frontera entre la tierra de Sehón y la tierra de los amonitas.

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Chapter 3

1 Luego regresamos y subimos a Basán. Og, el rey de Basán, vino y nos atacó, él y todo su pueblo para pelear en la Ciudad de Edrei. **2** EL SEÑOR me dijo a mí: "No le temas; porque te YO te he dado la victoria sobre él y te he puesto todo su pueblo y tierra bajo tu control. Tú le harás como le hiciste a Sehón, rey de los Amorreos, quien vivía en Hesbón." **3** Así que EL SEÑOR nuestro DIOS también nos dio victoria sobre Og el rey de Basán, y todo su pueblo fue puesto bajo nuestro control. Los herimos hasta que ninguno de su pueblo permaneció. **4** En ese tiempo le quitamos todas sus ciudades; no hubo ni una ciudad que no le hayamos quitado: sesenta ciudades, todas en la región de Argob, el reino de Og en Basán. **5** Estas fueron todas ciudades reforzadas con sus altas murallas, puertas y barras; esto estaba al lado de muchas aldeas sin amurallar. **6** Nosotros las destruimos por completo, como le hicimos a Sehón el rey de Hesbón, destruyendo completamente cada ciudad; los hombres, mujeres y los pequeños. **7** Pero todo el ganado y el botín de las ciudades, lo tomamos como botines para nosotros. **8** En ese tiempo tomamos la tierra de la mano de los dos reyes de los Amorreos, quienes estaban más allá del Jordán, desde el Valle de Arnón hasta el Monte Hermón. **9** (El Monte Hermón los Sidonios lo llaman Sirión, y los Amorreos lo llaman Senir) **10** y todas las ciudades de la llanura, todo Galaad y todo Basán, todo el camino hasta Salca y Edrei, ciudades del reino de Og en Basán." **11** (Porque del remanente de Refaim gente de gigantes, solamente Og rey de Basán había permanecido. ¡Miren! Su cama era una cama de hierro. ¿No estaba su cama en Rabá, donde lo descendientes de Amón vivían? Era de nueve codos o cuatro metros y media de largo y cuatro codos o dos metros de ancho, pues hera de esta forma en codos, la forma en que la gente medía.) **12** "Esta tierra que tomamos en posesión para ese tiempo, desde Aroer, que es por el Valle de Arnón, y la mitad de la zona montañosa de Galaad y sus ciudades. Yo se las di a los Rubenitas y a los Gaditas. **13** El resto de Galaad y todo Basán, el reino de Og, yo se los di a la mitad de la tribu de Manasés: toda la región de Argob y todo Basán. (Este mismo territorio se llama la tierra de Refaim). **14** Jair, un descendiente de Manasés, tomó toda la región de Argob hasta la frontera de los Gesuritas y los Maacateos. Él llamó a la región, incluyendo Basán, por su propio nombre, Havot Jair, hasta este día. **15** Yo le entregué Galaad a Maquir. **16** A los Rubenitas y a los Gaditas les di territorio desde Galaad hasta el valle de Arnón, el centro del valle es la frontera del territorio hasta el Río Jaboc, el cual es la frontera con los descendientes de Amón. **17** Otra de sus fronteras es también la llanura del valle del Río Jordán, desde Cineret hasta el Mar de Arabá (que es el Mar Salado) hasta las cuestas del Monte Pisga al este. **18** Yo les ordené en ese tiempo, diciendo: "El SEÑOR su DIOS les ha dado esta tierra para poseerla; ustedes, todos los hombres de guerra, pasarán armados ante sus hermanos, el pueblo de Israel. **19** Pero sus esposas, sus pequeños y sus ganados (yo sé que tienen mucho ganado), se quedarán en sus cuidades que yo les he dado, **20** hasta que EL SEÑOR les de descanso a sus hermanos, así como lo ha hecho con ustedes, hasta que ellos también posean la tierra que EL SEÑOR su DIOS les está dando más allá del Jordán; luego regrasará todo hombre de ustedes, a la propiedad que les he entregado". **21** Yo le ordené a Josué en ese tiempo, diciendo: "Tus ojos han visto todo lo que EL SEÑOR tu DIOS le ha hecho a estos dos reyes; EL SEÑOR le hará lo mismo a todos los reinos que pasares por encima. **22** No temerás a ellos, porque EL SEÑOR tu Dios es quien peleará por tí". **23** Yo le rogué al SEÑOR en ese tiempo diciendo: **24** "Oh SEÑOR, Tú has empezado a enseñarle a tu siervo tu grandeza y tu mano fuerte; porque, ¿Qué dios hay en el cielo o en la tierra que pueda hacer las mismas obras que Tú has hecho y los mismo actos poderosos? **25** Dejame ir allá, te suplico, y ver la buena tierra que está más allá del Jordán, esa buena zona montañosa y también el Líbano". **26** Pero EL SEÑOR estaba molesto conmigo por culpa de ustedes; ÉL no me escuchó a mí. EL SEÑOR me dijo: ''Deja que esto sea suficiente para tí, no me hables más a Mí sobre este tema: **27** sube al Monte Pisga y alza tus ojos hacia el oeste, norte, sur y este; mira con tus ojos, porque no pasaras el Jordán. **28** En su lugar, prepara a Josué, anímalo y fortalécelo, porque él irá allá delante de estas personas y el les guiará a heredar la tierra que tú verás". **29** Y nosotros permanecimos en el valle opuesto a Bet-Peor.

Deuteronomy 3:1

Información General:
Moisés continúa recordándole al pueblo de Israel lo que sucedió en el pasado.

Og... Sehón
Estos son nombres de reyes. Vea cómo los tradujo en 1:3.

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Edrei... Hesbón
Estos son nombres de ciudades. Vea cómo los tradujo en 1:3.

El SEÑOR me dijo: "No le temas;... he dado... bajo tu control... Tú le harás como le hiciste... en Hesbón".
El SEÑOR le está hablando a Moisés como si Moisés fuera los israelitas.

le temas... sobre él... todo su pueblo y su tierra
Aquí las palabras "él" y "su" se refieren a Og.

te he dado victoria
El SEÑOR habla de lo que hará como si ya lo hubiera hecho.

Le harás a él como le hiciste a Sehón
La palabra "él" es una figura literaria

Deuteronomy 3:3

y todo su pueblo fue puesto bajo nuestro control
Esto puede ser expresado en forma activa. Traducción Alterna: "y el SEÑOR puso a todo el pueblo de Og bajo nuestro control"

ninguno de su pueblo permaneció
Esto es una figura literaria

no hubo ni una ciudad que no les hayamos quitado
Este es un doble negativo que enfatiza que tomaron todas las 60 ciudades. Traducción Alterna: "tomamos cada una de las ciudades"

sesenta ciudades
"60 ciudades"

La región de Argob
Este es el nombre de una región dentro de Basán.

Deuteronomy 3:5

Información General:
Moisés continúa recordándole al pueblo de Israel lo que sucedió en el pasado.

Estas fueron todas ciudades fortificadas con
"Estas fueron todas las ciudades protegidas por"

Además de
"Adicional a" o "sin incluir"

Sehón
Este es el nombre de un rey. Vea cómo tradujo esto en 1:3.

Hesbón
Este es el nombre de una ciudad. Vea cómo tradujo esto en 1:3.

destruyendo completamente cada ciudad
"Matando a todas las personas que vivían en cada ciudad".

Deuteronomy 3:8

Información General:
Moisés continúa hablando al pueblo de Israel.

de la mano de los dos reyes
Aquí la figura literaria

amorreos... Basán... Edrei... Og
"Amorreos... tierra de Basán... ciudad de Edrei... rey Og". Traduzca esto como lo hizo en 1:3.

más allá del Jordán
Esto se refiere a la tierra cruzando el río Jordán, al este de Israel. Moisés estaba al este del Jordán cuando dijo esto. Traducción Alterna: "al este del río Jordán". Traduzca esto como está en 1:1.

el valle del Arnón
Traduzca estas palabras como lo hizo en 2:24.

Monte Hermón... Sirión... Senir
Todos estos son nombres de la misma montaña que se encuentra en la frontera norte de Basán.

de la llanura
Esta es una tierra alta y plana entre el río Arnón y el Monte Galaad.

Salca
Este es el nombre de una ciudad cerca de Edrei.

Deuteronomy 3:11

Información General:
Moisés continúa hablando al pueblo de Israel.

Porque del remanente... la forma en que la gente mide
Esta es información de trasfondo sobre el rey Og.

Refaim
Traduzca esto como lo hizo en 2:10.

¡Miren!
"Presten atención a algo importante que les voy a decir".

¿No era en Rabá,...viven?
El escritor usa una pregunta para recordarle a la gente de Israel que podrían ir a Rabá y ver cuán grande debe haber sido Og. Esta pregunta retórica se puede traducir como una declaración. Los posibles significados son: 1) "Estaba en Rabá,... viven". o 2) "Está en Rabá... viven".

codos
Un codo son 46 centímetros.

la forma en que la gente mide
"Según el codo que usa la mayoría de la gente"

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Deuteronomy 3:12

Información General:
Moisés continúa recordando a la gente lo que sucedió en el pasado.

Aroer
Traducir esto como está en 2:36.

el valle de Arnón
Traducir esto como está en 2:24.

la región de Argob
Traducir esto como está en 3:3.

El mismo territorio se llama la tierra de Refaim
El escritor comienza a presentar información de trasfondo sobre la tierra que capturó el pueblo de Israel. Si su idioma tiene una forma de mostrar que lo que sigue es información de trasfondo, debe usarla aquí.

Refaim
Traducir esto como está en 2:10.

Deuteronomy 3:14

Información General:
Esto continúa la información de trasfondo sobre la tierra que el pueblo de Israel capturó. (Ver: 3:12)

Jair
Este es el nombre de un hombre.

los gesuritas y los maacateos
Estos son pueblos que vivían al oeste de Basán.

Havot Jair
Los traductores pueden hacer una nota a pie de página que diga: "El nombre 'Havot Jair' significa 'aldeas de tiendas de Jair' o 'reino de Jair'"

Deuteronomy 3:15

Información General:
Moisés continúa hablando al pueblo de Israel.

Yo le entregué
Aquí "yo" se refiere a Moisés.

a Maquir
Maquir era el hijo de Manasés. Él había muerto antes de que Moisés diera esta tierra. El nombre es un metónimo

el valle de Arnón
Este es el nombre del valle del río Arnon. Forma la frontera entre Moab y los amorreos. Vea cómo tradujo esto en 2:24.

río Jaboc
Este es el nombre de un río que formaba la frontera entre la tierra de Sehón y la tierra de los amonitas. Vea cómo tradujo esto en 2:36.

Deuteronomy 3:17

Información General:
Moisés continúa hablando al pueblo de Israel.

Otra de sus fronteras es también
"La frontera occidental del territorio de Rubén y los gaditas es"

Cineret
"El mar de Cineret". Este es el mismo lugar que "el mar de Galilea" o "el lago de Genesaret".

Monte Pisga
Este es el nombre de una montaña en la parte norte de la cordillera de Abarim.

Deuteronomy 3:18

Información General:
Moisés continúa hablando al pueblo de Israel.

Yo les ordené en ese tiempo
Moisés le recuerda a la tribu de Rubén, a la tribu de Gad y a la media tribu de Manasés que deben ayudar a los otros israelitas a conquistar el resto de la tierra que Dios les prometió.

pasarán armados ante
"Tomarán sus armas y cruzarán el río Jordán delante de"

sus hermanos, el pueblo de israel
"sus compañeros israelitas"

Deuteronomy 3:19

Información General:
Moisés continúa hablando a las tribus de Rubén, Gad y la media tribu de Manasés.

el SEÑOR les dé descanso a sus hermanos
El escritor habla como si la capacidad de descansar fuera un objeto físico que podría darse como un regalo. La palabra "descanso" es también una metáfora de la vida pacífica en la que no hay guerra. Traducción Alterna: "el SEÑOR permita a tus hermanos descansar" o "el SEÑOR permita a tus hermanos dejar de pelear guerras y vivir en paz"

más allá del Jordán
Esto se refiere a la tierra cruzando el río Jordán, al este de Israel. Moisés estaba al este del Jordán cuando dijo esto. Traducción Alterna: "al este del río Jordán". Traducir esto como lo está en 1:1.

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luego regrasarán
Moisés está enfatizando que las otras tribus deben poseer su tierra antes de que el SEÑOR permita que estas tres tribus posean su tierra. "Sólo entonces van a volver".

Deuteronomy 3:21

Información General:
Moisés continúa recordándole al pueblo de Israel lo que sucedió en el pasado.

Tus ojos han visto
Aquí "ojos" se refiere a Josué. Traducción Alterna: "Has visto"

Deuteronomy 3:23

Información General:
Moisés continúa recordándole a la gente lo que sucedió en el pasado.

Yo le rogué
Aquí "yo" se refiere a Moisés. Esto significa que le pidió a Dios de una manera muy ferviente y emocional.

a mostrarle a tu siervo
Aquí, "tu siervo" es una forma cortés de hablarle a alguien con mayor autoridad. Traducción Alterna: "a mostrar a mí, tu siervo".

tu mano fuerte
Aquí el metónimo

porque ¿qué dios hay... actos?
Moisés usa una pregunta para enfatizar que el Señor es el único Dios con el poder para hacer las obras que ha hecho. Esta pregunta retórica se puede traducir como una declaración. Traducción Alterna: "porque no hay dios... actos".

en el cielo o en la tierra
Estos dos extremos juntos significan "en cualquier lugar".

más allá del Jordán
"Al oeste del río Jordán". Cuando Moisés habló estas palabras al SEÑOR, él estaba al este del río Jordán en Moab.

Deuteronomy 3:26

Información General:
Moisés continúa contándole al pueblo de Israel lo que sucedió en el pasado.

El SEÑOR estaba molesto conmigo por culpa de ustedes
Esto se refiere a cuando Moisés desobedeció lo que el SEÑOR le dijo que hiciera porque estaba enojado con el pueblo de Israel. Traduzca esto como está en 1:37.

Pisga
Traduzca esto como está en 3:17.

alza tus ojos
Las palabras " alza tus ojos" son una expresión idiomática que significa mirar. Traducción Alterna: "mira"

Deuteronomy 3:28

Información General:
El SEÑOR sigue hablando a Moisés.

Bet Peor
Este es el nombre de una ciudad en Moab cerca del Monte Pisga.

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Chapter 4

1 Ahora Israel, escucha las reglas y los decretos que estoy a punto de enseñarte, para que los hagas; para que puedas vivir, entrar y poseer la tierra que EL SEÑOR, EL DIOS de tus padres, te está dando. **2** Tú no le añadirás a las palabras que yo te he encomendado, tampoco las diminuirás, para que tú puedas guardar los mandamientos que YO EL SEÑOR TU DIOS, estoy a punto de ordenarte. **3** Tus ojos han visto lo que el SEÑOR hizo a causa de Baal Peor; porque todos los hombres que siguieron a Baal-Peor, EL SEÑOR TU DIOS los ha destruido a ellos de entre ustedes. **4** Pero ustedes que no se separaron del SEÑOR SU DIOS están vivos hoy, cada uno de ustedes. **5** Mira, yo te he enseñado leyes y decretos, como EL SEÑOR MI DIOS me había encomendado que lo hicieras en medio de la tierra, a la cual estás entrando para que puedas poseerla. **6** Por lo tanto, guárdalos y hazlos; porque esto es tu sabiduría y tu entendimiento a la vista de las personas, quienes escucharán acerca de todos estos estatutos y dirán: "Seguramente esta gran nación es un pueblo sabio y entendido". **7** ¿Pues cuál otra gran nación hay que tenga un dios tan cercano a ellos, como EL SEÑOR nuestro DIOS lo está de nosotros cuando lo llamamos? **8** ¿Qué otra gran nación hay que tenga leyes y decretos tan justos como toda esta ley que estoy colocando ante ti hoy? **9** Solamente presta atención y con cuidado guárdate, para que no se te olviden las cosas que tus ojos han visto, para que no se vayan de tu corazón todos los días de tu vida. Enseñalas a tus hijos y a los hijos de tus hijos. **10** En ese día que estuviste parado delante DEL SEÑOR TU DIOS en Horeb, cuando EL SEÑOR me dijo: "Reune a las personas, y yo los haré escuchar mis palabras, para que puedan aprender a temerme todos los días que ellos vivan en la tierra, y para que ellos puedan enseñarles a sus hijos". **11** Tú te acercaste y te paraste al pie de la montaña. La montaña se quemó con fuego que subió hasta el cielo, formando una nube de espesa oscuridad. **12** El SEÑOR habló a ustedes desde enmedio del fuego; tú oíste la voz de sus palabras, pero no viste forma ni imagen alguna; tú solamente escuchaste Su Voz. **13** ÉL declaró su Pacto que ordenó a ustedes obedecer, los Diez Mandamientos. ÉL los escribió en dos tablas de piedra. **14** EL SEÑOR me ordenó en ese tiempo a enseñarles estatutos y ordenanzas, para que ustedes puedan obedecerlas en la tierra que están cruzando para tomar posesión de ella. **15** Así que tengan cuidado porque ustedes no vieron ninguna figura en el día que el SEÑOR les habló en Horeb en medio del fuego-- **16** que no se corrompan ustedes mismos ni hagan una figura en la semejanza de alguna criatura, o en forma de hombre ó mujer, **17** o en la semejanza de cualquier bestia que esté en la tierra, o en la semejanza de cualquier animal con alas que vuele en los cielos, **18** o a la semejanza de cualquier cosa que se arrastra en el suelo, o ni en la semejanza de cualquier pez que esté en el agua debajo de la tierra. **19** Tú no levantarás tus ojos a los cielos para adorar el sol, la luna o las estrellas ni a todos los ejercitos de los cielos, y ser atraídos a alabarlos y adorarlos, de todas esas cosas en las cuales El SEÑOR TU DIOS les ha dado una parte a todas las personas que están bajo el cielo. **20** Pero El SEÑOR los ha tomado y los llevó afuera del horno de hierro, de Egipto, para ser un pueblo de su propia herencia, como ustedes lo son hoy. **21** El SEÑOR estaba molesto conmigo por ustedes; Él juró que yo no debería cruzar el rio Jordán, y que yo no debería entrar a la buena tierra, la tierra que El SEÑOR TU DIOS te está dando como herencia. **22** En lugar de eso, yo debo morir en esta tierra; yo no debo ir al Jordán; pero tu pasarás y poseerás esa tierra buena. **23** Presten atención, para que no olviden el pacto que El SEÑOR TU DIOS ha hecho con ustedes, y tallen para ustedes una imagen en la forma de cualquier cosa que EL SEÑOR TU DIOS te ha prohibido hacer. **24** Pues el SEÑOR TU DIOS es un fuego devorador, un DIOS celoso. **25** Cuando hayas tenido hijos e hijos de hijos, y cuando hayas estado en la tierra por mucho tiempo, si te corrompes a ti mismo y si tallas una figura en forma de cualquier cosa y haces lo que es malo a la vista del SEÑOR TU DIOS para provocarlo a enojarse. **26** Yo llamo hoy al cielo y la tierra para que sean titestigos contra tí, que pronto perecerás por completo de la tierra que ustedes van a pasar por el Jordán para poseer, no vas a prolongar tus días en ella, pero vas a hacer completamente destruido. **27** El SEÑOR los llevará entre los pueblos y quedarán pocos en número entre las naciones, donde El SEÑOR los llevará lejos. **28** Ahí ustedes servirán a otros dioses, dioses de madera y piedra, que son hechos por la mano del hombre, los cuales son dioses que no pueden ver, escuchar, comer ni oler. **29** Pero desde ahí, buscarás al SEÑOR TU DIOS, y lo encontrarás, cuando lo busques con todo tu corazón y toda tu alma. **30** Cuando estés en apuros, y cuando todas estas cosas vengan sobre ti, en esos dias de tu vejez, regresarás al SEÑOR TU DIOS y escucharás su voz. **31** Porque el SEÑOR tu Dios es un DIOS Misericordioso; ÉL no te fallará ni te destruirá, ni olvidará el Pacto que juró a tus Padres. **32** Pregunta ahora pues, sobre los días que pasaron, quien fué creado antes de tí: ¿Desde el día que DIOS creó al hombre en la tierra y desde un extremo de los cielos al otro, pregunta si ha habido algo como esta gran cosa, o si algo como esto se ha escuchado? **33** ¿Alguna vez una persona ha escuchado la voz de DIOS hablar de en medio del fuego, como lo has escuchado, y vivido? **34** ¿O alguna vez Dios ha intentado ir y coger para Él mismo una nación de en

medio de otra nación, por juicios, por señales, por maravillas, por guerra, por una poderosa mano, por un brazo extendido, y por grandes terrores; como todo lo que el SEÑOR TU DIOS hizo por tÍ en Egipto ante tus ojos? **35** Para ti estas cosas fueron mostradas, para que sepas que el SEÑOR es DIOS, y que no hay nadie más que él. **36** Fuera de los cielos ÉL te hizo oír su voz, para que así ÉL pudiera instruirte; en la tierra que ÉL te hizo ver Su gran fuego; tu escuchaste Su voz en medio del fuego. **37** Porque ÉL amó tus padres, ÉL escogió sus descendientes después de ellos y te trajo fuera de Egipto con su presencia, con su gran poder; **38** para expulsar delante de tí naciones más grandes y más poderosas que tú, para traerte como hoy y darte su tierra como una herencia. **39** Por tanto conoce esto hoy y ponlo en tu corazón, que el SEÑOR es DIOS arriba en los cielos y abajo en la tierra; no hay nadie más. **40** Tú mantendrás sus estatutos y mandamientos que yo te mando hoy, para que te vaya bien a tí y a tus hijos después de tí, y que tú puedas prolongar tus días en la tierra que el SEÑOR tu Dios te está dando para siempre. **41** Luego, Moisés seleccionó tres ciudades en el lado este del Jordán, **42** que ahí fuera cualquiera que matara a algun hombre sin intención, sin haber sido enemigos antes de esto; y escondiendose en alguna de estas ciudades, el salvara su vida. **43** Estas eran: Beser en el desierto, el país llano, para los Rubenitas; Ramot en Galaad, para los Gaditas; y Golán en Basán, para los Manasitas. **44** Esta es la ley que Moisés colocó delante del pueblo de Israel; **45** estos son los decretos del Pacto, leyes y otros decretos que él habló al pueblo de Israel cuando ellos salieron de Egipto, **46** cuando ellos estaban al este del Jordán, en el valle opuesto a Bet-Peor, en la tierra de Sehón, rey de los amorreos, que habían vivido en Hebrón, a quien Moisés y el pueblo de Israel habían derrotado cuando ellos salieron de Egipto. **47** Ellos tomaron su tierra como una posesión, y la tierra de Og rey de Basán. Estos, los dos reyes de los amorreos, quienes estaban más allá del Jordán hacia el este. **48** Este territorio iba desde el Aroer, en el borde del valle de Arnón, hasta el Monte Sion (o Monte Hermón), **49** e incluyó toda la llanura del valle del Río Jordán, más allá del este del Jordán, al Mar de Arabá, a las cuestas del Monte Pisga.

Deuteronomy 4:1

estoy a punto de enseñarte
Moisés le está diciendo al pueblo de Israel lo que Dios quiere que hagan.

para que los hagas
"y los obedezcas"

no le añadirás a las palabras... tampoco las disminuirás
El SEÑOR no quiere que su pueblo cree nuevas leyes, o que ignore las que ya les ha dado.

Deuteronomy 4:3

Información General:
Moisés continúa hablando al pueblo de Israel.

Tus ojos han visto
Aquí "ojos" se refiere al pueblo de Israel. Traducción Alterna: "Viste"

por Baal Peor
El significado completo de esta declaración puede ser aclarado. Traducción Alterna: "por los pecados que cometiste en Baal Peor"

Peor
Traduzca esto como lo hizo en 3:28.

El SEÑOR tu Dios los ha destruido de en medio de ti
Moisés habla al pueblo de Israel como si fuera una sola persona.

ustedes que se aferraron al SEÑOR
El escritor habla como si confiar en el SEÑOR y obedecerle fuera como sostenerse físicamente a una persona. Traducción Alterna: "ustedes que tuvieron cuidado de obedecer al SEÑOR"

Deuteronomy 4:5

Información General:
Moisés continúa hablando al pueblo de Israel.

Mira
"Presta atención"

que lo hicieras en medio de la tierra
"para que los obedezcas cuando vivas en la tierra"

guárdalos y hazlos
Estas dos frases significan básicamente lo mismo y enfatizan que ellos deben obedecerlos. Traducción Alterna: "obedécelos cuidadosamente"

esto es tu sabiduría y tu entendimiento a la vista de los pueblos
Los sustantivos abstractos "sabiduría" y "entendimiento" pueden traducirse como frases adjetivas, y el sustantivo abstracto "vista" se refiere a cómo los pueblos juzgan o deciden el valor de algo. Traducción Alterna: "esto es lo que le mostrará a los pueblos que eres sabio y que entiendes lo que es importante"

esta gran nación es un pueblo sabio y entendido
La palabra "nación" es una figura literaria

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Deuteronomy 4:7

Información General:
Moisés continúa hablando al pueblo de Israel.

Pues, ¿cuál otra gran nación hay... lo llamamos? ¿Qué otra gran nación hay... hoy?
Estas preguntas retóricas pueden traducirse como declaraciones. Traducción Alterna: "Porque no hay otra gran nación... lo llamamos. No hay otra gran nación... hoy".

Deuteronomy 4:9

Información General:
Moisés continúa hablando al pueblo de Israel.

Solamente presta atención... guárdate... no se te olviden... tus ojos... tu corazón... tu vida... hazlas conocidas por tus hijos y a los hijos de tus hijos... estuviste parado delante del SEÑOR tu Dios
Moisés habla a los israelitas como si fueran una sola persona.

Solamente presta atención y con cuidado guárdate
"Presta cuidadosa atención y asegúrate de recordar estas cosas siempre"

no se te olviden... que no se te vayan de tu corazón
Estas frases significan lo mismo y enfatizan que el pueblo de Israel debe recordar lo que ha visto.

tus ojos han visto
Aquí los "ojos" son una figura literaria

Convócame a las personas
"Reúne a la gente y tráemela"

Deuteronomy 4:11

Información General:
Moisés continúa recordando a los israelitas su historia.

con fuego al corazón del cielo
Este es una expresión idiomática. "El corazón de" significa "el medio de" o "la parte más interna de". Traducción Alterna: "con un fuego que subió al cielo"

con oscuridad, nube y espesa oscuridad
Aquí "espesa oscuridad" describe la nube. Traducción Alterna: "con una nube gruesa y oscura"

espesa oscuridad
Otro posible significado es "nube densa".

Deuteronomy 4:13

Información General:
Moisés continúa hablando al pueblo de Israel.

Él declaró
"El SEÑOR declaró"

a ustedes
Aquí "ustedes" se refiere a los israelitas que estaban en el Monte Horeb.

la tierra que ustedes están cruzando para tomar posesión de ella
"Después que hayan cruzado el río Jordán y tomado posesión de la tierra"

Deuteronomy 4:15

Información General:
Moisés continúa hablando al pueblo de Israel.

Presten mucha atención de ustedes mismos
Los posibles significados son: 1) "Así que deben ser muy cuidadosos en cómo actúan" o 2) "Guarden sus almas con cuidado".

que no se corrompan ustedes mismos
"no hagan lo que está mal"

se desliza en el suelo
"se arrastra en el suelo"

Deuteronomy 4:19

No debes levantar tus ojos... y mirar... y ser atraído... el SEÑOR tu Dios
Moisés habla a los israelitas como si fueran un solo hombre.

No debes... y ser atraído a alabarlos
Esto puede ser expresado en forma activa. Traducción Alterna: "No lo hagas... y no dejes que nadie te haga querer alabar" o "No lo hagas... y no te permitas adorar"

toda la hueste de los cielos
"Todo lo que puedes ver en el cielo". Esta es otra forma de referirse al sol, la luna y las estrellas.

de las cuales el SEÑOR tu Dios ha dado una parte a todos los pueblos
Esta es una expresión idiomática. Moisés habla de las estrellas como si fueran pequeños objetos como comida que el SEÑOR estaba dividiendo y entregando a los pueblos. Traducción Alterna: "que el SEÑOR tu Dios ha puesto allí para ayudar a todos los pueblos"

los sacó del horno de hierro
Moisés habla de Egipto y el duro trabajo que hicieron los israelitas allí como si fuera un horno en el que se calienta el hierro y los israelitas fueran el hierro. Traducción Alterna: "les sacó de la tierra donde la gente les hizo hacer un trabajo duro"

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un pueblo de su propia herencia
Esto es una expresión idiomática que puede traducirse como "personas que sólo le pertenecen a él".

Deuteronomy 4:21

Información General
Moisés continúa hablando al pueblo de Israel.

El SEÑOR estaba molesto conmigo por ustedes
Esto se refiere a cuando Moisés desobedeció lo que el SEÑOR le dijo que hiciera porque Moisés estaba enojado con el pueblo de Israel. El significado completo de esta declaración se puede aclarar. Traduzca esto como lo hizo en 1:37.

el SEÑOR tu Dios te está dando
Moisés habla a los israelitas como si fueran un solo hombre.

Deuteronomy 4:23

Presten atención a ustedes mismos
"Presten cuidadosa atención"

el SEÑOR tu Dios te ha prohibido... el SEÑOR tu Dios
Moisés habla a los israelitas como si fueran una sola persona.

el SEÑOR tu Dios es un fuego devorador, un Dios celoso
Moisés compara cómo el SEÑOR actúa cuando esta enojado con la manera como el fuego destruye cosas. Traducción Alterna: "el SEÑOR tu Dios les castigará severamente y les destruirá como hace el fuego porque Él no quiere que adoren otros dioses"

Deuteronomy 4:25

Información General:
Moisés continúa hablando al pueblo de Israel.

engendrar
Convertirse en el padre o en el antepasado de

si te corrompes
"Si haces lo que está mal". Palabras similares aparecen en 4:15.

y haces lo que es malo a la vista del SEÑOR tu Dios para provocarlo a enojarse
Esta es una expresión metafórica. Traducción Alterna: "y haces enojar al SEÑOR tu Dios haciendo lo que Él dice que es malo"

Yo llamo al cielo y la tierra para que sean testigos
Los posibles significados son: 1) Moisés hace un llamado a todos los que viven en el cielo y la tierra para que sean testigos de lo que dice o 2) Moisés habla del cielo y la tierra como si fueran personas, y los está llamando a ser testigos de lo que dice.

vas a prolongar tus días
Días largos es una metáfora para una larga vida. Traducción Alterna: "no podrás vivir mucho tiempo"

pero vas a ser completamente destruido
Como se indica en 4:27, no todos los israelitas serán muertos. Aquí "destruir completamente" es una hipérbole y enfatiza que muchos de los israelitas morirán. Traducción Alterna: "pero el SEÑOR destruirá a muchos de ustedes"

Deuteronomy 4:27

Información General:
Moisés continúa hablando al pueblo de Israel.

El SEÑOR los dispersará entre los pueblos
Moisés habla como si la gente fuera semillas que el SEÑOR dispersaría alrededor de un campo. Traducción Alterna: "El SEÑOR te enviará a muchos lugares diferentes y te obligará a vivir allí"

los guiará lejos
"los enviará" o "hará que sus enemigos les lleven lejos"

el trabajo de la mano del hombre, madera y piedra
Aquí "manos de los hombres" se refiere a los hombres mismos, y "el trabajo... madera y piedra" a los ídolos que han creado. Traducción Alterna: "los ídolos de madera y piedra que los hombres han hecho"

Deuteronomy 4:29

Información General:
Moisés continúa hablando al pueblo de Israel. Habla como si fueran un solo hombre.

Pero desde ahí
"Pero cuando estés en esas otras naciones"

cuando lo busques
"cuando realmente trates de encontrarlo" o "cuando realmente trates de conocerlo"

con todo tu corazón y con toda tu alma
La expresión idiomática "con todo... corazón" significa "completamente" y "con toda... alma" significa "con todo... ser". Estas dos frases tienen significados similares. Traducción Alterna: "con todo tu ser" o "con toda tu energía"

Deuteronomy 4:30

vengan sobre
"hayan sucedido"

en esos dias postreros
"después" o "entonces"

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escucharás su voz
Aquí "escuchar" significa oir y obedecer, y "su voz" se refiere al SEÑOR y lo que Él dice. Traducción Alterna: "obedece lo que dice"

Deuteronomy 4:32

Información General:
Moisés continúa hablando al pueblo de Israel como si fuera un solo hombre.

¿Alguna vez un pueblo ha escuchado la voz de Dios hablar del medio del fuego, como lo has escuchado, y vivido?
Aquí se recuerda al pueblo de Israel cómo el SEÑOR les ha hablado de una manera asombrosa en el pasado. Esta pregunta retórica se puede traducir como una declaración. Traducción Alterna: "Ningún otro pueblo además de ti ha escuchado a Dios hablar desde el medio del fuego y ha vivido".

escuchado la voz de Dios hablar
La palabra "voz" es una figura literaria

Deuteronomy 4:34

Información General:
Moisés continúa hablando al pueblo de Israel.

y por una mano poderosa, y por un brazo extendido
Aquí "una mano poderosa" y "un brazo extendido" son metáforas del poder del SEÑOR. Traducción Alterna: "y al mostrar su gran poder"

ante tus ojos
Aquí los "ojos" se refieren a la persona completa. Traducción Alterna: "frente a ti"

Deuteronomy 4:35

Información General:
Moisés continúa hablando con el pueblo de Israel como si fuera un solo hombre.

Para ti estas cosas fueron mostradas
Esto se puede expresar en forma activa. Traducción Alterna: "El SEÑOR te mostró estas cosas"

Él te hizo oír... te hizo ver
"se aseguró de que escucharas... se aseguró de que vieras"

te hizo... tu escuchaste
Moisés habla como si las personas con quienes hablaba fueran las personas con las que había hablado en el Monte Sinaí muchos años antes. Las personas en el Monte Sinaí eran en realidad los padres de las personas a quienes él les estaba diciendo estas palabras. Traducción Alterna: "hizo que tus padres... tus padres escucharon"

Deuteronomy 4:37

Información General:
Moisés continúa hablando con el pueblo de Israel como si fuera un solo hombre.

tus padres
Esto se refiere a los hijos de Abraham, Isaac, Jacob y los hijos de Jacob.

con su presencia, con su gran poder
"con el gran poder que viene de su presencia" o "con su gran poder".

Deuteronomy 4:39

Información General:
Moisés continúa hablando con el pueblo de Israel como si fuera un solo hombre.

ponlo en tu corazón
Esta es una expresión idiomática. Traducción Alterna: "recuérdalo"

en los cielos arriba y en la tierra abajo
Las dos frases "en los cielos" y "en la tierra" muestran dos extremos y significan "en todas partes". Traducción Alterna: "sobre todo"

prolongar tus días
Los días largos son una metáfora para una larga vida. Traducción Alterna: "ser capaz de vivir mucho tiempo". Traduzca estas palabras como lo hizo en 4:25.

Deuteronomy 4:41

Información General:
El discurso de Moisés, que comenzó en 1:5, ha terminado y el escritor continúa la narración que terminó en 1:5.

Beser... Ramot... Golán
Estos son nombres de ciudades.

Deuteronomy 4:44

Esta es la ley
Esto se refiere a las leyes que Moisés dará en los siguientes capítulos.

Bet Peor
Este es el nombre de una ciudad en Moab cerca del Monte Pisga. Vea cómo tradujo esto en 3:28.

Sehón... amorreos... Hebrón
"Rey Sehón... pueblo amorreo... ciudad de Hebrón". Tradúzcalos como lo hizo en 1:3.

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Deuteronomy 4:47

su tierra
Tierra del rey Sehón

Og rey de Basán
Traduzca esto como lo hizo en 1:3.

más allá del Jordán hacia el este... más allá del este del Jordán
Esto se refiere a la tierra al otro lado del río Jordán, al este de Israel. Moisés estaba al este del Jordán cuando dijo esto. Traducción Alterna: "desde el lado del río Jordán hacia el este... hacia el este desde el lado del río Jordán".

Aroer
Este es el nombre de una ciudad. Traduzca esto como lo hizo en 2:36.

del valle de Arnón
Este es el nombre de un lugar. Traduzca esto como lo hizo en 2:24.

Monte Sion... Monte Hermón
Estos son nombres de montañas. Tradúzcalos como lo hizo en 3: 8.

Mar de Arabá... Monte Pisga
Tradúzcalos como lo hizo en 3:17.

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Chapter 5

1 Moisés llamó a todo Israel y dijo: "Escucha Israel, los estatutos y decretos que yo hablo a tus oídos hoy, para que ustedes puedan aprenderlos y guardarlos. **2** EL SEÑOR DIOS hizo un pacto con nosotros en Horeb. **3** EL SEÑOR no ha hecho un pacto con nuestros antepasados, pero sí con todos nosotros, vivos aquí hoy. **4** El Señor habló con ustedes cara a cara en el monte en medio del fuego. **5** (Yo me paré enmedio del SEÑOR y ustedes en ese tiempo, para revelarles Su Palabra, pero ustedes estaban asustados por el fuego, y no quisieron subir a la montaña). EL SEÑOR dijo: **6** Yo soy EL SEÑOR su DIOS, quien les sacó de Egipto, fuera de la casa de la esclavitud. **7** Ustedes no tendrán otros dioses fuera de Mí. **8** No harán para ustedes alguna figura ni nada que se le parezca a lo que hay arriba en el cielo, abajo en la tierra, o de lo que está debajo de la tierra. **9** No se arrodillarán o los servirán, porque yo El SEÑOR TU DIOS soy un Dios celoso. Yo castigué la maldad de los antepsados, trayendo castigo a sus niños, hasta la tercera y cuarta generación de aquellos que me odian, **10** y enseñando un pacto de Misericordia a miles, a aquellos que me aman y guardan mis mandamientos. **11** No tomarás EL Nombre del SEÑOR TU DIOS en vano, pues EL SEÑOR no dejará sin culpa al que tome SU Nombre en vano. **12** Guarden el día de Reposo y mantengalo Santo, como EL SEÑOR les ha ordenado. **13** Por seis días trabajarán y harán todo su trabajo; **14** pero el séptimo día es un Día de Reposo para El SEÑOR SU DIOS. En él no harán ningún trabajo, ni ustedes, ni su hijo, ni su hija, ni su sirviente varón, ni su sirvienta mujer, ni su buey, ni su burro, ni ninguno en su ganado, ni ningún extranjero que este dentro de sus puertas. Esto es para que su sirviente varón y su sirvienta mujer puedan descansar tan bien como ustedes. **15** Ustedes recordarán que fueron esclavos en la tierra de Egipto, y EL SEÑOR SU DIOS les sacó con su Mano Poderosa y con su Brazo estirado. Por lo tanto, EL SEÑOR SU DIOS a ordenado guardar el Día de Reposo. **16** Honren a su Padre y a su Madre, como El SEÑOR SU DIOS les a ordenado hacer, para que puedan vivir una vida larga en la tierra que El SEÑOR SU DIOS les da, y para que les pueda ir bien. **17** Tú no matarás. **18** Tú no cometerás adulterio. **19** Tú no robarás. **20** Tú no darás falso testimonio en contra de tu prójimo. **21** Tú no codiciarás la mujer de tu prójimo, tú no codiciarás la casa de tu prójimo, o su campo, o su sirviente varón, o su sirvienta mujer, o su buey, o su burro, o cualquier cosa que pertenezca a tu prójimo. **22** Estas Palabras EL SEÑOR habló en voz alta a toda tu asamblea en la montaña de en medio del fuego, de las nubes, y de las densas tinieblas; ÉL no añadió más palabras. Y ÉL las escribió en dos tablas de piedra y me las dió. **23** Y sucedió, que cuando ustedes oyeron la Voz saliendo de en medio de las tinieblas, mientras las montañas se quemaban, cuando se acercaron a mí, todos tus ancianos y los jefes de tus tribus. **24** Tú dijiste: "Mira, El SEÑOR nuestro DIOS nos enseñó su Gloria y su Grandeza, y nosotros hemos escuchado su Voz salir de en medio del fuego; nosotros hemos visto hoy que cuando DIOS habla con su pueblo, ellos pueden vivir. **25** Pero ¿Por qué vamos a morir? Porque este gran fuego nos consumirá; si ecuchamos la Voz del SEÑOR nuestro DIOS por más tiempo, nosotros moriremos. **26** ¿Quién además de nosotros está entre toda persona que ha escuchado la Voz del DIOS VIVIENTE hablar de en medio del fuego y ha vivido, así como nosotros lo hemos echo? **27** Así que tú debes ir y escuchar lo que EL SEÑOR nuestro DIOS dice; repítenos a nosotros todo lo que EL SEÑOR nuestro DIOS te diga a tí; lo escucharemos y lo obedeceremos". **28** El SEÑOR TU DIOS escuchó tus palabras cuando hablaste conmigo. Él me dijo: "He escuchado las palabras de este pueblo, lo que ellos te dijeron a tÍ. Lo que ellos dijeron que es bueno. **29** ¡Oh, que ellos tuvieran tal corazón que Me Horaran, y siempre obedecieran todos mis mandamientos, para que les fuera bien a ellos y a sus hijos para siempre! **30** Ve y diles a ellos; ''Regresen a sus tiendas". **31** Pero en cuanto a tí, párate aquí al lado mío, y yo te diré todos los mandamientos, los estatutos y los decretos que le vas a enseñar a ellos, para que ellos la cumplan en la tierra que yo les daré para que posean. **32** Tú guardarás por tanto, lo que EL SEÑOR TU DIOS te ha ordenado; tú no te desvíes hacia la mano derecha ni a la izquierda. **33** Tú caminarás en todo los caminos que EL SEÑOR TU DIOS te ha mandado, para que puedas vivir, para que puedas salir bien y para que tus días se prolonguen en la tierra que tú poseerás.

Deuteronomy 5:1

Información General:
Moisés continúa hablando al pueblo de Israel.

llamó a todo Israel
Moisés quería que todos en Israel escucharan y obedecieran sus palabras, pero su voz probablemente no era tan fuerte como para que todos lo escucharan.

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que yo hablo en tus oídos hoy
Aquí "oídos" se refiere a la persona completa. Esta metáfora enfatiza que la gente sabe lo que Moisés les ha dicho, así que no pueden pecar y luego decir que no sabían que estaban pecando. Traducción Alterna: "que te hablaré hoy"

El SEÑOR no ha hecho un pacto con nuestros ancestros
Los posibles significados son: 1) El SEÑOR no sólo hizo un pacto con los que estaban en Horeb; el pacto también fue con las generaciones posteriores de israelitas; o 2) El SEÑOR no hizo este pacto con sus antepasados lejanos, como Abraham, Isaac y Jacob; en cambio, este pacto comenzó con los israelitas en Horeb.

Deuteronomy 5:4

Información General:
Moisés continúa hablando al pueblo de Israel.

cara a cara
Use la expresión idiomática de su idioma para referirse a dos personas cercanas y que se miran cuando se hablan.

en el monte
"en la montaña"

en ese tiempo
Moisés se refiere a un evento que ocurrió unos 40 años antes.

fuera de la casa de la esclavitud
Aquí la expresión idiomática

Deuteronomy 5:7

Información General:
Moisés continúa recordando a la gente lo que el SEÑOR les ha mandado. Las frases "lo harás" y "no lo harás" son mandatos. Él habla a los israelitas como si fueran una sola persona.

No tendrás otros dioses delante de mí
"No debes adorar a ningún otro dios sino a mí".

que está debajo de la tierra , o que está debajo del agua
Esto puede hacerse más explícito. Traducción Alterna: "que está en la tierra debajo de tus pies, o que está en el agua debajo de la tierra"

Deuteronomy 5:9

Información General:
Moisés continúa hablando al pueblo de Israel como si fuera un solo hombre.

No te inclinarás a ellos ni les servirás
"No adorarás a las figuras talladas ni harás como te ordenen".

No te
"Nunca"

Yo... soy un Dios celoso
"Yo... quiero que me adores sólo a mí".

a miles, a aquellos que me aman
Algunas traducciones leen "a mil generaciones de los que me aman". La palabra "miles" es una expresión idiomática

Deuteronomy 5:11

Información General:
Moisés continúa hablando al pueblo de Israel como si fuera un solo hombre.

No tomarás el nombre del SEÑOR
"No usarás el nombre del SEÑOR"

No te inclinarás
Traducir esto como lo hizo en 5:9.

en vano
"descuidadamente" o "sin el debido respeto" o "para propósitos incorrectos"

El SEÑOR no dejará sin culpa
Esto se puede expresar de forma positiva. Traducción Alterna: "El SEÑOR lo considerará culpable" o "El SEÑOR lo castigará"

Deuteronomy 5:12

Información General:
Moisés continúa hablando al pueblo de Israel como si fuera un solo hombre.

manténganlo santo
"para dedicárselo a Dios"

harás todo tu trabajo
"haz todos tus deberes habituales"

séptimo día
"7mo día". Aquí "séptimo" es el número ordinal de siete.

En él no harás
"En ese día nunca hagas"

dentro de tus portones
Aquí "puertas" es una referencia a la ciudad en sí. Traducción Alterna: "dentro de tu comunidad" o "dentro de tu ciudad" o "viviendo contigo"

Deuteronomy 5:15

Información General:
Moisés continúa hablando al pueblo de Israel como si fuera un solo hombre.

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Tú recordarás
Esta es una expresión idiomática. Traducción Alterna: "Debes recordar"

con una mano poderosa y con un brazo extendido
Aquí "una mano poderosa" y "un brazo extendido" son metáforas del poder del SEÑOR. Traducir esto como está en 4:34. Traducción Alterna: "mostrando su gran poder"

Deuteronomy 5:16

Información General:
Moisés continúa hablando al pueblo de Israel como si fuera un solo hombre.

Deuteronomy 5:17

Información General:
Moisés continúa hablando al pueblo de Israel como si fuera un solo hombre.

No
Traducir esto como está en el 5:9.

No cometerás adulterio
"No dormirás con nadie más que tu cónyuge"

No darás falso testimonio en contra de tu prójimo
"No dirás mentiras sobre alguien"

Deuteronomy 5:21

Información General:
Moisés continúa hablando al pueblo de Israel como si fuera un solo hombre.

No
Traducir esto como está en el 5:9.

Deuteronomy 5:22

Información General:
Moisés continúa recordándole a la gente de Israel lo que dijo el SEÑOR.

Deuteronomy 5:23

Información General:
Moisés continúa recordándole a la gente de Israel lo que sucedió en el pasado.

oyeron la voz
La palabra "voz" es una expresión idiomática

Deuteronomy 5:25

Información General:
Moisés continúa recordando a los israelitas lo que ellos le habían dicho a Moisés.

Pero ¿por qué vamos a morir?
Tenían miedo de morir si el SEÑOR les hablaba. Esta pregunta puede ser traducida como una declaración. Traducción Alterna: "Tenemos miedo de morir".

¿Quién además de nosotros está... hemos hecho?
Esta pregunta puede ser traducida como una declaración. Traducción Alterna: "No hay otras personas además de nosotros... hemos hecho".

toda carne
Esta es una expresión idiomática

Deuteronomy 5:28

cuando hablaste conmigo
Aquí "conmigo" se refiere a Moisés.

Oh, que ellos tuvieran
Si su idioma tiene un lenguaje que expresa un fuerte deseo de algo, es posible que desee utilizarlo aquí. Traducción Alterna: "Estaría muy feliz si tuvieran..."

Deuteronomy 5:31

Información General:
El SEÑOR continúa hablando a Moisés.

le vas a enseñar
"enseñarás al pueblo de Israel"

Deuteronomy 5:32

Información General:
Moisés continúa hablando al pueblo de Israel.

Tú guardarás
Moisés está dando una orden al pueblo de Israel

no te desviarás hacia la mano derecha ni a la izquierda
Esto compara a una persona que desobedece a Dios con una persona que se desvía del camino correcto. Traducción Alterna: "no lo desobedecerás de ninguna manera" o "harás todo lo que Él diga"

tus días se prolonguen
Los días largos son una metáfora para una larga vida. Traducir esto como está en 4:39. Traducción Alterna: "seas capaz de vivir mucho tiempo"

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Chapter 6

1 Ahora estos son los mandamientos, estatutos, y decretos que ELSEÑOR SU DIOS me ha mandado para enseñarles, para que puedan mantenerlos en la tierra que ustedes van pasando por el Jordan para poseerla; **2** para que puedan honrar AL SEÑOR SU DIOS, para que mantengan todos los estatutos y mandamientos que yo estoy ordenándoles, a ustedes, a sus hijos, y los hijos de sus hijos, todos los días de sus vidas, para que tus días puedan ser prolongados. **3** Por eso escúchalos Israel, y quedate con ellos, para que te vaya bien y te multipliques de gran manera, en una tierra que fluye leche y miel, como El SEÑOR DIOS, EL DIOS de tus Padres, les ha prometido. **4** Escucha Israel: EL SEÑOR NUESTRO DIOS UNO ES. **5** Tu vas a amar AL SEÑOR TU DIOS con todo tu corazón, con toda tu alma y con todas tus fuerzas. **6** Estas palabras que estoy ordenándote hoy, van a estar en tu corazón, **7** y tú vas diligentemente a enseñarselas a tus niños, tu vas a hablar de ellas cuando te sientes en tu casa, cuando andes en el camino, cuando te acuestes y cuando te levantes. **8** Tu las atarás como una señal en tus manos y ellas te servirán como insignias en medio de tus ojos. **9** Tu vas a escribirlas en los marcos de las puertas de tu casa y en las puertas de tu ciudad. **10** Cuando El SEÑOR TU DIOS te trajo a la tierra que juró a tus padres, a Abraham, a Isaac y a Jacob; que ÉL te daría, con grandes y buenas cuidades que tu no construiste, **11** y casas llenas de cosas buenas que no hiciste, pozos que no cavaste, viñas y olivos que tú no plantaste. Tu comerás y estarás satisfecho, **12** entonces ten cuidado que no te olvides DEL SEÑOR quien te sacó de la tierra de Egipto, fuera de la casa de esclavitud. **13** Ustedes honrarán AL SEÑOR SU DIOS, a ÉL ustedes adorarán y jurarán por Su Nombre. **14** No irán detrás de otros dioses, los dioses de las personas que están alrededor de ustedes; **15** pues EL SEÑOR SU DIOS que está en medio de ustedes es un DIOS celoso. Si lo hacen, la ira del SEÑOR SU DIOS será encendida en contra suya y ÉL los destruirá de la superficie de la tierra. **16** No tentarán al SEÑOR TU DIOS como lo tentáste en Masah. **17** Guardarán diligentemente los mandamientos DEL SEÑOR SU DIOS, Sus mandatos Gloriodsos, y Sus estatútos, que ÉL les ha ordenado a ustedes. **18** Harán lo que es correcto y bueno a la vista DEL SEÑOR, para que les vaya bien a ustedes, y para que puedan ir y poseer la buena tierra que EL SEÑOR le juró a sus padres, **19** para que saquen a todos sus enemigos de delante de ustedes, como ELSEÑOR ha dicho. **20** Cuando tu hijo te pregunte en el tiempo que vendrá, diciendo: "¿Cuáles son los decretos del Pacto, los estatútos, y otros decretos que EL SEÑOR nuestro DIOS les ordenó a ustedes?". **21** Entonces le dirás a tu hijo: "Nosotros eramos esclavos del Faraón en Egipto; EL SEÑOR nos sacó fuera de Egipto con Mano Poderosa, **22** y Él mostró señales y maravillas, grandes y serias en Egipto, en casa de Faraón, delante de nuestros ojos; **23** y ÉL nos trajo fuera desde allí, para que así ÉL pudiera traernos aquí y darnos la tierra que ÉL le juró a nuestros Padres. **24** El SEÑOR nos ordenó que siempre guardemos todos estos estatútos, que le temamos al SEÑOR nuestroDIOS para nuestro bien, y así ÉL nos pueda mantener vivos, así como lo estamos hoy. **25** Si guardamos todos estos mandamientos delante del SEÑOR nuestro DIOS, como ÉL nos ha ordenado, esto será nuestra justicia".

Deuteronomy 6:1

Información General :
Moisés continúa el discurso al pueblo de Israel que comenzó en 5:1. Comenzando en el versículo 2, él le habla a la gente de Israel como si fueran una sola persona.

puedan mantenerlos... para que mantengas
"puedan obedecer... para que obedezcas"

pasando por el Jordán
"Ir al otro lado del río Jordán"

que tus días puedan ser prolongados
Los días largos son una metáfora para una larga vida. Esto se puede expresar en forma activa. Esto se puede traducir de manera similar a "prolongar tus días" en 4:25. Traducción Alterna: "para que Yo pueda prolongar tus días" o "para que Yo pueda hacerte vivir mucho tiempo"

Deuteronomy 6:3

Información General:
Moisés continúa diciéndole al pueblo de Israel las palabras del SEÑOR como si los israelitas fueran una sola persona.

escúchalos
Aquí "escuchar" significa obedecer, y "ellos" se refiere a los mandamientos del SEÑOR. El significado completo de esta declaración se puede hacer explícito. Traducción Alterna: "escucha los mandamientos, estatutos y decretos del SEÑOR"

guárdalos
"obedécelos"

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una tierra que fluye leche y miel
Esta es una expresión idiomática. Traducción Alterna: "una tierra donde fluye mucha leche y miel" o "una tierra que es excelente para el ganado y la agricultura"

Deuteronomy 6:4

Información General:
Moisés continúa diciéndole al pueblo de Israel las palabras del SEÑOR como si los israelitas fueran una sola persona.

El SEÑOR nuestro Dios es uno
"Nuestro Dios el SEÑOR es el único Dios"

con todo tu corazón, con toda tu alma y con todas tus fuerzas
Estas frases combinadas enfatizan que una persona debe amar a Dios por completo y estar totalmente dedicada a él.

Deuteronomy 6:6

Información General:
Moisés continúa diciéndole al pueblo de Israel las palabras del SEÑOR como si los israelitas fueran una sola persona.

estoy ordenándote
Moisés está diciendo los mandamientos de Dios a la gente de Israel.

van a estar en tu corazón
Esta es una expresión idiomática. Traducción Alterna: "siempre debes recordar"

tú vas diligentemente a enseñarselas... tú vas a hablar
"Te mando que enseñes diligentemente... te ordeno que hables". El lector debe entender estas frases como mandatos.

Deuteronomy 6:8

Información General:
Moisés continúa diciéndole al pueblo de Israel las palabras del SEÑOR como si los israelitas fueran una sola persona.

Tú las atarás
Esta es una expresión idiomática

como una señal en tus manos
"Como algo para hacerte recordar mis leyes".

ellas servirán como insignias
Esta es una expresión idiomática

insignias
Adornos que lleva una persona en la frente.

Tú vas a escribirlos
Esto es un mandato.

Deuteronomy 6:10

Información General:
Moisés continúa diciéndole al pueblo de Israel las palabras del SEÑOR como si los israelitas fueran una sola persona.

grandes y buenas ciudades que tú no construiste
Todas estas ciudades pertenecerán a la gente de Israel cuando conquisten a la gente en Canaán.

fuera de la casa de esclavitud
Aquí, la expresión idiomática

Deuteronomy 6:13

Información General:
Moisés continúa diciéndole al pueblo de Israel las palabras del SEÑOR como si los israelitas fueran una sola persona.

Tú honrarás al SEÑOR tu Dios, a Él tú adorarás, y jurarás por Su nombre
"Es el SEÑOR tu Dios y nadie más a quien honrarás; solo a él adorarás, y es por Su nombre y sólo por Su nombre que jurarás". Su idioma puede tener otra forma de enfatizar que el SEÑOR le está diciendo a los israelitas que no adoren ni sirvan a ningún otro dios.

jurarás por Su nombre
Jurar por el nombre del SEÑOR significa hacer de Él la base o el poder sobre el cual se hace el juramento. La expresión idiomática

en medio de ti
"que vive en medio de ti"

la ira del SEÑOR su Dios será encendida en contra de ti
Moisés compara la ira del SEÑOR con alguien que comienza un fuego para destruir cosas. Esto puede ser expresado en forma activa. Encender la ira es una metáfora para enfadarse mucho. Traducción Alterna: "El SEÑOR tu Dios encenderá su ira" o "El SEÑOR tu Dios se enfadará mucho"

destruirá de la
"Destruirte para que no quede nada de ti en ningún lugar"

Deuteronomy 6:16

Información General:
Moisés continúa diciéndole al pueblo de Israel las palabras del SEÑOR como si los israelitas fueran una sola persona.

No tentarás al SEÑOR
Aquí "tentar" significa desafiar al SEÑOR y forzarlo a probarse a sí mismo.

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Masah
Este es el nombre de un lugar en el desierto. El traductor puede agregar una nota al pie que diga: "El nombre 'Masah' significa 'tentar'".

Deuteronomy 6:18

Información General:
Moisés continúa diciéndole al pueblo de Israel las palabras del SEÑOR como si los israelitas fueran una sola persona.

Harán lo que es correcto y bueno a la vista del SEÑOR
Esta expresión idiomática es un mandato y una bendición. Si los israelitas obedecen al SEÑOR, recibirán bendiciones de Él. Traducción Alterna: "Haz lo que el SEÑOR dice que es correcto y bueno"

Deuteronomy 6:20

Información General:
Moisés continúa diciéndole al pueblo de Israel las palabras del SEÑOR como si los israelitas fueran una sola persona.

Cuáles son los decretos del pacto... te ordenó
Esta pregunta es una expresión idiomática

tu hijo
Esto se refiere a los hijos de los adultos de Israel a quienes Moisés estaba hablando las palabras del SEÑOR.

con mano poderosa
Aquí "mano poderosa" se refiere al poder del SEÑOR. Vea cómo tradujo esto en 4:34. Traducción Alterna: "con Su gran poder"

y en toda su casa
Aquí la expresión idiomática

delante de nuestros ojos
Aquí la palabra "ojos" se refiere a toda la persona. Traducción Alterna: "donde podíamos verlos"

pudiera traernos aquí
El significado completo de esta declaración se puede hacer explícito. Traducción Alterna: "pudiera traernos a Canaán"

Deuteronomy 6:24

Información General:
Moisés continúa diciéndole al pueblo de Israel las palabras del SEÑOR como si los israelitas fueran una sola persona. Él les dice lo que deben decirles a sus hijos acerca de los mandamientos del SEÑOR.

delante del SEÑOR
"En presencia del SEÑOR " o "Donde el SEÑOR nos pueda ver"

guardamos
"obedecemos"

esto será nuestra justicia
Esta es una expresión idiomática

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Chapter 7

1 Cuando EL SEÑOR TU DIOS te traiga a la tierra que vas a poseer, y saque delante de tí muchas naciones: los hititas, los gergeseos, los amorreos, los cananeos, los ferezeos, los heveos y los jebuseos; siete naciones mayores y más poderosas que ustedes. **2** Y cuando EL SEÑOR TU DIOS te dé la victoria sobre ellos, cuando los conozcas en batalla, debes atacarlos, después debes destruirlos completamente. Tú no harás pacto con ellos, ni mostrarás misericordia hacia ellos. **3** Tampoco arreglarás matrimonios con ellos; no les darás tus hijas a sus hijos y no tomarás sus hijas para tus hijos. **4** Pues ellos harán que tus hijos dejen de seguirme para que ellos puedan adorar a otros dioses. Así que el enojo del SEÑOR será encendido en contra de ustedes y ÉL te destruirá rápidamente. **5** Así es como tú los tratarás a ellos: tú les romperás sus altares, destrozarás sus pilares de piedra en pedazos, detruiras sus imágenes de la diosa Asera y quemarás sus moldes de ídolos. **6** Porque tú eres una nación que está apartada para EL SEÑOR TU DIOS. ÉL te ha escogido para ser un pueblo Suyo, más que todos los otros pueblos que están en la faz de la tierra. **7** EL SEÑOR no ha puesto su amor sobre tí, ni te escogió porque eres más en número que otro pueblo, porque tú fuiste menos que todos los pueblos, **8** pero porque Él te ama, y deseó mantener el juramento que le juró a tus padres. Por esto es que EL SEÑOR te ha sacado fuera con Su Poderosa Mano y te redimió fuera de la casa de esclavitud, de la mano del Faraón, rey de Egipto. **9** Por tanto, conoce que EL SEÑOR TU DIOS, ÉL ES DIOS, EL DIOS FIEL, quien mantiene su Pacto y Fidelidad por miles de generaciones con aquellos que lo aman y guardan sus mandamientos, **10** pero le paga cara a cara a aquellos a quienes lo odian, para destruirlos; Él no será indulgente con quien lo odia; Él se lo devolverá en su cara. **11** Tú por tanto, mantendrás los mandamientos, los estatutos y los decretos que YO te mando hoy hacer. **12** Si tú escuchas estos decretos, los guardas y los haces; sucederá que el SEÑOR tu DIOS cumplirá el pacto que hizo contigo y la fidelidad que ÉL juró a tus padres. **13** ÉL te amará, te bendecirá y te multiplicará; incluso bendecirá el fruto de tu cuerpo y el fruto de tu suelo, tu grano, tu nuevo vino y tu aceite, la multiplicación de tu ganado y las crías de tu rebaño, en la tierra que Él juró a tus padres dar. **14** Tú serás más bendecido que todas las otras personas; no habrá un varón sin hijos o mujer estéril entre ustedes o entre tu ganado. **15** EL SEÑOR alejará de tí toda enfermedad; ninguna de las enfermedades malignas de Egipto que tú has conocido las pondrá en ustedes, pero ÉL las pondrá sobre aquellos que te odian. **16** Tú conquistaras todo el grupo de personas que EL SEÑOR TU DIOS te dé en victoria. Y tu ojo no le tendrá lástima. Y tú no adorarás sus dioses falsos, pues eso será una trampa para ti. **17** Si dices en tu corazón: " Estas naciones son más numerosas que yo; ¿Cómo puedo conquiatarlas?". **18** No le tengan miedo a ellos; te acordarás de lo que EL SEÑOR TU DIOS le hizo al Faraón y a todo Egipto; **19** los grandes sufrimientos que tus ojos vieron, las señales, las maravillas, la poderosa mano, y el brazo extendido por cual EL SEÑOR TU DIOS te sacó. EL SEÑOR ETU DIOS hará lo mismo a toda las personas a quienes temes. **20** Por otra parte, EL SEÑOR TU DIOS enviará el avispón entre ellos, hasta que aquellos que se quedaron y se esconden de tí, perezcan de tu presencia. **21** Tú no estarás asustado de ellos, pues EL SEÑOR TU DIOS está entre ustedes, UN GRAN Y TEMIBLE DIOS. **22** EL SEÑOR TU DIOS sacará esas naciones delante de tÍ poco a poco. Tú no los derrotarás a todos de inmediato, para que no se multipliquen los animales salvajes a tu alrededor. **23** Pero EL SEÑOR TU DIOS te dará la victoria sobre ellos cuando los conozcas en batalla; ÉL los confundirá grandemente hasta que sean destruidos. **24** Él pondrá sus reyes bajo tu poder, y tú harás sus nombres perecer desde abajo del cielo. Nadie podrá pararse delante de tí, hasta que los hayas destruido. **25** Tú quemarás las figuras talladas de sus dioses falsos. No codicies la plata o el oro que los cubre y lo tomes para ti mismo, porque si lo haces, serás atrapado por ellos, pues eso es una abominación para EL SEÑORTU DIOS. **26** Tú no traerás ninguna abominación a tu casa para que no comiences a adorarlos. Tú lo detestarás absolutamente y aborrecerás, porque está separado para destrucción.

Deuteronomy 7:1

Información General:
Moisés continúa diciéndole al pueblo de Israel las palabras del SEÑOR como si los israelitas fueran una sola persona.

Deuteronomy 7:2

Información General:
Moisés continúa diciéndole al pueblo de Israel las palabras del SEÑOR como si los israelitas fueran una sola persona.

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te dé la victoria sobre ellos
Moisés habla de la victoria como si fuera un objeto físico que una persona pudiera dar a otra. Traducción Alterna: "te permita derrotarlos"

sobre ellos
Aquí "ellos" se refiere a las siete naciones de 7:1.

Deuteronomy 7:4

Información General:
Moisés continúa diciéndole al pueblo de Israel las palabras del SEÑOR como si los israelitas fueran una sola persona.

Pues ellos harán
"Si permites que tus hijos se casen con la gente de las otras naciones, la gente de las otras naciones hará..."

Así que el enojo del SEÑOR será encendido en contra de ti
Moisés compara la ira del SEÑOR con alguien que comienza un fuego. Esto enfatiza el poder del SEÑOR para destruir lo que le enoja. Esto se puede expresar en forma activa. Traducción Alterna: "El SEÑOR encenderá su ira contra ti" o "Entonces el SEÑOR se enfadará mucho contigo"

contra ti
La palabra "ti" se refiere a todos los israelitas.

los tratarás... les romperás... destrozarás... cortarás... quemarás
Moisés les está hablando a todos los israelitas aquí.

Deuteronomy 7:6

Información General:
Moisés le dice al pueblo de Israel las palabras del SEÑOR como si los israelitas fueran una sola persona.

tú eres una nación que está apartada
Se habla de que el SEÑOR elije al pueblo de Israel para que le pertenezca de una manera especial como si el SEÑOR los separara de todas las demás naciones. (Ver:

que están en la faz de la tierra
Esta es una expresión idiomática. Traducción Alterna: "que viven en la tierra"

Deuteronomy 7:7

Informaciñon General:
Moisés continúa diciéndole al pueblo de Israel las palabras del SEÑOR.

no ha puesto su amor sobre ti
Este es una expresión idiomática. Traducción Alterna: "no te amaba más de lo que amaba a otros"

con una poderosa mano
Aquí "una poderosa mano" se refiere al poder del SEÑOR. Traducción Alterna: "con su gran poder". Estas palabras también aparecen en 4:34.

te redimió fuera de la casa de esclavitud
Moisés habla del SEÑOR rescatando a la gente de Israel de ser esclavos como si hubiera pagado dinero a un dueño de esclavos. Traducción Alterna: "te rescató de ser esclavo"

casa de esclavitud
Aquí, la expresión idiomática (metónimo) "casa de esclavitud" se refiere a Egipto, el lugar donde el pueblo de Israel había sido esclavo. Traducción Alterna: "fuera del lugar donde eras esclavo". Traduce estas palabras como en 6:10.

mano del Faraón de
Aquí "mano" significa "el control de". Traducción Alterna: "control de Faraón"

Deuteronomy 7:9

Información General:
Moisés continúa diciéndole al pueblo de Israel las palabras del SEÑOR como si los israelitas fueran una sola persona.

por mil generaciones
"por 1.000 generaciones"

paga a los que le odian en sus caras
Esta expresión significa "les paga rápida y abiertamente para que sepan que Dios los ha castigado".

no será indulgente con quien lo odia
"El SEÑOR castigará severamente a todos los que lo odian"

Deuteronomy 7:12

Información General:
Moisés continúa diciéndole al pueblo de Israel las palabras del SEÑOR. Él habla en el versículo 12 como si los israelitas fueran una sola persona y en el versículo 13 a todos ellos como un grupo.

y los multiplicará
"Y aumentará el número de su gente".

el fruto de sus cuerpos
Esta es una expresión idiomática para "sus hijos".

el fruto de su suelo
Esta es una expresión idiomática para "sus cultivos".

la multiplicación de su ganado
"Su ganado para que se conviertan en muchos".

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Deuteronomy 7:14

Información General:
Moisés continúa diciendo a las personas de Israel las palabras del SEÑOR como si los israelitas fueran una sola persona.

serás más bendecido que todos los demás pueblos
Esto se puede expresar en forma activa. Traducción Alterna: "Te bendeciré más que a cualquier otro pueblo"

no habrá un varón sin hijos o mujer estéril entre ustedes o entre su ganado
Moisés usa una declaración negativa para enfatizar que todos podrán tener hijos. Esto puede ser declarado en forma positiva. Traducción Alterna: "Todos ustedes podrán tener hijos y su ganado podrá reproducirse"

alejará de ti toda enfermedad
"Se asegurará de que no enfermes" o "te mantendrá completamente sano"

ninguna de las enfermedades malignas... las pondrá en ti, pero Él las pondrá sobre aquellos que te odian
Moisés habla como si la enfermedad fuera un objeto pesado que el SEÑOR pondría encima de las personas. Traducción Alterna: "no te enfermará con ninguna de las enfermedades malignas... pero sí enfermará a tus enemigos con ellas"

Deuteronomy 7:16

Información General:
Moisés continúa diciendo a las personas de Israel las palabras del SEÑOR como si los israelitas fueran una sola persona.

Tú consumirás todos los grupos de personas
"Te mando que destruyas por completo a todos los grupos de personas"

tu ojo no les tendrá lástima
Este es un mandato. Moisés habla como si lo que el ojo ve fuera el ojo mismo. Traducción Alterna: "no permitas que lo que veas te haga sentir lástima de ellos" o "no tengas lástima de ellos porque veas que lo que estés haciendo les está lastimando"

no adorarás
"nunca adorarás"

eso será una trampa para ti
Si las personas adoran a otros dioses, serán como un animal capturado en la trampa de un cazador y no podrán escapar.

Deuteronomy 7:17

Información General :
Moisés continúa diciendo a las personas de Israel las palabras del Señor como si los israelitas fueran una sola persona.

Si dices en tu corazón... no le tengas miedo
La gente no debería tener miedo, incluso si se dan cuenta de que las naciones son más fuertes de lo que ellos son. Traducción Alterna: "Incluso si dices en tu corazón"

dices en tu corazón
Esta es una expresión idiomática. Traducción Alterna: "piensas"

¿Cómo puedo desposeerlas?
Moisés usa una pregunta para enfatizar que la gente puede sentir miedo de las otras naciones. Esta pregunta se puede traducir como una declaración. Traducción Alterna: "No puedo derrotarlos"

te acordarás
Esta es una expresión idiomática. Traducción Alterna: "debes recordar"

que tus ojos vieron
Aquí "ojos" se refiere a lo que la gente vió. Traducción Alterna: "que viste"

la poderosa mano y el brazo extendido
Aquí "la poderosa mano" y "el brazo extendido" son metáforas del poder del SEÑOR. Traducción Alterna: "y el gran poder". Traducir esto como está en 4:34.

Deuteronomy 7:20

Información General:
Moisés continúa diciendo a las personas de Israel las palabras del SEÑOR como si los israelitas fueran una sola persona.

Por otra parte
"Y también"

enviará el avispón
Los posibles significados son: 1) Dios enviará insectos voladores reales que pican a las personas y causan dolor, o 2) Dios causará que las personas se aterroricen y quieran huir.

perezcan de tu presencia
Esta es una expresión idiomática. Traducción Alterna: "mueran para que no los veas más"

Tú no
"Nunca"

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un gran y temible Dios
"un Dios grande y asombroso" o "un gran Dios que hace que la gente tenga temor"

poco a poco
"despacio"

Deuteronomy 7:23

Información General:
Moisés continúa diciendo a las personas de Israel las palabras del SEÑOR como si los israelitas fueran una sola persona.

te dará la victoria sobre
Esta es una expresión idiomática. Traducción Alterna: "te permitirá derrotar"

victoria sobre ellos
"victoria sobre los ejércitos de las otras naciones"

Él los confundirá grandemente
"Les hará que no puedan pensar con claridad".

hasta que sean destruidos
Esto se puede expresar en forma activa. Traducción Alterna: "hasta que los hayas destruido"

tú harás sus nombres perecer de debajo el cielo
Los israelitas destruirán completamente a todas las personas de esas naciones y, en el futuro, nadie los recordará.

pararse delante de ti
"Estar en contra tuya" o "defenderse contra ti"

Deuteronomy 7:25

Información General:
Moisés continúa diciéndole al pueblo de Israel las palabras del SEÑOR. En el verso 25 él habla al pueblo como un grupo, pero en el versículo 26 habla como si los israelitas fueran una sola persona.

Ustedes quemarán
Este es un mandato.

sus dioses
"Los dioses de las otras naciones".

no codicien... atrapados por ello
Estas palabras se añaden a la instrucción de quemar los ídolos.

serán atrapados por ello
Incluso tomar el oro o la plata de los ídolos podría hacer que la gente comience a adorarlos. Al hacer esto se convertirían en un animal capturado por una trampa. Esto se puede espresar en forma activa. Traducción Alterna: "se convertirá en una trampa para ustedes"

pues eso es una abominación para el SEÑOR su Dios
Estas palabras expresan por qué el SEÑOR desea que la gente queme los ídolos. "Hagan esto porque el SEÑOR su Dios lo odia mucho"

Tú lo detestarás absolutamente y aborrecerás
Las palabras "detestarás " y "aborrecerás" significan básicamente lo mismo y enfatizan la intensidad del odio. Traducción Alterna: "odiarás completamente"

porque está separado para destrucción
Se habla del SEÑOR maldiciendo algo y prometiendo destruirlo como si estuviese apartando el objeto de todo lo demás. Esto se puede expresar en forma activa. Traducción Alterna: "porque el SEÑOR lo ha apartado para destrucción"

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Chapter 8

1 Ustedes tienen que mantener todos los mandamientos que yo les estoy dando hoy para que ustedes puedan vivir y multiplicarse, y entrar y poseer la tierra que ELSEÑOR juró a sus padres. **2** Ustedes recordarán todos los caminos que EL SEÑOR TU DIOS los ha llevado estos cuarenta años en el desierto, para que así ÉL pueda hacerlos humildes, pueda probarlos para conocer lo que estaba en su corazón, en cuanto si ustedes mantendrían sus mandamientos ó no. **3** ÉL los humilló, les hizo tener hambre, y los alimentó con maná, el cual ustedes no han conocido y sus padres no han conocido. ÉL hizo esto para hacerles saber que no es por pan solamente que las personas viven; en cambio, es por todo lo que procede fuera de la boca DEL SEÑOR que las personas viven. **4** Sus ropa no se desgastó y ni se les cayó, y sus pies no se hincharon durante aquellos cuarenta años. **5** Ustedes pensarán en su corazón sobre, que así como un hombre disciplina a su hijo, así EL SEÑOR SU DIOS los disciplinó a ustedes. **6** Ustedes mantendrán los mandamientos DEL SEÑOR SU DIOS, para que ustedes puedan caminar en sus caminos y honrarlo. **7** Pues EL SEÑOR SU DIOS los está trayendo a una buena tierra, una tierra de arroyos de agua, de fuentes y manantiales, que fluye a los valles y entre las montañas; **8** una tierra de trigo y cebada, de vinos, higueras, y granadas; una tierra de olivos y miel **9** Es una tierra en la cual ustedes comerán pan sin falta, y donde ustedes no se irán sin nada; una tierra en donde las piedras son hechas de hierro, y en sus colinas ustedes pueden cavar cobre. **10** Ustedes comerán y serán llenos, y ustedes bendecirán AL SEÑOR TU DIOS por la buena tierra que ÉL les ha dado. **11** Tengan cuidado de no olvidar AL SEÑOR SU DI, y que ustedes no descuiden sus mandamientos, sus ordenanzas, y sus estatutos que yo estoy ordenádoles hoy, **12** sino, cuando coman y estén llenos, y cuando construyan casas buenas y vivan en ellas, y sus corazones se animen. **13** Tengan cuidado cuando sus rebaños y manadas se multipliquen y cuando tu plata y tu oro aumenten, y todo lo que tienes se multiplique, **14** entonces tu corazón se levantará y tu olvidarás AL SEÑOR TU DIOS, quien te sacó de la tierra de Egipto, fuera de la casa de esclavitud. **15** No olvides a El que te guió a través del gran y aterrador desierto, con sus serpientes ardientes y sus escorpiones y terreno sediento donde no había agua, Quien te sacó agua de la roca del pedernal. **16** ÉL te alimentó en el desierto con maná del que tus antepasados no sabían, para que ÉL pueda humillarte y ponerte a prueba, para que hagas bien al final, **17** pero tú no debes decir en tu corazón, "Mi poder y la fuerza de mi mano adquirió toda esta riqueza". **18** Pero te acordarás DEL SEÑOR TU DIOS porque es ÉL quien te da el poder para obtener riquezas; para que ÉL pueda establecer su Pacto que juró a tus padres, como es hoy. **19** Sucederá que si tú olvidas a EL SEÑOR TU DIOS y caminas tras otros dioses y los adoraras, y los reverencías, yo testifico en contra tuya hoy que seguramente perecerás. **20** Como las naciónes que EL SEÑOR está haciendo perecer delante de tí, así perecerás, porque tú no escuchaste la voz de EL SEÑOR TU DIOS.

Deuteronomy 8:1

Información General:
Moisés continúa hablando a los israelitas como si fueran una sola persona.

recordarás
Esta es una expresión idiomática. Traducción Alterna: "Debes recordar"

cuarenta años
"40 años"

Él pueda hacerte humilde
"Él pueda mostrarte lo débil y pecaminoso que eres"

para conocer
"para revelar" o " para mostrar"

lo que estaba en tu corazón
El corazón es un símbolo del carácter de una persona. Traducción Alterna: "qué tipo de personas eres" o "cómo te comportarías"

Deuteronomy 8:3

Información General:
Moisés continúa hablando a los israelitas como si fueran una sola persona. Él continúa recordándoles lo que deberían "rememorar"

te humilló
"El SEÑOR te mostró lo débil y pecaminoso que eras". Vea cómo "Él pueda hacerte humilde" se traduce en 8:1.

te alimentó con maná
"te dió maná para comer"

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no es por pan solamente que las personas viven
Aquí el "pan" representa todas las comidas. Traducción Alterna: "la comida no es lo único que necesitan las personas para que puedan vivir"

es por todo lo que procede de la boca del SEÑOR que las personas viven
Aquí "la boca del SEÑOR" es una expresión idiomática (metónimo) para referirse a las palabras que el SEÑOR dice. Traducción Alterna: "las personas deben obedecer las órdenes del SEÑOR para que puedan vivir" o "las personas deben hacer lo que el SEÑOR les dice que hagan para que puedan vivir"

Deuteronomy 8:4

Información General:
Moisés continúa hablando a los israelitas como si fueran una sola persona.

tu vestimenta... cuarenta años
Este es el último elemento que deben "rememorar" (8:1).

cuarenta años
"40 años"

Pensarás... Mantendrás... caminar en sus caminos y honrarlo
Esto continúa la lista de mandatos que comienza en 8:1.

Pensarás en tu corazón
Aquí la expresión idiomática

Deuteronomy 8:7

Información General:
Moisés continúa hablando a los israelitas como si fueran una sola persona.

una tierra de
"una tierra con" o "una tierra que tiene"

Deuteronomy 8:9

Información general:
Moisés continúa hablando a los israelitas como si fueran una sola persona.

una tierra en la que comerás pan sin falta
Esta expresión se puede traducir positivamente. Traducción Alterna: "una tierra donde habrá mucha comida para ti"

donde no te irás sin nada
Esto se puede expresar en forma positiva. Traducción Alterna: "donde tendrás todo lo que necesitas"

las piedras son hechas de hierro
Las piedras están llenas de mineral de hierro. El hierro es un metal muy duro útil para espadas y arados.

cavar cobre
"extraer de una mina cobre". El cobre es un metal blando útil para hacer utensilios para el hogar.

comerás y te saciarás
"Tendrás suficiente comida para comer hasta que estés lleno"

bendecirás
"vas a alabar" o "darás gracias a"

Deuteronomy 8:11

Información General:
Moisés continúa hablando a los israelitas como si fueran una sola persona.

no descuides sus mandamientos
"No dejes de obedecer sus mandamientos" o "sigue obedeciendo sus mandamientos"

cuando comas y estés lleno
"cuando tengas suficiente comida para comer"

tu corazón se levantará
Aquí el "corazón" representa a la persona interior. Se habla de volverse orgulloso y no obedecer más al SEÑOR como si el corazón de la persona se elevara. Traducción Alterna: "te volverás orgulloso y ya no obedecerás al SEÑOR"

Deuteronomy 8:13

Información Genera:
Moisés continúa hablando a los israelitas como si fueran una sola persona.

tus rebaños y manadas
"tus rebaños de vacas y rebaños de ovejas y cabras"

multipliquen
"Incremento en número" o "hacerse muchos"

todo lo que tienes se multiplique
Esto se puede expresar en forma activa. Traducción Alterna: "tengas muchas más cosas" o "tengas muchas más posesiones"

tú corazón se levantará
Aquí el "corazón" representa a la persona interior. Se habla de volverse orgulloso y no obedecer más al SEÑOR como si el corazón de la persona se elevara. Vea cómo tradujo una frase similar en 8:11. Traducción Alterna: "te vuelvas orgulloso y ya no obedezcas al SEÑOR"

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quien te sacó
Moisés comienza a recordar a los israelitas lo que saben acerca del SEÑOR.

fuera de la casa de esclavitud
Esta es una metáfora de cuando fueron esclavos en Egipto. Traducción Alterna: "fuera del lugar donde eras esclavos"

Deuteronomy 8:15

Informacion General:
Moisés continúa hablando a los israelitas como si fueran una sola persona.

Él que te guió... al final
Moisés continúa recordando a los israelitas lo que saben acerca del SEÑOR

Él que te guió... quien te trajo.. quien te alimentó
"El SEÑOR, el que te guió... el SEÑOR, quien te trajo... el SEÑOR que te alimentó"

serpientes ardientes
"Serpientes venenosas"

terreno sediento
Esta frase describe el terreno como sediento, al igual que una persona tiene sed cuando necesita agua. Traducción Alterna: "suelo seco"

para hacerte el bien
"para ayudarte" o "porque sería bueno para ti"

pero tú podrías decir en tu corazón
Esta es la tercera cosa que la gente podría hacer cuando sus corazones "se elevan" y "se olvidan del SEÑOR"

Mi poder y la fuerza de mi mano adquirió toda esta riqueza
Aquí "mano" se refiere al poder o habilidad de un hombre. Traducción Alterna: "Obtuve esta riqueza porque soy muy fuerte y poderoso" o "He adquirido todas estas cosas por mi propia fuerza y capacidad"

Deuteronomy 8:18

Información General:
Moisés continúa hablando a los israelitas como si fueran una sola persona.

Pero te acordarás
Esta expresión idiomática es un mandato. Traducción Alterna: "Pero recuerda"

que Él pueda establecer
Los posibles significados son 1) "de esta manera Él establece" o 2) "de esta manera Él es fiel en establecer".

que Él pueda
"para que Él pueda"

establecer
"cumplir" o "mantener"

como es hoy
"como lo está haciendo ahora" o "como está estableciendo su pacto ahora"

caminas tras otros dioses
Caminar es una metáfora de obedecer. Traducción Alterna: "servir a otros dioses"

testifico contra tí
"Te lo advierto" o "Te lo digo frente a testigos"

seguramente perecerás
"ciertamente morirás"

delante de ti
"frente a ti"

no escucharas la voz del SEÑOR
Aquí "la voz del SEÑOR" significa lo que Él le dice a su gente que haga. Traducción Alterna: "no obedecerías los mandamientos del SEÑOR"

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Chapter 9

1 Escucha Israel; tú estas a punto de cruzar sobre el Jordan hoy, e ir a conquistar naciones más grandes y poderosas que tú, y ciudades que son grandes y reforzadas hasta el cielo, **2** una gente grande y alta, los hijos de los anaceos, a quienes tú conoces, y de quien has escuchado a la gente decir: "¿Quién puede estar ante los hijos de Anac?". **3** Conoce, por lo tanto, que hoy EL SEÑOR TU DIOS es el que va delante de tí como un fuego devorador; ÉL los destruirá ante tí, y ÉL los someterá ante tí; entoces tú los expulsarás y los harás perecer rápidamente, como EL SEÑOR te ha dicho. **4** No digas en tú corazón, después que EL SEÑOR TU DIOS los a empujado afuera ante tí: "Fue por mi justicia que EL SEÑOR me ha traído en posesión esta tierra", porque fue por la malicia de estas naciones que EL SEÑOR los está sacando de delante de tÍ. **5** No es por tu justicia o la nobleza de tu corazón que vas a ir a poseer su tierra, es por la malicia de las naciones que tu DIOS los está sacando de delante de tí, y para que ÉL pueda cumplir la palabra que le juró a tus antepasados, a Abraham, a Isaac, y a Jacob. **6** Conoce por lo tanto, que EL SEÑOR TU DIOS no te está dando esta tierra buena para poseer por tu justicia, porque eres un pueblo obstinado. **7** Acuérdense y no olviden como provocaron la ira al SEÑOR SU DIOS en el desierto; desde el día que salieron de la tierra de Egipto hasta que llegaron a este lugar, ustedes han sido rebeldes contra EL SEÑOR. **8** También en Horeb ustedes provocaron al SEÑOR a la ira, y el SEÑOR estaba lo muy molesto con ustedes para destruirlos. **9** Cuando yo subí a la montaña para recibir las tablas de piedra, las tablas del Pacto que EL SEÑOR hizo con ustedes, yo me quedé en la montaña cuarenta días y cuarenta noches; no comí pan ni tome agua. **10** El SEÑOR me dió las dos tablas de piedra escritas con su dedo; en ellas estaban escritas todas las palabras que el SEÑOR MI DIOS les anuncio a ustedes en la montaña desde en medio del fuego en el día de la asamblea. **11** Y aconteció al final de esos cuarenta días y cuarenta noches que EL SEÑOR me dió las dos tablas de piedra, las tablas del pacto. **12** El SEÑOR me dijo: "Levantate, y vete rápido de aquí, porque tú gente, quienes sacaste de Egipto, se han corrompido. Ellos rápidamente se han salido del camino que Yo les mandé. Ellos se han hecho una figura moldeada". **13** Además, EL SEÑOR me habló y dijo: "Yo he visto a esta gente; ellos son gente terca. **14** Déjame solo, para que Yo pueda destruirlos y borrar sus nombres de debajo del cielo, y hare de ti una nación mas poderosa y grande que el de ellos". **15** Entonces me giré y bajé de la montaña, y la montaña ardía en llamas. Las dos tablas del pacto estaban en mis manos. **16** Mire, y he aquí, ustedes habían pecado en contra del SEÑOR TU DIOS. Han hecho para sí mismos un becerro. Ustedes rápidamente se salieron del camino queEL SEÑOR les había mandado. **17** Yo tomé las dos tablas y las tiré fuera de mis manos. Yo las rompí delante de sus ojos. **18** Otra vez me incliné delante del SEÑOR por cuarenta días y cuarenta noches; yo no comí pan ni bebí agua, por causa de todos los pecados que ustedes cometieron, haciendo eso que era malo a los ojos de el SEÑOR, para provocarlo a ira. **19** Porque yo temía de la ira y del abrazador disgusto con el cual EL SEÑOR estaba lo suficientemente molesto contra ustedes para destruirlos. Pero EL SEÑOR me escucho aquella vez también. **20** El SEÑOR estaba tan furioso con Aarón como para querer destruirlo; Yo oré también por Aarón al mismo tiempo. **21** Yo tomé su pecado, el becerro que hicieron, y lo queme, lo batí, y lo molí bien pequeño, hasta que fuera fino como el polvo. Yo tiré el polvo a la corriente que bajaba de la montaña. **22** En Tabera, en Masah y en Kibrot Hataava, ustedes le provocaron la ira al SEÑOR. **23** Cuando EL SEÑOR los mandó de Cades Barnea y dijo,: "Suban y tomen posesión de la tierra que les he dado,", entonces ustedes se rebelaron en contra de los mandamientos del SEÑOR DIOS, y ustedes no creyeron o escucharon a su voz. **24** Ustedes has sido rebeldes en contra del SEÑOR desde el día en que los conocí. **25** Así que me incliné delante del SEÑOR por esos cuarenta días y esas cuarenta noches, porque ÉL ha dicho que los destruiría. **26** Yo oré al SEÑOR y dije: "Oh SEÑOR DIOS, no destruyas a tu gente ni a tu herencia quienes has redimido con tu grandeza, que tú has sacado de Egipto con mano poderosa. **27** Llama a memoria tus Padres Abraham, Isaac y Jacob; no mires a la terquedad de esta gente, tampoco a su malicia, ni su pecado, **28** así que la tierra de donde nos sacaste diría: "Porque EL SEÑOR no podía traerlos a la tierra que EL les prometió a ellos, y porque ÉL los odiaba, ÉL los ha sacado para matarlos en el desierto.'' **29** Todavía ellos son tu gente y tu herencia, quienes tu traiste fuera por tu gran fuerza y por la muestra de tu poder".

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Deuteronomy 9:1

Información General:
Moisés continúa hablando a los israelitas como si ellos fueran una persona

Escucha, Israel
La palabra "Israel" es una expresión idiomática

desposeer
"Tomar la tierra de"

fortificadas hasta el cielo
Esta es una exageración que enfatiza qué tan asustada estaba la gente porque las ciudades eran tan grandes y fuertes. Vea cómo tradujo palabras similares ene 1:26. Traducción Alterna: "Tienen paredes muy altas"

hijos de los anaceos
Decendientes de la gente de Anac que eran muy grandes y feroces. Vea cómo tradujo palabras similares en 1:26.

¿Quién puede estar ante los hijos de Anac?'
Esto significa que los hijos de Anac eran poderosos y que las personas tenian miedo de ellos. Esta pregunta retórica puede ser traducida como una declaración. Traducción Alterna: " No hay quien pueda defenderse de los hijos de Anac".

Deuteronomy 9:3

Información General:
Moisés continúa hablando a los Israelitas como si fueran una persona.

hoy
"ahora"

como un fuego devorador
El SEÑOR es poderoso y capaz de destruir los ejércitos de otras naciones.

someterá ante ti
"hacerlos débiles para que tú tengas el control de ellos"

Deuteronomy 9:4

Información General:
Moisés continúa hablando a los israelitas como si fueran una persona

No digas en tu corazón
Aquí "en tu corazón" significa "en tus pensamientos". Traducción Alterna: "No pienses para ti mismo"

los ha empujado fuera
"ha llevado a las otras personas fuera"

Deuteronomy 9:5

Información General:
Moisés continúa hablando a los israelitas como si ellos fueran una persona.

la nobleza de tu corazón
Esta es una expresión idiomática. "Porque tú siempre pensaste y deseaste las cosas correctas".

para que Él pueda cumplir la palabra
Aquí la expresión idiomática

tus ancestros, a Abraham, a Isaac y a Jacob
Abram, Isaac y Jacob son los "ancestros" de quienes habla Moisés.

Deuteronomy 9:6

Información General:
Moisés continúa hablando a los israelitas como si fueran una persona.

Deuteronomy 9:7

Información General:
Moisés continúa hablando a los israelitas como si fueran una persona.

Acuérdate y no olvides
Moises repite el mismo mandato tanto de manera positiva como negativa para enfatizar la importancia de recordar. Traducción Alterna: "Ten cuidado de recordar" (Ver: [[rc://*/ta;vol2/translate/figs-doublet]])

cómo le provocaste a ira al SEÑOR
Aquí "le" se refiere a los israelitas que están presentes con Moisés y también los israelitas de la generación previa.

a este lugar
Esto se refiere al Valle del río Jordán.

Deuteronomy 9:9

Información General:
Moisés le está recordando a la gente de Israel lo que sucedió en el pasado.

Las tablas de piedra, las tablas del pacto que el SEÑOR hizo contigo
Aquí la segunda frase aclara que "las tablas de piedra" son aquellas en las que Dios escribió los Diez Mandamientos.

Cuarenta días y cuarenta noches
"40 días y 40 noches"

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en ellas estaban escritas justo todas las palabras que el SEÑOR mi Dios les anunció a ustedes
Esto se puede expresar en forma activa. Traducción Alterna: "el SEÑOR escribió en ellas las mismas palabras que Él les había dicho"

el SEÑOR mi Dios les anunció... de entre medio del fuego
Era como si El SEÑOR fuera una persona parada en el medio del fuego y hablando con voz alta.

en el día de la asamblea
El nombre abstracto "asamblea" puede ser expresado como el verbo "reunirse". Traducción Alterna: "En el día en que ustedes los israelitas vinieron y se reunieron en un solo lugar"

Deuteronomy 9:11

Cuarenta días y cuarenta noches
"40 días y 40 noches"

las dos tablas de piedra, las tablas del pacto
La segunda frase aclara que "las dos tablas de piedra" son aquellas en las que Dios escribió los Diez Mandamientos.

tu gente... se ha corrompido
"tu gente... está haciendo lo incorrecto". Palabras similares aparecen en 4:15.

Ellos rápidamente se han salido del camino que Yo les mandé
Moisés habla como si obedecer los mandamientos de Dios fuera caminar por un sendero. Traducción Alterna: "Ellos ya han desobedecido mis mandamientos"

Deuteronomy 9:13

borrar sus nombres de debajo del cielo
"Hacer desaparecer completamente sus nombres" o "Matarlos a todos para que nadie alguna vez los recuerde". Vea como tradujo una frase similar en 7:23.

Deuteronomy 9:15

Información General:
Moisés continúa recordándole a la gente de Israel acerca de lo que sucedió en el pasado.

he aquí
Las palabras "he aquí" aquí muestran que Moisés fue sorprendido por lo que vió.

moldeado para sí mismos un becerro
Los israelitas de la generación anterior le habían pedido a Aarón que hiciera un becerro de metal para que pudieran adorarlo. El significado completo de esta declaración se puede hacer explícito.

se salieron del camino que el SEÑOR les había mandado
Moisés habla como si obedecer los mandamientos de Dios fuera caminar por un sendero. Traducción Alterna: "Ustedes han desobedecido rápidamente lo que El SEÑOR les había ordenado." Palabras similares aparecen en 9:11.

Deuteronomy 9:17

Información General:
Moisés continúa recordándole a la gente de Israel acerca de lo que sucedió en el pasado.

las rompí delante de sus ojos
Aquí "delante de sus ojos" es una figura literaria (sinécdoque) para referirse a la gente de Israel. Traducción Alterna: "Las rompí justo enfrente de ustedes" o " las rompí donde podían verlas"

me recosté boca abajo en el suelo
"me recosté con mi cara en el suelo". Esta es una forma de mostrar que El SEÑOR era grande y que Moisés no lo era.

Caurenta días y cuarenta noches
"40 días y 40 noches"(Ver:)

Deuteronomy 9:19

Información General:
Moisés continúa recordándole a la gente de Israel acerca de lo que sucedió en el pasado.

yo temía de la ira y del abrazador disgusto con el cual el SEÑOR estaba lo suficientemente molesto contra ustedes para destruirlos
Las palabras "ira y del abrazador disgusto" son una figura literaria (metonimia) para lo que El SEÑOR haría porque estaba enojado y disgustado. Traducción Alterna: "El SEÑOR estaba enojado contigo -Él estaba extremadamente disgustado contigo- Él estaba lo suficientemente enojado para destruirte, así que tenía miedo de lo que Él haría.

Deuteronomy 9:21

Información General:
Moisés continúa recordando a la gente de Israel acerca de lo que sucedió en el pasado.

Yo tomé... quemé... batí... molí... tiré
Moisés probablemente ordenó a otros hombres hacer el trabajo real. Traducción Alterna: "Hice que la gente tomara... quemara... batiera... moliera... tirara"

su pecado
El becerro de oro. Traducción Alterna: " El ídolo con el que pecaron al hacerlo"

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Deuteronomy 9:22

Información General:
Moisés continúa recordándole a la gente de Israel acerca de lo que sucedió en el pasado.

Tabera... Masah... Kibrot Hataava
Estos son los nombres de lugares por los que pasaron las personas de Israel mientras estaban en el desierto.

Suban
Ellos estaban en tierras bajas, y la tierra que El SEÑOR les había dicho que tomaran estaba en las colinas, así que tuvieron que subir las colinas para llegar a ella

se rebelaron en contra de los mandamientos
La palabra "mandamientos" es una figura literaria (metonimia) para referirse al mismo SEÑOR. Traducción Alterna: "Se rebelaron contra El SEÑOR; no obedecieron al mandamiento"

escucharon a su voz
Aquí "su voz" significa lo que Dios había dicho. Traducción Alterna: "Obedecieron lo que dijo"

desde el día en que los conocí
"Desde el momento en que empecé a liderarles". Algunas traducciones dicen "desde el día que les conoció", el día en que El SEÑOR primero los conoció.

Deuteronomy 9:25

Información General:
Moisés continúa recordándole a la gente de Israel acerca de lo sucedió en el pasado.

recosté boca abajo ante el SEÑOR
"me recosté con mi cara en el suelo". Traduzca esto como está en 9:17.

Cuarenta días y cuarenta noches
40 días y 40 noches. (Ver:)

has redimido
Moisés habla como si el SEÑOR hubiera rescatado a los israelitas pagando dinero para librarlos de la esclavitud. Traducción Alterna: "Has rescatado"

con tu grandeza
La palabra "grandeza" es una figura literaria

con mano poderosa
Aquí "mano poderosa" se refiere al poder del SEÑOR. Traducción Alterna: "Con tu gran poder". Palabras similares también aparecen en 4:34.

Deuteronomy 9:27

Información General:
Moisés continúa orando a El SEÑOR para que no destruya a la gente de Israel.

Llama a memoria
Este es una expresión idiomática. Traducción Alterna: "Recuerda"

así que la tierra de donde nos sacaste
Las palabras "la tierra" son una figura literaria (metonimia) para referirse a la gente de Egipto"

diría
"Puede decir"

por tu gran fuerza y por la muestra de tu poder
Estas frases significan básicamente la misma cosa y enfatiza la grandeza del poder que El SEÑOR usó para rescatar a su pueblo.

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Chapter 10

1 En ese tiempo EL SEÑOR me dijo: "Talla dos tablas de piedra como la primera, y ven a Mí en la montaña, y haz un arca de madera. **2** Yo escribiré en las tablas las palabras que estaban en las primeras tablas que tú rompiste, y tú las colocarás en el arca". **3** Así que hice un arca con madera de acacia y talle dos tablas de piedra como las primeras y fuí a la montaña teniendo las dos tablas en mi mano. **4** ÉL escribió en las tablas como en la primera escritura, los Diez Mandamientos que EL SEÑOR me había hablado en la montaña desde en medio del fuego en el día de la asamblea; entonces EL SEÑOR me las dió a mí. **5** Yo me volví y baje de la montaña, y coloque las tablas en el arca que yo había hecho; allí están, como EL SEÑOR me ordenó. **6** (La gente de Israel viajó desde Beerot Bene Jaacán hacia Mosera. Allí murió Aarón, y allí fue sepultado; Eleazar su hijo sirvió como sacerdote en su lugar. **7** Desde allí ellos viajaron a Gudgoda, y de Gudgoda a Jotbata, la tierra de las corrientes de agua. **8** En ese tiempo EL SEÑOR escogió la tribu de Leví para cargar el arca del Pacto del SEÑOR, para que estuvieran delante del SEÑOR para servirle a ÉL y para bendecir a la gente en su nombre, como hasta hoy. **9** Por otro lado Leví no tenía porción ni herencia de tierra con sus hermanos; El SEÑOR sería su herencia, como EL SEÑOR SU DIOS les había hablado.) **10** "Yo me mantuve en la montaña como la primera vez, cuarenta días y cuarenta noches. El SEÑOR me escuchó en ese tiempo también; EL SEÑOR no quería destruirte. **11** EL SEÑOR me dijo: "Levantate, ve delante del pueblo para que los dirijas en su viaje; ellos irán y poseerán la tierra que yo juré darle a sus antepasados". **12** Ahora Israel, ¿Qué pide de tí EL SEÑOR TU DIOS? Excepto temer al SEÑOR TU DIOS, caminar en Sus pasos, amar y adorar al SEÑOR TU DIOS con todo tu corazón y toda tu alma, **13** guardar los mandamientos del SEÑOR y Sus estatutos, que te estoy ordenando hoy por tu propio bien? **14** He aquí, al SEÑOR TU DOS le pertenece el cielo y el cielo de los cielos; la tierra con todo lo que está en ella. **15** Solamente EL SEÑOR tomó placer en tus padres para amarlos y escogió a sus descendientes después de ellos, más que cualquiera de los otros pueblos, como Él lo hace hoy. **16** Por tanto, circuncida el prepucio de tu corazón y ya no seas más terco. **17** Porque EL SEÑOR TU DIOS, ÉL es DIOS de dioses y SEÑOR de señores, EL GRAN DIOS, EL PODEROSO y EL TEMIBLE, quien no favorece a nadie y no acepta sobornos. **18** ÉL hace justicia para el huérfano y la viuda, y ÉL muestra su amor para el extranjero dándole comida y ropa. **19** Por tanto, ama al extranjero; porque ustedes eran extranjeros en la tierra de Egipto. **20** Le temerás al SEÑOR TU DIOS; a ÉL le adorarás. A ÉL debes aferrarte y por Su Nombre jurarás. **21** ÉL es tu alabanza y ÉL es TU DIOS, quien te ha hecho estas grandes y temibles cosas, las cuales tus ojos han visto. **22** Tus padres bajaron a Egipto como setenta personas; ahora EL SEÑOR TU DIOS te ha hecho tantos como las estrellas de los cielos.

Deuteronomy 10:1

Información General:
Moisés continúa recordándole a la gente de Israel acerca de lo que sucedió en el pasado.

En ese tiempo
"Después de que terminé de orar"

primera
"primero" es el número ordinal para uno. Se refiere al primer conjunto de tabletas que Moisés había roto.

en la montaña
Aquí "la montaña" se refiere al Monte Sinaí.

Deuteronomy 10:3

Información General:
Moisés continúa recordándle a la gente de Israel acerca de lo que sucedió en el pasado.

como las primeras
Aquí "primeras" se refiere a las primeras tabletas de piedra. Traducción Alterna: "Al igual que las 2 primeras tabletas de piedra"

fuí a la montaña
"Subí al Monte Sinaí"

desde el medio del fuego
Era como si El SEÑOR fuera una persona parada en medio del fuego y hablando en voz alta. Traduzca esto como lo hizo en 9:9.

en el día de la asamblea
El nombre abstracto "asamblea" puede ser expresado como el verbo "reunirse". Traducción Alterna: "En el día en que ustedes los israelitas vinieron y se reunieron en un solo lugar." Traduzca esto como lo hizo en 9:9.

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Deuteronomy 10:5

Información General:
Moisés continúa recordándole a la gente de Israel acerca de lo que sucedió en el pasado.

Yo me volví
Aquí "yo" se refiere a Moisés.

bajé de la montaña
"bajé del Monte Sinaí"

en el arca
"En la caja" o "en el pecho" (Biblia Dinámica Desbloqueada)

Deuteronomy 10:6

Información General:
El escritor da un breve relato de por dónde habían viajado los israelitas.

La gente de Israel... una tierra de corrientes de agua
Esto da información de trasfondo sobre por dónde viajó la gente de Israel. También cubre la muerte natural de Aarón en Mosera.

Beerot Bene Jaacán hacia Mosera ... Gudgoda ... Jotbata
Estos son nombres de diferentes lugares por los que pasaron los Israelitas mientras estaban el desierto. (Ver:)

Beerot Bene Jaacán
El traductor puede agregar una nota al pie: "El nombre 'Beerot Bene Jaacán´ significa ´Los pozos que pertenecían a la gente de Jaacán'"

allí fue sepultado
Esto puede ser traducido en forma activa. Traducción Alterna: "ahí es donde lo enterraron" o " Los israelitas lo enterraron allí"

Eleazar
Este es el nombre del hijo de Aarón.

Deuteronomy 10:8

Información General:
El escritor da una información de trasfondo acerca de la tribu de Leví.

para que estuvieran delante del SEÑOR para servirle
Esta es una expresión idiomática. "Para ofrecer los sacrificios que El SEÑOR requiere"

en su nombre
"Con la autoridad del SEÑOR" o "Como representante del SEÑOR"

como hasta hoy
"Como lo están haciendo hoy"

no tenía porción ni herencia de tierra
La tribu de Leví no recibió una porción de la tierra prometida cuando llegaron allí. El completo significado de esta declaración puede hacerse explícito.

El SEÑOR sería su herencia
El SEÑOR habla de la relación especial que Aarón y sus descendientes tendrán con él como si El SEÑOR fuera algo que heredarán. Traducción Alterna: " El SEÑOR es lo que ellos tendrán" o "El SEÑOR les permitirá servirle y Él los proveerá a través de ese servicio"

El SEÑOR tu Dios
Moisés habla a los israelitas como si ellos fueran un solo hombre.

le habló
"Habló a la tribu de Leví"

Deuteronomy 10:10

Información General:
Moisés reanuda el recordatorio a la gente de Israel sobre lo que sucedió en el pasado.

Como la primera vez
"Primero" es el número ordinal para uno. Aquí se refiere a la primera vez que Moisés subió a el Monte Sinaí para recibir las tabletas del SEÑOR. "Como hice la primera vez".

Cuarenta días y cuarenta noches
"40 días y 40 noches" (Ver:)

Destruirte
Moisés habla a los israelitas como si fueran un hombre.

poseerán la tierra
"Tomar la tierra" o "Tomar posesión de la tierra"

Sus ancestros
Esto se refiere a Abraham, Isaac, Jacob

darle a ellos
"Que les daría a ustedes, sus descendientes".

Deuteronomy 10:12

Información General:
Moisés habla a los israelitas como si ellos fueran una persona.

Ahora, Israel
Aquí la figura literaria (metonimia) "Israel" se refiere a la gente de Israel. Traducción Alterna: "Ahora, gente de Israel"

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¿qué el SEÑOR tu Dios requiere de ti, excepto temer... por tu propio bien?
Moisés usa una pregunta para enseñar a la gente de Israel. Esta pregunta retórica puede ser traducida como una declaración. Traducción Alterna: "Esto es lo que El SEÑOR tu Dios requiere que hagas: Temer... por tu propio bien..."

caminar en todos sus caminos
Moisés habla como si obedecer a El SEÑOR es caminar por un sendero. Traducción Alterna: "Obedecer todos sus mandatos"

con todo tu corazón y toda tu alma
La expresión idiomática "con todo tu corazón" significa "completamente" y "con toda tu alma" significa "con todo tu ser". Estas dos frases tienen un significado similar. Vea cómo tradujo esto en 4:29. Traducción Alterna: "Con todo tu ser" o "Con toda tu energía" (Ver:file:///C:/Program%20Files%20(x86)/translationStudio/resources/app/src/views/ Y file:///C:/Program%20Files%20

Deuteronomy 10:14

Información General:
Moisés continúa hablando a los israelitas como si fueran una persona.

He aquí
La frase "he aquí" enfatiza que lo que se dice a continuación es importante. "Presta atención" u "Observa" o "Escucha"

cielo ... tierra
Estas palabras muestran dos extremos, y se combinan para significar que todas las cosas en todas partes pertenecen al SEÑOR.

el cielo de los cielos
Esto se refiere a los lugares más altos en los cielos. Todo en los cielos pertenece a Dios.

te escogió
Aquí la palabra "te" se refiere a todos los israelitas.

Deuteronomy 10:16

Por tanto
"Debido a esto"

circuncida el prepucio de tu corazón
La palabra "prepucio" se refiere al pliegue de la piel en las partes privadas de un hombre que se elimina durante la circuncisión. Aquí Moisés se refiere a la circuncisión espiritual. Esto significa que la gente debe retirar el pecado de sus vidas.

Dios de dioses
"El supremo Dios" o "El único Dios verdadero"

SEÑOR de maestros
"El supremo SEÑOR" o " El poderoso SEÑOR"

el temible
"El que hace temer a la gente"

Deuteronomy 10:18

Información General:
Moisés continúa hablando a la gente de Israel.

Él ejecuta justicia por el huérfano
"El SEÑOR se asegura de que la gente trate justamente a los huérfanos"

huérfano
Estos son niños cuyos padres murieron y no tienen parientes que los cuiden.

viuda
Una verdadera viuda es una mujer cuyo esposo ha muerto y no tiene hijos para que la cuiden en su vejez.

Por tanto
"Debido a esto"

Deuteronomy 10:20

Información General:
Moisés habla a los israelitas como si ellos fueran un solo hombre.

A Él adorarás
"Él es el único a quien debes adorar"

A Él debes aferrarte
Se habla de tener una buena relación con El SEÑOR y confiar completamente en Él como si la persona se aferrase a El SEÑOR. Traducción Alterna: "Tu debes confiar en Él" o "Él es en el único en el que debes confiar".

por su nombre jurarás
Jurar en el nombre de El SEÑOR significa hacer al SEÑOR la base o el poder sobre el cual se hace el juramento. Aquí "nombre" representa al mismo SEÑOR. Vea cómo tradujo una frase similar en 6:13. Traducción Alterna: "Tu jurarás y le pedirás a El SEÑOR que lo confirme" o " Cuando jures hablarás su nombre".

las cuales tus ojos han visto
Aquí "ojos" se refiera a la persona entera. Traducción Alterna: "Que tú mismo has visto".

Él es tu alabanza
Posibles significados son 1) "Él es a quien debes alabar" o 2) "Es porque tú lo adores que otras personas te alabarán".

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Deuteronomy 10:22

Información General:
Moisés continúa hablando a la gente de Israel como si fueran un sólo hombre.

bajaron a Egipto
"viajaron hacia el sur a Egipto" o "fueron a Egipto"

setenta personas
"70 personas"

tantas como las estrellas del cielo
Esto enfatiza el gran número de israelitas que estuvieron con Moisés. Traducción Alterna: "Más de lo que puedes contar".

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Chapter 11

1 Por lo tanto van a amar al SEÑOR TU DIOS y siempre guardarán sus instrucciones, sus estatutos, sus decretos y sus mandamientos. **2** Noten que yo no hablo a sus hijos, quienes no han conocido ni han visto el castigo del SEÑOR TU DIOS, su grandeza, su mano poderosa o su brazo extendido, **3** las señales y obras que ÉL hizo en medio de Egipto al Faraón, rey de Egipto, y a toda su tierra. **4** Tampoco vieron lo que le hizo al ejército de Egipto, a sus caballos o a sus carruajes, cómo ÉL hizo que el agua del Mar Rojo los sobrecogiera mientras los estaban persiguiendo y como EL SEÑOR los destruyó hasta hoy **5** o lo que ÉL hizo por ustedes en el desierto hasta que ustedes llegaron a este lugar. **6** Ellos no han visto lo que EL SEÑOR le ha hecho a Datán y Abiram, los hijos de Eliab, hijo de Rubén; como la tierra abrió su boca y los tragó, sus casas, sus tiendas y todos los seres vivientes que les seguían, en medio de Israel. **7** Pero sus ojos han visto todas las grandes obras que EL SEÑOR ha hecho. **8** Por lo tanto guarda todos los mandamientos que YO les estoy ordenando hoy, para que sean fuertes y vayan y posean la tierra donde ustedes van a poseerla **9** y que ustedes puedan alargar sus días en la tierra que EL SEÑOR prometió dársela a sus padres y a sus decendientes, una tierra que fluye con leche ycon miel. **10** Pero la tierra que ustedes van a poseer, no es como la tierra de Egipto, desde donde vinieron, donde ustedes plantaban sus semillas y las regaban con tu pie, como un jardín de hierbas; **11** pero la tierra, donde van a ir a poseer, es una tierra de colinas y valles y bebe agua de la lluvia de los cielos, **12** una tierra que EL SEÑOR SU DIOS cuida; los ojos del SEÑOR SU DIOS siempre están sobre ella, desde el principio del año hasta el final del año. **13** Sucederá, que si ustedes escuchan diligentemente mis mandamientos que yo les ordeno hoy, para amar al SEÑOR SU DIOS y servirle a ÉL con todo su corazón y con toda su alma, **14** que yo les daré la lluvia de su tierra en su temporada, la lluvia primera y la última lluvia, para que ustedes puedan reunir su grano, su nuevo vino y su aceite. **15** Yo les daré pasto en sus campos para sus ganados y ustedes comerán y se llenarán. **16** Pongan atención a ustedes mismos para que su corazón no sea engañado, y ustedes se vuelvan y adoren otros dioses y se inclinen a ellos; **17** para que el enojo del Señor no se encienda contra ustedes; y así el no cerrará los cielos para que no vuelva a llover, y la tierra no produzca su fruto, y ustedes perezcan rápidamente al acabarse todo el bien de la tierra que EL SEÑOR te ha dado. **18** Por lo tanto pongan estas palabras mías en su corazón, en su alma, amarralas como un signo en su mano y dejénlas en sus frentes entre sus ojos. **19** Ustedes las enseñarán a sus hijos y hablarán de ellas cuando se sienten en su casa, cuando hablen en las calles, cuando se acuesten y cuando se levanten. **20** Ustedes las escribirán en los marcos de las puertas y en las entradas de las ciudades, **21** que tus días y los días de tus hijos sean multiplicados en la tierra que EL SEÑOR juró a tus antepasados darles por el tiempo en que los cielos estén sobre la tierra. **22** Pero si ustedes diligentemente mantienen todos estas ordenanzas que yo les he dado, así haciéndolas, amando al SEÑOR TU DOS, para caminar en todos SUS caminos, y para mantenerte unido a él, **23** entonces EL SEÑOR sacará todas estas naciones de delante de tí y tu destruirás naciones más grandes y más poderosas que ustedes. **24** Todo lugar donde la planta de sus pies pisaren será suyo; desde el desierto del Líbano, desde el río Eufrates, hasta el mar del oeste sera su borde. **25** Ningún hombre será capaz de mantenerse delante de ustedes. El SEÑOR TU DIOS dejará el miedo de ustedes y el terror de ustedes sobre toda la tierra que ustedes pisaren, así como ÉL les ha dicho a ustedes. **26** Mirén, Yo pongo delante de ustedes hoy una bendición y una maldición: **27** La bendición, si ustedes obedecen las ordenanzas del SEÑOR TU DIOS que yo les ordeno hoy, **28** y la maldición, si ustedes no obedecen las ordenanzas del SEÑOR TU DIOS, pero si se salen del camino que yo les ordeno hoy, para ir detrás de otros dioses que ustedes no conocen. **29** Sucederá, cuando EL SEÑOR TU DIOS traiga sobre la tierra que ustedes van a poseser, que ustedes establecerán la bendición del Monte Gerizim, y la maldición del Monte Ebal. **30** ¿No están ellos más allá del Jordán, al oeste del camino occidental, en la tierra de los cananeos quienes viven en el Araba, al frente de Gilgal, junto a los robles de Moré? **31** Así que ustedes cruzarán por el Jordán para ir a poseer la tierra que EL SEÑOR TU DIOS les está dando, y ustedes la poseerán y vivirán en ella. **32** Ustedes mantendrán estos estatutos y los decretos que yo establezco delante de ustedes hoy.

Deuteronomy 11:1

siempre guardarán
"Siempre obedecer"

Información General:
Moisés continúa hablando a las personas de Israel.

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Deuteronomy 11:2

quienes no han conocido ni han visto
"Quienes no han experimentado"

su mano poderosa o su brazo extendido
Aquí "mano poderosa" y "brazo extendido" son metáforas del poder del SEÑOR. Palabras similares aparecen en 4:34. Traducción Alterna: "O su gran poder"

en medio de Egipto
"En Egipto"

a toda su tierra
Aquí "tierra" representa a la gente. Traducción Alterna: "A toda su gente"

Deuteronomy 11:4

Información General:
Moisés continúa hablando a los israelitas adultos que eran lo suficientemente mayores para entender lo que Dios hizo en Egipto

Tampoco vieron lo que le hizo
"Tampoco tus hijos vieron lo que El SEÑOR hizo"

el ejército de Egipto
"Los soldados Egipcios"

los estaban persiguiendo
Aquí "los" hace referencia a los israelitas que estaban vivos 40 años antes.

a este lugar
Esto hace referencia a la llanura del valle del Río Jordán, donde Moisés les habla antes de cruzar a Canaán.

Deuteronomy 11:6

Información General:
Moisés continúa recordando a los adultos que enseñen a sus hijos los hechos poderosos de Dios.

Datán y Abiram, los hijos de Eliab
Moisés se refiere a un evento en el pasado cuando Datán y Abiram se rebelaron contra Moisés y Aarón. El significado completo de esta declaración de puede hacer explícito. (Ver:)

Datán... Abiram... Eliab
Estos son nombres de hombres.

hijo de Rubén
"Descendiente de Rubén"

la tierra abrió su boca y los tragó
Se habla del SEÑOR ocasionando que la tierra se abriera para que la gente cayera como si la tierra tuviera una boca y la capacidad de tragar gente.

todos los seres vivientes que les seguían
Esto se refiere a sus sirvientes y animales.

en el medio de todo Israel
Esto significa que todas las personas de Israel fueron testigos de lo que sucedió con Datán, Abiram, sus familias y sus posesiones.

Pero sus ojos han visto
Aquí "ojos" representa a toda la persona. Traducción Alterna: "Pero han visto" .

Deuteronomy 11:8

Información General:
Moisés continúa hablando a la gente de Israel.

poseer la tierra
"Tomar la tierra"

donde ustedes van a poseerla
La frase "van a" es utilizada porque la gente de Israel va a tener que cruzar el río Jordán para entrar a Canaán.

alargar sus días
Largos días son una metáfora para una vida larga. Traducción Alterna: "Ser capaz de vivir mucho tiempo". Traduzca estas palabras como están en 4:25.

una tierra que fluye con leche y miel
Esta es una expresión idiomática. Traducción Alterna: "Una tierra donde fluye mucha leche y miel" o "una tierra que es excelente para el ganado y la agricultura". Vea cómo tradujo esto en 6:3.

Deuteronomy 11:10

las regaban con tu pie
Posibles significados son 1) "pie" es una figura literaria (metonimia) que representa el trabajo duro de caminar para llevar agua a los campos o 2) Ellos usarían sus pies para girar una rueda de agua que suministraba agua a los campos.

jardín de hierbas
"jardín vegetal" o "huerto de vegetales"

bebe agua de la lluvia de los cielos
Se habla de la tierra que recibe y absorbe mucha lluvia como si la tierra estuviera bebiendo el agua. Traducción Alterna: "La lluvia del cielo le da mucha agua".

los ojos del SEÑOR tu Dios su Dios siempre están sobre ella
Aquí "ojos" representa atención y cuidado. Traducción Alterna: "El SEÑOR tu Dios está siempre cuidándola"

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desde el principio del año hasta el final del año
Aquí los dos extremos "principio" y "final" son usadas juntas para hacer referencia a un año entero. Traducción Alterna: "Continuamente durante todo el año"

Deuteronomy 11:13

Sucederá, que si
Esto significa que lo que El SEÑOR promete va a suceder si los israelitas obedecen sus mandamientos.

que yo les ordeno
Aquí "yo" se refiere a Moisés.

con todo tu corazón y con toda tu alma
La expresión idiomática "con todo tu corazón" significa "completamente" y "con... alma" significa "con todo tu ser". Estas dos frases tienen significados similares. Vea cómo tradujo esto en 4:29. Traducción Alterna: "Con todo tu ser" o "con toda tu energía".

les daré la lluvia de su tierra en su temporada
"Haré que llueva en tu tierra en la estación apropiada"

les daré
Aquí "les" se refiere al SEÑOR. Esto se puede afirmar en tercera persona. Traducción Alterna: "El SEÑOR dará" o "Él dará"

la lluvia temprana y la lluvia tardía
Esto se refiere a la lluvia al comienzo de la temporada de siembra y la lluvia para madurar los cultivos para la cosecha. Traducción Alterna: "La lluvia de otoño y la lluvia de primavera" o " la lluvia en las estaciones adecuadas"

Deuteronomy 11:16

Información General:
Moisés continúa hablando a la gente de Israel.

Pongan atención a ustedes mismos
"Sean cuidadosos" o "tengan cuidado"

para que su corazón no sea engañado
Aquí "corazón" representa a los pensamientos y deseos de las personas. Esto se puede afirmar en forma activa. Traducción Alterna: "Para que tus deseos no te engañen" o "Para que no te engañes".

ustedes se vuelvan y adoren otros dioses
Se habla de rechazar al SEÑOR y adorar a otros dioses como si la persona giraría físicamente e iría en una dirección diferente lejos del SEÑOR. Traducción Alterna: "Empiecen a adorar a otros dioses".

para que el enojo del Señor no se encienda contra ustedes
Se habla de Dios enojándose como si fuera un fuego que empezara. Esto se puede expresar en forma activa. Traducción Alterna: "Para que El SEÑOR no se enoje contigo". (Ver:file:///C:/Program%20Files%20(x86)/translationStudio/resources/app/src/views/ Y file:///C:/Program%20Files%20

así Él no cerrará los cielos para que no vuelva a llover, y la tierra no produzca su fruto
Se habla de que Dios no hace que caiga lluvia del cielo como si estuviera cerrando el cielo. Traducción Alterna: "Para que Él no provoque que la lluvia deje de caer del cielo para que los cultivos no crezcan en la tierra"

Deuteronomy 11:18

pongan estas palabras mías en su corazón y en su alma
Se habla de una persona siempre pensando y considerando lo que manda Moisés como si el corazón y el alma fueran el contenido para llenar el contenedor. Traducción Alterna: "Ten mucho cuidado de recordar estas palabras que te estoy diciendo"

estas palabras mías
Aquí "palabras" representa los mandamientos de los cuales Moisés está hablando.

su corazón y en su alma
Aquí "corazón" y "alma" representan a la mente o pensamientos de la persona. VER:

átenlas
"Aten estas palabras". Esta es una figura literaria (metonimia) que representa a una persona que escribe las palabras en un pergamino, pone el pergamino en una bolsa y ata la bolsa. Esta figura literaria a su vez puede ser una metáfora, lo que significa que las personas deben tener cuidado de obedecer las órdenes de Moisés. Vea cómo tradujo frases similares en 6:8. VER:

como un signo en su mano
"como algo que les haga recordar mis reglas".

déjenlas ser como insignias entre sus ojos
"Dejen que mis palabras sean como insignias entre sus ojos". Esta es una figura literaria (metonimia) que representa a una persona que escribe las palabras de Moisés en el pergamino, pone el pergamino en una bolsa y ata la bolsa para que se acomode entre sus ojos. Esta figura literaria a su vez puede ser una metáfora que significa que la persona debe tener cuidado de obedecer todas las órdenes de Moisés. Vea cómo tradujo frases similares en 6:8. VER:(file:///C:/Program%20Files%20(x86)/translationStudio/resources/app/src/views/ Y file:///C:/Program%20Files%20

insignias
Ornamentos que una persona usa en la frente.

cuando se sienten en su casa, cuando hablen en las calles, cuando se acuesten y cuando se levanten
Usar las diferentes frases "en su casa" y "en la calle" y los opuestos "cuando se acuesten" y "cuando se levanten", representa en todo lugar, todo el tiempo. La gente de Israel debía discutir los mandamientos de Dios y enseñarle a sus hijos en cualquier momento y en cualquier lugar.

Deuteronomy 11:20

Información General:
Moisés continúa hablando a la gente de Israel.

Ustedes las escribirán en los marcos de las puertas y en las entradas de las ciudades
Traduzca estas palabras como lo hizo en 6:8.

que tus días y los días de tus hijos serán multiplicados
Aquí "días" representa un largo periodo de tiempo. Esto se puede expresar en forma activa. Traducción Alterna: "Que El SEÑOR puede hacer que usted y sus hijos vivan mucho tiempo".

a tus ancestros
Esto se refiere a Abraham, Isaac, y Jacob.

darles por el tiempo en que los cielos estén sobre la tierra
Esto compara cuánto tiempo las personas podrían permanecer en la tierra con el tiempo que existirá el cielo sobre la tierra. Esta es una manera de decir "por siempre". Traducción Alterna: "Para darles como una posesión para siempre" o "Para permitirles vivir ahí por siempre".

Deuteronomy 11:22

Información General:
Moisés continúa hablando a la gente de Israel.

Pero si ustedes diligentemente mantienen todos estas ordenanzas que yo les he dado, así que haciéndolas
"Porque si tienes cuidado de hacer todo lo que te he mandado"

caminar en todos sus caminos
Como quiere El SEÑOR que una persona viva y se comporte se puede decir como si fuera la manera, el camino o la carretera de El SEÑOR. Decir que una persona obedece al SEÑOR es como si la persona estaba caminando con El SEÑOR en su carretera o en su camino.

para mantenerte unido a Él
Se habla de tener una buena relación con El SEÑOR y confiar completamente en Él como si la persona se estuviera aferrando al Señor. Traducción Alterna: "Confiar en Él " o "Tener una buena relación con Él". Vea como palabras similares fueron traducidas en 10:20.

todas estas naciones de delante de ti, y tú desposeerás naciones
Aquí "naciones" representa a los pueblos que vivían en Canaán. Traducción Alterna: "Todos estos pueblos de delante de ti, y tú tomarás la tierra de los pueblos".

más grandes y más poderosas que ustedes
Aunque el ejército de Israel es más pequeño y más débil que los pueblos que viven en Canaán, El SEÑOR permitirá que el pueblo de Israel los derrote.

Deuteronomy 11:24

Información General:
Moisés continúa hablando a la gente de Israel.

Todo lugar donde la planta de sus pies pisarán
Aquí "la planta de sus pies" representa a toda la persona. Traducción Alterna: "Cada lugar donde vayas".

Desde el río, el río Éufrates
"Desde el río Éufrates"

Ningún hombre será capaz de mantenerse delante de ustedes
La frase: "mantenerse delante de ustedes" es una expresión idiomática. Traducción Alterna: "Ninguno podrá detenerles" o "Ninguno podrá oponerse a ustedes"

El SEÑOR tu Dios dejará el miedo de ustedes y el terror de ustedes sobre toda la tierra que ustedes pisaren
Se habla del SEÑOR haciendo que la gente tenga mucho miedo como si el miedo y el terror fueran un objeto que Él colocará en el lugar de la gente. Traducción Alterna: "El SEÑOR tu DIOS hará que la gente en todos los lugares a los que vayan les tengan mucho miedo.

el miedo de ustedes y el terror de ustedes
Las palabras "miedo" y "terror" significan lo mismo y enfatizan la intensidad del miedo. Traducción Alterna: "Un terrible miedo a ustedes"

sobre toda la tierra que ustedes pisaren
Aquí "la tierra" es una figura literaria

Deuteronomy 11:26

Información General:
Aquí Moisés resume las dos opciones que la gente de Israel podría elegir. Podrían elegir obedecer y recibir la bendición de Dios o podrían elegir desobedecer y recibir el castigo de Dios.

Miren
"Presten atención"

Yo pongo delante de ustedes hoy una bendición y una maldición
Se habla de permitir que la gente elija si quiere que Dios los bendiga o maldiga como si una bendición o una maldición fueran objetos que Moisés está poniendo delante de ellos.

la bendición
Este nombre abstracto puede ser expresado como un verbo. Traducción Alterna: "Dios les bendecirá"

la maldición
Este nombre abstracto puede ser expresado como un verbo. Traducción Alterna: "Dios les maldecirá"

pero se tornan a un lado del camino que yo les ordeno hoy, para ir detrás de otros dioses
Los mandatos del SEÑOR que Moisés le está diciendo a la gente se mencionan como si fueran el camino o la carretera de Dios. No obedecer los mandamientos de Dios es como decir que las personas fisicamente giran en otra dirección alejándose del SEÑOR para seguir a otros dioses. Traducción Alterna: "Dejaron de obedecer lo que les ordené hoy para adorar a otros dioses".

otros dioses que ustedes no conocen.
Esto se refiere a los dioses que otros pueblos adoraban. Los israelitas conocían al SEÑOR porque Él se ha revelado a ellos y ellos experimentaron su poder.

Deuteronomy 11:29

Información General:
Moisés continúa hablando a la gente de Israel.

ustedes establecerán la bendición en el monte Gerizim, y la madición en el Monte Ebal
La bendición y la maldición se mencionan como objetos que alguien pondría en las montañas. Traducción Alterna: "Algunos de ustedes deben pararse en la cima del monte Gerazim y proclamar qué hará que lL SEÑOR los bendiga, y los demás deben estar en la cima del monte Ebal y proclamar qué hará que El SEÑOR los maldiga" (Biblia Dinámica Desbloqueada).

Monte Gerizim... Monte Ebal
Éstos son nombres de montañas en el lado oeste del río Jordán.

¿No están ellos más allá del Jordán... Moré?
Los israelitas están en el lado oriental del río Jordán. Moisés usa una pregunta para recordar a la gente donde estaban ubicadas estas montañas. Esta pregunta puede ser traducida como una declaración. Traducción Alterna: " Como ustedes saben ellos están más allá del Jordán... Moré".

más allá del Jordán
"En el lado oeste del río Jordán"

oeste del camino occidental,
"En el oeste"

contra de Gilgal
"Cerca de Gilgal". Puede que este no sea el mismo lugar que la ciudad cerca de Jericó. Moisés puede estar refiriéndose a un lugar que está cerca de Siquem.

robles de Moré
Éstos son árboles sagrados cerca de Gilgal.

Deuteronomy 11:31

Información General:
Moisés continúa hablando a la gente de Israel.

estos estatutos y los decretos
Éstos son los estatutos y decretos que Moisés dará en Deuteronomio 12-26.

establezco delante de ustedes hoy
Esto no significa que estos son nuevos. Moisés está repitiendo (repasando) los mismos estatutos y decretos que el dio 40 años antes.

establezco delante de ustedes
Se habla de los estatutos y decretos de Dios, que Moisés le dice a la gente, como si fueran objetos que Moisés está poniendo ante la gente. Traducción Alterna: "Les estoy dando" (Biblia Dinámica Desbloqueada)

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Chapter 12

1 Estos son los estatutos y los decretos que tú vas a mantener en la tierra que EL SEÑOR, EL DIOS de tus padres, te ha dado para poseer, todos los días que tú vivas en la tierra. **2** Tú seguramente destruíras todos los lugares donde las naciones que tu conquiataste adoraron a sus dioses, en montañas altas, en colinas, y debajo de cada árbol verde. **3** Y tú romperás sus altares y harás pedazos sus pilares de piedra, y quemarás sus imágenes de la diosa Asera; tú cortarás las figuras talladas de sus dioses y destruirás sus nombres de ese lugar. **4** No adorarán al SEÑOR SU DIOS así. **5** Pero ese lugar que EL SEÑOR SU DIOS escogerá de todas sus tribus para poner su Nombre, ese será el lugar dónde ÉL vivira, y es ahí donde tú irás. **6** Es ahí dónde traerás tus ofrendas quemadas, tus sacrificios, tus diezmos, y las ofrendas presentadas por tu mano, tus ofrendas por votos, tus ofrendas voluntarias, y el primogénito de tus ganados y de tus rebaños. **7** Es ahí donde vas a comer ante EL SEÑOR TU DIOS y elegrarte en todo lo que has puesto tu mano, tú y tu casa, donde EL SEÑOR TU DIOS te ha bendecido. **8** Tu no harás todas las cosas que estamos haciendo aquí hoy, ahora todo el mundo está haciendo lo que es correcto en sus propios ojos, **9** porque tú no has llegado aún al descanso, a la herencia que SEÑOR TU DIOS te esta dando. **10** Pero cuando ustedes pasen por el Jordán y vivan en la tierra que EL SEÑOR SU DIOS está haciendo que ustedes hereden, y cuando ÉL les dé descanso de todo sus enemigos a su alrededor, para que ustedes vivan en seguridad, **11** entonces sucederá que al lugar donde EL SEÑOR TU DIOS escogerá para hacer que su Nombre viva, ahí traerán todo lo que yo les mande: sus ofrendas quemadas, sus sacrificios, sus diezmos, y la ofrenda presentada de sus manos, toda las ofrendas que ustedes escojan como votos que ustedes darán como votos al SEÑOR. **12** Ustedes se alegraran ante el SEÑOR SU DIOS: tú, tus hijos, tus hijas, tus sirvientes varones, tus sirventas mujeres, y el levita que está entre tus puertas, porque él no tiene porción o herencia entre ustedes. **13** Préstense atención a ustedes mismos que no le ofrezcan su ofrenda quemada en todo lugar que vean; **14** pero será en el lugar que EL SEÑOR va a escoger entre una de sus tribus que ustedes ofrecerán sus ofrendas quemadas, y ahí ustedes harán todo lo que yo les mande. **15** Sin embargo, ustedes pueden matar y comer a los animales dentro de todos tus puertas, como deseen, recibiendo las bendiciones del SEÑOR TU DIOS por todo lo que Él les ha dado; las personas impuras y las personas puras, pueden comer de esto por igual, animales como la gacela y el venado. **16** Pero ustedes no se tomarán la sangre; ustedes la derramarán sobre la tierra como agua. **17** No puedes comer dentro de tus puertas de los diezmos de tu grano, tu vino nuevo, tu aceite, o el primogénito de tu ganado o rebaño; y no puedes comer de cualquier carne que sacrifiques junto con cualquiera de los votos que haces, ni ése que ofredas libremente, ni de las ofrendas que presentas con tus manos. **18** En cambio, vas a comerlos delante del SEÑOR TU DIOS en el lugar que el SEÑOR TU DIOS escogerá; tú, tus hijos, tus hijas, tus sirviente varón, tus sirviente mujer, y el Levita quien está entre tus puertas; se alegrarán ante EL SEÑOR TU DIOS acerca de todo lo que pongas tu mano. **19** Pon atención de tí mismo para que no abandones al Levita mientras viva en tu tierra. **20** Cuando EL SEÑOR TU DIOS agrande tus fronteras, como ÉL te ha prometido, y tú digas: "Yo comeré carne", a causa de tu deseo de comer carne, tú podrás comer carne, como tu alma desee. **21** Si el lugar que EL SEÑOR TU DIOS selecciona para colocar Su Nombre está muy lejos de tí, entonces matarás parte de tu ganado y tu rebaño que EL SEÑOR te ha dado, como yo te he ordenado, podrás comer dentro de tus puertas, como sus almas deseen. **22** Como la gacela y el venado son comidos, así comerás de ellas; las personas limpias y no limpias pueden comer de ellas por igual. **23** Solo asegúrate de no consumir la sangre, pues la sangre es la vida; no comerás la vida con la carne. **24** No la comerás; la derramarás en la tierra como el agua. **25** No te la comerás, para que te pueda ir bien a tí, y a tus hijos después de tí, cuando hagas lo que es correcto a los ojos del SEÑOR. **26** Pero las cosas que le pertenecen al SEÑOR que tú tienes y las ofrendas por tus votos, estas tomarás e irás al lugar que EL SEÑOR escoga. **27** Allí ofrecerás tus ofrendas quemadas, la carne y la sangre, en el altar del SEÑOR TU DIOS; la sangre de tus sacrificios será derramada en el altar del SEÑOR TU DIOS, y comerás la carne. **28** Guarda y escucha todas estas palabras que YO te ordeno, para que te pueda ir bien a tí y a tus hijos después de tí para siempre, cuando hagas lo que es bueno y correcto a los ojos del SEÑOR TU DIOS. **29** Cuando EL SEÑOR TU DIOS corte las naciones de delante de tí, cuando entres para disponerlas, y dispongas de ellas, y vivas en la tierra de ellos, **30** presta atención de tí mismo, que no seas atrapado al seguirlos, después que ellos sean destruidos de delante de tí, engañados al investigar sus dioses, y preguntando: "¿Cómo estas naciones adoran a sus dioses? Yo haré lo mismo". **31** No puedes adorar al SEÑOR TU DIOS de esa manera, pues todo lo que es abominación para EL SEÑOR, las cosas que ÉL odia, ellos han hecho estas con sus dioses; ellos incluso queman a sus hijos y a sus hijas en fuego para sus dioses. **32** Lo que sea que YO te ordene, observálo. No le añadas ni le quites de ello.

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Deuteronomy 12:1

Información General:
Moisés sigue hablando a la gente de Israel.

tú vas a mantener
"Tú debes obedecer"

todos los días que tú vivas en la tierra
Aquí "días" representa un período más largo de tiempo. También, "vivir en la tierra", es una expresión idiomática que significa mientras viva la persona.

Tú seguramente destruíras
"Debes destruir"

las naciones que tú desposees
Aquí "naciones" representa los pueblos que vivían en Canaán. Traducción Alterna: "Los pueblos cuya tierra tomarás".

Deuteronomy 12:3

Información General
Moisés sigue hablando a la gente de Israel

Y tú romperás sus altares
"Debes destrozar los altares de esas naciones" o "Debes destruir los altares de esas naciones"

Harás pedazos
"Romper en pedazos" O "romper"

destruirás sus nombres
Aquí "sus nombres" representa "la memoria de ellos". Traducción Alterna: "Destrúyelos tan completamente que nadie los recordará" o "Destruye cuaquier cosa que represente a estos dioses falsos".

Ese lugar
Esto se refiere a cada lugar donde las naciones adoraban a sus dioses.

No adorarás a EL SEÑOR tu Dios de esa manera
"No deberías adorar al SEÑOR tu Dios como esas naciones adoran a sus dioses"

Deuteronomy 12:5

el lugar que El SEÑOR su Dios escogerá de todas sus tribus para poner su nombre
Aquí "su nombre" se refiere a Dios mismo. El SEÑOR escogerá un lugar donde Él vivirá y las personas vendrán a adorarle.

es ahí donde tú irás
Ellos irán a adorar donde Dios decide

Las ofrendas presentadas por tu mano
Aquí "mano" representa a toda persona. Traducción Alterna: "Las ofrendas que tú presentas".

tus ofrendas por votos, tus ofrendas voluntarias
"Tus ofrendas para cumplir un voto, tus ofrendas voluntarias". Estos son tipos de ofrendas.

el primogenito de tus ganados y de tus rebaños
Dios requiere que la gente le dé cada primogénito de su ganado.

Deuteronomy 12:7

Es ahí
Esto se refiere al lugar que El SEÑOR eligirá para que los hijos de Israel le adoren.

regocijarte de todo en lo que has puesto tu mano
Aquí "en lo que has puesto tu mano" representa a toda la persona y el trabajo que ha hecho. Traducción Alterna: "Regocíjate por todo el trabajo que has hecho"

Deuteronomy 12:8

Tú no harás todas las cosas que estamos haciendo aquí hoy
"Tú no harás como estamos haciendo aquí ahora". Esto significa que ellos adorarán en la tierra prometida de diferente manera en la que estaban adorando en ese momento.

ahora todo el mundo está haciendo lo que es correcto en sus propios ojos
Aquí "ojos" representa a los pensamientos u opiniones de las personas. Traducción Alterna: "Todos están haciendo lo que consideran correcto".

Al descanso
El sustantivo abstracto "el descanso" puede ser declarado como un verbo. Traducción Alterna: " A la tierra donde ustedes van a descansar".

a la herencia que El SEÑOR tu Dios te está dando
La tierra que Dios está dando a la gente de Israel se menciona como si fuera una posesión que un padre deja como herencia para su hijo. Traducción Alterna: "La tierra que El SEÑOR tu Dios te está dando como posesión permanente".

Deuteronomy 12:10

y vivan en la tierra
esto se refiere a la tierra de Canaán

en la tierra que el SEÑOR su Dios está haciendo que ustedes hereden
Se habla de Dios dando la tierra de Canaán a la gente de Israel es como si él fuera un padre dando una herencia a su hijo.

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Cuando El le dé descanso de todos sus enemigos alrededor
"Cuando El le da paz de todos sus enemigos alrededor"

Entonces sucederá que al lugar donde EL SEÑOR tu Dios escogerá para causar que su nombre viva
Aquí "nombre" representa a Dios mismo. Traducción Alterna: "Entonces al lugar donde vive EL SEÑOR tu Dios."

la ofrenda presentada de sus manos
Aquí "mano" representa a toda la persona. Traducción Alterna: " Las ofrendas que ustedes presentan".

todas las ofrendas que ustedes escojan como votos
"Todas sus ofrendas voluntarias para cumplir los votos"

Deuteronomy 12:12

Información General:
Moisés continúa hablando a la gente de Israel.

Se regocijarán ante EL SEÑOR
"Se regocijarán en la presencia de EL SEÑOR"

Los levitas que están entre tus portones
Aquí "portones" es una referencia a la misma ciudad. Traducción Alterna: "Los levitas que vivían dentro de su ciudad" o "Los levitas viviendo con ustedes".

porque él no tiene porción o herencia entre ustedes
El hecho de que EL SEÑOR no le daría nada de la tierra a los levitas se menciona como si un padre no estuviera dándoles una herencia.

Él no tiene porción
Aquí "él" se refiere a Leví. Leví representa a todos sus descendientes. Traducción Alterna: "Ellos no tienen porción"

Deuteronomy 12:13

Información General
Moisés continúa hablando a la gente de Israel

Préstense atención a ustedes mismos
"Sean cuidadosos"

en todo lugar que vean
"Cualquier lugar que les guste" o "Donde ustedes quieran"

pero será en el lugar que el SEÑOR va a escoger
Las ofrendas quemadas se harán en el tabernáculo. EL SEÑOR mismo escogerá donde estará ubicado el tabernáculo.

Deuteronomy 12:15

Sin embargo, ustedes pueden matar y comer los animales dentro de todos sus portones
Las personas sólo podían matar a los animales para sacrificios en el lugar que EL SEÑOR elija. Ellos podían matar animales para comer en el lugar que quisieran. El completo significado de esta declaración puede ser explícito.

Dentro de todos tus portones
Aquí "portones" representan a toda la ciudad. Traducción Alterna: "Dentro de tu ciudad" o "en sus casas".

impuras ... personas
Una persona que no es aceptable para los propósitos de Dios se menciona como si la persona estuviera físicamente sucia.

Las personas limpias
Una persona que es aceptable para los propósitos de Dios se menciona como una persona que está físicamente limpia.

La gacela y el venado
Estos son animales salvajes con largas patas finas que pueden correr rápido. Traducción Alterna: "El antílope y el venado".

Pero ustedes no tomarán la sangre.
La sangre representa vida y Dios no permite a la gente que tome la sangre junto con la carne. El significado completo de esta declaración puede ser hecho explícito.

Deuteronomy 12:17

Información General
Moisés describe a la gente todas las ofrendas especiales y sacrificios que serán hechos en el tabernáculo.

Dentro de tus puertas
Aquí "puertas" representa toda la ciudad. Traducción Alterna: "Dentro de tu ciudad" o "En sus casas".

Ni de las ofrendas que presentas con tus manos
Aquí"manos" representa a la persona completa. Traducción Alterna: "Ni ninguna de las ofrendas que traes al SEÑOR"

Deuteronomy 12:18

Información General
El SEÑOR continúa hablando a la gente de Israel

vas a comerlos
"Tú comerás tus ofrendas"

ante el SEÑOR
"En la presencia del SEÑOR"

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El levita que está entre tus puertas
Aquí "puertas" representa a toda la ciudad. Traducción Alterna: "cualquier levita que viva dentro de la ciudad".

Todo lo que pongas sobre tus manos
Aquí "pongas sobre tus manos" representa a toda la persona y el trabajo que él ha hecho. Traducción Alterna: "regocíjate acerca de todo el trabajo que hiciste".

Presta atención de ti mismo
"Sé cuidadoso"

Para que no abandones
Esto puede ser expresado en forma positiva. Traducción Alterna: "Para que cuides bien de"

Deuteronomy 12:20

Agrande tus fronteras
"Alargue tu territorio" o "Te dé aún más tierra"

tú digas: 'Yo comeré carne', a causa de tu deseo de comer carne
Esta es una cita dentro de una cita. Esta cita indirecta puede ser declarada como una cita indirecta. Traducción Alterna: " y tú decidirás qué quieres comer carne".

Como tu alma desee
Acá "alma" se refiere a toda persona. Traducción Alterna: "Como tú quieras" o " como tú pidas"

Deuteronomy 12:21

Información General
Moisés continúa hablando a la gente de Israel

selecciona para colocar Su nombre
Aquí "nombre" se refiere a Dios mismo. EL SEÑOR escogerá un lugar donde Él vivirá y la gente va ir a adorarlo. Traducción Alterna: " Elige morar".

dentro de sus puertas
Aquí "puertas" representa a toda la ciudad. Traducción Alterna: " Dentro de tu ciudad" o "En tu comunidad".

Como sus almas deseen
Aquí "almas" se refiere a toda la persona. Traducción Alterna: "como ustedes deseen".

Como la gacela y el ciervo son comidos
Esto puede ser traducido en forma activa. Traducción Alterna: "Así como comes la gacela y el ciervo".

Gacela y Ciervo
Estos son animales salvajes con patas largas y finas que pueden correr rápido. Vea cómo tradujo esto en 12:15.

Las personas... impuras
Una persona que no es aceptable para los propósitos de Dios es como si la persona está fisicamente sucia.

Las personas limpias
Una persona que es aceptable para los propósitos de Dios se menciona como si esa persona está físicamente limpia.

Deuteronomy 12:23

La sangre es la vida
Aquí la manera que la sangre mantiene la vida se menciona como si la sangre es vida misma. Traducción Alterna: "La sangre mantiene la vida" o "La sangre ocasiona que los animales y las personas vivan".

No comerás la vida con la carne
La palabra "vida" aquí representa la sangre que mantiene vida. Traducción Alterna: "Tú no comerás lo que mantiene con vida a la carne" o "No tomarás la sangre, que mantiene la vida, con la carne".

Lo que es correco a los ojos de EL SEÑOR
Aquí "ojos" representa pensamientos, opiniones. Traducción Alterna: "Lo que es correcto de acuerdo al SEÑOR" o "Lo que El SEÑOR dice que es correcto"

Deuteronomy 12:26

Ofrendas por tus votos
"ofrendas para cumplir los votos" o "ofrendas de votos"

La sangre de tus sacrificios será derramada
Esto puede ser declarado en forma activa. Traducción Alterna: "El sacerdote derramará la sangre del sacrificio".

Comerás la carne
La ley de Dios especifica qué partes del animal son para el holocausto, qué partes son para el sacerdote y qué partes son para el oferente para comer. El completo significado de esta declaración puede ser hecho explícito. Traducción Alterna: "Tú comerás un poco de la carne".

Deuteronomy 12:28

Información General
Moisés continúa hablando a la gente de Israel.

Guarda y escucha todas estas palabras que yo te ordeno
Aquí "palabras" representa lo que está diciendo Moisés. Traducción Alterna: "Cuidadosamente escucha y obedece todo lo que yo te ordeno".

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Para que te pueda ir bien a ti y a tus hijos depués de ti
Aquí "hijos" se refiere a todos sus descendientes. Traducción Alterna: "Que tú y tus descendientes puedan prosperar"

Cuando hagas lo que es bueno y correcto
Las palabras "bueno" y "correcto" tienen un significado similar y enfatiza la importancia del buen comportamiento. Traducción Alterna: "Cuando haces lo que es correcto".

A los ojos del SEÑOR
Aquí "ojos" representa pensamientos u opiniones. Traducción Alterna: "Conforme al SEÑOR".

Deuteronomy 12:29

Corte las naciones
EL SEÑOR destruyendo el grupo de personas en Canaan se menciona como si ÉL estuviera cortándoles, como uno cortaría una pieza de ropa o cortaría una rama de árbol.

Las naciones
Aquí "Naciones" representa a las personas viviendo en Canaán

Cuando entres para disponerlas, y y dispongas de ellas
"Cuando tomes todo de ellas"

Presta atención de ti mismo
"Sé cuidadoso"

No seas atrapado a seguirlos... engañados al investigar a sus dioses, y preguntando
La persona que aprende acerca de otros dioses y los adora se menciona como si ellos son atrapados en la trampa de los cazadores. Esto puede ser una declaración en forma activa. Traducción Alterna: "Que no actúes como ellos... que intentas aprender de sus dioses, preguntando".

No seas atrapado a seguirlos
Los israelitas adorando ídolos como el grupo de personas de Canaán adorando ídolos se menciona como si los israelitas estuvieran siguiendo a otro grupo de personas.

Después que ellos sean destruidos de delante de ti
Esto puede ser una declaración en forma activa. Traducción Alterna: "Después de que EL SEÑOR los destruya de delante de ti".

preguntando: '¿Cómo estas naciones adoran sus dioses? Yo haré lo mismo.'
Esta es una cita dentro de una cita. Una cita directa que puede ser como una declaración directa. Traducción Alterna: "en preguntar acerca de cómo ese grupo de personas adoran a sus dioses para hacer lo mismo".

Deuteronomy 12:31

No le añadas ni le quites de ello
No deben crear más leyes ni ignorar las leyes que Dios les ha dado.

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Chapter 13

1 Si de alguno de ustedes sale un profeta o un soñador de sueños, y si el te da una señal o maravilla, **2** y si la señal o maravilla viene, de quien hablo a ustedes y dijo: "Dejanos ir después a los otros dioses, que tu no has conocido, y dejanos adorarlos". **3** No escuches a las palabras de ese profeta, o a ese soñador de sueños; El SEÑOR TU DIOS te esta probando a ver si tu amas al SEÑOR TU DIOS con todo tu corazón y con toda tu alma. **4** Tu caminarás detrás del SEÑOR TU DIOS, hónralo, guarda sus mandamientos, y obedece Su voz, y tu lo adorarás y dependerás de ÉL. **5** Ese profeta o ese soñador de sueños será puesto a muerte, porque él ha hablado rebelión contra El SEÑOR TU DIOS, quien te sacó de la tierra de Egipto, quien te redimió fuera de la casa de esclavitud. Ese profeta quiere sacarte fuera del camino que El SEÑOR TU DIOS te ordena a caminar. Así que saca la maldad de entre ustedes. **6** Supón que tu hermano, el hijo de tu madre, o tu hijo, o tu hija, o la esposa amada, o tu amigo que es para tí como tu alma, secretamente te seduce y te dice, "Vayamos y adoremos otros dioses que tú no conoces, ni tú ni tus antepasados, **7** ninguno de los dioses de la gente que esta alrededor de tí, cerca de tí o lejos de tí, desde un lado de la tierra hasta el otro lado de la tierra". **8** No consientas con él o le escuches a él. Ni tan siquiera tu ojo le tenga lástima, tampoco lo condenes ni lo consueles. **9** En lugar de eso, tu debes seguramente matarlo; tu mano será la primera sobre él para matarlo, y luego la mano de todas las personas. **10** Lo apedrearás a muerte a él con piedras, porque él ha tratado de llevarte lejos del SEÑOR TU DIOS, quien te sacó de la tierra de Egipto, fuera de la casa de esclavitud. **11** Todo Israel escuchará y temerá, y no continuará haciendo esta clase de maldad entre ustedes. **12** Si escuchas a alguien diciendo acerca de una de tus ciudades, que el SEÑOR TU DIOS te de para que vivas: **13** "Algunos compañeros malvados han salido de entre ustedes y han llevado lejos los habitantes de sus ciudades y dicen: Vamos y adoremos a otros dioses que ustedes no concen." **14** Entonces examinarás la evidencia, harás busqueda, y la investigarás cuidadosamente. Cuando descubras que es verdad y cierto que cosa tan abominable se ha hecho entre ustedes, entonces tomarás acción. **15** De seguro atacarás los habitantes de esa ciudad con el filo de la espada, la destruirás completamente y a toda la gente que esté en ella, junto con todo su ganado, con el filo de la espada. **16** Tú juntarás todo el botín de ella en medio de sus calles y quemarás la ciudad, como así también su botín, para EL SEÑOR TU DIOS. La ciudad será un montón de ruinas para siempre; nunca podrá ser construirda de nuevo. **17** Ninguna de esas cosas separadas para destrucción pueden pegarse en tu mano. Este tiene que ser el caso, para que ELSEÑOR se arrepienta de la furia de su ira, muestre misericordia, tenga compasión de tí, y te haga crecer en números, así como ÉL ha jurado a tus padres. **18** Él hará esto porque estás escuchando la voz DEL SEÑOR TU DIOS, para mantener todos sus mandamientos que yo te estoy ordenando hoy, para hacer lo que es correcto a los ojos del SEÑOR TU DIOS.

Deuteronomy 13:1

Información General
Moisés continúa hablando a la gente de Israel

Si de alguno de ustedes sale
"Si surge entre ustedes" o "Si alguno entre ustedes afirma ser"

Un soñador de sueños
Este es alguien que recibe mensajes de Dios através de sueños

una señal o maravilla
Estas dos palabras tienen significados similares y se refieren a varios milagros.

Viene
"Toma lugar" o "ocurre"

De la cual el les habló a ustedes y dijo: 'Déjanos ir detrás de otros dioses, que tú no has conocido y déjanos adorarlo'
Esto puede ser traducido como una cita indirecta. Traducción Alterna: " y ÉL te dice que sirvas y adores a otros dioses que no conoces".

Déjanos ir detrás de otros dioses
Adorar otros dioses es como decir que van detrás o siguiendo a otros dioses. Traducción Alterna: "Déjanos seguir a otros dioses"

ir detrás de otros dioses, que tú no has conocido
La frase "dioses, que tú no has conocido" se refiere a los dioses que otro grupo de personas adoran. Los israelitas conocen al SEÑOR porque Él mismo se reveló a ellos y ellos experimentaron su poder.

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no escuches a las palabras de ese profeta, o a ese soñador de sueños
Aquí "palabras" representa lo que es dicho. Traducción Alterna: "No escuchen lo que el profeta dice o lo que el soñador de sueños dice"

Con todo tu corazón y con toda tu alma
La expresión idiomática "con todo tu corazón" significa "completamente" y "con ... alma" significa "con todo tu ser". Estas dos frases tienen significados similares. Vea cómo tradujo esto en 4:29. Traducción Alterna: "Con todo tu ser" o "con toda tu energía" (VER:file:///C:/Program%20Files%20(x86)/translationStudio/resources/app/src/views/ Y file:///C:/Program%20Files%20

Deuteronomy 13:4

Tu caminarás detrás del SEÑOR tu Dios
Obedeciendo y adorando al SEÑOR es como si la gente estuviera caminando detrás o siguiendo al SEÑOR.

Obedece su voz
Aquí "voz" representa lo que EL SEÑOR dice. Traducción Alterna: "Obedece lo que ÉL dice".

dependerás de Él
Tener una buena relación con EL SEÑOR y completamente confiar en ÉL se menciona como si la persona dependiera de Él. Traducción Alterna: "Confiar en ÉL"

Será puesto a muerte
Esto puede ser una declaración en forma activa. Traducción Alterna: "Lo deberás matar".

Él ha hablado rebelión
El sustantivo abstracto "rebelión" puede ser declarado como un verbo. Traducción Alterna: "Él ha tratado de hacerte rebelde"

Quién te redimió fuera de la casa de esclavitud
EL SEÑOR rescatando a la gente de Israel de ser esclavos en Egipto se menciona como si EL SEÑOR pagó dinero para redimir a su gente fuera de la esclavitud. Traducción Alterna: "Quién te rescató del lugar donde eras esclavo"

Casa de esclavitud
Aquí "casa de esclavitud" representa a Egipto donde el pueblo del SEÑOR fue esclavo. Traducción Alterna: "Egipto, donde fuiste esclavo".

Sacarte fuera del camino por el que el SEÑOR tu Dios te ordena caminar
Como Dios quiere que una persona viva o se comporte se menciona como si fuera un camino o una carretera en que Dios quiere que la gente camine. Una persona que trata que alguien pare de obedecer a Dios se menciona como si la persona está tratando de tomar a la otra para que pare de caminar en el camino o carretera de Dios. Traducción Alterna: " Hacerte desobedecer lo que EL SEÑOR tu Dios te mandó a hacer"

Así que saca la maldad fuera de ustedes
Aquí "la maldad" se refiere a la persona malvada o de mal comportamiento. Este adjetivo nominal puede ser expresado como un adjetivo. Traducción Alterna: "Entonces deben quitar de fuera de la gente de Israel a la persona que hace cosas malas".

Deuteronomy 13:6

Información General
Moisés continúa hablando a la gente de Israel

Esposa de tu seno
El seno es el pecho de una persona. Esta es una expresión idiomática que se refiere a que la sostiene cerca de su seno, que significa que él la ama y aprecia. Traducción Alterna: "Esposa que amas" o "Esposa que cariñosamente abrazas".

Amigo que es para ti como tu propia alma
Aquí "alma" representa la vida de la persona. Esto significa que la persona cuida a su amigo asi como él cuida su propia vida. Traducción Alterna: "Tu amigo querido" o "Un amigo que amas tanto como a ti mismo".

Secretamente te seduce y te dice, 'Vayamos y adoremos ... el otro lado de la tierra
Esto puede ser traducido como una cita indirecta. Traducción Alterna: "Secretamente trata de convencerte para ir a adorar... el otro lado de la tierra".

que está alrededor de ti
"Que está rodeándote"

Desde un lado de la tierra hasta el otro lado de la tierra
Aquí la referencia de los dos extremos de la tierra significa "en todo lugar en la tierra" Traducción Alterna: "A través de la tierra entera".

Deuteronomy 13:8

No consientas con él
"No apruebes lo que él quiere"

Ni tan siquiera tu ojo le tenga lástima
Aquí "tu ojo" se refiere a la persona completa. Traducción Alterna: "Ni le mirarás a él con lástima" o "Ni le mostrarás misericordia".

Tampoco lo condenes ni lo consueles
"Tampoco le mostrarás misericordia ni esconderás de los demás lo que él ha hecho"

Tu mano será la primera en matarlo
Esto significa que él iba a tirar la primera piedra a la persona culpable. La palabra "mano" representa a toda la persona. Traducción Alterna: "Tú debes ser el primero en golpearlo para matarlo".

La mano de todas las personas
Aquí "mano" representa toda la persona. Traducción Alterna: "Las otras personas te acompañarán".

Deuteronomy 13:10

Él ha tratado de llevarte lejos del SEÑOR
"Para alejarte del SEÑOR". La persona que trata de causar a alguien que pare de obedecer al SEÑORse menciona como si la persona está tratando que alguien físicamente se dé la vuelta y deje al SEÑOR. Traducción Alterna: "El ha tratado de hacerte desobedecer al Senor"

Fuera de la casa de esclavitud
Aquí "casa de esclavitud" representa a Egipto donde la gente del SEÑOR había sido esclavos. Traducción Alterna: "Fuera del lugar en donde tú fuiste esclavo".

Todo Israel escuchará y temerá
Está implícito que cuando la gente escuche acerca de la persona que fue ejecutada, temerá actuar como lo hizo él.

Deuteronomy 13:12

Información General
Moisés continúa hablando a la gente de Israel

Algunos compañeros malvados han salido de entre ustedes
La frase "de entre ustedes" significa que estos hombres malvados eran israelitas que vivieron en sus comunidades.

Han llevado lejos a los habitantes de sus ciuddes y dicen: ´Vamos y adoremos a otros dioses que ustedes no conocen´
Esto puede ser traducido como una cita indirecta. Traducción Alterna: "Han persuadido a aquellos que viven en su ciudad para ir y adorar a otros dioses que ellos no conocían.

Han llevado lejos los habitantes de sus ciudades
Una persona que causa a alguien que se aparte de obedecer al SEÑOR se menciona como si la persona ha causado que la otra persona haya dado la vuelta y dejado al SEÑOR.

Examinarás la evidencia, harás búsqueda, y la investigarás cuidadosamente
Todas estas frases significan básicamente la misma cosa. Moisés está enfatizando que ellos deben cuidadosamente encontrar qué pasó realmente en la ciuddad.

que cosa tan abominable se ha hecho entre ustedes
Esto puede ser declarado en forma activa. Traducción Alterna: "Que las personas de la ciudad hicieron tantas cosas terribles".

Deuteronomy 13:15

Con el filo de la espada
Aquí "filo" representa toda la espada. Traducción Alterna: "Con tus espadas".

Todo el botín
"todo el saqueo". Esto se refiere a las posesiones y tesoros que un ejército recoge después de ganar una batalla

Montón de ruinas
"Pila de ruinas"

Nunca podrá ser construida devuelta
Esto puede ser declarado en forma activa. Traducción Alterna: "Nadie debe nunca reconstruir la ciudad".

Deuteronomy 13:17

Ninguna de esas cosas separadas para destrucción pueden pegarse en tu mano
EL SEÑOR maldiciendo algo y prometiendo destruir se menciona como si estaba poniendo el objeto aparte de otras cosas. Esto puede ser declarado en forma activa. Traducción Alterna: "Tú no deberías mantener alguna de las cosas que Dios te ha ordenado que destruyas.

pueden pegarse en tu mano
Esta es una forma de decir que una persona guarda algo. Traducción Alterna: "Debes guardar".

el SEÑOR se arrepienta de la furia de su ira
El SEÑOR no va a estar más enojado es como decir que su enojo era un objeto y que EL SEÑOR fisicamente se alejaría de eso. Traducción Alterna: "EL SEÑOR va a parar de estar enojado".

A tus padres
Aquí "padres" significa ancestros o antepasados.

estás escuchando la voz del SEÑOR
Aquí "voz" representa a lo que EL SEÑOR dice. Traducción Alterna: "Estás obedeciendo lo que EL SEÑOR dice".

que es correcto a los ojos del SEÑOR tu Dios
Aquí "ojos" representa pensamientos y opiniones. Traducción Alterna: "Que es lo correcto con respecto al SEÑOR tu Dios" o "Que EL SEÑOR tu Dios considera que es correcto".

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Chapter 14

1 Ustedes son el pueblo DEL SEÑOR SU DIOS. No se corten, no se afeiten ninguna parte de su cara por los muertos. **2** Pues ustedes son una nación apartada para EL SEÑOR SU DIOS, y EL SEÑOR los ha escogido como su posesión, mas que a cualquier otro pueblo en la faz de la tierra. **3** No coman ninguna cosa abominable. **4** Estos son los animales que ustedes pueden comer: el buey, la oveja y la cabra; **5** el ciervo, la gacela, el corzo y la cabra salvaje; el íbice y el antílope, y el carnero de monte. **6** Pueden comer todo animal que tenga pezuña, estos son, los que tienen pezuñas y estas están divididas en dos, y rumien. **7** Sin embargo, ustedes no deben comer algunos animales que rumien o que tengan las pezuñas divididas en dos: el camello, el conejo, y el damán; porque rumien pero no tienen la pezuña dividida, estos no están limpios para ustedes. **8** El puerco no es limpio para ustedes porque tiene pezuñas pero no rumea; es impuro para ustedes. No coman carne de puerco, y tampoco toquen sus cadáveres. **9** Todas las cosas que estén en el agua pueden comer: todos los que tengan aletas y escamas; **10** pero si no tienen aletas y escamas no la coman; son impuros para ustedes. **11** Toda ave limpia tu podrás comer. **12** Pero estas son las aves que tu no debes comer: el águila, el buitre, el águila pescadora, **13** el buitre rojo y el buitre negro, cualquier especie de halcón. **14** Tu no debes comer cualquier tipo de cuervo, **15** y el avestruz, y el halcón nocturno, la gaviota, cualquier especie de halcón, **16** el búho pequeño, el gran búho, el búho blanco, **17** el pelicano, el buitre carroñero, el cormorán. **18** Tu no debes comer la cigueña, cualquier tipo de garza, la abubilla, y los murciélagos. **19** Toda cosa alada, enjambrada son inmundas para ti; no deben ser consumidas. **20** Tu puedes comer toda cosa voladora limpia. **21** Ustedes no deben comer nada que muere por si solo; tu lo debes dar al extranjero que está en tus pueblos, que él pueda comerlo; o tu puedas venderlo a un extranjero. Pues tu eres una nación apartada para EL SEÑOR TU DIOS. Tu no debes hervir una cabra joven en la leche de su madre. **22** Tu seguramente debes diezmar de la cosecha de toda tu semilla, de la cual sale del campo año tras año. **23** Tu debes comer ante EL SEÑOR TU DIOS, en el lugar que el escoja como su santuario, el diezmo de tu grano, de tu vino nuevo y de tu aceite, y de los primogénitos de tu manada y rebaño; así ustedes aprendan a siempre honrar a EL SEÑÓR TU DIOS **24** Si el camino es muy largo para tí y no eres capaz de llevarlo, porque el lugar que Dios escogió para tí como su santuario es muy lejano, entonces, cuando EL SEÑOR te bendiga, **25** tú convertirás la ofrenda en dinero, ata el dinero en tu mano, y ve al lugar que EL SEÑOR TU DIOS escogerá. **26** Allí podrás usar el dinero para cualquier cosa que desees: bueyes, o para ovejas, o para vino, o para bebidas fuertes, o para cualquier cosa que tu desees; allí tu comerás ante EL SEÑÓR TU DIOS, y te alegrarás, tu y tu casa. **27** El levita quien está dentro de tus puertas, no lo abandones, pues él no tiene porción ni herencia contigo. **28** Al final de cada tres años, tu presentarás todo el diezmo de tu producción en el mismo año, y tu almacenarás dentro de tus puertas; **29** y el levita, pues no tiene porción ni herencia contigo, y el extranjero, y los huerfanos y la viuda quienes están dentro de tus puertas, vendrán y comerán y estarán satisfechas. Haz esto para que EL SEÑOR TU DIOS te bendiga en todo el trabajo que hagan tus manos.

Deuteronomy 14:1

Información General
Moisés continúa hablando a la gente de Israel

Ustedes son el pueblo ... ustedes son una nación ... los ha escogido
Todas las apariciones de "ustedes" se refiere a la gente de Israel. Moisés fue incluido como parte de la gente. Traducción Alterna: "Nosotros somos el pueblo ... nosotros somo una nación .. Nos escogió"

No se corten, ni se afeiten ninguna parte de su cara por los muertos
Éstas eran manera en que el piueblo que vivía en Canaán mostraba que estaba de duelo por las personas que habían muerto. Moisés está diciendo a las personas de Israel que no actuén como ellos.

El significado completo de esta declaración se puede hacer explícito.

Ni se afeiten ninguna parte de su cara
"ni afeiten el frente de su cabeza"

Pues ustedes son una nación... en la faz de la tierra
Traduzca estas palabras como hizo en 7:6.

Pues ustedes son una nación apartada para EL SEÑOR su Dios
EL SEÑOR escogiendo a los israelitas para que le pertenezcan de manera especial se menciona como si los apartó de otras naciones. Esto se puede afirmar en forma activa. Traducción Alterna: "EL SEÑOR su Dios los apartó de otras naciones". (VER:file:///C:/Program%20Files%20(x86)/translationStudio/resources/app/src/views/ Y file:///C:/Program%20Files%20

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El SEÑOR los ha escogido para ser un pueblo de su posesión
Esto significa básicamente la misma cosa que la primera parte de la oración. Ambas significan que la gente de Israel pertenece al SEÑOR de una manera especial.

pueblo de su posesión
"Un pueblo como su preciada posesión" o "Su gente"

más que a cualquier otro pueblo en la faz de la tierra
"De todos los grupos de personas en el mundo"

Deuteronomy 14:3

No coman ninguna cosa abominable
Las personas de Israel no debían comer cualquiera de las cosas que Dios dijo que era impropio

El ciervo, la gacela, el corzo
Estos eran todos los tipos de ciervos. Si su idioma no tiene una palabra para cada animal, puede ser traducido como "todas las clases de ciervos"

La gacela
Este es un animal salvaje con patas largas y delgadas que corre rápidamente. Vea cómo tradujo esto en 12:15

El corzo
Un tipo de ciervo

Cabra salvaje, y el antílope
Ambos de estos son tipos de antílope. Si su idioma no tiene una palabra para cada animal puede traducir como "Todos los tipos de antílopes"

Cabra salvaje
Un tipo de Antílope.

Deuteronomy 14:6

que tenga pezuña
"Que tienen pezuñas divididas" (Biblia Dinámica Desbloqueada). Esta es una pezuña que se divide en dos partes en lugar de ser una completa

que rumien
Esto significa que el animal saca su comida del estómago y la mastica de nuevo.

Conejo
Este es un animal con orejas largas que usualmente vive en hoyos dentro de la tierra.

Damán
Este es un animal pequeño que vive en zonas rocosas. (Ver:)

estos no están limpios para ustedes
Algo que EL SEÑOR dice que es impropio para que la gente coma se menciona como si estuviera físicamente sucio.

Deuteronomy 14:8

El puerco no es limpio para ustedes
Algo que EL SEÑOR dice que es impropio para que la gente coma se menciona como si estuviera físicamente sucio.

Deuteronomy 14:9

Información General
Moisés continúa hablando a las personas de Israel

De estas cosas que están en el agua, pueden comer
"Pueden comer estos tipos de animales que viven en el agua"

aletas
La parte delgada y plana que el pez usa para moverse a través del agua.

Escamas
Las pequeñas láminas platos que cubren el cuerpo del pez

son impuros para ustedes
Algo que EL SEÑOR dice que es impropio para que la gente coma se menciona como si estuviera físicamente sucio.

Deuteronomy 14:11

Toda ave limpia
Un animal que Dios dice que es apto para consumo de su pueblo se menciona como si el animal se encuentrara físicamente limpio.

Águila .. buitre .. Águila pescadora ... Buitre rojo ... Buitre negro ... Halcón
Estas son aves que están despiertas de noche o se alimentan de animales pequeños y muertos. (Ver:)

Deuteronomy 14:14

Cuervo ... Cormorán
Estos son todos tipos de aves que están despiertas por las noches o se alimentan de animales pequeños y animales muertos.

Deuteronomy 14:18

Cigueña ... Garza ... La abubilla
Estos son tipos de aves que comen animales pequeños y lagartijas.

El murciélago
Animal con alas y cuerpo peludo que está despierto principalmente de noche, come insectos y roedores

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Toda cosa alada, enjambrada
Esto se refiere a todo insecto que vuela y se mueve en grupos

Son sucios para ti
Animales que Dios dice que son impropios para el consumo de su gente se mencionan como si los animales están físicamente sucios.

No deben ser consumidos
Esto puede ser una declaración en forma activa. Traducción Alterna: "No deben comerlos"

toda cosa voladora limpia
Animales que Dios dice que son propias para el consumo de su gente se mencionan los animales están físicamente limpios.

Deuteronomy 14:21

Información General
Moisés continúa hablando a la gente de Israel

nada que muere por sí solo
Esto se refiere a un animal que muere de manera natural

Pues tu eres una nación apartada para el SEÑOR tu Dios
EL SEÑOR escogiendo a la gente de Israel para que les pertenezcan a él en forma especial se menciona como si EL SEÑOR los aparta de las otras naciones. Esto puede ser declarado en forma activa. Traducción Alterna: "Pues EL SEÑOR tu Dios te ha separado de las otras naciones"

Deuteronomy 14:22

diezmar de la cosecha de toda tu semilla
Esto significa que ellos deben dar una parte de cada diez partes iguales de sus cultivos.

Años tras año
"Todos los años"

Ante EL SEÑOR
"En la presencia del SEÑOR"

Deuteronomy 14:24

llevarlo
Aquí "llevarlo" se refiere al diezmo de los cultivos y el ganado

Tú convertirás la ofrenda en dinero
"venderás tu ofrenda por dinero"

Ata el dinero a tu mano, y ve
"Pon el dinero en tu bolso y llévalo contigo"

Deuteronomy 14:26

Para cualquier cosa que desees
"Para cualquier cosa que quieras"

Ante EL SEÑOR
"En la presencia de EL SEÑOR"

El levita que está dentro de tus puertas
Aquí "puertas" representa a la ciudad entera. Traducción Alterna: "Cualquier levita que vive en tus pueblos"

No lo abandones
Esto puede ser declarado en forma positiva. Traducción Alterna: "Asegúrate de dar algo de tu diezmo al levita"

pues él no tiene porción ni herencia contigo
La tribu de Leví no recibió una porción de tierra como su herencia. Su parte de la herencia era el honor de servir al SEÑOR como sus sacerdotes. El significado completo de esta declaración puede ser hecho explícito.

porción ni herencia contigo
Dios no dando tierra a los levitas se menciona como si a ellos no les estuviera dando una herencia.

Deuteronomy 14:28

Cada tres años presentarás todo el diezmo de tu producción
Una vez cada 3 años, los israelitas debían almacenar sus diezmos dentro de sus propias ciudades para que fueran utilizados para proveer a los levitas, huérfanos, viudas y extranjeros. .

Dentro de tus puertas
Aquí "puertas" representa la ciudad entera o pueblo. Traducción Alterna: "Dentro de tu ciudad"

Porque no tiene porción ni herencia contigo
Dios no dando una tierra a los levitas se menciona como si a ellos no les estuviera dando una herencia.

Huérfanos
Estos son niños que tienen a sus dos padres muertos y que no poseen parientes que cuiden de ellos

Viuda
Esta es una mujer cuyo marido ha muerto y no tiene hijos que ciuden de ella en su vejez.

En todo el trabajo que hagan tus manos
Aquí "manos" representa a toda la persona. Esto se refiere a todo el trabajo que alguien hace. Traducción Alterna: "En todo el trabajo que tú haces"

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Chapter 15

1 Al final de cada siete años, tu debes cancelar deudas. **2** Ésta es la manera de la liberación: cada acreedor cancelará lo que por lo cual él haya prestado a su vecino; él no demandará a su vecino o a su hermano porque la cancelación de deudas de EL SEÑOR ha sido proclamada. **3** De un extranjero tu podías demandarlo; pero cualquier cosa que sea de ustedes es con tu hermano que tu mano debe liberar. **4** Sin embargo, no debería haber pobres entre ustedes (para EL SEÑOR seguramente serás bendecido en la tierra que ÉL te da como una herencia para poseer), **5** si solo tu diligentemente escuchas la voz de EL SEÑOR TU DIOS, para guardar todos estos mandamientos que yo te estoy mandando a tí hoy. **6** Pues EL SENOR TU DIOS te bendecirá, así como ÉL te ha prometido; tu prestarás a muchas naciones, pero tu no vas a pedir prestado; tu reinarás sobre muchas naciones, pero ellos no reinarán sobre tí. **7** Si hay un hombre pobre entre ustedes, uno de tus hermanos, dentro de cualquiera de sus puertas en tu tierra que EL SEÑOR TU DIOS te está dando, tu no debes endurecer tu corazón ni cerrar tu mano de tu pobre hermano; **8** pero tu seguramente debes abrir tu mano a él y seguramente prestarle suficiente para su necesidad. **9** Ten cuidado de no tener un pensamiento malvado en tu corazón, diciendo: "En el año séptimo, el año de la liberación, está cerca", para que tu no seas tacaño en considerar a tu hermano pobre y no darle nada; el podría clamar al SEÑOR acerca de tí, y eso podría ser pecado para tí. **10** Tu seguramente debes darlo a él, y tu corazón no debe estar triste cuando tu le das a él, porque en cambio por ésto, EL SEÑOR TU DIOS te bendecirá a tí en todo tu trabajo y en todo lo que tú pusiste tu mano. **11** El pobre nunca cesará de existir en la tierra; por lo tanto, YO te mando y te digo: "Tu seguramente debes abrir tu mano a tu hermano, a tu necesitado, y a tu pobre en tu tierra." **12** Si tu hermano, un hombre hebreo, o una mujer hebrea, se te vende a tí y te sirven por séis años, luego en el año séptimo tu debes dejarlo ir libre de tí. **13** Cuando tu los liberas a ellos de tí, tu no debes dejarlos ir con las manos vacías. **14** Tu debes liberalmente proveer a él de tu rebaño, de tu piso trillado, y de tu lagar. Como EL SEÑOR TU DIOS te ha bendecido, tu debes darlo a él. **15** Tu debes recordar que tu eras un esclavo en la tierra de Egipto, y que EL SENOR TU DIOS te ha redimido; por lo tanto Yo te estoy mandando hoy a hacer ésto. **16** Ésto pasará que si él te dice a tí: "No me iré de tí," porque él ama a tí y a tu casa, y porque él esta bien contigo, **17** entonces tu debes tomar un punzón y perforar su oreja en el marco de una puerta, y él será tu siervo para siempre. Y también a tu sierva le harás lo mismo. **18** Eso no debe ser difícil el dejarlo libre de tí, porque él te ha servido por séis años y te ha dado el doble del valor de una persona contratada. EL SEÑOR TU DIOS te bendecirá en todo lo que haces. **19** Todo los primogénitos machos en tu manada y en tu rebaño deben ser apartados para EL SEÑOR TU DIOS. Tu no trabajarás con el primogénito de tu manada ni esquilar el primogénito de tu rebaño. **20** Tu debes comer el primogénito ante EL SEÑOR TU DIOS año tras año en el lugar que EL SEÑOR escogerá, tú y tu casa. **21** Si tienen cualquier defecto, por ejemplo, si es cojo o ciego, o tiene cualquier defecto lo que sea, tu no debes sacrificarlo a EL SEÑOR TU DIOS. **22** Tu lo comerás dentro de tus puertas; las personas sucias y limpias igual lo deben comer, como tu podrías comer a una gacela o un venado. **23** Solamente no debes comer su sangre; tu debes derramar su sangre en el suelo como agua.

Deuteronomy 15:1

Información General
Moisés continúa hablando a la gente de Israel

Siete años
"7 años" (Ver:)

Debes cancelar deudas
"Perdona todo lo que la gente todavía te debe"

Esta es la manera de la liberación
"Así es como se cancelan las deudas"

Acreedor
Persona que presta dinero a otra persona.

Su vecino o su hermano
Las palabras "vecino" y "hermano" comparten significados similares y enfatiza la relación cercana que ellos tienen con sus compañeros israelitas. Traducción Alterna: "Su compañero israelita"

Porque la cancelación de deudas del SEÑOR ha sido proclamada
Esto puede ser declarado en forma activa. Traducción Alterna: "Porque EL SEÑOR ha requerido que canceles deudas"

Tu mano debe liberar
Esto es una expresión idiomática. Traducción Alterna: "No debes exigirlo devuelta" o "No debes exigir reembolso"

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Deuteronomy 15:4

pobres
El adjetivo nominal "pobres" puede ser declarado como un adjetivo. Traducción Alterna: "Gente pobre" o "Ninguno que es pobre".

La tierra que ÉL te da
Esto se refiere a la tierra de Canaán

Él te da como una herencia para poseer
La tierra que EL SEÑOR está dando a su gente se menciona como si fuera una herencia que EL SEÑOR les da.

Si sólo escuchas con diligencia la voz del SEÑOR tu Dios
Aquí la figura literaria (metonimia) "Voz del SEÑOR" se refiere a lo que EL SEÑOR mismo dice. Traducción Alterna: "Si sólo eres cuidadoso para obedecer lo que EL SEÑOR tu Dios dice".

tú prestarás ... no vas a pedir prestado
La palabra "dinero" es sobrentendida. Puede hacer el significado completo de esta declaración claro. Traducción Alterna: " Vas a prestar dinero ... No vas a pedir dinero prestado"

A muchas naciones ... sobre muchas naciones
Aquí "naciones" representa a las personas. Traducción Alterna: "A la gente de muchas naciones... Sobre la gente de muchas naciones"

tú reinarás sobre muchas naciones, pero ellos no reinarán sobre ti
Aquí "reinarás sobre" significa ser financieramente superior. Esto significa básicamente lo mismo que la anterior parte de la oración.

Deuteronomy 15:7

Si hay un hombre pobre
Aquí "hombre" significa una persona en general. Traducción Alterna: "Si hay una persona pobre"

Uno de tus hermanos
"Uno de tus compañeros israelitas"

Dentro de cualquiera de sus puertas
Aquí "puertas" representan a la ciudad entera o el pueblo. Traducción Alterna: "Dentro de cualquiera de tus pueblos".

Tú no debes endurecer tu corazón
Ser terco se menciona como si la persona endureciera su corazón. Traducción Alterna: "No debes ser terco"

ni cerrar tu mano de tu hermano pobre
Una persona que se niega a proveer a una persona se menciona como si estuviera cerrando su mano para que el pobre no pueda obtener nada de él. Traducción Alterna: "Ni negarte a ayudar a tu prójimo que es pobre".

pero tú seguramente debes abrir tu mano a él
Una persona que ayuda a un pobre es como si estuviera abriendo su mano a la misma. Traducción Alterna: "Pero ciertamente debes ayudarlo".

Deuteronomy 15:9

No tener un pensamiento malvado en tu corazón, diciendo
Aquí "corazón" representa a la mente de una persona. Traducción Alterna: "No pensar un pensamiento malvado"

El año séptimo, el año de la liberación, está cerca
Está implícito que debido a que el año de la liberación ocurrirá pronto, la persona que piensa esto será reacia a ayudar a una persona pobre, ya que es probable que la persona pobre no tenga que pagarle. El significado completo de esta declaración se puede aclarar.

El año séptimo
La palabra "séptimo" es el número ordinal para el siete.

El año de la liberación
"El año de cancelación de deudas"

Está cerca
Algo que va a pasar pronto se emnciona como que está fisicamente cerca. Traducción Alterna: "Va a pasar pronto".

para que tú no seas tacaño en considerar a tu pobre hermano y no darle nada
"Para que no seas terco y te niegues a dar nada a tu compañero israelita"

clamar al SEÑOR
"Gritar al SEÑOR por ayuda"

eso podría ser pecado para ti
"EL SEÑOR considerará lo que has hecho como pecaminoso"

tu corazón no debe estar triste
Aquí "corazón" representa a toda la persona. Traducción Alterna: "No deberías arrepentirte" o "Deberías estar feliz" (VER: file:///C:/Program%20Files%20(x86)/translationStudio/resources/app/src/views/ Y file:///C:/Program%20Files%20

En todo en lo que pones tu mano
Aquí "pones en tu mano" representa a toda la persona y el trabajo que ha hecho. Traducción Alterna: "En todo lo que haces"

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Deuteronomy 15:11

Porque el pobre nunca cesará de existir en la tierra
Esto puede ser declarado en forma positiva. Traducción Alterna: "Porque siempre habrá gente pobre en la tierra".

Porque el pobre
El adjetivo nominal "el pobre" puede ser declarado como un adjetivo. Traducción Alterna: "Porque gente pobre"

yo te mando y te digo: "Tú seguramente debes abrir tu mano ... en tu tierra
Esta es una cita dentro de una cita. Un cita directa puede ser declarada como una cita indirecta. Traducción Alterna: "te ordeno que abras tus manos .. en tu tierra" (VER:file:///C:/Program%20Files%20(x86)/translationStudio/resources/app/src/views/ Y file:///C:/Program%20Files%20

abrir tu mano a tu hermano, a tu necesitado, y a tu pobre
Una persona que está dispuesta a ayudar a otra se menciona como si su mano estuviera abierta. Traducción Alterna: "Ayuda a tus compañeros israelitas, esos que están necesitados, y esos que son pobres"

a tu hermano, a tu necesitado, y a tu pobre
Las palabras "necesitado" y "pobre" significan básicamente lo mismo y enfatizan que estas son personas que no pueden ayudarse a sí mismas. Traducción Alterna: "ayuda a tu compañero israelita que no pueda ayudarse a sí mismo".

Deuteronomy 15:12

Información General
Moisés continúa hablando a la gente de israel

Si tu hermano
Aquí "hermano" significa un israelita en general, sea hombre o mujer. Traducción Alterna: " Si un compañero israelita" o "Si un compañero hebreo"

Se te vende
Si una persona no podía pagar su deuda, a veces se vendía a sí mismo en esclavitud por lo que debía. Esto puede ser declarado en forma activa. Traducción Alterna: "Se vende a ti"

Seis años
"6 años"

Séptimo año
"7mo año". Este "séptimo" es el número ordinal para el siete.

No debes dejarlos ir con las manos vacías
Una persona que no tiene posesiones para proveerse a sí mismo y su familia se menciona como si sus manos están vacías. Traducción Alterna: "No debes dejarlo ir sin tener nada que proveer para él y su familia"

Tú debes liberalmente proveer a él
"Generosamente dar a él"

Deuteronomy 15:15

recordar que tú eras un esclavo
Aquí "tú" incluye a sus ancestros que fueron esclavos por muchos años. Traducción Alterna: "Recuerda que tu gente fueron una vez esclavos"

Que EL SEÑOR tu Dios te ha redimido
El SEÑOR rescatando a las personas de Israel de ser esclavos en Egipto se menciona como si EL SEÑOR pagara con dinero para rescatar a su pueblo de la esclavitud.

si él te dice a ti: "No me iré de ti"
Esta es una cita dentro de una cita. Una cita directa puede ser declarada como una cita indirecta. Traducción Alterna: "Si él te dice que no va a ir lejos de ti"

Tu casa
Aquí "casa" representa la familia de la persona.

entonces tú debes tomar un punzón y empujarlo a través de su oreja a una puerta
"Luego colocarás su cabeza cerca de un marco de tu puerta de madera en su casa, y luego colocará la punta del punzón a través de su oreja en la madera"

Punzón
una herramienta afilada y puntiaguda utilizada para hacer un agujero.

para siempre
"Hasta el fin de su vida" o"Hasta que él muera"

Deuteronomy 15:18

No debe parecer dificil dejarlo ir libre de ti
Esto significa que no están resentidos cuando dejan que alguien salga libre. Esto puede ser declarado en forma activa. Traducción Alterna: "Estar contento cuando lo dejas ir libre"

Dado el doble del valor de una persona contratada
Esto significa que el propietario sólo tenía que pagar la mitad de la cantidad para que este esclavo trabajara de lo que hubiera pagado por una persona que contratase para hacer un trabajo.

Una persona contratada
Esta es una persona que trabaja por paga

Deuteronomy 15:19

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Moisés continúa hablando a la gente de Israel

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Esquilar
Cortar lana o pelo

Ante EL SEÑOR
"En la presencia del SEÑOR"

Año tras año
"Cada año" o "Todo año"

cojo
lisiado o físicamente discapacitado

Deuteronomy 15:22

Dentro de tus puertas
Aquí "puertas" representa a la ciudad o pueblo. Traducción Alterna: "En tu comunidad" o "Dentro de tu ciudad"

Las personas sucias
Una persona que no es aceptable para los propósitos de Dios se menciona como si la persona está físicamente sucia.

Las personas limpias
Una persona que es aceptable para los propósitos de Dios se menciona como si la persona está físicamente limpia. (VER:file:///C:/Program%20Files%20(x86)/translationStudio/resources/app/src/views/

Una gacela o un venado
Estos son animales salvajes con patas largas y delgadas que pueden correr rápidamente. Vea cómo tradujo esto en 12:15

No debes comer su sangre
"No debes consumir su sangre". EL SEÑOR no permitió a los israelitas consumir sangre porque la sangre representaba vida. (Ver: 12:23)

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Chapter 16

1 Observen el mes de Abib, y mantengan la Pascua para EL SEÑOR SU DIOS, pues en el mes de Abib EL SEÑOR SU DIOS les sacó de Egipto por la noche. **2** Ustedes sacrifiquen la Pascua para EL SEÑOR SU DIOS con algunas ofrendas de sus rebaños y manadas en el lugar que EL SEÑOR escogerá como su santuario. **3** No deberán comer pan con levadura; siete días comerán pan sin levadura, el pan de aflicción; por que ustedes salieron aprisa de la tierra de Egipto. Hagan esto todos los días de sus vidas para que así traígan a memoria del día cuando salieron de la tierra de Egipto. **4** No debe ser hallada levadura entre todas tus fronteras durante siete dias; tampoco ninguna de la carne que sacrifiques en la tarde del primer día debe permanecer hasta la mañana. **5** No podrás sacrificar la Pascua dentro de cualquiera de las puertas de la ciudad que el SEÑOR tu Dios te está dando. **6** En cambio, sacrifiquen en el lugar que EL SEÑOR TU DIOS escogió como su santuario. Ahí harás el sacrificio de la Pascua en la tarde mientras baja el sol, en el tiempo del año en que saliste de Egipto. **7** La cocinarás y la comerás en el lugar que EL SEÑOR TU DIOS escogerá; en la mañana darás la vuelta y regresarás a tu habitación. **8** Por seis días comerás pan sin levadura; en el séptimo día harán una asamblea solemne para EL SEÑOR TU DIOS; en el día no harán ningún trabajo. **9** Tú contarás siete semanas por ustedes mismos; desde el momento que comienzas a poner la hoz del grano parado y desde ahí comienzas a contar siete semanas. **10** Mantendrás el Festival de Semanas para ELSEÑOR TU DIOS con la contribución de la ofrenda voluntaria de tu mano que le brindarás, de acuerdo comoEL SEÑOR TU DOS te ha bendecido. **11** Y tú te regocijarás ante EL SEÑOR TU DIOS; tú, tu hijo, tu hija, tu siervo, tu sierva, los Levitas quienes habitan en tus ciudades, los extranjeros, los huerfános, y la viuda cerca de tí, en el lugar que EL SEÑOR TU DIOS escogió para su santuario. **12** Deberán traer a memoria cuando eran esclavos en Egipto; ustedes deben observar y hacer estos estatutos. **13** Tu debes guardar la Fiesta de losTabernáculos por siete días, después de haber recogido de la cosecha de tu suelo trillado y de tu lagar. **14** Te alegrarás durante tu Fiesta, tú, tu hijo, tu hija, tu sirviente, tu sirvienta, el Levita, y el extranjero, y los huerfanos y las viudas que estan dentro de tus puertas. **15** Por siete días tu debes observar La Fiesta para EL SEÑOR TU DIOS en el lugar que EL SEÑOR escogerá, porque EL SEÑOR TU DIOS te bendecirá en todas tus cosechas y en todo el trabajo de tus manos, y tu debes estar completamente alegre. **16** Tres veces al año todos tus hombres deben mostrarse ante EL SEÑOR TU DIOS en el lugar que ÉL escogerá: en La Fiesta del Pan sin Levadura, en La Fiesta de las Semanas, y en La Fiesta de los Refugios; y no van a mostrarse ante EL SEÑOR con las manos vacías; **17** en cambio, todo hombre dará según pueda, para que puedas saber las bendiciones que EL SEÑOR TU DIOS te ha dado. **18** Tu debes nombrar jueces y oficiales dentro de todas las puertas de las ciudades que EL SEÑÓR TU DIOS te esta dando; ellos serán tomados de cada una de sus tribus, y ellos deben enjuiciar al pueblo con juicio justo. **19** Tu no debes tomar justicia por la fuerza; tu no debes mostrar parcialidad ni tomar soborno, pues el soborno ciega los ojos del justo y pervierte las palabras de los justos. **20** Tú debes seguir la justicia, solo la justicia, para que puedas vivir y heredar la tierra que EL SEÑOR TU DIOS te está dando. **21** Ustedes no deben hacer para ustedes mismos imágenes de la diosa Asera, cualquier clase de imagen, al lado del altar de EL SÑOR TU DIOS que hagas para tí. **22** Tampoco debes edificar para tí mismo cualquier imagen de piedra sagrada, los que EL SEÑOR TU DIOS odia.

Deuteronomy 16:1

Información General
Moisés continúa hablando a la gente de Israel

Mes de Abib
Este es el primer mes del calendario hebreo. Marca cuando Dios trajo a la gente de Israel fuera de Egipto. Es durante la última parte de Marzo y la primera parte de Abril en calendarios Occidentales.

Guarden la Pascua
Está implícito por "Guarden la Pascua" que ellos van a celebrar y comer la comida de Pascua. Traducción Alterna: "Celebren la comida de la Pascua" o "Coman la comida de la Pascua"

Van a sacrificar la Pascua
Aquí "Pascua" representa el animal que es sacrificado para la celebración de la Pascua. Traducción Alterna: "Para la Pascua ofrecerán un sacrificio"

Deuteronomy 16:3

con eso
Aquí "eso" hace referencia a el animal que ellos van a sacrificar para comer

siete días
"7 días"

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El pan de aflicción
Este era el nombre del pan sin levadura. El completo significado puede ser declarado explícitamente.Traducción Alterna: "Este pan les recordará cuánto han sufrido mientras estuvieron en Egipto"

fuera de la tierra de Egipto en apuro
La gente dejó Egipto tan rápido que no tuvieron el tiempo suficiente para hacer pan con levadura. El completo significado de esta declaración se puede hacer explícito. Traducción Alterna: "Fuera de la tierra de Egipto en tanta prisa no tuvieron tiempo de hacer pan con levadura.

Haz esto todos los días de tu vida
"Haz esto mientras vivas"

Llama a la mente
Esto es una expresión idiomática. Traducción Alterna: "Recuerda"

Ninguna levadura debe ser vista entre ustedes.
Esto puede ser declarada en forma activa. Traducción Alterna: "No deben tener levadura entre ustedes"

Dentro de todas tus fronteras
"Dentro de todo su territorio" o "En toda su tierra"

Primer día
Este "primer" es el número ordinal para uno.

Deuteronomy 16:5

No podrán sacrificar la Pascua
Aquí "Pascua" representa el animal que va a ser sacrificado. Traducción Alterna: "Para la Pascua no podrás sacrificar el animal".

Cualquiera de las puertas de la ciudad
Aquí "puertas" representa la ciudad o pueblos. Traducción Alterna: "En cualquiera de sus pueblos"

Mientras baja el sol
"Al atardecer"

Deuteronomy 16:7

Debes asarlo
"Debes cocinarlo"

Seis días
"6 días" (Ver:)

Séptimo día
"Séptimo" es el número ordinal para siete.

Asamblea solemne
"Reunión especial"

Deuteronomy 16:9

Información General
Moisés continúa hablando a la gente de Israel

Contar siete semanas
"contar 7 semanas" (Ver:)

Desde que comienzas a poner el hoz a el grano en pie
La frase "pon el hoz a el grano en pie" es una forma de referirse al comienzo del tiempo de la cosecha. Traducción Alterna: "Desde el momento en que comienzas a cosechar el grano".

Hoz
Herramienta con cuchilla curvilínea utilizada para cortar pasto, grano, y viñas. (Ver:)

Con la contribución de la ofrenda voluntaria que darás de tu mano
Aquí "mano" representa a toda la persona. Traducción Alterna: "Y tu darás tu ofrenda voluntaria".

De acuerdo como EL SEÑOR tu Dios te ha bendecido
"De acuerdo con la cosecha que EL SEÑOR tu Dios te ha dado". Esto significa que la gente basará la cantidad que ofrecen en la cantidad que cosecharon ese año

Deuteronomy 16:11

tu hijo, tu hija, tu siervo, tu sierva, los levitas
Esto no se refiere a una persona en específico. Esto significa estos tipos de personas en general. Traducción Alterna: "Tus hijos, hijas, siervos hombres, siervos mujeres, cualquier levita"

Dentro de las puertas de tu ciudad.
Aquí "puertas" representan ciudades o pueblos. Traducción Alterna: "Dentro de tus pueblos".

El extranjero, el huérfano y la viuda
Esto se refiere a este tipo de personas en general. Traducción Alterna: "Todos los extranjeros, huérfanos y viudas"

Huérfano
Estos son niños que sus padres han muerto y no tienen parientes que cuiden de ellos.

Viuda
Esto se refiere a una mujer que el esposo ha muerto y no tiene hijos que ciuden de ella en su vejez.

Llamar a la mente
Es un modismo. Traducción Alterna: "Recuerda"

Deuteronomy 16:13

Festival de Refugiados
Otros nombres para este festival son "Fiesta de Tabernáculos", "Festival de cabinas , puestos", y el

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"Festival de la cosecha". Durante la cosecha los agricultores Establecerían refugios temporales en el campo. Este festival tomaba lugar después de la última cosecha del año

Siete días
"7 días" (Ver:)

Dentro de tus puertas
Aquí la palabra "puertas" representan ciudades o pueblos. Traducción Alterna: "Dentro de sus pueblos".

Deuteronomy 16:15

El Festival
"El Festival de Tabernáculos"

Todo el trabajo de tus manos
Aquí "manos" representa a toda la persona. Traducción Alterna: "Tod el trabajo que haces"

Deuteronomy 16:16

Tods tus hombres deben comparecer ante EL SEÑOR
Mujeres estaban autorizadas, pero EL SEÑOR no requería que ellas vayan. El hombre podía representar a toda su familia.

Deben comparecer ante EL SEÑOR
"Deben venir y pararse en la presencia de EL SEÑOR"

Ellos no comparecerán ante EL SEÑOR con manos-vacias; en cambio, todo hombre
en manos; en cambio, todo hombre - "No vendrán ante EL SEÑOR sin ofrenda; en cambio, todo hombre. Estas dos frases negativas juntas tienen un significado positivo. Traducción Alterna: "Toda persona que viene ante EL SEÑOR debe traer ofrenda. Todo hombre". (VER: file:///C:/Program%20Files%20(x86)/translationStudio/resources/app/src/views/

Deuteronomy 16:18

Información General
Moisés continúa hablando a la gente de Israel

Tu debes nombrar jueces
"Tú debes señalar jueces" o "Tú debes elegir jueces"

Dentro de todas las puertas de las ciudades
Aquí "puertas" representa una ciudad o pueblo. Traducción Alterna: "Dentro de todos tus pueblos"

Ellos serán tomados
Esto puede ser declarado en forma activa. Traducción Alterna: "Tú los eligirás"

Juzgar al pueblo con juicio justo
"Juzgar a las personas justamente"

No debes tomar justicia por la fuerza
Moisés habla de justicia como si eso fuera un objeto físico que una persona puede quitar con violencia de una persona débil. Traducción Alterna: "No debes ser injusto cuando juzgas" Esto puede ser declarado en forma positiva. Su idioma puede tener una palabra que signifique "usar la fuerza para quitar" Traducción Alterna: "Debes tomar decisiones justas".(VER:file:///C:/Program%20Files%20(x86)/translationStudio/resources/app/src/views/ Y file:///C:/Program%20Files%20

Tú no debes
Aquí "tú" se refiere a aquellos que van a ser nombrados jueces y oficiales.

Porque un soborno ciega los ojos del sabio y pervierte las palabras del justo
Tomar un soborno se menciona como que el soborno corrompe a la gente. Traducción Alterna: "Incluso un hombre sabio que acepta un soborno será ciego, inluso el hombre correcto que acepta un soborno dirá mentiras".

un soborno ciega los ojos del sabio
Una persona sabia que acepta un soborno para que no hable en contra de algo malvado se menciona como si se ha vuelto ciego.

El sabio
El adjetivo nominal "sabio" puede ser traducido como un adjetivo. Traducción Alterna: "Una persona sabia" o "persona sabia"

Y pervierte las palabras del justo
El adjetivo nominal "justo" puede ser traducido como un adjetivo. Traducción Alterna: "Y causa que una persona recta mienta".

seguir la justicia, sólo la justicia
Se habla de la justicia como una persona que camina. Una persona que está haciendo lo que es correcto y justo se menciona como el que está siguiendo de cerca la justicia. Traducción Alterna: "Haz sólo lo que es correcto"

Heredar la tierra que EL SEÑOR tu Dios te está dando
Se habla de recibir la tierra que Dios le está dando a la gente como si la gente heredara la tierra de Dios.

Deuteronomy 16:21

no deben
Aquí "deben" se refiere a toda la gente de Israel.

Cualquier pilar de piedra sagrado, que EL SEÑOR tu Dios odia
La frase "que EL SEÑOR tu Dios odia" está dando más información acerca de el pilar de piedra sagrado. Traducción Alterna: "Cualquier pilar de piedra sagrado porque EL SEÑOR tu Dios los odia"

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Pilar de piedra sagrado
Esto se refiere a los pilares que son ídolos usados para adorar a falsos dioses.

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Chapter 17

1 Tu no debes sacrificar a EL SEÑOR TU DIOS un buey o una oveja el cual tenga algún defecto o cualquier cosa mala, pues eso podría ser una abominación a EL SEÑOR TU DIOS. **2** sii ahí es encontrado entre ustedes, dentro de cualquiera de las puertas de tu ciudad que EL SEÑOR TU DIOS te ha dado, cualquier hombre o mujer que es malvado en la vista de EL SEÑOR TU DIOS y transgrede su pacto, **3** nadie que va y adora a otros dioses y se han arrodillado ante ellos, ya sea el sol, la luna, o cualquiea de loe ejercitos de los cielos, nada que Yo Hé mandado, **4** y si te han dicho sobre ésto, o si tu has escuchado de esto, entonces tu debes hacer una investigación cuidadosa. Si es verdad y es cierto que tal abominación ha sido hecho en Israel; **5** entonces tu debes traer a ese hombre o aesa mujer quien ha hecho esta cosa malvada, a las puertas de tu ciudad, ese mismo hombre o mujer, tu debes apedrear hasta la muerte. **6** la boca de dos, o de tres testigos, aquel o aquellos que deben morir, seran llevados a la muerte; pero por la boca de solamente un testigo, éllos no deberán estar expuestos a la muerte. **7** Las manos de los testigos deben ser los primeros en darle muerte a pedradas, después la mano de todo el pueblo los apedreará; y ustedes eliminarán la maldad de entre ustedes. **8** Si pasa algo que es muy difícil para tí de juzgar, quizás una pregunta de homicidio, o muerte accidental, o del derecho de una persona y los derechos de otra, o una pregunta de un tipo de daño hecho u otro tipo de asunto, o asuntos de diferencias dentro de las puertas de tu ciudad, entonces tu debes ir al lugar que EL SEÑOR TU DIOS escogerá como Su Santuario. **9** Tu debes ir a los sacerdotes, a los descendientes de Leví y al juez quien sirva en ese tiempo; tu buscarás sus consejos y ellos te darán su veredicto. **10** Tu debes seguir la ley dada a tí, en el lugar que EL SEÑOR escogerá como su Santuario. Tu tendrás cuidado en hacer todo lo que ellos te dirijan en qué hacer. **11** Sigue la ley que ellos te enseñan y lo harás de acuerdo a las decisiones que ellos te dan. No te desvíes de lo que te dicen, a la mano derecha o a la izquierda. **12** Cualquiera que actúe arrogantemente en no escuchar al sacerdote quien está en pie ante EL SEÑOR TU DIOS, o en no escuchar al juez, ese hombre debe morir. Tú hecharás fuera la maldad de Israel. **13** Todo el pueblo debe escuchar, temer y no actuar más arrogantemente; (ser humilde para escuchar y obedecer la ley). **14** Cuando tu hayas venido a la tierra que EL SEÑOR TU DIOS te ha dado, cuando tomes posesión de ella y empieces a vivir en ella, y entonces tu digas: "Yo pondré un rey sobre mí mismo, como todas las naciones que están a mi alrededor", **15** entonces tu debes seguramente poner como rey sobre tí a alguien quien EL SEÑOR TU DIOS escogerá. Tu debes poner como rey sobre tí a alguien de entre tus hermanos. Tu no puedes poner a un extranjero, quien no es tu hermano, sobre tí. **16** Pero él no debe multiplicar caballos para él mismo o hacer que las personas regresen a Egipto para que él pueda multiplicar caballos, pues EL SEÑOR te ha dicho: "Tu no debes desde ahora para siempre regresar por ese camino otra vez". **17** Y él no debe multiplicar esposas para él mismo, para que su corazón no se aleje de EL SEÑOR; tampoco él debe multiplicar extremadamente para si mismo plata u oro. **18** Cuando él se siente en el trono de su reino, él debe escribir para él mismo en un libro una copia de esta ley, de la ley que es ante los sacerdotes, quienes son levitas. **19** El libro debe estar con él y él debe leerlo en todos los días de su vida, para que él pueda aprender a honrar a EL SEÑOR TU DIOS, así como para guardar todas las palabras de esta ley y estos estatutos para observarlos. **20** Él debe hacer ésto así para que su corazón no se levante por encima de sus hermanos y así él no se aleje de los mandamientos a la mano derecha o a la izquierda; para el propósito que él pueda prolongar los días en su reino, él y sus hijos en medio de Israel.

Deuteronomy 17:1

Información General
Moisés continúa hablando a la gente de Israel

el cual tenga algún defecto
"Eso tiene un defecto" o "Eso tiene algo malo en él" El animal debe parecer saludable sin ninguna deformidad.

eso podía ser una abominación al SEÑOR tu Dios
"Eso sería molesto para EL SEÑOR"

Deuteronomy 17:2

Si allí es encontrado
Esto puede ser declarado en forma activa. Traducción Alterna: "Si encuentras a alguien" o "Si hay alguien"

Dentro de cualquiera de las puertas de tu ciudad
Aquí "puertas de tu ciudad" representa a ciudades o pueblos. Traducción Alterna: "Viviendo en una de tus ciudades"

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Lo que es malo a la vista del SEÑOR tu Dios
Aquí "a la vista del SEÑOR" significa lo que EL SEÑOR piensa o considera acerca de algo. Traducción Alterna: "Algo que EL SEÑOR tu Dios piensa que es malvado".

Transgrede su pacto
"Desobedece su pacto"

cualquiera de las huestes del cielo
"Cualquiera de las estrellas"

Nada que Yo he mandado
" Lo que Yo no he ordenado que ninguno haga"

si te han dicho sobre esto
Esto puede ser declarado en forma activa. Traducción Alterna: "Si alguien te dice acerca de este acto de desobediencia"

Tú debes hacer una investigación cuidadosa
El sustantivo abstracto "investigación" puede ser declarado como un verbo. Traducción Alterna: "Tú debes investigar cuidadosamente lo que sucedió"

Tal abominación ha sido hecha en Israel
Esto puede ser declarado en forma activa. Traducción Alterna: "Alguien ha hecho algo tan horrible en Israel".

Deuteronomy 17:5

En la boca de dos testigos, o tres testigos, el que debe morir será puesto a muerte
Aquí "la boca" representa el testimonio de un testigo. Esto puede ser traducido en forma activa. Traducción Alterna: "Si dos o tres testigos hablan en contra de la persona, entonces deberías ejecutarlo.

Pero en la boca de un solo testigo él no debería ser puesto a muerte
Aquí "la boca" representa el testimonio d eun testigo. Esto puede ser traducido en forma activa. Traducción Alterna: "Pero si solo una persona habla en contra de él, entonces no deberían ejecutarlo"

La mano de los testigos deben ser los primeros en ponerlo a muerte, y después la mano de todo el pueblo
Aquí "mano" representa al grupo entero de testigos. Traducción Alterna: "Los testigos mismos deben ser los primeros en tirar las piedras.Después toda la gente ejecutará la persona tirandole piedras".

Eliminarán la maldad entre ustedes
El adjetivo nominal "la maldad" puede ser declarado como un adjetivo. Traducción Alterna: "Deben eliminar de entre los israelitas a la persona que hace estas cosas malas" o Deben ejecutar a esta persona malvada".

Deuteronomy 17:8

Información General
Moisés continúa hablando a la gente de Israel

Si un asunto surge
"Si hay un asunto" o "Si hay una situación"

El derecho de una persona y el derecho de otra persona
Un "derecho" es la autoridad legal de una persona para hacer algo o poseer algo.

dentro de las puertas de tu ciudad
Aquí "puertas de tu ciudad" representa ciudades o pueblos. Traducción Alterna: "Entre sus pueblos"

Buscarás sus consejos
El sustantivo abstracto "Consejo" puede ser declarado como un verbo. Traducción Alterna: " Tú le pedirás consejos a ellos".

Ellos te darán su veredicto
El sustantivo abstracto "veredicto" puede ser declarado como un verbo. Traducción Alterna: "Ellos decidirán en el asunto"

Deuteronomy 17:10

Tú debes seguir la ley dada a ti
La persona que obedece lo que decide el sacerdote y el juez se menciona como si la persona estuviera físicamente siguiendo detrás de la ley. Esto puede ser declarado en forma activa. Traducción Alterna: "Tú debes obedecer lo que el juez y sacerdote decide acerca de un asunto".

No te desvíes de lo que te dicen, a la mano derecha o izquierda
La persona que no hace exactamente lo que el juez y el sacerdote se menciona como que él está torciendo el camino correcto. Traducción Alterna: "No desobedezcas a nada de lo que ellos te dicen" Esto puede ser declarado en forma positiva. Traducción Alterna: "Haz todo lo que ellos dicen".

Deuteronomy 17:12

En no escuchar al sacerdote... o en no escuchar al juez
"Y no obedezca al sacerdote ... o no obedezca al juez"

Tu hecharás fuera la maldad de Israel
El adjetivo nominal "la maldad" puede ser traducido como un adjetivo. Traducción Alterna: "Tú debes quitar fuera de entre los israelitas a la persona que hace cosas malas" o "Tú debes ejecutar a la persona malvada".

Todo el pueblo debe escuchar y temer, y no actuar más arrogantemente
Está implicado que cuando las personas escuchan acerca de una persona que fue ejecutada por actuar

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arrogantemente, ellos tendrán miedo y no actuarán arrogantemente.

Deuteronomy 17:14

Información General
Moisés continúa hablando a la gente de Israel

Cuando has venido a la tierra
La palabra "has venido" puede ser traducida como "ido a" o "ingresado".

Entonces tú dices; ' Yo pondré un rey sobre mí mismo, como todas las naciones que están a mi alrededor
Ésta es una cita dentro de una cita. Una cita directa puede ser declarada como una cita indirecta. Traducción Alterna: "Entonces decides que quieres un rey como los pueblos de las naciones que te rodean tienen reyes"

Yo pondré un rey sobre mí mismo ... están a mi alrededor
Moisés está hablando a la gente como si fueran una sola persona. Podría ser más natural traducir esto con pronombres plurales. Traducción Alterna: "Nos pondremos sobre nosotros mismos ... alrededor de nosotros"

pondré un rey sobre mí mismo
Darle a alguien la autoridad para gobernar como rey en Israel se menciona como si la gente estuviera colocando a la persona en un lugar por encima de ellos.

todas las naciones que están a mi alrededor
"Todas las naciones circundantes"

Todas las naciones
Aquí "naciones" representa a la gente que vive en las naciones.

Alguien de entre tus hermanos
"Uno de tus compañeros israelitas"

un extranjero, quien no es tu hermano, sobre ti
Ambas frases significan la misma cosa. Ambas se refieren a una persona que no es israelita. EL SEÑOR está enfatizando que la gente de Israel no debería dejar que extranjero domine sobre ellos. Traducción Alterna: "Un extranjero sobre ti" o "Un no israelita sobre ti".

Deuteronomy 17:16

Porque EL SEÑOR te ha dicho: "Tú no debes desde ahora para siempre regresar por ese camino otra vez.'
Esta es una cita que tiene dentro una cita. Una cita directa puede ser declarada como una cita indirecta. Traducción Alterna: "Porque el SEÑOR te ha dicho que nunca deberías de retornar a Egipto de vuelta"

Para que su corazón no se aleje
Aquí "corazón" se refiere a toda la persona. Un rey israelita que se casa con una extranjera y empieza a adorar a sus dioses falsos se menciona como que su corazón fue alejado del SEÑOR. Traducción Alterna: "Para que no le causen alejarse del SEÑOR y comiencen a adorar a dioses falsos" (VER: file:///C:/Program%20Files%20(x86)/translationStudio/resources/app/src/views/ Y file:///C:/Program%20Files%20

Deuteronomy 17:18

Cuando él se sienta en el trono de su reino
Aquí "trono" representa el poder de la persona y su autoridad como rey. Sentarse en el trono significa convertirse en rey. Traducción Alterna: "Cuando él se convierte en rey"

El debe escribir para sí mismo en un rollo una copia de esta ley
Los posibles significados son:1)"Él debe escribir personalmente para sí mismo en un rollo una copia de esta ley" 2)"Debe designar a alguien para que escriba en un rollo una copia de esta ley para él"

de la ley que es ante los sacerdotes, quienes son levitas
"De la copia de la ley que guardan los sacerdotes levíticos"

para guardar todas las palabras de esta ley y estos estatutos, para observarlos
Estas dos frases significan básicamente la misma cosa y enfatizan que el rey debe obedecer toda la ley de Dios.

Deuteronomy 17:20

Para que su corazón no se alce sobre sus hermanos
Aquí "su corazón" se refiere a la persona entera. Un rey volviéndose arrogante se menciona como si su corazón se alzara. Traducción Alterna: "Para que no se vuelva arrogante" o "Para que no piense que es mejor que sus compañeros israelitas".

así él no se aleje de los mandamientos, a la mano derecha o a la izquierda
Un rey que desobedece los mandamientos de Dios es como decir que una persona se desvió del Un rey desobedeciendo los mandamientos de Dios se menciona como si la persona se saliera del camino correcto. Traducción Alterna: "Para que no desobedezca ninguno de los mandamientos" Esto puede ser declarado en forma positiva. Traducción Alterna: "Para que él obedezca todos los mandamientos". (VER:file:///C:/Program%20Files%20(x86)/translationStudio/resources/app/src/views/ Y file:///C:/Program%20Files%20

Prolongar sus días
Días largos es una metáfora para una larga vida. Vea cómo tradujo una frase similar "prolongar sus

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días" en 4:25. Traducción Alterna: "Ser capaz de vivir mucho tiempo".

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Chapter 18

1 Los sacerdotes quienes son levitas, y toda la tribu de Leví, no tendrán ninguna porción ni herencia con Israel; ellos deberán comer las ofrendas del SEÑOR hechas por fuego como su herencia. **2** No deberán tener herencia entre sus hermanos; el Señor es su herencia, como Él les dijo. **3** Este será el derecho de los sacerdotes de parte de su pueblo, de aquellos que ofrecen un sacrificio, sea buey u oveja: deberán dar al sacerdote el hombro, las dos mejillas y las partes internas. **4** Los primeros frutos de tu grano, de tu vino nuevo y de tu aceite, y la primera lana de tu oveja le debes dar. **5** Porque el SEÑOR TU DIOS lo ha escogido de entre todas tus tribus para pararse a servir en el nombre del SEÑOR, ÉL y sus hijos para siempre. **6** Si un levita viene de cualquiera de tus pueblos fuera de todo Israel de donde está viviendo, y desea con toda su alma venir al lugar que EL SEÑOR escogerá, **7** entonces él deberá servir en el nombre del SEÑOR SU DIOS como todos sus hermanos los levitas hacen, quienes están parados allí ante ELSEÑOR. **8** Deberán tener porciones similares para comer, aparte de lo que venga de la venta de la herencia de su familia. **9** Cuando hayas venido a la tierra que el SEÑOR TU DIOS te está dando, deberáS aprender a no observar las abominaciones de esas naciones. **10** No se debe encontrar entre ustedes ninguno que ponga a su hijo o su hija en el fuego, ninguno que use adivinación, ninguno que practique augurios, o ningún encantador, o ningún brujo, **11** ningún hechicero, ninguno que hable con los muertos, o cualquiera que hable con espíritus. **12** Quien sea que haga estas cosas es abominación al SEÑOR; es por estas abominaciones que EL SEÑOR TU DIOS los expulsa fuera de delante de ustedes. **13** Ustedes deben estar sin culpa delante del SEÑOR TU DIOS. **14** Estas naciones que vas a despojar escuchan a aquellos quienes practican la hechicería y la adivinación; pero en cuanto a ustedes, EL SEÑORTU DIOS no te ha permitido hacerlo. **15** El SEÑOR TU DIOS levantará un Profeta de entre ustedes, uno de tus hermanos, como yo. Ustedes deben escucharlo. **16** Esto es lo que ustedes pidieron al SEÑOR TU DIOS en Horeb en el día de la asamblea, diciendo: "No escuchemos nuevamente la Voz del SEÑOR NUESTRO DIOS, no veamos más este gran fuego, o moriremos". **17** El SEÑOR me dijo: "Lo que ellos han dicho es bueno. **18** Yo levantaré un Profeta para ellos de entre sus hermanos, como ustedes. Yo pondré mis Palabras en su boca, y él hablará a ellos todo lo que YO le mande. **19** Esto sucederá que si cualquiera no escucha a las palabras Mías que él habla en mi Nombre, yo le pediré cuentas. **20** Pero el profeta que hable una palabra arrogantemente en mi nombre, una palabra que yo no le he mandado a hablar, o quien hable en el nombre de otros dioses, ese profeta debe morir". **21** Esto es lo que debes decir en tu corazón: "¿Cómo reconoceremos un mensaje que el SEÑOR no ha hablado?" **22** Tú reconocerás un mensaje que EL SEÑOR ha hablado cuando un profeta hable en el nombre del SEÑOR. Si esto no ocurre o no sucede, entonces eso es algo que EL SEÑOR no há hablado y el profeta lo ha hablado arrogantemente, y ustedes no deben temer de él.

Deuteronomy 18:1

Información General
Moisés continúa hablando a la gente que es lo que EL SEÑOR quiere que ellos hagan

No tendrán ninguna porción ni herencia con Israel
Los levitas no recibiendo alguna tierra de EL SEÑOR es como decir que ellos no van a recibir herencia. Traducción Alterna: "No poseerán ninguna de las tierras de las personas" o "No recibirán ninguna de las tierras que los Israelitas poseeen".

Sin porción
"Sin parte" o "Sin compartir"

Entre sus hermanos
"Entre otras tribus de Israel" o "Entre los otros Israelitas"

EL SEÑOR es su herencia
Moisés habla de el gran honor que Aarón y sus descendientes tenian siriendo AL SEÑOR como sacerdotes como si EL SEÑOR fuera algo que elos pudieran heredar. Ve cómo traduciste una frase similar en deu:10:08. Traducción Alterna: "En su lugar, ellos tendrán a EL SEÑOR" O "En su lugar, EL SEÑOR les permitirá servirle y ÉL proveerá a ellos atraves de ese servicio".

Deuteronomy 18:3

De los sacerdotes
"reclamo de sacerdotes" o "parte de los sacerdotes"

Las partes internas
Estos son el estómago e instentinos

Debes dar a el
"Debes dar al sacerdote"

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Lo ha elegido
Aquí "Él" representa a todos los levitas". (Ver:)

Para pararse a servir en el nombre de EL SEÑOR
Aquí "El nombre de EL SEÑOR" representa a EL SEÑOR mismo y su autoridad. Traducción Alterna: "Para ser sus siervos especiales" o "Para servir como representantes de EL SEÑOR"

Él y sus hijos para siempre
Aquí "Él" representa a todos los levitas. Traducción Alterna: "Los levitas y sus descendientes por siempre.

Deuteronomy 18:6

Desee con toda su alma
Este es un modismo. Traducción Alterna: " Fuertes deseos" o "quiere de verdad"

Entonces el debe servir en el nombre de EL SEÑOR su Dios
Aquí "nombre" representa a El señor y su autoridad. Traducción Alterna: "Entonces debe servirr a EL SEÑOR su Dios como sacerdote"

Quién está parado ante EL SEÑOR
"Quien sirve en el santuario en la presencia de EL SEÑOR"

La herencia de su familia
Esto es lo que el sacerdote va a heredar de su padre

Deuteronomy 18:9

Cuando hayas venido
Aquí "venido" puede ser traducido como "ido" o "ingresado"

No deberás aprender a observar las bominaciones de esas naciones
Dios odia las actividades religiosas de las personas en las naciones que rodean. Él las considera terriblemnete malvadas. Aquí "naciones" representa a la gente. Traducción Alterna: "Tu no debes hacer las cosas terribles que la gente de itras naciones hacen".

No se debe encontrar entre ustedes cualquiera
Esto puede ser declarado en forma activa. Traducción Alterna: "No debe haber nadie entre ustedes".

Ponga a su hijo o a su hija en el fuego
"Sacrifique a su hijo/a con fuego en un altar"

Cualquiera que use la adivinación ... que hable con espíritus
Estas son diferentes personas que practican magia. Dios prohibe todo tipo de magia. Si tu no tienes una palabra para todos estos tipos de personas, puede ser declarado más generalmente. Traducción Alterna: "Cualquiera que use magia para tratar de averiguar que pasará en el futuro, lanzar hechizos, o para hablar con espíritus de personas muertas"

Augurio
El uso de la magia para predecir el futuro.

Deuteronomy 18:12

los expulsa
Aquí "los" hace referencia a las personas que ya viven en Canaán

Estas naciones
Aquí "naciones" representa a los grupos de personas que viven en Canaán. Traducción Alterna: "Este grupo de personas".

despojar
"Desplazar" o "expulsar"

Deuteronomy 18:15

Información General
Moisés continúa hablando a la gente de Israel

EL SEÑOR tu Dios levantará un profeta
EL SEÑOR nombrando a una persona para ser profeta se menciona como si EL SEÑOR va a elevar o levantar a la persona.

Uno de tus hermanos
"Uno de tus compañeros israelitas"

Esto es lo que ustedes pidieron
Aquí "ustedes" se refiere a los israelitas en el monte Horeb unos 40 años antes.

En Horeb en el día de la asamblea
""En el día que juntos se reunieron en el Horeb"

día de la asamblea, diciendo: 'No escuchemos nuevamente la voz del SEÑOR nuestro Dios, no veamos más este gran fuego, o moriremos.'
Esto tiene una cita dentro de una cita. Una cita directa puede ser declarada como una cita directa. Traducción Alterna: "El día de la asamblea cuando dijeron que no querían escuchar la voz del SEÑOR su Dios, ni ver más su gran fuego, porque temían que morirían"

No escuchemos nuevamente la voz del SEÑOR nuestro Diosro Dios
Aquí "voz" representa al SEÑOR hablando. Traducción Alterna: " No volvamos a escuchar al SEÑOR nuestro Dios hablar otra vez"

Deuteronomy 18:17

Yo levantaré un profeta para ellos
El SEÑOR nombrando a una persona profeta se menciona como si EL SEÑOR va a levantar o elevar a la persona.

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De entre sus hermanos
"De entre sus compañeros israelitas"

Yo pondré mis palabras en su boca
EL SEÑOR diciendo al profeta qué decir se menciona como si EL SEÑOR pondrá palabras en la boca del profeta.

hablará a ellos
"Hablará a la gente de Israel"

no escucha a las palabras mías que él habla en mi nombre
Aquí "palabras" representa lo que EL SEÑOR dice. Aquí lafigura literaria (metonimia) "mi nombre" repreesenta al SEÑOR y su autoridad. Traducción Alterna: "No le escuchan cuando él dice mi mensaje"

le pediré cuentas
"Lo haré responsable" o "Lo castigaré". Aquí "le" se refiere a la persona que no escucha al profeta.

Deuteronomy 18:20

Información General
EL SEÑOR continúa hablando

que hable una palabra arrogantemente
Aquí "palabra" representa al mensaje. Traducción Alterna: "Quien se atreva a hablar un mensaje" o "Quien sea lo suficientemente arrogante para hablar un mensaje"

En mi nombre
Aquí "mi nombre" se refiere al SEÑOR mismo y su autoridad. Traducción Alterna: "Por mi" o "Con mi autoridad"

una palabra que yo no le he mandado
Aquí "palabra" representa al mensaje. Traducción Alterna: "Un mensaje que no he ordenado"

quien hable en el nombre de otros dioses
Aquí "nombre" representa a los dioses mismos o su autoridad. Esto significa que el profeta afirma que los dioses falsos le dijeron que hablara un mensaje determinado.

Esto es lo que debes decir en tu corazón
Aquí "corazón" representa los pensamientos de una persona. Traducción Alterna: "Te preguntas a ti mismo" o "Debes deciter a ti mismo"

¿Cómo reconoceremos un mensaje que el SEÑOR no ha hablado?
"¿Como nosotros sabremos si el mensaje que el profeta dice es del SEÑOR?" Aquí "reconoceremos" hace referencia a la gente de Israel

Deuteronomy 18:22

Información General
EL SEÑOR continúa hablando

Un profeta habla en el nombre de EL SEÑOR
Aquí "nombre de EL SEÑOR" se refiere a EL SEÑOR mismo y su autoridad. Traducción Alterna: "Un profeta afirma hablar por mi" o "un profeta afirma hablar con mi autoridad"

El profeta ha hablado arrogantemente
"El profeta ha hablado este mensaje sin mi autorización"

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Chapter 19

1 Cuando EL SEÑOR TU DIOS quite las naciones, aquellas cuyas tierras EL SEÑOR TU DIOS le está dando a ustedes, y cuando ustedes vengan después de ellos y vivan en sus ciudades y casas, **2** ustedes deben seleccionar tres ciudades para ustedes mismos en medio de la tierra que EL SEÑOR TU DIOS está dándoles a ustedes para que posean. **3** Ustedes deben construir un camino y dividir los bordes de la tierra en tres partes, la tierra que EL SEÑOR TU DIOS les está dando a heredar, para que así todo quien mate a otra persona pueda huir allá. **4** Esta es la ley para aquel que mate a otro y huya allá para vivir: cualquiera que mate a su vecino sin querer, y no lo odiaba previamente, **5** como cuando un hombre va al bosque con su vecino a cortar madera y su mano tira con el acha para cortar un árbol, y la cabeza se desliza del eje y golpea a su vecino y él muere, entonces ese hombre debe huir a una de estas ciudades y vivir. **6** De otra forma el vengador de la sangre irá detrás de aquel quien tomó una vida, y ardiendo en cólera le alcance porque fue un largo viaje. Y él le golpee y le mate, aunque ese hombre no merecía morir; y él no merece la pena de muerte ya que él no odiaba a su vecino antes de que esto sucediera. **7** Por consiguiente, Yo ordeno que seleccionen tres ciudades para ustedes mismos. **8** Si EL SEÑOR TU DIOS extiende tus fronteras, como ÉL había jurado a tus antepasados hacer, y te dé toda la tierra que ÉL prometió dar a tus antepasados; **9** Y si tú mantienes todos estos mandamientos para hacerlos, los cuales yo estoy ordenando a ustedes hoy, mandamientos para amar al SEÑOR TU DIOS y para siempre caminar en sus caminos, entonces ustedes deben añadir tres ciudades más para ustedes mismos, además de estas tres. **10** Haz esto para que sangre inocente no sea derramada en medio de la tierra que EL SEÑOR TU DIOS les está dando a ustedes como una herencia, de tal forma que no se derrame culpa de sangre sobre ustedes. **11** Si alguno odia a su vecino, lo acecha, se levanta y le hiere mortalmente de tal forma que muera, y si entonces huye a una de estas ciudades, **12** entonces los ancianos de su ciudad lo mandaran traer de vuelta de allí, y lo entregarán en las manos de algún pariente responsable de la víctima, así el puede morir. **13** Tu ojo no sienta pena por él, sino que debes erradicar la sangre del culpable de Israel, para que te vaya bien. **14** No debes remover el punto de referencia del terreno de tu vecino que se estableció hace largo tiempo atrás, en la heredad que tu Dios te dió para que poseas. **15** Un solo testigo no se levantará en contra de una persona por alguna iniquidad, o pecado, en ningún asunto que pecare, de la boca de dos o tres testigos debe ser confirmado cualquier asunto. **16** Imagina que un testigo injusto se levante a testificar falsamente en contra de cualquiera, de que hizo mal. **17** Entonces ambos hombres, entre los que existe la controversia, deben venir delante del SEÑOR, delante de los sacerdotes y de los jueces que sirven en esos días. **18** Los jueces deberán investigar diligentemente; ver si el testigo es falso y ha testificado falsamente contra su hermano, **19** entonces debes hacerle a él lo que quiso hacerle a su hermano y removerás el mal de entre ustedes. **20** Entonces los que queden escucharán y temerán y no desearán cometer semejante maldad entre ellos. **21** No tengas misericordia; vida por vida, ojo por ojo, diente por diente, mano por mano, pie por pie.

Deuteronomy 19:1

Información General
Moisés sigue hablando a la gente de Israel

Cuando EL SEÑOR tu Dios quite las naciones
El SEÑOR destruyendo a la gente que vive en Canaán se menciona como si ÉL estuviera cortándolos, como uno cotaría una pieza de ropa o cortaría una rama de un árbol.

Las naciones
Esto representa el grupo de personas que viven en Canaán

aquellas cuyas tierras el SEÑOR tu Dios le está dando a ustedes
"Aquellas naciones que estaban viviendo en la tierra que EL SEÑOR su Dios les está dando"

vengan después de ellos
"Tomen la tierra de esas naciones" o "posean la tierra después de que esas naciones se hayan ido"

Seleccionar tres ciudades
"Elegir 3 ciudades"

Ustedes deben construir un camino
Ellos debían construir carreteras, así eso haría fácil a la gente viajar a esas ciudades.

dividir los bordes de la tierra en tres partes
Esto implica que una de las ciudades que elijan debe estar en cada parte del territorio

la tierra que el SEÑOR tu Dios les está otorgando heredar
EL SEÑOR dando la tierra a la gente de Israel se menciona como si la gente está heredando la tierra

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Deuteronomy 19:4

Esta es la ley
"Estas son las instrucciones" o "Estas son las direcciones"

Para el que mate a otro
La palabra "persona" es sobrentendida. Traducción Alterna: "La persona que mate a otra persona"

y huya allí
"y quien escape a una de esas ciudades" o "y quien corra a una de esasciudades"

A vivir
"Para salvar su propia vida". El significado completo de esta declaración puede hacerse explícito. Traducción Alterna: " Entonces la familia del hombre que murió no va a matarlo para tomar venganza"

Cualquiera que mate a su vecino sin querer
Aquí "vecino" quiere decir cualquier persona en general. Traducción Alterna: "Cualquier persona que mate a otra persona por accidente"

y no lo odiaba previamente
"Pero no odiaba a su vecino antes de matarlo". Esto implica que no hubo causa para que él matara a su vecino a propósito.

como cuando un hombre va al bosque ... a cortar madera
El autor da una situación hipotética donde una persona accidentalmente mata a otra persona.

La cabeza se desliza del eje
La parte de hierro del hacha se suelta del mango

golpea a su vecino y él muere
Esto significa que la cabeza del hacha golpea y mata al vecino.

a una de estas ciudades y vivir
"A una de estas ciudades para salvar su propia vida". Se implica que la familia del hombre muerto puede tratar de vengarse. El hombre que lo mato puede huir a una de estas ciudades, y las personas ahí podrán protegerlo.

Deuteronomy 19:6

Información General
Moisés sigue hablando a la gente de Israel

El vengador de la sangre
Aquí "sangre" representa a la persona que fue asesinada. Un "vengador de la sangre" es un pariente cercano de una persona que fue muerta. Este pariente es el responsable del castigo del asesino.

Quien tomó una vida
Esta es una expresión idiomática. Traducción Alterna: "El que mató a la otra persona.

En el calor de su ira
Alguien estando muy enojado se menciona como si la ira es algo que se puede volver caliente. Traducción Alterna: "Y estando muy enojado".

le golpee y le mate
"Y el vengador de sangre ataca y mata al que habia matado a la otra persona".

aunque ese hombre no merecía morir, ya que él no odiaba a su vecino en el pasado
"Aunque ese hombre no merecia morir ya que accidentalmente mató a otra persona y no fue su enemigo, y él no había planeado herir al hombre

Deuteronomy 19:8

Información General
Moisés continúa hablando a la gente de Israel

Extiende tus fronteras
"Darte más tierras para poseer"

como Él había jurado a tus antepasados hacer
"Como él prometió a tus ancestros que iba a hacer"

Si guardas todos estos mandamientos para hacerlos
"Si tú obedeces todos estos mandamientos"

para siempre caminar en sus caminos
Como Dios quiere que una persona viva o se comporte es como si fuera el camino o carretera del SEÑOR. La persona que obedece al SEÑOR es como decir que él está caminando en el camino o carretera del SEÑOR. Traducción Alterna: "Siempre obedecerlo"

entonces ustedes deben añadir tres ciudades más para ustedes mismos
El completo significado de esta declaración puede ser hecho explícito. Traducción Alterna: "Entonces debes elegir tres ciudades más para una persona escape a ella si la misma accidentalmente mató a alguien".

Además de estas tres
"Además de las tres ciudades que ya estableciste"

Haz esto para que sangre inocente no sea derramada
Esto puede ser declarado en forma activa. Traducción Alterna: "Haz esto para que los miembros de la familia no maten a una persona inocente".

sangre inocente no sea derramada
Aquí "sangre" representa a la vida de la persona. Derramar sangre quiere decir matar a una persona. Esto puede ser declarado en forma activa. Traducción Alterna: "Nadie mate a una persona

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inocente" (VER:file:///C:/Program%20Files%20(x86)/translationStudio/resources/app/src/views/ Y file:///C:/Program%20Files%20

En medio de la tierra
"En la tierra" o "En el territorio"

el SEÑOR tu Dios les está dando a ustedes como una herencia
La tierra que EL SEÑOR está dando a la gente de Israel se menciona como si fuera una herencia.

Para que no haya culpa de sangre en ustedes
La gente de Israel siendo culpables por una persona muerta porque ellos no construyeron una ciudad donde él estaría a salvo de los "vengadores de sangre" se menciona como si la culpa de su muerte está en ellos.

culpa de sangre
Aquí "sangre" representa a la vida y "culpa de sangre" se refiere a la culpa que alguien tiene por matar a una persona inocente.

en ustedes
Esto significa que si los miembros de la familia matan a una persona inocente, entonces toda la gente de Israel va a ser culpable por dejar que eso suceda.

Deuteronomy 19:11

Su vecino
Aquí "vecino" se refiere a cualquier persona en general.

lo acecha
El completo significado de esta declaración puede ser hecha explícita. Traducción Alterna: "Se esconde y espera para matarlo" o "Planea matarlo"

Se levanta contra él
Esta es una expresión idiomática. Traducción Alterna: "Lo atraca"

y le hiere mortalmente de tal forma que muera
"Y lo lastima para que muera" o "Y lo mata"

enviarán y lo traerán de vuelta
"Deben enviar a alguien para que lo busque y traiga de vuelta de la ciudad a la que escapó"

lo traerán de vuelta
Esta es una expresión idiomática. Traducción Alterna: "Entréguenlo"

en las manos de algún pariente responsable
Aquí "las manos" representa la autoridad de alguien. Traducción Alterna: "A la autoridad del familiar responsable" o "Al familiar responsable"

pariente responsable
Este es el pariente de la persona que fue asesinada. Este pariente es responsable de dar castigo al asesino.

él puede morir
"El asesino puede morir" o "El pariente responsable puede ejecutar al asesino"

Tu ojo no sienta pena por él
Aqui "tu ojo" representa a toda la persona. Traducción Alterna: "No le muestres misericordia" o "No sientas pena por él".

debes erradicar la culpa de sangre de Israel
Aqui " la culpa de sangre" representa a la culpa por asesinar a una persona inocente. Traducción Alterna: "Deben ejecutar al asesino para que la gente de Israel no sea culpable de la muerte de una persona inocente.

De Israel
Aqui "Israel" se refiere a la gente de Israel.

Deuteronomy 19:14

Información General
Moisés sigue hablando a la gente de Israel

No debes remover el punto de referencia del terreno de tu vecino
El completo significado puede estar explícito. Traducción Alterna: "No debes tomar la tierra de tu vecino moviendo los marcadores de los bordes de su tierra"

que se estableció
"Que tus antepasados colocaron"

hace largo tiempo atrás
Moisés quiere decir que cuando la gente vivia en la tierra por un largo tiempo, no debian mover los bordes que sus ancestros hicieron cuando ellos primero tomaron la tierra.

en la heredad que tu Dios te dió para que poseas.
EL SEÑOR dando tierra a la gente de Israel se menciona como si ellos estuvieran heredando la tierra. Traducción Alterna: "En la tierra que EL SEÑOR tu Dios te está dando para que la poseas".

Deuteronomy 19:15

Información General
Moisés sigue hablando a la gente de Israel

Un solo testigo
"Un solo testigo" o "solo un testigo"

no se levantará en contra de una persona
Aqui "levantará" significa pararse arriba en la corte y hablar en contra de alguien a el juez. Traducción

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Alterna: "No debe hablar a los jueces acerca de algo malo que ese hombre ha hecho"

en ningún asunto en que pecare
"Cada vez que un hombre hace algo malo"

de la boca de dos o tres testigos
Aquí "boca" representa lo que el testigo dice. Está implicado que debe al menos haber dos o tres testigos. Traducción Alterna: "Al testimonio de al menos dos o tres personas" o "basado en que al menos dos o tres personas dicen que ha pasado"

debe ser confirmado cualquier asunto
Esto puede ser declarado en forma activa. Traducción Alterna: "Confirmarás que el hombre es culpable".

Imagina que
"Cuando" o "si"

Un testigo injusto
"Un testigo que intente dañar a otra persona"

se levante a testificar erróneamente
Aquí "levante" significa pararse arriba en la corte y hablar encontra de alguien al juez. Traducción Alterna: "Dice al juez que un hombre pecó para poner al hombre en problemas" o "Dice al juez que un hombre pecó, para que el juez lo castigue"

Deuteronomy 19:17

Información General
Moisés continúa hablando a la gente de Israel

entre los cuales existe la controversia
"Los que no están de acuerdo unos con otros"

deben venir delante del SEÑOR, delante de los sacerdotes y de los jueces
Esto significa que dos personas deben ir al santuario donde mora la presencia del SEÑOR . En el santuario hay jueces y sacerdotes que tienen la autoridad para hacer decisiones legales para EL SEÑOR.

venir delante del SEÑOR, delante de los sacerdotes y de los jueces
La frase "venir delante" es una expresión idiomática. Esto significa ir a alguien con autoridad y dejar que él haga una decisión legal acerca del asunto.

Los jueces deberán investigar diligentemente
"Los jueces deben trabajar muy duro para determinar que ha ocurrido"

entonces debes hacerle a él lo que quiso hacerle a su hermano
"Luego debes castigar a el testigo falso de la misma manera que el quería castigar al otro hombre"

quitarás el mal de entre ustedes
El sustantivo abstracto "el mal" puede ser declarado como un adjetivo. Traducción Alterna: "Al castigar al falso testigo, castigarás esta práctica malvada dentro de tu nación"

Deuteronomy 19:20

Entonces los que queden
"Cuando castigas al falso testigo, el resto de las personas"

escucharán y temerán
El completo significado de esta declaración puede hacerse explícito. Traducción Alterna: "Escucharán sobre el castigo y temerán ser castigados"

no desearán cometer semejante maldad
"Nunca más harán algo malo como eso"

Tus ojos no deberían tener lástima
Aquí "ojos" se refiere a toda la persona. Traducción Alterna: "No debes sentir lástima por él" o "No le debes mostrar misericordia"

La vida se pagará por la vida... pie por pie
Aquí las frases son acortadas porque el significado es sobrentendido. Eso significa que la gente debe castigar a una persona de la misma manera en que haya dañado a otra persona.

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Chapter 20

1 Cuando marches hacia la batalla en contra de tus enemigos, y veas caballos, carros, y gente más numerosa que tú, no tengas miedo de ellos; porque EL SEÑOR TU DIOS está contigo, el que te sacó de la tierra de Egipto. **2** Cuando estés a punto de entrar a la batalla, el sacerdote debe acercarse y hablarle a la gente. **3** El debe decirles: "Oye, Israel, vas a la guerra contra tus enemigos. No desmaye tu corazón. No temas o tiembles. No tengas miedo de ellos. **4** Porque EL SEÑOR TU DIOS es el que vá contigo, a pelear por tí en contra de tus enemigos y salvarte". **5** Los oficiales deben hablarle a la gente y decirles: "Hay algún hombre que haya construido una casa y no ha vivido en ella? Déjenle regresar a su casa, no sea que muera en batalla y otro hombre la estrene. **6** Hay alguno que haya plantado una viña y no haya disfrutado de su fruto? Déjelo que vaya a casa, no sea que muera en batalla y otro hombre disfrute su fruto. **7** Qué hombre hay que esté comprometido en matrimonio pero no se ha casado aún? Déjenle ir a casa no sea que muera en batalla y otro se case con ella". **8** Los oficiales deben hablarle al pueblo y decirle: "¿Hay algún hombre que es miedoso o que desfallece? Déjenle regresar a casa no sea que el corazón de su hermano desfallezca igual que su propio corazón". **9** Cuando los oficiales hayan terminado de hablarle a la gente, deben nombrar comandantes sobre ellos. **10** Cuando ustedes marchen para atacar una ciudad, háganles una oferta de paz a esas personas. **11** Si ellos aceptan tu oferta y te abren sus puertas, todas las personas que se encuentren allí serán forzados a trabajar para ustedes y deben servirte. **12** Pero si no hacen una oferta de paz, y en cambio hacen guerra contra ustedes, entonces ustedes deben sitiarla, **13** y cuando EL SEÑOR TU DIOS te dé la victoria y los ponga bajo tu control, ustedes deben matar a todo hombre en el pueblo. **14** Pero a las mujeres, a los pequeños, al ganado, y todo lo que está en la ciudad, y todas las cosas de valor, ustedes tomarán como botín para ustedes mismos. Consumirán el botín de tu enemigos, los cuales EL SEÑOR TU DIOS te ha dado. **15** Debes actuar de esta manera contra todas las ciudades que están muy lejos de tí, ciudades que no son las ciudades de las siguientes naciones. **16** En las ciudades de estas personas que EL SEÑOR TU DIOS te está dando como herencia, NO debes mantener vivo nada que respire. **17** En cambio, debes destruirlos completamente: al hitita y el amorreo, el cananeo, el ferezeo, el heveos y el jebuseo, como EL SEÑOR TU DIOS te ha ordenado. **18** Haz esto para que ellos no te enseñen a actuar en ninguna de sus maneras abominables, como ellos han hecho con sus dioses. Si lo haces, pecarás contra EL SEÑOR TU DIOS. **19** Cuando sitees una ciudad por un largo tiempo, mientras le haces guerra contra ella para capturarla, ustedes no deben destruir sus árboles empuñando un hacha contra ellos. Pues ustedes pueden comer de ellos, así que no debes derribarlos. ¿Pues es el árbol del campo como un hombre a quien debas sitiar? **20** Solamente los árboles que ustedes conozcan que no son árboles para comida, ustedes pueden destruir y derribar; ustedes construirán obras de asedio contra la ciudad que hizo guerra con ustedes, hasta que caiga.

Deuteronomy 20:1

Información General
Moisés continúa hablando a la gente de Israel

Cuando marches hacia la batalla en contra de tus enemigos
"Cuando vayas afuera a pelear en la guerra encontra de tus enemigos"

Y veas caballos, carros
Las personas consideran a una armada con muchos caballos y carros como muy fuerte. El completo significado de esta declaración puede ser hecha explícita.(Ver:)

ÉL que te sacó de la tierra de Egipto
EL SEÑOR sacó a las personas de Egipto a Canaán. Era común usar la palabra "subir" para referirse a viajar desde Egipto a Canaán. Traducción Alterna: "EL SEÑOR que los guió afuera de la tierra de Egipto"

Deuteronomy 20:2

Información General
Moisés continúa hablando a la gente de Israel

Hablarle a la gente
"Hablar a los soldados de Israel"

No desmaye tu corazón. No temas o tiembles. No tengas miedo de ellos
Estas cuatro expresiones significan la misma cosa y enfatizan fuertemente que ellos no deben tener miedo. Si su idioma no tiene cuatro maneras de expresar este concepto, puede usar menos de cuatro.

No desmaye tu corazón
Aquí "corazón" representa a la valentía de las personas. Un corazón que desmaya es una

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expresión idiomática que significa "No tengan miedo" (VER:file:///C:/Program%20Files%20(x86)/translationStudio/resources/app/src/views/ Y file:///C:/Program%20Files%20

el SEÑOR tu DIOS es el que vá contigo, a pelear por tí en contra de tus enemigos
EL SEÑOR derrotando a los enemigos de la gente de Israel se menciona como si EL SEÑOR fuera un guerrero que va a pelear junto con el pueblo de Israel.

y salvarte
"Para darte la victoria"

Deuteronomy 20:5

Información General
Moisés dice lo que los oficiales de la armada deben decir a la gente de Israel antes de la batalla

Los oficiales deben hablarle
Uno de los trabajos de los oficiales era el decidir quien podría dejar el ejército. El completo significado de esta declaración se puede hacer explícito.

Hay algún hombre ... Déjenle regresar a su casa
"Si algún soldado aquí ha construido una nueva casa y no la ha dedicado, debería volver a su casa"

no sea que muera en batalla y otro hombre la dedique
El oficial está describiendo la situación que posiblemente podría pasar a un soldado. Traducción Alterna: "De modo que, si muere en la batalla, otro hombre no dedicará su casa en lugar de él".

Deuteronomy 20:6

Información General
Moisés continúa describiendo situaciones que permiten a un hombre dejar la milicia.

Si hay alguno que haya plantado ... Déjenlo que vaya a casa
"Si algún soldado aqui tiene un nuevo viñedo, pero aún no ha cosechado sus uvas, debe regresar a su casa"

No sea que muera en batalla y otro hombre disfrute de su fruto
El oficial está describiendo una situación que posiblemente podría pasar a un soldado. Traducción Alterna: "De modo que, si muere en batalla, otro hombre no cosechará su fruto en lugar de él.

¿Qué hombre hay que está comprometido para casarse con una mujer? .. Déjenlo ir a casa
"Si cualquier soldado ahí ha prometido casarse con una mujer, pero no se ha casado aún, debe ir de vuelta a su casa"

no sea que muera en batalla y otro se case con ella
El oficial está describiendo una situación que es posible que pueda ocurrir a un soldado. Traducción Alterna: "Para que, si él muere en la batalla, otro hombre no se case con ella en lugar de él".

Deuteronomy 20:8

Información General
Moisés continúa describiendo situaciones que permiten a un hombre dejar la milicia

¿Hay algún hombre que es miedoso o que desfallece? Déjenle regresar a casa
"Si algún soldado aquí está temeroso y no es valiente, él debe volver a su casa"

miedoso o que desfallece
Ambas palabras significan básicamente la misma cosa. Traducción Alterna: "Temeroso de pelear en batalla"

el corazón de su hermano desfallezca igual que su propio corazón
Esta es una expresión idiomática. Traducción Alterna: "Otro israelita no tiene miedo como él tiene miedo".

Corazón de su hermano ... Su propio corazón
Aquí "corazón" representa la valentía de una persona.

Deben nombrar comandantes sobre ellos
"Los oficiales deben nombrar personas para ser comandantes y para liderar a las personas de Israel"

Deuteronomy 20:10

Información General
Moisés continúa hablando a la gente de Israel

Cuando ustedes marchen para atacar una ciudad
Aquí "ciudad" representa a la gente. Traducción Alterna: "Cuando vas atacar a la gente de la ciudad"

háganle una oferta de paz a esas personas
"Den a la gente en la ciudad el chance de rendirse"

abren sus puertas
Aquí "puertas" se refiere a las puertas de la ciudad. La frase "abren sus puertas" representa a las personas rindiéndose y permitiendo a los israelitas entrar a su ciudad. Traducción Alterna: "Permiten entrar en su ciudad pacíficamente" (VER:

Todas las personas que se encuentran allí
Esto puede ser declarado en forma activa. Traducción Alterna: "Toda persona en la ciudad". (VER:file:///C:/Program%20Files%20(x86)/translationStudio/resources/app/src/views/

serán forzados a trabajar para ustedes
"Deben volverse sus esclavos"

Deuteronomy 20:12

Pero si no hacen una oferta de paz
Aqui "hacen" se refiere a la ciudad que representa a las personas.vTraducción Alterna: "Pero si las personas de la ciudad no se rinden" o "Pero si las personas de la ciudad no aceptan la oferta de paz que ofrecen".

Deuteronomy 20:14

Los pequeños
"Los niños"

Y todo su botín
"Y todas las cosas valiosas"

Botín
Estas son las cosas valiosas que las personas que ganan una batalla toman de las personas que atacaron.

Todas las ciudades
Aquí "ciudades" representa a las personas. Traducción Alterna: "Todas las personas que viven en las ciudades".

Deuteronomy 20:16

Información General
Moisés continúa hablando a la gente de Israel

En las ciudades de estas personas que el SEÑOR tu Dios te está dando como herencia
Las ciudades en Canaán que EL SEÑOR está dando a la gente se mencionan como si las ciudades fueran la herencia de las personas.

no debes mantener vivo nada que respire
"No debes dejar vivir a ningún ser vivo". Esto puede ser declarado en forma positiva. Traducción Alterna: "Debes matar a todo ser viviente"

Debes destruirlos completamente
"Debes destruir completamente estos grupos de personas"

Haz esto para que ellos
"Destruye estas naciones para que ellos"

Actuar en ninguna de sus ninguna abominables ... sus dioses
"Actuar de manera abominable como la gente de estas naciones ha hecho con sus dioses

Si lo haces, pecarás contra EL SEÑOR tu Dios
"Si actúas como esta gente, pecarás contra EL SEÑOR tu Dios"

Deuteronomy 20:19

Información General
Moisés continúa hablando a la gente de Israel

haces guerra
"Luchar en la guerra"

empuñando un hacha contra ellos
"Cortando los árboles con un hacha"

¿Pues es el árbol del campo un hombre a quien debas sitiar?
Esta pregunta retórica recuerda a las personas lo que ya deberían saber. Esta pregunta puede traducirse como una declaración. Traducción Alterna: "Porque los árboles frutales no son personas, entonces no son tu enemigo".

conozcan que no son árboles para comida
"conozcan que no son árboles que producen frutos para comer"

Obras de asedio
Estas son herramientas y estructuras, como escaleras y torres, que se necesitan para asediar una ciudad.

Hasta que caiga
Esta es una expresión idiomática. Traducción Alterna: "Hasta que la gente de la ciudad pierda la guerra".

que caiga
Aquí "caiga" se refiere a la ciudad que representa las personas de la ciudad.

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Chapter 21

1 Si alguien es hallado muerto en la tierra que EL SEÑOR TU DIOS te está dando para poseer, acostado en el campo, y no se sabe quién lo atacó; **2** entonces tus ancianos y jueces deberán salir, y deberán medir hasta las ciudades que estén alrededor de el que ha sido asesinado. **3** Entonces los ancianos del pueblo más cercano al cuerpo del hombre muerto deberán tomar una novilla de la manada, una que nunca haya sido puesta a trabajar, y que no haya llevado yugo. **4** Entonces deberán llevar la novilla abajo a un valle con aguas corriendo, un valle que no haya sido arado ni sembrado, y allí en el valle deberán romper el cuello de la novilla. **5** Los sacerdotes, descendientes de Leví, deberán acercarse; pues a quellos que EL SEÑOR TU DIOS ha escogido para que le sirvan y para bendecir a las personas en el nombre del SEÑOR; escuchen a sus consejos, pues sus palabras serán el veredicto en toda disputa y caso de asalto. **6** Todos los ancianos de la ciudad más cercana al hombre muerto deberán lavar sus manos sobre la novilla cuyo cuello fue roto en el valle; **7** y deberán responder al caso y decir: "Nuestras manos no han derramado esta sangre, ni nuestros ojos la han visto. **8** Perdona, SEÑOR, a tu pueblo Israel, a quien tú has redimido, y no pongas culpa por sangre inocente derramada en medio de tu pueblo Israel". Entonces la sangre derramada les será perdonada. **9** De esta manera quitarás la sangre inocente de en medio de tÍ, cuando hagas lo que es correcto ante los ojos del SEÑOR. **10** Cuando tu salgas a la batalla en contra de tus enemigos EL SEÑOR TU DIOS te da la victoria y los pone bajo tu control, y tu te los lleves como cautivos, **11** si tu ves entre los cautivos una mujer hermosa y tu tienes un deseo por ella y deseas tomarla para tí como una esposa, **12** entonces tú la llevarás al hogar de tu casa; ella rapará su cabeza y cortará sus uñas. **13** Entonces ella se quitará la ropa que ella vestía cuando ella fue tomada cautiva y ella permanecerá en tu casa y llorará por su padre y su madre un mes completo. Después de eso tu puedes dormir con ella y ser su esposo, y ella será tu esposa. **14** Pero si no encuentras deleite en ella, entonces tú puedes dejarla ir a donde ella desee. Pero tú no debes venderla en absoluto por dinero, y tú no debes tratarla como una esclava, porque tú la has humillado. **15** Si un hombre tiene dos esposas y una es amada y la otra es odiada, y ambas le han dado a él hijos, tanto la esposa amada y la esposa odiada, si el hijo primogénito es de esa que es odiada, **16** entonces el día que el hombre reparta a sus hijos la heredad que él posee, él no puede hacer el hijo de la esposa amada el primogénito antes del hijo de la esposa odiada, el hijo quien es ciertamente el primogénto. **17** En cambio, él debe reconocer el primogénito, el hijo de la esposa odiada, dándole a él una doble porción de todo eso que él posee; ya que ese hijo es el inicio de su fuerza; el derecho de la primogenitura pertenece a él. **18** Si un hombre tiene un hijo terco y rebelde que no obedece la voz de su padre o la voz de su madre, y quien aún aunque ellos lo corrijan no los escucha a ellos; **19** entonces su padre y su madre deberán agarrarlo y llevarlo afuera a los ancianos de su ciudad y a la puerta de su ciudad. **20** Ellos deben decir a los ancianos de su ciudad: "Este hijo de nosotros es terco y rebelde; él no obedece nuestra voz; él es un glotón y un borracho". **21** Entonces todos los hombres de esa ciudad deberán apedrearlo hasta morir con piedras; y tu removerás la maldad de entre tí. Todo Israél escuchará de esto y temerá. **22** Si un hombre ha cometido un pecado digno de muerte y se le ha dado muerte, y tu lo cuelgas a él de un árbol, **23** entonces su cuerpo no debe permanecer toda la noche en el árbol. En cambio, tú debes seguramente enterrarlo el mismo día; quien sea colgado es maldito por DIOS. Obedece este mandamiento, de esta forma tu no contaminarás la tierra que EL SEÑOR TU DIOS te está dando en heredad.

Deuteronomy 21:1

Información General
Moisés continúa hablando a la gente de Israel

Si alguien es hallado muerto
Esto puede ser declarado en forma cativa.
Traducción Alterna: "Si alguien encuentra a alguien a quien otra persona ha matado"

Acostado en el campo
La persona muerta está acostada en el campo

Y no se sabe quién lo ha atacó
Esto puede ser declarado en forma activa.
Traducción Alterna: "Y nadie sabe quién lo ha atacado".

deberán medir hasta las ciudades
"Deben medir la distancia a las ciudades"

del que ha sido asesinado
Esto puede ser declarado en forma activa.
Traducción Alterna: "Aquel a quien alguien ha matado" o "El cuerpo muerto".

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Deuteronomy 21:3

No ha llevado el yugo
"No ha usado un yugo"

Agua corriendo
Esta es una expresión idiomática para el agua que se está moviendo. Traducción Alterna: "Una corriente".

Un valle que no haya sido arado ni sembrado
Esto puede ser declarado en forma activa. Traducción Alterna: "Un valle donde nadie ha arado la tierra o plantado semillas".

Deuteronomy 21:5

Inofrmación General
Moisés Continúa hablando a la gente de Israel

deberán acercarse
"Deben venir al valle"

pues a ellos el SEÑOR tu Dios ha escogido para que le sirvan
"Porque el sacerdote es a quien EL SEÑOR tu Dios ha elegido para servirle"

EL SEÑOR tu Dios
Moisés habla a los israelitas como si estuviera hablando a un hombre.

Para bendecir a las personas
"Para bendecir a la gente de Israel"

En el nombre del SEÑOR
Aquí la figura literaria (metonimia) "en el nombre del" se refiere al SEÑOR y su autoridad. Traducción Alterna: "Como quien dice y hace lo que el propio SEÑOR diría y haría".

escuchen sus consejos
"Escuchen lo que dicen los sacerdotes"

pues sus palabras serán el veredicto
Aquí la figura literaria (metonimia) "Sus palabras" se refiere a lo que los sacerdotes dicen. Traducción Alterna: "Porque sea lo que diga el sacerdote, esa será la decisión".

en toda disputa y caso de asalto
"Cada vez que las personas estén en el tribunal de justicia porque no están de acuerdo entre sí o alguien lastima a otra persona".

Deuteronomy 21:6

Información General
Moisés continúa hablando a la gente de Israel

la novilla cuyo cuello fue roto
Esto puede ser declarado en forma activa. Traducción Alterna: "La novilla cuyo cuello quebró el sacerdote".

y deberán responder al caso
"Y ellos deberán testificar al SEÑOR acerca de este caso".

Nuestras manos no han derramado esta sangre
Aquí "manos" es una figura literaria (sinécdoque) para la persona completa y "derramado esta sangre" es una figura literaria (metonimia) para referirse a matar a una persona inocente. Traducción Alterna: "No hemos matado a esta persona inocente". (VER:file:///C:/Program%20Files%20(x86)/translationStudio/resources/app/src/views/ Y file:///C:/Program%20Files%20

Ni nuestros ojos la han visto
Aquí "ojos" se refiere a toda la persona. Traducción Alterna: "Y no vimos a alguien matar a esta persona"

Deuteronomy 21:8

Información General
Moisés continúa diciendoles a los ancianos lo que deberían decir cuando se lavan las manos sobre la novilla. Habla a ellos como si estuviera hablando a un hombre.

A quien has redimido
EL SEÑOR rescatando a la gente de Israel de ser esclavos en Egipto se menciona como si EL SEÑOR pagó con dinero para redimir a su gente de la esclavitud.

y no pongas culpa por sangre inocente derramada en medio de tu pueblo Israel
Esta es una expresión idiomática. Traducción Alterna: "Y no trates a tu gente Israel como si ellos fueran culpables de matar a una persona inocente".

Entonces la sangre derramada les será perdonada
Esto puede ser declarado en forma activa. Traducción Alterna: "Entonces EL SEÑOR va a perdonar a su pueblo Israel por la muerte de una persona inocente".

quitarás la sangre inocente de en medio de ti
"Ya no serás culpable por matar a una persona inocente"

lo que es correcto ante los ojos del SEÑOR
Las palabras "en los ojos del SEÑOR" es una figura literaria (metonimia) para "Lo que EL SEÑOR piensa que es correcto".

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Deuteronomy 21:10

Información General
Moisés continúa hablando a la gente de Israel como si estuviera hablando a un hombre.

Tu salgas
"Ustedes que son soldados salgan afuera"(Biblia Dinámica Desbloqueada)

Tienes un deseo por ella
Usa una frase cortés para "tú quieres acostarte con ella"

deseas tomarla para ti como una esposa
"Quieres casarte con ella"

Ella rapará su cabeza
"Ella se rasurará el pelo de la cabeza"

cortará sus uñas
"Cortará las uñas de sus dedos"

Deuteronomy 21:13

Información General
Moisés continúa hablando a la gente de Israel como si fueran un hombre.

Entonces ella se quitará la ropa que ella vestía
Ella hará esto después de que el hombre la traiga a su casa y cuando se rasure la cabeza y se corte las uñas de sus manos y las uñas de sus pies como se menciona en 21:10. El significado completo de esta declaración puede ser hecha explícita. Traducción Alterna: "Ella se quitará la ropa de su gente y se pondrá ropa israelÍ"

Cuando ella fue tomada cautiva
Esta puede ser una declaración en forma activa. Traducción Alterna: "Cuando la tomaste cautiva"

Un mes completo
"Un mes entero" o "Todo el mes"

Pero si no encuentras deleite en ella
Es posible que tenga que hacer explícito que el hombre duerme con la mujer. Traducción Alterna: "Pero si duermes con ella y entonces decides que no la quieres como esposa"

puedes dejarla ir a donde ella desee
"Déjala ir donde sea que ella quiera ir"

porque tú la has humillado
"Porque la has avergonzado durmiendo con ella y luego enviándola lejos"

Deuteronomy 21:15

Información General
Moisés continúa hablando a la gente de Israel

y una es amada y la otra odiada
Esto puede ser declarado en forma activa. Traducción Alterna: Posibles significados:1) "Y el hombre ama a una de sus esposas y odia a la otra" o 2) "Y el hombre ama a una esposa más de lo que ama a la otra"

y ambas le han dado a él hijos
"Y ambas esposas han tenido hijos con él"

si el hijo primogénito es de esa que es odiada
Esto puede ser declarado en forma activa. Traducción Alterna: "Si el primogénito pertenece a la esposa que el hombre odia"

Entonces en el día que el hombre
"Cuando el hombre"

el hombre reparta a sus hijos la heredad que él posee
"El hombre da sus posesiones a sus hijos como una herencia"

él no puede hacer al hijo de la esposa amada el primogénito antes que el hijo de la esposa odiada
"El no debe tratar al hijo de la esposa amada como si el fuera el primogénito en lugar del hijo de la esposa odiada"

una doble porción
"Dos veces más"

ese hijo es el inicio de su fuerza
Esta es una expresión idiomática. Traducción Alterna: "Ese hijo es el que muestra que el hombre puede volverse padre de hijos"

Deuteronomy 21:18

Información General
Moisés continúa hablando a la gente de Israel

que no obedecerá la voz de su padre o la voz de su madre
Aquí "voz" es una figura literaria (metonimia) de lo que una persona dice. Traducción Alterna: "Quien no obedece lo que su padre o madre dice"

Ellos lo corrijan
"Ellos lo castiguen por sus malas acciones" o "Ellos lo entrenen e instruyan"

deberán agarrarlo y llevarlo afuera
"Deben forzarlo a salir"

Deuteronomy 21:20

Información General
Moisés continúa Hablando a la gente de Israel como si ellos fueran un hombre.

Este hijo de nosotros
"Nuestro hijo"

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él no obedecerá nuestra voz
Aquí "voz" es una figura literaria

Un glotón
Una persona que come y toma demasiado

Un borracho
Una persona que toma demasiado alcohol y se emborracha a menudo.

apedrearlo hasta morir
"Tírenle piedras hasta que muera"

removerás la maldad de entre ti
El adjetivo "maldad" puede ser traducido como una frase sustantiva. Traducción Alterna: "Debes quitar de entre los israelitas a la persona que hace cosas malas" o "Debes ejecutar a esta mala persona"

Todo Israel
La palabra "Israel" es una figura literaria

escuchará de esto y temerá
El completo significado de esta declaración puede ser hecha explícita. Traducción Alterna: "Oirán acerca de lo que ha pasado al hijo y temerán que la gente también los castigue".

Deuteronomy 21:22

Información General
Moisés continúa hablando a la gente de Israel como si ellos estuvieran hablando a un hombre.

Si un hombre ha cometido un pecado digno de muerte
"Si un hombre ha hecho algo tan malo que tú necesitas castigarlo matándolo"

se le ha dado muerte
Esto puede ser declarado en forma activa. Traducción Alterna: "lo ejecutas" o "lo matas"

Y lo cuelgas de un árbol
Posibles significados: 1) "Y depués de que haya muerto lo colgaste de un árbol" o 2) "Y lo mataste colgándolo de un poste de madera"

enterrarlo el mismo día
"Sepultarlo el mismo día que lo ejecutaste"

quien sea colgado es maldito por Dios
Esto puede ser declarado en forma activa. Traducción Alterna: Posibles significados son 1)"Porque Dios maldice a todos a quienes la gente cuelga de los árboles" y 2)"La gente cuelga de los árboles a quienes Dios ha maldecido".

no contaminarás la tierra
Al dejar algo que Dios ha maldecido colgando en el árbol

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Chapter 22

1 No debes mirar el buey de tu compañero israelita o a su oveja ir por mal camino y ocultarlo de ellos; seguramente debes devorvérselos. **2** Si tu compañero israelita no está cerca de tí, o si no lo conoces, entonces debes llevarte el animal a tu casa, y debes estar con él hasta que lo busque, y después se lo debes devolver a él. **3** Debes hacer lo mismo con su burro; debes hacer lo mismo con sus prendas; debes hacer lo mismo con cada cosa perdida de tu compañero israelita, lo que sea que él haya perdido y tú hayas encontrado; no debes esconderlo para ti mismo. **4** No debes mirar al burro o el buey de tu compañero israelita caído en el camino y esconderte de ellos; tu debes seguramente ayudarlo a levantarlo otra vez. **5** Una mujer no debe vestir lo que le pertenece a un hombre, y tampoco un hombre debe ponerse ropa de mujer; pues quien haga una de estas cosas es una abominación para el SEÑOR tu Dios. **6** Si ocurre que un nido de un ave está delante tuyo en el camino, en cualquier árbol o en el suelo, con crías o huevos en él, y la madre está sentada en las crías o sobre los huevos, no debes llevarte a la madre junto con sus crías. **7** Seguramente debes dejar a la madre ir, pero a sus crías las puedes tomar para ti mismo. Obedece este mandato para que que te vaya bien, y que puedas prolongar tus días. **8** Cuando tú construyes una casa nueva, entonces debes hacer una baranda para tu techo para que no traigas sangre sobre tu casa si cualquiera se cae de allí. **9** No debes plantar tu viñedo con dos tipos de semillas, para que la cosecha completa no sea confiscada por el lugar santo, la semilla que tú has sembrado y el rendimiento del viñedo. **10** No debes arar con un buey y un burro juntos. **11** No debes ponerte ropas hechas de lana y lino juntos. **12** Tienes que hacerte flecos en las cuatro esquinas del manto con en el cual tú te vistes. **13** Suponiendo que un hombre toma a una esposa, duerme con ella, y después la odia, **14** y luego la acusa de cosas vergonzosas y le pone una mala reputación en ella, y dice: "Yo tomé a esta mujer, pero cuando me acerqué a ella, no encontré prueba de virginidad en ella." **15** Luego el padre y la madre de la niña tienen que llevar pruebas de su virginidad a los ancianos en la puerta de la ciudad **16** El padre de la niña tiene que decirle a los ancianos: "Yo le dí mi hija a este hombre como esposa, y él la odia. **17** Vean, él la ha acusado a ella de cosas vergonzosas y dijo: "Yo no encontré en tu hija prueba de virginidad.'' Pero aquí está la prueba de la virginidad de mi hija.' Entonces ellos deben extender la vestimenta ante los ancianos de la ciudad. **18** Los ancianos de esa ciudad tienen que llevarse a ese hombre y castigarlo; **19** y ellos tienen que multarle cien monedas de plata, y dárselo al padre de la niña, porque el hombre ha causado una mala reputación para una virgen de Israel. Ella tiene que ser su esposa; él no puede enviarla lejos durante todos sus días. **20** Pero si esta cosa es cierta, que la prueba de virginidad no fue encontrada en la niña, **21** entonces ellos deben traer a la niña a la puerta de la casa del padre, y los hombres de su ciudad tienen que apedrearla a muerte, porque ella ha cometido una acción vergonzosa en Israel, actuar como una ramera en la casa de su padre; y tu removerás el mal de entre ustedes. **22** Si un hombre es encontrado durmiendo con una mujer que está casada con otro hombre, entonces ambos deben morir, el hombre que estaba durmiendo con la mujer y la misma mujer; y tú removerás el mal de entre ustedes. **23** Si hay una mujer que es virgen, comprometida con un hombre, y otro hombre la encuentra en la ciudad y duerme con ella, **24** llévenlos a ambos a la puerta de la ciudad y apedréenlos hasta la muerte. Tú debes apedrear a la niña, porque ella no clamó, aunque ella estaba en la ciudad. Debes apedrear al hombre, porque él ha violado a la esposa del vecino; y tú removerás el mal de entre ustedes. **25** Pero si el hombre encuentra a la chica comprometida en el campo, y si él la toma y duerme con ella, entonces solamente el hombre que durmió con ella debe morir. **26** Pero a la niña no debes hacerle nada; porque no hay pecado digno de muerte en la niña. Para este caso es como cuando un hombre ataca a su vecino y lo mata. **27** Porque la encontró en el campo, la chica comprometida clamó, pero no había nadie para salvarla. **28** Si un hombre encuentra a una mujer que es virgen pero no está comprometida, y si él la toma y duerme con ella y ellos son descubiertos, **29** entonces el hombre que durmió con ella tiene que dar cincuenta monedas de plata al padre de la niña, y ella debe de convertirse en su esposa, porque él la ha humillado. Él no puede enviarla lejos durante todos sus días. **30** Un hombre no puede tomar la esposa de su padre como suya; él no puede quitar los derechos del matrimonio de su padre.

Deuteronomy 22:1

Información General
Moisés habla a los israelitas como si ellos fueran una persona.

Extraviarse
"Caminar lejos de su dueño"

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Esconderte de ellos
Esto es una expresión idiomática. Traducción Alterna: "Actuar como si tú no los ves" o "ir lejos sin hacer nada"

Si tu compañero israelita no está cerca de ti
"Si tu compañero israelita vive lejos de ti"

O si no lo conoces
"o si no conoces quien es el dueño del animal"

y debes estar con él hasta que lo busque
"Y debes tener el animal contigo hasta que su dueño vaya a ti a buscarlo"

Deuteronomy 22:3

Informaión General
Moisés habla a los Israelitas como si ellos fueran un hombre.

Debes hacer lo mismo con su burro
"Debes devolver su burro de la misma manera"

Debes hacer lo mismo con sus prendas
"Debes devolver sus prendas de la misma manera"

No debes esconderte
Este es una expresión idiomática. Traducción Alterna: " No debes actuar como si no viste que él ha perdido algo" o "no debes ir lejos sin hacer algo"

Tú debes ciertamente ayudarlo a levantarlo otra vez
"Debes ayudar a tu compañero israelita a levantar el animal de nuevo sobre sus pies"

Deuteronomy 22:5

Información General
Moisés sigue hablando a la gente de Israel

Lo que pertenece a un hombre
"La ropa de un hombre"

Deuteronomy 22:6

Información General
Moisés habla a los Israelitas como si estuviera hablando a un hombre.

Nido de un ave
Un hogar que las aves mismas hacen para ellas con palos, pastos, plantas, y lodo

Con crías o huevos en él
"Con pajaritos o huevos en el nido"

Y la madre está sentada en las crías
"Y la ave madre está sentada en los pajaritos"

Prolongar tus días
Días largos es una metáfora para una larga vida. Traducción Alterna: "Ser capaz de vivir por un largo tiempo". Traduzca estas palabras como lo hizo en 4:25.

Deuteronomy 22:8

Información General
Moisés habla alos Israelitas como si ellos fueran un hombre.

Una baranda para tu techo
Una cerca baja alrededor del borde del techo para que las personas no se caigan del techo

Para que no traigas sangre sobre tu casa
La sangre es símbolo de muerte. Traducción Alterna: "Para que no sea culpa de tu atención del hogar si alguien muere"

si cualquiera se cae de allí
"Si alguien cae de el techo porque no hiciste una baranda"

Deuteronomy 22:9

Información General
Moisés habla a los Israelitas como si ellos fueran una persona, entonces las palabras \"tu\" y \"tus\" aquí son singulares.\n (Ver:).

Para que la cosecha entera no fuera confiscada por el lugar Santo
Las palabras \"lugar santo\" es un metónimo para el sacerdote que trabaja en el lugar santo. Esto puede ser declarado en forma activa.Traducción Alterna: "Para que el sacerdote en el lugar santo de EL SEÑOR no tome toda la cosecha\" o \"Para no ensuciar toda la cosecha y los sacerdotes no te permitan usarla\"\n(Ver: y)

Y la producción del viñedo
Y la fruta que crece en el viñedo

lana
Suave, pelo enrulado que crece en las ovejas.

Lino
Hilo hecho de la planta de lino.\n (Ver:

Deuteronomy 22:12

Información General
Moisés habla a los israelitas como si ellos fueran un hombre.

Flecos
"Borlas" (Biblia Dinámica Desbloqueada). Estos son los hilos que están unidos y cuelgan del final de cada esquina del manto.

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El manto
Una larga prenda que una persona usa sobre sus otras ropas.

Deuteronomy 22:13

Información General
Moisés continúa hablando a la gente de Israel

Y luego la acusa de cosas vergonzosas
"Y luego la acusa de haber dormido con alguien antes de que se casaran"

Y pone mala reputación en ella
El sustantivo abstracto "reputación" puede ser traducido como una frase verbal. Traducción Alterna: "Y hace que otras personas piensen que ella es mala persona"

Pero cuando me acerqué a ella
Esta es una forma cortés de decir "Tener relaciones sexuales con alguien" Traducción Alterna: "Pero cuando yo dormí con ella"

No encontré prueba de virginidad en ella
El sustantivo abstracto "prueba" puede ser traducido como una frase verbal. Traducción Alterna: "Ella no podía probarme que era virgen"

Deuteronomy 22:15

Información General
Moisés todavía está hablando a la gente de Israel

tienen que llevar pruebas de su virginidad
El sustantivo abstracto "prueba" puede ser traducido como una frase verbal. Traducción Alterna: "Deben tomar algo para probar que ella era virgen"

Deuteronomy 22:16

Información General
Moisés sigue hablando a la gente de Israel

él la ha acusado de cosas vergonzosas
El significado completo de esta declaración puede ser hecha explícita. Traducción Alterna: "Él la ha acusado de haber dormido con alguien antes de que se casara con ella"

Yo no encontré en tu hija prueba de virginidad
Los sustantivos abstractos "Prueba" y "virginidad" pueden ser expresados como frases verbales. Traducción Alterna: "Tu hija no ha podido probar que era virgen"

Pero aquí está la prueba de la virginidad de mi hija
Los sustantivos abstractos "prueba" y "virginidad" pueden ser traducidos como frases verbales. Traducción Alterna: "Pero esto prueba que mi hija era virgen"

Entonces ellos deben extender la vestimenta ante los ancianos de la ciudad
El completo significado de esta declaración puede ser hecha explícita. Traducción Alterna: "Y entonces el padre y la madre mostrarán la ropa con la mancha de sangre a los ancianos como prueba de que ella era virgen"

Deuteronomy 22:18

Información General
Moisés continúa hablando a la gente de Israel

y ellos tienen que multarle
"y ellos deben hacer que el pague como castigo"

Cien siclos
"100 siclos"

y dárselo al padre de la niña
"y dar el dinero al padre de la niña"

Ha causado una mala reputación para una virgen de Israel
El sustantivo abstracto "reputación" puede ser traducido como una frase verbal. Traducción Alterna: "Ha causado que la gente piense que una virgen de Israel es una mala persona"

El no puede enviarla lejos
"No le está permitido divorciarse de ella"

Durante todos sus días
Esto es una expresión idiomática. Traducción Alterna: "Por su vida entera"

Deuteronomy 22:20

Información General
Moisés continúa habando a la gente de israel

Pero si esta cosa es cierta
"Pero si esto es verdad" o "Pero si lo que el hombre dice es verdad"

Que la prueba de virginidad no fue encontrada en la niña
Esto puede ser declarado en forma activa. Traducción Alterna: "Que el hombre no encontró prueba de que la niña era virgen"

La prueba de virginidad
El sustantivo abstracto "prueba" y "virginidad" pueden ser traducidos como frases verbales. Traducción Alterna: "Algo que pruebe que la niña era virgen"

entonces ellos deben traer a la niña
"Los ancianos deben sacar a la niña"

Apedrearla a muerte
"Lanzar piedras a ella hasta que muera"

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Porque ella ha cometido una acción vergonzosa en Israel
"Porque ella ha hecho algo vergonzoso en Israel"

Actuar como una ramera en la casa de su padre
"Actuar como una ramera mientras vivía en la casa de su padre"

tú removerás el mal
El adjetivo "mal" puede ser traducido como una frase nominal. Traducción Alterna: "Debes quitar de entre ustedes los israelitas a la persona que hace cosas malas"

Deuteronomy 22:22

Información General
Moisés habla a los Israelitas como si ellos fueran un hombre.

Si un hombre es encontrado
Esto puede ser declarado en forma activa. Traducción Alterna: "Si alguien encuentra a un hombre"

Y tú removerás
"De esta manera tú quitarás" (Ver Biblia Dinámica Desbloqueada)

Deuteronomy 22:23

Información General
Moisés habla a los iIsraelitas como si ellos fueran un hombre.

Comprometida con un hombre
"quien promete casarse con un hombre"

llévenlos .. y apedréenlos
Estos mandamientos son dirigidos a Israel como grupo.

llévenlos a ambos
"Entonces debes traer a ambos, la niña y el hombre que se ha acostado con ella"

Porque ella no clamó
"Porque ella no pidió ayuda"

Porque el ha violado a la esposa del vecino
Los israelitas en ese momento pensaban en un hombre y una mujer que estaban comprometidos en matrimonio como esposo y esposa. El completo significado de esta declaración puede hacerce explícita. Traducción Alterna: "Porque el durmió con una niña que pertenecía a un compañero israelita"

y tú removerás el mal de entre ustedes
El adjetivo "mal" puede ser traducido como uan frase nominal. Traducción Alterna: "Deben quitar de entre ustedes los israelitas a la persona que hace cosas malas" o "Deben ejecutar a esta mala persona" (VER:file:///C:/Program%20Files%20(x86)/translationStudio/resources/app/src/views/

Deuteronomy 22:25

La niña comprometida
Esto se refiere a una niña que sus padres han estado de acuerdo en que se case con un cierto hombre, pero la niña no se ha casado con él todavía

Entonces solamente el hombre que durmió con ella debe morir
"Entonces sólo deben matar al hombre que durmió con ella"

No hay pecado digno de muerte en la niña
"No deben castigarla matándola por lo que ella hizo"

Para este caso es como cuando un hombre ataca a su vecino y lo mata
"Porque esta situación es como la situación cuando alguien ataca a otra persona y lo mata"

Porque la encontró en el campo
"Porque el hombre encontró a la niña trabajando en el campo"

Deuteronomy 22:28

Pero no está comprometida
"Pero aquellos padres que no prometieron a otro hombre que ella se casaría con él"

y ellos son descubiertos
Esto puede ser declarado en forma activa. Traducción Alterna: "Si alguien se entera qué pasó"

Cincuenta monedas de plata
Un siclo pesa once gramos. Traducción Alterna: "Cincuenta piezas de plata" o "550 gramos de plata" (VER:file:///C:/Program%20Files%20(x86)/translationStudio/resources/app/src/views/ Y file:///C:/Program%20Files%20

Él no puede enviarla lejos durante todos sus días
Esta es una expresión idiomática. Traducción Alterna: "Él nunca debe divorciarse de ella durante su vida entera"

Deuteronomy 22:30

No puede tomar a la esposa de su padre como suya
El significado completo de esta declaración puede hacerse explícito. Traducción Alterna: "No debe casarse con la ex esposa de su padre, incluso si ella no es su madre"

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Chapter 23

1 Ningún hombre herido por aplastamiento o cortado podrá entrar a la asamblea del SEÑOR. **2** Ningún niño ilegítimo podrá pertenecer a la asamblea del SEÑOR, tan lejos como hasta la décima generación de sus descendientes, ninguno de ellos podrá pertenecer a la asamblea del SEÑOR. **3** Un amonita o moabita no podrá pertenecer a la asamblea del SEÑOR; tan lejos como hasta la décima generación de sus descendientes, ninguno de ellos podrá pertenecer a la asamblea del SEÑOR. **4** Esto es porque ellos no salieron a tu encuentro con pan y con agua en el camino cuando ustedes salieron de Egipto, y porque ellos contrataron en contra tuya a Balaam hijo de Beor, de Petor en Aram-naharaim para maldecirte. **5** Pero EL SEÑOR TU DIOS no escuchó a Balaam; en cambio, EL SEÑOR TU DIOS cambió la maldición en bendición para tí, porque EL SEÑOR TU DIOS te amó. **6** Nunca puedes buscar la paz o prosperidad de ellos, durante todos tus días. **7** No puedes detestar a un edomita, porque es tu hermano, no puedes aborrecer al egipcio, porque fuiste extranjero en su tierra. **8** Los descendientes de la tercera generación que les nazcan podrán pertenecer a la asamblea del SEÑOR. **9** Cuando marches fuera como un ejército en contra de tus enemigos, entonces tendrás que guardarte de cualquier cosa maligna. **10** Si hay en medio de tÍ un hombre que esté impuro por causa de lo que le pasó en la noche, entonces él tiene que salirse fuera del campamento del ejército; no podrá regresar al campamento. **11** Cuando llegue la tarde, él tiene que bañarse en agua; cuando el sol caiga, puede volver a entrar al campamento. **12** También tienes que tener un lugar fuera del campamento al cual vayas; **13** y tendrás algo entre tus herramientas para cavar; cuando te agaches para hacer tus necesidades, tienes que cavar con eso y luego volver a poner la tierra y cubrir aquello que salió de ti. **14** Porque EL SEÑOR TU DIOS camina en medio de tu campamento para darte la victoria y para entregarte tus enemigos a tí. Por lo tanto, tu campamento tiene que ser santo para que ÉL no pueda ver ninguna cosa inmunda en medio de tií y se aparte de tí. **15** Tú no puedes devolverle a su amo un esclavo que ha escapado de su amo. **16** Déjalo vivir con ustedes, en cualquier pueblo que él escoga. No lo opriman. **17** No puede haber ninguna prostituta de culto entre cualquiera de las hijas de Israel, tampoco puede haber prostituta de culto entre los hijos de Israél. **18** No puedes traer el salario de una prostituta o el salario de un perro a la casa del SEÑOR TU DIOS para cualquier voto; pues ambos son abominación para EL SEÑOR TU DIOS. **19** No puedes exigir intereses a tu compañero israelita, intereses de dinero, intereses de comida, o intereses de cualquier cosa que se exiga interés. **20** A un extranjero le puedes exigir intereses; pero a tu hermano israelita no le puedes exigir intereses, para que EL SEÑOR TU DIOS pueda bendecirte con todo a lo que le has puesto tu mano, en la tierra la cual vas a poseer. **21** Cuando hagas un voto al SEÑOR DIOS, no puedes ser lento en cumplirlo, porque EL SEÑOR TU DIOS ciertamente lo requerirá de tÍ; sería pecado para tÍ el no cumplirlo. **22** Pero si te abstienes de hacer un voto, no habrá pecado en medio de tÍ. **23** Eso que ha salido de tus labios tienes que cuidar y hacer; de acuerdo a lo que hayas prometido al Señor TU DIOS, cualquier cosa que libremente hayas prometido con tu boca. **24** Cuando vayas al viñedo de tu vecino, podrás comer todas las uvas que desees, pero no pongas alguna en tu cesto. **25** Cuando vayas a la cosecha de tu vecino, podrás arrancar las cabezas del grano con tu mano, pero no podrás poner una hoz a la mies de su vecino.

Deuteronomy 23:1

Hombre herido por aplastamiento o cortado
"Hombre que sus partes privadas alguien ha aplastado o cortado"

Podrá entrar la asamblea del SEÑOR
Esta es una expresión idiomática. Traducción Alterna: "Puede ser completamente un miembro de la comunidad israelita"

Niño ilegítimo
Posibles significados: 1) Un niño nacido de padres que han cometido incesto o adulterio o 2) Un niño nacido de una prostituta.

Tan lejos como hasta la décima generación de sus descendientes
Este "Décima" es el número ordinal para diez. Traducción Alterna: "Aún después de diez generaciones de los descendientes del niño ilegítimo"

Ninguno de ellos
"Ninguno de estos descendientes"

Deuteronomy 23:3

No podrá pertenecer a la asamblea del SEÑOR
Esto es una expresión idiomática. Traducción Alterna: "No podrá ser un miembro completo de la comunidad israelita"

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Tan lejos como hasta la décima generación
Este "décima" es el número ordinal para diez. Traducción Alterna: "Aún después de diez generaciones de sus descendientes"

Ellos no salieron a tu encuentro con pan y con agua
El significado completo de esta declaración puede hacerse explícito. Traducción Alterna: "Ellos no te dieron la bienvenida trayéndote comida y qué beber"

En contra tuya ... maldecirte
Moisés habla a los israelitas como si ellos fueran una persona.

Deuteronomy 23:5

Información General
Moisés habla a los israelitas como si ellos fueran un hombre.

no escuchó
Esto es una expresión idiomática. Traducción Alterna: "No prestó atención" (Biblia Dinámica Desbloqueada)

Cambió la maldición en bendición
"Te ha bendecido y no te maldijo"

Nunca puedes buscar la paz o prosperidad de ellos
Posibles significados: 1)"Nunca debes hacer un tratado de paz con los amonitas y los moabitas". o 2)"Tú no debes hacer cualquier cosa que cause que a estos dos grupos personas les vaya bien

Durante todos tus días
Esto es una expresión idiomática. Traducción Alterna: "Mientras seas una nación".

Deuteronomy 23:7

Información General
Moisés habla a los israelitas como si ellos fueran un solo hombre.

No puedes detestar a un edomita
"No odies a un edomita"

Porque es tu hermano
"Porque es tu pariente"

No puedes aborrecer a un egipcio
"No odies a un egipcio"

Los descendientes de la tercera generación que les nazcan podrán pertenecer a la asamblea del SEÑOR
Este "tercera" es el número ordinal para tres. El significado completo de esta declaración puede hacerse explícita. Traducción Alterna: "Si un edomita o un egipcio viene a vivir en la comunidad israelita, sus nietos pueden convertirse en miembros plenos de esa comunidad" (VER:file:///C:/Program%20Files%20(x86)/translationStudio/resources/app/src/views/ Y file:///C:/Program%20Files%20

Deuteronomy 23:9

Cuando marchas como un ejército contra tus enemigos, entonces debes mantenerte
Moisés habla aquí a los Israelitas como si fueran un hombre.

en contra de tus enemigos
"Pelear en contra de tus enemigos"

Guardarte de toda cosa maligna
"Manténte lejos de toda cosa mala"

Un hombre que esté impuro por causa de lo que le pasó en la noche
Esta es una forma cortés de decir que el tuvo una emisión de sémen. Traducción Alterna: "Todo hombre que esta impuro porque tuvo una emisión de sémen mientras dormía".

Deuteronomy 23:12

Información General
Moisés habla a los israelitas como si ellos fueran un hombre.

Y tendrás algo entre tus herramientas para cavar
"Y tú tienes que tener una herramienta que puedas usar para cavar con ella"

cuando te agaches para hacer tus necesidades
Esta es una forma cortés de decir defecar. Traducción Alterna: "Cuando te agachas para defecar".

tienes cavar con eso
"Debes cavar un hoyo con la herramienta"

cubrir aquello que salió de ti
"Cubrir todo tu excremento

Para que Él no pueda ver ninguna cosa impura en medio de ti
"Para que EL SEÑOR no vea ninguna cosa impura en medio de ti"

Deuteronomy 23:15

Información General
Moisés habla a los israelitas como si ellos fueran un hombre.

Un esclavo que ha escapado de su amo
El significado completo de esta declaración puede hacerse explícito. Traducción Alterna: "Un esclavo de otro país que haya escapado de su amo y va a Israel"

Déjalo vivir con ustedes
"Deja al esclavo vivir entre tu gente"

Deuteronomy 23:17

Información General
Moisés habla a los israelitas como si ellos fueran un hombre.

Prostituta de culto... prostituta de culto... prostituta ... perro
EL SEÑOR da una lista completa de ambas formas de prostitución tanto de hombres como de mujeres para prohibir la prostitución de cualquier persona por cualquier motivo.

Prostituta de culto... Entre cualquiera de las hijas ... entre los hijos
Los posibles significados son que Moisés: 1) Prohíbe abiertamente a mujeres y hombres realizar actos sexuales como parte del servicio en el templo o 2) Usa un eufemismo para prohibir a las mujeres y los hombres realizar actos sexuales para percibir dinero.

No puedes traer el salario de una prostituta ... a la casa
"Un mujer que gane dinero como una prostituta no debe traer ese dinero ... a la casa"

Un perro
Un hombre que permite a otros hombres tener sexo con él por dinero

a la casa del SEÑOR tu Dios
"Dentro del templo"

Para cualquier voto
"Para cumplir un voto"

Ambos
Los salarios de una mujer prostituta y un hombre prostituto

Deuteronomy 23:19

Información General
Moisés habla a los israelitas como si ellos fueran un hombre.

No puedes exigir intereses a tu compañero israelita
"Si prestas algo a tu compañero israelita, no debes hacer que te pague más de lo que él haya prestado"

exigir intereses
Prestar a alguien y forzar a esa persona que pague más de lo que ha pedido prestado

intereses de dinero .. cualquier cosa que se exija intereses
"No debes cargar intereses cuando prestas a alguien dinero, comida, o cualquier otra cosa"

lo que le has puesto tu mano
Esto es una expresión idiomática. Traducción Alterna: "Todo lo que haces" (Ver:)

Deuteronomy 23:21

Información General
Moisés habla a los israelitas como si ellos fueran un hombre. (Ver:)

No puedes ser lento en cumplirlo
"No debes tardar mucho en cumplir el voto"

Porque EL SEÑOR tu Dios ciertamente lo requerirá de ti
"Porque EL SEÑOR tu Dios te culpará y te castigará si tú no cumples tu voto"

Pero si te abstienes de hacer un voto, no habrá pecado en medio de ti
El significado completo de esta declaración se puede hacer explícito. Traducción Alterna: "Pero, si no haces una promesa, no pecarás porque no tendrás una promesa que cumplir"

Éso que ha salido de tus labios
Esto es una expresión idiomática. Traducción Alterna: "Las palabras que has dicho" (Ver:)

De acuerdo a lo que hayas prometido al Señor tu Dios
"Lo que sea que tu prometiste al SEÑOR tu Dios que harías"

Cualquier cosa que libremente hayas prometido con tu boca
"Cualquier cosa que la gente te ha oído prometer hacer porque tú quisiste"

Con tu boca
"Para que la gente te escuche decirlo"

Deuteronomy 23:24

Informcaión General
Moisés habla a los israelitas como si ellos fueran un hombre.

Podrás comer todas las uvas que desees
"Entonces tú puedes disfrutar comiendo uvas hasta que estes lleno"

Pero no pongas alguna en tu cesto
El significado completo de esta declaración puede hacerse explícito. Traducción Alterna: "Pero tú no debes poner ninguna uva en tu bolso para llevarla contigo"

Cuando vayas a la cosecha de tu vecino
"Cuando caminas a través del campo de tu vecino donde hay granos creciendo"

Podrás arrancar las cabezas del grano con tu mano
"Entonces podrás comer los centros de los granos con tu mano"

pero no podrás poner una hoz a la mies de tu vecino
"Pero no cortes el grano maduro de tu vecino y lleves contigo"

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Hoz
Una herramienta afilada que los agricultores utilizan para cosechar trigo.

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Chapter 24

1 Cuando un hombre toma a una esposa y se casa con ella, si ella no encuentra favor ante sus ojos porque ha encontrado algo inadecuado en ella, entonces el debe escribirle un certificado de divorcio, ponerlo en sus manos, y mandarla fuera de su casa. **2** Cuando ella se haya ido fuera de su casa, ella puede irse y ser la esposa de otro hombre. **3** Si el segundo hombre la odia y le escribe un certificado de divorcio, lo pone en sus manos, y la manda fuera de su casa; o si el segundo esposo muere, el hombre quien la tomó para ser su esposa, **4** entonces su esposo anterior, el que la echó por primera vez, no puede tomarla de nuevo como esposa, después de convertirse en impura; pues eso sería una abonimación al SEÑOR. No debes causar que la tierra sea culpable, la tierra que el SEÑOR TU DIOS te está dando como herencia. **5** Cuando un hombre toma a una nueva esposa, él no ira a guerra con el ejército, tampoco puede ser ordenado a ir a un trabajo forzado; el será libre de estar en su hogar por un año y animará a su esposa a la cual él ha tomado. **6** Ningún hombre puede tomar un molino o una piedra de molino superior como garantía, pues eso sería tomar la vida de una persona como garantía. **7** Si un hombre es hallado secuestrando alguno de sus hermanos entre el pueblo de Israél, y lo trata como un esclavo y lo vende, ese ladrón deber morir; y tú removerás la maldad entre ustedes. **8** Toma atención en cuanto a cualquier plaga de lepra, para que puedas observar cuidadosamente y seguir cada instrucción dada a tí la cual los sacerdotes, los Levitas, te enseñen; como YO les ordené, para que actúes. **9** Traigan a la mente lo que EL SEÑOR TU DIOS le hizo a Miriam mientras salías de Egipto. **10** Cuando le haces a tu vecino algún tipo de préstamo, no debes entrar a su casa a extraer su garantía. **11** Te pararás afuera, y el hombre a quien le prestaste te traerá la garantía a tí afuera. **12** Si él es un hombre pobre, no debes dormir con su garantía en tu poder. **13** Tu verdaderamente debes restaurarle su garantía a la puesta del sol, para que pueda dormir en su manto y bendecirte; será justicia para tí delante del SEÑOR TU DIOS. **14** No debes oprimir a un sirviente contratado quien es pobre y necesitado, sea un compañero Israelita, o de extranjeros que están en tu tierra dentro de los ppuertas de tu ciudad; **15** Cada día debe darle su ganancia; no debe bajar el sol en este asunto no resuelto, pues él es pobre y está contando con eso. Haz esto para que él no llore en contra tuya al SEÑOR, y para que no sea un pecado que hayas cometido. **16** N o deberán hacer morir a los padres por sus hijos, ni deberán hacer lmorir a los hijos por sus padres. En vez, todos deben morir por sus propios pecados. **17** No debes usar fuerza para quitar la justicia que se debe al extranjero o a los huérfanos, ni tomar el manto de la viuda como una garantía. **18** En su lugar, debes traer a memoria que fuiste un esclavo en Egipto, y queEL SEÑOR TU DIOS te rescató de allí. Por lo tanto YO te instruyo a que obedezcas este mandato. **19** Cuando recojas tu cosecha en tu campo, y si se te ha olvidado la gavilla en el campo, no debes ir por ella a buscarla; debe ser para el extranjero, para los huérfanos, o para la viuda, para queEL SEÑÓR TU DIOS pueda bendecirte en todo el trabajo de tus manos. **20** Cuando sacudas tu árbol de olivo, no debes ir de nuevo a las ramas; será para el extranjero, para el huérfano, o para la viuda. **21** Cuando reúnas las uvas de tu viña, no deberás recogerla otra vez. Lo que sobre será para el extranjero, para el huérfano, y para la viuda. **22** Debes llevar en mente que fuiste un esclavo en la tierra de Egipto; por lo tanto YO te instruyo a que obedezcas este mandato.

Deuteronomy 24:1

Información General
Moisés continúa hablando a la gente de Israel

Cuando un hombre toma a una esposa y se casa con ella
Las frases "toma una esposa" o "se casa con ella" significan la misma cosa. Traducción Alterna: "Cuando un hombre se casa con una mujer"

Si ella no encuentra favor ante sus ojos
Aquí "ante sus ojos" se refiere a la persona completa. Traducción Alterna: "Si él decide que no le gusta ella".

Porque ha encontrado algo inadecuado en ella
"Porque por alguna razón él ha decido que no quiere mantenerla"

Debe escribirle un certificado de divorcio
"Él debe dar a su esposa un papel oficial diciendo que ellos ya no están casados"

Ella puede irse y ser la esposa de otro hombre
"Ella puede ir y casarse con otro hombre"

Deuteronomy 24:3

Información General
Moisés continúa hablando a la gente de Israel sobre una mujer que obtiene un divorcio y se casa con otro hombre

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Información General
Moisés habla a los Israelitas como si ellos fueran una persona.

Si el segundo hombre la odia
"Si el segundo esposo decide que odia a la mujer"

Certificado de divorcio
Este es un papel oficial que dice que el hombre y la mujer ya no están casados. Traducir esto como 24:1

Lo pone en sus manos
"Se lo da a la mujer"

El hombre que la tomó para ser su esposa
"El segundo hombre que se casó con la mujer"

Después de convertirse en impura
El significado completo de esta declaración puede hacerse explícita. Traducción Alterna: "Después de que ella se ha vuelto impura por el divorcio y el nuevo matrimonio con otro hombre" (Ver:)

No debes causar que la tierra sea culpable
Se habla de la tierra como si pudiera pecar. Traducción Alterna: "No debes derramar culpa alrededor de la tierra"

Deuteronomy 24:5

Información General
Moisés sigue hablando a la gente de Israel

Cuando un hombre toma una nueva esposa
"Cuando un hombre está nuevamente casado con una mujer"

Tampoco puede ser ordenado a ir a un trabajo forzado
Esto puede ser declarado en forma activa. Traducción Alterna: "Y nadie lo va a forzar a ir lejos de su casa y hacer cualquier tipo de trabajo"

Él será libre de estar en su hogar
"Él será libre de vivir en su casa"

Deuteronomy 24:6

Molino
Una herramienta para hacer harina moliendo el grano entre dos discos pesados de piedra

Molino superior
El disco superior de piedra en un molino

Pues eso sería tomar la vida de una persona como garantía
La palabra "vida" es una figura literaria (metonimia) para lo que una persona nececesita para seguir manteniédose viva. Traducción Alterna: "Porque él estaría quitando al hombre lo que necesita para hacer comida para su familia"

Deuteronomy 24:7

Información General
Moisés habla a los Israelitas como si ellos fueran una persona. (Ver:)

Si un hombre es hallado secuestrando
Esto es una expresión idiomática para "Si un hombre secuestra". Eso puede ser declarado en forma activa. Traducción Alterna: "Si encuentras a un hombre secuestrando"

Secuestrando
Usando fuerza física para tomar a una persona inocente lejos de su casa y encarcelarla

Alguno de sus hermanos entre el pueblo de Israel
"Alguno de sus compañeros israelitas"

Ese ladrón debe morir
"Entonces otros israelitas deben matar a ese ladrón como castigo por lo que hizo"

tú removerás la maldad entre ustedes
El adjetivo "maldad" puede ser traducido como una frase nominal. Traducción Alterna: "Y debes de quitar de entre los israelitas a la persona que hace cosas malas" o "Tú debes ejecutar a esta persona mala"

Deuteronomy 24:8

Información General
Moisés continúa hablando a la gente de Israel

Toma atención ... observar cuidadosamente ... Trae a la mente lo que el SEÑOR tu Dios
Moisés habla a los israelitas aquí como si ellos fueran un hombre.

Presta atención en cuanto a cualquier plaga de lepra
"Presta atención si tú sufres de lepra" o "Presta atención si tienes lepra"

cada instrucción dada a ti la cual los sacerdotes, los levitas, te enseñen
Esto puede ser declarado en forma activa. Traducción Alterna: "Todas las instrucciones que yo te di y que los sacerdotes, que son levitas, te enseñaron a seguir"

enseñen... actúen .. salían de Egipto
Moisés aquí habla a los israelitas como un grupo.

como yo les ordené, para que actúen
"Deben asegurarse de hacer exactamente lo que les he ordenado"

les ordené
La palabra "les" se refiere a los sacerdotes, que son levitas.

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Traigan a la mente
Esto es una expresión idiomática. Traducción Alterna: "Recuerden"

Mientras salian de Egipto
"Durante el tiempo que estaban dejando Egipto"

Deuteronomy 24:10

Información General
Moisés habla a los israelitas como si ellos fueran un hombre.

Cuando le haces a tu vecino algún tipo de préstamo
"Cuando prestas alguna cosa a tu vecino"

a extraer su garantía
"A tomar su garantía"

Su garantía
Esta es una figura literaria (metonimia) para "Lo que prometió que le daría si no pagaba el préstamo"

Te pararás afuera
"Tú debes esperar afuera de su casa"

Deuteronomy 24:12

Información General
Moisés habla a los Israelitas como si ellos fueran un sólo hombre. (Ver:)

no debes dormir con su garantía en tu poder
"No debes mantener su abrigo durante la noche"

Su garantía
Esta es una figura literaria (metonimia) para "Lo que prometió que le daría si no pagaba el préstamo". Traduzca como lo hizo en 24:10

Restaurarle su garantía
"Devuélvele lo que él te ha dado para demostrar que pagará el préstamo"

Para que pueda dormir en su manto y bendecirte
El significado completo de esta declaración puede hacerse explícito. Traducción Alterna: "Para que tenga su abrigo para mantenerse abrigado cuando duerme, te lo agradecerá"

manto
Una capa u otra ropa que mantiene a la persona caliente por la noche. Esto fue probablemente la "garantía" de la que Moisés estaba hablando en 24:10

Será justicia para ti delante del Señor tu Dios
"EL SEÑOR tu Dios aprobará la manera en que manejaste este asunto"

Deuteronomy 24:14

Información General
Moisés habla a los Israelitas como si ellos fueran un hombre.

No debes oprimir a un sirviente contratado
"No debes tratar mal a un sirviente contratado"

Sirviente contratado
Una persona que cobra diariamente por su trabajo

Pobre y necesitado
Estas dos palabras tienen similares significados y enfatizan que esta es una persona que no puede ayudarse a sí misma.

Dentro de los portones de tu ciudad
Aquí "portones de tu ciudad" significan comunidades o ciudades. Traducción Alterna: "En una de tus ciudades"

Cada día debes darle su ganancia
"Debes dar al hombre el dinero que gana todos los días"

no debe ponerse el sol en este asunto
Esto es una expresión idiomática. Los israelitas consideran que comienza el nuevo día cuando el sol baja. Traducción Alterna: "Debes pagar al hombre el mismo día que él hace el trabajo"

Porque él es pobre y está contando con eso
El significado completo de esta declaración puede hacerse explícito. Traducción Alterna: "Porque él es pobre y depende de sus jornales para comprar su comida para el día siguiente" (Ver:)

él no llore en contra tuya al SEÑOR
"Él no llame al SEÑOR y pida que te castigue"

Deuteronomy 24:16

Los padres no deben ser puestos a muerte en lugar de sus hijos
Esto puede ser declarado en forma activa. Traducción Alterna: "No debes ejecutar a los padres por algo malo que uno de sus hijos ha hecho"

Ni deberán los hijos ser puestos a muerte en lugar de sus padres
Esto puede ser declarado en forma activa. Traducción Alterna: "Y tú no debes ejecutar al niño por algo malo que sus padres hicieron" (Ver:)

Todos deben morir por sus propios pecados
Esto puede ser declarado en forma activa. Traducción Alterna: "Sólo debes ejecutar a la persona por algo malo que ella misma ha hecho"

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Deuteronomy 24:17

Información General
Moisés habla a los Israelitas como si ellos fueran un hombre.

No debes usar la fuerza para quitar la justicia que se debe al extranjero o a los huérfanos
Moisés habla de justicia como si eso fuera un objeto físico que una persona fuerte podria arrancar violentamente de una persona débil. Traducción Alterna: "No debes tratar a un extranjero o a un huérfano injustamente"

Huerfáno
Esto se refiere a un niño cuyos padres han muerto y no tiene parientes que ciuden de él

Ni tomar el manto de la viuda como una garantía
Un prestamista tomaría algo del prestatario para asegurarse de que le devolvería el pago. No se le permitió tomar su abrigo porque ella lo necesitaba para mantenerse caliente. El significado completo de esta declaración se puede hacer explícito. Traducción Alterna: "Y no tomes el manto de la viuda como garantía porque ella lo necesita para mantenerse caliente"

traer a memoria
Esto es una expresión idiomática. Traducción Alterna: "Recuerda"

Deuteronomy 24:19

Información General
Moisés habla a los israelitas como si ellos fueran un hombre.

Cuando recojes tu cosecha en tu campo
"Cuando cortes el grano en tu campo"

la gavilla
Grano que el segador ha atado

Debe ser para el extranjero, para los huérfanos, o para la viuda
Se puede aclarar la información sobrentendida. Traducción Alterna: "Debes dejar la gavilla para que un extranjero, huerfano, o viuda pueda tomarla" (Ver:)

En todo el trabajo de tus manos
Aquí "manos" se refiere la persona completa. Traducción Alterna: "En todo el trabajo que hagas"

Cuando sacudas tu árbol de olivo
Se puede aclarar la información sobrentendida. Traducción Alterna: "Cuando sacudas las ramas de tu árbol de olivo, causando que los olivos caigan en el suelo para que ellos puedan juntarlos"

No debes ir de nuevo a las ramas
"No recojas cada aceituna del árbol"

será para el extranjero, para el huérfano, o la viuda
Se puede aclarar la información sobrentendida. Traducción Alterna: "Las aceitunas que se quedan en las ramas son para que los extranjeros, huérfanos, y viudas tomen y lleven con ellos.

Deuteronomy 24:21

Información General
Moisés habla a los israelitas como si ellos fueran un hombre. (Ver:)

será para el extranjero, para el huérfano, o para la viuda
"Las uvas que tú no recojas van a ser para que el extranjero, el huérfano, y la viuda recojan"

Para el extranjero, para el huérfano, o para la viuda
Esto se refiere a los grupos de personas. Traducción Alterna: "Para los extranjeros, para esos que son huérfanos, o para las viudas"

Llamar a la mente
Esto es uan expresión idiomática. Traducción Alterna: "Recuerda"

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Chapter 25

1 Si hay disputa entre hombres y ellos van a la corte, y el juez los juzga a ellos, entonces los justos seran liberados y condenarán al malvado. **2** Si el hombre culpable merece que sea golpeado, luego el juez hará que él se acueste y sea golpeado en su presencia con la orden de golpes, como haya sido su crimen. **3** El juez puede darle a él cuarenta golpes, pero él no podrá exceder ese número; por cuanto si el excede el número y lo golpea con muchos más golpes, entonces tus compañeros Isrealitas serán humillados ante tus ojos. **4** Tú no debes colocarle un bozal al buey cuando pisa el grano. **5** Si hermanos viven juntos y uno de ello muere, sin tener hijos, entoces la esposa del hombre muerto no puede casarse con otro fuera de la familia. En vez de esto, el hermano de su esposo debe dormir con ella y tomarla a ella para él como una esposa, y toma el lugar de esposo para ella. **6** Esto es así para que el primogénito que ella tenga pueda tener éxito en el nombre del hermano muerto de ese hombre, para que su nombre no desaparezca de Israél. **7** Pero si el hombre no desea tomar la esposa de su hermano para él, entoces la esposa de su hermano debe ir a la puerta de los ancianos y decir; "El hermano de mi esposo rehusa criar para su hermano un nombre en Israél; El no cumplirá el deber del hermano de un esposo para mí". **8** Entonces los ancianos de su ciudad deben llamarlo a él y hablar con él. Pero suponiendo que él insista y diga, "Yo no deseo tomarla a ella". **9** Entonces la esposa de su hermano debe acercarse a él en la presencia de los ancianos, quitarle sus sandalias de sus pies, y escupirle la cara. Ella debe de responderle a él y decir, "Esto es lo que se le hace a un hombre que no construye la casa de su hermano." **10** Su nombre será llamado en Israél, "La casa del cual sus sandalias fueron removidas." **11** Si los hombres pelean entre ellos, y la esposa de uno llega al rescate de su esposo fuera de la mano de aquel que lo golpeó, y si ella extiende su mano y lo toma por sus partes privadas, **12** entoces tu tienes que cortarle su mano; tus ojos no pueden tenerle lástima. **13** Tu no debes tener en tu bolsa diferentes pesos, uno grande y uno pequeño. **14** Tú no debes tener en tu casa diferentes medidas, una grande y una pequeña. **15** Un perfecto y justo peso tu debes tener; una perfecta y justa medida tu debes tener, para que tus días puedan ser largos en la tierra que EL SEÑOR TU DIOS te dió a tí. **16** Por cuanto todos los que hacen tales cosas, todo ese acto injustamente, son una abominacíon al SEÑOR TU DIOS. **17** Trae a tu memoria lo que Amalec te hizo a tí en el camino cuando tú saliste de Egipto, **18** como él te conoció a tí en el camino y atacó a los que estaban en la retaguardia, todos los que fueron débiles en la retaguardia, cuando estabas débil y cansado; él no honró a nuestro DIOS. **19** Por lo tanto, cuando EL SEÑOR TU DIOS te ha dado descanso de todos tus enemigos alrededor, en la tierra de EL SEÑOR TU DIOS te esta dando para poseer como herencia, tú no debes de olvidar que tú tienes que borrar el recuerdo de Amalec de debajo del cielo.

Deuteronomy 25:1

Información General
Moisés continúa hablando a la gente de Israel

Si el hombre culpable merece que sea golpeado
Esto puede ser declarado en forma activa. Traducción Alterna: "Si el juez ordena a ellos golpear al hombre culpable"

Y sea golpeado en su presencia
Esto puede ser declarado en forma activa. Traducción Alterna: "Y él va a mirar como ellos lo golpean"

Con el número ordenado de golpes, como fue su crimen
"El número de veces que haya ordenado debido a la mala acción que hizo"

Deuteronomy 25:3

Información General
Moisés continúa hablando a la gente de Israel

El juez puede darle cuarenta golpes
"El juez puede decir que ellos deben golpear a la persona culpable 40 veces" (Ver:)

no podrá exceder ese número
"Pero el juez no puede ordenar a ellos golpearle más de 40 veces"

por cuanto si el excede el número y lo golpea con muchos más golpes
"Porque si el juez ordena a ellos a golpearlo más de 40 veces"

Entonces tu compañero israelita será humillado ante tus ojos
Esto puede ser declarado en forma activa. Traducción Alterna: "Entonces el juez humillará a tu compañero tsraelita en frente de toda la gente de Israel"

Humillado ante tus ojos
Aquí la figura literaria (metonimia) "ente tus ojos" se refiere a lo que ellos verán. Traducción Alterna:

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"humillado, y ustedes lo verán". Palabras similares aparecen en 1:7 (Ver:)

Deuteronomy 25:4

no debes colocarle un bozal al buey
"No debes poner algo encima de la boca de un buey"

Cuando pisa el grano
Mientras separa el grano del tallo caminando sobre él o arrastrando madera pesada sobre él

Deuteronomy 25:5

Información General
Moisés sigue hablando a la gente de Israel

Si hermanos viven juntos
Posibles significados:1) "Si los hermanos viven en la misma propiedad" 2) "Si los hermanos viven cerca unos de otros"

entoces la esposa del hombre muerto no puede casarse con otro fuera
Esto puede ser declarado en forma activa. Traducción Alterna: "Entonces la familia del hombre muerto no debe dejar que la viuda se case con alguien" (Ver:)

y tomar el lugar de esposo para ella
"Y haz lo que el hermano de un marido muerto debe hacer"

pueda tener exíto en el nombre del hermano muerto
La palabra "nombre" es una figura literaria (metonimia) para la línea familiar de una persona. Traducción Alterna: "Va a continuar la línea familiar de su hermano muerto"

Para que su nombre no desaparezca de Israel
La palabra "nombre" es una figura literaria (metonimia) para la linea familiar de una persona. Traducción Alterna: "Para que su linea familiar no desaparezca de Israel" (Ver:)

Deuteronomy 25:7

Información General
Moisés continúa hablando a la gente de Israel

debe ir al portón de los ancianos
El significado completo de esta declaración puede hacerse explicito. Traducción Alterna: "Debe subir al portón de la ciudad donde los ancianos juzgan casos"

rehusa levantar para su hermano un nombre
Aquí "nombre" se refiere a la memoria de alguien a través de sus descendientes. Traducción Alterna: "Se rehúsa a dar a su hermano un hijo"

Él no cumplirá el deber del hermano de un esposo para mi
"Él no va a hacer lo que el hermano del esposo debería de hacer y casarse conmigo"

Yo no deseo tomarla
"Yo no deseo casarme con ella"

Deuteronomy 25:9

Información General
Moisés continúa habalndo a la gente de Israel

Debe acercarse a él en la presencia de los ancianos
"Debe caminar cerca de él con los ancianos allí observando"

que no edifica la casa de su hermano
Aquí "casa" es una figura literaria (metonimia) para la familia. Traducción Alterna: "Quien no le da un hijo a su hermano y continúa la línea familiar de su hermano"

Su nombre será llamado en Israel
"La gente en Israel va a conocer a su familia como"

La casa del cual sus sandalias fueron removidas
Aquí sandalias removidas simboliza que el hermano no va a recibir alguna propiedad de su hermano muerto. El significado completo de esta declaración se puede hacer explícito. Esto también puede ser declarado en forma activa. Traducción Alterna: "La casa de aquel cuya sandalia la viuda de su hermano le quitó del pie" o "La familia del hombre que no se casó con la esposa de su hermano muerto" o "La familia a la que todos desprecian" o "La familia que es vergonzosa"

Deuteronomy 25:11

Información General
Moisés habla a los israelitas como si ellos fueran un hombre.

de la mano de aquel que lo golpeó
Aquí "mano" se refiere a poder o control. Traducción Alterna: "Así que el que lo golpeó no volverá a golpearlo" o "Del hombre que lo golpeó"

Tus ojos no pueden tenerle lástima
Aquí "ojo" significa la persona entera. Traducción Alterna: "No debes sentir pena por ella" o "No debes mostrarle misericordia" (Ver:)

Deuteronomy 25:13

Información General
Moisés habla a los israelitas como si ellos fueran un hombre.

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No debes tener en tu bolso diferentes pesos, uno grande y un pequeño
El significado completo de esta declaración se puede hacer explícito. También puede aclarar la información sobrentendida. Traducción Alterna: "No debes engañar a la gente usando un peso que es más grande de lo que dijiste que era cuando compras cosas y usando un peso que es más chico de lo que dices cuando vendes cosas" (Ver: y)

Pesos
Los pesos eran piedras usadas en una balanza para determinar cuánto pesa una cosa

Medidas
Una medida era un cesto u otro contenedor para medir cuánto hay de algo

Deuteronomy 25:15

Información General
Moisés continúa hablando a la gente de Israel acerca de el uso de pesos justos y medidas cuando compran y venden. Él habla a los israelitas como si ellos fueran un hombre. (Ver:)

Un perfecto y justo
"Un correcto y justo"

Peso ... Medida
Traduzca estas palabras como en 25:13

Tus días puedan ser largos
Esto es una expresión idiomática. Traducción Alterna: "Tú puedes vivir por un largo tiempo"

Por cuanto todos los que hacen tales cosas, todos los que actúan de manera injusta
"Porque todo el que engaña a la gente usando pesos y medidas de diferentes tamaños"

Deuteronomy 25:17

Información General
Moisés habla a los israelitas como si ellos fueran un hombre. (Ver:)

Trae a tu memoria lo que Amalec te hizo
Esto es una expresión idiomática, y "Amalec" es una figura literaria

Como te conoció en el camino
"Como ellos te conocieron a lo largo del camino"

y atacó a los que estaban en la retaguardia
"Y atacaron a aquellos de la gente de ustedes que estaban en la parte posterior de la línea"

Todos los débiles en tu retaguardia
"Toda la gente que era débil en la parte posterior de la línea"

Débil y cansado
Estas palabras tienen significados similares y enfatizan que tan cansadas las personas estaban. Traducción Alterna: "Cansado y agotado"

No honró a Dios
El significado completo de esta declaración puede hacerse explícito. Traducción Alterna: "No temía del castigo de Dios" o "No respetaba a Dios" (Ver:)

tienes que borrar el recuerdo de Amalec de debajo del cielo
"Debes matar a todos los amalecitas para que nadie más los recuerde"

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Chapter 26

1 Cuando ustedes hayan entrado a la tierra que EL SEÑOR TU DIOS les está dando como herencia, y cuando ustedes la posean y vivan en ella, **2** entonces ustedes deben tomar algo de lo primero de toda la cosecha de la tierra que ustedes han traído de la tierra que EL SEÑOR TU DIOS les está dando. Deben ponerla en una canasta e ir al lugar que EL SEÑOR TU DIOS escogerá como su santuario. **3** Ustedes deben ir donde el sacerdote quién estará sirviendo en aquellos días y decirle: "Yo reconozco hoy al DEÑOR TU DIOS que yo he venido a la tierra que EL SEÑOR juró a nuestros antepasados que nos daría". **4** El sacerdote debe tomar la canasta fuera de tu mano y colocarla delante del altar del SEÑOR TU DIOS. **5** Usteden deben decir ante EL SEÑOR TU DIOS: "Mi antepasado era un arameo ambulante. Él descendió a Egipto y se quedó ahí, y su pueblo eran pocos en número. Ahí él se convirtió en una gran, poderosa y poblada nación. **6** Los egipcios nos trataron mal y nos afligieron. Ellos nos hicieron hacer el trabajo de esclavos. **7** Nosotros clamamos al SEÑOR, EL DIOS de nuestros padres, y ÉL escuchó nuestra voz y vio nuestra aflicción, nuestra labor y nuestra opresión. **8** EL SEÑOR nos sacó fuera de Egipto con una mano poderosa, con un brazo extendido, con gran terror, con señales y con maravillas; **9** y ÉL nos ha traído a este lugar y nos ha dado esta tierra, una tierra que fluye con leche y miel. **10** Ahora miren, yo he traído lo primero de la cosecha de la tierrra que TÚ SEÑOR me haz dado. Ustedes deben colocarla delante del SEÑOR SU DIOS y adorar delante de ÉL; **11** y ustedes deben alegrase en todo lo bueno que EL SEÑOR SU DIOS ha hecho por ustedes, por tu casa, tú y el levita, y el extranjero quien está entre ustedes. **12** Cuando ustedes hayan terminado de dar todo el diezmo de su cosecha en el tercer año, esto es, el año de diezmar, entonces ustedes deben darlo al levita, al extranjero, al huérfano de pobre y a la viuda, para que ellos puedan comer dentro de las puertas de tu ciudad y ser llenos. **13** Ustedes debes decir delante del SEÑOR SU DIOS: "Yo he traído de mi casa las cosas que le pertenecen al SEÑOR, y las he dado al levita, al extranjero, al huérfano y a la viuda, de acuerdo a todos tus mandamientos que TÚ me has dado. Yo no he transgredido ninguno de tus mandamientos, ni tampoco yo los he olvidado. **14** Yo no he comido nada de eso en mi luto, ni tampoco yo la he puesto en otro lugar donde yo era impuro, ni tampoco yo he dado algo de ellas en honor a los muertos. Yo he escuchado a la voz del SEÑOR MI DIOS; yo he obedecido todo lo que tú me has mandado a hacer. **15** Mira hacia abajo desde el Lugar Santo donde TÚ vives, desde el cielo bendice a tu pueblo Israél, y la tierra que TÚ nos has dado, así como has jurado a nuestros padres, una tierra fluyendo con leche y miel". **16** Hoy EL SEÑOR TU DIOS les está mandando a ustedes a obedecer estos estatutos y decretos; ustedes por lo tanto los mantendrán y los harán con todo su corazón y con toda su alma. **17** Ustedes han reconocido hoy que EL SEÑOR es SU DIOS, y que ustedes caminarán en SUS caminos y mantendrán SUS estatutos, SUS mandamientos y SUS decretos y que ustedes escucharán su VOZ. **18** Y hoy EL SEÑOR ha reconocido que ustedes son un pueblo quienes son su propia posesión, como ÉL ha prometido a ustedes hacerles, y que ustedes deben mantener todos sus mandamientos. **19** El SEÑOR ha reconocido hoy que ÉL los pondrá por encima de todas las otras naciones que ÉL ha hecho, como ejemplo para alabanza, para reputación y para Honra. Ustedes serán un pueblo que estará apartado para EL SEÑOR SU DIOS, justo como ÉL dijo.

Deuteronomy 26:1

Información General
Moisés habla a los israelitas como si ellos fueran un hombre.

algo de lo primero de toda la cosecha
"Algunas de las primeras frutas de la cosecha" o "alguno de los primeros cultivos de la cosecha". Este "primero" es el número ordinal de uno.

Deuteronomy 26:3

Información General
Moisés habla a los israelitas como si ellos fueran un hombre. (Ver:)

Deuteronomy 26:5

Información General
Moisés habla a los israelitas como si ellos fueran un hombre. (Ver:)

Mi antepasado era un arameo ambulante
Este es el comienzo de la declaración que el hombre israelita debe hacer cuando trae su canasta.

Un arameo ambulante
Esto se refiere a Jacob, que era el ancestro de todos los israelitas. El vivió por muchos años en Aram-Nahairam una región ubicada en Siria

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Y se quedó allí
"Y vivieron el resto de sus vidas ahí"

Ahí se convirtió
La palabra "se" es una figura literaria

Una gran, poderosa
Estas palabras significan básicamente la misma cosa. Ellas enfatizan que Israel se convirtió en una gran y poderosa nación. Traducción Alterna: "Muy grandiosa" (Ver:)

Deuteronomy 26:6

Información General
Esto continúa lo que el israelita debe decir cuando trae sus primeros cultivos al SEÑOR

Nos trataron mal y nos afligieron
Estas dos frases dicen básicamente la misma cosa. Ellas enfatizan que los egipcios actuaron muy duramente.

Nos trataron
Aquí "nos" se refiere a la gente de Israel que estaba viviendo en Egipto. El orador se incluye a sí mismo como una de las personas ya sea si vivió en Egipto o no. (Ver:)

Él escuchó nuestra voz
Aquí "voz" se refiere a la persona entera y sus gritos u oraciones. Traducción Alterna: "El oyó nuestros gritos" o "Escuchó nuestras oraciones".

nuestra aflicción, nuestra labor y nuestra opresión
"Que los egipcios nos estaban afligiendo, que estábamos haciendo un trabajo muy duro, y que los egipcios nos estaban oprimiendo"

Deuteronomy 26:8

Información General
Esto continúa lo que el israelita debe decir cuando trae sus primeros cultivos al SEÑOR

EL SEÑOR nos sacó
Aquí "nos" se refiere a la gente de Israel que estaba viviendo en Egipto. El orador se incluye a sí mismo como una de las personas ya sea si vivió en Egipto o no.

Con una mano poderosa, con un brazo extendido
Aquí "mano poderosa" y "brazo extendido" son metáforas para el poder del SEÑOR. Traducción alterna: "Mostrando su gran poder". Palabras similares aparecen en 4:34.

Con gran terror
"Con actos que aterrorizaron a las personas que los vieron"

Una tierra que fluye leche y miel
Esta es una expresión idiomática. Mire cómo h traducido esto en 6:3. Traducción Alterna: "Una tierra donde fluye mucha leche y miel" o " Una tierra que es excelente para el ganado y la agricultura"

Deuteronomy 26:10

Información General
Moisés continúa diciendo a los israelitas lo que deben decir cuando traen sus primeras cosechas al SEÑOR. Él habla a ellos como si ellos fueran un hombre,

Lo primero de la cosecha
"primeras frutas de la cosecha" o "primeros cultivos de la cosecha"

deben colocarla
"Debes dejar la cesta"

Debes regocijarte en todo lo bueno que EL SEÑOR tu Dios ha hecho por ti
"Debes regocijarte y estar agradecido por todas las cosas buenas que EL SEÑOR tu Dios ha hecho por ti"

Deuteronomy 26:12

Información General
Moisés habla a los israelitas como si ellos fueran un hombre. (Ver:)

En el tercer año
Este "tercer" es un número ordinal para tres. Cada tres años la gente de Israel dió una décima parte de la cosecha a los pobres.

Huérfano
Estos son niños cuyos padres murieron y no tienen familiares que los cuiden.

Viuda
Esto significa una mujer cuyo marido ha muerto y no tiene hijos que la cuiden ahora que es mayor.

comer dentro de las puertas de tu ciudad y ser llenos
Aquí "puertas" significan comunidades o ciudades. Traducción Alterna:"Para los que están dentro de tus ciudades tengan suficiente comida para comer"

Yo he traído
Estas son las primeras palabras de otra declaración que el israelita debía decir

Tampoco los he olvidado
Estos significa que él ha obedecido todos los mandamientos de Dios

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Deuteronomy 26:14

Información General
Esto continúa lo que el israelita debe decirle al SEÑOR cuando entrega su diezmo a los pobres

Yo no he comido nada de eso en mi luto
"No he comido nada del diezmo mientras estaba de luto"

Cuando yo era impuro
Aquí "impuro" significa la persona que está sucia de acuerdo a la ley. Dios no permite que una persona sucia toque el diezmo que está dando a Dios. El significado completo de esta declaración puede hacerse explicito. Traducción Alterna: "Cuando estaba sucio de acuerdo a la ley" o "Cuando la ley decía que yo no podía tocar eso"

Yo he escuchado a la voz del SEÑOR mi Dios; yo he obedecido todo lo que tú me has mandado a hacer
Aquí "voz del SEÑOR" es una figura literaria

Desde el Santo lugar donde vives, desde el cielo
Estas dos frases significan la misma cosa. Traducción Alterna: "Del cielo, tu Santa Morada"

Una tierra fluyendo con leche y miel
Esta es una expresión idiomática. Vea cómo tradujo esto en 6:3. Traducción Alterna: "Una tierra donde fluye mucha leche y miel" o "Una tierra que es excelente para la ganadería y agricultura"

Deuteronomy 26:16

Información General
Moisés habla a los israelitas como si ellos fueran un hombre.

Con todo tu corazón y con toda tu alma
Esta expresión idiomática "con todo ... corazón" significa "completamente" y "con todo.. alma" significa "con todo tu ser". Estas dos frases tienen significados similares. Traducción Alterna: "Con todo tu ser" o "Con toda tu energía". Traduzca esto como lo hizo en 4:29.

Que caminarás en sus caminos y guardarás sus estatutos, sus mandamientos y sus decretos, y que escucharás su voz
Las palabras "caminar" "guardar", y "oír" tienen significados similares aquí. Aquí "voz" se refiere a lo que Dios dijo. Traducción Alterna: "Que vas a obedecer completamente todo lo que EL SEÑOR te ordene"

Deuteronomy 26:18

Información General
Moisés habla a los israelitas como si ellos fueran un hombre.

Un pueblo quienes son su propia posesión
"Un pueblo que le pertenece a ÉL"

Él los pondrá por encima
Esta es una expresión idiomática. Traducción Alterna: "El los hará mas importantes que" o "Él los hará más grandiosos que"

Él los pondrá por encima de todas las otras naciones que Él ha hecho, en respeto para alabanza, para reputación y para honra
Posibles significados: 1) "Te hará llegar a ser más grande que cualquier otra nación que haya establecido, y te permitirá alabarle y horranlo" (Biblia Dinámica Desbloqueada) O 2) "Él hará que la gente te elogie más que cualquier otra nación que haya hecho, la gente dirá que eres mejor que cualquier otra nación y te honrarán"

Ustedes serán un pueblo que serán apartados para EL SEÑOR su Dios
EL SEÑOR escogiendo a la gente de Israel para pertenecerle de una manera especial se menciona como si EL SEÑOR los separó de otras naciones. Esto puede ser declarado de forma activa. Traducción Alterna: "EL SEÑOR tu Dios te apartará de otras naciones"

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Chapter 27

1 Moisés y los ancianos de Israel le ordenaron al pueblo y dijeron: "Mantengan todos los mandamientos que yo les ordeno hoy. **2** En el día cuando ustedes pasen sobre el Jordán a la tierra que EL SEÑOR SU DIOS les está dando, deben colocar unas piedras grandes y empañetarlas con yeso. **3** Deben escribir sobre ellas todas las palabras de esta ley cuando hayan cruzado; que puedan ir a la tierra que EL SEÑOR SU DIOS les está dando, una tierra fluyendo con leche y miel, según EL SEÑOR, EL DIOS de sus antepasados, les ha prometido. **4** Cuando ustedes hayan pasado sobre el Jordán, pongan estas piedras sobre las cuales les estoy ordenando hoy, en el Monte Ebal, y empañétenlas con yeso. **5** Ahí deberán construir un altar al SEÑOR SU DIOS, un altar de piedras; pero no deberán levantar ninguna herramienta de hierro para trabajar las piedras. **6** Deberán construir el altar del SEÑOR SU DIOS de piedras no trabajadas; deberán ofrecer ofrendas quemadas sobre él al SEÑOR SU DIOS, **7** y sacrificarán ofrendas de hermandad y comerán ahí; se alegrarán ante EL SEÑOR TU DIOS. **8** Escribirán sobre las piedras todas las palabras de esta ley muy claramente". **9** Moisés y los sacerdotes, los levitas, hablaron a todo Israél y dijeron: "Estén callados y escuche Israel: Hoy ustedes se han convertido en el pueblo del SEÑOR SU DIOS. **10** Deberán por lo tanto obedecer la VOZ del SEÑOR SU DIOS y obedecer sus mandamientos y estatutos que yo les estoy ordenando hoy". **11** Moisés le ordenó al pueblo el mismo día y dijo: **12** "Estas tribus se pararán sobre el Monte Gerizim para bendecir al pueblo después que hayas pasado sobre el Jordán: Simeón, Leví, Judá, Isacar, José y Benjamín. **13** Estas son las tribus que se pararán sobre el Monte Ebal para pronunciar maldiciones: Rubén, Gad, Aser, Zabulón, Dan y Neftalí". **14** Los levitas contestarán y dirán a todos los hombres de Israel en una voz alta: **15** "Maldito sea el hombre que haga una figura tallada o fundida, una abominación al SEÑOR, el trabajo de las manos de un artesano y al que la levante en secreto". Entonces todo el pueblo deberá contestar y decir: "Amén". **16** "Será maldito el hombre que deshonre a su padre o a su madre". Y todo el pueblo tiene que decir: "Amén". **17** "Será maldito el hombre que le quite la tierra a su vecino.". Y todo el pueblo tiene que decir: "Amén". **18** "Será maldito el hombre que haga al ciego apartarse de su camino". Y todo el pueblo tiene que decir: "Amén". **19** "Será maldito el hombre que use la fuerza para quitarle la justicia al extranjero, huérfano, o viuda". Y todo el pueblo tiene que decir: "Amén". **20** "Será maldito el hombre que se acueste con la esposa de su padre, porque le ha quitado los derechos de su padre". Y todo el pueblo tiene que decir: "Amén". **21** "Será maldito el hombre que se acueste con cualquier tipo de bestia". Y todo el pueblo tiene que decir: "Amén". **22** "Será maldito el hombre que duerma con su hermana, la hija de su padre; o con la hija de su madre". Y todo el pueblo tiene que decir: "Amén". **23** "Será maldito el hombre que duerma con su suegra". Y todo el pueblo tiene que decir: "Amén". **24** "Será maldito el hombre que mate a su vecino en secreto". Y todo el pueblo tiene que decir: "Amén". **25** "Será maldito el hombre que acepte un soborno para matar a una persona inocente". Y todo el pueblo tiene que decir: "Amén". **26** "Será maldito el hombre que no confirme las palabras de esta ley para obedecerlas". Y todo el pueblo tiene que decir: "Amén".

Deuteronomy 27:1

Información General
Moisés habla a los israelitas como si ellos fueran un hombre.

Les ordeno hoy ... Ustedes pasen
Moisés está hablando a los israelitas como un grupo.

Yo ordeno
Aquí "yo" se refiere a Moisés. Los ancianos están ahí en aprobación con Moisés, pero él es el único hablando.

Empañetarlas con yeso
Yeso es usualmente una mezcla de cal, arena y agua que es derramada en alguna cosa. Se seca para formar una superficie dura y lisa en la que una persona puede escribir. Traducción Alterna: "Extender el yeso sobre ellos" o "Hazlas para que puedas escribir en ellos" (Ver:)

Una tierra fluyendo con leche y miel
Esta es una expresión idiomática. Vea cómo tradujo esto en 6:3. Traducción Alterna: "Una tierra donde fluye mucha leche y miel" o "Una tierra que es excelente para la ganadería y agricultura"

Deuteronomy 27:4

Información General
Moisés habla a los israelitas como si ellos fueran una persona.

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Ustedes hayan pasado... erijan ... les estoy ordenando
Moisés está hablando a los israelitas como un grupo.

Cubran con yeso
"Derramen yeso en eso" o "Háganlo para que puedan escribir en ellos". Traduzca esto como en 27:1

Monte Ebal
Esta es una montaña cerca de Siquem. Vea cómo tradujo esto en 11:29

No deberán levantar ninguna herramienta de hierro para trabajar las piedras
Esto se refiere a los cinceles que harían la piedras más suaves, para que encajen mejor. El significado completo de esta declaración puede hacerse explícito. Traducción Alterna: "No moldearás las piedras del altar con herramientas de hierro".

Deuteronomy 27:6

Información General
Moisés habla a los israelitas como si ellos fueran un hombre.

Piedras no trabajadas
Piedras en su forma natural que nadie ha formado con herramientas metálicas

Escribir en las piedras
Esto se refiere a las piedras que debían instalarse en el Monte Ebal y ser cubiertas con yeso. Vea cómo tradujo esto en 27:1 y 27:4

Deuteronomy 27:9

Información General
Moisés habla a los israelitas como si ellos fueran un hombre. (Ver:)

Obedece las palabras del SEÑOR tu Dios
Aquí la figura literaria

Yo estoy ordenando
Moisés está ordenando. Los levitas están ahí de acuerdo con Moisés, pero él es el único hablando.

Deuteronomy 27:11

Estas tribus
Aquí la figura literaria

Monte Gerizim
Una pequeña montaña al Norte del Monte Ebal. Traduzca esto como lo hizo en 11:29

José
Esto combina las tribus de Efraín y Manasés, que eran descendientes de José.

Deuteronomy 27:13

Monte Ebal
Traduzca esto como lo hizo en 11:29

Pronunciar maldiciones
"Decir en voz alta cómo EL SEÑOR va a maldecir a Israel"

Deuteronomy 27:15

Maldito sea el hombre ... la erija en secreto
Esta es la declaración que los levitas deben gritar a toda la gente de Israel. Eso puede ser declarado en forma activa. Traducción Alterna: "Que EL SEÑOR maldiga a la persona ... lo erija en secreto" (Ver:)

El trabajo de las manos de un artesano
Esta es una expresión idiomática. Traducción Alterna: "Alguna cosa que un hombre ha hecho"

Artesano
Un hombre que sabe cómo hacer las cosas bien

Deuteronomy 27:16

Información General
Moisés continúa diciendo a los levitas y a la gente que es lo que ellos deben decir

Será maldito el hombre
Esto puede ser declarado en forma activa. Traducción Alterna: "Puede EL SEÑOR maldecir al hombre"

Le quite la tierra a su vecino
El significado completo de esta declaración puede hacerse explícito. Traducción Alterna: "Quien quita tierra a su vecino moviendo los marcadores de los bordes de su tierra" (Ver:)

Deuteronomy 27:18

Información General
Moisés continúa diciendo a los levitas y a la gente que es lo que ellos deben decir

Será maldito el hombre
Esto puede ser declarado en forma activa. Vea cómo tradujo esto en 27:16. Traducción Alterna: " Puede EL SEÑOR maldecir al hombre" (Ver:)

Use la fuerza para quitarle la justicia al extranjero ... Viuda
Moisés habla de justicia como si eso fuera un objeto físico que una persona fuerte puede quitar violentamente a una persona débil. Su idioma podría tener una palabra que significa "usar la fuerza para quitar". Palabras similares aparecen en 24:17. Traducción Alterna: "Trata al extranjero ... Viuda injustamente"

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Huérfano
Estos son niños cuyos padres han muerto y no tienen parientes que cuiden de ellos

Viuda
Significa una mujer cuyo esposo ha muerto y no tiene hijios que ciuden de ella en su edad avanzada

Deuteronomy 27:20

Información General
Moisés continúa diciendo a los levitas y a la gente lo que ellos deben decir

Que el hombre sea maldito
Esto puede ser declarado en forma activa. Vea cómo tradujo esto en 27:16. Traducción Alterna: "Puede EL SEÑOR maldecir al hombre"

La esposa de su padre
Esto no se refiere a la madre del hombre, sino a otra esposa de su padre.

le ha quitado los derechos de su padre
Cuando un hombre se casa con una mujer, sólo él tiene el derecho legal de dormir con ella. El significado completo de esta declaración puede hacerse explícito. Traducción Alterna: "Se ha llevado el derecho legal de su padre" (Ver:)

Que se acueste con cualquier tipo de bestia
El completo significado de esta declaración puede hacerse explicita. Traducción Alterna: "Quien duerma con cualquier clase de bestia en la forma en la que un hombre se acuesta con una mujer" (Ver:)

Deuteronomy 27:22

Información General
Moisés continúa diciendo a los levitas y a la gente lo que ellos deben decir

Será maldito el hombre
Esto puede ser declarado en forma activa. Vea cómo tradujo esto en 27:16. Traducción Alterna: "Puede EL SEÑOR maldecir al hombre" (Ver:)

La hija de su padre, o con la hija de su madre
Esto significa que un hombre no puede dormir con su hermana, incluso si ella tiene madre o padre diferente

Deuteronomy 27:24

Información General
Moisés continúa diciendo a los levitas y a la gente lo que ellos deben decir

Será maldito el hombre
Esto puede ser declarado en forma activa. Vea cómo tradujo esto en 27:16. Traducción Alterna: "Puede EL SEÑOR maldecir al hombre"

Deuteronomy 27:26

Información General
Moisés continúa diciendo a los levitas y a la gente lo que ellos deben decir

Será maldito el hombre
Esto puede ser declarado en forma activa. Vea cómo tradujo esto en 27:16. Traducción Alterna: "Puede el SEÑOR maldecir al hombre" (Ver:)

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Chapter 28

1 Si escuchan cuidadosamente la voz DEL SEÑOR SU DIOS para guardar todos sus mandamientos que YO les Estoy ordenando hoy, EL SEÑOR SU DIOS los pondrá sobre todas las naciones de la tierra. **2** Todas estas bendiciones vendrán sobre ustedes y les sucederán, si escuchan la voz DEL SEÑOR SU DIOS. **3** Benditos serán en la ciudad, y benditos serán en el campo. **4** Bendito será el fruto de su cuerpo, y el fruto de su tierra, y el fruto de sus bestias, el aumento de su ganado y las crías de su rebaño. **5** Bendita será su cesta y su amasador. **6** Benditos serán cuando ustedes entren, y benditos serán cuando salgan. **7** El SEÑOR causará que los enemigos que se levanten contra de ustedes sean derrotados delante de ustedes; ellos saldrán en su contra por un camino, pero huirán ante ustedes por siete caminos. **8** El SEÑOR le ordenará a las bendiciones que vengan sobre ustedes, en sus graneros y en todo lo que pongan sus manos; Él los bendecirá a ustedes en la tierra que ÉL les está dando. **9** El SEÑOR les establecerá como un pueblo que es separado para sí mismo, como ÉL les ha jurado a ustedes, si guardan los mandamientos del SEÑOR SU DIOS, y caminan en sus caminos. **10** Todos los pueblos de la tierra verán que ustedes son llamados por el nombre del SEÑOR, y ellos tendrán miedo de ustedes. **11** El SEÑOR los hará muy prósperos en el fruto de su cuerpo, en el fruto de su ganado, en el fruto de su tierra, en la tierra que ÉL le juró a sus antepasados que les daría. **12** El SEÑOR les abrirá a ustedes su almacén de los cielos para dar lluvia a la tierra de ustedes en el tiempo correcto, y para bendecir todo el trabajo de sus manos; le prestarán a muchas naciones, pero ustedes no tomarán prestado. **13** El SEÑOR les hará ser cabeza, pero no ser la cola; sólo estarán por encima, y nunca estarán por debajo, si escuchan los mandamientos del SEÑOR SE DIOS que YO les estoy ordenando hoy, para que los observen y los hagan, **14** y si ustedes no se apartan de ninguna de las palabras que YO les estoy ordenando hoy, a la mano derecha o a la izquierda, ni van detrás de otros dioses para servirles. **15** Pero si ustedes no escuchan la VOZ del SEÑOR SU DIOS para seguir todos Sus mandamientos y Sus estatutos que yo les estoy ordenando hoy, entonces todas estas maldiciones vendrán sobre ustedes y les sucederán. **16** Maldito serás en la ciudad, y maldito serás en el campo. **17** Maldita será tu canasta y tu artesa. **18** Maldito será el fruto de tu cuerpo, el fruto de tu tierra, el aumento de tu ganado, y las crías de tu rebaño. **19** Maldito serás cuando entres, y maldito serás cuando salgas. **20** El SEÑOR enviará sobre tí maldiciones, confusión, y reprimendas en todo lo que pongas tu mano, hasta que seas destruído, y hasta que perezcas rápidamente a causa de tus acciones malvadas por las cuales tu me has abandonado. **21** El SEÑOR hará que la plaga se adhiera a tí hasta que ÉL te destruya en las afueras de la tierra que vas camino a poseer. **22** El SEÑOR te atacará con enfermedades infecciosas, con fiebre, con inflamación, y con sequía y calor abrasador, y con intensos vientos y moho. Estas te perseguirán hasta que perezcas. **23** Los cielos que están sobre tu cabeza serán de bronce, y la tierra que está debajo de tí será de hierro. **24** El SEÑOR convertirá la lluvia de tu tierra en polvo y ceniza; desde los cielos caerán a tí, hasta que seas destruído. **25** El SEÑOR causará que seas derribado ante tus enemigos; tu saldrás por un camino contra ellos pero huirán ante ellos por siete caminos. Serás arrojado y esparcido por entre todos los reinos de la tierra. **26** Tu cadaver será alimento para todas las aves de los cielos y para las bestias de la tierra; no habrá quien los aleje. **27** El SEÑOR te atacará con los tumores de Egipto y con úlceras, sarna, y picazón, de los cuales no podrás ser sanado. **28** El SEÑOR te atacará con locura, con ceguera, y con confusión mental. **29** Irás a tientas durante el día como el ciego que tantea en la oscuridad, y no prosperarás en tus caminos; serás siempre oprimido y robado, y no habrá nadie para salvarte. **30** Tu te comprometerás con una mujer, pero otro hombre la tomará y la violará. Construirás una casa pero no vivirás en ella; tu plantarás un viñedo pero no disfrutarás su fruto. **31** Tu buey será descuartizado delante de tus ojos, pero no comerás su carne; tu burro será tomado por la fuerza ante tí y no te será restituido. Tu oveja será dada a tus enemigos, y tu no tendras a nadie para ayudarte. **32** Tus hijos y tus hijas serán dados a otras personas; tus ojos los buscarán todo el día, pero fallarán en las ansias por ellos. No habrá fuerza en tu mano. **33** La cosecha de tu tierra y de todas tus labores la comerá una nación que tu no conoces; siempre serás oprimido y aplastado, **34** así que te volverás loco por lo que tendrás que ver pasar. **35** Él SEÑOR te atacará en tus rodillas y piernas con llagas dolorosas de las cuales no podrás ser curado, desde la planta de tus pies hasta el tope de tu cabeza. **36** Él SEÑOR te llevará a tí, y al rey a quien escojerás sobre tí, a una nación que tú no conoces, ni tú ni tus ancestros; allí adorarás otros dioses de madera y piedra. **37** Tú te convertirás en una fuente de horror, un proverbio, y en un dicho, entre toda la gente donde Él SEÑOR te guiará lejos. **38** Tú sembrarás mucha semilla en tus campos, pero recogerás poca semilla, porque las langostas la consumirá. **39** Tú plantarás viñedos y los cultivarás, pero no tomarás ningun vino ni tampoco recogerás las uvas, porque los gusanos se las comerán. **40** Tú tendrás árboles de olivo por todo tu territorio, pero no aplicarás de su aceite en ti, porque tus árboles de olivo

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dejarán caer sus frutos. **41** Tú tendrás hijos e hijas, pero no permanecerán tuyos, porque se irán en cautividad. **42** Todos tus árboles y los frutos de tu tierra, las langostas los tomarán. **43** El extranjero que esta entre ustedes se levantará sobre ti alto y más alto; tú mismo bajarás bajo y más bajo. **44** Él te prestará a ti y tú no le prestarás a él; él será la cabeza, y tú serás la cola. **45** Todas estás maldiciones vendrán sobre tí y te perseguirán y te sucederán hasta que tú seas destruido. Esto sucederá porque tú no escuchaste la voz del SEÑOR TU DIOS, para guardar Sus mandamientos y Sus estatutos que ÉL te mandó. **46** Estas maldiciones serán en ti como señales y maravillas, y en tus descendientes por siempre. **47** Porque tu no adoraste al SEÑOR TU DIOS con alegria y contentamiento de corazón cuando estabas en prosperidad, **48** por lo tanto servirás a los enemigos que el SEÑOR enviará en contra tuya; les servirás en hambruna, sediento, en desnudez y en pobreza. El pondrá un yugo de hierro en tu cuello hasta que te destruya. **49** El SEÑOR traerá desde lejos una nación en contra de tí, desde los confines de la tierra, como un águila vuela hacia su víctima, una nación cuya lengua tú no comprendes; **50** una nación con un rostro feroz que no respeta al viejo y no muestra favor al joven. **51** Ellos comerán las crías de tu ganado y el fruto de tu tierra hasta que seas destruído. Ellos no te dejarán ningún grano, vino nuevo, o aceite, ninguna cría de tu ganado ni de tu rebaño, hasta que hayan causado que perezcas. **52** Ellos te rodearán en todas las puertas de tu ciudad, hasta que tus altos y fortificados muros caigan en toda tu tierra, muros en los que has confiado. Ellos te sitiarán dentro de todas las puertas de tu ciudad a través de toda la tierra que el SEÑOR TU DIOS te ha dado. **53** Comerás el fruto de tu propio cuerpo, la carne de tus hijos y de tus hijas, quienes el SEÑOR TU DIOS te dió, en el asedio y en la angustia las cuales tus enemigos pondrán sobre tí. **54** El hombre que es tierno y muy delicado entre ustedes, será envidioso de su hermano y de su propia querida esposa, y de cualquier hijo que haya dejado. **55** Así que no dará a ninguno de ellos la carne de sus propios hijos porque el vá a comer solo, porque no le quedará nada para sí mismo en el asedio y la angustia que tu enemigo pondrá sobre tí dentro de todas las puertas de la ciudad. **56** La mujer tierna y delicada entre ustedes, que no se aventure a poner la parte inferior de su pie en el suelo por delicadeza y ternura, será envidiosa de su propio querido esposo, de su hijo, y de su hija, **57** y de su propio recién nacido que nace de entre sus piernas, y de los hijos a quienes ella soportará. Ella los comerá en privado por falta de cualquier otra cosa, durante el asedio y en la angustia, las cuales tu enemigo pondrá sobre tí dentro de las puertas de tu ciudad. **58** Si ustedes no guardan todas las palabras de esta ley y que están escritas en este libro, para honrar Su Glorioso y Temeroso Nombre; EL SEÑOR SU DIOS, **59** entonces el SEÑOR hará que sus plagas sean terribles, y sobre aquellos de sus desendientes; esas serán grandes plagas de larga duración, y enfermedades severas, de larga duración. **60** ÉL enviará sobre ustedes otra vez todas las enfermedades de Egipto, a las que les temían, ellas se pegarán a ustedes. **61** Además, toda enfermedad y plaga que no esté escrita en el libro de esta ley, estas también EL SEÑOR les enviará, hasta que estén destruídos. **62** Ustedes quedarán pocos en número, aunque eran numerosos como estrellas en el cielo, porque no escucharon a la voz del SEÑOR SU DIOS. **63** Como EL SEÑOR se alegró una vez sobre ustedes en hacerles bien, y en multiplicarles, así se alegrará en ustedes, haciéndoles perecer y destruyéndoles. Serán arrancados de la tierra que poseerán. **64** El SEÑOR los dispersará entre todos los pueblos desde un extremo de la tierra al otro extremo de la tierra; allí adorarán otros dioses que no han conocido ni ustedes, ni sus ancestros, dioses de madera y piedra. **65** Entre estas naciones no encontrarán descanso, y allí no habrá reposo para la planta de sus pies; en cambio, EL SEÑOR les dará allí un corazón tembloroso, ojos que fallan, y un alma que llora. **66** Su vida colgará en duda ante ustedes; temerán toda noche y día, y no tendrán certeza de toda su vida. **67** En las mañanas ustedes dirán: "¡desearíamos que fuera de noche!"y en las noches dirán: "¡desearíamos que fuera de mañana!" por el miedo en sus corazones y las cosas que sus ojos tendrán que ver. **68** El SEÑOR les llevará a Egipto otra vez en barcas, por la ruta en la cual yo les dije: "No verán a Egipto otra vez". Allí ustedes se ofrecerán a la venta a sus enemigos como hombres y mujeres esclavos, pero nadie les comprará.

Deuteronomy 28:1

Información General
Moisés habla a los israelitas como si ellos fueran un hombre.

La voz del SEÑOR tu Dios
Aquí la figura literaria

Para guardar
"Y obedecer"

los pondrá sobre
Moisés habla de ser importante o de ser grande como si eso fuera ser físicamente alto, como una colina alta. Traducción Alterna: "Hacerte mas importante que" o "Hacerte mas grandioso que"

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Todas estas bendiciones vendrán sobre ustedes y les sucederán
Moisés describe las bendiciones como una persona que los atacaría por sorpresa o los perseguiría y atraparía. Traducción Alterna: "EL SEÑOR les bendecirá así en maneras que les sorprenderá por completo, y eso será como si ustedes no puedan escapar de su bendición"

Deuteronomy 28:3

Información General
Moisés habla a los israelitas como si ellos fueran un hombre.

Benditos serán
Esto puede ser declarado en forma activa. Traducción Alterna: "El SEÑOR los bendecirá"

En la ciudad ... En el campo
Esta figura literaria (merismo) significa que EL SEÑOR los bendecirá en todo lugar (Ver:)

El fruto de su cuerpo, y el fruto de su tierra, y el fruto de sus bestias
Estas expresienes idiomáticas para "Tus niños, y tus cultivos, y tus animales" Forman una figura literaria

El fruto de sus bestias, el aumento de su ganado y los jóvenes de su rebaño
Este doblete son tres formas de decir que EL SEÑOR hará que los animales de los israelitas sean mucho más fuertes. Traducción Alterna: "Todos tus animales junto con los terneros del ganado y los corderos de los rebaños"

Deuteronomy 28:5

Información general
Moisés habla a los israelitas como si ellos fueran un hombre.

Benditos serán
Esto puede ser declarado en forma activa. Traducción Alterna: "EL SEÑOR bendecirá" (Ver:)

Su cesta y su amasador
Los israelitas usaban cesta para llevar granos. Un "amasador" era un cuenco que ellos usaban para mezclar el grano y hacer pan. Traducción Alterna: "Toda la comida que cultivas y toda la comida que comes"

Cuando ustedes entren ... cuando salgan
Esta figura literaria (merismo) se refiere a todas las actividades de la vida donde quiera que vayan. (Ver:)

Deuteronomy 28:7

Información General
Moisés habla a los Israelitas como si ellos fueran un hombre.

Causará que los enemigos que se levanten contra de ustedes sean derrotados delante de ustedes
Esto puede ser declarado en forma activa. Traducción Alterna: "Hacer que derrotes a los ejércitos que te atacan"

Pero huirán ante ustedes de siete maneras
"Pero huirán de ustedes en siete direcciones"

Siete maneras
Esta es una expresión idiomática. El número real puede ser más o menos que siete. Traducción Alterna: "En muchas direcciones diferentes" (Ver:)

EL SEÑOR le ordenará a las bendiciones que vengan sobre ustedes, en sus graneros
Moisés describe al SEÑOR bendiciendo a los israelitas como si EL SEÑOR le ordenara a una persona que los atacara por sorpresa. Traducción Alterna: "Cuando EL SEÑOR te bendiga, te sorprenderás de la cantidad de grano que tendrás en tus graneros"

Y en todo lo que pongan sus manos
Esta es una expresión idiomática. Traducción Alterna: "Y en todo lo que tú haces" (Ver:)

Deuteronomy 28:9

Información General
Moisés habla a los Israelitas como si ellos fueran un hombre.

EL SEÑOR les establecerá como un pueblo que es separado para sí mismo
EL SEÑOR eligiendo a las personas de Israel para pertenecerle de una manera especial se menciona como si EL SEÑOR pone a ellos en un lugar diferente al lugar donde viven todas las demás naciones. Traducción Alterna: "EL SEÑOR les hará un pueblo Santo que le pertenece"

Ustedes son llamados por el nombre de EL SEÑOR
Aquí la figura literaria

Deuteronomy 28:11

Información General
Moisés habla a los israelitas como si ellos fueran un hombre. (Ver:)

En el fruto de su cuerpo, en el fruto de su ganado, en el fruto de su tierra
Esta es unaexpresión idiomática. Palabras similares aparecen en 28:03. Traducción Alterna: "Con niños, animales, y cultivos"

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Su almacén de los cielos
Moisés habla de las nubes por las que cae la lluvia como si ellas fueran edificaciones donde se almacena la lluvia. Traducción Alterna: "Las nubes" (Ver:)

En el tiempo correcto
"Cuando los cultivos necesiten eso"

Todo el trabajo desus manos
La palabra "mano" es una figura literaria

Deuteronomy 28:13

Información General
Moisés habla a los israelitas como si ellos fueran un hombre. (Ver:)

La cabeza, pero no la cola
Esta metáfora describe la nación de Israel como un animal y significa que losisraelitas siempre serán los líderes encima de otras naciones y nunca los sirvientes siguiendo detrás a ellos. Los israelitas van a ser superiores en poder, dinero, y honor.

Sólo estarán por encima... nunca estarán abajo
Los israelitas mandarán sobre otros pero nunca otros mandarán a ellos.

Yo les estoy ordenando
Moisés está hablando a todos los israelitas.

Si ustedes no se apartan de ninguna de las palabras que yo les estoy ordenando hoy, a la mano derecha o a la izquierda, ni van detrás de otros dioses para servirles
Desobedecer al SEÑOR adorando a otros dioses es como si una persona físicamente retorna y va en una dirección diferente de las palabras del SEÑOR. Traducción Alterna:"Si no desobedecen lo que les estoy ordenando hoy por servir a otros dioses" (Ver:)

Deuteronomy 28:15

Información General
Moisés habla a los israelitas como si ellos fueran un hombre.

Pero si
Aquí Moisés empieza a describir las maldiciones que la gente va a recibir si ellos desobedecen

La voz del SEÑOR tu Dios
Aquí la figura literaria

Entonces todas estas maldiciones vendrán sobre ustedes y les sucederán
Moisés describe las maldiciones como una persona que les atacará de sorpresa o perseguirá y agarrará. Traducción Alterna: "El SEÑOR les maldecirá en maneras que les sorprenderá por completo, y eso será como si no pudieran escapar de tener su maldición" (Ver: y)

Vendrán sobre ustedes y les sucederán
Traduzca esto como en 28:1

Deuteronomy 28:16

Información General
Moisés habla a los Israelitas como su ellos fueran un hombre. (Ver:)

Información General
Estas frases aparecen con anterioridad en el capítulo. Vea cómo tradujo muchas de estas palabras en 28:3 y 28:5

Maldito serás
Esto puede ser declarado en forma activa. Traducción Alterna: "EL SEÑOR te maldecirá" (Ver:)

En la ciudad ... En el campo
Esta figura literaria

Tu canasta y tu artesa
Los israelitas usaban canasta para llevar granos. Una "artesa" era un cuenco que ellos usaban para mezclar el grano y hacer el pan. Traduzca esto como en 28:5. Traducción Alterna: "Toda la comida que cultivaste y toda la comida que comiste" (Ver:)

Deuteronomy 28:18

Información General
Moisés habla a los israelitas como si ellos fueran un hombre.

Información General
Estas frases aparecen más temprano en el capítulo. Vea cómo tradujo muchas de estas palabras en 28:3 y 28:5

Maldito será
Esto puede ser declarado en forma activa. Traducción Alterna: "EL SEÑOR va a maldecir"

El fruto de tu cuerpo, el fruto de tu tierra
Esta es una expresión idiomática para "tus hijos, tus cultivos". Traduzca esto como en 28:3

El aumento de tu ganado, y las crías de tu rebaño
Este doblete son dos maneras de decir que EL SEÑOR hará a los animales de los israelitas muchos y fuertes. Traducción Alterna: "Los terneros del ganado y los corderos de los rebaños". (Ver:)

Cuando entres ... y cuando salgas
Este figura literaria (metonimia) se refiere a todas las actividades de vida donde quiera que vaya. Traduzca esto como en 28:5 (Ver:)

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Deuteronomy 28:20

Información General
Moisés habla a los israelitas como si ellos fueran un hombre.

Maldiciones, confusión y reprimendas
"Desastres, miedo, y frustración"

En todo lo que pongas tu mano
Esta es una expresión idiomática. Traducción Alterna: "En todo lo que hagas"

Hasta que seas destruido
Esto puede ser declarado en forma activa. Traducción Alterna: "Hasta que tus enemigos te destruyan" (Ver:)

Me has abandonado
Aquí "me has" se refiere al SEÑOR

Se adhiera a ti
"Permanezca en ti"

Deuteronomy 28:22

Información General
Moisés habla a los israelitas como si ellos fueran un hombre

Enfermedades infecciosas, con fiebre, con inflamación
"Enfermedades y fiebres elevadas que te debiliten". Todo esto se refiere a enfermedades que causan que la persona se debilite y muera.

con sequía
"Con falta de lluvia"

Moho
El moho que crece en los cultivos y causa que se pudran

Estos te perseguirán
Moisés habla de la cantidad de cosas que pueden pasar los israelitas como si fueran personas o animales que perseguirán a los israelitas. Traducción Alterna: "Sufrirás de ellos" (Ver:)

Deuteronomy 28:23

Información General
Moisés habla a los israelitas como si ellos fueran un hombre

Cielos .. Serán bronces
Moisés habla de los cielos siendo como bronces porque no habrá lluvia. Traducción Alterna: "Cielos ... No darán lluvia"

La tierra ... Será Hierro
Moisés habla de la tierra siendo como hierro porque ninguna cosecha crecerá. Traducción Alterna: "Nada crecerá de la tierra" (Ver:)

EL SEÑOR convertirá la lluvia de tu tierra en polvo y ceniza
"En lugar de lluvia, EL SEÑOR mandará tormentas de arena"

Hasta que seas destruido
Esto puede ser declarado en forma activa. Traducción Alterna: "Hasta que eso te destruya"

Deuteronomy 28:25

Información General
Moisés habla a los israelitas como si ellos fueran un hombre (Ver:)

EL SEÑOR causará que seas derribado ante tus enemigos
Esto puede ser declarado en forma activa. Traducción Alterna: "EL SEÑOR causará que tus enemigos te derriben" (Ver:)

Ser derribado ante
Traduzca esto como en 28:7

Huirán ante ellos por siete caminos
Esto significa que los israelitas tendrán miedo y pánico y correrán lejos de sus enemigos. Ver fraseología similar en 28:7. Traducción Alterna: "Huirás en siete direcciones"

Siete caminos
Esta es una expresión idiomática. Traducción Alterna: "En varias direcciones diferentes "

Serás arrojado de aquí para allá entre todos los reinos
Esto puede ser declarado en forma activa. Traducción Alterna: "Las personas de otras naciones te conducirán de una nación a otra"

Deuteronomy 28:27

Información General
Moisés habla a los israelitas como si ellos fueran un hombre (Ver:)

Los tumores de Egipto
"La misma enfermedad de la piel con la que maldije a los Egipcios"

tumores... úlceras, sarna, y picazón
Estas son direfentes tipos de enfermedades de la piel

De los cuáles no podrás ser sanado
Esto puede ser declarado en forma activa. Traducción Alterna: "De las cuales ninguno puede ser capaz de curarte" (Ver:)

Irás a tientas durante el día como el ciego que tantea en la oscuridad
"Serás como las personas ciegas que tientan en la oscuridad incluso al medio día". Los israelitas

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tendrán una vida difícil incluso cuando todos están disfrutando la vida. (Ver:)

Serás siempre oprimido y robado
"Personas fuertes siempre te oprimirán y robarán"

Deuteronomy 28:30

Información General
Moisés habla a los israelitas como si ellos fueran un hombre

Tu buey será matado ante tus ojos
Esto puede ser declarado en forma activa. Traducción Alterna: "Tu mirarás como alguien mata a tu Buey" (Ver:)

Tu burro será tomado forzosamente ante tí y no te será restituido
Esto puede ser declarado en forma activa. Traducción Alterna: "Alguien tomará a tu burro por la fuerza y no te lo dará de vuelta"

Tu oveja será dada a tus enemigos
Esto puede ser declarado en forma activa. Traducción Alterna: "Yo daré tus ovejas a tus enemigos" o "Yo permitiré que tus enemigos tomen tus ovejas"

Deuteronomy 28:32

Información General
Moisés habla a los israelitas como si ellos fueran un hombre

Tus hijos y tus hijas serán dados a otras personas
Esto puede ser declarado en forma activa. Traducción Alterna: "Yo daré a tus hijos y a tus hijas a otras personas" o "Tus enemigos tomarán a tus hijos y a tus hijas" (Ver:)

Tus ojos los buscarán todo el día, pero fallarán en las ansias por ellos
Aquí "tus ojos" se refiere a toda la persona. Traducción Alterna: "Crecerás cansado mientras los observas constantemente y anhelarás volver a verlos"

No habrá fuerza en tu mano
Aquí la figura literaria

Deuteronomy 28:33

Información General
Moisés habla a los israelitas como si ellos fueran un hombre

Una nación
Aquí el figura literaria

Siempre serás oprimido y aplastado
Las palabras "oprimido" y "aplastado" significan básicamente la misma cosa. Esto puede ser declarado en forma activa. Traducción Alterna: "Ellos siempre te oprimirán y aplastarán" o "Ellos te oprimirán contínuamente" (Ver: y)

Te volverás loco por lo que tendrás que ver pasar
"Lo que verás te volverá loco"

De las cuales no podrás ser curado
Esto puede ser declarado en forma activa. Traducción Alterna: "Que nadie podrá curar" (Ver:)

Deuteronomy 28:36

Información General
Moisés habla a los israelitas como si ellos fueran un hombre

De horror, un proverbio y en un dicho entre toda la gente donde EL SEÑOR te guiará lejos
Aquí las palabras "proverbio" y "dicho" significan básicamente la misma cosa. Esto puede ser traducido como una nueva oración. Traducción Alterna:"De horror. La gente, en lugares donde EL SEÑOR te mandará, hará proverbios y dichos acerca de ustedes" o "De horror. EL SEÑOR te enviará a personas que se reirán de ti y te ridiculizarán" (Ver:)

Dicho
Una palabra o frase que la gente usa para avergonzar a otros

Deuteronomy 28:38

Información General
Moisés habla a losisraelitas como si ellos fueran un hombre (Ver:)

Pero recogerás poca semilla en
"Pero cosecharás muy poca comida"

Deuteronomy 28:40

Información General
Moisés continúa describiendo las maldiciones de Dios si las personas le desobedecen. ÉL habla a los israelitas como si ellos fueran un hombre

Pero aplicarás nada de aceite en ti
La gente aplica aceite de oliva en ellos mismos para hacer su piel saludable

Tus árboles de olivo dejarán caer sus frutos
Es posible que deba hacer explícito que la fruta caerá antes de que esté madura. Traducción Alterna: "Tus olivos dejarán caer su fruto antes de que el fruto esté maduro" o " Las aceitunas se caerán de tus olivos antes de que estén maduras"

Deuteronomy 28:42

Información General
Moisés habla a los israelitas como si ellos fueran un hombre (Ver:)

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El extranjero que esta... El lo hará ... A Él
Esto no significa un extranjero específico, sino que se refiere a extranjeros en general. Traducción Alterna: "Los extranjeros que eran ... Lo harán ... a ellos"

Se levantará sobre ti alto y más alto; tú mismo bajarás bajo y más bajo
Esta expresión idiomática significa que los extranjeros tendrán más poder, dinero, y honor que los israelitas.

Él será la cabeza, y tú serás la cola
Esto significa que los extranjeros tendrán más poder y autoridad que los israelitas. Vea cómo tradujo una frase similar en 28:13

Deuteronomy 28:45

Información General
Moisés habla a los israelitas como si ellos fueran un hombre (Ver:)

Todas estas maldiciones vendrán sobre ti y te perseguirán y te sucederán hasat que tú seas destruido
Moisés describe las maldiciones como una persona que puede atacarlos por sorpresa o perseguirlos y agarrarlos. Vea cómo tradujo algo similar en 28:1. Traducción Alterna: EL SEÑOR te maldecirá así de diferentes maneras que te sorprenderán completamente, y será como si ÉL te estuviera persiguiendo y no puedas escapar de tener su maldicion"

La voz de EL SEÑOR tu Dios
Aquí las palabras "Voz del SEÑOR" son una figura literaria

Sus mandamientos y sus estatutos
Las palabras "mandamientos" y "estatutos" son un doblete para "todo lo que EL SEÑOR te ha ordenado a hacer" (Ver:)

Deuteronomy 28:47

Información General
Moisés habla a los israelitas como si ellos fueran un hombre. (Ver:)

Regocijo y contentamiento de corazón
Aquí "regocijo" y " contentamiento del corazón" significan la misma cosa. Ellos enfatizan que las personas debería haber estado muy contenta de adorar al SEÑOR. (Ver:)

ÉL pondrá un yugo de hierro en tu cuello
Esta es una metáfora para EL SEÑOR permitiendo al enemigo tratar a los israelitas cruelmente y hacerlos sus esclavos.

Deuteronomy 28:49

Información General
Moisés habla a los israelitas como si ellos fueran un hombre

Desde lejos, desde los confines de la tierra
Estas dos frases significan la misma cosa y enfatizan que el enemigo vendrá de una nación que está muy lejos de Israel.

Desde los confines de la tierra
Esta es una expresión idiomática. Traducción Alterna: "De lugares de los que no sabes nada"

Como un águila vuela hacia su víctima
Esto significa que el enemigo vendrá repentinamente y los israelitas no podrán detenerlo.

Una nación con un rostro feroz que no respeta al viejo y no muestra favor al joven
La palabra "nación" es una figura literaria (metonimia) para la gente de esa nación. Traducción Alterna: "Una nación cuya gente tiene expresiones feroces, que no respetan a los ancianos y no muestran favor"

Hasta que hayan causado que perezcas
Esto puede ser declarado en forma activa. Traducción Alterna:" Hasta que te destruyan" o "Hasta que te dejen sin nada" (Ver:)

Deuteronomy 28:52

Información General
Moisés continúa describiendo a la armada que va a atacar a los israelitas si ellos no obedecen a EL SEÑOR. Él habla a los israelitas como si ellos fueran un hombre, (Ver:)

Tu en todas las puertas de tu ciudad
Aquí la frase "puertas de ciudad" representa a la ciudad. Traducción Alterna:"Tus ciudades" (Ver:)

El fruto de tu propio cuerpo, la carne de tus hijos y tus hijas
Aquí "la carne de tus hijos y de tus hijas" explica la metáfora "el fruto de tu propio cuerpo". La gente tendrá tanta hambre después de que la armada de el enemigo rodee la ciudad que ellos comerán a sus propios niños.

La fruta de tu propio cuerpo
Esto habla de niños como si ellos fueran frutos que fueron producidos de los cuerpos de sus padres. Traducción Alterna: "Tus propios hijos"

Deuteronomy 28:54

Inofrmación General
Moisés habla a los israelitas como si ellos fueran un hombre. (Ver:)

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Que es tierno y muy delicado entre ustedes - El
"Que es tierno y muy delicado entre ustedes- incluso él". Moisés esta diciendo que no solo ellos esperarán comer a sus hijos, sino incluso la última persona que uno no esperaría comerse a sus propios hijos.

Todas las puertas de su ciudad
Aquí "puertas de la ciudad" representa las mismas ciudades. Traducción Alterna:"Todas tus ciudades"

Deuteronomy 28:56

Información General
Moisés habla a los israelitas como si ellos fueran un hombre

La mujer tierna y delicada entre ustedes... Ternura- Ella
"La tierna y delicada mujer entre ustedes ... ternura-incluso ella". Moisés esta diciendo que no solo las que uno esperaría comerán a sus hijos, sino que incluso las mujeres de nacimiento noble y normalmente muy gentiles, a las que nunca se esperaría comerse a sus hijos, comerán a sus hijos. (Ver:)

Que no se aventure a poner la parte inferior de su pie en el suelo por delicadeza y ternura
Moisés está exagerando. El está enfatizando que esta mujer noble es muy rica y vive en tanto lujo que ella no se permitirá ensuciarse.

Por delicadeza y ternura
Los sustantivos abstractos "delicadeza" y "ternura" pueden ser declaradas como cláusulas. Traducción Alterna:" Porque ella es muy delicada y tierna"

Entre las puertas de tu ciudad
Aquí "puertas de tu ciudad" representan a las mismas ciudades. Traducción Alterna:"Entre tus ciudades"

Deuteronomy 28:58

Información General
Moisés habla a losisraelitas como si ellos fueran un hombre. (Ver:)

Que están escritas
Esto puede ser declarado en forma activa. Traducción Alterna: "Que yo he escrito" (Ver:)

Su glorioso y temeroso nombre, EL SEÑOR tu Dios
Aquí el figura literaria

EL SEÑOR hará que sus plagas sean terribles, y aquellas de sus descendientes
"EL SEÑOR enviará plagas terribles a ustedes y tus descendientes" o "EL SEÑOR se asegurará que tu y tus descendientes sufran de plagas terribles"

Deuteronomy 28:60

Información General
Moisés habla a los israelitas como si ellos fueran un hombre, (Ver:)

Él enviará sobre ustedes otra vez todas las enfermedades de Egipto
Este es un modismo. Traducción Alterna: "Él se asegurará que tú de nuevo sufras las enfermedades de Egipto"

Ellas se pegarán a ustedes
Esta es una expresión idiomática. Traducción Alterna: " Las enfermedades no detendrán, y ninguno será capaz de curarlos de ellas"

Toda enfermedad y plaga que no esté escrita
Este hipérbole puede ser declarada en forma activa. Traducción Alterna: "Incluso enfermedades y plagas que no he escrito"

Hasta que estén destruidos
Esto puede ser declarado en forma activa. Traducción Alterna: "Hasta que él te ha destruido" (Ver:)

Ustedes se quedarán ... ustedes estaban como ... no han escuchado
Moisés está hablando a los israelitas como un grupo

Serán como las estrellas de los cielos en número
Esto significa que en el pasado ellos eran muchos israelitas.

A la voz de EL SEÑOR
Aquí la figura literaria

Deuteronomy 28:63

EL SEÑOR se regocijó una vez sobre ustedes .. Multiplicandoles .. se regocijara en ustedes haciéndoles perecer y destruyéndoles. Serán arrancados
Moisés está hablando a los israelitas como a un grupo.

Se regocijó una vez sobre ustedes en hacerles bien, y en multiplicarles
"EL SEÑOR una vez se regocijó haciéndote bien y causando que sean muchos"

Se regocijará en ustedes haciéndoles perecer
"Se regocijará haciéndoles morir"

Serán arrancados de la tierra que poseerán
Moisés usa una metáfora para hablar a las personas como si fueran frutas que EL SEÑOR quitaría de un arbusto. Esto puede ser declarado en forma activa. Traducción Alterna:" Él les quitará a ustedes de la tierra que estan entrando a poseer"

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Ustedes irán .. Los dispersará ... allí adorarán ... que no han conocido ... ni ustedes ni sus ancestros
Moisés habla a los israelitas como si ellos fueran un hombre.

Desde un extremo de la tierra a otro extremo de la tierra
Estos dos extremos juntos significan cualquier lugar en la tierra. Traducción Alterna: "A lo largo de la tierra" o " En toda la tierra" (Biblia Dinámica Desbloqueada) (Ver:)

Deuteronomy 28:65

Información General
Moisés habla a los israelitas como si ellos fueran un hombre

No habrá reposo para la planta de sus pies
Aquí la frase "planta de sus pies" se refiere a toda la persona. Traducción Alterna: "Tendrás que vagar continuamente porque no tendrás un hogar permanente donde puedas descansar" (Ver:)

EL SEÑOR les dará allí un corazón tembloroso, ojos que fallan, y un alma que llora
Este es un modismo. Traduccion Alterna: "EL SEÑOR causará que tengas miedo, sin esperanza, y triste"

Su vida colgará en duda ante ustedes
Esta es una expresión idiomática. Traducción Alterna: "No sabrás si vivirás o morirás" (Ver:)

Deuteronomy 28:67

Información General
Moisés habla a los israelitas como si ellos fueran un hombre (Ver:)

Por el miedo en sus corazones
Esta es una expresión idiomática. Traducción Alterna: "Por el miedo que ustedes están sintiendo"

Las cosas que tus ojos tendrán que ver
Aquí "ojos" se refiere a la persona completa. Traducción Alterna: "Las cosas terribles que les forzaré ver"

Yo he dicho
Aquí "Yo" se refiere al SEÑOR

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Chapter 29

1 Estas son las palabras que EL SEÑOR le ha mandado a Moisés decirle al pueblo de Israél en la tierra de Moab, palabras que fueron añadidas al Pacto que ÉL ha hecho con ellos en Horeb. **2** Moisés llamó a todo Israél y les dijo: "Ustedes han visto todo lo que EL SEÑOR hizo ante tus ojos en la tierra de Egipto al Faraón, a todos sus sirvientes y a toda su tierra, **3** los grandes sufrimientos que sus ojos vieron, las señales y aquellas grandes maravillas. **4** Pero hasta hoy EL SEÑOR no les há dado a ustedes un corazón para conocer, ojos para ver u oídos para escuchar. **5** Yo los he guiado a ustedes por cuarenta años en el desierto; sus vestiduras no se desgastaron en ustedes y sus sandalias no se desgastaron en sus pies. **6** Ustedes no comieron nada de pan y no bebieron ningún vino u otras bebidas alcohólicas, para que así ustedes pudieran conocer que yo soy EL SEÑOR TU DIOS. **7** Cuando ustedes llegaron a este lugar, Sehón el rey de Hesbón, y Og el rey de Basán, salieron en contra de ustedes para pelear y nosotros los derrotamos. **8** Nosotros tomamos su tierra y la dimos como una herencia a los rubenitas, a los gaditas y a la mitad de la tribu de Manasés. **9** Por lo tanto, mantengan las palabras de este Pacto y háganlas, para que así ustedes puedan prosperar en todo lo que ustedes hagan. **10** Ustedes se paran hoy, todos ustedes, delante del SEÑOR SU DIOS; sus jefes, sus tribus, sus ancianos y sus oficiales, todos los hombres de Israél, **11** sus pequeños, sus esposas y el extranjero que está entre ustedes en su campamento, desde aquel que corta su madera hasta aquel que saca su agua. **12** Ustedes están aquí para que así entren al Pacto del SEÑOR SU DIOS y entren al juramento que el SEÑOR SU DIOS está haciendo con ustedes hoy, **13** para que así ÉL pueda hacerlos hoy un pueblo para ÉL mismo, y para que ÉL pueda ser DIOS para ustedes, así como ÉL habló a ustedes y así como ÉL juró a tus antepasados, a Abraham, a Isaac y a Jacob. **14** Y no es solamente con ustedes que estoy haciendo este Pacto y este juramento, **15** con todo el que esté parado aquí con nosotros hoy delante del SEÑOR NUESTRO DIOS, pero también con aquellos que no están aquí con nosotros hoy. **16** Ustedes saben cómo nosotros vivimos en la tierra de Egipto y cómo nosotros pasamos por medio de las naciones por las cuales ustedes pasaron. **17** Has visto sus cosas desagradables, sus ídolos de madera y piedra, plata y oro, que estaban entre ellos. **18** Asegúrense que no haya entre ustedes ningún hombre, mujer, familia, o tribu cuyo corazón se esté alejando hoy del SEÑOR NUESTRO DIOS, para ir a adorar los dioses de esas naciones. Asegúrense que no haya entre ustedes ninguna raíz que produzca hiel y ajenjo. **19** Cuando esa persona oiga las palabras de esta maldición, él se bendecirá en su corazón y dirá: "yo tendré paz, a pesar de caminar en la terquedad de mi corazón". Esto podría destruir lo mojado junto con lo seco. **20** Él SEÑOR no le perdonará a él, pero el enojo del SEÑOR y Su celo arderá contra ese hombre, y todas las maldiciones que están escritas en este libro vendrán sobre él, y EL SEÑOR borrará su nombre de debajo del cielo. **21** El SEÑOR lo separará aparte para desastre de todas las tribus de Israél, en acuerdo con todas las maldiciones del pacto que estan escritas en los libros de la ley. **22** La generación que vendrá, tus hijos quienes se levantarán después de tí, y el extranjero que viene de una tierra distante, hablarán cuando vean las plagas en esta tierra y las enfermedades con las que EL SEÑOR lo ha enfermado, **23** y cuando ellos vean que toda la tierra se ha convertido en azufre y sal ardiente, donde nada se siembra o produce fruto, donde ninguna vegetación crece, como la destrucción de Sodoma y Gomorra, Adma y Zeboim, que EL SEÑOR destruyó en Su enojo e ira. **24** Ellos dirán juntos con todas las otras naciones: "¿Porque ha hecho EL SEÑOR esto a esta tierra? ¿Que significará el ardor de esta gran ira?" **25** Entonces la gente dirá: "Es porque ellos abandonaron el pacto del SEÑOR, EL DIOS de sus antepasados, que ÉL hizo con ellos cuando los sacó de la tierra de Egipto, **26** y porque ellos fueron y sirvieron a otros dioses y se inclinaron ante ellos, dioses que ellos no habían conocido y que ÉL no se los había dado. **27** Por lo tanto, la ira del SEÑOR ha sido encendida contra esta tierra, para traer sobre ella todas las maldiciones que están escritas en este libro. **28** El SEÑOR los ha desarraigado de sus tierras en enojo, en ira, y en gran furia, y los ha lanzado en otra tierra, hasta hoy". **29** Las cosas secretas solo pertenecen al SEÑOR NUESTRO DIOS; pero las cosas que son reveladas pertenecen para siempre a nosotros y a nuestros descendientes, para que hagamos todas las Palabras de esta ley.

Deuteronomy 29:1

Estas son las palabras que EL SEÑOR le ha mandado a Moisés decirle al pueblo
Esto se refiere a las palabras que Moisés está por decir

En la tierra de Moab
Esto está en la parte este del Jordán donde los israelitas se estaban quedando antes que ellos entren en la tierra de Canaán. "Mientras ellos estaban en la tierra de Moab"

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Palabras que fueron añadidas al pacto .. en Horeb
Estas órdenes adicionales fueron dadas para hacer que el pacto del SEÑOR se aplicara mejor a la gente una vez que se establecieron en su nueva tierra. Estas nuevas órdenes no pertenecian a un diferente pacto, sino que fueron adiciones al pacto original.

Deuteronomy 29:2

Ustedes han visto todo lo que EL SEÑOR hizo ante tus ojos
Aquí "ojos" enfatiza que EL SEÑOR esperaba que ellos se recuerden que ellos lo han visto. Traducción Alterna:"Ustedes han visto todo lo que EL SEÑOR hizo entonces eso verás y recordarás que ha hecho"

Los grandes sufrimientos que sus ojos vieron
Aquí "ojos" enfatizan que EL SEÑOR esperaba que ellos recordaran lo que ellos han visto. Traducción Alterna:"Ustedes mismos han visto que la gente sufría terriblemente"

Tus ojos
Moisés habla a los Israelitas como si ellos fueran un hombre (Ver:)

Las señales y aquellas grandes maravillas
Las palabras "señales" y "maravillas" ambas se refieren a las plagas que EL SEÑOR había enviado a Egipto. Traducción Alterna:" Y todas las cosas poderosas que EL SEÑOR ha hecho"

EL SEÑOR no les ha dado a ustedes un corazón para conocer, ojos para ver u oídos para escuchar
Las personas tienen corazones, ojos, y orejas. Esta figura literaria

Dado a ustedes un corazón para conocer
Esta es una figura literaria (metonimia). Traducción Alterna: "Te permitió entender" (Ver:)

Deuteronomy 29:5

Yo los he giuado
EL SEÑOR está hablando a la gente de Israel

cuarenta años
"40 años" (Ver:)

Tus sandalias ... tus pies
Moisés habla a los Israelitas como si ellos fueran un hombre.

Otras bebidas alcohólicas
Bebidas alcohólicas hechas probablemente de granos fermentados. No eran licores destilados

Deuteronomy 29:7

Sehón, el rey de Hesbón y Og, el rey de Basán
Traduzca estos nombres como en 1:3

Salieron en contra de ustedes
Aquí "ustedes" se refiere a Moisés y a la gente de Israel (Ver:)

Mantengan las palabras de este pacto y háganlas.
Estas dos frases significan la misma cosa y enfatizan que la gente van a obedecer las ordenanzas del SEÑOR. Traducción Alterna:"Obedece todas las palabras de este pacto" (Ver:)

Deuteronomy 29:10

Información General
Moisés continúa hablando a la gente de Israel

Entre ustedes en su campamento... su madera ... su agua
Moisés habla a los Israelitas como si ellos fueran un hombre.

El extranjero que está entre ustedes en su campamento, desde aquel que corta madera hasta aquel que saca su agua.
Había muchos extranjeros entre los Israelitas. Traducción Alterna:" Los extranjeros que están entre ustedes en tu campamentos, desde los que cortan tu madera hasta los que toman tu agua" (Ver:)

Deuteronomy 29:12

Información General
Moisés habla a los Israelitas como si ellos fueran un hombre.

Para que entren al pacto del SEÑOR su Dios y entren al juramento que ÉL SEÑOR su Dios está haciendo con ustedes hoy
"Para concordar con el pacto y jurar que obedecerás todo lo que EL SEÑOR tu Dios ordena"

Un pueblo para ÉL mismo
"Un grupo de personas que solo pertenece a ÉL"

Deuteronomy 29:14

Estoy haciendo
Aquí "Yo" se refiere al SEÑOR. "EL SEÑOR está haciendo"

Esté parado aquí con nosotros
Aquí "nosotros" se refiere a Moisés y la gente de Israel

Aquellos que no están aquí
"Nuestros descendientes futuros, que no están aquí"

Nosotros vivimos
"Nosotros éramos esclavos"

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Deuteronomy 29:17

Cuyo corazón se está alejando del SEÑOR nuestro Dios
Aquí "corazón" se refiere a la persona completa, y "alejándose" significa parar de obedecer. Traducción Alterna:"Que no obedece más al SEÑOR tu Dios"

Ninguna raíz que produzca hiel y ajenjo
Moisés habla de alguien que secretamente adora a otro dios como si el fuera una raíz, y las malas acciones que hace para servir a ese dios, y que él alienta a otros a hacer, como una planta amarga que envenena a las personas. Traducción Alterna: "Cualquier persona que adora idolos y causa que otros desobedezcan a EL SEÑOR" (Ver:)

Esa persona
"La persona descrita en el verso 18"

Se bendecirá en su corazón
Esta es una expresión idiomática. Traducción Alterna: "Felicitarse a sí mismo" o "alentarse a sí mismo"

Apesar de caminar en la terquedad de mi corazón
Esta es una expresión idiomática. Traducción Alterna: " Aunque yo siga reusándome a obedecer a EL SEÑOR" (Ver:)

Esto podría destruir lo mojado junto con lo seco
Aquí las palabras "mojado" y "seco" son metáforas para las personas rectas y las personas débiles. Esto forma una figura literaria (merismo) para "todos". Traducción Alterna: "Esto podría causar que EL SEÑOR destruya a amabas a la persona recta y a la person débil en la tierra"

Mojado ... seco
Estos adjetivos nominales pueden ser traducidos como sustantivos. Porque la tierra era usualmente seca y la gente necesitaba lluvia para que sus cultivos pudieran crecer, estas palabras son metáforas para "vivir ... morir" o "bueno ... malo". Traducción Alterna: "Cosas Mojadas ... Cosas secas" o "Gente buena ... Gente mala"

Deuteronomy 29:20

El enojo de EL SEÑOR y su celo arderá
Sólo como el fuego puede crecer en intensidad, puede el enojo y celo de Dios crecer con intensidad. Traducción Alterna: " El enojo y los celos de EL SEÑOR crecerán como fuego"

El enojo de EL SEÑOR y su celo
Aquí la palabras "celo" describe "el enojo del SEÑOR". Traducción Alterna: "La ira celosa del SEÑOR"

Están escritas
Esto puede ser declarado en forma activa. Traducción Alterna: " Que yo he escrito" (Ver:)

Las maldiciones que están escritas en este libro vendrán sobre él
Moisés describe a las maldiciones como a una persona que va a atacarlos por sorpresa. Traducción Alterna: "EL SEÑOR lo maldecirá con maldiciones escritas en este libro en maneras que completamente lo sorprenderá a él" Palabras similares aparecen en 28:15 (Ver: y)

EL SEÑOR borrará su nombre de debajo de el cielo
Esto significa que Dios destruirá completamente la persona y su familia. En el futuro la gente no lo recordará. Una frase similar aparece en 7:23

Deuteronomy 29:22

La generación que vendrá, tus hijos que se levantarán después de ti
Las palabras "tus hijos ... después de ti" dice quién "la generación que viene" es

Las plagas en esta tierra y las enfermedades con las que EL SEÑOR la ha enfermado
"Como Dios maldijo la tierra de Canaán con plagas y enfermedades"

Cuando ellos vean que toda la tiera se ha convertido en azufre y sal ardiente
Gente pone azufre y sal en el suelo para mantener cualquier cosa de crecer. "Cuando ellos vean que EL SEÑOR ha quemado la tierra con azufre y sal"

Donde nada se siembra o produce fruto
Esto puede ser declarado en forma activa. Traducción Alterna: "Donde nadie puede sembrar semillas y los cultivos no producen futo" (Ver:)

Como la destrucción de Sodoma y Gomorra
El sustantivo abstracto "destrucción" puede ser traducido como una cláusula. Traducción Alterna:"Como EL SEÑOR destruyó completamente Sodoma y Gomorra"

Adma y Zeboim
Estos nombres de ciudades que EL SEÑOR destruyó a lo largo con Sodoma y Gomorra

En su enojo e ira
Los sustantivos abstractos "enojo" e "ira" significan básicamente la misma cosa y pueden ser traduccidas como una frase adjetiva. Traducción Alterna: "Cuando estaba muy enojado"

Ellos dirán juntos con otras naciones .. significado?
Esto puede ser traducido como una cita indirecta. Traducción Alterna"

Ellos dirán juntos con otras naciones
"Tus descendientes y la gente de todas las otras naciones dirán"

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¿Qué significará el ardor de esta gran ira?
El escritor está comunicando una idea a travé s de dos palabras. Traducción Alterna: "¿Que significará esta terrible ira?

Deuteronomy 29:25

Es porque ellos abandonaron el pacto del SEÑOR, el Dios de sus ancestros
Esta es la respuesta a "¿Por qué ha hecho EL SEÑOR esto a esta tierra? 29:22 "EL SEÑOR ha hecho esto a esta tierra porque los israelitas no siguieron las promesas y las leyes de su pacto"

Sirvieron a otros dioses y se inclinaron ante ellos.
"Obedecieron y adoraron a otros dioses"

Deuteronomy 29:27

La ira de EL SEÑOR ha sido encendida contra esta tierra
Moisés compara al SEÑOR estando enojado con alguien como comenzando un fuego. Esto enfatiza el poder de Dios para destruir cualquier cosa que lo enoje, y puede ser declarado en forma activa. Traducción Alterna: "El Señor se ha enojado bastante con esta tierra"

Esta tierra, para traer sobre ella
Aquí "tierra" es una figura literaria

Que están escritas
Esto puede ser declarado en forma activa. Traducción Alterna: "Que yo he escrito" (Ver:)

EL SEÑOR los ha desarraigado de sus tierras ... y los ha lanzado
Israel es comparada a una planta mala que EL SEÑOR ha levantado y tirado en un jardín. Traducción Alterna: "EL SEÑOR los ha quitado de sus tierras ... y los a ha forzado a irse" (Ver:)

En enojo, en ira, y en gran furia.
Las palabras "enojo", "ira", y "furia" significan básicamente la misma cosa y enfatizan la gran intensidadde del enojo del SEÑOR. Traducción Alterna: "En extremadamente gran enojo" o "Porque ÉL estaba extremadamente enojado"

Deuteronomy 29:29

Las cosas secretas sólo pertenecen a EL SEÑOR nuestro Dios
"Algunas cosas EL SEÑOR nuestro Dios no ha revelado, y sólo Él las conoce"

Que son reveladas
Esto puede ser declarado en forma activa. Traducción Alterna: "Que ÉL ha revelado"

Para que hagamos todas las palabras de esta ley
La palabra "palabras" es una figura literaria (metonimia) para "órdenes". Traducción Alterna: "Debemos hacer todo lo que esta ley nos ordena hacer" (Ver:)

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Chapter 30

1 Cuando todas estas cosas vengan a ustedes, las bendiciones y las maldiciones que yo he puesto ante ustedes, y cuando las recuerdes entre todas las demás naciones donde EL SEÑOR TU DIOS te ha llevado, **2** y cuando regreses al SEÑOR TU DIOS y obedezcan SU voz, siguiendo todo lo que les he ordenado hoy, tú y tus hijos, con todo tu corazón y con toda tu alma, **3** entonces EL SEÑOR TU DIOS revertirá su cautiverio y tendrá compasión en ustedes; ÉL regresará y los reunirá de todos los pueblos de donde EL SENOR SU DIOS los ha esparcido. **4** Si alguna de las personas exiliadas están en los lugares lejanos debajo de los cielos, de allí EL SEÑOR TU DIOS los reunirá, y de allí ÉL los traerá. **5** El SEÑOR TU DIOS te traerá a la tierra que tus antepasados poseyeron, y tú la poseerás nuevamente; ÉL te hará bien y te multiplicará aun más de lo que ÉL hizo a tus antepasados. **6** El SEÑOR TU DIOS circuncidará sus corazones y los corazones de sus descendientes, entonces amarás al SEÑORTU DIOS con todo tu corazón y con toda tu alma, para que puedas vivir. **7** El SEÑOR TU DIOS pondrá todas estas maldiciones en tus enemigos y en aquellos que te odian, aquellos que te persiguieron. **8** Tú regresarás y obedecerás la Voz del SEÑOR, y tú harás todos los mandamientos que te estoy ordenando hoy. **9** EL SEÑOR TU DIOS te hará abundante en todos los trabajos de tu mano, y en los frutos de tu cuerpo, en los frutos de tu ganado, y en los frutos de tu suelo, para prosperidad; porque EL SEÑOR se alegrará sobre tí por la prosperidad, así como se alegró con tus padres. **10** ÉL hará esto si ustedes obedecen la Voz del SEÑOR TU DIOS, a fin de guardar sus mandamientos y regulaciones que están escritas en este libro de la ley, si te vuelves al SEÑOR TU DIOS con todo tu corazón y toda tu alma. **11** Porque este mandamiento que estoy ordenándoles hoy no es tan dificíl para ustedes, tampoco está tan lejos para ustedes para alcanzar. **12** No está en el cielo, para que puedan decir: "¿Quién irá arriba a los cielos por nosotros y lo traerá abajo a nosotros y nos hará poder oirlo, para que podamos hacerlo?" **13** Tampoco está más allá del mar, para que puedan decir: "¿Quien irá sobre el mar por nosotros y lo traerá a nosotros y nos hará oírlo, para poder hacerlo?" **14** Pero la palabra está bien cerca de ustedes, en su boca y en su corazón, para que puedan hacerlo. **15** Vean, hoy he puesto ante ustedes la vida y el bien, la muerte y el mal. **16** Si ustedes obedecen los decretos del SEÑOR SU DIOS, a quien yo les ordeno hoy que amen al SEÑOR SU DIOS, a caminar en sus caminos, y a guardar sus mandamientos, sus regulaciones, y sus estatutos, ustedes vivirán y se multiplicarán, y el SEÑOR SU DIOS los bendecirá en la tierra que van a entrar a poseer. **17** Pero si su corazón se aleja, y si ustedes no escuchan, pero en cambio son atraídos y se inclinan a otros dioses y los adoran, **18** entonces YO les anuncio hoy que de seguro perecerán; YO no prolongaré sus días en la tierra que ustedes están pasando sobre el Jordán para entrar en ella y poseer. **19** YO llamo al cielo y a la tierra a testificár contra ustedes hoy que YO he puesto delante de ustedes la vida y la muerte, las bendiciones y las maldiciones; por tanto escojan la vida para que puedan vivir, ustedes y sus descendientes. **20** Hagan esto para amar al SEÑOR SU DIOS, para obedecer su Voz y aferrarse a ÉL. Pues ÉL es su vida y la duración de sus días; hagan esto para que entonces puedan vivir en la tierra que EL SEÑOR juró a sus antepasados, a Abraham, a Isaac, y a Jacob, para entregarles.''

Deuteronomy 30:1

Información General
Moisés habla a los Israelitas como si ellos fueran un hombre

Cuando todas estas cosas vengan a ustedes
Aquí "estas cosas" se refiere a las bendiciones y maldiciones descritas en los capítulos 28-29. La frase "vengan a ustedes" es una expresión idiomática que significa que pasará. Traducción Alterna: "Cuando todas estas cosas te pasen"

Que yo he puesto ante ustedes
Esto habla de las bendiciones y maldiciones que Moisés dice a la gente como si ellos fueran objetos que el pone frente a ellos. Traducción Alterna: "Acerca de lo que Yo te acabo de decir" (Ver:)

Cuando las recuerdes
Esta es una expresión idiomática. Traducción Alterna: "Recordarlas"

Entre todas las demás naciones
"Cuando estés viviendo en las otras naciones"

Te ha llevado
"Te ha forzado a ir"

Obedezcan su voz
Aquí "voz" se refiere a lo que EL SEÑOR dice. Traducción Alterna: "Obedece lo que ÉL dice"

Con todo tu corazón y con toda tu alma
La expresión idiomática "Con todo ... Corazón" significa "completamente" y " con toda .. alma" signinifica "con todo tu ser". Estas dos frases tienen similares significados. Traducción Alterna: "Con

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todo tu ser" o "Con toda tu energía". Traduzca estas palabras como en 4:29. (Ver: y)

Revertirá su cautiverio
"Libre de su cautiverio". El sustantivo abstracto "cautiverio" puede ser traducido como una cláusula. Traducción Alterna: "Liberarte de aquellos que te han capturado"

Deuteronomy 30:4

Información General
Moisés habla a los Israelitas como si ellos fueran un hombre.

Si alguna de las personas exiliadas están en los luegares lejanos
"Incluso aquellas de tus personas exiliadas que están en lugares lejanos"

Debajo de los cielos
"Debajo del cielo" o "En la tierra"

Deuteronomy 30:6

Información General
Moisés habla a los Israelitas como si ellos fueran un hombre. (Ver:)

Circuncisará sus corazones
Esta no es un una remoción literal de carne. Esto significa que Dios removerá sus pecados y les habilitará a ellos para que lo amen y obedecezcan.

Con todo su corazón y con todo su alma
Esta es una expresión idiomática, "Con todo ... Corazón" significa "completamente" y "con todo ... alma" significa "Con todo tu ser". Estas dos frases tienen un significado similar. Traducción Alterna: "Con todo tu ser" o "Con toda tu energía". Traduzca esto como en 4:29.

Obedecerás la voz del SEÑOR
Aquí "voz" significa o que EL SEÑOR dice. Traducción Alterna: "Obedece lo que EL SEÑOR dice" (Ver:)

Pondrá todas estas maldiciones en tus enemigos
Moisés habla de maldiciones como si fueran una carga o una cobertura que alguien podría poner físicamente encima de una persona. Traducción Alterna: "Causará que tus enemigos sufran de esas maldiciones".

Deuteronomy 30:9

Información General
Moisés habala a los Israelitas como si ellos fueran un hombre. (Ver:)

El trabajo de tus manos
Aquí "mano" se refiere a la persona completa. Traducción Alterna: "En todo el trabajo que haces"

En los frutos de tu cuerpo .. en los frutos de tu ganado ... en los frutos de tu suelo
Estas tres frases son expresiones idiomáticas "en niños .. en terneros ... en cultivos" Palabras similares aparecen en 28:3 (Ver:)

Que están escritas
Esto puede ser declarado en forma activa. Traducción Alterna:"Que yo he escrito"

Con todo su corazón y con toda su alma
La expresión idiomática "Con todo ... corazón" significa "completamente" y "Con toda ... Alma" significa "Con todo tu ser". Estas dos frases tienen significados similares. Traducción Alterna: "Con todo tu ser" o "Con toda tu Energía". Traduzca esto como en 4:29 (Ver: y)

Deuteronomy 30:11

Información General
Moisés habla a los Israelitas como si ellos fueran un hombre.

Tampoco está tan lejos para ustedes para alcanzar
Moisés habla de poder entender lo que un mandamiento requiere que una persona haga como si esa persona pudiera alcanzar un objeto físico. Traducción Alterna: "Tampoco es demasiado dificil para ustedes entender que es lo que EL SEÑOR les requiere hacer"

¿Quién irá arriba a los cielos por nosotros y lo traerá abajo a nosotro y nos hará poder oirlo, para que podamos hacerlo?
Aquí Moisés usa una pregunta retórica para enfatizar que la gente de Israel piensa que los mandamientos de EL SEÑOR son muy dificiles para que ellos entiendan. Esta pregunta puede ser traducida como una declaración. Traducción Alterna: "Alguien tiene que viajar a el cielo para aprender los mandamientos de Dios y después retornar y contarnos qué es lo que ellos son para que nosotros podamos obedecerlos"

Deuteronomy 30:13

Informcaión General
Moisés habla a los Israelitas como si ellos fueran un hombre (Ver:)

¿Quién irá sobre el mar por nosotros y lo traerá a nosotros y nos hará oírlo, para poder hacerlo?
Esta pregunta retórica continúa la idea que la gente de Israel piensa que los mandamientos de EL SEÑOR son muy difíciles de saber. Esta pregunta puede ser traducida como una declaración. Traducción Alterna: "Alguien tiene que atravesar el mar para aprender los mandamientos de Dios y después retornar y contarnos que son ellos" (Ver:)

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En tu boca y en tu corazón
Esto significa que la gente ya sabe los mandamientos de Dios y puede decir a otros. (Ver:)

Deuteronomy 30:15

Información General
Moisés habla a los israelitas como si ellos fueran un hombre.

He puesto ante ustedes
Poner algo donde otra persona puede ver es una metáfora para decir a alguien acerca de alguna cosa. Traducción Alterna: "Yo les he dicho acerca" (Ver:)

La vida y el bien, la muerte y el mal
Puedes hacer claro la información implícita. Traduccion Alterna: " Lo que es bueno y causará que vivas, y lo que es malo y les causará la muerte".

Y multiplicarán
" Y tendrán muchos descendientes"

Deuteronomy 30:17

Información General
Moisés continúa hablando a los Israelitas como si ellos fueran un hombre. (Ver:)

Si su corazón se aleja ... Pero en cambio son atraídos y se inclinan a otros dioses y los adoran
Aquí "corazón" se refiere a la persona completa. Esto puede ser declarado en forma activa. Traducción Alterna: "Si paras de ser leal a Dios .. y las personas que viven en la tierra te convencen que te inclines y adores a otros dioses".

A ustedes hoy que ustedes ... no prolongaré sus días
Moisés habla a los Israelitas como un grupo

Prolongar tus días
Dias largos es una metáfora para una larga vida. Traducción Alterna: " Ser capaz de vivir por un largo tiempo". Traduzca estas palabras como están en 4:25

Deuteronomy 30:19

Información General
Moisés habla a los Israelitas como si ellos fueran un hombre. (Ver:)

Yo llamo al cielo y tierra a presenciar
Posibles significados: 1) Moisés está llamando a todos los que viven en el cielo y tierra para que sean testigos de lo que él dice o 2)Moisés está hablando al cielo y la tierra como si ellos fueran personas, y él está llamándolos para ser testigos de lo que él dice.

Presenciar contra ustedes
"Para estar dispuestos a decir que hiciste cosas malas"

Contra ustedes hoy
Moisés habla a los Israelitas como un grupo. (Ver:)

Obedecer su voz
Aquí "voz" se refiere a lo que EL SEÑOR dice. Traducción Alterna: "Obedecer lo que ÉL dice.

Y aferrarse a ÉL
"Y confiar en ÉL"

Pues ÉL es su vida y la duración de sus días
"su vida" y "duración de sus días" son metónimos para el que puede dar vida y duración de días. Tú puedes combinar las dos frases si lo necesitas. Traducción Alterna: "EL SEÑOR es el único que te puede inhabilitarte a vivir una larga vida "

Juró a sus antepasados
La figura literaria (elipsis) se puede completar. Traducción Alterna: "Juró que ÉL dará a tus ancestros"

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Chapter 31

1 Moises fue y habló estas palabras a todo Israél. **2** Les dijo: "Ahora tengo ciento veinte años de edad; ya no puedo ir o venir; EL SEÑOR me ha dicho: "Tú no pasarás el Jordán.' **3** El SEÑOR TU DIOS, ÉL pasará antes que ustedes; ÉL destruirá estas naciones delante de ustedes, y podrán disponer de ellas. Josué, él pasará antes que ustedes, como el SEÑOR ha hablado. **4** El SEÑOR les hará a ellos como ÉL hizo con Sehón y Og, reyes de los amorreos, y a su tierra, a quienes ÉL destruyó. **5** El SEÑOR les dará victoria sobre ellos cuando ustedes los ecuentren en batalla, y harán con ellos todo los que les he mandado. **6** Sean fuertes y valientes, sin temor, no teman; y no tengan temor de ellos; porque EL SEÑOR TU DIOS, ÉL es quien va con ustedes; ÉL no les fallará ni los abandonará." **7** Moisés llamó a Josué y le dijo delante de toda Israél: "Sean fuertes y valientes, porque ustedes irán con este pueblo a la tierra que EL SEÑOR ha prometido darle a sus antepasados; y que ustedes heredarán. **8** El SEÑOR, ÉL es quien va delante de ustedes; ÉL estará con ustedes; ÉL no les fallará ni tampoco los abandonará; no tengan miedo, ni se desanimen." **9** Moisés escribió esta ley y se la dio a los sacerdotes, a los hijos de Leví, quienes cargaban el Arca del Pacto del SEÑOR; ÉL también le dió copias de la ley a todos los ancianos de Israél. **10** Moisés les ordenó y dijo: "Al final de cada siete años, al tiempo fijado para la cancelación de deudas, durante La Fiesta de los Refugiados, **11** cuando todo Israél haya venido para presentarse delante del SEÑOR TU DIOS en el lugar que ÉL escogerá para su Santuario, leerás esta ley delante de todo Israél en su audiencia. **12** Reuniras al pueblo, los hombres, las mujeres, y a los pequeños, y tu extranjero quien está dentro de las puertas de tú ciudad, así que ellos puedan escuchar y aprender, y así que ellos puedan honrar al SEÑOR TU DIOS y guardar todas las palabras de esta ley. **13** Hagan esto para que sus hijos, quienes no han conocido, pudieran oír y aprender a honrar al SEÑOR TU DIOS, mientras vivas en la tierra que tú vas a pasar sobre el Jordán a poseer". **14** El SEÑOR dijo a Moisés: "Mira, el día está llegando cuando tú debes morir; llama a Josué y preséntense ustedes mismos en la carpa de reunión, para que yo pueda darle un mandamiento". Moisés y Josué fueron y se presentaron ellos mismos en la carpa de reunión. **15** El SEÑOR apareció en la carpa en una columna de nube; la columna de nube se paró en la puerta de la carpa. **16** El SEÑOR dijo a Moisés: "Mira, tu dormirás con tus padres; este pueblo se levantará y actuará como una prostituta persiguiendo a los dioses extraños de la tierra a donde va yendo. Ellos me van a abandonar y van a romper el Pacto que YO he hecho con ellos. **17** Después, en ese día, mi enojo será encendido contra ella, y YO voy a abandonarlos. YO voy a esconder Mi Cara de ellos, y ellos serán devorados. Muchos desastres y problemas encontrarán, para que ellos digan en ese día: "¿Me han encontrado estos desastres porque nuestro DIOS no está en medio de nosotros?" **18** Yo seguramente esconderé mi cara de ellos en ese día por toda la maldad que ellos han hecho, porque se han vuelto a otros dioses. **19** Ahora por lo tanto escribe esta canción para ustedes mismos y enseñala a las personas de Israél. Pónlo en sus bocas, para que esta canción pueda ser testigo para Mí en contra del pueblo de Israél. **20** Para que cuando YO lo haya traído a la tierra que Yo juré darlo a sus antepasados, una tierra fluyendo con leche y miel, y cuando él haya comido y se haya satisfecho y engordado, entonces él se alejará a otros dioses y ellos los servirán; ellos me van a despreciar y él romperá mi pacto. **21** Cuando muchas maldades y problemas encuentran a este pueblo, esta canción testificará ante ellos como un testigo; porque no será olvidada de la boca de sus descendientes; porque YO sé los planes que ellos están formando hoy, incluso antes que YO los trajera a la tierra que yo he jurado." **22** Así que Moisés escribió esta canción el mismo día y la enseñó al pueblo de Israél. **23** El SEÑOR entregó a Josué hijo de Nun una orden y dijo: "Sé fuerte y de buen valor; porque tú vas a traer el pueblo de Israél a la tierra que yo he jurado a ellos, y voy a estar con ustedes." **24** Pasó que cuando Moisés hubo terminado de escribir estas palabras de esta ley en un libro, **25** que él dió un mandamiento a los levitas quienes llevaron el Arca del Pacto del SEÑOR; él dijo: **26** "Toma este libro de la ley y ponlo por el lado del Arca del Pacto del SEÑOR TU DIOS, para que ahí haya un testigo contra ustedes. **27** Porque yo sé tu rebelión y tu terquedad; mira, mientras yo todavía estoy vivo contigo incluso hoy, tú has sido rebelde contra EL SEÑOR; ¿cuánto más después de mi muerte? **28** Reúneme a todos los ancianos de tus tribus, y tus oficiales, para que yo pueda hablar estas palabras en sus oídos y pueda llamar al cielo y la tierra para testificar contra ellos. **29** Porque yo sé que después de mi muerte ustedes se corromperán absolutamente y se alejarán del camino que yo he mandado a ustedes; desastres vendrán hacia ustedes en los próximos días. Esto sucederá porque ustedes harán lo que es malvado a los ojos del SEÑOR, para así provocarlo en enojo mediante el trabajo de tus manos". **30** Moisés recitó en los oídos de toda la asamblea de Israél las palabras de su canción hasta que la canción termino.

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Deuteronomy 31:1

Ciento veinte años de edad
"120 años de edad" (Ver:)

Ya no puedo ir o venir
Aquí los extremos "ir" y "venir" usados juntos significan que Moisés no puede hacer lo que una persona saludable puede. Traducción Alterna: "Ya no puedo ir a todos los lugares que necesitas ir, así que ya no puedo ser tu líder" (Biblia Dinámica Desbloqueada) (Ver:)

Tu Dios ... Antes que ustedes ... antes que ustedes ... podrán disponer ... antes que ustedes
Moisés habla a los israelitas como si ellos fueran un hombre

Podrán disponer de ellas
"Tomarán sus tierras"

Josué, él irá pasará antes que ustedes, como EL SEÑOR ha hablado
"Josué los guiará atraves del río, como EL SEÑOR ha prometido"

Deuteronomy 31:4

Información General
Moisés continúa hablando a los Israelitas

ÉL hizo con Sehón y Og, reyes de los Amorreos
Aquí "Sehón" y "Og" se refiere a dos reyes de los amorreos y sus armadas. Traduzca estos nombres como en 1:3. Traducción Alterna: "Lo hizo para Sehón y Og, los reyes de los Amorreos, y para sus armadas" (Ver:)

Sean fuertes y valientes
"Sean fuertes y corajudos"

No teman, y no tegas temor de ellos
"No les tengan temor en absoluto"

EL SEÑOR tu Dios... Con ustedes ... no les fallará ni los abandonará
Moisés habla a los Israelitas como si ellos fueran un hombre.

ÉL no les fallará ni los abandonará
Esto puede ser tratado como litotes y traducidos positivamente. Traducción Alterna: "ÉL siempre cumplirá su promesa a ustedes y siempre estará con ustedes"

Deuteronomy 31:7

Información General
Moisés habla a los Israelitas como si ellos fueran un hombre (Ver:)

Delante de todo Israel
Esto significa que toda la gente de Israel estaba presente. Traducción Alterna: "En la presencia de todos los israelitas" (Ver:)

Sean fuertes y valientes
"Sean fuertes y corajudos". Traduzca como en 31:4

Ustedes heredarán
"Ustedes les ayudarán a tomar la tierra"

Deuteronomy 31:9

Se la dió a los sacerdotes, a los hijos de leví
"Se las dió a los Levitas, que son los sacerdotes"

Siete años
"7 Años" (Ver:)

Fijado para la cancelación de deudas
"Para cancelar deudas"

Festival de los Refugiados
Otros nombres para este festival son "Fiesta de tabernáculos", "Festival de Cabinas", "festival de la cosecha". Durante la cosecha, los agricultores ponen tiendas temporales en el campo. Este festival toma lugar después de la última cosecha de el año. Traduzca esto como en 16:13

EL SEÑOR tu Dios... Tu leerás
Moisés habla a los Israelitas como si ellos fueran un hombre. (Ver:)

En su audiencia
"Para que lo escuchen"

Deuteronomy 31:12

Informcaión general
Moisés continúa hablando al sacerdote y los ancianos

Tu extranjero que está dentro de las puertas de tu ciudad
Aquí "puertas de tu ciudad" representa a la ciudad misma. Moisés habla a los Israelitas como si ellos fueran un hombre. Traducción Alterna: "Tus extranjeros que viven en tu ciudad"

Guardar todas las palabras de esta ley
"Obedece cuidadosamente a las ordenanzas de esta ley"

Deuteronomy 31:14

Mira, el
"Presta atención a lo que te estoy diciendo"

Columna de nube
Esta era una nube espesa de humo en forma de una columna vertical

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Deuteronomy 31:16

Mira, tú
"Presta atención a lo que te estoy por decir. Tú"

Dormirás con tus padres
Este es una forma sutil de decir "vas a morir". Traducción Alterna: "Morirás y te unirás a tus ancestros que han muerto antes que tú" (Ver:)

Se levantará y actuará como una prostituta
Ser una prostituta es una metáfora para adorar a otros dioses que no es EL SEÑOR. Traducción Alterna:"Comenzará a serle infiel"

Deuteronomy 31:17

Información General
EL SEÑOR continúa hablando a Moisés

Mi enojo será encendido contra ella
EL SEÑOR compara su enojo con alguien que empieza el fuego. Esto enfatiza el poder de Dios para destruir lo que lo hace enojar. Esto puede ser declarado en forma activa. Traducción Alterna:" Yo encenderé mi enojo contra ellos" o "Me enojaré con ellos"

Yo voy a esconder mi cara de ellos
Este es un modismo. Traducción Alterna: "No los ayudaré" (Ver:)

Ellos serán devorados
Esto puede ser declarado en forma activa. Traducción Alterna: "Los voy a devorar" o "Voy a permitir que sus enemigos los devoren" (Ver:)

Devorados
Es una metáfora para "completamente destruidos"

Muchos desastres y problemas encontrarán
Esto describe los desastres y problemas como si ellos fueran humanos. Traducción Alterna: "Ellos experimentarán muchos desastres y problemas"

No han venido estos desastres sobre nosotros .. medio?
Esto describe los desastres y problemas como si ellos fueran humanos. Esta pregunta retórica puede ser traducida como una declaración. Traducción Alterna: "Estos desastres me están destruyendo ... medio."

Nuestro Dios no está en nuestro centro
"Dios ya no nos está protegiendo" o "Dios nos ha dejado solos"

Deuteronomy 31:19

Información General
EL SEÑOR continúa hablando a Moisés acerca de los Israelitas

Póngalo en sus bocas
Este es un modismo. Traducción Alterna:"Has que ellos lo memoricen y canten"

Una tierra fluyendo con leche y miel
Esta es una expresión idiomática. Traducción Alterna: "Una tierra en la que hay mucha leche y miel fluyendo" o " Una tierra que es excelente para la ganadería y agricultura" Vea cómo tradujo esto en 6:3

Deuteronomy 31:21

Cuando muchas maldades y problemas encuentren a estas personas
Aquí maldades y problemas son descriptas como si ellos fueran humanos y pudieran encontrar personas. Traducción Alterna: "Cuando esta gente experimente muchas maldades y problemas"

Esta canción testificará ante ella como un testigo
Esto habla de una canción como si eso fuera un testigo humano en corte en contra de Israel. (Ver:)

No serán olvidados de las bocas de sus descendientes
Esto puede ser declarado en forma activa. Traducción Alterna: "Sus descendientes no olvidarán de mantener en sus bocas"

Los planes que ellos están formando
Lo que la gente planea hacer es como decir que son objetos físicos. Traducción Alterna: "Lo que planean hacer"

La tierra que Yo he prometido
"La tierra que Yo he prometido que les daría"

Deuteronomy 31:22

Sé fuerte y de buen valor
"Se fuerte y corajudo". Vea cómo tradujo esto en 31:4

Deuteronomy 31:24

Testigo contra ustedes
Moisés habla a los Levitas como si ellos fueran un hombre.

Deuteronomy 31:27

Información General
Moisés continúa hablando a los Levitas sobre toda la gente de Israel

Tu rebelión y tu cuello rígido
Moisés habla a los Levitas como si ellos fueran un hombre. (Ver:)

Tu cuello rígido
Traduzca esto como tradujo "obstinado" en 9:6

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¿Cuánto más después de mi muerte?
Esta pregunta retórica enfatiza como era de rebelde la gente. Puede ser traducida como una declaración. Traducción Alterna: "Serán incluso más rebeldes cuando yo muera"

Para que yo pueda hablar estas palabras en sus oídos
Aquí "en sus oídos" significa las personas mismas. Traducción Alterna: "Para que pueda hablarles sobre las palabras de esta canción a ellos" (Ver:)

Llamar al cielo y tierra para testificar contra ellos
Posibles significados 1) Moisés está llamando a todos los que viven en el cielo y en la tierra para ser testigos de lo que el dice o 2) Moisés está hablando al cielo y la tierra como si ellos fueran personas, y los está llamando para que sean testigos de lo que él dice. Una frase similar aparece en 30:19

Se corromperán absolutamente
"Harán lo que es completamente malo" Palabras similares aparecen en 4:15

Se alejarán del camino que yo he mandado a ustedes
"Pararán de seguir las instrucciones que yo les he dado". Palabras similares aparecen en 9:11

Ustedes harán lo que es malvado a los ojos de EL SEÑOR
Aquí "los ojos del SEÑOR" significa "La opinión del SEÑOR". Traducción Alterna: "Porque harán lo que EL SEÑOR dice que es malo"

Mediante el trabajo de tus manos
Aquí "tus manos" significa la gente misma. Traducción Alterna:"Por lo que han hecho" (Ver:)

Deuteronomy 31:30

Moisés recitó en los oídos de toda la asamblea de Israel
Aquí "oidos" se refiere a toda la persona. Traducción Alterna :"Moisés recitó a toda la gente de Israel"

Recitó
Posibles significados :1)"cantó" o 2)"habló"

Las palabras de su canción
Se puede aclarar la información sobrentendida. Traducción Alterna: "Las palabras de la canción que EL SEÑOR le enseñó"

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Chapter 32

1 Den oídos los cielos, Dejenme hablar. Deja que la tierra escuche las palabras de MI boca. **2** Deja que mis enseñanzas caigan como la lluvia, deja que mi sermón destile como el rocío, como la gentil lluvia en la tierno pasto, y como las duchas en las plantas. **3** Pues yo proclamo el Nombre del SEÑOR, atribuir grandeza a nuestro DIOS. **4** La Roca, Su Trabajo es Perfecto; pues Sus caminos son Justos. ÉL es EL DIOS FIEL, sin iniquidad. ÉL Es Justo y Recto. **5** Ellos han actuado de manera corrupta en contra de ÉL. Ellos no son Sus hijos, son Su desgracia. Ellos son generacion pervertida y torcida. **6** ¿Tu recompensas al SEÑOR de esta manera? Gente tonta y sin sentido. ¿No es ÉL Tu Padre, el que te creó? El te hizo y te establecio. **7** Llama a tu mente los dias de antiguos tiempos, piensa en los años de muchos años pasados. Pide a tu padre y él te demostrará, a tus ancianos y ellos te dirán. **8** Cuando el mas Alto dio a las naciones su herencia, cuando ÉL dividió toda humanidad, y dio límites de la gente, como también arregló el número de sus dioses. **9** Pues la porción del SEÑOR es Su pueblo; Jacobo es Su herencia repartida. **10** El lo encontró en una tierra desierta y en el desierto árido y aullador; ÉL lo cubrió y cuidó de él, lo guardó como la niña de Sus ojos. **11** Como águila que guarda su nido y revolotea sobre los más jovenes, EL SEÑOR abre Sus alas y los cogio, y los cargó en Sus alas. **12** El SEÑOR solo le guió, no un dios extranjero estuvo con él. **13** Lo hizo montar en lugares altos de la tierra, y le alimentó de las frutas del campo; lo nutrió con miel de la roca, y aceite del peñasco. **14** El comió mantequilla de la manada y bebió leche del rebaño, con grasas de corderos y carneros de Basán y machos cabr[ios, con el mejor trigo, y tu bebiste vino espumoso hecho del jugo de uvas. **15** Pero Jesurún engordó y pateó, engordaste, estabas muy gordo y haz comido hasta llenarte. Él abandonó al DIOS quien lo hizo, y él rechazo la Roca de Su Salvación. **16** Hicieron al SEÑOR celoso por sus raros dioses; con su abonimación y lo enfurecieron. **17** Ellos sacrificaron a demonios, los cuales no son DIOS, dioses que ellos no habían conocido, dioses que aparecieron recientemente, dioses a los que tus padres no temían. **18** Tú has abandonado La Roca, quien hizo a tu Padre, y olvidaste al DIOS que te dió nacimiento. **19** El SEÑOR vio esto y ÉL los rechazó a ellos, porque Sus hijos y Sus hijas así lo provocaron. **20** "Yo esconderé Mi Cara de ellos", Él dijo: "Y YO veré lo que será su final; porque son una generación perversa, hijos que son infieles. **21** Me han hecho celoso con lo que no es dios y Me han enojado por sus cosas sin valor. YO los haré envidiosos por esos que no son un pueblo; con una nación tonta los haré enfurecerse. **22** Porque un fuego se ha encendido por Mi ira y está quemando hasta lo profundo del Seol; está devorando la tierra y su cosecha; está encendiendo en fuego los cimientos de las montañas. **23** Yo acumularé desastres sobre ellos; Yo dispararé todas Mis flechas sobre ellos. **24** Ellos serán debilitados por el hambre y devorados por el calor ardiente y amarga destrucción; Yo enviaré sobre ellos los dientes de animales salvajes, con el veneno de cosas que se arrastran en el polvo. **25** Afuera la espada traerá luto, y en las habitaciones el terror hará lo mismo. Destruirá tanto al hombre joven como a la virgen, al recién nacido como al hombre de cabellos grises. **26** YO dije que los dispersaría muy lejos, que YO haría que la memoria de ellos desapareciera de entre la humanidad. **27** No es que tema la provocación del enemigo y que sus enemigos puedan juzgar erróneamente, y que ellos digan: "Nuestra mano es exaltada", Yo habría hecho todo esto. **28** Porque Israel es una nación falta de sabiduría, y no hay entendimiento en ellos. **29** ¡Oh, que ellos fueran sabios, que ellos entendieran esto, que ellos consideraran su futuro venidero! **30** ¿Cómo uno puede perseguir a mil, y dos poner a dos mil a volar, a no ser que su Roca los haya vendido, y EL SEÑOR los haya entregado? **31** Porque la roca de nuestros enemigos no es como nuestra Roca, así como incluso nuestros enemigos lo admiten. **32** Porque el vino viene de la viña de Sodoma y de los campos de Gomorra; sus uvas son uvas de veneno; sus racimos son amargos. **33** Su vino es el veneno de serpientes y el cruel veneno de áspides. **34** ¿No es este plan guardado secretamente por Mí, sellado entre Mis tesoros? **35** "La venganza es Mía para darla, y recompensa en el tiempo en que sus pies resbalen; porque el día del desastre para ellos está cerca, y las cosas que están por venir sobre ellos se apresurán en suceder." **36** Porque EL SEÑOR dará justicia a Su pueblo, y ÉL tendrá piedad de Sus siervos. ÉL verá que la fuerza de ellos se ha ido, y nadie queda, ni esclavos o gente libre. **37** Entonces ÉL dirá: "¿Dónde están sus dioses, la roca en quienes ellos se refugiaron? **38** ¿Los dioses que comieron la grasa de sus sacrificios y tomaban el vino de sus ofrendas de bebida? Déjalos que se levanten y les ayuden; déjenles ser su protección. **39** Vean ahora que YO, incluso YO, SOY DIOS, y que no hay dios aparte de Mí; YO mato, y YO hago vida; YO hiero, y YO sano, y no hay alguno que pueda salvarlos de Mi Poder. **40** Porque YO levanto Mi Mano al cielo y digo: "Así como vivo por siempre, Yo actuaré. **41** Cuando YO afilo Mi brillante espada, y cuando Mi Mano comienza a traer justicia, YO rendiré venganza sobre Mis enemigos, y les pagaré de vuelta a aquellos que Me odian. **42** YO emborracharé Mis flechas con sangre, y Mi espada devorará la carne con la sangre de los muertos y los

cautivos, y de las cabezas de los líderes del enemigo." **43** Alegrense ustedes naciones, con el pueblo de DIOS, porque ÉL vengará la sangre de sus siervos; ÉL dará venganza sobre Sus enemigos, y Él hará purificación por Su tierra, por Su pueblo. **44** Moisés vino y recitó todas las palabras de esta canción en los oídos del pueblo, él y Josué hijo de Nun. **45** Luego, Moisés terminó de recitar todas estas palabras a todo Israel. **46** Él les dijo a ellos: "Fijen su mente en todas las palabras que YO les he testificado a ustedes hoy, para que puedan ordenarle a sus hijos a guardarlas, todas las palabras de esta ley. **47** Porque esto no es un asunto trivial para ustedes, porque es su vida, y a través de esta cosa ustedes prolongarán sus días en la tierra que van a cruzar por el Jordán para poseer." **48** El SEÑOR habló a Moisés en ese mismo día y dijo: **49** "Sube hasta esta parte de las montañas de Abarim, arriba del Monte Nebo, el cual está en la tierra de Moab, opuesto a Jericó. Tú mirarás la tierra de Canaán, la cual les estoy dando al pueblo de Israel como su posesión. **50** Tú morirás en la montaña que subirás, tú serás reunido con tu gente, así como Aarón, tú compañero israelita, murió en el Monte Hor y fue reunido con su gente. **51** Esto sucederá porque ustedes fueron infieles a Mí entre el pueblo de Israel en las aguas de Meriba en Cades, en el desierto de Sin; porque ustedes no Me trataron con honor y respeto entre el pueblo de Israel. **52** Por tanto verás la tierra ante ti, pero no irás allí, a la tierra que Le estoy dando al pueblo de Israel."

Deuteronomy 32:1

Información General
Moisés habla una canción poética a la gente de Israel

Den oídos, tu cielos... Deja que la tierra escuche
EL SEÑOR habla a los cielos y tierra como si ellos están escuchando. Posibles significados 1) EL SEÑOR está hablando a los habitantes del cielo y la tierra o 2) EL SEÑOR está hablando a los cielos y la tierra como si ellos fueran personas. (Ver:)

Deja que mis enseñanzas caigan como lluvia ... como las duchas en las plantas
Esto significa que EL SEÑOR quiere que la gente ansiosamente acepte su enseñanza útil (Ver:)

Destila
Use la palabra en su idioma para el proceso por el cual aparece el rocío

Rocío
Agua que se forma en hojas y pastos en las mañanas frías

Tierna grama
"plantas nuevas"

Duchas
Lluvia pesada

Deuteronomy 32:3

Información General
Moisés habla una canción poética a la gente de Israel

Proclamo el nombre del SEÑOR
Esta es una expresión idiomática. "Dice cómo es bueno EL SEÑOR" (Ver:)

Atribuir grandeza a nuestro Dios
"Asegurarse que la gente sepa que nuestro Dios es grandioso"

La Roca
Este es un nombre apropiado que Moisés da a EL SEÑOR, quien, como una roca, es fuerte y capaz de proteger a su gente.

Su trabajo
"Todo lo que Él hace"

Sus caminos son justos
"ÉL hace todo de manera justa"

Él es justo y recto
Estas dos palabras significan básicamente la misma cosa y enfatizan que EL SEÑOR es justo y hace lo que es correcto.

Deuteronomy 32:5

Información General
Moisés habla una canción poética a la gente de Israel. Moisés continúa usando paralelismo para enfatizar que es lo que él está diciendo (Ver:)

Actuado de manera corrupta en contra de el
"Se opusieron a él haciendo lo que es incorrecto". Palabras similares aparecen en 4:15

Generación Pervertida y retorcida
Las palabras "pervertida" y "retorcida" significan básicamente la misma cosa. Moisés las usa para enfatizar lo débil que es la generación." Traducción Alterna:" Una generación completamente débil" (Ver:)

¿Recompensan a EL SEÑOR de esta manera ... gente?
Moisés usa una pregunta para regañar a la gente. Traducción Alterna: "Deben dar a EL SEÑOR alabanza apropiada ... gente" (Ver:)

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Gente tonta y sin sentido
Las palabras "tonta" y "sin sentido" significan básicamente la misma cosa y enfatizan que tontas eran las personas por desobedecer al SEÑOR. Traducción Alterna:"Ustedes gente extremadamente tonta"

Tu padre ... EL que te creó ... te hizo y estableció
Moisés habla a los Israelitas como si ellos fueran un hombre.

¿No es él tu padre, el que te creó?
Moisés usa la pregunta para regañar a la gente. Esta pregunta retórica puede ser traducida como una declaración. Traducción Alterna: "EL SEÑOR es tu padre y el que te creó" (Ver:)

Deuteronomy 32:7

Información General
Moisés habla una canción poética a la gente de Israel

Llamar a la mente ... piensa acerca ... tu padre ... te demostrará ... tus ancianos ... te dirán
Moisés habla a los Israelitas como si ellos fueran un hombre. (Ver:)

Llamar a la mente
Es una expresión idiomática. Traducción Alterna: "Recuerda"

Días de tiempos antiguos
"Días de hace mucho tiempo atrás" Moisés se refiere al período de tiempo cuando los ancestros de las personas de Israel estaban vivos.

Piensa en los muchos años pasados
Esta es un repetición de lo que Moisés acaba de decir en la parte previa. Moisés quiere que la gente de Israel se enfoque en su historia como nación.

Él te demostrará
"El te aclarará" o "El hará que lo entiendas"

Dio a las naciones su herencia
Esta es una expresión idiomática. "Pone a las naciones en los lugares donde ellos vivirán." Palabras similares "Te ha dado como una herencia" aparecen en 4:21

Dio límites de la gente, como también arregló el número de dioses
Dios asignó a cada grupo de personas, junto con sus dioses, a su propio territorio. De esta manera, el limitó la influencia de los dioses de los grupos de personas

Deuteronomy 32:9

Información General
Moisés habla una canción poética a la gente de Israel. Habla a los Israelitas como si ellos fueran otras personas y como si ellos fueran un hombre.

Pues la porción de EL SEÑOR es su pueblo; Jacob es su herencia repartida
Estas dos frases significan básicamente la misma cosa y pueden ser combinadas. Traducción Alterna: "Los descendicentes de Jacob son los herederos del SEÑOR"

El lo encontró .. lo cubrió y cuidó de él .. lo guardó
"El encontró a Jacob .. lo cubrió y cuidó ... lo guardó" Debe traducir esto como si Moisés estuviera hablando acerca de los Israelitas como muchas personas. "EL encontró a nuestros ancestros ... cuidó y cuidó de ellos ... los guardó" (Ver Biblia Dinámica Desbloqueada)

Desierto aullador
Aquí "Aullador" se refiere al sonido que el viento hace cuando sopla a través de la tierra vacía

La guardó como la niña de sus ojos
Esta es una expresión idiomática. La niña de sus ojos se refiere a la parte oscura dentro del globo ocular que permite a la persona ver. Este es una muy importante y sensible parte del cuerpo. Esto significa que la gente de Israel es muy importante para Dios y es algo que ÉL protege. Traducción Alterna: "El los protegió como algo muy valioso y precioso" (Ver: y)

Deuteronomy 32:11

Información General
Moisés habla una canción poética a la gente de Israel. (Ver:)

Como águila que guarda su nido y revolotea sobre los más jivenes, EL SEÑOR abre sus alas y los cogió, y cargó en sus alas
Esto significa que EL SEÑOR mira y protege a los Israelitas mientras ellos están en el desierto. (Ver:)

en el borde de sus alas
Los bordes exteriores de las alas de los pájaros

Le guió ... Con él
Moisés de nuevo habla de los Israelitas como "Jacob". (32:9). Podría necesitar traducir como si Moisés estuviera hablando de los Israelitas como muchas personas. "Les guió ... con ellos."

Deuteronomy 32:13

Información General
Moisés habla una canción poética a la gente de Israel (Ver:)

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Los hizo montar en lugares altos de la tierra
Esta es una expresión idiomática. La palabra "los" se refiere a la gente de Israel. Traducción Alterna:"EL SEÑOR los hizo montar en lugares altos de la tierra" o "EL SEÑOR los ayudó a tomar y ocupar la tierra" (Ver:)

Lo hizo montar .. lo alimentó ... Lo nutrió
Moisés continúa hablando a los Israelitas como "Jacob" (32:9). Podría necesitar traducir esto como si Moisés estuviera hablando a los Israelitas como si fueran muchas personas. "Hizo que nuestros ancestros monten ... los alimentó .. los nutrió" (Ver:)

Le alimentó las frutas del campo
"Le llevó a la tierra con mucho cultivo que el podía comer"

Lo nutrió con miel de la roca y aceite del peñasco
La tierra tiene muchas abejas salvajes, que producen miel, en colmenas dentro de lo agujeros de las rocas. También hay muchos árboles de olivo, que proveen aceite, y crecen en las rocas, montes, y montañas.

Lo nutrió con miel
Esto es como una madre que da su pecho a el infante. "Permite que él chupe la miel" (Ver:)

Deuteronomy 32:14

Información General
Moisés habala una canción poética a la gente de Israel. El habla a los Israelitas como si ellos fueran un hombre

El comió
Moisés continúa hablando a los Israelitas como "Jacob"

Grasas de corderos, carneros de basán y cabros
La gente de Israel tiene muchas manadas saludables de animales

Deuteronomy 32:15

Información General
Moisés continúa hablando su canción poética a la gente de Israel. (Ver:)

Jesurún
Moisés habla a los israelitas comoss i ellos fueran animales bien alimentados que su dueño los llamó Jesurún. Puedes agregar una nota al pie que dice, "EL nombre 'Jesurún' significa 'uno vertical'". Si tu lenguaje no puede referirse a los israelitas como Jesurún, puedes referirte a los israelitas como muchas personas, como la Biblia Dinámica Desbloqueada hace.

Engordó y pateó
Jesurún, el bien alimentado animal que pateó en vez de hacerse gentil es una metáfora para los Israelitas, que se rebelaron a pesar de que Dios los cuidó. (Ver:)

Engordaste, estabas muy gordo, y haz comido tu llenura
Moisés regaña a los Israelitas hablando en la canción a Jesurún. "Te has vuelto gordo, te haz vuelto más gordo, y te has convertido en lo más gordo que podrías ser"

La roca de su salvación
Esto significa que EL SEÑOR es fuerte como una roca y capaz de proteger a su gente. (Ver:)

La ROCA
Es un nombre apropiado que Moisés da al SEÑOR que, como una roca, es fuerte y capaz de proteger a su gente. Traduzca esto como en 32:3. (Ver:)

Hicieron al SEÑOR celoso
Los Israelitas hicieron al SEÑOR celoso

Deuteronomy 32:17

Información General
Moisés continúa hablando su canción a los Israelitas.

Ellos sacrificaron
"La gente de Israel sacrificó"

dioses que aparecieron recientemente
Esto significa que los israelitas recientemente aprendieron acerca de esos dioses.

Tus padres
Moisés esta hablando a los israelitas como si fueran muchas personas.

Tu has abandonado ... tu Padre ... olvidaste ... te dio
Moisés habla a los Israelitas comos si ellos fueran un hombre.

Tu has abandonado la roca
Aquí EL SEÑOR es llamado la roca porque Él es fuerte y protector. Traducción Alterna:"Has abandonado el cuidado protector del SEÑOR"

La roca
Es un nombre apropiado que Moisés da al SEÑOR que, como una roca, es fuerte y capaz de proteger a su gente. Traduzca esto como en 32:3. (Ver:)

Que se hizo tu padre ... que te dió nacimiento
Esto compara al SEÑOR como a un padre y madre. Esto significa que Dios causó que ellos vivan y sean una nación. Traducción Alterna: "Quién te engendró ... quién te dió vida" (Ver:)

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Deuteronomy 32:19

Información General
Moisés habla una canción poética a la gente de Israel

Sus hijos y sus hijas
Esto se refiere a la gente de Israel a quienes EL SEÑOR les dió vida y los convirtió en una nación.

Esconderé mi cara de ellos
Esta es una expresión idiomática. Traducción Alterna: "Me apartaré de ellos" o "Pararé de ayudarlos"

Yo veré lo que será su final
"Yo veré lo que le pasará a ellos"

Deuteronomy 32:21

Información General
Moisés habla la canción poética a la gente de Israel. El continúa citando las palabras del SEÑOR.)

Me han hecho celoso
Aquí "me" se refiere al SEÑOR.

Lo que no es dios
"Lo que son dioses falsos"

Cosas sin valor
Podrias necesitar hacer explícito que son las "cosas". Traduccion Alterna: "dioses sin valor")

Esos que no son u pueblo
"personas que no pertenecen a un grupo de personas"

Nación tonta
traduzca "tonta" como en 32:5

Deuteronomy 32:22

Información General
Moisés habla una canción poética a la gente de Israel. El continúa citando las palabras del SEÑOR (Ver:)

Porque el fuego se ha encendido por mi ira ... cimientos de las montañas
EL SEÑOR compara su enojo con el fuego. Esto enfatiza su poder de destrucción para con lo que lo enoja. (Ver:)

Un fuego se ha encendido por mi ira y está quemando ... está devorando .. está encendiendo
Esto puede ser declarado en forma activa. Traducción Alterna: "Yo empiezo un fuego porque estoy molesto, y se quema .. está devorando ... está encendiendo" o "Cuando estoy enojado, yo destruyo a mis enemigos como el fuego, y destruyo todo en la tierra y en .... Yo devoro ... Yo establezco"

Hasta lo profundo del Seol
"Incluso en el mundo de los muertos"

Deuteronomy 32:23

Información General
Moisés habla su canción poética a la gente de Israel. El continúa citando las palabras del SEÑOR. (Ver:)

Yo acumularé desastres sobre ellos
EL SEÑOR habla de cosas malas que van a pasar a los Israelitas como si ellos fueran algo como sucio que pudieran apilar en lo alto de los Israelitas. Traducción Alterna: "Me voy a asegurar que muchas cosas malas les pase a ellos"

Yo dispararé todas mis flechas sobre ellos
Aquí EL SEÑOR compara las cosas malas el se asegurará que pasen los israelitas con alguien disparando flechas sobre ellos. Traducción Alterna: "Haré todo lo que pueda hacer para matarlos"

Ellos serán debilitados por el hambre
Esto puede ser declarado en forma activa. El sustantivo abstracto "hambre" puede ser traducido como el verbo "tener hambre" Traducción Alterna: "Ellos crecerán débiles y morirán porque tienen hambre"

Ellos serán ... hambre y devorados por el calor ardiente y la amarga destrucción
Posibles significados de calor ardiente: 1) Los Israelitas sufrirán de fiebres o 2) El clima será inusualmente caluroso durante una sequía o hambruna. Esto puede ser declarado en forma activa. Traducción Alterna: "Ellos serán ... hambre, y devorados por el calor ardiente y terribles desastres los devorarán" o "Ellos serán ... hambre, y morirán por el calor ardiente y terribles desastres" (Ver:)

Yo enviaré sobre ellos los dientes de los animales salvajes, con el veneno de las cosas que se arrastran en el polvo
Los dientes y el polvo son figuras literarias (sinécdoques) para los animales que usan estas cosas para matar. Traducción Alterna: "Yo enviaré animales salvajes para que los devore, y cosas que se arrastran en el polvo para que los devore y envenene"(Ver:)

Deuteronomy 32:25

Información General
Moisés habla una canción poética a la gente de Israel. Él continúa citando las palabras de EL SEÑOR. (Ver:)

Afuera la espada traerá luto
Aquí "espada" representa el arma de el enemigo. Traducción Alterna: "Cuando los Israelitas se

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encuentren afuera, la armada de el enemigo los matará"

El terror hará lo mismo
EL SEÑOR habla de tener miedo como si fueran una persona que viene en la casa y mata a los que viven dentro. Traducción Alterna: "Moriran porque tienen miedo"

Hombre joven y virgen, al recién nacido, como al hombre de cabellos grises
Estos términos describen personas de diferentes edades están combinadas para significar que todas las clases de personas morirán.

Yo dije que haria ... lejos, que yo haría ... humanidad
Esto puede ser traducido como una cita directa. Traducción Alterna: "Yo digo, 'Yo voy ... lejos, y yo voy ... humanidad"(Ver:)

Yo haría que la memoria de ellos desapareciera de la humanidad
"Yo haría que todas las personas se olviden de ellos"

Deuteronomy 32:27

Información General
Misés habla una canción poética a la gente de Israel. El continúa citando las palabras del SEÑOR.

No es que tema la provocación de el enemigo
"Yo tenia miedo de la provocacion de el enemigo"

La provocación de el enemigo
Este ssutantivo abstracto puede ser traducido como un verbo. Traducción Alterna: "Que el enemigo me provocará" o "Que el enemigo causará que me enoje" (Ver:)

El enemigo
El SEÑOR habla a los enemigos como si ellos fueran un hombre. Traducción Alterna: "mi enemigo" o "mis enemigos"

Juzgar erróneamente
"Entender mal"

Nuestra mano es exaltada
Aquí "mano" representa la la fuerza o el poder de una persona. Ser exaltado es una expresión idiomática para derrotando al enemigo. Traducción Alterna: "Los hemos derrotado porque somos más poderosos"

Deuteronomy 32:28

Información General
Moisés habla la canción poética a la gente de Israel. El continúa citando las palabras del SEÑOR. (Ver:)

¡Oh, que ellos fueran sabios, que ellos entendieran esto, que ellos consideraran su futuro venidero!
Moisés declara algo que el desea que sea cierto, pero él sabe que ellos no son sabios y no entienden que su desobediencia causará que EL SEÑOR traiga este desastre sobre ellos. (Ver:)

Su futuro venidero
EL sustantivo abstracto "venidero" puede ser traducido como un verbo. Traducción Alterna:"Que es lo que le va a pasar a ellos" (Ver:)

Deuteronomy 32:30

Información General
Moisés habla una canción poética a la gente de Israel. El continúa citando las palabras del SEÑOR y decirle mas de los que ellos hubieran entendido si fueran sabios 32:28.

¿Cómo puede uno perseguir a mil .. El SEÑOR los ha entregado?
Moises usa una pregunta para regañar las personas por no ser lo suficientemente sabiospara entender porque sus enemigos estan derrotados. Esta pregunta puede ser traducida como una declaración como en la Biblia Dinámica Desbloqueada.

¿Como uno puede perseguir a mil, y dos poner a dos mil a pelear?
Puede aclarar la información sobrentendida. Traducción Alterna: "Como un soldado enemigo persigue 1.000 de tus hombres, y 2 soldados enemigos causan que 10.000 de tus hombres corran lejos.

A no ser que su roca los Haya vendido
La palabra "roca" se refiere al SEÑOR que es fuerte y capaz de proteger a su gente. Traducción Alterna: "A no ser que EL SEÑOR, su roca, los haya entregado" (Ver:)

Su roca... Nuestra roca
"La roca" es el nombre apropiado que Moisés da al SEÑOR como capaz de proteger a su gente. Traduzca "roca" como en 32:3

La Roca de nuestros enemigos no es como nuestra Roca
Los ídolos de nuestros enemigos y los dioses falsos no son poderosos como EL SEÑOR

Así como incluso nuestros enemigos lo admiten
"No sólo lo decimos, sino nuestros enemigos también lo dicen"

Deuteronomy 32:32

Información General
Moisés habla la canción poética a la gente de Israel. El continúa citando las palabras del SEÑOR. (Ver:)

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Porque el vino viene de la viña de Sodoma ... sus racimos son amargos
Moisés compara a los enemigos que adoran falsos dioses con las personas débiles que vivía en Sodoma y Gomorra y los viñedos que producen frutas venenosas. Esto significa que sus enemigos son débiles y van a causar que los Israelitas mueran si empiezan a actuar como la gente que vive alrededor de ellos.

Su vino viene del vino de Sodoma, y de los campos de Gomorra
El vino es una metáfora para el grupo de personas. "eso es como si su vino fuera una derivación de los vinos que crece en los campos de Sodoma y Gomorra o Traducción Alterna: "Hacen lo malo como las personas que vivieron en Sodoma y Gomorra" (Ver:)

Sus racimos
"Sus racimos de uvas"

Deuteronomy 32:33

Información General
Moisés habla una canción poetica a la gente de Israel. El continúa citando las palabras del SEÑOR.

Su vino es el veneno de serpientes y el cruel veneno de áspides
Moisés continúa comparando a los enemigos de la gente de Israel con las vides que producen frutas venenosas y vino. Esto significa que sus enemigos son débiles.

¿No es este plan guardado secretamente por mí, sellado entre mis tesoros?
Esta pregunta enfatiza que EL SEÑOR planea que la gente de Israel guarden el secreto como un tesoro invaluable. La pregunta retórica puede ser traducida como una declaración. También puede ser declarada en forma activa. Traducción Alterna:"Yo sé lo que he planeado para hacer a los Israelitas y a sus enemigos, y he bloqueado estos planes mientras alguien guardaba sus valiosas posesiones."

Deuteronomy 32:35

Información General
Moisés habla cancion poética a la gente de Israel. Este es el fin para las citas de Moisés con las palabras del SEÑOR que comienzan en 32:19

La venganza es mía para darla, y recompensa
Las palabras "venganza" y "recompensa" significan básicamente la misma cosa. Traducción alterna: "Yo tendré venganza y castigo para los enemigos de Israel"

Recompensa
Castigar o premiar a una persona por lo que ha hecho

Sus pies resbalen
Algo malo ha pasado con ellos. Traducción Alterna: "Ellos están indefensos"

El día de el desastre
"Mi tiempo para destruirlos"

Y las cosas que están por venir sobre ellos se apresurarán en suceder
EL SEÑOR habla de las cosas malas que va a pasar a sus enemigos como si las cosas malas fueran personas corriendo ansiosamente para castigarlos. Traducción Alterna: "Y los castigaré rápidamente" (Ver Biblia Dinámica Desbloqueada) (Ver:)

Deuteronomy 32:36

Información General
Moisés continúa hablando una canción poética a la gente de Israel.(Ver:)

Porque EL SEÑOR dará justicia a su pueblo
El sustantivo abstracto puede ser traducido como un verbo. Traducción Alterna:" Poque hará lo que es justo para su gente"

Tendrá íedad de sus siervos
"Él sentirá que el necesita ayudar a sus sirvientes"

Deuteronomy 32:37

Información General
Moisés habla una canción poetica a la gente de Israel

¿Dónde están sus dioses, la roca en quienes ellos se refugiaron?
El SEÑOR regaña a la gente de Israel por buscar protección de otros dioses. Esta pregunta puede ser traducida como una declaración. Traducción Alterna: "Mira, los dioses que los Israelitas pensaban que les iba a proteger no han venido a ayudarlos"

¿Los dioses que comieron la grasa de sus sacrificios y tomaban el vino de sus ofrendas de bebidas?
Aquí EL SEÑOR se burla de la gente de Israel por ofrecer sacrificios a otros dioses. Esta pregunta puede ser traducida como una declaración. Traducción Alterna: "Los dioses a los que los Israelitas ofrecieron carne y vino no han venido a salvarlos"

Déjalos que se levanten y les ayuden; déjeles ser su protección
El SEÑOR dice esto para burlarse de los Israelitas. Él sabe que esos dioses no pueden ayudarlos. Traducción Alterna: "Estos ídolos no pueden siquiera levantarse y ayudar o protegerte" (Ver:)

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Deuteronomy 32:39

Información General
Moisés habla una canción poética a la gente de Israel.

Yo, incluso yo
"Yo, Yo mismo" o "Yo, sólo". EL SEÑOR repite"Yo" para enfatizar que sólo Él es Dios

Yo levanto mi mano al cielo y digo
"Yo levanto mi mano al cielo y juro" o "Yo he hecho un juramento". Levantar la mano es una seña de hacer un juramento.

Como vivo por siempre
"Como ciertamente Yo viva por siempre" o "Yo juro por mi vida que nunca termina". Esta declaración asegura a la gente que lo que EL SEÑOR dice en 32:41-32:42 va a pasar.

Deuteronomy 32:41

Información General
Moisés habla una canción poetica a la gente de Israel. (Ver:)

Cuando afilo mi brillante espada
Esto significa que Dios se está preparando para juzgar y castigar a sus enemigos. Traducción Alterna: "Cuando afilo mi brillante espada" o "Cuando yo estoy listo para juzgar a mis enemigos"

Cuando mi mano empieza a traer justicia
Acá "mano" representa a la persona completa. Traducción Alterna: "Cuando estoy listo para juzgar al débil"

Deuteronomy 32:42

Información General
Moisés habla una canción poética a la gente de Israel.

Yo emborracharé mis flechas con sangre, y mi espada devorará la carne con la sangre
EL SEÑOR habla de flechas como si ellos fueran personas a quienes le podría dar alcohol y embragarlos, y de la espada como si eso fuera una persona que tenía tanta hambre que el podría comer un animal antes de drenar su sangre fuera. Estas metáforas son metónimos para un soldado usando armas y una espada para matar a muchos enemigos. Esto a su vez es una metáfora para EL SEÑOR que mata a sus enemigos en la guerra.

De las cabezas de los líderes del enemigo
Un posible significado es "De las cabezas de pelo largo del enemigo"

Deuteronomy 32:43

Información General
Este es el fin de la canción de Moisés (Ver:)

Regocíjence, ustedes naciones
Moisés se dirige a las personas de otras naciones como si ellos estuvieran ahí escuchando. (Ver: y apostrophe)

Porque ÉL vengará la sangre de sus siervos; ÉL dará venganza sobre sus enemigos
Aquí "sangre de sus sirvientes" representa la vida de su sirviente inocente que fue asesinado Traducción Alterna: "Porque el tomará venganza en sus enemigos, que han matado a sus sirvientes" (Ver:)

Deuteronomy 32:44

Recito ... recitar
Posibles significados:1) "Habló... hablando" 2)Cantó ... Cantando

En los oidos d la gente
Aqui"aros" representa a las mismas personas y enfatiza que Moisés quiere asegurarse que ellos oyeron la canción claramente. Traducción Alterna: "A la gente para que estuvieras seguros de escucharlos"

Deuteronomy 32:46

Él dijo a ellos
"Moisés dijo a la gente de Israel"

Fijen su mente en
Esta es una expresión idiomática. Traducción Alterna: "Presta atención a" o "Piensa acerca" (Ver:)

Yo les he testificado a ustedes
Posibles significados 1)"Yo los he testificado", refiriéndose lo que EL SEÑOR ha dicho que el haría a los israelitas si ellos desobedecen, o 2)"Yo les he ordenado", refiriéndose a lo que EL SEÑOR ha ordenado a ellos hacer.

Tus niños
"Tus niños y descendientes"

Esto es
"Esta ley es"

No es un asunto trival
Este litote puede ser declarado positivamente. Traducción Alterna: "Algo muy importante" (Ver:)

Porque es su vida
"Porque vivirán si obedecen"

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Prolongarán sus días
Días largos son metáforas de una larga vida. Traducción Alterna: "Ser capaz de vivir un largo tiempo" Traduzca estas palabras como están en 4:25.

Deuteronomy 32:48

Montañas de Abarim
Este es un nombre de una cordillera en Moab

Abarim, Arriba del monte Nebo
"Abarim y sube al Monte Nebo"

Monte Nebo
Este es un lugar alto en las montañas de Abarim. (Ver:)

Opuesto a Jericó
"En el otro lado de el río de Jericó"

Deuteronomy 32:50

Información General
EL SEÑOR termina de hablar a Moisés

Serás reunido con tu gente
Esta es una forma sutil de decir que el Espíritu de Moisés se unirá a los espíritus de sus parientes en el mundo de los muertos. Traducción Alterna: "Unirte a tus ancestros que han muerto antes que tú" (Ver:)

Monte Hor
Este es el nombre de una montaña en el borde de Edom

Meriba
Este es el nombre del lugar en el desierto donde Moisés desobedeció a Dios.

Desierto de Sin
Este es el nombre de un desierto en el borde del sur de Judá (Ver:)

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Chapter 33

1 Esta es la bendición con la cual Moisés, el hombre de Dios, bendijo a la gente de Israel antes de su muerte. **2** Él dijo: "El SEÑOR vino del Sinaí y se levantó desde Seir contra ellos. ÉL brilló desde el Monte Parán, y ÉL vino con diez mil de los santos. En Su Mano derecha La Ley con destellos de relámpagos. **3** Verdaderamente, Él ama los pueblos; todos Sus santos están en Su mano, y ellos se inclinaron a Sus pies; ellos recibieron Tus palabras. **4** Moisés nos ordenó una ley, una herencia para la asamblea de Jacob. **5** Entonces, hubo un rey en Jesurún, cuando los líderes de la gente se reunieron, todas la tribus de Israel juntas. **6** Permitan que Rubén viva y no muera, pero que sus hombres sean pocos. **7** Esta es la bendición para Judá. Moisés dijo: Escucha SEÑOR a la voz de Judá y tráelo a su pueblo otra vez. Pelea por él; sé su ayuda contra sus enemigos. **8** Acerca de Leví, Moisés dijo: Tu Tumim y tu Urim pertenecen al que te es leal, al que probaste en Masah, con quien luchaste en las aguas de Meriba. **9** El hombre que dijo acerca de su padre y su madre: ''No los he visto''. Ni tampoco reconoció a sus hermanos, ni tomó en consideración a sus propios hijos. Porque obedeció Tu palabra y guardó Tu pacto. **10** Él le enseña a Jacob Tus decretos y a Israel Tu ley. Él pondrá incienso delante de Ti y ofrendas quemadas enteras en Tu altar. **11** Bendice SEÑOR, sus posesiones y acepta el trabajo de sus manos. Destroza las entrañas de esos quienes se levantan en contra de él, y esos de la gente quienes lo odian, para que no se levanten otra vez. **12** Acerca de Benjamín, Moisés dijo: "El amado por EL SEÑOR vive seguro junto a ÉL; EL SEÑOR lo escuda todo el día y él vive entre los brazos del SEÑOR." **13** Acerca de José, Moisés dijo: "Que su tierra sea bendecida por EL SEÑOR con las cosas preciosas del cielo, con rocío, con lo profundo que está debajo de ella." **14** Que su tierra sea bendecida con las cosas preciosas de la cosecha del sol, con las cosas preciosas del producto de los meses, **15** con las mejores cosas de las antiguas montañas, y con las cosas preciosas de las colinas eternas. **16** Que su tierra sea bendecida con las cosas preciosas de la tierra y su abundancia, y con la buena voluntad de aquel que estaba en el arbusto. Deja que la bendicion venga sobre la cabeza de José, y sobre la cabeza de aquel que fue príncipe sobre sus hermanos. **17** El primogénito de un buey, majestuoso es él, y sus cuernos son los cuernos de un buey salvaje. Con ellos el empujará a los pueblos, a todos ellos, a los confines de la tierra. Estos son los diez miles de Efraín; estos son los miles de Manasés. **18** Acerca de Zebulón, Moisés dijo: "Alégrate Zebulón, en tu salida, y tú Isacar, en tus tiendas. **19** Ellos llamarán a los pueblos a las montañas. Allí ellos ofrecerán sacrificios de justicia. Porque ellos chuparán la abundancia de los mares, y de la arena en la orilla del mar. **20** Acerca de Gad, Moisés dijo: Bendito sea el que enaltece a Gad. Él vivirá ahí como una leona, y él arrancará un brazo o una cabeza. **21** Él tomó la mejor parte para sí mismo, porque ahí estaba la porción de tierra reservada para el líder. Él vino con las cabezas del pueblo. Él llevó a cabo la justicia del SEÑOR y Sus decretos con Israel. **22** Acerca de Dan, Moisés dijo: Dan es un cachorro de león que salta de Basán. **23** Acerca de Neftalí, Moisés dijo: "Neftalí, satisfecho con favor y lleno de la bendición del SEÑOR, toma posesión de la tierra al oeste y al sur. **24** Acerca de Aser, Moisés dijo: Bendito sea Aser más que los otros hijos; deja que sea aceptable a sus hermanos, y deja que moje su pie en aceite de oliva. **25** Que las barras de tu ciudad sean de hierro y bronce; según de largo sean tus días, así de largo sea tu seguridad. **26** No hay nadie como Dios, Jesurún, el honrado, quien monta por los cielos a tu ayuda, y en Su majestad en las nubes. **27** El Dios eterno es un refugio y debajo estan los brazos eternos. ÉL expulsa al enemigo de delante de ti, y ÉL dijo: "¡Destruye!" **28** Israel vivió en seguridad. La fuente de Jacob estaba segura en una tierra de grano y vino nuevo; de hecho, deje su cielo soltar rocío sobre él. **29** ¡Tus bendiciones son muchas, Israel! ¿Quién es como tú, un pueblo salvado por el SEÑOR, el escudo de tu ayuda, y la espada de tu majestad? Tus enemigos vendrán a ti temblando; tú derribarás sus lugares altos.

Deuteronomy 33:1

Información General
Moisés empieza a bendecir las tribus de Israel. Moisés habla de bendición en la forma de poemas cortos. (Ver:)

EL SEÑOR vino de Sinaí y se levantó desde Seir contra ellos. Él brilló desde el monte Parán.
Moisés compara al SEÑOR con el sol que se levanta. Traducción Alterna: "Cuando EL SEÑOR vino del Sinaí, el los miró como el sol cuando se levanta de Seir y brilla desde Monte Parán (Ver:)

Sobre ellos
"Sobre la gente de Israel"

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Con diez mil de los Santos
" 10 000 angeles"

En su mano derecha había destellos de relámpagos
Otros posibles significados son 1) "En su mano derecha habia flamas de fuego" o 2) "EL ha dado a ellos ley de fuego" 3)"El vino de el sur, por sus laderas de la montaña".

Deuteronomy 33:3

Información General
Moisés continúa bendiciendo a las tribus de Israel, lo que él comienza a hacer en 33:1, Moises habla de las bendiciones en forma de poemas cortos.

Información General
Estos versos son difíciles de aprender

Las personas
"Las personas de Israel"

Todos sus Santos están en su mano ... sus pies ... tus palabras
Los pronombres "sus" y "su" se refieren a EL SEÑOR. Traducción Alterna:" Todos los Santos de EL SEÑOR están en su mano ... Sus pies ... Sus palabras" (Ver:)

Todos sus Santos están en su mano
La mano es una figura literaria (metonimia) para el poder y protección. Traducción Alterna: "Tu protegerás a toda su gente Santa" (Ver:)

Una herencia
"Una posesión" o "una posesión preciada"

Deuteronomy 33:5

Información General
Moisés continúa bendiciendo a las tribus de Israel, lo que comienza a hacer en 33:1; las bendiciones son cortos poemas. (Ver:)

Información General
Verso 5 es difícil de entender

Hubo un rey
"EL SEÑOR se hizo rey" (Biblia Dinámica Desbloqueada)

Jesurún
Es otro nombre para Israel. Traduzca como en 32:15

Permitan que Rubén viva
Esto empieza las bendiciones de Moisés a las individuales tribus de israel

Pero que sus hombres sean pocos
Otro posible significado 1) "Y que sus hombres no sean pocos" o 2) "Aunque sus hombres son pocos"

Deuteronomy 33:7

Información General
Moisés continúa bendiciendo las tribus de Israel, que el empezó a hacer en 33:1; las bendiciones son poemas cortos. (Ver:)

La voz de Judá
Aquí "la voz de Judá" se refiere a las oraciones y llantos de la gente de Judá. Traducción Alterna: "Cuando la gente de Judá ora a ti" (Ver:)

Sé su ayuda
El sustantivo abstracto "ayuda" puede ser traducido como un verbo. Traducción Alterna: "Ayudarlo a pelear"

Deuteronomy 33:8

Información General
Moisés continúa bendiciendo a las tribus de Israel, donde empieza a hacer en 33:1; las bendiciones son poemas cortos.

Tu Tumim y tu Urim
Estas eran piedras sagradas que el Sumo Sacerdote tomaba en su coraza y usaba en tiempos para determinar la voluntad de Dios. Aquí "tus" se refiere al SEÑOR (Ver:)

Te es leal
"Tu Santo" o "El que busca complacerte". Esto se refiere a la tribu de Leví

Masah
Traduce esto como en 6:16. El traductor puede añadir una nota al pie que diga:" El nombre "Masah" significa "testigo""

Meriba
Traduzca esto como en 32:50. El traductor puede añadir una nota al pie que diga: "El nombre 'Meriba' significa 'discutir' o 'pelea'"

Deuteronomy 33:9

Información General
Moisés continúa bendiciendo a las Tribus de Israel que comienzan a hacer en 33:1 Las bendiciones son poemas cortos. El continúa describiendo la tribu de Leví, que el comienza a hacer en 33:8

Porque guardó tu palabra
Aquí "palabra" se refiere a los mandamientos del SEÑOR. Traducción alterna:" porque ellos obedecieron tus mandamientos"

Guardaron ... cumplieron
Estas palabras significan para mirar o para proteger. Ellas son frecuentemente metáforas para "obedecer" pero aquí ellas deben ser traducidas literalmente porque ellas se refieren a un tiempo donde los Levitas literalmente mataban a las

personas que se estaban rebelando en contra de Dios.

Deuteronomy 33:10

Información General
Moisés continúa bendiciendo las tribus de Israel, las bendiciones son poemas cortos. El continúa describiendo a la tribu de leví, que comienza a hacer en 33:8 (Ver:)

Tus ... tus ... tu ... tus
Moisés está hablando al SEÑOR.

Deuteronomy 33:11

Información General
Moisés continúa bendiciendo a las tribus de Israel; las bendiciones son poemas cortos. Él continúa describiendo a la tribu de Leví, que el comienza a hacer en 33:8. (Ver:)

Acepta
"Estar satisfecho con" o "Estar encantado de aceptar"

El trabajo de sus manos
Aquí la palabra "manos" se refiere a la persona completa. Traducción Alterna:" Todo el trabajo que L hace"

Destroza las entrañas de Él
Las entrañas son consideradas el centro de fuerza. Traducción Alterna:" Tomar de fuera la fuerza de" o "Destruir completamente"

Se levanten ... Se levanten
Esta frase es usada dos veces como una metáfora. Traducción Alterna: "Levantarse para pelear ... Causar más problemas" (Ver:)

Levantan en contra
Esta es una expresión idiomática. Traducción Alterna: "Pelear en contra"

Deuteronomy 33:12

Información General
Moisés continúa bendiciendo a las tribus de Israel; las bendiciones son poemas cortos.

El amado por EL SEÑOR vive
Aquí Moisés se refiere a los miembros de la tribu de Benjamín. Esto puede ser declarado en forma activa. Traducción Alterna:" A los que EL SEÑOR ama viven" (Ver:)

Vive seguro
El sustantivo abstracto "seguridad" puede ser traducido usando una frase verbal. Traducción Alterna: "Vive donde nadie puede hacerle daño"

Él vive entre los brazos del SEÑOR
Posibles significados: 1) EL SEÑOR protege a la tribu de Benjjamín con su poder o 2) EL SEÑOR vive en la región de la colina de la tribu de Benjamín. En ambas traducciones, eso significa que EL SEÑOR cuida de ellos.

Deuteronomy 33:13

Información General
Moisés continúa bendiciendo a las tribus de Israel; las bendiciones son poemas cortos.

Acerca de José
Esto se refiere a la tribu de Efraín y a la tribu de Manasés. Ambas tribus descendientes de José.

Que su tierra sea bendecida por EL SEÑOR
Esto puede ser declarado en forma activa. Traduccion Alterna:" Que el SEÑOR pueda bendecir sus tierras" (Ver: y)

Con las cosas ´preciosas del cielo, con el rocío
" Con el precioso rocío de el cielo" o "Con la preciosa lluvia de el cielo"

Rocío
Agua que se forma en las hojas o en el pasto en las mañanas frías. Traduzca como en 32:1

Con lo profundo que está debajo de ella
Esto se refiere a el agua debajo de la tierra

Deuteronomy 33:14

Información General
Moisés continúa bendiciendo a las tribus de Israel; las bendiciones son poemas cortos. Él continúa describiendo a la tribu de José, comienza a hacer en 33:13. (Ver:)

Que su tierra sea bendecida
Esto puede ser declarado en forma activa. Traducción Alterna: "Que el SEÑOR bendiga su tierra" Traduzca esto como en 33:13 (Ver:)

Con las cosas preciosas de la cosecha de sol
" Con los mejores cultivos que el sol causa que crezcan"

Con las cosas preciosas del producto de los meses
"Con el mejor cultivo que crece mes por mes"

Con las mejores cosas ... cosas preciosas
Moisés se está probablemente refiriendo a el cultivo de la comida. El completo significado de esta declaración puede hacerse clara. Traducción Alterna:"Las mejores frutas ... Las frutas preciosas"

Montañas antiguas
"Las montañas que existian hace un tiempo atras"

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Colinas eternas
"Las colinas que van a existir por siempre"

Deuteronomy 33:16

Información General
Moisés continúa Bendiciendo a las tribus de Israel; las bendiciones son poemas cortos. El continúa describiendo a la tribu de José, que comienza a hacer en deu:33:13 (Ver:)

Que su tierra sea bendita
Esto puede ser declarado en form activa. Traducción Alterna: "Que EL SEÑOR bendiga su tierra" Traduzca como en 33:13 (Ver:)

Su abundancia
El sustantivo abstracto "abundancia" puede ser traducido como una frase verbal. Traducción Alterna: "Lo que eso produce en largas cantidades"

Aquel que estaba en el arbusto
El completo significado de esta declaración puede hacerse claro. Traducción Alterna: "EL SEÑOR, que habló a Moisés a través del arbusto ardiente" (Ver:)

Deja que la bendición venga sobre la cabeza de José
Esta metáfora es un hombre poniendo su mano en la cabeza de su hijo pidiendo a Dios que lo bendiga. EL hombre aquí es EL SEÑOR. Traducción Alterna: "que EL SEÑOR bendiga a José como un padre bendice a su hijo"

sobre la cabeza de José y sobre la cabeza de aquél
Aquí "cabeza" y "sobre la cabeza" se refiere a la persona completa y es una referencia de los descendientes de José. Traducción Alterna: "Estar sobre los descendientes de José"

Sobre la cabeza
Otro posible significado es "cara" o "frente"

Deuteronomy 33:17

Información General
Moisés continúa bendiciendo a las tribus de israel; las bendiciones son poemas cortos. Él continúa describiendo a la tribu de José, que el comienza a hacer en deu:33:13

El primogénito de un buey, majestuoso es él
El buey es una metáfora de algo grande y fuerte. La palabra "primogénito" es una metáfora para honor. Traducción Alterna:"Las personas honrraran a los descendientes de José, que son muchos y poderosos" (Ver:)

Sus cuernos son los cuernos de
El cuerno es una metáfora para fuerza.Traducción Alterna:" Él es fuerte como" (Ver:)

Con ellos él empujará
Empujar con sus cuernos es una metáfora para fuerza- Traducción Alterna:"El estan fuerte que va a empujar"

Diez miles de Efraín ... Miles de Manasés
Estos se refieren a la tribu de Efraín que va a ser más fuerte que la tribu de Manasés. Traducción Alterna: "La gente de Efraín, que su número es muchas veces 10 000 ... la gente de Manasés, que su número es muchas veces 1000

Deuteronomy 33:18

Información General
Moisés continúa bendiciendo a cada tribu de Israel; las bendiciones son cortos poemas. Él habla a las tribus de Zebulón e Isacar como si ellas fueran un hombre

Alégrate, Zebulón, en tu salida, y tú, Isacar en tus tiendas
Las personas de Zebulón estaban ubicadas a lado del mar mediterráneo. Ellos viajaban por el mar y negociaban con otras personas. La gente de Isacar preferían vivir pacíficamente trabajaban la tierra y criaban ganados. Puede hacer clara la información sobrentendida.

Allí ellos ofrecerán
"Es ahí donde ellos ofrecerán"

Sacrificios de Justicia
"Sacrificios aceptables" o "Sacrificios apropiados"

Porque ellos chuparán la abundancia de los mares, y de la arena en la orilla
Posibles significados: 1) Ellos negociarán con gente atraves del mar 2) Ellos empezarían a usar arena y a hacer cerámica

Porque ellos chuparán la abundancia de los mares
La palabra hebrea traducida "chupar" aquí se refiere a como un recién nacido chupa el pecho de sus madre. Esto significa que la gente ganará riqueza del mar como un bebé obtiene leche de su mama.

Deuteronomy 33:20

Información General
Moisés continúa bendiciendo a las tribus de israel; las bendiciones son poemas cortos.

Bendito sea quien enaltece a Gad
Esto puede ser declarado en forma activa. Trducción Alterna: posibles significados: 1)"Que EL SEÑOR bendiga a Gad y les dé mucha tierra para vivir" o 2) "Las personas deben decir que EL SEÑOR es bueno porque él le dio a Gad mucha tierra en la cual vivir"

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Él vivirá ahí como una leona, y él arrancará un brazo o una cabeza
Esto significa que La gente de Gad era fuerta y segura, y ellos vencerán a sus enemigos en la guerrra.

Deuteronomy 33:21

Información General
Moisés continúa bendiciendo a las tribus de Israel; las bendiciones son poemas cortos. Él continúa describiendo la tribu de Gad como un hombre, que el comenzó a hacer en 33:20

La porción de los líderes
Esto se refiere a una larga porcion de tierra que un líder normalmente tomaba

El vino con las cabezas del pueblo
"Ellos se reunieron con todos los líderes de los Israelitas"

Él llevó la justicia de EL SEÑOR y sus decretos con Israel
"Ellos obedecieron todo lo que EL SEÑOR ha ordenado a los israelitas"

Deuteronomy 33:22

Información General
Moisés continúa bendiciendo a las tribus de israel; las bediciones son cortos poemas.

Dan es un cachorro leon que salta de Basán
La gente de Dan son fuertes como un cachorro leon, y ellos atacan a sus enemigos que viven en Basán. Puede hacer claro la información sobrentendida.

Deuteronomy 33:23

Información General
Moisés continúa bendiciendo a las tribus de Israel; las bendiciones son poemas cortos. Él habla de los descendientes de Neftalí como si ellos fueran un hombre. (Ver:)

Satisfecho con favor
El SEÑOR siendo complaciente con neftalí es como decir que "favor" es una comida que Neftalí come hasta que ya no tiene hambre. Traducción Alterna:" Quien tiene todas las cosas buenas que desea porque EL SEÑOR es complaciente con él"

Lleno de la bendición de ELSEÑOR
Bendiciones son como decir que ellas fueran comidas que Neftalí como hasta que ya no puedan más. Traducción Alterna:" Quien EL SEÑOR ha bendecido para que tenga todo lo que necesita "

Toma posesión
Moises habla como si la tribu de Neftalí es un hombre.

La tierra de el oeste a el sur
Esto se refiere a la tierra alrededor del lago de Galilea. El completo significado de esta declaración puede hacerse explícito. (Ver:)

Deuteronomy 33:24

Información General
Moisés continúa bendiciendo a las tribus de Israel; las bendiciones son poemas cortos

Moje su pie en aceite de oliva
Aceite de oliva era usado para la comida y para la piel de la cara y armas. Los pies eran muy sucios, así que poner los pies en aceite de oliva era como arruinar el aceite invaluable. El completo significado de esta declaración puede hacerse claro. Traducción Alterna:" Tiene tanto aceite de oliva que él puede permitirse gastar" (Ver:)

Las barras de tu ciudad ... tus días ... tu seguridad
Moisés habla a la tribu de Aser como si ellos fueran un hombre.

Que las barras de tu ciudad sean hierro y bronce
Las ciudades tienen grandes barras que atraviesan sus puertas para mantener a sus enemigos afuera. El completo significado de esta declaración puede hacerse clara. Traducción Alterna: "Que seas libre de los ataques de tus enemigos"

Deuteronomy 33:26

Jesurún
Este es otro nombre para la gente de Israel. Eso significa "uno vertical". Traduzca esto como en 32:15 (Ver:)

Monta por los cielos ... En las nubes
Esta es una imagen de EL SEÑOR montando en las nubes a través del cielo como un rey su carruaje cabalgando a traves del campo de batalla. Traducción Alterna:" Monta a través de los cielos como un rey monta a través del campo de batalla ... en las nubes como un rey en su carruaje"

A tu ayuda
"Para ayudarte". Moisés habla a los Israelitas como si ellos fueran un hombre (Ver:)

Deuteronomy 33:27

El Dios eterno es un refugio
El abstracto sutantivo "refugio" que significa un refugio o lugar a salvo de el peligro, puede ser declarado como un verbo. Traducción Alterna:" El Dios eterno protegerá a su gente"

Debajo estan los brazos eternos
Las palabras "brazos eternos" aqui son metáforas para la promesa de protección por siempre del SEÑOR a su gente. Traducción Alterna:" El apoyará y cuidará de su gente por siempre" (Ver:)

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El expulsa .. el dijo
Moisés habla de el futuro como si eso fuera el pasado para enfatizar que lo que el esta diciendo se va a ser realidad. Traducción Alterna: "El los expulsará fuera ... el dirá"

Delante de ti ... Destruye
Moisés habla a los israelitas como si ellos fueran un hombre

El dijo, "¡destruye!"
Si esta cita directa no funciona bien en su lenguaje, puede cambiarla por una cita indirecta. Traducción Alterna: " Él te tomará para destruirlos" (Ver:)

Deuteronomy 33:28

Israel vivió... La fuente segura de Jacob estaba segura
Posibles significados: 1)Moisés habla del futuro como si eso fuera el pasado para enfatizar que lo que él esta diciendo va a hacerse realidad, "Israel habitará ... La fuente de Jacob estaba segura" o 2) Moises está bendiciendo Israel, " Que Israel viva ... y que la fuente de Jacob esté segura"

Fuente de Jacob
Posibles significados: 1)El hogar de jacob 2) Los descendientes de Jacob

Deje su cielo soltar rocio
El rocío es tanto como si estuviera lloviendo. Posibles significados 1)Moisés está bendiciendo a Israel, "Que mucho rocío cubra la tierra como una lluvia" o 2)Moisés dice que va a pasar en el futuro, "Mucho rocio va a cubrir la tierra como lluvia"

Rocio
Agua que se forma en las hojas y el pasto en las mañanas frías. Traduzca como en 32:1

Deuteronomy 33:29

Información General
Moises habla a los Israelitas como si ellos fueran un hombre

¿Quién es como tú, un pueblo salvado por EL SEÑOR ... majestad?
Esta pregunta retórica puede ser traducida como una declaración. También puede ser declarada en forma activa. Traducción Alterna:"No hay otro grupo de personas como ustedes, un pueblo que EL SEÑOR ha salvado ... majestad"

El escudo .. la espada
Este merismo habla de EL SEÑOR defendiendo a los Israelitas de sus enemigos y habilitando a atacar a sus enemigos.

El escudo de tu ayuda
La palabra "escudo" es una metáfora para la protección y defensa que EL SEÑOR da a los israelitas. El sustantivo abstracto "ayuda" puede ser traducido como un verbo. Traducción Alterna:"El que te protege y ayuda"

La espada de tu majestad
La palabra "espada" es una metáfora para el poder de matar con una espada para ganar batallas. Traducción Alterna: "El que te habilita a ganar batallas y tiene majestad"

Tú derribarás sus lugares altos
Posibes significados 1) Los israelitas destruirán los lugares donde otras personas adoran a los falsos profetas o 2) Los Israelitas caminarán detrás de sus enemigos cuando los israelitas los venzan

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Chapter 34

1 Moisés subió de las planicies de Moab al Monte Nebo, a lo alto del Pisga, el cual está opuesto a Jericó. Y EL SEÑOR Le mostró toda la tierra de Galaad tan lejos como Dan, **2** y todo Neftalí, y la tierra de Efraín y Manasés, y toda la tierra de Judá, al mar occidental, **3** y el Neguev, y la planicie del valle de Jericó, la Ciudad de Palmas, tan lejos como Zoar. **4** El SEÑOR le dijo: "Esta es la tierra que juré a Abraham, a Isaac, y a Jacob, diciendo: Yo la daré a tus descendientes. Te he permitido mirarla con tus ojos, pero tú no irás allá". **5** Así que Moisés el siervo del SEÑOR, murió allí en la tierra de Moab, como la palabra del SEÑOR prometió. **6** EL SEÑOR lo enterró en el valle en la tierra de Moab opuesto a Bet-peor, pero nadie sabe dónde está su tumba hasta este día. **7** Moisés era de cientoveinte años cuando murió; su ojo no se había apagado, ni su fuerza natural se había acabado. **8** El pueblo de Israel lloró por Moisés en las planicies de Moab por treinta días, y entonces los días de luto por Moisés se terminaron. **9** Josué hijo de Nun estaba lleno del espíritu de sabiduría, porque Moisés había colocado sus manos sobre él. El pueblo de Israel le escuchó e hizo lo que EL SEÑOR había mandado a Moisés. **10** No se ha levantado un profeta desde entonces en Israel como Moisés, a quien EL SEÑOR conocía Cara a cara. **11** Nunca ha habido algún profeta como él en todas las señales y maravillas que EL SEÑOR le envió a hacer en la tierra de Egipto, a Faraón, y a todos sus sirvientes, y a toda su tierra. **12** Nunca ha habido Profeta alguno como él en todos los grandes y temibles actos que Moisés hizo a la vista de todo Israel.

Deuteronomy 34:1

Monte Nebo
Este es el punto más alto del Monte Pisga que es en la parte norte de la cordillera de Abarim Traduzca como en 32:48

Pisga
Traduzca como en 3:17

La ciudad de las Palmas
Este es otro nombre para Jericó.

Deuteronomy 34:4

Bet-peor
Es una ciudad en Moab. Vea como tradujo esto en 3:28

Mirarla con tus ojos
"Ver por ti mismo"

Hasta este día
Esto se refiere al tiempo que esto fue escrito o editado, no en tiempo presente en el siglo 21

Deuteronomy 34:7

era de ciento veinte años ... treinta dias
"120 años de edad .. 30 días" (Ver:)

Su ojo no se había apagado, ni su fuerza natural se había acabado
Esto significa que sus ojos y cuerpo eran todavía fuertes y saludables

Deuteronomy 34:9

Hijo de Nun
Traduce como en deu:01:37

Josué ... estaba lleno de el espíritu de sabiduría
El escritor habla como si Josué fuera un contenedor y el espíritu fuera un objeto físico que podría ser puesto en un contenedor. Traducción Alterna:" El SEÑOR habilita a Josué .. a ser muy sabio"

Moisés había colocado sus manos sobre él
El significado completo de esta declaración puede hacerse clara. Traducción Alterna:"Moisés habia colocado sus manos sobre él para apartar a Josué para que sirva al SEÑOR".

Deuteronomy 34:10

EL SEÑOR conocía cara a cara
Esta es una expresión idiomática. Eso significa que EL SEÑOR y Moisés tienen una relación muy íntima.

En todos los grandes
"Quien hizo todo lo grande"

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Book: Joshua

Joshua

Chapter 1

1 Sucedió que después de la muerte de Moisés, el siervo del EL SEÑOR, EL SEÑOR le habló a Josué el hijo de Nun, el asistente en jefe de Moisés, diciendo: **2** "Moisés, mi siervo, está muerto. Por lo tanto, levántate, cruza este Jordán, tú y todo este pueblo, a la tierra que Yo les estoy dando, al pueblo de Israel. **3** Yo les he dado cada lugar donde la planta de sus pies pisare. Te lo he dado a ti, igual que se lo prometí a Moisés. **4** Desde el desierto y el Líbano, tan lejos como el gran río Eufrates, toda la tierra de los hititas y hasta el Mar Mediterráneo, donde el sol se mete, hasta alli será tu tierra. **5** Nadie será capaz de enfrentarse delante de ti en todos los días de tu vida. Yo estaré contigo como estuve con Moisés. No te abondonaré ni te dejaré. **6** Sé fuerte y valiente. Tú harás que este pueblo herede la tierra que Yo le prometí a sus antepasados que le daría. **7** Sé fuerte y muy valiente. Sé atento en obedecer toda la ley que mi siervo Moisés te ordenó. No te desvies de ella ni a la derecha ni a la izquierda, para que tengas victoria donde quiera que vayas. **8** Hablarás siempre acerca de este libro de la ley. Pensarás en él, de día y de noche, para que puedas obedecer todo lo que está escrito en él. Entonces, serás feliz y victoioso **9** ¿No fue así que te lo ordené? ¡Sé pues fuerte y valiente! No tengas miedo. No te desanimes. EL SEÑOR tu DIOS está contigo dondequiera que vayas". **10** Entonces, Josué ordenó a los líderes del pueblo: **11** "Vayan por el campamento y ordenen al pueblo: 'Preparen provisiones porque, en tres días cruzarán este Jordán, entrarán y se adueñarán de la tierra que EL SEÑOR su DIOS les está dando para ser dueños" **12** A los rubenitas, los gaditas y a la media tribu de Manasés, Josué les dijo: **13** "Recuerden la palabra que Moisés, el siervo del SEÑOR, les ordenó cuando dijo: El SEÑOR su DIOS les está dando nuevo aliento y Él les le da esta tierra.' **14** Sus esposas, sus pequeños y sus ganados se quedarán en la tierra que Moisés les dio más allá del Jordán. Pero tus guerreros irán con tus hermanos y los ayudarán, **15** hasta que EL SEÑOR les haya dado a tus hermanos descanso, así como Él se los ha dado a ustedes. Entonces, ellos también se adueñaran de la tierra, que EL SEÑOR su DIOS, les da. Entonces ustedes regresarán a su propia tierra y la gobernarán. La tierra que Moisés, el siervo de EL SEÑOR, les dió más allá del Jordán, donde el sol sale" **16** Y le contestaron a Josué diciendo: "Todo lo que nos has ordenado, lo haremos, y dondequiera que nos envíes, iremos. **17** Te obedeceremos así como nosotros obedecimos a Moisés. Solamente que EL SEÑOR tu DIOS esté contigo, así como estuvo con Moisés. **18** Cualquiera que se rebele contra tus órdenes y desobedezca tus palabras será muerto. Solamente sé fuerte y valiente."

Joshua 1:1

SEÑOR
Este es el nombre de Dios que él reveló a su pueblo en el Viejo Testamento. Ver la página translationWord de SEÑOR sobre como traducir esto

Nun
Padre de Josué

cruza este Jordán
"Cruzar" significa "Ve a la orilla opuesta del río." TA: "Viaja desde este lado al lado opuesto del Jordán"

tú y todo este pueblo
La palabra "tú" aquí se refiere a Josué.

Yo les he dado cada lugar
Dios dando la tierra a los israelitas en el futuro se habla como si se les hubiese dado en el pasado. Esto enfatiza que Él ciertamente se la dará a ellos. TA: "Yo les daré a ustedes cada lugar"

Yo les he dado
La palabra " ustedes" se refiere a ambos Josué y la nación de Israel.

cada lugar donde la planta de tu pie pisará
Esto se refiere a todos los lugares que Josué y los israelitas viajarán cuando cruzen el río Jordán. TA: "todo lugar que vayas en esta tierra"

Joshua 1:4

Información General
El SEÑOR continúa hablándole a Josué

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tu tierra
La palabra "su" se refiere a las tribus de Israel y no solo a Josué.

pararse delante de ti
En el versículo 5, la palabra "ti" y "tu" se refiere a Josué.

No te abandonaré ni te dejaré
Las palabras äbandonar" y "dejar" básicamente significan lo mismo. El SEÑOR las combina para enfatizar que Él no hará estas cosas. TA: "Yo ciertamente me quedaré con ustedes siempre"

Joshua 1:6

Información General
El SEÑOR le da a Josué una serie de órdenes.

Sé fuerte y muy valiente
El SEÑOR le ordena a Josué a que supere sus miedos con valentía.

No te voltees de ella ni a la derecha ni a la izquierda
Esto se puede afirmar como una orden positiva. TA: "Síguelo exactamente" o "Síguelos exactamente"

tengas éxito
"Lograr tu meta" o "Alcanzar tu meta"

Joshua 1:8

Información General
El SEÑOR continúa hablándole a Josué.

Hablarás siempre
Esto significa que Josué debe hablar del libro de la ley seguidamente. La palabra "siempre" añade énfasis o intensidad.

próspero y exitoso
Estas dos palabras básicamente significan lo mismo y enfatizan gran prosperidad.

¿No fue así que te lo ordené?
Esto se refiere al SEÑOR ordenando a Josué. TA: "¡Yo te he ordenado!"

¡Sé fuerte y valiente!
El SEÑOR está ordenando a Josué.

Joshua 1:10

Vayan por el campamento y ordenen al pueblo, 'Preparen...poseer.'
Las citas incrustadas pueden ser expresadas como citas indirectas. TA: "Vayan por el campamento y ordenen al pueblo: 'Preparen provisiones para ustedes. En tres días cruzarán este Jordán, entren y posean la tierra que el SEÑOR su DIOS le está dando para poseer."

el pueblo
"El pueblo de Israel"

en tres días
Aquí Josué estaba contando el día presente como el día uno. TA: "Dos días desde hoy" o "En el día después de mañana"

cruzarán este Jordán
"cruzar" significa ir al lado opuesto del río. TA: "Ir hacia el otro lado de el río Jordán"

Joshua 1:12

Información General
Las tribus de Rubén, Gad y mitad de la tribu de Manasés eligieron establecerse al este del río Jordán.

rubenitas
Estos eran los descendientes de Rubén.

gaditas
Estos eran los descendientes de Gad.

Joshua 1:14

Información General
Josué continúa hablándole a los rubenitas, gaditas y la mitad de la tribu de Manasés.

sus pequeños
"sus niños pequeños"

más allá del Jordán
Esto se refiere al lado este del Jordán. Luego la mayoría de los Israelitas vivirían al oeste del Jordán, por eso le llamaron al lado este "más allá del Jordán." Pero en este momento estaban todos aún en el lado este. TA: "Este del río Jordán"

darle descanso a tus hermanos
Esto se refiere a Israel derrotando a todos sus enemigos residiendo en Canaán que ellos conquistarían.

ustedes...la poseerán
Esto se refiere a ellos viviendo su vida en la tierra en paz.

más allá del Jordán, donde el sol se levanta
Esto se refiere al lado este del río Jordán.

Joshua 1:16

Información General
Estos israelitas eran específicamente los rubenitas, gaditas y mitad de la tribu de Manasés que respondió a Josué.

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rebeldes contra tus órdenes y desobedecen tus palabras
Estas dos frases básicamente significan lo mismo y enfatizan que cualquier forma de desobediencia será castigada.

será puesto a muerte
Esto puede ser afirmado de forma activa. TA: "Nosotros los pondremos a muerte"

sé fuerte y valiente
Israel y Dios consideraron ambos rasgos importantes para Josué seguir como su líder.

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Chapter 2

1 Entonces Josué, hijo de Nun, envió en oculto a dos hombres de Sitim como observadores. Él les dijo: "Vayan, miren la tierra, especialmente a Jericó." Ellos salieron y llegaron a la casa de una prostituta llamada Rahab, y allí se quedaron. **2** Le dijeron al rey de Jericó: "Mira, hombres de Israel han venido a observar la tierra." **3** El rey de Jericó mando a decirle a Rahab: "Saca a los hombres que han venido a ti, que entraron a tu casa, pues han venido a observar nuestra tierra." **4** Pero la mujer se había llevado a los dos hombres y los escondio. Y la mujer dijo: "Sí; los hombres vinieron a mí, pero no sabía de donde venían. **5** Ellos se marcharon al anochecer, cuando es el momento en que las puertas de la ciudad se cierran. No sé, a dónde fueron. Tú, puedes alcanzarlos, si te apuras y vas tras ellos." **6** Pero ella los había llevado al techo y escondido con los tallos de lino que ella había tendido en el techo. **7** Así que los hombres los perseguieron en el camino que se dirige a los vados del Jordán. Y las puertas fueron cerradas tan pronto los perseguidores salieron. **8** Los hombres no se habían dormido, cuando ella subió a verlos. **9** Ella les dijo: "Yo sé que EL SEÑOR les ha dado ésta tierra y que el temor a ustedes ha venido sobre nosotros. Todos aquellos que viven en ésta, tierra serán dominados por ustedes." **10** Hemos oido, cómo EL SEÑOR secó el agua del Mar de las Cañas (Mar Rojo) para que pasaran cuando salieron de Egipto. Y oimos lo que ustedes le hicieron a los dos reyes amorreos al otro lado del Jordán, a Sehón y a Og, a quienes ustedes mataron. **11** Tan pronto nosotros oimos sobre esto, se lleno de temor nuestro corazón y nuestra valentía se acabó, pues EL SEÑOR su DIOS, ÉL es DIOS arriba en los cielos y abajo en la tierra. **12** Ahora entonces, por favor, júrenme por EL SEÑOR que, como he sido buena con ustedes, ustedes también serán buenos con la casa de mi padre. Dénme una señal segura **13** de que ustedes protegeran la vida: de mi padre, madre, hermanos, hermanas y todas sus familias, y que ustedes nos salvarán de la muerte." **14** Los hombres le repondieron: "¡Te prometemos por nuestra vida! Que si tú, no hablas sobre nuestros planes, entonces; cuando EL SEÑOR nos entregue esta tierra, nosotros seremos compasivos y fieles para con ustedes." **15** Así que ella los bajo por la ventana utilizando una cuerda. La casa en la cual ella vivía estaba hecha en los muros de la ciudad. **16** Ella les dijo: "Vayan a las montañas y escóndanse o los perseguidores los encontrarán. Escóndanse allí por tres días, hasta que los perseguidores hayan regresado. Después podrán seguir su camino." **17** Los hombres le dijeron a ella: "Nosotros no cumpliremos nuestra promesa que te dijimos" que tú, nos has hecho jurar, si tú no haces lo siguiente. **18** Cuando nosotros lleguemos a esta tierra, tú debes amarrar un pedaso de tela roja en la ventana de donde nos permitiste bajar, y tú juntaras en la casa a tu padre y madre, a tus hermanos y toda la casa de tu padre. **19** Cualquiera que salga fuera de las puertas de tu casa hacia la calle, moriran por su propia desición y nosotros no seremos culpables. Pero si una mano es puesta sobre cualquiera de los de tu casa, nosoros seremos muertos por no cumplir nuestra promesa. **20** Pero si ustedes hablan sobre nuestros planes, nosotros no seremos culpables del juramento que nos pediste hacer." **21** Rahab respondió: "Que lo que hayas dicho se cumpla." Ella los despidió y se marcharon. Entonces ella amarro un pedazo de tela rojo en la ventana. **22** Ellos se marcharon hacia las montañas y se quedaron allí por tres días hasta que los perseguidores regresaron. Los perseguidores buscaron por todos lados del camino y no encontraron nada. **23** Los dos hombres bajaron de la montaña y regresaron con Josué, hijo de Nun, y le contaron todo lo que les había sucedido. **24** Y le dijeron a Josué: "Ciertamente EL SEÑOR nos ha dado esta tierra. Todos los habitantes de la tierra están temerosos a causa nuestra."

Joshua 2:1

Nun
Este es el padre de Josué.

Sitim
Este es el nombre de un lugar al este del Río Jordán. Significa "árboles de Acacia"

como espías
Estos hombres debían visitar el lugar para adquirir información de cómo Israel podía conquistar esa tierra.

Joshua 2:4

Información general:
Rahab, la prostituta protege a los dos espías israelitas del peligro.

Pero la mujer había tomado a los dos hombres y los había escondido
Esto sucedió antes de que el mensajero del rey hablara con ella.

la mujer
Esto se refiere a Rahab, la prostituta

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anochecer
Este es el momento del día cuando se cambia a la oscuridad de la noche.

Joshua 2:6

Pero ella los había llevado al techo
Esto es información de fondo y explica cómo ella había escondido a los hombres 2:4 (Ver: escribiendo_trasfondo)

el techo
El techo era plano y fuerte para así poder caminar sobre y alrededor de él.

lino
una planta fibrosa que se usa para hacer vestimenta

los hombres los persiguieron
Los hombres persiguieron a los espías por lo que Rahab le había dicho en 2:4

vados
parte del río donde el agua es lo suficientemente llana para atravesar al otro lado caminando

Joshua 2:8

no se ha recostado
Esto se refiere a ir a dormir para la noche.

Yo sé que El Señor les ha dado la tierra
La palabra "les" se refiere a los israelitas.

temor de ti ha venido sobre nosotros
"temor se puede expresar de otra manera. TA: "estamos temerosos de ti"

se derretirán delante de ustedes
Esto compara a los temerosos con hielo derritiéndose y alejándose. Posibles significados son 1)ellos serän débiles en la presencia de los israelitas o 2)ellos serán esparcidos. TA: "Ellos estarán tan temerosos que ellos no te resistirán".

Joshua 2:10

Información general:
Rahab continúa hablando a los espías israelitas.

El Mar de Cañas
Este es otro nombre para el Mar Rojo.

Sehón...Og
Estos son los nombres de los Reyes de los Amorreos.

nuestros corazones se derritieron y ya no había valentía en ninguno.
Estas dos frases comparten significados similares, combinados para enfatizar. La frases"nuestros corazones derretidos" compara los corazones de los temerosos de la gente de Jericó al hielo derretido que se aleja.

Joshua 2:12

Información general:
Rahab continúa hablando con los espías israelitas.

por favor, júrenme ...Dénme una señal segura
Estos son afirmaciones similares de Rahab buscando apoyo de los espías israelitas.

Yo he sido bondadosa con ustedes
La palabra "ustedes"se refiere a los dos espías.

Guarden nuestras vidas... sálvenos de la muerte
es una manera cordial de decirles "no nos maten"

Joshua 2:14

Información general:
Los espías israelitas hacen la promesa que había pedido Rahab en 2:12

Nuestras vidas por las suyas
En otras palabras es como decir"Si nosotros morimos, ustedes morirán. Si nosotros vivimos, ustedes vivirán."

Joshua 2:15

Información general:
Los espías israelitas continúan hablando con Rahab.

si ustedes no hacen esto
Esto expresa una condición para la promesa que los espías habían hecho a Rahab. La palabra "esto", se refiere a "" amarrar una soga escarlata en la ventana" en 2:18

Joshua 2:18

Oración de enlace:
Los espías israelitas clarificaron la condición que ellos habían expresado en 2:15.

Información general:
Los espías israelitas continúan hablando a Rahab.

Cualquiera que salga fuera de las puertas de tu casa
Esta frase expresa una condición, creando una situación hipotética.

sangre estará sobre sus propias cabezas
Esto significa "que su muerte será su propia culpa."

Estaremos sin culpa
"nosotros seremos inocentes"

si una mano es puesta sobre
"si causamos heridas" :

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Joshua 2:20

Información general:
Los dos espías israelitas continúan hablando a Rahab sobre su promesa hacia ella.

Información general:
Los espías requieren de Rahab que se mantenga silente acerca de su visita de lo contrario ellos estarían libres del acuerdo de proteger la familia de ella.

si tu hablas
"Tu" se refiere a Rahab.

Que lo que tu digas se haga
Rahab accede a los términos de ellos sobre el acuerdo de proteger a su familia.

Joshua 2:22

Información general:
Los dos espías israelitas salen de Jericó.

Sus perseguidores regresaron
"sus perseguidores regresaron a la ciudad, a Jericó."

y encontraron nada
Esto se refiere a los hombres que no están encontrando a los espías.

Joshua 2:23

Los dos hombres regresaron
Los dos hombres regresaron al campamento de los israelitas.

regresaron y cruzaron y regresaron
Estas son expresiones similares refiriéndose a regresar a donde los israelitas estaban acampados.

cruzar
"cruzar" significa ir al lado opuesto de la ribera del río. TA: "viajó desde este lado al lado opuesto del Río Jordán.

Nun
Esto es un nombre masculino; el padre de Josué.

todo lo que le había ocurrido a ellos
"todo lo que los hombres habían experimentado y visto."

nosotros
Esta palabra, "nosotros", se refiere a Israel.

habitantes de la tierra están derritiéndose
La gente de la tierra hacia Israel son como una sustancia que se derrite en la presencia del calor.

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Chapter 3

1 Josué se levantó temprano en la mañana y salieron de Sitím. Fueron al Río Jordán, él y todo el pueblo de Israel, y acamparon ahí antes de cruzar el río. **2** Después de tres días, los oficiales recorrieron el campamento; **3** le pidieron a la gente: "Cuando vean el arca del pacto del SEÑOR su DIOS, y los sacerdotes de los levitas cargándola, deben seguirla. **4** Debe haber un espacio entre ustedes y ella de noventa metros. No se le acerquen a ella, para que puedan ver hacia donde ir, ya que no conocen este camino." **5** Josué le dijo a la gente: ''Conságrense ustedes mismos mañana, porque EL SEÑOR va a hacer maravillas entre ustedes.'' **6** Luego Josué le dijo a los sacerdotes: ''Sostengan el arca del pacto, y pasen delante de la gente.'' Así que sostuvieron el arca del pacto y fueron delante de la gente. **7** El SEÑOR le dijo a Josué: ''Este día te haré un gran hombre a los ojos de Israel. Sabrán que así como estuve con Moisés, así también estaré contigo. **8** Tú ordenarás a los sacerdotes que llevan el arca del pacto: 'Cuando hayan llegado a la orilla de las aguas del Jordán --deben mantenerse firmes en el Río Jordán--" **9** Entonces Josué le dijo a la gente de Israel: ''Vengan aquí, y esuchen las palabras del SEÑOR su DIOS. **10** Despues de ésto sabrán que EL DIOS viviente está entre ustedes y sacarán de adelante de ustedes a los cananeos, los hititas, los heveos, los ferezeos, los gergeseos, los amorreos y los jebuseos. **11** ¡Mira! El arca del pacto del Señor de toda la tierra, cruzará al otro lado delante de ustedes en el Jordán. **12** Ahora escojan doce hombres de las tribus de Israel, uno de cada una. **13** Cuando la planta de los pies de los sacerdotes que cargan el arca del SEÑOR de toda la tierra, toque las aguas del Jordán, las aguas del Jordán van a ser detenidas, su corriente de arriba se detendrá y se pararán en seco y las aguas de abajo del río también detendra su corriente **14** Entonces, cuando la gente fue a cruzar el Jordán, los sacerdotes que cargaban el arca del pacto fueron delante de la gente. **15** Despues de que aquellos que cargaban el arca llegaron al Jordán, y sus pies estuvieron mojados a la orilla del agua (ahora el Jordán se desborda de sus cauces a lo largo del tiempo de cosecha), **16** las aguas que corren desde río arriba se levantaron en un muro de agua. El agua dejó de correr desde una gran distancia desde Adán, la cuidad que está junto a Saretán, bajando hasta el mar de Néguev, el Mar Salado. Y la gente cruzó hacia el otro lado cerca Jericó. **17** Los sacerdotes que cargaban el arca del pacto del SEÑOR, se pararon en tierra seca en el medio del Jordán hasta que toda la gente de Israel cruzó al otro lado.

Joshua 3:1

se levantó
La frase "se levantó" significa "despertarse"

Sitím
Un lugar en la tierra de Moab, al oeste del Río Jordán donde los israelitas acamparon antes de entrar en la tierra prometidad, Canaán.

Joshua 3:2

oficiales
Estos son personas con una posición de mando o autoridad.

gente
Esta es la nación de Israel.

dos mil codos
"2,000 codos". La palabra "codos"es una medidda igualando la distancia desde el codo hasta la punta del dedo. (Ver: traduce _bdistancia y traduce_números)

Joshua 3:5

conságrense ustedes
Esto se refiere a una preparación especial de ser religiosamente limpio ante el SEÑOR.

el SEÑOR va a hacer maravillas
EL SEÑOR estará haciendo milagros para que todos vean y experimenten.

Tomen el arca
Esto se está refiriendo a los levitas levantando el arca con el propósito de cargarla de un lugar a otro.

Joshua 3:7

Información General:
EL SEÑOR dice a Josué lo que los sacerdotes harán.

Yo haré de ti un gran hombre
EL SEÑOR honrará a Josué delante de todo Israel.

ojos de todo Israel
Esto se refiere a que todo Israel verá este suceso.

borde de las aguas del Jordán
Josué se acercará al borde del Río Jordán.

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Joshua 3:9

Información General:
Josué le dice a Israel lo que el SEÑOR esta pronto a hacer

sacarán de delante de ustedes
El SEÑOR forzará a otra gente viviendo en la tierra a irse o ser asesinado. .

cruza al otro lado
"cruza al otro lado"significa ir al lado opuesto de la orilla del río. Traducción Alterna: "viajará de este lado al lado opuesto"

Joshua 3:12

Información General:
Josué continúa diciéndole a Israel del milagro que el SEÑOR hará.

Información General:
Así como los padres de Israel experimentaron cruzando el Mar Rojo, estas personas experimentarán cruzando el río Jordán en tierra seca.

la planta de los pies
Esto se refiere a la parte de abajo del pie.

río arriba
Esta palabra se refiere a la dirección que las aguas del Río Jordán fluyen hacia Israel.

pararse en seco
El agua se quedará en un lugar. No fluirá alrededor de los sacerdotes.

Joshua 3:14

arca del pacto
La palabra "arca" aquí se refiere cofre que contiene las tablas de piedra.

orilla del agua
Esto puede referirse a la superficie del agua como también a la orilla donde el agua fluye a tierra seca.

ahora el Jordán se desborda todas sus orillas a través del tiempo de la cosecha.
Esta es información de trasfondo y enfatiza la escala de lo que el SEÑOR está haciendo. (Ver: escritura_trasfondo)

Joshua 3:17

Información General:
El milagroso Río Jordán continúa cruzando.

el Jordán
Esto se refiere al lecho del Río Jordán.

cruzó al otro lado
Esta frase significa ir al la orilla opuesta del río. Traducción Alterna: "viajó de este lado al otro lado"

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Chapter 4

1 Cuando todas las personas cruzaron el Jordán, EL SEÑOR le dijo a Josué: **2** "Elije doce hombres de entre el pueblo, un hombre de cada tribu. **3** Dales este mandamiento: "Toma doce piedras del centro del Jordán, donde los sacerdotes están parados en el suelo seco, y llévalas contigo, y ponlas en el lugar donde pasarán la noche." **4** Luego, Josué llamó a los doce hombres que había seleccionado de las tribus de Israel, uno de cada tribu. **5** Josué les dijo: "Pasen delante del arca del SEÑOR su DIOS al centro del Jordán. Cada uno de ustedes levantará una piedra en su hombro, según el número de las tribus de las personas de Israel. **6** Esto servirá de señal, para cuando sus hijos les pregunten en los días que vendrán: '¿Qué significan estas piedras para ti?' **7** Entonces le dirás a ellos: 'Las aguas del Jordán fueron divididas ante el arca del pacto del SEÑOR. Cuando esta pasó sobre el Jordán, las aguas del Jordán fueron divididas. Así que estas piedras serán un altar a las personas de Israel para siempre". **8** El pueblo de Israel hicieron como Josué les mandó, y ellos recogieron doce piedras del centro del Jordán, como EL SEÑOR le dijo a Josué. Ellos colocaron las piedras de acuerdo al numero de las tribus del pueblo de Israel. Llevaron las piedras con ellos al lugar donde acamparon y las dejaron ahí. **9** Luego Josué colocó doce piedras en el centro del Jordán, en el lugar donde los pies de los sacerdotes que cargaron el arca del pacto se pararon. Y este altar está allí hasta el día de hoy. **10** Los sacerdotes que cargaron el arca se parararon en el centro del Jordán hasta que todo lo que EL SEÑOR ordenó a Josué decir al pueblo fue completado, según todo lo que Moisés le ordenó a Josué. Las personas se apresuraron y cruzaron. **11** Cuando toda la gente terminó de cruzar, el arca del SEÑOR y los sacerdotes cruzaron delante del pueblo. **12** La tribu de Rubén, la tribu de Gad, y la media tribu de Manasés pasaron delante del pueblo de Israel formados como un ejercito, así como Moisés les dijo. **13** Cerca de cuarenta mil hombres equipados para la guerra, pasaron ante EL SEÑOR para la batalla en los llanos de Jericó. **14** En ese día EL SEÑOR hizo a Josué poderoso ante todos los ojos de todo Israel. Ellos lo respetaron, así como respetaron a Moisés- todos sus días. **15** Luego EL SEÑOR habló a Josué: **16** "Ordena a los sacerdotes que cargan el arca del testimonio que salgan fuera del Jordán." **17** Así que, Josué ordenó a los sacerdotes: "Salgan afuera del Jordán.'' **18** Cuando los sacerdotes que cargaban el arca del pacto del SEÑOR salieron del centro del Jordán, y sus pies tocaron el suelo seco, entonces las aguas del Jordán volvieron a fluir como fue cuatro días antes. **19** Las personas salieron del Jordán en el día diez del primer mes. Se quedaron en Gilgal, al este de Jericó. **20** Las doce piedras que sacaron del Jordán, Josué las colocó en Gilgal. **21** Él le dijo al pueblo de Israel: "Cuando sus descendientes pregunten a sus padres en los tiempos por venir: '¿Qué son estas piedras? **22** Dile a tus hijos: "Aquí es donde Israel cruzó el Jordán en suelo seco." **23** El SEÑOR tu DIOS secó las aguas del Jordán para ti, hasta que tú cruzaras, así como ELSEÑOR tu DIOS le hizo al Mar de las Cañas (Mar Rojo), el cual Él secó por nosotros hasta que lo pasamos, **24** de manera que, todas las personas de la tierra sepan que la mano del SEÑOR es poderosa, y que ustedes honrarán al SEÑOR DIOS de ustedes por siempre."

Joshua 4:1

Información General
Aunque el SENOR le estaba hablando directamente a Josué, todas las ocurrencias incluían a Israel.

cruzaron
Las palabras "cruzaron"" se refieren a ir al lado opuesto del río.AT:"cruzaron"

el Jordán
el río Jordán

Dales este mandato: "....."
La cita entre comillas se puede declarar como una cita indirecta. AT: "Dale este mandato a que escogan doce piedras del medio del Jordán, donde se están parando en tierra seca, y tráiganlas con ustedes y pónganlas en el sitio donde van a pasar la noche"

Joshua 4:4

Información General
Josué le dice a los doce hombres lo que van hacer

dentro del medio del Jordán. Cada uno de ustedes levantará una piedra sobre su hombro
Cada uno de los doce hombres tenían que escojer una piedra grande del río Jordán y llevarla al otro lado para edificar un monumento.

Joshua 4:6

Información general
Josué le dice a Israel lo que significa la pila de doce piedras.

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Las aguas del Jordán fueron cortadas ante el arca del pacto del SEÑOR
Esto puede ser dicho en una forma activa AT:''El SEÑOR cortó las aguas del Jordán ante el arca de su pacto"

las aguas del Jordán fueron cortadas ante el arca
El río Jordan fue impedido, por Dios, que fluyése hasta el arca que era transportado por los sacerdotes.

las aguas del Jordán fueron cortadas
El agua que fluía por el río Jordán cesó ante el arca para que todos, incluyendo el arca, viajara sobre el lecho seco del río.

Joshua 4:8

Información general
Josué e Israel continuaron haciendo como el SEÑOR le ordenaba.

ellos recogieron doce piedras del centro del Jordán
Esto se refiere a los doce hombres recogiendo piedras del centro del río Jordán

Entonces Josué colocó doce piedras en el centro del Jordán
Estas eran doce piedras adicionales, no eran las doce piedras que los doce hombres cargaron desde el cauce del río.

El monumento está ahí hasta el día de hoy
Esto quiere decir que el monumento estaba allí hasta el día en que el autor de este libro lo escribió.

Joshua 4:10

el Jordán
Esto se refiere al Río Jordán.

la gente
Esto se refiere a la nación de Israel. (Ver:

cruzaron
Esto significa cruzar al lado opuesto del río. AT: "viajar de un lado al lado opuesto"

delante de las personas
Esto se refiere a estar delante de las personas o a la vista de todas las personas. Todas las personas vieron el arca del SENOR siendo llevada por los sacerdotes.

Joshua 4:12

La tribu de Rubén, la tribu de Gad, y la media tribu de Manasés pasaron delante de las personas de Israel formados como una multitud de soldados
Estos eran los soldados de las 3 tribus que estaban cumpliendo su obligación de conducir a los israelitas a la batalla por haberse situado en la parte este del río Jordán.

así como
la palabra "ellos" se refiere a las personas de Israel

Ellos honraron a Moisés
Esto se refiere no solamente a honrar sino a someterse a sus mandamientos y a tratarlo como el comandante del ejército según siguieron a Moisés.

Joshua 4:15

Información general
EL SEÑOR le dice a Josué que haga que los sacerdotes salgan del Río Jordán.

Joshua 4:17

Información general:
El autor estaba aclarando que salir del Río Jordán no era diferente a salir del Mar Rojo para la generación anterior.

aguas del Jordán regresaron a su lugar y se desbordaron sus bancos
El Río Jordán estaba desbordando sus bancos e inundando la zona antes y después de Israel haber pasado por tierra seca.

cuatro días
"4 días"

Joshua 4:19

salieron del Jordán
Esto se refiere a cuando Israel cruzó el Jordán en tierra seca.

en el día diez del primer mes
Este es el primer mes del calendario hebreo. El día diez está cerca del fin de marzo en los calendarios occidentales

Las doce piedras que sacaron del Jordán
Cada tribu debería sacar una piedra del río Jordán para que Josué pudiera construir un monumento en memoria del evento del cruce.

Joshua 4:22

Información general:
Josué continúa recordándole al pueblo el propósito de la pila de piedras.

Dile a tus hijos
Era para que Israel le enseñará a sus hijos acerca de los milagros de Dios para que ellos honraran al SEÑOR para siempre.

la mano del SEÑOR es poderosa
Esto se refiere al poder del SEÑOR que es fuerte. AT: "EL SEÑOR es poderoso"

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Chapter 5

1 Cuando todos los reyes de los amorreos del lado occidental del Río Jordán y todos los reyes de los cananeos quienes habitaban en la costa del Mar Mediterráneo escucharon que EL SEÑOR había secado las aguas del Río Jordán hasta que el pueblo de Israel hubo cruzado al otro lado, sus corazones se llenaron de temor y ya no tenian deseos de pelear, por causa del pueblo de Israel. **2** En ese tiempo EL SEÑOR le dijo a Josué: "Haz cuchillos de piedra y circuncida a todos los hombres de Israel." **3** Entonces Josué hizo cuchillos de piedra y circuncidó a todos los hombres de Israel en la colina de Aralot. **4** Este es el motivo por el cual Josué los circuncidó: todos los varones que habían salido de Egipto, habían muerto en el desierto después de salir de Egipto. **5** A pesar de que todos los hombres que salieron de Egipto eran circuncidados, ninguno de los niños nacidos en el desierto habían sido circuncidados. **6** pueblo de Israel caminó en el desierto por cuarenta años hasta que toda la gente, es decir, todos los guerreros quienes habían salido de Egipto murieron, porque no obedecieron la voz del SEÑOR. EL SEÑOR juró que no les dejaría ver la tierra que les juró darle a sus antepasados, tierra abundante en leche y miel. **7** Los hijos de ellos, fueron los que EL SEÑOR puso en su lugar, los que Josué circuncidó, porque no habían sido circuncidados en el camino. **8** Cuando fueron todos circuncidados, se quedaron todos en el campamento hasta que todos sanaron. **9** Y EL SEÑOR le dijo a Josué: "En este día YO he quitado la desgracia de Egipto que había sobre ustedes." Así es que el nombre de ese lugar es llamado Gilgal hasta hoy día. **10** El pueblo de Israel acampó en Gilgal. Celebraron la Pascua el día catorce del mes, por la tarde, mientras acampaban en la llanos de Jericó. **11** El día después de la Pascua, ese mismo día, comieron de los productos de la tierra, pan sin levadura, y cereal tostado. **12** El maná acabo ese mismo día, después de comer de lo que la tierra producía. Ya no había más maná para la gente de Israel, pero ese año comieron lo que la tierra de Canaán producía. **13** Cuando Josué estaba cerca de Jericó, él levantó sus ojos y miró, y vio a un hombre que estaba de pie enfrente de él; con su espada agarrada en su mano. Josué fue a él y le dijo: "¿Estás con nosotros o con nuestros enemigos?" **14** Él le contestó: "De ninguno. YO SOY el comandante del ejército del SEÑOR. Por eso he venido." Entonces Josué se acosto con la cabeza hacia la tierra ante ÉL con reverencia y le dijo: "¿Tiene algo que mandarme?", soy su siervo **15** El jefedel ejército del SEÑOR le dijo a Josué: "Quita las sandalias de tus pies, porque el lugar que estás pisando, es santo." Y así lo hizo Josué.

Joshua 5:1

sus corazones se derritieron, y ya no había ningún espíritu en ellos
Estas dos frases básicamente significan lo mismo y enfatiza la intensidad de sus miedos.

sus corazones se derritieron
Aquí "corazón" se refiere a su valentía. Ellos tenían tanto miedo que era como si su valentía se derritiera como la cera en un fuego. TA: "perdieron toda su valentía."

ya no había ningún espíritu en ellos
Aquí "espíritu" se refiere a su voluntad para pelear. TA: "ellos ya no tenían voluntad para pelear."

Joshua 5:2

Josué hizo cuchillos de piedra y circuncidó a todos los varones
Había sobre 600,000 varones, así que se entiente que a pesar de que Josué estaba a cargo de esta tarea, muchas otras personas lo ayudaron. Si esto confundiría a tus lectores, puede ser que quiera hacer esto explícito. TA: "Josué y los Israelitas hicieron para ellos mismos cuchillos de piedra y circuncidaron a todos los varones."

colina de Aralot
Esto es un nombre de un lugar que conmemora a Israel rededicándose a ellos mismos al SEÑOR. Significa "la colina de los prepucios."

Joshua 5:4

Información general:
La razón por lo cual todos los varones de Israel debían ser circuncidados es explicada.

los guerreros
los hombres que eran lo suficientemente mayores para ser soldados.

Joshua 5:6

obedecieron la voz del SEÑOR
Aquí "voz" se refiere a las cosas que el SEÑOR habló. TA: "obedecieron las cosas que el SEÑOR les ordenó"

tierra que fluye leche y miel
Dios habló de la tierra siendo esta buena para los animales y plantas como si la leche y miel de esos

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animales y plantas estuviera fluyendo por esa tierra. TA: "una tierra que es exelente para criar ganado y cosechar de cultivos."

Joshua 5:8

En este día Yo he quitado la desgracia de Egipto de ustedes
Se habla de la desgracia como si fuera una piedra gigante que bloqueara el camino. Aquí "quitado" se refiere a "removido". TA: "Este día he removido la desgracia de Egipto de ti" o "Ustedes eran desgraciados cuando eran esclavos en Egipto. Pero, hoy Yo les he causado que ya no sean más desgraciados"

Joshua 5:10

el día catorce del mes
Esto es a finales de marzo en el calendario occidental. TA: "el día catorce del primes mes"

Joshua 5:13

él levantó sus ojos
Aquí mirando hacia arriba es como si Josué literalmente levantara sus ojos en sus manos. Esta frase significa "él miró hacia arriba."

miró para arriba
la frase "miró para arriba" nos alerta de prestar atención especial a la nueva información. Tu lenguaje puede tener una manera de hacer esto.

con su espada desenvainada en su mano
Aquí las palabras "su" y "su" se refiere al hombre que estaba parado frente a Josué.

Joshua 5:14

Él le contestó
La palabra "Él" se refiere al hombre que Josué vio.

Ninguno
Este es el comienzo de la respuesta del hombre a la pregunta de Josué: "¿Estás con nosotros o con nuestros enemigos?" Esta respuesta corta puede ser clarificada. TA: "No soy ni para ti, ni para tus enemigos."

Josué se postró boca abajo en tierra y adoró
Esto era un acto de adoración.

Quítate tus sandalias de tus pies
Esto era un acto de reverencia.

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Chapter 6

1 Ahora, todas las entradas de Jericó estaban cerradas por motivo del ejército israelita. Nadie salía y nadie entraba. **2** EL SEÑOR le dijo a Josué: "Date cuenta, te he entregado Jericó en tus manos, su rey y sus soldados guerreros". **3** Tienen que marchar alrededor de la ciudad, todos los hombres de guerra irán alrededor de la ciudad cada día. Deben hacer esto por seis días. **4** Siete sacerdotes deben cargar siete trompetas de cuernos de carnero delante del arca. En el séptimo día, marcharán alrededor de la ciudad siete veces, y los sacerdotes deben hacer sonar las trompetas. **5** Ellos deben dar un sonido largo con los cuernos de carnero, y cuando escuchen el sonido de la trompeta toda la gente gritarán con mucha fuerza, y la pared de la ciudad caerá. Los hijos de Israel atacarán, cada uno caminando de frente." **6** Entonces Josué hijo de Nun, llamó a los sacerdotes y les dijo: "Carguen el arca del pacto, y dejen a siete sacerdotes cargar siete trompetas de cuernos de carnero delante del arca del SEÑOR." **7** Y le dijo al pueblo: "Vayan y marchen alrededor de la ciudad, y los hombres de guerra irán delante del arca del SEÑOR." **8** Tal como Josué le había dicho al pueblo, los siete sacerdotes cargaron las siete trompetas de cuernos de carnero delante del SEÑOR. Según caminaban sonaban las trompetas. El arca del pacto del SEÑOR iba detrás de ellos. **9** Hombres de guerra caminaban delante de los sacerdotes, y ellos hacían sonar sus trompetas, y también detrás del arca caminaban los sacerdotes sonando sus trompetas continuamente. **10** Pero Josué ordenó al pueblo, diciéndole: "Marchen en silencio, hasta el día que yo les diga que griten. Solo entonces deben gritar." **11** Así Josué hizo que el arca del SEÑOR fuera alrededor de la ciudad una vez ese día. Luego entraron a su campamento y pasaron la noche allí. **12** Entonces Josué se levantó temprano en la mañana y los sacerdotes cargaron el arca del SEÑOR. **13** Y los siete sacerdotes que cargaban las siete trompetas de cuernos de carnero delante del arca del SEÑOR, y que caminaban firmemente, iban sonando sus trompetas. Los soldados guerreros iban delante de ellos, los demas caminaba detrás del arca del SEÑOR, y las trompetas sonaban continuamente. **14** El segundo día marcharon alrededor de la ciudad una vez y regresaron al campamento. Ellos hicieron esto durante seis días. **15** Y fue en el séptimo día que se levantaron al salir del sol, y marcharon alrededor de la ciudad como lo hicieron antes, pero esta vez lo hicieron siete veces. Fue en este día que marcharon alrededor de la ciudad siete veces. **16** Fue en el séptimo día, cuando los sacerdotes sonaron sus trompetas, que Josué le mando al pueblo diciendo: "¡Griten!, Porque EL SEÑOR les ha entregado la ciudad." **17** EL SEÑOR ordenó, que toda la ciudad y lo que hay en ella, será destruido. Solamente vivirá Rahab la prostituta --ella y todos los que estén con ella en su casa-- porque ella escondió los hombres que envíamos. **18** Pero ustedes, estén atentos de las cosas que son separadas, para la destrucción, no tomen ninguna de ellas. Si lo hacen, traeran la maldición y desgracia al campamento de Israel entonces debe ser destruido. **19** Toda la plata, el oro y las cosas hechas de bronce y hierro serán separadas para EL SEÑOR. Estos deben ir a la tesorería del SEÑOR." **20** Cuando el pueblo oyó el sonido de la trompeta, gritaron todos juntos y la barda cayó y ellos entraron a la ciudad, cada uno camino directo hacia el frente. Y se apoderaron de la ciudad. **21** Destruyeron completamente todo lo que estaba en la ciudad con la de espada --hombre y mujer, joven y anciano, bueyes, ovejas y burros. **22** Luego Josué le dijo a los dos hombres que habían observado la tierra: "Vayan a la casa de la prostituta. Saquen a la mujer y a todos los que estén con ella, como ustedes lo prometieron" **23** Así que los jóvenes que habían observado la tierra entraron y sacaron a Rahab. Ellos sacaron a su padre, madre, hermanos y a todos los parientes que estaban con ella. Los llevaron a un lugar fuera del campamento de Israel. **24** Y quemaron la ciudad y todo lo que había en ella. Solamente la plata, el oro y las vasijas de bronce y hierro se guardaron en la tesorería de la casa del SEÑOR. **25** Y Josué permitió que Rahab la prostituta, la casa de su padre y todo lo que estaba con ella, vivieran. Su desendencia vive en Israel hasta el día de hoy, porque ella escondió a los hombres que Josué mandó a obsrvar en Jericó. **26** Entonces Josué les ordenó en ese momento con un juramento y dijo: "Maldito delante de DIOS el hombre que vuelva a contruir esta ciudad de Jericó. Su primer hijo sea hechado en los cimientos y su hijo menor morirá a las puertas." **27** Y EL SEÑOR estaba con Josué y su nombre se conoció por la tierra.

Joshua 6:1

porque las puertas de Jericó eran cerradas y aseguradas.

Ahora
Esta palabra es usada aquí para marcar una pausa en la historia principal. Aquí el narrador nos dice

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He entregado a Jericó en sus manos, la de los reyes y en las de sus soldados adiestrados.
El Señor le está diciendo a Josué que el seguramente hará esto diciendo que él ya lo ha hecho.

en sus manos
Esto significa "en su control"

Joshua 6:3

Oración de enlace:
Dios continua diciéndole a Josué lo que el pueblo debe hacer.

Ustedes harán esto por seis días.
"Ustedes harán esto una vez por seis días"

Siete sacerdotes deben cargar siete trompetas de cuernos de carneros frente al arca.
Los siete sacerdotes marcharán al frente de los otros sacerdotes que están cargando el arca y marchando alrededor de la ciudad.

Joshua 6:5

Oración de Enlace:
Dios continua diciéndole a Josué lo que el pueblo debe hacer.

Ellos deben dar un sonido largo con el cuerno de carneros... de la trompeta
La palabra "ellos" se refiere a los siete sacerdotes. Los "cuernos de carnero" y la "trompeta" se refiere a las trompetas de los cuernos de carnero que los sacerdotes estaban soplando en 6:3.

Los muros de la ciudad.
"los muros de fuera de la ciudad" o "los muros que rodean la ciudad"

Joshua 6:6

Nun
Este es el padre de Josué.

Tomen el arca del convenio
"Levanten el arca del convenio"

Joshua 6:8

Ante el Señor
Posibles significados son 1) "en obediencia al Señor" o 2) " en frente del arca del Señor"

Ellos daban un sonido largo en las trompetas.
"Ellos sonaban las trompetas ruidosamente"(fuertemente) o "los sacerdotes soplaban en las trompetas de los cuernos de carneros"

El arca del convenio de del Señor seguía después de ellos
Esto puede ser establecido claramente que había personas cargando el arca. TA: "Los sacerdotes que estaban cargando el arca del convenio del Señor seguían después de ellos"

Joshua 6:10

Ningun sonido debe salir de sus bocas
El sonido que sale de la boca de alguien se refiere a las personas hablando o gritando. TA: "No griten o hablen"

Pero Josué ordenó al pueblo
Josué le ordenó al pueblo antes de que comenzaran a caminar alrededor de la ciudad. TA: "Josué ha ordenado al pueblo"

Joshua 6:12

siete sacerdotes... siete trompetas
"7 sacerdotes... 7 trompetas"

soplar las trompetas
Esto significa que ellos soplaban en las trompetas, causando que hicieran sonidos altos,(fuertes) muchas veces. TA: "continuamente sonaban las trompetas ruidosamente" o "soplaban las trompetas del cuerno de carnero continuamente"

el segundo día
el próximo día

Ellos hicieron esto
Israel marchó alrededor de Jericó una vez cada día.

seis días
"6 días"

Joshua 6:15

El pueblo
Esto se refiere al pueblo de Israel.

dar soplido con la trompeta
"sonar la trompeta fuertemente" o "soplar" en las trompetas de cuernos de carnero"

El Señor te ha dado
Josué esta diciendo que el Señor definitivamente les dará la ciudad diciendo que Él ya se las ha dado.

Ha dado
La palabra "ustedes" se refiere a toda la nación de Israel.

Joshua 6:17

Oración de Enlace:
Josué continúa hablando al pueblo de Israel.

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La ciudad y todo lo que hay en ella será separado al Señor para destrucción
Esto se puede establecer con una forma activa. TA: "Ustedes deben separar la ciudad y todo lo que en ella hay para destrucción" o "Ustedes deben separar para el Señor la ciudad y todo lo que esté en ella destruyéndolo"

estén en guardia sobre tomar las cosas
Ser cuidadosos es dicho como si ellos fueran guardas de si mismos. " Ser cuidadosos ede que no tomen las cosas"

Ustedes traerán problemas en eso
Haciéndo algo que hace que cosas malas pasen a la ciudad es dicho como traer problemas a ella. TA: "ustedes causarán que cosas malas les pasen"

el tesoro del Señor
una colección de cosas sean separadas para la adoración al Señor

Joshua 6:20

el pueblo dió un gran grito
"el pueblo de Israel gritó"

sonaron las trompetas
"sonaron las trompetas altamente" o "soplaron las trompetas de cuernos de carnero"

por el filo de la espada
a pesar de que algunas de las personas del pueblo de Israel usaron espadas, esto se puede referir a un ataque violento o batalla en general. TA: "con sus espadas filosas" o "en batalla"

Joshua 6:23

Ellos quemaron la ciudad
La palabra "ellos" se refiere a los soldados israelitas. No se refiere solo a los dos jóvenes que llevaron a Rahab y su familia fuera de la ciudad.

Joshua 6:25

Ella vive en Israel
La palabra "ella" se refiere a Rahab y representa a sus descendientes. TA: "Sus descendientes viven en Israel"

hasta este día
"ahora" o "hasta hoy." Los descendientes de Rahab aún viven en Israel mientras el escritor escribe esta historia.

Joshua 6:26

Maldito sea el hombre ante la vista del SEÑOR que reconstruya
Ser maldecido en la vista del SEÑOR representa ser maldecido por el SEÑOR. TA: "Que el SEÑOR maldiga el hombre que reconstruya"

Porque a costa de su primer hijo, pondrá el fundamento
La consecuencia de que un hombre ponga nuevos fundamentos es que su primer hijo morirá. De esto se habla como si fuera un costo que el hombre pagaría. TA: "Si el pusiera los fundamentos, él perderá su primer hijo" o "Si el pone los fundamentos, su primer hijo morirá"

a costa de su hijo más joven, pondrá las puertas.
La consecuencia de que un hombre ponga puertas nuevas es que su hijo más joven morirá. De esto se habla como si fuera un costo que el hombre pagaría. TA: "Si el pone sus puertas, perderá a su hijo más joven" o "Si pone sus puertas, su hijo más joven morirá"

su fama se esparció por la tierra
Esto se refiere a la fama de Josué, no al SEÑOR. Ser conocido entre el pueblo a través de la tierra es dicho como si su fama se esparciera. AT:"Josué se volvió famoso a través de la tierra" o el pueblo a través de la tierra aprendió sobre Josué"

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Chapter 7

1 Pero los Israelitas obraron deshonestamente respecto a las cosas que se habían apartado para la destrucción. Acán, hijo de Carmi, hijo de Zabdi, hijo de Zera, de la tribu de Judá, tomaron cosas que estaban apartadas para la destrucción, y EL SEÑOR se enojó en contra del pueblo de Israel. **2** Josué envió hombres desde Jericó a Hai, que está cerca de Bet Avén al este de Betel. Él les dijo: "Vayan y miren la tierra". Así que los hombres fueron y miraron Hai. **3** Cuando ellos regresaron a donde Josué, le dijeron: "No envíes a todo el pueblo para Hai. Envía solo dosmil o tresmil hombres para que vayan y ataquen a Hai. No hagas que trabajen todos en la batalla, porque ellos son pocos en número." **4** Así que sólo cerca de tres mil hombres fueron del ejército, pero estos huyeron de los hombres de Hai. **5** Porque los hombres de Hai mataron como a treinta y seis hombres de guerra mientras los perseguían hasta la puerta de la ciudad, tan lejos como las canteras y los mataron mientras bajaban la colina. Y el pueblo tuvo temor en sus corazones y su valor los dejo. **6** Después Josué rompió sus vestidos. Él y los ancianos de Israel pusieron polvo en sus cabezas, inclinándose frente al arca del SEÑOR, permaneciendo allí hasta el atardecer. **7** Después Josué dijo: "¡Ah, SEÑOR DIOS! ¿Por qué permitiste que éste pueblo cruzara el Jordán? ¿Para entregarnos en las manos de los Amorreos para qué nos destruyan? ¡Si solo nos hubiéramos quedado al otro lado del Jordán! **8** ¡ SEÑOR! ¿Qué puedo decir, ahora que Israel ha sido derrotado y qué salió huyendo delante de sus enemigos? **9** Ahora los Cananeos y todos los habitantes de la tierra escucharán ésto. Ellos nos rodearán y harán que la gente de la tierra olvide nuestro nombre. Entonces, ¿Qué harás tu por tu gran nombre?" **10** El SEÑOR le dijo a Josué, "¡Levántate! ¿Por qué estás inclinado con el rostro en el suelo? **11** Israel ha pecado. Ellos no cumplieron el pacto que yo les ordené. Robaron algunas cosas que estaban apartadas. Ellos han robado y también han escondido su pecado, poniendo lo que han robado junto a sus pertenencias. **12** Por eso, los Israelitas no pueden vencer a sus enemigos. Y han huido de sus enemigos, porque ellos mismos provocaron su propia destrucción. Sólo estaré con ustedes hasta que destruyan las cosas que debieron haber destruido y las tienen escondidas. **13** ¡Levántate! Prepara al pueblo para mí y diles: 'Preparence, límpience, ustedes mismos para mañana. Por que EL SEÑOR, EL DIOS de Israel dice: "Hay cosas que fueron separadas para ser destruidas y todavía están entre ustedes, Israel, no pueden enfrentar a sus enemigos hasta que quiten todas las cosas que fueron apartadas para destrucción." **14** "En la mañana, tienen que presentarse todos por tribus. La tribu que EL SEÑOR elija vendrá por familias. La familia que el SEÑOR elija debe presentarse todos lo hombre uno por uno. **15** Y pasará que la que sea seleccionada y tenga las cosas que fueron robadas; éste será quemado, él, toda su casa y todo lo que tiene, porque ha roto el pacto del SEÑOR y ha cometido pecado en Israel." **16** Así que, Josué se levantó temprano en la mañana y trajo a Israel cerca, tribu por tribu, y la tribu de Judá fue elegida. **17** Josué trajo las familias de Judá cerca, y la familia de Zera fue elegida. Y trajo a la familia de Zera uno por uno y Zabdi fue elegido. **18** Él trajó la familia de Zabdi, persona por persona, y Acán hijo de Carmi, hijo de Zabdi, hijo de Zera, de la tribu de Judá, fue elegido. **19** Entonces Josué dijo a Acán: "Mi hijo, di la verdad frente EL SEÑOR, EL DIOS de Israel, y da tu confesión a ÉL. Por favor, dime ¿Qué has hecho? No escondas nada de mí." **20** Acán contestó: "Verdaderamente, he pecado en contra del SEÑOR, EL DIOS de Israel. Esto es lo que hice: **21** Cuando vi entre el botín un hermoso manto de Babilonia, doscientas monedas de plata, y una barra de oro que pesaba más de medio kilo, los codicie y los tomé. Están escondidos en el suelo en el centro de mi tienda de acampar, con las monedas de plata debajo." **22** Josué envió mensajeros, que corrieron a la tienda de acampar y allí estaban las cosas. Cuando miraron, las encontraron escondidas en la tienda de acampar y debajo estaban las monedas de plata. **23** Ellos tomaron las cosas de en medio de la tienda de acampar y las trajeron a Josué y a todo el pueblo de Israel. Ellos las colocaron frente al SEÑOR. **24** Entonces Josué, y todo Israel con él, tomaron a Acán hijo de Zera, la plata, el manto y la barra de oro, sus hijos e hijas, sus bueyes, sus mulas, sus ovejas, su tienda de acampar y todo lo que él tenía, y los llevaron a todos al valle de Acor. **25** Entonces Josué dijo: "¿Por qué nos has traido desgracia? El SEÑOR traerá desgracia a ti hoy." Todo Israel los apedrearon y los quemaron. **26** Ellos levantaron sobre el una gran montaña de piedras que está ahí hasta hoy. Entonces EL SEÑOR quitó su ardiente enojo. Por eso, este es el nombre de ese lugar, hasta el dia de hoy, 'el valle de Acor'.

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Joshua 7:1

cosas que se habían guardado para la destrucción
"las cosas que Dios ha dicho deben apartarlas para el destruírlas"

Acán, hijo de Carmi, hijo de Zabdi, hijo de Zera
Estos son nombres de hombre.

el enojo del SEÑOR quemó en contra del pueblo de Israel
"enojo" y "quemar" indica intensidad, no que el fuego está presente. AT: "La ira del SEÑOR ardió como fuego" o "el SEÑOR estaba bien airado"

Joshua 7:2

Todo el pueblo
Se refiere al ejercito de Israel

Ellos son pocos en números
La palabra "ellos" se refiere a la pueblo de Hai

Joshua 7:4

Tres mil hombres fueron del ejercito
Estos hombres eran parte del ejercito. AT: "tres mil hombres que pertenecían al ejercito subieron"

Tres mil hombres... treinta seis hombres
"3,000 hombres... 36 hombres"

Los corzones de las personas estaban asustados... su valentia se habia ido
Estas dos frases comparten significados similares y estan combinados para enfatizar que el pueblo estaba extremadamente asustados.

Los corazones de las personas estaban asustados
Se ha hablado que el pueblo está asustado como si sus corazones estuvieran asustados. AT: "el pueblo estaba muy asustado"

Los corazones de las personas
La frase "las personas" se refiere a los soldados israelitas.

Su valentia se habia ido
"Ellos ya no eran valientes

Joshua 7:6

Rompió sus vestidos...pusieron sus cabezas en el polvo inclinándose frente del arca del SEÑOR
Ellos hicieron estas cosas para demostrarle a Dios lo triste y lo angustiados que estaban.

¿Para entregarnos en las manos de los amorreos para que nos destruyan?
Josué preguntaba si esta era la razón por la que Dios los trae a traves del Jordán. AT: "¿Lo hiciste para entregarnos en las manos de los amorreos para que nos destruyan?"

¿Para entregarnos en las manos de los amorreos para destruirnos?
Las manos de los amorreos representa control y poder. Entregar a los israelitas en sus manos para destruirlos representa permitirle a los amorreos tener el control de los israelitas y destruirlos. AT: "¿Permitirle a los amorreos que nos destruyan?

Si solo hubiesemos tomado una decision diferente
La palabra "si solo" muestra que es un deseo de algo que no ha sucedido. AT: " Yo hubiera deseado haber tomado una decision diferente"

Joshua 7:8

Información general
Josué expresa su frustación a Dios

Que puedo decir, despues que Israel volteo sus espaldas delante de sus enemigos!
Josué dice esto para mostrar lo perturbado que él estaba que él no sabia que decir. AT: "Yo no se que decir. Israel se ha vuelto de espalda ante los enemigos.")Ver:

Israel volteó sus espaldas delante de sus enemigos
Hacer esto representa huir de los enemigos. AT: Israel ha huido de sus enemigos"

Ellos nos rodearán y harán que la tierra olvide nuestro nombre.
Hacer que el pueblo olviden el nombre de los israelitas representa hacerlos olvidar a los israelitas. En este caso ellos lo harán matando a los israelitas. AT: "Ellos nos rodearán y nos matarán, y las personas de la tierra se olvidarán de nosotros"

Entoces que tu harás por tu gran nombre
La frase "tu gran nombre" aqui representa la reputación y el poder de Dios. AT: "Entonces que harás para que el pueblo sepa que tu eres grandioso"

Entonces que tu harás por tu gran nombre
Josué hace esta pregunta para advertir a Dios que si los israelitas son asesinados, entonces el pueblo pensará que Dios no es grandioso. AT: "Entonces no podrás hacer nada por tu gran nombre." o "entonces el pueblo no sabrá lo grandioso que eres."

Joshua 7:10

Información general
El SEÑOR le dijo a Josué porque Israel es maldito.

¿Por qué estas inclinado ahí sobre tu rostro?
Dios usa esta pregunta para reprender a Josué por estar inclinado sobre su rostro. AT: "¡Deja de estar inclinado sobre tu rostro en el polvo!"

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las cosas que estaban sepradas
Estas son las cosas "marcadas para destrucción" desde 6:17. AT: "las cosas malditas" o esas cosas que Dios ha maldecido"

Ellos han robado y también han escondido su pecado
Escondiendo su pecado lo que representa es tratando que otros no sepan que ellos han pecado. AT: Ellos han robado esas cosas, y entonces trataron de que el pueblo no sepa que ellos pecaron"

No pueden pararse frente a sus enemigos
Pararse frente a sus enemigos representa luchar exitosamente contra sus enemigos. AT: "no poder luchar exitosamente contra sus enemigos" o "no poder derrotar sus enemigos"

No estaré mas con ustedes
Estar con Israel representa ayudar a Israel. AT: "No los ayudaré mas"

Joshua 7:13

Oración de enlace
El SEÑOR continua hablando a Josué y le dice lo que debe decirle al pueblo.

El pueblo
Esto se refiere a el pueblo de Israel

No podrás hacer frente a tus enemigos
Pararse frente sus enemigos representa luchar exitosamente contra ellos. AT: "No podrás hacer frente a tus enemigos" o "No podrás derrotar tus enemigos

Joshua 7:14

Oración de enlace
El SEÑOR continua diciéndole a Josué lo que debe hablarle al pueblo

Debes presentarte por tus tribus
Hay 12 tribus que conforman el pueblo de Israel. La frase "por tus tribus" significa "cada tribu." AT: "cada una de tus tribus se deben presentar a el SEÑOR"

La tribu que el SEÑOR seleccione se acercará debe acercarse por cada casa
La tribu fue hecha por multiples familias. AT: "De la tribu que el SEÑOR seleccione, cada casa se acercará"

La tribu que el SEÑOR selecciona
Los lideres de Israel echarian suerte, y haciendo esto, ellos aprenderán cual tribu el SEÑOR ha seleccionado. Esto se puede decir claramente. AT: "La tribu que el SEÑOR seleccione por suerte" o "La tribu que el SEÑOR seleccione cuando nosotros echémos suerte"

La casa que el SEÑOR seleccione deben acercarse uno por uno
La casa fue creada por multiples personas. AT: "De la casa que el SEÑOR seleccione, cada persona debe acercarse"

El que sea seleccionado
Esto se puede decir en forma activa. AT: "el que el SEÑOR seleccione"

El ha roto el pacto de el SEÑOR
Rompiendo el pacto representa desobedecerlo. AT: "el ha desobedecido el pacto de el SEÑOR"

Joshua 7:16

Información general
Josué siguio las instrucciones de el SEÑOR para traer a Israel frente a el SEÑOR

Acerca a Israel cerca, tribu por tribu
La frase "tribu por tribu" significa cada tribu. AT: "trae cada tribu de Israel cerca"

La tribu de Juda fue seleccionada
Esto se puede decir en forma activa. AT: "El SEÑOR seleccionó la tribu de Juda"

El acercó la familia de los de Zera persona por persona
La frase "persona por persona" lo que significa es cada persona. Las personas en esta oración eran líderes de sus casas. AT: "El trajo cerca cada persona de la familia de los Zera" o "de las familias de los Zera, el acercó cada hombre que era líder de su casa"

La familia de los Zera
La familia fue nombrada por el hombre llamado Zera

Zabdi ... Acán ... Carmi ... Zera
Estos son nombres de hombres. Traducirlo según esta en 7:1.

Joshua 7:19

Da tu confesión ante él
"dar tu confesión" se puede expresar con el verbo confesar. AT: "confiésale a él"

No lo escondas de mi
Esconder información representa tratar que alguien no lo sepa. AT: "No intentes prevenirme de no saber lo que has hecho"

doscientos siclos
Esto es más de dos kilogramos.

cincuenta siclos
Esto es más de 500 gramos

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Estan escondidos en la tierra
Se puede decir en forma activa. AT: " Lo econdí en la tierra"

Joshua 7:22

Ellos miraron
"los hombres que Josue envió miraron "

Los sacaron fuera
Use la palabra en su propio lenguaje para poner pequeñas cosas solidas adentro de una funda grande en la tierra.

Joshua 7:24

El Valle de Acor
El nombre significa "valle de problemas", pero es mejor traducir Acor según suena.

Joshua 7:25

¿Porqué nos has turbado?
Josué usa esta pregunta para reprender a Acán. AT: "Tu nos has molestado"

Ellos lo quemaron todo y los apedrearon
Posibles significados son 1) los israelitas quemaron la familia de Acán hasta matarlos y luego los cubrieron con piedras o 2) los israelitas apedrearon la familia de Acán hasta la muerte y luego quemaron los cadáveres

El SEÑOR quitó su enojo
Dejar su ira representa no estar airado. Furia representa fuerte ira. Ardiente ira represente una ira muy fuerte. AT: "El SEÑOR dejó de estar airado"

Hasta el día de hoy
Este era llamado el valle de Acor en el momento en que le autor escribió esto. AT: "incluso hoy" o "inclusive ahora"

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Chapter 8

1 EL SEÑOR le dijo a Josué: "No sientas miedo; no te desanimes. Toma contigo a toda la gente de guerra. Sube a Hai. Mira, Yo te he entregado en las manos al rey de Hai, su pueblo, su ciudad y su tierra. **2** Le harás a Hai y a su rey como le has hecho a Jericó y a su rey, pero ahora tomarán el botín y el ganado para ustedes. Tiéndeles una tampa detrás de la ciudad." **3** Así que Josué se levantó y llevó a todos sus hombres de guerra a Hai. Entonces Josué eligió treinta mil hombres, hombres fuertes y valientes, y los envió afuera en la noche. **4** Él les ordenó: "Miren, tenderán una trampa en contra de la ciudad, detrás de ella. No se vayan muy lejos de la ciudad, pero todos ustedes estén listos. **5** Yo y todos los hombres que me acompañan, nos acercaremos a la ciudad. Y cuando salgan para atacarnos, correremos alejándonos de ellos como antes. **6** Saldrán corriendo detrás de nosotros hasta que los hayamos alejado de la ciudad. Entonces dirán: 'Ellos están huyendo de nosotros como la última vez'. Así que correremos huyendo. **7** Entonces ustedes saldrán del lugar de escondite y atrapar la ciudad. El SEÑOR su DIOS entregará la ciudad en sus manos. **8** Cuando capturen la ciudad, la encenderán en fuego. Harán todo esto cuando obedezcan la orden dada por la palabra del SEÑOR. Mirad, yo se los he ordenado." **9** Josué los envió y ellos se fueron al lugar de la trampa, y se escondieron entre Betel y Hai, al oeste de Hai. Pero Josué durmió esa noche entre el pueblo. **10** Josué se levantó temprano en la mañana y se aseguró de que sus soldados estuvieran listos, Josué y los ancianos de Israel, y ellos atacaron al pueblo de Hai. **11** Todos los hombres de guerra que estaban con él se levantaron y se acercaron a la ciudad. Ellos se acercaron a la ciudad y acamparon en el lado norte de Hai. Ahora, había un valle entre ellos y Hai. **12** Él tomó a cinco mil hombres y los puso en la trampa en el lado oeste de la ciudad entre Betel y Hai. **13** Ubicaron a todos sus soldados, al ejército principal en el lado norte, de la ciudad, y el resto del ejercito en el lado oeste de la ciudad. Josué pasó esa noche en el valle. **14** Cuando el rey de Hai lo vio, él y su ejército se levantaron temprano y avanzaron el ataque contra Israel, frente al valle del Río Jordan. Él, no sabía que le esperaba una trampa para atacar a la ciudad desde atrás. **15** Josué y todo Israel se hicieron pasar como derrotados ante ellos y huyeron hacia el desierto. **16** Todos los que estaban en la ciudad fueron llamados para perseguirlos, fueron tras Josué y se alejaron de la ciudad. **17** No quedó hombre en Hai y Betel que no haya ido detrás de Israel. Abandonaron la ciudad y la dejaron abierta al perseguir a Israel. **18** El SEÑOR dijo a Josué: "Apunta la lanza que está en tus manos hacia Hai, porque te daré a Hai en tus manos." Josué apuntó la lanza que estaba en sus manos hacia la ciudad. **19** Los soldados que se escondían en el lugar de la trampa, avanzaron y salieron al verlo apuntar hacia allá. Ellos corrieron, entraron a la ciudad y la capturaron y prendieron fuego a la ciudad rápidamente. **20** Los hombres de Hai se voltearon y miraron hacia atrás. Vieron el humo que salía de la ciudad hacia el cielo y no pudieron escapar hacia ningún lado. Pues los soldados israelitas que huyeron hacia el desierto regresaron y los enfrentaron. **21** Cuando Josué y todo Israel vieron que los de la trampa había capturado la ciudad con el humo elevándose, ellos regresaron y mataron a los hombres de Hai. **22** Los otros soldados de Israel, aquellos que habían entrado a la ciudad, salieron a atacarlos. Así que, los hombres de Hai fueron atrapados entre el ejército de Israel, algunos por un lado y otros por el otro lado. Israel atacó a los hombres de Hai; ninguno sobrevivió o escapó. **23** Mantuvieron al rey de Hai vivo a quien habían capturado y lo trajeron delante de Josué. **24** Resultó ser que cuando Israel culminó la matanza de todos los habitantes de Hai, en el terreno cerca del desierto a donde habían sido perseguidos, y cuando todos, hasta el último de ellos, había caído a filo de espada, todo Israel regresó a Hai. Ellos la atacaron a filo de espada. **25** Todos los que cayeron ese día, hombres y mujeres, fueron doce mil, todo el pueblo de Hai. **26** Josué no bajó la mano, la que había extendido sujetando la lanza, hasta que destruyeron por completo el pueblo de Hai. **27** Israel solo tomó las reses y el botín de la ciudad, como le había ordenado EL SEÑOR a Josué. **28** Josué quemó a Hai y la convirtió en ruinas para siempre. Es un lugar abandonado hasta el día de hoy. **29** Colgó al rey de Hai en un árbol hasta la tarde. Cuando el sol se ocultaba, Josué dio la orden y bajaron el cuerpo del rey del árbol y lo tiraron frente los portones de la ciudad. Allí, hicieron una montaña de piedras encima del mismo. Esa montaña de piedras permanece ahí hasta el día de hoy. **30** Entonces Josué construyó un altar al SEÑOR, EL DIOS de Israel, en el Monte Ebal, **31** justo como Moisés el siervo del SEÑOR había ordenado al pueblo de Israel, como estaba escrito en el libro de la ley de Moisés: "Un altar de piedras enteras, sobre las cuales nadie había moldeado con una herramienta de hierro." Y ofreció en éste ofrendas quemadas al SEÑOR, y sacrificaron ofrendas de paz. **32** Y allí, en la presencia del pueblo de Israel, él escribió sobre las piedras, una copia de la ley de Moisés. **33** Todo Israel, sus ancianos, oficiales y sus jueces se pararon a ambos lados del arca ante los sacerdotes y los levitas quienes cargaban el arca del pacto del SEÑOR, los extranjeros como los nativos, la mitad de ellos se pararon al frente del Monte de Gerizim y la otra mitad se paró al frente del Monte Ebal. Ellos bendijeron al pueblo de Israel, justo como Moisés el siervo del

SEÑOR les había ordenado al principio. **34** Después de todo, Josué leyó todas las palabras de la ley, las bendiciones y las maldiciones, justo como habían sido escritas en el libro de la ley. **35** No hubo palabra, de todas las que Moisés hubiera ordenado, que Josué no leyó frente a la asamblea de Israel, incluyendo a las mujeres, los niños y los extranjeros que vivían entre ellos.

Joshua 8:1

No sientas miedo; no te desanimes
Estas dos frases significan básicamente la misma cosa. El SEÑOR los combina para enfatizar que allí no hay razón para temer.

Yo te he entregado en las manos al rey de Hai... y su tierra.
Dándolos en las manos de la victoria de Israel y tomando el control sobre ellos. TA: "Yo les he dado a ustedes la victoria sobre el rey de Hai y su pueblo y les he dado el control sobre esta ciudad y su tierra"

Yo te he entregado
Dios habla de lo que Él promete hacer así como lo que ya ha hecho, porque Él ciertamente lo hará. TA: "Yo ciertamente lo daré" o "Yo Soy dador"

su rey
La palabra "su" se refiere a la ciudad de Hai. A menudo se habla de esas ciudades como si fueran una mujer.

Joshua 8:3

los hombres de guerra
"El ejército de Israel"

treinta mil hombres
"30,000 hombres"

Joshua 8:5

Información General:
Josué continúa explicando el plan de batalla a sus soldados.

les dará la ciudad en sus manos
"Manos" simboliza el control y poder que el pueblo tenía sobre sus enemigos.

Joshua 8:8

Información General:
Josué termina explicando el plan de sus soldados.

Josué los envió fuera
Esta frase se refiere a Josué envía a treinta mil hombres que han sido seleccionado para emboscar a Hai hacia donde ellos los prepararían la trampa.

al lugar de la trampa
"Cuando ellos pudieron esconderse hasta que fuera tiempo de atacar"

Joshua 8:10

cinco mil hombres
"5,000 hombres". Este grupo parece ser una porción de los "treinta mil hombres"

Joshua 8:13

Información general:
Los israelitas se prepararon para pelear el pueblo de Hai.

al ejército principal
El grupo más grande de hombres de batalla, aquellos que no estaban dentro del grupo de la trampa.

la retaguardia
Aquellos que estaban "preparados en la trampa en el lado oeste de la ciudad" (Ver: 8:10)

Joshua 8:15

se hicieron pasar como derrotados ante ellos
"se hicieron pasar como derrotados ante el pueblo de Hai." La frase "ante ellos" representa lo que el pueblo de Hai verían y pensarían. TA: "dejaron que el pueblo de Hai pensaran que los Israelitas estaban derrotados"

se hicieron pasar como derrotados ante ellos
La frase "estar derrotado" puede ser declarado de forma activa. TA: "Dejaron que el pueblo de Hai pensara que ellos han derrotado a los Israelitas"

ante ellos...fueron tras...ellos se alejaron
Las palabras "ellos" y "ellos" aquí se refiere al ejército de Israel.

apresuraron hacia...para perseguirlos
Las palabras "ellos" y "ellos"se refiere al ejército de Israel.

Todos los que estaban en la ciudad fueron llamados
Esto puede ser declarado en forma activa. TA: "Los líderes de la ciudad llamaron a todo el pueblo junto en la ciudad"

Todos los que estaban en la ciudad
El escritor habla en general sobre todo el pueblo, pero era a todo el pueblo que podía batallar. TA:

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"Todo el pueblo en la ciudad quien podía ayudar a perseguir el ejército de Israel"

Ellos abandonaron la ciudad
"Ellos abandonaron la ciudad completa sin protección" o "Después de que ellos se fueron, no hubo nadie en el la ciudad para protegerla"

Joshua 8:18

Te daré a Hai en tus manos
Dar a Hai en las manos de Israel representa dar a Israel la victoria y control sobre Hai. TA: "Yo daré la victoria sobre Hai" o "Yo voy a causar que captures a Hai"

Joshua 8:24

Resultó ser que cuando Israel culminó la matanza de todos los habitantes... cuando todos...había caído a filo de espada
El escritor usa ambas de estas oraciones, que significa casi la misma cosa, para decir fuertemente que los israelitas habían obedecido los mandatos de Dios de matar a todos en Hai.

había caído a filo de espada
Aquí caer representa morir, y el filo de espada representa tanto batalla o el ejército de Israel. TA: "ha muerto en batalla" o "ha muerto cuando el ejército de Israel los atacó"

doce mil
"12,000"

Joshua 8:27

un lugar abandonado
Es el lugar donde el pueblo una vez vivió, pero ahora, nadie vive allí.

Joshua 8:29

el día de hoy
"hoy" o "aún ahora"

Joshua 8:30

Monte de Ebal
Un montaña en Canaán

Joshua 8:34

No hubo palabra, de todas las que Moisés hubiera ordenado, que Josué no leyó
Esto puede ser expresado positivamente. TA: "Josué leyó cada palabra de todo lo que Moisés mandó" o "Josué leyó la ley completa de Moisés"

Israel
Esto se refiere a la nación de Israel.

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Chapter 9

1 Todos los reyes que vivían cerca del Jordán, en las montañas y en los llanos, cerca de la costa del Mar Mediterráneo, hacia el Líbano, los Hititas, Amorreos, Cananeos, Ferezeos, Heveos y los Jebuseos, **2** se unieron bajo un comando para hacer guerra contra Josué e Israel. **3** Cuando los habitantes de Gabaón escucharon lo que Josué había hecho a los de Jericó y a los de Hai, **4** ellos actuaron con un astuto plan. Se hicieron pasar como mensajeros. Ellos tomaron ropas viejas y sacos usados y se los pusieron a los burros. También usaron odres viejos de vinos, deteriorados, estropeados y remendados. **5** Se pusieron sandalias viejas y remendadas en sus pies, y se vistieron con ropas viejas y gastadas. Todo el pan en sus provisiones estaba seco y mohoso. **6** Ellos fueron al campamento de Josué en Gilgal y le dijeron a él y a los hombres de Israel: "Nosotros hemos viajado de un país lejano, así que ahora haz un pacto con nosotros." **7** Los hombres de Israel le dijeron a los Hititas: "Quizás ustedes viven cerca de nosotros.¿Cómo vamos a hacer un pacto con ustedes?" **8** Ellos le dijeron a Josué: "Nostros somos tus siervos." Josué les preguntó: "¿Quiénes son? ¿De dónde vienen?" **9** Ellos le dijeron: "Tus siervos han venido de una tierra muy lejana hasta aquí, a causa del nombre del SEÑOR tu DIOS. Hemos escuchado un informe sobre ÉL y todo lo que hizo en Egipto **10** ; y de todo lo que le hizo a los dos reyes de los amorreos en el otro lado del Jordán, a Sehón rey de Hesbón, y a Og rey de Basán, que estaba en Astarot. **11** Los ancianos y todos los habitantes de nuestro país nos dijeron: 'Llévense provisiones en sus manos para el viaje. Reúnanse con ellos y díganles: "Somos tus siervos hagan un trato con nosotros." **12** Este es nuestro pan, estaba todavía caliente cuando lo tomamos de nuestras casas en el día que salimos para acá. Pero ahora, ve, que está seco y mohoso. **13** Estos odres de vino eran nuevos cuando los llenamos, y mira, ahora están rotos. Nuestras ropas y nuestras sandalias están gastadas del largo viaje.'" **14** Los israelitas tomaron algunas de sus provisiones, pero no consultaron la dirección del SEÑOR. **15** Josué hizo la paz con ellos e hizo un pacto con ellos, para dejarlos vivir. Los líderes de su pueblo también hicieron un pacto con ellos. **16** Tres días después que los israelitas hicieron pacto con ellos, se enteraron que ellos eran sus vecinos y vivían cerca. **17** Entonces el pueblo de Israel se fue a sus ciudades en el tercer día. Sus ciudades eran Gabaón, Cafira, Beerot y Quiriat Jearim. **18** Los israelitas no les atacaron porque sus líderes habían jurado con ellos ante EL SEÑOR, EL DIOS de Israel. Todos los israelitas estaban murmurando en contra de sus líderes. **19** Pero todos los líderes le dijeron a toda la gente: "Nosotros les hicimos un juramento por EL SEÑOR, EL DIOS de Israel, y ahora no podemos hacerles daño. **20** Esto es lo que haremos con ellos: para evitar cualquier ira que venga sobre nosotros a causa del juramento que hicimos, los dejaremos vivir. **21** Los líderes le dijeron a su gente: "Dejémosles vivir." Así que los gabaonitas vinieron a ser los leñadores y los que llevaban el agua a todos los israelitas, así como sus líderes dijeron sobre ellos. **22** Josué los llamó y les dijo: "¿Por qué nos engañaron cuando nos dijeron: "Nosotros somos de muy lejos de aquí, cuando ustedes viven muy cerca de nosotros? **23** Ahora, por esto, son malditos y muchos de ustedes serán esclavos, aquellos que cortan la leña y llevan el agua para la casa de mi DIOS. **24** Ellos le contestaron a Josué: "Porque le fue dicho a tus sirvientes que EL SEÑOR tu DIOS, ordenó a su siervo Moisés darle toda la tierra, y destruir a todos los habitantes de esas tierras, así que teníamos miedo por nuestras vidas a causa de ti. Por eso fue que hicimos esto. **25** Ahora, mira, estamos bajo tu poder. Cualquier cosa que parezca buena o correcta para ti hacernos, hazlo." **26** Así que Josué hizo esto por ellos: los removió del control de la gente de Israel, y los israelitas no los mataron. **27** Ese día Josué hizo a los gabaonitas ser cortadores de leña y recogedores de agua para la comunidad, y para el altar del SEÑOR, hasta el día de hoy, en el sitio que EL SEÑOR escogió.

Joshua 9:1

del Jordán
un nombre acortado para el Río Jordán

bajo un comando
Aquí "comando" representa a aquel quien los comanda. Estar bajo él representa obedecer sus mandatos. TA: "obedeciendo los comandos de un líder"

Joshua 9:3

astuto plan
un esquema astuto destinado a engañar a Josué y a los israelitas

seco y mohoso
"seco y lleno de hongos" o "duro y arruinado"

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Joshua 9:6

hombres de Israel
Esto se refiere a la nación entera de Israel.

los hititas
Este es otro nombre para los gabaonitas.

Quizás usteden vivan cerca de nosotros.¿Cómo vamos a hacer un pacto con ustedes?
Josué está enfatizando que el pueblo de Israel tiene que seguir el comando del SEÑOR sobre todas las cosas. TA: "Si ustedes viven cerca de nosotros, no podemos hacer un pacto con ustedes."

Joshua 9:9

del Jordán
Este es un nombre acortado para el Río Jordán.

Sehón
Este es el nombre del rey amorreo derrotado.

Hesbón
Este es el nombre de la ciudad real de la nación de Moab.

Og
Este es el nombre del rey derrotado de Basán .

Astarot
Este es el nombre de una ciudad conocida por adorar a la diosa con el mismo nombre.

Joshua 9:11

en sus manos
Esta frase significa "tomar consigo." Aquí la palabra "manos" representa la posesión de las provisiones por los gabaonitas.

Reúnete con ellos y diles
La palabra "ellos" se refiere al pueblo de Israel.

Joshua 9:14

Josué hizo la paz con ellos e hizo un pacto con ellos, para dejarlos vivir. Los líderes de su gente también hicieron voto con ellos
Estas dos oraciones están diciendo que la misma cosa ocurrió. Josué, el lider de la nación de Israel, prometió no matar a los gabaonitas. Los líderes de la nación de Israel, así mismo, hicieron el mismo pacto.

su gente
Aquí esto se refiere al pueblo de Israel.

Joshua 9:16

tercer día
Esto se refiere al número tres en orden.

Cafira
Esta es una de las ciudades de los gabaonitas.

Beerot
Este es el nombre de un lugar.

Quiriat Jearim.
Este es el nombre de un lugar.

Joshua 9:18

Los israelitas
Aquí esta frase se refiere a la nación de Israel.

Joshua 9:20

los gabaonitas vinieron a ser sus leñadores y los que buscaban el agua
"los gabaonitas se volvieron leñadores y portadores de agua"

Joshua 9:22

casa de mi DIOS
Aquí esta frase se refiere al lugar donde habita el SEÑOR, el Tabernáculo.

Joshua 9:24

Cualquier cosa que parezca buena o correcta
Las palabras "buena" y "correcta" significan básicamente la misma cosa. TA: "Lo que sea correcto y justo"

Joshua 9:26

por ellos
La palabra "ellos" aquí se refiere a los gabaonitas.

hasta este día
La frase "este día" representa el tiempo en el que el escritor está viviendo. TA: "incluso hasta ahora"

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Chapter 10

1 Ahora Adonisedec, rey de Jerusalén, escuchó que Josué había capturado a Hai y la había destruido por completo, así como había hecho con Jericó y su rey. Y él escuchó cómo la gente de Gabaón habían hecho la paz con Israel y estaban viviendo entre ellos. **2** El pueblo de Jerusalén tenía mucho miedo porque Gabaón era una ciudad grande, como una de las ciudades reales. Era más grande que Hai y todos sus hombres eran poderosos guerreros. **3** Así que Adonisedec, rey de Jerusalén, envió un mensaje a Hoham rey de Hebrón, a Piream rey de Jarmut a Jafía rey de Laquis y a Debir rey de Eglón: **4** "Vengan a mí y ayúdenme. Ataquemos a Gabaón porque ellos hicieron paz con Josué y con el pueblo de Israel." **5** Los cinco reyes de los amorreos; el rey de Jerusalén, el rey de Hebrón, el rey de Jarmut, el rey de Laquis, y el rey de Eglón vinieron, ellos y todos sus ejércitos. Se posicionaron contra Gabaón y la atacaron. **6** El pueblo de Gabaón envió un mensaje a Josué y al ejército en Gilgal. Le dijeron: "¡Apúrense! No abandonen a sus siervos. Vengan a nosotros rápido y sálvennos. Ayúdenos, porque todos los reyes de los amorreos que viven en la montaña se han juntado para atacarnos." **7** Josué subió a Gilgal, él y todos los hombres de guerra con él, y todos los guerreros. **8** El SEÑOR le dijo a Josué: "No tengas miedo de ellos. Los he puesto en tus manos. Ninguno de ellos, será capaz de detener tu ataque." **9** Josué vino sobre ellos de repente, habiendo marchado toda la noche desde Gilgal. **10** Y EL SEÑOR confundió al enemigo delante de Israel, quien los mató con una gran mortandad en Gabaón, y los persiguió en el camino que sube hacia Bet Horón, y los mató en el camino hacia Azeca y Maceda. **11** Mientras ellos huían de Israel, bajando la montaña de Bet Horón, EL SEÑÓR lanzó grandes piedras desde el cielo sobre ellos todo el camino hacia Azeca, y murieron. Fueron más, quienes murieron a causa del granizo, que aquellos que fueron asesinados con la espada por los hombres de Israel. **12** Luego Josué habló con EL SEÑOR en el día que EL SEÑOR le dio a los hombres de Israel la victoria sobre los amorreos. Esto fue lo que dijo Josué delante de Israel: "! Sol, detente en Gabaón y luna, en el Valle de Ajalón¡." **13** El sol se detuvo, y la luna dejó de moverse hasta que la nación tomó venganza de sus enemigos. ¿No está esto escrito en el Libro de Jaser? El sol se detuvo en medio del cielo; y no se puso, casi por todo un día completo. **14** Nunca ha habido un día como éste antes o después de éste, cuando EL SEÑOR atendió la voz de un ser humano. Porque EL SEÑOR estaba haciendo guerra a favor de Israel. **15** Josué y todo Israel con él, regresaron al campamento en Gilgal. **16** Ahora los cinco reyes se habían escapado y escondido en la cueva en Maceda. **17** Le fue dicho a Josué: "¡Ellos fueron encontrados! Los cinco reyes escondidos en la cueva en Maceda!" **18** Josué dijo: "Rueden grandes piedras contra la boca de la cueva y coloquen soldados allí, para vigilarlos. **19** No se queden ustedes mismos. Persigan a sus enemigos y atáquenlos por atrás. No les permitan entrar a sus ciudades, porque EL SEÑÓR su DIOS se los ha dado en sus manos." **20** Josué y los hijos de Israel terminaron de matarlos con gran mortandad, hasta que estuvieron casi completamente destruidos; solo unos pocos sobrevivientes que escaparon, alcanzaron las ciudades fortificadas. **21** Luego el ejército entero, regresó en paz a Josué al campamento en Maceda. Y nadie se atrevió a decir una sola palabra en contra de ninguno del pueblo de Israel. **22** Luego Josué dijo: "Abran la entrada de la cueva y tráiganme a estos cinco reyes." **23** Ellos hicieron como él les dijo. Le trajeron a los cinco reyes de la cueva; el rey de Jerusalén, el rey de Hebrón, el rey de Jarmut, el rey de Laquis y el rey de Eglón. **24** Y cuando ellos le trajeron los reyes a Josué, él convocó a cada hombre de Israel, y les dijo a los comandantes de los soldados que fueron a la guerra con él: "Pongan sus pies sobre sus cuellos." Así que ellos vinieron y pusieron sus pies sobre sus cuellos. **25** Luego les dijo: "No tengan miedo ni se asusten. Sean fuertes y valientes. Esto es lo que EL SEÑOR hará con todos los enemigos con los que ustedes pelearán." **26** Luego Josué atacó y mató a los reyes. Los colgó en cinco árboles. Los colgó en los árboles hasta la tarde. **27** Cuando llegó el atardecer, Josué dio órdenes, y los descolgó de los árboles y los tiró dentro de la cueva en la que ellos se habían escondido. Pusieron grandes piedras en la entrada de la cueva. Esas piedras permanecen hasta el día de hoy. **28** De esta manera, Josué capturó Maceda en ese día y mató a todos allí con espada, incluyendo a su rey. Los destruyó completamente y a toda criatura viviente allí. No dejó ningún sobreviviente. Le hizo al rey de Maceda, así como él le había hecho al rey de Jericó. **29** Josué y todo Israel pasaron desde Maceda a Libna. Él fue a batalla contra Libna. **30** EL SEÑOR también los entregó en manos de Israel; junto con su rey. Josué atacó a toda criatura viviente con la espada. No dejó ningún sobreviviente. Le hizo al rey lo mismo que él le había hecho al rey de Jericó. **31** Luego Josué y todo Israel con él pasaron desde Libna a Laquis. Él acampó allí e hicieron guerra en contra de ellos. **32** EL SEÑOR entregó a Laquis en manos de Israel. Josué los capturó en el segundo día. Él atacó con su espada a toda criatura viviente que había allí, así como había hecho con Libna. **33** Luego Horam, rey de Gezer, vino a ayudar a Laquis. Josué lo atacó a él y a su ejército hasta que no quedó ningún sobreviviente. **34** Luego Josué y todo Israel pasaron desde Laquis a Eglón. Ellos acamparon allí e hicieron guerra en contra

de ellos, [35] y los capturaron ese mismo día. Ellos los hirieron con espada y destruyeron completamente a todos, así como Josué había hecho a Laquis. [36] Luego Josué y todo Israel pasaron desde Eglón a Hebrón. Hicieron guerra en contra de ellos. [37] Les capturaron y los hirieron a todos con la espada, incluyendo al rey y a todas las villas que estaban alrededor. Destruyeron completamente toda criatura viviente allí, sin dejar sobrevivientes, así como Josué había hecho a Eglón. Él lo destruyó completamente y a toda criatura viviente en él. [38] Luego Josué regresó, y todo el ejército de Israel con él, y pasaron por Debir e hicieron guerra en contra de ellos. [39] Él los capturó a ellos y a su rey, y a todas las villas cercanas. Los hirieron con la espada y destruyeron completamente toda criatura viviente que estaba allí. Josué no dejó sobrevivientes, así como él había hecho a Hebrón y su rey, y así como había hecho a Libna y su rey. [40] Josué conquistó toda la tierra, las montañas, el Néguev, los llanos y las laderas. De todos los reyes, no dejó sobreviviente. Destruyo completamente todo ser viviente, así como EL SEÑOR, EL DIOS de Israel, había ordenado. [41] Josué los hirió con la espada desde Cades Barnea hasta Gaza y todo el país de Gosén hasta Gabaón. [42] Josué capturó todos estos reyes y sus tierras de una vez porque EL SEÑOR, EL DIOS de Israel, luchó por Israel. [43] Luego Josué, y todo Israel con él, regresaron al campamento en Gilgal.

Joshua 10:1

Ahora
Esta palabra es usada aquí para marcar una pausa en la línea de la historia principal. Aquí el escritor cuenta sobre una nueva persona en la historia, Adonisedec.

Adonisedec
Este es el nombre de un hombre, quien es un rey importante.

Joshua 10:3

Jarmut ... Laquis ... Eglón
Estos son los nombres de ciudades.

Hoham ... Piream ... Jafía ... Debir
Estos son los nombres de reyes.

Vengan a mí
"Viajen hasta donde yo estoy." Jerusalén era más alta en elevación que otras ciudades en Canaán.

Joshua 10:5

cinco reyes
"5 reyes"

Jarmut ... Laquis ... Eglón
Estos son los nombres de ciudades.

Se posicionaron contra Gabaón
Esto significa que ellos colocaron su campamento alrededor de su ciudad. Esta era una manera de debilitar a aquellos en la ciudad. Evitaba que las personas escaparan de la ciudad y prevenía a otros de traer comida y agua a aquellos en la ciudad.

Joshua 10:6

Le dijeron
La palabra "Le" aquí se refiere a los gabaonitas.

No abandonen a sus siervos
Esta humilde petición está declarada con dos negativas para enfatizar la necesidad de una acción positiva. TA: "Por favor vengan y usen su fortaleza para protegernos."

sus manos
La palabra "manos" aquí se refiere a ls fortaleza del pueblo de Israel. TA: "su fortaleza"

Joshua 10:8

Los he puesto en tus manos
Aquí "manos" representa la fortaleza del pueblo de Israel y su habilidad para derrotar a su enemigo. La palabra "tus" se refiere al ejército atacante.

Los he puesto
Aquí la palabra "los" se refiere a los ejércitos atacantes.

Joshua 10:9

Josué vino
El ejército entero de Israel es referido aquí por el nombre de su comandante, Josué.

el SEÑOR confundió al enemigo delante de Israel
Aquí "Israel" se refiere al ejército entero de Israel.

Bet Horón ... Azeca ... Maceda
Estos son los nombres de ciudades.

Joshua 10:11

Bet Horón ... Azeca
Estos son los nombres de lugares.

lanzó grandes piedras desde el cielo
"lanzó granizadas desde el cielo"

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Joshua 10:12

"Sol, detente en Gabaón y luna, en el Valle de Ajalón
Josué estaba orando para que el SEÑOR haga que el progreso del tiempo se detuviera en este día.

Sol ... luna
Josué ordena al sol y a la luna como si estos fueran personas.

Valle de Ajalón
Este es el nombre de un lugar.

Joshua 10:13

la nación
Esto se refiere al pueblo de Israel.

¿No está esto escrito en el Libro de Jaser?
El escritor usa esta pregunta como información de trasfondo para recordarle al lector que el incidente está bién documentado. TA: "Esto está escrito en El Libro de Jaser."

Joshua 10:15

Maceda
Este es el nombre de una ciudad.

Le fue dicho a Josué
Los mensajeros vinieron y le dijeron a Josué. TA: Älguien le dijo a Josué"

Joshua 10:18

en sus manos
La frase "sus manos" aquí significa "su control."

Joshua 10:20

Maceda
Traduzca de la misma manera en la que lo hizo en el 10:9.

Y nadie se atrevió a decir una sola palabra en contra
Aquí "una sola palabra" se refiere a los enemigos hablando sobre Israel. TA: "nadie se atrevió a quejarse o protestar en contra"

Joshua 10:22

Abran la entrada de la cueva
Aquí "boca" es una expresión idiomática que significa "entrada." TA: "Abran la entrada de la cueva"

Jarmut ... Laquis ... Eglón
Estos son los nombres de lugares.

Joshua 10:24

cada hombre de Israel
cada soldado de Israel

Joshua 10:26

hasta el día de hoy
"hasta que el autor escribió esta historia"

Joshua 10:28

Maceda
Este es el nombre de una ciudad. Ver cómo se tradujo en el 10:9.

Los destruyó completamente y a toda criatura viviente allí. No dejó ningún sobreviviente
La segunda oración resume la primera oración para enfatizar que Josué no dejó viva a ninguna persona o animal.

Joshua 10:29

Libna
Este es el nombre de una ciudad.

se los dio en la mano de Israel
Aquí "mano" significa "control de." TA: "le dio control de ello a Israel"

Joshua 10:31

Libna ... Laquis
Estos son los nombres de ciudades.

en la mano de Israel
Esta frase significa "dando control a la nación de Israel." TA: "El SEÑOR dio Laquis al control de la nación de Israel"'

Joshua 10:33

Horam
Este es el nombre de un hombre, quien es un rey importante. (Ver: ranslate_names)

Gezer ... Laquis
Estos son los nombres de ciudades.

Joshua 10:34

Laquis ... Eglón
Estos son los nombres de ciudades.

los hirieron con espada ... destruyeron completamente a todos en él
Estas dos frases tienen significados similares. Juntos demuestran la plenitud de la destrucción de Eglón.

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Joshua 10:36

Eglón
Este es el nombre de una ciudad. Ver cómo se tradujo esto en 10:3.

Les capturaron y los hirieron a todos con la espada
La espada representa al ejército de Israel y golpear, expresa la idea de matanza y destrucción. TA: "Ellos capturaron y mataron y destruyeron"

Destruyeron completamente toda criatura viviente allí, sin dejar sobrevivientes ... Él lo destruyó completamente y a toda criatura viviente en él
Estas dos oraciones están diciendo básicametne la misma cosa y son combinadas para énfasis. Juntas enfatizan la plenitud de la destrucción de Hebrón.

Joshua 10:38

Debir .. Libna
Estos son los nombres de ciudades.

Ellos los hirieron con la espada
La espada representa al ejército de Israel y golpear, expresa la idea de matanza y destrucción. TA: "Ellos los mataron y destruyeron"

Joshua 10:40

De todos los reyes, él no dejó sobreviviente. Él completamente destruyó todo ser viviente
Estas dos frases comparten significados similares y enfatizan la destrucción completa que el pueblo de Israel cumplió bajo el mandato del SEÑOR.

Josué los hirió con la espada
La espada representa al ejército de Israel y golpear, expresa la idea de matanza y destrucción. TA: "Ellos los mataron y destruyeron"

Joshua 10:42

Josué capturó todos estos reyes y sus tierras
Esto se refiere a los reyes y tierras que estaban enumeradas en el comienzo del 10:28.

Josué capturó
Aquí Josué representa su ejército entero. TA: "Josué y sus soldados capturaron"

de una vez
Esto no significa en un día. Significa durante una campaña militar, la cual pudo haber durado muchos días o semanas.

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Chapter 11

1 Cuando Jabín, el rey de Hazor, escuchó esto, le envió un mensaje a Jobab, el rey de Madón, al rey de Simrón y al rey de Acsaf. **2** También envió el mensaje a los reyes que estaban en las colinas del norte, en el valle del Río Jordán al sur de Cineret, en los llanos, y en las montañas de Dor hacia el oeste. **3** También envió el mensaje a los Cananeos al este y al oeste, los amorreos, los hititas, los ferezeos, los jebuseos en la región montañosa y los heveos junto al Monte Hermón en la tierra de Mizpa. **4** Todos sus ejércitos salieron con ellos, un gran número de soldados, era en número como la arena a la orilla del mar. Tenían un gran número de caballos y carros. **5** Todos estos reyes se encontraron a la hora señalada, y ellos acamparon junto a las aguas de Merom para hacer guerra con Israel. **6** El SEÑOR le dijo a Josué, "No tengas miedo en su presencia, porque mañana a esta hora voy a entregarlos todos a Israel como hombres muertos. Desjarretarás sus caballos y quemarás sus carros." **7** Josué y todos los guerreros vinieron. Llegaron de pronto a las aguas de Merom, y atacaron al enemigo. **8** El SEÑOR entregó al enemigo en la mano de Israel, y los hirieron con la espada y los persiguieron a Sidón, Misrefot Maim, y al valle de Mizpa al este. Los hirieron hasta no dejar sobrevivientes. **9** Josué les hizo así como EL SEÑOR le dijo. Desjarretó los caballos y quemó los carros. **10** Josué regresó en ese tiempo y capturó a Hazor. Hirió a su rey con la espada. (Hazor había sido el cabecilla de todos esos reinos.) **11** Hirieron con la espada a cada criatura viviente que había allí, y los puso aparte para ser destruidos, así que no hubo criatura viviente. Entonces él quemó a Hazor. **12** Josué capturó a todas las ciudades de estos reyes. También capturó a todos sus reyes y los hirió con la espada. Los destruyó por completo con la espada, así como Moisés el siervo del SEÑOR había mandado. **13** Israel no quemó a ninguna de las ciudades edificadas sobre colinas, excepto Hazor. Solo a esta quemó Josué. **14** El ejército de Israel tomó para sí mismo todo el botín de estas ciudades juntamente con el ganado. Ellos mataron a todo ser humano con la espada hasta que todos murieron. No dejaron con vida a ninguna criatura. **15** Así como EL SEÑOR había mandado a su siervo Moisés, de la misma manera, Moisés mandó a Josué, Y así, Josué lo hizo. Él no dejó sin resolver nada, de todo lo que EL SEÑOR le mandó hacer a Moisés. **16** Josué tomó toda esa tierra, la región montañosa, todo el Néguev, toda la tierra de Gosén, las tierras bajas, el valle del Río Jordán, la región montañosa de Israel, y las llanuras. **17** Desde el Monte Halac cerca de Edom, y yendo tan al norte como Baal Gad en el valle cerca del Líbano abajo del Monte Hermón, el capturó a todos sus reyes y los mató. **18** Josué hizo guerra por un largo tiempo con todos los reyes. **19** Ni una ciudad hizo paz con el ejército de Israel excepto los heveos que viven en Gabaón. Israel capturó todas las demás ciudades en batalla. **20** Porque fue EL SEÑOR quien había endurecido sus corazones para que vinieran e hicieran guerra contra Israel, para que ÉL pudiera destruirlos completamente, y no mostrarles misericordia, así como instruyó a Moisés. **21** Entonces Josué vino en ese tiempo y destruyó los anaceos. Esto hizo en la región montañosa en Hebrón, Debir, Anab y en toda la región montañosa de Judá, y en toda la región montañosa de Israel. Josué los destruyó completamente y sus ciudades. **22** Ninguno de los anaceos quedaron en la tierra de Israel excepto en Gaza, Gat, y Asdod. **23** Así capturó Josué toda la tierra, así como EL SEÑOR dijo a Moisés. Josué lo dio como una heredad a Israel, asignado a cada uno de sus tribus. Entonces la tierra tuvo descanso de las guerras.

Joshua 11:1

Jabín ... Joba
Estos son nombres de reyes.

Hazor ... Madón ... Simrón ... Acsaf ... Cineret... Dor ... Monte Hermón
Estos son nombres de lugares.

Joshua 11:4

Información general:
Todos los reyes Cananitas atacaron a Josué y a la nación de Israel.

un gran número de soldados, era en número como la arena a la orilla del mar
Esta exageración enfatiza la gran cantidad de soldados que estos reyes convocaron. TA: "una gran cantidad de soldados en la que aparentaba haber tantos de ellos como los granos de arena a la orilla del mar."

Merom
Este es el nombre de un lugar.

Joshua 11:6

voy a entregarlos todos a Israel como hombres muertos
El SEÑOR permitiéndole a Israel conquistar las armas enemigas y matar a todos los soldados se

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refiere como si el SEÑOR hubiera matado a los soldados y luego haberlos entregado a Israel. TA: "Le permitiré a Israel matarlos a todos en batalla."

Desjarretarás sus caballos
"paralizar sus caballos cortando sus piernas." Esto es una práctica donde los tendones en la parte de atrás de las patas son cortada para que los caballos no puedan caminar.

Merom
Este es el nombre de un lugar.

Joshua 11:8

El SEÑOR entregó al enemigo en la mano de Israel
Aquí la palabra "mano" representa poder. El SEÑOR le permite al ejército de Israel conquistar a sus enemigos se refiere como si el SEÑOR hubiera puesto al ejército enemigo en las manos de Israel. TA: "El SEÑOR le permitió a Israel conquistar a su enemigo."

los golpearon con la espada y los persiguieron a Sidón, Misrefot Maim, y al valle de Mizpa al este. Los golpearon
Aquí la palabra "espada" representa todas las armas que utilizaron para atacar a sus enemigos.TA: "los atacaron con sus armas... los atacaron"

Misrefot Maim
Esto es el nombre de un lugar.

Desjarretó
Esto es una práctica donde los tendones en la parte de atrás de las patas son cortada para que los caballos no puedan caminar. Traduce esta palabra de la misma manera que hicste en 11:6.

Joshua 11:10

Golpeó a su rey con la espada
"Josué mató al rey de Hazor con su espada."

Hazor había sido el cabecilla de todos esos reinos
Siendo Hazor la ciudad más importante se refiere como si Hazor fuera la cabeza de los otros reinos. TA: "Hazor había sido el más importante de todos estos reinos."

Golpearon con la espada a cada criatura viviente que había allí... así que no hubo criatura viviente dejada viva
Estas dos frases comparten significados similares y enfatizan completa destrucción.

los puso aparte para ser destruidos
la palabra "los" se refiere a Josué y es un metónimo para el ejército que él lideró. Destruyendo completamente cada cosa viva en la ciudad, se refiere como si esas cosas vivas fueran dedicadas a la destrucción. TA: "el ejército los destruyó completamente."

Joshua 11:12

los hirió con la espada
"los mató"

ciudades edificadas sobre colinas
"ciudades construidas en pequeños cerros"

Joshua 11:14

para sí mismo
Esta frase se refiere al ejército de Israel.

Ellos mataron a todo ser humano con la espada hasta que todos murieron. No dejaron con vida a ninguna criatura.
Estas dos frases comparten significados similares y enfatizan completa destrucción.

Josué no dejó sin resolver nada de todo lo que el SEÑOR le mandó...
Esta frase negativa enfatiza que Josué obedecía todo mandato ordenado por el SEÑOR. TA: "Josué hizo todó lo que el SEÑOR mandó"

Joshua 11:16

Monte Halac ... Baal Gad
Estos son los nombres de lugares.

Joshua 11:18

fue el SEÑOR quien había endurecido sus corazones
El SEÑOR causando que la gente de la ciudad fuera terca se refiere como si el SEÑOR hubiera endurecido sus corazones. TA: "fue el SEÑOR quien les causó que actuaran de manera terca."

Joshua 11:21

anaceos
estos son los descendientes de Anac.

Debir ... Anab
Estos son los nombres de lugares.

Joshua 11:23

Josué lo dio como una heredad a Israel
Josué entregando la tierra a los Israelitas se refiere como si él hubiera dado a los Israelitas una herencia como una posesión permanente. TA: "Josué le entregó la tierra a los Israelitas como una posesión permanente."

la tierra tuvo descanso de las guerras
Las gente ya no peliaban en guerras se refería como si la tierra fuera una persona descansando de la guerra. TA: "la gente ya no peliaban guerras en la tierra" o "había paz en la tierra."

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Chapter 12

1 Ahora, estos son los reyes de la tierra, que los hombres de Israel conquistaron. Los israelitas tomaron posesión de las tierras del este del Jordán, desde donde sale el sol, desde el Valle del Río Arnón hasta el Monte Hermón, y todo el Arabá hacia el este. **2** Sehón, rey de los amorreos, vivió en Hesbón. El reinó desde Aroer, el cual está al borde del Valle de Arnón, desde la mitad del valle, y mitad de Galaad hasta el Río Jaboc en el borde de los amonitas. **3** Sehón reinó también sobre el Arabá hasta el Mar de Cineret, hacia el este, hasta el Mar de Arabá (el Mar Salado) hacia el este, hasta Bet Jesimot y hacia el sur, hasta las laderas del Monte Pisga. **4** Og, rey de Basán, uno de los que aún quedaban de los refaítas, vivió en Astarot y Edrei. **5** Él reinó sobre el Monte Hermón, Salca y todo Basán, hasta la frontera del pueblo gesureo y los maacateos, y la mitad de Galaad, hasta la frontera de Sehón, rey de Hesbón. **6** Moisés el siervo del SEÑOR, y el pueblo de Israel los vencieron, y Moisés el siervo del SEÑOR, le dio la tierra como posesión a los rubenitas, a los gaditas, y a la media tribu de Manasés. **7** Estos son los reyes de la tierra a quienes Josué y el pueblo de Israel derrotaron al oeste del Jordán, desde Baal Gad en el Valle del Líbano hasta el Monte Halac cerca de Seir. Josué entregó las tierras a las tribus de Israel para que las poseyeran. **8** Él les entregó los montes, los valles, el Arabá, las laderas de las montañas, el desierto, y el Neguev, la tierra de los hititas, amorreos, cananeos, ferezeos, heveos y jebuseos. **9** Los reyes incluían al rey de Jericó, el rey de Hai que está al lado de Betel, **10** el rey the Jerusalén, el rey de Hebrón, **11** el rey de Jarmut, el rey de Laquis, **12** el rey de Eglón, el rey de Gezer, **13** el rey de Debir, el rey de Geder, **14** el rey de Horma, el rey de Arad, **15** el rey de Libna, el rey de Adulam, **16** el rey de Maceda, el rey de Betel, **17** el rey de Tapúa, el rey de Hefer, **18** el rey de Afec, el rey de Sarón, **19** el rey de Madón, el rey de Hazor, **20** el rey de Simron Merón, el rey de Acsaf, **21** el rey de Taanac, el rey de Meguido, **22** el rey de Cedes, el rey de Jocneam del Carmelo, **23** el rey de Dor en las alturas de Dor, el rey de Goyim en Gilgal **24** y el rey de Tirsa. El número de los reyes era treinta y uno en total.

Joshua 12:1

Ahora
Esta palabra es usada aquí para marcar un rompimiento en la trama. Aquí el autor comienza a proveer información de trasfondo. (Ver: escritura_trasfondo)

estos son los reyes
Esto se refiere a la lista de reyes que continúa hasta del verso 24.

Arabá... Aroer
Estos son nombres de lugares. (Ver: traduce_nombres)

Sehón...Hesbón
Traduce estas palabras de la misma manera que traduijiste 9:9.

Joshua 12:3

Mar de Cineret
Esto es un lugar. Traduce de la misma manera como en 11:1.

Bet Jesimot... Monte Pisga...Astarot...Edrei...Salca
Estos son los nombres de lugares. (Ver: traduce_nombres)

Og, rey de Basán
Traduce estas palabras de la misma manera que en 9:9.

gesureo...maacateo
Estos son los nombres de grupos de personas. (Ver:traduce_nombres)

Joshua 12:6

rubenitas
Estos son los descendientes de Ruben.

gaditas
Estos son descendientes de Gad

media tribu de Manasés
Son llamados media tribu porque la otra mitad de la tribu recibió una herencia en la tierra de Canaán.

Joshua 12:7

Baal Gad... Monte Halac...Arabá
Estos son los nombres de lugares. (Ver: traduce_nombres)

Joshua 12:9

Hebrón...Jarmut...Laquis...Eglon...Gezer
Estos son los nombres de ciudades. Traduce "Jarmut," "Laquis," y Eglon"de la msima manera que hiciste en 10:3. (Ver: traduce_nombres)

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Joshua 12:13

Debir...Geder...Horma...Arad...Libna...Adulam...Maceda
Estos son nombres de ciudades. (Ver: traduce_nombres)

Joshua 12:17

Tapúa... Hefer... Afec... Saron... Madón...Hazor...Simron Merón...Acsaf
Estos son nonbres de las ciudades. (Ver: traduce_nombres)

Joshua 12:21

Taanac...Meguido... Cedes...Jocneam...Dor...Goyim...Tirsa
Estos son los nombres de las ciudades. (Ver:traduce_nombres)

treintiuno por todo
uno en todo_"31 en todo"(Ver:traduce_números)

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Chapter 13

1 Ahora Josué estaba muy anciano cuando EL SEÑOR le dijo: "Estás muy anciano, pero todavía hay mucha tierra para conquistar." **2** Esta es la tierra que aún queda: todas las regiones de los filisteos y todas las de los gesuritas, **3** (desde Sihor, que está al este de Egipto, y al norte hacia la frontera de Ecrón, que se considera propiedad de los cananeos; los cinco gobernantes de Filistea: los de Gaza, Asdod, Ascalón, Get y Ecrón, los territorios de los aveos). **4** En el sur, todavía están todas las tierras de los cananeos, y Mehara que le pertenece a los sidonios, hasta Afec, hasta la frontera de los amorreos; **5** la tierra de los giblitas, todo el Líbano hacia el Oriente, desde Baal Gad debajo del Monte Hermón hasta Lebo Hamat. **6** También, todos los habitantes de la parte montañosa del Líbano hasta Misrefot Maim, incluyendo toda la gente de Sidón. Los llevaré afuera delante del ejército de Israel. Asegúrense de asignar la tierra a Israel como herencia, como se los he encomendado. **7** Dividan esta tierra como herencia a las nueve tribus y a la media tribu de Manasés." **8** Con la otra media tribu de Manasés, los rubenitas y los gaditas recibieron la herencia que Moisés les dio al este del Jordán, **9** desde Aroer, que está en la esquina del Valle del Río Arnón (incluyendo la ciudad que está en el medio del valle), hasta la meseta de Medeba y tan lejos como Dibón; **10** todas las ciudades de Sehón, rey de los amorreos, que reinó en Hesbón, hasta la frontera con los amonitas; **11** Galaad, y la región de los gesuritas y maacateos, todo el Monte Hermón, todo Basán hasta Salca; **12** todo el reino de Og en Basán, que reinó en Astarot y en Edrei (esto es lo que quedaba del remanente de los refaítas) Moisés los hirió y los expulsó. **13** Pero el pueblo de Israel no expulsó a los gesuritas o a los maacateos. Al contrario, Gesur y Maaca viven entre el pueblo de Israel hasta este día. **14** A la tribu de Leví solamente Moisés no les dio herencia. Las ofrendas del SEÑOR, EL DIOS de Israel, hechas por fuego, son su herencia, como dijo DIOS a Moisés. **15** Moisés dio una herencia a la tribu de Rubén, clan por clan. **16** Su territorio era desde Aroer, en la esquina del Valle del Río Arnón, y la ciudad que estaba en el medio del valle, y toda la llanura de Medeba. **17** Rubén también recibió a Hesbón, y todas las ciudades que están en la llanura, Dibón, Bamot Baal y Bet Baal Meón, **18** y Jahaza, y Cademot, y Mefaat, **19** y Quiriataim, y Sibma, y Zaret Sahar en la colina del valle. **20** Rubén también recibió a Bet Peor, las laderas de Pisga, Bet Jesimot, **21** todas las ciudades de la meseta, y todo el reino de Sehón, rey de los Amorreos, que reinó en Hesbón, quien Moisés venció junto con los líderes de Madián, Evi, Requem, Zur, Hur y Reba, los príncipes de Sehón, que habitaron en las tierras. **22** El pueblo de Israel también mató con la espada a Balaam hijo de Beor, quien practicaba la adivinación, junto con el resto de los que ellos habían matado. **23** La frontera de la tribu de Rubén es el Río Jordán; este es su borde. Esta era la herencia de la tribu de Rubén, dado a cada uno de los clanes, con sus ciudades y aldeas. **24** Esto es lo que Moisés le dio a la tribu de Gad, clan por clan: **25** Su territorio era Jazer, todas las ciudades de Galaad y la mitad de la tierra de los amonitas, hasta Aroer, que está al este de Rabá, **26** desde Hesbón hasta Ramat Mizpa y Betonim, desde Mahanaim hasta el territorio de Debir. **27** En el valle, Moisés les dio a Bet Aram, Bet Nimra, Sucot y Zafón, el resto del reino de Sehón, rey de Hesbón, con el Jordán como frontera, hasta la parte baja del Mar de Cineret, al este más allá del Jordán. **28** Esta es la herencia de la tribu de Gad, clan por clan, con sus ciudades y aldeas. **29** Moisés dio una herencia a la media tribu de Manasés. Fue asignado a la media tribu de la gente de Manasés, de acuerdo a sus clanes. **30** Su territorio era desde Mahanaim, todo Basán, todo el reino de Og rey de Basán, y todas las ciudades de Jair, que están en Basán, sesenta ciudades; **31** la mitad de Galaad, y Astarot y Edrei (ciudades del reino de Og en Basán). Estas fueron asignadas al clan de Maquir hijo de Manasés (la mitad de la gente de Maquir, dada a cada una de las familias). **32** Esta es la herencia que Moisés le asignó a ellos en las llanuras de Moab, más allá del Jordán al este de Jericó. **33** Moisés no le dio herencia a la tribu de Leví. El SEÑOR, DIOS de Israel, es su herencia, justo como les dijo a ellos.

Joshua 13:2

Esta es la tierra que aún queda
Usted puede clarificar que esta tierra es la tierra que Israel aún debe capturar. TA: "Esta es la tierra que aún le queda a Israel por conquistar"

Sihor
Este es el nombre de un lugar.

que se considera propiedad de los cananeos
Esto se puede afirmar de forma activa. TA: "que los cananeos ahora consideran su propiedad"

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aveos
Este es el nombre de un grupo de personas.

Joshua 13:4

Mehara... Afec... Baal Gad... Monte Hermón
Estos son nombres de lugares.

Giblitas
Este es el nombre del pueblo que vivía en Geba.

Joshua 13:6

Misrefot Maim
Este es el nombre de un lugar

tierra... como herencia
La tierra que Israel reclamará se habla de ella como si fuera una herencia que ellos recibirán como posesión permanente.

Joshua 13:8

Aroer... Medeba... Dibón
Estos son nombres de lugares.

valle
Es un lugar donde el río está lejos por debajo de los lados

meseta
tierra alta y plana arriba de los ríos.

Joshua 13:10

Hesbón... Salca... Astarot... Edrei
Estos son nombres de lugares.

la región de los Gesuritas y maacateos
"La tierra donde los gesuritas y los maacateos vivieron"

maacateos... refaítas
Estos son nombres de grupos de personas.

Moisés los hirió
Aquí "Moisés" representa el ejército israelita que lideró Moisés. TA: "Moisés y los israelitas los atacaron"

Joshua 13:13

los gesuritas o los maacateos
Estos son nombres de grupos de personas.

Gesur y Maaca viven entre el pueblo de Israel.
"Gesur" y "Maaca" son nombres de los ancestros de "los gesuritas" y "los maacateos" o son los nombres de las ciudades en las que vivieron. TA: "Esos pueblos viven en medio de Israel"

hasta este día
Esto se refiere al período de tiempo en el que el autor escribió este libro.

Joshua 13:14

Moisés no les dió herencia
De la tierra que Moisés asignó a las tribus de Israel se habla como si fuera una herencia que ellos recibieron como posesión permanente.

Las ofrendas del SEÑOR... son su herencia
El escritor habla del gran honor que los levitas tuvieron de servirle al SEÑOR como sacerdotes como si las ofrendas fueran algo que ellos heredarían. TA: "Las ofrendas del SEÑOR... son lo que tendrán como provisión"

ofrendas del SEÑOR
"ofrendas que el pueblo traía al SEÑOR"

hechas por fuego
Esto puede ser afirmado de forma activa. TA: "que los sacerdotes quemaron con fuego"

Joshua 13:15

Aroer... Medeba
Estos son nombres de lugares.

valle... meseta
Traduzca estas palabras de la misma manera que lo hizo en 13:8

Joshua 13:17

Hesbón... Dibón... Bamot Baal... Bet Baal Meón... Jahaza... Cademot... Mefaat... Quiriataim... Sibma... Zaret Sahar
Estos son nombres de lugares

Joshua 13:20

Bet Peor... Pisga... Bet Jesimot... Hesbón
Estos son nombres de lugares.

Sehón... Evi... Requem... Zur... Hur... Reba
Estos son nombres de personas.

junto con los líderes de Madián
"como él había derrotado los líderes de Madián"

Joshua 13:22

este es su borde
El río Jordán era el frontera al oeste de la tierra que recibió la tribu de Rubén.

Esta era la herencia de la tribu de Rubén
De la tierra que Moisés asignó a la tribu de Rubén se habla como si fuese una herencia que ellos recibieron como posesión permanente.

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dado a cada uno de los clanes
Esto se puede afirmar de forma activa. TA: "que Moisés dió a cada uno de sus clanes"

Joshua 13:24

Jazer... Aroer... Hesbón... Ramat Mizpa... Betonim... Mahanaim... Debir
Estos son nombres de lugares.

Joshua 13:27

Bet Aram... Bet Nimra... Zafón... Hesbón
Estos son nombres de lugares.

Esta es la herencia de la tribu de Gad
De la tierra que Moisés le asignó a la tribu de Gad se habla como si fuera una herencia que recibieron como posesión permanente.

Joshua 13:29

Moisés dió una herencia a la mitad de la tribu de Manasés
De la tierra que Moisés le asignó a la mitad de la tribu de Manasés se habla como si fuera una herencia que recibieron como posesión permanente.

Media tribu de Manasés
Solo la mitad de la tribu recibió esta tierra porque la otra mitad recibió la tierra al otro lado del río Jordán.

fue asignada
Esto se puede afirmar de manera activa. TA: "Moisés la asignó"

Mahanaim... Jair... Astarot... Edrei
Estos son nombres de lugares.

Estas fueron asignadas
Esto se puede afirmar de manera activa. TA: "Moisés asignó estas"

Maquir
Este es el nombre de un hombre.

Joshua 13:32

Esta es la herencia que Moisés le asignó a ellos
De la tierra que Moisés le asignó a las tribus de Israel en el lado este del río Jordán se habla como si fuera una herencia que Moisés les asignó a ellos como posesión permanente. TA: "Esta es la tierra que Moisés les asignó a ellos como herencia"

El SEÑOR, el Dios de Israel, es su herencia
El escritor habla del gran honor que los levitas tuvieron al servir al SEÑOR como sacerdotes como si el SEÑOR fuera algo que ellos heredarían. TA: " El SEÑOR, Dios de Israel, es lo que ellos tienen"

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Chapter 14

1 Estas son las áreas de la tierra que el pueblo de Israel recibió como su herencia en la tierra de Canaán, asignadas a ellos por Eleazar el sacerdote, por Josué hijo de Nun, y por los líderes de las tribu de las familias de sus ancestros dentro del pueblo de Israel. **2** La herencia de ellos fue seleccionada por suerte para las nueve tribus, y para la media tribu, tal como EL SEÑOR había ordenado mediante la mano de Moisés. **3** Porque Moisés le había dado herencia a las dos tribus y media más allá del Jordán, pero a los levitas no les dio herencia. **4** La tribu de José era en realidad dos tribus, Manasés y Efraín. Y ninguna porción de la herencia le fue dada a los levitas en la tierra, sino solamente ciertas ciudades para vivir, con sus tierras para ganado y para sus propios recursos materiales. **5** El pueblo de Israel hizo como EL SEÑOR le había ordenado a Moisés, así que ellos asignaron la tierra. **6** Luego, la tribu de Judá vino a donde Josué en Gilgal. Caleb, hijo de Jefone, el cenezeo, le dijo a él: "Tú sabes lo que EL SEÑÓR le dijo a Moisés, el hombre de DIOS, acerca de ti y de mí en Cades Barnea. **7** Yo tenía cuarenta años de edad cuando Moisés, el sirviente del SEÑOR, me envió desde Cades Barnea para espíar en la tierra. Yo le traje un reporte, como estaba en mi corazón hacerlo. **8** Pero mis hermanos quienes subieron conmigo hicieron que el corazón de las personas se derritiera con miedo. Pero yo seguí completamente al SEÑOR mi DIOS. **9** Moisés juró en ese día, diciendo: "Seguramente la tierra en la cual tu pie ha caminado será una herencia para ti y para tus hijos para siempre, porque tú completamente has seguido al SEÑOR mi DIOS." **10** ¡Ahora, mira! EL SEÑOR me ha mantenido vivo estos cuarenta y cinco años, tal como Él dijo, desde el tiempo en que EL SEÑOR habló esta palabra a Moisés, mientras Israel caminó en el desierto. ¡Ahora, observa! Hoy tengo ochenta y cinco años de edad. **11** Este día todavía soy igual de fuerte como lo estaba en el día que Moisés me envió fuera. Mi fuerza ahora está como estaba entonces, para la guerra y para ir y venir. **12** Ahora, por lo tanto, dame esta tierra montañosa, la cual EL SEÑOR me prometió en ese día. Porque tú oíste en ese día, que los anaceos estaban allí con grandes ciudades fortificadas. Puede ser que EL SEÑOR esté conmigo y que yo los eche fuera, tal como dijo EL SEÑOR." **13** Luego, Josué lo bendijo y le dio Hebrón como una herencia a Caleb hijo de Jefone. **14** Por lo tanto, Hebrón se convirtió en la herencia de Caleb, hijo de Jefone el enezeo hasta este día, porque él completamente siguió al SEÑOR, EL DIOS de Israel. **15** Ahora, el nombre de Hebrón antes era Quiriat Arba. (Arba ha sido el mejor hombre entre los anaceos.) Entonces la tierra descansó de la guerra.

Joshua 14:1

las áreas de la tierra que el pueblo de Israel recibió como su herencia
Se habla de la tierra que el pueblo de Israel adquirió como si fuera una herencia que ellos recibieron como posesión permanente.

asignada a ellos por Eleazar el sacerdote, por Josué hijo de Nun, y por los líderes de tribu de las familias de sus ancestros dentro del pueblo de Israel
Esto puede ser declarado en forma activa. TA: "La cual Eleazar, el sacerdote, Josué hijo de Nun, y los líderes de las tribus de las familias de los ancestros que están entre el pueblo de Israel asignados a ellos"

líderes tribales
"líderes de las tribus"

Joshua 14:2

La herencia de ellos fue seleccionada por suerte
Esto puede ser declarado en forma activa. TA:"Eleazar, Josué, y los líderes de las tribus echaron suerte para determinar su herencia"

mediante la mano de Moisés
Aquí la palabra "mano"se refierie a Moisés mismo y significa que SEÑOR usa a Moisés como agente para llevar su mandato. TA: "a través de Moisés"

Moisés le había dado la herencia de las dos tribus y media más allá del Jordán, pero a los levitas él no les dio herencia
Mitad de las tribus más allá del Jordán, pero para los levitas él no les dio herencia - Se habla de la tierra que Moisés le dio a las tribus como si fuera una herencia que ellos recibieron como posesión permanente.

Y ninguna porción de la herencia le fue dada a los levitas en la tierra
Esto puede ser declarado en forma activa. TA: "Y Moisés no dio una porción de herencia a los levitas en la tierra"

porción
"parte"

sino solamente ciertas ciudades para vivir
El verbo puede ser complementado con la frase anterior. TA: "pero él les dio a ellos ciertas ciudades para vivir"

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tierras para ganado
campos de pastizales para que los ganados coman

recursos materiales
las cosas físicas que ellos necesitan para proveer para sus familias

Joshua 14:6

Jefone
Esto es un nombre de hombre.

cenezeo
Esto es el nombre de un grupo de personas.

Yo le traje un reporte otra vez, como estaba en mi corazón hacerlo
Aquí la palabras "corazón" representa los pensamientos. La frase es un idioma que se refiere a reportar lo que se ha dado honestamente. TA: "Yo los traje de regreso a él en reporte honesto"

Joshua 14:8

hicieron que el corazón de las personas se derritiera con miedo
Se habla de haciendo que las personas teman demasiado como si estuvieran haciendo que los corazones de las personas se derritan. TA: "hicieron que las personas temieran mucho"

yo seguí completamente al SEÑOR mi DIOS
Se habla de ser leal a SEÑOR como si siguieran a el SEÑOR completamente. TA: "Yo he permanecido leal a SEÑOR"

la tierra en la cual tu pie ha caminado será una herencia para ti y para tus hijos para siempre
Se habla de a tierra que Caleb y sus descendientes tendrán como si fuera una herencia que ellos recibirán como posesión permanente.

la tierra en la cual tu pie ha caminado
Aquí "tu pie" representa a Caleb. TA: "La tierra en la cual tu has caminado"

Joshua 14:10

miren
"escuchen". Esta palabra añade énfasis a lo que se va a decir después.

mientras Israel caminó en el desierto
"mientras el pueblo de Israel viajó en el desierto"

Mi fuerza ahora está como mi fuerza lo estaba para ese entonces
"Yo aún estoy tan fuerte como estaba antes"

para ir y venir
Esto es un modismo que se refiere a las actividades diarias. TA: "por las cosas que yo hago cada día"

Joshua 14:12

tierra montañosa
Posibles significados son 1) muchas colinas grandes o pequeñas montañas o 2) una montaña.

anaceos
Esto es el nombre de un grupo de personas.

Joshua 14:13

le dio Hebrón como una herencia a Caleb
Se habla de Hebrón como si fuera una herencia que Caleb recibe como posesión permanente.

hasta este día
Esto se refiere al período de tiempo en el cual el autor escribió este libro.

él completamente siguió al SEÑOR
Se habla de ser leal al SEÑOR como si estuviera siguiendo a SEÑOR completamente. TA: "él permaneció fiel al SEÑOR"

Quiriat Arba
Esto es el nombre de un lugar.

Entonces la tierra descansó de la guerra
Se habla de el pueblo que no pelea más guerras como si la tierra fuera una persona descansando de la guerra. Ver como se tradujo esta frase en 11:23. TA: "Luego el pueblo no peleó más guerras en la tierra"

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Chapter 15

1 La designación de la tierra para la tribu del pueblo de Judá, dada a sus clanes, se extendía al sur de la frontera de Edom, con el desierto de Zin, siendo el punto más lejano al sur. **2** Su frontera en el sur corría desde el final del Mar Salado, desdes la bahía que da hacia el sur. **3** Su próximo límite salía al sur de la montaña de Acrabim y pasaba junto a Zin, y subía hacia el sur de Cades Barnea, junto a Hezrón, y arriba hasta Adar, donde volvía hasta Carca. **4** Pasaba junto a Asmón, iba por el arroyo de Egipto y llegaba a su final en el mar. Este era su límite sur. **5** El borde este era el Mar Salado, en la desembocadura del Jordán. La frontera en el norte, corría desde la bahía del mar en la desembocadura del Jordán. **6** Subía hasta Bet Hogla pasando junto al norte de Bet Arabá. Entonces, subía hasta la Piedra de Bohán hijo de Rubén. **7** Entonces la frontera subía hasta Debir desde el valle de Acor, y también hacia el norte, girando hacia Gilgal, el cual era al lado opuesto de la colina de Adumín, el cual está en el lado sur del valle. Luego, la frontera pasaba junto a los manatiales de Semes e iba hasta Rogel. **8** Luego, subía por el Valle de Ben Hinom hacia el lado sur de la ciudad de Jebús (que es Jerusalén). Entonces subía hasta el tope de la colina que se extiende sobre el valle de Hinom, en el oeste, el cual está al norte donde termina el valle de Refaim. **9** Entonces, la frontera se extendía desde el tope de las colinas hasta el manantial de Neftoa, y de ahí salía hacia las ciudades del Monte Efrón. Entonces, doblaba alrededor de Baala (lo mismo que Quiriat Jearim). **10** Entonces, la frontera circundaba hacia el oeste de Baala hacia el Monte Seir, y pasaba cerca del lado del Monte Jearim al norte (el mismo que Quesalón), bajando a Bet Semes, y cruzando sobre Timna. **11** La frontera salía junto a la colina del norte de Ecrón, circundando hacia Sicrón y pasaba a lo largo del Monte de Baala, desde allí hasta Jabneel. La frontera terminaba en el mar. **12** El límite hacia el oeste era el Mar Grande y su costa. Esta era la frontera alrededor de la tribu de Judá, clan por clan. **13** Para cumplir el mandato del SEÑOR a Josué, Josué le dio a Caleb, hijo de Jefone, una asignación de tierra en medio de la tribu de Judá, Quiriat Arba, que es Hebrón (Arba fue padre de Anac). **14** Caleb expulsó de allí a los tres hijos de Anac: Sesai, Ahimán y Talmai, descendientes de Anac. **15** Desde allí subió contra los habitantes de Debir (Debir que se llamaba Quiriat Séfer) **16** Caleb dijo: '"El hombre que ataque Quiriat Séfer y lo capture, a él le daré mi hija Acsa como esposa". **17** Cuando Otoniel hijo de Quenaz, hermano de Caleb, la capturó, Caleb le dio a su hija Acsa como esposa. **18** Poco después, Acsa vino a Otoniel y le instó para que le pidiera a su padre un pedazo de tierra. Y cuando ella se bajó del burro, Caleb le dijo a su hija: "¿Qué quieres?" **19** Acsa le respondió: "Hazme un favor especial, ya que me diste la tierra del Néguev, dame también algunos manantiales de agua". Y Caleb le dio los manantiales de agua de las partes altas y bajas. **20** Esta fue la herencia de la tribu de Judá, que se le dio a sus clanes. **21** Las ciudades pertenecientes a la tribu de Judá en el extremo sur, hacia la frontera de Edom, eran Caseel, Edar, Jagur, **22** Cina, Dimona, Adda, **23** Cedes, Hazor, Itnán, **24** Zif, Telem, Bealot. **25** Hazor Hadata, Queriot Hezrón, (es decir Hazor), **26** Aman, Sema, Molada, **27** Hazar Gada, Hesmón, Bet, Pelet, **28** Hazar Sual, Beerseba, Bizotia. **29** Baala, Iim, Esem, **30** Eltolad, Quesil, Horma, **31** Siclag, Madmana, Sansana, **32** Lebaot, Silhim, Aín, y Rimón; en total veintinueve ciudades con sus aldeas. **33** En la parte baja montañosa hacia el oeste, estaban Estaol, Zora, Asena, **34** Zanoa, En Ganim, Tapúa, Enam, **35** Jarmut, Adulam, Soco, Azeca, **36** Saaraim, Aditaim, y Gedera (que es Gederotaim). Eran catorce ciudades en número, incluyendo sus aldeas. **37** Zenán, Hadasa, Migdal, **38** Dileán, Mizpa, Jocteel, **39** Laquis, Boscat, Eglón. **40** Cabón, Lahmam, Quitlis, **41** Gederoth, Bet Dagón, Naama y Maceda. Estas eran dieciséis ciudades en número, incluyendo sus aldeas. **42** Libna, Eter, Asán, **43** Jifta, Asena, Nezib, **44** Keila, Aczib y Maresa. Estas eran nueve ciudades, incluyendo sus aldeas. **45** Ecrón, con sus pueblos circundantes y aldeas; **46** desde Ecrón hasta el Gran Mar, todo los asentamientos que estaban cerca de Asdod, incluyendo sus aldeas. **47** Asdod, y sus pueblos circundantes y aldeas; Gaza, sus pueblos circundantes y aldeas; hacia el arroyo de Egipto, y hacia el Gran Mar con su costa. **48** En la parte montañosa, Samir, Jatir, Soco, **49** Dana, Quiriat Sana (esta es Debir), **50** Anab, Estemoa, Anim, **51** Gosén, Holón y Gilo. Había once ciudades, incluyendo sus aldeas. **52** Arab, Duma, Esán, **53** Janum, Bet Tapúa, Afeca, **54** Humta, Quiriat Arba, (esta es, Hebrón), y Zior. Estas eran nueve ciudades, incluyendo sus aldeas. **55** Maón, Carmel, Zif, Juta, **56** Jezreel, Jocdeam, Zanoa, **57** Caín, Guibeá, y Timna. Estas eran diez ciudades, incluyendo sus aldeas. **58** Halhul, Bet Sur, Gedor, **59** Maarat, Bet Anot y Eltecón. Estas eran seis ciudades, inluyendo sus aldeas. **60** Quriat Baal, (es decir Qiriat Jearim), y Rabá. Estas eran dos ciudades, incluyendo sus aldeas. **61** En el desierto, estaban Bet Arabá, Midín, Secaca, **62** Nibsán, la Ciudad de Sal y Engadi. Estas eran seis ciudades, incluyendo sus aldeas. **63** Pero en cuanto a los jebuseos, habitantes de Jerusalén, la tribu de Judá, no los pudieron expulsar, por lo que los jebuseos habitan allí con la tribu de Judá hasta el día de hoy.

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Joshua 15:1

Zin
Este es el nombre del área del desierto.

desde el final del Mar Salado, desde la bahía que da hacia el sur
"desde la bahía que da al sur hasta el final del Mar Salado." Estas dos frases se refieren a la misma ubicación. La segunda frase clarifica el punto en el cual la frontera del sur comienza.

bahía
una parte más pequeña del mar que se extiende hasta la tierra

que da hacia el sur
"que gira hacia el sur"

Joshua 15:3

Su próximo límite
"La fontera de la tierra que pertenece a la tribu de Judá"

Acrabim ... Zin ... Hezrón ... Adar ... Carca ... Asmón
Estos son los nombres de lugares.

arroyo de Egipto
un pequeño río de agua al borde suroeste de la tierra, cerca de Egipto.

Joshua 15:5

en la desembocadura del Jordán
Se habla del punto en el cual el río se vacía hacia el mar, como si fuera la boca del río.

frontera ... corría
"frontera ... era"

Bet Hogla ... Bet Arabá
Estos son los nombres de lugares.

la Piedra de Bohán
Esto era seguramente una piedra grande que alguien colocó como un punto de referencia y lo nombró por el hombre que lo hizo, Bohán.

Joshua 15:7

Debir ... el valle de Acor ... la colina de Adumín ... Semes ... Rogel ... el Valle de Ben Hinom ... el valle de Refaim
Estos son los nombres de lugares.

Joshua 15:9

Neftoa ... Monte Efrón ... Baala ... Quiriat Jearim ... Monte Seir ... Monte Jearim ... Quesalón ... Bet Semes ... Timna
Estos son los nombres de lugares.

Joshua 15:11

Sicrón ... Monte de Baala ... Jabneel
Estos son los nombres de lugares.

Joshua 15:13

Quiriat Arba ... Debir ... Quiriat Séfer
Estos son los nombres de lugares.

Arba ... Anac ... Sesai ... Ahimán ... Talmai
Estos son los nombres de hombres.

los tres hijos de Anac: Sesai, Ahimán y Talmai, descendientes de Anac
Estos nombres representan clanes de personas que eran descendientes de Sesai, Ahimán y Talmai. Las palabras "hijos" y "descendientes" en este contexto significan la misma cosa. TA: "los tres clanes, Sesai, Ahimán y Talmai, que eran descendientes de Anac"

Desde allí subió contra
"Él subió desde allí para pelear en contra de"

Joshua 15:16

Quiriat Séfer
Este es el nombre de un lugar.

Acsa
Este es el nombre de una mujer.

Otoniel ... Quenaz
Estos son nombres de hombres.

Joshua 15:18

Acsa vino a Otoniel
Esta es un modismo que se refiere a Acsa convirtiéndose en la esposa de Otoniel TA: "cuando Asca se convirtió en la esposa de Otoniel"

le urgió para que le pidiera a su padre un pedazo de tierra
Esto puede traducirse como una cita directa. TA: "ella le instó: 'Pídele a mi padre que me dé una tierra"'

Joshua 15:19

los manantiales de agua de las partes altas y bajas
Las palabras "altas" y "bajas" seguramente se refieren a la altitud geográfica de los manantiales de agua.

Joshua 15:20

Esta fue la herencia de la tribu de Judá, la que le dio a sus clanes
Se habla de la tierra que la tribu de Judá recibió como si fuera una herencia que ellos recibieron como una posesión permanente. TA: "Esta fue la

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tierra que la tribu de Judá recibió como una herencia"

Joshua 15:21

Oración de enlace:
El escritor enumera las ciudades sureñas de las cuales Judá tomó posesión. La lista continúa a través del 15:29.

Joshua 15:25

Oración de enlace:
La lista de ciudades continúa.

Joshua 15:29

Oración de enlace:
La lista de ciudades continúa.

Joshua 15:33

Información general:
El escritor enumera las ciudades norteñas de las cuales Judá tomó posesión.

Joshua 15:37

Oración de enlace:
El escritor enumera ciudades de las cuales Judá tomó posesión.

Joshua 15:40

Oración de enlace:
El escritor enumera ciudades de las cuales Judá tomó posesión.

Joshua 15:42

Oración de enlace:
El escritor enumera ciudades de las cuales Judá tomó posesión.

Joshua 15:45

Oración de enlace:
El escritor enumera ciudades de las cuales Judá tomó posesión.

asentamientos
"aldeas"

arroyo de Egipto
un pequeño río de agua al borde suroeste de la tierra cerca de Egipto

Joshua 15:48

Oración de enlace:
El escritor enumera ciudades de las cuales Judá tomó posesión.

Joshua 15:52

Oración de enlace:
El escritor enumera ciudades de las cuales Judá tomó posesión.

Joshua 15:55

Oración de enlace:
El escritor enumera ciudades de las cuales Judá tomó posesión.

Joshua 15:58

Oración de enlace:
El escritor enumera ciudades de las cuales Judá tomó posesión.

Joshua 15:60

Oración de enlace:
El escritor enumera ciudades de las cuales Judá tomó posesión.

Joshua 15:63

hasta el día de hoy
Esto se refiere al periodo de tiempo en el cual el autor escribió este libro.

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Chapter 16

1 La designación de la tierra para la tribu de José se extendió desde el Jordán en Jericó, al este de los manantiales de Jericó, entrando al desierto, subiendo desde Jericó a través de la ciudad montañosa de Betel. **2** Y desde Betel hasta Luz pasando a lo largo de Atarot, el territorio de los arquitas. **3** Bajando hacia el oeste al territorio de los jafletitas, hasta el territorio bajo de Bet Horón y luego hasta Gezer; terminando en el océano. **4** Fue de esta forma que las tribus de José, Manasés y Efraín recibieron su heredad. **5** El territorio de la tribu de Efraín que fue asignado a sus clanes fue como sigue: la frontera de su herencia al este fue desde Atarot Adar hasta Bet Horón de arriba **6** y desde allí continuó al mar. Desde Micmetat, al norte, circundaba hacia el este hasta Tanat Siló y pasaba más allá al este de Janoa. **7** Desde Janoa bajó hasta Atarot y Naarat hasta alcanzar Jericó, finalizando en el Jordán. **8** Desde Tapúa, la frontera fue hacia el oeste de la quebrada de Caná y finalizó en el mar. Esta era la herencia de la tribu de Efraín, asignada a sus clanes, **9** junto con las ciudades que fueron escogidas para la tribu de Efraín dentro de la herencia de la tribu de Manasés, todas las ciudades, así como sus aldeas. **10** Ellos no echaron fuera a los cananeos quienes vivían en Gezer, así que los cananeos viven dentro de Efraín hasta este día, pero estas personas fueron obligadas a realizar trabajos forzados.

Joshua 16:1

la tribu de José
La "tribu de José" consistió de las tribus de los dos hijos de José, Manasés y Efraín. Como la mitad de la tribu de Manasés se había establecido al este del Jordán, esta frase se refiere a la tribu de Efraín y la otra mitad de la tribu de Manases. Traducción Alterna: "la tribu de Efraín y la otra mitad de la tribu de Manases"

Luz... Atarot
Estos son nombres de lugares.

arquitas
Este es el nombre de un grupo de personas.

Joshua 16:3

jafletitas
Este es el nombre de un grupo de personas.

territorio bajo de Bet Horón... Gezer
Estos son nombres de lugares.

las tribus de José, Manases y Efraín
"las tribus de Manases y Efraín, los hijos de José"

recibieron su herencia
Se habla de las tierras que poseyeron las tribus de Manases y Efraín como si fuera una herencia que ellos recibieron como una posesión permanente. Traducción Alterna: "recibieron esta tierra como su herencia"

Joshua 16:5

El territorio... que fue asignado a sus clanes
Esto puede ser traducido en forma activa. Traducción Alterna: "El territorio... que Josué asignó a sus clanes"

Atarot Adar...Bet Horón de arriba...Micmetat...Tanat Siló... Janoa... Narát
Estos son nombres de lugares.

Joshua 16:8

Tapúa...Caná
Estos son los nombres de lugares.

Esta fue la herencia de la tribu de Efraín
Se habla de la tierra que Efraín poseyó como si fuera una herencia que ellos recibieron como una posesión permanente. Traducción Alterna: "Esta fue la tierra que la tribu de Efraín recibió como una herencia"

asignada a sus clanes
Esto puede declararse en forma activa. Traducción Alterna: "la cual Josué asignó a sus clanes"

las ciudades que fueron escogidas
Esto puede ser declarado en forma activa. Traducción Alterna: "las ciudades que Josué había escogido"

dentro de la herencia de la tribu de Manases
Se habla de la tierra que la tribu de Manases poseyó como si fuera una herencia que ellos recibieron como una posesión permanente. Traducción Alterna: "dentro de la tierra que la tribu de Manases había recibido como una herencia"

Joshua 16:10

a este dia
Esto se refiere al periodo de tiempo en el cual el autor escribió este libro.

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estas personas fueron obligadas a hacer labor forzada
Esto puede ser declarado como forma activa.
Traducción Alterna: "los israelitas forzaron a estas personas a trabajar como esclavos"

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Chapter 17

1 Esta fue la designación de tierra para la tribu de Manasés (quien fue el primero de los hijos de José), esto es, por Maquir, quien fue el primer hijo de Manasés y quien él mismo fue el padre de Galaad. Los desendientes de Maquir fueron asignados a la tierra de Galaad y Basán, porque Maquir había sido un hombre de guerra. **2** La tierra fue asignada al resto de la tribu de Manasés dada a sus clanes, Abiezer, Helec, Asriel, Siquem, Hefer y Semida. Estos fueron los descendientes varones de Manasés, hijo de José, presentado por sus clanes. **3** Ahora, Zelofehad, hijo de Hefer, hijo de Galaad, hijo de Maquir, hijo de Manasés, no tuvo hijos sino solo hijas. Los nombres de sus hijas fueron Malaa, Noa, Hogla, Milka y Tirsa. **4** Ellas se acercaron a Eleazar el sacerdote, a Josué hijo de Nun, y a sus líderes y les dijeron: "EL SEÑOR le ordenó a Moisés darnos una herencia junto con nuestros hermanos." Así que, siguiendo el mandato del SEÑOR, él le dio a esas mujeres una herencia junto con los hermanos de su padre. **5** Diez parcelas de tierra fueron asignadas a Manasés en Galaad y Basán el cual está en el otro lado del Jordán, **6** porque las hijas de Manasés recibieron una herencia junto con sus hijos. La tierra de Galaad fue asignada al resto de la tribu de Manasés. **7** El territorio de Manasés se extendía desde Aser hasta Micmetat, el cual estaba al este de Siquem. Entonces, la frontera estaba al sur de los que vivían cerca de Tapúa. **8** (La tierra de Tapúa le pertenecía a Manasés, pero el pueblo de Tapúa en la frontera de Manasés, le pertenecía a la tribu de Efraín.) **9** La frontera descendía al arroyo de Caná. Estas cuidades al sur del arroyo entre los pueblos de Manasés le pertenecían a Efraín. La frontera de Manasés era en el lado norte del arroyo, y terminaba en el mar. **10** La tierra al sur le pertenecía a Efraín, y la tierra del norte a Manasés; el mar era la frontera. En el lado norte, Aser podía ser alcanzado y al este, Isacar. **11** También en Isacar y en Aser, Manasés poseía Bet Seán y sus aldeas, Ibleam y sus aldeas, los habitantes de Dor y sus aldeas, los habitantes de Endor y sus aldeas, los habitantes de Tanaac y sus aldeas, y los habitantes de Meguido y sus aldeas (y la tercera cuidad es Náfet). **12** Pero la tribu de Manasés no pudo tomar posesión de aquellas cuidades, porque los cananeos continuaban viviendo en esta tierra. **13** Cuando las personas de Israel se hicieron mas poderosos, ellos forzaron a los cananeos a trabajo mas duro, pero no los expulsaron completamente. **14** Entonces, los descendientes de José le dijeron a Josué, diciendo: "¿Por qué nos has dado solamente una asignación de tierra y una porción por heredad, si nosotros somos muchos en número, y a todos juntos EL SEÑOR nos ha bendecido?" **15** Josué les dijo: "Si ustedes son un pueblo grande en número, vayan ustedes mismos al bosque y allí despejen la tierra por ustedes mismos en la tierra de los ferezeos y la de los refaías. Hagan esto, ya que el campo de Efraín es muy pequeño para ustedes.'' **16** Los descendientes de José dijeron: "La región montañosa no es suficiente para nosotros. Pero todos los cananeos que viven en el campo tienen carros de guerra de hierro, tanto los que están en Bet Seán y sus aldeas, como aquellos quienes están en el valle de Jezreel." **17** Entonces, Josué le dijo a la casa de José, a Efraín y Manasés: "Tú eres un pueblo grande en número y tienes mucho poder. Tú no puedes tener solo una parte de tierra asignada para ti. **18** La región montañosa también será tuya. Aunque es un bosque, lo despejarás y tomarás posesión del mismo hasta los límites más lejanos. Echarás fuera a los cananeos, aunque ellos tengan carros de guerra de hierro, y aunque ellos sean fuertes."

Joshua 17:1

Primogénito y quién era
"primogénito; él era"

Maquir ... Abiezer, Helec, Azriel, Siquem, Hefer, y Semida
Estos son nombres de hombres.

A los descendientes de Maquir se les asignó la tierra de Gallaad y Basán
Esto puede ser establecido en forma activa. AT:" Josué asignó la tierra Galaad y Basán a los descendientes de Maquir"

Tierra fue asignada ... dada a sus clanes
Esto puede ser establecido en forma activa. AT:" Josué asignó tierra y las dió a sus clanes"

Joshua 17:3

Zelofehad ... Hefer ... Eleazar,
Estos son nombres de hombres.

Malaa, Noa, Hogla, Milka y Tirsa.
Estos son nombres de mujeres. See:

Para darnos herencia
La tierra es hablada como si fuera la herencia que el pueblo recibiria como una posesión permanente. AT: " para darnos alguna tierra como herencia"

el les dió a esas mujeres una herencia
Posibles significados son 1) "Josué le dió a esas mujeres una herencia" o 2) "Eleazar le dió a esas mujeres una herencia."

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Joshua 17:5

Diez parcelas de tierra fueron asignadas
Esto puede ser establecido en forma activa. AT:" Josué asignó diez parcelas de tierra"

Diez parcelas
" Diez porciones"

recibieron una herencia
La tierra es hablada como si fuera una herencia que ellas recibieron como una posesión permanente. AT:"recibieron tierra como una herencia"

La tierra de Galaad fue asignada
Esto puede ser establecido en forma activa. AT:" Josué asignó la tierra de Galaad"

Joshua 17:7

hacia el sur
"hacia el sur"

Micmetat ... Tapúa
Estos son nombres de lugares.

Joshua 17:9

La frontera
"La frontera de la tierra de Manasés

arroyo
un río muy pequeño

Caná
nombre de un arroyo

En el lado norte, Aser podía ser alcanzado
Posibles significados son 1) que el borde de la tierra de Manasés en el lado norte toca la tierra que pertenece a la tribu de Aser o 2) que uno puede viajar al norte para alcanzar Aser AT:"' Aser estaba en el lado norte" o "Uno puede viajar hacia el norte para alcanzar a Aser

al este, Isacar.
El verbo puede ser suplido de la frase previa. AT:" al este, uno puede alcanzar Isacar"

Joshua 17:11

Bet Seán ... Ibleam ... Dor ... Endor ... Tanaac ... Meguido ... Nafet
Estos son nombres de lugares.

Joshua 17:14

Los descendientes de Josué
Esto se refiere a las tribus de Efraín y Manasés.

¿Porque nos has dado solo una ... El SEÑOR nos ha bendecido?
Las personas de las tribus de Efraín y Manasés preguntaron esta cuestión para enfatizar que Josué les debía asignar a ellos mas tierra. AT:" Tu debiste darnos a nosotros mas de una tierra ... El SEÑOR nos ha bendecido"

Una asignación de tierra y una porción de heredad.
Estas dos frases significan básicamente la misma cosa. En la segunda, la tierra es hablada como si fuera una heredad que el pueblo recibiria como una posesión permanente. AT:"Una asignación de tierra como nuestra heredad"

Porción
parte

un pueblo grande en número
"mucha gente"

Si ustedes son un pueblo grande en número
como ustedes son un pueblo grande en número

Refraías
Este es el nombre de un grupo de personas.

Joshua 17:16

Bet Seán ... Jezreel
Estos son nombres de lugares.

La casa de José
Aquí la palabra " casa" se refiere a los descendientes de José"

lo despejarás
" ustedes despejarán el bosque de árboles" o "ustedes cortarán sus árboles"

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Chapter 18

1 Entonces toda la asamblea del pueblo de Israel se reunió en Silo. Ellos establecieron la carpa de las reuniones allí y conquistaron la tierra delante de ellos. **2** Todavía había siete tribus entre la gente de Israel que no se le había repartido su herencia. **3** Josué le dijo a la gente de Israel: "¿Cuánto más van a esperar para entrar en la tierra que EL SEÑOR, EL DIOS de sus antepasados, les ha entregado?" **4** Elijan tres hombres de cada tribu, y yo los enviaré. Ellos saldrán e inspeccionarán la tierra de arriba a abajo. Ellos escribirán una descripción de lo que vean de sus herencias, y luego volverán a mí. **5** Ellos la dividirán en siete partes. Judá permanecerá en su territorio en el sur, y la casa de José permanecerá en su territorio en el norte. **6** Ustedes describirán el territorio en siete partes y me traerán la descripción aquí. Yo echaré suerte por ustedes aquí delante del SEÑOR nuestro DIOS. **7** Los levitas no tienen parte entre ustedes, porque el sacerdocio del SEÑOR es su herencia. Gad, Rubén y la media tribu de Manasés han recibido su herencia, más allá del Jordán. Esta es la herencia que Moisés, el siervo del SEÑOR, les dio." **8** Así que los hombres se levantaron y se fueron. Josué ordenó a los que fueron a escribir la descripción de la tierra, diciendo: "Vayan de arriba a abajo en la tierra y escriban una descripción de ella y regresen a mí. Yo echaré la suerte por ustedes aquí ante EL SEÑOR en Silo." **9** Los hombres se fueron y caminaron de arriba a bajo en la tierra y escribieron una descripción de ella en un rollo por sus ciudades en siete partes, enumerando las ciudades en cada parte. Entonces ellos regresaron a Josué, en el campamento de Silo. **10** Entonces Josué echó la suerte para ellos en Silo delante del SEÑOR. Y allí Josué repartió la tierra a la gente de Israel, a cada uno se le dio su porción de la tierra. **11** El encargo de la tierra para la tribu de Benjamín fue dado a cada uno de sus clanes. El territorio de su tierra asignada estaba localizado entre los descendientes de Judá y los descendientes de José. **12** En el lado del norte, su frontera comenzaba en el Jordán. La frontera subió por el filo al norte de Jericó, y luego subió por las colinas hacia el oeste. Ahí llegó al desierto de Bet-avén. **13** De ahí la frontera pasó a lo largo del sur en la dirección de Luz (el mismo lugar que Betel). Entonces la frontera descendió hasta Atarot-Adar, por la montaña que está al sur de Bet-Horón. **14** La frontera entonces se dirigió en otra dirección: al lado oeste bajó hacia el sur, dirigiéndose a la montaña al frente a Bet-Horón. Esta frontera terminó en Quiriat-Baal (es decir, Quiriat-jearim), una ciudad que le perteneció a la tribu de Judá. Esto formó la frontera en el lado oeste. **15** El lado sur empezó justo fuera de Quiriat-Jearim. La frontera iba de ahí a Efrón, al estanque de las aguas de Neftoa. **16** La frontera entonces bajó hasta el borde de la montaña que estaba opuesta al valle de Ben-Hinom, el cual estaba al extremo norte del valle de Refaim. Entonces bajó al valle de Hinom, al sur de la ladera de los Jebuseos, y continuó bajando a En-Rogel. **17** Subió hacia el norte, yendo en dirección de En-semes, y desde ahí salió hacia Geliot, el cual estaba opuesto a la subida de Adumín. Entonces bajó hacia la piedra de Bohán, el hijo de Rubén. **18** Pasó hacia el norte del risco de Bet-arabá y bajó hasta el Arabá. **19** La frontera pasó al risco norte de Bet-hogla. La frontera terminó en la bahía norte del Mar Salado, al extremo sur del Jordán. Este fue el límite en el sur. **20** El Jordán formó su límite en el lado este. Esta fue la herencia de la tribu de Benjamín, y le fue dada a cada uno de sus clanes, límite tras límite, a todo alrededor. **21** Ahora las ciudades de la tribu de Benjamín, según sus clanes eran: Jericó, Bet Hogla, Emec Casis, **22** Bet Arabá, Zemaraim, Betel, **23** Avim, Pará, Ofra, **24** Quefar Haamoni, Ofni y Geba. Eran doce ciudades, incluyendo sus aldeas. **25** También estaban las ciudades de Gabaón, Ramá, Beerot, **26** Mizpa, Cafira, Mozah, **27** Requem, Irpeel, Tarala, **28** Zela, Elef, Jebús (la misma que es Jerusalén), Guibeá y Quiriat. Había catorce ciudades, incluyendo sus aldeas. Esta fue la herencia de Benjamín para sus clanes.

Joshua 18:1

y conquistaron la tierra
Ellos conquistaron a las personas que vivían en la tierra antes de ellos levantar carpa de reunión. TA: "después que ellos conquistaron la tierra"

cuya herencia no le había sido asignada
La tierra que las tribus recibirían una herencia que ellos iban a recibir como posesión permanente. Esto puede ser declarado en forma activa. TA: "para quien Josué tuve que asignar la tierra como herencia"

Joshua 18:3

¿Cuánto más van a esperar para entrar en la tierra que el SEÑOR, el DIOS de sus antepasados, les ha entregado?
Josué pregunta esta pregunta en orden para animar a los israelitas tomar posesión de la tierra. TA: "Por tiempo suficiente, tu los has sacado... Él te lo ha dado."

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la tierra de arriba a abajo
Las palabras arriba y abajo" significa en toda dirección. TA: "La tierra en toda dirección" o "por toda la tierra"

escribirán una descripción de lo que vean de sus herencias
Esto significa que ellos van a describir las porciones de tierras que cada tribu van a recibir por herencia.

sus herencias
Se habla de la tierra que ellos inspeccionaron como si cada una de las tribus las recibiría como herencia de posesión permanente.

Joshua 18:5

Información general:
Josué continúa hablando su mensaje a los hijos de Israel.

Ellos la dividirán
"Ellos van a dividir la tierra"

Judá permanecerá
"La tribu de Judá permanecerá"

la casa de José
Aquí la palabra "casa" representa los descendientes de José. Esta frase se refiere a las tribu de Efraín y Manasés. TA: "las tribus de Efraín y Manasés"

Joshua 18:7

Información general:
Josué continúa este mensaje a los hijos de Israel.

no tienen parte
"no tienen parte de la tierra"

porque el sacerdocio del SEÑOR es su herencia
Josué habla del gran honor que los levitas tienen por servir al SEÑOR como sacerdotes como si hubiera sido algo que ellos heredaron. TA: "porque el sacerdocio del SEÑOR es lo que ellos tienen"

han recibido su herencia
Se habla de las tierra que las tribus recibieron como si fueran herencia que ellos recibieron como posesión permanente. TA: "Han recibido la tierra como su herencia"

Joshua 18:8

Información general:
Josué habla a los veintiún hombres que fueron a mirar la tierra.

arriba y abajo en la tierra
Las palabras "arriba y abajo" significan en cada dirección. TA: "en cada dirección en la tierra" o "por toda la tierra"

Joshua 18:10

a cada uno se le dio su porción de la tierra
Esto puede ser ser declarado en forma activa. TA: "a cada tribu Josué le dió una porción en la tierra"

Joshua 18:11

La repartición de tierra para la tribu de Benjamín fue dado a cada uno de sus clanes
Esto puede ser declarado en forma activa. Traducción alterna: "Cada uno de los clanes de la tribu de Benjamín recibió una porción de tierra"

entre los descendientes de Judá y los descendientes de José
"entre la tierra que le pertenecía a los descendientes de Judá y la tierra de los descendientes de José"

descendientes de José
Esto se refiere a las tribus de Efraín y Manasés.

Bet-avén
Este es el nombre de un lugar.

Joshua 18:13

Luz, Atarot-adar, Bet-Horón, Quiriat-baal, Quiriat-jearim
Estos son nombres de lugares.

el borde... La frontera
Estos de refieren a la misma cosa

Joshua 18:15

Quiriat-jearim, Efrón, Neftoa, Ben-hinom, Refaim, Hinom, En-rogel
Estos son nombres de lugares.

Joshua 18:17

En-semes, Geliot, Adumín, Bet-arabá
Estos son nombres de lugares.

la piedra de Bohán
Esta era una roca bien grande que alguien colocó como una marca y nombrada por un hombre, Bohán. Ver como se tradujo en 15:5.

risco de Bet-arabá
Una tierra que es cuesta abajo o cresta la cual se le llama como un risco. Traducción alterna: "la cuesta de Bet-arabá"

Joshua 18:19

al risco norte de Bet-hogla
Una tierra que es cuesta abajo o cresta la cual se le llama como un risco. Traducción alterna: "la cuesta de Bet-hogla"

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Bet-hogla
Este es el nombre de un lugar.

Esta fue la herencia de la tribu de Benjamín
La tierra que la tribu de Benjamín recibió se menciona como si fuera una herencia que ellos recibieron como una posesión permanente. Traducción alterna: "Esta fue la tierra que la tribu de Benjamín recibió como una herencia."

fue dada a cada uno de sus clanes
Esto puede ser declarado en forma activa. Traducción alterna: "Josué le dió a cada uno de sus clanes."

Joshua 18:21

Información general
El escritor enlistó las ciudades que estaban en la tierra que la tribu de Benjamín recibió como herencia.

Sus aldeas
"las aldeas alrededor de ellos"

Joshua 18:25

información general:
El escritor continúa enlistando las ciudades que estaban en la tierra y que la tribu de Benjamín recibió por herencia.

Esta fue la herencia de Benjamín
Se habla de la tierra y ciudades que la tribu de Benjamín recibió como si fueran una herencia que recibieron como posesión permanente. TA: "Esta fue la tierra y las ciudades que la tribu de Benjamín recibió como herencia"

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Chapter 19

1 La segunda suerte le tocó a Simeón para cada una de las tribus. Su herencia fue en medio de la herencia que pertenecía a la tribu de Judá. **2** Tenían como herencia, Berseba, Seba, Molada, **3** Hazar Sual, Bala, Ezem, **4** Eltolad, Betul y Horma. **5** También Simeón tenía Silcag, Bet-marcabot, **6** Bet-lebaot, y Saruhén. Estas fueron trece ciudades, con sus aldeas. **7** Simeón tenía Ain, Remón, Eter, y Asán. Estas fueron cuatro ciudades, con sus aldeas. **8** Estas con sus aldeas llegaban hasta Baalat-beer (que es Ramat en el Néguev). Esta fue la herencia de la tribu de Simeón dada a sus clanes. **9** La herencia de la tribu de Simeón formó parte del territorio de la tribu de Judá. Por ser tan grande la tierra dada a la tribu de Judá, Simeón recibió su herencia de en medio de la tribu de Judá. **10** La tercera suerte le tocó a la tribu de Zabulón y fue dada a sus clanes. La frontera de su herencia llegaba hasta Sarid. **11** Su frontera llegaba hasta el oeste hacia Marala, tocaba Debeset y hasta el arroyo frente a Jocneam. **12** De Sarid la frontera giraba hacia el este, la frontera de Quislot Tobar. De ahí hacia Deberat luego hasta Jafía. **13** De ahí siguió al oriente hacia Garat Jefer, y luego hacia Ita-Cazin; luego hacia Rimón rodeando hacia Nea. **14** La frontera hizo un rodeo al norte hacia Hanatón y terminó en el valle de Jefte **15** Esta región incluyó las ciudades de Katat, Naalal, Simrón, Idala, y Belén. Habían doce ciudades, incluyendo sus aldeas. **16** Esta fue la herencia de la tribu de Zabulón que fue dada a sus clanes, las ciudades, incluyendo sus aldeas. **17** La cuarta suerte le tocó a Isacar, y fue dada a sus clanes. **18** su territorio incluyó Jezreel, Quesulot, Sunem, **19** Hafaraim, Sihón, y Anaharat. **20** También incluía Rabit, Quisión, Abez, **21** Remet, En Ganim, En Hada y Bet Pases. **22** También su frontera tocaba Tabor, Sahazima, y Bet Semes, y terminaba en el Jordán. Habían dieciséis ciudades incluyendo sus aldeas. **23** Esta fue la herencia de la tribu de Isacar, y fue dada sus clanes, las ciudades, incluyendo sus aldeas. **24** La quinta suerte le tocó a la tribu de Aser, y fue dada a sus clanes. **25** Su territorio incluyó Helcat, Halí, Beten, Acsaf, **26** Alamelec, Amad, y Miseal. En el oeste la frontera extendía hasta Monte Carmelo y Sihor Libnat. **27** Luego volteó hacia el oriente Bet Dagon y fue tan lejos, hasta Zabulón, y luego al valle de Jefte. El norte hasta Bet Emec y Neiel. **28** Luego continuó hasta Cabul, hacia el norte. Entonces continuó a Hebrón, Rehob, Hamón, y Caná, hasta Sidón. **29** La frontera dobló hacia Ramá, y luego hacia la ciudad fortificada de Tiro. Luego la frontera doblaba hacia Hosa y terminó en el mar, en la región de Aczib, **30** Uma, Afec, y Rehob. Habían veintidós ciudades incluyendo sus aldeas. **31** Esta fue la herencia de la tribu de Aser, y fue dada a sus clanes, las ciudades, incluyendo sus aldeas. **32** La sexta suerte cayó sobre la tribu de Neftalí, y fue dada a sus clanes. **33** Su frontera corría desde Helef, desde la encina de Saananim, hacia Adami Neceb y Jabneel, tan lejos como Lacum; terminó en el Jordán. **34** La frontera volteó al oeste a Aznot Tobar y fue a Hucoc; tocó a Zabulón por el sur, y alcanzó Aser en el oeste y Judá en el este del Río Jordán. **35** Las ciudades fortificadas eran Sidim, Zer, Hamat, Racat, Cineret, **36** Adama, Ramá, Hazor, **37** Cedes, Edrei, y En Hazor. **38** También estaban Irón, Migdal El, Horem, Bet Anat, y Bet Semes. Habían diecinueve ciudades, incluyendo sus aldeas. **39** Esta fue la herencia de la tribu de Neftalí, y fue dada a sus clanes, las ciudades, incluyendo sus aldeas. **40** El séptimo lanzamiento de suerte cayó sobre la tribu de Dan, y le fue dada a sus clanes. **41** El territorio de su herencia incluyó a Zora, Estaol, Irsemes, **42** Saalabín, Ajalón y Jetla. **43** También incluía a Elón, Timnat, Ecrón, **44** Elteque, Gibetón, Baalat, **45** Jehúd, Bene Berac, Gat Rimón, **46** Mejarcrón y Racón, junto con el territorio que cruza desde Jope. **47** Cuando faltó territorio a la tribu de Dan; Dan atacó Lesem, luchó en contra de ella y la capturó. Ellos mataron a todos con espada, tomaron posesión de ella y se establecieron alli. Ellos renombraron a Lesem, la llamaron Dan, debido a su antecesor. **48** Esta fue la herencia de la tribu de Dan, y les fue dada a sus clanes, las ciudades, incluyendo sus aldeas. **49** Cuando ellos terminaron la distribución de la tierra como una herencia, el pueblo de Israel dio una herencia de entre ellos mismos a Josué, hijo de Nun. **50** Por el mandato del SEÑOR, ellos le dieron a él la ciudad que él pidió, Timnat Sera en la zona montañosa de Efraín. Él reconstruyó la ciudad y vivió allí. **51** Estas son las herencias que Eleazar el sacerdote, Josué hijo de Nun, y los líderes de tribu de las familias de sus antepasados entre el pueblo de Israel, asignaron por suerte en Silo, ante EL SEÑOR, en la entrada de la tienda de encuentro. Así que ellos terminaron de asignar la tierra.

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Joshua 19:1

La segunda suerte le tocó a Simeón
"La segunda vez que Josué echó a la suerte, el sorteo indicó a la tribu de Simeón"

La segunda
número dos en una lista

y fue asignada a cada uno de los clanes
Esto puede ser expresado de forma activa. TA: "Josué asignó la tierra a cada uno de los clanes"

Su herencia fue en medio de la herencia que pertenecía a la tribu de Judá
Se habla de la tierra como si fuera una herencia que las tribus recibieron como una posesión permanente. TA: "La tierra que ellos recibieron como una herencia estaba en medio de la tierra que la tribu de Judá recibió como herencia"

Joshua 19:2

Información general:
Este escritor enumera las ciudades que estaban en la tierra que la tribu de Simeón recibió como una herencia.

Tenían en herencia
Se habla de la tierra y las ciudades que la tribu de Simeón recibió como si fuera una herencia que recibieron como una posesión permanente. TA: "Ellos tenían las siguientes ciudades por su heredad"

Joshua 19:5

Información general:
El escritor continúa eunmerando las ciudades que estaban en la tierra de Simeón recibidas como una herencia.

Silcag
Traduce esto de la misma manera que en 15:29.

Joshua 19:8

Esta fue la herencia de la tribu de Simeón
Se habla de la tierra y ciudades que la tribu de Simeón recibió como si fuera una herencia que recibieron como una posesión permanente. TA: "Esta fue la tierra y las ciudades que la tribu de Simeón recibió como herencia."

dada a sus clanes
Esto puede ser expresado en forma activa. TA: "que Josué le entregó a sus clanes"

Por ser tan grande la tierra dada a la tribu de Judá
Esto puede ser expresado en forma activa. TA: "la porción de tierra que Josué asignó a la tribu de Judá"

su herencia de en medio
"el medio de la porción de tierra de Judá"

Joshua 19:10

La tercera suerte
Traducir esta frase en la misma manera que hiciste en 19:1.

La tercera
numero tres en una lista

Sarid ... Marala ... Debeset ... Jocneam
Estos son los nombres de lugares.

frente a Jocneam
"al otro lado de Jocneam"

Joshua 19:12

Sarid ... Quislot ... Tobar ... Deberat ... Jefía ... Garat Jefer ... Ita Cazin ... Rimón ... Nea
Estos son nombres de ciudades.

Joshua 19:14

Hanatón ... Jefte El ... Katat ... Naalal ... Simrón ... Idala ... Belén
Estos son nombres de lugares.

Belén
Este no es el mismo "Belén" que está al sur de Jerusalén en Judá.

Esta fue la herencia de la tribu de Zabulón
Se habla de la tierra y las ciudades que la tribu de Zabulón recibió como si fuera una herencia que ellos recibieron como una posesión permanente. TA: "Esta fue la tierra y ciudades que la tribu de Zabulón recibió como una herencia"

que fue dada a sus clanes
Esto puede ser expresado en forma activa. TA: "que Josué le entregó a sus clanes"

Joshua 19:17

La cuarta suerte
Traduce esta frase de la misma manera que hiciste en 19:1.

La cuarta
número cuatro en la lista

Quesulot ... Sunem ... Hafaraim ... Sihón ... Anaharat
Estos son nombres de ciudades.

Joshua 19:20

Rabit ... Quisión ... Abez ... Remet ... En Ganim ... En Hada ... Bet Pases ... Sahazima
Estos son nombres de ciudades.

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Joshua 19:23

Esta fue la herencia de la tribu de Isacar
Se habla de la tierra y las ciudades que las tribus de Isacar recibió como si fueran una herencia que ellos recibieron como una posesión permanente. TA: "Esta era la tierra y las ciudades que la tribu de Isacar recibió como herencia"

fue dada sus clanes
Esto puede ser expresado de forma activa. TA: "Josué se los entregó a sus clanes"

Joshua 19:24

La quinta suerte
Traduce esta frase de la misma manera que hiciste en 19:1.

La quinta
número cinco en una lista

fue dada a sus clanes
Esto puede ser expresado de forma activa. TA: "Josué se lo entregó a sus clanes"

Helcat, Halí, Beten, Acsaf, Alamelec, Amad y Miseal ... Sihor Libna
Estos son nombres de ciudades.

Joshua 19:27

Bet Dagon ... valle de Jefte El ... Bet Emec ... Neiel ... Cabul ... Hebrón ... Rehob ... Hamón ... Caná
Estos son los nombres de lugares.

Joshua 19:29

Hosa ... Aczib ... Uma ... Afec ... Rehob
Estos son los nombres de lugares.

Joshua 19:31

Esta fue la herencia de la tribu de Aser
Se habla de la tierra y las ciudades que la tribu de Aser recibió como si fuera herencia que recibieron como una posesión permanente. TA: "Esta fue la tierra y las ciudades que la tribu de Aser recibió como herencia"

fue dada a sus clanes
Esto puede ser expresado de forma activa. TA: "Josué se los entregó a sus clanes"

Joshua 19:32

La sexta suerte
Traduce esta frase de la misma manera que hiciste en 19:1.

La sexta
número seis en una lista

fue dada a sus clanes
Esto puede ser expresado en forma activa. TA: "Josué se los entregó a sus clanes"

Helef ... Saananim ... Adami Neceb ... Jabneel ... Lacum ... Aznot Tobar ... Hucoc
Estos son los nombres de ciudades.

Joshua 19:35

Sidim ... Zer ... Hamat ... Racat ... Cineret ...Adama ... Ramá ... Hazor ... Edrei ... En Hazor
Estos son los nombres de ciudades.

Hamat
Esto no es la misma localización que "Hamat", pero está localizado en la costa oeste en el mar de Galilea.

Joshua 19:38

Irón ... Migdal El ... Horem ... Bet Anat,
Estos son nombres de ciudades.

Esta fue la herencia de la tribu de Neftalí
Se habla de la tierra y las ciudades que recibió la tribu de Neftalí como si fuera una herencia que recibieron como una posesión permanente. TA: "Esta fue la tierra y las ciudades que la tribu de Neftalí recibió como una herencia"

fue dada a sus clanes
Esto puede ser expresado de forma actuva. TA: "Josué lo entregó a sus clanes"

Joshua 19:40

El séptimo lanzamiento de suerte
Traduce esta frase de la misma manera que hiciste en 19:1.

El séptimo
Número siete en una lista

El territorio de su herencia
Se habla de la tierra que recibió la tribu de Dan como si fuera una herencia que ellos recibieron como una posesión permanente. TA: "El territorio de tierra que recibió la tribu de Dan como herencia"

Zora, Estaol, Irsemes, Saalabín, Ajalón y Jetla
Estos son nombres de lugares.

Joshua 19:43

Elón, Timnat, Ecrón, Elteque, Gibetón, Baalat, Jehúd, Bene Berac, Gat Rimón, Mejarcrón y Racón
Estos son nombres de ciudades.

frente a Jope
"opuesto a Jope" o "al lado de Jope"

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Joshua 19:47

Lesem
Este es el nombre de una ciudad.

Esta fue la herencia de la tribu de Dan
Se habla de la tierra que recibió la tribu de Dan como si fuera herencia que ellos recibieron como una posesión permanente. TA: "Esta fue la tierra y las ciudades que recibió la tribu de Dan como herencia"

fue dada a sus clanes
Esto puede ser expresado de forma activa. TA: "Josué lo entregó a sus clanes"

Joshua 19:49

dio una herencia de entre ellos mismos a Josué, hijo de Nun
Se habla de la ciudad que Josué recibió como si fuera una herencia quer él recibió como una posesión permanente. TA: "dio una ciudad de entre su propia tierra como una herencia a Josué, hijo de Nun"

Timnat Sera
Este es el nombre de una ciudad.

Joshua 19:51

Estas son las herencias ... asignaron
Se habla de la tierra y las ciudades que las varias tribus recibieron como si fuera una herencia que ellos recibieron como una posesión permanente. TA: "Estas son las porciones de tierra y las ciudades ... asignadas como herencias"

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Chapter 20

1 Entonces EL SEÑOR le dijo a Josué: **2** "Háblale al pueblo de Israel diciendo: 'Escojan las ciudades de refugio de las cuales Yo les dije a través de las escrituras de Moisés. **3** Hagan esto para que la persona que asesine a otra sin intención pueda refugiarse allí. Estas ciudades serán un lugar de refugio para quien sea buscado por el vengador de la sangre derramada de una persona que haya sido asesinada. **4** Él correrá hacia una de esas ciudades y se pondrá en la entrada de la puerta de la ciudad, y explicará su caso a los ancianos de esa ciudad. Entonces ellos lo llevarán dentro de la ciudad y le darán un lugar para vivir entre ellos. **5** Y si alguno viene a tratar de vengar la sangre de la persona que fue asesinada, entonces las personas de la ciudad no entregarán a las autoridades a la persona que lo asesinó. Ellos no deben hacer esto, porque él asesinó a su projimo sin intención y sin odio premeditado hacia él. **6** Él debe quedarse en esa ciudad hasta que haya enfrentado a la asamblea para juicio, hasta la muerte del que esté sirviendo como sumo sacerdote en esos días. Entonces el que accidentalmente asesinó a la persona podrá regresar a su pueblo, al pueblo de donde huyó."' **7** Así que los israelitas escogieron a Cedes en Galilea entre los montes de Neftalí, Siquem entre los montes de Efraín y Quiriat-arba (lo mismo que Hebrón) entre los montes de Judá. **8** Más allá del Jordán al este de Jericó, escogieron a Beser en el desierto sobre la meseta de la tribu de Rubén; Ramot en Galaad de la tribu de Gad; y Golán en Basán de la tribu de Manasés. **9** Estas fueron las ciudades seleccionadas para todos los israelitas y para los extranjeros que residen entre ellos, para que cualquiera que asesinara a una persona sin intención pudiera correr hacia ellas para seguridad. Esta persona no moriría a mano del que quisiera vengar la sangre que fue derramada, hasta que la persona acusada se presentara delante de la asamblea.

Joshua 20:1

por la mano de Moisés
Aquí "mano de Moisés" se refiere a las escrituras que Moisés escribió. Traducción Alterna: "a través de las cosas que Moisés escribió"

asesine sin intención
Esto ocurre cuando una persona accidentalmente asesina a otra persona, sin intención de hacerlo.

vengar la sangre de una persona que ha sido asesinada
Aquí el derramamiento de sangre de una persona representa su muerte. Esto puede ser declarado en forma activa. Traducción Alterna: "vengar la muerte de una persona"

Joshua 20:4

Él correrá
Aquí la palabra "él" se refiere a la persona quien sin intención asesina alguien.

explicará su caso a los ancianos de la ciudad
"convencer a los ancianos de la ciudad que él no asesinó intencionalmente la persona.

Entonces ellos lo llevarán
La palabra "ellos" se refiere a los ancianos y "él" se refiere a la persona que sin intención asesinó a alguien.

vivir entre ellos
Esto se refiere a toda la ciudad, no sólo a los ancianos.

Joshua 20:5

vengar la sangre de la persona que fue asesinada
Esto puede ser declarado en forma activa. Traducción Alterna: "vengar la muerte de una persona". Ve como tradujiste esto en 20:1.

entregar
Esta expresión significa entregar a la autoridad de otro.

asesinó a su vecino sin intención...asesinó accidentalmente a la persona.
Estas frases significan lo mismo.

parado ante la asamblea
Esta es una frase que describe la busqueda de justicia de una corte de la asamblea de su conciudadanos.

Joshua 20:7

Información General:
Hay muchos nombres en esta sección.

el Jordán
Este es un nombre corto para el Río Jordán.

Joshua 20:9

no morirá por la mano de aquel
Aquí "por la mano" significa que esta persona será el agente directo quien asesinó el fugitivo. Traducción Alterna: "no será asesinado por aquel"

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vengar la sangre que fue derramada
Esto puede ser declarado en forma activa. Traducción Alterna: "vengar la muerte de una persona." Observa como tradujiste una frase similar en 20:1.

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Chapter 21

1 Entonces los jefes de los clanes de los levitas vinieron al sacerdote Eleazar, a Josué hijo de Nun y a los líderes de las familias de sus ancestros dentro del pueblo de Israel. **2** Les dijieron a ellos en Silo en la tierra de Canaán: "EL SEÑOR les ordenó, a través de Moisés, que nos den a nosotros ciudades en donde vivir, con tierras de pastizales para nuestros ganados." **3** Así por mandamiento del SEÑOR, los israelitas dieron a los levitas de su heredad las siguientes ciudades, incluyendo sus pastizales. **4** Y este fue el resultado de hechar a la suerte los clanes de los coatitas: los sacerdotes -los descendientes de Aarón que eran levitas, recibieron trece ciudades entregadas de la tribu de Judá, de la tribu de Simeón y de la tribu de Benjamín. **5** El resto del clan de los Coatitas recibieron por suerte diez ciudades de los clanes de la tribu de Efraín, Dan y la media tribu de Manasés. **6** Y a los descendientes de Gersón fueron dados por suerte trece ciudades de los clanes de las tribus de Isacar, Aser, Neftalí y la media tribu de Manasés en Basán. **7** Los descendientes de Merari recibieron doce ciudades de las tribus de Rubén, Gad y Zabulón. **8** Los israelitas dieron por suerte a los levitas estas ciudades, incluyendo sus pastizales, como EL SEÑOR había ordenado a través de Moisés. **9** De las tribus de Judá y Simeón, les asignaron tierras de las siguientes ciudades, aquí mencionadas por nombres. **10** Estas ciudades fueron entregadas a los descendientes de Aarón, que estaban entre los clanes de Coatitas, que a su vez eran de la tribu de Leví. Porque ellos fueron los primeros en salir sorteados. **11** Los israelitas le dieron Quiriat Arba (Arba había sido el padre de Anac), el mismo sitio de Hebrón, entre los montes de Judá, alrededor de los pastizales. **12** Pero los campos de la ciudad y sus aldeas ya habían sido dados a Caleb, hijo de Jefone, como su posesión. **13** A los descendientes del sacerdote Aarón, le dieron Hebrón, con sus pastizales, que era una ciudad de refugio a cualquiera que asesinara sin intención, y Libna con sus pastizales, **14** Jatir con sus pastizales y Estemoa con sus pastizales. **15** También le dieron Holón con sus pastizales, Debir con sus pastizales, **16** Aín con sus pastizales, Juta con sus pastizales y Bet Semes con sus pastizales. Eran nueve ciudades que fueron dadas de estas dos tribus. **17** De la tribu de Benjamín dieron a Gabaón con sus pastizales, Geba con sus pastizales, **18** Anatot con sus pastizales y Almón con las afueras de la ciudad, cuatro ciudades. **19** Las ciudades entregadas a los sacerdotes, descendientes de Aarón, eran trece ciudades en total, incluyendo sus pastizales. **20** Al igual que al resto de la familia de Coat, los levitas que pertenecían a la familia de Coat, tenían ciudades entregadas a ellos a la suerte, de la tribu de Efraín. **21** A ellos les fueron entregada Siquem con sus pastizales entre los montes de Efraín, una ciudad de refugio para cualquiera que asesinara a otro sin intención, Gezer con sus pastizales, **22** Kibsaim con sus pastizales y Bet Horón con sus pastizales, cuatro ciudades en total. **23** De la tribu de Dan, al clan de Coat le fue entregado Elteque con sus pastizales, **24** Ajalón con sus pastizales y Gat Rimón con sus pastizales, cuatro ciudades en total. **25** De la media tribu de Manasés, al clan de Coat le fue entregado Taanac con sus pastizales y Gat Rimón con sus pastizales, dos ciudades. **26** Habían diez ciudades en total para el resto de los clanes de los Coalitas, incluyendo sus pastizales. **27** De la media tribu de Manasés, a los clanes de Gersón, estos eran otros clanes levitas y ellos entregaron Golán en Balsán con sus pastizales, una ciudad de refugio para cualquiera que asesinara a otro sin intención, acompañado de Beestera con sus pastizales, dos ciudades en total. **28** A los clanes de Gersón también entragaron Cisón de la tribu de Isacar, acompañado de sus pastizales, Daberat con sus pastizales, **29** Jarmuth con sus pastizales y En-ganim con sus pastizales, cuatro ciudades. **30** De la tribu de Aser, entregaron Miseal con sus pastizales, Abdón con sus pastizales, **31** Helcat con sus pastizales y Rehob con sus pastizales, cuatro ciudades en total. **32** De la tribu de Neftalí, entregaron los clanes de Gersón Cedes en Galilea con sus pastizales, una ciudad refugio para cualquiera que asesinara a otro sin intención; Hamot-dor con sus pastizales y Cartán con sus pastizales, tres ciudades en total. **33** Habían trece ciudades en total, de todos los clanes de Gersón, incluyendo sus pastizales. **34** Al resto de los levitas, del clan de Merari, fueron entregados de la tribu de Zabulón: Jocneam con sus pastizales, Carta con sus pastizales, **35** Dimna con sus pastizales y Naalal con sus pastizales, cuatro ciudades en total. **36** A los clanes de Merari se les entregaron de la tribu de Rubén: Beser con sus pastizales, Jahaza con sus pastizales, **37** Cademot con sus pastizales y Mefaat con sus pastizales, cuatro ciudades. **38** De la tribu de Gad, se le dio Ramot en Galaad con sus pastizales, una ciudad de refugio para cualquiera que asesinaba a otro involuntariamente, y Mahanaim con sus pastizales. **39** A los clanes de Merari les fueron también dados a Hesbón, con sus pastizales, y Jazer con pastizales. Estas fueron cuatro ciudades en total. **40** Todas estas fueron las ciudades de varios clanes de Merari, quienes eran de la tribu de Leví, doce ciudades en total les fueron dadas a ellos al lanzar las suertes. **41** Las ciudades de los levitas tomadas desde el centro de la tierra propiedad del pueblo de Israel, fueron cuarenta y ocho ciudades, incluyendo sus pastizales. **42** Cada una de estas ciudades, tenían

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alrededor sus pastizales. Así fue con todas estas ciudades. **43** Así que EL SEÑOR le dio a Israel toda la tierra que ÉL juró darle a sus antepasados. Los israelitas tomaron posesión de ella y se establecieron allí. **44** Luego EL SEÑOR les dio descanso en cada lado, tal como Él le había jurado a sus antepasados. Ni uno de sus enemigos podía derrotarlos. EL SEÑOR les entrego a sus enemigos en sus manos. **45** Ni una cosa, entre todas las buenas promesas que EL SEÑOR le había hablado a la casa de Israel, falló en hacerse realidad. Todo se cumplió.

Joshua 21:1

Eleazar ... Nun
Estos son nombres de hombres.

Les hablaron a ellos
"Los levitas le dijeron"

El SEÑOR les ordenó a través de Moisés
La frase "a través de" significa que el SEÑOR usó a Moisés como el agente para entregar su mandato. TA: "El SEÑOR le dijo a Moisés que les ordenara"

Joshua 21:3

las siguientes ciudades
Esto se refiere a las ciudades que se enumerarán en los siguientes versículos.

Joshua 21:4

hechar a la suerte
Un método al azar, donde se escoge remover la opción de voluntad del líder, a menudo se hacía con la idea de que Dios decidiría el resultado. Ver cómo se tradujo esto en el 19:1.

coalitas
Estos sacerdotes en este grupo eran descendientes del hijo de Leví, Coat. Una porción de ellos eran también descendientes de Aarón, el nieto de Coat.

trece ciudades ... diez ciudades
números de ciudades

media tribu
La mitad de la tribu, porque la otra mitad recibió su herencia antes de cruzar el Río Jordán.

Joshua 21:6

Gersón
Gersón era uno de los hijos de Leví.

dados por suerte
Un método al azar, donde se escoge remover la opción de voluntad del líder, a menudo se hacía con la idea de que Dios decidiría el resultado. Ver cómo se tradujo esto en el 19:1.

Merari
Merari era uno de los hijos de Leví.

Joshua 21:8

el SEÑOR había ordenado a través de Moisés
La frase "a través de" aquí significa que el SEÑOR usó a Moisés como el agente para entregar su mandato. TA: "El SEÑOR le dijo a Moisés que les ordenara"

clanes de coalitas
Los sacerdotes en este grupo eran descendientes del hijo de Leví, Coat. Una porción de ellos eran también descendientes de Aarón, el nieto de Coat. Vea cómo usted tradujo esto en el 21:4.

dieron por suerte
Un método al azar, donde se escoge remover la opción de voluntad del líder, a menudo se hacía con la idea de que Dios decidiría el resultado. Vea cómo se tradujo esto en el 19:1.

Joshua 21:11

Arba había sido el padre de Anac
Esta es una información de trasfondo sobre el nombre del hombre quien fundó la ciudad de Quiriat Arba.

Anac
Este es el nombre de un hombre.

los montes
Un área de tierra con elevaciones naturales, más pequeñas que las montañas.

pastizales
Un área cubierta con pasto o plantas adecuadas para el pastoreo de una hacienda o ganado.

campos de la ciudad
Áreas de tierra abierta, usualmente, plantadas con cultivos alrededor y que pertenecen a la ciudad.

aldeas
Pequeñas comunidades, usualmente más pequeñas que un pueblo.

Joshua 21:13

Libna ... Jatir ... Estemoa ... Holón ... Debir ... Aín ... Juta
Estos son todos nombres de ciudades.

nueve ciudades ... dos tribus
El número de ciudades y tribus en el pasaje.

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Joshua 21:17

De la tribu de Benjamín dieron a Gabaón
Esto puede declararse en forma activa. TA: "La tribu de Benjamím le dio a Gabaón"

Geba ... Anatot ... Almón
Estos son nombres de ciudades.

trece ciudades
"13 ciudades"

Joshua 21:20

la familia de Coat
Los sacerdotes en este grupo eran descendientes del hijo de Leví, Coat. Una porción de ellos eran también descendientes de Aarón, el nieto de Coat. (Ver: ranslate_names)

tenían ciudades entregadas a ellos
Esto puede declararse en forma activa. TA: "ellos recibieron ciudades"

a la suerte
Un método al azar, donde se escoge remover la opción de voluntad del líder, a menudo se hacía con la idea de que Dios decidiría el resultado. Vea cómo se tradujó esto en el 19:1.

Gezer ... Kibsaim ... Bet Horón
nombres de ciudades

cuatro ciudades en total
Esto se refiere a la lista por el número total.

Joshua 21:23

De la tribu de Dan, el clan de Coat era entregado Elteque
Esto puede declararse en forma activa. TA: "La tribu de Dan le dio al clan de Coat, Elteque"

el clan de Coat
Los sacerdotes en este grupo eran descendientes del hijo de Leví, Coat. Una porción de ellos eran también descendientes de Aarón, el nieto de Coat. Vea cómo usted tradujo una frase similar en el 21:20. (Ver: ranslate_names)

Elteque ... Gibetón ... Ajalón ... Gat Rimón
Estos son nombres de ciudades.

cuatro ciudades
Esto se refiere al número de ciudades.

Joshua 21:25

De la media tribu de Manasés, el clan de Coat le fue entregado Taanac
Esto puede declararse en forma activa. TA: "La mitad de la tribu de Manasés le dio al clan de Coat, Taanac"

Taanac ... Gat Rimón
Estos son nombres de ciudades.

dos ciudades ... diez ciudades en total
números de las ciudades enumeradas

clan de Coat ... clanes de los coalitas
Los sacerdotes en este grupo eran descendientes del hijo de Leví, Coat. Una porción de ellos eran también descendientes de Aarón, el nieto de Coat. Vea cómo usted tradujo una frase similar en el 21:4. (Ver: ranslate_names)

Joshua 21:27

De la media tribu de Manasés, a los clanes de Gersón, estos eran otros clanes levitas y ellos entregaron Golán
Esto puede declararse en forma activa. TA: "La mitad de la tribu de Manasés, otros clanes levitas, recibieron de la mitad de la tribu de Manasés, Golán"

Golán ... Beestera
nombres de ciudades

asesinara a otro sin intención
Esto se refiere a una muerte que resultó de una acción no intencionada para lastimar a una persona.

dos ciudades
número de ciudades

Joshua 21:28

A los clanes de Gersón también entregaron Cisón
Esto puede expresarse en forma activa. TA: "Los clanes de Gersón también recibieron a Cisón"

Cisón ... Daberat ... Jarmut ... En-ganim ... Miseal ... Abdón ... Helcat ... Rehob
nombres de ciudades

De la tribu de Aser, entregaron Miseal
Esto puede expresarse en forma activa. TA: "Ellos recibieron de la tribu de Aser, Miseal"

cuatro ciudades en total
Esto se refiere al número de ciudades enumeradas.

Joshua 21:32

De la tribu de Neftalí, entregaron los clanes de Gersón Cedes
Esto puede expresarse en forma activa. TA: "Los clanes de Gersón recibieron de la tribu de Neftalí, Cedes"

Gersón
Este es el nombre de una persona.

Hamot-dor ... Cartán
Estos son los nombres de ciudades.

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trece ciudades en total
"13 ciudades en total"

Joshua 21:34

Al resto de los levitas , del clan de Merari, fueron entregados de la tribu de Zabulón: Jocneam
Esto puede expresarse en forma activa. TA: "El resto de los levitas, los clanes de Merari, recibieron de la tribu de Zabulón, Jocneam"

Merari
nombre de una persona

Jocneam ... Carta ... Dimna ... Naalal
nombres de ciudades

cuatro ciudades en total
Las ciudades son referidas en total como un número.

Joshua 21:36

A los clanes de Merari se les entregaron de la tribu de Rubén: Beser
Esto puede expresarse en forma activa. TA: "Los clanes de Merari recibieron de la tribu de Rubén, Beser"

cuatro ciudades
Esto se refiere al número total de ciudades.

Beser ... Jahaza ... Cademot ... Mefaat ... Ramot
nombres de ciudades

De la tribu de Gad, se le dio Ramot
Esto puede expresarse en forma activa. TA: "Ellos recibieron de la tribu de Gad, Ramot"

Mahanaim
Este es el nombre de una ciudad.

Joshua 21:39

Los clanes de Merari fueron también dados a Hesbón
Esto puede expresarse en forma activa. TA: "Los clanes de Merari también recibieron a Hesbón"

Hesbón ... Jazer
Estos son los nombres de ciudades.

doce ciudades en total
"12 ciudades en total"

doce ciudades en total les fueron dadas a ellos al lanzar las suertes
Esto puede expresarse en forma activa. TA: "ellos recibieron estas doce ciudades la suerte"

al lanzar las suertes
Un método al azar, donde se escoge remover la opción de voluntad del líder, a menudo se hacía con la idea de que Dios decidiría el resultado. Vea cómo se tradujo esto en el 19:1.

Joshua 21:41

Las ciudades de los levitas tomadas desde el centro de la tierra
Esto puede expresarse en forma activa. TA: "Los levitas recibieron sus ciudades desde el centro de la tierra"

cuarenta y ocho ciudades
ocho ciudades - "48 ciudades"

Joshua 21:43

Él juró
"Él dio un juramento"

Ni uno de sus enemigos podía derrotarlos
Esto está expresado en una manera negativa para fortalecer la oración. TA: "Ellos derrotaron a cada uno de sus enemigos"

les dio a sus enemigos en sus manos
Aquí "en sus manos" significa "en su poder." TA: "les dieron el poder para derrotar a todos sus enemigos"

Ni una cosa, entre todas las buenas promesas que el SEÑOR le había hablado a la casa de Israel, falló en hacerse realidad
Esto está expresado en una manera negativa para fortalecer la oración. TA: "Cada uno de las buenas promesas que el SEÑOR ha hablado a la casa de Israel se volvió realidad"

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Chapter 22

1 Para ese tiempo Josué llamó a los rubenitas, los gaditas y la media tribu de Manasés. **2** Él les dijo: "Ustedes han hecho todo lo que Moisés el siervo del SEÑOR les encomendó. Ustedes han obedecido mi voz en todo lo que les ordené. **3** Ustedes no han abandonado a sus hermanos todos estos días, hasta hoy. Y han cumplido con los deberes requeridos por los mandamientos del SEÑOR su DIOS. **4** Ahora EL SEÑOR su DIOS les ha dado descanso a sus hermanos, justo lo que les prometió. Por lo tanto regresen a sus tiendas en las tierras que les pertenecen, las cuales Moisés el siervo del SEÑOR les dio al otro lado del Jordán. **5** Solo tengan cuidado en cumplir los mandamientos y la ley que Moisés el siervo del SEÑOR les encomendó, de amar al SEÑOR tu DIOS, de caminar en todos sus caminos, de guardar sus mandamientos, y de seguirlo y adorarlo con todo su corazón y con toda su alma. **6** Así que Josué los bendijo y los despidió, y ellos volvieron a sus tiendas. **7** Ahora, para la media tribu de Manasés, Moisés les había dado una herencia en Basán, pero a la otra mitad, Josué les dio herencia junto a sus hermanos en la tierra del oeste del Jordán. Josué los envió hacia sus tiendas; él los bendijo **8** y les dijo: "Vuelvan a sus tiendas con dinero, ganado, plata, oro, bronce, hierro, y muchos vestidos. Dividan el botín de todos sus enemigos con sus hermanos." **9** Así que los descendientes de Rubén, los descendientes de Gad y la media tribu de Manasés retornaron a casa, dejando al pueblo de Israel en Silo, el cual está en la tierra de Canaán. Ellos se fueron a la región de Galaad, a su propia tierra, la cual les pertenecia, en obediencia al mandamiento del SEÑOR, por la mano de Moisés. **10** Cuando ellos vinieron al Jordán que está en la tierra de Canaán, los rubenitas y los gaditas y la media la tribu de Manasés construyeron un altar al lado del Jordán, un altar muy grande y prominente. **11** El pueblo de Israel oyó sobre esto y dijo: "¡Miren! El pueblo de Rubén, Gad y la media tribu de Manasés han edificado un altar en la parte frontal de la tierra de Canaán, en Galaad, en la región cerca del Jordán, en el lado que pertenece al pueblo de Israel." **12** Cuando el pueblo de Israel escuchó de esto, toda la asamblea del pueblo de Israel se reunió juntos en Silo para subir y hacer guerra en contra de ellos. **13** Luego el pueblo de Israel envió mensajeros a los rubenitas, los gaditas y la media tribu de Manasés, en la tierra de Galaad. Ellos también enviaron a Finees hijo de Eleazar, el sacerdote, **14** y con él diez líderes, uno de cada una de las familias ancestrales de Israel, y cada uno de ellos era la cabeza de un clan dentro del pueblo de Israel. **15** Ellos vinieron al pueblo de Rubén, Gad y la media tribu de Manasés, en la tierra de Galaad y les dijeron: **16** "Toda la asamblea del SEÑOR dice esto: '¿Qué es esta infidelidad que ustedes han cometido en contra del DIOS de Israel, apartándose en este día de seguir al SEÑOR, haciendose un altar para ustedes en este día en rebelión en contra del SEÑOR? **17** ¿No fue nuestro pecado en Peor suficiente para nosotros? Todavía no nos hemos purificado de él. Por este pecado vino una plaga en la asamblea del SEÑOR. **18** ¿Debían también ustedes apartarse de seguir al SEÑOR en este día? Si también se rebelan en contra del SEÑOR hoy, mañana ÉL estará molesto con toda la asamblea de Israel. **19** Si la tierra que ustedes poseen está contaminada, entonces ustedes deben pasar a la tierra donde está el tabernáculo del SEÑÓR levantado y tomar para ustedes una posesión entre nosotros. Sólo no se rebelen en contra del SEÑOR, ni se rebelen en contra de nosotros edificando un altar para ustedes aparte del altar del SEÑOR nuestro DIOS. **20** ¿Acaso Acán hijo de Zera no faltó a su palabra en cuanto a aquellas cosas que habían sido reservadas para DIOS? Y ¿no cayó la ira en el pueblo de Israel? Ese hombre no pereció solo por su iniquidad.'" **21** Entonces las tribus de Rubén, Gad, y la media tribu de Manasés contestaron en respuesta a los líderes de los clanes de Israel: **22** "¡EL SEÑOR, DIOS, TODOPODEROSO! ¡EL SEÑOR, DIOS. TODOPODEROSO! ¡ÉL sabe y hace saber a Israel mismo! Si fue en rebelión o si faltamos a nuestra palabra en contra del SEÑOR, no nos libres en este día **23** por haber construido un altar para apartarnos de seguir al SEÑOR. Si nosotros construimos ese altar para ofrecer en él, ofrenda quemada, de granos o de paz, entonces que EL SEÑOR nos haga pagar por ello. **24** ¡No! Lo hicimos por temor que en el tiempo por venir sus hijos pudiesen decir a nuestros hijos: '¿Qué tienen ustedes que ver con EL SEÑOR, EL DIOS de Israel? **25** Puesto que EL SEÑOR ha hecho al Jordán una frontera entre nosotros y ustedes. Ustedes pueblo de Rubén y pueblo de Gad, no tienen nada que ver con EL SEÑOR.' Así que sus hijos podrían hacer que nuestros hijos dejaran de adorar al SEÑOR. **26** Así que nosotros dijimos, 'Construyamos ahora un altar, no para quemar ofrenda ni para sacrificios, **27** sino para ser testigo entre nosotros y ustedes, y entre nuestras generaciones después de nosotros, que cumplamos con el servicio del SEÑOR delante de ÉL, con nuestra ofrenda quemada y con nuestros sacrificios y con nuestras ofrendas de paz, para que vuestros hijos nunca digan a nuestros hijos en el tiempo por venir: "No tienen parte en EL SEÑOR'". **28** Así que dijimos: 'Si esto fuere dicho a nosotros o a nuestros descendientes en el tiempo por venir, nosotros diríamos: "¡Miren! Esta es una copia del altar del SEÑOR, el cual nuestros ancestros hicieron, no para quemar ofrenda, ni para sacrificios, sino como un testimonio entre nosotros y ustedes. **29** Que esté lejos de nosotros rebelarnos en contra del SEÑOR, y hoy apartarnos de seguirle a ÉL construyendo

un altar para ofrenda quemada, ofrenda de granos o sacrificio, aparte del altar del SEÑOR nuestro DIOS que está delante de su tabernáculo.'" **30** Cuando Finees el sacerdote y los líderes del pueblo, que son, las cabezas de los clanes de Israel que estaban con él, escucharon las palabras que el pueblo de Rubén, Gad y Manasés dijeron, les parecieron buenas ante sus ojos. **31** Finees, hijo de Eleazar el sacerdote, dijo al pueblo de Rubén, Gad y Manasés: "Hoy sabemos que EL SEÑOR está entre nosotros, porque ustedes no han cometido traición en contra de ÉL. Ahora, ustedes han rescatado al pueblo de Israel de la mano del SEÑOR." **32** Entones Finees, hijo del sacerdote Eleazar, y los líderes regresaron de los rubenitas y de los gaditas, fuera de la tierra de Galaad, de regreso a la tierra de Canaán, al pueblo de Israel, y trajeron de vuelta palabra a ellos. **33** Su reporte fue bueno ante los ojos del pueblo de Israel. El pueblo de Israel bendijo a DIOS y no habló más sobre hacer guerra en contra de los rubenitas y los gaditas, para destruir la tierrra en donde ellos se habían establecido. **34** Los rubenitas y los gaditas llamaron al altar "Testigo", pues ellos dijeron: "Es un testigo entre nosotros, que ELSEÑOR es DIOS."

Joshua 22:1

Rubenitas
gente de la tribu de Rubén

gaditas
gente de la tribu de Gad

obedecieron mi voz
Aquí "mi voz" se refiere a las cosas que Josué había dicho. TA: "obedecieron todo lo que dije"

no han abandonado a sus hermanos
Esto puede ser afirmado en una manera positiva. TA: "Tú has permanecido con tus hermanos"

Joshua 22:4

caminar en todos Sus caminos
Una persona que obedece al SEÑOR se habla como si estuviese andando por los caminos del SEÑOR. TA: "obedecer todo lo que Él dice"

con todo tu corazón y con toda tu alma
Los términos "corazón" y "alma" aquí son utilizados juntos para referirse a la persona entera. TA: "con todo lo que piensas y sientes" o "con todo tu ser"

Joshua 22:7

el Jordán
Es un nombre corto para el río Jordán

hierro
es un metal duro, fuerte y magnético

saquear
El ejército vencedor tomaría todo lo de valor de la gente que conquistaron

Joshua 22:9

el mandamiento del SEÑOR, por la mano de Moisés
La frase "por la mano de" aquí significa que el SEÑOR utilizó a Moisés como el agente para cumplir su mandamiento. TA: "el mandamiento que el SEÑOR le dió a Moisés para ustedes"

Joshua 22:10

el Jordán
Es un nombre corto para el río Jordán

en la parte frontal de la tierra de Canaán
Las tribus israelitas que vivían al otro lado del río Jordán entrarían a Canaán por el lugar donde construyeron el altar. De este lugar se habla como si fuera el "frente" o "la entrada" a Canaán donde vivían las otras tribus. TA: "en la entrada a la tierra de Canaán"

Galaad
Nombre de una ciudad

Joshua 22:12

guerra
un estado de conflicto armado entre dos naciones o grupos de personas.

Joshua 22:13

Eleazar
Nombre de un hombre

Joshua 22:15

Toda la asamblea del SEÑOR dice esto
Se habla de todo el pueblo de Israel en singular como si fuera una persona. TA: "Todos los israelitas estan preguntando" (UDB)

Joshua 22:17

¿No fue nuestro pecado en Peor suficiente para nosotros?
Esta pregunta enfatiza cuan serio fue su pecado anterior. TA: "¡Nosotros ya habíamos pecado terriblemente en Peor!"

Peor
Este es el nombre de un lugar. Traduzca el nombre de la misma manera que en 13:20.

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Todavía no nos hemos purificado de él
Esto se puede afirmar de forma positiva. TA: "Nosotros todavía estamos lidiando con la vergüenza de ese pecado"

¿Debían también ustedes apartarse de seguir al SEÑOR en este día presente?
Esta pregunta se utiliza para reprender al pueblo por su pecado. Esto se puede escribir como una declaración. TA: "¡Ustedes no deben alejarse del SEÑOR hoy!"

Joshua 22:19

Acán... Zera
Son nombres de hombres

¿Acaso Acán, hijo de Zera, no rompió la fe en cuanto a aquellas cosas que habían sido reservadas para Dios? Y ¿No cayó la ira en el pueblo de Israel?
Estas preguntas son usadas para recordarle al pueblo del castigo por sus pecados pasados. Estas preguntas pueden ser escritas como declaraciones. TA: "Acán, hijo de Zera, pecó al tomar cosas que eran reservadas para Dios. ¡Y por eso Dios castigó a todo el pueblo de Israel!

Joshua 22:21

Si fue en rebelión... que el SEÑOR nos haga pagar por ello
Las tres tribus estan haciendo dos declaraciones hipotéticas que ellos insisten que no son ciertas. Ellos no construyeron el altar para adorar a otro dios.

Joshua 22:24

Información General:
Las tribus de Rubén, Gad y mitad de la tribu de Manasés dan sus contestaciones.

sus hijos pudiesen decir a nuestros hijos... el Dios de Israel?
Esto es una acusación hipotética que las tres tribus piensan que los hijos de otras tribus pudieran hacer algún tiempo en el futuro.

¿Que tienen ustedes que ver con el SEÑOR, el Dios de Israel?
Las tres tribus utilizan esta pregunta retórica para enfatizar la situación que ellos están tratando de evitar. Esto puede ser escrito como una declaración. TA: "¡Ustedes no tienen nada que ver con el SEÑOR, el Dios de Israel!"

Joshua 22:25

Información General:
Las tribus de Rubén, Gad y mitad de la tribu de Manasés continúan su respuesta.

Puesto que el SEÑOR ha hecho el Jordán... no tienen nada que ver con el SEÑOR
Esta es la continuación de la acusación hipotética que las tres tribus piensan que los hijos de las otras tribus pudieran hacer algún tiempo en el futuro.

el Jordán
Esto es un nombre corto para el río Jordán

Así que sus hijos podrían hacer que nuestros hijos cesaran de adorar al SEÑOR
Las tres tribus construyeron el altar para evitar que esta situación hipotética ocurriera en el futuro.

Joshua 22:26

Información General:
Las tribus de Rubén, Gad y mitad de la tribu de Manasés ahora dan su contestación.

para ser testigo entre nosotros y ustedes
Se habla del altar como si fuera un testigo que pudiera testificar sobre los bienes de las tres tribus.

para que sus hijos nunca digan a nuestros hijos en el tiempo por venir: "No tienen parte en el SEÑOR"
Esta es la situación hipotética que las tres tribus no querían que pasara.

No tienen parte
"No tienen porción" o "no tienen herencia"

Joshua 22:28

Información General
Las tribus de Rubén, Gad y mitad de la tribu de Manasés ahora terminan su contestación.

Si esto fuere dicho... un testigo entre nosotros y ustedes."
Las tres tribus están describiendo su potencial contestación a una acusación que puede o no ser hecha en algún tiempo futuro.

Que esté lejos de nosotros rebelarnos
Se habla de la improbabilidad de que ellos se rebelaran como si fuera algo que está a una gran distancia de ellos. TA: "Nosotros ciertamente no nos rebelaremos"

apartarnos de seguirle a Él
Se habla de parar de seguir al SEÑOR como si fuera apartarse de Él . TA: "dejar de seguirlo"

Joshua 22:30

escucharon las palabras
Aquí "palabras" se refiere al mensaje formado por las palabras. TA: "escuché el mensaje"

les parecieron buenas ante sus ojos
Aquí "en sus ojos" significa "en su opinión"

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cometido este abuso de fe en contra de Él
"han roto su promesa con Él"

ustedes han rescatado al pueblo de Israel de la mano del SEÑOR."
Aquí "la mano de el SEÑOR" se refiere a su castigo. Se habla de proteger a la gente como rescatarlos de su mano. TA: "tú has evitado que el SEÑOR nos castigue"

Joshua 22:32

Su reporte fue bueno ante los ojos del pueblo
Aquí "bueno ante los ojos" quere decir "aceptado." TA: "El pueblo aceptó el reporte de los líderes."

destruir la tierra
"destruir todo en la tierra"

Joshua 22:34

pues ellos dijeron
Esto se refiere a los rubenitas y los gaditas

Es un testigo entre nosotros
Se habla del altar como si fuese un testigo que pudiera testificar por las tres tribus.

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Chapter 23

1 Y después de muchos días, cuando EL SEÑOR le había dado descanso a Israel de todos sus enemigos que los rodeaban, Josué era muy mayor. **2** Josué llamó a todo Israel, a sus ancianos, a sus líderes, a sus jueces y a sus oficiales y les dijo: "Yo estoy muy viejo. **3** Ustedes han visto todo lo que EL SEÑOR su DIOS ha hecho con todas la naciones por su bien, porque ha sido EL SEÑOR su DIOS quien ha peleado por ustedes. **4** ¡Miren! Yo les he asignado a ustedes las naciones que quedan por ser conquistadas como herencia para sus tribus, junto con todas las naciones que ya yo he destruido, desde el Jordán hasta el Mar Grande en el oeste. **5** EL SEÑOR tu DIOS los echará fuera. ÉL los empujará afuera por ustedes. ÉL tomará su tierra, y ustedes se apoderaran de ella, como EL SEÑOR vuestro DIOS les ha prometido. **6** Sean muy fuertes, para que mantengan y hagan todo lo que está escrito en el libro de la ley de Moisés, sin voltear a mano derecha ni a mano izquierda, **7** para que no se mezclen con estas naciones que se quedaron con ustedes o mencionen los nombres de sus dioses, juren por ellos, los adoren o se inclinen a ellos. **8** Mejor, ustedes deben inclinarse al SEÑOR su DIOS como han hecho hasta este día. **9** Porque EL SEÑOR ha echado de delante de ustedes grandes, fuertes naciones. Y en cuanto a ustedes, a ninguna le ha sido posible pararse ante ustedes hasta este día. **10** Cualquier hombre de entre ustedes hará que miles corran huyendo, porque EL SEÑOR su DIOS, es ÉL que pelea por ustedes, como ÉL, se los ha prometido. **11** Presten particular atención, para que puedan amar al SEÑOR su DIOS. **12** Pero si le dan la espalda y se inclinan a los sobrevivientes de estas naciones quienes son un remanente entre ustedes, o si ustedes se casan con ellos, o si ustedes se juntan con ellos y ellos con ustedes, **13** entonces, sepan de seguro que EL SEÑOR su DIOS ya no sacará estas naciones de entre ustedes. En cambio, ellos serán un lazo y trampa para ustedes, látigos en sus espaldas y espinas en sus ojos, hasta que ustedes mueran de esta buena tierra que EL SEÑOR su DIOS les ha dado a ustedes. **14** Y ahora yo me voy del camino de toda la tierra, y ustedes saben con todos sus corazones y sus almas que no ha fallado ni una palabra en volverse realidad para todas las cosas buenas que EL SEÑOR su Dios les ha prometido sobre ustedes. Todas estas cosas han llegado para ustedes. Ninguna ha fallado. **15** Pero así como toda palabra que EL SEÑOR su DIOS les ha prometido, así EL SEÑOR les traerá sobre ustedes todas la cosas malas hasta que ÉL los haya destruido de esta buena tierra que EL SEÑOR su DIOS les ha dado. **16** ÉL hará esto si ustedes rompen el pacto del SEÑOR su DIOS, el cual ÉL te ordenó mantener. Si ustedes van y adoran otros dioses y se inclinan a ellos, entonces la ira del SEÑOR se encenderá contra de ustedes, y ustedes morirán rápidamente en la buena tierra que ÉL les ha dado."

Joshua 23:1

muy anciano
vivió por muchos años

Joshua 23:4

el Jordán
Este es un nombre abreviado para el río Jordán.

en el oeste
Esto indica la dirección de la puesta del sol.

Joshua 23:6

no te vuelvas ni a mano derecha ni a mano izquierda
Se habla de desobedeciendo los comandos de la ley de Moisés como decir girar a la derecha o a la izquierda alejándose de un camino.

tu no podrás mezclar
Posibles significados son 1) tener una amistad cercana con ellos 2) casándose entre ellos.

mencionar
hablar de

sus dioses
Esto se refiere a los dioses de las restantes naciones.

aferrarse al SEÑOR
"apoyarse fuertemente a SEÑOR." Creyendo en el SEÑOR es como decir que ellos se apoyan fuertemente a Él. TA: "continuar creyendo en el SEÑOR"

hasta este día
"hasta el tiempo presente"

Joshua 23:9

pararse ante ti
Aquí "pararse" representa sostener una batalla en el suelo. La palabra "ti" se refiere a toda la nación de Israel.

sencillo
"uno"

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mil
"1,000"

Joshua 23:12

Aferrarse a los sobrevivientes de estas naciones
Aceptando las creencias de estas naciones es dicho como el aferrarse a ellas fuertemente. TA: "aceptar las creencias de los sobrevivientes de estas naciones."

un cepo y una trampa
Las palabras "cepo" y "trampa" significan básicamente lo mismo. Estas palabras juntas hablan de las otras naciones como si fueran trampas de muerte que causarán dificultades a Israel.

látigos en sus espaldas y espinas en sus ojos
Estas frases hablan de las dificultades que estas naciones causarán a Israel como si fuera tan dolorosa como látigos y espinas.

Joshua 23:14

Voy por el camino de toda la tierra
Josué usa este término cordial para referirse a su muerte. TA: "Yo me voy a morir"

saber con todos nuestros corazones y almas
Aquí las palabras "corazones" y "almas" tienen un significado similar. Juntas ellas enfatizan un profundo conocimiento personal.

ni una palabra ha fallado en hacerse realidad.
Estas palabras enfatizan que las promesas del SEÑOR todas se han cumplido. Ésto se puede expresar en forma positiva. TA: "cada palabra se ha hecho realidad"

Joshua 23:16

Él hará esto
Esto se refiere a las amenazas de castigo advertidas en el versículo anterior.

Adorar a otros dioses y postrarse ante ellos
Estas dos frases significan básicamente lo mismo. La segunda describe como el pueblo "adora otros dioses".

la ira del SEÑOR será encendida contra ti
"Encendida" es una metáfora para el comienzo de la ira del SEÑOR es como un fuego que se enciende fácilmente como prender pasto seco o pequeñas ramas. TA: "El SEÑOR comensará a enojarse contigo"

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Chapter 24

1 Luego Josué reunió a todas las tribus de Israel en Siquem y llamó a los ancianos de Israel, a sus líderes, a sus jueces, y a sus oficiales, y ellos se presentaron ante DIOS. **2** Josué dijo a todas las personas: "Esto es lo que EL SEÑOR, EL DIOS de Israel, dice: 'Sus ancestros hace mucho tiempo vivieron más allá del Río Eufrates, Taré, el padre de Abraham y el padre de Nacor, y ellos adoraban otros dioses. **3** Pero yo tomé tu padre desde más allá del Eufrates y lo llevé a la tierra de Canaán, y le di muchos descendientes mediante su hijo Isaac. **4** Y a Isaac yo le di a Jacob y Esaú. A Esaú le di la región montañosa de Seir como propiedad, pero Jacob y sus hijos fueron hacia Egipto. **5** YO envié a Moisés y a Aarón, y afligí a los egipcios con plagas. Después de eso, te saque de ahí. **6** YO traje a tus ancestros fuera de Egipto, y vinieron al mar. Los egipcios los persiguieron con carruajes y jinetes tan lejos como el Mar Rojo. **7** Cuando sus antepasados clamaron al SEÑOR, ÉL puso oscuridad entre ustedes y los egipcios. ÉL trajo el mar para que viniera sobre ellos y los ahogaran. Ustedes vieron lo que YO hice en Egipto. Luego ustedes vivieron en el desierto por mucho tiempo. **8** YO los traje a la tierra de los amorreos, que habitaban al otro lado del Jordán. Ellos pelearon con ustedes y se los entregué en sus manos. Ustedes tomaron posesión de su tierra, y YO los destruí ante ustedes. **9** Luego Balac hijo de Zipor, rey de Moab, se levantó y atacó a Israel. Él envió y clamó por Balaam, hijo de Beor, para maldecirlos. **10** Pero YO no escuché a Balaam. De hecho, él los bendijo. Así que los rescaté de su mano. **11** Ustedes fueron sobre el Jordán y llegaron a Jericó. Los líderes de Jericó pelearon encontra de ustedes, junto a los amorreos, los ferezeos, los cananeos, los hititas, los gergeseos, los heveos, y los jebuseos. YO les di victoria sobre ellos y los puse bajo su control. **12** Yo envié las avispas delante de ustedes, quienes las llevaron a ellos y a los dos reyes de los amorreos, para que huyera. Esto no sucedió por su espada o su arco. **13** YO les di tierra en la cual no habían trabajado y ciudades que ustedes no habían construido, y ahora viven en ellas. Ustedes comen las frutas de viñas y sembradíos de olivas que no plantaron. **14** Ahora teman al SEÑOR y adórenle con toda integridad y fidelidad; deshaganse de los dioses que sus ancestros adoraban más allá del Eufrates y en Egipto, y adoren al SEÑOR. **15** Si parece incorrecto ante sus ojos adorar al SEÑOR, escogan por ustedes mismos este día, a quién van a servirle, si a los dioses que sus antepasados adoraban más allá del Eufrates, o a los dioses de los amorreos, en la tierran en la cual viven "Pero en cuanto a mí y mi casa, nosotros adoraremos al SEÑOR". **16** El pueblo contestó y dijo: "Nosotros nunca abandonaremos al SEÑOR por servir a otros dioses, **17** es EL SEÑOR nuestro DIOS quien nos trajo a nosotros y a nuestros antepasados de la tierra de Egipto, de la esclavitud y quien hizo aquellas grandes señales a nuestra vista y quien nos preservó en todo el camino que fuimos, y de entre todas las naciones que nosotros atravesamos. **18** Y EL SEÑOR sacó delante de nosotros a todas las personas, los amorreos que vivían en esta tierra. Así que nosotros también adoraremos al SEÑOR, pues ÉL es nuestro DIOS." **19** Pero Josué le dijo al pueblo: "Ustedes no pueden servirle al SEÑOR, porque ÉL es un DIOS santo; ÉL es un DIOS celoso; ÉL no les perdonará sus transgresiones y pecados. **20** Si ustedes abandonan al SEÑOR y adoran a dioses extranjeros, entonces ÉL se pondra en contra y les hará daño. ÉL los consumirá, después de haberles hecho bien." **21** Pero el pueblo le dijo a Josué: "No; nosotros adoraremos al SEÑOR." **22** Entonces, Josué le dijo a al pueblo: "Ustedes son testigos en contra de ustedes mismos, que han escogido por sí mismos, al SEÑOR, para adorarle." Ellos dijeron: "Somos testigos." **23** Josué les dijo: "Ahora, pongan a un lado a los dioses extranjeros que están con ustedes, y vuelvan su corazón al SEÑOR, DIOS de Israel." **24** El pueblo le dijo a Josué: "Nosotros adoraremos al SEÑOR nuestro DIOS. Nosotros escucharemos su voz." **25** Josué hizo un pacto con el pueblo ese día. Él puso en lugares decretos y leyes en Siquem. **26** Josué escribió estas palabras en el libro de la ley de DIOS. Él tomó una gran piedra y la colocó allí, debajo del árbol de roble que estaba al lado del santuario del SEÑOR. **27** Josué le dijo a todo el pueblo: "Miren, esta piedra será testimonio contra nosotros. Han escuchado todas las palabras que EL SEÑOR nos ha dicho a nosotros. Así que será un testigo en contra de ustedes, si alguna vez niegan a su DIOS." **28** Entonces Josué envió al pueblo lejos, cada uno a su propia herencia. **29** Luego de estas cosas, Josué hijo de Nun, el siervo del SEÑOR, murió, teniendo 110 años. **30** Ellos lo enterraron en la frontera de su propia herencia, en Timnat Sera, la cual está en la zona montañosa de Efraín, al norte del Monte Gaas. **31** Israel adoró al SEÑOR todos los días de Josué, y todos los días de los ancianos que vivieron más que Josué; aquellos que habían experimentado todo lo que EL SEÑOR había hecho por Israel. **32** Los huesos de José, los cuales el pueblo de Israel sacó fuera de Egipto, los enterraron en Siquem, en el pedazo de tierra que Jacob había comprado de los hijos de Hamor, el padre de Siquem. Él lo compró por cien piezas de plata, y se convirtió en una herencia para los descendientes de José. **33** Eleazar hijo de Aarón también murió. Ellos lo enterraron en Guibeá, la ciudad de Finees su hijo, la cual le había sido dada a él. Estaba en la zona montañosa de Efraín.

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Joshua 24:1

Josué reunió a todas las tribus de Israel
La citación de Josué a las tribus es hablada como si los reuniera a todos en una canasta. TA: "Josué pidió a todas las tribus de Israel para encontrarse con él"

ellos se presentaron ante
"vinieron y se pararon en frente de" o "vino ante"

hace mucho tiempo
"varios años atrás"

Esto es lo que
Josué comenzó a citar lo que el SEÑOR ya le había dicho previamente. Esta cita continúa hasta el fin del versículo 13.

Taré...Nacor
Estos son nombres de hombres.

Joshua 24:3

Información General:
Josué continúa citando lo que el SEÑOR dijo sobre sus tratos con su pueblo.

Seir
nombre de un lugar o localización

bajaron hacia
Egipto estaba en menor elevación que la tierra de Canaán. TA: "viajó"

Joshua 24:5

Información general:
Josué continúa citando lo que SEÑOR dijo sobre sus tratos con su pueblo.

te saque de ahí...saqué a tus ancestros
EL SEÑOR contínuamente se alterna entre estas dos frases, ambas se refieren a los israelitas, pasado y presente. La palabra "ustedes" es plural de este discurso y se refiere a la nación entera de Israel.

Joshua 24:7

Información general:
Josué continúa citando lo que el SEÑOR dijo sobre su trato con su pueblo.

sus antepasados...Ustedes
El SEÑOR continúa alternando entre estas dos frases, que ambas se refieren a todos los Israelitas, pasados y presentes. La palabra "Ustedes" es plural a través de este mensaje y se refiere a toda la nación de Israel.

el mar
Esto se refiere al Mar Rojo

en el desierto
área deshabitada, un desierto

Joshua 24:8

Información general:
Josué continuó citando lo que el SEÑOR dijo acerca de su trato con su pueblo.

tú
La palabra "tu" es plural a través de este discurso y se refiere a toda la nación de Israel.

el Jordán
Este es un nombre corto para el Río Jordan.

los entregó en sus manos
aquí "manos"se fiere a poder. TA:"te capacitó para conquistarlos"

Joshua 24:9

Información General:
Josué cominúa citando lo que el SEÑOR dijo acerca de su trato con su pueblo.

Balac...Zipor
nombres de hombres

tu
La palabra "tu" es plural a través de este discurso y se refiere a toda la nación de Israel.

te rescaté fuera de sus manos
Aquí "mano" se refiere a poder. TA: "te capacita poder vencerlo."

Joshua 24:11

Información general:
Josué continúa citando lo que dijo el Señor acerca de su trato con su pueblo.

Ustedes
La palabra "ustedes" es plural a través de este discurso y se refiere a toda la nación de Israel.

el Jordán
Esto es un nombre corto para el río Jordán

el avispón
Un insecto pequeño, volador, rápido y punzante que vive en colonias. Aquí, muchos "avispones" se dice como uno.

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Joshua 24:13

Información General:
Josué termina de citar lo que dijo el SEÑOR sobre sus tratos con su pueblo.

Joshua 24:14

Si parece incorrecto ante tus ojos
Aquí "tus ojos" es una doble metonimia. Se refiere primero a su vista, pero luego la vista esta asociada al deseo. TA: "Si tú no quieres"

mi casa
Esto representa a la familia que vive en su hogar. TA: "Mi familia"

Joshua 24:16

Nosotros y nuestros ancestros... nosotros
El pueblo habla como si estuvieran presentes con sus ancestros e intercambian la palabra "nosotros" con "ancestros." Ver:

casa de esclavitud
Aquí "casa" es una expresión idiomática que se refiere a la localización de la esclavitud. TA: "Lugar donde fuimos esclavos"

naciones por las que nosotros pasamos
"naciones por las cuales pasamos a través de ellas"

Joshua 24:19

pueblo
Esto se refiere a los israelitas

Él es un Dios celoso
Dios quiere que su pueblo solo le adore a Él.

Él te consumirá
La ira del SEÑOR se habla como si fuera un fuego que los destruirá. TA: "Él los destruirá como con fuego"

Joshua 24:21

pueblo
Esto se refiere a los israelitas.

vuelvan su corazón al SEÑOR
Se habla de decidir obedecer al SEÑOR solamente volviendo sus corazones hacia ÉL. Aquí "corazón" representa a la persona completa. En este caso, "corazón" es plural porque se refiere a todos los israelitas como un solo grupo. Sin embargo, sería mejor traducirlo en plural ya que "tu" es plural. TA: "vuélvanse al SEÑOR" o "decide obedecer al SEÑOR"

Joshua 24:24

pueblo
Esto se refiere a los israelitas.

Escucharémos su voz
Aquí "escucharemos" significa obedecer. TA: "Nosotros obedeceremos todo lo que Él nos diga que hagamos"

Él estableció decretos y leyes
Se habla de establecer leyes como si Josué los estableciera físicamente como monumentos. TA: "El estableció decretos y leyes" o "El les dio leyes y decretos para obedecer"

el libro de la ley de Dios
Esto aparenta ser una continuación de los escritos de Moisés.

colocó allí
"las situó allí"

Joshua 24:27

pueblo
Esto se refiere a los israelitas.

esta piedra será un testimonio...ha escuchado todas las palabras
Se habla de la piedra que Josué colocó como si fuera una persona quien escuchó lo que fue hablado y sería capaz de testificar acerca de lo que se dijo.

podrás tu alguna vez
"si tu alguna vez"

Joshua 24:29

110 años
"ciento dies años de edad"

Timnat Sera... Monte Gaas
Nombre de lugares

Joshua 24:31

todos los días de Josué
Esto es una expresión idiomática que se refiere a la vida entera de Josué.

sobrevivió a Josué
"vivió mas tiempo que Josué"

Joshua 24:32

Los huesos de José...los enterraron en Siquem,
puede ser útil cambiar el orden del comienzo de esta oración. TA: "El pueblo de Israel trajo los huesos de José fuera de Egipto y los enterraron en Siquem"

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cien piezas
100 piezas

Eleazar
nombre de un hombre See:

Guibeá
nombre de un lugar

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Book: Judges

Judges

Chapter 1

1 Después de la muerte de Josué, el pueblo de Israel preguntó al SEÑOR, diciendo: "¿Quién atacará primero a los cananeos por nosotros para pelear contra ellos?" **2** El SEÑOR dijo: "Judá atacará. He aquí, les he dado control de esta tierra." **3** Los hombres de Judá dijeron a los hombres de Simeón, sus hermanos: "Vengan con nosotros a la tierra que nos fue dada para que juntos podamos pelear en contra de los cananeos. Y nosotros igualmente iremos con ustedes al territorio que les fue asignado." Así que la tribu de Simeón fue con ellos. **4** Los hombres de Judá atacaron, y el SEÑOR les dio victoria sobre los cananeos y los ferezeos. Mataron a diez mil de ellos en Bezec. **5** Hallaron a Adoni Bezec en Bezec, y lucharon contra él y derrotaron a los cananeos y ferezeos. **6** Pero Adoni Bezec huyó, y lo persiguieron y lo capturaron, y le cortaron los dedos pulgares de las manos y de los pies. **7** Adoni Bezec dijo: "Setenta reyes, cuyos dedos pulgares de sus manos y de sus pies fueron cortados, juntaban su comida debajo de mi mesa. Así como yo hice, así mismo Dios ha hecho conmigo." Lo trajeron a Jerusalén y murió allí. **8** Los hombres de Judá lucharon contra la ciudad de Jerusalén y la tomaron. La atacaron a filo de espada y quemaron la ciudad. **9** Después de esto, los hombres de Judá bajaron a luchar contra los cananeos que vivían en la montaña, en el Neguev, y en las colinas al oeste. **10** Judá avanzó contra los cananeos que vivían en Hebrón (el nombre de Hebrón era anteriormente Quiriat Arba), y derrotaron a Sesai, a Ahimán y a Talmai. **11** Desde ahí, los hombres de Judá avanzaron contra los habitantes de Debir (el nombre de Debir era anteriormente Quiriat Séfer). **12** Caleb dijo: "Al que ataque a Quiriat Séfer y conquiste la ciudad, le daré a Acsa, mi hija, para ser su esposa." **13** Otoniel, hijo de Quenaz, (el hermano menor de Caleb) capturó a Debir, así que Caleb le dio a Acsa, su hija, para ser su esposa. **14** Tan pronto Acsa llegó a Otoniel, y ella le insistió a él que le pidiera a su padre un campo. Mientras ella se bajaba de su asno, Caleb le preguntó: "¿En qué te puedo ayudar?" **15** Ella le dijo: "Dame una bendición. Ya que me has dado la tierra del Neguev, dame también las fuentes de agua." Así que Caleb le dio las fuentes de arriba y las de abajo. **16** Los descendientes del ceneo suegro de Moisés, subieron de la Ciudad de las Palmas con el pueblo de Judá, al desierto de Judá, el cual es el Neguev, a vivir con el pueblo de Judá cerca de Arad. **17** Y los hombres de Judá fueron con los hombres de Simeón, sus hermanos, y atacaron a los cananeos que habitaban en Sefat y lo destruyeron completamente. El nombre de la ciudad era llamada Horma. **18** El pueblo de Judá también capturó a Gaza y la tierra a su alrededor, a Ascalón y la tiera a su alrededor, y a Ecrón y la tierra a su alrededor. **19** El SEÑOR estaba con el pueblo de Judá y les ayudó a conquistar la tierra montañosa, pero no pudieron sacar a los habitantes de la llanura porque ellos tenían carretas de hierro. **20** Hebrón fue dado a Caleb (como lo había dicho Moisés), y él expulsó de allí a los tres hijos de Anac. **21** Pero el pueblo de Benjamín no echo fuera a los jebuseos que habitaban en Jerusalén. Así que los jebuseos han vivido con el pueblo de Benjamín en Jerusalén hasta este día. **22** La casa de José se preparó para atacar a Betel, y el SEÑOR estaba con ellos. **23** Ellos enviaron hombres para espiar en Betel (la ciudad que anteriomente se llamaba Luz). **24** Los espías vieron a un hombre saliendo de la ciudad, y le dijeron: "Muéstranos, por favor, cómo entrar a la ciudad y seremos amables contigo." **25** Él les mostró un camino de entrada a la ciudad. Y ellos atacaron la ciudad con espada en la mano, pero dejaron que el hombre y toda su familia se fueran. **26** Y el hombre se fue a la tierra de los Hititas y construyó una ciudad y la llamó Luz, que es su nombre hasta el día de hoy **27** El pueblo de Manasés no expulsó a los moradores de las ciudades de Bet Seán y sus aldeas, o de Taanac y sus aldeas, o de aquellos que moraban en Dor y sus aldeas, o los que vivían en Ibleam y sus aldeas, o de aquellos que estaban en Meguido y sus aldeas, porque los cananeos estaban decididos a vivir en esa tierra. **28** Cuando Israel se hizo fuerte, ellos obligaron a los cananeos a servirles con trabajo forzoso, pero nunca los expulsaron por completo. **29** Efraín no expulsó a los cananeos que vivían en Gezer, así que los cananeos continuaron viviendo en Gezeer entre ellos. **30** Zabulón no expulsó a la gente que vivía en Quitrón, o a los que vivían en Naalal, y así los cananeos continuaron viviendo entre ellos, pero Zabulón forzó a los cananeos a servirles con trabajos forzados **31** Aser no expulsó a la gente que vivía en Aco, ni a la que vivía en Sidón, ni a los que vivían en Ahlab, Aczib, Helba, Afec, y Rehob. **32** Así que la tribu de Aser vivió entre los cananeos (los moradores de la tierra), porque ellos no los expulsaron. **33** La tribu de Neftalí no echo fuera a los que

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estaban viviendo en Bet Semes, ni a los que vivían en Bet Anat. Así que la tribu de Neftalí vivió entre los cananeos (las personas que estaban viviendo en esa tierra). Sin embargo, los habitantes de Bet Semes y Bet Anat fueron obligados a trabajo pesado para Neftalí. **34** Los amorreos forzaron a la tribu de Dan a vivir en la región montañosa, sin permitirles bajar a la llanura. **35** Así que los amorreos vivieron en el Monte Heres, en Ajalón, y en Saalbim, pero el ejército de la casa de José los conquistó y ellos fueron obligados a servirles con trabajo forzado. **36** La frontera de los amorreos iba desde la colina de Acrabim en Sela, hasta la región montañosa.

Judges 1:1

Oración de enlace:
El libro de Jueces continúa con la historia de Josué y es además el principio de una nueva parte de la historia.

Señor
Este es el nombre de Dios que Él reveló a su pueblo en el viejo testamento. Ver la página de la traducción de la palabra sobre el Señor referente a cómo se traduce la misma.

atacará a los Cananeos por nosotros
La palabra "nosotros'' se refiere al pueblo de Israel. (Ver:|Exclusive "We")

Judá atacará
Aquí "Judá" representa a los hombres de la tribu de Judá. El Señor le ordena a estos hombres a que ataquen primero. TA: ''Los hombres de Judá deben atacar primero" (Ver:|Metonymy)

Ver
"Mira" o "De hecho" . Esta añade énfasis a lo que sigue.

esta tierra
Esto se refiere a la tierra donde los cananeos vivían. TA: "la tierra de los cananeos" (Ver:| Assumed Knowledge and Implicit Information)

sus hermanos
"sus compañeros israelistas" o "sus parientes"

Vengan con nosotros
La gente de la tribu de Judá y Simeón acampaban con el resto de los israelistas en el valle del Río Jordán. La tierra dada a Judá estaba en las montañas más arriba del valle. Algunos lenguajes no necesariamente indican si la gente estaba subiendo o bajando. TA: "Ven con nosotros"o "Ve con nosotros"

que nos fue asignada...que fue asignada a ti
Esto se puede decir en forma de voz activa. TA: "que el Señor asignó a nosotros....que el Señor te asignó a ti" (Ver:|Active or Passive)

y nosotros igualmente iremos con ustedes
"Nosotros también iremos con ustedes"o "En la misma forma, nosotros iremos con ustedes"

Judges 1:4

Los hombres de Judá atacaron
Se puede entender como los hombres de Simeón atacaron con los hombres de Judá.

Mataron a sus diez mil
"Ellos mataron como a 10,000" o "Ellos mataron a un gran número"

de ellos
"Los soldados de los cananeos y fereseos"o "enemigos"

Bezec
Esta es una área en las montañas de Canaán.

Adoni Bezec
Este hombre era el líder del ejército de los cananeos y los ferezeos.

lucharon contra él
Aquí "él" actualmente se refiere a Adoni Bezec y su ejército. TA: "ellos pelearon contra él y su ejército"

Judges 1:6

lo persuadieron
"lo persiguieron"

Setenta reyes
"70 reyes"

y le cortaron los pulgares de las manos y de los pies
Esto se puede ver en forma activa . TA: "cuyos pulgares y pies yo les dije que le cortaran" o "cuyos pulgares y pies les cortamos"

juntaban su comida de debajo de mi mesa
"comieron migajas de comida de debajo de mi mesa." Forzar a estos reyes a comer migajas de comida representa todas las formas en que Adoni Bezec humiló a estos reyes.

Judges 1:8

la ciudad de Jerusalén y la tomaron
Aquí "ciudad"representa al pueblo. TA: "la gente que vivía en Jerusalén y los vencieron"

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La atacaron
Aquí "la" se refiere a la ciudad, que representa a la gente de la ciudad. TA: Ellos atacaron a la gente de la ciudad"

a filo de espada
"con el filo de la espada." Aquí "espada" representa las espadas y otras armas que los soldados usaban en la batalla. TA: "con sus espadas"o "con sus armas"

los hombres de Judá bajaron a luchar
Era común usar la palabra "bajar" cuando se referían a viajar desde Jerusalén. TA: "los hombres de Judá fueron a pelear"

en el Neguev
"en la parte sur del desierto de Judá" (UDB)

en las colinas
las colinas en la parte baja de la montaña o a distancia de la montaña

el nombre de Hebrón era anteriormente Quiriat Arba
Esto es una información de trasfondo. Algunas personas de las que leyeron este libro primero probablemente escucharon sobre Quiriat Arba pero no sabían que era lo mismo que la ciudad que ellos llamaban Hebrón.

Sesai, Ahimán y Talmai
Estos son los nombres de tres líderes cananeos de Hebrón. Cada líder representa a su ejército. TA: "Sesai, Ahimán , Talmai y sus ejércitos"

Judges 1:11

el nombre de Debir era anteriormente Quiriat Séfer
El autor quizás escribió esto porque los que lo leían sabían sobre la ciudad de Debir. Pero en el momento en que Israel lo atacó, esta se llamaba Quiriat Séfer. TA: "que se llamaba Quiriat Séfer" (Ver:|Background Information and|How to Translate Names)

anteriormente
"en tiempos pasados"o " en un momento anterior"

Al que ataque a Quiriat Séfer y lo tome
Aquí "Quiriat Séfer"representa al pueblo. TA: "Cualquiera que ataque y derrote al pueblo de Quiriat Séfer y tome su ciudad" (Ver:|Metonymy)

Acsa
Este es el nombre de la hija de Caleb. (Ver:|How to Translate Names)

Otoniel , hijo de Quenaz
Estos son nombres de hombres. (Ver: |How to Translate Names)

Judges 1:14

ella le insistió
"Acsa le insistió a Otoniel"

que le pidiera un campo....ya que me haz dado la tierra de
Esto implica que Caleb le dió a ella el campo cuando ella se lo pidió en el verso 14. En el verso 15, ahora ella pide por manantiales de agua en adición al campo.

Dame una bendición
"Hazme un favor" o "Haz esto para mí"

Ya que me has dado la tierra del Neguev
Caleb le dió a Asca en matrimonio a Otoniel, así que ella vivió con Otoniel en la ciudad que él capturó en Neguev. El mensaje completo de esta oración se puede ver de manera explícita en . TA: "Ya que me has dado en matrimonio para vivir en Neguev"

Judges 1:16

suegro de Moisés
padre político- del padre de la esposa de Moisés

suegro de Moisés el cananeo subieron
el padre político del cananeo subió- "suegro, que era uno del pueblo de Canaán, subió"

Subieron de la Ciudad de las Palmas.....hacia el desierto
"dejaron la Ciudad de Plamas.... y se fueron al desierto"

Ciudad de Palmas
Este es otro nombre para la ciudad de Jericó.

Arad
Este es el nombre de una ciudad en Canaán.

los hombres de Simeón sus hermanos
Aquí "hermanos" significa parientes que estaban en otra tribu de Israel.

Sefat
Este es el nombre de una ciudad en Canaán.

El nombre de la ciudad era llamada Horma
Después de que los Israelitas destruyeron Sefat, ellos le cambiaron el nombre a "Horma" que significa "completa destrución".

Judges 1:18

El SEÑOR estaba con el pueblo de Judá
Aquí "estaba con" significa que El SEÑOR ayudó al pueblo de Judá.

llanura
un área muy grande nivelada , un suelo sin árboles

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Judges 1:20

Hebrón fue dado a Caleb (como lo había dicho Moisés)
Esto se puede decir en voz activa . TA: "Moisés le dió Hebrón a Caleb"

tres hijos de Anac
Los líderes de los grupos de gente son usados para referirse al grupo entero. TA: "los tres hijos de Anac y su pueblo"

Anac
Este es el nombre de un hombre. Anac y sus descendientes eran famosos por ser muy altos.

hasta este día
"hasta ahora.'' Esto se refiere al tiempo en que se escribió el libro de Jueces.

Judges 1:22

La casa de José
Aquí "casa"representa a sus desendientes. Manasés y Efraín eran hijos de José , y la "casa de José" se puede referir a los desendientes de Manasés y de Efraín. TA: Los descendientes de Manasés y Efraín"o "Los hombres de las tribus de Manasés y Efraín"

para atacar a Betel
Aquí "Betel"representa la gente que vive en Betel.

espiar
obtener información secretamente

la ciudad que anteriormente se llamaba Luz
Esto es una información de trasfondo. Algunas personas que leyeron este libro primero probablemente escucharon de Luz pero no sabían que era lo mismo que la ciudad que ellos llamaron Betel.

espías
personas que obtienen información secretamente

Judges 1:25

ellos atacaron la ciudad
Aquí "ciudad" representa al pueblo. TA: "ellos atacaron a la gente de la ciudad"

a filo de espada
"con la punta de la espada" Aquí "espada"representa las espadas y otras armas que los soldados usaban en batalla. TA: "con sus espadas"o "con sus armas"

huyera
Esto es una expresión idiomática. TA: "escapar"

Luz
Esta nueva ciudad comenzó en la tierra de los hititas, y fue nombrada despues del pueblo de Luz, cerca de Betel, abandonada por el hombre.

que es su nombre hasta el día de hoy
"el cual sigue siendo su nombre." Aquí "hasta este día"se refiere al tiempo en que se escribió el libro de Jueces.

Judges 1:27

Bet Seán ... Taanac...Dor...Ibleam...Meguido
Estos son nombres de ciudades.

porque los cananeos estaban decididos a vivir en esta tierra
"decidirse" es decidir algo con firmeza. TA:"porque los Cananeos decidieron firmemente no dejar sus tierras"

Cuando Israel se hizo fuerte
Aquí "Israel" representa al pueblo. TA: "Cuando la gente de Israel se volvieron más fuertes"

ellos obligaron a los cananeos a servirles con trabajo forzoso
"ellos forzaron a los Cananeos a hacer trabajos forzosos para ellos"

Judges 1:29

Efraín no
Aquí "Efraín "representa a los hombres o los soldados de la tribu de Efraín.

Gezer
El nombre de una de las ciudades en el área de Gezer.

Judges 1:30

Zabulón no expulsó
Aquí "Zabulón"representa a los hombres o soldados de la tribu de Zabulón.

Quitrón...Naalal
Estos son nombres de ciudades en la tierra de Canaán. (Ver:

pero Zabulón forzó
Aquí "Zabulón"representa al pueblo de la tribu de Zabulón.

trabajos forzados
"trabajo difícil"

Judges 1:31

Aser no expulsó
Aquí "Aser"representa a los hombres o los soldados de la tribu de Aser.

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Aco...Sidón...Ahlab,Aczib, Helba,Afec...Rehob
Estos son los nombres de las ciudades en la tierra de Canaán.

Judges 1:33

Bet Semes...Bet Anat
Estos son nombres de ciudades.

los habitantes de Bet Semes y Bet Anat fueron obligados a trabajo forzoso para Neftalí
Esto se puede ver en voz activa. TA: el pueblo de Neftalí forzó al pueblo de Bet Semes y de Bet Anat a trabajar como esclavos para ellos".

Judges 1:34

sin permitirles bajar
"deteniéndoles para que no bajaran"

llanura
un área de tierra muy grande y plana sin árboles

Monte Heres
Este es el nombre de una colina muy grande sobre la cual la ciudad de Ajalón fue construída. (Ver:

Ajalón...Saalbim
Estas son nombres de ciudades. (Ver:

la fuerza militar de la casa de José los conquistó
"las tribus de personas decendientes de José que fueron capaces de conquistarlos por tener un ejército poderoso"

casa de José
Aqui "casa"representa los descendientes . Manasés y Efraín eran hijos de José, y la "casa de José" se puede referir a los descendientes de Manasés y Efraín. TA: "los descendientes de Manasés y Efraín "o "los hombres de las tribus de Manasés y Efraín "

la colina de Acrabim
Esto era un camino al suroeste del Mar Muerto. También conocido como"El Paso del Escorpión."

Sela
Este es el nombre de la ciudad .

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Chapter 2

1 El ángel del SEÑOR subió de Gilgal a Boquim, y dijo: "Los saqué de Egipto, y los he traído a la tierra que le juré dar a sus padres. Y les dije: 'Yo nunca romperé mi pacto con ustedes. **2** Ustedes no deben hacer ningún pacto con aquellos que viven en estas tierras. Ustedes deben derribar sus altares.' Pero ustedes no han escuchado mi voz. ¿Qué es esto que han hecho? **3** Por esto ahora digo: 'Yo no expulsaré a los Cananeos delante de ustedes, sino que ellos serán espinas en sus costados, y sus dioses serán una trampa para ustedes.'" **4** Cuando el ángel del SEÑOR habló estas palabras a todo el pueblo de Israel, el pueblo gritó y lloró. **5** Ellos llamaron ese lugar Boquim. Allí ellos ofrecieron sacrificios al SEÑOR. **6** Entonces cuando Josué había despedido al pueblo; el pueblo de Israel fue a su lugar señalado, a tomar posesión de su tierra. **7** El pueblo sirvió al SEÑOR durante el tiempo en que Josué vivió y el de los ancianos que le sobrevivieron a él, aquellos que vieron todos los grandes milagros que el SEÑOR había hecho por Israel. **8** Josué hijo de Nun, el siervo del SEÑOR, murió a la edad de 110 años. **9** Ellos le enterraron entre los límites de las tierras que le fueron asignada a él en Timnat Sera, en las tierras montañosas de Efraín, al norte de Monte Gaas. **10** Toda esa generación fue convocada por sus padres. Otros descendientes se levantaron luego de ellos, que no conocían al SEÑOR ni lo que Él había hecho por Israel. **11** El pueblo de Israel hizo lo que era malo ante los ojos del SEÑOR y sirvieron a los Baales. **12** Ellos se alejaron del SEÑOR, el Dios de sus padres, quien los había sacado de las tierras de Egipto. Ellos fueron en busca de otros dioses, los mismos dioses de la gente que les rodeaba, y se inclinaron delante de ellos. Esa conducta hizo que se enojara el SEÑOR **13** al apartarse del SEÑOR y adorar a Baal y a Astarot. **14** La ira del SEÑOR se encendió en contra de Israel, y el los entregó a invasores que les robaron sus posesiones. Él los vendió como esclavos que fueron capturados por la fuerza de sus enemigos que les rodeaban, así que ellos no pudieron defenderse más en contra de sus enemigos. **15** Dondequiera que Israel salía afuera a luchar, la mano del SEÑOR estuvo en contra de ellos para vencerlos, así como Él había jurado hacer. Y ellos estaban en sufriendo terriblemente. **16** Entonces El SEÑOR levantó jueces, quienes los salvaron de las manos de aquellos que les robaban sus posesiones. **17** Aun así ellos no escucharon a los jueces. Sino que fueron infieles al SEÑOR y se entregaron como prostitutas a otros dioses y les adoraron. Rapidamente se apartaron de la manera que sus padres habían vivido; aquellos que habían obedecido los mandamientos del SEÑOR, pero ellos mismos no hicieron esto. **18** Cuando el SEÑOR levantó jueces para ellos, El SEÑOR ayudó a los jueces y los rescató de las manos de sus enemigos todos los días que vivieron. El SEÑOR tuvo misericordia de ellos mientras clamaron por causa de aquellos que los maltrataron fuertemente y los lastimaron. **19** Pero cuando el juez moría, ellos se volvían y hacían cosas aún más corruptas que las que sus padres habían hecho. Ellos iban detrás de otros dioses para servirles y adorarles. Ellos se negaron a dejar sus malas prácticas y sus caminos tercos. **20** La ira del SEÑOR se encendió en contra de Israel, y dijo: "Porque esta nación ha quebrantado los términos de mi pacto que Yo había establecido con sus padres; porque ellos no han escuchado mi voz; **21** de ahora en adelante, no expulsaré ninguna de las naciones que Josué dejó cuando murió. **22** Yo haré esto para probar si Israel seguirá o no mis caminos y caminará en ellos, como sus padres los hicieron." **23** Por esto es que el SEÑOR dejó esas naciones y no las sacó rapidamente y las entregó en la mano de Josué.

Judges 2:1

ángel del SEÑOR
Posibles significados son 1) "ángel que representa al SEÑOR" o 2) "mensajero que sirve al SEÑOR" o 3) puede referirse al SEÑOR mismo, quien pareía un ángel mientras hablaba con una persona. Cualquiera de estos significados explicaría el uso del ángel "yo" como si el SEÑOR mismo estuviera hablando.

subió de Gilgal a Boquim
"salió de Gilgal y fue a Boquim"

Boquim
Esto es lo que los israelitas nombraron el lugar en 2:5 luego que el ángel reprendiera al pueblo. "Boquim" significa "llorando."

y dijo
Se entiende que el ángel del SEÑOR le está hablando al pueblo de Israel. Traducción Alterna: "y dijo al pueblo de Israel"

los saqué de Egipto
"los guié de Egipto"

sus padres
"tus ancestros" o "tus antepasados"

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romperé mi pacto con ustedes
Esto es un modismo. Traducción Alterna: "fallar en hacer lo que Yo dije que Yo haría por ustedes"

ustedes no han escuchado mi voz
Aquí "voz" representa lo que el SEÑOR dijo: Traducción Alterna: "ustedes no han obedecido mis mandatos"

¿Qué es esto que han hecho?
Esta pregunta es hecha para causar que el pueblo de Israel se dé cuenta que ellos han desobedecido al SEÑOR y sufrirán por ello. Traducción Alterna: "Ustedes han hecho algo terrible."

Judges 2:3

Información General
"El ángel del SEÑOR continúa hablandole al pueblo de Israel.

Así que ahora Yo digo, 'Yo no... trampa para ustedes.'
Esto tiene una cita dentro de otra cita. Esta cita directa puede ser expresada como una cita indirecta. Traduccion Alterna: "Así que ahora Yo les digo que Yo no... trampa para ustedes."

serán espinas en sus costados
Se habla de los cananeos causarles problemas a los israelitas como si los cananeos fueran espinas en el costado de los israelitas. Traducción Alterna: "causarles problemas"

espinas
pedazos afilados de madera, cerca de 7 centímetros de largo que salen de algunas plantas

sus dioses serán una trampa para ustedes
Se habla de los israelitas adorando dioses cananeos como si los falsos dioses fueran una trampa de un cazador que atrapa un animal y le causa daño.

gritó y lloró
"lloraron muchas lagrimas"

Judges 2:6

Ahora cuando Josué
Aquí "Ahora" es usado para marcar una pausa en la historia principal. Aquí el narrador comienza un resumen que explica como las generaciones de los israelitas después de Josué pecaron y adoraron falsos dioses así que el SEÑOR los castigó, pero después Él enviaba jueces para rescatarlos. Este resumen termina en 2:3.

cuando Josué... murió a la edad de 110 años
Los sucesos de 1:1-2:5 ocurrieron después que Josué murió. Esto es contando sucesos que ocurrieron al final del libro de Josué.

a su lugar asignado
Esta expresión puede aclararse aún más. Traducción Alterna: "al lugar que el SEÑOR les dio a ellos"

durante el tiempo ... en que vivió
Esto significa el tiempo que alguien vivió. Traducción Alterna: "durante la vida"

los ancianos
Aquí esto significa los hombres que ayudaron a liderar a Israel, participando en asuntos de justicia social y en asuntos religiosos, tales como mantener la ley de Moisés.

sobrevivieron a él
Esto significa vivir más tiempo que alguien mas. Traducción Alterna: "vivió m;as tiempo que él"

Nun
Este es el nombre de un hombre.

Judges 2:9

le fueron asignada
Esto puede ser expresado en forma activa. Traducción Alterna: "que Dios le dió a él"

Timnat Sera
Este es el nombre de un área de la tierra.

Monte Gaas
Este es el nombre de una montaña.

Toda esa generación también fue convocada por sus padres
La frase "también fue convocada por sus padres" significa que según las personas de esa generación morían, sus almas fueron al mismo lugar como sus ancestros quienes murieron antes de ellos. Es una forma respetuosa para decir que ellos murieron.

padres
Aquí esto significa los ancestros de cierta persona o grupo de personas.

crecieron
"se volvieron mayores" o "envejecieron"

que no conocían al SEÑOR
Aquí "no conocieron" significa que ellos no habían experimentado al SEÑOR o Su poder de la manera en que la previa generación lo hizo.

Judges 2:11

lo que era malo ante los ojos del SEÑOR
Aquí "a los ojos del SEÑOR" representa lo que el SEÑOR considera o piensa acerca de algo. Traducción Alterna: "lo que el SEÑOR dijo que era malo hacer"

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Baales
Este es el plural de Baal. Mientras "Baal" era generalmente el nombre de un dios falso, la palabra también era usada para otros varios dioses que eran adorados junto con Baal.

Ellos se alejaron del SEÑOR
Se habla de los israelitas ya no obedeciendo al SEÑOR como si ellos físicamente se hubieran alejado de Él y lo dejaran.

padres
"ancestros" o "antepasados"

Ellos fueron en busca de otros dioses
Se habla de los israelitas comenzando a adorar a dioses falsos como si los israeliats caminaran y fueran tras los dioses falsos.

se inclinaron delante de ellos
Este es un acto de adoración y dar honor a alguien.

Ellos provocaron la ira del SEÑOR
"Ellos provocaron que el SEÑOR se enojara"

Astarot
Era adorada como una diosa en muchas formas diferentes.

Judges 2:14

La ira del SEÑOR se encendió en contra de Israel
La ira del SEÑOR se describe como un fuego ardiente. Traducción Alterna: "El SEÑOR se airó mucho con el pueblo de Israel."

Él los entregó a los invasores que les robaron sus posesiones
"Él permitió que los invasores les robaran sus posesiones"

Él los vendió como esclavos que fueron capturados por la fuerza de sus enemigos que les rodeaban, asi que ellos no pudieron defenderse más en contra de sus enemigos.
Se habla del SEÑOR permitiendo que los enemigos tomaran los Israeliats como esclavos como si Él los vendiera a esclavitud. La frase "que fueron capturados" puede ser expresada en forma activa. Traducción Alterna: "Él permitió a sus enemigos que los conquistaran y llevaran como esclavos y ellos no pudieron resistir a sus poderosos enemigos"

La mano del SEÑOR estuvo en contra de ellos para vencerlos
Aqui "mano" representa el poder del SEÑOR. Traducción Alterna: "El SEÑOR ayudó a sus enemigos a vencerlos"

ellos estaban en gran angustia
"ellos estaban sufriendo terriblemente"

Judges 2:16

Entonces el SEÑOR levantó jueces
Se habla del SEÑOR nombrando personas para ser jueces como si Él estuviera levantando o cargando las personas.

de las manos de aquellos
Aquí "manos" se refiere a poder. Traducción Alterna: "del poder de los enemigos"

ellos no escucharon a los jueces
"ellos no obedecían sus jueces"

se entregaron como prostitutas a otros dioses y les adoraron
Se habla de el pueblo traicionando al SEÑOR y adorando otros dioses como si el pueblo fuera prostitutas. Traducción Alterna: "lo traicionaron adorando otros dioses"

Rapidamente se apartaron de la manera que sus padres habían vivido
Se habla de que el pueblo no actuaba como sus ancestros quienes adoraban al SEÑOR como si el pueblo se volviera y fuera en una dirección diferente a sus ancestros.

sus padres
"sus ancestros" o "sus antepasados"

Judges 2:18

Cuando el SEÑOR levantó jueces
Se habla del SEÑOR nombrando personas para ser jueces como si Él levantara o cargara las personas.

jueces para ellos... los rescató
La palabra "ellos" se refiere a los israelitas.

las manos de sus enemigos
Aquí "manos" se refiere al poder de los enemigos para herir a Israel. Traducción Alterna: "el poder de sus enemigos"

todos los días que vivieron
"mientras el juez viviía"

miscericordia
tener compasión por alguien o algo

mientras clamaron
Aquí "clamaron" se refiere al sonido de lamento hecho por una persona quien sufre y es usado para describir el dolor de los israelitas mientras ellos sufren. Traducción Alterna; "mientras ellos sufrían"

ellos se alejaban
Se habla del pueblo que ya no obedece al SEÑOR, como si ellos físicamente se alejaran del SEÑOR.

sus padres
"sus ancestros" o "sus antepasados"

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Ellos iban detrás de otros dioses para servirles y adorarles
Se habla de los israelitas adorando otros dioses como si ellos estuvieran caminando y yendo tras otros dioses. Traducción Alterna: "Ellos servirían y adorarían otros dioses"

Ellos se negaron a dejar sus malas prácticas y sus caminos obstinados
"Ellos rehusaron dejar de hacer cosas malas y dejar de ser tercos." Esto puede expresarse en forma positiva. Traducción Alterna: "Ellos continuaron haciendo cosas malas y siendo tercos"

Judges 2:20

La ira del SEÑOR se encendió en contra Israel
La ira del SEÑOR es descrita como un fuego ardiente. Observa como tradujiste esta frase en 2:14.

esta nación ha quebrantado
Aquí "nación" representa al pueblo. Traducción Alterna: "este pueblo se ha quebrantado" o "los israelitas se han quebrantado"

padres
Aquí esto se refiere a los ancestros de cierta persona o grupo de personas.

ellos no han escuchado Mi voz
Aquí "voz" representa lo que el SEÑOR dijo. Traducción Alterna: "ellos no han obedecido lo que Yo les mandé" o "ellos no me han obedecido"

ninguna de las naciones
Aquí "naciones" representa grupos de personas que vivieron en Canaán antes de los israelitas.

seguirá o no mis caminos y caminará en ellos
Se habla de como el SEÑOR quiere que Su pueblo viva o se comporte como si fuera un camino o ruta. Se habla de una persona obedeciendo al SEÑOR como si estuvieran caminando en Su camino.

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Chapter 3

1 Ahora el SEÑOR dejó a estas naciones para probar a Israel, es decir a todos los que en Israel no habían experimentado las guerras luchadas en Canaán. **2** (Él hizo esto para enseñar la guerra a los descendientes de los israelitas que no la habían conocido.) **3** Estas son las naciones: los cinco reyes de los filisteos, todos los cananeos, los sidonios, y los heveos que vivían en las montañas del Líbano, desde el Monte de Baal Hermón hasta Lebo Hamat. **4** Estas naciones se quedaron allí para ser el intrumento el cual el SEÑOR usaría para probar a Israel, para confirmar si ellos obedecerían los mandamientos que Él le dio a sus antepasados a través de Moisés. **5** Así que el pueblo de Israel vivió entre los cananeos, los hititas, los amorreos, los ferezeos, los heveos y los jebuseos. **6** A sus hijas, ellos las tomaron para que fueran sus esposas, y a sus propias hijas, ellos las dieron a sus hijos, y ellos sirvieron a sus dioses. **7** El pueblo de Israel hizo lo que era malo antes los ojos del SEÑOR y olvidó al SEÑOR su Dios. Ellos adoraron a los Baales y a las Aseras. **8** Por lo tanto, la ira del SEÑOR se incendió en contra de Israel, y Él los vendió en manos de Cusán Risataim, rey de Aram Naharaim. El pueblo de Israel sirvió a Cusán Risataim por ocho años. **9** Cuando el pueblo de Israel clamó al SEÑOR, el SEÑOR levantó a alguien que ayudaría al pueblo de Israel, y quien los rescataría: Otoniel, hijo de Quenaz (el hermano menor de Caleb). **10** El Espíritu del SEÑOR lo ayudó y le dió cualidades de gran líder, y él juzgó a Israel y salió a la guerra. El SEÑOR le dio la victoria sobre Cusán Risataim, rey de Aram. La mano de Otoniel derrotó a Cusán Risataim. **11** La tierra tuvo paz por cuarenta años. Entonces Otoniel, hijo de Quenaz murió. **12** Después de esto, los israelitas hicieron otra vez lo malo ante los ojos del SEÑOR, y el SEÑOR le dio fuerza a Eglón, rey de Moab, para dominar a los israelitas. **13** Eglón se unió con los amonitas y los amalecitas, y ellos fueron y derrotaron a Israel, y ellos tomaron posesión de la Ciudad de las Palmeras (Jericó). **14** El pueblo de Israel sirvió a Eglón, el rey de Moab, por dieciocho años. **15** Cuando el pueblo de Israel clamó al SEÑOR, el SEÑOR levantó a alguien que los ayudaría, Aod, hijo de Gera, un benjamita, un hombre zurdo. El pueblo de Israel lo envió, con el pago de su tributo, a Eglón, rey de Moab. **16** Aod se hizo una espada que tenía dos filos, de un cuarenta y seis centímetros de largo; y la ató a su muslo derecho debajo de su ropa. **17** Él dio el pago de tributo al rey Eglón de Moab. (Ahora Eglón era un hombre muy obeso.) **18** Después de que Aod había presentado el pago de tributo, él se fue con aquellos que lo habían cargado. **19** En cuanto a Aod, cuando él llegó al lugar donde habían hecho las imágenes cerca de Gilgal, se volteó y regresó, y dijo: "Tengo un mensaje secreto para usted, mi rey." Eglón dijo: "¡Silencio!" Así que todos aquellos sirviéndole salieron del cuarto. **20** Aod vino a él. El rey estaba sentado, solo en la frescura del cuarto de arriba. Aod dijo: "Tengo un mensaje de Dios para usted." El rey se levantó de su asiento. **21** Aod alcanzó con su mano izquierda la espada de su muslo derecho, y la clavó en el cuerpo del rey. **22** Y la empuñadura de la espada también entró en él tras la cuchilla, la punta de la misma salió por su espalda, y la grasa se cerró sobre la cuchilla, pues Aod no sacó la espada de su estómago. **23** Entonces Aod salió al porche y cerró las puertas del cuarto de arriba tras sí y las aseguró. **24** Después de que Aod se había ido, los sirvientes del rey vinieron; ellos vieron que las puertas del cuarto superior estaban aseguradas, así que ellos pensaron: "Seguramente él se está aliviando en la frescura del cuarto superior." **25** Ellos estaban cada vez más preocupados, hasta que sintieron que estaban descuidando su deber, ya que el rey todavía no abría las puertas del cuarto superior. Así que ellos tomaron la llave y las abrieron, ahí estaba su amo, acostado en el piso, muerto. **26** Mientras los sirvientes estaban esperando, preguntándose lo que debían hacer, Aod escapó y pasó más allá del lugar donde estaban las imágenes cinceladas de ídolos, y así escapó a Seirat. **27** Cuando llegó, hizo sonar una trompeta en la región montañosa de Efraín. Entonces desde las colinas el pueblo de Israel descendió con él, y él los estaba dirigiendo. **28** Él les dijo a ellos: "Síganme, pues el SEÑOR está a punto de derrotar a sus enemigos, los moabitas." Ellos lo siguieron y ellos tomaron los orillas del Jordán al otro lado de los moabitas, y ellos no permitieron a nadie que cruzara el río. **29** En ese momento ellos mataron cerca de diez mil hombres de Moab, y todos eran fuertes y hombres capaces. Ninguno escapó. **30** Así que ese día, Moab fue sometida por la fuerza de Israel. Y la tierra había descansado por ochenta años. **31** Después de Aod, el siguiente juez fue Samgar, hijo de Anat, quien mató 600 hombres de los filisteos con un palo usado para picar el ganado. Él también liberó a Israel del peligro.

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Judges 3:1

Ahora el SEÑOR
Aquí ''Ahora" comienza una nueva sección de la historia.

estas naciones
Esto se refiere al grupo del pueblo que el narrador menciona en 3:3.

todos los que en Israel no habían experimentado las guerras luchadas en Canaán
Esto puede ser establecido en forma activa. TA:"quienes no habían luchado en alguna de las guerras en Canaán"

Él hizo esto para enseñar la guerra a la nueva generación de los israelitas que no la habían conocido.
Esto marca una pausa en la historia principal. El narrador da una información de transfondo sobre porque el SEÑOR dejó algunos grupos de personas en Canaán. TA:" eL Señor dejó naciones de entre los israelitas para que les enseñaran a los hombres jovenes que no habían peleado en batallas anteriores como pelear"

los cinco reyes
Esos cinco reyes representan a sus pueblos. TA:"los cinco reyes y sus pueblos"

Monte Baal Hermón
Esta es la montaña mas alta en Israel.

El paso de Hamat
Este es el nombre de un área en el borde norte de Canaán.

Judges 3:4

Estas naciones se quedaron
Esto puede ser establecido en forma activa. TA:" EL SEÑOR dejó estas naciones en Canaán" o "EL SEÑOR permitió que esas naciones continuaran viviendo en Canaán"

para ser el instrumento
"como una forma"

si ellos obedecerían ... le dio a sus antepasados
Las palabras "ellos" y "sus" se refieren al pueblo de Israel.

los mandamientos que Él le dio
"los mandamientos que EL SEÑOR dió"

Judges 3:7

lo que era malo antes los ojos del SEÑOR
Aqui "en los ojos del SEÑOR" representa lo que EL SEÑOR considera o piensa sobre algo. Ver como se tradujo esto en 2:11.

olvidó al SEÑOR su Dios
Aquí " olvidó" es una expresión idiomática que significa "ellos dejaron de obedecer"

la ira del SEÑOR se incendió en fuego
EL SEÑOR se puso muy enojado es dicho como si su ira fuera algo que puede prenderse en fuego. TA:" EL SEÑOR se enojó mucho"

los vendió en manos de Cusán Risataim
Al permitir que el pueblo de Israel fuera conquistado es dicho como si EL SEÑOR los hubiera vendido a Cusán Risataim. TA: " permitió que Cusán Risataim y su ejercito los venciera

en las manos de Cusan Risataim
Aquí "mano" es un metónimo que representa poder o control. también," Cusan Risataim" es una sinecdote que representa a su ejército.

Cusán Risataim
Este es nombre de hombre.

Aram Naharaim
Este es el nombre de de un país.

Judges 3:9

el SEÑOR levantó a alguien
el SEÑOR señalando a alguien para un trabajo especial para él es dicho como si El SEÑOR levantara o alzara la persona.

Otoniel ...Quenaz
Traducir estos nombres de la misma manera que hiciste en 1:11.

lo empoderó
Esta frase significa que EL SEÑOR ayudó a Otoniel a tener y desarrollar las cualidades que el necesitaba para ser un gran líder.

juzgó a Israel
Aqui " juzgar" significa que él lideró al pueblo de Israel.

salió a la guerra.
Aquí ''el" se refiere a Otoniel quien representa al ejército de Israel. TA:"Otoniel y los soldados israelitas fueron a pelear contra el ejercito de Cusán Risataim"

El SEÑOR le dio la victoria sobre Cusán Risataim, rey de Aram
Aquí "Cusán Risataim" representa a su ejército. TA:" EL SEÑOR ayudó al ejército de los israelitas a derrotar al ejército del rey Cushan Rishathaim de Aram''

La mano de Otoniel
Aquí "mano" es un metónimo para ejército. TA:" El ejercito de Otoniel"

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La tierra tuvo paz
"La tierra"" es usado para referirse a la gente que vivía en la tierra. TA:"El pueblo vivía en paz "

cuarenta años
"40 años"

Judges 3:12

lo malo ante los ojos del SEÑOR
Aquí "ante los ojos el SEÑOR" representa lo que el SEÑOR considera o piensa sobre algo. Ver como fue traducido en 2:11.

el SEÑOR le dio fuerza a Eglón, rey de Moab
El nombre abstracto "fuerza" puede ser establecido como un adjetivo. TA:" EL SEÑOR le dió fuerzas a Eglón rey de Moab "

a Eglón, rey de Moab, para dominar a los israelitas
Aquí "Eglón rey de Moab" representa a su ejército. TA:"a Eglón rey de Moab y a sus soldados mientras ellos atacaban al ejército israelita"

Eglón
Este es el nombre de un rey.

la Ciudad de las Palmeras
Este es otro nombre para la ciudad de Jericó. Ver como tradujiste esto en 1:16.

dieciocho años
"18 years"

Judges 3:15

clamó al SEÑOR
Aquí esto significa gritar o hablar alto a alguien que esta lejos. Puede también significar pedirle a algien ayuda, especialmente a Dios.

levantó a alguien
EL SEÑOR nombrando a alguien para hacer un servicio especial para ÉL es dice como si el levantara o alzara a la persona.

Aod ... Gera
Esto son nombres de hombre.

zurdo
Manos- Aod sostenía mejor la espada con su mano izquierda.

Judges 3:16

un codo
Si fuera necesario usar una medida moderna de longitud, aquí hay dos formas de hacerlo. TA: " 46 centímetros" o " como medio metro"

la ató a su muslo derecho debajo de su ropa
" la ató a su muslo derecho debajo de su ropa"

muslo
"parte de arriba de la pierna"

Ahora Eglón era un hombre muy obeso
Aquí "ahora" es usado para marcar una pausa en la historia principal. Aquí el narrador da información de transfondo sobre Aod.

Judges 3:19

cuando él llegó al lugar donde habían hecho las imágenes cerca de Gilgal
Esto puede ser establecido en forma activa TA:"cuando él llegó al lugar cerca de Gigal donde el pueblo tallaba sus imágenes"

en la frescura del cuarto de arriba
Este es un cuarto hubicado en el nivel inferior que era usado para descansar y para mantenerse fresco durante el momento más caliente del día.

El rey se levantó de su asiento.
Levantarse era una señal de honra a Dios, mientras escuchaba Su mensaje.

Judges 3:21

la punta de la espada salió por su espalda
"La punta filosa de la espada salió por su espalda"

pórtico
un cuarto de afuera con paredes bajas y un techo que lo cubre

Judges 3:24

Seguramente él se está aliviando
Esto es una forma educada de hablar de una persona que esta teniendo movimientos intestinales

hasta que sintieron que estaban descuidando su deber
Ellos esperaron hasta que se comenzaron a preocupar de que algo estaba mal y era su trabajo abrir las puertas del cuarto privado del rey.

tomaron la llave y las abrieron
" tomaron la llave y abrieron las puertas"

Judges 3:26

Mientras los sirvientes estaban esperando ... Aod escapó
Esto dice lo que pasó antes de que los sirvientes abrieran las puertas del cuarto superior y encontraron al rey muerto. TA:" Mientras tanto, mientras los sirvientes estaban aun esperando afuera del cuarto superior ... Aod escapó"

Seirat
Este es el nombre de una ciudad.

Cuando llegó
Esto se puede aclarar. TA:" Cuando ellos llegaron a Seriat"

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Judges 3:28

Información General:
Aod habla al pueblo de Israel en Efraín.

pues eL SEÑOR está a punto de derrotar sus enemigos
EL SEÑOR ayudando a los Israelitas a derrotar a sus enemigos es dicho como si El SEÑOR fuera un guerrero que pelea y derrota a sus enemigos.

tomaron los vados
"tomaron (capturaron) control de los vados"

vados
las áreas de un río donde está a poca profundidad y es fácil de caminar por ella hasta el otro lado

no permitieron a nadie que cruzara
No dejaron a nadie cruzar"

diez mil hombres
"10,000 hombres"

hombres capaces
"hombres competentes" o hombres que podán pelear bien"

Moab fue sometida por la fuerza de Israel
Esto puede ser establecido en forma activa. TA:" El ejército israelita derrotó a los moabitas"

la fuerza de Israel
Aquí "fuerza" representa al ejercito israelita.

la tierra había descansado
Aquí "tierra" representa al pueblo. TA:"los israelitas vivían en paz"

ochenta años
"80 años"

Judges 3:31

juez
Dios nombró jueces para dirigir al pueblo de Israel en tiempos de problemas luego que ellos entraron a la Tierra Prometida y antes de que tuvieran reyes. A menudo los jueces rescataban a los israelitas de sus enemigos.

Samgar
El nombre de un hombre.

Anat
El nombre de un hombre.

aguijonear
"mover" o "dirigir"

Él también liberó a Israel del peligro.
La palabra "peligro" se refiere a enemigos que han tratado de lastimar al pueblo de Israel. TA:"El también libra al pueblo de Israel de sus enemigos"

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Chapter 4

1 Luego de que Aod murió, el pueblo de Israel una vez más hizo lo que era malo ante los ojos del SEÑOR. **2** El SEÑOR los entregó en las manos de Jabín rey de Canaán quien reinaba en Hazor. El capitán de su ejército se llamaba Sísara, y el vivió en Haroset Goyim. **3** El pueblo de Israel clamó al SEÑOR por ayuda, por que Sísara tenía novecientos carros de hierro y había lastimado fuertemente al pueblo de Israel por veinte años. **4** Ahora Débora, una profetisa (la esposa de Lapidot), era jueza principal en Israel para ese tiempo. **5** Ella usualmente se sentaba debajo de la palmera de Débora entre Ramá y Betel en la región montañosa de la ciudad de Efraín, y las personas de Israel iban donde ella para resolver sus pleitos. **6** Ella envió por Barac hijo de Abinoam de Cedes en Neftalí. Ella le dijo, el ''Señor, el Dios de Israel, te ordena, 'Ve al Monte Tabor, y lleva contigo diez mil hombres de Neftalí y Zabulón. **7** Yo llevaré a Sísara, el comandante del ejercito de Jabín, para que te encuentre en el rio Kishon, con sus carros y su ejercito, y yo te daré la victoria ante el.'' **8** Barac le dijo a ella, "si tu vas conmigo, yo iré, pero si tu no vas conmigo, yo no iré." **9** Ella dijo, ciertamente iré contigo. Más tu no recibiras la honra de esto, porque el Señor entregará a Sísara en la mano de una mujer." Luego Débora se levantó y fue con Barac a Cades. **10** Barac llamó a los hombres de Zabulón y Neftalí que fueran juntos a Cades. Diez mil hombres lo siguieron, y Débora fué junto con el. **11** Ahora Heber (el Quenita) se separó de los Quenitas- estos eran los descendientes de Hobab (suegro de Moisés) - y él puso su tienda junto al roble en Zaanaim, cerca de Cades. **12** Cuando ellos le dijeron a Sísara que Barac hijo de Abinoam se había ido a Monte Tabor, **13** Sísara llamó a todos sus carros, novecientos carros de hierro, y todos los soldados que estaban con el, desde Haroset Goyim hasta el Río Cisón. **14** Débora le dijo a Barac: "¡Ve! Porque hoy es el día en el que El SEÑOR te ha dado la victoria ante Sísara. "¿No está El SEÑOR liderandote?" Así que Barac bajó del Monte Tabor con diez mil hombres siguiéndole. **15** El SEÑOR confundió el ejército de Sísara, a todos sus carros de hierro, y a todo su ejército. Los hombres de Barac los atacaron y Sísara se bajó de su carro de hierro y huyó a pie. **16** Pero Barac persiguió los carros de hierro y el ejército hasta Haroset Goyim, y todo el ejército de Sísara fué derrotado a filo de espada, y ni un hombre quedó vivo. **17** Pero Sísara huyó a pie hacia la tienda de Jael, la esposa de Heber el Quenita, pues había paz entre Jabín rey de Hazor, y la casa de Heber el Quenita. **18** Jael salió al encuentro de Sísara y le dijo, "Ven, mi maestro; ven a mí y no tengas miedo." Así el fué hacia ella y entró a la tienda, y ella lo cubrió con una manta. **19** El le dijo a ella, "Por favor dame un poco de agua para beber, por que estoy sediento." Ella abrió su bolso de cuero con leche y le dió de beber, y luego ella lo cubrió nuevamente. **20** El le dijo a ella, "Párate ante la entrada de la tienda. Si alguien viene y te pregunta, '¿Hay alguien aquí?', dile que 'No'." **21** Luego Jael (la esposa de Heber) tomó una estaca de la tienda y un martillo en su mano y fué secretamente a donde Sísara, pues el estaba muy dormido, y ella le martilló la estaca a un lado de la cabeza, lo atravesó, y así murió. **22** Como Barac estaba persiguiendo a Sísara, Jael salió a su encuentro y le dijo, "Ven, te mostraré el hombre que estas buscando." Así que el fué con ella, y encontró a Sísara muerto, con la estaca en su cabeza. **23** Así que ese día Dios derrotó a Jabín, rey de Canaán, delante del pueblo de Israel. **24** Y el poder del pueblo de Israel se hizo más fuerte ante Jabín el rey de Canaán, hasta que lo destruyeron.

Judges 4:1

Aod
Traduzca este nombre de la misma manera en lo que lo hizo en el 3:15.

lo que era malo ante los ojos del SEÑOR
Aquí "ante los ojos del SEÑOR" representa lo que el SEÑOR considera o piensa sobre algo. Ver cómo tradujo esto en el 2:11.

El SEÑOR los entregó en las manos de Jabín rey de Canaán
Aquí "manos" se refiere al poder de Jabín sobre Israel. La decisión del SEÑOR de darle a Jabín el poder sobre ellos es hablado como si el SEÑOR los hubiera vendido a Jabín. Traducción alterna: "El SEÑOR les permitió ser derrotados por el poder de Jabín, el rey de Canaán"

Jabín ... Sísara
Estros son los nombres de hombres

Hazor ... Haroset
Estos son los nombres de ciudades o lugares

novecientos carros de hierro
"900 carruajes de hierro"

veinte años
"20 años"

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Judges 4:4

Ahora
Esta palabra es usada aquí para marcar una pausa en la historia principal. Aquí el narrados cuenta una información de trasfondo sobre Débora.

Débora
Este es el nombre de una mujer

Lapidot
Este es el nombre de un hombre

jueza
Dios señaló jueces para liderar a los israelitas en tiempos de problemas. A menudo los jueces los rescataban de sus enemigos.

palmera de Débora
Este árbol fue nombrado así por Débora.

Judges 4:6

Información general:
El escritor de Jueces se refiere a los hombres, una ciudad, una montaña, y un río por sus nombres.

Barac ... Abinoam
Estos son los nombres de hombres.

Monte Tabor
Este es el nombre de una montaña.

diez mil hombres
"10, 000 hoombres"

Yo llevaré
Aquí "Yo" se refiere a Dios.

llevaré a Sísara
Aquí "Sísara" representa a su ejército. Traducción alterna: "sacar afuera a Sísara y a su ejército"

llevaré
causar que las personas vengan de lojos a una localización segura

Sísara ... Jabín
"Traduzca estos nombres de la misma manera en lo que lo hizo en el 4:1.

Cisón
Este es el nombre de un río.

Judges 4:8

Información general:
Barac tiene una discusión con Débora.

Barac
Traduzca este nombre de la misma manera como lo hizo en el 4:6.

Más tu no recibiras la honra de esto
La decisión que Barac hace es hablada como si Barac estuviera escogiendo un camino en el cual viajar. Y, "honra" es hablada ocmo si fuera un destino en el cual uno viaja. Traducción alterna: "nadie te honrará por lo que tú harás"

porque el Señor entregará a Sísara en la mano de una mujer
Aquí "mano" se refiere al su poder para matarlo. Traducción alterna: "pues el SEÑOR causará que una mujer derrote a Sísara"

Sísara
Traduzca este nombre de la misma manera en la que lo hizo en el 4:1.

Débora
Traduzca este nombre de la misma manera en la que lo hizo en el 4:4.

Judges 4:10

Diez mil hombres
"10, 000 hombres"

Judges 4:11

Ahora
Esta palabra es usada aquí para marcar una pausa en la historia principal. Aquí el narrados cuenta una información de trasfondo sobre Heber el Quenita.

Heber ... Hobab
Estos son los nombres de hombres.

Quenitas
Traduzca este nombre de la misma manera en la que lo hizo en el 1:16.

suegro de Moisés
suegro - "el padre de la esposa de Moisés"

Zaanaim
Este es el nombre de una ciudad.

Judges 4:12

Cuando ellos le dijeron a Sísara
Aquí "ellos" no identifica a alquien en específico. Traducción alterna: "Cuando alguien le dijo a Sísara"

Sísara
Traduzca este nombre de la misma manera en la que lo hizo en el 4:1.

Barac ... Abinoam .. Monte Tabor
Traduzca este nombre de la misma manera en la que lo hizo en el 4:6.

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Sísara llamó a todos sus carros
Aquí "carros" representa a los soldados que conducían los carriajes.

novecientos carros de hierro
"900 carruajes de hierro"

Haroset
Traduzca esto de la misma manera en la que lo hizo en el 4:1.

Río Cisón
Traduzca esto de la misma manera en la que lo hizo en el 4:6.

Judges 4:14

El SEÑOR te ha dado la victoria
A causa de que Débora estaba segura de la victoria, ella habla como si Barac ya hubiera ganado la batalla. Traducción alterna: "El SEÑOR te dará la victoria"

¿No está El SEÑOR liderandote?
Débora hace esta pregunta para recordarle a Barac que ellos luchan al lado del SEÑOR. Traducción alterna: "Recuerda, el SEÑOR está liderándote".

con diez mil hombres
"con 10, 0000"

Judges 4:15

El SEÑOR confundió el ejército de Sísara
"El SEÑOR hizo a Sísara incapaz de pensar claramente" o "El SEÑOR hizo al ejército de Sísara entrar en pánico"

todos sus carros
Aquí "carros" representa a los soldaos conduciendo los carruajes.

Barac persiguió
Aquí "Barac" representa a su ejército. Traducción alterna: "Barac y sus soldaos los siguieron"

Haroset
Traduzca este nombre de la misma manera en la que lo hizo en el 4:1.

todo el ejército de Sísara fue derrotado a filo de espada
Aquí "espada" representa las espadas y otras armas que los soldados usaron en batalla. Esto puede escribirse en forma acriva. Traducción alterna: "Barac y sus soldados mataron a todo el ejército de Sísara con sus espadas"

Judges 4:17

Sísara ... Jabín ... Hazor
Traduzca este nombre de la misma manera en la que lo hizo en el 4:1.

huyó a pie
Esto es una expresión idiomática que significa que él está caminando en lugar de cabalgar un caballo o en una carroza.

Jael
Este es el nombre de una mujer.

Heber
Traduzca este nombre de la misma manera en la que lo hizo en el 4:11.

Quenita
Traduzca este nombre de la misma manera en la que lo hizo en el 1:16.

la casa de Heber el Quenita
Aquí "casa" representa una familia. Traducción alterna: "la familia de Heber el Quenita"

Ven
Esto significa cambiar el curso durante un viaje para así poder descansar. Traducción alterna: "Ven aquí"

manta
una larga cubierta para el cuerpo para dormir bajo calor, hecha de lana o pieles de animales

Judges 4:19

Él le dijo a ella
"Sísara le dijo a Jael"

Judges 4:21

estaca de la tienda
una pieza de madera o metal puntiagudo, como un clavo grande, que es martilleado en el suelo para sostener una esquina de la tienda

martillo
una herrmienta pesada hecha de madera usada para golpear una estaca de tienda en el suelo

muy dormido
Como una persona en un hueco profundo no puede salir fácilmente, así una persona en un sueño profundo no puede fácilmente levantarse.

lo atravesó
"le hizo un hueco"

Barac estaba persiguiendo
"Barac esta siguiendo" o "Barac estaba destrás de él"

Judges 4:23

Dios derrotó a Jabín, rey de Canaán, delante del pueblo de Israel
Dios causó que los israelitas derrotaran a Jabín y se habla de su ejército como si Dios mismo hubiera

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derrotado a Jabín mientras el pueblo de Israel miraba.

Y el poder
"El poder militar"

lo destruyeron
Aquí "lo" se refiere a Jabín que representa a su ejército. Traducción alterna: "ellos destruyeron a Jabín y a su ejército"

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Chapter 5

1 En aquel día Débora y Barac hijo de Abinoam, cantaron esta canción: **2** "Cuando los líderes tomaron el mando de Israel, cuando la gente voluntariamente se ofreció para la guerra-- nosotros alabamos al SEÑOR! **3** Oigan, reyes! Presten atención, líderes! Yo cantaré al SEÑOR; cantaré alabanzas al SEÑOR, el Dios de Israel. **4** El SEÑOR, cuando saliste de Seir, cuando te marchaste de Edom, la tierra tembló, y los cielos también se estremecieron; aún las nubes destilaron agua. **5** Las montañas temblaron delante del rostro del Señor; aún el Monte Sinaí tembló delante del rostro del Señor, el Dios de Israel. **6** En los días de Samgar (hijo de Anat), en los días de Jael, los principales caminos fueron abandonados, y aquellos que los caminaron solo usaban caminos torcidos. **7** Había pocos guerreros en Israel, hasta que Yo, Débora, tomé control-- una madre tomó control en Israel. **8** Cuando ellos escogieron nuevos dioses, hubo guerra en las puertas de la ciudad y sin embargo no se veían escudos ni lanzas entre cuarenta mil en Israel. **9** Mi corazón simpatiza con los comandantes de Israel, juntamente con los que voluntariamente se ofrecieron-- nosotros bendecimos al Señor por ellos! **10** Piensa en esto-- tú que cabalgas en asnos blancos sentados en mantas para montar, y tú que caminas junto al camino. **11** Escucha las voces de aquellos que cantan en los abrevaderos. Allí se cuentan nuevamente sobre las obras justas del Señor, y las acciones justas de sus guerreros en Israel. Entonces el pueblo del Señor descendió a las puertas de la ciudad. **12** Despierta, despierta, Débora! Despierta, despierta, canta un cántico! Levántate, Barac, y captura tus prisioneros, tú hijo de Abinoam. **13** Entonces los que no murieron marcharon hacia los nobles; el pueblo del Señor vino a mí con los guerreros. **14** Vinieron de Efraín aquellos establecidos en Amalec; el pueblo de Benjamín te siguió. De Maquir descendieron sus comandantes y de Zabulón aquellos que cargaban el bastón de autoridad. **15** Y mis príncipes de Isacar estaban con Débora; e Isacar estaba con Barac, yendo tras él hacia el valle bajo su mandato. Entre los grupos de familias de Rubén batallaban para decidir. **16** Por qué te sientas en las fogatas, a escuchar los sonidos del rebaño? En cuanto a los grupos de familias de Rubén batallaban para decidir. **17** ¿Galaad se quedó al otro lado del Jordán; y Dan, por qué se quedó pensativo al lado de los barcos? Aser se mantuvo en la costa y vivió cerca de sus muelles. **18** Zabulón fue una tribu que arriesgaba sus propias vidas incluso hasta la muerte, y Neftalí, tambien, en el campo de batalla. **19** Los reyes llegaron, pelearon; los reyes de Canaan pelearon en Taanac junto a las aguas de Meguido. Pero no se llevaron nada de plata como botín. **20** Desde el cielo las estrellas pelearon, desde sus caminos a través del cielo pelearon contra Sísara. **21** El Río Cisón los barrió, ese viejo río, el Río Cisón. Marcha adelante mi alma, es fuerte! **22** Entonces sonaron los cascos de los caballos-- galopando, el galope de sus valientes. **23** ¡Maldice a Meroz! dijo el ángel del SEÑOR. 'Ciertamente maldice a sus habitantes! -- porque ellos no acudieron a la ayuda del SEÑOR-- a la ayuda del SEÑOR en la batalla en contra de los guerreros fuertes. **24** Jael es bendecida mas que todas las demás mujeres, Jael (la esposa de Heber el Quenita), ella es más bendecida que todas las mujeres que viven en tiendas. **25** El hombre pidió agua y ella le dió leche; ella le trajo mantequilla en platos para príncipes. **26** Ella puso su mano sobre la estaca de su tienda, y su mano derecha sobre el martillo del trabajador; con el martillo golpeó a Sísara, y destrozó su cabeza. Ella aplastó su cráneo en pedazos cuando lo atravesó por el lado de su cabeza. **27** El se desmayó entre sus pies, el cayó acostado allí. Entre sus pies el cayó cojeando. El lugar donde desmayó es donde el murió violentamente. **28** Fuera de una ventana ella miró-- la madre de Sísara miró a través del enrejado y clamó en tristeza, '¿Por qué su carro tarda tanto tiempo en venir? ¿Por qué los golpes de los cascos de los caballos que halan sus carros se han tardado?' **29** Sus mas sabias princesas, respondieron y ella les dio la misma respuesta: **30** '¿Ellos no han encontrado ni dividido el saqueo? -- ¿Una matriz, dos matrices para cada hombre; el botín de tela teñida para Sísara, el botín de tela teñida y bordada, dos piezas de tela teñida y bordada para los cuellos de aquellos que robaron?' **31** Así que todos tus enemigos morirán, ¡SEÑOR! Pero tus amigos serán como el sol cuando se eleva en su poder." y la tierra tuvo paz por cuarenta años.

Judges 5:1

En aquel día
El significado completo de esta declaración puede ser explícito. TA: "En el día en que los israelitas derrotaron al ejército del rey Jabin"

Débora
Traduce este nombre como se hizo en 4:4.

Barac... Abinoam
Traducir estos nombres como se hizo en 4:6

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cuando la gente voluntariamente se ofreció para la guerra
"cuando los hombres aceptan pelear en batalla"

Judges 5:3

Información General:
La canción de Débora y Barac continúa utilizando poesía.

Oigan, reyes! Presten atención, líderes!
Débora y Barac hablan a los reyes y líderes como si estuvieran escuchando la canción

ustedes reyes... ustedes líderes
Esto se refiere a los reyes y líderes en general, no a reyes o líderes en específico.

cuando saliste de Seir, cuando te marchaste de Edom
Esto se refiere al tiempo en que los israelitas salieron de Edom para comenzar a conquistar al pueblo de Canaán. Se habla del SEÑOR empoderando a su pueblo para que derrotaran a la gente de Canaán como si fuera un soldado liderando al ejército israelita.

Seir
Seir es una montaña en la frontera de Israel y Edom.

la tierra tembló, y los cielos se estremecieron; aún las nubes destilaron agua.
Posibles definiciones son 1) Esto es lenguaje poético que enfatiza el poder del SEÑOR describiendo que causa terremotos y tormentas o 2) se habla de el pueblo de Canaán siendo aterrorizado mientras los israelitas estaban por atacar como si la tierra y el cielo estuvieran temblando.

Judges 5:5

Información General:
La canción de Débora y Barac continúa utilizando poesía.

Las montañas temblaron
Esto probablemente se refiere a terremotos y da la impresión de que las montañas temblaron porque le temían al SEÑOR. TA: "Las montañas temblaron con miedo"

delante del rostro del SEÑOR
Aquí "rostro" se refiere a la presencia del SEÑOR. TA: "en la presencia del SEÑOR"

aún el Monte Sinaí tembló
Cuando Moisés y Israel estaban en el Monte Sinaí, tembló. TA: "hace tiempo, hasta el Monte Sinaí tembló"

En los días de
Aquí "días" representa un período más largo de tiempo. TA: "Durante la vida de"

Samgar... Anat... Jael
Estos son nombres de personas. Vea como tradujo Samgar y Anat en 3:31 y Jael en 4:17.

hijo de Anat
El padre de Samgar se menciona para ayudar a identificar a Samgar y cuando vivió.

los principales caminos fueron abandonados
Esto se puede declarar de forma activa y se puede hacer explícito el porque los caminos estaban abandonados. TA: "La gente dejó de usar los caminos principales; porque le temían a los enemigos de Israel"

caminos torcidos
Esto se refiere a los caminos más pequeños que menos gente utilizaba.

Judges 5:7

una madre tomó control en Israel
Esto habla de el liderazgo de Débora como si ella fuera una madre de los israelitas. TA: "Yo cuidé a los israelitas como una madre cuida a sus hijos"

ellos escogieron nuevos dioses
El significado completo de esta declaración puede ser hecho explícito. TA: "El pueblo de Israel adoraban a nuevos dioses"

hubo guerra en las puertas de la ciudad
Aquí "puertas" representa a toda la ciudad. El significado completo de esta declaración puede ser hecho explícito. TA: "los enemigos atacaron a la gente dentro de las ciudades israelitas"

no se veían escudos ni lanzas entre cuarenta mil en Israel
Esta declaración probablemente es una exageración sobre las pocas armas que tenian los israelitas. TA: "quedaban pocas armas para batalla en Israel"

cuarenta mil en Israel
"40,000 en Israel"

Judges 5:9

Mi corazón simpatiza con los comandantes de Israel
La palabra "corazón" representa las emociones de una persona. La frase "Mi corazón simpatiza" es una manera de decir que Débora siente gratitud o apreciación. TA: "Yo aprecio a los líderes de Israel"

tú que cabalgas en asnos blancos... tú que caminas junto al camino.
Este contraste probablemente se refiere a la gente rica y la gente pobre. TA: "ustedes personas ricas

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que cabalgan en asnos blancos... ustedes personas pobres que caminan junto a los caminos"

sentados en alfombras para montar
Estas alfombras probablemente se usaban para montar en la espalda de los asnos para que el que cabalga este más cómodo.

Judges 5:11

Información General:
La canción de Débora y Barac continúa.

Escucha las voces de aquellos
Aquí "voces" representa a la gente cantando. TA: "Escuchen a aquellos"

descendió a las puertas de la ciudad
Aquí "puertas" representa a toda la ciudad. TA: "volvieron a sus ciudades"

Judges 5:12

Información General:
La canción de Débora y Barac continúa utilizando poesía.

Despierta, despierta
Los posibles oradores son: 1) el pueblo de Israel o 2) Débora que habla a ella misma o 3) el poeta que escribió la canción.

Débora
Traduzca este nombre como lo hizo en 4:4

Barac... Abinoam
Traduzca estos nombres como lo hizo en 4:6

a mí con los guerreros
La palabra "mí" se refiere a Débora.

Judges 5:14

de Efraín, aquellos establecidos en Amalec
Se habla de la gente de Efraín viviendo en la tierra donde los descendientes de Amalec originalmente vivían como si la gente de Efraín fueron plantadas y sus raíces crecieron en la tierra. TA: "de Efraín, aquella tierra donde vivieron los descendientes de Amalec"

te siguió
Aquí "tu" se refiere a la gente de Efraín. Se puede declarar en tercera persona. TA: "siguieron a ellos"

Maquir
Este es el lugar donde viven los descendientes de Maquir. Maquir era el hijo de Manasés y el nieto de José.

de Zabulón aquellos que cargaban el bastón del oficial.
Los líderes militares son descritos por el personal, un símbolo de su autoridad. TA: "líderes militares de Zabulón"

Judges 5:15

Mis príncipes de Isacar estaban con Débora
Aquí "mis" se refiere a Débora. Toda esta declaración puede ser traducida en primera persona. TA: "Mis príncipes en Isacar estaban conmigo"

Débora
Traduzca este nombre como lo hizo en 4:4.

Isacar estaba con Barac
Aquí "Isacar" se refiere a la tribu de Isacar. TA: "la tribu de Isacar estaba con Barac"

Barac
Traduzca este nombre como lo hizo en 4:6

yendo tras él hacia el valle bajo su mandato.
"obedeciendo su órden y yendo tras él hacia el valle"

yendo tras él
"siguendo" o "apurandose tras él"

hubo gran indecisión
Aquí "corazón" representa los pensamientos. Se habla de la gente discutiendo con cada uno pero siendo incapaces de decidir que hacer como si estuvieran buscando en sus corazones.TA: "hubo mucha discusión sobre lo que debían hacer"

Judges 5:16

¿Por qué te sientas en las fogatas, a escuchar los sonidos del rebaño?
Esta pregunta se hace para criticar a la gente de Rubén porque decidieron no ir a la batalla. Esto se puede traducir como una declaración. TA: "Ustedes debieron habernos ayudado a pelear, en vez de quedarse en sus casas y escuchando a los pastores tocar sus flautas para sus rebaños"

las fogatas
algunas versiones de la Biblia tienen la traducción "redil" o "corrales de ovejas".

hubo gran indecisión
Aquí "corazón" representa los pensamientos. Se habla de la gente discutiendo con cada uno pero siendo incapaces de decidir que hacer como si estuvieran buscando en sus corazones. Vea como se tradujo esto en 5:15.

Judges 5:17

Galaad se quedó
Aquí "Galaad" representa a los hombres de Galaad que debieron haber ido a pelear en la batalla. TA: "Los hombres de Galaad se quedaron"

el otro lado del Jordán
Esto se refiere al lado este del Jordán.

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y Dan, por qué se quedó meditando al lado de los barcos?
Esta pregunta se hace para expresar enojo porque la gente de la tribu de Dan no querían pelear por Israel. TA: "y los hombres de Dan no debieron quedarse en sus barcos" o "y la gente de la tribu de Dan no nos ayudaron en la batalla. En cambio estaban andando por el mar en sus barcos".

Dan, por qué él
Aquí "Dan" representa a los hombres de Dan que debieron haber ido a pelear en la batalla. TA: "los hombres de Dan, por qué ellos"

vagar en barcos
La tribu de Dan estaba localizada cerca del mar Mediterráneo. Ellos navegaban en el mar para ganar dinero en el comercio y en la pesca.

Aser se mantuvo en la costa y vivió cerca de sus muelles
El significado completo de esta declaración puede ser hecho explícito. TA: "La gente de la tribu de Aser también fallaron en ayudarnos, ellos permanecieron en la costa cerca de sus muelles"

Aser se mantuvo
Aquí "Aser" representa a los hombres que debieron haber ido a pelear en la batalla. TA: "Los hombres de Aser permanecieron"

muelles
lugares en la costa del mar con aguas más profundas donde se guardan los barcos

Neftalí, también
se puede hacer clara la información entendida. TA: "Neftalí era una tribu que también arriesgaban sus vidas al punto de la muerte"

Judges 5:19

Los reyes llegaron, pelearon... los reyes de Canaán pelearon
El rey de un grupo de personas se utiliza para representar al ejército que el comanda. TA: "Los reyes y sus ejércitos vinieron y pelearon... los reyes de Canaán y sus ejércitos pelearon"

ellos pelearon... pelearon
La palabra "nosotros" es entendida. TA: "ellos pelearon contra nosotros... pelearon contra nosotros"

Tanaac... Meguido
Traduzca los nombres de estos lugares como lo hizo en 1:27.

nada de plata como botín
Aquí "plata" representa cualquier tesoro en general. TA: "nada de plata ni ningún tesoro como botín"

botín
cosas tomadas por fuerza, usualmente en batalla o por ladrones

Desde el cielo las estrellas pelearon, desde sus caminos a través del cielo pelearon contra Sísara.
Se habla del SEÑOR ayudando a los israelitas a derrotar a Sísara y su ejército como si las estrellas hubieran peleado contra Sísara y su ejército. Esto se puede referir al SEÑOR utilizando elementos naturales, específicamente tormentas de lluvia, para derrotar a Sísara.

contra Sísara
Aquí "Sísara" representa a todo su ejército.

Sísara
Traduzca este nombre como lo hizo en 4:1

Judges 5:21

El río Cisón los barrió
Por la lluvia fuerte el río se inundó rápidamente causando que los carros se quedaran en el lodo y se ahogaran los soldados. TA: "El río Cisón se inundó y barrió a la mitad de los soldados de Sísara

Cisón
Traduzca esto de la misma manera que lo hizo en 4:6.

Marcha adelante mi alma, es fuerte
Aquí "alma" se refiere a toda la persona. La palabra "mi" se refiere a Débora. TA: "Me digo a mi misma que marche adelante y que sea fuerte"

Entonces sonaron los cascos de los caballos-- galopando, el galope de sus valientes.
Esto describe el sonido de los caballos huyendo de la batalla. TA: "Entonces escuché los sonidos de los caballos huyendo. Los fuertes caballos de Sísara estaban huyendo"

galopando
correr rápidamente

Judges 5:23

Maldice a Meroz
Aquí "Meroz" representa a la gente que vivía ahí . TA: "Maldice a la gente de Meroz"

Meroz
Este es el nombre de una ciudad.

habitantes
La gente que vive en un lugar

Judges 5:24

Jael
Traduzca este nombre como lo hizo en 4:17

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Heber
Traduzca este nombre como lo hizo en 4:11

Quenita
Traduzca el nombre de este grupo de personas como lo hizo en 1:16

le trajo mantquilla
Aquí "mantequilla" se refiere a leche cortada. Esta era la mejor leche y la bebida favorita entre el pueblo de Jael. TA: "le trajo yogurt" o "le trajo cuajadas"

un plato apto ara príncipes
Esta frase significa que el plato era de la mejor calidad porque a los príncipes les daban las mejores cosas.

Judges 5:26

Ella puso su mano sobre la estaca de su tienda
"Jael agarró la estaca con su mano izquierda"

estaca
Esto es una pieza puntiaguda de madera o metal, como un clavo grande, esto se martilla al suelo para sostener la esquina de una tienda de campaña. Vea como se tradujo en 4:21.

y su mano derecha sobre el martillo del trabajador
Esto se puede declarar como una oración completa. TA: "y ella agarró un martillo con su mano derecha"

martillo
Esto es una herramienta pesada hecha de madera utilizada para golpear las estacas hacia el suelo. Vea como lo tradujo en 4:21.

Sísara
Traduzca este nombre como lo hizo en 4:1.

cojeando
Sin fuerza o movimiento

el murió violentamente
Esto se puede declarar de forma activa. TA: "ella lo mató" o "el murió"

Judges 5:28

el enrejado
Esto es el marco de una ventana hecho de madera cruzada.

¿Por qué su carro tarda tanto tiempo en venir? ¿Por qué los golpes de los cascos de los caballos que halan sus carros se han demorados?
Ambas preguntas significan lo mismo. TA: "Por qué tarda tanto Sísara en llegar a casa"

su carro tarda tanto... ¿Por qué los cascos de los caballos que halan sus carros
Ambos representan a Sísara. TA: "Sísara tarda tanto... Por qué él"

Judges 5:29

sabias princesas
Una "princesa" es la hija de un rey, pero una "princesa" también puede significar una mujer consejera para la familia del rey. TA: "mujeres sabias"

ella les dió la misma respuesta
"ella se dijo lo mismo"

¿Ellos no han encontrado ni dividido el saqueo?
Las mujeres utilizan esta pregunta para enfatizar que ellas creen que esto es lo que ciertamente pasó. TA: "Ellos deben tener tanto botín que se han tardado mucho en dividirlo."

¿Una matriz, dos matrices para cada hombre... de aquellos que saquearon?
Las mujeres utilizan esta pregunta para enfatizar que ellas creen que esto es lo que ciertamente pasó. TA: "Debe haber una matriz, dos matrices para cada hombre... de aquellos que saquearon."

Una matriz, dos matrices para cada hombre
Aquí "matriz" representa a una mujer. La madre de Sísara cree que los hombres de Sísara deben haber capturado muchas mujeres. TA: "Cada soldado recibirá una mujer o dos"

tela teñida
"tela colorida" o "vestidos coloridos"

bordada
muy bien cosido

para los cuellos de aquellos que saquearon
Aquí "cuellos" representa a los soldados de Sísara. TA: "para los soldados que saquearon para vestir"

Judges 5:31

permite que aquellos que lo aman
"permite a aquellos que aman al SEÑOR"

como el sol cuando se eleva en su poder
El pueblo de Israel desean ser como el sol que se eleva porque ninguna nación es lo suficientemente poderosa para detener el amanecer.

la tierra tuvo paz
Aquí "la tierra" representa al pueblo de Israel. TA: "y el pueblo de Israel vivió en paz"

por cuarenta años
"por 40 años"

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Chapter 6

1 La gente de Israel hizo lo malo delante del SEÑOR y los entregó en las manos de los madianitas por siete años. **2** El poder de Madián lastimó fuertemente a Israel. Por causa de Madian los israelitas se hicieron escondites en las colinas, las cuevas y otros lugares de refugio. **3** Sucedió que cada vez que los Israelitas sembraban sus cosechas, los madianitas y los amalecitas y la gente del oriente atacaban a los israelitas. **4** Ellos ponían su ejército en la tierra y destruían la cosecha, todo el camino hasta Gaza. No dejaban comida en Israel, ni ovejas, tampoco ganado o burros. **5** Siempre que ellos y su ganado y sus tiendas de campañas subían, ellos venían como una gran cantidad de langostas, y era imposible contar las personas o sus camellos. Ellos invadieron la tierra para destruírla. **6** Madián debilitó a los israelitas tan severamente, que el pueblo de Israel clamó al SEÑOR. **7** Cuando el pueblo de Israel clamó al SEÑOR por causa de Madián, **8** el SEÑOR envió un profeta al pueblo de Israel. El profeta les dijo: "Esto es lo que el SEÑOR, el Dios de Israel dice: 'Te saqué de Egipto, te saqué de la casa de la esclavitud. **9** Te rescaté de la mano de los Egipcios, y de la mano de todos los que te lastimaban fuertemente. Los eché de delante de ustedes y les entregué a ustedes sus tierras. **10** Yo te dije: "Yo soy el SEÑOR tu Dios; yo te ordené que no adoraras los dioses de los amorreos, en cuya tierra tú estás viviendo." Pero no has obedecido mi voz."" **11** Ahora el ángel del SEÑOR vino y se sentó debajo de un árbol grande en Ofra, que pertenecía a Joás (el de Abiezer), mientras Gedéon, hijo de Joás, estaba separando el trigo sacudiéndolo en el piso, en el lugar donde ellos pisaban las uvas para hacer vino, para esconderlo de los madianitas. **12** El ángel del SEÑOR se le apareció a él y dijo a él: "¡EL SEÑOR está contigo, guerrero fuerte!" **13** Gedeón le dijo a él, "Oh, mi Señor; si el SEÑOR esta con nosotros, ¿Entonces, por qué nos ha sucedido todo eso? ¿Dónde están todas sus maravillosas obras, las cuales nuestros padres nos contaron, cuando ellos dijeron, '¿No nos sacó el SEÑOR de Egipto?' Pero ahora el SEÑOR nos ha abandonado y entregado en manos de Madián." **14** El SEÑOR lo miró a él y dijo: "Ve en la fuerza que ya tú tienes. Libera a Israel de la mano de Madian. ¿No te he mandado yo?" **15** Gedeón le dijo a él, "Por favor, Señor, ¿cómo puedo yo liberar a Israel? Ves, mi familia es la más débil en Manasés, y yo soy el menos importante en la casa de mi padre." **16** El SEÑOR le dijo a él, "Yo estaré contigo, y tú derrotarás el ejército madianita como a un solo hombre." **17** Gedeón le dijo a él, "Si te agradas de mi, entonces dame una señal que eres tú el que me está hablando. **18** Por favor, no te marches de aquí, hasta que yo venga a ti y traiga mi regalo y lo ofrezca a ti." El SEÑOR dijo, "Yo esperaré hasta que tú regreses." **19** Gedeón fue y preparó un cabrito e hizo de un barril de veintidós litros de harina, e hizo pan sin levadura. Él puso la carne en una cesta, y puso el caldo en un caldero y los trajo a él debajo del árbol grande, y los presentó. **20** El Ángel de Dios le dijo a él: "Toma la carne y el pan sin levadura y colócalos sobre esta roca, y derrama el caldo sobre ellos." Y Gedeón lo hizo así. **21** Entonces El Ángel del SEÑOR extendió su mano para alcanzarla con la punta de la vara. Con ella Él tocó la carne y el pan sin levadura; un fuego subió de la roca y consumió la carne y el pan sin levadura. Entonces el Ángel del SEÑOR se marchó y Gedeón no pudo verlo más. **22** Gedeón entendió que este era El Ángel del SEÑOR. Gedeón dijo, **23** "¡Ah, Señor! ¡Pues he visto El Ángel del SEÑOR cara a cara!" El SEÑOR le dijo a él, "¡Paz a ti! No tengas miedo, tú no morirás." **24** Así que Gedeón construyó un altar ahí para el SEÑOR. Él lo llamó, "El SEÑOR es Paz." Hasta este día todavía está en pie en Ofra del grupo de familias de Abiezer. **25** Esa noche el SEÑOR dijo a él, "Toma el toro de tu padre, y un segundo toro que tiene siete años de edad, y derriba el altar de Baal que pertenece a tu padre, y corta el palo de adoración de la diosa Asera que está a su lado. **26** Construye un altar al SEÑOR tu Dios sobre este lugar de refugio, y constrúyelo de la manera correcta. Ofrece el segundo toro como una ofrenda quemada, usando la madera de la Asera que cortaste." **27** Así que Gedeón tomó diez de sus siervos e hizo como el SEÑOR le había dicho. Pero porque él estaba demasiado temeroso de la familia de la casa de su padre y los hombres del pueblo para hacerlo durante el día, él lo hizo en la noche. **28** En la mañana cuado los hombres del pueblo se levantaron, el altar de Baal estaba derribado, y el palo de Asera que estaba a su lado estaba cortado, y el segundo toro había sido ofrecido sobre el altar que había sido construido. **29** Los hombres de la ciudad se dijeron unos a otros, "¿Quién ha hecho esto?" Cuando ellos hablaron unos con otros y buscaron respuestas, ellos dijeron, "Gedeón hijo de Joás ha hecho esta cosa." **30** Entonces los hombres del pueblo dijeron a Joás, "Saca a tu hijo para que muera, porque él derribó el altar de Baal, y porque él cortó el palo de Asera a su lado." **31** Joás dijo a todos lo que se le oponían a él, "¿Alegarás tú el caso por Baal? ¿Lo salvarás tú? El que alegue el caso por él, que éste sea muerto mientras todavía es de mañana. Si Baal es dios, déjenlo a él defenderse él mismo cuando alguien derriba su altar." **32** Por lo tanto en ese día ellos llamaron a Gedeón "Jerobaal," porque él dijo, "Deja que Baal se defienda él mismo contra él," porque Gedeón derribó el altar de Baal. **33** Ahora todos los madianitas, los amalecitas, y la gente del este se juntaron. Cruzaron el Jordán y acamparon en el valle de Jezreel. **34** Pero el Espíritu del SEÑOR vino sobre

Gedeón. Gedeón sonó una trompeta, llamando al grupo de familias de Abiezer, para que ellos pudieran seguirlo. **35** Él envió mensajeros a través de todo Manasés, y ellos también fueron llamados a seguirlo. Él también envió mensajeros a Aser, Zabulón, y Neftalí, y ellos subieron a encontrarse con él. **36** Gedeón dijo a Dios, "Si tu intención es usarme para salvar a Israel, según tú has dicho- **37** Mira, yo estoy poniendo una piel de lana de oveja en el suelo. Si hay sólo rocío sobre la lana, y todo el suelo está seco, entonces yo sabré que tú me usarás para salvar a Israel, según tú dijiste." **38** Esto es lo que pasó--Gedeón se levantó temprano la siguiente mañana, él presionó la lana, y exprimió el rocío de la lana, suficiente para llenar con agua un recipiente. **39** Entonces Gedeón dijo a Dios, "No te enojes conmigo, yo hablaré una vez más. Por favor permíteme una prueba más utilizando la lana. Esta vez haz a la lana seca, y permite que haya rocío sobre el suelo alrededor de ella." **40** Dios hizo lo que él le pidió esa noche. La lana estaba seca, y había rocío sobre todo el suelo a su alrededor.

Judges 6:1

lo malo delante del SEÑOR
Aquí "delante del SEÑOR" representa qué el SEÑOR considere o piense sobre algo. Mire cómo se tradujo esto en 2:11.

las manos de los madianitas
Aquí "madianitas" representan al pueblo de Madián. También, "mano" representa control. Traducción alterna: "El control del pueblo madianita" o "el control de los madianitas"

El poder de Madián oprimió a Israel
Aquí "poder de Madián" se refiere al pueblo de Madián. Traducción alterna: "El pueblo de Madián era más poderoso que el pueblo de Israel y los oprimieron"

escondites en las colinas
lugares con acantilados o riscos rocosos que proveen refugio.

Judges 6:3

Ellos establecían su ejército
"El ejército acampaban" o "El ejército levantaba sus tiendas"

Judges 6:5

Siempre que ellos y su ganado y sus tiendas de campañas subían
La tierra de los madianitas era al sur de la tierra de Israel, cerca del Mar Rojo. Era común utilizar la frase "subían" cuando se hablaba de viajar desde Madián hasta Israel. Traducción alterna: "Siempre que los madianitas traían su ganado y tiendas a la tierra de Israel"

ellos venían como un enjambre de langostas
Los madianitas eran comparados con un enjambre de langostas porque ellos venían con un gran numero de personas y sus ganados se comían todo lo que crecía.

era imposible contar
Esto es una exageración, una hipérbole, mostrando que es un número bien grande.

Madián debilitó
Aquí "Madián" representa al pueblo madianita.

clamó al SEÑOR
Esto es una expresión idiomática. Traducción alterna: "oraron al SEÑOR por ayuda"

Judges 6:7

clamó al SEÑOR
Esto es una expresión idiomática. Traducción alterna: "oraron al SEÑOR por ayuda"

por causa de Madián
Aquí "Madián" representa al pueblo madianita. Traducción alterna: "debido a los medianitas"

Te saqué de Egipto
"los dirigí fuera de Egipto"

la casa de la esclavitud
Moisés habla de Egypto como si fuera una casa donde las personas guardan los esclavos. Traducción alterna: "el lugar donde ustedes eran esclavos"

Judges 6:9

de la mano
En esta frase "mano" representa poder o control.

obedecido mi voz
Aquí "mi voz" representa lo que el SEÑOR ordenó. Traducción alterna: "obedecido mi ordén" o "obedecido a Mí"

Judges 6:11

Ahora
Esta palabra es utilizada aquí para marcar una pausa en su argumento. Aquí el narrador comienza a decir una nueva parte de la historia.

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el ángel del SEÑOR
En 6:11-24 el SEÑOR se le aparece a Gedeón en forma de ángel. Traducción alterna: "SEÑOR, quien apareció como si fuera un Ángel" o "el SEÑOR"

Ofra
Este es el nombre de una ciudad.

Abiezer
Este es un grupo de personas llamadas así por su anscestro Abiezer.

estaba separando el trigo sacudiéndolo en el piso
Este es un proceso llamado "trillar." Gedeón estaba golpeando el trigo en contra del piso para separar el grano de trigo del resto de la planta de trigo.

se le apareció a él
"fue donde él"

Judges 6:13

mi Señor, mi maestro
Gedeón utilizó la palabra "maestro" de una manera educada para saludar a un extraño. Él no se da cuenta que estaba hablando con el SEÑOR en forma de ángel o de hombre.

¿Dónde están todas sus maravillosas obras, las cuales nuestros padres nos contaron, cuando ellos dijeron, '¿No nos sacó el SEÑOR de Egipto?
Gedeón utiliza una pregunta para retar la declaración del extraño sobre que el SEÑOR estaba con él. También, la citación directa se puede declarar como una declaración indirecta. Traducción alterna: "Nosotros no hemos visto obras maravillosas como las que nuestros padres nos han dicho de cuando el SEÑOR los sacó de Egipto."

entregado en manos de Madián
Aquí la frase "entregado en" significa que el SEÑOR permitió que los israelitas fueran derrotados. Traducción alterna: permitió que los madianitas nos derrataran"

entregado en manos
Aquí "mano" representa poder o control.

de Madián
Aquí "Madián" representa al pueblo madianita. Traducción alterna: "de los madianitas"

Judges 6:14

El SEÑOR lo miró a él
"El SEÑOR miró a Gedeón"

de la mano de
Aquí "mano" representa poder o control.

de Madian
Aquí "Madián" representa al pueblo madianita. Traducción alterna: "de los madianitas"

¿No te he mandado yo?
El SEÑOR utiliza una pregunta para asegurarle a Gedeón que Él es quien lo envía. Aquí "mandado" significa que el SEÑOR ha seleccionado a Gedeón con una tarea específica. Traducción alterna: "¡Yo, el SEÑOR, te estoy enviando!

Por favor, Señor
Ahora Gedeón llama a la persona "Señor" en vez de "mi maestro" como en 6:13. Aquí pareciera que Gedeón o sabe o sospecha que él está hablando con el SEÑOR.

¿cómo puedo yo liberar a Israel?
Gedeón utiliza una pregunta para enfatizar que él no piensa que pueda rescatar a los israelias. Traducción alterna: ""!Yo no puedo rescatar a los israelitas!

Ves
"Porfavor entiende" o "escucha"

en Manasés
"en la tribu de Manasés"

en la casa de mi padre
Aquí "casa" respresenta una familia. Traducción alterna: "en la familia de mi padre" o "en mi familia"

Judges 6:16

Yo estaré contigo
Aquí "estaré contigo" es una expresión idiomática que significa que el SEÑOR ayudará y bendecirá a Gedeón.

como a un solo hombre
Puede declarar el significado completo esplícitamente. Traducción alterna: "tan fácilmente como si estuvieras peleando con un solo hombre"

delante de ti
"colocado frente a ti"

Judges 6:19

de un efa de harina
Si fuera necesario utilizar aquí una medida moderna esta puede ser una manera de hacerlo. Traducción alterna: "con 22 litros de harina"

caldo
agua que ha tenido alimento cocido en el, ejemplo carne.

los trajo a él
"los trajo al ángel de Dios"

Ángel de Dios
Este es el mismo ángel del SEÑOR. Traducción alterna: "Dios, quien estaba en forma de ángel" o "Dios"

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Judges 6:21

Ángel del SEÑOR
En 6:11-24 el SEÑOR se le aparece a Gedeón en forma de un ángel. Observa como se tradujo en 6:11.

se marchó
"desapareció"

Judges 6:22

Ángel del SEÑOR
En 6:11-24 el SEÑOR se le aparece a Gedeón en forma de un ángel. Observa como se tradujo en 6:11

Ah, Señor
La palabra "Ah" aquí demuestra que Gedeón estaba muy asustado.

he visto El Ángel del SEÑOR cara a cara
Esta frase se refiere a dos personas estando bien cerca una de la otra. Traducción alterna: "realmenente viendo al ángel del SEÑOR"

el SEÑOR le dijo
aparentemente el SEÑOR habló a Gedeón desde el cielo.

Hasta este día
Esto significa hasta el día en que el libro de jueces fue escrito.

Ofra
Traduce el nombre de esta ciudad como lo hizo en 6:11

clan de Abiezer
Traduce el nombre de este grupo de personas como lo hizo en 6:11

Judges 6:25

segundo toro
La palabra "segundo" es el número ordinal para "dos"

que está a su lado
"que está al lado del altar de baal"

sobre este lugar de refugio
La ciudad de Ofra estaba en el tope de una colina. Los israelitas huyeron allí para refugiarse de los madianitas.

constrúyelo de la manera correcta
"colocaron las rocas de forma ordenada" o "y lo construyeron apropiadamente"

Judges 6:27

hizo como el SEÑOR le había dicho
Esto se refiere al mandato del SEÑOR en 6:25

Judges 6:28

se levantaron
"salieron de la cama" o "se despertaron"

el altar de Baal estaba derribado, y la Aserá que estaba a su lado estaba cortada, y el segundo toro había sido ofrecido sobre el altar que había sido construido
Esto puede ser declarado en una forma activa. Traducció alterna: "ellos notaron que alguien había derrumbado el altar de baal, derrumbado el de aserá que estaba al lado de este, y construido un altar y sacrificado un segundo toro en este."

Judges 6:30

para que muera
Esto puede ser declarado en una forma activa. Traduccióon alterna: "lo podemos matar como castigo"

Judges 6:31

¿Alegarás tú el caso por Baal?
Joás utiliza una pregunta para enfatizar que un humano no tiene que defender a un dios. Traducción alterna: "Tú no debes defender a baal"

alegue el caso
"hacer una defense" o "dar una excusa" o "defender"

¿Lo salvarás tú?
Joás utiliza una pregunta para enfatizar que un humano no tiene que rescatar un dios. Traducción alterna: "Tú no debes tratar de salvar a baal"

Jerobaal
Esto es otro nombre para Gedeón. Significa "que baal se defienda el mismo"

porque él dijo
"porque Joás dijo"

Judges 6:33

Ahora
Esta palabra se utiliza aquí para marcar una pausa en la historia. Aquí el narrador inicia a decir una nueva parte de la historia.

se juntaron
El significado completo de esta declaración puede ser explícito. Traducción alterna: "se unieron como un ejército"

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Judges 6:34

vino sobre Gedeón
Esto es una expresión idiomática. Traducción alterna: "tomó control sobre Gedeón"

clan de Abiezer
Traduzca el nombre de este grupo de personas como se hizo en notas de la biblia de jueces 6:11

para que ellos pudieran seguirlo
Se sobre entiende que es "a la batalla." Traducción alterna: "para que ellos pudiera seguirlo a la batalla"

y ellos también fueron llamados a seguirlo
Esto puede declararse en forma activa. Traducción alterna: "llamados para que salieran a seguirlo"

a Aser, Zabulón, y Neftalí
Todos ellos representan a las personas de cada tribu. Traducción alterna: "a las tribus de a Aser, Zabulón, y Neftalí"

Judges 6:36

vellón de lana
la capa lanuda de una oveja

rocío
el agua que se posa sobre las plantas durante la noche

entonces yo sabré que tú
El significado completo de esta declaración puede hacerse explícito. Traducción alterna: "esta será una señal de tu parte y entonces yo sabré que tú has"

Judges 6:38

Gedeón se levantó
"Gedeón salió de la cama"

exprimió
girar para lados contrarios para remover el agua

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Chapter 7

1 Entonces Jerobaal (que es, Gedeón) se levantó temprano, y todas las personas que estaban con él, y acamparon junto al manantial de Harod. El campamento de Madián estaba al norte en el valle cerca de la montaña de More. **2** SEÑOR dijo a Gedeón: ''Hay demasiados soldados para yo darte la victoria sobre Madián, para que así Israel no presuma delante de mi, diciendo: 'Nuestro propio poder nos ha salvado'. **3** Ahora por lo tanto, proclama en los oídos de la gente y di, 'Quien tenga miedo, quien tiemble, dejenlo regresar desde el Monte Galaad. Así que 22, 000 personas se regresaron y 10, 000 permanecieron. **4** EL SEÑOR dijo a Gedeón, ''Aún siguen siendo muchos. Llévalos a beber agua, y yo haré que sean menor cantidad para ti. Si te digo a ti, 'Este irá contigo,' él irá contigo; pero si digo, 'Este no irá contigo,' él no irá.'' **5** Así que Gedeón los llevó al agua, y EL SEÑOR le dijo a él, ''Separa a todo el que lame el agua, como los perros lamen, de aquellos que se arrodillan a beber.'' **6** Trescientos hombres lamieron. El resto de los hombres se arrodilló a beber agua. **7** EL SEÑOR dijo a Gedeón, ''Con los trescientos hombres que lamieron, yo te rescataré y te daré la victoria sobre los Madianitas. Deja que los otros hombres vuelvan a su propio lugar.'' **8** Así que aquellos quienes fueron elegidos, tomaron sus alimentos y sus trompetas. Gedeón envió a todos los hombres de Israel, cada hombre a su tienda de acampar, pero se quedó con los trescientos hombres. Ahora el campamento de Madián estaba más abajo de él, en el valle. **9** Esa misma noche EL SEÑOR le dijo a él: ''Levántate! Ataca el campamento, pues Yo te daré la victoria sobre ellos. **10** Pero si tienes miedo de descender, ve abajo al campamento con Fura tu sirviente, **11** y escucha lo que ellos están diciendo, y tu valentía se fortalecerá para atacar el campamento.'' Así que Gedeón fue con Fura su sirviente, a los puestos de guardias del campamento. **12** Los Madianitas, los Amalecitas, y todas las personas del este se habian ubicado a lo largo del valle, y eran tan grueso como una nube de saltamontes. Sus camellos eran más de lo que se podía contar; Ellos eran más en número que los granos de arena en la orilla del mar. **13** Cuando Gedeón llegó allí, un hombre estaba contando un sueño a su acompañante. El hombre decía: ''Mira! tuve un sueño, y vi un pan de cebada que rodaba en el campamento de Madián. Llegó a la tienda de acampar y la golpeó tan fuerte que la volteó, y quedó aplastada. **14** El otro hombre dijo: ''Esto no es otra cosa que la espada de Gedeón (el hijo de Joás), el Israelita. Dios le ha dado victoria sobre Madián y todo su ejército.'' **15** Cuando Gedeón escuchó sobre su sueño y su interpretación, él se postró en alabanza. El fue al campamento de Israel y dijo: ''Levántense! el SEÑOR les ha dado la victoria sobre el ejército Madianita.'' **16** Él dividió los trecientos hombres en tres grupos, y les dio a todos trompetas y vasijas vacías, con antorchas dentro de cada vasija. **17** Él les dijo a ellos: ''Mírenme a mi y hagan como yo hago. Observen! Cuando yo llegue por el borde del campo, ustedes deben hacer como yo hago. **18** Cuando yo, y todos los que están conmigo, sonemos la trompeta, entonces ustedes suenen sus trompetas también en todo el campo y griten, 'Por el SEÑOR y por Gedeón!'' **19** Así que Gedeón y los cien hombres que estaban con él vinieron a la orilla del campamento, justo al principio de la media noche. Y justo cuando los Madianitas estaban cambiando de guardia, ellos sonaron sus trompetas y rompieron las vasijas que estaban en sus manos. **20** Los tres grupos de hombres sonaron las trompetas y rompieron las vasijas. Ellos sostuvieron las antorchas en su mano derecha para soplarlas. Ellos gritaron, ''La espada del SEÑOR y de Gedeón.'' **21** Cada hombre se mantuvo en su lugar alrededor del campo y todo el ejército Madianita corrió. Ellos gritaron y huyeron. **22** Cuando ellos sonaron las trescientas trompetas, el SEÑOR colocó cada espada de los Madianitas en contra de sus compañeros y en contra de todo su ejército. El ejército huyó hasta Bet Sita en dirección a Zerera, hasta la frontera de Abel Mehola, cerca de Tabat. **23** Los hombres de Israel desde Neftalí, Aser, y todo Manasés fueron llamados afuera, y fueron tras Madián. **24** Gedeón envió mensajeros a través de todas las colinas del país de Efraín, diciendo: ''Desciendan en contra de Madián y tomen control del río Jordán, hasta Bet Bara, para detenerlos.'' Así todos los hombres de Efraín se reunieron y tomaron control de las aguas, hasta Bet Bara y el río Jordán. Ellos capturaron los dos principes de Madián, Oreb y Zeeb. **25** Ellos mataron a Oreb en las rocas de Oreb, y a Zeeb en el lugar donde se pisan las uvas para hacer vino de Zeeb. Ellos fueron tras los Madianitas, y ellos trajeron las cabezas de Oreb, y Zeeb a Gedeón, quien estaba en el otro lado del Jordán.

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Judges 7:1

Jerobaal
Este es otro nombre para Gedeón. Ver como traduciste su nombre en 6:31.

Ellos Acamparon
Ellos establecieron su campamento

El manantial de Harod ... montaña de More
Estos son los nombres de los lugares.

El campamento de Madian estaba al norte
Aquí "Madian" representa el ejercito de los madianitas. TA: " El ejército de los madianitas estableció su campamento al norte del ejercito de los israelitas"

Judges 7:2

Para yo darte la victoria sobre los madianitas
La palabra "victoria" es un nombre abstracto. TA: "para mi permitirte que derrotes a los madianitas"

Nuestro propio poder nos ha salvado
Aquí "poder" representa la gente misma. TA: "Nos hemos salvado a nosotros mismos sin la ayuda de Dios"

Ahora
Esto no significa "en este momento," pero se usa para atraer la atención al punto importante que sigue.

Proclama en los oídos de la gente
Aquí "los oídos" se refiere a toda la persona. TA: "proclama al pueblo"

Quien tenga miedo, quien tiemble
Ambas frases tienen el mismo significado.

Temblar
Esta palabra describe miedo que causa que una persona se sacuda incontrolablemente. TA: "sacudirce con miedo"

Dejénlo regresar
Puedes hacer explicito donde él puede ir. TA: "dejénlo regresar a su casa"

Monte Galaad
Este es el nombre de una montaña en la región de Galaad.

22,000
veinti dos mil

10,000 permanecieron
La palabra "personas" o "hombres" se entiende. TA: "diez mil personas permanecieron" o "diez mil hombres permanecieron"

10,000
diez mil

Judges 7:4

Yo haré que sean menor cantidad para ti.
Aquí "números" representa el ejército. El significado de esta expresión puede hacerce explicito. TA: "y allí, te enseñaré a quién enviar a casa para que el ejército tenga menos hombres"

Judges 7:5

Gedeón los llevó
La palabra "llevó" puede ser traducida como "tomó o condujo".

lamen
beber pasando la lengua por el agua

Trescientos hombres
"300 hombres"

Judges 7:7

trescientos hombres
"300 hombres"

Yo te rescataré y te daré la victoria
Aquí "tu" es plural y se refiere a Gedeón y a los israelitas.

Así que aquellos quienes fueron elegidos
Esto puede ser expresado en forma activa. TA: "Aquellos que el SEÑOR escoja"

tomaron sus suministro y sus trompetas
Aquí "sus" se refiere a los soldados israelitas que habían dejado el ejército.

Ahora
Esta palabra es usada aquí para marcar una pausa en la historia. Aquí el narrador comienza diciendo una parte nueva de la historia.

Judges 7:9

Ataca el campamento, pues Yo te daré la victoria sobre ellos
Aquí "campamento" se refiere al ejército completo de los madianitas. TA: "Ataca a los madianitas en su campamento, porque los voy ayudar a derrotarlos"

Miedo de descender
Puedes aclarar la información entendida. TA: "miedo de descender para atacar"

Fura
Este es el nomre de un hombre.

Y tu valentía se fortalecerá
Esto puede ser expresado en forma activa. AT: "y lo que oyes te animará"

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Puesto de guardia
lugares alrededor del borde en un área donde los soldados estan de pie vigilando al ejercito enemigo

Judges 7:12

tan grueso como una nube de langostas
Aquí "nube" significa un enjambre. El autor habla de el ejército como si fuera un enjambre de langostas para enfatizar cuantos soldados había.

Sus camellos eran más ... en número que los granos de arena en la orilla del mar
El autor usa hipérbole, una exageración, para enfatizar que había muchos camellos.

Suss camellos eran más de lo que se podía contar
Esto se puede exresado en forma activa. TA: "sus camellos eran más de lo que alguien puediera contar"

Judges 7:13

Esto no es otra cosa que la espada de Gedeón
Aquí "la espada de Gedeón" se refiere al ejército de Gedeón atacando. AT: "El pan de cebada en tu sueño debe ser el ejército de Gedeón"

Dios le ha dado la victoria sobre Madián
Se habla de este evento futuro como si fuera un evento pasado. Esto enfatiza que ciertamente sucederá. TA: "Dios ciertamente ayudara a los israelitas a derrotar a los madianitas"

Judges 7:15

Trescientos hombres
"300 hombres"

Judges 7:17

Por el SEÑOR y por Gedeón!
Las palabras "nosotros peleamos" se entienden. TA: "¡Nosotros peleamos por el SEÑOR y por Gedeón!"

Judges 7:19

Cien hombres
"100 hombres"

justo al principio de la media vigilia
El comiezo de la media vigilia sería cerca de las 10 de la noche.

Judges 7:20

La espada de el SEÑOR y de Gedeón
Aquí "espada" se refiere a sus peleas. TA: "Nosotros peleamos por el SEÑOR y por Gedeón"

Judges 7:22

Trescientas trompetas
"300 trumpetas"

El SEÑOR colocó cada espada de los madianitas en contra de sus compañeros y en de todo su ejército
Aquí "espada" se refiere a su ataque con el uso de la espada. TA: "el SEÑOR causó que cada hombre madianita peleara en contra de sus compañeros soldados"

Bet Sita ... Zerera ... Abel Mehola ... Tabat
Estos son los nombres de pueblos y ciudades.

Los hombres de Israel desde Neftalí, Aser, y todo Manasés fueron llamados afuera
Esto puede ser expresado en forma activa. TA: "Gedeón llamó a los israelitas de las tribus de Neftalí, Aser y todo Manasés"

Judges 7:24

Bet Bara
Este es el nombre de un pueblo.

y tomaron control de las aguas, hasta Bet Bara y el río Jordan
"y tomaron control del área de el río Jordan tan lejos como al sur como Bet Bara"

Oreb ... Zeeb
Estos son nombres de hombres.

en las rocas de Oreb, y a Zeeb en el lagar de Zeeb
Los lugares se les dieron estos nombres después que los israelitas mataron a Oreb y Zeeb ahí.

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Chapter 8

1 Los hombres de Efraín le dijeron a Gedeón, "Qué es esto que nos has hecho a nosotros? No nos llamaste cuando peleaste contra Madián?" Y lo discutieron con él violentamente. **2** Él les dijo a ellos: "¿Qué he hecho yo comparado con ustedes? ¿No son las sobras de las uvas de Efraín mejores que la cosecha completa de uvas de Abiezer? **3** ¡Dios les ha dado a ustedes la victoria sobre los príncipes de Madián--Oreb y Zeeb! ¿Qué he logrado yo comparado con ustedes? El enojo de ellos se calmó cuando él dijo esto. **4** Gedeón vino al Jordán y lo cruzó, él y los trescientos hombres que estaban con él. Ellos estaban cansados, pero continuaron la persecución. **5** Él le dijo a los hombres de Sucot: "Por favor, dénle pan a las personas que me siguen, porque ellos están cansados y yo estoy persiguiendo a Zeba y Zalmuna, los reyes de Madián." **6** Y los oficiales dijeron: "¿Ahora las manos de Zeba y Zalmuna están en tu mano? ¿Por qué deberíamos darle pan a tu ejército?" **7** Gedeón dijo: "Cuando el SEÑOR nos de la victoria sobre Zeba y Zalmuna, yo rasgaré la piel de ustedes con arbustos espinosos y zarzas del desierto." **8** Él subió desde allí hasta Peniel y le habló al pueblo que estaba allí de la misma manera, pero los hombres de Peniel contestaron como los hombres de Sucot habían contestado. **9** Él también les habló a los hombres de Peniel y les dijo: "Cuando venga de nuevo en paz, yo derribaré ésta torre." **10** Ahora, Zeba y Zalmuna estaban en Karkor con su ejército, como quince hombres, todos los que quedaron de todo el ejército del pueblo del Este, porque habían caído 120, 000 hombres quienes habían sido entrenados para pelear con espada. **11** Gedeón subió por el camino que los habitantes de tiendas de campaña tomaron, pasó Noba y Jogbeha. Él derrotó al ejército enemigo, porque no estaban esperando un ataque. **12** Zeba y Zalmuna huyeron, y mientras Gedeón los perseguía, él capturó a los dos reyes de Madián- Zeba y Zalmuna- y le causó mucho miedo a todo el ejército de ellos. **13** Gedeón, hijo de Joás, regresó de la batalla yendo por el paso de Heres. **14** Él se encontró con un joven del pueblo de Sucot y le pidió consejo. El joven le describió a él los líderes de Sucot y a sus ancianos, setenta y siete hombres. **15** Gedeón vino a donde los hombres de Sucot y dijo: "Miren a Zeba y a Zalmuna, por los cuales ustedes se burlaron de mí y dijeron: '¿Ya has conquistado a Zeba y a Zalmuna? No sabemos si deberíamos darle pan a tu ejército.'" **16** Gedeón tomó a los ancianos de la ciudad y castigó a los hombres de Sucot con los arbustos espinosos y zarzas del desierto. **17** Y derribó la torre de Peniel y mató a los hombres de esa ciudad. **18** Luego, Gedeón le dijo a Zeba y Zalmuna: "¿Qué clase de hombres ustedes mataron en Tabor?" Ellos contestaron: "Como eres tú, así eran ellos. Cada uno de ellos parecía un hijo de un rey. **19** Gedeón dijo: "Ellos eran mis hermanos, los hijos de mi madre. Vive El SEÑOR, si ustedes hubieran salvado sus vidas, yo no los mataría a ustedes." **20** Él le dijo a Jeter (su primogénito): "¡Levántate y mátalos!" Pero el joven no sacó su espada porque tenía miedo, porque aun era un muchacho joven. **21** Entonces Zeba y Zalmuna dijeron: "¡Levántate tú mismo y mátanos!" Porque según sea el hombre, así es su fuerza." Gedeón se levantó y mató a Zeba y a Zalmuna. Y también tomó los adornos en forma de media luna que estaban en los cuellos de sus camellos" **22** Luego, los hombres de Israel le dijeron a Gedeón: "Gobierna sobre nosotros- tú, tu hijo y tu nieto- porque tú nos has salvado de la mano de Madián. **23** Gedeón les dijo: "Yo no gobernaré sobre ustedes, ni mi hijo gobernará sobre ustedes. El SEÑOR gobernará sobre ustedes. **24** Gedeón les dijo: "Permítanme hacerles una petición: que cada uno de ustedes me de los aretes de su botín." (Los madianitas tenían aretes de oro porque ellos eran ismaelistas.) **25** Ellos respondieron: "Estamos contentos de dártelos." Ellos extendieron una capa y cada hombre lanzó sobre ella los aretes de su botín. **26** El peso de los aretes de oro que él pidió fue de 18. 7 kilogramos de oro. Este botín fue adicional a los adornos de media luna, los aretes, la ropa púrpura que vestían los reyes de Madián, y adicional a las cadenas que habían estado alrededor del cuello de sus camellos. **27** Gedeón hizo una pieza de vestimenta con los aretes y lo puso en su ciudad, en Ofra, y todo Israel se prostituyó al adorarlo allí. Esto se convirtió en una trampa para Gedeón y para los de su casa. **28** Así pues, Madián quedó bajo el dominio del pueblo de Israel y nunca volvieron a revelarse otra vez. Y la tierra tuvo paz por cuarenta años, en los días de Gedeón. **29** Jerobaal (Gedeón), hijo de Joás, fue y habitó en su propia casa. **30** Gedeón tuvo setenta hijos quienes eran sus descendientes, porque él tenía muchas esposas. **31** Su concubina, quien estaba en Siquem, le dio un hijo y Gedeón le dio el nombre de Abimelec. **32** Gedeón, hijo de Joás, murió a buena edad y fue enterrado en Ofra, en la tumba de su padre Joás, del grupo de familias de los Abiezeritas. **33** Y sucedió, que tan pronto murió Gedeón, el pueblo de Israel nuevamente se volvió y ellos pecaron contra EL SEÑOR adorando a los baales. Ellos hicieron de Baal Berit su dios. **34** El pueblo de Israel no recordó honrar al SEÑOR, su Dios, quien los había rescatado de la mano de sus enemigos en derredor. **35** Ellos no guardaron sus promesas a la casa de Jerobaal (es decir, Gedeón), a cambio de todo el bien que él había hecho en Israel.

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Judges 8:1

¿Qué es esto que nos has hecho a nosotros?
El pueblo de la tribu de Efraín estaba regañando a Gedeón con esta pregunta retórica por no incluirlos en su ejército. Esto puede ser expresado como una declaración. Traducción Alterna: "No nos ha tratado justamente."

contra Madián
Aquí Madián representa el ejército madianita.

Y lo discutieron con él violentamente
"Ellos argumentaron furiosamente con él" o "ellos lo regañaron a él fuertemente"

Judges 8:2

Información general:
Gedeón responde a los hombres de Efraín.

¿Qué he hecho yo comparado con ustedes?
Gedeón usa esta pregunta para honrar al pueblo de Efraín. TA: "¡Yo he echo muy poco con lo que tu has hecho!"

¿No son las sobras de las uvas de Efraín mejores que la cosecha completa de uvas de Abiezer?
Gedeón estaba calmando al pueblo de Efraín con esta pregunta retórica. "¡Ciertamente las sobras de las uvas que ustedes, pueblo de Efraín recogen son mejores que lo que nosotros los descendientes de Abiezer recogimos de toda la cosecha!" (Ver:

¿No son las sobras de las uvas de Efraín mejores que la cosecha completa de uvas de Abiezer?
Se habla de que Gedeón y su ejército derrotando a los medianitas como si fuera una cocecha de uvas. Se habla de Efraín matando a Oreb y Zeeb al final de la batalla como si fueran sobras de uvas al final de una cocecha. Traducción Alternativa: "Lo que ustedes pueblo de Efraín hicieron al final de la batalla es más importante que lo que nosotros descendientes de Abiezer hicimos en el principio." and

Abiezer
Este es el nombre de uno de los ancestros de Gedeón. Gedeón usa su nombre para referirse a Abiezer descendiente y la tierra.

Oreb y Zeeb
traduce estos nombre como lo hiciste en 7:24

¿Qué he logrado yo comparado con ustedes?
Gedeón usa esta pregunta para honrar al pueblo de Efraín. Esto puede ser expresado como una declaración. Traducción Alterna: "Lo que ustedes han hecho es más importante que lo que yo he hecho."

se calmó
"fue menor"

Judges 8:4

los trecientos hombres
"Los 300 hombres"

continuaron la persecusión
La palabra "persecusión", un nombre abstracto, puede ser expresado como un verbo. Traducción Alternas: "continúa perseguiendo a sus enemigos"

Zeba y Zalmuna
Estos son los nombres de los hombres.

Judges 8:6

"¿Ahora las manos de Zeba y Zalmuna están en tu mano?
Los líderes usan una pregunta para enfatizar que los israelitas aún no han capturado a Zeba y Zalmuna. Traducción Alterna: "Ustedes no han capturado a Zeba y Zalmuna todavía."

las manos de Zeba y Zalmuna
Aquí "manos" se refiere a todo el cuerpo.

ahora en tus manos
Aquí "manos" representa poder o control.

¿Por qué deberíamos darle pan a tu ejército?
Los líderes usan una pregunta para enfatizar que ellos no tienen ninguna razón para dar pan a su ejército."

yo rasgaré la piel de ustedes con arbustos espinosos y zarzas del desierto
El significado completo de esta declaración puede ser hecha explícitamente. Traducción Alterna: "Yo voy ha hacer látigos de zarzas del desierto y espinos y los usaré para darles y cortarlos"

espinos y zarzas
piezas filosas y punteagudas en las viñas o en las ramas de los árboles que sobresalen y que pueden cortar personas y animales.

Judges 8:8

Él subió desde allí
Aquí "Él" se refiere a Gedeón. Gedeón representa a los soldados que lo siguen. Traducción Alterna: "Ellos se fueron de allí" o "Gedeón y sus 300 hombres de fueron de allí"

Peniel
El nombre de un lugar.

y le habló al pueblo que estaba allí de la misma manera
Puedes hacer esta más clara la información entendendida. Traducción Alterna: "y preguntó por comida allí de la misma manera" o "y él también les preguntó por comida"

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Cuando venga de nuevo en paz
Esto es una manera amable de referirse a la derrota de sus enemigos. Traducción Alterna: "Después que yo derrote completamente el ejército madianita"

yo derribaré ésta torre
Aquí "yo" representa a Gedeón y sus hombres. Traducción Alterna: "Mis hombres y yo vamos a derribar esta torre"

Judges 8:10

Ahora
Esta palabra es usada aquí para una marcar pausa en la historia. Aquí el narrador comienza a contar una nueva parte de la historia.

Zeba y Zalmuna
Traduce estos nombres como lo hiciste en 8:4.

Karkor
Esto es el nombre de una ciudad.

quince mil hombres
"15,000 hombres"

hombres quienes habían sido entrenados para pelear con espada
Esto es una manera de referirse a los soldados. Traducción Alterna: "soldados"

con espada
Aquí "espada" representa las espadas y otras armas que los soldados usaron en batalla.

habían caído
Esto es una manera amable de referirse a las personas que murieron en batalla. Traducción Alterna: "han sido matados" o "han muerto en la batalla"

Judges 8:11

Gedeón subió
Aquí "Gedeón" respresenta a todos sus soldados. Traducción Alterna: "Gedeón y sus soldados subieron"

Él derrotó
Aquí "Él" se refiere a Gedeón quien representa a todos sus soldados. Traducción Alterna: "Gedeón y sus soldados derrotaron"

Noba y Jogbeha
Estos son nombres de ciudades.

Zeba y Zalmuna
Traduce estos nombres como lo hiciste en 8:4.

pánico
temor extremo o preocupación que hace que alguien no sea capaz de pensar o actuar de manera normal

Judges 8:13

el paseo de Heres
Este es el nombre de la carretera que pasa entre dos montañas.

Él se encontró con un joven
Esto es una expresión idiomática. Traducción Alterno: "Él conoció un hombre jóven"

le pidió consejo
Esto puede declarar explíçitamente lo que Gedeón le preguntó al hombre jóven. Traducción Alterna: "Él le pidió que identificara todos los nombres de los líderes en la ciudad"

setenta y siete hombres
setenta y siete hombres - "77 hombres"

Judges 8:15

Zeba y Zalmuna
Traduce estos nombres como lo hiciste en 8:4.

¿Ya has conquistado a Zeba y a Zalmuna?
Gedeón le cita a las personas de Sucot como usando una pregunta para burlarse de él. Traducción Alterna: "Ustedes aún no han conquistado a Zeba y Zalmuna."

Gedeón tomó ... castigó ... derribó
Aquí "Gedeón" representa a sus soldados. Traducción Alterna: "Gedeón y sus soldados tomaron ... ellos castigaron ... ellos derribaron"

espinos y zarzas
piezas filosas y punteagudas en las viñas o en las ramas de los árboles que sobresalen y que pueden cortar personas y animales. Ve como traduciste esto en 8:6.

Peniel
Traduce el nombre de esta ciudad como lo hizo en 8:8.

Judges 8:18

Zeba y Zalmuna
Traduce estos nombres como lo hiciste en 8:4

Tabor
Traduce el nombre de esta ciudad como lo hiciste en 4:6.

"Como eres tú, así eran ellos
"Ellos eran tal y como tú"

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Vive El SEÑOR
Esta expresión idiomática es un juramento usados para énfasis de que lo que él estaba a punto de decir era cierto. Traducción Alterna: "Yo te prometo eeso"

Judges 8:20

Jeter
Este es el nombre del hijo de Gedeón.

Porque según sea el hombre, así es su fuerza
Esto es una expresión idiomática. Traducción Alterna: "Esto es un trabajo para que un hombre haga"

luna creciente
Esto es una forma curva con dos puntas. Esta forma ocurre cuando la luna está en su mayoría cubierta en sombra.

ornamentos
"decoraciones"

Judges 8:22

tú, tu hijo y tu nieto
Esto implica que ellos querían que los descendientes de Gedeón gobernaran sobre de ellos cuando el muriera. Traducción Alterna: "tú y tu descendendientes luego de que mueras"

de la mano de Madián
Aquí "mano" representa el poder de Madián sobre Israel. Traducción Alterna: "del poder de Madián" o "de Madián"

De Madián
Aquí "Madián" representa al pueblo de Madián. Traducción Alterna: "de los madianitas"

Judges 8:24

Gedeón les dijo
"Gedeón dijo a los hombres de Israel"

aretes
joyería colocada en las orejas

botín
cosas robadas a la fuerza o tomadas de las personas matadas en guerra.

Los madianitas tenían aretes de oro porque ellos eran ismaelistas
Aquí el narrador dice información de trasfondo sobre los madianitas.

capa
vestidura hecha de un gran trozo de tela y colocada sobre los hombros como un abrigo

Judges 8:26

1,700 siclos de oro
Si es necesario usar unidades de peso modernas, aquí están dos maneras de hacerlo. Traducción Alterna: "18.7 kilogramos de oro" o "cerca de 20 kilogramos de oro"

ornamentos crecientes
traduce esto como lo hiciste en 8:20

pendientes
piezas de joyería que cuelga al final de una cadena o cordón de collares

que vestían los reyes de Madián
Esto puede ser expresado en forma activa. Traducción Alterna: "que los reyes de Madián vestían"

Judges 8:27

Gedeón hizo un efod con los aretes
"Gedeón usó el oro de los aretes para hacer un efod"

Ofra
Traducir el nombre de esta ciudad como lo hiciste en 6:11.

todo Israel se prostituyó al adorarlo allí
Esto habla de adorar a un falso dios como si fuera prostitución. Traducción Alterna: "los israelitas pecaron contra el SEÑOR adorando el efod allí"

todo Israel
Aquí "todo" es una exageración para enfatizar que muchos adoraron la prenda. Traducción Alterna: "muchas personas en Israel adoraron la prenda"

se convirtió en una trampa para Gedeón y para los de su casa
Esto habla de adorar el efod como si fuera una trampa. Traducción Alterna: "Se convirtió en una tentación para Gedeón y su familia" o "Gedeón y su familia pecaron por adorarla"

para los de su casa
Aquí "su casa" representa la familia de Gedeón. Traducción Alterna: "Para su familia"

Así pues, Madián quedó bajo el dominio del pueblo de Israel
Esto puede ser expresado en forma activa. Traducción Alterna: "Entonces el SEÑOR sometió a los madianitas ante el pueblo de Israel" o " Entonces el SEÑOR ayudó a los israelitas a derrotar los madianitas"

nunca volvieron a revelarse otra vez
Esto es una expresión idiomática. Traducción Alterna: "Ellos no volvieron a atacar a Israel nuevamente"

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Y la tierra tuvo paz
Aquí "tierra" representa el pueblo de Israel. Traducción Alterna: "Y los israelitas vivieron en paz"

en los días de Gedeón
Aquí "los días" se refiere a toda su vida. Traducción Alterna: "durante la vida de Gedeón "

Judges 8:29

Jerobaal
Esto es otro nombre para Gedeón. Ver comom traduciste este nombre en 6:31.

setenta hijos
"70 hijos"

Judges 8:32

a buena edad
Esto es una expresión idiomática para explicar que alguien tiene una edad avanzada. Traducción Alterna: "Cuando él era bien viejo"

fue enterrado
Esto puede ser traducido en forma activa. Traducción Alterna: "Ellos los enterraron"

Ofra
Traducir el nombre de esta ciudad como lo hizo en 6:11.

el clan de Abiezer
traducir el nombre de este grupo de personas como lo hizo en el 6:11.

y sucedió
Esta frase se usa aquí para marcar el principio de una nueva parte de la historia. Si su lenguaje tiene una manera de hacer esto, puede considerar usarlo aquí.

nuevamente se volvió
Se habla del pueblo que rechazó a SEÑOR como si ellos físicamente se hubieran alejado de Él. Traducción Alterna: "ellos dejaron de adorar al SEÑOR"

se prostituyó adorando a los baales
Esto habla de adorar falsos dioses como si fuera una prostitución. Traducción Alterna: "ellos pecaron contra el SEÑOR adorando los baales"

Baal Berit
Este es el nombre de un Dios falso.

Judges 8:34

de la mano de sus enemigos
Aquí "mano" representa poder y control. Traducción Alterna: "del poder de sus enemigos" o "de todos sus enemigos"

en derredor
"Quien los rodeaba a ellos"

la casa de Jerobaal
Aquí "la casa de" representa la familia de una persona. Traducción Alterna: "la familia de Jerobaal"

Jerobaal
Esto es otro nombre para Gedeón. Ver como lo tradució esto en 6:31.

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Chapter 9

1 Abimelec, hijo de Jerobaal fue a la casa de los parientes de su madre en Siquem y les dijo a ellos y a todos los del grupo de familias de su madre: **2** "Por favor digan esto, para que todos los líderes de Sequem puedan oir: '¿Qué es mejor para ustedes: el tener a todos los setenta hijos de Jerbobaal gobernando sobre ustedes, o que solo uno gobierne sobre ustedes?' Acuerdense que yo soy de su misma familia. **3** Los parientes de su madre hablaron por él a los líderes de Siquem, y estuvieron de acuerdo en seguir a Abimelec, pues dijeron: "Él es nuestro hermano." **4** Le dieron casi un kilo de plata de la casa de Baal Berit, y Abimelec las usó para contratar hombres problemáticos y de caracter valiente, quienes le seguían. **5** Abimelec fue a la casa de su padre en Ofra, y sobre una piedra él mató a sus diecisiete hermanos, los hijos de Jerobaal. Solo Jotam quedo con vida, el hijo menor de Jerobaal, porque él se escondió. **6** Todos los líderes de Siquem y Bet Milo se juntaron y ellos se fueron e hicieron a Abimelec rey, junto al árbol grande cerca del pilar que está en Siquem. **7** Cuando a Jotam le contaron acerca de esto, fue y se paró en la cima del Monte Gerizim. Él gritó y dijo: "Escúchenme, ustedes líderes de Siquem, para que Dios los escuche a ustedes. **8** Los árboles fueron una vez a ungir a un rey sobre ellos. Y ellos le dijeron al árbol de olivo, 'Reina sobre nosotros.' **9** Pero el árbol de olivo les dijo: '¿Debo yo dar de mi aceite, el cual es usado para honrar dioses y hombres, para que yo pueda regresar, solo para inclinarme sobre los otros árboles?' **10** Los árboles le dijeron al árbol de higo: 'Ven y reina sobre nosotros.' **11** Pero el árbol de higo le dijo: '¿Debo yo renunciar a mi dulzura y mi buen fruto, solo para que y yo pueda regresar he de inclinarme sobre los otros árboles?' **12** Los árboles le dijeron al viñero: 'Ven y reina sobre nosotros.' **13** El viñero le dijo: '¿Debo yo dejar de dar mi nuevo vino, el cual ánima dioses y hombres, y regresar e inclinarme sobre otros árboles?' **14** Luego dijeron todos los árboles a la zarza: 'Ven y reina sobre nosotros.' **15** La zarza le dijo a los árboles: 'Si ustedes realmente quieren ungirme como rey sobre ustedes, entonces vengan y encuentren seguridad debajo de mi sombra. Si no, entonces dejen que el fuego salga fuera de la zarza y déjenlo que queme los cedros del Líbano.' **16** Ahora mientras tanto, si ustedes han actuado en verdad y honestidad, cuando ustedes hicieron a Abimelec rey, y si ustedes han hecho bien en cuanto a Jerobaal y su casa, y si ustedes lo han castigado a él como él merece- **17** -- y pensar que mi padre peleó por ustedes, arriesgó su vida, y los rescató de la mano de Madián-- **18** pero hoy ustedes se han levantado contra la casa de mi padre y han matado a sus hijos, setenta personas, sobre una piedra. Ademas ustedes han hecho a Abimelec, hijo de su sirviente femenina, rey sobre los líderes de Siquem, porque él es su pariente. **19** Si ustedes han actuado con honestidad e integridad a Jerobaal, entonces regocígense en Abimelec, y déjenlo también regocijarse en ustedes. **20** Pero si no, dejen que el fuego salga de Abimelec y queme a los hombres de Siquem y Bet Milo. Dejen que el fuego salga de los hombres de Siquem y Bet Milo, para quemar a Abimelec." **21** Jotam huyó y corrió lejos, y se fue para Beer. Vivió allí, porque era muy lejos de Abimelec, su hermano. **22** Abimelec reinó sobre Israel por tres años. **23** Dios envió un espíritu malo entre Abimelec y los líderes de Siquem. Los líderes de Siquem traicionaron la confianza que ellos tenían con Abimelec. **24** Dios hizo esto para que la maldad hecha a los diecisiete hermanos de Jerobaal pudiera ser vengada y Abimelec su hermano tuviera que ser responsable por la matanza de ellos, y los hombres de Siquem fueran detenidos responsables porque ellos lo ayudaron a matar a sus hermanos. **25** Entonces los líderes de Siquem pusieron hombres para esperar en las colinas y emboscar, y robaron a todo al que pasara por ese camino. Esto fue reportado a Abimelec. **26** Gaal hijo de Ebed, vino con sus parientes y ellos se fueron a Siquem. Los líderes de Siquem tenían confianza en él. **27** Ellos se fueron al campo y recogieron y pisaron las uvas de los viñedos. Ellos tuvieron un festival en la casa de su dios, donde ellos comieron y bebieron, y ellos maldijeron a Abimelec. **28** Gaal hijo de Ebed, dijo: "¿Quién es Abimelec, y quién es Siquem, que debemos servirle? ¿No es él el hijo de Jerobaal? ¿Y no es Zebul su ayudante? ¡Sirvan a los hombres de Hamor, el padre de Siquem! ¿Porqué debemos nosotros servir a Abimelec? **29** ¡Desearía que esta gente estuviera bajo mis órdenes! Así quitaría a Abimelec. Yo le diría a Abimelec: 'saca a todo tu ejército.' **30** Cuando Zebul, el oficial de la ciudad, escuchó las palabras de Gaal hijo de Ebed su coraje fue muy grande. **31** Él envió mensajeros a Abimelec a fin de engañarlo, diciendo: "Mira, Gaal hijo de Ebed y sus parientes vienen a Siquem, y ellos están alborotando a la ciudad en contra tuya. **32** Ahora, levantate durante la noche, tú y los soldados contigo, y prepara una emboscada en los campos. **33** Luego en la mañana, tan pronto salga el sol, levantate temprano y entra en la ciudad. Y cuando él y la gente que esta con él salgan en contra tuya, hazles todo lo que puedas." **34** Entonces Abimelec se levantó durante la noche, él y todos sus hombres, prepararon una emboscada contra Siquem--dividiéndose en cuatro grupos. **35** Gaal hijo de Ebed salió y se paró en la entrada de la puerta de la ciudad. Abimelec y los hombres que estaban con él salieron fuera de sus escondites. **36** Cuando Gaal vió a los hombres, él dijo a Zebul:"¡Mira, los hombres vienen bajando de las colinas! Zebul le dijo:

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"Ustedes están viendo las sombras de las colinas como si fueran hombres." **37** Gaal habló otra vez y dijo: "Miren, los hombres están bajando del medio de la tierra, y un grupo viene por el camino de los árboles grandes de los adivinos." **38** Luego Zebul le dijo: "¿Donde están tus palabras orgullosas ahora?, tú quien dices, ¿Quién es Abimelec que nosotros debemos servirle a él?" ¿Estos no son los hombres que tú despreciaste? Sal ahora y pelea en contra de ellos." **39** Gaal salió liderando los hombres de Siquem, y peleó en contra de Abimelec. **40** Abimelec lo siguió, y Gaal huyó delante de él. Muchos cayeron con heridas mortales ante la entrada a la puerta de la ciudad. **41** Abimelec se quedó en Aruma. Zebul forzó a Gaal y a sus parientes fuera de Siquem. **42** Al día siguiente la gente de Siquem salió al campo y esto fue reportado a Abimelec. **43** Él tomó a su gente, los dividió en tres grupos, y ellos prepararon una emboscada en los campos. Él miró y vió la gente saliendo de la ciudad. Y él los atacó y los mató. **44** Abimelec y sus grupos que estaban con él atacaron y cerraron la entrada de la ciudad. Los otros dos grupos atacaron a todos los que estaban en el campo y los mataron. **45** Abimelec peleó en contra de la ciudad todo el día. Él capturó la ciudad, y mató las personas que estaban en ella. Él derribó la paredes de la ciudad y hecho sal sobre ella. **46** Cuando todos los líderes de la torre de Siquem escucharon esto, ellos entraron a la fortaleza de la casa de El Berit. **47** Abimelec fue dicho que todos los líderes se habían reunido juntos en la torre de Siquem. **48** Abimelec fue hacia arriba al monte de Salmón, él y todos los hombres que estaban con él. Abimelec tomó un hacha y cortó sus ramas. Las puso en su hombro y ordenó a los hombres que estaba con él: "Apúrensen y hagan lo mismo que me han visto hacer." **49** Entonces cada uno cortó ramas y siguió a Abimelec. Ellos las amontonaron contra la pared de la torre, y les prendieron fuego, para que así todas las personas de la torre de Siquem también murieran, como mil hombres y mujeres. **50** Luego Abimelec fue a Tebes, y él acampo contra Tebes y lo capturó. **51** Pero ahí habia una torre fuerte en la ciudad, y todos los hombres y mujeres y todos los líderes de la ciudad huyeron hacia la torre y se encerraron adentro. Luego ellos subieron al techo de la torre. **52** Abimelec vino a la torre y peleó contra ella, se acerco a la puerta de la torre para quemarla. **53** Pero una mujer dejó caer una piedra de molino sobre la cabeza de Abimelec y le rompió su cráneo. **54** Luego él llamó urgentemente a su hombre más joven quien era su cargador de armadura, y le dijo: "Saca tu espada y mátame, para que nadie diga de mí: 'Una mujer lo mató." Entonces el joven lo atravezo, y Abimelec murió. **55** Cuando los hombres de Israel vieron que Abimelec estaba muerto, se fueron a su casa. **56** Y así Dios vengó la maldad que Abimelec le hizo a su padre al haber matado a sus setenta hermanos. **57** Dios hizo que toda la maldad de los hombres de Siquem se volteara sobre sus propias cabezas y sobre ellos vino la maldición de Jotam hijo de Jerobaal.

Judges 9:1

Jerobaal
Este es otro nombre para Gedeón. Vea cómo usted tradujo esto en el 6:31.

"Por favor digan esto, para que todos los líderes de Sequem puedan oir: '¿Qué es mejor para ustedes: el tener a todos los setenta hijos de Jerobaal gobernando sobre ustedes, o que solo uno gobierne sobre ustedes?'
Esto tiene una cita dentro de una cita. Una cita directa puede expresarse como una cita indirecta. Traducción Alterna: "Por favor, pregúntenle a los líderes de Siquem si ellos preferirían tener todos los setenta hijos de Jerobaal gobernando sobre ellos, o si ellos preferirían tener solo uno de sus hijos gobernando sobre ellos."

setenta
"70"

yo soy de su misma carne
Aquí "de su misma carne" representa ser familiar de alguien. Traducción Alterna: "Yo soy miembro de tu familia"

Judges 9:3

Los parientes de su madre hablaron por él a los líderes
Esto significa que los familiares de la madre de Abimelec hablaron a los líderes, sugiriendo que ellos hagan a Abimelec su rey.

estuvieron de acuerdo en seguir a Abimelec
"ellos estuvieron de acuerdo a que Abimelec fuera su líder"

la casa
Aquí "casa" representa un templo.

setenta piezas de plata
Esto significa setenta siclos de plata. Un siclo pesa 11 gramos. Si es necesario traducir esto en medidas modernas, usted puede traducirlo así. Traducción Alterna: "casi un kilo de plata"

setenta
"70"

Baal Berit
Este es el nombre de un dios falso. Vea cómo usted tradujo esto en el 8:32.

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vándalos y de caracter temerario
"violento e imprudente"

Judges 9:5

Ofra
Traduzca el nombre de esta ciudad como lo hizo en el 6:11.

una piedra
"1 piedra"

setenta
"70"

Jerobaal
Este es otro nombre para Gedeón. Vea cómo usted tradujo esto en el 6:31.

Bet Milo
Este es el nombre de un lugar.

Judges 9:7

Información General:
Jotam comienza contando una parábola donde los árboles representan varios grupos de personas.

Cuando a Jotam le contaron acerca de esto
Esto puede expresarse en forma activa. Traducción Alterna: "Cuando Jotam escuchó que Abimelec había asesinado a sus hermanos"

Monte Gerizim
Esta es una montaña.

Los árboles fueron una vez a ungir a un rey sobre ellos. Y ellos le dijeron al árbol de olivo, 'Reina sobre nosotros.'
Se habla de los árboles como si ellos fueran personas.

a ungir a un rey sobre ellos
Aquí, ungir con aceite es una acción simbólica que representa señalar a una persona para ser rey. Traducción Alterna: "señalar un rey para gobernar sobre todos ellos"

Reina sobre nosotros
"Sé nuestro rey"

Judges 9:9

Información General:
Jotam continúa contando su parábola, donde los árboles representan varios grupos de personas.

el árbol de olivo les dijo
Se habla de los árboles como si estos fueran personas que pudieran escuchar y hablar.

¿Debo yo dar de mi aceite ... sobre los otros árboles?
El árbol de olivo está haciendo esta pregunta para negarse a ser rey. Esta pregunta puede expresarse como una oración. Traducción Alterna: "Yo no cederé mi aceite ... sobre los otros árboles."

inclinarme sobre
El "inclinarme sobre" significa moverse de un lado al otro en el viento. Aquí el árbol usa esta frase para que signifique "gobernar sobre."

árbol de higo
Se habla de un árbol como si fuera una persona y pudiera escuchar y hablar.

¿Debo yo renunciar a mi dulzura ... sobre los otros árboles?
El árbol de hijo está haciendo esta pregunta para negarse a ser rey. Esta pregunta puede expresarse como una oración. Traducción Alterna: "Yo no cederé mi dulzura ... sobre los otros árboles."

mi dulzura y mi buen fruto
La palabra "dulzura" es un sustantivo abstracto. Puede expresarse como un adjetivo que describa la fruta que crece en el árbol. Traducción Alterna: "Mi buen y dulce fruto"

Judges 9:12

Información General:
Jotam continúa contando su parábola, donde los árboles representan a varios grupos de personas.

Los árboles le dijeron
Se hablan de los árboles como si ellos fueran personas y pudieran escuchar y hablar.

al viñedo
Se habla de un viñedo como si fuera una persona y pudiera escuchar y hablar.

¿Debo yo dejar de dar mi nuevo vino ... sobre otros árboles?
El viñedo está haciendo esta pregunta para negarse a ser rey. Esta pregunta puede expresarse como una oración. Traducción Alterna: "Yo no cederé mi nuevo vino ... sobre los otros árboles."

zarza
Las espinas son como puntas afiladas o espuelas que duelen. Este arbusto tiene muchas puntas afiladas en sus ramas.

Judges 9:15

Información General:
Jotam continúa contando su fábula, donde los árboles representan a varios grupos de personas, y hace la aplicación.

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La zarza le dijo
Se habla de la zarza como si puedira escuchar y hablar.

ungirme como rey sobre ustedes
Ungir a alguien con aceite es un acto simbólico que señala a una persona para ser rey. Traducción Alterna: "para señalarme como su rey"

encuentren seguridad
La palabra "seguridad" es un sustantivo abstracto que puede ser expresado como un adjetivo. Traducción Alterna: "sean seguros"

entonces dejen que el fuego salga fuera de la zarza
La zarza se refiere a sí misma como "la zarza." Traducción Alterna: "entonces que el fuego salga de mí, la zarza"

fuego salga fuera de la zarza y déjenlo que queme los cedros del Líbano
Esto significa dejar que la zarza se queme tanto que queme hasta los cedros.

Ahora
Esto no significa "en este momento," pero es usado para llamar la atención al punto importante que sigue.

y si ustedes han hecho bien en cuanto a Jerobaal y su casa, y si ustedes lo han castigado a él como él merece
Jotam ofreció la posibilidad que lo que ellos hicieron fue bueno, pero Jotam no cree en serio que lo que ellos hiceron fuera bueno. Traducción Alterna: "si ustedes han hecho lo que es correcto y Jerobaal mereció que ustedes mataran a todos sus hijos"

Jerobaal
Este es otro nombre para Gedeón. Vea cómo usted tradujo esto en el 6:31.

su casa
Aquí "casa" representa a la familia de Gedeón.

Judges 9:17

Información General:
Jotam hace la aplicación a la situación en ese tiempo y lugar.

y pensar que mi padre peleó por ustedes ... de la mano de Madián
Aquí Jotam está expresando que él no puede creer cuán mal las persona de Siquem han tratado a Gedeón y a su familia, incluso después de que Gedeón luchó para salvar a las personas de Siquem.

de la mano de Madián
Aquí "mano" representa poder o control. Traducción Alterna: "del poder de los madianitas" o "de los madianitas"

ustedes se han levantado contra
Esta es una expresión idiomática. Traducción Alterna: "ustedes se han opuesto" o "ustedes se han rebelado en contra de"

la casa de mi padre
Aquí "casa" representa a la familia. Traducción Alterna:"mi famiilia paterna"

setenta
"70"

una piedra
"1 piedra"

su sirviente femenina
Aquí "su" se refiere a Gedeón

Judges 9:19

Si ustedes han actuado con honestidad e integridad a Jerobaal
Jotam ofreció la posibilidad de que lo que ellos hicieron era bueno, pero Jotam en realidad no creía que lo que ellos hicieron era bueno. Traducción Actual:" si ustedes trataron a Jerobaal y a su familia como ellos merecieron que los trataren"

Jerobaal
Este es otro nombre para Gedeón. significa "dejen a Baal defenderse a si mismo." Ver cómo lo tradujiste en 6:31

su casa
Aquí "casa" se refiere a familia. Traducción Alterna "su familia"

Pero si no
Jotam ofreció la posibilidad opuesta que lo que ellos hicieron fue malvado y aplicaba una maldición. Jotam sí creía que lo que ellos hicieron era malvado. Traducción alterna: "Pero si trataron a Jerobaal y su familia como ellos no merecían ser tratados"

dejen que el fuego salga de Abimelec y queme a los hombres de Siquem
Jotam está hablando una maldición. Él habla de Abimelec destruyendo la gente de Siquem como si fueran a ser quemados en fuego. (Ver:

Dejen que el fuego salga de los hombres de Siquem y Bet Milo, para quemar a Abimelec
Jotam esta hablando una maldición. Él habla de la gente de Siquem y Bet Milo destruyendo a Abimelec como si ellos lo estuvieran quemando con fuergo.

Bet Milo
Este es un nombre de un lugar. Tradúcelo de la misma forma que en 9:5

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Beer
Esto es el nombre de una ciudad.

Judges 9:22

tres
"3"

Dios envió un espíritu malo entre Abimelec y los líderes de Siquem
Esto significa que Dios aplicó la maldición que Jotam hizo enviando un espíritu malo para que causara problemas y animosidad entre Abimelec y los líderes de Siquem.

Dios hizo esto para que la maldad hecha ... lo ayudaron a matar a sus hermanos
Las frases en pasivo pueden ser establecidas en forma activa. Traducción alterana: "Dios hizo esto para vengar a los setenta hijos a quienes Abimelec, su hermano, había matado y los hombres de Siquem ayudaron a matar"

setenta
"70"

Jerobaal
Este es otro nombre para Gedeón. Ver como lo tradujiste en este 6:31.

Judges 9:25

posicionaron hombres para acechar en las colinas y emboscar
"enviaron hombres a esconderse en las colinas y esperar para atacar a Abimelec"

Esto fue reportado a Abimelec
Esto puede ser establecido en forma activa. Traducción Alterna:" Alguien le dijo a Abimelec acerca de los hombres que lo estaban esperando para atacarlo"

Judges 9:26

Gaal ... Ebed
Estos son nonbres de hombres.

tenían confianza en él
La palabra "confianza" es un abstracto del nombre que puede ser establecido con el verbo "confiar". Traducción alterna: "confiaron en el "

Ellos se fueron al campo
Aquí "ellos" se refiere a Gaal y a sus parientes y los hombres de Siquem.

y pisaron
Ellos hicieron esto para exprimir el jugo de la uva para hacer vino con el.

pisaron
:"trituraron" o "pisotearon"

en la casa
Aquí "casa" representa el templo

Judges 9:28

Gaal ... Ebed
Traduce estos nombres como hiciste en 9:26

¿Quién es Abimelec, y quién es Siquem, que debemos servirle?
Gaal usa esta pregunta para enfatizar que el pueblo de Siquem no debía servir a Abimelec. Traducción Alterna: "no debemos servir a Abimelec"

¿Quién es Abimelec, y quién es Siquem
Ambas preguntas significan lo mismo. Gaal se refiere a Abimelec como Siquem porque la madre de Abimelec era de Siquem.

¿No es él el hijo de Jerobaal? ¿Y no es Zebul su ayudante?
Gaal usa una pregunta para enfatizar que la gente de Siquem no debían servir a Abimelec. Traducción Alterna "Él es solo el hijo de Jerobaal, y Zebul es solo un oficial"

Jerobaal
Esto es otro nombre para Gedeón. Ver como lo tradujiste en 6:31.

Zebul
Este es el nombre de un hombre.

Sirvan a los hombres de Hamor, el padre de Siquem
Gaal quiere decir que la gente de Siquem debía servir a aquellos descendientes de Hamor, eso es, aquello que son verdaderos Cananitas, y no serviri a alguien cuyo padre es un israelita.

¿Porqué debemos nosotros servir a Abimelec?
Gaal usa una pregunta para enfatizar que la gente de Siquem no debían servir a Abimelec .Traducción Alterna:"¡Nosotros no debemos servir a Abimelec!"

¡Desearía que esta gente estuviera bajo mi comando!
"Yo desearía poder gobernar a la gente de Siquem"

Judges 9:30

Zebul
Traduce este nombre como hiciste en 9:28

escuchó las palabras de Gaal hijo de Ebed
Aquí "palabras" representa lo que se dijo. Traducción Alterna: "escucha lo que Gaal hijo de Ebed dijo"

Gaal ... Ebed
Traduce estos nombres como hiciste en 9:26

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su coraje fue encendido
Tener coraje o enojarse es dicho como si un fuego estuviera comenzando. Traducción Alterna: "Él se enojó mucho "

a fin de engañarlo
Zebul está engañando a Gaal y al pueblo de Siquem. Traducción Alterna:"secretamente"

ellos están alborotando a la ciudad en contra tuya
Esto habla de la gente de la ciudad comenzando a molestarse como si fuera líquido en una olla moviéndose alrededor. Traducción alterna: "ellos están persuadiendo a las personas de la ciudad a rebelarse en contra tuya"

la ciudad
Aquí la "ciudad" representa la gente de la ciudad.

Judges 9:32

Información General:
Los mensajeros de Zebul continuaron hablando a Abimelec

Ahora
Esto no significa "en el momento" pero es usado para llamar la atención para el punto importante que segue.

una emboscada
"esconderse y atacarles de repente"

hazles todo lo que puedas
Esto significa que ellos podían hacer lo que quisieran para destruir a los seguidores de Gaal.

Judges 9:34

él y todos sus hombres
" y todos los hombres acompañando a Abimelec" o "y todos los hombres peleando con Abimelec"

prepararon una emboscada contra Siquem
Aquí "Siquem" representa al pueblo de Siquem. Traducción Alterna: "ellos se escondieron para atacar al pueblo de Siquem por sorpresa"

dividiéndose en cuatro unidades
"separándoles en 4 grupos"

Gaal ... Ebed
Traducir estos nombres como en 9:26

Judges 9:36

Gaal
Este es el nombre de un hombre. Este es nombre de hombre. Ver como lo tradujiste en 9:26.

Zebul
Este es nombre de hombre. Ver como lo tradujiste en 9:28.

Ustedes están viendo las sombras de las colinas como si fueran hombres
Zebul esta tratando de confundir a Gaal y evitar que se prepare para la batalla. Traducción Alterna: "Esa no es gente, solo son sombras en las colinas"

una unidad
"1 grupo" o "una tropa"

Judges 9:38

Zebul
Traducir este nombre como en 9:28

¿Dónde están tus palabras orgullosas ahora?
Zebul esta regañando a Gaal con su pregunta retórica. También, "palabras" representa lo que se dijo. Traducción Alterna: "Tú no estas hablando orgullosamente ahora" o "Tú no estas orgulloso ahora"

tú quien dices, ¿Quién es Abimelec que nosotros debemos servirle a él?"
Zebul esta citando los alardes de Gaal, al mismo Gaal. Esto puede traducirse como unas declaraciones y como unas citas indirectas. Traducción Alterna" tú que dijiste que no debemos servir a Abimelec."

¿Estos no son los hombres que tú despreciaste?
Zebul esta retando a Gaal con esta pregunta retórica. La pregunta puede ser traducida como una aseveracion. Traducción Alterna:"Aquí hay hombres que tu has despreciado"

despreciaste
"odiar" o "desagradar"

Gaal
Traducir este nombre como en 9:26

Muchos cayeron con heridas mortales
Esto es una expresión idiomática. Traducción Alterna. "y muchos hombres murieron por sus heridas"

Judges 9:41

Aruma
Este es el nombre de una ciudad.

Zebul
Este es el nombre de un hombre. Ver como lo tradujiste en 9:28.

Gaal
Este es el nombre de un hombre. Ver como lo tradujiste en 9:26

esto fue reportado a Abimelec
Esto puede ser declarado de forma activa. Traducción Alterna "alguien le reportó esto a Abimelec"

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los dividió en tres unidades
"los separó en 3 grupos"

ellos prepararon una emboscada en los campos
"Ellos se escondieron en los campos para atacar al pueblo por sorpresa"

él los atacó
Aquí "él" se refiere a Abimelec quien representa a todos los soldados. Traducción Alterna: "ellos atacaron"

Judges 9:44

sus unidades
"los grupos de soldados"

otras dos
"Otras 2"

Abimelec peleó ... Él derribó las paredes de la ciudad
Aquí "Abimelec" representa a sus soldados. Traducción Alterna: "Abimelec y sus soldados pelearon...Ellos derribaron"

en contra de la ciudad
Aquí "ciudad" representa la gente. Traducción Alterna: "contra la gente de Siquem"

derribó
"demoler"

echó sal sobre ella
"echó sal sobre la tierra" echar sal sobre la tierra hace que nada crezca allí.

Judges 9:46

la casa
Aquí esto representa el templo.

El Berit
La palabra "El" significa dios. Este es el mismo falso dios "Baal Berit" en 8:32.

le fue dicho a Abimelec
Esto puede ser declarado en forma activa. Traducción Alterna: "Alguien le dijo a Abimelec"

Judges 9:48

monte de Salmón
Este es el nombre de una montaña.

amontonaron
Esto significa poner las ramas en un gran montón

como mil hombres
"como 1,000"

Judges 9:50

Tebes
Este es el nombre de una ciudad.

acampo contra Tebes
"acampó fuera de la ciudad de Tebes"

Judges 9:52

peleó contra ella
"lo atacaron"

piedra de molino
Dos piedras grandes, planas, redondas que eran usadas para desgranar en un molino. Una piedra de molino superior era la que estaba arriba que se giraba con la de abajo para moler el grano entre ellas.

cargador de armadura
cargador-Este es el hombre quien carga las armas de Abimelec.

lo atravesó
Esto significa que el hombe joven puso la espada a través del cuerpo de Abimelec.

Judges 9:55

setenta
"70"

hizo que toda la maldad de los hombres de Siquem se volteara sobre sus propias cabezas
"La maldad se volvió sobre sus cabezas" es una expresión idiomática. Traducción Alterna: "castigar a los hombres de Siquem por toda la maldad que han hecho"

sobre ellos vino la maldición de Jotam hijo de Jerobaal
Esto es una expresión. Traducción Alterna: "La maldición de Jotam hijo de Jerobaal vino sobre ellos"

Jerobaal
Este es otro nombre para Gedeón. Ver como lo tradujiste en 6:31

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Chapter 10

1 Después de Abimelec, se levantó Tola hijo de Púa, hijo de Dodo, varón de Isacar que vivia en Samir en las montañas de Efrain, para salvar a Israel. **2** Él juzgó a Israel por veintitres años. Murió y fue sepultado en Samir. **3** Le sucedió Jair el Galaadita. Él juzgó a Israel por veitidos años. **4** Él tuvo treinta hijos que montaban treinta burros y ellos tenían treinta ciudades en la tierra de Galaad, que se llaman Havot Jair hasta estos dias. **5** Jair murió y fue sepultado en Camón. **6** El pueblo de Israel añadieron a su maldad ante los ojos del SEÑOR, y adoraron los Baales, Astarot, los dioses de Aram, los dioses de Sidón, los dioses de Moab, los dioses del pueblo de Amón y los dioses de los Filisteos. Ellos abandonaron al SEÑOR y ya no lo adoraban. **7** El SEÑOR se enojó fuertemente con Israel y los entregó en mano de los Filisteos y en mano de los Amonitas. **8** Ellos entristecieron y lastimaron fuertemente al pueblo de Israel ese tiempo y por dieciocho años ellos oprimieron a todo el pueblo de Israel que estaba más allá del Jordán en tierra de los amorreos, que es Galaad. **9** Y los amonitas cruzaron el Jordán para luchar contra Judá, contra Benjamín y contra la casa de Efraín, así que Israel sufrió mucho. **10** Entonces el pueblo de Israel clamó al SEÑOR diciendo, "Hemos pecado contra tí, porque hemos abandonado a nuestro Dios y hemos adorado a los Baales". **11** El SEÑOR le dijo al pueblo de Israel, "¿No los liberé de los Egipcios, de los Amorreos, de los Amonitas, de los Filisteos **12** y de los Sidonios?" Los Amalecitas y los Maonitas los lastimaron fuertemente y ustedes clamaron a mí y yo los liberé de su poder. **13** Y aún así ustedes me abandonaron y adoraron a otros dioses. Por tanto, no los seguiré liberando. **14** Vayan y clamen a los dioses que ustedes adoraron. Dejen que ellos los rescaten cuando estén en problemas. **15** El pueblo de Israel dijo al SEÑOR, "Hemos pecado. Haz con nosotros lo que creas justo. Solamente, pedimos, que nos rescates este dia. **16** Ellos se volvieron de los dioses ajenos que tenían y adoraron al SEÑOR. Y Él se volvió impaciente ante la miseria de Israel. **17** Luego, los Amonitas se reunieron y acamparon en Galaad. Los Israelitas se reunieron y acamparon en Mizpa. **18** Los líderes del pueblo de Galaad se decian unos a otros, "¿Quién es el hombre que comenzará la batalla contra los Amonitas? Él se convertirá en el líder de aquellos que viven en Galaad.

Judges 10:1

Tola...Púa...Dodo
Estos son nombres de hombres .

Samir
Este es el nombre de un sitio.

se levantó para salvar a Israel
"vino a librar a Israel" o "se convirtió en el líder para salvar a Israel"

salvar a Israel
Aquí "Israel" representa la gente de Israel.

Él juzgó a Israel
Aquí "juzgó quiere decir él dirigió al pueblo de Israel.

veintitrés años
tres años - " 23 años" (Vea:

y fue sepultado
Esto puede ser indicado de forma activa. TA: "'y lo sepultaron"

Judges 10:3

Le sucedió Jair el Galaadita
Esto puede ser indicado de forma activa. TA: "Jair el Galaadita fue líder después de Tola"

Jair
Este es el nombre de un hombre.

el Galaadita
Jair era de la tribu de Galaad

Él juzgó a Israel
Aquí "juzgó" quiere decir él dirigió al pueblo de Israel.

Israel
Aquí "Israel" representa al pueblo de Israel.

veintidós años
"22 años"

treinta
"30"

Havot Jair
éste es el nombre de una región, que es llamada por un hombre.

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hasta estos días
Esto quiere decir, a la vez que se estaba escribiendo el libro de los Jueces.

fue sepultado
Esto puede ser indicado en forma activa. TA: "lo sepultaron"

Camón
Éste es el nombre de un lugar. (Vea:

Judges 10:6

añadieron a su maldad ante los ojos del SEÑOR
Esto habla del mal como si fuese un objeto que una persona podria agregar y hacer más grande. TA: "continuaron haciendo lo que el SEÑOR habia dicho que era malo"

añadieron a su maldad ante los ojos del SEÑOR
Esto habla sobre el mal como si fuera un objeto que una persona podría agregar y hacer más grande. TA: "continuaron haciendo lo que el SEÑOR había dicho que era malo." (Vea:

ante los ojos del SEÑOR
Aquí "ante los ojos del SEÑOR" representa lo que el SEÑOR considera o piensa sobre algo. TA: "según el SEÑOR"

Astarot
Esto es el plural de Ashtoroth, quien era adorada como una diosa en muchas diferente formas. Vea como tradujo esto en 2:11

Ellos abandonaron al SEÑOR y ya no lo adoraban
El autor básicamente dijo lo mismo dos veces para énfasis. Estos se pueden combinar.TA: "Ellos completamente dejaron de adorar al SEÑOR"

Ellos abandonaron al SEÑOR
Ya no obedecían y no adoraban al SEÑOR y de esto se hablaba como si la gente hubiera dejadó al SEÑOR y se hubiera ido a otro sitio.

El SEÑOR ardió en ira hacia Israel
El que el SEÑOR se enojará se habla como si la ira fuese un fuego ardiente. TA:"El SEÑOR tenía mucha ira hacia Israel" Vea:

los entregó en manos de los Filisteos y en manos de los Amonitas
El SEÑOR permitiendo a los Filisteos y a los Amonitas que derrotaran a los israelitas se habla como si Él entregó los israelitas a ellos.

en la mano de
Aquí "mano" representa poder o control.

Judges 10:8

afligieron y oprimieron
Estas dos palabras basicamente quieren decir lo mismo y enfatizan lo mucho que sufrieron los israelitas. TA: "oprimidos terriblemente"

dieciocho años
"18 años"

que estaba más allá del Jordan
Esto quiere decir en el lado este del Río Jordán.

que está en Galaad
"esta región es también llamada Galaad"

Judá...Benjamín
"Judá" y Benjamín se refiere a la gente que pertenecen a esas tribus. TA: "...la gente de la tribu de Judá....la gente de la tribu de Benjamín

la casa de Efraín
La "casa" se refiere a la gente de la tribu de Efraín. TA:"la gente de la tribu de Efraín"

así que Israel estaba muy angustiado
"Israel" se refiere a toda la gente de Israel. TA: "así que la gente de Israel sufrieron mucho" (Vea:

Judges 10:10

el pueblo de Israel clamó al SEÑOR
Esto quiere decir que el pueblo de Israel clamó al SEÑOR pidiendóle ayuda.

porque hemos abandonado a nuestro Dios
El pueblo ya no obedecía y no adoraba al SEÑOR es hablado como sí ya se hubieran ído y hubieran dejado al SEÑOR y se hubieran ido a otro sitio.

abandonado nuestro Dios
La gente está hablando al SEÑOR y se refieren a Él como "nuestro Dios." Esto puede ser indicado en la segunda persona. Traducción Alterna: "te abandonamos, nuestro Dios"

¿No los liberé .....Sidóoonios?
Dios estaba reprendiendo al pueblo de Israel por su adoración de otros dioses.Esta pregunta retórica se puede traducir como una declaración. Traducción Alterna: ")

Amonitas
Estas son la gente del clan o familia de Maón.

de su poder
Aquí "poder" representa a los Amalecitas y los Maonitas. Traducción Alterna: "de ellos"

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Judges 10:13

ustedes me abandonaron otra vez
El pueblo ya no obedecían y no adoraban al SEÑOR es hablado como si ya se hubiera ido y dejado al SEÑOR y se hubiera ido a otro lugar.

no los seguiré liberando
La frase "seguiré añadiendo a los tiempos" es un modismo que quiere decir continuar haciendo algo. Puedes hacer explícito el significado implícito del dicho del SEÑOR. Traducción Alterna: "Yo no seguiré liberandolos una y otra vez o "Pueden estar seguros que que yo cesaré de liberarlos'

Judges 10:15

El SEÑOR se volvió impaciente ante la miseria de Israel
Aquí Israel se refiere al pueblo de Israel. Traducción Alterna: "Y el SEÑOR no quería que la gente de Israel sufrieran más""

dioses ajenos entre ellos
Puedes hacer explícito el significado implícito de esta declaración. Traducción Alterna: dioses ajenos cuales imágenes poseían"

Judges 10:17

¿Quién es el hombre que comenzará la batalla cont¿ra los Amonitas?
"¿Quién lideará nuestro ejército a pelear contra los Amonitas?"

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Chapter 11

1 Ahora, Jefté el galaadita era un guerrero poderoso, pero era hijo de una prostituta. Su padre era Galaad. **2** La esposa de Galaad dió a luz sus otros hijos. Cuando los hijos de la esposa crecieron, ellos forzaron a Jefté a irse de la casa y le dijeron, "Tu no vas a heredar nada de nuestra familia. Tu eres hijo de otra mujer." **3** Así que Jefté se alejó de sus hermanos y se fué a vivir a la tierra de Tob. Este se juntó a hombres corruptos y se fueron con el. **4** Algunos días más tarde, el pueblo amonita se levantó en guerra en contra de Israel. **5** Cuando los amonitas vinieron en guerra en contra de Israel, los ancianos de Galaad fueron a buscar a Jefté para traerlo de vuelta de la tierra de Tob. **6** Ellos dijeron a Jefté: "Ven y sé nuestro líder para que podamos pelear con la gente de Amón". **7** Jefté le respondió a los líderes de Galaad, "Ustedes me odiaron y me forzaron a abandonar la casa de mi padre. Porqué vienen a mi ahora, cuando están en problemas? **8** Los ancianos de Galaad le contestaron a Jefté, "Por eso es que nos volvimos a tí ahora, ven con nosotros y pelea en contra de los amonitas, y te convertirás en el líder sobre todos los que viven en Galaad. **9** Jefté le dijo a los ancianos de Galaad, "Si ustedes me traen de vuelta a casa para pelear en contra de los amonitas, y si El SEÑOR nos dá la victoria sobre ellos, Yo seré su líder." **10** Los ancianos respondieron a Jefté, "Que El SEÑOR sea nuestro testigo entre nosotros si no hacemos como te hemos dicho!" **11** Así que Jefté volvió con los ancianos de Galaad, y el pueblo lo hizo líder y comandante sobre ellos. Cuando fueron ante El SEÑOR en Mizpa, Jefté repitió todas las promesas hechas. **12** Entonces Jefté envió mensajeros al rey de los amonitas, diciendo: "¿Cuál es el problema entre nosotros? ¿Porque han venido con fuerza a tomar nuestra tierra?" **13** El rey de los amonitas respondió a los mensajeros de Jefté: "Porque cuando Israel vino de Egipto, ellos se apoderaron de nuestras tierras desde Arnón hasta Jaboc, hasta el Jordán. Ahora devuélvanos nuestras tierras en paz." **14** Una vez más Jefté envió mensajeros al rey de los amonitas **15** y él dijo: "Esto es lo que Jefté dice: Israel no tomó la tierra de Moab y la tierra de los amonitas, **16** pero vinieron de Egipto, e Israel fue a través del desierto hasta el Mar Rojo y hacia Cades. **17** Cuando Israel envió mensajeros al rey de Edom, diciendo: 'Por favor permítanos pasar a través de su tierra,' el rey de Edom no los escuchó. También enviaron mensajeros al rey de Moab, pero no quiso. Así que Israel se quedó en Cades. **18** Entonces fueron a través del desierto y se alejaron de la tierra de Edom y la tierra de Moab, y fueron por el lado este de la tierra de Moab y acamparon en el otro lado de Arnón. Pero ellos no entraron en el terrirorio de Moab, porque el Arnón era la frontera de Moab. **19** Israel envió mensajeros a Sehón, rey de los amonitas, quien gobernaba en Hesbón; Israel le dijo: 'Por favor, déjanos pasar por tu tierra a nuestro lugar.' **20** Pero Sehón no confió en Israel para pasar por su territorio. Así que Sehón reunió a todo su ejército y lo movió a Jahaza, y allí, él peleó contra Israel. **21** Y el SEÑOR, el Dios de Israel, puso a Sehón y a toda su gente en manos de Israel y ellos los vencieron. Así que Israel tomó toda la tierra de los amoritas que vivían en aquella región. **22** Ellos tomaron todo lo que estaba dentro del territorio de los amonitas, desde el Arnón hasta el Jaboc, y desde el desierto hasta el Jordán. **23** Entonces el SEÑOR, el Dios de Israel, ha sacado fuera a los amonitas ante su pueblo Israel, y ¿Debes tú ahora tomar posesión de su tierra? **24** ¿No has tomado tu la tierra que Quemos, tu dios, te ha dado? Así que cualquier tierra que el SEÑOR nuestro Dios nos ha dado, nosotros tomaremos. **25** Ahora, ¿eres tú realmente mejor que Balac hijo de Zipor, rey de Moab? ¿Acaso él se atrevió a dar razón en contra de Israel? ¿Alguna vez se atrevió a hacer guerra contra ellos? **26** Mientras Israel vivió por trescientos años en Hesbón y en sus aldeas, y en Aroer y sus aldeas, y en todas las ciudades que están cerca de los bancos de Arnón-- ¿Porqué entonces tú no los retomaste durante ese tiempo? **27** Yo no te he hecho mal a ti, pero tú me estás haciendo mal atacándome. El SEÑOR, el juez, va a decidir hoy entre el pueblo de Israel y el pueblo de Amón. **28** Pero el rey del pueblo de Amón rechazó el aviso que Jefté le envió. **29** Entonces el Espíritu del SEÑOR vino sobre Jefté, y él pasó por Galaad y Manasés, y paso por Mizpa de Galaad, y de Mizpa de Galaad él pasó hacia el pueblo de Amón. **30** Jefté hizo un juramento al SEÑOR y dijo: "Si tú me das la victoria sobre el pueblo de Amón, **31** entonces lo que sea que salga de las puertas de mi casa a encontrarse conmigo cuando yo regrese en paz del pueblo de Amón pertenecerá al SEÑOR, y yo lo ofreceré como ofrenda quemada.'' **32** Así que Jefté pasó hacia el pueblo de Amón para pelear en contra de ellos, y el SEÑOR le dio victoria. **33** Él los atacó y causó una gran matanza desde Aroer hasta tan lejos como Minit-- veinte ciudades-- y hasta Abel Keramim. Así que el pueblo de Amón fue puesto bajo el control del pueblo de Israel. **34** Jefté vino a su casa en Mizpa, y allí su hija salió a encontrarse con él con panderos y danzas. Ella era su única hija, y aparte de ella él no tenía ni hijo ni hija. **35** Tan pronto él la vio, rasgó su ropa y dijo: "¡Oh! ¡Mi hija! ¡Tú me has lastimado con una terrible tristeza, y tú te has convertido en una que me causa dolor! Pues yo he hecho un pacto al SEÑOR, y yo no puedo volver atrás en mi promesa." **36** Ella le dijo: "Mi padre, tú has hecho un juramento al SEÑOR, haz de mí todo lo que tú

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prometiste, porque el SEÑOR ha tomado venganza para tí en contra de tus enemigos, los amonitas." **37** Ella le dijo: "Deja que esta promesa se mantenga para mí. Déjame sola por dos meses, que yo pueda marcharme y bajar a las colinas y dolerme sobre mi virginidad, yo y mis compañeras." **38** Él respondió: "Vete." La envió fuera por dos meses. Ella lo dejó, ella y sus compañeras, y lloraron por su virginidad en las colinas. **39** Al final de dos meses, regresó a su padre, quien hizo con ella de acuerdo a la promesa del juramento que había hecho. Ahora ella nunca había dormido con un hombre, y se hizo costumbre en Israel **40** que las hijas de Israel cada año, por cuatro días, para recordar la historia de la hija de Jefté el galaadita.

Judges 11:1

galaadita
Este es alguien quien es de la región de Galaad. Es una coincidencia que el nombre de su padre es también Galaad. Observe como usted tradujo esto en 10:3.

Cuando los hijos de la esposa crecieron
"Cuando los hijos de la esposa de Galaad se convirtieron en adultos"

la tierra de Tob
Tob es el nombre de una región.

se fueron con él
"ellos lo siguieron" o "ellos fueron a todo lugar juntos"

Judges 11:4

Algunos días más tarde
"Algún tiempo después" (UDB)

se levantó en guerra en contra de Israel
La frase "se levantó en guerra" es una expresión idomática que significa que ellos atacaron a Israel y estaban en guerra con ellos. Aquí "Israel" se refiere al pueblo de Israel. Traducción Alterna: "atacó al pueblo de Israel"

que podamos pelear con
"para que podamos pelear en contra de"

Judges 11:7

la casa de mi padre
Aquí "casa" se refiere a personas viviendo en la casa. Traducción Alterna: "mi familia"

Por eso es que nos volvimos a ti ahora
La palabra "eso" se refiere a lo que Jefté dijo acerca de que ellos estaban en problemas. El significado completo de esta oración puede clarificarse. Traducción Alterna: "Nos estamos volviendo a ti ahora porque nosotros estamos en problemas"

pelea en contra de los amonitas
"pelae en contra del pueblo de Amón"

Judges 11:9

líder y comandante
Estas dos palabras básicamente tienen el mismo significado repetido para enfatizar cuán importante Jefté se había vuelto. Puedes combinar las dos palabras. Traducción Alterna: "comandante"

Cuando fueron ante El SEÑOR en Mizpa, Jefté repitió todas las promesas hechas
Esto es una expresión idiomática. Aquí la frase "ante el SEÑOR" significa que él repitió sus promesas como un voto ante el SEÑOR. Traducción Alterna: "Cuando Jefté estaba en Mizpa él repitió todas estas promesas como un voto ante el SEÑOR"

todas las promesas hechas
Esto se refiere a las promesas que él hizo a los líderes de Galaad acerca de convertirse en su líder.

Judges 11:12

Cuál es el conflicto entre nosotros
"¿Por qué hay conflicto entre nosotros?" Jefté está preguntando al rey por qué ellos están enojados con Israel.

Porque han venido con fuerza a tomar nuestra tierra
Aquí la palabra se refiere al rey Amón, de quien se habla aquí como una metonimia para los soldados de Amón. Traducción Alterna: "Por qué tus soldados han venido a tomar nuestra tierra"

venido con fuerza a tomar
"venir a tomar enérgicamente"

Arnón... Jaboc
Estos son los nombres de dos ríos.

hasta el Jordán
"en el otro lado del Río Jordán"

en paz
"pacíficamente" o "y no trates de defenderlos"

Judges 11:14

él dijo
Aquí la palabra "él" se refiere al mensajero quien estaba hablando al rey. Esto puede ser escrito con la palabra "ellos" como en el UDB, refiriéndose al

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grupo de mensajeros. Traducción Alterna: "Jefté dijo a los mensajeros que dijeran" o "ellos dijeron"

vinieron de Egipto
Cuando las personas viajaban a la tierra prometida se refiere a ir "hacia arriba" a la tierra prometida. Cuando los israelitas dejaron Egipto ellos estaban en su camino a la tierra prometida. Traducción Alterna: "ellos dejaron Egipto"

Judges 11:17

Información General:
Los mensajeros de Jefté continúan hablando

Cuando Israel envió mensajeros
Los mensajeros fueron enviados por los líderes de Israel. Traducción Alterna: "Cuando los lideres de Israel enviaron mensajeros"

pasar a través
"ir a través" o "cruzar"

no los escuchó
Esta frase es una expresión idiomática que significa "negarse." Traducción Alterna: "negarse"o denegar su pedido"

también enviaron mensajeros al rey de Moab
La razón que Israel envió mensajeros al rey de Moab puede ser hecha explícita. Traducción Alterna: "Ellos también enviaron mensajeros al rey de Moab con el mismo pedido"

pero se rehusó
El rey de Moab le negó su petición a Israel de pasar através de Moab. El significado completo de esta oración puede clarificarse. Traducción Alterna: "pero él también se negó y no les dejó pasar a través de la tierra de Moab"

Arnón
Esto es el nombre de un río. Traduce esto de la misma manera que en 11:12.

Judges 11:19

Información General
Los mensajeros Jefté continuaron hablando.

Israel envió mensajeros a Sehón
Los mensajeros fueron enviados por los líderes de Israel. Traducción Alterna: "Cuando los líderes de Israel enviaron mensajeros"

Sehón
Este es el nombre de una persona.

Hesbón... Jahaza
Estos son nombres de ciudades.

Pero Sehón no confió en Israel para pasar por su territorio
Sehón no confiaba en el pueblo de Israel para pasar pacíficamente a través de su tierra. El significado completo de esta oración puede ser expllícita. Traducción Alterna: "Pero Sehón no confiaba en el pueblo de Israel para pasar pacíficamente a través de su territorio"

allí él peleó
La palabra "él" se refiere a Sehón y es una metonimia para su ejército. Traducción Alterna: "ellos pelearon" o "allí su ejército peleó"

Judges 11:21

Información General:
Los mensajeros de Jefté continúan hablando.

Sehón
Traduce el nombre de este hombre de la misma manera que se hizo en 11:9.

puso a Sehón y a toda su gente en manos de Israel
Aquí "mano" se refiere a poder para derrotar en una batalla. Traducción Alterna: "dio poder a Israel sobre Sehón y todo su pueblo"

Arnón... Jaboc
Traduce los nombres de estos ríos de la misma manera que en 11:12.

Judges 11:23

Información General:
Los mensajeros de Jefté continúan hablando.

¿debes tú ahora tomar posesión de su tierra?
Jefté está regañando al rey de los amonitas con esta pregunta retórica. La palabra "sus"se refiere a Israel. Esta pregunta puede traducirse como una declaración. Traducción Alterna: "por lo tanto, no debes tomar posesión de su tierra."

¿No has tomado tu la tierra que Quemos, tu dios, te ha dado?
Jefté está regañando al rey de los amonitas con una pregunta retórica. Esta pregunta puede traducirse como una declaración. Traducción Alterna: "Sólo debes tomar la tierra que Quemos, tu dios, te da."

tomaremos
Esto es un modismo que significa tomar control de algo. Traducción Alterna: "tomar control de" o "tomar posesión de"

Quemos
Este es el nombre de un dios falso.

¿eres tú realmente mejor que Balac hijo de Zipor, rey de Moab?
Jefté está regañando al rey de los amonitas con una pregunta retórica. Esta es una pregunta que puede

traducirse como una declaración. Traducción Alterna: "Tú no eres mejor que Balac hijo de Zipor, quien era rey de Moab."

Balac... Zipor
Estos son los nombres de hombres

¿Acaso él se atrevió a levantar argumento en contra de Israel?
Jefté está reprendiendo al rey de los amonitas con una pregunta retórica. Esta pregunta puede ser traducida con la declaración. Traducción alterna: "Aun él no se atrevió tener un argumento con Israel."

¿Alguna vez se atrevió a hacer guerra contra ellos?
Jefté está reprendiendo al rey de los amonitas con una pregunta retórica. Esta pregunta puede ser traducida con la declaración Traducción alterna: "Ni él nunca hizo guerra en contra de llos."

Judges 11:26

Información Genetral:
Los mensajeros de Jefté coninúan hablando.

trescientos años
"300 años"

Hesbón
Traduce el nombre de esta ciudad de la misma manera que hiciste en 11:19.

Aroer
Este es el nombre de una ciudad.

Arnón
Traduzca el nombre de esta ciudad de la misma manera que hiciste en 11:12.

¿Porqué entonces tú no los retomaste durante ese tiempo?
Jefté está regañando al rey de los amonitas con una pregunta retórica. Esta oración se puede traducir como una declaración. Traducción Alterna: "debiste retomarlos durante ese tiempo" o "ahora es muy tarde; debiste haberlos retomado hace mucho tiempo atrás"

Yo no te he hecho mal a ti, pero tú me estás haciendo mal atacándome
Jefté está hablando a los de Sehón. Aquí Jefté habla acerca de los israelitas como si fuera él mismo y de los amonitas como si ellos fueran Sehón su rey. Traducción Alterna: "Los israelitas no le han hecho daño a tu pueblo, pero tu pueblo nos están haciendo daño a nosotros al atacarnos"

hecho daño a ti... haciendo mal
Esto es un expresión idiomática. Hacer daño a alguien significa hacerle algo malo a ellos. Traducción Alterna: "te trató mal... tratándome mal" o "te trató injustamente"

Judges 11:29

el Espíritu del SEÑOR vino sobre Jefté
Esto es una expresión idiomática que significa que el Espíritu influenció las decisiones de Jefté. Traducción Alterna: "el Espíritu del SEÑOR tomó control de Jefté"

él pasó por Galaad y Manasés... por Mizpa de Galaad
Jefté pasó a través de estos lugares reclutando hombres para su ejército para ir a la guerra con el pueblo de Amón. El significado completo de esto puede clarificarse. Traducción Alterna: "él reunió hombres para su ejército según pasó a través de Galaad y Manasés... desde Mizpa de Galaad"

yo lo ofreceré
Esto es una expresión idiomática que significa dar algo como una ofrenda. Traducción Alterna: "Yo te lo ofreceré" o "Yo lo sacrificaré a ti"

Judges 11:32

Así que Jefté pasó hacia... El SEÑOR le dió victoria... Él los atacó
Como Jefté era líder de su ejercito, se habla a menudo de él y su ejército como Jefté mismo. Traducción Alterna: "Así que Jefté y su ejército pasó a través... el SEÑOR les dió la victoria... ellos atacaron"

Aroer
Traduce el nombre de esta ciudad de la misma manera hecha en 11:26.

Minit... Abel Keramim
Estos son nombres de ciudades.

veinte ciudades
"incluyendo 20 ciudades"

Judges 11:34

panderos
instrumentos musicales con cabezas como tambores que pueden ser golpeados y con pedazos de metal alrededor de sus lados que suenan cuando los instrumentos son movidos

rasgó su ropas
Esto es un acto que muesta lamentación o gran tristeza. Traducción Alterna: "él rasgó su ropa de tristeza"

Tú me has oprimido con tristeza...tú te has covertido en una que me causa dolor
Jefté dijo básicamente lo mismo dos veces para enfatizar que él estaba muy triste"

Tú me has oprimido con tristeza
Aquí Jefté habla de su gran tristeza como algo que lo aplasta. Traducción Alterna: "Tú me has causado gran tristeza" o "Tú me has llenado de tristeza"

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tú te has convertido en una que me causa dolor
Aquí Jefté habla acerca de su gran angustia y problema como si fuera dolor. Traducción Alterna: "tú te has convertido en alguien que me preocupa" o "tú me causas gran aflicción"

yo no puedo volver atrás en mi promesa
Esta es una expresión idiomática. Volverse atrás de una promesa significa no hacer lo que has prometido hacer. Traducción Alterna: "Yo debo hacer lo que he prometido" o "Yo no puedo romper mi promesa"

Judges 11:36

ha tomado venganza para ti en contra de tus enemigos, los amonitas
El SEÑOR ha tomado venganza por él derrotando sus enemigos. El significado de esto puede hacerse explícito. Traducción Alterna: "ha tomado venganza por ti contra tus enemigos, los amonitas, al derrotarlos" Ver:

Deja que esta promesa se mantenga para mi
Esto puede declararse en forma activa. Traducción Alterna: "Mantén la promesa por mi" o "Mantén esta promesa concerniente a mí"

dolerme sobre mi virginidad
"llorar porque yo soy una virgen" o "llorar porque yo nunca me casaré"

Judges 11:38

el galaadita
Esto se refiere a alguien de Galaad. Observa como tradujiste esto en 10:3.

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Chapter 12

1 Un llamado salió a los hombres de Efraín; ellos pasaron por Zafón y dijeron a Jefté, "¿Por qué tu pasaste para pelear en contra del pueblo de Amón y no nos avisaste para que fuéramos contigo? Quemaremos tu casa sobre ti." **2** Jefté le dijo a ellos, "Yo y mi pueblo estabamos en un gran conflicto con el pueblo de Amón. Cuando te llamé, tu no me rescataste de ellos. **3** Cuando ví que no me rescataste, puse mi vida en mi propia fuerza sobre el pueblo de Amón, y el SEÑOR me dió la victoria. ¿Por qué has venido a pelear contra mi hoy?" **4** Jefté juntó todos los hombres de Galaad y peleó contra Efraín. Los hombres de Galaad atacaron a los hombres de Efraín porque ellos dijeron, "Ustedes Galaaditas son fugitivos en Efraín-- en Efraín y Manasés." **5** Los Galaaditas capturaron las orillas del Jordán que conducen a Efraín. Cuando alguno de los sobrevivientes de Efraín decía, "Déjame pasar sobre el río," los de Galaad le preguntaban, "¿Eres tu un Efrateo?" si el decía, "No," **6** entonces ellos le decían a él, "di: Shibolet." Y si él decía "Sibolet" (pues él no podía pronunciar la palabra correctamente) los Galaaditas lo atrapaban y lo mataban en las orillas del Jordan. Cuarenta y dos mil Efrateos fueron asesinados en ese tiempo. **7** Jefté sirvió como juez sobre Israel por seis años. Luego Jefté el Galaadita murió y fue sepultado en una de las ciudades de Galaad. **8** Luego de él, Ibzán de Belén sirvió como juez sobre Israel. **9** Él tuvo treinta hijos. Él entregó treinta hijas en matrimonio, y él trajo de fuera, treinta hijas de otros hombres para sus hijos. El juzgó a Israel por siete años. **10** Ibzán murió y fué sepultado en Belén. **11** Despues de él, Elón el Zabulonita sirvió como juez sobre Israel. El juzgó a Israel por diez años. **12** Elón el Zabulonita murió y fué sepultado en Ajalón en la tierra de Zabulón. **13** Despues de él, Abdón hijo de Hilel el Piratonita sirvió como juez sobre Israel. **14** Él tuvo cuarenta hijos y treinta nietos. Ellos montaron sobre setenta asnos, y él juzgó a Israel por ocho años. **15** Abdón hijo de Hilel el Piratonita murió y fué sepultado en Piratón en la tierra de Efraín en el país montañoso de los Amalecitas.

Judges 12:1

Un llamado salió a los hombres de Efraín
Aquí "llamado" puede ser expresado como verbo. Traducción Alterna: "Los hombre fueron llamados todos juntos" o "Los hombres de Efraín juntaron a sus soldados"

Zafón
Este es el nombre de una ciudad.

pasaron por...pasaste
"viajaron por...viajaste" o "atravesaron por...atravesaron"

Quemaremos tu casa sobre ti
Esto significa quemar una casa con las personas adentro. Traducción Alterna: "Quemaremos tu casa contigo adentro"

Cuando te llamé, tu
Aquí "tú" se refiere a los hombres de Efraín.

no me rescataste de ellos
Aquí Jefté se está refiriendo a la gente de Galaad como si fuese a él mismo. Traducción ALterna: "no nos rescataron"

Judges 12:3

no me rescataste
Aquí es plural y se está refiriendo a los hombres de Efraín. También, aquí Jefté se está refiriendo a la gente de Galaas, incluyéndose a sí mismo cuando él dice "me". Traducción Alterna: "no nos rescataron"

puse mi vida en mi propia fuerza
Esta frase significa arriesgar tu vida y depender de tu propia fuerza. También aquí Jefté continúa refiriéndose a la gente de Galaad como a él mismo. Traducción Alterna: "¡Nosotros arriesgamos nuestras vidas, dependiendo de nuestra propia fuerza!"

el SEÑOR me dió la victoria
Jefté se refiriere al SEÑOR dándole la victoria a los hombres de Galaad sobre los amonitas. Traducción Alterna: "El SEÑOR nos dio la victoria sobre ellos" o "El SEÑOR nos permitió derrotarlos a ellos en batalla"

peleó contra Efraín
La palabra "peleó" se refiere a Jefté y a todos los hombres de Galaad. Traducción Alterna: "ellos pelearon contra Efraín"

¿Por qué has venido a pelear contra mí hoy?
Aquí "has" debe ser en plural y refiere a los hombres de Efraín. También, aquí Jefté se está refiriendo a la gente de Galaad, incluyéndose a sí mismo cuando él dice "mí". Traducción Alterna: "¿Por qué han venido a pelear contra nosotros?"

Ustedes Galaaditas son fugitivos
Puede hacer explícito el significado de este insulto. Traducción Alterna: "Ustedes galaaditas en realidad no pertenecen aquí. Ustedes son solamente personas que vinieron a vivir aquí"

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Pasé por en medio de la gente de Amón
Esto significa que ellos pelearon contra los amonitas mientras ellos pasaban por la región de Amón. Traducción Alterna: "peleamos contra el pueblo de Amón mientras pasábamos por la región de ellos"

gaaladitas
"gente de Gaalad"

en Efraín-- en Efraín y Manasés
"en las regiones de Efraín y Manasés" o "en la tierra de Efraín y Manasés." Aquí "Efraín" y "Manasés" se está refieriendo a regiones y se les puso el nombre de las tribus las cuales vivián en esas regiones.

Judges 12:5

Los Galaaditas capturaron
"Los galaaditas controlaron" o "Los galaaditas ocuparon"

a Efraín
"a la tierra de Efraín"

vados
Lugares donde se puede cruzar el río a pie porque el agua está poco profunda

Efrateo
"persona de la tribu de Efraín"

Shibolet...Sibolet
Estas palabras no tienen significado. Copie estas palabras en su idioma y asegúrese que el comienzo de las palabras se traduzcan diferentes: "Sh" y "S".

pronunciar
"decir"

Cuarenta y dos mil
"42,000"

Cuarenta y dos mil Efrateos fueron asesinados
Esto puede ser expresado en forma activa. Traducción Alterna: "Ellos mataron a cuarenta y dos mil efrateos"

Judges 12:7

Jefté el Galaadita murió y fue sepultado
Esto puede ser expresado en forma activa. Traducción Alterna: "Jefté el galaaadita murió y ellos lo enterraron"

Judges 12:8

Ibzán de Belén
Este es el nombre de un hombre de Belén.

Él entregó treinta hijas en matrimonio
Esto significa que él le permitió a sus hijas que se casaran. Traducción Alterna: "Él tenía treinta hijas y acordó el matrimonio para cada una de ellas"

él trajo de fuera, treinta hijas de otros hombres para sus hijos
La idea de "traerlas de afuera" significa que él tenía mujeres de otros clanes para que se casaran con sus hijos. Traducción Alterna: "él acordó que treinta hijas de otros hombres, fuera de su clan, se casaran con sus hijos"

Judges 12:10

fue sepultado en Belén
Esto puede ser expresado en forma activa. Traducción Alterna: "ellos lo enterraron en Belén"

Elón
Este es el nombre de un hombre. (Ver

Zabulonita
alguien de la tribu de Zabulón

Ajalón
Traduzca el nombre de este lugar de la misma manera que se hizo en Jueces 1:43.

fue sepultado en Ajalón
Esto puede ser expresado en forma activa. Traducción Alterna: "ellos lo enterraron en Ajalón"

Judges 12:13

Abdón...Hilel
Estos son los nombres de hombres.

Piratonita...Piratón
Piratón es el nombre de un lugar y alguien que es de ese lugar se le llama "piratonita".

Ellos montaron sobre setenta asnos
Estos hombres eran dueños de setenta asnos, los cuales ellos montaron. Aquí la palabra "montaron" es usada en lugar de "tenían" o "eran dueños". Traducción Alterna: "Ellos tenían setenta asnos"

cuarenta hijos... treinta nietos...setenta asnos
"40 hijos...30 nietos...70 asnos"

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Chapter 13

1 Los hijos de Israel nuevamente hicieron lo malo a la vista del SEÑOR, y Él los entregó en manos de los Filisteos por cuarenta años. **2** Había un hombre de Zora, de la familia de los Danitas, cuyo nombre era Manoa. Su esposa no podía embarazarse y por eso no había dado a luz. **3** El ángel del SEÑOR se le apareció a la mujer y le dijo a ella: "Ahora mira, no has podido quedar embarazada, y tú no has dado a luz, pero quedarás embarazada y darás a luz a un hijo. **4** Ahora ten cuidado de no tomar vino o bebida fuerte, y no comas cualquier cosa contaminad. **5** Mira, tú quedarás embarazada y darás a luz a un hijo. Ninguna navaja será usada sobre su cabeza, pues el niño será un Nazareo para Dios desde el vientre, y él comenzará a librar a Israel de la mano de los Filisteos." **6** Entonces la mujer vino y le dijo a su esposo: "Un hombre de Dios vino a mí y su apariencia era como la de un ángel de Dios, muy terrible. No le pregunté de dónde vino, y Él no me dijo su nombre. **7** Él me dijo: '¡Mira! Quedarás embarazada, y darás a luz un hijo. Así que no bebas vino o bebida fuerte, y no comas cualquier comida que la ley declara que es contaminada, porque el niño será un Nazareo para Dios desde el momento que esté en tu vientre hasta el día de su muerte." **8** Entonces Manoa oró al SEÑOR y dijo: "Oh, Dios, por favor deja que el hombre de Dios que enviaste regrese a nosotros para que pueda enseñarnos lo que debemos hacer por este niño que pronto va a nacer." **9** Dios contestó la oración de Manoa, y el ángel de Dios vino a la mujer otra vez cuando ella estaba sentada en el campo. Pero Manoa su esposo no estaba con ella. **10** Entonces la mujer corrió rápido y le dijo a su esposo: "¡Mira! El hombre se me apareció- el que vino a mí el otro día!" **11** Manoa se levantó y siguió a su esposa. Cuando vino al hombre, le dijo: "¿Eres tú el hombre que le habló a mi esposa?" El hombre le dijo: "Yo soy." **12** Entonces Manoa dijo: " Que tus palabras se hagan realidad ahora. ¿Cuáles serán las reglas para el niño, y cuál será su trabajo?" **13** El Ángel del SEÑOR dijo a Manoa: "Ella deberá hacer cuidadosamente todo lo que le he dicho. **14** Ella no deberá comer nada que sea fruto de la vid, y no la dejes tomar vino o bebida fuerte; no la dejes comer comida que la ley declara contaminada. Ella debe obedecer todo lo que le he mandado hacer." **15** Manoa le dijo al Ángel del SEÑOR: "Por favor quédate un rato, y danos tiempo de preparar un cabrito jóven para ti." **16** El ángel del SEÑOR le dijo a Manoa: "Aunque me quede no comeré tu comida. Pero si tú preparas una ofrenda quemada, ofrécela al SEÑOR." (Manoa no sabía que él era el Ángel del SEÑOR.) **17** Manoa le dijo al Ángel del SEÑOR: "¿Cuál es tu nombre, para que podamos honrarte cuando tus palabras se hagan realidad?" **18** El Ángel del SEÑOR le dijo: "¿Por qué preguntas mi nombre? ¡Es maravilloso!" **19** Entonces Manoa cogió un cabrito jóven junto con la ofrenda de grano y los ofreció sobre la roca al SEÑOR. Él hizo algo maravilloso mientras Manoa y su esposa miraban. **20** Cuando la fuego subió desde el altar hacia el cielo, el Ángel del SEÑOR subió en el fuego del altar. Manoa y su esposa vieron esto y se postraron con su cara en la tierra. **21** El Ángel del SEÑOR no volvió a aparecer otra vez a Manoa o a su esposa. Entonces Manoa supo que Él era el Ángel del SEÑOR. **22** Manoa le dijo a su esposa: "¡Seguramente moriremos, porque hemos visto a Dios!" **23** Pero su esposa le dijo: "Si el SEÑOR nos quisiera matar, Él no habría recibido la ofrenda quemada y la ofrenda de grano que le ofrecimos. Él no nos habría mostrado todas estas cosas, ni en este tiempo nos hubiera permitido escuchar tales cosas." **24** Más adelante la mujer dio a luz a un hijo, y llamó su nombre Sansón. El niño creció y el SEÑOR lo bendijo. **25** El Espíritu del SEÑOR comenzó a manifestarse en él en Majané Dan, entre Zora y Estaol.

Judges 13:1

lo malo a la vista del SEÑOR
Aquí "a la vista del SEÑOR" reprenta lo que el SEÑOR considera o piensa sobre algo. TA: "lo que el SEÑOR dijo que estaba malo hacer". Observa como tradujiste esto en 2:11.

Él los entregó en manos de los Filisteos
Aquí "manos" se refiere al poder para derrotar en batalla. TA: "Él le permitió a los filisteos derrotarlos" o "Él permitió que ellos fueran oprimidos por los filisteos"

cuarenta años
"40 años"

Zora
Este era el nombre de un pueblo en Israel. Estaba en la región de Judá cerca del borde de Dan.

Danitas
personas de la tribu de Dan

Manoa
Este es el nombre de un hombre.

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Judges 13:3

darás a luz a un hijo
Esto se refiere a parto. TA: "tener un hijo" o "tener un niño"

cualquier cosa impura
Algo que el SEÑOR ha declarado que no está apto para comer como si fuera físicamente impuro.

Mira
"Presta atención" o "Escucha"

Ninguna navaja será usada sobre su cabeza
Aquí la palabra "cabeza" se refiere a su cabello. Esto puede ser expresado en forma activa. TA: "Nadie debería de cortarle el cabello"

navaja
un cuchillo afilado usado para cortar el cabello cerca de la piel

un Nazareo para Dios
Esto significa que él será devoto a Dios como un Nazareo. TA: "un Nazareo devoto a Dios" o "devoto a Dios como un Nazareo"

desde el vientre
Aquí la palabra "vientre" se refiere a antes de que nazca el niño. TA: "desde antes de que naciera"

la mano de los filisteos
Aquí la palabra "mano" significa control. TA: "el control de los filisteos" o "estando debajo del control de los filisteos"

Judges 13:6

Un hombre de Dios
Esto significa que el hombre fue enviado por Dios. Esto puede ser hecho explícito. TA: "Un hombre que Dios envió"

su apariencia era como la de un ángel de Dios, muy terrible
Aquí "terrible" significa "aterrador". TA: "Yo le temía mucho a Él, porque Él parecía un ángel de Dios."

¡Mira!
"Presta atención"o "Escucha"

darás a luz un hijo
Esto se refiere a parto. TA: "tener un hijo" o "tener un niño"

cualquier comida que la ley declara que es impura
Algo que el SEÑOR ha expresado que no está apto para comer como si estuviera físicamente impuro.

un Nazareo para Dios
Esto significa que él será devoto a Dios como un Nazareo. Observe como tradujo esto en 13:3. TA: "un Nazareo devoo a Dios" o "devoto a Dios como un Nazareo"

desde el momento que esté en tu vientre hasta el día de su muerte
Esto enfatiza que sería durante toda su vida. TA: "toda su vida"

Judges 13:8

Manoa
Traduce el nombre de este hombre de la misma manera que lo hizo en 13:1.

vino a la mujer
Puede hacer explícito el significado implícito de las palabras del autor. Traducción alterna: "vino a la mujer de Manoa"

Judges 13:10

¡Mira!
"Escucha" o "Presta atención de lo que te voy a decir"

El hombre
Esto se refiere al ángel de Dios en 13:3. Esto se puede hacer explícito. Traducción alterna: "El hombre de Dios"

Judges 13:12

tus palabras
Esto se refiere a lo que el hombre dijo. Traducción alterna: "lo que tú dijiste"

nada que sea fruto de la vid
Aquí el ángel se refiere a toda comida que crece en una vid como si viniera de una viña. Traducción alterna: "cualquier cosa que crezca en una viña"

que la ley declara impura
Algo que el SEÑOR ha declarado que es impropio comer se dice como si fuera fisícamente sucio. Ver como se tradujo esta frase en 13:6

Judges 13:15

preparar un cabrito jóven para ti
Puede hacer explícito el significado implícito de la declaración de Manoa. Traducción alterna: "cocina un cabrito jóven para que comas"

Judges 13:17

tus palabras se hagan realidad
La frase "tus palabras" se refiere a lo que el ángel había dicho. Traducción alterna: "lo que tú dijiste se hace realidad"

¿Por qué preguntas mi nombre?
El ángel hace esta pregunta como un regaño. Esta pregunta puede escribirse como una declaración.

Traducción alterna: "Tú no deberías preguntarme cual es mi nombre"

¡Es maravilloso!
Sería de mucha ayuda el explicar más explícitamente por qué ellos no deberían preguntar su nombre. Traducción alterna: "Es demasiado maravilloso como para que ustedes entiendan"

Judges 13:19

con la ofrenda de grano
Esta ley requiere que una ofrenda de grano sea ofrecida cuando una ofrenda quemada sea hecha. TA: "con la ofrenda de grano requerida con ello" o "con la ofrenda de grano para acompañarla"

sobre la roca
"sobre el altar." El altar en el cual Manoa sacrificó ofrenda fue una roca.

Él hizo algo
"el ángel hizo algo"

el Ángel del SEÑOR subió en la llama del altar
"el ángel del SEÑOR subió de nuevo al cielo a través de las llamas en el altar"

se postraron con su cara en la tierra
"acostarse boca abajo en el suelo." Eso es una señal de respeto y honor, pero también muestra su temor del SEÑOR.

Judges 13:21

que Él era el Ángel del SEÑOR
La palabra "Él" se refiere al hombre que Manoa y su esposa habían visto.

¡Seguramente moriremos, porque hemos visto a Dios!
Se implica que ellos piensan que Dios les causará la muerte. Esto se puede aclarar. TA: "Dios nos causará que muramos porque lo hemos visto"

Judges 13:23

Él no nos habría mostrado todas estas cosas, ni en este tiempo nos hubiera permitido escuchar tales cosas
Básicamente la esposa de Manoa dijo lo mismo dos veces para dar énfasis. Estas dos expresiones pueden ser combinadas. TA: "Él no nos hubiera dicho lo que quisiera que hicieramos"

Judges 13:24

la mujer
"la esposa de Manoa"

dio a luz a un hijo
Esto se refiere a parto. TA: "tener un hijo" o "tener un niño"

creció
"se convirtió en un adulto" o "maduró"

El Espíritu del SEÑOR comenzó a manifestarse en él
Aquí la manera en la cual el Espíritu del SEÑOR influencia a Sansón es comparada con la manera en que una cuchara mueve comida en una olla. TA: "El Espíritu del SEÑOR comenzó a influenciar a Sansón"

Majané Dan ... Estaol
Majané Dan es el nombre de un campamento temporero en el cual la tribu de Dan vivió mientras buscaba un hogar permanente. Estaol es el nombre de un pueblo.

Zora
Traduce el nombre de este pueblo de la misma manera que hiciste en 13:1.

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Chapter 14

1 Sansón descendió a Timnat, y allí vió a una mujer, una de las hijas de los filisteos. **2** Cuando regresó, le dijo a su padre y a su madre: "Yo ví una mujer en Timnat, una de las hijas de los filisteos. Busquenla para que sea mi esposa." **3** Su padre y su madre le dijeron: "¿No hay una mujer entre las hijas de tus parientes, o entre todo nuestra gente? ¿Vas a tomar esposa de los filisteos incircuncisos?" Sansón le dijo a su padre: "Consígela para mí, porque cuando la miro, ella me agrada." **4** Pero su padre y su madre no sabían que esto provenia del SEÑOR, porque Él deseaba crear conflicto con los filisteos (porque durante ese tiempo los filisteos gobernaban sobre Israel). **5** Entonces Sansón descendió a Timnat con su padre y su madre, y llegaron a los viñedos de Timnat. Y he aquí, un cachorro de lenón vino hacia él ruguiéndole. **6** Él Espíritu del SEÑOR de repente vino sobre él, y él despedazó al león tan fácilmente como si él hubiese despedazado un pequeño cabrito. Pero él no le dijo a su padre ni a su madre lo que había hecho. **7** Él fue y habló con la mujer, y cuando él la miró a ella, ella le agradó a Sansón. **8** Unos días después cuando regresó para casarse con ella, él se salió del camino para buscar el cadáver del león. Y, he aquí, había un panal de abejas y miel en lo que quedaba del cuerpo del león. **9** Él raspó la miel con sus manos y siguió su camino, comiendo la miel mientras caminaba. Cuando llegó a donde su padre y su madre, él les dio un poco a ellos, y ellos comiéron. Pero no les dijo a ellos que él había sacado la miel de lo que quedó del cuerpo del león. **10** El padre de Sansón fue a donde estaba la mujer, y Sansón dió un gran banquete allí, pues esta era la costumbre de los hombres jóvenes. **11** Tan pronto como lo vieron los parientes de ella, ellos le trajeron treinta de sus amigos para estar con él. **12** Sansón le dijo a ellos: "Dejenmé decirles una adivinanza. Si uno de ustedes lo descifra y me dice la contestación durante los siete días de la fiesta, yo repartiré treinta túnicas de lino y treinta conjuntos de ropa. **13** Pero si ustedes no me pueden contestar, entonces ustedes me darán treinta túnicas de lino y treinta conjuntos de ropa." Ellos le dijeron: "Dinos tu adivinanza, para que podamos escucharla." **14** Él les dijo: "Del que come salió algo de comer; del fuerte salió algo dulce." Pero sus invitados no pudieron encontrar la contestación en tres días. **15** El día cuarto le dijeron a la esposa de Samsón: "Engaña a tu esposo para que él nos diga la contestación del acertijo, o te quemaremos a ti y a la casa de tu padre. ¿Acaso nos invitaste aquí para hacernos pobres?" **16** La esposa de Sansón empezó a llorar en frente de él; ella dijo: "¡Tu solo me odias! Tú no me amas. Tú le dijeste una adivinanza a algunos de mi pueblo, pero no me has dicho lo que significa." Sansón le dijo a ella: "Mira, si no se la he dicho ni a mi padre ni a mi madre, ¿te lo voy a decir a ti?" **17** Ella lloró durante los siete días que duró su fiesta. En el día séptimo él le dijo la contestación porque ella lo presionó mucho. Ella le dijo la contestación a los parientes de su pueblo. **18** Y los hombres de la ciudad le dijeron en el día séptimo antes de ponerse el sol: "¿Qué es más dulce que la miel? ¿Qué es más fuerte que un león?" Sansón les dijo a ellos: "Si no hubrieran presionado a mi esposa, ustedes no hubieran contestado mi adivinanza." **19** Entonces el Espíritu del SEÑOR de repente vino a Sansón con poder. Sansón bajó a Ascalón y mató a treinta hombres de entre ese pueblo. Él tomó el botín de ellos, y le dió los conjuntos de ropa a los que habían contestado su adivinanza. Él estaba furioso, y se fue a la casa de su padre. **20** Y su esposa fue dada a su mejor amigo.

Judges 14:1

Sansón descendió a Timnat
La frase "descendió" es usada aquí porque Timnat es más baja en elevación de donde estaba la casa de sus padres. Timnat es el nombre de una ciudad en el Valle de Sorec.

una de las hijas de los filisteos
La palabra "hija" es una manera cordial para referirse a una joven mujer no casada. TA: "una de las jóvenes no casadas entre el pueblo de los filisteos"o "una joven filistea"

Búsquenla para que sea mi esposa
Esto es una expresión idiomática. Sansón está demandando a sus padres que hablen con la mujer filistea sobre matrimonio. TA: "Buscala para que sea mi esposa!" o "Haz los arreglos para que sea mi esposa!"

Judges 14:3

¿No hay una mujer entre las hijas de tus parientes, o entre todo nuestra gente?
Ellos hicieron esta pregunta para sugerirle que ellos podrían encontrar una esposa para Sansón entre su propio pueblo. Esta pregunta se puede escribir como una afirmación. TA: "Ciertamente hay mujeres entre tu gente con quien tu podrías casarte."

las hijas de los parientes
La palabra "hija" es una manera cordial para referirse a una joven mujer no casada. TA: "una mujer no casada entre tus parientes."

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¿Vas a tomar esposa de los filisteos incircuncisos?"
Esta pregunta se hace para regañar a Sansón. Esta pregunta se puede escribirse como una afirmación. Puedes hacer explícita la razón de que sus padres no quieren que se case con una filistea. TA: "Tu verdaderamente no deberías casarte con una mujer filistea porque los filisteos no adoran al SEÑOR."

Consíguela para mí
Esta es una expresión idiomática. Sansón le estaba demandando a sus padres para que hablaran con los padres de la mujer filistea acerca del casamiento. TA: "Ahora hagan arreglos para que ella sea mi esposa"

ella me complace
Esto significa que Sansón piensa que ella es hermosa. "Yo estoy complacido por lo bella que ella es" o "ella es hermosa"

este asunto
Esto se refiere a la petición de Sansón de casarse con la mujer filistea.

porque Él deseaba crear conflicto
La palabra "Él" se refiere al SEÑOR.

Judges 14:5

Sansón descendió a Timnat
La frase "descendió" es usada aquí porque Timnat más baja en elevación de donde estaba la casa de su padre. Timnat era una ciudad en el Valle de Sorec. Traduzca el nombre de esta ciudad de la misma manera que lo hizo en el 14: 1

he aquí, un cachorro de león vino
Aquí las palabras "he aquí" son usadas para dirigir la atención del lector a un evento sorpresivo que ocurre en la historia. La frase "vino" significa que el león se acercó a él. TA: "De repente, un cachorro de león se acercó a él

ruguiéndole
"lo amenazó." Este es el ruido que hace el león cuando amenaza para atacar algo.

Él Espíritu del SEÑOR de repente vino sobre él
La frase "vino sobre él" significa que el Espíritu del SEÑOR influyó a Sansón. En este caso, él lo hizo muy fuerte. TA: "El Espíritu del SEÑOR lo hizo muy fuerte"

despedasó...aparte
se rompió en dos pedazos

no tenía nada en sus manos
Aquí señala que él no tenía nada en sus manos para enfatizar que el no cargaba con un arma. TA: "no tenía un arma"

Judges 14:7

ella le agradó a Sansón
Esto significa que el pensaba que ella era hermosa. TA: "Él estaba complacido por lo hermosa que ella era" o "el pensó que ella era preciosa"

él se salió
Significa que él se apartó de su camino para hacer algo. TA: "él se apartó del camino"

cadáver
"cuerpo muerto"

Y he aquí, un panal de abejas
Aquí las palabras " he aquí" son usadas para llamar la atención al lector a algo sorprendente que ocurre en la historia. TA: Ël encontró un enjambre de abejas"

panal
grupo grande de insectos

raspó
"ha sido recogido"

Judges 14:10

El padre de Sansón fue a donde estaba la mujer
La frase "descendió" es usada para describir a Timnat que estaba más baja en elevación de donde vivía el padre de Sansón. TA: "El padre de Sansón fue a donde la mujer vivía"

la costumbre de los hombres jóvenes
Es de ayuda indicar que esto era una costumbre de casamiento. TA: "la costumbre de los varones jóvenes que se estaban casando.

treinta de sus amigos
"30 de sus amigos"

Judges 14:12

acertijo
es un juego donde los jugadores deben descubrir la respuesta a una pregunta difícil

descifra
Esto significa adivinar el significado del acertijo. TA: " puede adivinar su significado"

treinta túnicas de lino y treinta conjuntos de ropa
"30 túnicas de lino y 30 conjuntos de ropa"

Pero si ustedes no me pueden contestar
Aquí la palabra "ustedes" es plural y se refiere a los invitados a la fiesta.

lino
un tipo de tela

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Judges 14:14

Información general:
Sansón cuenta su acertijo. Ya que se supone que sea difícil de entender, no lo traduzca en la forma en que la gente inmediatamente sepa lo que significa.

Del que come salió algo de comer
"Del que come salió algo de comer" o "Algo para comer salió de algo que come"

del que come
La palabra " come" es un sustantivo abstracto puede expresarse como un verbo. TA: "la cosa que come"

del fuerte salió algo dulce
"del fuerte salió algo dulce" o "Algo que es dulce salió de algo que es fuerte.

del fuerte
Esto se refiere a algo que es fuerte. TA: "Una cosa fuerte"

sus invitados
"los hombres que estaban en la fiesta"

no pudieron encontrar la contestación
Aquí adivinar la respuesta al acertijo se habla como si fuera algo escondido que los invitados tenían que buscar y hallar. TA: "no podían encontrar la respuesta"

Judges 14:15

el día cuarto
"el 4to día"

Engaña
desviar una persuadir a alguien a hacer algo que ellos no desean hacer

la casa de tu padre
Posibles respuestas son 1) esto se refiere a la actual casa. TA: "la casa donde vive su padre y su familia" o 2) "casa" se refiere a las personas que viven en ella. TA: "tu familia"

quemaremos
La frase "quemaremos" significa quemar algo completamente. Si una persona es "quemada, " significa que la persona es quemada hasta la muerte.

¿Acaso nos invitaste aquí para hacernos pobres?
Ellos le hicieron esta pregunta para acusarla de haberlos invitado para hacerlos pobres. Esta pregunta se puede escribir como una afirmación. TA: "Tu nos has traído aquí para hacernos pobres!"

para hacernos pobres
Ellos se harían pobres si tuvieran que comprar ropa nueva si ellos no podían adivinar el acertijo. TA: "hacernos pobres al obligarnos a comprar ropa nueva"

Judges 14:16

Tu solo me odias! Tú no me amas
La esposa de Sansón básicamente dijo lo mismo dos veces para enfatizar. TA: "Tu realmente no me quieres"

adivinanza
un juego en donde los jugadores deben descubrir la respuesta a una pregunta difícil.

Mira
Esta es una expresión idiomática usada para obtener la atención de alguien. Aquí "mira" significa "escuchar". TA: "Escúchame" o "Presta atención a lo que voy a decir"

si no se lo he dicho ni a mi padre ni a mi madre, ¿te lo voy a decir a ti?
Sansón esta regañando a la mujer porque ella está demandandole que él le diga la respuesta. Esta pregunta puede ser escrita para indicar. TA: "Yo ni siquiera se lo he dicho a mi padre ni a mi madre. Yo no te lo diré." o "tu no me debes exigir que te lo diga, ya que no se lo he dicho a mis padres, y ellos son más cercanos a mi que tu.

durante los siete días que duró su fiesta
Posibles significados son 1) "durante los siete días de su fiesta" o 2) "durante los restantes siete días de la fiesta."

el día séptimo
"el 7mo día"

ella lo presionó mucho
Aquí la palabra "presionó" significa "que insiste". TA: "ella continuó insistiendo para que él le dijera"

Judges 14:18

los hombres de la ciudad
Esto se refiere a los parientes de la esposa de Sansón. Esto se puede afirmar claramente. TA: "los hombres jóvenes" o "sus parientes"

el séptimo día
"el 7mo día"

¿Qué es más dulce que la miel? ¿Qué es más fuerte que un león?
Esta es la respuesta al acertijo. Se puede escribir como una afirmación en vez de preguntas. Si fuese necesario se puede clarificar cómo esto se relaciona con el acertijo añadiendo más información. TA: "La miel es dulce y el león es fuerte." o "La miel es dulce y salió del león."(Ver: and

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Si tu no hubieras presionado a mi esposa
Sansón compara el usar a su mujer para obtener respuesta a otra persona usando la novilla para arar su tierra. TA: "Si no hubieses usado mi esposa"

arar (presionado)
Arar es usar un animal para halar una hoja de hierro a través de la tierra para prepararlo para recibir las semillas.

Judges 14:19

vino a Sansón con poder
La frase "vino" significa que el Espíritu del SEÑOR influyó a Sansón. En este caso, lo hizo fuerte. TA: "hizo a Sansón muy fuerte" o "hizo a Sansón muy poderoso"

mató a treinta hombres
"mató a 30 hombres"

sus hombres
"los hombres que vivían allí"

botín
cosas tomadas por la fuerza, usalmente después de una batalla

sus ropas
Estas fueron del botín que se habían llevado de Ascalón. TA: "el conjunto de ropa que él había cogido"

estaba furioso
"con mucho coraje"

fue a la casa de su padre
La frase "fue" también expresada como "subió" es usada porque Sansón era de Timnat, que es más baja en elevación de donde estaba localizada la casa de su padre.

Y su esposa fue dada a su mejor amigo
Esto se puede dicho en forma activa. TA: " el padre de su esposa se la dió a su mejor amigo"

mejor amigo
"el amigo más cercano"

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Chapter 15

1 Luego de varios días, durante el tiempo de la cosecha del trigo, Sansón tomó un cabrito y fue a visitar su esposa. Él se dijo a sí mismo, "Yo voy al cuarto de mi esposa." Pero su padre no le permitía entrar. **2** El padre de ella dijo, "Yo realmente pensé que tú la odiabas, así que se la entregué a tu amigo. Su hermana menor es más bella que ella, ¿no lo es? Tómala a ella en su lugar." **3** Sansón le dijo a ellos, "En este momento yo seré inocente en cuanto a los filisteos cuando los lastime." **4** Sansón fue y capturó trescientos zorros y los amarró en pares, cola con cola. Después él cogió antorchas y las amarró en medio de cada par de colas. **5** Cuando él tenía preparadas las antorchas con fuego, él dejó que los zorros fueran a los granos recogidos de los filisteos, y ellos prendieron fuego tanto a los granos recogidos como al que estaba en el campo, así como a los viñedos y los olivares. **6** Los filisteos preguntaron, "¿Quién hizo esto?" A ellos les fue dicho, "Sansón, el yerno del timnateo, hizo esto porque el timnateo tomó la esposa de Sansón y se la dio a su amigo." Luego los filisteos fueron y la quemaron a ella y a su padre. **7** Sansón le dijo a ellos, "Si es esto lo que ustedes hicieron, yo tomaré mi venganza en contra de ustedes, y después que esto sea hecho, yo me detendré." **8** Luego él los cortó en pedazos, cadera y muslo, con gran violencia. Luego él bajó y vivió en una cueva en la colina de Etam. **9** Luego los filisteos subieron y se prepararon para la batalla en Judá y prepararon su ejército en Lehi. **10** Los hombres de Judá dijeron, "¿Por qué han subido a atacarnos?" Ellos dijeron, "Nosotros estamos atacando para poder capturar a Sansón, y hacerle a él lo que él nos ha hecho a nosotros." **11** Luego tres mil hombres de Judá descendieron a la cueva en la colina de Etam, y ellos dijeron a Sansón, "¿Tú no sabes que los filisteos gobiernan sobre nosotros? ¿Qué es esto que nos has hecho a nosotros?" Sansón les dijo a ellos, "Ellos me lo hicieron a mi, y por eso yo se los he hecho a ellos." **12** Ellos le dijeron a Sansón, "Nosotros hemos bajado a amarrarte y entregarte en manos de los filisteos." Sansón les dijo a ellos, "Prométanme a mí que no me matarán ustedes mismos." **13** Ellos le dijeron a él, "No, nosotros sólo te amarraremos con cuerdas y te entregaremos en sus manos. Nosotros prometemos que no te mataremos." Luego ellos lo amarraron con dos sogas nuevas y lo subieron de la roca. **14** Cuando él vino a Lehi, los filisteos vinieron gritando mientras le encontraron. Luego el Espíritu del SEÑOR vino sobre él con poder. Las cuerdas en sus brazos se hicieron como tela quemada, y se cayeron de sus manos. **15** Sansón encontró una quijada fresca de burro, y él la tomó y mató a mil hombres con ella. **16** Sansón dijo, "Con una quijada de burro, montones sobre montones, con una quijada de burro yo maté a mil hombres." **17** Cuando Sansón terminó de hablar, tiró la quijada y llamó el lugar Ramat Lehi. **18** Sansón tenía mucha sed y llamó al SEÑOR y dijo, "Tú has dado esta gran victoria a tu siervo. ¿Pero ahora yo voy a morir de sed y caer en las manos de esos incircuncisos?" **19** Y Dios abrió el lugar hueco que está en Lehi, y el agua salió de allí. Cuando él bebió, su fuerza volvió y se reanimó. Entonces él llamó el nombre de ese lugar En Hacore, y está en Lehi hasta este día. **20** Sansón juzgó a Israel en los días de los filisteos por veinte años.

Judges 15:1

Él se dijo a sí mismo
Esto se refiere a pensamiento. Traducción alterna: "Él pensó a sí mismo"

Yo voy al cuarto de mi esposa
Sansón tenía la intención de dormir con su esposa. Esto puede ser expuesto claramente. Traducción alterna: "Yo iré al cuarto de mi esposa, para que durmamos juntos"

no le permitía entrar
Sería útil añadir las palabras que faltan. Traducción alterna: "no le permitía a él entrar al cuarto de ella"

así que se la entregué a tu amigo
Esto significa que él la entregó para que fuera la esposa del amigo. Esto puede ser declarado claramente. Traducción alterna: "así que la di para que se casara con tu amigo"

¿no lo es?
Él hace la pregunta para implicar que Sansón estaría de acuerdo con él. Esta pregunta puede ser escrita como una declaración. Traducción alterna: "Espero tú estés de acuerdo."

Tómala a ella en vez
Él sugiere que Sansón la tome a ella como esposa. Esto puede ser expuesto claramente. Traducción alterna: "Tómala a ella para ser tu esposa en vez"

Judges 15:3

Yo seré inocente en cuanto a los filisteos cuando los lastime
Sansón cree que él será inocente si ataca los filisteos porque ellos le hicieron daño. Esto puede ser expuesto claramente. Traducción alterna: "Yo

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seré inocente si lastimo a los filisteos porque ellos me dañaron a mí"

trecientos zorros
"300 zorros"

zorros
Los zorros son animales como perros que tienen largas colas y comen pájaros en nidos y otros animales pequeños.

cada par
un par son dos de cualquier cosa, como dos zorros o dos colas.

cola a cola
"por sus colas"

antorchas
Una antorcha es un palo de madera con algo flamable adjunto al final; una antorcha es usualmente utilizada para prender otras cosas o ser cargada para luz.

Judges 15:5

grano de pie
grano que aun está creciendo en su tallo en el campo.

grano recogido, apilado
tallos de granos recogidos en pilas después que han sido cosechados

el yerno del timnateo
El esposo de la hija de un hombre es su yerno

timnateo
Esta es una persona de Timna.

tomó la esposa de Sansón y se la dio a su amigo
El padre de la esposa de Sansón la dio en matrimonio al amigo de Sansón. Esto puede ser expresado claramente. Traducción alterna: "tomó la esposa de Sansón y le permitió se casara con el amigo de Sansón."

quemaron
La frase "quemaron" aquí significa quemar algo completamente. Significa que la persona se quemó hasta morir.

Judges 15:7

le dijo a ellos
"dijo a los filisteos"

si esto es lo que ustedes hicieron
"Porque has hecho esto."

los cortó en pedazos, cadera y muslo
Aquí "cadera y muslo" se refiere al cuerpo completo. Es una descripción gráfica de cómo Sansón mató a los filisteos. Traducción alterna: "Él cortó sus cuerpos en pedazos."

bajó
Aquí "bajó" no necesariamente significa que descendió de elevación, sino que es una forma de describir alguien que va a otro lugar. Traducción alterna: "él fue"

cueva
Una abertura en una colina o ladera de montaña.

colina
Una alta, rocosa montaña o ladera de montaña.

Etam
Este es el nombre de la ciudad en la colina rocosa cerca de Jerusalén.

Judges 15:9

los filisteos subieron... en Judá
La frase "subieron" está utilizada aquí porque los filisteos fueron a Judá la cual está en una elevación más alta de la que ellos provenían o viajaban.

prepararon para la batalla
"se organizaron a sí mismos para la batalla"

Lehi
Este es el nombre de una ciudad en Judá.

hacerle a él lo que él nos ha hecho a nosotros
Los filisteos están comparando cómo ellos quieren matar a Sansón a cómo él mató muchos de los filisteos. Traducción alterna: "mátalos como ellos mataron muchos de nuestro pueblo"

Judges 15:11

tres mill hombre de Judá
"3,000 hombres de Judá"

cueva en la colina de Etam
Traduce esta frase de la misma forma que lo hiciste en el 15:7.

¿Tú no sabes que los filisteos gobiernan sobre nosotros? ¿Qué es esto que nos has hecho a nosotros?
Los hombres de Judá le hicieron a Sansón estas preguntas para reprenderlo. Estas preguntas pueden ser escritas como declaraciones. Traducción alterna: "Tú sabes que los filisteos son gobernantes sobre nosotros, pero tú actúas como si no lo fueran. ¿Qué has hecho que nos ha causado este gran mal."

Ellos me lo hicieron a mí, y por eso yo se los he hecho a ellos
Sansón se refiere a cómo ellos mataron su esposa y cómo él los mató en venganza. Esto puede ser declarado claramente. Traducción alterna: "Ellos mataron a mi esposa, así que los maté a ellos."

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Judges 15:12

en manos de los filisteos.
Aquí "manos" se refiere a poder. Traducción alterna: "el control de los filisteos"

te entregaremos en
Esto significa causar que alguien esté bajo el control de otro. Traducción alterna: "darte a los filisteos"

subieron de la roca
Esto se refiere a la cueva en la colina de Etam donde Sansón había ido en el 15:7. Aquí la palabra "subieron" significa ellos lo habían llevado lejos de la cueva. Traducción alterna: "lejos de la cueva en la roca grande"

Judges 15:14

Cuando él vino
Sansón no estaba viajando solo, él estaba siendo dirigido por los hombers que lo habían atado con sogas. Traducción alterna: "Cuando ellos vinieron"

Lehi
Este es el nombre de un pueblo de Judá. Vea cómo se tradujo esto en 15:9.

vino sobre él con poder
La frase "vino sobre" significa que el Espíritu del SEÑOR influenció a Sansón. En este caso, él se volvió muy fuerte. Traducción alterna: "hizo a Sansón muy fuerte"

Las cuerdas en sus brazos se hicieron como lino quemado
Fácilmenete Sansón rompiendo las sogas que ataban sus manos. El autor describe cuan fácil él rompió las sogas diciendo que fue como si se hubiesen vuelto lino quemado. Traducción alterna: "Él rompió las sogas en sus brazos fácilmente como si hubiesen sido tallos de lino quemado"

lino
fibras de la planta de lino usadas para hacer hijo y tela.

Judges 15:15

una quijada fresca
Esto significa que el burro murió recientemente y sus huesos no habián aún empezado a deteriorarse. Una quijada es un hueso donde la parte baja de los dientes están puestos.

mil hombres
"1,000 hombres"

una quijada de burro,
"la quijada del burro"

montones sobre montones
Esta frase describe cuántas personas Sansón mató. Habían suficientes cuerpos para hacer grandes pilas de cuerpos. Traducción altena: "Yo he hecho montones de cadáveres"

Judges 15:17

Ramat Lehi
Este es el nombre de un lugar. Su nombre significa "Colina de quijada"

tenía mucha sed
"necesitaba agua para tomar"

Pero ahora yo voy a morir de sed y caer
Posibles interpretaciones: 1) Sansón tiene tanta sed que él podía literalmente morir. Traducción alterna: "Pero ahora yo moriré de sed y mi cuerpo caerá" 2) Sansón exagera cuan sediento él está preguntando si morirá de sed. Traducción alterna: "Pero ahora vas tú a permitirme debilitarme tanto de sed que yo caiga"

morir de sed
Esto significa morir porque tú no has bebido suficiente y por lo tanto, tú no tienes suficiente agua en tu cuerpo.

caer en las manos de esos incircuncisos
La frase "caer en las manos" significa ser capturado. "Aquellos que están incircuncisos" se refiere a los filisteos y con la palabra "incircunciso" enfatizando que ellos no adoraban al SEÑOR. Traducción alterna: "ser capturado por aquellos filisteos sin dios"

Judges 15:19

abrió el lugar hueco
"abrir un hoyo en la tierra" o "abrió el lugar bajo." Esto se refiere a un área baja de la tierra donde el SEÑOR causó que un manantial de agua apareciera.

Lehi
Traduce esto como lo hiciste en 15:9.

su fuerza volvió y se reanimó
Estas dos frases significan básicamente la misma cosa y enfatizan que Sansón se volvió fuerte otra vez. Estas dos declaraciones pueden ser combinados. Traducción alterna: "él se volvió fuerte otra vez" o "él fue avivado"

En Hacore
Este es el nombre de un manantial de agua. El nombre significa "manantial del que oró."

está en Lehi hasta este día
Esto significa que el manantial no se secó, sino que permaneció. La frase " hasta este día" se refiere al

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tiempo "presente". Traducción alterna: "el arroyo puede ser encontrado en Lehi, aun hoy"

en los días de los filisteos
Esto se refiere al período de tiempo que los filisteos controlaron la tierra de Israel. Traducción alterna: "a través del tiempo en que los filisteos controlaron a Israel"

por veinte años
"por 20 años"

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Chapter 16

1 Sansón fue a Gaza y vio a una prostituta allí, y él tuvo relaciones sexuales con ella. **2** A los habitantes de Gaza se les dijo: "Sansón ha venido aquí". Ellos rodearon el lugar y, en secreto, lo esperaron toda la noche en la puerta de la ciudad. Se mantuvieron en silencio toda la noche. Habían dicho: "Esperemos hasta la luz del día, y luego vamos a matarlo". **3** Sansón permaneció acostado en la cama hasta la medianoche. A la medianoche él se levantó y él tomó la puerta de la ciudad y sus dos postes. Él los arrancó de la tierra, barra y todo, los puso sobre sus hombros, y los cargó hasta el tope de la colina, en frente de Hebrón. **4** Después de esto, Sansón vino a amar a una mujer que vivía en el valle de Sorec. Su nombre era Dalila. **5** Los gobernantes de los filisteos fueron hasta donde ella estaba, y le dijeron: "Engaña a Sansón para ver de dónde proviene su gran fuerza, y de qué manera podremos dominarlo a él, para que podamos atarlo a fin de que lo humillemos. Haz esto, y cada uno de nosotros te daremos 1, 100 piezas de plata." **6** Y Dalila le dijo a Sansón: "Por favor dime, ¿cómo es que tú eres tan fuerte, y cómo alguien podría atarte para que puedas ser controlado?" **7** Sansón le dijo a ella: "Si ellos me atan con siete cuerdas de arcos frescas que no se hayan secado, entonces me debilitaré y seré como cualquier otro hombre." **8** Entonces, los gobernantes de los filisteos le trajeron a Dalila siete cuerdas de arco frescas que no se habían secado, y ella ató a Sansón con ellas. **9** Ahora, ella tenía hombres escondidos en secreto, quedándose en su habitación interior. Ella le dijo a él: "¡Los filisteos están sobre ti, Sansón!" Pero el rompió las cuerdas de arco como hilo de tejer cuando toca el fuego. Y ellos no supieron el secreto de su fuerza. **10** Luego, Dalila le dijo a Sansón: "Así es como me has engañado y me has dicho mentiras. Por favor, dime cómo puedes ser dominado". **11** Él le dijo a ella: "Si ellos me atan con cuerdas nuevas las cuales nunca se hayan usado para trabajar, yo me volveré débil y como cualquier otro hombre." **12** Así que Dalila agarró cuerdas nuevas y lo ató con ellas, y le dijo: "¡Los filisteos están sobre ti, Sansón!" Los hombres acostados en espera, estaban en la habitación interior. Pero Sansón rompió las cuerdas de sus brazos como si fuesen un pedazo de hilo. **13** Dalila le dijo a Sansón: "Hasta ahora tú me has engañado y me has dicho mentiras. Dime cómo puedes ser dominado." Sansón le dijo a ella: "Si tú tejes siete mechones de mi cabello a una tela en un telar, y luego lo clavas al telar, yo seré como cualquier otro hombre." **14** Mientras él dormía, Dalila tejió siete mechones de su cabello a una tela en un telar y lo clavó al telar, y ella le dijo: "¡Los filisteos están sobre ti, Sansón!" Él se despertó de su sueño y arrancó la tela y la clavija del telar. **15** Ella le dijo a él: "¿Cómo puedes decir, 'Te amo', cuando no compartes tus secretos conmigo? Tú te has burlado de mí estas tres veces y no me has dicho que te hace tan fuerte." **16** Cada día ella lo presionaba duramente con sus palabras, y lo presionaba tanto que él deseaba morir. **17** Así que Sansón le contó todo y le dijo a ella: "Yo nunca he tenido una navaja que corte el cabello de mi cabeza, porque yo he sido un nazareno, dedicado a Dios desde el vientre de mi madre. Si mi cabeza es afeitada, entonces mis fuerzas me abandonarán, y me debilitaré y seré como cualquier otro hombre." **18** Cuando Dalila vio que él le había dicho la verdad sobre todo, ella envió y llamó a los gobernantes de los filisteos, diciendo: "Suban nuevamente, porque él me ha dicho todo." Entonces, los gobernantes de los filisteos subieron hasta donde ella, trayendo la plata en sus manos. **19** Ella lo tenía dormido en su falda. Ella mandó a llamar a un hombre para que le afeitara los siete mechones de su cabeza, y ella comenzó a dominarlo, porque sus fuerzas lo habían abandonado. **20** Ella dijo: "¡Los filisteos están sobre ti, Sansón!" Él se despertó de su sueño y dijo: "Yo saldré como las otras veces y me liberaré sacudiéndome." Pero él no sabía que el SEÑOR lo había dejado. **21** Los filisteos lo capturaron y le sacaron los ojos. Lo bajaron hasta Gaza y lo ataron con grilletes de bronce. Él giraba la piedra de molino en la prisión. **22** Pero el cabello en su cabeza comenzó a crecer nuevamente después que había sido afeitado. **23** Los gobernantes de los filisteos se reunieron para ofrecer un gran sacrificio a Dagón su dios, y para regocijarse. Ellos dijeron: "Nuestro dios ha conquistado a Sansón, nuestro enemigo, y lo ha puesto en nuestras manos." **24** Cuando las personas lo vieron, ellos alabaron a su dios, porque dijeron: "Nuestro dios ha conquistado a nuestro enemigo y nos lo entregó-- el destructor de nuestro país, quien mató a muchos de nosotros." **25** Cuando ellos estaban celebrando, ellos dijeron: "Llamen a Sansón, para que él nos pueda hacer reír." Ellos llamaron a Sansón fuera de la prisión y se burlaron de el. Ellos lo hicieron pararse en medio de los pilares. **26** Sansón le dijo al niño quien le sostenía la mano: "Permíteme tocar los pilares sobre las cuales descansa el edificio, para poder recostarme sobre ellas." **27** Ahora, la casa estaba llena de hombres y mujeres. Todos los gobernantes de los filisteos estaban allí. Habían en el techo cerca de tres mil hombres y mujeres, quienes estaban mirando mientras Sansón estaba entreteniéndolos. **28** Sansón llamó al SEÑOR y dijo: "¡SEÑOR Dios, acuérdate de mí! Por favor, dame fuerzas sólo en esta ocasión, Dios, para que yo pueda vengarme de un sólo golpe de los filisteos por sacarme mis dos ojos." **29** Sansón se agarró de los dos pilares del medio sobre los cuales el edificio descansaba, y él se inclinó sobre ellas, un pilar con la mano derecha, y el otro con su izquierda. **30** Sansón dijo: "¡Déjame morir con los filisteos!" Él se estiró con su fuerza y el edificio

cayó sobre los gobernantes y sobre toda las personas que estaban dentro del mismo. Así que los muertos que el mató cuando el murió fueron más que aquellos que él mató durante su vida. [31] Luego, sus hermanos y toda la casa de su padre bajaron. Lo tomaron, lo llevaron de regreso y lo enterraron entre Zora y Estaol, en el lugar de entierro de Manoa, su padre. Sansón había gobernado a Israel por veinte años.

Judges 16:1

él se fue a la cama con ella
Esta frase "tuvo relaciones sexuales con" es una manera cortés de referirse a tener sexo. Traducción Alterna: "él tuvo sexo con ella" o "él durmió con ella" (Ver:|Euphemism)

A los habitantes de Gaza se les dijo
La frase "los habitantes de Gaza" se refiere a la gente que vive en Gaza. Esto se puede ser expresado de forma activa. Traducción Alterna: "Alguien le dijo a la gente de Gaza" (Ver:|How to Translate Names y|Active or Passive)

Ellos rodearon el lugar ... lo esperaron toda la noche en la puerta de la ciudad
Esto implica que algunos habitantes de Gaza rodearon el lugar donde Sansón se quedaba y otros esperaban en las puertas de la ciudad para que él no pudiera escapar.

Se mantuvieron en silencio toda la noche
Posibles significados son 1) "Ellos no hicieron ruido en toda la noche" o 2) "Ellos no intentaron atacarlo en toda la noche."

Judges 16:3

medianoche
"en medio de la noche"

sus dos postes
Estos son los soportes para las puertas de la ciudad. Estos postes probablemente estaban hechos de troncos de árboles y enterrados profundamente en la tierra. Las puertas de la entrada de la ciudad estaban unidos a estos postes.

barra y todo
La barra probablemente era una pesada hecha de hierro que conectaba las puertas a los postes. Las puertas de la ciudad probablemente estaban hechas de vigas de madera pesadas o barras de hierro.

hombros
La parte del cuerpo humano donde los brazos y el cuello se conectan al cuerpo.

Hebrón
Este es el nombre de una ciudad.

Judges 16:4

Valle de Sorec
Este es el nombre de un valle cerca de la casa de Sansón.

Engaña
confundir o engañar a alguien para que haga algo que no quiere hacer

para ver
Esto es un expresión idiomática que significa aprender algo. Traducción Alterna: "entender" o "aprender"

de dónde proviene su gran fuerza
Esto es un expresión idiomática que se refiere a de donde sus fuerzas provienen. Traducción Alterna: "que causa que sea tan fuerte"

de qué manera podremos dominarlo a él
"cómo podríamos dominarlo"

Judges 16:6

atarte para que puedas ser controlado
Esto se puede expresado de forma activa. Traducción Alterna: "atarte para controlarte" o "atarte para restringirte"

cuerdas de arcos frescas
Las cuerdas de los arcos frecuentemente eran hechas de partes de animales, casi siempre de los tendones. Las palabras "cuerdas frescas" se refiere a aquellas que vienen de un animal recientemente sacrificado que no se haya secado.

que no se hayan secado
Esto se puede ser expresasado de forma activa. Traducción Alterna: "que aún no se hayan secado" o "que no se han secado todavía" (UDB)

Judges 16:8

que no se habían secado
Esto se puede ser expresado de forma activa. Traduccion Alterna: "que aún no se habían secado" o "que todavía no estaban secas"

ella ató a Sansón con ellas
"Dalila ató a Sansón con las cuerdas de arco frescas"

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Ahora
Esta palabra se utiliza para marcar una pausa en la historia principal. Aquí el autor da información de trasfondo sobre los hombres filisteos que Dalila tenía esperando para capturar a Sansón.

Los filisteos están sobre ti
La frase "sobre ti" significa que estaban listos para capturarlo. Traducción Alterna: "Los filisteos estan aquí para capturarte"

él rompió las cuerdas de arco como hilo de tejer cuando toca el fuego
El autor describe la facilidad con la que él rompió las cuerdas comparándolo con un hilo que se rompe cuando se quema. Traducción Alterna: "él rompió las cuerdas tan fácil como si estuviera rompiendo hilo quemado" o "él rompió las cuerdas como si estuvieran hechas de hilo fino"

Judges 16:10

Así es como me has engañado y me has dicho mentiras
Engañar y mentir significan lo mismo y se dicen para enfatizar el enojo que Dalila sentía. Traducción Alterna: "¡Me has engañado grandemente!"

puedes ser dominado
Esto se puede ser expresado de forma activa. Traducción Alterna: "la gente te puede dominar"

Los filisteos están sobre ti
La frase "sobre ti" significa que estaban listos para capturarlo. Traducción Alterna: "Los filisteos estan aquí para capturarte"

acostados en espera
Esto significa que estaban escondidos y esperando el momento correcto para atacar. Traducción Alterna: "esperando para atacarlo"

como si fuesen un pedazo de hilo
El autor describe la facilidad con la que Sansón rompió las cuerdas comparándolo con romper un hilo. Traducción Alterna: "tan fácilmente como si estuviera rompiendo un pedazo de hilo"

Judges 16:13

tú me has engañado y me has dicho mentiras
Engañar y mentir significan lo mismo y se dicen para enfatizar el enojo que Dalila sentía. TA: "¡Me has engañado grandemente!"

puedes ser dominado
Esto se puede ser expresado de forma activa. Traducción Alterna: "la gente te puede dominar"

tejes
Cruzando piezas de un material juntas para que se sostengan en su lugar

mechones de mi cabello
Pequeños montones de pelo

tela
Ropa hecha tejiendo telas juntas

telar
Una máquina utilizada para combinar muchos hilos de material en una pieza de ropa.

y luego lo clavas al telar
"luego clavas la fabrica al telar"

clavas
Martillar un clavo para sostener algo en un lugar

yo seré como cualquier otro hombre
El significado completo de esta expresión puede ser hecha explícita. Traducción Alterna: "Yo seré tan débil como cualquier otro hombre"

Los filisteos están sobre ti
La frase "sobre ti" significa que estaban listos para capturarlo. Traducción Alterna: "Los filisteos estan aquí para capturarte"

arrancó la tela y la clavija del telar
Sansón arrancó la tela del telar cuando sacó su cabello del telar. Esto puede ser expresado claramente. Traducción Alterna: "arrancó su cabello, sacando con él la clavija del telar y la tela del telar" (UDB)

clavija
Esto es el clavo o estaca de madera utilizado para sostener la tela al telar.

Judges 16:15

¿Cómo puedes decir, 'Te amo', cuando no compartes tus secretos conmigo?
Dalila hace esta pregunta para decir que si Sansón de verdad la amaba él le diría sus secretos. Esta pregunta puede ser escrita como una declaración. Traducción Alterna: "Cuando dices "te amo" estás mintiendo porque no me compartes tus secretos conmigo"

lo presionaba duramente ... lo presionaba
Aquí el autor habla de como Dalila trata de persuadir a Sansón como si ella le estuviera poniendo presión para convencerlo de que le diga lo que ella quiere saber. Traducción Alterna: "se esforzaba para persuadirlo ... seguía tratando de persuadirlo"

con sus palabras
Aquí "palabras" representa lo que Dalila le estaba diciendo a Sansón. Traducción Alterna: "por lo que ella le dijo a él"

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que él deseaba morir
El autor utilizó una hipérbole, una exageración, para enfatizar cuan miserable Sansón se sentía. Traducción Alterna: "que él era completamente miserable" o "que él era muy infelíz"

Judges 16:17

le contó todo
Aquí "todo" se refiere a todo sobre la fuente de su fuerza. Esto puede ser expresado claramente. Traducción Alterna: "le dijo a ella la fuente de su fuerza" o "le dije a ella la verdad"

navaja
un cuchillo filoso utilizado para cortar cabello cerca a la piel de la persona.

un nazareo ... a Dios
Esto significa que el es devoto a Dios como un nazareo. Vea como tradujo una frase similar en 13:3. Traducción Alterna: "un nazareo devotado

desde el vientre de mi madre
Aquí "desde el vientre de mi madre" se refiere a su vida entera. Traducción Alterna: "mi vida entera"

Si mi cabeza es afeitada
Esto se puede ser expresado de forma activa. Traducción Alterno: "Si alguien afeita mi cabeza"

afeitada
haberse recortado el pelo cerca de la piel con una navaja

mis fuerzas me abandonarán
Sansón habla de su fuerza como si fuera una persona que lo puediera abandonar. Traducción Alterna: "no seré fuerte más nunca"

Judges 16:18

Dalila vió
Aquí la palabra "vió" es una expresión idiomática que significa darse de cuenta de algo. Traducción Alterna: "Dalila se dio cuenta"

la verdad sobre todo
Aquí la palabra "todo" se refiere a todo sobre por qué Sansón era fuerte. Traducción Alterna: "la verdad sobre por qué él es fuerte"

Suban nuevamente
Dalila le dice a los líderes que suban nuevamente a donde ella vive. Su hogar probablemente está en una elevación más alta de donde los líderes viajarían.

trayendo la plata en sus manos
Esto significa que ellos le trajeron la plata que le habían prometido a ella si los ayudaba a capturar a Sansón. Traducción Alterna: "trayendo la plata que ellos le habían prometido darle"

Ella lo tenía dormido
"Ella causó que él se durmiera"

en su falda
Esto significa que él durmió con su cabeza en su falda. Esto se puede expresar claramente. Traducción Alterna: "con su cabeza en la falda"

falda
La falda es el área nivelada en la parte de arriba de las piernas cuando una persona se sienta.

los siete mechones de su cabeza
Sansón tenía siete mechones de cabellos en su cabeza. Los mechones son pequeños montones de cabello. Aquí sus mechones son descritos como que "pertenecen" a su cabeza. Traducción Alterna: "los siete mechones de cabello en su cabeza"

comenzó a dominarlo
"comenzó a controlarlo"

sus fuerzas lo habían abandonado
Aquí se habla de las fuerzas de Sansón como si fuera una persona que lo puede abandonar. Traducción Alterna: "su fuerza se fue" o "él ya no era fuerte"

Judges 16:20

Los filisteos están sobre ti
La frase "sobre ti" significa que estaban listos para capturarlo. Traducción Alterna: "Los filisteos estan aquí para capturarte"

se despertó
"se levantó"

saldré
"escaparé"

Pero él no sabía que el SEÑOR lo había dejado
Se implica que si el SEÑOR dejó

le sacaron los ojos
Esto significa que le sacaron los ojos de la cabeza. Traducción Alterna: "removieron sus ojos"

bajaron hasta Gaza
La frase "bajaron hasta" se utiliza aquí porque ellos trajeron a Sansón a Gaza que esta a menor elevación que su casa en donde lo capturaron.

lo ataron con grilletes de bronce
"lo encadenaron con grilletes de bronze" o "lo amarraron utilizando grilletes de bronze"

grilletes
cerraduras al final de una cadena que atan al prisionero en sus pies o manos, o ambos

giraba la piedra de molino
"halaba la piedra del molino en un círculo"

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piedra de molino
Esto es una pierdra muy grande, pesada y circular. Normalmente, un animal grande hala la piedra en un círculo para machacar los granos. Aquí los filisteos humillan a Sansón haciendo que él lo hale.

después que había sido afeitado
Esto puede ser expresado de forma activa. Traducción Alterna: "luego de que los filisteos lo afeitaron"

Judges 16:23

Dagón
Un dios falso mayor de los filisteos

conquistado
"derrotado"

lo ha puesto en nuestras garras
Aquí el autor habla de Sansón estando bajo el control de los líderes como si fuera algo apretado fuerte entre sus manos. Traducción Alterna: "lo puso bajo nuestro control"

el destructor de nuestro país
Esto se refiere a Sansón. La palabra "destructor" puede ser expresada con el verbo "destruído." Traducción Alterna: "el hombre que ha destruído nuestro país"

quien mató a muchos de nosotros
Aquí la palabra "nosotros" se refiere a la gente filistea. Aquellos que están hablando no se cuentan como gente que Sansón mató. Taducción Alterna: "quien mató a muchos de nuestra gente "

Judges 16:25

Llamen a Sansón ... Ellos llamaron a Sansón
Desde que Sansón era prisionero, él no era llamado directamente, en vez, la gente le preguntaba a los hombres a cargo de la prisión para que lo trajeran a ellos. Traducción Alterna: "Llámenlos para que traigan a Sansón ... Ellos trajeron a Sansón"

al niño
"el jóven hombre" este no era un niño, sino un jóven.

Permíteme tocar los pilares sobre las cuales descansa el edificio
"Permíteme tocar los pilares que sostienen a este edificio"

Judges 16:27

Ahora
Esta palabra aquí se utiliza para marcar una pausa en la historia principal mientras el escritor da información de trasfondo.

tres mil hombres y mujeres
"3,000 hombres y mujeres"

mirando
"observando"

mientras Sansón estaba entreteniéndolos
No está claro lo que Sansón hizo para entretenerlos. Parece que los filisteos lo estaban obligabando a hacer cosas que lo humillarían para que ellos pudieran burlarse de él.

Judges 16:28

llamó al SEÑOR
"oró al SEÑOR"

acuérdate de mí
Esto significa recordarlo a él y su situación. Traducción Alterna: "recuérdame"

sólo en esta ocasión
"una vez más"

de un sólo golpe de los filisteos
Esta expresión idiomática significa que él quiere tener un acto poderoso más contra los filisteos para poder vengarse por lo que le hicieron a él. Traducción Alterna: "con un golpe contra los filisteos" o "en un poderoso acto contra los filisteos"

sobre los cuales el edificio descansaba
"que sostenían al edificio"

Judges 16:30

Él se estiró con su fuerza
Cuando Sansón estiró sus brazos derrumbó los pilares del edificio. Traducción Alterna: "Él usó su fuerza para derrumbar los pilares" o "utilizó su fuerza para hacer caer los pilares"

los muertos
Esto se refiere a la gente muerta. Traducción Alterna: "la gente muerta"

fueron más
"fue una cantidad mayor"

toda la casa de su padre
Aquí la palabra "casa" se refiere a su familia. Traducción Alterna: "toda la familia de su padre"

bajaron
La palabra "bajaron" se utiliza aquí porque el lugar de donde la familia de Sansón viajó está a mayor elevación que Gaza.

Zora ... Estaol
Traduce los nombres de estos lugares como lo hizo en 13:1 y 13:24.

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en el lugar de entierro de Manoa, su padre
"donde su padre, Manoa, está enterrado"

Manoa
Traduce el nombre de este hombre como lo hizo en 13:1.

Sansón había gobernado a Israel por veinte años
Esta misma oración también está en 15:19. Es repetida aquí para recordarle al lector por cuanto tiempo él juzgó a Israel. Traducción Alternativa: "Sansón había juzgado a Israel por veinte años antes de morir"

veinte años
"20 años"

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Chapter 17

1 Había un hombre en la zona montañosa de Efraín, y su nombre era Micaía. **2** Él le dijo a su madre: "Las 1, 100 piezas de plata que te fueron robadas, sobre las cuales declaraste una maldición, y la cual yo escuché-- ¡He aquí! Yo tengo la plata. Yo la robé." Su madre dijo: "¡Qué el SEÑOR te bendiga, mi hijo!" **3** Él devolvió las 1, 100 monedas de plata a su madre y su madre dijo: "Yo separé esta plata al SEÑOR, para que mi hijo haga figuras talladas y moldes de metal. Así que ahora, te la devuelvo a ti." **4** Cuando él le devolvió el dinero a su madre, su madre tomó doscientas monedas de plata y se las dio a un trabajador de metal quien las hizo figuras talladas y moldes de metal, y ellas fueron colocadas en la casa de Micaía. **5** Este hombre Micaía tenía una casa de ídolos y él hizo un efod y dioses caseros, y él contrató a uno de sus hijos para que se volviera su sacerdote. **6** En aquellos días no había rey en Israel, y todos hacían lo que estaba bien en sus propios ojos. **7** Ahora, había un hombre joven de Belén en Judá, de la familia de Judá, quien era un Levita. Él se quedó allí para cumplir sus deberes. **8** El hombre se fue de Belén en Judá para ir y encontrar un lugar donde vivir. Mientras viajaba, él llegó a la casa de Micaía en la zona montañosa de Efraín. **9** Micaía le dijo a él: "¿De dónde vienes tu?" El hombre le dijo a él: "Yo soy un Levita de Belén en Judá, y estoy viajando para encontrar un lugar en donde pueda vivir." **10** Micaía le dijo a él: "Quédate conmigo, y sé para mí un padre y un sacerdote. Yo te daré diez piezas de plata al año, un conjunto de ropas, y comida." Así que el Levita entró a su casa. **11** El Levita estaba contento de vivir con el hombre, y el hombre joven se volvió para Micaía como uno de sus hijos. **12** Micaía separó al Levita para deberes sagrados, y el hombre joven se volvió su sacerdote, y estaba en la casa de Micaía. **13** Entonces, Micaía dijo: "Ahora sé que el SEÑOR me hará bien a mí, porque este Levita se ha vuelto mi sacerdote."

Judges 17:1

Había un hombre
Esto es una manera de introducir una nueva persona em la historia.

Micaía
Este es el nombre de un hombre. No es el mismo hombre que escribió el libro de Micaía.

que te fueron robadas
Esto puede ser expresado en forma activa. Traducción Alterna: "que alguien robó de ti"

Yo la robé
"yo fui el que la tomó"

Judges 17:3

separé
Esto significa dedicarle algo a un propósito en específico. Traducción Alterna: "dedicado" (See:

fundidas de metal
metal que ha sido derretido y derramado en un molde para formar una figura especial

te la devuelvo a ti
"te la repongo a ti"

doscientas piezas de plata
"200 piezas de plata"

ellas fueron colocadas en la casa de Micaía
La palabra "ellas" se refiere a las figuras de metal. Esto puede ser expresado de forma activa. Traducción Alterna: "Micaía las colocó en su casa"

Judges 17:5

casa de ídolos
Esto se refiere a una casa utilizada específicamente para adorar ídolos. Esto puede ser declarado claramente. Traducción Alterna: "tenía una casa para adorar ídolos"

todos hacían lo que estaba bien en sus propios ojos
Aquí los "ojos" de cada persona es un metónimo para el juicio o discreción de cada persona. Traducción Alterna: "cada persona hacía lo que ellos decidían que estaba correcto"

Judges 17:7

de Belén
"desde Belén"

de la familia de Judá
Esto significa que él estaba viviendo entre la familia de Judá, eso es, la tribu de Judá. Traducción Alterna: "quien estaba viviendo entre los de la tribu de Judá"

Él se quedó allí para cumplir sus deberes
"Él vivió y trabajó allí"

encontrar un lugar donde vivir
"encontrar un lugar distinto para vivir"

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en donde pueda vivir
Está implicado que el está buscando un lugar en donde vivir y trabajar. Traducción Alterna: "donde pueda vivr y tener un trabajo"

Judges 17:10

un padre y un sacerdote
La palabra "padre" está usada aquí en el sentido de un consejero y no un padre literal. Traducción Alterna: "un consejero y un sacerdote"

un conjunto de ropas
Esto él recibiría cada año. Las palabras que faltan pueden ser añadidas. Traducción Alterna: "un conjunto de ropa cada año"

Así que el Levita entró a su casa
Está implicado que el Levita acepó la oferta de Micaía y por lo tanto entró en su casa. Traducción alterna: "así que el levita aceptó su oferta y entró a su casa"

el hombre joven se volvió para Micaía como uno de sus hijos
La relación entre el Levita y Micaía se convirtió como en una relación cercana entre un padre y un hijo. Traducción Alterna: "el hombre jóven se hizo cercano a Micaía y fue como uno de sus hijos"

Judges 17:12

Micaía separó al Levita
Aquí "separó" significa que Micaía "dedicó" o lo "ordenó". Traducción Alterna: "Micaía dedicó al Levita"

estaba en la casa de Micaía
Aquí se habla de, viviendo en la casa de Micaía como "estar" en su casa. Traducción Alterna: "vivió en la casa de Micaía"

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Chapter 18

1 En esos días no había rey en Israel. La tribu de los descendientes de Dan estaba buscando un territorio donde vivir, pues hasta ese día no había recibido ninguna herencia de entre las tribus de Israel. **2** El pueblo de Dan envió cinco hombres de entre todos los de la tribu, hombres que eran guerreros con mucho conocimiento de Zora y de Estaol, para hacer un reconocimiento de la tierra a pie y observarla. Ellos le dijeron, "Vayan y miren la tierra". Ellos llegaron a la zona montañosa de Efraín, a la casa de Micaías, y pasaron la noche allí. **3** Cuando ellos estaban cerca de la casa de Micaías, ellos reconocieron el hablar de un joven levita. Así que ellos se pararon y le preguntaron, "¿Quién te trajo aquí? ¿Qué estás haciendo en este lugar? ¿Por qué estás aquí? **4** Él le dijo a ellos, " Esto es lo que Micaías ha hecho por mi: Él me ha contratado para ser su sacerdote." **5** Ellos le dijeron, " Por favor busca el consejo de Dios, para que nosotros sepamos si el viaje que vamos a hacer será exitoso." **6** El sacerdote le dijo a ellos, "Vayan en paz. EL SEÑOR les dirigirá en el camino que deben ir." **7** Entonces los cinco hombres se fueron y llegaron a Lais, y vieron que la gente que estaba allí vivían sin molestias- de la misma forma los Sidonios vivían sin molestias y seguros. No había nadie que los conquistara en la tierra, o que les molestara de alguna forma. Ellos vivian lejos de los Sidonios, y no tenían tratos con nadie. **8** Ellos regresaron a su tribu en Zora y Estaol. Sus parientes les preguntaron, ¿Cúal es su reporte? **9** Ellos dijeron, "¡Vengan! ¡Vamos a atacarlos!" Hemos visto la tierra y es muy buena. ¿No están haciendo nada? No sean lentos en atacar y conquistar la tierra. **10** ¡Cuando vayan, ustedes irán a personas que piensan que están seguros, y la tierra es amplia! Dios se la ha dado a ustedes - un lugar al que no le falta nada en la tierra." **11** Seiscientos hombres de la tribu de Dan, armados con armas de guerra, partieron de Zora y Estaol. **12** Ellos subieron y acamparon en Quiriat Yearín, en Judá. Esta es la razón por la cual la gente le llamó a ese lugar Majané Dan hasta este día; este está al oeste de Quiriat Yearín. **13** Se fueron desde allí para la región montañosa de Efraín y llegaron a la casa de Micaías. **14** Entonces los cinco hombres que se habían ido a explorar la tierra de Lais le dijeron a sus parientes, "¿Ustedes saben que en estas casas hay un efod, dioses domésticos, una imagen tallada, y una figura fundida de metal? Decidan ahora lo que harán." **15** Así que se acercaron allí y vinieron a la casa del joven levita, en la casa de Micaías, y lo saludaron. **16** Ahora los seiscientos Danitas, armados con armas de guerra, se pararon en la entrada del portón. **17** Los cinco hombres que se habían ido a explorar la tierra fueron allí y tomaron la figura tallada, el efod, los dioses domésticos, y la figura fundida de metal, mientras el sacerdote se paraba al lado de la entrada del portón con los seiscientos hombres armados con armas de guerra. **18** Cuando éstos entraron a la casa de Micaías y tomaron la figura tallada, el efod, los dioses domésticos, y la figura fundida de metal, el sacerdote les dijo a ellos, " ¿Qué están haciendo ustedes?" **19** Ellos le dijeron a él "¡Silencio! Pon tu mano en tu boca y ven con nosotros, y sé para nosotros un padre y un sacerdote. ¿Es mejor para ti que seas sacerdote para la casa de un hombre, o que seas sacerdote para una tribu y clan de Israel?" **20** El corazón del sacerdote se alegró. El tomó el efod, los dioses domésticos, y la figura tallada y se fue juntamente con ellos. **21** Así que se voltearon y se fueron. Ellos pusieron a los niños pequeños al frente de ellos, así como al ganado y sus posesiones. **22** Cuando ellos estaban a una buena distancia de la casa de Micaías, los hombres que estaban en las casas cercanas a la casa de Micaías fueron llamados a reunirse, y alcanzaron a los danitas. **23** Ellos le gritaron a los danitas, y ellos se voltearon y le dijeron a Micaías, "¿Por qué se les llamó a ustedes a reunirse?" **24** El dijo, "Tú robastes los dioses que yo hice, haz tomado a mi sacerdote, y te vas a ir. ¿Qué más me queda? Cómo me preguntas a mi, ' ¿Qué te molesta?'" **25** El pueblo de Dan le dijo, "Tú no debes hablarnos así a nosotros, o algún hombre muy enojado te atacará, y tú y tu familia serán asesinados." **26** Entonces los hombres de Dan se fueron por su camino. Cuando Micaías vió que ellos eran demasiado fuertes para él, se volvió y se fue de regreso a su casa. **27** La gente de Dan tomó lo que Micaías hizo, y también a su sacerdote, y vinieron a Lais, ante gente que estaban tranquilos y seguros y, ellos los mataron a espada y quemaron la ciudad. **28** No había quien los rescatara porque estaban a un largo camino de Sidón, y no tenían trato con ninguno. Esto fue en el valle que está cerca de Bet Rejob. Los Danitas reconstruyeron la ciudad y vivieron allí. **29** Ellos nombraron a la ciudad Dan, el nombre de Dan su ancestro, quien fue uno de los hijos de Israel. Pero el nombre de la ciudad solía ser Lais. **30** El pueblo de Dan levantó la imagen tallada para ellos mismos. Y Jonatán, hijo de Gersón, hijo de Moisés, él y sus hijos fueron sacerdotes para la tribu de los danitas hasta el día del cautiverio de la tierra. **31** Así que adoraron la figura tallada que Micaías hizo mientras que la casa de Dios estuvo en Siló.

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Judges 18:1

En esos dias
Esta frase introduce el comienzo de otro suceso en la trama.

En esos dias... de entre las tribus de Israel
Esta es información de trasfondo acerca de Israel y la gente de la tribu de Dan.

no recibió herencia alguna de
Esto se refiere específicamente a tierra heredada donde ellos vivirían. Traducción Alterna: "no recibió una tierra en herencia de"

del número completo de su tribu
La frase "el número completo" se refiere a todos los hombres en la tribu. Traducción Alterna: "de entre todos los hombres en sus tribus"

guerreros experimentados
"luchadores experimentados"

Zora
Traduce el nombre de esta ciudad de la misma manera que hiciste en 13:1.

Estaol
Traduce el nombre de esta ciudad de la misma manera que hiciste en 13:24.

reconocer la tierra a pie
Esta frase "a pie" significa caminar. Traducción Alterna: "reconocer la tierra al caminar a través de ella"

Micaías
Traduce el nombre de este hombre como hiciste en 17:1.

Judges 18:3

reconocieron el hablar del joven levita
Ellos reconocieron al hombre por el sonido de su voz. Aquí "habla" se refier a su "voz." Traducción Alterna: "ellos escucharon al joven levita hablando, y ellos reconocieron su voz"

Judges 18:7

Lais
este es el nombre de una ciudad.

No había quien conquistara
"No había enemigos viviendo en sus tierras quienes los hubieran conquistado"

no tenían tratos con nadie
"no tenían contacto con ningún extranjero." Esto significa ellos vivían bastante lejos de la otra ciudad donde ellos vivían separados de otras personas.

Zora
Traduce el nombre de esta ciudad como hiciste en 13:1.

Estaol
Traduce el nombre de esta ciudad como hiciste en 13:24.

Judges 18:9

¿Están haciendo nada?
Esta pregunta retórica está preguntando sarcasticamente y significa que ellos deberían hacer lo opuesto. Esta pregunta puede ser escrita como una declaración. Traducción Alterna: "¡Debes estar actuando ahora!"

No sean lentos para atacar
Estas dos palabras negativas "no" y "lento"juntas enfatiza la idea positiva de atacar rápido. Traducción Alterna: "¡Avanza! Ataca"

la tierra es amplia
"la tierra es grande". Esto es una descripción del tamaño de la tierra.

no falta nada en la tierra
Los hombres usan una hipérbole, una exageración, para enfatizar que es un lugar muy deseable para vivir. Traducción Alterna: "donde nosotros tendremos todo lo que necesitamos"

que no le falta nada
Las dos palabras negativas juntas enfatizan una idea positiva. Traducción Alterna: "tiene todo" ()

Judges 18:11

seiscientos hombres
"600 hombres"

Quiriat Yearín
Esto es el nombre de una ciudad.

Majané Dan
Traduce el nombre de este lugar como lo hiciste en 13:24.

a este día
Esto significa que algo se mantiene igual. Se refiere al tiempo "presente". Traducción Alterna: "y ese sigue siendo su nombre"

Judges 18:13

Lais
Traduce el nombre de esta ciudad como hiciste en 18:1.

en estas casas hay un efod, ... figura de metal? Decide... lo harán
Estos cinco hombres hicieron esta pregunta para sugerir y animar a los hombres que debían hurtar a

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los ídolos. Esto puede escribirse como una declaración, y la información implícita puede darse en una frase explicativa. Traducción Alterna: "estas casas contienen un efod, ...figura de metal.

en estas casas hay
"en una de estas casas hay" o "entre estas casas hay"

Judges 18:15

se acercaron allí
"ellos giraron"

ellos lo saludaron
La palabra "él" se refiere al levita

seiscientos danitas
"600 danitas"

Judges 18:17

seiscientos hombres
"600 hombres"

Judges 18:19

¿Es mejor para ti ser sacerdote para la casa de un hombre... un clan de Israel?
Hicieron esta pregunta retórica para implicar que es cierto. Esta pregunta puede ser escrita como una declaración. Traducción Alterna: "Es mejor para ti ser sacerdote para una tribu y un clan en Israel que por solo la casa de un hombre."

El corazón del sacerdote estaba alegre
Aquí el sacerdote se refiere a su "corazón" para enfatizar sus emociones. Traducción Alterna: "El sacerdote estaba contento"

Judges 18:21

Ellos pusieron a los ninos pequeños al frente de ellos
Ellos viajaban de esta manera para proteger a los niños. Si Micaías y su gente atacaban ellos alcanzarían a los gurreros primero y no a los niños. Traducción Alterna: "Ellos colocaron a los niños al frente para protegerlos"

una buena distancia
"alguna distancia." Esto se refiere a una corta distancia pero una que es suficientemente larga a ser considerada un progreso medible.

los hombres quienes estaban en las casas cerca de la casa de Micaías fueron llamados a reunirse
Esto se puede declarar en forma activa. Traducción Alterna: "él llamó juntos a los hombres quienes estaban en las casas cerca de su casa"

ellos alcanzaron a los danitas
Esto implica que ellos corrieron tras ellos. Esto puede declararse claramente. Traducción Alterna: "corriendo tras los danitas ellos los alcanzaron"

ellos se volvieron
"los danitas se volvieron"

¿Por qué los han reunido juntos?
Esta pregunta es un regaño. Puede ser traducido como una declaración. Traducción Alterna: "No debiste llamar juntos a tus hombres para seguirnos."

habiendo sido llamados juntos
Esto puede ser declarado en forma activa. Traducción Alterna: "llamó a estos hombres juntos"

Judges 18:24

los dioses que yo hice
Micaías no hizo sus dioses, mas bien los artesanos los hicieron. Traducción Alterna: "los dioses que yo tenía hicieron para mi" o "los dioses que un artesano hizo para mi"

¿Qué más me queda?
Micaías hizo esta pregunta para enfatizar que el ya no tiene las cosas que son importantes para él. Traducción Alterna: "No me queda nada." o "Has tomado todo lo que es importante para mi."

Cómo me preguntas a mi, ¿Qué te molesta?
Micaías hizo esta pregunta para enfatizar que los danitas definitivamente saben que está molestándolo. Traducción Alterna: "¡Sabes que estoy grandemente angustiado!" o "¡Sabes cuanto estoy preocupado por lo que me has hecho!"

déjanos escucharte decir cualquier cosa
La frase, "escucharte decir" se refiere a los danitas escuchando a Micaía hablando acerca de lo que había ocurrido, pero también incluye si se le ha dicho que el había hablado acerca de lo ocurrido. Traducción Alterna: "déjanos descubrir que has dicho cualquier cosa" o "decir cualquier cosa acerca de esto"

escucharte decir cualquier cosa
La palabra "cualquier cosa" se refiere a cualquier información acerca de los danitas viniendo a la casa de Micaía y robar sus ídolos. Esto puede ser declarado claramente. Traducción Alterna: "escucharte decir cualquier cosa acerca de este asunto" o "escucharte decir cualquier cosa acerca de lo ocurrido"

tú y tu familia serán asesinados
Esto puede declararse en forma activa. Traducción Alterna: "asesinarte a ti y tu familia"

siguieron su camino
Esto significa que ellos continuaron su viaje" o "continuaron viajando"

ellos eran muy fuertes para él
Esto se refiere a los danitas siendo muy fuertes para Micaías y sus hombres pelear contra ellos.

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Traducción Alterna: "ellos eran muy fuertes para él y sus hombres pelear"

Judges 18:27

lo que Micaías hizo
Micaías no hizo dioses, mas bien un artesano los hizo para él. También, esto puede ser declarado en forma activa. Traducción Alterna: "las cosas que habían sido hechas para Micaías" o "las cosas de Micaías"

Lais
Traduce esto igual que lo hiciste en 18:7.

a espada
"con sus espadas". Aquí "la espada" representa las espadas y otras armas que los soldados usaban en batalla.

no tenían trato con ninguno
esto significa ellos vivieron lo suficientemente lejos de cualquier ciudad, que ellos vivieron apartados de otros pueblos. Observa como tradujiste esta frase en 18:7.

Bet Rejob
Esto es el nombre de una ciudad.

Judges 18:30

Y Jonatán, hijo de Gersón, hijo de Moisés
Este es el nombre del joven levita quien servió como sacerdote para Micaías. Esto puede ser hecho explícito. Traducción Alterna: "El nombre del joven levita era Jonatán el hijo de Gersón, hijo de Moisés, y"

hasta el día del cautiverio de la tierra
Esto se refiere a un tiempo más tarde cuando la gente de Dan serían capturados por sus enemigos. Se habla aquí de la tierra siendo conquistada como si fuera un prisionero tomado cautivo por un enemigo. Traducción Alterna: "hasta el día que sus enemigos conquistaron su tierra" o "hasta el día que sus enemigos los tomaron cautivos"

que el había hecho
Micaías no hizo sus dioses, mas bien el artesano los hizo para él. Traducción Alterna: "que habían sido hechos para él" o "que su artesano había hecho para él"

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Chapter 19

1 En esos días, cuando no había rey en Israel, había un hombre, un Levita, viviendo por un tiempo en una zona remota en la región montañosa de Efraín. El tomó como segunda mujer, a una mujer de Belén en Judá. **2** Pero su segunda mujer le fue infiel; ella lo dejó y regresó a la casa de su padre en Belén de Judá. Ella se quedó allí por cuatro meses. **3** Luego su esposo se levantó y fue tras de ella para tratar de convencerla a ella de que regresara. Su sirviente estaba con él, y un par de asnos. Ella lo hizo entrar a la casa de su padre. Cuando el padre de la mujer lo vio, él se alegró. **4** Su suegro, el padre de la mujer, lo convenció a él para que se quedara por tres días. Ellos comieron y bebieron, y pasaron la noche allí. **5** En el cuarto día ellos se levantaron temprano y él se preparó para marcharse, pero el padre de la mujer le dijo a su yerno, "Cobra fuerzas con un poco de pan, luego te puedes ir." **6** Así que ellos dos se sentaron a comer y a beber juntos. Luego el padre de la mujer dijo, "Por favor disponte a quedarte la noche y pasar un buen tiempo." **7** Cuando el Levita se levantó para marcharse, el padre de la joven mujer le insistió a quedarse, así que él cambió su plan y pasó la noche allí nuevamente. **8** En el quinto día él se levantó temprano para marcharse, pero el padre de la mujer dijo, "Cobra fuerzas, y espera hasta la tarde." Así que los dos comieron. **9** Cuando el Levita, su segunda mujer y su sirviente se levantaron para partir, su suegro, el padre de la mujer le dijo, "Ves, ahora el día avanza hacia el atardecer. Por favor quédate una noche más, y pasa un buen tiempo. Tú puedes levantarte temprano mañana y volver a tu casa." **10** Pero el Levita no estaba dispuesto a quedarse la noche. Él se levantó y se marchó. Él fue hacia Jebús (eso es Jerusalén). Él tenía un par de asnos ensillados-- y su segunda mujer estaba con él. **11** Cuando ellos estaban cerca de Jebús, el día estaba a punto de terminar, y el sirviente le dijo a su amo, "Ven, desviémonos hacia la ciudad de los jebuseos para pasar la noche en ella." **12** Su amo le dijo, "No nos desviaremos hacia una ciudad de extranjeros que no pertenecen al pueblo de Israel. Seguiremos hasta Guibeá." **13** El Levita le dijo a su joven hombre, "Ven, vamos a uno de esos otros lugares, y pasemos la noche en Guibeá o en Ramá." **14** Y ellos continuaron, y el sol se puso a medida que se acercaban a Gabaa, en el territorio de Benjamín **15** Se desviaron allí para pasar la noche en Gabaa. Fueron y se sentaron en la plaza de la ciudad, pero nadie los llevó a su casa a pasar la noche. **16** Pero luego un viejo hombre estaba regresando de su trabajo en el campo esa tarde. El era de la colina montañosa de Efraín, y él se estaba quedando por un tiempo en Guibeá. Pero los hombres que vivían en ese lugar eran benjamitas. **17** Él levantó sus ojos y vio al viajero en la plaza de la ciudad. El viejo hombre dijo, "¿Para dónde van? ¿De dónde vienen? **18** El Levita le dijo, "Estamos en camino desde Belén en Judá hacia la más remota parte de la colina montañosa de Efraín, que es de donde yo vengo. Fui a Belén en Judá, y voy a la casa del SEÑOR, pero no hay nadie que me ha invitado a su casa. **19** Nosotros tenemos paja y alimento para nuestros asnos, y hay pan y vino para mí y para tu sirvienta aquí, y para este joven con sus sirvientes. No necesitamos nada." **20** El viejo hombre los saludó, "¡Paz sea con ustedes! Yo cuidaré de todas sus necesidades. Sólo no pasen la noche en la plaza de la ciudad." **21** Así que el hombre llevó al Levita a su casa y alimentó los asnos. Ellos lavaron sus pies, comieron y bebieron. **22** Mientras hacían sus corazones felices, algunos hombres de la ciudad, hombres sin valor, rodearon la casa, golpeando la puerta. Ellos hablaron al viejo hombre, el dueño de la casa, diciendo, "Trae afuera al hombre que entró a tu casa, para que nosotros podamos tener sexo con él." **23** El hombre, el dueño de la casa, salió afuera hacia ellos y les dijo a ellos, "No, mis hermanos, por favor, ¡no hagan esta cosa malvada! Ya que este hombre es un huésped en mi casa, ¡no hagan esta cosa perversa! **24** Miren, mi hija virgen y la segunda mujer de él están aquí. Déjenme sacarlas ahora. Viólenlas y hagan con ellas lo que ustedes quieran. ¡Pero no le hagan esta cosa malvada a este hombre!" **25** Pero los hombres no le escucharon, así que el hombre se apoderó de su segunda mujer y la sacó afuera a ellos. Ellos se apoderaron de ella, la violaron y abusaron de ella durante la noche, al amanecer ellos la dejaron ir. **26** Al amanecer la mujer vino y cayó en la puerta de la casa del hombre donde estaba su amo, y ella se quedó allí hasta que fué de día. **27** Su dueño se levantó en la mañana y abrió las puertas de la casa y salió a tomar su rumbo. El pudo ver a su segunda mujer acostada allí en la puerta, con sus manos en la entrada. **28** El Levita le dijo, "Levántate. Vámonos." Pero no hubo respuesta. El la puso en el asno, y el hombre se preparó para ir a su casa. **29** Cuando el Levita llegó a su casa, él tomó un cuchillo, y la tomó y la cortó a ella, miembro a miembro, en doce pedazos, y envió las piezas a todas partes en todo Israel. **30** Todos los que vieron esto dijeron: "Tal cosa nunca se hizo ni se vio desde el día en que el pueblo de Israel salió de la tierra de Egipto hasta el presente. ¡Piénselo! ¡Díganos qué hacer! "

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Judges 19:1

En esos días
Esta frase introduce el inicio de otro evento en esta historia.

remota
lejos de donde la mayoría de las personas viven

le fue infiel
Esto significa que ella fue infiel en su relación y que comenzó a dormir con otro hombre. Esto puede declararse de manera explícita si fuera necesario. Traducción alterna: "empezó a acostarse con otro hombre"

Judges 19:3

lo persuadió a él para que se quedara
"habló con él para que decidiera quedarse"

Judges 19:5

él se preparó
el levita se preparó

Cobra fuerzas con un poco de pan
Aquí la palabra "pan" se refiere a "comida" Traducción alterna: "Cómete algo para que estés lo suficientemente fuerte para el viaje"

Por favor disponte a quedarte la noche
"Por favor quedate otra noche" (UDB)

Judges 19:7

Cobra fuerzas, y espera hasta la tarde
El suegro está sugiriendo que cobrara fuerzas comiendo. Él tambien le pidió que esperara hasta la tarde para irse. Traducción alterna: "Cómete algo para estés lo suficientemente fuerte para viajar y espera hasta la tarde para marcharte"

Judges 19:9

ahora el día avanza hacia el atardecer
"el día está por acabarse" o "es casi el anochecer"

Judges 19:10

eso es Jerusalén
"la cual luego fue llamada Jerusalen"

Él tenía un par de asnos ensillados
Esto puede ser declarado en forma activa. Traducción alterna: "Él colocó sillas de montar en sus dos asnos"

Ven
Es una expresión idiomática utilizada para hacer una sugerencia. Traducción alterna: "Yo sugiero"

desviémonos
Esto quiere decir tomar un descanso de su viaje y detenerse en algún lugar por la ruta. Traducción alterna: "detenernos en"

Judges 19:12

nos desviaremos hacia
Esto quiere decir tomar un descanso de su viaje y detenerse en algún lugar por la ruta. Mire como lo tradujo en una frase similar en 19:10. Traducción alterna: "detenernos en"

Ven
Es una expresión idiomática utilizada para hacer una sugerencia. Traducción alterna: "Yo sugiero"

Judges 19:14

desviaron
Esto quiere decir tomar un descanso de su viaje y detenerse en algún lugar por la ruta. Mire como lo tradujo en una frase similar en 19:10. Traducción alterna: "detenernos en"

Y el fue
Aquí la palabra "él" se refiere al levita, pero realmente se refiere al levita a lo largo con su sierviente y concubina. Traducción Alterna: "Y ellos fueron"

los llevó a su casa
Esta frase significa que alguien los invitó a pasar la noche en su casa. Traducción alterna: "los invitó a quedarse en su casa por esa noche"

Judges 19:16

benjamitas
Un benjamita era un descendiente de Benjamín. Traduzca el nombre de este pueblo de la misma manera en que se hizo en 3:15

Él levantó sus ojos
Aquí se habla del hombre que miró hacia arriba prestando atención a lo que está alrededor de él como si el "alzara sus ojos" Traducción alterna: "El miró hacia arriba"

la plaza de la ciudad
el mercado donde las personas se reunían de día.

Judges 19:18

que me entre a su casa
Esta frase se refiere a alguien invitando a otras personas a entrar a su casa para que pase la noche allí. Traducción alterna: "quien me ha invitado para quedarme en su casa"

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me entre
Aquí el levita dice me, pero el realmente se refiere a sí mismo con su sirviente y su concubina. Traducción alterna: "nos lleve"

y hay pan y vino
"y tenemos mucha comida y bebida"

mí y para tu sirvienta aquí, y para este joven con sus sirvientes
El levita habla de sí mismo y los otros como sirvientes y en tercera persona para mostrar respeto. Traducción alterna: "yo, mi concubina y mi sirviente"

No necesitamos nada
Esto puede escribirse como una declaración positiva. Traducción alterna: "Nosotros tenemos todo lo que necesitamos"

Judges 19:20

Sólo no
La palabra "solo" es utilizada para enfatizar que él no quería que el levita no lo hiciera.

plaza
Esto se refiere a la plaza de la ciudad. Traduzca esto de la misma manera que lo hizo en 19:16

llevó al Levita a su casa
Esto significa que él invitó al levita a pasar la noche en su casa. Tambien, al invitar al levita, él estaba invitando a la concubina y sirviente del hombre tambien. Traducción alterna: "invitó al levita y a sus sirvientes para quedarse en su casa"

Judges 19:22

hombres..., rodearon la casa
Muchos hombres se pararon en todos los lados de la casa.

Judges 19:24

Miren
Esta palabra es utilizada para llamar la atención de las personas. Traducción alterna: "Escuchen"

los hombres no le escucharon
Aquí el autor habla de "estar de acuerdo" como si escucharan. Traducción alterna: "los hombres no aceptaron su oferta"

el hombre se apoderó de su concubina
"el levita se apoderó de su concubina"

amanecer
"cuando el sol estaba saliendo" o "a la primera luz" Esto se refiere a cuando el sol comienza a salir.

hasta que fué de día
Esto se refiere a la mañana cuando sale el sol. Traducción alterna: "hasta que el sol salío por completo"

Judges 19:27

Pero no hubo respuesta
La mujer no respondió porque estaba muerta. Traducción alterna: "Pero ella no respondió porque ella estaba muerta"

Judges 19:29

miembro a miembro
"sección por sección" El autor utilizó esta descripción gráfica de como el levita cortó el cuerpo en partes específicas para enfatizar en lo que él hizo. "miembros" se refiere a los brazos y piernas de una persona. Si no hay una frase similar en su lenguaje, esta descripción puede dejarse fuera de la traducción.

doce pedazos
"12 pedazos"

envió las piezas a todas partes en todo Israel
Esto significa que él envió las diferentes piezas a doce diferentes áreas de Israel. Traducción alterna: "envió cada pedazo a una diferente parte por todo Israel"

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Chapter 20

1 Luego todo el pueblo de Israel salió como un sólo hombre, desde Dan hasta Beerseba, incluyendo la tierra de Galaad también, y ellos se reunieron juntos ante el SEÑOR en Mizpa. **2** Los líderes de todo el pueblo, de todas las tribus de Israel, tomaron su lugar en la reunión del pueblo de Dios--400, 000 hombres a pie, quienes estaban listos para pelear con espada. **3** Ahora la gente de Benjamín escuchó que el pueblo de Israel se levantó en Mizpa. El pueblo de Israel dijo: "Dinos como sucedió esta cosa maligna." **4** El Levita, esposo de la mujer que había sido asesinada, contestó: "Yo vine a Guibeá en el territorio que pertenece a Benjamín, Yo y mi segunda mujer, a pasar la noche." **5** Durante la noche, los líderes de Guibeá me atacaron, rodearon mi casa e intentaron matarme. Ellos raptaron y violaron a mi segunda mujer y murió. **6** Yo tomé mi a mi segunda mujer y partí su cuerpo en pedazos, y los envié a ellos dentro de cada región de la heredad de Israel, porque ellos han cometido tal ofensa y cruel acto en Israel. **7** Ahora, todos ustedes Israelitas, den su pensar y consejo aquí." **8** Toda el pueblo se levantó como un solo hombre, y ellos dijeron: "¡Ninguno de nosotros irá a su tienda de acampar, y ninguno de nosotros regresará a su casa! **9** Pero ahora esto es lo que haremos a Guibeá: nosotros vamos a atacarlos como la suerte nos dirija. **10** Nosotros vamos a escoger diez de cien hombres de entre todas las tribus de Israel, y cien de mil, y mil de diez mil, para que traigan provisiones para el pueblo, para que así cuando ellos vengan a Guibeá en Benjamín, castiguen a estas personas por la maldad que hicieron en Israel." **11** Entonces todos los guerreros de Israel se reunieron en contra de la ciudad, como un solo hombre. **12** Las tribus de Israel enviaron hombres hacia toda la tribu de Benjamín, diciendo: "¿Qué es la maldad que fue hecha en contra tuya? **13** Por lo tanto, danos a esos hombres malignos de Guibeá, para que podamos matarlos, y así será completamente removida esta maldad de Israel." Pero los Benjamitas no escucharon la voz de sus hermanos, el pueblo de Israel. **14** Luego el pueblo de Benjamín salió junto desde sus ciudades a Guibeá para prepararse a pelear en contra del pueblo de Israel. **15** El pueblo de Benjamín juntó en aquél día veintiseis mil soldados de sus ciudades quienes fueron entrenados para pelear con la espada. Además, habían setecientos de los hombres escogidos que habitaban de Guibeá. **16** Entre todos estos soldados habían setecientos hombres escogidos que eran zurdos. Cada uno de ellos podía lanzar una piedra a un cabello y no fallar. **17** El pueblo de Israel, sin contar el número de los de Benjamín, sumaban 400, 000 hombres, que fueron entrenados para pelear con espada. Todos estos eran hombres de guerra. **18** El pueblo de Israel se levantó, subió a Betel, y preguntó por consejo de Dios. Ellos preguntaron: "¿Quién de nosotros atacará primero al pueblo de Benjamín?" El SEÑOR dijo: "Judá va a atacar primero." **19** El pueblo de Israel se levantó en la mañana y movieron su campamento cerca de Guibeá. **20** El pueblo de Israel fue a pelear en contra de Benjamín. Ellos se prepararon en las posiciones de batalla en contra de ellos en Guibeá. **21** El pueblo de Benjamín salió de Guibeá, y mataron a veintidosmil hombres del ejército de Israel en aquel día. **22** Pero el pueblo de Israel se fortalecieron unos a otros, y formaron la línea de batalla en el mismo lugar que ellos habían tomado posiciones en el primer día. **23** Y el pueblo de Israel se levantó y lloró ante SEÑOR hasta el atardecer. Ellos buscaron la dirección del SEÑOR: "¿Debemos ir de nuevo y pelear contra nuestros hermanos, el pueblo de Benjamín?" Y el SEÑOR dijo: "¡Atáquenlos!" **24** Entonces el pueblo de Israel fue en contra de los guerreros de Benjamín el segundo día. **25** En el segundo día, Benjamín vino en contra de ellos desde Guibeá y mataron dieciocho mil hombres del pueblo de Israel. Todos eran hombres que habían sido entrenados para pelear con espada. **26** Luego todos los guerreros de Israel y todas las personas subieron a Betel y lloraron, y allí se sentaron ante el SEÑOR y ellos ayunaron ese día hasta el atardecer y ofrecieron ofrendas de fuego y ofrendas de paz ante el SEÑOR. **27** El pueblo de Israel preguntó al SEÑOR--porque el arca del pacto de Dios estaba allí en aquellos días, **28** y Finees, hijo de Eleazar hijo de Aarón, estaba sirviendo ante el arca en aquellos días--"¿Debemos ir afuera a la batalla una vez más en contra del pueblo de Benjamín, nuestros hermanos, o nos detenemos? El SEÑOR dijo: "Ataquen, pues mañana Yo voy a ayudarlos a vencerlos." **29** Entonces Israel preparó hombres en lugares secretos alrededor de Guibeá. **30** El pueblo de Israel peleó en contra del pueblo de Benjamín por tercer día, y ellos formaron la línea de batalla contra Guibeá así como lo habían hecho antes. **31** El pueblo de Benjamín fue y peleó contra Israel, y ellos se alejaron de la ciudad. Ellos comenzaron a pelear y matar algunas personas. Habían como treinta hombres de Israel quienes murieron en el campo y en el camino. Uno de los caminos iba subiendo hacia Betel, y el otro iba a Guibeá. **32** Luego el pueblo de Benjamín dijo: "Ellos están derrotados y están corriendo lejos de nosotros, como en el principio." Pero los guerreros de Israel dijeron: "Deja que nosotros corramos hacia atrás y alejemósles de la ciudad hacia los caminos." **33** Todo el pueblo de Israel se levantó de sus lugares y se formaron en líneas de batalla en Baal Tamar. Luego los soldados de Israel quienes ya se habían escondido en lugares secretos salieron de sus lugares en Maareh Geba. **34** Vinieron en contra de Guibeá diez mil hombres escogidos de todo Israel, y la pelea fue

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fuerte, pero los Benjamitas no sabían que el desastre estaba cerca de ellos. **35** El SEÑOR derrotó a Benjamín ante Israel. En aquel día, los guerreros de Israel mataron 25, 100 hombres de Benjamín. Todos esos que murieron eran aquellos que habían sido entrenados para pelear con espada. **36** Así que los guerreros de Benjamín vieron que estaban derrotados. Los hombres de Israel le dieron terreno a Benjamín, porque ellos estaban contando con los hombres que ellos habían puesto en las posiciones secretas fuera de Guibeá. **37** Luego los hombres que se estaban escondiendo se levantaron y se apresuraron y entraron en Guibeá. Y con sus espadas mataron a todo aquel que vivía en la ciudad. **38** La señal acordada entre los guerreros de Israel y los hombres que estaban en secreto sería que una gran nube de humo se levantaría de la ciudad. **39** Cuando la señal fue enviada los guerreros de Israel se regresaron de la batalla. Ahora Benjamín comenzó a atacar y ellos mataron como treinta hombres de Israel, y ellos dijeron: "Es seguro que ellos serán derrotados ante nosotros, así como en la primera batalla." **40** Pero cuando la columna de humo empezó a levantarse desde la ciudad, los Benjamitas miraron atrás y vieron el humo que subía al cielo desde la ciudad. **41** Luego el pueblo de Israel se volvió contra ellos. Los hombres de Benjamín tenían mucho miedo, porque ellos vieron el desastre que había venido sobre ellos. **42** Así que ellos corrieron huyendo del pueblo de Israel, escapando por el camino hacia el desierto. Pero la batalla los tomó. Los guerreros de Israel vinieron fuera de la ciudad y los mataron donde ellos estaban. **43** Ellos rodearon a los Benjamitas y fueron tras ellos. Y ellos los encerraron en Noha y los mataron por el camino hacia el este de Guibeá. **44** De la tribu de Benjamín, dieciocho mil personas murieron, todos ellos hombres que eran buenos en batalla. **45** Ellos regresaron y huyeron en dirección del desierto hacia la roca de Rimón. Los Israelitas mataron a cinco mil más de ellos a lo largo de los caminos. Continuaron tras ellos, siguiéndolos de cerca por el camino hasta Gidón, y allí fueron muertos dos mil más. **46** Todos los guerreros de Benjamín quienes cayeron aquel día fueron veinticinco mil-- hombres quienes fueron entrenados para pelear con espada; todos ellos fueron buenos en batalla. **47** Pero seiscientos hombres regresaron y huyeron al desierto, cerca de la piedra de Rimón. Y se quedaron en la roca de Rimón por cuatro meses. **48** Los guerreros de Israel se volvieron en contra del pueblo de Benjamín y los atacaron y mataron-- a toda la ciudad, el ganado, y a todo lo que encontraron. También quemaron todo pueblo que encontraron en el camino.

Judges 20:1

como un sólo hombre
Esta símil habla del grupo actuando como una sola persona. Se refiere a un grupo de pesonas que hacen todo juntos de la misma manera. TA: "como si fuera un solo hombre"

desde Dan hasta Beerseba
Esto se refiere a la tierra como un todo. TA: "de todas las once tribus"

Dios--400,000 hombres a pie
"Dios y otros 400, 000 soldados regulares vinieron"

listos para pelear
"capaces de ir a la guerra." Ellos no iban a pelear unos contra otros.

Judges 20:3

Ahora
Esta palabra es usada aquí para marcar una pausa en la historia principal. Aquí el autor del libro nos dice una información de trasfondo sobre lo que el pueblo de Benjamín conocía.

se levantó en Mizpa
Mizpa estaba localizada muy alta en las montañas.

a pasar la noche
"por la noche" o "quedarse por una noche"

Judges 20:5

tal ofensa y cruel acto
La palabra "cruel acto" describe la "ofensa." TA: "cruel acto ofensivo"

Ahora
Esta palabra es usada para introducir la conclusión del discurso del levita.

den su pensar y consejo aquí
Las palabras "den su pensar" y "consejo" se refiere a la misma cosa y está repetida para énfasis. Pueden ser combinadas. TA: "decide lo que necesitamos hacer acerca de esto"

Judges 20:8

como un solo
Este símil habla de un grupo actuando como una sola persona. Todos actuaron juntos en exactamente la misma forma. TA: "como si ellos fueran un solo hombre"

¡Ninguno de nosotros irá a su tienda ... ninguno de nosotros regresará a su casa!
Estas dos claúsulas dicen básicamente lo mismo dos veces para énfasis. Pueden combinarse. Las

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palabras "ninguno... irá" y "ninguno... regresará" enfatiza como el pueblo continuará quedándose allí. Pueden declarase en forma positiva. TA: "Nos quedaremos aquí" (See: and

Pero ahora
Estas palabras introducen la porción principal de lo que el pueblo dice después de la exclamación inicial.

como la suerte nos dirija
Esto envuelve lanzar y rodar pequeñas piedras marcadas para determinar lo que Dios quiere.

Judges 20:10

diez de cien hombres ... cien de mil ... mil de diez mil... mil de diez mil
"10 hombres de 100... 100 de 1,000... 1,000 de 10,000"

provisiones
"alimentos" o "suministros"

se reunieron en contra de la ciudad
"vinieron juntos para atacar la ciudad"

Judges 20:12

podamos matarlos
Esto es un modismo. TA: "mátalos" o "ejecútalos"

la voz de sus hermanos
Aquí "voz"se refiere al mensaje que ellos hablaron. TA: "lo que su hermano dijo"

Judges 20:15

veintiseis mil
"26,000"

setecientos
"700"

zurdos
mano - Una persona zurda es alguien quien es mas diestro con su mano izquierda que con su mano derecha.

podía lanzar una piedra a un cabello y no fallar
Esto muestra cuan asombrosamente bien ellos pueden apuntar y dar en el blanco. Puede ser declarado en forma positiva. TA: "pueden lanzar una piedra a un cabello y darle" o "lanzar una piedra a algo tan pequeño como un cabello y pegarle"

Judges 20:17

sin contar
"no incluyendo"

preguntó por consejo de Dios
"preguntó a Dios que hacer" o "preguntó a Dios como continuar"

Judges 20:19

movieron su campamento cerca de Guibeá
Hay alguna pregunta sobre el significado de la palabra hebrea. En lugar del significado que levantaron su campamento cerca Guibeá, puede significar que el ejército salieron y se detuvieron al otro lado de Guibeá listos para pelear.

veintidosmil
"22,000"

Judges 20:22

fortalecieron unos a otros
Aquí "fortaleció" es un modismo que significa que ellos se alentaron cada uno.

formaron la línea de batalla
Esto probablemente significa que los israelitas prepararon su línea de batalla para la pelea del próximo dia. TA: "ellos se prepararon para pelear el próximo dia" (UDB)

Ellos buscaron la dirección del SEÑOR:
El método que usaron no esta declarado. El sacerdote puede haber lanzado suertes para determinar la voluntad de Dios.

Judges 20:24

dieciocho mil
"18,000"

Judges 20:26

ante el SEÑOR
"en la presencia del SEÑOR" o "para el SEÑOR"

Judges 20:27

porque el arca del pacto de Dios ... estaba sirviendo ante el arca en aquellos días
Esto es información de transfondo que el autor insertó para ayudar al lector a entender como el pueblo le pedía al SEÑOR.

estaba allí en aquellos días
"estaba en Betel en esos días

estaba sirviendo ante el arca
Ël significado completo de esta oración puede verse de manera explícita como. TA: estaba sirviendo como un sacerdote ante el arca"

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Ataquen
El significado completo de esta oración se puede ver de manera explicita como. TA: "Atacó al ejercito de Beanjamin"

Judges 20:29

Israel preparó hombres
Aquí "Israel"se refiere al pueblo de Israel. TA: "los iraelitas"

lugares secretos
"una emboscada"

Judges 20:31

peleó contra Israel
El significado de esta oración se puede ver explícita. TA: "peleó contra el pueblo de Israel"

ellos se alejaron de la ciudad
Esto se puede de manera activa como> TA: "la gente de Israel los sacó de la ciudad"

Ellos comenzaron matar algunas de las personas
El significado de esta oración se puede ver de explícita. TA: "La gente de Benjamin comezaron a matar a algunos de los hombres de Israel"

Judges 20:32

como en el principio
"así como antes"o "como las primeras dos veces"

Baal Tamar
Este es el nombre de la ciudad.

Maareh Geba
Este es el nombre de un lugar. Otras traducciones puedes decir "campos de Geba"o "al Oeste de Geba" o "Maareh Geba"

Judges 20:34

diez mil
"10,000"

hombres escogidos
Esta es una expresión idiomática que significa que ellos eran particularmente buenos soldados.TA:" soldados bien-entrenados "

el desastre estaba cerca de ellos
Aquí el desastre inmanente se habla como que estaba parado muy cerca de ellos. TA: "pronto serían completamente derrotados"

Judges 20:36

Los hombres de Israel habían cedido terreno a Benjamín, porque ellos estaban contando con los hombres ... fuera de Guibeá
Desde esta oración hasta finalisar el verso 41 es una información de trasfondo que el escritor inserta para explicarle al lector como la emboscada derrotó a los benjamitas.

habían cedido terreno a Benjamín
Esta es una expresión idiomática que significa que intencionalmente se retiró. TA: "había permitido a Benjamín avanzar"

ellos estaban contando con los hombres
Esta es una expresión idiomática que significa que ellos confiaban en sus hombres.

Judges 20:39

Información General:
Este verso continúa dando una información de trasfondo que el escritor inserta para explicar al lector como la emboscada derrotó a los benjamitas.

se regresaron de la batalla
"se retiraron de la batalla"

ellos serán derrotados ante nosotros
Esto se puede declarar de manera activa como. TA: "los hemos derrotados"

Judges 20:40

Información General:
Este verso continúa dando información de trasfondo que el escritor inserta para explicar al lector como la amboscada derrotó a Benjamitas.

desastre
"grande daño"o "problemas"o "miseria"

había venido sobre ellos
Esta expresión idiomática significa que esto le sucedió a ellos. TA: "les sucedió a ellos"

Judges 20:42

Pero la batalla los tomó
Esto habla de pelear como si fuece una persona que pudiera vencer a alguien. TA: "Pero los soldados de Israel los atraparon"o "Ellos no fueron capaces de escapar de la pelea"

Judges 20:43

Noha
ESte es el nombre de un lugar.

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Y ellos los encerraron
La completa destrucción de los benjamitas se habla como si los Israelitas pisotearon sus cuerpos. TA:"ellos los destruyeron completamente"

dieciocho mil
"18,000"

eran distinguidos en batalla
"pelearon valientemente en las batallas"

Judges 20:45

Ellos regresaron y huyeron
"El restante de los Benjamitas dieron la vuelta y huyeron"

cinco mil ... dos mil
"5,000...2,000" (Ver:

Gidón
Este es el nombre de un lugar. Ver:

veinticinco mil
cinco mil-"25,000"

Judges 20:47

seiscientos
"600"

se volvieron en contra del pueblo de Benjamín
Esta gente de Benjamín no eran los soldados que huyeron de la piedra de Rimón, pero eran los aún estaban en la ciudad.

toda la ciudad
Aquí " la ...ciudad"" se refiere a la gente en esa ciudad. TA:"todos los que estaban en la ciudad"

en el camino
Este idioma se refiere a todo lo que encontraron asi como iban por la ciudad. TA:"Ellos venían a"

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Chapter 21

1 Ahora los hombres de Israel habían hecho una promesa en Mizpa: "Ninguno de nosotros dará a su hija para casarse con un Benjamita." **2** Entonces las personas fueron a Betel y se sentaron delante de Dios hasta la tarde, y lloraron amargamente a grandes voces. **3** Ellos gritaron: "¿Por qué SEÑOR, Dios de Israel; le ha pasado esto a Israel, que una de nuestras tribus hoy se pierda?'' **4** Al siguiente día el pueblo se levantó temprano y construyeron un altar allí y ofrecieron ofrendas quemadas y ofrendas de paz. **5** Las personas de Israel dijeron: "¿Cuáles de las tribus de Israel no vinieron a la asamblea del SEÑOR?" Porque ellos habían hecho una promesa importante sobre cualquier persona que no viniera delante del SEÑOR en Mizpa. Ellos dijeron: "A él ciertamente se le dará muerte." **6** El pueblo de Israel tuvo compasión de su hermano Benjamín. Ellos dijeron: "Hoy una tribu ha sido cortada de Israel. **7** ¿Quién proveerá esposas para aquellos que queden, ya que hemos hecho una promesa al SEÑOR que no dejaremos que ninguno de ellos se case con nuestras hijas?" **8** Ellos dijeron: "¿Cuáles de las tribus de Israel, no vinieron delante del SEÑOR en Mizpa?" Y encontraron que nadie asistió a la asamblea de los de Jabes Galaad. **9** Porque cuando el pueblo se colocó de manera ordenada, ninguno de los habitantes de Jabes Galaad estuvo allí. **10** La asamblea envió doce mil de sus hombres más valientes con instrucciones de ir a Jabes Galaad y atacarlos, y matarlos, incluso a las mujeres y niños. **11** "Hagan esto: deben matar todo hombre y a toda mujer que haya dormido con hombre." **12** Los hombres encontraron entre aquellos que estaban viviendo en Jabes Galaad, cuatrocientas mujeres jóvenes que nunca habían dormido con hombres, y se las llevaron al campamento en Silo, en Cannán. **13** Toda la asamblea envió un mensaje y le dijeron al pueblo de Benjamín que estaban en la roca de Rimón que ellos le ofrecían paz. **14** Los Benjamitas regresaron en ese momento y se les entregó las mujeres de Jabes Galaad, pero no había suficientes mujeres para todos ellos. **15** Las personas lamentaban lo que le habia seucedidó a Benjamín, porque el SEÑOR creó división entre las tribus de Israel. **16** Entonces los líderes de la asamblea dijeron: "¿Cómo escogeremos esposas para los Benjamitas que queden, ya que las mujeres de Benjamín han sido asesinadas?" **17** Ellos dijeron: "Debe de haber una heredad para los sobrevivientes de Benjamín, para que la tribu no sea borrada de Israel. **18** No podemos darles por esposas a nuestras hijas, porque el pueblo de Israel ha hecho una promesa, 'Maldito aquel que le de una esposa a Benjamín.'" **19** Así que ellos dijeron: "Sabes que hay una fiesta para el SEÑOR cada año en Silo (que queda al norte de Betel, al este del camino que va desde Betel a Siquem y al sur de Lebona)." **20** Ordenaron a los hombres de Benjamín, diciendo: "Vayan y escóndansen en secreto y esperen en los viñedos. **21** Atentos al momento que las mujeres de Silo salgan a danzar, luego salgan de prisa de los viñedos y cada uno de ustedes escoja a una esposa de las mujeres de Silo, luego vuelvan a la tierra de Benjamín. **22** Cuando sus padres o sus hermanos vengan a protestarnos, les diremos a ellos: '¡Muéstrenos favor! Déjenlas quedarse porque no obtuvimos esposas para cada hombre durante la guerra. Tú eres inocente, ya que no diste tus hijas a ellos.'" **23** El pueblo de Benjamín lo hizo así. Tomaron el número de esposas que necesitaban de las mujeres que danzaban, y se las llevaron para ser sus esposas. Ellos fueron y regresaron al lugar de su heredad; reconstruyeron las ciudades, y vivieron en ellas. **24** Entonces el pueblo de Israel se fue de ese lugar y volvieron a casa, cada uno a su propia tribu y familia, y cada uno a su propia heredad. **25** En esos días no había rey en Israel. Todos hacían lo que era correcto ante sus propios ojos.

Judges 21:1

Ahora los hombres de Israel habían hecho una promesa... casarse con un benjamita."
Esta información de trasfondo le dice al lector sobre la promesa que los israelitas hicieron antes de batallar con los benjamitas.

benjamita
Este es el nombre de los descendientes de Benjamín. Vea como lo tradujo en 3:15.

¿Por qué SEÑOR, Dios de Israel; le ha pasado esto a Israel, que una de nuestras tribus hoy se pierda?"
El pueblo de Israel utilizó esta pregunta retórica para expresar su tristeza profunda. TA: "Oh SEÑOR, estamos tan tristes de que una de nuestras tribus de Israel ha sido completamente destruida."

Judges 21:4

Las personas de Israel dijeron: "¿Cuáles de las tribus de Israel no vinieron a la asamblea del SEÑOR?"
La gente se refieren a la asamblea de los israelitas en Mizpa antes de que atacaran a los Benjamitas.

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Porque ellos habían hecho una promesa importante sobre cualquier persona que no viniera delante del SEÑOR en Mizpa. Ellos dijeron: "A él ciertamente se le dará muerte."
Esto es información de trasfondo para explicar al lector la promesa que los israelitas hicieron en Mizpa antes de atacar a los benjamitas.

Judges 21:6

su hermano Benjamín
Aquí "su hermano Benjamín" se refiere a los descendientes que sobrevivieron de Benjamín. TA: "los benjamitas que sobrevivieron"

Hoy una tribu fue cortada de Israel.
Se habla de la destrucción de la tribu de Benjamín como si hubiese sido cortada de Israel con un cuchillo. TA: "una tribu ha sido removida." Esto fue una exageración porque quedaron 600 hombres. Sin embargo, las mujeres de Benjamín las mataron, así que el futuro de la tribu estaba en duda.

¿Quién proveerá esposas para aquellos que queden, ya que hemos hecho una promesa al SEÑOR que no dejaremos que ninguno de ellos se case con nuestras hijas?
Los israelitas querían proveerle esposas a los pocos benjamitas sobrevivientes, pero su promesa en Mizpa se los prevenía de hacerlo.

Judges 21:8

Jabes Galaad
Este es el nombre de una ciudad.

el pueblo se colocó de manera ordenada
"la gente que fue a la asamblea en Mizpa fueron contados"

ninguno de los habitantes de Jabes Galaad estuvo allí
Esto se refiere a la asamblea anterior en Mizpa. TA: "ninguno de los habitantes de Jabes Galaad estuvieron presentes en Mizpa"

doce mil
"12,000"

matarlos, incluso a las mujeres y los niños
El próximo versículo añadirá una excepción a esta instrucción general.

Judges 21:11

Jabes Galaad
Este es el nombre de una ciudad. Vea como lo tradujo en 21:8.

dormido con hombre
Esto es un eufemismo para decir relaciones sexuales.

cuatrocientas mujeres jovenes
"400 mujeres jovenes"

Judges 21:13

le ofrecían paz
el sustantivo abstracto "paz" puede ser declarado como una acción. TA: "querían hacer las paces con ellos"

Jabes Galaad
Este es el nombre de una ciudad. Vea como lo tradujo en 21:8.

no había suficientes mujeres para todos ellos
Habían seiscientos hombres benjamitas, y solo cuatrocientas mujeres de Jabes Galaad.

creó división entre las tribus de Israel.
"causó que las tribus de Israel no estuvieran unidas"

Judges 21:16

benjamitas
Esto se refiere a los descendientes de Benjamín. Vea como lo tradujo en 3:15.

las mujeres de Benjamín han sido asesinadas
Esto se puede declarar de forma activa. TA: "matamos a todas las mujeres benjamitas"

Debe haber una herencia... no sea borrada de Israel
Los israelitas estan exagerando. Ya le habían dado esposas a cuarocientos hombres de los benjamitas, así que la tribu no se destruiría completamente.

Judges 21:18

una esposa a Benjamín
Aquí Benjamín se refiere a los hombres descendientes de Benjamín. "una esposa a los hombres de Benjamín"

que queda al norte de Betel, al este del camino que va desde Betel a Siquem y al sur de Lebona
Esto es información de trasfondo para explicar al lector donde está localizada la ciudad de Silo.

Lebona
Este es el nombre de una ciudad.

Judges 21:20

cada uno de ustedes escoja a una esposa... luego vuelvan a la tierra de Benjamín.
Es entendido que los benjamitas traerían esas mujeres con ellos para su tierra. Esto puede ser dicho explícitamente. TA: "cada uno de ustedes deberá tomar una de las mujeres de Silo, y entónces llevárselas a su tierra de Benjamín para que sean sus esposas"

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Judges 21:22

¡Muéstrenos favor!
El sustantivo abstracto "favor" puede ser declarado como una acción. TA: "actúen con bondad hacia nosotros y hacia los hombres de Benjamín"

porque no obtuvimos esposas para cada hombre durante la guerra
El significado completo de esta declaración puede ser hecho explícito. TA: "porque no obtuvimos esposas para cada uno de ellos durante la guerra con Jabes Galaad"

Tú eres inocente... no diste tu hija a ellos
Esto se refiere a los hombres de Silo. Ellos no entregaron a sus hijas voluntariamente a los benjamitas, por ende no rompieron su promesa de no hacerlo.

Judges 21:23

el número de esposas que necesitaban
Esto se refiere a una esposa por cada hombre de los doscientos de Benjamín que no recibieron esposa de Jabes Galaad (Ver: 21:13).

Judges 21:25

no había rey en Israel
"Israel todavía no tenía rey"

lo que era correcto ante sus ojos
Aquí "ojos" representa los pensamientos u opiniones de una persona. TA: "lo que consideraba como correcto"

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Book: Ruth

Ruth

Chapter 1

1 Sucedió en los días cuando los jueces gobernaban que hubo una hambruna en la tierra, y un cierto hombre de Belén de Judá fue al campo de Moab con su esposa y sus dos hijos. **2** El nombre del hombre era Elimelec, y el nombre de su esposa era Noemí. Los nombres de sus dos hijos eran Mahlón y Quelión, que eran Efrateos de Belén de Judá. Llegaron al campo de Moab y vivieron allí. **3** Entonces Elimelec, el esposo de Noemí, murió, y ella quedó con sus dos hijos. **4** Estos hijos tomaron esposas de las mujeres de Moab; el nombre de una era Orfa, y el nombre de la otra era Rut. Vivieron allí alrededor de diez años. **5** Entonces, ambos, Mahlón y Quelión murieron, quedando Noemí sin su esposo y sin sus dos hijos. **6** Entonces Noemí decidió irse de Moab con sus nueras y regresar a Judá porque había escuchado en la región de Moab que EL SEÑOR había ayudado a su pueblo en necesidad y les había dado alimentos. **7** Así que dejó el lugar donde había estado con sus dos nueras, y emprendieron el camino de regreso a la tierra de Judá. **8** Noemí le dijo a sus dos nueras, "Vayan, regresen, cada una de ustedes, a la casa de su madre. Que el SEÑOR muestre bondad hacia ustedes, según ustedes le han mostrado bondad hacia los muertos y hacia mí. **9** Que el Señor les conceda que encuentren descanso, cada una de ustedes en la casa de otro esposo. Entonces ella las besó, y ellas alzaron sus voces y lloraron. **10** Ellas le dijeron: "¡No! Nosotras regresaremos contigo a tu gente." **11** Pero Noemí dijo: "¡Vuélvanse, mis hijas! ¿Por qué habrían de regresar conmigo? ¿Acaso todavía tengo hijos en mi vientre para ustedes, que puedan convertirse en sus esposos? **12** Vuélvanse, mis hijas, vayan por su propio camino, porque soy muy vieja para tener un esposo. Si dijera: 'espero tener un esposo esta noche,' y entonces pariera dos hijos, **13** ¿esperarían ustedes a que crecieran? ¿Esperarían y no se casarían con hombres ahora? ¡No, mis hijas! Me aflige mucho; mucho más de lo que les aflige a ustedes, porque la mano del SEÑOR se ha tornado en contra de mí." **14** Entonces sus nueras alzaron sus voces y lloraron nuevamente. Orfa se despidió de su suegra con un beso, pero Rut se aferró a ella. **15** Noemí dijo: "Escucha, tu cuñada ha regresado a su gente y a sus dioses. Regresa con tu cuñada." **16** Pero Rut dijo, "No me hagas alejarme de ti, pues donde tú vayas, yo iré; donde tú te quedes, yo me quedaré; tu pueblo será mi pueblo, y tu Dios será mi Dios. **17** Donde mueras, moriré, y ahí seré sepultada. Que me castigue el SEÑOR, y aún más, si algo más que la muerte nos separe jamás." **18** Cuando Noemí vio que Rut estaba determinada a ir con ella, dejó de discutir con ella. **19** Así que las dos viajaron hasta que llegaron al pueblo de Belén. Sucedió que cuando llegaron a Belén, el pueblo entero estaba muy emocionado por ellas. Las mujeres dijeron, "¿Es esta Noemí?" **20** Pero ella les dijo, "No me llamen Noemí. Llámenme Amargura, porque el Todopoderoso ha tenido un trato muy amargo conmigo. **21** Salí llena, pero el SEÑOR me ha regresado de nuevo a casa vacía. Así que, ¿por qué me llaman Noemí, viendo que el SEÑOR me ha condenado; que el Todopoderoso me ha aflijido?" **22** Así que Noemí y Rut, la Moabita, su nuera, regresaron del campo de Moab. Llegaron a Belén al principio de la cosecha de cebada.

Ruth 1:1

"Sucedió"
"Era" o "Esto es lo que sucedió." Esta es una manera común de empezar una historia bíblica.

"en los días cuando los jueces gobernaban",
"durante el tiempo cuando los jueces líderaban y gobernaban a Israel "

"en la tierra"
"en la tierra de Israel" "

"un cierto hombre"
"un hombre." Esta es una manera común de introducir un personaje en la historia. "

"efrateos de Belén de Judá"
"Ellos eran personas de la tribu de Efraín, quienes se establecieron en la región de Judea.

Ruth 1:3

ella quedó con sus dos hijos
"Noemí tenía solamente a sus dos hijos con ella"(UBD)

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tomaron esposas
"se casaron con ellas. "Esto es una frase idiomática para referirse a casarse con una mujer. Ellos no tomaron mujeres que ya estaban casadas.

las mujeres de Moab
Los hijos de Noemí se casaron con mujeres que eran de la tribu de Moab. Los moabitas adoraban a otros dioses.

el nombre de una
"el nombre de una de las mujeres"

el nombre de la otra
"el nombre de la otra mujer"

diez años
Diez años después que Elimelec y Noemí vinieron a el pueblo de Moab, sus hijos Mahlón y Quelión murieron.

dejando a Noemí
Noemí fue viuda

Ruth 1:6

ella había escuchado en la región de Moab
"mientras Noemí vivía en Moab ella escuchó." Esto implica que la noticia venía de Israel. TA: "ella escuchó de Israel mientras estaba en la región de Moab"

El SEÑOR
Este es el nombre que Dios le reveló a su pueblo en el Viejo Testamento. Ver la palabra en la página de traducción, sobre El SEÑOR, concerniente a como se traduce esta palabra.

había ayudado a su pueblo en necesidad
Dios vió su necesidad y proveyó unas buenas cosechas para ellos.

nueras
nueras- las mujeres que se casaron con los hijos de Noemí

y caminaron carretera abajo
"y caminaron carretera abajo." Caminaron camino abajo es una expresión que significa alejarse.

Ruth 1:8

nueras
"las esposas de los hijos" o "las viudas de los hijos"

cada una de ustedes
Noemí le estaba hablando a dos personas, así que el lenguaje que tiene dos formas para "tú" usaría eso durante la conversación.

la casa de su madre
"al hogar de casa una de sus madres"

han mostrado bondad
"demostrado que ustedes son leales"

bondad
incluye las idea del amor, la amabilidad y la lealtad.

hacia los muertos
"a sus esposos, que murieron." Noemí se estaba refieriendo a sus dos hijos que murieron.

les conceda
"les de a ustedes" o "les permita tener"

descanso
"Descanso" aquí incluye seguridad en el matrimonio.

en la casa de otro esposo
con sus nuevos esposos, no el esposo de alguien más. Esto se refiere tanto a una casa física que le pertenezca al esposo, como a la protección en contra de la vergüenza de no tener esposo.

ellas alzaron sus voces y lloraron
Esto significa que las hijas gimieron y lloraron amargamente.

Nosotras regresaremos
Cuando Orfa y Rut dijeron "nosotras" ellas se referían a ellas mismas y no a Noemí. Lenguajes que tengan "nosotras" inclusivos y exclusivos usarían la forma exclusiva aquí.

contigo
Se refiere a Noemí.

Ruth 1:11

¿Por qué habrían de regresar conmigo?
Esto es una pregunta retórica. TA: "No tiene sentido que vengan conmigo" o "No deberían venir conmigo"

¿Acaso todavía tengo hijos en mi vientre para ustedes, que puedan convertirse en sus esposos?
Noemí usa esta pregunta para decir que ella no puede tener otros hijos para casarse con ellas (las nueras). TA: "Obviamente, no es posible para mí el tener más hijos que puedan volverse sus esposos."

muy vieja para tener un esposo
La razón por la que un esposo sería importante puede ser dicha claramente. TA: "muy vieja para casarme otra vez y dar a luz a más niños"

entonces pariera dos hijos
"dar a luz a niños" o "tener varones"

¿esperarían ustedes a que crecieran? ¿Esperarían y no se casarían con hombres ahora?
Estas son preguntas retóricas, que no esperan respuesta. TA: "ustedes no esperarían a que

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crecieran para poder casarse con ellos. ustedes querrían casarse con hombres ahora."

Me aflige mucho
Lo que le aflige (a Noemí) puede ser dicho claramente. TA: "Me aflige mucho que ustedes no tengas esposos"

la mano del SEÑOR se ha tornado en contra de mí."
La palabra "mano" se refiere al poder e influencia del SEÑOR. TA: "El SEÑOR ha hecho que cosas terribles me pasen a mí"

Ruth 1:14

alzaron sus voces y lloraron
Esto significa que gimieron y lloraron amargamente.

Escucha
Aquí significa "Por favor, házme caso."

Rut se aferró a ella
"Rut se pegó a ella." TA: "Rut se negó a irse" o "Rut no la dejaría"

tu cuñada
"la esposa del hermano de tu esposo" o "Orfa"

sus dioses
Antes de que Orfa y Rut se casaran con los hijos de Noemí, ellas adoraban a los dioses de Moab. Durante su matrimonio, ellas empezaron a adorar al Dios de Noemí.

Ruth 1:16

donde tú te quedes
"donde tú vivas"

tu pueblo será mi pueblo
Rut se refiere al pueblo de Noemí, los israelitas. TA: "yo consideraré a la gente de tu país como si fueran mi propia gente" o "yo consideraré a tus parientes mis propios parientes"

Donde mueras, moriré
Esto se refiere al deseo de Rut de pasar el resto de su vida viviendo en el mismo lugar y pueblo que Noemí.

Que me castigue el SEÑOR, y aún más, si
Esto se refiere a Rut pidiéndole a Dios que la castigue si ella no hace lo que ella dijo, como en el lenguaje inglés de "Dios prohiba si..."

dejó de discutir con ella
"Noemí dejó de discutir con Rut"

Ruth 1:19

Sucedió
"Esto sucedió."Esto esta marcando un nueva trama.

el pueblo entero
"todos en la ciudad"

¿ Es esta Noemí?
Ya que han pasado muchos años desde que Noemí vivió en Belén y ya no tiene a sus dos hijos y a su esposo, es posible que las mujeres expresaran duda de si esta era realmente Noemí. Trata esta pregunta como una verdadera pregunta y no de manera retórica.

No me llamen Noemí
El nombre "Noemí "significa "mi delicia." Y debido a que Noemí perdió a su esposo e hijos, ella ya no siente que su nombre va de acuerdo con como ella se siente.

Amarga
Esta es la traducción del significado del nombre. Y se traduce frecuentemente como su sonido "Mara."

Salí llena, pero el SEÑOR me ha regresado de nuevo a casa vacía
Cuando Noemí salió de Belén, su esposo y sus dos hijos estaban vivos, y ella se sentía feliz. Noemí culpa al SEÑOR por la muerte de su esposo y sus hijos, diciendo que El ha causado que ella regrese a Belén sin ellos, y ahora ella se siente amargada y triste.

me ha condenado
"me juzgo como culpable"

me ha afligido
"ha traído calamnidades sobre mí" o "ha traído tragedias a mí vida"

Ruth 1:22

AsI que Noemí y Rut
Esto es el comienzo de un resumen. El idioma inglés lo marca con la palabra "así". Determina como en tu lengua se concluye o se resume una declaración y haz lo mismo.

al principio de la cosecha de cebada
"cuando los agricultores recien comenzaban a recoger la cosecha de cebada"

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Chapter 2

1 Ahora el esposo de Noemí, Elimelec, tenía un pariente, Booz, quien era un hombre rico e influyente. **2** Rut, la moabita, dijo a Noemí: "Ahora déjame ir y recoger espigas de grano detrás de los cosechadores en los campos. Yo seguiré detrás de aquel ante cuyos ojos encuentre yo favor." Así que Noemí le dijo: "Ve, mi hija." **3** Rut fue y recogió el grano que quedaba en los campos detrás de los segadores. Sucedió que ella vino a la porción de los campos que pertenecían a Booz, quien era familia de Elimelec. **4** He aquí, Booz vino de Belén y le dijo a los segadores: "¡Que el SEÑOR esté con ustedes!" Ellos le contestaron: "¡Que el SEÑOR te bendiga!" **5** Entonces Booz le dijo a su siervo que estaba supervisando a los segadores: ¿A qué hombre le pertenece esta joven?" **6** El siervo supervisor de los segadores contestó y dijo: "Es la joven moabita que regresó con Noemí de la tierra de Moab. **7** Ella me dijo: 'Por favor déjeme recoger granos detrás de los segadores.' Así que ella vino aquí y ha trabajado desde la mañana hasta ahora, solo descansó un poco en la casa." **8** Entonces Booz le dijo a Rut: "¿Me estás escuchando, mi hija? No vayas y recojas grano en otro campo; no dejes mi campo. En lugar de eso, quédate aquí y trabaja con mis jóvenes trabajadoras. **9** Mantén tus ojos solamente en el campo donde los hombres están cosechando y sigue detrás a las otras mujeres. ¿No les he dado instrucciones a los hombres para que no te toquen? Y cuando tengas sed, puedes ir a las vasijas de agua y beber el agua que los hombres han sacado." **10** Entonces ella se inclinó delante de Booz, tocando su cabeza al suelo. Ella le dijo: "¿Por qué he encontrado favor a su vista, para que usted deba estar preocupado por mí, una extranjera?" **11** Booz le contestó y le dijo: "Se me ha informado todo lo que tú has hecho desde la muerte de tu esposo. Tú has dejado a tu padre, madre y la tierra de tu nacimiento para seguir a tu suegra y venir a donde unas personas que no conoces. **12** Que el SEÑOR te recompense por tu obra. Que recibas pago completo de el SEÑOR, el Dios de Israel, en quien bajo sus alas has encontrado refugio." **13** Entonces ella dijo: "Déjeme encontrar favor a su vista, mi amo, pues usted me ha consolado, y usted me ha hablado amablemente, aunque yo no sea una de sus siervas." **14** A la hora de la comida Booz le dijo a Rut: "Ven aquí, y come algo de pan, y sumerge tu bocado en el vinagre de vino." Ella se sentó junto a los segadores, y él le ofreció algo de grano tostado. Ella comió hasta que estuvo satisfecha y dejó el resto. **15** Cuando ella se levantó para recoger granos, Booz le ordenó a sus hombres, diciendo: "Déjenla recoger grano incluso entre las gavillas, y no le digan nada malo a ella. **16** Y ustedes también tienen que sacar algunas gavillas para ella de los manojos, y déjenlas para que ella las recoja. No la reprendan." **17** Así que ella recogió en el campo hasta el atardecer. Entonces ella separó los granos que había recogido, y el grano era como 13 kilos de cebada. **18** Ella lo levantó y fue a la ciudad. Entonces su suegra vio lo que ella había recogido. Rut también sacó el grano tostado que ella dejó de su comida y se lo dio. **19** Su suegra le dijo: "¿Dónde has recogido granos hoy? ¿A dónde fuiste a trabajar? Que el hombre que te ayudó sea bendecido." Entonces Rut le contó a su suegra sobre el hombre que era dueño del campo donde ella había trabajado. Ella dijo: "El nombre del hombre que es dueño del campo donde yo trabajé hoy es Booz." **20** Noemí le dijo a su nuera: "Que él sea bendecido por el SEÑOR, quien no ha dejado de lado su lealtad a los vivos y a los muertos." Noemí le dijo: "Ese hombre es nuestro pariente, uno de nuestros parientes redentores." **21** Rut la moabita dijo: "En efecto, él me dijo: 'Debes mantenerte cerca de mis hombres hasta que ellos hayan terminado toda mi cosecha.'" **22** Noemí le dijo a Rut, su nuera: "Es bueno, mi hija, que tú salgas con sus jóvenes trabajadoras, para que no te hagas daño en cualquier otro campo." **23** Así que ella se quedó cerca de las trabajadoras de Booz para así recoger granos hasta el fin de la cosecha de la cebada y la cosecha del trigo. Y ella estaba viviendo con su suegra.

Ruth 2:1

Ahora el esposo de Rut
Esta frase introduce nueva información antes que la historia continue. Su lenguaje debe tener una forma para introducir nueva información.

hombre rico e influyente
"un hombre prominente, rico."Esto significa que Booz era próspero y bien conocido en su comunidad, con buena reputación.

Rut, la moabita
Aquí la historia resume. Usted debe ver como su lenguaje restaura la historia luego del receso.

Los moabitas
Esta es otra forma para decir la mujer era del país de la tribu de Moab.

espigar entre los granos
"recolectar semillas de granos dejadas por los cosechadores" o "recoger semillas de grano dejadas atrás por los cosechadores"

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Granos
"'cabezas o tallos."' Los "'granos"' son parte de la planta de granos que contiene granos.

En quien sus ojos yo encontrara favor
Rut habla de ser agradable de ver como obtener permiso de aprobación. Traducción alterna: "'¿Quién me dara permiso para espigar?"'

Hija
Rut estaba cuidando a Noemí como si fuera su propia madre. Asegurese que sea posible en su lenguaje usar esta palabra para alguien que no es su actual hija.

Ruth 2:3

Ella pasó a venir
Rut no se dio cuenta que el campo que escogió para recolectar pertenecía a Booz familiar de Noemí.

He aquí, Booz
La palabra "'he aquí"' nos alerta sobre el importante evento de que Booz llegó al campo. Su lenguaje debe tener una forma específica de introducir importantes eventos o carácteres.

Vino de Belén
Los campos estaban a una distancia no especificada a las afueras de Belén.

Te bendiga
"darte buenas cosas"' o "'hacerte feliz"'

Ruth 2:5

¿A qué hombre le pertenece esta joven?
Posibles significados son 1) Booz estaba preguntando del esposo de Ruth o 2) Booz estaba preguntando de los parientes o actuales guardianes.

Supervisando
"a cargo o gestión"'

Casa
"'choza o refugio."' Esto era un refugio temporero o cabaña de jardín en el campo que proporcionaba sombra del sol.

Ruth 2:8

¿Me estás escuchando, mi hija?
Esto se puede reformular como un comando. Traducción Alterna: "'escuchame, mi hija!"' o nota bien lo que te digo, mi hija!"'

Mi hija
Esto es una forma de dirigirse a una mujer mas joven. Rut no era la actual hija de Booz, asegurarse que la traducción de esto no suene como si ella lo fuera.

Mantén tus ojos solamente en el campo
Los ojos representan mirando algo o prestando atención a algo. Traducción alterna: "'Sólo ver el campo"' o prestar atención sólo al campo"'

Ruth 2:10

Ella se inclinó delante de Booz, tocando su cabeza al suelo
Estas son acciones de respeto y reverencia.Ella le estaba mostrando honor a Booz en agradecimiento por lo que él habia hecho por ella. Era una postura de humildad.

¿Por qué he encontrado favor?
Rut esta haciendo una pregunta real.

Extranjera
Rut ha prometido su lealtad al Dios de Israel en privado, pero ella era conocida publicamente como "la moabita."'

Se me ha informado
Esto puede ser declarado en forma activa. Traducción alterna: "La gente me ha reportado"' o "'la gente me ha dicho"

Venir a un pueblo
Booz se refiere a la rutina que viene a vivir Rut con Noemi en la villa y comunidad, un país, y religión que ella no conoce.

Te recompense
"'volver a pagarte"' o "'pagarte"'

Por tu obra
Esto es un acto de fe, escogiendo vivir con Noemi en Belén y confiando en el Dios de Noemi.

Que recibas pago completo de el SEÑOR
Esta es una expresión poética que es bien similar a la oración anterior. Traducción Alterna: Que el SEÑOR te dé para atrás mas de lo que tu has dado"'

En quien bajo sus alas has encontrado refugio
Booz usa una imagen de una madre pájaro reuniendo sus pollitos debajo de sus alas para protejerla, para describir la protección de Dios para aquellos que confian en él. Traducción alterna: "'en cuyo cuidado seguro te has puesto"'

Ruth 2:13

Dejame encontrar favor a su vista
Esto se refiere a preguntar por una bendición. Traducción alterna: "'dejame recibir gracia de ti"' o "por favor aceptame"'

Yo no soy una de sus siervas
Posibles significados son 1) Rut no era una de las sirvientas hembra de Booz o 2) Rut no piensa que su matrimonio con el hijo de Noemi le garantize algún privilegio en Belén.

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Ruth 2:14

A la hora de la comida
Esto se refiere a la comida del mediodía

Sumerge tu bocado en el vinagre de vino
Esta era una comida simple que se comía en el campo. La gente se sentaba en la tierra alrededor de la tela que tiene un envase de vinagre de vino y platos con pan partido. Ellos sumergian el pan en el envase con vinagre para mojarlo y añadirle sabor antes de comerlo.

Vinagre de vino
Es una salsa que el pan se sumergia en el. Los israelitas luego fermentaban algo de su vino para hacer vinagre.

Ruth 2:15

Cuando ella se levanto para espigar, Booz le ordenó a sus hombres
En el contexto de los comandos, es que Rut estaba muy lejos para escuchar a las instrucciones de Booz. Traducción alterna: "'y cuando Rut se levantó para espigar, Bozz en secreto le dijo a sus hombres"'

Cuando ella se levanto
"' cuando ella se levanto"'

Incluso entre las gavillas
"'incluso"' aquí denota "'por encima y más alla de lo que uno hace normalmente"' Booz instruye a sus trabajadores a dejar a Rut espigar alrededor de los manojos de granos. La gente que estaba espigando normalmente se le prohibía trabajar tan cerca de la cosecha de granos.

Sacar algunas gavillas para ella de los manojos
"toma algunos tallos de los granos fuera de los manojos y dejalos ahí para ella"' o dejar atrás de loa tallos de granos para que ella los colecte"'

No la reprendan
"' No le causen verguenza"' o ""No la deshonren"

Ruth 2:17

Separó
Ella separó lo comestible del grano del casco y tallo, que se tira.

Granos
Esto se refiere a la parte comible de el grano.

Era como un efa de cebada
"'era como 13 kilos de cebada"'

Ella se levantó y fue a la ciudad
Esta implícito que Rut llevó el grano a la casa.

Su suegra
suegra - "'Noemí vio"'

Ruth 2:19

¿Dónde has espigado hoy? ¿ A dónde fuiste a trabajar?
Noemí dijo lo mismo en dos diferentes formas para mostrar que estaba muy interesada en saber que le había sucedido a Rut ese día.

Que el sea bendecido por el SEÑOR
Noemí le esta pidiendo a Dios que recompense a Booz por su amabilidad con Rut y con ella.

Quien no ha dejado de lado su lealtad
"'quien ha continuado siendo fiel"' Posibles significados 1)Bozz recuerda su obligación hacia Noemí como miembro de su familia o 2)Noemí esta refiriéndose a el SEÑOR, quien esta actuando a través de Booz o 3)El SEÑOR sigue siendo fiel a vivos y muertos.

A los vivos
"' a la gente que sigue viva."' Noemí y Rut eran las "'vivas."'

Los muertos
"' las personas que ya murieron"' El marido y los hijos de Noemí fueron los "'muertos."'

Es nuestro pariente, uno de nuestros parientes redentores
redentores - La segunda frase repite y expande la primera. Este es un estilo hebreo de énfasis.

Pariente-redentor
redentor - Un pariente-redentor era un pariente cercano que podia rescatar a una viuda sin hijos de la ruina financiera al casarla y tener un hijo con ella. También recuperará la tierra que sus parientes habían perdido debido a la pobreza y la redimiría a los miembros de la familia que se habían vendido como esclavos.

Ruth 2:21

En efecto, el me dijo
"'incluso me dijo."' Esto indica que lo que sigue es la parte más importante de las palabras de Booz a Rut.

Mantenerte cerca de mis hombres
Booz se refería a la protección física que sus hombres le podían proveer.

Salir con
"' trabajar con"'

Hacer daño
Posibles significados son 1) otros trabajadores pueden abusar de Rut o tratar de apoderarse y dormir con ella o 2)en otro campo, el dueño puede

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interferir o detenerla de espigar hasta el final de la cosecha.

Ruth 2:23

Ella se quedo cerca
Rut trabaja con Booz en los campos con sus trabajadores durante el día, y así ella estaría a salvo.

Y ella estaba viviendo con su suegra
"' suegra - Rut fue a la casa de Noemí para dormir en la noche.

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Chapter 3

1 Noemí, su suegra, le dijo: "Mi hija, ¿no debería yo buscar un lugar para que tú descanses, para que las cosas puedan ir bien para ti? **2** Ahora Booz, el hombre con cuyas trabajadoras has estado, ¿no es él nuestro pariente? Mira, él estará aventando cebada en la campo esta noche. **3** Por lo tanto, lávate, úngete, ponte tus mejores ropas y baja al campo. Pero no te des a conocer al hombre hasta que él termine de comer y beber. **4** Y asegúrate, que cuando él se acueste, recuerdes el lugar donde él se acostó para que después puedas ir a él, destapar sus pies, y acostarte allí. Entonces él te dirá qué hacer." **5** Rut le dijo a Noemí: "Yo haré todo lo que tú digas." **6** Así que ella bajó al campo, y siguió las instrucciones que su suegra le había dado. **7** Cuando Booz hubo comido y bebido y su corazón estaba alegre, él se fue a acostar al final de la pila de grano. Entonces ella vino suavemente, destapó sus pies y se acostó. **8** Sucedió a medianoche que el hombre estaba sorprendido. Él se dio la vuelta, ¡y ahí mismo una mujer estaba acostada a sus pies! **9** Él dijo: "¿Quién eres?" Ella contestó: "Soy Rut, tu sierva. Esparce tu manto sobre tu sierva, pues tú eres un pariente cercano. " **10** Booz dijo: "Mi hija, que seas bendecida por el SEÑOR. Me has mostrado más amabilidad al final que al principio, pues no has ido detrás de ninguno de los hombres jóvenes, sean pobres o ricos. **11** Y ahora, mi hija, ¡no temas! Yo haré por ti todo lo que tú digas, porque toda la gente de mi pueblo sabe que eres una mujer digna. **12** Ahora es verdad que soy un pariente cercano; sin embargo, hay un pariente más cercano que yo. **13** Quédate aquí esta noche, y en la mañana, si él realizara para ti el deber de un pariente, bien, permítele hacer el deber del pariente. Pero si él no hiciera el deber de un pariente para ti, entonces yo lo haré, por la vida del SEÑOR. Acuéstate hasta la mañana." **14** Así que ella se acostó a sus pies hasta la mañana. Pero se levantó mientras todavía estaba en oscuridad. Pues Booz había dicho: "Que no sea conocido que la mujer vino al campo." **15** Entonces Booz dijo: "Trae tu manto y sosténlo." Cuando ella lo hizo, él midió seis largas medidas de cebada y puso la carga sobre ella. Entonces él fue a la ciudad. **16** Cuando Rut vino a su suegra, ella dijo: "¿Cómo hiciste, mi hija?" Entonces Rut le contó todo lo que el hombre había hecho por ella. **17** Ella dijo: "Estas seis medidas de cebada son las que él me dio, pues él dijo: 'No vayas vacía a tu suegra.'" **18** Entonces Noemí dijo: "Quédate aquí, mi hija, hasta que tú sepas cómo el asunto saldrá, pues el hombre no descansará hasta que él haya terminado esta cosa hoy."

Ruth 3:1

suegra
Noemí es la madre del esposo muerto de Rut.

Mi hija
Rut se convirtió en la hija de Noemí al casarse con su hijo y más por sus acciones en cuidar a Noemí luego de regresar a Belén.

¿no debería yo buscar un lugar para que tú
Noemí utilizó esta pregunta para decirle a Rut lo que ella pensaba hacer. Traducción Alterna: "¡Debo buscar un lugar para ti!" o "¡Debo buscar un esposo que te cuide!"

un lugar para que tú descanses
Significados posibles son 1) Literalmente encontrar una casa para ella vivir o 2) figuradamente encontrarle un esposo para que la cuide. Noemí probablemente tenía ambos sentidos en mente.

con cuyas trabajadoras has estado
"trabajadoras con las que has estado trabajando"

no es él nuestro pariente
Noemí probablemente utilizó esta pregunta para recordarle a Rut algo que ella ya le había dicho. Traducción Alterna: "él es nuestro familiar"

Mira
Este término indica que la siguiente declaración es muy importante.

aventando
Aventar significa separar el grano de la paja no deseable al sacudir ambos los granos y la paja en el aire, permitiendo que el viento sople la paja.

Ruth 3:3

úngete
Esto probablemente hace referencia a aplicarse aceite con olor dulce a uno mismo, así como las mujeres se untan perfume hoy día.

baja a la era
Esto se refiere a salir de la ciudad y dirigirse hacia el área de trillar.

destapar sus pies
Esto significa remover el manto o la sábana que cubre sus pies para que estén expuestos al frío.

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acostarte allí
"acostarse a sus pies"

Entonces él te dirá qué hacer
La costumbre específica de ese tiempo no está clara, pero esto usualmente se entiende como una manera culturalmente aceptable para una mujer decir que está dispuesta a casarse con él. Booz entendería la costumbre y aceptaría o declinaría su oferta.

Entonces él te
"Cuando él se levante, él te"

Ruth 3:6

su corazón estaba alegre
"él estaba satisfecho" o "él estaba de buen humor." Esto no implica que Booz estaba muy borracho.

ella vino suavemente
"ella entró discretamente" o "ella vino calladamente para que nadie la escuchara"

destapó sus pies
"removió su sábana de sus pies"

se acostó
"se acostó a sus pies"

Ruth 3:8

Sucedió a
Esta frase está utilizada aquí para marcar un evento importante en la historia. Si tu lenguaje tiene una forma de hacer esto, puedes considerar utilizarlo aquí.

a medianoche
"en medio de la noche"

estaba sorprendido
No está claro que sorprendió a Booz. Tal vez sintió repentinamente el aire frío en sus pies.

Él se dio la vuelta
Él miró a ver qué le sorprendió.

una mujer estaba acostada a sus pies
La mujer era Rut, pero Booz no podía reconocerla en la oscuridad.

tu sierva
Rut habló con humildad a Booz.

Esparce tu manto sobre tu sierva
Esto era una expresión idomática cultural para matrimonio. Traducción alterna: "Cásate conmigo"

pariente cercano
Un familiar cercano con responsabilidades especiales hacia su familia extendida.

Ruth 3:10

Mi hija
Booz utilizó esta expresión como una señal de respeto hacia Rut como mujer más joven.

más amabilidad al final que al principio
"aun más bondad ahora que anteriormente"

más amabilidad al final
Esto se refiere a Rut pidiéndole a Booz que se case con ella. Casándose con el familiar de Noemí, Rut proveería a Noemí y le demostraría gran amabilidad a ésta.

al principio
Esto se refiere a la forma que Rut había provisto anteriormente a su suegra quedándose con ella y recogiendo granos para comida de ellas.

pues no has ido detrás de
"no has buscando matrimonio con." Rut podría haber ignorado la necesidad de Noemí y buscado un esposo para sí misma fuera de los parientes de Noemí.

Ruth 3:12

pariente más cercano que yo
Era el deber del pariente varón más cercano ayudar a la viuda.

si él realizara para ti el deber de un pariente
"si él no se casa con la viuda de su pariente y engendra hijos para su pariente muerto"

por la vida del SEÑOR
"de seguro como el SEÑOR vive." Este era un voto hebreo común.

Ruth 3:14

ella se acostó a sus pies
Rut durmió a los pies de Booz. Ellos no tuvieron relaciones sexuales.

antes de que cualquiera pudiera reconocer a otra persona.
Esta hora del día puede decirse en términos de la oscuridad. Traducción alterna: "mientras estaba aún oscuro"

manto
un pedazo de tela usado sobre los hombros.

seis largas medidas de cebada
La cantidad real no es declarada. Era bastante para ser considerado generoso, pero suficientemente pequeño para ser cargado por Rut sola. Algunos piensan que era 30 kilogramos.

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puso la carga sobre ella
La cantidad de grano era tan grande que Rut necesitaba ayuda recogiéndolo para cargarlo.

Entonces él fue a la ciudad
Muchas copias antiguas tienen "él fue", pero algunos tienen "ella fue". Hay versiones en inglés con ambas. La mejor opción es "él fue."

Ruth 3:16

¿Cómo hiciste, mi hija?
Lo que Rut quiso decir por esta pregunta puede ser clarificado. Traducción Alterna: "¿Qué pasó, mi hija?" o "¿Cómo Booz actuó hacia ti?"

todo lo que el hombre había hecho
"todo lo que Booz había hecho"

No vayas vacía
"no vayas con manos vacías" o "No te vayas con nada" o "Asegúrate llevarte algo"

haya terminado esta cosa
Esto se refiere a la decisión sobre quién comprará la propiedad de Noemí y se casará con Rut.

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Chapter 4

1 Ahora Booz subió a la puerta y se sentó allí. Pronto, el pariente cercano de quien Booz había hablado se
acercó. Booz le dijo: "Mi amigo, acércate y siéntate aquí." El hombre se acercó y se sentó. **2** Entonces
Booz tomó diez hombres de los ancianos de la ciudad y dijo: "Siéntense aquí." Así que ellos se sentaron. **3**
Booz dijo al pariente cercano: "Noemí, quien ha regresado del país de Moab, está vendiendo la parcela de
tierra que era de nuestro hermano Elimelec. **4** Yo pensé en informarte y decirte: 'Cómprala en la
presencia de aquellos que están sentados aquí, y en la presencia de los ancianos de mi pueblo.' Si tú
deseas redimirla, redímela. Pero si no deseas redimirla, entonces dime, para que yo sepa, pues no hay
nadie para redimirla a parte de ti, y yo estoy después de ti." Entonces el otro hombre dijo: "Yo la
redimiré." **5** Entonces Booz dijo: "En el día que tú compres el campo de la mano de Noemí, debes también
tomar a Rut la moabita, la esposa del hombre muerto, en orden de levantar el nombre del muerto en su
herencia." **6** Entonces el pariente cercano dijo: "Yo no puedo redimirla para mí mismo sin dañar mi propia
herencia. Tú toma mi derecho de redención para ti mismo, pues yo no puedo redimirla." **7** Ahora esta era
la costumbre en tiempos antiguos en Israel concernientes a la redención e intercambio de bienes. Para
confirmar todas las cosas, un hombre quitaba su calzado y se lo daba a su vecino; esta era la manera de
hacer acuerdos legales en Israel. **8** Así que el pariente cercano le dijo a Booz: "Cómpralo para ti mismo." Y
él se quitó su calzado. **9** Entonces Booz le dijo a los ancianos y a todas las personas: "Ustedes son testigos
hoy que yo he comprado todo lo que era de Elimelec y todo lo que era de Quelión y Mahlón de la mano de
Noemí. **10** Además acerca de Rut la moabita, la esposa de Mahlón: Yo también la he adquirido para ser mi
esposa, en orden que yo pueda levantar el nombre del hombre muerto en su herencia, para que así su
nombre no sea sacado de entre sus hermanos y de la puerta de su lugar. Ustedes son testigos hoy." **11**
Todas las personas que estaban en la puerta y los ancianos dijeron: "Nosotros somos testigos. Que el
SEÑOR haga a la mujer que ha entrado a tu casa como Raquel y Lea, las dos que construyeron la casa de
Israel. Y que prosperes en Efrata y seas renovado en Belén. **12** Que tu casa sea como la casa de Fares, a
quien Tamar dio a luz a Judá, por medio de la descendencia que el SEÑOR te dará con esta joven." **13** Así
que Booz tomó a Rut, y ella se convirtió en su esposa. Él durmió con ella, y el SEÑOR le permitió
embarazarse, y ella dio a luz un hijo. **14** Las mujeres le dijeron a Noemí: "Que el SEÑOR sea bendecido,
que no te ha dejado hoy sin un pariente cercano, este bebé. Que su nombre sea famoso en Israel. **15** Que
él sea para ti un restaurador de vida y un sustentador en tu vejez, pues tu nuera, quien te ama, quien es
para ti mejor que siete hijos, lo ha dado a luz." **16** Entonces Noemí tomó al niño, lo acostó en su pecho, y
cuidó de él. **17** Y sus vecinas, le dieron un nombre, diciendo: "Un hijo le ha nacido a Noemí." Ellas lo
nombraron Obed. Él fue el padre de Isaí, quien fue el padre de David. **18** Ahora estos fueron los
descendientes de Fares: Fares fue el padre de Hezrón, **19** Hezrón fue el padre de Ram, Ram fue el padre
de Aminadab, **20** Aminadab fue el padre de Naasón, Naasón fue el padre de Salmón, **21** Salmón fue el
padre de Booz, Booz fue el padre de Obed, **22** Obed fue el padre de Isaí, e Isaí fue el padre de David.

Ruth 4:1

puerta
"Puerta de la ciudad" o "puerta de Belén". Esta era la entrada principal a la ciudad amurrallada de Belén. Aquí había un área abierta en la puerta que era usada como un lugar de encuentro para discutir asuntos que le importaban a la comunidad.

el pariente cercano
Este era el familiar vivo más cercano de Elimelec.

hombres ancianos de la ciudad
"líderes de la ciudad"

Ruth 4:3

Noemí... está vendiendo la parcela de tierra
Era la responsabilidad del pariente el comprar de vuelta la tierra de su pariente y de cuidar de su familia. En este caso, signifca que el hombre debe comprar la tierra de Noemí, casarse con Ruth, y cuidar de Noemí.

en la presencia de
Esto haría la transacción legal y obligatoria.

redimirla
Esto significa comprar la tierra para mantenerla en la familia.

yo estoy después de ti
Booz era el próximo pariente en línea para redimir la tierra.

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Ruth 4:5

En el día que tú compres... debes también
Booz usa esta expresión para informarle a su pariente de la responsabilidad adicional que él tendrá si compra la tierra.

de la mano de Noemí
"de la propiedad de Noemí"

debes también tomar a Rut
"también debes casarte con Rut"

Rut... la esposa del hombre muerto
"Rut...la viuda del hijo de Elimelec"

en orden de levantar el nombre del muerto
"para que ella pueda tener un hijo que herede la propiedad y lleve el nombre del esposo muerto" (UDB)

dañar mi propia herencia
él tendría que darle algo de su propia riqueza a los hijos que Rut pudiera darles luz

Tú toma mi derecho de redención para ti mismo
"Redímela tú mismo" o "Redímela en mi lugar"

Ruth 4:7

Ahora esta era la costumbre
El escritor del libro explica la costumbre de redención en el tiempo de Rut.

en tiempos antiguos
"en los primeros tiempos". Esto implica que las costumbres han cambiado desde cuando la historia tomó lugar hasta que el libro fue escrito.

calzado
"sandalia"

su vecino
Esto se refiere a la persona con quien Él ha realizado el pacto. Enesta situación el pariente cercano le dio a Booz su calzado.

Ruth 4:9

le dijo a los ancianos y a todas las personas
Esto se refiere a todo el pueblo que estaba presente en el lugar de encuentro, no todo el mundo en la ciudad.

todo lo que era de Elimelec y todo lo que era de Quelión y Mahlón
Esto se refiere a todas las tierras y posesiones de la muerte de Noemí esposo e hijos.

de la mano de Noemí
La mano de Noemí representa a Noemí. Ella era responsable del intercambio de dinero. TA: "de Noemí"

en orden que yo pueda levantar el nombre del hombre muerto en su herencia
El primer hijo que Rut parió sería legalmente considerado hijo de Mahlón y heredaría la tierra que Booz compró de Noemí. TA: "entonces Yo le daré un hijo quién heredará la propiedad del hombre muerto"

para que así su nombre no sea sacado de entre sus hermanos y de la puerta de su lugar
Se habla de ser olvidado como si un nombre fuera eliminado de la lista del pueblo quien ha vivido anteriormente. TA: "porque él no será olvidado por hermanos descendientes y las personas de esta ciudad"

la puerta de su lugar
La puerta de la ciudad es donde las decisiones importantes se toman, decisiones como sobre quien posee un propio pedazo de tierra.

Ruth 4:11

las personas que estaban en la puerta
"personas que estaban reuniéndose todos juntos cerca de la puerta"

ha entrado a tu casa
Esto tiene significado figurativo y literal. Como Rut se casó con Booz, ella se moverá a su casa. Casa también puede referirse a formar parte de la familia de Booz y ser su esposa.

como Raquel y Lea
Estas fueron dos esposas de Jacob, a quien su nombre fue cambiado a Israel.

construyeron la casa de Israel
"parieron tantos hijos que se volvieron la nación de Israel"

Y que prosperes en Efrata
Efrata es el nombre de la familia a quien Booz pertenecía en Belén.

Que tu casa sea como
Dios bendijo abundantemente a Judá a través de su hijo Fares. Las personas estaban pidiéndole a Dios que bendijera en igual manera a través de los hijos de Rut.

Tamar dio a luz a Judá
Tamar también era una viuda. Judá crió un hijo con ella, quien continuó con el nombre de la familia.

por medio de la descendencia que el SEÑOR te dará
El SEÑOR le dará a Booz un hijo a través de Rut.

Ruth 4:13

Booz tomó a Rut
"Booz se casó con Rut" o "Booz tomó a Rut como esposa"

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Él durmió con ella
"Él tuvo sexo con ella"

que no te ha dejado hoy sin un pariente cercano
"Quien te ha provisto hoy con un buen pariente cercano a ti"

nombre sea famoso
Esto se refiere a la reputación y carácter del nieto de Noemí.

un restaurador de vida
Esta frase problabemente se refiere a como Noemí va a explicar la experiencia de gozo y esperanza en su vida resultado de tener un nuevo nieto. TA: "quien te trae alegría de nuevo" o "Quien te hará sentir joven nuevamente" (UDB)

un sustentador en tu vejez
"él va a tener cuidado de ti cuando tu estes viejo" (UDB)

mejor que siete hijos
"siete" el número hebreo de lo completo. Los hijos de Noemí murieron antes de que ellos trageran algún descendientwe, pero Rut parió un nieto para que Noemí por Booz. TA: "mejor para ti que para cualquier hijo"

Ruth 4:16

Noemí tomó al niño
Esto se refiere a Noemí aguantando al niño. Asegúrese que no se escuche como si ella lo apartó de Rut.

lo acostó en su pecho
"lo aguantó cerca de su pecho". Esto es una declaración de amor y afecto al niño.

Un hijo le ha nacido a Noemí
"Este niño es como un hijo para Noemí". Se entiende que el niño era el nieto de Noemí, no su hijo físico.

padre de David
"padre del rey David". Aunque "rey" no esta expresado, estaba claro que para la audiencia que David era el rey David.

Ruth 4:18

Los descendientes de Fares
"los siguientes descendientes". Porque fue mencionado anteriormente que Fares era el hijo de Judá, el escritor continúa listando la descendencia de la familia que vino de Fares.

Hezrón...Ram

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Book: 1 Samuel

1 Samuel

Chapter 1

1 Había un hombre en Ramataim de Zofim, del país montañoso de Efraín, su nombre era Elcana, hijo de Jeroham, hijo de Eliú, hijo de Tohu, hijo de Zuf, un efrateo. **2** Él tenía dos esposas; el nombre de la primera era Ana, y el nombre de la segunda era Penina. Penina tenía hijos, pero Ana no tenía. **3** Este hombre venía de su ciudad, año tras año, a adorar y sacrificar para El SEÑOR de los ejércitos en Silo. Los dos hijos de Elí, Ofni y Finees, sacerdotes del SEÑOR, estaban ahí. **4** Cuando llego el día en el que Elcana iba a ofrecer sacrificios, como cada año, siempre daba porciones de la carne a Penina su esposa, y a todos sus hijos e hijas. **5** Pero él siempre le daba el doble de porción a Ana, porque amaba a Ana, aunque El SEÑOR no le había dado hijos. **6** Su rival (Penina) la molestaba muy constantemente con el fin de humillarla, porque El SEÑOR no le había dado hijos. **7** Entonces año tras año, cuando ella subía a la casa del SEÑOR con su familia, su rival (Penina) siempre la molestaba. Es por eso que ella lloraba y no comía nada. **8** Elcana su esposo siempre le decía: "Ana, ¿por qué lloras? ¿Por qué no comes? ¿Por qué está tu corazón triste? ¿No soy yo mucho mejor para ti que diez hijos?" **9** En una de esas ocasiones, Ana se levantó después de haber comido y bebido en Silo. Elí el sacerdote estaba sentado en su silla por la entrada de la puerta de la casa del SEÑOR. **10** Ella estaba muy triste; ella oró al SEÑOR y lloró amargamente. **11** Ella hizo una promesa y dijo: "SEÑOR de los ejércitos, si Tú miraras la tristeza de tu sierva y la escucharas, no olvidando a tu sierva, pero dando a tu sierva un hijo, entonces yo lo daré al SEÑÓR todos los días de su vida, y jamás se cortará su cabello." **12** Mientras ella oraba al SEÑOR, Elí observaba su boca. **13** Ana habló en su corazón. Sus labios se movieron, pero su voz no se escuchó. Por tanto Elí pensó que ella estaba borracha. **14** Elí le dijo: "¿Hasta cuando estarás borracha? ¡Ya deja tu vino! **15** Ana le contestó: "No mi señor, soy una mujer con espíritu entristecido. No he tomado vino ni alguna otra bebida fuerte, pero he estado rogando con mi alma ante El SEÑOR." **16** "No pienses que tu sierva es una mujer sin vergüenza; he estado hablando de la abundancia de mi gran angustia y humillación." **17** Luego Elí le constestó y le dijo: "Vete en paz; que el Dios de Israel cumpla la petición que le has hecho." **18** Ella dijo: "Deja que tu sierva encuentre favor delante de ti." Luego la mujer siguió su camino y comió; su cara ya no estaba triste. **19** Ellos se levantaron temprano en la mañana y adoraron ante El SEÑOR, y después ellos regresaron de nuevo a su casa en Rama. Elcana durmió con Ana su esposa, y el SEÑOR escuchó su petición. **20** Cuando el tiempo pasó, Ana quedó embarazada y dió a luz un hijo varón. Le puso por nombre Samuel diciendo: "Porque se lo pedí al SEÑOR". **21** Una vez más, Elcana y toda su familia, subieron a ofrecer al SEÑOR sus sacrificios del año y pagar su promesa. **22** Pero Ana no fue; ella dijo a su esposo: "Yo no iré hasta que el niño deje mi pecho; entonces lo llevaré, para que así él pueda estar ante El SEÑOR y vivir allí para siempre." **23** Elcana su esposo le dijo a ella: "Haz lo que te parezca mejor. Espera hasta que le destetes; solo, sea que El SEÑOR confirme su palabra." Entonces la mujer se quedó y cuidó a su hijo hasta que lo destetó. **24** Cuando ella lo destetó, tomó al niño, junto con un toro de tres años, 22 litros de carne, y una botella de vino, trayéndolo a la casa del SEÑOR en Silo. Entonces el niño era aún pequeño. **25** Ellos mataron al toro y trajeron el niño a Elí. **26** Ella dijo: "Oh, mi señor! Así como vives, mi señor, yo soy la mujer que estaba aquí orando junto a ti al SEÑOR. **27** Por este niño yo oré y El SEÑOR escuchó mi petición. **28** Yo lo he dado al SEÑOR; mientras él viva, está prestado al SEÑOR." Y adoró al SEÑOR allí.

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1 Samuel 1:1

Ramataim
Este es el nombre de un pueblo pequeño ubicado a 8 kilómetros al noroeste de Jerusalén.

Zofim
Este es el nombre de un pueblo que descendía de Zuf.

Elcana... Jeroham... Eliú... Tohu... Zuf
Estos son nombres de hombres.

Penina
Este es el nombre de una mujer.

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1 Samuel 1:3

Este hombre
"Este hombre" se refiere a Elcana.

El SEÑOR
Este es el nombre de Dios que revelo a su gente en el Antiguo Testamento. Ver la página translationWord acerca del SEÑOR concerniente a cómo traducir esto.

Elí, Ofni y Finees
Estos son nombres de hombres.

1 Samuel 1:5

Ana
Este es el nombre de una mujer. Tradúzcalo como en 1:1.

cerrado su matriz
"la dejó estéril" o "le impidió quedar embarazada"

Su rival la provocaba muy severamente
La otra esposa a menudo molestaba y avergonzaba a Ana.

1 Samuel 1:7

su rival
Esta es Penina, la otra esposa de Elcana. Un rival es alquien que compite contra otra persona. En este caso, Penina estaba compitiendo contra Ana para tratar de que Elcana le amara más.

Ana, ¿Por qué lloras? ¿Por qué no comes? ¿Por qué está tu corazón triste? ¿No soy yo mucho mejor para ti que diez hijos?
Estas preguntas retóricas se pueden traducir como declaraciones, si es necesario. Traducción Alterna: "Ana, no debes llorar. Debes comer, y tu corazón debe estar contento porque soy mejor para ti que diez hijos" o "Tienes pocas razones para la tristeza. Te favorezco y eso debería ser suficiente".

que diez hijos
Elcana utiliza esta exprecion para enfatizar cuan importante es Ana para él. Traducción Alterna: "que cualquier hijo pudiera ser".

1 Samuel 1:9

Informacion General:
Ana empieza a orar al SEÑOR, y Elí observa.

Ana se levantó después de
La información implícita aquí puede ser hecha explícita. O bien la tienda de Ana estaba al lado de la tienda del tabernáculo o ella caminó desde su tienda hasta el tabernáculo para orar. Traducción Alterna: "Ana se levantó y fue a la casa del SEÑOR para orar después"

Ahora Eli el sacerdote
"Ahora" se usa aquí para marcar una ruptura en la historia. Aquí el autor cuenta sobre una nueva persona en la historia. Esta persona es el sacerdote Elí.

el templo del SEÑOR
El "templo" era en realidad una tienda, pero era donde la gente adoraba, por lo que es mejor traducir aquí como "templo".

Ella estaba muy angustiada
Ana estaba profundamente preocupada o afligida por no tener hijos y ser ridiculizada regularmente por Penina, la otra esposa de su marido.

1 Samuel 1:11

Declaración de conexión:
La oracion de Ana al SEÑÓR continúa.

la aflicción de tu sierva
Esto se refiere a 1) que Ana no pudo quedar embarazada o 2) la forma en que Penina siempre la insultó. El nombre abstracto "aflicción" se puede traducir como una frase verbal. Traducción Alterna: "cómo estoy sufriendo porque no puedo quedar embarazada" o "cómo me aflige esa mujer"

y la tomarás en cuenta
Esta es una súplica especial a Dios para que actúe en nombre de Ana. Dios sabe lo que le está pasando a Ana; Él no ha olvidado.

no olvidando a tu sierva
Esta frase dice casi lo mismo que "la tomarás en cuenta"

1 Samuel 1:12

Elí observaba su
Eli era el sacerdote principal, por lo que estaba en el tabernáculo de Dios y a cargo de él.

1 Samuel 1:15

soy una mujer con espíritu entristecido
"Soy una mujer que está profundamente triste"

derramando mi alma delante del SEÑOR
Esta es una expresión idiomática que significa "decirle al SEÑOR mis emociones más profundas".

No consideres a tu sierva como
Ana habla de sí misma en segunda persona para mostrar su humildad. Se puede afirmar en primera persona. Traducción Alterna: "No me consideres a mi, tu sierva, que sea" o "No me consideres"

He estado hablando de la abundancia de mi gran preocupación y provocación
Esta es otra manera de decir que ella tiene un "espíritu triste", como en 1:15. Los nombres

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abstractos "abundancia", "preocupación" y "provocación" se pueden traducir como adjetivos y verbos. Traducción Alterna: "He estado hablando porque estoy muy triste, y mi rival me ha provocado mucho"

preocupación y provocación
Estas palabras significan que Ana está triste y molesta porque su rival la ha estado provocando.

preocupación
Penina le irrita y le molesta.

provocación
Ana se refiere a la aflicción y la vergüenza que siente porque Penina está siendo cruel con ella.

1 Samuel 1:17

Luego Elí le constestó
Eli era el sacerdote principal que residía sobre el tabernáculo.

Deja que tu sierva encuentre
Ana habla de sí misma en segunda persona para mostrar respeto por Elí, el sacerdote principal. Esto se puede expresar en primera persona. Traducción Alterna: "Déjame, a tu sierva, encontrar" o "Déjame encontrar"

a tu vista
Aquí ver representa juzgar o decidir el valor de algo. Traducción Alterna: "En tu juicio"

y comio; su cara estaba
Aquí "su cara" representa a la misma Ana. Puede hacer esto una oración separada, si es necesario. Traducción Alterna: "y comió. Ella estaba" o "y comió. La gente pudo ver que ella estaba".

1 Samuel 1:19

la llamó a su mente
Dios sabía lo que le estaba pasando a Ana; no lo había olvidado. Palabras similares aparecen en 1:11.

Ana concibió
"Ana quedó embarazada"

1 Samuel 1:21

su casa
La palabra "casa" es una expresión idiomática

deje mi pecho
"deje de tomar leche y comience a comer sólo alimentos sólidos"

él pueda estar ante el SEÑOR y vivir allí para siempre
Ana le había prometido a Dios que le permitiría a Samuel vivir y trabajar con el sacerdote Elí en el templo (1:11).

cuidó a su hijo
"le dio leche a su hijo"

1 Samuel 1:24

efa
Un efa es de unos 22 litros de material seco.

botella
El vino se guardaba en pieles de animales, no en botellas de vidrio.

1 Samuel 1:26

¡Oh, mi maestro! Así como vives, mi maestro
Aquí la expresión idiomática "Asi como vives" muestra que Ana está siendo sincera y honesta. Traducción Alterna: "Señor, lo que le voy a decir ciertamente es verdad"

me dió mi petición
Ana habla como si una petición fuera un objeto físico que una persona pudiera darle a otra, y habla de una petición como si fuera la respuesta a la petición que hizo. El nombre abstracto "petición" se puede traducir como una frase verbal. Traducción Alterna: "ha accedido a hacer lo que solemnemente le pedí que hiciera"

está prestado al SEÑOR
Esto puede traducirse en forma activa. Traducción Alterna: "Lo estoy prestando al SEÑOR"

Y él adoró al SEÑOR
"Él" se refiere a Elcana, pero la Biblia Dinámica Desbloqueada y muchas otras versiones consideran esto como una expresión idiomática

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Chapter 2

1 Ana oró y dijo: "Mi corazón se alegra en el SEÑOR. Mi fortaleza es engrandecida en el SEÑOR. Mi boca presumió sobre mis enemigos, porque yo me alegro en Su salvación. **2** No hay nadie más santo que El SEÑOR, no hay nadie además de ti, no hay roca como nuestro DIOS." **3** No presumas tan orgullosamente, no dejes que el desprecio salga de tu boca. Pues El SEÑOR es un DIOS de conocimiento; y por Él nuestras acciones son juzgadas. **4** Los hombres poderosos serán quebrados como arcos, pero Él hará a los débiles fuertes. **5** Aquellos que no tenían hambre trabajaron por pan; los que estaban hambrientos dejaron de tener hambre. Incluso la estéril dio a luz a siete, pero la mujer que tuvo muchos hijos, se debilitó. **6** El SEÑOR mata y da vida. Él hace bajar hasta el Seol y levanta. **7** El SEÑOR hace al pobre y Él hace al rico. Él humilla, pero también engrandece. **8** Él levanta al pobre del polvo. Él levanta al necesitado de las cenizas para sentarlos con los príncipes y heredar el asiento de honor. Porque las columnas de la tierra son del SEÑOR y Él ha puesto el mundo sobre ellas. **9** Él cuidará los pies de Su pueblo fiel, pero los malvados serán puestos en silencio en la oscuridad, porque nadie se sostendrá por sus fuerzas. **10** Aquellos que estén en contra del SEÑOR, serán hechos pedazos; Él tronará en contra de ellos desde el cielo. El SEÑOR juzgará los rincones de la tierra. Él dará fuerza a Su rey y engrandecerá el poder de Su ungido. **11** Luego, Elcana se fue a Rama, a su casa. El niño servía al SEÑOR en la presencia de Elí el sacerdote. **12** Ahora, los hijos de Elí eran hombres malos. Ellos no conocían al SEÑOR. **13** La costumbre de los sacerdotes con el pueblo era que cuando cualquier hombre ofrecía un sacrificio, los sirvientes del sacerdote llegaban con un tenedor de tres dientes en su mano mientras la carne se cocía. **14** Él podría meter el tenedor dentro de la cacerola, olla o caldera. Todo lo que el tenedor recogía, el sacerdote podía quedárselo para él mismo. Ellos hacían esto en Silo con todos los Israelitas que iban allí. **15** En su lugar, antes de quemar la grasa, el sirviente del sacerdote llegaba y decía al hombre que ofrecía el sacrificio: "Dále al sacerdote carne para asar; porque él no aceptará carne hervida de ti, sino carne cruda." **16** Si el hombre le decía a él: "Quemen la grasa primero, y después tomen tanto como puedan." Luego él diría: "No, tu me la darás ahora, si no, lo tomaré por la fuerza". **17** El pecado de estos hombres jóvenes era muy grande delante del SEÑOR, porque despreciaban las ofrendas del SEÑOR. **18** Pero Samuel, de niño le servía al SEÑOR vestido con ropa sacerdotal de lino. **19** Su madre le hacía una túnica pequeña y se la traía a él cada año cuando ella subía con su marido para ofrecer el sacrificio anual. **20** Elí bendecía a Elcana y a su esposa y decía: "Que el SEÑOR te de más hijos de esta mujer, por la petición que ella le hizo al SEÑOR". Después, ellos regresaban a sus casas. **21** El SEÑOR nuevamente ayudó a Ana, y otra vez quedó embarazada. Ella dió a luz a tres hijos y dos hijas. Mientras tanto, el niño Samuel crecía delante del SEÑOR. **22** Ahora, Elí era ya muy viejo, y escuchó todo lo que sus hijos le estaban haciendo a todo Israel, y cómo ellos dormían con las mujeres que servían en la entrada de la tienda de reunión. **23** El le dijo a sus hijos: "¿Por qué están haciendo tales cosas?" Porque de todas estas personas he escuchado acerca de sus malas acciones. **24** No, mis hijos; porque no es un bueno lo que escuché. Ustedes hacen que el pueblo del SEÑOR desobedezca. **25** "Si un hombre peca en contra de otro hombre, DIOS lo juzgará, pero si un hombre peca en contra del SEÑOR, ¿quién hablará por él?" Pero ellos no escuchaban las palabras de su padre porque El SEÑOR tenía planeado que murieran. **26** El joven Samuel crecía y aumentaba en favor delante del SEÑOR y también delante de los hombres. **27** Ahora, un hombre de DIOS llegó a donde Elí y le dijo: "El SEÑOR dice: '¿No me le revelé Yo a la familia de tu antepasado cuando ellos estaban en Egipto bajo el mando de la casa de Faraón? **28** Yo lo escogí de entre todas las tribus de Israel para ser Mi sacerdote, para ir a Mi altar y quemar incienso, para vestir ropas sacerdotales delante de Mí. Yo le di a la casa de tu antepasado todas las ofrendas del pueblo de Israel hechas con fuego. **29** Entonces, ¿por qué desprecias Mis sacrificios y las ofrendas que Yo pido en el lugar donde vivo? ¿Por qué honras a tus hijos antes que a Mí, haciéndose ustedes gordos con lo mejor de cada ofrenda de Mi pueblo Israel?' **30** Porque el SEÑOR, el DIOS de Israel, dice: 'Prometí que tu casa y la casa de tu antepasado caminaría delante de Mí para siempre.' Pero ahora el SEÑOR dice: 'No haré esto, porque yo honraré a los que me honran, pero aquellos que me desprecian serán poco estimados. **31** Mira, los días están llegando, cuando Yo quitaré tu fuerza y la fuerza de la casa de tu padre, para que no hayan personas ancianas en tu casa. **32** Verás angustia en el lugar donde Yo vivo. Aunque bien le será dado a Israel, no habrán personas ancianas en tu casa. **33** A cualquiera de ustedes que Yo no eche fuera de Mi altar, Yo haré que sus ojos no vean y causaré dolor a sus vidas. Todos los hombres que nazcan en tu familia morirán. **34** Esta será la señal para ti, que vendrá sobre tus dos hijos, Ofni y Finees: los dos morirán el mismo día. **35** Yo levantaré para Mí mismo un sacerdote fiel, quien hará lo que está en Mi corazón y Mi alma. Le construiré una casa segura; y caminará delante de mi rey ungido para siempre. **36** Todo el que se quede vivo en tu casa,

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vendrá y se inclinará delante de él, rogando por una pieza de plata y un pedazo de pan y dirá: "Por favor, dame uno de los trabajos de los sacerdotes para que pueda comer una pieza de pan."

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1 Samuel 2:1

Información General:
Ana recita una canción al SEÑOR.

Mi corazón se regocija
"Tengo gran alegría"

en el SEÑOR
"por quién es el SEÑOR" o "porque el SEÑOR es tan grande"

Mi cuerno es exaltado
Un cuerno es un símbolo de fuerza. Traducción Alterna: "Ahora soy fuerte"

1 Samuel 2:2

Declaración de conexión:
Ana continúa recitando una canción al SEÑOR.

no hay roca como nuestro Dios
Esta es otra manera de decir que Dios es fuerte y fiel.

roca
Esta es una roca lo suficientemente grande como para esconderse detrás o para pararse arriba y así estar por encima de los enemigos.

1 Samuel 2:3

Declaración de conexión:
Ana continúa recitando una canción al SEÑOR. Ella habla como si otras personas la estuvieran escuchando.

que la arrogancia
"que palabras arrogantes"

por Él nuestras acciones son pesadas
Esto se puede expresar en forma activa. Traducción Alterna: "pesa las acciones de la gente" o "entiende por qué las personas actúan como lo hacen"

Los arcos de los hombres poderosos están quebrados
Los posibles significados son 1) los arcos en sí mismos están rotos o 2) los hombres que llevan los arcos no pueden actuar. Traducción Alterna: "A los arqueros poderosos se les impide actuar"

Los arcos de los hombres poderosos están quebrados
Esto se puede expresar en forma activa. Traducción Alterna: "El SEÑOR rompe los arcos de los hombres poderosos" o "El SEÑOR puede debilitar incluso a los más fuertes"

aquellos que tropiezan se ponen la fuerza como un cinto
Esta metáfora significa que ya no tropezarán, pero su fuerza permanecerá con ellos tan firmemente como un cinturón. Traducción Alterna: "hará que los que tropiezan sean fuertes"

se ponen... un cinto
Este es el término general para poner algo alrededor de la cintura para prepararse para el trabajo.

1 Samuel 2:5

Declaración de conexión:
Ana continúa recitando una canción al SEÑOR.

dio a luz a siete
"pare a siete hijos"

languidece
"se vuelve débil y triste y solitaria"

1 Samuel 2:6

Declaración de conexión:
Ana continúa recitando una canción al SEÑOR.

El Señor mata ... da vid ... hace bajar... levanta... hace al pobre... hace al rico... humilla... exalta
El SEÑOR está en control de todo.

1 Samuel 2:8

Declaración de conexión:
Ana continúa recitando una canción al SEÑOR.

del polvo... de las cenizas
Estas son metáforas para la posición más baja en la sociedad.

el necesitado
Personas que no tienen las cosas que necesitan.

1 Samuel 2:9

Declaración de conexión:
Ana continúa recitando una canción al SEÑOR.

guardará los pies de Su pueblo fiel
Aquí "pies" es una expresión idiomática

los impíos serán puestos en silencio en la oscuridad
Esta forma cortés de decir que el SEÑOR matará a los impíos se puede declarar en forma activa. Traducción Alterna: "El SEÑOR pondrá a los impíos en silencio en la oscuridad" o "El SEÑOR pondrá a los impíos en el oscuro y silencioso mundo de los muertos"

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los impíos serán puestos en silencio
Las palabras "puestos en silencio" son una expresión idiomática para "ser hechos silenciosos". Esto se puede expresar en forma activa. Traducción Alterna: "El SEÑOR los hará hacer silencio"

por sus fuerzas
"porque sea fuerte"

1 Samuel 2:10

Declaración de conexión:
Ana continúa recitando una canción al SEÑOR.

Aquellos quienes se opongan al SEÑOR, serán hechos pedazos
Esto se puede expresar en forma activa. Traducción Alterna: "El SEÑOR hará pedazos a los que se le oponen"

hechos pedazos
Esta expresión idiomática significa "derrotado".

los confines de la tierra
Esta es una expresión idiomática que significa en todas partes. Traducción Alterna: "toda la tierra"

exaltará el cuerno de Su ungido
Un cuerno es un símbolo de fuerza. Vea cómo tradujo palabras similares en 2:1. Traducción Alterna: "hará al líder que ha elegido más fuerte que sus enemigos"

su ungido
Esto habla de la persona que el SEÑOR eligió y autorizó para sus propósitos como si el SEÑOR hubiera ungido a la persona con aceite. Esto se puede expresar en forma activa. Traducción Alterna: "al que Él ha ungido" o "el que ha elegido"

1 Samuel 2:12

Informacion General:
Cuando las personas ofrecían animales como sacrificio, primero quemaban la grasa del animal y luego hervían la carne y la comían.

no conocían al SEÑOR
"No escuchaban al SEÑOR" o "No obedecían al SEÑOR"

costumbre
Una costumbre es una acción que la gente hace regularmente.

dentro de la cacerola, olla, caldero o vasija
Estos son recipientes en los que se pueden cocinar los alimentos. Si su idioma no tiene palabras separadas para estos elementos, se puede expresar de manera más general. Traducción Alterna: "en lo que la gente estaba cocinando la carne"

cacerola
Un pequeño recipiente metálico para hervir y cocinar.

olla
Un recipiente grande y pesado de metal para hervir y cocinar.

caldero
Un recipiente grande y pesado de metal para hervir y cocinar.

vasija
Un recipiente de arcilla para cocinar.

1 Samuel 2:15

Informacion General:
Cuando las personas ofrecían animales como sacrificio, primero quemaban la grasa del animal y luego hervían la carne, daban algo al sacerdote y comían el resto.

Peor, antes
"Incluso hicieron algo peor que eso. Antes"

de quemar
La persona que realmente hizo el quemado puede hacerse explícita. Traducción Alterna: "el hombre que estaba sacrificando llevó su sacrificio a los sacerdotes y los sacerdotes quemaron"

Da carne para asar al sacerdote
"Dame un poco de carne para que pueda dársela al sacerdote para que la pueda asar"

asar
cocinar a fuego

hervida
cocinada en agua

cruda
no cocinada

despreciaban las ofrendas del SEÑOR
A los jóvenes no les gustaron las instrucciones del SEÑOR con respecto a la ofrenda y no les prestaron atención.

1 Samuel 2:20

por la petición que ella le hizo al SEÑOR
Ana le había pedido al SEÑOR un bebé y le prometió que le daría el bebé para servir en el templo.

delante del SEÑOR
Esto significa donde el SEÑOR podía verlo y Samuel podía aprender acerca del SEÑOR.

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1 Samuel 2:22

¿Por qué están haciendo tales cosas?
Esta pregunta retórica se puede traducir como una declaración. Traducción Alterna: "¡Es terrible que hagan tales cosas!"

1 Samuel 2:25

¿quién hablará por él?
Esta pregunta retórica se puede traducir como una declaración. Traducción Alterna: "ciertamente no hay quien pueda hablar por él".

hablará por él
"pedirá al SEÑOR que tenga piedad de él"

la voz de su padre
Esta es una expresión idiomática

1 Samuel 2:27

hombre de Dios
Esta frase usualmente significa un profeta del Señor. Traducción Alterna: "un hombre que oye y dice palabras de Dios"

¿No me revelé Yo... casa?
Esta pregunta retórica se puede traducir como una declaración. Traducción Alterna: "Deberías saber que me revelé... casa".

la casa de tu ancestro
La palabra "casa" es una expresión idiomática

tu ancestro
Aarón

ir a Mi altar y quemar incienso
Esto se refiere a hacer una ofrenda al SEÑOR.

vestir un efod delante de Mí
Las palabras "vestir un efod" son una expresión idiomática

1 Samuel 2:29

Declaración de conexión:
El hombre de Dios continúa hablando con Elí.

¿por qué desprecias Mis sacrificios... vivo?
Esta pregunta retórica es una reprimenda. Puede ser traducido como una declaración. Traducción Alterna: "No debes despreciar mis sacrificios... donde vivo".

el lugar donde vivo
"El lugar donde Mi pueblo me trae ofrendas".

haciéndose ustedes gordos con lo mejor de cada ofrenda
La mejor parte de la ofrenda debía quemarse como una ofrenda al SEÑOR, pero los sacerdotes la estaban comiendo.

la casa de tu ancestro
La palabra "casa" es una expresión idiomática

caminaría delante de Mí
Este es una expresión idiomática que significa "viviría en obediencia a Mí".

Lejos esté de Mí el hacer esto
"Ciertamente no permitiré que tu familia Me sirva para siempre"

aquellos que me desprecian serán poco estimados
Las palabras "poco estimados" es un eufemismo irónico de "grandemente despreciados". Esto se puede expresar en forma activa. Traducción Alterna: "Estimaré ligeramente a los que Me desprecian" o "despreciaré enormemente a los que Me desprecian"

1 Samuel 2:31

Mira
"Escucha con atención lo que voy a decir" o "Lo que voy a decir es muy importante"

Yo cortaré tu fuerza y la fuerza de la casa de tu padre,
Las palabras "cortaré... fuerza" son probablemente un eufemismo de la muerte de hombres fuertes y jóvenes; las palabras "la casa de tu padre" son una expresión idiomática

hayan personas ancianas
"hayan ancianos" o "hayan hombres que envejecen"

haré que sus ojos fallen
"haré que pierdas la vista" o "haré que te quedes ciego"

1 Samuel 2:34

Yo levantaré... un sacerdote fiel
Esta es una expresión idiomática. Traducción Alterna: "Haré que un hombre se convierta en sacerdote"

para Mí mismo
Esta es una expresión idiomática. Traducción Alterna: "para servirme"

lo que está en Mi corazón y Mi alma
"Lo que quiero que haga y lo que le digo que haga"

Le construiré una casa segura
Aquí "casa" es una expresión idiomática utilizada para "descendientes". Traducción Alterna: "Me aseguraré de que siempre tenga un descendiente que sirva como sumo sacerdote"

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1 Samuel 2:36

él
El sacerdote fiel a quien Dios levantará.

para que pueda comer una pieza de pan
Aquí, "pieza de pan" se usa para "comida".
Traducción Alterna: "para que pueda comer algo"

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Chapter 3

1 El niño Samuel le servía al SEÑOR observado por Elí. Las palabras del SEÑOR no eran comunes en aquellos días; no había visiones frecuentemente. **2** En ese tiempo, cuando Elí, que comenzaba a quedarse ciego y no podía ver bien, estaba acostado en su propia cama. **3** La lámpara de DIOS aún no se había apagado, y Samuel se estaba acostando para dormir en la casa del SEÑOR donde estaba el arca de DIOS. **4** El SEÑOR llamó a Samuel, quien dijo: "Aquí estoy". **5** Samuel corrió hasta Elí y dijo: "Aquí estoy, me has llamado" Elí dijo, "Yo no te he llamado, vuelve a acostarte." Entonces Samuel fue y se acostó. **6** El SEÑOR llamó de nuevo: "Samuel." Nuevamente Samuel fue hasta Elí y dijo: "Aquí estoy, me has llamado." Elí respondió: " Yo no te he llamado, hijo; vuelve a acostarte." **7** En ese tiempo Samuel aún no tenía ninguna experiencia del SEÑOR, tampoco había tenido algún mensaje que le haya revelado El SEÑOR. **8** El SEÑOR volvió a llamar a Samuel por tercera vez. De nuevo Samuel se levantó y fue a Elí y dijo: "Aquí estoy, me has llamado." Luego Elí comprendió que El SEÑOR llamaba al muchacho. **9** Después Elí dijo a Samuel: "Ve y acuéstate; si Él te llama de nuevo, tu debes decir: "Habla SEÑOR, tu siervo te está escuchando." Entonces Samuel fue y se acostó en su lugar una vez más. **10** El SEÑOR vino y se presentó; el llamó como las otras veces: "Samuel, Samuel." Luego Samuel dijo: "Habla, que tu siervo te está escuchando." **11** El SEÑOR dijo a Samuel: "Mira, Yo estoy por hacer algo en Israel, y los oídos de todos los que escuchen van a temblar. **12** En ese día Yo cumpliré contra Elí todo lo que dije sobre su casa, desde el principio hasta el fin. **13** Yo le dije que Yo soy quien juzga completamente sobre su casa por el pecado que el conocía, porque sus hijos han traído maldición sobre ellos mismos y él no los detuvo. **14** Por causa de esto yo he jurado a la casa de Elí, que los pecados de su casa no serán perdonados por medio de sacrificio u ofrenda. **15** Samuel se acostó hasta la mañana; luego el abrió las puertas de la casa del SEÑOR. Pero Samuel tuvo miedo de decirle a Elí sobre la visión. **16** Luego Elí llamó a Samuel y dijo: "Samuel, hijo." Samuel contestó: "Aquí estoy." **17** El dijo: "¿Que fue la palabra que Él te habló a ti?" Por favor no la escondas de mi. Sea DIOS quien haga lo mismo contigo y aún más, si tu ocultas alguna cosa de mi de las palabras que Él te habló a ti. **18** Samuel le dijo todo; él no le escondió nada. Elí dijo: " Es El SEÑOR. Sea hecho lo que a Él mejor le parezca." **19** Samuel creció, y El SEÑOR estaba con él y no dejó que ninguna de sus palabras proféticas quedaran sin cumplirse. **20** Todo Israel desde Dan hasta Beerseba sabía que Samuel era elegido para ser un profeta del SEÑOR. **21** El SEÑOR se apareció nuevamente en Silo, porque se mostró a Samuel en Silo, por su palabra.

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1 Samuel 3:1

Las palabras del SEÑOR no eran frecuentes
"El SEÑOR no hablaba a menudo con la gente"

El cordero de Dios
Este es el candelero de siete velas en el lugar santo del tabernáculo que ardía todos los días y durante toda la noche hasta que quedaba vacío.

el templo del SEÑOR
El "templo" era en realidad una tienda de campaña, pero era donde la gente adoraba, por lo que es mejor traducir la palabra como "templo" aquí. Traducir como en 1:9.

1 Samuel 3:5

hijo
Elí no era el verdadero padre de Samuel. Elí habla como si fuera el padre de Samuel para mostrarle a Samuel que no está enojado pero que Samuel necesita escucharlo.

1 Samuel 3:7

tampoco había tenido algún mensaje del SEÑOR que le haya revelado a él
Esto se puede expresar en forma activa. Traducción Alterna: "tampoco el SEÑOR le había revelado nunca ningún mensaje a él" o "y el SEÑOR nunca le había revelado ningún mensaje"

1 Samuel 3:9

tu siervo te está
Elí le dice a Samuel que hable con el SEÑOR como si Samuel fuera otra persona para que Samuel mostrara respeto al SEÑOR. Traducción Alterna: "Yo soy"

1 Samuel 3:10

El SEÑOR vino y se presentó
Los posibles significados son 1) El SEÑOR realmente apareció y se puso delante de Samuel o 2) El SEÑOR le hizo conocer su presencia a Samuel.

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tu siervo te está
Samuel le habla al SEÑOR como si Samuel fuera otra persona para mostrar respeto hacia Él. Traducción Alterna: "Yo soy"

cuyos oídos de todos los que escuchen van a temblar
Aquí "los oídos... van a temblar" es una expresión idiomática que significa que todos se sorprenderán por lo que escucharán. Traducción Alterna: "eso sorprenderá a todos los que lo escuchen"

temblar
Esto significa sentir que alguien está hurgando suavemente con objetos pequeños y afilados, generalmente debido al frío o porque alguien ha golpeado esa parte del cuerpo con la mano.

1 Samuel 3:12

desde el principio hasta el fin
Esta es una expresión idiomática

han traído maldición sobre ellos mismos
"Hicieron lo que el SEÑOR había dicho que castigaría en los que lo hicieran"

los pecados de su casa no serán expiados por medio de sacrificio u ofrenda
Esto puede traducirse en forma activa. Traducción Alterna: "no hay sacrificio ni ofrenda que alguien pueda ofrecer que expiará los pecados de su casa"

los pecados de su casa
"Los pecados que la gente de su familia ha cometido".

1 Samuel 3:15

la casa del SEÑOR
La "casa" era en realidad una tienda de campaña, pero sería mejor traducir "casa" aquí.

hijo
Elí no era el verdadero padre de Samuel. Elí habla como si fuera el padre de Samuel para mostrarle a Samuel que no está enojado, pero que Samuel necesita responderle. Traducir como en 1:5.

1 Samuel 3:17

la palabra que Él te habló
"el mensaje que dio el SEÑOR"

Sea DIOS quien haga así contigo y aún más
Esta es una expresión idiomática para enfatizar cuán en serio Elí está hablando. Traducción Alterna: "Que Dios te castigue de la misma manera que dijo que me castigará a mí, y aún más"

1 Samuel 3:19

no dejó que ninguna de sus palabras proféticas quedara sin cumplimiento
Esto se puede expresar positivamente. Traducción Alterna: "hizo que todas las cosas que Él profetizó sucedieran"

Todo Israel
"Todo el pueblo en Israel"

desde Dan hasta Beerseba
Esta es una expresión idiomática

Samuel era elegido
Esto se puede expresar en forma activa. Traducción Alterna: "El SEÑOR había designado"

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Chapter 4

1 Samuel habló a todo Israel. Ahora Israel salió a la batalla contra los filisteos. Ellos acamparon en Ebenezer, y los filisteos acamparon en Afec. **2** Los filisteos se prepararon para la batalla en contra de Israel. Cuando la batalla comenzó, los filisteos derrotaron a Israel y mataron alrededor de cuatro mil hombres en el campo de batalla. **3** Cuando las personas llegaron al campamento, los ancianos de Israel dijeron: "¿Por qué el SEÑOR nos hizo perder hoy delante de los filisteos? Traigamos el arca del pacto del SEÑOR aquí desde Silo, que este aquí con nosotros, para que nos proteja de la mano de nuestros enemigos." **4** Entonces el pueblo envío hombres a Silo; desde ahí ellos trajeron el arca del pacto del SEÑOR de los ejércitos, quien se sienta arriba del querubín. Los dos hijos de Elí, Ofni y Finees, estaban ahí con el arca del pacto de DIOS. **5** Cuando el arca del pacto del SEÑOR llegó al campamento, todo el pueblo de Israel dio un fuerte grito, y la tierra tembló. **6** Cuando los filisteos escucharon el gran grito, dijeron: "¿Qué significa este grito tan fuerte que viene del campamento de los hebreos?" Entonces ellos se dieron cuenta que el arca del SEÑOR estaba en el campamento. **7** Los filisteos estaban asustados; dijeron: "DIOS ha llegado al campamento." Ellos dijeron: "¡Ay de nosotros!" ¡Nada parecido a esto había pasado antes! **8** ¡Ay de nosotros! ¿Quién nos protegerá de la fuerza de estos dioses poderosos? Estos son los dioses que atacaron a los egipcios con muchos tipos de plagas en el desierto. **9** Sean valientes, y sean hombres, ustedes filisteos, o serán esclavos de los hebreos, así como ellos lo han sido para ustedes. Sean hombres y peleen." **10** Los filisteos pelearon e Israel fue derrotado. Cada hombre huyó a su casa, y la matanza fue muy grande; pues treinta mil soldados de Israel cayeron. **11** El arca de DIOS fue robada y los dos hijos de Elí, Ofni y Finees murieron. **12** Un hombre de la tribu de Benjamín corrió del frente de batalla y vino a Silo el mismo día, llegando con sus ropas rotas y tierra sobre su cabeza. **13** Cuando él llegó, Elí estaba sentado en su silla a un lado del camino observando porque su corazón estaba angustiado por el arca de DIOS. Cuando el hombre entró en la ciudad y dio las noticias, la ciudad completa gritó. **14** Cuando Elí escuchó el ruido de los gritos, él dijo: "¿Cuál es el significado de este escándalo?" El hombre rápidamente fue y le contó a Elí. **15** Ahora, Elí tenía noventa y ocho años de edad; sus ojos estaban ciegos, y él no podía ver. **16** El hombre le dijo a Elí: "Yo soy quien llegó del frente de batalla. Yo huí de la batalla hoy." Y él dijo: "¿Cómo nos fue, hijo mío?" **17** El hombre que trajo las noticias contestó y dijo: "Israel huyó de los filisteos. También hubo una gran derrota entre el pueblo. Tus dos hijos, Ofni y Finees, están muertos, y el arca de DIOS ha sido robada." **18** Cuando él habló del arca de DIOS, Elí cayó hacia atrás de su silla a un lado de la puerta. Su cuello se rompió, y murió, por que era viejo y muy gordo. Él había juzgado a Israel por cuarenta años. **19** Ahora su nuera, la esposa de Finees, estaba embarazada y a punto de dar a luz. Cuando escuchó las noticias, que el arca de DIOS fue robada y que su suegro y esposo estaban muertos, ella se arrodilló y dió a luz, porque le dieron dolores de parto. **20** Al momento de su muerte, las mujeres que la ayudaban dijeron: "No temas, porque has dado a luz a un varón." Pero ella no contestó ni puso atención. **21** Ella nombró al niño Icabod, diciendo: "¡La gloria se ha ido de Israel!", porque el arca de DIOS ha sido robada, y por la muerte de su suegro y de su esposo. **22** Y ella dijo: "La gloria se ha ido de Israel, porque el arca de DIOS ha sido robada."

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1 Samuel 4:1

Ebenezer... Afec
Estos son nombres de lugares.

Israel fue derrotado por los filisteos, quienes mataron
Esto puede traducirse en forma activa. Traducción Alterna: "los filisteos derrotaron a los israelitas y mataron"

alrededor de cuatro mil hombres
Aquí el número cuatro mil es un número redondo. Puede haber habido unos pocos más que eso o unos pocos menos que eso. La palabra "alrededor de" muestra que no es un número exacto. Traducción Alterna: "unos 4.000 hombres"

1 Samuel 4:3

las personas
Los soldados que habían estado luchando la batalla.

¿Por qué el SEÑOR nos habrá derrotado hoy delante de los filisteos? Traigamos... enemigos
Los ancianos realmente no sabían por qué el SEÑOR los había derrotado, pero pensaron erróneamente que sabían cómo asegurarse de que no volviera a suceder, trayendo el arca para estar con ellos. (Ver Biblia Dinámica Desbloqueada)

quien se sienta arriba del querubín
Aunque el SEÑOR está presente en todas partes, Él se muestra a su gente desde arriba de las estatuas de querubines en lo alto del arca.

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Finees
Este Finees no es el mismo que el nieto de Aarón en Éxodo y Números.

estaban ahí
estaban en Silo

1 Samuel 4:5

Cuando el arca del pacto del SEÑOR llegó al campamento
"Cuando la gente llevó el arca del pacto del SEÑOR al campamento". Es posible que algunas lenguas necesiten agregar información sobrentendida para aclarar el significado. Traducción Alterna: "La gente, junto con Ofni y Finees, recogieron el arca del pacto del SEÑOR y la llevaron al campamento. Cuando la gente llevó el arca al campamento"

el arca del SEÑOR estaba en el campamento
"La gente había llevado el arca del SEÑOR al campamento".

1 Samuel 4:7

dijeron... Ellos dijeron
"se dijeron a sí mismos... se dijeron unos a los otros" o "se dijeron entre s ... Ellos dijeron unos a otros". La segunda cláusula se refiere claramente a lo que los filisteos se dijeron unos a otros. La primera cláusula probablemente se refiere a lo que pensaron, aunque también podría referirse a lo que se dijeron entre sí. Si es posible, evite indicar a quién se le habló.

Un dios ha llegado
Los filisteos adoraban a muchos dioses, por lo que probablemente creían que uno de esos dioses, o uno a quien no adoraban, había entrado en el campamento. Otro significado posible es que estaban diciendo el nombre propio del Dios de Israel: "El SEÑOR ha venido". Debido a que 4:8 habla de "dioses", algunas traducciones dicen: "Dioses han venido", es decir, "son dioses los que han venido".

¿Quién nos protegerá de la fuerza de estos dioses poderosos?
Esta pregunta retórica es una expresión de miedo profundo. Puede ser escrito como una declaración. Traducción Alterna: "No hay nadie que pueda protegernos de estos dioses poderosos".

estos dioses poderosos... los dioses que atacaron
Debido a que la palabra "dios" (o "Dios") en 4:7 es singular, muchas traducciones dicen "este dios poderoso... el dios que atacó", refiriéndose a cualquiera de muchos dioses posibles, o "este Dios poderoso"... el Dios que atacó, "usando el nombre propio del Dios de Israel.

Sean hombres
Esta es una expresión idiomática. Traducción Alterna: "sé fuerte y lucha"

1 Samuel 4:10

Israel fue derrotado
Esto se puede expresar en forma activa. La palabra "Israel" es una expresión idiomática

El arca de Dios fue capturada
Esto se puede expresar en forma activa. Traducción Alterna: "Los filisteos también tomaron el arca de Dios"

1 Samuel 4:12

ropas rotas y tierra sobre su cabeza
Esta es una manera de expresar un profundo luto en la cultura Israelita.

su corazón estaba consternado con preocupación
Esta es una expresión idiomática que significa que estaba muy temeroso o terriblemente preocupado por algo.

la ciudad completa
Esta es una expresión idiomática

1 Samuel 4:14

El hombre
"El hombre de Benjamín"

1 Samuel 4:16

hijo mío
Elí no era el verdadero padre del otro hombre. Elí habla como si fuera el padre del hombre para mostrarle al hombre que no está enojado, pero que el hombre necesita responderle.

Israel huyó de los filisteos
Esta es una declaración general sobre lo que sucedió. El resto de las palabras del hombre dan detalles.

También ha habido... pueblo. Tus dos hijos
"Ahora te diré algo peor... Ahora te diré algo peor" o "No sólo ha habido... pueblo, sino también tus dos hijos"

el arca de Dios ha sido capturada
Esto se puede expresar en forma activa. Traducción Alterna: "los filisteos han tomado el arca de Dios"

1 Samuel 4:18

Cuando él mencionó
"Cuando el hombre de Benjamín mencionó"

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mencionó
"habló de"

Su cuello se rompió
Esto se puede expresar en forma activa. Traducción Alterna: "Su cuello se rompió porque cayó" o "Se rompió el cuello cuando cayó"

1 Samuel 4:19

su nuera
La nuera de Elí.

el arca de Dios fue capturada
Esto se puede expresar en forma activa. Traducción Alterna: "los filisteos habían capturado el arca de Dios"

tomó en serio lo que dijeron
"Prestó atención a lo que dijeron" o "se permitió sentirse mejor"

1 Samuel 4:21

Icabod
El nombre es en realidad una frase que significa "sin gloria". El nombre de una persona a veces revela información sobre la persona, el lugar o la cosa a la que se refiere.

pues el arca de Dios había sido capturada... el arca de Dios ha sido capturada
Esto se puede expresar en forma activa. Traducción Alterna: "porque los filisteos habían capturado el arca de Dios... porque los filisteos han capturado el arca de Dios"

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Chapter 5

1 Los filisteos robaron el arca de DIOS, y la llevaron de Ebenezer a Asdod. **2** Los filisteos tomaron el arca de DIOS, y la metieron dentro de la casa de Dagón, poniéndola al lado de Dagón. **3** Cuando el pueblo de Asdod se levantó temprano al siguiente día, he aquí, Dagón había caído de frente al suelo ante el arca del SEÑOR. Así que ellos tomaron a Dagón y lo pusieron en su lugar de nuevo. **4** Pero cuando ellos se levantaron temprano la mañana siguiente, he aquí, Dagón había caído de frente al suelo ante el arca del SEÑOR. La cabeza de Dagón y sus dos manos estaban sobre el suelo, cortadas, en la entrada. Sólo el tronco de Dagón quedó. **5** Es por eso, que hasta hoy, los sacerdotes de Dagón y cualquiera que entra en la casa de Dagón, no pisan la entrada de Dagón en Asdod. **6** La mano del SEÑOR fue severa sobre el pueblo de Asdod. Él los destruyó y los hirió con tumores, en Asdod y sus territorios. **7** Cuando los hombres de Asdod se dieron cuenta de lo que estaba pasando, ellos dijeron: "El arca del DIOS de Israel no debe quedarse con nosotros, porque su mano es severa contra nosotros y contra Dagón nuestro dios." **8** Así que ellos mandaron buscar a todos los gobernantes de los filisteos; ellos le dijeron: "¿Qué debemos hacer con el arca del DIOS de Israel?" Ellos contestaron: "Dejen que el arca del DIOS de Israel sea llevada a Gat." Y ellos llevaron el arca del DIOS de Israel. **9** Pero al llevarla a Gat, la mano del SEÑOR estaba sobre la ciudad, causando una gran confusión. Él hirió a los hombres de la ciudad, a pequeños y grandes; y les salieron tumores. **10** Entonces enviaron el arca de DIOS a Ecrón. Pero tan pronto como el arca de DIOS entró a Ecrón, los ecronitas dijeron fuertemente: "Han traído a nosotros el arca del DIOS de Israel para matarnos a nosotros y a nuestro pueblo." **11** Así que ellos mandaron a buscar a todos los gobernantes de los filisteos; ellos les dijeron: "Saquen de aquí el arca del DIOS de Israel, y regrésenla a su lugar, para que no nos mate a nosotros y a nuestro pueblo." Pues hubo un pánico aterrador por toda la ciudad; la mano de DIOS fue muy severa allí. **12** Los hombres que no murieron fueron heridos con tumores, y el llanto de la ciudad subió hasta los cielos.

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1 Samuel 5:1

Ahora
Esta palabra marca el comienzo de una nueva parte de la historia. Si su idioma tiene una palabra o frase que hace lo mismo, puede usarla aquí.

arca de Dios
Traduzca esto como lo hizo en 3:1. Esta es la misma que el "arca del pacto de Dios" en 4:3.

casa de Dagón
Esto se refiere al templo de Dagón, el dios de los filisteos.

he aquí, Dagón
"Se sorprendieron mucho al ver que Dagón".

Dagón había caído de frente al suelo
El lector debe entender que el SEÑOR había provocado que la estatua cayera sobre su cara durante la noche. (Ver:|Assumed Knowledge y Implicit Information)

1 Samuel 5:4

Dagón había caído
El lector debe entender que el SEÑOR había causado que Dagón cayera.

La cabeza de Dagón y sus dos manos estaban sobre el suelo, cortadas
Era como si el SEÑOR fuera un soldado que había derrotado a su enemigo y le había cortado la cabeza y las manos.

Es por eso, que incluso hoy
El escritor está a punto de dar alguna información de fondo separada de la historia principal.

incluso hoy
Aquí "hoy" significa hasta el día en que el autor estaba escribiendo este libro.

1 Samuel 5:6

La mano del SEÑOR fue severa sobre
Esta es una expresión idiomática. "El SEÑOR juzgó severamente"

tumores
Los posibles significados son 1) hinchazón dolorosa debajo de la piel o 2) hemorroides.

ambos Asdod y sus territorios
El nombre de la ciudad es una expresión idiomática

se percataron
"entendieron"

arca del Dios de Israel
Traduzca esto como lo hizo en 3:1. Esta es la misma que el "arca del pacto de Dios" en 4:3.

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1 Samuel 5:8

La mano del SEÑOR estaba en contra
Esta es una expresión idiomática

ambos pequeños y grandes
Los posibles significados son 1) Esta es una expresión idiomática

tumores
Los posibles significados son 1) hinchazón dolorosa debajo de la piel o 2) hemorroides. Traducir como en 5:6.

1 Samuel 5:10

exclamaron
Por qué exclamaron se puede expresar claramente. Traducción Alterna: "exclamaron de miedo"

1 Samuel 5:11

el arca del Dios de Israel
Traduzca esto como hizo con la frase similar 3:1. Esta es la misma que el "arca del pacto de Dios" en 4:3.

el Dios de Israel
Los posibles significados son 1) estaban diciendo el nombre propio del Dios de Israel o 2) creían que Israel adoraba a uno de los muchos dioses, "el dios de Israel". Traducir como en 5:6.

hubo un pánico aterrador por toda la ciudad
"La gente de toda la ciudad temía morir".

la mano de Dios fue muy severa allí
La mano es una expresión idiomática

Los hombres que no murieron
Esto implica que muchos hombres murieron realmente.

tumores
Los posibles significados son 1) hinchazón dolorosa debajo de la piel o 2) hemorroides. Traducir como en 5:6.

el llanto de la ciudad subió hasta los cielos
La palabra "ciudad" es una expresión idiomática

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Chapter 6

1 El arca del SEÑOR estuvo en la ciudad de los Filisteos por siete meses. **2** Luego los Filisteos llamaron a los sacerdotes y los adivinos; les dijeron: ¿Que deberíamos hacer con el arca del SEÑOR? Dígannos como podríamos regresarla a su ciudad." **3** Los sacerdotes y adivinos dijeron: "Si ustedes envían el arca del DIOS de Israel, no la envíen sin una ofrenda por la culpa. Luego, ustedes serán sanados, y sabrán porque su mano no ha sido apartada de ustedes hasta ahora." **4** Luego ellos dijeron: "¿Qué ofrenda por la culpa podemos llevar cuando regresemos el arca?" Ellos respondieron: "Cinco tumores de oro y cinco ratones de oro, cinco siendo el mismo número de los gobernantes de los Filisteos. Por la misma plaga que los ha herido a ustedes y a sus gobernantes. **5** Entonces, ustedes deben hacer figuras de sus tumores y sus ratones que han causado daño al pueblo, y dar gloria al DIOS de Israel. Tal vez Él quitará su mano de sobre ustedes, de sus dioses y de su tierra. **6** ¿Por qué deberían ustedes endurecer sus corazones, como los egipcios y Faraón? Cuando el DIOS de Israel los trató severamente; ¿Acaso los egipcios no liberaron al pueblo y ellos salieron? **7** Ahora pues, preparen una carreta nueva con dos vacas con crías, que nunca hayan llevado yugo. Aten las vacas a la carreta, pero lleven a sus terneros a casa, lejos de ellas. **8** Luego tomen el arca del SEÑOR y pónganla en la carreta. Pongan las figuras de oro como ofrenda por la culpa dentro de una caja a un lado de ella. Luego déjenla ir por su camino. **9** Luego miren; si va por el camino a su tierra a Bet Semes, entonces es El SEÑOR quién ha ejecutado este mal tan grande. Pero si no, entonces ustedes sabrán que no es su mano que nos ha herido; sino que fue por casualidad." **10** Los hombres hicieron como ellos les dijeron; tomaron dos vacas con crías, las ataron a la carreta y encerraron a sus becerros en casa. **11** Pusieron el arca del SEÑOR en la carreta, junto a la caja que contenía los ratones de oro y las figuras de sus tumores. **12** Las vacas fueron derecho en dirección a Bet Semes. Fueron a lo largo del camino, bajando mientras iban, y no se apartaron a la derecha o a la izquierda. Los gobernantes de los Filisteos las siguieron después hasta el borde de Bet Semes. **13** La gente de Bet Semes estaba cosechando su trigo en el valle. Cuando ellos levantaron sus ojos y vieron el arca, se alegraron. **14** La carreta entró al campo de Josué del pueblo de Bet Semes y se detuvo ahí, donde había una piedra grande, partieron la madera de la carreta, y ofrecieron las vacas como ofrendas quemadas al SEÑOR. **15** Los Levitas bajaron el arca del SEÑOR y la caja que estaba junto a ella, donde estaban las figuras de oro, y las pusieron en la piedra grande. Los hombres de Bet Semes dieron ofrendas quemadas e hicieron sacrificios el mismo día para El SEÑOR. **16** Cuando los cinco gobernadores de los Filisteos vieron esto, regresaron ese día a Ecrón. **17** Estos fueron los tumores de oro que los Filisteos dieron a El SEÑOR como ofrenda por la culpa: uno por Asdod, uno por Gaza, uno por Ascalón, uno por Gat y uno por Ecrón. **18** Los ratones de oro fueron los mismos en número como el número de todas las ciudades de los Filisteos que pertenecen a los cinco gobernantes, tanto de ciudades fortificadas y pueblos. La piedra grande, sobre la cual ellos pusieron el arca del SEÑOR, permanece como testigo de este día en el lugar de Josué el Bet Semita. **19** El SEÑOR hirió a los hombres de Bet Semes, porque ellos miraron dentro de su arca. Él dió muerte a cincuenta mil setenta hombres. El pueblo lloró porque El SEÑOR hizo morir a muchos. **20** Los hombres de Bet Semes dijeron: " "¿Quién podrá estar en la presencia de El SEÑOR, el Dios Santo? Y a quién le enviaremos el arca desde aquí?" **21** Ellos enviaron mensajeros a los habitantes de Quiriat Jearim, diciendo: "Los Filisteos han devuelto el arca del SEÑOR; bájenla y llevenla con ustedes"

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1 Samuel 6:1

los sacerdotes y los adivinos
Estos eran sacerdotes y adivinos paganos que adoraban a Dagón.

Dígannos como podríamos enviarla
Los filisteos querían saber cómo deshacerse del arca sin enojar más al SEÑOR.

1 Samuel 6:3

del Dios de Israel
Los posibles significados son 1) estaban diciendo el nombre propio del Dios de Israel o 2) creían que Israel adoraba a uno de muchos dioses, "el dios de Israel". Traducir como en 5:6.

por todos los medios envíenlo con una ofrenda de culpa
Las palabras "por todos los medios" son una forma contundente de decir algo. Traducción Alterna: "debes enviar una ofrenda de culpa"

serán sanados
"ya no estarán enfermos"

por qué su mano no ha sido apartada de ustedes
Aquí "mano" es una expresión idiomática

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tumores
Los posibles significados son 1) hinchazón dolorosa debajo de la piel o 2) hemorroides. Traducir como en 5:6.

1 Samuel 6:5

modelos
Un modelo es algo que parece una cosa real.

tumores
Los posibles significados son 1) hinchazón dolorosa debajo de la piel o 2) hemorroides. Vea cómo tradujo esto en 5:6.

el Dios de Israel
Los posibles significados son 1) estaban diciendo el nombre propio del Dios de Israel o 2) creían que Israel adoraba a uno de los muchos dioses, "el dios de Israel". Vea cómo tradujo esto en 5:6.

él quitará su mano de sobre ustedes, de sus dioses y de sus tierra
Aquí "mano" es una expresión idiomática

¿Por qué deberían ustedes endurecer sus corazones, como los egipcios y Faraón endurecieron sus corazones?
Los sacerdotes y adivinos usan una pregunta retórica para instar a los filisteos a que piensen muy seriamente qué sucederá si se niegan a obedecer a Dios. Esto puede traducirse como una advertencia. Traducción Alterna: "¡No seas terco como lo fueron los egipcios y el faraón!"

endurecer sus corazones
Esta es una expresión idiomática que significa ser terco o no querer obedecer a Dios. Traducción Alterna: "rehusar obedecer a Dios"

¿Acaso los egipcios no liberaron al pueblo y ellos salieron?
Esta es otra pregunta retórica utilizada para recordar a los filisteos cómo los egipcios finalmente enviaron a los israelitas fuera de Egipto para que Dios dejara de afligir a los egipcios. Esto se puede traducir como una declaración. Traducción Alterna: "recuerda que los egipcios enviaron a los israelitas fuera de Egipto".

1 Samuel 6:7

dos vacas que estén amamantando
"Dos vacas que tienen terneros que aún beben leche"

Luego envíen fuera el carro y dejen ir a las vacas en su camino
Normalmente, las dos vacas regresarían a sus terneros.

si el carro sube... a Bet Semes, entonces es el SEÑOR
Es poco probable que las vacas optarían por vagar a Bet Semes cuando sus terneros se quedaron en el área de los filisteos.

1 Samuel 6:10

dos vacas que estaban lactando
"dos vacas que tienen terneros que todavía están bebiendo leche" Traducir como en 6:7.

fundición de sus tumores
"modelos de sus tumores"

tumores
Los posibles significados son 1) hinchazón dolorosa debajo de la piel o 2) hemorroides. Traducir como en 5:6.

Las vacas fueron derecho en dirección de Bet Semes
Las vacas que están lactando normalmente regresarían a sus terneros, pero estas vacas fueron a Bet Semes.

mugiendo mientras iban
El mugido es el ruido que hacen las vacas con sus voces.

no se apartaron a la derecha o a la izquierda
"No se alejaron de la carretera". Esto se puede expresar positivamente. Traducción Alterna: "se quedaron en la carretera" o "siguieron recto"

1 Samuel 6:13

Ahora
El escritor está introduciendo una nueva parte de la historia. Si su idioma tiene una forma de marcar el comienzo de una nueva parte de la historia, puede usarla aquí.

gente de Bet Semes
Estos eran israelitas.

levantaron sus ojos
Esta es una expresión idiomática. Traducción Alterna: "miraron hacia arriba"

1 Samuel 6:14

Una gran piedra estaba ahí
La gente usaba esta piedra como un altar cuando ofrecían las vacas como sacrificios.

Los Levitas bajaron el arca del SEÑOR
En realidad, esto sucedió antes de que cortaran el carro como leña para usarlo en ofrecer las vacas al SEÑOR.

Los Levitas bajaron el arca
De acuerdo con la ley de Moisés, sólo a los Levitas se les permitía manejar el arca.

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la caja que estaba con ella, donde estaban las figuras doradas
"La caja que contenía los modelos dorados de ratas y tumores" (Biblia Dinámica Desbloqueada)

1 Samuel 6:16

los cinco gobernantes de los filisteos
"los cinco reyes filisteos"

1 Samuel 6:17

tumores
Los posibles significados son 1) hinchazón dolorosa debajo de la piel o 2) hemorroides. Vea cómo tradujo esto en 5:6.

ciudades fortificadas
Estas son ciudades con altos muros a su alrededor para proteger a las personas del interior del ataque de sus enemigos.

La gran piedra... permanece como testigo
Se habla de la piedra como si fuera una persona que puede ver. Traducción Alterna: "La gran piedra... todavía está allí, y la gente recuerda lo que pasó en ella"

Josué
Nombre de hombre

el betsemita
Así se llama a una persona de Bet Semes. Traducción Alterna: "de Bet Semes"

de este día
En el tiempo en que el autor escribió el libro.

1 Samuel 6:19

ellos miraron dentro del arca
El arca era tan sagrada que a nadie se le permitía mirar dentro. Sólo a los sacerdotes se les permitió siquiera ver el arca.

50.070 hombres
"cincuenta mil setenta hombres"

¿Quién tiene el poder para estar de pie ante el SEÑOR, este santo Dios?
Los posibles significados son 1) esta es una pregunta retórica que expresa el temor de la gente al SEÑOR. Traducción Alterna: "¡No hay nadie que pueda resistir al SEÑOR porque es tan santo!" o 2) esta es una pregunta pidiendo información. La frase "estar de pie ante el SEÑOR" puede referirse a los sacerdotes que sirven al SEÑOR. Se implica que la gente estaba buscando un sacerdote a quien el SEÑOR le permitiera manejar el arca. Traducción Alterna: "¿Hay algún sacerdote entre nosotros que sirva a este Dios santo, el SEÑOR, y pueda manejar esta arca?"

¿Y a quién el arca irá desde aquí?"
Esta es una pregunta pidiendo información. Está implícito que la gente quiere que el SEÑOR y el arca vayan a otro lugar para que no los castigue de nuevo. Traducción Alterna: "¿A dónde podemos enviar esta arca para que el SEÑOR no nos castigue de nuevo?"

1 Samuel 6:21

Quiriat-jearim
Esta era una ciudad en Israel.

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Chapter 7

1 Los hombres de Quiriat Jearim vinieron por el arca del SEÑOR, y la llevaron a la casa de Abinadab en la colina. Ellos santificaron a su hijo Eleazar para guardar el arca del SEÑOR. **2** Desde ese día, el arca permaneció en Quirat Jearim, pasó mucho tiempo, veinte años. Toda la casa de Israel lloraba y deseaba regresar al SEÑOR. **3** Samuel dijo al pueblo de Israel: "Si ustedes regresan al SEÑOR de todo corazón, y quitan los dioses extraños y a Astarot de entre ustedes, si vuelven sus corazones al SEÑOR y lo adoran sólo a Él, los salvará de la mano de los Filisteos." **4** Entonces, el pueblo de Israel quitó a los Baales y a Astarot y adoraron sólo al SEÑOR. **5** Luego Samuel dijo: "Reúnan a todo Israel en Mizpa, y yo oraré al SEÑOR por ustedes". **6** Ellos se reunieron en Mizpa, sacaron agua y la derramaron delante del SEÑOR. Ayunaron ese día y dijeron: "Hemos pecado contra Él SEÑOR." y allí juzgó Samuel al pueblo de Israel. **7** Cuando los Filisteos escucharon que el pueblo de Israel estaba reunido en Mizpa, los gobernantes de los Filisteos atacaron a Israel. Cuando el pueblo de Israel escuchó esto, tuvieron miedo de los Filisteos. **8** Entonces la gente de Israel dijo a Samuel: "No dejes de orar por nosotros al SEÑOR, para que Él nos salve de la mano de los Filisteos. **9** Samuel tomó un cordero lactante y lo ofreció como un sacrificio al SEÑOR. Luego Samuel oró al SEÑOR de Israel, y El SEÑOR le respondió. **10** Mientras Samuel ofrecía el sacrificio, los Filisteos se acercaron para atacar a Israel; pero la voz de El SEÑOR tronó con un fuerte sonido ese día en contra de los Filisteos y los atemorizó, y así fueron derrotados ante Israel. **11** Los hombres de Israel se fueron de Mizpa, persiguieron a los Filisteos y los hirieron mas allá de Bet Car. **12** Luego Samuel tomó una piedra y la puso entre Mizpa y Sen. El nombró aquel lugar Ebenezer, diciendo: "Hasta aquí El SEÑOR nos ha ayudado". **13** Entonces los Filisteos fueron dominados y ellos no cruzaron la frontera de Israel. La mano del SEÑOR estuvo en contra de los Filisteos todos los días que Samuel vivió. **14** Las ciudades que los Filisteos tomaron de Israel fueron regresadas a Israel, desde Ecrón hasta Gat; Israel recuperó su territorio de mano de los Filisteos. Entonces, hubo paz entre Israel y los Amorreos. **15** Samuel juzgó a Israel todos los días de su vida. **16** Cada año el visitaba desde Bethel a Gilgal y hasta Mizpa. El juzgaba a Israel en todos esos lugares. **17** Entonces, él volvía a Rama, porque su casa estaba ahí; y también ahí él juzgaba a Israel. Él, además, construyó ahí un altar para El SEÑOR.

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1 Samuel 7:1

Quiriat-jearim
Este es el nombre de un lugar.

Abinadab... Eleazar
Estos son los nombres de los hombres.

veinte años
"20 años"

1 Samuel 7:3

toda la casa de Israel
La palabra "casa" es una expresión idiomática

Vuelve al SEÑOR con todo tu corazón.
Aquí "con todo tu corazón" es una expresión idiomática que significa estar completamente dedicado a algo. Traducción Alterna: "háganse completamente devotos de adorar y obedecer sólo al SEÑOR"

1 Samuel 7:5

todo Israel
"todo el pueblo de Israel" o "todos los Israelitas"

tomaron agua y la derramaron delante del SEÑOR
Los posibles significados son: 1) la gente se negó agua a sí misma como parte del ayuno o 2) sacaron agua de un arroyo o pozo y la vertieron en el suelo como una señal externa de arrepentirse por su pecado.

1 Samuel 7:7

los gobernantes de los filisteos atacaron a Israel
Se puede expresar claramente que fue el ejército y no los gobernantes en sí quienes atacaron a Israel. Traducción Alterna: "los gobernantes filisteos lideraron su ejército y atacaron a Israel"

nos salve de la mano de los filisteos
La "mano" es una expresión idiomática

1 Samuel 7:9

cordero lactante
Un cordero que todavía está bebiendo la leche de su madre.

exclamó
"clamó por ayuda"

el Señor le respondió
"El SEÑOR hizo lo que Samuel le pidió que hiciera"

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1 Samuel 7:10

Mientras Samuel... Bet-Car
Esto explica lo que el escritor quiere decir con "El SEÑOR le respondió" en 7:9.

y los confundió
La palabra "confundió" aquí se usa como una manera casual de decir que los filisteos no podían pensar con claridad. Traducción Alterna: "los hizo incapaces de pensar con claridad"

fueron derrotados ante Israel
Esto puede traducirse en forma activa. Los posibles significados son 1) "El SEÑOR los derrotó antes que Israel" o 2) "Israel los derrotó"

derrotados
Derrotar a la gente es vencerles antes de que puedan causar algún daño.

Bet-Car
Este es el nombre de un lugar.

1 Samuel 7:12

tomó una piedra y la puso
Los israelitas y otros pueblos en esa tierra colocarían una gran piedra donde eventos importantes habían ocurrido como un recordatorio de la ayuda de Dios.

Mizpa... Sen
Estos son los nombres de los lugares.

1 Samuel 7:13

Entonces los filisteos fueron dominados
El escritor acaba de terminar de contar cómo los filisteos fueron sometidos. Si su idioma tiene una forma de marcar el final de una descripción, puede usarlo aquí.

los filisteos fueron dominados
Esto puede traducirse en forma activa. Traducción Alterna: "El SEÑOR sometió a los filisteos" o "El SEÑOR evitó que los filisteos causaran daño"

no entraron en la frontera de israel
Los filisteos no entraron en la frontera de Israel para atacarlos.

La mano del SEÑOR estaba contra los filisteos.
La palabra "mano" es una expresión idiomática

Las ciudades... de Israel fueron restauradas a Israel
Los posibles significados son 1) "El SEÑOR restauró en la tierra de Israel las ciudades... de Israel" o 2) "el pueblo de Israel pudo reclamar las ciudades... de Israel"

1 Samuel 7:15

iba en un circuito
Viajaba de un lugar a otro aproximadamente en círculo.

Él decidió disputas
Las disputas son discusiones o desacuerdos entre dos o más personas.

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Chapter 8

1 Cuando Samuel se hizo viejo, él nombró a sus hijos jueces sobre Israel. **2** El mayor de sus hijos se llamaba Joel, y el nombre de su segundo hijo era Abías. Ellos eran jueces en Beerseba. **3** Sus hijos no siguieron el ejemplo de su padre y desobedecieron a Dios, si no que andaban detrás del dinero y regalos deshonestos, y no hacían justicia. **4** Entonces todos los ancianos de Israel se reunieron con Samuel en Ramá. **5** Y le dijeronl: "Mira, tu eres viejo, y tus hijos no siguen tu ejemplo. Danos un rey que nos juzgue a nosotros como en todas las naciones." **6** Esto no le gustó a Samuel cuando dijeron: "Danos un rey para que nos juzgue." Así que Samuel oró al SEÑOR. **7** El SEÑOR dijo a Samuel: "Dále a tu pueblo lo que pide; porque ellos no te han despreciado a ti, sino que me han despreciado a Mí como su Rey. **8** Se comportan ahora, igual como lo hicieron el día que YO los liberé de Egipto, despreciándome y adorando otros dioses, y así también hacen contigo. **9** Así que hazles caso; pero adviértele y hazles saber de que forma el rey gobernará sobre ellos. **10** Así que, Samuel dijo todas las palabras del SEÑOR al pueblo que pedía un rey. **11** Dijo: "Esta es la forma como el rey gobernará sobre ustedes. Él tomara de ustedes hijos y los escogerá para sus carros de guerra, para ser sus jinetes ó para correr al frente de sus carros de guerra. **12** Escogerá capitanes para miles de soldados, y capitanes de cincuenta soldados. Él hará a algunos arar sus tierras, algunos cosechadores, y otros cuantos para hacer armas de guerra y equipo para sus carros de guerra. **13** Tomará de ustedes, sus hijas para hacer perfumes, cocineras, y panaderas. **14** Tomará lo mejor de sus tierras, sus viñedos, y sus huertos de olivo, y se los dará a sus sirvientes. **15** Tomará el diez por ciento de sus granos y de sus viñedos y los dará a sus oficiales y sirvientes. **16** Tomará de ustedes los mejores sirvientes y sirvientas, sus mejores hombres jóvenes y sus burros; los pondrá a trabajar a todos para él. **17** El tomará el diez por ciento de sus rebaños y ustedes serán sus esclavos. **18** Entonces, en ese día, se quejarán con llanto por el rey que ustedes escogieron para ustedes mismos; pero Él SEÑOR no les contestara ese día. **19** Pero el pueblo se rehusó a escuchar a Samuel; Dijeron: "¡No! Queremos un rey sobre nosotros **20** para así poder ser iguales que las otras naciones, y para que nuestro rey nos juzgue y vaya al frente de nosotros y luche nuestras batallas. **21** Cuando Samuel escuchó todas las palabras del pueblo, él repitió estas palabras en oración al SEÑOR. **22** El SEÑOR dijo a Samuel: "hazles caso y elige un rey para ellos" Así que Samuel dijo a los hombres de Israel: "todo hombre debe regresar a su ciudad."

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1 Samuel 8:1

andaban detrás de ganancias deshonestas
El escritor habla del dinero que la gente le daría a los hijos de Samuel como si fuera una persona o un animal que huye de los hijos de Samuel, y habla de los hijos de Samuel como si estuvieran persiguiendo físicamente a esa persona o animal. Traducción Alterna: "trabajaron duro para ganar dinero al ser deshonestos"

corrompían la justicia
"juzgaban a favor de los que hacían el mal"

1 Samuel 8:4

no caminan en tus caminos
Se habla de la forma en que una persona vive como caminar en un camino. Traducción Alterna: "no hacen lo que haces" o "no lo hacen de la manera en que tú lo haces"

Selecciona para nosotros un rey que nos juzgue a nosotros como todas las naciones
Los posibles significados son 1) "Designa por nosotros un rey como los reyes de todas las naciones para que pueda juzgarnos" o 2) "Designa un rey que nos juzgue de la misma manera que los reyes de las naciones los juzgan"

Selecciona para nosotros un rey que nos juzgue
Los líderes creyeron erróneamente que un rey, y sus hijos después de él, gobernarían con justicia.

1 Samuel 8:6

Esto desagradó a Samuel... Danos un rey para que nos juzgue
Samuel no estaba contento de que la gente no sólo quisiera que eliminara a sus hijos corruptos y designara jueces honestos, sino que quería que un rey los gobernara como lo habían hecho otras naciones.

Obedece la voz del pueblo
Aquí "la voz" es una expresión idiomática

sino que me han despreciado
El SEÑOR sabía que las personas no sólo rechazaban a los jueces corruptos, sino que rechazaban al SEÑOR como su rey.

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1 Samuel 8:8

Yo los liberé de Egipto
Esto se refiere a que el SEÑOR liberó a los israelitas de la esclavitud en Egipto muchos años antes.

Ahora escúchalos
"Ahora haz lo que te piden que hagas" (Biblia Dinámica Desbloqueada)

adviérteles solemnemente
"sé muy serio mientras les adviertes"

1 Samuel 8:10

Esta será la práctica... Él tomará
La práctica del rey será tomar. Esto comienza la lista de cosas que tomará.

Esta será la práctica... Él tomará de ustedes hijos
El sustantivo abstracto "práctica" se puede traducir como un verbo. Traducción Alterna: "Así actuará el rey que reinará sobre ustedes" o "Esto es lo que hará el rey que reinará sobre ti"

los escogerá para sus carros de guerra
"hará que conduzcan carros en la batalla"

ser sus jinetes
Montarán caballos en la batalla.

1 Samuel 8:13

Declaración de conexión:
Samuel continúa diciendo qué cosas tomará el rey.

para hacer perfumes
"Hacer aceites de buen olor para poner en su cuerpo".

huertos de olivos
"campos de olivos"

un décimo de sus granos
Tendrán que dividir su grano en diez partes iguales y entregar una de esas partes a los oficiales y sirvientes del rey.

un décimo... de sus viñedos
Tendrán que dividir el vino que producen en sus viñedos en diez partes iguales y entregar una de esas partes a los oficiales y sirvientes del rey.

oficiales
Estos son los líderes del ejército del rey.

1 Samuel 8:16

Declaración de conexión:
Samuel continúa diciendo qué cosas tomará el rey.

el décimo de sus rebaños
Tendrán que dividir sus rebaños en diez partes iguales y entregar una de esas partes a los oficiales y sirvientes del rey. Vea cómo tradujo "décimo" en 8:13.

ustedes serán sus esclavos
"Se sentirán como si fueran sus esclavos"

se quejarán con llanto
Los posibles significados son 1) la gente le pedirá al SEÑOR que los rescate del rey o 2) la gente le pedirá al rey que deje de tratarlos tan mal (Biblia Dinámica Desbloqueada).

1 Samuel 8:21

él repitió estas palabras en oración al SEÑOR
Aquí la expresión idiomática

Obedece su voz
Aquí la expresión idiomática

elige un rey para ellos
"Haz a alguien rey sobre ellos". Use el término común en su idioma para hacer rey a alguien.

regresar a su propia ciudad
"Irse a casa"

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Chapter 9

1 Había un hombre de la tribu de Benjamín, un hombre poderoso. Su nombre era Cis, hijo de Abiel, hijo de Zeror, hijo de Becorat, hijo de Afía, el hijo de un Benjamita. **2** El tenía un hijo llamado Saúl, un joven de buen parecer. No había otro hombre entre la gente de Israel que fuera más hermoso que él. Desde sus hombros hacia arriba él era más alto que las otras personas. **3** Los burros de Cis, padre de Saúl, estaban perdidos. Así que, Cis le dijo a su hijo Saúl: "Lleva uno de los sirvientes contigo; prepárense y vayan y busquen los burros. **4** Entonces Saúl pasó a través de la región montañosa de la ciudad de Efrain y fue a través de la tierra de Salisa, pero ellos no los encontraron. Luego pasaron por la tierra de Saalim, pero no estaban ahí. Después él pasó a través de la tierra de los Benjamitas, pero ellos no los encontraron. **5** Cuando ellos llegaron a la tierra de Zuf, Saúl dijo a su sirviente que estaba con él: "Ven, regresemos, o mi padre dejará de preocuparse por los burros y comenzará a preocuparse por nosotros. **6** ''Pero el sirviente le dijo: "Escucha, hay un hombre de DIOS en esta ciudad. Él es un hombre de honor; todo lo que él dice se hace realidad. Permítenos ir ahí, tal vez él nos diga qué camino podríamos tomar en nuestro viaje." **7** Luego Saúl le dijo a su sirviente: "Pero si vamos, ¿qué podemos darle al hombre? Porque nuestro pan se ha terminado, y no tenemos ningún regalo para darle al hombre de DIOS. ¿Qué tenemos nosotros?" **8** El sirviente respondió a Saúl y dijo: "Aquí tengo conmigo unos tres gramos de plata que daré al hombre de Dios, para que nos diga por cuál camino deberíamos ir". **9** (Antiguamente en Israel, cuando un hombre iba a consultar a Dios, el decía: "Ven, vayamos con el vidente." El profeta de hoy era llamado vidente.) **10** Después Saúl dijo a su sirviente: "Bien dicho. Ven, vayamos". Entonces, ellos subieron a la ciudad donde estaba el hombre de Dios. **11** Cuando ellos subieron las colinas a la ciudad, ellos encontraron unas mujeres jóvenes que regresaban de sacar agua; Saúl y su sirviente les dijeron, "¿Está aquí el vidente?" **12** Ellas respondieron: "Aquí está; miren, él está enfrente de ustedes. Dénse prisa, él está yendo a la ciudad, porque el pueblo está sacrificando en el lugar alto. **13** Tan pronto como entren a la ciudad, lo encontrarán, antes que él se vaya al lugar alto a comer. El pueblo no comerá hasta que él llegue, porque él bendecirá el sacrificio; después comerán los invitados. Ahora vayan, para que lo encuentren de inmediato". **14** Entonces ellos subieron a la ciudad. Mientras entraban en la ciudad, vieron a Samuel que venía hacia ellos, para subir al lugar alto. **15** Ahora, el día antes que Saúl viniera, el SEÑOR le había revelado a Samuel: **16** "Mañana a esta hora YO te enviaré un hombre de la tierra de Benjamín, y tú lo ungirás para que sea el principe sobre Mi pueblo Israel. Él salvará Mi pueblo de la mano de los filisteos. Porque he mirado a Mi pueblo con compasión, porque su clamor ha llegado delante de Mí." **17** Cuando Samuel vio a Saúl, El SEÑOR le dijo: "¡Ahí está el hombre que te he dicho! Él es quien gobernará sobre mi pueblo." **18** Entonces, Saúl se acercó a Samuel en la puerta y dijo: "Dime: ¿dónde está la casa del vidente?" **19** Samuel respondió a Saúl y dijo: "Yo soy el vidente. Sube delante de mí al lugar alto, pues hoy comerás conmigo. En la mañana yo te dejaré ir, y te diré todo lo que esta en tu corazón. **20** No te preocupes por los burros que se perdieron hace tres días, porque esos han sido encontrados. ¿Sobre quien están puestos todos los deseos de Israel? No es sobre ti y sobre todos los de la casa de tu padre?" **21** Saúl respondió y dijo: "¿No soy yo un benjamita, de la mas pequeña de las tribus de Israel? ¿No es mi familia la última de las familias de la tribu de Benjamín? ¿Por qué entonces me hablas de esta forma? **22** Entonces Samuel tomó a Saúl y a su siervo, los llevó a la sala, y los sentó a ellos a la cabecera de aquellos que fueron invitados, que eran unas treinta personas. **23** Samuel dijo al cocinero: "Trae la porción que te di, de la cual te dije: 'Pon aparte.'" **24** Entonces el cocinero tomó el pernil que había sido ofrecido en sacrificio y lo que iba con el, y lo sirvió delante de Saúl. Luego, Samuel dijo: "¡Mira lo que ha sido reservado para tí! Come, porque esto fue guardado para ti, para esta ocasión; desde el momento en que dije: "He invitado al pueblo". Así que Saúl comió con Samuel ese día. **25** Cuando bajaron del lugar alto a la ciudad, Samuel habló con Saúl en la terraza. **26** Entonces al amanecer, Samuel llamó a Saúl en la terraza y dijo: "Levántate, para que te despida". Entonces Saúl se levantó, y ambos, él y Samuel salieron a la calle. **27** Mientras se dirigían a las afueras de la ciudad, Samuel dijo a Saúl: "Di al sirviente que vaya delante de nosotros (y el fue adelante), pero tu quédate, para que yo pueda darte el mensaje de DIOS para ti."

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1 Samuel 9:1

Información general:
Si su idioma tiene una manera de decirle al lector que el escritor está dando información de trasfondo en estos versículos, puede usarla aquí.

un hombre de influencia
Los posibles significados son 1) era un hombre rico o 2) era un noble o 3) era un hombre valiente y poderoso.

Quis... Abiel... Seror... Becorath... Afíah
Estos son los nombres de los hombres de la línea familiar de Saúl.

benjamita
Un benjamita es alguien que pertenece a la tribu de benjamín.

de buen parecer
Alguien que se ve bien.

Desde sus hombros hacia arriba, era más alto que cualquiera de las personas
Las otras personas altas en Israel ni siquiera llegaban a sus hombros.

1 Samuel 9:3

Ahora
El escritor ha finalizado la información de trasfondo (9:1) y comienza una nueva parte principal de la historia.

levántense
"Detengan lo que estén haciendo"

la región montañosa de la ciudad de Efraín... la tierra de Salisa... la tierra de Saalim ... la tierra de los benjamitas
Estas son todas áreas en Israel.

no los encontraron... no estaban allí... no los encontraron
Las frases "no los encontraron" y "no estaban allí se refiere a los burros".

1 Samuel 9:5

tierra de Suf
Esta es un área en Israel justo al norte de Jerusalén.

hombre de Dios
Esta frase usualmente significa un profeta del SEÑOR. Traduzca esto como lo hizo en 2:27. Traducción Alterna: "un hombre que oye y dice palabras de Dios"

qué camino podríamos tomar en nuestro viaje
"Por dónde deberíamos ir para encontrar a los burros"

1 Samuel 9:7

¿qué podemos darle al hombre?
Dar un regalo es una señal de respeto para el hombre de Dios.

hombre de Dios
Esta frase usualmente significa un profeta del ¿qué podemos darle al hombre?. Traduzca esto como lo hizo en 2:27. Traducción Alterna: "un hombre que oye y dice palabras de Dios"

un cuarto de siclo
cuarto de siclo - "1/4 de un siclo". Un siclo es un tipo de dinero utilizado en el Antiguo Testamento.

1 Samuel 9:9

Anteriormente en Israel... vidente
Esta es información cultural añadida por el autor hebreo. Si no es natural en su idioma declarar esta información aquí, puede moverla al final del verso 11.

El profeta de hoy era anteriormente llamado vidente
"Vidente es el nombre antiguo de lo que hoy llamamos un profeta"

1 Samuel 9:12

el pueblo está sacrificando hoy
Estos son probablemente los sacrificios de la fiesta o de los primeros frutos, no los sacrificios por el pecado, que deben celebrarse en el tabernáculo.

1 Samuel 9:14

subir al lugar alto
Este es un lugar que la gente había designado como sagrado para hacer sacrificios y ofrendas al SEÑOR. El escritor escribe como si estuviera fuera del muro que rodeaba la ciudad.

1 Samuel 9:15

Información General:
El escritor deja de contar la historia y brinda información de trasfondo para que el lector pueda comprender qué sucede a continuación.

lo ungirás para que sea el príncipe
El término príncipe se usa aquí en lugar de rey. Este es el hombre que Dios ha elegido para ser rey de Israel.

la tierra de Benjamín
"La tierra donde viven las personas de la tribu de Benjamín"

de la mano de los filisteos
Aquí la palabra "mano" es una expresión idiomática

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Porque he mirado a mi pueblo con compasión
"Mi gente está sufriendo y quiero ayudarles"

1 Samuel 9:17

El SEÑOR le dijo
"El SEÑOR le dijo a Samuel"

del vidente
"El profeta del SEÑOR"

1 Samuel 9:20

Entonces, ¿Sobre quien están puestos todos los deseos de Israel? ¿No es sobre ti y sobre todos los de la casa de tu padre?
Estas preguntas son una expresión de profunda convicción de que Saúl es aquel a quien el SEÑOR quiere ser el rey que los israelitas están buscando. Las preguntas se pueden traducir como declaraciones. Traducción Alterna: "Debes saber que está en ti que se establezcan todos los deseos de Israel. Se fijan en ti y en la familia de tu padre".

¿No soy yo un benjamita... de Israel? ¿No es mi clan... Benjamín? ¿Por qué entonces me has hablado de esta manera?
Saúl está expresando sorpresa porque Benjamín era la tribu más pequeña de Israel, y otros israelitas consideraban que la tribu no era importante. Además, los benjamitas consideraron que el clan del que Saúl era miembro no tenía importancia. Estas preguntas pueden ser traducidas como declaraciones. Traducción Alterna: "Soy de la tribu de Benjamín, la menos importante de todas las tribus. Y mi clan es el menos importante de nuestra tribu. No entiendo por qué dices que los israelitas quieren que yo y mi familia hagamos algo importante."

1 Samuel 9:22

la sala
El escritor asume que el lector sabe que cerca del lugar donde ofrecerían sacrificios había un gran edificio en el que las personas comerían juntas.

cabecera
Este es el asiento de honor.

treinta
"30"

1 Samuel 9:23

que iba con él
Los posibles significados son 1) el otro alimento que Saúl debía comer junto con la carne o 2) otras partes del toro.

Luego Samuel dijo
En el idioma original no está claro quién está hablando. Es posible que el cocinero le esté hablando a Saúl. Traducción Alterna: "Entonces el cocinero dijo"

1 Samuel 9:25

en el tejado
Este es un lugar normal para que la familia y los invitados coman, visiten y duerman. Tiende a ser más frío por la noche que el interior de la casa.

Samuel llamó a Saúl en la azotea y le dijo
Lo que Saúl estaba haciendo en la azotea se puede hacer explícito. Traducción Alterna: "mientras Saúl estaba durmiendo en la azotea, Samuel lo llamó y le dijo"

1 Samuel 9:27

delante de nosotros (y él fue adelante), pero tú debes permanecer
Es posible que Samuel hable todas estas palabras. Traducción Alterna: "por delante de nosotros, y cuando él se haya adelantado, debes quedarte"

para que yo pueda anunciarte el mensaje de Dios
"Para que yo pueda decirte el mensaje de Dios para ti".

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Chapter 10

1 Entonces, Samuel tomó un frasco de aceite, dejó caer aceite sobre la cabeza de Saúl, y le besó diciendo: "¿No es El SEÑOR el que te ha ungido como gobernante sobre su pueblo? **2** Cuando me dejes hoy, encontrarás a dos hombres junto a la tumba de Raquel, en el territorio de Benjamín de Selsa. Ellos te dirán: "Los burros que andabas buscando, los encontramos. Tu padre ha dejado de preocuparse por los burros, y ahora está preocupado por ti, diciendo: "¿Qué debo hacer con mi hijo? **3** Entonces, irás más lejos de allí, y llegarás a la encina de Tabor. Allí te encontrarás con tres hombres que van a adorar a DIOS en Betel, uno cargando tres cabritos jóvenes, otro cargando tres pedazos de pan, y otro cargando un odre con vino. **4** te saludarán y te darán dos pedazos de pan, los cuales tomarás de sus manos. **5** Después de eso, tu irás a la montaña de Dios, donde está la guarnición de los Filisteos. Cuando llegues a la ciudad, te encontrarás con un grupo de profetas bajando de los lugares altos con arpa, tambor, flauta y lira; ellos estarán profetizando. **6** El Espíritu del SEÑOR vendrá rápido sobre ti, y profetizarás con ellos, y serás cambiado en un hombre diferente. **7** Cuando todas estas señales vengan a ti, haz lo que venga a tus manos hacer, pues DIOS está contigo. **8** Ven a reunirte conmigo en Gilgal. Entonces yo iré a ti, para quemar ofrendas y a sacrificar ofrendas de paz. Espera siete días hasta que yo vaya a reunirme contigo para decirte lo que debes hacer. **9** Cuando Saúl se dio vuelta para dejar a Samuel, Dios le dio otro corazón. Entonces todas las señales se cumplieron ese día. **10** Cuando llegaron a la montaña, un grupo de profetas se juntaron, y el Espíritu de DIOS rápidamente descendió sobre él para que profetizara con ellos. **11** Los que le habían conocido antes observaron que profetizaba con los profetas, las personas se empezaron a decir entre ellos: "¿Qué le ha pasado al hijo de Cis? ¿Es Saúl uno de los profetas ahora?'' **12** Un hombre del mismo lugar contestó: "¿Y quién es su padre?" Por esto, se convirtió en un dicho: "¿Es Saúl uno de los profetas?" **13** Cuando terminó de profetizar, se fue al lugar alto. **14** Entonces, el tío de Saúl le dijo a él y a su sirviente: "¿A dónde te fuiste? y él respondió: " A buscar a los burros; cuando no los encontramos, fuimos a ver a Samuel." **15** El tío de Saúl dijo: "Por favor, dime lo que Samuel te dijo." **16** Saúl le respondió a su tío: "Él nos dijo claramente que los burros habían sido encontrados." Pero él no le dijo a su tío sobre el tema del reino, del cual Samuel le habló. **17** Después, Samuel reunió al pueblo ante el SEÑOR en Mizpa; **18** dijo al pueblo de Israel: "Esto es lo que El SEÑOR, El DIOS de Israel dice: Yo liberé a Israel de Egipto, los rescaté de la mano de los Egipcios, y de las manos de todos los reinos que los oprimían.' **19** Pero hoy, ustedes han rechazado a su DIOS, quien los salva de todos sus males y sus angustias; diciéndole: 'Elige un rey sobre nosotros.' Así que preséntense delante del SEÑOR por sus tribus y sus familias." **20** Samuel hizo que se acercaran todas las tribus de Israel y la tribu de Benjamín fue elegida. **21** De la tribu de Benjamín hizo que se acercaran a el por familias; y la familia de los Matrí fue elegida, y Saúl hijo de Cis fue escogido. Pero cuando le buscaron, no lo encontraron. **22** Entonces, el pueblo quiso hacerle a Dios más preguntas: "¿Ya llegó el hombre?" Él SEÑOR contestó: "Él se ha escondido entre el equipaje. **23** ''Entonces corrieron y sacaron a Saúl del lugar. Cuando se paró en medio del pueblo, era más alto que todos, de los hombros para arriba. **24** Entonces, Samuel dijo al pueblo: "¿Han visto al hombre a quien Él SEÑOR ha escogido? ¡No hay nadie como él entre todo el pueblo! El pueblo grito: "¡Larga vida al rey!" **25** Entonces, Samuel dijo al pueblo las costumbres y reglas del reino, las escribio en un libro, y las presentó ante Él SEÑOR. Samuel entonces, despidió todo el pueblo, cada hombre fue a su propia casa. **26** Saúl también regresó a su casa en Guibeá, y con el algunos hombres fuertes, cuyos corazones DIOS tocó. **27** Pero algunos hombres malvados dijeron: "¿Cómo puede este hombre salvarnos?" Estas personas despreciaban a Saúl y no le llevaron ningún regalo. Pero Saúl permaneció en silencio.

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1 Samuel 10:1

tomó un frasco de aceite, dejó caer aceite sobre la cabeza de Saúl
En la cultura Israelita, cuando un profeta derramó aceite sobre la cabeza de alguien, esa persona recibió una bendición del SEÑOR.

frasco
Un pequeño recipiente hecho de arcilla cocida.

¿No te ha ungido El SEÑOR para que seas un gobernante de su herencia?
Samuel sabe la respuesta a su pregunta. Le está recordando a Saúl que El SEÑOR lo ha elegido para ser rey de Israel. Traducción Alterna: "El SEÑOR ciertamente te ha ungido para que seas un gobernante de su herencia".

Selsa
Este es el nombre de un lugar.

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Qué debo hacer con mi hijo?
El padre de Saúl ahora está preocupado por él y quiere encontrarlo.

1 Samuel 10:3

Tabor
Este es el nombre de un lugar.

tomarás de sus manos
Las manos son una figura literaria (metonimia) para referirse a la persona. "Toma de ellos" o "acepta"

1 Samuel 10:5

pandereta
Este es un instrumento musical con una cabeza como un tambor que puede ser golpeado y con piezas de metal alrededor del lado que suenan cuando se agita el instrumento.

El Espíritu del SEÑOR vendrá rápido sobre ti
La frase "vendrá rápido" significa que el Espíritu del SEÑOR influirá en Saúl. En este caso, significa que hará que Saúl profetice y actúe como una persona diferente.

1 Samuel 10:7

haz lo que venga a tus manos hacer
Aquí Samuel habla de la mano de Saúl como si fuera una persona tratando de encontrar cosas. Traducción Alterna: "haz lo que creas que es correcto hacer

1 Samuel 10:9

Dios le dio otro corazón
Dios le permitió a Samuel pensar de manera diferente a como había pensado antes.

el Espíritu de Dios rápidamente descendió sobre él
Samuel habla como si el Espíritu del SEÑOR fuera una persona corriendo hacia Saúl y tomando completo control sobre él. Traduzca esto como lo hizo en 10:5. Traducción Alterna: "el Espíritu del SEÑOR tomó control completo de él"

1 Samuel 10:11

¿Qué le ha pasado al hijo de Cis?
Los posibles significados son 1) la gente está pidiendo información o 2) esta es una pregunta retórica que significa que Saúl no es importante. Traducción Alterna: "Cis no es una persona importante, por lo que no puede ser cierto que su hijo se haya convertido en un profeta".

el hijo de Cis
"Saúl, el hijo de Cis"

Entonces, ¿quién es su padre?
Este hombre usa una pregunta retórica para recordar a las personas que ser un profeta no tiene nada que ver con quiénes son los padres. La pregunta se puede traducir como una declaración. Traducción Alterna: "No importa quiénes sean los padres de estos otros profetas. Lo que importa es que, sorprendentemente, Saúl está hablando mensajes de Dios". (Biblia Dinámica Desbloqueada)

Por esto, se convirtió en un dicho: "¿Es Saúl también uno de los profetas?
Esto se convirtió en un proverbio entre los israelitas. Aparentemente, la gente decía esto para expresar sorpresa cuando una persona inesperadamente hacía algo que no había hecho antes. El significado implícito de la pregunta puede ser expresado explícitamente.Traducción Alterna: "Y es por eso que cuando las personas no pueden creer un informe, piensan en lo que le sucedió a Saúl y dicen: '¿Es Saúl realmente uno de los profetas?'"

1 Samuel 10:14

Entonces, el tío de Saúl le dijo a él
"Entonces el hermano del padre de Saúl dijo a Saúl"

él no le dijo a su tío sobre el tema del reino
"Saúl no le dijo a su tío que Dios lo había designado para ser el rey de Israel"

1 Samuel 10:17

Yo liberé a Israel de Egipto
El nombre "Israel" es una figura literaria

hoy
"ahora"

la mano de los egipcios... la mano de todos los reinos
La palabra "mano" es una figura literaria

Elige un rey sobre nosotros
"Danos un rey para que nos gobierne"

preséntense delante del SEÑOR por sus tribus y sus clanes
"reúnanse por tribus y clanes y vengan a presentarse ante El SEÑOR"

1 Samuel 10:20

la tribu de Benjamín fue elegida... el clan de los Matrí fue elegido... Saúl hijo de Cis fue escogido
Esto puede traducirse en forma activa. Traducción Alterna: "El SEÑOR eligió a la tribu de Benjamín... El SEÑOR eligió al clan de los Matrí... El SEÑOR eligió a Saúl, hijo de Cis". Probablemente sea mejor no decir cómo las personas sabían a quién había elegido El SEÑOR.

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1 Samuel 10:22

era más alto que cualquiera de las personas de sus hombros para arriba
Las otras personas altas en Israel ni siquiera llegaban a sus hombros. Traducir como en 9:1.

1 Samuel 10:25

las costumbres y reglas de la monarquia
El sustantivo abstracto "monarquia" se puede traducir como una cláusula. Traducción Alterna: "qué cosas el rey los obligaría a hacer, y todas las cosas que el rey tenía que hacer"

1 Samuel 10:26

cuyos corazones Dios tocó
Dios tocando el corazón de una persona es una expresión idiomática que significa que Dios puso algo en su mente o lo motivó a hacer algo. Traducción Alterna: "que quería ir con Saul porque Dios había cambiado su forma de pensar"

¿Cómo puede este hombre salvarnos?
Esta es una pregunta retórica que se usa para expresar sarcasmo. Traducción Alterna: "¡Este hombre no tiene poder para salvarnos!"

despreciaban
"fuertemente rechazado"

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Chapter 11

1 Entonces Nahas el Amonita fue y rodeó a Jabes de Galaad y todos los hombres de Jabes dijeron a Nahas, "haz un pacto con nosotros y te serviremos." **2** Nahas el amonita respondió: "Con esta condición haré pacto con ustedes, que yo saque el ojo derecho a todos ustedes, y de esta forma traiga desgracia sobre todo Israel.'' **3** Entonces los ancianos de Jabes le respondieron: "Déjanos solos por siete días, para poder enviar mensajeros a todos los territorios de Israel. Entonces, si no hay nadie quien nos salve nos rendirémos delante de ti." **4** Los mensajeros llegaron a Guibeá, donde Saúl vivía, y dijeron al pueblo lo que habia pasado. Todo el pueblo lloró a gritos. **5** Saúl venía del campo detrás de los bueyes. Saúl dijo: "¿Qué le pasa al pueblo que está llorando?" Ellos le dijeron a Saúl lo que los hombres de Jabes habían dicho. **6** Cuando Saúl escuchó lo que ellos decían, Él Espíritu de DIOS descendió rápidamente sobre él, y él se enojó mucho. **7** tomó un par de bueyes, los cortó en pedazos y los envió por todos los territorios de Israel con los mensajeros. Él dijo: "Cualquiera que no salga a pelear delante de Saúl y Samuel, así se les hará a sus bueyes." Así que el terror del SEÑOR cayó sobre los pueblos y ellos se juntaron como un solo hombre. **8** Cuando Saúl los contó en Bezec, la gente de Israel eran trescientos mil, y los hombres de Judá treinta mil. **9** Ellos dijeron a los mensajeros que vinieron: "Les dirán a los hombres de Jabes de Galaad: 'Mañana, cuando caliente el sol serán rescatados.'" Así que los mensajeros fueron y lo dijeron a los hombres de Jabes y ellos se alegraron. **10** Entonces los hombres de Jabes dijeron a los de Nahas: "Mañana nos rendiremos a ustedes, y pueden hacer lo que les parezca bien con nosotros." **11** Al siguiente día, Saúl separó al pueblo en tres grupos. Y entraron al campamento durante la madrugada y atacaron y derrotaron a los Amonitas hasta el calor del día. Aquellos que sobrevivieron fueron dispersados, así no quedaron dos de ellos juntos. **12** Entonces el pueblo dijo a Samuel: "¿Quién fue el que dijo? '¿Saúl gobernará sobre nosotros?' trae a los hombres para matarlos." **13** Pero Saúl dijo: "Nadie debe morir hoy, porque hoy El SEÑOR ha salvado a Israel." **14** Entonces Samuel dijo al pueblo: "Vengan, iremos a Gilgal y renovemos el reino allí. **15** ''Así que el pueblo fue a Gilgal e hicieron a Saúl rey delante del SEÑOR en Gilgal. Allí ellos sacrificaron ofrendas de paz delante del SEÑOR y Saúl y todos los hombres de Israel se alegraron grandemente.

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1 Samuel 11:1

Nahas
Este es un hombre de Amón, descendiente de Lot, el sobrino de Abraham.

Jabes de Galaad
Este es el nombre de un lugar.

yo saque
"yo corte" o "yo arranque"

traiga desgracia sobre
"traiga vergüenza" o "traiga una mala reputación a"

1 Samuel 11:3

siete días
"7 días"

1 Samuel 11:4

Guibéa
Este es el nombre de un lugar.

1 Samuel 11:6

el Espíritu de Dios se precipitó sobre él
La frase "se precipitó sobre" significa que el Espíritu del SEÑOR influyó en Saúl. En este caso, le permitió a Saúl hacer que la gente lo respetara temerosamente como su rey y se uniera a su ejército. Vea cómo tradujo una frase similar en 10:5.

que no salga a pelear delante
Saúl estaba llamando a todos los hombres de Israel a venir a luchar contra Nahas y los amonitas.

Entonces el terror del SEÑOR cayó sobre el pueblo
El SEÑOR permitió que la gente respetara temerosamente a Saúl como su rey. El resultado fue que los hombres se reunieron con Saúl en Bezec.

Bezec
Este es el nombre de una ciudad cerca de Jabes de Galaad.

la gente de Israel eran trescientos mil, y los hombres de Judá treinta mil
"el pueblo de Israel tenía 300.000, y los hombres de Judá eran 30.000"

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1 Samuel 11:9

Ellos dijeron a los mensajeros
"Ellos" se refiere a Samuel y Saúl.

cuando caliente el sol
"antes de la hora más calurosa del día" o "antes del mediodía"

Jabes de Gaalad... Jabes
Estos son los nombres de lugares. Vea cómo los tradujo en 11:1.

Nahas
Este es el nombre de un rey. Vea cómo tradujo este nombre en 11:1.

1 Samuel 11:11

la guardia de la mañana
Esto fue antes del amanecer, cuando la mayoría de las personas en el campamento aún dormían.

1 Samuel 11:14

hicieron a Saúl rey delante del SEÑOR
"hizo rey a Saúl mientras El SEÑOR miraba"

Allí ellos sacrificaron ofrendas de paz delante del SEÑOR
Parte del servicio de Samuel al SEÑOR es ofrecer sacrificios, aunque no sea de la línea de Aarón o Leví.

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Chapter 12

1 Samuel dijo a todo Israel: "He escuchado todo lo que me dijeron, y he puesto un rey sobre ustedes. **2** Ahora, aquí está el rey caminando ante ustedes; yo soy viejo y lleno de canas, y mis hijos están con ustedes. He caminado delante de ustedes desde mi juventud hasta hoy. **3** Aquí estoy; declaren contra mí, ante El SEÑOR y ante su ungido. ¿Qué bueyes he tomado? o ¿Qué burras he tomado? ¿A quién he defraudado? ¿A quién he oprimido? ¿De qué mano he tomado un regalo deshonesto para cegar mis ojos? Declaren en contra mía y yo se los restituiré." **4** Ellos dijeron: "No no has engañado, oprimido, o robado nada de mano de ningún hombre." **5** Él les dijo a ellos: "El SEÑOR es testigo en contra de ustedes, y su ungido es testigo hoy de que ustedes no encontraron nada en mi mano". Y ellos respondieron: "El SEÑOR es testigo." **6** Samuel dijo al pueblo: "Es El SEÑOR quien estableció a Moisés y Aarón, y quien trajo a sus padres de la tierra de Egipto. **7** Ahora pues, preséntense a sí mismos, delante del SEÑOR, para que yo discuta con ustedes respecto a todas las cosas buenas que el SEÑOR hizo para ustedes y para sus padres. **8** Cuando Jacob vino a Egipto, y sus padres clamaron al SEÑOR. El SEÑOR envió a Moisés y Aarón, quienes dirigieron a sus padres fuera de Egipto y ellos los llevaron a este lugar. **9** Pero ellos olvidaron al SEÑOR su DIOS; y fueron entregados a mano de Sísara, capitán del ejército de Hazor, a mano de los Filisteos, y a mano del rey de Moab; todos estos pelearon con sus antepasados. **10** Ellos clamaron al SEÑOR y dijeron: 'Nosotros hemos pecado, porque hemos abandonado al SEÑOR y hemos servido a Baales y a Astarot. Pero ahora líbranos del poder de nuestros enemigos, y nosotros te serviremos.' **11** Entonces El SEÑOR envió a Jerobaal, a Bedán, a Jefté y a Samuel, y les dio la victoria sobre sus enemigos alrededor de ustedes, así que vivieron en seguridad. **12** Cuando ustedes vieron que Nahas el rey del pueblo de los Amonitas vino en su contra, me dijeron: '¡No! Mejor que reine un rey sobre nosotros', a pesar de que El SEÑOR, su DIOS, era su rey. **13** Ahora aquí está el rey a quien ustedes eligieron, quien ustedes pidieron y quien El SEÑOR nombró como rey sobre ustedes. **14** Si ustedes temen al SEÑOR, sírvanle, obedezcan su voz, y no se rebelen en contra del mandato de Dios, entonces, ambos, ustedes y el rey quien reina sobre ustedes, serán seguidores del SEÑOR su DIOS. **15** Si ustedes no obedecen la voz del SEÑOR, sino que se rebelan en contra de los mandatos del SEÑOR, la mano del SEÑOR será en contra de ustedes, como fue en contra de sus padres. **16** Incluso ahora ustedes mismos vean esta gran cosa que el SEÑOR hará ante sus ojos. **17** ¿No es ahora la cosecha del trigo? Clamaré al SEÑOR para que Él envíe truenos y lluvia. Entonces, ustedes sabrán y verán que su maldad es grande, a la vista del SEÑOR, al pedir para ustedes un rey." **18** Entonces Samuel oró al SEÑOR; y ese mismo día El SEÑOR envió truenos y lluvia. Luego todo el pueblo tuvo miedo del SEÑOR y de Samuel. **19** Entonces, toda la gente dijo a Samuel: "Ora por tus sirvientes al SEÑOR tu Dios, para que no muramos. Porque nosotros añadimos a todos nuestros pecados este mal, de pedir un rey sobre nosotros. **20** Samuel respondió: "No tengan miedo. Ustedes han hecho todo este mal, pero no se aparten del SEÑOR, sirvan al SEÑOR con todo su corazón. **21** No se aparten detrás de cosas falsas que ni sirven ni salvan a ustedes, porque esas cosas son inútiles. **22** Por causa de su gran nombre, el SEÑOR no rechazará a su pueblo, porque El SEÑOR se alegra al tomarlos como pueblo Suyo. **23** Por mi parte, lejos esté de mí pecar contra el SEÑOR, dejando de orar por ustedes, en lugar de ello, les enseñaré lo que es bueno y recto. **24** Sólo teman al SEÑOR y sírvanle en verdad con todo su corazón. Vean las grandes cosas que hizo por ustedes. **25** Pero si siguen en hacer el mal, ustedes y su rey serán destruídos.

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1 Samuel 12:1

el rey caminando ante ustedes... He caminado delante de ustedes
Estas expresiones significan que las personas realmente pueden ver el tipo de vidas que Saúl y Samuel están viviendo. Traducción Alterna: "La vida del rey fue vista... Mi vida fue vista"

1 Samuel 12:3

Aquí estoy; declaren contra mi, ante El SEÑOR y ante su ungido
Por esta declaración, Samuel está desafiando a la gente a hablar si ha hecho algo malo a alguien. Traducción Alternativa: "Ahora estoy frente a usted. Les pido que hablen delante de El SEÑOR y su rey ungido si les he hecho algo malo"

¿Qué bueyes he tomado? o ¿Qué asnas he tomado?
Samuel usa preguntas retóricas para recordar a la gente que nunca ha robado sus animales.

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Traducción Alternativa: "Nunca he robado un animal preciado de nadie".

¿A quién he defraudado?
Samuel usa otra pregunta retórica para decir que siempre ha sido honesto. Traducción Alternativa: "Nunca he engañado ni sobornado a ningún hombre".

Declaren en contra mía y yo se los devolveré
"Si he hecho alguna de estas cosas malas, hablen ahora y pagaré lo que debo. Voy a corregir cualquier error"

1 Samuel 12:4

de mano de ningún hombre... en mi mano
Estas frases significan lo que una persona posee o lo que ha hecho para obtener el favor de los demás. Esta es una forma educada de decir que no ha robado, ni ha dado ni recibido sobornos.

1 Samuel 12:6

todas las cosas buenas que el SEÑOR hizo
Samuel está llamando su atención a la historia del trato de El SEÑOR con Israel, que ha sido lleno de bondad y propósito.

1 Samuel 12:8

a mano de Sísara... filisteos... rey de Moab
"en el poder de Sísara ... filisteos... rey de Moab"

Jacob ... Moisés... Aarón... Sísara
Estos son nombres de hombres.

Hazor
Este es el nombre de un lugar.

él los vendió
Esta es una expresión para referirse a Dios entregándolos a sus enemigos para que sean sus esclavos.

1 Samuel 12:10

Ellos clamaron al SEÑOR
"Ellos" se refiere a la nación de Israel.

Jerobaal
Este es un nombre de honor piadoso y fortaleza para luchar contra el dios falso.

El SEÑOR envió... les dio la victoria
Samuel está contando la historia de lo que Dios hizo después de la confesión de pecado y súplica por ayuda de la gente.

Jerobaal, a Bedan, a Jefté y a Samuel
Estos son los nombres de algunos jueces que Dios levantó. Samuel se incluyó a sí mismo en esta lista.

hemos servido a Baales y a Astarot
Servir aquí se refiere a actuar adorando a los falsos dioses. Traducción Alternativa: "han adorado a dioses y diosas falsos"

da la mano de nuestros enemigos
Esta declaración usa "mano" para referirse al poder. Traducción Alternativa: "el poder o control de nuestros enemigos"

1 Samuel 12:12

¡No! Mejor que un rey reine sobre nosotros
Esta declaración muestra la fuerte reacción de la nación de Israel contra Samuel cuando les dijo que confiaran en Dios porque Dios los libró en el pasado.

quien ustedes eligieron, quién ustedes pidieron
Estas dos frases tienen significados similares y enfatizan que este es el rey que la gente quería.

1 Samuel 12:14

temen... sirvanle... obedezcan... no se rebelen
Estas palabras similares se usan para enfatizar cuán importante es esto.

la mano del SEÑOR será en contra de ustedes, como fue en contra de sus padres
La palabra "mano" aquí representa el poder y el control de Jehová. Traducción Alternativa: "El SEÑOR te castigará, así como castigó a tus antepasados"

1 Samuel 12:16

ante sus ojos
La palabra "ojos" aquí representa al pueblo de la nación de Israel. Traducción Alternativa: "afuera donde toda la nación de Israel pueda ver"

¿No es ahora la cosecha del trigo?
Samuel sabe que es tiempo de cosecha. Está utilizando una pregunta retórica para enfatizar que, normalmente, no llueve en este momento, para que la gente sepa que la lluvia que arruinará su cosecha es un juicio del SEÑOR. Traducción Alternativa: "Es tiempo de cosecha y, generalmente, no llueve en este momento"

que Él envíe truenos y lluvia
Samuel le está pidiendo al SEÑOR que castigue a Israel por pedir un rey enviando una tormenta durante la cosecha que arruinará el grano.

1 Samuel 12:19

para que no muramos
El castigo final para el pecado es la muerte. La nación de Israel había visto al SEÑOR destruir a las naciones que los habían oprimido. Les preocupaba

que hubiesen sido "dedicados para destrucción" como esas naciones.

No tengan miedo
La gente hizo el mal y temían que Dios los destruyera. Traducción Alternativa: "No temas que Dios se enoje y te destruya a causa de este pecado"

aparten detrás de cosas vacías
"perseguir la adoración de dioses falsos"

1 Samuel 12:22

Por causa de su gran nombre
Aquí "nombre" se refiere a la reputación del SEÑOR. Traducción Alternativa: "Para que la gente continúe honrando y respetando al SEÑOR"

lejos esté de mi pecar contra el SEÑOR dejando de orar por ustedes
La gente está llena de temor a causa de la lluvia y el trueno que envió EL SEÑOR cuando Samuel oró. Algunas personas podrían creer que Samuel usaría sus oraciones para hacerles daño.

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Chapter 13

1 Saúl tenía treinta años de edad cuando comenzó a reinar; cuando él había gobernado cuarenta años sobre Israel, **2** él escogió tres mil hombres de Israel. Dos mil estaban con él en Micmas y en las montañas de Betel, Mientras que mil hombres estaban con Jonatán en Geba de Benjamín. Al resto de los soldados los envió a casa, cada uno a su tienda. **3** Jonatán derrotó al ejército de los Filisteos que estaban en Geba y los Filisteos escucharon esto. Así que Saúl sonó trompeta por todo lugar, diciendo: "Escuchen Hebreos." **4** Israel escuchó que Saúl había derrotado al ejército de los Filisteos, y también que Israel era odioso para los Filisteos. Así que los soldados fueron llamados para juntarse con Saúl en Gilgal. **5** Los Filisteos se agruparon para pelear contra Israel: tres mil carros de batalla, seis mil hombres para manejar los carros de batalla, y tropas numerosas como la arena de la orilla del mar. Ellos subieron y acamparon en Micmas, al este de Bet Avén. **6** Cuando los hombres de Israel se dieron cuenta que estaban en problemas -el pueblo estaba afligido, se escondó en cuevas, debajo de matorrales, en las rocas, en pozos y en hoyos. **7** Algunos de los hebreos fueron sobre el Jordán a las tierras de Gad y de Galaad. Pero Saúl permanecía en Gilgal y todo el pueblo lo seguía con gran miedo. **8** El esperó siete días, el tiempo que Samuel había establecido. Pero Samuel no llegó a Gilgal, y las personas se separaban de Saúl. **9** Saúl dijo: "Traigan las ofrendas quemadas y las ofrendas de paz." Así que él ofreció las ofrendas quemadas. **10** pronto como él terminó de ofrecer las ofrendas quemadas Samuel llegó. Samuel fue a encontrarse con él y a saludarlo. **11** Entonces Samuel dijo: "¿Qué es lo que has hecho? Saúl respondió: "Cuando vi que el pueblo me dejaba, y que tú no llegabas en el tiempo acordado, y que los filisteos se habían establecido en Micmas, **12** yo dije: 'Ahora los filisteos bajarán contra mí en Gilgal, y no he implorado el favor del SEÑOR.' Así que me obligué a ofrecer las ofrendas quemadas." **13** Entonces Samuel dijo a Saúl: "has actuado como un tonto. Tú no has obedecido el mandato que el SEÑOR tu DIOS te dió. **14** Pues fue El SEÑOR quien estableció tu gobierno sobre Israel por siempre. Pero ahora tu reinado no seguirá. El SEÑOR ha buscado a un hombre conforme a su corazón, Y El SEÑOR lo ha escogido a él para ser príncipe sobre su pueblo, porque tú no obedeciste lo que Él te ordenó." **15** Después Samuel se levantó y subió de Gilgal a Guibea de Benjamín. Después Saúl contó a los hombres que estaban presentes con él, como seiscientos hombres. **16** Saúl, su hijo Jonatán y la gente que estaba presente con ellos, se quedaron en Geba de Benjamín. Pero los Filisteos acampaban en Micmas. **17** Asaltantes venían del campamento de los Filisteos en tres grupos. Un grupo fue a Ofra a la tierra de Sual. **18** Otro grupo fue a Bet Horón y otro grupo fue a los bordes con vista al valle de Zeboim hacia el desierto. **19** No había ni un herrero por todos los alrededores de Israel, porque los filisteos decían: "De otro modo los hebreos harían espadas o lanzas para ellos mismos." **20** Todos los hombres de Israel dependían de los filisteos para afilar su escardilla, su pico, su hacha y su hoz. **21** El precio era dos tercios de granos de siclos por la escardilla, y el pico, y un tercio de grano de plata por afilar hachas y por arreglar las hoces. **22** Así que, en el día de batalla, no se encontraba espada o lanza en las manos de ningún soldado que estaba con Saúl y Jonatán; solamente Saúl y su hijo Jonatán tenían espadas. **23** El ejército de los filisteos salió para atravezar el paso de Micmas.

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1 Samuel 13:1

Información General:
Samuel ha renovado el reino de Saúl en Gilgal y le ha recordado a la gente que siga al SEÑOR.

Saúl tenía treinta años... sobre Israel
El texto de este verso en copias antiguas parece haber sido mutilado, por lo que las versiones modernas tienen muchas traducciones diferentes. Todos son intentos de representar el significado más probable del texto original.

escogió tres mil hombres
"eligió 3.000 hombres"

Dos mil estaban con él en Micmas
"2.000 estaban con él en Micmas"

Geba de Benjamín
Geba es una ciudad. Vea cómo tradujo esto en 10:26.

El resto de los soldados lo envío a casa
"Envió al resto de los soldados a casa".

1 Samuel 13:3

guarnición de los filisteos
"base militar de los filisteos" o "campamento militar de los filisteos"

Geba
Este es el nombre de la ciudad en la que estaba estacionada la guarnición filistea.

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Israel escuchó que Saúl había derrotado
Los posibles significados son que 1) Saúl estaba tomando responsabilidad por las acciones de Jonatán o 2) Saúl estaba tomando crédito por las acciones de Jonatán.

Israel se había convertido en un olor podrido para los filisteos
Se habla de los filisteos que odiaban a los israelitas como si los israelitas se hubieran convertido en un mal olor que ofendió a los filisteos. Traducción Alternativa: "los filisteos odiaban a los israelitas"

los soldados fueron llamados para juntarse con Saúl en Gilgal
Esto se puede expresar en forma activa. Traducción Alternativa: "Saúl llamó a los soldados para reunirse con él en Gilgal"

1 Samuel 13:5

tres mil... seis mil
"3.000... 6.000"

tropas numerosas como la arena de la orilla del mar
Un grupo de soldados tan grande que era difícil contarlos

Micmas
Este es el nombre de un lugar.

Bet Avén
Este es el nombre de un lugar.

1 Samuel 13:6

Información General:
Los filisteos se habían reunido para luchar contra Israel.

el pueblo
Esta frase se refiere a la nación de Israel.

el pueblo estaba afligido
"la gente se preocupó mucho"

lo seguía con temblor
El pueblo estaba muy temeroso.

1 Samuel 13:8

el tiempo que Samuel había establecido
"según el tiempo que Samuel les había dicho que vendría"

las personas se dispersaban de Saúl
Esto se puede expresar en forma activa. Traducción alternativa: "la gente había comenzado a dejar a Saúl"

él ofreció las ofrendas quemadas
Sólo a la línea de Aarón se le permitió realizar el sacrificio de ofrenda quemada a Dios.

1 Samuel 13:11

¿Qué es lo que haz hecho?
Samuel no estaba realmente haciendo una pregunta, sino que estaba reprendiendo a Saúl. Saúl buscó defender sus acciones a pesar de que eran equivocadas.

Micmas
Michmash es el nombre de un lugar. Vea cómo tradujo esto en 13:1.

1 Samuel 13:13

Tú no haz obedecido el mandato que el SEÑOR tu DIOS
Saúl debía esperar a que Samuel viniera y sacrificara el holocausto a Dios. Él no debía realizar el sacrificio por él mismo.

estableció tu gobierno
"configuró su gobierno" o "autorizó tu gobierno" o "nombró tu gobierno"

tu reinado no seguirá
Esto es una figura literaria

un hombre conforme a su corazón
Aquí el "corazón" representa el deseo o la voluntad del SEÑOR. La frase "hombre conforme a su corazón" es una expresión idiomática que significa ser una persona que hace lo que El SEÑOR desea. Traducción Alternativa: "un hombre que es el tipo de persona que Él quiere" o "un hombre que lo obedecerá"

1 Samuel 13:15

Samuel se levantó y subió
Esta es una expresión idiomática para "Samuel se fue y subió".

subió de Gilgal
Gilgal es una ciudad. Vea cómo tradujo esto en 7:15.

Guibea de Benjamín
Guibea es una ciudad. Vea cómo tradujo esto en 10:26.

seiscientos hombres
"600 hombres"

Geba de Benjamín
Geba es una ciudad. Vea cómo tradujo esto en 13:3.

filisteos acampaban en Micmas
Micmas es el nombre de un lugar. Vea cómo tradujo esto en 13:1.

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1 Samuel 13:17

Asaltantes venían
Los asaltantes normalmente son militares que atacan las aldeas enemigas por su comida y otros suministros.

Ofra a la tierra de Sual... Bet Horón... Valle de Zeboim
Estos son nombres de lugares.

1 Samuel 13:19

Información General:
La narrativa cambia a información de trasfondo sobre los herreros en Israel.

No había ni un herrero
Esto se puede expresar en forma activa. Traducción Alternativa: "Nadie pudo encontrar un herrero"

herrero
Aquí "herrero" se refiere a alguien que hizo o afiló herramientas y armas de metal.

afilar sus puntas de arado
Las palabras "puntas de arado" se refieren a la punta de una herramienta de metal utilizada para excavar el suelo para plantar cultivos.

azadón... hacha... hoz
Estas son herramientas comunes de jardín.

azadón
Un "azadón" es una hacha de hoja ancha, con una cuchilla horizontal que se utiliza para romper la tierra dura.

hoz
Una hoja curva para cortar hierbas y tallos de grano.

dos tercios de un siclo
tercios de un siclo - El siclo se divide en 3 partes, son dadas 2 de 3 partes. "2/3 de un siclo"

arreglar las hoces
"quitando la curva y haciendo que la hoz se enderece de nuevo para que pueda ser utilizada"

1 Samuel 13:22

Información General:
La narrativa continúa.

no se encontraba ninguna espada o lanza
Esto explica en parte por qué el ejército de Saúl tenía miedo. No tenían armas para luchar.

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Chapter 14

1 Un día, Jonatán hijo de Saúl, dijo a su joven escudero: "Ven vamos al otro lado, al campamento de los Filisteos." Pero él no le dijo a su padre. **2** Saúl estaba en los límites de Guibeá, debajo del árbol de granadas que estaba en Migrón. Con él estaban cerca de seiscientos hombres, **3** incluido Ahías, hijo de Ahitob, hijo de Finees, hijo de Elí, el sacerdote del SEÑOR en Silo, quien vestía ropas sacerdotales. El pueblo no sabía que Jonatán se había ido. **4** En el paso, por el que Jonatán intentaba cruzar el campamento de los Filisteos, había un barranco rocoso a un lado y un barranco rocoso al otro lado. El nombre de un barranco era Boses y el nombre del otro era Sene. **5** Uno de los barrancos inclinados se levantaba en el norte de la frontera de Micmas, y el otro al sur frente a Geba. **6** Jonatán dijo al joven escudero: "Ven, vamos a cruzar el campamento de estos incircuncisos. Quizá El SEÑOR obre en nuestro favor, ya que nada puede detener al SEÑOR para salvarnos de mano de mucha o de poca gente." **7** Su escudero respondió: "Haz lo que hay en tu corazón. Sigamos adelante, yo estoy contigo para obedecer todos tus mandatos." **8** Jonatán dijo: "Nosotros cruzaremos a donde están estos hombres, y nos mostraremos a ellos. **9** Si ellos nos dicen: 'Esperen ahí hasta que nosotros lleguemos hasta ustedes' entonces nosotros nos quedaremos en nuestro lugar y no cruzaremos a ellos. **10** Pero si ellos responden: 'Vengan hacia nosotros', entonces nosotros cruzaremos a ellos: porque El SEÑOR los ha entregado en nuestras manos. Esta será la señal para nosotros. **11** Cuando ambos se mostraron al ejército de los Filisteos. Los Filisteos dijeron: "Miren, los hebreos salen de las cuevas donde ellos estaban escondidos." **12** Entonces los hombres del ejército gritaron a Jonatán y a su escudero, y dijeron: "Vengan hacia nosotros, y les mostraremos algo." Jonatán dijo a su escudero: "Sigue después de mi porque El SEÑOR los ha entregado en las manos de Israel". **13** Jonatán escaló con sus manos y pies, y su escudero siguió detrás de él. Los Filisteos caían muertos ante Jonatán, y su escudero mataba a los que venían detrás de él. **14** En ese primer ataque que Jonatán y su escudero hicieron, asesinaron cerca de veinte hombres dentro de un área de quince metros cuadrados de tierra. **15** Hubo terror en el campamento, en los campos y entre el pueblo. Aún los soldados y los guerreros tuvieron miedo. La tierra tembló, y hubo un gran pánico. **16** Entonces, los vigilantes de Saúl en Guibeá de Benjamín vieron que la multitud de soldados Filisteos estaba dispersa, y ellos estaban yendo de un lado a otro. **17** Entonces Saúl dijo al pueblo que estaba con él: "Cuenten y vean quién falta entre nosotros." Cuando ellos contaron, Jonatán y su escudero faltaban. **18** Saúl dijo a Ahías: "Trae el arca de Dios aquí" (en aquel tiempo el arca estaba con los Israelitas.) **19** Mientras Saúl hablaba con el sacerdote, la conmoción en el campamento de los Filisteos continuaba y se incrementaba. Entonces Saúl dijo al sacerdote, "Saca tu mano." **20** Saúl y todo el pueblo que estaba con él, se reunió y fueron a la batalla. Cada espada de los Filisteos fue en contra de sus compañeros de guerra, y hubo una gran confusión. **21** Aquellos hebreos quienes habían estado con los Filisteos, y quienes se habían ido con ellos al campamento, incluso ellos, se unieron con los Israelitas que estaban con Saúl y Jonatán. **22** Cuando todos los hombres de Israel quienes se mantuvieron encubiertos en las colinas cerca de Efraín, escucharon que los Filisteos estaban huyendo, incluso ellos los persiguieron detrás en batalla. **23** Entonces El SEÑOR salvó a Israel ese día, y la batalla llegó más alla de Bet Avén. **24** Ese día los hombres de Israel estaban afligidos porque Saúl había puesto al pueblo bajo juramento diciendo: "Maldito sea el hombre que coma antes del anochecer y yo sea vengado sobre mis enemigos." Así que nadie de sus tropas probó alimento. **25** Entonces todo el pueblo entró en el bosque y había miel sobre la tierra. **26** Cuando el pueblo entró al bosque, la miel fluía, pero nadie llevó su mano a su boca porque el pueblo tenía miedo de la maldición. **27** Pero Jonatán no había escuchado que su padre había puesto al pueblo bajo juramento. Él extendió la punta de la lanza que tenía en su mano y la sumergió en el panal. Él llevó su mano a su boca, y sus ojos brillaron. **28** Entonces uno del pueblo respondió: "Tu padre puso estrictamente al pueblo bajo juramento, diciendo: 'Maldito sea el hombre que coma en este día', aun cuando el pueblo era débil por causa del hambre." **29** Jonatán dijo: "Mi padre ha traído dificultades a esta tierra. Mira como mis ojos se han vuelto brillantes porque probé un poco de esta miel. **30** ¿Cuánto más si el pueblo hubiera comido libremente hoy del botín que hallaron de sus enemigos? Porque ahora la matanza no ha sido buena entre los Filisteos". **31** Ellos atacaron a los Filisteos ese día desde Micmas hasta Ajalon. El pueblo estaba muy cansado. **32** Se apresuró deseoso sobre el botín y tomaron ovejas, bueyes y corderos, y los mataron en el suelo. El pueblo los comió junto con la sangre. **33** Después ellos dijeron a Saúl: "Mira, el pueblo está pecando en contra del SEÑOR porque están comiendo junto con la sangre". **34** Saúl dijo: "Han actuado infielmente. Ahora, rueden una gran piedra hasta aquí para mí." Saúl dijo: "Salgan entre el pueblo y díganles, "Todo hombre traiga su buey y su oveja, mátenlos aquí y coman. No pequen de nuevo contra el SEÑOR comiendo junto con la sangre''. Entonces cada uno del pueblo trajo su buey con él esa noche y los mataron allí. **35** Saúl construyó un altar al SEÑOR, el cual fue el primer altar que él construyó

para El SEÑOR. **36** Luego Saúl dijo: "Persigamos esta noche a los Filisteos y despojémosles hasta la mañana. No dejémos ninguno de ellos con vida". Ellos respondieron: "Hágase como mejor te parezca". Pero el sacerdote dijo: "Acerquémonos a Dios aquí." **37** Saúl quiso consultar a Dios con más preguntas, "¿Debería de persigir a los Filisteos? ¿Los entregarás en las manos de Israel? Pero Dios no le respondió ese día. **38** Entonces Saúl dijo: "Acérquense todos los líderes del pueblo; conozcan y miren como este pecado ha sucedido hoy. **39** Porque vive El SEÑOR quién salva a Israel, aún si este pecado está en mi hijo Jonatán, él seguramente morirá." Pero ninguno de los hombres dentro de todo el pueblo le respondió. **40** Después él dijo a todo Israel: "Ustedes están en un lado, y yo y mi hijo Jonatán estaremos en el otro." El pueblo dijo a Saúl: "Haz como mejor te parezca." **41** Por tanto Saúl dijo al SEÑOR, el Dios de Israel: "Muestra el Tumim." Jonatán y Saúl fueron elegidos por suerte, y el pueblo se libró de ser escogido. **42** Entonces Saúl dijo: "Echen suertes entre mi hijo Jonatán y yo." Entonces Jonatán fue elegido por suerte. **43** Entonces Saúl dijo a Jonatán: "Dime lo que has hecho" Jonatán le dijo: "He probado un poco de miel con la punta de la vara que estaba en mi mano. Aquí estoy; Moriré''. **44** Saúl dijo: "Dios haga esto y más también para mí, si tú no mueres, Jonatán." **45** Entonces el pueblo dijo a Saúl: "Debería morir Jonatán, quien ha completado esta gran victoria para Israel? No sea así. Conforme vive El SEÑOR que ninguno de los cabellos de su cabeza caiga al suelo porque él ha trabajado con Dios hoy." Entonces el pueblo rescató a Jonatán para que él no muriera. **46** Entonces Saúl dejó de preseguir a los Filisteos, y los Filisteos fueron a su propia tierra. **47** Cuando Saúl comenzó a gobernar sobre Israel, peleó en contra de todos sus enemigos en cada sitio. Él peleó contra Moab, el pueblo de Ammon, Edom, los reyes de Soba, y los Filisteos. Donde quiera que él volteaba, él causaba daño en ellos. **48** Él actuaba con gran valor y derrotó a los Amalecitas. Él salvó a Israel de mano de aquellos quienes los habían saqueado. **49** Los hijos de Saúl fueron Jonatán, Isúi, y Malquisúa. Los nombres de sus dos hijas fueron Merab, la mayor, y Mical, la menor. **50** El nombre de la esposa de Saúl fue Ahinoam; ella fue la hija de Ahimaas. El nombre del capitán de su ejercito fue Abner hijo de Ner, tío de Saúl. **51** Cis fue el padre de Saúl; y Ner, el padre de Abner, era el hijo de Abiel. **52** Hubo fuerte guerra en contra de los Filisteos todos los días de Saúl. Cuando Saúl veía algún hombre fuerte o algún hombre valiente, lo unía a él.

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1 Samuel 14:1

Información General:
Jonatán comienza su segunda incursión contra el ejército de los filisteos.

su joven escudero
Un adolescente que es responsable de cuidar las armas de guerra de su maestro.

destacamento de los filisteos
Este es un puesto de avanzada atendido por el ejército filisteo.

1 Samuel 14:2

Guibeá
Este es el nombre de una colina al norte de Jerusalén.

debajo del árbol de granadas
Un árbol cuyo fruto es de piel gruesa, redondo, rojo y tiene muchas semillas para comer.

que estaba en Migrón
"Migrón" es el nombre de un lugar al norte de Jerusalén.

Con él estaban cerca de seiscientos hombres
"600 hombres estaban con él"

hijo de Ahitob (hermano de Icabod)
"Ahitob" e "Icabod" son nombres de hombres.

hijo de Finees, hijo de Elí
Finees fue uno de los sacerdotes. Vea cómo tradujo esto en 1:3.

1 Samuel 14:4

El nombre de un acantilado era Boses
Un "acantilado" es una altura rocosa con una caída pronunciada. El acantilado era conocido y se le dio el nombre de "Boses".

el nombre del otro era Sene
Este era el nombre del otro acantilado.

Micmas
"Micmas" era un pueblo al norte de Jerusalén.

Geba
"Geba" era un pueblo al norte de Jerusalén.

1 Samuel 14:6

joven escudero
Este era un adolescente que era responsable de cuidar las armas de guerra de su maestro. Vea cómo tradujo esto en 14:1.

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estos incircuncisos
Un término despectivo utilizado para hombres no judíos.

obre en nuestro favor
"Trabaje en nuestro apoyo" o "nos ayude"

ya que nada puede detener al SEÑOR para salvarnos
Este doble negativo se puede expresar en forma positiva. Traducción alternativa: "El SEÑOR puede salvar"

de mano de mucha o de poca gente
Estos extremos también incluyen todo lo que está en medio. Traducción alternativa: "de cualquier número de personas"

lo que hay en tu corazón
Aquí "corazón" se refiere a los deseos de Jonatán. Traducción Alternativa: "todo lo que deseas hacer"

1 Samuel 14:8

no cruzaremos a ellos
"No iremos al otro lado del valle donde están los filisteos"

ha entregado en nuestras manos
Aquí "mano" se refiere al poder para derrotarlos. Traducción alternativa: "nos permitirá vencerlos"

Esta será la señal para nosotros
"Esto confirmará que El SEÑOR estará con nosotros"

1 Samuel 14:11

se mostraron a la guarnición de los filisteos
"Permitió a los soldados filisteos verlos"

la guarnición
El campamento del ejército.

salen de las cuevas donde ellos estaban escondidos
Los filisteos dieron a entender que los hebreos se habían estado escondiendo en agujeros en el suelo como animales.

les mostraremos algo
Esta es una expresión idiomática que significa "les enseñaremos una lección".

los ha entregado en las manos de Israel
Aquí "manos" se refiere al poder para derrotar a los filisteos. Traducción Alternativa: "permitirá a Israel derrotarlos"

1 Samuel 14:13

Jonatán escaló con sus manos y pies
Lo hizo porque era muy empinado. Esto podría hacerse explícito. Traducción Alternativa: "Así que Jonatán subió, usando sus manos y sus pies porque era muy empinado"

Los filisteos caían muertos ante Jonatán
Esto se puede expresar en forma activa. Traducción Alternativa: "Jonatán mató a los filisteos"

su escudero mataba a los que venían detrás de él
"El portador de la armadura de Jonatán lo siguió y también mató a soldados filisteos"

1 Samuel 14:15

Hubo pánico en el campamento, en los campos y entre el pueblo
El sustantivo abstracto "pánico" puede expresarse como el adjetivo "asustados". Traducción Alternativa: "Los soldados filisteos en el campamento y en el campo y todas las personas que estaban con ellos tuvieron mucho miedo"

los guerreros
Los filisteos que estaban asaltando ciudades israelitas.

La tierra tembló
Puede ser útil declarar la causa. Traducción Alternativa: "Dios hizo temblar la tierra"

1 Samuel 14:16

Guibeá
Esta fue la ciudad donde nació Saúl. Traducido "Guibeá" como en 10:26.

estaba dispersa... yendo de un lado a otro
Estas dos frases comparten significados similares y enfatizan que los soldados estaban huyendo en todas direcciones.

1 Samuel 14:18

Trae el arca de Dios aquí
Algunas versiones tienen "efod" aquí en lugar de "arca de Dios".

conmoción
"gran ruido y confusión"

Saca tu mano
Esto parece ser una expresión idiomática que significa "Detén lo que estás haciendo". Saúl no quería que Ahías continuara usando el arca para pedirle a Dios dirección. Traducción Alternativa: "No traigas el cofre sagrado en este momento"

1 Samuel 14:20

el pueblo que estaba con él
El remanente del ejército israelita que se quedó con Saúl.

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Cada espada de los filisteos fue en contra de sus compañeros de guerra
Se habla de las espadas como si fueran personas vivas. Traducción Alternativa: "Los soldados filisteos se golpeaban entre sí con sus espadas"

1 Samuel 14:22

los hombres de Israel quienes se mantuvieron encubiertos en las colinas
Esto no se refiere a una emboscada. Estos soldados se escondían porque temían a los filisteos. Esto se puede expresar explícitamente. Traducción Alternativa: "los soldados israelitas que tenían miedo y se habían escondido en las colinas"

Bet Avén
Este es un lugar en Israel. Vea cómo tradujo esto en 13:5.

1 Samuel 14:24

Así que nadie de sus tropas probó alimento
Las tropas entendieron que no se permitía ningún refrigerio bajo el juramento de Saúl.

el pueblo entró en el bosque
Los soldados filisteos huyeron a través de los bosques y los soldados israelitas los siguieron allí.

había miel sobre la tierra
Esto es una exageración para enfatizar cuánta miel había en el bosque. Traducción Alternativa: "había mucha miel por todas partes"

pero nadie llevó su mano a su boca
Aquí "mano a su boca" es una figura literaria

el pueblo tenía miedo de la maldición
La gente no temía el juramento, sino el castigo asociado con romper el juramento. Traducción Alternativa: "la gente tenía miedo de lo que Saúl les haría si rompían su juramento"

1 Samuel 14:27

Información General:
Jonatán se entera del juramento de su padre.

había atado al pueblo con un juramento
Aquí se habla de la obligación de obedecer un juramento como si las personas estuvieran atadas con cuerdas. Traducción Alternativa: "ordenó que la gente obedeciera su juramento"

Él llevó su mano a su boca
Aquí "mano a su boca" es una figura literaria

sus ojos brillaron
Esta expresión idiomática significa que fue fortalecido. Traducción Alternativa: "recuperó su fuerza"

1 Samuel 14:29

a esta tierra
Esta es una figura literaria

mis ojos se han vuelto brillantes
Esta expresión idiomática significa que fue fortalecido. Traducción Alternativa: "Recuperé mi fuerza"

¿Cuánto más si el pueblo... que hallaron de sus enemigos?
Jonatán usa esta pregunta hipotética para afirmar que a la gente se le debería haber permitido comer. Esto puede ser una declaración. Traducción Alternativa: "Nuestra victoria hubiera sido mejor si la gente hubiera comido libremente hoy del saqueo que le quitaron a sus enemigos".

botín
Esta palabra se refiere a las cosas que la gente había tomado de la batalla con su enemigo.

Porque ahora la matanza no ha sido buena
Debido a que las tropas no pudieron comer durante la batalla, a medida que avanzaba el día, se debilitaron. Debido a esto, no pudieron matar a mayor cantidad de filisteos.

1 Samuel 14:31

Información General:
Las palabras de Jonatán llevan al ejército a pecar contra Dios en su gran hambre.

Micmas
Este es el nombre de un pueblo. Vea cómo tradujo esto en 13:1.

Aijalon
"Aijalón" es un lugar en Zabulón en Israel.

El pueblo
Esto se refiere a los israelitas.

comió junto con la sangre
Estaban tan hambrientos que no drenaban la sangre antes de comer. Esto fue una violación de la Ley que fue dada a Moisés para la nación de Israel. Esto se puede hacer explícito. Traducción Alternativa: "los comió sin drenar la sangre primero como lo exige la Ley"

1 Samuel 14:33

porque están comiendo junto con la sangre
Esto fue una violación de la Ley que fue dada a Moisés para la nación de Israel. Esto se puede hacer explícito. Traducción Alternativa: "al comer carne sin drenar la sangre primero como lo exige la ley"

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Han actuado infielmente
Saúl está acusando a todo su ejército de actuar con infidelidad, aunque no eran todos.

Ahora, rueden una gran piedra hasta aquí
La piedra sostendría a los animales y haría más fácil drenar la sangre de ellos.

mátenlos aquí y coman
Esto permitiría a Saúl observar si la sangre se drena adecuadamente de los animales.

1 Samuel 14:35

Información General:
Saúl le había dicho a la gente que llevara a sus animales a una gran piedra para matar y comer.

Saúl construyó un altar al SEÑOR
No está claro si Saúl construyó este altar con la piedra grande que la gente le trajo en 14:33.

1 Samuel 14:36

Información General:
Saúl busca continuar la lucha contra los filisteos.

No dejemos ninguno de ellos con vida
Esto se expresa de manera negativa para enfatizar la masacre. Se puede expresar en forma positiva. Traducción Alternativa: "matemos a cada uno de ellos"

Hágase como mejor te parezca
Saúl tuvo el apoyo de su ejército para continuar la lucha.

Acerquémonos a Dios aquí
Aquí "acercarse a Dios" se asocia con pedirle consejo. Traducción Alternativa: "Preguntemos a Dios qué debemos hacer"

¿Los entregarás en las manos de Israel?
Aquí "manos" se refiere al poder para derrotarlos. Traducción Alternativa: "nos permitirás derrotarlos"

Pero Dios no le respondió ese día
Esto implica que Dios no estaba dispuesto a ayudar a Saúl.

1 Samuel 14:38

del pueblo
Esto se refiere a los Israelitas.

conozcan y miren como este pecado ha sucedido hoy
"encuentra quien pecó"

aún si este pecado está en mi hijo Jonatán, él seguramente morirá
Saul declaró esto como una situación hipotética porque no creía que Jonathan fuera culpable.

Pero ninguno de los hombres dentro de todo el pueblo le respondió
La gente permaneció en silencio porque la mayoría de ellos sabía que Jonatán había roto el juramento de Saúl. Esto se puede afirmar explícitamente. Traducción Alternativa: "Sus hombres sabían quién era culpable, pero ninguno de ellos le dijo nada a Saul"

1 Samuel 14:40

Después el dijo a todo Israel
Esto fue una exageración ya que sólo los soldados israelitas estaban presentes. Traducción Alternativa: "Entonces dijo a los soldados israelitas que estaban allí"

Muestra el Tumim
Los israelitas en ese momento usaron piedras especiales llamadas Urim y Tumim para recibir la dirección de Dios. Traducción Alternativa: "Muéstrenos por medio del Tumim"

Tumim
Esta es una palabra prestada del idioma original.

Jonatán y Saúl fueron elegidos por suerte, pero el pueblo escapó de ser escogido
Esto se puede expresar en forma activa. Traducción Alternativa: "Las suertes indicaron que Jonatán o Saúl eran culpables, pero la gente no era culpable"

Entonces Jonatán fue elegido por suerte
Esto se puede expresar en forma activa. Traducción Alternativa: "Entonces las suertes indicaron que Jonatán era culpable"

1 Samuel 14:43

Información General:
Las suertes acababan de mostrar que Jonatán había pecado.

Dime lo que has hecho
"Dime cómo has pecado" o "Dime qué hiciste que estuvo mal" (Biblia Dinámica Desbloqueada).

moriré
Los posibles significados son 1) "Estoy dispuesto a morir" o 2) "¿Merezco ser ejecutado por hacer eso?"

Dios haga esto y más también para mí, si tú no mueres, Jonatán
Saúl hace un segundo juramento tonto en menos de un día. Traducción Alternativa: "Que Dios me mate si no te mato, Jonatán"

1 Samuel 14:45

Información General:
El ejército defiende y protege a Jonatán de Saúl.

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¿Debería morir Jonatán, quien ha completado esta gran victoria para Israel? No sea así
La gente regaña a Saúl. Esta pregunta retórica se puede traducir como una declaración. Traducción Alternativa: "Jonatán acaba de lograr esta gran victoria para Israel. Ciertamente no debería morir".

Conforme vive el SEÑOR
La gente estaba expresando su certeza de que no dejarían que nada le sucediera a Jonatán.

ninguno de los cabellos de su cabeza caiga al suelo
Esta exageración muestra cómo el pueblo de Israel protegería a Jonatán y lo mantendría a salvo. Esta figura literaria

1 Samuel 14:47

Información General:
Durante un breve período, Saúl sirvió con gran coraje para derrotar a los enemigos de Israel.

Israel
Esta es una figura literaria

Moab
Esto se refiere a la gente de Moab. Traducción Alternativa: "los moabitas"

Edom
Esto se refiere a la gente de Edom. Traducción Alternativa: "los edomitas"

Donde quiera que él volteaba
"A donde quiera que enviaba su ejército"

de mano de aquellos
La palabra "mano" representa el control. Traducción Alternativa: "fuera del control"

1 Samuel 14:49

Información General:
Esta es información de trasfondo sobre la familia de Saúl.

Isúi... Malquisúa
Estos son nombres de hombres.

Merab... Mical
Estos son nombres de mujeres.

Ahinoam... Ahimaaz
Estos son nombres de mujeres.

Abner... Ner... Cis... Abiel
Estos son nombres de hombres.

1 Samuel 14:52

todos los días de Saúl
"toda la vida de Saúl"

lo unía a él
"Lo obligó a unirse a su ejército".

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Chapter 15

1 Samuel dijo a Saúl: "El SEÑOR me envió para elegirte rey sobre el pueblo de Israel. Ahora escucha las palabras del SEÑOR. **2** Esto es lo que el SEÑOR de los ejércitos dice: 'Yo me he dado cuenta de lo que Amalec hizo en Israel oponiéndose a mi pueblo en su camino, cuando venian de Egipto. **3** Ahora ve y ataca a Amalec y destruye completamente todo lo que tienen. No tengas misericordia, pero mata a ambos, hombre y mujer, niño y bebé, buey y oveja, camello y burro. **4** Saúl reunió al pueblo y los contó en la ciudad de Telaim: Doscientos mil hombres a pie, y diez mil hombres de Juda. **5** Entonces, Saúl llegó a la ciudad de Amalec y esperó en el valle. **6** Entonces Saúl dijo a los Quenitas: "Salgan, apártense de los Amalecitas, para que no los destruya con ellos. Porque tu has mostrado bondad a todo el pueblo de Israel, cuando ellos vinieron de Egipto." Así que los Quenitas salieron lejos de los Amalecitas. **7** Entonces Saúl atacó a los Amalecitas desde Havila hasta Shur, que está al oriente de Egipto. **8** Saúl tomó vivo a Agag, rey de los Amalecitas; él destruyó completamente a todo el pueblo a filo de espada. **9** Saúl y el pueblo preservaron a Agag, al igual que lo mejor de las ovejas, los bueyes, el ganado gordo, y los corderos. Todo lo que era bueno, no lo destruyeron. Pero destruyeron completamente todo lo que era despreciable e inútil. **10** Entonces la palabra del SEÑOR vino a Samuel, diciendo: **11** "Lamento haber hecho rey a Saúl, porque se ha alejado de Mí y no ha obedecido Mis mandamientos." Samuel se conmovió tanto, que lloró al SEÑOR toda la noche. **12** Samuel se levantó muy temprano para encontrarse con Saúl en la mañana. A Samuel le dijeron: "Saúl vino a Carmel y levantó un monumento de él mismo, y luego volvió y bajó a Gigal." **13** Entonces Samuel vino a Saúl, y Saúl le dijo: "¡Bendito eres por El SEÑOR! Yo he cumplido el mandato del SEÑOR. **14** Samuel dijo: "¿Qué es entonces este bramido de ovejas en mis oídos, y el mugido de bueyes que escucho?" **15** Saúl respondió: "Ellos lo han traido de los Amalecitas. Porque el pueblo ha conservado lo mejor de las ovejas y los bueyes para sacrificar a El SEÑOR tu DIOS. El resto lo hemos destruido completamente." **16** Entonces Samuel dijo a Saúl: "Espera, y te diré lo que El SEÑOR me ha dicho esta noche." Saúl le dijo: "Habla". **17** Samuel dijo: "¿Aunque eras pequeño ante tus propios ojos, no fuiste hecho la cabeza sobre las tribus de Israel? El SEÑOR te ha ungido como rey sobre Israel; **18** Y el SEÑOR te ha enviado diciendo: 'Vé y destruye completamente a los pecadores, los Amalecitas, y pelea en contra de ellos hasta que estén destruidos''. **19** Por qué no has obedecido la voz del SEÑOR, en lugar de eso, tú has tomado el botín e hiciste lo que es abominable a los ojos del SEÑOR?" **20** Entonces Saúl le dijo a Samuel: "Yo si he obedecido la voz del SEÑOR, y he seguido en el camino que Él SEÑOR me envió. Yo he capturado a Agag, el rey de Amalec, y he destruido por completo a los Amalecitas. **21** Pero el pueblo tomó algo del botín, ovejas y bueyes, lo mejor de las cosas destinadas a destrucción, para sacrificar al SEÑOR tu DIOS en Gilgal." **22** Samuel respondió: "¿Acaso El SEÑOR se deleita más de ofrendas quemadas y sacrificios que de obedecer la voz del SEÑOR? Obediencia es mejor que sacrificio, y escuchar es mejor que la grasa de carneros. **23** La rebelión es como el pecado de adivinación, y la desobediencia es como maldad e idolatría. Porque has rechazado las palabras del SEÑOR, Él también te ha rechazado a ti para ser rey." **24** Entonces Saúl dijo a Samuel: "Yo he pecado; por que he desobedecido el mandato de El SEÑOR y tus palabras, porque tenía miedo del pueblo y obedecí su voz. **25** Ahora, por favor perdona mi pecado, y regresa conmigo para que yo pueda adorar al SEÑOR". **26** Samuel dijo a Saúl: "Yo no regresaré contigo; porque tú has rechazado la palabra del SEÑOR, y El SEÑOR te ha rechazado a ti para seguir siendo rey sobre Israel." **27** Tan pronto como Samuel se daba vuelta para irse, Saúl se agarró de su manto y el manto se rasgó. **28** Samuel le dijo: "El SEÑOR, hoy ha quitado de ti el reino de Israel y lo dará a otra persona, uno que es mejor que tú. **29** Además la Fuerza de Israel no miente ni cambia de parecer; porque Él no es hombre para cambiar de parecer." **30** Entonces Saúl dijo: "He pecado, pero por favor hónrame ahora ante los ancianos del pueblo y ante Israel. Regresa conmigo para que adore al SEÑOR tu DIOS." **31** Samuel regresó detrás de Saúl y Saúl adoró al SEÑOR. **32** Samuel dijo: "Trae a Agag el rey de los Amalecitas a mi." Agag llego a él atado con cadenas y dijo: "Seguramente la amargura de muerte ha pasado." **33** Samuel respondió: "Como tu espada ha dejado a las mujeres sin hijos, así tu debes morir dejando a tu madre sin hijo." Entonces Samuel cortó Agag en pedazos ante El SEÑOR en Gilgal. **34** Samuel fue a Ramá, y Saúl subió a su casa en Guibéa de Saúl. **35** Samuel no volvió a ver a Saúl hasta el día de su muerte, porque clamaba por Saúl. Y El SEÑOR estaba arrepentido de haber hecho a Saúl rey sobre Israel.

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1 Samuel 15:1

las palabras del SEÑOR
Esto se refiere al mensaje que El SEÑOR habló. Traducción Alternativa: "el mensaje del SEÑOR"

destruye completamente todo lo que tienen... mata a ambos, hombre y mujer, niño y bebé, buey y oveja, camello y asno
Estas dos frases significan lo mismo. La segunda frase da detalles específicos sobre lo que deben destruir por completo.

No tengas misericordia
Esta declaración negativa enfatiza la totalidad de la destrucción.

1 Samuel 15:4

al pueblo
"El ejército"

los enumeró
"los contó"

ciudad de Telaim
Una ciudad en el sur de Judá

Doscientos mil hombres a pie, y diez mil hombres de Judá
"200.000 hombres a pie, y 10.000 hombres de Judá"

1 Samuel 15:6

Quenitas
Un grupo de gente nómada que siempre había sido amigable con la nación de Israel

Havila... Shur
Estos son nombres de lugares.

1 Samuel 15:8

Información General:
El SEÑOR le había dicho a Saúl que destruyera todo, pero aquí Saúl desobedece el mandato del SEÑOR.

tomó vivo a Agag
"capturó a Agag"

a filo de espada
La frase "a filo de la espada" es una figura literaria

Saúl... preservaron a Agag
Saúl desobedeció a Dios al dejar vivir a Agag.

igual que lo mejor de las ovejas
Saúl desobedeció a Dios al guardar lo mejor del ganado.

1 Samuel 15:10

la palabra del SEÑOR vino
Esta es una expresión idiomática que significa que El SEÑOR habló. Traducción Alternativa: "El SEÑOR habló su palabra"

la palabra del SEÑOR
Aquí "palabra" representa el mensaje del SEÑOR. Traducción Alternativa: "el mensaje del SEÑOR"

lamento
"Lo siento" (Biblia Dinámica Desbloqueada)

se ha alejado de mí
Se habla de Saúl no obedeciendo al SEÑOR como si Saúl se hubiera alejado físicamente de caminar detrás de Dios. Traducción Alternativa: "él ha dejado de seguirme"

no ha obedecido mis mandamientos
"no ha obedecido lo que le ordené que hiciera". Saúl fue para destruir completamente todo y a todos. Dios había prohibido a los amalecitas. Pero Saúl le permitió vivir a un poco de ganado.

Samuel se indignó
Los posibles significados son 1) Samuel estaba enojado con Saúl por su desobediencia o 2) Samuel fue molestado (Biblia Dinámica Desbloqueada).

1 Samuel 15:12

A Samuel le dijeron
"Alguien le dijo a Samuel"

levantó un monumento de él mismo
Saúl estaba lleno de orgullo.

bajó a Gilgal
Gilgal estaba más bajo en elevación que el Carmelo.

Yo he cumplido el mandato del SEÑOR
No está claro si Saúl entendió que no había obedecido completamente el mandato de Dios de destruir completamente a los amalecitas.

1 Samuel 15:14

Información General:
Samuel pregunta por qué Saúl no destruyó por completo a los amalecitas.

bramido de ovejas... mugido de bueyes
Estos son los sonidos que hacen estos animales. Su idioma puede tener términos diferentes para estos.

en mis oídos... que escucho
Estas dos frases significan lo mismo. Aquí "en mis oídos" se refiere a oir.

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Ellos lo han traido... el pueblo ha conservado
La palabra "ellos" y la frase "el pueblo" aquí representan al ejército de Saúl. Saúl está culpando a la gente en lugar de a sí mismo.

para sacrificar al SEÑOR tu DIOS
Saúl está argumentando que los animales para el sacrificio fueron una excepción a la orden del Señor de destruir todo.

El SEÑOR tu DIOS
Saúl aquí no describe al Dios de Samuel como su propio Dios.

1 Samuel 15:17

ante tus propios ojos
Aquí "ojos" se refiere a su opinión basada en lo que vio. Traducción Alternativa: "en tu propia opinión"

...no fuiste hecho la cabeza sobre las tribus de Israel?
Samuel usa esta pregunta para recordarle a Saúl que Dios le había dado mucho. Esta pregunta se puede traducir como una declaración. Traducción Alternativa: "¡El SEÑOR te hizo gobernante de las tribus de Israel!"

¿Por qué no has obedecido... del SEÑOR?
Samuel hace esta pregunta para reprender a Saúl por desobedecer al SEÑOR. Esta pregunta se puede traducir como una declaración. Traducción Alternativa: "¡Debiste haber obedecido... del Señor!"

la voz del SEÑOR
Aquí "voz" se refiere a los mandatos que habló El SEÑOR. Traducción Alternativa: "las cosas que El SEÑOR ordenó"

pero en lugar de eso, tú has tomado el botín
Samuel está acusando a Saúl de desobediencia directa. El SEÑOR le ordenó a Saúl que destruyera completamente todo lo que pertenecía a los amalecitas, y que no trajera nada al campamento.

el botín
"El saqueo" o "Las posesiones que tomaste del enemigo".

lo que es abominable a los ojos del SEÑOR
Aquí "ojos" se refiere a los pensamientos u opiniones del SEÑOR. Traducción Alternativa: "lo que El SEÑOR considera malvado"

1 Samuel 15:20

Yo sí he obedecido la voz del SEÑOR
Esta es una declaración enfática. No está claro si Saúl pensó que esto era verdad, o si simplemente estaba poniendo excusas por su pecado.

la voz del SEÑOR
Aquí "voz" se refiere a los mandatos que habló El SEÑOR. Traducción Alternativa: "las cosas que El SEÑOR ordenó"

Agag
Este es el nombre del rey de los amalecitas.

Pero el pueblo tomó
Esto parece estar cambiando la culpa a la gente.

las cosas destinadas a destrucción
"Los animales que El SEÑOR les ordenó destruir".

Gilgal
Este es el nombre de un lugar.

1 Samuel 15:22

¿Acaso El SEÑOR se deleita más de ofrendas quemadas y sacrificios que de obedecer la voz del SEÑOR?
Samuel hace esta pregunta para enfatizar que la obediencia es mucho más importante que el sacrificio. Esto se puede traducir como una declaración. Traducción Alternativa: "¡El SEÑOR no se deleita en los holocaustos y los sacrificios tanto como en obedecer su voz!"

la voz del SEÑOR
Aquí "voz" se refiere a los mandatos que habló El SEÑOR. Traducción Alternativa: "las cosas que El SEÑOR ordenó"

Obediencia es mejor que sacrificio
Dios quería la completa obediencia de Saúl en la destrucción de los amalecitas. Nada en la tierra era digno para sacrificio.

es mejor que la grasa de carneros
"Mejor que sacrificar la grasa de los carneros como holocausto"

La rebelión es como el pecado de adivinación
Estos sustantivos abstractos pueden ser declarados como acciones. Traducción Alternativa: "rebelarse es tan pecaminoso como hacer brujería"

la desobediencia es como iniquidad e idolatría
Estos sustantivos abstractos pueden ser declarados como acciones. Traducción Alternativa: "ser terco es tan pecaminoso como adorar a los ídolos"

rechazado las palabras del SEÑOR
Aquí "palabras" se refiere a la orden que habló El SEÑOR. Traducción Alternativa: "se negó a hacer lo que El SEÑOR ordenó"

te ha rechazado a ti para ser rey
"decidió que ya no serás rey"

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1 Samuel 15:24

he desobedecido el mandato del SEÑOR
Este es una expresión idiomática que significa que él había desobedecido el mandamiento. Traducción Alternativa: "He desobedecido lo que El SEÑOR ordenó"

porque tenía miedo del pueblo
Esta es la razón que Saúl da para no obedecer a Dios. Traducción Alternativa: "porque tenía miedo de los soldados"

obedecí su voz
Aquí "voz" se refiere a lo que los soldados le pidieron a Saúl que hiciera. Traducción Alternativa: "hice lo que pidieron"

regresa conmigo
Saúl y Samuel aparentemente estaban hablando en privado lejos de las otras personas.

1 Samuel 15:26

porque tú has rechazado la palabra del SEÑOR
Samuel dejó en claro que Saúl entendió que estaba desobedeciendo a Dios cuando perdonó a los mejores animales y no mató a Agag.

rechazado la palabra del SEÑOR
Aquí "palabra" se refiere a la orden que habló El SEÑOR. Traducción Alternativa: "te negaste a hacer lo que El SEÑOR ordenó"

Saúl se agarró de su manto
Saúl hizo esto para tratar de evitar que Samuel se fuera. Esto se puede afirmar explícitamente. Traducción Alternativa: "Saúl intentó detenerlo agarrando el borde de la túnica de Samuel"

su manto
"el borde de su túnica" o "el flequillo de su túnica"

1 Samuel 15:28

El SEÑOR hoy ha quitado de ti el reino de Israel
Esto se refiere a cuando Saúl rasgó la túnica de Samuel en 15:26. Esto se puede hacer explícito. Traducción Alternativa: "Así como rasgaste mi túnica, El SEÑOR ha desgarrado el reino de Israel"

lo dará a un vecino tuyo, uno que es mejor que tú
Dios ya había decidido quién sería el próximo rey después de Saúl.

la Fuerza de Israel
Esta expresión idiomática se refiere al SEÑOR, quien le da fuerza a los israelitas. Traducción Alternativa: "El SEÑOR, que es la fuerza de Israel"

no miente ni cambia de parecer
Esto se expresa como un negativo para enfatizar que Dios dice la verdad. Esto se puede expresar en forma positiva. Traducción Alternativa: "siempre dirá la verdad y hará lo que Él dice"

de parecer
Esto se refiere a sus pensamientos y decisiones. Traducción Alternativa: "lo que ha decidido hacer"

porque Él no es hombre para cambiar de parecer
Esto se expresa como un negativo para enfatizar que Dios es digno de confianza. Esto se puede expresar en forma positiva. Traducción Alternativa: "Él es Dios, y hará lo que dice que hará"

1 Samuel 15:30

pero por favor hónrame ahora ante los ancianos del pueblo
Saúl puede haber estado más interesado en ser honrado por la gente que en adorar a Dios.

ante los ancianos del pueblo
Aquí "Israel" se refiere al pueblo de Israel. Traducción Alternativa: "ante el pueblo de Israel y los ancianos que los dirigen"

Vuelve de nuevo conmigo
"Ven de regreso conmigo" o "Regresa conmigo"

Samuel regresó detrás de Saúl
Esto implica que Samuel cambió de opinión y que fueron juntos a donde estaba el pueblo. Traducción Alternativa: "Así que Samuel finalmente accedió a hacer eso, y fueron juntos a donde estaba el pueblo" (Biblia Dinámica Desbloqueada)

1 Samuel 15:32

Agag llegó a él confinado con cadenas y dijo
"Le trajeron a Agag atado por cadenas y dijo"

Seguramente la amargura de muerte ha pasado
Esta expresión idiomática parece significar que Agag ya no creía que lo matarían. Traducción Alternativa: "Seguramente ya no estoy en peligro o por morir"

Como tu espada ha dejado a las mujeres sin hijos, así tú debes morir dejando a tu madre sin hijo
Ambas frases tienen un significado similar y pueden tener la intención de estar en forma poética. Traducción Alternativa: "Como has matado gente, también te matarán"

ha dejado a las mujeres sin hijos, así tú debes morir dejando a tu madre sin hijo
Esta es una forma cortés de referirse a matar gente. Traducción Alternativa: "mató a los hijos de otras mujeres, así que mataré al hijo de su madre"

Entonces Samuel cortó a Agag en pedazos
Samuel es el que completó esta tarea que El SEÑOR le ordenó a Saúl que hiciera. Traducción Alternativa: "Entonces Samuel cortó a Agag en

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pedazos con su espada" (Biblia Dinámica Desbloqueada)

1 Samuel 15:34

Ramá... Guibéa
Estos son nombres de lugares.

subió a su casa en Guibéa
Guibéa era más alta en elevación que Gilgal, donde Saúl y Samuel habían estado hablando.

Samuel no volvió a ver a Saúl hasta el día de su muerte
Esta declaración es muy precisa y debe ser traducida cuidadosamente. Samuel murió antes que Saúl y no volvió a ver a Saúl mientras vivió. Sin embargo, Samuel se apareció a Saúl en 28:11 después de que Samuel murió.

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Chapter 16

1 El SEÑOR dijo a Samuel: "¿Hasta cuando te afligirás por Saúl, desde que lo he rechazado como rey sobre Israel? Llena tu cuerno con aceite y ve. Te enviaré a Isaí de Belén, porque he escogido para Mí un rey de entre sus hijos." **2** Samuel dijo: "¿Cómo puedo ir yo? Si Saúl lo escucha, él me matará." El SEÑOR dijo: "Toma una vaca recién nacida contigo y dí, ''He venido a sacrificarla al SEÑOR''. **3** Llama a Isaí al sacrificio, y yo te mostraré que debes hacer. Tú ungirás por Mí a quién Yo te diga." **4** Samuel hizo como El SEÑOR dijo y fue a Belén. Los ancianos de la ciudad estaban temblando cuando ellos fueron a recibirlo y dijeron: "¿Vienes en paz?" **5** El dijo: "Vengo en paz; He venido para hacer sacrificio al SEÑOR. Conságrense al SEÑOR para el sacrificio y vengan conmigo." Entonces él apartó a Isaí y a sus hijos y los invitó al sacrificio." **6** Cuando ellos vinieron, él miró a Eliab y se dijo a sí mismo que el ungido del SEÑOR ciertamente estaba de pie ante él. **7** Pero El SEÑOR dijo a Samuel: "No mires su apariencia, o lo alto de su estatura; porque Yo lo he rechazado. Porque El SEÑOR no mira como mira el hombre; el hombre mira la apariencia exterior, pero El SEÑOR mira el corazón. **8** Entonces Isaí llamó a Abinadab, y lo hizo pasar ante Samuel. Y Samuel dijo: "Tampoco El SEÑOR ha elegido a éste." **9** Después Isaí hizo pasar a Sama. Y Samuel dijo: "Tampoco El SEÑOR ha elegido a éste." **10** Isaí hizo pasar a siete de sus hijos ante Samuel. Y Samuel dijo a Isaí: El SEÑOR no ha elegido a ninguno de ellos." **11** Entonces Samuel dijo a Isaí: "Son todos estos tus hijos?" El respondió: "Queda aún el más joven, pero él está cuidando a las ovejas." Samuel dijo a Isaí: "Envía por él y tráelo; porque no nos sentaremos hasta que él venga." **12** Isaí envió por él y lo trajo. Ahora, este hijo era de buena presencia y tenía ojos hermosos y una apariencia atractiva. El SEÑOR dijo: "Levántate, úngelo; porque él es el elegido''. **13** Entonces Samuel, tomó el cuerno con aceite y lo ungió en medio de sus hermanos. El Espíritu del SEÑOR estuvo sobre David desde ese día en adelante. Después Samuel se levantó y fué a Ramá. **14** El Espíritu del SEÑOR dejó a Saúl y un espíritu malo de parte del SEÑOR lo atormentaba. **15** Los sirvientes de Saúl le dijeron: "Mira, un espíritu malo de parte del SEÑOR te atormenta. **16** Ordena que nuestro jefe, quien manda a tus sirvientes, quienes estamos delante de ti, busque a un hombre que sea hábil tocando el arpa. Entonces, cuando el espíritu malo de parte de Dios esté en ti, él la tocará y te sentirás bien. **17** Saúl dijo a sus sirvientes: "Encuéntrenme a un hombre que pueda tocar bien y tráiganlo a mí." **18** Entonces uno de los hombres jovenes respondió y dijo: "He visto un hijo de Isaí de Belén, quien es hábil tocando, fuerte, valiente, hombre de guerra, prudente al hablar, de buen parecer; y El SEÑOR está con él. **19** Entonces Saúl envió mensajeros a Isaí y dijeron: "Envíame a tu hijo David, quien está con las ovejas." **20** Isaí tomó un burro cargado con pan, y una vasija de vino, y un cabrito, y los envió con su hijo David a Saúl. **21** Entonces David vino a Saúl y entró a su servicio. Saúl le amó mucho, y lo hizo su escudero. **22** Saúl envió a Isaí diciendo: "Deja que David esté ante mi, porque él ha hallado favor en mis ojos. **23** Cuando el espíritu malo de parte de Dios estaba sobre Saúl, David tomaba el arpa y la tocaba. Y el espíritu malo se apartaba de él y así Saúl se sentía mejor.

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1 Samuel 16:1

¿Hasta cuándo te afligirás por Saúl, siendo que lo he rechazado como rey sobre Israel?
Esta pregunta retórica es un reproche de Dios y puede traducirse como una declaración. Traducción Alternativa: "Deja de lamentar que rechacé a Saúl para ser rey de Israel".

Llena tu cuerno con aceite
El término "cuerno" se usaba a veces para referirse a un "frasco" que tenía la forma de un cuerno y se usaba para contener agua o aceite. Un frasco de aceite fue usado para ungir a un rey.

1 Samuel 16:2

¿Cómo puedo yo ir?
Samuel usa una pregunta para enfatizar que está preocupado por ir a Belén. Traducción Alternativa: "¡No puedo ir!" o "Tengo miedo de ir".

contigo y di
Puede indicar la información sobrentendida. Traducción Alternativa: "contigo a Belén y dile a la gente allí"

y di, 'He venido a sacrificarla al SEÑOR'
Esto tiene una cita dentro de una cita. La cita directa puede indicarse como una cita indirecta. Traducción Alternativa: "y dile a la gente que has venido a sacrificar al SEÑOR".

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1 Samuel 16:4

Los ancianos de la ciudad estaban temblando cuando ellos vinieron a recibirlo
Parece que los ancianos temblaban porque les preocupaba que Samuel viniera a reprenderlos.

En paz
Esto puede ser declarado como una oración completa. Traducción Alternativa: "Sí, he venido en paz"

Conságrense
Distinguir a alguien significa preparar a esa persona para los propósitos del SEÑOR asegurándose de que esa persona esté ritualmente limpia de acuerdo con la ley de Moisés.

1 Samuel 16:6

Cuando ellos vinieron
Aquí "ellos" se refiere a Isaí y sus hijos.

él miró a Eliab
Aquí "él" se refiere a Samuel.

Eliab
Este es el nombre del hijo mayor de Isaí.

de pie ante Él
Aquí "Él" se refiere al SEÑOR.

El SEÑOR no mira como mira el hombre
Aquí "mira" significa evaluar algo.

El SEÑOR no mira... El SEÑOR mira
El SEÑOR está hablando de sí mismo en tercera persona. Traducción Alternativa: "Porque Yo, El SEÑOR, no veo... Yo, El SEÑOR, miro"

el corazón
Aquí "corazón" representa el ser interior de una persona.

1 Samuel 16:8

Abinadab... Sama
Estos son los nombres de los hijos de Isaí.

hizo pasar ante Samuel
"le dijo que fuera a Samuel"

Entonces Isaí hizo pasar a Sama
Se entiende que Sama pasó por donde Samuel. Traduccion alternativa: "Isaí hizo pasar a Sama ante Samuel" o "Isaí luego le dijo a Sama que fuera a Samuel"

1 Samuel 16:11

Queda aún el más joven
"Todavía queda mi hijo menor"

no nos sentaremos
Se entiende que estaban esperando para sentarse y comer. Traducción Alternativa: "no nos sentaremos a comer"

Ahora... apariencia
La palabra "ahora" se usa aquí para marcar una pausa en la historia principal. Aquí el narrador habla sobre una nueva persona en la historia.

este hijo era de buen semblante
La frase "buen semblante" significa que David tenía un aspecto saludable.

1 Samuel 16:13

el cuerno con aceite
El término "cuerno" se usaba a veces para referirse a un "frasco" que tenía la forma de un cuerno y se usaba para contener agua o aceite. Un frasco de aceite fue usado para ungir a un rey. Vea cómo tradujo una frase similar en 16:1.

Samuel se levantó y fue
Se da a entender que se levantó después de que se sentaron a comer.

El espíritu del SEÑOR estuvo sobre David
La frase "estuvo sobre" significa que el Espíritu del SEÑOR influyó a David. En este caso, significa que Él le permitió a David cumplir lo que El SEÑOR quería que hiciera. Vea cómo tradujo una frase similar en 10:5.

1 Samuel 16:14

Ahora
Esta palabra se usa aquí para marcar una ruptura en la historia principal. Aquí el narrador comienza a contar una nueva parte de la historia.

espíritu malo
Esto puede referirse a un "espíritu que causa problemas" o a un "espíritu maligno".

Ordene nuestro jefe, quien manda
Los sirvientes se refieren a Saúl en tercera persona como "nuestro jefe". Traducción Alternativa: "Te pedimos que tú, nuestro jefe, mandes"

manda a tus sirvientes que estamos delante de ti, que busquen
Los sirvientes se refieren a sí mismos en tercera persona como "tus sirvientes". Traducción Alternativa: "mándanos, a tus sirvientes que te atendemos, que busquemos"

está en ti
"te causa problemas"

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1 Samuel 16:17

quien es hábil tocando, fuerte, valiente
Los posibles significados son 1) "un gran guerrero" o 2) "un hombre muy valiente".

prudente al hablar
"un sabio en el hablar" o "uno que habla sabiamente"

El SEÑOR está con él
Aquí "con él" significa que El SEÑOR ayuda y bendice a David.

1 Samuel 16:20

David vino a Saúl
Aquí "vino" se puede traducir como "fue".

entró a su servicio
El sustantivo abstracto "servicio" se puede expresar como un verbo. Traducción Alternativa: "y comenzó a servirle"

lo hizo su escudero
"David se convirtió en portador de la armadura de Saúl"

1 Samuel 16:22

Deja que David esté ante mi
Aquí "esté delante de mí" es una expresión idiomática que significa continuar al servicio de Saúl. Traducción Alternativa: "Deja que David permanezca en mi servicio"

él ha hallado favor en mis ojos
Aquí "mis ojos" representa cómo Saúl juzga o evalúa a David. Traducción Alternativa: "ha encontrado favor en mi juicio" o "estoy contento con él"

espíritu malo
Aquí, "espíritu malo" puede referirse a un "espíritu que causa problemas" o a un "espíritu maligno". Vea cómo tradujo esto en 16:14.

estaba sobre Saúl
"molestaba a Saul"

Saúl estaría aliviado y bien
Esto se puede expresar en forma activa. Traducción Alternativa: "la música aliviaría a Saúl y le haría bien"

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Chapter 17

1 Los Filisteos reunieron sus ejércitos para la batalla. Ellos se juntaron en Soco, el cual pertenece a Judá. Ellos acamparon entre Soco y Azeca, en Efes Damim. **2** Saúl y los hombres de Israel se reunieron y acamparon en el valle de Ela, y formaron sus líneas de batalla para pelear con los Filisteos. **3** Los Filisteos se detuvieron a un lado de la montaña e Israel se detuvo en una montaña al otro lado, con un valle entre ellos. **4** Un hombre fuerte salió del campamento de los Filisteos llamado Goliat de Gat, cuya estatura era de tres metros. **5** Tenía un casco de bronce sobre su cabeza, y estaba armado con una cota de malla. La cota pesaba lo mismo que casi sesenta kilos de bronce. **6** Él tenía una armadura de bronce sobre sus piernas y una jabalina de bronce entre sus hombros. **7** El mango de su lanza era largo, con un rodillo de cordón para tirar, como el cordón de las agujas. La punta de la espada pesaba casi siete kilos de hierro. Su escudero estaba delante de él. **8** Él se paró y gritó a los soldados de Israel: "¿Por qué han salido ustedes para tener una batalla? ¿No soy un Filisteo, y ustedes no son sirvientes de Saúl? Escojan a un hombre y dejen que venga hasta mí. **9** Si él es capaz de pelear conmigo y matarme, entonces nosotros seremos sus sirvientes. Pero si yo lo derroto y lo mato, entonces ustedes serán nuestros esclavos y nos servirán." **10** Otra vez el Filisteo dijo: "Hoy desafío a los soldados de Israel. Dénme un hombre para pelear juntos." **11** Saúl y todo Israel escuchó lo que el Filisteo decía, ellos estaban desanimados y muy aterrados. **12** David era el hijo del Efrateo de Belén en Judá, cuyo nombre era Isaí. Él tenia ocho hijos. Isaí era un hombre anciano en los días de Saúl, grande en edad sobre los hombres. **13** Los tres hijos más grandes habían seguido a Saúl a la batalla. Los nombres de sus tres hijos que fueron a la batalla eran Eliab su primogénito, el segundo Abinadab, y el tercero Sama. **14** David era el más joven. Los tres más grandes seguían a Saúl. **15** David iba y venía entre el ejercito de Saúl y las ovejas de su padre en Belén, para poder alimentarlas. **16** Por cuarenta días el hombre fuerte Filisteo se acercaba, en la mañana y por la tarde, para presentarse a sí mismo para la batalla. **17** Entonces Isaí dijo a su hijo David: "Lleva a tus hermanos un Efa (veintidós litros) de este grano tostado y estos diez panes, y ve rápido al campamento a tus hermanos. **18** También lleva estos diez quesos para los capitanes de miles. Mira como están tus hermanos y trae alguna prueba de que están bien. **19** Tus hermanos están con Saúl y todos los hombres de Israel en el valle de Elá, peleando con los Filisteos." **20** David se levantó en la madrugada y dejó a su rebaño al cuidado de un pastor. Él tomo el alimento y se fue, como Isaí le ordenó. Él llegó al campamento cuando el ejército salía al campo de batalla gritando voces de guerra. **21** Entonces Israel y los Filisteos se alinearon para la batalla, ejército contra ejército. **22** David dejó sus alimentos con el encargado del equipaje, corrió a la línea de combate y saludó a sus hermanos. **23** Mientras hablaba con ellos, el hombre fuerte, el Filisteo de Gat, llamado Goliat, salió de la línea de los Filisteos, y dijo las mismas palabras que antes, y David las escuchó. **24** Cuando todos los hombres de Israel vieron al hombre, huyeron de él y estaban aterrados. **25** Los hombres de Israel dijeron: "¿Has visto a este hombre que salió? Él ha venido a retar a Israel. Y el rey le dará al hombre que lo mate grandes riquezas, le dará su hija en matrimonio, y hará la casa de su padre libre de impuestos en Israel." **26** David dijo al hombre que estaba con él: "¿Qué se le hará al hombre, que mate a este Filisteo y quite la desgracia de Israel? ¿Quien es este incircunciso Filisteo, que desafía los ejércitos del DIOS viviente? Entonces las personas le repitieron lo que ellos decían y le dijeron: **27** Así será hecho al hombre que lo mate." **28** Eliab su hermano mayor escuchó cuando David habló con el hombre. El enojo de Eliab fue mucho contra David y le dijo: "¿Por qué has bajado aquí? ¿Con quién has dejado esas pocas ovejas en el desierto? Yo conozco tu orgullo y la maldad de tu corazón; porque tú has bajado para ver la batalla." **29** David dijo: "¿He hecho algo malo? ¿No fué sólo una pregunta?" **30** Entonces se alejó de él para ir con otro y habló en la misma manera. Las personas le contestaron la misma cosa de antes. **31** Cuando las palabras que dijo David fueron escuchadas, los soldados se las repitieron a Saúl, y él envió a buscar a David. **32** David le dijo a Saúl: "No dejes que ningún hombre se desanime por causa de ese Filisteo; tu servidor irá y peleará con él." **33** Saúl dijo a David: "Tú no eres capaz de ir a pelear en contra de este Filisteo porque eres solo un muchacho, y él un hombre de guerra desde su juventud." **34** Pero David dijo a Saúl: "Tu servidor cuidaba a las ovejas de su padre. Cuando un león o un oso venía y tomaba alguna oveja del rebaño, **35** yo iba tras él y lo atacaba, y rescataba la oveja de su boca. Y cuando se levantaba para atacarme, lo tomaba de su pelo, le pegaba y lo mataba. **36** Tu siervo ha matado tanto a un león como a un oso. Este incircunciso Filisteo será como uno de ellos, por que ha desafiado a los ejército del DIOS viviente." **37** David dijo: "El SEÑOR me ha rescatado de las garras del león y de las garras del oso. Él me rescatará de las manos de este Filisteo." Entonces Saúl dijo a David: "Ve, y que EL SEÑOR esté contigo." **38** Saúl vistió a David con su ropa militar. Él puso un casco de bronce sobre su cabeza y lo vistió con una coraza. **39** David puso su espada en su armadura. Pero no podía caminar,

porque no había sido entrenado con ellas. Entonces David dijo a Saúl: "Yo no puedo salir a pelear con esto, porque no he tenido entrenamiento." Así que David se quitó la armadura. **40** Tomó sus cosas en su mano y escogió del arroyo cinco piedras lisas; las puso en su bolso de pastor. Su honda estaba en su mano mientras se acercaba al Filisteo. **41** El Filisteo llegó y se acercó a David, con su escudo llevándolo enfrente de él. **42** Cuando el Filisteo miró alrededor y vió a David, lo despreció, porque era sólo un niño, rubio y con un buen parecer. **43** El Filisteo le dijo a David: "¿Acaso soy un perro, que vienes a mí con palos?" Y el Filisteo maldijo a David por sus dioses. **44** El Filisteo dijo a David: "Ven a mí, y yo daré tu cuerpo a las aves de los cielos y a las bestias del campo." **45** David le respondió al Filisteo: "Tú vienes a mi con una espada, una lanza y una jabalina. Pero yo vengo a tí en El nombre del SEÑOR de los ejércitos de Israel, a quien tú has desafiado. **46** El SEÑOR me dará la victoria sobre tí, y yo te mataré y te quitaré la cabeza de tu cuerpo. Hoy yo daré los cuerpos de los ejércitos Filisteos a las aves de los cielos y a las bestias salvajes de la tierra, para que toda la tierra sepa que hay DIOS en Israel, **47** y para que todos aquí presentes sepan que El SEÑOR no da la victoria con espada ó lanza. Porque la batalla es de El SEÑOR, y Él nos ayudará a derrotarlos." **48** Cuando el Filisteo se levantó y se acercó para enfrentarse con David; David corrió rápidamente hacia el ejército enemigo para enfrentarse al Filisteo. **49** David metió su mano en su bolso, tomó una piedra y la lanzó, y golpeó la frente del Filisteo. La piedra se hundió en la frente del Filisteo, y él cayó sobre su cara a la tierra. **50** David derrotó al Filisteo con una honda y con una piedra. Él golpeo al Filisteo y lo mató. No hubo espada en la mano de David. **51** David corrió y se paró sobre el Filisteo y tomó su espada, la sacó de su funda, lo mató, y le cortó la cabeza. Cuando los Filisteos vieron que su hombre fuerte estaba muerto, ellos huyeron. **52** Entonces los hombres de Israel y de Judá se levantaron con un grito, y persiguieron a los Filisteos hasta el valle y las puertas de Ecrón. Y los Filisteos muertos se hallaban tirados por el camino a Saaraim, todo el camino hasta Gat y Ecrón. **53** El pueblo de Israel regresó de perseguir a los Filisteos, y ellos robaron su campamento. **54** David tomó la cabeza del Filisteo y la llevó a Jerusalén, pero puso su armadura en su tienda. **55** Cuando Saúl vio a David saliendo en contra de los Filisteos, él dijo a Abner, el capitán del ejército: "Abner, ¿Hijo de quién es éste joven?" Abner dijo: "Como tú vives, rey, yo no lo sé." **56** El rey dijo: "pregunta a aquellos quienes sepan, de quién es hijo éste joven." **57** Cuando David regresó de matar a los Filisteos, Abner lo tomó, y lo trajo frente a Saúl con la cabeza del Filisteo en su mano. **58** Saúl le dijo: "¿Hijo de quién eres tú, joven? David respondió: "Yo soy hijo de tu siervo Isaí de Belén."

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1 Samuel 17:4

seis codos y un palmo
Un codo es una unidad de medida igual a unos 46 centímetros. Un palmo es una unidad de medida igual a unos 23 centímetros. Traducción Alternativa: "unos 3 metros"

estaba armado con una cota de malla
Una "cota de malla" es una pieza flexible de armadura cubierta con escamas protectoras o placas pequeñas. Esto se puede expresar en forma activa. Traducción Alternativa: "se protegió a sí mismo con una cota de malla" o "llevaba una cota de malla"

cinco mil siclos
Un siclo es una unidad de peso equivalente a unos 11 gramos. Traducción Alternativa: "unos 55 kilogramos"

1 Samuel 17:6

una jabalina de bronce
Una "jabalina" es una lanza pequeña para ser lanzada.

vara de su lanza
"El mango de su lanza"

rodillo de cordón
"cuerda enrollada en un círculo"

La cabeza de su lanza
"La punta de su lanza"

600 siclos de hierro
Un siclo es una unidad de peso equivalente a unos 11 gramos. Traducción Alternativa: "alrededor de 7 kilogramos"

1 Samuel 17:8

¿Por qué han salido ustedes para tener una batalla?
"¿Por qué han venido a luchar en batalla contra nosotros?" Goliat usa esta pregunta para burlarse de los israelitas. Traducción Alternativa: "¡Son unos tontos si creen que pueden luchar en batalla contra nosotros!"

¿No soy un filisteo, y ustedes no son sirvientes de Saúl?
Goliat usa esta pregunta para burlarse de los israelitas. Cuando dice que es filisteo, está insinuando que es fuerte. Traducción Alternativa:

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"Soy un gran filisteo, y ustedes son simples servidores de Saúl".

1 Samuel 17:10

Yo hoy desafío las líneas de Israel
"Yo desafío al ejército de Israel"

todo Israel
Esto se refiere a los soldados israelitas que estaban allí.

ellos estaban desanimados y muy aterrados
Las palabras "desanimados" y "muy aterrados" significan básicamente lo mismo y enfatizan la intensidad de su miedo.

1 Samuel 17:12

Él tenia ocho hijos
"Él" se refiere a Isaí.

Isaí era un hombre anciano... avanzado en edad entre los hombres
Las dos frases significan básicamente lo mismo y se combinan para dar énfasis.

el segundo Abinadab, y el tercero Sama
"Abinadab el segundo nacido, y Sama el tercero nacido". Esta frase muestra el orden de nacimiento.

1 Samuel 17:14

Los tres más grandes
La información implícita es que estos son los hijos de Isaí. Traducción Alternativa: "Los tres hijos mayores de Isaí"

Por cuarenta días
"Por 40 días"

para presentarse a sí mismo para la batalla
"para demostrar que estaba listo para pelear"

1 Samuel 17:17

efa
Un efa es una unidad de medida igual a unos 22 litros.

el capitán de miles
"El capitán de su unidad de mil soldados". El ejército estaba dividido en grupos de mil hombres, y cada uno de estos grupos tenía un capitán al frente.

Mira cómo tus hermanos están
"Comprueba y descubre cómo están tus hermanos".

1 Samuel 17:19

todos los hombres de Israel
"Todos los soldados de Israel"

el valle de Elá
Este es el nombre de un lugar. Vea cómo lo tradujo en 17:2.

1 Samuel 17:22

llamado Goliat
"cuyo nombre era Goliat"

salió de la línea de los filisteos
"Se adelantó de la línea de batalla de los filisteos"

1 Samuel 17:25

¿Has visto a este hombre que salió?
Los soldados decían esto para llamar la atención unos a otros sobre Goliat. Traducción Alternativa: "¡Mira a este hombre que salió!"

el rey
Esto se refiere al rey de Israel. Traducción Alternativa: "Nuestro rey"

su hija
Esto se refiere a la hija del rey.

le dará... la casa de su padre
Las palabras "le" y "su" se refieren al hombre que mate a Goliat.

hará la casa de su padre libre de impuestos en Israel
La palabra "casa" se refiere al hogar o familia. Traducción Alternativa: "ya no requerirá que su familia pague impuestos"

1 Samuel 17:26

quite la desgracia de Israel
Esto se puede expresar con el verbo "desgracia". Traducción Alternativa: "evite que Israel sea desgraciado" o "evite que desgracie a Israel"

Quien es este incircunciso filisteo, que desafía las armadas del DIOS viviente
David dijo esto para mostrar su enojo de que este filisteo estaba desafiando al ejército de Dios. Traducción Alternativa: "¡Este filisteo incircunciso ciertamente no tiene poder para desafiar a los ejércitos del Dios vivo!"

este incircunciso filisteo
Esta frase es un insulto e indica que Goliat no pertenece al Dios viviente.

1 Samuel 17:28

El enojo de Eliab se encendió contra David
Aquí se habla de la ira como si fuera un fuego que podría encenderse. Traducción Alternativa: "Eliab se enojó con David"

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¿Por qué has bajado aquí?
Eliab usa esta pregunta para mostrar que está enojado porque David bajó. Probablemente estaba insinuando que David no tenía una buena razón para venir. Traducción Alternativa: "No tenías una buena razón para venir aquí"

¿Con quién haz dejado esas pocas ovejas en el desierto?
Eliab usa esta pregunta para insultar a David al hacer que su trabajo parezca sin importancia y al acusarlo de no cuidar las ovejas de su padre. Traducción Alternativa: "Simplemente tenías la responsabilidad de cuidar algunas ovejas en el desierto. ¡Ni siquiera pudiste cumplir esa simple responsabilidad!"

tu orgullo y la maldad de tu corazón
Estas dos frases significan básicamente lo mismo y se combinan para dar énfasis.

¿He hecho algo malo? ¿No fue sólo una pregunta?
David usó estas preguntas para expresar su frustración y para justificarse a sí mismo. Traducción Alternativa: "No he hecho nada malo. ¡Sólo estaba haciendo una pregunta!"

Entonces se alejó de él
"se" se refiere a David y la palabra "él" se refiere a Eliab.

1 Samuel 17:31

Cuando las palabras que dijo David fueron escuchadas
Esto se puede expresar en forma activa. Traducción Alternativa: "Cuando los soldados oyeron lo que dijo David"

No dejes que ningún hombre se desanime
El fracaso del corazón representa estar aterrorizado y perder confianza. Traducción Alternativa: "No dejes que nadie se asuste" o "No dejes que nadie pierda su confianza"

tu servidor irá
David habló de sí mismo como "tu servidor" para mostrar respeto a Saúl. Traducción Alternativa: "Yo, tu servidor, iré"

1 Samuel 17:34

Tu servidor cuidaba a las ovejas de su padre
David habló de sí mismo como "tu servidor" para mostrar respeto a Saúl. Vea cómo tradujo esto en 17:31. Traducción Alternativa: "Yo, tu servidor, solía cuidar las ovejas de mi padre"

cuidaba a las ovejas de su padre
"Solía cuidar las ovejas de su padre".

un oso
Un oso es un animal grande con pelaje grueso y garras largas que camina sobre cuatro patas, pero puede pararse sobre dos patas como lo hace una persona.

Yo iba tras él y lo atacaba
Aquí "él" se refiere al león o al oso. Algunos idiomas usarían la palabra "eso" en lugar de "él".

y rescataba la oveja de su boca
Aquí "eso" se refiere al cordero.

se levantaba contra mí
Aquí "se levantaba contra mí" es una expresión idiomática que se refiere a atacar. Traducción Alternativa: "me atacaba"

lo tomaba de su barba
La "barba" se refiere a la melena del león o al pelo en la cara del oso.

1 Samuel 17:36

Declaración de Conexión:
David continúa hablando con el rey Saúl.

Este incircunciso filisteo
Esta frase es un insulto e indica que Goliat no pertenece al Dios viviente. Vea cómo tradujo esto en 17:26.

será como uno de ellos
David está diciendo que podrá matar al filisteo tal como pudo matar al león y al oso.

1 Samuel 17:37

de las garras del león y de las garras del oso
Los osos y los leones usan sus patas cuando atacan, por lo que la palabra "garras" representa el ataque. Traducción Alternativa: "del ataque del león y del ataque del oso" o "del león y el oso"

de la mano de este filisteo
La mano del filisteo representa su poder en la lucha. Traducción Alternativa: "el poder de este filisteo" o "el filisteo"

cota de malla
Una pieza flexible de armadura cubierta con escamas protectoras o placas pequeñas.

1 Samuel 17:39

su espada en su armadura
"La espada de Saúl en la armadura"

sus cosas en su mano
Aquí "su" se refiere a David.

Su honda estaba en su mano
Una honda es un arma para tirar piedras.

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1 Samuel 17:41

con su escudero enfrente de él
"y su escudero caminó delante de él"

lo despreció
"lo odió"

buen parecer
"sano"

¿Acaso soy un perro, que vienes a mí con palos?
Aquí un perro representa un animal pequeño que una persona puede matar fácilmente. La palabra "palos" se refiere al bastón de David y muestra la opinión de Goliat de que no es una buena arma. Goliat usa esta pregunta para acusar a David de insultarlo. Traducción Alternativa: "Tú me insultas al venir a mí con simples palos como si yo fuera sólo un perro!"

1 Samuel 17:44

yo daré tu cuerpo a las aves de los cielos y a las bestias del campo
Goliat habla de matar a David y dejar su cuerpo en el suelo para que los animales lo coman como si fuera a entregar el cuerpo de David a los animales. Traducción Alternativa: "Te mataré, y las aves de los cielos y las bestias del campo se comerán tu cuerpo"

las aves de los cielos
"pájaros del cielo" o "pájaros"

las bestias del campo
"animales salvajes"

en el nombre del SEÑOR
Aquí el "nombre" representa el poder o la autoridad de Dios. Traducción Alternativa: "con el poder del SEÑOR" o "con la autoridad del SEÑOR"

ha quien tú has desafiado
"a quien has provocado" o "a quien has insultado"

1 Samuel 17:46

Declaración de Conexión:
David sigue hablando con Goliat.

Hoy yo daré los cuerpos... a las aves... y a las bestias salvajes de la tierra
David habla de liderar a los israelitas para que maten a los filisteos y dejen sus cuerpos en el suelo para que los animales los coman como si fuera a entregar sus cuerpos a los animales. Traducción Alternativa: "Nosotros los israelitas mataremos al ejército filisteo, y las aves de los cielos y las bestias salvajes de la tierra los comerán"

toda la tierra sepa
La palabra "tierra" se refiere a las personas en la tierra. Traducción Alternativa: "todas las personas de la tierra pueden saber"

Él SEÑOR no da la victoria con espada o lanza
Espadas y lanzas son ejemplos de armas de batalla. Representan formas humanas de luchar. Traducción Alternativa: "La victoria que da El SEÑOR no depende de la espada y la lanza" o "cuando El SEÑOR nos da la victoria, no depende de cómo luchemos"

la batalla es de El SEÑOR
Se habla de ganar la batalla como de poseer la batalla. Traducción Alternativa: "El SEÑOR siempre gana la batalla" o "la victoria pertenece al SEÑOR"

Él los dará en nuestra mano
Dar a los filisteos en manos de Israel representa ayudar a Israel a derrotar a los filisteos en la batalla. Traducción Alternativa: "Él nos ayudará a derrotarlos"

1 Samuel 17:50

David derrotó... Él golpeo... lo mató... No hubo espada en la mano de David
El versículo 50 es un resumen de la asombrosa victoria de David sobre Goliat. Los detalles sobre cómo golpeó y mató a Goliat están en 17:48 y 17:51. Algunos idiomas no usan declaraciones de resumen como esta. En esas situaciones, los traductores pueden reestructurar los versículos tal como están en la Biblia Dinámica Desbloqueada.

Entonces David corrió y se paró sobre el filisteo
David hizo esto después de que Goliat cayó al suelo en 17:48.

tomó su espada
"Tomó la espada del filisteo". Aquí la palabra "su" se refiere a Goliat.

1 Samuel 17:52

Y los filisteos muertos se hallaban tirados por el camino a Saaraim
Se puede expresar claramente que los israelitas estaban matando a los filisteos mientras los perseguían. Traducción Alternativa: "Y mataron a los filisteos mientras los perseguían, y los cuerpos de los filisteos muertos estaban en el suelo en el camino a Saaraim"

saquearon su campamento
"Los israelitas saquearon el campamento de los filisteos"

puso su armadura en su tienda
"puso la armadura de Goliat en su propia tienda"

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1 Samuel 17:55

Cuando Saúl vio a David
La conversación en 17:55-56 ocurrió antes de que David matara a Goliat. Traducción Alternativa: "Cuando Saúl había visto a David" o "Más temprano cuando Saúl vio a David"

saliendo en contra de los filisteos
"yendo a luchar contra el filisteo"

¿Hijo de quién es este joven?
"quién es el padre de este joven"

Como tú vives
Esta era una forma de jurar que lo que iba a decir era verdad.

de quién es hijo este joven
"quién es el padre del joven"

1 Samuel 17:57

en su mano
Aquí "su" se refiere a David.

¿Hijo de quien eres tú...
"Quién es tu padre"

Yo soy hijo de tu siervo Isaí de Belén
"Mi padre es tu siervo Isaí, el betlemita"

tu siervo Isaí
David se refirió a su padre como "tu siervo" para demostrar que su padre fue fiel al rey Saúl.

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Chapter 18

1 Cuando él terminó de hablar con Saúl, el alma de Jonatán fue unida al alma de David, y Jonatán lo amó como a su propia alma. **2** Saúl tomó a David a su servicio ese día; él no lo dejó regresar a la casa de su padre. **3** Entonces Jonatán y David hicieron un pacto de amistad porque Jonatán lo amó como a su propia alma. **4** Jonatán se quitó la túnica que llevaba puesta, y se la dió a David junto con su armadura, así como su espada, arco y cinto. **5** David salía donde quiera que Saúl lo enviaba, y tenía éxito. Saúl lo puso sobre los hombres de guerra. Esto agradaba a los ojos del pueblo, incluso, a la vista de los siervos de Saúl. **6** Cuando ellos volvieron a casa después de derrotar a los Filisteos, las mujeres de todas las ciudades de Israel vinieron, cantando y danzando, para ver al Rey Saúl, con tamborines, con gozo y con instrumentos musicales. **7** Las mujeres tocaban y cantaban unas a las otras. Ellas cantaban: "Saúl mató a sus miles, y David a sus diez miles." **8** Saúl estaba muy enojado, y no le gustaba ese canto. Él dijo: "Ellos le han dado a David diez miles, pero a mi sólo me dan miles. ¿Qué más va a tener él sino el reino? **9** Y Saúl miró a David con sospecha desde ese día en adelante. **10** Al día siguiente un espíritu malo de parte de Dios cayó sobre Saúl. Y él deliraba dentro de la casa. Entonces David tocó su instrumento, como él hacía cada día. Saúl tenía su lanza en su mano. **11** Saúl lanzó su lanza, porque él pensaba: "Clavaré a David a la pared." Pero David escapó de la presencia de Saúl dos veces. **12** Saúl tuvo miedo de David, porque El SEÑOR estaba con él, pero ya no estaba más con Saúl. **13** Entonces Saúl lo quitó de su presencia y lo nombró jefe de mil soldados. De esta forma, David salía y entraba al frente del pueblo. **14** David prosperaba en todos sus caminos, porque El SEÑOR estaba con él. **15** Cuando Saúl vió que él prosperaba, quedo asombrado de él. **16** Pero todo Israel y Judá amaba a David, porque él entraba y salía al frente de ellos. **17** Entonces Saúl dijo a David: "Aquí está mi hija mayor, Merab. Te la daré como esposa. Solo sé valiente para mí y pelea las batallas del SEÑOR." Porque Saúl pensaba: "No lo mataré yo, sino la mano de los Filisteos." **18** David dijo a Saúl: "¿Quien soy yo, y qué es mi vida, o la familia de mi padre en Israel, para que yo sea el yerno del rey? **19** Pero en el tiempo cuando Merab, la hija de Saúl debería haber sido entregada a David, ella fue dada a Adriel, el meholatita como esposa. **20** Pero Mical, hija de Saúl, amó a David. Le dijeron a Saúl, y ésto le agradó. **21** Entonces pensó: "Se la daré a él, para que ella sea una trampa para él, y que la mano de los Filisteos esté en su contra." Entonces Saúl dijo a David por segunda vez: "Tú serás mi yerno." **22** Saúl ordenó a sus sirvientes: "Hablen con David en privado, y digan: ''Mira, el rey te estima y todos sus sirvientes te aman. Ahora pues, vuélvete yerno del rey." **23** Así que los sirvientes de Saúl hablaron estas palabras a David. Y David dijo: "¿Es esto sencillo para ustedes, que sea el yerno del rey, siendo yo un hombre pobre y de poca estima?" **24** Los sirvientes de Saúl le informaron las palabras que David habló. **25** Entonces Saúl dijo: "Así dirán a David: 'El rey no desea ninguna dote, sólo cien prepucios de los Filisteos, para ser vengado de sus enemigos.'" Ahora, Saúl pensó hacer que David cayera por mano de los Filisteos. **26** Cuando sus sirvientes dijeron a David estas palabras, éstas agradaron a David para ser el yerno del rey. **27** Antes que aquellos días terminaran, David vino con sus hombres y mató a doscientos Filisteos. David trajo sus prepucios, y los dió completos al rey, porque ésto lo haría ser el yerno del rey. **28** Así que Saúl le dió a su hija Mical como esposa. Cuando Saúl vió y supo que El SEÑOR estaba con David; y que Mical, la hija de Saúl, lo amaba. **29** Saúl tuvo aún más temor de David. Saúl continuaba siendo el enemigo de David. **30** Entonces los príncipes de los Filisteos salieron a la batalla, y como cada vez que ellos salían, David tenía más éxito que todos los sirvientes de Saúl, entonces, el nombre de David fue altamente apreciado.

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1 Samuel 18:1

el alma de Jonatán fue unida al alma de David
Se habla de una amistad muy cercana como si estuviera uniendo las almas de dos personas. Esto se puede expresar en forma activa. Traducción Alternativa: "Jonatán sintió un fuerte afecto por David" o "Jonatán se comprometió con David"

Jonatán lo amó como a su propia alma
Aquí "amó" se refiere al amor entre amigos, no al amor romántico. La palabra "alma" representa la persona o la vida de la persona. Traducción Alternativa: "Jonatán amaba a David tanto como se amaba a sí mismo" o "Jonatán amaba a David como amaba a su propia vida"

1 Samuel 18:3

Jonatán lo amó como a su propia alma
Aquí "amó" se refiere al amor entre amigos, no al amor romántico. La palabra "alma" representa la persona o la vida de la persona. Vea cómo tradujo esto en 18:1. Traducción Alternativa: "Jonatán amaba a David tanto como se amaba a sí mismo" o

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"Jonatán amaba a David como amaba a su propia vida"

1 Samuel 18:5

y tenía éxito
"y él prosperó"

Esto agradaba a los ojos del pueblo, incluso, a la vista de los siervos de Saúl
Las frases "a los ojos del" y "a la vista de" significan lo mismo. Se habla de la opinión de la gente como algo que ven bueno o malo. Traducción Alternativa: "Esto fue agradable en las opiniones de todas las personas y de los sirvientes de Saúl" o "Esto agradó a todas las personas y los sirvientes de Saúl"

1 Samuel 18:6

de todas las ciudades de Israel
Esto es una hipérbole para enfatizar la gran cantidad de mujeres que vinieron. Traducción Alternativa: "de muchas de las ciudades de todo Israel"

con panderetas, con gozo y con instrumentos musicales
"Tocando alegremente panderetas y otros instrumentos musicales"

con panderetas
Una "pandereta" es un pequeño tambor de mano.

y David a sus diez miles
El verbo puede ser suministrado desde la línea anterior. Traducción Alternativa: "y David mató a sus diez mil"

1 Samuel 18:8

Ellos le atribuyen
"Han acreditado"

Qué más él va a tener sino el reino
Esta pregunta retórica se puede traducir como una declaración. Traducción Alternativa: "Lo único que le queda por hacer es el reinado".

1 Samuel 18:10

espíritu malo de parte de Dios
Aquí, "espíritu malo" puede referirse a "un espíritu que causa problemas" o "un espíritu maligno". Vea cómo tradujo esto en 16:14.

un espíritu malo de parte de Dios cayó sobre Saúl
La frase "cayó sobre" significa que el espíritu malo influyó a Saúl. En este caso, significa que causó que Saul se turbara y actuara como un loco. Vea cómo tradujo una frase similar en 10:5.

Y él deliraba
"Y actuó como loco"

El SEÑOR estaba con él
"El SEÑOR estaba con David"

1 Samuel 18:13

Entonces Saúl lo removió de su presencia
"Entonces Saúl sacó a David de su presencia"

mil soldados
Esto se puede representar numéricamente. Traducción Alternativa: "1.000 hombres"

David salía y entraba delante del pueblo
Aquí "del pueblo" se refiere a los soldados bajo el mando de David. Las frases "salía" y "entraba" son expresiones idiomáticas que se refieren a llevar a las personas a la batalla y llevarlas a casa luego de la batalla. Traducción Alternativa: "David dirigió a sus soldados a la batalla y los llevó a casa de la batalla"

1 Samuel 18:15

quedó asombrado de él
Aquí "quedó asombrado" es una expresión idiomática que significa temer. Traducción Alternativa: "temía a David"

Pero todo Israel y Judá amaba a David
Aquí "Israel y Judá" representan a la gente de todas las tribus. Traducción Alternativa: "todas las personas en Israel y Judá amaron a David"

entraba y salía delante ellos
Las frases "entraba" y "salía" son expresiones idiomáticas que se refieren a llevar a las personas a la batalla y llevarlas a casa luego de la batalla. Vea cómo tradujo esto en 18:13. Traducción Alternativa: "llevó a sus soldados a la batalla y los llevó a casa luego de la batalla"

1 Samuel 18:17

No esté mi mano sobre él, sino la mano de los filisteos
Se dice que dañar a alguien es como poner la mano sobre esa persona. Aquí, Saúl se refiere a matar a David. Traducción Alternativa: "No seré yo quien lo mate; dejaré que lo maten los filisteos"

¿Quien soy yo, y qué es mi vida, o la familia de mi padre en Israel... del rey?
David usa esta pregunta retórica para enfatizar que no es digno de ser el yerno de Saúl. Traducción Alternativa: "No soy nadie y ni mis familiares ni la familia de mi padre son lo suficientemente importantes en Israel... del rey".

yerno del rey
yerno del rey - "esposo de la hija del rey"

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1 Samuel 18:19

cuando Merab, la hija de Saúl debería haber sido entregada a David
Esto se puede expresar en forma activa. Traducción Alternativa: "cuando Saúl debería haberle dado su hija Merab a David"

ella fue dada a Adriel
Esto se puede expresar en forma activa. Traducción Alternativa: "Saúl se la dio a Adriel"

1 Samuel 18:20

Mical... amó a David
Aquí "amó" significa que ella tenía sentimientos románticos por David.

Le dijeron a Saúl
Aquí "ellos" se refiere a las personas que descubrieron los sentimientos de Mical, no a David y Mical.

que la mano de los filisteos esté en su contra
Se dice que dañar a alguien es como poner la mano sobre esa persona. Aquí, Saúl se refiere a matar a David. Vea cómo tradujo una frase similar en 18:17. Traducción Alternativa: "para que los filisteos puedan matarlo"

Tú serás mi yerno
yerno - "Tú serás el marido de mi hija"

1 Samuel 18:22

todos sus sirvientes te aman
"todos sus sirvientes te admiran"

Ahora pues
"Por estas razones deberías"

1 Samuel 18:23

¿Es esto poca cosa para ustedes, que sea el yerno del rey, siendo yo un hombre pobre y de poca estima?
yerno del rey, siendo yo un hombre pobre y de poca estima? - David hace esta pregunta retórica para enfatizar que no es digno de ser el yerno del rey. Traducción Alternativa: "Es un gran asunto ser el yerno del rey, y soy demasiado pobre y sin importancia para eso".

1 Samuel 18:25

El rey no desea ninguna dote, sólo cien prepucios de los filisteos
El verbo para la segunda frase puede ser suministrado de la primera. Traducción Alternativa: "El rey no desea ninguna dote; sólo desea que le traigas 100 prepucios"

dote
"precio de la novia". En esta cultura, el hombre estaba obligado a dar un regalo al padre de la novia.

prepucios
La palabra "prepucio" se refiere al pliegue de piel en las partes privadas de un hombre que se remueve durante la circuncisión.

para ser vengado de sus enemigos
Esto se puede expresar en forma activa. Traducción Alternativa: "para vengarse de los enemigos del rey"

hacer que David cayera por mano de los filisteos
Aquí "cayera" significa morir. La palabra "mano" representa a los filisteos. Esto se puede expresar en forma activa. Traducción Alternativa: "para que los filisteos maten a David"

1 Samuel 18:27

doscientos filisteos
Esto se puede representar numéricamente. Traducción Alternativa: "200 filisteos"

los dio completos al rey
"David y sus hombres se los dieron todos al rey"

Cuando Saúl vio y supo
Aquí las palabras "vio" y "supo" comparten significados similares y enfatizan que Saúl sabía con certeza. Traducción Alternativa: "Saúl reconoció"

Mical, la hija de Saúl, lo amaba
Aquí "amaba" significa que ella tenía sentimientos románticos por David.

1 Samuel 18:30

de modo que su nombre fue altamente apreciado
Aquí "nombre" es una figura literaria

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Chapter 19

1 Saúl le dijo a Jonatán su hijo y a todos sus sirvientes que ellos debían matar a David. Pero Jonatán, hijo de Saúl, amaba a David. **2** Así que Jonatán le dijo a David, "Saúl mi padre busca matarte. Por lo tanto ponte en guardia en la mañana y escóndete en un lugar secreto. **3** Yo saldré afuera y me pararé al lado de mi padre en el campo donde tú estás, y yo hablaré con mi padre acerca de ti. Si yo me entero de algo, yo te lo diré." **4** Jonatán habló bien de David a Saúl su padre y le dijo a él, "No dejes que el rey peque contra su siervo David. Pues él no ha pecado en contra de ti, y sus hechos te han traído bien. **5** Pues él mató al Filisteo. El SEÑOR trajo una gran victoria para todo Israel. Tú lo viste y te regocijaste. ¿Por qué pecar en contra de sangre inocente matando a David sin razón alguna?" **6** Saúl escuchó a Jonatán. Saúl juró, "Vive el SEÑOR, él no morirá." **7** Entonces Jonatán llamó a David, y Jonatán le dijo todas estas cosas. Jonatán trajo a David a Saúl, y él estaba en su presencia como antes. **8** Y hubo guerra otra vez, y David salió y peleó con los Filisteos y los derrotó con una gran matanza. Ellos huyeron delante de él. **9** Un espíritu malo de parte del SEÑOR vino sobre Saúl cuando él estaba sentado en su casa con la lanza en su mano, mientras David tocaba su instrumento **10** Saúl intentó clavar a David a la pared con la lanza, pero él se quitó de la presencia de Saúl, de manera que Saúl clavó la lanza en la pared. David huyó y escapó esa noche. **11** Saúl envió mensajeros a la casa de David para vigilarlo de modo que pudiera matarlo en la mañana. Mical, la esposa de David, le dijo a él, "si tú no salvas tu vida esta noche, mañana te matarán." **12** Así que Mical dejó bajar a David por la ventana. Él salió y huyó, y escapó. **13** Mical tomó un ídolo casero y lo acostó en la cama. Entonces ella puso una almohada de pelo de cabra a su cabeza, y lo cubrió con ropa. **14** Cuando Saúl envió mensajeros para tomar a David, ella dijo: "El está enfermo." **15** Entonces Saúl envió a los mensajeros para ver a David; él dijo: "Tráiganlo hasta mí en la cama, para que yo pueda matarlo. **16** Cuando los mensajeros entraron, miraron, y el idolo de la casa estaba en la cama y la almohada de pelo de cabra en su cabeza. **17** Saúl dijo a Mical: "¿Por qué me has engañado y has dejado a mi enemigo escapar?" Mical respondió a Saúl: Él me dijo: 'Déjame ir. O te mato" **18** David corrió lejos y escapó, y fue a Samuel en Ramá, y le dijo todo lo que Saúl había hecho con él. Entonces él y Samuel fueron y permanecieron en Naioth. **19** Eso fue dicho a Saúl, diciendo: "Mira, David está en Naiot en Ramá. **20** Entonces Saúl envió mensajeros para capturar a David. Cuando ellos vieron la compañía de los profetas profetizando, y Samuel estando a la cabeza de ellos, el Espíritu de Dios vino sobre los mensajeros de Saúl, y ellos también profetizaron. **21** Cuando a Saúl se le dijo esto, él envió otros mensajeros, y ellos también profetizaron. Así que Saúl envió mensajeros nuevamente la tercera vez, y ellos también profetizaron. **22** Entonces él también fue a Ramá y vino al pozo profundo que está en Secú. Él preguntó, "¿Dónde están Samuel y David?" Alguien dijo, "Ves, ellos están en Naiot en Ramá." **23** Saúl fue a Naiot en Ramá. Y el Espíritu de Dios vino sobre él también, y mientras iba, él profetizaba, hasta que vino a Naiot en Ramá. **24** Y él, también, se quitó su ropa, y él también profetizó delante de Samuel y se postró desnudo todo ese día y toda esa noche. Por esto ellos dicen, "¿está Saúl también entre los profetas?"

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1 Samuel 19:1

a todos sus sirvientes
Aquí "sus" se refiere a Saúl.

tomó gran placer en David
Jonatán disfrutó mucho estar con David.

1 Samuel 19:4

No dejes que el rey peque contra su siervo
Jonatán habla como si Saúl fuera otra persona para mostrarle que le respeta. Traducción Alternativa: "No peques contra tu siervo"

él tomó su vida en sus manos
Aquí, "vida en sus manos" es una expresión idiomática que se refiere a arriesgar su vida. Traducción Alternativa: "arriesgó su vida"

Por qué pecar en contra de sangre inocente matando a David sin razón alguna
Jonatán hace esta pregunta para reprender a Saúl. Esta pregunta retórica se puede traducir como una declaración. Traducción Alternativa: "No debes pecar contra sangre inocente y matar a David sin causa".

pecar en contra de sangre inocente
Aquí "sangre" es una figura literaria

1 Samuel 19:6

él no será puesto a muerte
Esto se puede expresar en forma activa. Traducción Alternativa: "No lo pondré a muerte" o "No lo mataré" o "Ciertamente lo mantendré vivo"

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él estaba en su presencia
David estaba en presencia de Saúl.

1 Samuel 19:8

Un espíritu malo de parte del SEÑOR
Aquí, "espíritu malo" puede referirse a "un espíritu que causa problemas" o "un espíritu maligno". Traducir como en 16:14.

1 Samuel 19:10

clavar a David a la pared con la lanza
Lanza su lanza para que pase a través de David y la pared.

de modo que pudiera matarlo
"Saúl pudiera matar a David "

Mical... le dijo a él
Mical le dijo a David

si tú no salvas tu vida
Aquí "salvas tu vida" es una expresión idiomática que se refiere a escapar. Traducción Alternativa: "Si no te escapas"

te matarán
Esto se puede expresar en forma activa. Traducción Alternativa: "alguien te matará"

1 Samuel 19:12

Información General:
Mical ayuda a David a escapar del rey Saúl. Ella usa un ídolo doméstico para hacer que la cama de David se vea como si él estuviera durmiendo en ella.

ella puso una almohada de pelo de cabra a su cabeza, y lo cubrió con ropa
Los posibles significados son 1) la cabeza del ídolo estaba acostada sobre la almohada de pelo de cabra y Mical vistió al ídolo con la ropa de David o 2) Mical usó la ropa de David como una manta para cubrir completamente el ídolo e hizo que la "almohada" de pelo de cabra pareciera como el cabello de David sobresaliendo de debajo de la manta de ropas.

1 Samuel 19:14

Información General:
Saúl manifiesta su deseo de matar a David.

tomar a David
"llevar a David de regreso a Saúl"

ella dijo
Aquí "ella" se refiere a Mical.

Traíganlo hasta mí en la cama
La razón por la que los hombres pensaron que David estaba en la cama puede hacerse explícita. Traducción Alternativa: "Si realmente está demasiado enfermo para venir a mí, tráiganme la cama con él"

1 Samuel 19:16

almohada de pelo de cabra
Traducir como en 19:12.

miraron
La palabra "miraron" muestra que los mensajeros se sorprendieron por lo que vieron.

Por qué me has engañado y has dejado a mi enemigo escapar
Los posibles significados son 1) Saúl realmente quiere saber por qué Mical hizo lo que hizo o 2) Saúl usa esta pregunta para reprender a Mical. Esta pregunta retórica se puede traducir como una declaración. Traducción Alternativa: "No deberías haberme engañado y haber dejado ir a mi enemigo, para que escapara".

Déjame ir. ¿Por qué debería yo matarte?
Aunque David realmente no dijo esto, Mical le dice a Saúl que David la amenazó con esta pregunta. Esta pregunta retórica se puede traducir como una declaración. Traducción Alternativa: "Te mataré si no me ayudas a escapar".

1 Samuel 19:18

Información General:
David huye a Samuel.

Ahora
Esta palabra se usa aquí para mostrar que el escritor ha comenzado a contar una nueva parte de la historia.

Eso fue dicho a Saúl
Esto se puede expresar en forma activa. Traducción Alternativa: "Alguien le dijo a Saúl"

Mira
"Mira" o "Escucha" o "Presta atención a lo que voy a decirte"

estando como cabeza sobre ellos
Aquí "cabeza" se refiere a una posición de autoridad. Traducción Alternativa: "actuando como su líder"

1 Samuel 19:21

Cuando a Saúl se le dijo esto
Esto se puede expresar en forma activa. Traducción Alternativa: "Cuando alguien le dijo a Saúl esto"

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Ramá... Secú... Naiot
Estos son nombres de lugares.

1 Samuel 19:23

Por esto ellos dicen, "¿está Saúl también entre los profetas?"
Esto se convirtió en un proverbio entre los israelitas. Aparentemente, la gente dijo esto para expresar sorpresa cuando una persona inesperadamente hacía algo que no había hecho antes. El significado implícito de la pregunta puede ser expresado explícitamente. Vea cómo tradujo esto en 10:11. Traducción Alternativa: "Esa es la razón por la que cuando las personas ven a alguien haciendo algo que es muy inesperado, dicen: '¿Es Saúl también un profeta?'"

ellos dicen
Aquí "ellos" se refiere al pueblo en general. La pregunta se convirtió en un proverbio entre la gente.

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Chapter 20

1 Entonces David salió de Naiot en Ramá y vino y le dijo a Jonatán: "¿Qué he hecho yo? ¿Cuál es mi maldad? ¿Cuál es mi pecado ante tu padre para que busque tomar mi vida?" **2** Jonatán le respondió a David: "Lejos de eso; no morirás. Mi padre no hará nada ni grande ni pequeño sin decírmelo. ¿Por qué mi padre escondería esto de mí? No será así." **3** Pero David volvió a jurar diciendo: "Tu padre sabe muy bien que he hayado favor ante tus ojos. Y ha dicho: 'No dejen que Jonatán sepa esto, porque se entristecerá.' Pero tan cierto como vive el SEÑOR, y como vives tú, hay solo un paso entre la muerte y yo." **4** Entonces Jonatán le dijo a David: "Cualquier cosa que digas, yo la haré por ti." **5** David le dijo a Jonatán: "Mañana es la luna nueva, y yo debo sentarme a comer con el rey. Pero déjame ir, para esconderme en el campo hasta el tercer día en la noche. **6** Si tu padre me extraña, entonces le dirás: ''David me rogó que le dejara ir para correr hacia su ciudad de Belén; para celebrar el sacrificio anual que ofrece toda su familia." **7** Si él contesta: 'Esta bien,' tu siervo estará en paz. Pero si se enoja mucho, entonces sabrás que se ha decidido por el mal. **8** Por lo tanto ten misericordia de tu siervo. Porque has llevado a tu siervo a un pacto del SEÑOR contigo. Pero si hay pecado en mí, mátame tu mismo; ¿por qué entonces habrías de llevarme a tu padre?" **9** Jonatán dijo: "¡Lejos esté esto de ti! Si yo supiera que mi padre ha decidido hacerte daño, ¿no te lo diría yo?" **10** Entonces David dijo a Jonatán: "¿Quién me dirá en caso que tu padre te conteste bruscamente?" **11** Jonatán dijo a David: "Ven y vayamos al campo." Y salieron ambos al campo. **12** Entonces Jonatán dijo a David: "Que El SEÑOR, Dios de Israel, sea testigo. Cuando le pregunte a mi padre mañana a esta misma hora o al tercer día, mira, que si hay buena voluntad para David, ¿entonces no te llamaré y te dejaré saber? **13** Si le complace a mi padre hacerte daño, que El SEÑOR le haga a Jonatán, y más también, si no te dejo saber y te envío lejos para que vayas en paz. Que El SEÑOR esté contigo, como ha estado con mi padre. **14** Si aún estuviera vivo, ¿no me mostrarías el pacto de misericordia del SEÑOR, para que no muera? **15** No cortes el pacto de misericordia con mi casa para siempre, ni cuando El SEÑOR haya destruido todos los enemigos de David sobre la faz de la tierra." **16** Entonces Jonatán hizo un pacto con la casa de David y dijo: "Que El SEÑOR demande cuentas de las manos de los enemigos de David." **17** Jonatán hizo que David jurara otra vez por el amor que le tenía, porque le amaba como a su propia alma. **18** Entonces Jonatán le dijo: **19** "Mañana es la luna nueva. Tú serás extrañado porque tu asiento estará vacío. Cuando hayas estado ausente tres días bajarás rápidamente y vendrás del lugar donde te escondiste el día que todo pasó y te quedarás por la piedra de Ezel. **20** Yo dispararé tres flechas al lado como si estuviera disparando al blanco. **21** Y enviaré a mi sirviente y le diré: 'Ve y busca las flechas.' Si le digo al joven: 'Mira, las flechas están a este lado tuyo; ven y búscalas,' entonces ven; porque habrá seguridad para ti y no daño, según vive el SEÑOR. **22** "Pero si yo digo al joven: 'Mira, las flechas están más allá de ti,' entonces te irás lejos, pues El SEÑOR te ha enviado lejos. **23** En cuanto al acuerdo que tú y yo hablamos, mira, El SEÑOR esté entre tú y yo por siempre." **24** Entonces David se escondió en el campo. Cuando la luna nueva salió, el rey se sentó a comer. **25** El rey se sentó en su silla, como de costumbre, en el asiento cerca de la pared. Jonatán se levantó, y Abner se sentó al lado de Saúl. Pero el lugar de David estaba vacío. **26** Saúl no dijo nada ese día, porque pensó: "Algo le ha acontecido. Él no está limpio; seguramente él no está limpio." **27** Pero al segundo día, el día después de la luna nueva, el lugar de David estaba vacío. Saúl le dijo a Jonatán su hijo: "¿Por qué el hijo de Isaí no ha venido a la comida, ni ayer ni hoy?" **28** Jonatán le contestó a Saúl: "David me pidió permiso para ir a Belén. **29** Él me dijo: 'Por favor déjame ir. Pues nuestra familia tiene sacrificio en la ciudad y mi hermano me ha ordenado que esté allá. Ahora, si he hallado favor delante de tus ojos, por favor déjame ir a ver a mis hermanos.' Por esta razón no ha venido a la mesa del rey." **30** Entonces el enojo de Saúl fue mucho en contra de Jonatán, y le dijo: "¡Tú, hijo de mujer mala y rebelde! ¿Crees tú que no sé que has escojido al hijo de Isaí, para tu propia vergüenza y la vergüenza de la desnudez de tu madre? **31** Mientras el hijo de Isaí viva sobre la tierra, ni tú, ni tu reino serán establecidos. Ahora pues, envía y traémelo a mí, porque él ciertamente tiene que morir." **32** Jonatán le contestó a Saúl su padre: "¿Por qué razón debe de morir él? ¿Qué ha hecho él?" **33** Entonces Saúl le arrojó su lanza para matarlo. Entonces Jonatán supo que su padre estaba decidido a matar a David. **34** Jonatán se levantó de la mesa con un fuerte enojo y no comió nada el segundo día del mes, porque estaba muy triste sobre David, porque su padre le había deshonrado. **35** En la mañana, Jonatán salió al campo para su encuentro con David y un hombre joven le acompañaba. **36** Le dijo su sirviente: "Corre y encuentra las flechas que dispare." Y mientras el hombre joven corría, él disparó una flecha más allá de él. **37** Cuando el joven llegó al sitio donde cayó la flecha que Jonatán disparó, Jonatán llamó al joven, y le dijo: "¿No está la flecha más allá de ti?" **38** Y Jonatán llamó al hombre joven: "¡Apurate, sé rápido, no te quedes!" El hombre joven de Jonatán juntó las flechas y regresó a su

amo. [39] Pero el hombre joven no sabía nada. Solo Jonatán y David conocían del asunto. [40] Jonatán le dio las armas al hombre joven y le dijo: "Vé, llévalas a la ciudad." [41] Tan pronto el joven se fue, David se levantó de detrás de la montículo, se tiró boca abajo en tierra, y se inclinó tres veces. Se besaron uno al otro y lloraron juntos, pero David lloró más. Jonatán le dijo a David: "Ve en paz, porque ambos hemos jurado en el nombre del SEÑOR diciendo: 'Que El SEÑOR esté entre tú y yo, y entre mi descendencia y tu descendencia para siempre." [42] Entonces David se levantó y se fue, y Jonatán regresó a la ciudad.

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1 Samuel 20:1

¿Qué he hecho yo? ¿Cuál es mi maldad? ¿Cuál es mi pecado ante tu padre para que busque tomar mi vida?
Estas tres preguntas significan básicamente lo mismo. David los usa para enfatizar que no le ha hecho nada malo a Saúl. Esta pregunta retórica se puede traducir como una declaración. Traducción Alternativa: "No he hecho nada malo. No he cometido ninguna iniquidad. No he pecado contra tu padre. No tiene ninguna razón para quitarme la vida".

que busque tomar mi vida?
Aquí "tomar mi vida" es una expresión idiomática para "matarme".

Lejos de eso
Aquí "lejos de eso" es una expresión idiomática que se refiere a que no es cierto. Traducción Alternativa: "Esto ciertamente no es verdad"

nada ni grande ni pequeño
Las palabras "grande o pequeño" incluyen todo lo que está en medio. Traducción Alternativa: "nada en absoluto"

¿Por qué mi padre escondería esta cosa de mí?
Jonatán usa esta pregunta para enfatizar que Saúl le habría dicho si planeaba matar a David. Esta pregunta retórica se puede traducir como una declaración. Traducción Alternativa: "Mi padre no tiene ninguna razón para ocultarme esto" o "Si esto fuera cierto, mi padre ciertamente me lo haría saber"

No será así
"No es verdad"

1 Samuel 20:3

he hayado favor ante tus ojos
Aquí los ojos representan ver, y ver representa pensamientos o juicio. Traducción Alternativa: "Te he complacido" o "me consideras favorablemente"

se entristecerá
Esto se puede expresar en forma activa. Traducción Alternativa: "esto lo entristecerá" o "estará muy triste"

hay sólo un paso entre la muerte y yo
Aquí, "paso entre la muerte y yo" es una expresión idiomática que se refiere a estar muy cerca de la muerte. Traducción Alternativa: "Estoy muy cerca de la muerte"

1 Samuel 20:4

Información General:
David propone una prueba contra el rey Saúl a Jonatán.

Mañana es la luna nueva
El primero de cada mes la gente celebraba y ofrecía sacrificios a Dios.

hasta el tercer día en la noche
"Hasta la tarde del día después de mañana" (Bibla Dinámica Desbloqueada)

1 Samuel 20:6

Oración de Enlace:
David continúa describiendo la prueba que él propone.

pidió que le dejara ir
"me preguntó si le permitiría que se fuera"

Si él contesta... si se... se ha decidido
Se refiere a Saúl.

tu siervo estará en paz
David habla de sí mismo como si fuera otra persona para demostrar que respeta a Jonatán. Traducción Alternativa: "Yo, tu sirviente, tendré paz"

1 Samuel 20:8

Oración de Enlace:
David sigue hablando con Jonatán.

de tu siervo... has llevado a tu siervo
David habla de sí mismo en tercera persona como una forma de humildad. Traducción Alternativa: "conmigo, tu sirviente... me has traído, tu sirviente" o "conmigo ... me has traído"

has llevado a tu siervo a un pacto del SEÑOR contigo
Lo que acordaron los dos hombres se puede hacer explícito. Traducción Alternativa: "El SEÑOR te escuchó cuando hiciste un acuerdo solemne conmigo de que tú y yo siempre seremos buenos amigos"

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¿por qué entonces habrías de llevarme a tu padre?
Esta pregunta retórica se puede traducir como una declaración. Traducción Alternativa: "entonces no habría ninguna razón para que me traigas a tu padre"

¡Lejos esté esto de ti!
Este es una expresión idiomática que significa que nunca le sucederá. Traducción Alternativa: "¡Esto nunca te sucederá!"

no te lo diría yo?
Esta pregunta retórica se puede traducir como una declaración. Traducción Alternativa: "Sin duda te lo diría".

1 Samuel 20:12

mira
"mira" o "escucha" o "presta atención a lo que voy a decirte"

si hay buena voluntad
"Si mi padre quiere hacer cosas buenas por ti"

...no te llamaré y te dejaré saber yo?
Jonatán usa esta pregunta para enfatizar que le dirá a David si Saúl pretende hacerle daño. Esta pregunta retórica se puede traducir como una declaración. Traducción Alterna: "entonces ciertamente te lo enviaré y te lo daré a conocer"

que el SEÑOR le haga a Jonatán, y más también
Esta es una expresión idiomática. Jonatán usa este juramento de énfasis y habla de sí mismo como si fuera otra persona. Traducción Alterna: "que El SEÑOR me haga cualquier daño que mi padre intente hacerte a ti, e incluso más que eso"

1 Samuel 20:14

Información General:
Jonatán le pide a David que no mate completamente a todos sus descendientes para que quede un remanente.

¿no me mostrarías el pacto de misericordia del SEÑOR, para que no muera?
Jonatán hace esta pregunta para confirmar que David hará esto. Esta pregunta retórica se puede traducir como una declaración. Traducción Alterna: "por favor, muéstrame la fidelidad de pacto del SEÑOR, para que no muera"

mostrarías el pacto de misericordia del SEÑOR
"Muéstrame el tipo de fidelidad de pacto que El SEÑOR muestra"

casa de David
La palabra "casa" es una figura literaria

Que el SEÑOR demande cuentas de las manos de los enemigos de David
La mano es una figura literaria

1 Samuel 20:17

le amaba como a su propia alma
Aquí "su propia alma" se refiere a sí mismo. Traducción Alterna: "Jonatán amaba a David tanto como a sí mismo"

Tú serás extrañado
Esto se puede expresar en forma activa. Traducción Alterna: "Mi padre te extrañará"

cuando el negocio estaba en la mano
Aquí "el negocio estaba en la mano" es una expresión idiomática que se refiere a cuando todo sucedió. Traducción Alterna: "cuando todo sucedió"

la piedra de Ezel
"Ezel" era el nombre de la piedra. Traducción Alterna: "la piedra que la gente llama Ezel"

1 Samuel 20:20

Oración de Enlace:
Jonatán sigue hablando con David.

al lado
Aqui se refiere a la piedra por la cual David debía esconderse.

mi joven hombre... al joven
Estos se refieren a la misma persona.

Mira
"Escucha" o "Presta atención a lo que voy a decirte"

entonces ven
"entonces tú, David, ven"

1 Samuel 20:22

Oración de Enlace:
Jonatán sigue hablando con David.

mira
La palabra "mira" aquí agrega énfasis a lo que sigue. Traducción Alterna: "de hecho"

el SEÑOR esté entre tú y yo
Los posibles significados son 1) "El SEÑOR es un testigo entre tú y yo" o "El SEÑOR estará observando cómo nos tratamos el uno al otro" o 2) "Que El SEÑOR sea un testigo entre tú y yo" o "Que El SEÑOR vea cómo tratamos el uno al otro"

1 Samuel 20:24

Jonatán se levantó
Algunas copias antiguas tienen "Jonatán se sentó frente a él"

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1 Samuel 20:26

Él no está limpio; seguramente él no está limpio
De acuerdo con la ley de Moisés, una persona ceremonialmente impura no debe participar en la fiesta hasta que el sacerdote declare que está limpio. Saúl repite esta frase como si estuviera tratando de convencerse a sí mismo.

1 Samuel 20:28

me pidió permiso para ir
"me pidió que le permitiera irse"

si he hallado favor delante de tus ojos
Aquí los ojos representan ver, y el ver representa pensamientos o juicio. Traducir como en 20:3. Traducción Alterna: "Te he complacido" o "me consideras favorablemente"

la mesa del rey
Jonatán habla de Saúl como si fuera otra persona para demostrar que respeta a Saúl. Traducción Alterna: "su mesa"

1 Samuel 20:30

el enojo de Saúl se encendió en contra de Jonatán
Aquí "se encendió" es una figura literaria

Tú, hijo de mujer perversa y rebelde
Este es una expresión idiomática. Saúl usa esta frase como una severa reprensión a Jonatán y su preocupación por David. Traducción Alterna: "Estúpido hijo de prostituta" o "Estúpido traidor"

¿Crees tú que no sé que has escogido al hijo de Isaí... la desnudez de tu madre?
Saúl usa esta pregunta para enfatizar que él sabe que Jonatán y David son amigos. Esta pregunta retórica se puede traducir como una declaración. Traducción Alterna: "Sé que has elegido al hijo de Isaí... la desnudez de tu madre".

la vergüenza de la desnudez de tu madre
Aquí, "la desnudez de tu madre" es una expresión idiomática que se refiere a la madre que le dio a luz. Traducción Alterna: "para vergüenza de tu madre que te dio a luz"

ni tú, ni tu reino serán establecidos
Esto se puede expresar en forma activa. Traducción Alterna: "no te convertirás en rey y no establecerás tu reino"

1 Samuel 20:32

¿Por qué razón debe de morir él? ¿Qué ha hecho él?
Jonatán está tratando de hacer que Saúl piense cuidadosamente sobre lo que está haciendo. Esto se puede traducir como una declaración, y las palabras "debe de morir él" se pueden traducir en forma activa. Traducción Alterna: "No tienes una buena razón para darle muerte. Él no ha hecho nada malo". o "No tienes una buena razón para matarlo. Él no ha hecho nada malo".

el segundo día del mes
Este "segundo" es un número ordinal que se refiere a dos. Traducción Alterna: "el segundo día del festival de la luna nueva"

estaba muy triste sobre David
Esto se puede expresar en forma activa. Traducción Alterna: "estaba llorando por David"

le había deshonrado
Aquí "le" se refiere a David.

1 Samuel 20:35

un hombre joven le acompañaba
Aquí "le" se refiere a Jonatán.

él disparó una flecha más allá de él
"Jonatán disparó una flecha más allá del joven"

¿No está la flecha más allá de ti?
Jonatán usa esta pregunta para enfatizar que la flecha está más adelante del joven. Los usos de litotes

1 Samuel 20:38

llamó al hombre joven: "¡Apurate...
"Llamó al joven, que estaba alejándose de él, 'Apurate"

1 Samuel 20:41

el montículo
Parece que David se había escondido detrás de una pila de tierra o piedras (Ver Biblia Dinámica Desbloqueada).

se tiró boca abajo en tierra, y se inclinó tres veces
David se inclinó ante Jonatán, que todavía era el hijo del rey, digno de tal respeto. Además, esta fue la última vez que David se reunió con Jonatán.

Que el SEÑOR esté entre tú y yo
Los posibles significados son 1) "El SEÑOR es un testigo entre tú y yo" o "El SEÑOR estará observando cómo nos tratamos el uno al otro" o 2) "Que El SEÑOR sea un testigo entre tú y yo" o "Que El SEÑOR vea cómo nos tratamos el uno al otro." Traducir como en 20:22.

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Chapter 21

1 Entonces David vino a Nob para ver al sacerdote Ahimelec. Ahimelec vino tembloroso al encuentro con David y le dijo, "¿Por qué estás solo y no tienes a nadie contigo?" **2** David le dijo al sacerdote Ahimelec, "El rey me ha enviado en una misión y me ha dicho, 'No dejes saber a nadie el asunto al cual te envÍo y a lo que te he mandado'. He dirijido a los hombres jóvenes a otro lugar. **3** Ahora ¿qué tienes a la mano? Dame cinco rebanadas de pan, o lo que tengas aquí." **4** El sacerdote le contestó a David y dijo, "No hay pan común a la mano, pero hay pan santo--si es que los hombres se han guardado de mujeres." **5** David le contestó al sacerdote, "Ciertamente nos hemos guardado de mujeres en estos tres días, como es mi costumbre cuando salimos en camino. Las cosas que pertenencen a los hombres han sido apartadas aún en misiones comunes. ¡Cuanto más hoy separarán lo que les pertenece!" **6** Así que el sacerdote le dió el pan que fue separado. Por que no había pan allí, excepto el pan de la presencia, que fue removido de delante del SEÑOR, para que pudieran colocar pan caliente en su lugar en el día que fue removido. **7** Ahora uno de los siervos de Saúl estaba allí ese día, detenido ante El SEÑOR. Su nombre era Doeg el edomita, jefe de los pastores de Saúl. **8** David le dijo a Ahimelec, "¿No habrá aquí alguna lanza o espada a la mano? Porque no traje ni espada ni arma conmigo por la urgencia del asunto del rey" **9** El sacerdote dijo, "La espada de Goliat el Filisteo, a quien tú mataste en el valle de Elá, está aquí envuelta en una tela detrás del efod (ropa sacerdotal). Si la aceptas, llévatela, porque aquí no hay otra arma." David dijo, "No hay otra espada como esa; dámela." **10** David se levantó y huyó ese día de Saúl y fue a Aquis, el rey de Gat. **11** Los siervos de Aquis le dijeron, "¿No es este David, rey de la tierra? ¿No cantaban acerca de él unos a otros en sus danzas, 'Saúl ha matado sus miles, y David sus diez miles?' **12** David llevó estas palabras al corazón y temía mucho a Aquis, el rey de Gat. **13** Cambió su manera de comportarse delante de ellos y se hizo pasar por loco en su presencia; escribió marcas en las puertas del portón y dejó su saliva bajar por su barba. **14** Entonces Aquis dijo a sus sirvientes, "Miren, no ven ustedes que el hombre está loco. ¿Por qué me lo han traído a mí? **15** ¿Acaso me faltan locos, para que me hayan traído este que se comporte como uno en mi presencia? ¿Realmente vendrá este a entrar a mi casa?

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1 Samuel 21:1

Nob
Nombre de un lugar

Ahimelec
Nombre de un hombre

tembloroso
temblando de miedo

en una misión
"hacer el trabajo para el"

He dirigido a los hombres jóvenes a cierto lugar
"Les he dicho a los jóvenes que vayan a otro lugar y los encontraré allí más tarde" (Ver Biblia Dinámica Desbloqueada)

1 Samuel 21:3

Ahora
David está comenzando una nueva parte de la conversación.

¿qué tienes a la mano?
Aquí "a la mano" es una figura literaria

Dame cinco rebanadas de pan
Esta es una solicitud cortés.

pan común
Pan que los sacerdotes no han usado en la adoración.

pan santo
Pan que los sacerdotes han usado en la adoración.

si es que los hombres se han guardado de mujeres
Esto puede traducirse como una oración completa. Traducción Alterna: "Sus hombres pueden comerlo si no se han acostado con mujeres recientemente"

1 Samuel 21:5

nos hemos guardado de mujeres
Esto puede traducirse en forma activa. Traducción Alterna: "nos hemos mantenido alejados de las mujeres"

tres días
"3 días"

cuando salimos en camino
"cuando empiezo un viaje"

Las cosas que pertenencen a los hombres han sido apartadas
Esto puede traducirse en forma activa. Traducción Alterna: "Los hombres han separado lo que les pertenece"

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Cuánto más hoy separarán lo que les pertenece
Esto es una declaración, no una pregunta. Se puede traducir en forma activa. Traducción Alterna: "Es especialmente cierto hoy que separarán lo que tienen"

el pan que fue separado
Esto puede traducirse en forma activa. Traducción Alterna: "el pan que los sacerdotes habían apartado"

que fue removido de delante del SEÑOR, para que pudieran colocar
Esto puede traducirse en forma activa. Traducción Alterna: "que los sacerdotes habían quitado de delante del SEÑOR para que pudieran poner"

1 Samuel 21:7

Doeg... pastores
Puede que tenga que decir claramente que Doeg vio lo que hizo David. Traducción Alterna: "Doeg ... pastores, y vio lo que hizo Ahimelec"

Doeg
nombre de hombre

detenido ante el SEÑOR
Los posibles significados son 1) "porque El Señor lo había detenido allí", tal vez para que Doeg pudiera terminar de hacer algo que le había prometido a El Señor que haría

pastores
Los guardianes y protectores de un rebaño, especialmente de ganado vacuno u ovino.

1 Samuel 21:8

Ahora no habrá aquí alguna lanza o espada a la mano?
Aquí "a la mano" es una figura literaria

arma
un nombre general para cosas tales como espadas, cuchillos, arcos y flechas y lanzas

valle de Elá
Este es el nombre de un lugar en Israel.

1 Samuel 21:10

No es este David, rey de la tierra?
Probablemente estaban exagerando cuando dijeron que David era el rey de la tierra. Utilizaron esta pregunta para dar a entender que David era un enemigo poderoso y Aquis no debía dejar que se quedara allí. Traducción Alterna: "Sabes que este es David, que es tan peligroso como el rey de la tierra"

No cantaban acerca de él unos a otros en sus danzas... miles
Esta pregunta retórica se puede traducir como una declaración. Traducción Alterna: "Sabes que cuando la gente de la tierra estaba bailando, se cantaban unos a otros sobre él, 'Saul... miles'"

1 Samuel 21:12

David llevó estas palabras al corazón
Aquí "se tomó ... en serio" es una figura literaria

en su presencia
Aquí las "manos" es una figura literaria

1 Samuel 21:14

¿Por qué me lo han traído a mí?
Los posibles significados son 1) Aquis exige que sus sirvientes expliquen por qué le han traído a David o 2) Aquis los está regañando con una pregunta retórica. Traducción Alterna: "Deberías haber sabido que no debías traerlo a mí".

¿Acaso me faltan locos, para que me hayan traído este que se comporte como uno en mi presencia?
Esta pregunta retórica es una reprimenda. Traducción Alterna: "Hay suficientes locos aquí que pierden mi tiempo. No deberías haber llevado a este tipo a comportarse como uno en mi presencia".

¿Realmente vendrá este a entrar a mi casa?
Esta pregunta retórica se puede traducir como una declaración. Traducción Alterna: "No permitas que este tipo entre en mi casa".

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Chapter 22

1 David se fue de allí y se escapó a la cueva de Adulam. Cuando sus hermanos y toda la casa de su padre lo supieron, ellos bajaron hacia allá con él. **2** Todos los que estaban afligidos, todos los que estaban endeudados y todos los que estaban descontentos-- todos ellos se reunieron con él. David se convirtió en el capitán sobre ellos. Habían cuatrocientos hombres con él. **3** Entonces David se fue de allí hacia Mizpa en Moab. Él le djo al rey de Moab: "Por favor deja a mi padre y a mi madre irse contigo hasta que yo sepa lo que Dios hará por mí. **4** Él los dejó con el rey de Moab. Su padre y madre se quedaron con él todo el tiempo que David estuvo en su refugio. **5** Luego el profeta Gad le dijo a David: "No te quedes en tu refugio. Sal y ve a la tierra de Judá." Así que David se fue de allí y entró al bosque de Haret. **6** Saúl escuchó que David había sido descubierto, junto con los hombres que estaban con él. Ahora Saúl estaba sentado en Guibeá, debajo de un árbol de tamarisco en Ramá, con su lanza en la mano, y todos sus sirvientes estaban de pie alrededor de él. **7** Saúl le dijo a sus sirvientes quienes estaban de pie alrededor de él: "¡Escuchen ahora, gente de Benjamín! ¿El hijo de Isaí le dará a cada uno de ustedes campos y viñas? ¿Los hará a todos ustedes capitanes de miles y capitanes de cientos, **8** a cambio de que todos ustedes conspiren en contra de mí? Ninguno de ustedes me ha informado cuando mi hijo ha hecho un pacto con el hijo de Isaí. Ninguno de ustedes tiene pena por mí. Ninguno de ustedes me informa que mi hijo ha incitado a mi siervo David en contra mía. Hoy él se esconde y espera por mí para poder atacarme." **9** Entonces Doeg el edomita, quien estaba junto a los sirvientes de Saúl, respondió: "Yo vi al hijo de Isaí venir a Nob, a Ahimelec hijo de Ahitob. **10** Él oró al SEÑOR para que Él pudiera ayudarlo, y le dió alimentos y la espada de Goliat el Filisteo." **11** Entonces el rey envió a alguien a llamar al sacerdote Ahimelec, hijo de Ahitob y toda la familia de su padre, los sacerdotes que estaban en Nob. Todos ellos vinieron al rey. **12** Saúl dijo: "Escuche ahora, hijo de Ahitob." Él contestó: "Aquí estoy, mi señor." **13** Saúl le dijo a él: "¿Por qué has conspirado en contra de mí, tú y el hijo de Isaí, en que tú le has dado pan y una espada y has orado a Dios para que Él lo ayude, para que se levante contra mí, para esconderse en secreto como él ha hecho hoy?" **14** Entonces Ahimelec le contestó al rey y dijo: "¿Quién entre todos tus sirvientes es tan fiel como David, quien es el yerno del rey, jefe de tu guardia y es honrado en tu casa?" **15** ¿Es hoy la primera vez que yo he orado a Dios para ayudarlo? ¡Lejos esté esto de mí! No deje el rey culpar de algo a su siervo ni a toda la familia de mi padre. Porque su siervo no sabe nada sobre este asunto." **16** El rey contestó: "Tú seguramente morirás, Ahimelec, tú y toda la familia de tu padre." **17** El rey le dijo a la guardia que estaba de pie alrededor de él: "Dense vuelta y maten los sacerdotes del SEÑOR. Porque la mano de ellos también está con David, y porque ellos sabían que él había huído, pero no me lo dijeron." Pero los sirvientes del rey no mataron a los sacerdotes del SEÑOR. **18** Entonces el rey le dijo a Doeg: "Date vuelta y mata a los sacerdotes." Así que Doeg el edomita giró y atacó los sacerdotes; él mató a ochenta y cinco personas que vestían un efod (ropas sacerdotales) de lino ese día. **19** Con el filo de la espada, él atacó a Nob, la ciudad de los sacerdotes, tanto hombres como mujeres, niños e infantes, y bueyes y burros y ovejas. Él los mató a todos con el filo de la espada. **20** Pero uno de los hijos de Ahimelec, hijo de Ahitob, llamado Abiatar, escapó y huyó tras David. **21** Abiatar le dijo a David que Saúl había matado a los sacerdotes del SEÑOR. **22** David le dijo a Abiatar: "Ese día yo sabía que cuando Doeg el edomita estaba allí, que él seguramente le diría a Saúl. ¡Yo soy responsable por cada muerte en la familia de tu padre! **23** Quédate conmigo y no tengas miedo. Porque el que busca tu vida, busca la mía también. Tú estarás seguro conmigo."

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1 Samuel 22:1

cueva
un espacio hueco debajo del suelo, que generalmente se abre hacia la ladera de una colina, lo suficientemente grande para que la gente ingrese.

Adulam
Este es el nombre de una ciudad cerca de la ciudad de Gath.

lo supieron
Escucho que David se había ido a esconder en la cueva.

Todos los que estaban afligidos... todos los que estaban descontentos
Esto es una exageración. Traduccón Alterna: "Muchas personas que estaban angustiadas ... muchas personas que estaban infelices"

capitán
oficial militar que lidera soldados

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cuatrocientos
"400"

1 Samuel 22:3

Entonces David se fue de allí
"Entonces David salió de la cueva de Adulam"

Mizpa
Este es el nombre de una ciudad.

irse contigo
David quería que sus padres vivieran con el rey de Moab para que el rey Saúl no pudiera hacerles daño. Los traductores pueden expresar su significado básico usando las ideas de "venir a quedarse contigo", "quedarse contigo" o "vivir aquí contigo", como en la Biblia Dinámica Desbloqueada.

ve a la tierra de Judá
"ve a tu tierra natal de Judá"

Haret
Este es el nombre de una ciudad.

1 Samuel 22:6

David había sido descubierto, juntamente con los hombres que estaban con él
Saúl estaba más interesado en David, por lo que el escritor menciona a los otros hombres por separado. Esto puede traducirse en forma activa. Traducción Alterna: "alguien había descubierto dónde se escondían David y todos los hombres que estaban con él"

un árbol de tamarisco
Este es un tipo de árbol. Traducción Alterna: "un gran árbol de sombra"

en Ramá
Ramá es el nombre de un lugar en Guibeá. El nombre significa "lugar alto". Los posibles significados son 1) se refiere aquí al lugar llamado Ramá, o 2) se refiere a cualquier lugar alto. Traducción Alterna: "en una colina" (Biblia Dinámica Desbloqueada)

1 Samuel 22:7

¿El hijo de Isaí le dará a cada uno de ustedes campos y viñas?
Saúl usa una pregunta para enfatizar que David, que es de la tribu de Judá, no desea hacer esto por la gente de la tribu de Benjamín. Traducción Alterna: "El hijo de Isaí no les dará campos ni viñedos".

¿El hijo de Isaí le dará...
El tiempo en que dará será explícito. Traducción Alterna: "Cuando el hijo de Isaí se convierta en rey, él dará"

El hijo de Isaí
"David"

¿Los hará a todos ustedes capitanes... mí?
Saúl usa una pregunta para enfatizar que David, que es de la tribu de Judá, no desea hacer esto por la gente de la tribu de Benjamín. Traducción Alterna: "No les hará capitanes ... contra mí".

¿Los hará a todos ustedes capitanes
Puede que tenga que hacer explícito cuándo los hará capitanes. Traducción Alterna: "Cuando se convierta en rey, les hará a todos capitanes"

capitanes
oficiales militares que lideran soldados

1 Samuel 22:9

Doeg el edomita
nombre de un hombre. Traducir como en 21:7.

Nob... Ahimelec
Nombre de lugar y nombre de un hombre. Traducir como en 21:1.

Ahitob
nombre de un hombre

Él oró al SEÑOR para que pudiera ayudarlo, y le dió
Ahitub oró al Señor para que pudiera ayudar a David, y Ahitub le dio a David

1 Samuel 22:11

en que tú le has dado
"al darle"

se levante
"rebele" o "luche"

1 Samuel 22:14

¿Quién entre todos tus sirvientes es tan fiel como David... casa?
Esta pregunta retórica se puede traducir como una declaración. Traducción Alterna: "Ninguno de tus sirvientes es tan fiel como David ... casa"

guardia
una persona o grupo de personas que protegen a alguien

es honrado en tu casa
La palabra "casa" es una figura literaria

¿Es hoy la primera vez que yo he orado a Dios para ayudarlo?
Ahimelec se hace esta pregunta antes de que Saúl pueda formularla, y luego la responde de inmediato. Esta pregunta retórica se puede traducir como una declaración. Traducción Alterna: "Esta no

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es la primera vez que le pido a Dios que ayude a David".

¡Lejos esté esto de mí!
Esta expresión idiomática significa "¡Absolutamente no!"

No deje el rey culpar de algo a su siervo ni a toda la familia de mi padre. Porque su siervo no sabe nada
Ahimelec habla de sí mismo en tercera persona como el "siervo". Ahimelec también se refiere a Saúl en tercera persona como "el rey". Ahimelec habla de esta manera para mostrar respeto a Saúl. Traducción Alterna: "Por favor, rey Saúl, no me considere culpable, ni su sirviente ni nadie en la casa de mi padre. Porque no sé nada"

culpar
considerar a alguien culpable

a toda la familia de mi padre
Aquí "casa" representa "familia". Traducción Alterna: "para toda la familia de mi padre"

1 Samuel 22:16

toda la casa de tu padre
La palabra "casa" es una figura literaria

la guardia que estaba de pie alrededor de él
"Los soldados parados cerca para protegerlo"

Dénse vuelta y maten
Aquí "Dénse vuelta" significa girar o alejarse del rey. Traducción Alterna: "Ir y matar" o "Matar"

la mano de ellos también está con David
La palabra "mano" es una figura literaria

no pusieron sus manos a matar
La palabra "manos" es una figura literaria

1 Samuel 22:18

Date vuelta y mata a los sacerdotes... giró y atacó los sacerdotes
Aquí "Date vuelta" significa girar o alejarse del rey. Traducir como en 22:16. Traducción Alterna: "Ve y mata a los sacerdotes ... fue y atacó" o "Mata al sacerdote ... atacó a los sacerdotes"

Así que Doeg el edomita giró y atacó... él mató... atacó ... él mató
Los posibles significados son 1) Doeg mató a todos los sacerdotes por sí mismo o 2) la palabra "Doeg" es una figura literaria

ochenta y cinco personas
cinco personas - "85 personas" o "85 sacerdotes"

Con el filo de la espada
"Con una espada"

él atacó a Nob
Aquí "atacó" significa mató. Traducción Alterna: "mató a muchas personas en la ciudad de Nob"

1 Samuel 22:20

Abiatar
nombre de hombre

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Chapter 23

1 Le dijeron a David: "Mira, los Filisteos están peleando en contra de Keila y están robando las eras." **2** Así que David le oró al SEÑOR por ayuda y le preguntó: "¿Debo ir y atacar a estos Filisteos?" El SEÑOR le dijo a David: "Ve y ataca a los Filisteos y salva a Keila." **3** Los hombres de David le dijeron a él: "Mira, tenemos miedo aquí en Judá. ¿Cuánto más entonces, si nosotros vamos a Keila en contra del ejército de los Filisteos?" **4** Entonces David oró al SEÑOR por ayuda una vez más. El SEÑOR le contestó: "Levántate, baja a Keila. Porque yo te daré victoria sobre los Filisteos." **5** David y sus hombres fueron a Keila y pelearon con los Filisteos. Él llevó lejos su ganado y los atacó con un gran matanza. Así que David salvó los habitantes de Keila. **6** Cuando Abiatar, hijo de Ahimelec, huyó hacia David en Keila, él bajó con un efod (ropa sacerdotal) en su mano. **7** Saúl fue avisado que David había ido a Keila. Saúl dijo: "Dios me lo ha entregado en mis manos. Pues él está encerrado, porque ha entrado a una ciudad que tiene puertas y barras." **8** Saúl convocó todas sus fuerzas para batalla, para bajar a Keila, para cercar a David y sus hombres. **9** David supo que Saúl estaba planeando daño en su contra. Él le dijo a Abiatar el sacerdote: "Trae el efod (ropa sacerdotal) aquí." **10** Entonces David dijo: "SEÑOR, Dios de Israel, tu siervo en efecto ha oído que Saúl busca venir a Keila, para destruir la ciudad por mi causa. **11** ¿Acaso los hombres de Keila, me entregarán en su mano? ¿Vendrá Saúl, como tu siervo ha oído? SEÑOR, el Dios de Israel, te suplico, por favor dile a tu siervo." El SEÑOR dijo: "Él vendrá." **12** Entonces David dijo: "¿Acaso los hombres de Keila, me entregarán a mis hombres y a mí en manos de Saúl?" El SEÑOR dijo: "Ellos te entregarán." **13** Entonces David y sus hombres, quienes eran como seiscientos, se levantaron y se alejaron de Keila, y fueron de un lugar a otro. Le dijeron a Saúl que David había escapado de Keila, y él detuvo su persecución. **14** David se quedó en los refugios en el desierto, en la zona montañosa, en el desierto de Zif. Saúl lo buscó cada día, pero Dios no se lo entregó en su mano. **15** David vió que Saúl había salido a quitarle la vida; ahora David estaba en el desierto de Zif en Hores. **16** Entonces Jonatán, hijo de Saúl, se levantó y fue donde David en Hores, y lo fortaleció a confiar en Dios. **17** Él le dijo: "No tengas miedo. Pues la mano de Saúl, mi padre, no te encontrará. Serás rey sobre Israel, y yo estaré junto a ti. Saúl, mi padre, también sabe esto." **18** Ellos hicieron un pacto ante El SEÑOR. David permaneció en Hores, y Jonatán se fue a casa. **19** Entonces los zifeos vinieron a Saúl en Guibeá y dijeron: "¿Acaso no está David escondiéndose entre nosotros en los refugios de Hores, en la colina de Haquila, la cual está al sur de Jesimón? **20** ¡Baja ahora, rey! ¡De acuerdo a tu deseo, baja! Nuestra parte será entregarlo en las manos del rey." **21** Saúl dijo: "Que sean bendecidos por El SEÑOR. Porque han tenido compasión de mí. **22** Vayan, asegúrense aún más. Busquen y descubran dónde está el lugar de su escondite y quién lo ha visto allí. Me han dicho que él es muy astuto. **23** Así que miren, y busquen todos los lugares en donde él se esconde. Vuelvan a mí con información verdadera, y entonces yo regresaré con ustedes. Si él está en la tierra, yo lo buscaré entre todos los hombres de Judá." **24** Se levantaron y fueron a Zif delante de Saúl. Ahora David y sus hombres estaban en el desierto de Maón, en el Arabá al sur de Jesimón. **25** Saúl y sus hombres fueron en su busca. Y a David le dijeron de ello, así que bajó a una colina rocosa y vivió en el desierto de Maón. Cuando Saúl escuchó de ello, él persiguió a David en el desierto de Maón. **26** Saúl iba por un lado de la montaña y David y sus hombres iban por el otro lado de la montaña. David se apuró para alejarse de Saúl. Mientras Saúl y sus hombres estaban rodeando a David y sus hombres para capturarlos, **27** un mensajero vino a donde estaba Saúl y le dijo: "Apúrate y ven, porque los Filisteos han atacado tu país." **28** Así que Saúl regresó de perseguir a David y fue en contra de los Filisteos. Por lo tanto ese lugar fue llamado la Roca de Escape. **29** David subió de allí y vivió en los refugios de En Gadi.

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1 Samuel 23:1

peleando en contra de Keila
"Keila" es el nombre de una ciudad. Aquí "Keila" representa a las personas que viven allí. Traducción Alterna: "luchando contra la gente de Keila"

trillar
separar el grano o las semillas, generalmente de una planta de cereal o trigo por algún medio mecánico.

1 Samuel 23:3

¿Cuánto más entonces, si nosotros vamos a Keila en contra del ejército de los filisteos?
Esta pregunta retórica se puede traducir como una declaración. Traducción Alterna: "Tendremos aún más miedo si vamos a Keila para luchar contra los ejércitos de los filisteos".

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1 Samuel 23:5

fueron ... pelearon ... dirigió ... atacó ... salvó
El escritor presta la mayor atención a David, por lo que estas palabras son singulares, aunque los hombres de David le ayudaron a hacer todas estas cosas.

Ahimelec
Este es el nombre de un hombre. Vea cómo tradujo esto en 21:1.

1 Samuel 23:7

Saúl fue avisado
Esto puede traducirse en forma activa. Traducción Alterna: "Alguien le dijo a Saúl" o "Le dijeron a Saúl"

convocó
"llamó para" o "reunió"

1 Samuel 23:10

David dijo
"David preguntó" o "David oró" (Biblia Dinámica Desbloqueada)

tu siervo en efecto ha oído... como tu siervo ha oído... dile a tu siervo
David habla como si fuera alguien más para mostrar su respeto por El SEÑOR. Traducción Alterna: "De hecho, he oído ... como he oído ... dime"

me entregarán en su mano
Aquí "mano" representa poder o control. Traducción Alterna: "me ntregarán a Saúl"

destruir
"derrotar completamente"

1 Samuel 23:12

David dijo
o "David preguntó" o "David oró" (Biblia Dinámica Desbloqueada)

me entregarán a mis hombres y a mí en manos de Saúl
Aquí "manos" representa poder o control. Traducción Alterna: "me darán y a mis hombres a Saúl"

1 Samuel 23:13

seiscientos
"600"

Le dijeron a Saúl
Esto puede traducirse en forma activa. Traducción Alterna: "Alguien le dijo a Saúl" o "Le dijeron a Saúl"

había escapado
"había huído de"

desierto de Zif
Este es el nombre de un área desierta cerca de la ciudad de Zif.

no se lo entregó en su mano.
La palabra "mano" es una figura literaria

1 Samuel 23:15

quitarle su vida
Este es una expresión idiomática. Traducción Alterna: "intentar matarlo"

Hores
Este es el nombre de una ciudad cerca de Zif.

fortaleció su mano en Dios.
Este es una expresión idiomática. Traducción Alterna: "lo alentó a confiar en Dios"

1 Samuel 23:17

Pues la mano de Saúl, mi padre, no te encontrará
Aquí "mano" es una figura literaria

1 Samuel 23:19

zifeos
Este es el nombre del grupo de personas de Zif.

¿Acaso no está David escondiéndose entre nosotros en... Jesimón?
Esta pregunta retórica puede traducirse como una exclamación. Traducción Alterna: "¡David se esconde entre nosotros en ... Jesimón!"

la colina de Haquila
Este es el nombre de una colina en el desierto de Judá.

Jesimón
Este es el nombre de una zona desértica cerca del Mar Muerto. También se puede traducir como "el desierto de Judea" o "el desierto".

entregarlo en las manos del rey
La palabra "mano" es una figura literaria

1 Samuel 23:21

Que sean bendecidos por el SEÑOR
Esto puede traducirse en forma activa. Traducción Alterna: "Espero que El Señor te bendiga"

han tenido compasión de mí
"Me lo has dicho a mí" (Ver Biblia Dinámica Desbloqueada)

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Investiguen y descubran
Estas dos palabras significan casi lo mismo y pueden traducirse como una sola frase. Traducción Alterna: "sepan con seguridad"

quién lo ha visto
"quien lo vio"

Me han dicho
Esto puede traducirse en forma activa. Traducción Alterna: "La gente me dice" o "He escuchado"

entre todos los miles de Judá
Esta es una expresión idiomática. Traducción Alterna: "incluso si tengo que arrestar a todos los hombres en Judá" o "entre todos los clanes de Judá"

1 Samuel 23:24

Entonces se levantaron
Pararon lo que habían estado haciendo. El lector no debe creer que estaban sentados o acostados.

Entonces se
"Entonces los zifitas"

Zif
Este es el nombre de un lugar. Traducir esto como en 23:13.

Jesimón
Este es el nombre de una zona desértica cerca del Mar Muerto. También se puede traducir como "el desierto de Judea" o "el desierto". Traducir como en 23:19.

Y a David le dijeron de ello
Esto puede traducirse en forma activa. Traducción Alterna: "Alguien le dijo a David que venían" o "David se enteró de que venían"

una colina rocosa
Una colina cubierta de muchas rocas o peñascos.

el desierto de Maón
Este es el nombre del área desierta alrededor de la ciudad de Maón en el sur de Judá.

1 Samuel 23:26

Apresúrate y ven
Las palabras "apresúrate " y "ven" se pueden combinar en una sola idea. Traducción Alterna: "Ven rápido"

1 Samuel 23:28

perseguir
"Persiguiendo" o "Siguiendo para poder atrapar"

Roca de Escape
un memorial o marcador de la huida de David de Saúl

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Chapter 24

1 Cuando Saúl regresó de perseguir a los Filisteos, le dijeron: "David está en el desierto de En Gadi." **2** Entonces Saúl tomó a tres mil hombres escogidos de todo Israel y se fue a buscar a David y a sus hombres en los peñascos de las cabras monteses. **3** Él llegó a un corral de ovejas por el camino, en donde había una cueva. Saúl se fue adentro de la cueva para hacer sus necesidades. Ahora, David y sus hombres estaban sentados bien atrás dentro de la cueva. **4** Los hombres de David le dijeron a él: "Este es el día del cual El SEÑOR habló, cuando él te dijo: 'Yo te entregaré a tu enemigo en tus manos, para que hagas con él como tú quieras." Luego, David se levantó y silenciosamente se arrastró hacia adelante y cortó el borde del manto de Saúl. **5** Despúes de esto, el corazón de David lo afligió porque él le había cortado el borde del manto de Saúl. **6** Él le dijo a sus hombres: "Qué El SEÑOR no permita que yo haga tal cosa a mi rey, el ungido del SEÑOR, que yo le haga daño, viendo que él es el ungido del SEÑOR." **7** Así que David regañó a sus hombres con estas palabras, y no les dejó atacar a Saúl. Saúl se puso de pie, salió de la cueva, y continuó su camino. **8** Después de esto, David también se puso de pie, dejó la cueva, y llamó a Saúl: "Mi señor rey." Cuando Saúl miró detrás de él, David se inclinó con su rostro hacia la tierra y le mostró sus respetos. **9** David le dijo a Saúl: "¿Por qué escuchas a los hombres que dicen: 'Mira, ¿David está buscando lastimarte?' **10** Hoy tus ojos han visto cómo El SEÑOR te puso en mi mano cuando estábamos en la cueva. Algunos me dijeron que te matara, pero yo te perdoné. Yo dije: 'Yo no haré algo en contra de mi rey; porque es el ungido del SEÑOR.' **11** Mira, padre mío, mira el borde de tu manto en mis manos. Porque por el hecho de que corté el borde de tu manto y no te maté, tú puedes saber y ver que no hay maldad o traición en mi mano, y yo no he pecado contra ti, a pesar de que tú buscas mi vida para matarme. **12** Qué El SEÑOR juzgue entre tú y yo, y que El SEÑOR me vengue en contra de ti, pero mi mano no estará en contra de ti. **13** Como el proverbio de los antiguos dice: ´De entre los malvados viene la maldad. ´ Pero mi mano no estará en contra de ti. **14** ¿Detrás de quién ha salido el rey de Israel? ¿A quién persigues? ¡A un perro muerto! ¡A una pulga! **15** Qué El SEÑOR sea el juez y juzgue entre tú y yo, y lo vea, y defienda mi causa y me permita escapar de tu mano." **16** Cuando David había terminado de hablar estas palabras a Saúl, Saúl dijo: "¿Es ésta tu voz, mi hijo David?" Saúl levantó su voz y lloró. **17** Él le dijo a David: "Tú eres más justo de lo que yo soy. Porque me has pagado con bien, cuando yo te he pagado con mal. **18** Tú has declarado hoy cómo me has hecho bien, pues no me mataste cuando El SEÑOR me puso en tu mano. **19** Porque si un hombre encuentra a su enemigo, ¿lo dejará ir a salvo? Qué El SEÑOR te recompense con bien por lo que me has hecho hoy. **20** Yo sé que seguramente tú serás rey y que el reino de Israel será establecido en tu mano. **21** Júrame por El SEÑOR que no matarás a mi familia, y que tú no destruirás mi nombre fuera de la casa de mi padre." **22** Así que David le hizo un juramento a Saúl. Después Saúl se fue a su casa, pero David y sus hombres subieron a su escondite.

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1 Samuel 24:1

le dijeron
Esto puede traducirse en forma activa. Traducción Alterna: "alguien le dijo"

desierto de Engadi
Engadi es un lugar en Israel al oeste del Mar Muerto donde hay agua con tierra seca a su alrededor.

tres mil
3.000

hombres escogidos
Hombres a los que había elegido debido a sus superiores habilidades militares.

1 Samuel 24:3

redil de ovejas
"corrales de ovejas" o "recintos de ovejas"

cubrirse los pies
Esta es una figura literaria

cueva
generalmente un agujero natural debajo del suelo, a menudo con una abertura en la ladera de una colina o acantilado

David se levantó y silenciosamente se arrastró
La palabra "levantó" es una expresión idiomática para tomar acción. Traducción Alterna: "David tomó acción; se deslizó silenciosamente"

arrastró
Se acercó lentamente, con cuidado o en silencio.

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1 Samuel 24:5

David lo afligió
Este es una expresión idiomática. Traducción Alterna: "David estaba triste porque había hecho algo mal"

el ungido del SEÑOR
"el que El Señor ha elegido para guiar a su pueblo" o "el que El Señor ha hecho rey"

que yo levante mi mano en contra de él
La mano es una figura literaria

1 Samuel 24:8

¿Por qué escuchas a los hombres que dicen: 'Mira, ¿David está buscando lastimarte?'
Esta es una pregunta retórica. Puede ser traducido como una declaración. Traducción Alterna: "No debes escuchar a los hombres que dicen: 'Mira, David está tratando de hacerte daño".

1 Samuel 24:10

tus ojos han visto
Aquí "tus ojos" representan al rey Saúl. Traducción Alterna: "has visto con tus propios ojos"

te puso en mi mano
La palabra "mano" es una figura literaria

padre mío
Saúl no era el verdadero padre de David. David lo llama "padre" para demostrar que respeta a Saúl.

no hay maldad o traición en mi mano
David habla como si el mal y la traición fueran objetos físicos que pudiera sostener en su mano. Aquí "mano" representa a una persona actuando o haciendo algo. Traducción Alterna: "No he hecho ninguna acción mala contra ti, ni me he rebelado contra ti"

1 Samuel 24:12

mi mano no estará en contra de ti
La mano es una figura literaria

antiguos
Este adjetivo nominal puede traducirse como una frase nominal. Traducción Alterna: "personas que vivieron hace mucho tiempo"

1 Samuel 24:14

¿Detrás de quién ha salido el rey de Israel? ¿A quién persigues?
Estas preguntas retóricas pueden traducirse como declaraciones. Cuando David hace las preguntas, sabe que él mismo responderá las preguntas. Traducción Alterna: "Déjame decirte detr;as de quién salió el rey de Israel. Déjame decirte a quién persigues".

A un perro muerto
Las palabras "perro muerto" son una metáfora de una persona sin poder. Esta oración se puede completar. Traducción Alterna: "Estás persiguiendo a una persona que es tan impotente como un perro muerto"

A una pulga
La palabra "pulga" es una metáfora para una persona que otros no consideran importante. Traducción Alterna: "Estás persiguiendo a una persona que no es tan importante como una pulga"

lo vea, y defienda mi causa
Los posibles significados son 1) "haga lo que es correcto y defienda mi causa" o 2) "vea que mi causa es correcta y luche por mí". (Ver Biblia Dinámica Desbloqueada)

de tu mano
La palabra "mano" es una figura literaria

1 Samuel 24:16

mi hijo David
Saúl habla como si David fuera su hijo para mostrarle a David que lo ama.

levantó su voz y lloró
El escritor escribe como si una voz fuera algo que una persona pudiera levantar con sus manos. Traduccion Alterna: "lloró ruidosamente"

1 Samuel 24:17

me has hecho bien
Saúl reconoce que David demostró que apoyó al rey Saúl y que fue leal a él al no matarlo.

pues no me mataste cuando el SEÑOR me puso a tu misericordia
Saúl reconoce que David optó por mostrar misericordia y demostró su lealtad al rey Saúl como el ungido del Señor.

1 Samuel 24:19

Porque si un hombre encuentra a su enemigo, ¿lo dejará ir seguro?
Una pregunta retórica con la respuesta incluida en la pregunta. Traducción Alterna: "Porque si un hombre encuentra a su enemigo, no lo dejará ir a salvo".

Porque si un hombre encuentra a su enemigo, ¿lo dejará ir seguro?
Donde Saúl había creído que David era su enemigo, aprende que aunque David será rey, David no tomará el trono de Saúl por la fuerza, sino que esperará el tiempo señalado por El Señor.

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el reino de Israel será establecido en tu mano
Esto se puede afirmar en forma activa. Los posibles significados son 1) David hará que el reino de Israel prospere a través de su poder como rey. Traducción Alterna: "el reino de Israel prosperará al gobernar al pueblo israelita" o 2) El Señor hará que David tenga el control completo sobre el reino de Israel. Traducción Alterna: "tendrás un gobierno completo sobre el reino de Israel"

en tu mano
La palabra "mano" es una figura literaria

1 Samuel 24:21

no cortarás a mis descendientes después de mí
"No matarás a mis hijos y sus familias". Era común que un nuevo rey que no pertenecía a la línea familiar anterior matara a todos los hijos del rey anterior para evitar que alguno de ellos lo desafiara por el trono.

tú no destruirás mi nombre fuera de la casa de mi padre
Es importante que cada familia en Israel tenga descendientes de generación en generación que lleven el apellido y la herencia de la tierra. Traducción Alterna: "no destruirás a mi familia ni a mis descendientes" o "permitirás a mi familia vivir"

David y sus hombres
"David y su ejército"

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Chapter 25

1 Samuel murió. Todo Israel se reunió y lloró por él, y ellos lo sepultaron en su casa en Ramá. Luego David se levantó y bajó al desierto de Parán. **2** Hubo un hombre en Maón, cuya riqueza estaba en Carmel. El hombre era muy rico. Él tenía tres mil ovejas y mil cabras. Él estaba trasquilando sus ovejas en Carmel. **3** El nombre del hombre era Nabal, y el nombre de su esposa era Abigail. La mujer era inteligente y hermosa en apariencia. Pero el hombre era duro y malo en sus tratos. Él era descendiente de la casa de Caleb. **4** David escuchó en el desierto que Nabal estaba trasquilando sus cabras. **5** Así que David envió diez hombres jóvenes, "Suban a Carmel, vayan a Nabal, y salúdenlo en mi nombre. **6** Ustedes le dirán, 'Vive en prosperidad. Paz sea para ti y paz a tu casa, y paz sea a todo lo que tienes. **7** Escuché que tienes esquiladores. Tus pastores han estado con nosotros, y no les hicimos daño, y ellos no perdieron nada en todo el tiempo que estuvieron en Carmel. **8** Pregúntale a tus sirvientes, y ellos te dirán. Ahora deja que mis sirvientes encuentren gracia ante tus ojos, pues hemos llegado en un día festivo. Por favor ofrece lo que tienes a la mano a tus sirvientes y a tu hijo David.'" **9** Cuando los hombres jóvenes de David llegaron, ellos le dijeron todo esto a Nabal de parte de David y luego esperaron. **10** Nabal contestó a los sirvientes de David, "¿Quién es David? ¿Y quién es el hijo de Isaí? Hay muchos sirvientes en estos días que huyen de sus amos. **11** ¿Debería yo tomar mi pan y mi agua y mi carne la que he matado para mis esquiladores, y dárselas a hombres que vienen de no sé donde?" **12** Así que los hombres jóvenes de David regresaron, y le dijeron todo lo que les fue dicho. **13** David les dijo a sus hombres, "Cada hombre amarre su espada". Y cada hombre se amarró su espada. David también se amarró su espada. Como cuatrocientos hombres siguieron detrás de David, y doscientos se quedaron con el equipaje. **14** Pero uno de los hombres jóvenes le dijo a Abigail, la esposa de Nabal; él dijo, "David envió mensajeros hacia el desierto para saludar a nuestro amo, y él los insultó. **15** Sin embargo los hombres fueron muy buenos con nosotros. Nosotros no fuimos dañados y no perdimos nada mientras estuvimos con ellos cuando estábamos en los campos. **16** Ellos fueron una protección para nosotros día y noche, mientras estábamos con ellos atendiendo a las ovejas. **17** Por lo tanto conoce esto y piensa lo que harás, puesto que mal se ha tramado en contra de nuestro amo, y en contra de toda su casa. Él es un hombre despreciable con quien uno no puede razonar." **18** Luego Abigail se apresuró y tomó doscientos panes, dos botellas de vino, cinco ovejas ya preparadas, cinco medidas de granos tostados, cien racimos de pasas, y doscientos panes de higos, y los puso en los burros. **19** Ella le dijo a sus sirvientes, "Vayan primero que yo, y yo iré tras de ustedes." Pero ella no le dijo a su esposo Nabal. **20** Mientras ella montó en su burro y bajaba de la montaña, David y sus hombres bajaron hacia ella, y ella se encontró con ellos. **21** Ahora David había dicho, "Ciertamente en vano yo he guardado todo lo que este hombre tiene en el desierto, para que nada se perdiera de todo lo que le pertenece a él, y él me ha devuelto mal por bien. **22** Que Dios me lo haga a mí, David, y más también, si en la mañana queda con vida un varón de todo lo que pertenece a él." **23** Cuando Abigail vió a David, ella se apuró y bajó de su burro y se inclinó ante David y postró su cabeza en el suelo. **24** Ella se puso a sus pies y dijo, "Sólo sobre mí, mi amo, sea la culpa. Por favor deja que tu sirviente hable, y escucha las palabras de tu sirvienta. **25** No dejes que mi amo considere a este hombre despreciable, Nabal, pues como es su nombre, así es él. Nabal es su nombre, y la locura está con él. Pero yo, tu sirvienta no ví a los hombres jóvenes de mi amo, a quienes tú enviaste. **26** Ahora pues, mi amo, así como El SEÑOR vive, y tú vives, que El SEÑOR te ha evitado de derramar sangre, y de vengarte tú mismo con tu propia mano, ahora deja que tus enemigos, y aquellos que buscan hacer mal a mi amo, sean como Nabal. **27** Este regalo que tu sirvienta ha traido a mi amo que sea entregado a los sirvientes que siguen a mi amo. **28** Por favor perdona el pecado de tu sirviente, puesto que El SEÑOR ciertamente hará una casa segura a mi amo, porque mi amo está peleando las batallas del SEÑOR; y mal no será encontrado en tí mientras vivas. **29** Y aunque los hombres se levantan a perseguirte y quitarte la vida, aun así la vida de mi amo estará guardada en el grupo de los que viven por El SEÑOR tu Dios; y Él lanzará lejos las vidas de tus enemigos, como del bolsillo de una honda. **30** Cuando El SEÑOR haya hecho por mi amo todas las cosas buenas que Él te ha prometido, y te haya hecho el líder sobre Israel, **31** este asunto no te traerá tristeza, no será ofensa a mi amo, pues no has derramado sangre sin causa, y no te has vengado tú mismo. Y cuando El SEÑOR haga lo bueno para mi amo, recuerda a tu sirvienta." **32** David le dijo a Abigail, "Que El SEÑOR, Dios de Israel, sea bendecido, Él quien te envió a mi encuentro. **33** Y tu sabiduría es bendecida, y tú eres bendecida, porque no me has permitido derramar sangre sin causa, y tomar venganza con mi propia mano. **34** Ciertamente como El SEÑOR, el Dios de Israel, vive, El que me ha impedido hacerte daño, a no ser que tú te apresuraras a encontrarme, ciertamente no hubiera quedado varón o niño a Nabal en la mañana." **35** Así que David recibió de su mano lo que ella le había traído; él le

dijo a ella, "Sube en paz a tu casa; Yo he escuchado tu voz y te he aceptado a tí." **36** Abigail volvió a Nabal; miren, él estaba celebrando un banquete en su casa, como el banquete de un rey; y el corazón de Nabal estaba alegre con él mismo, pues él estaba muy borracho. Así que ella no le dijo nada hasta la luz de la mañana. **37** Fue en la mañana, cuando a Nabal se le habían pasado los efectos del vino, que su esposa le dijo estas cosas; su corazón murió en él, y él se volvió como una piedra. **38** Fue como diez días más tarde que El SEÑOR hirió a Nabal así que murió. **39** Y cuando David escuchó que Nabal estaba muerto, el dijo, "Que El SEÑOR sea bendecido, quien ha tomado la causa de mi insulto de las manos de Nabal, y ha guardado su siervo de mal. Y Él le devolvió la acción malvada a Nabal sobre sí". Luego David envió y habló a Abigail, para tomarla como su esposa. **40** Cuando los sirvientes de David llegaron donde Abigail en Carmel, ellos hablaron a ella y dijeron, "David nos envió hacia tí para tomarte para él como su esposa." **41** Ella se levantó, se inclinó con su rostro a tierra, y dijo, "Mira, tu sierva es una sirvienta para limpiar los pies de los siervos de mi amo." **42** Abigail se apresuró y se levantó, y montó en un burro con cinco sirvientas de ella quienes la siguieron; y ella siguió a los mensajeros de David y se volvió su esposa. **43** David también tomó a Ahinoam de Jezreel como esposa; ambas se volvieron sus esposas. **44** También, Saúl le había entregado a Mical su hija, esposa de David, a Palti hijo de Lais, que era de Galim.

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1 Samuel 25:1

Todo Israel unido se reunió y lloró por él
Esto es probablemente una generalización. Un gran número de personas de Israel probablemente estaban allí, pero algunos probablemente no pudieron asistir.

se reunió
"se encontraron juntos"

lo sepultaron a él en su casa en Ramá
Los posibles significados son que enterraron a Samuel 1) en su ciudad natal de Ramá o 2) en las tierras de su familia en Ramá, pero no físicamente en la casa o 3) en su casa de Ramá.

David se levantó y bajó
"David y sus hombres siguieron adelante y bajaron" (Ver Biblia Dinámica Desbloqueada)

1 Samuel 25:2

Hubo un hombre en Maon, cuyas posesiones estaban en Carmel. El hombre era muy rico. Él tenía tres mil ovejas y mil cabras. El estaba trasquilando sus ovejas en Carmel. El nombre del hombre era Nabal, y el nombre de su esposa era Abigail. La mujer era inteligente y hermosa en apariencia. Pero el hombre era duro y malo en sus tratos. Él era descendiente de la casa de Caleb
Es posible que algunos traductores necesiten poner las ideas en estos versículos en un orden diferente. Traducción Alterna: "Había un hombre cuyo nombre era Nabal, descendiente de la casa de Caleb, que era muy rico. Vivía en Maon, pero sus posesiones estaban en el Carmelo. Tenía tres mil ovejas y mil cabras. El hombre era duro y malvado en sus tratos. El nombre de su esposa era Abigail. La mujer era inteligente y hermosa en apariencia. Ahora estaba esquilando sus ovejas en el Carmelo".

Maon
Este es el nombre de un pueblo.

Carmel
Este es el nombre de un pueblo. Esto es diferente del monte Carmelo.

tres mil
3.000

mil

1. 000 (See:

trasquilando sus ovejas
"cortando la lana de sus ovejas"

Nabal
Este es el nombre de un hombre.

Abigail
Este es el nombre de una mujer.

Él era descendiente de la casa de Caleb
Aquí la "casa" representa a la familia. Traducción Alterna: "Él era un descendiente de la familia de Caleb" o "Él era un descendiente de Caleb"

1 Samuel 25:4

trasquilando sus ovejas
"cortando la lana de sus ovejas"

salúdenlo a él en mi nombre
"saludarlo como lo saludaría si estuviera allí"

Vive en prosperidad
"Deseo que puedas vivir en prosperidad". El sustantivo abstracto "prosperidad" se puede traducir como un verbo. Traducción Alterna: "Deseo que tengas muchas cosas buenas mientras vivas"

Paz sea para ti y paz a tu casa, y paz sea a todo lo que tienes
"Deseo que la paz llegue a ti, a tu hogar y a tus posesiones"

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1 Samuel 25:7

tienes esquiladores
"Tus esquiladores están trabajando" o "Tus esquiladores tienen ovejas para esquilar". David quiere que sus hombres hablen para que Nabal entienda que sus ovejas estaban bien porque los hombres de David ayudaron a protegerlas.

no les hicimos daño, y ellos no perdieron nada
David está señalando cómo él y sus hombres ofrecieron protección a los sirvientes y rebaños de Nabal. Esto se puede afirmar en forma positiva. Traducción alterna: "Los guardamos y todos sus bienes están a salvo"

deja que mis hombres jóvenes encuentren gracia ante tus ojos
Aquí los ojos representan ver, y ver representa pensamientos o juicio. Traducción alterna: "puede estar contento con mis jóvenes" o "puede considerar a mis jóvenes favorablemente"

a tus sirvientes
David estaba expresando respeto hacia Nabal llamando a sus hombres siervos de Nabal.

tu hijo David
David habló como si fuera el hijo de Nabal para demostrar que respetaba a Nabal, que era un hombre mayor.

1 Samuel 25:9

hombres jóvenes de David
"El ejército de david"

le dijeron todo esto a Nabal de parte de David
"Dio a Nabal el mensaje completo de David"

¿Quién es David? ¿Y quién es el hijo de Isaí?
Nabal probablemente sabía quién era David, pero no quería ayudar a David.

desligándose de
"huir de" o "rebelarse contra"

mi pan
Aquí el "pan" es una expresión idiomática para cualquier tipo de comida.

a hombres que vienen de no sé donde
"Hombres cuando no sé de dónde han venido" o "Hombres que no conozco".

1 Samuel 25:12

lo que les fue dicho
Esto se puede afirmar en forma activa. Traducción Alterna: "lo que Nabal había dicho"

dijo a sus hombres
"dijo a su ejército"

Cada hombre amarre su espada". Y cada hombre se amarró su espada. David también se amarró su espada.
Si no se conocen las espadas en su idioma, puede tratar "amarre su espada" como una figura literaria

cuatrocientos
400

doscientos
200

se quedaron con el equipaje
Permanecieron en su campamento base para evitar que otros asaltantes robaran sus posesiones.

1 Samuel 25:14

Pero uno de los hombres jóvenes le dijo a Abigail, la esposa de Nabal
Es posible que deba hacer explícito lo que hizo el joven antes de hablar con Abigail. Traducción Alterna: "Uno de los sirvientes de Nabal descubrió lo que David y sus hombres planeaban hacer, así que fue a ver a Abigail, la esposa de Nabal" (Biblia Dinámica Desbloqueada) (Ver:

no fuimos dañados
Esto puede traducirse en forma activa. Traducción Alterna: "Nadie nos hizo daño" o "Estábamos a salvo"

no perdimos nada mientras estuvimos con ellos
"No perdimos nada cuando estábamos con ellos". Los hombres de David evitaron que los animales salvajes y otras personas robaran los rebaños de Nabal.

1 Samuel 25:16

Ellos fueron una pared
Los hombres de David eran como un muro alrededor de una ciudad que protege a las personas en la ciudad de sus enemigos.

mal se ha tramado en contra de nuestro amo
El hablante tiene cuidado de no nombrar al que está tramando el mal. Esto puede traducirse en forma activa. Traducción Alterna: "alguien está tramando hacer cosas malas a nuestro maestro"

nuestro amo
El hablante habla de David como si David fuera otra persona para demostrar que le respeta. Traducción Alterna: "usted"

1 Samuel 25:18

doscientos
200

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panes
Una hogaza es como una torta. Puede que tenga que hacer explícito en qué consistían las hogazas. Traducción Alterna: "hogazas de pan"

ya preparadas
"que alguien ya había cocinado" o "listo para que alguien las cocinara"

medidas
Este es un término genérico ya que no se da ninguno.

granos tostados
"grano que alguien había cocinado"

racimos de pasas
"tortas de pasas" o "masas de pasas"

1 Samuel 25:20

David y sus hombres
"David y su ejército"

por la cubierta de la montaña
Los posibles significados son 1) a un lecho de arroyo estrecho y bajo o 2) a donde se escondían los hombres.

1 Samuel 25:21

Oracion de enlace:
El escritor da información de fondo antes de continuar con la historia.

Ahora David había dicho, "Ciertamente... a él."
El lector debe comprender que David había dicho estas cosas antes de decir: "Todo el mundo se amarre la espada" en 25:12.

Ahora David
La palabra "ahora" muestra que el escritor dejó de escribir sobre Abigail y comenzó a escribir sobre David.

nada se perdiera de todo lo que le pertenece a él
Esto se puede expresar positivamente y en forma activa. Traducción Alterna: "todavía tiene todo lo que era suyo"

Que Dios me lo haga a mí, David
El texto hebreo tiene "Que Dios golpee a los enemigos de David", y algunas versiones siguen esto. Sin embargo, la lectura de la Biblia Dinámica Desbloqueada sigue la tradición griega principal del Antiguo Testamento, como lo hacen algunas otras versiones modernas.

lo que pertenece a él
"todas las personas que le pertenecen" o "los de su familia"

1 Samuel 25:23

Oracion de enlace:
El escritor ha terminado de dar información de trasfondo, por lo que continúa la historia.

se inclinó ante David y se postró cabeza abajo a sí misma en el suelo
Abigail estaba siendo humilde y demostraba que obedecería a David porque él era un líder poderoso.

escucha
"oye"

mi amo... tu sirviente ... las palabras de tu sirvienta
"tú ... mis palabras". Abigail habla de sí misma y de David como si fueran dos personas diferentes para demostrar que ella respeta a David.

1 Samuel 25:25

Oracion de enlace:
Abigail sigue aconsejando a David que no se vengue.

No dejes que mi amo considere... yo tu sirvienta... los hombre jóvenes de mi maestro... mi amo... mi amo
Abigail habla de sí misma y de David como si fueran dos personas diferentes para demostrar que ella respeta a David. Traducción Alterna: "No te preocupes ... yo ... tus jóvenes ... mi maestro ... tú"

Pero yo... no vi ... quienes tú enviaste
Es posible que deba hacer explícito lo que Abigail hubiera hecho. Traducción Alterna: "Pero si ... hubiera visto ... a quién enviaste, les habría dado comida"

vertir sangre
asesinato

de vengarte tú mismo con tu propia mano
La mano es una figura literaria

deja que tus enemigos... sean como Nabal
Abigail habla como si El Señor ya hubiera castigado a Nabal. Traducción Alterna: "Espero que El Señor castigue a tus enemigos ... como castigará a Nabal"

1 Samuel 25:27

Oracion de enlace:
Abigail sigue diciéndole a David que no se enoje.

este regalo
"estos regalos". El "presente" era en realidad muchas cosas diferentes.

tu sirvienta...mi amo...mi amo...el pecado de tu sirviente...mi amo...mi amo
Abigail habla de sí misma y de David como si fueran dos personas diferentes para demostrar que ella

respeta a David. Traducción Alterna: "Yo ... tú ... tú ... mi transgresión ... tú ... tú"

este regalo... sea entregado a los hombres jóvenes
Abigail usa el pasivo para mostrar su respeto por David. Esto puede traducirse en forma activa. Traducción Alterna: "por favor, dáselo a los jóvenes" o "por favor, que mi amo se lo dé a los jóvenes"

el SEÑOR ciertamente hará una casa segura a mi amo
Aquí "casa" es una expresión idiomática utilizada para "descendientes". Traducción Alterna: "El Señor se asegurará de que mi maestro siempre tenga un descendiente que sirva como rey"

peleando las batallas del SEÑOR
"luchando contra los enemigos del Señor"

mal no será encontrado en ti
Esto puede traducirse en forma activa. Traducción Alterna: "nadie te verá hacer nada malo" o "nunca harás nada malo"

1 Samuel 25:29

perseguirte
"perseguir" o "cazar"

la vida de mi amo estará atada en el fajo de los que viven por el SEÑOR tu Dios
Abigail habla de la vida de David como si fuera un objeto largo y delgado que una persona podría poner con otros objetos largos y delgados y luego atarlos en un fajo con una cuerda. Esto puede traducirse en forma activa. Traducción Alterna: "El Señor tu Dios unirá la vida de mi maestro en el fajo de los vivos" o "El Señor tu Dios te mantendrá vivo con los que están vivos"

la vida de mi amo
Abigail habla de sí misma y de David como si fueran dos personas diferentes para demostrar que ella respeta a David. Traducción Alterna: "tu vida"

Él lanzará lejos las vidas de tus enemigos, como del bolsillo de una honda
Abigail habla de la vida de los enemigos de David como si fueran pequeños objetos como una piedra que se puede poner en una honda y dispararse a una gran distancia. Traducción Alterna: "matará a tus enemigos tan fácilmente como un hombre arroja una piedra a una gran distancia"

una honda
Un trozo de piel de animal con cordones largos en ambos extremos en el que una persona puede poner una piedra u otro objeto pequeño y duro y tirarlo a una gran distancia.

1 Samuel 25:30

Oracion de enlace:
Abigail sigue razonando con David.

mi amo...mi amo...mi amo...tu sirvienta
Abigail habla de sí misma y de David como si fueran dos personas diferentes para demostrar que ella respeta a David. "tú ... tú ... tú ... yo"

este asunto no te traerá tristeza, no será ofensa a mi amo
Abigail está diciendo que si David decide no vengarse, tendrá una conciencia limpia cuando el SEÑOR lo haga rey de Israel. Esto se puede expresar en forma positiva. Traducción Alterna: "Siempre te alegrarás de haber actuado como lo hiciste"

Y cuando el SEÑOR haga lo bueno para mi amo
Es decir, cuando El Señor realmente lo haga rey después de que el reinado de Saúl haya terminado.

1 Samuel 25:32

Información general:
David acepta el consejo y los regalos de Abigail.

Que el SEÑOR... sea bendecido, él quien
Esto puede traducirse en forma activa. Los posibles significados son 1) "Alabo al Señor... quien"

tu sabiduría es bendecida, y tú eres bendecida, porque
Esto puede traducirse en forma activa. Traducción Alterna: "Agradezco al Señor porque te ha bendecido haciéndote sabio y porque"

derramar sangre
asesinato. La misma palabra aparece en 25:25.

con mi propia mano
La palabra "mano" aquí es una figura literaria

1 Samuel 25:34

Información general:
David acepta los regalos de Abigail y acepta hacer lo que ella le aconseja.

ciertamente no hubiera quedado varón o niño a Nabal
Esto puede traducirse en forma activa. Traducción Alterna: "No hubiera dejado a Nabal ni un bebé"

recibió de su mano
Esta es una expresión idiomática. Abigail no descargó todos los regalos de los burros ella misma. Traducción Alterna: "aceptó todos los regalos que había traído"

he escuchado tu voz
La palabra "voz" es una figura literaria

1 Samuel 25:36

luz de la mañana
amanecer

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el corazón de Nabal estaba alegre en él
Nabal estaba muy feliz

1 Samuel 25:37

Información general:
El juicio del Señor sobre Nabal.

Nabal se le había pasado los efectos del vino
Nabal ya no estaba borracho y ya no se sentía feliz.

su corazón murió en él
Nabal no pudo moverse porque temía que ya no estuviera físicamente sano, probablemente porque había sufrido un derrame cerebral.

1 Samuel 25:39

Información general:
David se ofrece a proteger a Abigail casándose con ella.

Que el SEÑOR sea bendecido
Esto puede traducirse en forma activa. Traducir como en 25:32. Los posibles significados son 1) Traducción Alterna: "Yo alabo al Señor"

quien ha tomado la causa de mi insulto de las manos de Nabal
Esta es una expresión idiomática. Traducción Alterna: "me ha defendido después de que Nabal me insultó"

ha tomado la causa de mi insulto
Los sustantivos abstractos "causa" e "insulto" se pueden traducir como verbos. Los posibles significados son 1) Traducción Alterna: "ha demostrado que lo que estaba haciendo estaba bien al castigar a Nabal por insultarme" o 2) Traducción Alterna: "actuó cuando Nabal me insultó, como si Nabal lo hubiera insultado"

ha retenido su sirviente del mal
David habla como si fuera otra persona para mostrar su respeto por El Señor. Traducción Alterna: "me ha impedido hacer actos malvados"

Él le devolvió la acción malvada a Nabal sobre sí
El sustantivo abstracto "acción" se puede traducir como un verbo. Traducción Alterna: "le ha hecho a Nabal lo que Nabal planeaba hacerme"

en su propia cabeza
La cabeza es una figura literaria

envió y habló a Abigail, para tomarla a sí mismo como su esposa
Puede aclarar la información sobrentendida. Traducción Alterna: "envió a los hombres a hablar con Abigail y decirle que David quería tomarla como su esposa"

1 Samuel 25:41

Ella se levantó, se inclinó
Abigail respondió inclinándose. El lector debe entender que probablemente ya estaba de pie cuando los hombres le estaban hablando a ella en 25:39, por lo que la palabra "levantó" es una figura literaria

Mira, tu sirvienta hembra es una siervienta para limpiar los pies de los siervos de mi amo
Abigail habla como si fuera otra persona para demostrar que es humilde. Ella muestra que desea ser la nueva esposa de David ofreciéndose a lavar los pies de los siervos de David. Traducción Alterna: "Miren, les serviré, siervos de mi maestro David, lavándoles los pies"

se apresuró y se levantó, y montó
Es posible que deba hacer explícito lo que Abigail hizo después de que ella se levantó y antes de que ella montara. Traducción Alterna: "rápidamente hizo lo que tenía que hacer para prepararse para el viaje, y luego montó"

cinco sirvientas mujeres de ella quienes la siguieron
Abigail estaba montando un burro, pero las criadas caminaban.

1 Samuel 25:43

Ahora David también tomó a Ahinoam... Saúl le había entregado a Mical
Estos eventos tuvieron lugar antes de que David se casara con Abigail.

Ahinoam ... Mical
Estos son nombres de mujeres.

Palti ... Lais
Estos son nombres de hombres.

Galim
Esta es una ciudad al norte de Jerusalén.

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Chapter 26

1 Los zifeos vinieron a Saúl en Guibeá y dijeron: "¿No está David escondiendose en la colina de Haquila, que está antes de Jesimón?" **2** Entonces Saúl se levantó y bajó hacia el desierto de Zif, teniendo tres mil hombres escojidos de Israel con él, para buscar a David en el desierto de Zif. **3** Saúl acampó en la colina de Haquila, que está antes de Jesimón, en el camino. Pero David se estaba quedando en el desierto, y él vió que Saúl venía tras de él en el desierto. **4** Así que David envió espías y supó que Saúl ciertamente había venido. **5** David se levantó y fue al lugar donde Saúl había acampado; el vió el lugar donde estaban acostados Saúl y Abner hijo de Ner, el general de su ejército; Saúl se acostó en el campamento, y la gente acampó alrededor de él, todos dormían. **6** Entonces David le dijo a Ahimelec el hitita, y a Abisai hijo de Sarvia, hermano de Joab: "¿Quién irá abajo conmigo hacia Saúl en el campamento?" Abisai dijo: "¡Yo! Yo iré abajo contigo." **7** Así es que David y Abisai fueron hacia el ejército en la noche. Y allí estaba Saúl dormido adentro del campamento, con su lanza enterrada en la tierra al lado de su cabeza. Abner y sus soldados estaban acostados alrededor de él. **8** Entonces Abisai dijo a David: "Hoy Dios ha puesto tu enemigo en tu mano. Ahora por favor déjame que lo clave a la tierra con la lanza con tan solo un golpe. No le golpearé por segunda vez." **9** David le dijo a Abisai: "No lo destruyas; porque ¿quién puede levantar su mano contra el ungido del SEÑOR y ser inocente?" **10** David dijo: "Como vive El SEÑOR, El SEÑOR lo matará, o su día de muerte vendrá, o él irá a la batalla y morirá." **11** Que El SEÑOR no deje que yo levante mi mano contra Su ungido; pero ahora, yo te ruego, toma la lanza que está a su cabeza y la jarra de agua, y vámonos." **12** Así que David tomó la lanza y la jarra de agua que estaban cerca de la cabeza de Saúl, y se escaparon. Nadie los vió ni supieron de esto, tampoco nadie se despertó, porque todos estaban durmiendo, porque un sueño profundo del SEÑOR había caído sobre ellos. **13** Entonces David fue al otro lado y se paró en la cima de la montaña a lo lejos; había una gran distacia entre ellos. **14** David gritó a la gente y a Abner hijo de Ner; él dijo: "¿No contestas, Abner?" Entonces Abner contestó y dijo: "¿Quién eres tú que estás gritándole al rey?" **15** David dijo a Abner: "¿No eres tú un hombre valiente? ¿Quién es como tú en Israel? ¿Por qué entonces no guardaste vigilia sobre tu amo el rey? Pues alguien vino a matar a tu amo el rey. **16** Esto que has hecho no es bueno. Como vive El SEÑOR, tú mereces morir porque tú no has guardado vigilia sobre tu amo, el ungido del SEÑOR. Y ahora mira dónde está la lanza del rey, y la jarra de agua que estuvo junto a su cabeza." **17** Saúl reconoció la voz de David y dijo: "¿Es esa tu voz, David hijo mío?" David dijo: "Es mi voz, mi amo, rey." **18** Él dijo: "¿Por qué persigue mi amo a su siervo? ¿Qué he hecho yo? ¿Qué maldad hay en mi mano? **19** Ahora por lo tanto, te ruego, permita mi amo el rey escuchar las palabras de su siervo. Si ha sido El SEÑOR quien te ha puesto en mi contra, permita Él aceptar una ofrenda; pero si es de hombres, que sean malditos a la vista del SEÑOR, porque hoy me han expulsado, para que no tenga parte de la herencia del SEÑOR; ellos me han dicho: 'Ve a adorar otros dioses.' **20** Ahora por lo tanto, no permitas que mi sangre caiga en tierra lejos de la presencia del SEÑOR; porque el rey de Israel ha salido en búsqueda de la pulga como cuando uno caza una perdiz en las montañas." **21** Entonces dijo Saúl: "Yo he pecado. Regresa, David, hijo mío; porque no te haré daño de aquí en adelante, porque hoy ha sido estimada mi vida preciosa ante tus ojos. Mira, yo he actuado como un tonto y he cometido un error muy grave." **22** David contestó y dijo: "¡Ve, tu lanza está aquí, rey! Permite que uno de los hombres jóvenes venga acá y la busque y te la lleve. **23** Que El SEÑOR pague a cada hombre por su justicia y su fidelidad; porque El SEÑOR te puso en mi mano hoy, pero yo no heriría a Su ungido. **24** Y mira, como tu vida fué preciosa en mis ojos hoy, que así mi vida sea muy valorada en los ojos del SEÑOR, y que Él me rescate de toda dificultad." **25** Entonces Saúl le dijo a David: "Que seas bendecido, David hijo mío, de tal manera que hagas grandes cosas, y que en todo tengas éxito." Así David fue por su camino, y Saúl regresó a su lugar.

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1 Samuel 26:1

¿No está David escondiendose ... Jesimón?
Esta pregunta retórica puede traducirse como una exclamación. Traducción Alterna: "¡David se esconde ... Jesimón!"

antes de Jesimón
"Desde donde podemos ver a Jesimón"

Jesimón
Este es el nombre de una zona desértica cerca del Mar Muerto. También se puede traducir como "el desierto de Judea" o "el desierto". Traducir como en 23:19.

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Entonces Saúl se levantó y bajó
La palabra "levantó" es una expresión idiomática para actuar. Traducción Alterna: "Entonces Saúl tomó acción y se fue"

tres mil
3.000

hombres escogidos
Hombres a los que había elegido debido a sus superiores habilidades militares.

1 Samuel 26:3

antes de Jesimón
"Desde donde podían ver a Jesimón"

Jesimón
Este es el nombre de una zona desértica cerca del Mar Muerto. También se puede traducir como "el desierto de Judea" o "el desierto". Traducir como en 23:19.

1 Samuel 26:5

David se levantó y fue
"David tomó acción y se fue"

Abner ...Ner
Estos son nombres de hombres.

1 Samuel 26:6

Ahimelec ...Abisai
Estos son nombres de hombres.

Sarvia
Este es un nombre de un hombre.

irá abajo
David y sus hombres probablemente estaban en un lugar más alto que Saúl.

¡Yo! Yo iré abajo contigo
"Quiero ser el que baje"

Dios ha puesto tu enemigo en tu mano
Abisai habla como si el enemigo fuera un objeto pequeño que Dios había puesto en las manos de David. La palabra "mano" es una figura literaria

que lo clave a la tierra con la lanza con tan sólo un golpe
Esta es una figura literaria

No le golpearé por segunda vez
"Lo mataré la primera vez que lo golpee" o "No necesitaré golpearlo por segunda vez"

1 Samuel 26:9

¿quién puede extender su mano contra el ungido del SEÑOR y ser inocente?
Esta pregunta retórica se puede traducir como una declaración. Traducción Alterna: "Nadie puede golpear al ungido del Señor y estar sin culpa". Esto también se puede expresar en forma positiva. Traducción Alterna: "Cualquiera que golpee al ungido del Señor será culpable de asesinato".

Como vive el SEÑOR
"tan ciertamente como vive El Señor" o "tan seguramente como vive El Señor" (Biblia Dinámica Desbloqueada)

su día de muerte vendrá
"morirá de una muerte natural"

1 Samuel 26:11

extienda mi mano contra
La mano es una figura literaria

y vámonos
David incluye a Abisai, por lo que el "nosotros" aquí es inclusivo.

un sueño profundo del SEÑOR había caído sobre ellos
El Señor les había hecho dormir profundamente.

1 Samuel 26:13

¿No contestas, Abner?
David usa una pregunta para avergonzar a Abner para que responda. Esta pregunta retórica se puede traducir como una declaración. Traducción Alterna: "¡Respóndeme, Abner!"

gritó
"habló tan fuerte como pudo" para que Saúl y sus hombres pudieran escucharlo

1 Samuel 26:15

¿No eres tú un hombre valiente?
David usa una pregunta para reprender a Abner por no proteger a Saúl. Traducción Alterna: "Eres un hombre muy valiente".

¿Quién es como tú en Israel?
David usa una pregunta para reprender a Abner por no proteger a Saúl. Traducción Alterna: "Tú eres el mejor soldado de Israel".

¿Por qué entonces no guardaste vigilia sobre tu amo el rey?
Los posibles significados son 1) esta es una pregunta real y David quiere que Abner le conteste o 2) esta es una pregunta retórica y David está reprendiendo a Abner. Traduccion Alterna: "¡Por lo tanto, deberías haber vigilado a tu amo el rey!"

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1 Samuel 26:17

mi hijo
Saúl no era el verdadero padre de David. Saúl habla como si fuera el padre de David para mostrarle a David que quiere que David confíe y lo respete como David confiaría y respetaría a su propio padre.

¿Por qué persigue mi amo a su siervo?
Los posibles significados son 1) David realmente quiere que Saul responda la pregunta o 2) esta pregunta retórica puede traducirse como una declaración. Traducción Alterna: "Mi amo no tiene ninguna razón para perseguir a su sirviente".

¿Por qué persigue mi amo a su siervo?
Aquí David habla de Saúl en tercera persona al llamarlo "mi amo", y habla de sí mismo en tercera persona al llamarse a sí mismo "su siervo". David habla de esta manera para mostrar respeto a Saúl. Traducción Alterna: "¿Por qué, mi amo, me persigues, tu sirviente?" o "¿Por qué me persigues?"

¿Qué he hecho yo?
Los posibles significados son 1) David realmente quiere que Saúl responda la pregunta o 2) esta pregunta retórica puede traducirse como una declaración. Traducción Alterna: "Sabes que no he hecho nada para lastimarte".

¿Qué maldad hay en mi mano?
Esto habla del mal como si fuera un objeto que se sostiene en la mano. Aquí "mano" representa a una persona actuando o haciendo algo. Los posibles significados son 1) David realmente quiere que Saúl responda la pregunta. Traducción Alterna: "¿Qué he hecho mal?" o 2) esta pregunta retórica puede traducirse como una declaración. Traducción Alterna: "No he hecho nada malo!"

1 Samuel 26:19

permita mi amo el rey escuchar las palabras de su siervo... el rey de Israel
David habla como si él y el rey fueran otras personas para mostrar respeto a Saúl. Traducción Alterna: "tú mi rey, escucha mis palabras ... tú"

te ha incitado en mi contra
"causó que te enfades conmigo"

permita Él aceptar una ofrenda
Es posible que deba hacer explícita la razón por la que le dará una ofrenda. Traducción Alterna: "Le daré una ofrenda para que ya él no cause que estés enojado conmigo"

que sean malditos a la vista del SEÑOR
Esto puede traducirse en forma activa. Traducción Alterna: "que El Señor decida castigarlos"

porque hoy me han expulsado, para que no me adhiera a la herencia del SEÑOR; ellos me han dicho: 'Ve a adorar otros dioses'
"porque hoy me han echado. Es como si quisieran que dejara de aferrarme a la herencia del Señor. Es como si me hubieran dicho: 'Ve a adorar a otros dioses'".

para que no me adhiera a la herencia del SEÑOR
"para que no confíe más en que El Señor me dará lo que me ha prometido"

no permitas que mi sangre caiga en tierra
Esta es una forma educada de decir "no me mates".

de la pulga
David usa la palabra "pulga" como una metáfora para una persona que no puede hacer ningún daño. Traducción Alterna: "esta sola pulga" o "yo, y no puedo hacerte daño más que una pulga"

como cuando uno caza una perdiz en las montañas
Saúl está persiguiendo a David como si estuviera cazando un valioso pájaro salvaje.

1 Samuel 26:21

Regresa
Los posibles significados son 1) "Vuelve a servirme en mi palacio" o "Vuelve a tu casa".

mi hijo
Saúl no era el verdadero padre de David. Saúl habla como si fuera el padre de David para mostrarle a David que quiere que David confíe y lo respete como David confiaría y respetaría a su propio padre.

hoy ha sido estimada mi vida preciosa ante tus ojos
Aquí los ojos representan ver, y ver representa pensamientos o juicio. Traducción Alterna: "hoy has considerado que mi vida es muy valiosa"

actuado como un necio
"sido muy tonto"

1 Samuel 26:22

el SEÑOR te puso en mi mano hoy
La palabra "mano" es una figura literaria

pague
"honor" o "recompensa" (Biblia Dinámica Desbloqueada)

Su ungido
David habla como si Saúl fuera otra persona para demostrar que respeta a Saúl porque es el rey. Traducción Alterna: "el que ha elegido para ser rey"

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1 Samuel 26:24

tu vida fué preciosa en mis ojos hoy
Aquí los ojos representan ver, y ver representa pensamientos o juicio. Palabras similares aparecen en 26:21. Traducción Alterna: "He considerado que tu vida es muy valiosa" o "Hoy te mostré que realmente te respeto"

que así mi vida sea muy valorada en los ojos del SEÑOR
Aquí los ojos representan ver, y ver representa pensamientos o juicio. Traducción Alterna: "para que El Señor considere mi vida muy valiosa también" o "para que El Señor valore mi vida tanto como yo he valorado tu vida"

Que seas bendecido
Esto puede traducirse en forma activa. Traducción Alterna: "Que El Señor te bendiga"

mi hijo
Saúl no era el verdadero padre de David. Saúl habla como si fuera el padre de David para mostrarle a David que quiere que David confíe y lo respete como David confiaría y respetaría a su propio padre.

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Chapter 27

1 David dijo en su corazón: "Un día moriré por manos de Saúl; no hay nada mejor para mí que escapar a la tierra de los Filisteos; Saúl se dará por vencido en buscarme más adentro de todas las fronteras de Israel; de esta manera escaparé fuera de su mano." **2** David se levantó y se fue con los seiscientos hombres que estaban con él, a Aquis hijo de Maoc, rey de Gat. **3** David vivió con Aquis en Gat, él y sus hombres, cada cual con su propia casa y David con sus dos esposas, Ahinoam la Jezreelita, y Abigail la de Carmel, esposa de Nabal. **4** Le dijeron a Saúl que David había huído a Gat, así que no lo buscó más. **5** David le dijo a Aquis: "Si he hallado gracia en tus ojos, permite que me den un lugar en una de las ciudades en el campo, para que yo pueda vivir allí: ¿Porqué, para qué debe de vivir tu siervo contigo en la ciudad real?" **6** Así que Aquis le entregó Siclag aquel día; por eso es que Siclag pertenece a los reyes de Judá hasta este día. **7** El número de días que David vivió en la tierra de los Filisteos fue un año completo y cuatro meses. **8** David y sus hombres atacaron varios lugares y tomando propiedades contra los guesuritas, los guerzitas, y los amalecitas; porque de esas naciones eran los habitantes de la tierra de Shur, tan lejos como la tierra de Egipto. Ellos habían estado viviendo allí en la tierra desde tiempos antiguos. **9** David atacaba la tierra y no salvaba ni hombre ni mujer vivos; se llevaba las ovejas, los bueyes, los burros, los camellos, y las ropas; y regresaba otra vez a Aquis. **10** Aquis diría, "¿En contra de quién has tomado propiedades hoy?" David contestaba, "En contra del sur de Judá," o "En contra del sur de Jerameel," o "En contra del sur de los quenitas." **11** David no se quedaba ni con hombre ni con mujer vivos para traerlos a Gat, diciendo, "Para que no puedan hablar sobre nosotros, 'David hizo tal y tal." Esto era lo que él hacía todo el tiempo que vivió en el país de los Filisteos. **12** Aquis le creyó a David, diciendo, "Él ha provocado que su pueblo de Israel lo aborrezca completamente; por lo tanto él será mi sirviente para siempre."

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1 Samuel 27:1

David dijo en su corazón
Aquí "su corazón" es una figura literaria

escaparé fuera de su mano
La palabra "mano" es una figura literaria

1 Samuel 27:2

David se levantó y pasó por encima
"David tomó acción; pasó por encima".

pasó por encima
"Pasó la frontera entre Israel y Filistea".

seiscientos
600

Aquis
Este es el nombre de un hombre. Traduzca esto como lo hizo en 21:10.

Maoc
Este es el nombre de un hombre.

Ahinoam
Este es el nombre de una mujer. Traduzca esto como lo hizo en 14:49.

Abigail
Este es el nombre de una mujer. Traduce esto como lo hiciste en 25:2.

Nabal
Este es el nombre de un hombre. Traduzca esto como lo hizo en 25:2.

Le dijeron a Saúl
Esto se puede afirmar en forma activa. Traducción Alterna: "Alguien le dijo a Saúl " o "Saúl escuchó"

1 Samuel 27:5

Si he hallado gracia en tus ojos
Aquí los ojos representan ver, y ver representa pensamientos o juicio. Traducir como en 20:3. Traducción alterna: "Si te he complacido" o "Si me consideras favorablemente"

permite que me den un lugar
Ya que Aquis fue quien "daría", esta es una figura literaria

una de las ciudades en el campo
"una de las ciudades periféricas" o "uno de los pueblos fuera de la ciudad"

¿Porqué para qué debe de vivir tu siervo contigo en la ciudad real?
Esta pregunta retórica se puede traducir como una declaración. Traducción Alterna: "No necesito vivir en la ciudad contigo". o "No soy lo suficientemente importante para vivir aquí contigo en la ciudad real".

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tu siervo
David habla como si fuera otra persona para demostrar que respetaba a Aquis.

Siclag
Este es el nombre de una ciudad en la parte suroeste de Judá.

1 Samuel 27:8

haciendo redadas contra
atacar y tomar propiedades muchas veces

guerzitas
Un grupo de personas que aparentemente vivían en algún lugar entre Filistea y Egipto.

según tú vas a Shur
La palabra "tú" se refiere a cualquiera. Traducción alterna: "en el camino que la mayoría de la gente viaja a Shur"

Shur
Región en la frontera noreste de Egipto

Aquis
el rey de Gat

1 Samuel 27:10

Aquis
el rey de Gat

Jerameel
un clan de la tribu de Judá

quenitas
un grupo de personas que vivió en la tierra de Midian

1 Samuel 27:11

Gat
Una de las cinco ciudades-estado filisteas.

Aquis
el rey de Gat

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Chapter 28

1 Y sucedió en aquellos días que los Filisteos reunieron sus ejércitos para hacer batalla con el pueblo de Israel. Aquis le dijo a David, "Ten por cierto que tú saldrás conmigo en el ejército, tú y tus hombres." **2** David le dijo a Aquis, "Así sabrás lo que tu siervo puede hacer." Aquis le dijo a David, "Entonces te haré mi guardaespaldas por siempre." **3** Ahora Samuel había muerto, y todo Israel lo había lamentado y sepultado en Ramá, en su propia ciudad. También, Saúl había echado de la tierra a aquellos que hablaban con los muertos o con espíritus. **4** Entonces los Filisteos se reunieron y vinieron y acamparon en Sunem; y Saúl reunió a todo Israel, y ellos acamparon en Gilboa. **5** Cuando Saúl vio el ejército de los Filisteos, él tenía miedo, y su corazón tembló mucho. **6** Saúl oró al SEÑOR por ayuda, pero El SEÑOR no le contestó--ni en sueños, ni por el Urim, ni por profetas. **7** Entonces Saúl dijo a sus siervos, "Encuentren para mí una mujer que habla con los muertos, para que yo vaya a ella y encuentre consejo en ella. "Sus siervos le dijeron, "Mira, hay una mujer en Endor que dice que habla con los muertos." **8** Saúl se disfrazó, se puso otras ropas, y fueron dos hombres con él; ellos fueron a la mujer en la noche. Él le dijo, "Adivina para mí, te suplico, con un espirítu, y tráeme quien sea que yo te nombre." **9** La mujer le dijo, "Tú sabes lo que Saúl ha hecho, como él ha prohibido en el país aquellos que hablan con los muertos o los espíritus. Entonces ¿por qué pones una trampa a mi vida, para que muera?" **10** Saúl le juró a ella por El SEÑOR y le dijo, "Así como vive El SEÑOR, ningún castigo te sucederá a ti por esto." **11** Entonces la mujer dijo, "¿A quién te debo traer?" Saúl dijo, "Trae a Samuel para mí." **12** Cuando la mujer vio a Samuel, ella lloró en voz alta y habló a Saúl, diciendo, "¿Por qué me has engañado? Tú eres Saúl." **13** El rey le dijo a ella, "No tengas miedo. ¿Qué ves?" la mujer le dijo a Saúl, "veo a un dios que sube desde la tierra." **14** Él le dijo a ella, "¿Cómo se ve él?" Ella dijo, "Un hombre viejo está subiendo; está vestido con una túnica." Saúl percibió que era Samuel, y se postró con su cara en el suelo y le mostró respeto. **15** Samuel le dijo a Saúl, "¿Por qué me has perturbado y me has traído arriba?" Saúl contestó, "Estoy muy preocupado, pues los FIlisteos están haciendo guerra contra mí, y Dios me ha dejado y no me ha contestado más, ni por los profetas, ni por sueños. Por lo tanto te he llamado a tí, para que me digas qué debo hacer." **16** Samuel dijo, "¿Para qué entonces me preguntas a mí, si El SEÑOR te ha dejado, y Él ha llegado a ser tu enemigo? **17** El SEÑOR te ha hecho a ti lo que Él dijo que haría. El SEÑOR ha arrebatado el reino de tu mano y lo ha entregado a alguien más a David''. **18** Porque tú no obedeciste la voz del SEÑOR y no llevaste a cabo su venganza sobre Amalec, Él entonces te ha hecho ésto hoy. **19** Más aún, El SEÑOR entregará a Israel y a tí en las manos de los Filisteos. Mañana tú y tus hijos estarán conmigo. El SEÑOR también entregará el ejército de Israel en la mano de los Filisteos." **20** Entonces Saúl inmediatamente cayó al suelo y tenía mucho miedo por las palabras de Samuel. No había fuerzas en él, pues no había comido en todo aquel día, ni tampoco aquella noche. **21** La mujer vino a Saúl y vió que él estaba muy preocupado, ella le dijo, "Mira, tu sierva ha esuchado tu voz; Y he puesto mi vida en peligro y yo he escuchado las palabras que me has hablado. **22** Ahora, te ruego a ti, escucha también la voz de tu sierva, y déjame poner un poco de comida delante de ti. Come para que puedas recuperar fuerzas para cuando te vayas en tu camino. **23** Pero Saúl negó y dijo, "Yo no comeré." Pero sus siervos, junto con la mujer, le insistían, y él escuchó sus voces. Así que él se levantó del suelo y se sentó en la cama. **24** La mujer tenía un becerro gordo en la casa; ella se apresuró y lo mató; ella tomó harina, la amasó, horneó un pan sin levadura. **25** Ella lo trajo ante Saúl y sus siervos, y ellos comieron. Entonces ellos se levantaron y se fueron esa noche.

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1 Samuel 28:1

ejército
gran conjunto de ejércitos

Así sabrás... Entonces te haré
La palabra "así" muestra que el orador está de acuerdo con lo que la otra persona acaba de decir. Traducción Alterna: "Sí, iré contigo para que lo sepas ... Muy bien, lo haré"

Así sabrás lo que tu siervo puede hacer
David probablemente quiso que Aquis pensara que David mataría a muchos israelitas, pero "lo que tu siervo puede hacer" también podría significar que David estaba planeando matar a los filisteos. Intente traducir para que el lector pueda ver estos dos posibles significados.

tu siervo
David habla como si fuera otra persona para que Aquis piense que David lo respeta. Traducción Alterna: "Yo"

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te haré
La palabra "te" se refiere a David.

guardaespalda
una persona que protege a otra persona

1 Samuel 28:3

Ahora Samuel... con espíritus
El escritor proporciona información de trasfondo para preparar al lector para los eventos que siguen.

prohibido en la tierra
retirado oficialmente del país o región, o se le impidió ingresar. Traducción Alterna: "expulsar de Israel" (Biblia Dinámica Desbloqueada)

aquellos que hablaban con los muertos o con espíritus
Las palabras "aquellos que hablaban con los muertos" se traducen como una sola palabra en el idioma original, y las palabras "aquellos que ... hablaban con espíritus" también se traducen como una sola palabra en el idioma original. Si su idioma tiene una palabra para los que hablan con los muertos y una palabra para los que hablan con los espíritus, o si su idioma tiene una sola palabra para los que hablan con los muertos y con los espíritus, debe usar esas palabras aquí.

Entonces los filisteos se reunieron
Después de que David y Aquis hablaron (28:1)

reunió a todo Israel juntos
"reunió a todos sus ejércitos en Israel juntos"

Sunem... Gilboa
estos son nombres de lugares

1 Samuel 28:5

él tenía miedo, y su corazón tembló mucho
Estas dos frases significan básicamente lo mismo y enfatizan la intensidad de su miedo. Traducción alterna: "estaba aterrorizado"

Urim
El sumo sacerdote llevaba los fajos sagrados llamados Urim y Tumim en su coraza, en una bolsa marcada, junto a su corazón.

que habla con los muertos
Estas palabras se traducen como una sola palabra en el idioma original. Si su idioma tiene una palabra para una persona que habla con los muertos, debe usarla aquí. Palabras similares aparecen en 28:3.

Endor
nombre de un lugar

1 Samuel 28:8

Saúl se disfrazó él mismo..., y fué...a la mujer en la noche
Saúl se disfrazó porque el camino desde Gilboa (28:3) hasta Endor (28:5) era a través de la tierra donde vivían los filisteos. Viajó todo el día y llegó a la mujer después de que se pusiera el sol.

disfrazó
cambió su apariencia habitual para que nadie supiera quién era

Adivina para mí... con un espirítu
"Habla con los muertos por mí"

aquellos que hablan con los muertos o los espíritus
Las palabras "aquellos que hablan con los muertos" se traducen como una sola palabra en el idioma original, y las palabras "aquellos que ... hablan con espíritus" también se traducen como una sola palabra en el idioma original. Si su idioma tiene una palabra para los que hablan con los muertos y una palabra para los que hablan con los espíritus, o si su idioma tiene una sola palabra para los que hablan con los muertos y con los espíritus, debe usar esas palabras aquí. Palabras similares aparecen en 28:3.

mi vida
La palabra "vida" es una figura literaria

1 Samuel 28:13

un dios
Otros significados posibles son 1) "uno como Dios" o 2) "un juez" (ver 7:15).

1 Samuel 28:16

ha arrebatado el reino de tu mano
Samuel habla como si el reino fuera un objeto físico que pudiera ser sostenido por la mano y agarrado por otra persona. Traducción alterna: "te hizo así que ya no eres rey" o "hizo rey a otra persona en tu lugar"

1 Samuel 28:18

el SEÑOR entregará a Israel y a ti en la manos de los filisteos
Samuel habla como si el pueblo de Israel fuera un objeto pequeño que El Señor le daría a los filisteos, de los que habla como si fueran una sola persona. Traducción alterna: "El Señor permitirá que los filisteos hagan lo que quieran hacer contigo y con el pueblo de Israel"

estarán conmigo
Esta es una manera educada de decir que Saúl morirá. Traducción alterna: "estarán muertos"

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El SEÑOR también entregará el ejército de Israel en la mano de los filisteos
Samuel habla como si el ejército de Israel fuera un objeto pequeño que El Señor le daría a los filisteos, a los que habla como si fueran una sola persona. Traducción alterna: "El Señor permitirá que los filisteos hagan lo que quieran hacer con el ejército de Israel"

1 Samuel 28:20

pues no se había alimentado de comida en todo aquel día, ni tampoco en aquella noche
Saul no había comido durante la noche antes de viajar de Gilboa (28:3) a Endor (28:5), ni durante el día en que viajaba, ni durante la noche en que visitó a la mujer.

he puesto mi vida en peligro y yo he escuchado
Esta es una expresión idiomática. "Podría morir porque escuché" o "Alguien podría matarme porque escuché"

1 Samuel 28:22

la voz de tu sierva
La mujer habla como si fuera otra persona para demostrar que respeta a Saúl. Traducción alterna: "mi voz"

negó
"no aceptó" o "no haría lo que pidieron"

insistían
"forzado"

1 Samuel 28:24

becerro gordo
un ternero que ha sido criado y alimentado para estar disponible para una fiesta especial

ella ... la amasó
Ella mezcló harina y aceite, trabajando y enrollando la mezcla a fondo con sus manos para producir masa para hornear.

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Chapter 29

1 Los Filisteos reunieron todo su ejército en Afec; los Israelitas acamparon junto a la corriente de agua que está en Jezreel. **2** Los príncipes de los Filisteos se dividieron por cientos y por miles; David y sus hombres pasaban a la guardia trasera con Aquis. **3** Entonces el príncipe de los Filisteos dijo, "¿Qué están haciendo estos hebreos aquí?" Aquis le dijo a los otros príncipes de los FIlisteos: "¿No es éste David, el siervo de Saúl, el rey de Israel, que ha estado conmigo en estos días, o más bien estos años, y yo no he encontrado ninguna falta en él desde que llegó a mí hasta este día?" **4** Pero los príncipes de los Filisteos estaban molestos con él; ellos le dijeron: "Haz que ese hombre se vaya, para que regrese al lugar que tú le has dado; no lo dejes ir con nosotros a la batalla, para que él no se convierta en enemigo nuestro durante la batalla. Porque ¿de qué otra forma podrá él estar en paz con su señor? ¿No será más bien con la cabeza de nuestros hombres? **5** ¿No es éste el David, de quien cantaban uno al otro danzando, diciendo: 'Saúl ha matado a sus miles, y David a sus diez mil'?" **6** Entonces Aquis llamó a David y le dijo: "Así como El SEÑOR vive, tú has sido bueno, y tu salir y entrar conmigo en el ejército es bueno delante de mis ojos; pues no he encontrado nada malo contigo desde el día que viniste a mí, hasta éste mismo día. Sin embargo, los príncipes no están a favor tuyo. **7** Así que ahora regresa y ve en paz, para que no molestes a los príncipes de los Filisteos. " **8** David le dijo a Aquis, "¿Pero qué he hecho? ¿Qué has encontrado en tu siervo desde el tiempo que he estado ante tí hasta este día, que no puedo ir a pelear en contra de los enemigos de mi señor el rey?" **9** Aquis contestó y le dijo a David: "Yo sé que no tienes falta ante mis ojos, como un ángel de Dios; sin embargo, los príncipes de los Filisteos han dicho: "Él no debe subir con nosotros a la batalla.' **10** Así que ahora levántate temprano en la mañana con los siervos de tu señor que han venido contigo; tan pronto te levantes temprano en la mañana y tengas luz, vete." **11** Así que David se levantó temprano, él y sus hombres, para irse en la mañana, para regresar a la tierra de los Filisteos. Pero los Filisteos subieron a Jezreel.

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1 Samuel 29:1

fuente
Un pequeño chorro de agua que fluye naturalmente de la Tierra.

pasaron por cientos y por miles
"dividieron a sus hombres en grupos; algunos grupos tenían cien soldados y algunos grupos tenían mil soldados" (ver Biblia Dinámica Desbloqueada)

cientos ...miles
100 ... 1.000

David y sus hombres pasaban a la guardia trasera con Aquis
Los grupos de cientos y miles pasaron primero, luego Aquis y sus ayudantes, y luego David, sus hombres y los otros soldados filisteos, que custodiaban a Aquis.

1 Samuel 29:3

Qué están haciendo estos hebreos aquí?
Las posibles formas de traducir esta pregunta retórica como una declaración son: 1) "No deberías haber permitido que estos hebreos, nuestros enemigos, estuvieran aquí con nosotros". o 2) "Dinos quiénes son estos hebreos".

No es este David... estos años, y yo no he encontrado... este día?
Otra posible traducción es "¿No es este David, ... estos años? He encontrado ... este día". La pregunta retórica se puede traducir como una declaración. Traducción alterna: "Debes saber que este es David ... estos años. He encontrado ... este día".

no he encontrado ninguna falta en él
Esto se puede expresar en forma positiva. Traducción alterna: "No sé de nada que haya hecho mal" o "Estoy muy contento con él"

1 Samuel 29:4

no lo dejes ir con nosotros a la batalla
"No permitas que su ejército se una a nuestro ejército contra nuestros enemigos"

¿de qué otra forma podrá él estar en paz con su señor? ¿No será más bien con la cabeza de nuestros hombres?
Esta pregunta retórica se puede traducir como una declaración. Traducción alterna: "¡La mejor manera de que David haga las paces con su maestro sería matando a nuestros soldados!"

1 Samuel 29:5

¿No es éste el David, de quien cantaban uno al otro danzando, diciendo: 'Saúl ... diez mil'?
Esta pregunta retórica se puede traducir como una declaración. Traducción alterna: "No debes confiar

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en David; él es el único de quien cantaban en bailes, diciendo: '¡Saúl ... diez mil'!"

miles ...diez mil

1. 000 ... 10.000"

1 Samuel 29:6

Así como el SEÑOR vive
Esto es una expresión idiomática. "Tan ciertamente como vive El Señor" o "Esta es una declaración verdadera"

tu salir y entrar conmigo en el ejército es bueno
"Estoy feliz de que salgas y entres conmigo y con mi ejército" o "Es bueno que vayas a todas partes conmigo y con mi ejército"

1 Samuel 29:8

mi señor el rey
David habla como si Aquis fuera otra persona para que Aquis pensara que David lo respeta. Traducción alterna: "tú, mi amo y rey"

sin embargo, los príncipes
"aunque eso es cierto, esto es más importante: los príncipes" o "sin embargo, los príncipes"

1 Samuel 29:10

tu señor
El lector debe entender que Aquis está hablando de Saúl.

tengas luz
"Puedo ver con el sol de la mañana"

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Chapter 30

1 Surgió, que cuando David y sus hombres habían llegado a Siclag en el tercer día, que los amalecitas habían hecho un ataque sobre el Neguev y en Siclag. Ellos atacaron a Siclag, lo quemaron, **2** y capturaron las mujeres y todo el que estaba en ella, tanto pequeños y grandes. No mataron a nadie, pero se los llevaron mientras seguían su camino. **3** Cuando David y sus hombres llegaron a la ciudad, estaba quemada, y sus esposas, sus hijos, y sus hijas fueron llevados cautivos. **4** Entonces David y la gente que estaba con él gritaron y lloraron hasta no tener más fuerza para llorar. **5** Las dos esposas de David fueron llevadas cautivas, Ahinoam la jezreelita y Abigail la esposa de Nabal el carmelita. **6** David estaba muy angustiado, ya que la gente estaba hablando de apedrearlo, ya que toda la gente estaba en amargura de espíritu, cada hombre por sus hijos e hijas; pero David se fortaleció en El SEÑOR, su Dios. **7** David le dijo a Abiatar hijo de Ahimelec, el sacerdote: "Te ruego, trae el efod (ropa sacerdotal) aquí para mí." Abiatar trajo el efod a David. **8** David oró al SEÑOR por dirección, diciendo: "Si persigo esta tropa, ¿los alcanzaré?" El SEÑOR le contestó: "Síguelos, porque ciertamente los alcanzarás, y con seguridad recobrarás todo." **9** Así que David fue, él y los seiscientos hombres quienes estaban con él; ellos llegaron al torrente Besor, donde algunos se quedaron ahí. **10** Pero David continuó persiguiéndoles, él y cuatrocientos hombres; ya que doscientos se quedaron atrás, quienes estaban tan débiles que ellos no podían cruzar sobre el torrente Besor. **11** Encontraron un egipcio en un campo y lo trajeron a David; le dieron pan, y él comió; le dieron agua para beber; **12** y ellos le dieron un pedazo de pan de higos y dos racimos de pasas. Cuando él hubo comido, recobró fuerzas, ya que no había comido pan ni bebido agua por tres días y tres noches. **13** David le dijo: ¿A quién perteneces tú? ¿De dónde vienes? Él dijo: "Yo soy un hombre joven de Egipto, sirviente de un amalecita; mi amo me dejó porque hace tres días yo caí enfermo. **14** Hicimos un ataque en el Neguev de los cereteos, y lo que le pertenece a Judá, y el Neguev de Caleb, y nosotros quemamos a Siclag. **15** David le dijo: "¿Me llevarás donde los asaltantes? El egipcio dijo: "Júrame por Dios que tú no me matarás o traicionarás en manos de mi amo, y yo te llevaré a estos asaltantes. **16** Cuando el egipcio hubo llevado a David, los asaltantes estaban dispersos por todo el terreno, comiendo y bebiendo y bailando por todo el botín que ellos habían tomado de la tierra de los Filisteos y de la tierra de Judá. **17** David los atacó desde la puesta de sol hasta el atardecer del próximo día. Ni un hombre escapó con excepción de cuatrocientos hombres jóvenes, quienes montaron en camellos y escaparon. **18** David recobró todo lo que los amalecitas habían tomado; y David rescató sus dos esposas. **19** Nada faltaba, ni pequeño ni grande, ni hijos ni hijas, ni botín, ni cosa alguna que los asaltantes habían tomado para ellos mismos. David trajo todo de regreso. **20** David tomó todos los rebaños y manadas, los cuales los hombres llevaban delante del otro ganado. Ellos dijeron: "Éste es el botín de David." **21** David vino donde estaban los doscientos hombres quienes habían estado muy débiles para seguirlo, los que se habían quedado en el torrente Besor. Estos hombres siguieron adelante para encontrarse con David y la gente que estaba con él. Cuando David vino a estas personas, él los saludó. **22** Entonces todos los hombres malvados y compañeros sin valor entre aquellos quienes habían ido con David dijeron: "Por que estos hombres no fueron con nosotros, no les daremos nada del botín que hemos recobrado. Excepto que cada hombre puede tomar su esposa e hijos, llevárselos, e irse." **23** Entonces David dijo: "Ustedes no deben actuar de esta manera, mis hermanos, con lo que El SEÑOR nos ha dado. Él nos ha cuidado y entregado en nuestra mano los asaltantes quienes vinieron en contra de nosotros. **24** ¿Quién los escuchará a ustedes sobre este asunto? Por cuanto la parte es para cualquiera que entre en batalla, así también será la parte para cualquier persona que espera en el equipaje; ellos compartirán de forma igual." **25** Ha sido así desde ese día hasta hoy, pues David lo hizo una ley y una norma para Israel. **26** Cuando David vino a Siclag, él envió algo del botín a los ancianos de Judá, a sus amigos, diciendo: "Aquí hay un regalo para ustedes del botín de los enemigos del SEÑOR." **27** Él también envió algo a los ancianos quienes estaban en Betel, y a aquéllos quienes estaban en Ramot del sur, y para aquellos quienes estaban en Jatir, **28** y para aquellos quienes estaban en Aroer, y para aquellos quienes estaban en Sifmot, y para aquellos quienes estaban en Estemoa. **29** Él también envió algo a los ancianos quienes estaban en Racal, y a aquéllos quienes estaban en las ciudades de los Jerameelitas, y para aquéllos quienes estaban en las ciudades de los Quenitas, **30** y para aquéllos quienes estaban en Horma, y para aquéllos quienes estaban en Corasán y para aquéllos quienes estaban en Atac, **31** y para aquéllos quienes estaban en Hebrón, y en todos los lugares donde David mismo y sus hombres habitualmente fueron.

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1 Samuel 30:1

Siclag
Siclag es una ciudad del sur de Judá. Fue dónde David y sus hombres resguardaron a sus familias.

Ellos
Los amalecitas

tanto pequeños como grandes
Posibles significados son: 1) "tanto las personas sin importancia como las personas importantes" o 2) "físicamente pequeños como físicamente grandes"

1 Samuel 30:3

sus esposas... hijos... hijas
le pertenecían a David y sus hombres

estaba quemada, y sus esposas... sus hijas fueron tomadas cautivas
Esto puede traducirse de forma activa. Traducción Alterna: "vieron que alguien había quemado y tomado a sus esposas... cautivas"

las personas que estaban con él
Estos eran principalmente su ejército de hombres.

1 Samuel 30:5

Información general
David encuentra fuerza en el SEÑOR después del ataque.

Ahinoam el jezreelita
Ahinoam de Jezreel

Nabal el carmelita
Nabal el hombre de Carmel

angustiado
"sufriendo"

Ahinoam... Abigail
Nombres de mujeres.

todas las personas estaban amargadas de espiritu
La palabra ¨amargadas¨ es una metáfora para el deseo de rebelarse. La palabra "espíritu" es una figura literaria

David se fortaleció en el SEÑOR, SU Dios
Los posibles significados son: 1) ¨David tomó valentía porque sabía que el SEÑOR le ayudaría¨ 2) ¨El SEÑOR, su Dios, fortaleció a David¨

1 Samuel 30:7

Información general:
David busca dirección del SEÑOR para lidiar con el ataque a su pueblo.

David oró al SEÑOR por dirección
El sustantivo abstracto "dirección" se puede traducir como una cláusula. Traducción Alterna: "David oró para que el SEÑÓR le dijera a David lo que debería hacer"

persigo
"sigo"

1 Samuel 30:9

Seiscientos hombres
600 hombres

arroyo
Pequeña corriente

persiguiendo
¨siguiendo¨

cuatrocientos hombres
400 hombres

doscientos
"200 hombres"

quiénes estaban muy débiles
Ellos estaban cansados de sus propias ataques y ahora perseguían a los amalecitas. Ya no tenían la fuerza para continuar.

1 Samuel 30:11

un egipcio en un campo
El grupo de ataque de los amalecitas lo dejaron allí para que muriera

racimos de pasas
¨racimos de uvas secas¨

1 Samuel 30:13

David le dijo
David cuestionó al esclavo egipcio.

hace tres días
¨tres días atrás¨

tres días
"3 días"

un ataque
Un ataque a un pueblo para apropiarse

1 Samuel 30:15

el grupo de ataque
Un grupo de guerreros armados que atacan a personas o lugares inesperadamente.

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tú no... me traicionarás en las manos de mi amo
Aquí "manos" se refiere "control". Traducción Alterna: "no... traicionarás la confianza que tengo en ti al permitir que mi amo me controle de nuevo"

1 Samuel 30:16

botín
Los bienes que habían robado en el asalto.

crepúsculo
Justo después de que el sol se pone hasta que el cielo está oscuro.

cuatrocientos
400

1 Samuel 30:18

rescató
"salvó" o "liberó"

No faltaba nada
"Ninguno de los artículos que los amalecitas habían robado se perdieron"

ni pequeño ni grande
Los posibles significados son: 1) "ni las personas sin importancia y tampoco las personas importantes" o 2) "ni físicamente pequeñas ni físicamente grandes". Palabras similares aparecen en 30:1

botín
Bienes que los amelecitas habían robado. Traducir como está en 30:16.

1 Samuel 30:21

doscientos
200

arroyo
pequeña corriente o riachuelo

Besor
Este es el nombre de un pequeño arroyo. Traducir como está en 30: 9.

saludó
"les dio la bienvenida" o "envió un mensaje de amistad"

botín
Bienes que habían tomado del enemigo en batalla. Traducir como está en 30:16.

recuperado
"obtenido de vuelta"

1 Samuel 30:23

¿Quién te escuchará en cuanto a este asunto?
Esta pregunta retórica se puede traducir como una afirmación. Traducción Alterna: "Nadie te escuchará en cuanto a este asunto." (Ver:

pues la porción es para cualquiera que vaya
El sustantivo abstracto "porción" se puede traducir como un verbo. Traducción Alterna: "pues le pertenerá a cualquiera que vaya"

cualquiera que vaya a la batalla
Los guerreros que realmente lucharon contra el enemigo en la guerra.

compartirán y compartirán en partes iguales
"se asegurará de que todos reciban la misma cantidad"

cualquiera que espere por el área del equipaje
Estas eran las personas que apoyaban a los guerreros al administrar y cuidar sus suministros

equipaje
Pertenencias que dejaron los soladados cuando entraron en batalla

1 Samuel 30:26

Oración de Enlace
El escritor comienza una lista de ciudades cuyos ancianos recibieron regalos de David.

Siclag... Betel .. Jatir... Aroer... Sifmot... Estemoa
Nombres de ciudades

botín
Bienes que David había tomado de los amalecitas después de la batalla. Traducir como está en 30:16.

un presente
¨un regalo¨

1 Samuel 30:29

Oración de Enlace
El escritor termina la lista que comenzó en 30:26 de las ciudades cuyos ancianos recibieron regalos de David. Se pueden combinar los elementos y hacer una sola lista.

Racal... Horma... Corasán ...Atac
Estos son los nombres de pueblos.

los jerameelitas... los quenitas
Estos son nombres de grupos étnicos.

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Chapter 31

1 Los Filisteos pelearon contra Israel. Los hombres de Israel huyeron ante los Filisteos y cayeron muertos en el Monte Gilboa. **2** Los FIlisteos persiguieron a Saúl y sus hijos de cerca. Los Filisteos mataron a Jonatán, Abinadab, y Malquisúa, sus hijos. **3** La batalla fué fuerte contra Saúl, y los arqueros lo hirieron. Él estaba con fuerte dolor por lo que ellos habían hecho. **4** Luego Saúl dijo al portador de su armadura, "Saca tu espada y atraviésame con ella. Si no, estos incircuncisos vendrán y abusarán de mí." Pero su escudero no lo hacía, pues él estaba muy asustado. Así que Saúl tomó su propia espada y se dejó caer sobre ella. **5** Cuando su escudero vió que Saúl estaba muerto, él de la misma manera cayó sobre su espada y murió con él. **6** Así que Saúl murió, sus tres hijos, y el escudero; estos hombres murieron todos juntos el mismo día. **7** Cuando los hombres de Israel que estaban en el otro lado del valle, y aquéllos más allá del Jordán, vieron que los hombres de Israel habían huído, y que Saúl y sus hijos estaban muertos, ellos abandonaron sus ciudades y huyeron, y los Filisteos vinieron y vivieron en ellas. **8** Sucedió el siguiente día, cuando los Filisteos vinieron a despojar los muertos, que ellos encontraron a Saúl y a sus tres hijos muertos en el Monte Gilboa. **9** Ellos cortaron su cabeza y le quitaron su armadura, y enviaron mensajeros por toda la tierra de los Filisteos para que llevaran la noticia a los templos de sus ídolos y al pueblo. **10** Ellos colocaron su armadura en el templo de Astarot, y ataron su cuerpo al muro de la ciudad de Bet Sán. **11** Cuando los habitantes de Jabes Galaad escucharon lo que los Filisteos le habían hecho a Saúl, **12** se levantaron todos los hombres valientes y caminaron toda la noche y tomaron el cuerpo de Saúl y los cuerpos de sus hijos del muro de Bet Sán. Ellos fueron a Jabes y los quemaron allí. **13** Entonces ellos tomaron sus huesos y los sepultaron debajo de un árbol de tamarisco en Jabes, y ayunaron por siete días.

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1 Samuel 31:1

Ahora, los filisteos lucharon contra Israel
Esta batalla fue el resultado del conflicto entre David y los filisteos en 29:10. El escritor ha terminado de contar la historia de David en 30:1, y ahora cuenta la batalla entre los israelitas y los filisteos.

los filisteos lucharon contra Israel
"los filisteos lucharon contra el pueblo de Israel"

Monte Gilboa
Este es el nombre de una montaña. .

persiguieron de cerca a Saúl y sus hijos
"persiguieron a Saúl y a tres de sus hijos"

Abinadab y Malquisúa
Estos son nombres de hombres. .

La batalla fue pesada contra Saúl
Esta es una expresión idiomática. "El ejército de Saúl comenzó a perder la batalla"

1 Samuel 31:4

portador de la armadura
El portador de la armadura cargaba el gran escudo de su comandante y otras armas. Él protegía al oficial en mando durante una batalla.

estos incircuncisos
El adjetivo nominal "incircunsiso" se puede traducir como un adjetivo. No ser circuncidado es una figura literaria

no lo haría
Esta figura literaria

tomó su propia espada y cayó sbre ella
"se suicidó con su propia espada"

ese mismo día
"en ese día"

1 Samuel 31:7

vivieron en ellas
"vivieron en las ciudades que los hombres de Israel habían dejado"

despojar a los muertos
"tomar la armadura y las armas de los cuerpos de los israelitas muertos"

Monte Gilboa
una cordillera que se podía ver el valle de Jezreel en el norte de Israel, al sur de Nazaret

1 Samuel 31:9

a lo largo la tiera de los filisteos
"todas las zonas de la tierra de los filisteos".

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llevar las noticias a los templos de sus ídolos y al pueblo
"decir las noticias dentro de los templos y al pueblo"

ls templos de sus ídolos
los edificios donde adoraban a sus ídolos

Astoret
una antigua diosa falsa e ídolo, también llamada "Astarot" o "Astarté"

amarraron
"pegaron" (probablemente con una espiga grande o un clavo)

Bet Sán
Este es el nombre de una ciudad.

1 Samuel 31:11

Jabes
Este es el nombre de un pueblo. Traducir como está en 11: 1.

lo que los filisteos le habían hecho a Saúl
"cómo los filisteos habían deshonrado a Saúl"

toda la noche
¨durante toda la noche¨

un árbol de tamarisco
Este es un tipo de árbol. Traducción Alterna: "un gran árbol de sombra" Traducir como está en 22: 6.

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Book: 2 Samuel

2 Samuel

Chapter 1

1 Después de la muerte de Saúl, David regresó de atacar a los amalecitas y permaneció en Siclag por dos días. **2** Al tercer día, un hombre llegó desde el campamento de Saúl con sus vestiduras rotas y con tierra en su cabeza. Cuando él llegó donde David, se acostó de cara al suelo y se postró. **3** David le dijo: "¿De dónde vienes tú?" Él contestó: "Yo escapé del campamento de Israel." **4** David le respondió: "Por favor, dime cómo fueron las cosas." Él contestó: "El pueblo huyó de la batalla. Muchos han caído y muchos están muertos. Saúl y Jonatán, su hijo, también están muertos." **5** David le dijo al joven: " ¿Cómo sabes tú que Saúl y Jonatán, su hijo, están muertos?" **6** El joven contestó: "Por casualidad yo estaba en el Monte Gilboa, y allí Saúl estaba rescostado en su lanza y los carruajes y jinetes estaban a punto de alcanzarlo. **7** Saúl se volteó, me vio y me llamó. Yo contesté: 'Aquí estoy.' **8** Él me dijo a mí: '¿Quién eres?' Yo le contesté: "Soy un amalecita.' **9** Él me dijo: 'Por favor, párate sobre mí y mátame, pues gran sufrimiento me ha sobrecogido, pero la vida está en mí todavía. **10** Así que me paré sobre él y lo maté, porque yo sabía que él no viviría después de haber caído. Entonces, tomé la corona que estaba sobre su cabeza y la banda que estaba en su brazo y las traje aquí ante usted, mi señor." **11** Entonces, David desgarró sus vestiduras, y todos los hombres con él hicieron lo mismo. **12** Ellos se lamentaron, lloraron y ayunaron hasta el atardecer por Saúl, porJonatán su hijo, por el pueblo del SEÑOR, y por la casa de Israel, porque ellos habían caído por medio de la espada. **13** David le dijo al joven: "¿De dónde eres?" Él contestó: "Soy el hijo de un extranjero en la tierra, un amalecita." **14** David le dijo: "¿Por qué no tuviste miedo de matar al rey ungido del SEÑOR con tu propia mano?" **15** David llamó a uno de los jóvenes y dijo: "Ve y mátalo." Así que ese hombre fue y lo hirió, y el amalecita murió. **16** Luego, David le dijo al amalecita muerto: "Tu sangre está sobre tu cabeza porque tu propia boca ha testificado en contra tuya y dijo: 'He matado al rey ungido del SEÑOR.'" **17** Luego David cantó ésta canción de funeral acerca de Saúl y Jonatán, su hijo. **18** Él le ordenó al pueblo que enseñara la Canción del Arco a los hijos de Judá, la cual ha sido escrita en El Libro de Jaser. **19** "¡Tu gloria, Israel, está muerta, asesinada en tus lugares altos! ¡Cómo han caído los poderosos! **20** No lo digas en Gat, no lo proclames en las calles de Ascalón, para que las hijas de los filisteos no se regocijen, para que las hijas de los incircuncisos no celebren. **21** Montañas de Gilboa, no haya rocío o lluvia en ti, ni campos dando granos para las ofrendas, pues allí el escudo de los poderosos fue profanado. El escudo de Saúl ya no está ungido con aceite. **22** De la sangre de aquellos que fueron asesinados, de los cuerpos de los poderosos, el arco de Jonatán no retrocedió, y la espada de Saúl no regresó vacía. **23** Saúl y Jonatán fueron amados y amables en la vida, y en sus muertes no fueron separados. Ellos eran más veloces que las águilas, eran más fuertes que los leones. **24** Ustedes, hijas de Israel, lloren sobre Saúl, quien las vistió en escarlata así como con joyas, y quien puso ornamentos de oro en sus vestidos. **25** ¡Cómo han caído los poderosos en medio de la batalla! Jonatán es asesinado en tus lugares altos. **26** Yo estoy angustiado por ti, mi hermano Jonatán. Tú fuiste muy apreciado por mí. Tu amor para mí fue maravilloso, excediendo el amor de las mujeres. **27** ¡Como los poderosos han caído, y las armas de guerra perecieron!"

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2 Samuel 1:1

En el tercer día
"Después de tres días"

con sus vestiduras rotas y con sucio en su cabeza
En esta cultura, el que una persona desgarrara su propia ropa y ensuciara su cabeza era un acto de luto.

se acostó de cara al suelo y se postró
Este era un acto para demostrar sumisión a David, quien ahora era el rey de Israel.

2 Samuel 1:3

Muchos han caído y muchos están muertos
Los posibles significados son: 1) "Muchos fueron heridos y muchos fueron asesinados" o 2) "Muchos fueron heridos y asesinados".

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2 Samuel 1:6

Por casualidad me encontraba en
Esta expresión enfatiza que el hombre no planificó encontrarse con Saúl.

Saúl estaba apoyado sobre su lanza
Los posibles significados son: 1) Saúl estaba débil y usaba la lanza para sostenerse a sí mismo o 2) Saúl intentaba suicidarse al caer sobre su propia lanza.

2 Samuel 1:8

Él me dijo: '¿Quién eres?' Yo le contesté: 'Soy un amalecita'.
Estas citas directas pueden ser expresadas como discurso indirecto. Traducción Alterna: "Me preguntó quién era yo y le dije que soy un amalecita"

Soy un amalecita
Estas son las mismas personas que David acababa de atacar en 1: 1.

el gran sufrimiento se apoderó de mi
Se habla del sufrimiento de Saul como algo terrible que lo ha agarrado. Traducción Alterna: "Estoy sufriendo terriblemente"

la vida todavía está en mí
Esta expresión idiomática se refiere a que todavía está vivo. Traducción Alterna: "Todavía estoy vivo"

no viviría después de haber caído
"moriría de todos modos"

2 Samuel 1:11

David rasgó sus vestiduras... los hombres que estaban con él hicieron lo mismo.
David y sus hombres rasgaron sus vestiduras como una señal de luto por la muerte del rey Saúl.

Habían caído
Aquí esto significa que "habían sido asesinados".

por la espada
Aquí la espada es asociada con la batalla. Traducción Alterna: "en combate"

¿De dónde eres?
El hombre ya había expresado que era un amalecita en 1:8. Aparentemente, David le pide al hombre que confirme esto debido al serio juicio que David estaba a punto de declarar sobre el hombre.

2 Samuel 1:14

¿Por qué no tuviste miedo de matar al ungido del SEÑOR... mano?
Esta pregunta retórica se usa para regañar al hombre. Se puede traducir como una afirmación. Traducción Alterna: "¡Debiste haber temido al SEÑOR y no haber matado a Su ungido... mano!"

El rey ungido del SEÑOR
Esta frase es una figura literaria

con tu propia mano
Esta frase se refiere a hacer algo por ti mismo. Traducción Alterna: "tú mismo" o "personalmente"

lo hirió
Esta expresión idiomática significa "lo mató".

Tu sangre está sobre tu cabeza
Aquí, "sangre" implica "derramar sangre" y se asocia con la muerte. Aquí "tu cabeza" se refiere al hombre y significa que él es responsable. Traducción Alterna: "Eres responsable por tu propia muerte" o "Has causado tu propia muerte"

tu propia boca ha testificado en contra tuya
Aquí, "tu propia boca" se refiere al hombre mismo. Traducción Alterna: "has testificado contra ti mismo"

2 Samuel 1:17

Información general
David canta una canción de luto para Saúl y Jonatán.

Canción del Arco
Este era el título de la canción.

El Libro de Jaser
La palabra "Jaser" significa "recto". Traducción Alterna: "El Libro del Recto"

la cual ha sido escrita en El Libro de Jaser
Esta es información de trasfondo para hacerle saber al lector lo ocurrió con la canción en el futuro. (Ver: escribir fondo)

Tu gloria, Israel, está muerta
"Tu gloria" se refiere a Saúl.

los poderosos
La frase "los poderosos" se refiere a Saúl y a Jonatán.

han caído
Aquí, la palabra "caído" significa "muerto"

No lo digas en Gat ... no lo proclames en las calles de Ascalón
Estas dos frases significan lo mismo y se repiten como parte de la poesía de la canción.

Gat... Ascalón
Gat y Ascalón son dos de las ciudades principales de los filisteos. Los filisteos mataron a Saúl y Jonatán.

para que las hijas de los filisteos se puedan regocijar... para que las hijas de los incircuncisos no puedan celebrar
Estas dos frases significan lo mismo y se repiten como parte de la poesía de la canción.

las hijas de los incircuncisos
Esta frase se refiere a las personas que no siguen al SEÑOR, como los filisteos, por ejemplo.

2 Samuel 1:21

montañas de Gilboa
David le habla directamente a las "montañas de Gilboa" como si ellas estuviesen escuchando su canción.

que no haya rocío o lluvia sobre ti
David maldice el terreno donde el rey Saúl murió en batalla. Esto fue por reverencia hacia Saúl, quien fue el rey ungido de Dios.

El escudo del poderoso fue profanado
Aquí "del poderoso" se refiere a Saúl. El escudo fue profanado porque cayó al suelo y porque la sangre del rey se derramó sobre él.

El escudo de Saúl ya no está ungido con aceite
El escudo de Saúl estaba hecho de cuero. Para cuidar el escudo se le frotó aceite. Traducción Alterna: "Ya nadie cuidará más el escudo de Saúl"

De la sangre de aquellos que han sido asesinados, de los cuerpos de los poderosos, el arco de Jonatán no retrocedió, y la espada de Saúl no regresó vacía.
Aquí, Saúl y Jonatán son presentados como guerreros feroces y valientes.

la espada de Saúl no regresó vacía
Se habla de la espada de Saúl como si fuese un ser vivo que podía regresar por sí sola. La frase "no regresó vacía" se refiere a que la espada llevaba la sangre de los enemigos a quienes Saúl mató .

2 Samuel 1:23

en sus muertes no fueron separados
La frase "no fueron separados" se usa para enfatizar que ellos siempre estuvieron juntos. Traducción Alterna: "incluso en la muerte estuvieron juntos"

Ellos eran más veloces que las águilas, eran más fuertes que los leones
Se hablaba de Saúl y Jonatán como si fuesen más rápidos que las águilas y más fuertes que los leones.

quien las vistió en escarlata así como con joyas, y quien puso ornamentos de oro en sus vestidos
"quien te dio ropa bonita y joyas". Estas dos frases comparten significados similares que se enfocan en la provisión de ropa atractiva y costosa a las mujeres.

2 Samuel 1:25

Cómo han caído los poderosos en medio de la batalla
Esta frase se repite en los versículos 24 y 27 para enfatizar que los mejores guerreros de Israel están muertos. Traducción Alterna: "¡Los hombres poderosos han muerto en batalla!

los poderosos
Aquí "los poderosos" puede referirse solo a Saúl y Jonatán o a todos los soldados de Israel. Traducción Alterna: "los guerreros poderosos"

han caído
Esta es una manera educada de decir "han muerto".

Jonatán es asesinado
Esto puede ser expresado en forma activa. Traducción Alterna: "Jonatán ha muerto en batalla" o "El enemigo ha matado a Jonatán"

en tus lugares altos
David continúa cantándole esta parte de la canción a las montañas de Gilboa así como comenzó en 1:21.

mi hermano Jonatán
Aquí "hermano" se usa en el sentido de un amigo muy cercano.

Tu amor para mí fue maravilloso, excediendo el amor de las mujeres
Aquí, "amor" se usa en el sentido de la amistad y lealtad. La lealtad de Jonatán hacia David era incluso mayor que la lealtad que una mujer tiene por su esposo e hijos.

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Chapter 2

1 Luego de esto, David le preguntó al SEÑOR y dijo: "¿Debo yo subir a una de las ciudades de Judá?" El SEÑOR le respondió a él: "Sube." David dijo: "¿A qué ciudad debo yo ir?" El SEÑOR respondió: "A Hebrón." **2** Entonces David subió con sus dos esposas, Ahinoham de Jezreel, y Abigail de Carmel, la viuda de Nabal. **3** David trajo los hombres que estaban con él, cada uno de los cuales trajo a su familia, a las ciudades de Hebrón, donde ellos empezaron a vivir. **4** Entonces, hombres de Judá vinieron y ungieron a David rey sobre la casa de Judá. Ellos le dijeron a David: "Los hombres de Jabes Galaad han sepultado a Saúl." **5** Así que David envió mensajeros a los hombres de Jabes Galaad y les dijo a ellos: "Ustedes son bendecidos por el SEÑOR, ya que ustedes han mostrado esta lealtad a su amo Saúl y lo han sepultado. **6** Ahora, que el SEÑOR les muestre a ustedes pacto de lealtad y fidelidad. Yo también les mostraré a ustedes esta bondad porque ustedes han hecho esta cosa. **7** Ahora pues, que sus manos sean fuertes; sean valerosos pues Saúl su amo está muerto, y la casa de Judá me ha ungido como rey sobre ellos." **8** Pero Abner, hijo de Ner, comandante del ejército de Saúl, tomó a Isboset, hijo de Saúl, y lo trajo a Mahanaim. **9** Él hizo a Isboset rey sobre Galaad, Gesuri, Jezreel, Efraín, Benjamín, y sobre todo Israel. **10** Isboset, hijo de Saúl, tenía cuarenta años cuando comenzó a reinar sobre Israel, y reinó dos años. Pero la casa de Judá siguió a David. **11** El tiempo que David fue rey en Hebrón sobre la casa de Judá fue siete años y seis meses. **12** Abner, hijo de Ner, y los sirvientes de Isboset, hijo de Saúl, salieron desde Mahanaim a Gabaón. **13** Joab, hijo de Sarvia, y los sirvientes de David salieron y los encontraron a ellos en el estanque de Gabaón. Allí ellos se sentaron, un grupo a un lado del estanque y el otro al otro lado. **14** Abner le dijo a Joab: "Deja que los hombres jóvenes se levanten y compitan ante nosotros." Entonces Joab dijo: "Que se levanten." **15** Entonces los hombres jóvenes se levantaron y se juntaron, doce para Benjamín e Isboset hijo de Saúl, y doce de los sirvientes de David. **16** Cada hombre agarró a su oponente por la cabeza y enterró su espada en el costado de su oponente, y ellos cayeron juntos. Por lo tanto, ese lugar fue llamado en hebreo: "Helcat Hazurim," o "Campo de las Espadas," el cual está en Gabaón. **17** La batalla fue muy severa ese día y Abner y los hombres de Israel fueron derrotados delante de los sirvientes de David. **18** Los tres hijos de Sarvia estaban allí: Joab, y Abisai y Asael. Asael era rápido sobre sus pies como una gacela salvaje. **19** Asael persiguió a Abner de cerca y lo siguió sin desviarse en ninguna dirección. **20** Abner miró detrás de él y dijo: "¿Ese eres tú, Asael?" Él le respondió: "Soy yo." **21** Abner le dijo: "Vira a tu derecha o a tu izquierda, y agarra a uno de los hombres jóvenes y toma su armadura." Pero Asael no quiso desviarse. **22** Abner le dijo otra vez a Asael: "Deja de perseguirme. ¿Por qué habría yo de derribarte al suelo? ¿Cómo entonces podría mirar de frente a Joab, tu hermano?" **23** Pero Asael no quiso dejar de hacerlo, así que Abner lo apuñaló en el cuerpo con la punta chata de la lanza, de manera que la lanza salió del otro lado. Asael cayó y murió allí. Así que cualquiera que llegaba al lugar donde Asael cayó y murió, se detenía y se quedaba quieto. **24** Pero Joab y Abisai persigueron a Abner. Cuando el sol estaba bajando, ellos vinieron a la colina de Amma, la cual está cerca de Gía por el camino al desierto de Gabaón. **25** Todos los hombres de Benjamín se juntaron detrás de Abner y se pararon en la cima de la colina. **26** Entonces Abner llamó a Joab y dijo: "¿Debe la espada devorar para siempre? ¿No sabes que al final será amargo? ¿Cuánto tiempo pasará antes de que tú le digas a tus hombres que dejen de perseguir a sus hermanos?" **27** Joab respondió: "¡Vive Dios, si no hubieras dicho eso, mis soldados hubieran perseguido a sus hermanos hasta la mañana!" **28** Así que, Joab sonó la trompeta, y todos sus hombres se detuvieron y no persiguieron más a Israel, ni tampoco pelearon más. **29** Abner y sus hombres viajaron toda esa noche a través del Arabá. Ellos cruzaron el Jordán, marcharon toda la mañana siguiente, y entonces llegaron a Mahanaim. **30** Joab regresó de perseguir a Abner. Él reunió a todos sus hombres, de los cuales faltaban Asael y diecinueve de los soldados de David. **31** Pero los hombres de David habían matado 360 hombres de Benjamín con Abner. **32** Entonces ellos tomaron a Asael y lo sepultaron en la tumba de su padre, que estaba en Belén. Joab y sus hombres viajaron toda la noche y les cayó el día en Hebrón.

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2 Samuel 2:1

Luego de esto
"Después que David lloró la muerte en batalla de Saúl y Jonatán "

subir a una de las ciudades de Judá
Siclag era geográficamente más bajo que Judá. Traducción Alterna: "viajar a una de las ciudades de Judá"

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David subió con sus dos esposas
Siclag era geográficamente más bajo que Judá. Traducción Alterna: "David viajó a Hebrón con sus dos esposas"

2 Samuel 2:4

ungieron a David como rey
En este acto simbólico, ellos derramaron aceite sobre la cabeza de David para mostrar que fue seleccionado para que fuera el rey. (Ver: traducir_simacción)

la casa de Judá
Aquí "casa" se usa en el sentido de "tribu". Traducción Alterna: "La tribu de Judá"

Jabes Galaad
Este es el nombre de un pueblo en la región de Guibeá.

2 Samuel 2:6

Información general
David le habla a las personas en Jabes Galaad.

esta cosa
Ellos sepultaron a Saúl.

dejen que sus manos sean fuertes
Aquí "manos" se refiere a las personas que viven en Jabes Galaad. Traaducción Alterna: "sean fuertes"

me ungió como rey
En este acto simbólico, derramaron aceite sobre la cabeza de David para mostrar que fue seleccionado para fuera el rey. (Ver: traducir_simacción)

2 Samuel 2:8

Ner... Is-boset
Estos son nombres de hombres.

Mahanai... Galaad... Jezreel
Estos son nombres de lugares.

2 Samuel 2:10

La casa de Judá
Aquí "casa" se usa para referirse a "tribu".

La casa de Judá siguió a David
Se habla de aceptar en obediencia el gobierno de David como "seguirlo" a él. Traducción Alterna: "la tribu de Judá obedeció y aceptó a David como su rey"

2 Samuel 2:12

Abner ...Ner... Is-boset ... Saúl ...Servia
Estos son nombres de hombres

2 Samuel 2:16

cayeron juntos
Esta es una forma educada de decir que murieron. Traduccion Alterna: "ambos murieron"

Helcat Hazurim
Este es el nombre que se le dio a ese lugar para recordar lo que allí sucedió.

La batalla fue muy severa ese día
Puede ser útil manifestar explícitamente que esta fue la gran batalla que le siguió al concurso de los hombres jóvenes. Traducción Alterna: "Luego los demás también comenzaron a pelear también. Fue una batalla muy violenta la de aquel día"

2 Samuel 2:18

Sarvia... Joab... Abisai... Asael... Abner
Estos son nombres de hombres

Asael era rápido sobre sus pies, como una gacela salvaje
Aquí se compara a Asahel con una gacela, un animal que corre muy rápido. Traducción Alterna: "Asael podía correr muy rápido"

gacela salvaje
Este pequeño animal de cuatro patas, con dos cuernos largos en su cabeza, corre muy rápido.

lo siguió sin desviarse en ninguna direección
Aquí, "sin desviarse" es expresado en forma negativa para enfatizar qué tan de cerca siguió a Abner. Traducción Alterna: "lo siguió donde quiera que iba"

2 Samuel 2:20

Asael
Este es el nombre de un hombre

Gira a tu derecha o a tu izquierda ... desviarse
"Deja de perseguirme ... dejar de perseguir a Abner"

agarra a uno de los jóvenes y toma su armadura
Abner le estaba pidiendo a Asael que matara y saqueara a otro soldado más joven que no sería tan peligroso como Abner. Él no quería matar a Asael. Traducción Alterna: "lucha con otro soldado y toma su armadura como botín"

2 Samuel 2:22

Por qué debería golpearte contra el suelo
Esta pregunta retórica se usa para advertirle a Asael del peligro que enfrentaría. La frase "golpearte contra el suelo" es una forma educada de decir "matar". Traducción Alterna: "No deseo matarte"

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Entonces, ¿cómo podría mostrar mi rostro ante Joab, tu hermano?
Esta pregunta retórica enfatiza que Abner no quiere pelear y matar a Asael porque destruiría la relación de Abner con Joab. Aquí "mostrar mi cara ante Joab" es una expresión idiomática que significa que él estaría demasiado avergonzado como para mirar a Joab. Traducción Alterna: "Estaría demasiado avergonzado demirar a tu hermano, Joab"

desviarse
Esto significa "detenerse" o "dejar de perseguir".

la punta desafilada de su lanza
Esto se refiere a la parte donde se agarra la lanza, la cual no está afilada o diseñada para perforar nada. Dentro de esta expresión puede estar implicado que Abner solo estaba tratando de impedir que Asael lo siguiera y no tenía la intención de matarlo.

2 Samuel 2:24

Abisai
Este es el nombre de un hombre.

Colina de Amma ... Gía
Estos son nombres de lugares.

2 Samuel 2:26

llamó
"gritó"

¿Debe la espada devorar para siempre?
Esta pregunta retórica enfatiza que la batalla había continuado por demasiado tiempo. Aquí "espada" se refiere a la lucha. Se habla de la matanza en la batalla como si un animal salvaje se estuviera comiendo a los soldados. Traducción: "No necesitamos seguir usando nuestras espadas para luchar y matarnos unos a otros".

¿No sabes que el final será amargo?
Esta pregunta retórica se usa para forzar a Joab a que reconozca que seguir peleando solo podría resultar en más sufrimiento. Aquí, "amargo" es una figura literaria

¿Cuánto tiempo pasará antes de que le digas a tus hombres que dejen de perseguir a sus hermanos?
El propósito de esta pregunta retórica es convencer a Joab de que deje de luchar contra sus compañeros israelitas. Aquí "hermano" se usa para representar a los miembros de la nación de Israel. Traducción Alterna: "¡Detén esto ahora para que los israelitas no tengan que matarse unos a otros!"

Así como Dios vive
Este es un voto muy fuerte. Traducción Alterna: "con Dios como mi testigo" o "Dios confirmará que lo que yo digo es verdad"

Si no hubieras dicho eso ... perseguido a sus hermanos hasta la mañana
Esta frase hipotética dice lo que hubiese ocurrido si Abner no le hubiera hablado sabiamente a Joab.

2 Samuel 2:28

sonó la trompeta
Las trompetas se usaban como señal de órdenes a los ejércitos que estaban a grandes distancias.

no persiguieron más a Israel
Aquí "Israel" se refiere a los hombres que estaban peleando por Israel. Traducción Alterna: "dejaron de perseguir a los israelitas"

Arabá ... Mahanaim
Estos son nombres de lugares.

2 Samuel 2:30

Asael
Este es el nombre de un hombre.

360 hombres de Benjamín con Abner
"360 hombres de Benjamin que siguieron a Abner". Abner no murió.

de Benjamín
Esta frase significa "de la tribu de Benjamín".

tomaron a Asael
"se llevaron el cuerpo de Asael con ellos"

el día amaneció sobre ellos en Hebrón
"ellos llegaron a Hebrón al amanecer de la mañana siguiente"

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Chapter 3

1 Había una larga guerra entre la casa de Saúl y la casa de David. David se hizo más y más fuerte, pero la casa de Saúl se hizo más y más débil. **2** Le nacieron hijos a David en Hebrón. Su primer hijo fue Amnón, por Ahinoam de Jezreel. **3** Su segundo hijo, Quileab, nació de Abigail, la vuida de Nabal de Carmel. El tercero, Absalón, era el hijo de Maaca, hija de Talmai, rey de Gesur. **4** El cuarto hijo de David, Adonías, era el hijo de Haguit. Su quinto hijo era Sefatías hijo de Abital, **5** y el sexto, Itream, era el hijo de la esposa de David, Egla. Estos fueron los hijos nacidos a David en Hebrón. **6** Pasó que durante la guerra entre la casa de Saúl y la casa de David que Abner se hizo fuerte a sí mismo en la casa de Saúl. **7** Saúl tenía una concubina que se llamaba Rizpa, la hija de Aja. Isboset le dijo a Abner: "¿Por qué tú has dormido con la concubina de mi padre?'' **8** Entonces Abner estaba muy molesto por las palabras de Isboset y dijo: "¿Soy yo la cabeza de un perro que pertenece a Judá? Hoy yo estoy mostrando fidelidad a la casa de Saúl, tu padre, a sus hermanos, y a sus amigos, por no entregarte a tí a las manos de David. ¿Pero ahora tú me acusas de una ofensa acerca de esta mujer? **9** Así me haga Dios a mí, Abner, y aún más, si yo no hago a David como el SEÑOR ha jurado a él, **10** que transfiera el reino de la casa de Saúl y establezca el trono de David sobre Israel y sobre Judá desde Dan hasta Beerseba." **11** Isboset no pudo contestarle a Abner otra palabra, porque él le temía. **12** Entonces Abner envió mensajeros a David para que hablaran por él diciendo: "¿De quién es esta tierra? Haz un pacto conmigo, y tú verás que mi mano está contigo, para traer a todo Israel a ti. **13** David contestó: "Bien, yo haré un pacto contigo. Pero una cosa te digo, que no podrás verme hasta que me traigas a Mical, hija de Saúl." **14** Entonces David envió mensajeros a Isboset, hijo de Saúl, diciendo: "Dame mi esposa Mical, por quien yo pagué precio de cien prepucios de Filisteos." **15** Así que Isboset envió por Mical y la tomó de su esposo, Paltiel hijo de Lais. **16** Su esposo fue con ella, llorando mientras iba, y la siguió hasta Bahurim. Entonces Abner le dijo a él: "regresa a tu casa ahora". Así que él regresó. **17** Abner habló con los ancianos de Israel diciendo: "En el pasado ustedes estaban tratando de tener a David como rey sobre ustedes. **18** Ahora háganlo. Pues el SEÑOR ha dicho de David: 'por la mano de mi siervo David yo salvaré a mi pueblo Israel de la mano de los filisteos y de la mano de todos sus enemigos.'" **19** Abner también habló personalmente al pueblo de Benjamín. Entonces Abner fue también a hablar con David en Hebrón para explicar todo lo que Israel y toda la casa de Benjamín deseaba realizar. **20** Cuando Abner y veinte de sus hombres llegaron a Hebrón a ver a David, David tenía un banquete preparado para ellos. **21** Abner le explicó a David: "Yo me levantaré y reuniré todo Israel a tí, mi señor el Rey, para que ellos hagan un pacto contigo, para que puedas reinar sobre todo lo que tú desees.'' Así que David despidió a Abner, y Abner se fue en paz. **22** Entonces los soldados de David y Joab vinieron de una redada y trajeron mucho botín con ellos. Pero Abner no estaba con David en Hebrón. David lo había enviado lejos, y Abner se había ido en paz. **23** Cuando llegó Joab con todo su ejército, ellos le dijeron a Joab: "Abner hijo de Ner vino al rey, y el rey lo despidió y Abner se fue en paz." **24** Entonces Joab vino al Rey y dijo: "¿Qué has hecho tú? ¡Mira, Abner vino a ti! ¿Por qué tú lo has despedido, y él se ha ido? **25** ¿No sabes tú que Abner hijo de Ner vino a engañarte y descubrir tus planes y a aprender todo lo que estás haciendo?'' **26** Cuando Joab dejó a David, él envió a sus mensajeros tras Abner, y ellos lo trajeron de vuelta del pozo de Sira, pero David no sabía esto. **27** Cuando Abner regresó a Hebrón, Joab lo llevó a un lado por el medio del portón para hablar con él silenciosamente. Ahí Joab lo apuñaló en el estómago y lo mató. De esta manera, Joab vengó la sangre de Asael su hermano. **28** Cuando David escuchó sobre esto dijo: "Yo y mi reino somos inocentes delante del SEÑOR para siempre respecto a la sangre de Abner hijo de Ner. **29** Que la culpa de la muerte de Abner caiga sobre la cabeza de Joab y sobre toda la casa de su padre. Que nunca falte en la familia de Joab alguien que tenga una llaga con fluído, o enfermedad en la piel o que sea cojo y tenga que caminar con un bastón o quien muera a espada o quien se quede sin comida." **30** Así que Joab y Abisai su hermano mataron a Abner, porque él había matado a su hermano Asael en la batalla en Gabaón. **31** David dijo a Joab y a todo el pueblo que estaba con él: "Desgarren su ropa, pónganse tela de saco, y lamenten delante del cuerpo de Abner." Ahora el Rey David caminó detrás del cuerpo en la procesión funeraria. **32** Ellos enterraron a Abner en Hebrón. El rey lloró y gritó fuerte en la tumba de Abner, y todo el pueblo también lloró. **33** El rey se lamentó por Abner y cantó: "¿Debía Abner morir como un tonto muere? **34** Tus manos no estaban atadas. Tus pies no estaban encadenados. Como un hombre cae ante los hijos de la injusticia, así tú has caido." Una vez más todo el pueblo lloró sobre él. **35** Todo el pueblo vino para hacer que David comiera mientras era todavía de día, pero David juró: "Que así haga Dios conmigo, y aún me añada, si pruebo pan o cualquier otra cosa antes de que el sol se ponga.'' **36** Todo el pueblo notó la pena de David, y les complació a ellos, así como todo lo que el rey hacía les agradaba a ellos. **37** Así que, todo el pueblo y todo Israel entendió ese día que no era

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el deseo del rey matar a Abner hijo de Ner. **38** El rey le dijo a sus siervos: ''¿No saben ustedes que un príncipe y un gran hombre ha caído en este día en Israel? **39** Ahora, yo estoy débil hoy, aunque yo soy un rey ungido. Estos hombres, hijos de Sarvia, son muy crueles para mí. Que el SEÑOR pague al malvado castigándole por su maldad, como se merece".

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2 Samuel 3:1

Ahora
Esta palabra se usa aquí para marcar una pausa en la historia principal. Aquí, Samuel da información sobre la guerra entre David y los seguidores de Saúl.

Casa
Aquí "casa" se utiliza para referirse a "seguidores".

creció más y más fuerte
Esta figura literaria

Se hizo más y más débil
Esta figura literaria

2 Samuel 3:2

Hijos fueron nacidos a David
Esto se puede expresar de forma activa. Traducción Alterna: "Las esposas de David dieron a luz a seis hijos"

primogénito ... segundo hijo ... tercero
Este es el orden numérico de los hijos de David.

Ahinoam... Abigail ... Maaca
Estos son nombres de mujeres. Ellas son las esposas de David.

Quileab ... Nabal ... Talmai
Estos son nombres de hombres.

2 Samuel 3:4

cuarto hijo... quinto hijo... el sexto
Este es el orden numérico de los hijos de David. te_names)

Adonías... Sefatías... Itream...
Estos son los nombres de los hijos de David.

Haguit ... Abital ...Egla
Estos son los nombres de las esposas de David.

2 Samuel 3:6

Pasó que
Esta frase introduce un nuevo evento en la historia de la lucha entre los partidarios de David y la familia de Saúl.

casa de Saúl
Esto se refiere a la familia y seguidores de Saúl que asumieron el control de su patrimonio después de su muerte.

casa de David
Esto se refiere a los seguidores de David.

Abner se hizo fuerte en la casa de Saúl
Se habla del poder en aumento de Abner sobre la familia de Saúl como si él se volviera físicamente más fuerte. Traducción Alterna: "Abner ganó más poder sobre la familia y los seguidores de Saúl"

Rizpa ... Aja
Estos son nombres de mujeres.

Isboset
Este es un nombre masculino, un hijo de Saúl.

¿Por qué has dormido con la concubina de mi padre?
Isboset hizo esta pregunta para reprender a Abner de actuar como si él fuese el rey. Traducción Alterna: "¡No tenías derecho a dormir con la concubina de mi padre!"

dormido con
Esto es una figura literaria

2 Samuel 3:8

¿Soy yo la cabeza de un perro que le pertenece a Judá?
Esta pregunta es utilizada por Abner como una negación de enojo ante la acusación de Isboset. Puede ser traducido como una afirmación en lugar de una pregunta. Traducción Alterna: "¡No soy un traidor trabajando para David!"

¿Soy yo la cabeza de un perro que le pertenece a Judá?
Abner se compara a sí mismo con "la cabeza de un perro", la cual los israelitas consideraban leal a cualquiera que le alimentara. Aquí "le pertenece a Judá" implica que la lealtad de Abner es a Judá, a donde pertenecía David, y no a la casa de Saúl. Traducción Alterna: "¿Soy yo un traidor para Judá?" o "¡No soy un traidor trabajando para David!"

la mano de David
Aquí "mano" representa el poder para derrotar. Traducción Alterna: "para ser derrotado por David"

¿Aún así hoy me acusas acerca de esta mujer?
Abner hace esta pregunta para regañar a Isboset. No está claro si Abner realmente se acostó con Rizpa, o si fue acusado falsamente. Los posibles significados son: 1) Abner era culpable. Traducción

Alterna: "¡No deberías estar molesto porque me acosté con esta mujer!" o 2) Abner no era culpable. Traducción Alterna: "¡No deberías pensar que me he acostado con esta mujer!"

2 Samuel 3:9

Que Dios me lo haga a mí ... y más aún, si no lo hago.
Esta es la forma de un voto solemne en aquel tiempo. Abner le está pidiendo a Dios que lo juzgue severamente si no cumple su voto. Puede que su idioma tenga una forma de expresar los votos. Traducción Alterna: "Le estoy pidiendo a Dios que me castigue si no lo hago"

la casa de Saúl
Aquí "casa" se refiere a la familia y seguidores de Saúl que sobrevivieron a la muerte de Saúl. Traducción Alterna: "La familia y seguidores de Saúl"

trono de David
Esta frase se refiere a la autoridad de David como rey.

2 Samuel 3:12

A David
Algunas versiones agregan "cuando él estaba en Hebrón" y otras lo omiten. Se puede agregar esta frase si la misma está presente en su fuente de texto.

¿De quién es esta tierra?
El texto original de esta pregunta no está claro. Los posibles significados son: 1) Abner tenía el poder de darle la tierra a David. Traducción Alterna: "¡Esta tierra es mía!" o 2) David es elegido por Dios para gobernar la tierra. Traducción Alterna: "¡Esta tierra te pertenece legalmente!"

mi mano está contigo
Aquí, "mano" representa la ayuda que Abner le está ofreciendo a David. Traducción Alterna¨: "Te ayudaré"

no podrás ver mi rostro a menos que primero me traigas a Mical
David está declarando la condición bajo la cual se encontrará con Abner. Aquí "cara" se refiere al propio David. Traducción Alterna: "no puedes verme a menos que me traigas a Mical primero"

Mical
Este es el nombre de una hija de Saúl. Ella fue la primera esposa de David.

2 Samuel 3:14

cien prepucios filisteos
Esto representa la cantidad de hombres que mató David para que Saúl le permitiera casarse con Mical. El "prepucio" es el pliegue de la piel que cubre el órgano reproductor masculino.

la tomó de su esposo
Paltiel fue el segundo marido de Michal. Saúl se la entregó a él después de que David huyó de Saúl.

Paltiel ... Lais
Estos son nombres de hombres.

Bahurim
Este es el nombre de una aldea.

2 Samuel 3:17

Ahora háganlo
"Así que ahora conviertan a David en su rey"

por la mano de mi siervo David
Aquí "mano" se refiere al poder de David para derrotar a los filisteos. Traducción Alterna: "Yo fortaleceré a mi sirvo David y"

la mano de los filisteos
Aquí "mano" se refiere al poder sobre Israel. Traducción Alterna: "el poder de los filisteos"

la mano de todos sus enemigos
Aquí "mano" se refiere al poder sobre Israel. Traducción Alterna: "el poder de todos sus enemigos"

2 Samuel 3:19

veinte de sus hombres
El número de hombres que vinieron con Abner.

al pueblo de Benjamín... toda la casa de Benjamín
Ambas expresiones se refieren a los descendientes de Benjamín, que eran una de las tribus de Israel.

2 Samuel 3:21

todo Israel
La frase quiere decir "toda la nación de Israel".

Así que David despidió a Abner
Se despidieron como amigos. David no estaba enojado con Abner.

2 Samuel 3:22

botín
Estos son objetos tomados del enemigo.

Abner no estaba con David en Hebrón
Abner ya se había ido para volver a casa.

ellos le dijeron a Joab
"alguien le dijo a Joab"

Ner
Este es nombre de hombre. Él es el abuelo de Saúl.

2 Samuel 3:24

¿Qué has hecho tú?
Joab hace esta pregunta para regañar a David por dejar ir a Abner en paz. Traducción Alterna: "¡No debiste haber hecho esto!"

¿Por qué lo enviaste lejos y se fue?
Joab hace esta pregunta para regañar a David por haber dejado escapar a Abner. Esto se puede traducir como una afirmación en lugar de pregunta. Traducción Alterna: "¡Abner estuvo aquí y lo dejaste ir!"

¿No sabes... todo lo que estás haciendo?
Joab hace esta pregunta para convencer a David de que Abner está conspirando contra David. Traducción Alterna: "Seguramente sabes ... todo lo que estás haciendo."

pozo de Sira
"Sira" es el nombre del lugar donde estaba ubicado el pozo.

2 Samuel 3:27

el medio de la puerta
Esto se refiere a una de las puertas en la muralla de la ciudad en Hebrón. Como lo indica la UDB, las puertas de la ciudad se construyeron como parte de edificios ubicados en las murallas de la ciudad. Dentro del pasillo habían puertas que conducían a cuartos laterales, donde podían recibirse huéspedes y se podían llevar a cabo procedimientos comerciales y judiciales. Probablemente fue en una de estas habitaciones donde Joab asesinó a Abner.

La sangre de Asael
Aquí, "sangre" se asocia con la muerte de Asael. Traducción Alterna: "la muerte de Asael"

Asael
Este es el nombre de un hombre.

2 Samuel 3:28

Ner... Abisai... Asael
Estos son nombres de hombres.

la sangre de Abner
Aquí "sangre" se refiere a la muerte de Abner. Traducción Alterna: "la muerte de Abner" o "el asesinato de Abner"

caiga sobre la cabeza de Joab
Esta frase habla de los resultados de la culpa que le ocurrirán a Joab y a su familia como si algo pesado hubiese caído sobre ellos. Traducción Alterna: "siempre cause sufrimiento para Joab y para toda la casa de su padre"

toda la casa de su padre
Aquí "casa" se refiere a los descendientes. La frase "toda la casa de su padre" se refiere a "todos los descendientes del padre de Joab"

Que nunca falte en
Esta doble negación enfatiza que siempre habrá alguien con los problemas enumerados. Traducción Alterna: "Que siempre haya" (Ver:

se asesinado por la espalda
Aquí "espada" se refiere a una muerte violenta. Traducción Alterna: "muera violentamente"

se quede sin comida
"esté hambriento"

2 Samuel 3:31

Rasguen sus vestiduras, pónganse tela de saco
Estas fueron acciones simbólicas para demostrar su pena y tristeza. (Ver: traducir_simacción)

El rey lloró y gritó fuerte
Las palabras "lloró" y "gritó fuerte" significan básicamente lo mismo y enfatizan cuánto David lamentó la muerte de Abner.

2 Samuel 3:33

¿Abner debía morir como un tonto muere?
Esta pregunta retórica se usa para enfatizar que su muerte no fue justa. Traducción Alterna: "¡Abner no debería haber muerto en desgracia!"

Tus manos no estaban atadas. Tus pies no estaban encadenados
Estas dos oraciones expresan ideas similares. Se pueden combinar en una oración. Traducción Alterna: "De ninguna manera fuiste un criminal en la cárcel" o "Fuiste completamente inocente de hacer el mal"

Tus manos no estaban atadas
Esto se puede expresar en forma activa. Traducción Alterna: "Nadie había atado tus manos"

Tus pies no estaban encadenados
Esto se puede expresar en forma activa. Traducción Alterna: "Nadie había atado tus pies con cadenas"

los hijos de injusticia
Esto se refiere a las personas que son injustas o malvadas. Traducción Alterna: "hombres malvados"

2 Samuel 3:35

Todo el pueblo vino
Esta exageración intencional se usa para mostrar que la nación de Israel quería cuidar a David en su dolor. Traducción Alterna: "Mucha gente vino"

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Que así haga Dios conmigo, y aún más, si
Esta es la forma de un voto solemne en ese tiempo. David le está pidiendo a Dios que lo juzgue severamente si come algo antes del atardecer. Su idioma puede que tenga una forma de expresar los votos. Traducción Alterna: "Le estoy pidiendo a Dios que me castigue si"

2 Samuel 3:37

¿No saben ustedes que un príncipe y gran hombre ha caído en este día en Israel?
Esta pregunta retórica se usa para mostrar cuánto David respetaba a Abner. Aquí "caído" es una figura literaria

un príncipe y gran hombre
Estas dos frases se refieren a Abner. Traducción Alterna: "un gran príncipe"

Ner ... Sarvia
Estos son nombres de hombres. (Ver:

crueles
"no tienen piedad"

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Chapter 4

1 Cuando, Isboset, hijo de Saúl, escuchó que Abner había muerto en Hebrón, se debilitó, y todo Israel estuvo preocupado. **2** Ahora, el hijo de Saúl tenía dos hombres quienes eran capitanes de grupos de soldados. El nombre de uno era Baana y el otro Recab, hijos de Rimón el beerotita de la tribu de Benjamín (pues Beerot también es considerado parte de Benjamín, **3** y los beerotitas huyeron a Gitaím y han estado viviendo allí hasta este mismo tiempo). **4** Jonatán, hijo de Saúl, tenía un hijo que estaba incapacitado de sus pies. Cuando tenía cinco años de edad y las noticias acerca de Saúl y Jonatán llegaron desde Jezreel, su niñera lo tomó para huir, y mientras corrían el hijo de Jonatán se cayó y quedó inválido. Su nombre era Mefiboset. **5** Así que los hijos de Rimón el beerotita, Recab y Baana, viajaron durante el calor del día hacia la casa de Isboset, mientras él descansaba en la tarde. **6** La mujer que guardaba la puerta se quedó dormida mientras limpiaba el trigo, y Recab y Baana entraron silenciosamente y le pasaron de largo a ella. **7** Así que después que entraron a la casa, lo atacaron y lo mataron mientras estaba acostado en su cama en su habitación. Entonces, le cortaron la cabeza y se la llevaron, viajando por el camino toda la noche hacia Arabá. **8** Le llevaron la cabeza de Isboset a David en Hebrón, y ellos le dijeron al rey: "Mira, esta es la cabeza de Isboset hijo de Saúl, tu enemigo, quien procuró tu vida. Hoy el SEÑOR ha vengado a nuestro señor el rey en contra de Saúl y sus descendientes." **9** David le contestó a Recab y a Baana su hermano, los hijos de Rimón el beerotita; él les dijo: "Vive el SEÑOR quien rescató mi vida de cada problema, **10** cuando alguien me dijo: 'Mira, Saúl está muerto', pensando que traía buenas noticias, yo lo agarré y lo maté en Siclag. Esa fue la recompensa que le dí por sus noticias. **11** Cuánto más a los hombres malvados que han matado a una persona inocente en su propia casa, en su cama, ¿no debería yo demandar ahora su sangre de las manos de ustedes, y removerlos de la tierra?" **12** Entonces David le dio órdenes a los jóvenes, y ellos los mataron y les cortaron las manos y los pies y los colgaron al lado del estanque en Hebrón. Pero tomaron la cabeza de Isboset y la enterraron en la tumba de Abner en Hebrón.

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2 Samuel 4:1

Isboset... Baana... Recab... Rimón
Estos son nombres de hombres

Ahora, el hijo de Saúl tenía dos hombres ... este momento
Esto introduce a los hombres Baana y Recab en la historia.

sus manos se debilitaron
En esta frase, "sus manos" representa a Isboset. Traducción Alterna: "Isboset se volvió" o "Isboset perdió toda su fuerza"

porque Beerot también es condiserado parte de Benjamín, y los Beerotitas huyeron a Gittaim y han estado viviendo allí hasta este momento
Aquí el autor proporciona información de fondo sobre Beerot para el lector. El área de Beerot era parte de la tierra que pertenecía a la tribu de Benjamín.

Beerot... Gitaim
Estos son nombres de lugares.

2 Samuel 4:4

Información general
Este versículo hace una pausa en la historia principal para dar información de trasfondo acerca Mefiboset, un descendiente de Saúl a través de Jonatán en lugar de a través de Isboset. Mefiboset se convertirá en un personaje importante más adelante en el libro.

Cinco años de edad
Esta era la edad del hijo de Jonatán en el momento de la muerte de su padre.

incapacitado de sus pies
Esta frase significa "incapaz de caminar"

las noticias acerca de Saúl y Jonatán
Esto se refiere a las noticias sobre sus muertes.

niñera
Se trata de una mujer o niña contratada para cuidar niños pequeños.

quedó inválido
Esto explica cómo fue herido Mefiboset por lo que no podía caminar.

Mefiboset
Este es el nombre hijo joven de Jonatán, el nieto de Saúl.

2 Samuel 4:5

Información general
La historia regresa a las acciones de Recab y Baana que fueron introducidas en 4:1.

El calor del día
A mitad del día, el momento del día cuando es más caluroso.

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limpiaba el trigo
"limpiando la paja del trigo"

2 Samuel 4:8

procuró tu vida
Esta frase significa "intentaba de matarte".

Así como vive el SEÑOR
Este es uno de los juramentos más fuertes que David podría jurar, ya que el SEÑOR es el testigo. Traducción Alterna: "Juro por la vida del Señor"

quien rescató mi vida
Aquí "vida" se refiere al propio David. Traducción Alterna: "quien me rescató"

2 Samuel 4:11

¿Cuánto más ... no debería ahora exigir su sangre de tu mano y sacarte de la tierra?
Esta pregunta se utiliza para mostrar que los hombres habían cometido un delito especialmente grave. Puede ser traducido como una afirmación, en lugar de pregunta. Traducción Alterna: "¡Eres aún más culpable! Es mi deber exigir su sangre de tu mano y sacarte de la tierra."

requerir su sangre de tu mano
La frase "su sangre" representa la vida de Is-boset. Aquí "de tu mano" representa a Recab y Baana, los hijos de Rimmon la Beerotita, introducidos en 4:5. Traducción Alterna: "hazte responsable por la muerte de Isboset"

cortaron las manos y los pies y los colgaron
Estas eran acciones simbólicas para mostrar desprecio por los hombres. (Ver: traducir_simacción)

tomaron la cabeza de Is-boset y la enterraron en la tumba
Este era un acto simbólico para honrar a Isboset. Esto podría ser expresado de forma explícita. Traducción Alterna: "ellos honraron a Isboset enterrando su cabeza en la tumba"

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Chapter 5

1 Entonces, todas las tribus de Israel vinieron a David en Hebrón y dijeron:"Mira, nosotros somos tu carne y huesos. **2** En el pasado reciente, cuando Saúl era rey sobre nosotros, eras tú quien dirigió el ejército Israelí. el SEÑOR dijo: 'Tu pastorearás Mi pueblo de Israel, y tu te convertirás en el gobernante sobre Israel." **3** Asi que todos los ancianos de Israel vinieron al rey en Hebrón, y el Rey David hizo un pacto con ellos delante del SEÑOR. Ellos ungieron a David como rey sobre Israel. **4** David tenía treinta años cuando comenzó a reinar, y reinó cuarenta años. **5** En Hebrón él reinó sobre Judá siete años y seis meses, y en Jerusalén él reinó treinta y tres años sobre todo Israel y Judá. **6** El rey y sus hombres fueron a Jerusalén contra los Jebusitas, los habitantes de la tierra. Ellos le dijeron a David:" Tu no vendrás aquí excepto para ser echado de aquí por el ciego y el cojo. David no puede venir aquí." **7** Sin embargo, David capturó a la fortaleza de Zión, la cual es ahora la ciudad de David. **8** En ese tiempo David dijo: "Aquellos que ataquen a los Jebusitas tendrán que ir a través de tunel de agua para alcanzar los 'cojos y los ciegos' quienes son los enemigos de David." Por eso es que la gente dice: " El 'ciego y el cojo' no entrará al palacio. **9** Asi que David vivió en la fortaleza y la llamó la ciudad de David. El fortificó alrededor de ella, desde la terraza hacia adentro. **10** David se hizo muy poderoso porque el SEÑOR, el Dios de los ejércitos, estaba con él. **11** Entonces Hiram rey de Tiro envió mensajeros a David, y árboles de cedro, carpinteros, y albañiles. Ellos construyeron una casa para David. **12** David sabía que el SEÑOR le había establecido como rey sobre Israel, y que Él habia exaltado su reino por causa de su pueblo Israel. **13** Luego que David salió de Hebrón y vino a Jerusalén, él tomó más concubinas y esposas en Jerusalén, y más hijos e hijas le nacieron. **14** Estos fueron los nombres de los hijos que le nacieron en Jerusalén: Samúa, Sobab, Natán, Salomón, **15** Ibar, Elisúa, Nefeg, Jafía, **16** Elisama, Eliada, y Elifelet. **17** Ahora cuando los filisteos oyeron que David había sido ungido como rey sobre Israel, salieron a buscarle. David se enteró de eso y bajó a la fortaleza. **18** Y los filisteos llegaron y se esparcieron por el valle de Refaim. **19** Entonces David le pidió ayuda al SEÑOR. él dijo: "¿Debo atacar a los filisteos? ¿Nos darás la victoria sobre ellos? El SEÑOR le dijo a David:" Ataca, porque Yo ciertamente te daré la victoria sobre los filisteos." **20** Así que, David atacó en Baal Perazim, y allí él los derrotó. Él comentó:" El SEÑOR ha irrumpido sobre mis enemigos ante mi como una corriente de agua impetuosa." Así que el nombre de ese lugar se llamó Baal Perazim. **21** Los filisteos dejaron sus ídolos allí, y David y sus hombres los llevaron fuera. **22** Entonces los filisteos volvieron y se esparcieron una vez más en el valle de Refaim. **23** Así que David buscó ayuda del SEÑOR nuevamente, y el SEÑOR, le dijo: "Tu no debes atacar su frente, mas bien, circula alrededor de ellos, y llega a ellos por detrás a través de las balsameras. **24** Cuando oigas el sonido de marcha en el viento soplando a través de las copas de los árboles, entonces ataca con fuerza. Haz esto porque el SEÑOR habrá salido delante de ti a atacar el ejército de los filisteos". **25** Así hizo David como el SEÑOR le había ordenado. Él mató filisteos desde Geba todo el camino hasta Gezer.

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2 Samuel 5:1

somos tu carne y huesoS
Esta frase significa "un pariente". Traducción Alterna: "somos parientes tuyos" o "somos de la misma familia"

En el pasado reciente
Esta es información histórica. Saúl había sido su rey antes de David.

Tú pastorearás a Mi pueblo Israel, y serás el gobernante de Israel
Estas dos cláusulas significan básicamente lo mismo y enfatizan que el SEÑOR había elegido a David para ser rey.

pastorearás a Mi pueblo Israel
Aquí, se habla de gobernar a la gente como si fuese a pastorearlos. Traducción Alterna: "Cuidarás de mi pueblo Israel" o "Gobernarás sobre mi pueblo Israel"

2 Samuel 5:3

Ellos ungieron al rey David sobre Israel
El "ungir" es un acto simbólico para mostrar que reconocían que Dios había elegido a David como rey. (Ver: traducir_simacción)

2 Samuel 5:6

Información general
David y el ejército de Israel atacan a Jerusalén.

No vendrás aquí excepto para que te prohíban la entrada los ciegos y los cojos
Esto puede ser expresado de forma positiva. Traducción Alterna: "Si vienes aquí, incluso los ciegos y los cojos te prohibirán la entrada"

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los ciegos y los cojos
"las personas que no pueden ver y las que no pueden caminar"

2 Samuel 5:8

David dijo: "Aquellos que ataquen a los jebuseos
David le estaba hablando a sus soldados. Traducción Alterna: "David le dijo a sus soldados: 'Aquellos que quieran deshacerse del pueblo Jebus "(UDB)

Los "ciegos y los cojos"
Los posibles significados son: 1) esto se refiere a las personas que son verdaderamente cojas y ciegas o 2) esto es una figura literaria

2 Samuel 5:11

Hiram
Este es el nombre de un hombre.

carpinteros
Aquellos que trabajan con la madera

albañiles
Los que trabajan con piedra o ladrillo

2 Samuel 5:13

Samúa, Sobab, Natán, Salomón, 15Ibar, Elisúa, Nefeg, Jafía, Elisama, Eliada y Elifelet.
Estos son los nombres de los hijos de David.

le nacieron más hijos e hijas
Esto se puede expresar en forma activa. Traducción Alterna: "él tuvo más hijos e hijas" o "le dieron más hijos e hijas"

que le nacieron
Esto se puede expresar en forma activa. Traducción Alterna: "que sus esposas le dieron a él" o "él tuvo"

2 Samuel 5:17

David había sido ungido como rey sobre Israel.
Esto se puede expresar en forma activa. Traducción Alterna: "Israel había ungido a David como rey"

todos salieron a buscarlo
Esta frase se refiere a algunos filisteos que buscaban a David. Utiliza la exageración para mostrar cuánto querían los filisteos encontrar a David.

valle de Refaim
Este es el nombre de un lugar.

2 Samuel 5:19

Baal Perazim
Este es el nombre del lugar

El SEÑOR invadió a mis enemigos delante de mí como un torrente de agua
Aquí, David habla de la victoria que el SEÑOR trajo como si fuese un torrente de agua que se desbordó y cubrió la tierra, causando destrucción. Traducción Alterna: "El SEÑOR ha inundado a mis enemigos como un diluvio inunda la tierra"

2 Samuel 5:22

los filisteos subieron otra vez
Ellos "subieron" porque los filisteos vivían en una elevación más baja que la fortaleza de David.

valle de Refaim
Este es el nombre de un lugar.

bosques de bálsamo
El "bálsamo" es un tipo de árbol, y los "bosques" describe muchos árboles de bálsamo creciendo juntos.

2 Samuel 5:24

Cuando escuches... el SEÑOR habrá salido antes que tú para atacar al ejército de los filisteos
Esta es la continuación de las instrucciones del SEÑOR a David que comenzaron en 5:22. Aquí, el SEÑOR habla de Sí mismo en tercera persona.

Cuando escuches el sonido de marcha en el viento soplando a través del tope de los árboles bálsamo
Traducción Alterna: "Cuando el viento sople a través de las cimas de los árboles balsámicos sonará como hombres marchando"

Geba ... Gezer
Estos son nombres de lugares.

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Chapter 6

1 Ahora, David nuevamente juntó a todos los hombres escogidos de Israel, treinta mil. **2** David se levantó y fue con todos sus hombres que estaban con él desde Baala en Judá para traer desde ahí el arca de Dios, el cual es llamado por el nombre del SEÑOR de los ejércitos que se sienta entronado sobre los querubines. **3** Pusieron el arca de Dios en un carro nuevo. Ellos la sacaron fuera de la casa de Abinadab, la cual estaba en una colina. Uza y Ahío, sus hijos, estaban guiando el carro nuevo. **4** Ellos sacaron el carro fuera de la casa de Abinadab que estaba en la colina con el arca de Dios sobre el. Ahío estaba caminando frente al arca. **5** Entonces David y toda la casa de Israel comenzaron a tocar ante el SEÑOR, celebrando con instrumentos de madera, arpas, liras, panderetas, cascabeles y címbalos. **6** Cuando llegaron a los sembradíos de Nacón, los bueyes tropezaron, y Uza extendió su mano para agarrar el arca de Dios, y la sostuvo. **7** Entonces el enojo del SEÑOR se encendió contra Uza. Dios lo atacó ahí por su pecado. Uza murió ahí junto al arca de Dios. **8** David estaba enojado porque el SEÑOR había atacado a Uza, y él llamo el nombre de ese lugar Pérez Uza. Ese lugar es llamado Pérez Uza hasta este día. **9** David se atemorizó del SEÑOR ese día. Él dijo: "¿Cómo puede el arca del SEÑOR venir a mí?" **10** Así que David no estaba dispuesto a llevar el arca del SEÑOR con él dentro de la ciudad de David. En lugar de esto, él la puso hacia el lado en la casa de Obed Edom el geteo. **11** El arca del SEÑOR permaneció en la casa de Obed Edom el geteo por tres meses. Así que el SEÑOR lo bendijo a él y a toda su casa. **12** Cuando le dijeron al rey David: "El SEÑOR ha bendecido la casa de Obed Edom y todo lo que le pertenece a él a causa del arca de Dios," fue y trajo el arca de Dios desde la casa de Obed Edom a la ciudad de David con gozo. **13** Cuando los que estaban cargando el arca del SEÑOR habían dado seis pasos, él sacrificó un buey y un becerro gordo. **14** David bailó ante el SEÑOR con toda su fuerza; él solo vestía un efod de lino. **15** Así que, David y toda la casa de Israel trajeron el arca del SEÑOR con aclamación y sonido de trompetas. **16** Ahora, mientras el arca del SEÑOR entraba a la ciudad de David, Mical, hija de Saúl, miró fuera de la ventana. Ella vio al rey David saltando y bailando ante el SEÑOR. Entonces ella lo despreció en su corazón. **17** Ellos llevaron adentro el arca del SEÑOR y la pusieron en su lugar, en medio de la tienda que David había levantado para ella. Entonces, David ofreció ofrendas quemadas y ofrendas de paz ante el SEÑOR. **18** Cuando David hubo terminado de sacrificar las ofrendas quemadas y las ofrendas de comunión, él bendijo al pueblo en el nombre del SEÑOR de los ejércitos. **19** Entonces él distribuyó entre toda la gente, la multitud completa de Israel, tanto hombres y mujeres, un pan, una porción de carne, y un pastel de pasas. Entonces toda la gente se fue; cada uno regresó a su propia casa. **20** Entonces, David regresó para bendecir a su familia. Mical, la hija de Saúl, salió para encontrarse con David y dijo: "¡Que honorable estuvo departe del rey de Israel hoy, quien se desvistió ante los ojos de las criadas de sus sirvientes, como uno de esos tipos vulgares que desvergonzadamente se desvisten así mismos!" **21** David le respondió a Mical: "Yo hice eso ante el SEÑOR, Quien me escogió sobre tu padre y sobre toda su familia, quien me nombró a mí líder sobre el pueblo del SEÑOR, sobre Israel. ¡Ante el SEÑOR yo estaré gozoso! **22** Yo seré aún más indigno que esto, y seré humillado en mis propios ojos. Pero por estas criadas de las cuales hablaste, yo seré honrado." **23** Así que Mical, la hija de Saúl, no tuvo hijos hasta el día de su muerte.

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2 Samuel 6:1

Ahora
Esta palabra marca una nueva parte de la historia.

todos los hombres escogidos de Israel
Esta figura literaria

treinta mil
"30,000"

desde Baala en Judá para subir desde allí el arca de Dios
Se implica que ellos estaban llevando el arca a Jerusalén. Traducción Alterna: "desde Baala en Judá para llevar a Jerusalén el arca de Dios"

para subir desde allí el arca de Dios
Jerusalén era más alto que casi cualquier otro lugar en Israel, así que era normal que los israelitas hablaran de subir a Jerusalén y bajar de ella.

para subir
La palabra "subir" se puede traducir como "llevar".

Baala
Este es el nombre de un lugar.

el cual es llamado por el nombre del SEÑOR de los ejércitos
El nombre del SEÑOR estaba escrito en el arca.

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que se sienta entronado sobre los querubines
"quien se sienta en su lugar de autoridad entre los querubines"

entronado
para sentarse en un trono o un lugar de autoridad

2 Samuel 6:3

Información general
David y el ejército de la nación de Israel mueven el arca del pacto.

Abinadab... Uza... Ahío
Estos son nombres de hombres

toda la casa de Israel
Esta figura literaria

panderetas
Una pandereta es un instrumento musical como la cabeza de un tambor con piezas de metal alrededor del costado que suenan cuando el instrumento es sacudido o golpeado.

cascabeles
instrumento musicale con muchos objetos pequeños y duros dentro de una cáscara dura, haciendo un sonido rítmico cuando se agita

címbalos
"platillos" Dos placas metálicas delgadas y redondas las cuales se golpean entre sí para producir un sonido fuerte

2 Samuel 6:6

Nacón
Este es el nombre de un hombre.

ira del SEÑOR
Aquí se habla de la "ira de El Señor" como si fuese fuego.

por su pecado
Era un pecado para Uza tocar el arca porque el SEÑOR había ordenado que nadie debía tocar el arca.

2 Samuel 6:8

Pérez Uza
Este es el nombre de un lugar. El traductor puede agregar una nota al pie que diga: "El nombre 'Pérez Uza" significa "el castigo de Uza".

hasta este día
Esto se refiere hasta el momento en que se estaba escribiendo esto, no hasta el momento presente en el siglo veintiuno.

¿Cómo puede el arca del SEÑOR venir a mí?
David usa esta pregunta para enfatizar que tiene miedo de llevar el arca a Jerusalén. Traducción Alterna: "Tengo mucho miedo de llevar el arca del SEÑOR conmigo a Jerusalén".

2 Samuel 6:10

Obed Edom el geteo
Este es el nombre de un hombre

lo bendijo
Aquí "lo" se refiere a Obed Edom el geteo.

2 Samuel 6:12

Ahora
Esta palabra comienza una nueva parte de la historia.

le dijeron al rey David
Esto se puede afirmar en forma activa. Traducción Alterna: "la gente le dijo al rey David"

la casa de Obed Edom
Aquí, "casa" representa un familia. Traducción Alterna: "Obed Edom y su familia"

subió el arca de Dios
Jerusalén era más alto que casi cualquier otro lugar en Israel, así que era normal que los israelitas hablaran de "subir" a Jerusalén y bajar de ella. Traducción Alterna: "movió el arca de Dios"

subió
La palabra "subió" se puede traducir como "llevó".

2 Samuel 6:14

David danzó ante el SEÑOR con todas sus fuerzas
Aquí, el danzar era una forma de adorar con alegría al SEÑOR.

lino
una tela hecha de fibras de la planta de lino.

Toda la casa de ISrael
Aquí, "casa" representa al pueblo de Israel. Traducción Alterna: "todos los demás israelitas junto con él"

subió el arca de Dios
Jerusalén era más alto que casi cualquier otro lugar en Israel, así que era normal que los israelitas hablaran de "subir" a Jerusalén y bajar de ella.

subió
La palabra "subió" se puede traducir como "llevó".

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2 Samuel 6:16

Ahora ... en su corazón
La palabra "ahora" marca una pausa en la historia. Aquí, el narrador da información acerca de Mical.

Mical
Mical era hija del rey Saúl y también la primera esposa de David. Ver cómo se tradujo este nombre en 3:12.

ella lo despreció en su corazón
Aquí, "corazón" representa pensamientos o emociones. Traducción Alterna: "ella lo miró con desprecio" o "ella se burló de él"

ante el SEÑOR
"al SEÑOR"

2 Samuel 6:18

bendijo al pueblo en nombre del SEÑOR de los ejércitos
Bendecir "en el nombre del SEÑOR de los ejércitos" significa bendecir con el poder y la autoridad del SEÑOR o como Su representante.

torta de pasas
un pan dulce al horno hecho con uvas secas

2 Samuel 6:20

Mical
Mical es el nombre de primera esposa de David.

salió
Aquí "salió" se puede traducir como "fue a".

Cuán honrado estuvo hoy el rey de Israel
Esta es una afirmación irónica. Mical en realidad quiere decir lo contrario de lo que dijo porque ella no cree que David haya actuado con honor. Mical le habla irrespetuosamente al rey David acerca de su vestimenta de danza y comportamiento.

ante los ojos de las esclavas
Aquí, los "ojos de las esclavas" representan a las esclavas en sí. Traducción Alterna: "frente a las esclavas"

compañeros vulgares
Mical está comparando a David con hombres vulgares y necios.

2 Samuel 6:21

Quien me eligió por encima de tu padre
Aquí "tu" se refiere a Mical.

sobre el pueblo del SEÑÓR, sobre Israel
Aquí "el pueblo del Señor" e "Israel" se refieren a lo mismo.

seré aún más indigno que esto
David está siendo irónico y se refiere a lo contrario de lo que dijo. No cree que lo que hizo fue realmente indigno o que sus acciones en el futuro serán indignas.

seré humillado ante mis propios ojos
Aquí, "ante mis propios ojos" representa lo que una persona considera o piensa acerca de algo. Traducción Alterna: "me consideraré humillado" o "me consideraré un tonto"

pero por estas esclavas de las que hablaste seré honorado
Esto puede ser expresado en forma activa. Traducción Alterna: "Pero las esclavas de quienes has hablado me honrarán"

no tuvo hijos hasta el día de su muerte
"nunca pudo tener hijos"

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Chapter 7

1 Ocurrió, que después que el rey se estableció en su casa, y después que el SEÑOR le había dado descanso de todos sus enemigos circundantes, **2** el rey le dijo a Natán el profeta: "Mira, yo estoy viviendo en una casa de cedro, pero el arca de Dios está quedándose en el medio de una tienda." **3** Entonces Natán le dijo al rey: "Ve, haz lo que está en tu corazón, porque el SEÑOR está contigo." **4** Pero esa misma noche la palabra del SEÑOR vino a Natán y dijo: **5** "Ve y dile a David, mi siervo, 'Esto es lo que el SEÑOR dice: ¿Me construirás una casa en la cual viva? **6** Porque Yo no he vivido en una casa desde el día que saqué al pueblo de Israel fuera de Egipto hasta este presente día; en cambio, Yo me he estado moviendo en una tienda, un tabernáculo. **7** En todos los lugares donde me he movido entre todo el pueblo de Israel, ¿alguna vez le dije algo a algún líder de Israel a quien Yo escogí para pastorear mi pueblo Israel, diciendo: "Por qué tú no me has construido una casa de cedro?"' **8** Ahora entonces, dile a mi siervo David: "Esto es lo que el SEÑOR de los ejércitos dice: 'Yo te tomé del prado, de seguir a las ovejas, para que fueras gobernante sobre mi pueblo Israel. **9** Yo he estado contigo donde quiera que fuiste y he quitado a todos tus enemigos de delante de ti. Y Yo haré tu nombre grande, como el nombre de los grandes de la tierra. **10** Yo escogeré un lugar para mi pueblo Israel y los plantaré ahí, para que ellos puedan vivir en su propio lugar y ya no estén preocupados. Las personas malvadas ya no los oprimirán a ellos, como lo hicieron antes, **11** como ellos lo estaban haciendo desde los días que Yo le ordené a los jueces estar sobre mi pueblo Israel. Ahora, Yo te daré descanso de todos tus enemigos. Más aún, Yo, el SEÑOR, te declaro que Yo te haré una casa. **12** Cuando tus días sean cumplidos y duermas con tus padres, Yo levantaré un descendiente después de ti, uno que saldrá de tu cuerpo, y Yo estableceré su reino. **13** Él construirá una casa para mi nombre, y Yo estableceré el trono de su reino para siempre. **14** Yo seré un padre para él, y él será mi hijo. Cuando él peque, Yo lo disciplinaré con la vara de hombres y con los azotes de los hijos de los hombres. **15** Pero mi pacto de fidelidad no lo dejará a él, como lo tomé de Saúl, a quien removí de delante de ti. **16** Tu casa y reino serán confirmados para siempre delante de ti. Tu trono será establecido para siempre.'" **17** Natán le habló a David y le reportó a él todas estas palabras, y él le dijo sobre la visión entera. **18** Luego David, el rey, entró y se sentó ante el SEÑOR; él dijo: "¿Quién soy yo, SEÑOR Dios, y qué es mi familia que me has traído hasta este punto? **19** Ahora, esto fue una cosa pequeña a tu vista, Señor Dios. ¡Tú incluso has hablado acerca de la familia de tu siervo en un tiempo por venir, y me has mostrado generaciones futuras, Señor Dios! **20** ¿Qué más puedo yo, David, decirte a Ti? Tú has honrado a tu siervo, Señor Dios. **21** Por amor a tu palabra, y para cumplir Tu propio propósito, Tú has hecho esta gran cosa y la revelaste a tu siervo. **22** Por lo tanto, Tú eres grande, Señor Dios. Porque no hay ninguno como tú, y no hay Dios aparte de ti, así como nosotros hemos escuchado con nuestros propios oidos. **23** ¿Y qué nación es como tu pueblo Israel, la única nación en la tierra a quien Tú, Dios, fuiste y rescataste para ti mismo? Tú hiciste esto para que ellos se convirtieran en un pueblo para Ti mismo, para hacer un nombre para ti mismo, y para hacer cosas grandes y temibles por tu tierra. Tú expulsaste naciones y sus dioses de delante de tu pueblo, a quienes rescataste de Egipto. **24** Tú estableciste a Israel como tu propio pueblo para siempre, y Tú, SEÑOR, te convertiste en su Dios. **25** Así que ahora, SEÑOR Dios, que la promesa que Tú hiciste acerca de tu siervo y su familia sea establecida para siempre. Haz como has hablado. **26** Que tu nombre sea grande para siempre, para que la gente diga, 'el SEÑOR de los ejércitos es el Dios de Israel,' mientras la casa mía, la de David, tu siervo, es establecida delante de Ti. **27** Porque Tú, SEÑOR de los ejércitos, el Dios de Israel, le has revelado a tu siervo que Tú le construirás a él una casa. Esto es por lo que yo, tu siervo, he encontrado la valentía para orarte a ti. **28** Ahora, Señor Dios, Tú eres Dios, y tus palabras son confiables, y Tú has hecho esta buena promesa a tu siervo. **29** Ahora pues, que te complazca bendecir la casa de tu siervo, para que continúe para siempre delante de Ti. Porque Tú, Señor Dios, has dicho estas cosas, y con tu bendición la casa de tu siervo será bendecida para siempre."

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2 Samuel 7:1

Sucedió
Esta frase se usa aquí para marcar el comienzo de una nueva parte de la historia. Si su idioma tiene una forma de hacer esto, podría considerar usarla aquí.

le ha dado descanso de todos sus enemigos cercanos
"le ha dado seguridad de todos sus enemigos a su alrededor". Aquí, "descansar" es un sustantivo abstracto. Traducción Alterna: "provocó que los grupos de personas enemigas dejaran de atacar a Israel"

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yo estoy viviendo en una casa de cedro
El cedro es un tipo de árbol que es conocido por su fuerza. Si tiene un tipo de árbol equivalente en su cultura, use ese nombre, de lo contrario puede volver a redactar esta oración. Traducción Alterna: "Estoy viviendo en una casa fuerte y permanente"

El arca de Dios está quedándose en medio de una tienda
Las "tiendas" son viviendas temporales. Si su cultura no tiene tiendas de campaña, puede expresar esto de manera diferente. Traducción Alterna: "el arca de Dios está quedándose en un lugar temporal"

2 Samuel 7:3

haz lo que está en tu corazón
Aquí, "corazón" representa la mente. Traducción Alterna: "haz lo que crees que deberías hacer"

porque el SEÑOR está contigo
Aquí, "contigo" significa que Dios está ayudando y bendiciendo a David.

vino la palabra del SEÑOR
Esta es una expresión idiomática que significa que el SEÑOR habló. "El SEÑOR habló Su mensaje"

La palabra del SEÑOR
Aquí, "palabra" representa el mensaje del SEÑOR. Traducción Alterna: "el mensaje del SEÑOR"

y dijo: "Ve y dile a David, mi siervo: 'Esto es lo que dice el SEÑOR: ¿Me construirás una casa para vivir?
Esto tiene citas dentro de otras citas. Puede ser necesario traducirlas todas como una cita indirecta. Traducción Alterna: y dijo: "Ve y pregúntale a David si cree que él será el que construirá una casa en la que viviré ".

¿Me construirás una casa para vivir?
El SEÑOR usa una pregunta para enfatizar que David no es el que construirá una casa para el SEÑOR. Esta pregunta puede ser traducida como una afirmación. Traducción Alterna: "Tú no construirás una casa para Mí"

construirás una casa
Aquí, "casa" significa "un templo". En 7:11 el SEÑOR dirá que Él construirá una casa para David. En ese contexto, "casa" significa "una familia". Si su idioma tiene una palabra que puede expresar ambas ideas, úsela aquí y en 7: 11.

2 Samuel 7:6

¿Alguna vez dije algo a alguno de los líderes de Israel a quienes escogí para pastorear a Mi pueblo Israel, diciendo: "¿Por qué no me han construido una casa de cedro?"
Esto tiene una cita dentro de otra cita. La cita directa puede expresarse como una cita indirecta. Traducción Alterna: "Nunca le pedí a ninguno de los líderes, a quienes Yo escogí, que me construyeran un templo de madera de cedro"

¿Alguna vez dije algo a alguno de los líderes de Israel...
El Señor usa una pregunta para enfatizar que nunca le pidió a ninguno de los líderes de Israel que le construyeran un templo. Traducción Alterna: "Nunca dije nada a ninguno de los líderes de Israel"

¿Por qué no me han construido una casa de cedro?
Si el SEÑOR les hubiese hecho esta pregunta a los líderes, Él habría estado usando una pregunta para regañarlos por no construirle una casa de cedro. Sin embargo, el SEÑOR dijo previamente que Él no les hizo esta pregunta. Traducción Alterna: "Debieron haberme construido una casa de cedro".

a quienes Yo escogí para pastorear a Mi pueblo Israel
Se habla de los líderes del pueblo de Israel como si fueran pastores y el pueblo fuesen ovejas.

2 Samuel 7:8

Información general
El SEÑOR describe Sus promesas al rey David a través del profeta Natán.

Ahora
Esto no significa "en este momento", pero se usa para captar la atención hacia el punto importante que sigue.

dile a mi siervo David: "Esto es lo que dice el SEÑOR de los ejércitos: 'Yo te tomé ... una gran nombre para ti, como los nombres de los grandes de la tierra.
Esto tiene citas dentro de citas. Puede ser necesario traducir las citas directas como citas indirectas, como está en la UDB. Traducción Alterna: "dile a mi siervo David que Yo lo tomé... un gran nombre para él, como los nombres de los grandes de la tierra"

Dile a mi siervo David
El SEÑOR todavía le está diciendo al profeta Natán lo que debe decirle a David.

he estado contigo
Aquí "contigo" significa que el SEÑOR ha ayudado y bendecido a David.

y he cortado a todos tus enemigos
Se habla del SEÑOR destruyendo a los enemigos de David como si el SEÑOR los cortara literalmente, así como uno cortaría un trozo de tela o una rama de un árbol.

un gran nombre para ti,
Aquí "nombre" representa la reputación de una persona.

como el nombre de los grandes quienes están en la tierra
La frase "los grandes" se refiere a personas famosas.

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2 Samuel 7:10

Información general
El Señor continúa describiendo Sus promesas al rey David a través del profeta Natán.

Yo escogeré un lugar
"Yo elegiré un lugar"

los plantaré allí
Se habla del SEÑOR haciendo que la gente viva en la tierra de forma permanente y segura como si Él los plantara en la tierra.

y ya no estarán precoupados
Esto puede ser expresado en forma activa. Traducción Alterna: "y nadie les molestará jamás"

desde los días
Aquí, "días" representa un período de tiempo más largo. Traducción Alterna: "desde el momento"

Yo le ordené a los jueces
Después que el pueblo de Israel entró en la tierra de Canaán y antes de que tuvieran reyes que los gobernaran, Dios nombró líderes llamados "jueces" para guiarlos en tiempos difíciles.

te daré descanso de todos tus enemigos... te declaro que Yo te haré una casa
Si en 7: 8 las citas directas se tradujeron como citas indirectas, entonces es posible que tenga que traducir "usted" como "él" o "su". Traducción Alterna: "Y Yo le daré descanso a todos sus enemigos... declaro que Yo le haré una casa a él"

Te daré descanso de todos tus enemigos
"Te daré seguridad de todos tus enemigos". Aquí "descanso" es un sustantivo abstracto. Traducción Alterna: "Yo haré que todos tus enemigos dejen de atacarte"

Yo te haré una casa
Aquí, "casa" es una figura literaria

2 Samuel 7:12

Información general
El Señor continúa describiendo Sus promesas al rey David a través del profeta Natán.

Cuando tus días se cumplan y te acuestes con tus padres
Estas dos frases tienen significados similares y son combinadas para dar énfasis. Ambas son una manera educada de referirse a la muerte y morir.

Yo levantaré a un descendiente después de ti
Se habla del SEÑOR escogiendo al descendiente de David como si el SEÑOR literalmente lo fuese a levantar.

alguien que saldrá de tu cuerpo
Esto es una figura idiomática que se refiere a que la persona será descendiente de David.

estableceré su reino
Aquí "su reino" representa su poder para gobernar. Traducción Alterna: "Yo haré que sea un rey muy poderoso"

una casa a mi nombre
Aquí "nombre" se refiere al SEÑOR. Traducción Alterna: "una vivienda permanente para Mí"

estableceré el trono de su reino para siempre
Aquí, "trono" representa el poder de la persona para gobernar como rey. Traducción Alterna: "Haré que su gobierno sobre Israel dure para siempre"

Seré un padre para él, y él será mi hijo
La profecía en 7:12-14 se refiere a Salomón, el hijo de David, pero los aspectos de la profecía serán cumplidos por medio de Jesús. Es por esto que aquí es mejor traducir las palabras "padre" e "hijo" con las palabras normales de su idioma para referirse a un padre y un hijo biológico.

2 Samuel 7:15

Información general
El Señor termina de describir Sus promesas al rey David a través del profeta Natán.

Pero mi pacto de fidelidas no lo abandonará, como lo saqué de Saúl
La palabra "fidelidad" es un sustantivo abstracto que puede ser espresado como "fiel". También esta expresión se puede traducir en forma positiva. Traducción Alterna: "Pero siempre seré fiel a él, a diferencia de Saúl"

de delante de ti. Tu casa ... después de ti. Tu trono
Si en 7: 8 las citas directas se tradujeron como citas indirectas, entonces es posible que tenga que traducir "tu" como "David" o "él" o "su" como en la UDB. ¨Traducción Alterna: "desde antes de David. La casa de David ... después de él. Su trono" (Ver: citas)

Tu casa y tu reino serán confirmados para siempre después de ti. Tu trono será establecido para siempre.
Estas dos oraciones tienen significados parecidos y enfatizan que la dinastía de David durará para siempre.

Tu casa y tu reino serán confirmados para siempre
Aquí, la palabra "casa" representa descendientes de David, quienes gobernarán como reyes. Aquí, "reino" significa casi lo mismo que "casa". Esto también se puede expresar de forma activa. Traducción Alterna: "Vivirás para verme establecer tu familia y su gobierno sobre el pueblo de Israel para siempre"

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Tu trono será establecido para siempre
Aquí, "trono" representa el poder de gobernar como rey. Traducción Alterna: "Yo haré que tus descendientes gobiernen sobre Israel para siempre" (Ver:

todas estas palabras
Aquí "palabras" representa lo que el SEÑÓR dijo.

le contó la visión entera
"le contó todo lo que el SEÑOR le había revelado a él"

2 Samuel 7:18

¿Quién soy yo, SEÑOR Dios, y qué es mi familia que me has traído a este punto?
David hace esta pregunta para expresar la profunda emoción que sintió al escuchar la proclamación del SEÑOR. Esta pregunta retórica se puede traducir como una afirmación. Traducción Alterna: "Mi familia y yo no somos dignos de este honor, SEÑOR Dios.

esto fue una pequeña cosa a tu vista
Aquí "tu vista" representa lo que el SEÑOR considera. Traducción Alterna: "incluso esto te pareció una pequeña cosa que hacer"

la familia de tu siervo
Aquí, David se refiere a sí mismo como "tu siervo". Esto se puede expresar en primera persona. Traducción Alterna: "mi familia" (ver:

por un gran tiempo por venir
Esto habla acerca del tiempo como si fuese algo que viaja y llega a alguna parte. Traducción Alterna: "y lo que les ocurrirá en el futuro" (Ver: metáfora de los higos)

¿Qué más puedo yo, David, decirte a Ti?
David usa esta pregunta para enfatizar que no le queda nada por decirle al SEÑOR. Traducción Alterna: "No hay nada más que pueda decirte".

tu siervo
Aquí, David se refiere a sí mismo como "tu siervo". Esto se puede afirmar en primera persona. Traducción Alterna: "yo"

2 Samuel 7:21

Por el bien de Tu palabra
Aquí, "palabra" representa lo que Dios prometió hacer. Traducción Alterna: "A causa de lo que prometiste hacer"

para cumplir Tu propio propósito
"para lograr lo que planeaste hacer"

a tu siervo
David se refiere a sí mismo como "tu siervo". Se puede expresar en primera persona. Traducción Alterna: "a mí"

tal como hemos oído con nuestros propios oidos
La frase "con nuestros propios oídos" se usa para enfatizar. Traducción Alterna: "tal como hemos escuchado nosotros mismos"

tal como hemos escuchado
Aquí, "hemos" se refiere a David y la nación de Israel.

¿Y qué nación es como tu pueblo Israel, la única nación en la tierra a quien Tú, Dios, fuiste y rescataste para Ti mismo?
David usa una pregunta para enfatizar que no hay otra nación como Israel. Traducción Alterna: "No hay nación como tu pueblo Israel, la única nación en la tierra a la que tú, Dios, fuiste y rescataste para Ti".

para hacer un nombre para Ti mismo
Aquí, "nombre" representa la reputación del SEÑOR. Traducción Alterna: "para que todas las personas sepan quién eres Tú" (ver:

por Tu tierra
Aquí, "tierra" representa al pueblo. Traducción Alterna: "por Tu pueblo"

Tú expulsaste naciones
Aquí, "naciones" representa a los grupos de personas que estaban viviendo en Canaán. (Ver: metonimia de los higos)

2 Samuel 7:24

Información general
David sigue hablando con el SEÑOR.

Así que ahora
Aquí, "ahora" no significa "en este momento", sino que se utiliza para captar la atención hacia el punto importante que sigue.

que la promesa que hiciste con respecto a tu siervo y a su familia sea establecida para siempre
Esto se puede expresar en forma activa. Traducción Alterna: "que lo que me prometiste a mí y a mi familia nunca cambie"

a tu siervo y a su familia
David está hablando de sí mismo en tercera persona. Esto se puede expresar en primera persona. Traducción Alterna: "a mi familia y a mí"

Que tu nombre sea grande para siempre
Aquí, "nombre" representa la reputación del SEÑOR.

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la casa mía, de David, Tu siervo
Aquí, "casa" representa "familia". Traducción Alterna: "mi familia"

es establece ante Ti
Esto se puede expresar en forma activa. Traducción Alterna: "está asegurada gracias a Ti" o "continúa gracias a Ti"

2 Samuel 7:27

a tu siervo que Tú le construirás a él una casa
David se refiere a sí mismo como "tu siervo". Traducción Alterna: "a mí que me construirás una casa"

que Tú le construirás a él una casa
Aquí, "casa" es una figura literaria

ahora
Esto no significa "en este momento", sino que se usa para captar la atención habia el punto importante que sigue.

tus palabras son confiables
Aquí, "palabras" representa lo que el SEÑOR dice. Traducción Alterna: "confío en lo que dices"

y con Tu bendición la casa de Tu siervo será bendecida para siempre
Esto se puede expresaren forma activa. Traducción Alterna: "y continuarás bendiciendo a mi familia para siempre"

la casa de Tu siervo
Aquí, David se refiere a sí mismo como "tu siervo". Traducción Alterna: "mi casa" o "mi familia"

Casa
Aquí, "casa" representa la familia de David.

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Chapter 8

1 Después de esto aconteció que David atacó a los filisteos y los derrotó. Así que David tomó a Gat y sus villas y las liberó del control de los filisteos. **2** Después el derrotó a Moab y midió sus hombres con una línea al hacerlos acostarse en el suelo. Él midió dos líneas para ejecutar, y una línea entera para mantenerlos vivos. Así que los moabitas se convirtieron en siervos de David y empezaron a pagarle tributo. **3** David entonces derrotó a Hadad Ezer hijo de Rehob, el rey de Soba, mientras Hadad-Ezer estaba viajando para recuperar su dominio junto al río Eufrates. **4** David capturó de él 1, 700 carruajes y veinte mil soldados a pie. David desjarretó todo los caballos que tenían carruajes, pero reservó bastantes de ellos para cien carruajes. **5** Cuando los arameos de Damasco vinieron a ayudar a Hadab-Ezer rey de Soba, David mató veintidos mil hombres arameos. **6** Entonces David puso guarniciones en Aram de Damasco, y los arameos se convirtieron en siervientes de él y le trajeron tributo. El SEÑOR le daba la victoria a David dondequiera que iba. **7** David tomó los escudos de oro que le pertenecían a los siervos de Hadab-Ezer y los trajo a Jerusalén. **8** Desde Beta a Berotai, ciudades de Hadab-Ezer, el rey David tomó mucho bronce. **9** Cuando Toi, rey de Hamat, oyó que David había derrotado a todo el ejército de Hadad-Ezer, **10** Toi mandó a Joram su hijo al rey David a saludarlo y bendecirlo, porque David había peleado en contra de Hadah-Ezer y lo derrotó, y porque Hadad-Ezer declaró la guerra contra Toi. Joram trajo consigo objetos de plata, oro, y bronce. **11** El rey David separó estos objetos a Jehová, junto con la plata y el oro de todas las naciones que él conquistó **12** -desde Aram, Moab, el pueblo de Amón, los filisteos, y los amalecitas, junto con todo el botín de Hadad-Ezer hijo de Rehob, el rey de Soba. **13** El nombre de David fue bien reconocido cuando él regreso de conquistar a los arameos en el valle de Sal, con sus dieciocho mil hombres. **14** Él puso guarniciones atravez de todo Edom, y todos los edomitas se convirtieron en siervos de él. El SEÑOR le dió la victoria a David donde quiera que iba. **15** David reinó sobre todo Israel, y él administró justicia y derecho a todo su pueblo. **16** Joab hijo de Sarvia era el comandante del ejército, y Josafat hijo de Ahilud era el cronista. **17** Sadoc hijo de Ahitob y Ahimelec hijo de Abiatar eran sacerdotes, y Seraía era escriba. **18** Benaía hijo de Joiada estaba a cargo de los cereteos y peleteos, y los hijos de David fueron los líderes de los consejeros del rey.

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2 Samuel 8:1

David atacó
Aquí, David representa a sus soldados. Traducción Alterna: "David y sus soldados atacaron"

2 Samuel 8:2

Entonces él derrotó
Aquí, "él" se refiere a David, que representa a todos sus soldados. Traducción Alterna: "Entonces ellos derrotaron"

midió a sus hombres con una línea ... Él midió dos líneas para dar muerte, y una línea completa para mantenerlos vivos
Aquí la "línea" es una "cuerda". David hizo que los soldados se acostaran en el suelo para medirlos y clasificarlos en tres grupos. Los hombres de dos grupos fueron asesinados, y los del tercero, se les permitió vivir.

2 Samuel 8:3

David entonces derrotó a Hadadezer
Aquí, tanto "David" como "Hadadezer" representan a sus ejércitos. Traducción Alterna: "David y su ejército derrotaron al ejército de Hadadezer"

Hadadezer... Rehob
Estos son nombres de hombres.

Soba
Este es el nombre de una región de Aram.

para recuperar su gobierno
"para recuperar el control sobre una región" o "para recuperar una región"

veintemil sirvientes varones
"20,000 sirvientes varones"

David lisió
Esta es una práctica donde se cortan los tendones de la parte posterior de las patas de los caballos para que no puedan correr.

reservó lo suficiente
"separó lo suficiente" o "guardó lo suficiente"

cien carruajes
"100 carruajes"

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2 Samuel 8:5

David mató
Aquí, "David" representa a sus soldados. Traducción Alterna: "David y sus soldados mataron"

Veintidós mil hombres arameos
"22,000 hombres arameos"

puso guarniciones en Aram
"le odenó a gran parte de sus soldados que permanecieran en Aram"

2 Samuel 8:7

David agarró ... el rey David agarró
Aquí, "David" representa a sus soldados.

Beta y Berotai
Estos son nombres de lugares.

2 Samuel 8:9

Toi ... Joram
Estos son nombres de hombres.

Hamat
Este es el nombre de un lugar.

David había derrotado
Aquí, "David" representa a su ejército. Traducción Alterna: "El ejército de David había derrotado"

2 Samuel 8:11

y Amalec
"y los amalecitas"

los bienes saqueados
Estos son los objetos valiosos que los soldados toman de las personas que derrotaron.

Hadadezer hijo de Rehob, rey de Soba
Traducir este nombre como está en 8:3.

2 Samuel 8:13

El nombre de David fue bien reconocido
Aquí, "nombre" se refire a la reputación de David. Esto puede ser expresado en forma activa. Traducción Alterna: "David fue bien famoso"

valle de Sal
Este es el nombre de un lugar. Su ubicación exacta es desconocida.

dieciocho mil
"18,000 hombres"

Él puso guarniciones en todo Edom
"Le ordenó a varios grupos de sus soldados que permanecieran en áreas a través de todo Edom"

2 Samuel 8:15

Joab hijo de Sarvia
Traducir esto como está en 2:12.

Ahilud... Ahitob... Ahimelec... Seraías... Joiada
Estos son nombres de hombres.

Ahilud era registrador
El registrador era la persona que hablaba con las personas y le decía los anuncios del rey. Traducción Alterna: "Ahilud fue el mensajero"

cereteos y peleteos
Estos son nombres de gentilicios. Estos pueblos eran los guardaespaldas de David.

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Chapter 9

1 David dijo: "Queda alguien en la familia de Saúl a quien yo pueda mostrar bondad por amor a Jonatán? **2** Había en la familia de Saúl, un siervo de nombre Siba, al cual llamaron para ver a David. El rey le preguntó: "¿Eres tú Siba?" El respondió, "Si, soy yo, su siervo". **3** Entonces el rey le preguntó: "¿No queda alguien en la familia de Saúl a quien yo pueda mostrar la bondad de Dios?" Siba le respondió al rey: "aún queda un hijo de Jonatán que es lisiado de sus pies". **4** El rey le dijo: "¿Dónde está él?" Siba le respondió al rey: "Mira, el está en la casa de Maquir hijo de Amiel en Lodebar". **5** Entonces el Rey David mandó a traerlo de la casa de Maquir hijo de Amiel de Lodebar. **6** Así que, Mefiboset hijo de Jonatán, hijo de Saúl, vino ante David y se inclinó y postró su rostro en tierra en señal de honra hacia David. David le dijo: "Mefiboset". El respondió: "¡Mira, yo soy tu siervo!" **7** David le dijo: "No temas, porque de cierto te mostraré bondad por amor a tu padre Jonatán, y te devolveré toda la tierra de Saúl tu abuelo, y siempre comerás en mi mesa". **8** Mefiboset se inclinó y dijo: ''¿Quién es tu siervo para que le mire con bondad siendo yo un perro muerto?". **9** Entones el rey llamó a Siba, siervo de Saúl, y le dijo: "Todo lo que le perteneció a Saúl y a su familia Yo se lo regreso al nieto de tu amo. **10** Tú, tus hijos y tus siervos cultivarán la tierra para él y recogerán las cosechas, para que el nieto de tu amo tenga comida que comer. Pues Mefiboset, el nieto de tu amo, siempre comerá en mi mesa". Ahora Siba tenia quince hijos y veinte siervos. **11** Entonces Siba le respondió al rey: "Tu siervo hará todo lo que mi amo y rey mande." El rey agregó: "En cuanto a Mefiboset él comerá en mi mesa como uno de los hijos del rey." **12** Mefiboset tenía un hijo el cual se llamaba Micaía. Y todos los que vivían en la casa de Siba eran siervos de Mefiboset. **13** Así que, Mefiboset vivió en Jerusalén y siempre comió en la mesa del rey aunque lisiado de ambos pies.

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2 Samuel 9:1

por amor a Jonatán
"por mi amor hacia Jonatán"

Jonatán
Jonatán era el hijo de Saúl y el mejor amigo de David.

Siba
Este es el nombre de un hombre.

soy yo, tu siervo
Siba se llama a sí mismo "tu siervo" para mostrarle un gran respeto a David.

2 Samuel 9:3

pueda mostrar la bondad de Dios
El sustantivo abstracto "bondad" se puede expresar como "bondadoso". Traducción Alterna: "pueda ser bondadoso, tal como le prometí a Dios que lo sería"

quien es cojo en sus pies
"cuyos pies están dañados". Aquí, la palabra "pies" se refiere a la capacidad para caminar. Traducción Alterna: "quien no puede caminar"

Maquir... Amiel
Estos son nombres de hombres.

Lodebar
Este es el nombre de un lugar.

2 Samuel 9:5

El rey David mandó
Se sobrentiende que David envió mensajeros.

Mefiboset
Traducir esto como está en 4:4.

vino ante David
La palabra "vino" se puede traducir como "fue".

yo soy tu siervo
Mefiboset se refiere a sí mismo como "tu siervo" para mostrarle un gran honor a David.

2 Samuel 9:7

por el amor de Jonathan tu padre
"Porque yo amaba a tu padre, Jonatán"

siempre comerás en mi mesa
Aquí, "mi mesa" representa estar junto a David o en su presencia. Comer con el rey en su mesa era un gran honor. Traducción Alterna: "siempre comerás conmigo"

¿Quién es tu siervo para que le mires con favor siendo yo un perro muerto?
Esta pregunta retórica muestra que Mefiboset entiende que él no es lo suficientemente importante como para que el rey lo cuide. Esto se puede traducir como una afirmación, en lugar de pregunta. Traducción Alterna: "Soy como un perro muerto. No merezco que seas amable conmigo."

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un perro muerto
Aquí, Mefiboset representa la línea de Saúl, y se compara a sí mismo con un "perro muerto". Los perros eran animales salvajes, no cuidados, y de poca importancia. Un perro muerto sería considerado aún menos importante. Traducción Alterna: "una persona como yo que no vale nada, como un perro muerto"

2 Samuel 9:9

siempre debe comer en mi mesa
Aquí "mi mesa" representa estar junto a David o en su presencia. Comer con el rey en su mesa era un gran honor. Traducción Alterna: "siempre debe comer conmigo"

Ahora, Siba... siervos
Aquí, "ahora" hace una pausa en la historia principal. El narrador da información de trasfondo acerca de Siba.

Quince hijos y 20 siervos
"15 hijos y 20 siervos"

2 Samuel 9:11

Tu siervo hará todo lo que mi amo el rey le ordene a su siervo
Siba se refiere a sí mismo como "su siervo" y se refiere a David como "mi amo". Traducción Alterna: "Yo, tu siervo haré todo lo que tú, mi rey, me ordenes que haga"

Micaía
Este es el nombre del hijo de Mefiboset.

todos los que vivieron en la casa de Siba
Aquí, "la casa" se refiere a la familia de Siba. Traducción Alterna: "toda la familia de Siba"

siempre comía en la mesa del rey
Aquí, "mesa" se refiere a estar junto a David o en su presencia. Comer con el rey en su mesa era un gran honor. Traducción Alterna: "siempre comía con el rey en su mesa"

aunque estaba lisiado en ambos pies
"aunque sus dos pies estaban dañados". Aquí, "pies" representa la capacidad para caminar. Traducción Alterna: "aunque él no podía caminar"

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Chapter 10

1 Pasó después, que el rey del pueblo de Amón murió, y Hanún, su hijo, se convirtió en rey en su lugar. **2** David dijo: "Mostraré bondad a Hanún, hijo de Nahas, pues su padre me mostró bondad a mí." Así que David envió a sus siervos a consolar a Hanún acerca de su padre. Sus siervos entraron a la tierra del pueblo de Amón. **3** Pero los líderes del pueblo de Amón le dijeron a Hanún, su amo: "¿Tú realmente piensas que David está honrando a tu padre porque ha enviado hombres a consolarte? ¿No, te ha enviado David a sus siervos para ver la ciudad y espiarla, en orden de destruirla?" **4** Así que Hanún tomó a los siervos de David, afeitó la mitad de sus barbas, cortó sus vestiduras a la altura de sus nalgas, y los envió lejos. **5** Cuando ellos le explicaron esto a David, él envió para encontrarse con ellos, pues los hombres estaban profundamente avergonzados. El rey dijo: "Quédense en Jericó, hasta que sus barbas hayan crecido de vuelta, y entonces regresen." **6** Cuando el pueblo de Amón vió que se habían convertido en una peste para David, el pueblo de Amón envió mensajeros y tomó a sueldo a los Arameos de Bet Rehob y a los Arameos de Soba, veinte mil soldados a pie, y el rey de Maaca con mil hombres y los hombres de Tob con doce mil soldados. **7** Cuando David escuchó de ésto, él envió a Joab y a todo el ejército de soldados. **8** Los amonitas salieron y fomaron una línea de batalla en la entrada de la puerta de la ciudad, mientras que los arameos de Soba y Rehob y los hombres de Tob y Maaca, permanecían solos en los campos abiertos. **9** Cuando Joab vio las líneas de batalla frente a él, tanto delante como detrás, él escogió algunos de los mejores luchadores de Israel, y los ubicó en contra de los arameos. **10** En cuanto al resto del ejército, lo puso bajo el mando de Abisai, su hermano, y él los puso en líneas de batalla en contra del ejército de Amón. **11** Joab dijo, "Si los arameos son muy fuertes para mí, entonces tú, Abisai, me debes rescatar. Pero si el ejército de Amón es muy fuerte para ti, entonces yo vendré y te rescataré. **12** Sé fuerte, y mostrémonos fuertes por nuestro pueblo y por las ciudades de nuestro Dios, pues el SEÑOR hará lo que es bueno para su propósito." **13** Así que, Joab y los soldados de su ejército avanzaron a la batalla en contra de los arameos, quienes fueron forzados a huír ante el ejército de Israel. **14** Cuando el ejército de Amón vio que los arameos habían huído, ellos también huyeron de Abisai, y regresaron a la ciudad. Luego Joab regresó del pueblo de Amón, y fue de vuelta a Jerusalén. **15** Y cuando los arameos vieron que estaban siendo derrotados por Israel, ellos se juntaron otra vez. **16** Luego Hadad Ezer envió por las tropas arameas de más allá del Río Éufrates. Ellos regresaron a Helam con Sobac, el comandante del ejército de Hadad Ezer a la cabeza. **17** Cuando a David se le dijo ésto, el reunió a todo Israel, cruzaron el Jordán, y llegaron a Helam. **18** Los arameos se formaron en líneas de batalla en contra de David y le enfrentaron. Los arameos huyeron de Israel. David mató a setecientos soldados arameos de carruaje y a cuarenta mil soldados de a caballo. Sobac, el comandante de su ejército fue herido y murió allí. **19** Cuando todos los reyes que fueron siervos de Hadad Ezer vieron que fueron derrotados por Israel, ellos hicieron paz con Israel y se volvieron sus súbditos. Así que los arameos por miedo nunca mas ayudaron al pueblo de Amón.

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2 Samuel 10:1

Hanún ... Nahas
Esto son nombres de hombres.

¿Tú realmente piensas que... consolarte?
Los líderes usan una pregunta para sugerirle al rey que no debe confiar en David. Traducción Alterna: "¡Te equivocas al pensar que... consolarte!"

espiar
saber de forma secreta información acerca de otra persona

¿No te ha enviado David... destruirla?
Los líderes usan una pregunta para sugerirle al rey que no debe confiar en David. Traducción Alterna: "Necesitas saber que David... destruirla".

para destruirla
Aquí, "destruirla" se refiere a la ciudad, la cual representa a las personas que viven allí. Traducción Alterna: "para conquistarnos"

la ciudad
Aquí "la ciudad" se refiere a Rabbah, la capital de los amonitas.

2 Samuel 10:4

afeitó la mitad de sus barbas
Este acto se hacía como un insulto, para humillar a los hombres.

estaban profundamente avergonzados
Aquí "profundamente" es una expresión idiomática que significa "muy".

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entonces regresen
Se sobrentiende que a donde debían era a Jerusalén.

2 Samuel 10:6

se habían vuelto malolientes para David
La frase "vuelto malolientes" es una figura literaria

Bet Rehob... Soba... Maaca... Is Tob
Estos son nombres de lugares.

veinte mil... mil... doce mil
"20,000... 1,000... 12,000"

de la puerta de su ciudad
Aquí, "ciudad" se refiere a Rabá, la capital de los amonitas.

2 Samuel 10:9

Información general
La batalla con los arameos y Amón continúa.

En cuanto al resto del ejército, lo entregó al mando de Abisai su hermano
"Él puso a Abisai, su hermano, a cargo del resto del ejército"

2 Samuel 10:11

Información general
Joab prepara el ejército para la batalla.

para mí, así que tú, Abisai, debes rescatarme
Aquí, "para mí" y "rescatarme" se refiere a Joab, quien representa a sus soldados y Abisai también representa a sus soldados. Traducción Alterna: "para nosotros, así que tú, Abisai, y tu ejército deben rescatarnos"

2 Samuel 10:13

de Abisai
Aquí, "Abisai" representa también a sus soldados. Traducción Alterna: "de Abisai y sus soldados"

en la ciudad
Aquí, "la ciudad" se refiere a Rabá, la capital de los amonitas.

y volvió a Jerusalén
"y regresó a Jerusalen"

2 Samuel 10:15

cuando los arameos vieron que estaban siendo derrotados por Israel
Esto puede ser expresado en forma activa. Traducción Alterna: "cuando los arameos se dieron cuenta de que los israelitas los estaban derrotando"

Hadadezer... Sobac
Estos son nombres de hombres.

desde más allá del río Éufrates
Esto se refiere al lado este del río Éufrates.

vinieron a Helam
Aquí, "vinieron a" se puede traducir como "fueron a", "se reunieron en" o "llegaron a".

Helam
Este es el nombre de un lugar

como su cabeza
Esta frase se refiere a una posición de autoridad. Traducción Alterna: "como su líder" o "para liderarlos"

2 Samuel 10:17

Cuando a David le dijeron esto
Esto se puede expresar en forma activa. Traducción Alterna: "Cuando David escuchó acerca de esto"

reunió a todo Israel
Aquí, "Israel" representa al ejército de Israel. Traducción Alterna: "reunió a todo el ejército de Israel"

Helam
Traducir este nombre como se hizo en 10:15.

contra David y pelearon contra él
Aquí, "David" se refiere a sus soldados también. Traducción Alterna: "contra David y sus soldados y pelearon contra ellos"

David mató
Aquí, "David" se refiere a sus soldados también. Traducción Alterna: "David y sus soldados asesinaron"

setecientos... cuarenta mil
¨"700... 40,000"

Sobac, el comandante de su ejército, resultó herido y murió allí.
Esto puede ser expresado en forma activa. Traducción Alterna: "Los israelitas hirieron a Sobac, el comandante del ejército arameo, y él murió allí"

Sobac... Hadad-ezer
Traducir estos nombres como se hizo en 10:15.

vieron que fueron derrotados por Israel
Esto puede ser expresado en forma activa. Traducción Alterna: "se dieron cuenta que los israelitas los habían derrotado"

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Chapter 11

1 Llegando la primavera, en el tiempo cuando los reyes normalmente van a la guerra, David envió a Joab su siervo y a todo el ejército de Israel. Ellos destruyeron al ejército de Amón y sitiaron a Rabá. Pero David se quedó en Jerusalén. **2** Sucedió que una noche David se levantó de su cama y caminó en el terrado de su palacio, desde ahí vió a una mujer quien estaba bañándose y la mujer era muy hermosa a la vista. **3** Entonces, David envió y él preguntó a personas que supieran de la mujer. Alguien dijo: "¿No es esa Betsabé, la hija de Eliam, y no es ella la esposa de Urías el hitita?" **4** David envió mensajeros y la trajeron. Ella se presentó ante él, y él durmió con ella (porque ella se había purificado así misma de la mestruación). Entonces ella regresó a su casa. **5** La mujer concibió y envió mensaje a David diciendo: "Estoy embarazada." **6** Entonces David envió a Joab diciendo: "Envíame a Urías el hitita." Entonces Joab envió Urías a David. **7** Cuando Urías llegó, David le preguntó cómo estaba Joab, cómo estaba el ejército y cómo iba la guerra. **8** David le dijo a Urías: "Baja a tu casa, y lava tus pies." Así que Urías se fue del palacio del rey, y el rey le envió un regalo a Urías cuando él se fué. **9** Pero Urías durmió a la puerta del palacio del rey con todos los siervientes de su amo, y él no bajó a su casa. **10** Cuando le dijeron a David, "Urías no bajó a su casa," David le dijo a Urías, "¿No has llegado tú de un viaje? ¿Por qué no bajaste a tú casa?" **11** Urías le respondió a David, "El arca, e Israel y Judá se están quedando en tiendas, y mi señor Joab y los siervientes de mi señor están acampando en un campo abierto. ¿Cómo entonces puedo yo entrar en mi casa a comer y a beber, y a dormir con mi esposa? Tan cierto como que tú estas vivo, yo no haré esto." **12** Así que, David le dijo a Urías, "Quédate aquí hoy también, y mañana yo te dejaré ir." Entonces Urías se quedó en Jerusalén ese día y el siguiente día. **13** Cuando David lo llamó, él comió y bebió ante él, y David lo hizo emborracharse. En la noche, Urías salió a dormir en su cama con las sirvientas de su señor; él no bajó a su casa. **14** Entonces en la mañana David le escribió una carta a Joab y la envió por la mano de Urías. **15** David escribió en la carta diciendo: "Pon a Urías en el mismo frente de la batalla más intensa y entonces retírate de él para que sea golpeado y asesinado." **16** Entonces mientras Joab miraba la ciudad rodeada él asignó a Urías al lugar donde él sabía que los soldados enemigos más fuerte estarían peleando. **17** Cuando los hombres de la ciudad salieron y pelearon contra el ejército de Joab, algunos de los soldados de David cayeron, y Urías el hitita también fue asesinado allí. **18** Cuando Joab envió palabra a David sobre todo lo concerniente a la guerra, **19** él ordenó al mensajero, diciendo: "Cuando hayas terminado de decirle al rey todas las cosas concernientes a la guerra, **20** puede ser que el rey se enoje, y él te dirá a ti: '¿Por qué fuiste tan cerca de la ciudad a pelear? ¿Acaso no sabías que ellos dispararían desde la pared? **21** ¿Quién mató a Abimelec, hijo de Jerobaal? ¿Acaso una mujer no arrojó la piedra superior del molino sobre él desde la pared, para que muriera en Tebes? ¿Por qué te acercaste tanto al muro?' Entonces tú debes responder: 'Tu sirviente Urías el hitita también está muerto.'" **22** Entonces el mensajero salió y fue a David y le dijo todo lo que Joab le había mandado a decir. **23** Y el mensajero le dijo a David: "El enemigo era más fuerte de lo que nosotros eramos al principio; ellos salieron a nosotros en el campo, pero les hicimos regresar de vuelta a la entrada de la puerta. **24** Y sus arqueros le dispararon a tus soldados desde el muro y algunos de los sirvientes del rey fueron asesinados y tu sirviente Urías el hitita lo mataron también." **25** Entonces David le dijo al mensajero: "Dile esto a Joab: 'No dejes que esto te incomode porque la espada devora a uno tanto como al otro. Haz tu batalla aún más fuerte contra la ciudad, y derrótala.' Y alienta a Joab." **26** Entonces, cuando la esposa de Urías escuchó que Urías su esposo estaba muerto, ella se lamentó profundamente por su esposo. **27** Cuando su pena pasó, David la envió a buscar y la trajo a vivir a su palacio, y ella se convirtió en su esposa y le dió un hijo. Pero lo que David había hecho disgustó a el SEÑOR.

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2 Samuel 11:1

Ocurrió en la primavera
"Sucedió que en la primavera". Esto introduce un nuevo evento en la historia.

en el tiempo
"en la época del año"

David envió a Joab, sus siervos ya todo el ejército de Israel
David los envió a la guerra. Esto puede decires claramente. Además, la palabra "sus" se refiere a David. Traducción Alterna: "David envió a Joab, a los siervos él y a todo el ejército de Israel a la guerra"

el ejercito de Amón
"el ejército amonita"

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Rabá
Este es el nombre de una ciudad.

2 Samuel 11:2

Entonces pasó que
"Entonces ocurrió que" o "Sucedió que". El autor usa esta frase para introducir el próximo evento en la historia.

una mujer que se estaba bañando
La mujer no estaba en el techo, se habría estado bañando afuera en el patio de su casa. Traducción Alterna: "una mujer que se estaba bañando en el patio de su casa" t)

Así que David envió
Aquí, la palabra "envió" significa que David envió a un mensajero. Traducción Alterna: "Así que David envió un mensajero"

él le preguntó a personas que quizás sabrían acerca de la mujer
David estaba tratando de descubir quién era la mujer. La palabra "él" se refiere a David, pero es una figura literaria

¿No es esta Betsabé... y no es ella la esposa de Urías el hitita?
Esta pregunta da información y puede ser escrita como una afirmación, en lugar de pregunta. Traducción Alterna: "Esta es Betsabé... y ella es la esposa de Urías el hitita."

2 Samuel 11:4

menstruación
periodo mensual de una mujer

y la tomaron
"y él la tomó". Esta frase implica que David se llevó a la mujer, pero en realidad fueron los mensajeros que él envió quienes la tomaron y se la llevaron. Traducción Alterna: "y se la trajeron a él"

ella entró a él y él se acostó con ella
La frase "ella entró a él" es una descripción gráfica de David teniendo relaciones sexuales con la mujer. Estas dos frases tienen el mismo significado y se usan juntas para enfatizar que durmieron juntos. Traducción Alterna: "se acostó con ella" o "tuvo relaciones sexuales con ella" (Ver: paralelismo de higos)

ella envió y dijo a David: "estoy embarazada".
Aquí, la palabra "envió" significa que ella envió un mensajero. Ella lo envió para decirle a David que estaba embarazada. Traducción Alterna: "ella envió un mensajero donde David para decirle que estaba embarazada"

2 Samuel 11:6

Luego David envió
Aquí la palabra "envió" significa que David envió un mensajero. Traducción Alterna: "Entonces David envió un mensajero"

cómo estaba Joab, cómo estaba el ejército y cómo iba la guerra
David estaba preguntando si Joab y el ejército estaban bien y acerca del progreso de la guerra. : "si Joab y sus soldados estaban bien, y cómo estaba progresando la guerra" (UDB)

baja a tu casa
Los posibles significados para la palabra "baja" son: 1) la casa de Urías estaba ubicada en una elevación más baja que el palacio del rey o 2) la casa de Urías era de menor importancia que el palacio del rey. Traducción Alterna: "Ve a tu casa"

lava tus pies
Esta frase es una figura literaria

el rey le envió un regalo a Urías
David envió a alguien para llevarle el regalo a Urías. Esto se puede decir claramente. Traducción Alterna: "el rey envió a alguien para que le llevara un regalo a Urías"

2 Samuel 11:9

su amo
La palabra "su" se refiere a Urías y la palabra "maestro" se refiere a David.

¿No has venido de un viaje? ¿Por qué no bajaste a tu casa?
Esta pregunta retórica se usa para mostrar la sorpresa de David de que Urías no visitó a su esposa. Esto puede ser expresado como una afirmación, en lugar de pregunta. Traducción Alterna: "Después de venir de un viaje tan largo, debiste haber bajado a tu casa".

Israel y Judá
Esto se refiere a sus ejércitos. Traducción Alterna: "los ejércitos de Israel y Judá"

Entonces, ¿cómo puedo ir a mi casa ... con mi esposa?
Esta pregunta retórica se usa para enfatizar que Urías se negó a visitar a su esposa y puede traducirse como una afirmación, en lugar de pregunta. Traducción Alterna: "Sería incorrecto irme a mi casa ... con mi esposa mientras los otros soldados de mi ejército están en peligro."

Tan cierto como que tú estás vivo, yo no haré esto
Urías jura una fuerte promesa de que no irá a casa con su esposa mientras el resto de los soldados estén en guerra. Él hace esta promesa al comparar la verdad de su promesa con la certeza de que el

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rey estaba vivo. Traducción Alterna: "¡Prometo solemnemente que no haré esto!"

2 Samuel 11:12

comió y bebió delante de él
"Urías comió y bebió con David"

bajó a su casa
Los posibles significados de la palabra "bajó" son: 1) la casa de Urías estaba ubicada en una elevación más baja que el palacio del rey o 2) la casa de Urías era de menor importancia que el palacio del rey. Ver cómo se tradujo la frase similar "baja a tu casa" en 11: 6. Traducción Alterna: "fue a su casa"

2 Samuel 11:14

lo envió por la mano de Urías
La frase "la mano de Urías" se refiere al propio Urías. Traducción Alterna: "envió a Urías mismo a que se la entregara a él"

en el mismo frente de la batalla más intensa
"muy al frente de la línea de batalla donde la lucha es peor"

retírate de él
"ordénale a los soldados que se alejen de él"

él podría ser golpeado y asesinado
"puede que él sea herido y asesinado"

2 Samuel 11:16

el asedio de la ciudad
La palabra "asedio" se puede expresar con los verbos "rodear" y "atacar". Traducción Alterna: "su ejército rodeaba y atacaba la ciudad"

Algunos de los soldados de David cayeron
La palabra "cayeron" es una forma educada de referirse a los soldados que están siendo asesinados. Traducción Alterna: "Los soldados de David fueron asesinados" o "mataron a algunos de los soldados de David"

y Urías el hitita también fue asesinado allí
Esto puede ser expresado en forma activa. Traducción Alterna: "incluyendo a Urías el hitita"

2 Samuel 11:18

Joab envió palabra a David
La frase "envió palabra" significa que él envió un mensajero para dar un informe. Traducción Alterna: "Joab envió un mensaje donde David para darle un informe"

¿Por qué fuiste tan cerca ... desde la pared?
Al hacer estas preguntas retóricas, Joab implica que David puede que lo regañe a él. Estas preguntas pueden ser escritas como afirmaciones. Traducción Alterna: "No te debiste haber acercado tanto a la ciudad para pelear. Debiste saber que dispararían desde la pared".

disparar desde la pared
Esto se refiere a los hombres de la ciudad que disparan flechas a su enemigo desde la parte superior de la muralla de la ciudad. Traducción Alterna: "te disparían flechas desde la parte superior de la muralla de la ciudad"

2 Samuel 11:21

¿Quién mató a Abimelec, hijo de Jerobaal?
Al hacer estas preguntas retóricas, Joab implica que David puede que lo regañe a él. Esto puede ser expresado como una afirmación. Traducción Alterna: "¡Recuerda cómo fue asesinado Abimelec, hijo de Jerobaal!"

Abilemec hijo de Jerobaal
Este es el nombre de un hombre. Su padre también es conocido por el nombre de Gedeón.

¿Acaso una mujer no le arrojó una piedra de molino desde la pared, para que muriera en Tebes?
Al hacer estas preguntas retóricas, Joab implica que David puede que lo regañe a él. Esto puede ser expresado como una afirmación. Traducción Alterna: "Recuerda que él murió en Tebes cuando una mujer le arrojó una piedra de molino desde la parte superior de la pared".

piedra de molino
una piedra pesada que rodaba, usada para triturar el grano para hacer pan

desde la pared
"desde lo alto de la muralla de la ciudad"

Tebes
Este es el nombre de una ciudad.

¿Por qué te acercaste tanto a la pared?
Al hacer estas preguntas retóricas, Joab implica que David puede que lo regañe a él. Esto puede ser expresado como una afirmaciónTraducción Alterna: "¡No te debiste haber acercado tanto a la pared!"

2 Samuel 11:22

La puerta
"la puerta de la ciudad"

2 Samuel 11:24

sus arqueros dispararon
"sus arqueros dispararon flechas"

algunos de los sirvientes del rey fueron asesinados
Esto se puede expresar de forma activa. ¨otra traducción¨: "mataron a algunos de los sirvientes del rey"

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sirvientes del rey
Aquí "sirvientes" se refiere a los soldados, no a los esclavos, porque a los soldados también se les consideraba siervos del rey.

porque la espada devora a uno y a otro.
Aquí, "la espada" se refiere a una persona que mata a alguien con una espada. También, se habla de matar a alguien con una espada como si la espada estuviese "comiendo" a la gente. Traducción Alterna: "porque un hombre puede ser asesinado con una espada de la misma manera que otro hombre" o "porque cualquier hombre puede morir en la batalla"

tu siervo Urías, el hitita, fue asesinado
Esto se puede expresar de forma activa. Traducción Alterna: "mataron a tu siervo Urías, el hitita"

Haz tu batalla aún más fuerte
"Pelea aún más fuerte"

2 Samuel 11:26

Ella se lamentó profundamente
Aquí, el autor habla de ella lamentándose mucho como si el lamento estuviese literamente muy dentro de ella. Traducción Alterna: "ella se lamentó mucho" o "se lamentó mucho"

pena
Un profundo sentimiento de tristeza causado por el sufrimiento, la decepción o la desgracia.

David envió y la trajo a vivir
Aquí, la palabra "envió" significa que él envió un mensajero para que la buscara y se la trajera a él. Traducción Alterna: "David le envió un mensajero a ella para traerla a su casa"

disgustó
"entristeció" o "enojó"

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Chapter 12

1 Entonces, el SEÑOR envió a Natán a donde David. Él vino a él y dijo: "Había una vez dos hombres en una ciudad. Un hombre era rico y el otro pobre. **2** El hombre rico tenía grandes cantidades de rebaño y ganado, **3** pero el pobre hombre nada tenía, excepto una pequeña cordera, la cual habia comprado, alimentado y criado. Esta creció junto con él y con sus hijos. La cordera tambien comía con él y bebia de la misma copa que él, y dormía en sus brazos y era como una hija para él. **4** Un día un visitante llegó donde el hombre rico, pero el hombre rico no estaba dispuesto a agarrar un animal de su propio rebaño y ganado para proveerse comida. En cambio, él agarró a la corderita del hombre pobre y la cocinó para su visitante." **5** David se enfureció en contra del hombre rico, y él le gritó a Natán: "Yo declaro, tan cierto como el SEÑOR vive, que el hombre que haya hecho esto merece ser ejecutado. **6** Él debe pagar la cordera cuatro veces por haber hecho él tal cosa, y porque no tuvo pena por el hombre pobre." **7** Luego Natán le dijo a David: "¡Tú eres ese hombre! El SEÑOR, el Dios de Israel, dice: 'Yo te ungí como rey sobre Israel, y te rescaté de la mano de Saúl. **8** Yo te di la casa de tu amo, y las esposas de tu amo en tus brazos. También te di la casa de Israel y Judá. Y si eso hubiera sido muy poco, Yo te hubiese dado muchas otras cosas más. **9** Así que, ¿por qué has despreciado las ordenanzas del SEÑOR, para hacer lo que es malo a su vista? Tú has matado a Urías el hitita con la espada y has tomado su esposa para que sea tu propia esposa. Tú lo mataste con la espada del ejército de Amón. **10** Así que, ahora la espada nunca dejará tu casa, porque me has despreciado y has tomado la esposa de Urías el hitita como tu esposa.' **11** El SEÑOR dice: 'Mira, Yo levantaré desastre en contra tuya de tu propia casa. Ante tus propios ojos, Yo tomaré tus esposas y se las daré a tu vecino, y él dormirá con tus esposas en plena luz del día. **12** Pues tú cometiste tu pecado secretamente, pero Yo haré esto ante todo Israel, a la luz del sol.'" **13** Entonces David le dijo a Natán: "Yo he pecado en contra del SEÑOR." Natán le respondió a David: "El SEÑOR también ha pasado por alto tu pecado. Tú no morirás. **14** Sin embargo, por ésto que has hecho has ofendido al SEÑOR, y el hijo que nazca ciertamente morirá." **15** Luego Natán se marchó y se fue a casa. El SEÑOR atacó al niño que la esposa de Urías le dio a David, y él estaba muy enfermo. **16** David entonces le imploró a Dios por el niño. David ayunó y se fue adentro y se acostó toda la noche en el suelo. **17** Los ancianos de su casa se levantaron y se pararon al lado de él, para levantarlo del suelo, pero él no se levantaba, y no comía con ellos. **18** Ocurrió que en el séptimo día el hijo murió. Los sirvientes de David estaban asustados de decirle a él que el hijo estaba muerto, porque ellos dijeron: "Miren, mientras el hijo estaba vivo le hablamos, y él no escuchó nuestra voz. ¿¡Qué se podría hacerse a sí mismo si le decimos que el niño está muerto?! **19** Pero cuando David vio que sus sirvientes estaban murmurando entre ellos, David percibió que el niño estaba muerto. Él le dijo a sus sirvientes: "¿El niño está muerto?" Ellos contestaron: "Él está muerto." **20** Entonces, David se levantó del suelo y se lavó, se ungió a sí mismo y se cambió sus vestiduras. Él se fue al tabernáculo del SEÑOR y adoró allí, y luego él regresó a su propio palacio. Cuando él lo pidió, ellos pusieron comida delante de él, y él comió. **21** Luego, sus sirvientes le dijeron a él: "¿Por qué ha hecho esto? Usted ayunó y lloró por el niño mientras estaba vivo, pero cuando el niño murió, usted se levantó y comió." **22** David contestó: "Mientras el niño estaba vivo yo ayuné y lloré. Yo dije: '¿Quién sabe si el SEÑOR sea misericordioso conmigo, y el niño quizas vivá?' **23** Pero ahora que él está muerto, ¿por qué debería ayunar? ¿Puedo traerlo de regreso? Yo iré a él, pero él no regresará a mí."' **24** David consoló a Betsabé, su esposa, y fué a ella y se acostó con ella. Después ella dio a luz a un hijo, y el niño fue nombrado Salomón. El SEÑOR lo amaba **25** y Él envió palabra a través de Natán, el profeta para que lo nombrara Jedidías, porque el SEÑOR lo amaba. **26** Ahora, Joab peleó en contra de Rabá, la ciudad real del pueblo de Amón, y capturó su fortaleza. **27** Así que Joab le envió mensajeros a David y dijo: "He peleado en contra de Rabá, y he tomado el sumisitro de agua de la ciudad. **28** Ahora, por lo tanto, reúne al resto del ejército y acampa contra la ciudad y tómala, porque si yo tomo la ciudad, será le pondra mi nombre **29** Así que David reunió a todo el ejército y se fue a Rabá; peleó contra la ciudad y la capturó. **30** David tomó la corona de la cabeza de su rey--pesaba un talento de oro, y había una piedra preciosa en ella. La corona fue colocada en la propia cabeza de David. Luego, él sacó el botín de la ciudad en grandes cantidades. **31** Él trasladó a las personas que estaban en la ciudad y las forzó a que trabajaran con serruchos, picos de hierro y hachas; él también los hizo trabajar en hornos de ladrillos. David le requirió a todas las ciudades del pueblo de Amón a hacer esta labor. Luego, David y todo el ejército regresaron a Jerusalén.

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2 Samuel 12:1

cordera
una oveja hembra

era como una hija para él
Esto se refiere a la cercanía de este hombre y su pequeña corderita. Traducción Alterna: "la amaba tanto como si fuera una de sus hijas"

2 Samuel 12:4

cordera
una oveja hembra joven

David estaba caliente de ira contra ellos
Aquí, el autor habla de cuán enojado estaba David como si su cuerpo estuviese físicamente caliente debido a su enojo. Traducción Alterna: "David se puso furioso con" o "David se enojó mucho con"

para su visitante
Era para que su visitante comiera. Traducción Alterna: "para que su visitante comiera"

él se enojó con Natán
Esto significa que David le habló enojado a Natán. Traducción Alterna: "le gritó a Natán con enojo"

Mientras el SEÑOR viva
Esto expresa que David estaba jurando una promesa seria. Traducción Alterna: "Yo declaro, tan seguro como que el SEÑOR vive"

ser ejecutado
Esto significa "ser asesinado". También, eso se puede expresar de forma activa. Traducción Alterna: "sea asesinado" o "muera"

Él debe pagar la cordera cuatro veces por encima
La cantidad que se le requería al rico que le pagara al pobre era cuatro veces más de lo que costaba la corderita . Traducción Alterna: "Él debe pagarle al pobre cuatro veces el precio de la cordera"

compadeció
sentir tristeza y amor por alguien que está sufriendo o lastimado o que no es amado

2 Samuel 12:7

de la mano de Saúl
Aquí, la palabra "mano" se refiere al control. Traducción Alterna: "del control de Saúl"

las esposas de tu amo en tus brazos
Aquí, el SEÑOR describe a David teniendo a las esposas de su amo como sus propias esposas como si estuviesen todas "en sus brazos". Traducción Alterna: "las esposas de tu amo como tuyas"

Yo también te di la casa de Israel y Judá
Aquí, el SEÑOR habla de cómo Él le dio a David su autoridad como rey sobre Israel y Judá como si le hubiese dado literalmente las casas de Israel y Judá como un regalo. La frase "la casa de" significa "el pueblo de". Traducción Alterna: "También te di autoridad como rey sobre el pueblo de Israel y Judá"

si eso hubiese sido muy poco
"si no te hubiese dado lo suficiente"

2 Samuel 12:9

Entonces, ¿por qué has despreciado.... SEÑOR, para hacer lo que es malo ante Su vista?
Esta pregunta retórica se usa para regañar a David. Esto puede ser expresado como una afirmación, en lugar de pregunta. Traducción Alterna: "¡No debiste haber despreciado... SEÑOR y no debiste haber hecho lo que es malo ante Su ojos!"

para hacer lo que es malo ante Su vista
La "vista" del SEÑOR se refiere a lo que Él piensa. Aquí, "vista" se refiere específicamente a lo que Él considera como malo. Traducción Alterna: "para hacer lo que Él considera malo"

has matado a Urías el hitita con la espada
Esto puede ser expresado en forma activa. Además, David no mató a Urías, sino que él planeó que lo mataran en batalla. La frase "con la espada" se refiere a cómo murió Urías en la batalla. Traducción Alterna: "Tú has planeado que Urías, el hitita, muriera en batalla"

Lo mataste con la espada del ejército de Amón
David mismo no mató a Urías, sino que planeó que lo mataran en la batalla cuando Israel luchaba contra Amón. La frase "con la espada" se refiere a cómo él murió e la batalla. ¨otra traducción¨: "Tú planeaste que él muriera en la batalla contra el ejército de Amón"

la espada nunca dejará tu casa
Aquí, la palabra "espada" se refiere a las personas muriendo en la guerra. Además, la "casa" de David se refiere a sus descendientes. Traducción Alterna: "algunos de tus descendientes siempre morirán en batalla" (UDB)

2 Samuel 12:11

de tu propia casa
Aquí la "casa" de David se refiere a su familia. Traducción Alterna: "de entre tu propia familia"

Ante tus propios ojos
Aquí, el SEÑOR hace referencia a los ojos de David para para enfatizarha psadao lo que él vería. Traducción Alterna: "Mientras estés mirando"

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ante todo Israel
Esta frase habla del pueblo de Israel sabiendo lo que le ha pasado a sus esposas como si todos literalmente vieran eso ocurrir. Traducción Alterna: "ante todo el pueblo de Israel" o "y todo el pueblo de Israel lo sabrá"

a plena luz del día
"durante el día" Normalmente se compara la idea de hacer algo "abiertamente" o de una manera en que las personas están completamente concientes de lo que está sucediendo con algo que se hace "luz del día". Traducción Alterna: "abiertamente" o "y todos verán lo que está sucediendo"

cometiste tu pecado
"pecaste"

ha pasado sobre
"El SEÑOR ha perdonado a David de su pecado." Aquí, se habla del SEÑOR perdonando su pecado como si fuese algo que Él pasó por alto y lo ignoró. Traducción Alterna: "perdonó"

no serás asesinado
Esto puede ser expresado de forma activa. Algunas veces los hombres morían por sus pecados, pero él no morirá a causa de su pecado con la mujer. Esto se puede decir claramente. Traducción Alterna: "No morirás" o "no morirás a causa de este pecado"

2 Samuel 12:14

despreciado
odiar o desagradar fuertemente a alguien o a algo

El SEÑOR atacó al hijo que ... y él estaba muy enfermo
Aquí, el autor habla del SEÑOR causando que el bebé se enfermara como si el SEÑOR literalmente atacara al niño. Traducción Alterna: "El SEÑOR afligió al hijo que... y él estaba muy enfermo" o "El SEÑOR causó que el bebé... se enfermara mucho"

el hijo que te nazca
La frase "te nazca" significa que es el bebé de David. Traducción Alterna: "tu hijo que nacerá"

al hijo que la esposa de Urías le dio a David
Esto significa que ella dio a luz a un niño y que David era su padre. Traducción Alterna: "El hijo de David, a quien la esposa de Urías dio a luz"

2 Samuel 12:16

implorar
rogar u orar con un fuerte deseo

fue adentro
David entró a su habitación cuando estaba solo. Traducción Alterna: "entró a su habitación"

levantarlo del suelo
"y le insistían a él que se levantara del suelo"

Ocurrió
"Sucedió"

él no escuhó nuestra voz
Aquí se hace referencia a "la voz" de los para enfatizar que ellos le estaban hablando. Traducción Alterna: "no nos escuchó"

al séptimo día
"El 7mo día". Esto se refiere al séptimo día después del nacimiento del bebé. Traducción Alterna: "al séptimo día después de su nacimiento"

Miren
Esta es una expresión idiomática usada para llamar la atención de la gente.

¿¡Qué se podría hacer a sí mismo si le decimos que el niño está muerto?!
Los sirvientes hacen esta pregunta retórica para expresar su miedo. Esto puede ser expresado como una afirmación, en lugar de pregunta. Traducción Alterna: "¡Tenemos miedo de que él pueda hacerse daño si le decimos que el niño está muerto!"

2 Samuel 12:19

murmurando
"hablando en voz muy baja"

percibió
"entendió"

2 Samuel 12:21

Información general
Estos versículos contienen preguntas retóricas que enfatizan que David se da cuenta de que el SEÑOR ha permitido que esto suceda.

¿Quién sabe si el SEÑOR será o no misericordioso conmigo para que el niño viva?
David hizo esta pregunta retórica para enfatizar que nadie sabía si el SEÑOR dejaría que el niño viviese. Esta pregunta retórica se puede traducir como una afrimación, en lugar de pregunta. Traducción Alterna: "Nadie sabe si el SEÑOR será misericordiosi conmigo y permita que el niño viva"

Pero ahora que él está muerto, ¿por qué debería ayunar?
David hace esta pregunta retórica para enfatizar que ya no tiene una razón para ayunar. Esto puede ser expresado como una afirmación, en lugar de pregunta. Traducción Alterna: "Ahora que está muerto,ya no sería útil ayunar"

¿Puedo traerlo de vuelta?
David hace esta pregunta retórica para enfatizar que el niño ya no puede volver a la vida. Esto puede ser expresado como una afirmación, en lugar de pregunta.Traducción Alterna: "No puedo devolverle la vida".

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Yo iré a él
David da a entender que irá a donde está su hijo cuando muera. Traducción Alterna: "Cuando muera, iré a donde está él"

2 Samuel 12:24

Entró junto en ella, y se acostó con ella.
La frase "entró en ella" es una descripción gráfica de David teniendo relaciones sexuales con su esposa. Estas dos frases tienen el mismo significado y se usan juntas para enfatizar que durmieron juntos. Traducción Alterna: "se acostó con ella"

envió palabra a través de Natán el profeta
Aquí, "palabra" se refiere a un mensaje que el SEÑOR le dijo a Natán que le dijera a David. Traducción Alterna: "envió a Natán para que le dijera a" o "envió un mensaje por medio de Natán, el profeta, para que le dijera a"

Jedidías
Este es otro nombre para el hijo de David, Salomón, el cual el SEÑOR eligió.

2 Samuel 12:26

Joab peleó... el capturó
Aquí, el autor dice "Joab", pero se refiere a Joab y a los sus soldados que lucharon con él. Traducción Alterna: "Joab y sus soldados lucharon... capturaron"

Rabá
Luchar contra esta ciudad significa literalmente luchar contra el peublo de Rabá. Traducir el nombre al igual que se hizo en 11: 1. Traducción Alterna: "el pueblo de Rabá"

Así que Joab envió le mensajeros a David y le dijo:
"Así que Joab le envió mensajeros a David para decirle a él"

he tomado el suministro de agua de la ciudad
"Tomar" un lugar o un lugar de referencia significa tomar control del mismo. Traducción Alterna: "han tomado el control del suministro de agua de la ciudad"

acampa contra
Esto significa rodear y atacar. Traducción Alterna: "ataca" o "rodea"

He peleado... he tomado... si yo tomo
Aquí, Joab habla de sí mismo cuando en realidad se refiere a sí mismo y a sus soldados también. Traducción Alterna: "Mis soldados y yo hemos luchado... mis soldados y yo hemos tomado... si mis soldados y yo tomamos"

tómala... toma la ciudad
"Tomar" un lugar o un lugar de referencia significa tomar control del mismo. Traducción Alterna: "toma el control de ella... toma el control de la ciudad"

será nombrada
Esto puede ser expresado en forma activa. Traducción Alterna: "la gente la llamará"

2 Samuel 12:29

el peleó
Aquí, el autor habla solo de David, pero en realidad se refiere a David y a sus soldados. Traducción Alterna: "David y sus soldados pelearon"

un talento
Esto puede ser escrito en la manera de medir moderna. Traducción Alterna: "34 kilogramos"

una piedra preciosa
una piedra preciosa rara, tal como un diamante, rubí, zafiro, esmeralda u ópalo

La corona fue puesta sobre la propia cabeza de David
Esto puede ser expresado de forma activa. Traducción Alterna: "Ellos colocaron la corona en la cabeza de David"

él sacó
Aquí, el autor habla solo de David, pero en realidad se refiere a los soldados de David. Traducción Alterna: "los solados de David sacaron"

botín
cosas valiosas tomadas de un enemigo derrotado

cantidades
"números"

2 Samuel 12:31

Sacó a las personas
David no sacó a las personas él mismo, sino que le ordenó a sus soldados que los sacaran. Traducción Alterna: "David le ordenó a sus soldados que sacaran a la gente"

sierras, púas de hierro y hachas
Estas son herramientas para cortar madera o romper la tierra

hornos de ladrillos
hornos donde se secan y endurecen los ladrillos.

todas las ciudades del pueblo de Amón
Esto se refiere a las personas en las ciudades. Traducción Alterna: "todas las personas de las ciudades de Amón"

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Chapter 13

1 Sucedió, después de esto, que Amnón, hijo de David, estaba muy atraído a su hermosa media-hermana Tamar, quien era hermana completa de Absalón, otro de los hijos de David. **2** Amnón estaba tan frustrado que se enfermó por causa de su hermana Tamar. Ella era virgen, y le parecía imposible a Amnón hacerle cosa alguna a ella. **3** Pero Amnón tenía un amigo cuyo nombre era Jonadab hijo de Simea, hermano de David. Jonadab era un hombre muy perspicaz. **4** Jonadab le dijo a Amnón: "Por qué, hijo del rey, estás tú deprimido cada mañana? ¿No me lo dirás?" Así que Amnón le contestó: "Yo amo a Tamar, la hermana de mi hermano Absalóm." **5** Entonces Jonadab le dijo a él: "Acuéstate en tu cama y finge estar enfermo. Cuando tu padre venga a verte, pregúntale: '¿Podrías por favor enviar a mi hermana Tamar a darme algo de comer y que lo cocine ante mí, de manera que yo pueda verlo y comérmelo de su mano?"'' **6** Así que Amnón se acostó y fingió estar enfermo. Cuando el rey vino a verlo, Amnón dijo al rey: "Por favor envía a mi hermana Tamar a preparar alguna comida para mi enfermedad en frente de mí para que yo pueda comer de su mano." **7** Entonces David envió palabra a Tamar en su palacio, diciendo: "Ve ahora a la casa de tu hermano Amnón y prepara comida para él." **8** Así que Tamar fue a la casa de su hermano Amnón donde él estaba acostado. Ella tomó masa y la amasó y formó pan a su vista, y entonces lo horneó. **9** Ella tomó la sartén y le dio el pan a él, pero él se negó a comérselo. Entonces Amnón le dijo a los otros presentes: "Saca a todos, lejos de mí." Así que todos salieron lejos de él. **10** Así que Amnón le dijo a Tamar: "Trae la comida dentro de mi cuarto para poder comer de tu mano." Así que Tamar tomó el pan que ella había hecho, y lo trajo dentro del cuarto de Amnón su hermano. **11** Cuando le trajo la comida, él la agarró y le dijo a ella: "Ven, duerme conmigo, mi hermana." **12** Ella le contestó: "No, mi hermano, no me obligues, pues nada así debe hacerse en Israel. No hagas esta cosa lamentable. **13** ¿Cómo podría yo deshacerme de mi verguenza? ¿Qué de ti? ¡Tu serías como uno de los necios de Israel! Ahora, por favor habla al rey, pues el no me negará a ti". **14** Sin embargo Amnón no la escuchó. Como él era más fuerte que Tamar, se apoderó de ella y él durmió con ella. **15** Entonces Amnón odió a Tamar con odio extremo. Él la odió aún más de lo que la había deseado. Amnón le dijo a ella: "Levántate y vete." **16** Pero ella le respondió a él: "¡No! Porque este gran mal de hacerme marcharme es aún peor que lo me hiciste a mí!" Pero Amnón no la escuchó a ella. **17** por el contrario, él llamó a su sirviente personal y dijo: "Lleva a esta mujer lejos de mí, y tranca la puerta tras ella." **18** Entonces su sirviente la sacó afuera y trancó la puerta tras ella. Tamar vestía una túnica muy decorada porque las hijas del rey que eran vírgenes vestían de esa manera. **19** Tamar puso cenizas en su cabeza y rasgó su túnica. Ella puso sus manos en su cabeza y se alejó caminando, llorando en voz alta mientras se iba. **20** Absalón su hermano le dijo a ella: "¿Ha estado tu hermano Amnón contigo? Pero ahora quédate callada, mi hermana. Él es tu hermano. No tomes esto en serio." Así que Tamar permaneció sola en la casa de su hermano Absalón. **21** Pero cuando el rey David oyó de todas estas cosas, él estaba muy enojado. **22** Absalón no le dijo nada a Amnón, pues Absalón lo odió por lo que él le había hecho a ella y cómo había deshonrado a su hermana Tamar. **23** Sucedió luego de dos años que Absalón tenía esquiladores de ovejas trabajando en Baal Hazor, lo cual es cerca de Efraín, y Absalón invitó a todos los hijos del rey a que visitaran allí. **24** Absalón fue al rey y dijo: "Mira ahora, tu sirviente tiene esquiladores de ovejas. Por favor, que el rey y sus sirvientes vayan conmigo, tu sirviente." **25** El rey le contestó a Absalón: "No, mi hijo, todos nosotros no debemos ir porque seríamos una carga para ti." Absalón animó al rey, pero él no quería ir, pero sí bendijo a Absalón. **26** Luego, Absalón dijo: "Si no, por favor deja a mi hermano Amnón ir con nosotros." Así que el rey le dijo a él: "¿Por qué debe Amnón ir contigo?" **27** Absalón presionó a David, y así que él dejó a Amnón y a todos sus hijos ir con él. **28** Absalón ordenó a sus sirvientes diciendo: "Escuchen atentamente. Cuando Amnón comience a estar ebrio con vino, y cuando yo les diga: 'Ataquen a Amnón,' entonces mátenlo. No tengan miedo. ¿No les he ordenado yo? Tengan ánimo y sean valientes." **29** Así que los sirvientes de Absalón hicieron a Amnón según él les había ordenado a ellos. Entonces todos los hijos del rey se levantaron, y todo hombre montó su mula y huyó. **30** Sucedió que mientras ellos estaban en el camino que la noticia le llegó a David diciendo: "Absalón ha matado a todos los hijos del rey y no queda ni uno de ellos." **31** Entonces el rey se levantó, rasgó sus ropas y se acostó en el piso; todos sus sirvientes estuvieron a su lado con sus ropas rasgadas. **32** Jonadab hijo de Simea, hermano de David, contestó y dijo: "Que no crea mi amo que ellos han matado a todos los hombres jóvenes que son hijos del rey, pues solamente Amnón está muerto. Absalón ha planificado ésto desde el día que Amnón violó a su hermana Tamar. **33** Por tanto no tome mi amo el rey este informe en serio, y no crea que todos sus hijos están muertos, pues solamente Amnón está muerto." **34** Absalón salió huyendo. Un sirviente que vigilaba alzó sus ojos y vio mucha gente llegando en el camino en la ladera al oeste de él. **35** Luego, Jonadab le dijo al rey: "Mira, los hijos del rey vienen. Es

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justo según dijo tu siervo." [36] Sucedió tan pronto él había terminado de hablar que los hijos del rey llegaron, alzaron sus voces y lloraron. Y el rey y todos sus sirvientes también lloraron amargamente. [37] Pero Absalón huyó y fue a Talmai, hijo de Amiud, el rey de Gesur. David tuvo luto por su hijo cada día. [38] Así que Absalón huyó y fue a Gesur dónde estuvo por tres años. [39] La mente del rey David anhelaba salir y ver a Absalón pues yá estaba consolado concerniente a Amnón y su muerte.

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2 Samuel 13:1

Sucedió después de esto
"Ocurrió después de esto". Esta frase se utiliza para introducir un nuevo evento en la historia.

media hermana
hermana - Amnón y Tamar compartían el mismo padre, pero no la misma madre.

totalmente hermana
Absalón y Tamar compartían el mismo padre y madre.

Amnón estaba tan frustrado que se enfermó a causa de su hermana Tamar
Amnón se sintió frustrado porque deseaba acostarse con su hermana Tamar. Traducción Alterna: "Amnón estaba tan frustrado por el deseo de su hermana Tamar que se sintió enfermo"

2 Samuel 13:3

Jonadab hijo de Simea, hermano de David
Estos son nombres de los hombres. Sama era el hermano de David.

perspicaz
astuto o engañoso

deprimido
en un estado emocional de extrema infelicidad

¿No me lo dirás?
Las palabras que faltan se pueden agregar a esta pregunta. Además, esta pregunta retórica es una solicitud para que Jehonadab le diga por qué está deprimido. Se puede escribir como una afirmación, en lugar de pregunta. Traducción Alterna: "¿No me dirás por qué estás deprimido?" o "Por favor, dime por qué estás deprimido"

2 Samuel 13:5

Jonadab
Traducir el nombre de este hombre como se hizo en 13: 3.

fingió estar enfermo
Esto significa que dio una falsa apariencia de estar enfermo.

y comérmelo de su mano... pueda comer de su mano
Esta es una petición para que ella le sirva comida personalmente. Traducción Alterna: "y que me la sirva ella misma... ella me la pueda servir para que yo la comer"

por mi enfermedad frente a mí
La comida no es para su enfermedad, sino que es para él, porque está enfermo. La frase "frente a mí" es una solicitud para que Tamar prepare la comida en su presencia. Traducción Alterna: "frente a mí porque estoy enfermo"

2 Samuel 13:7

David envió palabra
Esto significa que envió un mensajero para hablar con Tamar. Traducción Alterna¨: "David envió a un mensajero"

masa
Una mezcla de harina espesa y líquido utilizada para hornear

amasó
Usó sus manos para mezclar la masa

a su vista
Esto significa que Tamar hizo el pan delante de él. Traducción Alterna: "delante de él" o "en su presencia"

Así que todos se fueron lejos él
"irse fuera de alquien" significa "dejar". Traducción Alterna: "Así que todos lo dejaron"

2 Samuel 13:10

para que yo pueda comer de tu mano
Esta es una solicitud para que Tamar le sirva la comida personalmente. Traducción Alterna: "y me la sirvas"

no me obligues
Las palabras que faltan pueden ser añadidas. Traducción Alterna: "no me obligues a dormir contigo"

deplorable
muy vergonzosa

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2 Samuel 13:13

Información general
Tamar sigue hablando con Amnón.

¿A dónde podría ir yo para escapar de la verguenza que esto colocaría sobre mi vida?
Tamar hace esta pregunta retórica para enfatizar cuánta vergüenza tendría si se acostaba con él. Esto se puede escribir como una afirmación, en lugar de pregunta. Traducción Alterna: Si haces esto, tendría que soportar la vergüenza donde quiera que vaya"

2 Samuel 13:15

Porque este gran mal de hacerme ir es aún peor
El sustantivo abstracto "este gran mal" se puede expresar como un verbo. Traducción Alterna: "¡Sería muy malo hacer que me vaya! Sería aún peor"

atornilla la puerta tras ella
Esto significa bloquear la puerta para que no pueda volver a entrar. Traducción Alterna: "asegura la puerta para que no pueda volver a entrar"

2 Samuel 13:18

trancó la puerta tras ella
Esto significa bloquear la puerta para que no pueda volver a entrar. Traducción Alterna: "aseguró la puerta para que no pudiera volver a entrar"

puso cenizas sobre su cabeza y rasgó su túnica. Ella puso sus manos sobre su cabeza
Estos son actos de luto y pena en la cultura israelita.Traducción Alterna: "Tamar puso cenizas sobre su cabeza y rasgó su túnica para demostrar que estaba muy triste. Luego, para mostrar su dolor, puso sus manos sobre la cabeza"

2 Samuel 13:20

¿Ha estado tu hermano Amnón contigo?
Esta es una forma educada de preguntar si Amnón había tenido relaciones sexuales con ella. Traducción Alterna: "¿Se ha acostado tu hermano Amnón contigo?"

quédate callada
Esto significa no decirle a nadie sobre algo. Traducción Alterna: "no le digas a nadie sobre esto"

no tomes esta cosa en serio
La frase "en serio" significa "preocuparse por eso".Traducción Alterna: "No te preocupes por lo que ha sucedido"

Así Tamar se quedó sola
Esto significa que ella no se casó.

no le dijo nada
"no habló"

2 Samuel 13:23

Secedió después de dos años completos
Esto explica que han pasado dos años completos e introduce el próximo evento en la historia. La frase "años completos" significa que son años enteros.

esquiladores
Estas son personas que cortan la lana de las ovejas.

Baal Hazor
Este es el nombre de un lugar.

Mira ahora
Esta es una frase que se usa para llamar la atención de alguien hacia lo próximo que se va a decir. Traducción Alterna: "escucha"

tu siervo
Absalón se llama a sí mismo "tu siervo" para mostrar respeto.

tiene esquiladores de ovejas
Era costumbre que las personas en Israel hicieran una fiesta después de haber esquilado a sus ovejas.

que el rey
Aunque está hablando con su padre, el rey, lo llama "el rey" en lugar de "tú" para mostrarle respeto.

2 Samuel 13:25

por favor deja que mi hermano Amnón vaya con nosotros
A menudo el hijo mayor podía representar a su padre en la cultura israelita. Amnón era el hijo mayor de David.

¿Por qué Amnón debería ir contigo?
David sabía que Amnón no era amigo de Absalón.

2 Samuel 13:27

Absalón presionó a David
Aquí, el autor habla de que Absalón le insistió a David que dejara a Amnón ir con él como si le presionara físicamente. Traducción Alterna: "Absalón le rogó a David que Amnón fuera"

No tengan miedo
Esto implica que no deben tenerle miedo a as consecuencias de matar a Amnón. Esto se puede expresar claramente. Traducción Alterna: "No tengan miedo de ser culpados de matar al hijo del rey"

¿No les he ordenado yo?
Absalón hace esta pregunta retórica para enfatizar que lo culparán a él por matar a Amnón ya que él se los están ordenando. Esto puede ser expresado como una afirmación, en lugar de pregunta.

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Traducción Alterna: "Pues yo les he ordenado que hahan esto" o "Yo seré el culpable de matarlo pue les he ordenado que hagan esto"

No les he ordenado yo
Lo que Absalón les ha mandado a hacer puede ser expresado en la pregunta. Traducción Alterna: "¿No les he ordenado yo que lo maten?"

todos los hijos del rey
Esto no incluye a Absalón y Amnón que está muerto. Esto incluye al resto de los hijos que el rey les permitió ir a la celebración. Traducción Alterna: "El resto de los hijos del rey"

cada hombre
Esto se refiere a los hijos del rey que abandonaron la celebración.

2 Samuel 13:30

Así que ocurrió
"sucedió que". Aquí, esta frase se usa para introducir el próximo evento en la historia.

en el camino
"viajando por camino"

que la noticia le llegó a David diciendo
Aquí, dice que "llegó" la noticia, cuando en realidad fue que alguien vino y le contó a David la noticia. Traducción Alterna: "que alguien vino y le informó la noticia a David diciendo"

Entonces el rey se levantó
"Entonces el rey se puso de pie"

rasgó sus vestiduras, y se acostó en el suelo
Hizo estas cosas para demostrar que estaba extremadamente triste. Traducción Alterna: "se rasgó sus vestiduras y se lanzó al suelo llorando" (Ver: traducir_simacción)

sus vestiduras rasgadas
Hicieron esto para mostrar su tristeza y llorar con su rey. Traducción Alterna: "y rasgaron sus vestiduras, llorando con el rey" (Ver: traducir_simacción)

2 Samuel 13:32

Jonadab ... Simea
Traducir los nombres de estos hombres como está en 13: 3.

"Que no crea mi amo
"Mi amo, no crea"

mi amo
Jonadab llama a David "mi amo" para mostrar respeto.

que mi amo el rey no tome
"mi amo, el rey, no tome"

no tome en serio este informe
La frase "tomar en serio" significa "preocuparse por eso". Traducción Alterna: "no se preocupe por este informe"

2 Samuel 13:34

que vigilaba
Esto significa que el sirviente estaba vigilando a distancia a los enemigos mientras protegía la muralla de la ciudad. Traducción Alterna: "que estaba protegiendo" o "que estaba protegiendo en la muralla de la ciudad"

alzó sus ojos
Aquí, se habla del sirviente que mirando hacia arriba, como si alzara los ojos. Traducción Alterna: "miró hacia arriba"

Así que sucedió
Esta frase se usa para introducir el próximo evento en la historia.

alzaron sus voces
Aquí, se habla de los hijos gritando como si sus voces fueran algo que ellos levantaron hacia el cielo. Traducción Alterna: "gritaron"

2 Samuel 13:37

Talmai... Amiud
Estos son nombres de hombres .

por su hijo
"por su hijo Amnón"

donde estuvo por tres años
"donde permaneció por tres años"

la mente del rey David anhelaba
Aquí, se refiere a "la mente de David" para enfatizar sus pensamientos. Traducción Alterna: "El rey David anhelaba" o "El rey David tenía muchos deseos"

pues estaba consola respecto a Amnón y su muerte
"pues ya no estaba afligido por la muerte de Amnón" (UDB). Esto se refiere a tres años después de que Absalón huyó a Gesur.

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Chapter 14

1 Joab hijo de Sarvia percibió que el corazón del rey deseaba ver a Absalón. **2** Así que Joab envió palabra a Tecoa e hizo traer a una mujer sabia ante él. Él le dijo: "Por favor pretende que estás de duelo y ponte ropa de luto. Por favor no te unjas con aceite, pero sé como una mujer que ha estado de luto por mucho tiempo por el muerto. **3** Entonces ve donde el rey y háblale sobre lo que te describiré." Así que Joab le dijo las palabras que ella debía decir al rey. **4** Cuando la mujer de Tecoa habló al rey ella se postró sobre su rostro en el suelo y dijo: "Ayúdame rey." **5** El rey le dijo a ella: "¿Qué te sucede?" Ella contestó: "La verdad es que soy una viuda y mi esposo está muerto. **6** Yo tu sierva tenía dos hijos y ellos pelearon entre sí en el campo y no hubo nadie que los separara. Uno golpeó al otro y lo mató. **7** Y ahora la tribu completa se ha levantado contra tu sierva y ellos dicen: 'Danos al hombre que golpeó a su hermano para que podamos hacerlo morir y que pague por la vida de su hermano al que mató.' Y así también ellos destruirán al heredero. Así ellos apagarán la ascua ardiente que me ha quedado y no dejarán para mi esposo ni nombre ni descendencia en la superficie de la tierra."' **8** Así que el rey le dijo a la mujer: "Ve a tu casa y yo ordenaré que se haga algo por ti." **9** La mujer de Tecoa dijo al rey: "Mi señor rey la culpa sea sobre mí y sobre la casa de mi padre. El rey y su trono están sin culpa." **10** El rey respondió: "Quien te diga algo a ti tráemelo y él no te molestará más." **11** Entonces ella dijo: "Por favor, que el rey traiga a su memoria al SEÑOR su Dios para que el vengador de sangre no destruya más a ninguno, para que ellos no destruyan a mi hijo." El rey respondió: ''Te prometo, así como Vive el SEÑOR, que ni un pelo de tu hijo caerá a tierra." **12** Entonces, la mujer dijo: "Por favor deja a tu sierva hablar una palabra más a mi Señor el rey. Él dijo: "Habla." **13** Así que la mujer dijo: "¿Por qué entonces usted ha ideado tal cosa contra el pueblo de Dios? Porque al decir ésto el rey es como alguien que es culpable pues el rey no ha traído a casa de vuelta a su hijo desterrado. **14** Pues todos moriremos y somos como agua derramada en la tierra que no se puede recoger de nuevo. Pero Dios no quitará vida, en cambio Él encuentra una forma para que esos que fueron echados fuera sean restaurados. **15** Ahora entonces, viendo que he venido a hablar esta cosa a mi señor el rey, es porque el pueblo me ha llenado de miedo. Así que tu sierva se dijo a sí misma: 'Hablaré ahora al rey. Podrá ser que el rey lleve a cabo la petición de su sierva. **16** Pues el rey me escuchará a mí, de manera que entregue a su siervo de la mano del hombre que me destruiría a mí y a mi hijo juntos, de la herencia de Dios.' **17** Entonces tu sierva oró: "SEÑOR, por favor permite que la palabra de mi señor el rey me brinde alivio porque como un ángel de Dios es mi señor el rey para discernir el bien del mal. Sea el SEÑOR tu Dios contigo." **18** Entonces el rey respondió y dijo a la mujer: "Por favor no escondas de mí nada de lo que te pregunte." La mujer respondió: "Que mi señor el rey hable ahora." **19** El rey dijo: "¿No está la mano de Joab contigo en todo esto?" La mujer respondió y dijo: "Mientras viva, mi señor el rey, nadie puede escapar a la mano derecha o a la izquierda de nada de lo que mi señor ha hablado. Fue tu siervo Joab quien me mandó y me dijo que dijera estas cosas que tu sierva ha hablado. **20** Tu siervo Joab ha hecho ésto para cambiar el curso de lo que está pasando. Mi señor es sabio, como la sabiduría de un ángel de Dios, y el sabe todo lo que está sucediendo en la tierra." **21** Así que el rey dijo a Joab: "Mira ahora, yo haré esta cosa. Ve entonces, y trae al joven Absalón de vuelta." **22** Así que Joab se postró sobre su rostro en tierra en honor y gratitud al rey. Joab dijo: "Hoy tu siervo sabe que yo he encontrado favor ante tus ojos, mi señor, rey, en que el rey ha llevado a cabo la petición de su siervo." **23** Así que Joab se levantó, fue a Gesur, y trajo de vuelta a Absalón a Jerusalén. **24** El rey dijo: "Él puede regresar a su propia casa, pero no podrá ver mi rostro." Así que Absalón regresó a su propia casa, pero no vio la cara del rey. **25** Ahora en todo Israel no había nadie alabado por su belleza más que Absalón. Desde la planta de sus pies hasta el tope de su cabeza no había defecto en él. **26** Cuando él se cortaba el pelo de su cabeza al final de cada año, porque era pesado sobre él, él pesaba su cabello; esté pesaba alrededor de doscientos siclos, que se mide por el peso real. **27** A Absalón le nacieron tres hijos y una hija, cuyo nombre era Tamar. Ella era una hermosa mujer. **28** Absalón vivió dos años en Jerusalén sin ver al rey. **29** Entonces Absalón envió palabra a Joab para enviarlo al rey pero Joab no venía a él. Así que Absalón envió palabra una segunda vez pero Joab tampoco vino. **30** Así que Absalón le dijo a sus sirvientes, " Vean, el campo de Joab que está cerca del mío, él tiene cebada ahí. Vayan y préndanle fuego." Así que, los siervos de Absalón prendieron fuego al campo. **31** Entonces Joab se levantó y vino a casa de Absalón y le dijo: "¿Por qué tus siervos han prendido fuego a mi campo?" **32** Absalón le respondió a Joab: "Mira, yo te envié palabra diciendo: 'Ven aquí para yo enviarte al rey a decir: ¿Por qué yo vine de Gesur? Sería mejor para mí todavía estar allá. Ahora, por lo tanto déjame ver la cara del rey y si yo soy culpable deja que él me mate."' **33** Así que Joab fue al rey y le dijo. Cuando el rey llamó por Absalón, él vino al rey y se postró en tierra ante el rey, y el rey besó a Absalón.

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2 Samuel 14:1

Ahora
Esta palabra se usa aquí para marcar una pausa en la historia principal. Aquí, el autor cuenta acerca de una nueva persona en la historia.

percibió
Esto significa que Joab discernió o entendió lo que David estaba pensando.

envió un palabra Tecoa y trajeron a una mujer sabia
Esto significa que Joab envió a alguien con un mensaje a Tecoa e hizo que le trajeran a una mujer. Esto puede ser escrito en forma activa. Traducción Alterna: "Así que Joab envió a alguien con un mensaje hacia Tecoa y pidió que trajera a una mujer sabia"

Tecoa
Este es el nombre de un lugar.

sé como una mujer que ha estado de luto
Joab da esta comparación, describiéndole a la mujer cómo él quiere que ella luzca.

los muertos
Esto se refiere a alguien que ha muerto, no a personas muertas en general. Traducción Alterna: "alguien que ha muerto"

2 Samuel 14:4

ella se postró y puso su rostro sobre el suelo
Ella hizo esto para mostrarle respeto y sumisión al rey. Traducción Alterna: "ella mostró su respeto al rey al arrodillarse y poner su rostro sobre en el suelo" (Ver: traducir_simacción)

uno golpeó al otro
"uno de mis hijos golpeó al otro hijo con algo"

2 Samuel 14:7

todo el clan
"toda mi familia"

tu sierva
Para mostrarle respeto al rey, la mujer se refiere a sí misma como "tu sierva".

hacerlo morir
Esto quiere decir "matar". Traducción Alterna: "matarlo"

ellos destruirán al heredero
Si mataran al hermano culpable, no quedaría un hijo para heredar las posesiones de la familia. Traducción Alterna: "si hicieran esto, estarían destruyendo al heredero de nuestra familia"

Así ellos apagarán el carbón ardiente que me queda
Aquí la mujer se refiere a su único hijo vivo como si fuera un trozo de carbón en llamas. Ella habla de los hombres que matando a su hijo como si ella apagaran un carbón ardiente. Traducción Alterna: "De esta manera matarán al único hijo que me queda"

no dejarán para mi esposo ni nombre ni descendiente
Esto puede ser expresado en forma positiva. Traducción Alterna: "ellos no le dejarán a mi esposo ni nombre ni descendiente"

ni nombre ni descendiente
Esto se refiere a un hijo para llevar el nombre de la familia a la siguiente generación. Traducción Alterna: "ningún hijo para preservar el nombre de nuestra familia"

en la superficie de la tierra
"de la tierra." Esta frase descriptiva enfatiza que la línea familiar no continuaría en la tierra después de que el esposo muera. "La superficie de la tierra" se refiere al terreno sobre el cual camina la gente.

2 Samuel 14:8

ordenaré que se haga algo por ti
Esto puede ser expresado en forma activa. Traducción Alterna: "me encargaré de este asunto por ti"

Tecoa
Traducir el nombre de este lugar como se hizo en 14:1.

que la culpa sea sobre mí y sobre la familia de mi padre
Esto significa que si la gente dice que el rey estaba equivocado al ayudar a la familia de la mujer, el rey no debería ser culpable. El significado completo de esta expresión puede hacerse explícito. Traducción Alterna: "si alguien le culpa por ayudar a nuestra familia, que mi familia sea considerada culpable en su lugar"

El rey y su trono
Aquí, la palabra "trono" se refiere a cualquier descendiente que más tarde se convierta en rey en lugar de David. Traducción Alterna: "El rey y sus descendientes" o "El rey y su familia"

están sin culpa
"son inocentes". Aquí, la mujer habla acerca del rey siendo inocente por ayudar a su familia como si él ya los hubiese ayudado.Traducción Alterna: "será inocente respecto a este asunto"

2 Samuel 14:10

te diga algo a ti m;as
Aquí, "te diga" hace referencia a las amenazas como si le hablara de cualquier cosa en general.

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Traducción Alterna: "te amenaza" (Ver: higos sinécdoque)

ya no te tocará más
Aquí, David habla de una persona que no la amenaza ni la lastima, al decir que la persona no la tocará. Se implica que David no permitirá que la persona que la amenaza la vuelva a molestar. Traducción Alterna: "Me aseguraré de que no te vuelva a amenazar"

que el rey traiga a su memoria al SEÑOR
Los posibles significados son 1) La frase "traiga a su memoria" es una figura idiomática que significa "orar". Traducción Alterna: "Por favor, ore al SEÑOR su Dios" o 2) Aquí "traiga a su memoria" significa "recordar" e implica que después de que él recuerde al SEÑOR, David jurará en Su nombre. Traducción Alterna: "Por favor, prométalo en nombre del SEÑOR su Dios"

el vengador de sangre
Esto se refiere al hombre que quiere vengar la muerte del hermano muerto. Esto puede ser expresado claramente. Traducción Alterna: "el hombre que quiera vengar la muerte del hermano de mi hijo"

no destruya a alguien más
"no cause que alguien más muera". Esto es en adición al hermano que ya murió.

ni un cabello de tu hijo caerá al suelo
Esto significa que su hijo no sería lastimado, lo cual se exagera al decir que no perderá ni un solo cabello. Traducción Alterna: "tu hijo estará completamente a salvo"

Así como vive el SEÑOR
A menudo, las personas hacían promesas y comparaban cuán seguros estaban de que cumplirían su promesa con cuán seguros estaban de que el SEÑOR vive. Traducción Alterna: "Te lo prometo, tan cierto como que el SEÑOR vive" o "En el nombre del SEÑOR lo prometo"

2 Samuel 14:12

decir una palabra más
"hablarle de otra cosa". La mujer solicita hablar con el rey sobre otro tema.

tu sierva
Para mostrar respeto por el rey, la mujer se refiere a sí misma como "tu sierva".

Habla
El rey le estaba dando permiso para seguir hablando. Traducción Alterna: "Puedes hablarme"

¿Por qué, entonces, has ideado tal cosa contra el pueblo de Dios?
La mujer hace esta pregunta retórica para regañar a David por la forma en que ha tratado a Absalón. Esta pregunta puede ser escrita como una afirmación. Traducción Alterna: "Lo que acaba de decir demostró que hizo mal"

El rey es como alguien que es culpable
La mujer compara al rey con alguien que es culpable de sugerir que él es culpable sin decirlo directamente. Traducción Alterna: "el rey se ha declarado culpable"

su hijo desterrado
Esto puede ser escrito de forma activa. Traducción Alterna: "su hijo a quien él desterró"

Pues todos debemos morir, y somos como el agua derramada en el suelo... otra vez
Aquí, la mujer habla de una persona que muere como si fuese agua derramada en el suelo. Traducción Alterna: "Todos debemos morir, y después de morir no podemos volver a la vida"

Dios... encuentra una manera para que aquellos que fueron expulsados sean restaurados
La mujer está insinuando que David debe traer a su hijo de vuelta a donde él. Esto puede ser expresado claramente. Traducción Alterna: "Dios trae de vuelta a quien Él ha expulsado y usted debe hacer lo mismo con su hijo"

2 Samuel 14:15

es porque el pueblo me ha llenado de temor
Las palabras que faltan se pueden agregar a esta frase. Traducción Alterna: "es porque el pueblo me ha llenado de temor que he venido..."

tu sierva
Para mostrarle respeto al rey, la mujer se refiere a sí misma como "tu sierva".

entregue a su siervo
Aquí la frase "entregar" significa sacarlo o rescatarlo del control de alguien. Traducción Alterna: "para rescatar a tu siervo"

de la mano del hombre
Aquí, "de la mano" se refiere al control del hombre. Traducción Alterna: "del control del hombre"

fuera de la herencia de Dios
Esto habla de la tierra que el SEÑOR le dio a los israelitas y significa que ellos no tendrían ningún descendiente para vivir en esa tierra que sería heredada por sus descendientes. Traducción Alterna: "causando que nuestra familia desaparezca de la tierra que recibimos como una herencia de Dios"

la palabra de mi amo, el rey
Aquí, "la palabra" puede ser expresado como el verbo "decir" Traducción Alterna: "lo que dice mi amo, el rey"

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porque como ángel de Dios, así es mi amo... del mal
Aquí David, el rey, es comparado con un "ángel de Dios". Traducción Alterna: "pues el rey es como un ángel de Dios, porque los dos saben cómo discernir entre el bien y el mal"

2 Samuel 14:18

Por favor, no me ocultes nada de lo que te pregunte
Aquí, la negación se usa para enfatizar y se puede expresar en forma positiva. Traducción Alterna: "Por favor, dime la verdad sobre todo lo que te pregunte"

¿No está la mano de Joab contigo en todo esto?
Aquí, la palabra "mano" se refiere a la influencia de Joab. Traducción Alterna: "¿No te ha influenciado Joab en todo esto?" o "¿Te envió Joab aquí para hablar estas cosas?"

Mientras vivas
"Tan seguro como que estás vivo." Aquí, la mujer compara la certeza de lo que David ha dicho con la certeza de que él está vivo, para enfatizar cuán verdaderas son sus palabas.

nadie puede escapar a la mano derecha... el rey ha hablado
Aquí, la mujer describe la dificultad de hablar con el rey y evitar que descubra la verdad al compararla con una persona que no puede escapar hacia ninguna dirección. Traducción Alterna: "nadie puede evitar que sepas la verdad"

a la derecha o a la izquierda
La expresión da dos extremos y significan "en cualquier lugar". Traducción Alterna: "en cualquier lugar"

Mi amo es sabio
"Mi amo, el rey, es sabio"

es sabio, como la sabiduría de un ángel de Dios
La mujer compara la sabiduría de David con la sabiduría de un ángel para enfatizar cuán sabio es él. Traducción Alterna: "eres muy sabio, como un ángel de Dios"

2 Samuel 14:21

Así que el rey le dijo a Joab
Se da a entender que el rey había llevado a Joab ante él para que pudiera hablar con él. Traducción Alterna: "Entonces el rey convocó a Joab y le dijo"

Mira ahora
Esta es una frase que se usa para captar la atención de alguien hacia lo próximo que se dice. Traducción Alterna: "Escucha" Mira ahora

esta cosa
Esto se refiere a lo que Joab quiere que haga el rey. Traducción Alterna: "lo que usted quiere que yo haga"

Joab se postró y puso su cara sobre el suelo
Joab hizo esto para honrar al rey y mostrar su gratitud. (Ver: traducir_simacción)

tu siervo
Para mostrar respeto por el rey, Joab se refiere a sí mismo como "tu siervo".

he encontrado favor a su vista
La frase "he encontrado favor" significa ser aprobado por alguien. La palabra "tu vista" se refiere a lo que piensa el rey. Traducción Alterna: "está complacido conmigo"

en que el rey
"porque el rey"

el rey ha llevado a cabo la petición
"ha hecho lo que le pedí que hiciera"

2 Samuel 14:23

pero no podrá ver mi rostro... la cara del rey
Aquí la palabra "rostro" se refiere al rey mismo. Traducción Alterna: "pero él no puede verme... al rey"

2 Samuel 14:25

Ahora
"Ahora", marca una pausa en la historia principal. Aquí, Samuel cuenta una nueva parte de la historia.

no hubo nadie más alabado por su belleza que Absalón
Esto puede ser expresado en forma activa. Traducción Alterna: "la gente elogiaba a Absalón por su belleza más que a cualquier otra persona"

Desde la planta del pie hasta la parte superior de la cabeza, no había defecto en él.
Esto significa que todo su cuerpo no tenía imperfecciones. Traducción Alterna: "No había imperfección alguna en ninguna parte de su cuerpo"

doscientos siclos
Esto puede ser escrito en unidades modernas. Traducción Alterna: "dos kilogramos y medio"" (ver: traducir_peso)

el peso del estándar del rey
El rey tenía medidas que determinaban el peso estándar del siclo y otros pesos y medidas.

A Absalón le nacieron tres hijos y una hija
Esto puede ser expresado de forma activa. Traducción Alterna: "Absalón tuvo tres hijos y una hija" (UDB)

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2 Samuel 14:28

el rostro del rey
Aquí, "el rostro del rey" se refiere al rey mismo. Traducción Alterna: "al rey"

Absalón envió palabra para Joab
Aquí, "palabra" se refiere a "un mensaje". Esto significa que Absalón envió un mensajero donde Joab con una solicitud. Traducción Alterna: "Absalón le envió un mensajero a Joab preguntándole"

para que se la enviara al rey
Se implica que Absalón quería que Joab fuera a verlo e intercediera por él para que se le permitiera ver al rey. Traducción Alterna: "para que fuera a donde él e intercediera por él para poder ver al rey"

Así que Absalón envió palabra por segunda vez.
Esto significa que le envió un mensajero a Joab nuevamente con la misma solicitud. Traducción Alterna: "Así que Absalón envió nuevamente a un mensajero donde Joab con la misma solicitud"

2 Samuel 14:30

Vean
Aquí, esta palabra se usa como una expresión idiomática para recordarle algo a las personas. Traducción Alterna: "Como saben"

2 Samuel 14:32

Mira
Esta palabra se usa aquí como una expresión idiomática para añadir énfasis, fortaleciendo lo próximo que se dice. Traducción Alterna: "Escucha"

yo te envié una palabra
Esto significa que él envió un mensajero. Traducción Alterna: "Envié un mensajero"

al rey y decir
Aquí, el mensaje para el rey está escrito como si Absalón fuera el hablante. Absalón le estaba pidiendo a Joab que hablara el mensaje en su nombre. Traducción Alterna: "decirle al rey en mi nombre" o "pedirle al rey por mí"

el rostro del rey
Esto se refiere al rey mismo. Traducción Alterna: "al rey"

se inclinó hacia el suelo ante el rey
Absalón está mostrándole respeto al rey. Traducción Alterna: "se inclinó hacia el suelo para honrar al rey" (ver: traducir_simacción)

el rey besó a Absalón
Esto implica que el rey perdonó y restauró a Absalón.

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Chapter 15

1 Acontenció después de ésto que Absalón preparó un carruaje y caballos para sí mismo con cincuenta hombres para que corrieran delante de él. **2** Absalón se levantaba temprano y se paraba al lado del sendero que guiaba a la puerta de la ciudad. Cuando cualquier hombre tenía una disputa y venía ante el rey para juicio, Absalón lo llamaba y le decía: "¿De qué ciudad has venido?" Entonces el hombre respondía: "Tu sirviente es de una de las tribus de Israel." **3** Entonces Absalón le decía a él: "Mira tu caso es bueno y correcto pero no hay ninguno nombrado por el rey para que escuche tu caso.'' **4** Absalón añadió: "¡Yo desearía que me hicieran juez en esta tierra para que cada hombre que tenga una disputa o causa pueda venir a mí y yo le traería justicia!'' **5** Acontenció que cuando cualquier hombre iba a Absalón para honrarle él extendía su mano, lo agarraba y lo besaba. **6** Absalón actuaba de esta manera con todo Israel que venía ante él rey para juicio. Así que Absalón robó el corazón de los hombres de Israel. **7** Acontenció que al final de cuatro años Absalón le dijo al rey: ''Por favor déjame ir y pagar un voto que yo le había hecho al SEÑOR en Hebrón. **8** Pues tu sirviente hizo un voto mientras vivía en Gesur en Aram, diciendo: 'Si el SEÑOR me trae otra vez a Jerusalén entonces yo adoraré al SEÑOR.'" **9** Así que el rey le dijo a él: " Ve en paz." Entonces Absalón se levantó y se fue a Hebrón. **10** Pero después Absalón envió espías a través de todas las tribus de Israel diciendo: "Tan pronto escuchen el sonido de la trompeta tienen que decir: 'Absalón es rey en Hebrón.'" **11** Con Absalón fueron doscientos hombres desde Jerusalén quienes fueron invitados. Ellos fueron en su inocencia sin saber nada de lo que Absalón había planificado. **12** Mientras Absalón ofrecía sacrificios él envió por Ahitofel desde su pueblo Gilo. Él era el consejero de David. La conspiración de Absalón era fuerte, pues el pueblo que seguía a Absalón estaba constantemente aumentando. **13** Un mensajero vino donde David diciendo: "Los corazones de los hombres de Israel están siguiendo a Absalón." **14** Así que David le dijo a todos sus sirvientes que estaban con él en Jerusalén: "Levántense y déjennos salir o ninguno de nosotros escapará de Absalón. Prepárense para irse de inmediato o él se nos adelantará rápidamente, traerá desastre sobre nosotros y atacará la ciudad con el borde de la espada." **15** Los sirvientes del rey le dijeron: "Mira, tus sirvientes están listos para hacer lo que sea que nuestro amo el rey decida." **16** El rey se fue y toda su familia detrás de él pero dejó a diez mujeres quienes eran concubinas para guardar el palacio. **17** Después que el rey salió y todo el pueblo detrás de él se detuvieron en la última casa. **18** Todo su ejército marchó con él y delante de él fueron todos los cereteos, peleteos, y todos los geteos - seiscientos hombres quienes lo siguieron desde Gat. **19** Luego el rey le dijo a Itai el geteo: "¿Por qué tú vendrías con nosotros? Regresa y quédate con el rey pues tú eres extranjero y un exiliado. Regresa a tu propio lugar. **20** Ya que te fuiste ayer, ¿Por qué debería yo hacerte deambular a todas partes con nosotros? Yo ni tan siquiera sé a dónde voy. Así que regresa y toma a tus compratriotas de regreso. Que la lealtad y la fidelidad vayan contigo." **21** Pero Itai le contestó a el rey y dijo: "Mientras el SEÑOR viva, y mientras mi amo el rey viva, ciertamente a cualquier lugar donde vaya mi amo el rey, allí también su sirviente irá aunque eso signifique vivir o morir." **22** Así que David le dijo a Itai: "Ve adelante y continúa con nosotros.'' Así que Itai el geteo marchó con el rey junto con todos sus hombres y todas las familias que estaban con él. **23** Todo el país lloró en voz alta mientras todo el pueblo pasaba por valle de Cedrón, y mientras el rey mismo cruzaba. Todo el pueblo viajó por el sendero hacia el desierto. **24** Incluso Sadoc con todos los levitas cargando el arca del pacto de Dios estaban presentes. Ellos bajaron el arca de Dios y Abiatar se les unió. Ellos esperaron hasta que todo el pueblo pasara fuera de la ciudad. **25** El rey le dijo a Sadoc: "Carga el arca de Dios de vuelta a la ciudad. Si encuentro favor en los ojos del SEÑOR me traerá de vuelta aquí y me mostrará otra vez el arca y el lugar donde Él vive. **26** Pero si Él dice: 'Yo no estoy complacido contigo, mira aquí estoy que me haga lo que le parezca bien a Él." **27** El rey también le dijo a Sadoc el sacerdote: "¿No eres tú un vidente? Regresa a la ciudad en paz y tus dos hijos contigo, Ahimaas tu hijo, y Jonatán hijo de Abiatar. **28** Mira, yo esperaré en los vados de Arabá hasta que la palabra venga de ti para informarme. **29** Así que Sadoc y Abiatar cargaron el arca de Dios de vuelta a Jerusalén y ellos se se quedaron allí. **30** Pero David ascendió descalzo y llorando al Monte de los Olivos y tenía su cabeza cubierta. Cada hombre del pueblo que estaba con él cubrió su cabeza y ellos subieron llorando mientras caminaban. **31** Alguien le dijo a David: "Ahitofel está entre los conspiradores con Absalón.'' Así que David oró: ''Oh SEÑOR, por favor convierte el consejo de Ahitofel en tonterías." **32** Aconteció que cuando David llegó al tope del sendero, donde se acostumbraba a adorar a Dios, Husai el arquita llegó a encontrarlo con su abrigo desgarrado y tierra en su cabeza. **33** David le dijo a él: ''Si tú viajas conmigo, entonces serás una carga para mí. **34** Pero si regresas a la ciudad y le dices a Absalón: 'Yo, rey, seré tu sirviente como he sido de tu padre en el tiempo pasado, así ahora yo seré tu sirviente,' entonces confundirás el consejo de Ahitofel para mí. **35** ¿No tendrás al sacerdote Sadoc

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y Abiatar contigo? Así que, cualquier cosa que escuches en el palacio del rey tienes que decirle a Sadoc y Abiatar, los sacerdotes. **36** Mira, ellos tienen allí con ellos sus dos hijos, Ahimaas, hijo de Sadoc, y Jonatán, hijo de Abiatar. Tú tienes que enviarme por sus manos todo lo que escuches"'. **37** Así que Husai, amigo de David, fue a la ciudad mientras Absalón llegaba y entraba a Jerusalén.

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2 Samuel 15:1

Acontenció que
Esta frase se usa para introducir el próximo evento en la historia. (Ver:

con cincuenta hombres para que corrieran delante de él
Estos hombres correrían frente al carruaje para honrar a Absalón. Traducción Alterna: "con cincuenta hombres para que corrieran delante de él para honrarlo" (Ver: traducir_simacción)

tu siervo
Cuando un hombre respondía a la pregunta de Absalón, se refería a sí mismo como "tu siervo" para honrar a Absalón.

2 Samuel 15:3

Entonces Absalón le decía a él
Se da a entender que la persona le contaba su caso a Absalón. Esto puede ser expresado claramente. Traducción Alterna: "Absalón le preguntaba cuál era su problema y el hombre entonces le explicaba a Absalón por qué buscaba la justicia. Absalón le decía"

bueno y correcto
Estas palabras tienen básicamente el mismo significado y se usan juntas para enfatizar que su caso es bueno.

escuchar tu caso
"Escuchar" un caso significa escucharlo y tomar una decisión al respecto. Traducción Alterna: "para juzgar su caso" o "para supervisar su caso"

2 Samuel 15:5

extendía su mano, le agarraba y lo besaba
Esta acción es un saludo amistoso. Traducción Alterna: "le saludaba como un amigo al abrazarlo y besarlo" (Ver: traducir_simacción)

para juicio
Esto significa que el rey decida sus disputas. Traducción Alterna: "juzgar sus disputas"

Así que Absalón robó los corazones de los hombres de Israel
Esta frase significa que Absalón convenció a los hombres de ser leales a él en lugar de a David. Aquí, el autor habla de cómo la gente se volvió leal a Absalón al decir que les robó el corazón. Traducción Alterna: "De esta manera, Absalón convenció a los hombres de Israel de serle leales"

2 Samuel 15:7

Acontenció
Esta frase se usa para introducir el próximo evento en la historia.

al final de los cuatro años que Absalón
Esto se refiere a cuatro años después de regresar a Jerusalén. Traducción Alterna: "cuatro años después de que Absalón regresó a Jerusalén, él"

y pagar un voto que le he hecho al SEÑOR en Hebrón
"a Hebrón y allí cumplir un voto que le he hecho al SEÑOR"

Pues tu siervo
Aquí, Absalón se refiere a sí mismo de esta manera para honrar al rey.

2 Samuel 15:9

Así que Absalón se levantó
"Así que Absalón se fue"

a lo largo de todas las tribus de Israel.
Aquí, se habla de los lugares donde vivían las tribus de Israel se refieren como si fuesen las tribus mismas. Traducción Alterna: "en toda la tierra de las tribus de Israel"

escuchen el sonido de la trompeta
"la trompeta sea soplada"

2 Samuel 15:11

quienes fueron invitados
Esto puede ser expresado de forma activa. Traducción Alterna: "a quién él había invitado" (Ver: fueron invitados

fueron en su inocencia
"fueron inocentemente"

envió a buscar a Ahitofel
Esto significa que envió a un mensajero para que fuera a buscar a Ahitofel y lo trajera de vuelta con él. Traducción Alterna: "envió un mensajero para ir a buscar a Ahitofel que estaba"

Ahitofel
Este es el nombre de un hombre.

Gilo
Este es el nombre de un lugar.

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2 Samuel 15:13

los corazones de los hombres de Israel están siguiendo a
Aquí, se hace referencia a los hombres con "corazones" para enfatizar su lealtad a Absalón. Traducción Alterna: "Los hombres de Israel son leales a" o "Los hombres de Israel están siguiendo a"

escapará de Absalón... él rápidamente... y traerá
Aquí, David habla de Absalón y de los hombres que están con él como si fuese Absalón mismo, porque los hombres están siguiendo la autoridad de Absalón. Traducción Alterna: "escapar de Absalón y sus hombres... él y sus hombres rápidamente... y traerán"

atacará la ciudad con el filo de la espada
La "ciudad" se refiere a las personas en la ciudad. El "filo de la espada" se refiere a las espadas de los israelitas y enfatiza ellas mataron a personas en batalla. Traducción Alterna: "atacará a la gente de nuestra ciudad y los matará con sus espadas"

traerá desastre
Esto significa hacer que ocurra un desastre.

2 Samuel 15:16

para guardar el palacio
Aquí la palabra "guardar" significa cuidar. Traducción Alterna: "cuidar el palacio"

en la última casa
Esto se refiere a la última casa que irían cuando dejen la ciudad. Traducción Alterna: "en la última casa mientras dejaban la ciudad"

cereteos y peleteos
Traducir los nombres de estos grupos étnicos de la misma manera que se hizo en 8:15.

geteos
Traducir el nombre de este grupo étnico como se hizo en 6:10.

seiscientos hombres
¨600 hombres¨

2 Samuel 15:19

Itai
Este es el nombre de un hombre.

geteo
Traducir este grupo étnico como se hizo en 6:10.

¿Por qué fuiste con nosotros también?
Esta pregunta retórica indica que el rey no les había pedido que se fuera con él. Esta pregunta se puede escribir como una afirmación. Traducción Alterna: "No es necesario que vayas con nosotros".

¿Por qué debería hacerte deambular con nosotros?
Esta pregunta retórica enfatiza que David no quería que Itai viniera. Esta pregunta se puede traducir como una afirmación. Traducción Alterna: "No quiero hacer que deambules con nosotros"

Ya que te fuiste ayer mismo
Esta es una exageración usada para dar énfasis. Itai, el geteo había vivido allí durante varios años. Traducción Alterna: "Ya que has vivido aquí por poco tiempo"

Que la lealtad y la fidelidad vayan contigo
Esta es una bendición que David le está dando. Traducción Alterna: "Que el SEÑOR sea fiel y leal a ti siempre"

2 Samuel 15:21

Mientras el SEÑOR viva, y mientras mi amo el rey viva
Aquí, el que habla está haciendo una promesa solemne. Él compara la certeza de que él cumplirá su promesa con la certeza de que el SEÑOR y el rey están vivos. Traducción Alterna: "Prometo solemnemente tan cierto como el SEÑÓR y el rey viven"

tu siervo
Itai se refiere a sí mismo de esta manera para honrar al rey.

aunque eso signifique vivir o morir
"incluso si me matan apoyándote"

Todo el país lloró a gran voz
Muchos de los israelitas lloraron en voz alta cuando vieron al rey irse. Aquí, esto es exagerado diciendo que todo el país lloró. Traducción Alterna: "Todas las personas a lo largo del camino lloraron" o "Muchas de las personas lloraron"

a gran voz
Aquí, se habla de las muchas personas que estaban llorando como si ellos compartieran una voz fuerte. Traducción Alterna: "en voz alta" (Ver: metáfora de los higos)

valle de Cedrón
Este es el nombre de un lugar cerca de Jerusalén.

2 Samuel 15:24

encuentro favor en los ojos del SEÑOR
Aquí, los "ojos del SEÑOR" se refiere a los pensamientos y opiniones del SEÑOR. Si usted "encuentra favor" de alguien, significa que está complacido con usted. Traducción Alterna: "El SEÑOR está complacido conmigo"

dónde Él vive
"donde está Su presencia". El arca del pacto simboliza la presencia del SEÑOR. Esto se refiere al

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lugar donde está el arca. Traducción Alterna: "en dónde está guardado"

2 Samuel 15:27

Ahimaas
Este es el nombre del hombre.

¿No eres tú un vidente?
Esta pregunta retórica se usa para regañar a Sadoc y puede traducirse como una afirmación, en lugar de pregunta. Traducción Alterna: "Podrás descubrir lo que está sucediendo".

Mira
Aquí, esta palabra es una expresión idiomática y hace referencia a que el oyente preste atención a lo próximo que se ve a decir. Traducción Alterna: "Escucha"

hasta que la palabra venga de ti
Esto se refiere a él enviándole un mensajero al rey. Traducción Alterna: "hasta que me envíes un mensajero para informarme" (ver:

para informarme
Aquí, el rey da a entender que recibirá un mensaje informándole acerca de lo que está sucediendo en Jerusalén. Traducción Alterna: "para decirme lo que está sucediendo en Jerusalén"

2 Samuel 15:30

descalzo
sin zapatos ni sandalias

su cabeza cubierta
Esta es una señal de luto y vergüenza. Traducción Alterna: "su cabeza cubierta de luto" (Ver: traducir_simacción)

Ahitofel
Traducir este nombre como está en 15:11

conspiradores
personas que se unen en contra de otra persona

Por favor, convierte el consejo de Ahitofel en tonterías
David le está pidiendo al SEÑOR que haga que el consejo de Ahitofel sea tonto e inútil. Traducción Alterna: "por favor, que cualquier consejo que Ahitofel de sea una tontería y no tenga éxito"

2 Samuel 15:32

Aconteció
"Sucedió." Esta frase marca el próximo evento en la historia.

en la parte superior del sendero
La palabra "superior" se usa aquí porque David subió en elevación y está en la cima de una colina. Traducción Alterna "en la cima de la colina"

donde se acostumbraba adorar a Dios
Esto puede ser expresado de forma activa. Traducción Alterna: "donde las personas alguna vez adoraron a Dios"

Husai
Este es el nombre de un hombre.

arquita
Este es el nombre de un grupo étnico.

con su abrigo desgarrado y tierra sobre su cabeza
Este es un acto que muestra vergüenza o arrepentimiento. Aquí, la palabra "tierra" significa sucio. Traducción Alterna: "Se había rasgado la ropa y ensuciado la cabeza para demostrar que estaba muy triste"

confundirás el consejo de Ahitofel por mí
David le sugiere a Husai que se oponga a lo que aconseje Ahitofel. Traducción Alterna: "puedes servirme oponiéndote al consejo de Ahitofel"

2 Samuel 15:35

¿No tendrás allí contigo a los sacerdotes Sadoc y Abiatar?
David hace esta pregunta retórica para decirle a Husai que no estará solo. Esto puede ser expresado como una afirmación, en lugar de pregunta. Traducción Alterna: "Los sacerdotes Sadoc y Abiatar estarán allí para ayudarte."

cualquier cosa que escuches... todo lo que escuches
Esto es una exageración; no se refiere a cada palabra que escuche. Significa todas las cosas importantes y astutas que escucha.

Ahimass ... Jonatan
Esto son nombres de hombres

por sus manos
La frase "sus manos" se refiere a los hijos y significa que ellos debían servir como mensajeros. Traducción Alterna: "sus hijos me digan"

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Chapter 16

1 Cuando David había llegado un poco más allá de la cumbre de la montaña, Siba el siervo de Mefiboset salió a su encuentro con un par de asnos ensillados; sobre éstos había doscientos hogazas de pan, cien racimos pasas, y cien racimos de higos, y un odre de vino. **2** El rey le dijo a Siba: "¿Por qué trajiste estas cosas?" Siba respondió: "Los asnos son para que los parientes del rey los monten, el pan y los panes de higos para que tus hombres los coman y el vino es para que todo aquel que esté débil en el desierto tome." **3** El rey dijo: "¿Y en dónde está el nieto de tu amo? Siba le respondió al rey: "Mira, él se quedó en Jerusalén, por que dijo: 'Hoy la casa de Israel restaurará el reino de mi padre para mí." **4** Entonces el rey le dijo a Siba: "Mira, todo lo que perteneció a Mefiboset ahora te pertenece a ti." Siba respondió: "Me inclino en humildad ante ti, mi amo, rey. Déjeme encontrar favor delante de ti." **5** Cuando el rey David llegó a Bahurim, salió de allí un hombre del clan de Saúl, cuyo nombre era Simei, hijo de Gera. Él salió maldiciendo mientras caminaba. **6** El lanzó piedras hacia David, y a todos los oficiales del rey, a pesar del ejército y los guardaespaldas que estaban a la derecha y a la izquierda del rey. **7** Simei gritó maldiciendo, "¡Vete, vete de aquí, tu villano, tu hombre de sangre! **8** El SEÑOR les ha pagado a todos ustedes por la muerte de la familia de Saúl, en cuyo lugar tú has reinado. El SEÑOR le ha entregado el reino a las manos de Absalón, tu hijo. Y ahora tú, estás arruinado, porque eres un hombre de sangre." **9** Luego Abisai, hijo de Seruvia, le dijo al rey: "¿Por qué debería este perro muerto maldecir a mi señor, el rey? Por favor, déjame ir y cortarle la cabeza." **10** Pero el rey dijo: "¿Qué tengo que ver con ustedes, hijos de Seruvia? Quizá me maldice porque Él SEÑOR le dijo: 'Maldice a David.' Quién entonces le puede decir a Él, '¿Por qué maldices al rey?" **11** Así que, David le dijo a Abisai, y a todos sus siervos, "Mira, mi hijo, quien nació de mi cuerpo quiere tomar mi vida. ¿Cuánto más este Benjamita ahora desea mi ruina? Déjalo sólo, y deja que maldiga, pues El SEÑOR, le ha ordenado que lo haga. **12** Quizá El SEÑOR, vea la miseria desatada sobre mí, y quiera pagarme con bien por él maldecirme hoy." **13** Así que David y sus hombres viajaron en la calle, mientras Simei iba a su lado en la ladera, maldiciéndole y lanzándole polvo y rocas mientras iba. **14** Luego el rey y toda la gente que estaba con él, se debilitarón, y el descansó cuando ellos se detuvieron por la noche. **15** En cuanto a Absalón, y todos los hombres de Israel que estaban con él, ellos llegaron a Jerusalén, y Ahitofel estaba con él. **16** Y aconteció que cuando Husai, el arquita, amigo de David, vino a Absalón, que Husai le dijo a Absalón: "¡Larga vida al rey!, ¡Larga vida al rey!" **17** Absalón le dijo a Husai: "¿Es ésta tu lealtad a tu amigo? ¿Por qué no te fuiste con él?" **18** Husai le dijo a Absalón: "¡No! En cambio, aquel a quien El SEÑOR y su pueblo y todos los hombres de Israel han escogido, ese es el hombre a quien le perteneceré, y me quedaré con él. **19** Además, ¿a qué hombre debo servir? ¿No debería servir en la presencia de su hijo? Así como he servido en presencia de tu padre, serviré en tu presencia." **20** Luego, Absalón le dijo a Ahitofel: "Danos tu consejo acerca de lo que debemos hacer." **21** Ahitofel le respondió a Absalón: "Ve a dormir con las esposas esclavas de tu padre, a quienes ha dejado para mantener el palacio, y todo Israel esuchará que te has convertido en pestilencia para tu padre. Luego, las manos de todos los que están contigo serán fuertes." **22** Así que abrieron una tienda para Absalón en el techo del palacio, y Absalón se acostó con las esposas esclavas de su padre a la vista de todo Israel. **23** Ahora el consejo que Ahitofel dio en esos días, fue como si un hombre lo hubiera escuchado de la boca del mismo Dios. Así fue como todo el consejo de Ahitofel fue visto por ambos, David y Absalón.

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2 Samuel 16:1

Siba
Este es el nombre de un hombre.

Mefiboset
Traducir este nombre de la misma manera que está en 4:4.

Doscientos panes... cien racimos... cien racimos...
"200 panes... 100 racimos... 100 racimos"

rebanadas de pan
"tortas de pan"

racimos de pasas... racimos de higos
Estas frases se refieren a las pasas o higos que disecan.

pasas
"uvas secas"

un odre de vino
"un odre lleno de vino"

débil
"muy muy cansado"

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2 Samuel 16:3

el nieto de tu amo
"Mefiboset, el nieto de tu amo"

nieto
el hijo de tu hijo o hija

Mira
Aquí, esta palabra se usa para llamar la atención de alguien hacia lo próximo que se va a decir. Traducción Alterna: "Escucha"

casa de Israel
Esto se refiere al pueblo de Israel. Traducción Alterna: "el pueblo de Israel"

me devolverá el reino de mi padre
Se habla de permitir que un descendiente de Saúl gobierne como que el reino está siendo devuelto a su familia. Traducción Alterna: "me permitirá gobernar el reino que gobernó mi abuelo"

Mefiboset
Traducir este nombre de la misma manera que se hizo en 4:4.

Me inclino en humildad ante ti
Siba no se está inclinando literalmente ante el rey cuando está hablando. Esto significa que servirá al rey con la misma cantidad de humildad que estaría mostrando si literalmente se estuviese inclinando ante él. Traducción Alterna: "Te serviré humildemente" (UDB)

encontrar favor a tu vista
La frase "encontrar favor" significa ser aprobado por alguien. La frase "tu vista" se refiere a lo que piensa el rey. Traducción Alterna: "Quiero que estés complacido conmigo" o "Deseo que estés complacido conmigo"

2 Samuel 16:5

Bahurim
Traduce el nombre de la ciudad de la misma manera que se hizo en 3:14.

Simei... Gera
Estos son nombres de hombres.

a pesar de
"aunque hubo"

guardaespaldas
Estos son hombres que protegen a una persona importante.

2 Samuel 16:7

villano
Alguien que es malvado, criminal o violador.

hombre de sangre
Aquí, "sangre" se refiere a todos los hombres que 'él fue responsable de matar en batalla. Traducción Alterna: "asesino"

El SEÑOR les ha pagado
El SEÑOR les recompensa castigándolos. Esto puede ser expresado claramente. Traducción Alterna: "El SEÑOR les ha castigado"

por la sangre de la familia de Saúl
Aquí "sangre" se refiere a las personas de la familia de Saúl que fueron asesinadas. El rey fue el responsable de su muerte. Traducción Alterna: "por matar a muchos miembros de la familia de Saul"

en cuyo lugar has reinado
David reinó como rey sobre el mismo pueblo que Saúl había reinado anteriormente. Traducción Alterna: "en cuyo lugar has reinado como rey"

en la mano de Absalón
Aquí "mano" se refiere a "control". Traducción Alterna: "al control de Absalón"

2 Samuel 16:9

Abisai
Traducir este nombre de hombre como se hizo en 2:18.

Seruvia
Traduce este nombre de hombre como se hizo en 2:12.

¿Por qué este perro muerto debería maldecir a mi amo el rey?
Abisai hizo esta pregunta para expresar su enojo hacia el hombre. Esta pregunta retórica se puede traducir como una afirmación, en lugar de pregunta. Traducción Alterna: "Este perro muerto no debería hablarle al rey de esta manera"

este perro muerto
Aquí, el hombre está siendo descrito como inútil comparado con un perro muerto. Traducción Alterna: "este hombre inútil"

¿Qué tengo que ver con ustedes, hijos de Sarvia?
Esta pregunta retórica se hace para corregir a los hijos de Seruvia. Puede ser traducido como una afirmación en lugar de pregunta retórica. Traducción Alterna: "¡No quiero saber lo que piensan!"

Quizás me está maldiciendo porque
"Puede que me esté maldiciendo porque"

¿Quién entonces pudo decirle a él: '¿Por qué estás maldiciendo al rey?'
Esto se dice como una pregunta retórica para enfatizar que la respuesta es "nadie". Esto puede ser escrito como una afirmación en lugar de

pregunta retórica. Traducción Alterna: "Nadie puede preguntarle entonces: '¿Por qué estás maldiciendo al rey?'"

2 Samuel 16:11

mi hijo, que nació de mi cuerpo
David describe a su hijo de esta manera para enfatizar el estrecho vínculo entre un padre y su hijo. Traducción Alterna: "mi propio hijo" o "mi querido hijo"

quiere quitarme la vida
Esta es una forma educada de referirse a matar a alguien. Traducción Alterna: "quiere matarme"

¿Cuánto más ahora puede desear mi ruina este benjamita?
David usa esta pregunta retórica para expresar que no le sorprende que el hombre quiera matarlo. Esto puede ser escrito como una afirmación. Traducción Alterna: "¡Por supuesto que este benjamita desea mi ruina!" o "¡No me sorprende que este benjamita también desee mi ruina!"

desear mi ruina
Aquí, David describe el deseo del hombre de matarlo como si David fuese algo que el hombre quisiera arruinar. Traducción Alterna: "desear que me maten" o "desear matarme"

Déjalo solo y déjalo que maldiga
Aquí, la frase "déjalo solo" significa no detenerle de lo que está haciendo. Traducción Alterna: "No evites que me maldiga"

mirará
Aquí "mirar" significa "considerar". Traducción Alterna: "considerará"

la miseria desatada sobre mí
Aquí, David habla de la miseria como si fuese un animal peligroso que el benjamita desató sobre él.

2 Samuel 16:13

Simei fue a su lado en la ladera
Simei estaba caminando paralelamente a David y sus hombres, aunque Simei estaba más arriba sobre la ladera de la colina.

2 Samuel 16:15

Ahitofel
Traduzcir el nombre de este hombre como se hizo en 15:11.

Husai
Traducir el nombre de este hombre como se hizo en 15:32.

acontenció
"Sucedió" Esta palabra se usa para introducir el próximo evento en la historia.

arquita
Traducir el nombre de este grupo étnico de la misma manera que se hizo en 15:32.

2 Samuel 16:17

lealtad
un fuerte sentimiento de apoyo y amor

¿Es esta tu lealtad a tu amigo? ¿Por qué no fuiste con él?
Estas preguntas retóricas son hechas para criticar a Husai. Se pueden traducir como una afirmación en lugar de preguntas. Traducción Alterna: "Has sido un amigo leal a David; debiste haber ido con él"

a quien el SEÑOR
Husai se refiere a Absalón.

a quien... ese es el hombre ... con él
Aquí, Husai se está refiriendo a Absalón en tercera persona para quitar el énfasis sobre él y colocarlo sobre el SEÑOR y las personas que lo eligieron. Esto puede ser escrito en segunda persona. Traducción Alterna: "tú eres a quien... tú eres el hombre... contigo"

2 Samuel 16:19

¿A qué hombre debería servir? ¿No debería servir en presencia de su hijo?
Husai hace estas preguntas retóricas para enfatizar que él quiere servir a Absalón. Se pueden escribir como una afirmación. Traducción Alterna: "Debería servir solo al hijo de David, así que serviré en su presencia". o "Debería servirte a ti, porque tú eres el hijo de David" (Ver:

2 Samuel 16:20

Ahitofel
Traducir este nombre de hombre como se hizo en 15:11.

para guardar el palacio
La frase "guardar" significa cuidar. Traducción Alterna: "cuidar el palacio"

convertirse en pestilencia para tu padre
Ahitofel habla de Absalón ofendiendo a su padre como si se convirtiera en algo que tiene un olor fuerte y desagradable. Traducción Alterna: "te volviste desagradable para tu padre" o "insultaste en gran manera a tu padre"

Entonces, las manos de todos los que están contigo serán fuertes
Aquí, se le refiere a las personas que siguieron a Absalón como "sus manos". Las noticias fortalecerán la lealtad de los pueblos a Absalón y los animarán. Esto se puede decir claramente.

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Traducción Alterna¨: "La noticia de esto fortalecerá la lealtad de todos los que te siguen"

2 Samuel 16:22

extendieron
"prepararon"

la cima del palacio, y Absalón durmió... esposas a la vista de todo Israel
Esto significa que las personas podían ver la tienda y Absalón entrando y saliendo de la tienda con las mujeres. La frase "todo Israel" es una exageración, ya que solo la gente cercana al palacio podría verla. Traducción Alterna: "la parte superior del palacio donde todos podían verlo, y Absalón dormía... esposas"

Ahora, el consejo de Ahitofel fue como si un hombre lo hubiese escuchado
Aquí, el autor compara cuánto confiaban las personas en el consejo de Ahitofel con cuánto confiarían en el consejo directamente de Dios. Traducción Alterna: "Ahora, la gente confiaba en el consejo de Ahitofel en aquellos días de la misma manera que lo hubieran hecho si hubiese llegado de"

un hombre lo hubiese escuchado de la boca del mismo Dios
Aquí, la boca de Dios se representa a Dios en sí y enfatiza su discurso. Traducción Alterna: "como si Dios lo huebise dicho con Su propia boca" o "un hombre lo escuchó de Dios mismo"

visto
"entendido" o "aceptado"

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Chapter 17

1 Luego Ahitofel dijo a Absalón: "Ahora déjame escoger doce mil hombres y subiré y perseguiré a David esta noche. **2** Yo vendré sobre él mientras está cansado y débil y lo sorprenderé con temor. Las personas que están con él huirán y yo atacaré sólo al rey. **3** Yo traeré de vuelta a todas las personas a ti, como una novia viniendo a su esposo, y todo el pueblo estará en paz debajo de ti." **4** Lo que Ahitofel dijo agradó a Absalón y todos los ancianos de Israel. **5** Luego Absalón dijo: "Ahora, tambien llama a Husai el Arquita, y déjanos oir lo que él dice." **6** Cuando Husai hubo venido a Absalón, Absalón le explicó a él lo que Ahitofel había dicho y luego preguntó a Husai: "¿Debemos nosotros hacer lo que Ahitofel ha dicho? Si no, dinos lo que recomiendas." **7** Así que Husai dijo a Absalón: "La recomendación que Ahitofel ha dado esta vez no es buena." **8** Husai añadió: "Tú sabes que tu padre y sus hombres son guerreros fuertes, y que ellos son furiosos como una osa a la que se le ha robado sus cachorros en el campo. Tu padre es un hombre de guerra; él no dormirá con el ejército esta noche. **9** Mira, ahora mismo él está probablemente escondido en algún hoyo o en algún otro lugar. Sucederá que cuando algunos de tus hombres hayan sido asesinados al comienzo del ataque, que quien lo escuche dirá, 'Una matanza se ha llevado a cabo entre los soldados que siguen a Absalón.' **10** Luego los soldados más valientes, cuyos corazones son como el de león, tendrán miedo porque todo Israel sabe que tu padre es un hombre poderoso, y que los hombres que están con él son muy fuertes. **11** Así que yo te recomiendo que todo Israel debe reunirse junto a ti, desde Dan a Beerseba, cual numeroso como las arenas que están junto al mar, y que tú vayas a la batalla en persona. **12** Luego nosotros vendremos sobre él donde quiera que él se encuentre, y nosotros los cubriremos como el rocío cae en la tierra. No dejaremos aun uno de sus hombres, o él mismo, vivo. **13** Si él se retira a una ciudad, luego todo Israel traerá sogas a esa ciudad y nosotros la arrastraremos al río, hasta que no haya ni una piedra pequeña ahí." Luego Absalón y los hombres de Israel dijeron: **14** "El consejo de Husai el Arquita es mejor que el de Ahitofel." El SEÑOR había ordenado el rechazo del buen consejo de Ahitofel para traer destrucción a Absalón. **15** Luego Husai dijo a los sacerdotes Sadoc y Abitatar: "Ahitofel aconsejó a Absalón y los ancianos de Israel de tal y tal manera, pero yo he recomendado otra cosa. **16** Entonces ahora, ve rápidamente e informa a David; dile a él, 'No acampes esta noche en los vados de Arabá, pero por todos los medios crúzalo, o el rey será tragado junto con toda la gente que está con él.'" **17** Ahora Jonatán y Ahimaas estaban quedándose en el manantial de En- Rogel. Una sirvienta solía ir e informarles a ellos lo que ellos necesitaban saber, puesto que ellos no podían arriesgar el ser vistos entrando a la ciudad. Cuando el mensaje llegó, luego ellos debían ir y decirle al rey David. **18** Pero un joven los vio esta vez y le dijo a Absalón. Así que Jonatán y Ahimaas se fueron rápidamente y llegaron a la casa de un hombre en Bahurim quien tenía un pozo en su patio, dentro del cual ellos descendieron. **19** La esposa del hombre tomó la cubierta para el pozo y la extendió sobre la abertura del pozo y roció granos sobre éste, así que nadie sabía que Jonatán y Ahimaas estaban en el pozo. **20** Los hombres de Absalón vinieron a la mujer de la casa y dijeron: "¿Dónde están Ahimaas y Jonatán?" La mujer le dijo a ellos: "Ellos han cruzado el río." Así que después de ellos haberlos buscado alrededor y no haberlos encontrados, regresaron a Jerusalén. **21** Sucedió que después que ellos se habían ido, Jonatán y Ahimaas subieron para salir fuera del pozo. Ellos fueron a reportarse al rey David; ellos le dijeron a él: "Levántate y cruza rápidamente sobre el agua porque Ahitofel ha dado tal y cual consejo sobre ti." **22** Luego David subió y toda la gente que estaba con él, y ellos cruzaron sobre el Jordán. En la luz de la mañana ninguno de ellos había dejado de cruzar sobre el Jordán. **23** Cuando Ahitofel vio que su consejo no se había seguido, él ensilló su burro y se fue. Él fue a su hogar a su propia ciudad, puso sus asuntos en orden y el mismo se colgó. De esta manera él murió y fue enterrado en la tumba de su padre. **24** Luego David vino a Mahanaim. En cuanto a Absalón, él cruzó sobre el Jordán, él y todos los hombres de Israel con él. **25** Absalón había puesto a Amasa sobre el ejército en vez de Joab. Amasa era el hijo de Itra el ismaelita, quien había dormido con Abigail, quien era la hija de Nahas y hermana de Sarvia, la madre de Joab. **26** Entonces Israel y Absalón acamparon en la tierra de Galaad. **27** Acontenció que cuando David había llegado a Mahanaim, que Sobi hijo de Nahas de Rabá de los amonitas, y Maquir hijo de Amiel de Lodebar, y Barzilai el Galaadita de Rogelim, **28** trajo colchonetas para dormir y cobijas, tazones y potes, y trigo, harina de cebada, granos rostizados, frijoles, lentejas, **29** miel, mantequilla, ovejas, y cuajada de leche, para que David y las personas con él comieran. Estos hombres habían dicho: "El pueblo está hambriento, cansado y sediento en el desierto"

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2 Samuel 17:1

Ahitofel
Traducir este nombre de la misma manera que está en 15:11.

Doce mil hombres
"12,000 hombres"

me levantaré y
"comenzaré a "

vendré sobre
"iré hacia"

cansado y débil
Estas palabras significan básicamente lo mismo y se usan juntas para enfatizar cuán débil estaba David. Traducción Alterna: "débil"

lo sorprenderé con temor
Aquí la palabra "temor" se puede expresar con el adjetivo "miedo". Traducción Alterna: "lo sorprenderé y le asustaré"

atacaré solo al rey
Se da a entender que tiene la intención de matar al rey. Esto se puede decir claramente. Traducción Alterna: "mataré solo al rey"

traeré de vuelta a todas las personas
Esto se refiere a todas las personas que estaban con David. Traducción Alterna: "traeré de vuelta a todas las personas que estabán con él"

como una novia que viene a su marido
Aquí, Ahitofel habla de la felicidad de la felicidad de las personas al compararla con la felicidad de una novia. Traducción Alterna: "y vendrán felices, como una novia es feliz cuando va donde su esposo" o "y vendrán felizmente"

estará en paz
Esto significa tener paz o vivir en paz. Traducción Alterna: "vivirá en paz"

debajo de ti
Esto se refiere a estar bajo la autoridad del rey. Traducción Alterna: "bajo tu autoridad"

2 Samuel 17:5

Husai el arquita
Traducir este nombre de la misma manera que está en 15:32.

Ahitofel
Traduzcir este nombre de la misma manera que está en 15:11.

2 Samuel 17:8

son como un oso que le han robado sus cachorros
Aquí, la ira de los soldados es comparada con la de una osa que le quitan los cachorros. Traducción Alterna: "están enojados, como una osa cuyos cachorros le han sido arrebatados" o "ellos están muy enojados"

un oso
Un gran animal peludo que camina sobre cuatro patas y tiene garras y dientes afilados.

hombre de guerra
Esto significa que ha luchado en muchas batallas y conoce bien los caminos de la guerra. Traducción Alterna: "ha peleado en muchas batallas"

Mira
Aquí, esta palabra se usa para captar la atención del lector hacia lo próximo que se dice. Traducción Alterna: "Escucha"

hoyo
un agujero profundo en el suelo

o en algún otro lugar
Esto se refiere a otro lugar en donde él puede estar escondido. Traducción Alterna¨: "o escondido en algún otro lugar"

cuando algunos de tus hombres hayan sido asesinados
Esto puede ser expresado en forma activa. Traducción Alterna: "cuando sus soldados maten a algunos de tus hombres"

Una masacre se ha llevado a cabo entre los soldados que siguen a Absalón
El sustantivo "masacre" significa un evento donde muchas personas son brutalmente asesinadas. Esto se puede expresar como verbo. Traducción Alterna: "Muchos de los soldados que siguen a Absalón han sido asesinados" o "Los soldados enemigos han matado a muchos de los soldados que siguen a Absalón"

cuyos corazones son como el corazón de un león
Aquí, se está refiriendo a los soldados por sus "corazones". Además, su determinada valentía se compara con la de un león. Traducción Alterna: "que son tan valientes como los leones" o "que son muy valientes"

2 Samuel 17:11

que todo Israel se reúna junto contigo
Esto puede ser expredado en forma activa. Además, a todos los soldados en Israel se les refiere aquí como "todo Israel". Traducción Alterna: "para que reúnas a todos los soldados israelitas"

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desde Dan hasta Beerseba
Esta frase significa desde la frontera norte de Israel hasta la frontera sur. Traducción Alterna: "de toda la nación de Israel"

tan numerosos como la arena que está junto al mar
Esto es una exageración, donde todos los granos de arena en una playa se comparan con el número de soldados israelitas. Traducción Alterna: "tantos que apenas se pueden contar")

que vayas a la batalla en persona
La frase "en persona" significa ir tú mismo y no enviar a otra persona. Traducción Alterna: "luego guíalos tú mismo a la batalla"

vendremos sobre él
Esto significa ir a propósito a donde él está y luego atacar.

lo cubriremos así como el rocío cae al suelo
Se describe al ejército de Absalón atacando al ejército de David con el rocío que cubre el suelo en la mañana. Traducción Alterna: "abrumaremos y derrotaremos completamente al ejército de David"

rocío
la niebla o nube de niebla con agua que puede caer al suelo durante la noche, cubriendo el suelo y dejándolo mojado por la mañana.

No dejaremos ni a uno de sus hombres... vivo.
Esta oración negativa se usa para dar énfasis y puede ser expresada de forma positiva. Traducción Alterna: "Mataremos a cada uno de sus hombres"

él mismo
Ambas palabras se refieren a David. Traducción Alterna: "el mismo David"

2 Samuel 17:13

entonces todo Israel
Esto se refiere solo a los soldados de Israel, no a todo Israel. Traducción Alterna: "entonces todos nuestros soldados"

traerán cuerdas a esa ciudad y la arrastraremos al río
Esto significa que los soldados derribarían las murallas de la ciudad y arrastrarían las piezas hacia el río. Traducción Alterna: "destruirán la ciudad y arrastrarán las piedras al río con cuerdas"

hasta que no se encuentre allí ni tan siquiera una piedra pequeña
Esto es una exageración para describir cómo destruirán la ciudad por completo. No es que literalmente ellos barrerán cada piedra pequeña de la ciudad. Traducción Alterna: "hasta que la ciudad esté completamente destruida"

Husai el arquita
Traducir el nombre de este hombre como se hizo en 15:32. Arquita es el nombre de un grupo étnico.

Ahitofel
Traducir el nombre de este hombre como se hizo en 15:11.

el rechazo del buen consejo de Ahitofel
La palabra "rechazo" se puede expresar con el verbo "rechazar". Traducción Alterna: "para que los hombres de Israel rechazara el buen consejo de Ahitofel"

traer destrucción sobre Absalón
"Traer" algo a alguien significa hacer que le ocurra algo. Traducción Alterna: "para causar que le ocurra un desastre a Absalón"

2 Samuel 17:15

Sadoc... Abiatar
Traduzcir estos nombres de la misma manera que se hizo en 15:24.

de tal y tal manera
Esta frase, que significa "así" o "de esta manera", se refiere a lo que Ahitofel le aconsejó a Absalón anteriormente en 17: 1.

los vados de Arabá
Un vado es una parte poco profunda de un río donde la gente puede cruzar. El Arabá es la tierra a lo largo de ambos lados del río Jordán.

por todos los medios
Esto significa asegurarse de hacer algo. Traducción Alterna: "asegúrate de" o "asegúrate de que tú"

el rey será tragado
Aquí, se describe al rey y su pueblo siendo asesinados como si fuesen"tragados" por su enemigo. Traducción Alterna: "el rey será asesinado"

2 Samuel 17:17

Jonatán.. Ahimaas
Traducir estos nombres de la manera que se hizo en 15:27.

Cuando llegó el mensaje
Aquí, se habla del "mensaje" como si hubiese "llegado" a ellos por su cuenta, cuando en realidad fue la mujer que vino a traer el mensaje. Traducción Alterna: "Cuando ella les llevó un mensaje"

esta vez
"una vez"

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Así que Jonatán y Ahimaas se fueron
Se da a entender que ellos descubrieron que el joven le había contado a Absalón que ellos estaban allí. Esto se puede decir claramente. Traducción Alterna: "Jonatán y Ahimaas descubrieron lo que el joven había hecho, así que se fueron"

manantial de Rogel... Bahurim
Estos son los nombres de lugares, ambos cerca de Jerusalén. Bahurim es un pueblo pequeño.

ellos descendieron
"se agacharon y se escondieron".

2 Samuel 17:19

La señora de la casa
¨la esposa del hombre¨

Ahimaas ... Jonatán
Traduce este nombre de la misma manera que lo hiciste en 15:27.

2 Samuel 17:21

Aconteció
"Sucedió" Esta frase marca el próximo evento en la historia.

cruza rápidamente sobre el agua
Aquí "el agua" se refiere al río Jordán. Traducción Alterna: "cruzar rápidamente sobre el río"

ha dado tal y cual consejo
La expresión idiomática "tal y cual" se usa en el lugar de la información que ya sabe el lector. Aquí, se refiere a lo que Ahitofel aconsejó a Absalón en 17: 1. Esta información puede ser expresada claramente. Traducción Alterna: "ha aconsejado que Absalón envíe un ejército para atacarte ahora"

A la luz de la mañana ninguno de ellos había fallado de cruzar el Jordán
Esta oración negativa se usa para enfatizar que todos cruzaron el río. Se puede expresar de forma positiva. Traducción Alterna: "A la luz de la mañana cada uno de ellos había cruzado el Jordán"

2 Samuel 17:23

vio
"supo" o "se dio cuenta"

su consejo no había sido seguido
Esto puede ser expresado de forma activa. Traducción Alterna: "Absalón no había seguido su consejo"

ensilló
colocar una manta o un asiento de cuero pequeño en un burro o caballo para que el jinete se siente sobre el mismo

puso sus asuntos en orden
Se preparó para su muerte diciéndole a su familia qué hacer después de su muerte. Traducción Alterna: "se preparó para su muerte"

De esta manera
"Y así fue como"

fue enterrado
Esto puede ser expresado de forma activa. Traducción Alterna: "ellos lo enterraron"

2 Samuel 17:24

Mahanaim... Galaad
Traducir estos nombres de lugares de la misma manera que se tradujo en 2:8.

Amasa... Joab... Itr ... Nahas
Estos son los nombres de hombres. Ver cómo se tradujo Joab y Sarvia (la madre de Joab) en 2:12.

ismaelita
Esta palabra significa que la persona es descendiente de Ismael. Algunas versiones dicen "israelita" aquí. Vea la nota al pie. Es posible que desee elegir la palabra que se usa en la Biblia del idioma mayoritario en su área.

Abigail... Sarvia
Estos son los nombres de mujeres.

2 Samuel 17:27

Acontenció
Esta frase se usa para introducir el próximo evento en la historia.

Mahanaim... Rabá... Lodebar... Rogelim
Estos son nombres de ciudades o lugares.

Sobi... Nahas... Maquir... Amiel... Barzilai
Estos son los nombres de hombres.

amonitas... galaadita
Estos son nombres de grupos étnicos.

colchonetas y mantas
Una colchoneta es algo suave para dormir, y una manta es un paño que cubre el calor.

harina
La harina es un grano triturado que se convierte en polvo y se usa para hacer pan.

rostizado
"cocido"

frijoles
semillas que se cocinan y se comen

lentejas
un tipo de semilla que se cocina y se come

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cuajada
leche que se ha vuelto agria y se ha solidificado

sediento
en necesidad de agua o alguna otra bebida

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Chapter 18

1 David contó los soldados que estaban con él y fijó capitanes de miles y capitánes de cientos sobre ellos. **2** Luego, David envió el ejército, un tercio bajo el mando de Joab, otro tercio bajo el mando de Abisai hijo de Sarvia, hermano de Joab, y aún otro tercio bajo el mando Itai el geteo. El rey le dijo al ejército: "Ciertamente yo también iré contigo. **3** Pero los hombres dijeron: "Usted no debe ir a la batalla, pues si nosotros huímos a ellos no les importará o si la mitad de nosotros morimos a ellos no les importará. ¡Pero usted vale diez mil de nosotros! Por lo tanto, es mejor que usted esté listo para ayudarnos desde la ciudad. **4** Así que el rey le contestó: "Yo haré lo que mejor les parezca a ustedes. El rey se paró en la puerta de la ciudad mientras todo el ejército salía por cientos y por miles. **5** El rey mandó a Joab, Abisai, y a Itai diciendo: "Traten con gentileza, por mi bien, con el jóven Absalón." Todo el pueblo oyó que el rey había dado este mando acerca de Absalón. **6** Así que el ejécito salió para el campo en contra de Israel; la batalla se expandió hacia el bosque de Efraín. **7** El ejército de Israel fue derrotado ahí delante de los soldados de David; allí hubo una gran matanza ese día de veinte mil hombres. **8** La batalla se expandió a través de todo el campo y más hombres fueron consumidos por el bosque que por la espada. **9** Le ocurrió a Absalón que se encontró con algunos de los soldados de David. Absalón montaba su mula y pasó debajo de unas ramas gruesas de un árbol de roble grande, y su cabeza se le quedó atrapada en las ramas del árbol. Quedó suspendido entre la tierra y el cielo mientras la mula que montaba seguía adelante. **10** Alguien vio ésto y se lo dijo a Joab, "¡Mira, yo ví a Absalón colgando en un árbol de roble!" **11** Joab le dijo al hombre que le contó de Absalón, "¡Mira! ¡Tú lo viste! ¿Por qué no le pegaste para derribarlo a la tierra? Yo te hubiera dado diez moneda de plata y un cinturón. **12** El hombre le contestó a Joab, "Ni aunque recibiera mil monedas de plata, aun así, yo no hubiera levantado mi mano en contra del hijo del rey porque todos nosotros oímos que el rey ordenó a ti, a Abisai, y a Itai, diciendo, 'Nadie debe tocar al joven Absalón.' **13** Si yo hubiera arriesgado mi vida por falsedad (y no hay nada escondido ante el rey), tú me hubieras abandonado." **14** Entonces Joab dijo: "Yo no esperaré por tí." Así que Joab agarró tres jabalinas en sus manos y se las atravesó en el corazón a Absalón mientras el aún estaba vivo y colgando del roble. **15** Entonces, diez jóvenes que cargaban con la armadura de Joab rodearon a Absalón, lo atacaron y lo mataron. **16** Entonces, Joab sonó la trompeta y el ejército regresó de perseguir a Israel pues Joab detuvo el ejército. **17** Ellos tomaron a Absalón y lo echaron dentro de un pozo grande en el bosque; enterraron su cuerpo debajo de un montón de piedras, mientras todo Israel escapaba cada hombre a su propio hogar. **18** Ahora Absalón, mientras estaba vivo, se construyó para él un gran pilar de roca en el Valle del Rey, pues él dijo: "Yo no tengo ningún hijo que pueda llevar la memoria de mi nombre." El nombró el pilar en honor de su propio nombre, así que se llamó ''Monumento de Absalón'' hasta hoy día. **19** Entonces Ahimaas, hijo de Sadoc dijo: "Déjame ahora correr al rey con las buenas noticias de cómo El SEÑOR lo ha rescatado de la mano de sus enemigos. **20** Joab le contestó: "Tú no serás el portador de las noticias hoy; tú deberás hacerlo otro día. Este día tú no llevarás las noticias porque el hijo del rey está muerto." **21** Luego, Joab le dijo al cusita: "Anda, dile al rey lo que has visto." El cusita se inclinó a Joab y corrió. **22** Luego, Ahimaas hijo de Sadoc dijo otra vez a Joab: "Independientemente de lo que pueda pasar por favor déjame seguir al cusita."Joab le contestó: "¿Porqué tu quieres correr, mi hijo, viendo que tu no tendrás recompensa por las noticias?" **23** "Lo que sea que pase," dijo Ahimaas: Yo correré." Así que Joab le respondió: "Corre." Luego Ahimaas corrió por el camino de la llanura y le pasó al cusita. **24** Ahora David estaba sentado entre la puerta interior y exterior. El vigilante se había subido al techo de la puerta a la pared y alzó sus ojos. Mientras él miraba él vio a un hombre acercándose, corriendo sólo. **25** El vigilante gritó y se lo dijo al rey. Luego, el rey dijo: "Si el está solo hay noticias en su boca." El corredor llegó cerca y se acercó a la ciudad. **26** Entonces el vigilante notó otro hombre corriendo y el vigilante llamó al portero; él dijo: "Mira, hay otro hombre corriendo con él." El rey dijo: "El también está trayendo noticias." **27** Así que el vigilante dijo: "Yo pienso que la forma de correr del que está en frente se parece a la forma de correr de Ahimaas hijo de Sadoc." El rey dijo: "Él es un buen hombre y viene con buenas noticias." **28** Luego Ahimaas llamó y le dijo al rey: "¿Está todo bién." Y él se inclinó delante del rey con la cara hacia el suelo y dijo: "Bendecido es el SEÑOR tu Dios, quien liberó los hombres que han alzado sus manos contra mí amo, el rey." **29** Así que el rey contestó: "¿Está todo bien con el joven Absalón?" Ahimaas contestó: "Cuando Joab, el siervo del rey, me envió a usted, rey, yo ví una gran perturbación pero yo no ví lo que era. **30** Luego, el rey dijo: "Vuélvete y párate aquí." Así Ahimaas se volvió al lado, y se paró quieto. **31** Inmediatamente llegó el cusita y dijo: "Hay buenas noticias para mi amo el rey, pues el SEÑOR lo ha vengado este día de todo el que se levantó contra usted." **32** Luego, el rey dijo al cusita: "¿Está todo bien con el joven Absalón? El cusita contestó: "Los enemigos de mi amo el rey, y todo el que se levanta en contra suya para hacerle daño, sean como ese joven." **33** Entonces, el rey estuvo profundamente angustiado, y se fue arriba a la habitación

encima de la puerta. Mientras se iba, se afligía: "¡Mi hijo Absalón, mi hijo, mi hijo! ¡Yo deseo haber muerto en tu lugar Absalón, mi hijo, mi hijo!"

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2 Samuel 18:1

David contó los soldados que estaban con él y escogió
David no contó a todas las personas él mismo, sino que otros hombres las contaron. Traducción Alterna: "David ordenó que se contara a los soldados que estaban con él y él escogió" o "David organizó a los soldados que estaban con él y escogió"

capitanes
Un capitán es una persona que está en autoridad sobre un grupo de soldados.

un tercio... otro tercio
"una tercera parte del ejército... otra tercera parte del ejército". Un "tercio" es una parte de tres partes iguales.

Abisai... Sarvia
Traducir los nombres de estas personas de la misma manera que están en 2:18.

Itai
Traducir el nombre de este hombre como se hizo en 15:19.

geteo
Esto se refiere a una persona de Gat, que es una ciudad filistea.

Ciertamente, yo mismo iré contigo
Esto significa que él saldrá con ellos a la batalla. Esto se puede decir claramente. Traducción Alterna: "Yo mismo iré contigo a la batalla"

2 Samuel 18:3

mitad de nosotros
La palabra "mitad" se refiere a una de dos partes iguales.

tú vales diez mil de nosotros
Esto significa que el ejército enemigo considera que matar a David es de mayor valor que matar a 10,000 de los otros hombres. Aquí, el número 10,000 es una exageración que se usa para enfatizar a un gran número de personas. Traducción Alterna: "ellos preferirían matarte a ti que matar a 10,000 de nosotros" o "matarte a ti para ellos vale más que matar a un gran número de nosotros"

diez mil
"10,000"

que estés listo para ayudarnos desde la ciudad
David podía ayudarles desde la ciudad aconsejándoles y enviando hombres para ayudarles. Esto se puede decir claramente. Traducción Alterna: "que te quedes aquí en la ciudad y nos envíes ayuda"

2 Samuel 18:5

Abisai
Traducir el nombre de este nombre como se tradujo en 2:18.

Itai
Traducir el nombre de este nombre como se tradujo en 15:19.

Traten con gentileza, por mi bien, al joven Absalón
"Por mi bien, no le hagas daño al joven Absalón". La frase "trata con gentileza" significa ser amable con alguien y no hacerle daño.

mi bien
"mi bienestar"

2 Samuel 18:6

salió al área rural contra Israel
Esto significa que salieron y lucharon contra ellos en la batalla. Traducción Alterna: "salieron al campo y lucharon contra Israel"

contra Israel
Aquí, "Israel" se refiere a sus soldados, no a todos los israelitas. Traducción Alterna: "contra los soldados israelitas"

El ejército de Israel fue derrotado allí ante los soldados de David
Esto puede ser expresado en forma activa. Traducción Alterna: "Allí los soldados de David derrotaron al ejército de Israel"

una gran masacre
un evento donde muchas personas son brutalmente asesinadas

veinte mil hombres
"20,000 hombres" (ver: números traducidos)

más hombres fueron consumidos por el bosque que por la espada.
Aquí, se describe a "el bosque" como si estuviese vivo y puede actuar. "La espada" se refiere a los soldados de David que lucharon con espadas. Traducción Alterna: "las cosas peligrosas en el bosque mataron a más hombres que los soldados de David con sus espadas"

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2 Samuel 18:9

Absalón se encontró con algunos de los soldados de David
Este es un evento que sucedió durante la batalla. Esto se puede decir claramente. Traducción Alterna: "Durante la batalla, Absalón se encontró con algunos de los soldados de David"

su cabeza quedó atrapada en las ramas de los árboles
Absalón tenía el cabello largo y se que quedó atascado en las ramas de los árboles. Traducción Alterna: "su cabello quedó atrapado en las ramas de los árboles"

Mira
Aquí, esta palabra se usa para captar la atención de una persona hacia lo próximo se dice. Traducción Alterna: "Escucha"

entre la tierra y el cielo
"en el aire" (UDB)

¿Por qué no lo golpeaste al suelo?
Esta pregunta retórica significa que debería haberlo matado. Esta pregunta puede ser escrita como una afirmación en lugar de pregunta retórica. La frase "golpeaste" significa matar. Traducción Alterna: "¡Debiste haberlo matado inmediatamente!"

diez siclos de platale
Esto puede ser escrito en unidades modernas. Traducción Alterna: "diez monedas de plata" o "110 gramos de plata"

cinturón
Este es un cinturón especial que le demuestra a las personas que alguien es un gran soldado y debe ser honrado.

2 Samuel 18:12

mil siclos de plata
"1,000 siclos de plata". Esto puede ser expresado en unidades modernas. Traducción Alterna: "1,000 monedas de plata" o "11 kilogramos de plata"

no hubiese extendido mi mano contra el hijo del rey
La frase "extendido mi mano" significa "atacar". Traducción Alterna: "no hubiese atacado al hijo del rey"

nadie puede tocar
Aquí, "tocar" se refiere a "hacer daño". Traducción Alterna: " Nadie puede hacerle daño" o "No le hagan daño"

una falsedad
La palabra "falsedad" puede ser expresada con una frase verbal. Además, esto se refiere a desobedecer el mandato del rey. Esto se puede decir claramente. Traducción Alterna: "hacer algo que está mal" o "al desobedecer al rey"

no hay nada escondido ante el rey
Aquí, el hombre habla de cómo el rey conoce casi todo lo que sucede, como si todo fuese un objeto físico de los cuales supiera la ubicación. Traducción Alterna: "no hay nada que el rey no sepa" o "el rey se entera de todo lo que sucede"

2 Samuel 18:14

Yo no te esperaré
Joab quiso decir que no debía seguir hablando con el hombre. Traducción Alterna: "No perderé más tiempo hablando contigo"

el corazón de Absalón
Aquí, al decir "el corazón" se refiere a su pecho o parte superior del cuerpo. Traducción Alterna: "cofre"

armadura
Esto se refiere tanto a la armadura que usaría para protegerse a sí mismo como a sus armas. Traducción Alterna: "armadura y armas"

2 Samuel 18:16

regresó de perseguir a Israel
Aquí, "Israel" se refiere al ejército israelita. Traducción Alterna: "regresó de perseguir al ejército israelita"

Entonces Joab tocó la trompeta y el ejército volvió de perseguir a Israel, porque Joab retuvo al ejército
Esto describe lo que Joab ordenó al tocar la trompeta. Traducción Alterna: "Entonces Joab tocó la trompeta para llamar al ejército, y el ejército regresó de perseguir a Israel"

ellos agarraron a Absalón y lo arrojaron
"tomaron el cuerpo de Absalón y lo lanzaron"

enterraron su cuerpo bajo una gran pila de piedras
Después de poner su cuerpo en el hoyo, lo cubrieron con un montón de piedras. Esto puede ser expresado más claramente. Traducción Alterna: "cubrieron su cuerpo con una enorme pila de piedras" (UDB)

mientras todo Israel huía
Aquí "todo Israel" se refiere a los soldados israelitas. La palabra "huía" significa "escapar". Traducción Alterna: "mientras todos los soldados israelitas escaparon"

2 Samuel 18:18

el Valle del Rey
Este es el nombre de un lugar.

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llevar la memoria de mi nombre
Absalón usa la frase "mi nombre" para referirse a sí mismo y a su línea familiar.Traducción Alterna: "para llevar mi apellido, por el cual la gente me recordaría"

por lo que se llama Monumento de Absalón hasta el día de hoy
Esto puede ser expresado de forma activa. Traducción Alterna: "así que el pueblo lo llamó el Monumento de Absalón desde ese día en adelante"

hasta el día de hoy
Esto se refiere al momento en que este libro de la Biblia fue escrito.

2 Samuel 18:19

Sadoc
Traducir el nombre de este hombre como se tradujo en 8:15.

Ahimaas
Traducir el nombre de este hombre como se tradujo en en 15:27.

correr a donde el rey con las buenas nuevas
Aquí, Ahimaas habla de correr para ir y decirle al rey las buenas noticias como si las buenas noticias fuese un objeto que él estaba llevando. Traducción Alterna: "correr para decirle al rey las buenas noticias"

la mano de sus enemigos
Aquí, "mano" se refiere "control". Traducción Alterna: "el control de sus enemigos" (Ver:

el portador de las noticias
"el que cuenta las noticias"

no llevarás noticias
Esto se refiere a no llevar las noticias al rey. Traducción Alterna: "no le dirás las noticias al rey"

2 Samuel 18:21

dile al rey lo que has visto
Joab le está diciendo que vaya y le cuente al rey las noticias de la batalla.

2 Samuel 18:24

Ahora
Esta palabra se usa aquí para marcar una pausa en la historia principal y el comienzo de una nueva parte de la historia.

y levantó sus ojos
Aquí, se habla del vigilante alzándose para ver algo como si alzara sus ojos. Traducción Alterna: "y miró más allá de la ciudad"

hay noticias en su boca
Aquí, el rey habla del hombre que tiene un mensaje como si las noticias fuesen un objeto colocado en su boca. Traducción Alterna: "él tiene noticias que contarnos"

2 Samuel 18:26

Yo creo que la forma de correr del que está en frente se parece a la forma de correr de Ahimaas hijo de Sadoc
El vigilante compara la forma en que el hombre corrió a la forma en que corre Ahimaas para sugerir que puede ser él. Traducción Alterna: "Creo que el hombre que corre al frente es Ahimaas, hijo Sadoc, porque corre como Ahimaas"

Ahimaas... Sadoc
Traducir los nombres de estos hombres de la misma manera que se tradujeron en 18:18.

2 Samuel 18:28

se inclinó ante el rey con el rostro en el suelo
Hizo esto para honrar al rey. Traducción Alterna: "Se inclinó ante el rey con su rostro en el suelo para honrar al rey" (Ver: traducir_simacción)

Bendito sea el SEÑOR
"Alabado sea el SEÑOR". Aquí "bendito" significa "alabado".

los hombres que levantaron su mano contra mi amo, el rey
Aquí,. Ahimaas habla de los hombres que se oponen al rey como si estuviesen levantando sus manos en contra de él. Traducción Alterna: "los hombres que se opusieron y lucharon contra mi amo el rey"

un gran disturbio
Esto significa que las personas actuaban como si las cosas no estuvieran bien.

Ponte a un lado y párate aquí
"sal del camino" o "quédate a un lado" (UDB)

2 Samuel 18:31

se levantó contra
Esto significa "oponerse". Traducción Alterna: "se opuso"

Los enemigos de mi señor el rey... deberían estar como aquel joven está
El cusita usa una comparación como una forma educada de decirle al rey que Absalón está muerto. Esto se puede decir más directamente. Traducción Alterna: "Me gustaría que todos tus enemigos... murieran de la manera en que murió el joven"

perturbado
"inquieto"

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Chapter 19

1 A Joab se le dijo: "Mira, el rey está llorando y de luto por Absalón." **2** Así que la victoria ese día se tornó en luto para todo el ejército, pues el ejército escuchó decir ese día: "El rey está de luto por su hijo." **3** Los soldados tuvieron que escabullirse silenciosamente en la ciudad ese día, como gente que está avergonzada se escabuye cuando ellos corren de la batalla. **4** El rey cubrió su cara y gritó en voz alta: "¡Mi hijo Absalón, Absalón, mi hijo, mi hijo!" **5** Luego Joab entró en la casa donde estaba el rey y le dijo: "Hoy tu has avergonzado los rostros de todos tus soldados quienes salvaron tu vida y las vidas de tus hijos, de tus hijas y las vidas de tus esposas y las vidas de tus esposas esclavas. **6** Porque tu amas a esos quienes te odian y tu odias a esos quienes te aman. Pues hoy has demostrado que los comandantes y soldados son nada para ti. Hoy yo creo que si Absalón hubiera vivido y todos nosotros hubiéramos muerto entonces eso te hubiera agradado. **7** Ahora entonces levántate y sal afuera y háblale bondadosamente a tus soldados pues juro por El SEÑOR que si no vas ni un hombre se quedará contigo esta noche. Eso sería peor para ti que todos los desastres que te han ocurrido desde tu juventud hasta ahora." **8** Así que el rey se levantó y se sentó en la puerta de la ciudad y le fue dicho a todos los hombres: "Miren, el rey está sentado en la puerta." Luego todo el pueblo vino ante el rey. Pero Israel huyó cada hombre a su hogar. **9** Todo el pueblo estaba discutiendo, los unos con los otros, entre todas las tribus de Israel diciendo: "El rey nos rescató de la mano de nuestros enemigos. Él nos salvó de la mano de los filisteos, pero ahora ha huído del país a causa de Absalón. **10** Y Absalón, a quien nosotros ungimos sobre nosotros, está muerto en batalla. Así que, ¿por qué no estamos hablando acerca de traer al rey de vuelta?" **11** El rey David envió a Sadoc y Abiatar los sacerdotes diciendo: "Hablen a los ancianos de Judá diciendo: '¿Por qué son ustedes los últimos en traer al rey de vuelta a su palacio, cuando el hablar de todo Israel favorece al rey para traerlo de vuelta a su palacio? **12** Ustedes son mis hermanos, mi carne y hueso. ¿Por qué entonces son los últimos en traer al rey de vuelta?' **13** Y dile a Amasa: '¿No eres tú mi carne y hueso? Me haga ésto Dios a mí, o más, si no eres el capitán de mi ejército de ahora en adelante en lugar de Joab.'" **14** Y él ganó el corazón de todos los hombres de Judá, como un sólo hombre, y así ellos enviaron al rey diciendo: "Regresa tú y todos tus hombres." **15** Así que el rey regresó y vino al Jordán y los hombres de Judá vinieron a Gilgal para ir a encontrarse con el rey para escoltarlo al otro lado del Jordán. **16** Simei, hijo de Gera, el benjamita, quien era de Bahurim, se apresuró junto a los hombres de Judá para encontrarse al rey David. **17** Habían mil hombres de Benjamín con el y Siba siervo de Saúl y sus quince hijos y veinte siervos con él. Ellos cruzaron el Jordán en presencia del rey. **18** Cruzaron para traer a toda la familia del rey y para hacer lo él pensara que fuera bueno. Simei, hijo de Gera, se inclinó ante el rey justo antes de comenzar a cruzar el Jordán. **19** Simei le dijo al rey: "No me considere culpable mi amo o traiga a memoria lo que su siervo obstinadamente hizo ese día que mi señor el rey dejó Jerusalén. Por favor, que el rey no lo lleve a su corazón. **20** Pues tu siervo sabe que yo he pecado. Verás, por eso es que he venido aquí hoy como el primero de toda la familia de José en venir a encontrarme con mi amo, el rey." **21** Pero Abisai, hijo de Sarvia, le respondió y dijo: "¿No debería Simei ser ejecutado por ésto, porque maldijo al ungido del SEÑOR?" **22** Luego David dijo: "¿Qué tengo que ver con ustedes, hijos de Sarvia, para que hoy deban ser adversarios para mí? ¿Será algún hombre ejecutado hoy en Israel? ¿Pues no sabré yo que hoy soy rey sobre Israel?" **23** Así que el rey le dijo a Simei: "No morirás." Así el rey se lo prometió con un juramento. **24** Luego Mefiboset, hijo de Saúl, descendió a encontrarse con el rey. No vistió sus pies ni recortó su barba ni lavó sus ropas desde el día que el rey se fue hasta el día que regresó a casa en paz. **25** Así que, cuando vino de Jerusalén a encontrarse al rey, el rey le dijo a él: "¿Por qué no te fuiste conmigo, Mefiboset?" **26** El les respondió: "Mi amo el rey, mi siervo me engañó; pues dije: 'Voy a ensillar un burro para montarlo e irme con el rey pues tu siervo es lisiado.' **27** Mi siervo Siba me ha difamado ante mi amo el rey. Pero mi amo, el rey, es como un ángel de Dios. Por lo tanto, haz lo que es bueno en tus ojos. **28** Pues toda la casa de mi padre eran hombres muertos ante mi amo, el rey, pero tú sentaste a tu siervo junto con los que comen en tu propia mesa. ¿Qué derecho tengo entonces, para seguir rogando más al rey?" **29** Luego el rey le dijo a él: "¿Por qué continuar explicando más? He decidido que Siba y tú se dividirán los campos." **30** Así que, Mefiboset le respondió al rey: "Sí, deje que él lo tome todo ya que mi amo el rey ha regresado a salvo a su propia casa." **31** Luego Barzilai, el galaadita, descendió desde Rogelim para cruzar sobre el Jordán con el rey y lo acompañó sobre el Jordán. **32** Ahora Barzilai era un hombre muy viejo de ochenta años de edad. Él había equipado al rey con provisiones, mientras se quedó en Mahanaim, porque el era un hombre muy rico. **33** El rey le dijo a Barzilai: "Ven conmigo y yo proveeré para ti para que te quedes conmigo en Jerusalén." **34** Barzilai le respondió al rey: "¿Cuántos días más restan en los años de mi vida para que deba yo subir con el rey a Jerusalén? **35** Yo tengo ochenta años de edad. ¿Puedo distinguir entre el bien y el mal? ¿Puede tu siervo probar lo que yo como o bebo? ¿Puedo

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escuchar la voz de hombres y mujeres cantantes? ¿Por qué entonces tu sirviente debería ser una carga para mi amo el rey? **36** A tu siervo solo le gustaría ir sobre el Jordán con el rey. ¿Por qué el rey debe pagarme con tal recompensa? **37** Por favor, deja que tu siervo regrese a casa, para que yo pueda morir en mi propia ciudad, al lado de la tumba de mi padre y mi madre. Pero mira, aquí está su siervo Quimam. Que el cruce con mi amo, el rey, y haga por él lo que te parezca bien a ti." **38** El rey respondió: "Quimam irá conmigo y haré por él lo que te parezca bueno a ti y lo que sea que desees de mí yo haré eso por ti." **39** Luego toda la gente cruzó el Jordán, y el rey cruzó sobre él, y el rey besó a Barzilai y lo bendijo. Luego Barzilai regresó a su propia casa. **40** Así que el rey cruzó a Gilgal y Quimam cruzó con él. Todo el ejército de Judá trajo al rey y también a la mitad del ejército de Israel. **41** Pronto todos los hombres de Israel comenzaron a venir al rey y le decían: "¿Por qué nuestros hermanos, los hombres de Judá, te robaron y trajeron al rey y su familia sobre el Jordán y todos los hombres de David con él?" **42** Así que, los hombres de Judá respondieron a los hombres de Israel: "Es porque el rey está más estrechamente relacionado con nosotros. ¿Por qué están ustedes molestos con esto? ¿Hemos comido algo por lo que el rey ha tenido que pagar? ¿Nos ha dado él algún regalo a nosotros?" **43** Los hombres de Israel le respondieron a los hombres de Judá: "Tenemos diez tribus relacionadas con el rey, así que tenemos aún más derecho a David que ustedes. ¿Por qué ustedes nos desprecian? ¿No fue nuestra propuesta de traer de regreso al rey la primera en ser escuchada?" Pero las palabras de los hombres de Judá eran más duras que las palabras de los hombres de Israel.

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2 Samuel 19:1

Le dijeron a Joab
Esto puede ser expresado de forma activa. Traducción Alternativa: "Alguien le dijo a Joab"

Mira
Esta palabra se usa aquí para captar la atención de alguien hacia lo próximo que se va a decir. Traducción alternativa: "Escucha"

Así que la victoria de aquel día se convirtió en luto para todo el ejército
Esto significa que todo el ejército lloró en lugar de celebrar. Traducción Alternativa: "Entonces, en lugar de celebrar la victoria de ese día, todo el ejército se lamentó"

2 Samuel 19:3

así como las personas se escabullen dentro de la ciudad cuando han huido de la batalla
El autor compara la forma en que los soldados tuvieron que colarse de nuevo en la ciudad con la forma en que los soldados se escabullen cuando huyen de la batalla. Esto enfatiza que se supone que se sientieran avergonzados. Traducción Alternativa: "de la misma manera en que las personas que han escapado de la batalla entran en la ciudad porque están avergonzados"

escabullirse
moverse sin ser visto por otros

El rey cubrió su rostro
Esta es una manera de expresar pena y luto. Traducción Alternativa: "El rey mostró su dolor al cubrirse su rostro" (Ver: traducir_simacción)

2 Samuel 19:5

Has avergonzado las caras de todos tus soldados hoy
Aquí, se hace referencia a los soldados por su cara para enfatizar cómo hubiesen escondido sus caras debido a su vergüenza. Traducción Alternativa: "Has causado hoy que todos tus soldados oculten sus caras en vergüenza" o "Has causado hoy que todos tus soldados estén avergonzados"

nada para ti
Esta frase es una exageración, pero expresa lo poco que David valora a su ejército. Traducción Alternativa: "valen muy poco para ti"

Si Absalón hubiese vivido y todos nosotros hubiéramos muerto, eso te habría complacido
El que está hablando está dando una situación hipotética.

2 Samuel 19:7

Lo juro por el SEÑOR
Joab está haciendo un juramento muy fuerte. Traducción Alternativa: "Lo juro, tan cierto como que el SEÑOR está vivo"

si tú no vas, ningún hombre se quedará contigo
Esto significa que solo si David va es que entonces sus soldados permanecerán con él. Traducción Alternativa: "si vas, cualquiera de tus hombres permanecerá contigo"

ni un solo hombre se quedará contigo
Esto se refiere a permanecer leales a él. Traducción alternativa: "ningún hombre seguirá siendo leal a ti"

se le dijo a todos los hombres
Esto es una exageración, significa la mayoría de los hombres. Se puede expresar de forma activa.

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Traducción Alternativa: "muchos de los hombres que estaban allí escucharon a otros decir"

Mira el rey está sentad
Esta palabra se usa aquí para captar la atención de alguien hacia lo próximo que se va a decir. Traducción Alternativa: "Escucha"

todo el pueblo
Aquí, "el pueblo" se refiere a las personas que seguían a David. Esto es una exageración, significa que un gran número vino y se reunió a su alrededor. Traducción Alternativa: "muchos del pueblo"

Y huyó Israel, cada uno a su casa
Aquí, "Israel" se refiere a los soldados israelitas que siguieron a Absalón. Traducción Alternativa: "Y todos los soldados israelitas huyeron a su propias casas" o "Y todos los soldados israelitas huyeron a sus casas"

2 Samuel 19:9

de la mano de nuestros enemigos
Aquí, "mano" significa "control". Traducción Alternativa: "del control de nuestros enemigos"

de la mano de los filisteos
Aquí, "mano" significa "control". Traducción Alternativa: "del control de los filisteos"

fuera del país a causa de Absalón
Esto significa que él había abandonado el país huyendo de Absalón. Esto puede ser expresado claramente. Traducción Alternativa: "fuera del país huyendo de Absalón"

¿por qué no estamos hablando acerca de traer al rey de vuelta?
Esto significa que deberían considerar traer a David de vuelta ahora que Absalón está muerto. La pregunta puede ser escita como afirmación en lugar de pregunta. Traducción Alternativa: "deberíamos estar hablando de traer al rey de vuelta".

al rey
Esto se refiere a David.

2 Samuel 19:11

le envió a Sadoc y a Abiatar
Esto significa que David le envió un mensajero a Sadoc y a Abiatar. Traducción Alterntiva: "le envió un mensajero a Sadoc y a Abiatar"

¿Por qué eres el último en traer de vuelta al rey ... para traerlo de vuelta a su palacio?
Se hace esta pregunta retórica para regañar a los ancianos en Judá. Esto puede ser escrito como una afirmación, en lugar de pregunta retórica. Traducción alternativa: "Ustedes deberían de haber sido los primeron en favorecer al rey y traerlo de vuelta al palacio, no el pueblo de la nación de Israel"

ya que las palabras de todo Israel favorecen al rey, para traerlo
Aquí, "palabras" es un sustantivo abstracto que se puede expresar con el verbo "hablar". Traducción Alternativa: "ya que todo Israel habla favorablemente del rey y desea traerlo" o "ya que lo que el pueblo de Israel está diciendo es a favor del rey, traerlo"

traer al rey de vuelta a su palacio
Aquí, se habla de restaurar la autoridad del rey para gobernar como "traerlo de vuelta a su palacio". Traducción Alternativa: "para restaurar la autoridad del rey como rey"

Ustedes son mis hermanos, mi carne y hueso
Aquí, el rey describe cómo se relacionan diciendo que tienen la misma carne y huesos. También las palabras implícitas "ustedes son" se pueden agregar a la segunda frase. Traducción Alternativa: "Ustedes son mis hermanos, ustedes son mi carne y hueso" o "Ustedes son mis hermanos, mis parientes"

¿Por qué entonces eres el último en traer de vuelta al rey?
Esta es la segunda pregunta retórica aquí y también es un regaño para los ancianos de Judá. Esto puede ser expresado como una afirmación. Traducción Alterntiva: "Deberían haber haber sido los primeros, no los últimos, en traer de vuelta al rey"

2 Samuel 19:13

Amasa
Traducir el nombre de este hombre como se hizo en 17:24.

¿No eres tú mi carne y mi hueso?
David usa esta pregunta retórica para enfatizar que están relacionados. Esto puede ser escrito como una afirmación en lugar de pregunta retórica. Traducción Alernativa: "Tú eres mi carne y mis huesos"

mi carne y mi hueso
Aquí, David habla de que están relacionados diciendo que tienen la misma carne y huesos. Ver cómo se tradujo una frase similar en 19:11. Traducción Alternativa: "mi pariente"

Dios me lo haga a mi
Esto es una expresión idiomática que significa que Dios lo mate. Traducción Alterntiva: "Que Dios me mate"

él ganó los corazones
Aquí, se habla de la lealtad de los hombres como "los corazones". Traducción Alterntiva: "ganó la lealtad"

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como un solo hombre
Esto habla de que los hombres están unidos en su lealtad al rey como si fueran un solo hombre con la misma mente. Traducción Alterntiva: "y ellos se unieron" o "se unieron en lealtad al rey"

le enviaron al rey
Esto significa que ellos le enviaron un mensajero al rey. Traducción Alterntiva: "le enviaron un mensajero al rey"

2 Samuel 19:16

Gera.. Siba
Estos son los nombres de hombres. Traducir el nombre "Siba" de la misma manera que está en 9: 1.

Bahurim
Traducir el nombre de este lugar de la misma manera que se tradujo en 3:14.

Mil hombres... quince hijos... veinte siervientes
"1,000 hombres... 15 hijos... 20 sirvientes" (ver: números traducidos)

en presencia del rey
Esto significa que el rey estaba allí y era consciente de lo que estaba sucediendo. Traducción Alternativa: "en el lugar donde estaba el rey"

2 Samuel 19:19

traiga a memoria
Esto significa "recordar". Traducción Alternitva: "recuerde"

tu siervo
Aquí, Simei se refiere a sí mismo de esta manera para humillarse ante el rey y honrar al rey.

no lo tomes en serio
El "tomar algo en serio" significa pensar seriamente en algo o estar inquieto por ello. Traducción Alterntiva: "no se preocupe por eso" o "olvídese de eso"

2 Samuel 19:21

Abisai
Traduce el nombre de este hombre como lo hiciste en 2:18.

Sarvia
Traducir el nombre de este hombre como se hizo en 2:12.

¿No debería Simei ser condenado a muerte por esto, porque él maldijo al ungido del SEÑOR?
Abisai se enojó con Simei por maldecir a David y sugiere que lo maten. Esta pregunta puede ser escrita como una afirmación. Traducción Alternativa: "Simei debe ser condenado a muerte porque él maldijo al ungido del SEÑOR"

al ungido del SEÑOR
Esto se refiere a David. Significa que él es el hombre que el SEÑOR había escogido como rey. Traducción Alterntiva: "al hombre que el SEÑOR ha escogido como rey"

¿Qué tengo que ver con ustedes... para que hoy deban ser adversarios para mí?
David usa esta pregunta retórica para regañar a Abisai. Esto puede ser escrito como una afirmación en lugar de pregunta retórica. Traducción Alterntiva: "No tenemos nada en común con ustedes, hijos de Servia. No tienen una buena razón para convertirse en mis adversarios hoy"

¿Será algún hombre condenado a muerte hoy en Israel? ¿Pues no sabré eso hoy que soy rey sobre Israel?
David usa estas preguntas retóricas para continuar regañando a Abisai. Estas preguntas pueden ser escritas como afirmaciones. Traducción Alternativa: "Ninguna persona será ejecutada hoy en la nación de Israel, porque hoy yo soy el que es rey sobre todo Israel"

¿Será ejecutado algún hombre?
Esta frase "condenado a muerte" significa ser asesinado o ejecutado. Traducción alterntiva: "¿Se matará a algun hombre?", "¿Ordenaré que algún hombre muera?"

¿Pues no sabré eso hoy que soy rey sobre Israel?
Los posibles significados de esta pregunta retórica son: 1) "Sé que todavía soy rey de Israel". (UDB) o 2) "¡Hoy soy el que es rey sobre Israel!"

2 Samuel 19:24

Mefiboset
Traducir este nombre de la misma manera que se hizo en 4:4.

No vistió sus pies
"No se había preocupado por sus pies". Los pies de Mefiboset estaban lisiados. Esta frase significa que no había tomado un cuidado apropiado de sus pies.

¿Por qué no fuiste conmigo, Mefiboset?
David le pregunta a Mefiboset por qué no fue con David cuando David y todas las personas que lo siguieron abandonaron Jerusalén. Traducción Alternativa: "¿Por qué no me acompañaste cuando salí de Jerusalén, Mefiboset?"

2 Samuel 19:26

Siba
Traducir este nombre de la misma manera que se tradujo en 9:1.

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mi amo el rey es como un 'angel de Dios
Aquí, la sabiduría de David se compara con la sabiduría de un ángel. Traducción Alternativa: "mi amo el rey es tan sabio como un ángel de Dios"

haz lo que es bueno en tus ojos
Esto significa hacer lo que creas correcto. Traducción Alterntiva: "haz lo que creas que es lo correcto"

toda la casa de mi padre estaba muerta ante mi señor el rey
Mefiboset habla de cómo sus familiares merecían ser ejecutados como si ya hubiesen sido ejecutados y estuvieran muertos. Traducción Alternativa: "toda la casa de mi padre se merecía que mi amo el rey ordenara que fueran ejecutados"

la casa de mi padre
Esto se refiere a los familiares de su padre. Traducción Alterntiva: "los familiares de mi padre"

Por lo tanto, ¿qué derecho tengo a rogando al rey?
Mefiboset usa esta pregunta retórica para enfatizar que no tiene el derecho de pedirle cualquier cosa al rey. Esto puede ser escrito como una afirmación, en lugar de pregunta. Traducción Alterntiva: "Por lo tanto, no tengo el derecho de pedirle al rey que haga cualquier otra cosa por mí"

2 Samuel 19:29

¿Por qué explicar algo más?
David usa esta pregunta retórica para decirle que no necesita seguir hablando sobre su conflicto con Siba. Esto puede ser escrito como una afirmación en lugar de pregunta. Traducción Alterntiva: "No es necesario que expliques más esto." o "Ciertamente no necesitas decir nada más." (UDB) (Ver:

2 Samuel 19:31

Barzilai
Traducir este nombre de la misma manera que se hizo en 17:27.

Rogelim ... Mahanaim
Traducir estos nombres de lugares de la misma manera que se tradujeron en 17:27.

galaadita
Traducir el nombre de este grupo étnico como se tradujo en 17:27.

el Jordán
"el río Jordán"

ochenta años de edad
"80 años de edad"

equipado
"provisto"

2 Samuel 19:34

¿Cuántos días quedan en los años de mi vida, para que yo pueda subir con el rey a Jerusalén?
Aquí, Barzilai se refiere a que él es viejo y que no hay razón para que él acompañe a David. Esta pregunta retórica se puede traducir como una afirmación. Traducción Alternativa: "Ciertamente no voy a vivir muchos años más. No hay una buena razón para que yo suba con el rey a Jerusalén". (Ver:

Ochenta años de edad
"80 años de edad"

¿Por qué entonces tu siervo debería ser una carga para su amo, el rey?
Aquí, Barzilai se refiere a que él no quiere ser una carga para el rey, es por esto que cree que no debería ir a Jerusalén con él. Esta pregunta retórica puede ser traducida como una afirmación. Traducción Alterna: "Tú tendrías que trabajar duro para cuidar de mí y yo no seré capaz de hacer algo bueno por ti. Eso sería injusto." o "Tu siervo no debería ir contigo y ser una carga para ti."

¿Puedo distinguir entre el bien y el mal?
Barzilai usa preguntas retóricas para enfatizar por qué él no quiere ir a Jerusalén. Aquí "bueno" y "malo" se refieren a lo que es conveniente y lo que no lo es. Esta pregunta puede ser escrita como una afirmación. Traducción Alternativa: "No puedo distinguir entre lo que es conveniente y lo que no lo es."

¿Puede tu sirviente probar lo que come o lo que bebe?
Barzilai usa preguntas retóricas para enfatizar por qué él no quiere ir a Jerusalén. Esta pregunta puede ser escrita como una afirmación. Traducción Alternativa: "No puedo disfrutar el sabor de lo que como y bebo."

¿Puedo escuchar más la voz de los hombres y mujeres que cantan?
Barzilai usa preguntas retóricas para enfatizar por qué él no quiere ir a Jerusalén. Esta pregunta puede ser escrita como una afirmación. Traducción Alternativa: "No puedo escuchar bien las voces de los hombres y las mujeres que cantan."

¿Por qué el rey me pagaría con tal recompensa?
Barzilai usa esta pregunta retórica para enfatizar que no sabe por qué el rey lo recompensará de esta manera. Esto puede ser escrito como una afirmación en lugar de pregunta retórica. Traducción Alternativa: "No sé por qué el rey me pagaría con una recompensa tan grande."

2 Samuel 19:37

Información general
Barzilai pide que se le permita a Quimam tomar su lugar para acompañar a David.

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Quimam
Este es el nombre de un hombre.

por la tumba de mi padre y mi madre
Esto no significa que él quiera morir justo al lado de sus tumbas, sino que quiere morir en la ciudad donde están enterrados. Esto se puede decir claramente. Traducción Alternativa: "donde están las tumbas de mi padre y de mi madre" o "donde están enterrados mi padre y mi madre"

Déjalo cruzar
Esto se refiere a cruzar el río Jordán. Traducción Alternativa: "Déjalo cruzar el río Jordán"

2 Samuel 19:38

Quimam irá conmigo
Esto se refiere a cruzar el río Jordán. Esto se puede decir claramente. Traducción Alternativa: "Quimam cruzará el río conmigo"

2 Samuel 19:40

Cruzó sobre Gilgal
"Cruzó el río Jordán" Las palabras que faltan pueden ser añadidas. Traducción Alterntiva: "cruzó el río hasta Gilgal"

Quimam
Traducir este nmbre como se hizo en 19:37.

trajo al rey
"escoltaron al rey" Traducción Alternativa: "escoltaron al rey por el río"

Todo el ejército de Judá trajo al rey, y también la mitad del ejército de Israel
"Todo el ejército de Judá y la mitad del ejército de Israel trajeron al rey"

¿Por qué nuestros hermanos, los hombres de Judá ... y todos los hombres de David con él?
Los hombres de Israel usan esta pregunta para expresar que se sienten traicionados por el pueblo de Judá. Esta pregunta puede ser escrita como una afirmación. Traducción Alterntiva: "No es correcto que nuestros hermanos, los hombres de Judá, que no lo apoyaron como rey, hayan tenido el privilegio de llevarlos a usted y a su familia a cruzar el río Jordán".

te ha robado
Los hombres de Israel hablan de cómo los hombres de Judá escoltaron al rey a través del río como si el rey fuese un objeto que no les pertenecía y lo robaron. Traducción Alternativa: "te alejó de nosotros"

el Jordán
"el río Jordán"

2 Samuel 19:42

¿Por qué entonces están enojados por esto?
Los hombres de Judá hacen esta pregunta retórica para regañar a los hombres de Israel. Esto puede ser escrito como una afirmación. Traducción Alternativa: "Pero no tienen razón para estar molestos por esto"

¿Hemos comido algo que el rey tuvo que pagar? ¿Nos ha dado algún regalo?
Los hombres de Judá hacen la pregunta para expresar que no han tomado nada del rey. Esto puede ser escrito como una afirmación. ¨Traducción Alterntiva: "El rey nunca ha pagado por nuestra comida, y nunca nos ha dado ningún regalo."

Tenemos aún más derecho a David que ustedes
"Tenemos un mayor reclamo por David que ustedes" Puede ser útil establecer claramente lo que significa tener "más derecho". Traducción Alterntiva: "tenemos más derecho a servir y estar con el rey que ustedes"

¿Por qué entonces nos desprecian?
Los hombres de Israel hacen esta pregunta retórica para expresar su enojo. Esto puede ser escrito como una afirmación en lugar de pregunta. Traducción Alternativa: "¡Ustedes no deberían habernos despreciado!"

¿No fue nuestra propuesta de traer de vuelta a nuestro la primera en ser escuchada?
Los hombres de Israel hacen esta pregunta para recordar y regañar al pueblo de Judá. Esto puede ser escrito como una afirmación en lugar de pregunta retórica. Traducción Alternativa: "¡Fuimos los primeros en sugerir que trajéramos de vuelta al rey!"

las palabras de los hombres de Judá fueron incluso más duras que las de los hombres de Israel
Aqu, "las palabras" se refiere al discurso de los hombres. Traducción Alternativa: "los hombres de Judá hablaron con más dureza que los hombres de Israel"

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Chapter 20

1 Allí también ocurrió, que en el mismo lugar, había un alborotador cuyo nombre era Seba, hijo de Bicri, un benjamita. Él sonó la trompeta y dijo: "Nosotros no tenemos parte en David, ni tampoco tenemos herencia con el hijo de Isaí. Dejen que todo hombre regrese a su hogar, Israel." **2** Así que todos los hombres de Israel abandonaron a David y siguieron a Seba, hijo de Bicri. Pero los hombres de Judá siguieron de cerca a su rey, todo el camino, desde el Jordán hasta Jerusalén. **3** Cuando David llegó a su palacio, en Jerusalén, él tomó a las diez esposas esclavas a quienes había dejado atendiendo el palacio y las puso en una casa bajo vigilancia. Él proveyó por sus necesidades pero ya no durmió más con ellas. Así que ellas fueron encerradas hasta el día de sus muertes, viviendo como si fueran viudas. **4** Entonces el rey le dijo a Amasa: "Llama a los hombres de Judá a reunirse dentro de tres días, tu también tienes que estar ahí." **5** Así que Amasa se fue a llamar a los hombres de Judá a reunirse pero él se quedó más tiempo del que el rey le había ordenado a él. **6** Así que David le dijo a Abisai: "Ahora Seba hijo de Bicri nos hará a nosotros más daño del que hizo Absalón. Toma a los sirvientes de tu amo, mis soldados, y persíguelo o él encontrará ciudades fortificadas y escapará fuera de nuestra vista." **7** Luego los hombres de Joab fueron detrás de él junto con los cereteos, los pereteos y todos los poderosos guerreros. Ellos dejaron Jerusalén para perseguir a Seba, hijo de Bicri. **8** Cuando ellos estaban en la gran piedra, la cual está en Gabaón, Amasa vino a encontrarlos. Joab estaba vistiendo la armadura de batalla, que se había puesto, la cual incluía un cinturón alrededor de su cintura con una espada envainada amarrada a él. Mientras él caminaba hacia al frente la espada se cayó. **9** Así que, Joab le dijo a Amasa: "¿Estás bien, mi primo?" Joab cariñosamente tomó a Amasa por la barba con su mano derecha para besarlo. **10** Amasa no notó la daga que estaba en la mano izquierda de Joab. El apuñaló a Amasa en el estómago y sus intestinos se derramaron en el suelo. Joab no lo hirió otra vez, y Amasa murió. Entonces Joab y Abisai, su hermano, persiguieron a Seba, hijo de Bicri. **11** Entonces, uno de los hombres de Joab se paró junto a Amasa y el hombre dijo: "Aquel que favorezca a Joab, aquel que esté por David, déjelo que siga a Joab." **12** Amasa quedó revolcándose en su sangre en el medio del camino. Cuando el hombre vio que todas las personas se quedaron quietas, él cargó a Amasa fuera del camino y dentro de un campo. Él arrojó una prenda sobre él porque vio que todo el que pasó cerca de él se quedo quieto. **13** Después que Amasa fue quitado del camino todos los hombres sigueron detrás de Joab en persecusión de Seba, hijo de Bicri. **14** Seba pasó a través de todas las tribus de Israel hasta Abel de Bet Maaca, y a través de toda la tierra de los bicritas, quienes se unieron y también persiguieron a Seba. **15** Ellos lo alcanzaron y lo rodearon en Abel de Bet Maaca. Ellos construyeron una rampa de cerco contra la ciudad sobre la pared. Todo el ejército que estaba con Joab golpeó la pared para derribarla. **16** Entonces una mujer sabia gritó hacia afuera de la ciudad: "¡Escucha, por favor, escucha Joab! ¡Ven cerca de mí para yo poder hablar contigo!" **17** Así que Joab vino cerca de ella y la mujer dijo: "¿Eres tu Joab?" Él le respondió: "Lo soy." Entonces ella le dijo a él: "Escucha las palabras de tu sierva." Él respondió: "Estoy escuchando." **18** Entonces ella habló: "Ellos solían decir en los tiempos antiguos: 'Seguramente busca consejo en Abel,' y ese consejo terminaría el asunto. **19** Nosotros somos una ciudad de las más pacíficas y fieles de Israel. Tu estas tratando de destruir una ciudad que es una madre en Israel. ¿Por qué quieres tragarte la herencia del SEÑOR?" **20** Entonces Joab le respondió y dijo: "Lejos esté, lejos esté de mí que yo tragué o destruya. **21** Eso no es verdad. Pero un hombre de la zona montañosa de Efraín, llamado Seba, hijo de Bicri, ha levantado su mano contra el rey, contra David. Entrégalo a él solamente y yo me retiraré de la ciudad." La mujer le dijo a Joab: "Su cabeza será arrojada a ti sobre la pared." **22** Entonces la mujer fue a toda la gente con su sabiduría. Ellos le cortaron la cabeza a Seba, hijo de Bicri, y se la arrojaron fuera a Joab. Entonces él sonó la trompeta y los hombres de Joab dejaron la ciudad, cada hombre a su casa. Y Joab regresó a Jerusalén a su rey. **23** Ahora Joab estaba sobre todo el ejército de Israel y Benaía, hijo de Joiada estaba sobre los cereteos y los peleteos. **24** Adoram estaba sobre los hombres que hacían trabajos forzados y Josafat, hijo de Ahilud era el cronista. **25** Seva era escriba y Sadoc y Abiatar eran sacerdotes. **26** Ira el jaireo era jefe ministro de David.

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2 Samuel 20:1

estaba en el mismo lugar
Esto se refiere a la ciudad de Gilgal.

Seba... Bicri
Estos son nombres de hombres.

No tenemos lugar con David, ni tenemos herencia en el hijo de Isaí
Ambas expresiones significan lo mismo. Seba está enfatizando que él y las tribus de Israel no tienen

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relación con David. Traducción Alternativa: "La herencia de David y la familia de su padre no nos pertenece" o "No somos parte de David y la familia de su padre"

2 Samuel 20:3

Para guardar el palacio
Aquí, la palabra "guardar" significa "cuidar". Traducción Alternativa: "cuidar el palacio"

en una casa bajo vigilancia
Si una casa está "bajo vigilancia" significa que hay un guardia ubicado en la casa. Traducción Alternativa: "en una casa y poner un guardia allí"

estuvieron calladas
Esto significa que no se les permitió salir de la casa. Traducción Alternativa: "estuvieron encerradas dentro de la casa"

viudas
Estas son mujeres cuyos esposos han muerto.

2 Samuel 20:4

Amasa
Este es el comandante del ejército de David. Traduce el nombre de este hombre como lo hiciste en 17:24. .

2 Samuel 20:6

Abisai
Este es otro comandante del ejército de David. Vea cómo tradujo su nombre en 2:18.

nos hará más daño
"nos lastimará más"

los siervos de tu amo, mis soldados
La frase "mis soldados" aclara cuáles "sirvientes". David se refiere a sí mismo como "tu amo", como una forma formal de hablarle a alguien con menos autoridad.

él encontrará ciudades fortificadas
Esto significa que Seba y sus hombres entrarán en estas ciudades para esconderse del ejército de David. La palabra "él" representa a Seba pero se refiere tanto a él como a sus hombres. Traducción Alternativa: "él y sus hombres se esconderán en ciudades fortificadas" o "él y sus hombres se refugiarán en ciudades fortificadas"

fuera de nuestra vista
Aquí, David se refiere a su ejército como "nuestra vista" para enfatizar que Seba y sus hombres estarían ocultos y que el ejército de David no podría capturarlos. Traducción Alternativa: "de nosotros"

cereteos ... pereteos
Estos son los nombres de los grupos étnicos que ayudaron a proteger al rey David. Traducirlos de la misma manera que hizo en 8:15.

2 Samuel 20:8

Cuando ellos estaban
"Cuando Joab y los hombres de Judá estaban"

cinturón
una tira de cuero u otro material utilizado para sujetar la ropa o las armas en su lugar

espada envainada
Esto significa que la espada estaba en su cubierta protectora.

la espada cayó
Joab dejó caer la espada para engañar a Amasa y hacerle creer que él estaba desarmado, por lo que Amasa le permitiría caminar más cerca de él. Traducción Alternativa: "permitió que la espada cayera al suelo para que Amasa pensara que estaba desarmado"

2 Samuel 20:9

Mi primo
Amasa era el hijo de la hermana de la madre de Joab.

afectuosamente
"amablemente"

agarró a Amasa por la barba con la mano derecha para besarlo
Esta era una forma común en que los hombres se saludaban.

daga
una espada corta que es fácil de ocultar y que a menudo se usaba para combatir y asesinar de cerca.

2 Samuel 20:11

aquel que esté con David
"estar con" alguien significa apoyarlo. Traducción Alternativa: "el que apoye a David" o "el que sea leal a David"

Amasa quedó revolcándose en su sangre.
"Amasa quedó retorciéndose en su sangre". Es posible que Amasa aún estuviera vivo y rodando en su sangre, pero probablemente ya estaba muerto. Se describe de esta manera para mostrar cuán espantoso se veía su cuerpo. Traducción Alternativa: "Amasa quedó muerto en su sangre"

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todas las personas se quedaban quietas... pasaba por su lado permanecía quieto
Esto significa que las personas dejaban de caminar y miraban fijamente el cadáver de Amasa. Traducción Alternativa: "todas las personas se quedaban quietas mirando fijamente al cadáver ... se acercaban a él, se quedaban inmóviles, mirando fijamente su cadáver"

él llevó a Amasa
"él llevó el cuerpo de Amasa"

Después de que Amasa fue sacado del camino
Esto puede ser expresado de forma activa. ¨ Traducción Alternativa: "Después de que el hombre sacó a Amasa del camino"

en persecusión de
Este sustantivo abstracto puede ser expresado como un verbo. Traducción Alternativa: "persiguiendo a"

2 Samuel 20:14

Seba paso a través de
Aquí, "Seba" se refiere tanto a él como a su ejército. Traducción Alternativa: "Seba y su ejército pasaron" o "Seba y sus hombres pasaron"

Abel de Bet Maaca
"Abel Bet Maaca". Ambos nombres se refieren al mismo lugar y se pueden combinar. Es una ciudad cercana a la tribu de Dan.

de los bicritas
Este es el nombre de un grupo étnico.

y también persiguió a Seba
"y también siguió a Seba"

golpearon la pared para derribarla
Aquí, ellos usaron un ariete para derribar el muro. Un ariete era un árbol cortado o un tronco grande con una punta afilada o un extremo cubierto en metal. Se usaba para forzar las puertas de las entradas a las ciudades y derribar muros al sostenerlo por varios hombres los cuales golpeaban la punta contra el muro. Traducción Alterna: "usaron un ariete para derribar el muro" o "usaron una herramienta que se usaba para forzar las puertas de las entradas a las ciudades para derribar el muro"

Ellos lo alcanzaron
"Joab y los soldados lo alcanzaron"

contra la ciudad contra la pared
"contra la muralla de la ciudad"

Escucha, por favor, escucha
La repetición de "Escucha" refuerza la súplica de la mujer.

2 Samuel 20:17

Escucha las palabras de tu sierva
La mujer se refiere a sí misma como "tu sierva". Esta es una forma educada de hablar con alguien con mayor autoridad.

y ese consejo acabaría el asunto
"y ese consejo resolvería el problema"

del más pacífico y fiel en Israel
La palabra que falta puede ser añadida. Traducción Alternativa: "las ciudades más pacíficas y fieles de Israel"

ciudad que es una madre en Israel
Esto habla de la importancia de esta ciudad entre la nación de Israel como si fuese una madre muy respetada. Traducción Alternativa: "ciudad que todos en Israel respetan como respetarían a su madre" o "una ciudad que es muy importante y que Israel respeta"

¿Por qué quieres tragar la herencia del SEÑOR?
Aquí, la mujer usa una pregunta retórica para sugerirle a Joab lo que no deberían hacer. Esta pregunta puede ser escrita como una afirmación. Traducción Alternativa: "¡No debes destruir la ciudad que es la herencia del SEÑOR!"

tragar
Aqu, la mujer habla del ejército que destruye la ciudad como si la ciudad fuese comida para ser tragada. Traducción Alternativa: "destruir"

la herencia del SEÑOR
Aquí, se hace referencia a la ciudad como "la herencia del SEÑOR" para enfatizar que le pertenece al SEÑOR. Traducción alternativa: "una ciudad que le pertenece al SEÑOR"

2 Samuel 20:20

Que lejos esté, lejos esté de mí, que yo deba
Él repite esta frase para enfatizar que esto es algo que nunca haría. Traducción Alternativa: "Verdaderamente, yo nunca"

que yo deba tragar o destruir
Esto se refiere a destruir la ciudad. Esto puede ser agregado. Traducción Alternativa: "que yo me trague o destruya tu ciudad"

tragar o destruir
Ambas palabras significan "destruir". En la primera habla de "destruir" como si fuesea "tragar". Estas palabras pueden ser combinadas. Traducción Alternativa: "arruinar" o "destruir"

ha levantado su mano contra
Esto significa rebelarse y luchar contra alguien. Traducción Alternativa: "se ha opuesto" o "se está rebelando contra" (UDB)

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Entrégalo a él solamente
Joab está pidiendo que la gente de la ciudad libere a Seba. Traducción Alternativa: "Entreguen este hombre a nosotros" o "Dénnos este hombre a nosotros"

yo me retiraré de la ciudad
Aquí, "yo" se refiere tanto a Joab como a sus soldados. Traducción Alternativa: "Nos retiraremos de la ciudad"

su cabeza será arrojada
Esto puede ser expresado de forma activa. Traducción Alternativa: "Lanzaremos su cabeza"

Entonces la mujer fue a toda la gente con su sabiduría
Esto significa que la mujer actuó sabiamente y habló con su gente pueblo sobre lo que deberían hacer. Traducción Alternativa: "Entonces la mujer sabia habló a toda la gente"

cada hombre a su casa
"cada hombre fue a su propia casa"

2 Samuel 20:23

Ahora
"Ahora", marca una pausa en la historia principal. Esta nueva sección brinda información de trasfondo acerca de los hombres que le sirvieron al Rey David.

Joab estaba sobre... Benaía, hijo de Joiada, estaba sobre... Adoram estaba sobre
La frase "estaba sobre" se refiere a tener autoridad sobre un grupo de personas. Traducción Alternativa: "Joab tenía autoridad sobre... Benaía, hijo de Joiada, tenía autoridad sobre... Adoram tenía autoridad sobre" (Ver:

Joiada... Josafat... Ahilud
Traduce los nombres de estos hombres de la misma manera que se hizo en 8:15.

cereteos... peleteos
Traducir los nombres de estos grupos étnicos de la misma manera que se hizo en 8:15.

Los hombres que hicieron trabajos forzados.
"los trabajadores esclavos"

Adoram.. Seba... Ira
Estos son nombres de hombres.

jaireo
Este es el nombre de un grupo étnico.

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Chapter 21

1 Hubo una hambruna en el tiempo de David por tres años seguidos, y David buscó la cara del SEÑOR. Así que el SEÑOR dijo: "Esta hambruna está sobre ti a causa de Saúl y su familia asesina, porque él puso a los gabaonitas a muerte." **2** Los gabaonitas no eran del pueblo de Israel; ellos eran de los que habían permanecido de los amorreos. El pueblo de Israel había jurado no matarlos a ellos, pero Saúl intentó matarlos de todas maneras en su celo por el pueblo de Israel y Judá. **3** Así que el rey David reunió a los gabaonitas y les dijo: "¿Qué debería hacer por ustedes? ¿Cómo puedo remover el pecado para que ustedes puedan bendecir al pueblo del SEÑOR, quien hereda sus bondades y promesas? **4** Los gabaonitas le respondieron a él: "No es una cuestión de plata u oro entre nosotros y Saúl o su familia. Igual, no está en nosotros darle muerte a cualquier hombre en Israel." David respondió: "Lo que sea que ustedes pidan, eso es lo que yo haré por ustedes." **5** Ellos le contestaron al rey: "El que intentó matarnos a todos, quien conspiró en contra de nosotros, para que ahora estemos destruídos y no tengamos lugar entre las fronteras de Israel- **6** permita que siete hombres de los descendientes de él sean entregados a nosotros y nosotros los colgaremos ante el SEÑOR en Guibeá de Saúl, el elegido por el SEÑOR." Así que el rey dijo: "Yo se los entregaré a ustedes." **7** Pero el rey perdonó a Mefiboset, hijo de Jonatán, hijo de Saúl a causa del pacto del SEÑOR entre ellos, entre David y Jonatán hijo de Saúl. **8** Pero el rey tomó los dos hijos de Rizpa hija de Aja, hijos que tuvo con Saúl-- los dos hijos se llamaron Armoni y Mefiboset; y David también tomó a los cinco hijos de Mical hija de Saúl, quien dio a luz a Adriel hijo de Barzilai el meholatita. **9** Él los entregó a las manos de los gabaonitas. Ellos los colgaron en la montaña ante el SEÑOR, y todos los siete murieron juntos. Ellos fueron puestos a muerte durante el tiempo de cosecha, durante los primeros días en el comienzo de la cosecha de cebada. **10** Luego Rizpa, la hija de Aja, agarró tela de saco y ella misma la extendió en la montaña al lado de los cuerpos muertos desde el comienzo de la cosecha hasta que la lluvia cayó sobre ellos desde el cielo. Ella no permitió que los pájaros del cielo perturbaran los cuerpos durante el día o los animales salvajes por la noche. **11** Le fue dicho a David lo que Rizpa, la hija de Aja, la esposa esclava de Saúl, había hecho. **12** Así que David fue y tomó los huesos de Saúl y los huesos de Jonatán, su hijo, de los hombres de Jabes de Galaad, quienes se los habían robado de la plaza pública de Bet Sán, donde los filisteos los habían colgado despúes de los filisteos haber matado a Saúl en Gilboa. **13** David se llevó desde allí los huesos de Saúl y los huesos de Jonatán su hijo, y ellos reunieron los huesos de los siete hombres que también habían colgado. **14** Ellos enterraron los huesos de Saúl y Jonatán, su hijo, en la región de Benjamín en Zela, en la tumba de Cis, su padre. Ellos hicieron todo lo que el rey ordenó. Después de que Dios contestara sus oraciones por la tierra. **15** Entonces los filisteos tuvieron guerra nuevamente con Israel. Así que David bajó con su ejército y peleó en contra de los filisteos. David se agotó con la fatiga de la batalla. **16** Isbi Benob, un descendiente de los gigantes, cuya lanza de bronce pesaba trescientos siclos y quien estaba armado con una nueva espada, intentó matar a David. **17** Pero Abisai, hijo de Sarvia, rescató a David, atacó al filisteo y lo mató. Luego los hombres de David le juraron a él, diciendo: "No debes ir más con nosotros a la batalla para que no apagues la lámpara de Israel." **18** Acontenció después de ésto que hubo otra vez una batalla con los filisteos en Gob, cuando Sibecai el husatita mató a Saf, quien era uno de los descendientes de Refaim. **19** Ocurrió que otra vez en una batalla con los filisteos en Gob, Elhanán hijo de Jaare Oregim el betlemita, mató a Goliat el geteo, la vara cuya lanza era como la barra de un tejedor. **20** Acontenció en otra batalla en Gat que había un hombre de gran peso que tenía seis dedos en cada mano y seis dedos en cada pie, veiticuatro en número. Él también había descendido desde el Refaim. **21** Y cuando él se burló de Israel, Jonatán hijo de Simea hermano de David, lo mató. **22** Estos eran descendientes de Refaim de Gat, y ellos fueron matados por la mano de David y por la mano de sus soldados.

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2 Samuel 21:1

buscó el rostro del SEÑOR
Aquí, "rostro" es una figura literaria

a causa de Saúl y su familia asesina
Saúl había matado a muchos gabaonitas, y los descendientes de Saúl son culpables por este pecado.

2 Samuel 21:2

Ahora
Aquí, "Ahora" marca una pausa en la historia principal. Esto da información de trasfondo sobre los gabaonitas.

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¿Qué debería hacer por ustedes? ¿Cómo puedo hacer expiación... promesas?
Estas dos oraciones tienen significados similares. Traducción Alterna: "¿Qué puedo hacer para eliminar este pecado, para que pueda bendecir al pueblo del SEÑOR, quienes heredan Su bondad y sus promesas?"

2 Samuel 21:4

No es una cuestión de plata u oro
"El dinero no resolverá el problema"

2 Samuel 21:5

quien conspiró contra nosotros
"quien hizo planes contra nosotros"

que siete hombres de su descendencia sean entregados a nosotros
Esto puede ser expresado de forma activa. Traducción Alternativa: "permitan que sus hombres nos den siete de sus descendientes"

los colgaremos
"los ejecutaremos corgándolos"

en Guibeá de Saúl
Saúl era del pueblo de Guibeá.

el elegido por el SEÑOR
Esto puede ser expresado de forma activa. Traducción Alternativa: "aquel a quien el SEÑOR eligió"

2 Samuel 21:7

Mefiboset
Mefiboset era el hijo de Jonatán. Ver cómo tradujo su nombre en 4: 4.

Rizpa...Aja
Rizpa era una mujer y su padre era Aja. Ver cómo tradujeron estos nombres en 3: 6.

Armoni y Mefiboset... Adriel... Barzilai
Estos son nombres de hombres. Este no es el mismo Mefiboset que el hijo de Jonatán.

Mical
Este es el nombre de una mujer. Vea cómo lo tradujo en 3:12.

Melolalita
Este es el nombre de un grupo étnico.

Él los entregó en manos de los gabaonitas
Aquí, "en manos de los gabaonitas" es una figura literaria

fueron ejecutados
Esto puede ser traducido de forma activa. Traduccin Alternativa: "los gabaonitas los mataron"

2 Samuel 21:10

Rizpa... Aja
Rizpa era una mujer y su padre era Aja. Ver cómo se tradujeron estos nombres en 3: 6.

le fue dicho a David
Esto puede ser traducido de forma activa. Traducción Alternativa: "alguien le dijo a David"

2 Samuel 21:12

Jabes de Galaad
Jabes era una ciudad en la región de Galaad. Ver cómo se tradujo esto en 2: 4.

el cuadro público
Esta era un área cerca de la puerta de la ciudad donde la gente hacía varios tipos de negocios.

Bet Sán
Este es el nombre de un lugar

Gilboa
Traducir de la misma manera que se hiciste en 1:6

quien habia sido ahorcado
Esto puede ser traducido de forma activa. Traducción Alternativa: "a quienes los gabaonitas ejecutaron colgándoles"

2 Samuel 21:14

Zela
Este es el nombre de una ciudad en Benjamín.

Cis
Este es el nombre de un hombre

su padre
"el padre de Saúl"

2 Samuel 21:15

Isbi Benob
Este es el nombre de un hombre.

trescientos siclos
"300 siclos". Esto es alrededor de 3.4 kilogramos.

Abisai hijo de Sarvia
Abisai y Sarvia son nombres de hombres. Ver cómo se tradujeron estos nombres en 2:18.

no apagues la lámpara de Israel.
La "lámpara de Israel" es una metáfora que se refiere al liderazgo de David y que si David muere, el pueblo de Israel no tendría una dirección clara. (Ver:

2 Samuel 21:18

Sucedió después de esto que
Esta frase marca el comienzo de una nueva parte de la historia. Si su idioma tiene una forma de hacer esto, podría considerar usarlo aquí.

Gob
Este es el nombre de un pueblo.

Sibecai... Saf... Elhanán hijo de Jaare... Goliat
Estos son nombres de hombres.

husaita... Refaim... betlemita... geteo
Estos son nombres de grupos étnicos.

Refaim
Este grupo étnico era conocido por sus guerreros gigantes.

cuya lanza era como la barra de un tejedor
Cuando una persona estaba tejiendo un paño, pasaba los hilos a través de ganchos unidos a grandes palos llamados "barra de tejedor". Esto significa que la lanza de Goliat era más grande que una lanza normal.

2 Samuel 21:20

veinticuatro en número
"24 dedos en total de las manos y pies" (Ver: números de traducción)

Refaim
Este grupo étnico era conocido por sus guerreros gigantes.

Jonatán hijo de Simea
Estos son nombres de hombres. Simea fue el hermano de David.

y fueron asesinados por la mano de David y por la mano de sus soldados
Aquí "por la mano de" significa "por". Esto puede ser expresado de forma activa. Traducción Alternativa: "y David y sus soldados los mataron"

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Chapter 22

1 David le cantó al SEÑOR las palabras de ésta canción en el día que El SEÑOR lo rescató de la mano de sus enemigos, y de las manos de Saúl. **2** El oró: "El SEÑOR es mi roca, mi fortaleza, Él que me rescata." **3** Dios es mi roca. Yo encuentro refugio en Él. Él es mi escudo, el cuerno de mi salvación, mi fortaleza, y mi refugio, El que me salva de violencia. **4** Yo llamaré al SEÑOR, quien es digno de ser alabado, y seré salvo de mis enemigos. **5** Pues las olas de la muerte me han rodeado, las aguas apresuradas de destrucción me abruman. **6** Las cuerdas del Seol me rodean; las trampas de las muerte me han atrapado. **7** En mi angustia yo llamé al SEÑOR; Yo llamé a mi Dios; Él escuchó mi voz desde Su templo y mi llamada de ayuda fue hasta Sus oídos. **8** Luego la tierra se estremeció y tembló. El fundamento de los cielos tembló y fue conmovido porque Dios estaba molesto. **9** Humo salió de su naríz y fuego ardiente salió de su boca. Carbones fueron encendidos por él. **10** Él abrió los cielos y bajó y espesa oscuridad estaba bajo sus pies. **11** Él montó en un querubín y voló. Fue visto sobre las alas del viento. **12** Y Él hizo de la oscuridad una carpa a su alrededor reuniendo pesadas nubes de lluvia en los cielos. **13** Desde el relámpago frente a Él caían carbones de fuego. **14** Él SEÑOR tronó desde el cielo. El Altísimo gritó. **15** Él lanzó flechas y esparció sus enemigos, rayos y los dispersó. **16** Luego los canales de agua aparecieron; los fundamentos del mundo fueron expuestos al grito de batalla del SEÑOR a la explosión del aliento de su naríz. **17** ¡El me alcanzó desde arriba y me tomó! Me sacó de la creciente agua. **18** Me rescató de mi fuerte enemigo, de aquellos que me odiaron, pues eran muy fuertes para mi. **19** Vinieron en mi contra en el día de mi angustia, pero El SEÑOR era mi apoyo. **20** Él también me trajo a un lugar espacioso. El me salvó porque se agradó de mi. **21** El SEÑOR me ha recompensado a la medida de mi justicia; Él me ha restaurado a la medida de la limpieza de mis manos. **22** Pues he guardado los caminos del SEÑOR y no he actuado con maldad apartándome de mi Dios. **23** Pues todos sus justos decretos han estado frente a mi, al igual que sus estatutos, yo no me he apartado de ellos. **24** De igual manera, yo he sido inocente delante de Él y me he guardado del pecado. **25** Por ésto, El SEÑOR me ha restaurado a la medida de mi justicia, al grado de mi limpieza a su vista. **26** A alguien que sea fiel Tú te muestras a Ti mismo fiel, a un hombre inocente, Tú te muestras a Ti mismo inocente. **27** Con el puro Tú te muestras a Ti mismo puro, pero eres sagaz con los perversos. **28** Tú has afligido a nuestra gente, pero Tus ojos están en contra de los orgullosos y Tú los derribas. **29** Pues Tú eres mi lámpara, SEÑOR. El SEÑOR ilumina mi oscuridad. **30** Por Ti yo puedo correr sobre un obstáculo; por mi Dios puedo saltar sobre una pared. **31** En cuanto a Dios, Su camino es perfecto. La palabra del SEÑOR es pura. Él es un escudo a todos los que se refugian en Él. **32** Pues ¿quién es Dios excepto El SEÑOR? ¿Y quién es la roca excepto nuestro Dios? **33** Dios es mi refugio y Él guía a las personas inocentes en Su camino. **34** Él hace mis pies rápidos como el ciervo y me coloca en las colinas altas. **35** El entrena mis manos para la guerra y mis brazos para doblar un arco de bronce. **36** Tú me has dado el escudo de Tu salvación y tus favores me han hecho bien. **37** Tú has hecho un lugar amplio bajo mis pies para que no resbalen. **38** Yo perseguí a mis enemigos y los destruí. No volví atrás hasta que fueron destruídos. **39** Yo los devoré y los aplasté, ellos no se pueden levantar. Han caído debajo de mis pies. **40** Tú pones fuerza en mí como un cinturón para la batalla; Tú pones debajo de mí a aquellos que se levantan en mi contra. **41** Tú me diste la parte de atrás del cuello de mis enemigos; yo aniquilé a aquellos que me odiaron. **42** Ellos clamaron por ayuda, pero nadie los salvó; ellos clamaron al SEÑOR, pero Él no les contestó. **43** Yo los golpeé en pedazos pequeños, como polvo en el suelo, yo los pulvericé como barro en la calle. **44** Tú también me has rescatado de las disputas de mi propio pueblo. Tú me has mantenido como la cabeza de las naciones. Gente que no he conocido me sirve. **45** Extranjeros fueron forzados a inclinarse a mi. Tan pronto escucharon de mi, ellos me obedecieron. **46** Los extranjeros vinieron temblando afuera de sus fuertes. **47** ¡Él SEÑOR vive! Que mi roca sea alabada. Que Dios sea exaltado, la roca de mi salvación. **48** Éste es el Dios que ejecuta venganza por mí, el que derriba a las gentes debajo de mí. **49** Él me libra de mis enemigos. Verdaderamente, Tú me has levantado por encima de esos que se levantaron en mi contra. Me has rescatado de hombres violentos. **50** Por ésto, Te daré gracias a Ti, SEÑOR, entre las naciones; Cantaré alabanzas a Tu nombre. **51** Dios da gran victoria a su rey y Él muestra lealtad a Su pacto con el ungido, a David y sus descendientes por siempre."

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2 Samuel 22:1

Información general
La canción de David al SEÑOR comienza. Él usa el paralelismo para enfatizar lo que está diciendo.

de la mano de todos sus enemigos, y de la mano de Saúl
Esto habla de los enemigos en general y lo reduce a un enemigo específico de David, el rey Saúl.

de la mano de
Esta figura literaria

el SEÑOR es mi roca, mi fortaleza.
Esta metáfora muestra una progresión de una parte, "roca", a la totalidad, "fortaleza". Una fortaleza está construida de muchas rocas grandes. Esto significa que el SEÑOR tiene la fuerza para proteger a su pueblo de cualquier daño.

2 Samuel 22:3

Información general
La canción de David al SEÑOR continúa. Él usa el paralelismo para enfatizar lo que está diciendo.

Dios es mi roca... Él es mi escudo, el cuerno de mi salvación, mi fortaleza.
Todas estas metáforas son símbolos de la fuerza y el poder de Dios. Ellos enfatizan la habilidad de Dios para proteger y salvar a Su pueblo.

Quien es digno de ser alabado
Esto puede ser expredaso de forma activa. Traducción Alternativa: "Quien es digno de recibir alabanza"

seré salvo de mis enemigos
Esto puede ser expresado de forma activa. Traducción Alternativa: "Él me salvará de mis enemigos"

2 Samuel 22:5

Información general
La canción de David al SEÑOR continúa. Él usa el paralelismo para enfatizar lo que está diciendo.

Porque las olas de la muerte me rodearon, las aguas apresuradas de la destrucción me abrumaron
David compara a los hombres malvados que querían matarlo con las aguas de inundación que están a punto de ahogarlo. Estas oraciones tienen significados similares y se usan para enfatizar.

las apresuradas aguas de la destrucción
Esta es una imagen de las inundaciones repentinas que destruyen todo a su paso.

las cuerdas del Seol me rodeaban; las trampas de la muerte me atraparon
David habla sobre la muerte y el Seol como si fuesen personas que intentaban atraparlo como un cazador atrapa a un animal. Estas frases tienen significados similares y se usan para enfatizar.

2 Samuel 22:7

Información general
La canción de David al SEÑOR continúa. Él usa el paralelismo para enfatizar lo que está diciendo.

en mi angustia
"En mi gran problema"

Él oyó mi voz desde Su santuario
David se refiere al templo celestial donde mora el SEÑOR. El templo terrenal aún no ha sido construido.

mi llamado de ayuda entró en Sus oídos
Aquí, la figura literaria

Sus oídos
David habla del SEÑOR como si tuviese oídos.

2 Samuel 22:8

Información general
La canción de David al SEÑOR continúa. Él usa el paralelismo para enfatizar lo que está diciendo.

Entonces la tierra se estremeció... fueron encendidos por el fuego
Esta es la respuesta del SEÑOR al grito de ayuda de sus enemigos. David usa las imágenes de la tierra temblando y el fuego que viene del SEÑOR para enfatizar la terrible ira del SEÑOR

la tierra se estremeció... de los cielos tembló
David habla de los dos extremos para incluir toda en la creación.

y fueron sacudidos, porque Dios estaba enojado
Esto puede ser expresado de forma activa. Traducción Alternativa: "porque la ira de Dios los sacudió"

su nariz ... su boca
David habla de El Señor como si tuviera partes de estos humanos.

Los carbones fueron encendidos por el fuego
Aquí, la ira del SEÑOR se compara con el fuego, lo que hace que los carbones se enciendan y arda. Traducción Alternativa: "La llama de Su boca prendió fuego a las brasas" o "También envió carbones encendidos de Su boca"

2 Samuel 22:10

Información general
La canción de David al SEÑOR continúa. Él usa el paralelismo para enfatizar lo que está diciendo.

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Él abrió los cielos... nubes de lluvia en los cielos
David describe la forma del SEÑOR salvar a David de sus enemigos como una nube de tormenta que se acumula en un lugar. Esto enfatiza el poder de Dios y Su ira.

bajo Sus pies
David habla de Dios como teniendo pies como los humanos.

Él fue visto en las alas del viento
Esto puede ser traducido de forma activa. Traducción Alternativa: "Él apareció en las alas del viento"

las alas del viento
Esta expresión habla del viento como si fuese un pájaro.

y Él hizo de la oscuridad una tienda de campaña a Su alrededor
Aquí la oscuridad que el SEÑÓR creó se compara con una tienda de campaña que lo esconde completamente. Traducción Alternativa: "Y Él Se escondió en la oscuridad"

2 Samuel 22:13

Información general
La canción de David al SEÑOR continúa. Él usa el paralelismo para enfatizar lo que está diciendo.

Desde el relámpago frente a Él... relámpagos y los dispersaron
David continúa describiendo al SEÑOR viniendo a salvarlo de sus enemigos como una tormenta. Esto enfatiza el poder y la ira de Dios hacia los enemigos de David.

Desde el relámpago frente a Él caían carbones de fuego
Los posibles significados son 1) "De Su brillante luz envió carbones encendidos" o 2) "Desde su brillante resplandor envió"

El Altísimo gritó. Él lanzó flechas
David describe al SEÑOR haciendo estas acciones que una persona haría.

lanzó flechas... rayos.
David compara el relámpago de la tormenta del SEÑOR con las flechas que un soldado usaría.

2 Samuel 22:16

Información general
La canción de David al SEÑOR continúa. Él usa el paralelismo para enfatizar lo que está diciendo.

Luego aparecieron los canales de agua... aliento de su nariz
Cuando el SEÑOR gritó en Su ataque contra los enemigos de David, se compara con Su poder para crear un trastorno en las partes más profundas del océano y la tierra. Esto demuestra Su gran poder y furia feroz.

los cimientos... fueron expuestos
David compara la ira del SEÑOR con los movimientos turbulentos de la tierra. Esto puede ser expresado de forma activa. Traducción Alternativa: " El grito de batalla del SEÑOR expuso los cimientos del mundo"

2 Samuel 22:17

Información general
La canción de David al SEÑOR continúa. Él usa el paralelismo para enfatizar lo que está diciendo.

del agua creciente
David compara a sus enemigos con una inundación que amenaza con ahogarlo.

Él me rescató de mi enemigo fuerte
Los enemigos de David eran abrumadores. Aquí él alaba a Dios por librarlo de todos sus enemigos

2 Samuel 22:19

Información general
La canción de David al SEÑOR continúa. Él usa el paralelismo para enfatizar lo que está diciendo.

Vinieron en mi contra el día de mi angustia
"Mis enemigos lucharon contra mí cuando yo tenía un gran problema"

el día de mi angustia
La palabra "día" representa el lapso de tiempo en que David estaba en apuros.

Pero el SEÑOR fue mi apoyo
"pero el SEÑOR me apoyó" o "pero el SEÑOR me ayudó"

un lugar grande y abierto
Esto se refiere a un lugar donde no había peligro y sus enemigos no podían atraparlo.

a la medida de la limpieza de mis manos
Aquí, "limpieza de mis manos" significa lo mismo que "justicia". Traducción Alternativa: "porque obedezco Sus órdenes")

2 Samuel 22:22

Información general
David continúa su canción al SEÑOR.

He guardado los caminos del SEÑOR
Aquí "los caminos del SEÑOR" se refiere a cómo el SEÑOR quiere que Su pueblo actúe. Esto significa que David ha hecho lo que el SEÑOR manda.

han estado antes mí
Esto significa que David lee y piensa constantemente en los decretos de Dios.

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2 Samuel 22:24

Información general
David continúa su canción al SEÑOR.

me he guardado del pecado
Esto se refiere a elegir no pecar contra el SEÑOR.

al grado de mi limpieza a Su vista
Aquí "mi limpieza" significa lo mismo que "mi justicia". Traducción Alternativa: "porque Él sabe que he hecho lo que Él ordena"

2 Samuel 22:26

Infroamción general
David continúa su canción al SEÑOR.

eres perverso con los retoricidos
Aquí, "perverso" significa ser astuto y "retorcido" significa apartarse de lo que es bueno y correcto. Esto significa que Dios es sabio en la forma en que trata con las personas malvadas.

2 Samuel 22:28

Información general
David continua su canción para el SEÑOR.

Tus ojos están en contra de los orgullosos
Aquí el metónimo "tus ojos" se refiere a lo que el SEÑOR ve. Esto significa que SEÑOR vigila a la persona orgullosa.

y Tú los derribas
"y Tú destruyes su orgullo"

Tú eres mi lámpara, el SEÑOR. El SEÑOR ilumina mi oscuridad
Esta metáfora compara al SEÑOR con una lámpara, lo que significa que le da luz a David y lo ayuda a ver cuando las cosas parecen no tener esperanza.

2 Samuel 22:30

Información general
David continua con su canción al SEÑOR.

puedo correr sobre un obstáculo
Aquí, "obstáculo" puede referirse a un grupo de soldados o a un muro de piedra. De cualquier manera, significa que Dios le permite a David derrotar a sus enemigos.

puedo saltar sobre una pared
David está exagerando para enfatizar la ayuda de SEÑOR.

La palabra del SEÑOR es pura.
"Todo lo que el SEÑOR dice es verdad"

Él es un escudo
La metáfora "un escudo" enfatiza el poder de Dios para proteger a Su pueblo.

2 Samuel 22:32

Información general
David continua su canción al SEÑOR.

Porque ¿quién es Dios, sino el SEÑOR, y quién es una roca, sino nuestro Dios?
David usa esta pregunta para enfatizar que no hay Dios aparte del SEÑOR. Estos pueden ser traducidos como afirmaciones en lugar de preguntas retóricas. Traducción Alternativa: "Solo el SEÑOR es Dios. Solo nuestro Dios es una roca".

quién es un roca
David compara al SEÑOR con una roca para enfatizar Su fuerza y capacidad para proteger a Su pueblo.

Él guía a las personas sin culpa en Su camino
El SEÑOR mantiene a salvo a las personas sin culpa y elimina cualquier cosa que pueda hacerle daño.

2 Samuel 22:34

Información general
David continua su canción al SEÑOR.

Él hace que mis pies se muevan como un ciervo y me coloca en las altas colinasle
Aquí, se comparan los pies de David con los de un ciervo usando exageración. El SEÑOR le da a David la fuerza para moverse rápidamente y proporciona lugares seguros para la protección y el descanso.

mis manos... y mis brazos
Ambos se refieren a David.

doblar un arco de bronce
Solo un hombre muy fuerte podía usar un arco hecho de metal.

2 Samuel 22:36

Información general
David continua su canción al SEÑOR.

el escudo de Tu salvación
David compara el poder del SEÑOR para salvarlo con un escudo que protege a un soldado de su enemigo.

Su favor
Dios respondió a las oraciones de David y le concedió bendiciones y éxito sobre sus enemigos.

Has hecho un lugar ancho para mis pies debajo de mí
El SEÑOR ha puesto a David en un lugar seguro donde sus enemigos no pueden atraparlo. "Pies" se

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refiere a la capacidad de David para estar de pie con seguridad.

2 Samuel 22:38

Información general
David continua su canción al SEÑOR.

los devoré y los aplasté
Aquí, David se compara a sí mismo con un animal salvaje. Traducción Alternativa: "Los destruí por completo como un animal salvaje devora a su presa"

bajo mis pies
Aquí, "pies" se refiere al poder y control de la victoria sobre sus enemigos.

2 Samuel 22:40

Información general
David continua su canción al SEÑOR.

pones fuerza en mí como un cinturón para la batalla
Aquí, la fuerza que da el SEÑOR se compara con un cinturón para la batalla, el cual le permitió a David hacer cosas poderosas.

me pusiste debajo de mí a aquellos que se levantaron contra mí
"me ayudaste a derrotar a los que lucharon en contra mí"

la nuca de mis enemigos
Los posibles significados son: 1) David ve las espaldas del enemigo mientras huyen o 2) David pone su pie en la parte posterior del cuello de su enemigo después de derrotarlo

yo aniquilé
"yo destruí por completo"

2 Samuel 22:42

Información general
David continua su canción al SEÑOR.

Ellos lloraron
"Mis enemigos lloraron"

clamaron al SEÑOR, pero Él no les respondió
El tiempo del juicio del SEÑOR había llegado sobre ellos.

como el polvo en la tierra... como el barro en las calles
Esto significa que David destruyó completamente a sus enemigos. Estas dos frases "como el polvo en la tierra" y "como el barro en las calles" tienen un significado similar y se usan para dar énfasis.

2 Samuel 22:44

Información general
David continua su canción al SEÑOR.

de las disputas de mi propio pueblo
Esto se refiere a aquellos entre los israelitas que se rebelaron contra el rey David.

me has mantenido como la cabeza de las naciones
"me pusiste como gobernante sobre las naciones". Aquí, "naciones" se refiere a otras naciones además de Israel.

Un pueblo que no he conocido
"Un pueblo extranjero"

Los extranjeros se vieron obligados a inclinarse ante mí
Esto puede ser expresado de forma activa. Traducción Alternativa: "Los extranjeros se inclinaron ante mí"

2 Samuel 22:47

Que mi roca sea alabada. Que Dios sea exaltado
Estas oraciones tienen un significado similar y se usan para dar énfasis. Estas pueden ser expresadas de forma activa. Traducción Alternativa: "Que todos alaben mi roca. Que todos exalten a Dios"

Mi roca... la roca
David compara al SEÑOR con una roca para enfatizar Su poder para proteger a Su pueblo.

el que derriba a los pueblos debajo de mí
"el que pone a los pueblos de otras naciones bajo mi mando"

Tú me levantaste por encima de los que se levantaron contra mí
"Me salvaste de mis enemigos y me diste honor"

de hombres violentos
"de los que querían hacerme daño"

2 Samuel 22:50

Información general
David termina su canto al SEÑOR.

a Tu nombre
Aquí la figura literaria

y le muestra a Su ungido Su pacto de lealtad
Aquí, David puede estar refiriéndose a las promesas que el SEÑOR hizo en 7:8.

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Chapter 23

1 Ahora estas fueron las últimas palabras de David - David hijo de Isaí, el hombre que fue altamente honrado, el que fue ungido por el Dios de Jacob, el dulce salmista de Israel. **2** ''El Espíritu del SEÑOR habló por mí, y Su palabra estaba en mi lengua. **3** El Dios de Israel habló, la Roca de Israel me dijo: 'El que con justicia gobierna sobre los hombres, quien gobierna en el temor de Dios. **4** El será como la luz de la mañana cuando el sol se levanta, una mañana sin nubes, cuando la tierna hierba se levanta de la tierra mediante la luz del sol después de la lluvia. **5** Ciertamente, ¿No es mi familia como ésto delante de Dios? ¿No ha hecho Él un pacto eterno conmigo, ordenado y seguro en todo? ¿Acaso el no aumenta mi salvación y cumple cada uno de mis deseos? **6** Pero los indignos serán todos como espinos para ser echados fuera porque ellos no pueden ser reunidos por la mano de uno. **7** El hombre que los toque a ellos deberá usar una herramienta de hierro o el asta de una lanza. Ellos deben ser quemados donde ellos yacen." **8** Estos son los nombres de los soldados selectos de David: Joseb Basebet el Tacmonita era el líder de los soldados selectos. El mató ochocientos hombres en una ocasión. **9** Después de él estaba Eleazar hijo de Dodo, hijo de un ahohita, uno de los tres hombres grandes de David. Él estuvo presente cuando ellos desafiaron a los filisteos que se habían reunido para hacer batalla y cuando los hombres de Israel se habían retirado. **10** Eleazar se levantó y peleó a los filisteos hasta que su mano se cansó y quedó endurecida al agarre de su espada. El SEÑOR trajo una gran victoria ese día. El ejército regresó, después de Eleazar, solo a tirar los cuerpos. **11** Después de él estaba Sama hijo de Age el ararita. Los filisteos se reunieron juntos donde había un campo de lentejas y el ejército huyó de ellos. **12** Pero Sama se detuvo en el medio del campo y lo defendió. El mató los filisteos y el SEÑOR les trajo una gran victoria. **13** Tres de los treinta soldados bajaron donde David en el tiempo de la cosecha, a la cueva de Adulam. El ejército de los filisteos acampaban en el valle de Refaím. **14** En ese tiempo David estaba en su fortaleza, una cueva, mientras los filisteos se establecieron en Belén. **15** David anhelaba agua y dijo: "¡ Si tan solo alguien me diera de beber agua del pozo de Belén, el pozo que está por la entrada! " **16** Así que esos tres hombres valientes se abrieron paso a través del ejército de los filisteos y sacaron agua del pozo de Belén que estaba en la entrada. Ellos tomaron el agua y la llevaron a David, pero el rehusó tomarla. En cambio, él la derramó para el SEÑOR. **17** Luego, el dijo: "Lejos esté de mí, SEÑOR, que yo beba ésto. ¿Debo tomar la sangre de los hombres que arriesgaron sus vidas?" Así que rechazó tomarla. Esas fueron cosas que los tres poderosos hombres hicieron. **18** Abisai, hermano de Joab hijo de Sarvia, era capitán sobre los tres. Él una vez peleó con su lanza contra trescientos y los mató. Él era frecuentemente mencionado con los tres soldados. **19** ¿No era él, más famoso que los tres? Él fue hecho su capitán. En cambio su fama no era igual a la fama de los tres soldados más famosos. **20** Benaía de Cabseel era hijo de Joiada; él era un hombre fuerte que hacía poderosas hazañas. El mató a los dos hijos de Ariel el de Moab. Él también bajó en medio de un foso y mató un león mientras estaba nevando. **21** Y el mató a un egipcio bien grande. El egipcio tenía una lanza en la mano, pero Benanía peleó contra él, con sólo una vara. El se apoderó de la lanza de la mano del egipcio y luego lo mató con su propia lanza. **22** Benanía el hijo de Joiada hizo esas hazañas, y fue nombrado junto a los tres hombres valientes. **23** Él era altamente más considerado que a los treinta soldados en general, pero no era considerado como los tres soldados más selectos. Sin embargo, David lo puso a cargo de sus guardaespaldas. **24** Los treinta incluían a los siguientes hombres: Asael hermano de Joab, Elhanán hijo de Dodo de Belén, **25** Sama el harodita, Elica el harodita, **26** Heles el paltita, Ira hijo de Iques el tecoíta, **27** Abiezer el anatotita, Mebunai el husatita, **28** Salmón el Ahohíta, Maharai el netofatita; **29** Heleb hijo de Baana el netofatita, Itai hijo de Ribai de guibeá de los benjamitas, **30** Benaía el piratonita, Hidai de los valles de Gaas, **31** Abi Albón el arbatita, Azmavet el barhumita, **32** Eliaba el saalbonita, los hijos de Jasén, Jonatán hijo de Sama el ararita; **33** Ahíam, hijo de Sarar el ararita, **34** Elifelet hijo de ahasbai el maaca, Eliam hijo de Ahitofel el gilonita, **35** Hesraí el carmelita, Paarai el arbita, **36** Igal hijo de Natán de Soba, Bani de la tribu de Gad, **37** Selec el amonita, Naharai el beherotita, escuderos de Joab hijo de Sarvia, **38** Ira el itrita, Gareb el itrita, **39** Urías el hitita- treinta y siete por todos.

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2 Samuel 23:1

Ahora
Esto marca el comienzo de una nueva sección del libro.

estas son las ultimas palabras
Esto se refiere a lo que David dirá en 23:1.

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el hombre que fue altamente honrado, el ungido por el Dios de Jacob
Esto puede ser expresado de forma activa. Traducción Alternativa: "el hombre a quien el Dios de Jacob ungió y altamente le honró"

ungido por el Dios de Jacob
La unción se hacía vertiendo aceite sobre la cabeza de una persona. Esto se hacía para elegir quién le serviría a Dios como rey o sacerdote. (Ver: traducir_simacción)

salmista
Esta es una persona que escribe salmos o canciones.

por mí
por David

y Su palabra estaba en mi lengua
Aquí, "en mi lengua" es un metónimo para referirse a lo que David hablaba. Traducción Alternativa: "Él me dio un mensaje para hablar"

2 Samuel 23:3

Información general
Esto continúa las últimas palabras de David.

El Dios de Israel habló, la Roca de Israel... me dijo
Aquí, el "Dios de Israel" es lo mismo que la "Roca de Israel". Las dos frases dicen esencialmente lo mismo. David compara a Dios con una roca para enfatizar Su poder para proteger a su pueblo.

El que gobierna justamente sobre los hombres, que gobierna en el temor de Dios
Estas dos frases dicen que el rey respetará a Dios y hará lo que Dios quiere que haga. (Ver: paralelismo de higos).

en el temor de Dios
"respetando a Dios"

él será como la luz de la mañana... luz del sol después de la lluvia
Aquí, Dios está comparando al rey con la luz de la mañana y la luz del sol después de la lluvia. Estas son todas las maneras de decir que este rey sería un deleite para Dios y una bendición para el pueblo. Estas dos frases tienen un significado similar y se usan para dar énfasis. Traducción Alternativa: "él será un deleite para todos"

2 Samuel 23:5

Información general
Esto continúa las últimas palabras de David.

De hecho, ¿mi familia no es así ante Dios?
Aquí, David está diciendo que está de acuerdo con Dios. Esta pregunta retórica se puede traducir como una afirmación. Traducción Alternativa: "¡Mi familia es ciertamente así ante Dios!"

¿No ha hecho... en cada aspecto?
David reconoce que Dios ha hecho un pacto con él. Esta pregunta retórica se puede traducir como una afirmación. Traducción Alternativa: "De hecho, Él ha hecho... en cada aspecto".

ordenado y seguro
Esto significa que el pacto de Dios está organizado adecuadamente y no cambiará para que la familia de David pueda confiar en él

¿No aumenta mi salvación... deseos?
David cree que Dios siempre lo ayudará y lo hará prosperar. Esta pregunta retórica se puede traducir como una afirmación. Traducción Alternativa: "Él aumenta mi salvación y me concede todos mis deseos".

2 Samuel 23:6

Información general
Esto concluye las últimas palabras de David.

Pero los indignos serán como espinas que se tirarán
Aquí, la persona malvada es comparada con espinas inútiles. Esto puede se expresado de forma activa. Traducción Alternativa: "Pero la persona malvada no tiene valor y es peligrosa como las espinas que tiramos"

pues ellas no pueden ser recogidos por las manos
"pues nadie puede levantarlas con las manos sin que las espinas le lastimen"

Deben ser quemadas en donde se encuentran
"Donde se encuentren las espinas, allí es donde deben quemarse". Esto significa que Dios destruirá a los malvados.

2 Samuel 23:8

Joseb Basebet
Este es el nombre de un hombre. Otras versiones lo tiene como Joseb Basebet, Jasobeam, Isbaal o Isboset, ya que varias copias antiguas tienen estas variaciones. Los traductores pueden optar por decir esto en una nota a pie de página de su traducción.

tacmonita
Este es el nombre de un grupo étnico. Traducción Alternativa: "hijo de Tacmón" o "descendiente de Tacmón"

Ochocientos
¨800¨

2 Samuel 23:9

Información general
Esto continúa la lista de los mejores soldados de David.

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El ejército regresó después de Eleazar
Esto significa que el ejército regresó después de que Eleazar regresó de la batalla. Traducción Alternativa: "El ejército israelita regresó al campo de batalla después de que Eleazar ya había ganado la batalla"

solo para despojar los cuerpos
"solo para tomar lo que querían de los cadáveres de los enemigos".

2 Samuel 23:11

Información general
Esto continúa la lista de los mejores soldados de David.

un campo de lentejas
"un campo donde alguien había plantado lentejas"

lentejas
una semilla plana, comida como frijoles (Ver:

el ejército huyó
"el ejército israelita huyó"

2 Samuel 23:13

Tres de los treinta
Estos no son los mismos tres soldados mencionados en 23:8.

Los treinta
"Los 30" o "Los treinta soldados israelitas más valientes". El significado completo de esta expresión se puede aclarar.

cueva de Adulam
"Cueva cerca del pueblo de Adulam". Adulam estaba cerca de Belén.

valle de Refaím
Este es el nombre de un lugar. Traducir esto como en 5:17.

en su fortaleza
"en su lugar protegido"

Los filisteos se habían establecido en Belén
"Algunos soldados filisteos estaban controlando el pueblo de Belén"

2 Samuel 23:15

se abrieron paso a través del ejército
"lucharon su camino a través del ejército enemigo"

¿Debo beber la sangre de hombres que han arriesgado sus vidas?
David compara el agua con sangre porque los hombres arriesgaron sus vidas para traerle el agua. Él usa una pregunta para enfatizar esto. Esta pregunta retórica se puede traducir como una afirmación. Traducción Alternativa: "Beber esta agua sería como beber la sangre de aquellos hombres que han arriesgado sus vidas para traérmela."

2 Samuel 23:18

Abisai ...Sarvia
Estos son los nombres de hombres. Traducirlos como en 2:18.

capitán sobre los tres
Esto significa que Abisai fue el líder de los tres que fueron a buscar agua para David.

Trescientos hombres
¨300 hombres¨

Él era mencionado a menudo junto con los tres soldados
Esto puede ser expresado de forma activa. Traducción Alternativa: "La gente lo mencionaba a menudo cuando hablaban de los tres hombres más valientes"

¿No era él más famoso que los tres?
Esta pregunta se usa para enfatizar lo famoso que era. Esta pregunta retórica se puede traducir como una afirmación. Traducción Alternativa: "Era incluso más famoso que los tres".

los tres soldados mas famosos
Esto se refiere a Joseb Basebet, Eleazar y Sama. Abisai no era tan famoso como estos soldados.

2 Samuel 23:20

Cabseel
Este es el nombre de una ciudad.

Joiada
Este es el nombre de un hombre. Ver como se tradujo este nombre en 8:15

Ariel
Este es el nombre de un hombre.

2 Samuel 23:22

hizo estas hazañas
"hizo estos hechos poderosos"

fue nombrado junto a los tres hombres poderosos
Esto puede ser expresado de forma activa. Traducción Alternativa: "la gente lo alaba como a los tres hombres poderosos"

él era más respetado que los treinta soldados en general, pero no lo era tanto como los tres soldados de mayor categoría
"Era más famoso que los otros 30 soldados, a excepción de los tres mejores soldados" (Ver: traducir números)

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los tres soldados de mayor categoría
Esto se refiere a Joseb Basebet, Eleazar y Sama.

sus guardaespaldas
Un grupo de soldados a cargo de cuidar a David.

2 Samuel 23:24

Información general
Esta es una lista de los mejores soldados de David.

Los treinta
"Los 30 soladados más famosos"

2 Samuel 23:29

Información general
Esto continúa la lista de los mejores soldados de David.

2 Samuel 23:33

Información general
Esto continúa la lista de los mejores soldados de David.

2 Samuel 23:37

Información general
Esto concluye la lista de los mejores soldados de David.

treinta y siete en total
"hubo un total de 37"

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Chapter 24

1 Otra vez la ira del SEÑOR se encendió contra Israel y Él incitó a David en contra de ellos diciendo: ''Ve, cuenta a Israel y a Judá". **2** El rey le dijo a Joab, el comandante del ejército, quien estaba con él: "Ve por todas las tribus de Israel, desde Dan hasta Beerseba, y cuenta todas las personas para que yo sepa el número total de hombres listos para la batalla." **3** Joab le dijo al rey: ''Que el SEÑOR tu Dios multiplique el número de personas cien veces y que los ojos de mi amo, el rey, lo vean tomar lugar. Pero, ¿porqué mi amo, el rey, quiere hacer esto?" **4** Aún así, la palabra del rey era final en contra de Joab y de los comandantes del ejército. Así que Joab y los comandantes se fueron de la presencia del rey para contar al pueblo de Israel. **5** Ellos cruzaron sobre el Jordán y acamparon cerca de Aroer al sur de la cuidad en el valle. **6** Luego ellos viajaron por medio de Gad a Jazer. Ellos vineron a Galaad y a la tierra de Tahtim Hodshi, luego a Dan Jaán y alrededor de Sidón. **7** Alcanzaron la fortaleza de Tiro y todas las cuidades de los heveos y los cananeos. Entonces ellos salieron fuera al Neguev en Judá en Beerseba. **8** Cuando ellos habían ido por toda la tierra, ellos volvieron de regreso a Jerusalén al final de nueve meses y veinte días. **9** Luego Joab reportó el total de la cuenta de los hombre de guerra al rey. Habían en Israel 800, 000 hombres valientes quienes sacaron la espada y los hombres de Judá eran 500, 000 hombres. **10** Entonces el corazón de David se afligió después que él había contado los hombres. Así que él dijo al SEÑOR: "Yo he pecado grandemente por haber hecho ésto. Ahora, SEÑOR, llevaté la culpa de tu sirviente porque he actuado muy tontamente.'' **11** Cuando David se levantó en la mañana, la palabra del SEÑOR vino al profeta Gad, vidente de David, diciendo: **12** "Ve dile a David: 'Esto es lo que dice el SEÑOR: "Yo te estoy dando tres opciones. Escoge una de ellas."' **13** Así que Gad fue donde David y le dijo a él: "¿Vendrán tres años de hambruna a tu tierra? ¿O huirás tres meses de tus enemigos mientras ellos te persiguen? ¿ O habrán tres días de plaga en tu tierra? Ahora decide que respuesta yo le debo llevar a Él quien me envió." **14** Luego David le dijo a Gad: "Yo estoy en un profundo problema. Déjanos caer en las manos del SEÑOR, que en las manos del hombre, pues Sus actos misericordiosos son muy grandes." **15** Así que el SEÑOR envió una plaga a Israel desde la mañana hasta una hora acordada, y setenta mil personas murieron desde Dan a Beerseba. **16** Cuando el ángel extendió con su mano hacia Jerusalén para destruirla el SEÑOR cambió de opinión, por el daño que eso causaría, y le dijo al ángel que estaba destruyendo a las personas: "¡Suficiente! Ahora retira tu mano." En ese momento el ángel del SEÑOR estaba parado en el trillo de Arauna el jebuseo. **17** Luego David habló al SEÑOR cuando él vio el ángel que había atacado a las personas y dijo: "Yo he pecado y yo actué perversamente. Pero estas ovejas, ¿qué han hecho? ¡Por favor, deja que Tú mano castigue a la familia de mi padre y a mi!" **18** Entonces vino Gad a David ese día y le dijo: "Sube y construye un altar para el SEÑOR en el trillo de Aruana el jebuseo." **19** Así que David subió, como le indicó Gad, como Dios había demandado. **20** Aruana miró afuera y vio a el rey y sus sirvientes acercándose. Así que Aruana salió y se inclinó al rey con su cara al suelo. **21** Luego Arauna dijo: ''¿Porqué mi amo, el rey, ha venido a su siervo?" David contestó: "Para comprar tu trillo, así yo podré construir un altar para el SEÑOR para que la plaga sea removida del pueblo." **22** Arauna le dijo a David: ''Tómala para ti mismo, mi amo, el rey. Haz lo que te parezca bien a tu vista. Mira, aquí están unos bueyes para la ofrenda quemada y trineos de trillar y los yugos de los bueyes para la madera. **23** Todo ésto, mi rey, yo Arauna, te entregaré." Luego él dijo al rey: "Que el SEÑOR tu Dios te acepte." **24** El rey le dijo a Arauna: "No, yo insisto en comprarlo a un precio. Yo no ofreceré ofrenda quemada al SEÑOR que no me cueste nada." Así que David compró el trillo y los bueyes por cincuenta siclos de plata. **25** David construyó allí un altar para el SEÑOR y ofreció en él ofrendas quemadas y ofrendas de paz. Entonces ellos suplicaron al SEÑOR de parte de la tierra y Él causó que la plaga cesara a travéz de Israel.

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2 Samuel 24:1

la ira del SEÑOR se encendió contra Israel
La palabra "encendió" significa iniciar un fuego. Aquí, la ira del SEÑOR se compara con el fuego. Traducción Alternativa: "la ira del SEÑOR comenzó a arder como fuego"

movió a David contra ellos
"Hizo que David se opusiera a ellos"

Ve, cuenta a Israel y a Judá
En la ley de Moisés, Dios prohibió a los reyes de Israel hacer un censo de los hombres que combatían.

Dan hasta Beerseba
Esta frase usa dos nombres de lugares: Dan, en el extremo norte, y Beerseba, en el extremo sur, para representar a todo el país.

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cuenta a todo el pueblo... aptos para la batalla
Esto significa contar a todos los hombres excepto a aquellos hombres que son demasiado jóvenes, demasiado viejos o físicamente incapaces de luchar.

2 Samuel 24:3

multiplica ... cien veces
Esto significa "producir 100 personas más por cada persona que hay ahora".

la palabra del rey fue definitiva contra Joab
Joab y los otros comandantes del ejército del rey David no pudieron convencer a David de que no hiciera un censo.

la palabra del rey
Esta frase representa el mandato del rey para ellos. Traducción Alternativa: "lo que el rey había ordenado"

2 Samuel 24:5

Ellos cruzaron
"Joab y los comandantes del ejército cruzaron"

Aroer
Esta era una ciudad en el extremo norte del río Arnon.

Jazer
Esta es una ciudad en Gad.

Tahtim Hodshi
Esto puede referirse a la ciudad de Kadesh en la tierra de los hititas.

2 Samuel 24:8

habían ido
"Joab y los comandantes habían ido"

Nueve meses y veinte dias
¨9 meses y 20 dias¨ (Ver:

Entonces Joab informó el total del conteo de los hombres de batalla al rey
"Entonces Joab le dijo al rey el número total de hombres listos para la batalla"

en Israel
Esto se refiere a las tribus del norte de Israel.

800,000... 500,000
"ochocientos mil ... quinientos mil" (ver: números traducidos)

quien sacó la espada
Esta figura literaria

de Judá
Esto se refiere a la tribu del sur de Judá.

2 Samuel 24:10

El corazón de David le afligió
Aquí, "el corazón" es una figura literaria

Y ahora, SEÑOR, quita la culpa a Tu siervo
David se refiere a sí mismo como "Tu siervo". Esta es una forma educada de hablar con alguien con mayor autoridad.

2 Samuel 24:11

la palabra del SEÑOR vino
Esta es una expresión idiomática que significa que el SEÑOR habló. Ver cómo se tradujo esto en 7: 3. Traducción Alternativa: "El SEÑOR le habló Su mensaje"

la palabra del SEÑOR
Aquí "palabra" representa el mensaje del SEÑOR. Traducción Alternativa: "el mensaje del SEÑOR"

vidente de David
Esto significa que Gad era el profeta oficial en el palacio real.

2 Samuel 24:13

Estoy en graves problemas
"Estoy en un terrible problema"

Caigamos en las manos del SEÑOR en lugar de la mano del hombre
Aquí las "manos" se refiere al poder o control. Traducción Alternativa: "Que sea el SEÑOR y no la gente quien nos castigue"

2 Samuel 24:15

un tiempo determinado
Este es el momento en que Dios decidió que detendría la plaga.

Seenta mil
¨70.000¨

desde Dan hasta Beerseba
Aquí, al mencionar la ciudad de Dan en el extremo norte y la ciudad de Beerseba en el extremo sur significa la nación entera de Israel.

el ángel extendió su mano hacia Jerusalén para destruirla
Aquí, la "mano" es una figura literaria

El SEÑOR cambió de opinión debido al daño
Esto significa que SEÑOR detuvo el mal que le estaba permitiendo al ángel hacer. Traducción Alternativa: "El SEÑOR se sintió apenado por el daño"

Ahora retira tu mano
La "mano" es una figura literaria

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Arauna
Este es el nombre de un hombre.

La trilla
Una trilla era una superficie dura y plana donde el grano comestible se separaba de la paja.

2 Samuel 24:17

He pecado, y he actuado perversamente
Estas frases significan lo mismo y se combinan para dar énfasis. Traducción Alternativa: "He pecado terriblemente"

Pero estas ovejas, ¿qué han hecho?
David usa una pregunta y compara al pueblo con las ovejas para enfatizar que no han hecho nada malo. Esta pregunta retórica se puede traducir como una afirmación. Traducción Alternativa: "Estas personas comunes no han hecho nada malo"

Por favor deja que tu mano me castigue
Aquí, "mano" es una metonimia

2 Samuel 24:18

Se inclinó ante el rey con su rostro en el suelo
Él estaba mostrando un profundo respeto y honor al rey. (Ver: traducir_simacción)

2 Samuel 24:21

Para que la plaga sea removida del pueblo
Esto puede ser expresado de forma activa. Traducción Alternativa: "para que el SEÑOR elimine esta plaga del pueblo"

Haz con él lo que sea bueno a tu vista
La frase "tu vista" representa la opinión o idea de David. Traducción Alternativa: "Haz con eso lo que creas que es bueno" (Ver:

trineos de trillar
Tablas pesadas utilizadas para separar el grano del resto de la planta de trigo.

2 Samuel 24:24

No ofreceré... que no me cueste nada
Esto puede ser expresado de forma positiva. Traducción Alternativa: "Sólo ofreceré... algo por lo que he pagado"

Cincuenta siclos
"50 siclos". Un siclo son 11 gramos.

a nombre de la tierra
Aquí, "tierra" es un metónimo

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Book: 1 Kings

1 Kings

Chapter 1

1 Cuando el rey David era muy viejo, ellos lo cubrieron con mantas, pero él no podía su cuerpo entrar en calor. **2** Así que sus sirvientes le dijeron a él: "Déjanos buscar a una joven soltera para nuestro amo el rey. Déjela servir al rey y cuidar de él. Déjela acostarse en sus brazos para que nuestro amo el rey pueda entibiar su cuerpo." **3** Así que ellos buscaron una joven hermosa dentro de los límites de Israel. Y encontraron a Abisag la sunamita y se la trajeron al rey. **4** La joven era muy hermosa. Ella sirvió al rey y lo cuidó, pero el rey no tuvo relaciones sexuales con ella. **5** En ese tiempo, Adonías, hijo de Haguit, se enorgulleció a sí mismo diciendo: "Yo seré rey." Así que él preparó para sí mismo carruajes y jinetes con cincuenta hombres para correr delante de él. **6** Su padre nunca lo molestó diciendo: "¿Por qué has hecho esto o aquello?" Adonías también era un hombre muy guapo, nacido después de Absalón. **7** Él pidi[o consejo con Joab, hijo de Sarvia, y con Abiatar el sacerdote. Ellos siguieron a Adonías y le ayudaron. **8** Pero Sadoc el sacerdote, Benaía, hijo de Joiada, Natán el profeta, Simei, Rei y los hombres poderosos que le pertenecían a David no siguieron a Adonías. **9** Adonías sacrificó ovejas, bueyes y becerros engordados en la piedra de Zohélet, la cual está al lado de En Rogel. Él invitó a todos sus hermanos, los hijos del rey y a todos los hombres de Judá, los siervos del rey. **10** Pero él no invitó a Natán el profeta, a Benaía, a los hombres poderosos, ni a su hermano Salomón. **11** Entonces Natán le habló a Betsabé, la madre de Salomón, diciendo: "¿No has escuchado que Adonías, hijo de Haguit, se ha vuelto rey, y David nuestro amo no lo sabe? **12** Ahora, por lo tanto, déjame aconsejarte, para que puedas salvar tu propia vida y la vida de tu hijo Salomón. **13** Ve al rey David; y dile: 'Mi amo el rey, ¿acaso no juraste a tu sierva, diciendo: "Ciertamente Salomón, tu hijo, reinará después de mí, y se sentará en mi trono?" ¿Por qué entonces Adonías está reinando?' **14** Mientras tú estés ahí hablando con el rey, yo entraré después de ti y asegurar[e que tus palabras son verdad." **15** Entonces Betsabé entró en el cuarto del rey. El rey era muy viejo, y Abisag la sunamita estaba sirviendo al rey. **16** Betsabé se inclinó y se postró ante el rey. Y el rey dijo: "¿Qué deseas?" **17** Ella le dijo a él: "Mi amo, tú juraste a tu sierva por el SEÑOR tu Dios, diciendo: 'Ciertamente Salomón, tu hijo, va a reinar después de mí, y él se sentará en mi trono.' **18** Ahora, mira, Adonías es rey, y tú, mi amo el rey, no lo sabes. **19** Él ha sacrificado bueyes, becerros engordados, y ovejas en abundancia, y ha invitado a todos los hijos del rey, a Abiatar el sacerdote y a Joab el capitán del ejército, pero no ha invitado a Salomón tu siervo. **20** Mi amo el rey, los ojos de todo Israel están en ti, esperando para que tú les digas a ellos quién se sentará en el trono después de ti, mi amo. **21** Si no, pasará que cuando mi amo el rey muera mi hijo Salomón y yo seremos tratados como criminales. **22** Mientras ella todavía hablaba con el rey, Natán el profeta entró. **23** Los sirvientes le dijeron al rey: "Natán el profeta está aquí." Cuando él entró ante el rey, se postró ante el rey con su rostro hasta el suelo. **24** Natán dijo: "Mi amo el rey, ¿has dicho: 'Adonías reinará después de mi, y él se sentará en mi trono?' **25** Porque él ha bajado hoy y sacrificado bueyes, becerros engordados, y ovejas en abundancia, y ha invitado a todos los hijos del rey, a los capitanes del ejército, y a Abiatar el sacerdote. Ellos están comiendo y bebiendo ante él, y diciendo: '! Larga vida al rey Adonías!' **26** Pero a mí, tu siervo, a Sadoc el sacerdote, a Benaía, hijo de Jodaía, y a tu siervo Salomón, él no nos ha invitado. **27** ¿Mi amo el rey ha hecho esto sin decirnos a nosotros, tus siervos, quién debería sentarse en el trono después de él?" **28** Entonces el rey David respondió y dijo: "Llama a Betsabé de regreso a mí." Ella vino a la presencia del rey y se paró ante el rey. **29** El rey hizo un juramento y dijo: "Así como vive el SEÑOR, Quién me ha redimido de todo problema, **30** y como te prometí por el SEÑOR, Dios de Israel, diciendo: 'Salomón tu hijo reinará después de mí, y él se sentará en mi trono en mi lugar,' yo haré esto hoy." **31** Entonces Betsabé se inclinó con su rostro al suelo y se postró a sí misma ante el rey y dijo: "¡Que mi amo, el rey David, viva para siempre!" **32** El rey David dijo: "Llámame a Sadoc el sacerdote, a Natán el profeta, y a Benaía, hijo de Joíada." Entonces ellos vinieron ante el rey. **33** El rey les dijo: "Lleven con ustedes a los sirvientes de su amo, y hagan que Salomón mi hijo monte en mi mula y llévenlo abajo a Gihón. **34** Déjen a Sadoc el sacerdote y a Natán el profeta ungirlo rey sobre Israel, y suenen la trompeta, y digan: '¡Larga vida al rey Salomón!' **35** Entonces ustedes vendrán detrás de él, y él vendrá y se sentará en mi trono; porque él será rey en mi lugar. Yo lo he nombrado para ser gobernante sobre Israel y Judá." **36** Benaía, hijo de Joíada respondió al

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rey y dijo: "¡Que así sea! Que el SEÑOR, el Dios de mi amo y rey, lo confirme. **37** Como el SEÑOR ha estado con mi amo el rey, así también esté con Salomón, y que haga su trono más grande que el trono de mi amo, el rey David." **38** Entonces Sadoc el sacerdote, Natán el profeta, Benaía, el hijo de Joíada, y los cereteos y los peleteos bajaron con Salomón montado sobre la mula del rey David; y lo trajeron a Gihón. **39** Sadoc el sacerdote sacó el cuerno de aceite fuera de la tienda y ungió a Salomón. Entonces ellos sonaron la trompeta, y toda la gente dijo: "¡Larga vida al rey Salomón!" **40** Entonces todo el pueblo subió tras él, y la gente tocó flautas y se regocijaron con gran alegría, tanto que la tierra tembló con el estruendo. **41** Adonías y todos los invitados que estaban con él, lo escucharon cuando terminaban de comer. Cuando Joab escuchó el sonido de la trompeta, él dijo: "¿Por qué hay escándalo en la ciudad?" **42** Mientras él estaba todavía hablando, Jonatán, hijo de Abiatar el sacerdote, vino. Adonías dijo: "Entra, porque eres un hombre honesto y traes buenas noticias." **43** Jonatán respondió y dijo a Adonías: "Nuestro amo, el rey David, ha hecho rey a Salomón. **44** Y el rey ha enviado con él a Sadoc el sacerdote, a Natán el profeta, a Benaía, hijo de Joíada, y a los cereteos y a los pereteos. Ellos tuvieron a Salomón montado en la mula del rey. **45** Sadoc el sacerdote y Natán el profeta, poniéndole aceite lo han nombrado rey en Gihón, y han venido desde allí regocijándose, por eso hay un escándalo en la ciudad. Este es el sonido que ustedes han escuchado. **46** También, Salomón está sentado en el trono del reino. **47** Aún más, los sirvientes del rey vinieron a bendecir a nuestro amo, el rey David, diciendo: 'Que tu Dios haga el nombre de Salomón mejor que tu nombre, y que haga su trono más grande que tu trono.' Y el rey se inclinó en la cama. **48** El rey también dijo: 'Bendito sea el SEÑOR, el Dios de Israel, Quien ha dado una persona que se siente en mi trono este día, y que mis propios ojos puedan verlo." **49** Entonces todos los invitados de Adonías estaban aterrorizados. Ellos se levantaron y cada hombre se fue por su camino. **50** Adonías tenía miedo de Salomón y se levanto, y fue y se aferró de los cuernos del altar. **51** Entonces, le fue dicho a Salomón, diciendo: "Mira, Adonías tiene miedo del rey Salomón, porque él ha agarrado los cuernos del altar, diciendo: 'Dejen al rey Salomón primero jurarme que él no matará a su siervo con la espada." **52** Salomón dijo: "Si él se muestra como un hombre confiable, ni un cabello suyo caerá en la tierra, pero si se encuentra en él maldad, él morirá." **53** Entonces el rey Salomón envió hombres, quienes trajeron a Adonías bajándolo del altar. Él vino y se inclinó ante el rey Salomón, y Salomón le dijo: "Vete a tu casa."

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1 Kings 1:1

lo cubrieron con mantas
Pusieron muchas mantas sobre el Rey David para tratar de mantenerlo caliente.

1 Kings 1:3

Así que ellos buscaron
"Así que los sirvientes del rey buscaron"

dentro de los límites de Israel
Esto es una generalización. Traducción alterna: "por toda la tierra de Isral"

Abisag
Éste es el nombre de una mujer.

sunamita
una persona de la ciudad de Sunem

el rey
"Rey David"

1 Kings 1:5

Adonías, hijo de Haguit
Haguit era esposa de David.

se enorgulleció a sí mismo
"comenzó a jactarse"

jinetes
Estos son hombres que conducen carruajes tirados por caballos.

cincuenta hombres para correr delante de él
Estos hombres irían por delante de los carruajes para despejarles el camino y protegerlos.

nunca lo molestó, diciendo
"nunca lo había preocupado. El nunca lo había preguntado" o "nunca había querido hacerlo enojar, por lo que nunca le había preguntado"

¿Por qué has hecho esto o aquello?
Esta es una pregunta retórica que un padre haría para disciplinar a su hijo. Traducción Alterna: "Debes saber que lo que has hecho está mal".

nacido después de Absalón
David era el padre de ambos, Absalom y Adonías, pero tenían madres diferentes. Absalón nació, luego Adonías.

1 Kings 1:7

El pidió consejo con Joab
"Adonías discutió sus planes con Joab"

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Joab ... Sarvia ... Abiatar ... Adonías ... Sadoc ... Benaía ... Joiada ... Natán ... Simei ... Rei
Estos son nombres de hombres.

siguieron a Adonías y le ayudaron
"apoyó y ayudó a Adonías o "prometió apoyar y ayudar a Adonías"

1 Kings 1:9

becerros engordados
"becerros que recibieron mucha comida para que fueran gordos" o "vacas jóvenes que fueron especialmente preparadas para el sacrificio"

piedra de Zohélet
Esta es un área rocosa cerca de Jerusalem.

En Rogel
Este era el nombre de un manantial donde la gente conseguía agua.

todos sus hermanos ... todos los hombres
Esto es una generalización.

todos sus hermanos, los hijos del rey
Estas dos frases se refieren a las mismas personas.

hombres de Judá, los siervos del rey
Estas dos frases se refieren a las mismas personas.

1 Kings 1:11

No has escuchado ... eso?
El propósito de esta pregunta es presentar la información que Natán quiere decirle a Betsabé. Traducción Alterna: "Parece que no has escuchado ... eso". o "has escuchado ... eso?"

que Adonías, hijo de Haguit, se ha vuelto rey
"que el hijo de Haguit, Adonías, está tratando de convertirse en rey"

Haguit
La madre de Adonías y la esposa de David.

1 Kings 1:13

Información General:
El profeta Natán continúa hablando a Betsabé.

¿acaso no juraste a tu sierva ... trono?
El propósito de esta pregunta era recordarle a David lo que le había prometido a Betsabé. Traducción Alterna: "Juraste a tu siervo ... trono".

a tu sierva
Betsabé le habla a David como si fuera otra persona para demostrarle que lo respeta. Traducción Alterna: "para mí, tu sierva"

se sentará en mi trono
Sentarse en el trono es un metónimo para ser rey. Traducción Alterna: "él será el rey tal como era yo"

¿Por qué entonces Adonías está reinando?
Betsabé debía usar una pregunta para que David prestara atención. Traducción Alterna: "Entonces, Adonías no debería estar reinando".

aseguraré que tus palabras
"dile que lo que has dicho es verdad"

1 Kings 1:15

el cuarto del rey
"el cuarto en donde el rey dormía"

Abisag la sunamita
Esta es la joven virgen que los siervos del rey David habían traído para cuidarlo. Traducir como en 1:3.

se inclinó y se postró ante el rey
"Se inclinó cerca del suelo delante del rey"

¿Qué deseas?
"¿Qué puedo hacer por ti?"

tú juraste a
La forma de "tú" aquí es enfática. Traducción Alterna: "tú mismo juraste a"

tu sierva
Betsabé habla como si fuera otra persona para demostrarle a David que lo respeta. Traducir como en 1:13. Traducción Alterna: "yo, tu sierva"

SEÑOR
Este es el nombre de Dios que reveló a su pueblo en el Antiguo Testamento. Vea la página de traducción de Yahweh sobre cómo traducir esto.

él se sentará en mi trono
Sentarse en el trono es un metónimo para ser rey. Traducir como en 1:13. Traducción Alterna: "él será el rey tal como era yo"

1 Kings 1:18

Información General:
Betsabé continúa hablando al Rey David.

mira
"Presta atención a lo que voy a decirte"

bueyes, becerros engordados, y ovejas en abundancia
"muchos bueyes, becerros engordados, y ovejas"

1 Kings 1:20

Información General:
Betsabé continúa hablando al Rey David.

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los ojos de todo Israel están en ti
Aquí "ojos" se refiere a las personas. Esta es una generalización. Traducción Alterna: "todo el pueblo de Israel te está mirando"

se sentará en el trono
Sentarse en el trono es un metónimo para ser rey. Palabras similares aparecen en 1:13. Traducción Alterna: "será rey"

cuando mi amo el rey muera
Betsabé le habla al rey David como si estuviera hablando de él para demostrar que lo respeta. Traducción Alterna: "cuando duermas con tus padres"

muera
Esta es una forma educada de decir "muera".

Salomón y yo seremos tratados como criminales
Esto puede traducirse en forma activa. Traducción Actual: "el nuevo rey considerará a mi hijo Salomón y a mí como criminales"

1 Kings 1:22

Información General:
Natán el profeta habla al Rey David.

se postró
"se inclinó muy bajo"

1 Kings 1:24

Información General:
Natán el profeta continúa hablando al Rey David.

¿has dicho: 'Adonías reinará después de mi, y ?
Esto se puede afirmar como una cita indirecta. Traducción Alterna: "¿Has dicho que Adonías reinará después de ti y se sentará en tu trono?"

él se sentará en mi trono
Sentarse en el trono es un metónimo para ser rey. Traducir como en 1:13. Traducción Alterna: "él será el rey tal como era yo"

comiendo y bebiendo ante él, y diciendo
Adonías probablemente se sentó en una mesa donde podía ver a todos los que había invitado mientras comían y bebían. La idea principal es que las personas que Natán nombró estaban con Adonías y estaban celebrando juntas. Traducción Alterna: "comiendo y bebiendo con él" o "comiendo y bebiendo donde él pueda verlos"

1 Kings 1:26

Información General:
Natán el profeta continúa hablando al Rey David.

¿Mi amo el rey ha hecho esto sin decirnos a nosotros, tus siervos, quién debería sentarse en el trono después de él?"
Natán se refiere a David en tercera persona. Esta es una manera de mostrar respeto al rey. Se puede expresar en segunda persona. Traducción Alterna: "¿Ha hecho esto, mi amo el rey, sin decirnos a nosotros, tus sirvos, quién debería sentarse en el trono después de ti?"

quién debería sentarse en el trono
Sentarse en el trono es un metónimo para ser rey. Palabras similares aparecen en 1:13. Traducción Alterna: "quién sería el rey después de él"

1 Kings 1:28

Información General:
El Rey David hace una promesa a Betsabé.

vino a la presencia del rey
"vino ante el rey" o "regresó al rey"

hizo un juramento
"hizo una solemne promesa"

él se sentará en mi trono en mi lugar
Sentarse en el trono es un metónimo para ser rey. Palabras similares aparecen en 1:13. Traducción Alterna: "él tomará mi lugar y será el rey tal como era yo"

Que mi amo, el rey David, viva para siempre
Betsabé sabía que David no viviría para siempre; esta es una manera de decir que es un buen rey.

1 Kings 1:32

Información General:
El rey David unge a Salomón como rey.

los sirvientes de su amo
David habla de sí mismo como si estuviera hablando de otra persona, por lo que Sadok, Natán y Benaía recordarían que David sigue siendo el rey. Traducción Alterna: "mis sirvientes"

Gihón
Este es el nombre de un manantial de agua. (Ver: traducir_nombres)

1 Kings 1:35

Información General:
El Rey David continua hablando en nombre de Salomón como el que se convertirá en rey.

él vendrá y se sentará en mi trono
Las palabras "sentarse en el trono" se usan como metonimia para ser rey en 1:13, 1:15 y 1:28. Aquí David habla de Salomón literalmente sentado en un trono físico.

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¡Que así sea!
Ellos están de acuerdo y harán lo que el rey David dijo.

Que el SEÑOR, el Dios de mi amo y rey, lo confirme
Benaía le habla al rey David como si le estuviera hablando a alguien más para demostrarle que respeta al rey David. Traducción Alterna: "Mi maestro y rey, que el SEÑOR tu Dios confirme"

ha estado con mi amo el rey, así
Benaía le habla al rey David como si le estuviera hablando a alguien más para demostrarle que respeta al rey David. Traducción Alterna: "ha estado contigo, mi maestro el rey, así"

haga su trono más grande que
La palabra "trono" es una metonimia para 1) la persona que se sienta en el trono. Traducción Alterna: "haz que el que se sienta en el trono sea más grande que mi maestro el rey David" o 2) el reino sobre el cual gobierna el que se sienta en el trono. Traducción Alterna: "hacer su reino más grande que el reino de mi maestro el rey David"

el trono de mi amo, el rey David
Benaía le habla al rey David como si le estuviera hablando a alguien más para demostrarle que respeta al rey David. Traducción Alterna: "tu trono, mi maestro, el rey David"

1 Kings 1:38

Información General:
El pueblo de Israel unge a Salomón como rey sobre Israel.

cereteos ... peleteos
Estos son nombres de grupos de personas. (Ver: traducir_nombres)

Gihón
Este es el nombre de un manantial, donde sale agua fresca del suelo. (Ver: traducir_nombres)

fuera de la tienda
Esto significa que el sacerdote tomó el cuerno especial para animales lleno de aceite de oliva que se guardaba en la tienda especial de el SEÑOR.

sacó el cuerno de aceite
Los posibles significados son 1) el cuerno de un animal lleno de aceite de oliva o 2) un recipiente que había reemplazado el cuerno original, pero la gente todavía lo llamaba cuerno. Traducción Alterna: "tomó un contenedor de aceite"

toda la gente
Esto es una generalización.

1 Kings 1:41

Información General:
Adonías escucha el fuerte sonido y espera las noticias.

1 Kings 1:43

Información General:
Adonías se entera que Salomón es el nuevo rey.

cereteos ... peleteos
Estos son nombres de grupos de personas.

1 Kings 1:46

Información General:
Jonatán continúa hablando a Adonías acerca de Salomón.

está sentado en el trono del reino
Los posibles significados son 1) que estas palabras son un metónimo por ser rey. Traducción Alterna: "ahora es rey" o 2) que Salomón estaba físicamente sentado en el trono físico. Palabras similares aparecen en 1:35.

una persona que se siente en mi trono este día
Los posibles significados son 1) que estas palabras son un metónimo por ser rey. Traducción Alterna: "ahora es rey" o 2) que Salomón estaba físicamente sentado en el trono físico. Palabras similares aparecen en 1:35.

1 Kings 1:49

Información General:
Adonías se aterroriza del rey Salomón.

Ellos se levantaron
Otro posible significado es "Ellos comenzaron a actuar rápidamente"

Adonías ... se aferró de los cuernos del altar
Los "cuernos del altar" simbolizaban la fuerza y la protección de el SEÑOR, pero debido a que Adonías literalmente entró en el área de la tienda física para tomar literalmente los cuernos físicos, debes traducir esto literalmente.

Adonías ... se levanto, y fue
Otro posible significado es "Adonías ... fue rápidamente"

tiene miedo del rey Salomón
Los sirvientes hablan con el rey Salomón como si estuvieran hablando de alguien más para demostrar que respetaban al rey Salomón. Traducción Alterna: "tiene miedo de ti, Rey Salomón"

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él no matará a su siervo
Adonías habla de sí mismo como si estuviera hablando de otra persona para que la gente piense que respeta al Rey Salomón. Traducción Alterna: "él no me matará"

1 Kings 1:52

Información General:
Salomón perdona la vida de Adonías.

ni un cabello suyo caerá en la tierra
Es una exageración decir que Salomón mantendrá a salvo a Adonías. : "no se le caerá un pelo de la cabeza" o "Yo lo mantendré a salvo"

se encuentra en él maldad
El sustantivo abstracto "maldad" se puede traducir como un verbo. Se habla de él como si fuera un objeto que podría encontrarse en un contenedor. Esto se puede traducir en forma activa. Traducción Alterna: "él hace lo que es malo"

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Chapter 2

1 Como los días de la muerte de David se aproximaban, él mandó a Salomón, su hijo, diciendo: **2** "Pronto voy a morir, por tanto se fuerte. **3** Guarda los mandatos del SEÑOR tu Dios para caminar en sus caminos, para obedecer sus leyes, sus mandamientos, sus decisiones y sus decretos de pacto, teniendo cuidado de hacer lo que está escrito en la ley de Moisés, para que puedas prosperar en todo lo que hagas, dondequiera que tú vayas, **4** para que el SEÑOR pueda cumplir Su palabra la cual habló sobre mí, diciendo: 'Si tus hijos cuidan su conducta, para caminar delante de mí fielmente con todo su corazón y con toda su alma, tú nunca dejarás de tener un hombre en el trono de Israel.' **5** Tú sabes también lo que Joab, hijo de Sarvia me hizo a mí, y lo que él hizo a los dos comandantes de los ejércitos de Israel, a Abner hijo de Ner, y Amasa hijo de Jeter, a quienes mató. Él derramó la sangre de guerra en tiempo de paz y puso la sangre de guerra en el cinturón alrededor de su cintura y en los zapatos sobre sus pies. **6** Trata con Joab conforme a la sabiduría que tú has aprendido, pero no dejes que en la vejez baje a la tumba en paz. **7** Sin embargo, muestra bondad a los hijos de Barzilai el galaadita, y déjalos estar entre aquellos que comen a tu mesa, porque ellos vinieron a mí cuando huí de Absalón tu hermano. **8** Mira, ahí está contigo Simei hijo de Gera, el benjamita de Bahurim, quien me maldijo con una maldición violenta en el día que yo fui a Mahanaim. Simei bajó a encontrarme en el Jordán, y yo le juré por el SEÑOR, diciendo: 'Yo no te expondré a muerte con la espada.' **9** Ahora, pues, no lo dejes ir libre del castigo. Tú eres un hombre sabio, y tú sabrás lo que tú debes hacerle a él. Bajarás su cabeza gris a la tumba con sangre." **10** Entonces David durmió con sus antepasados y fue enterrado en la ciudad de David. **11** Los días que David reinó sobre Israel fueron cuarenta años. Él habia reinado por siete años en Hebrón y por treinta y tres años en Jerusalén. **12** Entonces Salomón se sentó en el trono de su padre David, y su autoridad fue firmemente establecida. **13** Luego Adonías, hijo de Haguit vino a Betsabé, la madre de Salomón. Ella dijo: "¿Vienes tú en paz?" Él respondió: "En paz." **14** Luego él dijo: "Yo tengo algo que decirte." Así que ella respondió: "Habla." **15** Adonías dijo: "Tú sabes que el reino era mío, y que todo Israel esperaba que yo fuera rey. Sin embargo, el reino ha cambiado y ha venido a ser de mi hermano, porque era suyo de parte del SEÑOR. **16** Ahora yo te tengo un pedido, no me lo rehuses." Betsabé le dijo a él: "Habla." **17** Él dijo: "Por favor, habla a Salomón el rey, porque él no te lo negará, para que él me dé a Abisag la sunamita como mi esposa." **18** Betsabé dijo: "Muy bien, yo hablaré con el rey." **19** Betsabé, por lo tanto, fue al rey Salomón para hablarle a él por Adonías. El rey se levantó para encontrarse con ella y se inclinó a ella. Luego él se sentó en su trono e hizo traer un trono para la madre del rey. Ella se sentó a su mano derecha. **20** Luego ella dijo: "Yo te pido un favor, no me lo rehuses." El rey le contestó a ella: "Pide, madre mía, pues no te lo rehusaré." **21** Ella dijo: "Deja que Abisag la sunamita sea dada a Adonías, tu hermano, como su esposa." **22** El rey Salomón contestó y dijo a su madre: "¿Por qué pides a Abisag la sunamita para Adonías? ¿Por qué no pides tú el reino para él también, puesto que él es mi hermano mayor - para él, para Abiatar el sacerdote, y para Joab hijo de Sarvia?" **23** Entonces el rey Salomón juró por el SEÑOR, diciendo: "Que Dios así me haga a mí, y aún más, si Adonías no ha hablado esta palabra en contra de su propia vida. **24** Ahora por tanto, vive el Señor, quien me ha establecido y puesto en el trono de David mi padre, y quien me ha hecho una casa como prometió, ciertamente Adonías será puesto a muerte hoy." **25** Así el rey Salomón envió a Benaía hijo de Joiada, y Benaía encontró a Adonías y lo mató. **26** Después el rey dijo a Abiatar el sacerdote: "Ve a Anatot, a tus propios campos. Eres digno de muerte, pero yo no te mataré en este momento, porque tú cargaste el arca del SEÑOR Dios delante de David mi padre y sufriste en toda forma que mi padre sufrió. **27** Así que Salomón despidió a Abiatar de ser sacerdote del SEÑOR, para que él pudiese cumplir la palabra del SEÑOR, la cual habló concerniente a la casa de Elí en Silo. **28** Las nuevas llegaron a Joab, ya que Joab había apoyado a Adonías, aunque no había apoyado a Absalón. Así que, Joab huyó a la tienda del SEÑOR y agarró los cuernos del altar. **29** Se le informó al rey Salomón que Joab había huido a la tienda del SEÑOR y estaba ahora al lado del altar. Entonces Salomón envió a Benaía hijo de Joiada, diciendo: "Vé, ejecútalo." **30** Así que Benaía vino a la tienda del SEÑOR y le dijo: "El rey dice: 'Ven fuera.'" Joab contestó, "No, moriré aquí." Así que Benaía volvió al rey, diciendo: "Joab dijo que él quería morir en el altar." **31** El rey le dijo a él: "Haz como él ha dicho. Mátalo y entiérralo para que tú puedas quitar de mí y de la casa de mi padre la sangre que Joab derramó sin causa. **32** Que el SEÑOR devuelva su sangre sobre su propia cabeza, porque él atacó dos hombres más justos y mejores que él mismo y los mató con la espada, Abner hijo de Ner, el capitán del ejército de Israel, y Amasa hijo de Jeter, el capitán del ejército de Judá, sin que mi padre David lo supiiera. **33** Así que su sangre se vuelva sobre la cabeza de Joab y sobre la cabeza de sus descendientes para siempre. Pero para David y sus descendientes, para su casa, y su trono, que haya paz para siempre de parte del SEÑOR." **34** Entonces Benaía hijo de Joiada subió y atacó a Joab y lo mató. Él fue enterrado en su propia casa en el desierto. **35** El rey puso a Benaía

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hijo de Joiada sobre el ejército en su lugar, y puso a Sadoc el sacerdote en lugar de Abiatar. **36** Luego el rey envió y llamó a Simei, y le dijo: "Construye para ti una casa en Jerusalén y vive ahí, y no salgas de ahí para cualquier otro lugar. **37** Porque el día que salgas, y pases sobre el valle de Cedrón, sepas tú, de cierto, que tú, seguramente morirás. Tu sangre será sobre tu propia cabeza." **38** Así que Simei dijo al rey: "Lo que tú dices es bueno. Como mi señor el rey ha dicho, así tu siervo hará." Así que Simei vivió en Jerusalén por muchos días. **39** Pero al final de tres años, dos de los sirivientes de Simei huyeron a Aquís, hijo de Maaca, el rey de Gat. Así que se lo contaron a Simei, diciendo: "Mira, tus siervos están en Gat." **40** Entonces Simeí se levantó, ensilló su asno y fue a Aquís en Gat para buscar sus sirvientes. Él fue y trajo sus sirvientes de vuelta desde Gat. **41** Cuando se le dijo a Salomón que Simei había ido de Jerusalén a Gat y había regresado, **42** el rey envió a llamar a Simei y le dijo: "¿No te hice jurar por el SEÑOR y te testifiqué diciendo: 'Sepas de cierto que en el día que tú salgas y vayas a cualquier otro lugar, ciertamente morirás y tu dijiste estar de acuerdo. **43** ¿Por qué rompiste tu juramento al SEÑOR y el mandato que te di?" **44** El rey también le dijo a Simei: "Sabes en tu corazón toda la maldad que le hiciste a mi padre David. Por lo tanto, el SEÑOR devolverá tu maldad sobre tu cabeza. **45** Pero el rey Salomón será bendecido y el trono de David será establecido ante el SEÑOR para siempre." **46** Así que el rey mandó a Benaías hijo de Joiada, él salió y mató a Simeí. Así que el dominio estuvo bien establecido en la mano de Salomón.

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1 Kings 2:1

Pronto voy a morir
Esta es una forma educada de decir " Voy a morir".

se fuerte
La elipsis se puede completar. Traducción Alterna: "muestra a todos que eres un hombre" o "vive para que todos puedan ver que eres un buen hombre"

caminar en sus caminos
Caminar por un sendero es una metonimia de la forma en que vive una persona. Traducción Alterna: "vive como él ordena"

prosperar
"triunfar" o "estar bien"

pueda cumplir Su palabra
"haz todo lo que prometió que haría"

Si tus hijos ... tú nunca dejarás de tener
El SEÑOR está hablando con David, por lo que las palabras "tú" y "su" se refieren a David.

para caminar delante de mí fielmente
El SEÑOR está hablando con David, entonces la palabra "mí" se refiere a el SEÑOR.

con todo su corazón y con toda su alma
La expresión idiomática "con todo ... corazón" significa "completamente" y "con todo ... alma" significa "con todo ... ser". Estas dos frases tienen significados similares. Traducción Alterna: "con todo su ser" o "con toda su energía"

tú nunca dejarás de tener un hombre en el trono de Israel
La palabra "trono" es una metonimia para el rey que se sienta en el trono. Traducción Alterna: "tus descendientes nunca dejarán de ser reyes de Israel" Los litotes "nunca dejarán de tener" pueden afirmarse positivamente. Traducción Alterna: "uno de tus descendientes siempre será el rey de Israel".

1 Kings 2:5

Información General:
El rey David continúa diciéndole a Salomón cómo dirigir a Israel.

lo que Joab ... me hizo a mí, y lo que él hizo
David se refiere a lo mismo dos veces. Traducción Alterna: "lo que Joab ... me hizo, es decir, lo que hizo"

derramó la sangre de guerra en tiempo de paz
Los posibles significados son 1) "mató a esos hombres durante un tiempo de paz como si los estuviera matando en la guerra" o 2) "se vengó de esos hombres durante un tiempo de paz porque habían matado a personas en la guerra"

puso la sangre de guerra en el cinturón alrededor de su cintura y en los zapatos sobre sus pies
Los posibles significados son 1) Joab estaba lo suficientemente cerca de estos hombres cuando los mató que su sangre salpicó a su cinturón y sandalias o 2) la palabra "sangre" es un metonimo para la culpa de asesinato, y el cinturón y los zapatos son metonimias para la autoridad de Joab como comandante, por lo que David dice que debido a que Joab es culpable de asesinato, no debería ser comandante del ejército. De cualquier manera, es mejor traducir esto literalmente.

no dejes que en la vejez baje a la tumba en paz
"asegúrese de que Joab muera violentamente antes de envejecer".

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1 Kings 2:7

Información General:
El rey David continúa diciéndole a Salomón cómo dirigir a Israel.

Barzilai
Nombre de hombre

déjalos estar entre aquellos que comen a tu mesa
La mesa es un metonimo para el hogar donde está la mesa. Traducción Alterna: "invítelos a comer en tu hogar"

1 Kings 2:8

Información General:
El rey David continúa diciéndole a Salomón cómo dirigir a Israel.

Simei ... Gera
Nombre de hombres.

benjamita
descendiente de Benjamin

Bahurim ... Mahanaim
Nombre de lugares

no lo dejes ir libre del castigo
Esto se puede expresar positivamente. Traducción Alterna: "asegúrate de castigarlo"

Bajarás su cabeza gris a la tumba con sangre
La sangre es un metonimo para la muerte violenta, y la cabeza es sinécdoque para toda la persona. Traducción Alterna: "asegúrate de que muera violentamente"

1 Kings 2:10

Información General:
David muere y Salomón toma su lugar como el nuevo rey de Israel.

durmió con sus antepasados
Se dice que David murió como si se hubiera quedado dormido. Traducción Alterna: "murió"

David ... y fue enterrado
Esto se puede traducir en forma activa. Traducción Alterna: "David ... y lo enterraron"

Los días que David reinó sobre Israel fueron
"El tiempo que David reinó sobre Israel fue" o "David reinó sobre Israel por"

se sentó en el trono de su padre David
El trono representa la autoridad del rey. Traducción Alterna: "se convirtió en rey, como lo había sido su padre David"

su autoridad fue firmemente establecida
Esto se puede traducir en forma activa. Traducción Alterna: "El SEÑOR estableció firmemente el gobierno de Salomón" o "El SEÑOR hizo que Salomón tomara el control completo del reino"

1 Kings 2:13

Información General:
Adonías viene a habalr con Betsabé.

En paz
"sin deseo de causar daño"

todo Israel
"Esto es una generalización."

ha cambiado
"lo que esperábamos que sucediera no sucedió"

ha venido a ser de mi hermano
Esto se puede traducir en forma activa. Traducción Alterna: "El SEÑOR dio el reino a mi hermano" o "mi hermano se convirtió en rey"

1 Kings 2:16

Información General:
Adonías comparte su pedido con Betsabé.

no me lo rehuses ... él no te lo negará,
Apartarse de la cara de alguien es un metonimo para negarse a mirar a alguien, lo que a su vez es un metonimo para negarse a hacer lo que esa persona le pide. Traducción Alterna: "no te niegues a hacer lo que le pido ... él no se negará a hacer lo que pides"

Abisag la sunamita
(Ver: 1:3)

1 Kings 2:19

Información General:
Betsabé va junto al rey Salomón con el pedido de Adonías.

El rey se levantó
"El rey se levantó" desde donde estaba sentado en su trono.

hizo traer un trono
Esto se puede establecer en forma activa. Traducción Alterna: "le dijo a alguien que trajera un trono"

la madre del rey
Betsabé

no me lo rehuses ... no te lo rehusaré
Apartarse de la cara de alguien es un metonimo para negarse a mirar a alguien, lo que a su vez es un metonimo para negarse a hacer lo que esa

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persona le pide. Traducción Alterna: "no te negarás a hacer lo que te pido ... No me negaré a hacer lo que me pidas" Palabras similares se encuentran en 2:16.

Deja que Abisag la sunamita sea dada a Adonías ... como su esposa
Esto se puede traducir en forma activa. Traducción Alterna: "Permitir a Adonías ... casarse con Abisag la Sunamita" o "Dar a Abisag la Sunamita a Adonías ... como su esposa"

1 Kings 2:22

Información General:
El rey Salomón da una respuesta al pedido de Adonías.

¿Por qué pides ... Adonías? ¿Por qué no pides tú el reino para él también ... Sarvia?
El rey Salomón estaba enojado por la petición de su madre. Traducción Alterna: "¡Estás equivocado al preguntar ... Adonías! ¡Esto es lo mismo que pedirle al reino para él también ... a Sarvia!"

Que Dios así me haga a mí, y aún más, si Adonías no ha hablado esta palabra en contra de su propia vida
Esto es una expresión idiomática. Traducción Alterna: "Dios tendrá todo el derecho de ejecutarme- y de hacerme cosas aún peores- si no ejecuto a Adonías porque ha hecho este pedido"

1 Kings 2:24

Información General:
El rey Salomón ejecuta a Adonías.

puesto en el trono
La palabra "trono" se refiere a la autoridad de Salomón para gobernar que fue dada por El SEÑOR.

quien me ha hecho una casa
Aquí "casa" se refiere a los descendientes que El SEÑOR le dio al Rey Salomón, quien continuaría reinando después de él.

1 Kings 2:26

Información General:
Salomón despide a Abiatar de ser sacerdote.

sufriste en toda forma que mi padre sufrió.
Abiatar había sufrido junto al rey David antes de que David se convirtiera en rey.

para que él pudiese cumplir
La palabra "él" se refiere al Rey Salomón.

la cual habló
Se refiere a el SEÑOR.

1 Kings 2:28

Información General:
El rey Salomón ordena a Benaía a ejecutar a Joab.

Las nuevas llegaron a Joab
"Joab escuchó lo que hizo Salomón después de convertirse en rey"

los cuernos del altar
Los cuernos del altar simbolizaban el poder y la protección de el SEÑOR.

Se le informó al rey Salomón que Joab había huido
Esto se puede traducir en forma activa. Traducción Alterna: "Alguien le dijo al Rey Salomón que Joab había huido"

1 Kings 2:30

Información General:
Benaía va a ejecutar a Joab.

entiérralo para que tú puedas quitar de mí y de la casa de mi padre la sangre que Joab derramó sin causa
Aquí "casa" representa a los descendientes de David, mientras que "sangre" representa la culpa. Traducción alterna: "entiérralo y así quita de mí y de mi familia la culpa por los asesinatos cometidos por Joab sin causa" o "entiérralo. Haz eso para que el SEÑOR no nos mantenga culpables a mí y a la casa de mi padre porque Joab asesinó a personas sin ningún motivo"

1 Kings 2:32

Información General:
El rey Salomón explica porque Joab debería morir.

Que el SEÑOR devuelva su sangre sobre su propia cabeza
La palabra "su" se refiere a Joab. "Sangre" es una metonimia para el asesinato. Y, la expresión idiomática "devuelva sangre en la cabeza de" significa que la persona debe ser considerada culpable de asesinato. Traducción Alterna: "Joab ha asesinado personas, y quiero que el SEÑOR lo declare culpable por lo que ha hecho"

más justos y mejores
Estas palabras significan básicamente lo mismo y enfatizan que Abner y Amasa eran mucho mejores hombres que Joab.

que su sangre se vuelva sobre la cabeza de Joab y sobre la cabeza de sus descendientes
La palabra "sangre" es una metonimia para el asesinato. Y la expresión idiomática "sangre se vuelva sobre la cabeza de" significa que la persona debe ser considerada culpable de asesinato. Traducción Alterna: "Quiero que el SEÑOR sostenga a Joab y sus descendientes culpables"

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para su casa, y su trono
Las palabras "casa" y "trono" son metonimos para la familia y el reino. Traducción Alterna: "a los descendientes de David y al reino de David"

1 Kings 2:34

Información General:
Benaías asesina a Joab y se convierte en comandante del ejército del rey Salomón.

Él fue enterrado en su propia casa
Esto se puede traducir en forma activa. Traducción Alterna: "Enterraron a Joab en su propia casa"

en su propia casa
La casa es una metonimia del terreno en el que se encontraba la casa. Los israelitas enterraron a las personas al aire libre en sepulturas o tumbas. Traducción Alterna: "donde vivía su familia"

1 Kings 2:36

Información General:
El Rey Salomón dice a Simei que se quede en Jerusalem o Simei morirá.

Tu sangre será sobre tu propia cabeza
Aquí "sangre" es un metonimo para la culpa y la cabeza es un metonimo para la persona. Traducción Alterna: "Serás responsable de tu propia muerte"

1 Kings 2:39

Información General:
Simei deja Jerusalem.

Aquís ... Maaca ... Gat
Nombre de hombres.

Gat
Ciudad palestina.

Simeí se levantó
Esto es una expresión idiomática. "Simeí rápidamente"

1 Kings 2:41

Información General:
El rey Salomón juzga a Simeí por dejar Jerusalem.

se le dijo a Salomón
Esto se puede traducir en forma activa. Traducción Alterna: "alguien le dijo a Salomón"

¿No te hice jurar ... diciendo, 'Sepas ... morirás'?
Salomón le recuerda a Simei lo que Simei le había prometido. Traducción Alterna: "¡Sabes muy bien que te hice jurar... diciendo, 'Sepas... morirás'!"

1 Kings 2:43

Información General:
El rey Salomón pronuncia un juicio sobre Simei por abandonar Jerusalén.

¿Por qué rompiste tu juramento ... te di?
Los posibles significados son 1) Salomón está pidiendo una respuesta o 2) Traducción Alterna: "Has hecho mal al romper tu juramento ... te di".

devolverá tu maldad sobre tu cabeza
Aquí la cabeza es un metonimo para la persona, y se habla de la maldad como si fuera un sólido o un líquido que podría ponerse sobre la cabeza de una persona. Traducción Alterna: "te hará responsable de toda tu maldad"

1 Kings 2:45

Información General:
El rey Salomón ordena que ejecuten a Simei.

el trono de David será establecido ante el SEÑOR para siempre
Aquí el "trono de David" representa la autoridad y el gobierno de David y todos sus descendientes para siempre.

en la mano de Salomón
Este uso de "mano" representa el poder y la autoridad de Salomón.

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Chapter 3

1 Salomón se hizo pariente del Faraón, rey de Egipto, al tomar a la hija de Faraón en matrimonio y la trajo a la ciudad de David hasta que hubo terminado de construir su propia casa y la casa del SEÑOR, y el muro alrededor de Jerusalén. **2** El pueblo estaba sacrificando en lugares altos, porque ninguna casa había sido construida todavía, al nombre del SEÑOR. **3** Salomón mostró su amor por el SEÑOR al caminar en los estatutos de David, su padre, excepto que él sacrificó y quemó incienso en lugares altos. **4** El rey fue a Gabaón para sacrificar allí, pues era el mas importante lugar alto. Salomón ofreció mil ofrendas quemadas en ese altar. **5** El SEÑOR apareció en Gabaón a Salomón en un sueño en la noche; Él le dijo: "¡Pide lo que tu quieras para dártelo! **6** Así que Salomón dijo: " Has sido fiel a tu siervo David mi padre, porque él caminó delante de ti en confianza, en justicia y en rectitud de corazón. Tú has guardado para él este gran pacto de fidelidad y le has dado un hijo para sentarse en su trono hoy. **7** Y ahora, SEÑOR mi Dios, me has hecho rey en lugar de David, mi padre, aunque yo soy sólo un joven, y no sé como conducirme como un rey. **8** Tu siervo está en medio del pueblo que has escogido, un pueblo muy numeroso para ser contado. **9** Así que dale a tu siervo un corazón comprensivo para juzgar a tu pueblo, para que yo pueda distinguir entre el bien y el mal. Pues, ¿quién es apto para juzgar a este pueblo tuyo?" **10** Esta petición de Salomón agradó al Señor. **11** Así que Dios le dijo: "Porque has pedido esta cosa, y no has pedido para ti larga vida o riquezas, o la vida de tus enemigos, pero has pedido para ti entendimiento para hacer justicia, **12** mira, ahora haré todo lo que pediste. Te daré un corazón sabio y comprensible, para que no haya nadie como tú antes de ti, y nadie como tú se levantará después de ti. **13** También te he dado lo que no has pedido, tanto riquezas como honor, para que no haya ninguno de entre los reyes como tú en todos tus días. **14** Si tú caminas en mis caminos para manetener mis estatutos y mis ordenanzas, como tu padre David caminó, entonces alargaré tus días.'' **15** Entonces, Salomón despertó y vió que fue un sueño. El fue a Jerusalén y se paró frente al Arca del Pacto del Señor. El ofreció ofrendas quemadas y ofrendas de paz, e hizo un festín para todos sus siervos. **16** Luego, dos mujeres que eran prostitutas vinieron al rey y se pararon frente a él. **17** Una mujer dijo: "Oh, mi amo, esta mujer y yo vivimos en la misma casa, y yo di a luz a un niño cuando ella estaba en casa. **18** Acontenció al tercer día después de dar a luz que esta mujer también dio a luz. No había nadie más con nosotras en esa casa. **19** Entonces el hijo de esta mujer murió en la noche, porque ella se acostó sobre él. **20** Así que, ella se levantó a media noche y tomó a mi hijo de mi lado. mientras tu sierva dormía, y lo tendió en su pecho, y tendió a su hijo muerto en mi pecho. **21** Cuando me levanté en la madrugada para amamantar a mi hijo, él estaba muerto. Pero cuando lo miré con cuidado en la mañana, no era mi hijo, a quien yo di a luz." **22** Luego, la otra mujer dijo: "No, el que vive es mi hijo, y el muerto es tu hijo." Luego la primera mujer dijo: "No, el muerto es tu hijo, y el vivo es mi hijo." Así es como ellas hablaron ante el rey. **23** Entonces el rey dijo: "Una de ustedes dice: 'Éste es mi hijo que está vivo, y tu hijo está muerto', y la otra dice: 'No, tu hijo es el muerto y mi hijo es el vivo.'" **24** El rey dijo: "Tráedme una espada." Así que, trajeron una espada ante el rey. **25** Entonces el rey dijo: "Divide al niño vivo en dos, y dale una mitad a esta mujer, y la otra mitad a la otra." **26** Entonces la mujer cuyo hijo estaba vivo, le habló al rey, pues su corazón estaba lleno de compasión por su hijo, y dijo: "Oh, mi amo, dale a ella el niño vivo, y por nungún motivo lo mate." Pero la otra mujer dijo: "El no será ni mío, ni tuyo. Divídelo." **27** Entonces el rey respondió diciendo: ''Denle a la primera mujer el niño vivo, y por ningún motivo lo maten. Ella es su madre.'' **28** Cuando todo Israel escuchó del juicio el cual el rey prestó, ellos temieron al rey, porque vieron que la sabiduría de Dios estaba en él al dar juicios.

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1 Kings 3:1

Información General:
Salomón se casa con una egipcia.

Salomón se hizo pariente del Faraón, rey de Egipto
Salomón se convirtió en el yerno del faraón, rey de Egipto, por lo que los dos reyes trabajarían juntos y lucharían juntos contra sus enemigos.

hasta que hubo terminado de construir
Ella todavía estaba en la ciudad de David después de que él terminó de construir.

la casa del SEÑOR
"el templo"

ninguna casa había sido construida todavía
Esto se puede traducir en forma activa. Traducción Alterna: "nadie había construido aún una casa"

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al nombre del SEÑOR
La palabra "nombre" es un metonimo para la persona, y "al nombre" se refiere a adorar a la persona. Traducción Alterna: "en el cual la gente adoraría a el SEÑOR"

al caminar en los estatutos de David, su padre
Se habla de cómo uno vive la vida a como caminar por un sendero. Traducción Alterna: "obedecer las leyes que David su padre había hecho"

1 Kings 3:4

Información General:
Dios pregunta a Salomón qué puede hacer por él.

el mas importante lugar alto
"el lugar más famoso para hacer sacrificios" o "el altar más importante"

¡Pide lo que tu quieras para dártelo!
"Pídeme lo que quieras y te lo daré". o "¿Qué quieres? Pide y te lo daré".

1 Kings 3:6

Información General:
Salomón responde a la pregunta de Dios.

Has sido fiel
"Has sido muy fiel a tu acuerdo"

porque él caminó delante de ti en confianza, en justicia
Caminar es una metáfora de la forma en que uno vive. Los sustantivos abstractos "confiabilidad", "justicia" y "rectitud" se pueden traducir como adjetivos. Traducción Alterna: "porque era digno de confianza y justo, y su corazón era recto"

y en rectitud de corazón
Se habla de una persona sincera como aquella cuyo corazón es recto. Traducción Alterna: "y fue sincero" o "y dijo la verdad e hizo lo que era bueno"

has dado un hijo
El "hijo" es Salomón".

para sentarse en su trono
"para gobernar en su palacio"

hoy
"ahora". Salomón no habla de un día, sino de los años que ya había gobernado.

1 Kings 3:7

Información General:
Salomón pide por sabiduría.

Tu siervo
Salomón habla como si fuera otra persona para mostrar respeto a el SEÑOR. Traducción Alterna: "yo"

yo soy sólo un joven
Salomón dice que es como un niño que no sabe tanto como un padre.

no sé como conducirme como un rey
Esto es una hipérbole por no saber nada sobre lo que se supone que debe hacer. Traducción Alterna: "No sé la forma correcta de hacer las cosas" o "No sé cómo ser el rey"

Pues, ¿quién es apto para juzgar a este pueblo tuyo?
Salomón hace una pregunta para enfatizar que él sabe que nadie puede juzgar. Traducción Alterna: "Nadie puede juzgar a este gran pueblo tuyo".

1 Kings 3:10

Información General:
Dios da a Salomón sabiduría y más.

la vida de tus enemigos
La "vida" es una metonimia del poder para matar. Traducción Alterna: "el poder de matar a tus enemigos"

ahora haré todo lo que pediste
"Haré lo que me pediste cuando hablaste conmigo"

Te daré un corazón sabio y comprensible
El corazón es una metonimia de lo que una persona piensa y desea. Traducción Alterna: "Te hago capaz de ser sabio y de entender muchas cosas"

1 Kings 3:13

caminas en mis caminos para manetener
Se dice que vivir la vida es caminar por un sendero. Traducción Alterna: "vive como quiero que vivas y obedece"

alargaré tus días
"días" representa la vida de Salomón. Traducción Alterna: "hacerte vivir mucho tiempo"

1 Kings 3:15

Mirad
La palabra "mirad" muestra que Salomón vio algo interesante.

1 Kings 3:16

Información General:
Dos prostitutas piden a Salomón que tome una decisión.

1 Kings 3:18

Información General:
Dos prostitutas cuentan a Salomón sus historias.

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se acostó sobre él
Puede ser útil expresar que esto causó la muerte del bebé. Traducción Alterna: "accidentalmente rodó encima de su bebé y lo asfixió"

tu sierva
La mujer habla como si estuviera hablando de otra persona para demostrar que respeta a Salomón. Traducción Alterna: "yo"

1 Kings 3:21

Información General:
Dos prostitutas continuan compartiendo su historia con Salomón.

amamantar a mi hijo
Esto significa alimentar a su bebé con leche de su pecho.

ante el rey
"ante Salomón" o "mientras Salomón podría verlos y escucharlos"

1 Kings 3:23

Información General:
Salomón toma una decisión por las dos mujeres.

1 Kings 3:26

Información General:
La verdadera madre pide al rey que perdone la vida del niño.

su corazón estaba lleno de compasión por su hijo
Se habla del corazón como si fuera un contenedor y la compasión como si fuera un objeto sólido. Ttraducción Alterna: "ella amaba mucho a su bebé"

todo Israel
Esto es una generalización.

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Chapter 4

1 El rey Salomón era rey sobre todo Israel. **2** Estos eran sus oficiales: Azarías hijo de Sadoc era el sacerdote. **3** Elihoref y Ahías, hijos de Sisa, eran secretarios. Josafat hijo de Ahilud era el cronista. **4** Benaía hijo de Joiada estaba sobre el ejército. Sadoc y Abiatar eran sacerdotes. **5** Azarías hijo de Natán estaba sobre los oficiales. Zabud hijo de Natán era un sacerdote y el amigo del rey. **6** Ahisar estaba sobre la casa. Adoniram hijo de Abda estaba sobre los hombres que eran sometidos a trabajo forzoso. **7** Salomón tenía doce oficiales sobre todo Israel, quienes proveían comida para el rey y su casa. Cada hombre tenía que hacer provisión por un mes en el año. **8** Estos eran sus nombres: Ben Hur, en la zona montañosa de Efraín; **9** Ben Decar en Macaz, Saalbim, Bet Semes y Elón Bet Hanán; **10** Ben Hesed, en Arubot (a él le pertenecía Soco y toda la tierra de Hefer); **11** Ben Abinadad, en todo el distrito de Dor (él tenía a Tafat la hija de Salomón como su esposa); **12** Baana hijo de Ahilud, en Taanac y Meguido, y todo Bet Seán que está al lado de Saretán abajo de Jezreel, desde Bet Seán hasta Abel Mehola tan lejos como el otro lado de Jocmeam; **13** Ben Geber en Ramot de Galaad (a él le pertenecían los pueblos de Jair hijo de Manasés, que están en Galaad, y la región de Argob le pertenecía a él, la cual está en Basán, sesenta grandes ciudades con paredes y barras de bronce para las puertas); **14** Ahinadab hijo de Iddo, en Mahanaim; **15** Ahimaas, en Neftalí (él también tomó a Basemat la hija de Salomón como su esposa); **16** Baana hijo de Husai, en Aser y Bealot; **17** Josafat hijo de Parúa, en Isacar; **18** Simei, hijo de Ela, en Benjamín; **19** y Geber, hijo de Uri, en la tierra de Galaad, el país de Sehón, rey de los amorreos, y de Og rey de Basán, y él era el único oficial que estaba en la tierra. **20** Judá e Israel eran tan numerosos como la arena junto al mar. Ellos estaban comiendo y bebiendo y estaban felices. **21** Salomón reinó sobre todos los reinos desde el Río hasta la tierra de los Filisteos, y hasta el borde de Egipto. Ellos trajeron tributo y sirvieron a Salomón todos los días de su vida. **22** La provisión de un día para Salomón era treinta recipientes de 220 litros cada uno de harina fina y sesenta recipientes de 220 litros de harina cada uno **23** diez bueyes gordos, veinte bueyes de los pastos, y cien ovejas, además de ciervos, gacelas, corzos y aves engordadas. **24** Pues él tenía dominio sobre toda la región en este lado del Río, desde Tifsa hasta tan lejos como Gaza, sobre todos los reyes en este lado del Río, y él tenía paz por todos lados alrededor de él. **25** Judá e Israel vivían en seguridad, cada hombre debajo de su parra y debajo de su árbol de higo, desde Dan hasta Beerseba, todos los días de Salomón. **26** Salomón tenía cuarenta mil establos de caballos para sus carros, y doce mil jinetes. **27** Esos oficiales proveían comida para el rey Salomón y para todos los que llegaban a la mesa de Salomón, cada hombre en su mes. No dejaban que nada faltara. **28** Ellos también trajeron a su propio lugar cebada y heno para los caballos de los carros y los caballos de montar, cada uno trayendo lo que podía. **29** Dios le dio a Salomón gran sabiduría y entendimiento, y amplitud de entendimiento como la arena a la orilla del mar. **30** La sabiduría de Salomón excedía la sabiduría de toda la gente del este y toda la sabiduría de Egipto. **31** Él era más sabio que todos los hombres--más que Etán el Ezraíta, Hemán, Carcol y Darda, los hijos de Mahol--y su fama alcanzó todas las naciones que le rodeaban. **32** Él pronunció tres mil proverbios y sus canciones fueron mil cinco en número. **33** Él describió las plantas, desde el cedro que está en el Líbano hasta el hisopo que crece en la pared. Explicó además acerca de las bestias, aves, cosas que se arrastran y peces. **34** La gente venía de todas las naciones para escuchar la sabiduría de Salomón. Vinieron de todos los reyes de la tierra quienes habían escuchado de su sabiduría.

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1 Kings 4:1

Información General:
Este es el comienzo de una lista de los oficiales de Salomón.

Azarías ... Aadoc ... Elihoref ... Ahilud ... Benaía ... Joiada ... Abiatar
Nombre de hombres.

1 Kings 4:5

Información General:
La lista de los oficiales de Salomón continúa.

Azarías ... Natán ... Zabud ... Ahisar ... Adoniram ... Abda
Nombre de hombres.

los hombres que eran sometidos a trabajo forzoso
Esto se puede traducir en forma activa. Traducción Alterna: "los hombres a quienes Salomón obligó a trabajar para él"

1 Kings 4:7

Información General:
Continuación de la lista de Oficiales de Salomón.

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Ben Hur ... Ben Decar ... Ben Hesed
Estos son los nombres de hombres. Tenga en cuenta que "Ben" antes de un nombre significa "hijo de", por lo que "Ben Hur" significa "hijo de Hur". (Ver: traducir_nombres)

en la zona montañosa ... en Macaz ... en Arubot
"quien era el oficial a cargo de la región montañosa ... quien era el oficial a cargo de Macaz ... quien era el oficial a cargo de Arubot"

Efraín ... Macaz ... Saalbim ... Bet Semes ... Elón Bet Hanán ... Arubot ... Soco ... Hefer
Estos son nombres de lugares.

1 Kings 4:11

Oración de Enlace:
La lista de los oficiales de Salomón continúa, y comienza la lista de las áreas de las que estaban a cargo.

Ben Abinadad ... Ben Geber ... Jair ... Manasés ... Ahinadab ... Iddo
Nombre de hombres.

en todo el distrito de Dor ... en Taanac ... en Ramot de Galaad ... en Mahanaim
"quien era el oficial a cargo de todo el distrito de Dor ... quien era el oficial a cargo de Taanac ... quien era el oficial a cargo de Ramot de Galaad ... quien era el oficial a cargo de Mahanaim"

Tafat
Nombre de mujer.

Dor ... Bet Seán ... Saretán ... Jezreel ... Bet Seán hasta Abel Mehola ... Jocmeam ... Ramot de Galaad ... Argob ... Basán ... Mahanaim
Nombre de lugares.

1 Kings 4:15

Información General:
La lista de los oficiales de Salomón y las áreas de las que estaban a cargo continúa.

Ahimaas ... Baana ... Husai ... Josafat ... Parúa
Nombre de hombres.

en Neftalí ... en Aser ... en Isacar
"quien era el oficial a cargo de Neftalí ... quien era el oficial a cargo de Aser ... quien era el oficial a cargo de Isacar"

Basemat
Un nombre de mujer.

Neftalí ... Aser ... Isacar
Tierras tribales que llevan el nombre de los hijos de Israel.

Bealot
Nombre de una porción de tierra.

1 Kings 4:18

Información General:
La lista de los oficiales de Salomón y las áreas de las que estaban a cargo continúa.

Simei ... Ela ... Geber ... Uri ... Sehón ... Og
Nombre de hombres.

Benjamín
Tierra tribal que lleva el nombre de uno de los hijos de Israel.

Galaad ... Basán
Nombre de una porción de tierra.

el país de Sehón
"La tierra que en años anteriores perteneció a Sehón"

amorreos
Nombre de un grupo de personas.

en la tierra
Aquí "la tierra" se refiere a la tierra de Judá; los funcionarios anteriores presidieron diferentes partes de Israel.

1 Kings 4:20

Judá e Israel eran tan numerosos como la arena junto al mar
El hablante usa una hipérbole para decir que había tanta gente que sería imposible contarlos a todos. Las palabras "Judá" e "Israel" son metonimos para las personas que vivieron en Judá e Israel. Traducción Alterna: "Había tanta gente en Judá e Israel como granos de arena junto al mar" o "había más gente en Judá e Israel de la que una persona podía contar"

el Río
"el Río Eufrates" (UDB)

treinta recipientes
Un cor

ciervos, gacelas, corzos
Animales de cuatro patas que corren rápido.

ciervos
Más de uno de estos animales.

aves engordadas
"pájaros que la gente alimentaba para que pudieran engordar"

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1 Kings 4:24

Tifsa
Nombre de una porción de tierra.

Judá e Israel
Las palabras "Judá" e "Israel" son metonimos para el pueblo de Judá e Israel.

cada hombre debajo de su parra y debajo de su árbol de higo,
"cada familia tenía su propio jardín con vides e higueras". Esto demostró que la gente vivía en paz y seguridad, ya que no estaban en guerra y tenían tiempo para cultivar sus jardines.

desde Dan hasta Beerseba
Esto representa toda la tierra de Israel desde Dan en el norte hasta Beerseba en el sur.

1 Kings 4:26

establos de caballos
Un establo es un lugar donde un animal como un caballo es mantenido y cuidado.

los que llegaban a la mesa de Salomón
"quien comió con el rey Salomón" o "a quien el rey Salomón invitó a comer con él"

cada hombre en su mes
Salomón había asignado a cada uno de los 12 officiales en 4:7 para llevarle comida en un mes diferente.

No dejaban que nada faltara
Esto puede ser expresado positivamente. Traducción Alterna: "Proporcionaron todo lo que Salomón necesitaba"

1 Kings 4:29

Dios le dio a Salomón gran sabiduría y entendimiento
Se habla de Dios permitiendo que Salomón sea sabio y entienda muchas cosas como si Dios le estuviera dando objetos físicos a Salomón. Los sustantivos abstractos "sabiduría" y "comprensión" pueden traducirse como verbos. Traducción Alterna: "Dios hizo a Salomón capaz de ser sabio y comprender muchas cosas"

amplitud de entendimiento como la arena a la orilla del mar
Salomón pudo entender muchas cosas sobre diferentes temas. El sustantivo abstracto "amplitud" se puede traducir como un adjetivo. Traducción Alterna: "Salomón pudo entender muchas cosas sobre una amplia gama de temas"

La sabiduría de Salomón excedía la sabiduría de toda la gente
"Salomón era más sabio que todos los sabios"

la gente del este
Esto se refiere a personas de países al este de Israel como Arabia y Mesopotamia.

Etán ... Hemán ... Carcol ... Darda ... Mahol
Nombre de hombres

1 Kings 4:32

cedro ... hisopo
Estas palabras forman un merismo que incluye todas las plantas. Traducción Alterna: "árbol de cedro ... arbusto de hisopo" o "el más grande de los árboles ... el menos importante de los arbustos"

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Chapter 5

1 Hiram, rey de Tiro, envió a sus sirvientes a Salomón porque él había escuchado que ellos le habían ungido como rey en lugar de su padre; pues Hiram siempre había amado a David. **2** Salomón envió palabra a Hiram, diciendo: **3** "Tú sabes que David, mi padre, no pudo construir una casa al nombre del SEÑOR su Dios debido a las guerras que lo rodearon, porque durante su vida el SEÑOR estaba poniendo a sus enemigos bajo la planta de sus pies. **4** Pero ahora, el SEÑOR mi Dios me ha dado descanso por todos lados. No hay enemigo, ni desastre. **5** Así que yo intento construir un templo para el nombre del SEÑOR mi Dios, como el SEÑOR le habló a David, mi padre, diciendo: 'Tu hijo, a quien Yo pondré en tu trono en tu lugar, construirá el templo a mi nombre.' **6** Ahora, por lo tanto, ordena que ellos corten cedros del Líbano para mí. Mis sirvientes se unirán a tus sirvientes, y yo te pagaré el salario justo por lo que has acordado hacer. Porque sabes que no hay ninguno entre nosotros quien sepa cómo cortar madera como los sidonios." **7** Cuando Hiram escuchó las palabras de Salomón, él se regocijó grandemente y dijo: "Qué el SEÑOR sea bendecido hoy, Quien le ha dado a David un hijo sabio sobre este gran pueblo." **8** Hiram le envió palabra a Salomón, diciendo: "Yo he escuchado el mensaje que me has enviado. Yo te proveeré toda la madera de cedro y ciprés que deseas. **9** Mis sirvientes bajarán los árboles desde el Líbano hasta el mar, y yo les haré balsas para ir al lugar que tú me dirijas. Yo romperé las balsas allí, y tú te los llevaras lejos. Tú cumplirás mi voluntad al dar comida para mi familia." **10** Así que Hiram le dio a Salomón toda la madera de cedro y abeto que él deseo. **11** Salomón le dio a Hiram veinte mil medidas de harina de comida para su casa y veinte medidas de aceite puro. Salomón le dio esto a Hiram año tras año. **12** El SEÑOR le dio sabiduría a Salomón, como él le había prometido. Hubo paz entre Hiram y Salomón y los dos hicieron un pacto. **13** El rey Salomón reclutó a la fuerza trabajadores de Israel. Los trabajadores forzados eran treinta-mil hombres. **14** Él los envió al Líbano, diez mil al mes en turnos. Un mes ellos estaban en Líbano y dos meses en casa. Adoniram estaba sobre los hombres quienes estaban sujetos a trabajos forzados. **15** Salomón tenía setenta mil quienes llevaban cargas y ochenta mil quienes eran canteros en las montañas, **16** además de los 3, 300 oficiales líderes de Salomón quienes estaban sobre el trabajo y supervisaban a los trabajadores. **17** Por orden del rey, ellos extrajeron grandes piedras de alta calidad con las cuales pondrían los simientos templo. **18** Así que, los constructores de Salomón y los constructores de Hiram y los gebalitas hicieron los cortes y prepararon la madera y las piedras para construir el templo.

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1 Kings 5:1

Informacion General:
Salomón habla con el rey Hiram sobre construir el Templo.

Hiram siempre había amado a David
"Hiram siempre había sido un amigo cercano del rey David" (UDB)

el SEÑOR estaba poniendo a sus enemigos bajo la planta de sus pies
Poner a un enemigo bajo el pie de alguien significa conquistarlo. Traducción Alterna: "El SEÑOR estaba ayudando a David a derrotar a sus enemigos" o "David estaba ocupado ya que el SEÑOR le estaba dando la victoria sobre sus enemigos"

al nombre del SEÑOR
La palabra "nombre" es un metonimo para la persona, y "al nombre" se refiere a adorar a la persona. Traducir como en 3:1. Traducción Alterna: "en el cual la gente adoraría a el SEÑOR"

debido a las guerras que lo rodearon
Otro significado posible es "debido a las guerras con las que sus enemigos lo rodearon" o "porque estaba luchando contra enemigos por todos lados".

el SEÑOR estaba poniendo a sus enemigos bajo la planta de sus pies
Las plantas de los pies son un metonimo para un control completo sobre una persona. Traducción Alterna: "El SEÑOR estaba permitiendo a David derrotar completamente a sus enemigos"

1 Kings 5:4

Informacion General:
Salomón continua hablando con el rey Hiram sobre constuir el Templo.

me ha dado descanso por todos lados
Antes de que Salomón se convirtiera en rey, el rey David y el pueblo de Israel habían estado en guerra, pero ahora el rey Salomón y el pueblo estaban en reposo y en tiempos de paz.

No hay enemigo, ni desastre
ni humanos que causen daño ni eventos naturales que causen daño. Esto se puede expresar

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positivamente. Traducción Alterna: "Estamos a salvo de nuestros enemigos y de los desastres naturales"

enemigo
enemigo

desastre
evento que causa daño a las personas y a sus propiedades.

Así que
Esto es para enfatizar las palabras que siguen. "¡Escucha! Esto es lo que voy a hacer:" o "Debido a lo que el SEÑOR ha hecho por mí, esto es lo que voy a hacer:"

para el nombre del SEÑOR mi Dios ... a mi nombre
La palabra "nombre" es una metonimia para la persona. Traducción Alterna: "donde vivirá el SEÑOR mi Dios ... donde viviré"

pondré en tu trono en tu lugar
Aquí "trono" se refiere a gobernar como rey. Traducción Alterna: "haz que sea el rey después de ti"

1 Kings 5:6

Informacion General:
Salomón continúa hablando al rey Hiram sobre construir el templo.

no hay ninguno entre nosotros quien sepa cómo cortar madera como los sidonios
"sus trabajadores saben cortar madera mejor que mis hombres"

sidonios
"personas de Sidon"

1 Kings 5:7

Informacion General:
El rey Hiram responde a Salomón.

las palabras de Salomón
"lo que dijo Salomón"

Qué el SEÑOR sea bendecido hoy
Esto puede expresarse en forma activa. Traducción Alterna: "Yo alabo a el SEÑOR hoy"

ciprés
El ciprés es otro tipo de madera valiosa que se usaría para construir el templo.

1 Kings 5:9

Informacion General:
El rey Hiram continúa respondiendo a Salomón.

les haré balsas
"átalos juntos para que floten en grupos"

romperé las balsas allí
Esto se puede traducir en forma activa. Traducción Altena: "mis trabajadores desatan las balsas unas de otras"

Tú cumplirás mi voluntad
"Puedes hacer lo que quiero" o "Puedes pagarme"

1 Kings 5:10

abeto
La palabra "abeto" se refiere a muchos tipos de árboles, incluidos los cipreses.

medidas de harina
Esta fue una medición en seco, mientras que el aceite fue una medición líquida. No estaba claro qué medida se pretendía. La UDB toma una conjetura educada.

año tras año
"cada año"

1 Kings 5:13

Informacion General:
Salomón obliga a los hombres a construir el Templo.

reclutó a la fuerza trabajadores de Israel
"obligó a hombres de todo Israel a trabajar"

en turnos
Es decir, había tres grupos que se turnaban para pasar un mes en Líbano y dos meses en casa.

Un mes ellos estaban en Líbano y dos meses en casa
Cada uno de los tres grupos pasó un mes trabajando en el Líbano y luego dos meses en su hogar en Israel.

los hombres quienes estaban sujetos a trabajos forzados
Esto se puede traducir en forma activa. Traducción Alterna: "los hombres a quienes Salomón estaba obligando a trabajar para él"

1 Kings 5:15

Informacion General:
Salomón continúa obligando a los hombres a construir el Templo.

cargas
"cosas pesadas"

canteros
"hombres que cavaron piedras del suelo y las cortaron"

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1 Kings 5:17

Informacion General:
Salomón continúa obligando a los hombres a construir el Templo.

extrajeron grandes piedras de alta calidad
"cavaron grandes y buenas piedras de la montaña y las cortaron para que tengan la forma correcta"

gebalitas
hombres de la ciudad de Gebal

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Chapter 6

1 Así Salomón comenzó a construir el templo del SEÑOR. Esto aconteció en el año 480 después que el pueblo de Israel salió de la tierra de Egipto, en el cuarto año del reinado de Salomón sobre Israel, en el mes de Zif, el cuál es el segundo mes. **2** El templo que el rey Salomón construyó para el SEÑOR fue de veintisiete metros de largo, nueve metros de ancho, y trece y medio metros de alto. **3** El pórtico en frente del pasillo principal del templo era de nueve metros metros de largo, igual a la anchura del templo, y cuatro y medio metros de profundidad al frente del templo. **4** Para la casa él hizo las ventanas con los marcos que las hacían más estrechas en la parte de afuera que adentro. **5** Contra las paredes de la cámara principal él construyó cuartos alrededor Él construyó cuartos por todos los lados alrededor. **6** El piso más bajo tenía dos metros y 25 centímetros de ancho, el del medio era de dos metros veintisiete centimetros de ancho, y el tercero era tres metros y quince centímetros de ancho. Por fuera el hizo repisas en la pared de la casa todo alrededor así que las vigas no estarían insertadas en las paredes de la casa. **7** La casa estaba construida de piedras de cantera ya termminadas. No se escuchó martillo, hacha, o cualquier herramienta de hierro en la casa mientras se estaba construyendo. **8** En la parte sur del templo había una entrada en el nivel bajo, después una subía por las escaleras al nivel medio, y desde el medio al tercer nivel. **9** Así que Salomón construyó el templo y lo completó, el cubrió la casa con vigas y tablones de cedro. **10** Él construyó el lado de los cuartos contra las cámaras interiores del templo, cada lado dos metros con veinticinco centímetros de alto; estaban unidas a la casa con maderas de cedro. **11** La palabra del SEÑOR vino a Salomón, diciendo: **12** "Respecto a este templo el cual estás contruyendo, si caminas en mis estatutos y haces justicia, mantienes todos mis mandamientos y caminas en ellos, entonces yo confirmaré mi promesa contigo que le hice a tu padre David. **13** Yo viveré entre el pueblo de Israel y no los abandonaré." **14** Así que Salomón construyó la casa y la terminó. **15** Luego él construyó el interior de las paredes de la casa con tablas de cedro. Desde el piso de la casa al techo, él los cubrió con madera por dentro y él cubrió el piso de la casa con tablas de ciprés. **16** Él construyó nueve metros en la parte posterior de la casa con tablas de cedro desde el piso al techo. Él construyó este cuarto para que fuera el lugar santísimo. **17** el cuarto principal que es el lugar santo era de dieciocho metros de largo. **18** Había cedro dentro de la casa, tallado en la forma de calabaza y flores abiertas. Todo era cedro dentro. Ninguna piedra era visible desde afuera. **19** Salomón preparó el cuarto interior dentro de la casa para poner el arca del pacto del SEÑOR allí. **20** El cuarto interior era de nueve metros de largo, nueve metros de anchura, y nueve metros de altura. Salomón cubrió las paredes con oro puro y cubrió el altar con madera de cedro. **21** Salomón cubrió el interior del templo con oro puro, y cerró por fuera con cadenas de oro a y cubrió el frente con oro. **22** Él cubrió todo el interior con oro hasta que todo el templo se terminó. cubrió también con oro todo el altar que le pertenecia al cuarto interior. **23** Salomón hizo dos querubines de madera de olivo, cada uno de cuatro y medio metros de alto, para el cuarto interior. **24** Una ala del primer querubín tenía dos metros y veinticinco centímetros de largo y la otra ala tambíen era de dos metros y veinticinco centímetros de largo. Así que desde la punta de una de las alas a la punta de la otra había una distancia de cuatro metros y medio. **25** El otro querubín el tamaño de sus alas era de cuatro metros y medio. Ambos querubines eran de la misma dimensión y forma. **26** La altura de un querubín era de cuatro metros y medio y el otro querubín era igual. **27** Salomón puso los querubines en el cuarto santísimo. Las alas de los querubines estaban estiradas, así que el ala de uno tocaba una pared y el ala del otro querubín tocaba la otra pared. Sus alas se tocaban una a otra en el medio del lugar santisimo **28** Salomón cubrió los querubines con oro. **29** Él talló todas las palabras de la casa alrededor con figuras de querubín, árboles de palmas, y flores abiertas, dentro y fuera de los cuartos. **30** Salomón cubrió el piso de la casa con oro, ambos, dentro y fuera de los cuartos. **31** Salomón hizo puertas de madera de olivo para la entrada del cuarto interior. El dintel y los marcos de la puerta tenían cinco secciones. **32** Así que él hizo dos puerta de madera de olivo, y él hizo en ellas tallado de querubines, palmas y flores abiertas. Él las cubrió con oro y él les puso oro en los querubines y en las palmeras. **33** De esta manera, hizo también, marcos para la entrada del templo de madera de olivo con cuatro secciones lisas y con dos puertas de madera de ciprés. **34** Las dos hojas de una de las puertas se doblaban y también las dos hojas de la otra puerta se doblaban. **35** Él talló en ellas querubines, palmeras y flores abiertas, y cubrió con oro el trabajo tallado. **36** Él construyó la parte interior con tres filas de piedra cortada y una fila de vigas de cedro. **37** Los cimientos de la casa del SEÑOR fueron hechos en el cuarto año, en el mes de Zif. **38** En el año once, en el mes de Bul, el cual es el mes ocho, la casa fue terminada en todas sus partes y conforme a todas las especificaciones. A Salomón le tomó siete años construir el templo.

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1 Kings 6:1

Información General:
El narrador enumera las dimensiones del templo.

Salomón comenzó a construir
Sería mejor traducir para que el lector entienda que otras personas ayudaron a Salomón a hacer esto.

480 ... cuarto
Estas son las formas ordinales de 480 y 4.

en el mes de Zif, el cuál es el segundo mes
"Zif" es el nombre del segundo mes del calendario hebreo. Es durante la última parte de abril y la primera parte de mayo en los calendarios occidentales.

veintisiete metros de largo, nueve metros de ancho, y trece y medio metros de alto
En el texto original se habla de "codos" como medida. Un codo equivale a 46 centímetros. Traducción Alterna: "sesenta codos de largo, veinte codos de ancho, y treinta codos de alto".

1 Kings 6:3

Información General:
El narrador continúa enumerando las dimensiones del templo.

pórtico
Un área de un edificio hecha de columnas y un techo que conduce y se conecta con la puerta de entrada del edificio. Este pórtico probablemente estaba unido a la parte frontal de la pared que rodeaba el templo.

nueve metros ... cuatro y medio metros
En el texto original se habla de "codos" como medida. Un codo equivale a 46 centímetros. Traducción Alterna: "veinte codos ... diez codos".

1 Kings 6:5

Información General:
El narrador continúa enumerando las dimensiones del templo.

él construyó cuartos alrededor
Construyó habitaciones en el exterior de la pared exterior alrededor de la cámara principal.

El piso más bajo ... el del medio ... el tercero
Esto se refiere a las habitaciones en cada piso del edificio.

dos metros y 25 centímetros ... dos metros veintisiete centimetros ... tres metros y quince centímetros
En el texto original se habla de "codos" como medida. Un codo equivale a 46 centímetros. Traducción Alterna: cinco codos ... seis codos ... siete codos".

el hizo repisas en la pared de la casa
Hicieron repisas alrededor del edificio principal para soportar las vigas de las habitaciones pequeñas.

vigas
Una viga es una pieza larga y pesada de madera utilizada para sostener un edificio.

1 Kings 6:7

La casa
Aquí "casa" se refiere a la casa de Dios, el templo.

piedras de canteras ya terminadas
Una cantera es donde la gente corta grandes piedras de una montaña y las moldea con herramientas para que sean lisas. Después de que prepararon las piedras en la cantera, las llevaron al templo.

nivel bajo ... nivel medio ... tercel nivel
Había un total de tres pisos. Algunos idiomas los llaman "planta baja", "primer piso" y "segundo piso".

1 Kings 6:9

Salomón construyó el templo y lo completó
Sería mejor traducir para que el lector entienda que otras personas ayudaron a Solomon a hacer esto.

vigas ... de cedro
Una viga es una pieza larga y pesada de madera utilizada para sostener un edificio. Traduce como en 6:5.

tablones ... de cedro
Un tablón es una tabla de madera plana utilizada para pisos y paredes.

Él construyó el lado de los cuartos
Estas son las mismas habitaciones a las que se hace referencia en 6:5.

cámaras interiores
Esta frase es una metonimia para las paredes que encierran las cámaras. Traducción Alterna: "paredes exteriores que encierran las cámaras interiores"

veinticinco centímetros
En el texto original se habla de "codos" como medida. Un codo equivale a 46 centímetros. Traducción Alterna: "cinco codos".

maderas de cedro
La palabra "maderas" es un término general que se refiere a la madera utilizada para la construcción, como vigas y tablones.

1 Kings 6:11

La palabra del SEÑOR vino
Esto es una expresión idiomática que se usa para introducir algo que Dios le dijo a sus profetas o a su pueblo. Traducción Alterna: "El SEÑOR habló este mensaje" o "el SEÑOR habló estas palabras"

caminas en mis estatutos
La palabra "caminar" es una metáfora de "vivir" u "obedecer". Traducción Alterna: "obedece continuamente todos mis estatutos"

haces justicia
Los significados posibles son 1) "cumplir todas mis leyes" o 2) "tratar a las personas a las que tú gobiernas justamente".

mantienes todos mis mandamientos y caminas en ellos
Estas dos frases significan básicamente lo mismo y enfatizan la importancia de obedecer los mandamientos de Dios. Traducción Alterna: "obedece cuidadosamente todo lo que te digo que hagas"

yo confirmaré mi promesa contigo que le hice a tu padre
"Haré todo lo que le prometí a David, tu padre, que haría por ti"

1 Kings 6:14

Salomón ... él construyó ... él los cubrió ... él cubrió
Sería mejor traducir para que el lector entienda que otras personas ayudaron a Salomón a hacer estas cosas.

interior
"dentro"

ciprés
El ciprés es un tipo de madera que se utilizó para construir el templo.

1 Kings 6:16

Él construyó nueve metros
"Él construyó un cuarto nueve metros de largo"

nueve metros ... dieciocho metros
En el texto original se habla de "codos" como medida. Un codo equivale a 46 centímetros. Traducción Alterna: "veinte codos ... cuarenta codos ... siete codos".

el cuarto principal
"la habitación principal"

calabaza
un tipo de verdura dura y redonda que crece en una vid en el suelo

flores abiertas
"flores florecientes" o "flores que estaban abiertas"

1 Kings 6:19

nueve metros
"veinte codos"

cubrió el altar con madera de cedro
Este altar se usaría para quemar incienso.

1 Kings 6:21

cubrió
"cubierto" (UDB)

altar que le pertenecia al cuarto interior
"altar de incienso a la entrada del cuarto interior"

1 Kings 6:23

madera de olivo
"madera de un árbol de olivo"

cuatro y medio metros ... dos metros y veinticinco centímetros
En el texto original se habla de "codos" como medida. Un codo equivale a 46 centímetros. Traducción Alterna: "diez codos ... cinco codos".

querubín
La distancia desde la punta de un ala hasta la punta del otro ala.

dimensión
"magnitud"

1 Kings 6:27

Salomón puso ... Salomón cubrió
Sería mejor traducir para que el lector entienda que otras personas ayudaron a Salomón a hacer esto.

cuarto santísimo
Otro nombre para el lugar santísimo

cubrió
"cubierto" (UDB)

1 Kings 6:29

Él ... Salomón
Sería mejor traducir para que el lector entienda que otras personas ayudaron a Salomón a hacer esto.

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figuras
formas

cubrió
cubierto

1 Kings 6:31

Salomón hizo ... él hizo ... él hizo ... Él las cubrió ... él les puso
Sería mejor traducir para que el lector entienda que otras personas ayudaron a Solomón a hacer estas cosas.

dintel
Viga a través de la parte superior de un marco de puerta

secciones
Muescas como dientes en cada una de las cinco secciones

cubrió
"cubierto" (UDB)

1 Kings 6:33

De esta manera, hizo también, marcos para la entrada del templo de madera de olivo con cuatro secciones lisas y con dos puertas de madera de ciprés
"Salomón también hizo postes de madera de olivo para la entrada del templo, con cuatro secciones dentadas y dos puertas de madera de ciprés, de la misma manera"

secciones lisas
muescas como dientes

Las dos hojas de una de las puertas
Esto significa que cada puerta tenía dos secciones conectadas por bisagras para poder plegarse.

1 Kings 6:36

Él construyó la parte interior
Sería mejor traducir para que el lector entienda que otras personas ayudaron a Salomón a hacer esto.

vigas de cedro
Una viga es una pieza larga y pesada de madera utilizada para sostener un edificio. Traduce como en el 6:5.

1 Kings 6:37

cuarto año ... el año once
Las palabras "cuarto" y "undécimo" son las formas ordinales de "cuatro" y "once". Es posible que deba hacer explícito el evento desde el cual el escritor cuenta los años. Traducción Alterna: "el cuarto año después de que Salomón se convirtió en rey ... el undécimo año después de que Salomón se convirtió en rey"

casa del SEÑOR
"el templo" (UDB)

en el mes de Zif
"Zif" es el nombre del segundo mes del calendario hebreo. Es durante la última parte de abril y la primera parte de mayo en los calendarios occidentales. Traducir como en 6:1.

en el mes de Bul, el cual es el mes ocho
"Bul" es el octavo mes del calendario hebreo. Es durante la última parte de octubre y la primera parte de noviembre en los calendarios occidentales.

la casa fue terminada en todas sus partes y conforme a todas las especificaciones
Esto se puede traducir en forma activa. Traducción Alterna: "terminaron de construir cada parte de la casa. La construyeron exactamente como Salomón les había dicho que la construyeran"

A Salomón le tomó
Sería mejor traducir para que el lector entienda que otras personas ayudaron a Salomón a hacer esto.

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Chapter 7

1 Solomón se tomó trece años para construir su casa. **2** Él construyó el Palacio de los Bosques de Líbano. Su largo era de cuarenta y cinco metos, su ancho era de veintidos metros y medio, y su altura era de trece metros y medio. El palacio fue construido con cuatro filas de columnas de cedro, con vigas de cedro sobre las columnas. **3** La casa fue techada con cedro que descansaba en las vigas. Esas vigas estaban soportadas por columnas. Habían cuarenta y cinco vigas, quince en cada fila. **4** Habían tres hileras de ventanas, y cada ventana opuesta a otra ventana en tres conjuntos. **5** Todas las puertas y postes fueron hechos cuadrados con vigas, y las ventanas estaban opuestas en tres conjuntos. **6** Había una columna de veintidos metros y medio de largo y trece metros y medio de ancho, con un pórtico en frente, pilares y un techo. **7** Solomón construyó el salón del trono donde él iba a juzgar, el salón del juicio estaba cubierto con cedro del piso al techo. **8** La casa de Solomón, en la cual él iba a vivir, en otro patio dentro de las tierras del palacio, fue diseñada de manera similar. Él también construyó una casa como esta para la hija del Faraón, la cual él había tomado como esposa. **9** Estos edificios estaban adornados con piedras costosas, talladas, con precisión, medidas y cortadas con una sierra y alisadas en todos los lados. Estas piedras fueron utilizadas desde la base hasta de arriba, y también afuera hacia el gran patio. **10** La base fue construída con piedras muy grandes y costosas de tres metros y sesenta centimetros y de cuatro y medio metros de largo. **11** Encima habían piedras costosas, talladas con precisión y cortadas a la medida y vigas de cedro. **12** El gran patio que rodeaba el palacio, tenía tres filas de piedras cortadas y una fila de vigas de cedro, como el patio interior del templo del SEÑOR y el pórtico del templo. **13** El rey Solomón envió a buscar a Hiram y lo trajo desde Tiro. **14** Hiram era el hijo de una viuda de la tribu de Neftalí; su padre fue un hombre de Tiro, un artesano en bronce. Hiram estaba lleno de sabiduría y entendimiento y habilidad para hacer grandes obras con bronce. Él vino al rey Salomón para trabajar con bronce para el rey. **15** Hiram formó los dos pilares de bronce, cada uno de ocho metros y diez centímetros de alto y cinco metros y cuarenta centímetros en circunferencia. **16** Él hizo dos capiteles de bronce pulido para ponerlo encima de los pilares. La altura de cada capitel era de dos metros y veinticinco centímetros. **17** El enrejado y las coronas de cadena, servían a los capiteles para decorar la parte superior de los pilares, siete para cada capitel. **18** Así Hiram hizo dos filas de granadas alrededor del tope de cada pilar para decorar sus capiteles. **19** Los capiteles en los topes de los pilares del pórtico fueron decorados con lirios de uno metro y ocho centímetros de alto. **20** Los capiteles en estos dos pilares también incluían, cerca del mismo tope, docientas granadas en filas en todo alrededor. **21** Él levantó los pilares en el pórtico del templo. El pilar a la derecha fue nombrado Jaquín, y el pilar a la izquierdo fue nombrado Boaz. **22** En el tope de los pilares había decoraciones como lirios. La creación de los pilares fue hecha de esta manera. **23** Hiram hizo el mar redondo de metal fundido, cuatro y medio metros de borde a borde. Su altura era de dos metros y veinticinco centímetros, y el mar fue trece y medio metros de circunferencia. **24** Debajo del borde rodeando el mar, habian calabazas, diez en cada codo, fundidas en una pieza con el mar, cuando el mar mismo fue fundido. **25** El mar estaba sobre doce bueyes, tres mirando hacia al norte, tres mirando hacia el oeste, tres mirando hacia el sur, y tres mirando hacia el este. El mar estaba puesto encima de ellos, y todas sus traseros estaban hacia dentro. **26** El grosor del mar era como de ocho centímetros, y el borde fue trabajado como el borde de una taza como o una flor de lirio. El mar contenía cuarenta y cuatro mil litros de agua. **27** Hiram hizo los diez carros de bronce. Cada carro era de un metro y ochenta centímetros de largo y un metro treinta centímetros de ancho, y la altura era de un metro y treinta centimetros codos. **28** El trabajo de los carros era así. Ellos tenían paneles que estaban entre bastidores, **29** y en los bastidores habían leones, bueyes, y querubines. Encima y debajo de leones y bueyes habían coronas de trabajo martillado. **30** Cada carro tenía cuatro ruedas de bronce y ejes, y sus cuatro esquinas tenían soportes debajo de la cuenca. Los soportes estaban fundidos con las coronas al lado de cada uno. **31** La apertura era redonda como un pedestal, de sesenta y siete centímetros de ancho, y estaba dentro de una corona que se levantaba cuarenta y cinco centímetros. En la apertura habían grabados, y sus paneles eran cuadrados, no redondos. **32** Las cuatro ruedas estaban debajo de los paneles, y lo ejes de las ruedas y sus basas estaban en el carro. La altura de una rueda era sesenta y siete centímetros. **33** Las ruedas estaban forjadas como las ruedas de un carruaje. Sus basas, llantas, anilla y radios fueron todos fundidos de metal. **34** Habían cuatro agarraderas trabajadas en las cuatro esquinas de cada carro. **35** En la parte superior del carro había una banda redonda de veintidos y medio centimetros de profundidad, y encima del carro sus soportes y paneles estaban unidos. **36** En las superficie de los soportes y en los paneles, Hiram grabó querubines, leones, y árboles de palmas que cubrían el espacio disponible, y ellos estaban rodeados por coronas. **37** Él hizo los diez carros de esta manera. Todos ellos fueron fundidos en los

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mismos moldes, y ellos tenían un tamaño, y la misma forma. **38** Hiram hizo diez cuencas de bronce. Una cuenca podía aguantar ochocientos ochenta litros de agua. Cada cuenca era de un metro y ochenta centimetros de ancho y había una cuenca en cada uno de los diez carros. **39** Él hizo cinco carros en el lado que miraba al sur del templo y cinco en el lado que miraba al norte del templo. Él puso el mar en la esquina del este, mirando hacia el sur del templo. **40** Hiram hizo las cuencas y las palas y las vasijas de rociar. Entonces, él terminó todo el trabajo que hizo para el rey Solomón en el templo del SEÑOR: **41** los dos pilares, y los dos capiteles parecidos a las vasijas que estaban en lo alto de los dos pilares, y los dos pares de enrejado decorativo para cubrir las dos vasijas que estaban encima de los pilares. **42** Él hizo cuatrocientas granadas para los dos pares de enrejado decorativo: dos filas de granadas por cada par de enrejado para cubrir los dos capiteles que parecían vasijas que estaban en los pilares, **43** los diez carros, y las diez vasijas en los carros. **44** Él hizo el mar y los doces bueyes debajo; **45** también las vasijas, palas, lavabos, y todo los otros instrumentos. Hiram los hizo de bronce pulido, para el rey Solomón, para el templo del SEÑOR. **46** El rey los había hecho fundir en la llanura del Jordán, en la tierra de barro entre Sucot y Saretán. **47** Solomón no pesó todos los utensilios porque eran demasiados para pesar, porque el peso del bronce no podía ser medido. **48** Solomón hizo todo los muebles que estaban en el templo del SEÑOR de oro: el altar dorado y la mesa en la cual el pan de la presencia iba a ser colocado. **49** Los candelabros, cinco en el lado derecho y cinco en el lado izquierdo, al frente del cuarto interior, eran de oro puro, y las flores, las lámparas, y las tenazas eran de oro. **50** Las copas, las despabiladeras, los lavabos, las cucharas, y los quemadores de incienso eran todos hecho de oro puro. También las bisagras de las puertas del cuarto interior, el cual era el lugar santísimo, y de las puertas del salón principal del templo, todas fueron hechas de oro. **51** De esta manera, todo el trabajo que el rey Solomón hizo para la casa del SEÑOR fue terminado. Así que Solomón trajo las cosas que fueron separadas por David, su padre, y la plata, el oro, y los muebles, y los puso en los almacenes de la casa del SEÑOR.

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1 Kings 7:1

Información General:
El autor está escribiendo sobre el palacio de Salomón.

Solomón se tomó trece años para construir su propio palacio
Como Salomón era el rey, otros hicieron el trabajo por él.

su propio palacio
Si su idioma no tiene una palabra para "palacio", puede traducirlo como "casa" o "casa grande".

el Palacio de los Bosques de Líbano
"la casa llamada la casa del bosque del Líbano"

cuarenta y cinco metos ... veintidos metros y medio ... trece metros y medio
En el texto original se habla de "codos" como medida. Un codo equivale a 46 centímetros. Traducción Alterna: "cien codos ... cincuenta codos ... treinta codos".

vigas
Una viga es una pieza larga de madera resistente utilizada para soportar paredes y techos.

1 Kings 7:3

Información General:
Se dan algunos detalles sobre la estructura del Palacio del Bosque del Líbano.

La casa fue techada con cedro que descansaba en las vigas
Esto se puede expresar en forma activa. Traducción Alterna: "Los carpinteros construyeron un techo con tablones de cedro y los unieron a vigas"

vigas
Largas piezas de madera fuerte que generalmente se usan para soportar un techo

fueron hechos cuadrados
"Tenía marcos rectangulares" (UDB)

1 Kings 7:6

Información General:
El autor escribe sobre la estructura del Salón de los Pilares.

columna
una serie de columnas, todas a la misma distancia

veintidos metros y medio ... trece metros y medio
En el texto original se habla de "codos" como medida. Un codo equivale a 46 centímetros. Traducción Alterna: "cincuenta codos ... treinta codos".

pórtico
Un área de un edificio hecha de columnas y un techo que conduce y se conecta con la puerta de entrada del edificio. Vea cómo tradujo esto en 6: 3

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1 Kings 7:7

Información General:
El autor escribe sobre el salón del trono.

Solomón construyó el salón del trono
Los posibles significados son 1) "Salomón construyó la casa en la que iba a colocar su trono" o 2) "Salomón hizo que sus trabajadores construyeran una casa llamada La Casa de la Silla del Rey".

estaba cubierto con cedro
Esto se puede expresar en forma activa. Traducción Alterna: "Los trabajadores cubrieron el piso con madera de cedro"

del piso al techo
Esto se refiere a todo el piso. Traducción Alterna: "de una pared a la otra"

1 Kings 7:8

Información General:
El autor continúa escribiendo sobre el área del palacio.

La casa de Solomón, en la cual él iba a vivir, en otro patio dentro de las tierras del palacio, fue diseñada de manera similar
Esto se puede traducir en forma activa. Traducción Alterna: "Salomón hizo que alguien diseñara la casa en la que iba a vivir, en otro patio dentro de los terrenos del palacio, de la misma manera"

1 Kings 7:9

Información General:
El escritor está escribiendo sobre las piedras utilizadas para los edificios.

Estos edificios estaban adornados con piedras costosas
Esto se puede expresar en forma activa. Traducción Alterna: "Los trabajadores adornaron los edificios con costosas piedras talladas"

piedras costosas, talladas, con precisión, medidas y cortadas con una sierra
Esto se puede expresar en forma activa. Traducción Alterna: "piedras talladas, que los trabajadores habían medido y cortado con precisión con una sierra y alisadas"

Estas piedras fueron utilizadas
Esto se puede expresar en forma activa. Traducción Alterna: "Los trabajadores usaron estas piedras"

desde la base hasta de arriba, y también afuera hacia el gran patio
El autor enfatiza que los trabajadores usaron piedras caras para los cimientos y todos los edificios.

La base fue construída
Esto se puede expresar en forma activa. Traducción Alterna: "Los trabajadores construyeron la base"

tres metros y sesenta centimetros y de cuatro y medio metros
En el texto original se habla de "codos" como medida. Un codo equivale a 46 centímetros. Traducción Alterna: "ocho codos ... diez codos".

1 Kings 7:11

vigas de cedro
Una viga es una pieza larga de madera utilizada para soporte estructural.

tres filas de piedras cortadas y una fila de vigas de cedro
Traduzca como en 6:36.

1 Kings 7:13

lo trajo desde Tiro
Hiram aceptó la invitación de Salomón para venir a Jerusalén.

el hijo de una viuda ... su padre fue un hombre de Tiro
Una viuda es una mujer cuyo esposo ha muerto, por lo que sabemos que el padre está muerto.

Hiram estaba lleno de sabiduría y entendimiento y habilidad
Esto se puede expresar en forma activa. Las palabras "sabiduría y comprensión" significan básicamente lo mismo y se usan juntas para enfatizar. El SEÑOR que da cosas como la sabiduría se habla como si fueran líquidos que el SEÑOR había vertido en un recipiente, y se habla de Hiram como si fuera ese recipiente. Traducción Alterna: "El SEÑOR le había dado a Hiram sabiduría, comprensión y habilidad"

1 Kings 7:15

ocho metros y diez centímetros ... cinco metros y cuarenta centímetros ... dos metros y veinticinco centímetros
En el texto original se habla de "codos" como medida. Un codo equivale a 46 centímetros. Traducción Alterna: "dieciocho codos ... doce codos ... cinco codos".

en circunferencia
La circunferencia es la distancia o medida alrededor de un objeto o área circular.

dos capiteles
decoraciones en la parte superior de cada uno de los dos pilares

bronce pulido
Pulieron el bronce para que reflejara la luz del sol. "bronce reluciente" (UDB)

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El enrejado y las coronas de cadena
"Tiras de metal cruzadas y cadenas de metal entrelazadas"

1 Kings 7:18

dos filas de granadas
Una granada es una fruta con una corteza roja dura y muchas semillas jugosas en su interior. Hiram no usó granadas reales para decorar los pilares. Los hizo de bronce.

Los capiteles ... fueron decorados con lirios de uno metro y ocho centímetros
Los lirios son plantas cuyas flores son anchas en un extremo y muy angostas en el otro extremo. Estas palabras pueden expresarse en forma activa. Traducción Alterna: "Hiram decoró los capiteles ... con lirios de bronce, cuatro codos de alto"

en los topes del pórtico
Traduzca "pórtico" como en 7:6.

uno metro y ocho centímetros
En el texto original se habla de "codos" como medida. Un codo equivale a 46 centímetros. Traducción Alterna: "cuatro codos".

1 Kings 7:20

docientas granadas
"200 granadas". Una granada es una fruta con una corteza roja dura y muchas semillas jugosas en su interior. Traducir como en 7:18

Él levantó los pilares
Sería mejor traducir para que el lector entienda que otras personas ayudaron a Hiram a hacer esto.

El pilar a la derecha fue nombrado Jaquín
Esto se puede expresar en forma activa. Traducción Alterna: "El nombre del pilar en el lado derecho era Jaquin"

el pilar a la izquierda fue nombrado Boaz
Esto se puede expresar en forma activa. Traducción Alterna: "El nombre del pilar en el lado izquierdo era Boaz"

La creación de los pilares fue hecha
Esto se puede expresar en forma activa. Traducción Alterna: "Hiram creó los pilares" o "Los hombres de Hiram crearon los pilares"

1 Kings 7:23

el mar redondo
Esto se refiere a un tanque de bronce o cuenca que retendría agua.

metal fundido
Hiram derritió el bronce y lo formó en un molde.

cuatro y medio metros ... dos metros y veinticinco centímetros ... trece y medio metros
En el texto original se habla de "codos" como medida. Un codo equivale a 46 centímetros. Traducción Alterna: "diez codos ... cinco codos ... treinta codos".

de borde a borde
"de un extremo a otro"

de circunferencia
La circunferencia es la distancia o medida alrededor de un objeto o área circular.

rodeando el mar, habian calabazas
Una calabaza es un tipo de verdura dura y redonda que crece en una vid en el suelo.

cuando el mar mismo fue fundido
Esto se puede expresar en forma activa. Traducción Alterna: "cuando Hiram fundió el mar mismo"

1 Kings 7:25

El mar
Esto se refiere a un tanque o cuenca de bronce que retendría agua.

estaba sobre
"estaba encima de "

El mar estaba puesto encima de ellos
Esto se puede expresar en forma activa. Traducción Alterna: "Los trabajadores de Hiram ponen el mar sobre los bueyes de bronce"

traseros
Este es el cuarto trasero del cuerpo de un animal con cuatro patas.

el borde fue trabajado como el borde de una taza
Esto se puede expresar en forma activa. Traducción alterna: "Hiram forjó el borde para que pareciera el borde de una taza, para curvarse hacia afuera como un lirio"

cuarenta y cuatro mil litros de agua
Un baño es una unidad de volumen igual a aproximadamente 22 litros. Traducción Alterna: "2,000 baños"

1 Kings 7:27

un metro y ochenta centímetros ... un metro y treinta centimetros
En el texto original se habla de "codos" como medida. Un codo equivale a 46 centímetros. Traducción Alterna: "cuatro codos ... tres codos".

El trabajo de los carros era así
Esto significa que el autor describirá los carros en las palabras que siguen.

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en los bastidores habían leones, bueyes, y querubines
Había piezas decorativas en forma de leones, bueyes y querubines sujetos a los lados de las gradas.

coronas de trabajo martillado
Aquí la palabra "coronas" se refiere a piezas de bronce en forma de espiral.

1 Kings 7:30

cuatro ruedas de bronce y ejes
Había un eje para cada par de ruedas. Traducción Alterna: "cuatro ruedas de bronce y dos ejes"

sus cuatro esquinas
"las cuatro esquinas de cada carro"

Los soportes estaban fundidos con las coronas
Cada soporte fue lanzado como una sola pieza con las coronas. Esto se puede expresar en forma activa. Traducción Alterna: "Hiram echó los soportes con piezas en forma de espiral"

sesenta y siete centímetros ... cuarenta y cinco centímetros
En el texto original se habla de "codos" como medida. Un codo equivale a 46 centímetros. Traducción Alterna: "un codo y medio ... un codo".

una corona que se levantaba
Aquí la palabra "corona" se refiere a la pieza circular en la parte superior de la abertura del soporte que sostenía el cuenco.

sus paneles eran cuadrados
"Los paneles de los carros eran cuadrados". Esta frase vuelve a la descripción de los paneles que comenzaron en 7:27.

1 Kings 7:32

Sus basas
Aquí la palabra "su" se refiere a los ejes. La palabra "carcasas" se refiere a las carcasas en las que se insertaron los ejes.

sesenta y siete centímetros
En el texto original se habla de "codos" como medida. Un codo equivale a 46 centímetros. Traducción Alterna: "un codo y medio".

Las ruedas estaban forjadas como las ruedas de un carruaje.
Esto se puede expresar en forma activa. Traducción Alterna: "Hiram hizo las ruedas como pequeñas ruedas de un carrruaje"

Sus basas, llantas, anilla y radios
Aquí la palabra "Sus" se refiere a las ruedas.

1 Kings 7:34

Habían cuatro agarraderas trabajadas en las cuatro esquinas
"Había una manija en cada una de las cuatro esquinas de cada carro"

veintidos y medio centimetros de profundidad
En el texto original se habla de "codos" como medida. Un codo equivale a 46 centímetros. Traducción Alterna: "medio codo de profundidad ".

encima del carro sus soportes y paneles estaban unidos
Esto se puede expresar en forma activa. Traducción Alterna: "Hiram fijó los soportes y paneles a la parte superior de cada carro"

1 Kings 7:36

ellos estaban rodeados
Aquí la palabra "ellos" se refiere a los querubines, leones y palmeras.

ellos estaban rodeados por coronas
La palabra "coronas" se refiere a piezas de bronce en forma de espiral. Esto se puede expresar en forma activa. Traducción Alterna: "había coronas alrededor"

Todos ellos fueron fundidos en los mismos moldes
Esto se puede expresar en forma activa. Traducción Alterna: "Hiram lanzó todos los carros en el mismo molde"

ellos tenían un tamaño, y la misma forma
"Todos los carros tenían el mismo tamaño y forma"

1 Kings 7:38

ochocientos ochenta litros de agua
Un baño es una unidad de volumen igual a aproximadamente 22 litros. Traducción Alterna: "cuarenta baños"

metro y ochenta centimetros
En el texto original se habla de "codos" como medida. Un codo equivale a 46 centímetros. Traducción Alterna: "cuatro codos ".

en la esquina del este, mirando hacia el sur del templo
"en la esquina sureste del templo""

1 Kings 7:40

los dos capiteles parecidos
como capiteles - Los capiteles tenían forma de cuencos.

enrejado decorativo
"tiras de metal cruzadas entretejidas"

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1 Kings 7:42

cuatrocientas granadas
"400 granadas". Una granada es una fruta con una corteza roja dura y muchas semillas jugosas en su interior. Traduce como en 7:18.

1 Kings 7:44

El hizo
Aquí la palabra "Él" se refiere a Hiram y sus ayudantes.

todo los otros instrumentos
"todas las otras herramientas"

bronce pulido
bronce pulido para que refleje la luz

1 Kings 7:46

El rey los había hecho fundir
Sería mejor traducir para que el lector entienda que otras personas ayudaron al rey a hacer esto.

llanura del Jordán
"terreno plano cerca del río Jordán"

Sucot ... Saretán
Nombre de Ciudades

Solomón no pesó todos los utensilios
Salomón no habría hecho el trabajo él mismo de todos modos. Traducción Alterna: "Salomón no hizo que Hiram y sus trabajadores pesaran todos los utensilios"

el peso del bronce no podía ser medido
Esto se puede expresar en forma activa. Traducción Alterna: "nadie podía medir el peso del bronce"

1 Kings 7:48

Solomón hizo
Sería mejor traducir para que el lector entienda que otras personas ayudaron a Salomón a hacer esto.

en la cual el pan de la presencia iba a ser colocado
Esto se puede expresar en forma activa. Traducción Alterna: "sobre el cual los sacerdotes debían colocar el pan de la presencia"

las flores, las lámparas
Las "flores" y las "lámparas" formaban parte de los candelabros.

1 Kings 7:50

Las copas ... eran todos hecho de oro puro
Esto se puede expresar en forma activa. Traducción Alterna: "Los trabajadores hicieron las copas ... de oro puro"

También las bisagras ... todas fueron hechas de oro
Esto se puede expresar en forma activa. Traducción Alterna: "También hicieron los bisagras... de oro"

las bisagras de las puertas
Aquí las "bisagras" pueden referirse a 1) los bisagras en los que giraron las clavijas de la puerta, o 2) las bisagras en las que colgaban las puertas.

1 Kings 7:51

el trabajo que el rey Solomón hizo para la casa del SEÑOR fue terminado
Esto se puede expresar en forma activa. Traducción Alterna: "los trabajadores terminaron el trabajo que el Rey Salomón les hizo hacer por la casa de el SEÑOR"

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Chapter 8

1 Entonces Salomón congregó a los ancianos de Israel, todas los jefes de las tribus, y los líderes de las familias del pueblo de Israel delante de él en Jerusalén, para subir el arca del pacto del SEÑOR desde la ciudad de David, que es Sion. **2** Todos los hombres de Israel se congregaron ante el rey Salomón en la fiesta, en el mes de Etanim, el cual es el séptimo mes. **3** Todos los ancianos de Israel vinieron, y los sacerdotes tomaron el arca. **4** Ellos subieron el arca del SEÑOR, la tienda de encuentro y todos los muebles santos que estaban en la tienda. Los sacerdotes y los levitas subieron estas cosas. **5** El rey Salomón y toda la asamblea de Israel se juntaron ante el arca, sacrificando ovejas y bueyes que no podían ser contados. **6** Los sacerdotes entraron el arca del pacto del SEÑOR a su lugar, a la habitación de más adentro de la casa, el lugar más santo, debajo de las alas de los querubines. **7** Pues los querubines extendían sus alas al lugar del arca, y ellos cubrían el arca y las barras por las cuales era cargado. **8** Las barras eran tan largas que sus bordes eran vistos desde el lugar santo en frente de la habitación de más adentro, pero ellos no podían ser vistos desde afuera. Ellos están ahí hasta este día. **9** No había nada en el arca excepto las dos tablas de piedra que Moisés había puesto allí en Horeb, cuando el SEÑOR hizo un pacto con el pueblo de Israel cuando salieron de la tierra de Egipto. **10** Aconteció que cuando los sacerdotes salieron del lugar santo, la nube llenó el templo del SEÑOR. **11** Los sacerdotes no pudieron pararse a servir por causa de la nube, pues la gloria del SEÑOR llenó Su casa. **12** Entonces Salomón dijo: "El SEÑOR ha dicho que Él viviría en oscuridad espesa, **13** pero yo Te he construido un lugar lujoso para que Tú vivas en él por siempre." **14** Entonces el rey se dio la vuelta y bendijo a toda la asamblea de Israel, mientras la asamblea de Israel estaba de pie. **15** Él dijo: "Que el SEÑOR, el Dios de Israel, sea alabado, quien a cumplido con sus propias manos lo que habló a David mi padre, diciendo: **16** ''Desde el día que saqué a mi pueblo de Egipto, no escogí ciudad de entre todas las tribus de Israel en la cual construir una casa, de manera que Mi nombre esté allí. Sin embargo, Yo escogí a David para gobernar sobre mi pueblo Israel.'' **17** Y estaba en el corazón de David, mi padre, el construir una casa para el nombre del SEÑOR, el Dios de Israel. **18** Pero el SEÑOR dijo a David mi padre: ' Hiciste bien el haber tenido en tu corazón contruir una casa para mi nombre **19** Sin embargo, tú no construirás la casa; sino, tu hijo, uno que nacerá de tus entrañas construirá la casa para mi nombre.' **20** El SEÑOR ha cumplido la palabra que Él había dicho, pues yo me he levantado en el lugar de David, mi padre, y me he sentado en el trono de Israel, como el SEÑOR prometió. Yo he construido la casa para el nombre del SEÑOR, el Dios de Israel. **21** Yo he hecho un lugar para el arca ahí, en el cual está el pacto del SEÑOR, el cual Él hizo con nuestros padres cuando los sacó de la tierra de Egipto." **22** Salomón se paró frente al altar del SEÑOR, ante toda la asamblea de Israel, y extendió sus manos hacia los cielos. **23** Y dijo: "SEÑOR, Dios de Israel, no hay Dios como Tú arriba en los cielos o abajo en la tierra, que mantiene su pacto de fidelidad con sus siervos quienes caminan delante de Ti con todo su corazón; **24** Tú, que has cumplido lo que le prometiste a tu siervo David, mi padre, Sí, tú hablaste con tu boca y lo has cumplido con tu mano hasta hoy. **25** Ahora entonces, SEÑOR, Dios de Israel, cumple lo que le has prometido a tu siervo David, mi padre, cuando dijiste: 'Si tus descendientes tienen cuidado de caminar delante de Mí, como tú lo has hecho, nunca te faltará uno de tus hijos que se siente en el trono de Israel' **26** Ahora entonces, Dios de Israel, yo oro para que la promesa que Tú hiciste a tu siervo David, mi padre, se haga realidad. **27** Pero, ¿vivirá en realidad Dios en la tierra? mira, el universo entero y el cielo mismo no te pueden contener-- ¡cuánto menos lo puede hacer este templo que he construido! **28** Aún así, por favor, oye esta oración de tu siervo y su petición, SEÑOR mi Dios; escucha el llanto y la oración que tu siervo ora delante de ti hoy. **29** Que Tus ojos estén abiertos hacia este templo noche y día, al lugar del cual Tú has dicho: 'Mi nombre y Mi presencia estarán ahí'-- para que escuches las oraciones que tu siervo y tu pueblo orarán en este lugar. **30** Así que escucha la petición de tu siervo y de tu pueblo Israel cuando oremos en este lugar. Escucha desde el lugar donde Tú vives, desde los cielos; y cuando escuches, perdona. **31** Si un hombre peca en contra de su vecino y se le exige hacer un juramento, y si él viene y hace el juramento ante tu altar en esta casa, **32** escucha en los cielos y actúa y juzga a tus siervos, condenando al malvado, para llevar su conducta sobre su propia cabeza, y declara al justo inocente, para darle la recompensa por su justicia. **33** Cuando tu pueblo Israel sea derrotado por un enemigo porque hayan pecado en contra de Ti, si ellos regresan a Ti, confiesan Tu nombre, oran y piden tu perdón desde este templo-- **34** entonces, por favor, escucha en los cielos y perdona el pecado de tu pueblo Israel; regrésalos a la tierra que Tú le diste a sus antepasados. **35** Cuando los cielos sean cerrados y no haya lluvia porque el pueblo haya pecado en contra de Ti--- si ellos oran en este lugar, confiesan Tu nombre, y se vuelven de su pecado cuando Tú los hayas afligido--- **36** entonces escucha en el cielo y perdona el pecado de tus siervos y de tu pueblo Israel, cuando les enseñes

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el buen camino en el cual ellos deban caminar. Envía lluvia a tu tierra, la cual Tú le has dado a tu pueblo como una herencia. **37** Supongamos que hay una hambruna en la tierra, o supongamos que hay enfermedad, plaga u hongo, langostas u orugas; o supongamos que un enemigo ataca las puertas de la ciudad en su tierra, o que hay cualquier plaga o enfermedad-- **38** y supongamos entonces que las oraciones y las peticiones son hechas por una persona o por todo tu pueblo Israel-- cada uno conociendo su plaga en su propio corazón mientras él extiende sus manos hacia este templo. **39** Entonces, escucha desde el cielo, el lugar donde Tú vives, perdona y actúa, y recompensa a cada persona por todo lo que él hace; Tú conoces su corazón, porque Tú y sólo Tú conoces los corazones de todos los seres humanos. **40** Haz esto para que ellos puedan temerte todos los días que ellos vivan en la tierra que Tú le diste a nuestros antepasados. **41** Además, en cuanto al extranjero que no pertenece a tu pueblo Israel: cuando él venga desde un país distante a causa de tu nombre-- **42** porque ellos escucharán de tu gran nombre, tu mano poderosa, y tu brazo alzado-- cuando él venga y ore en este templo, **43** entonces, por favor, escucha desde el cielo, el lugar donde Tú vives, y haz lo que el extranjero pida de Ti. Haz esto para que todos los pueblos en la tierra puedan conocer Tu nombre y te teman a Ti, como lo hace tu propio pueblo Israel. Haz esto para que ellos puedan conocer que esta casa que yo he construido es llamada por tu nombre. **44** Supongamos que Tu pueblo sale a batalla en contra de un enemigo, por cualquier camino que Tú los envíes, y supongamos que ellos oran a ti, SEÑOR, hacia la ciudad que Tú has escogido, y hacia la casa que yo he construido para tu nombre. **45** Entonces, escucha en los cielos su oración, su petición, y ayuda su causa. **46** Supongamos que ellos pecan contra Ti, ya que no hay nadie que no peque, y supongamos que Tú estás enojado con ellos y los entregas al enemigo, de modo que el enemigo se los lleva cautivos a su tierra, ya sea distante o cercana. **47** Luego supongamos que se dan cuenta que están en la tierra donde han sido exiliados, y supongamos que se arrepientan y buscan favor de Ti desde la tierra de sus captores. Supongamos que digan: 'Nosotros hemos actuado perversamente y pecado. Nos hemos comportado malvadamente.' **48** Supongamos que regresan a Ti con todo su corazón y con toda su alma en la tierra de sus enemigos quienes los capturaron, y supongamos que oran a Ti hacia su tierra, la cual Tú le diste a sus antepasados, y hacia la ciudad que Tú escogiste, y hacia la casa que yo he construido para Tu nombre. **49** Entonces escucha su oración, sus peticiones en los cielos, en el lugar donde Tú vives, y ayuda a su causa. **50** Perdona a Tu pueblo, que ha pecado contra ti, y todos sus pecados con los cuales han transgredido en contra de tus mandamientos. Ten compasión de ellos delante de sus enemigos quienes los llevaron cautivos, para que sus enemigos puedan también tener compasión de tu pueblo. **51** Ellos son tu pueblo a quienes Tú has escogido, a quienes Tú rescataste de Egipto, de en medio del horno de hierro forjado. **52** Yo oro para que tus ojos puedan estar abiertos a la petición de tu siervo y a las peticiones de tu pueblo Israel, para escucharlos cuando sea que ellos lloren a ti. **53** Pues Tú los separaste de entre todos los pueblos de la tierra para pertenecerte a Ti y recibir tus promesas, tal como Tú explicaste por medio de Moisés tu siervo, cuando sacaste a nuestros padres de Egipto, SEÑOR." **54** Así fue que cuando Salomón había terminado esta oración y petición al SEÑOR, se levantó de sus rodillas de delante del altar del SEÑOR, con sus manos extendidas hacia los cielos. **55** Se levantó y bendijo a toda la asamblea de Israel en voz alta, diciendo: **56** "Qué el SEÑOR sea alabado, pues le ha dado descanso a su pueblo Israel, ninguna palabra ha fallado, cumpliendo así las promesas que Él hizo con Moisés, su siervo. **57** Qué el SEÑOR nuestro Dios esté con nosotros, como Él estuvo con nuestros antepasados. **58** Qué Él nunca nos deje ni nos abandone, que Él pueda inclinar nuestros corazones a Él, para vivir en todos sus caminos y guardar sus mandamientos, regulaciones y estatutos, los cuales Él ordenó a nuestros padres. **59** Y que estas palabras que he hablado, por las cuales he hecho petición delante del SEÑOR, estén cerca del SEÑOR nuestro Dios día y noche, para que Él ayude a la causa de su siervo y a la causa de su pueblo Israel, según cada día lo requiera; **60** que todos los pueblos de la tierra puedan conocer que el SEÑOR, es Dios, ¡y no hay otro Dios! **61** Por lo tanto, que tu corazón sea fiel al SEÑOR nuestro Dios, para caminar en sus estatutos y mantener sus mandamientos, como en este día." **62** Así que el rey y todo Israel con él ofrecieron sacrificios al SEÑOR. **63** Salomón ofreció ofrendas de paz, el cual ofreció al SEÑOR: veintidós mil bueyes y ciento veintemil ovejas. Así que el rey y todo el pueblo de Israel dedicaron la casa del SEÑOR. **64** El mismo día el rey dedicó el medio del patio frente al templo al SEÑOR, pues allí ofreció las ofrendas quemadas, las ofrendas de grano y lo gordo de las ofrendas de paz, porque el altar de bronce que estaba ante el SEÑOR era demasiado pequeño para recibir la ofrenda quemada, la ofrendas de granos y lo gordo de las ofrendas de paz. **65** Así que Salomón llevó a cabo el festín en ese tiempo, y todo Israel con él, una gran asamblea, desde Lebo Hamat hasta el arroyo de Egipto, delante del SEÑOR nuestro Dios por siete días y también por otros siete días, un total de catorce días. **66** Al octavo día él envió al pueblo lejos, y ellos bendijeron al rey y se fueron a sus casas con corazones gozosos y contentos por todas las bondades que el SEÑOR le había mostrado a David, su siervo, y a Israel, su pueblo.

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1 Kings 8:1

congregó a los ancianos de Israel
"convocó a los líderes de Israel"

Todos los hombres de Israel
Esto puede referirse ya sea 1) a las personas que Salomón llamó a Jerusalén y que figuran en 8:1 o 2) en general a aquellos que viajaron a Jerusalén para la fiesta, no necesariamente a todos los hombres que vivieron en Israel.

en la fiesta
Esta es una referencia a la Fiesta de Sucot, también conocida como la Fiesta de los Tabernáculos o Fiesta de los Refugios (UDB).

en el mes de Etanim, el cual es el séptimo mes
"Ethanim" es el séptimo mes del calendario hebreo. Es durante la última parte de septiembre y la primera parte de octubre en los calendarios occidentales.

1 Kings 8:3

toda la asamblea de Israel
Esto es una generalización.

ovejas y bueyes que no podían ser contados
Esto se puede expresar en forma activa. Traducción Alterna: "más ovejas y bueyes de los que cualquiera podría ser capaz de contar"

1 Kings 8:6

a la habitación de más adentro de la casa, el lugar más santo
"a la habitación de más adentro de la casa- es decir, al lugar más sagrado- debajo de"

las barras por las cuales era cargado
Esto se puede expresar en forma activa. Traducción Alterna: "barras por los cuales los sacerdotes lo cargaban "

ellos no podían ser vistos
Esto se puede expresar en forma activa. Traducción Alterna: "nadie podía verlos"

este día
Esto significa el día en que escribió el escritor.

1 Kings 8:9

Aconteció que
Esta frase se usa aquí para marcar un evento importante en la historia. Si su idioma tiene una forma de hacerlo, podría considerar usarlo aquí.

1 Kings 8:12

El SEÑOR ha dicho que ... oscuridad
Salomón habla a el SEÑOR como si le estuviera hablando a alguien más para demostrarle que lo respeta.

lugar lujoso
Hermoso edificio en el que vive alguien muy importante

1 Kings 8:14

toda la asamblea de Israel
Esto es una generalización.

Que el SEÑOR, el Dios de Israel, sea alabado
Esto se puede expresar en forma activa. Traducción Alterna: "Alabado sea el SEÑOR, el Dios de Israel" .

con sus propias manos
La mano es una metonimia del poder en la mano. Traducción Alterna: "por su propio poder"

de manera que Mi nombre esté allí
La palabra "nombre" es un metonimo para la persona, y "que... nombre" se refiere a adorar a la persona. Palabras similares aparecen en 3:1. AT: "para que la gente me adore"

1 Kings 8:17

estaba en el corazón de David, mi padre ... estaba en tu corazón ... el haber tenido en tu corazón
Se habla de lo que David deseaba como si fuera un artículo en un recipiente y el corazón como si fuera un recipiente. Traducción Alterna: "David mi padre deseaba ... tú deseabas ... desear hacer eso"

para el nombre del SEÑOR,
La palabra "nombre" es un metonimo para la persona, y "para ... nombre" se refiere a adorar a la persona. Palabras similares aparecen en 3:1. Traducción Alterna: "en el cual la gente adoraría a el SEÑOR... en el cual la gente me adoraría"

En eso estaba en tu corazón
"Porque lo deseaste"

el haber tenido en tu corazón
"al querer hacer eso"

uno que nacerá de tus entrañas
Esto se puede expresar en forma activa. Traducción Alterna: "uno que será tu propia descendencia" o "uno a quien tú mismo engendrarás"

1 Kings 8:20

ha cumplido la palabra que Él había dicho
Esto es una expresión idiomática. Traducción Alterna: "ha hecho exactamente lo que dijo que haría"

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yo me he levantado en el lugar de David, mi padre
La altura es una metáfora del poder. Traducción Alterna: "He ganado el poder que tenía David mi padre"

me he sentado en el trono de Israel,
El trono es un metonimo para la actividad de quien se sienta en el trono. Traducción Alterna: "Yo gobierno sobre Israel"

para el nombre del SEÑOR
La palabra "nombre" es un metonimo para la persona, y "para ... nombre" se refiere a adorar a la persona. Traducir como en 3:1. Traducción Alterna: "en el cual la gente adorará a el SEÑOR"

está el pacto del SEÑOR, el cual
Se habla de las tablas de piedra en las que el SEÑOR había escrito los términos del pacto como si fueran el pacto mismo. Traducción Alterna: "son las tablas en las que el SEÑOR escribió los términos del pacto que"

1 Kings 8:22

toda la asamblea de Israel
Esto es una generalización.

caminan delante de Ti con todo su corazón
Se habla de la forma en que vive una persona como si esa persona estuviera caminando por un sendero. Traducción Alterna: "vive de todo corazón de la manera que quieres que ellos lo hagan"

cumplido con tu mano
La mano es una metonimia del poder de la mano. Traducción Alterna: "por tu poder cumpliste lo que dijiste"

1 Kings 8:25

se siente en el trono de Israel
El trono es un metonimo para la actividad de quien se sienta en el trono. Traducción Alterna: "gobernar sobre Israel"

caminar delante de Mí ... como tú lo has hecho
Se habla de la forma en que vive una persona como si esa persona estuviera caminando por un sendero. Traducción Alterna: "vive como quiero que lo hagas ... hayas vivido como quiero"

1 Kings 8:27

Pero, ¿vivirá en realidad Dios en la tierra?
Los posibles significados de esta pregunta son 1) Salomón hace una pregunta real y espera una respuesta o 2) la pregunta es retórica y Salomón enfatiza que Dios es demasiado grande y poderoso para vivir en la tierra. Traducción Alterna: ¡Pero seguramente no puede ser que Dios realmente viva en la tierra! "

Pero, ¿... Dios
Aquí Salomón habla de Dios en tercera persona. Se puede expresar en segunda persona. Traducción Alterna: "Pero lo harás"

Mira
"Lo que estoy por decir es importante" o "La verdad es que"

te- ¡cuánto menos lo puede hacer este templo que he construido!
"te, entonces este templo que he construido ciertamente no puede"

oye esta oración de tu siervo y su petición
Las palabras "oración" y "petición" significan básicamente lo mismo y enfatizan que es sincero cuando hace su petición. Salomón se refiere a sí mismo como "su siervo" para demostrar que respeta a el SEÑOR. Esto se puede expresar en primera persona. Traducción Alterna: "respetame, tu siervo, mientras hago esta petición"

escucha el llanto y la oración que tu siervo ora delante de ti hoy.
Las palabras "llanto" y "oración" significan básicamente lo mismo y enfatizan que es sincero y le pide a el SEÑOR que lo ayude. Salomón se refiere a sí mismo como "tu siervo" para demostrar que respeta a el SEÑOR. Esto se puede expresar en primera persona. Traducción Alterna: "escúchame, tu siervo, ya que hoy te llamo para que me ayudes"

1 Kings 8:29

Que Tus ojos estén abiertos hacia
El ojo es una metonimia para lo que hace el ojo. Traducción Alterna: "Que puedas vigilar"

noche y día
Esto es un merismo. Traducción Alterna: "todo el tiempo" o "continuamente"

Mi nombre y Mi presencia
Estas dos palabras juntas enfatizan que el SEÑOR morará en el templo.

que tu siervo orará
Salomón habla de sí mismo como "su siervo" para demostrar que respeta a el SEÑOR. Esto se puede expresar en primera persona. Traducción Alterna: "que yo, tu sirviente, oraré"

listen to the request of your servant and of your people Israel
Salomón habla de sí mismo como "su siervo" para demostrar que respeta a el SEÑOR. Esto se puede expresar en primera persona. Traducción Alterna: "escucha mi pedido y el pedido de tu pueblo Israel"

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1 Kings 8:31

se le exige hacer un juramento,
Esto se puede expresar en forma activa. Traducción Alterna: "alguien le exige que jure"

sobre su propia cabeza
Aquí "cabeza" se refiere a la persona completa. Traducción Alterna: "sobre él"

para darle la recompensa por su justicia
"para darle lo que se merece porque es inocente"

1 Kings 8:33

tu pueblo Israel sea derrotado por un enemigo
Esto se puede expresar en forma activa. Traducción Alterna: "un enemigo derrota a tu pueblo Israel"

confiesan Tu nombre
Los posibles significados son 1) "confiesa que han pecado contra ti" o 2) "te alaba" o 3) "di que te obedecerán de ahora en adelante".

piden tu perdón
El sustantivo abstracto "perdón" se puede traducir como un verbo. Traducción Alterna: "pedirte que los perdones"

1 Kings 8:35

los cielos sean cerrados y no haya lluvia
Se habla del cielo como si fuera un edificio en el cual Dios almacena la lluvia. Traducción Alterna: "no permites que caiga lluvia"

confiesan Tu nombre
Los posibles significados son 1) "confiesa que han pecado contra ti" o 2) "te alaba" o 3) "di que te obedecerán de ahora en adelante". Traduce como en 8:33.

en el cual ellos deban caminar
Se habla de la forma en que vive una persona como si esa persona estuviera caminando por un sendero. Traducción Alterna: "que deberían vivir"

1 Kings 8:37

plaga u hongo
Estos son términos agrícolas que se refieren a la muerte de los cultivos por muy poca o demasiada lluvia, respectivamente.

langostas u orugas
Una "langosta" es un tipo de saltamontes que causa destrucción al comer cultivos. La palabra "oruga" se refiere a una etapa temprana de crecimiento de la langosta.

las oraciones y las peticiones son hechas por una persona o por todo tu pueblo Israel
Esto se puede expresar en forma activa. Traducción Alterna: "una persona, o todo su pueblo Israel, ora y hace una petición"

las oraciones y las peticiones
Las palabras "oración" y "petición" significan básicamente lo mismo y enfatizan que la persona es sincera cuando hace su petición. Palabras similares aparecen en 8:27. Traducción Alterna: "peticiones"

conociendo su plaga en su propio corazón
Los significados posibles son 1) "conocer el pecado en su propio corazón" o 2) "saber en su corazón que la plaga es el resultado de su propio pecado".

1 Kings 8:41

tu mano poderosa, y tu brazo alzado
Estas dos frases significan básicamente lo mismo y se refieren al poder de Dios.

esta casa que yo he construido es llamada por tu nombre
Esto se puede expresar en forma activa. La frase "llamado por tu nombre" indica que la persona posee y es dueño de la casa. Traducción Alterna: "eres dueño de esta casa que he construido"

1 Kings 8:44

Supongamos que Tu pueblo sale ... supongamos que ellos oran
Cuando Salomón estaba hablando, estas situaciones hipotéticas no habían sucedido, pero Salomón sabía que podrían suceder en el futuro. Use la forma en su idioma para hablar sobre eventos que no ocurrieron pero que podrían ocurrir en el futuro.

para tu nombre
La palabra "nombre" es un metonimo para la persona, y "para ... nombre" se refiere a adorar a la persona. Palabras similares aparecen en 3:1. Traducción Alterna: "en el cual la gente te adorará"

su oración, su petición
Las palabras "oración" y "petición" significan básicamente lo mismo y enfatizan que las personas son sinceras cuando hacen su petición. Palabras similares aparecen en 8:27. Traducción Alterna: "su solicitud"

1 Kings 8:46

Supongamos que ellos pecan ... supongamos que Tú estás ... supongamos que se dan cuenta ... supongamos que se arrepientan ... Supongamos que digan
Cuando Salomón estaba hablando, estas situaciones hipotéticas no habían sucedido, pero Salomón sabía que podrían suceder en el futuro. Use la forma en su idioma para hablar sobre eventos que no ocurrieron pero que podrían ocurrir en el futuro.

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donde han sido exiliados
Esto se puede expresar en forma activa. Traducción Alterna: "donde sus enemigos los han llevado como exiliados"

captores
personas que mantienen prisioneros a otros

hemos actuado perversamente y pecado. Nos hemos comportado malvadamente
Estas dos oraciones significan lo mismo. Juntos enfatizan cuán malas fueron las acciones de la gente.

actuado perversamente y pecado
Las palabras significan básicamente lo mismo y enfatizan cuán mal la gente pecó.

1 Kings 8:48

con todo su corazón y con toda su alma
La expresión idiomática "con todo ... corazón" significa "completamente" y "con toda ... alma" significa "con todo ... ser". Estas dos frases tienen significados similares. Traducir como en 2:1. Traducción Alterna: "con todo su ser" o "con toda su energía"

en la tierra
"Mientras viven en la tierra"

hacia su tierra
"hacia la tierra a la que pertenecen". Esto se refiere a Israel.

para Tu nombre
La palabra "nombre" es un metonimo para la persona, y "para ... nombre" se refiere a adorar a la persona. Palabras similares aparecen en 3:1. Traducción Alterna: "en el cual la gente te adorará"

1 Kings 8:49

su oración y sus peticiones
Las dos palabras "oración" y "petición" significan básicamente lo mismo. Juntos enfatizan que la gente era sincera cuando hicieron su petición a el SEÑOR. Palabras similares aparecen en 8:27.

Perdona a Tu pueblo, que ha pecado contra ti, y todos sus pecados con los cuales han transgredido en contra de tus mandamientos
Salomón le pide dos veces a el SEÑOR que perdone a la gente. Esto enfatiza la seriedad de su petición.

1 Kings 8:51

del horno de hierro forjado
Esto se puede expresar en forma activa. Traducción Alterna: "un horno donde la gente forja hierro"

tus ojos puedan estar abiertos
El ojo es una metonimia para la persona. Traducción Alterna: "prestarás atención"

1 Kings 8:54

oración y petición
Las palabras "oración" y "petición" significan básicamente lo mismo y enfatizan que es sincero cuando hace su petición. Palabras similares aparecen en 8:27. Traducción Alterna: "petición"

Qué el SEÑOR sea alabado
Esto se puede expresar en forma activa. Traducción Alterna: "Alabado sea el SEÑOR"

Ninguna palabra ha fallado de todas las buenas promesas
Esto se puede expresar positivamente. Traducción Allterna: "El SEÑOR ha hecho realidad cada palabra de sus buenas promesas"

1 Kings 8:57

nos deje ni nos abandone
Estas dos frases significan básicamente lo mismo y enfatizan el deseo de Salomón de que el SEÑOR esté presente con la gente.

inclinar nuestros corazones a Él,
Se compara el deseo de complacer a alguien con inclinar el corazón hacia esa persona. Traducción Alterna: "haz que queramos complacerlo"

vivir en todos sus caminos
Aquí "en sus caminos" es un modismo que se refiere a la forma en que él quiere que la gente viva. Traducción Alterna: "vive como él requiere que vivamos"

1 Kings 8:59

día y noche
Este merismo se refiere a "todo el tiempo" o "continuamente".

que tu corazón sea fiel
"ser totalmente devoto"

caminar en sus estatutos
Se habla de la forma en que vive una persona como si esa persona estuviera caminando por un sendero. Traducción Alterna: "siempre obedece sus estatutos"

1 Kings 8:62

todo Israel con él ... todo el pueblo de Israel
Estas generalizaciones pueden referirse ya sea 1) a las personas que Salomón llamó a Jerusalén y que figuran en 8:1, o 2) a aquellos que viajaron a Jerusalén para la fiesta, no necesariamente a todas las personas que vivieron en Israel.

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1 Kings 8:64

el altar de bronce que estaba ante el SEÑOR
"el altar de bronce que estaba en la presencia de el SEÑOR". Como el templo es la morada de el SEÑOR entre su pueblo, se describe que el altar está en su presencia.

1 Kings 8:65

todo Israel con él
Esta generalización puede referirse ya sea 1) a las personas que Salomón llamó a Jerusalén y que figuran en 8:1, o 2) a aquellos que viajaron a Jerusalén para la fiesta, no necesariamente a todas las personas que vivieron en Israel. Palabras similares aparecen en 8:62.

siete días ... siete días ... catorce días
"7 días ... 7 días ... 14 días"

octavo día
La palabra "octavo" es la forma ordinal de "8".

gozosos y contentos
Las dos palabras significan básicamente lo mismo y se combinan para enfatizar.

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Chapter 9

1 Después que Salomón había terminado de construir la casa del SEÑOR y el palacio del rey, y después que había logrado todo lo que él quería hacer, **2** el SEÑOR se le apareció a Salomón una segunda vez, según se le había aparecido a él en Gabaón. **3** Entonces el SEÑOR le dijo a él: "He escuchado tu oración y petición que has hecho ante mí. He separado esta casa, la cual has construido para mi, para poner mi nombre ahí para siempre. Mis ojos y mi corazón estarán ahí todo tiempo. **4** En cuanto a ti, si caminas delante de mí como David tu padre caminó en nobleza e integridad de corazón, obedeciendo todo lo que te he ordenado y guardando mis estatutos y mis decretos, **5** entonces estableceré el trono de tu reino sobre Israel para siempre, según prometí a David tu padre, diciendo: 'Un hijo tuyo nunca faltará en el trono de Israel.' **6** Pero si te alejas, o tus hijos, y no guardan mis mandamientos y mis estatutos que yo he puesto delante de ustedes, y si van y adoran otros dioses y se inclinan a ellos, **7** entonces yo cortaré a Israel de sobre la tierra que les he dado; y esta casa que he separado a mi nombre, la arrojaré fuera de mi vista, e Israel se convertirá en un ejemplo de burla y en un objeto de ridiculización entre todos los pueblos. **8** Y aunque este templo es tan lujoso ahora, todos los que pasen por su lado se sorprenderán y silbarán. Ellos preguntarán: '¿Por qué ha hecho el SEÑOR esto a esta tierra y a esta casa?' **9** Otros contestarán, 'Porque abandonaron al SEÑOR, su Dios, que había sacado a sus antepasados de la tierra de Egipto, y echaron mano de otros dioses y se inclinaron a ellos y los adoraron. Por eso es que el SEÑOR ha traído todo este desastre sobre ellos.'" **10** Sucedió que al final de veinte años, Salomón había terminado de construir los dos edificios, el templo del SEÑOR y el palacio del rey. **11** Hiram, el rey de Tiro, le había proporcionado a Salomón el cedro, los árboles de ciprés y el oro; todo lo que Salomón deseó. Así que Salomón le dio a Hiram veinte ciudades en la tierra de Galilea. **12** Hiram llegó desde Tiro para ver las ciudades que Salomón le había dado, pero ellas no fueron de su agrado. **13** Así que Hiram dijo: "¿Qué ciudades son estas las cuales me has dado, hermano?" Hiram las llamó la Tierra de Cabul, las cuales todavía se llaman así hoy. **14** Hiram había envido al rey cerca de cuatro mil kilos de oro. **15** Esta es la razón para los trabajos forzados que el rey Salomón impuso: para construir el templo del SEÑOR y su propio palacio, para construir el Milo y el muro de Jerusalén, y para construir las defenzas de Hazor, Meguido y Gezer. **16** Faraón rey de Egipto había subido y tomado Gezer, lo quemó y mató a los cananeos en la ciudad. Entonces Faraón le dio la ciudad a su hija, la esposa de Salomón, como un regalo de bodas. **17** Así que Salomón reconstruyó Gezer y Bet Horón de Abajo, **18** Baalat y Tadmor en el desierto en la tierra de Judá, y todas las ciudades de alamacenaje que él poseía, **19** y las ciudades para sus carros y las ciudades para sus jinetes, y todo lo que él deseó construir para su placer en Jerusalen, en el Líbano y en todas las tierras bajo su dominio. **20** En cuanto a toda la gente que quedó de los amorreos, hititas, ferezeos, heveos y jebuseos, que no eran del pueblo de Israel, **21** y sus descendientes que se quedaron en la tierra después de ellos, a los cuales la gente de Israel no pudo destruir totalmente -- Salomón los hizo obreros de trabajos forzados, y esto continúa hasta el día de hoy. **22** Sin embargo, Salomón no hizo obreros forzados del pueblo de Israel. En vez de eso, ellos se convirtieron en sus soldados, ayudantes, funcionarios, oficiales, comandantes de sus carros de combate y sus jinetes de caballos. **23** De éstos, quinientos cincuenta eran oficiales principales que manejaban las supervisiones sobre los trabajos de Salomón. **24** La hija de Faraón se mudó de la ciudad de David a la casa que Salomón le había construido a ella. Más adelante, Salomón construyó el Milo. **25** Tres veces cada año Salomón ofrecía ofrendas quemadas y ofrendas de paz en el altar que él construyó para el SEÑOR, quemando incienso para prometer amistad al SEÑOR. Así él completó el templo y era utilizado. **26** El rey Salomón construyó una flota de barcos en Ezión Geber, el cual está cerca de Elot a la orilla del Mar Rojo, en la tierra de Edom. **27** Hiram envió sirvientes a las flotas de Salomón, marineros que entendían el mar, con los sirvientes propios de Salomón. **28** Ellos fueron a Ofir con sirvientes de Salomón. Desde ahí ellos trajeron de vuelta catorce mil docientos ochenta kilos de oro para el Rey Salomón.

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1 Kings 9:3

tu oración y petición
Las palabras "oración" y "petición" significan básicamente lo mismo y enfatizan que el SEÑOR reconoció que la petición de Salomón era sincera. Palabras similares aparecen en 8:27. Traducción Alterna: "su solicitud"

para poner mi nombre ahí para siempre
La palabra "nombre" es una metonimia para la persona. Traducción Alterna: "habitar allí y reclamar posesión para siempre"

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Mis ojos y mi corazón estarán ahí
Los ojos y el corazón son sinécdoque para toda la persona. Traducción Alterna: "Lo protegeré y cuidaré"

1 Kings 9:4

si caminas delante de mí como David tu padre caminó
Se habla de la forma en que vive una persona como si esa persona estuviera caminando por un sendero. Traducción Alterna: "si vives como yo quiero que vivas, como lo hizo David tu padre"

en nobleza e integridad de corazón
Estas dos frases significan básicamente lo mismo y enfatizan cuán justo era David.

el trono de tu reino
Aquí "trono" se refiere a su reinado.Traducción Alterna: "tu dinastía" o "tu reinado"

nunca faltará en el trono de Israel
Se habla de la acción de gobernar un reino como si fuera una persona sentada en un trono. Esto se puede expresar positivamente. Traducción Alterna: "siempre gobernará sobre Israel"

1 Kings 9:6

mis mandamientos y mis estatutos
Aquí las palabras "mandamientos" y "estatutos" significan básicamente lo mismo y enfatizan todo lo que el SEÑOR ha mandado.

adoran otros dioses y se inclinan a ellos
Estas dos frases significan básicamente lo mismo y se combinan para dar enfatizar.

separado a mi nombre
Aquí la palabra "nombre" es un metonimo para la persona que posee algo. Traducción Alterna: "apartado para mí"

la arrojaré fuera de mi vista
El sustantivo abstracto "vista" se puede expresar con el verbo "ver". Mirar algo es una metáfora para protegerlo. Traducción Alterna: "Lo pondré donde ya no tenga que verlo" o "Lo eliminaré para no tener que protegerlo"

1 Kings 9:8

This temple will become a heap of ruins
"Este templo será destruido y sus restos serán amontonados en un montículo alto"

se sorprenderán y silbarán
Esto se puede expresar en forma activa. Traducción Alterna: "expresará asombro y hará un sonido de falta de respeto"

se inclinaron a ellos y los adoraron
Estas dos frases significan lo mismo. La frase "se inclinó ante ellos" describe la postura que la gente usaba en la adoración.

1 Kings 9:10

Sucedió que
Esta frase se usa aquí para marcar el comienzo de una nueva parte de la historia. Si su idioma tiene una manera de hacerlo, podría considerar usarlo aquí.

al final de veinte años
"después de 20 años"

Salomón había terminado de construir
Sería mejor traducir para que el lector entienda que otras personas ayudaron a Salomón a hacer esto.

1 Kings 9:12

¿Qué ciudades son estas las cuales me has dado, hermano?
Hiram está reprendiendo a Salomón. Traducción Alterna: "Estas ciudades que me has dado no sirven para nada".

las cuales todavía se llaman así hoy
Esto se puede expresar en forma activa. Traducción Alterna: "y la gente todavía los llama así hoy"

cuatro mil kilos de oro
En el texto original se habla de "talentos" como medida. Un talento es una unidad de peso equivalente a unos 34 kilogramos.Traducción Alterna: "120 talentos de oro".

1 Kings 9:15

la razón para los trabajos forzados que el rey Salomón impuso
"la razón por la cual el rey Salomón exigió que los hombres trabajen"

para construir el Milo
Los significados posibles son 1) "construir el sistema de terrazas" o 2) "construir el vertedero" (UDB).

Faraón rey de Egipto había subido
La persona es una metonimia para el ejército que dirige. Traducción Alterna: "El ejército de Faraón, rey de Egipto, había subido"

1 Kings 9:17

Así que Salomón reconstruyó Gezer
Sería mejor traducir para que el lector entienda que otras personas ayudaron a Salomón a hacer esto.

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1 Kings 9:22

Salomón no hizo obreros forzados del pueblo de Israel
"Salomón no obligó al pueblo de Israel a trabajar"

1 Kings 9:23

De éstos, quinientos cincuenta
"550 de estos"

1 Kings 9:24

construyó el Milo
Los posibles significados son 1) "construyó el sistema de terrazas" o 2) "construyó el vertedero" (UDB). Vea cómo tradujo "el Milo" en 9:15.

1 Kings 9:25

el altar que él construyó para el SEÑOR
Traduzca esta frase como en 8:64.

Así él completó el templo
Salomón es un metonimo para los trabajadores que contrató para hacer el trabajo. Traducción Alterna: "Entonces sus trabajadores completaron el templo"

1 Kings 9:26

El rey Salomón construyó
Sería mejor traducir para que el lector entienda que otras personas ayudaron a Salomón a hacer esto.

una flota de barcos
"un gran grupo de barcos"

catorce mil docientos ochenta kilos de oro
En el texto original se habla de "talentos" como medida. Un talento es una unidad de peso equivalente a unos 34 kilogramos.Traducción Alterna: "420 talentos de oro".

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Chapter 10

1 Cuando la reina de Sabá escuchó de la fama de Salomón, por el nombre del SEÑOR, ella vino a probarlo con preguntas difíciles. **2** Ella vino a Jerusalén con una caravana muy larga, con camellos cargados de especias, mucho oro, y muchas piedras preciosas. Cuando llegó, le dijo a Salomón todo lo que estaba en su corazón. **3** Salomón respondió todas sus preguntas. No hubo nada que ella preguntara que el rey no respondiera. **4** Cuando la reina de Sabá vio toda la sabiduría de Salomón, el palacio que él había construído, **5** la comida en su mesa, el asiento de sus empleados, el trabajo de sus siervos y sus ropas, también sus coperos, y la manera de él de ofrecer ofrendas quemadas en la casa del SEÑOR, quedó asombrada **6** Ella le dijo al rey: ''Es verdad, todo lo que escuché en mi propia tierra de tus palabras y tu sabiduría. **7** No creí lo que escuché hasta que vine aquí, y ahora mis ojos lo han visto. ¡Ni la mitad me fue dicho acerca de tu sabiduría y riquezas! Has sobrepasado la fama de la que escuché. **8** Cuan bendecidas son tus servidores y tus trabajadores, quienes constantemente están frente a ti, escuchando tu sabiduría. **9** Qué el SEÑOR tu Dios sea alabado, quien a ha agradado de ti y te puso en el trono de Israel. ¡Porque El SEÑOR amó a Israel para siempre, Él te ha hecho rey, para que tú hagas justica y derecho! **10** Ella le dio al rey mas de cuatro mil kilos de oro y una gran cantidad de especias y piedras preciosas. No se le volvió a dar mayor cantidad de especias como ésta que la reina de Sabá le dio al rey Salomón. **11** La flota de Hiram, trajo oro de Ofir y también una gran cantidad de madera de sándalo y piedras preciosas. **12** El rey hizo pilares de madera de sándalo para el templo del SEÑOR y para el palacio del rey arpas y liras para los cantantes. Nunca más tal cantidad de madera de sándalo ha sido vista hasta el día de hoy. **13** El rey Salomón le dio a la reina de Sabá todo lo que ella deseó, todo lo que ella pidió, además de lo que Salomón ya le había dado. Después ella regresó a su propia tierra con los que la servían. **14** El peso de oro que recibía Salomón cada año era de mas de veintidosmil kilos, **15** aparte del oro que los comerciantes y los mercaderes traían. Todos los reyes de Arabia y los gobernantes en el país, también trajeron oro y plata a Salomón. **16** El rey Salomón hizo doscientos escudos grandes de oro batido de poco mas de seis kilos y medio cada uno. **17** Él también hizo trescientos escudos de oro batido de kilo y medio cada escudo; el rey los puso en el palacio del Bosque del Líbano. **18** Luego el rey hizo un gran trono de marfil y lo cubrió con el oro más fino. **19** Había seis escalones hacia el trono, y la parte de atrás de éste tenía un tope circular. tenía descansabrazos a cada lado del asiento, y dos leones parados al lado de los descansabrazos. **20** Doce leones se pararaban en los escalones, uno a cada lado de los seis escalones. No había ningún trono como éste en otro reino. **21** Todas las copas para beber de Salomón eran de oro, y todas las copas para beber en el Palacio del Bosque del Líbano eran de oro puro. Ninguna era de plata, porque la plata no era considerada valiosa en lo días de Salomón. **22** El rey tenía en el mar una flota de barcos de alta mar, junto con la flota de Hiram. Una vez cada tres años la flota traía oro, plata, y marfil, al igual que simios y mandriles. **23** Así que el rey Salomón sobrepasó a todos los reyes del mundo en riquezas y sabiduría. **24** Toda la tierra buscaba la presencia de Salomón, para poder esuchar su sabiduría, la cual Dios había puesto en su corazón. **25** Aquellos que visitaban traían tributo, vasijas de plata y oro, ropas, armaduras y especias, al igual que caballos y mulas, año tras año. **26** Salomón reunió a carros y jinetes. Tenía mil cuatrocientos carros y doce mil jinetes los cuales estacionaba en las ciudades de carros y con él mismo, en Jerusalén. **27** El rey tenía plata en Jerusalén, tanto como las piedras en el suelo. El hizo que la madera de cedro fuera tan abundante como los arboles de higo que están en las tierras bajas. **28** Salomón tenía caballos que habian sido traidos de Egipto y de Coa. El comprador del rey los compraba por rebaños, cada rebaño a un precio. **29** Los carros eran comprados de Egipto por seiscientas monedas de plata cada uno, y los caballos por ciento cincuenta monedas cada uno. Muchos de éstos eran luego vendidos a todos los reyes de los hititas y Aram.

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1 Kings 10:1

de la fama de Salomón, por el nombre del SEÑOR
Los posibles significados son 1) "La fama de Salomón, que glorificó a el SEÑOR" o 2) "La fama de Salomón, que el SEÑOR le había dado"

todo lo que estaba en su corazón
Esta es una generalización. Traducción Alterna: "todo lo que ella quería saber"

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1 Kings 10:3

el asiento de sus empleados
Los posibles significados son 1) "como estaban sentados sus sirvientes alrededor de la mesa" o 2) "donde vivían sus sirvientes".

quedó asombrada
Esto es una expresión idiomática. Traducción Alterna: "estaba completamente asombrada"

1 Kings 10:6

escuché en mi propia tierra
"Escuché mientras estaba en mi propia tierra"

tus palabras y tu sabiduría
Aquí la palabra "sabiduría" puede describir la palabra "palabras". Traducción Alterna: "tus sabios dichos" .

mis ojos lo han visto
El ojo es una metonimia para la persona. Traducción Alterna: "Lo he visto"

Ni la mitad me fue dicho
Esto puede expresarse positivamente y expresarse en forma activa. Traducción Alterna: "La gente me dijo muy poco"

1 Kings 10:8

quienes constantemente están frente a ti
Esto es una expresión idiomática. Traducción Alterna: "quienes siempre están en tu presencia esperando servirte"

Qué el SEÑOR tu Dios sea alabado
Esto se puede expresar en forma activa. Traducción Alterna: "Que la gente alabe a el SEÑOR tu Dios"

te puso en el trono de Israel
El trono es una metonimia para el rey que se sienta en él. Traducción Alterna: "quien te hizo rey de Israel"

1 Kings 10:10

cuatro mil kilos de oro
En el texto original se habla de "talentos" como medida. Un talento es una unidad de peso equivalente a unos 34 kilogramos. Traducción Alterna: "120 talentos de oro".

No se le volvió a dar mayor cantidad de especias como ésta
Esto se puede expresar en forma activa. Traducción Alterna: "Nadie volvió a darle al rey Salomón más especias de las que la reina de Saba le dio"

1 Kings 10:11

El rey hizo
Sería mejor traducir para que el lector entienda que otras personas ayudaron a Salomón a hacer esto. Traducción Alterna: "El rey le dijo a su pueblo que hiciera"

madera de sándalo
un tipo de madera, posiblemente una con un aroma agradable

ha sido vista
Esto se puede expresar en forma activa. Traducción Alterna: "ni nadie ha vuelto a ver una cantidad tan grande"

hasta el día de hoy
Esto significa el día en que el autor estaba escribiendo esto.

1 Kings 10:13

todo lo que ella deseó, todo lo que ella pidió
Estas dos frases significan básicamente lo mismo y se combinan para enfatizar.

of his royal bounty
"porque como rey tenía mucho"

1 Kings 10:14

cada año
"en un año". Esto se refiere a cada año del reinado de Salomón, y no solo a una vez.

veintidosmil kilos
En el texto original se habla de "talentos" como medida. Un talento es una unidad de peso equivalente a unos 34 kilogramos.Traducción Alterna: "666 talentos de oro".

1 Kings 10:16

El rey Salomón hizo
Sería mejor traducir para que el lector entienda que otras personas ayudaron a Salomón a hacer esto. Traducción Alterna: "Los hombres del rey Salomón hicieron"

doscientos escudos grandes
"200 escudos grandes"

oro batido de poco mas de seis kilos y medio
En el texto original se habla de "shekels" como medida. Un shekel equivale a 11 gramos. Traducción Alterna: "600 shekels de oro".

seis kilos y medio
Debido a que la palabra "shekels" no aparece aquí en el texto hebreo, algunas versiones modernas suponen, en cambio, la unidad de bekah, que

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equivale a solo medio shekel. Cualquier versión que haga esta suposición indicaría un equivalente métrico de aproximadamente tres kilogramos.

Él también hizo
Sería mejor traducir para que el lector entienda que otras personas ayudaron a Salomón a hacer esto. Traducción Alterna: "Los hombres del rey también hicieron"

trescientos escudos
"300 escudos"

oro batido de kilo y medio
En el texto original se habla de "mina" como medida. Una mina equivale a aproximadamente 600 gramos. Traducción Alterna: "3 minas de oro".

el palacio del Bosque del Líbano
"La casa llamada la Casa del Bosque del Líbano". Traduzca como en 7:1.

1 Kings 10:18

el rey hizo
Sería mejor traducir para que el lector entienda que otras personas ayudaron a Salomón a hacer esto. Traducción Alterna: "Los hombres del rey Salomón hicieron"

trono de marfil
El marfil es la sustancia dura y blanca de los colmillos o dientes de animales grandes.

1 Kings 10:21

el Palacio del Bosque del Líbano
"La casa llamada la Casa del Bosque del Líbano". Traduzca como en 7:1.

marfil
El marfil es la sustancia dura y blanca de los colmillos o dientes de animales grandes.

simios y mandriles
Estos animales viven salvajes en África. En los extremos de sus cuatro extremidades hay lo que parecen manos y pies humanos, y tienen colas largas. Algunas personas consideran que los papiones son un tipo de simio.

1 Kings 10:23

Toda la tierra
Esta es una generalización. Traducción Alterna: "Gente de todas partes" o "Gente de muchos lugares diferentes"

buscaba la presencia de Salomón
La presencia de la persona es una metonimia para poder hablar y escuchar a la persona. Traducción Alterna: "buscó una audiencia con Salomón" o "quería visitar a Salomón"

para poder esuchar su sabiduría, la cual Dios había puesto en su corazón
El corazón es una metonimia de lo que una persona piensa y se habla como si fuera un contenedor. Se habla del sustantivo abstracto "sabiduría" como si se tratara de un objeto que se podría poner en un contenedor y se puede traducir como un adjetivo. Puede ser una metonimia para la persona o las palabras que la persona habla. Traducción Alterna: "escuchar su sabiduría, que Dios le había dado" o "escuchar cuán sabio Dios le había permitido ser" o "oírle hablar las sabias palabras que Dios le había permitido hablar"

1 Kings 10:26

mil cuatrocientos carros y doce mil jinetes
"1400 carros y 12000 jinetes"

El rey tenía plata en Jerusalén, tanto como las piedras en el suelo
El narrador usa una hipérbole para enfatizar la gran cantidad de plata que había en Jerusalén. Traducción Alterna : "El rey tenía tanta plata en Jerusalén, era como si hubiera tanta plata como piedras en el suelo"

1 Kings 10:28

que habian sido traidos de Egipto
Esto se puede expresar en forma activa. Traducción Alterna: "que sus comerciantes habían comprado a personas en Egipto"

Los carros eran comprados
Esto se puede expresar en forma activa. Traducción Alterna: "Sus mercaderes compraron carros"

seiscientas monedas de plata ... ciento cincuenta monedas
En el texto original se habla de "shekels" como medida. Un shekel equivale a aproximadamente 11 gramos. Traducción Alterna: "600 shekels de plata ... 150 shekels".

seiscientas monedas de plata
"600 shekels de plata"

Muchos de éstos eran luego vendidos
Esto se puede expresar en forma activa. Traducción Alterna: "Sus comerciantes luego vendieron muchos de estos"

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Chapter 11

1 Ahora, el Rey Salomón amaba a muchas mujeres extranjeras: la hija del faraón y mujeres de los moabitas, amonitas, edomitas, sidonitas, e hititas- **2** naciones sobre las cuales el SEÑOR le había dicho al pueblo de Israel: "Ustedes no irán y se casarán con ellas, tampoco ellas vendrán a ti, porque ciertamente tornarán tu corazón hacia sus dioses," Pero Salomón amó estas mujeres. **3** Salomón tenía setecientas esposas de la realeza y trescientas concubinas. Sus esposas desviaron su corazón. **4** Salomón se hizo viejo, sus esposas volvieron su corazón hacia otros dioses; pues su corazón no estaba completamente rendido al SEÑOR su Dios, como estuvo el corazón de su padre David. **5** Pues, Salomón siguió a Astoret, diosa de los sidonios, y él siguió a Milcom, ídolo abominable de los amonitas. **6** Salomón hizo lo malo ante los ojos del SEÑOR; él no siguió completamente al SEÑOR, como lo hizo David su padre. **7** Entonces Salomón construyó un lugar alto para Quemos, el detestable ídolo de Moab, en las colinas al este de Jerusalén, y también para Moloc, el detestable ídolo de la gente de Amón. **8** Él también construyó lugares altos para todas sus esposas extranjeras, quienes quemaban incienso y hacían sacrificios a sus dioses en ellos. **9** El SEÑOR estaba enojado con Salomón, porque su corazón se había alejado de Él, el Dios de Israel, aún cuando Él se le había aparecido dos veces **10** y le había ordenado acerca de esto, que no debía ir tras otros dioses. Pero Salomón no obedeció lo que El SEÑOR le ordenó. **11** Por lo tanto El SEÑOR le dijo a Salomón: "Porque has hecho ésto y no has guardado mi pacto y mis estatutos que te he ordenado, Yo romperé tu reinado y lo daré a tu siervo. **12** Sin embargo, por causa de tu padre David, no lo romperé en tu tiempo, pero lo arrancaré de la mano de tu hijo. **13** Aún así no romperé todo el reino; le daré una tribu a tu hijo por causa de David mi siervo, y por causa de Jerusalén, la cual he escogido." **14** Entonces, El SEÑOR levantó un adversario a Salomón, Hadad el edomita. El era de la familia real de Edom. **15** Cuando David estuvo en Edom, Joab el capitán del ejército salió a enterrar a los muertos, todos los hombres que fueron muertos en Edom. **16** Joab y todo Israel habitaron ahí por seis meses hasta que mataron a todo varón en Edom. **17** Pero Hadad fue sacado con otros edomitas por los siervos de su padre a Egipto, ya que Hadad era aún un niño pequeño. **18** Ellos dejaron Madián y vinieron a Parán donde tomaron hombres y llegaron a Egipto a Faraón rey de Egipto, quién les dió casa, tierra y comida. **19** Hadad encontró gran favor a la vista de Faraón, así que Faraón le dió una esposa, la hermana de su esposa, la hermana de la reina Tahpenes. **20** La hermana de Tahpenes dio a luz al hijo de Hadad. Le llamaron Genubat. Tahpenes lo crió en el palacio del Faraón. Así que, Genubat vivió en el palacio del Faraón entre los hijos del Faraón. **21** Mientras estaba en Egipto, Hadad escuchó que David había muerto y que Joab el capitán de sus ejércitos había muerto, Hadad le dijo a Faraón:" Déjame partir, así iré a mi propio pueblo." **22** Luego, Faraón le dijo: "¿Pero, qué te ha faltado conmigo, que buscas ir a tu propio pueblo? Hadad contestó:" Nada. Por favor déjame ir." **23** Dios también levantó otro adversario para Salomón, Rezón hijo de Eliada, quién había huído de su señor Hadad Ezer, rey de Soba. **24** Rezón reunió gente y se hizo capitán sobre un pequeño grupo, cuando David derrotó los hombres de Sobá. Los hombres de Rezón fueron a Damasco y vivían allí, y Rezón controlaba Damasco. **25** Él era un enemigo de Israel en los días de Salomón, junto con los problemas que Hadad causó. Rezón aborrecía a Israel y reinaba sobre Aram. **26** Entonces Jeroboam hijo de Nabat, efrateo de Sereda, oficial de Salomón, cuya madre se llamaba Zerúa y era viuda, levantó su mano contra el rey. **27** La razón por la cual levantó su mano contra el rey fue porque Salomón construyó el lugar en Milo y cerró la brecha en la pared del muro de la ciudad de David su padre. **28** Jeroboam era un poderoso hombre de valor. Salomón vio que el joven era trabajador, le dió el comando sobre la casa de José. **29** En ese tiempo cuando Jeroboam salió de Jerusalén, el profeta Ahías el silonita lo encontró en el camino. Ahías se había vestido con una ropa nueva y los dos hombres estaban solos en el campo. **30** Luego, Ahías agarró su túnica nueva que tenía puesta y la rasgó en doce piezas. **31** Él le dijo a Jeroboam:" Toma diez piezas, porque el SEÑOR, el Dios de Israel, dice:' Mira, Yo arrancaré el reino de la mano de Salomón y Yo te daré diez tribus a ti **32** pero Salomón tendrá una tribu, por amor a David mi siervo y por amor a Jerusalén- la ciudad que Yo he escogido de todas las tribus de Israel, **33** porque ellos me han abandonado y han adorado a Astoret, la diosa de los sidonios, a Quemos el dios de Moab, y Milcom el dios del pueblo de Amón. Ellos no han caminado en mis caminos, para hacer lo que es correcto ante mis ojos, y para guardar mis estatutos y decretos, como hizo David su padre. **34** Sin embargo, no quitaré todo el reino de la mano de Salomón. En cambio, lo dejaré reinar todo el tiempo de los días de su vida, por amor a David mi siervo a quién escogí, el que guardó mis mandamientos y mis estatutos. **35** Pero quitaré el reinado de las manos de sus hijos y te daré a ti, diez tribus. **36** Yo le daré una tribu al hijo de Salomón, de modo que mi siervo David siempre tenga una lámpara ante mí en Jerusalén, la ciudad que he escogido para poner mi nombre. **37** Y te tomaré, y reinarás para cumplir todo lo que

desees, y serás rey sobre todo Israel. **38** Si escuchas todo lo que te mando, y si caminas en mis caminos y haces lo que es correcto ante mis ojos, para mantener mis estatutos y mis mandamientos, como David mi siervo hizo, entonces estaré contigo y construiré una casa segura, así como la construí para David, y te daré a Israel. **39** Yo castigaré los descendientes de David, pero no para siempre." **40** Así que Salomón trató de matar a Jeroboam. Pero Jeroboam se levantó y huyó a Egipto, a Sicac rey de Egipto, y él permaneció en Egipto hasta la muerte de Salomón. **41** En cuanto a los demás hechos relacionados a Salomón, todo lo que él hizo y su sabiduría, ¿No están todos escritos en el Libro de los Hechos de Salomón? **42** Salomón reinó en Jerusalén sobre todo Israel por cuarenta años. **43** El murió y fue enterrado con sus atepasados en la cuidad de David su padre. Roboam su hijo reinó en su lugar.

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1 Kings 11:1

moabitas, amonitas, edomitas, sidonitas, e hititas
Estos son nombres de grupos de personas.

Ahora, el Rey Salomón
La palabra "Ahora" se usa aquí para marcar una ruptura en la historia principal donde el narrador comienza a contar una nueva parte de la historia.

tornarán tu corazón hacia sus dioses
El "girar el corazón de alguien" es convencer a esa persona de cambiar su afecto. Traducción Alterna: "te persuade a adorar a los dioses que ellos adoran"

1 Kings 11:3

setecientas esposas de la realeza y trescientas concubinas
"700 esposas de la realeza y 300 concubinas"

desviaron su corazón
El "girar el corazón de alguien" es convencer a esa persona de cambiar su afecto. Traducción Alterna: "apartó su corazón de el SEÑOR" o "lo persuadió para que dejara de adorar a el SEÑOR"

su corazón no estaba completamente rendido ... como estuvo el corazón de su padre David
Para "rendirse", su corazón se refiere a dar lealtad y afecto total. Traducción Alterna: "no estaba totalmente dedicado ... como lo estaba David"

1 Kings 11:5

Astoret ... Milcom
Estos son nombres de dioses falsos.

sidonios
Este es el nombre de un grupo de personas.

hizo lo malo ante los ojos del SEÑOR
La frase "ante los ojos de" se refiere a la opinión de alguien. Traducción Alterna: "lo que el SEÑOR consideró malo"

él siguió a Milcom
"Milcom" es quizás otro nombre para el ídolo "Moloc". (Ver: traducir_nombres)

1 Kings 11:7

Quemos ... Moloc
Estos son nombres de dioses falsos.

hacían sacrificios a sus dioses en ellos
Aquí las palabras "en ellos" se refiere a los santuarios que construyó Salomón.

1 Kings 11:9

su corazón se había alejado de Él
Las palabras "su corazón se había alejado" se refieren a haber cambiado su lealtad y afecto. Traducción Alterna: "Salomón había dejado de adorar a el SEÑOR"

Él se le había aparecido dos veces
"El SEÑOR se le apareció a Salomón dos veces"

1 Kings 11:11

romperé tu reinado
"Romperé" es eliminar con fuerza. Esto es como una persona desgarra un trozo de tela. Traducción Alterna: "tomaré el reino de ti con fuerza"

la mano de tu hijo
La palabra "mano" se refiere a control, autoridad y poder. Traducción Alterna: "el control de tu hijo"

1 Kings 11:14

Hadad
Este es el nombre de un hombre.

Cuando David estuvo en Edom ... ya que Hadad era aún un niño pequeño
Esto es información de trasfondo que pasó hace mucho tiempo.

Joab y todo Israel
Las palabras "todo Israel" se refieren al ejército de Israel. Traducción Alterna: "Joab y todo el ejército israelita"

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Pero Hadad fue sacado con otros edomitas por los siervos de su padre
Esto se puede expresar en forma activa. "Pero los sirvientes del padre de Hadad lo llevaron con otros edomitas"

1 Kings 11:18

Información General:
Esta sección continúa con la información de trasfondo que comenzó en 11:14.

Ellos dejaron Madián
Aquí la palabra "ellos" se refiere a Hadad y a los otros edomitas mencionados en el 11:14.

Madián ... Parán ... Egipto
Estos son nombres de lugares.

Tapenés
Este es el nombre de una mujer.

1 Kings 11:20

Tapenés
Este es el nombre de una mujer.

Genubat ... Hadad
Estos son nombres de hombres.

David se recostó con sus ancestros
Esta es una manera educada de decir que David estaba muerto. Traducción Alterna: "David murió"

1 Kings 11:23

Rezón ... Eliada ... Hadad Ezer
Estos son nombres de hombres.

Soba ... Damasco ... Aram
Estos son nombres de lugares.

cuando David derrotó
"David" se refiere a todas las fuerzas de David. Traducción Alterna: "cuando el ejército de David venció"

en los días de Salomón
Aquí la palabra "días" se refiere a un período de tiempo y "Salomón" se refiere a todo lo que está bajo su control. Traducción Alterna: "todo el tiempo cuando Salomón tenía el control"

Rezón aborrecía a Israel
"Rezón odiaba mucho a Israel"

1 Kings 11:26

Jeroboam ... Nabat
Estos son nombres de hombres.

Sereda ... Milo
Estos son nombres de lugares.

Zerúa
Este es el nombre de una mujer.

levantó su mano contra el rey
La palabra "mano" se refiere a autoridad, poder y control. La frase "levantó contra" se refiere a oponerse a alguien mediante el uso de autoridad, poder y control. Esta es una metonimia utilizada como modismo común. Traducción Alterna: "rebeló contra el rey"

Salomón construyó el lugar en Milo
Traduzca "Milo" como en 9:15

1 Kings 11:28

un poderoso hombre de valor
Los significados posibles son 1) "un gran guerrero" o 2) "un hombre muy capaz" (UDB) o 3) "un hombre rico e influyente"

le dió el comando
"lo hizo comandante"

todo el trabajo
La palabra "trabajo" se refiere al trabajo que Salomón ordenó a la gente que hiciera para su gobierno. Esta es una metonimia.

la casa de José
Esto se refiere a los descendientes de José, que eran los grupos de personas de Efraín y Manasés. Esta es una metonimia.

Ahías
Este es el nombre de un hombre. (Ver: traducir_nombres)

silonita
Los silonitas son un grupo de personas. (Ver: traducir_nombres)

1 Kings 11:31

Él le dijo
La palabra "Él" se refiere a Ahías.

arrancaré el reino
Aquí "arrancaré" es una metáfora que se refiere a la acción de eliminar con fuerza. Esto es como una persona desgarra un trozo de tela. Traducción Alterna: "saque con fuerza el reino" Vea cómo tradujo esta frase en 11:11.

de la mano de Salomón
Aquí "mano" es un metonimo que se refiere a la autoridad, el control y el poder de una persona. Traducción Alterna: "control de Salomón"

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Salomón tendrá
El nombre "Salomón" aquí es una metonimia que se refiere a sus descendientes. Traducción Altera: "Los hijos de Salomón tendrán" o "los descendientes de Salomón tendrán"

lo que es correcto ante mis ojos
"Ojos" aquí es un metonimo para la opinión o idea de alguien. Esta es una expresión idiomática comúnmente usada. Traducción Alterna: "lo que considero correcto"

Astoret ... Quemos ... Milcom
Estos son los nombres de dioses falsos.

1 Kings 11:34

Información General:
Ahías continúa contándole a Jeroboam lo que el SEÑOR ha dicho.

no quitaré
Se refiere a el SEÑOR.

de la mano de Salomón
Aquí la palabra "mano" es una metonimia que se refiere a la autoridad, el control y el poder de una persona. Traducción Alterna: "fuera del control de Salomón"

te daré a ti
La palabra "ti" se refiere a Jeroboam.

siempre tenga una lámpara ante mí
La palabra "lámpara" es una metonimia que se refiere a la influencia y orientación de una persona. Traducción Alterna: "siempre tendrá un descendiente para gobernar como influencia y guía para obedecer mi pacto con la familia de David"

1 Kings 11:37

Información General:
Ahías continúa contándole a Jeroboam lo que el SEÑOR ha dicho.

Yo te tomaré
Aquí la palabra "yo" se refiere a el SEÑOR y la palabra "usted" se refiere a Jeroboam.

lo que es correcto ante mis ojos
La palabra "ojos" aquí es un metonimo para la opinión o idea de alguien. Esto es un expresión idiomática comúnmente usado. Vea cómo tradujo esta frase en 11:31.

construiré una casa segura
La cláusula "construir una casa" es una metáfora para establecer descendientes a partir de ese momento. Traducción Alterna: "establece para ti un reino duradero"

1 Kings 11:40

Sicac
Este es el nombre de un hombre.

1 Kings 11:41

¿No están todos escritos en el Libro de los Hechos de Salomón?
Esto se puede expresar en forma activa y supone que la respuesta es positiva. La pregunta es retórica y se usa para enfatizar. Traducción Alterna: "puedes encontrarlos en El libro de los Hechos de Salomón".

en el Libro de los Hechos de Salomón
Este libro ya no existe.

El durmió con sus atepasados y fue enterrado
La cláusula "durmió con sus antepasados" es una metáfora que expresa como eufemismo la muerte de una persona en palabras más amables. Traducción Alterna: "Murió y fue enterrado con sus antepasados"

fue enterrado
Esto se puede expresar en forma activa. Traducción Alterna: "la gente lo enterró"

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Chapter 12

1 Roboam fue a Siquem, porque todo Israel estaba viniendo a Siquem para hacerlo rey. **2** Ocurrió que Jeroboam, hijo de Nabat, escucho esto (porque él todavía estaba en Egipto, a donde él había huído de la presencia del rey Salomón), porque Jeroboam se había asentado en Egipto. **3** Así que ellos enviaron y lo llamaron, y Jeroboam y todos los de la asamblea de Israel vinieron y le dijeron a Roboam: **4** "Tu padre hizo nuestro yugo pesado. Ahora alivia el duro trabajo de tu padre y alivia el yugo pesado que él nos puso, y te serviremos." **5** Roboam les dijo: "Váyanse por tres días, entonces regresen a mí." Así que la gente se fué. **6** El rey Roboam consultó con los ancianos que habían estado ante Salomón, su padre, mientras estaba vivo, y él les dijo: "¿Cómo me aconsejan que responda a esta gente?" **7** Ellos le hablaron y dijeron: "Si tú fueras un sirviente hoy para esas personas y les sirvieras, y les respondes diciendoles buenas palabras, entonces ellos siempre serán tus sirvientes." **8** Pero Roboam ignoró el consejo que los ancianos le habían dado y él consultó con los jóvenes quienes habían crecido con él y se pararon ante él. **9** Él les dijo: ¿Qué consejo me dan ustedes que podamos responder a la gente que me habló y dijo: 'Alivia el yugo que tu padre nos puso a nosotros'?" **10** Los jóvenes quienes habían crecido con Roboam le hablaron, diciendo: "Habla a estas personas que te dijeron que tu padre Salomón hizo su yugo pesado pero que tú debes hacerlo liviano. Tú deberías decirles a ellos: 'Mi dedo meñique es más grueso que la cintura de mi padre. **11** Entonces, aunque mi padre los cargó con un yugo pesado, yo les añadiré a su yugo. Mi padre los castigó con látigos, pero yo los castigaré con escorpiones.'" **12** Jeroboam y toda la gente vino a Roboam en el tercer día, como el rey les había dicho: "Regresen a mí en el tercer día." **13** El rey le respondió a la gente duramente e ignoró el consejo que los ancianos le habían dado. **14** Les habló siguiendo el consejo de los jóvenes, dijo: "Mi padre los cargó con un yugo pesado, yo le añadiré a su yugo. Mi padre los castigó con látigos, pero yo los castigaré con escorpiones." **15** El rey no escuchó a la gente, ya que eran una serie de eventos dispuestos por el SEÑOR, para que se cumpliera la palabra que Él le había dado a Jeroboam hijo de Nabat por medio de Ahías el silonita. **16** Cuando todo Israel vió que el rey no los escuchaba, la gente le respondió y le dijo: "¿Qué parte tenemos nosotros en David? ¡Nosotros no tenemos herencia en el hijo de Isaí! Vayan a sus tiendas, Israel. Ahora mira por tu propia casa, David." Así Israel se fué de regreso a sus tiendas. **17** Pero para la gente de Israel quienes vivían en las ciudades de Judá, Roboam se convirtió en rey sobre ellos. **18** Entonces el rey Roboam envió a Adoram, que estaba a cargo de los trabajos forzados, pero todo Israel lo apedreó hasta la muerte. El rey Roboam huyó rápidamente en su carruaje a Jerusalén. **19** Así Israel ha estado en rebelión contra la casa de David hasta este día. **20** Sucedió que cuando todo Israel escuchó que Jeroboam había regresado, ellos fueron y lo llamaron a su asamblea y lo hicieron rey sobre todo Israel. No había nadie quien siguiera la familia de David, excepto la tribu de Judá. **21** Cuando Roboam llegó a Jerusalén, él convocó toda la casa de Judá y la tribu de Benjamín; allí había ciento ochenta mil hombres escogidos quienes eran soldados, para luchar contra la casa de Israel, para restaurar el reino a Roboam, hijo de Salomón. **22** Pero la palabra de Dios vino a Semaías, hombre de Dios; diciendo: **23** "Habla a Roboam, hijo de Salomón, rey de Judá, a toda la casa de Judá y Benjamín, y al resto de la gente; di: **24** 'El SEÑOR dice esto: Ustedes no deben atacar o pelear contra sus hermanos, la gente de Israel. Cada hombre debe regresar a su casa, porque ésta serie de eventos ha sido hecha por Mí.'" Entonces ellos escucharon la palabra del SEÑOR, se dieron vuelta y fueron por su camino, y obedecieron Su palabra. **25** Entonces Jeroboam construyó Siquem en el país montañoso de Efraín, y vivió allí. Salió de allí y construyó Penuel. **26** Jeroboam pensó en su corazón: "Ahora el reino regresará a la casa de David. **27** Si estas personas suben a ofrecer sacrificios en el templo del SEÑOR en Jerusalén, entonces los corazones de estas personas se regresarán otra vez a Roboam, rey de Judá. Ellos me matarán y regresarán a Roboam, rey de Judá." **28** Así que el rey Jeroboam buscó consejo e hizo dos becerros de oro; él le dijo al pueblo: "Es mucho para ustedes subir hasta Jerusalén. Mira, estos son tus dioses Israel, que los sacaron de la tierra de Egipto." **29** Él colocó uno en Betel y el otro en Dan. **30** Así este acto se volvió pecado. La gente iba a uno o al otro, todo el camino hasta Dan. **31** Jeroboam hizo casas en lugares altos y él también hizo sacerdotes de entre toda la gente, que no estaban entre los hijos de Leví. **32** Jeroboam ordenó un festín en el día quince del mes octavo, como la fiesta que se hace en Judá, y subió hasta el altar. Lo hizo en Betel, sacrificando a los becerros que él había hecho, y llevó a Betel los sacerdotes de los lugares altos que él había hecho. **33** Jeroboam subió al altar que él había hecho en Betel en el día quince del mes octavo, en el mes que él había planeado en su propia mente; él ordenó la fiesta para la gente de Israel y subió al altar para quemar incienso.

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1 Kings 12:1

todo Israel estaba viniendo
Aquí "Israel" es una metonimia para todos los hombres de Israel capaces de luchar. "Todo Israel" es una exageración que significa casi todos los hombres de Israel. Traducción Alterna: "todos los hombres de Israel venían"

Ocurrió que
Esta frase se usa aquí para marcar dónde comienza la acción. Si su idioma tiene una forma de hacerlo, podría considerar usarlo aquí.

Jeroboam ... Nabat
Estos son nombres de hombres.

1 Kings 12:3

lo llamaron
Se refiere a Jeroboam.

hizo nuestro yugo pesado
Un yugo pesado es una metáfora de trabajos y requisitos muy difíciles. Traducción Alterna: "nos trató cruelmente" o "nos obligó a trabajar muy duro"

1 Kings 12:6

los ancianos que se habían parado ante Salomón
"Pararse ante" es un modismo para servir al rey en su presencia. Traducción Alterna: "los viejos que aconsejaron a Salomón" o "los viejos que atendieron a Salomón"

1 Kings 12:8

Alivia el yugo que tu padre nos puso a nosotros
"Aliviar el yugo" es una metáfora para representar el levantamiento de la carga. Traducción Alterna: "No nos trates tan cruelmente como lo hizo tu padre" o "No nos obligues a trabajar tan duro como lo hizo tu padre"

1 Kings 12:10

Mi dedo meñique es más grueso que la cintura de mi padre
Esta metáfora significa que Roboam es más cruel e intimidante que su padre. Traducción Alterna: "Lo que haré para que tu carga sea más pesada es mucho más de lo que mi padre puso sobre ti"

Mi padre los castigó con látigos, pero yo los castigaré con escorpiones
Esta metáfora significa que el castigo que Roboam planea dar será peor que el que le dio su padre. Traducción Alterna: "Mi padre usó látigos para obligarte a trabajar, pero yo usaré castigos aún más crueles"

los castigaré con escorpiones
La palabra "escorpiones" puede referirse a 1) un látigo con púas metálicas afiladas en el extremo o 2) una criatura con forma de araña que tiene una picadura venenosa.

1 Kings 12:12

los cargó con un yugo pesado
Un yugo pesado es una metáfora de trabajos y requisitos muy difíciles. Vea cómo tradujo esto en 12: 3. Traducción Alterna: "te trató cruelmente" o "te forzó a trabajar muy duro"

Mi padre los castigó con látigos, pero yo los castigaré con escorpiones
Esta metáfora significa que el castigo que Roboam planea dar será peor que el que le dio su padre. Vea cómo tradujo esto en 12:10. Traducción Alterna: "Mi padre usó látigos para obligarte a trabajar, pero yo usaré castigos aún más crueles"

1 Kings 12:15

eran una serie de eventos dispuestos por el SEÑOR
Esta es una expresión idiomática y puede expresarse en forma activa. Traducción Alterna: "El SEÑOR hizo que las cosas sucedieran así"

Ahías ... Jeroboam ... Nabat
Estos son nombres de hombres.

silonita
Este es el nombre de un grupo de personas de la ciudad de Silo.

1 Kings 12:16

todo Israel
Aquí "Israel" es una metonimia para todos los hombres de Israel capaces de luchar. "Todo Israel" es una exageración que significa casi todos los hombres de Israel. Traducción Alterna: "todos los hombres de Israel"

¿Qué parte tenemos nosotros en David?
"Compartir" es una metonimia que significa una parte, participación o interés. Esta pregunta se puede traducir como una simple declaración. Traducción: "No participaremos en la familia de David".

¡Nosotros no tenemos herencia en el hijo de Isaí
"Hijo de Isaí" es una metonimia para David, un hijo de Isaí. "Herencia" es una metonimia para la parte que le queda a estas personas de los éxitos de David. Traducción Alterna: "No tendremos nada que ver con los descendientes de Isaí"

Vayan a sus tiendas, Israel.
"Tiendas" es un metonimo que representa el lugar de residencia de una persona. Traducción Alterna: "Vayan a sus hogares, pueblo de Israel"

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Ahora mira por tu propia casa, David.
"Casa" es un metonimo para el linaje de poder y prestigio de David. Traducción Alterna: "Ahora cuida tu propio reino, descendiente de David"

1 Kings 12:18

Adoram
Este es el nombre de un hombre.

todo Israel
Aquí "Israel" es una metonimia para todos los hombres de Israel capaces de luchar. "Todo Israel" es una exageración que significa casi todos los hombres de Israel. Traducción Alterna: "todos los hombres de Israel"

la casa de David
Aquí "casa" es un metonimo que representa a la familia o descendientes. Traducción Alterna: "los reyes descendieron de David"

hasta este día
"Día" es una metonimia por un período de tiempo, una duración. Aquí se refiere al tiempo en que el escritor realmente estaba escribiendo esto. Traducción Alterna: "al tiempo del escritor"

1 Kings 12:20

Sucedió que
Esta frase se usa aquí para marcar un evento importante en la historia. Si su idioma tiene una forma de hacerlo, podría considerar usarlo aquí.

cuando todo Israel escuchó
"Todo Israel" es una hipérbole que significa los hombres capaces de Israel que representan al resto de la gente por una metonimia. Traducción Alterna: "cuando todos los líderes de Israel escucharon"

rey sobre todo Israel
"Israel" significa implícitamente las diez tribus del norte que se rebelaron contra Roboam. Traducción Alterna: "rey sobre todas las 10 tribus de Israel"

la familia de David
"los descendientes de David"

1 Kings 12:21

toda la casa de Judá y la tribu de Benjamín
Aquí "casa" es un metonimo que representa una tribu o descendientes. Y, aquí "tribu" se refiere específicamente a los soldados de esas tribus. Traducción Alterna: "todos los soldados de las tribus de Judá y Benjamín"

la casa de Israel
Aquí "casa" representa el reino formado por las 10 tribus del norte de Israel. Traducción Alterna: "el reino de Israel" o "el pueblo de las tribus del norte de Israel"

1 Kings 12:22

la palabra de Dios vino ... diciendo
Esta es un expresión idiomática que se usa para introducir algo que Dios le dijo a sus profetas o a su pueblo. Traducción Alterna: "Dios habló este mensaje ... y dijo" o "Dios habló estas palabras ... y dijo"

Semaías
Este es el nombre de un hombre.

the man of God
La expresión "hombre de Dios" es una manera respetuosa de referirse a un profeta de el SEÑOR. Traducción Alterna: "el hombre que pertenece a Dios" o "el profeta de Dios"

a toda la casa de Judá y Benjamín
Aquí "casa" es un metonimo que representa una tribu o descendientes. Traducción Alterna: "toda la gente de las tribus de Judá y Benjamín"

sus hermanos, la gente de Israel
Las palabras "hermanos" y "pueblo de Israel" son un doblete que se refieren a los hombres de las diez tribus del norte y enfatizan la relación familiar entre ellos y las tribus de Judá y Benjamín.

porque ésta serie de eventos ha sido hecha por Mí
Esto se puede expresar en forma activa. Traducción Alterna: "porque he hecho que esto suceda"

1 Kings 12:25

pensó en su corazón
El "corazón" es una metonimia para la conciencia, los pensamientos, la motivación o los sentimientos internos de una persona. Traducción Alterna: "pensó para sí mismo"

la casa de David
Aquí "casa" es un metonimo que representa a la familia o descendientes. Traducción Alterna: "los reyes descendieron de David"

Si estas personas suben
Las palabras "estas personas" se refieren a la gente de las diez tribus del norte de Israel.

los corazones de estas personas
"Corazón" es una metonimia para la lealtad y el afecto de la gente. Traducción Alterna: "la lealtad de estas personas"

se regresarán otra vez a Roboam, rey de Judá ... regresarán a Roboam, rey de Judá
Estas frases significan básicamente lo mismo y se combinan para enfatizar el temor de Jeroboam de que la gente vuelva a recurrir a Roboam como rey.

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1 Kings 12:28

los sacaron
"los" aquí es una metonimia para los antepasados de la gente. Traducción Alterna: "sacaron a tus antepasados"

1 Kings 12:31

Jeroboam hizo casas en lugares altos
Los trabajadores que hicieron esto a las órdenes de Jeroboam están representados por la metonimia del nombre del propio Jeroboam. Traducción Alterna: "Los trabajadores de Jeroboam hicieron casas en lugares altos"

casas en lugares altos
La información implícita es que se trataba de lugares de adoración. El significado completo de esta declaración puede hacerse explícito. Traducción Alterna: "casas de adoración en lugares altos"

hizo sacerdotes
"hombres designados para ser sacerdotes"

en el día quince del mes octavo
Este es el octavo mes del calendario hebreo. El decimoquinto día se acerca a principios de noviembre en los calendarios occidentales. Traducción Alterna: "el decimoquinto día del octavo mes"

subió hasta el altar
"Subió" es una expresión idiomática para ir a un lugar sagrado para adorar ya que estos altares estaban ubicados en lugares altos. Traducción Alterna: "ofreció sacrificios en el altar"

1 Kings 12:33

subió al altar
"Subió" es un modismo para ir a un lugar sagrado para adorar ya que estos altares estaban ubicados en lugares altos. Traducción Alterna: "ofreció sacrificios en el altar"

en el mes que él había planeado en su propia mente
"en el mes que él había determinado"

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Chapter 13

1 Un hombre de Dios salió de Judá a Betel en obediencia a la palabra del SEÑOR. Jeroboam, estaba parado en el altar para quemar incienso. **2** Él hombre de Dios lloraba en contra del altar por la palabra del SEÑOR: '' '¡Altar, altar!' Esto es lo que dice El SEÑOR: 'Mira, un hijo llamado Josías, nacerá de la familia de David, y en ti sacrificará a los sacerdotes de los lugares altos, que ahora queman incienso. Quemarán huesos humanos.''' **3** Entonces, el hombre de Dios dio una señal ese mismo día, diciendo: ''Ésta es la señal que El SEÑOR ha hablado: 'Mira, el altar se partirá en dos, y las cenizas encima de él serán derramadas.' **4** Cuando el rey escuchó lo que dijo el hombre de Dios, que lloraba contra el altar en Betel. Jeroboam extendió su mano desde el altar dicendo, 'Agárrenlo'. Luego la mano que extendió contra el hombre de Dios, se secó, así que no pudo regresarla hacia él mismo. **5** El altar también se partió en dos, y las cenizas se derramaron del altar, como fue descrito por el hombre de Dios que dio la palabra del SEÑOR. **6** El rey Jeroboam le respondió y dijo al hombre de Dios: '' Ruega por el favor del SEÑOR tu Dios y ora por mi, para que mi mano sea restaurada.'' Así que, el hombre de Dios oró al SEÑOR, y la mano del rey fue restaurada, y volvió a ser como era antes. **7** El rey le dijo al hombre de Dios: "Ven a casa conmigo y refréscate, y te daré una recompensa." **8** El hombre de Dios le dijo al rey: ''Incluso si me dieras la mitad de tus bienes, no iré contigo, ni comeré comida, ni beberé agua en este lugar, **9** porque El SEÑOR me ordenó por su palabra: 'Tu no comerás pan ni beberás agua, ni regresarás por el camino que viniste.''' **10** Así que, el hombre de Dios se fue por otro camino y no regresó a su casa el camino por el que había llegado a Betel. **11** Había un viejo profeta viviendo en Betel, y uno de sus hijos vino y le dijo todas las cosas que el hombre de Dios hizo ese día en Betel. Sus hijos también le dijeron las palabras que el hombre de Dios le había hablado al rey. **12** Su padre les dijo: ''¿Por cuál camino se fue?'' sus hijos le señalaron el camino por el cual el hombre de Dios de Judá se había ido. **13** Así que, le dijo a sus hijos: ''Ensillen al burro para mi.'' Así que, ellos ensillaron el burro, y cabalgó en él. **14** El viejo profeta fue detrás del hombre de Dios y lo encontró sentado debajo de un árbol de roble; y le dijo: ''¿Eres tú el hombre de Dios que vino desde Judá? '' le respondió: ''Yo soy.'' **15** Entonces, el profeta le dijo a él: ''Ven a casa conmigo y come comida.'' **16** El hombre de Dios respondió: ''No puedo regresar ni entrar contigo, y tampoco comeré comida o beberé agua en este lugar, **17** porque me fue ordenado por la palabra del SEÑOR: 'Tú no comerás ninguna comida ni beberás agua allí, ni regresarás por el camino en que viniste.''' **18** Así que, el viejo profeta le dijo: ''Yo también soy profeta, como lo eres tú, y un ángel me habló palabra del SEÑOR diciendo: 'Tráelo de regreso contigo a tu casa, para que él pueda comer comida y beber agua.''' Pero él le mentía al hombre de Dios. **19** Así que, el hombre de Dios regresó con el viejo profeta y comió comida en su casa y bebió agua. **20** Mientras ellos estaban sentados a la mesa, la palabra del SEÑOR vino al profeta que lo había traído de vuelta, **21** y se lamentó delante del hombre de Dios que vino de Judá, diciendo: ''El SEÑOR dice 'Porque haz sido desobendiente a la palabra del SEÑOR y no haz guardado el mandamiento que El SEÑOR tu Dios te dio, **22** sino que, viniste y has comido comida y bebido agua en el lugar que El SEÑOR te dijo que no comieras comida ni bebieras agua, tu cuerpo no será enterrado en la tumba de tus padres.''' **23** Después que había comido, y bebido, el profeta ensilló un burro para el hombre de Dios, el hombre que había regresado con él. **24** Cuando el hombre de Dios se había ido, un león lo encontró en la calle y lo mató, y su cuerpo fue dejado en la calle. Entonces el burro estuvo al lado de él, y el león también estuvo al lado del cuerpo. **25** Cuando hombres pasaron y vieron el cuerpo dejado en la calle, y el león al lado del cuerpo, ellos vinieron y lo dijeron en la ciudad donde vivía el viejo profeta. **26** Cuando el profeta que lo había traído de vuelta del camino lo escuchó, dijo: ''Es el hombre de Dios que desobedeció la palabra del SEÑOR. Por lo tanto, El SEÑOR lo entregó al león, quien lo destrozó y lo mató, así como la palabra de Dios lo advirtió.'' **27** Así que, el viejo profeta le habló a sus hijos, diciendo: ''Ensillen a mi burro'', y ellos lo ensillaron. **28** Él fue y encontró el cuerpo dejado en la calle, y el burro y león al lado del cuerpo. El león no se había comido el cuerpo, ni atacó al burro. **29** El profeta tomó el cuerpo del hombre de Dios, lo puso encima del burro, y lo trajo de vuelta. Vino a su propia ciudad para lamentarse y enterrarlo. **30** Puso el cuerpo en su propia tumba, y luego se lamentó sobre él diciendo: ''Ay, mi hermano!'' **31** Entonces, después de enterrarlo, el viejo profeta le habló a sus hijos diciendo: ''Cuando yo muera, entiérrenme en la tumba donde el hombre de Dios está enterrado. Pongan mis huesos al lado de sus huesos. **32** Pues el mensaje que él declaró por la palabra del SEÑOR, en contra del altar en Betel y en contra de todas las casas en los lugares altos en las ciudades de Samaria, ciertamente ocurrirá. **33** A pesar de ésto, Jeroboam nunca se volvió de su mal camino, sino que continuó nombrando sacerdotes comunes para los lugares altos, entre todo tipo de gente. Cualquiera que sirviera, él lo consagraba como sacerdote. **34** Éste asunto se convirtió en pecado para la familia de Jeroboam, y causó que su familia fuera destruída y fuera exterminada de la faz de la tierra.

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1 Kings 13:1

Un hombre de Dios salió de Judá a Betel en obediencia a la palabra del SEÑOR
La información implícita es que el SEÑOR envió al hombre de Dios a Betel. Esto se puede expresar en forma activa. Traducción Alterna: "El SEÑOR envió a un hombre de Dios de Judá a Betel"

Un hombre de Dios
Este es otro título para un profeta. Traducción Alterna: "Un profeta"

salió de Judá
"vino de Judá"

la palabra del SEÑOR
Aquí "palabra" representa el mensaje de el SEÑOR. Traducción Alterna: "el mensaje de el SEÑOR"

Él lloraba en contra del altar
Aquí "Él" se refiere al hombre de Dios.

lloraba en contra del altar
Esto significa que profetizó hacia el altar en voz alta y condenatoria. Traducción Alterna: "profetizó en voz alta hacia el altar"

Altar, altar
El profeta habló al altar como si fuera una persona que pudiera escucharlo. Lo dijo dos veces para enfatizar.

un hijo llamado Josías, nacerá de la familia de David
Aquí la "familia de David" se refiere a los descendientes de David. Esto se puede expresar en forma activa. Traducción Alterna: "un descendiente de David tendrá un hijo llamado Josías"

Quemarán
Aquí "ellos" se refieren a Josías y a las personas con él.

el altar se partirá en dos, y las cenizas encima de él serán derramadas
Esto se puede expresar en forma activa. Traducción Alterna: "El SEÑOR partirá el altar y las cenizas caerán al suelo"

1 Kings 13:4

la mano que extendió contra el hombre de Dios, se secó
Esto se puede expresar en forma activa. Traducción Alterna: "El SEÑOR secó la mano con la que había extendido la mano contra el hombre"

se secó
"marchito" o "se paralizó" (UDB)

El altar también se partió en dos
Esto se puede expresar en forma activa. Traducción Alterna: "El SEÑOR también partió el altar"

como fue descrito por el hombre de Dios que dio la palabra del SEÑOR
Esto se puede expresar en forma activa. Traducción Alterna: "como el hombre de Dios había descrito por la palabra de el SEÑOR como una señal"

la palabra del SEÑOR
Aquí "palabra" representa el mensaje de el SEÑOR. Traducción Alterna: "el mensaje de el SEÑOR"

1 Kings 13:6

Ruega por el favor del SEÑOR tu Dios
El sustantivo abstracto "favor" se puede expresar como un verbo. Traducción Alterna: "Suplica que el SEÑOR tu Dios me favorezca"

mi mano sea restaurada otra vez
Esto se puede expresar en forma activa. Traducción Alterna: "El SEÑOR puede restaurar mi mano"

la mano del rey fue restaurada, y volvió a ser como era antes
Esto se puede expresar en forma activa. Traducción Alterna: "El SEÑOR restauró la mano del rey y la hizo como estaba antes"

Ven a casa conmigo y refréscate
La palabra "usted mismo" es un pronombre reflexivo. Traducción Alterna: "Ven a casa conmigo y come algo de comida"

1 Kings 13:8

la mitad de tus bienes
"la mitad de tu casa"

Tu no comerás pan ni beberás agua, ni regresarás por el camino que viniste
"No comas pan, ni bebas agua, ni regreses por el camino que viniste"

se fue por otro camino
"fue de otro camino"

1 Kings 13:11

sus hijos le señalaron el camino
La información implícita es que los hijos también le dijeron a su padre en qué dirección iba el hombre de Dios.

Ensillen
Esto significa colocar un asiento en la parte posterior de un animal para que una persona pueda montarlo.

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1 Kings 13:14

El viejo profeta
Esto se refiere al profeta que vivió en Betel.

le dijo
"el viejo profeta le dijo al hombre de Dios"

le respondió
"El hombre de Dios respondió"

entrar contigo
"entra a tu casa"

en este lugar
"en Betel"

me fue ordenado por la palabra del SEÑOR
Esto se puede expresar en forma activa. Traducción Alterna: "El SEÑOR me ordenó por su palabra"

por la palabra del SEÑOR
Esto es una expresión idiomática que significa que el SEÑOR habló. Aquí "palabra" representa el mensaje de el SEÑOR. Vea cómo tradujo esto en 6:11. Traducción Alterna: "por el mensaje de el SEÑOR"

1 Kings 13:18

ángel me habló palabra del SEÑOR
"un ángel me entregó un mensaje de el SEÑOR"

por la palabra del SEÑOR
Esto es una expresión idiomática que significa que el SEÑOR habló. Aquí "palabra" representa el mensaje de el SEÑOR. Vea cómo tradujo esto en 6:11. Traducción Alterna: "por el mensaje de el SEÑOR"

1 Kings 13:20

Mientras ellos estaban sentados a la mesa
La información implícita es que todavía estaban comiendo y bebiendo en la mesa. Traduccion Alterna: "Mientras comían y bebían en la mesa"

la palabra del SEÑOR vino
Esto es una expresión idiomática que significa que el SEÑOR habló. Aquí "palabra" representa el mensaje de el SEÑOR. Traduzca esta frase como en 13:14. Traducción Alterna: "el mensaje de el SEÑOR vino" o "el SEÑOR habló su mensaje"

había traído de vuelta
Se refiere al hombre de Dios.

se lamentó delante del hombre de Dios
"habló en voz alta al hombre de Dios"

Porque haz sido desobendiente a la palabra del SEÑOR
"Porque no has obedecido la palabra de el SEÑOR"

1 Kings 13:23

el profeta ensilló un burro
Esto significa que colocó un asiento en la parte posterior del burro para que el hombre de Dios pudiera montarlo. Vea cómo tradujo esto en 13:11.

y su cuerpo fue dejado en la calle
Esto se puede expresar en forma activa. Traducción Alterna: "y dejó su cuerpo en el camino"

cuerpo
"cuerpo muerto"

ellos vinieron y lo dijeron
Aquí "eso" se refiere a lo que habían visto en el camino. Traducción Alterna: "vinieron y contaron lo que habían visto"

1 Kings 13:26

cuerpo
"cuerpo muerto"

dejado en la calle
"tirado en el camino"

1 Kings 13:29

tomó
"levantó"

cuerpo
"cuerpo muerto"

se lamentaron
Se refiere al profeta y sus hijos.

Ay, mi hermano!'
La palabra "Ay" aquí es una expresión de gran dolor.

1 Kings 13:31

haberlo enterrado
Se refiere al viejo profeta y al hombre de Dios.

Pongan mis huesos al lado de sus huesos
Aquí "mis huesos" representa todo su cuerpo. Traducción Alterna: "Acuesta mi cadáver junto a sus huesos"

casas en los lugares altos
La información implícita es que se trataba de casas de adoración. Traducción Alterena: "casas de adoración en los lugares altos"

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1 Kings 13:33

Éste asunto se convirtió en pecado para la familia de Jeroboam
Esto se puede expresar en forma activa. Traducción Alterna: "La familia de Jeroboam pecó al hacer esto"

Éste asunto
Esta frase se refiere a la creación de santuarios por parte de Jeroboam y al nombramiento de sacerdotes.

causó que su familia fuera destruída y fuera exterminada
Esto se puede expresar en forma activa. Traducción Alterna: "debido a esto Dios destruyó y exterminó a la familia de Jeroboam"

fuera destruída y fuera exterminada
Esto significa casi lo mismo. Traducción Alterna: "para ser completamente destruido"

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Chapter 14

1 En aquel tiempo Abías, hijo de Jeroboam, se puso muy enfermo. **2** Jeroboam le dijo a su esposa: "Por favor levántate y disfrázate, para que no seas reconocida como mi esposa, y ve a Silo, porque Ahías el profeta está ahí; él es el que habló de mí, diciendo que yo me convertiría en rey sobre este pueblo. **3** Toma contigo diez hogazas, algunos pasteles y una jarra de miel, y ve a Ahías. Él te dirá lo que sucederá con el niño." **4** La esposa de Jeroboam hizo así; salió y fue a Silo y llegó a la casa de Ahías. Ahías no podía ver, porque su visión fallaba a causa de su edad. **5** El SEÑOR dijo a Ahías, "Mira, la esposa de Jeroboam viene a buscar consejo de ti en relación a su hijo, porque está enfermo. Dile tal y cual a ella, porque cuando venga, actuará como si fuese alguna otra mujer." **6** Cuando Ahías escuchó el sonido de los pies de ella cuando entraba por la puerta, él dijo: "Entra, esposa de Jeroboam. ¿Por qué pretendes ser alguien que no eres? He sido enviado a ti con malas noticias. **7** Ve, dile a Jeroboam que el SEÑOR, el Dios de Israel, dice: 'Yo te levanté de entre el pueblo para hacerte el líder sobre mi pueblo Israel. **8** Arranqué el reino de la familia de David y te lo di a ti, pero tú no has sido como mi siervo David, quien guardó mis mandamientos y me siguió con todo su corazón, para hacer sólo lo que estaba correcto en mis ojos. **9** En lugar de esto, has hecho lo malo, más que todos los que estuvieron antes que tú. Has hecho otros dioses, y tienes imágenes de metal fundido para provocarme a enojo, y me has dado la espalda. **10** Por lo tanto, traeré desastre sobre tu familia; cortaré de ti todo niño varón en Israel, sea esclavo o libre, y quitaré completamente tu familia, como alguien quien quema estiércol hasta que se acaba. **11** Cualquiera que pertenece a tu familia que muera en la ciudad será comido por perros, y cualquiera que muera en el campo será comido por los pájaros de los cielos, pues Yo, el SEÑOR, lo he dicho.' **12** Así que levántate, esposa de Jeroboam, y ve de vuelta a tu hogar; cuando tus pies entren en la ciudad, el niño Abías morirá. **13** Todo Israel lamentará por él y lo enterrará. Él es el único de la familia de Jeroboam que será enterrado, porque solo en él, fue hallado algo bueno a la vista del SEÑOR, el Dios de Israel, en la casa de Jeroboam, **14** También, el SEÑOR levantará un rey de Israel quien cortará la familia de Jeroboam en ese día. Hoy mismo es ese día. **15** Pues el SEÑOR, sacudirá a Israel como una caña que se agita en el agua, y él sacará de raiz a Israel fuera de esta tierra buena que Él dió a sus antepasados. Él los esparcirá más allá del río Eufrates, porque han hecho sus imágenes de Asera y han provocado el enojo SEÑOR. **16** Él entregará a Israel por los pecados de Jeroboam, los pecados que él ha cometido y a través de los cuales ha dirigido a Israel a pecar." **17** Así que la esposa de Jeroboam se levantó y se fue, y vino a Tirsa. Cuando ella llegó al umbral de la casa, el niño murió. **18** Todo Israel lo enterró e hizo luto por él, así como fue dicho a ellos por la palabra del SEÑOR la cual Él habló por su siervo Ahías el profeta. **19** En cuanto a los otros asuntos sobre Jeroboam, las guerrras que el hizo y como reinó, están escritos en el libro de los eventos de los reyes de Israel. **20** Jeroboam reinó veintidos años y luego murió, fue sepultado con sus antepasados, y Nadab su hijo se convirtió en rey en su lugar. **21** Ahora Roboam, hijo de Salomón, estaba reinando en Judá. Roboam tenía cuarenta y un años cuando él se convirtió en rey, y reinó diecisiete años en Jerusalén, la ciudad que el SEÑOR había escogido de todas las tribus de Israel en la cual pondría su nombre. El nombre de su madre era Naama la amonita. **22** Judá hizo lo malo a la vista del SEÑOR; lo provocaron a Él a celos con los pecados que cometieron, más que todo lo que sus padres habían hecho. **23** Pues también construyeron para sí mismos lugares altos, columnas de piedra, e imágenes de Asera en cada colina alta y debajo de cada árbol verde. **24** También habían prostitutos masculinos en estos lugares de adoración. Ellos hacían las mismas prácticas despreciables como las de las naciones que el SEÑOR había sacado del pueblo de Israel. **25** Sucedió en el quinto año del rey Roboam que Sisac rey de Egipto, subió contra Jerusalén. **26** Él se llevó los tesoros de la casa del SEÑOR, y los tesoros de la casa del rey. Se llevó todo; también se llevó todos los escudos de oro que Salomón había hecho. **27** El rey Roboam hizo escudos de bronce en su lugar y los encomendó en las manos de los comandantes de la guardia, quienes guardaban las puertas de la casa del rey. **28** Sucedió que cuando el rey entraba a la casa del SEÑOR, los guardias los cargaban; luego ellos los traían de vuelta a la casa de guardia. **29** En cuanto a los otros asuntos referente a Roboam, y todo lo que él hizo, ¿no están escritos en el libro de los eventos de los reyes de Judá? **30** Hubo guerra constante entre la casa de Roboam y la casa de Jeroboam. **31** Así que Roboam murió y fue sepultado con sus antepasados en la ciudad de David. El nombre de su madre era Naama la amonita. Abiam su hijo se convirtió en rey en su lugar.

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1 Kings 14:1

disfrázate
"cambia tu apariencia ante los demás"

no seas reconocida
Esto se puede expresar en forma activa. Traducción Alterna: "nadie te reconocerá"

1 Kings 14:4

Mira, la esposa de Jeroboam
Aquí la palabra "Mira" significa "prestar atención".

viene a buscar consejo de ti
El sustantivo abstracto "consejo" se puede traducir como un verbo. Traducción Alterna: "viene a preguntarte"

Dile tal y cual a ella
Las palabras "tal y cual" significan que el SEÑOR le dijo a Ahías qué decir. Traducción Alterna: "Háblale de esta manera a ella"

1 Kings 14:6

¿Por qué pretendes ser alguien que no eres?
Esta pregunta muestra que Ahías sabía que estaba disfrazada. Traducción Alterna: "Deja de fingir ser otra persona; sé quién eres".

He sido enviado a ti con malas noticias
Esto se puede expresar en forma activa. Traducción Alterna: "El SEÑOR me dijo que te diera malas noticias"

Yo te levanté
"Yo te exalté"

Arranqué el reino
Dios eliminó con fuerza la mayor parte del reino como si una persona rasgara un trozo de tela.

me siguió
"me obedeció"

lo que estaba correcto en mis ojos
Los ojos representan la acción de ver, y ver representa pensamientos o juicio. Traducción Alterna: "lo que consideré correcto" o "lo que consideré correcto"

1 Kings 14:9

has dado la espalda
Jeroboam le ha faltó el respeto a el SEÑOR como si una persona tirara algo que no se quiere. Traducción Alterna: "me rechazó por completo"

mira
"Presta atención". Esta palabra se agrega para indicar que lo que sigue es importante.

cortaré de ti ... y quitaré completamente
Estas dos frases tienen un significado muy similar y se repiten para enfatizar.

cortaré de ti todo niño varón en Israel
El SEÑOR habla de destruir a la familia de Jeroboam y evitar que tenga descendientes como si los estuviera cortando como si se cortara una rama de un árbol. Traducción Alterna: "destruye a cada uno de tus hijos varones en Israel"

y quitaré completamente tu familia, como alguien quien quema estiércol hasta que se acaba
Este símil compara la eliminación de cada descendiente de Jeroboam con la quema completa de estiércol que se mezcló con paja, se secó y se quemó como combustible.

1 Kings 14:11

Cualquiera que pertenece a tu familia que muera en la ciudad será comido por perros
Esto se puede expresar en forma activa. Traducción Alterna: "Los perros se comerán a cualquiera que pertenezca a tu familia y que muera en la ciudad"

cualquiera que muera en el campo será comido por los pájaros de los cielos
Esto se puede expresar en forma activa. Traducción Alterna: "las aves de los cielos se comerán a cualquiera que muera en el campo"

cuando tus pies entren en la ciudad
La palabra "pies" aquí es una sinécdoque para toda la persona. Traducción Alterna: "cuando ingresas a la ciudad"

Todo Israel
Esta es una generalización que significa el pueblo del reino del norte de Israel. Traducción Alterna: "El pueblo israelita"

será enterrado
"será enterrado en una tumba"

en la casa de Jeroboam
La palabra "casa" aquí es una metonimia para "familia". Traducción Alterna: "en toda la familia de Jeroboam"

fue hallado algo bueno a la vista del SEÑOR, el Dios de Israel,
La vista de el SEÑOR representa el juicio o evaluación de el SEÑOR. Esto se puede expresar en forma activa. Traducción Alterna: "¿El SEÑOR, el Dios de Israel, encontró algo que él consideraba bueno"

1 Kings 14:14

cortará la familia de Jeroboam
El escritor habla del nuevo rey de Israel destruyendo la familia de Jeroboam y evitando que

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tenga descendientes como uno que cortaría una rama de un árbol. Traducción Alterna: "destruye a los descendientes de Jeroboam"

el SEÑOR, sacudirá a Israel como una caña que se agita en el agua
El escritor aquí usa un símil para expresar cómo el SEÑOR traerá juicio sobre el pueblo de Israel. Traducción Alterna: "El SEÑOR atacará al pueblo de Israel como una caña se agita en el agua"

como una caña que se agita en el agua
Esto se puede expresar en forma activa. Traducción Alterna: "como un río de agua agita una caña"

él sacará de raiz a Israel fuera de esta tierra buena
El SEÑOR compara a Israel con una planta que arrancará del suelo por sus raíces. Traducción Alterna: "eliminará al pueblo de Israel de esta buena tierra"

los esparcirá
"los dispersará"

1 Kings 14:17

Tirsa
Este es el nombre de la ciudad donde vivió el rey Jeroboam. (Ver: traducir_nombres)

Todo Israel lo enterró e hizo luto por él,
Esta es una generalización que significa que el pueblo de Israel lo enterró y lloró por él. Traducción Alterna: "Un gran número de la gente de Israel estaba presente cuando la gente lo enterró, y la gente de Israel lloró por él"

así como fue dicho a ellos por la palabra del SEÑOR
Esto se puede expreasar en forma activa. Traducción Alterna: "tal como el SEÑOR les dijo"

la palabra del SEÑOR
Aquí "palabra" representa un mensaje. Traducción Alterna: "el mensaje de el SEÑOR" o "mensaje de el SEÑOR"

1 Kings 14:19

mira
"Mira"

están escritos en
Esto se puede expresar en forma activa. Traducción Alterna: "puedes encontrarlos escritos en"

el Libro de los Eventos de los Reyes de Israel
Esto se refiere a un libro que ya no existe.

veintidos años
dos años - "22 años"

sepultado con sus antepasados
Se dice que la muerte de Jeroboam es como si se hubiera quedado dormido. Vea cómo tradujo esto en 2:10. Traducción Alterna: "murió"

1 Kings 14:21

cuarenta y un años ... diecisiete años
un año ... diecisiete años - "41 años ... 17 años"

en la cual pondría su nombre
Aquí "pondría su nombre" es un metonimo para "habitar" y se refiere al templo donde el SEÑOR debía ser adorado. Traducción Alterna: "en el que habitar" o "en el que ser adorado".

El nombre de su madre
Aquí la palabra "Su" se refiere a Roboam.

Naama
Este es el nombre de una mujer.

Juda hizo
Aquí "Judá" representa al pueblo de Judá. Traducción Alterna: "El pueblo de Judá hizo"

lo malo a la vista del SEÑOR
La "vista" de el SEÑOR representa el juicio o evaluación de el SEÑOR. Vea cómo tradujo esto en 11: 5. Traducción Alterna: "lo que era malo en el juicio de El SEÑOR" o "lo que el SEÑOR consideraba malo"

lo provocaron a Él a celos
El sustantivo abstracto "celos" se puede traducir como un adjetivo. Traducción Alterna: "lo pusieron celoso"

padres
"ancestros"

1 Kings 14:23

Pues también construyeron
La palabra "ellos" aquí se refiere al pueblo de Judá.

construyeron para sí mismos
"construido para su propio uso"

en cada colina alta y debajo de cada árbol verde
Es probable que esto sea una exageración que indica que había muchos lugares como estos para la adoración falsa en todo el país. Traducción Alterna: "en las altas colinas y debajo de los árboles verdes"

prostitutos masculinos
"prostitutos religiosos" o "prostitutos masculinas". Esto probablemente se refiere a prostitutos masculinos que estaban asociados con la adoración de ídolos.

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las mismas prácticas despreciables como las de las naciones que
Aquí la palabra "naciones" representa a las personas en esas naciones. Traducción Alterna: "las mismas cosas desagradables que hizo la gente, a quién"

1 Kings 14:25

en el quinto año del rey Roboam
Esto se refiere al quinto año del reinado de Roboam como rey. Traducción Alterna: "en el quinto año que Roboam fue rey"

en el quinto año
"en el año 5" (Ver: traducir_ordinal)

Sisac rey de Egipto, subió contra Jerusalén
"Sisac, rey de Egipto" es una metonimia para Sisac junto con el ejército egipcio. Traducción Alterna: "Sisac, rey de Egipto, y su ejército con él, subieron contra Jerusalén"

Sisac
Este es el nombre de un hombre. Vea cómo tradujo esto en 11:40. (Ver: traducir_nombres)

subió contra
Este es una expresión idiomática que significa marchaon contra e o atacaron contra. Traducción Alterna: "vino a atacar"

Se llevó todo
Esta es una generalización que indica que todo lo valioso que se pudo encontrar fue quitado. Traducción Alterna: "El se llevó muchas cosas valiosas"

Se llevó
La palabra "Él" representa a Shishak y los soldados que estaban con él. AT: "Shishak y su ejército tomaron"

que Salomón había hecho
Aquí "Salomón" se refiere a los artesanos que trabajaron para Salomón para hacer los escudos. Traducción Alterna: "que Salomón hizo que sus trabajadores hicieran"

1 Kings 14:27

El rey Roboam hizo escudos
Aquí "Rey Roboam" representa a las personas que trabajaron para él para hacer los escudos. Traducción Alterna: "Los trabajadores del Rey Roboam hicieron escudos"

en su lugar
"en lugar de los escudos de oro"

los encomendó en las manos de los comandantes
Aquí "manos" representa cuidado o responsabilidad. Traducción Alterna: "les entregó en la responsabilidad de los comandantes"

quienes guardaban las puertas de la casa del rey
Aquí "puertas" representa la entrada. Traducción Alterna: "quien vigilaba la entrada a la casa del rey"

los guardias los cargaban
"los guardias llevarían los escudos de bronce"

1 Kings 14:29

¿no están escritos en el libro de los eventos de los reyes de Judá?
Esto se puede expresar en forma activa y supone que la respuesta es positiva. La pregunta es retórica y se usa para enfatizar. Traducción Alterna: "están escritos en El libro de los acontecimientos de los reyes de Judá". o "puedes leer sobre ellos en El libro de los acontecimientos de los reyes de Judá".

el libro de los eventos de los reyes de Judá
Esto se refiere a un libre que ya no existe.

Hubo guerra constante
"Hubo guerra continua" o "Hubo batallas constantes"

guerra constante entre la casa de Roboam y la casa de Jeroboam
Los nombres de los reyes significan que hubo guerra entre los ejércitos de Roboam y Jeroboam. Traducción Alterna: "los ejércitos de Roboam y Jeroboam lucharon en la batalla una y otra vez"

durmió con sus ancestros
Se dice que la muerte de Roboam es como si se hubiera quedado dormido. Vea cómo tradujo esto en 2:10. Traducción Alterna: "murió"

fue enterrado con ellos
Esto se puede expresar en forma activa. Traducción Alterna: "la gente lo enterró"

Naama
Este es el nombre de una mujer. Vea cómo tradujo esto en 14:21. (Ver: traducir_nombres)

Abiam su hijo
Abiam el hijo de Roboam

se convirtió en rey en su lugar
La frase "en su lugar" es una metáfora que significa "en lugar de él". Traducción Alterna: "se convirtió en rey en lugar de Roboam"

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Chapter 15

1 En el año dieciocho del rey Jeroboam, hijo de Nabat, Abiam comenzó a reinar sobre Judá. **2** Él gobernó por tres años en Jerusalén. El nombre de su madre era Maaca. Ella era la hija de Abisalom. **3** Él caminó en todos los pecados que su padre había cometido antes de él; su corazón no se habia dedicado completamente al SEÑOR su Dios como el corazón de David, su antepasado, lo había estado. **4** Sin embargo, por amor a David, el SEÑOR su Dios le dio una lámpara en Jerusalén al levantarle a su hijo después de él para fortalecer Jerusalén. **5** Dios hizo esto porque David había hecho lo que era correcto a Sus ojos; en todos los días de su vida, él no se había apartado de cosa alguna que Él le ordenó, excepto sólo en el asunto de Urías el hitita. **6** Y hubo guerra entre Roboam y Jeroboam todos los días de la vida de Abiam. **7** En cuanto a los otros asuntos de Abiam, todo lo que él hizo, ¿no está escrito en El Libro de los Eventos de los Reyes de Judá? Hubo guerra entre Abiam y Jeroboam. **8** Abiam murió y fue sepultado con sus antepasados, y ellos lo enterraron en la ciudad de David. Asa, su hijo, reinó en su lugar. **9** En el año veinte de Jeroboam rey de Israel, Asa comenzó a reinar sobre Judá. **10** Él gobernó cuarenta y un años en Jerusalén. El nombre de su abuela era Maaca, la hija de Abisalom. **11** Asa hizo lo que era correcto a los ojos del SEÑOR, como David, su antepasado, había hecho. **12** Él expulsó los prostitutos masculinos de los lugares de adoración y removió todos los ídolos que sus antepasados habían hecho. **13** También removió a Maaca, su abuela, de ser reina, porque ella había hecho una figura despreciable de la diosa Asera. Asa derribó la figura despreciable y la quemó en el valle de Cedrón. **14** Pero los lugares altos no fueron quitados. Sin embargo, el corazón de Asa estubo completamente dedicado al SEÑOR todos sus días. **15** Él llevó adentro de la casa del SEÑOR las cosas que fueron dedicadas por su padre, y las cosas y las vasijas que él mismo había dedicado, que fueron hechas de plata y oro. **16** Había guerra entre Asa y Baasa rey de Israel, durante todo su reinado. **17** Baasa rey de Israel, actuó agresivamente en contra de Judá y construyó Ramá, para no permitirle a ninguna persona salir o entrar a la tierra de Asa rey de Judá. **18** Entonces, Asa tomó toda la plata y el oro que había quedado en los almacenes de la casa del SEÑOR, y en los almacenes del palacio del rey. Él lo puso en las manos de sus sirvientes y lo envió a Ben Adad hijo de Tabrimón, hijo de Hezión, el rey de Aram, que vivía en Damasco. Él dijo: **19** "Permite que haya un pacto entre yo y tú, como lo hubo entre mi padre y tu padre. Mira, yo te he enviado un regalo de plata y oro. Rompe tu pacto con Baasa, rey de Israel, para que él me deje tranquilo" **20** Ben Adad escuchó al rey Asa y envió los comandantes de sus ejércitos, y ellos atacaron las ciudades de Israel. Atacaron a Ijón, Dan, Abel de Bet Maaca y todo Cineret, junto con toda la tierra de Neftalí. **21** Sucedió que cuando Baasa escuchó esto, él dejó de construir Ramá y regresó a Tirsa. **22** Luego el rey Asa hizo una proclamación a toda Judá. Nadie fue exento. Ellos cargaron fuera las piedras y madera de Ramá con las cuales Baasa había estado construyendo la ciudad. Entonces el rey Asa usó ese material de construcción para construir Geba de Benjamín y Mizpa. **23** En cuanto a los otros asuntos de Asa, todo su poder, todo lo que él hizo, y las ciudades que construyó, ¿no están escritas en el libro de los eventos de los reyes de Judá? Pero durante sus años de vejez, él estaba enfermo de sus pies. **24** Entonces, Asa murió y fue sepultado con sus antepasados en la ciudad de David su padre. Josafat, su hijo, se volvió rey en su lugar. **25** Nadab, hijo de Jeroboam, comenzó a reinar sobre Israel en el segundo año de Asa, rey de Judá; él reinó sobre Israel dos años. **26** Él hizo lo que era malo a la vista del SEÑOR y caminó en los pecados de su padre, y en su propio pecado, por el cual dirigió a Israel a pecar. **27** Baasa, hijo de Ahías, de la familia de Isacar, conspiró en contra de Nadab; Baasa lo mató en Gibetón, el cual pertenecía a los filisteos, pues Nadab y todo Israel tenían acorralado a Gibetón. **28** En el tercer año de Asa, rey de Judá, Baasa mató a Nadab y se convirtió en rey en su lugar. **29** Tan pronto Baasa, fue rey mató a toda la familia de Jeroboam. Él no dejó a ninguno de los descendientes de Jeroboam vivos; de esta manera destruyó su linaje real, justo como el SEÑOR había hablado por su profeta Ahías el Silonita, **30** por los pecados de Jeroboam los cuales él había cometido y por los cuales había dirigido a Israel a pecar, porque él provocó al SEÑOR, el Dios de Israel, a enojo. **31** En cuanto a los otros asuntos con respecto a Nadab, y todo lo que él hizo, ¿no están escritos en el libro de los eventos de los reyes de Israel? **32** Hubo guerra entre Asa y Baasa, rey de Israel durante todo su reinado. **33** En el tercer año de Asa, rey de Judá, Baasa, hijo de Ahías, comenzó a reinar sobre todo Israel en Tirza y él reinó veinticuatro años. **34** Él hizo lo que era malo a la vista del SEÑOR y caminó en el camino de Jeroboam y en su pecado por el cual dirigió a Israel a pecar.

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1 Kings 15:1

En el año dieciocho del rey Jeroboam, hijo de Nabat
Esto se refiere al decimoctavo año del reinado de Jeroboam. Traducción Alterna: "Después de que Jeroboam había sido el rey de Israel durante casi dieciocho años"

En el año dieciocho
"En el año 18"

Él caminó en todos los pecados
Caminar representa vivir, y caminar en pecados representa cometer esos pecados. Traducción Alterna: "Abías continuó practicando todos los pecados"

que su padre había cometido antes de él
Dado que estos versículos se refieren a varios reyes, puede ser útil incluir el nombre del padre de Abías. Esta información puede aclararse. Traducción Alterna: "que su padre, Roboam, había cometido antes de la época de Abías"

antes de él
Esta frase representa el tiempo en que fue rey. El significado de esto se puede aclarar. Traducción Alterna: "antes de que Abías fuera rey"

su corazón no se habia dedicado ... como el corazón de David
El corazón representa a toda la persona. Traducción Alterna: "Abías no fue devoto ... como David"

1 Kings 15:4

le dio una lámpara en Jerusalén
La palabra "lámpara" aquí representa un descendiente que sería rey como lo fue David. Traducción Alterna: "le dio a David un descendiente para gobernar en Jerusalén"

al levantarle a su hijo después de él
"levantando al hijo de Abías después de él" o "dándole a Abías un hijo"

lo que era correcto a Sus ojos
Los ojos aquí representan ver, y ver representa pensamientos o juicio. Traducción Alterna: "lo que el SEÑOR juzga correcto" o "lo que el SEÑOR considera correcto"

en todos los días de su vida
La palabra "días" representa un período de tiempo. Traducción Alterna: "todo el tiempo que David vivió" o "durante toda la vida de David"

él no se había apartado de cosa alguna que Él le ordenó
Alejarse de un mandato representa desobedecerlo. Traducción Alterna: "David no desobedeció nada de lo que Dios le ordenó"

excepto sólo en el asunto de Urías el hitita
Esta es una forma general de referirse a la situación con Urías. Se puede decir más claramente de qué se trataba este asunto. Traducción Alterna: "excepto por lo que le hizo a Urías el hitita" o "excepto cuando causó la muerte de Urías el hitita"

entre Roboam y Jeroboam
Los nombres "Roboam" y "Jeroboam" representan los ejércitos de esos dos reyes. Roboam era el padre de Abías. Traducción Alterna: "entre los ejércitos de Roboam y Jeroboam"

todos los días de la vida de Abias
La palabra "días" representa un período de tiempo. Traducción Alterna: "todo el tiempo que vivió Abias" o "durante toda su vida"

1 Kings 15:7

¿no está escrito en El Libro de los Eventos de los Reyes de Judá?
Esta pregunta se utiliza para informar o recordar a los lectores que la información sobre Abías se encuentra en este otro libro. Vea cómo tradujo esto en 14:29. Esta pregunta retórica se puede traducir como una declaración. Traducción Alterna: "están escritos en El libro de los acontecimientos de los reyes de Judá".

¿no está escrito en El Libro de los Eventos de los Reyes de Judá?
Esto puede expresar en forma activa. Traducción Alterna: "alguien ha escrito sobre esto en El libro de los acontecimientos de los reyes de Judá".

entre Abías y Jeroboam
Los nombres "Abías" y "Jeroboam" representan los ejércitos de esos dos reyes. Traducción Alterna: "entre los ejércitos de Abías y Jeroboam"

Abías durmió con sus antepasados
En este eufemismo, dormir representa morir. Traducción Alterna: "Abías murió como sus antepasados" o "Al igual que sus antepasados, Abías murió"

reinó en su lugar
La frase "en su lugar" es una metáfora que significa "en lugar de él". Traducción Alterna: "se convirtió en rey en lugar de Abías"

1 Kings 15:9

En el año veinte de Jeroboam rey de Israel
Esto se refiere al vigésimo año del reinado de Jeroboam. Traducción Alterna: "Después de que Jeroboam había sido el rey de Israel durante casi veinte años"

En el año veinte
"En el año 20"

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cuarenta y un años
un año - "41 años"

lo que era correcto a los ojos del SEÑOR
Los ojos aquí representan ver, y ver representa juicio. El SEÑOR vio y aprobó las acciones de Asa. Traducción Alterna: "lo que El SEÑOR juzga correcto" o "lo que El SEÑOR considera correcto"

1 Kings 15:12

prostitutos masculinos
Esto probablemente se refiere a prostitutos que estaban asociadas con la adoración de ídolos y que eran todos hombres. Traducción Alterna: "prostitutos religiosos" o "las prostitutos que trabajaban para los ídolos" o "prostitutos"

Asa derribó la figura despreciable
Como Asa era rey, puede haberle dicho a sus funcionarios que derrubara la figura. Traducción Alterna: "Asa hizo que la figura repugnante sea derribada" o "Asa hizo que derribaran la figura repugnante"

1 Kings 15:14

Pero los lugares altos no fueron quitados
Esto se puede expresar en forma activa. Traducción Alterna: "Pero Asa no ordenó a la gente que se llevara los lugares altos"

el corazón de Asa estubo completamente dedicado
El corazón representa a la persona. Traducción Alterna: "Asa estaba completamente dedicado"

todos sus días
Esto se refiere a todo el período de tiempo que vivió Asa. Traducción Alterna: "todo el tiempo que Asa vivió" o "a lo largo de toda la vida de Asa"

1 Kings 15:16

todo su reinado
La palabra "días" representa un período de tiempo, y "todos sus días" se refiere a todo el período de tiempo que Asa y Baasa fueron reyes. Traducción Alterna: "todo el tiempo que reinaron sobre Judá e Israel"

actuó agresivamente en contra de Judá
"atacó a Judá"

construyó Ramá
Se da a entender que el ejército de Baasha primero capturó a Ramá. El significado completo de esta declaración se puede aclarar. Traducción Alterna: "Ramá capturado y fortificado"

1 Kings 15:18

Él lo puso en las manos de sus sirvientes
Poner cosas en sus manos representa darles esas cosas a ellos. Está implícito que harían con él lo que él quería que hicieran. El significado completo de esta declaración se puede aclarar. Traducción Alterna: "Se lo confió a sus sirvientes"

Él dijo
Esto significa que habló por medio de sus sirvientes. Asa les dijo a sus sirvientes qué decirle a Ben Hadad y ellos lo hicieron. El significado de esto se puede aclarar. Traducción Alterna: "Asa le dijo a sus sirvientes que le dijeran a Ben Hadad" o "A través de sus sirvientes, Asa le dijo a Ben Hadad"

Permite que haya un pacto entre yo y tú
Un pacto entre dos personas representa a esas dos personas que tienen un pacto entre sí. Traducción Alterna: "Tengamos un pacto entre nosotros" o "Hagamos un tratado de paz"

Mira
Esto es una expresión idiomática. Aquí la palabra "Mirar" agrega énfasis a lo que sigue y valida lo que se acaba de decir. Traducción Alterna: "Como prueba de que quiero un tratado contigo"

Rompe tu pacto con Baasa, rey de Israel
Romper un pacto representa cancelarlo y no hacer lo que uno ha prometido hacer. Traducción Alterna: "Cancele su pacto con Baasa, rey de Israel" o "No sea leal a Baasa, rey de Israel, como prometió en su pacto con él"

Rompe tu pacto con Baasa, rey de Israel
Asa quería que Ben Hadad atacara a Israel. Ben Hadad solo podría hacer eso si rompiera su pacto con el rey de Israel. El significado de esta declaración puede hacerse explícito. Traducción Alterna: "Rompe tu pacto con Baasa, rey de Israel, y ataca a Israel"

1 Kings 15:20

Sucedió que
Esta frase se usa aquí para marcar un evento importante en la historia. Si su idioma tiene una forma de hacerlo, podría considerar usarlo aquí.

dejó de construir Ramá
El rey Baasa hizo esto al decir a sus trabajadores que hicieran esto. Traducción Alterna: "hizo que sus trabajadores dejaran de construir Ramá"

Tirsa
Este es el nombre de una ciudad. Vea cómo lo tradujo en 14:17.

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Nadie fue exento
Esto también se puede expresar positivamente. Traducción Alterna: "Todos tenían que obedecer la proclamación del rey Asa"

1 Kings 15:23

¿no están escritos en el libro de los eventos de los reyes de Israel?
Esta pregunta se usa para informar o recordar a los lectores que la información sobre Ahías se encuentra en este otro libro. Vea cómo tradujo una frase similar sobre Judá en 14:29. Esta pregunta retórica se puede escribir como una declaración. Traducción Alterna: "están escritos en El libro de los acontecimientos de los reyes de Judá" ".

¿no están escritos en el libro de los eventos de los reyes de Israel?
Esto se puede establecer en forma activa. Traducción Alterna: "alguien ha escrito sobre esto en El libro de los eventos de los reyes de Judá".

Asa durmió con sus ancestros
Dormir aquí es un eufemismo que representa morir. Traducción Alterna: "Asa murió como sus antepasados"

y fue enterrado con ellos
Esto se puede expresar en forma activa. Traducción Alterna: "y lo enterraron con sus antepasados"

David su padre
La palabra "padre" aquí se refiere a un antepasado. Traducción Alterna: "Rey David, su antepasado"

1 Kings 15:25

Oración de Enlace:
El resto de los capítulos 15 y 16 trata de los reyes de Israel. Estos eventos ocurrieron mientras el rey Asa de Judá todavía estaba vivo.

el segundo año de Asa, rey de Judá
Esto se refiere al segundo año del reinado de Asa. El significado de esto se puede aclarar. Traducción Alterna: "cuando Asa había sido rey de Judá durante casi dos años"

él reinó sobre Israel dos años
"Nadab reinó sobre Israel dos años"

lo que era malo a la vista del SEÑOR
La vista de elrepresenta el juicio de el SEÑOR. Traducción Alterna: "lo que era malo en el juicio de el SEÑOR" o "lo que el SEÑOR considera malo"

caminó en los pecados de su padre
Caminar aquí representa comportarse. Traducción Alterna: "hizo lo mismo que su padre había hecho"

en su propio pecado
Caminar en su propio pecado representa pecar de maneras diferentes a las que pecó su padre. Traducción Alterna: "y pecó a su manera")

por el cual dirigió a Israel a pecar
Dirigir a las personas a hacer algo representa influir en ellas para que lo hagan. Traducción Alterna: "y al pecar, él influenció a Israel a pecar"

1 Kings 15:27

conspiró en contra de Nadab
"secretamente conspiró para matar al rey Nadab"

Gibetón
Este es el nombre de una ciudad. (Ver: traducir_nombres)

Nadab y todo Israel
"La frase "todo Israel" es una generalización que representa a los muchos soldados de Israel. Traducción Alterna: "Nadab y los muchos soldados de Israel" o "Nadab y el ejército de Israel"

tenían acorralado a Gibetón
"rodeaban a Gibetón, para que la gente de Gibetón se rindiera a ellos"

se convirtió en rey en su lugar
La frase "en su lugar" es una metáfora que significa "en lugar de él". Traducción Alterna: "se convirtió en rey en lugar de Nadab"

1 Kings 15:29

Baasa, fue rey mató a toda la familia de Jeroboam. Él no dejó a ninguno de los descendientes de Jeroboam vivos
Estas dos oraciones significan lo mismo y se combinan para enfatizar que todos sus descendientes fueron asesinados.

a toda la familia de Jeroboam
Jeroboam era el padre del rey Nadab.

Él no dejó a ninguno de los descendientes de Jeroboam vivos
Respirar representa estar vivo. Traducción Alterna: "No dejó a ninguno de los descendientes de Jeroboam viviendo"

su linaje real
"Línea real de Jeroboam"

justo como el SEÑOR había hablado por su profeta Ahías el Silonita
En 14: 9 el SEÑOR habló a través de su profeta Ahías y le dijo a Jeroboam que destruiría a su familia.

Ahías el Silonita
"Ahías, que era de Silo"

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por los pecados de Jeroboam que cometió y por los cuales llevó a Israel a pecar
El sustantivo abstracto "pecados" se puede expresar con el verbo "pecado". Traducción Alterna: "porque Jeroboam pecó y llevó a Israel a pecar de la misma manera"

por el cual llevó a Israel a pecar
Llevar a las personas a hacer algo representa influir en ellas para que hagan algo. Traducción Alterna: "por el cual él influenció a Israel a pecar"

1 Kings 15:31

¿no están escritos en el libro de los eventos de los reyes de Israel?
Esta pregunta se usa para informar o recordar a los lectores que la información sobre Nadab se encuentra en este otro libro. Vea cómo tradujo una frase similar sobre Judá en 14:29. Esta pregunta retórica se puede escribir como una declaración. Traducción Alterna: "están escritos en El libro de los eventos de los reyes de Israel?".

¿no están escritos en el libro de los eventos de los reyes de Israel?
Esto se expresar puede en forma activa. Traducción Alterna: "alguien ha escrito sobre esto en El libro de los eventos de los reyes de Israel?".

todo su reinado
La palabra "días" representa un período de tiempo, y "todos sus días" se refiere a todo el período de tiempo que Asa y Baasa fueron reyes. Vea cómo tradujo esto en 15:16 Traducción Alterna: "todo el tiempo que reinaron sobre Judá e Israel"

1 Kings 15:33

Oración de Enlace
Este capítulo habló sobre cómo Baasa se convirtió en rey en 15:27. Estos versículos comienzan a contar sobre Baasa como rey de Israel.

Tirza
Este es el nombre de una ciudad. Vea cómo lo tradujo en 14:17.

lo que era malo a la vista del SEÑOR
La vista de el SEÑOR representa el juicio de el SEÑOR . Traducción Alterna: "lo que era malo en el juicio de el SEÑOR " o "lo que el SEÑOR considera mal"

caminó en el camino de Jeroboam
Caminar aquí representa comportarse. Traducción Alterna: "hizo las mismas cosas que Jeroboam había hecho"

en su pecado por el cual dirigió a Israel a pecar
Los posibles significados son que "su" y "el" se refieren a 1) Baasa o 2) Jeroboam.

por el cual dirigió a Israel a pecar
Llevar a las personas a hacer algo representa influir en ellas para que lo hagan. Traducción Alterna: "y al pecar, él influenció a Israel a pecar"

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Chapter 16

1 La palabra del SEÑOR vinó a Jehú hijo de Hananí en contra de Baasa, diciendo: **2** "A pesar de que yo te levanté desde el polvo y te hice líder sobre el pueblo de Israel, tú haz caminado en el camino de Jeroboam y haz hecho pecar a mi pueblo Israel, para así provocar mi ira con sus pecados. **3** Yo barreré completamente a Baasa y a su familia y le haré a su familia como a la familia de Jeroboam, hijo de Nabat. **4** Los perros se comerán a todos los que pertenecen a la casa de Baasa que mueran en la cuidad, y los pájaros del cielo se comerán a todos los que mueran en los campos.'' **5** En cuanto a los otros asuntos sobre Baasa, lo que el hizo, y su poder ¿no estan escritos en el libro de los eventos de los reyes de Israel? **6** Baasa murió y fue sepultado con sus antepasados en Tirsa, y Ela su hijo se convirtió en rey en su lugar. **7** Así que la palabra del SEÑOR vino por el profeta Jehú hijo de Hananí en contra de Baasa y su familia, por todo lo malo que hizo a la vista del SEÑOR provocando su enojo, por el trabajo de sus manos, como la familia de Jeroboam, y también porque él había matado a toda la familia de Jeroboam. **8** En el año veintiséis del rey Asa de Judá, Ela hijo de Baasa comenzó a reinar sobre Israel de Tirsa, él reinó dos años. **9** Su sirviente Zimri, capitán de la mitad de sus carruajes conspiró contra él. Ahora Ela estaba en Tirsa, bebiendo y emborrachándose en la casa de Arsa. **10** Zimri entró, lo atacó y lo mató, en el año veintisiete de Asa rey de Judá, y se convirtió en rey en su lugar. **11** Cuando Zimri comenzó a reinar y fue sentado en su trono, él mató a toda la familia de Baasa. No dejó vivo a ningún hombre perteneciente a la casa de Baasa, parientes o amigos. **12** Así que, Zimri destruyó toda la familia de Baasa, conforme a la palabra del SEÑOR la cual él habló en contra de Baasa por Jehú el profeta, **13** por todos los pecados de Baasa y los pecados de Ela su hijo, que ellos cometieron, y por los cuales ellos condujeron a Israel a pecar, así que ellos provocaron con sus ídolos el enojo del SEÑOR el Dios de Israel. **14** En cuanto a otros asuntos concernientes a Ela, todo lo que él hizo, ¿no está escrito en el libro de los eventos de los reyes de Israel? **15** En el año veintisiete de Asa rey de Judá, Zimri reinó sólo por siete años en Tirsa. Ahora el ejército acampó por Gibetón, el cual le pertenecía a los filisteos. **16** El ejército acampó allí y escuchó decir: "Zimri conspiró y mató al rey." Así que, ese día en el campamento, todo Israel declaró a Omri, el comandante del ejército, rey sobre Israel. **17** Omri subió de Gibetón y todo Israel con él, y ellos sitiaron Tirsa. **18** Así que Zimri vio que la cuidad había sido tomada, él fue a la fortaleza del palacio del rey y le prendió fuego al edificio; de ésta manera el murió en las llamas. **19** Ésto fue por los pecados que él cometió haciendo lo que era malo a la vista del SEÑOR, por caminar en el camino de Jeroboam y en el pecado que él había cometido, por guiar a Israel a pecar. **20** En cuanto a los otros hechos concernientes a Zimri, y la traición que él llevó acabo, ¿no están escritos en el libro de eventos de los reyes de Israel? **21** Entonces el pueblo de Israel fue dividido en dos partes. Una mitad del pueblo seguía a Tibni hijo de Ginat, para hacerlo rey, y la otra mitad seguía a Omri. **22** Pero el pueblo que seguía a Omri era más fuerte que el pueblo que seguía al hijo de Ginat. Así que Tibni murió, y Omri se convirtió en rey. **23** Omri comenzó a reinar sobre Israel en el año treinta y uno de Asa rey de Judá, y reinó doce años. Él reinó desde Tirsa por seis años. **24** Y compró a Semer una colina por sesenta y seis kilos de plata. Él construyó una ciudad en la colina y llamó a la ciudad Samaria, en honor de Semer, el anterior dueño de la colina. **25** Omri hizo lo que es malo a la vista del SEÑOR y actuó más perversamente que todos los que estaban antes que él. **26** Él caminó en todos los caminos de Jeroboam, hijo de Nabat y en sus pecados con los cuales él guió a Israel al pecado, provocando el enojo del SEÑOR, el Dios de Israel, con sus ídolos sin valor. **27** En cuanto a los demás asuntos concernientes a Omri, los cuales él hizo, y el poder que él mostró, ¿no están escritos en el libro de los eventos de los reyes de Israel? **28** Así que, Omri murió y fue sepultado con sus antepasados en Samaria y Acab su hijo se convirtió en rey en su lugar. **29** En el año treinta y tres del rey Asa de Judá, Acab hijo de Omri comenzó a reinar sobre Israel. Acab hijo de Omri reinó sobre Israel en Samaria veintidos años. **30** Acab, hijo de Omri, hizo lo que era malo a la vista del SEÑOR, más que todos los anteriores a él. **31** Fue para Acab una cosa sin importancia caminar en los pecados de Jeroboam hijo de Nabat, así que él tomó como esposa a Jezabel la hija de Etbaal, rey de los sidonios; él fue a adorar a Baal y se inclinaba ante él. **32** Él construyó un altar para Baal en el templo que le edificó a Baal, en Samaria. **33** Acab también hizo una imagen de Asera. Acab hizo aun más para provocar el enojo del SEÑOR, el Dios de Israel, más que todos los reyes de Israel que estuvieron antes que él. **34** Durante el reinado de Acab, Hiel de Betel reconstruyó Jericó. Hiel pusó los cimientos de la cuidad a costa de la vida de Abiram su hijo primogénito y Segub, su hijo más joven perdió su vida mientras construía las puertas de la cuidad, cumpliéndose la palabra del SEÑOR, la cual habló por Josué, hijo de Nun.

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1 Kings 16:1

La palabra del SEÑOR vinó
Esta expresión idiomática significa que Dios habló. Vea cómo tradujo esto en 6:11. Traducción Alterna: "El SEÑOR pronunció su mensaje"

A pesar de que yo te levanté
Este es el mensaje de Dios que Jehú debía dar a Baasa. La palabra "te" se refiere a Baasa.

te exalté desde el polvo
"Te levanté del polvo". Estar en el polvo en el suelo representa no ser importante. Exaltar a alguien representa hacerlo importante. Traducción Alterna: "Te crié desde una posición muy poco importante" o "cuando no tenías poder ni influencia sobre las personas, te hice importante"

tú has caminado en el camino de Jeroboam
Caminar representa comportarse. Jeroboam y Baasa pecaron. El significado completo de esta declaración se puede aclarar. Traducción Alterna: "has hecho lo mismo que hizo Jeroboam" o "has pecado como pecó Jeroboam"

1 Kings 16:3

Oración de Enlace:
El SEÑOR continúa diciéndole a Baasa lo que le hará.

Mira, yo barreré completamente a Baasa y a su familia
El SEÑOR le está hablando a Baasa, y la frase "su familia" se refiere a la familia de Baasa. Esto se puede traducir usando las palabras "usted" y "su". Traducción Alterna: "Escucha, Baasa. Te arrasaré por completo a ti y a tu familia"

yo barreré completamente
Barrer representa destruir. Traducción Alterna: "Voy a destruir completamente"

1 Kings 16:5

¿no estan escritos en el libro de los eventos de los reyes de Israel?
Esta pregunta se utiliza para informar o recordar a los lectores que la información sobre Baasa se encuentra en este otro libro. Esta pregunta retórica se puede traducir como una declaración. Vea cómo tradujo esto en 15:31. Traducción Alterna: "están escritos en El libro de los eventos de los reyes de Israel".

¿no estan escritos en el libro de los eventos de los reyes de Israel?
Esto se puede expresar en forma activa. Traducción Alterna: "alguien ha escrito sobre ellos en El libro de los eventos de los reyes de Israel".

Baasa durmió con sus ancestros
Dormir es un eufemismo que representa morir. Traducción Alterna: "Baasa murió como lo habían hecho sus antepasados" o "Al igual que sus antepasados, Baasa murió"

y fue enterrado
Esto se puede expresar en forma activa. Traducción Alterna: "y la gente lo enterró"

Tirza
Este es el nombre de una ciudad. Vea cómo lo tradujo en 14:17.

se convirtió en rey en su lugar
La frase "en su lugar" es una metáfora que significa "en lugar de él". Traducción Alterna: "se convirtió en rey en lugar de Baasa"

1 Kings 16:7

la palabra del SEÑOR vino
Esta es un expresión idiomática que se usa para introducir algo que Dios le dijo a sus profetas o a su pueblo. Vea cómo tradujo esto en 6:11. Traducción Alterna: "El SEÑOR habló este mensaje" o "El SEÑOR habló estas palabras"

todo lo malo que hizo a la vista del SEÑOR
La vista de el SEÑOR representa el juicio de el SEÑOR. Traducción Alterna: "todas las cosas malas que Baasa hizo en el juicio de el SEÑOR" o "todas las cosas que Baasa hizo que el SEÑOR considera que sean malas"

provocando su enojo
El sustantivo abstracto "ira" se puede expresar con el adjetivo "enojo". Traducción Alterna: "para hacer enojar a el SEÑOR" o "eso hizo que Dios se enoje mucho"

por el trabajo de sus manos
Las manos representan a Baasa o sus acciones. Traducción Alterna: "por las cosas que Baasa había hecho"

1 Kings 16:8

Tirsa
Este es el nombre de una ciudad. Vea cómo lo tradujo en 14:17.

Su sirviente Zimri
"El sirviente de Ela, Zimri"

capitán de la mitad de sus carruajes
La palabra "carruajes" aquí representa a los soldados que condujeron los carruajes. Traducción Alterna: "capitán de la mitad de sus conductores de carruaje"

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bebiendo y emborrachándose
Esto es una expresión idiomática. Traducción Alterna: "bebiendo tanto vino que se estaba emborrachando" o "emborrachándose"

quien estaba sobre la casa
Estar sobre la casa representa estar a cargo de las cosas en la casa del rey Ela. Traducción Alterna: "quién estaba a cargo de las cosas en la casa de Ela"

lo atacó y lo mató
"atacó y mató a Ela"

se convirtió en rey en su lugar
La frase "en su lugar" es una metáfora que significa "en lugar de él". Traducción Alterna: "se convirtió en rey en lugar de Ela"

1 Kings 16:11

No dejó vivo a ningún hombre
Esto significa que él mató a todos los hombres y niños. Traducción Alterna: "No dejó vivo ni a un hombre"

la palabra del SEÑOR
"el mensaje de el SEÑOR"

la cual él habló en contra de Baasa por Jehú el profeta
Hablar "por" un profeta representa decirle a un profeta que hable y que el profeta hable. Traducción Alterna: "que el SEÑOR le dijo al profeta Jehú que hablara contra Baasa"

ellos condujeron a Israel a pecar
Llevar a las personas a hacer algo representa influir en ellas para que lo hagan. Traducción Alterna: "ellos habían influenciado a Israel a pecar"

ellos condujeron a Israel a pecar
Aquí la palabra "Israel" se refiere a las diez tribus del norte de Israel. Baasa y Ela habían sido su rey.

ellos provocaron con sus ídolos el enojo del SEÑOR el Dios de Israel
Dios se enojó con la gente porque adoraban a los ídolos. El significado de esto se puede aclarar. Traducción Alterna: "hicieron enojar a el SEÑOR, el Dios de Israel porque adoraban a los ídolos"

el Dios de Israel
Aquí la palabra "Israel" se refiere a todas las doce tribus descendientes de Jacob.

1 Kings 16:14

¿no está escrito ... reyes de Israel?
Esta pregunta se utiliza para informar o recordar a los lectores que la información sobre Ela se encuentra en este otro libro. Esta pregunta retórica se puede traducir como una declaración. Vea cómo tradujo esto en 15:31. Traducción Alterna: "están escritos en El libro de los eventos de los reyes de Israel".

¿no está escrito ... Israel?
Esto se puede expresar en forma activa. Traducción Alterna: "alguien ha escrito sobre ellos en El libro de los eventos de los reyes de Israel".

1 Kings 16:15

Tirsa
Este es el nombre de una ciudad. Vea cómo lo tradujo en 14:17.

el ejército acampó por Gibetón
La palabra "ejército" se refiere al ejército del reino de Israel.

Gibetón
Este es el nombre de una ciudad. Vea cómo lo tradujo en 15:27.

El ejército acampó allí y escuchó decir
Esto se puede expresar en forma activa. Traducción Alterna: "Los soldados que acamparon allí escucharon a alguien decir"

todo Israel
Las dos veces que se usa esta frase, representa al ejército de Israel. Aquí la palabra "todos" es una generalización que significa "la mayoría". Traducción Alterna: "todo el ejército de Israel" o "la mayoría de los soldados en el ejército de Israel" o "el ejército de Israel"

1 Kings 16:18

que la cuidad había sido tomada
Esto se puede expresar en forma activa. Traducción Alterna: "que Omri y el ejército habían tomado la ciudad"

lo que era malo a la vista del SEÑOR
La vista de el SEÑOR representa el juicio de el SEÑOR. Traducción Alterna: "lo que era malo en el juicio de el SEÑOR" o "lo que el SEÑOR considera que es malo"

caminar en el camino de Jeroboam
Aquí caminar representa comportarse. Traducción Alterna: "haciendo las mismas cosas que Jeroboam había hecho"

por guiar a Israel a pecar
Llevar a las personas a hacer algo representa influir en ellas para que lo hagan. Traducción Alterna: "para influenciar a Israel a pecar"

la traición que él llevó acabo
Esta traición se refiere al complot de Zimri para matar a Ela, el rey de Israel. El significado completo de esta declaración se puede aclarar. Traducción Alterna: "cómo conspiró contra el rey Ela" o "cómo mató al rey de Israel"

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¿no están escritos en el libro de eventos de los reyes de Israel?
Esta pregunta se utiliza para informar o recordar a los lectores que la información sobre Zimri se encuentra en este otro libro. Esta pregunta retórica se puede traducir como una declaración. Vea cómo tradujo una frase similar sobre Judá en 14:29. Traducción Alterna: "están escritos en El libro de los eventos de los reyes de Israel".

¿no están escritos ... Israel?
Esto se puede expresar en forma activa. Traducción Alterna: "alguien ha escrito sobre ellos en El libro de los acontecimientos de los reyes de Israel".

1 Kings 16:21

seguía a Tibni ... seguía a Omri
Aquí "seguía" representa apoyar o querer hacerlo rey. Traducción Alterna: "apoyó a Tibni hijo de Ginat, para hacerlo rey, y la mitad apoyó a Omri" o "quiso hacer a Tibni hijo de Ginat rey, y la mitad quiso hacer a Omri rey"

era más fuerte que el pueblo que seguía Tibni
"venció a las personas que siguieron a Tibni"

1 Kings 16:23

Tirsa
Este es el nombre de una ciudad. Vea cómo lo tradujo en 14:17.

Semer
Este es el nombre de un hombre. (Ver: traducir_nombres)

sesenta y seis kilos de plata
En el texto original se habla de "talentos" como medida. Un talento es una unidad de peso equivalente a unos 34 kilogramos.Traducción Alterna: "2 talentos de plata".

Él construyó una ciudad
La palabra "Él" se refiere a Omri. Él ordenó a la gente que construyera la ciudad. Traducción Alterna: "Omri hizo que su gente construyera una ciudad" o "Omri ordenó y sus trabajadores construyeron una ciudad"

en honor de Semer
Este es una expresión idiomática que significa "para honrar a Semer" o "para que la gente recuerde a Semer".

1 Kings 16:25

lo que es malo a la vista del SEÑOR
La vista de el SEÑOR representa el juicio de el SEÑOR. Traducción Alterna: "lo que era malo en el juicio de el SEÑOR" o "lo que el SEÑOR considera que es malo"

Él caminó en todos los caminos de Jeroboam, hijo de Nabat
Caminar representa comportarse. Traducción Alterna: "hizo lo mismo que hizo Jeroboam, hijo de Nabat"

en sus pecados con los cuales él guió a Israel al pecado
Los posibles significados son que "sus" y "él" se refieren a 1) Baasa o 2) Jeroboam.

en sus pecados
Posibles significados están caminando en sus pecados representa 1) pecar como pecó Jeroboam. Traducción Alterna: "pecó como Jeroboam pecó" o 2) o pecó habitualmente. Traducción Alterna: "el pecó habitualmente"

con los cuales él guió a Israel al pecado
Guiar a las personas al pecado representa influenciarlas a pecar. Traducción Alterna: "sus pecados, por los cuales él influenció a Israel a pecar" o "y al pecar así, él influenció a las personas a pecar.

provocando el enojo del SEÑOR ... con sus ídolos sin valor.
Dios se enojó con la gente porque adoraban a los ídolos. Vea cómo tradujo una frase similar en 16:11. Traducción Alterna: "para hacer enojar a el SEÑOR, el Dios de Israel porque adoraban ídolos sin valor"

el Dios de Israel
Aquí la palabra "Israel" se refiere a todas las doce tribus descendientes de Jacob.

1 Kings 16:27

¿no están escritos en el libro de los eventos de los reyes de Israel?
Esta pregunta se utiliza para informar o recordar a los lectores que la información sobre Omri se encuentra en este otro libro. Esta pregunta retórica se puede traducir como una declaración. Vea cómo tradujo esto en 15:31. Traducción Alterna: "están escritos en El libro de los eventos de los reyes de Israel".

¿no están escritos ... Israel?
Esto se puede expresar en forma activa. Traducción Alterna: "alguien ha escrito sobre ellos en El libro de los eventos de los reyes de Israel".

Omri durmió con sus ancestros
El eufemismo "dormir" aquí representa morir. Traducción Alterna: "Omri murió como sus antepasados" o "Al igual que sus antepasados, Omri murió"

se convirtió en rey en su lugar
La frase "en su lugar" es una metáfora que significa "en vez de él". Traducción Alterna: "se convirtió en rey en vez de Omri"

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1 Kings 16:29

lo que era malo ante los ojos de el SEÑOR
Los ojos de el SEÑOR representa el juicio de el SEÑOR. Traducción Alterna: "lo que era malo en el juicio de el SEÑOR" o "lo que el SEÑOR considera mal"

1 Kings 16:31

Fue para Acab una cosa sin importancia caminar en los pecados de Jeroboam hijo de Nabat
Esto implica que Acab quería cometer pecados peores. El significado completo de esta declaración puede hacerse explícito. Traducción Alternas: "Era como si Acab pensara que caminar en los pecados de Jeroboam hijo de Nabat no era suficiente"

Fue para Acab una cosa sin importancia
Esto es una expresión idiomática. La frase "a Acab" significa que Acab consideró o pensó algo. Traducción Alterna: "Acab lo consideró una cosa trivial" o "Acab pensó que no era suficiente"

una cosa sin importancia
"una cosa insignificante" o "no suficiente"

caminar en los pecados de Jeroboam hijo de Nabat
Caminar en los pecados de Jeroboam representa pecar como Jeroboam había pecado. Traducción Alterna: "pecar como Jeroboam hijo de Nabat había pecado"

a adorar a Baal y se inclinaba ante él
Estas dos frases significan lo mismo. La frase "se inclinaba ante él" describe la postura que la gente usaba en la adoración.

el Dios de Israel
Aquí la palabra "Israel" se refiere a la nación de Israel, que consistía en doce tribus.

reyes de Israel
Aquí la palabra "Israel" se refiere al reino de Israel, que consistía en diez tribus.

1 Kings 16:34

a costa de la vida de Abiram su hijo primogénito
Se habla de la consecuencia de construir la ciudad como si fuera un costo que pagó Hiel. Traducción Alterna: "y la consecuencia de su pecado fue que Abiram, su hijo primogénito, murió"

Segub, su hijo más joven perdió su vida
Se habla de morir como si hubiera perdido la vida. Traducción Alterna: "Segub, su hijo menor, murió"

mientras construía las puertas de la cuidad
"mientras Hiel construía las puertas de la ciudad"

cumpliéndose la palabra del SEÑOR
"según la palabra de el SEÑOR"

la palabra del SEÑOR
Aquí la palabra "palabra" representa un mensaje. Traducción Alterna: "el mensaje de el SEÑOR"

la cual habló por Josué, hijo de Nun
Hablar "por" alguien representa tanto decirle a alguien que hable como a la persona que lo hace. Traducción Alterna: "el SEÑOR hizo hablar a Joshua, hijo de Nun"

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Chapter 17

1 Elías de la ciudad de Tisba en Galaad, le dijo a Acab: "Vive el SEÑOR, el Dios de Israel y ante quien estoy parado, que no habrá rocío o lluvia en estos años, a menos que yo lo diga." **2** La palabra del SEÑOR vino a Elías diciendo: **3** "Vete de aquí y ve hacia el este; escóndete al lado del arroyo de Querit, al este del Jordán. **4** Beberás del arroyo, y Yo he ordenado a los cuervos que te alimenten allí." **5** Así que, Elías fue e hizo como la palabra del SEÑOR ordenó. Él fue a vivir al arroyo de Querit, al este del Jordán. **6** Los cuervos le traían pan y carne en la mañana y pan y carne en la tarde, y él bebía del arroyo. **7** Pero después de un tiempo, el arroyo se secó porque no había lluvia en la tierra. **8** La palabra del SEÑOR vino a él, diciendo: **9** "Levántate y ve a Sarepta, que pertence a Sidón, y vive allí. Le he ordenado a una viuda que provea para ti." **10** Así que, él se levantó y fue a Sarepta, y cuando llegó a la puerta de la ciudad, una viuda estaba allí recogiendo leña. Así que él la llamó y le dijo: "Por favor, tráeme un poco de agua en un vaso, para que pueda tomar." **11** Mientras ella iba a buscar el agua, él la llamó y le dijo: "Por favor, tráeme un pedazo de pan en tu mano." **12** Ella le contestó: "Como El SEÑOR Tu Dios vive, yo no tengo ningún pan, sino sólo un puñado de harina en un frasco y un poco de aceite en una jarra. Verás, estoy recogiendo dos leños para que pueda ir adentro y cocinar para mí y para mi hijo, para que podamos comerlo y morir.'' **13** Elías le dijo a ella: "No tengas miedo. Ve y haz como dijiste, pero házme un poco de pan primero y tráemelo. Después harás más para tu hijo y para ti. **14** Pues el SEÑOR, el Dios de Israel, dice: 'El frasco de harina no se vaciará, ni la jarra de aceite dejará de fluir, hasta el día que El SEÑOR envíe lluvia sobre la tierra." **15** Así que ella hizo lo que Elías le dijo, y los tres comieron por muchos días. **16** El frasco de harina no se vació, ni la jarra de aceite dejó de fluir, tal como la palabra del SEÑOR había dicho, como Él había hablado por medio de Elías. **17** Después de éstas cosas, el hijo de la mujer, a quien le pertenecía la casa, cayó enfermo. Su enfermedad era tan severa que ya no había aliento en él. **18** Así que, su madre le dijo a Elías: "¿Qué tienes en contra mía, hombre de Dios? ¿Has venido a recordarme mi pecado y a matar a mi hijo?" **19** Luego, Elías respondió: "Dame a tu hijo." Tomó al niño de sus brazos y lo cargó hasta arriba, a la habitación donde él se estaba quedando, y tendió al niño en su cama. **20** Y clamó al SEÑOR y dijo: "SEÑOR mi Dios, ¿también has traído desastre a ésta viuda, con la que me estoy quedando, al matar a su hijo?" **21** Luego Elías se tendió sobre el niño tres veces; y clamó al SEÑOR y dijo: "SEÑOR mi Dios, yo te suplico, por favor, deja que la vida de éste niño regrese a él. " **22** El SEÑOR escuchó la voz de Elías; la vida del niño regresó a él, y revivió. **23** Elías tomó al niño y lo bajó de la habitación y lo entregó a su madre y dijo: "Mira, tu hijo está vivo." **24** La mujer le dijo a Elías: "Ahora sé que eres un hombre de Dios, y que la palabra del SEÑOR en tu boca, es verdad."

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1 Kings 17:1

el tisbita
Este es el nombre de un grupo de personas de Tisba.

Tisba
Este es el nombre de una ciudad en la región en Galaad.

Vive el SEÑOR, el Dios de Israel
Esta frase es un juramento para enfatizar que lo que él dirá es verdad.

ante quien estoy parado
Esta es una expresión idiomática que significa "servir". Traducción Alterna: "a quien sirvo"

rocío
gotas de agua que se forman en las plantas durante la noche

1 Kings 17:2

La palabra del SEÑOR vino
Esta expresión idiomática significa que Dios habló. Vea cómo tradujo esto en 6:11. Traducción Alterna: "El SEÑOR pronunció su mensaje"

Querit
Este es el nombre de un arroyo muy pequeño.

Pasará que
Esta frase se usa para presentar cómo el SEÑOR cuidará a Elías durante la sequía. Traducción Alterna: "Allá

cuervos
pájaros grandes y negros

1 Kings 17:5

como la palabra del SEÑOR ordenó
Aquí "la palabra" representa a el SEÑOR mismo. Traducción Alterna: "como el SEÑOR ordenó"

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al arroyo de Querit
Este es el nombre de un arroyo muy pequeño. Traduzca esto como lo hizo en 17:2.

en la tierra
"en esa área" o "en ese país"

1 Kings 17:8

La palabra del SEÑOR vino
Esta expresión idiomática significa que Dios habló. Vea cómo tradujo esto en 6:11. Tracucción Alterna: "El SEÑOR pronunció su mensaje"

vino a él
Aquí la palabra "él" se refiere a Elías.

Sarepta
Esto es una ciudad.

Look
La palabra "Mira" aquí agrega énfasis a lo que sigue.

1 Kings 17:11

Como El SEÑOR Tu Dios vive
Esta frase es un juramento para enfatizar que lo que ella dirá es verdad.

sólo un puñado de harina
"solo un poco de comida"

harina
"harina." Esto es lo que se usa para hacer pan.

Verás
La palabra "Ver" aquí agrega énfasis a lo que sigue.

dos leños
Esto puede referirse a dos leños o solo a unos pocos leños.

para que podamos comerlo y morir
Se da a entender que morirán porque ya no tienen comida. Traducción Alterna: "para que podamos comer. Después, moriremos de hambre"

Después harás más para tu hijo y para ti
Está implícito que habría suficiente harina y aceite para hacer más pan.

1 Kings 17:14

El SEÑOR envíe lluvia
Este es una expresión idiomática que significa que el SEÑOR hace que llueva. Traducción Alterna: "El SEÑOR hace que caiga lluvia"

Ella y Elias, junto con su casa, comieron por muchos días
En el idioma original dice: "Y ella, él y su casa comieron durante muchos días". No está claro quién es "él". Los posibles significados son 1) Elías, la viuda y su hijo comieron durante muchos días o 2) la viuda, su hijo y todos los que vivían en su casa comieron durante muchos días o 3) Elías, la viuda y todos los que vivían en su cas comieron por muchos días.

junto con su casa
Los posibles significados para "casa" son 1) esto se refiere solo al hijo de la viuda o 2) se refiere a otras personas que viven en su casa pero no se mencionan en la historia o 3) se refiere a su hijo y a otras personas que viven en su casa.

tal como la palabra del SEÑOR había dicho
Aquí "palabra" representa al propio SEÑOR. Traducción Alterna: "tal como El SEÑOR había dicho"

1 Kings 17:17

el hijo de la mujer, a quien le pertenecía la casa
"el hijo de la mujer quien era propietaria de la casa"

ya no había aliento en él
Esta es una manera educada de decir que el niño murió. Traducción Alterna: "dejó de respirar" o "murió"

hombre de Dios
La frase "hombre de Dios" es otro título para un profeta.

de mi pecado
Esto significa pecados en general, no un pecado específico. Traducción Alterna: "de mis pecados"

1 Kings 17:19

donde él se estaba quedando
Aquí "él" se refiere a Elías.

en su cama
Aquí "su" se refiere a Elías.

¿también has traído desastre a ésta viuda, con la que me estoy quedando, al matar a su hijo?
Los significados posibles son 1) Elías realmente está haciendo una pregunta. Traducción Alterna: "¿por qué harías que la viuda con la que me estoy quedando sufra aún más al matar a su hijo" o 2) Elías usa una pregunta para expresar lo triste que está. Traducción Alterna: "seguramente, no causarías que la viuda con la que me estoy quedando sufra aún más al matar a su hijo"

¿también has traído desastre a ésta viuda
Se habla de hacer que la viuda sufra como si el "desastre" fuera un objeto que se coloca en la viuda.

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también has traído desastre
Aquí "también" significa además del desastre que ha causado la sequía.

se tendió sobre el niño
Esto es una expresión idiomática. Traducción Alterna: "recostarse sobre el niño"

1 Kings 17:22

El SEÑOR escuchó la voz de Elías
Aquí "voz" representa lo que Elías oró. Traducción Alterna: "El SEÑOR respondió la oración de Elías"

la vida del niño regresó a él, y revivió
Estas dos frases significan básicamente lo mismo. Traducción Alterna: "el niño volvió a la vida" o "el niño volvió a vivir"

la habitación
Se refiere a la habitación de Elías.

Mira, tu hijo está vivo
La palabra "Ver" aquí nos alerta a prestar atención a la sorprendente información que sigue.

la palabra del SEÑOR en tu boca, es verdad
Aquí "palabra" representa un mensaje. Además, "boca" representa lo que dijo Elías. Traducción Alterna: "el mensaje que hablaste de parte de el SEÑOR es verdadero"

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Chapter 18

1 Así que, después de muchos días la palabra del SEÑOR vino a Elías, en el tercer año de la sequía, diciendo: "Ve, muéstrate a Acab y Yo enviaré lluvia sobre la tierra." **2** Elías fue a mostrarse a Acab; había hambruna severa en Samaria. **3** Acab llamó a Abdías, quien estaba a cargo del palacio. Abdías veneraba al SEÑOR, **4** porque cuando Jezabel estaba matando a los profetas del SEÑOR, Abdías tomó cien profetas y los escondió de cincuenta en cincuenta en una cueva y los alimentó con pan y agua. **5** Acab dijo a Abdías: "Ve a través de la tierra a todos los pozos de agua y arroyos. Quizás nosotros encontraremos pastos y salvaremos los caballos y las mulas vivos, para que no perdamos a todos los animales." **6** Así que dividieron la tierra entre ellos para pasar a través de ella y buscar agua. Acab fue por un camino y Abdías fue por el otro camino. **7** Mientras Abdías estaba en el camino, Elías inesperadamente se lo encontró. Abdías lo reconoció y se postró bocabajo en el suelo. Él dijo: "¿Eres tú mi amo Elías?" **8** Elías le respondió a él: "Lo soy. Ve dile a tu amo: 'Mira, Elías está aquí.'" **9** Abdías respondió: ¿Cómo he pecado, para que tú entregues a tu siervo en la mano de Acab, para que él me mate? **10** Vive el SEÑOR tu Dios, que no hay nación o reino donde mi amo no haya mandado hombres a buscarte. Cuando una nación o reino dice: 'Elías no está aquí,' Acab los hace hacer una promesa, jurando que ellos no pudieron encontrarte. **11** Aun así tú me dices: 'Ve, dile a tu amo que Elías está aquí." **12** Tan pronto como me haya ido, el Espíritu del SEÑOR te llevará a algún lugar que yo no conozco. Luego, cuando vaya y le diga a Acab, y cuando él no pueda encontrarte, me matará. Pero yo, tu siervo, he adorado al SEÑOR desde mi juventud. **13** ¿No se te han dicho, mi amo, lo que yo hice cuando Jezabel mató a los profetas del SEÑOR, cómo escondí a cien profetas del SEÑOR de cincuenta en cincuenta en una cueva y los alimenté a ellos con pan y agua? **14** Y ahora tú dices: 'Ve, dile a tu amo que Elías está aquí,' para que él me mate." **15** Entonces, Elías respondió: "Vive el SEÑOR de los ejércitos, ante Quien estoy parado, que ciertamente me mostraré a Acab hoy." **16** Así que Abdías fue a encontrarse con Acab, y le informó lo que Elías dijo. Y el rey fue a encontrarse con Elías. **17** Cuando Acab vio a Elías, dijo: "¿Eres tú? ¡Tú, alborotador de Israel!" **18** Elías contestó: "Yo no he afligido a Israel, pero tú y la familia de tu padre son los alborotadores por abandonar los mandamientos del SEÑOR y por seguir los ídolos de Baal. **19** Ahora entonces, envía palabra y reúne para mí a todo Israel en el Monte Carmelo, junto con los cuatrocientos cincuenta profetas de Baal y los cuatrocientos profetas de Asera quienes comen en la mesa de Jezabel." **20** Así que Acab envió palabra a todo el pueblo de Israel y reunió a los profetas en el Monte Carmelo. **21** Elías se acercó al pueblo y dijo: "¿Cuánto tiempo más ustedes seguirán cambiando de opinión? Si el SEÑOR es Dios, sigánlo a Él. Pero si Baal es dios, entonces sigánlo a él." Aun así la gente no le respondió a él ni una palabra. **22** Entonces Elías dijo al pueblo: " sólo yo, quedo como profeta del SEÑOR, pero los profetas de Baal son cuatrocientos cincuenta hombres. **23** Así que dejen que ellos nos den dos toros. Dejen que ellos escojan un toro para ellos y lo corten en pedazos, y lo pongan sobre la madera, pero no pongan fuego debajo de él. Entonces yo prepararé al otro toro, y lo pondré en la madera, y no pondré fuego debajo de él. **24** Luego ustedes clamarán en el nombre de su dios, y yo clamaré en el nombre del SEÑOR, y el que responda por fuego, entonces que él sea Dios." Así que todo el pueblo contestó y dijo: "Esto es bueno." **25** Así que Elías dijo a los profetas de Baal: "Escojan un toro para ustedes y prepárenlo primero, porque ustedes son muchos. Entonces clamen en el nombre de su dios, pero no pongan fuego debajo del toro." **26** Ellos tomaron el toro que les fue dado y lo prepararon, y clamaron en el nombre de Baal desde la mañana hasta el mediodía, diciendo: "Baal, escúchanos." Pero no había voz, ni alguien que respondiera. Ellos danzaron alrededor del altar que habían hecho. **27** A mediodía, Elías se burló de ellos y dijo: "¡Griten más alto! ¡Él es un dios! Quizás está pensando, o esté ocupado o está de viaje en una travesía, o quizás él está durmiendo y tiene que ser despertado." **28** Así que ellos gritaron más alto, y se cortaron a sí mismos, como usualmente hacían, con espadas y lanzas, hasta que su sangre fluía sobre ellos mismos. **29** El mediodía pasó, y ellos todavía estaban delirando hasta el tiempo de ofrecer el sacrificio de la tarde, pero no había voz o alguien que contestara, no había nadie quien le prestara atención a sus ruegos. **30** Entonces, Elías le dijo a todo el pueblo: "Vengan, acérquense y todas las personas se acercaron a él. Entonces él reparó el altar del SEÑOR que estaba destruido. **31** Elías tomó doce piedras, cada piedra representando una de las tribus de los hijos de Jacob porque fue a Jacob a quien el SEÑOR le habló diciendo "Tu nombre será Israel." **32** Con las piedras él contruyó un altar en el nombre del SEÑOR y excavó una zanja alrededor del altar, suficientemente grande para contener dos medidas de semillas. **33** Él colocó la madera para el fuego y cortó el toro en pedazos, y extendió los pedazos en la madera. Y dijo: "Llenen cuatro jarras de agua y derrámenlas sobre la ofrenda quemada y sobre la madera." **34** Y dijo: "Háganlo una segunda vez," y ellos lo hicieron una segunda vez. Entonces él dijo: "Háganlo una tercera vez," y ellos lo hicieron una tercera vez. **35** El agua corrió alrededor del altar y llenó la zanja. **36** Y ocurrió al tiempo de la ofrenda del

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sacrificio de la tarde, que Elías el profeta se acercó y dijo: "SEÑOR, el Dios de Abraham, de Isaac, y de Israel, deja que se sepa este día que Tú eres el Dios de Israel, y que soy tu siervo, y que he hecho todas estas cosas por tu palabra. **37** Escúchame, SEÑOR, escúchame, que este pueblo pueda saber que Tú, el SEÑOR, eres Dios, y que has hecho volver sus corazones de regreso a ti." **38** Entonces, el fuego del SEÑOR cayó y consumió la ofrenda quemada, así como la madera, las piedras, y el polvo, y lamió el agua que estaba en la zanja. **39** Cuando todo el pueblo vio esto, ellos se postraron boca abajo en el suelo, y dijeron: "¡El SEÑOR, Él es Dios! ¡El SEÑOR Él es Dios!" **40** Entonces Elías le dijo a ellos: "Agarren a los profetas de Baal. No dejen que ni uno escape." Así que ellos los agarraron, y Elías bajó a los profetas de Baal al arroyo de Cisón y ahí los mató. **41** Elías le dijo a Acab: "Levántate, come y bebe, pues hay sonido de mucha lluvia." **42** Así que Acab subió a comer y a beber. Entonces, Elías subió al tope del Carmelo, se inclinó a sí mismo en la tierra y puso su rostro entre sus rodillas. **43** Él le dijo a su siervo: "Sube ahora, mira hacia el mar." Su siervo subió y miró y dijo: "No hay nada." Entonces Elías le dijo: "Ve otra vez, siete veces." **44** A la séptima vez, el siervo le dijo: "Mira, hay una nube subiendo desde el mar, tan pequeña como la mano de un hombre." Elías respondió: "Sube y dile a Acab: 'Prépara tu carruaje y baja antes que la lluvia te detenga.'" **45** Sucedió que en un poco de tiempo los cielos se oscurecieron con nubes y viento, y hubo una gran lluvia. Acab montó y fue a Jezreel, **46** pero la mano del SEÑOR estaba sobre Elías. Él metió su túnica en su cinturón y corrió detrás de Acab hasta la entrada de Jezreel.

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1 Kings 18:1

la palabra del SEÑOR vino
"Palabra" es metonimia por lo que dice una persona. Vea cómo tradujo esto en 6:11. Traducción Alterna: "El SEÑOR habló su palabra"

enviaré lluvia sobre la tierra
"hacer que llueva en la tierra"

había hambruna severa
Aquí el escritor da información de trasfondo sobre cómo la hambruna había afectado a Samaria. (Ver: escritura_fondo)

1 Kings 18:3

Ahora, Abdías veneraba al SEÑOR
La palabra "Ahora" se usa aquí para marcar una ruptura en la historia principal. Aquí el escritor cuenta sobre una nueva persona en la historia.

cien profetas y los escondió de cincuenta en cincuenta
"100 profetas y los escondieron en grupos de 50"

1 Kings 18:5

salvaremos los caballos y las mulas vivos ... not lose all the animals
Estas dos frases significan básicamente lo mismo y se combinan para enfatizar. Traducción Alterna: "evita que mueran los caballos y las mulas"

Acab fue por un camino y Abdías fue por el otro camino
La frase "por sí mismo" enfatiza que Acab y Abdías fueron en direcciones separadas, no necesariamente que nadie estaba con Acab. Traducción Alterna: "Acab lidera un equipo en una dirección y Abdías dirige un equipo en la otra dirección"

1 Kings 18:7

amo Elías
Aquí la palabra "maestro" se usa como un término de respeto.

Ve dile a tu amo: 'Mira, Elías está aquí
Aquí la palabra "maestro" se refiere a Acab.

Mira
La palabra "Mira" aquí agrega énfasis a lo que sigue.

1 Kings 18:9

¿Cómo he pecado ... para que él me mate?
Abdías hace esta pregunta para enfatizar el peligro para sí mismo debido a la ira del rey Acab contra Elías. Traducción Alterna: "No te he hecho daño ... para que él me mate".

entregues a tu siervo en la mano de Acab
"Mano" es metonimia para poder y control. Traducción Alterna: "entrega tu sirviente a Acab"

tu siervo
Abdías se refiere a sí mismo como el siervo de Elías para honrar a Elías.

Vive el SEÑOR tu Dios
Este es un juramento usado para enfatizar que lo que está diciendo es verdad.

no hay nación ... donde mi amo no haya mandado hombres
Esto se puede expresar positivamente. Traducción Alterna: "mi maestro ha enviado hombres a todas partes"

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Aun así
Esta frase se usa para enfatizar el peligro en lo que Elías le dice a Abdías que haga.

1 Kings 18:12

¿No se te han dicho ... con pan y agua?
Esto se puede expresaren forma activa. Traducción Alterna: "Seguramente te han dicho lo que hice ... ¡con pan y agua!"

mi amo
Aquí la palabra "maestro" es un término de respeto usado para referirse a Elías.

cien profetas del SEÑOR de cincuenta
"100 de los profetas de el SEÑOR en grupos de 50"

1 Kings 18:14

Ve, dile a tu amo que Elías está aquí
Traduzca esta oración como en el 18:9.

tu amo
Aquí "amo" se refiere al rey Acab.

Vive el SEÑOR de los ejércitos
Este es un juramento para enfatizar que lo que dirá es verdad.

ante Quien estoy parado
"Pararse ante" es una expresión idiomática para estar en presencia de alguien y listo para servirle. Traducción Alterna: "a quien sirvo"

1 Kings 18:16

informó lo que Elías dijo
"Abdías le dijo a Acab lo que Elías le había dicho que dijera"

¿Eres tú? ¡Tú, alborotador de Israel!
Acab hace énfasis en la pregunta para estar seguro de la identidad de Elías. AT: "Así que aquí estás. ¡Eres el alborotador de Israel!"

1 Kings 18:18

todo Israel
Esta es una generalización para referirse a los líderes y personas que representan las diez tribus del reino del norte.

cuatrocientos cincuenta profetas
"450 profetas"

cuatrocientos profetas
"400 profetas"

1 Kings 18:20

envió palabra
"Palabra" es metonimia por lo que dice una persona. Esta es una declaración común utilizada con el significado entendido. Traducción Alterna: "envió un mensaje"

¿Cuánto tiempo más ustedes seguirán cambiando de opinión?
Elías hace esta pregunta para instar a la gente a tomar una decisión. Traducción Alterna: "Has sido indeciso durante suficiente tiempo".

no le respondió a él ni una palabra.
"no dijo nada" o "guardó silencio"

1 Kings 18:22

Yo, sólo yo, quedo
La palabra "yo" se repite por enfasis.

clamarán en el nombre de su dios ... clamaré en el nombre del SEÑOR
"Nombre" es metonimia para la reputación y el honor de alguien y "llamarlo" representa una apelación. Traducción Alterna: "llama a tu dios ... llama a el SEÑOR"

todo el pueblo contestó y dijo: "Esto es bueno.
"Todas las personas dijeron: 'Esto es algo bueno que hacer'".

1 Kings 18:25

prepárenlo
"prepáralo para ser sacrificado"

Ellos tomaron el toro
"Los profetas de Baal tomaron el toro"

el toro que les fue dado
Esto se puede expresar en forma activa. Traducción Alterna: "el toro que alguien les dio"

Pero no había voz, ni alguien que respondiera
Estas dos frases comparten significados similares y enfatizan que no había nadie para responder a las oraciones de los falsos profetas. Traducción Alterna: "Pero Baal no dijo ni hizo nada"

1 Kings 18:27

Quizás
"Tal vez" o "Podría ser eso"

esté ocupado
Este eufemismo es una forma más agradable de expresar una declaración dura. Elías usa la subestimación para insultar a Baal con sarcasmo. Traducción Alterna: "en el baño"

tiene que ser despertado
Esto se puede expresar en forma activa. Traducción Alterna: "debes despertarlo"

ellos todavía estaban delirando
"Continuaron su comportamiento salvaje". Los profetas a menudo actuaban de maneras que parecían inusuales o incluso locas. En este caso, estaban llamando a Baal mientras bailaban, gritaban fuertemente y se cortaban con cuchillos.

ofrecer el sacrificio de la tarde
"para ofrecer el sacrificio de la tarde"

pero no había voz o alguien que contestara, no había nadie quien le prestara atención a sus ruegos
Estas frases comparten significados similares y enfatizan que nadie respondió a las oraciones de los falsos profetas. Traducción Alterna: "pero Baal no dijo ni hizo nada ni siquiera prestó atención"

pero no había voz o alguien que contestara
Traduzca esto como en 18:25.

1 Kings 18:30

doce piedras
"12 piedras".

en el nombre del SEÑOR
"Nombre" es una metonimia de honor y reputación. Los significados posibles son 1) "honrar a el SEÑOR" o 2) "con la autoridad de el SEÑOR".

zanja
una pequeña vía fluvial para retener el agua

dos medidas de semillas
Un seah es una unidad de volumen igual a aproximadamente 7,7 litros. Traducción Alterna: "aproximadamente 15 litros de semillas"

1 Kings 18:33

Él colocó la madera para el fuego
"En el altar" donde colocó la madera se asume en esta oración. Traducción Alterna: "Puso la leña como fuego en el altar"

cuatro jarras
"4 jarras"

jarras
Una jarra es un contenedor para agua.

zanja
Traduzca esto como en 1KI 18:30.

1 Kings 18:36

Y ocurrió
Esta frase se usa aquí para hacer referencia a un momento significativo y significativo del día en la historia. Si su idioma tiene una forma de hacerlo, podría considerar usarlo aquí.

SEÑOR, el Dios de Abraham, de Isaac, y de Israel
Aquí "Israel" se refiere a Jacob. Dios cambió el nombre de Jacob a Israel (Génesis 32:28), y Dios llamó a la nación de los descendientes de Jacob "Israel".

deja que se sepa este día
Esto se puede expresar en forma activa. Traducción Alterna: "haz que estas personas sepan hoy"

Escúchame ... escúchame
Esta frase se repite para enfatizar el atractivo de Elías a el SEÑOR.

volver sus corazones de regreso a ti
"volver su corazón" es una metonimia para el afecto y la lealtad de la gente. Traducción Alterna: "hizo que fueran leales de nuevo"

1 Kings 18:38

el fuego del SEÑOR cayó
"el fuego de el SEÑOR bajó"

lamió
El fuego se compara con una persona sedienta de agua potable.

¡El SEÑOR, Él es Dios! ¡El SEÑOR Él es Dios!
Esta frase se repite por enfasis.

arroyo de Cisón
Un "arroyo" es un pequeño curso de agua. (Ver: traducir_nombres)

1 Kings 18:41

hay sonido de mucha lluvia
"Parece que va a llover mucho"

se inclinó a sí mismo en la tierra y puso su rostro entre sus rodillas
Esto describe una postura usada para orar.

1 Kings 18:43

siete veces
La palabra "siete" se puede representar como el número "7." Traducción Alterna: "7 veces"

tan pequeña como la mano de un hombre
Desde una larga distancia, la nube podía ser cubierta por la mano de un hombre.

1 Kings 18:45

Sucedió que
Esta frase se usa aquí para marcar dónde comienza un nuevo paso en la acción. Si su idioma tiene una forma de hacerlo, podría considerar usarlo aquí.

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la mano del SEÑOR estaba sobre Elías
Aquí la palabra "mano" es una metonimia para la fuerza. Traducción Alterna: "El SEÑOR le dio su poder a Elías"

metió su túnica en su cinturón
Elías envolvió su larga túnica alrededor de su cintura para que sus piernas estuvieran libres para correr.

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Chapter 19

1 Acab le dijo a Jezabel todo lo que Elías había hecho y como él había matado a todos los profetas con la espada, **2** Entonces Jezabel envió un mensajero a Elías, diciendo: "Así me hagan los dioses, y más, si yo no hago con tu vida lo que tu hiciste a estos profetas muertos para mañana a esta hora." **3** Cuando Elías escuchó eso, se levantó y huyó por su vida y vino a Beerseba, la cual pertenece a Judá, y dejó a su sirviente allí. **4** Y el se fue por el desierto a un día de camino, y vino y se sentó debajo de un enebro. queriendo morir y dijo:" Es suficiente, ahora SEÑOR toma mi vida, porque no soy mejor que mis antepasados muertos." **5** Así que se acostó y durmió debajo del enebro. Repentinamente un ángel le tocó y le dijo:" Levántate y come." **6** Elías miró, y cerca de su cabeza había pan que había sido cocido en carbón y una jarra de agua. Así que comió y bebió y se acostó de nuevo. **7** El ángel del SEÑOR vino por segunda vez, le tocó y dijo: "Levántate y come, porque la jornada será demasiado para ti." **8** Así que se levantó comió, bebió, y viajó fortalecido con esa comida cuarenta días y cuarenta noches hacia Horeb, la monte de Dios. **9** Fue a una cueva y se quedó en ella. Entonces la palabra del SEÑOR vino a él y le dijo: "¿Qué estás haciendo aquí Elías?" **10** Elías respondió:" He estado muy celoso por el SEÑOR, Dios de los ejércitos, porque el pueblo de Israel ha abandonado tu pacto, han destruido tus altares, y matado a tus profetas con la espada. Sólo yo, he quedado y ellos también tratan de quitarme la vida." **11** El SEÑOR replicó:" Sal, párate en la montaña y preséntate ante Mi." Entonces el SEÑOR pasó por allí y un fuerte viento golpeó las montañas y rompió las rocas delante del SEÑOR, pero el SEÑOR no estaba en el viento. Después del viento, vino un terremoto, pero el SEÑOR no estaba en el terremoto. **12** Luego del terremoto vino un fuego, pero el SEÑOR no estaba en el fuego. Entonces después del fuego, vino un susurro. **13** Cuando Elías escuchó la voz, cubrió su cara con su manto, salió, y se detuvo en la entrada de la cueva. Entonces una voz vino a él que dijo: "¿Qué estás haciendo aquí, Elías?" **14** Elías le respondió:" Yo estuve muy celoso por el SEÑOR, Dios de los ejércitos, porque el pueblo de Israel ha abandonado tu pacto, destruido tus altares, y matado tus profetas con espada. Sólo yo he quedado y han tratado de tomar mi vida." **15** Entonces el SEÑOR le dijo:" Ve, regresa por tu camino al desierto de Damasco, y cuando llegues tú ungirás a Hazael para ser rey sobre Aram, **16** y ungirás a Jehú hijo de Nimsi para ser rey sobre Israel, y ungirás a Eliseo hijo de Safat de Abel Mehola para ser profeta en tu lugar. **17** Sucederá que Jehú matará, a cualquiera que escape de la espada de Hazael, y que Eliseo matará a cualquiera que escape de la espada de Jehú. **18** Pero Yo dejaré para mí siete mil personas de Israel, cuyas rodillas no se han doblado ante Baal, y cuyas bocas no lo han besado." **19** Así que Elías salió de allí y encontró a Eliseo hijo de Safat, que estaba arando con doce yuntas de bueyes delante de él, y él estaba arando con la última de las yuntas. Elías caminó a donde él estaba y le echó su manto encima. **20** Entonces Eliseo dejó los bueyes y corrió detrás de Elías; él le dijo: " Por favor deja que vaya a besar a mi padre y a mi madre, y después te seguiré." Entonces Elías le dijo: "Ve pero recuerda lo que te he hecho." **21** Así que Eliseo dejó a Elías y tomó la yunta de bueyes, mató los animales, y cocinó la carne con la madera de la yunta. Entonces él se la dio a la gente y ellos comieron. Se levantó, fue tras Elías y le servía.

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1 Kings 19:1

Así me hagan los dioses, y más
Esta es una comparación utilizada como un juramento enfático. "Que los dioses me maten y hagan aún más cosas malas"

si yo no hago con tu vida lo que tu hiciste a estos profetas muertos
"si no te mato como mataste a esos profetas"

se levantó
"él se paró"

1 Kings 19:4

el se fue por el desierto a un día de camino
Traducción Alterna: "caminó solo por un día"

enebro
Un "árbol de enebro" es una planta que crece en el desierto.

queriendo morir
"Oró para que muriera"

Es suficiente, ahora SEÑOR
"Estos problemas son demasiado para mí, SEÑOR"

pan que había sido cocido en carbón
Esto se puede expresar en forma activa. Traducción Alterna: "pan que alguien había cocinado en piedras calientes"

jarra de agua
"un contenedor de agua"

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1 Kings 19:7

será demasiado para ti
"será muy difícil para ti".

viajó fortalecido con esa comida cuarenta días y cuarenta noches
"esa comida le dio energía para viajar durante 40 días y 40 noches"

1 Kings 19:9

a una cueva
(En el monte Horeb). Una cueva es una abertura en la ladera de una montaña que conduce a una habitación natural o habitaciones subterráneas.

la palabra del SEÑOR vino a él y le dijo
Esta expresión idiomática significa que el SEÑOR habló y "palabra" es una metonimia que representa el mensaje. "El SEÑOR habló su palabra y le dijo". Vea cómo tradujo esto en 6:11.

¿Qué estás haciendo aquí Elías?
El SEÑOR hace esta pregunta para reprender a Elías y recordarle su deber. Traducción Alterna: "Aquí no es donde deberías estar, Elías".

Sólo yo, he quedado
Aquí la palabra "yo" se repite para enfatizar.

1 Kings 19:11

en la montaña y preséntate ante Mi
"ante Mi" es una expresión idiomática para pararse frente a alguien. Traducción Alterna: "en la montaña en mi presencia"

1 Kings 19:13

cubrió su cara con su manto
"se cubrió la cara con su manto". Un manto es una túnica larga, una prenda que cubre todo el cuerpo.

una voz vino a él
"Entonces oyó una voz"

¿Qué estás haciendo aquí ... y han tratado de tomar mi vida
Traduzca este texto como en 19:9.

Sólo yo he quedado
Aquí, la palabra "yo" se repite para hacer énfasis.

1 Kings 19:15

profeta en tu lugar
"profeta en lugar de ti"

1 Kings 19:17

Sucederá
Esta frase se usa para presentar lo que sucederá cuando Elías haga lo que el SEÑOR le ha dicho que haga. "Lo que sucederá es"

cualquiera que escape de la espada de Hazael
"Espada" es una metonimia para matar como en la batalla. Traducción Alterna: "a quien Hazael no mata con la espada"

Yo dejaré para mí
Aquí las palabras "yo" y "para mi" se refieren a el SEÑOR. Traducción Alterna: "Yo salvaré de la muerte"

siete mil personas
"7.000 personas"

cuyas rodillas no se han doblado ante Baal, y cuyas bocas no lo han besado
"Agacharse" y "besar" son metonimias por las acciones que las personas hicieron para adorar a los ídolos. Se combinan para enfatizar. Traducción Alterna: "que no se han inclinado y besado a Baal" o "que no han adorado a Baal"

1 Kings 19:19

Safat
Este es el nombre de un hombre

doce yuntas de bueyes
"12 yuntas de bueyes" (Ver: traducir_números)

él estaba arando con la última de las yuntas
La palabra "él" indica que Eliseo estaba arando con la última yunta, mientras que otros hombres estaban arando con las otras once yuntas.

él le dijo: " Por favor
La palabra "él" se refiere a Eliseo.

1 Kings 19:21

él se la dio a la gente
Eliseo dio la carne cocinada a la gente de su ciudad.

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Chapter 20

1 Ben Adad de Aram, reunió a todo su ejército. Habían treinta y dos reyes menores con él, caballos y carros. Él subió, sitió Samaria y peleó contra ella. **2** Él envió mensajeros a la ciudad de Acab, rey de Israel y le dijo: "Ben Adad dice ésto: **3** 'Tu plata y tu oro son míos. De igual manera, tus esposas e hijos, los mejores de ellos, ahora son míos.'" **4** El rey de Israel le respondio: "Sea como tú dices, mi amo, mi rey. Yo soy tuyo con todo lo que tengo." **5** Los mensajeros vinieron otra vez y le dijeron: "Ben Adad dice ésto: ' Te envié un palabra diciendo que debes entregarme tu plata, oro, esposas e hijos. **6** "Además te enviaré mis siervos mañana, a ésta hora, y tomarán con sus propias manos de tu casa y de la casa de tus siervos lo que les sea agradable.'" **7** Entonces, el rey de Israel llamó a los ancianos de la tierra y dijo: "Por favor, tomen nota y vean como éste hombre busca problemas. Él me ha enviado una palabra, para tomar a mis esposas, hijos, plata y oro, y yo no me he negado." **8** Todos los ancianos y toda la gente le dijo a Acab, "No lo escuches, o consientas sus demandas." **9** Así que, Acab le dijo a los mensajeros de Ben Adad: "Dile a mi amo, el rey 'Estoy de acuerdo con todo lo que enviaste a tu siervo a hacer la primera petición, pero no puedo aceptar la segunda.'" Así que los mensajeros se fueron y llevaron la respuesta a Ben Adad. **10** Entonces, Ben Adad le envió su respuesta a Acab, y le dijo: "Así me hagan los dioses y más, si quedan aún suficientes cenizas en Samaria para que la gente que me sigue tenga un puñado cada uno." **11** El rey de Israel respondió y dijo: "Dile a Ben Adad, 'Nadie que se esté poniéndo la armadura, debe declararse vencedor como el que se la está quitando.'" **12** Ben Adad escuchó éste mensaje mientras bebía con sus reyes menores en sus tiendas. Ben Adad ordenó a éstos hombres: "Fórmense y prepárense para la batalla"' Así que, ellos se prepararon en posición de batalla, para atacar la ciudad. **13** Entonces, he aquí, un profeta vino a Acab, rey de Israel, y dijo: "El SEÑOR dice: '¿Haz visto éste gran ejército? Mira, Yo los voy a poner en tus manos hoy, y sabrás que Yo soy El SEÑOR'" **14** Acab respondió: "¿Por medio de quién?" El SEÑOR respondió y dijo: "Por los oficiales jóvenes, que sirven a los gobernantes de los municipios" Luego Acab dijo: "¿Quién comenzará la batalla?" El SEÑOR respondió: "Tú." **15** Luego Acab reunió a los oficiales jóvenes, que servían a los gobernantes de los munipios. Ellos eran doscientos treinta y dos. Luego Acab reunió a los soldados, todo el ejército de Israel; siete mil en número. **16** Salieron en la tarde. Ben Adad había estado bebiendo y emborrachándose en su tienda, él y sus treinta y dos reyes menores que lo apoyaban. **17** Los oficiales jóvenes que servían a los gobernadores de los municipios avanzaron primero. Entonces, Ben Adad fue informado por espías que él había envíado: "Están viniendo hombres desde Samaria." **18** Ben Adad dijo: "Aunque hayan salido por paz o por guerra, tómalos vivos." **19** Así que, los jóvenes oficiales que sirvieron a los gobernantes de los municipios salieron de la ciudad y el ejército los siguió. **20** Cada uno mató a su enemigo y los arameos huyeron. Israel los siguió. Ben Adad, el rey de Aram escapó en un caballo junto con algunos jinetes. **21** Entonces, el rey de Israel salió y atacó a los caballos y a los carros, y mató a los arameos en una gran matanza. **22** Así que, el profeta vino al rey de Israel y le dijo: "Ve, fortalécete, entiende y planifica qué harás, porque a la vuelta del año, el rey de Aram vendrá en contra tuya otra vez." **23** Los siervos del rey de Aram le dijeron a él: "Su dios es el dios de las montañas. Es por ésto que eran más fuertes que nosotros. Pero ahora déjanos pelear en contra de ellos en lo plano, y seguramente seremos más fuerte que ellos." **24** Y haz ésto: remueve a los reyes; toma a todo el mundo fuera de su comando y pon capitanes del ejército en su lugar. **25** Levanta un ejército como el ejército que perdiste, caballo por caballo y carro por carro, y pelearemos otra vez en contra de ellos en lo plano. Entonces seguramente seremos más fuertes que ellos." Así que, Ben Adad escuchó su consejo, e hizo como ellos recomendaron. **26** Después del inicio del nuevo año, Ben Adad reunió a los arameos y subió a Afec a pelear en contra de Israel. **27** El pueblo de Israel fue reunido y preparado para pelear en contra de ellos. El pueblo de Israel acampó entre ellos como dos pequeños rebaños de cabras, pero los arameos llenaron el campo. **28** Entonces un hombre de Dios vino cerca y le habló al rey de Israel y dijo:'El SEÑOR dice: 'Porque los arameos han dicho que El SEÑOR es el dios de las montañas, pero Él no es el dios de los valles, Yo pondré a éste gran ejército en tus manos, y tú sabrás que Yo Soy El SEÑOR.'" **29** Así que, los ejércitos acamparon uno frente al otro por siete días. Entonces, en el séptimo día la batalla comenzó. El pueblo de Israel mató a cien mil siervos arameos en un día. **30** El resto huyó a Afec, adentro de la ciudad, y la muralla cayó sobre veintisiete mil hombres que restaban. Ben Adad huyó y entró a la ciudad, escondiéndose de una habitación a otra. **31** Los siervos de Ben Adad le dijeron: "Mira ahora, hemos oído que los reyes de la casa de Israel son reyes misericordiosos. Por favor, déjanos poner ropas ásperas alrededor de nuestras cinturas y cuerdas alrededor de nuestras cabezas, y salir al rey de Israel. Quizás, él perdone tu vida." **32** Así que, se pusieron ropas ásperas en sus cinturas y cuerdas alrededor de sus cabezas y luego fueron al rey de Israel diciendo: "Tu siervo Ben Adad dijo: 'Por favor, déjame vivir.'" Acab dijo: "¿Él sigue vivo? Él es mi hermano." **33** Ahora los hombres estaban atentos a cualquier señal de

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Acab, así que rápidamente le contestaron: "Sí, tu hermano Ben Adad está vivo." Entonces Acab dijo: "Vayan y tráiganlo." Ben Adad vino a él, y Acab lo hizo subir a su carruaje. **34** Ben Adad le dijo a Acab: "Voy a restituirte, las ciudades que mi padre le quitó a tu padre, y tú haz mercados para tí en Damasco, como mi padre hizo en Samaria." Acab respondió: "Te dejaré ir con éste pacto." Así que Acab hizo un pacto con él y luego lo dejó ir. **35** Cierto hombre, uno de los hijos de lo profetas, le dijo a uno de sus compañeros profetas por la palabra del SEÑOR: "Por favor, golpéame." Pero el hombre se rehusó a golpearlo. **36** Luego el profeta le dijo a su compañero profeta: "Porque tú no haz obedecido la palabra del SEÑOR, tan pronto me dejes, un león te matará." Y tan pronto ese hombre lo dejó, un león vino sobre él y lo mató. **37** Entonces el profeta encontró a otro hombre y dijo: "Por favor, golpéame." Así que el hombre lo golpeó y lo hirió. **38** Entonces el profeta se fue y esperó al rey en la calle; él se había disfrazado con un vendaje sobre sus ojos. **39** Mientras el rey pasaba, el profeta clamó al rey y dijo: "Tu siervo salió al calor de la batalla, y un soldado se detuvo y me trajo a un enemigo y dijo: 'Vigila a éste hombre. Si por cualquier motivo, él se perdiera, entonces tu vida será dada por su vida, o de otra manera pagarás 3000 monedas de plata.' **40** Pero porque tu siervo estaba ocupado yendo aquí y allá, el soldado enemigo escapó." Luego, el rey de Israel le dijo a él: "Ésto es lo que tu castigo será- tú mismo lo haz decidido." **41** Entonces, el profeta rápidamente se removió el vendaje de sus ojos, y el rey de Israel reconoció que él era uno de los profetas. **42** El profeta le dijo al rey: "El SEÑOR dice: 'Porque has soltado de tu mano al hombre que yo tenía sentenciado a muerte, tu vida tomará el lugar de su vida, y tu pueblo por su pueblo.'" **43** Así que, el rey de Israel fue a su casa resentido y enojado, y llegó a Samaria.

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1 Kings 20:1

Ben Adad
Este es nombre de un hombre.

treinta y dos reyes menores
dos reyes menores - "32 reyes menores"

reyes menores
"reyes que gobiernan grupos más pequeños de personas"

1 Kings 20:4

Sea como tú dices
Este es una expresión idiomática para expresar un acuerdo. Traducción Alterna: "Estoy de acuerdo contigo"

mañana, a ésta hora
"mañana a la misma hora del día que es ahora"

lo que les sea agradable
"Satisfacer sus ojos" es una metonimia para mirar algo y desearlo. Traducción Alterna: "lo que les plazca"

1 Kings 20:7

de la tierra
"La tierra" es sinécdoque para todas las personas que viven allí. Traducción Alterna: "del pueblo de Israel"

tomen nota y vean
"Tomar nota" es una expresión idiomatica para observar cuidadosamente. Traducción Alterna: "preste mucha atención a"

no me he negado
Esto se puede expresar positivamente. Traducción Alterna: "He aceptado sus demandas"

1 Kings 20:9

Así me hagan los dioses y más
Este es un juramento con gran énfasis. Vea cómo tradujo esto en 19:1.

si quedan aún suficientes cenizas en Samaria para que la gente que me sigue tenga un puñado cada uno
Ben Adad amenaza con que su ejército destrirá totalmente todo en Samaria.

1 Kings 20:11

"Dile a Ben Adad, 'Nadie que se esté poniéndo la armadura ... como el que se la está quitando.'
Esta es una expresión para dar consejos. "Ponerse una armadura" es una metonimia para prepararse para la batalla. "Dígale a Ben Adad: 'No te jactes como si ya hubieras ganado una batalla que aún no has peleado'"

1 Kings 20:13

Entonces, he aquí
La palabra "he aquí" nos alerta sobre la repentina aparición de una nueva persona en la historia. Su idioma puede tener una forma de hacerlo.

'¿Haz visto éste gran ejército?
El SEÑOR hace esta pregunta para enfatizar el tamaño y la fuerza del ejército de Ben Adad. Traducción Alterna: "Mira a este gran ejército".

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Mira, Yo los voy a poner en tus manos hoy
La palabra "Mira" aquí nos alerta para prestar atención a la sorprendente información que sigue.

poner en tus manos
Aquí la palabra "mano" se refiere al poder. Traducción Alterna: "te da la victoria sobre ese ejército"

¿Por medio de quién?
Acab deja de lado las palabras '¿harás esto? Traducción Alterna: "¿Por quién harás esto?"

Acab reunió a los oficiales jóvenes
"Acab reunió a los jóvenes oficinales"

doscientos treinta y dos
"232"

soldados, todo el ejército de Israel
Estas dos frases significan básicamente lo mismo y se combinan para enfatizar.

siete mil
"7,000"

1 Kings 20:16

Salieron
Se refiere al ejército israelita.

treinta y dos reyes menores
dos reyes menores - Traduce esto como hiciste en 20:1.

Ben Adad fue informado por espías que él había envíado
Esto se puede expresar en forma activa. Traducción Alterna: "Los espías que Ben Adad había enviado le informaron"

espías
Un "espía" es un soldado enviado a recopilar información sobre el enemigo.

1 Kings 20:18

Ben Adad dijo
Se entiende que Ben Adad está hablando con sus soldados. Traducción Alterna: "Ben Adad dijo a sus soldados"

Aunque hayan ... tómalos
Aquí se refieren al ejército israelita.

Así que, los jóvenes oficiales ... el ejército los siguió
"Los jóvenes oficiales israelitas ... el ejército israelita los siguió"

1 Kings 20:20

Israel los siguió
"Israel" es sinécdoque para todos los soldados de la nación de Israel. Traducción Alterna: "los hombres del ejército de Israel los persiguieron"

el rey de Israel salió y atacó
"El rey" es sinécdoque para el rey y todos los soldados que sirven debajo de él. Traducción Alterna: "El rey de Israel y sus soldados salieron y atacaron"

1 Kings 20:22

fortalécete
"-te" representa por metonimia el ejército del rey. Traducción Alterna: "fortalece tus fuerzas"

entiende y planifica
Estas dos palabras significan básicamente lo mismo y se combinan para enfatizar. Traducción Alterna: "determinar"

a la vuelta del año
Los significados posibles son 1) "en la primavera del próximo año" (UDB) o 2) "en este momento del próximo año".

déjanos pelear ... seremos más fuerte
Esto se refiere a los sirvientes, al rey y al ejército, todos juntos.

1 Kings 20:24

remueve a los reyes de sus posiciones de autoridad
"Debes eliminar a los treinta y dos reyes que lideran tus tropas"

1 Kings 20:26

Afec
Este es el nombre de una ciudad. (Ver: traducir_nombres)

a pelear en contra de Israel
"Israel" representa a sus fuerzas armadas por sinécdoque. Traducción Alterna: "luchar contra el ejército de Israel"

El pueblo de Israel fue reunido y preparado
Esto se puede expresar en forma activa. Traducción Alterna: "El ejército israelita también se reunió, y los comandantes dieron las armas que necesitaban para la batalla"

como dos pequeños rebaños de cabras
Este símil compara al ejército israelita con dos pequeños rebaños de cabras. Traducción Alterna: "El ejército israelita parecía ser pequeño y débil como dos rebaños de cabras".

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1 Kings 20:28

un hombre de Dios
Este es otro título para un profeta. Traducción Alterna: "un profeta" (UDB)

pondré a éste gran ejército en tus manos
Aquí la palabra "mano" se refiere al poder. Traducción Alterna: "te da la victoria sobre este gran ejército"

1 Kings 20:29

siete días
"7 días"

cien mil
"100.000"

lacayos
Un "lacayo" es un soldado que marcha a pie.

El resto huyó a Afec
La expresión "el resto" asume las palabras "de los soldados arameos". Traducción Alterna: "El resto de los soldados arameos"

Afec
Este es el nombre de un pueblo. (Ver: traducir_nombres)

veintisiete mil hombres
siete mil - "27,000" (Ver: traducir_números)

1 Kings 20:31

Mira ahora
Esta expresión idiomática enfatiza lo que dirán. Traducción Alterna: "Escucha" o "Presta atención a lo que estamos a punto de decirte"

poner ropas ásperas alrededor de nuestras cinturas y cuerdas alrededor de nuestras cabezas
Esta fue una señal de rendición.

¿Él sigue vivo?
Acab hace esta pregunta para expresar sorpresa. Traducción Alterna: "¡Me sorprende que siga vivo!"

Él es mi hermano
"Mi hermano" es una metáfora para alguien que es un buen amigo. Traducción Alterna: "Él es como un hermano para mí"

1 Kings 20:33

Ahora los hombres
La palabra "ahora" no significa "en este momento", pero se utiliza para llamar la atención sobre el punto importante que sigue.

a cualquier señal de Acab
"Señal" es metonimia para una acción que le da un significado. Traducción Alterna: "para cualquier acción de Acab que les muestre que Acab quería ser misericordioso"

1 Kings 20:35

uno de los hijos de lo profetas
"un miembro del grupo de profetas"

por la palabra del SEÑOR
"la palabra" es metonimia para el mensaje. Traducción Alterna: "como el SEÑOR le había dicho que hiciera"

no haz obedecido la palabra del SEÑOR
"La voz" es metonimia para lo que el SEÑOR ordenó. Traducción Alterna: "no has obedecido a el SEÑOR"

1 Kings 20:39

Tu siervo salió
El profeta se refiere a sí mismo en tercera persona como una señal de respeto al rey.

al calor de la batalla
"Heat of the battle" es una expresión idiomática para expresar la lucha más intensa y feroz. Traducción Alterna: "a donde la batalla fue más intensa"

entonces tu vida será dada por su vida
"entonces morirás en su lugar"

3000 monedas de plata
En el texto original se habla de "talentos" como medida. Un talento es una unidad de peso equivalente a unos 34 kilogramos.Traducción Alterna: "1 talentos de plata".

yendo aquí y allá
Este es una expresión idiomática para representar estar muy ocupado y preocupado. traducción Alterna: "haciendo otras cosas" (UDB) o "haciendo esto y aquello"

1 Kings 20:41

soltado de tu mano
Aquí la palabra "mano" es metonimia para poder. Traducción Alterna: "liberado" o "perdonó la vida de"

tu vida tomará el lugar de su vida, y tu pueblo por su pueblo
"morirás en su lugar, y tu gente morirá en el lugar de su gente"

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Chapter 21

1 Algún tiempo después, Nabot que era de Jezreel tenía un viñedo cerca del palacio de Acab, rey de Samaria. **2** Acab habló a Nabot, diciendo: "Dame tu viñedo, para que pueda tenerlo como un jardín de vegetales, porque está cerca de mi casa. A cambio, te daré un mejor viñedo o, si tú prefieres, te pagaré su valor en dinero." **3** Nabot le respondió a Acab: "Que el SEÑOR no permita que que te de la herencia de mis antepasados." **4** Así que Acab entró a su palacio resentido y enojado a causa de la respuesta que Nabot el jezreelita le dio a él cuando dijo: "No te daré la herencia de mis antepasados." Él se acostó en su cama, boca abajo y se negó a comer. **5** Jezabel, su esposa, llegó donde él y le dijo: ¿Por qué tu corazón está tan triste, que no comes?" **6** Él le respondió: "Le hablé a Nabot el jezreelita y le dije: 'Dame tu viñedo por dinero, o si te place, te daré otro viñedo para que sea tuyo.' Entonces él me contestó: 'Yo no te daré mi viñedo.'" **7** Así que Jezabel, su esposa, le respondió: "¿No gobiernas el reino de Israel? Levántate y come; que tu corazón esté feliz. Yo obtendré por ti el viñedo de Nabot el jezreelita. **8** Así que Jezabel escribió cartas en nombre de Acab, las selló con el sello de él y las envió a los ancianos y los ricos quienes se sentaban con él en reuniones, y quienes vivían cerca de Nabot. **9** Ella escribió las cartas, diciendo: "Proclamen un ayuno y sienten a Nabot delante del pueblo. **10** También coloquen a dos hombres deshonestos con él y dejen que testifiquen en su contra, diciendo: 'Tú maldijiste a Dios y al rey.' Luego llévenlo fuera y apedréenlo a muerte. **11** Así que los hombres, los ancianos y los ricos quienes vivían en su ciudad, hicieron como Jezabel había dicho en las cartas que les envió a ellos. **12** Proclamaron un ayuno y sentaron a Nabot delante del pueblo. **13** Los dos hombres deshonestos entraron y se sentaron ante Nabot; ellos testificaron en contra de Nabot en la presencia del pueblo, diciendo: "Nabot maldijo tanto a Dios como a el rey." Entonces ellos lo llevaron fuera de la ciudad y lo apedrearon. **14** Los ancianos enviaron palabra a Jezabel, diciendo: "Nabot ha sido apedreado y está muerto." **15** Y así que cuando Jezabel escuchó que Nabot había sido apedreado y estaba muerto, ella dijo a Acab: "Levántate y toma posesión del viñedo de Nabot el jezreelita, el cual se negó a darte por dinero, pues Nabot no está vivo, sino muerto." **16** Cuando Acab escuchó que Nabot estaba muerto, se levantó y bajó al viñedo de Nabot el jezreelita y tomó posesión del mismo. **17** Entonces la palabra del SEÑOR vino a Elías el tisbita, diciendo: **18** "Levántate y ve a encontrarte con Acab rey de Israel, que vive en Samaria. Él está en el viñedo de Nabot, donde él ha ido a tomar posesión del mismo. **19** Tienes que hablarle a y decirle que el SEÑOR dice: '¿Has matado y también tomado posesión?' Y tú le dirás a él que el SEÑOR dice: 'En el lugar donde los perros lamieron la sangre de Nabot, los perros lamerán tu sangre, sí, tu propia sangre.'" **20** Acab dijo a Elías: ¿Me has encontrado, enemigo mío?" Elías contestó: "Yo te he encontrado, porque tú te has vendido a ti mismo a hacer lo malo a la vista del SEÑOR. **21** El SEÑOR te dice esto: 'Mira, Yo traeré desastre sobre ti y consumiré completamente y cortaré de ti cada niño varón, al esclavo y al hombre libre en Israel. **22** Yo haré de tu familia como la familia de Jeroboam, hijo de Nabat, y como la familia de Baasa hijo de Ahías, porque tú me has provocado a enojo y has dirigido a Israel a pecar.' **23** El SEÑOR también ha hablado en cuanto a Jezabel, diciendo: 'Los perros comerán a Jezabel al lado del muro de Jezreel.' **24** Quien sea que pertenezca a Acab y muera en la ciudad los perros lo comerán. Y quien sea que muera en el campo los pájaros del cielo lo comerán." **25** Nadie hubo como Acab, quien se vendió a sí mismo para hacer lo que era malo en la vista del SEÑOR, a quien Jezabel su esposa incitó a pecar. **26** Acab hizo obras asquerosas para los ídolos que él seguía, justo como todos los amorreos habían hecho, aquellos a quienes el SEÑOR había removido delante del pueblo de Israel. **27** Cuando Acab escuchó estas palabras, él se rasgó sus vestiduras y puso ropa áspera en su cuerpo y ayunó, y se cubrió en ropa áspera y se puso muy triste. **28** Entonces, la palabra del SEÑOR llegó a Elías el tisbita, diciendo: "¿Ves cómo Acab se humilla delante de Mí? **29** Porque él se humilla delante de Mí Yo no traeré el desastre en sus días; es en los días de su hijo que yo traeré el desastre sobre su familia."

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1 Kings 21:1

Algún tiempo después
Esta frase marca el comienzo de una nueva parte de la historia e indica que estos eventos ocurrieron más tarde, no que Nabot fue dueño de la viña después. Si su idioma tiene una manera de marcar el comienzo de una nueva parte de una historia, podría considerar usarlo aquí. Traducción Alterna: "Ahora, esto es lo que sucedió después"

Nabot que era de Jezreel
Este es el nombre de un hombre de Jezreel. (Ver: traducir_nombres)

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rey de Samaria
"Samaria" era la ciudad capital del reino de Israel y aquí representa a toda la nación. Traducción Alterna: "rey de Israel"

1 Kings 21:3

Que el SEÑOR no permita que que te de
Esta frase es un juramento que enfatiza que lo que sigue no sucederá. Traducción Alterna: "Debido a que el SEÑOR lo prohíbe, nunca daré"

de la herencia de mis antepasados.
Se habla de la tierra que sus antepasados recibieron como posesión permanente como si fuera una herencia. Traducción Alterna: "darte la tierra que mis ancestros recibieron como herencia"

1 Kings 21:5

¿Por qué tu corazón está tan triste
Aquí "corazón" se refiere a toda la persona y sus emociones. Traducción Alterna: "¿Por qué estás tan triste?"

¿No gobiernas el reino de Israel?
Jezabel usa esta pregunta retórica negativa para reprender a Acab. Se puede traducir como una declaración positiva. Traducción Alterna: "¡Todavía gobiernas el reino de Israel!"

que tu corazón esté feliz
Aquí "corazón" se refiere a toda la persona y sus emociones. Traducción Alterna: "sé feliz" o "anímate"

1 Kings 21:8

escribió cartas en nombre de Acab
Los posibles significados son 1) ella escribió el nombre de Acab en las letras. Traducción Alterna: "escribió cartas y las firmó con el nombre de Acab" o 2) la palabra "nombre" es un metónimo de autoridad. Traducción Alterna: "escribió cartas en nombre de Acab"

los ricos quienes se sentaban con él
La palabra "ricos" se refiere a las personas ricas. Traducción Alterna: "las personas ricas que se sentaron con Nabot"

sienten a Nabot delante del pueblo
Se dice que hacer que Nabot se siente en un lugar de honor es como si lo hiciera sentarse sobre el resto de las personas que estaban presentes. Traducción Alterna: "hagan que Nabot se siente en un lugar de honor entre la gente"

dejen que testifiquen en su contra
"que lo acusen"

1 Kings 21:11

los ricos quienes vivían en la ciudad de Nabot
La palabra "ricos" se refiere a las personas ricas. Traducción Alterna: "las personas ricas que se sentaron con Nabot"

había dicho en las cartas
Esto puede expresado en forma activa. Traducción Alterna: "como ella había escrito en las cartas"

sentaron a Nabot delante del pueblo
Se dice que hacer que Nabot se siente en un lugar de honor es como si lo hiciera sentarse sobre el resto de las personas que estaban presentes. Vea como tradujo esta idea en 21:8. Traducción Alterna: "hagan que Nabot se siente en un lugar de honor entre la gente"

se sentaron ante Nabot
"se sentaron enfrente a Nabot"

ellos lo llevaron fuera de la ciudad
Aquí la palabra "ellos" se refiere a la gente de la ciudad.

Nabot ha sido apedreado y está muerto
Esto se puede expresar en forma activa. Traducción Alterna: "Hemos apedreado a Nabot y está muerto"

1 Kings 21:15

que Nabot había sido apedreado y estaba muerto
Esto se puede expresar en forma activa. Traducción Alterna: "que la gente había apedreado a Nabot y que estaba muerto"

Nabot no está vivo, sino muerto
Estas dos frases significan lo mismo y enfatizan la declaración de Jezabel. Traducción Alterna: "Nabot está muerto!"

1 Kings 21:17

la palabra del SEÑOR vino
Esta expresión idiomática significa que el SEÑOR habló o envió un mensaje. Vea cómo tradujo esto en 6:11. Traducción Alterna: "El SEÑOR habló este mensaje" o "El SEÑOR habló"

1 Kings 21:19

¿Has matado y también tomado posesión?
El SEÑOR hace esta pregunta para regañar a Acab. Traducción Alterna: "¡Has matado a Nabot y robado su viña!"

tu sangre, sí, tu propia sangre
Esto se repite por énfasis.

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¿Me has encontrado, enemigo mío?
Acab usa esta pregunta para expresar enojo hacia Elías. Que Elías "encontró" a Acab probablemente se refiere a Elías descubriendo las acciones de Acab, no a encontrar su ubicación física. Traducción Alterna: "¡Me has encontrado, mi enemigo!" o "¡Has descubierto lo que he hecho, mi enemigo!"

tú te has vendido a ti mismo a hacer lo malo
Se habla de una persona comprometida a hacer lo malo como si esa persona se hubiera vendido al mal. Traducción Alterna: "te has dedicado a hacer lo que es malo"

lo malo a la vista del SEÑOR
La frase "a la vista del" se refiere a la opinión de alguien. Vea cómo tradujo esto en 11:5. Traducción Alterna: "lo que el SEÑOR considera malvado"

1 Kings 21:21

Mira
"Escucha" o "Presta atención a lo que voy a decirte"

consumiré completamente y cortaré de ti cada niño varón, al esclavo y al hombre libre en Israel
El SEÑOR habla de destruir a la familia de Acab y evitar que tenga descendientes como si estuviera consumiendo a estas personas como un fuego las consumiría, y cortándolas como si uno cortara una rama de un árbol. Traducción Alterna: "destruye a cada uno de tus hijos varones en Israel, ya sea esclavo o libre"

Yo haré de tu familia como la familia de Jeroboam ... y como la familia de Baasa
El SEÑOR destruirá a la familia de Acab como destruyó a las familias de Jeroboam y Baasa.

1 Kings 21:23

Quien sea que pertenezca a Acab
"Quien sea que pertenezca a la familia de Acab"

1 Kings 21:25

quien se vendió a sí mismo para hacer lo que era malo
Se habla de una persona comprometida a hacer lo malo como si esa persona se hubiera vendido al mal. Vea cómo tradujo esta idea en 21:19. Traducción Alterna: "quien se dedicó a hacer lo que era malo"

o que era malo en la vista del SEÑOR
La frase "en la vista de" se refiere a la opinión de alguien. Vea cómo tradujo esto en 11:5. Traducción Alterna: "lo que el SEÑOR considera malvado"

removido delante del pueblo de Israel
Aquí "Israel" se refiere a las doce tribus de Israel y no solo al reino del norte. Traducción Alterna: "eliminado de la presencia del pueblo de Israel" o "expulsado de la tierra antes que el pueblo de Israel"

1 Kings 21:27

la palabra del SEÑOR llegó
Esta expresión idiomática significa que el SEÑOR habló o envió un mensaje. Vea cómo tradujo esto en 6:11. Traducción Alterna: "El SEÑOR habló este mensaje" o "El SEÑOR habló"

¿Ves cómo Acab se humilla delante de Mí?
Dios usa esta pregunta para mostrarle a Elías que la tristeza de Acab es genuina. Traducción Alterna: "He visto cómo Ahab se humilla ante mí". o "Mira cómo Acab se humilla ante mí".

en sus días ... en los días de su hijo
Aquí la palabra "días" representa la vida entera de una persona. Traducción Alterna: "durante su vida ... durante la vida de su hijo"

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Chapter 22

1 Tres años pasaron sin que hubiera guerra entre Aram e Israel. **2** Entonces sucedió que en el tercer año, Josafat el rey de Judá descendió al rey de Israel. **3** Ahora el rey de Israel le dijo a sus siervos:" ¿Saben que Ramot de Galaad es nuestro, pero que no hemos hecho nada para tomarla de la mano del rey de Aram?" **4** Así que él le dijo a Josafat:"¿Irás conmigo a la guerra a Ramot de Galaad?" Josafat respondió al rey de Israel: "Yo soy como tú, mi pueblo es como tu pueblo, y mis caballos son como tus caballos." **5** Josafat dijo al rey de Israel:" Por favor pide dirección de la palabra del SEÑOR sobre qué debes hacer primero." **6** Entonces el rey de Israel reunió a los profetas, cuatrocientos hombres, y les dijo:" ¿Debo ir o no a Ramot de Galaad a la batalla?" Ellos le dijeron: "Ataca, porque el Señor la entregará en las manos del rey." **7** Pero Josafat dijo:"¿No hay aún aquí otro profeta del SEÑOR de quien podamos pedir consejo?" **8** El rey de Israel le dijo a Josafat:" Aún hay un hombre del que podemos pedir consejo del SEÑOR para ayuda, Micaías hijo de Imla, pero lo odio porque él no profetiza nada bueno sobre mí, sólo dificultades." Pero Josafat dijo:" No diga eso el rey." **9** Entonces el rey de Israel llamó a un oficial y le ordenó:"Trae a Micaías hijo de Imla, ahora mismo." **10** Ahora Acab el rey de Israel y Josafat el rey de Judá estaban sentados cada uno en un trono, vestidos en sus ropas reales, afuera, a la entrada de la puerta de Samaria, y todos los profetas estaban profetizando delante de ellos. **11** Sedequías hijo de Quenaana se hizo cuernos de hierro y dijo:" El SEÑOR dijo esto:' Con éstos, ustedes acornearán a los arameos hasta que sean consumidos.'" **12** Y todos los profetas profetizaban lo mismo, diciendo:" Ataca a Ramot de Galaad y gana, porque el SEÑOR los ha puesto en las manos del rey." **13** El mensajero que fue a llamar a Micaías le habló diciendo:" Ahora mira, que las palabras de los profetas le declaran cosas buenas al rey a una voz. Por favor que tu palabra sea como la de uno de ellos y diga cosas buenas." **14** Micaías dijo:" Así como el SEÑOR vive, que lo que el SEÑOR diga es lo que diré." **15** Cuando vino ante el rey, el rey le dijo:"¿Micaías debemos ir a Ramot de Galaad a la batalla, o no? Micaías le contestó:" Ataca y gana. El SEÑOR la dará en la mano del rey." **16** Entonces él rey le dijo:" ¿Cuántas veces te he pedido que jures decirme sólo la verdad en el nombre del SEÑOR? **17** Así que Micaías le dijo:"Yo vi a todo Israel dispersado hacia las montañas, como ovejas que no tienen pastor, y el SEÑOR dijo: 'Estos no tienen pastor. Dejemos que cada hombre vuelva a su casa en paz." **18** Así que el rey de Israel le dijo a Josafat:" ¿No te dije que él no iba a profetizar bien sobre mí, sino sólo desastre?" Entonces Micaías dijo:" **19** Por lo tanto escucha la voz del SEÑOR: Yo vi al SEÑOR sentado en Su trono, y todas las huestes del cielo estaban de pie ante Él a su mano derecha y a su izquierda. **20** El SEÑOR dijo: '¿Quién persuadirá a Acab, para que suba y caiga en Ramot Galaad?' Uno de ellos decía esto, y otro decía aquello. **21** Entonces un espíritu vino al frente, se paró delante del SEÑOR, y dijo: 'Yo le persuadiré a él.' El SEÑOR le dijo: '¿Cómo?' **22** El espíritu contestó: 'Yo saldré y seré un espíritu de mentira en la boca de todos sus profetas.' El SEÑOR respondió: ' Tú lo tentarás, y tú también serás exitoso. Ve ahora y hazlo.' **23** Ahora mira, el SEÑOR ha puesto un espíritu de mentira en la boca de todos estos profetas tuyos, y el SEÑOR ha decretado desastre para ti." **24** Entonces Sedequías hijo de Quenaana subió, golpeó a Micaías en la mejilla, y dijo:" ¿Cuál camino tomó el Espíritu del SEÑOR para irse de mí a hablarte a tí? **25** Micaías dijo: " Mira, tú lo sabrás en ese día, cuando corrás de habitación en habitación para esconderte." **26** Él rey de Israel dijo a su sirviente:" Agarra a Micaías y llévalo donde Amón, el gobernador de la ciudad, y a Josías, mi hijo. **27** Dile a él: 'El rey dice: Pon a éste hombre en prisión y aliméntalo sólo con un poco de pan y un poco de agua, hasta que yo venga seguro.'" **28** Luego Micaías dijo:" Si tú regresas seguro, entonces el SEÑOR no ha hablado por mí." Y él añadió: "Escuchen ésto, todos ustedes pueblo." **29** Así que Acab, rey de Israel, y Josafat, el rey de Judá, subieron a Ramot de Galaad. **30** El rey de Israel le dijo a Josafat:" Yo me disfrazaré, e iré a la batalla, pero tú te pondrás tus ropas reales." Así que el rey de Israel se disfrazó y fue a la batalla. **31** Ahora el rey de Aram había ordenado a los treinta y dos capitanes de sus carruajes, diciendo:" No ataquen a soldados importantes y no importantes. En cambio, sólo ataquen al rey de Israel." **32** Sucedió que cuando los capitanes de los carruajes vieron a Josafat ellos dijeron:" Seguramente este es el rey de Israel." Se volvieron a atacarlo, así que Josafat gritó. **33** Sucedió que cuando los comandantes de los carruajes vieron que no era el rey de Israel, ellos se regresaron. **34** Pero cierto hombre disparó su arco al azar e hirió al rey de Israel entre las uniones de su armadura. Entonces Acab le dijo al que manejaba su carruaje:" Da vuelta y sácame de la batalla porque estoy muy malherido." **35** La batalla se puso peor ese día y el rey fue retenido en su carruaje frente a los Arameos. Él murió esa tarde. La sangre de su herida corrió hasta el suelo de su carruaje. **36** Entonces cuando el sol estaba bajando, un lamento se levantó a través del ejército diciendo:" ¡Cada hombre debe irse a su ciudad; y cada hombre debe volver a su región!" **37** Así que el Rey Acab murió y fue traído a Samaria, y ellos le enterraron en Samaria. **38** Ellos lavaron el carruaje en el estanque de Samaria, y los

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perros lamieron su sangre (éste era el lugar donde la prostitutas se bañaban), justo como la palabra del SEÑOR había declarado. **39** En cuanto a las otras cosas concernientes a Acab, todo lo que él hizo, la casa de marfil que él construyó, y todas las ciudades que él construyó, ¿no están todas escritas en el libro de los eventos de los reyes de Israel? **40** Así que Acab murió y fue sepultado con sus antepasados, y Ocoziás su hijo se convirtió en rey en su lugar. **41** Entonces Josafat hijo de Asa comenzó a reinar sobre Judá en el cuarto año de Acab rey de Israel. **42** Josafat era de treinta y cinco años cuando él comenzó a reinar, y él reinó en Jerusalén veinticinco años. El nombre de su madre era Azuba, hija de Silhi. **43** Él caminó en la forma de su padre Asa; él no se desvió de ellos; él hizo lo que era bueno ante los ojos del SEÑOR. Todavía los lugares altos no habían sido removidos. El pueblo seguía sacrificando y quemando incienso en los lugares altos. **44** Josafat tuvo paz con el rey de Israel. **45** En cuanto a los demás hechos concernientes a Josafat, y el poder que él mostró y las historias de sus guerras, ¿no están escritas en los libros de los hechos de los reyes de Judá? **46** Él removió de la tierra el resto de las prostitutas de culto que habían permanecido en los días de su padre Asa. **47** No había rey en Edom, pero un administrador gobernaba allí. **48** Josafat construyó naves marítimas; ellas debían ir a Ofir por oro, pero ellos no fueron porque los barcos se destrozaron en Ezión Geber. **49** Entonces Ocozías hijo de Acab le dijo a Josafat:" Deja a mis siervos navegar con tus siervos en los barcos." Pero Josafat no lo permitió. **50** Josafat murió y fue sepultado con sus antepasados en la ciudad de David, su ancestro; Joram su hijo se hizo rey en su lugar. **51** Ocozías hijo de Acab comenzó a reinar sobre Israel en Samaria en el año diecisiete de Josafat rey de Judá y él reinó dos años sobre Israel. **52** Él hizo lo malo ante los ojos del SEÑOR y caminó en los caminos de su padre, en los caminos de su madre, y en los caminos de Jeroboam hijo de Nabat, por el cual hizo pecar a Israel. **53** Él sirvió a Baal y le adoró y así provocó el enojo del SEÑOR, el Dios de Israel, de la misma manera como su padre había hecho.

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1 Kings 22:1

Tres años
"3 años"

Vino sobre eso
Esta frase se usa aquí para marcar el comienzo de una nueva parte de la historia. Si su idioma tiene una forma de hacerlo, podría considerar usarlo aquí.

1 Kings 22:3

¿Sabes que Ramoth Gilead es nuestro, pero que no estamos haciendo nada para quitarlo de la mano del rey de Aram?
Acab hace esta pregunta para enfatizar que ya deberían haber recuperado a Ramoth Gilead. Traducción Alterna: "Ramoth Gilead es nuestro, pero todavía no hemos hecho nada para quitarlo de la mano del rey de Aram".

tomarlo de la mano del rey de Aram
Aquí la palabra "mano" se refiere al poder. Traducción Alterna: "para tomarlo del control del rey de Aram"

Soy como tú, mi gente es como tu gente, y mis caballos son como tus caballos
Josafat le dice a Acab que él, su pueblo y sus caballos pertenecen a Acab, lo que significa que Acab puede mandarlos como quiera. ¨Traducción Alterna¨: "Yo, mis soldados y mis caballos son tuyos para usar de la forma que quieras"

1 Kings 22:5

Cuatrocientos
"400 hombres"

porque el Señor lo entregará en manos del rey
Aquí la palabra "mano" se refiere al poder. Traducción Alternativa: "porque el Señor permitirá que el rey capture a Ramoth Gilead"

1 Kings 22:7

Que el rey no diga eso
Josafat se refiere a Acab en tercera persona para mostrarle respeto. Traducción Alternativa: "No deberías decir eso"

1 Kings 22:10

se hizo cuernos de hierro
"hizo cuernos de hierro para sí mismo"

Con estos empujarás a los arameos hasta que se consuman
Las acciones del profeta son una metáfora simbólica que ilustra la forma en que Acab derrotaría a los arameos. El ejército de Ahab ganará con gran fuerza, ya que un toro ataca a otro animal.

hasta que se consuman
Se dice que destruir un ejército enemigo es como si los estuviera consumiendo. Esto se puede establecer en forma activa. Traducción Alternativa:

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"hasta que los consumas" o "hasta que los destruyas"

entregado a la mano del rey
Aquí la palabra "mano" se refiere al poder. Traducción Alternativa: "permitió al rey capturarlo"

1 Kings 22:13

Ahora mira
"Escucha" o "Presta atención a lo que voy a decirte"

Las palabras de los profetas declaran cosas buenas al rey con una sola boca
Se dice que todos los profetas dicen lo mismo como si todos hablaran con la misma boca. La frase "las palabras de los profetas" representa el mensaje que los profetas declaran. Traducción Alternativa: "todos los profetas declaran las mismas cosas buenas al rey"

deja que tu palabra sea como una de ellas
Aquí la palabra "ellos" se refiere a "las palabras de los profetas". Traducción Alternativa: "deja que lo que digas esté de acuerdo con lo que han dicho"

deberiamos ir
La palabra "nosotros" se refiere a Acab, Josafat y sus ejércitos, pero no a Micaías.

lo entragará en manos de Dios
Aquí la palabra "mano" se refiere al poder. Traducción Alternativa: "permitirá que el rey lo capture"

1 Kings 22:16

¿Cuántas veces debo requerir ... en nombre de El Señor?
Acab hace esta pregunta por frustración al reprender a Micaías. Traducción Alternativa: "Muchas veces he requerido ... en nombre de El Señor".

En el nombre de El Señor
Aquí la palabra "nombre" se refiere a la autoridad. Traducción Alternativa: "como el representante de El Señor"

Ví todo Israel
Aquí "todo Israel" se refiere al ejército de Israel. Traducción Alternativa: "Vi todo el ejército de Israel"

como ovejas que no tienen pastor
La gente del ejército se compara con las ovejas que no tienen a nadie que las guíe porque su pastor, el rey, ha muerto.

Esos no tienen pastor
Ahweh habla del rey como si fuera un pastor. Al igual que un pastor es responsable de cuidar y proteger a sus ovejas, el rey es responsable de dirigir y proteger a su pueblo. Traducción Alternativa: "Estas personas ya no tienen un líder"

1 Kings 22:18

¿No te dije ... pero solo un desastre?
Acab hace esta pregunta para enfatizar que había dicho la verdad sobre Micaías. Traducción Alternativa: "Te lo dije ... ¡pero solo desastre!"

Caer en Ramoth Galaad
Se dice que Acab muriendo en la batalla como si fuera a caer. Traducción Alternativa: "morir en Ramoth Galaad"

Uno fr rllos dijo... y otro dijo
"Uno ... y otro" se refiere a dos o más ángeles en la hueste celestial que estaban respondiendo a la pregunta de El Señor en el verso anterior.

1 Kings 22:21

ser un espiritu mentiroso en la boca de todos sus profetas
Aquí la palabra "espíritu" se refiere a las actitudes de los profetas y las palabras "la boca" representan lo que dirán. Traducción Alternativa: "causa que todos sus profetas hablen mentiras"

ahora ve
"En efecto." La palabra "ver" aquí agrega énfasis a lo que sigue.

ha puesto un espiritu mentiroso en la boca de todos tus profetas
Aquí la palabra "espíritu" se refiere a las actitudes de los profetas y las palabras "la boca" representan lo que dirán. Traducción Alternativa: "ha causado que todos tus profetas hablen mentiras"

1 Kings 22:24

¿Qué camino tomó el Espíritu de El Señor para alejarse de mí y hablarte?
Sedequías hace esta pregunta sarcástica para insultar y reprender a Micaías. Traducción Alternativa: "¡No pienses que el Espíritu de El Señor me dejó para hablarte!"

Mira
¨Escucha" o "Presta atención a lo que voy a decirte¨

Tu sabrás eso
"Sabrás la respuesta a tu pregunta". Si la pregunta retórica de Sedequías se traduce como una declaración, esta frase puede traducirse para proporcionar información implícita. Traducción Alternativa: "sabrás que el Espíritu de El Señor me ha hablado"

1 Kings 22:26

Sí regresas a salvo
Esto describe algo que no sucedería. El Señor ya le había dicho a Micaías que el rey no regresaría sano y salvo.

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1 Kings 22:29

Acab
Acab fue un rey muy malvado que reinó sobre el reino del norte de Israel desde 875 hasta 854 a. C. El rey Acab influyó en el pueblo de Israel para adorar dioses falsos. El profeta Elías confrontó a Acab y le dijo que habría una sequía severa durante tres años y medio como castigo por los pecados que Acab hizo que Israel cometiera. Acab y su esposa Jezabel hicieron muchas otras cosas malas, incluido el uso de su poder para matar a personas inocentes. Ver también: Baal Elijah Jezabel reino de israel El Señor

Josafat
Josafat es el nombre de al menos dos hombres en el Antiguo Testamento. El hombre más conocido con este nombre fue el Rey Josafat, que fue el cuarto rey en gobernar el reino de Judá. Él restauró la paz entre Judá e Israel, y destruyó los altares de dioses falsos. Otro Josafat fue un "registrador" para David y Salomón. Su trabajo incluía escribir documentos para que el rey firmara y registrara la historia de los eventos importantes que sucedieron en el reino. Ver también: altar David falso dios, dios extranjero, dios, diosa Israel, israelitas, nación de Israel Judá

Moab, Moabita, Moabita
Moab era hijo de la hija mayor de Lot. También se convirtió en el nombre de la tierra donde vivían él y su familia. El término "Moabita" se refiere a una persona que desciende de Moab o que vive en el país de Moab. El país de Moab estaba ubicado al este del Mar Salado. Moab estaba al sureste de la ciudad de Belén, donde vivía la familia de Naomi. La gente en Belén llamó a Rut una "Moabita" porque era una mujer del país de Moab. Este término también podría traducirse como "mujer moabita" o "mujer de Moab". Ver también: Belén, Efrata Judea Mucho Piedad Mar Salado, Mar Muerto

Ramoth
Ramoth era una ciudad importante en las montañas de Galaad, cerca del río Jordán. También se llamaba Ramoth Gilead. Ramoth pertenecía a la tribu israelita de Gad y fue designada como ciudad de refugio. El rey Acab de Israel y el rey Josafat de Judá hicieron la guerra contra el rey de Aram en Ramot. Acab fue asesinado en esa batalla. Algún tiempo después, el rey Ocozías y el rey Joram intentaron tomar la ciudad de Ramoth del rey de Aram. Ramoth Galaad fue donde Jehú fue ungido rey sobre Israel. Ver también: Acab Ocozías Aram, Aramean, Arameo Gad Josafat Jehu Joram Río Jordán, Jordania Judá, reino de Judá refugio, refugio

Galaad
Galaad es el nombre de una región montañosa al este del río Jordán, donde vivían las tribus israelitas de Gad, Rubén y Manasés. Esta región también se conoce como el "país montañoso de Galaad" o el "Monte Galaad". "Galaad" era también el nombre de varios hombres en el Antiguo Testamento. Uno de estos hombres era el nieto de Manasés. Otra Galaad fue el padre de Jefté. Ver también: Gad Jefté Manasés Rubén doce tribus de Israel

Real
El término "real" describe personas y cosas que están asociadas con un rey o una reina. Ejemplos de cosas que se pueden llamar "reales" incluyen la vestimenta, palacio, trono o corona de un rey. Un rey o reina generalmente vive en un palacio real. Un rey usa ropa especial, a veces llamada "túnica real". A menudo, las túnicas de un rey eran de color púrpura, que era un tipo de tinte raro y costoso. En el Nuevo Testamento, los creyentes en Jesús son llamados un "real sacerdocio". Otras formas de traducir esto podrían incluir, "sacerdotes que sirven a Dios Rey" o "llamados a ser sacerdotes de Dios Rey". El término "real" también podría traducirse como "real" o "perteneciente a un rey". Ver también: Rey palacio sacerdote, sacerdocio púrpura reina túnica

túnica
Una túnica es una prenda exterior con mangas largas que pueden usar tanto hombres como mujeres. Es similar a un abrigo. Las batas están abiertas en el frente y están atadas con una faja o cinturón. Pueden ser largos o cortos en longitud. Los reyes usaban túnicas moradas como signo de realeza, riqueza y prestigio. Ver también: real sayo

1 Kings 22:31

treinta y dos capitanes
dos capitanes - "32 capitanes"

No ataque a soldades sin importancia o importantes
Al mencionar tanto a los "soldados no importantes" como a los "soldados importantes", el rey se refería a todos los soldados. ¨Traducción Alternativa¨: "No ataque a ninguno de los soldados"

Vino sobre eso
Esta frase se usa aquí para marcar un evento importante en la historia. Si su idioma tiene una forma de hacerlo, podría considerar usarlo aquí.

1 Kings 22:34

dibujó su arco al azar
Los posibles significados son 1) apuntó a disparar a un soldado sin saber que era Acab o 2) sacó su arco para disparar sin ningún objetivo específico en mente.

1 Kings 22:35

el rey fue retenido en su carro
Esto se puede establecer en forma activa. Traducción Alterntiva¨: "alguien sostuvo al rey en su carro"

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Se escuchó un grito
Aquí "un grito" representa a los soldados que gritaban. ¨Traducción Alterntiva¨: "los soldados comenzaron a gritar"

Todo hombre debería volver a su ciudad; y cada hombre debería volver a su región
Estas dos frases significan básicamente lo mismo y se combinan para enfatizar. (Ver: paralelismo de higos)

1 Kings 22:37

Fue traído a Samaria
Esto se puede establecer en forma activa. Traducción Alternativa: "sus soldados trajeron su cuerpo a Samaria"

Lo enterraron
"la gente lo enterró"

tal como la palabra de Yahweh había declarado
Aquí "la palabra de El Señor" representa a El Señor mismo. ¨Traducción Alterntiva¨: "tal como El Señor había declarado"

1 Kings 22:39

¿No están escritos en El libro de los acontecimientos de los reyes de Israel?
Esto se puede expresar en forma activa y supone que la respuesta es positiva. La pregunta es retórica y se usa para enfatizar. Vea cómo tradujo esto en 15:31. ¨Traducción Alternativa¨: "están escritos en El libro de los acontecimientos de los reyes de Israel". o "puedes leerlos en El libro de los acontecimientos de los reyes de Israel".

dormido con sus antepasados
Se habla de la muerte de Acab como si se hubiera quedado dormido. Vea cómo tradujo esto en 2:10. ¨Traducción Alternativa¨: "murió"

1 Kings 22:41

Treinta y cinco años
cinco años - "35 años" (Ver:

Veinti cinco años
Cinco años - "25 años"

1 Kings 22:43

Caminaba por los caminos de Asa, su padre.
Se habla del comportamiento de una persona como si esa persona caminara por un sendero. ¨Traducción Alternativa¨: "Hizo lo mismo que Asa, su padre, había hecho"

lo que era justo a los ojos de El Señor
Aquí "ojos" representa ver y se habla de la opinión de El Señor como si fuera capaz de ver algo. ¨Traducción Alterntiva¨: "lo que El Señor consideró correcto"

los lugares altos no fueron quitados
Esto se puede establecer en forma activa. ¨Traducción Alternativa¨: "no quitó los lugares altos"

1 Kings 22:45

¿No están escritos en El libro de los acontecimientos de los reyes de Judá?
Esto se puede expresar en forma activa y supone que la respuesta es positiva. La pregunta es retórica y se usa para enfatizar. Vea cómo tradujo esto en 14:29. ¨Traducción Alterntiva¨: "están escritos en El libro de los acontecimientos de los reyes de Judá". o "puedes leerlos en El libro de los acontecimientos de los reyes de Judá".

1 Kings 22:48

los barcos naufragaron
Esto se puede establecer en forma activa. ¨Traducción Alternativa¨: "los barcos naufragaron"

dormido con sus antepasados
Se dice que la muerte de Josafat es como si se hubiera quedado dormido. Vea cómo tradujo esto en 2:10. ¨Traducción Alternativa¨: "murió"

fue enterrado con ellos
Esto se puede establecer en forma activa. ¨Traducción Alternativa¨: "la gente lo enterró"

1 Kings 22:51

reinó dos años
"reinó 2 años"

lo que era malo ante los ojos de El Señor
Se habla de la opinión de El Señor con respecto a algo como si El Señor estuviera viendo esa cosa. ¨Traducción Alternativa¨: "lo que El Señor consideró malo"

anduvo en el camino de su padre, en el camino de su madre, y en el camino de Jeroboam hijo de Nabat
Se habla del comportamiento de una persona como si esa persona estuviera caminando por un sendero. ¨Traducción Alternativa: "hizo lo mismo que habían hecho su padre, su madre y Jeroboam, hijo de Nabat"

llevó a ISrael a pecar
Aquí la palabra "Israel" se refiere a las diez tribus del norte que formaron el reino de Israel.

Sirvió a Baal y lo adoró.
Las palabras "servido" y "adorado" significan básicamente lo mismo.

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el dios de israel
Aquí la palabra "Israel" se refiere a todas las doce tribus descendientes de Jacob.

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Book: 2 Kings

2 Kings

Chapter 1

1 Moab se rebeló en contra de Israel después de la muerte de Acab. **2** Luego, Ocozías se cayó a través del enrejado de su cuarto superior en Samaria, y se lesionó. Así que él envió mensajeros y les dijo a ellos: "Vayan, pregunten a Baal Zebub, dios de Ecrón, si yo me voy a recuperar de esta lesión." **3** Pero el Ángel del SEÑOR le dijo a Elías el tisbita: "Levántate, sube a encontrar los mensajeros del rey de Samaria, y pregúntale a ellos: '¿Es que no hay Dios en Israel, para que ustedes vayan a consultar con Baal Zebub, el dios de Ecrón? **4** Por tanto, el SEÑOR dice: "De la cama donde estas, tú no te levantarás; sino que, tú ciertamente morirás.'"" Luego Elías se fue. **5** Cuando los mensajeros regresaron a Ocozías, él dijo a ellos: "¿Por qué ustedes han regresado?" **6** Ellos le dijeron a él: "Un hombre llegó a encontrarnos el cual nos dijo: 'Vayan de vuelta al rey quien los envió a ustedes y díganle a él: "El SEÑOR dijo esto: '¿Es qué no hay Dios en Israel que tú enviaste hombres a consultar con Baal Zebub, el dios de Ecrón? Por tanto, de la cama en que tú estás, no te levantarás; sino que, tú ciertamente morirás." **7** Ocozías dijo a sus mensajeros: "¿Qué tipo de hombre era él, el que llegó a encontrarlos a ustedes y dijo estas palabras?" **8** Ellos respondieron: "Él vestía con una pieza hecha de pelo y un cinturón de piel alrededor de su cintura." Así que el rey respondió: "Este es Elías el tisbita." **9** Luego el rey envió al capitán con cincuenta soldados a Elías. El capitán subió donde Elías quien estaba sentado al tope de una colina. El capitán le habló a él: "Tú, hombre de Dios, el rey ha dicho: 'Ven baja.'" **10** Elías contestó y dijo al capitán: "Si yo soy hombre de Dios, que fuego baje del cielo y los consuma a ti y a tus cincuenta hombres." Luego fuego bajó del cielo y lo consumió a él y a sus cincuenta hombres. **11** Otra vez el rey Ocozías envió a Elías otro capitán con cincuenta soldados. El capitán también dijo a Elías: "Tú hombre de Dios, el rey dice: 'Ven baja rápidamente.'" **12** Elías constestó y les dijo a ellos: "Si yo soy hombre de Dios, que fuego baje del cielo y te consuma a ti y a tus cincuenta hombres." Otra vez, fuego de Dios bajó del cielo y los consumió a él y a sus cincuenta hombres. **13** Una vez más, el rey envió un tercer grupo de cincuenta guerreros. Este capitán subió, cayó en sus rodillas ante Elías y le imploró y dijo a él: "Tú, hombre de Dios, te pido, deja que mi vida y la vida de estos cincuenta siervos tuyos sea preciosa en tu vista. **14** Ciertamente, fuego bajó del cielo y consumió los primeros dos capitanes con sus hombres, pero ahora deja que mi vida sea preciosa a tu vista." **15** El ángel del SEÑOR dijo a Elías: "Ve baja con él. No le tengas miedo a él." Así que Elías se levantó y bajó con él hacia el rey. **16** Entonces Elías dijo a Ocozías: "Esto es lo que el SEÑOR a dicho: 'Por cuanto tú has enviado mensajeros a consultar con Baal Zebub, el dios de Ecrón. ¿Es que no hay Dios en Israel a quien tú puedas consultar? Por tanto, de tú cama no te levantarás; sino que, tú ciertamente morirás.'" **17** Así que el rey Ocozías murió de acuerdo a la palabra del SEÑOR que Elías había hablado. Joram comenzó a reinar en su lugar, en el segundo año de Joram, hijo de Josafat rey de Judá, porque Ocozías no tenía hijo. **18** En cuanto a los otros hechos de Ocozías, ¿acaso no están escrito en el libro de las Crónicas de los reyes de Israel?

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2 Kings 1:1

Moab
El país de Moab

la celosía en su cámara superior
La habitación superior fue construida en el techo del palacio. La celosía estaba hecha de tableros delgados que se cruzaban decorativamente para formar un balcón o una cubierta de ventana. ¨Traducción Alterna: "las tablas de madera alrededor del techo plano de su palacio"

Baal-zebub

2 Kings 1:3

EL SEÑOR
Este es el nombre de Dios que reveló a su pueblo en el Antiguo Testamento. Vea la página de traducción de Word sobre EL SEÑOR sobre cómo traducir esto.

Tisbita
Esto se refiere a alguien de la ciudad de Tisbia. (Ver: traducir_nombres)

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¿Es porque no hay Dios en Israel que vas a consultar con Baal Zebub, el dios de Ecrón?
Esta pregunta retórica se hace como una reprimenda por consultar a Baal Zebub. Esto puede ser escrito como una declaración. Esto es irónico porque definitivamente conocen al Dios de Israel. ¨Traducción Alterna¨: "¡Tontos! ¡Saben que hay un Dios en Israel, pero estaban actuando como si no supieran cuándo enviaron hombres para consultar a Baal Zebub, el dios de Ecrón!"

Consulta con Baal Zebub
La palabra "consultar" significa obtener la opinión de alguien sobre una pregunta

Por eso EL SEÑOR dice
Este es el mensaje de EL SEÑOR al rey Ocozías. ¨Traducción Alterna¨: "Por lo tanto, EL SEÑOR le dice al rey Ocozías")

No bajarás de la cama a donde has subido
Cuando el rey Ocozías resultó herido, lo colocaron en una cama. EL SEÑOR dijo que nunca se recuperará y que podrá levantarse de la cama. Traducción Alterna¨: "No te recuperarás y no te levantarás de la cama en la que estás acostado"

2 Kings 1:5

Cuando los mensajeros regresaron a Ocozías
Después de reunirse con Elías, los mensajeros regresaron al rey en lugar de ir a Ecrón.

¿Es porque no hay Dios en Israel que enviaste hombres para consultar con Baal Zebub, el dios de Ecrón?
Esta pregunta retórica se hace como una reprimenda por consultar a Baal Zebub. Esto puede ser escrito como una declaración. Esto es irónico porque definitivamente conocen al Dios de Israel. Vea cómo tradujo una pregunta similar en 1: 3. ¨Traducción Alternativa¨: "¡Tontos! ¡Saben que hay un Dios en Israel, pero estaban actuando como si no supieran cuándo enviaron hombres para consultar a Baal Zebub, el dios de Ecrón!"

no bajarás de la cama a la que has subido
Cuando el rey Ocozías resultó herido, lo colocaron en una cama. EL SEÑOR dijo que nunca se recuperará y que podrá levantarse de la cama. Traduzca esta declaración de la misma manera que lo hizo en 1: 3. Trducción Alterna¨: "no te recuperarás y no te levantarás de la cama en la que estás acostado"

2 Kings 1:7

Llevaba una prenda hecha de cabello
Los significados posibles son 1) esta es una metáfora que habla de él siendo muy peludo como si su cabello fuera una prenda. ¨Traducción Alterna¨: "Era muy peludo" o 2) "Su ropa estaba hecha de pelo de animal"

2 Kings 1:9

Entonces el rey envió un capitán con cincuenta soldados a Elías
El rey envió al líder del ejército con cincuenta hombres para traer a Elíah de regreso a él. ¨Traducción Alterna¨: "Entonces el rey envió un capitán con cincuenta soldados para apoderarse de Elías"

CIncuenta soldados
"50 soldados"

Si soy un hombre de Dios, que el fuego baje del cielo
El capitán había llamado a Elías un hombre de Dios, pero el capitán y el rey no le mostraron el debido respeto. Elías dijo esto para que el fuego descendiera del cielo, y esto probaría que Elías realmente era un hombre de Dios y que merecía su respeto. ¨Traducción Alterna¨: "Como soy un hombre de Dios, que baje el fuego del cielo" o "Si soy un hombre de Dios como tú has dicho, deja que el fuego baje del cielo"

Cielo
"el cielo" (UDB)

2 Kings 1:11

CIncuenta soldados
"50 soldados"

Si soy un hombre de Dios, que el fuego baje del cielo
El capitán había llamado a Elías un hombre de Dios, pero el capitán y el rey no le mostraron el debido respeto. Elías dijo esto para que el fuego descendiera del cielo, y esto probaría que Elías realmente era un hombre de Dios y que merecía su respeto. Traduzca esta frase de la misma manera que lo hizo en 1: 9. ¨Traducción Alterna¨: "Como soy un hombre de Dios, que baje el fuego del cielo" o "Si soy un hombre de Dios como tú has dicho, deja que el fuego baje del cielo"

Fuego de Dios
Esto significa que el fuego vino de Dios. ¨Traducción Alternativa¨: "fuego de Dios"

2 Kings 1:13

CIncuenta guerreros
"50 guerreros" or "50 soldados"

le imploro
"le rogué"

estos cincuenta sirvientes tuyos
El capitán dice que sus sirvientes son los sirvientes de Elías para mostrarle honor. ¨Traducción Alterna¨ "mis cincuenta soldados"

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deja que mi vida ... sea preciosa a tu vista
La frase "tu vista" se refiere a lo que piensa Elías. El capitán le ruega a Elías que los deje vivir. ¨Traducción Alterna¨: "por favor considera mi vida ... como preciosa para ti" o "considera mi vida ... como valiosa para ti y no nos mates"

deja que mi vida sea preciosa a tu vista
Aquí el capitán está repitiendo su pedido para que Elías le muestre amabilidad y lo deje vivir. ¨Traducción Alterna¨: "por favor sé amable conmigo"

2 Kings 1:15

¿Es porque no hay Dios en Israel a quien le puedas pedir información?
Esta pregunta retórica se hace como una reprimenda por consultar a Baal Zebub. Esto puede ser escrito como una declaración. Esto es irónico porque el rey definitivamente conoce al Dios de Israel. ¨Traducción Alterna¨: "¡Debes pensar que no hay Dios en Israel a quien puedas pedir información!" o "¡Tonto! Sabes que hay un Dios en Israel para consultar, pero actuaste como si no supieras".

no bajarás de la cama donde has subido
Cuando el rey Ocozías resultó herido, lo colocaron en una cama. EL SEÑOR dijo que nunca se recuperará y que podrá levantarse de la cama. Traduzca esta declaración de la misma manera que lo hizo en 1: 3. ¨Traducción Alterna¨: "no te recuperarás y no te levantarás de la cama donde estás acostado"

2 Kings 1:17

la palabra de EL SEÑOR que Elías había dicho
"lo que EL SEÑOR le había dicho a Elías que Elías había hablado"

Segundo año
"2do añor"

en el segundo año de Joram hijo de Josafat, rey de Judá
Esto describe el tiempo en que Joram comenzó a reinar al declarar cuánto tiempo había reinado el actual rey de Judá. ¨Traducción Alterna¨: "en el segundo año que Joram hijo de Josafat fue rey de Judá"

¿No están escritos ... Israel?
Esta pregunta retórica se puede escribir como una declaración. ¨Traducción Alterna¨: "están escritos ... Israel".

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Chapter 2

1 Acontenció cuando el SEÑOR iba a subir a Elías en un torbellino al cielo, que Elías se fue con Eliseo de Gilgal. **2** Elías le dijo a Eliseo: "Quedaté aquí, por favor, porque el SEÑOR me ha enviado a Betel." Eliseo respondió: "Así como el SEÑOR vive, y así como tú vives, yo no te dejaré." Así que se fueron a Betel. **3** Los hijos de los profetas quienes estaban en Betel fueron a Eliseo y le dijeron a él: "¿Sabes que el SEÑOR se va a llevar a tu amo de ti hoy?" Eliseo respondió: "Sí, lo sé, pero no hables de eso." **4** Elías le dijo a él: "Eliseo, espera aquí, por favor, porque el SEÑOR me envió a Jericó." Luego Eliseo respondió: "Como el SEÑOR vive, y como tú vives, yo no te dejaré." Así que ellos se fueron a Jericó. **5** Entonces los hijos de los profetas quienes fueron a Jericó vinieron a Eliseo y le dijeron a él: ''¿Sabes que el SEÑOR se llevará a tu amo de ti hoy?" Eliseo respondió: " Sí, lo sé, pero no hables de eso." **6** Luego Eliseo le dijó a él: "Quédate aquí, por favor, el SEÑOR me ha enviado al Jordán." Eliseo respondió: "como el SEÑOR vive, y tú vives, yo no te dejaré." Así que los dos sigueron. **7** Mas tarde, cincuenta de los hijos de los profetas se mantuvieron frente a ellos a distancia; mientras los dos se detuvieron junto al Jordán. **8** Elías tomó su capa, la enrolló y le dio al agua con ella. El río se dividió en ambos lados, así que los dos pudieron cruzar sobre tierra seca. **9** Aconteció, después que ellos cruzaron, que Elías le dijo a Eliseo: "Pregúntame qué hago por ti antes que sea quitado de ti." Eliseo contestó: "Por favor deja que una doble porción de tu espíritu venga sobre mí." **10** Elías respondió: "Tú has pedido por una cosa difícil. Sin embargo, si me ves cuando yo sea tomado de ti, así te sucederá, pero si no, no sucederá." **11** Mientras ellos iban y hablaban, un carro de fuego y de caballos de fuego apareció, el cual separó a los dos hombres de cada uno, y Elías subió al cielo en un torbellino. **12** Eliseo lo vio y gritó: "¡Padre mío, padre mío, los carros de Israel y su gente de a caballo!" Y él nunca más vio a Elías; y tomando él su propia ropa, la rompió en dos pedazos. **13** Él recojió la capa de Elías que se le había caído, y regresó y se paró a la orilla del Jordán. **14** Él golpeó el agua con la capa de Elías que se le había caído y dijo: "¿Dónde está el SEÑOR, el Dios de Elías?" Cuando él golpeó las aguas, se dividieron en ambos lados y Eliseo cruzó. **15** Cuando los hijos de los profetas que estaban en Jericó, lo vieron al otro lado, ellos dijeron: "¡El espíritu de Elías reposa sobre Eliseo!" Así que vineron a encontrarse con él, y se inclinaron al suelo delante de él. **16** Ellos le dijeron a él: "Mira, aquí hay cincuenta hombres fuertes, entre tus siervos. Déjalos ir, te pedimos, a buscar a tu amo, en caso que el espíritu del SEÑOR lo haya tomado y lo haya tirado en alguna montaña o en algún valle." Eliseo contestó: "No, no los envíen." **17** Pero como ellos insistieron, que Eliseo se avergonzó, y él dijo: "Envíenlos." Luego ellos enviaron cincuentas hombres, y buscaron por tres días, pero no lo encontraron. **18** Ellos regresaron a Eliseo, mientras él estaba en Jericó, y él le dijo a ellos: "¿No les dije a ustedes: 'no vayan'?'' **19** Los hombres de la cuidad le dijeron a Eliseo: "Mira, te presentamos esta situación, el lugar donde está la cuidad es agradable, como mi señor puede ver, pero el agua es mala y la tierra no da fruto." **20** Eliseo contestó: "Tráiganme una vasija nueva y pongan sal en ella," así que ellos se la trajeron a él. **21** Eliseo salió afuera al manantial de agua y echó la sal en ella, entonces él dijo: "El SEÑOR dice esto: 'Yo he sanado estas aguas. Desde ahora en adelante, no habrá más muerte o tierra sin fruto.'" **22** Así que las aguas fueron sanadas en este día, por la palabra que Eliseo habló. **23** Luego Eliseo subió desde allí hasta Betel. Mientras él subía por el camino, unos jovenes salieron de la cuidad y se burlaron de él; ellos le dijeron a él: ''¡Ve, sube, tú calvo!" "'¡Sube, tú calvo!" **24** Eliseo miró atrás y los vio; él los maldijo en el SEÑOR. Luego dos osos hembras salieron del bosque e hirieron a cuarenta y dos de los jovenes. **25** Luego Eliseo fue de allí al Monte Carmelo, y desde allí él regreso a Samaria.

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2 Kings 2:1

Entonces surgió
"Entonces sucedió". Esta frase se usa para presentar el próximo evento en la historia.

un torbellino
un fuerte viento que gira y gira

Como EL SEÑOR vive, y como vives
"Seguramente como EL SEÑOR vive y como tú vives". Aquí Eliseo compara la certeza de que EL SEÑOR y Elías están vivos con la certeza de lo que está diciendo. Esta es una forma de hacer una promesa solemne. ¨Traducción Alterna¨: "Te prometo solemnemente eso"

2 Kings 2:3

Los hijos de los profetas
Esto no significa que fueran hijos de profetas, sino que eran un grupo de profetas. ¨Traducción Alterna¨: "Un grupo de hombres que fueron profetas"

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Como EL SEÑOR vive, y como vives, no te dejaré
"Tan seguro como EL SEÑOR vive y como tú vives, no te dejaré". Aquí Eliseo compara la certeza de que EL SEÑOR y Elías están vivos con la certeza de lo que está diciendo. Esta es una forma de hacer una promesa solemne. Vea cómo tradujo esta frase en 2: 1. ¨Traducción Alterna¨: "Te prometo solemnemente que no te dejaré"

2 Kings 2:5

Entonces los hijos de los profetas que estaban en Jericó vinieron a Eliseo y le dijeron:
"Cuando Elías y Eliseo se acercaron a Jericó, los hijos de los profetas que eran de allí le dijeron a Eliseo"

los hijos de los profetas
Esto no significa que fueran hijos de profetas, sino que eran un grupo de profetas. Vea cómo tradujo esta frase en 2: 3. ¨Traducción Alterna¨: "el grupo de hombres que fueron profetas"

Como EL SEÑOR vive, y como vives, no te dejaré
"Tan seguro como EL SEÑOR vive y como tú vives, no te dejaré". Aquí Eliseo compara la certeza de que EL SEÑOR y Elías están vivos con la certeza de lo que está diciendo. Esta es una forma de hacer una promesa solemne. Vea cómo tradujo esta frase en 2: 1. ¨Traducción Alterna¨: "Te prometo solemnemente que no te dejaré"

2 Kings 2:7

CIncuenta de los hijos
"50 de los hijos"

los hijos de los profetas
Esto no significa que fueran hijos de profetas, sino que eran un grupo de profetas. Vea cómo tradujo esta frase en 2: 3. ¨Traducción Alterna¨: "el grupo de hombres que fueron profetas"

se paró frente a ellos
Esto significa que estaban de pie, frente a ellos. ¨Traducción Alterna¨: "estaba parado frente a ellos" o "estaba parado mirándolos"

capa
prenda exterior utilizada como cubierta

El río se dividió en ambos lados, de modo que los dos caminaron sobre tierra seca.
"El agua del río Jordán se abrió así que había un camino seco para que Elías y Eliseo cruzaran al otro lado"

a ambos lados
"a la derecha y a la izquierda". Esto se refiere a la derecha y la izquierda de donde Elías golpeó el agua.

2 Kings 2:9

Surgió
"sucedió"

Cruzado
Esto se refiere a cruzar el río Jordán. ¨Traducción Alterna¨: "cruzado sobre el río Jordán"

antes de que me quiten de ti
Esto se puede establecer en forma activa. ¨Traducción Alterna¨: "antes de que EL SEÑOR me quite de ti"

una doble porción de tu espíritu
Aquí el espíritu de Elías se refiere a su poder espiritual. ¨Traducción Alterna¨: "el doble de tu poder espiritual"

2 Kings 2:11

Mirad
La palabra "he aquí" nos alerta para prestar atención a la sorprendente información que sigue.

un carro de fuego y caballos de fuego
Aquí la frase "de fuego" significa que estos fueron rodeados por fuego. ¨Traducción Alterna¨: "un carro rodeado de fuego tirado por caballos rodeados de fuego"

subió por un torbellino al cielo
"Fue llevado al cielo por un torbellino". Traduzca la palabra "torbellino" de la misma manera que lo hizo en 2: 1.

mi padre, mi padre
Eliseo llama a Elías su líder respetado.

los rompió en dos pedazos
La gente a menudo rasgaba su ropa como un signo de gran tristeza o dolor. ¨Traducción Alterna¨: "los rasgó en dos pedazos para mostrar su gran tristeza"

2 Kings 2:13

capa
La capa era la ropa de nutria de un profeta. Era la señal de su trabajo. Cuando Eliseo tomó la capa de Elías, él estaba diciendo que estaba tomando el lugar de Elías como profeta.

¿Dónde está EL SEÑOR, el Dios de Elías?
Eliseo pregunta si EL SEÑOR está con él como lo estuvo con Elías. ¨Traducción Alterna¨: "EL SEÑOR, el Dios de Elías, ¿estás aquí conmigo?"

se dividieron en ambos lados y Eliseo cruzó
El río se separó y Eliseo caminó hacia el otro lado en tierra seca, de la misma manera que lo hizo anteriormente cuando estaba con Elías

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se dividieron en ambos lados y Eliseo cruzó
El río se separó y Eliseo caminó hacia el otro lado en tierra seca, de la misma manera que lo hizo anteriormente cuando estaba con Elías

2 Kings 2:15

los hijos de los profetas
Esto no significa que fueran hijos de profetas, sino que eran un grupo de profetas. Vea cómo tradujo esta frase en 2: 3. ¨Traducción Alterna¨: "el grupo de profetas"

se postraron en el suelo ante él
Le muestran un profundo respeto y lo reconocen como su nuevo líder.

El espíritu de Elías descansa sobre Eliseo.
Aquí el "espíritu" de Elías se refiere a su poder espiritual. Esto habla de que Eliseo tiene este poder espiritual como si fuera algo que físicamente descansaba sobre él. ¨Traducción Alterna¨: "Eliseo tiene el mismo poder espiritual que Elías" o "El poder espiritual que Elías tenía ahora está con Eliseo"

Mira ahora, entre tus sirvientes hay cincuenta hombres fuertes. Déjalos ir
Estos hombres se refieren a sí mismos cuando dicen "cincuenta hombres fuertes". ¨Traducción Alterna¨: "Mira, somos cincuenta hombres fuertes y ahora somos tus sirvientes. Déjanos ir"

cincuenta hombres fuertes
"50 hombres fuertes"

2 Kings 2:17

Pero cuando instaron a Eliseo hasta que se avergonzó
Los hijos de los profetas siguieron preguntando a Eliseo hasta que se sintió mal por decir "no". ¨Traducción Alterna¨: "Siguieron preguntando a Eliseo hasta que se sintió mal por negar su solicitud, entonces"

¿No te dije 'No te vayas'?
Eliseo utiliza esta pregunta retórica para enfatizar que él les había dicho previamente lo que sucedería. Esto se puede escribir como una declaración. ¨Traducción Alterna¨: "¡Te dije que no deberías ir, porque no lo encontrarías!"

2 Kings 2:19

El hombre de la ciudad
¨Los lideres de la ciudad¨

la situación de esta ciudad es agradable
Esto significa que la ciudad está ubicada en un buen lugar. ¨Traducción Alterna¨: "esta ciudad está en un buen lugar" o "esta ciudad está en una buena ubicación"

como mi maestro puede ver
Los hombres se refieren a Eliseo aquí como "mi maestro" para honrarlo.

fructífero
"produciendo buenos cultivos"

2 Kings 2:21

curó estas aguas
Esto habla de que EL SEÑOR purifica el agua mala como si la curara. ¨Traducción Alterna¨: "hizo las aguas puras"

no habrá más muerte o tierra infructuosa
Esto se refiere a cosas causadas por el mal agua. Esto también se puede escribir en forma positiva. ¨Traducción Alterna¨: "no habrá más muertes o problemas con los cultivos causados por esta agua" o "a partir de ahora esta agua dará vida y ayudará a que la tierra se vuelva fructífera"

las aguas fueron curadas
Esto se puede establecer en forma activa. ¨Traducción Alterna¨: "las aguas se han mantenido puras"

hasta el día de hoy ... habló
Esto significa que algo permanece en cierta condición hasta el momento presente. ¨Traducción Alterna¨: "por la palabra que pronunció Eliseo, y siempre han permanecido puros desde entonces"

2 Kings 2:23

Subió de allí a Betel
La frase "subió" se usa porque Betel es más elevada que Jericó.

Subir
Los muchachos querían que Eliseo se alejara de ellos y expresaron esto diciendo "sube". ¨Traducción Alterna¨: "Vete"

cabeza calva
Una persona calva no tiene pelo en la cabeza. Los muchachos se burlaban de Eliseo por tener la cabeza calva.

Cuarenta y dos de los hombres
dos de los hombres - "42 de los hombres"

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Chapter 3

1 Ahora, en el año dieciocho de Josafat, rey de Judá, Joram, hijo de Acab, comenzó a reinar sobre Israel en Samaria; él reinó por doce años. **2** Él hizo lo que era malo en los ojos del SEÑOR, pero no como su padre y su madre; porque él removió el pilar de piedra sagrado de Baal que su padre había hecho. **3** Sin embargo, él se aferró a los pecados de Roboam, hijo de Nabal, quien hiso a Israel pecar; él no se alejó de ellos. **4** Ahora, Mesa, rey de Moab, criaba ovejas. Él tenía que darle al rey de Israel 100, 000 ovejas y la lana de 100, 000 corderos. **5** Pero luego que Acab murió, el rey de Moab se rebeló en contra del rey de Israel. **6** Entonces, el rey Joram dejó Samaria en aquel tiempo para mover a todo Israel a la guerra. **7** Él envió un mensaje a Josafat, rey de Judá, diciendo: "El rey de Moab se ha rebelado en mi contra. ''¿Irás tú conmigo a la batalla en contra de Moab?" Josafat respondió: "Yo iré. Yo soy como tú eres, mi gente es como tu gente, mis caballos son como tus caballos." **8** Entonces él dijo: "¿Por qué camino deberíamos nosotros atacar?" Josafat respondió: "Por el camino al desierto de Edom." **9** Entonces los reyes de Israel, Judá, y Edom marcharon en un semicírculo por siete días. No encontraron agua para su ejército, ni para sus caballos, ni los otros animales. **10** Entonces el rey de Israel dijo: "¿Qué es esto? ¿Ha llamado el SEÑOR a tres reyes para darlos en las manos de Moab?" **11** Pero Josafat dijo: "¿No hay aquí un profeta del SEÑOR, que podamos consultar a el SEÑOR a través de él?" Uno de los sirvientes del rey de Israel dijo: "Eliseo, hijo de Safat está aquí, quien derramaba agua en las manos de Elías." **12** Josafat dijo: "La palabra del SEÑOR está con él." Entonces el rey de Israel, Josafat, y el rey de Edom bajaron hacia él. **13** Eliseo le dijo al rey de Israel: "¿Qué tengo que ver yo contigo? Ve a los profetas de tu padre y madre." Entonces el rey de Israel le dijo a él: "No, porque el SEÑOR ha llamado a estos tres reyes juntos a darlos en la mano de Moab." **14** Eliseo respondió: "Tal como el SEÑOR de los ejércitos vive, ante quien estoy de pie, ciertamente si no fuera por el hecho que yo honro la presencia de Josafat, rey de Judá, yo no te prestaría ninguna atención, ni siquiera te miraría. **15** Pero ahora tráeme a un músico." Y sucedió que cuando el harpista tocó, la mano del SEÑOR vino sobre Eliseo. **16** Él dijo: "El SEÑOR dice esto: 'Hagan muchos estanques en este valle seco.' **17** Porque el SEÑOR dice esto: "Ustedes no verán el viento, ni tampoco verán la lluvia, pero este valle será lleno con agua, y ustedes beberán, ustedes y su ganado y todos sus animales.' **18** Esto es una cosa fácil en los ojos del SEÑOR. Él también les dará victoria sobre los moabitas. **19** Ustedes atacarán cada ciudad fortificada y cada buena ciudad, cortarán todo buen árbol, cegarán todos los pozos de agua, y arruinarán con rocas cada porción de tierra." **20** Así que en la mañana, cerca de la hora de la ofrenda del sacrificio, vino agua desde la dirección de Edom; la tierra se llenó de agua. **21** Ahora, cuando todos los moabitas escucharon que los reyes habían venido a pelear en contra de ellos, ellos se unieron así mismos juntos, todos los que fueron capaces de ponerse la armadura, y ellos se pararon en la frontera. **22** Ellos se despertaron temprano en la mañana y el sol se reflejó en el agua. Cuando los moabitas vieron el agua frente a ellos, se veía tan roja como la sangre. **23** Ellos exclamaron: "¡Esto es sangre! ¡Los reyes ciertamente han sido destruídos, y se han matado unos a otros! ¡Entonces ahora, Moab, vamos a saquearlos!" **24** Cuando ellos vinieron al campo de Israel, los israelitas los sorprendieron y atacaron a los moabitas, quienes huyeron ante ellos. El ejército de Israel llevó a los moabitas a través de la tierra, matándolos. **25** Israel destruyó las ciudades, y en cada buen pedazo de tierra, cada hombre arrojó una roca y llenaron los campos fértiles. Ellos secaron todos los pozos de agua y cortaron todos los buenos árboles. Solamente en Kir Hareset dejaron las rocas en su lugar. Pero los soldados armados con hondas la atacaron y destruyeron. **26** Cuando el rey Mesa de Moab vió que la batalla estaba perdida, el tomó consigo setecientos espadachines para abrir camino hasta el rey de Edom, pero ellos fallaron. **27** Entonces él tomó a su hijo mayor, quien debió haber reinado después de él, y lo ofreció como ofrenda quemada sobre la muralla. Entonces hubo un gran enojo en contra de Israel; y el ejército israelita dejó al rey Mesa y regresaron a su propia tierra.

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2 Kings 3:1

en el año dieciocho de Josafat, rey de Judá
Esto describe el tiempo en que Joram comenzó a reinar al declarar cuánto tiempo había reinado el actual rey de Judá. El significado de esta declaración se puede aclarar. ¨Traducción Alterna¨: "en el decimoctavo año que Josafat era rey de Judá"

Los diezciocho años
"los18 años"

Joram hijo de Acab
A veces se hace referencia a este hombre como "Joram". Esta no es la misma persona que el hombre mencionado en 1:17 llamado "Joram".

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Hizo lo malo ante los ojos de EL SEÑOR
El adjetivo nominal "mal" se puede traducir como una cláusula relativa. Aquí la "vista" de EL SEÑOR se refiere a lo que él piensa. ¨Traducción Alterna¨: "Hizo cosas que EL SEÑOR dijo que eran malas" o "Hizo las cosas que EL SEÑOR considera mal"

pero no como su padre y su madre
Esto compara cuánto mal hizo con ser menos que la cantidad que hicieron sus padres. ¨Traduccón Alterna¨: "pero no hizo tanto mal como lo habían hecho su padre y su madre"

el pilar de piedra sagrado de Baal
Este pilar se usó en la adoración de Baal, aunque se desconoce cómo era el pilar. ¨Traducción Alterna¨: "el pilar de piedra sagrada para adorar a Baal"

se aferró a los pecados
Esto es un idioma Aquí "aferrarse" a algo significa continuar haciéndolo. ¨Traducción alterna¨: "continuó cometiendo los pecados"

Nabat
Es el nombre de un hombre.

no se apartó de ellos
"Alejarse" de algo es un idioma que significa dejar de hacerlo. ¨Traducción Alterna¨: "no dejó de cometer esos pecados" (UDB) o "continuó cometiendo esos pecados"

2 Kings 3:4

Tenía que dar al rey de Israel 100,000 corderos y la lana de 100,000 carneros
Mesa tuvo que dar estas cosas al rey de Israel porque su reino estaba controlado por el rey de Israel. El significado completo de esta declaración puede hacerse explícito. ¨Traducción Alterna¨: "Todos los años se vio obligado a dar 100.000 corderos y la lana de 100.000 carneros al rey de Israel, porque su reino estaba controlado por el rey de Israel"

movilizar a todo Israel para la guerra
"para preparar al pueblo de Israel para la guerra". Aquí "todo Israel" se refiere a todos los soldados israelitas. ¨Traducción Alterna¨: "movilizar a todos los soldados israelitas para la guerra"

2 Kings 3:7

Información general
El rey Joram continúa hablando con el rey Josafat.

¿Irás conmigo contra Moab a la batalla?
La palabra "usted" se refiere a Josafat, pero se refiere tanto a él como a su ejército. Aquí "Moab" significa "el ejército de Moab". ¨Traducción Alterna¨: "¿Tú y tu ejército irán conmigo a luchar contra el ejército de Moab?"

Voy a ir
Josafat dice que él y todo su ejército lucharán con el rey Joram contra Moab. ¨Traducción Alterna¨: "Iremos contigo"

Soy como eres, mi gente como tu gente, mis caballos como tus caballos
Josafat está dejando que Joram se use a sí mismo, a su gente y a sus caballos para sus propósitos. Él habla de esto como si pertenecieran a Joram. El significado completo de esta declaración se puede aclarar. ¨Traducción Alterna¨: "Estamos listos para hacer lo que quieras. Mis soldados y mis caballos están listos para ayudarte"

Por el desierto de Edom
"Al atravesar el desierto de Edom"

2 Kings 3:9

los reyes de Israel, Judá y Edom
Esto se refiere a los reyes acompañados por sus ejércitos. ¨Traducción Alterna¨: "los reyes de Israel, Judá y Edom y sus ejércitos"

marcharon en semicírculo
Esto describe la forma indirecta en que viajaron como se menciona en 3: 7.

Semicirculo
Un arco que tiene forma de medio círculo.

No se encontró con agua
Esto se puede establecer en forma activa. ¨Traducción Alterna¨: "No encontraron agua" o "No encontraron agua"

¿Que es esto? ¿EL SEÑOR llamó a tres reyes para entregarlos en manos de Moab?
El rey usa una pregunta retórica para enfatizar cuán ridícula y terrible es su situación. Esto se puede escribir como una declaración. ¨Traducción Alterna¨: "¡Parece que EL SEÑOR permitirá que los tres seamos capturados por Moab!"

para entregarlos en manos de Moab
Aquí "Moab" se refiere a su ejército. Además, "la mano de Moab" se refiere al "control" de Moab. ¨Traducción Alterna¨: "para entregarnos al control de Moab" o "para que el ejército de Moab nos derrote")

2 Kings 3:11

¿No hay aquí un profeta de EL SEÑOR, para que podamos consultar a EL SEÑOR por él?
Josafat usa una pregunta retórica aquí para afirmar que está seguro de que hay un profeta allí y para averiguar dónde está. Esto puede ser escrito como una declaración. ¨Traducción Alterna¨: "¡Estoy seguro de que hay un profeta de EL SEÑOR aquí! Dime dónde está uno, para que podamos consultar a EL SEÑOR por él".

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Safat
Ese es el nombre de un hombre.

quien derramó agua sobre las manos de Elías
Este modismo significa que él era el ayudante de Elías. La frase "vertió agua en las manos" es una descripción de una de las formas en que sirvió a Elías. ¨Traducción Alterna¨: "quien ayudó a Elías"

La palabra de EL SEÑOR está con él.
Esto significa que él es un profeta y que EL SEÑOR le dice qué decir. ¨Traducción alterna¨: "Habla lo que EL SEÑOR le dice que diga"

bajé a él
Fueron a ver a Elías y a consultar con él sobre lo que debían hacer. El significado completo de esta declaración se puede aclarar. ¨Traducción Alterna¨: "fui a ver a Eliseo para preguntarle qué deberían hacer"

2 Kings 3:13

¿Qué tengo que ver contigo?
Eliseo usa esta pregunta retórica para enfatizar que él y el rey no tienen nada en común. Esta pregunta se puede traducir como una declaración. ¨Traducción Alterna¨: "No tengo nada que ver contigo". o "No tengo nada en común contigo".

para entregarlos en manos de Moab
Aquí la "mano de Moab" se refiere al "control" de Moab. ¨Traducción Alterna¨: "para entregarlos al control de Moab" o "para permitir que sean capturados por el ejército moabita"

Como EL SEÑOR de los ejércitos vive, ante quien estoy, seguramente
"Como sé que EL SEÑOR de los ejércitos vive, ante quien estoy seguro". Aquí Eliseo compara la certeza de que EL SEÑOR está vivo con la certeza de que, si no fuera porque Josafat está allí, no le haría caso a Joram. Esta es una forma de hacer una promesa solemne. ¨Traducción Alterna¨: "Tan seguro como vive EL SEÑOR de los ejércitos, ante quien estoy, te lo prometo, si es así"

ante quien estoy
Aquí se dice que servir a EL SEÑOR está parado en su presencia. ¨Traducción Alterna¨: "a quien sirvo"

Si no fuera por el hecho de que honro la presencia de Josafat, rey de Judá, no te haría caso.
Esto se puede escribir en forma positiva. ¨Traducción Alterna¨: "Le presto atención solo porque honro la presencia de Josafat, rey de Judá"

Honro la presencia de Josafat
Aquí se refiere a Josafat por su presencia. ¨Traducción Alterna: "Honro a Josafat"

No te haría caso, ni siquiera te miraría
Estas dos frases tienen un significado similar y se usan juntas para enfatizar que no le haría caso a Joram. ¨Traducción Alterna¨: "No tendría nada que ver contigo"

2 Kings 3:15

Entonces sucedió
"Y sucedió que"

arpista
alguien que toca el arpa

la mano de EL SEÑOR vino sobre Eliseo
Aquí la "mano" de EL SEÑOR se refiere a su "poder". ¨Traducción Alterna¨: "el poder de EL SEÑOR vino sobre Eliseo"

trincheras
Una zanja es una zanja larga que los trabajadores cavan en el suelo para recoger agua.

este valle del río se llenará de agua
Esto se puede establecer en forma activa. ¨Traducción Alterna¨: "Llenaré este valle del río con agua"

tu beberas
Esto se refiere a beber el agua que EL SEÑOR proporciona. ¨Traducción Alterna¨: "beberás el agua"

2 Kings 3:18

Esto es algo fácil a la vista de EL SEÑOR
Aquí la "vista" de EL SEÑOR se refiere a lo que él piensa. ¨Traducción Alterna¨: "EL SEÑOR considera que esto es algo fácil de hacer" o "Esto es algo fácil de hacer para EL SEÑOR"

Ciudad fortificada
Una ciudad fortificada está bien protegida de los enemigos por cosas como paredes altas o una ubicación fácilmente defendible.

arruinar todo buen terreno con rocas
Esto significa poner rocas en la tierra fértil para que sea difícil de usar. El significado de esta declaración se puede aclarar. ¨Traducción Alterna¨: "arruina todo buen terreno cubriéndolos con rocas"

2 Kings 3:20

vino agua
"el agua comenzó a fluir"

el pais estaba lleno de agua
"y pronto el país se llenó de agua"

país
"tierra" o "tierra"

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2 Kings 3:21

ahora
Esta palabra se usa aquí para marcar una ruptura en la historia principal. Aquí, el autor brinda información de antecedentes sobre el ejército moabita que se prepara para encontrarse con los tres reyes y sus ejércitos en la batalla. (Ver: escritura_fondo)

todos los que pudieron ponerse armadura
Aquí "armadura" representa la capacidad de luchar. ¨Traducción Alterna¨: "todos los hombres que podrían pelear"

los reyes habían venido
Aquí la palabra "reyes" se refiere tanto a los reyes como a sus ejércitos. ¨Traducción Alterna¨: "los reyes habían venido con sus ejércitos" o "los reyes y sus ejércitos habían venido"

se veía tan rojo como la sangre
Esto compara la apariencia roja del agua con el color de la sangre. ¨Traducción Alterna¨: "era rojo como la sangre"

Entonces ahora, Moab
Los soldados se refieren a sí mismos aquí como "Moab". ¨Traducción Alterna¨: "soldados de Moab"

saquearlos
"robar sus pertenencias". Después de que un ejército derrotó a sus enemigos, a menudo saqueaban sus pueblos robando lo que quedaba de valor.

2 Kings 3:24

Campo de Israel
Aquí "Israel" se refiere solo a los soldados israelitas y no a toda la nación de Israel. ¨Traducción Alterna¨: "el área donde los soldados israelitas habían instalado sus tiendas"

Los Israelitas sorprendieron
Aquí "israelitas" se refiere solo a los soldados israelitas y no a toda la nación de Israel. ¨Traducción Alterna¨: "los soldados israelitas sorprendidos"

huyó ante ellos
"se escapó de ellos"

Kir-hareset
Está es la capital de Moab.

se quedó con sus rocas en su lugar
Los muros y edificios de la ciudad estaban hechos de piedras. El significado de esto se puede aclarar. ¨Traducción Alterna¨: "todavía tenía sus muros de piedra y edificios en su lugar"

Con hondas
Una "honda" es un pedazo de piel de animal con cordones largos en ambos extremos en el que una persona puede poner una piedra u otro objeto pequeño y duro y tirarlo a una gran distancia.

2 Kings 3:26

Rey Mesa
Traduce el nombre de este rey como lo hiciste en 3: 4.

que la batalla se perdió
"que su ejército estaba siendo derrotado"

setecientas espadas
"700 espadas"

espadas
soldados que luchan con espadas

atravesar
"abrirse paso a la fuerza". Había muchos soldados luchando en el campo de batalla, lo que hacía difícil moverse a pesar de la multitud.

lo ofreció como holocausto
El rey Mesa quemó a su hijo con fuego hasta que murió. Hizo esto como una ofrenda a Chemosh, el falso dios de Moab. El significado completo de esta declaración puede hacerse explícito.

Entonces hubo una gran ira contra Israel
Aquí la palabra "ira" se puede expresar como un verbo. Hay dos posibilidades para quién está enojado aquí: 1) Los soldados moabitas. ¨Traducción Alterna¨: "Entonces los soldados moabitas estaban muy enojados con Israel" o 2) Dios. ¨Traducción Alterna¨: "Entonces Dios estaba muy enojado con Israel"

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Chapter 4

1 Ahora la esposa de uno de los hijos de los profetas vino llorando a Eliseo, diciendo: "Tu siervo mi esposo esta muerto, y tu sabes que tu siervo temía al SEÑOR. Ahora los acreedores han venido a llevarse mis dos niños como esclavos." **2** Así que Eliseo le dijo a ella: "¿Que puedo hacer por ti?, ¿Dime que tienes tu en la casa? Ella dijo: "Tu sierva no tiene nada en la casa, excepto una vasija de aceite. **3** Entonces Eliseo dijo: "Ve afuera a tomar vasijas prestadas de tus vecinos, vasijas vacías. Toma prestado las más posible. **4** Entonces tu irás adentro y cerrarás la puerta detrás de ti y tus hijos, y derrama aceite dentro de todas esas vasijas; pon a un lado las vasijas que estén llenas. **5** Así que ella dejó a Eliseo y cerró la puerta detrás de ella y sus hijos. Ellos le trajeron las vasijas, y ella las llenó con aceite. **6** Cuando los recipientes fueron llenados, ella le dijo a su hijo: "Trae otra vasija." Pero él le dijo a ella, "No hay mas vasijas." Entonces el aceite dejó de fluir. **7** Entonces ella vino y le dijo al hombre de Dios. El dijo, "Ve, vende el aceite paga tus deudas, y con lo que resta, vive con tus hijos. **8** Un día Eliseo caminó a Sunem donde una mujer importante vivía; Ella le instó a comer con ella. Así que, a menudo mientras Eliseo pasaba por allí, el debía detenerse allí a comer. **9** La mujer le dijo a su esposo: "vez, ahora yo me doy cuenta que éste es un hombre santo de Dios que siempre pasa por aquí. **10** "Vamos a hacer un cuarto pequeño en el techo para Eliseo, y vamos a poner adentro una cama, una mesa, y una lámpara. Entonces cuando él venga a nosotros, él se quedara ahí. **11** Así cuando llegó otra vez el dia en que Eliseo paró allí, el se quedó en el cuarto y descansó ahí. **12** Eliseo dijo a Giezi su siervo: "Llama esta Sunamita." Cuando el la llamó, ella se paró en frente de él. **13** Eliseo le dijo a él: "Dile a ella: 'Tu has pasado por tantos problemas para cuidar de nosotros. ¿Qué se puede hacer por ti? ¿Podemos hablar por ti al rey o al comandante del ejército?'" Ella contestó: "Yo vivo entre mi propia gente." **14** Así que Eliseo dijo: "¿Entonces qué podemos hacer por ella?" Giezi contestó: "De hecho, ella no tiene hijos, y su esposo es viejo. **15** "Así que Eliseo le respondió: "Llámala." Cuando él la hubo llamado, ella se paró en la puerta. **16** Eliseo dijo: "En esta época del año, en un año, tu estarás sosteniendo un hijo." Ella dijo: "No, señor mio, hombre de Dios, no le mientas a tu sierva. **17** Pero la mujer concibió y dió a luz un niño al mismo tiempo al año siguiente, como Eliseo le había dicho a ella. **18** Cuando el niño creció, un día él salió afuera a su padre, que estaba con los segadores. **19** Él le dijo a su padre: "Mi cabeza, mi cabeza." Su padre le dijo a su siervo: "Llévalo a su madre." **20** Cuando el siervo lo recogió y lo llevó a su madre, el niño se sentó sobre su rodillas hasta el medio día y entonces se murió. **21** Así que la mujer se paró y acostó al niño en la cama del hombre de Dios, cerró la puerta, y salió. **22** Ella llamó a su esposo, y le dijo: "Por favor envíeme a unos de los siervos y uno de los burros para poder apresurarme al hombre de Dios y entonces regresar. **23** El esposo dijo: "¿Por qué tu quieres ir a él hoy? No es luna nueva ni sábado. Ella respondió: "Va a estar todo bien." **24** Entonce ella encilló un burro y le dijo al siervo: "Conduce rápido; no disminuyas la velocidad por mi, a menos que yo te diga. **25** Así que ella se fué y vino al hombre de Dios en el Monte Carmelo. Así que cuando el hombre de Dios la vio en la distancia, él le dijo a Giezi su siervo: **26** "Mira, aquí viene la mujer Sunamita. Por favor corre a su encuentro y dile a ella: '¿Esta todo bién contigo y tu esposo y niño?'" Ella le contestó: "Todo esta bién". **27** "Cuando ella vino al hombre de Dios a la montaña, ella se arrojó a sus pies. Giezi se acercó para apartarla pero el hombre de Dios dijo: "Déjala tranquíla, pues ella esta muy angustiada, y el SEÑOR me ha ocultado el problema, y no me a dicho nada. **28** Entonces ella dijo: "¿Te pedí yo un hijo, señor mio? No te dije yo: '¿No me engañes?" **29** Entonces Eliseo le dijo a Giezi: "Vístete para viajar y coge mi bastón en tu mano. Ve a su casa. Si tu te encuentras con algún hombre, no lo saludes, y si alguien te saluda, no le contestes. Pon mi bastón sobre la cara del niño". **30** Pero la madre del niño dijo: "Así como vive el SEÑOR, y mientras tu vivas, Yo no te dejaré." Así que Eliseo se levantó y la siguió. **31** Giezi se apresuró adelante de ellos y puso el bastón sobre la cara del niño, pero el niño no habló ni escuchó. Así que, Giezi regresó ha encontrarse con Eliseo y le dijo: "El niño no despierta." **32** Cuando Eliseo llegó a la casa, el niño estaba muerto y todavía estaba en la cama. **33** Así que Eliseo entró y cerró la puerta tras ambos y oró al SEÑOR. **34** Él subió y se acostó sobre el niño; puso su boca sobre su boca, sus ojos sobre sus ojos, y sus manos sobre sus manos. Se estiró sobre el niño, y el cuerpo del niño empezó a calentarse. **35** Entonces Eliseo se levantó y caminó alrededor del cuarto y otra vez subió y se estiró sobre el niño. El niño estornudó siete veces y entonces abrió su ojos! **36** Así que Eliseo llamó a Giezi y dijo: "Llama la sunamita" Así que la llamó, y cuando ella entró en el cuarto, Eliseo dijo: "Toma a tu hijo." **37** Entonces ella, cayó en sus pies y se inclinó en la tierra, y entonces tomó a su hijo y salió. **38** Entonces Eliseo volvió a Gilgal otra vez. Había calamidad en la tierra, y los hijos de los profetas estaban sentados delante de él. El dijo a su siervo: "Pon la olla grande en el fuego y cocina guiso para los hijos de los profetas. **39** Uno de ellos salió al campo para recoger vegetales. El encontró una viña silvestre y recogió

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bastante calabazas silvestre para llenar su manto. Ellos las cortaron y las pusieron en el guisado, pero no sabían de que clase eran. **40** Así que ellos sirvieron el guisado para que los hombres comieran. Mas tarde, mientras ellos comían, ellos gritaron y dijeron: "Hombre de Dios, hay muerte en la olla!" Y no pudieron comer más. **41** Pero Eliseo dijo: "Traigan un poco de harina." El la hechó en la olla y dijo: "sírvanlo a la gente, para que puedan comer." Y ya no había nada dañino en la olla. **42** Un hombre vino de Baal Salisa al hombre de Dios y trajo veinte panes de cebada, en su saco de su primera cosecha, y unas espigas de granos frescos. El dijo: "Dale esto a la gente para que ellos puedan comer." **43** Su siervo dijo: "¿Cómo pondre esto en frente de cien hombres? Pero Eliseo dijo, dale esto a la gente para que ellos puedan comer, porque así dice el SEÑOR: 'Ellos comerán y les sobrará.'" **44** Así que su siervo lo puso en frente de ellos; ellos comieron, y sobró como la palabra que el SEÑOR prometió.

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2 Kings 4:1

los hijos de los profetas
Esto no significa que fueran hijos de profetas, sino que eran un grupo de profetas. Vea cómo tradujo esta frase en 2: 3. ¨Traducción Alterna¨: "los profetas"

Tu sirviente mi esposo
"Mi esposo, quien fue su sirviente"

acreedor
persona que presta dinero a otras personas

Tu sirviente no tiene nada
La mujer se refiere a sí misma como la sirvienta de Eliseo para mostrarle honor.

nada en la casa, excepto una olla de aceite
Lo único valioso que tenía era una jarra de aceite.

2 Kings 4:3

debes entrar
Esto significa entrar a su casa. El significado completo de esta declaración puede hacerse explícito. ¨Traducción Alterna¨: "debes entrar a tu casa"

2 Kings 4:5

los vasos
"los frascos"

2 Kings 4:7

el hombre de Dios
Esto se refiere a Eliseo. Traducción Alterna: "Eliseo, el hombre de Dios"

vive con tus hijos en el resto
Esto significaba usar el dinero para comprar las cosas que necesitaban, como comida y ropa. ¨Traducción Alterna¨: "use el resto del dinero para usted y sus hijos para lo que necesita para vivir"

2 Kings 4:8

Sunem
Este es el nmbre de la ciudad.

ella lo instó a comer con ella
Esto significa que ella le pidió que se detuviera y comiera en su casa. ¨Traducción Alterna¨: "ella le pidió que fuera a su casa a comer"

Pasado por
"viajó por Sunem"

Mira, ahora me doy cuenta
"Ahora entiendo"

quien siempre pasa
"quien viaja regularmente"

2 Kings 4:10

Información general
La importante mujer continúa hablando con su esposo sobre Eliseo.

Nos deja
Aquí "nos" se refiere a la mujer importante y su esposo.

2 Kings 4:12

Giezi
Es el nombre de un hombre

Llama a esta sunamita
"Llama a la mujer sunamita". Esto se refiere a la mujer de Shunem con la que Eliseo se estaba quedando.

Te has tomado todas estas molestias para cuidarnos
La frase "todos estos problemas" se refiere a las cosas que la mujer hizo por Eliseo. Traducción Alterna¨: "Usted ha mostrado mucha amabilidad y preocupación por nosotros"

Te has tomado todas estas molestias para cuidarnos
La frase "todos estos problemas" se refiere a las cosas que la mujer hizo por Eliseo. ¨Traducción

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Alterna¨: "Usted ha mostrado mucha amabilidad y preocupación por nosotros"

Podemos hablar por ti
Aquí Eliseo le pregunta si le gustaría que él hablara con el rey o el comandante del ejército para hacerle una solicitud. El significado implícito de esta pregunta puede hacerse explícito. ¨Traducción Alterna¨: "¿Podemos hacer una solicitud por usted?"

Vivo entre mi propia gente
La mujer insinúa que no necesita nada porque su familia se preocupa por sus necesidades. ¨Traducción Alterna¨: "Vivo rodeado de mi familia, y porque me cuidan, no tengo necesidades".

2 Kings 4:14

Llamala
"Pídele que venga a verme"

Cuando la había llamado
"Cuando Giezi la llamó"

la puerta
Esto se refiere a la puerta. ¨Tradución Alterna¨: "la puerta"

un hijo
"tu hijo"

Mi amo y hombre de Dios
La mujer usa ambos nombres para referirse a Eliseo.

tu siervo
La mujer se refiere a sí misma como la sirvienta de Eliseo para mostrarle honor.

2 Kings 4:17

al mismo tiempo en el año siguiente
"durante la misma temporada del año siguiente"

Cuando el niño creció
"Cuando el niño era mayor"

Mi cabeza, mi cabeza
El niño dijo esto porque le dolía la cabeza. ¨Traducción Alterna¨: "¡Me duele la cabeza! ¡Me duele la cabeza!"

la niña se sentó de rodillas hasta el mediodía y luego murió
Aquí las rodillas de la mujer se refieren a su regazo. Ella sostuvo a su hijo en su regazo hasta que murió. ¨Traducci´n Alterna¨: "ella lo sostuvo en su regazo hasta el mediodía y luego murió"

2 Kings 4:21

en la cama del hombre de Dios
Esta era la cama en la habitación que ella había preparado para Eliseo cuando él viajó por Sunem

el hombre de Dios
"Eliseo, el hombre de Dios"

para que pueda apresurarme al hombre de Dios y luego regresar
La mujer le dijo a su esposo que iba a ver a Eliseo, pero no dijo que iría porque su hijo había muerto. Se puede agregar una oración para dar la información implícita como en la UDB. ¨Traducción Alterna¨: "para que pueda apresurarme hacia el hombre de Dios y luego regresar". Pero ella no le dijo a su esposo que su hijo había muerto. "

2 Kings 4:23

Todo saldrá bien
La mujer afirma esto, sabiendo que este será el caso si su esposo hace lo que ella le pide. El significado completo de esta declaración puede hacerse explícito. ¨Traducción alterna¨: "Todo estará bien si haces lo que te pido"

ella ensilló un burro
La mujer no ensilló al burro, más bien el criado lo habría ensillado por ella. ¨Traducción Alterna¨: "hizo que su criada ensillara un burro"

2 Kings 4:25

Entonces ella fue y vino al hombre de Dios en el monte Carmelo
"Entonces viajó hacia el Monte Carmelo donde estaba Eliseo, el hombre de Dios"

Entonces, cuando el hombre de Dios la vio a lo lejos
"Mientras todavía estaba lejos, y Eliseo la vio venir"

Está bien
"Está bien" o "Sí, todo está bien" (UDB)

2 Kings 4:27

El monte
¨Monte Carmelo¨

ella agarró sus pies
Esto significa que ella se arrodilló o se tumbó en el suelo frente a él y lo agarró por los pies. ¨Traducción Alterna¨: "se dejó caer en el suelo frente a él y puso sus manos alrededor de sus pies"

EL SEÑOR me ha ocultado el problema y no me ha dicho nada.
Eliseo puede ver que la mujer está molesta, pero EL SEÑOR no le ha revelado la causa de su problema.

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2 Kings 4:28

¿Te pedí un hijo, mi maestro? ¿No dije, 'No me engañes'?
La mujer usa estas preguntas retóricas para mostrar que está molesta por lo que sucedió. Ella está hablando sobre su conversación con Eliseo cuando él le dijo que iba a tener un hijo. Estas preguntas pueden escribirse como una declaración. ¨Traducción Alterna¨: "¡No te pedí que me dieras un hijo, pero te pedí que no me mintieras!"

Vestido para viajar
"Prepárate para viajar"

Si conoces a algún hombre, no lo saludes, y si alguien te saluda, no le contestes
Eliseo quería que Giezi viajara lo más rápido posible, sin siquiera detenerse para hablar con nadie.

2 Kings 4:30

Como EL SEÑOR vive, y como vives
Seguramente como EL SEÑOR vive y como tú vives". Aquí la mujer compara la certeza de que EL SEÑOR y Elías están vivos con la certeza de lo que está diciendo. Esta es una forma de hacer una promesa solemne. ¨Traducción Alterna¨: "Lo prometo solemnemente"

pero el niño no habló ni escuchó
Esto significa que el niño no estaba vivo. El significado completo de esta declaración puede hacerse explícito. ¨Traducción Alterna¨: "pero el niño no mostró signos de estar vivo"

no ha despertado
Aquí se dice que estar muerto está dormido. ¨Traducción Alterna¨: "todavía está muerto"

2 Kings 4:32

Entonces Eliseo entró y cerró la puerta al niño y a sí mismo
"Entonces Eliseo fue solo a la habitación donde yacía el niño, cerró la puerta

2 Kings 4:35

se estiró sobre el niño
"acostado sobre el niño otra vez"

la sunamita
"la mujer sunamita"

Luego se tumbó boca abajo en el suelo a sus pies y se inclinó al suelo.
La mujer se inclinó ante Eliseo en señal de gran respeto y aprecio. ¨Traducción Alterna¨: "Luego se inclinó frente a Eliseo con la cara hacia el suelo para mostrarle su gratitud"

2 Kings 4:38

los hijos de los profetas
Esto no significa que fueran hijos de profetas, sino que eran un grupo de profetas. Vea cómo tradujo esta frase en 2: 3. ¨Traducción Alterna¨: "el grupo de hombres que fueron profetas"

estofado
Este es un plato que generalmente está hecho de carne y verduras cocinadas en una olla con líquido.

calabazas salvajes
Estas verduras crecían silvestres, lo que significa que alguien no las había plantado.

llenar el pliegue de su túnica
Levantó el borde inferior de su túnica hasta la cintura para hacer un lugar para transportar más calabazas de las que podía llevar solo con las manos.

pero no sabía de qué tipo eran
Como no sabían qué tipo de calabazas eran, no sabían si eran seguras o no para comer. ¨Traducción Alterna¨: "pero no sabía si eran buenos o malos para comer"

2 Kings 4:40

derramaron el estofado
"vertieron el estofado en cuencos"

hay muerte en la olla
Esto significa que había algo en la olla que podría matarlos, no que haya algo muerto en la olla. ¨Traducción Alterna¨: "hay algo en el bote que nos matará"

Lo tiró a la olla
"Lo agregó al estofado en la olla"

Derramalo por la gente
"Servir a la gente"

2 Kings 4:42

Baal-salisa
Este es el nombre de una ciudad. (Ver: traducir_nombres)

Veinte panes
"20 panes"

de la nueva cosecha
"hecho del grano de la nueva cosecha"

espigas frescas de grano
"espigas frescas de grano". Esto se refiere al grano de la nueva cosecha.

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¿Qué, debería poner esto delante de cien hombres?
El hombre usa esta pregunta retórica para implicar que esto no es suficiente pan para alimentar a 100 hombres. Esto se puede escribir como una declaración. ¨Traducción Alterna¨: "¡Eso no es suficiente para alimentar a cien hombres!"

cien hombres
"100 hombres"

la palabra de EL SEÑOR
Aquí EL SEÑOR se refiere a lo que dijo. Esta frase es una metonimia para el propio EL SEÑOR. ¨Traducción Alterna¨: "EL SEÑOR"

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Chapter 5

1 Ahora, Naamán, comandante del ejército del rey de Aram, era un gran y honorable hombre en los ojos de su amo, porque por medio de él, El SEÑOR le había dado victoria a Aram. Él también era hombre fuerte y valiente, pero era un leproso. **2** Los arameos habían salido a atacar en bandas y habían tomado a una muchacha de la tierra de Israel. Ella servía a la esposa de Naamán. **3** La muchacha le dijo a su señora: "¡Yo desearía que mi amo estuviera con el profeta que está en Samaria! Entonces el sanaría a mi amo de su lepra." **4** Así que, Naamán entró y le dijo al rey lo que esa muchacha de la tierra de Israel había dicho. **5** Así que el rey de Aram dijo: "Ve ahora, y yo enviaré una carta al rey de Israel." Naamán se fue y agarró con él diez talentos de plata, seis mil piezas de oro, y diez cambios de ropa. **6** Él también llevó la carta al rey de Israel que decía: "Ahora cuando esta carta sea traída a ti, tú verás que he enviado a Naamán mi siervo, a ti, para que tú puedas curarlo a él de su lepra." **7** Cuando el rey de Israel leyó la carta, se rasgó su ropa y dijo: "¿Soy yo Dios, para matar y para hacer vivir, que este hombre quiere que yo cure a un hombre de su lepra? Parece que está buscando iniciar un pleito conmigo." **8** Así que, cuando Eliseo, el hombre de Dios, escuchó que el rey de Israel había rasgado sus ropas, él envió palabra al rey diciendo: "¿Por qué has rasgado tus ropas? Deja que él venga a mí ahora, y él sabrá que hay un profeta en Israel." **9** Así que, Naamán vino con sus caballos y sus carros, y se paró frente a la puerta de la casa de Eliseo. **10** Eliseo envió un mensajero diciendo: "Ve y sumérgete en el Jordán siete veces, y tu carne será restaurada; tú serás limpio." **11** Pero Naamán estaba enojado y se fue y dijo: "Mira, yo pensaba que él seguramente iba llegar a mí, se pararía y llamaría al nombre del SEÑOR su Dios, y agitaría su mano sobre el lugar y sanaría mi lepra. **12** ¿No son Abaná y Farfar, los ríos de Damasco, mejor que todas las aguas de Israel? ¿No me podría bañar en ellos y ser limpio?'' Así que se viró y se fue en ira. **13** Luego, los sirvientes de Naamán se acercaron y le hablaron a él: "Padre mío, si el profeta le hubiera ordenado a hacer algo difícil, ¿no lo hubieses hecho? ¿Cuánto más entonces, cuando simplemente te dice: 'sumérgete y sé limpio?'" **14** Entonces, él bajó y se sumergió siete veces en el Jordán, obedeciendo las instrucciones del hombre de Dios. Su carne fue restaurada otra vez, como la carne de un niño pequeño, y él fue sanado. **15** Naamán regresó al hombre de Dios, él y toda su compañía, y llegó y se puso frente a él. Él dijo: "Ahora yo sé que no hay Dios en toda la tierra, excepto en Israel. Así que, por lo tanto, por favor, ten un regalo de tu siervo." **16** Pero, Eliseo respondió: "Vive el SEÑOR, delante de quien estoy parado, yo no recibiré nada." Naamán le insistió a Eliseo tomar el regalo, pero él se negó. **17** Así que Naamán dijo: "Si no, entonces te pido que le sea dado a tu siervo dos mulas cargadas de tierra, porque desde ahora, tu siervo no ofrecerá ni ofrendas quemadas ni sacrificos a cualquier dios, sino al SEÑOR. **18** Que en esta única cosa SEÑOR perdone a tu siervo, que cuando mi rey vaya a la casa de Rimón para adorar allí, y él se apoye en mi mano y yo me incline en la casa de Rimón, que SEÑOR perdone a tu siervo en este asunto." **19** Eliseo le dijo a él: "Ve en paz." Así que Naamán se fue. **20** Él había viajado sólo una corta distancia cuando Giezi, el siervo de Eliseo, el hombre de Dios, se dijo a sí mismo: "Mira, mi amo ha dispensado este Naamán, el arameo, al no recibir de su mano regalos que él trajo. Vive el SEÑOR, que yo correré tras él y recibiré algo de él." **21** Así que, Giezi siguió detrás de Naamán. Cuando Naamán vio a alguien corriendo detrás de él, él se bajó de su propio carro para encontrarlo y dijo: "¿Está todo bien?" **22** Giezi dijo: "Todo está bien, mi amo me ha enviado, diciendo: 'Verás, ahora han llegado a mí, desde la zona montañosa de Efraín dos jóvenes de los hijos de los profetas. Por favor, dáles un talento de plata y dos cambios de ropa.'" **23** Naamán respondió: "Estoy muy feliz de darte dos talentos." Naamán le insistió a Giezi y amarró dos talentos de plata en dos bolsas, con dos cambios de ropa, y las tendió sobre dos de sus sirvientes, quienes cargaban las bolsas frente a Giezi. **24** Cuando Giezi llegó a la colina, él tomó las bolsas de sus manos, y las escondió en la casa; él envió a los siervos lejos, y ellos se fueron. **25** Cuando Giezi entró y se puso frente a su amo, Eliseo le dijo a él: "¿De dónde has venido, Giezi?" Él contestó: "Tú siervo no fue a ningún lado." **26** Eliseo dijo a Giezi: "¿No fue mi espíritu contigo, cuando el hombre regresó su carro para encontrarte? ¿Es este un tiempo para aceptar dinero y ropas, huertos de olivo y viñedos, ovejas y bueyes, y siervos y siervas? **27** Así que, la lepra de Naamán estará sobre ti y tu desendencia para siempre." Así que Giezi se fue de su presencia, un leproso blanco como la nieve.

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2 Kings 5:1

en opinión de su maestro
La "visión" del rey se refiere a lo que piensa sobre algo. ¨Traducción Alterna¨: "en opinión del rey"

porque por él EL SEÑOR le había dado la victoria a Aram
Aquí "Aram" se refiere al ejército arameo. ¨Traducción Alterna¨: "porque a través de Naamán, EL SEÑOR había dado la victoria al ejército arameo"

Los arameos habían salido
Aquí los "arameos" se refieren a los soldados arameos.

asaltando en bandas
"En pequeños grupos atacando". Esto significa salir atacando a un enemigo en pequeños grupos.

2 Kings 5:3

La niña le dijo a su amante
La niña de Israel, que había sido capturada por los soldados arameos, habló con la esposa de Naamán.

mi maestro
Aquí "mi maestro" se refiere a Naamán.

2 Kings 5:5

Le enviare una carta
El rey le dará la carta a Naamán para que se la lleve al rey de Israel. ¨Traducción Alterna¨: "Enviaré una carta contigo"

diez talentos de plata, seis mil piezas de oro
"10 talentos de plata, 6,000 piezas de oro". Esto se puede escribir en medidas modernas. ¨Traducción Alterna¨: "340 kilogramos de astilla, 6,000 piezas de oro"

llevó consigo diez ... ropa
Estos fueron regalos del rey de Aram para el rey de Israel. ¨Traducción Alterna¨: "llevó consigo diez ... ropas, que fueron regalos para el rey de Israel"

2 Kings 5:7

se rasgó la ropa
A menudo las personas se rasgarían la ropa si estuvieran muy angustiados. ¨Traducción Alterna¨: "se rasgó la ropa para mostrar su angustia"

¿Soy Dios, para matar y dar vida, que este hombre quiere que cure a un hombre de su lepra?
El rey usa esta pregunta retórica para enfatizar que la solicitud del rey de Aram es indignante y algo que no puede hacer. Esto se puede escribir como una declaración. ¨Traducción Alterna¨: "¡El rey de Aram debe pensar que soy una especie de Dios, con el poder sobre la muerte y la vida! Quiere que cure a este hombre de su lepra, pero no puedo hacer eso".

Parece que él está tratando de comenzar una discusión conmigo
El rey de Israel no creía que la solicitud de sanar a Naamam fuera la verdadera razón de la carta. Pensó que la verdadera razón era comenzar una pelea. ¨Traducción Alterna: "Parece que está buscando una excusa para comenzar una pelea conmigo"

2 Kings 5:8

Información general
Eliseo habla con el rey de Israel sobre Naamán.

¿Por qué te has roto la ropa?
Eliseo usa esta pregunta retórica para enfatizar al rey que no necesita estar angustiado y rasgar su ropa. ¨Traducción Alterna¨: "No hay necesidad de estar angustiado y rasgar su ropa".

tu carne será restaurada
Esto se puede escribir en forma activa. ¨Traducción Alterna¨: "tu carne estará bien"

estarás limpio
Esto significa que ya no será inmundo. Se habla de una persona que Dios considera espiritualmente inaceptable o contaminada como si fuera físicamente impura. Dios considera a una persona que tiene lepra como contaminada e impura.

2 Kings 5:11

Mira
Esta palabra se usa aquí para llamar la atención de alguien sobre lo que se dice a continuación. ¨Traducción Alterna¨: "Escuchar"

el nombre de EL SEÑOR
Aquí se hace referencia a EL SEÑOR por su nombre. ¨Traducción Alterna¨: "EL SEÑOR"

sobre el lugar
"sobre el área enferma de mi piel" o "sobre mi lepra"

¿No son Abana y Farfar, los ríos de Damasco, mejores que todas las aguas de Israel?
Naamán usa esta pregunta retórica para enfatizar que el Abana y el Farfar son mejores ríos que el Jordán. Esto se puede escribir como una declaración. ¨Traducción Alterna¨: "¡Los ríos Abana y Farfar, en mi país de origen, Aram, son mucho mejores que cualquiera de los ríos de Israel!

Abana y Farfar
Estos son los nombres de los ríos. (Ver: traducir_nombres)

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¿No puedo bañarme en ellos y estar limpio?
Naamán usa esta pregunta retórica para enfatizar que podría haberse bañado fácilmente en los otros ríos. Él cree que bañarse en ellos podría curarlo igual que bañarse en el Jordán. Esto se puede escribir como una declaración. ¨Traducción Alterna¨: "¡Debería haberme bañado en ellos y haber sido curado!" o "¡Podría haberme bañado en ellos con la misma facilidad y haber sido curado!"

se fue furioso
"estaba muy enojado cuando se fue"

2 Kings 5:13

Mi padre
Los sirvientes mostraban respeto a Naamán al referirse a él como "mi padre" o "señor".

¿no lo habrías hecho?
El sirviente usa esta pregunta para reprender cuidadosamente a Naamán. ¨Traducción Alterna¨: "seguramente lo habrías hecho!"

¿Cuánto más bien que
El sirviente está comparando cuánto más dispuesto debería estar Naamán para obedecer una orden simple, ya que está dispuesto a obedecer una difícil. ¨Traducción Alterna¨: "Cuánto más dispuesto deberías estar a obedecer" o "¿No deberías estar aún más dispuesto a obedecer"

¿Cuánto más bien, entonces, cuando él te dice simplemente: 'Sumérgete y sé limpio?
El sirviente usa esta pregunta retórica para enfatizar a Naamán que debe obedecer la orden de Eliseo. Esta pregunta puede ser escrita como una declaración. ¨Traducción Alterna¨: "Deberías estar aún más dispuesto a obedecer cuando te diga simplemente: 'Sumérgete y sé limpio'". Figs_rquestion)

el hombre de Dios
"Eliseo, el hombre de Dios"

Su carne fue restaurada nuevamente como la carne de un niño pequeño.
Esto habla de lo suave que es la piel de Namaan después de que se haya curado comparándola con la piel de un niño pequeño. ¨Traducción Alterna¨: "Su carne fue restaurada nuevamente y era tan suave como la carne de un niño pequeño" o "Su piel estaba bien otra vez y era suave como la piel de un niño pequeño"

Su carne
"Su piel"

fue sanado
Esto se puede establecer en forma activa. ¨Traducción Alterna¨: "su lepra había desaparecido"

2 Kings 5:15

Mira
Esta palabra se usa aquí para llamar la atención de alguien sobre lo que se dice a continuación. ¨Traducción Alterna¨: "Escuchar"

no hay Dios en toda la tierra excepto en Israel
Esto se puede afirmar en forma positiva. ¨Traducción Alterna¨: "¡El Dios de Israel es el único Dios verdadero!"

Como EL SEÑOR vive, ante quien estoy
"Tan seguro como sé que EL SEÑOR vive, ante quien estoy". Aquí Eliseo compara la certeza de que EL SEÑOR está vivo con la certeza de que no recibirá ningún regalo de Naamán. Esta es una forma de hacer una promesa solemne. ¨Traducción Alterna¨: "Tan seguro como vive EL SEÑOR, ante quien estoy, te lo prometo"

ante quien estoy
Aquí se dice que servir a EL SEÑOR está parado en su presencia. ¨Traducción Alterna¨: "a quien sirvo"

No recibiré nada
Esto significa que no aceptará ningún regalo. ¨Traducción Alterna¨: "No aceptaré ningún regalo"

2 Kings 5:17

Sí no
Se pueden agregar las palabras que faltan. ¨Traducción Alterna¨: "Si no acepta los regalos que le he traído"

que se le dé a tu siervo
Esto se puede afirmar en activo desde. ¨Traducción Alterna¨: "déjame tener")

dos mulas de tierra
Naamán pide tomar tierra de Israel y colocarla en sacos para que dos mulas se la lleven a casa. Luego planea construir un altar en el suelo. ¨Traducción Alterna¨: "tanta tierra de Israel como dos mulas pueden transportar, para que yo pueda construir un altar a EL SEÑOR ".

tu siervo
Naamán se refiere a sí mismo como el sirviente de Eliseo para honrarlo.

no ofrecerá holocaustos ni sacrificios a ningún dios que no sea EL SEÑOR
Esto se puede escribir en forma positiva. ¨Traducci+on Alterna¨: "no ofrecerá holocaustos o sacrificios a ningún dios que no sea EL SEÑOR" o "solo ofrecerá holocaustos y sacrificios a EL SEÑOR"

cuando mi rey
Esto se refiere al rey de Aram, el rey para el que trabaja Namaan.

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se apoya en mi mano
"se apoya en mi brazo". Esto significa que Naamán ayuda al rey cuando se inclina en la casa de Rimón porque el rey es viejo o está enfermo.

Ve en paz
"Vete a casa y no te preocupes" o "Vete sin miedo"

2 Kings 5:20

El habia viajado
"Naamán había viajado"

Giezi
Traduzca el nombre de este hombre igual que lo hizo en 4:12. (Ver: traducir_nombres)

Mira
Esta palabra se usa aquí para llamar la atención de alguien sobre lo que se dice a continuación. AT: "Escuchar"

ha salvado a este Naamán el Arameo
"ha dejado que Naamán el arameo se vaya con demasiada facilidad"

al no recibir
"al no aceptar"

de sus manos
Aquí Naamán es mencionado por sus manos para enfatizar el acto de dar. ¨Traducción Alterna¨: "de él"

Como EL SEÑOR vive
"Tan seguro como vive EL SEÑOR". Aquí Giezi compara la certeza de que EL SEÑOR está vivo con la certeza de lo que ha decidido hacer. Esta es una forma de hacer una promesa solemne. ¨Traducción Alterna¨: "Como EL SEÑOR vive, lo prometo"

de los hijos de los profetas
Esto no significa que fueran hijos de profetas, sino que eran un grupo de profetas. Vea cómo tradujo esta frase en 2: 3. ¨Traducción Alterna¨: "de entre los profetas allí"

Por favor dales un talento de plata y dos cambios de ropa
Giezi le pide a Naamán que le dé estas cosas para que pueda tomarlas y dárselas a los profetas. ¨Traducción Alterna¨: "Por favor, dame un talento de astilla y dos cambios de ropa para darles"

Ver
Esta palabra se usa aquí para llamar la atención de alguien sobre lo que se dice a continuación. ¨Traducción Alterna¨: "Escuchar"

un talento de plata
Esto se puede escribir en medidas modernas. ¨Traducción Alterna¨: "34 kilogramos de plata"

2 Kings 5:23

dos talentos
Esto se puede escribir en medidas modernas. Este talento es de plata. ¨Traducción Alterna¨: "dos talentos de plata" o "68 kilogramos de plata"

los puso en dos
"se los di a"

Naamán instó a Giezi
Naamán lo instó a tomar regalos. ¨Traducción Alterna¨: "Naamán instó a Giezi a tomar los regalos"

Tu siervo
Giezi se refiere a sí mismo aquí como el sirviente de Eliseo.

2 Kings 5:26

¿No estaba mi espíritu contigo cuando el hombre giró su carro para encontrarte?
Eliseo usa esta pregunta retórica para enfatizar que EL SEÑOR le permitió ver lo que Giezi había hecho. Esto se puede escribir como una declaración. ¨Traducción Alterna¨: "Deberías haberte dado cuenta de que mi espíritu podía verte cuando Naamán detuvo su carro y te habló".

¿Es este un momento para aceptar dinero ... sirvientas?
Eliseo utiliza esta pregunta retórica para enfatizar que este no es el momento de tomar regalos. Esto se puede escribir como una declaración. ¨Traducción Alterna¨: "Este no es el momento de aceptar dinero ... sirvientas".

la lepra de Naamán estará sobre ti y tus descendientes
Esto habla de que Giezi y su descendiente contraen lepra como si le hubieran quitado la lepra de Naamán y se la dieran a Giezi. ¨Traducción Alterna¨: "usted y sus descendientes tendrán lepra, así como Naamán tuvo lepra

Entonces Giezi salió de su presencia
La frase "su presencia" se refiere al área donde Eliseo podía verlo. Esto significa que salió de la habitación donde estaba Eliseo. ¨Traducción Alterna¨: "Cuando Giezi salió de la habitación, él estaba"

tan blanco como la nieve
La lepra blanquea la piel. Aquí la piel leprosa de Gehazi se compara con el color de la nieve. ¨Traducción Alterna¨: "con piel blanca como la nieve"

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Chapter 6

1 Los hijos de los profetas dijeron a Eliseo: "El lugar donde nosotros vivimos contigo es muy pequeño para todos nosotros. **2** Por favor déjanos ir al Jordán, y deja que cada hombre corte un árbol ahí, y deja que construyamos un lugar ahí donde podamos vivir." Eliseo contestó: "Ustedes pueden ir adelante." **3** Uno de ellos dijo: "Por favor ve con tus siervos." Eliseo contestó: "Yo iré." **4** Así que él fue con ellos y cuando ellos llegaron al Jordán ellos comenzaron a cortar árboles. **5** Pero mientras uno cortaba, la cabeza del hacha cayó en el agua; él gritó y dijo: "¡Oh no, mi maestro, era prestada!" **6** Así que el hombre de Dios dijo: "¿Dónde cayó?" El hombre mostró a Eliseo el lugar. Él luego cortó un palo, lo lanzó en el agua, e hizo que el hierro flotara. **7** Eliseo dijo: "Tómalo." Así que el hombre extendió su mano y la agarró. **8** Ahora el rey de Aram estaba librando batalla en contra de Israel. Él consultó con sus siervos, diciendo: "Mi campamento estará en tal y cual lugar." **9** Así que el hombre de Dios envió al rey de Israel diciendo: "Ten cuidado de no pasar por ese lugar, puesto que los arameos van bajando por ahí." **10** Luego el rey de Israel envió hombres al lugar sobre el cual el hombre de Dios le había advertido a él. Mas de una o dos veces, el rey fue allá, él estuvo en guardia. **11** El rey de Aram estaba muy turbado sobre esta advertencia, y él llamó a sus sirvientes y les dijo a ellos: "¿No me dirán ustedes quién entre nosotros está a favor del rey de Israel?" **12** Así que uno de sus sirvientes dijo: "¡No, rey, señor mío, sino que el profeta Eliseo en Israel dice al rey de Israel las palabras que usted habla en su propio dormitorio!" **13** El rey contestó: "Vé y mira donde Eliseo está para que yo pueda enviar hombres y lo capturen a él." Se le dijo a él: "Mira, él está en Dotán." **14** Así que el rey envió a Dotán caballos, carros y un ejército grande. Ellos vinieron de noche y rodearon la ciudad. **15** Cuando el sirviente del hombre de Dios se hubo levantado temprano y salió fuera, he aquí, un gran ejército con caballos y carros rodearon la ciudad. Y su sirviente le dijo: "¡Oh, señor mío amo! ¿Qué haremos nosotros?" **16** Eliseo contestó: "No temas, por cuanto los que están con nosotros son más que aquellos que están con ellos." **17** Eliseo oró y dijo: "SEÑOR, yo te ruego que tú abras sus ojos para que él pueda ver." Luego el SEÑOR abrió los ojos de su sirviente y él vio. ¡He aquí, la montaña estaba llena de caballos y carros de fuego alrededor de Eliseo! **18** Cuando los arameos bajaron a él, Eliseo oró al SEÑOR y dijo: "Golpea a estas personas con ceguera, Yo te lo pido." Así el SEÑOR los cegó, como Eliseo le había pedido. **19** Luego Eliseo le dijo a los arameos: "Este no es el camino, ni es esta la ciudad. Síganme, y yo los llevaré al hombre a quien ustedes buscan." Y él los dirigió a Samaria. **20** Aconteció que cuando ellos llegaron a Samaria, Eliseo dijo: "SEÑOR, abre los ojos de estos hombres para que ellos puedan ver." El SEÑOR abrió sus ojos y ellos vieron y, he aquí, ellos estaban en medio de la ciudad de Samaria. **21** El rey de Israel dijo a Eliseo, cuando los vio: "¿Padre mío, debo yo matarlos? ¿Debo matarlos?" **22** Eliseo le contestó: "No los debe matar a ellos. ¿Matarías a aquellos a quienes tú hayas tomado cautivos con tu espada y arco? Pon pan y agua frente a ellos, para que ellos puedan comer y beber, e ir donde su señor." **23** Así que el rey preparó mucha comida para ellos y cuando ellos habían comido y bebido, él los envió, y ellos fueron de vuelta a su señor. Estas bandas de soldados arameos no regresaron por un largo tiempo a la tierra de Israel. **24** Luego después de esto Ben Adad rey de Aram reunió todo su ejército y atacó a Samaria y lo sitió. **25** Por lo que hubo una gran calamidad en Samaria. He aquí, ellos la sitiaron hasta que la cabeza de un burro se vendía por ochenta piezas de plata, y la cuarta parte de 1. 23 litros de estiércol de paloma por cinco piezas de plata. **26** Mientras el rey de Israel iba pasando por la muralla, una mujer le gritó a él diciendo: "Ayuda, rey, señor mío, el rey." **27** Él dijo: "Si el SEÑOR no te ayuda, ¿cómo te puedo ayudar yo? ¿Habrá algo que trillar o en la prensa de vino?" **28** El rey continuó: "¿Qué te está molestando?" Ella contestó: "Esta mujer me dijo a mí: 'Dame tu hijo para que nosotros podamos comerlo hoy, y nos comeremos a mi hijo mañana." **29** Así que hervimos a mi hijo y lo comimos, y le dije a ella al próximo día: "Dame tu hijo para que podamos comerlo, pero ella ha escondido su hijo." **30** Así que cuando el rey escuchó las palabras de la mujer, razgó sus ropas (ahora él estaba pasando el muro), y el pueblo miró y vio que él tenía ropa de saco contra su piel. **31** Luego él dijo: "Así me haga Dios a mi, y más también, si la cabeza de Eliseo hijo de Safat permanece en él hoy." **32** Pero Eliseo estaba sentado en su casa y los ancianos estaban sentados con él. El rey envió un hombre delante de él, pero antes que el mensajero viniera a Eliseo, él dijo a los ancianos: "Miren, ¿cómo este hijo de asesino ha enviado a llevarse mi cabeza? Miren, cuando el mensajero llegue, cierren la puerta, y manténgan la puerta cerrada tras él. ¿No está el ruido de los pies de su amo detrás de él?" **33** Mientras él aun estaba hablando con ellos, he aquí, el mensajero bajó donde él. El rey había dicho: "He aquí, este problema viene de SEÑOR. ¿Por qué yo debería esperar más tiempo al SEÑOR?"

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2 Kings 6:1

Los hijos de los profetas
Esto no significa que fueran hijos de profetas, sino que eran un grupo de profetas. Vea cómo tradujo esta frase en 2: 3. ¨Traducción Alterna¨: "El grupo de los profetas"

vamos al Jordán
Esto se refiere a la zona junto al río Jordán. ¨Traducción Alterna¨: "vamos al lado del río Jordán"

tus sirvientes
Aquí uno de los profetas se refiere a los hijos de los profetas como los siervos de Eliseo para mostrarle honor

2 Kings 6:4

Información general
Eliseo va con los profetas para cortar árboles.

la cabeza del hacha cayó al agua
La cabeza del hacha se refiere a la cuchilla del hacha. Esto significa que la cabeza del hacha se soltó del mango y cayó al agua. ¨Traducción Alterna¨: "la cabeza del hacha se separó del mango y cayó al agua"

Oh no
El hombre dijo esto para mostrar que estaba molesto y frustrado. Si tienes una forma de expresar estas emociones en tu idioma, puedes usarla aquí.

fue prestado
Esto se puede establecer en forma activa. ¨Traducción Alterna¨: "Lo tomé prestado"

2 Kings 6:6

Entonces el hombre de Dios dijo
"Entonces Eliseo, el hombre de Dios, preguntó

Luego cortó un palo, lo tiró al agua e hizo flotar el hierro.
Dios usa a Eliseo para realizar un milagro. La cabeza del hacha se eleva a la superficie del agua y permanece allí para que el profeta pueda levantarla.

hizo flotar el hierro
"hizo que el hierro flotara¨

el hierro
"la cabeza del hacha". La cabeza del hacha estaba hecha de hierro.

2 Kings 6:8

Ahora el rey de Aram estaba librando una guerra contra Israel
"Cuando el rey de Aram estaba en guerra con Israel"

Ahora
Esta palabra se usa aquí para marcar una ruptura en la historia principal. Aquí el autor comienza a contar una nueva parte de la historia.

diciendo: "Mi campamento estará en tal y tal lugar
El rey de Aram les estaba diciendo a sus consejeros dónde establecer el campamento. Aquí la frase "tal y tal" es una forma de referirse a la información de la ubicación del campamento sin escribirla. Si esta fase no se traduce bien a su idioma, esto puede escribirse como discurso indirecto. ¨Traducción alterna¨: "y les dije dónde se ubicaría su campamento"

el hombre de Dios
"Eliseo, el hombre de Dios"

Tenga cuidado de no pasar ese lugar, porque los arameos están bajando hasta allí.
Eliseo sabía el lugar específico donde los arameos iban a establecer su campamento y aconsejó al rey de Israel que sus soldados evitaran esa área.

2 Kings 6:10

al lugar sobre el cual el hombre de Dios había hablado y advertido
Esto se refiere al lugar que Eliseo había advertido al rey en 6: 8.

Más de una o dos veces, cuando el rey fue allí, estaba en guardia
Eliseo advertiría al rey de dónde atacaría el ejército arameo para que pudiera alertar a la gente antes de que ocurriera el ataque. ¨Traducción Alterna¨: "Eliseo advirtió al rey de Israel de esta manera varias veces y los israelitas pudieron mantenerse a salvo"

¿No me dirás quién de nosotros es para el rey de Israel?
El rey de Aram supone que hay un traidor entre sus soldados que está dando información al rey israelita. Utiliza esta pregunta retórica para tratar de descubrir quién es ese traidor. Esto se puede escribir como una declaración. ¨Traducción Alterna¨: "¡Dime cuál de ustedes es para el rey de Israel!" o "¡Dime cuál de ustedes está revelando nuestros planes al rey de Israel!"

es para el rey de Israel
"Ser para alguien" significa ser leal a esa persona. En este caso, significa que darían información para ayudar al rey de Israel. ¨Traducción Alterna¨: "está ayudando al rey de Israel" o "es leal al rey de Israel"

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2 Kings 6:12

No
El sirviente dice que ninguno de los soldados del rey está dando información al rey de Israel. ¨Traducción Alterna¨: "No somos ninguno de nosotros"

mi maestro rey
Esto se refiere al rey de Aram.

las palabras que dices en tu propio dormitorio
"lo que dices en la privacidad de tu propia habitación"

Puedo enviar hombres y capturarlo
El rey planea enviar a los hombres a capturar a Eliseo para él. El rey no planea capturarlo él mismo. ¨Traducción Alterna¨: "Puedo enviar hombres para capturarlo"

Ver
Esta palabra se usa aquí para llamar la atención del rey sobre lo que se dice a continuación. ¨Traducción Alterna¨: "Escuchar"

él está en Dotán
"Eliseo está en Dotán"

Dotán
Este es el nombre de una ciudad. (traducir_nombres)

2 Kings 6:14

Entonces el rey
Esto se refiere al rey de Aram.

el hombre de Dios
"Eliseo" o "Eliseo el hombre de Dios"

Mirad
La palabra "he aquí" muestra que el criado se sorprendió por lo que vio.

se había levantado temprano y se había ido afuera, he aquí
"Me levanté temprano en la mañana y salí, y él vio"

Le dijo su criado
El criado volvió a entrar a la casa para contarle a Eliseo lo que había visto. ¨Traducción Alternativa¨: "El sirviente volvió a entrar y le dijo a Eliseo"

quienes están con nosotros son más que quienes están con ellos
"Estar con alguien" en la batalla significa luchar por su lado. ¨Traducción Alternativa¨: "los que están de nuestro lado en la batalla son más que los que están de su lado"

2 Kings 6:17

abre los ojos para que pueda ver
Eliseo está pidiendo que su sirviente pueda ver cosas que otras personas no pueden ver, a saber, los caballos y los carros de fuego que los rodean. ¨Traducción Alterna¨: "haz que pueda ver"

y lo vio Mirad
"y pudo ver. Lo que vio fue eso"

He aqui
La palabra "He aquí" muestra que el criado se sorprendió por lo que vio.

la montaña estaba llena de caballos
"la ladera de la montaña estaba cubierta de caballos"

alrededor de Eliseo
Esto se refiere a la ciudad donde está Eliseo. ¨Traducción Alterna¨: "alrededor de la ciudad donde estaba Eliseo"

estas personas
Esto se refiere a los soldados arameos.

Golpea a estas personas ciegas
"¡Haz que estas personas sean ciegas!" Esto se refiere a EL SEÑOR que les hace incapaces de ver con claridad.

Este no es el camino, ni esta es la ciudad
Eliseo confunde a los arameos diciéndoles que no están en la ciudad que están buscando. ¨Traducción Alterna¨: "Este no es el camino, ni esta es la ciudad que estás buscando"

2 Kings 6:20

Vino sobre eso
"Sucedió eso" o "Entonces"

abre los ojos de estos hombres para que puedan ver
Eliseo le pide a Yahvé que haga que los hombres vuelvan a ver claramente. ¨Traducción Alterna¨: "permite que estos hombres vean".

EL SEÑOR abrió los ojos y vieron
EL SEÑOR permitió que los hombres volvieran a ver claramente. ¨Traducción Alterna¨: "EL SEÑOR les quitó la ceguera" o "EL SEÑOR les permitió ver claramente"

He aquí
La palabra "he aquí" muestra que los arameos estaban sorprendidos por lo que vieron

cuando los vio
"cuando vio a los soldados arameos"

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Mi padre
El rey está hablando con Eliseo el profeta y lo llama "padre" para mostrar respeto.

debería matarlos? ¿Debería matarlos?
Aquí el rey de Israel se refiere a su ejército como a sí mismo. ¨Traducción Alterna¨: "¿Debería ordenarle a mi ejército que mate a estos soldados enemigos?"

2 Kings 6:22

Eliseo respondió
Eliseo estaba respondiendo a la pregunta del rey de Israel.

¿Matarías a los que tomaste cautivos con tu espada y tu arco?
Eliseo usa esta pregunta retórica para enfatizar al rey que no debe matar a estos hombres. Esto se puede escribir como una declaración. ¨Traducción Alterna¨: "No matarías a hombres que fueron capturados como prisioneros de guerra". o "No matarías a hombres tomados cautivos en la guerra, por lo tanto no deberías matar a estos hombres"

te habías tomado cautivo con tu espada y arco
Esto habla de los soldados del rey que tomaron cautivos a los hombres como si fuera el rey quien los capturó. ¨Traducción Alterna¨: "sus soldados habían tomado cautivos con sus espadas y arcos"

con tu espada y arco
Estas son las armas que se usaron en la guerra. ¨Traducción Alterna¨: "en guerra con tu espada y arco"

Pon delante de ellos pan y agua para que puedan comer y beber
Aquí "pan" se refiere a la comida en general. ¨Traducción Alterna¨: "Dales comida y agua para beber" (Mar: higos sinécdoque)

ir a su maestro
Esto se refiere al rey de Aram.

Entonces el rey les preparó mucha comida
El rey ordenó a sus sirvientes que prepararan la comida. No preparó la comida él mismo. ¨Traducción Alterna¨: "Entonces el rey ordenó a sus sirvientes que les prepararan mucha comida"

Esas bandas
"Esos grupos"

no regresó por mucho tiempo a la tierra de Israel
Esto significa que no atacaron a Israel durante mucho tiempo. ¨Traducción alterna¨: "dejó de atacar la tierra de Israel durante mucho tiempo"

2 Kings 6:24

Ben-adad
El nombre del rey de Aram. Su nombre significa "hijo de Adad". (Ver: traducir_nombres)

atacó a Samaria
El rey y su ejército atacaron a Samaria. ¨Traducción Alterna¨: "atacaron a Samaria"

He aquí
La palabra "he aquí" nos alerta para prestar atención a la sorprendente información que sigue.

la cabeza de un burro fue vendida por
Esto se puede establecer en forma activa. ¨Traducción Alterna¨: "el costo de la cabeza de un burro" (Ver:

ochenta piezas de plata
"80 piezas de plata" (Ver: traducir_números)

la cuarta parte de un kab
Esto se puede escribir en medidas modernas. ¨Traducción Alterna¨: "una cuarta parte de un litro" o "un cuarto de litro"

la cuarta parte
"La cuarta parte". Esta es una parte de cuatro partes iguales.

estiércol de paloma para
Se pueden agregar las palabras que faltan. ¨Traducción Alterna¨: "el estiércol de la paloma se vendió por" o "costo del estiércol de la paloma"

pasaba por la pared
"caminando sobre la muralla de la ciudad"

mi maestro
La mujer se refirió al rey con este nombre para mostrarle respeto.

2 Kings 6:27

Él dijo
"El rey de Israel respondió a la mujer¨

Si EL SEÑORno te ayuda, ¿cómo puedo ayudarte?
El rey usa esta pregunta retórica para decirle a la mujer que no puede ayudarla. Esto se puede escribir como una declaración. AT: "Si EL SEÑOR no te está ayudando, entonces no puedo ayudarte".

¿Hay algo proveniente de la era o del lagar?
El rey usa esta pregunta retórica para enfatizar que no hay comida disponible. Aquí el piso de la trilla se refiere al grano y el lagar se refiere al vino. Esto se puede escribir como una declaración. ¨Traducción Alterna¨: "No hay nada proveniente de la era o del lagar" o "No hay comida para cosechar ni uvas para hacer vino para beber". Ver:

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El rey continuó
"Dijo el rey". Esto significa que continuaron hablando.

hervimos
"cocinamos"

2 Kings 6:30

escuché las palabras de la mujer
"escuché a la mujer decir lo que ella y la otra mujer habían hecho"

se rasgó la ropa
El rey rasgó su prenda exterior para mostrar su angustia. ¨Traducción Alterna¨: "se rasgó la ropa con pena"

ahora estaba pasando por la pared
Él había estado caminando sobre la muralla de la ciudad cuando la mujer lo llamó en 2 Kings 6:24. Ahora continuó caminando por él.

tenía la tela de saco debajo, contra su piel
Al usar tela de saco incluso para su ropa interior, el rey demostró que estaba muy triste y molesto. ¨Traducción Alterna¨: "tenía cilicio debajo de su prenda exterior, contra su piel" o "llevaba cilicio debajo de su túnica porque estaba muy molesto"

Que Dios me lo haga, y más aún
El rey dice que espera que Dios lo castigue e incluso lo mate si Eliseo el profeta no muere por las cosas que sucedieron en la ciudad de Samaria. ¨Traducción Alterna¨: "Que Dios me castigue y me mate" (Ver:

si la cabeza de Eliseo, hijo de Safat, permanece sobre él hoy
Esto se refiere a la muerte de Eliseo, específicamente ser decapitado. ¨Traducción Alterna¨: "si Eliseo hijo de Safat no es decapitado hoy" o "si mis soldados no decapitan a Eliseo hijo de Safat hoy"

2 Kings 6:32

El rey envió a un hombre delante de él.
"Estar ante el rey" significa ser uno de sus sirvientes. AT: "El rey de Israel envió a uno de sus sirvientes como mensajero"

cuando el mensajero vino a Eliseo, les dijo a los ancianos
Aquí Eliseo está hablando con los ancianos justo antes de que llegara el mensajero del rey. ¨Traducción Alterna¨: "cuando el mensajero casi había llegado, Eliseo les dijo a los ancianos"

"¿Ves cómo este hijo de un asesino ha enviado para quitarme la cabeza?
Eliseo usa esta pregunta retórica para llamar la atención sobre el mensajero de los reyes e insultar al rey. Esto se puede escribir como una declaración. ¨Traducci´n Alterna¨: "¡Mira, este hijo de un asesino ha enviado a alguien para que me quite la cabeza!"

hijo de un asesino
Esto significa que el rey de Israel tiene las características de un asesino. ¨Tradcción Alterna¨: "este hombre que es como un asesino" o "ese asesino"

ha enviado a
Se pueden agregar las palabras que faltan. ¨Traducción alterna¨: "ha enviado a alguien a" (Ver:

mantén la puerta cerrada contra él
Si una puerta está cerrada contra alguien, significa que está cerrada y que no pueden entrar por ella. ¨Traducción Alterna¨: "mantenga la puerta cerrada para que no pueda entrar"

Mira
Eliseo usa esta palabra aquí para llamar la atención del anciano sobre lo que dice a continuación. ¨Traducción Alterna¨: "Escuchar"

quitarme la cabeza
Esto significa decapitarlo. ¨Traducción Alterna¨: "cortarme la cabeza" o "decapitarme"

¿No es el sonido de los pies de su amo detrás de él?
Eliseo usa esta pregunta para asegurarles a los ancianos que el rey no está muy lejos de él. Esta pregunta retórica puede escribirse como una declaración. ¨Traducción alterna¨: "El sonido de los pies de su amo está justo detrás de él". o "El rey vendrá poco después de su llegada".

he aquí el mensajero
La palabra "he aquí" nos alerta sobre la llegada del mensajero.

el mensajero bajó a él
Llegó el mensajero, y también el rey, como Eliseo había dicho que haría. La frase "vino a él" significa que llegaron al lugar donde él estaba. ¨Traducción Alterna¨: "llegaron el mensajero y el rey"

He aquí este problema
"De hecho, este problema". La palabra "he aquí" agrega énfasis a lo que sigue. La frase "este problema" se refiere a la hambruna en Samaria y al sufrimiento que causó.

¿Por qué debería esperar más a EL SEÑOR?
Este rey usa esta pregunta retórica para enfatizar que no cree que EL SEÑOR los va a ayudar. Esto se puede escribir como una declaración. AT: "¿Por qué debería seguir esperando a que EL SEÑOR nos ayude?" o "¡No esperaré más por la ayuda de EL SEÑOR!"

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Chapter 7

1 Eliseo dijo: ''Escuchen la palabra del SEÑOR. Esto es lo que dice el SEÑOR: 'Mañana a esta hora una medida de harina fina será vendida por un ciclo, y dos medidas de cebada por un ciclo, en la puerta de Samaria."' **2** Luego el capitán, sobre quien el rey había inclinado su mano para estar a cargo, le contestó al hombre de Dios, y le dijo: "Mira, aún si el SEÑOR hiciera ventanas en los cielos, ¿puede esto pasar?" Eliseo respondió: "Mira, tu lo verás pasar con tus propios ojos, pero no comerás nada de eso." **3** Ahora había cuatro hombres con lepra justo fuera de la puerta de la cuidad. Ellos se dijeron unos a otros: "¿Por qué nos sentamos aquí hasta morir?'' **4** Si decimos que vamos a la cuidad, entonces la hambruna esta en la cuidad, y moriremos allí. Pero si nos quedamos aquí, como quiera moriremos. Ahora pues, vayamos al ejército de los arameos. Si ellos nos mantienen con vida, nosotros viviremos, y si ellos nos matan, nosotros solo moriremos." **5** Así que ellos se levantaron al atardecer para ir al campamento arameo; luego ellos llegaron a la parte mas lejana del campamento, no había nadie allí. **6** Porque el SEÑOR hizo que el ejército arameo escuchará el ruido de carros y ruido de caballos - el ruido de otro gran ejército, y ellos se dijeron los unos a los otros: "El rey de Israel contrató al rey de los hititas y los egipcios para que vengan contra nosotros." **7** Así que los soldados se levantarón y huyeron en el atardecer; ellos dejaron sus tiendas, sus caballos, sus burros, y el campamento como estaba, y huyeron por sus vidas. **8** Cuando los hombres con lepra vinieron de la parte más lejana del campamento, ellos fueron a una de las tiendas y comieron y bebieron, y cargaron con plata y oro y ropa, ellos fueron y lo escondieron. Ellos regresaron y entraron a otra tienda y saquearon de ahí también, y fueron y lo escondieron. **9** Luego ellos se dijeron los unos a los otros: "No estamos haciendo lo correcto." Este día es el día de buenas noticias, pero nos estamos quedando callados sobre esto. Si esperamos hasta el amanecer, castigo vendrá sobre nosotros. Ahora pues, vamos a decirle a la casa del rey." **10** Así que ellos fueron y llamaron a los guardas de la ciudad. Ellos le dijeron: "Nosotros fuimos al campamento de los arameos, pero no había nadie allí, ni el sonido de nadie, pero estaban ahí los caballos amarrados, y los burros amarrados, y las tiendas estaban allí." **11** Luego los guardas gritaron las noticias, y luego fue dicho dentro de la casa del rey. **12** Luego el rey se levantó por la noche y le dijo a sus sirvientes: ''Yo les diré ahora lo que los arameos nos han hecho. Ellos saben que nosotros estamos hambrientos, así que ellos fueron afuera del campamento para esconderse en los campos. Ellos están diciendo: "Cuando ellos salgan de la ciudad, nosotros los tomaremos vivos y los entraremos a la ciudad."' **13** Uno de los sirvientes del rey contestó y les dijo: "yo te ruego, deja que algunos hombres tomen cinco de los caballos que quedan, que son los que quedaron en la ciudad. Ellos son como el resto de la población que queda de Israel, (muchos han muertos ya); déjanos enviarlos y veremos." **14** Así que ellos tomaron dos carros con caballos, y el rey los envió al campamento del ejército de los arameos, diciendo: "Vayan y vean." **15** Ellos fueron detrás de ellos al Jordán, y todo el camino estaba lleno de ropa y equipo que los arameos habían dejado con su prisa. Así que los mensajeros regresaron y le contaron al rey. **16** El pueblo salió y saquearon el campamento de los arameos. Así que la medida de harina fina era vendida por un ciclo, y dos medidas de cebada por un ciclo, justo como la palabra del SEÑOR había dicho. **17** El rey asignó al capítan, sobre cuyo brazo él se apoyaba, para estar a cargo de la puerta, y el pueblo lo atropelló en la puerta. El murió como el hombre de Dios había dicho, quien habló cuando el rey vino a él. **18** Sucedió tal como el hombre de Dios le había dicho al rey, diciendo: "Mañana a esta hora una medida de harina fina será vendida por un ciclo, y dos medidas de cebada por un ciclo, en la puerta de Samaria." **19** El capitán había contestado al hombre de Dios y dijo: "Mira, aún si el SEÑOR hiciera ventanas en los cielos, ¿puede esto pasar?" Eliseo respondió: "Mira, tu lo verás pasar con tus propios ojos, pero no comerás nada de eso." **20** Esto fue exactamente lo que le pasó a él, porque el pueblo lo atropelló a la entrada de la ciudad, y allí mismo murió.

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2 Kings 7:1

se venderá una medida de harina fina por un seah, y dos medidas de cebada por un seah
Está implícito que los israelitas pagarán menos dinero por estos artículos de lo que habían pagado. Esto se puede establecer en forma activa. ¨Traducción Alterna¨: "la gente venderá una medida de harina fina por un seahy dos medidas de cebada por un seah"

una medida de harina fina ... dos medidas de cebada
Aquí la palabra "medida" traduce la palabra "seah", que es una unidad de medida en seco igual a aproximadamente 7 litros. ¨Traducción Alterna¨: "7 litros de harina fina ... 14 litros de cebada"

Un seah
Un seah es una unidad de peso igual a aproximadamente 11 gramos. ¨Traducción Alterna¨: "aproximadamente 11 gramos de plata" o "una moneda de plata"

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el capitán en cuya mano se apoyó el rey
Se habla de un capitán de alto rango que era el asistente personal del rey como si fuera una persona sobre quien el rey apoyó su mano. ¨Traducción Alterna¨: "el capitán que estaba cerca del rey" o "el capitán que era el asistente personal del rey"

incluso si EL SEÑOR hiciera ventanas en el cielo
Se dice que EL SEÑOR hace que caiga mucha lluvia para hacer crecer los cultivos como si EL SEÑOR abriera ventanas en el cielo a través de las cuales derrama lluvia. ¨Traducción Alterna¨: "incluso si EL SEÑOR hiciera caer mucha lluvia del cielo"

¿Puede suceder esto?
El capitán hace esta pregunta para expresar su incredulidad. Esta pregunta retórica se puede traducir como una declaración. ¨Traducción Alterna¨: "esto nunca podría suceder!"

lo verás pasar con tus propios ojos
La frase "con tus propios ojos" enfatiza que el capitán ciertamente verá las cosas que Eliseo profetizó. ¨Traducción alterna¨: "usted mismo verá cómo suceden estas cosas"

pero no comerás nada de eso
"pero no comerás nada de la harina o apenas"

2 Kings 7:3

Ahora
Esta palabra se usa aquí para marcar una ruptura en la historia principal. Aquí el escritor comienza a contar una nueva parte de la historia.

¿Por qué deberíamos sentarnos aquí hasta que muramos?
Aunque había cuatro hombres, probablemente solo uno de ellos hace esta pregunta. La pregunta es retórica y enfatiza que no deberían hacer esto. Se puede traducir como una declaración. ¨Traducción Alterna¨: "Ciertamente no deberíamos sentarnos aquí hasta que muramos"

Si nos mantienen vivos, viviremos, y si nos matan, solo moriremos.
Los cuatro hombres con lepra dicen que los arameos podrían alimentarlos para que puedan vivir, o podrían matarlos, lo que no sería peor ya que morirían de todos modos

2 Kings 7:5

en el crepúsculo
Esto se refiere a la tarde después de que se haya puesto el sol, pero antes de que oscurezca.

la parte más externa
"el borde"

el ejército arameo escucha un ruido de carros y un ruido de caballos, el ruido de otro gran ejército
Los soldados del ejército arameo escucharon ruidos que parecían un gran ejército que se acercaba para combatirlos. Este no era un ejército real, pero el Señor les había hecho oír estos sonidos.

se dijeron el uno al otro
"Los soldados arameos se decían el uno al otro"

los reyes de los hititas y egipcios
Aquí la palabra "reyes" representa los ejércitos de estas naciones. ¨Traducción Alterna¨: "los ejércitos de los hititas y los egipcios"

venir contra nosotros
"luchar contra nosotros" o "atacarnos"

2 Kings 7:7

Información general
Esto es lo que sucedió después de que el Señor hizo que los soldados arameos creyeran que escucharon a un gran ejército enemigo acercarse a su campamento.

en el crepúsculo
Esto se refiere a la tarde después de que se haya puesto el sol, pero antes de que oscurezca.

saqueo
Esto se refiere a los elementos que un ejército conquistador toma de otro ejército que han derrotado. Aquí se refiere a "plata, oro y ropa".

2 Kings 7:9

hasta el amanecer
"hasta la mañana"

el castigo nos alcanzará
Se habla de alguien que castiga a los cuatro hombres como si el castigo fuera una persona que los captura. ¨Traducción Alterna¨: "la gente nos castigará" o "alguien nos castigará"

decirle a la casa del rey
Aquí la palabra "hogar" representa a las personas que viven en el palacio del rey. ¨Traducción Alterna¨: "dile al rey y a su pueblo"

como ellos fueron
La información implícita se puede suministrar en traducción. ¨Traducción Alterna¨: "como estaban cuando los soldados todavía estaban allí"

entonces se dijo dentro de la casa del rey
Esto se puede establecer en forma activa. ¨Traducción Alterna¨: "entonces la gente lo contaba dentro de la casa del rey" o "entonces la gente se lo contaba al rey y a los de su palacio"

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2 Kings 7:12

nos ha hecho
"planean hacernos" o "han hecho para engañarnos"

tómalos vivos
Esto significa que capturarían a las personas y no las matarían.

los caballos que quedan, que quedan en la ciudad
Muchos de los caballos pertenecientes a los israelitas habían muerto a causa de la hambruna. El significado de esto se puede aclarar. ¨Traducción alterna¨: "los caballos en la ciudad que aún están vivos"

Son como el resto de la población de Israel que queda
Los hombres que irían al campamento arameo compartirían el mismo destino que el resto de los israelitas que permanecieron en la ciudad. Morirían de hambre o posiblemente serían asesinados por los arameos.

y ver
La información implícita se puede agregar para aclarar el significado. ¨Traducción Alterna¨: "y ver si lo que han dicho estos leprosos es cierto"

2 Kings 7:14

Ve y mira
La información implícita se puede agregar para aclarar el significado. ¨Traducción Alterna¨: "Ve y mira si lo que han dicho estos leprosos es cierto"

Fueron tras ellos al Jordán.
"Siguieron el camino que tomó el ejército arameo hasta el río Jordán"

todo el camino estaba lleno de ropa y equipo
Esto significa que los hombres vieron estos artículos esparcidos a lo largo del camino mientras viajaban. ¨Traducción Alterna¨: "había ropa y equipo a lo largo del camino"

2 Kings 7:16

saqueó el campamento.
Esto se refiere a tomar artículos de un ejército derrotado

Entonces se vendió una medida de harina fina por un seah, y dos medidas de cebada por un seah
Esto se puede establecer en forma activa. ¨Traducción Alterna¨: "Entonces la gente vendió una medida de harina fina por un seah y dos medidas de cebada por un seah"

una medida de harina fina ... dos medidas de cebada
Aquí la palabra "medida" traduce la palabra "seah", que es una unidad de medida en seco igual a aproximadamente 7 litros. ¨Traducción Alterna¨: "7 litros de harina fina ... 14 litros de cebada" (Ver:

un seah
Un seah es una unidad de peso igual a aproximadamente 11 gramos. ¨Traducción Alterna¨: "aproximadamente 11 gramos de plata" o "una moneda de plata"

tal como lo había dicho la palabra de EL SEÑOR
Aquí "palabra" representa a EL SEÑOR. ¨Traducción Alterna¨: "tal como EL SEÑOR había dicho"

el capitán en cuya mano se había inclinado
Se habla de un capitán de alto rango que era el asistente personal del rey como si fuera una persona sobre quien el rey apoyó su mano. Vea cómo tradujo esto en 7: 1. ¨Traducción Alterna¨: "el capitán que estaba cerca del rey" o "el capitán que era el asistente personal del rey"

lo pisoteó
La multitud de personas tenía tanta prisa por llegar a la comida en el campamento que derribaron al hombre y lo pisotearon hasta la muerte.

2 Kings 7:18

Información general
En estos versículos, el escritor resume lo que sucedió repitiendo los eventos que describió en 7: 1.

Sobre este tiempo
"Sobre esta hora mañana"

dos medidas de cebada ... una medida de harina fina
Aquí la palabra "medida" traduce la palabra "seah", que es una unidad de medida en seco igual a aproximadamente 7 litros. ¨Traducción Alterna¨: "14 litros de cebada ... 7 litros de harina fina"

un seah
Un seah es una unidad de peso igual a aproximadamente 11 gramos. A¨Traducción Alterna¨: "aproximadamente 11 gramos de plata" o "una moneda de plata"

Ver
"En efecto." La palabra "Ver" aquí agrega énfasis a lo que sigue.

incluso si EL SEÑOR hiciera ventanas en el cielo
Se dice que EL SEÑOR hace que caiga mucha lluvia para hacer crecer los cultivos como si EL SEÑOR abriera ventanas en el cielo a través de las cuales derrama lluvia. Vea cómo tradujo esto en 7: 1. AT: "incluso si EL SEÑOR hiciera caer mucha lluvia del cielo"

¿Puede suceder esto?
El capitán hace esta pregunta para expresar su incredulidad. Esta pregunta se puede traducir como una declaración. Vea cómo tradujo esto en 7: 1. * Traducción Alterna¨: "esto nunca podría suceder!"

lo verás pasar con tus propios ojos
La frase "con tus propios ojos" enfatiza que el capitán ciertamente verá las cosas que Eliseo profetizó. Vea cómo tradujo esto en 7: 1.

¨Traducción Alterna¨: "usted mismo verá cómo suceden estas cosas"

pero no comerás nada de eso
"pero no comerás nada de harina o cebada"

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Chapter 8

1 Ahora, Eliseo habló con la mujer cuyo hijo había resucitado. Él le dijo a ella: "Levántate, y ve con tu casa, y quédate en donde puedas, en otra tierra, porque El SEÑOR ha llamado una hambruna, la cual vendrá a ésta tierra por siete años." **2** Así que, la mujer se levantó y obedeció la palabra del hombre de Dios. Ella fue con su casa y vivió en la tierra de los filisteos por siete años. **3** Y pasó que al final de los siete años en que la mujer regresó de la tierra de los filisteos, ella fue al rey para rogarle por su casa y por su tierra. **4** Ahora, el rey estaba hablando con Giezi, el siervo del hombre de Dios, diciendo: "Por favor, dime todas las cosas que Eliseo ha hecho." **5** Luego, mientras él le estaba diciendo al rey cómo Eliseo había resucitado al niño que estaba muerto, la misma mujer, cuyo hijo había sido resucitado, vino a rogar al rey por su casa y su tierra. Giezi dijo: "Rey, señor mío, ésta es la mujer, y éste es su hijo, a quien Eliseo resucitó." **6** Cuando el rey le preguntó a la mujer acerca de su hijo, ella se lo explicó a él. Así que el rey le ordenó a cierto oficial por ella, diciendo: "Devuélvele a ella todo lo que era de ella, y todas las cosechas de sus campos, desde el día que se fue hasta ahora." **7** Eliseo vino a Damasco, donde Ben Hadad, el rey de Aram estaba enfermo. Le fue dicho al rey: "El hombre de Dios ha venido aquí." **8** El rey le dijo a Hazael: "Toma un regalo en tu mano, y ve a ver al hombre de Dios, y consulta con El SEÑOR a través de él diciendo: '¿Me voy yo a recuperar de ésta enfermedad?'" **9** Así que, Hazael fue a verlo, y se llevó un regalo con él, de todo tipo de bienes de Damasco, cargados por cuarenta camellos. Así que, Hazael vino y se puso frente a Eliseo y dijo: "Tu hijo Ben Hadad rey de Aram me ha enviado a tí, diciendo '¿Me voy a recuperar de ésta enfermedad?'" **10** Eliseo le dijo a él: "Ve, dile a Ben Hadad, 'seguramente te vas a recuperar', pero El SEÑOR me ha mostrado que él ciertamente morirá." **11** Luego Eliseo miró a Hazael, hasta que él se avergonzó, y el hombre de Dios lloró. **12** Hazael le preguntó: "¿Por qué lloras, señor mío?" El respondió: "Porque yo sé el mal que tu le harás a la gente de Israel. Tu incendiarás sus casas, y tu matarás a sus jóvenes con la espada, quebrarás en pedazos a sus pequeños y desgarrarás a sus embarazadas." **13** Hazael respondió: "¿Quién es tu siervo, que puede hacer ésta gran cosa? Él es sólo un perro." Eliseo respondió: "El SEÑOR me ha mostrado que tu serás rey sobre Aram." **14** Luego Hazael dejó a Eliseo y vino a su amo, quien le dijo: "¿Qué te dijo Eliseo a ti?" Él respondió: "Él me dijo que tu ciertamente te recuperarás." **15** Luego, al siguiente día, Hazael tomó la cobija y la mojó en agua, y la extendió sobre la cara de Ben Adad, de manera que murió. Luego Hazael se convirtió en rey en su lugar. **16** En el quinto año de Yoram, hijo de Acab, rey de Israel, Joram comenzó a reinar. Él era el hijo de Josafat, rey de Judá. El comenzó a reinar cuando Josafat era rey de Judá. **17** Joram tenía treinta y dos años de edad cuando comenzó a reinar, y reinó por ocho años en Jerusalén. **18** Joram caminó en los caminos de los reyes de Israel, haciendo como la casa de Acab; pues tenía a la hija de Acab como esposa, e hizo lo malo ante la vista del SEÑOR. **19** Sin embargo, por causa de su siervo David, El SEÑOR no quería destruir a Judá, pues el le había dicho que siempre le daría desendencia. **20** En los días de Joram, Edom se rebeló bajo la mano de Judá, y pusieron un rey sobre ellos mismos. **21** Luego, Joram pasó con sus comandantes y todos sus carros. Y se levantó de noche y atacó y abrumó a los edomitas, quienes lo habían rodeado a él y a los comandantes de los carros. Entonces, el ejército de Joram escapó a sus casas. **22** Así que, Edom ha estado en rebelión en contra del gobierno de Judá hasta el presente. Libna también se rebeló al mismo tiempo. **23** Por los demás asuntos concernientes a Joram, todo lo que hizo, ¿No están escritos en el libro de los eventos de los reyes de Judá? **24** Joram murió y descansó con sus padres, fue enterrado con sus padres en la ciudad de David. Luego Ocozías, su hijo, se convirtió en rey en su lugar. **25** En el año 12 de Joram, hijo de Acab, rey de Israel, Ocozías, hijo de Joram, rey de Judá, comenzó a reinar. **26** Ocozías tenía veintidos años de edad cuando comenzó a reinar; él reinó por un año en Jerusalén. El nombre de su madre fue Atalía; ella era hija de Omri, rey de Israel. **27** Ocozías caminó en los caminos de la casa de Acab; él hizo lo que era malo ante la vista del SEÑOR, como la casa de Acab estaba haciendo, pues Ocozías era yerno de la casa de Acab. **28** Ocozías fue con Joram, hijo de Acab, a pelear en contra de Hazael, rey de Aram, en Ramot de Galaad. Los arameos hirieron a Joram. **29** El rey Joram regresó para ser curado en Jezreel de las heridas que los arameos le dieron en Ramot, cuando peleó en contra de Hazael, rey de Aram. Así que, Ocozías, hijo de Joram, rey de Judá, bajó a Jezreel a ver a Joram, hijo de Acab, porque Joram había sido herido.

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2 Kings 8:1

Ahora
Esta palabra se usa aquí para marcar una ruptura en la historia principal. Aquí el autor comienza a contar una nueva parte de la historia.

la mujer cuyo hijo había resucitado
La historia de esta mujer y su hijo se encuentra en 4: 8.

él había restaurado a la vida
"había hecho que volviera a la vida"

Surgir
"Levántate de donde estás"

el hombre de Dios
"Eliseo, el hombre de Dios"

2 Kings 8:3

Al rey
Esto se refiere al rey de Israel.

por su casa y por su tierra
Mientras la mujer se fue, su hogar y sus propiedades fueron asediados. Ella está rogando que se la devuelvan. El significado completo de esta declaración se puede aclarar. ¨Traducción Alterna¨: "para que le devuelvan su casa y sus bienes"

Ahora
Esta palabra se usa aquí para marcar una ruptura en la historia principal. Aquí el autor nos cuenta información de fondo sobre lo que estaba haciendo el rey cuando llegó la mujer. (Ver: escritura_fondo)

2 Kings 8:5

había devuelto a la vida al niño que estaba muerto
"había hecho que el niño que estaba muerto volviera a vivir"

por su casa y tierra
Mientras la mujer se fue, su hogar y sus propiedades fueron asediados. Ella está rogando que se la devuelvan. El significado de esto se puede aclarar. ¨Traducción Alterna¨: "para que le devuelvan su casa y sus bienes"

sobre su hijo
Esto se refiere a la historia de la muerte de su hijo y de que Eliseo lo devolvió a la vida. El significado de esta declaración puede hacerse explícito. ¨Traducción Alterna¨: "sobre lo que le sucedió a su hijo"

todas las cosechas de sus campos
Este metonimo se refiere a la cantidad de dinero que valían las cosechas de sus campos mientras ella estaba fuera. ¨Traducción Alterna¨: "todo el beneficio de las cosechas de sus campos"

2 Kings 8:7

Ben-adad
Este es el nombre del rey de Aram. Su nombre significa "hijo de Adad". Traduzca el nombre de este hombre igual que lo hizo en 6:24. (Ver: traducir_nombres)

Giezi
Es el nombre de un hombre.

Toma un regalo
Giezi debía tomar muchos regalos, no solo uno. ¨Traducción Alterna¨: "toma muchos regalos"

En tu mano
La frase "en tu mano" es un significado idiomático para que se lleve los regalos con él. ¨Traducción Alterna¨: "contigo"

el hombre de Dios
"Eliseo, el hombre de Dios"

consultar con EL SEÑOR a través de él, diciendo
"Pídele a Eliseo que le pregunte a EL SEÑOR"

llevado por cuarenta camellos
Esto se puede establecer en forma activa. ¨Traducción Alterna¨: "que llevaban cuarenta camellos"

cuarenta camellos
"40 camellos" (Ver: traducir_números)

Tu hijo Ben-adad, rey de Aram.
Ben-adad no era en realidad el hijo de Eliseo, pero Giezi lo llamó así para mostrar una relación cercana entre ellos. ¨Traducción Alterna¨: "Ben-adad, el rey de Aram, que es como un hijo para ti"

2 Kings 8:10

hasta que se avergonzó
"hasta que Giezi se sintió incómodo"

mi maestro
Giezi se refiere a Eliseo de esta manera para honrarlo.

Porque sé
Dios le ha mostrado a Eliseo lo que sucederá en el futuro.

harás
La palabra "usted" representa a Giezi y se refiere a sí mismo y a los soldados bajo su control cuando él es el rey. ¨Tradución Alterna¨: "causarás que suceda" o "ordenarás a tus soldados"

Establecerás ... matarás
La palabra "usted" representa a Giezi, pero aquí se refiere a sus soldados y no a Giezi personalmente.

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¨Traducción Alterna¨: "Ustedes soldados se pondrán ... sus soldados matarán"

lanzar en pedazos a sus pequeños
"aplastar a sus pequeños hijos". Esta es una descripción brutal de los soldados que matan niños.

mata a sus jóvenes con la espada
Esto significa que los hombres serán asesinados en la batalla. La espada era el arma principal utilizada en la batalla. ¨Traducción Alterna¨: "matar a sus jóvenes en la batalla" (Ver:

rasgar a sus mujeres embarazadas
Específicamente esto se refiere a desgarrar sus estómagos. ¨Traducción Alterna¨: "rasga los estómagos de sus mujeres embarazadas con espadas"

2 Kings 8:13

¿Quién es tu sirviente para que haga esta gran cosa?
Giezi se refiere a sí mismo aquí como el sirviente de Eliseo. Giezi usa esta pregunta retórica para enfatizar que no cree que pueda hacer las cosas terribles que Eliseo ha dicho. Esto se puede escribir como una declaración. ¨Traducción Alterna¨: "¡Nunca podría hacer cosas tan grandiosas!" o "¿Quién soy yo para tener el poder de hacer esas cosas?"

esta gran cosa
"Esta cosa terrible". Aquí la palabra "genial" se refiere a algo que tiene un gran efecto y es terrible.

El es solo un perro
Giezi está hablando de sí mismo. Él habla de su bajo estatus y su falta de influencia comparándose con un perro. Aquí un perro representa un animal humilde. ¨Traducción Alterna¨: "Soy tan impotente como un perro"

vino a su maestro
La frase "su maestro" se refiere a Ben-adad.

cara para que muriera
Esto significa que Ben-adad se asfixió debajo de la manta mojada. El significado completo de esta declaración se puede aclarar. ¨Traducción alterna¨: "cara. Ben-adad fue incapaz de respirar y por eso murió"

2 Kings 8:16

Información general
Joram se convierte en rey de Judá.

En el quinto año de Joram hijo de Acab, rey de Israel.
Esto describe el tiempo en que Joram comenzó a reinar al declarar cuánto tiempo había reinado Joram, el actual rey de Israel. ¨Traducción Alterna¨: "En el quinto año que Jorman, hijo de Acab, era rey de Israel"

Quinto año
"5to año"

treinta y dos años
dos años - "32 años"

Joram comenzó a reinar
Joram, hijo de Josafat, se convirtió en el rey de Judá.

2 Kings 8:18

Joram anduvo en los caminos de los reyes de Israel.
Aquí "caminar" es un idioma que se refiere a cómo vivió y reinó como rey. En este momento de la historia, los reyes recientes de Israel habían sido reyes malvados. El significado completo de esta declaración se puede aclarar. ¨Traducción alterna¨: "Joram era un rey malvado, como lo habían sido otros reyes de Israel que gobernaron antes que él"

como estaba haciendo la casa de Acab
Aquí la "casa" de Acab se refiere a los miembros de la familia de Acab y sus descendientes recientes. Acab es suegro de Joram. ¨Traducción Alterna¨: "lo mismo que estaba haciendo el resto de la familia de Acab"

porque tenía a la hija de Acab como esposa
Joram se había casado con la hija del rey Acab.

hizo lo malo ante los ojos de EL SEÑOR
Aquí la "vista" de EL SEÑOR se refiere a lo que él piensa. ¨Traducción Alterna¨: "hizo cosas que EL SEÑOR consideraba malas" o "hizo cosas que EL SEÑOR dijo que eran malas"

destruir a Judá
Aquí "Judá" es un metonimo para las personas que viven allí. ¨Traducción Alterna¨: "destruye al pueblo de Judá" .

ya que le había dicho que siempre le daría descendientes
"EL SEÑOR le había dicho a David que siempre le daría descendientes a David". Esto se refiere a la promesa de EL SEÑOR a David de que sus descendientes siempre gobernarían a Judá. El significado completo de esta declaración puede hacerse explícito. ¨Traducción Alterna¨: "ya que le había dicho a David que sus descendientes siempre gobernarían a Judá"

2 Kings 8:20

Edom se rebeló desde abajo
"Edom se rebeló contra"

la mano de Judá
Aquí la palabra "mano" se refiere al control de Judá, y "Judá" se refiere específicamente al rey de Judá. ¨Traducción alterna¨: "el control del rey de Judá" (Ver: | Metonymy)

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pusieron un rey sobre sí mismos
"nombraron a un rey para gobernar sobre sí mismos"

Entonces Jehoram cruzó
Lo que se "cruzó" se puede decir claramente. ¨Traducción Alterna¨: "El Joram cruzó las líneas enemigas" (Ver: higos explícitos | Conocimiento supuesto e información implícita)

Sucedió que se levantaba de noche
"Entonces, por la noche, se levantó"

el se levanto
Aquí la palabra "él" representa a Joram y se refiere tanto a sí mismo como a sus comandantes. ¨Traducción alterna¨: "él y sus comandantes" (Ver: | Synecdoche)

2 Kings 8:22

Información general
El rey Joram de Judá muere y su hijo Ocozías se convierte en rey.

Así que Edom ha estado en rebelión contra el gobierno de Judá hasta nuestros días.
"Entonces, después de eso, Edom ya no estaba controlado por Judá, y todavía es así" (UDB)

el gobierno de Judá
Aquí "Judá" se refiere al rey de Judá. ¨Traducción Alterna¨: "el gobierno del rey de Judá" o "la autoridad del rey de Judá"

hasta el día de hoy
hasta el momento en que este libro fue escrito

Libna también se rebeló al mismo tiempo.
Libna se rebeló contra el rey de Judá tal como lo había hecho Edom. ¨Traducción Alterna¨: "Durante ese mismo tiempo, Libnah también se rebeló contra el rey de Judá"

Libna
Esta es otra ciudad que originalmente era parte de Judá. Aquí "Libna" se refiere a las personas que viven allí. ¨Traducción Alterna¨: "el pueblo de Libna"

En cuanto a los otros asuntos relacionados con Joram, todo lo que hizo
"Para leer más sobre la historia de Joram y lo que hizo"

¿No están escritos ... Judá?
Esta pregunta se utiliza para informar o recordar a los lectores que la información sobre Jehoram se encuentra en este otro libro. ¨Traducción alterna¨: "estas cosas están escritas ... Judá". o "puedes leer sobre ellos ... Judá".

Joram murió y descansó con sus padres, y fue enterrado con sus padres.
Aquí "descansado" es una forma educada de referirse a alguien que muere. Después de su muerte, su cuerpo fue enterrado en el mismo lugar que los cuerpos de sus antepasados. La frase "fue enterrado" puede expresarse en forma activa. ¨Traducción alterna¨: "Jehoram murió, y lo enterraron con sus antepasados"

Entonces Ocozías su hijo se convirtió en rey en su lugar.
"Entonces Ocozías, el hijo de Joram, se convirtió en rey después de su muerte"

2 Kings 8:25

Información general
Ocozías se convierte en rey de Judá

En el año doce de Joram, hijo de Acab, rey de Israel.
Esto describe el tiempo en que Ocozías comenzó a reinar como rey de Judá al declarar cuánto tiempo había reinado Joram, el actual rey de Israel. ¨Traducción Alterna¨: "en el duodécimo año en que Joram, hijo de Acab, era rey de Israel"

duodecimo año
"12¨ año"

veinti dos años
dos años - "22 años"

Atalía ... Omri
Atalía es el nombre de una mujer. Omri es el nombre de un hombre. (Ver: traducir_nombres)

Ocozías anduvo en los caminos de
Aquí "caminar" se refiere a su comportamiento o la forma en que vivió. ¨Traducción Alterna¨: "Ocozías vivió de la misma manera que los demás"

la casa de Acab
Aquí la "casa" de Acab se refiere a su familia. ¨Traducción Alterna: "la familia de Acab"

hizo lo malo ante los ojos de EL SEÑOR
Aquí la "vista" de EL SEÑOR representa lo que él piensa. ¨Traducción Alterna¨: "hizo cosas que EL SEÑOR consideraba malas" o "hizo cosas que EL SEÑOR dijo que eran malas"

un yerno a la casa de Acab
suegro a la casa de Acab - Esto explica la relación familiar de Ocozías con Acab. El padre de Ocozías estaba casado con la hija de Acab. El significado de esto se puede aclarar. ¨Traducción alterna¨: "el hijo del yerno de Acab" o "un nieto del rey Acab"

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2 Kings 8:28

Ocozías fue con Joram, hijo de Acab, a luchar contra Hazael, rey de Aram.
Los nombres de los tres reyes enumerados aquí son sinécdoques y se refieren también a sus ejércitos que los acompañan. ¨Traducción Alterna¨: "El ejército de Ocozías se unió al ejército del rey Joram de Israel para luchar contra el ejército del rey Gazie de Aram"

ser curado
Esto se puede establecer en forma activa. ¨Traducción Alterna¨: "para sanar" o "para recuperarse"

contra Gazie, rey de Aram
Aquí "Gazie" se refiere a sí mismo y a su ejército. ¨Traducción Alterna¨: "el ejército de Gazie, rey de Aram"

Joram había sido herido
Esto se puede establecer en forma activa. ¨Traducción Alterna¨: "los arameos habían herido a Joram"

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Chapter 9

1 Eliseo el profeta llamó a uno de los hijos de los profetas y dijo a él: "Vístete para viajar, entonces toma esta pequeña botella de aceite en tu mano y ve a Ramot de Galaad. **2** Cuando tú llegues, busca a Jehú hijo de Josafat, hijo de Nimsi, y entra y hazlo levantarse de entre sus compañeros, y condúcelo a una cámara interior. **3** Entonces toma la botella de aceite y derrámala sobre su cabeza y di: "Así dice El SEÑOR: "Yo te he ungido rey sobre Israel."' Entonces abre la puerta y corre; no te demores." **4** Así que el joven, profeta, fue a Ramot de Galaad. **5** Cuando él llegó, he aquí, los capitanes del ejército estaban sentados. Así que el joven profeta dijo, "Yo he venido en una encomienda a ti, capitán." Jehú respondió: "¿A cuál de nosotros?" El profeta joven contestó: "A ti, capitán." **6** Así que Jehú se levantó y entró a la casa, y el profeta derramó el aceite sobre su cabeza y dijo a Jehú: "El SEÑOR, el Dios de Israel, dice esto: 'Yo te he ungido rey sobre el pueblo del SEÑOR, sobre Israel. **7** Darás muerte a la familia de Acab, tu señor, para que yo pueda vengar la sangre de mis siervos, los profetas, y la sangre de todos los siervos del SEÑOR, que fueron asesinados por la mano de Jezabel. **8** Pues la familia entera de Acab perecerá, y yo cortaré de Acab todo niño varón, sea éste un esclavo o una persona libre. **9** Yo haré la casa de Acab como la casa de Jeroboam, hijo de Nabat, y como la casa de Baasa, hijo de Ahías. **10** Los perros comerán a Jezabel en Jezreel, y no habrá nadie para enterrarla."' Entonces el profeta abrió la puerta y corrió. **11** Entonces Jehú salió fuera a los siervos de su señor, y uno dijo a él, "¿Está todo bien? ¿Por qué vino este compañero loco a ti?" Jehú les contestó a ellos: "Ustedes conocen al hombre y las clases de cosas que él dice." **12** Ellos dijeron, "Eso es una mentira. Dinos." Jehú contestó: "Él me dijo esto y aquello, y él también dijo, 'Esto es lo que El SEÑOR dice: Yo te he ungido como rey sobre Israel."' **13** Entonces cada uno de ellos se quitó rápidamente su vestimenta exterior y la puso debajo de Jehú arriba en los escalones. Ellos soplaron la trompeta y dijeron, "Jehú es rey." **14** En esta manera Jehú, hijo de Josafat, hijo de Nimsi, conspiró contra Joram. Ahora, Joram había estado defendiendo Ramot Galaad, él y todo Israel, por causa de Hazael, rey de Aram, **15** pero el rey Joram había ido de regreso a Jezreel para ser sanado de las heridas que los a Arameos le habían dado cuando él había peleado en contra de Hazael, rey de Aram. Jehú dijo a los siervos de Joram: "Si están de acuerdo, entonces no dejen a nadie escapar y salir fuera de la ciudad, para ir a decir esta noticia en Jezreel." **16** Así que Jehú montó en un carro hasta Jezreel; pues Joram estaba descansando ahí. Ahora, Ocozías, rey de Judá, había bajado para ver a Joram. **17** El atalaya estaba parado en la torre en Jezreel, y él vio la compañía de Jehú mientras llegaba a la distancia; él dijo: "Yo veo venir un grupo de hombres." Joram dijo, "Toma un jinete, y envíalo fuera para encontrarse con ellos; dile que diga: '¿Vienen ustedes en paz?"' **18** Así que un hombre montado en caballo fue enviado para encontrarse con él; él dijo: "El rey dice esto: ¿'Vienes tú en paz?"' Así que Jehú dijo: "¿Qué tienes tú que ver con la paz? Gira y cabalga detrás de mí." Entonces el atalaya dijo al rey, "El mensajero se ha encontrado con ellos, pero él no regresa." **19** Entonces él envió fuera un segundo hombre montado a caballo, quien vino a ellos y dijo, "El rey dice esto: '¿Vienen ustedes en paz?"' Jehú contestó: "¿Qué tienes tú que ver con la paz? Gira y cabalga detrás de mí." **20** Otra vez el atalaya informó: "Él se ha encontrado con ellos, pero él no regresa. Y la forma en que el carro está siendo conducido es según conduce Jehú, hijo de Nimsi, pues él está conduciendo salvajemente." **21** Así que Joram dijo: "Prepara mi carro." Ellos prepararon su carro, y Joram, rey de Israel y Ocozías, rey de Judá, salieron, cada uno en su carro, para encontrarse con Jehú. Ellos lo encontraron en la propiedad de Nabot el jezreelita. **22** Cuando Joram vio a Jehú, él dijo: "¿Vienes tú en paz, Jehú?" Él contestó: "¿Qué paz hay, cuando los actos idólatras de prostitución y brujería de tu madre, Jezabel, son tantos?" **23** Así que Joram volteó su carro y huyó y dijo a Ocozías: "Hay traición, Ocozías." **24** Entonces Jehú sacó su arco con todas sus fuerzas y le disparó a Joram entre sus hombros; la flecha traspasó su corazón, y él se cayó en su carro. **25** Entonces Jehú dijo a Bidcar, su capitán, "Levántalo y arrójalo en el campo de Nabot el jezreelita. Recuerda cómo, cuando tú y yo cabalgamos juntos tras de Acab, su padre, el SEÑOR dió esta profecía en contra de él: **26** 'Seguramente, ayer he visto yo la sangre de Naboth y la sangre de sus hijos, dice el SEÑOR, y yo te recompensaré en este campo," dice el SEÑOR. Ahora, entonces, llévalo y arrójalo dentro de ese lugar, de acuerdo a la palabra del SEÑOR." **27** Cuando Ocozías, el rey de Judá vio esto, él huyó hacia arriba, al camino hacia Bet Hagan. Pero Jehú lo siguió, y dijo: "Mátenlo a él también en el carro," y le hirieron en el ascenso de Gur, el cual está al lado de Ibleam. Ocozías huyó a Meguido y murió ahí. **28** Sus siervos cargaron su cuerpo en un carro a Jerusalén y lo enterraron en su tumba con sus padres en la ciudad de David. **29** Ahora, fue en el año once de Joram, hijo de Acab, que Ocozías había comenzado a reinar sobre Judá. **30** Cuando Jehú vino a Jezreel, Jezabel oyó acerca de esto, y ella pintó sus ojos, arregló su cabello y miró fuera de la ventana. **31** Mientras Jehú entraba por la puerta, ella le dijo a él, "¿Vienes tú en paz, eres tú como Zimri, asesino de tu señor?" **32** Jehú miró arriba a la ventana y dijo, "¿Quién está de mi lado? ¿Quién?" Entonces dos o tres eunucos

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miraron hacia fuera. **33** Así que Jehú dijo: "Arrójenla abajo." Así que ellos arrojaron a Jezabel abajo, y alguna de su sangre salpicó en la pared y los caballos, y Jehú la pisoteó bajo los pies. **34** Cuando Jehú entró al palacio, él comió y bebió. Entonces él dijo, "Atiende ahora esta mujer maldita y entiérrala, pues ella es hija de un rey." **35** Ellos fueron a enterrarla, pero ellos no encontraron nada más de ella que el cráneo, los pies, y las palmas de sus manos. **36** Así que regresaron y lo dijeron a Jehú. Él dijo, "Esta es la palabra del SEÑOR la cual Él habló por su siervo Elías el tisbita, diciendo: 'En la tierra de Jezreel los perros se comerán la carne de Jezabel, **37** y el cuerpo de Jezabel será como el escremento sobre los campos en la tierra de Jezreel, para que nadie pueda decir: "Esta es Jezabel.'"

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2 Kings 9:1

Los hijos de los profetas
Esto no significa que fueran hijos de profetas, sino que eran un grupo de profetas. Vea cómo tradujo esta frase en 2: 3. ¨Traducción Alterna¨: "el grupo de los profetas"

En tu mano
La frase "en tu mano" es un significado idiomático para que se lleve la botella con él. ¨Traducción alterna¨: "contigo"

Ramot de Galaad
Traduce el nombre de esta ciudad como lo hiciste en 8:28. (Ver: traducir_nombres)

Jehú hijo de Josafat hijo de Nimsi
Esto significa que Josafat es el padre de Jehú y que Nimsi es el padre de Josafat. (Ver: traducir_nombres)

Compañeros
Estas son las personas con las que Jehú estaba sentado.

Conducirlo a
"acompañarlo a" o "llevarlo a"

Una cámara interior
"una habitación privada"

2 Kings 9:4

Mirad
El escritor usa la palabra "mirad" para dirigir la atención a lo que sigue. Si tiene una manera de hacerlo en su idioma, puede usarla aquí.

los capitanes del ejército estaban sentados
Jehú estaba sentado entre los capitanes. Puede presentar Jehú a la historia aquí si es necesario en su idioma. ¨Traducción Alterna¨: "Jehú y algunos otros oficiales del ejército estaban sentados juntos"

A cual de nosotros
La palabra "nosotros" se refiere a Jehú y los otros capitanes del ejército.

2 Kings 9:7

Información general
El joven profeta continúa hablando con Jehú, a quien acababa de ungir como rey sobre Israel.

Puedo vengar la sangre de mis siervos los profetas, y la sangre de todos los siervos de EL SEÑOR.
Aquí la "sangre" de los profetas y los sirvientes se refiere a sus muertes. ¨Traducción Alterna¨: "Puedo vengar la muerte de mis siervos los profetas y todos los siervos de EL SEÑOR" o "para castigarlos por asesinar a mis siervos los profetas y todos los siervos de EL SEÑOR"

Y la sangre
Se puede agregar la palabra que falta "vengar". ¨Traducción Alterna¨: "y vengar la sangre"

quienes fueron asesinados por la mano de Jezabel
Esto se puede establecer en forma activa. ¨Traducción alterna¨: "a quien Jezabel ordenó a sus sirvientes asesinar" o "cuyas muertes fueron ordenadas por Jezabel"

de la mano de Jezabel
Esto significa que Jezabel ordenó que mataran a la gente. ¨Traducción Alterna¨: "por orden de Jezabel" o "por orden de Jezabel"

Porque toda la familia de Acab perecerá, y cortaré de Acab a cada niño varón
Aquí ser "cortado" significa ser asesinado. ¨Traducción Alterna¨: "Porque toda la familia de Acab perecerá, y haré que maten a todos los niños varones de su familia" o "Todos los miembros de la familia de Acab morirán, incluidos todos los niños varones"

cada niño varón
Esta frase se usa para referirse a cada hombre, pero especifica "niño" para enfatizar que incluye niños. ¨Traducción Alterna¨: "cada hombre"

2 Kings 9:9

Información general
El joven profeta continúa hablando las palabras de EL SEÑOR a Jehú, a quien acababa de ungir como rey sobre Israel.

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Haré la casa de Acab como
Esto significa que Dios destruirá a Acab y su familia así como él destruyó a Jeroboam y Baasa y sus familias. ¨Traducción Alterna¨: "Me desharé de la casa de Acab como me deshice"

La casa de
Esta frase se usa en este versículo tres veces. Cada vez, la palabra "casa" se refiere a la "familia" del hombre especificado. ¨Traducción Alterna¨: "la familia de"

Nabat ... Ahias
Estos son los nombres de los hombres. Traduzca el nombre "Nebat" como lo hizo en 3: 1.

Los perros se comerán a Jezabel
Esto significa que los perros se comerán su cadáver. ¨Traducción Alterna¨: "Los perros se comerán el cadáver de Jezabel"

2 Kings 9:11

los sirvientes de su amo
Esto se refiere a los otros oficiales que estaban sirviendo al rey Acab.

compañero loco
"hombre loco"

Conoces al hombre y el tipo de cosas que dice
Jehú dice que es un joven profeta y que todos están familiarizados con el tipo de cosas que los profetas jóvenes en general dicen. ¨Traducción Alterna¨: "Sabes qué tipo de cosas dicen los jóvenes profetas como él" (UDB)

Dinos
"Dinos lo que dijo"

Me dijo esto y aquello
"Habló de algunas cosas"

se quitó la prenda exterior y la puso debajo de Jehú
En esta cultura, poner ropa en el suelo era una forma de honrar al rey, para que sus pies no tocaran el suelo sucio. ¨Traducción Alterna: "se quitó la ropa exterior y la puso frente a Jehú para que él caminara"

Tocaron la trompeta y dijeron
No todos los hombres tocaron una trompeta. Es probable que solo un hombre tocara la trompeta. ¨Traducción Alterna¨: "Uno de ellos tocó la trompeta y todos dijeron"

2 Kings 9:14

Nimsi
Traduce de la misma manera que los hiciste en 9:1.

Ahora Joram
Esta palabra se usa aquí para marcar una ruptura en la historia principal. Aquí, el autor brinda información de antecedentes sobre cómo Joram fue herido y fue a recuperarse en Jezreel. (Ver: escritura_fondo)

Todo Israel
Esto se refiere solo al ejército israelita y no a todos los que viven en Israel. ¨Traducción Alterna¨: "él y su ejército" o "él y el ejército israelita"

ser curado de
Esto se puede establecer en forma activa. ¨Traducción Alterna¨: "para recuperarse de" ¨

las heridas que los arameos le habían causado
Esto significa que fue herido en la batalla con los arameos. ¨Traducción alterna¨: "heridas que sufrió Joram durante la batalla con el ejército arameo"

contra Hazael, rey de Aram
Esto se refiere a Hazael y su ejército. ¨Traducción Alterna¨: "contra Hazael, rey de Aram y su ejército"

Hazael
Traduzca el nombre de este hombre igual que lo hizo en 8: 7. (Ver: traducir_nombres)

Jehú dijo a los sirvientes de Joram
Esto se refiere a los oficiales que estaban con Joram en Ramot Gilead.

Si esta es tu opinion
"Si estás de acuerdo conmigo" Jehú usa esta frase para referirse a si la gente lo apoya como rey y sus decisiones. ¨Traducción Alterna¨: "Si realmente quieres que sea tu rey"

para poder contar esta noticia en Jezreel
Esto se refiere a contarle a Joram y su ejército los planes de Jehú. ¨Traducción Alterna¨: "para advertir al rey Joram y su ejército en Jezreel"

Ahora Ocozías
La palabra "ahora" se usa aquí para marcar una ruptura en la historia principal. Aquí el autor cuenta información de fondo sobre Ocozías visitando a Joram. (Ver: escritura_fondo)

2 Kings 9:17

sereno
¨Guardia¨

la compañía de Jehu cuando llegó a la distancia
"Jehú y sus hombres ya que todavía estaban lejos"

¿Qué tienes que ver con la paz?
Jehú usa esta pregunta retórica para decirle al mensajero que no le preocupa si viene en paz o no. Esto puede ser escrito como una declaración. ¨Traducción Alterna¨: "¡No es asunto tuyo si he

venido en paz!" o "¡No te corresponde saber si he venido en paz!"

El mensajero los ha conocido, pero no regresará.
El vigilante le dijo al rey Joram que el hombre que envió no regresará con una respuesta a la pregunta del rey.

2 Kings 9:19

Luego envió a un segundo hombre a caballo, que vino a ellos.
"Entonces el rey Joram envió un segundo mensajero montado en un caballo, que salió a encontrarse con Jehú y su ejército"

Segundo hombre
"2do hombre"

¿Qué tienes que ver con la paz?
Jehú usa esta pregunta retórica para decirle al mensajero que no le preocupa si viene en paz o no. Esto puede ser escrito como una declaración. Traduzca esta pregunta de la misma manera que lo hizo en 9:17. ¨Traducción Alterna¨: "¡No es asunto tuyo si he venido en paz!" o "¡No te corresponde saber si he venido en paz!"

Por la forma en que se conduce el carro es la forma en que Jehú hijo de Nimsi conduce
Esto puede afirmarse en forma activa. ¨Traducción Alterna¨: "Porque el conductor del carro conduce de la misma manera que Jehú hijo de Nimsi conduce"

2 Kings 9:21

cada uno en su carro
"cada uno en su propio carro" (UDB)

Lo encontraron en
"Cuando llegaron a Jehú, él estaba en"

Nabot
Este es el nombre de un hombre.

Jezreelita
Esto se refiere a una persona de Jezreel. (Ver: traducir_nombres)

¿Qué paz hay cuando los actos idólatras de prostitución y brujería de tu madre Jezabel son tantos?
Jehú usa esta pregunta retórica para indicar por qué no viene en paz. Esto se puede establecer en forma activa. ¨Traducción Alterna¨: "No puede haber paz mientras su madre Jezabel practique y promueva tanta idolatría en forma de prostitución y brujería".

2 Kings 9:23

giró su carro y huyó
"dio vuelta su carro para intentar huir"

Traición
engaño o decepción

con toda su fuerza
"con toda su fuerza" o "con todo su poder"

se hundió en su carro
Joram murió por ser disparado con una flecha. ¨Traducción Alterna¨: "Joram cayó muerto en su carro"

2 Kings 9:25

Bidcar
Este es el nombre de un hmbre.

Recogerlo y tirarlo
"Recoge su cadáver y tíralo" o "Toma su cadáver y tíralo" (UDB)

Piensa en cómo
"Recuerda"

después de Acab su padre
Esto significa que montaron en el carro detrás del carro de Acab. ¨Traducción Alterna¨: "detrás del carro de su padre Acab"

EL SEÑOR puso esta profecía contra él
"EL SEÑOR habló esta profecía contra Acab"

la sangre de Nabot y la sangre de sus hijos
Aquí la palabra "sangre" se refiere a "asesinato" ¨Traducción alterna¨: "el asesinato de Nabot y el asesinato de sus hijos"

Te pagaré
Esto significa que castigará a Acab como se merece por el mal que ha hecho. ¨Traducción Alterna¨: "Te daré lo que mereces por el mal que has hecho"

tómalo y tíralo a ese lugar, ese campo
"toma el cadáver de Joram y tíralo al mismo campo, el campo de Nabot"

para llevar a cabo lo que nos dijeron que sucedería
"para cumplir la profecía que nos habló"

nos dijeron que sucedería por la palabra de EL SEÑOR
Esto se puede establecer en forma activa. ¨Traducción Alterna¨: "lo que EL SEÑOR dijo que sucedería"

2 Kings 9:27

Información general
Este es el relato de lo que le sucedió a Ocozías, el rey de Judá, después de que Jehú mató a Joram

vio esto
"vi lo que le pasó a Joram"

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Bet Hagan ... Gur ... Ibleam ... Meguido
Estos son los nombres de los lugares. (Ver: traducir_nombres)

en el ascenso de Gur
La palabra "ascenso" significa que estaban subiendo una colina mientras viajaban por el camino a Gur. ¨Traducción Alterna¨: "en el camino que conduce a Gur"

sus padres
¨sus ancestros¨

2 Kings 9:29

en el undécimo año de Joram hijo de Acab
Esto describe el tiempo en que Ocozías comenzó a reinar al declarar cuánto tiempo había reinado el actual rey de Israel. ¨Traducción Alterna¨: "en el undécimo año en que Joram, hijo de Acab, era rey de Israel"

undécimo año
"11º año"

2 Kings 9:30

pintó sus ojos, arregló su cabello
"maquillarse, hacer que su cabello se vea bien"

¿Vienes en paz, Zimri, el asesino de tu maestro?
Jezabel usa esta pregunta retórica para acusar a Jehú de no venir pacíficamente. Esto se puede escribir como una declaración. ¨Traducción Alterna¨: "¡Ciertamente no vendrás en paz, Zimri, el asesino de tu maestro!"

Zimri, el asesino de tu maestro
Aquí Jezebel llama a Jehu "Zimri" para decirle que es un asesino. Zimri era un comandante del ejército de Israel que asesinó al rey de Israel porque quería ser rey. ¨Traducción Alterna¨: "asesinaste a tu maestro, al igual que Zimri asesinó a su maestro"

Zimri
Este es el nombre de un hmbre.

Quien esta de mi lado
"Estar del lado de alguien" significa ser leal a ellos y apoyarlos. ¨Traducción Alterna¨: "Quién es leal a mí"

2 Kings 9:33

Arrojarla
Jehú les estaba diciendo a los eunucos que arrojaran a Jezebel por la ventana.

Entonces arrojaron a Jezabel
Los eunucos arrojaron a Jezabel por la ventana alta y murió cuando golpeó el suelo. (Ver: higos eufemismo)

y Jehu la pisoteó
Esto significa que condujo sus caballos sobre su cuerpo. ¨Traducción Alterna¨: "y los caballos de Jehú que tiraban de su carro pisotearon su cuerpo bajo sus pies"

Ver ahora para
La frase "ver ahora para" significa prestar atención a lo que se especifica. ¨Traducción Alterna¨: "Ahora ve a"

porque ella es la hija de un rey
Como Jezabel era hija de un rey, era necesario enterrarla adecuadamente. ¨Traducción Alterna¨: "porque ella es la hija de un rey y, por lo tanto, debe ser enterrada correctamente" (UDB)

2 Kings 9:35

no encontraron más de ella que
"No encontraron más de su cuerpo que" Esto puede afirmarse en forma positiva. ¨Traducción Alterna¨: "todo lo que encontraron que quedaba de su cuerpo fue"

las palmas de sus manos
La palma es la parte interna de la mano.

el tisbite
Esto se refiere a alguien de la ciudad de Tisbe. Vea cómo tradujo esto en 1: 3. (Ver: traducir_nombres)

El cuerpo de Jezabel será como estiércol en la superficie de los campos, por lo que nadie podrá decir
Esto habla de las piezas del cuerpo de Jezabel dispersas en el campo como si fueran excrementos esparcidos en el campo. Como las piezas de su cuerpo eran tan pequeñas y extendidas, no había nada que pudiera recogerse y enterrarse. ¨Traducción Alterna¨: "los pedazos del cuerpo de Jezabel se dispersarán como estiércol en los campos, para que nadie pueda reconocerlos y decir" (Ver:

estiércol
"estiércol." Esto se refiere específicamente al estiércol utilizado como fertilizante.

así nadie podrá decir: "Esta es Jezabel".
"para que nadie pueda reconocer su cuerpo". o "para que nadie pueda decir que fue Jezabel".

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Chapter 10

1 Ahora, Acab tuvo setenta descedientes en Samaria. Jehú escribió cartas y se las envió a Samaria, a los gobernantes de Jezreel, incluyendo a los ancianos y a los cuidadores de los descendientes de Acab, diciendo: **2** "Los descendientes de tu señor están con ustedes, y ustedes también tienen carros y caballos y una ciudad fortificada y armas. Así que, tan pronto como esta carta llegue a ustedes, **3** seleccionen el mejor y más merecedor de los descendientes de su señor y pónganlo en el trono de su padre, y peleen por la línea real de su señor." **4** Pero ellos estaban aterrorizados y dijeron entre ellos: "Mirad, los dos reyes no pudieron hacerle frente a Jehú. Entonces, ¿cómo podremos nosotros enfrentarlo?" **5** Entonces el hombre quien estaba a cargo del palacio, y el hombre quien estaba sobre la ciudad, y los ancianos también, y ellos quienes criaron a los hijos, enviaron palabra de vuelta a Jehú, diciendo: "Nosotros somos tus siervos. Nosotros haremos todo lo que nos ordenes. Nosotros no haremos a ningún hombre rey. Haz lo que es bueno ante tus ojos." **6** Entonces Jehú escribió una carta la segunda vez a ellos, diciendo: "Si ustedes están de mi lado, y si ustedes escuchan mi voz, ustedes deben tomar las cabezas de los hombres de los descendientes de su señor, y vengan a mí a Jezreel, mañana a esta hora." Ahora, los descendientes del rey, setenta en número, estaban con los hombres importantes de la ciudad, quienes los criaban. **7** Entonces cuando la carta llegó a ellos, ellos tomaron los hijos del rey y los mataron, setenta personas, pusieron sus cabezas en canastas y las enviaron a Jehú en Jezreel. **8** Un mensajero vino a Jehú, diciendo: "Ellos han traído las cabezas de los hijos del rey." Entonces él dijo: "Pónganlas en dos pilas a la entrada de la puerta hasta la mañana." **9** En la mañana, Jehú salió y se paró, y le dijo a toda la gente: "Ustedes son inocentes. Mirad, yo conspiré en contra de mi señor y lo maté, pero, ¿quién mató a todos estos? **10** Ahora, ustedes deberían ciertamente notar que ninguna parte de la palabra del SEÑOR, la palabra que Él habló en cuanto a la familia de Acab, caerá al suelo, porque el SEÑOR ha hecho lo que ha hablado a través de su siervo Elías." **11** Entonces Jehú mató a todo el que quedaba en la familia de Acab en Jezreel, y a todos sus hombres importantes, sus amigos cercanos, y a sus sacerdotes, hasta que no quedó ninguno de ellos. **12** Entonces Jehú se levantó y se fue; él fue a Samaria. Mientras él llegaba a Bet Eked de los pastores, **13** él encontró hermanos de Ocozías, rey de Judá. Jehú les dijo a ellos: "¿Quiénes son ustedes?" Ellos respondieron: "Somos hermanos de Ocozías, y vamos bajando para presentarnos a los hijos del rey y los hijos de la reina Jezabel." **14** Jehú le dijo a sus propios hombres: "Agárrenlos vivos." Entonces ellos los agarraron vivos y los mataron en el pozo de Bet Eked, a todos los cuarenta y dos hombres. Él no dejó a ninguno de ellos vivo. **15** Cuando Jehú se había ido de allí, él se encontró con Jonadab, hijo de Recab, saliendo a recibirlo. Jehú lo saludo y le dijo a él: "¿Está tu corazón conmigo, como el mío está contigo?" Jonadab respondió: "Lo está." Jehú dijo: "Si lo está, dame tu mano." Y Jonadab le dio su mano, entonces Jehú lo subió con él en el carro. **16** Jehú dijo: "Ven conmigo y mira mi celo por el SEÑOR." Así que él hizo a Jonadab ir con él en su carro. **17** Cuando él vino a Samaria, Jehú mató a todo quien quedaba de los descendientes de Acab en Samaria, hasta que él hubo destruído la línea real de Acab, tal como se les dijo antes por la palabra del SEÑOR, la cual Él le dijo a Elías. **18** Entonces Jehú reunió a toda su gente y les dijo a ellos: "Acab sirvió a Baal un poco, pero Jehú le servirá mucho. **19** Ahora, por lo tanto, traigan a mí todos los profetas de Baal, a todos sus adoradores, y a todos sus sacerdotes. No dejen que nadie se quede afuera, porque yo tengo un gran sacrificio que ofrecerle a Baal. Quienquiera que no venga, no vivirá." Pero Jehú hizo esto falsamente, con la intención de matar a los adoradores de Baal. **20** Jehú dijo: "Póngan una hora para tener una asamblea para Baal." Entonces ellos lo anunciaron. **21** Entonces Jehú envió a través de todo Israel y todos los adoradores de Baal vinieron, así no quedo hombre que no vino. Ellos entraron al templo de Baal, y estaba lleno de un lado a otro. **22** Jehú le dijo al hombre quien guardaba la vestidura de los sacerdotes: "Saca las ropas de todos los adoradores de Baal." Entonces el hombre les sacó las ropas a ellos. **23** Entonces Jehú fue con Jonadab, hijo de Recab, dentro de la casa de Baal, y él le dijo a los adoradores de Baal: "Busquen y asegúrense que no hay nadie aquí con ustedes de los siervos del SEÑOR, sino sólo los adoradores de Baal." **24** Entonces, ellos entraron a ofrecer sacrificios y ofrendas quemadas. Ahora, Jehú había escogido ochenta hombres quienes estaban parados afuera, y él les dijo: "Si alguno de los hombres quienes traigo a sus manos escapa, quien sea que deje a ese hombre escapar, su vida será tomada por la vida de aquel que escapó." **25** Así, entonces, tan pronto Jehú terminó de ofrecer la ofrenda quemada, él le dijo al guardia y a los capitanes: "Entren y mátenlos. No dejen a nadie salir." Entonces ellos los mataron a filo de espada, y el guardia y los capitanes los arrojaron afuera y entraron en el salón interior de la casa de Baal. **26** Y ellos sacaron afuera los pilares de piedra que estaban en la casa de Baal, y los quemaron. **27** Ellos derribaron el pilar de Baal, y destruyeron la casa de Baal y la hicieron una letrina, la cual todavía lo es. **28** Así es como Jehú destuyó a Baal y sacó su adoración de Israel. **29** Pero Jehú no dejó los pecados de Jeroboam, hijo de Nabat, por los cuales él hizo a Israel pecar --eso es, la adoración de becerros dorados en Betel y en Dan. **30** Entonces el SEÑOR le dijo a Jehú: "Porque has

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hecho bien en hacer lo que está recto ante mis ojos, y has hecho a la casa de Acab de acuerdo a todo lo que estaba en mi corazón, tus descendientes se sentarán en el trono de Israel hasta la cuarta generación." **31** Pero Jehú no tuvo cuidado de caminar en la ley del SEÑOR, el Dios de Israel, con todo su corazón. Él no se volvió de los pecados de Jeroboam, por los cuales él hizo a Israel pecar. **32** En esos días el SEÑOR empezó a cortar de las regiones de Israel, y Hazeal derrotó a los israelitas en las fronteras de Israel, **33** desde el este del Jordán, toda la tierra de Galaad, los gaditas, y los rubenitas, y los manasitas, desde Aroer, lo cual es el valle de Arnón, desde Galaad hasta Basán. **34** Acerca de los asuntos concernientes a Jehú, y a todo los que hizo, y a todo su poder, ¿no están escritos en el libro de los eventos de los reyes de Israel? **35** Jehú durmió con sus ancenstros, y ellos lo enterraron en Samaria. Entonces, Joacaz, su hijo, se volvió rey en su lugar. **36** El tiempo que Jehú reinó sobre Israel en Samaria fue veíntiocho años.

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2 Kings 10:1

setenta descendientes
"70 descendientes"

Jehú escribió cartas y las envió a Samaria.
Esto significa que Jehú envió un mensajero para entregar las cartas. ¨Traducción Alterna¨: "Jehú escribió cartas y envió un mensajero para entregarlas en Samaria"

diciendo: "Tu maestro
"Las cartas decían: 'Tu amo'"

colocarlo en el trono de su padre
Aquí, sentarse en el trono del rey significa ser nombrado rey. ¨Traducción Alterna¨: "hazlo rey en lugar de su padre"

para la línea real de tu amo
"los descendientes de tu amo" Aquí el hombre que seleccionaron para ser rey se conoce como la línea real de descendientes de Acab. ¨Traducción Alterna¨: "para defender al descendiente de tu maestro" o "para defenderlo"

2 Kings 10:4

Pero estaban aterrados
"Entonces tuvieron mucho miedo"

los dos reyes
"dos reyes, Joram y Ocozías"

no podía estar delante de Jehú
Aquí "pararse" significa ser capaz de soportar bajo problemas. ¨Traducción Alterna¨: "no pudo soportar a Jehu" o "no pudo resistir a Jehú

Entonces, ¿cómo podemos estar de pie?
Los descendientes usan la pregunta retórica para implicar que no pueden enfrentarse a Jehú. ¨Traducción Alterna¨: "¡Nosotros tampoco podemos enfrentarnos a él!" o "¡No podemos resistirnos a él tampoco!" (Ver:

el hombre que estaba sobre la ciudad
"el alcalde de la ciudad" (UDB). Aquí estar "sobre" algo significa tener autoridad y responsabilidad sobre él. ¨Traducción Alterna¨: "el hombre que estaba a cargo de la ciudad"

los que criaron a los niños
Esto se refiere a las personas que criaron a los hijos del rey. ¨Traducción Alterna¨: "los que criaron a los hijos del rey"

Haz lo que sea bueno en tus ojos
Aquí los "ojos" de Jehu se refieren a su "vista". Su "vista" se refiere a lo que piensa. ¨Traducción Alterna¨: "Haz lo que es bueno a tu vista" o "Haz lo que creas que es lo mejor"

2 Kings 10:6

Segundo tiempo
"2do tiempo"

De mi parte
"Estar del lado de alguien" significa ser leal a ellos y apoyarlos. ¨Traducción Alterna¨: "leal a mí"

escuchar
escuchar y obedecer

a mi voz
Aquí la "voz" de Jehu se refiere a lo que dice. ¨Traducción Alterna¨: "a lo que digo"

debes tomar las cabezas ... y venir a mí
Está implícito que deben traer las cabezas de los descendientes del Acab y presentarlas a Jehú. ¨Traducción Alterna¨: "debes tomar las cabezas ... y traerlas a mí"

debes tomar las cabezas de los hombres de los descendientes de tu amo
Esto se refiere a matarlos y quitarles la cabeza. ¨Traducción Alterna¨: "mata a los descendientes de tu amo y córtales la cabeza"

setenta en número ... setenta personas
"70 en número ... 70 personas"

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quienes los estaban criando
Esto significa que los estaban supervisando y enseñándoles. ¨Traducción Alterna¨: "quién los estaba criando" o "quién los estaba supervisando"

y los envié a Jehú
Esto significa que enviaron personas para entregar las canastas a Jehú. ¨Traducción Alterna¨: "y envió personas para llevarlos a Jehu"

2 Kings 10:8

de los hijos del rey
"de los descendientes de Acab" (UDB)

Jehu salió y se paró
"Jehú fue a la puerta de la ciudad y se paró frente a la gente"

Eres inocente
Se puede decir claramente de qué eran inocentes. Los posibles significados son 1) ¨Traducción Alterna¨: "Eres inocente de lo que le sucedió a Joram" o 2) esto significa que no son responsables de la muerte de la familia de Joram. ¨Traducción Alterna¨: "Eres inocente de lo que le sucedió a Joram y su familia" o "Eres inocente de este asunto" "

Ver
Jehú usa esta palabra aquí para llamar la atención de la gente sobre lo que dice a continuación. ¨Traducción Alterna¨: "Escucha" u "Escucha mis palabras"

¿Pero quién mató a todos estos?
Jehú usa una pregunta retórica para hacer que la gente piense profundamente sobre la situación. Esto se puede escribir como una declaración. Los posibles significados son 1) ¨Traducción Alterna¨: "pero los hombres de Samaria son responsables de matar a los 70 descendientes de Acab" o 2) ¨Traducción Alterna¨: "pero fue la voluntad de EL SEÑOR que estos hombres murieran"

2 Kings 10:10

sin duda darse cuenta
"entender" o "tener en cuenta el hecho de que"

ninguna parte de la palabra de EL SEÑOR ... caerá al suelo
Esto habla de todo lo que Yahweh ha dicho que sucederá como si fuera algo que no murió y cayó al suelo. ¨Traducción Alterna¨: "Ninguna parte de la palabra de EL SEÑOR ... fallará" o "cada parte de la palabra de EL SEÑOR ... sucederá"

EL SEÑOR ha hecho
Esto habla de EL SEÑOR causando la muerte de los descendientes de Acab como si él los hubiera matado él mismo. ¨Traducción Alterna¨: "EL SEÑOR ha causado que suceda"

Entonces Jehú mató a todos ... y a sus sacerdotes.
Jehu no mató a todas estas personas personalmente, sino que ordenó que las mataran. ¨Traducción Alterna¨: "Entonces Jehú ordenó que todos ... fueran asesinados" o "Entonces Jehú ordenó que todos ... murieran"

todos los que quedaron
"todos los que estaban vivos" o "todos los que quedaron"

hasta que ninguno de ellos permaneció
Esto significa que todos habían sido asesinados. ¨Traducción Alterna¨: "hasta que todos hayan sido asesinados" o "hasta que todos hayan muerto"

2 Kings 10:12

Bet Eked del pastor
Este era el nombre de un lugar donde se esquilaban ovejas. (Ver: traducir_nombres)

bajando a saludar
"ir a visitar"

los hijos del rey
"los hijos del rey Joram"

Tómalos vivos
Esto significa capturarlos, pero no matarlos. ¨Traducción Alterna¨: "¡Atrápalos!"

Entonces los tomaron vivos
"Entonces los capturaron"

cuarenta y dos hombres
dos hombres - "42 hombres"

No dejó a ninguno de ellos con vida.
Esto se puede afirmar en forma positiva. ¨Traducción Alterna¨: "Los mató a todos"

2 Kings 10:15

Jonadabhijo de Recab
Este es el nombre de un hombre.

¿Está tu corazón conmigo, como mi corazón está con el tuyo? ... "Es."
Aquí el "corazón" de una persona se refiere a su lealtad. Si la lealtad de una persona es "con alguien", significa que es leal a esa persona. ¨Traducción Alterna¨: "¿Serás leal a mí, como yo te seré leal a ti? ... 'Lo haré'"

Si es así, dame tu mano
"Si es así, ponga su mano en la mía" o "Si es así, démonos la mano" En muchas culturas, cuando dos personas se dan la mano, esto confirma su acuerdo. (Ver:

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y mira mi celo
La palabra "celo" puede expresarse como un adjetivo. ¨Traducción Alterna¨: "y mira cuán celoso soy"

línea real
"toda la familia real"

tal como se les dijo antes por la palabra de EL SEÑOR, que había hablado con Elías
Esto se puede establecer en forma activa. ¨Traducción Alterna¨: "para cumplir la profecía que Elías había dicho, que EL SEÑOR le dio"

2 Kings 10:18

reunido
"llamado"

todas las personas juntas
"toda la gente de Samaria"

servirle mucho
"sírvele mucho más que Acab"

Que nadie quede afuera
"No dejes a nadie afuera"

Quien no venga no vivirá
Esto significa que si no vienen serán ejecutados. ¨Traducción Alterna¨: "Ejecutaremos a cualquiera que no venga"

Establecer una hora
Esto significa designar y preparar un período de tiempo para algo. En este caso debían prepararse para una asamblea para Baal. ¨Traducción Alterna¨: "Preparar"

2 Kings 10:21

Entonces Jehú envió
Esto significa que envió mensajeros para llevar este mensaje por toda la tierra. ¨Traducción Alterna¨: "Entonces Jehú envió mensajeros" o "Entonces Jehú envió el mensaje"

para que no quedara un hombre que no viniera
Esto se puede afirmar en forma positiva. ¨Traducción Alterna¨: "para que todos los adoradores de Baal estuvieran allí" o "para que todos los hombres vinieran"

estaba lleno
Esto se puede establecer en forma activa. ¨Traducción Alterna¨: "lo llenaron"

quien guardó el guardarropa del sacerdote
Aquí "conservar" algo significa cuidarlo y supervisarlo. ¨Traducción alterna¨: "quién estaba a cargo del vestuario del sacerdote" o "quién cuidaba el vestuario del sacerdote"

2 Kings 10:23

y les dijo a los adoradores de Baal
"y Jehú le dijo a la gente que estaba en el templo que adorara a Baal"

pero solo los adoradores de Baal
"pero que solo los adoradores de Baal están aquí"

Si alguno de los hombres que traigo en tus manos se escapa
Aquí las "manos" de los hombres se refieren a su "control". Al estar estacionados alrededor del templo tenían el control de la situación y dependía de ellos si las personas podían escapar o no. ¨Traducción Alterna¨: "Si alguno de estos hombres que puse bajo tu control se escapa" o "Si alguno de los hombres que están dentro se escapa"

quien deja escapar a ese hombre, su vida será tomada por la vida de quien escapó
"Mataremos al hombre que lo dejó escapar"

su vida será tomada
Esto se puede establecer en forma activa. Esta es una manera educada de referirse a una persona que está siendo asesinada. ¨Traducción Alterna¨: "le quitaremos la vida" o "lo mataremos"

por la vida de uno
"a cambio de la vida del hombre" Aquí se hace referencia a este hombre por su "vida", para enfatizar que no murió. ¨Traducción Alterna¨: "para el hombre"

2 Kings 10:25

le dijo al guardia ya los capitanes
Es posible que deba declarar que Jehú salió del templo antes de hablar con el guardia. ¨Traducción Alterna¨: "volvió a salir del templo de Baal y les dijo a los guardias y capitanes"

con el filo de la espada
Los hombres usaron espadas para matar a los adoradores de Baal. Esta frase se refiere a sus espadas. ¨Traducción Alterna¨: "con sus espadas" (UDB) (Ver: higos sinécdoque)

los echó
Esto significa que arrojó los cadáveres de las personas fuera del templo. ¨Traducción Alterna¨: "arrojaron sus cadáveres fuera del templo"

lo hizo una letrina
"lo hizo un baño público" Una letrina es un baño, o un área de baño, generalmente para un campamento o edificios utilizados para albergar a los soldados.

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que es hasta hoy
Esto significa que algo ha permanecido en cierta condición hasta el momento presente. ¨Traducción Alterna¨: "y desde entonces siempre ha sido así"

2 Kings 10:29

no dejó los pecados de Jeroboam hijo de Nabat
Esto habla de que Jehú cometió los mismos pecados que cometió Jeroboam, como si los pecados de Jeroboam fueran un lugar que Jehú no dejó. ¨Traducción Alterna¨: "no dejó de cometer los tipos de pecados que Jeroboam hijo de Nabat había cometido"

Nabat
Traduzca el nombre de este hombre igual que lo hizo en 3: 1. (Ver: traducir_nombres)

Pecado de Israel
Aquí "Israel" se refiere a las personas que viven allí. ¨Traducción Alterna¨: "el pueblo de Israel peca"

en ejecución
"en llevar a cabo" o "en lograr"

lo que estaba bien en mis ojos
Los ojos representan ver, y ver representa pensamientos o juicio. ¨Traducción Alterna¨: "lo que considero correcto" o "lo que considero correcto"

la casa de Acab
Aquí la "casa" de Acab se refiere a su "familia". ¨Traducción Alterna¨: "la familia de Acab"

todo lo que estaba en mi corazón
Aquí el "corazón" representa el "deseo". ¨Traducción Alterna¨: "todo lo que deseaba que hicieras" o "todo lo que quería que hicieras"

sentarse en el trono
"Se los reyes"

a la cuarta generación
"a la 4ta generación" o "por cuatro generaciones más". Esto se refiere a su hijo, nieto, bisnieto y tataranieto.

Jehú no tuvo cuidado de caminar en la ley de Yahvé
Aquí "caminar" se refiere a "vivir". ¨Traducción Alterna¨: "Jehú no tuvo cuidado de vivir según la ley de Yahweh"

con todo su corazón
Aquí el "corazón" se refiere a la voluntad y el deseo de una persona. ¨Traducción Alterna¨: "en todo lo que hizo" o "hará toda su voluntad"

No se apartó de los pecados de Jeroboam.
"Alejarse" de algo significa dejar de hacerlo. ¨Traducción Alterna¨: "Jehú no dejó de pecar de la misma manera que Jeroboam"

2 Kings 10:32

comenzó a cortar regiones de Israel
"comenzó a hacer que el territorio controlado por Israel se hiciera más pequeño"

regiones
"áreas de tierra"

Hazael derrotado
Aquí "Hazael" se refiere a sí mismo y a su ejército. ¨Traducción Alterna¨: "Hazael y su ejército" o "Ejército arameo del rey Hazael"

Hazael
Traduce el nombre de este rey del mismo modo que lo hiciste en 8: 7. (Ver: traducir_nombres)

desde el Jordán hacia el este
"de la tierra al este del Jordán"

Aroer ... Basán
Todos estos son nombres de lugares. (Ver: traducir_nombres)

el arnon
"el río Arnon" Este es el nombre de un río. (Ver: traducir_nombres)

2 Kings 10:34

¿No están escritos en El libro de los acontecimientos de los reyes de Israel?
Esta pregunta retórica se puede escribir como una declaración. Vea cómo se traduce esta frase en 1:17. ¨Traducción Alterna¨: "están escritos en El libro de los acontecimientos de los reyes de Israel".

Jehú durmió con sus antepasados, y ellos lo enterró en Samaria
Esto significa que Jehú murió. Esto habla de él siendo enterrado donde sus ancestros fueron enterrados como si estuviera durmiendo con ellos. ¨Traducción Alterna¨: "Jehú murió y lo enterraron en Samaria, donde también habían enterrado a sus antepasados".

Joacaz
Este es el nombre de un hombre. (Ver: traducir_nombres)

El tiempo que Jehú reinó sobre Israel en Samaria fue de veintiocho años.
ocho años - "Jehú reinó sobre Israel en Samaria durante veintiocho años"

veintiocho años
ocho años - "28 años"

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Chapter 11

1 Ahora, cuando Atalía la madre de Ocozías, vio que su hijo estaba muerto, ella se levantó y mató a los hijos de la familia real. **2** Pero Josaba, una hija del rey Joram y hermana de Ocozías, tomó a Joás, hijo de Ocozías y lo escodió lejos de entre los hijos que fueron asesinados, junto con su criada; ella los puso adentro de una habitación. Ellos lo escondieron de Atalía, para que no fuera asesinado. **3** Y Joás estaba con Josaba, escondido en la casa del SEÑOR, por seis años, mientras Atalía reinaba sobre la tierra. **4** En el séptimo año, Joiada envió mensajes y trajo comandantes de cientos de cariteos y de la guardia, y los trajo a sí mismo, adentro del templo del SEÑOR. Él hizo un pacto con ellos, y les hizo jurar un juramento en la casa del SEÑOR. Y luego él les mostró al hijo del rey. **5** Él les ordenó diciendo: "Ésto es lo que deben hacer. Un tercio de ustedes que vengan en el sábado, van a mantener vigilancia en la casa del rey, **6** y un tercio de ustedes estarán en la puerta sur, y un tercio en la puerta detrás de la casa de la guardia." **7** Y los otros dos grupos, aquellos que no estarán sirviendo en el sábado, deben mantener vigilancia sobre la casa de Dios junto al rey. **8** Ustedes deben rodear al rey, cada hombre con sus armas en las manos. Cualquiera que entre dentro de sus rangos, que sea asesinado. Ustedes deben quedarse con el rey, cuando él salga y cuando él entre. **9** Así que los comandantes de los cientos obedecieron todo lo que el sacerdote Joiada ordenó. Cada uno tomó a sus hombres, aquellos que iban a servir en el sábado, y aquellos que iban a dejar de servir en el sábado; y ellos vinieron a Joiada, el sacerdote. **10** Luego Joiada, el sacerdote, le dio a los comandantes de los cientos las lanzas y escudos que habían sido del rey David, las cuales estaban en la casa del SEÑOR. **11** Así que los de la guardia estuvieron de pie, cada hombre con sus armas en sus manos, desde el lado derecho del templo, hasta el lado izquierdo del templo, rodeando al rey. **12** Luego Joiada trajo al hijo del rey, Joás, puso la corona sobre él, y le dio los decretos del pacto. Luego lo hicieron rey, y lo ungieron. Ellos aplaudieron sus manos y dijeron: "¡Larga vida al rey!" **13** Cuando Atalía escuchó el ruido de los guardias y del pueblo, ella vino a la gente en la casa del SEÑOR. **14** Ella miró, y contempló, el rey se paraba al lado del pilar, como era la costumbre, y los capitanes y los trompetistas estaban al lado del rey. Toda la gente de la tierra estaba regocijándose y sonando trompetas. Luego Atalía se rasgó la ropa y gritó: "¡Traición, traición!" **15** Luego, Joiada, el sacerdote, ordenó a los comandantes de los cientos, que estaban sobre el ejército; él les dijo a ellos: "Sáquenla entre las dos filas de los guardas. Todo el que la siga, mátenlo a espada." Pues el sacerdote había dicho: "No dejen que sea asesinada en la casa del SEÑOR." **16** Así que, hicieron camino para ella, y ella fue por el camino de la puerta del caballo, a la casa del rey, y allí la mataron. **17** Luego, Joiada hizo un pacto entre El SEÑOR y el rey y el pueblo, que ellos serían el pueblo del SEÑOR, y así también entre el rey y el pueblo. **18** Así que, todo el pueblo de la tierra fue a la casa de Baal y la derribaron. Ellos aplastaron los altares de Baal y sus figuras de ídolos, y ellos mataron a Matán, el sacerdote de Baal, frente de esos altares. Luego el sacerdote nombró guardias sobre el templo del SEÑOR. **19** Joiada tomó a los comandantes de los cientos, los cariteos, la guardia y toda la gente de la tierra. Ellos bajaron al rey de la casa del SEÑOR y entraron por la puerta de los guardias a la casa del rey. Así que Joás se sentó en el trono de los reyes. **20** Así que toda la gente de la tierra se regocijó, y la ciudad estaba callada. En cuanto a Atalía, ellos la mataron con la espada en el palacio del rey. **21** Joás tenía siete años cuando comenzó a reinar.

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2 Kings 11:1

Atalia... Josaba... Joás

vio que su hijo estaba muerto
"se dio cuenta de que su hijo estaba muerto"

ella se levantó y mató a todos los niños reales
Atalía no mató personalmente a los niños. AT: "le ordenó a sus sirvientes que mataran a todos los miembros de la familia de Ocozías que podrían convertirse en rey"

tomó a Joás, hijo de Ocozías, y lo escondió de entre los hijos del rey que fueron asesinados, junto con su enfermera; ella los puso en una habitación. Lo escondieron de Atalía para que no lo mataran.
"tomó al hijo muy joven de Ocozías, Joás, y lo escondió a él y a su niñera en una habitación en el templo. Así que no lo mataron". (UDB)

Estuvo con Jehosheba, escondido en la casa de Yahweh, durante seis años, mientras Atalía reinaba sobre la tierra.
Esto se puede establecer en forma activa. ¨Traducción Alterna¨: "Joás y Josaba se escondieron seis años en la casa de EL SEÑOR mientras Atalía gobernaba la tierra"

tierra
"Reino"

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2 Kings 11:4

Declaración de conexión:
Esto continúa la historia de lo que sucede después de que Joás, el hijo del rey Azahías, se escondió en el templo después de que todos los otros descendientes del rey Azahías fueron asesinados.

En el septimo año
"En el séptimo año del reinado de Atalía" o "En el año 7 del reinado de Atalía"

Joiada
el sumo sacerdote (Ver: traducir_nombres)

Caritas
Este es el nombre de un grupo particular de guardias reales.

los trajo a sí mismo
Joiada, el sumo sacerdote, hizo que estos militares le informaran en el templo. ¨Traducción Alterna¨: "los hizo venir a reunirse con él en el templo"

Luego les mostró al hijo del rey..
Joiada les reveló que Joás, el hijo del rey Azahías, todavía estaba vivo

2 Kings 11:7

Información general
Joiada continúa dando instrucciones a los soldados que protegerán al rey Joás.

para el rey
Debían vigilar con el propósito de proteger al rey del daño. ¨Traducción Alterna¨: "para proteger al Rey Joash"

Quien entre en tus filas
Un rango se refiere a una línea de soldados. ¨Traducción Alterna¨: "Cualquiera que intente pasarte mientras proteges al Rey Joás"

deja que lo maten
Esto se puede establecer en forma activa. ¨Traducción alterna¨: "debes matarlo"

Debes quedarte con el rey cuando él salga y cuando él entre
Estas dos cosas opuestas son un merismo que se refiere a todo lo que hace el rey. ¨Traducción Alterna¨: "Debes quedarte cerca del rey en todo momento"

2 Kings 11:9

los comandantes de cientos
Esto se refiere a los oficiales que supervisaron a los guardaespaldas reales y los guardias del palacio. Vea cómo tradujo esto en 11: 4.

Cada uno
"Cada comandante"

estaban en la casa de EL SEÑOR
"fueron almacenados en el templo"

2 Kings 11:11

desde el lado derecho del templo al lado izquierdo, cerca del altar y el templo
No está claro si la palabra "casa" aquí se refiere al templo o al palacio. Algunas versiones traducen las dos primeras ocurrencias de "templo" como "palacio". Estas versiones dicen: "del lado derecho del palacio al lado izquierdo del palacio, cerca del altar y el templo".

sacó al hijo del rey Joás
Joiada, el sumo sacerdote, sacó al hijo del rey Ocozías, Joás, del departamento del templo donde lo habían escondido.

le dio los decretos del pacto
"le presentó el libro de la ley"

lo ungió
El sacerdote vertió aceite de oliva sobre la cabeza de Joás como símbolo de que ahora era el rey. ¨Traducción Alterna¨: "vertió un poco de aceite de oliva en la cabeza de Joás"

aplaudieron
Aplaudir era una señal de la felicidad de la gente ante la unción del nuevo rey.

2 Kings 11:13

el ruido de la guardia
Esto se refiere al ruido hecho por todos los soldados.

ella vino a la gente en la casa de EL SEÑOR
"ella vino a donde la gente se había reunido en el templo"

Ella miró y, he aquí, el rey estaba de pie
Aquí "he aquí" enfatiza que se sorprendió al ver a Joás. ¨Traducción alterna¨: "Cuando llegó, se sorprendió al ver al rey Joás de pie"

por el pilar
"por uno de los pilares del templo"

como era la costumbre
"que era el lugar habitual para el rey"

los trompetistas
las personas que tocaban las trompetas

Atalía se rasgó la ropa
Se rasgó la ropa para expresar que estaba muy molesta y enojada.

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¡Traición! ¡Traición!
"¡Ustedes son traidores! ¡Me han traicionado!" (UDB)

2 Kings 11:15

los comandantes de cientos
Esto se refiere a los oficiales que supervisaron a los guardaespaldas reales y los guardias del palacio. Vea cómo tradujo esto en 11: 4.

Sacarla entre las filas
Los rangos son líneas o filas de soldados. El significado probable es "Llévala entre dos filas de guardias" (UDB) o "Llévala con una fila de soldados a cada lado de ella"

Cualquiera que la siga
Se da a entender que una persona que la siguió intentaría ayudarla. ¨Traducción alterna¨: "Cualquiera que siga para tratar de rescatarla"

they seized her as she reached the place where the horses enter the palace grounds
Some versions translate this as "the guards seized her and took her to the palace, to the place where horses enter the courtyard."

2 Kings 11:17

también entre el rey y el pueblo
"También hizo un pacto entre el rey y el pueblo"

toda la gente de la tierra
Esto es una exageración para mostrar que un gran grupo de personas derribó el templo de Baal. ¨Traducción Alterna¨: un gran número de personas de la tierra "

La casa de Baal
¨el templo de Baal¨

Matán
Este es el nombre de un sacerdote varón. (Ver: traducir_nombres)

2 Kings 11:19

Información general
Llevan al nuevo rey, Joás, del templo al palacio.

los comandantes de cientos
Esto se refiere a los oficiales que supervisaron a los guardaespaldas reales y los guardias del palacio. Vea cómo tradujo esto en 11: 4.

Carites
Este es el nombre de un grupo particular de guardias reales.

derribó al rey de la casa de EL SEÑOR y entraron en la casa del rey
"trajo al rey del templo al palacio"

toda la gente de la tierra se regocijó
Esta es una generalización. Es posible que algunos no se hayan regocijado.

la ciudad estaba tranquila
"la ciudad estaba en calma" o "la ciudad estaba en paz"

2 Kings 11:21

Joás tenía siete años.
"Joás tenía 7 años"

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Chapter 12

1 En el séptimo año de Jehú, el reinado de Joás comenzó; él reinó por cuarenta años en Jerusalén. El nombre de su madre era Sibia, de Beerseba. **2** Joás hizo lo que estaba bien ante los ojos del SEÑOR todo el tiempo, porque Joiada el sacerdote lo instruyó a él. **3** Pero los lugares altos no fueron quitados. El pueblo seguía haciendo sacrificios y quemaban incienzo en los lugares altos. **4** Joás le dijo a los sacerdotes:" Todo el dinero que se trae como ofrenda sagrada a la casa de El SEÑOR, el dinero por el que cada persona es juzgado, así sea el dinero recolecatado de los censos, o el dinero recibido de votos personales y todo el dinero dado para el templo por gente motivada por El SEÑOR en sus corazones para dar-- **5** los sacerdotes deben recibir el dinero de los tesoreros y reparar cualquier daño encontrado en el templo." **6** Pero para el año veintitrés del rey Joás, los sacerdotes no habían reparado nada en el templo. **7** Luego el rey Joás llamó a Joiada el sacerdote y a los otros sacerdotes; él les dijo a ellos: "¿Por qué no han reparado nada en el templo? Ahora, no tomen más dinero de los contribuyentes, sino tomen lo que ya ha sido recolectado para las reparaciones del templo y dénlo a los hombres que pueden hacer las reparaciones." **8** Así que los sacerdotes consintieron en no tomar más dinero de la gente y en no reparar el templo por sí mismos. **9** En cambio, Joiada el sacerdote tomó un cofre, y le hizo un agujero en la tapa, y lo colocó junto al altar al lado derecho, así como uno viene a la casa del SEÑOR. Los sacerdotes que estaban guardando la entrada del templo ponían ahí todo el dinero que se traía a la casa del SEÑOR. **10** Cuando ellos veían que había mucho dinero en el cofre, el escriba del rey y el sumo sacerdote venían y ponían el dinero en bolsas y lo contaban, el dinero encontrado en el templo del SEÑOR. **11** Ellos dieron el dinero que fue pesado a los manos de los hombres que cuidarían del templo del SEÑOR. Ellos le pagaron a los carpinteros y a los constructores quienes trabajarían en el templo del SEÑOR, **12** y a los albañiles y a los cortadores de piedras, para que comprarán madera y piedra de corte para reparar el templo del SEÑOR, y todo lo que necesitaran pagar para repararlo. **13** Pero el dinero que fue traído a la casa del SEÑOR no pagaría para hacer ninguna taza de plata, cortadores de lámparas, cuencas, trompetas, o algunos muebles de oro o plata. **14** Ellos dieron este dinero a esos que hicieron las reparaciones de la casa del SEÑOR. **15** Además, ellos no requirieron el dinero pagado para las reparaciones para ser contabilizado por los hombres quienes lo recibieron y lo pagaron a los trabajadores, porque esos hombres eran honestos. **16** Pero el dinero de las ofrendas de las culpas y las ofrendas por los pecados no eran traídas al templo del SEÑOR, porque pertenecía a los sacerdotes. **17** Entonces Hazael rey de Aram atacó y peleó contra Gat, y la tomó. Hazael entonces se volvió para atacar Jerusalén. **18** Joás rey de Judá tomó todas las cosas que Josafat y Joram y Ocozías sus padres, reyes de Judá habían separado, y que él había dejado aparte, y todo el oro que fue encontrado en el cuarto de depósito de las casas del SEÑOR y del rey, él las envió a Hazael rey de Aram. Entonces Hazael se fue de Jerusalén. **19** En cuanto a los otros asuntos concernientes a Joás, todo lo que hizo, ¿No estan escritas en el libro de los eventos de los reyes de Judá? **20** Sus siervos se levantaron y conspiraron juntos; ellos mataron a Joás en Beth Millo, en el camino que descendía a Sila. **21** Josacar hijo de Simeat, y Jozabad hijo de Somer, sus siervos, le atacaron a él y él murió. Ellos enterraron a Joás con sus ancestros en la ciudad de David, y Amasías su hijo, se hizo rey en su lugar.

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2 Kings 12:1

En el séptimo año de Jehú
"Durante el año 7 del reinado de Jehú sobre Israel"

comenzó el reinado de Joás
"Joás comenzó a reinar sobre Judá"

Sibia
Este es el nombre de una mujer.

Sibia, de Beerseba
"Sibia, de la ciudad de Beerseba" (UDB)

lo que era justo a los ojos de EL SEÑOR
La frase "ojos de EL SEÑOR" representa todo el ser de EL SEÑOR. ¨Traducción alterna¨: "lo que le agradaba a EL SEÑOR" (Ver: higos sinécdoque)

instruyéndole
"enseñándole"

Pero los lugares altos no fueron quitados
Esto se puede establecer en forma activa. ¨Traducción Alterna¨: "Pero la gente no destruyó los lugares altos"

La gente todavía sacrificaba y quemaba incienso en los lugares altos.
EL SEÑOR prohíbe que la gente adore en este lugar. Esto puede hacerse explícito. ¨Traducción

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alterna¨: "La gente continuó yendo a lugares que eran inaceptables para EL SEÑOR, para hacer sacrificios y quemar incienso"

2 Kings 12:4

el dinero que se trae como ofrendas sagradas a la casa de EL SEÑOR
Esto se refiere al dinero que la gente dio para apoyar el templo. Este dinero vino en tres formas que se describen en el resto de la oración.

dinero traído por personas motivadas por EL SEÑOR en sus corazones para dar
Esto se refiere al dinero que la gente decidió dar gratuitamente a EL SEÑOR

2 Kings 12:6

por el vigésimo tercer año del rey Joás
tercer año del rey Joás - "cuando Joás había sido rey durante veintitrés años"

¿Por qué no has reparado nada en el templo?
Joás hace esta pregunta para reprender a los sacerdotes. ¨Traducción alterna¨: "¡Deberías haber estado reparando el templo!"

dárselo a quienes puedan hacer las reparaciones
"pagar a los trabajadores que harán las reparaciones"

2 Kings 12:9

en lugar
"En lugar de que los sacerdotes recojan el dinero¨

en el lado derecho cuando uno entra en la casa de EL SEÑOR
"en el lado derecho de la entrada al templo"

poner en ello
"poner en el cofre" o "poner en la caja" (UDB)

el dinero que trajeron
Esto se puede establecer en forma activa. ¨Traducción Alterna¨: "el dinero que trajeron las personas"

poner el dinero en bolsas y luego contarlo
Muchas versiones ponen esto en un orden más lógico, como "contar el dinero y ponerlo en bolsas".

poner el dinero en bolsas
Los significados posibles son 1) "poner el dinero en bolsas" o 2) "atar el dinero en bolsas" (UDB).

el dinero encontrado
"el dinero que encontraron en el cofre"

2 Kings 12:11

pesado
"contado"

en manos de hombres
Aquí "manos" se refiere a los hombres. ¨Traducción Alterna¨: "a los hombres" (Ver: higos sinécdoque)

quien cuidó el templo
"quien reparó el templo"

carpinteros
personas que construyen y reparan cosas hechas de madera

albañiles
personas que construyen con piedra

picapedreros
personas que cortan piedras en el tamaño y forma correctos "

para comprar madera y cortar piedra
"comprar madera y cortar piedra"

por todo lo que se necesitaba pagar para repararlo
"para pagar todas las reparaciones necesarias"

2 Kings 12:13

no pagué para hacer nada
"no se gastó para pagar ninguno de los templos"

tazas de plata, adornos de lámparas, cuencas, trompetas o cualquier decoración dorada o plateada
Estos son elementos que los sacerdotes habrían utilizado para diversas tareas del templo, como sacrificios o festivales.

2 Kings 12:15

no exigieron que el dinero pagado por las reparaciones fuera contabilizado por los hombres que lo recibieron y lo pagaron a los trabajadores
Esto se puede establecer en forma activa. ¨Traducción Alterna¨: "no exigieron a los hombres que recibieron el dinero y pagaron a los trabajadores por las reparaciones para dar cuenta del dinero"

ser contabilizado
para mantener un registro de cuánto dinero se recibió y gastó

el dinero para las ofrendas de culpa y el dinero para las ofrendas por el pecado no se trajeron al templo de EL SEÑOR
Se da a entender que este dinero no se utilizó para las reparaciones. Esto se puede establecer en forma activa. ¨Traducción Alterna¨: "no usaron el dinero de las ofrendas de culpa y las ofrendas por el pecado para pagar las reparaciones del templo de EL SEÑOR"

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2 Kings 12:17

Hazael rey de Aram atacó ... Hazael luego se volvió para atacar
Esto se refiere tanto al ejército de Hazael como a Hazael. ¨Traducción Alterna¨: "Hazael rey de Aram y su ejército atacaron ... Luego se volvieron para atacar"

Hazael
Este es el nombre del rey del país de Siria. (Ver: traducir_nombres)

lo tome
"derrotado y tomó el control de ello"

Josafat, Joram y Ocozías, sus padres.
Estos hombres fueron reyes anteriores de Judá.

puesto aparte
"dedicado"

el oro que se encontró en los almacenes
"el oro que estaba almacenado en los almacenes"

Entonces Hazael se fue de Jerusalén
Los regalos que Joash le dio a Hazael lo convencieron de no atacar a Jerusalén. Esto puede hacerse explícito. ¨Traducción Alterna¨: "Entonces Hazael dejó de atacar a Jerusalén y se fue"

2 Kings 12:19

¿No están escritos en El libro de los acontecimientos de los reyes de Judá?
Esta pregunta se usa para recordarle al lector que estas cosas están grabadas. Vea cómo se traduce esta frase en 8:22. ¨Traducción Alterna¨: "están escritos en el libro de la Historia de los reyes de Judá".

Silla
La ubicación de este lugar es desconocida. (Ver: traducir_nombres)

Josacar ... Simeat.... Jozabad ... Somer ... Amasías
Estos son nombres de hombres. (Ver: traducir_nombres)

con sus antepasados
"en el lugar donde fueron enterrados sus antepasados" (UDB)

se convirtió en rey en su lugar
"se convirtió en el próximo rey de Judá"

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Chapter 13

1 En el año veintitrés de Joás hijo de Ocozías rey de Judá, Joacaz hijo de Jehú comenzó a reinar sobre Israel en Samaria; él reinó diecisiete años. **2** Él hizo lo que era malo a la vista del SEÑOR y siguió los pecados de Jeroboam hijo de Nabat, quien hizo que Israel pecará; y Joacaz no se apartó de ellos. **3** El enojo del SEÑOR ardía contra Israel, y él los entregó continuamente en mano de Hazael rey de Aram y en mano de Ben Hadad hijo de Hazael. **4** Así Joacaz le imploró al SEÑOR, y el SEÑOR lo escuchó porque veía la opresión de Israel, como el rey de Aram los oprimia. **5** Así que el SEÑOR le dio a Israel un salvador, y ellos escaparon de la mano de los arameos, y el pueblo de Israel comenzó a vivir en sus casas como ellos lo hacían antes. **6** Sin embargo, ellos no se apartaron de los pecados de la casa de Jeroboam, quien hizo que Israel pecara, y ellos continuaron en ellos; y el poste de asera permaneció en Samaria. **7** Los arameos dejaron a Joacaz con sólo cincuenta hombres de a caballo, diez carros, y diez mil hombres de a pie, pues el rey de Aram los había destruidos y los hizo como paja en tiempo de trilla. **8** Para todos los demás asuntos conforme a Joacaz, y todo lo que él hizo y su poder, ¿no están escritos en el libro de los eventos de los reyes de Israel? **9** Así Joacaz durmió con sus antepasados, y ellos lo enterraron en Samaria. Joás su hijo se hizo rey en su lugar. **10** En el año treinta y siete de Joás rey de Judá, el reino de Joás, hijo de Joacaz, comenzó a gobernar sobre Israel en Samaria; él reinó dieciséis años. **11** Él hizo lo que era malo en la vista del SEÑOR. El no dejó atrás ninguno de los pecados de Jeroboam hijo de Nabat, por lo cual él hizo a Israel pecar, pero él caminó en ellos. **12** los demás asuntos concernientes a Joacaz, y todo lo que él hizo, y su poder por el cual él peleó en contra de Amasías rey de Judá, "'¿no están escritos en el libro de los eventos de los reyes de Israel?" **13** Joacaz durmió con sus antepasados, y Jeroboam se sentó sobre su trono. Joás fue enterrado en Samaria con los reyes de Israel. **14** Ahora Eliseo se enfermó con una enfermedad por la cual él moriría después, asi que Joás el rey de Israel descendió a él y lloró sobre él. Él le dijo: "Padre mío, Padre mío, los carros de Israel y sus hombres de a caballos te están llevando!'' **15** Eliseo le dijo: ''Toma un arco y algunas flechas," así que Joás tomó un arco y algunas flechas. **16** Eliseo le dijo al rey de Israel: "Pon tu mano en el arco," así que el pusó su mano en el. Entonces Eliseo posó sus manos sobre las manos del rey. **17** Eliseo dijo: "Abre la ventana hacia el este," así que él las abrió. Entonces Eliseo dijo: "¡Dispara!" y el disparó. Eliseo dijo: ''Esta es la flecha de la victoria del SEÑOR, la flecha de la victoria sobre Aram, porque tu atacarás a los arameos en Afec hasta que los hayas consumidos." **18** Luego Eliseo dijo: "Toma las flechas," así que Joás las tomó. Él dijo al rey de Israel: "Golpea el suelo con ellas," y él golpeo el suelo tres veces, luego paró. **19** Pero el hombre de Dios se molestó con él y dijo;" Tu debiste golpear el suelo cinco o seis veces. Entonces herirías a Aram hasta que los aniquilaras, pero ahora lo derrotaras Aram solo tres veces." **20** Entonces Eliseo murió, y ellos lo enterraron. Los grupos de moabitas invadían la tierra al comienzo del año. **21** Mientras ellos estaban enterrando a un cierto hombre, ellos vieron un grupo de moabitas, así que ellos tiraron el cuerpo a la tumba de Eliseo. Tan pronto el hombre tocó los huesos de Eliseo, el revivió y se paró sobre sus propios pies. **22** Hazael rey de Aram oprimió a Israel todo los días de Joacaz. **23** Pero el SEÑOR tuvo gracia con Israel, y tenía compasión sobre ellos y se preocupó por ellos, por causa de su pacto con Abraham, Isaac y Jacob. Por esto el SEÑOR no los destruyó, y no los echó de Su presencia. **24** Hazael rey de Aram murió, y Ben Adad su hijo se convirtió en rey en su lugar. **25** Joás, hijo de Joacaz, tomó de vuelta de Ben Adad, hijo de Hazael, las cuidades que fueron tomadas de Joacaz su padre en la guerra. Joacaz lo atacó tres veces, y él recuperó esas ciudades de Israel.

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2 Kings 13:1

En el año veintitrés de Joás, hijo de Ocozías, rey de Judá.
tercer año de Joás, hijo de Ocozías, rey de Judá - "Después de que Joás había gobernado a Judá durante casi 23 años"

reinar sobre Israel en Samaria
"gobierno sobre el reino de Israel ubicado en Samaria"

reinó diecisiete años
"Joacaz fue rey durante 17 años"

Hizo lo malo ante los ojos de EL SEÑOR
Aquí "a la vista de" se refiere a la opinión de EL SEÑOR. ¨Traducción Alterna¨: "Hizo lo que era malo según EL SEÑOR"

siguió los pecados de Jeroboam
"cometió los mismos pecados que Jeroboam"

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Joacaz no se apartó de ellos
Aquí se habla de detener su pecado como si se hubiera alejado de ellos. Esto también se puede afirmar en forma positiva. ¨Traducción Alterna¨: "Joacaz no dejó de cometer los pecados de Jeroboam" o "Joacaz continuó cometiendo los mismos pecados que Jeroboam"

2 Kings 13:3

La ira de EL SEÑOR ardió contra Israel
Se dice que EL SEÑOR se enoja con Israel como si su ira fuera un fuego que ardía. ¨Traducción Alterna¨: "Entonces EL SEÑOR se enojó mucho con Israel"

los entregó continuamente en manos de Hazael, rey de Aram, y en manos de Ben Hadad, hijo de Hazael.
Aquí "ellos" se refiere a Israel y "mano" se refiere al poder de controlarlos. ¨Traducción Alterna¨: "permitió a Hazael, el rey de Aram, y a Ben Hadad, su hijo, derrotar repetidamente a los israelitas en la batalla"

imploró a EL SEÑOR
"rezó a EL SEÑOR"

vio la opresión de Israel, cómo el rey de Aram los estaba oprimiendo
Estas dos frases significan lo mismo y se repiten para enfatizar. El sustantivo abstracto "opresión" significa lo mismo que "el rey de Aram los estaba oprimiendo". ¨Traducción Alterna¨: "vio cuán severamente el rey de Aram estaba oprimiendo a Israel"

un rescatador
"alguien para rescatarlos"

escaparon de la mano de los arameos
Aquí "mano" se refiere al poder de controlarlos. ¨Traducción Alterna¨: "les permitió liberarse del poder de Aram"

2 Kings 13:6

no se apartaron de los pecados de la casa de Jeroboam
Para dejar de pecar se habla de que se apartaron de los pecados. Esto se puede afirmar en forma positiva. ¨Traducción Alterna¨: "Israel no dejó de cometer los mismos pecados que Jeroboam había cometido" o "Israel continuó cometiendo los mismos pecados que Jeroboam había cometido"

Casa de Joroboam
¨la familia de Joroboam¨

los había destruido
"había derrotado al ejército de Joacaz¨

los hizo como la paja en la hora de la trilla
El ejército arameo había derrotado tan severamente al ejército de Israel que lo que quedaba era tan inútil que se compara con la paja de trigo que los trabajadores caminan en el momento de la cosecha. ¨Traducción Alterna¨: "los había aplastado cuando los trabajadores aplastan la paja debajo de sus pies en el momento de la cosecha"

2 Kings 13:8

¿No están escritos en El libro de los acontecimientos de los reyes de Israel?
Esta pregunta se usa para recordarle al lector que los actos de Joacaz están registrados en otro libro. Vea cómo se traduce esta frase en 1:17. ¨Traducción Alterna¨: "están escritos en El libro de los acontecimientos de los reyes de Israel".

dormido con sus antepasados
Esta es una manera educada de decir que murió. (Ver: higos eufemismo)

2 Kings 13:10

En el año treinta y siete de Joás, rey de Judá.
séptimo año de Joás, rey de Judá - "Después de que Joás había gobernado a Judá durante casi 37 años"

El reinado de Joás hijo de Joacaz comenzó sobre Israel en Samaria
"Joás hijo de Joacaz comenzó a gobernar sobre Israel en Samaria"

Joás
Este era un rey de Israel que era el hijo de Joacaz. (Ver: traducir_nombres)

Hizo lo malo ante los ojos de EL SEÑOR
Aquí "vista" representa los pensamientos o el juicio de Dios. ¨Traducción Alterna¨: "Hizo cosas que EL SEÑOR considera malvadas"

No dejó atrás ninguno de los pecados de Jeroboam.
Para dejar de pecar se dice que dejó los pecados. Esto se puede afirmar en forma positiva. ¨Traducción Alterna¨: "Joás no dejó de cometer los mismos pecados que Jeroboam" o "Joás siguió cometiendo los mismos pecados que Jeroboam"

por el cual había hecho pecar a Israel
"por el cual Jeroboam había hecho pecar a Israel"

pero él caminó en ellos
Al pecado se habla como si estuviera caminando por un camino pecaminoso. ¨Traducción Alterna¨: "pero Joás continuó cometiendo estos mismos pecados"

2 Kings 13:12

y su poder con el cual luchó contra Amasías, rey de Judá
"y el poder que mostró su ejército cuando lucharon contra el ejército de Amasías, rey de Judá"

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¿No están escritos en El libro de los acontecimientos de los reyes de Israel?
Esta pregunta se usa para recordarle al lector que los actos de Joacaz están registrados en otro libro. Vea cómo se traduce esta frase en 1:17. ¨Traducción Alterna¨: "están escritos en El libro de los acontecimientos de los reyes de Israel".

Joás durmió con sus antepasados.
Esta es una manera educada de decir que Joás murió. (Ver: higos eufemismo)

Jeroboam se sentó en su trono
Aquí "sentado en su trono" se refiere a gobernar como rey. ¨Traducción Alterna¨: "Jeroboam se convirtió en rey después de él" o "Jeroboam comenzó a gobernar después de él"

2 Kings 13:14

lloró sobre él
"lloró porque Eliseo estaba enfermo"

Mi padre mi padre
Eliseo no era el padre literal del rey. El Rey Joás usó este término como una señal de respeto.

los carros de Israel y los jinetes te llevan
Esta es una referencia a Elías yendo al cielo en 2:11. Joás usa esta frase para decir que Eliseo iba a morir. ¨Traducción Alterna¨: "los carros de Israel y los jinetes te llevan al cielo"

los jinetes
Esto se refiere a los hombres que condujeron los carros. Esto puede hacerse explícito. ¨Traducción Alterna¨: "los conductores de los carros"

2 Kings 13:17

Información general
Eliseo continúa hablando con Joás, rey de Israel.

Abre la ventana hacia el este
"abre la ventana que mira hacia el este" o "abre esa ventana hacia el este" (UDB)

entonces lo abrió
Como esto sucede después de que Joash toma el arco y las flechas, es posible que haya tenido un criado que abrió la ventana. ¨Traducción Alterna¨: "Entonces un servidor lo abrió"

él está caliente
"Joás disparó la flecha"

Esta es la flecha de victoria de EL SEÑOR, la flecha de victoria sobre Aram
La relación entre la flecha y la victoria se puede establecer explícitamente. ¨Traducción alterna¨: "Esta flecha es una señal de EL SEÑOR de que él te dará la victoria sobre Aram" o "Esta flecha simboliza la victoria que EL SEÑOR te dará sobre Aram"

Afec
Esta era una ciudad en la tierra de Israel. (Ver: traducir_nombres)

Pero el hombre de Dios estaba enojado con él.
"Pero Eliseo estaba enojado con el rey Joás

hasta que lo hubieras aniquilado
"hasta que lo hayas destruido por completo" o "hasta que hayan sido completamente eliminados" (UDB)

2 Kings 13:20

ahora
"En ese tiempo"

a principios de año
"cada año durante la primavera" (UDB)

Mientras enterraban a cierto hombre
"Como algunos israelitas estaban enterrando el cuerpo de un hombre"

vieron un grupo de moabitas
Se puede hacer explícito que tenían miedo de los moabitas. ¨Traducción Alterna¨: "vieron a un grupo de asaltantes moabitas que venían hacia ellos y tuvieron miedo"

La tumba de Eliseo
"la tumba donde fue enterrado Eliseo"

Tan pronto como el hombre tocó los huesos de Eliseo
Aquí "el hombre" se refiere a su cadáver. Esto puede hacerse explícito. ¨Traducción Alterna¨: "Tan pronto como el cuerpo del muerto tocó los huesos de Eliseo"

revivió y se puso de pie
"El muerto volvió a la vida y se puso de pie"

2 Kings 13:22

Pero EL SEÑOR fue amable con Israel, y tuvo compasión de ellos y preocupación por ellos.
Puede ser útil dividir esta oración en partes más cortas. ¨Traducción Alterna¨: "Pero EL SEÑOR fue muy amable con el pueblo israelita. Él los ayudó" (UDB)

Entonces EL SEÑOR no los destruyó
El pacto de EL SEÑOR es la razón por la que no destruyó a Israel. Esto puede hacerse explícito. ¨Traducción Alterna¨: "Esta es la razón por la cual EL SEÑOR no los destruyó" o "Debido a su pacto, EL SEÑOR no los destruyó"

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no los ha alejado de su presencia
Se habla del rechazo de EL SEÑOR como si hubiera alejado físicamente a Israel de donde estaba.
¨Traducción alterna¨: "no los ha rechazado"

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Chapter 14

1 En el segundo año de Joás, hijo de Joacaz rey de Israel, Amasías hijo de Joás, rey de Judá, comenzó a reinar. **2** Él era de venticinco años de edad cuando él comenzó a reinar; él reinó ventinueve años en Jerusalén. El nombre de su madre era Joadán, de Jerusalén. Él hizo lo que estaba correcto en los ojos del SEÑOR, aunque no como David su padre. **3** Él hizo todo lo que Joás, su padre, había hecho. **4** Pero los aposentos altos no habían sido quitados. El pueblo todavía sacrificaba y quemaba incienso en los aposentos altos. **5** Sucedió que tan pronto su gobierno estaba bien establecido, él mató a los sirvientes que habían asesinado a su padre, el rey. **6** Pero no puso a los hijos de los asesinos a muerte; en cambio, él actuó de acuerdo a lo que estaba escrito en la Ley, en El Libro de Moisés, como el SEÑOR había ordenado, diciendo: "Los padres no pueden ser puestos a muerte por sus hijos, tampoco los hijos pueden ser puestos a muerte por sus padres. En cambio, cada persona tiene que ser puesta a muerte por su propio pecado." **7** Él mató a diez mil soldados de Edom en el valle de Sal; él también tomó Sela en guerra y la llamó Joctel, que es como se llama hasta este día. **8** Luego, Amasías envió mensajeros a Joás hijo de Joacaz hijo de Jehú rey de Israel, diciendo: "Ven, encontrémonos cara a cara en batalla." **9** Pero Joás, el rey de Israel, envió mensajeros de regreso a Amasías, rey de Judá, diciendo: "Un cardo que estaba en Líbano envió un mensaje a un cedro en Líbano, diciendo: 'Dale tu hija a mi hijo por esposa,' pero una bestia salvaje en Líbano caminó y aplastó al cardo. **10** Tú ciertamente has atacado Edom, y tu corazón te ha levantado. Toma orgullo en tu victoria, pero permanece en casa, pues ¿por qué deberías causarte problemas a tí mismo y caer, tanto tú y Judá contigo?" **11** Pero Amasías no escuchó. Así que Joás, rey de Israel, atacó; él y Amasías, rey de Judá, se encontraron cara a cara en Bet Semes, la cual pertenece a Judá. **12** Judá fue derrotada por Israel, y cada hombre huyó a casa. **13** Joás, rey de Israel, capturó a Amasías, rey de Judá hijo de Joás hijo de Ocozías, en Bet Semes. Él llegó a Jerusalén y derrumbó el muro de Jerusalén desde la Puerta de Efraín hasta la Puerta de la Esquina, cuatrocientos codos en distancia. **14** Él agarró todo el oro y plata, todos los objetos que fueron encontrados en la casa del SEÑOR, y las cosas de valor en el palacio del rey, con rehenes también, y regresó a Samaria. **15** En cuanto a los otros asuntos relacionados a Joás, todo lo que él hizo, su poder y cómo él peleó con Amasías, rey de Judá, ¿no están escritos ellos en el libro de los eventos de reyes de Israel? **16** Luego Joás durmió con sus ancestros y fue enterrado en Samaria con los reyes de Israel, y Jeroboam, su hijo, se volvió rey en su lugar. **17** Amasías, hijo de Joás, rey de Judá, vivió quince años después de la muerte de Joás, hijo de Joacaz, rey de Israel. **18** En cuanto a los otros asuntos relacionados a Amasías, ¿no están ellos escritos en el libro de los eventos de los reyes de Judá? **19** Ellos hicieron una conspiración en contra de Amasías en Jerusalén, y el huyó a Laquis. Él huyó a Laquis, pero ellos enviaron hombres detrás de él a Laquis y lo mataron allí. **20** Ellos lo trajeron de regreso en caballos y él fue enterrado con sus ancestros en la ciudad de David. **21** Todo el pueblo de Judá tomó a Azarías, quien tenía diéciseis años de edad, y lo hicieron rey en lugar de su padre Amasías. **22** Fue Azarías quien reconstruyó Elat y lo restauró a Judá, después que el rey Amasías durmió con sus ancestros. **23** En el año quince de Amasías hijo de Joás, rey de Judá, Jeroboam, hijo de Joás, rey de Israel, comenzó a reinar en Samaria; él reinó cuarenta y un años. **24** Él hizo lo que era malo a la vista del SEÑOR. Él no se separó de ninguno de los pecados de Jeroboam, hijo de Nabat, quien hizo pecar a Israel. **25** Él restauró la frontera de Israel desde Lebo Hamat hasta el Mar de Arabá, siguiendo los mandamientos de la palabra del SEÑOR, el Dios de Israel, los cuales Él había hablado a través de su siervo Jonás, hijo de Amitai, el profeta, quien era de Gat Hefer. **26** Porque el SEÑOR vio el sufrimiento de Israel, que era muy amargo para todos, tanto esclavo como libre, y que no había un salvador para Israel. **27** Así que, el SEÑOR dijo que Él no borraría el nombre de Israel debajo del cielo; en su lugar, Él los salvó por la mano de Jeroboam, hijo de Joás. **28** En cuanto a los otros asuntos relacionados a Jeroboam, todo lo que él hizo, su poder, cómo él condujo la guerra y recuperó Damasco y Hamat, las cuales pertenecían a Judá, para Israel, ¿no están ellos escritos en el libro de los eventos de los reyes de Israel? **29** Jeroboam durmió con sus ancestros, con los reyes de Israel, y Zacarías, su hijo, se volvió rey en su lugar.

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2 Kings 14:1

En el segundo año de Joás hijo de Joacaz, rey de Israel.
"Cuando Joás hijo de Joacaz había sido rey de Israel por casi dos años"

Amasías, hijo de Joás, rey de Judá, comenzó a reinar.
"Amasías hijo de Joás, se convirtió en el rey de Judá"

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Tenía veinticinco años cuando comenzó a reinar
cinco años cuando comenzó a reinar - "Tenía 25 años cuando se convirtió en rey"

reinó veintinueve años en Jerusalén
nueve años en Jerusalén - "él fue el rey en Jerusalén durante 29 años"

Joaddan
(Ver: traducir_nombres)

Hizo lo correcto a los ojos de EL SEÑOR, pero no como David su padre.
Aquí "los ojos de EL SEÑOR" se refieren a su vista, y su vista se refiere a su juicio. ¨Traducción alterna¨: "Amasías hizo muchas cosas que complacieron a EL SEÑOR, pero no hizo tantas cosas que complacieron a EL SEÑOR como el Rey David había hecho"

Hizo todo lo que Joás, su padre, había hecho.
Joás obedeció a EL SEÑOR e hizo cosas buenas. Esto puede hacerse explícito. ¨Traducción Alterna¨: "Hizo las mismas cosas buenas que su padre Joás había hecho"

2 Kings 14:4

Información general
La historia del gobierno de Amasías como rey de Judá continúa.

Pero los lugares altos no fueron quitados
Esto se puede establecer en forma activa. Los lugares altos se usaban para el culto pagano. Esto puede hacerse explícito. ¨Traducción Alterna¨: "Pero no eliminó los lugares altos"

Incienso sacrificado y quemado en los lugares altos
Los lugares altos se usaban para el culto pagano. Esto puede hacerse explícito. ¨Traducción Alterna¨: "Incienso sacrificado y quemado a dioses paganos en los lugares altos"

Surgió
Esto se utiliza para presentar un nuevo evento.

tan pronto como su regla estuviera bien establecida
Esto se puede establecer en forma activa. ¨Traducción Alterna¨: "tan pronto como Amasías estableció de manera segura su dominio real y su autoridad real"

él mató a los sirvientes
Amasías probablemente ordenó a otras personas que mataran a los funcionarios. ¨Traducción Alterna¨: "hizo que sus sirvientes ejecutaran a los funcionarios" (UDB)

2 Kings 14:6

Información general
El narrador cuenta lo que hizo el rey Amasías después de que su padre, el rey Joás, fuera asesinado.

Sin embargo, no mató a los hijos de los asesinos.
El rey Amasías no ordenó a sus sirvientes que mataran a los hijos de los hombres que mataron a su padre. ¨Traducción Alterna¨: "Pero él no les dijo a sus sirvientes que ejecutaran a los hijos de esos funcionarios"

Los padres no deben ser ejecutados por sus hijos, ni los hijos deben ser ejecutados por sus padres.
Esto se puede establecer en forma activa. ¨Traducción Alterna¨: "Las personas no deben matar a los padres por los pecados de sus hijos, y no deben matar a los niños por los pecados de sus padres"

Él mató
Aquí "Él" se refiere a su ejército. ¨Traducción Alterna¨: "Ejército de Amasías asesinado" o "Soldados de Amazías asesinados"

cada persona debe ser ejecutada por su propio pecado
Esto se puede establecer en forma activa. ¨Traducción alterna¨: "cada persona debe morir por su propio pecado"

Valle de sal
Este es el nombre de un lugar que se encuentra al sur del Mar Muerto.

diez mil soldados
"10,000 soldados"

también se llevó a Sela a la guerra
Aquí "Él" se refiere a su ejército. ¨Traducción Alterna¨: "El ejército del rey Amasías capturó la ciudad de Sela"

Sela ... Jocteel
Cambiaron el nombre de la ciudad de Sela. El nuevo nombre era Jocteel. (Ver: traducir_nombres)

2 Kings 14:8

Entonces Amasías envió mensajeros a Joás, hijo de Joacaz, hijo de Jehú, rey de Israel, diciendo: "Vengan, nos veremos cara a cara en la batalla"
Aquí "entre sí" también incluía a sus ejércitos. ¨Traducción Alterna¨: "Entonces Amasías envió mensajeros al rey Joás de Israel, diciendo:" Ven aquí y déjanos pelear entre nosotros y nuestros ejércitos en la batalla "

Un cardo que estaba en el Líbano ... pisoteó el cardo
Esta es una imagen de palabras y un acertijo. Un cedro es genial y un cardo es pequeño e inútil. Joás se compara con el cedro y Amasías con el cardo y le

advierte que no ataque. Si tiene una comparación similar en su propio idioma, puede usarla.

diciendo: 'Dale a tu hija a mi hijo por esposa'
Esta cita directa puede expresarse como una cita indirecta. ¨Traducción Alterna¨: "pidiendo al cedro que le dé a su hija al hijo del cardo por una esposa" (Ver:

cardo
"un arbusto con espinas"

Has atacado a Edom
Esta es la parte de advertencia del mensaje de Joás a Amasías. "Amasías, definitivamente has derrotado a Edom"

tu corazón te ha elevado
Este es un idioma que se refiere a estar orgulloso. ¨Traducción Alterna¨: "estás muy orgulloso de lo que has hecho"

Enorgullecete de tu victoria
"Conténtate con tu victoria"

por qué deberías causarte problemas y caer
Joás usa esta pregunta para advertir a Amasías que no lo ataque. ¨Traducción Alterna¨: "porque no deberías causarte problemas ni sufrir la derrota"

2 Kings 14:11

Pero Amasías no quiso escuchar
Aquí "escuchar" se refiere a obedecer la advertencia. ¨Traducción Alterna¨: "Sin embargo, Amasías no obedecería la advertencia de Joás"

Entonces Joás, rey de Israel, atacó ... Amasías, rey de Judá, se encontraron
Los ejércitos de estos reyes fueron a luchar con ellos. ¨Traducción Alterna¨: "Entonces Joás y su ejército fueron a luchar contra Amasías y su ejército y se encontraron" (Ver:

Bet Semes
Esta es una ciudad en Judá cerca de la frontera de Israel. (Ver: traducir_nombres)

Judá fue derrotado por Israel
Esto se puede establecer en forma activa. ¨Traducción Alterna¨: "Israel derrotó a Judá"

cada hombre huyó a casa
"Todos los hombres del ejército de Judá corrieron a casa"

2 Kings 14:13

Información general
Esto es lo que sucedió después de que el ejército de Israel derrotó al ejército de Judá en Bet Semes.

Él vino ... tomó
Aquí "Él" se refiere a Joás y su ejército. ¨Traducción Alterna¨: "Vinieron Joás y su ejército ... Los soldados de Joás tomaron"

Puerta de Efraín ... Puerta de la esquina
Hay nombres de puertas en el muro de Jerusalén. (Ver: traducir_nombres)

cuatrocientos codos
"aproximadamente 180 metros" (Ver: traducir_números)

codos
Un codo medía unos 46 centímetros. (Ver: traducir_bdistance)

con rehenes también, y regresó a Samaria
Esto implica que Joás necesitaba tomar a estos rehenes para evitar que Amasías volviera a atacar. Esto puede hacerse explícito. ¨Traducción Alterna¨: "y también llevaron a Samaria a algunos prisioneros para asegurarse de que Amasías no les causaría más problemas"

2 Kings 14:15

¿No están escritos en El libro de los acontecimientos de los reyes de Israel?
Esta pregunta se usa para recordarle al lector que los actos de Joacaz están registrados en otro libro. Vea cómo se traduce esta frase en 1:17. ¨Traducción Alterna¨: "están escritos en El libro de los acontecimientos de los reyes de Israel".

Entonces Joás durmió con sus antepasados.
Esta es una manera educada de decir que murió. ¨Traducción alterna¨: "Entonces murió Joás"

se convirtió en rey en su lugar
"se convirtió en rey después de él"

2 Kings 14:17

¿No están escritos en El libro de los acontecimientos de los reyes de Judá?
Esta pregunta se usa para recordarle al lector que estas cosas están grabadas. Vea cómo se traduce esta frase en 8:22. ¨Traducción Alterna¨: "están escritos en el libro de la Historia de los reyes de Judá".

Hicieron una conspiración contra Amasías en Jerusalén
Una conspiración es un plan secreto para hacer daño a alguien o algo. ¨Traducción Alterna¨: "Algunas personas en Jerusalén conspiraron contra Amasías"

Laquis
Esta es una ciudad en el suroeste de Judá. (Ver: traducir_nombres)

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pero enviaron hombres tras él a Laquis
Los hombres que hicieron la conspiración enviaron a otros hombres a seguir a Amasías a Laquis.

2 Kings 14:20

Información general
Esto es lo que sucedió después de la muerte del rey Amasías.

Lo trajeron de vuelta en caballos
"Trajeron el cuerpo de Amasías a los caballos"

Todo el pueblo de Judá tomó a Azarías, que tenía dieciséis años, y lo hizo rey en lugar de su padre Amasías.
Esta es una generalización. Algunas personas pueden no haber querido que él sea el rey. ¨Traducción Alterna¨: "El pueblo de Judá tomó a Azarías, de 16 años, y lo hizo rey después de su padre, Amasías"

Fue Azarías quien reconstruyó a Elat.
Azarías no hizo esto solo. ¨Traducción Alterna¨: "Fue Azaria quien ordenó la reconstrucción de Elat" o "Fue Azaria quien supervisó la reconstrucción de Elat"

Elat
una ciudad en Judá (Ver: traducir_nombres)

Azarías
Este rey es mejor conocido hoy por el nombre "Uzías".

restaurado a Judá
"se lo devolvió a Judá"

dormido con sus antepasados
Esta es una forma poética de decir que murió. (Ver: higos eufemismo)

2 Kings 14:23

información general
Esto describe lo que el rey Uzías hizo después de convertirse en rey.

En el decimoquinto año de Amasías
"En el año 15 de Amasías" (Ver: traducir_números)

cuarenta y un años
un año - "41 años"

maldad a los ojos de EL SEÑOR
Aquí "vista" es una metáfora para juzgar o considerar. ¨Traducción Alterna¨: "maldad según EL SEÑOR" o "lo que EL SEÑOR consideró mal"

No se apartó de ninguno de los pecados de Jeroboam.
Se dice que dejar de pecar es dejar un camino. Esto se puede afirmar en forma positiva. ¨Traducción Alterna¨: "No dejó de cometer los mismos pecados que Jeroboam" o "Continuó cometiendo los mismos pecados que Jeroboam" (Ver:

Restauró la frontera
Esto significa que su ejército restauró la tierra hasta la frontera. ¨Traducción Alterna¨: "Sus soldados volvieron a conquistar parte del territorio que anteriormente había pertenecido a Israel"

Lebo Hamat
Esta ciudad también se llamaba Hamat. (Ver: traducir_nombres)

el mar de la Araba
"el mar muerto" (UDB)

2 Kings 14:26

fue muy amargo
Se dice que el sufrimiento que fue difícil tenía un sabor amargo. ¨Traducción Alterna¨: "fue muy difícil"

no hubo salvador para Israel
"No había nadie que pudiera rescatar a Israel"

ocultar
Se dice que destruir completamente a Israel es como si EL SEÑOR los hubiera limpiado con un paño. ¨Traducción Alterna¨: "destruir completamente"

El nombre de Israel
Aquí "el nombre de Israel" representa a todo Israel y sus habitantes. ¨Traducción alterna¨: "el pueblo israelita"

bajo el cielo
"en la tierra"

los salvó de la mano de Jeroboam hijo de Joás
Aquí "mano" se refiere al poder. Jeroboah derrotó a los enemigos de Israel con la ayuda de su ejército. ¨Traducción Alterna¨: "permitió al Rey Jeroboam y su ejército rescatarlos"

2 Kings 14:28

¿No están escritos en El libro de los acontecimientos de los reyes de Israel?
Esta pregunta se usa para recordarle al lector que los actos de Joacaz están registrados en otro libro. Vea cómo se traduce esta frase en 1:17. ¨Traducción Alterna¨: "están escritos en El libro de los acontecimientos de los reyes de Israel".

Jeroboam durmió con sus antepasados, con los reyes de Israel.
Esta es una manera educada de decir que murió y fue enterrado. ¨Traducción Alterna¨: "Jeroboam murió y fue enterrado donde fueron enterrados los otros reyes de Israel"

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Chapter 15

1 En el año veintisiete de Jeroboam rey de Israel, comenzó el reinado de Azarías hijo de Amasías, rey de Judá. **2** Azarías era de dieciseis años de edad cuando él comenzó a reinar. Él reinó por cincuenta y dos años en Jerusalén. El nombre de su madre era Jecolía, de Jerusalén. **3** Él hizo lo correcto ante los ojos del SEÑOR, siguiendo el ejemplo de su padre y haciendo como Amasías había hecho. **4** Sin embargo, los lugares altos no fueron quitados. Las personas aún sacrificaban y quemaban incienso en los lugares altos. **5** El SEÑOR afligió al rey, de modo que él fue un leproso hasta el día de su muerte y vivió en una casa aparte. Jotam, el hijo del rey, estaba sobre el palacio y gobernó el pueblo de la tierra. **6** ¿En cuanto a los otros asuntos acerca de Azarías, todo lo que él hizo, ¿no están escritos en el libro de los eventos de los reyes de Judá? **7** Así que, Azarías durmió con sus padres; ellos lo enterraron con sus ancestros en la ciudad de David. Jotam, su hijo, se convirtió en rey en su lugar. **8** En el año treinta y ocho de Azarías rey de Judá, Zacarías hijo de Jeroboam reinó sobre Israel en Samaria por seis meses. **9** Él hizo lo que era malo ante los ojos del SEÑOR, como sus padres habían hecho. Él no se apartó de los pecados de Jeroboam hijo de Nabat, quien había hecho pecar a Israel. **10** Salum hijo de Jabes conspiró en contra de Zacarías, lo atacó frente al pueblo y lo mató. Luego él se convirtió en rey en su lugar. **11** En cuanto a los otros asuntos sobre Zacarías, están escritos en el libro de los eventos de los reyes de Israel. **12** Esta era la palabra del SEÑOR que Él habló a Jehú diciendo: "Tus descendientes se sentarán en el trono de Israel hasta la cuarta generación." Y así sucedió. **13** Salum hijo de Jabes comenzó a reinar en el año treinta y nueve de Azarías rey de Judá y él reinó sólo un mes en Samaria. **14** Manahem hijo de Gadi subió de Tirsa a Samaria. Ahí él atacó a Salum hijo de Jabes en Samaria. Él lo mató y se convirtió en rey en su lugar. **15** En cuanto a los otros asuntos relacionados a Salum y la conspiración que él formó, están escritos en el libro de los eventos de los reyes de Israel. **16** Luego Manahem atacó a Tifsa y todos los que estaban ahí, y las fronteras alrededor de Tirsa porque ellos no abrieron la ciudad para él. Así que él la atacó y desgarró todas las mujeres embarazadas en esa aldea. **17** En el año treinta y nueve del año de Azarías rey de Judá comenzó el reinado de Manahem hijo de Gadi sobre Israel; él reinó diez años en Samaria. **18** Él hizo lo malo en la vista del SEÑOR. Por toda su vida, él no se apartó de los pecados de Jeroboam, hijo de Nabat, quien había hizo que Israel pecara. **19** Luego Pul, rey de Asiria vino en contra de la tierra, y Manahem dio a Pul mil talentos de plata, para que el apoyo de Pul estuviera con él para fortalecer el reino de Israel en su mano. **20** Manahem obtuvo este dinero de Israel exigiendo que cada uno de los hombres adinerados, pagara cincuenta siclos de plata a él para darlo al rey de Asiria. Así que el rey de Asiria se dio vuelta y no permaneció ahí en la tierra. **21** En cuanto a los otros asuntos sobre Manahem, y todo lo que él hizo, ¿no están escritos en el libro de los eventos de los reyes de Israel? **22** Así que Manahem durmió con sus ancestros y Pekaía su hijo se convirtió en rey en su lugar. **23** En el año cincuenta de Azarías rey de Judá, Pekaía hijo de Manahem comenzó a reinar sobre Israel en Samaria; él reinó dos años. **24** Él hizo lo que era malo ante los ojos del SEÑOR. Él no abandonó los pecados de Jeroboam hijo de Nabat, por medio de los cuales él hizo que Israel pecara. **25** Pekaía tenía un oficial llamado Peka, hijo de Remalías, quien conspiró en contra él. Junto con 50 hombres galaaditas y con Argog y Arie, Peka hirió a Pekaía, en Samaria en la ciudadela del palacio del rey. Peka mató a Pekaía y se convirtió en rey en su lugar. **26** En cuanto a los otros asuntos relacionados a Pekaía, todo lo que él hizo, están escritos en el libro de los eventos de los reyes de Israel. **27** En el año cincuenta y dos de Azarías rey de Judá, Peka hijo de Remalías comenzó a reinar sobre Israel en Samaria; él reinó veinte años. **28** Él hizo lo malo ante los ojos del SEÑOR. Él no se apartó de los pecados de Jeroboam hijo de Nabat, quien había hecho pecar a Israel. **29** En los días de Peka rey de Israel, Tiglat Pileser rey de Asiria vino y tomó a Ijón, Abel Bet Maaca, Janoa, Cedes, Hazor, Galaad, Galilea y toda la tierra de Neftalí. Él se llevó el pueblo a Asiria. **30** Así que Oseas hijo de Ela formó una conspiración en contra de Peka hijo de Remalías. Él lo atacó y lo mató. Luego él se convirtió en rey en su lugar, en el año veinte de Jotam hijo de Uzías. **31** En cuanto a los otros asuntos relacionados a Peka, todo lo que él hizo, están escritos en el libro de los eventos de los reyes de Israel. **32** En el segundo año de Peka hijo de Remalías, rey de Israel, comenzó el reinado de Jotam hijo de Azarías, rey de judá. **33** Él era de veinticinco años de edad cuando comenzó a reinar; él reinó dieciseis años en Jerusalén. El nombre de su madre era Jerusa; Ella era la hija de Sadoc. **34** Jotam hizo lo que era correcto a los ojos del SEÑOR. Él siguió el ejemplo de todo lo que su padre Azarías había hecho. **35** Sin embargo, los lugares altos no fueron quitados. El pueblo aún sacrificaba y quemaba incienso en los lugares altos. Jotam construyó la puerta superior de la casa del SEÑOR. **36** En cuanto a los otros asuntos relacionados a Jotam y todo lo que él hizo, ¿no están escritos en el libro de los eventos de los reyes de Judá? **37** En esos días el SEÑOR comenzó a enviar en contra de Judá a Rezin rey de Aram y Peka hijo de Remalías. **38** Jotam

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durmió con sus ancestros y fue enterrado con sus ancestros en la ciudad de David, su ancestro. Luego Acaz, su hijo, se convirtió en rey en su lugar.

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2 Kings 15:1

En el vigésimo séptimo año de Jeroboam
séptimo año de Jeroboam - Se puede afirmar claramente que este es el vigésimo séptimo año de su reinado. ¨Traducción Alterna¨: "En el año 27 del reinado de Jeroboam"

Azarías
Este rey es mejor conocido hoy por el nombre "Uzías".

Jecolía
Este es el nombre de la madre de Azarías. (Ver: traducir_nombres)

Hizo lo correcto
"Azarías hizo lo correcto"

lo que era justo a los ojos de EL SEÑOR
La frase "ojos de EL SEÑOR" es una metonimia para la vista de EL SEÑOR, que es una metáfora del juicio de EL SEÑOR. AT: "lo que fue correcto en el juicio de EL SEÑOR" o "lo que EL SEÑOR considera correcto"

2 Kings 15:4

los lugares altos no fueron quitados
Esto se puede establecer en forma activa. ¨Traducción Alterna¨: "nadie se llevó los lugares altos" o "Azarías no hizo que nadie se llevara los lugares altos"

no fueron quitados
Ser quitado representa ser destruido. ¨Traducción Alterna¨: "no fueron destruidos"

hasta el día de su muerte
El sustantivo abstracto "muerte" se puede expresar con el verbo "morir". ¨Traducción Alterna¨: "hasta el día de su muerte"

Jotam, el hijo del rey, estaba sobre la casa
La palabra "hogar" se refiere a las personas que viven en el palacio del rey. Como Azarías era leproso, tuvo que vivir en una casa separada. Entonces su hijo, Jotam, se hizo cargo del palacio.

estaba sobre la casa
Estar sobre el hogar representa tener autoridad sobre los que están en él. ¨Traducción Alterna¨: "estaba a cargo de la casa" o "tenía autoridad sobre los del palacio de Azarías"

2 Kings 15:6

¿No están escritos ... Judá?
Esta pregunta se usa para informar o recordar a los lectores que la información sobre Azaría se encuentra en este otro libro. Esto también se puede establecer en forma activa. Vea cómo tradujo esto en 8:22. ¨Traducción Alterna¨: "están escritos ... Judá". o "puedes leer sobre ellos ... Judá".

Azarías durmió con sus antepasados.
Dormir representa morir. ¨Traducción Alterna¨: "Azaría murió como sus antepasados" o "como sus antepasados, Azaría murió"

lo enterraron con sus antepasados
"su familia lo enterró donde habían enterrado a sus antepasados"

se convirtió en rey en su lugar
La frase "en su lugar" es una metáfora que significa "en lugar de él". ¨Traducción Alterna¨: "se convirtió en rey en lugar de Azaría"

2 Kings 15:8

En el año treinta y ocho de Azarías, rey de Judá.
octavo año de Azarías, rey de Judá - Se puede afirmar claramente que este es el trigésimo octavo año de su reinado. ¨Traducción Alterna¨: "En el año 38 del reinado de Azarías, rey de Judá"

Zacarías hijo de Jeroboam
Este Jeroboam fue el segundo rey de Israel que tenía ese nombre. Él era el hijo del rey Joás.

reinó sobre Israel en Samaria durante seis meses
Samaria es la ciudad en la que vivió Zacarías cuando era rey de Israel. ¨Traducción Alterna¨: "vivió en Samaria y reinó sobre Israel durante seis meses"

Hizo lo que era malo
"Zacarías hizo lo que era malo"

lo que era malo ante los ojos de EL SEÑOR
La vista de EL SEÑOR representa el juicio de EL SEÑOR. Vea cómo tradujo esto en 3: 1. ¨Traducción Alterna¨: "lo que era malo en el juicio de EL SEÑOR" o "lo que EL SEÑOR considera mal"

No se apartó de los pecados de Jeroboam, hijo de Nabat.
Apartarse de los pecados representa negarse a cometer esos pecados. ¨Traducción Alterna¨: "Zacarías no se negó a cometer los pecados de Jeroboam hijo de Nabat" o "Pecó como Jeroboam hijo de Nabat había pecado"

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Jeroboam hijo de Nabat
Este Jeroboam fue el primer rey de las diez tribus del norte que formaron el reino de Israel.

quien había hecho pecar a Israel
Aquí la palabra "Israel" representa al pueblo del reino de Israel. ¨Traducción Alterna¨: "quién había hecho pecar al pueblo de Israel"

2 Kings 15:10

Salum... Jabes
Estos son los nombres de dos hombres.

Zacarías
¨Rey Zacarías¨

Ibleam
Este era el nombre de una ciudad. (Ver: traducir_nombres)

Luego se convirtió en rey en su lugar.
"Entonces Salum se convirtió en rey en lugar de Zacarías"

están escritos en El libro de los acontecimientos de los reyes de Israel
Esto se puede establecer en forma activa. ¨Traducción Alterna¨: "puedes leer sobre ellos en El libro de los acontecimientos de los reyes de Israel"

Esta fue la palabra de EL SEÑOR
Se puede afirmar claramente que los eventos descritos en el versículo 10 cumplieron la palabra de EL SEÑOR. ¨Traducción Alterna¨: "Lo que le sucedió a Zacarías fue según la palabra de EL SEÑOR" o "Lo que le sucedió a Zacarías cumplió la palabra de EL SEÑOR"

Tus descendientes se sentarán en el trono de Israel hasta la cuarta generación.
Sentarse en el trono representa ser el rey. AT: "Tus descendientes serán los reyes de Israel por cuatro generaciones"

2 Kings 15:13

en el año treinta y nueve de Azarías, rey de Judá
noveno año de Azarías, rey de Judá - Se puede afirmar claramente que este es el trigésimo noveno año de su reinado. ¨Traducción Alterna¨: "en el año 39 del reinado de Azarías, rey de Judá"

Salum... Jabes
Estos son los nombres de dos hombres. Vea cómo tradujo estos nombres en 15:10. (Ver: traducir_nombres)

Manahem ... Gadi
Estos son los nombres de dos hombres. (Ver: traducir_nombres)

reinó solo un mes en Samaria
Samaria es la ciudad en la que vivió cuando era rey de Israel. ¨Traducción Alterna¨: "Salum vivió en Samaria y reinó sobre Israel por solo un mes"

se convirtió en rey en su lugar
La frase "en su lugar" es una metáfora que significa "en lugar de él". ¨Traducción Alterna¨: "se convirtió en rey en lugar de Shallum"

2 Kings 15:15

la conspiración que formó
El sustantivo abstracto "conspiración" se puede traducir con el verbo "plan". Se puede decir claramente cuál fue esta conspiración. ¨Traducción Alterna¨: "cómo planeó asesinar al rey Zacarías" o "y cómo asesinó al rey Zacarías"

están escritos en El libro de los acontecimientos de los reyes de Israel
Esto se puede establecer en forma activa. ¨Traducción alterna¨: "puedes leer sobre ellos en El libro de los acontecimientos de los reyes de Israel"

Tifsa
Este es el nombre de una ciudad. Algunas versiones tienen "Tappua", que es el nombre de otra ciudad. (Ver: traducir_nombres)

2 Kings 15:17

En el año treinta y nueve de Azarías, rey de Judá
noveno año de Azarías, rey de Judá - Se puede afirmar claramente que este es el trigésimo noveno año de su reinado. ¨Traducción Alterna¨: "En el año 39 del reinado de Azarías, rey de Judá"

lo que era malo ante los ojos de EL SEÑOR
La vista de EL SEÑOR representa el juicio de EL SEÑOR. Vea cómo tradujo esto en 3: 1. ¨Traducción Alterna¨: "lo que era malo en el juicio de EL SEÑOR" o "lo que EL SEÑOR considera mal"

Por toda su vida
El sustantivo abstracto "vida" se puede traducir con el verbo "vivir". ¨Traducción Alterna¨: "Todo el tiempo que vivió"

no se apartó de los pecados de Jeroboam hijo de Nabat
Apartarse de los pecados representa negarse a cometer esos pecados. ¨Traducción Alterna¨: "Zacarías no se negó a cometer los pecados de Jeroboam hijo de Nabat" o "Pecó como Jeroboam hijo de Nabat había pecado"

quien había hecho pecar a Israel
Aquí la palabra "Israel" representa al pueblo del reino de Israel. ¨Traducción Alterna¨: "quién había hecho pecar al pueblo de Israel"

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2 Kings 15:19

Pul el rey de Asiria vino contra la tierra
La frase "Pul el rey de Asiria" representa a Pul y su ejército. ¨Traducción Alterna¨: "Pul el rey de Asiria vino con su ejército contra la tierra"

Pul el rey de Asiria
Pul es el nombre de un hombre que fue rey de Asiria. También fue nombrado Tiglat-pileser. (Ver: traducir_nombres)

vino contra la tierra
Venir contra la tierra representa venir a atacar a su gente. Se puede hacer explícito que "la tierra" se refiere a la tierra y al pueblo de Israel. ¨Traducción Alterna¨: "vino con su ejército para atacar al pueblo de Israel"

mil talentos de plata
"1000 talentos de plata". Puede convertir esto a una medida moderna. ¨Traducción Alterna¨: "treinta y cuatro mil kilogramos de plata" o "treinta y cuatro toneladas métricas de plata"

para que el apoyo de Pul pueda estar con él
El sustantivo abstracto "soporte" se puede traducir con el verbo "soporte". ¨Traducción Alterna¨: "para que Pul pueda apoyarlo"

para fortalecer el reino de Israel en su mano
Tener el reino en su mano representa gobernar el reino. ¨Traducción Alterna¨: "para fortalecer su dominio sobre el reino de Israel"

exigido este dinero de Israel
"tomó este dinero de Israel"

cincuenta siclos de plata
Puede convertir esto a una medida moderna. ¨Traducción alterna¨: "seiscientos gramos de plata" o "tres quintos de un kilogramo de plata"

y no se quedó allí en la tierra
"Y no se quedó allí en Israel"

2 Kings 15:21

¿No están escritos ... Israel?
Esta pregunta se utiliza para informar o recordar a los lectores que la información sobre Manahem se encuentra en este otro libro. Vea cómo tradujo esto en 1:17. ¨Traducción Alterna¨: "están escritos en El libro de los acontecimientos de los reyes de Israel".

Manahem durmió con sus antepasados.
Dormir representa morir. Vea cómo tradujo esto en 10:34. ¨Traducción Alterna¨: "Manahem murió como sus antepasados" o "como sus antepasados, Manahem murió"

Pekaía
Este es el nombre de un hombre. (Ver: traducir_nombres)

se convirtió en rey en su lugar
La frase "en su lugar" es una metáfora que significa "en lugar de él". ¨Traducción Alterna¨: "se convirtió en rey en lugar de Manahem"

2 Kings 15:23

En el año cincuenta de Azarías, rey de Judá
Se puede afirmar claramente que este es el quincuagésimo año de su reinado. ¨Traducción Alterna¨: "En el año 50 del reinado de Azarías, rey de Judá"

Pekaía
Este es el nombre de un hombre. (Ver: traducir_nombres)

lo que era malo ante los ojos de EL SEÑOR
La vista de EL SEÑOR representa el juicio de EL SEÑOR. Vea cómo tradujo esto en 3: 1. ¨Traducción Alterna¨: "lo que era malo en el juicio de EL SEÑOR" o "lo que EL SEÑOR considera mal"

No dejó atrás los pecados de Jeroboam, hijo de Nabat.
Dejar atrás los pecados representa negarse a cometer esos pecados. ¨Traducción Alterna¨: "Pekaía no se negó a cometer los pecados de Jeroboam, hijo de Nabat" o "Pecó como Jeroboam, hijo de Nebat, había pecado"

él había hecho que Israel pecara
Aquí la palabra "Israel" representa al pueblo del reino de Israel.

2 Kings 15:25

Peka... Remalías
Estos son los nombres de los hombres. (Ver: traducir_nombres)

conspirado contra él
"secretamente planeado para matar a Pekaía"

Cincuenta hmbres
"50 hombres"

Argog... Arie
Estos son nombres de hombres.

la ciudadela del palacio del rey
"la parte fortificada del palacio del rey" o "el lugar seguro en el palacio del rey"

se convirtió en rey en su lugar
La frase "en su lugar" es una metáfora que significa "en lugar de él". ¨Traducci´n Alterna¨: "se convirtió en rey en lugar de Pekahiah"

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están escritos en El libro de los acontecimientos de los reyes de Israel
Esto se puede establecer en forma activa. ¨Traducción Alterna¨: "puedes leer sobre ellos en El libro de los acontecimientos de los reyes de Israel"

2 Kings 15:27

En el año 52 de Azarías, rey de Judá.
segundo año de Azarías, rey de Judá - Se puede afirmar claramente que este es el quincuagésimo segundo año de su reinado. AT: "En el año 52 del reinado de Azarías, rey de Judá"

lo que era malo ante los ojos de EL SEÑOR
La vista de EL SEÑOR representa el juicio de EL SEÑOR. Vea cómo tradujo esto en 3: 1. ¨Traducción Alterna¨: "lo que era malo en el juicio de EL SEÑOR" o "lo que EL SEÑOR considera mal"

No se apartó de los pecados de Jeroboam, hijo de Nabat.
Apartarse de los pecados representa negarse a cometer esos pecados. ¨Traducción Alterna¨: "Zacarías no se negó a cometer los pecados de Jeroboam hijo de Nabat" o "Pecó como Jeroboam hijo de Nabat había pecado"

2 Kings 15:29

En los días de Peka, rey de Israel
Se puede afirmar claramente que esto se refiere al tiempo del reinado de Peka. ¨Traducción Alterna¨: "En los días del reinado de Peka, rey de Israel" o "Durante el tiempo en que Peka era rey de Israel"

Tiglat Pileser
En 2 Kings 15:19 este hombre fue llamado "Pul". (Ver: traducir_nombres)

Ijón ... Abel Bet Maaca ... Janoa ... Cedes ... Hazor ... Galaad ... Galilea ... Neftalí
Estos son los nombres de ciudades o regiones. (Ver: traducir_nombres)

Se llevó a la gente a Asiria.
Aquí "Él" se refiere a Tiglat Pileser y lo representa a él y a su ejército. Llevar a la gente a Asiria representa obligarlos a ir a Asiria. ¨Traducción Alterna¨: "Él y su ejército obligaron a la gente a ir a Asiria

Hoshea ... Elah
Estos son los nombres de los hombres. (Ver: traducir_nombres)

la gente
Se puede establecer claramente qué personas son. ¨Traducción Alterna¨: "el pueblo de esos lugares" o "el pueblo de Israel"

Lo atacó y lo mató."
"Hosea atacó a Peka y lo mató"

una conspiración
Una conspiración es un plan secreto de un grupo para hacerle daño a alguien o algo.

en el vigésimo año de Jotham hijo de Uzías
Se puede afirmar claramente que este es el vigésimo año de su reinado. ¨Traducción alterna¨: "En el año 20 del reinado de Jotham, hijo de Uzías"

se convirtió en rey en su lugar
La frase "en su lugar" es una metáfora que significa "en lugar de él". ¨Traducción Alterna¨: "se convirtió en rey en lugar de Peka"

están escritos en El libro de los acontecimientos de los reyes de Israel
Esto se puede establecer en forma activa. ¨Traducción Alterna¨: "puedes leer sobre ellos en El libro de los acontecimientos de los reyes de Israel"

2 Kings 15:32

En el segundo año de Pekah hijo de Remalías, rey de Israel
Se puede afirmar claramente que este es el segundo año de su reinado. ¨Traducción Alterna¨: "En el año 2 del reinado de Peka hijo de Remalías, rey de Israel"

Jotam hijo de Azarías, rey de Judá, comenzó a reinar.
"Jotam hijo de Azarías, rey de Judá se convirtió en rey de Judá"

Tenía veinticinco años ... dieciséis años
cinco años ... dieciséis años - "Tenía 25 años ... 16 años"

Jerusa
Este es el nombre de una mujer.

2 Kings 15:34

lo que era justo a los ojos de EL SEÑOR
La frase "ojos de EL SEÑOR" es una metonimia para la vista de EL SEÑOR, que es una metáfora del juicio de EL SEÑOR. AT: "lo que fue correcto en el juicio de EL SEÑOR" o "lo que EL SEÑOR considera correcto"

los lugares altos no fueron quitados
Esto se puede establecer en forma activa. ¨Traducción Alterna¨: "nadie se llevó los lugares altos" o "Jotam no hizo que nadie se llevara los lugares altos"

no fueron quitados
Ser quitado representa ser destruido. ¨Traducción Alterna¨: "no fueron destruidos"

Jotam construyó la puerta superior
"Jotam construido" representa a Jotam haciendo que sus trabajadores lo construyan. ¨Traducción

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Alterna¨: "Jotam hizo que sus trabajadores construyeran la puerta superior"

¿No están escritos ... Judá?
Esta pregunta se utiliza para informar o recordar a los lectores que la información sobre Jotam se encuentra en este otro libro. Vea cómo tradujo esto en 8:22. ¨Traducción Alterna¨: "están escritos en El libro de los acontecimientos de los reyes de Judá".

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Chapter 16

1 En el año diecisiete de Peka, hijo de Remalías, Acaz, hijo de Jotam, rey de Judá, comenzó a reinar. **2** Acaz tenía veinte años cuando él comenzó a reinar, y reinó por diéciseis años en Jerusalén. Él no hizo lo que era correcto a los ojos del SEÑOR su Dios, como David su ancestro había hecho. **3** En cambio, él caminó en el camino de los reyes de Israel; de hecho, él puso a su hijo en el fuego como una ofrenda quemada, siguiendo las detestables prácticas de las naciones, las cuales el SEÑOR había sacado de delante del pueblo de Israel. **4** Él ofreció sacrificios y quemó incienso en los lugares altos, en las cimas, y bajo cada árbol verde. **5** Luego, Rezín, rey de Aram, y Peka, hijo de Remalías, rey de Israel, subieron a Jerusalén a atacar. Ellos sitiaron a Acaz, pero ellos no pudieron conquistarlo. **6** En ese tiempo, Rezín, rey de Aram, recuperó Elat para Aram y sacó a los hombres de Judá fuera de Elat. Entonces los arameos vinieron a Elat, en donde ellos han vivido hasta este día. **7** Así que, Acaz envió mensajeros a Tiglat Pileser, rey de Asiria, diciendo: "Yo soy tu siervo y tu hijo. Sube, y sálvame de la mano del rey de Aram y de la mano del rey de Israel, quienes me han atacado." **8** Entonces, Acaz tomó la plata y el oro que fue encontrado en la casa del SEÑOR y entre los tesoros del palacio del rey y los envió como regalo al rey de Asiria. **9** Luego, el rey de Asiria lo escuchó a él, y el rey de Asiria subió de Damasco, lo conquistó y llevó a su pueblo como prisioneros a Kir. Él también mató a Rezín, el rey de Aram. **10** El rey Acaz fue a Damasco a conocer a Tiglat Pileser, rey de Asiria. En Damasco, él vio un altar. Él le envió a Urías, el sacerdote, un modelo del altar y su réplica, y el diseño de lo que los trabajadores necesitaban. **11** Así que, Urías, el sacerdote, construyó un altar que fuese tal como los planos que el rey Acaz había enviado desde Damasco. Él lo terminó antes de que el rey Acaz regresara de Damasco. **12** Cuando el rey llegó desde Damasco, él vio el altar; el rey se acercó al altar e hizo ofrendas sobre él. **13** Él hizo su ofrenda quemada y su ofrenda de grano, derramó su ofrenda de bebida, y roció la sangre de su ofrenda de paz en el altar. **14** El altar de bronce, que estaba delante del SEÑOR, él lo trajo desde el frente del templo, de entre medio del altar y el templo del SEÑOR y lo puso al lado norte de su altar. **15** Luego, el rey Acaz ordenó a Urías el sacerdote diciendo: "En el gran altar quema la ofrenda de la mañana y la ofrenda de grano de la tarde, y la ofrenda del rey y su grano, con la ofrenda de toda la gente de la tierra, y su ofrenda de grano y su ofrenda de bebida. Rocíen sobre el la sangre de la ofrenda, y toda la sangre del sacrificio. Pero el altar de bronce será para que yo pida la ayuda de Dios." **16** Urías, el sacerdote, hizo justo lo que el rey Acaz ordenó. **17** Entonces el rey Acaz removió los paneles y los tazones de los carros portátiles; él también bajó el mar de los bueyes de bronce que estaban debajo de él y lo pusó en un pavimento de piedra. **18** Él removió el camino cubierto para el sábado que ellos habían construido en el templo, junto con la entrada del rey afuera del templo del SEÑOR, por causa del rey de Asiria. **19** En cuanto a los otros asuntos relacionados a Acaz y lo que él hizo, ¿no están ellos escritos en el libro de los eventos de los reyes de Judá? **20** Acaz durmió con sus ancestros y fue enterrado con sus ancestros en la ciudad de David. Ezequías, su hijo, se volvió rey en su lugar.

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2 Kings 16:1

En el decimoséptimo año de Peka, hijo de Remalías.
Se puede afirmar claramente que este es el decimoséptimo año de su reinado. ¨Traducción Alterna¨: "En el año 17 del reinado de Peka hijo de Remalías"

Peka ... Remalías
Estos son los nombres de los hombres. Peka era el rey de Israel. Vea cómo los tradujo en 2 Kings 15:25. (Ver: traducir_nombres)

lo que era justo a los ojos de EL SEÑOR su Dios
La frase "ojos de EL SEÑOR" es una metonimia para la vista de EL SEÑOR, que es una metáfora del juicio de EL SEÑOR. ¨Traducción Alterna¨: "lo que era correcto en el juicio de EL SEÑOR su Dios" o "lo que EL SEÑOR su Dios considera correcto"

como había hecho su antepasado David
David había hecho lo correcto.

2 Kings 16:3

anduvo en el camino de los reyes de Israel
Caminar representa comportamiento y acciones. ¨Traducción Alterna¨: "El rey Acaz actuó de la misma manera que los reyes de Israel habían actuado" o "hizo lo que los reyes de Israel habían hecho"

siguiendo las prácticas detestables de las naciones
Aquí "seguir" representa hacer lo que otros hacen. ¨Traducción Alterna¨: "copiando las cosas desagradables que hicieron las otras naciones"

las naciones
La palabra "naciones" representa a la gente de otras naciones. Aquí se refiere a la gente de las

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naciones que habían vivido en esa tierra. ¨Traducción Alterna¨: "la gente de otras naciones"

que EL SEÑOR había expulsado
"Expulsar" significa "expulsar". ¨Traducción Alterna¨: "que EL SEÑOR había obligado a abandonar"

ante el pueblo de Israel
El pueblo de esas naciones huyó cuando el pueblo de Israel se mudó a la tierra. El significado completo de esta declaración puede hacerse explícito. ¨Traducción Alterna¨: "antes del pueblo de Israel que se mudó a la tierra" o "como el pueblo de Israel se mudó a la tierra"

los lugares altos, en las cimas de las colinas y debajo de cada árbol verde
Estos son lugares donde la gente de las otras naciones adoraba a sus dioses falsos.

debajo de cada árbol verde
Dios quería que su pueblo le ofreciera sacrificios en Jerusalén. La palabra "cada" aquí es una exageración para mostrar cuán determinado fue el rey Acaz a desobedecer a Dios al ofrecer sacrificios en muchos otros lugares. ¨Traducción Alterna¨: "debajo de muchos árboles verdes" o "debajo de muchos árboles verdes alrededor del país"

2 Kings 16:5

Rezín ... Peka ... Remalías
Estos son los nombres de los hombres. Vea cómo los tradujo en 15:37. (Ver: traducir_nombres)

Asediado Acaz
Acaz estaba en Jerusalén. Aquí "Acaz" se representa a sí mismo y a las personas que estaban en Jerusalén con él. ¨Traducción Alterna¨: "rodeó a la ciudad con Acaz en ella" o "rodeó a Acaz y a los demás en la ciudad con él"

Elat recuperado para Aram
Esto representa tomar el control de Elat para que pertenezca a la gente de Aram. ¨Traducción Alterna¨: "tomó el control de la ciudad de Elat"

Elat
Este es el nombre de una ciudad. Mira cómo lo tradujiste en 14:20. (Ver: traducir_nombres)

expulsó a los hombres de Judá de Elat
"obligó a los hombres de Judá a abandonar Elat"

2 Kings 16:7

Tiglat Pileser
En 15:19 este hombre fue llamado "Pul". Vea cómo tradujo su nombre en 15:29. (Ver: traducir_nombres)

Soy tu sirviente y tu hijo
Ser un sirviente y un hijo representa someterse a la autoridad de alguien. ¨Traducción Alterna¨: "Te obedeceré como si fuera tu sirviente o tu hijo"

de la mano del rey de Aram y de la mano del rey de Israel
La mano es un metonimo que representa el poder. ¨Traducción Alterna¨: "del poder del rey de Aram y del poder del rey de Israel"

quien me ha atacado
Los reyes que atacan a Acaz representan los ejércitos de esos reyes que atacan a Acaz y su pueblo. ¨Traducción alterna¨: "que me han atacado con sus ejércitos" o "cuyos ejércitos me han atacado"

el rey de Asiria subió contra Damasco
La palabra "rey" representa al rey y su ejército. ¨Traducción Alterna¨: "el rey de Asiria y su ejército subieron contra Damasco"

llevó a su gente como prisioneros a Kir
Llevar a las personas representa obligarlas a irse. ¨Traducción Alterna¨: "hizo prisioneros al pueblo y los obligó a ir a Kir"

Kir
Los significados posibles son 1) este es el nombre de una ciudad o 2) esta palabra significa "ciudad" y se refiere a la ciudad capital de Asiria. (Ver: traducir_nombres)

2 Kings 16:10

El diseño para toda la mano de obra necesaria
Esto se puede traducir en forma activa. ¨Traducción Alterna¨: "todas las instrucciones sobre cómo debía construirse" o "todas las instrucciones que los trabajadores necesitaban para construirlo"

2 Kings 16:13

Información general
Esto es lo que hizo el rey Acaz después de regresar de Damasco y visitar el nuevo altar que había ordenado construir.

Hizo su holocausto
"El rey Acaz hizo su holocausto"

en el altar
Esto se refiere al altar que el rey Acaz le dijo a Urías que construyera.

El altar de bronce que estaba antes de EL SEÑOR
Este era el altar que el pueblo de Israel había hecho hace mucho tiempo de acuerdo con las instrucciones de Dios.

El altar de bronce que estaba antes de EL SEÑOR
La frase "antes de EL SEÑOR" es una metonimia que se refiere al lugar donde EL SEÑOR había mostrado su gloria en el pasado. ¨Traducción Alterna¨: "El altar de bronce que estaba frente al templo"

desde el frente del templo ... entre su altar y el templo de EL SEÑOR
Ambas frases dicen dónde estaba el altar de bronce. Se refieren al mismo lugar.

2 Kings 16:15

el gran altar
Esto se refiere al nuevo altar que Acaz le dijo a Urías que construyera.

el holocausto del rey y su ofrenda de grano
Cuando Acaz dijo "el rey" y "el suyo", se refería a sí mismo. El rey trató sus ofrendas como especiales. ¨Traducción Alterna¨: "mi holocausto y mi ofrenda de grano" o "el holocausto y ofrenda de grano real"

2 Kings 16:17

los soportes portátiles
Estos soportes tenían ruedas sobre ellos para que pudieran moverse. ¨Traducción Alterna¨: "los soportes móviles" o "los carros"

él también bajó el mar
El "mar" era una gran cuenca o cuenco de agua hecho de bronce. ¨Traducción Alterna¨: "también quitó el tazón grande"

por el rey de Asiria
Por qué hicieron esto puede afirmarse explícitamente. ¨Traducción Alterna¨: "complacer al rey de Asiria"

2 Kings 16:19

¿No están escritos ... Judá?
Esta pregunta se utiliza para informar o recordar a los lectores que la información sobre Jotam se encuentra en este otro libro. Vea cómo tradujo esto en 8:22. ¨Traducción Alterna¨: "están escritos en El libro de los acontecimientos de los reyes de Judá".

Acaz se acostó con sus antepasados
Dormir representa morir. ¨Traducción Alterna¨: "Acaz murió como lo habían hecho sus antepasados" o "como sus antepasados, Acaz murió"

y fue enterrado con ellos
Esto se puede establecer en forma activa. ¨Traducción Alterna¨: "y la gente lo enterró con sus antepasados"

se convirtió en rey en su lugar
La frase "en su lugar" es una metáfora que significa "en lugar de él". ¨Traducción Alterna¨: "se convirtió en rey en lugar de Acaz"

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Chapter 17

1 En el duodécimo año del Acaz, rey de Judá, el reinado de Oseas, hijo de Ela, comenzó. Él gobernó en Samaria, sobre Israel por nueve años. **2** Él hizo lo que era malo a los ojos del SEÑOR, aunque no como los reyes de Israel que estuvieron antes que él. **3** Salmanasar, rey de Asiria lo atacó, y Oseas se hizo su siervo y le trajo tributo. **4** Luego, el rey de Asiria se dio cuenta que Oseas había estado conspirando en contra de él, pues, Oseas había enviado mensajeros a So, rey de Egipto; también, él no pagó tributo al rey de Asiria, como había hecho año tras año. Así que, el rey de Asiria lo encerró y lo ató en la prisión. **5** Luego, el rey de Asiria atacó a través de toda la tierra, y atacó Samaria y la sitió por tres años. **6** En el noveno año del rey Oseas, el rey de Asiria tomó Samaria y llevó Israel a Asiria. El los puso en Halah, en el río Habor de Gozán, y en las ciudades de los medos. **7** Esta cautividad ocurrió porque el pueblo de Israel había pecado en contra del SEÑOR su Dios, quien los había subido de la tierra de Egipto, desde debajo de la mano de Faraón, rey de Egipto. El pueblo había estado adorando a otros dioses **8** y caminando en las prácticas de las naciones que el SEÑOR había sacadode delante del pueblo de Israel, y en las prácticas que los reyes de Israel habían hecho. **9** El pueblo de Israel hizo, secretamente-- en contra del SEÑOR su Dios- cosas que no eran correctas. Ellos construyeron para ellos lugares altos en todas sus ciudades, desde la torre de vigilanca hasta el fuerte. **10** Ellos también establecieron pilares de roca y postes de Asera en cada colina alta y debajo de cada árbol verde. **11** Allí ellos quemaban incienso en todos los lugares altos, como las naciones habían hecho, aquellos a quienes El SEÑOR había llevado de delante de ellos. Los israelitas realizaron cosas malas para provocar el enojo del SEÑOR; **12** ellos adoraron ídolos, de los cuales el SEÑOR les había dicho: "No harán tal cosa." **13** El SEÑOR le había testificado a Israel y Judá por cada profeta y cada vidente, diciendo: "Vuélvanse de sus malos caminos y guarden mis mandamientos y mis estatutos y sean cuidadosos en guardar toda la ley que ordené a sus padres, y que Yo les envié a ustedes por medio de mis siervos los profetas." **14** Pero ellos no escucharon; en cambio fueron muy tercos, como sus padres, quienes no confiaron en el SEÑOR su Dios. **15** Ellos rechazaron sus estatutos y el pacto que él había hecho con sus ancestros, y los decretos del pacto que Él les había dado. Ellos siguieron prácticas inútiles y ellos mismos se volvieron inútiles. Ellos siguieron las naciones paganas que estaban a su alrededor, aquellos que el SEÑOR les había ordenado que no imitaran. **16** Ellos ignoraron todos los mandamientos del SEÑOR su Dios. Ellos hicieron figuras de metal fundido de dos terneros para adorar. Ellos hicieron un poste de Asera, y ellos adoraron todas las estrellas de los cielos y a Baal. **17** Ellos pusieron a sus hijos e hijas en el fuego, usaron adivinación y encantamientos, se vendieron a sí mismos para hacer lo que era malo en la vista del SEÑOR, y Lo provocaron a enojo. **18** Por lo tanto, Dios estaba muy enojado con Israel y los removió de Su vista. Nadie quedaba, sólo la tribu de Judá. **19** Incluso Judá no guardó los mandamientos del SEÑOR su Dios, sino que siguieron las mismas prácticas paganas que Israel estaba siguiendo. **20** Así que el SEÑOR desechó a todos los descendientes de Israel; Él los afligió y los dio a la mano de aquellos quienes tomaron sus posesiones como botín, hasta que los había echado fuera de Su vista. **21** El desgarró a Israel de la línea real de David, e hicieron a Jeroboam, hijo de Nabat, rey. Jeroboam llevó a Israel lejos de seguir al SEÑOR y los hizo cometer gran pecado. **22** El pueblo de Israel siguió todos los pecados de Jeroboam y ellos no se apartaron de ellos, **23** así que el SEÑOR removió a Israel de Su vista, como Él había dicho a través de todos sus siervos, los profetas, que Él haría. Así que Israel fue llevado fuera de su propia tierra, a Asiria, y es así hasta el día de hoy. **24** El rey de Asiria trajo gente desde Babilonia y desde Cuta, y desde Ava, y desde Hamat y desde Sefarvaim, y los colocó en las ciudades de Samaria, en lugar del pueblo de Israel. Ellos se adueñaron de Samaria y vivieron en sus ciudades. **25** Ocurrió que al inicio de su resdencia allí, que ellos no honraron al SEÑOR. Así que el SEÑOR envió leones entre ellos, los cuales mataron a algunos de ellos. **26** Así que, ellos hablaron al rey de Asiria, diciendo: "Las naciones que has llevado afuera y colocado en las ciudades de Samaria no saben las prácticas requeridas por el dios de la tierra. Así que, él ha enviado leones entre ellos y verás, los leones están matando gente allí porque ellos no saben las prácticas requeridas por el dios de la tierra." **27** Luego, el rey de Asiria ordenó, diciendo: "Toma a uno de los sacerdote allí, a quien hayas traído de allí, y déjalo ir y vivir allí, y déjalo enseñar allí las prácticas requeridas por el dios de la tierra." **28** Así que uno de los sacerdotes, a quien ellos habían llevado desde Samaria, vino y vivió en Betel; él les enseñó como debían honrar al SEÑOR. **29** Cada grupo étnico hizo dioses por su cuenta, y los pusieron en los lugares altos que los samaritanos habían hecho-- cada grupo étnico en las ciudades donde ellos vivían. **30** El pueblo de Babilonia hizo a Sucot Benot; la gente de Cuta hizo a Nergal; la gente de Hamat hizo a Asima; **31** los aveos hicieron a Nibhaz y a Tartac. Los sefarditas quemaron a sus hijos en el fuego para Adramelec y Anamelec, los dioses de Sefarvaím. **32** Ellos también honraron al SEÑOR, y escogieron de entre ellos sacerdotes de los lugares altos, quienes sacrificaban por ellos en los templos en los lugares altos. **33** Ellos

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honraban al SEÑOR y también adoraban a sus propios dioses, en las costumbres de las naciones de entre quienes ellos habían sido sacados. **34** Hasta este día de hoy ellos persisten en sus viejas costumbres. Ellos ni honran al SEÑOR, ni siguen los estatutos, decretos, la ley, o los mandamientos que El SEÑOR le dio al pueblo de Jacob-- **35** a quien el llamó Israel-- y con quienes el SEÑOR había hecho un pacto y les ordenó: "No temerán a otros dioses, ni se inclinarán a ellos, ni los adorarán a ellos, ni les sacrificarán a ellos." **36** Pero el SEÑOR, quien los subió de la tierra de Egipto con gran poder y un brazo levantado, es a Él que tiene que honrar; es a Él a quien se postrarán, y es para Él que sacrificarán. **37** Los estatutos y los decretos, la ley y los mandamientos que Él les escribió a ustedes, ustedes los guardarán por siempre. Así que ustedes no pueden temer a otros dioses, **38** y el pacto que he hecho con ustedes, no olvidarán; y tampoco honrarán a otros dioses. **39** Pero, el SEÑOR su Dios a quien ustedes honrarán. Él los rescatará del poder de sus enemigos." **40** Ellos no escucharon, porque ellos continuaron haciendo lo que habían hecho en el pasado. **41** Así que, estas naciones temieron al SEÑOR, y ellos también adoraron figuras talladas, y sus hijos hicieron lo mismo, así como los hijos de sus hijos. Ellos continuaron haciendo lo que sus ancestros hicieron, hasta el día de hoy.

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2 Kings 17:1

Oseas hijo de Ela
Oseas se convirtió en el rey del reino del norte de Israel.

Ela
Este es e nombre de un hombre.

Él gobernó en Samaria
Samaria era la ciudad capital de Israel. (Ver: traducir_nombres)

maldad a los ojos de EL SEÑOR
No obedeció las leyes de EL SEÑOR como se le dio a Moisés. "A la vista de" es una metáfora de juicio u opinión. ¨Traducción Alterna¨: "malvado para EL SEÑOR"

Oseas se convirtió en su sirviente y le trajo tributo
Osea hizo lo que el Rey de Asiria le ordenó y le trajo dinero para que el Rey no destruyera a Israel

Salmanasar
Este es el nombre de un hombre. (Ver: traducir_nombres)

2 Kings 17:4

Asi que
Este es el nombre de un hombre. (Ver: traducir_nombres)

año tras año
"todos los años" (UDB)

callarlo y atarlo en la cárcel
"poner a Hoshea en prisión" (UDB)

lo asedió
poner tropas alrededor de la ciudad para obligarla a rendirse

llevó a Israel a Asiria
El nombre "Israel" es metonimia para las personas que viven allí. ¨Traducción Alterna¨: "llevó al pueblo israelita a Asiria"

Halah ... Río Habor ... Gozán
Estos son los nombres de las ubicaciones. (Ver: traducir_nombres)

Medes
Este es el nombre de un grupo de personas. (Ver: traducir_nombres)

2 Kings 17:7

Información general
La narración hace una pausa para resumir el juicio de EL SEÑOR sobre Israel.

Este cautiverio
Esto se refiere a la captura de los israelitas por los asirios.

la mano de
"Mano" es metonimia para control, autoridad o poder. ¨Traducción Alterna¨: "el control de"

caminando en las prácticas
"Caminar" es una metáfora de las formas o patrones de comportamiento que las personas usan en sus vidas. ¨Traducción Alterna¨: "haciendo las actividades"

2 Kings 17:9

Información general
La narración continúa resumiendo el juicio de EL SEÑOR sobre Israel.

en cada colina alta y debajo de cada árbol verde
Estas son exageraciones para mostrar que la adoración de dioses falsos estaba muy extendida. ¨Traducción Alterna¨: "en colinas altas y debajo de

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árboles verdes en todas partes" (Ver: hipérbole de higos)

2 Kings 17:11

Información general
La narración continúa resumiendo el juicio de EL SEÑOR sobre Israel.

realizó cosas malvadas para provocar a EL SEÑOR a la ira
Posibles formas de expresar esto: 1) "hizo muchas cosas malvadas que hicieron enojar a EL SEÑOR" (UDB) o 2) "hizo muchas cosas pecaminosas que enojaron a EL SEÑOR"

sobre lo cual EL SEÑOR les había dicho
"acerca de lo cual ELSEÑOR les había advertido"

2 Kings 17:13

Información general
La narración continúa resumiendo el juicio de EL SEÑOR sobre Israel.

EL SEÑOR había testificado ... por cada profeta
EL SEÑOR habló a través de los profetas.

Apártate de tus malos caminos
"Deja de hacer las cosas malas que has estado haciendo"

Te envié por mis siervos los profetas
Los profetas fueron enviados por EL SEÑOR para recordarle al pueblo las Leyes de Dios y obedecerlas.

2 Kings 17:14

Información general
El resumen del juicio de EL SEÑOR sobre Israel continúa.

Eran muy tercos
No estaban dispuestos a seguir las leyes de Dios y confiar en EL SEÑOR como su Dios.

rechazó sus estatutos
Se negaron a obedecer las leyes de Dios.

Siguieron prácticas inútiles
Siguieron las prácticas de las personas a su alrededor.

no imitar
"no copiar"

2 Kings 17:16

Información general
El resumen del juicio de EL SEÑOR sobre Israel continúa.

figuras de metal fundido
Las figuras de metal fundido son objetos hechos al verter metal fundido en una forma (o molde) para hacer una forma.

encantamientos
"brujería" (UDB)

se vendieron para hacer lo que era malo a los ojos de EL SEÑOR
"Venderse a sí mismos" es una metáfora para comprometerse completamente a hacer lo que era malo. ¨Traducción Alterna¨: "se comprometieron a hacer cosas que EL SEÑOR dijo que eran malas"

los quitó de su vista
"Visión" es metonimia por estar dentro de la atención de EL SEÑOR, por lo que ya no se preocupaba por ellos. ¨Traducción Alterna¨: "los quitó de su atención"

2 Kings 17:19

Información general
El resumen del juicio de Yahweh sobre Israel incluye cómo Judá también cayó en la idolatría.

Judá
La ubicación "Judá" es una metonimia para las personas que viven allí. ¨Traducción alterna¨: "el pueblo de Judá" (Ver: higos metonimia)

los afligió
"EL SEÑOR castigó a los israelitas"

los entregó en manos de aquellos que tomarían la posesión como botín
"Mano" es metonimia para control, poder o autoridad. ¨Traducción Alterna¨: "los entregó a aquellos que les robaron sus propiedades"

hasta que los echó de su vista
"su vista" es una metáfora de atención y cuidado. ¨Traducción alterna¨: "Se deshizo de todos"

2 Kings 17:21

Información general
La razón del juicio de EL SEÑOR sobre Israel continúa relatando la historia detrás de esto.

Rasgó a Israel
"Él rasgó" es una metáfora para la eliminación violenta. ¨Traducción Alterna¨: "EL SEÑOR eliminó al pueblo de Israel"

de la línea real de David
"del gobierno de los descendientes de David" (UDB)

alejó a Israel de seguir a EL SEÑOR
"alejó al pueblo de Israel de seguir a EL SEÑOR"

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no se apartaron de ellos
"Los israelitas no dejaron de cometer estos pecados" o "No se apartaron de esos pecados" (UDB)

entonces EL SEÑOR quitó a Israel de su vista
La "vista" es una metáfora de atención y cuidado. ¨Traducción Alterna¨: "Entonces EL SEÑOR quitó al pueblo de Israel de su atención y cuidado"

2 Kings 17:24

Información general
El juicio de EL SEÑOR continúa contra los nuevos habitantes asirios que practican sus religiones paganas.

Cuta ... Ava ... Hamat ... Sefarvaim
Estos son lugares en el imperio asirio. (Ver: traducir_nombres)

Sucedió al comienzo de su residencia allí.
"Cuando esas personas vivieron allí por primera vez"

Las naciones que has llevado y colocado en las ciudades de Samaria
"La gente que te has mudado de otras tierras y enviado a vivir a las ciudades de Samaria

no conozco las prácticas requeridas por el dios de la tierra
"No sé cómo adorar al Dios que los israelitas adoraban en esta tierra" (UDB)

2 Kings 17:27

Lleva a uno de los sacerdotes que trajiste de allí
"Toma a un sacerdote que vino de Samaria allá atrás"

y que les enseñe
"y que el sacerdote samaritano enseñe a las personas que viven allí ahora"

2 Kings 17:29

Sucot Benot ... Nergal ... Asima ... Nibhaz ... Tartac ... Adrammelec ... Anammelec
Estos son los nombres de los dioses, tanto hombres como mujeres. (Ver: traducir_nombres)

Cuta ... Hamat
Estos son los nombres de los lugares. (Ver: traducir_nombres)

Avites ... Sefarditas
Estos son los nombres de los grupos de personas. (Ver: traducir_nombres)

quemaron a sus hijos en el fuego
"sacrificaron a sus propios hijos" (UDB) o "quemaron a sus hijos en fuego como una ofrenda"

2 Kings 17:32

ellos
Esto se refiere al pueblo pagano que el rey de Asiria se mudó a las ciudades de Samaria.

2 Kings 17:34

persisten en sus viejas costumbres
"Continúan con los mismos hábitos que antes".

Tampoco honran a EL SEÑOR
La gente solo estaba interesada en apaciguar a EL SEÑOR. No estaban interesados o no sabían que EL SEÑOR estaba interesado en una relación con ellos.

2 Kings 17:36

El resumen llega al final con un llamamiento a adorar solo a EL SEÑOR. Ellos tampoco honran a EL SEÑOR
La gente solo estaba interesada en apaciguar a EL SEÑOR. No estaban interesados o no sabían que EL SEÑOR estaba interesado en una relación con ellos.

con gran poder y un brazo levantado
La frase "brazo levantado" es metonimia para mostrar poder y significa básicamente lo mismo que "gran poder". ¨Traducción Alterna¨: "con gran poder"

mantenerlos
"obedecerlos"

2 Kings 17:39

Información general
El resumen ahora termina con un llamado a adorar solo a EL SEÑOR y una descripción de los pecados de la gente.

Ellos no escucharon
"Escuchar" es una metáfora para prestar atención y actuar según el comando. ¨Traducción Alterna¨: "No obedecieron"

estas naciones temían a EL SEÑOR
Estas naciones temían a EL SEÑOR solo hasta el punto de apaciguarlo de la misma manera que trataban a sus propios dioses.

hasta hoy
"Este día" es metonimia para el período de tiempo en que vivió el escritor. (Ver: higos metonimia)

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Chapter 18

1 Ahora, en el año tercero de Oseas, hijo de Ela, rey de Israel, Ezequías, hijo de Acaz, comenzó su reino. **2** Él tenía veinticinco años cuando él comenzó a reinar, él reinó veintinueve años en Jerusalén. El nombre de su madre era Abi; ella era la hija de Zacarías. **3** Él hizo lo correcto ante los ojos del SEÑOR, siguiendo el ejemplo de todo lo que David, su ancestro, había hecho. **4** Él removió los lugares altos, destruyó los pilares de piedra, y cortó los postes de Asera. Él rompió en pedazos la serpiente de bronce que Moisés había hecho, porque en esos días la gente de Israel le estaba quemando incienso; y la llamaban "Nehustán." **5** Ezequías confiaba en el SEÑOR, el Dios de Israel, de tal manera, que después de él no había nadie como él entre todos los reyes de Judá, ni entre los reyes quienes estaban antes de él. **6** Porque él se aferró al SEÑOR. Él no dejó de seguirle, pero guardó sus mandamientos, los cuales el SEÑOR ordenó a Moisés. **7** Pues el SEÑOR estaba con Ezequías, y a donde quiera que él iba, prosperaba. Él se rebeló contra el rey de Asiria y no le servía. **8** Él atacó a los filisteos hasta Gaza y las fronteras alrededor, desde las torres de los guardias a la ciudad fortificada. **9** En el cuarto año del rey Ezequías, el cual era el séptimo año de Oseas, hijo de Ela, rey de Israel, Salmanasar, rey de Asiria, subió contra Samaria y la sitió. **10** Al final de tres años ellos la tomaron, en el sexto año de Ezequías, el cual era el noveno año de Oseas, rey de Israel; en esta forma Samaria fue capturada. **11** Entonces el rey de Asiria se llevó a Israel para Asiria y los puso en Hala y en el río Habor en Gozán y en las ciudades de los medos. **12** Él hizo esto porque ellos no obedecían la voz del SEÑOR su Dios, pero ellos violaron los términos de Su pacto, y todo lo que Moisés, el siervo del SEÑOR, ordenó. Ellos se negaron a escucharlo o hacerlo. **13** Entonces, en el décimocuarto año del rey Ezequías, Senaquerib, rey de Asiria, atacó todas las ciudades fortificadas de Judá y las capturó. **14** Entonces Ezequías, rey de Judá, le envió palabra al rey de Asiria, quien estaba en Laquis, diciendo: "Yo te he ofendido. Retírate de mí. Lo que sea pongas en mí, yo lo soportaré." El rey de Asiria le requirió a Ezequías, rey de Judá, pagar trescientos talentos de plata y treinta talentos de oro. **15** Entonces Ezequías le dio a él toda la plata que se encontró en la casa del SEÑOR y en la tesorería del palacio del rey. **16** Entonces, Ezequías cortó el oro de las puertas del templo del SEÑOR y de los pilares que él había sobrepuesto; él le dio el oro al rey de Asiria. **17** Pero el rey de Asiria movilizó su gran ejército, enviándole a Tartán y a Rabsaris y al jefe comandante de Laquis al rey Ezequías a Jerusalén. Ellos subieron por los caminos y llegaron afuera de Jerusalén. Ellos se acercaron al conducto del estanque superior, en el camino del campo de los lavadores, y se pararon al lado. **18** Cuando habían llamado al rey Ezequías, Elakim, hijo de Hilcías, quien estaba sobre la casa, y Sebna el escriba, y Joa, hijo de Asaf, el cronista, salieron a recibirlos. **19** Entonces, el jefe comandante les dijo a ellos que le dijeran a Ezequías que el gran rey, el rey de Asiria, dijo: "¿Cuál es la fuente de tu confianza? **20** Tú hablas solo palabras inútiles, diciendo que hay aliados y fuerzas para la guerra. Ahora, ¿en quién confias? ¿Quién te ha dado coraje para rebelarte en contra mía? **21** Mira, tú confías en el bastón de caminar de esta maltratada caña de Egipto, pero si un hombre se recuesta en ella, se le clavará en la mano y la traspasará. Eso es lo que Faraón, rey de Egipto, es para todo aquel que confíe en él. **22** Pero si ustedes me dicen: 'Nosotros estamos confiando en el SEÑOR, nuestro Dios,' ¿no es Él, Aquel cuyos lugares altos y altares Ezequías ha quitado, y le ha dicho a Judá y a Jerusalén: 'ustedes deben adorar ante este altar en Jerusalén'? **23** Ahora entonces, quiero hacerles una buena oferta de parte de mi señor, el rey de Asiria. Yo les daré dos mil caballos, si ustedes son capaces de encontrar jinetes para ellos. **24** ¿Cómo pueden ustedes siquiera resistir un capitán de los menores de los sirvientes de mi amo? ¡Ustedes han puesto su confianza en Egipto para carros y jinetes! **25** ¿He subido yo aquí sin el SEÑOR para pelear en contra de este lugar y destruirlo? El SEÑOR me dijo a mí: 'Ataca este lugar y destrúyelo.'" **26** Entonces, Eliaquim, hijo de Hilcías, y Sebna, y Joá le dijeron al jefe comandante: "Por favor, háblale a tus siervos en el lenguaje arameo, porque nosotros lo entendemos. No hables con nosotros en el lenguaje de Judá en los oidos de la gente quienes están en la muralla." **27** Pero el jefe comandante les dijo a ellos: "¿Me ha enviado mi señor a su señor y a ustedes para hablar estas palabras? ¿No me ha enviado a los hombres que se sientan en la muralla, quienes tendrán que comer su propio excremento y a beberse su propia orina con ustedes?" **28** Entonces, el jefe comandante se paró y gritó en voz alta en el lenguaje de los judíos, diciendo: "Escuchen las palabras del rey de Asiria. **29** El rey dice: 'No dejen que Ezequías los engañe, porque él no será capaz de rescatarlos a ustedes con mi poder. **30** No dejen que Ezequías los haga confiar en el SEÑOR, diciendo: "El SEÑOR ciertamente nos rescatará a nosotros, y ésta ciudad no será dada en la mano del rey de Asiria.'" **31** No escuchen a Ezequías, porque esto es lo que dice el rey de Asiria: 'Hagan la paz conmigo y vengan a mí. Entonces cada uno de ustedes comerá de su propio vino y de su propia higuera, y beberá del agua en su propia cisterna. **32** Ustedes harán esto hasta que yo venga y los lleve a una tierra como su propia tierra, una tierra de grano y vino nuevo, una tierra de pan y viñedos,

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una tierra de olivos y miel, para que puedan vivir y no morir.' No escuchen a Ezequías cuando los trate de persuadir a ustedes diciendo: "El SEÑOR nos rescatará." **33** ¿Alguno de los dioses ha rescatado a la gente de la mano del rey de Asiria? **34** ¿Dónde están los dioses de Hamat y Arfad? ¿Dónde están los dioses de Serfavaim, Hena y Iva? ¿Cuándo ellos han rescatado a Samaria fuera de mi mano? **35** Entre todos los dioses de la tierra, ¿hay algún dios quien haya rescatado su tierra de mi poder? ¿Cómo podría el SEÑOR salvar a Jerusalén de mi fuerza? **36** Pero la gente se quedó en silencio y no respondió, porque el rey ordenó: "No le respondan." **37** Entonces Eliaquim, el hijo de Hilcías, quien estaba sobre la casa, Sebna el escriba; y Joá, hijo de Asaf, el cronista, vinieron a Ezequías con sus ropas rasgadas, y le reportaron a él las palabras del jefe comandante.

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2 Kings 18:1

Información general
Ezequías se convierte en rey sobre Judá en lugar de su padre, el rey Acaz.

Osea... Ela... Zacarías
Estos son nombres de hmbres.

Abi
Este es el nombre de una mujer.

Hizo lo correcto a los ojos de EL SEÑOR
"A los ojos" es una metáfora de la atención y el cuidado de EL SEÑOR. ¨Traducción Alterna¨: "El rey Ezequías hizo lo correcto para EL SEÑOR" o "Ezequías hizo cosas que EL SEÑOR dijo que son correctas"

2 Kings 18:4

Información general
La historia del reinado del rey Ezequías continúa.

Quitó los lugares altos, destruyó los pilares de piedra y cortó los postes de Asera.
"Ezequías retiró los altos lugares de culto, destrozó las piedras conmemorativas y cortó los postes de madera de Asera"

Nehustán
"Bronze Serpent Idol" (Ver: traducir_nombres)

2 Kings 18:6

Información general
La historia del reinado del rey Ezequías continúa.

se aferró a EL SEÑOR
"Aferrarse" es una metáfora para mantenerse leal y apegado. ¨Traducción Alterna¨: "Ezequías se mantuvo fiel a EL SEÑOR" o "Ezequías se mantuvo fiel a EL SEÑOR"

y donde quiera que fuera prosperaba
"y donde quiera que fuera Ezequías, él era exitoso".

ciudad fortificada
ciudad con un muro a su alrededor

2 Kings 18:9

Osea... Ela... Salmanasar
Estos son nombres de hombres.

2 Kings 18:11

Hala... Río Habor... Gozán
Estos son nombres de lugares.

Medes
Este es el nombre de un grupo de personas.

Entonces el rey de Asiria se llevó a Israel a Asiria.
"Así que el rey de Asiria ordenó a su ejército que alejara a los israelitas de sus hogares, y los hizo vivir en Asiria".

la voz de EL SEÑOR
"Voz" es la metonimia del mensaje sobre el comando de EL SEÑOR. ¨Traducción Alterna¨: "el comando de EL SEÑOR"

2 Kings 18:13

Senaquerib
Este es el nombre de un homnre.

Laquis
Este es el nombre de una ciudad.

ciudades fortificadas
Ciudades con muros a su alrededor para su protección. Vea cómo tradujo "ciudad fortificada" en 18: 6.

Retirate de mi
Esta expresión supone que "yo" representa el reino de Ezequías. ¨Traducción Alterna¨: "Saca a tu ejército de mi territorio"

Lo que sea que me pongas, lo soportaré
"Te pagaré lo que me pidas"

prendas
Este es el nombre del tipo de peso que se utilizó para el dinero.

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tesoros
Este era el lugar en el palacio donde se almacenaba el dinero y las cosas valiosas.

2 Kings 18:16

El rey de Asiria movilizó a su gran ejército, enviando a Tartán y Rabsaris y al comandante en jefe.
Senaquerib envió a un grupo de hombres de su ejército a Jerusalén para reunirse con el rey Ezequías, incluidos funcionarios llamados Tartán y Rabsaris.

Tartám... Rabsaris
Algunas Biblias traducen estos como nombres propios. Otras versiones de la Biblia los traducen como títulos. AT: "el Tartán ... los Rabsaris" o "el líder del soldado ... un funcionario de la corte"

Laquis
Este es el nombre de una ciudad.

el conducto de la piscina superior
el canal donde el agua almacenada en el "estanque superior" desemboca en la ciudad de Jerusalén

lo sostuvo
"y esperé allí para que el rey Ezequías se reuniera con ellos"

Eliaqim ... Hilcias ... Sebna ... Joa ... Asaf
Estos son los nombres de los hombres. (Ver: traducir_nombres)

2 Kings 18:19

Información general
El Rabsaces continúa diciendo el mensaje del rey de Asiria a los hombres del rey Ezequías.

¿Cuál es la fuente de tu confianza? ... Ahora, ¿en quién confías? ¿Quién te ha dado coraje para rebelarte contra mí?
El Rey de Asiria

bastón de esta caña magullada de Egipto
El rey de Asiria compara Egipto con un bastón débil; esperas que te apoyará cuando te apoyes en él, pero en cambio se rompe y te corta. ¨Traducción Alterna¨: "el débil apoyo de Egipto"

pero si un hombre se inclina ... y lo perfora
El hablante está extendiendo la metáfora al describir lo que sucede cuando una caña se usa como soporte. ¨Traducción Alterna¨: "pero si alguien usa esto como apoyo, se lesionará"

2 Kings 18:22

Información general
El Rabsaces continúa diciendo el mensaje del rey de Asiria a los hombres del rey Ezequías.

¿No es él aquel cuyos lugares altos ... Jerusalén?
Esta pregunta asume que los oyentes saben la respuesta y se usa para enfatizar. ¨Traducción Alterna¨: "¡Necesitas recordar que él es aquel cuyos lugares altos ... Jerusalén '!"

2 Kings 18:24

Información general
El Rabsaces continúa diciendo el mensaje del rey de Asiria a los hombres del rey Ezequías.

¿Cómo podrías resistirte incluso a un capitán del menor de los sirvientes de mi amo?
Él hace esta pregunta para enfatizar que el ejército de Ezequías no tiene los recursos para luchar. ¨Traducción Alterna¨: Los posibles significados son 1) "No podrías derrotar a uno de los soldados del rey". o 2) "No podrías derrotar a un grupo de soldados del rey comandado por su oficial menos importante".

¿He viajado hasta aquí sin EL SEÑOR para luchar contra este lugar y destruirlo?
Él hace esta pregunta para enfatizar que EL SEÑOR está detrás de su éxito al obedecer la orden de destruir a Israel. ¨Traducción Alterna¨: "¡EL SEÑOR mismo nos dijo que viniéramos aquí y destruyéramos esta tierra!"

2 Kings 18:26

Eliaquim... Hilcías... Sebna... Joá
Traduzca los nombres de estos hombres de la misma manera que lo hizo en 18:16.

en los oídos de las personas que están en la pared
"En los oídos" es una metonimia para poder escuchar. ¨Traducción Alterna¨: "porque la gente parada en la muralla de la ciudad lo escuchará y tendrá miedo" (Ver: higos metonimia)

¿Me ha enviado mi maestro a tu maestro y a ti para decir estas palabras? ¿No me ha enviado a los hombres que se sientan en la pared, que tendrán que comer su propio estiércol y beber su propia orina?
Él hace estas preguntas asumiendo que los oyentes conocen las respuestas para enfatizar su intención de destruir y humillar a los líderes y al pueblo de Jerusalén. ¨Traducción Alterna¨: "Mi maestro me envió no solo a ti y a tu maestro, sino también para hablar con la gente de esta ciudad, que sufrirá contigo cuando tengan que comer su propio estiércol y beber su propia orina para sobrevivir".

2 Kings 18:28

de mi poder
"mi poder" es la metonimia de la habilidad del propio rey. ¨Traducción Alterna¨: "de mí" o "del poder de mi ejército"

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esta ciudad no será entregada en manos del rey de Asiria
Esto se puede expresar en una forma activa. ¨Traducción Alterna¨: " EL SEÑOR nunca permitirá que el ejército del rey de Asiria tome esta ciudad"

la mano
"Mano" es metonimia para el control, la autoridad y el poder. (Ver:

2 Kings 18:31

Haz las paces conmigo y ven a mí
"Sal de la ciudad y ríndete a mí" (UDB) o "Haz un acuerdo conmigo para rendirte y sal de la ciudad a mí"

su propia vid ... su propia higuera ... su propia cisterna
Estas fuentes de alimentos y agua son metáforas de seguridad y abundancia. Esta también fue una forma común de expresar esta idea.

una tierra de grano y vino nuevo ... pan y viñedos ... olivos y miel
Estas son metáforas para tener cosas buenas y muchas cosas en la vida diaria. (Ver: metáfora de higos)

2 Kings 18:33

Información general
El Rabsaces continúa diciendo el mensaje del rey de Asiria a los hombres del rey Ezequías.

¿Alguno de los dioses ... Asiria?
¿Alguno de los dioses ... Asiria? Hace esta pregunta para enfatizar porque saben la respuesta. ¨Traducción Alterna¨: "Ninguno de los dioses de los pueblos los ha rescatado ... Asiria".

¿Dónde están los dioses de ... Arpad?
Hace esta pregunta para enfatizar porque saben la respuesta. ¨Traducción Alterna¨: "¡He destruido a los dioses de ... Arfad!"

Hamat ... Arfad ... Sefarvaim ... Hena ... Iva ... Samaria
Estos son los nombres de los lugares que representan a las personas que viven allí. (Ver: traducir_nombres)

fuera de mi mano
"Mano" es metonimia para control, poder o autoridad. ¨Traducción Alterna¨: "fuera de mi control"

¿Hay algún dios que haya rescatado su tierra de mi poder?
Hace esta pregunta para enfatizar porque saben la respuesta. ¨Traducción Alterna¨: "Ningún dios ha rescatado su tierra de mi poder".

de mi poder"
"Mi poder" es metonimia para la persona que lo posee. ¨Traducción Alterna¨: "de mí" (Ver: higos metonimia)

¿Cómo pudo EL SEÑOR salvar a Jerusalén de mi poder?
Hace esta pregunta para enfatizar porque saben la respuesta. ¨Traducción Alterna¨: "¡No hay forma de que EL SEÑOR pueda salvar a Jerusalén de mi poder!" (Ver:

2 Kings 18:36

Eliquim... Sebna... Joá... Asaf
Estos son los nombres de los hombres.

quien estaba en la casa
"quien manejó el palacio del rey"

el grabador
"el guardián de la historia"

comandante en jefe
y es la traducción del hebreo; algunos ven esto como un nombre personal, "Rabsaces"

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Chapter 19

1 Sucedió que cuando el rey Ezequías escuchó su informe, él rasgó su ropa, se cubrió en tela de saco y fue a la casa del SEÑOR. **2** Él envió a Eliaquim, quien era el mayordomo, y Sebna el escriba, y los ancianos de los sacerdotes, todos cubiertos con tela de saco, a Isaías el profeta hijo de Amoz. **3** Él dijo a él: "Ezequías dice: 'Este día es un día de aflicción, reproche y deshonra, porque los hijos han llegado al tiempo de nacimiento, pero no hay fuerza para que ellos nazcan. **4** Puede ser que el SEÑOR tu Dios escuchará todas las palabras de este comandante principal, a quien el rey de Asiria su señor ha enviado a desafiar al Dios vivo, y reprenderá las palabras que el SEÑOR tu Dios ha escuchado. Ahora levanta tu oración por el remanente que aún está aquí.'" **5** Así que los siervos del rey Ezequías vinieron a Isaías, **6** e Isaías les dijo: "Di a tu señor: 'Así dice el SEÑOR: "No tengas temor por las palabras que has escuchado, con las cuales los sirvientes del rey de Asiria me han insultado a mí. **7** Mira, yo pondré un espíritu en él, y él escuchará cierto reporte y volverá a su propia tierra. Yo haré que él caiga por la espada en su propia tierra." **8** Luego el comandante principal regresó y encontró al rey de Asiria peleando contra Libna, porque él había escuchado que el rey había salido de Laquis. **9** Luego Senaquerib escuchó que Tirhaca, rey de Etiopía, y Egipto se habían movilizado para pelear en contra suya, así que él envió mensajeros otra vez a Ezequías con un mensaje: **10** "Di a Ezequías rey de Judá: 'No dejes que tu Dios en quien confías te engañe diciendo: "Jerusalén no será entregada en la mano del rey de Asiria." **11** Mira, tú has escuchado lo que los reyes de Asiria han hecho a todas las tierras destruyéndolos completamente. ¿Serás tú rescatado? **12** ¿Han rescatado los dioses de las naciones, las naciones que mis padres destruyeron: Gozán, Harán, Reset y el pueblo de Edén en Telasar? **13** ¿Dónde está el rey de Hamat, el rey de Arfad, el rey de las ciudades de Sefarvaim, de Hena y de Iva?"' **14** Ezequías recibió esta carta de los mensajeros y la leyó. Luego, él subió a la casa del SEÑOR y la extendió ante Él. **15** Luego Ezequías oró ante el SEÑOR y dijo: "SEÑOR de los ejércitos, Dios de Israel, Tú que te sientas sobre el querubín, Tú solo eres Dios sobre todos los reinos de la tierra. Tú hiciste los cielos y la tierra. **16** Torna tu oído, SEÑOR, y escucha. Abre tus ojos SEÑOR y mira, y escucha las palabras de Senaquerib, las cuales él ha enviado a burlarse del Dios vivo. **17** Verdaderamente, SEÑOR, los reyes de Asiria han destruido las naciones y sus tierras. **18** Ellos han puesto sus dioses al fuego, porque ellos no eran dioses sino el trabajo de mano de hombres, sólo madera y piedra. Así que los asirios los han destruido. **19** Ahora, SEÑOR Dios nuestro, sálvanos, yo te imploro a Ti, de este poder, para que todos los reinos de la tierra puedan saber que Tú, SEÑOR, eres solo Dios." **20** Luego Isaías hijo de Amoz envió un mensaje a Ezequías diciendo: "Así dice el SEÑOR, el Dios de Israel: 'Porque lo que has orado a Mí en relación a Senaquerib rey de Asiria, Yo te he escuchado. **21** Esta es la palabra que el SEÑOR ha hablado sobre él: "La hija virgen de Sión te menosprecia y se ríe en desprecio. La hija de Jerusalén sacude su cabeza tras de ti. **22** ¿A quién has desafiado e insultado? ¿Y en contra de quien has exaltado tu voz y alzado tus ojos con orgullo? ¡En contra del Santo de Israel! **23** Por medio de tus mensajeros has desafiado al Señor, y has dicho: 'Con la multitud de mis carros yo he subido a las alturas de las montañas, a las elevaciones más altas del Líbano. Yo cortaré los altos cedros y los árboles escogidos de ciprés ahí. Yo entraré a sus partes más lejanas, su bosque más fructífero. **24** Yo he cavado pozos y he tomado aguas del extranjero. Yo he secado todos los ríos de Egipto bajo la suela de mis pies.' **25** ¿No has escuchado que yo lo determiné hace mucho tiempo, y lo resolví en tiempos antiguos? Ahora Yo lo estoy llevando a cabo. Tú estás aquí para reducir ciudades impenetrables a montones de ruinas. **26** Sus habitantes, de poca fuerza, están destrozados y avergonzados. Ellos son plantas en el campo, hierba verde, la hierba en el techo o en el campo, quemados antes de haber crecido. **27** Pero yo conozco tu sentar, tu salida, tu entrada, y tu furia en mi contra. **28** Por tu furia en mi contra, y porque tu arrogancia ha alcanzado mis oidos, Yo pondré mi anzuelo en tu nariz, y mi freno en tu boca; Yo te haré volver por el camino que tú viniste." **29** Esta será la señal para ti: Este año comerás lo que crece silvestre, y en el segundo año lo que crece de eso. Pero en el tercer año tú debes plantar y cosechar, plantar viñedos y comer su fruto. **30** El remanente de la casa de Judá que sobreviva otra vez echará raiz y dará su fruto. **31** Porque de Jerusalén un remanente saldrá, del Monte Sión sobrevivientes vendrán. El celo del SEÑOR de los ejércitos hará esto. **32** Por tanto el SEÑOR dice esto sobre el rey de Asiria: "Él no vendrá a esta ciudad ni disparará una flecha aquí. Tampoco él vendrá ante ella con escudo o construirá rampa de asedio en contra de ella. **33** El camino por el cual él llegó será el mismo por donde él se irá; él no entrará en esta ciudad. Esta es la declaración del SEÑOR." **34** Porque Yo voy a defender esta ciudad y rescatarla por mi propio bien y por el bien de mi siervo David.'" **35** Sucedió aquella noche que el ángel del SEÑOR salió y atacó el campamento de asirios, matando a 185, 000 soldados. Cuando los hombres se levantaron temprano en la mañana, cuerpos muertos estaban tendidos por todas partes. **36** Así que Senaquerib rey

de Asiria dejó a Israel y se fue a casa y permaneció en Nínive. **37** Más tarde, mientras él estaba adorando en la casa de Nisroc su dios, sus hijos Adramelec y Sarezer lo mataron con la espada. Luego ellos se escaparon a la tierra de Ararat. Luego Esar Hadón su hijo se convirtió en rey en su lugar.

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2 Kings 19:1

Casa de EL SEÑOR
Esta es otra manera de decir ¨templo de EL SEÑOR¨

Eliaquim... Sebna... Isaías... Amoz
Estos son nombres de hombres.

Envió a Eliakim
"Ezequías envió a Eliakim"

todo cubierto con tela de saco
todo cubierto con tela de saco "todos llevan tela de saco"

2 Kings 19:3

Este día es un día de angustia.
Aquí "día" es sinécdoque por un período de tiempo. ¨Traducción Alterna¨: "Este es un momento de angustia" (Ver: higos sinécdoque)

los niños han llegado al momento del nacimiento, pero no hay fuerzas para que nazcan
Esta es una metáfora para describir cómo las personas y sus líderes se han vuelto tan débiles e incapaces de luchar contra el enemigo.

todas las palabras
"Palabras" es sinécdoque para el mensaje de las palabras. ¨Traducción Alterna¨: "todo el mensaje"

levanta tu oración
Esta es una forma común

2 Kings 19:5

Pondré un espíritu en él, y él escuchará un cierto informe y volverá a su propia tierra.
"Controlaré la actitud del rey de Asiria, así que cuando escuche un informe, querrá regresar a su propio país"

Pondré un espíritu en él
Aquí "espíritu" probablemente se refiere a su actitud y pensamientos, más que a un ser espiritual.¨Traducción Alterna¨: "Influiré en su pensamiento" o "Haré que piense de manera diferente"

Haré que caiga por la espada
"Caer por la espada" es metonimia por haber sido asesinado. ¨Traducción Alterna¨: "Haré que muera por la espada" o "Haré que algunos hombres lo maten con una espada"

2 Kings 19:8

el jefe comandante
"el funcionario de Asiria a cargo del rey"

encontró al rey de Asiria luchando
"descubrió que el ejército asirio estaba luchando"

Libna ... Laquis
Los nombres de las ciudades en el reino de Judá. (Ver: traducir_nombres)

Senaquerib ... Tirhaca
Estos son nombres de hombres.

se había movilizado para luchar contra
"había preparado a su ejército para luchar contra Asiria"

entonces envió
"así que envió Senaquerib"

un mensaje
Este mensaje fue escrito en una carta.

2 Kings 19:10

Información general
Este es el mensaje que el rey Senaqurib de Asiria envió al rey Ezequías.

No dejes que tu Dios en quien confías te engañe, diciendo
"No le creas a tu Dios en quien confías. Él miente cuando dice"

la mano del rey de asiria
"Mano" es metonimia para control, autoridad o poder. ¨Traducción Altera¨: "el control del gobierno de Asiria"

Mira, has escuchado
"Aviso, has escuchado" o "Ciertamente has escuchado" (UDB). Aquí "ver" se usó para llamar la atención sobre lo que estaba por decir a continuación.

Entonces, ¿serás rescatado?
Sennacharib usó esta pregunta para enfatizar que Dios no podrá rescatarlos. ¨Traducción Alterna¨: "Tu Dios no te rescatará" o "Tampoco podrás escapar"

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2 Kings 19:12

Información general
El mensaje del rey Senaquerib al rey Ezequías continúa.

¿Los dioses de las naciones los rescataron?
Esta pregunta supone que Ezequías sabe la respuesta y le da énfasis. ¨Traducción alterna¨: "Los dioses de las naciones ciertamente no los rescataron"

de mi padre
"los reyes anteriores de Asiria" o "los ejércitos de los reyes anteriores de Asiria" (UDB)

Gozán... Harán... Reset... Edén... Telasar... Hamat... Arfad... Sefarvaim... Hena... Iva
Estos son nombres de lugares.

2 Kings 19:14

Esta carta
Esto se refiere a la carta que el rey Senaquerib de Asiria envió a Ezequías. (Ver: 2 Kings 19:8)

2 Kings 19:16

Información general
El rey Ezequías continúa orando a EL SEÑOR después de recibir la carta del rey Senaquerib de Asiria.

Gire su oído, EL SEÑOR, y escuche. Abre tus ojos, EL SEÑOR, y mira
Ambas oraciones instan a EL SEÑOR a prestar atención a lo que dice Senaquerib.

Gira la oreja, EL SEÑOR, y escucha
Las palabras "Gire la oreja" y "escuchar" significan lo mismo y añaden énfasis a la súplica. ¨Traducción Alterna¨: "EL SEÑOR, por favor escucha lo que está diciendo".

Abre tus ojos, EL SEÑOR, y mira
Las palabras "Abre los ojos" y "ver" significan lo mismo y añaden énfasis a la súplica. ¨Traducción alterna¨: "EL SEÑOR, presta atención a lo que está sucediendo".

Han puesto a sus dioses en el fuego.
Los reyes asirios han quemado a los dioses de las otras naciones.

Los asirios los han destruido
Los asirios destruyeron tanto a las naciones como a los dioses de la nación.

2 Kings 19:19

Información general
El rey Ezequías continúa orando a EL SEÑOR después de recibir la carta del rey Senaquerib de Asiria.

Te imploro
"Te lo ruego"

DE SU PODER
"del poder del rey de Asiria" (UDB) o "de los ejércitos del rey de Asiria".

2 Kings 19:20

La virgen hija de Sion
"La hija virgen es una metáfora para la gente de Jerusalén como si fueran jóvenes, vibrantes y hermosas. ¨Traducción Alterna¨:" La gente hermosa de Jerusalén "El término" hija "fue usado para dar características personales a las ciudades por algunos escritores bíblicos.

La virgen hija de Sion te desprecia y te hace reír. La hija de Jerusalén sacude la cabeza hacia ti
Ambas oraciones tienen la intención de dar el mismo significado. (Ver: paralelismo de higos)

La hija de Jerusalén
"Hija" es una metáfora para el pueblo de Jerusalén. ¨Traducci´n Alterna¨: "El pueblo de la ciudad de Jerusalén"

sacude su cabeza hacia ti
Esta acción es una metáfora para representar el desdén por el orgullo de los asirios. ¨Traducción Alterna¨: "te desprecia".

alzó tus ojos con orgullo
"Levanta tus ojos con orgullo" es una metonimia para una expresión facial arrogante o arrogante. ¨Traducción Alterna¨: "miró con mucho orgullo"

el santo de israel
Una expresión para el Dios de Israel, EL SEÑOR.

2 Kings 19:23

Informaci´n general
Esto continúa el mensaje de EL SEÑOR dado por Isaías, el profeta, al Rey Ezequías sobre el Rey Senaquerib. Utiliza paralelismo en todo momento.

has desafiado al Señor
"Desafiar" es resistir abiertamente o burlarse.

He subido ... voy a cortar ... voy a entrar
Estas alardes hechas por Senaquerib solo podían ser cumplidas por su ejército. El pronombre "Yo" representa por señal todas las fuerzas bajo su control.

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Sequé todos los ríos de Egipto bajo las plantas de mis pies
Esta es una metáfora hiperbólica para decir que podría cruzar cualquier río. "Y al marchar a través de las corrientes de Egipto, ¡los secamos a todos!"

2 Kings 19:25

Información general
Esto continúa el mensaje de EL SEÑOR, dado por Isaías, el profeta, para el Rey Ezequías sobre el Rey Senaquerib. Utiliza paralelismo en todo momento.

¿No has oído cómo ... veces?
Para enfatizar este punto, esta pregunta supone que el oyente sabe la respuesta. ¨Traducción Alterna¨: "Seguramente sabes cómo ... veces".

CIudades inaccesibles
"ciudades que no pueden ser capturadas" o "ciudades rodeadas de altos muros" (UDB)

plantas en el campo, hierba verde
Esta metáfora compara a las víctimas débiles del avance asirio con las plantas frágiles. ¨Traducción Alterna¨: 1) "tan frágil como las plantas y la hierba en los campos"

la hierba en el techo o en el campo, quemada antes de que haya crecido
Esto continúa con la metáfora que compara a las víctimas débiles del avance asirio con plantas frágiles en condiciones difíciles para crecer completamente. ¨Traducción Alterna¨: 1) "como hierba antes de que haya madurado". o 2) "como la hierba antes de que crezca".

2 Kings 19:27

Información general
Esto continúa el mensaje de EL SEÑOR, dado por Isaías, el profeta, para el Rey Ezequías sobre el Rey Senaquerib. Utiliza paralelismo en todo momento.

furioso contra mí
"tu enojado gritando sobre mí"

porque tu arrogancia ha llegado a mis oídos
Las "orejas" son metonimia para escuchar o escuchar. ¨Traducción Alerna¨: "porque he escuchado tus orgullosas palabras"

Pondré mi anzuelo en tu nariz y mi parte en tu boca
Un "gancho" y un "cuerda"

Te devolveré por donde viniste
Que Senaquerib volverá a casa antes de que pueda conquistar Jerusalén puede afirmarse claramente. ¨Traducción Alterna¨: "Haré que regreses a tu propio país de la misma manera que llegaste, sin conquistar Jerusalén".

2 Kings 19:29

Información general
Aquí Isaías está hablando con el rey Ezequías. Él continúa usando paralelismo en todo momento.

crece salvaje
"Crece sin haber sido plantado"

El remanente de la casa de Judá que sobreviva volverá a echar raíces y dará fruto.
Esta metáfora compara la restauración del remanente con las plantaciones que se afianzan y producen resultados. ¨Traducción Alterna¨: 1) "La gente de Judá que permanece viva restaurará sus vidas y prosperidad". o 2) "Las personas que permanecen en Judá prosperarán y tendrán muchos hijos".

El celo de Jehová de los ejércitos hará esto
"La fuerte acción de EL SEÑOR hará que esto suceda".

2 Kings 19:32

Información general
Este es el final del mensaje de EL SEÑOR, hablado a través del profeta Isaías al rey Ezequías. Utiliza paralelismo en todo momento.

ni disparar una flecha aquí
"Flecha" es una metonimia que representa todas las herramientas de guerra y destrucción. ¨Traducción Alterna¨: "ni pelea aquí".

o construir una rampa de asedio contra ella
"y ni siquiera construirán grandes montículos de tierra contra la muralla de la ciudad para que puedan atacar la ciudad". (UDB)

Esta es la declaración de EL SEÑOR.
Para EL SEÑOR "declarar" es para EL SEÑOR prometer o comprometerse con lo que Él dijo que hará.

por mi propio bien y por el bien de mi siervo David
"Por mi propia reputación y por lo que le prometí al rey David, quien me sirvió bien". (UDB)

2 Kings 19:35

Surgió
"Sucedió"

Cuando los hombres se levantaron
"cuando los hombres que quedaron vivos se levantaron a la mañana siguiente"

Nisroc ... Adramelec ... Sarezer ... Esar Hadón
Estos son los nombres de los hombres. (Ver: traducir_nombres)

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Chapter 20

1 En esos días Ezequías estaba enfermo al punto de morir. Así que, Isaías, hijo de Amoz, el profeta vino a él y le dijo a él: "El SEÑOR dice: 'Pon tu casa en orden; pues morirás, y no vivirás.'" **2** Luego Ezequías volvió su cara a la pared y oró al SEÑOR, diciendo: **3** "Por favor, SEÑOR, trae a la mente como he caminado fielmente ante Tí con todo mi corazón, y como he hecho lo que es bueno ante tu vista." Y Ezequías lloró en voz alta. **4** Antes de que Isaías saliera al patio central, la palabra del SEÑOR vino a él, diciendo: **5** "Vuélvete, y dile a Ezequías, líder de mi pueblo: 'Esto que lo que el SEÑOR, el Dios de David, tu ancestro, dice: "He oído tu oración, y he visto tus lágrimas. Yo te sanaré. Al tercer día, tú subirás a la casa del SEÑOR. **6** Yo voy a añadir quince años a tu vida, y voy a rescatarte a tí y a ésta ciudad de la mano del rey de Asiria, y yo voy a defender ésta ciudad por mi propio bien y por el bien de mi siervo David."'" **7** Así que, Isaías dijo: "Tomen un terrón de higo." Ellos lo hicieron así y lo pusieron en su llaga, y se recuperó. **8** Ezequías le dijo a Isaías: "¿Cuál será la señal de que el SEÑOR me sanará, y de que yo subiré al templo del SEÑOR en el tercer día?" **9** Isaías contestó: "Ésta será la señal para tí del SEÑOR, que el SEÑOR hará aquello que Él ha hablado. ¿Acaso la sombra puede avanzar diez pasos, o retroceder diez pasos?" **10** Ezequías contestó: "Es cosa fácil que la sombra avance diez pasos. No, que la sombra retroceda diez pasos." **11** Así que, Isaías, el profeta clamó al SEÑOR, y Él trajo la sombra diez pasos atrás, desde donde ésta se había movido en las escaleras de Acaz. **12** En aquel tiempo, Berodac Baladán, hijo de Baladán, rey de Babilonia, envió cartas y un regalo a Ezequías, pues había escuchado que Ezequías había estado enfermo. **13** Ezequías escuchó a aquellas cartas, y luego le enseñó a los mensajeros todo el palacio, y sus cosas valuables, la plata, el oro, las especias, los aceites preciosos, y el almacén de sus armas, y todo lo que se encontraba en sus almacénes. No hubo nada en la casa, ni en todo el reino, que Ezequeías no le mostrara a ellos. **14** Luego Isaías, el profeta vino al rey Ezequías y le preguntó: "¿Qué te dijeron éstos hombres? ¿De dónde vienen?" Ezequías dijo: "Vinieron del país distante de Babilonia." **15** Isaías preguntó: "¿Qué ellos han visto en tu casa?" Ezequías respondió: "Ellos han visto todo en mi casa. No hay nada entre mis cosas valuables que yo no les haya enseñado a ellos." **16** Así que, Isaías le dijo a Ezequías: "Escucha la palabra del SEÑOR: **17** 'Mira, vinen días, y están apunto de venir cuando todo en tu palacio, las cosas que tus ancestros guardaron aparte hasta este día presente, será llevado a Babilonia. Nada quedará, dice el SEÑOR. **18** Y los hijos nacidos de tí, a quienes tú mismo haz engendrado, ellos se los llevarán, y serán eunucos en el palacio del rey de Babilonia.'" **19** Entonces Ezequías le dijo a Isaías: "La palabra del SEÑOR que haz hablado es buena." Pues el pensó: "¿No habrá paz ni estabilidad en mis días?" **20** En cuanto a otros asuntos concernientes a Ezequías, y todo su poder y cómo construyó un estanque y un conducto, y cómo trajo agua a la ciudad, ¿no están escritos en el libro de lo eventos de los reyes de Judá? **21** Ezequías durmió con sus ancestros, y Manasés su hijo se convirtió en rey en su lugar.

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2 Kings 20:1

Pon tu casa en orden
"Casa" es la metonimia de lo que estaba bajo el control de Ezequías. ¨Traducción Alterna¨: "Dé las instrucciones finales a su hogar y gobierno"

llamar a la mente
Esta es una forma común de hablar, un idioma, instando a EL SEÑOR a recordar. ¨Tradución Alterna¨: "recordar"

caminado
"Caminar" es metonimia para la conducta de la vida. ¨Traducción Alterna¨: "viví mi vida" (Ver: higos metonimia)

bien a la vista
Aquí la vista representa juicio o evaluación. ¨Traducción Alterna¨: "a su juicio"

2 Kings 20:4

vino la palabra de EL SEÑOR
"Palabra" es metonimia para el mensaje que EL SEÑOR le reveló a Isaías. Esta es una forma común de hablar, un idioma. ¨Traducción Alterna¨: "EL SEÑOR habló su palabra"

He escuchado tu oración, y he visto tus lágrimas.
La segunda parte refuerza la primera parte para hacer un mensaje usando paralelismo. ¨Traducción Alterna¨: "He escuchado tus oraciones y he visto tus lágrimas".

en el tercer dia
"dentro de dos días" (UDB) El día que Isaías dijo que era el primer día, por lo que "el tercer día" sería lo mismo que "dentro de dos días".

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2 Kings 20:6

Información general
El mensaje de EL SEÑOR al rey Ezequías a través del profeta Isaías continúa.

quince años
15 años

de la mano del rey de Asiria
"Mano" es la metonimia del poder, la autoridad y el control. ¨Traducción Alterna¨: "desde el control del rey de Asiria"

trozo de higos
"pasta hecha de higos hervidos" (UDB)

Lo hicieron y lo pusieron a hervir.
"Los sirvientes de Ezequías hicieron esto y pusieron la pasta en la llaga de Ezequías"

2 Kings 20:8

¿La sombra avanzará diez pasos o retrocederá diez pasos?
La fuente de "la sombra" se puede establecer claramente. ¨Traducción Alterna¨: "¿Quieres que EL SEÑOR haga que la sombra causada por la luz del sol en la escalera avance diez pasos o retroceda diez pasos?" .

diez pasos
Esta expresión se refiere a la "escalera de Acaz" en 20:10. Probablemente se trataba de una escalera especial construida para el rey Acaz de tal manera que sus escalones marcaban las horas del día a medida que los rayos del sol avanzaban a lo largo de ellos. De esta manera, la escalera servía para indicar la hora durante el día.

2 Kings 20:10

Es fácil para la sombra avanzar diez pasos
Por qué "es una cosa fácil" se puede decir claramente. "Es fácil hacer que la sombra avance diez pasos, porque eso es lo normal"

la escalera de Acaz
Probablemente se trataba de una escalera especial construida para el rey Acaz de tal manera que sus escalones marcaban las horas del día a medida que los rayos del sol avanzaban a lo largo de ellos. De esta manera, la escalera servía para indicar la hora durante el día. ¨Traducción Alterna¨: "los pasos que se habían construido para el rey Acaz"

2 Kings 20:12

Merodac Baladán ... Baladán
Estos son los nombres del rey de Babilonia y su hijo. (Ver: traducir_nombres)

escuché esas cartas
(1) "consideró cuidadosamente esas cartas" o (2) "escuchó el mensaje del rey de Babilonia"

No había nada ... que Ezequías no les mostró
"Nada" y "no" se cancelan mutuamente para hacer que la idea sea positiva. Esta exageración se usa para enfatizar. ¨Traducción Alterna¨: "Ezequías le mostró absolutamente todo en su casa y en todo su reino".

2 Kings 20:14

esos hombres
Esto se refiere a los hombres enviados al rey Ezequías con un mensaje y regalos de Berodac Baladán.

Han visto todo en mi casa. No hay nada entre mis cosas valiosas que no les haya mostrado.
Ezequías repite la misma idea de dos maneras para enfatizar su punto.

No hay nada entre mis cosas valiosas que no les haya mostrado.
"Nada" y "no" se cancelan mutuamente para hacer que la idea sea positiva. Esta exageración se usa para enfatizar. ¨Traducción Alterna¨: "Les mostré absolutamente cada una de mis cosas valiosas"

2 Kings 20:16

Entonces Isaías le dijo a Ezequías
Por qué habló Isaías se puede decir claramente. ¨Traducción Alterna¨: "Entonces, como Isaías sabía que Ezequías había sido tonto al mostrar a los hombres todas sus cosas valiosas, Isaías le dijo"

la palabra de EL SEÑOR
"Palabra" es sinécdoque para el mensaje que contiene la palabra. ¨Traducción Alterna: "el mensaje de EL SEÑOR"

Mira, los días están por llegar cuando
"Escúchame, algún día llegará un momento en que"; "Mirar" se usa para llamar la atención sobre lo que Isaías está por decirle a Ezequías.

los días
"Días" es sinécdoque para referirse a un período de tiempo indefinido.

2 Kings 20:19

Porque pensó
"Porque Ezequías pensó"

¿No habrá paz y estabilidad en mis días?
Ezequías hace énfasis en esta pregunta sabiendo la respuesta. ¨Traducción Alterna¨: "Puedo estar seguro de que habrá paz y estabilidad en mis días".

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piscina
Una pequeña área de agua sin gas para almacenar

conducto
Un túnel para transportar el agua.

¿No están escritos en El libro de los acontecimientos de los reyes de Judá?
Esta pregunta se usa para recordarle al lector que estas cosas están grabadas. Vea cómo se traduce esta frase en 8:22. ¨Traducción Alterna¨: "están escritos en el libro de la Historia de los reyes de Judá".

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Chapter 21

1 Manasés tenía doce años cuando él comenzó a reinar; él reinó cincuenta y cinco años en Jerusalén. Su madre era Hepsiba. **2** Él hizo lo malo a los ojos del SEÑOR, como las cosas abomilables de las naciones de quienes el SEÑOR había sacado antes al pueblo de Israel. **3** Porque él reconstruyó los lugares altos que Ezequías, su padre, había destruido, y él construyó altares para Baal, hizo un poste de Asera, como Acab, rey de Israel, había hecho, y él se inclinó ante todas las estrellas del cielo y las adoró. **4** Manasés construyó altares paganos en la casa del SEÑOR, a pesar de que el SEÑOR había ordenado: "Es en Jerusalén que mi nombre estará para siempre." **5** Él construyó altares para todas las estrellas del cielo en dos patios de la casa del SEÑOR. **6** Él pasó su hijo en el fuego; él hizo adivinación y brujería y consultó con aquellos quienes hablaban con los muertos y con aquellos que hablaban con espíritus. Él practicó mucha maldad ante los ojos del SEÑOR y provocó a ira Dios. **7** La figura tallada de Asera que él había hecho, él la pusó en la casa del SEÑOR. Era sobre esta casa que el SEÑOR le había hablado a David y a Salomón, su hijo, él había dicho: "Es en esta casa y en Jerusalén, la que he escogido de todas las tribus de Israel, que pondré mi nombre para siempre. **8** Yo no haré que los pies de Israel deambulen más fuera de la tierra que le dí a sus antepasados, si ellos sólo fueran cuidadosos en obedecer todo lo que he ordenado a ellos, y a seguir toda la ley que mi siervo Moisés les ordenó." **9** Pero el pueblo no escuchó, y Manasés los guió a hacer el mal, aún más que las naciones que el SEÑOR había destruído ante el pueblo de Israel. **10** Así que el SEÑOR habló por sus siervos, los profetas, diciendo: **11** "Porque Manasés, rey de Judá, ha hecho estas cosas abominables, y ha actuado con más maldad que todos los amorreos quienes estaban antes que él, y también hizo a Judá pecar con sus ídolos, **12** por lo tanto, el SEÑOR, el Dios de Israel, dijo esto: "Mira, Yo voy a traer tanto mal a Jerusalén y a Judá que cualquiera que lo escuche, ambos oídos le zumbarán. **13** Yo extenderé sobre Jerusalén el cordel de medida usada en contra de Samaria, y la plomada usada encontra de la casa de Acab; **14** Yo limpiaré a Jerusalén, como un hombre limpia un plato, limpiándolo y girándolo de arriba a abajo. Yo abandonaré el remanente de mi herencia y los entregaré a la mano de sus enemigos. Ellos se convertirán en víctimas y serán saqueados por todos sus enemigos, **15** porque ellos han hecho lo malo en Mi vista, y Me han procovado la ira, desde el día que sus antepasados salieron de Egipto, hasta este día." **16** Más aún, Manasés derramó mucha sangre inocente, hasta que llenó a Jerusalén desde un extremo a otro con muerte. Esto fue en adición al pecado por el cuál él hizo a Judá pecar, cuando ellos hicieron lo que era malo ante los ojos del SEÑOR. **17** En cuanto otros asuntos sobre Manasés, todo lo que él hizo, y el pecado que él cometió, ¿no estan escritos en el libro de los eventos de los reyes de Judá?' **18** Manasés durmió con sus antepasados y fue enterrado en el jardín de su propia casa, en el jardín de Uza. Amón, su hijo, se convirtió en rey en su lugar. **19** Amón tenía veintidos años cuando comenzó a reinar; él reinó dos años en Jerusalén. Su madre llamada Mesulemet; ella era la hija de Haruz de Jotba. **20** Él hizo lo que era malo a la vista del SEÑOR, como Manasés, su padre, había hecho. **21** Amón siguió todo el camino que su padre había caminado y adoró los ídolos que su padre adoró, y se inclinó a ellos. **22** Él abandonó a el SEÑOR, el Dios de sus padres, y no caminó en el camino del SEÑOR. **23** Los sirvientes de Amón conspiraron en contra de él y mataron al rey en su propia casa. **24** Pero la gente de la tierra mató todos aquellos que habían conspirado en contra del rey Amón, y ellos hicieron a Josías, su hijo, rey en su lugar. **25** En cuanto a los otros asuntos concernientes a Amón, lo que él hizo, ¿no estan escritos en el libro de los eventos de los reyes de Judá? **26** El pueblo lo enterró en su tumba en el jardín de Uza, y Josías, su hijo, se convirtió en rey en su lugar.

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2 Kings 21:1

Hepsiba
La madre del rey Manasés (Ver: traducir_nombres)

lo que era malo ante los ojos de EL SEÑOR
El adjetivo nominal "mal" se puede traducir como una cláusula relativa "cosas que ... mal". Aquí la "vista" de EL SEÑOR se refiere a cómo juzga o decide el valor de algo. Traduzca esto como lo hizo en 3: 1. ¨Traducción Alterna¨: "las cosas que EL SEÑOR dijo que eran malas" o "las cosas que EL SEÑOR considera malas"

como las cosas asquerosas
Otro posible significado es "incluyendo las cosas desagradables".

el reconstruyo
"Manasés reconstruido"

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2 Kings 21:4

Información general
La historia del reinado del rey Manasés continúa.

Es en Jerusalén donde mi nombre será para siempre.
El nombre es un metonimo para la persona. ¨Traducción Alterna¨: "Jerusalén es donde siempre daré a conocer quién soy".

Él construyó altares para todas las estrellas del cielo en los dos patios de la casa de EL SEÑOR
Está implícito que él construyó estos altares para que la gente pudiera hacer sacrificios y adorar a las estrellas. ¨Traducción Alterna¨: "Construyó altares en los dos patios de la casa de EL SEÑOR para que la gente pudiera adorar a las estrellas y ofrecerles sacrificios"

Puso a su hijo en el fuego
Es posible que necesite hacer explícito por qué puso a su hijo en el fuego y qué sucedió después de que lo hizo. ¨Traducció Alterna¨: "Quemó a su hijo hasta la muerte como una ofrenda a sus dioses".

consultado
"solicitó información de"

maldad a los ojos de EL SEÑOR
El adjetivo nominal "mal" se puede traducir como una cláusula relativa "cosas que ... mal". Aquí la "vista" de EL SEÑOR se refiere a cómo juzga o decide el valor de algo. Traduzca esto como lo hizo en 3: 1. ¨Traducción Alterna¨: "Hizo cosas que EL SEÑOR dijo que eran malas" o "Hizo las cosas que EL SEÑOR considera mal"

2 Kings 21:7

Información general
La historia del reinado del rey Manasés continúa.

que había hecho
Manasés probablemente no hizo el trabajo. Sus sirvientes habrían hecho el trabajo. ¨Traducción Alterna¨: "que Manasés había ordenado a sus sirvientes que hicieran"

que pondré mi nombre para siempre
"donde quiero que la gente me adore para siempre" (UDB)

los pies de Israel
Los pies son una sinécdoque para la persona, y el nombre del grupo de personas es una sinécdoque para las personas mismas. ¨Traducción Alterna¨: "los israelitas"

incluso más que las naciones que EL SEÑOR había destruido antes que el pueblo de Israel
Aquí "naciones" se refiere a las personas que habían vivido en la tierra de Canaán antes de que llegaran los israelitas. ¨Traducción Alterna¨: "incluso más que las personas que EL SEÑOR había destruido a medida que el pueblo de Israel avanzaba por la tierra"

2 Kings 21:10

ídolos, "por eso EL SEÑOR, el Dios de Israel, dice:" Mira
Esta traducción entiende que las palabras "por lo tanto ... dice" son las del profeta. Otro significado posible es que EL SEÑOR se refiere a sí mismo como si fuera otra persona: "ídolos. Por lo tanto EL SEÑOR, el Dios de Israel, dice: 'Mira ... hormigueo'".

quien lo oiga, sus oídos hormiguearán
El sentimiento físico es una metonimia del sentimiento emocional que lo causa. ¨Traducción Alterna¨: "los que escuchen lo que EL SEÑOR hace, se sorprenderán". (Ver:

2 Kings 21:13

extiende sobre Jerusalén la línea de medición usada contra Samaria, y la línea de plomada usada contra la casa de Acab
Las palabras "línea de medición" y "línea de plomada" son metáforas de los estándares que EL SEÑOR usa para juzgar a las personas. ¨Traducción Alterna¨: "juzgue a Jerusalén usando la misma medida que usé cuando juzgué a Samaria y la casa de Acab"

Contra Samaria
Samaria es la ciudad capital y representa a todo el pueblo del reino de Israel. ¨Traducción Alterna¨: "contra el pueblo de Israel"

plomada
Una herramienta hecha de un peso pesado y una cuerda delgada utilizada para mostrar si una pared es recta

la casa de Acab
Aquí "casa" representa a la familia. ¨Traducción Alterna¨: "la familia de Acab"

voy a tirar
"Voy a abandonar" (UDB) o "Voy a rechazar"

entregarlos en manos de sus enemigos
"deja que sus enemigos los derroten y se apoderen de su tierra"

2 Kings 21:16

Además
"También" o "Además"

Manasés derramó mucha sangre inocente
Las palabras "derramar mucha sangre inocente" son una metonimia para matar personas violentamente. Sería mejor traducir esto para que el lector entienda que otras personas ayudaron a Manasseh a hacer esto. ¨Traducción Alterna¨:

"Manasés ordenó a sus soldados que mataran a muchas personas inocentes"

él había llenado Jerusalén de un extremo a otro con la muerte
Esta hipérbole enfatiza la gran cantidad de personas que Manasés había matado en toda Jerusalén. El sustantivo abstracto "muerte" se puede expresar como "personas muertas". ¨Traducción Alterna: "había muchas personas muertas en Jerusalén"

lo que era malo ante los ojos de EL SEÑOR
El adjetivo nominal "mal" se puede traducir como una cláusula relativa "cosas que ... mal". Aquí la "vista" de EL SEÑOR se refiere a cómo juzga o decide el valor de algo. Traduzca esto como lo hizo en 3: 1. ¨Traducción Alterna¨: "las cosas que EL SEÑOR dijo que eran malas" o "las cosas que EL SEÑOR considera malas"

¿No están escritos ... Judá?
Esto se puede expresar en forma activa y supone que la respuesta es positiva. La pregunta es retórica y se usa para enfatizar. Vea cómo se traduce esta frase en 8:22. ¨Traducción Alterna¨: "están escritos ... Judá". o "puedes encontrarlos ... Judá".

dormido con sus antepasados y
Esta es una manera educada de decir que "murió, como lo hicieron sus antepasados, y"

el jardin de Uzza
Los posibles significados son 1) "el jardín que había pertenecido a un hombre llamado Uzza" o 2) "Jardín Uzza". (Ver: traducir_nombres)

Amón
Este es el nombre de un hombre

2 Kings 21:19

Amón... Haruz
Estos son nombres de hombres.

Mesulemet
Este es el nombre de una mujer.

Jotba
Este es el nombre de una ciudad.

o que era malo ante los ojos de EL SEÑOR
El adjetivo nominal "mal" se puede traducir como una cláusula relativa "cosas que ... mal". Aquí la "vista" de EL SEÑOR se refiere a cómo juzga o decide el valor de algo. Traduzca esto como lo hizo en 3: 1. ¨Traducción Alterna¨: "las cosas que EL SEÑOR dijo que eran malas" o "las cosas que EL SEÑOR considera malas"

2 Kings 21:21

seguido en todo el camino que su padre había entrado
"caminó en todas las formas en que entró su padre". Se habla de la forma en que vive una persona como si esa persona estuviera caminando por un sendero. ¨Traducción Alterna¨: "vivió completamente como vivió su padre"

Abandonó a EL SEÑOR
"Se fue de EL SEÑOR" o "No le prestó más atención a EL SEÑOR"

conspirado contra él
"hizo planes y trabajaron juntos para hacerle daño"

2 Kings 21:24

la gente de la tierra
Esta es una generalización. ¨Traducción Alterna¨: "algunas de las personas en Judá"

conspirado contra
"Hicieron planes y trabajaron juntos para dañar". Traduzca esto como lo hizo en 21:21.

¿No están escritos ... Judá?
Esto se puede expresar en forma activa y supone que la respuesta es positiva. La pregunta es retórica y se usa para enfatizar. Traduzca esto como lo hizo en 8:22. ¨Traducción Alterna¨: "están escritos ... Judá". o "puedes encontrarlos ... Judá".

el jardin de Uzza
Los posibles significados son 1) "el jardín que había pertenecido a un hombre llamado Uzza" o 2) "Jardín Uzza". Traduzca esto como lo hizo en 21:16. (Ver: traducir_nombres)

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Chapter 22

1 Josías era de ocho años cuando él comenzó a reinar; él reinó por treinta y un años en Jerusalén. El nombre de su madre era Jedida (ella era la hija de Adaía de Boscat). **2** Él hizo lo que era correcto ante los ojos del SEÑOR. Él caminó en la misma manera que David su ancestro, y él no se apartó ni a derecha ni a la izquierda. **3** Sucedió que en el año dieciocho del rey Josías, él envió a Safán hijo de Azalía, hijo de Mesulam, el escriba, a la casa del SEÑOR, diciendo: **4** "Sube a donde Hilcías el sumo sacerdote y dile que cuente el dinero que ha sido traído a la casa del SEÑOR, el cual los guardas han recaudado del pueblo. **5** Que sea puesto en las manos de los trabajadores que están a cargo de la casa del SEÑOR, y dejen que ellos lo den a los trabajadores que están en la casa del SEÑOR, para que ellos hagan las reparaciones a los daños en el templo. **6** Dejen que le den dinero a los carpinteros, los constructores, y a los albañiles, y también para comprar madera y piedras cortadas para reparar el templo." **7** Pero no se requirió contabilizar el dinero que se les dio a ellos, porque ellos lo manejaban fielmente. **8** Hilcías el sumo sacerdote le dijo a Safán el escriba:" Yo encontré El Libro de la Ley en la casa del SEÑOR." Así que Hicías le dió el libro a Safán, y él lo leyó. **9** Safán fue y llevó el libro al rey, y también le informó a él diciendo:" Tus siervos han usado el dinero que fue encontrado en el templo y lo han dado en las manos de los trabajadores que supervisan el cuidado de la casa del SEÑOR." **10** Entonces Safán el escriba le dijo al rey:" Hicías el sacerdote me ha dado un libro." Entonces Safán lo leyó al rey. **11** Sucedió, que cuando el rey escuchó las palabras de la ley, él rasgo sus ropas. **12** El rey le ordenó a Hilcías, el sacerdote, Ahicam, hijo de Safán, Acbor, hijo de Micaías, Safán, el escriba, y Asaías, su propio siervo, diciendo: **13** "Ve y consulta con el SEÑOR por mí, y por el pueblo y por todo Judá, debido a las palabras de éste libro que ha sido encontrado. Pues grande es el enojo del SEÑOR que ha sido encendido en nuestra contra. Es grande, pues nuestros ancestros no han escuchado las palabras de éste libro, como para obedecer todo lo que está escrito concerniente a nosotros." **14** Así que, Hilcías el sacerdote, Ahicam, Acbor, Safán y Asaías fueron a Hulda, la profetisa, la esposa de Salum, hijo de Ticva, hijo de Harhas, encargado del vestuario (ella vivía en Jerusalén en el segundo cuartel), y ellos hablaron con ella. **15** Ella les dijo a ellos: "Ésto es lo que el SEÑOR, el Dios de Israel, dice: 'Dile a éste hombre, que te envió a mí, **16** "ésto es lo que dice el SEÑOR: 'Verás, Yo estoy a punto de traer desastre a éste lugar y a sus habitantes, según todas las palabras del libro que el rey de Judá ha leído. **17** Porque ellos me han abandonado y han quemado incienso a otros dioses, y así poder provocarme a enojo, con todos las andanzas que han cometido. Por lo tanto, mi enojo ha sido encendido en contra de éste lugar, y no será extinguido."' **18** Pero para el rey de Judá, quien te envió para preguntar la voluntad del SEÑOR, ésto es lo que le dirás: "El SEÑOR, el Dios de Israel dice ésto acerca de las palabras que haz escuchado, **19** por cuanto tu corazón fue tierno, y porque te has humillado a tí mismo ante el SEÑOR, cuando escuchaste lo que tenía en contra de éste lugar y sus habitantes, que ellos se convertirían en una desolación y una maldición, y porque te has rasgado las ropas y haz llorado delante de Mí, Yo también te he escuchado. Ésta es la declaración del SEÑOR. **20** Verás, y te juntaré a tí con tus ancestros; serás reunido en tu tumba en paz, ni tu ojos verán nada del desastre que traeré en éste lugar, y a sus habitantes."""" Así que el hombre llevó éste menaje de vuelta al rey.

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2 Kings 22:1

Treinta y un años
un año - "31 años"

Jedida
)

Adaía
Este es el nombre de un hombre. (Ver:

Boscat
Este es el nombre de una ciudad en Judá. (Ver: traducir_nombres)

Hizo lo correcto a los ojos de EL SEÑOR
Aquí los "ojos" representan los pensamientos de EL SEÑOR o lo que él consideró acerca de algo. ¨Traducción Alterna¨: "Hizo lo que EL SEÑOR consideraba correcto" o "Hizo lo correcto según EL SEÑOR"

Caminó en todo el camino de David su antepasado
"Caminó en todos los caminos de David su antepasado" Se dice que Josías se comportó como David, como si caminara por el mismo camino o camino que David. ¨Traducción Alterna¨: "Vivió como David había vivido su antepasado" o "Siguió el ejemplo de David su antepasado"

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no se apartó ni a la derecha ni a la izquierda
Se dice que obedecer completamente a EL SEÑOR es como si una persona estuviera en el camino correcto y nunca se volviera de él. ¨Traducción Alterna¨: "no hizo nada que desagradaría a EL SEÑOR" o "obedeció completamente todas las leyes de EL SEÑOR"

2 Kings 22:3

Vino sobre eso
Si su idioma tiene una manera de marcar el comienzo de una nueva parte de la historia, considere usarla aquí.

el decimoctavo año
"Decimoctavo" es la forma ordinal de 18. ¨Traducción Alterna¨: "el decimoctavo año" .

Shafán ... Azalía ... Mesulam... Hilcías
Estos son los nombres de los hombres. (Ver: traducir_nombres)

casa de EL SEÑOR ... en el templo
Aquí "casa de EL SEÑOR" y "templo" significan lo mismo.

Sube a Hilcías
La frase "Subir" se usa porque el templo de EL SEÑOR era más elevado que el lugar donde se encontraba el rey Josías. ¨Traducción Alterna¨: "Ve a Hilcías"

que ha sido llevado a la casa de EL SEÑOR, que los guardias del templo han reunido del pueblo
Esto se puede establecer en forma activa. ¨Traducción Alterna¨: "que los guardias del templo que reunieron el dinero de la gente traída al templo de EL SEÑOR"

Déjalo en manos de los trabajadores
Aquí "mano" representa a los trabajadores en su conjunto. Esto se puede establecer en forma activa. ¨Traducción Alterna¨: "Dile a Hilcías que entregue el dinero a los trabajadores"

2 Kings 22:6

Información general
El mensaje del rey Josías a Hilcías, el sumo sacerdote, continúa.

El mensaje del rey Josías a Hilcías: que les den dinero ... les fue dado ... porque ellos manejaron
Aquí "ellos" y "ellos" se refieren a los trabajadores que están a cargo de la casa de EL SEÑOR en 22: 3.

los carpinteros, los constructores y los albañiles
Estos son los mismos que los trabajadores que están en la casa de EL SEÑOR en 22: 3. Aquí los trabajadores se describen con más detalle.

carpinteros
trabajadores que construyen con madera

Albañiles
trabajadores que construyen con piedra

no se requirió contabilidad por el dinero que se les dio
Esto se puede establecer en forma activa. ¨Traducción Alterna¨: "los trabajadores que estaban a cargo no tenían que informar cómo usaron el dinero que los guardias del templo les dieron"

porque lo manejaron fielmente
"porque usaron el dinero honestamente"

2 Kings 22:8

Hilcías
Este es el nombre de un hombre. Vea cómo tradujo esto en 18:16.

El libro de la ley
Lo más probable es que estas leyes se escribieran en un pergamino en lugar de en un libro.

entregado en mano de los trabajadores
Aquí "mano" representa a los trabajadores en su conjunto. ¨Traducción Alterna¨: "entregado a los trabajadores"

2 Kings 22:11

Vino sobre eso
Si su idioma tiene una manera de marcar el comienzo de una nueva parte de la historia, considere usarla aquí.

había escuchado las palabras de la ley
Aquí "palabras" representa el mensaje de la ley. ¨Traducción Alterna¨: "había escuchado las leyes que estaban escritas en el libro" o "había escuchado las leyes que estaban escritas en el pergamino"

se rasgó la ropa
Esta es una acción simbólica que indica pena o tristeza intensa.

Ahicam ... Safán ... Acbor ... Micaías ... Asaía
Estos son nombres de hombres. (Ver: traducir_nombres)

consultar con EL SEÑOR
En 22:14 se aclara que los hombres consultarían a EL SEÑOR yendo a la profetisa de EL SEÑOR para determinar su voluntad.

consultar
ir a alguien para pedirle consejo

las palabras de este libro que se han encontrado
Aquí las "palabras" representan las leyes. Esto se puede establecer en forma activa. ¨Traducción

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Alterna¨: "las leyes en este libro que Hilcías ha encontrado"

Porque grande es la ira de EL SEÑOR que se ha encendido contra nosotros.
Se habla de la ira de EL SEÑOR como si fuera un fuego encendido. ¨Traducción Alterna¨: "Porque EL SEÑOR está muy enojado con nosotros"

todo lo escrito sobre nosotros
Esto se refiere a la ley que se le dio a Israel. Esto se puede establecer en forma activa. ¨Traducción Alterna¨: "todo lo que Moisés escribió en la ley que debemos hacer" o "todas las leyes que Dios dio a través de Moisés al pueblo de Israel"

2 Kings 22:14

Hulda
Este es el nombre de una mujer.

Salum... Ticva... Harhas
Estos son nombres de hombres.

guardián del armario
Los significados posibles son 1) la persona que se encargó de la ropa que vestían los sacerdotes en el templo o 2) la persona que se encargó de la ropa del rey.

ella vivió en Jerusalén en el segundo trimestre
Aquí "segundo trimestre" se refiere a la nueva parte de la ciudad que se construyó en el lado norte de Jerusalén. Además, "segundo" es la forma ordinal de 2. ¨Traducción Alterna¨: "ella vivió en Jerusalén en la parte nueva de la ciudad" o "ella vivió en la parte nueva de Jerusalén"

el hombre que te envio a mi
Aquí "el hombre" se refiere al rey Josías.

Traeré un desastre a este lugar y a sus habitantes.
Se dice que EL SEÑOR hace que sucedan cosas terribles como si el "desastre" fuera un objeto que podría llevar a un lugar. ¨Traducción Alterna¨: "Haré que sucedan cosas terribles a este lugar ya los que viven allí"

a este lugar
Esto se refiere a la ciudad de Jerusalén, que representa toda la tierra de Judá. ¨Traducción Alterna¨: "a Jerusalén" o "a Judá"

2 Kings 22:17

Información general
El mensaje que EL SEÑOR envió al rey Josías a través de Hulda, la profetisa, continúa.

mi ira se ha encendido contra este lugar, y no se extinguir
Se habla de que EL SEÑOR se enoja mucho como si su ira fuera un fuego que estaba encendido y no podía apagarse. ¨Traducción Alterna¨: "mi ira contra este lugar es como un fuego que no se puede apagar"

este lugar
Aquí "lugar" representa a las personas que viven en Jerusalén y Judá. ¨Traducción Alterna¨: "estas personas"

Sobre las palabras que escuchaste
Aquí "palabras" representa el mensaje que Hulda acaba de decir. ¨Traducción Alterna¨: "Sobre el mensaje que escuchó"

porque tu corazón era tierno
Aquí el "corazón" representa el ser interior de una persona. Sentir pena se habla como si el corazón fuera tierno. ¨Traducción Alterna¨: "porque sintió pena" o "porque se arrepintió"

que se convertirían en una desolación y una maldición
Los sustantivos abstractos "desolación" y "maldición" pueden expresarse como un adjetivo y un verbo. ¨Traducción Alterna¨: "que los maldeciría y causaría la desolación de la tierra"

rasgó tu ropa
Esta es una acción simbólica que indica pena o tristeza intensa.

esta es la declaración de EL SEÑOR
Aquí EL SEÑOR habla de sí mismo en tercera persona. Se puede indicar en primera persona. ¨Traducción Alterna¨: "esto es lo que declaro"

2 Kings 22:20

Información general
Este es el final del mensaje de EL SEÑOR al Rey Josías a través de la profetisa Hulda.

Mira, te reuniré con tus antepasados; serás reunido en tu tumba en paz
Ambas declaraciones significan básicamente lo mismo. Son formas educadas de decir que morirá. ¨Traducción Alterna¨: "Escucha, te permitiré morir en paz"

Tus ojos no verán
Aquí "ojos" representa a toda la persona. Y, "no verá" representa no experimentar algo. ¨Traducción Alterna¨: "y no experimentarás"

el desastre que traeré sobre este lugar
Se habla de que EL SEÑOR hace que sucedan cosas terribles como si el "desastre" fuera un objeto que EL SEÑOR llevaría a un lugar. ¨Traducción Alterna¨: "las cosas terribles que haré que sucedan en este lugar"

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Chapter 23

1 Así que el rey envió mensajeros quienes le reunieron a él todos los ancianos de Judá y de Jerusalén. **2** Luego, el rey subió a la casa del SEÑOR, y todos los hombres de Judá y todos los habitantes de Jerusalén con él, y los sacerdotes, profetas, y todo el pueblo, desde el pequeño hasta el grande. Él luego leyó en la reunión todas las palabras del Libro del Pacto que había sido encontrado en la casa del SEÑOR. **3** El rey se paró junto al pilar e hizo un pacto delante del SEÑOR, de caminar en pos del SEÑOR y mantener Sus mandamientos, Sus regulaciones, y Sus estatutos, con todo su corazón y toda su alma, para confirmar las palabras de este pacto que habían sido escritas en este libro. Así que todo el pueblo estuvo de acuerdo en confirmar el pacto. **4** El rey le ordenó a Hilcías el sumo sacerdote, a los sacerdotes bajo él, y a los porteros, a sacar del templo del SEÑOR todas las vasijas que fueron hechas para Baal y Asera, y para todas las estrellas del cielo. Él las quemó fuera de Jerusalén en los campos, en el Valle Cedrón y cargó sus cenizas a Betel. **5** Él se deshizo de los sacerdotes idólatras a quienes los reyes de Judá habían escogido para quemar incienso en los lugares altos en las ciudades de Judá y en los lugares alrededor de Jerusalén-- aquellos que quemaron incienso a Baal, al sol y a la luna, a los planetas, y a todas las estrellas del cielo. **6** Él sacó el poste de Asera del templo del SEÑOR, fuera de Jerusalén al Valle Cedrón y lo quemó allí. Él lo hizo polvo y lanzó ese polvo en las tumbas de las personas comunes. **7** Él limpió las habitaciones de las prostitutas cúlticas quienes estaban en el templo del SEÑOR, donde las mujeres vestían ropas para Asera. **8** Josías trajo a todos sacerdotes fuera de la ciudad de Judá y contaminó los lugares altos donde los sacerdotes habían quemado incienso, desde Geba hasta Beerseba. Él destruyó los lugares altos en las puertas que estaban en la entrada de la puerta de Josué (el gobernador de la ciudad), al lado izquierdo de la puerta de la ciudad. **9** Aunque los sacerdotes de aquellos lugares altos no se les permitía servir en el altar del SEÑOR en Jerusalén, ellos comieron pan sin levadura entre sus hermanos. **10** Josías contaminó a Tofet, el cual está en el valle de Ben Hinom, para que nadie pudiera poner a su hijo o su hija en el fuego como sacrificio a Moloc. **11** Él se llevó los caballos que los reyes de Judá le habían dado al sol. Ellos habían estado en un área en la entrada al templo del SEÑOR, cerca de la habitación de Natán Melec, el noble de la cámara. Josías quemó los carros del sol. **12** Josías, el rey, destruyó los altares que estaban en el techo de la habitación superior de Acaz, la cual los reyes de Judá le habían hecho, y los altares que Manasés había hecho en las dos cortes del templo del SEÑOR. Josías los destrozó en pedazos y los lanzó al Valle de Cidrón. **13** El rey arruinó los lugares altos al este de Jerusalén, al sur del monte de corrupción que Salomón, el rey de Israel, había construido para Astoret, el detestable ídolo de los sidonios; para Quemos, el detestable ídolo de Moab; y para Milcom, el detestable ídolo del pueblo de Amón. **14** Él rompió los pilares de piedra en pedazos y cortó los postes de Asera y llenó esos lugares con los huesos de seres humanos. **15** Josías también destruyó completamentne el altar que estaba en Betel y el lugar alto que Jeroboam, hijo de Nabat (el que hizo que Israel pecara), había construido. Él también quemó el altar y el lugar alto y los hizo polvo. Él también quemó el poste de Asera. **16** Mientras Josías miraba sobre el área, él notó las tumbas que estaban en la ladera. Él envió hombres a coger los huesos de las tumbas; luego él los quemó en el altar, lo que lo contaminó. Esto fue de acuerdo a la palabra del SEÑOR, la cual el hombre de Dios había hablado, el hombre que habló estas cosas de antemano. **17** Luego él dijo: "¿Qué monumento es ése que veo?" Los hombres de la ciudad le dijeron a él: "Esa es la tumba del hombre de Dios quien vino desde Judá y habló acerca de estas cosas que tú acabas de hacer en contra del altar de Betel." **18** Así que Josías dijo: "Déjalo en paz. Nadie debe mover sus huesos." Así que ellos dejaron sus huesos en paz, junto con los huesos del profeta que había venido desde Samaria. **19** Y Josías removió todas las casas en los lugares altos que estaban en las ciudades de Samaria, las cuales los reyes de Israel habían hecho, y le provocaron enojo al SEÑOR. Él les hizo a ellos exactamente lo que había sido hecho en Betel. **20** Él masacró a todos los sacerdotes de los lugares altos sobre los altares y quemó huesos humanos sobre ellos. Luego, él regresó a Jerusalén. **21** Luego, el rey le ordenó a todo el pueblo, diciendo: "Guarden la Pascua al SEÑOR su Dios, como está escrito en este Libro del Pacto." **22** Tal celebración de Pascua nunca había sido hecha desde los días de los jueces quienes gobernaron Israel, ni en todos los días de los reyes de Israel o Judá. **23** Pero esta pascua fue celebrada en el año dieciocho del rey Josías; para el SEÑOR en Jerusalén. **24** Josías también desterró aquellos quienes hablaban con los muertos o con espíritus. Él también desterró a los amuletos, los ídolos y todas las cosas asquerosas que estaban siendo vistas en la tierra de Judá y en Jerusalén, para confirmar las palabras de la Ley, las cuales estaban escritas en el libro que Hilcías, el sacerdote, había encontrado en la casa del SEÑOR. **25** Anterior a Josías, no hubo rey como él, quien se volvió al SEÑOR con todo su corazón, toda su alma, y toda su mente, quien siguió toda la Ley de Moisés. Ni ningún rey como Josías se levantó después de él. **26** Aún así, el SEÑOR no se volvió del furor de su gran ira, la cual había sido encendida en contra de Judá por toda la adoración pagana con la cual Manasés Lo había provocado. **27** Así que el SEÑOR dijo: "Yo también quitaré a Judá fuera de mi vista,

como Yo quité a Israel, y echaré fuera esta ciudad que Yo he escogido, Jerusalén, y la casa de la cual Yo dije: 'Mi nombre estará allí.'" **28** En cuanto a los otros asuntos relacionado a Josías, todo lo que él hizo, ¿no están ellos escritos en El Libro de los eventos de los Reyes de Judá? **29** En sus días, Faraón Necao, rey de Egipto, fue a pelear en contra del rey de Asiria en el Río Éufrates. El rey Josías fue a encontrarse con Necao en batalla, y Necao lo mató en Meguido. **30** Los siervos de Josías lo cargaron muerto en un carro desde Meguido, lo llevaron a Jerusalén y lo enterraron en su propia tumba. Luego, el pueblo de la tierra tomó a Joacaz, hijo de Josías, lo ungieron y lo hicieron rey en el lugar de su padre. **31** Joacaz tenía ventitrés años de edad cuando él comenzó a reinar, y él reinó tres meses en Jerusalén. El nombre de su madre era Hamutal; ella era la hija de Jeremías de Libna. **32** Joacaz hizo lo que era malo ante los ojos del SEÑOR, como todos sus ancestros habían hecho. **33** Faraón Necao lo puso en cadenas en Ribla en la tierra de Hamat, para que él no pudiera reinar en Jerusalén. Luego, Necao multó a Judá con cien talentos de plata y un talento de oro. **34** Faraón Necao hizo a Eliaquim, hijo de Josías, rey en lugar de Josías su padre, y cambió su nombre a Joacim. Pero él se llevó a Joacaz lejos a Egipto, y Joacaz murió allí. **35** Joacim pagó la plata y el oro a Faraón. Él impuso un impuesto a la tierra para pagar el dinero, y obedecer la orden de Faraón. Él forzó a cada hombre de entre las personas de la tierra a pagar plata y oro, para dárselos a Faraón Necao. **36** Joacim tenía venticinco años de edad cuando él comenzó a reinar, y él reinó once años en Jerusalén. El nombre de su madre era Zeduba; ella era la hija de Pedaías de Ruma. **37** Joacim hizo lo malo ante los ojos del SEÑOR, como todo lo que sus ancestros habían hecho.

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2 Kings 23:1

todos los hombres de Judá y todos los habitantes de Jerusalén
Esta es una generalización. ¨Traducción Alterna¨: "muchas otras personas"

de pequeño a grande
Este merismo incluye a todos en el medio. ¨Traducción Alterna¨: "de lo menos importante a lo más importante"

Luego leyó en su audiencia
"Entonces el rey leyó en voz alta para que pudieran escuchar"

eso había sido encontrado
Esto se puede traducir en forma activa. ¨Traducción Alterna¨: "que Hilcías había encontrado"

2 Kings 23:3

caminar tras EL SEÑOR
Se habla de la forma en que vive una persona como si esa persona estuviera caminando por un sendero, y "caminar después" de alguien es una metonimia para hacer lo que esa otra persona hace o quiere que otros hagan. ¨Traducción Alterna¨: "vivir obedeciendo a EL SEÑOR" (Ver: y

sus mandamientos, sus reglamentos y sus estatutos
Todas estas palabras comparten significados similares. Juntos enfatizan todo lo que EL SEÑOR había ordenado en la ley.

con todo su corazón y toda su alma
El idioma "con todo su corazón" significa "completamente" y "con toda su alma" significa "con todo su ser". Estas dos frases tienen significados similares. ¨Traducción Alterna¨: "con todo su ser" o "con toda su energía"

que fueron escritos en este libro
Esto se puede traducir en forma activa. ¨Traducción Alterna¨: "que habían escrito en este libro" o "que este libro contenía"

mantener el pacto
Este modismo significa "obedecer los términos del pacto".

2 Kings 23:4

los sacerdotes debajo de él
"los otros sacerdotes que le sirvieron"

porteros
hombres que vigilaban las puertas del templo

para Baal ... para todas las estrellas
"para que la gente pueda usarlos para adorar a Baal ... para que la gente pueda usarlos para adorar a todas las estrellas"

Se quemó ... y cargó ... Se deshizo
Las dos instancias de "Él" se refieren a Josías, pero podría ser mejor traducir para que el lector entienda que otras personas, tal vez Hilcías y "los sacerdotes debajo de él"

Valle Cedrón ... Betel
nombres de lugares

a Baal, al sol y la luna, a los planetas y a todas las estrellas
"como una forma de adorar a Baal, el sol y la luna, los planetas y todas las estrellas"

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2 Kings 23:6

Información general
Esto continúa diciendo lo que hizo el rey Josías en respuesta al mensaje de EL SEÑOR

Lo sacó ... y lo quemó ... Lo golpeó ... y tiró ... Limpió
Todas las instancias de "Él" se refieren a Josías, pero podría ser mejor traducir para que el lector entienda que otras personas, tal vez Hilcías y "los sacerdotes debajo de él"

prendas tejidas
"ropa hecha"

2 Kings 23:8

Josías trajo ... y profanó ... Destruyó
Podría ser mejor traducir para que el lector entienda que otras personas, tal vez Hilcías y "los sacerdotes debajo de él"

Geba ... Beerseba
nombres de lugares

Joshua (el gobernador de la ciudad)
"el gobernante de la ciudad llamado Josué" o "el líder de la ciudad llamado Josupe". Este es un Josué diferente del Josué en el Libro de Josué del Antiguo Testamento.

sus hermanos
Aquí "hermanos" se refiere a sus compañeros sacerdotes que sirvieron en el templo.

2 Kings 23:10

Tofet ... Ben Hinom
nombres de lugares

poner a su hijo o hija en el fuego como sacrificio a Moloc
"poner a su hijo o su hija en el fuego y quemarlos como una ofrenda a Moloc"

Se llevó
Podría ser mejor traducir para que el lector entienda que otras personas, tal vez Hilcías y "los sacerdotes debajo de él"

los caballos
Los significados posibles son 1) caballos reales o 2) estatuas de caballos.

había dado al sol
Este metonimo significa "solía adorar al sol".

Natan-melec
el nombre de un hombre

2 Kings 23:12

Josías el rey destruyó ... destrozó ... tiró ... arruinó ... rompió ... cortó ... llenó
Sería mejor traducir para que el lector entienda que otras personas, tal vez Hilcías y "los sacerdotes debajo de él"

Valle de Cidrón
ponga su nombre. Vea cómo tradujo esto en 23: 4. (Ver: traducir_nombres)

llenó esos lugares con los huesos de los seres humano
"cubrió el suelo con huesos humanos para que la gente no pudiera usarlo más como un santuario"

2 Kings 23:15

Josías también destruyó por completo ... También quemó ... y golpeó ... También quemó
Podría ser mejor traducir para que el lector entienda que otras personas, tal vez Hilcías y "los sacerdotes debajo de él"

hablé de estas cosas de antemano
"había dicho que estas cosas pasarían"

2 Kings 23:17

monumento
marcador o estatua que honra a una persona. Una tumba (UDB) es un tipo de monumento.

Entonces dejaron en paz sus huesos, junto con los huesos de
"Entonces no tocaron sus huesos o los huesos de"

2 Kings 23:19

Josías se quitó ... Lo hizo ... Él mató ... se quemó
Podría ser mejor traducir para que el lector entienda que otras personas, tal vez Hilcías y "los sacerdotes debajo de él"

lo que se había hecho
"lo que había hecho"

quemó huesos humanos sobre ellos
"Quemó huesos humanos sobre ellos para que nadie los vuelva a usar"

2 Kings 23:21

Guardar la pascua
"Debes celebrar la Pascua"

Tal celebración de la Pascua nunca se había celebrado desde los días de
"Los descendientes de Israel no habían celebrado la fiesta de la Pascua de una manera tan grandiosa en la época de"

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gobernó Israel
El nombre "Israel" es un metonimo para "los descendientes de Israel".

los días de los reyes de Israel o Judá
"el tiempo cuando el pueblo de Israel tuvo su propio rey y el pueblo de Judá tuvo su propio rey"

Esta Pascua de EL SEÑOR fue celebrada
Esto se puede traducir en forma activa. ¨Traducción Alterna¨: "el pueblo de Judá celebró esta Pascua de EL SEÑOR"

2 Kings 23:24

desterrado ... espíritus
"forzó a esos ... espíritus a irse" o "hizo una ley que esos ... espíritus tuvieron que irse"

los que hablaron con los muertos o con los espíritus
Palabras similares, "los que hablaron con los muertos y ... los que hablaron con los espíritus", aparecen en 21: 4.

fetiches
cosas que la gente cree erróneamente tienen un poder especial

quien se volvió a EL SEÑOR
"quien se entregó por completo a EL SEÑOR"

Tampoco ningún rey como Josías se levantó después de él
"Y desde entonces nunca ha habido un rey que fuera como Josías"

2 Kings 23:26

sin embargo
El escritor usa esta palabra para mostrar que a pesar de que todas estas cosas que hizo Josías fueron buenas, EL SEÑOR todavía estaba enojado con Judá.

EL SEÑOR no se apartó de la ferocidad de su gran ira, que se había encendido contra
El fuego es una metáfora de la ira, y encender un fuego es una metáfora para enojarse. Los sustantivos abstractos "ferocidad" e "ira" se pueden traducir como adjetivos. Esto se puede traducir en forma activa. ¨Traducción Alterna¨: "EL SEÑOR no se apartó de la ferocidad de su gran ira, contra la cual había encendido" o "EL SEÑOR no dejó de ser feroz porque estaba enojado con"

lo había provocado
"lo había hecho enojar"

fuera de mi vista
"de donde estoy" o "de estar cerca de mí"

Mi nombre estara ahi
El nombre es una metonimia para el honor que la gente debería darle a la persona. ¨Traducción Alterna¨: "La gente debería adorarme allí"

2 Kings 23:28

¿No están escritos ... Judá?
Esto se puede expresar en forma activa y supone que la respuesta es positiva. La pregunta es retórica y se usa para enfatizar. Vea cómo tradujo esto en 8:22. ¨Traducción Alterna¨: "puedes encontrarlos ... Judá".

En sus días, el faraón Necao, rey de Egipto.
"Durante el tiempo que Josías fue rey de Egipto, Faraón Necao¨

Necao ... Meguido
Necao es el nombre de un hombre. Megido es el nombre de una ciudad. (Ver: traducir_nombr

2 Kings 23:31

veintitrés años de edad
tres años - "23 años"

Hamat
Este es el nombre de una mujer. (Ver: traducir_nombres)

Libna ... Ribla ... Hamat
Estos son nombres de lugares. (Ver: traducir_nombres)

Joacaz hizo lo malo ante los ojos de EL SEÑOR
El adjetivo nominal "mal" se puede traducir como una cláusula relativa "cosas que ... mal". Aquí la "vista" de EL SEÑOR se refiere a cómo juzga o decide el valor de algo. Vea cómo tradujo esto en 3: 1. ¨Traducción Alterna¨: "Hizo cosas que EL SEÑOR dijo que eran malas" o "Hizo las cosas que EL SEÑOR considera mal"

ponerlo en cadenas
Después de atarlo con cadenas, probablemente lo encarceló. ¨Traducción Alterna¨: "ponerlo en prisión"

Judá multado
"obligó a la gente de Judá a darle" (UDB)

cien talentos ... un talento
Un talento era de unos 33 kilogramos. ¨Traducción Alterna¨: "3,300 kilogramos ... 33 kilogramos"

2 Kings 23:34

Joacim grava la tierra
"Joacim recaudó impuestos de las personas que poseían tierras"

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gente de la tierra
"pueblo de la tierra de Judá". Los significados posibles son 1) "las personas que vivieron en la tierra de Judá" o 2) "los más ricos y poderosos de los que vivieron en Judá".

2 Kings 23:36

Zebula
nombre de mujer (Ver: traducir_nombres)

Pedaías
Nombre d ehombre

Ruma
nombre de lugar

Joacim hizo lo malo ante los ojos de EL SEÑOR
El adjetivo nominal "mal" se puede traducir como una cláusula relativa "cosas que ... mal". Aquí la "vista" de EL SEÑOR se refiere a cómo juzga o decide el valor de algo. Vea cómo tradujo esto en 3: 1. ¨Traducción Alterna¨: "Hizo cosas que EL SEÑOR dijo que eran malas" o "Hizo las cosas que EL SEÑOR considera mal"

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Chapter 24

1 En los días de Joacim, Nabucodonosor, rey de Babilonia, atacó a Judá; Joacim se convirtio en su siervo por tres años. Entonces Joacim se tornó atrás y se rebeló contra Nabucodonosor. **2** El SEÑOR envió en contra de Joacim bandas de caldeos, arameos, moabitas y amonitas; él los envió en contra de Judá para destruirla. Esto estaba conforme a la palabra del SEÑOR que había sido hablada a través de sus siervos los profetas. **3** Fue ciertamente por boca del SEÑOR que esto sobrevino a Judá, para quitarlos fuera de su vista, por los pecados de Manasés, todo lo que él hizo, **4** y también por la sangre inocente que él derramó, pues él llenó a Jerusalén de sangre inocente. El SEÑOR no estuvo dispuesto a perdonar eso. **5** En cuanto a los otros asuntos concernientes a Joacim, y todo lo que él hizo, ¿no están ellos escritos en el libro de los eventos de los reyes de Judá? **6** Joacim durmió con sus ancestros, y Joaquín, su hijo, se convirtió en rey en su lugar. **7** El rey de Egipto no atacó nunca más fuera de su tierra porque el rey de Babilonia había conquistado todas las tierras que habían sido controladas por el rey de Egipto, desde el arroyo de Egipto hasta el Río Eufrates. **8** Joaquín tenía dieciocho años cuando él comenzó a reinar; él reinó en Jerusalén tres meses. El nombre de su madre era Nehusta; ella era la hija de Elnatán de Jerusalén. **9** Él hizo lo malo ante los ojos del SEÑOR; él hizo todo aquéllo que su padre había hecho. **10** En aquel tiempo el ejército de Nabucodonosor, rey de Babilonia, atacó Jerusalén y rodeó la ciudad. **11** Nabucodonosor, rey de Babilonia, vino a la ciudad mientras sus soldados la estaban rodeando, **12** y Joaquín, el rey de Judá, salió al rey de Babilonia, él, su madre, sus siervos, sus príncipes y sus oficiales. El rey de Babilonia lo capturó a él en el año octavo de su propio reinado. **13** Nabucodonosor sacó de allí todas las cosas de valor de la casa del SEÑOR, y aquéllas en el palacio del rey. Él cortó en pedazos todos los objetos de oro que Salomón, rey de Israel, había hecho en el templo del SEÑOR, según el SEÑOR había dicho habría de pasar. **14** Él llevó al exilio a toda Jerusalén, a todos los líderes, y a todos los hombres de pelea, diez mil cautivos, y todos los artesanos y los herreros. Nadie quedó excepto la gente más pobre en la tierra. **15** Nabucodonosor llevó a Joaquín al exilio en Babilonia, como también a la madre del rey, esposas, oficiales y los hombres jefes de la tierra. Él los llevó al exilio desde Jerusalén a Babilonia. **16** Todos los hombres de pelea, el número de siete mil, y mil artesanos y herreros, todos ellos aptos para pelear -- el rey de Babilonia trajo a estos hombres al exilio en Babilonia. **17** El rey de Babilonia hizo a Matanías, el hermano del padre de Joaquín, rey en su lugar, y cambió su nombre a Sedequías. **18** Sedequías tenía veintiún años cuando él comenzó a reinar; él reinó por once años en Jerusalén. El nombre de su madre era Hamutal; ella era la hija de Jeremías de Libna. **19** Él hizo lo malo ante los ojos del SEÑOR; él hizo todo aquéllo que Joacim había hecho. **20** Por la ira del SEÑOR, todos estos eventos ocurrieron en Jerusalén y Judá hasta que los echó fuera de su presencia. Entonces Sedequías se rebeló en contra del rey de Babilonia.

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2 Kings 24:1

En los días de Joacim
"Durante el tiempo que Joacim gobernó a Judá"

atacó a Judá
Es posible que deba hacer explícito lo que sucedió después de que Nabucodonosor atacó a Judá. ¨Traducción Alterna¨: "atacó y derrotó a Judá" (Ver: higos explícitos)

Esto estaba en conformidad con la palabra de EL SEÑOR que se había dicho a través de sus siervos los profetas.
Esto se puede traducir en forma activa. ¨Traducción Alterna¨: "Esto fue de acuerdo con la palabra de EL SEÑOR de que sus siervos los profetas habían hablado" o "Esto fue exactamente lo que EL SEÑOR les había dicho a sus siervos que los profetas decían que sucedería"

2 Kings 24:3

Ciertamente fue en la boca de EL SEÑOR
Algunas versiones tienen: "Ciertamente fue por la ira de EL SEÑOR", que es una lectura tan buena del texto original. Si los traductores tienen acceso a las versiones en los principales idiomas de su región, probablemente deberían seguir su elección.

en la boca de EL SEÑOR
Aquí "boca" representa la orden de EL SEÑOR. ¨Traducción Alterna¨: "como EL SEÑOR había ordenado"

quítalos de su vista
"deshacerse de ellos" o "destruirlos"

sangre inocente que derramó
La sangre es un metonimo para la vida inocente, y derramar sangre es un metonimo para matar a personas inocentes. ¨Traducción Alterna¨: "personas inocentes a las que mató"

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llenó Jerusalén de sangre inocente
La sangre es un metonimo para la vida inocente, y derramar sangre es un metonimo para matar a personas inocentes. ¨Traducción Alterna¨: "mató a muchas personas inocentes en Jerusalén"

2 Kings 24:5

¿No están escritos ... Judá?
Esto se escribe como una pregunta retórica porque en el momento en que se escribió esto la gente ya estaba al tanto de esta información. Esto se puede escribir como una declaración. Se puede traducir en forma activa. Vea cómo tradujo esto en 8:22. ¨Traducción Alterna¨: "de hecho están escritos ... Judá". o "puedes encontrarlos ... Judá"

dormido con sus antepasados
"murió y fue enterrado junto con sus antepasados"

2 Kings 24:7

El rey de Egipto no atacó más fuera de su tierra.
"El rey de Egipto ya no salió de su tierra para atacar a otros grupos de personas

2 Kings 24:8

Nehusta ... Elnatán
Nehusta es el nombre de una mujer. Elnatán es el nombre de un hombre. (Ver: traducir_nombres)

Hizo lo malo ante los ojos de EL SEÑOR
El adjetivo nominal "mal" se puede traducir como una cláusula relativa "cosas que ... mal". Aquí la "vista" de EL SEÑOR se refiere a cómo juzga o decide el valor de algo. Vea cómo tradujo esto en 3: 1. ¨Traducción Alterna¨: "Hizo cosas que EL SEÑOR dijo que eran malas" o "Hizo las cosas que E SEÑOR considera mal"

hizo todo lo que su padre había hecho
Esta es una generalización. ¨Traducción Alterna¨: "cometió el mismo tipo de pecados que su padre había cometido"

2 Kings 24:10

Joaquín, rey de Judá, salió al rey de Babilonia, él, su madre, sus siervos, sus príncipes y sus oficiales.
Es posible que deba hacer explícito por qué Joaquín salió a encontrarse con Nabucodonosor. ¨Traducción Alterna¨: "Joaquín el rey de Judá, su madre, sus sirvientes, sus príncipes y sus oficiales salieron a donde estaba el rey de Babilonia, para rendirse a él"

El rey de Babilonia lo capturó en el octavo año de su propio reinado.
"Después de que el rey de Babilonia había sido rey durante siete años, capturó a Joaquín"

2 Kings 24:13

Salomón rey de Israel había hecho
Es posible que desee traducir esto para que el lector entienda que Solomon podría haber tenido otros que lo ayudaron a hacer esto.

Tomó al exilio toda Jerusalén
Esto es una exageración, y la palabra "Jerusalén" es una metonimia para las personas que vivieron allí. ¨Traducción Alterna¨: "Nabucodonosor se llevó a todas las personas importantes de Jerusalén"

los artesanos y los herreros
"Los hombres que sabían cómo hacer y reparar cosas que están hechas de metal"

No quedaba nadie excepto las personas más pobres de la tierra.
Esto se puede traducir como una declaración positiva. ¨Traducción Alterna¨: "Solo las personas más pobres de la tierra todavía vivían allí"

2 Kings 24:15

siete mil ... mil
"7,000 ... 1,000" (Ver: traducir_números)

Matanías
Este es el nombre de un hombre. (Ver: traducir_nombres)

2 Kings 24:18

veintiuno ... once
uno ... once - "21 ... 11"

Hamutal
Este es el nombre de una mujer. (Ver: traducir_nombres

Jeremias
Este es el nombre de un hombre.

Libna
Este es el nmbre de un lugar.

Hizo lo malo ante los ojos de EL SEÑOR
El adjetivo nominal "mal" se puede traducir como una cláusula relativa "cosas que ... mal". Aquí la "vista" de EL SEÑOR se refiere a cómo juzga o decide el valor de algo. Vea cómo tradujo esto en 3: 1. ¨Traducción Alterna¨: "Hizo cosas que EL SEÑOR dijo que eran malas" o "Hizo las cosas que EL SEÑOR considera mal"

Chapter 25

1 Sucedió que en el año noveno del reino del Rey Sedequías, en el mes décimo, y en el décimo día del mes, Nabucodonosor, rey de Babilonia, vino con todo su ejército contra Jerusalén. Acampó al frente de ella y construyeron un muro de asedio alrededor de ella. **2** Así que la ciudad fue sitiada hasta el undécimo año del reinado del Rey Sedequías. **3** En el noveno día del cuarto mes de ese año, la hambruna fue tan severa en la ciudad que no había comida para el pueblo de la tierra. **4** Entonces se invadió la ciudad, y todos los hombres guerreros huyeron de noche por el camino de la puerta entre los dos muros, al lado del jardín del rey, aunque los caldeos estaban alrededor de la ciudad. El rey se fue en dirección del Arabá. **5** Pero el ejército de los caldeos persiguió al Rey Sedequías y lo alcanzó en los llanos del valle del Río Jordán cerca de Jericó. Todo su ejército fue dispersado lejos de él. **6** Ellos capturaron al rey y lo subieron al rey de Babilonia en Ribla, donde le impusieron sentencia. **7** En cuanto a los hijos de Sedequías, los masacraron delante de sus ojos. Entonces el rey de Babilonia le sacó sus ojos, lo ató con cadenas de bronce, y lo trajo a Babilonia. **8** Ahora en el quinto mes, en el séptimo día del mes, el cual fue el décimonoveno año del reinado de Nabucodonosor, rey de Babilonia, Nabuzaradán, un siervo del rey de Babilonia y comandante de sus guardaespaldas, vino a Jerusalén. **9** Él quemó la casa del SEÑOR, el palacio del rey, y todas las casas de Jerusalén; también quemó todo edificio importante en la ciudad. **10** En cuanto a todas las murallas alrededor de Jerusalén, todo el ejército de los babilonios que estaban bajo el comandante de los guardaespaldas las destruyeron. **11** En cuanto al resto de la gente que fue dejada en la ciudad, aquellos que habían desertado al rey de Babilonia, y el remanente de la población, Nabuzaradán, el comandante de la guardaespalda, los llevó al exilio. **12** Pero el comandante de la guardaespalda sí dejó a algunos de los más pobres de la tierra para trabajar las viñas y los campos. **13** En cuanto a los pilares de bronce que estaban en la casa del SEÑOR, y las bases y el mar de bronce que estaban en la casa del SEÑOR, los caldeos los hicieron pedazos y cargaron el bronce a Babilonia. **14** Las ollas, palas, lámparas, cucharas, y todos los utensilios de bronce con los cuales los sacerdotes habían servido en el templo, los caldeos se los llevaron. **15** Las ollas para remover las cenizas y los tazones que fueron hechos de oro, y aquellos hechos de plata, el capitán de la guardia del rey se los llevó también. **16** Los dos pilares, el mar, y las bases que Salomón había hecho para la casa del SEÑOR contenían más bronce que podía ser pesado. **17** La altura del primer pilar fue de dieciocho codos, y un capitel de bronce estaba encima de él. El capitel era de tres codos de alto, con un diseño de malla y granadas todo alrededor del capitel, todo hecho de bronce. El otro pilar y su diseño de malla fue igual que el primero. **18** El comandante del guardaespalda se llevó a Seraías el principal sacerdote, junto a Sofonías, el segundo sacerdote, y los tres guardas de las puertas. **19** De la ciudad él se llevo prisionero a un oficial que estaba a cargo de soldados, y a cinco hombres que aconsejaban al rey, que estaban todavía en la ciudad. Él también tomó como prisionero al oficial de ejército del rey responsable de alistar a hombres para el ejército, junto a sesenta hombres importantes de la tierra que estaban en la ciudad. **20** Entonces Nabuzaradán, el comandante del guardaespalda, los llevó y los trajo al rey de Babilonia en Ribla. **21** El rey de Babilonia los llevó a la muerte en Ribla en la tierra de Hamat. De esta manera, Judá salió de su tierra al exilio. **22** En cuanto a la gente que se quedaron en la tierra de Judá, aquellos que Nabucadonosor rey de Babilonia había dejado atrás, él puso a Gedalías, hijo de Ahicam, hijo de Safán a cargo de ellos. **23** Ahora cuando todos los comandantes de los soldados, ellos y sus hombres, oyeron que el rey de Babilonia había puesto a Gedalías como gobernador, ellos fueron donde Gedalías a Mizpa. Estos hombres fueron Ismael, hijo de Netanías, Johanán, hijo de Carea, Seraías, hijo de Tanhumet el netofatita, y Jaazanías, hijo del Maacateo, ellos y sus hombres. **24** Gedalías hizo un juramento a ellos y a sus hombres, y les dijo a ellos: "No teman a los oficiales caldeos. Vivan en la tierra y sirvan al rey de Babilonia y les irá bien." **25** Pero sucedió que en el séptimo mes, Ismael, hijo de Netanías, hijo de Elisama, de la familia real, vino con diez hombres y atacó a Gedalías. Gedalías murió, junto a los hombres de Judá y de los babilonios que estaban con él en Mizpa. **26** Entonces toda la gente, desde el menor hasta el mayor, y los comandantes de los soldados, se levantaron y se fueron a Egipto, porque temían a los babilonios. **27** Sucedió luego en el año treinta y siete del exilio de Joaquín, hijo de Judá, en el duodécimo mes, en el día veintisiete del mes, que Evil Merodac, rey de Babilonia, liberó a Joaquín, rey de Judá, de la prisión. Esto sucedió en el año que Evil Merodac comenzó a reinar. **28** Él le habló amablemente y le dio un asiento más honorable que a los otros reyes que estaban con él en Babilonia. **29** Evil Merodac removió las ropa de prisión de Joaquín, y Joaquín comió con regularidad en la mesa del rey por el resto de su vida. **30** Y una porción regular de comida le fue dada a él cada día por el resto de su vida.

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2 Kings 25:1

en el noveno año

en el décimo mes y en el décimo día del mes
Este es el décimo mes del calendario hebreo. El décimo día es cerca de finales de diciembre en los calendarios occidentales. Esto es durante la estación fría cuando puede haber lluvia y nieve.

vino con todo su ejército contra Jerusalén
El nombre "Jerusalén" es un metonimo para las personas que vivieron en él. ¨Traducción Alterna¨: "vino con todo su ejército para luchar contra el pueblo de Jerusalén" o "vino con todo su ejército para conquistar Jerusalén"

el noveno día del cuarto mes
Este es el cuarto mes del calendario hebreo. El noveno día es cerca de finales de junio en los calendarios occidentales. Esto es durante la estación seca cuando hay muy poca o ninguna lluvia.

la gente de la tierra
Estos son los habitantes de Jerusalén, incluidos los refugiados de las aldeas circundantes que huyeron a Jerusalén cuando comenzó la guerra.

2 Kings 25:4

Entonces la ciudad fue dividida en
Esto se puede traducir en forma activa. ¨Traducción Alterna¨: "Entonces el ejército babilónico irrumpió en la ciudad"

todos los luchadores
"todos los guerreros"

por el camino de la puerta
"usando la puerta"

los caldeos
Algunas traducciones usan "caldeos" y otras usan "babilonios". Ambos términos se refieren al mismo grupo de personas.

El rey fue en dirección a
"El rey Sedequías también huyó y se dirigió hacia"

Todo su ejército se dispersó lejos de él.
Esto se puede traducir en forma activa. ¨Traducción Alterna¨: "Todo su ejército se escapó de él" o "Los caldeos ahuyentaron a todo su ejército"

2 Kings 25:6

Ribla
Este es el nombre de un lugar. (Ver: traducir_nombres)

dictado sentencia sobre él
"decidió cómo lo castigarían" (ver UDB)

los mataron ante sus ojos
Los ojos son sinécdoque para toda la persona. ¨Traducción Alterna¨: "obligaron al rey Sedequías a verlos matar a sus hijos" (Ver: higos sinécdoque)

él sacó los ojos
"Nabucodonosor sacó los ojos de Sedequías". Sería mejor traducir para que el lector entienda que otras personas podrían haber ayudado a Nabucodonosor a hacer esto.

2 Kings 25:8

en el quinto mes, el séptimo día del mes
Este es el quinto mes del calendario hebreo. El séptimo día es cerca de finales de julio en los calendarios occidentales.

el año diecinueve
Esta es la forma ordinal del número 19.

Nabuzaradán
Este es el nombre de un hombre. (Ver: traducir_nombres)

En cuanto a todos los muros alrededor de Jerusalén, todos
"Esto es lo que sucedió con todos los muros alrededor de Jerusalén: todos

quienes estaban bajo
"que seguían las órdenes de"

2 Kings 25:11

En cuanto al resto de la gente ... ciudad, esos
"Esto es lo que le pasó al resto de la gente ... ciudad: esos"

el resto de las personas que quedaron en la ciudad
"las personas que se quedaron en la ciudad"

abandonado al rey
"dejó la ciudad y se fue para estar con el rey"

2 Kings 25:13

En cuanto a los pilares de bronce ... EL SEÑOR, los caldeos
"Esto es lo que sucedió con los pilares de bronce ... EL SEÑOR: los caldeos"

las gradas
Esto se refiere a los grandes y móviles soportes de bronce con ruedas y ejes de bronce. "los soportes de bronce móviles" o "los soportes de bronce con ruedas" (UDB)

el mar de bronce
"la gran cuenca de bronce"

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los rompió en pedazos
"córtalos en pedazos" o "córtalos en trozos pequeños"

palas
Una pala era una herramienta que se usaba para limpiar el altar, generalmente usada para mover grandes montones de tierra, arena o cenizas.

con que los sacerdotes habían servido en el templo
"que los sacerdotes habían usado en el servicio del templo"

Las ollas para remover cenizas
Es posible que deba hacer explícito de qué cenizas se habla. ¨Traducción Alterna¨: "Las ollas que se usaron para quitar las cenizas del altar" (Ver: higos explícitos)

2 Kings 25:16

el mar
"La gran cuenca de bronce". Traduce como en 25:13.

las gradas
Traduce como en 25:13.

dieciocho codos ... tres codos
Un codo medía 46 centímetros. ¨Traducción Alterna¨: "aproximadamente 8.3 metros ... aproximadamente 1.4 metros" (Ver: traducir_bdistance)

una capital de bronce
"un diseño artístico de bronce" o "una pieza de bronce con diseños"

celosía
Este fue un diseño hecho de tiras cruzadas que parecía una red.

todo hecho de bronce
"completamente hecho de bronce"

2 Kings 25:18

El comandante del guardaespaldas
Palabras similares aparecen en 25: 8.

Seraías
Este es el nombre de un hombre. (Ver: traducir_nombres)

el segundo sacerdote
Estas palabras se refieren a Sofonías. Otro posible significado es "el sacerdote bajo Seraías".

porteros
Traduce como en 7: 9.

hecho prisionero
"capturado y evitado escapar"

un oficial que estaba a cargo de los soldados
Otras traducciones pueden leer "un eunuco que estaba a cargo de los soldados". Un eunuco es un hombre cuyas partes privadas se han eliminado.

oficial responsable de reclutar hombres en el ejército
Los significados posibles son 1) el oficial obligó a los hombres a convertirse en soldados o 2) el oficial escribió los nombres de los hombres que se convirtieron en soldados ".

2 Kings 25:20

Nabuzaradán
Este es el nombre de un hombre. Traduce como en 25: 8.

Ribla
Este es el nombre de un lugar. Traduce como en 25: 6.

darles muerte
Esta es una manera educada de decir "los mató". Sería mejor traducir para que el lector entienda que otras personas podrían haber ayudado al rey a hacer esto. (Ver: y

De esta manera, Judá salió de su tierra al exilio
"Entonces Judá fue llevado al exilio fuera de su tierra"

Judá salió de su tierra
Judá, el nombre del grupo de personas, es una metonimia para las personas mismas. ¨Traducción Alterna¨: "el pueblo de Judá salió de su tierra"

2 Kings 25:22

Gedalías ... Ahicam ... Safán ... Ismael ... Netanías ... Johanán ... Carea ... Seraías ... Tanhumet ... Jaazanías
Estos son los nombres de los hombres. (Ver: traducir_nombres)

Netofatita
un descendiente de un hombre llamado Netofata

Maacateo
de un lugar llamado Maacat

2 Kings 25:25

el séptimo mes
Este es el séptimo mes en el calendario hebreo. Es durante la última parte de septiembre y la primera parte de octubre en los calendarios occidentales.

Elisama
Este es el nombre de un hombre

toda la gente
Esta es una generalización. ¨Traducción Alterna¨: "muchas personas"

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de menor a mayor
Este es un merismo que significa "todos", que es una generalización. ¨Traducción Alterna¨: "de lo menos importante a lo más importante" o "todos"

2 Kings 25:27

en el año treinta y siete
séptimo año - (Ver: traducir_ordinal)

en el duodécimo mes, el vigésimo séptimo día del mes
séptimo día del mes - Este es el duodécimo mes del calendario hebreo. El vigésimo séptimo día se acerca a principios de abril en los calendarios occidentales.

Evil-Merodach
Merodach : así es como sonaba el nombre del hombre, no una descripción de él. (Ver: traducir_nombres)

2 Kings 25:28

un asiento más honorable que el de los otros reyes
Dar un buen lugar en la mesa del comedor es una metonimia para honrarlo. ¨Traducción Alterna¨: "más honor que los otros reyes"

quitó la ropa de la prisión de Joaquín
El lector debe entender que quitarse la ropa de la prisión es una sinécdoque para convertirlo en un hombre libre.

en la mesa del rey
"con el rey y sus oficiales"

Se le dio un subsidio alimenticio regular
Esto se puede traducir en forma activa. ¨Traducción Alterna¨: "El rey se aseguró de tener un subsidio alimenticio regular"

Un subsidio alimenticio regular
"Dinero para comprar comida"

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Book: 1 Chronicles

1 Chronicles

Chapter 1

1 Adán, Set, Enós, **2** Cainán, Mahalaleel, Jared, **3** Enoc, Matusalén, Lamec. **4** Los hijos de Noé fueron Sem, Cam y Jafet. **5** Los hijos de Jafet fueron Gomer, Magog, Madai, Javán, Tubal, Mesec y Tiras. **6** Los hijos de Gomer fueron Askenaz, Difat y Togarmá. **7** Los hijos de Javán fueron Elisa, Tarsis, Quitim y Rodanim. **8** Los hijos de Cam fueron Cus, Mizrayin, Fut y Canaán. **9** Los hijos de Cus fueron Seba, Havila, Sabta, Raama y Sabteca. Los hijos de Raama fueron Seba y Dedán. **10** Cus fue el padre de Nimrod, que fue el primer conquistador en la Tierra. **11** Mizrayin se convirtió en el ancestro de los Luditas, Anamitas, Leabitas, Neftuitas, **12** Patrusitas, Casluitas (de donde vinieron los filisteos) y los Caftoritas. **13** Canaán fue el padre de Sidón, su primer hijo, y de Het. **14** Él también se convirtió el ancestro de los Jebusitas, Amoreos, Gergeseos, **15** Heveos, Araceos, los Sineos, **16** Arvadeos, Zemareos y los Hemateos. **17** Los hijos de Sem, fueron Elam, Asur, Arfaxad, Lud, Aram, Uz, Hul, Geter y Mesec. **18** Arfaxad fue el padre de Sela y Sela se convirtió en el padre de Eber. **19** Eber tuvo dos hijos. El nombre de uno fue Peleg, porque en sus días la Tierra fue dividida. El nombre de su hermano fue Joctán. **20** Joctán se convirtió en el padre de Almodad, Selef, Hazar Mavet, Jera, **21** Adoram, Uzal, Dicla, **22** Ebal, Abimael, Seba, **23** Ofir, Havila y Jobab; todos estos fueron desendientes de Joctán. **24** Sem, Arfaxad, Sela, **25** Heber, Peleg, Reu, **26** Serug, Nacor, Taré, **27** Abram, que fue Abraham. **28** Los hijos de Abraham fueron Isaac e Ismael. **29** Estos fueron sus hijos: el primer hijo de Ismael fue Nebaiot, Cedar, Adbeel, Mibsam, **30** Misma, Duma, Massa, Hadad, Tema, **31** Jetur, Nafis y Cedema. Estos fueron los hijos de Ismael. **32** Los hijos de Cetura, concubina de Abraham, fueron Zimram, Jocsán, Medán, Madián, Isbac y Súa. Los hijos de Jocsán, fueron Seba y Dedán. Los hijos de **33** Madián fueron Efa, Efer, Hanoc, Abida y Elda. Todos estos fueron los descendientes de Cetura. **34** Abraham fue el padre de Isaac. Los hijos de Isaac fueron Esaú e Israel. **35** Los hijos de Esaú fueron Elifaz, Reuel, Jeús, Jaalam y Coré. **36** Los hijos de Elifaz fueron Temán, Omar, Zefí, Gatam, Quenaz, Timna y Amalec. **37** Los hijos de Reuel fueron Nahat, Zera, Sama y Miza. **38** Los hijos de Seir fueron Lotán, Sobal, Zibeón, Aná, Disón, Ezer y Disán. **39** Los hijos de Lotán fueron Hory y Homam, y Timna fue la hermana de Lotán. **40** Los hijos de Sobal fueron Alián, Manahat, Ebal, Sofi y Onam. Los hijos de Zibeón fueron Aja y Aná. **41** El hijo de Aná fue Disón. Los hijos de Disón fueron Amram, Esbán, Itrán y Queran. **42** Los hijos de Ezer fueron Bilhán, Zaaván y Jaacán. Los hijos de Disán fueron Uz y Arán. **43** Estos fueron los reyes que reinaron en la tierra de Edom antes que cualquier rey reinara sobre los israelitas: Bela hijo de Beor y el nombre de su ciudad era Dinaba. **44** Cuando Bela murió, Jobab, hijo de Zera de Bosra, reinó en su lugar. **45** Cuando Jobab murió, Husam de la tierra de los temanitas reinó en su lugar. **46** Cuando murió Husam, Hadad hijo de Bedad, que derrotó a los madianitas en la tierra de Moab, reinó en su lugar. El nombre de su ciudad era Avit. **47** Cuando Hadad murió, Samla de Masreca reinó en su lugar. **48** Cuando Samla murió, Saúl de Rehobot Hanahar reinó en su lugar. **49** Cuando Saúl murió, Baal Hanán hijo de Acbor reinó en su lugar. **50** Cuando Baal Hanan hijo de Acbor murió, Hadad reinó en su lugar. El nombre de su ciudad era Pai. El nombre de su esposa era Mehetabel, hija de Matred, hija de Mezaab. **51** Hadad murió. Los jefes de los clanes en Edom fueron Timna, Alya, Jetet, **52** Aholibama, Elá, Pinón, **53** Quenaz, Temán, Mibzar, **54** Magdiel e Iram. Estos eran los jefes de los clanes de Edom.

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1 Chronicles 1:1

Los hijos de Noé fueron Sem, Cam y Jafet
Algunas versiones, incluidas las ULB y UDB, incluyen "Los hijos de" para dejar en claro que Sen, Cam y Jafet eran hermanos entre sí e hijos de Noé. De lo contrario, el lector supondría que cada persona representaba una generación más lejos de Noé, su antepasado.

Enós, Cainán, Mahalaleel, Jared ... Matusalén
Estos nombres son una lista de antepasados. Si su idioma tiene una forma específica de marcar este tipo de lista, puede usarla aquí.

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1 Chronicles 1:5

Gomer ... Rodanim
Traduzca estos nombres de personas de la manera que traducirías los nombres en su idioma. Todos estos son nombres de hombres.

Rodanim
Este nombre a veces se deletrea "Rodanim" como en la UDB.

1 Chronicles 1:8

Mizrayin ... Nimrod
Estos son los nombres de las personas.

1 Chronicles 1:11

de donde vinieron los filisteos
TA: "los antepasados de los filisteos"

1 Chronicles 1:13

Het
Este es el nombre de una persona.

Araceos ... Hemateos
Estos son nombres de grupos de personas.

1 Chronicles 1:17

Arfaxad ... Joctán
Estos son los nombres de las personas.

1 Chronicles 1:20

Joctán ... Jobab
Estos son los nombres de las personas.

1 Chronicles 1:24

Sem ... Serug
Estos son los nombres de las personas.

1 Chronicles 1:28

Nebaiot ... Cedema
Estos son los nombres de las personas.

1 Chronicles 1:32

Cetura ... Elda
Estos son los nombres de las personas.

1 Chronicles 1:34

Elifaz ... Miza
Estos son los nombres de las personas.

1 Chronicles 1:38

Lotán ... Aná
Estos son los nombres de las personas.

1 Chronicles 1:41

Aná ... Arán
Estos son los nombres de las personas.

1 Chronicles 1:43

Bela ... Beor ... Jobab ... Zera ... Husam
Estos son los nombres de las personas.

Dinaba ... Bosra
Estos son los nombres de los lugares.

Husam de la tierra de los temanitas reinó en su lugar
"Husam, de la tierra donde vivían los descendientes de Teman, reinó después de él".

temanitas
Este es el nombre de un grupo de personas.

1 Chronicles 1:46

Husam ... Hadad ... Bedad ... Samla ... Saúl
Estos son los nombres de las personas.

Avit ... Masreca ... Rehobot
Estos son los nombres de los lugares.

1 Chronicles 1:49

Saúl ... Baal Hanán ... Acbor ... Hadad ... Mehetabel ... Matred ... Mezaab
Estos son los nombres de las personas.

Pai
Este es el nombre de un lugar.

1 Chronicles 1:51

Timna ... Iram
Estos son los nombres de las personas.

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Chapter 2

1 Estos eran los hijos de Israel: Rubén, Simeón, Leví, Judá, Isacar, Zabulón, **2** Dan, José, Benjamín, Neftalí, Gad y Aser. **3** Los hijos de Judá fueron: Er, Onán y Sela, que le fueron nacidos a él por la hija de Bet Súa, la cananita. Er, el primogénito de Judá, era malvado a la vista del SEÑOR, y el SEÑOR lo mató. **4** Tamar, su nuera, le dio a luz a Pérez y Zera. Judá tuvo cinco hijos. **5** Los hijos de Pérez eran Hezrón y Hamul. **6** Los hijos de Zera eran Zimri, Etán, Hemán, Calcol y Dara, cinco en total. **7** El hijo de Carmi fue Acar, que le trajo problemas a Israel cuando él le robó lo que estaba reservado a Dios. **8** Etán era el hijo de Azarías. **9** Los hijos de Hezrón fueron Jerameel, Ram y Quelubai. **10** Ram se convirtió en el padre de Aminadab y Aminadab se convirtió en el padre de Naasón, un líder de entre los desendientes de Judá. **11** Naasón se convirtió en el padre de Salmón y Salmón se convirtió en el padre de Booz. **12** Booz se convirtió en el padre de Obed y Obed se convirtió en el padre de Isaí. **13** Isaí se convirtió padre de su primogénito Eliab, Abinadab el segundo, Simea el tercero, **14** Natanael el cuarto, Radai el quinto, **15** Ozem el sexto y David el séptimo. **16** Sus hermanas eran Sarvia y Abigail. Los hijos de Sarvia eran Abisai, Joab y Asael, tres de ellos. **17** Abigail dio a luz a Amasa, cuyo padre fue Jeter el ismaelita. **18** Caleb, hijo de Hezrón, se convirtió en el padre de los hijos de Azuba, su esposa y de Jeriot. Sus hijos fueron Jeser, Sobab y Ardón. **19** Azuba murió, luego Caleb se casó con Efrata que dio a luz a Hur. **20** Hur se convirtió en el padre de Uri y Uri se convirtió en el padre de Bezalel. **21** Luego Hezrón (cuando él tenía sesenta años de edad) se casó con la esposa de Maquir, el padre de Galaad. Ella dio a luz a Segub. **22** Segub se convirtió en el padre de Jair, que controló a veintitres ciudades en la tierra de Galaad. **23** Gesur y Aram tomaron los pueblos de Jair y Kenat, como también sesenta pueblos de los alrededores. Todos estos habitantes eran desendientes de Maquir, el padre de Galaad. **24** Luego de la muerte de Hezrón, Caleb se acostó con Efrata, la esposa de su padre Hezrón. Ella le dio a luz a Azur, el padre de Tecoa. **25** Los hijos de Jerameel, el primogénito de Hezrón, fueron Ram el primogénito, Buna, Orén, Ozem y Ahías. **26** Jerameel tenía otra esposa, cuyo nombre era Atara. Ella era la madre de Onam. **27** Los hijos de Ram, el primogénito de Jerameel, fueron Maaz, Jamín y Equer. **28** Los hijos de Onam fueron Samai y Jada. Los hijos de Samai eran Nadab y Abisur. **29** El nombre de la esposa de Abisur era Abinail, y ella dio luz a Ahbán y Molid. **30** Los hijos de Nadab eran Seled y Apaim, pero Seled murió sin hijos. **31** El hijo de Apaim era Isi. El hijo de Isi era Sesán. El hijo de Sesán era Ahlai. **32** Los hijos de Jada, el hermano de Samai, fueron Jeter y Jonatán. Jeter murió sin hijos. **33** Los hijos de Jonatán fueron Pelet y Zaza. Estos eran desendientes de Jerameel. **34** Ahora Sesán no tuvo hijos, sólo hijas. Sesán tenía un sirviente, una egipcio, que su nombre era Jarha. **35** Sesán dio a su hija a Jarha su sirviente como su esposa. Ella le dio a luz a Atai. **36** Atai se convirtió en el padre de Natán, y Natán se convirtió en el padre de Zabad. **37** Zabad se conrvitió en el padre de Eflal y Eflal se convirtió en el padre de Obed. **38** Obed se convirtió en el padre de Jehú y Jehú se convirtió en el padre de Azarías. **39** Azarías se convirtió en el padre de Heles y Heles se convirtió en el padre de Elasa. **40** Elasa se convirtió en el padre de Sismai y Sismai se convirtió en el padre de Salum. **41** Salum se convirtió en el padre de Jecamías y Jecamías se conrvitió en el padre de Elisama. **42** Los hijos de Caleb, hermano de Jerameel, eran Mesa, su primogénito, que era padre de Zif. Su segundo hijo, Maresa, era el padre de Hebrón. **43** Los hijos de Hebrón eran Coré, Tapúa, Requem y Sema. **44** Sema se convirtió en el padre de Raham, el padre de Jorcoam. Requem se convirtió en el padre de Samai. **45** El hijo de Samai era Maón, y Maón era el padre de Bet Sur. **46** Efa, la concubina de Caleb, dio a luz a Harán, Mosa y Gazez. Harán se convirtió en el padre de Gazez. **47** Los hijos de Jahdai fueron Regem, Jotam, Gesam, Palet, Efa y Saaf. **48** Maaca, concubina de Caleb, dio a luz a Seber y Tirhana. **49** Ella también dio a luz a Saaf, el padre de Madmana, a Seva, el padre de Macbena y el padre de Gibea. La hija de Caleb era Acsa. Estos eran los desendientes de Caleb. **50** Estos eran los hijos de Hur, el primogénito de Efrata: Sobal el padre de Quiriat Jearim, **51** Salma, padre de Belén, y Haref el padre de Bet Gader. **52** Sobal, el padre de Quiriat Jearim, tenía descendientes: Haroe, mitad del pueblo manahetita **53** y los clanes de Quiriat Jearim: los Itritas, los Futitas, los Sumatitas y los Misraítas. Los Zoratitas y los Estaolitas descendieron de éstos. **54** Los clanes de Salma fueron los siguientes: Belén, los Netofatitas, Atrot Bet Joab y la mitad de los Manahetitas-- los Zoraítas, **55** los clanes de los escribas que vivían en Jabes: los Tirateos, Simeateos y los Sucateos. Éstos eran los Quenitas, quienes descendieron de Hamat, el ancestro de los Recabitas.

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1 Chronicles 2:1

Rubén ... Aser
Estos son los nombres de las personas.

1 Chronicles 2:3

Información general:
See:

SEÑOR
Este es el nombre de Dios que reveló a su pueblo en el Antiguo Testamento. Vea la página de translationWord sobre SEÑOR de cómo traducir esto.

le dio a luz a Pérez y Zera
"dio a luz a sus hijos Pérez y Zera"

cinco hijos
"5 hijos"

a la vista del SEÑOR
TA: "según el SEÑOR"

el SEÑOR lo mató
Esto significa que el SEÑOR permitió que Er fuera asesinado.

nuera
Esta es una referencia a la esposa de su hijo.

1 Chronicles 2:5

Información general:

1 Chronicles 2:9

Información general:
See:

1 Chronicles 2:13

Información general:
See:

el segundo ... el tercero
"el segundo hijo... el tercer hijo"

1 Chronicles 2:16

Información general:
See: and

Jeter el ismaelita
Esto significa que Jeter era descendiente de Ismael.

1 Chronicles 2:18

Información general:
See:

dio a luz a
TA: "dio a luz a"

1 Chronicles 2:21

Información general:
See: and

dio a luz a
"dio a luz a"

1 Chronicles 2:23

Información general:
See: and

dio a luz a
dio a luz a

1 Chronicles 2:25

Información general:
See:

Atara
Este es el nombre de una mujer.

1 Chronicles 2:29

Información general:
See:

1 Chronicles 2:34

Información general:
See:

dio a luz a
dio a luz a

1 Chronicles 2:36

Información general:
See:

1 Chronicles 2:39

Información general:
See:

1 Chronicles 2:42

Información general:
See:

Los hijos de Caleb ... Maresa
Las diferentes versiones entienden las relaciones entre estas personas de diferentes maneras. Algunos intérpretes creen que "el padre de Hebrón ... el padre de Raham, el padre de Jorcoam ... el padre de Samai" significa "el fundador del clan de

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Hebrón", etc. Algunas versiones podrían hacer uso de esta interpretación.

1 Chronicles 2:45

Información general:
See:

1 Chronicles 2:48

Información general:
See:

dio a luz
dio a luz

1 Chronicles 2:52

Información general:
See:

Manahetita ... Itritas, Puthites, Sumatitas y Misraítas. Los Zoratitas y los Estaolitas
Estos son los nombres de los clanes.

1 Chronicles 2:54

Netofatitas, Atrot Bet Joab ... Manahetitas-- los Zoraítas ... Tirateos, Simeateos y los Sucateos ... Quenitas ... Recabitas
Estos son los nombres de los clanes.

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Chapter 3

1 Ahora, éstos son los hijos de David, que le nacieron a él en Hebrón: el primer hijo fue Amnón, por Ahinoam de Jezreel; el segundo fue Daniel, por Abigail de Carmelo; **2** el tercero fue Absalón, cuya madre fue Maaca, hija de Talmai, rey de Gesur. El cuarto fue Adonías, hijo de Haguit; **3** el quinto fue Sefatías, hijo de Abital; el sexto fue Itream, por Egla, su esposa. **4** Estos seis le fueron nacidos a David en Hebrón, donde reinó por siete años y seis meses. Él después reinó treinta y tres años en Jerusalén. **5** Estos cuatro hijos, por Betsúa, hija de Amiel, le fueron nacidos a él en Jerusalén: Simea, Sobab, Natán y Salomón. **6** Los otros nueve hijos de David fueron: Ibhar, Elisama, Elifelet, **7** Noga, Nefeg, Jafía, **8** Elisama, Eliada y Elifelet. **9** Estos fueron los hijos de David, sin incluir sus hijos con las concubinas. Tamar era hermana de ellos. **10** El hijo de Salomón fue Roboam. El hijo de Roboam fue Abías. El hijo de Abías fue Asa. El hijo de Asa, Josafat. **11** El hijo de Josafat fue Joram. El hijo de Joram fue Ocozías. El hijo de Ocozías fue Joás. **12** El hijo de Joás fue Amasías. El hijo de Amasías fue Azarías. EL hijo de Azarías fue Jotam. **13** El hijo de Jotam fue Acaz. El hijo de Acaz fue Ezequías. El hijo de Ezequías fue Manasés. **14** El hijo de Manasés fue Amón. El hijo de Amón fue Josías. **15** Los hijos de Josías fueron primero su hijo Johanán, su segundo hijo Joacim, su tercer hijo Sedequías, y su cuarto hijo Salum. **16** Los hijos de Joacim fueron Jeconías y Sedequías. **17** Los hijos de Jeconías, el cautivo, fueron Salatiel, **18** Malquiram, Pedaías, Senazar, Jecamías, Hosama, Nedabías. **19** Los hijos de Pedaías fueron Zorobabel y Simei. Los hijos de Zorobabel fueron Mesulam y Hananías; Selomit fue su hermana. **20** Sus otros cinco hijos fueron Hasuba, Ohel, Berequías, Hasadías y Jusab Hesed. **21** Los hijos de Hananías fueron Pelatías y Jesaías. Su hijo fue Refaías, y sus otros descendientes fueron Arnán, Abdías y Secanías. **22** El hijo de Secanías fue Semaías. Los hijos de Semaías fueron Hatús, Igal, Barías, Nearías y Safat. **23** Los tres hijos de Nearías fueron Elioenai, Ezequías y Azricam. **24** Los siete hijos de Elioenai fueron Hodavías, Elisaib, Pelaías, Acub, Johanán, Dalaías y Anani.

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1 Chronicles 3:1

David
David fue un hijo de Jezreel, que era descendiente de Judá. (See: 2:13)

Ahinoam ... Abigail ... Maaca ... Haguit ... Abital ... Egla
Estos son nombres de mujeres.

Talmai ... Sefatías ... Itream
Estos son nombres de hombres.

Daniel
Este hombre tiene el mismo nombre que un profeta israelita pero es una persona diferente.

Egla, su esposa
"Egla, la esposa de David". David tenía más de una esposa. TA: "La esposa de David, Egla"

1 Chronicles 3:4

donde reinó por siete años y seis meses
Esto también se puede traducir como una oración separada: "David reinó allí siete años y seis meses".

treinta y tres años
tres años - "33 años"

Amiel ... Simea ... Sobab ... Natán
Estos son nombres de hombres.

1 Chronicles 3:6

Ibhar ... Elisama ... Elifelet ... Noga ... Nefeg ... Jafía ... Eliada
Estos son nombres de hombres.

Elisama ... Elifelet
Estos nombres se usan para dos hijos.

1 Chronicles 3:10

Información general:
Este es el comienzo de la lista de los descendientes de David que se convirtieron en rey.

El hijo de Salomón fue Roboam. El hijo de Roboam fue Abías
Salomón tuvo más de un hijo. Lo mismo es cierto para otros hombres en la lista. TA: "Salomón fue el padre de Roboam. Roboam fue el padre de Abías"

Azarías
Este era otro nombre para Uzías, el nombre más conocido para este rey. Los traductores pueden decidir usar "Uzías" en todas partes para este rey.

1 Chronicles 3:13

Información general:
Esto continúa la lista de los descendientes de David que se convirtieron en rey. Forme estas oraciones como lo hizo a partir de 3:10.

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Amón
Este es el nombre de un hombre.

1 Chronicles 3:15

Información general:
This continues the list of David's descendants who became king. Form these sentences as you did starting in 3:10.

Johanán ... Salum ... Joacim
Estos son nombres de hombres.

1 Chronicles 3:17

Jeconías
Algunas versiones tienen "Joacim", que es una variación de "Jeconías".

el cautivo
Este puede ser un título que se le dio a Jeconías porque fue llevado cautivo. Sin embargo, algunas versiones consideran la palabra como "Assir", el nombre de uno de sus hijos.

Jeconías ... Salatiel ... Malquiram ... Pedaías ... Senazar ... Jecamías ... Hosama ... y Nedabías
Estos son nombres de hombres.

1 Chronicles 3:19

Pedaías ... Simei ... Mesulam ... Hananías ... Hasuba ... Ohel ... Berequías ... Hasadías ... Jusab Hesed ... Pelatías ... Jesaías ... Refaías ... Arnán ... Secanías
Estos son nombres de hombres.

Selomit
Esto es el nombre una mujer.

Abdías
Este hombre tiene el mismo nombre que el profeta Abdías, pero es una persona diferente.

sus otros descendientes fueron Arnán, Abdías y Secanías
Las diferentes versiones ponen a estas personas en diferentes relaciones entre sí, porque el hebreo no es muy claro sobre ellas.

1 Chronicles 3:22

Secanías ... Hatús ... Igal ... Barías ... Nearías ... Safat ... Elioenai ... Ezequías ... Azricam ... Hodavías ... Elisaib ... Pelaías ... Acub ... Johanán ... Dalaías ... Anani
Estos son nombres de hombres.

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Chapter 4

1 Los descendientes de Judá eran Pérez, Hazrón, Carmi, Hur, y Sobal. **2** Sobal fue el padre de Reaía. Reaía fue el padre de Jahat. Jahat fue el padre de Ahumai y de Lahad. Éstos fueron los ancestros de los clanes de los zoratitas. **3** Éstos fueron los ancestros de las clanes en la ciudad de Etam: Jezreel, Isma e Ibdas. El nombre de su hermana era Hazelelponi. **4** Penuel era el antecesor de las clanes en la ciudad de Gedor. Ezer fue el creador de las clanes en Husa. Éstos fueron las descendientes de Hur, el primer hijo de Efrata y el creador de Belén. **5** Asur el padre de Tecoa tuvo dos esposas, Hela y Naara. **6** Naara dio luz a Ahuzam, Hefer, Temeni y Ahatsari. Éstos fueron los hijos de Naara. **7** Los hijos de Hela fueron Zeret, Izhar, Etnán, **8** y Cos, que se convirtió en padre de Anub, Zobeba y los de las clanes descendientes de Aharhel hijo Harum. **9** Jabes era más respetado que sus hermanos. Su madre lo llamó Jabes. Ella dijo: "Porque lo parí con dolor." **10** Jabes llamó al Dios de Israel y dijo: "¡Si tan sólo tú puedieras verdaderamente bendecirme, expande mi territorio y tu mano estara conmigo. Cuando Tu hagas esto me cuidarás de daño, entonces yo seré libre de dolor!" Entonces Dios le concedió su oración. **11** Quelub, hermano de Súa, se convirtió el padre de Mehir, que fue en el padre de Estón. **12** Estón se convirtió en el padre de Bet Rafa, Paseah y Tehina, que empezó la ciudad de Nahas. Éstos fueron hombres que vivieron en Reca. **13** Los hijos de Quenaz fueron Otoniel y Seraías. Los hijos de Otoniel fueron Hatat y Meonotai. **14** Meonotai se convirtió en el padre de Ofra, y Seraías se convirtió en padre de Joab, el creador de Gue Jarasim, que su pueblo era artesano. **15** Los hijos de Caleb hijo de Jefone eran Iru, Ela y Naam. El hijo de Ela fue Quenaz. **16** Los hijos de Jehalelel fueron Zif, Zifa, Tirías y Asareel. **17** Los hijos de Esdras fueron Jeter, Mered, Efer y Jalón. La esposa egipicia de Mered le dio a luz a Miriam, Samai y a Isba, que se convirtió en el padre de Estemoa. Éstos eran los hijos de Bitia, hija de Faraón, con quien se casó Mered. **18** La esposa judía de Mered le dio a luz a Jered, que se convirtió en el padre de Gedor; Heber que se convirtió en el padre de Soco; y Jecutiel, que se convirtió en el padre de Zanoa. **19** De los dos hijos de la esposas Hodías, hermana de Naham, uno se convirtió en el padre de Keila el garmita. El otro fue Estemoa el maacateo. **20** Los hijos de Simón fueron Amnón, Rina, Ben Hanán y Tilón. Los hijos de Isi fueron Zohet y Benzohet. **21** Los decendients de Sela, hijo de Judá, fueron Er, padre de Leca, Laada, padre de Maresa y padre de los clanes que trabajan el lino en Bet Asbea, **22** Joacim, los hombres de Cozeba y Joás y Saraf, que tenían propiedad en Moab, pero que volvieron a Belén. (Esta información es de los registros de los antepasados.) **23** Algunas de estas personas fueron los alfareros que vivieron en Netaím y Gedera y trabajaron para el rey. **24** Los descendientes de Simeón fueron Nemuel, Jamín, Jarib, Zera y Saúl. **25** Salum era hijo de Saúl, Mibsam era hijo de Salum y Misma era hijo de Mibsam. **26** Los descendientes de Misma fueron Hamuel su hijo, Zacur su nieto, Simei su bisnieto. **27** Simei tuvo dieciseis hijos y seis hijas. Sus hermanos no tuvieron tantos hijos, para que sus clanes no crecieran en gran manera según el pueblo de Judá lo hizo. **28** Ellos vivieron en Beerseba, Molada y hazar Sual. **29** Ellos también vivieron en Bilha, Ezem, Tolad, **30** Betuel, Horma, Siclag, **31** Bet Marcabot, Hazar Susim, Bet Birai y Saaraim. Éstas fueron sus ciudades hasta el reinado de David. **32** Sus cinco villas fueron Etam, Aín, Rimón, Toquén y Asán, **33** juntamente con las villas que estaban tan como Baal. Éstas fueron sus colonias y ellos guardaron sus registros genealógicos. **34** Los líderes del clan fueron Mesobab, Jamlec, Josías hijo de Amasías, **35** Joel, Jehú hijo de Josibías hijo de Seraías hijo de Asiel. **36** Elioenai, Jaacoba, Jesohaía, Asaías, Adiel, Jesimiel, Benaía **37** y Ziza hijo de Sifi, hijo de Alón, hijo de Jedaías hijo de Simri, hijo de Semaías. **38** Éstos, mencionados por nombre, eran líderes en sus clanes, y sus clanes crecieron grandemente. **39** Ellos fueron cerca de Gedor, en el lado este del valle, para buscar pastos para sus ganados. **40** Ellos encontraron pasto bueno y abundante. La tierra era grande, tranquila y pacífica. Los hamitas estaban formalmente viviendo allí. **41** Estos clanes, listados por nombre, vinieron en días de Ezequías rey de Judá y atacaron los colonias hamita y los meunitas, que estaban allí también. Ellos los destruyeron completamente y vivieron allí porque ellos encontraron pastos para su ganado. **42** Quinientos hombres de la tribú de Simeón fueron al Monte Seir, con sus líderes Pelatías, Nearías, Refaías y Uziel, hijos de Isi. **43** Ellos derrotaron el resto de los refugiados de Amalec, y vivieron allí hasta este día.

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1 Chronicles 4:1

Pérez ... Hazrón ... Carmi ... Hur ... Sobal ... Reaía ... Jahat ... Ahumai ... Lahad
Estos son nombres de hombres.

zoratitas
Este grupo de personas lleva el nombre de la ciudad de Zorah donde vivían.

1 Chronicles 4:3

Éstos fueron los ancestros
Esto se refiere de nuevo a la lista en los versos anteriores. Sin embargo, algunas versiones consideran estos nombres como una relación entre padre e hijo. Del mismo modo, algunas versiones consideran a Penuel como el padre de Gedor, en lugar de ser el creador del clan de Gedor.

Etam ... Gedor ... Husa
Estos son nombres de ciudades.

Isma ... Ibdas ... Penuel ... Ezer ... Efrata
Estos son nombres de hombres.

Hazelelponi
Esto es el nombre de una mujer.

Éstos fueron las descendientes de Hur
"Penuel y Ezer fueron descendientes de Hur". Esto apunta a la lista que seguirá.

1 Chronicles 4:5

Asur ... Tecoa ... Ahuzam ... Hefer ... Zeret ... Izhar ... Etnán ... Cos ... Anub ... Zobeba ... Aharhel ... Harum
Estos son nombres de hombres.

Temeni ... Ahatsari
Estos se entienden aquí como los nombres de los hombres. Sin embargo, algunas versiones los interpretan como los nombres de los clanes que comenzaron los hijos de Asur.

Hela ... Naara
Estos son nombres de mujeres.

dio luz a
TA: "dio a luz a sus hijos"

y los de las clanes descendientes de Aharhel hijo Harum
Una nueva oración puede comenzar aquí. TA: "Cos también se convirtió en el antepasado de Harum y los clanes que descendieron del hijo de Harum, Aharhel"

1 Chronicles 4:9

Jabes
Este es el nombre de un hombre.

expande mi territorio
TA: "dame más tierra"

tu mano estara conmigo
Los posibles significados son que la mano de Dios representa 1) su guía, 2) su poder, ó 3) su protección. TA: "guíame" o "hazme prosperar" o "protégeme". También se puede traducir de manera más general como "quédate conmigo".

le concedió su oración
"hizo conforme a su oración"

1 Chronicles 4:11

Quelub ... Súa ... Mehir ... Estón ... Bet Rafa ... Paseah ... Tehina
Estos son nombres de hombres.

Tehina, que empezó la ciudad de Nahas
"Tehina, el fundador de la ciudad de Nahas"

Nahas
Este es el nombre de una ciudad.

Reca
Este es el nombre de un lugar.

1 Chronicles 4:13

Información general:
Puede ser útil crear un puente en verso y poner el verso 15 junto con el verso 13 ya que Kenaz fue descendiente de Jefone y Caleb.

Quenaz ... Otoniel ... Seraías ... Hatat ... Meonotai ... Ofra ... Joab ... Jefone ... Iru ... Ela ... Naam ... Jehalelel ... Zif ... Zifa ... Tirías ... Asareel
Estos son nombres de hombres.

Gue Jarasim, que su pueblo era artesano
Gue Jarasim significa "Valle de los artesanos". El significado del nombre se puede traducir o se puede hacer explícito con una explicación: "Gue Jarasim, que significa "Valle de los artesanos". Se llamaba así porque su gente era artesana".

artesanos
gente experta en la fabricación o construcción de cosas

1 Chronicles 4:17

Información general:
La información en 4:17 se ha reorganizado para que su significado se pueda entender más fácilmente.

Esdras ... Jeter ... Mered ... Efer ... Jalón ... Miriam ... Samai ... Isba ... Estemoa ... Jered ... Gedor ... Heber ... Soco ... Jecutiel ... Zanoa
Estos son nombres de hombres.

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Éstos eran los hijos de Bitia
La palabra "estos" se refiere a Miriam, Samai e Isba. Eran los hijos que Bitia dio a luz para su esposo Mered.

Bitia
Esto es el nombre de una mujer.

La esposa judía de Mered
El texto hebreo dice: "Su esposa judía", pero la mayoría de las versiones entienden "su" para referirse a Mered. Esto se refiere a una esposa diferente de Mered, además de Bitia.

1 Chronicles 4:19

Hodías ... Naham ... Keila ... Estemoa ... Simón ... Amnón ... Rina ... Ben Hanán ... Tilón ... Isi ... Zohet ... Benzohet
Estos son nombres de hombres.

garmita
alguien del grupo de personas Gar

maacateo
alguien de la región de Maaca, que también se llama maacateo.

1 Chronicles 4:21

Sela ... Er ... Leca ... Laada ... Maresa ... Joacim ... Joás ... Saraf
Estos son nombres de hombres.

lino
un tipo de tela

alfareros
personas que hacen recipientes de arcilla

Bet Asbea ... Cozeba ... Netaím ... Gedera
Estos son nombres de ciudades.

1 Chronicles 4:24

Nemuel ... Jamín ... Jarib ... Zera ... Saúl ... Salum ... Mibsam ... Misma ... Hamuel ... Zacur ... Simei
Estos son nombres de hombres.

nieto
el hijo del hijo de una persona.

bisnieto
nieto - el hijo del nieto o nieta de una persona.

1 Chronicles 4:27

dieciseis hijos y seis hijas
"16 hijos y 6 hijas"

Molada ... Hazar Sual
Estos son nombres de pueblos.

1 Chronicles 4:29

Información general:
La lista de las ciudades donde vivieron los descendientes de Simeón continúa.

Bilha ... Ezem ... Tolad ... Betuel ... Horma ... Siclag ... Met Marcabot ... Hazar Susim ... Bet Birai ... Saaraim
Estos son nombres de ciudades.

1 Chronicles 4:32

Información general:
La lista de lugares donde vivían los descendientes de Simeón continúa.

Etam ... Aín ... Rimón ... Toquén ... Asán
Estos son nombres de aldeas.

villas
lejos de una población principal

Baal
Este es el nombre de una ciudad. También se llama Baalat.

1 Chronicles 4:34

Mesobab ... Jamlec ... Josías ... Amasías ... Joel ... Josibías ... Seraías ... Asiel ... Elioenai ... Jaacoba ... Jesohaía ... Asaías ... Adiel ... Jesimiel ... Benaía ... Ziza ... Sifi ... Alón ... Jedaías ... Simri ... Semaías
Estos son nombres de hombres.

Éstos, mencionados por nombre, eran líderes
"Estos hombres eran líderes"

sus clanes crecieron grandemente
"el número de personas en sus clanes aumentó enormemente"

1 Chronicles 4:39

Gedor
Este es el nombre de un pueblo.

pastos
un área de tierra donde los animales se alimentan de la hierba

abundante
una gran cantidad

hamitas
descendientes de Cam

meunitas
Este es el nombre de un grupo de personas. TA: "descendientes de Meun"

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1 Chronicles 4:42

Quinientos hombres
"500 hombres"

Pelatías ... Nearías ... Refaías ... Uziel ... Isi
Estos son nombres de personas.

el resto de los refugiados de Amalec
"los refugiados amalecitas restantes"

refugiados
personas obligadas a abandonar su país de origen

hasta este día
"desde entonces hasta ahora"

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Chapter 5

1 Los hijos de Rubén, el primer hijo de Israel-- ahora bien, Rubén era el primogénito de Israel, pero su derecho de nacimiento le fue dado a los hijos de José hijo de Israel porque Rubén había contaminado la cama de su padre. Por lo que él no se registra como el hijo mayor. **2** Judá fue el más fuerte de sus hermanos, y el líder vendría de él. Pero el derecho de nacimiento era de José-- **3** los hijos de Rubén, el primer hijo de Israel, fueron Hanoc, Falú, Hezrón y Carmi. **4** Los descendientes de Joel fueron estos: El hijo de Joel fue Semaías. El hijo de Semaías fue Gog. El hijo de Gog fue Simei. **5** El hijo de Simei fue Micaía. El hijo de Micaía fue Reaía. El hijo de Reaía fue Baal. **6** El hijo de Baal fue Beera, a quien Tilgat Pilneser, rey de Asiria, llevó al exilio. Beera fue un líder en la tribu de Rubén. **7** Los familiares de Beera por sus clanes son los siguientes, enlistados en sus registros genealógicos: Jeiel el mayor, Zacarías y **8** Bela hijo de Azaz, hijo de Sema, hijo de Joel. Ellos vivieron en Aroer, tan lejos como Nebo y Baal Meón, **9** y al oriente hasta la entrada del desierto que se extiende al Río Éufrates. Esto fue así porque ellos tenían mucho ganado en la tierra de Galaad. **10** En los días de Saúl, la tribu de Rubén atacó a los Agarenos y los derrotaron. Ellos vivieron en las tiendas de campaña agarenas a través de toda la tierra al este de Galaad. **11** Los miembros de la tribu de Gad vivieron cerca de ellos en la tierra de Basán tan lejos como Salca. **12** Sus líderes fueron Joel que fue un jefe de clan y Safán fue jefe de otro clan, y Janaai y Safat en Basán. **13** Sus familiares, por sus familias paternas, fueron Micael, Mesulam, Seba, Jorai, Jacán, Zía, y Heber-- siete en total. **14** Estas personas nombradas arriba fueron los descendientes de Abihail, y Abihail fue el hijo de Huri. Huri fue el hijo de Jaroa. Jaroa fue el hijo de Galaad. Galaad fue el hijo de Micael. Micael fue el hijo de Jesisai. Jesisai fue el hijo de Jahdo. Jahdo fue el hijo de Buz. **15** Ahí hijo de Abdiel hijo Guni, fue jefe de sus familias paternas **16** Ellos vivieron en Galaad, en Basán, en sus pueblos, y en todas las tierras de pastar de Sharón tan lejos como sus fronteras. **17** Todos estos fueron enlistados por registros genealógicos en los días de Jotam, rey de Judá y de Jeroboam rey de Israel. **18** Los rubenitas, los gaditas, y la media tribu de Manasés tenían cuarenta y cuatro mil soldados entrenados para la guerra, que cargaron escudo y espada, y que tiraron del arco. **19** Ellos atacaron a los Agarenos, Jetur, Nafis y Nodab. **20** Ellos recibieron ayuda divina contra ellos. De esta manera, los agarenos y todos los que estaban con ellos fueron derrotados. Esto fue porque los israelitas clamaron a Dios en la batalla y Él le respondió a ellos, porque ellos pusieron su confianza en Él. **21** Ellos capturaron sus animales, incluyendo cincuenta mil camellos, 250, 000 ovejas, dos mil burros y 100, 000 hombres. **22** Porque Dios peleó por ellos, ellos mataron muchos de los enemigos. Ellos vivieron en su tierra hasta el cautiverio. **23** La media tribu de Manasés vivió en la tierra de Basán tan lejos como Baal Hermón y Senir (que es Monte Hermón). **24** Estos fueron los líderes de sus familias: Efer, Isi, Eliel, Azriel, Jeremías, Hodavías y Jahdiel. Ellos fueron hombres fuertes y valientes, hombres famosos, líderes de sus familias. **25** Pero ellos fueron infieles al Dios de sus ancestros. En cambio, ellos adoraron los dioses de los pueblos de la tierra, a quienes Dios había destruído antes de ellos. **26** El Dios de Israel incitó a Pul, rey de Asiria (también llamado Tilgat Pileser, rey de Asiria). Él llevó al exilio a los rubenitas, gaditas, y la media tribu de Manasés. Él los llevó a Halah, Habor, Hara y al río de Gozán, donde ellos permanecen hasta este día.

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1 Chronicles 5:1

ahora bien, Rubén
La expresión "ahora bien" se usa aquí para marcar el cambio de las listas de descendientes a la información de antecedentes sobre Rubén.

pero su derecho de nacimiento le fue dado a los hijos de José hijo de Israel
"pero Israel dio el derecho de nacimiento de Rubén a los hijos de José, otro de los hijos de Israel"

Rubén había contaminado la cama de su padre
Esta es una manera educada de hablar sobre Rubén durmiendo con la esposa secundaria de su padre. La cama es el lugar donde un hombre y su esposa habrían dormido juntos.

Por lo que él no se registra como el hijo mayor
"Entonces la historia familiar no menciona a Rubén como el hijo mayor"

Hanoc ... Falú ... Hezrón ... Carmi
Estos son nombres de hombres.

1 Chronicles 5:4

Joel ... Semaías ... Gog ... Simei ... Micaía ... Reaía ... Baal ... Beera ... Tilgat Pilneser ... Beera
Estos son nombres de hombres.

Tilgat Pilneser
Este nombre también se escribe como Tiglat Pileser en otras partes de la Biblia.

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1 Chronicles 5:7

enlistados en sus registros genealógicos
Esto puede comenzar una nueva oración: "Sus registros genealógicos los enumeran como"

registros genealógicos
registros que muestran cómo las personas de una familia están relacionadas entre sí

Jeiel ... Zacarías ... Bela ... Azaz ... Sema
Estos son nombres de hombres.

Aroer ... Nebo ... Baal Meón
Estos son nombres de ciudades.

1 Chronicles 5:10

los Agarenos
Este es un nombre de un grupo de personas.

1 Chronicles 5:11

Salca
Este es el nombre de una ciudad. See:

Joel ... Safán ... Janaai ... Safat ... Micael ... Mesulam ... Seba ... Jorai ... Jacán ... Zía ... Heber
Estos son nombres de hombres.

1 Chronicles 5:14

Abihail ... Huri ... Jaroa ... Galaad ... Micael ... Jesisai ... Jahdo ... Buz ... Ahí ... Abdiel ... Guni
Estos son nombres de hombres.

1 Chronicles 5:16

Ellos vivieron
TA: "La tribu de Gad vivió"

las tierras de pastar
áreas de tierra donde los animales se alimentan de hierba

Todos estos fueron enlistados por registros genealógicos
TA: "Los registros genealógicos los enumeraron a todos" o "Los registros de la ascendencia de su familia los enumeraron a todos"

Todos estos
No está claro a cuántas de las personas anteriores se refiere.

1 Chronicles 5:18

rubenitas
Esto se refiere a la gente de la tribu de Rubén.

gaditas
Esto se refiere a la gente de la tribu de Gad.

cuarenta y cuatro mil soldados
cuatro mil soldados - "44,000 soldados"

que cargaron escudo y espada, y que tiraron del arco
Los soldados son descritos como hábiles en la guerra por las armas que portaban. TA: "Todos fueron entrenados para luchar bien en las batallas". (See:)

Agarenos ... Jetur ... Nafis ... Nodab
Estos son los nombres de los grupos de personas.

1 Chronicles 5:20

los israelitas clamaron a Dios
TA: "los israelitas oraron apasionadamente a Dios por ayuda"

Ellos capturaron sus
TA: "Los israelitas capturaron a los Agarenos"

cincuenta mil camellos
"50,000 camellos"

dos mil burros
"2,000 burros"

Porque Dios peleó por ellos
La ayuda de Dios en la batalla se describe como un soldado que luchó en la batalla. TA: "Porque Dios los ayudó" (See)

1 Chronicles 5:23

Baal Hermón ... Senir
Estos son nombres de montañas.

Efer ... Isi ... Eliel ... Azriel ... Jeremías ... Hodavías ... Jahdiel
Estos son nombres de hombres.

1 Chronicles 5:25

Pul ... Tilgat Pileser
Estos son nombres de hombres.

rubenitas ... gaditas
Estos son nombres de grupos de personas.

Halah ... Habor ... Hara
Estos son nombres de pueblos.

Gozán
Este es el nombre de un río.

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Chapter 6

1 Los hijos de Leví fueron Gersón, Coat y Merari. **2** Los hijos de Coat fueron Amram, Izhar, Hebrón y Uziel. **3** Los hijos de Amram fueron Aarón, Moisés y Miriam. Los hijos de Aarón fueron Nadab, Abuí, Eleazar e Itamar. **4** Eleazar fue padre de Finees, y Finees fue padre de Abisúa. **5** Abisúa fue padre de Buqui y Buqui fue padre de Uzi. **6** Uzi fue padre de Zeraías y Zeraías fue padre de Meraiot. **7** Meraiot fue padre de Amarías, y Amarías fue padre de Ahitob. **8** Ahitob fue padre de Zadoc, y Zadoc fue padre de Ahimaas. **9** Ahimaas fue padre de Azarías, y Azarías fue padre de Johanán. **10** Johanán fue padre de Azarías, que sirvió en el templo que Salomón construyó en Jerusalén. **11** Azarías fue padre de Amarías, y Amarías fue padre de Ahitob. **12** Ahitob fue padre de Zadoc, y Zadoc fue padre de Salum. **13** Salum fue padre de Hilcías e Hilcías fue padre de Azarías. **14** Azarías fue padre de Seraías, y Seraías fue padre de Josadac. **15** Josadac fue llevado al cautiverio cuando el SEÑOR exilió a Judá y Jerusalén por la mano de Nabucodonosor. **16** Los hijos de Leví fueron Gersón, Coat y Merari. **17** Los hijos de Gersón fueron Libni y Simei. **18** Los hijos de Coat fueron Amram, Izhar, Hebrón, y Uziel. **19** Los hijos de Merari fueron Mahli y Musi. Estos se convirtieron en el clan de los Levitas por las familias paternas. **20** Los descendientes de Gersón comenzaron con su hijo Libni. El hijo de Libni fue Jahat. Su hijo fue Zima. **21** Su hijo fue Joa. Su hijo fue Iddo. Su hijo fue Zera. Su hijo fue Zeatrai. **22** Los descendientes de Coat comenzaron con su hijo Aminadab. Su hijo fue Coré. Su hijo fue Asir. **23** Su hijo fue Elcana. Su hijo fue Ebiasaf. Su hijo Asir. **24** Su hijo fue Tahat. Su hijo fue Uriel. Su hijo fue Uzías. Su hijo fue Saúl. **25** Los hijos de Elcana fueron Amasai. Ahimot, y Elcana. **26** El hijo de este segundo Elcana fue Zofai. Su hijo fue Nahat. **27** Su hijo fue Eliab. Su hijo fue Jeroham. Su hijo fue Elcana. **28** Los hijos de Samuel fueron Joel, el primogénito y Abías el segundo. **29** El hijo de Merari fue Mahli. Su hijo fue Libni. Su hijo fue Simei. Su hijo fue Uza. **30** Su hijo fue Simea. Su hijo fue Haguía. Su hijo fue Asaías. **31** Estos son los nombres de los hombres que David puso a cargo de la música en la casa del SEÑOR, después que el arca se colocó allí. **32** Ellos sirvieron cantando delante de el tabernáculo, la tienda de reunión, hasta que Salomón edificó la casa del SEÑOR en Jerusalén. Ellos realizaron sus tareas según a las instrucciones que le fueron dadas. **33** Estos fueron aquellos que sirvieron con sus hijos. Del clan de los coatitas llegó Hemán, el músico. Retrocediendo en el tiempo, estos son sus antepasados: Hemán fue el hijo de Joel. Joel fue hijo de Samuel. **34** Samuel fue hijo de Elcana. Elcana fue el hijo de Jeroham. Jeroham fue hijo de Eliel. Eliel fue hijo de Toa. **35** Toa fue hijo de Zuf. Zuf fue el hijo de Elcana. Elcana fue el hijo de Mahat. Mahat fue el hijo de Amasai. Amasai fue el hijo de Elcana. **36** Elcana fue el hijo de Joel. Joel fue el hijo de Azarías. Azarías fue hijo de Sofonías. **37** Sofonías fue el hijo de Tahat. Tahat fue hijo de Asir. Asir fue el hijo de Abiasaf. Abiasaf fue el hijo de Coré. **38** Coré fue el hijo de Izhar. Izhar fue el hijo de Coat. Coat fue el hijo de Leví. Leví fue el hijo de Israel. **39** El colega de Hemán era Asaf, se colocó a su mano derecha. Asaf fue el hijo de Berequías. Berequías fue el hijo de Simea. **40** Simea fue el hijo de Micael. Micael fue el hijo de Baasías. Baasías fue el hijo de Malquías. **41** Malquías fue el hijo de Etni. Etni fue el hijo de Zera. Zera fue el hijo de Adaía. **42** Adaía fue el hijo de Etán. Etán fue el hijo de Zima. Zima fue el hijo de Simei. **43** Simei fue el hijo de Jahat. Jahat fue el hijo de Gersón. Gersón fue el hijo de Leví. **44** A la mano izquierda de Hemán estaban sus colegas hijos de Merari. Ellos incluyeron a Etán hijo de Quisi. Quisi fue el hijo de Abdi. Abdi fue el hijo de Maluc. **45** Maluc fue el hijo de Hasabías. Hasabías fue el hijo de Amasías. Amasías fue el hijo de Hilcías. **46** Hilcías fue el hijo de Amsi. Amsi fue el hijo de Bani. Bani fue el hijo de Semer. **47** Semer fue el hijo de Mahli. Mahli fue el hijo de Musi. Musi fue el hijo de Merari. Merari fue el hijo de Leví. **48** Sus asociados, los levitas, fueron asignados para hacer todo el trabajo del tabernáculo, la casa del SEÑOR. **49** Aarón y sus hijos llevaban las ofrendas al altar para las ofrendas quemadas; y la ofrenda del altar de incienso para todo el trabajo en el lugar más santo. Estas ofrendas hicieron expiación para Israel, de acuerdo a todo lo que Moisés, el siervo de Dios, había ordenado. **50** Los descendientes reconocidos de Aarón son los siguientes: el hijo de Aarón fue Eleazar. El hijo de Eleazar fue Finees. El hijo de Finees fue Abisúa. **51** El hijo de Abisúa fue Buqui. El hijo de Buqui fue Uzi. El hijo de Uzi fue Zeraías. **52** El hijo de Zeraías fue Meraiot. El hijo de Meraiot fue Amarías. El hijo de Amarías fue Ahitob. **53** El hijo de Ahitob fue Zadoc. El hijo de Zadoc fue Ahimaas. **54** Estos son los lugares donde fueron asignados los descendientes de Aarón para vivir, eso es, para los descendientes de Aarón que fueran del clan de los Coatitas (el primer lote era para ellos). **55** A ellos les fue dado Hebrón en la tierra de Judá con sus pastizales, **56** pero los campos de la cuidad y sus villas fueron dadas a Caleb, hijo de Jefone. **57** A los descendientes de Aarón le dieron: Hebrón (una cuidad de refugio), y Libna, con sus pastizales, Jatir, Estemoa con sus pastizales, **58** Hilén con sus pastizales, y Debir con sus pastizales. **59** A los descendientes de Aarón: Asán con sus pastizales y

Bet Semes con sus pastizales; [60] y de la tribu de Benjamín les fue dado Geba con sus pastizales, Alemet con sus pastizales, y Anatot con sus pastizales. Y todas sus cuidades enumeraban trece. [61] Al resto de los descendientes de los coatitas le dieron por lote diez cuidades de la mitad de la tribu de Manases. [62] A los descendientes de Gersón, en sus muchos clanes, les fueron dadas trece cuidades de las tribus de Isacar, Aser, Neftalí y la mitad de la tribu de Manases en Basán. [63] A los descendientes de Merari le fueron dadas doce cuidades, de acuerdo a sus clanes, desde la tribu de Rubén, Gad y Zabulón. [64] Así, el pueblo de Israel le dió estas cuidades con sus pastizales a los levitas. [65] Ellos asignaron por lote los pueblos mencionados anteriormente desde las tribus de Judá, Simeón y Benjamín. [66] A algunos clanes de los coatitas les dieron cuidades de la tribu de Efraín. [67] Les dieron: Siquem (una cuidad de refugio) con sus pastizales en la colina campestre de Efraín, Gezer con sus pastizales, [68] Jocmeam con sus pastizales, Bet Horón con sus pastizales, [69] Ajalón con sus pastizales, y Gat Rimón con sus pastizales. [70] La mitad de la tribu de Manasés le dio a los coatitas: Aner con sus pastizales y Bileam con sus pastizales. Estas se convirtieron en las posesiones del resto de los clanes de los coatitas. [71] A los descendientes de Gersón, dentro de la mitad de la tribu de Manasés, les dieron: Golán en Basán con sus pastizales y Astarot con sus pastizales. [72] La tribu de Isacar le dio a los descendientes de Gersón: Cedes con sus pastizales, Daberat con sus pastizales, [73] Ramot con sus pastizales, y Anem con sus pastizales. [74] Isacar recibió de la tribu de Aser: Masal con sus pastizales, Abdón con sus sus pastizales, [75] Hucoc con sus pastizales, Rehob con sus pastizales. [76] Ellos recibieron de la tribu de Neftalí: Cedes en Galilea con sus pastizales, Hamón con sus pastizales y, Quiriataim con sus pastizales. [77] Al resto de los levitas, los descendientes de Merari, les fueron dados de la tribu de Zabulón: Rimón con sus pastizales y Tabor con sus pastizales. [78] A ellos también le fue dado, al otro lado del Jordán en Jericó, al lado este del río: Beser en el desierto con sus pastizales, Jaza con sus pastizales, [79] Cademot con sus pastizales, Mefaat con sus pastizales. Estas fueron dadas por la tribu de Rubén. [80] Los levitas recibieron de la tribu de Gad: Ramot en Galaad con sus pastizales, Mahanaim con sus pastizales, [81] Hesbón con sus pastizales, y Jazer con sus pastizales.

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1 Chronicles 6:1

Gersón ... Coat ... Merari ... Amram ... Izhar ... Hebrón ... Uziel ... Nadab ... Abuí ... Eleazar ... Itamar
Estos son nombres de hombres.

1 Chronicles 6:4

Eleazar ... Abisúa ... Buqui ... Uzi ... Zeraías ... Meraiot
Estos son nombres de hombres.

1 Chronicles 6:7

Meraiot ... Amarías ... Ahitob ... Zadoc ... Ahimaas ... Johanán
Estos son nombres de hombres.

1 Chronicles 6:10

Amarías ... Ahitob ... Zadoc ... Salum
Estos son nombres de hombres.

1 Chronicles 6:13

Hilcías ... Seraías ... Josadac
Estos son nombres de hombres.

exilió a Judá y Jerusalén por la mano de Nabucodonosor
El poder que Nabucodonosor tiene a través de su ejército se describe como la parte de su cuerpo

1 Chronicles 6:16

Gersón ... Coat ... Merari
Vea cómo tradujo estos nombres en 6:1.

Libni ... Simei
Estos son nombres de hombres.

Amram ... Izhar ... Hebrón ... Uziel
Vea cómo tradujo estos nombres en 6:1.

1 Chronicles 6:19

Merari ... Mahli ... Musi ... Jahat ... Zima ... Joa ... Iddo ... Zera ... Zeatrai
Estos son nombres de hombres.

1 Chronicles 6:22

Aminadab ... Coré ... Asir ... Elcana ... Ebiasaf ... Tahat ... Uriel ... Uzías ... Saúl
Estos son nombres de hombres.

1 Chronicles 6:25

Elcana ... Amasai ... Ahimot ... Zofai ... Nahat ... Eliab ... Jeroham
Estos son nombres de hombres.

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1 Chronicles 6:28

Joel ... Merari ... Mahli ... Libni ... Simei ... Uza ... Simea ... Haguía ... Asaías
Estos son nombres de hombres.

segundo
"hijo nacido después"

1 Chronicles 6:31

el arca se colocó allí
"el pueblo de Israel colocó el arca allí"

el tabernáculo, la tienda de reunión
Los significados posibles son 1) que "la tienda de reunión" especifica el otro nombre para "el tabernáculo"

Ellos realizaron sus tareas según a las instrucciones que le fueron dadas
TA: "Los cantantes obedecieron las instrucciones de David"

1 Chronicles 6:33

Estos fueron aquellos
"Estos fueron los músicos"

coatitas
Este es el nombre de un grupo de personas.

estos son sus antepasados
Esto significa que la lista va en orden de la más reciente a la más antigua.

Hemán ... Jeroham ... Eliel ... Toa ... Zuf ... Mahat
Estos son nombres de hombres.

Elcana ... Amasai
Vea cómo tradujo los nombres de estos hombres en 6:25.

1 Chronicles 6:36

Tahat ... Asir ... Abiasaf ... Izhar ... Coat
Estos son nombres de personas.

1 Chronicles 6:39

Berequías ... Simea ... Micael ... Baasías ... Malquías ... Etni ... Zera ... Adaía ... Etán ... Zima ... Simei ... Jahat ... Gersón
Estos son nombres de hombres.

colega
"compañero de trabajo"

se colocó a su mano derecha
La autoridad de una persona se describe por su posición. El lado derecho de una persona es el lugar donde se encontraba la persona con más autoridad.

1 Chronicles 6:44

Información general:
See:

A la mano izquierda de Hemán
TA: "De pie en el lado izquierdo de Hemán"

colegas
"compañeros de trabajo"

1 Chronicles 6:48

Sus asociados, los levitas, fueron asignados para hacer
TA: "Era deber de sus compañeros de trabajo, los levitas, hacer"

1 Chronicles 6:49

Estas ofrendas hicieron expiación para Israel
TA: "Estas ofrendas debían hacer expiación por los pecados del pueblo de Israel"

1 Chronicles 6:50

Información general:
See:

Los descendientes reconocidos de Aarón son los siguientes
TA: "Estos fueron los descendientes de Aarón"

1 Chronicles 6:54

Información general:
See:

Estos son los lugares donde fueron asignados los descendientes de Aarón para vivir, eso es, para los descendientes de Aarón que fueran del clan de los Coatitas (el primer lote era para ellos)
TA: "Estos son los lugares donde vivían los descendientes de Aarón, los clanes de los Coatitas (se echaron suertes para determinar dónde vivirían)"

Coatitas
Vea cómo tradujo esto en 6:33.

A ellos les fue dado Hebrón
TA: "Ellos les dieron Hebrón"

pero los campos de la cuidad y sus villas fueron dadas a Caleb, hijo de Jefone
TA: "Caleb y su familia se fueron a vivir a los campos de Hebrón y los pueblos de los alrededores"

pastizales
Esta es una tierra cubierta de hierba donde comen los animales.

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1 Chronicles 6:57

Información general:
See:

1 Chronicles 6:59

Información general:
See:

Y todas sus cuidades enumeraban trece
TA: "Tenían un total de 13 ciudades"

1 Chronicles 6:61

A los descendientes de Gersón, en sus muchos clanes, les fueron dadas trece cuidades
"Los clanes de los descendientes de Gershom ganaron 13 ciudades"

coatitas ... Gersón
Vea cómo tradujo esto en 6:1.

1 Chronicles 6:63

Merari
Vea cómo tradujo esto en 6:1.

los pueblos mencionados anteriormente desde
TA: "esas ciudades de"

1 Chronicles 6:66

Información general:
See:

coatitas
Vea cómo tradujo esto en 6:33.

1 Chronicles 6:70

Información general:
See:

1 Chronicles 6:71

Información general:
See:

Gersón
Vea cómo tradujo esto en 6:1.

1 Chronicles 6:74

Información general:
See:

1 Chronicles 6:77

Información general:
See:

Merari
Vea cómo tradujo esto en 6:1.

de Merari ... pastizales
"la tribu de Zabulón dio a los descendientes de Merari Rimón con sus pastizales y Tabor con sus pastizales"

A ellos también le fue dado ... A ellos también le fue dado
La información en 6:77 se ha reorganizado para que su significado se pueda entender más fácilmente.

A ellos también le fue dado
"ellos también ganaron"

1 Chronicles 6:80

Información general:
See:

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Chapter 7

1 Los cuatro hijos de Isacar fueron Tola, Fúa, Jasub y Simrón. **2** Los hijos de Tola fueron Uzi, Refaías, Jeriel, Jahmai, Jibsam y Samuel. Ellos fueron las jefes de las casas paternas, de los descendientes de Tola y fueron enlistados como poderosos guerreros entre su generación. Su número era 22, 600 en los días de David. **3** El hijo de Uzi fue Israhías. Sus hijos eran Micael, Obías, Joel e Isías, todos los cinco de ellos eran líderes de clanes. **4** Junto con ellos tenían treinta y seis mil tropas para batalla, de acuerdo a las listas que pertenecian a los clanes de sus ancestros, porque tenían muchas esposas e hijos. **5** Sus hermanos, la tribu de Isacar, tenían ochenta y siete mil hombres de guerra, de acuerdo a la listas que pertenecian a los clanes de sus ancestros. **6** Los tres hijos de Benjamín eran Bela, Bequer y Jediael. **7** Los cinco hijos de Bela eran Ezbón, Uzi, Uziel, Jerimot e Iri. Ellos eran soldados y originadores de clanes. Su gente sumaban 22, 034 hombres de guerra, de acuerdo a la listas que pertenecían a los clanes de sus ancestros. **8** Los hijos de Bequer fueron Zemira, Joás, Eliezer, Elioenai, Omri, Jeremot, Abías, Anatot y Alamet. Todos estos eran sus hijos. **9** Las listas de sus clanes enumeraban 20, 200 líderes de familia y hombres de guerra. **10** El hijo de Jediael fue Bilhán. Los hijos de Bilhán fueron Jeús, Benjamín, Aod, Quenaana, Zetán, Tarsis y Ahisahar. **11** Todos estos eran hijos de Jediael. Enlistado en sus listas del clan habían 17, 200 líderes y hombres de guerra aptos para el servicio militar. **12** (Supim y Hupim eran hijos de Hir, y Husim era hijo de Aher.) **13** Los hijos de Neftalí fueron Jahzeel, Guni, Jezer y Salum. Estos fueron nietos de Bilha. **14** Manasés tuvo un hijo varón llamado Asriel, a quien su concubina aramea dio a luz. Ella también dio a luz a Maquir, padre de Galaad. **15** Maquir tomó una esposa de Hupim y Supim. El nombre de una hermana era Maaca. Otro descendiente de Manasés era Zelofehad, que solo tuvo hijas. **16** Maaca, esposa de Maquir, dio a luz un hijo y lo llamó Peres. El nombre de su hermano fue Seres, y sus hijos fueron Ulam y Requem. **17** El hijo de Ulam fue Bedán. Estos eran los descendientes de Galaad, hijo de Maquir, hijo de Manasés. **18** Hamolequer, hermana de Galaad, dio a luz a Isod, Abiezer y Mahala. **19** Los hijos de Semida fueron Ahián, Siquem, Likhi y Aniam. **20** Los descendientes de Efraín fueron asi: El hijo de Efraín era Sutela. El hijo de Sutela era Bered. El hijo de Bered era Tahat. El hijo de Tahat era Elada. **21** El hijo de Elada era Tahat. El hijo de Tahat fue Zabad. El hijo de Zabad era Sutela. (Ezer y Elad fueron muertos por hombres de Gat, nativos en la tierra, cuando ellos fueron a robar su ganado. **22** Efraín, su padre, hizo duelo por ellos por muchos días, y sus hermanos vinieron a consolarlo. **23** Él durmió con su esposa. Ella concibió y dio a luz a un hijo. Efraín lo llamó Bería, porque la tragedia había llegado a su familia. **24** Su hija fue Seera, quien edificó a Bet Horón Baja, Bet Horón Alta y Uzen Seera.) **25** Su hijo fue Refa. El hijo de Refa fue Resef. El hijo de Resef fue Telah. El hijo de Telah fue Tahán. **26** El hijo de Tajan fue Laadán. El hijo de Laadán fue Amiud. El hijo de Amiud fue Elisama. **27** El hijo de Elisama fue Nun. El hijo de Nun fue Josué. **28** Sus posesiones y residencias fueron Betel y sus aldeas de alrededor. Se extendieron hacia el oriente hasta Naarán y hacia el occidente hasta Gezer y sus aldeas, y a Siquem con sus aldeas hasta Aya y sus villas. **29** En la frontera con Manasés estaban Bet Seán y sus aldeas, Taanac y sus aldeas, Meguido y sus aldeas, y Dor y sus aldeas. En estos pueblos vivieron los descendientes de José, hijo de Israel. **30** Los hijos de Aser fueron Imna, Isúa, Isúi, y Bería. Sera era su hermana. **31** Los hijos de Bería fueron Heber y Malquiel, que fue el padre de Birzavit. **32** Los hijos de Heber fueron Jaflet, Somer, y Hotam. Súa era su hermana. **33** Los hijos de Jaflet fueron Pasac, Bimhal y Asvat. Estos fueron los hijos de Jaflet. **34** Somer, hermano de Jaflet, tuvo a estos hijos: Rohga, Jehúba y Aram. **35** El hermano de Somer, Helem, tuvo estos hijos: Zofa, Imna, Seles y Amal. **36** Los hijos de Zofa fueron Súa, Harnefer, Súal, Beri e Imra, **37** Beser, Hod, Sama, Silsa, Itrán y Beera. **38** Los hijos de Jeter fueron Jefone, Pispa y Ara. **39** Los hijos de Ula fueron Ara, Haniel y Rezia. **40** Todos estos fueron descendientes de Aser. Ellos eran los ancestros de los clanes, líderes de sus familias, hombres distinguidos, hombres guerreros, y jefes entre los líderes. Había veintiseis mil hombres en lista que eran aptos para el servicio militar, de acuerdo a sus listas enumeradas.

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1 Chronicles 7:1

Información general:
See: and

Su número era 22,600
"Había veintidós mil seiscientos hombres"

en los días de David
TA: "durante la vida de David"

1 Chronicles 7:4

Junto con ellos tenían
TA: "Entre ellos estaban"

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thirty-six thousand troops for battle
seis mil tropas para la batalla - "36,000 soldados que estaban listos para la batalla"

1 Chronicles 7:6

Información general:
See: and

originadores
"padres" o "ancestros"

1 Chronicles 7:8

Información general:
See: and

1 Chronicles 7:11

Jediael ... Hir ... Aher
Estos son nombres de hombres.

Enlistado en sus listas del clan habían 17,200
"Las listas de clanes contenían diecisiete mil doscientos"

Supim ... Hupim ... Husim
Estos son nombres de hombres.

1 Chronicles 7:13

Jahzeel ... Guni ... Jezer ... Salum
Estos son nombres de hombres.

nietos de Bilha
TA: "los hijos del hijo de Bilha"

1 Chronicles 7:14

Información general:
See:

aramea
Esto se refiere a una persona de Aram, una región de Siria.

concubina aramea dio a luz
TA: "concubina aramea dio a luz"

1 Chronicles 7:17

Información general:
See:

1 Chronicles 7:20

Información general:
See:

Ezer y Elad fueron muertos por hombres de Gat, nativos en la tierra
TA: "Los hombres de Gat, los nativos de la tierra, mataron a Ezer y Elad"

ellos fueron a robar su ganado
TA: "los hermanos fueron a robar el ganado a la gente de Gat"

1 Chronicles 7:23

Ella concibió y dio a luz a un hijo
"Ella quedó embarazada y dio a luz a un hijo"

lo llamó
"lo nombró"

Bería ... Seera
Estos son nombres de personas.

Bet Horón Baja, Bet Horón Alta y Uzen Seera
Estos son nombres de lugares.

1 Chronicles 7:25

Información general:
See:

1 Chronicles 7:28

Información general:
See:

residencias fueron
TA: "las casas estaban en"

En estos pueblos vivieron los descendientes de José, hijo de Israel
TA: "Los descendientes de José, hijo de Israel, vivían en estas ciudades"

1 Chronicles 7:30

Información general:
See:

1 Chronicles 7:33

Información general:
See:

1 Chronicles 7:36

Información general:
See:

1 Chronicles 7:39

Información general:
See:

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hombres distinguidos "hombres importantes"	
Había veintiseis mil hombres en lista que eran aptos para el servicio militar, de acuerdo a sus listas enumeradas. seis mil hombres en la lista que eran aptos para el servicio militar, de acuerdo con sus listas	numeradas - TA: "Según los registros del clan, había 26,000 hombres que podían servir en el ejército"

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Chapter 8

1 Los cinco hijos de Benjamín fueron, su primogenito Bela, Asbel, Ahara, **2** Noha y Rafa. **3** Los hijos de Bela fueron Adar, Gera, Abiud, **4** Abisúa, Naamán, Ahoa, **5** Gera, Sefufán e Hiram. **6** Estos eran los desendientes de Aod quienes eran los jefes de los clanes de los habitantes de Geba, que fueron obligados a mudarse a Manahat: **7** Naamán, Ahías y Gera. El último, Gera, los guió cuando se mudaron. Él era el padre de Uza y Ahiud. **8** Saharaim se convirtió en el padre de hijos en la tierra de Moab, después que se había divorciado de sus esposas Husim y Baara. **9** Por su esposa Hodes, Saharaim se convirtió en el padre de Jobab, Sibia, Mesa, Malcam, **10** Jeúz, Saquías y Mirma. Estos fueron sus hijos, jefes en sus clanes. **11** Él ya se había convertido en el padre de Abitob y Elpaal de Husim. **12** Los hijos de Elpaal fueron Heber, Misam y Semed (que construyeron Ono y Lod con sus aldeas cercanas). **13** También estaban Bería y Sema. Ellos fueron jefes de clanes que vivían en Ajalón, que expulsaron los habitantes de Gat. **14** Bería tuvo estos hijos: Ahío, Sasac, Jeremot, **15** Zebadías, Arad, Ader, **16** Micael, Ispa, y Joha. **17-18** Elpaal tuvo estos hijos: Zebadías, Mesulm, Hizqui, Heber, Ishmerai, Jezlías y Jobab. **19** Simei tuvo estos hijos: Jaquim, Zicri, abdi, **20** Elienai, Ziletai, Eliel, **21** Adaías, Beraías y Simrat. **22** Sasac tuvo estos hijos: Ispán, Heber, Eliel, **23** Abdón, Zicri, Hanán, **24** Hananías, Elam, Anatonías, **25** Ifdaías y Peniel. **26** Jeroham tuvo estos hijos: Samserai, Seharías, Atalías, **27** Jaresías, Elías y Zicri. **28** Estos eran jefes de los clanes y líderes que vivieron en Jerusalén. **29** El padre de Gabaón, Jehiel, cuyo nombre de su esposa fue Maaca, vivía en Gabaón. **30** Su primer hijo era Abdón, seguido de Zur, Cism Baal, Nadab, **31** Gedor, Ahío y Zequer. **32** Otro de los hijos de Jehiel Miiclot, que se convirtió en el padre de Simea. También vivieron cerca de sus familiares en Jerusalén. **33** Ner era el padre de Cis. Cis el padre de Saúl. Saúl fue el padre de Jonatán, Malquisúa, Abinadab y Es Baal. **34** El hijo de Jonatán fue Merib Baal. Merib Baal fue el padre de Micaía. **35** Los hijos de Micaía fueron Pitón, Melec, Tarea y Acaz. **36** Acaz se convirtió en el padre de Joada. Joada fue el padre de Alemet, Azmavet y Zimri. Zimri fue el padre de Mosa. **37** Mosa el padre de Bina. Bina fue el padre de Rafa. Rafa fue el padre de Eleasa. Eleasa fue el padre de Azel. **38** Azel tuvo seis hijos: Azricam, Bocru, Ismael, Searías, Obadías y Hanán. Todos estos fueron hijos de Azel. **39** Los hijos de Esec; su hermano, fueron Ulam, su primer hijo, Jehús el segundo y Elifelet el tercero. **40** Los hijos de Ulam fueron guerreros y arqueros. Tuvieron muchos hijos y nietos, un total de 150. Todos estos pertenecían a los descendientes de Benjamín.

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1 Chronicles 8:1

Información general:
See: and

1 Chronicles 8:6

Información general:
See:

que fueron obligados a mudarse
"necesitaba mudarse" o "tenía que mudarse"

1 Chronicles 8:8

Saharaim ... Jobab ... Sibia ... Mesa ... Malcam ... Jeúz ... Saquías ... Mirma ... Abitob ... Elpaal
Estos son nombres de hombres.

Husim ... Baara ... Hodes
Estos son nombres de mujeres.

Por su esposa Hodes, Saharaim se convirtió en el padre de
TA: "Saharaim y su esposa Hodes tuvieron los siguientes hijos:"

1 Chronicles 8:12

Elpaal ... Heber ... Misam ... Semed ... Bería ... Sema
Estos son nombres de hombres.

Ono ... Lod ... Ajalón
Estos son nombres de lugares.

1 Chronicles 8:14

Información general:
See:

Elpaal ... y Jobab
La información en 8:14 se ha reorganizado para que su significado se pueda entender más fácilmente.

1 Chronicles 8:19

Información general:
La información en 8:19 se ha reorganizado para que su significado se pueda entender más fácilmente.

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1 Chronicles 8:22

Información general:
La información en 8:22 se ha reorganizado para que su significado se pueda entender más fácilmente.

1 Chronicles 8:26

Información general:
See:

Estos eran jefes de los clanes y líderes
Las palabras "jefes de clanes" y "líderes" significan lo mismo.

1 Chronicles 8:29

Información general:
See:

El padre de Gabaón, Jehiel, cuyo nombre de su esposa fue Maaca, vivía en Gabaón
Aquí "padre de" se refiere al estatus de Jewel como la persona principal en la ciudad de Gabaón. TA: "Jehiel, el líder de Gabaón, vivía en Gabaón. El nombre de su esposa era Maaca".

Su primer hijo
"El primogénito de Jehiel"

1 Chronicles 8:32

Información general:
See:

1 Chronicles 8:35

Información general:
See:

1 Chronicles 8:38

Información general:
See: and

Jehús el segundo y Elifelet el tercero
TA: "Jehús, el segundo hijo, y Elifelet, el tercer hijo"

Tuvieron muchos hijos y nietos, un total de 150
TA: "Tuvieron un total de ciento cincuenta hijos y nietos"

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Chapter 9

1 Así que todo Israel fue registrado en genealogías. Ellos fueron registrados en el libro de los reyes de Israel. En cuanto a Judá, ellos fueron llevados en exilio a Babilonia por sus pecados. **2** Los primeros en ser reubicados en sus ciudades fueron algunos israelitas, sacerdotes, Levitas, y siervos del templo. **3** Algunos descendientes de Judá, Benjamín, Efraín, y Manasés vivían en Jerusalén. **4** Las reubicaciones incluían a Utai hijo de Amiud, hijo de Omri hijo de Imri, hijo de Bani, uno de los descendientes de Pérez hijo de Judá. **5** Entre los Silonitas estaba Asaías el primer hijo y sus hijos. **6** De entre los descendientes de Zera estaba Jeuel. Sus descendientes eran 690. **7** Entre los descendientes de Benjamín estaba Salú hijo de Mesulam, hijo de Hodavías hijo de Asenúa. **8** También estaba Ibenías hijo de Jeroham; Ela, hijo de Uzi, hijo de Micri; y Mesulam hijo de Sefatías hijo de Reuel hijo de Ibnías. **9** Sus parientes escritos en las listas de genealogías eran 956. Todos estos hombres eran líderes en los clanes de sus ancestros. **10** Los sacerdotes eran Jedaías, Joiarib, y Jaquín. **11** También estaba Azarías hijo de Hilcías hijo de Mesulam hijo de Sadoc hijo de Meraiot hijo de Ahitob, el que estaba a cargo de la casa de Dios. **12** Ahí estaba Adaía hijo de Jeroboam, hijo de Pasur, hijo de Malquías. Ahí estaba también Masai hijo de Adiel, hijo de Jazera, hijo de Mesulam, hijo de Mesilemit, hijo de Imer. **13** Sus parientes, que fueron líderes en el clan de sus ancestros, eran 1, 760. Ellos fueron hombres muy capaces en el trabajo en la casa de Dios. **14** Entre los levitas estaba Semaías, hijo de Hasub, hijo de Azricam, hijo de Hasabías, entre los hijos de Merari. **15** También estaba Bachacar, Heres, Galal y Matanías hijo de Micaía, hijo de Zicri, hijo de Asaf. **16** También estaba Obadías, hijo de Semaías, hijo de Galal, hijo de Jedutún y Berequías hijo de Asa, hijo de Elcana que vivió en las aldeas de los Netofatitas. **17** Los porteros eran Salum, Acub, Talmón, Ahimán y sus descendientes. Salum era su líder. **18** Anteriormente ellos hicieron guardia en las puertas del lado este para los campos de los descendientes de Leví. **19** Salum hijo de Coré hijo de Ebiasafel que era hijo de Corá, y sus parientes de la casa de su padre, los Coraítas, estaban a cargo del trabajo del servicio, ellos guardaban la puerta de la tienda, asi como sus ancestros habían guardado el campamento del SEÑOR, y ellos también guardaban la entrada. **20** Finees hijo de Eleazar estuvo a cargo de ellos en el pasado, y el SEÑOR estuvo con él. **21** Zacarías hijo de Meselemías era guardia de la entrada al templo," la carpa de reunión." **22** Todos los que fueron escogidos como guardianes de las entradas contaban 212. Sus nombres fueron registrados en los archivos del pueblo en sus villas. David y Samuel el vidente los pusieron en sus posiciones de confianza. **23** Asi que ellos y sus niños guardaban las puertas de la casa del SEÑOR, el tabernáculo. **24** Los guardianes eran puestos en los cuatro lados, hacia el este, oeste, norte, y sur. **25** Sus hermanos, quienes vivían en sus villas, vinieron en turnos de rotaciones de siete-días. **26** Pero los cuatro líderes de los guardias de las entradas que eran Levitas, eran asignados a guardar los cuartos y almacenes en la casa de Dios. **27** Ellos debían pasar la noche en sus puestos alrededor de toda la casa de Dios, ya que eran responsables de guardarla. Ellos la abrirían cada mañana. **28** Algunos de ellos estaban a cargo del equipamiento del templo; ellos contaban los artículos cuando eran traídos y cuando eran sacados fuera. **29** Algunos de ellos también eran asignados para cuidar las cosas sagradas, los utencilios y los suministros incluyendo la harina fina, el vino, el aceite, el incienso y las especias. **30** Algunos de los hijos de los sacerdotes mezclaban las especias. **31** Matatías, uno de los Levitas, que era el primer hijo de Salum Coreíta, estaba a cargo de preparar el pan para las ofrendas. **32** Algunos de sus hermanos, descendientes de los Coatitas, estaban a cargo del pan de la presencia, para prepararlo cada Sábado. **33** Los cantantes y los líderes de la familia Levita vivían en cuartos en el santuario cuando ellos estaban libres del trabajo porque ellos tenían que llevar a cabo sus tareas asignadas día y noche. **34** Estos eran líderes de familia entre los Levitas como estaba mencionado en los registros genealógicos. Ellos vivían en Jerusalén. **35** El padre de Gabaón, Jehiel, cuya esposa se llamaba Maaca, vivía en Gabaón. **36** Su primogenito fue Abdón y sus hijos Zur, Cis, Baal, Ner, Nadab, **37** Gedor, Ahío, Zacarías y Miclot. **38** Miclot fue el padre de Simeam. Ellos también vivían cerca de sus hermanos en Jerusalén. **39** Ner fue el padre de Cis. Cis fue el padre de Saúl. Saúl fue el padre de Jonatán, Malqisúa, Abinadab; y Esbaal. **40** El hijo de Jonatán fue Meril Baal. Meril Baal fue el padre de Micaía. **41** Los hijos de Micaía fueron Pitón, Melec, Tarea y Acaz. **42** Acaz fue el padre de Jara, Jara fue el padre de Alemet, Azmavet, y Zimri. Zimri fue el padre de Mosa. **43** Mosa fue el padre de Bina. Bina fue el padre de Refaías. Refaías fue el padre de Eleasa. Eleasa fue el padre de Azel. **44** Los seis hijos de Azel Azricam, Bocru, Ismael, Searías, Obadías, y Hanán. Estos fueron los hijos de Azel.

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1 Chronicles 9:1

Así que todo Israel fue registrado en genealogías
Una genealogía se refiere a un registro de descendientes de una familia o antepasados de una persona.

el libro de los reyes de Israel
Esto se refiere a un libro que ya no existe.

1 Chronicles 9:4

Información general:
See: and

Silonitas
Este es el nombre de un grupo de personas descendientes de Shelah. Es una variación ortográfica para los Silonitas.

1 Chronicles 9:7

Información general:
See:

1 Chronicles 9:10

Información general:
See:

1 Chronicles 9:12

Información general:
See: and

Ellos fueron hombres muy capaces en el trabajo en la casa de Dios
TA: "Estos hombres capaces trabajaron en la casa de Dios"

1 Chronicles 9:14

Semaías ... Elcana
Estos son nombres de hombres.

entre los hijos de
"uno de los descendientes"

Netofatitas
Este es el nombre de un grupo de personas.

1 Chronicles 9:17

Información general:
See:

porteros
"guardias" o "guardianes"

ellos hicieron guardia en las puertas del lado este para los campos de los descendientes de Leví
"Los descendientes de Levi vigilaban la puerta del rey en el lado este de su campamento"

la puerta de la tienda ... la entrada
Estas frases se refieren a la entrada de la tienda de reunión, o el tabernáculo.

1 Chronicles 9:20

a cargo de ellos
TA: "a cargo de los guardias"

1 Chronicles 9:22

Información general:
See:

Sus nombres fueron registrados en los archivos del pueblo en sus villasAT: "The records in peoples' villages included the names of these men"
TA: "Los registros en las aldeas de los pueblos incluían los nombres de estos hombres"

sus niños
"sus descendientes"

guardianes eran puestos
TA: "los hombres vigilaban las entradas"

en los cuatro lados, hacia el este, oeste, norte, y sur
TA: "todo alrededor"

1 Chronicles 9:25

Sus hermanos
"Los hermanos de los guardias"

vinieron en turnos de rotaciones de siete-días
rotaciones de días, en turnos - TA: "vendría a ayudar durante períodos de 7 días, tomando turnos"

eran asignados a guardar los cuartos
TA: "vigilaba las habitaciones"

1 Chronicles 9:28

Algunos de ellos
"Algunos de los guardias"

ellos contaban los artículos cuando eran traídos y cuando eran sacados fuera
TA: "contaron los artículos que la gente sacó para usar y contaron los artículos cuando la gente los trajo de vuelta"

eran asignados para cuidar
TA: "hacerse cargo de" o "cuidar de"

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1 Chronicles 9:30

Matatías ... Salum
Estos son nombres de hombres.

Coreíta ... Coatitas
Estos son nombres de grupos de personas.

pan de la presencia
Consulte la página de la palabra de traducción sobre "pan" para obtener la definición específica de "pan de presencia".

1 Chronicles 9:33

ellos estaban libres del trabajo
TA: "no tenían que hacer otro trabajo"

tenían que llevar a cabo sus tareas asignadas
TA: "tenían que completar sus tareas asignadas"

día y noche
Esto significa "en todo momento" y se puede traducir usando una frase o palabra de su idioma o cultura que le dé el mismo significado.

Estos eran líderes de familia entre los Levitas como estaba mencionado en los registros genealógicos
TA: "Las listas de historia familiar incluían los nombres de estos líderes familiares levitas"

1 Chronicles 9:35

Información general:
See:

Gabaón
La primera mención de Gabaón se refiere a la persona, pero la segunda mención de Gabaón se refiere a la ciudad.

1 Chronicles 9:38

Información general:
See:

1 Chronicles 9:41

Información general:
See: and

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Chapter 10

1 Ahora, los filisteos pelearon contra Israel. Cada hombre de Israel huyó delante los filisteos y cayó
muerto en el Monte Gilboa. **2** Los filisteos persiguieron de cerca a Saúl y sus hijos. Los filisteos mataron a
Jonatán, Abinabad y Malquisúa, sus hijos. **3** La batalla fue difícil en contra de Saúl, y los arqueros lo
dominaron. Él estaba en un dolor severo por causa de los arqueros. **4** Luego, Saúl le dijo a su escudero:
"Saca tu espada y traspásame con ella. Sino, estos incircuncisos vendrán y me abusarán." Pero su
escudero no quería hacerlo porque él tenía mucho miedo. Así que Saúl agarró su propia espada y cayó
sobre ella. **5** Cuando su escudero vio que Saúl estaba muerto, él al igual que Saúl cayó sobre su espada y
murió. **6** Así que Saúl murió, sus tres hijos y todos los miembros de su casa murieron juntos. **7** Cuando
cada hombre de Israel en el valle vio que ellos habían huído, y que Saúl y sus hijos estaban muertos, ellos
abandonaron sus ciudades y huyeron. Luego los filisteos vinieron y vivieron en ellas. **8** Y ocurrió que al
siguiente día, cuando los filisteos fueron a despojar a los muertos, ellos encontraron a Saúl y a sus hijos
caídos en el Monte Gilboa. **9** Ellos lo desnudaron y tomaron su cabeza y su armadura. Ellos enviaron
mensajeros por Filistea a llevar las noticias a sus ídolos y a la gente. **10** Ellos pusieron su armadura en el
templo de sus dioses y ataron su cabeza en el templo de Dagón. **11** Cuando todo Jabes de Galaad
escucharon todo lo que los filisteos le habían hecho a Saúl, **12** todos los hombres guerreros fueron y se
llevaron el cuerpo de Saúl y de sus hijos y los llevaron a Jabes. Ellos enterraron sus huesos bajo el árbol
de cedro en Jabes y ayunaron por siete días. **13** Así murió Saúl porque le fue infiel al SEÑOR. Él no
obedeció las instrucciones del SEÑOR, si no que pidió consejo de alguien que hablaba con los muertos. **14**
Él no busco la dirección del SEÑOR, entonces el SEÑOR lo mató y le entregó el reino a David, hijo de Isaí.

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1 Chronicles 10:1

Información general:
See:

Cada hombre de Israel huyó delante
TA: "El ejército de Israel se escapó de"

cayó muerto
TA: "murió"

1 Chronicles 10:4

traspásame con ella
TA: "mátame con eso"

Sino, estos incircuncisos vendrán
La referencia a los "incircuncisos" aquí es un insulto, lo que indica que estas personas son extranjeras y no tienen relación con Dios.

cayó sobre ella
TA: "se suicidó con eso"

1 Chronicles 10:5

sus tres hijos
TA: "y sus 3 hijos murieron"

1 Chronicles 10:7

Cuando cada hombre de Israel
TA: "Cuando los hombres de Israel"

vivieron en ellas
"vivieron en las ciudades israelitas"

Y ocurrió que
Esta frase se usa aquí para marcar un evento importante en la historia. Si su idioma tiene una forma de hacerlo, podría considerar usarlo aquí.

a despojar a los muertos
TA: "quitar algo de valor de los cadáveres"

Saúl y a sus hijos caídos
"Saúl y sus hijos muertos"

1 Chronicles 10:9

Ellos lo desnudaron
TA: "Los filisteos sacaron todo del cuerpo de Saúl"

Ellos pusieron su armadura
"Los filisteos pusieron la armadura de Saúl"

Dagón
Este es el nombre de un dios falso.

1 Chronicles 10:11

Información general:
See: and

Cuando todo Jabes de Galaad escucharon todo lo que los filisteos
TA: "Cuando la gente de Jabes de Galaad escuchó lo que los soldados del ejército filisteo" (See:)

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sus huesos
TA: "sus cuerpos" o "sus restos"

hablaba con los muertos
TA: "afirmó hablar con los que murieron"

1 Chronicles 10:13

entregó el reino a
TA: "cedió el control del pueblo de Israel a"

consejo
Esta es una opinión o sugerencia sobre lo que la persona debe hacer.

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Chapter 11

1 Luego todo Israel vino a David en Hebrón y dijo: "Mira, nosotros somos tu carne y hueso. **2** En el pasado reciente, cuando Saúl fue rey sobre nosotros, fuiste tú quien guió al ejército israelita. El SEÑOR tu Dios te dijo: 'Tú pastorearás mi pueblo Israel y tú te volverás un gobernante sobre mi pueblo Israel.'" **3** Así que todos los ancianos de Israel fueron al rey en Hebrón y David hizo un juramento con ellos ante el SEÑOR. Ellos ungieron a David rey sobre Israel. De esta manera, la palabra del SEÑOR que había sido declarada por Samuel se volvió realidad. **4** David y todo Israel fueron a Jerusalén (que es, Jebús). Los jebuseos, los habitantes de la tierra, estaban allí. **5** Los habitantes de Jebús le dijeron a David: "No vendrás aquí." Pero David tomó la fortaleza de Sión, o seas, la ciudad de David. **6** David había dicho: "Quien sea que ataque los jebuseos primeros se volverá un comandante." Así que Joab hijo de Sarvia atacó primero y fue declarado comandante. **7** Luego David comenzó a vivir en la fortaleza asi que la llamaron la ciudad de David. **8** Él fortificó la ciudad desde Milo hasta el muro que ya la rodeaba. Joab fortificó el resto de la ciudad. **9** David se volvió más y más grandioso porque el SEÑOR de los ejércitos estaba con él. **10** Estos fueron los líderes que David tenía que se demostraron fuertes con él en su reino junto con todo Israel, para hacerlo a él rey, obedeciendo la palabra del SEÑOR en cuanto a Israel. **11** Ésta es una lista de los soldados exclusivos de David: Jasobeam, el hijo de Hacmoni, fue comandante de los treinta. Él mató a trescientos hombres con su lanza en una ocasión. **12** Después de él estaba Eleazar hijo de Dodo, el ahohíta, que fue uno de los tres hombres poderosos. **13** Él estaba con David en Pasdamim, y allí los filisteos se reunieron todos juntos para la batalla, donde había un campo de cebada y el ejército huyó de los filisteos. Ellos se pararon en medio del campo. **14** Ellos lo defendieron y disminuyeron a los filisteos y el SEÑOR los rescató con una gran victoria. **15** Luego, tres de los treinta líderes bajaron hacia la roca donde estaba David, en la cueva de Adulam. El ejército de los filisteos estaba acampando en el Valle de Refaim. **16** En ese tiempo David estaba en su fortaleza, en la cueva, mientras los filisteos habían establecido su campamento en Belén. **17** David anhelaba agua y dijo: "¡Si tan sólo alguien me diera agua para beber del pozo en Belén, el pozo que está en la puerta!" **18** Así que estos tres hombres poderosos entraron a través del ejército de los filisteos y sacaron agua del pozo de Belén, el pozo en la puerta. Ellos tomaron el agua y se le llevaron a David, pero él se negó a beberla. En cambio, él la derramó al SEÑOR. **19** Luego él dijo: "SEÑOR, aleja ésto, lejos esté mí, que yo beba eso. ¿Debería beber de la sangre de hombres que han arriesgado sus vidas?" Porque ellos habían puesto sus vidas en riesgo, él se negó a beberla. Estas son las cosas que los tres hombres poderosos hicieron. **20** Abisai hermano de Joab, fue capitán sobre los Tres. Una vez él usó su lanza en contra de trescientos hombres y los mató. Él es mencionado junto con los Tres. **21** De los Tres, a él se le dio doble honor y se convirtió en su capitán. Aunque él no era uno de ellos. **22** Benaía hijo de Joiada fue un hombre fuerte que hizo grandes acciones. Él mató a los dos hijos de Ariel de Moab. El también bajó al foso y mató un a león mientras estaba nevando. **23** Él incluso mató a un egipcio, un hombre de cinco codos de alto. El egipcio tenía una lanza como la viga de un tejedor, pero él lo confrontó a él con sólo una vara. Él arrebató la lanza de la mano del egipcio y lo mató con su propia lanza. **24** Benaía hijo de Joiada hizo estas grandes acciones, y él fue nombrado junto a los tres hombres poderosos. **25** Él fue más reconocido que los treinta soldados en general, pero él no fue reconocido tan altamente reconocido como los tres soldados exclusivos. Aún así David lo puso a cargo de su guardaespaldas. **26** Los hombres poderosos eran Asael hermano de Joab, Elhanan hijo de Dodo de Belén, **27** Samot el harodita, Heles el pelonita, **28** Ira hijo de Iques el tecoíta, Abiezer el anatotita, **29** Sibecai el husatita, Ilai el ahoíta, **30** Maharai el netofatita, Heled hijo de Baana el netofatita, **31** Itai hijo de Ribai de Guibeá de los descendientes de Benjamín, Benaía el piratonita, **32** Hurai de los arroyos de Gaas, Abiel el arbatita, **33** Azmavet el barhumita, Eliaba el saalbonita, **34** los hijos de Hasem el gizonita, Jonatán hijo de Sage el ararita, **35** Ahíam hijo de Sacar el ararita, Elifal hijo de Ur, **36** Hefer el megueratita, Ahías el pelonita, **37** Hezro el carmelita, Naarai hijo de Ezbai, **38** Joel hermano de Natán, Mibhar hijo de Hagrai, **39** Selec el amonita, Naharai el beerotita (el escudero de Joab hijo de Sarvia), **40** Ira el itrita, Gareb el itrita, **41** Urías el hitita, Zabad hijo de Ahlai, **42** Adina hijo de Siza el rubenita (un jefe de los rubenitas) y treinta con ellos, **43** Hanan hijo de Maaca, y Josafat el mitnita, **44** Uzías el astarotita, Sama y Jeheil hijos de Hotam el aroerita, **45** Jediael hijo de Simri, Joha (su hermano el tizita), **46** Eliel el mahavita, Jerebai y Josavía hijos de Elnaam, Itm el moabita, **47** Eliel, Obed y Jaasiel el mesobaíta.

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1 Chronicles 11:1

nosotros somos tu carne y hueso
TA: "somos tus parientes" o "tenemos los mismos antepasados que tu"

la palabra del SEÑOR
"el mensaje del SEÑOR"

1 Chronicles 11:4

Información general:
See:

Jebús
Este fue el nombre temporal de Jerusalén después de que los jebuseos conquistaron la ciudad, antes de que los israelitas la conquistaran.

Pero David tomó
TA: "Pero el ejército de David derrotó"

o sea, la ciudad de David
TA: "y lo llamaron la ciudad de David"

y fue declarado comandante
TA: "entonces David convirtió a Joab en comandante"

1 Chronicles 11:7

Él fortificó la ciudad desde
TA: "Los israelitas fortalecieron el muro alrededor de la ciudad"

Milo
Esto se refiere a una fortaleza en Jerusalén, probablemente construida por los jebuseos.

estaba con él
TA: "lo ayudó"

1 Chronicles 11:10

Información general:
See: and

los líderes que David tenía
TA: "los líderes bajo David"

que se demostraron fuertes con él en su reino
TA: "quien ayudó al reino de David a mantenerse fuerte"

los treinta
TA: "los 30 hombres poderosos"

en una ocasión
TA: "a la vez"

1 Chronicles 11:12

Información general:

y disminuyeron a los filisteos
"y mató a muchos filisteos". -

1 Chronicles 11:15

Información general:
See:

tres de los treinta
"3 de los 30"

En ese tiempo David estaba en su fortaleza, en la cueva, mientras los filisteos habían establecido su campamento en Belén
TA: "David estaba en un lugar seguro en una cueva mientras los soldados filisteos vigilaban a Belén"

los filisteos habían establecido su campamento en Belén
"los filisteos habían colocado soldados en Belén"

1 Chronicles 11:18

tres hombres poderosos
"3 hombres poderosos"

pozo de Belén, el pozo en la puerta
Estas dos frases se refieren al mismo pozo. El segundo especifica qué pozo en Belén.

aleja ésto, lejos esté mí, que yo beba eso
TA: "Dios, por favor, ¡nunca me permitas beber semejante sacrificio a costa de mis hombres!"

¿Debería beber de la sangre de hombres que han arriesgado sus vidas?"
David dice con esta pregunta que el agua es preciosa debido al sacrificio hecho por quienes la obtuvieron. TA: "No bebería la sangre de los hombres que están dispuestos a morir por mí" o "No beberé agua por la que los hombres arriesgaron sus vidas"

1 Chronicles 11:20

Información general:
See:

los Tres
"los Tres guerreros poderosos"

fue capitán sobre los Tres
AT: "Abisai era un líder de los tres guerreros poderosos"

él se le dio doble honor y se convirtió en su capitán
TA: "los soldados tenían un gran respeto por Abisai y lo convirtieron en su líder, a pesar de que no lo consideraban uno de los Tres guerreros"

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1 Chronicles 11:22

Información general:
See:

acciones
Estos son actos que muestran coraje, fuerza o habilidad.

mientras estaba nevando
TA: "durante una tormenta de nieve"

cinco codos

él lo confrontó a él
TA: "Benaías se encontró con el egipcio"

una lanza como la viga de un tejedor
TA: "una lanza muy grande"

1 Chronicles 11:24

Información general:
See:

él fue nombrado junto a los tres hombres poderosos
"Era tan famoso como los 3 hombres poderosos"

Él fue más reconocido que los treinta soldados en general, pero él no fue reconocido tan altamente reconocido como los tres soldados exclusivos
TA: "La gente lo respetaba más que los 30 soldados, pero no tanto como los 3 soldados más hábiles"

guardaespaldas
Esta es una persona o un grupo de personas responsables de proteger a alguien importante.

1 Chronicles 11:26

Información general:
See:

1 Chronicles 11:30

Información general:
See:

1 Chronicles 11:34

Información general:
See:

1 Chronicles 11:38

Información general:
See:

1 Chronicles 11:42

Información general:
See:

treinta con ellos
"30 hombres con él"

1 Chronicles 11:45

Información general:
See:

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Chapter 12

1 Estos fueron los hombres que vinieron a David a Siclag, mientras él aún estaba desterrado de la presencia de Saúl, hijo de Cis. Ellos estaban entre los soldados, sus ayudadores en batalla. **2** Ellos estaban armados con arcos y podían usar tanto la mano derecha como la izquierda, en lanzar piedras y disparar flechas del arco. Ellos eran benjamitas, compañeros de tribu de Saúl. **3** El jefe fue Ahiezer, luego Joás, ambos hijos de Semaa el guibeatita. Allí estaban Jeziel y Pelet, hijos de Azmavet. También estaban Beraca y Jehú el anonita, **4** Ismaías el gabaonita, un soldado entre los treinta (y en comando de los treinta); Jeremías, Jahaziel, Johanán, Jozabad el gederatita, **5** Eluzai, Jerimot, Bealías, Semarías, Sefatías el harufita, **6** los coreítas Elcana, Isías, Azareel, Joezer, Jasobeam, y **7** Joela y Zebadías hijos de Jeroham de Gedor. **8** Algunos gaditas se unieron a David en la fortaleza en el desierto. Ellos fueron hombres de guerra, hombres entrenados para batalla, que podían manejar un escudo y lanza; cuyas caras eran tan feroces como las caras de los leones. Ellos eran tan rápidos como gacelas en las montañas. **9** Allí estaban Ezer el líder, Obadías el segundo, Eliab el tercero, **10** Mismana el cuarto, Jeremías el quinto, **11** Atai el sexto, Eliel el séptimo, **12** Johanán el octavo, Elzabad el noveno, **13** Jeremías el décimo, Macbanai el undécimo. **14** Estos hijos de Gad fueron líderes del ejército. El más insignificante dirigió cien y el mejor dirigió mil. **15** Ellos cruzaron el Jordán en el primer mes, cuando se desbordó sus riveras, y persiguieron a todos los que vivían en los valles, tanto hacia el este como hacia el oeste. **16** Algunos de los hombres de Benjamín y Judá vinieron a la fortaleza de David. **17** David salió a reunirse con ellos y se dirigió a ellos: "Si ustedes han venido en paz a mí para ayudarme, ustedes pueden unirse a mí. Pero si ustedes han venido a traicionarme a mis adversarios, que el Dios de nuestros ansestros vea y los reprenda a ustedes, ya que yo no he hecho nada malo." **18** Luego el Espíritu vino a Amasai, que fue jefe de los treinta. Amasai dijo: "Nosotros somos tuyos, David. Nosotros estamos de tu lados, hijo de Isaí. Paz, que la paz sea con quien te ayude. Que la paz sea con tus ayudadores, pues tu Dios te está ayudando." Luego David los recibió a ellos y los hizo a ellos comandantes sobre sus hombres. **19** Algunos de Manasés también desertaron para unirse a David cuando él vino con los filisteos en contra de Saúl a batalla. Sin embargo, no ayudaron a los filisteos porque los señores de los filisteos consultaban entre ellos para alejar a David. Ellos dijeron: "Él nos abandonará para ir con su amo Saúl a riesgo de nuestras vidas." **20** Cuando él fue a Siclag, los hombres de Manasés que se unieron a él fueron Adnas, Jozabad, Jediaiel, Micael, Jozabad, Eliú, y Ziletai, capitanes sobre miles de Manasés. **21** Ellos ayudaron a David a pelear contra las bandas de ladrones, pues ellos fueron hombres de guerra. Luego ellos se convirtieron en comandantes en el ejército. **22** Día tras día, hombres venían a David para ayudarle a él, hasta que tuvieron un gran ejército, como el ejército de Dios. **23** Este es el registro de los soldados armados para la guerra, que vinieron a David en Hebrón, para entregarle el reino de Saúl a él, lo que cumplió la palabra del SEÑOR. **24** De Judá aquellos que cargaron escudo y lanza fueron 6, 800 armados para la guerra. **25** De los simeonitas habían 7, 100 hombres de guerra. **26** De los levitas habían 4, 600 hombres de guerra. **27** Joiada fue el líder de los descendientes de Aarón, y con él habían 3, 700. **28** Con Sadoc, un hombre joven, fuerte y valiente, habían veintidos líderes de la familia de su padre. **29** De Benjamín, tribu de Saúl, habían tres mil. La mayoría de ellos habían permanecido fieles a Saúl hasta este tiempo. **30** De los efraimitas habían 20, 800 hombres de guerra, hombres famosos en las familias de sus padres. **31** De la media tribu de Manasés habían dieciocho mil hombres famosos que vinieron para hacer a David rey. **32** De Isacar habían doscientos líderes que tenían el entendimiento de los tiempos y sabían lo que Israel había jurado hacer. Todos sus parientes estaban bajo sus comandos. **33** De Zabulón habían cincuenta mil hombres de guerra, preparados para la batalla con todas las armas de guerra y listos para dar completa fidelidad. **34** De Neftalí habían mil oficiales y con ellos treintisiete mil hombres con escudos y lanzas. **35** De los danitas habían 28, 600 hombres preparados para la batalla. **36** De Aser habían cuarenta mil hombres preparados para la batalla. **37** Del otro lado del Jordán, de los rubenitas, gaditas y la mitad de la tribu de Manasés habían 120, 000 hombres armados con todo tipo de armas para la batalla. **38** Todos estos soldados equipados para la batalla vinieron a Hebrón con intenciones firmes de hacer a David rey sobre todo Israel. Todo el resto de Israel estaba también de acuerdo para hacer a David rey. **39** Ellos estaban allí con David tres días comiendo y bebiendo pues sus parientes les habían enviado provisión. **40** Ademas, aquellos que estaban cerca de ellos, como Isacar, Zebulón y Neftalí trajeron pan en burros, camellos, mulas y bueyes, ademas de pasteles de higos, racimos de pasas, vino, aceite, bueyes, y ovejas, pues Israel estaba celebrando.

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1 Chronicles 12:1

Información general:
See:

mientras él aún estaba desterrado de la presencia de
TA: "durante el tiempo en que no pudo estar en presencia de"

Ellos estaban armados con arcos y podían usar tanto la mano derecha como la izquierda
TA: "Sus armas incluían arcos, y podían usar el arco con su mano derecha o izquierda"

lanzar piedras
La honda era una tira de cuero que permitía a una persona arrojar una piedra a una gran distancia. Se colocaba una piedra en el medio mientras la persona sostenía los extremos y la giraba en círculo. Cuando se soltaba un extremo, la piedra volaba hacia el objetivo.

1 Chronicles 12:3

Información general:
See:

los treinta
TA: "los 30 soldados"

1 Chronicles 12:5

Información general:
See:

1 Chronicles 12:8

Información general:
See:

cuyas caras eran tan feroces como las caras de los leones
TA: "que eran muy feroces"

Ellos eran tan rápidos como gacelas
TA: "Eran muy rápidos"

gacelas
Estos son animales pequeños que son elegantes y rápidos, similares a los ciervos.

1 Chronicles 12:9

Información general:
See:

segundo ... undécimo
Esto enumera a estos hombres en orden de liderazgo. "2º ... 3º... 4º... 5º... 6º... 7º... 8º... 9º... 10º... 11º"

1 Chronicles 12:14

El más insignificante dirigió cien
Esto significa que el grupo más pequeño del ejército que lideró un líder fue de 100.

el mejor dirigió mil
Esto significa que el grupo más grande del ejército que lideró un líder fue de 1.000.

primer mes
Este es el primer mes del calendario hebreo. Es durante la última parte de marzo y la primera parte de abril en los calendarios occidentales. Es al comienzo de la temporada de primavera cuando llegan las lluvias tardías.

1 Chronicles 12:16

hombres de Benjamín y Judá
TA: "hombres de las tribus de Benjamín y Judá"

1 Chronicles 12:18

Información general:
See:

el Espíritu vino a
TA: "El Espíritu le dio poder"

los treinta
TA: "los 30 soldados"

Nosotros somos tuyos, David. Nosotros estamos de tu lados, hijo de Isaí
Estas frases comparten significados similares y enfatizan su compromiso de seguir a David.

1 Chronicles 12:19

Información general:
See:

desertaron para
TA: "dejaron a sus líderes para unirse"

sobre miles de
"sobre más de 1.000 hombres"

1 Chronicles 12:21

bandas de ladrones
TA: "grupos de hombres que robaban a personas en todo el país"

Día tras día
TA: "Cada día"

como el ejército de Dios
Esto compara el tamaño del ejército de David con el ejército de los ángeles de Dios.

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1 Chronicles 12:23

Información general:
See:

para entregarle el reino de Saúl a él
TA: "para dar el control del reino de Saúl a David"

cumplió la palabra del SEÑOR
TA: "hizo verdadera la palabra del SEÑOR" o "cumplió la palabra del SEÑOR"

De Judá
TA: "De la tribu de Judá"

1 Chronicles 12:26

Información general:
See: and

1 Chronicles 12:29

Información general:
See: and See:

De Benjamín, tribu de Saúl
TA: "De la tribu de Saúl, la tribu de Benjamín"

media tribu
Mire cómo tradujo esto en 1CH 5:18

1 Chronicles 12:32

Información general:
See:

1 Chronicles 12:34

Información general:
See:

1 Chronicles 12:36

Información general:
See: and

armados con todo tipo de armas
TA: "portando todo tipo de armas"

1 Chronicles 12:38

intenciones firmes
TA: "planes"

equipados para la batalla
TA: "con sus armas para la batalla"

tres días
"3 días"

pasas
Estas son uvas secas, una pequeña fruta que crece en una vid.

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Chapter 13

1 David consultó con los comandantes de miles y cientos con cada líder. **2** David dijo a toda la asamblea de Israel: "Si les parece bien a ustedes y si esto viene del SEÑOR nuestro Dios, permítanos enviar mensajeros a todas partes a nuestros hermanos que permanecen en todas la regiones de Israel y a los sacerdotes y levitas que están es sus ciudades. Díganle que se unan a nosotros. **3** Permítanos traer el arca de nuestro Dios de vuelta a nosotros, porque nosotros no buscamos su voluntad en los días del reinado de Saúl. " **4** Toda la asamblea estuvo de acuerdo con hacer estas cosas, porque les pareció correcto ante los ojos de todas las personas. **5** Entonces David reunió y unió a todo Israel, desde el río Sihor en Egipto ha Hamat, para traer el arca de Dios desde Quiriat Jearim. **6** David y todo Israel subieron a Baala, que es, Quiriat Jearim, que pertence a Judá, para traer desde el arca de Dios, que es llamada por el nombre del SEÑOR, SEÑOR, que se sienta en el trono sobre los querubines. **7** Entonces ellos colocaron el arca de Dios en una carreta nueva. Ellos la trajeron de la casa de Abinadab. Uza y Ahío estaban guiando la carreta. **8** David y todo Israel estaban celebrando ante Dios con todas sus fuerzas. Ellos estaban cantando con instrumentos de cuerda, tamborines, címbalos y trompetas. **9** Cuando ellos vinieron al campo de trillar de Quidón, Uza extendió su mano para agarrar el arca porque los bueyes tropezaron. **10** Entonces la ira del SEÑOR ardió en contra de Uza y el SEÑOR lo mató, porque Uza había extendido su mano al arca. Él murió allí ante Dios. **11** David estaba enojado porque el SEÑOR había atacado a Uza. Ese lugar es llamado Pérez Uza hasta este día. **12** David le temió a Dios ese dia. Él dijo: "¿Cómo yo puedo traer el arca de Dios a casa conmigo?" **13** Así que David no movió el arca a la ciudad de David, pero la puso a un lado en la casa de Obed Edom el Geteo. **14** El arca de Dios permaneció en la casa de Obed Edom por tres meses. Entonces el SEÑOR bendijo su casa y todo lo que él poseía.

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1 Chronicles 13:1

de miles y cientos
El ejército tenía comandantes que lideraban grupos de soldados de diferentes tamaños. TA: "más de 1.000 hombres y más de 100 hombres"

les pareció correcto ante los ojos de todas las personas
Aquí los "ojos" representan los pensamientos y opiniones de las personas. TA: "toda la gente pensaba que estas eran las cosas correctas para hacer"

1 Chronicles 13:5

Información general:
See:

Baala
Este es otro nombre para Quiriat Jearim.

que se sienta en el trono sobre los querubines
TA: "quien gobierna entre las estatuas de criaturas aladas en el arca del pacto"

1 Chronicles 13:7

Información general:
See:

una carreta nueva
Este es un vehículo con ruedas tirado por un animal que nunca se ha usado antes.

tamborines
instrumentos musicales con una cabeza como un tambor que puede golpearse y con piezas de metal alrededor del lado que suenan cuando se sacuden los instrumentos

címbalos
dos placas metálicas delgadas y redondas que se unen para hacer un sonido fuerte

1 Chronicles 13:9

Información general:
See:

la ira del SEÑOR ardió en contra de Uza
TA: "El SEÑOR estaba muy enojado con Uza"

ante Dios
TA: "en presencia de Dios"

David estaba enojado
David estaba enojado con el SEÑOR.

hasta este día
Vea cómo tradujo esto en 4:42

1 Chronicles 13:12

Información general:
See:

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¿Cómo yo puedo traer el arca de Dios a casa conmigo?
David está expresando su enojo por la muerte de Uza cuando intentaba llevar el arca de regreso a su ciudad. TA: "No puedo devolver el arca de Dios a mi ciudad" o "Dime cuáles son las Leyes sobre cómo mover el arca, no sé cómo hacerlo"

tres meses
"3 meses"

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Chapter 14

1 Entonces Hiram, el rey de Tiro, envió mensajeros a David y árboles de cedro, carpinteros y albañiles. Ellos construyeron una casa para él. **2** David sabía que el SEÑOR lo había establecido como rey de Israel y que su reino fue exaltado en lo alto por el bien de su pueblo de Israel. **3** En Jerusalén, David tomó más esposas y se convirtió en el padre de más hijos e hijas. **4** Estos fueron los nombres de los hijos que le nacieron a él en Jerusalén: Samúa, Sobab, Natán, Salomón, **5** Ibhar, Elisúa, Elpelet, **6** Noga, Nefeg, Jafía, **7** Elisama, Belliada y Elifet. **8** Ahora cuando los filisteos escucharon que David había sido ungido como rey sobre todo Israel, todos ellos fueron en busca de él. Pero David escuchó sobre ello y fue en contra de ellos. **9** Los filisteos habían venido y saquearon el valle de Refaim. **10** Entonces David pidió ayuda a Dios. Él dijo: "¿Debería de atacar a los filisteos? ¿Me entregarás victoria sobre ellos?" El SEÑOR le dijo: "Ataca, porque Yo ciertamente te los entregaré a ti." **11** Así que ellos subieron a Baal Perazim y allí él los venció. Él comentó: "Por mi mano el SEÑOR ha penetrado a mis enemigos como un torrente de agua." Así que el nombre de ese sitio se convirtió en Baal Perazim. **12** Los filisteos abandonaron a sus dioses allí y David dio una orden que debían de ser quemados. **13** Entonces los filisteos saquearon el valle una vez más. **14** Así que David le pidió a Dios ayuda otra vez. Dios le dijo a él: "No debes de atacarlos de frente, sino más bien rodealos por detrás y ven sobre ellos a través de los bosques de bálsamo. **15** Cuando escuches el sonido de marcha en el viento que sopla a través de las copas de árboles de bálsamo, luego ataca con fuerza. Haz esto porque Dios habrá salido por delante de ustedes para atacar al ejército de los filisteos." **16** Así que David hizo como Dios ordenó. Él venció el ejército de los filisteos desde Gabaon todo el camino hasta Gezer. **17** Entonces la fama de David se extendió por todas las tierras y el SEÑOR provocó que todas las naciones le temieran.

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1 Chronicles 14:1

Hiram
Este es el nombre del rey.

carpinteros
Estas son personas cuyo trabajo es hacer cosas con madera.

albañiles
Estas son personas cuyo trabajo es hacer cosas con piedra o ladrillo.

lo había establecido como
TA: "lo hizo"

su reino fue exaltado en lo alto por el bien de su pueblo de Israel
TA: "El SEÑOR dio honor al reino de David para ayudar al pueblo de Israel"

1 Chronicles 14:3

Información general:
See:

1 Chronicles 14:8

David había sido ungido como rey sobre todo Israel
TA: "el pueblo de Israel había ungido a David como su rey"

valle de Refaim
Este es el nombre de un lugar.

1 Chronicles 14:10

los entregaré a ti
TA: "darte la victoria sobre ellos"

Baal Perazim
Este es el nombre de un lugar.

Por mi mano
Esto se refiere a los recursos de David. TA: "usando mi ejército"

como un torrente de agua
El poder y la victoria del ejército de David se compara con una inundación de agua. TA: "fácilmente"

que debían de ser quemados
TA: "quemar a sus dioses falsos"

1 Chronicles 14:13

el valle
"el valle de Refaim"

atacarlos de frente
TA: "atacarlos desde el frente"

rodealos por detrás y ven sobre ellos a través de los bosques de bálsamo
TA: "atraviesa el bosque de bálsamos y ataca desde atrás"

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bálsamo
Este es un tipo de árbol.

1 Chronicles 14:15

Información general:
Dios continúa su respuesta a la pregunta de David.

salido por delante de ustedes
TA: "salió delante de ti para luchar por ti"

Gezer
Este es el nombre de un pueblo.

la fama de David se extendió por todas las tierras
TA: "La gente de lejos escuchó sobre la victoria de David sobre los filisteos"

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Chapter 15

1 David construyó casas para si mismo en la ciudad de David. Él preparó un lugar para el arca de Dios y levantó una tienda para ella. **2** Entonces David dijo: "Sólo los levitas pueden cargar el arca de Dios porque ellos han sido escogidos por el SEÑOR para cargar el arca del SEÑOR y para servirle a Él por siempre." **3** Entonces David reunió a todo Israel en Jerusalén para subir el arca del SEÑOR al lugar que él había preparado para ella. **4** David reunió a los descendientes de Aarón y los levitas. **5** Desde los descendientes de Coat estaba Uriel, el líder, y sus parientes, 120 hombres. **6** De los descendientes de Merari estaba Asaías, el líder, y sus parientes, 220 hombres. **7** De los descendientes de Gersón estaba Joel, el líder, y sus parientes, 130 hombres. **8** De los descendientes de Elizafán estaba Semaías, el líder, y sus parientes, 200 hombres. **9** De los descendientes de Hebrón estaba Eliel, el líder, y sus parientes, ochenta hombres. **10** De los descendientes de Uziel estaba Aminadab, el líder, y sus parientes, 112 hombres. **11** David llamó a Sadoc y Abiatar, los sacerdotes; y a los levitas Uriel, Asaías, Joel, Semaías, Eliel y Aminadab. **12** Él les dijo: "Ustedes son los líderes de las familias levitas. Santifíquense a sí mismos, a ustedes y sus hermanos, para que puedan subir el arca del SEÑOR, el Dios de Israel, al lugar que yo le he preparado a ella. **13** Ustedes no la cargaron la primera vez. Por eso fue que el SEÑOR estalló contra nosostros, porque nosotros no lo buscamos a Él ni obedecimos su decreto." **14** Así que los sacerdotes y los levitas se consagraron a sí mismos para poder subir el arca del SEÑOR, el Dios de Israel. **15** Entonces los levitas cargaron el arca de Dios con las barras sobre sus hombros, como Moisés había ordenado-- siguiendo las reglas dadas por la palabra del SEÑOR. **16** David habló a los líderes de los levitas para asignarle a sus hermanos que fueran músicos con instrumentos músicales, intrumentos de cuerda, harpas y címbalos, tocando en voz alta y levantando sus voces con alegría. **17** Entonces los levitas nombraron a Hemán, hijo de Joel, y a uno de sus hermanos, Asaf, hijo de Berequías. Ellos también nombraron parientes de los descendientes de Merari y Etán, hijo de Cusaías. **18** Con ellos estaban sus parientes de segundo rango: Zacarías, Jaazielm Semiramot, Jehiel, Uni, Eliab, Benaía, Maasías, Matatías, Elifelehu, Micnías, Obed Edom y Jeiel, los guardianes. **19** Los músicos Hemán, Asaf y Etán fueron ordenados que tocaran en voz alta címbalos de bronze. **20** Zacarías, Aziel, Semiramot, Jehiel, Uni, Eliab, Maasías, Benaía tocaron los instrumentos de cuerda, preparados para Alamot. **21** Matatías, Elifelehu, Micnías, Obed Edom, Jeiel y Azazías dirijieron el camino con las arpas preparadas para Seminit. **22** Quenaías, líder de los levitas, él era el director de canto porque era maestro de música. **23** Berequías y Elcana eran guardianes del arca. **24** Sebanías, Josafat, Natanael, Amasai, Zacarías, Nebaía y Eliezer, los sacerdotes, tocarían las trompetas ante el arca de Dios. Obed Edom y Jehías eran guardianes del arca. **25** Entonces David, los ancianos de Israel y los comandantes sobre miles fueron a sacar el arca del pacto del SEÑOR de la casa de Obed Edom con gozo. **26** Mientras Dios ayudaba a los levitas que cargaban el arca del pacto del SEÑOR, ellos sacrificaron siete bueyes y siete carneros. **27** David estaba vestido con una túnica de lino fino, como lo estaban los levitas que cargaban el arca, los cantantes y Quenanías, el líder de la canción, con los cantantes. David estaba usando un efod de lino. **28** Entonces todo Israel subió el arca del pacto del SEÑOR con gritos de alegría, y con el sonido de cuernos, con címbalos y con intrumentos de cuerdas y arpas. **29** Pero cuando el arca del pacto del SEÑOR vino a la ciudad de David, Mical, la hija de Saúl, miró por la ventana. Ella vió al rey David bailando y celebrando. Entonces ella lo despreció en su corazón.

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1 Chronicles 15:1

David construyó casas para si mismo
TA: "La gente construyó casas para David"

preparó un lugar
AT: "ordenó que se hiciera un lugar especial"

reunió a todo Israel
TA: "ordenó que todo el pueblo de Israel se uniera"

para subir el arca
TA: "para celebrar mientras los levitas llevan el arca"

1 Chronicles 15:4

Información general:
See: and

parientes
personas que son parte de la misma familia o tribu

1 Chronicles 15:7

Información general:
See: and

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1 Chronicles 15:11

Información general:
See:

yo le he preparado
TA: "He ordenado a los levitas que se preparen"

1 Chronicles 15:13

Ustedes no la cargaron la primera vez
"No llevaron el arca antes"

nosotros no lo buscamos a Él
TA: "no le pedimos instrucciones"

estalló contra nosostros
TA: "nos castigó"

los levitas se consagraron a sí mismos para poder subir
TA: "Los levitas se limpiaron para llevar"

1 Chronicles 15:16

Información general:
See:

címbalos
Vea cómo tradujo esto en 13: 7.

levantando sus voces
TA: "cantando"

segundo rango
TA: "una posición inferior de poder" o "2do rango"

guardianes
personas que protegen puertas

1 Chronicles 15:19

Información general:
See:

címbalos
Vea cómo tradujo esto en 13: 7.

Alamot ... Seminit
El significado de estas palabras no está claro, pero puede referirse a un estilo de música.

dirijieron el camino
"dirigió a los otros músicos" o "dirigió a los procesionales"

1 Chronicles 15:22

Información general:
See:

1 Chronicles 15:25

sobre miles
TA: "de más de 1.000 hombres"

Obed Edom
Este es el nombre de un hombre.

1 Chronicles 15:27

David estaba vestido con una túnica de lino fino, como lo estaban los levitas que cargaban el arca, los cantantes y Quenanías, el líder de la canción, con los cantantes.
TA: "David, los levitas y los cantantes llevaban túnicas de lino"

lino
Este es un tipo de tela suave y resistente.

Quenanías
Este es el nombre de un hombre.

Entonces todo Israel subió el arca del pacto del SEÑOR
TA: "Entonces una gran multitud de israelitas trajo el arca del pacto del SEÑOR de la casa de Obed Edom a Jerusalén"

címbalos
Vea cómo tradujo esto en 13:7.

1 Chronicles 15:29

el arca del pacto del SEÑOR vino a la ciudad de David
TA: "el pueblo trajo el arca del pacto del SEÑOR a la ciudad de David"

Mical
Este es el nombre de la esposa de David.

despreció en su corazón
TA: "le faltó el respeto profundamente en su pensamiento"

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Chapter 16

1 Ellos trajeron el arca de Dios y la pusieron en el medio de la tienda que David había arreglado para ella. Entonces ellos ofrecieron ofrendas quemadas y ofrendas de paz. **2** Cuando David terminó de sacrificar las ofrendas quemadas, bendijo las personas en el nombre del SEÑOR. **3** Él distribuyó a todo israelita, a ambos, mujeres y hombres, un pedazo de pan, un pedazo de carne y un pastel de pasas. **4** David señaló a ciertos levitas para servir frente al arca del SEÑOR, para celebrar, agradecer y alabar al SEÑOR el Dios de Israel. **5** Estos levitas fueron Asaf, el líder, y el segundo después de él, Zacarías, Jeiel, Semiramot, Jehiel, Matatias, Eliab, Benaía, Obed-Edom y Jeiel. Estos debían tocar instrumentos de cuerda y arpas. Asaf hacía sonar los címbalos fuertemente. **6** Benaía y Jahaziel, los sacerdotes, sonaban los cuernos regularmente frente al arca del pacto de Dios. **7** Entonces, en ese día, David primero señaló a Asaf y a sus hermanos para cantar este cántico de agradecimiento al SEÑOR. **8** Den gracias al SEÑOR, invoquen su nombre; den a conocer sus obras entre las naciones. **9** Cánten a Él, cánten alabanzas a Él; hablen de todas sus obras maravillosas. **10** Gloríense en su santo nombre; que el corazón de aquellos que buscan al SEÑOR se regocije. **11** Busquen al SEÑOR y su fuerza; busquen su presencia contínuamente. **12** Recuerden las cosas maravillosas que Él ha hecho, sus milagros y los decretos de su boca, **13** ustedes descendientes de Israel sus siervos, ustedes pueblo de Jacob, sus elegidos. **14** Él es el SEÑOR nuestro Dios. Sus decretos están en toda la Tierra. **15** Mantengan su pacto en mente por siempre, la palabra que Él ordenó para mil generaciones. **16** Recuerden el pacto que Él hizo con Abraham y su juramento a Isaac. **17** Esto fue lo que Él confirmó a Jacob como estatuto y a Israel como su pacto eterno. **18** Él dijo: "Yo les daré la tierra de Canaán como parte de su herencia." **19** Yo dije esto cuando ustedes eran pocos en números, muy pocos y extranjeros en la tierra. **20** Ellos iban de nación en nación, de un reino a otro. **21** Él no permitió que nadie los oprimiera; Él castigó a reyes por su bien. **22** Él dijo: "No toquen a mis ungidos y no le hagan daño a mis profetas". **23** Canten al SEÑOR, toda la Tierra; anuncien su salvación día tras día. **24** Declaren su gloria entre las naciones, sus maravillosas obras entre las naciones. **25** Porque el SEÑOR es grande y debe ser alabado grandemente y debe ser temido sobre todos los otros dioses. **26** Porque todos los dioses de las naciones son ídolos, pero Él es el SEÑOR que hizo los cielos. **27** Esplendor y majestad hay en su presencia. Fuerza y gozo en su lugar. **28** Den al SEÑOR, ustedes los clanes de personas, den al SEÑOR gloria y fuerza; **29** Den al SEÑOR la gloria que merece su nombre. Traigan una ofrenda y vengan delante de Él. Inclínense delante del SEÑOR en su santo esplendor. **30** Tiemble delante de Él, toda la Tierra. El mundo también es establecido; no puede ser sacudido. **31** Que los cielos se alegren y que la Tierra se regocije; que digan entre las naciones: "El SEÑOR reina." **32** Que ruja el mar y todo lo que lo llena grite de alegría. Que los campos se alegren y todo lo que hay en ellos. **33** Entonces dejen que los árboles del bosque griten de alegría delante del SEÑOR, porque Él viene a juzgar la Tierra. **34** Denle gracias al SEÑOR, porque Él es bueno, porque la fidelidad de su pacto dura para siempre. **35** Entonces digan: "Sálvanos, Dios de nuestra salvación. Júntanos y rescátanos de las otras naciones, para que podamos dar gracias a tu santo nombre y gloria en tus alabanzas." **36** Que el SEÑOR, Dios de Israel, sea alabado desde la eternidad hasta la eternidad. Todo el pueblo dijo: "Amen" y alabaron al SEÑOR. **37** Así que David dejó a Asaf y a sus hermanos allí frente al arca del pacto del SEÑOR, para servir contínuamente frente al arca, de acuerdo a su trabajo requerido a diario. **38** Obed-Edom con los sesenta y ocho familiares estaban incluidos. Obed-Edom, hijo de Jedutún, juntamente con Hosa, fueron los porteros. **39** Sadoc, el sacerdote, y sus compañeros sacerdotes estaban para servir frente al tabernáculo del SEÑOR en el lugar alto en Gabaón. **40** Ellos tenian que ofrecer ofrendas quemadas al SEÑOR contínuamente mañana y noche, de acuerdo con todo lo escrito en la ley del SEÑOR, que fue entregada como mandato a Israel. **41** Hemán y Jedutún estaban con ellos juntamente con el resto que fueron escogidos por nombre, para dar gracias al SEÑOR, por su eterno pacto de fidelidad. **42** Hemán y Jedutún estaban a cargo de tocar las trompetas, címbalos y otros instrumentos para la música sagrada. Los hijos de Jedutún guardaban la puerta. **43** Entonces todo el pueblo regresó a sus casas y David regresó y bendijo a su propia familia.

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1 Chronicles 16:1

Ellos trajeron el arca
TA: "Los israelitas trajeron el arca"

pedazo de pan
una porción de pan horneado con levadura

pasas
Estas son uvas secas, una pequeña fruta que crece en una vid.

1 Chronicles 16:4

Información general:
See:

címbalos
Vea cómo tradujo esto en 13:7.

1 Chronicles 16:7

Entonces, en ese día
Esto se refiere al día en que el arca del pacto fue trasladada de la casa de Obed Edom a Jerusalén.

cántico de agradecimiento
TA: "canción dando gracias"

invoquen su nombre
TA: "reza al SEÑOR"

1 Chronicles 16:10

en su santo nombre
TA: "en quien es Dios"

que el corazón de aquellos que buscan al SEÑOR
AT: "deja que aquellos que quieran conocer al SEÑOR mejor"

Busquen al SEÑOR y su fuerza; busquen su presencia contínuamente
Estas frases comparten significados similares y se usan para enfatizar. TA: "Busca al SEÑOR y su poder; busca estar siempre cerca de él"

1 Chronicles 16:12

Recuerden las cosas maravillosas
TA: "Recuerden las cosas estupendas"

de su boca
TA: "que él habló"

ustedes descendientes de Israel sus siervos, ustedes pueblo de Jacob, sus elegidos
Estas frases comparten significados similares y se usan para enfatizar.

Sus decretos están en toda la Tierra
TA: "Sus leyes son para todas las personas de la tierra"

1 Chronicles 16:15

Mantengan su pacto en mente
TA: "Recuerda el pacto del SEÑOR"

mil generaciones
"1.000 generaciones"

Recuerden
TA: "El SEÑOR recuerda"

como parte de su
"como su parte de"

1 Chronicles 16:19

Yo dije esto cuando ustedes eran pocos en números, muy pocos
TA: "El SEÑOR dijo esto cuando los israelitas eran un grupo muy pequeño de personas"

extranjeros en la tierra
"extraños en la tierra"

de nación en nación, de un reino a otro
Estas frases comparten significados similares y enfatizan cuán lejos habían vagado los israelitas.

Él no permitió
"El SEÑOR no permitió"

por su bien
"para ellos"

1 Chronicles 16:23

Información general:
See:

toda la Tierra
Todo en la tierra trae gloria a Dios.

día tras día
TA: "todos los días"

1 Chronicles 16:25

Esplendor y majestad hay en su presencia
TA: "el esplendor y la majestad están a su alrededor".

Fuerza y gozo en su lugar
TA: "El SEÑOR muestra claramente su poder y gozo".

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1 Chronicles 16:28

Den al SEÑOR
"Alabado sea el SEÑOR por"

que merece su nombre
"Se lo merece o es digno de recibir"

1 Chronicles 16:30

Tiemble delante de Él
TA: "Mostrar temor respetuoso al pensar en Él"

Que los cielos se alegren y que la Tierra se regocije
TA: "Que todos estén contentos en todas partes".

1 Chronicles 16:32

Que ruja el mar
TA: "El mar hará un grito muy fuerte".

lo que lo llena
TA: "las criaturas del mar"

dejen que los árboles del bosque griten de alegría
Esto habla de los árboles como si fueran personas que pudieran gritar de alegría.

1 Chronicles 16:36

desde la eternidad hasta la eternidad
TA: "para siempre"

Todo el pueblo
TA: "La gente" o "Todos los que están allí"

1 Chronicles 16:37

Información general:
See:

de acuerdo a su trabajo requerido a diario
TA: "como se requería todos los días en la ley mosaica"

para servir frente al tabernáculo
TA: "para servir en o cerca del tabernáculo"

1 Chronicles 16:40

Información general:
See:

Ellos
"Los sacerdotes"

1 Chronicles 16:42

Información general:
See:

címbalos
Vea cómo tradujo esto en 13:7.

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Chapter 17

1 Pasó que después que el rey había arreglado su casa, él le dijo a Natán el profeta: "Mira, yo estoy viviendo en una casa de cedro, pero el arca del pacto del SEÑOR se está quedando bajo una tienda." **2** Entonces Natán le dijo a David: "Ve, haz lo que está en tu corazón, pues Dios está contigo." **3** Pero aquella misma noche la palabra de Dios vino a Natán diciendo: **4** "Ve y dile a David mi siervo: 'Esto es lo que el SEÑOR dice: Tú no vas a construirme una casa en la cual vivir. **5** Pues Yo no he vivido en una casa desde el día que Yo traje a Israel hasta el día presente. De lo contrario, Yo he estado viviendo en una tienda, un tabernáculo, en varios lugares. **6** En todos los lugares yo me he movido entre todo Israel, ¿Acaso yo alguna vez dije algo a alguno de los líderes de Israel a quienes Yo he determinado como pastor de mi pueblo diciendo:"¿Por qué no me has construido una casa de cedro?"" **7** "Entonces, dile a mi siervo David: 'Esto es lo que el SEÑOR de los ejércitos dice: Yo te saqué de los pastizales, de pastoriar ovejas, para que tú fueras el gobernante sobre mi pueblo de Israel. **8** Yo estuve contigo dondequiera que fuiste y derroté a todos tus enemigos delante de tí, y Yo voy a hacer un nombre para ti como el nombre de los grandes que están en la Tierra. **9** Yo te asignaré un lugar para mi pueblo Israel y voy a plantarlos a allí para que ellos puedan vivir en su propio lugar y no sean más molestados. No serán más oprimidos por personas malvadas, como lo hacían antes, **10** como ellos lo hicieron desde los días que Yo ordené jueces sobre mi pueblo Israel. Entonces Yo voy a dominar a todos tus enemigos. Además, Yo te digo que Yo, el SEÑOR, voy a construirte una casa. **11** Sucederá que cuando tus días se cumplan para que vayas a tus padres, Yo voy a levantar a un desendiente después de ti; y a uno de tus propios desendientes, Yo voy a establecer su reino. **12** Él me va a construir una casa, y Yo voy a establecer su trono para siempre. **13** Yo voy a ser un padre para Él y Él será mi Hijo. Yo no voy a quitar mi pacto de fidelidad de Él, como lo quité de Saúl, que reinó antes de ti. **14** Yo lo estableceré sobre mi casa y en mi reino para siempre, y su trono será establecido para siempre."' **15** Natán le habló a David y le reportó todas estas palabras, y él le contó sobre la visión completa. **16** Entonces David el rey entró y se sentó ante el SEÑOR; él dijo: "¿quién soy yo, SEÑOR Dios, y qué es mi familia para que tú me hallas traído hasta este punto? **17** Pues esto era una asunto pequeño en tu vista, Dios. Tú has hablado de la familia de tu siervo sobre un gran tiempo por venir, y me has mostrado futuras generaciones, SEÑOR Dios. **18** ¿Qué más yo, David, puedo decirte a Ti? Tú has honrado a tu siervo. Tú le has dado a tu siervo un reconocimiento especial. **19** SEÑOR, por el bien de tu siervo, y para cumplir tu propio propósito, tú has hecho esta gran cosa de revelar todas tus grandes obras. **20** SEÑOR, no hay nadie como tú, y no hay nadie fuera de ti, justo como nosotros hemos escuchado siempre. **21** Pues ¿qué nación en la Tierra es como tu pueblo Israel, quien como tú, Dios; los rescataste de Egipto como personas solo para tí, para hacer un nombre para tí mediante grandes y asombrosas obras? Tú sacaste naciones delante de tu pueblo, a quienes tú rescataste de Egipto. **22** Tú hiciste de Israel tu propio pueblo para siempre, y tú, SEÑOR, te convertiste en su Dios. **23** Así que, SEÑOR, que la promesa que tú hiciste conforme a tu siervo y su familia sea establecida por siempre. Haz como tú has hablado. **24** Que tu nombre sea establecido para siempre y sea grande, para que la gente diga: 'El SEÑOR de los ejércitos es el Dios de Israel', mientras mi casa, David, tu siervo sea establecida delante de tí. **25** Pues tú, mi Dios, has revelado a tu siervo que tú le construirás una casa. Es por esto que yo, tu siervo, he encontrado valor para orarte a tí. **26** Ahora, SEÑOR, Tú eres Dios, y has hecho esta buena promesa a tu siervo: **27** Te ha complacido bendecir la casa de tu siervo, para que continúe por siempre delante tí. Tú, SEÑOR, la has bendecido, y será bendecida para siempre."

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1 Chronicles 17:1

arreglado
estar cómodo y feliz, sin el deseo de moverse o cambiar.

una casa de cedro
La madera de los cedros se consideraba la mejor madera para la construcción.

haz lo que está en tu corazón
David se refiere a la parte del cuerpo asociada con las emociones. TA: "haz lo que te gustaría hacer"

Dios está contigo
Estar de acuerdo con Dios es como trabajar con él porque Dios te ayudará a tener éxito. TA: "Dios está de acuerdo con lo que quieres hacer"

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1 Chronicles 17:3

la palabra de Dios vino
"Dios habló su palabra"

que Yo traje a Israel
TA: "que traje a los israelitas a la tierra prometida desde la tierra de Egipto"

una tienda, un tabernáculo
Las palabras "tienda" y "tabernáculo" describen lo mismo y enfatizan que había vivido en un lugar que no era un edificio permanente.

¿Por qué no me has construido una casa de cedro?
TA: "Deberías haberme construido una casa con madera cara".

1 Chronicles 17:7

Yo te saqué de los pastizales
Se habla del trabajo de David como pastor del lugar de donde cuidaba de sus ovejas. TA: "Te saqué de tu trabajo como pastor"

pastizales
Vea cómo tradujo esta palabra en 4:39.

1 Chronicles 17:9

Información general:
Dios continúa hablando el mensaje que se supone que Natán debe darle a David.

voy a plantarlos a allí
Dios se refiere a poner a Israel en la tierra prometida como una planta que él ha puesto en la tierra. TA: "Los ubicaré allí" See:

desde los días que Yo ordené
Se refiere a los días como a un período de tiempo de muchas generaciones. TA: "cuando ordené" o "de las generaciones que ordené"

sobre mi pueblo Israel
Se refiere al estar en autoridad como estar por encima de alguien. TA: "para mandar a mi pueblo Israel"

todos tus enemigos ... Yo te digo
Las palabras "tus" y "te" se refieren a David.

dominar
hacer que una persona o animal no pueda atacar.

voy a construirte una casa
El SEÑOR se refiere a darle a David muchos descendientes para gobernar sobre Israel como construirle una casa.

1 Chronicles 17:11

cuando tus días se cumplan
La vida se conoce como un cierto número de días. TA: "cuando mueras"

Información general:

vayas a tus padres
Esta frase se refiere a la muerte como un lugar donde están los antepasados de David porque ya están muertos.

Yo voy a levantar a un desendiente
Poner a alguien en el liderazgo se entiende como elevarlo más alto.

Yo voy a establecer su trono
El derecho a gobernar como rey se describe por el lugar donde se sienta un rey.

1 Chronicles 17:13

y su trono
El derecho de un rey a gobernar se refiere al lugar donde se sienta un rey. TA: "y su derecho a gobernar"

le reportó
"le dijo"

1 Chronicles 17:16

él dijo
"David dijo"

¿quién soy yo, SEÑOR Dios, y qué es mi familia para que tú me hallas traído hasta este punto?
David hace esta pregunta para expresar su gratitud porque Dios ha elegido bendecirlo a pesar de que no lo merece.

esto era una asunto pequeño
Se habla de pequeño como algo que no es importante.

en tu vista
La vista del SEÑOR se usa para referirse a su comprensión. TA: "para ti"

¿Qué más yo, David, puedo decirte a Ti?
David usa esta pregunta para expresar que no puede expresar completamente su agradecimiento a Dios. TA: "Si pudiera decir más para expresar mi gratitud, lo haría, pero no sé qué más decir".

tu siervo
David se refiere a sí mismo como el siervo del SEÑOR.

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Tú has honrado a tu siervo. Tú le has dado a tu siervo un reconocimiento especial.
Ambas frases tienen el mismo significado. Si su idioma solo tiene una forma de expresar "honor" y "reconocimiento", entonces esto se puede traducir como una frase.

1 Chronicles 17:19

por el bien de tu siervo
TA: "mi beneficio"

los rescataste de Egipto
TA: "rescatado de la esclavitud en Egipto.

grandes y asombrosas obras
Las palabras "grandes" y "asombrosas" significan básicamente lo mismo y enfatizan la intensidad de la grandeza. TA: "hechos muy impresionantes".

1 Chronicles 17:22

sea establecida por siempre
TA: "continuar para siempre"

1 Chronicles 17:25

le construirás una casa
Se describe como construir una casa a tener hijos y desarrollar una familia numerosa.

he encontrado valor
TA: "ser lo suficientemente valiente"

la has bendecido, y será bendecida para siempre
Significa lo mismo, se repite aquí para enfatizar.

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Chapter 18

1 Después de esto, acontenció que David atacó los a filisteos y los derrotó. Él tomó a Gat y sus aldeas fuera del control de los filisteos. **2** Luego él derrotó a Moab, y los moabitas se volvieron sirvientes de David y le pagaron tributo. **3** Luego, David derrotó a Haded Ezer, rey de Soba en Hamat, mientras Hadad Ezer estaba viajando para establecer su gobierno en el río Éufrates. **4** David se apoderó de mil carros, siete mil hombres de a caballo y veintemil sirvientes de Haded. David laceró una pata a todos los caballos de los carruajes, pero reservó suficientes de ellos para cien carruajes. **5** Cuando los arameos de Damasco vinieron a ayudar a Hadad Ezer rey de Soba, David mató veintidos mil hombres arameos. **6** Luego David puso tropas en Aram de Damasco, y los arameos se convirtieron en sirvientes de él y le trajeron tributo a él. El SEÑOR le dio la victoria a David por donde quiera que él iba. **7** David tomó los escudos de oro que estaban sobre los sirvientes de Hadad Ezer y los trajeron a Jerusalén. **8** Desde Tibhat y Cun, ciudades Hadad Ezer, David tomó muchísimo bronce. Fue con este bronce que Salomón luego hizo el mar de bronce, los pilares y las herramientas de bronce. **9** Cuando Tou, rey de Hamat, escuchó que David había derrotado a todo el ejército de Hadad Ezer rey de Soba, **10** Tou mandó Adoram, su hijo, al rey David para saludarlo y bendecirlo porque David peleó contra Hadad Ezer y lo derrotó y porque Hadad Ezer había preparado guerra contra Tou. Adoram trajo con él objetos de plata, oro y bronce. **11** El rey David separó estos objetos para el SEÑOR junto con la plata y el oro que él cargó desde todas las naciones: Edom, Moab, la gente de Amón, los filisteos y Amalec. **12** Abisai, hijo de Sarvia, mató dieciocho mil edomitas en el Valle de Sal. **13** Él ubicó tropas en Edom y todos los edomitas se volvieron sirvientes de David. El SEÑOR le dio victoria a David por donde quiera que él iba. **14** David reinó sobre todo Israel y él administró justicia y juicio a todo su pueblo. **15** Joab, hijo de Sarvia, fue el comandante del ejército y Josafat, hijo de Ahilud, fue registrador. **16** Sadoc, hijo de Ahitob, y Abimelec, hijo de Abiatar, fueron sacerdotes y Savsá fue escriba. **17** Benaía, hijo de Joiada, estuvo sobre los cereteos y peleteos, y los hijos de David fueron los consejeros principales del rey.

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1 Chronicles 18:1

Después de esto
"Después de la promesa de Dios de bendecir a David"

1 Chronicles 18:3

Haded Ezer
Este es el nombre de un hombre.

Soba
Este es el nombre de un país.

mil carros
"1.000 carros"

siete mil hombres de a caballo
Estos son soldados que montaban a caballo. "7.000 jinetes"

veintemil sirvientes
Estos son soldados que caminaban. "20.000 lacayos"

laceró una pata
lisiar a una persona o animal cortando el músculo isquiotibial en la parte posterior del muslo

reservó
para un uso especial

cien carruajes
"100 carruajes"

1 Chronicles 18:5

mató veintidos mil
dos mil - "mató a 22.000".

tropas
grupos de soldados asignados a un área en particular.

1 Chronicles 18:7

Hadad Ezer
Vea cómo tradujo su nombre en 18:3.

Tibhat ... Cun
Estos son nombres de ciudades.

el mar de bronce
Este es un gran tazón de bronce, de unos 5 metros de diámetro, que se mantuvo en el templo para el lavado ceremonial.

1 Chronicles 18:9

Tou ... Adoram
Estos son nombres de hombres.

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peleó contra
"estado en guerra con"

1 Chronicles 18:12

Abisai ... Sarvia
Estos son nombres de hombres.

dieciocho mil edomitas
"18.000 edomitas"

Valle de Sal
Este es el nombre de un valle entre Edom y Judá que se utilizó como campo de batalla.

tropas
grupos de soldados asignados a un área en particular.

todos los edomitas se volvieron sirvientes de David
"La gente de Edom se vio obligada a aceptar a David como su rey y a pagar dinero al gobierno de David todos los años"

1 Chronicles 18:14

Sarvia ... Ahilud ... Ahitob ... Abiatar ... Savsá ... Benaía ... Joiada
Estos son nombres de hombres.

registrador
la persona que escribe detalles de eventos especiales.

Abimelec
Esta ortografía representa una corrección de la ortografía "Abimelech", que siguen algunas versiones. La ortografía corregida hace que este versículo concuerde con 8:15.

Sadoc, hijo de Ahitob, y Abimelec, hijo de Abiatar, fueron sacerdotes
Algunas versiones corrigen esto para decir que Ahitob y Abimelec fueron sumos sacerdotes.

cereteos ... peleteos
Estos son los nombres de los grupos de personas.

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Chapter 19

1 Ocurrió que después de esto Nahas, rey de los Amonitas murió, y su hijo fue rey en su lugar. **2** David dijo: "Mostraré bondad a Hanún hijo de Nahas porque su padre demostró bondad conmigo." Así que David envió mensajeros a él para consolarlo respecto a su padre. Los siervos de David entraron a la tierra de los Amonitas y fueron a Hanún, para poder consolarlo. **3** Pero los príncipes de los amonitas dijeron a Hanún: "Crees tú que David está honrando a tu padre porque envió hombres a consolarte? ¿No será que sus siervos vienen a ti para explorar y examinar la tierra para derrocarla?" **4** Así que Hanún agarró a los siervos de David, los rapó, cortó sus ropas desde la cintura hasta la cadera y los envió de regreso. **5** Cuando le explicaron esto a David, envió a mensajeros para que se ruenieran con ellos con un mensaje porque los hombres estaban profundamente avergonzados. El rey dijo: "Quédense en Jericó hasta que sus barbas crezcan otra vez, y entonces regresen." **6** Cuando los amonitas se dieron cuenta que se habían convertido en una molestia para David, Hanún y los amonitas enviaron mil talentos de plata para alquilar carruajes arameos y hombres de a caballo de Aram, Maaca y de Soba. **7** Ellos le alquilaron a los arameos treintidos mil carruajes con el rey de Maaca y su gente, que vinieron y acamparon antes de Medeba. Los amonitas se reunieron y juntos desde sus ciudades salieron para la guerra. **8** Cuando David escuchó sobre esto, él envió a Joab y su ejército completo para encontrarse con ellos. **9** La gente de Amón salieron y se alinearon para la batalla en la puerta de la ciudad mientras los reyes que habían venido estaban solos en el campo. **10** Cuando Joab vio las filas de batalla al frente y en la retaguardia, escogió algunos de los mejores guerreros de Israel y los organizó contra los arameos. **11** En cuanto al resto del ejercito, él puso al mando a Abisai su hermano y los puso en filas de batalla en contra del ejército de Amón. **12** Joab dijo: "Si los arameos son muy fuertes para mi, entonces tú, Abisai, debes rescatarme. Pero si el ejército de Amón es demasiado fuerte para ti, entonces yo vendré y te rescataré. **13** Sé fuerte y deja que nosotros demostremos ser fuerte para nuestro pueblo y para las ciudades de Dios porque el Señor hará lo que es bueno para su propósito." **14** Así que Joab y los soldados de su ejército avanzaron a la batalla en contra de los arameos, que fueron forzados a huir del ejército de Israel. **15** Cuando el ejército de Amón vio que los arameos habían huído, ellos también huyeron del hermano de Joab, Abisai, y regresaron a la ciudad. Entonces Joab regresó de la gente de Amón y regresó a Jerusalén. **16** Cuando los arameos vieron que ellos estaban siendo derrotados por Israel, ellos enviaron por refuerzos desde el Rio Eufrates con Sofac el comandante de Hadad Ezer. **17** Cuando esto le fue dicho a David, el reunió a todo Israel y juntos cruzó el Jordán y vino sobre ellos. Él organizó el ejército para la batalla en contra de los arameos y ellos pelearon contra él. **18** Los arameos huyeron de Israel, y David mató a siete mil arameos de los carruajes y cuarenta mil soldados de a pie. También mató a Sofac, el comandante del ejército. **19** Cuando todos los reyes que eran siervos de Hadad Ezer vieron que habían sido derrotados por Israel, ellos hicieron la paz con David y le sirvieron. Así que el pueblo de Aram ya no estaba dispuesto a ayudar a los amonitas.

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1 Chronicles 19:1

Nahas ... Hanún
Estos son nombres de hombres.

Mostraré bondad ... demostró bondad
TA: "Seré amable ... fui amable"

consolarlo
"confortar"

Crees tú que David está honrando a tu padre porque envió hombres a consolarte?
TA: "No debes pensar que David está honrando a tu padre porque ha enviado hombres para consolarte".

¿No será que sus siervos vienen a ti para explorar y examinar la tierra para derrocarla?
TA: "Seguramente sus sirvientes vienen a ti a explorar la tierra para derrocarla".

1 Chronicles 19:4

ropas
"vestidos"

envió a mensajeros para que se ruenieran con ellos
"envió algunos mensajeros para alentarlos"

profundamente avergonzados
La vergüenza se describe como profunda para mostrar que los ha afectado enormemente. TA: "muy avergonzado"

1 Chronicles 19:6

se habían convertido en una molestia para David
La palabra "molestia" se refiere a un mal olor. Esto describe a los amonitas como algo desagradable y no deseado.

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mil talentos
"1.000 talentos"

talentos

Aram ... Maaca ... Soba ... Medeba
Estos son nombres de ciudades.

1 Chronicles 19:8

escuchó sobre esto
"escuchó que los amonitas estaban saliendo para la guerra"

para encontrarse con ellos
"luchar contra ellos"

1 Chronicles 19:10

Abisai
Este es el nombre del hermano de Joab.

1 Chronicles 19:12

Sé fuerte
"Sé valiente"

deja que nosotros demostremos ser fuerte
TA: "comportémonos audazmente".

1 Chronicles 19:14

avanzaron a la batalla
TA: "siguieron adelante a la batalla" o "se acercó a los soldados enemigos en la batalla"

1 Chronicles 19:16

los arameos vieron
"los arameos entendieron"

refuerzos
"más soldados"

Sofac ... Hadad Ezer
Estos son nombres de hombres.

Cuando esto le fue dicho a David
TA: Cuando sus mensajeros le dijeron esto a David

organizó
"ordenó"

ellos pelearon contra él
"Los arameos lucharon contra David y sus soldados"

1 Chronicles 19:18

mató a siete mil
"mató a 7.000"

cuarenta mil soldados de a pie
"40.000 soldados de a pie"

Sofac ... Hadad Ezer
Estos son nombres de hombres.

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Chapter 20

1 Y sucedió que en la primavera, en el tiempo en que normalmente los reyes van a la guerra, Joab guió el ejército a la batalla y devastó la tierra de los amonitas. Él fue y sitió a Rabá. David se quedó en Jerusalén. Joab atacó a Rabá y la derrotó. **2** David tomó la corona de la cabeza del rey de ellos y notó que pesaba treinta y cuatro kilogramos de oro y que en ella había piedras preciosas. La corona fue puesta en la cabeza de David y él sacó el botín de la cuidad en grandes cantidades. **3** Él sacó a la gente que estaba en la cuidad afuera y los forzó a trabajar con sierras, picos de hierro y hachas. David le exigió a todas las ciudades de la gente de Amón a hacer este trabajo. Entonces David y todo el ejército regresó a Jerusalén. **4** Y sucedió que después de esto hubo una batalla en Gezer con los filisteos. Sibecai, el husatita, mató a Sipai, uno de los descendientes de los gigantes; y los filisteos fueron dominados. **5** Pasó otra vez en una batalla con los filisteos en Gob, que Elhanán, hijo de Jair el betlemita, mató a Lahmi, hermano de Goliat el hitita, de que el bastón de su lanza era como una viga de tejer. **6** Y sucedió que en otra batalla en Gat había un hombre de gran altura que tenía seis dedos en cada mano y seis dedos en cada pie. Él también fue descendiente de los gigantes. **7** Cuando él se burló del ejército de Israel, Jonatán, hijo de Simea, hermano de David, lo mató. **8** Estos eran descendientes de los gigantes de Gat; y ellos fueron asesinados por la mano de David y por la mano de sus soldados.

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1 Chronicles 20:1

devastó la tierra
"destruyó la tierra" Esto se refiere a cuándo un ejército iba a arruinar la tierra donde sus enemigos cultivaban alimentos.

1 Chronicles 20:2

talento

La corona fue puesta en la cabeza de David
TA: "Los hombres de David le pusieron la corona en la cabeza"

botín
objetos valiosos tomados en la guerra.

David le exigió a todas las ciudades de la gente
Las personas son referidas por su ciudad. TA: "David exigió a todos los pueblos de las ciudades"

1 Chronicles 20:4

Gezer ... Gob
Estos son nombres de ciudades. (See:

Sibecai ... Sipai ... Elhanán ... Jair ... Lahmi
Estos son nombres de hombres. (See:

husatita ... gigantes ... betlemita ... hitita
Estos son nombres de grupos de personas.

dominados
controlar a alguien o algo mediante el uso de la fuerza.

bastón
Un poste largo y delgado.

una viga de tejer
un trozo de madera usado para estirar cuerdas mientras los hilos de una alfombra se tejen a su alrededor.

1 Chronicles 20:6

gigantes
Este es el nombre dado a una raza de personas que eran muy altas y fuertes.

Jonatán ... Shimea
Estos son nombres de hombres.

ellos fueron asesinados por la mano de David y por la mano de sus soldados
David y sus soldados se refieren a la parte de sus cuerpos utilizada para sostener una espada. TA: "David y sus soldados mataron a los descendientes de los gigantes"

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Chapter 21

1 Un adversario se levantó contra Israel e incitó a David a hacer un conteo de Israel. **2** David le dijo a Joab y a los comandantes del ejército: "Vayan y hagan conteo del pueblo de Israel desde Beerseba hasta Dan y reportenlo a mí para que yo sepa su número." **3** Joab dijo: "Que el Señor haga su ejército cien veces mayor de lo que es. Pero mi amo, el rey, ¿no le sirven todos a mi amo? ¿Por qué mi amo desea esto? ¿Por qué traer culpa sobre Israel?" **4** Pero al final la palabra del rey fue en contra Joab. Por tanto, Joab se fué y cruzó por todo Israel. Entonces, él regresó a Jerusalén. **5** Entonces Joab reportó el total de el conteo de de todos guerreros de David. Habían en Israel 1, 100, 000 hombres que sacaban la espada. Judá sólo tenía 470, 000 soldados. **6** Pero Leví y Benjamín no estaban contados entre ellos, ya que la orden del rey había disgustado a Joab. **7** Dios se ofendió por esta acción, por lo tanto atacó a Israel. **8** David le dijo a Dios: "Yo he pecado grandemente al hacer esto. Ahora quíta la culpa de tu siervo porque he actuado muy neciamente." **9** El Señor dijo a Gad, profeta de David: **10** "Ve dile a David: 'Esto es lo que el Señor dice: Te voy a dar tres alternativas. Escoje una de ellas."' **11** Entonces Gad fue a David y le dijo: "El Señor dice esto: 'Escoje uno de estos: **12** tres años de hambruna, tres meses siendo perseguido por sus enemigos y siendo atrapados por sus espadas, o tres días de la espada del Señor, eso es, una plaga en la tierra, con el ángel del Señor destruyendo toda la tierra de Israel.' Ahora pues, decide cual respuesta le llevaré al que me envió." **13** Entonces David le dijo a Gad: "Yo tengo un grave problema. Déjame caer en la mano del SEÑOR en vez de la mano del hombre ya que Sus acciones de misericordia son muy grandes." **14** Por lo tanto, el SEÑOR envió una plaga sobre Israel y setenta mil personas murieron. **15** Dios envió un ángel a Jerusalén para destruirlo. Cuando ya estaba a punto de destruirla, el SEÑOR miró y cambió de parecer sobre el daño. Le dijo al ángel destructor: "¡Basta! Ahora retirá tu mano." En ese momento el ángel del SEÑOR estaba parado en el campo de trillar de Ornán, el Jebuseo. **16** David alzó su mirada y vió al ángel del SEÑOR parado entre la Tierra y el cielo; tenía en su mano una espada extendida sobre Jerusalén. Entonces David y los ancianos, vestidos de cilicio, se acostaron boca abajo sobre la tierra. **17** David le dijo Dios: "¿No fui yo el que ordenó que el ejército fuese contado? Yo hice esta cosa malvada. ¿Pero estas ovejas, qué han hecho? ¡SEÑOR mi Dios! Deja que tu mano me golpee a mí y a mi familia, pero que tu plaga no repose sobre tu pueblo." **18** Entonces el ángel del SEÑOR ordenó a Gad que le dijera a David, que David debería subir y edificar un altar para el SEÑOR en el campo de trillar de Ornán, el Jebuseo. **19** Entonces David subió tal como Gad le instruyó que hiciera en el nombre del SEÑOR. **20** Mientras Ornán trillaba el trigo, se giró y vió al ángel. Él y sus cuatro hijos se escondieron. **21** Cuando David vino a Ornán, Ornán miró y vió a David. Él dejó el campo de trillar y se inclinó a David con su rostro sobre tierra. **22** Entonces David dijo a Ornán: "Véndeme este el campo de trillar para que yo pueda edificar un altar para el SEÑOR. Yo pagaré el precio completo para que la plaga pueda ser removida de mi pueblo." **23** Ornán le dijo a David: "Tómalo como tuyo, mi amo el rey. Haz con él lo que es bueno antes tus ojos. Mira, te daré bueyes para las ofrendas quemadas, y los trineos de trillar para madera, y trigo para la ofrenda de grano; te lo daré todo a ti." **24** El rey David le dijo a Ornán: "No, yo insisto en comprarlo por el precio completo. No tomaré lo que es tuyo y ofrecerlo como ofrenda quemada al SEÑOR si no me cuesta nada." **25** Por tanto, David pagó seis siclos de oro por el lugar. **26** David edificó un altar para el SEÑOR allí y ofreció sobre el ofrendas quemadas y ofrendas de paz. Llamó al SEÑOR, que le contestó con fuego desde el cielo sobre el altar para las ofrendas quemadas. **27** Entonces el SEÑOR dió una orden al ángel, y el ángel regresó su espada a la vaina. **28** Cuando David vió que el SEÑOR le había contestado en el campo de trillar de Ornán, el Jebuseo, él llevó a cabo el sacrificio allí a la misma vez. **29** Para ese tiempo, el tabernáculo del SEÑOR que Moisés había hecho en el desierto y en el altar para las ofrendas quemadas, estaban en el lugar alto en Gabaón. **30** Sin embargo, David no podía ir allí para pedir la dirección de Dios porque le temía a la espada del ángel del SEÑOR.

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1 Chronicles 21:1

Un adversario se levantó contra Israel
Ser más alto describe ser más poderoso. TA: "Un enemigo de Israel se volvió más poderoso"

incitó
Haber causado que alguien actúe.

desde Beerseba hasta Dan
Los israelitas consideraban estas dos ciudades sus ciudades más al sur y más al norte. David usa estas ciudades para referirse a todo Israel.

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cien veces mayor de lo que es
Joab expresa el deseo de un ejército del tamaño de 100 ejércitos para decir que le gustaría que el ejército tenga más soldados y sea más poderoso.

Pero mi amo, el rey, ¿no le sirven todos a mi amo? ¿Por qué mi amo desea esto? ¿Por qué traer culpa sobre Israel?"
TA: Pero mi señor el rey, todos ya te sirven. Mi amo no debería pedir esto. Solo traerá culpa al pueblo de Israel por su deseo de poder militar ".

¿Por qué mi amo desea esto?
La palabra "esto" se refiere al plan de David para contar a todos los hombres de Israel.

1 Chronicles 21:4

Pero al final la palabra del rey fue
Esta frase se refiere a la orden del rey David de ser final porque no cambiaría su orden después de que fuera dada. TA: "la orden del rey no iba a cambiar"

hombres que sacaban la espada
Los soldados en Israel son descritos por la acción de sacar una espada para luchar.

1 Chronicles 21:6

Pero Leví y Benjamín no estaban contados entre ellos
TA: "Pero Joab no contó a los hombres de las tribus de Leví y Benjamín"

por esta acción
"esta acción" se refiere al plan de David de contar a todos los hombres de Israel que pueden luchar.

take away your servant's guilt
El perdón se describe como tener la culpa quitada. TA: "perdóname"

la culpa de tu siervo
David se refiere a sí mismo como el siervo de Dios. TA: "mi culpa"

1 Chronicles 21:11

siendo atrapados por sus espadas
Esta frase es una forma leve de describir ser asesinado por el enemigo.

la espada del Señor
Esta frase describe el método de matar del SEÑOR mediante la herramienta que un soldado usaría para matar.

destruyendo
TA: "matando"

1 Chronicles 21:13

Yo tengo un grave problema
TA: "Estoy en una gran cantidad de problemas"

Déjame caer en la mano del SEÑOR en vez de la mano del hombre ya que Sus acciones de misericordia son muy grandes
TA: "Déjame estar bajo el control del SEÑOR, en lugar de estar bajo el control de la gente, porque el SEÑOR es muy misericordioso".

y setenta mil personas murieron
"y 70.000 personas murieron"

cambió de parecer
Cambiar una decisión.

retirá tu mano
El SEÑOR le dice al ángel destructor que deje de matar a la gente.

el ángel del SEÑOR estaba parado
El ángel del SEÑOR se describe como algo que se pararía como lo haría una persona.

Ornán
Esto es el nombre de un hombre.

1 Chronicles 21:16

tenía en su mano una espada extendida
TA: "listo para atacar"

¿No fui yo el que ordenó que el ejército fuese contado?
TA: "Yo fui quien ordenó que se contara el ejército".

Pero estas ovejas
David describe al pueblo de Israel como un tipo de animal que confiará y seguirá a un líder.

¿qué han hecho?
TA: "Ciertamente no han hecho nada que merezca castigo".

1 Chronicles 21:18

Ornán
Vea cómo tradujo su nombre en 21:13.

tal como Gad le instruyó que hiciera en el nombre del SEÑOR
TA: "como Gad, hablando con la autoridad del SEÑOR, le había dicho a David que hiciera".

1 Chronicles 21:21

con su rostro sobre tierra
Esta frase describe que Ornán se inclinó hacia adelante. Hacer una reverencia ante alguien es una forma de mostrar humildad y respeto. Una reverencia más profunda muestra mayor humildad y respeto.

precio completo
TA: "Pagaré el precio completo que vale este piso de trilla"

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1 Chronicles 21:23

Tómalo como tuyo
TA: "Tómalo como un regalo"

lo que es bueno antes tus ojos
La comprensión de David se describe como su vista.
TA: "lo que te parece bien"

trineos de trillar
un trineo de madera con rocas o metal colocado debajo, que se usa para separar el grano de sus tallos tirando de él sobre el trigo colocado en el piso de engrase.

1 Chronicles 21:25

seis siclos de oro
"600 siclos de oro"

siclos

Llamó al SEÑOR
"Oró al SEÑOR por ayuda"

el ángel regresó su espada a la vaina
TA: el ángel dejó de matar gente ".

vaina
Una funda para una espada o un cuchillo.

1 Chronicles 21:28

Ornán
Vea cómo tradujo su nombre en 21:13.

dirección de Dios
TA: Dios le diga lo que debe hacer "

temía a la espada del ángel del SEÑOR
TA: "miedo de que el ángel del SEÑOR lo matara"

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Chapter 22

1 Entónces David dijo:" Aquí es donde la casa del SEÑOR Dios va a estar con el altar para las ofrendas quemadas de Israel." **2** Así que, David ordenó a sus siervos que reunieran a todos los extranjeros que estaban viviendo en la tierra de Israel. Él los asignó como cortadores de piedras para cortar bloques de piedra con el fin de construir la casa de Dios. **3** David suplió una gran cantidad de hierro para los clavos de las puertas que van en las entradas y para las bisagras. Él también suplió más bronce del que se podían pesar, **4** y más árboles de cedro de los que se podían contar. (Los sidonios y los tirios trajeron a David muchos troncos para contar.) **5** David dijo:" Mi hijo Salomón es joven y sin experiencia, y la casa que se va a construir para el SEÑOR debe ser especialmente magnífica, para que sea famosa y gloriosa en todas las otras tierras. Así que, yo me prepararé para su construcción." Así que David hizo extensos preparativos antes de su muerte. **6** Entónces él llamó a Salomón, su hijo, y le encargó que construyera una casa para el SEÑOR, el Dios de Israel. **7** David le dijo a Salomón:"Hijo mio, era mi intención construir la casa yo mismo para el nombre del SEÑOR mi Dios. **8** Pero el SEÑOR vino a mi y me dijo: 'Tú haz derramado mucha sangre y haz peleado muchas batallas. Tú no construirás casa en Mi nombre porque a mi vista, has derramado mucha sangre en la tierra. **9** Sin embargo tendrás un hijo que será un hombre de paz. Le daré descanso de todos sus enemigos por todos lados. Su nombre será Salomón y le daré paz y quietud a Israel en sus días. **10** Él construirá una casa para Mi nombre. Él será Mi hijo y Yo seré su Padre. Yo estableceré el trono de su reino sobre Israel por siempre.' **11** Hijo mio, El SEÑOR esté contigo y te permita tener éxito. Que puedas construir la casa para el SEÑOR tu Dios así como Él dijo que harías. **12** Soló el SEÑOR podrá darte visión y entendimiento para que puedas obedecer la ley del SEÑOR tu Dios cuando Él te ponga a cargo sobre Israel. **13** Entonces tú tendrás éxito, si tú cuidadosamente obedeces los estatutos y decretos que el SEÑOR le dió a Moisés concernientes a Israel. Se fuerte y valiente. No tengas temor ni te desanimes. **14** Mira, con gran esfuerzo he preparado para la casa del SEÑOR 3, 400 toneladas métricas de oro, 34, 000 toneladas métricas de plata, y bronze y hierro en grandes cantidades. También he provisto madera y piedra. Tú debes añadir más a todo esto. **15** Tú tienes muchos trabajadores contigo: cortadores de piedras, carpinteros, albañiles y numerosos artesanos diestros de cada tipo, **16** que pueden trabajar con oro, plata, bronze y hierro. Así que comienza a trabajar y que el SEÑOR esté contigo." **17** David también ordenó a todos los líderes de Israel que ayudaran a Salomón su hijo, diciendo: **18** "El SEÑOR tú Dios está contigo y te ha dado paz en todos lados. Él me ha dado el poder sobre los habitantes de la región. La región estará sometida ante el SEÑOR y Su pueblo. **19** Busca al SEÑOR tu Dios con todo tu corazón y tu alma. Levántate y construye el lugar santo del SEÑOR tu Dios. Entonces, tú podrás traer el arca del pacto del SEÑOR y las cosas que pertenecen a Dios a la casa que se construirá para el nombre del SEÑOR."

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1 Chronicles 22:1

cortadores de piedras
Estas eran personas que juntaban piedras grandes y las cortaban al tamaño correcto para que los constructores pudieran usar las rocas en paredes y edificios.

1 Chronicles 22:3

bisagras
"abrazaderas" o "bisagras". Estos son elementos que conectan dos cosas juntas.

que se podían pesar
TA: "de lo que cualquiera podría pesar"

que se podían contar
TA: "de lo que cualquiera podría contar"

la casa que se va a construir para el SEÑOR
TA: "La casa del SEÑOR" o "la casa que él construirá para el SEÑOR"

1 Chronicles 22:6

él llamó
"David llamó"

le encargó que construyera ... mi intención construir
"ordenó a los trabajadores que construyeran ... mi plan era contratar trabajadores para construir"

para el nombre del SEÑOR mi Dios
"para honrar al SEÑOR mi Dios"

Tú haz derramado mucha sangre
"has matado a mucha gente"

Tú no construirás casa en Mi nombre
"No construirás un templo para honrarme"

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porque a mi vista, has derramado mucha sangre en la tierra
"porque sé que has matado a mucha gente"

1 Chronicles 22:9

Información general:
David continúa diciéndole a Salomón lo que el SEÑOR le dijo.

por todos lados
Esto significa en todos los lugares que rodean a Israel.

en sus días
"mientras él gobierna sobre Israel"

una casa para Mi nombre
TA: "un templo para honrarme"

Él será Mi hijo y Yo seré su Padre
Dios tratará a Salomón como si fuera el propio hijo de Dios.

Yo estableceré el trono de su reino sobre Israel por siempre
Aquí "trono" se refiere a la autoridad para gobernar como rey. TA: "Haré que sus descendientes gobiernen sobre Israel para siempre"

1 Chronicles 22:11

Información general:
David continúa hablando con Salomón.

Ahora
David usa esta palabra para presentar algo importante que está a punto de decir.

Que puedas construir
TA: "Que tengas éxito en dirigir el edificio"

cuando Él te ponga a cargo sobre Israel
"cuando te haga rey de Israel"

1 Chronicles 22:14

Información general:
David continúa hablando con Salomón.

Ahora
Esto introduce algo importante que David está a punto de decir.

talentos
Un talento es una unidad de peso. Es igual a 33 kilogramos.

un millón
"1.000.000"

1 Chronicles 22:15

Información general:
David continúa hablando con Salomón.

cortadores de piedras, carpinteros
Ambos son trabajadores que cortan piedra y la preparan para que los constructores la utilicen en paredes y edificios.

carpinteros
Estas son personas que trabajan con madera.

1 Chronicles 22:17

tu ... tú
Estos pronombres son plurales en 22: 18-19.

te ha dado paz en todos lados
"te ha dado la paz de la guerra en todos los lugares de Israel"

Él me ha dado el poder sobre los habitantes de la región
"Me ha dado poder sobre todos los que viven a nuestro alrededor"

La región estará sometida ante el SEÑOR y Su pueblo
"El SEÑOR y su gente controlan su tierra"

Ahora
Esta palabra introduce algo importante que David está a punto de decir.

Busca al SEÑOR tu Dios
TA: "intenta que el SEÑOR tu Dios te preste atención"

todo tu corazón y tu alma
"sinceramente" o "de todo corazón"

Levántate y construye el lugar santo
TA: "Levántate y dirige a los trabajadores mientras construyen el lugar sagrado"

la casa que se construirá para el nombre del SEÑOR
"el templo que construirás para honrar al SEÑOR"

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Chapter 23

1 Cuando David estaba viejo y cerca del fin de su vida, hizo a Salomón, su hijo, rey sobre Israel. **2** Él reunió a todos los líderes de Israel, con los sacerdotes y levitas. **3** Los levitas que tenían 30 años o más fueron contados. Su total fue de treinta y ocho mil. **4** "De estós, veinticuatro mil les tocaba vigilar el trabajo de la casa del SEÑOR y seis mil eran oficiales y jueces. **5** Cuatro mil eran guardianes y cuatro mil les tocaba adorar al SEÑOR con los instrumentos que yo hice para adorar", dijo David. **6** Él los dividió a ellos en grupos que correspondían a los hijos de Leví: Gersón, Coat y Merari. **7** Laadán y Simeí eran de los clanes descendientes de Gersón. **8** Habían tres de los hijos de Laadán: Jehiel, el líder, Zetam y Joel. **9** Habían tres de los hijos de Simeí: Selomit, Haziel y Harán. Estos fueron los líderes de los clanes de Laadán. **10** Habían cuatro de los hiijos de SImeí: Jahat, Zina, Jeús y Beríá. **11** Jahat fue el mayor y Zina el segundo, pero Jeús y Bería no tuvieron muchos hijos asi que fueron considerados como un mismo clan con las mismas responsabilidades. **12** Habían cuatro de los hijos de Coat: Amram, Izhar, Hebró y Uziel. **13** Estos fueron los hijos de Amram: Aarón y Moises. Aarón fue escogido para separar las cosas más sagradas y él y sus descensientes ofrecerían incienso ante el SEÑOR, para servirle a Él y para bendecir su nombre por siempre. **14** Pero en cuanto a Moisés, el hombre de Dios, sus hijos fueron considerados ser levitas. **15** Los hijos de Moisés eran Gersón y Eliezer. **16** Los descendientes de Gersón era Sebuel, el mayor. **17** El descendiente de Eliezer fue Rehabías. Eliezer no tenía más hijos, pero Rehabías tuvo muchos descendientes. **18** El hijo de Izhar fue Selomit, el líder. **19** Los descendientes de Hebrón fueron Jerías, el mayor, Amarías, el segundo, Jahaziel, el tercero y Jecamán, el cuarto. **20** Los hijos de Uziel fueron Micaía, el primero e Isaía, el segundo. **21** Los hijos de Merari fueron Mahli y Musi. Los hijos de Mahli eran Eleazar y Cis. **22** Eleazar murió sin tener ningún hijo. Soló tuvo hijas. Los hijos de Cis se casaron con ellas. **23** Los hijos de Musi fueron Mahli, Eder y Jeremot. **24** Estos fueron los descendientes de Leví correspondiente a sus clanes. Ellos eran los líderes, contados y listados por nombres, de los clanes que hicieron el trabajo en la casa del SEÑOR, de veinte años y más. **25** Por cuanto David dijo: "El SEÑOR, el Dios de Israel, le ha dado descanso a su pueblo. Él hace su hogar en Jerusalén para siempre. **26** Los levitas no tendrán que cargar más el tabernáculo ni todo el equipo utilizado en su servicio." **27** Por las últimas palabras de David los levitas de veinte años y más fueron contados. **28** Su deber fue asistir a los descendientes de Aarón en el servicio de la casa del SEÑOR. Ellos iban a cuidar de los patios, los cuartos, la ceremonia de purificación de todas las cosas que le pertenecían al SEÑOR y otros trabajos en la casa de Dios. **29** También se encargaban del pan de la precencia, la harina fina para las ofrendas de trigo, el pan sin levadura, las ofrendas horneadas, las ofrendas mescladas con aceite y todas las medidas de los tamaños y las cantidades de las cosas. **30** También ellos se levantaban cada mañana para agradecer y adorar al SEÑOR. También hacían esto todas las tardes **31** y cada vez que ofrecieran ofrendas quemadas al SEÑOR en el día de reposo y en los festivales de luna nueva y días de fiestas. Un número fijo asignado por decreto siempre tenía que estar presente ante el SEÑOR. **32** Ellos estaban a cargo de la tienda de reunión, el lugar santo, y ayudaban a sus parientes descendientes de Aarón en el servicio de la casa del SEÑOR.

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1 Chronicles 23:1

Información general:
David nombra a Salomón como su sucesor y organiza sacerdotes levíticos y personal para el servicio en el templo.

Los levitas que tenían 30 años o más fueron contados
TA: "Algunos de los hombres de David contaron a los levitas que tenían 30 años o más"

Su total fue de treinta y ocho mil
ocho mil- TA: "Hubo 38.000"

1 Chronicles 23:4

De estos, veinticuatro mil
cuatro mil - TA: "De estos levitas, 24.000"

seis mil
"6.000 levitas"

oficiales y jueces
Estos levitas escucharon argumentos legales y administraron justicia de acuerdo a la ley de Moisés.

cuatro mil
"4.000 levitas"

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guardianes
Estos levitas vigilaban la entrada del templo para que nadie inmundo entrara.

que correspondían a
"basado en" o "según los descendientes de"

Gersón, Coat y Merari
Estos son los nombres de los hijos de Levi.

1 Chronicles 23:7

Información general:
Esta es la lista de levitas según sus clanes.

1 Chronicles 23:10

Información general:
Esta es la lista de levitas según sus clanes.

asi que fueron considerados como un mismo clan
TA: "entonces David los consideró como un clan"

1 Chronicles 23:12

Información general:
Esto continúa la lista de levitas según sus clanes.

Habían cuatro de los hijos de Coat
TA: "Coat tuvo 4 hijos"

Aarón fue escogido para separar las cosas más sagradas
TA: "El SEÑOR eligió a Aaron para dedicar las cosas más santas"

para bendecir su nombre por siempre
TA: "bendecir a la gente como representantes de Dios para siempre"

sus hijos fueron considerados ser levitas
TA: "sus hijos eran parte del clan levita". Los hijos de Moisés fueron levitas.

1 Chronicles 23:15

Información general:
Esto continúa la lista de levitas según sus clanes.

1 Chronicles 23:19

Información general:
Esto continúa la lista de levitas según sus clanes.

1 Chronicles 23:21

Información general:
Esto continúa la lista de levitas según sus clanes.

1 Chronicles 23:24

Estos fueron los descendientes de Leví correspondiente a sus clanes. Ellos eran los líderes, contados y listados por nombres, de los clanes
TA: "Estos eran los nombres de los descendientes de Levi y sus familias, a quienes los hombres de David contaron y enumeraron. Eran los líderes de los clanes"

de veinte años y más
TA: "de 20 años y más"

todo el equipo utilizado en su servicio
TA: "todos los equipos que utilizaron en su servicio"

1 Chronicles 23:27

Por las últimas palabras de David los levitas de veinte años y más fueron contados
TA: "Porque la última orden de David fue que sus hombres contaran a los levitas"

de veinte años y más
TA: "de 20 años o más"

pan de la precencia
Vea cómo tradujo esto en 9:30.

harina
un polvo que una persona hace al moler el grano

las ofrendas mescladas con aceite
TA: "las ofrendas que alguien mezclaba con aceite"

1 Chronicles 23:30

También ellos se levantaban
"Los levitas también se levantaban"

cada vez que ofrecieran ofrendas quemadas al SEÑOR
TA: "cada vez que los sacerdotes ofrecían holocaustos al SEÑOR"

festivales de luna nueva
Estos festivales marcaban el comienzo de cada nuevo mes.

Un número fijo asignado por decreto siempre tenía que estar presente ante el SEÑOR
TA: "Era el deber de cierto número de levitas estar siempre presentes al hacer ofrendas al SEÑOR"

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Chapter 24

1 Los grupos de trabajo basados en los descendientes de Aarón fueron estos: Nadab, Abiú, Eleazar e Itamar. **2** Nadab y Abiú murieron antes que su padre muriera. No tuvieron hijos así que Eleazar e Itamar sirvieron como sacerdotes. **3** David, junto con Sadoc, un descendiente de Eleazar, y Ahimelec, un descendiente de Itamar, los dividió en grupos para su trabajo como sacerdotes. **4** Habían más hombres líderes entre los descendientes de Eleazar que entre los descendientes de Itamar así que ellos dividieron los descendientes de Eleazar en dieciséis grupos. Ellos hicieron esto por las jefes de clanes y por los descendientes de Itamar. Estas divisiones eran ocho en número, correspondiente a sus clanes. **5** Ellos los dividieron imparcialmente por lote porque ellos eran oficiales santos y oficiales de Dios de ambos descendientes de Eleazar y descendientes de Itamar. **6** Semaías, hijo del escriba Natanael, un levita, escribió sus nombres en la presencia del rey, los oficiales, Sadoc el sacerdote, Ahimelec, hijo de Abiatar, y los líderes de las familias sacerdotales y levitas. Un clan fue tomado al hechar suerte entre los descendientes de Eleazar y entonces el próximo sería tomado al hechar suerte entre los descendientes de Itamar. **7** El primer sorteo de suerte le tocó a Joiarib, el segundo a Jedaías, **8** el tercero a Harim, el cuarto a Seorim, **9** el quinto a Malquías, el sexto a Mijamín, **10** el séptimo a Cos, el octavo a Abías, **11** el noveno a Jesúa, el décimo a Secanías, **12** el undécimo a Eliasib, el duodécimo a Jaquim, **13** el decimotercero a Hupa, el decimocuarto a Jesebeab, **14** el decimoquinto a Bilga, el decimosexto a Imer. **15** el decimoséptimo a Hezir, el decimoctavo a Afisés, **16** el decimonoveno a Petaías, el vigésimo a Hezequiel, **17** el vigesimoprimero a Jaquín, el vigesimosegundo a Gamul, **18** el vigesimotercero a Delaía, y el vigesimocuarto a Maazías. **19** Éste fue el orden de su servicio cuando ellos venían a la casa del Señor siguiendo el procedimiento dado a ellos por Aarón, su ancestro, según el Señor, el Dios de Israel, le había instruído a él. **20** Estos fueron el resto de los levitas: de los hijos de Amram, Subael; de los hijos de Subael, Jehedías. **21** Los hijos de Rehabías: de los hijos de Rehabías, Isías el líder. **22** De los Izharitas, Selomot; de los hijos de Selomot Jahat. **23** Los hijos de Hebrón: Jerías, el líder, Amarías el segundo, Jahaziel el tercero, y Jecamán el cuarto. **24** Los hijos de los descendientes de Uziel incluía a Micaía. Los descendientes de Micaía incluía a Samir. **25** El hermano de Micaía fue Isías. De los hijos de Isías incluían a Zacarías. **26** Los hijos de Merari: Mahli y Musi. El hijo de Jaazías, Beno. **27** Los hijos de Merari: Jaasías, Beno, Soham, Zacur e Ibri. **28** Los hijos de Mahli: Eleazar, que no tenía hijos. **29** Los hijos de Cis, los hijos de Cis: Jerameel **30** Los hijos de Musi: Mahli, Edar y Jerimot. Estos fueron los levitas enlistados según sus familias. **31** Estos hombres que fueron los jefes de cada casa paterna y cada uno de sus hermanos más jóvenes echaron suerte delante de la presencia del rey David, de Sadoc y Ahimelec, junto a los líderes de las familias de los sacerdotes y los levitas. Echaron suerte tal y como los descendientes de Aarón habían hecho.

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1 Chronicles 24:1

Nadab, Abiú, Eleazar e Itamar.
Vea como se ha traducido estos nombres en el 6:1.

Ahimelec
Este es un nombre masculino.

Los dividió en grupos
"Dividimos a los descendientes de Eleazar e Itamar en grupos"

1 Chronicles 24:4

Ellos dividieron
"David, Sadoc y Ahimelec dividieron"

Dieciséis grupos
"16 grupos"

Estas divisiones eran ocho en número, correspondiente a sus clanes.
"Había 8 divisiones basadas en los clanes de los descendientes de Itamar"

1 Chronicles 24:6

Semaías
Este es un nombre masculino

Natanael
Vea como se ha traducido esto en el 15:22.

Ahimelec
Vea como se ha traducido esto en el 18:14.

Un clan fue tomado al hechar suerte entre los descendientes de Eleazar y entonces el próximo sería

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tomado al hechar suerte entre los descendientes de Itamar.
Traducción Alterna: " Ellos eligieron al azar a uno de los descendientes de Eleazar, luego eligirían al azar a uno de los descendientes de Itamar"

1 Chronicles 24:7

Información general
Este es el orden de servicio que David, Sadoc y Ahimelec eligieron por sorteo para los descendientes de Eleazar e Itamar.

1 Chronicles 24:11

Información general
Este es el orden de servicio que David, Sadoc y Ahimelec eligieron por sorteo para los descendientes de Eleazar e Itamar.

1 Chronicles 24:15

Información general
Este es el orden de servicio que David, Sadoc y Ahimelec eligieron por sorteo para los descendientes de Eleazar e Itamar.

1 Chronicles 24:19

Siguiendo el procedimiento dado a ellos por Aarón, su ancestro
Traducción Alterna: "siguiendo las reglas que Aarón su ancestro les dio"

1 Chronicles 24:20

Información general
Esto comienza con la lista de nombres de los otros hijos de Levi. Esta lista terminará en el 24:29.

Amram
Vea como se ha traducido esto en el 6:1.

Subael
Vea como se ha traducido esto en el 23:15.

1 Chronicles 24:23

Hebrón ... Jerías ... Amarías ... Jahaziel ... Jecamán
Vea como se han traducido estos nombres masculinos en el 23:19.

Uziel ... Micaía ... Isías
Vea como se han traducido estos nombres en el 23:19.

Samir ... Zacarías
Estos son nombres masculinos.

1 Chronicles 24:26

Merari ... Mahli ... Musi ... Eleazar
Vea como se han traducido estos nombres masculinos en el 23:21.

Jaazías ... Beno ... Soham ... Zacur ... Ibri
Estos son nombres masculinos.

1 Chronicles 24:29

Cis ... Musi
Vea como se han traducido estos nombres masculinos en el 23:21.

Jerameel ... Mahli ... Edar ... Jerimot
Estos son nombres masculinos.

Ahimelec
Vea como se ha traducido este nombre en el 18:14.

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Chapter 25

1 David y los líderes del trabajo del tabernáculo seleccionaron a algunos de los hijos de Asaf, Hemán y Jedutún para este trabajo. Estos hombres profetizaban con arpas, instrumentos de cuerdas y címbalos. Aquí está una lista de hombres que hicieron este trabajo. **2** De los hijos de Asaf: Zacur, José, Netanías y Asarela, bajo la dirección de Asaf, que profetizaban bajo la supervisión del rey. **3** De los hijos de Jedutún: Gedalías, Zeri, Jesaías, Simei, Hasabías y Malatatías, seis en total, bajo la dirección de su padre Jedutún, que tocaba el arpa para darle gracias y alabando al SEÑOR. **4** De los hijos de Hemán: Buquías, Matanías, Uziel, Sebuel, Jeremot, Hananías, Hananí, Eliata, Gidalti, Romanti Ezer, Josbecasa, Maloti, Hotir y Mahaziot. **5** Todos estos fueron los hijos de Hemán, rey de los profetas. Dios le dio a Hemán catorce hijos y tres hijas con el fin de honrarlo. **6** Todos estos estaban bajo la dirección de su padre. Ellos eran músicos en la casa del SEÑOR con címbalos e intrumentos de cuerdas mientras ellos servían en la casa de Dios. Asaf, Jedutún y Hemán estaban bajo la supervisión del rey. **7** Ellos y sus hermanos que fueron expertos y entrenados para hacerle música al SEÑOR sumaron a 288. **8** Ellos echaron suerte a sus tareas, todas iguales, las mismas para los jóvenes así como para los ancianos, los maestros asi como para los estudiantes. **9** Respecto a los hijos de Asaf: la primera suerte cayó sobre familia de José; la segunda sobre familia de Gedalías, doce personas en total; **10** la tercera cayó sobre Zacur, sus hijos y sus parientes, doce personas en total; **11** la cuarta cayó sobre Izri, sus hijos y sus parientes, doce personas en total; **12** la quinta cayó sobre Netanías, sus hijos y sus parientes, doce personas en total; **13** la sexta cayó sobre Buquías, sus hijos y sus parintes, doce personas en total; **14** la séptima cayó sobre Jesarela, sus hijos y sus parientes, doce personas en total; **15** la octava cayó sobre Jesahías, sus hijos y sus parientes, doce personas en total; **16** la novena cayó sobre Matanías, sus hijos y sus parientes doce personas en total; **17** la décima cayó sobre Simei, sus hijos y sus parientes, doce personas en total; **18** la undécima cayó sobre Azareel, sus hijos y sus parientes, doce personas en total; **19** la duedécima cayó sobre Hasabías, sus hijos y sus parientes, doce personas en total; **20** la décimotercera sobre Subabel, sus hijos y sus parientes, doce personas en total; **21** la décimocuarta cayó sobre Matatías, sus hijos y a sus parientes, doce personas en total; **22** la décimoquinta cayó sobre Jeremot, sus hijos y sus parientes, doce personas en total; **23** la décimosexta cayó sobre Hananías, sus hijos y parientes, doce personas en total; **24** la decimoséptima cayó sobre Josbecasa, sus hijos y sus parientes, doce personas en total; **25** la decimoctava cayó sobre Hananí, sus hijos y sus parientes, doce personas en total; **26** la decimonovena cayó sobre Maloti, sus hijos y sus parientes, doce personas en total; **27** la vigésima cayó sobre Eliata, sus hijos y sus parientes, doce personas en total; **28** la vigesimoprimera cayó sobre Hotir, sus hijos y sus parientes, doce personas en total; **29** la vigesimosegunda cayó sobre Gidalti, sus hijos y sus parientes, doce personas en total; **30** la vigesimotercera cayó sobre Mahaziot, sus hijos y sus parientes, doce personas en total; **31** la vigesimocuarta cayó sobre Romanti, sus hijos y sus parientes, doce personas en total.

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1 Chronicles 25:1

Címbalos
Vea como se ha traducido esto en el 13:7.

Hemán ... Jedutún
Vea como se han traducido estos nombres en el 16:40.

Zacur ... Malatatías
Estos son nombres masculinos.

Seis en total
"6 en total"

1 Chronicles 25:4

Información general
Este continúa con la lista de líderes del trabajo del tabernáculo iniciado en el 25:1

Buquías ... Matanías
Estos son nombres masculinos.

Hemán
Vea como se ha traducido esto en el 16:40.

Catorce hijos y tres hijas
"14 hijos y 3 hijas"

1 Chronicles 25:6

Címbalos
Vea como se ha traducido esto en el 13:7.

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Jedutún ... Hemán
Vea como se ha traducido esto en el 16:40

Sumaron a 288
"fueron doscientos ochenta y ocho hombres"

todas iguales, las mismas para los jóvenes así como para los ancianos, los maestros asi como para los estudiantes.
Esto esta describiendo los extremos. Traducción Alterna: " Todos ellos"

1 Chronicles 25:9

Información general:
Esto comienza con la lista de los 24 sorteados que fueron escogidos para elegir el orden en que las familias servirían. Esta lista termina en 25:29.

La primera ... la quinta
Esto muestra el orden en que fueron elegidas las familias. Traducción Alterna: "número 1 ... número 2 ... número 3 ... número 4 ... número 5" o use "el inicial" para "el primero" y "el siguiente" para todos los siguientes.

la primera suerte cayó sobre familia de José
Para todas las demás personas en la lista, el texto especifica que había "doce personas en número". Como esto está implícito, es posible que desee agregar esta declaración sobre José, como lo hace la UDB. Traducción Alterna: "el primer sorteo recayó en la familia de José, doce personas en número"

José ... Zacur ... Netanías
Vea como se han traducido estos nombres en el 25:1.

Gedalías
Vea como se ha traducido este nombre en el 25:1.

Doce personas
"12 personas"

Izri
Este nombre se deletrea Zeri en 25:1.

1 Chronicles 25:13

Información general:
Esto continúa la lista comenzada en 25: 9.

sexta ... novena
Esto muestra el orden en que fueron elegidas las familias. Traducción Alterna: "número 6 ... número 7 ... número 8 ... número 9"

Buquías
Vea como se ha traducido esto en el 25:4.

Doce personas
"12 personas"

Jesarela
Esta es otra ortografía para "Asharelah" en 25: 1.

Jesahías
Vea como se ha traducido esto en el 25:1.

Matanías
Vea como se ha traducido esto en el 25:4.

1 Chronicles 25:17

Información general:
Esto continúa la lista comenzada en 25:9.

Décima ... decimotercera
Su muestra el orden en que fueron elegidas las familias. Traducción Alterna: "número 10 ... número 11 ... número 12 ... número 13"

Simei
Vea como se ha traducido esto en el 25:1.

Doce personas
"12 personas"

Azareel
Esta es otra ortografía para "Uzziel" en 25: 4.

Hasabías
Vea como se ha traducido esto en el 25:1.

Subabel
Vea como se ha traducido esto en el 25:1.

1 Chronicles 25:21

Información General:
Esto continúa la lista comenzada en 25: 9.

Decimocuarta ... decimoséptima
Esto muestra el orden en que fueron elegidas las familias. Traducción Alterna: "número 14 ... número 15 ... número 16 ... número 17"

Matatías
Vea como se ha traducido esto en el 25:1.

Doce personas
"12 personas"

Jeremot
Esta es otra ortografía para "Uzziel" en 25:4.

Hananías
Vea como se ha traducido esto en el 25:4.

Josbecasa
Vea como se ha traducido esto en el 25:4.

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1 Chronicles 25:25

Información general:
Esto continúa la lista comenzada en 25:9.

Decimoctava ... vigésimo primera
primero : muestra el orden en que se eligieron las familias. "número 18 ... número 19 ... número 20 ... número 21"

Hanani
Vea como se ha traducido esto en el 25:4.

Doce personas
"12 personas"

Maloti
Vea como se ha traducido esto en el 25:4.

Eliata
Vea como se ha traducido esto en el 25:4.

Hotir
Vea como se ha traducido esto en el 25:4.

1 Chronicles 25:29

Información general:
Con esto concluye la lista comenzada en 25:9.

Vigésimo segunda ... vigésimo cuarta
segundo ... vigésimo cuarto - Esto muestra el orden en que se eligieron las familias. "número 22 ... número 23 ... número 24"

Gidalti
Vea como se ha traducido esto en el 25:4.

Doce personas
"12 personas"

Mahaziot
Vea como se ha traducido esto en el 25:4.

Romanti Ezer
Vea como se ha traducido esto en el 25:4.

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Chapter 26

1 Estas fueron las divisiones de los porteros: desde los coreítas, **2** Meselemías, hijo de Coré, un descendiente de Asaf. Meselemías tuvo hijos: Zacarías el primer hijo, Jediael el segundo, Zebadías el tercero, Jatniel el cuarto, **3** Elam el quinto, Johanán el sexto, Elioneai el séptimo. **4** Obed-Edom tuvo hijos: Semaías, el primer hijo, Jozabad el segundo, Joa el tercero, Sacar el cuarto, Natanael el quinto, **5** Amiel el sexto, Isacar el séptimo, y Paultai el octavo porque Dios había bendecido a Obed-Edom. **6** A Semaías, su hijo, le nacieron hijos que se enseñorearon sobre sus familias; ellos fueron hombres con muchas habilidades. **7** Los hijos de Semaías fueron Otni, Rafael, Obed y Elzabad. Sus parientes Eliú y Samaquías fueronn también hombres con muchas habilidades. **8** Todos estos eran descendientes de Obed-Edom. Ellos y sus hijos y sus parientes fueron hombres capaces de hacer sus deberes en el servicio del tabernáculo. Habían sesenta y dos de ellos relacionados a Obed-Edom. **9** Meselamías tuvo hijos y parientes, hombres capaces, dieciocho en total. **10** Hosa, un descendiente de Merari, tuvo hijos: Simri, el líder (aunque él no fue el primer hijo, su padre lo hizo líder), **11** Hilcías el segundo, Tebalías el tercero y Zacarías el cuarto. Todos los hijos de Hosa y sus parientes fueron trece en total. **12** Estas divisiones de los porteros, según sus líderes, tenían responsabilidades, así como sus parientes, para servir en la casa del SEÑOR. **13** Ellos echaron suerte tanto a jóvenes como a ancianos, correspondiendo a sus familias, para cada puerta. **14** Cuando la suerte fue echada por la puerta del este, cayó sobre Selemías. Ellos luego echaron suerte para la puerta del norte; la suerte cayó sobre Zacarias, su hijo, un consejero prudente. **15** A Obed-Edom le fue asignada la puerta del sur y a sus hijos le fueron asignados los almacenes. **16** Supim y Hosa estaban asignados a la puerta del este, cerca de la puerta de Salequet, en la carretera superior. Vigilias fueron establecidas para cada familia. **17** En el este habían seis levitas, en el norte, cuatro por día, en en el sur, cuatro por día y en los almacenes, dos pares. **18** En la corte al oeste fueron puestos cuatro, cuatro en el camino y dos en la corte. **19** Estas fueron las divisiones de los porteros. Fueron llenas por los descendientes de Coré y Merari. **20** Entre los levitas, Ahías estaba a cargo de los tesoros de la casa de Dios y de los tesoros de las cosas que pertenecían al SEÑOR. **21** Los descendientes de Laadán que descendieron de Gersón por medio de él y que fueron líderes de las familias de Laadán, el gersonita, fueron Jehieli y sus hijos, **22** Zetam y su hermano Joel, que supervisaron el almacén de la casa de SEÑOR. **23** También había guardias de los clanes de Amram, Izhar, Hebrón y Uziel. **24** Sebuel, hijo de Gersón, hijo de Moisés, fue supervisor sobre los almacenes. **25** Sus parientes del clan de Eliezer fueron sus hijos Rehabías, el hijo de Rehabías, Jesaías, el hijo de Jesaías, Joram, el hijo de Joram, Zicri y el hijo de Zicri, Selomit. **26** Selomit y sus parientes fueron sobre todos los almacenes guardando las cosas que le pertenecían al SEÑOR, que el rey David, los líderes de las familias, comandantes sobre miles y cientos y los comandantes del ejército habían separado. **27** Ellos separaron el botín ganado en las batallas para el mantenimiento de la casa de SEÑOR. **28** Ellos también estaban a cargo de todo lo que estaba separado para el SEÑOR por el profeta Samuel, Saúl hijo de Cis, Abner hijo de Ner y Joab hijo de Sarvia. Todo aquello que estaba separado para el SEÑOR estaba bajo la guardia de Selomit y sus parientes. **29** De los desciendentes de Izhar, Quenanías y sus hijos estuvieron a cargo de casos civiles de Israel. Ellos fueron oficiales y jueces. **30** De los descendientes de Hebrón, Hasabías y sus hermanos, 1, 700 hombres capaces, estuvieron a cargo del trabjo del SEÑOR y del trabajo del rey. Ellos estuvieron en el lado oeste del Jordán. **31** De los descendientes de Hebrón, Jerías fue el líder de sus descendientes, contados de las listas de sus familias. En el decimocuarto año del reinado de David ellos examinaron los registros y encontraron entre ellos hombres de habilidad en Jazer de Galaad. **32** Jerías tenía 2, 700 parientes que fueron líderes de familia capaces. David los hizo supervisores sobre las tribus de rubenitas, gaditas y la mitad de la tríbu de Manasés, por cada asunto perteciente a Dios y por los asuntos del rey.

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1 Chronicles 26:1

Información general:
Esto comienza la lista de los porteros.

Coreítas
Vea como se ha traducido esto en el 9:17.

Meselemías
Vea como se ha traducido esto en el 9:20.

Coré
Vea como se ha traducido esto en el 9:17.

Asaf
Esta es una ortografía alternativa a "Ebiasaph" en 9:17.

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Zacarías
Vea como se ha traducido esto en el 9:20.

Jediael ... Zebadías ... Jatniel ... Elam ... Johanán ... Elioneai
Estos son nombres masculinos.

El segundo ... tercero ... cuarto séptimo
Esto muestra el orden en que nacieron los hijos. Traducción Alterna: "número 2 ... número 3 ... número 4 ... número 7" o "el siguiente" para cada uno.

1 Chronicles 26:4

Información general:
Esto continúa la lista de porteros que comenzaron en 1CH 26:1.

Obed-Edom
Vea como se ha traducido esto en el 16:37.

Semaías ... Jozabad ... Joa ... Sacar ... Natanael ... Amiel ... Isacar ... Paultai
Estos son nombres masculinos.

el segundo ... el octavo
Esto muestra el orden en que nacieron los hijos. Traducción Alterna: "número 2 ... número 3 ... número 4 ... número 5 ... número 6 ... número 7 ... número 8" o "el siguiente" para cada uno.

1 Chronicles 26:7

Información general:
Esto continúa la lista de guardianes que comenzaron en 1CH 26:1.

Semaías ... Obed-Edom
Vea como se ha traducido esto en el 26:4.

Sus parientes
"Los parientes de Semaías" o "Miembros de la familia de Semaías"

Otni ... Rafael ... Obed ... Elzabad ... Eliú ... Samaquías ... Meselamías
Estos son nombres masculinos.

Sesenta y dos de ellos
dos de ellos - "62 hombres"

Dieciocho en total
"18 en total"

1 Chronicles 26:10

Información general:
Esto continúa la lista de guardianes que comenzaron en 1CH 26:1.

Hosa ... Merari ... Simri ... Hilcías ... Tebalías ... Zacarías
Estos son nombres masculinos.

El segundo ... tercero ... cuarto
Esto muestra el orden en que nacieron los hijos. Traducción Alterna: "número 2 ... número 3 ... número 4" o "el siguiente" para cada uno.

Todos los hijos de Hosa y sus parientes fueron trece en total.
Traducción Alterna: "Había 13 de los hijos y parientes de Hosah".

1 Chronicles 26:12

Tanto a jóvenes como a ancianos
Traducción Alterna: "cada persona" u "hombres de todas las edades

Selemías
Esta es otra ortografía para "Meshelemiah" en 26:1.

Zacarías
Vea como se ha traducido esto en el 26:1.

Cuando la suerte fue echada
Traducción Alterna: "Cuando tiraron suerte"

Un consejero prudente
Esta es una persona que muestra buen juicio al tomar decisiones.

1 Chronicles 26:15

A Obed-Edom le fue asignada la puerta del sur y a sus hijos le fueron asignados los almacenes.
"Obed Edom era responsable de vigilar la puerta sur, y sus hijos custodiaban los almacenes".

Obed-Edom
Vea como se ha traducido esto en el 26:4.

Supim
Este es un nombre masculino.

Hosa
Vea como se ha traducido esto en el 26:10.

Salequet
Este es el nombre del portón.

Vigilias fueron establecidas para cada familia.
Traducción Alterna: "Cada familia era responsable de cuidar algo".

1 Chronicles 26:17

seis Levitas
"6 Levitas"

cuatro por día
"4 hombres cada día"

dos pares
"2 pares de hombres" o "2 hombres a la vez"

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En la corte al oeste fueron puestos cuatro
Traducción Alterna: "4 hombres custodiaban la corte hacia el oeste"

Cuatro en el camino y dos en la corte.
"4 hombres vigilaban la carretera, y dos hombres vigilaban la corte"

Fueron llenas por
Traducción Alterna: "Ellos fueron"

Merari
Vea como se ha traducido esto en el 26:10.

1 Chronicles 26:20

Los descendientes de Laadán que descendieron de Gersón por medio de él y que fueron líderes de las familias de Laadán, el gersonita, fueron Jehieli y sus hijos
"Jehieli y sus hijos eran descendientes de Ladan, que descendían de Gersón y pertenecían a Laadán. Jehieli y sus hijos eran líderes de las familias de Ladan el Gersonita. Fueron los hijos de Jehieli"

Laadán ... Gersón
Vea como se han traducido estos nombres en el 23:7.

Gersonita
Los descendientes de Gersón.

Jehieli ... Zetam ... Joel
Vea como se han traducido estos nombres en el 23:7.

que supervisaron
"que inspeccionaron"

1 Chronicles 26:23

También había guardias de los clanes
"Los líderes también seleccionaron guardias de los clanes".

Amram ... Izhar ... Hebrón ... Uziel
Vea como se han traducido estos nombres en el 23:15.

Sebuel ... Gersón ... Eliezer ... Rehabías
Vea como se han traducido estos nombres en el 23:15.

Jesaías ... Joram ... Zicri ... Selomit
Estos son nombres masculinos.

1 Chronicles 26:26

miles y cientos
"más de 1,000 hombres y más de 100 hombres"

Botín
Cosas que un ejército toma de sus enemigos después de una victoria.

Cis ... Ner ... Sarvia
Estos son nombres masculinos.

Todo aquello que estaba separado
"Todo lo que los líderes apartaron"

1 Chronicles 26:29

Izhar ... Hebrón
Vea como se ha traducido esto en el 23:12.

casos civiles de Israel
Esto se refiere al negocio regular del pueblo de Israel, no conectado con los militares o con el templo. Traducción Alterna: "asuntos diarios del pueblo de Israel".

Quenanías ... Hasabías
Estos son nombres masculinos.

1,700 hombres capaces
"mil setecientos hombres capaces"

del trabajo del SEÑOR y del trabajo del rey.
Traducción Alterna: "Obra realizada para el SEÑOR y el rey".

1 Chronicles 26:31

Hebrón
Vea como se ha traducido esto en el 23:12.

Jerías
Esta es otra manera de deletrear "Jeriah". Vea cómo se ha traducido esto en el 23:19.

contados de las listas
Traducción Alterna: "sus nombres estaban en las listas"

En el decimocuarto año del reinado de David
"Cuando David había sido rey por 40 años"

Jazer
Este es un nombre masculino.

2700 parientes
"dos mil setecientos familiares"

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Chapter 27

1 Esta es la lista de los líderes de las familias israelitas, comandantes de miles y cientos, así también como oficiales del ejército que sirvieron al rey de varias maneras. Cada división militar sirvió mes tras mes durante el año. Cada división tenía veiticuatro mil hombres. **2** Sobre la división para el primer mes estaba Jasobeam hijo de Zabdiel. En su división fueron veinticuatro mil hombres. **3** Él estaba entre los descendientes de Pérez y a cargo de todos los oficiales del ejército por el primer mes. **4** Sobre la división para el segundo mes estaba Dodai, del clan descendiente de Ahoa. Miclot era segundo en rango. En su división habían veinticuantro mil hombres. **5** El comandante del ejército para el tercer mes era Benaía, hijo de Joiada, un sacerdote y líder. En su división habían veinticuatro mil hombres. **6** Este es el Benaía que fue el líder de los treinta y sobre los treinta. Amisabad su hijo estaba en su división. **7** El comandante para el cuarto mes fue Asael, hermano de Joab. Zebadías, su hijo, se volvió comandante después de él. En su división habían veinticuatro mil hombres. **8** El comandante para el quinto mes fue Samhut, un descendiente de Izra. En su división habían veinticuatro mil hombres. **9** El comandante para el sexto mes fue Ira hijo de Iques, de Tecoa. En su división habían veitucuatro mil hombres. **10** El comandante para el séptimo mes fue Heles el pelonita, del pueblo de Efraín. En su división habían veinticuatro mil hombres. **11** El comandante para el octavo mes fue Sibecai el husatita, del clan descendiente de Zera. En su división habían veinticuatro mil hombres. **12** El comandante para el noveno mes fue Abiezer el anatotita, de la tribu de Benjamín. En su división habían veinticuatro mil hombres. **13** El comandante para el décimo mes fue Maharai de la ciudad de Netofa, del clan descendente de Zera. En su división habían veinticuatro mil hombres. **14** El comandante para el undécimo mes fue Benaía de la ciudad de Piratón, de la tribu de Efraín. En su división habían veinticuatro mil hombres. **15** El comandante para el duodécimo mes fue Heldai de la ciudad de Netofa, del clan descendente de Otoniel. En su división habían veinticuatro mil hombres. **16** Estos fueron los líderes de las tribus de Israel: para la tribu de Rubén, Eliezer, hijo de Zicri, fue el líder. Para la tribu de Simeón, Sefatías, hijo de Maaca, fue el líder. **17** Para la tribu de Leví, Hasabías, hijo de Kemuel, fue el líder y Sadoc lideró a los descendientes de Aarón. **18** Para la tribu de Judá, Eliú, uno de los hermanos de David, fue el líder. Para la tribu de Isacar, Omri, hijo de Micael, fue el líder. **19** Para la tribu de Zabulón, Ismaías, hijo de Abdías, fue el líder. Para la tribu de Neftalí, Jerimot hijo de Azriel fue el líder. **20** Para la tribu de Efraín, Oseas, hijo de Azazías, fue el líder. Para la mitad de la tribu de Manasés, Joel, hijo de Pedaías, fue el líder. **21** Para la mitad de la tribu de Manasés en Galaad, Iddo, hijo de Zacarías, fue el líder. Para la tribu de Benjamín, Jaasiel, hijo de Abner, fue el líder. **22** Para la tribu de Dan, Azareel, hijo de Jeroham, fue el líder. Estos fueron los líderes de las tribus de Israel. **23** David no contó aquellos de veinte años de edad o más jóvenes porque el SEÑOR había prometido aumentar a Israel como las estrellas del cielo. **24** Joab, hijo de Sarvia, comenzó a contar a los hombres, pero no terminó. La ira cayó sobre Israel por esto. Este número no fue escrito en las Crónicas del Rey David. **25** Azmavet, hijo de Adiel, estaba a cargo de las tesorerías. Jonatán, hijo de Uzías, estaba a cargo de los almacenes en los campos, en las ciudades y en las aldeas, y en las torres fortificadas. **26** Ezri, hijo de Quelub, estaba a cargo de los granjeros, aquellos que araban la tierra. **27** Simei de Ramá estaba a cargo de los viñedos, y Zabdi de Sifmot estaba a cargo de las uvas y las bodegas de vino. **28** A cargo de los árboles de olivo y los árboles de sicómoro que estaban en las tierras bajas estaba Baal Hanán de Geder, y a cargo de los almacenes de aceite estaba Joás. **29** A cargo de las manadas que eran pastoreadas en Sarón estaba Sitrai, de Sarón, y a cargo de las manadas que estaban en los valles estaba Safat, hijo de Adlai. **30** A cargo de los camellos estaba Obil el ismaelita, y a cargo de las asnas estaba Jehedías, de Meronot. A cargode los rebaños estaba Jaziz, el agareno. **31** Todos estos fueron encargados de la propiedad del rey David. **32** Jonatán, tío de David, fue un consejero ya que él fue un hombre sabio y un escriba. Jehiel, hijo de Hacmoni, y cuidó a los hijos del rey. **33** Ahitofel fue el consejero del rey, y Husai, del pueblo arquita, fue consejero privado del rey. **34** La posición de Ahitofel fue tomada por Joiada hijo de Benaía, y por Abiatar. Joab fue un comandadnte del ejército del rey.

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1 Chronicles 27:1

Esta es la lista
Traducción Alterna: "Estos son los nombres"

de varias maneras.
"en diferentes maneras" o "de muchas formas"

Cada división militar
"Cada grupo"

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veiticuatro mil hombres
cuatro mil hombres - "24.000 hombres"

Durante el año
Traducción Alterna: "Todo el año"

Primer mes
Este es el primer mes del calendario hebreo. Es durante la última parte de marzo y la primera parte de abril en los calendarios occidentales.

Jasobeam hijo de Zabdiel.
Estos son nombres masculinos.

A cargo
"El líder"

1 Chronicles 27:4

el segundo mes
Este es el segundo mes del calendario hebreo. Es durante la última parte de abril y la primera parte de mayo en los calendarios occidentales.

Dodai ... Amisabad
Estos son nombres masculinos.

En su división
"En su grupo militar" o "En su grupo de soldados"

veinticuantro mil hombres.
cuatro mil hombres - "24.000 hombres "

El tercer mes
Este es el tercer mes del calendario hebreo. Es durante la última parte de mayo y la primera parte de junio en los calendarios occidentales.

Los treinta
Vea como se ha traducido esto en el 11:10.

1 Chronicles 27:7

El comandante para el cuarto mes fue Asael, hermano de Joab.
"Asael, hermano de Joab, fue el comandante durante el cuarto mes".

Cuarto mes
Este es el cuarto mes del calendario hebreo. Es durante la última parte de junio y la primera parte de julio en los calendarios occidentales.

Asael ... Iques
Estos son nombres masculinos.

Su división
" su grupo militar"

veinticuatro mil hombres.
cuatro mil hombres - "24.000 hombres "

Quinto mes
Este es el quinto mes del calendario hebreo. Es durante la última parte de julio y la primera parte de agosto en los calendarios occidentales.

Sexto mes
Este es el sexto mes del calendario hebreo. Es durante la última parte de agosto y la primera parte de septiembre en los calendarios occidentales.

Tecoa
Este es el nombre de un lugar.

1 Chronicles 27:10

El comandante para el séptimo mes fue Heles el pelonita, del pueblo de Efraín
"Heles, el pelonita, de la gente de Efraín, fue el comandante durante el séptimo mes".

Séptimo mes
Este es el séptimo mes del calendario hebreo. Es durante la última parte de septiembre y la primera parte de octubre en los calendarios occidentales.

Heles ... Sibecai ... Zera ... Abiezer
Estos son nombres masculinos.

Pelonita ... husatita ... anatotita
Estos son nombres de las tribus o clanes.

veinticuatro mil hombres.
cuatro mil hombres - "24.000 hombres "

Octavo mes
Este es el octavo mes del calendario hebreo. Es durante la última parte de octubre y la primera parte de noviembre en los calendarios occidentales.

Noveno mes
Este es el noveno mes del calendario hebreo. Es durante la última parte de noviembre y la primera parte de diciembre en los calendarios occidentales.

1 Chronicles 27:13

Décimo mes
Este es el décimo mes del calendario hebreo.

Maharai ... Zera ... Heldai ... Otoniel
Estos son nombres masculinos.

Netofa ... Piratón
Estos son nombres de lugares. Es durante la última parte de diciembre y la primera parte de enero en los calendarios occidentales.

veinticuatro mil hombres
cuatro mil hombres - "24.000 hombres "

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Undécimo mes
Este es el undécimo mes del calendario hebreo. Es durante la última parte de enero y la primera parte de febrero en los calendarios occidentales.

Duodécimo mes
Este es el duodécimo y último mes del calendario hebreo. Es durante la última parte de febrero y la primera parte de marzo en los calendarios occidentales.

1 Chronicles 27:16

Eliezer ... Micael
Estos son nombres masculinos.

1 Chronicles 27:19

Ismaías ... Jeroham
Estos son nombres masculinos.

1 Chronicles 27:23

aquellos de veinte años de edad o más jóvenes
"personas de 20 años o menos"

Aumentar a Israel
"Aumentar la población de Israel"

como las estrellas del cielo.
El número de personas de Israel se compara con el número de estrellas para mostrar que había tantas.

La ira cayó sobre Israel
Traducción Alterna: "Dios castigó al pueblo de Israel"

Este número no fue escrito
Traducción Alterna: "Nadie escribió este número"

1 Chronicles 27:25

Azmavet ... Zabdi
Estos son nombres masculinos.

A cargo de
"responsable de la custodia"

torres fortificadas
"Torres fuertes"

araban la tierra
Esto significa cavar o romper la tierra antes de plantar.

Sifmot
Este es el nombre de un lugar

Bodegas
Estas son las partes de un edificio que se encuentran debajo del suelo y se utilizan para almacenar vino.

1 Chronicles 27:28

Sicómoro
Este es un tipo de árbol.

Baal Hanán ... Sitrai ... Adlai
Estos son nombres masculinos.

Geder ... Safat
Estos son nombres de lugares.

que eran pastoreadas
"que comía pasto en los campos"

1 Chronicles 27:30

Obil ... Jehedías ... Jaziz
Estos son nombres masculinos.

Ismaelita ... Agareno
Estos son nombres de tribus o clanes.

Merenot
Este es el nombre de un lugar.

Todos estos
"Estos hombres"

1 Chronicles 27:32

Jonatán ... Joiada
Estos son nombres masculinos.

Arquita
Este es el nombre de la tribu del clan

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Chapter 28

1 David reunió a todos los oficiales de Israel en Jerusalén: los oficiales de las tribus, los oficiales de las divisiones que servían al rey en sus trabajos asignados, los comandantes de miles y de cientos, los administradores de todas las propiedades y posesiones del rey y sus hijos, y los oficiales y hombres de guerra incluyendo a los más hábiles de ellos. **2** Entonces David, el rey, se puso de pie y dijo: "Escúchenme, mis hermanos y mi gente. Fue mi intención el construir un templo para el arca del pacto del SEÑOR, un banquillo para nuestro Dios y yo he hecho las preparaciones para construirlo. **3** Pero Dios me dijo: 'Tú no construirás un templo para Mi nombre porque eres un hombre de guerra y has derramado sangre.' **4** Sin embargo, el SEÑOR, Dios de Israel, me escogió a mí entre toda la familia de mi padre para ser rey sobre Israel para siempre. Él ha escogido a la tribu de Judá como líder. En la tribu de Judá y en la casa de mi padre, de entre todos los hijos de mi padre, Él me ha escogido a mí para ser rey sobre todo Israel. **5** De los muchos hijos que el SEÑOR me ha dado, Él escogió a Salomón, mi hijo, para sentarse en el trono del reino del SEÑOR, sobre Israel. **6** Él me dijo a mí: 'Salomón, tu hijo, me construirá mi casa y mis patios porque Yo lo he escogido para que sea mi hijo, y yo seré su Padre. **7** Yo estableceré su reino por siempre, si él se mantiene comprometido a obedecer mis mandamientos y decretos, como estás tú en este día.' **8** Entonces, a la vista de todo Israel, esta reunión para el SEÑOR, y en la presencia de nuestro Dios, todos ustedes deben mantener y tratar de cumplir todos los mandamientos del SEÑOR su Dios. Hagan esto para que ustedes puedan poseer esta buena tierra y dejarla como una herencia a sus niños después de ustedes para siempre. **9** En cuanto a ti, Salomón mi hijo, obedece al Dios de tu padre y sírvele a Él con todo tu corazón y con un espíritu dispuesto. Haz esto porque el SEÑOR busca en todos los corazones y entiende cada motivación en los pensamientos de todos. Si tú lo buscas, Él será encontrado por ti, pero si tú lo abandonas, Él te rechazará permanentemente. **10** Date cuenta que el SEÑOR te ha escogido a ti para construir este templo como su sanctuario. Se fuerte y hazlo." **11** Entonces David le dio a Salomón su hijo los planos para la entrada del templo, los edificios del templo, los almacenes, los cuartos superiores, los cuartos interiores, y el cuarto con la tapa de la expiación. **12** Él le dio los planos que había dibujado de los patios de la casa del SEÑOR, todos los cuartos de alrededor, los almacenes de la casa de Dios y las tesorerías para las cosas que le pertenecen al SEÑOR. **13** Él le dio órdenes para las divisiones de los sacerdotes y los levitas, para las responsabilidades asignadas para el servicio de la casa del SEÑOR y para todos los objetos para el servicio en la casa del SEÑOR. **14** Él le dio el peso de todas las vasijas de oro para cada tipo de servicio y de todas las vasijas de plata, para todos los objetos de cada tipo de servicio. **15** Estos detalles fueron dados por peso incluyendo los detalles para los candelabros y lámparas de oro, los detalles según el peso de cada candelabro, para los candelabros de plata y los detalles para el uso adecuado de cada candelabro. **16** Él dio el peso del oro para las mesas del pan de la presencia, para cada mesa y el peso de la plata para las mesas de plata. **17** Él dio el peso del oro puro para los tenedores de carne, vasijas y copas. Él dio el peso de cada uno de los envases de oro y el peso de cada uno de los envases de plata. **18** Él dio el peso del oro refinado para el altar de incienso y del oro para el diseño de los querubines que extienden sus alas y cubren el arca del pacto del SEÑOR. **19** David dijo: "He puesto todo esto en este escrito como el SEÑOR me dirigió y me dio el entendimiento respecto al diseño." **20** David le dijo a Salomón su hijo: "Se fuerte y valiente. Haz el trabajo. No tengas miedo o ansiedad porque el SEÑOR Dios, mi Dios, está contigo. Él no te dejará ni te abandonará hasta que todo el trabajo para el servicio del templo del SEÑOR esté terminado. **21** Mira, aquí están las divisiones de los sacerdotes y levitas para todo el servicio en el templo de Dios. Ellos estarán contigo, junto con todos los hombres dispuestos y diestros, para asistirte en el trabajo y realizar el servicio. Los oficiales y toda la gente están listas para seguir tus órdenes."

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1 Chronicles 28:1

Oficiales
Vea como se ha traducido esto en el 24:4.

trabajos asignados
Trabajo que necesita repetirse, por ejemplo, todos los días o todos los meses.

miles y de cientos
"1,000 y de 100"

propiedades y posesiones
Estas dos palabras comparten significados similares y se refieren a todos los elementos y tierras que poseía el rey.

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1 Chronicles 28:2

se puso de pie
Traducción Alterna: "se levantó"

Mis hermanos y mi gente.
Estas dos frases comparten significados similares y enfatizan que David y el pueblo de Israel son familia.

El arca del pacto del SEÑOR, un banquillo para nuestro Dios
La segunda frase define la primera frase. El SEÑOR a menudo se refiere al "arca del pacto" como su "taburete".

un templo para Mi nombre
Traducción Alterna: "Un templo para mi"

Un hombre de guerra y has derramado sangre.
Ambas descripciones enfatizan lo mismo, a saber, que David había matado personas.

has derramado sangre.
Traducción Alterna: "has matado gente"

1 Chronicles 28:4

Información general:
Davin continúa hablando a los israelitas

rey sobre Israel para siempre
Los posibles significados son 1) David y sus descendientes gobernarán a Israel para siempre o 2) David continuará siendo el rey de Israel después de que resucite de entre los muertos.

Toda Israel
Traducción Alterna: "toda la tierra de Israel" o "todos los israelitas"

sentarse en el trono del
Traducción Alterna: "gobernar sobre" o "ser el rey de"

reino del SEÑOR, sobre Israel.
Traducción Alterna: "Israel, que en realidad es el reino de Jehová".

1 Chronicles 28:6

Información general:
David continúa hablando a los israelitas

Él me dijo a mí
Traducción Alterna: "Dios me dijo a mi"

Mi casa
La palabra "casa" se refiere al templo del SEÑOR.

Yo lo he escogido para que sea mi hijo, y yo seré su Padre.
Esto no significa que Salomón se convierta en un verdadero hijo de Dios, sino que describe la relación personal que él y Dios tendrán. Traducción Alterna: "He elegido tratarlo como a un hijo, y seré como un padre para él"

mis mandamientos y decretos
Estas dos palabras básicamente significan lo mismo y se refieren a todo lo que Yahweh había ordenado.

como estás tú en este día.
La palabra "tú" aquí se refiere a David. Traducción Alterna: "tal como estás comprometido este día"

1 Chronicles 28:8

Información general:
David continúa hablando a los israelitas

Entonces
Esto indica que David comienza una nueva fase en su discurso.

Deben mantener y tratar de cumplir
La frase "llevar a cabo" significa básicamente lo mismo que "mantener". Juntas, las palabras enfatizan la importancia de hacer lo que Dios manda.

sus niños después de ustedes
Traducción Alterna: "tus hijos que tomarán tu lugar después de que mueras"

1 Chronicles 28:9

al Dios de tu padre
David se llama a sí mismo "tu padre" porque esta es una ocasión muy formal. EN: "Dios mío"

con todo tu corazón
Traducción Alterna: "Completamente"

un espiritu dispuesto
Traducción Alterna: "Voluntariamente"

busca en todos los corazones y entiende cada motivación en los pensamientos de todos.
Estas dos frases significan básicamente lo mismo y enfatizan que el SEÑOR conoce los pensamientos y motivos de cada persona.

Si tú lo buscas, Él será encontrado por ti
Traducción Alterna: "Si intentas que el Señor te preste atención, él lo hará"

Date cuenta
"Ver ahora" Traducción Alterna: "Recordar" o "Ser consciente"

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Se fuerte y hazlo
La palabra "fuerte" aquí se refiere a la fuerza de voluntad y la fuerza de carácter.

1 Chronicles 28:11

Entrada del templo
"pórtico del templo" o "entrada del templo". Esto se refiere a las columnas que sostenían el techo en la entrada del templo.

Tesorerías
almacenes para cosas valiosas

1 Chronicles 28:13

Órdenes
Estas eran reglas específicas sobre cómo los sacerdotes y los Levitas deberían trabajar en el templo.

Divisiones
Esto se refiere a los grupos en los que los sacerdotes y otros obreros del templo se organizaron para cumplir con sus deberes. Vea cómo se ha traducido este término en el 24: 1.

1 Chronicles 28:18

Oro refinado
Traducción Alterna: "oro purificado" u "oro extra valioso"

He puesto todo esto en este escrito
Traducción Alterna: "Escribí todo esto abajo"

me dio el entendimiento respecto al diseño
Traducción Alterna: : "me ayudó a entender los detalles de"

1 Chronicles 28:20

Se fuerte y valiente
Estas dos palabras significan básicamente lo mismo y enfatizan que Salomón debe ser valiente.

No tengas miedo o ansiedad
Estas dos palabras básicamente significan lo mismo y enfatizan que Salomón nunca debe rendirse. Traducción Alterna: "Sé valiente" o "Sé confiado".

Está contigo
Traducción Alterna: "Te ayudará"

Él no te dejará ni te abandonará
Estas dos frases significan lo mismo y enfatizan que el SEÑOR siempre estará con Salomón. Traducción Alterna: "Él siempre estará contigo"

las divisiones de los sacerdotes y levitas
Vea como se ha traducido esto en el 28:13.

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Chapter 29

1 El rey David le dijo a toda la asamblea: "Salomón, mi hijo, a quien solo Dios ha escogido, todavía es joven y sin experiencia, y la tarea es grande. Porque el templo no es para la gente sino para el SEÑOR Dios. **2** Así que yo he hecho lo mejor para proveer para el templo de mi Dios. Estoy dando oro para las cosas hechas de oro, plata para las cosas hechas de plata, bronce para las cosas hechas de bronce, hierro para las cosas hechas de hierro y madera para las cosas hechas de madera. También estoy dando piedras de ónice, piedras para ser puestas, piedras de varios colores para incrustar --todo tipo de piedras preciosas-- y piedra de mármol en abundancia. **3** Ahora, debido a mi deleite en la casa de mi Dios, yo estoy dando mi tesoro personal de oro y plata para eso. Estoy haciendo esto en adición a todo lo que he preparado para este santo templo: **4** tres mil talentos de oro de Ofir y siete mil talentos de plata refinada, a fin de que se revistan las paredes de los edificios. **5** Estoy donando oro para las cosas que serán hechas de oro, plata para las cosas que serán hechas de plata y cosas para todo tipo de trabajo que sean hechos por los artesanos. ¿Quién más quiere hacer una contribución al SEÑOR hoy y darse a sí mismo a Él?" **6** Entonces ofrendas voluntarias fueron hechas por los líderes de las familias de los ancestros, los líderes de la tribus de Israel, los comandantes de miles y cientos, y por los oficiales sobre el trabajo del rey. **7** Ellos dieron para el servicio de la casa de Dios cinco mil talentos y diez mil dracmas de oro, diez mil talentos de plata, dieciocho mil talentos de plata y 100, 000 talentos de hierro. **8** Aquellos que tenían piedras preciosas las dieron para el tesoro de la casa del SEÑOR, bajo la supervisión de Jehiel, un descendiente de Gersón. **9** El pueblo se regocijó por estas ofrendas voluntarias porque habían contribuído de todo corazón al SEÑOR. El rey David también se regocijó grandemente. **10** David bendijo al SEÑOR delante de toda la asamblea. Él dijo: "Que Tú seas alabado, SEÑOR, Dios de Israel nuestro ancestro, por siempre y siempre. **11** Tuya, SEÑOR, es la grandeza, el poder, la gloria, la victoria, y la majestad. Porque todo lo que hay en los cielos y en la tierra es tuyo. Tuyo es el reino, SEÑOR, y Tú eres exaltado como soberano sobre todo. **12** Las riquezas y el honor vienen de ti, y tú reinas sobre toda la gente. En tu mano está el poder y la fortaleza. Tú posees la fuerza y el poder para hacer al pueblo grande y para dar fuerzas a cualquiera. **13** Ahora pues, nuestro Dios, nosotros te damos gracias y alabamos tu glorioso nombre. **14** ¿Pero quién soy yo, y quién es mi pueblo, que debamos ser capaces de ofrecer tan voluntariamente estas cosas? En verdad, todas las cosas vienen de ti, y nosotros simplemente te hemos devuelto lo que es tuyo. **15** Porque nosotros somos extranjeros y peregrinos ante ti, como todos nuestros ancestros lo fueron. Nuestros días en la tierra son como sombra y no hay esperanza de mantenernos en la tierra. **16** SEÑOR nuestro Dios, hemos recogido toda esta riqueza a fin de construir un templo en honor de tu santo nombre-- viene de ti y te pertenece a ti. **17** Yo sé también, mi Dios, que tú examinas el corazón y te complaces en la rectitud. En cuanto a mí, en la rectitud de mi corazón he ofrecido voluntariamente todas estas cosas, y ahora observo con gozo a tu pueblo que está aquí presente ofrecer voluntariamente ofrendas a ti. **18** SEÑOR, el Dios de Abraham, Isaac e Israel --nuestros ancestros-- mantén esto para siempre en los pensamientos de las mentes de tu pueblo. Dirige sus corazones hacia ti. **19** Dale a Salomón mi hijo un deseo sin reservas de cumplir tus mandamientos, tus decretos del pacto y tus estatutos, y llevar a cabo todos estos planes para construir el palacio por el cual yo he hecho provisión." **20** David dijo a toda la asamblea: "Ahora bendigan al Señor su Dios." Toda la asamblea bendijo al SEÑOR, el Dios de sus ancestros, inclinaron sus cabezas y adoraron al SEÑOR y se postraron ante el rey. **21** Al siguiente día, ellos hicieron sacrificios al SEÑOR y ofrecieron ofrendas quemadas a Él. Ofrecieron mil toros, mil carneros y mil ovejas, con sus ofrendas de vino y sacrificios en abundancia para todo Israel. **22** En ese día, ellos comieron y bebieron delante del SEÑOR con gran celebración. Ellos hicieron a Salomón, hijo de David, rey por segunda vez y lo ungieron con la autoridad del SEÑOR para ser gobernante. También ungieron a Sadoc como sacerdote. **23** Entonces Salomón se sentó en el trono del SEÑOR como rey en vez de David su padre. Él prosperó y todo Israel lo obedeció. **24** Todos los líderes, soldados y los hijos de David juraron alianza al rey Salomón. **25** El SEÑOR honró grandemente a Salomón ante todo Israel y le otorgó a él mayor poder del que jamás le haya dado a otro rey ante él en Israel. **26** David, hijo de Jesé, reinó sobre todo Israel. **27** David había sido rey de Israel por cuarenta años. Él reinó por siete años en Hebrón y treinta y tres años en Jerusalén. **28** Él murió en buena vejez luego de disfrutar una larga vida, riqueza y honor. Salomón su hijo lo sucedió a él. **29** Los logros del rey David están escritos en la historia de Samuel el profeta, en la historia de Natán el profeta y en la historia de Gad el profeta. **30** Registrados allí, están los hechos de su gobierno, sus logros y los sucesos que lo afectaron a él, a Israel y a todos los reinos de otras tierras.

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1 Chronicles 29:1

piedras de ónice
Estas son piedras con líneas blancas y negras que se utilizan para hacer joyas.

piedras de varios colores para incrustar
Esto se refiere a los hermosos y decorativos diseños o patrones formados por las piedras.

1 Chronicles 29:3

Información general:
David continúa hablando con el pueblo sobre sus provisiones para la construcción del templo.

tres mil talentos
"3.000 talentos" -

oro de Ofir
El oro más valioso y de la mejor calidad.

1 Chronicles 29:6

Información general:
Ver:

Dramas ... talentos

1 Chronicles 29:8

Tesoro
Este es un lugar donde se guardan el dinero y objetos valiosos.

Jehiel
Este es un nombre masculino.

Gersón
Este fue el hijo primogénito de Leví. (Vea cómo tradujo esto en 1CH 23:7)

Voluntarias
De buena gana y sin ninguna duda ni duda.

1 Chronicles 29:10

Que Tú seas alabado, SEÑOR, Dios de Israel nuestro ancestro, por siempre y siempre.
Traducción Alterna: "Sea alabado, Jehová nuestro padre, Dios de Israel, por los siglos de los siglos".

1 Chronicles 29:12

Información general:
David continúa su oración de alabanza al SEÑOR.

En tu mano está el poder y la fortaleza
Las palabras "poder" y "fortaleza" significan lo mismo y enfatizan la grandeza del poder de Yahweh.

1 Chronicles 29:14

Información general:
David continúa su oración de alabanza al SEÑOR.

¿Pero quién soy yo, y quién es mi pueblo, que debamos ser capaces de ofrecer tan voluntariamente estas cosas?
David quiere decir que él y su gente no merecen ningún elogio por dar algo a Dios.

nosotros somos extranjeros y peregrinos ante ti
Traducción Alterna: "Tu sabes lo insignificantes que somos"

Nuestros días en la tierra son como sombra
Las sombras aparecen y desaparecen rápidamente.

1 Chronicles 29:16

en la rectitud de mi corazón
"porque quiero ser honesto y honorable en todo lo que hago por ti"

1 Chronicles 29:18

mantén esto para siempre en los pensamientos de las mentes de tu pueblo.
Traducción Alterna: "Mantén esto en los pensamientos y mentes de tu gente para siempre"

1 Chronicles 29:20

Información general:
Ver:

se postraron
Acuéstate de cara al suelo como una forma de mostrar respeto extremo.

1 Chronicles 29:22

Delante del SEÑOR
Para honrar al SEÑOR.

por segunda vez
La primera vez se describe en 23: 1.

lo ungieron con la autoridad del SEÑOR para ser gobernante.
"lo ungió para que gobernara sobre Israel en nombre del SEÑOR"

1 Chronicles 29:24

Alianza
Traducción Alterna: "su lealtad"

El SEÑOR honró grandemente a Salomón ante todo Israel y le otorgó a él mayor poder
Estas dos frases enfatizan que Salomón recibió un favor especial del SEÑOR, lo que lo convirtió en el rey más poderoso y poderoso de Israel.

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1 Chronicles 29:29

escritos en la historia de Samuel el profeta, en la historia de Natán el profeta y en la historia de Gad el profeta.
Esta es una obra que ya no existe.

Registrados allí, están los hechos
Traducción Alterna: "Alguien escribió allí los hechos"

los hechos de su gobierno
"Las cosas que sucedieron mientras David era rey".

los sucesos que lo afectaron a él
Traducción Alterna: "Los eventos en otras naciones que afectaron a Israel"

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Book: 2 Chronicles

2 Chronicles

Chapter 1

1 Salomón, hijo de David, fue fortalecido en su reinado y el SEÑOR su Dios estaba con él y lo hizo muy poderoso. **2** Salomón le habló a todo Israel, a los comandantes de miles y cientos, y a los jueces y a todos los príncipes en todo Israel, los jefes de las casas paternas. **3** Así que Salomón y toda la asamblea con él fueron al lugar alto que estaba en Gabaón, porque allí estaba la tienda de reunión de Dios la cual Moisés, el siervo del SEÑOR, había hecho en el desierto. **4** Pero David había traído el arca de Dios de Quiriat Jearim al lugar que él había preparado para ella, porque él había levantado una tienda para ella en Jerusalén. **5** Además, el altar de bronce hecho por Bezalel, hijo de Uri, hijo de Hur, estaba allí delante del tabernáculo del SEÑOR; Salomón y la asamblea se acercaron a él. **6** Salomón fue allí, al altar de bronce delante del SEÑOR, que estaba en la tienda de reunión y ofreció mil ofrendas quemadas en él. **7** Dios se le apareció a Salomón esa noche y le dijo: "¡Pide! ¿Qué debería darte Yo?" **8** Salomón le dijo a Dios: "Has mostrado una gran fidelidad al pacto con mi padre David y me has hecho rey en su lugar. **9** Ahora, SEÑOR Dios, permite que tu promesa a mi padre David sea cumplida, porque me has hecho rey sobre un pueblo tan numeroso como el polvo de la tierra. **10** Ahora dame sabiduría y conocimiento para que yo pueda guiar este pueblo, porque ¿quién puede juzgar a tu pueblo, que son tantos en número? **11** Dios le dijo a Salomón: "Porque esto estaba en tu corazón y porque no me has pedido riquezas, ni bienes, u honor, ni por la vida de aquellos que te odian, ni por vida en abundancia para ti, pero has pedido por sabiduría y conocimiento para ti, para que puedas guiar a mi pueblo, de los que te he hecho rey, y esto es lo que Yo haré. **12** Ahora yo te daré sabiduría y conocimiento. También te daré riquezas, bienes y honor, como ninguno de los reyes antes de ti, ni después de ti tendrán." **13** Así que Salomón vino a Jerusalén desde el lugar alto que estaba en Gabaón, de delante de la tienda de reunión, y él reinó sobre Israel. **14** Salomón juntó carruajes y jinetes y tenía mil cuatrocientos carruajes y doce mil jinetes que él colocó en las ciudades de los carruajes y consigo mismo, el rey en Jerusalén. **15** El rey hizo que la plata y el oro en Jerusalén fueran tan comunes como las piedras, y la madera de cedro tan común como los árboles de sicómoro que están en las tierras bajas. **16** En cuanto a la importación de caballos de Egipto y Coa para Salomón, sus mercaderes los traían de Coa a un precio. **17** Ellos importaban un carruaje de Egipto por seiscientos siclos de plata y un caballo por 150 siclos. Ellos también los exportaban a los reyes hititas y a los arameos.

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2 Chronicles 1:1

fue fortalecido en su reinado
Traducción Alterna: "Salomón ejerció gran poder sobre Israel"

el SEÑOR
Este es el nombre de Dios que reveló a su pueblo en el Antiguo Testamento. Vea la página de traducción de el SEÑOR sobre cómo traducir esto.

Dios estaba con él
Traducción Alterna: "Dios lo apoyó" o "Dios lo ayudó"

2 Chronicles 1:2

Quiriat Jearim
Un pequeño pueblo a unos 9 millas al oeste de Jerusalén.

levantado una tienda
Traducción Alterna: "armar una tienda"

Bezalel, hijo de Uri, hijo de Hur

2 Chronicles 1:6

fue allí, al altar de bronce
Salomón fue a Gabaón donde estaba el altar en la tienda de reunión.

2 Chronicles 1:8

sea cumplida
Traducción Alterna: "hecho" o "completado"

un pueblo tan numeroso como el polvo de la tierra
Traducción Alterna: "innumerables personas"

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¿quién puede juzgar a tu pueblo, que son tantos en número?
Traducción Alterna: "nadie puede juzgar a tu pueblo innumerable"

2 Chronicles 1:12

de delante de la tienda de reunión
Traducción Alterna: "frente al tabernáculo".

2 Chronicles 1:14

en las ciudades de los carruajes
Esta es una referencia a las ciudades que almacenaron sus carros.

la plata y el oro en Jerusalén fueran tan comunes como las piedras
"Metales raros y valiosos para ser abundantes"

la madera de cedro tan común como los árboles de sicómoro que están en las tierras bajas
Traducción Alterna: "madera importada rara y valiosa para ser abundante"

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Chapter 2

1 Ahora Salomón ordenó la construcción de una casa para el nombre del SEÑOR y la construcción de un palacio para su reino. **2** Salomón asignó setenta mil hombres para llevar la carga, y ochenta mil hombres como carpinteros en las montañas y 3, 600 hombres para supervisarlos a ellos. **3** Salomón envió un mensaje a Hiram, el rey de Tiro, diciendo: "Como hiciste con David mi padre, enviándole a él maderos de cedro para construir una casa en la cual vivir, haz lo mismo conmigo. **4** Mira, yo estoy a punto de construir una casa para el nombre del SEÑOR mi Dios, para consagrarla a Él, para quemar incienso de especias aromáticas delante de Él, para poner el pan de la presencia, y para las ofrendas quemadas mañana y tarde, en el Sábado y en las lunas nuevas, y en las fiestas designadas para el SEÑOR nuestro Dios. Para Israel, esto es para siempre. **5** La casa que yo voy a construir será muy grande, pues nuestro Dios es más grande que todos los demás dioses. **6** Pero ¿quién es capaz de construirle a Dios una casa, ya que el universo entero y el cielo mismo no lo pueden contener? ¿Quién soy yo para construirle una casa, excepto para quemarle sacrificios para Él? **7** Así que, envíame a un hombre que sea experto en el trabajo de oro, plata, bronce, hierro y en lana púrpura, carmesí y lana azul, un hombre quien sepa hacer todo tipo de grabado en madera. Él va a estar con los hombres expertos quienes están conmigo en Judá y Jerusalén, quienes David mi padre proveyó. **8** Envíame también árboles de cedro, ciprés y sándalo del Líbano, pues yo sé que tus siervos saben como cortar madera en el Líbano. Mira, mis siervos van a ser tus siervos, **9** con el fin de prepararme madera en abundancia, pues la casa la cual yo estoy a punto de construir va a ser grandiosa y maravillosa. **10** Mira, yo voy a darle a tus siervos, los hombres quienes van a cortar la madera, veinte mil coros de trigo molido, veinte mil coros de cebada, veinte mil batos de vino, y veinte mil batos de aceite." **11** Entonces Hiram, rey de Tiro, contestó por escrito, el cual le envió a Salomón: "Porque el SEÑOR ama a su pueblo, él te ha hecho rey sobre ellos." **12** Además, Hiram dijo: "Bendito sea el SEÑOR, Dios de Israel quien ha hecho los cielos y la tierra, quien le ha dado a David el rey un hijo sabio, bendecido con prudencia y entendimiento, quién le va a construir una casa para el SEÑOR y una casa para su reino. **13** Ahora, yo he enviado a un hombre con habilidades, bendecido con entendimiento, Hiram Abí, mi experto. **14** Él es el hijo de una mujer de las hijas de Dan. Su padre fue un hombre de Tiro. Él es experto en el trabajo con oro, plata, bronce, hierro, piedra y en madera, lana púrpura, lana azul, carmesí, y lino fino. Él también es experto haciendo cualquier tipo de grabado y haciendo cualquier tipo de diseño. Deja que un lugar sea hecho para él entre tus trabajadores expertos y con aquellos de mi señor, David, tu padre. **15** Ahora entonces, el trigo y la cebada, el aceite y el vino de los cuales mi señor ha hablado, envía estas cosas a sus siervos. **16** Nosotros vamos a cortar madera del Líbano, tanta madera como necesites. Nosotros te la vamos a llevar como balsa por mar a Jope y tú la cargarás hasta Jerusalén." **17** Salomón contó todos los extranjeros quienes estaban en la tierra de Israel, siguiendo el método que David, su padre, les había contado a ellos. Se encontró que ellos eran 153, 600. **18** Él le asignó a 70, 000 de ellos que llevaran las cargas, 80, 000 que fueran carpinteros en las montañas y 3, 600 que fueran supervisores para poner a las personas a trabajar.

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2 Chronicles 2:1

Hiram

2 Chronicles 2:4

el pan de la presencia
Esta es una referencia a las 12 hogazas de pan que se colocaron frente al altar.

lunas nuevas
Este era el momento en el que un festival coincidía con el movimiento de la luna.

Dios es más grande
Esta es una referencia a que Dios es más importante que otros dioses, no se refiere a grande en tamaño

2 Chronicles 2:6

¿quién es capaz de construirle a Dios una casa, ya que el universo entero y el cielo mismo no lo pueden contener? ¿Quién soy yo para construirle una casa, excepto para quemarle sacrificios para Él?
Traducción Alterna: "nadie puede construir una casa para Dios porque nada puede contenerlo. ¡Yo no soy nadie! Solo una persona que puede ofrecerle sacrificios.

2 Chronicles 2:8

sándalo
Este era un tipo de árbol probablemente utilizado para hacer instrumentos musicales o tallar.

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Coros

Trigo molido
Es decir, harina de trigo.

Batos

2 Chronicles 2:11

bendecido con prudencia
Traducción Alterna: "dado un regalo de discreción"

una casa para su reino
Traducción Alterna: "un palacio para sí mismo".

2 Chronicles 2:13

Hiram

2 Chronicles 2:15

Líbano
Líbano es una hermosa región montañosa ubicada a lo largo de la costa del mar Mediterráneo, al norte de Israel. En tiempos bíblicos, esta región también estaba densamente arbolada de abetos, como cedro y ciprés.

- El rey Salomón envió trabajadores al Líbano para cosechar cedros para usar en la construcción del templo de Dios.
- El antiguo Líbano estaba habitado por personas fenicias que eran hábiles constructores de barcos que se utilizaron para una exitosa industria comercial.
- Las ciudades de Tiro y Sidón estaban ubicadas en el Líbano. Fue en estas ciudades donde se usó por primera vez un valioso tinte púrpura.

Ver también: cedro, ciprés, abeto, Fenicia

Jope
En tiempos bíblicos, la ciudad de Jope era un importante puerto comercial ubicado en el mar Mediterráneo, al sur de la llanura de Sharon.

- El antiguo sitio de Joppa es la ciudad actual de Jaffa, que ahora forma parte de la ciudad de Tel Aviv.
- En el Antiguo Testamento, Jope era la ciudad donde Jonás se subió a un bote que iba a Tarsis.
- En el Nuevo Testamento, una mujer cristiana llamada Tabita murió en Jope y Pedro la devolvió a la vida.

Ver también: el mar, el gran mar, el mar occidental, el mar Mediterráneo, Jerusalén, Sharon, llanura de Sharon, Tarsis

Jerusalén
Jerusalén fue originalmente una antigua ciudad cananea que más tarde se convirtió en la ciudad más importante de Israel. Se encuentra a unos 34 kilómetros al oeste del Mar Salado y justo al norte de Belén. Sigue siendo la capital de la actual Israel. * El nombre, "Jerusalén" se menciona por primera vez en el libro de Josué. Otros nombres del Antiguo Testamento para esta ciudad incluyen "Salem", "ciudad de Jebus" y "Sion". Tanto "Jerusalén" como "Salem" tienen el significado básico de "paz". * Jerusalén fue originalmente una fortaleza jebusea llamada "Sion" que el rey David capturó y convirtió en su ciudad capital. * Salomón, el hijo de David, construyó el primer templo en Jerusalén, en el monte Moriah, que era la montaña donde Abraham había ofrecido a su hijo Isaac a Dios. El templo fue reconstruido allí después de que fue destruido por los babilonios. * Debido a que el templo estaba en Jerusalén, las principales festividades judías se celebraban allí. * La gente normalmente se refería a subir a Jerusalén porque estaba ubicada en las montañas.

Ver también: Babilonia, babilonico, Cristo, Mesías, David, Jebuseos, Jebus, Jesús, Jesucristo, Cristo Jesús, Salomón, templo, Sion, Monte Sion,

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Chapter 3

1 Entonces, Salomón comenzó a construir la casa del SEÑOR en Jerusalén en el Monte Moriah, donde el SEÑOR se le apareció a David su padre. Él preparó el lugar que David había planificado para ello, en el piso de trillar de Ornán el jebusita. **2** Él comenzó a construir en el segundo día del segundo mes, en el cuarto año de su reinado. **3** Ahora estas eran las dimensiones del fundamento que Salomón preparó para la casa de Dios. Usando el estilo antiguo de codo, el largo de sesenta codos y de anchura era veinte codos. **4** La longitud del pórtico frente a la casa era de veinte codos, igual a el ancho del edificio. Su altitud era también veinte codos, y Salomón cubrió su interior con oro puro. **5** Él diseñó el techo del salón principal con cipreses, el cual cubrió con oro fino y lo esculpió con palmas y cadenas. **6** Él decoró la casa con piedras preciosas; el oro era oro de Parvaim. **7** Él también cubrió las vigas, los umbrales, las paredes y las puertas con oro; él esculpió querubines en sus paredes. **8** Él construyó el Lugar Santísimo. Su longitud era igual a la anchura de la casa, veinte codos, y su anchura era también veinte codos. Él lo cubrió con oro fino, que sumaba a seiscientos talentos. **9** El peso de los clavos era de cincuenta ciclos de oro. Él cubrió las superficies altas con oro. **10** Él hizo dos imágenes de querubines para el Lugar Santísimo; los artesanos los cubrieron con oro. **11** Las alas de los querubines eran de veinte codos de largo todo junto; las alas de un querubín eran de cinco codos de largo, alcanzando la pared de la habitación; la otra ala era igualmente de cinco codos, alcanzando la otra ala del otro querubín. **12** El ala del otro querubín era también de cinco codos, alcanzando la pared de la habitación; su otra ala era también de cinco codos, tocando el ala del primer querubín. **13** Las alas de esos querubines se extendían a un total de veinte codos. Los querubines estaban de pie, con sus rostros en dirección al salón principal. **14** Él hizo una cortina de lana azul, púrpura y carmesí, y de lino fino; y él diseño querubines en ella. **15** Salomón hizo también dos columnas, cada una de treinta y cinco codos de alto, para el frente de la casa; los capiteles que estaban sobre ellas eran de cinco codos de altitud. **16** Él hizo cadenas para las columnas y las colocó en la parte superior de éstas; él también hizo cien frutas de granada y las unió a las cadenas. **17** Él colocó las columnas frente al templo, una a mano derecha y otra a mano izquierda; el nombró la columna de la mano derecha Jaquín y la columna de la mano izquierda Boaz.

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2 Chronicles 3:1

Monte Moriah
Este es el lugar donde Abraham ofreció a su hijo, Isaac, a Dios.

Ornán el jebusita

el segundo día del segundo mes
Este es el segundo mes del calendario hebreo. El segundo día es cerca de mediados de abril en los calendarios occidentales.

en el cuarto año

Sesenta ... veinte
"60 ... 20"

Codos
Un codo mide 46 centímetros.

2 Chronicles 3:4

Pórtico
Traducción Alterna: "entrada"

Codos

Él diseñó
Traducción Alterna: "Él hizo"

salón principal
Esto hace referencia a una habitación grande, no a un pasillo.

2 Chronicles 3:6

Piedras preciosas
Piedras que eran hermosas, muy valoradas y utilizadas para decoraciones.

Parvaim
Un término general para la Pascua.

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2 Chronicles 3:8

Codos

Talentos

Ciclos

2 Chronicles 3:10

dos imágenes de querubines
Algunos interpretan que el texto significa que las figuras de querubines fueron fundidas en metal.

2 Chronicles 3:13

Lino fino
Traducción Alterna: "tela de alta calidad" o "tela buena"

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Chapter 4

1 Además, él hizo un altar de bronce; su largo era veinte codos, de ancho era veinte codos. Su altura era de veinte codos. **2** Él también hizo el mar redondo de metal fundido, diez codos de borde a borde. Su altura era de cinco codos, y el mar era de treinta codos en circunferencia. **3** Bajo el borde circulando el mar había toros, diez por cada codo, fundidos en una sola pieza con el mar cuando el mar mismo fue fundido. **4** El mar descansaba sobre doce bueyes, tres mirando hacia el norte, tres mirando hacia el oeste, tres mirando hacia el sur, y tres mirando hacia el este. El mar estaba sobre ellos, y toda la parte trasera de ellos estaba en dirección al interior. **5** El mar era tan grueso como el ancho de una mano, y su borde fue forjado como el borde de una copa, como un lirio florecido. El mar aguantó tres mil batos de agua. **6** Él hizo también diez vasijas para lavar las cosas; él puso cinco en la mano derecha, y cinco en la izquierda; cosas utilizadas para el acto de las ofrendas quemadas eran para lavarse allí. El mar, sin embargo, era para que el sacerdote se lavara en él. **7** Él hizo los diez candelabros de oro que fueron hechos a partir de las instrucciones de su diseño; él los ubicó en el templo, cinco a la mano derecha y cinco a la mano izquierda. **8** Él hizo diez mesas y las ubicó en el templo, cinco en el lado derecho, y cinco en el izquierdo. Él hizo cien tazones hondos de oro. **9** Además, él hizo la corte para los sacerdotes y la gran corte, y las puertas para la corte; él cubrió las puertas con bronce. **10** Él ubicó el mar en el lado derecho de la casa, en el este, mirando hacia el sur. **11** Hiram hizo los calderos, las palas, y los tazones de rociar. Así que Hiram terminó el trabajo que él hizo para el rey Salomón en la casa de Dios: **12** las dos columnas, los capiteles como cuencos que estaban sobre las dos columnas, y dos pares de celosías decorativas para cubrir los dos capiteles como cuencos que estaban sobre las columnas. **13** Él había hecho cuatrocientas frutas de granada para los dos pares de celosías decorativas: dos filas de granadas para cada celosía para cubrir los dos capiteles como cuencos que estaban sobre las columnas. **14** Él también hizo los estantes y los tazones que iban en los estantes; **15** un mar y los doce toros bajo él, **16** también las ollas, palas, tenedores para carnes, y todos los demás utensilios. Hiram el experto los hizo para el rey Salomón, para la casa del SEÑOR, de bronce pulido. **17** El rey los había fundido en la llanura del Jordán, en el barro del suelo entre Sucot y Seredata. **18** Así Salomón hizo todas las vasijas en gran abudancia; ciertamente, el peso del bronce no se podía saber. **19** Salomón hizo todo el mobiliario que estaba en la casa del SEÑOR, el altar dorado también, y las mesas en las cuales el pan de la presencia estaba ubicado; **20** el candelabro con sus lámparas, que estaban designadas a quemarse ante el cuarto interno--estas eran hechas de oro puro; **21** y las flores, las lámparas, y las tenazas, de oro puro. **22** También los recortadores de mecha de las lámparas, vasijas, cucharas y el quemador de incienso fueron todos hechos de oro puro. Así como la entrada a la casa, sus puertas interiores hacia el lugar santísimo y las puertas de la casa, esto es, del templo, fueron hechas de oro.

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2 Chronicles 4:1

Codos

el mar redondo de metal fundido
Este es un tanque de metal muy grande.

Borde
Este es el borde superior del contenedor.

Circunferencia
Esta es la distancia alrededor del exterior de un círculo.

diez por cada codo
Traducción Alterna: "diez por codo"

2 Chronicles 4:4

Trasera
Este es el cuarto trasero del cuerpo de un animal con cuatro patas. Vea la misma palabra usada (solo otra referencia en el Antiguo Testamento Vea: 7:25)

mano

su borde fue forjado como el borde de una copa, como un lirio florecido
Traducción Alterna: El borde era suave y curvado "

Batos

2 Chronicles 4:7

Tazones
Este es un recipiente poco profundo que se usa para lavar.

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2 Chronicles 4:9

Patio, corte
Los términos "patio" y "corte" se refieren a un área cerrada que está abierta al cielo y rodeada de paredes. El término "tribunal" también se refiere a un lugar donde los jueces deciden asuntos legales y penales.

- El tabernáculo estaba rodeado por un patio que estaba rodeado por paredes hechas de gruesas cortinas de tela.
- El complejo del templo tenía tres patios interiores: uno para los sacerdotes, uno para los hombres judíos y otro para las mujeres judías.
- Estos patios interiores estaban rodeados por un muro bajo de piedra que los separaba de un patio exterior donde a los gentiles se les permitía adorar.
- El patio de una casa era un área abierta en el medio de la casa.
- La frase "corte del rey" puede referirse a su palacio o a un lugar en su palacio donde hace juicios.
- La expresión "cortes del SEÑOR" es una forma figurativa de referirse al lugar donde habita El SEÑOR o al lugar donde la gente va a adorar al SEÑOR.

Sugerencias de traducción

- El término "patio" podría traducirse como "espacio cerrado" o "terreno amurallado" o "terrenos del templo" o "recinto del templo".
- A veces, el término "templo" puede traducirse como "patios del templo" o "complejo del templo" para que quede claro que se hace referencia a los patios, no al edificio del templo.
- La expresión "tribunales del SEÑOR" podría traducirse como "lugar donde El SEÑOR vive" o "lugar donde El SEÑOR es adorado".
- El término usado para la corte de un rey también podría usarse para referirse a la corte del SEÑOR.

Ver también: Gentil, juez, Rey, tabernáculo, templo

2 Chronicles 4:11

Hiram

los tazones de rociar
Tazones que se usaron en la casa de Dios para rociar el altar

los capiteles como cuencos
como capiteles - La parte superior de un pilar se llama capital. Traducción Alterna: "la cima en forma de tazones" o "partes superiores en forma de tazones"

celosías decorativas
Esto se refiere a la talla decorativa o las marcas en la parte superior de los pilares.

2 Chronicles 4:14

Los tazones
Traducción Alterna: "las cuencas"

un mar
Este es un gran recipiente de lavado decorativo.

los demás utensilios
otras herramientas u objetos utilizados para el altar

Bronce pulido
Bronce que los trabajadores pulieron para que reflejara la luz.

2 Chronicles 4:17

Seredata

Así Salomón hizo todas las vasijas
Salomón no hizo personalmente las vasijas, pero ordenó que se hicieran.

el peso del bronce no se podía saber
Traducción Alterna: "la cantidad de bronce era muy grande"

2 Chronicles 4:19

Salomón hizo
Los trabajadores de Salomón hicieron las cosas a sus órdenes.

todo el mobiliario
todos los tazones y herramientas que se usaron en la casa de Dios.

el pan de la presencia
Vea cómo se tradujo esto en el 2: 4.

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Chapter 5

1 Cuando todo el trabajo que Salomón hizo por la casa del SEÑOR estuvo completo, Salomón trajo adentro las cosas que David, su padre, había separado para este próposito, incluyendo la plata, el oro, y todos los muebles-- él los puso dentro de los tesoros de la casa de Dios. **2** Entonces Salomón convocó a los ancianos de Israel, todas las cabezas de las tribus y a todos los líderes de las familias del pueblo de Israel, en Jerusalén, para subir el arca del pacto del SEÑOR de la ciudad de David, que es, Sion. **3** Todos los hombres de Israel se reunieron ante el rey en un festín, el cual fue en el séptimo mes. **4** Todos los ancianos de Israel vinieron, y los levitas tomaron el arca. **5** Ellos subieron el arca, la tienda de reunión, y todos los santos muebles que estaban en la tienda. Los sacerdotes quienes eran de la tribu de Leví subieron estas cosas. **6** El rey Salomón y toda la asamblea de Israel se juntaron ante el arca, sacrificando ovejas y bueyes que no pudieron ser contados. **7** Los sacerdotes subieron el arca del pacto del SEÑOR a su lugar, en el cuarto interior de la casa, al Lugar Santísimo, bajo las alas de los querubines. **8** Para que los querubines extendieran sus alas sobre el lugar del arca, ellos cubrían el arca y las barras por las cuales era cargada. **9** Las barras eran tan largas que sus puntas eran vistas desde el lugar santo, al frente del cuarto interno, pero no podían ser vistas desde afuera. Ellas están ahí hasta éste día. **10** No había nada en el arca, excepto las dos tablas que Moisés había puesto ahí en Horeb, cuando el SEÑOR hizo un pacto con la gente de Israel, cuando ellos salieron de Egipto. **11** Y sucedió, que los sacerdotes salieron del Lugar Santo. Todos los sacerdotes que estaban presentes se habían santificado a sí mismos al SEÑOR, no ordenándose a sí mismos de acuerdo a sus divisiones. **12** También los levitas quienes eran los cantores, todos ellos, incluyendo a Asaf, Hemán, Jedutún y a sus hijos y hermanos, vestidos en lino fino y tocando címbalos, arpas y liras, se pararon al lado este del altar. Con ellos habían 120 sacerdotes soplando trompetas. **13** Y pasó que los trompetistas y cantores hicieron música juntos, haciendo que un sonido se escuchara para alabar y agradecer al SEÑOR. Ellos levantaron sus voces con las trompetas y címbalos y otros instrumentos, y ellos alabaron al SEÑOR. Ellos cantaron: "Porque Él es bueno, porque su pacto de lealtad dura para siempre." Entonces la casa; la casa del SEÑOR, se llenó con una nube. **14** Los sacerdotes no podían pararse para servir por la nube, porque la gloria del SEÑOR llenó Su casa.

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2 Chronicles 5:1

tesoros
Esta es un área donde las cosas se guardan o almacenan.

2 Chronicles 5:2

en un festín, el cual fue en el séptimo mes.
Este es el Festival de los Refugios que se celebra el decimoquinto día del séptimo mes del calendario hebreo. Esto es cerca de principios de octubre en los calendarios occidentales.

2 Chronicles 5:4

muebres
Vea cómo se tradujo esto en el 4:19

ovejas y bueyes que no pudieron ser contados.
Traducción Alterna: "muchas ovejas y bueyes"

2 Chronicles 5:7

a su lugar
Traducción Alterna: "a su lugar designado"

2 Chronicles 5:9

hasta éste día.
Esto se refiere a un momento en que se escribió el libro de 2 Crónicas.

2 Chronicles 5:11

Asaf, Hemán, Jedutún
Los mismos tres lideraron la adoración cuando David trasladó el arca a Jerusalén. Más tarde, David los nombró músicos del templo.

hijos y hermanos
Traducción Alterna: "sus parientes" o "sus descendientes"

Címbalos
Son dos placas metálicas delgadas y redondas que se unen para hacer un sonido fuerte

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Chapter 6

1 Entonces Salomón dijo: " el SEÑOR ha dicho que Él iba a vivir en una oscuridad gruesa **2** pero yo te he construído para tí una noble residencia, un lugar para ti en que vivas siempre." **3** Luego el rey se volteó y bendijo a toda la asamblea de Israel, mientras toda la asamblea de Israel estaba en pie. **4** Él dijo: "Que el SEÑOR, el Dios de Israel, sea alabado, quien habló a David mi padre, y lo ha cumplido con sus propias manos, diciendo: **5** 'Desde el día que Yo traje a mi pueblo fuera de la tierra de Egipto, Yo no escogí ninguna ciudad fuera de todas las tribus de Israel en la cual construir una casa, con el fin de que mi nombre esté allí. Yo tampoco escogí a cualquier hombre para ser príncipe sobre mi pueblo Israel. **6** Sin embargo, Yo he escogido a Jerusalén, para que mi nombre pueda estar allí, y yo he escogido a David para que esté sobre mi pueblo Israel.' **7** Ahora, estaba en el corazón de David mi padre, el construir una casa para el nombre del SEÑOR, el Dios de Israel. **8** Pero el SEÑOR le dijo a David mi padre: 'En el sentido de que estaba en tu corazón construir una casa para mi nombre, hiciste bien en tenerlo en tu corazón. **9** No obstante, tú no debes construir la casa; en lugar de ello, tu hijo, uno que vendrá de tus lomos, va a construir la casa para Mi nombre.' **10** El SEÑOR ha cumplido la palabra que Él ha dicho, pues yo me he levantado en el lugar de David mi padre, y me siento en el trono de Israel, como el SEÑOR prometió. Yo he construído la casa para el nombre del SEÑOR, el Dios de Israel. **11** Yo he colocado el arca allí, en la cual está el pacto del SEÑOR, el cual Él hizo con el pueblo de Israel." **12** Salomón se paró ante el altar del SEÑOR en la presencia de toda la asamblea de Israel y extendió sus manos. **13** Pues él había hecho una plataforma de bronce, cinco codos de largo, cinco codos de ancho y tres codos de alto. Él la colocó en el medio del patio. Él se paró en ella y se arrodilló ante toda la asamblea de Israel, y luego él extendió sus manos hacia los cielos. **14** Él dijo: "SEÑOR, Dios de Israel, no hay Dios como tú en los cielos ni en la tierra, quien mantiene el pacto y firme amor a sus servidores quienes caminan ante ti con todo su corazón; **15** Tú quien has mantenido a tu siervo David mi padre, lo que le prometiste. Sí, tú has hablado con tu boca y lo has cumplido con tu mano, así como es hoy. **16** Ahora entonces, SEÑOR, Dios de Israel, cumple lo que le prometiste a tu siervo David mi padre, cuando Tú dijiste: 'Tú no fallarás en tener a un hombre en mi vista para que esté sentado en el trono de Israel, si solo tus descendientes son cuidadosos de caminar en mi ley, así como tú has caminado delante de mí.' **17** Ahora entonces, Dios de Israel, yo oro que la promesa que tú hiciste a tu siervo David se haga realidad. **18** Pero ¿Realmente vivirá Dios con la humanidad en la tierra? Mira, el universo entero y el cielo mismo no pueden contenerte--¡Mucho menos este templo que yo he construido! **19** Aún por favor respeta esta oración de tu siervo y su pedido, SEÑOR mi Dios; escucha el llanto y la oración que tu siervo clama delante de Ti. Que Tus ojos puedan estar abiertos hacia este templo día y noche, el lugar donde Tú prometiste poner Tu nombre. **20** Escucha, pues la oración que tu siervo clama hacia este lugar. **21** Así que, escucha las peticiones de tu siervo y de tu pueblo Israel cuando nosotros orermos hacia este lugar. Sí, escucha desde el lugar donde Tú vives, desde los cielos; y cuando Tú escuches, perdona. **22** Si un hombre peca contra su vecino y se requiere que jure un juramento, y si él viene y jura un juramento delante de tu altar en esta casa, **23** entonces oye desde los cielos y actúa y juzga a tus siervos, pagándole al malvado, al traer su conducta sobre su propia cabeza. Declara al justo inocente, para darle a él su recompensa por su justicia. **24** Cuando Tu pueblo Israel sea derrotado por un enemigo, porque ellos hayan pecado contra Ti, si ellos se vuelven a Ti, confiesan Tu nombre, y oran y piden perdón delante de Ti en este templo-- **25** entonces por favor, escucha desde los cielos y perdona los pecados de tu pueblo Israel; tráelos de vuelta a la tierra que Tú le has dado a ellos y a sus ancestros. **26** Cuando los cielos estén cerrados y no haya lluvia porque el pueblo ha pecado contra ti-- si ellos oran hacia este lugar, confiesan Tú nombre, y se vuelven de sus pecados cuando Tú los hayas afligido-- **27** entonces escucha en los cielos y perdona los pecados de tus siervos y de todo tu pueblo Israel, cuando Tú los dirijas a ellos al buen camino en el cual ellos deben caminar. Envía lluvia sobre tu tierra, la cual Tú has dado a tu pueblo como heredad. **28** Supongamos que hay hambruna en la tierra o supongamos que haya enfermedad, tizón u hongos, langostas u orugas; o supongamos que sus enemigos ataquen las puertas de la ciudad en sus tierrras o que allí haya cualquier plaga o enfermedad-- **29** y supongamos luego que oraciones y las peticiones sean hechas por una persona o por todo el pueblo de Israel-- cada uno sabiendo la plaga y sufrimiento en su propio corazón según extiende sus manos hacia el templo. **30** Entonces escucha desde los cielos, el lugar donde Tú vives; perdona y recompensa cada persona por todos sus caminos; Tú conoces su corazón, porque Tú y solamente Tú conoces los corazones de los seres humanos. **31** Haz esto para que ellos puedan temerte, para que ellos puedan caminar en Tus caminos todos los días que ellos vivan en la tierra que Tú le entregaste a nuestros ancestros. **32** En cuanto al extranjero quien no pertenece a tu pueblo Israel, pero quien-- por Tu gran nombre, Tu mano misericordiosa, y Tu mano extendida-- venga y ore hacia esta casa, **33** entonces por favor oye desde los

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cielos, el lugar donde vives, y haz todo lo que los extranjeros te pidan a Ti, así que, todos los pueblos de la tierra puedan conocer Tú nombre y temerte a Ti, así como lo hiciste con tu pueblo Israel y que ellos puedan saber que esta casa que yo he construído es llamada por Tu nombre. **34** Supongamos que Tu pueblo vaya a la batalla contra sus enemigos, por cualquier camino que Tú pudieras enviarlos, y supongamos que ellos te oren a Ti dirigidos a esta ciudad que Tu has escogido, y hacia la casa que yo te he construído para Tu nombre. **35** Entonces oye desde los cielos sus oraciones, sus peticiones y ayúdalos en su causa. **36** Supongamos que ellos pequen contra Ti-- ya que no hay nadie que no peque-- y supongamos que Tú estás enojado con ellos y los entregaste en las manos de sus enemigos, para que así el enemigo los lleve lejos y los tome como cautivos en sus tierras, sean distantes o cercanas. **37** Entonces, supongamos que ellos se den cuenta que ellos están en la tierra donde ellos hayan sido exiliados y supongamos que ellos se arrepienten y buscan favor de Ti en la tierra de su cautividad. **38** Supongamos que ellos dijeren: 'Nosotros hemos actuado perversamente y hemos pecado. Nosotros nos hemos comportado malvadamente.' Supongamos que ellos se volvieren a Ti con todos sus corazones y con toda sus almas en la tierra de su cautividad, donde a ellos los tomaron como cautivos, y supongamos que ellos oran hacia su tierra, la cual Tú le diste a sus ancestros y hacia la ciudad que Tú escogiste y hacia la casa que yo he construído para Tu nombre. **39** Entonces, oye desde los cielos, el lugar donde Tú vives, a sus oraciones y a sus peticiones y ayuda su causa. Perdona a Tu pueblo, quien ha pecado contra Ti. **40** Ahora, mi Dios, yo te ruego, deja que Tus ojos sean abiertos, y deja que Tus oídos estén atentos a la oración que es hecha en este lugar. **41** Ahora entonces, levántate, SEÑOR Dios, a Tu lugar de descanso, Tú y el arca de tu fuerza. Deja que tus sacerdotes, SEÑOR Dios, sean vestidos con salvación y permite que tus santos se regocijen en tu bondad. **42** SEÑOR Dios, no voltees la cara de tu ungido lejos de Ti. Mantén en tu mente tus actos del pacto leal para David, tu siervo."

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2 Chronicles 6:1

una noble residencia
Traducción Alterna: "un lugar exaltado para vivir"

toda la asamblea de Israel estaba en pie.
Traducción Alterna: "mientras la gente estaba parada"

2 Chronicles 6:4

ha cumplido con sus propias manos
ha causado que suceda o se ha asegurado de que se cumplieron sus promesas

con el fin de que mi nombre esté allí
Traducción Alterna: "Para darme a conocer allí".

2 Chronicles 6:7

en el corazón de David
Traducción Alterna: "un deseo de David."

para el nombre del SEÑOR
El nombre del SEÑOR representaba su presencia total.

2 Chronicles 6:10

en la cual está el pacto del SEÑOR
Traducción Alterna: "en el que están las tablas de piedra que muestran el pacto que el SEÑOR hizo con nosotros, el pueblo israelita". (UDB)

2 Chronicles 6:12

en la presencia de toda la asamblea de Israel
Traducción Alterna: "Frente al pueblo de Israel que se había reunido allí".

Codos

él extendió sus manos hacia los cielos.
Salomón levantó las manos y las sostuvo en alto mientras se arrodillaba en la plataforma para orar.

2 Chronicles 6:14

servidores quienes caminan ante ti con todo su corazón
Traducción Alterna: "nosotros que realmente intentamos hacer lo que tú quieres que hagamos.

tú has hablado con tu boca y lo has cumplido con tu mano
Esto se refiere a la promesa que Dios le hizo a David de que su hijo construiría el templo.
Traducción Alterna: "has cumplido tu promesa".

2 Chronicles 6:16

Cumple
Esta es una solicitud. Traducción Altnera: "por favor hazlo"

Tú no fallarás en tener a un hombre en mi vista para que esté sentado en el trono de Israel
Traducción Alterna: "siempre tendrás a uno de los descendientes de David como rey"

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así como tú has caminado delante de mí
Traducción Alterna: "en la forma en que lo hizo David"

2 Chronicles 6:18

Pero ¿Realmente vivirá Dios con la humanidad en la tierra?
Traducción Alterna: "Pero Dios, seguramente no vivirás con la humanidad en la tierra".

el universo entero y el cielo mismo
Vea cómo se tradujo esto en el 2:6.

escucha el llanto y la oración
Las palabras "llorar" y "oración" tienen significados similares. Juntos enfatizan la seriedad de su oración. Traducción Alterna: "por favor conteste mi solicitud sincera".

Que Tus ojos puedan estar abiertos hacia este templo día y noche
"Por favor, ayuda a los que vienen a ti al templo, en cualquier momento, de día o de noche"

el lugar donde Tú prometiste poner Tu nombre
Traducción Alterna: "donde dijiste que harías que la gente te conociera"

pues la oración que tu siervo clama hacia este lugar.
El escritor ora en dirección al templo

2 Chronicles 6:21

cuando Tú escuches, perdona.
Traducción Alterna: "cuando escuches las oraciones, por favor perdona sus pecados"

2 Chronicles 6:22

al traer su conducta sobre su propia cabeza.
Traducción Alterna: "castigándolo como merece ser castigado"

2 Chronicles 6:24

por favor, escucha desde los cielos y
Traducción Alterna: "Por favor, honren su oración"

Tú le has dado a ellos
Traducción Alterna: "les prometiste"

2 Chronicles 6:26

Cuando los cielos estén cerrados y no haya lluvia
La frase "los cielos están cerrados" significa que no cae lluvia del cielo. Traducción Alterna: "Cuando no permites que llueva".

confiesan Tú nombre
Con sus palabras y con sus acciones, honran a Dios y su autoridad.

se vuelven de sus pecados
Traducción Alterna: "detener sus malos caminos "

dirijas a ellos al buen camino en el cual ellos deben caminar
Traducción Alterna: "muéstrales cómo vivir rectamente"

2 Chronicles 6:28

cada uno sabiendo la plaga y sufrimiento en su propio corazón
Los significados posibles son: "conocer el pecado en su propio corazón" o "saber en su corazón que la peste y la tristeza son el resultado de su propio pecado".

según extiende sus manos
Vea cómo se tradujo esto en el 6:12

todos sus caminos
Traducción Alterna: "lo que ha hecho"

2 Chronicles 6:32

Tu gran nombre, Tu mano misericordiosa, y Tu mano extendida
Traducción Alterna: "eres muy grande y poderoso"

llamada por Tu nombre
Traducción Alterna: "conocida como la casa del SEÑOR, tu posesión".

2 Chronicles 6:34

yo te he construído
Traducción Alterna: "La gente ha construido bajo mi liderazgo"

2 Chronicles 6:36

Información general:
Ver:

el enemigo los lleve lejos y los tome como cautivos en sus tierras
el enemigo los toma como cautivos y los lleva a la tierra de sus enemigos "

oran hacia su tierra
Esto se refiere a Israel. Traducción Alterna: "y ora frente a esta tierra que le diste a sus antepasados"

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Chapter 7

1 Ahora, cuando Salomón había terminado de orar, fuego bajó desde el cielo y consumió las ofrendas quemadas y sacrificios, y la gloria del SEÑOR llenó la casa. **2** Los sacerdotes no podían entrar a la casa del SEÑOR, porque Su gloria llenó Su casa. **3** Todo el pueblo de Israel vio cuando el fuego bajó y la gloria del SEÑOR estaba sobre la casa. Ellos se inclinaron con sus rostros hacia el suelo en el pavimento de piedra, adoraron y dieron gracias al SEÑOR. Ellos dijeron: "Porque Él es bueno, porque Su lealtad al pacto permanece para siempre." **4** Así, el rey y todo el pueblo ofrecieron sacrificios al SEÑOR. **5** El rey Salomón ofreció un sacrificio de 22, 000 bueyes y 120, 000 ovejas y cabras. Así, el rey y todo el pueblo dedicaron la casa al SEÑOR. **6** Los sacerdotes se pusieron en pie, cada uno parado donde ellos servían; los levitas también con los instrumentos de música del SEÑOR, los cuales David el rey había hecho para dar gracias al SEÑOR en la canción: "Porque su fidelidad al pacto permanece para siempre." Todos los sacerdotes sonaron trompetas delante de ellos y todo el pueblo se puso en pie. **7** Salomón separó el medio del patio en frente de la casa del SEÑOR. Allí él ofreció las ofrendas quemadas y la grasa de las ofrendas de paz, porque el altar de bronce que él había hecho no era capaz de sostener las ofrendas quemadas, las ofrendas de grano y la grasa. **8** Así fue que, Salomón llevó a cabo el festival en ese tiempo por siete días, y todo Israel con él, y una asamblea grande, desde Lebo Hamat hasta el arroyo de Egipto. **9** En el octavo día ellos llevaron a cabo una reunión solemne, porque ellos mantuvieron la dedicación del altar por siete días y el festín por siete días. **10** En el vigésimo tercer día del mes séptimo, Salomón envió al pueblo a sus hogares con corazones contentos y gozosos por la bondad que el SEÑOR había demostrado a David, Salomón e Israel, su pueblo. **11** Así, Salomón terminó la casa del SEÑOR y su propia casa. Todo lo que vino al corazón de Salomón para hacer en la casa del SEÑOR y en su propia casa, él lo completó exitosamente. **12** El SEÑOR se le apareció a Salomón en la noche y le dijo a él: "Yo he escuchado tu oración, y Yo he escogido este lugar para Mí mismo como una casa de sacrificio. **13** Supongan que Yo cierre los cielos para que no haya lluvia, o si ordeno a las langostas devorar la tierra, o si envío una enfermedad entre mi pueblo, **14** entonces si mi pueblo, quienes son llamados por Mi nombre, se humillan a sí mismos, oran, buscan mi rostro y se vuelven de sus caminos malvados, Yo escucharé desde el cielo, perdonaré sus pecados y sanaré su tierra. **15** Ahora, Mis ojos estarán abiertos y Mis oídos atentos a las oraciones que son hechas en este lugar. **16** Porque Yo ahora he escogido y separado esta casa para que Mi nombre pueda estar ahí para siempre. Mis ojos y Mi corazón estarán ahí cada día. **17** En cuanto a ti, si caminas delante de Mí como David tu padre caminó, obedeciendo todo lo que Yo te he ordenado y guardando Mis estatutos y Mis decretos, **18** luego Yo estableceré el trono de tu reino, como dije en un pacto con David tu padre, cuando dije: 'Un descendiente tuyo nunca fallará en ser gobernante de Israel.' **19** Pero si te alejas, y abandonas Mis estatutos y Mis mandamientos que Yo he colocado delante de ti, y si vas y adoras otros dioses y te inclinas a ellos, **20** entonces Yo los arrancaré de raíz de Mi tierra que Yo les he dado a ellos. Esta casa que Yo he separado para Mi nombre, yo la echaré lejos de Mí, y Yo la haré un proverbio y una broma entre los pueblos. **21** Aunque este templo está tan elevado ahora, todo el que pase por él estará sorprendido y murmurará. Ellos preguntarán: '¿Por qué el SEÑOR ha hecho esto a esta tierra y a esta casa?' **22** Otros contestarán: 'Porque ellos abandonaron al SEÑOR, su Dios, quien había traído a sus ancestros fuera de la tierra de Egipto, y ellos se sujetaron de otros dioses y se inclinaron a ellos y los adoraron. Este es el por qué el SEÑOR ha traído todo este desastre sobre ellos.'"

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2 Chronicles 7:1

con sus rostros hacia el suelo
Esta es una posición de oración. Traducción Alterna: "se postraron con sus caras tocando el pavimento de piedra".

Su lealtad al pacto
Traducción Alterna: "La fidelidad del pacto de Dios" o "Dios ha prometido amar al pueblo de Israel para siempre"

2 Chronicles 7:4

cada uno parado donde ellos servían
Traducción Alterna: "cada uno de pie en el lugar designado"

2 Chronicles 7:7

no era capaz de sostener las ofrendas quemadas
Traducción Alterna: "no pudo contener la gran cantidad de holocaustos"

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2 Chronicles 7:8

y todo Israel con él
Vinieron personas de todo Israel.

2 Chronicles 7:11

Terminó
"Acabado"

Yo he escuchado tu oración
Traducción Alterna: "He escuchado tu oración"

2 Chronicles 7:13

Yo cierre los cielos para que no haya lluvia,
Traducción Alterna: "detuvo la lluvia"

devorar la tierra
La palabra "tierra" se usa para referirse a "todas las plantas y cultivos vivos".

buscan mi rostro
Traducción Alterna: "busca a Dios" o "intenta que Dios te preste atención"

Mis ojos estarán abiertos ... Mis oídos atentos
Las palabras "ojos" y "oídos" se refieren a Dios, quien elige ver y escuchar sus oraciones.
Traducción Alterna: "Los veré y escucharé"

2 Chronicles 7:16

Mis ojos y Mi corazón
"Mi amor, cuidadosa vigilancia y protección"

si caminas delante de Mí como David tu padre caminó
Traducción Alterna: "Si me obedeces como lo hizo David, tu padre".

estableceré el trono
Traducción Alterna: "Me aseguraré de que tus descendientes siempre sean reyes" (UDB)

2 Chronicles 7:19

Yo los arrancaré de raíz de Mi tierra que Yo les he dado a ellos
Traducción Alterna: "Voy a sacarlos de mi tierra". Compara arrancar las plantas del suelo con sus raíces, con la eliminación del pueblo de Israel de Dios de su tierra. Los resultados serían la destrucción de la nación y la tristeza de la gente.

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Chapter 8

1 Ocurrió que al cabo de veinte años, durante los cuales Salomón había construído la casa del SEÑOR y su propia casa, **2** que Salomón reconstruyó los pueblos que Hiram le había dado a él, y estableció al pueblo de Israel en ellos. **3** Salomón atacó a Hamat y la derrotó. **4** Él construyó a Tadmor en el desierto, y todos las ciudades de almacenamiento, las cuales construyó en Hamat. **5** También él construyó a Bet Horón de arriba y a Bet Horón de abajo, ciudades fortificadas con paredes, puertas y barras. **6** Él construyó a Baalat y todas las ciudades de almacenamiento que él poseía, y todas las ciudades para sus carruajes y las ciudades para sus jinetes, y cualquier cosa que él deseó construir para su placer en Jerusalén, en Líbano, y en todas las tierras bajo su dominio. **7** En cuanto a todas las personas que habían quedado de los hititas, amorreos, ferezeos, heveos y los jebuseos, quienes no pertenecían a Israel, **8** sus descendientes quienes fueron dejados después de ellos en la tierra, a quienes el pueblo de Israel no había destruído--Salomón los hizo obreros forzados, lo cual son hasta este día. **9** Sin embargo, Salomón no hizo obreros forzados del pueblo de Israel. En cambio, ellos se hicieron sus soldados, sus comandantes, sus oficiales y comandantes de sus fuerzas de carruajes y sus jinetes. **10** Estos también eran oficiales líderes dirigiendo a los supervisores quienes pertenecían al rey Salomón, 250 de ellos, quienes supervisaban a las personas que hacían el trabajo. **11** Salomón trajo a la hija de Faraón fuera de la ciudad de David a la casa que él había construído para ella, porque él dijo: "Mi esposa no debe vivir en la casa de David, rey de Israel, porque donde sea que el arca del SEÑOR ha estado es santo." **12** Entonces Salomón ofreció ofrendas quemadas al SEÑOR en su altar que él había construído al frente de la puerta. **13** Él ofreció sacrificios tal como se requería a diario; él los ofreció, siguiendo las instrucciones encontradas en los mandamientos de Moisés, en los días Sábados, las lunas nuevas y en los festivales establecidas tres veces cada año: el Festival del Pan sin Levadura, el Festival de las Semanas, y el Festival de los Tabernáculos. **14** Manteniendo los decretos de su padre David, Salomón asignó las divisiones de los sacerdotes para su trabajo, y los levitas para sus posiciones, para alabar a Dios y servir ante los sacerdotes, como se requerí a diario. Él también asignó porteros por sus divisiones para cada puerta, porque David, el hombre de Dios, también había ordenado esto. **15** Estas personas no se apartaban de los mandamientos del rey para los sacerdotes y levitas en cuanto a cualquier asunto, o en cuanto a los almacenes. **16** Todo el trabajo ordenado por Salomón fue completado, desde el día que los fundamentos de la casa del SEÑOR fueron colocados hasta que fue terminada. La casa del SEÑOR fue completada. **17** Luego Salomón fue a Ezión Geber y Elot, en la costa en la tierra de Edom. **18** Hiram le envió barcos dirigidos por oficiales quienes eran marineros con experiencia. Ellos navegaron con los siervos de Salomón a Ofir. Ellos llevaron de allí 450 talentos (16, 000 kilogramos) de oro los cuales ellos trajeron al rey Salomón.

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2 Chronicles 8:1

Ocurrió que al cabo de veinte años
Traducción Alterna: Después de 20 años,"

Hiram

2 Chronicles 8:3

Salomón atacó a Hamat
Salomón representa a todo su ejército de combate. Traducción Alterna: "El ejército de Salomón atacó la ciudad de Hamat"

Tadmor ... Hamat
Ciudades en Siria.

2 Chronicles 8:5

Información General:

2 Chronicles 8:7

quienes fueron dejados después de ellos en la tierra
Traducción Alterna: "quienes se quedaron en la tierra"

obreros forzados
Traducción Alterna: "Esclavos"

Hasta este día
Vea como se tradujo esto en el 5:9

2 Chronicles 8:9

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Ver:

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2 Chronicles 8:12

Puerta
Este es un porche cubierto o pasarela sostenido por columnas, unidas a un edificio.

tal como se requería a diario
Traducción Alterna: "según los requisitos diarios de la ley de Moisés"

2 Chronicles 8:14

Estas personas no se apartaban de los mandamientos
Traducción Alterna: "la gente siguió los mandamientos"

2 Chronicles 8:16

Fundación, Fundado
El verbo "fundado" significa ser construido o basado en algo. Es la base sobre la cual se construye algo.

- La base de una casa o edificio debe ser fuerte y confiable para soportar toda la estructura.
- El término "fundamento" también puede referirse al comienzo de algo o al momento en que algo se creó por primera vez.
- En un sentido figurado, los creyentes en Cristo son comparados con un edificio que se basa en las enseñanzas de los apóstoles y profetas, siendo Cristo mismo la piedra angular del edificio.
- Una "piedra fundamental" era una piedra que se colocó como parte de la base. Estas piedras se probaron para asegurarse de que fueran lo suficientemente fuertes como para soportar todo un edificio.

Sugerencias de traducción

- La frase "antes de la fundación del mundo" podría traducirse como "antes de la creación del mundo" o "antes del tiempo en que el mundo existió por primera vez" o "antes de que todo fuera creado por primera vez".
- El término "fundado en" podría traducirse como "construido de manera segura" o "firmemente basado en".
- Dependiendo del contexto, "fundamento" podría traducirse como "base sólida" o "soporte sólido" o "principio" o "creación".

Ver también: piedra angular

Casa de Dios, Casa del SEÑOR
En la Biblia, las frases "casa de Dios" y "casa del Señor" se refieren a un lugar donde se adora a Dios.

- Este término también se usa más específicamente para referirse al tabernáculo o al templo.
- Algunas veces "la casa de Dios" se usa para referirse al pueblo de Dios.

Sugerencias de traducción

- Al referirse a un lugar de culto, este término podría traducirse como "una casa para adorar a Dios" o "un lugar para adorar a Dios".
- Si se refiere al templo o al tabernáculo, esto podría traducirse como "el templo"

Ver también: tabernáculo, templo

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Chapter 9

1 Cuando la reina de Sabá escuchó de la fama de Salomón, ella vino a Jerusalén para probarlo con preguntas difíciles. Llegó con una larga caravana, con camellos cargados con especies, mucho oro, y muchas piedras preciosas. Cuando ella hubo llegado a Salomón, ella le dijo todo lo que había en su corazón. **2** Salomón le contestó todas sus preguntas; nada era muy difícil para Salomón; no había ninguna pregunta que él no contestara. **3** Cuando la reina de Sabá vió la sabiduría de Salomón y el palacio que él había edificado, **4** la comida sobre la mesa, el acomodo de sus siervos, el trabajo de sus sirvientes y sus vestiduras, también sus coperos y sus vestiduras, y la manera en la cual ofrecía ofrenda quemada en la casa del SEÑOR, no había más espíritu en ella. **5** Ella le dijo al rey: "Es verdad, el reporte del cual escuché en mi propia tierra de tus palabras y sabiduría. **6** Yo no creía lo que había escuchado hasta que vine aquí, y ahora mis ojos lo han visto. ¡Ni la mitad se me dijo de tu sabiduría y tus riquezas! Tú has excedido la fama que yo he escuchado. **7** Cuán bendecido es tu pueblo, y cuán bendecidos son tus siervos quienes constantemente están de pie ante ti, porque ellos escuchan tu sabiduría. **8** "Bendecido sea el SEÑOR tu Dios, quien tiene complaciencia en ti, quien te colocó en su trono, para ser rey para el SEÑOR tu Dios. Porque tu Dios amó a Israel, con el fin de establecerlos para siempre, Él te hizo rey sobre ellos, para que hagas justicia y rectitud". **9** Ella le dió al rey 120 talentos (4, 080 kilogramos) de oro y una cantidad grande de especias y piedras preciosas. Ninguna cantidad mayor de especias como estas que la reina de Sabá le dio al rey Salomón alguna vez le fue dada a él otra vez. **10** Los sirvientes de Hiram y los sirvientes de Salomón, quienes trajeron oro de Ofir, también compraron madera de sándalo y piedras preciosas. **11** Con la madera de sándalo, el rey hizo gradas para la casa del SEÑOR y para su casa y también arpas y liras para los músicos. Ninguna madera como esta había sido vista anteriormente en la tierra de Judá. **12** El rey Salomón le dió a la reina de Sabá todo lo que ella deseaba, todo lo que ella pidiera, sumado a aquello que ella le había traído al rey. Así que ella regresó a su propia tierra, ella y sus sirvientes. **13** Ahora el peso del oro que había llegado a Salomón en un año fue de 666 talentos (23, 000 kilogramos) de oro, **14** aparte del oro que los comerciantes y mercaderes habían traído. Todos los reyes de Arabia y los gobernadores en el país también le trajeron oro y plata a Salomón. **15** El rey Salomón hizo doscientos escudos grandes de oro batido. Seiscientos siclos de oro estaban contenidos en cada uno. **16** Él también hizo trescientos escudos de oro batido. Tres siclos de oro estaban contenidos en cada escudo; el rey los colocó en el Palacio del Bosque del Líbano. **17** Entonces el rey hizo un gran trono de márfil, y lo cubrió con el oro más fino. **18** Habían seis gradas hacia el trono, y el tope del trono era redondo atrás. Habían reposabrazos en cada lado del asiento, y dos leones de pie al lado de los reposabrazos. **19** Doce leones estaban parados en las gradas, uno a cada lado de cada una de las seis gradas. No había otro trono como éste en ningún otro reino. **20** Todas las copas de beber del rey Salomón eran de oro y todas las copas para beber en la Casa del Bosque del Líbano eran de oro puro. Ninguna era de plata porque la plata no era considerada valiosa en los días de Salomón. **21** El rey tenía en el mar una flota de barcos de alta mar, junto con la flota de Hiram. Cada tres años la flota traía oro, plata y marfil, así como simios y mandríles. **22** Así que, el rey Salomón excedió a todos los reyes en riquezas y en sabiduría. **23** Toda la tierra buscaba la presencia de Salomón para así escuchar su sabiduría, la cual Dios había puesto en su corazón. **24** Aquellos que visitaban traían tributo, vasijas de plata y de oro, vestiduras, armas, y especias, así también como caballos y mulas, año tras año. **25** Salomón tenía cuatro mil establos para caballos y carruajes, y doce mil jinetes, los cuales él situó en las ciudades para los carruajes con él mismo en Jerusalén. **26** El reinó sobre todos los reyes desde el río Eufrates hasta la tierra de los filisteos y hasta la frontera de Egipto. **27** El rey tenía plata en Jerusalén, tanto como las piedras en el piso. Hizo que la madera de cedro fuera tan abundante como los sicómoros que estaban en las tierras bajas. **28** Ellos trajeron caballos para Salomón desde Egipto y de todas las tierras. **29** En cuanto a los otros asuntos concernientes a Salomón, primero y último, ¿No están escritos en la historia de Natán el profeta, en la profecía de Ahías el silonita, y en las visiones de Iddo el vidente, concerniente a Jeroboam hijo de Nabat? **30** Salomón reinó en Jerusalén sobre todo Israel por cuarenta años. **31** Él durmió con sus ancestros y el pueblo lo enterró en la ciudad de David su padre. Roboam, su hijo, se convirtió en rey en su lugar.

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2 Chronicles 9:3

el palacio que él había edificado, la comida sobre la mesa, el acomodo de sus siervos, el trabajo de sus sirvientes y sus vestiduras, también sus coperos y sus vestiduras
Sabá vio todo lo de Salomón

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Coperos
Estos eran sirvientes que probaron una bebida antes que el Rey para probarlo en busca de veneno.

no había más espíritu en ella.
Traducción Alterna: "ella ya no estaba llena de orgullo"

2 Chronicles 9:5

ahora mis ojos lo han visto
Traducción: "ahora lo he visto por mí mismo"

Ni la mitad se me dijo de tu sabiduría y tus riquezas
Traducción Alterna: "Eres extremadamente sabio y rico"

2 Chronicles 9:7

quienes constantemente están de pie ante ti
Traducción Alterna: "que esperan tus órdenes en tu presencia"

quien tiene complaciencia en ti
Traducción Alterna: "quien está contento contigo"

2 Chronicles 9:9

Talentos

2 Chronicles 9:10

Hiram
El rey de Tiro.

Ofir
Un lugar desconocido, conocido por su oro.

madera de sándalo
Este es un tipo de madera

2 Chronicles 9:13

666
Ver:

2 Chronicles 9:15

Seiscientos siclos de oro estaban contenidos en cada uno.
"Estaban hechos de seiscientos siclos de oro".

Siclos ... minas

el Palacio del Bosque del Líbano.
Probablemente este era un lugar de almacenamiento cerca del palacio hecho de muchas piezas grandes de madera del Líbano. Esto también podría llamarse un arsenal.

2 Chronicles 9:17

Marfil
Este es otro nombre para el colmillo o cuerno de un animal, como un elefante o un rinoceronte.

el tope del trono era redondo atrás
Traducción Alterna: "la parte superior del trono estaba detrás de donde estaba sentado el rey"

2 Chronicles 9:19

Ninguna era de plata porque la plata no era considerada valiosa en los días de Salomón
La plata era tan común en los días de Salomón que tenía muy poco valor.

Simios y mandriles
Animales de muy lejos, probablemente África.

2 Chronicles 9:22

la cual Dios había puesto en su corazón
Traducción Alterna: "que Dios le dio"

Año tras año
Traducción Alterna: " Todos los años"

2 Chronicles 9:25

Información General:

Establos
Este es un pequeño recinto donde se guardan los caballos.

2 Chronicles 9:27

tanto como las piedras en el piso
Traducción Alterna: "tanta plata"

Hizo que la madera de cedro fuera tan abundante como los sicómoros que estaban en las tierras bajas
Traducción Alterna: "muy abundante"

De todas las tierras
Traducción Alterna: "de todos lados" o "de todas partes"

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Chapter 10

1 Roboam fue a Siquem, porque todo Israel iba a Siquem para hacerlo rey. **2** Sucedió que Jeroboam hijo de Nabat, escuchó de esto (porque el estaba en Egipto, de donde él había huído de la presencia del rey Salomón, pero Jeroboam regresó de Egipto). **3** Así que enviaron por él y lo llamaron y Jeroboam y todo Israel vinieron; le hablaron a Roboam y dijeron: **4** "Tu padre hizo nuestro yugo difícil. Por lo tanto, ahora haz el trabajo de tu padre más fácil y aligera el yugo pesado que colocó sobre nosotros y nosotros te serviremos." **5** Roboam les dijo a ellos: "Vengan otra vez a mi luego de tres días." Así que el pueblo se fue. **6** El rey Roboam consultó con los ancianos que habían estado delante de Salomón su padre, mientras él estaba vivo; el dijo: "¿Cómo me aconsejan para traer una respuesta a estas personas?" **7** Ellos le hablaron a él y dijeron: "Si eres bueno con este pueblo y los complaces y les dices palabras buenas a ellos, entonces ellos siempre serán tus sirvientes." **8** Pero Roboam ignoró los consejos que le habían dado a él los ancianos y consultó con los hombres jóvenes que habían crecido con él, que estaban delante de él. **9** Él les dijo a ellos: "¿Qué consejo me dan para que nosotros podamos contestarle a las personas que me hablaron y dijeron: 'Aligera el yugo que tu padre colocó sobre nosotros'?" **10** Los hombres jóvenes que habían crecido con Roboam le hablaron, diciendo: "Así es como tú deberás hablarle a las personas que te dijeron que tu padre Salomón les hizo su yugo difícil, pero que tú debes hacerlo ligero. Esto es lo que debes decirle a ellos, 'Mi dedo pequeño es más grueso que la cintura de mi padre. **11** Así que ahora, aunque mi padre los cargó con un yugo difícil, yo añadiré a su yugo. Mi padre los castigó con látigos, pero yo los castigaré con escorpiones.'" **12** Así que Jeroboam y todo su pueblo vinieron a Roboam en el tercer día, como el rey dijo: "Vuelve a mí en el tercer día." **13** Roboam les habló a ellos fuertemente, ignorando el consejo de los ancianos. **14** Él les habló a ellos siguiendo el consejo de los hombres jóvenes, diciendo: "Mi padre les hizo su yugo difícil, pero yo le añadiré a él. Mi padre los castigó con latigos, pero yo los castigaré con escorpiones." **15** Así que el rey no escuchó al pueblo, porque era un giro de eventos provocados por Dios, para que el SEÑOR cumpliera su palabra que Ahías el Silonita había hablado a Jeroboam hijo de Nabat. **16** Cuando todo Israel vió que el rey no los escuchó, el pueblo le contestó diciendo: "¿Qué parte tenemos en David? ¡No tenemos ninguna heredad en el hijo de Isaí! Cada uno de ustedes debe volver a su tienda, Israel. Ahora cuida a tu propia casa, David." Así que todo Israel regresó a sus tiendas. **17** Pero en cuanto al pueblo de Israel que vivía en las ciudades de Judá, Roboam reinó sobre ellos. **18** Entonces el rey Roboam envió a Adoram, quien estaba sobre los trabajadores forzados, pero el pueblo de Israel lo apedreó hasta la muerte con piedras. El rey Roboam huyó rápidamente en su carruaje a Jerusalén. **19** Así que Israel ha estado en rebelión contra la casa de David hasta este día.

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2 Chronicles 10:1

Todo Israel
"Todo el pueblo de la nación de Israel".

Hijo de Nabat

2 Chronicles 10:8

Roboam ignoró los consejos
Traducción Alterna: "Roboam no siguió el consejo"

hombres jóvenes
Los "hombres jóvenes" se refieren a su falta de sabiduría y experiencia en comparación con los viejos que habían aconsejado a Salomón.

que habían crecido con él, que estaban delante de él
quienes fueron sus viejos amigos, le aconsejaron

2 Chronicles 10:10

Mi dedo pequeño es más grueso que la cintura de mi padre
El punto de Roboam es que es más duro y exigente que su padre.

yo los castigaré con escorpiones
Traducción Alterna: "pero te azotaré con látigos que tienen pedazos de metal".

2 Chronicles 10:12

Todo su pueblo
Traducción Alterna: "Todos los líderes"

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El tercer día

2 Chronicles 10:15

Ahías el Silonita ... Jeroboam hijo de Nabat.

2 Chronicles 10:16

¿Qué parte tenemos en David?
"¡No queremos tener nada que ver con este descendiente del rey David!"

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Chapter 11

1 Cuando Roboam llegó a Jerusalén, él reunió la casa de Judá y Benjamín, 180, 000 hombres escogidos quienes eran soldados, para pelear contra Israel, para restaurar el reino a Roboam. **2** Pero la palabra del SEÑOR vino a Semaías, el hombre de Dios, diciendo: **3** "Dile a Roboam, hijo de Salomón, rey de Judá, y a todo Israel en Judá y Benjamín: **4** 'El SEÑOR dice esto: "Tú no debes atacar o hacer guerra contra tus hermanos. Todos deben regresar a su propia casa, porque Yo he causado que esto suceda.'" Así que ellos obedecieron las palabras del SEÑOR y retrocedieron de atacar a Jeroboam. **5** Roboam vivió en Jerusalén y construyó ciudades en Judá para defensa. **6** Él construyó a Belén, Etam, Tecoa, **7** Bet Sur, Soco, Adulam, **8** Gat, Maresa, Zif, **9** Adoraim, Laquis, Azeca, **10** Zora, Ajalón y Hebrón. Estas son ciudades fortificadas en Judá y Benjamín. **11** Él fortificó las fortalezas y puso comandantes en ellas, con almacenes de comida, aceite y vino. **12** Él puso escudos y lanzas en todas las ciudades y las hizo muy fuertes. Así que Judá y Benjamín le pertenecían a él. **13** Los sacerdotes y levitas quienes estaban en todo Israel fueron a él desde dentro de sus fronteras. **14** Pues los levitas dejaron sus pastizales y propiedades para ir a Judá y Jerusalén, porque Jeroboam y sus hijos los habían sacado, así que ellos ya no podían realizar los deberes sacerdotales para el SEÑOR. **15** Jeroboam asignó para sí mismo sacerdotes para los lugares altos y para los ídolos de cabra y becerro que él había hecho. **16** Personas de todas las tribus de Israel vinieron tras ellos, aquellos quienes establecieron en sus corazones buscar al SEÑOR, el Dios de Israel; ellos vinieron a Jerusalén para sacrificar al SEÑOR, el Dios de sus padres. **17** Así que ellos fortalecieron el reinado de Judá e hicieron a Roboam, hijo de Salomón, fuerte durante tres años, y ellos caminaron durante tres años en el camino de David y Salomón. **18** Roboam tomó una esposa para sí mismo: Mahalat, la hija de Jerimot, hijo de David, y de Abigail, la hija de Eliab, hijo de Jesé. **19** Ella le dio hijos: Jeús, Semarías y Zaham. **20** Después de Mahalat, Roboam tomó a Maaca, hija de Absalón; ella le dio a luz a Abías, Atai, Ziza y Selomit. **21** Roboam amó a Maaca, la hija de Absalón, más que a todas sus otras esposas y sus concubinas (él tomó dieciocho esposas y sesenta concubinas, y fue el padre de veintiocho hijos y sesenta hijas). **22** Roboam escogió a Abías, hijo de Maaca, para ser jefe, un líder entre sus hermanos; él tenía el pensamiento de hacerlo rey. **23** Roboam gobernó sabiamente; él distribuyó a todos sus hijos por toda la tierra de Judá y Benjamín, por cada ciudad fortificada. También les dio comida en abundancia y buscó muchas esposas para ellos.

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2 Chronicles 11:1

hombres escogidos quienes eran soldados
Traducción Alterna: " de sus mejores soldados"

2 Chronicles 11:2

la palabra del SEÑOR vino
"El SEÑOR habló su palabra"

Semaías

2 Chronicles 11:5

Información General:

2 Chronicles 11:11

Judá y Benjamín le pertenecían a él.
Roboam tenía el control de los territorios de Judá y Benjamín.

2 Chronicles 11:13

Los sacerdotes y levitas quienes estaban en todo Israel fueron a él
Traducción Alterna: "Los sacerdotes y levitas huyeron de Israel, el reino del norte para ir a Judá".

Pastizales
Tierras utilizadas para animales.

2 Chronicles 11:16

Personas de todas las tribus de Israel vinieron tras ellos
La gente de las tribus pertenecientes al reino del norte que todavía adoraban al Señor Dios huyeron a Judá.

quienes establecieron en sus corazones buscar al SEÑOR
Traducción Alterna: "quienes decidieron adorar al SEÑOR"

ellos caminaron durante tres años en el camino de David y Salomón
Traducción Alterna: "siguieron el ejemplo de David y Salomón durante tres años"

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2 Chronicles 11:18

Información General:

2 Chronicles 11:20

Información General:

2 Chronicles 11:22

Información General:

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Chapter 12

1 Ocurrió, cuando el reino de Roboam fue establecido y él era fuerte, que él abandonó la ley del SEÑOR--
y todo Israel con él. **2** Y sucedió en el quinto año del rey Roboam, que Sisac, rey de Egipto, vino contra
Jerusalén, porque el pueblo le había sido infiel al SEÑOR. **3** Él vino con mil docientos carruajes y sesenta
mil jinetes. Soldados sin número vinieron con él desde Egipto: libios, suquienos y etíopes. **4** Él conquistó
las ciudades fortificadas que le pertenecían a Judá y vino a Jerusalén. **5** Ahora, Semaías el profeta vino a
Roboam y a los líderes de Judá quienes se habían reunido en Jerusalén a causa de Sisac. Semaías les dijo
a ellos: "Esto es lo que el SEÑOR dice: 'Ustedes me han dejado, así que Yo también los he entregado en
las manos de Sisac.'" **6** Luego los príncipes de Israel y el rey se humillaron a sí mismos y dijeron: "El
SEÑOR es recto." **7** Cuando el SEÑOR vio que ellos se habían humillado a sí mismos, la palabra del
SEÑOR vino a Semaías, diciendo: "Ellos se han humillado a sí mismos. Yo no los destruiré a ellos; Yo los
rescataré hasta cierto punto, y mi ira no se derramará sobre Jerusalén por medio de las manos de Sisac. **8**
Sin embargo, ellos serán sus siervos, para que puedan entender lo que es servirme a Mí, y servir a los
gobernantes de otras naciones." **9** Así que Sisac, rey de Egipto, vino contra Jerusalén y tomó los tesoros
de la casa del SEÑOR, y los tesoros de la casa del rey. Él se llevó todo; también se llevó los escudos de oro
que Salomón había hecho. **10** El rey Roboam hizo escudos de bronce en su lugar y los confió en las manos
de los comandantes de la guardia, quienes protegían las puertas de la casa del rey. **11** Y sucedía que cada
vez que el rey entraba en la casa del SEÑOR, los guardias los cargaban con ellos; luego, ellos los traerían
de vuelta a la casa de los guardas. **12** Cuando Roboam se humilló a sí mismo, la ira del SEÑOR se alejó de
él, para no destruirlo completamente; además, todavía quedaba algún bien para ser encontrado en Judá.
13 Así que el rey Roboam hizo su reinado fuerte en Jerusalén, y así reinó. Roboam tenía cuarenta y un
años cuando comenzó a reinar, y reinó por diecisiete años en Jerusalén, la ciudad que el SEÑOR había
escogido de todas las tribus de Israel para Él poner Su nombre allí. El nombre de su madre era Naama, la
amonita. **14** Él hizo lo malo, porque no dispuso su corazón para buscar al SEÑOR. **15** En cuanto a los otros
asuntos concernientes a Roboam, primeros y postreros, ¿no están escritos en los libros de Semaías el
profeta y de Iddo el vidente, quién también tiene registros de genealogías y las constantes guerras entre
Roboam y Jeroboam? **16** Roboam durmió con sus ancestros y fue enterrado en la ciudad de David; Abías
su hijo vino a ser rey en su lugar.

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2 Chronicles 12:1

Ocurrió, cuando
"Sucedió" marca un punto de especial importancia en la historia.Traducción Alterna: "En el mismo momento en que"

y todo Israel con él.
Traducción Alterna: "Y tanto Israel como Judá lo siguieron en su pecado". Israel también incluye a Judá aquí.

2 Chronicles 12:2

Información General:

Vino contra
Traducción Alterna: "vino para atacar"

Soldados sin número
Traducción Alterna: "Muchos soldados"

2 Chronicles 12:5

Información General:

así que Yo también los he entregado en las manos de Sisac
Traducción Alterna: "así que te he dado a Sisac como cautivo"

2 Chronicles 12:7

ellos se habían humillado a sí mismos
Traducción Alterna: "El rey y los otros líderes de Israel se habían humillado", el rey y otros líderes son un símbolo de todo el pueblo de Israel.

la palabra del SEÑOR vino
El SEÑOR dijo su palabra". Vea cómo se tradujo esto en el 11: 2.

Yo los rescataré hasta cierto punto
Traducción Alterna: "Los rescataré de la destrucción completa"

mi ira no se derramará sobre Jerusalén
Traducción Alterna: "No expresaré completamente mi ira contra Jerusalén"

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2 Chronicles 12:9

los confió en las manos de los comandantes
Traducción Alterna: "se los dio a los comandantes"

2 Chronicles 12:11

Y sucedía que cada vez
marca un momento de especial importancia en la historia. Muchos idiomas tienen una manera de marcar esta importante frase de tiempo.

la ira del SEÑOR se alejó de él, para no destruirlo completamente
Traducción Alterna: "El SEÑOR ya no estaba enojado con él y, por lo tanto, no lo destruyó por completo"

Además
"Adicionalmente"

2 Chronicles 12:13

para Él poner Su nombre allí
Traducción Alterna: "para que siempre sea honrado allí".

no dispuso su corazón para buscar al SEÑOR
Traducción Alterna: "no tenía el deseo ni la fuerza para obedecer a Dios"

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Chapter 13

1 En el décimo octavo año del rey Jeroboam, Abías comenzó a reinar sobre Judá. **2** Él reinó por tres años en Jerusalén; el nombre de su madre era Micaías, la hija de Uriel de Guibeá. Y hubo guerra entre Abías y Jeroboam. **3** Abías fue a la batalla con un ejército de soldados fuertes y valientes, 400, 000 hombres escogidos. Jeroboam se alineó contra él con 800, 000 hombres escogidos, soldados fuertes y valientes. **4** Abías se levantó en el monte Zemaraim, el cual está en el país montañoso de Efraín, y dijo: "¡Eschúchenme, Jeroboam y todo Israel! **5** ¿No saben ustedes que el SEÑOR, Dios de Israel, le dio el dominio a David sobre Israel por siempre, a él y a sus hijos por medio de un pacto oficial? **6** Aún así, Jeroboam, hijo de Nabat, el siervo de Salomón, hijo de David, se levantó y se rebeló en contra de su amo. **7** Hombres indignos, compañeros corruptos, se unieron a él. Ellos vinieron en contra de Roboam, hijo de Salomón, cuando Roboam era joven e inexperto, y no podía resistirlos. **8** Ahora, ustedes dicen que pueden resistir el poder soberano del SEÑOR en la mano de los descendientes de David. Ustedes son un ejército grande, y con ustedes están los becerros dorados que Jeroboam hizo como dioses para ustedes. **9** ¿No han sacado a los sacerdotes del SEÑOR, los descendientes de Aarón y a los levitas? ¿No han hecho sacerdotes para ustedes en la forma de los pueblos de otras tierras? Cualquiera que venga a santificarse a sí mismo con un novillo y siete carneros, puede convertirse en sacerdote de lo que no son dioses. **10** Pero para nosotros, el SEÑOR es nuestro Dios, porque no lo hemos abandonado. Nosotros tenemos sacerdotes, descendientes de Aarón, sirviendo al SEÑOR, y a los levitas, quienes hacen su trabajo. **11** Cada mañana y cada tarde, ellos queman para el SEÑOR ofrendas quemadas y dulce incienso. Ellos también ponen el pan de la presencia en la mesa pura; ellos también ponen los candelabros de oro con sus lámparas, para que ellas se quemen cada tarde. Nosotros mantenemos los mandamientos del SEÑOR, nuestro Dios, pero ustedes lo han abandonado. **12** Miren, Dios está con nosotros, a nuestra cabeza, y sus sacerdotes están aquí con las trompetas para sonar la alarma contra ustedes. Pueblo de Israel, no peleen en contra del SEÑOR, el Dios de sus ancestros, porque ustedes no ganarán." **13** Pero Jeroboam preparó una emboscada detrás de ellos, su ejército estaba en frente de Judá, y la emboscada estaba atrás de ellos. **14** Cuando Judá miró hacia atrás, he aquí, la pelea estaba al frente y detrás de ellos. Ellos clamaron al SEÑOR, y los sacerdotes sonaron las trompetas. **15** Entonces los hombres de Judá dieron un grito, mientras gritaban, sucedió que Dios golpeó a Jeroboam y todo Israel delante de Abías y Judá. **16** La gente de Israel huyó ante Judá, y Dios los entregó a ellos en la mano de Judá. **17** Abías y su ejército los mató con una gran masacre; 500, 000 hombres escogidos de Israel cayeron muertos. **18** De esta manera, el pueblo de Israel fue sometido en aquel tiempo, el pueblo de Judá ganó porque ellos confiaron en el SEÑOR, el Dios de sus ancestros. **19** Abías persiguió a Jeroboam; él (Abías) tomó ciudades de él (Jeroboam): Betel con sus aldeas, Jesana con sus aldeas y Efraín con sus aldeas. **20** Jeroboam nunca recuperó poder otra vez durante los días de Abías; el SEÑOR lo golpeó, y él murió. **21** Pero Abías se volvió poderoso; él tomó catorce esposas y se convirtió en el padre de veintidós hijos y diesciséis hijas. **22** El resto de los hechos de Abías, su comportamiento y palabras, están escritos en la narración del profeta Iddo.

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2 Chronicles 13:1

Micaías, la hija de Uriel de Guibeá.

2 Chronicles 13:4

Monte Zemaraim

¿No saben ustedes ... pacto oficial?
Traducción Alterna: "Lo sabes muy bien ... pacto".

2 Chronicles 13:6

hijo de Nabat

compañeros corruptos
Traducción Alterna: "Corruptos, hombres inmorales"

se unieron a él
Traducción Alterna: "Se unieron a Jeroboam"

2 Chronicles 13:8

los becerros dorados que Jeroboam hizo como dioses
Esto hace referencia a los ídolos

¿No han sacado ... Levitas?
Traducción Alterna: "Has conducido ... levitas".

¿No han hecho ... tierras?
Traducción Alterna: "Has hecho ... tierras".

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Cualquiera que venga a santificarse a sí mismo con un novillo y siete carneros, puede convertirse en sacerdote de lo que no son dioses.
Traducción Alterna: "Cualquiera que ofrezca un toro joven y siete carneros puede convertirse en sacerdote de estos becerros de oro que no son dioses".

2 Chronicles 13:10

quienes hacen su trabajo.
Traducción Alterna: "Quienes están trabajando"

el pan de la presencia
El "pan de la presencia" era un tipo especial de pan que se hizo como un símbolo de la presencia de Dios y de su comunión con su pueblo.

ellos también ponen los candelabros
Traducción Alterna: "Ellos también cuidan el candelabro"

2 Chronicles 13:12

no peleen en contra del SEÑOR
Traducción Alterna: "no te rebeles contra el SEÑOR"

2 Chronicles 13:13

emboscada detrás de ellos
Traducción Alterna: "Un ataque sorpresa detrás del ejército de Judá"

la emboscada estaba atrás de ellos.
Traducción Alterna: "El ataque sorpresa estaba detrás del ejército de Judá"

Ellos clamaron al SEÑOR
Traducción Alterna: "llamaron en voz alta al Señor"

sucedió que Dios golpeó
Traducción Alterna: "Dios golpeó"

2 Chronicles 13:16

500.000

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Chapter 14

1 Abías durmió con sus ancestros, y lo enterraron en la cuidad de David. Asa, su hijo, se convirtió en rey en su lugar. En sus días la tierra estuvo tranquila por diez años. **2** Asa hizo lo que era bueno y correcto ante los ojos del SEÑOR su Dios, **3** porque él quitó los altares extranjeros y los lugares altos. El rompió los pilares de piedra y derribó las columnas de Asera. **4** Él ordenó a Judá buscar al SEÑOR, el Dios de sus ancestros, y que llevaran a cabo la ley y los mandamientos. **5** También, él quitó los lugares altos y los altares de incienso de todas la ciudades de Judá. El reino tuvo descanso bajo él. **6** Él construyó cuidades fortificadas en Judá, porque la tierra estuvo tranquila, él no tuvo guerra en aquellos días, porque el SEÑOR le había dado paz. **7** Asa le dijo a Judá: "Vamos a construir estas ciudades y hacer los muros alrededor de ellas, y torres, puertas, y barrotes; la tierra aún es nuestra porque hemos buscado al SEÑOR nuestro Dios. Nosotros lo hemos buscado, y Él nos ha dado paz en cada lado." Así que ellos construyeron y tuvieron éxito. **8** Asa tenía un ejército que cargaba escudos y espadas; de Judá él tenía 300, 000 hombres, y de Benjamín tenía 280, 000 hombres quienes cargaron escudos y tensaron arcos. Todos estos hombres fuertes y valientes. **9** Zera el etíope vino contra ellos con un ejército de un millón de soldados y trescientos carruajes; él vino a Maresa. **10** Entonces, Asa salió a encontrarlo, y formaron las líneas de batalla en orden en el Valle de Sefata en Maresa. **11** Asa gritó al SEÑOR, su Dios, y dijo: "SEÑOR, no hay nadie, sino Tú para ayudar a uno que no tiene fuerzas cuando está enfrentando a muchos. Ayúdanos, SEÑOR nuestro Dios, porque dependemos de Tí, y en Tu nombre hemos venido contra este vasto número. SEÑOR, Tú eres nuestro Dios; no dejes que el hombre te derrote." **12** Así que el SEÑOR derrotó a los etíopes delante de Asa y Judá; los etíopes huyeron. **13** Asa y los soldados con él los persiguieron hasta Gerar. Así que muchos etíopes sintieron que no se podían recuperar, porque estaban completamente destruídos ante el SEÑOR y su ejército. El ejército cargó con mucho botín. **14** El ejército destruyó todas las aldeas alrededor de Gerar, porque el terror del SEÑOR había venido sobre los habitantes. El ejército saqueó todas las aldeas, y era mucho botín. **15** El ejército también destruyó el asentamiento de las tiendas de los nómadas que pastoreaban; ellos cargaron con ovejas en abundancia, como también camellos y luego regresaron a Jerusalén.

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2 Chronicles 14:1

Abías durmió con sus ancestros
Traducción Alterna: "Abías murió"

En sus días
Traducción Alterna: "Durante su reinado"

la tierra estuvo tranquila por diez años.
Traducción Alterna: "hubo paz en la tierra durante diez años"

ante los ojos del SEÑOR su Dios
Traducción Alterna: "Según el SEÑOR"

2 Chronicles 14:5

él quitó los lugares altos y los altares de incienso de todas la ciudades de Judá
Traducción Alterna: Asa destruyó todos los santuarios y altares que se usaban para adorar dioses falsos en Judá "

2 Chronicles 14:7

Información General:

Asa le dijo a Judá
Traducción Alterna: "Asa dijo al pueblo de Judá"

hemos buscado al SEÑOR nuestro Dios.
Traducción Alterna: "le hemos pedido al Señor nuestro Dios que nos ayude"

2 Chronicles 14:9

Información General:
Ver: y

Maresa
Esta era una ciudad de Judá

no dejes que el hombre te derrote
Traducción Alterna: "no dejes que otros derroten a tu gente"

2 Chronicles 14:12

etíopes huyeron
Traducción Alterna: "Los Etíopes murieron"

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Chapter 15

1 El espíritu de Dios vino sobre Asarías hijo de Obed. **2** Él salió a encontrarse con Asa y le dijo a él: "Escúchame a mí, Asa, y toda Judá y Benjamín: El SEÑOR está contigo, mientras tú estés con Él. Si lo buscas a Él, Él será encontrado por ti; pero si tú lo abandonas a Él, Él te abandonará a ti. **3** Ahora por un periodo de tiempo largo, Israel estuvo sin un verdadero Dios, sin un sacerdote maestro y sin la ley. **4** Pero cuando en aflicción, ellos se volvieron al SEÑOR, el Dios de Israel, y lo buscaron, Él fue hallado por ellos. **5** En esos tiempos no había paz para aquél que viajaba, ni para aquél que viajó hasta aquí; en lugar de ello, grandes problemas estaban sobre los habitantes de las tierras. **6** Estaban rotos en pedazos, nación contra nación, y ciudad contra ciudad, porque Dios los perturbó con todo tipo de sufrimiento. **7** Pero sean fuertes, y no permitas que tus manos sean débiles, porque tu trabajo será recompensado. **8** Cuando Asa oyó estas palabras, la profecía de Obed el profeta, él tomó valentía y quitó las cosas repugnantes de toda tierra de Judá y Benjamín, y de las ciudades que él había capturado de la zona rural montañosa de Efraín, y él reconstruyó el altar del SEÑOR, que estaba de frente al pórtico de la casa del SEÑOR. **9** Él reunió a toda Judá y Benjamín, y aquellos que se quedaron con ellos -- personas de Efraín, Manasés y Simeón. Porque ellos vinieron de Israel a él en grandes números, cuando vieron que el SEÑOR su Dios estaba con él. **10** Así que, se reunieron en Jerusalén en el mes tercero, en el décimo quinto año del reinado de Asa. **11** En ese día le sacrificaron al SEÑOR parte del saqueo que ellos habían traído: setecientos bueyes y siete mil ovejas y cabras. **12** Ellos entraron dentro de un pacto para buscar al SEÑOR, el Dios de sus ancestros, con todo su corazón y con toda su alma. **13** Ellos estaban de acuerdo que cualquiera que no buscara al SEÑOR, el Dios de Israel, debería de morir, aunque la persona fuera pequeña o grande, aunque fuera hombre o mujer. **14** Ellos juraron al SEÑOR con una voz fuerte, con gritos, y con trompetas y cuernos. **15** Toda Judá se regocijó con el juramento, porque ellos habían jurado con todo su corazón, y buscaban a Dios con todo su deseo, y Él fue encontrado por ellos. El SEÑOR les dió paz por todas partes a su alrededor. **16** También removió a Maaca, su abuela, de ser reina, porque ella había hecho una figura repugnante de Asera. Asa cortó la figura repugnante, la pulverizó y la quemó en el arroyo de Cedrón. **17** Pero los lugares altos no fueron sacados de Israel. Sin embargo, el corazón de Asa estaba completamente consagrado todos sus días. **18** Él trajo a la casa de Dios las cosas de su padre y sus propias cosas que le pertenecían al SEÑOR: objetos de oro y plata. **19** No hubo más guerras hasta el trigésimo quinto año del reinado de Asa.

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2 Chronicles 15:1

El espíritu de Dios vino sobre Asarías
Traducción Alterna: "El espíritu de Dios le dio a Azarías la capacidad de profetizar"

Obed

2 Chronicles 15:3

Israel estuvo sin un verdadero Dios
Israel había dejado de obedecer a Dios.

sin un sacerdote maestro
Traducción Alterna: "sin un sacerdote capaz de enseñarles"

Él fue hallado por ellos
Traducción Alterna: "Dios respondió a la búsqueda de los israelitas por él".

2 Chronicles 15:6

Estaban rotos en pedazos, nación contra nación, y ciudad contra ciudad
Traducción Alterna: "Fueron derrotados por otras naciones y ciudades"

2 Chronicles 15:8

la profecía de Obed
Muchas versiones, incluida la UDB, hacen que este pasaje se lea, "la profecía de Azarías, el hijo del profeta Obed". Hacen esto para que el sentido coincida con el 15: 1. Los traductores probablemente querrán hacer lo mismo en sus versiones.

quitó las cosas repugnantes
Traducción Alterna: "Quitaron los ídolos"

el SEÑOR su Dios estaba con él
Traducción Alterna: "El SEÑOR estaba ayudándolo"

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2 Chronicles 15:10

Así que, se reunieron
"Ellos" aquí se refiere a las tribus de Judá e Israel que estaban con Asa.

el mes tercero
Este es el tercer mes del calendario hebreo. Es durante la última parte de mayo y la primera parte de junio en los calendarios occidentales.

tercero ... décimo quinto

setecientos ... siete mil
"700 ... 7,000"

2 Chronicles 15:12

con todo su corazón y con toda su alma
Traducción Alterna: "honestamente y completamente"

Debería de morir
Traducción Alterna: "ser asesinados"

2 Chronicles 15:14

Él fue encontrado por ellos.
Vea cómo se tradujo esto en II Crónicas 15: 4

Toda Judá se regocijó
Traducción Alterna: "Muchas de las personas que vivieron en Judá se regocijaron"

2 Chronicles 15:16

Información General:

una figura repugnante
Traducción Alterna: "Un ídolo"

el corazón de Asa estaba completamente consagrado todos sus días
Traducción Alterna: "Asa obedeció y siguió al Señor toda su vida"

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Chapter 16

1 En el año treinta y seis del reinado de Asa, Baasa, rey de Israel, actuó agresivamente contra Judá y construyó Ramá, para no dejar que nadie saliera o entrara en la tierra de Asa, rey de Judá. **2** Entonces Asa trajo la plata y oro fuera de los almacenes en la casa del SEÑOR y de la casa del rey, y lo envió a Ben Adad, rey de Aram, quien vivía en Damasco. Él dijo: **3** "Hagamos un pacto entre tú y yo, así como lo hubo entre mi padre y tu padre. Mira, yo te he enviado plata y oro. Rompe tu pacto con Baasa, rey de Israel, para que él me deje tranquilo." **4** Ben Adad escuchó al rey Asa y envió los comandantes de sus ejércitos contra las ciudades de Israel. Ellos atacaron Ijón, Dan, Bel Maín y todos los lugares de almacenamiento en las ciudades de Neftalí. **5** Sucedió que cuando Baasa escuchó esto, él detuvo la construcción de Ramá, e hizo que el trabajo cesara. **6** Entonces Asa el rey llevó a toda Judá con él. Ellos llevaron fuera las piedras y troncos de Ramá con los cuales Baasa estaba construyendo la ciudad. Entónces el rey Asa usó ese material para levantar a Geba y Mizpa. **7** En ese tiempo Hananí el vidente fue donde Asa, rey de Judá, y le dijo:"Porque tú has confiado más en el rey Aram, y no has confiado en el SEÑOR tu Dios, el ejército del rey de Aram ha escapado fuera de tu mano. **8** ¿No eran los etíopes y los libios un gran ejército, con muchísimas carrozas y hombres de caballo? Aún así porque confiaste en el SEÑOR, Él te dio la victoria sobre ellos. **9** Porque los ojos del SEÑOR recorren todo lugar a través de toda la tierra, para mostrarse a Sí mismo fuerte en nombre de todos aquellos cuyos corazones son perfectos delante de Él. Pero tú has actuado tontamente en este asunto. Desde ahora en adelante, tendrás guerra." **10** Entonces Asa se enojó con el vidente; lo puso en la cárcel, porque estaba enojado con él sobre todo este asunto. Al mismo tiempo, Asa oprimió algunos del pueblo. **11** He aquí los hechos de Asa, desde el primero hasta el último, están escritos en el libro de los reyes de Judá e Israel. **12** En el año treinta y nueve de su reinado, Asa tenía una enfermedad en sus pies; su enfermedad era muy severa. Aún así, él no pidió ayuda del SEÑOR, sólo de los médicos. **13** Asa durmió con sus ancestros; el murió en el año cuarenta y uno de su reinado. **14** Ellos lo enterraron en su propia tumba, la que él había cavado para sí mismo en la ciudad de David. Ellos lo pusieron en un féretro que estaba lleno de olores dulces y varias clases de especias preparadas por perfumistas diestros. Entonces ellos hicieron un gran fuego en su honor.

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2 Chronicles 16:1

y construyó Ramá
Aquí "construido" significa construir muros alrededor de una ciudad para que la ciudad pueda ser defendida de los atacantes.

2 Chronicles 16:2

Ben Adad

él me deje tranquilo.
Traducción Alterna: "no me ataques"

2 Chronicles 16:4

envió los comandantes de sus ejércitos contra las ciudades
"envió a sus ejércitos a atacar las ciudades"

Ijón, Dan, Bel Maín ... almacenamiento en las ciudades de Neftalí
Estas son ciudades en Israel.

hizo que el trabajo cesara
"ordenó a sus tropas que dejaran de fortificar a Ramah y de hacer otro trabajo allí"

Troncos
Las maderas son grandes piezas de madera utilizadas para construir casas o muros.

2 Chronicles 16:7

Hananí

¿No eran los etíopes y los libios un gran ejército, con muchísimas carrozas y hombres de caballo?
Traducción Alterna: "Los etíopes y los libios eran un ejército enorme, con muchos carros y jinetes".

2 Chronicles 16:9

los ojos del SEÑOR recorren todo lugar
Traducción Alterna: "EL SEÑOR ve lo que está sucediendo en toda la tierra ".

para mostrarse a Sí mismo fuerte en nombre de
Traducción Alterna: " y el SEÑOR protege con su fuerza "

aquellos cuyos corazones son perfectos delante de Él
Traducción Alterna: "Los que están completamente comprometidos a seguirlo"

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2 Chronicles 16:11

desde el primero hasta el último
Traducción Alterna: "todo lo que hizo"

el libro de los reyes de Judá e Israel
Este es un libro que ya no existe.

Asa tenía una enfermedad en sus pies
Traducción Alterna: "Asa tenía una enfermedad en los pies"

2 Chronicles 16:13

Asa durmió con sus ancestros
Traducción Alterna: "Asa murió".

féretro
Un féretro es una mesa en la que se coloca un cadáver en un funeral.

olores dulces y varias clases de especias preparadas por perfumistas diestros
Poner plantas que huelen bien con el cadáver era una de las costumbres funerarias del pueblo de Israel. Traducción Alterna: "plantas de olor dulce preparadas por personas expertas en esta costumbre"

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Chapter 17

1 Josafat, hijo de Asa, se convirtió en rey en su lugar. Josafat se fortaleció a sí mismo en contra de Israel. **2** Él colocó fuerzas en todas las ciudades fortificadas de Judá, y puso guarniciones en la tierra de Judá y en las ciudades de Efraín, las cuales su padre Asa había capturado. **3** El SEÑOR estaba con Josafat porque él caminó en los primeros caminos de su padre David, y no buscó a los baales. **4** En su lugar, él confió en el Dios de su padre, y caminó en sus mandamientos, no tras el comportamiento de Israel. **5** Así que, el SEÑOR estableció el reinado en su mano; toda Judá le trajo tributo a Josafat. Él tenía riquezas y honor en abundancia. **6** Su corazón estaba comprometido con los caminos del SEÑOR. Él también removió los lugares altos y los postes de Asera de Judá. **7** En el tercer año de su reinado, él envió a sus oficiales Ben Hail, Abdías, Zacarías, Natanael y Micaías a enseñar en las ciudades de Judá. **8** Con ellos estaban los levitas: Semaías, Netanías, Zebadías, Asael, Semiramot, Jonatán, Adonías, Tobías y Tobadonías; y con ellos estaban los sacerdotes Elisama y Joram. **9** Ellos enseñaron en Judá, teniendo el libro de la ley del SEÑOR con ellos. Ellos fueron a través de todas las ciudades de Judá y enseñaron entre la gente. **10** El temor del SEÑOR cayó sobre todos los reinos de la tierra que estaban alrededor de Judá, así que ellos no hicieron guerra en contra de Josafat. **11** Algunos de los filisteos trajeron regalos a Josafat, y plata como tributo. Los árabes también le trajeron rebaños, 7, 700 carneros y 7, 700 cabras. **12** Josafat se volvió muy poderoso. Él construyó fortalezas y ciudades de almacenaje en Judá. **13** Él tenía muchos suministros en las ciudades de Judá, y soldados --hombres fuertes y valientes-- en Jerusalén. **14** Aquí hay una lista de ellos, en orden por el nombre de las casas de sus padres: de Judá, los comandantes de miles; Adnas el comandante, y con él 300, 000 hombres de guerra; **15** junto a él, Jonahán el comandante, y con él 280, 000 hombres; **16** junto a él, Amasías, hijo de Zicri, quien voluntariamente se ofreció a servirle al SEÑOR; y con él, 200, 000 hombres de guerra. **17** De Benjamín: Eliada, un poderoso hombre de valor, y con él, 200, 000 armados con arcos y escudos; **18** junto a él, Jozabad, y con él, 180, 000 listos para la guerra. **19** Estos fueron aquellos que sirvieron al rey, además de aquellos quienes el rey puso en ciudades fortificadas a través de Judá.

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2 Chronicles 17:1

e fortaleció a sí mismo en contra de Israel.
La idea de "sí mismo" está aquí para el ejército del rey. Traducción Alterna: "preparó al ejército para poder luchar contra Israel"

guarniciones
Estos son campamentos militares para protección.

2 Chronicles 17:3

caminó en los primeros caminos de su padre
Se habla de comportarse como si estuviera caminando. Traducción Alterna: "vivió en los caminos justos de su antepasado"

no buscó a los baales
No adoraba a los ídolos de Baal, ni buscaba ayuda de ellos.

2 Chronicles 17:5

postes de Asera
Vea cómo se tradujo esto en el 14: 1

2 Chronicles 17:7

En el tercer año

Ben Hail, Abdías, Zacarías, Natanael y Micaías ... Semaías, Netanías, Zebadías, Asael, Semiramot, Jonatán, Adonías, Tobías y Tobadonías ... Elisama y Joram
Estos son nombres masculinos.

2 Chronicles 17:10

temor del SEÑOR cayó sobre todos los reinos de la tierra
Traducción Alterna: "La gente en todos los reinos que rodeaban a Judá tuvo mucho miedo de lo que el SEÑOR podría hacer para castigarlos"

2 Chronicles 17:14

Adnas ... Jonahán ... Amasías, hijo de Zicri

300,000 ... 280,000 ... 200,000

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Chapter 18

1 Ahora, Josafat tenía grandes riquezas y honores; él mismo se alió con Acab al casar a uno de su familia con una de sus hijas. **2** Luego de unos años, él bajó donde Acab en Samaria. Acab mató muchas ovejas y bueyes para él y las personas quienes estaban con él. Acab también lo persuadió a él a atacar a Ramot Galaad con él. **3** Acab, rey de Israel, le dijo a Josafat, rey de Judá: "¿Irás conmigo a Ramot Galaad?" Josafat le contestó: "Yo soy como tú y mi pueblo es como tu pueblo; nosotros estaremos contigo en la guerra." **4** Josafat le dijo al rey de Israel: "Por favor, primero busca la palabra del SEÑOR para tu respuesta." **5** Entonces, el rey de Israel reunió a los profetas, cuatrocientos hombres y les dijo: "¿Deberíamos ir a Ramot Galaad a la guerra, o yo no debería?" Ellos dijeron: "Ataca, porque Dios los entregará en la mano del rey." **6** Pero Josafat dijo: "¿No hay aquí todavía otro profeta del SEÑOR con quien podamos buscar consejo?" **7** El rey de Israel le dijo a Josafat: "Todavía queda un hombre por el cual nosotros podemos buscar consejo del SEÑOR, Micaías hijo de Imla, pero lo odio porque nunca profetiza bien concerniente a mí, sino siempre maldad." Pero Josafat dijo: "El rey no debería decir eso." **8** Entonces el rey de Israel llamó a un oficial y dijo: "Rápido, trae a Micaías hijo de Imla." **9** Ahora Acab el rey de Israel y Josafat el rey de Judá estaban sentados cada uno en un trono, vestidos en sus túnicas, en un lugar abierto en la entrada de las puertas de Samaria y todos los profetas estaban profetizando ante ellos. **10** Sedequías hijo de Quenaana se hizo cuernos de hierro y dijo: "El SEÑOR dijo esto: 'Con éstos ustedes empujarán los arameos hasta que ellos sean consumidos.'" **11** Todos los profetas profetizaron lo mismo, diciendo: "Ataca a Ramot Galaad y gana, pues el SEÑOR los ha entregado en las manos del rey." **12** El mensajero que fue a llamar a Micaías le habló diciendo: "Ahora mira, las palabras de los profetas declaran cosas buenas al rey con una boca. Por favor, deja que tu palabra sea como las de una de ellos y diga cosas buenas." **13** Micaías respondió: "Mientras el SEÑOR viva, lo que Dios diga es lo que diré." **14** Cuando el vino al rey, el rey le dijo a él: "Micaías, ¿debemos nosotros ir a Ramot Galaad para guerra o no?" Micaías le respondió: "¡Ataquen y sean victoriosos! Porque será una gran victoria." **15** Entonces el rey le dijo a él: "¿Cuántas veces tengo yo que requerir de ti que jures para decirme la verdad en el nombre del SEÑOR?" **16** Así que Micaías dijo: "Vi a todo Israel disperso en las montañas, como ovejas que no tienen pastor y el SEÑOR dijo: 'Estos no tienen pastor. Permite que cada hombre regrese a su casa en paz.'" **17** Así que, el rey de Israel le dijo a Josafat: "¿No te dije yo que él no iba a profetizar bien concerniente a mí, sino sólo desastre?" **18** Entonces Micaías dijo: "Por lo tanto, todos ustedes escuchen la voz del SEÑOR: Yo vi al SEÑOR sentado en su trono y todos los ejércitos del cielo estaban de pie a su mano derecha y a su izquierda. **19** El SEÑOR dijo: '¿Quién puede seducir a Acab, rey de Israel, para que él suba y caiga en Ramot Galaad?' Uno dijo esto y otro aquello. **20** Y entonces un espíritu vino y se puso en pie ante el SEÑOR y dijo: 'Yo voy a seducirlo.' El SEÑOR le dijo a él: '¿Cómo?' **21** El espíritu contestó: 'Yo iré y me convertiré en un espíritu de mentira en la boca de todos sus profetas.' El SEÑOR respondió: 'Tú lo seducirás y también serás exitoso. Ve ahora y hazlo.' **22** Ahora, el SEÑOR ha puesto un espíritu de mentira en la boca de estos profetas tuyos y el SEÑOR ha decretado desastre para ti." **23** Entonces Sedequías hijo de Quenaana, vino, golpeó a Micaías en la mejilla y le dijo: "¿De qué manera el Espíritu del SEÑOR se fue de mí para hablarte a ti?" **24** Micaías dijo: "Mira, tú sabrás eso en ese día, cuando corras a una habitación interior para esconderte." **25** El rey de Israel le dijo a unos sirvientes: "Ustedes tomen a Micaías y llévenlo a Amón, el gobernador de la ciudad y a Joás, mi hijo. **26** Ustedes le dirán a él: 'El rey dijo: Pongan a este hombre en prisión y sólo aliméntenlo con un poco de pan y sólo un poco de agua, hasta que yo regrese en paz.' **27** Entonces Micaías dijo: "Si tú regresas en paz, entonces el SEÑOR no ha hablado a través de mi." Y luego añadió: "Escuchen esto, todos ustedes." **28** Así que, Acab, el rey de Israel y Josafat, el rey de Judá, fueron en contra de Ramot Galaad. **29** El rey de Israel le dijo a Josafat: "Yo me disfrazaré e iré a la batalla, pero tú vístete con tus túnicas reales." Así que, el rey de Israel se disfrazó a sí mismo y ellos fueron a la batalla. **30** Ahora, el rey de Aram había ordenado a los capitanes de sus carruajes, diciendo: "No ataquen los soldados insignificantes o importantes. En lugar de ello, sólo ataquen al rey de Israel." **31** Sucedió que cuando los capitanes de los carruajes vieron a Josafat dijeron: "Ese es el rey de Israel." Se voltearon para atacarlo, pero Josafat clamó y el SEÑOR lo ayudó. Dios los alejó de él. **32** Sucedió que cuando los comandantes de los carruajes vieron que no era el rey de Israel, dejaron de perseguirlo. **33** Pero cierto hombre sacó su arco al azar y le disparó al rey de Israel entre las articulaciones de su armadura. Entonces, Acab le dijo al conductor de su carruaje: "Da la vuelta y llévame fuera de la batalla, porque estoy gravemente herido." **34** La batalla empeoró ese día y el rey de Israel estuvo retenido en su carruaje enfrentándose a los arameos hasta la tarde. Para el tiempo en que el sol estaba bajando, él murió.

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2 Chronicles 18:1

él mismo se alió con Acab
Traducción Alterna: "se alineó con Acab" o "se hizo amigo de Acab"

Yo soy como tú y mi pueblo es como tu pueblo
Josafat declara su lealtad a Acab. Traducción Alterna: "Me ofrezco a mí y a mis soldados para que los uses de la forma que quieras".

2 Chronicles 18:6

No hay aquí ... consejo?
"Estoy seguro de que debe haber aquí ... consejos".

Micaías hijo de Imla
Fue un profeta del Señor.

2 Chronicles 18:9

hijo de Quenaana

cuernos de hierro
Esta es una referencia a los cuernos de un toro, pero están hechos de metal.

ustedes empujarán los arameos hasta que ellos sean consumidos
Traducción Alterna: "Los vencerás"

el SEÑOR los ha entregado en las manos del rey.
Traducción Alterna: "El Señor te dará la victoria"

2 Chronicles 18:12

Micaías
Vea cómo se tradujo esto en el 17: 7

que tu palabra
Esta es una referencia a todo el mensaje de los profetas.

Con una boca
Traducción Alterna: "con una opinión" o "y todos estuvieron de acuerdo"

el SEÑOR viva
Traducción Alterna: "Te lo aseguro"

O no
"o no deberíamos ir"

2 Chronicles 18:15

¿Cuántas veces tengo yo que requerir de ti que jures para decirme la verdad en el nombre del SEÑOR?
Traducción Alterna: "Te dije que solo dijeras la verdad en nombre del SEÑOR"

como ovejas que no tienen pastor
Traducción Alterna: "sin buen liderazgo"

2 Chronicles 18:17

¿No te dije yo que él no iba a profetizar bien concerniente a mí, sino sólo desastre?
Traducción Alterna: "Te dije que profetizaría que el desastre vendría a mí"

2 Chronicles 18:19

Seducir
Esto significa atraer a alguien ofreciéndole algo atractivo.

Caiga
Traducción Alterna: "ser gravemente herido" o "morir"

Uno dijo esto y otro aquello.
Esto indica que hubo más de una opinión.

2 Chronicles 18:20

un espíritu de mentira en la boca de todos sus profetas
Traducción Alterna: "un espíritu que hace mentir a los profetas"

2 Chronicles 18:22

ha decretado desastre para ti
Traducción Alterna: "ha determinado que te sucederán cosas terribles"

2 Chronicles 18:23

Sedequías hijo de Quenaana
Este no es el mismo Sedequías mencionado anteriormente, sino un profeta leal a Acab.

¿De qué manera el Espíritu del SEÑOR se fue de mí para hablarte a ti?
Traducción Alterna: El espíritu de Dios no me dejó hablar contigo "

cuando corras a una habitación interior para esconderte
Traducción Alterna: "cuando corras, con miedo, para esconderte"

2 Chronicles 18:25

El rey de Israel
Esta es una referencia a Acab.

Amón

Si tú regresas en paz, entonces el SEÑOR no ha hablado a través de mi
Micaías sabe que El SEÑOR ha hablado a través de él.

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2 Chronicles 18:28

fueron en contra
Traducción Alterna: "luchó contra"

Ramot Galaad
Vea cómo se tradujo esto en el 18:1

disfrazó
Esto significa cambiar la apariencia habitual para no ser identificado.

No ataquen los soldados insignificantes o importantes
Traducción Alterna: "No ataque a ninguno de los soldados"

2 Chronicles 18:31

Ese es el rey de Israel
Josafat fue identificado erróneamente como el rey de Israel porque Acab había insistido en que vistiera túnicas reales.

Dios los alejó de él
Traducción Alterna: "Dios hizo que dejaran de perseguirlo".

2 Chronicles 18:33

entre las articulaciones de su armadura
Este es un lugar donde se encuentran dos piezas de armadura y es susceptible a las flechas y espadas.

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Chapter 19

1 Josafat el rey de Judá regresó en paz a su casa en Jerusalén. **2** Entonces Jehú hijo de Hananí, el vidente, fue a encontrarlo y le dijo al rey Josafat: "¿Debes estar ayudando al malvado? ¿Debes amar aquellos que odian al SEÑOR? Por tus obras, ira del SEÑOR es sobre ti. **3** Sin embargo, hay algo bueno en ti, en que has quitado los postes de Asera fuera de la tierra, y tú has dispuesto tu corazón para buscar a Dios." **4** Josafat vivía en Jerusalén; y él salió nuevamente entre el pueblo desde Beerseba hasta la región montañosa de Efraín y los trajo de nuevo al SEÑOR, el Dios de sus padres. **5** Él puso jueces en la tierra en todas las ciudades fortificadas de Judá, ciudad por ciudad. **6** Él le dijo a los jueces: "consideren lo que deben hacer, porque no están juzgando para el hombre, sino para el Señor; Él está con ustedes en el acto de juzgar. **7** Ahora entonces, dejen que el temor del Señor sea sobre ustedes. Sean cuidadosos cuando juzguen, porque no hay iniquidad con el Señor, ni ninguna clase de favoritismos o toma de sobornos." **8** Además, en Jerusalén Josafat designó a algunos de los levitas y de los sacerdotes, y algunos de los jefes de las casas ancestrales de Israel, para llevar a cabo el juicio por el SEÑOR, y por el bien de los conflictos. Ellos vivían en Jerusalén. **9** Él les instruyó, diciendo: "ustedes deben servir con reverencia al SEÑOR, fielmente, y con todo su corazón. **10** Cuando cualquier pleito venga a ustedes desde sus hermanos quienes viven en sus ciudades, ya sea sobre derramamiento de sangre, ya sea sobre leyes y mandamientos, estatutos o decretos, ustedes deben advertirles, para que ellos no vengan a ser culpables delante del SEÑOR, o ira venga hacia ustedes y hacia sus hermanos. Ustedes deben hacer esto y no serán culpables. **11** Miren, Amarías el jefe de los sacerdotes está sobre ustedes en todos los asuntos del SEÑOR. Zebadías hijo de Ismael, el líder de la casa de Judá, está a cargo de todos los asuntos del rey. También, los levitas serán oficiales sirviéndoles a ustedes. Sean fuertes y obedezcan sus instrucciones, y que el SEÑOR sea con aquellos quienes son buenos."

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2 Chronicles 19:1

Hijo de Hananí

¿Debes estar ayudando al malvado? ¿Debes amar aquellos que odian al SEÑOR?
Traducción Alterna: "¡No deberías ayudar a los malvados! ¡No debes amar a los que odian al SEÑOR!"

los postes de Asera
Vea cómo se tradujo esto en el 14:1

y tú has dispuesto tu corazón
Traducción Alterna: "firmemente decidido"

2 Chronicles 19:4

los trajo de nuevo al SEÑOR
Traducción Alterna: "restauraron su fe en el SEÑOR"

2 Chronicles 19:6

Dejen que el temor del Señor sea sobre ustedes
Traducción Alterna: "Debes recordar temer al SEÑOR cuando juzgues"

2 Chronicles 19:8

casas ancestrales de Israel
Traducción Alterna: "familias antiguas de Israel"

por el bien de los conflictos
Traducción Alterna: "para ayudar a resolver argumentos"

con todo su corazón.

2 Chronicles 19:10

ira venga hacia ustedes y hacia sus hermanos
Traducción Alterna: "Dios se enojará contigo ante tus hermanos"

2 Chronicles 19:11

Amarías

Zebadías hijo de Ismael

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Chapter 20

1 Acontenció después de esto, que el pueblo de Moab y Amón, y con ellos algunos meunitas vinieron en contra de Josafat para batallar. **2** Entonces vinieron algunos a Josafat, diciendo: "Una gran multitud viene contra ti de más allá del Mar Muerto, de Edom. Mira, ellos están en Hazezon Tamar", esto es, En Gadi. **3** Josafat se asustó y se propuso buscar al SEÑOR. Él proclamó un ayuno en toda Judá. **4** Toda Judá se reunió para buscar al SEÑOR; ellos vinieron a buscar al SEÑOR desde todas las ciudades de Judá. **5** Josafat estuvo de pie en la asamblea de Judá y Jerusalén, en la casa del SEÑOR, en frente del nuevo patio. **6** Él dijo: "El SEÑOR, el Dios de nuestros ancestros, ¿acaso no eres Dios en el cielo? ¿Acaso no eres el gobernador sobre todos los reinos de las naciones? Poder y fuerza están en Tu mano, así que nadie es capaz de resistirte. **7** Nuestro Dios, ¿no sacaste Tú a los habitantes de esta tierra delante de tu pueblo Israel, y se la diste para siempre a los descendientes de Abraham? **8** Ellos vivieron en ella y en ella te construyeron un lugar para Tu nombre, diciendo: **9** 'Si desastre viene a nosotros--la espada, juicio, o enfermedad, o hambruna--nosotros nos vamos a levantar delante de esta casa, y delante de Ti (pues Tu nombre está en esta casa) y nosotros clamaremos en nuestra aflicción, y Tú nos oirás y nos salvarás.' **10** Mira ahora, aquí está el pueblo de Amón, Moab y Monte Seir a quienes Tú no dejaste que Israel invadiera cuando ellos salieron de la tierra de Egipto; de lo contrario, Israel se alejó de ellos y no los destruyó. **11** Mira como ellos nos recompensan; ellos están viniendo para sacarnos de Tu tierra, la que nos has dado como herencia. **12** Nuestro Dios, ¿no los vas a juzgar? Pues nosotros no tenemos poder contra este gran ejército que viene contra nosotros. Nosotros no sabemos que hacer, pero nuestros ojos están en Ti." **13** Toda Judá estuvo de pie delante del SEÑOR, con sus pequeños, esposas e hijos. **14** Entonces en el medio de la asamblea, el espíritu del SEÑOR vino sobre Jahaziel, hijo de Zacarías, hijo de Benaía, hijo de Jeiel, hijo de Matanías, el levíta, uno de los hijos de Asaf. **15** Jahaziel dijo: "Escuchen, toda Judá y ustedes habitantes de Jerusalén, y el rey Josafat. Esto es lo que el SEÑOR le dice a ustedes: 'No tengan miedo; no estén desanimados por este gran ejército, pues esta batalla no les pertenece a ustedes, sino a Dios. **16** Ustedes deben enfrentarse mañana contra ellos. Miren, ellos están subiendo por el paso de Sis. Usteden los encontrarán a ellos al final del valle, antes del desierto de Jeruel. **17** Ustedes no van a necesitar pelear en esta batalla. Párense en sus posiciones, estén quietos y verán el rescate del SEÑOR con ustedes, Judá y Jersualén. No tengan miedo ni estén desanimados. Vayan contra ellos mañana, pues el SEÑOR está con ustedes." **18** Josafat inclinó su cabeza con su rostro hacia el suelo. Toda Judá y los habitantes de Jerusalén se inclinaron delante del SEÑOR adorándole a Él. **19** Los levitas, aquellos de la descendencia de los Coatitas y los Coretitas, se pusieron de pie para adorar al SEÑOR, el Dios de Israel, con una voz muy fuerte. **20** Temprano en la mañana ellos se levantaron y fueron al desierto de Tecoa. Mientras ellos salían, Josafat se levantó y dijo: "¡Escúchenme a mí, Judá y ustedes habitantes de Jerusalén! Confíen en el SEÑOR su Dios, y ustedes serán respaldados. Confíen en sus profetas, y ustedes serán exitosos." **21** Cuando él hubo consultado con el pueblo, él señaló a aquellos quienes cantarían al SEÑOR y darían a Él adoración por su gloria santa, mientras ellos salían precediendo al ejército, y diciendo: "Den gracias al SEÑOR, porque su fidelidad al pacto perdura para siempre." **22** Cuando ellos comenzaron a cantar y a adorar, el SEÑOR estableció hombres en una emboscada contra el pueblo de Amón, Moab y Monte Seir, quienes vinieron contra Judá. Ellos fueron derrotados. **23** Pues el pueblo de Amón y Moab se levantaron a pelear con los habitantes de Monte Seir, a fin de matarlos completamente y destruirlos. Cuando ellos terminaron con los habitantes de Monte Seir, todos ellos ayudaron a destruirse el uno al otro. **24** Cuando Judá llegó a un lugar con vista al desierto, ellos miraron hacia el ejército. He aquí, ellos estaban muertos, caídos al suelo; ninguno había escapado. **25** Cuando Josafat y su pueblo fueron a tomar el botín de ellos, encontraron bienes en abundancia, ropa, y artículos de valor, los cuales ellos tomaron para sí mismos, más de lo que ellos podían cargar. Les tomó tres días para cargar todo el botín, había mucho de ello. **26** En el cuarto día ellos se reunieron en el Valle de Beraca. Allí ellos adoraron al SEÑOR, así que el nombre de aquel lugar es el "Valle de Beraca" hasta este día. **27** Luego ellos regresaron, todo hombre de Judá y Jerusalén, y Josafat frente a ellos, para ir otra vez a Jerusalén con alegría, pues el SEÑOR los había hecho regocijarse sobre sus enemigos. **28** Ellos fueron a Jerusalén y a la casa del SEÑOR con liras, arpas y trompetas. **29** El terror de Dios estaba en todos los reinos de las naciones cuando ellos escucharon que el SEÑOR había peleado contra los enemigos de Israel. **30** Así que, el reino de Josafat estaba tranquilo, porque su Dios le dio paz en todo sus alrededores. **31** Josafat reinó sobre Judá; Él tenía treinta y cinco años de edad cuando comenzó a reinar, y él reinó en Jerusalén por veinticinco años. El nombre de su madre era Azuba, la hija de Silhi. **32** Él caminó en los caminos de Asa, su padre; él no se alejó de ellos; él hizo lo que era correcto ante los ojos del SEÑOR. **33** Sin embargo, los lugares altos no fueron quitados. Las personas aún no habían dirigido sus corazones al Dios de sus ancestros. **34** En cuanto a los otros

asuntos concernientes a Josafat, primero y último, mirad, ellos fueron escritos en las historias de Jehú hijo de Hananí, las cuales están registradas en el libro de los reyes de Israel. **35** Después de esto Josafat, rey de Judá, se alió con Ocozías, rey de Israel, quien cometió mucha maldad. **36** Se alió con él para construir barcos que fueran a Tarsis. Ellos construyeron los barcos en Ezión Geber. **37** Entonces, Eliezer hijo de Dodava de Maresa, profetizó contra Josafat; él dijo: "Porque tú te has aliado con Ocozías, el SEÑOR ha destruído tus proyectos." Los barcos fueron destruídos así que ellos no fueron capaces de navegar a Tarsis.

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2 Chronicles 20:1

Meunitas
Este era un grupo de personas que probablemente vivía cerca de Edom, al este del río Jordán.

Hazezon Tamar
Este es otro nombre para En Gadi.

2 Chronicles 20:3

se propuso
Traducción Alterna: "se determinó"

para buscar al SEÑOR
Traducción Alterna: "para tratar de hacer que Dios les preste atención"

2 Chronicles 20:5

¿acaso no eres Dios en el cielo? ¿Acaso no eres el gobernador sobre todos los reinos de las naciones?
Traducción Alterna: "De hecho, eres Dios en el cielo y el gobernante sobre todos los reyes de la tierra".

Poder y fuerza están en Tu mano
Las palabras "Poder" y "fuerza" significan básicamente lo mismo y enfatizan la grandeza del poder del SEÑOR. La palabra "mano" se refiere a la posesión. Traducción Alterna: "Posees un gran poder".

¿no sacaste Tú a los habitantes de esta tierra delante de tu pueblo Israel, y se la diste para siempre a los descendientes de Abraham?
Traducción Alterna: "Fuiste tú quien expulsó a los que vivían en esta tierra por el bien de tu pueblo Israel y quien lo dio permanentemente a los descendientes de Abraham".

2 Chronicles 20:8

Tu nombre está en esta casa
Traducción Alterna: "Tu presencia está aquí en esta casa"

2 Chronicles 20:10

Monte Seir
Este era un lugar donde vivían los edomitas.

Mira como ellos nos recompensan; ellos están viniendo para sacarnos de Tu tierra
Traducción Alterna: "Así es como nos 'pagan' por la misericordia que les mostramos; vienen a echarnos de tu tierra" Ver:

2 Chronicles 20:12

¿no los vas a juzgar?
Traducción Alterna: "por favor juzgarlos".

nuestros ojos están en Ti.
Traducción Alterna: "Estamos buscando tu ayuda"

2 Chronicles 20:14

el espíritu del SEÑOR vino
Vea cómo se tradujo esto en el 15:1

Jahaziel ... Zacarías ... Benaía ... Jeiel ... Matanías ... Asaf
Nombres Masculinos.

2 Chronicles 20:16

deben enfrentarse
Traducción Alterna: "ir a" o "ir a la batalla"

paso de Sis
Este es un valle estrecho entre dos montañas al sureste de Jerusalén.

el rescate del SEÑOR
Dios peleará la batalla y rescatará a la gente

2 Chronicles 20:18

Toda Judá
Traducción Alterna: "Toda la gente de Judá"

Coatitas y los Coretitas

2 Chronicles 20:20

Tecoa
Esta era una ciudad al sur de Jerusalén.

serás apoyado
Traducción Alterna: " El SEÑOR te ayudará"

Confía en sus profetas, y tendrás éxito
Traducción Alterna: "Si confías en los profetas del Señor, entonces tendrás éxito"

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2 Chronicles 20:22

Monte Seir
Vea cómo se tradujo esto en el 20:10.

estableció hombres en una emboscada
Traducción Alterna: "preparó un ataque sorpresa"

a fin de matarlos completamente y destruirlos
Estas dos frases significan básicamente lo mismo. El segundo intensifica al primero. Traducción Alterna: "aniquilarlos completamente"

2 Chronicles 20:24

He aquí, ellos estaban muertos
Esto fue una sorpresa. Todos sus enemigos se habían destruido mutuamente.

ellos estaban muertos, caídos al suelo
La frase "caído al suelo" es una forma idiomática de decir que "estaban muertos". Traducción Alterna: "estaban todos muertos en el suelo".

2 Chronicles 20:25

Hasta este día
Vea cómo se tradujo esto en el 5:9

2 Chronicles 20:27

todo hombre de Judá y Jerusalén
Esta es una referencia a todos los luchadores

Josafat frente a ellos
El rey Josafat estaba frente a todo el ejército cuando regresaron a Jerusalén.

2 Chronicles 20:29

El terror de Dios estaba en todos los reinos de las naciones
"Todos los reyes de las naciones temieron mucho a Dios"

Reinos
Esto se refiere a gobiernos con un solo gobernante.

2 Chronicles 20:31

Azuba, la hija de Silhi.

Él caminó en los caminos
Traducción Alterna: "siguió el ejemplo de su padre"

él hizo lo que era correcto ante los ojos del SEÑOR.
Vea cómo se tradujo esto en el 14:1.

2 Chronicles 20:34

hijo de Hananí

el libro de los reyes de Israel.
Vea cómo se tradujo esto en el 16:11

2 Chronicles 20:35

Barcos
Estos son barcos capaces de viajar en grandes cuerpos de agua.

Ezión Geber
Vea cómo se tradujo esto en el 8:17

Maresa
Vea cómo se tradujo esto en el 11:5

Eliezer
Vea cómo tradujo este mismo nombre de otro hombre en el 7: 8.

Dodava
Nombre masculino.

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Chapter 21

1 Josafat durmió con sus ancestros y fue sepultado con ellos en la ciudad de David; Joram, su hijo, vino a ser rey en su lugar. **2** Joram tenía hermanos, hijos de Josafat: Azarías, Jehiel, Zacarías, Azaryahu, Micael y Sefatías. Todos ellos eran hijos de Josafat, rey de Israel. **3** Su padre les había entregado grandes regalos de plata, oro y otras cosas preciosas, también fortificó ciudades en Judá, pero le entregó el trono a Joram, porque él era su primer hijo. **4** Ahora cuando Joram se levantó sobre el reino de su padre y se estableció con firmeza como rey, él asesinó a todos sus hermanos con espada y también a otros varios líderes de Israel. **5** Joram tenía treinta y dos años de edad cuando comenzó a reinar y reinó por ocho años en Jerusalén. **6** Él caminó en los caminos de los reyes de Israel, como lo estaba haciendo la casa de Acab, porque él tenía como esposa a la hija de Acab, y él hizo lo que era malo a la vista del SEÑOR. **7** Sin embargo, el SEÑOR no deseó destruir la casa de David, por causa del pacto que había hecho con David; Él le prometió que siempre le daría vida a él y a sus descendientes. **8** En los días de Joram, Edom se reveló contra el control de Judá, y ellos pusieron un rey sobre ellos mismos. **9** Entonces Joram cruzó con sus comandantes y todos sus carruajes. Era de noche cuando se levantó y peleó contra los edomitas quienes lo habían rodeado a él y a sus comandantes de carruajes. **10** Así Edom ha estado en rebelión contra el control de Judá hasta este día presente. Libna también se rebeló al mismo tiempo contra su control, porque Joram había abandonado al SEÑOR, el Dios de sus ancestros. **11** Además, Joram también construyó lugares altos en las montañas de Judá y él hizo que los habitantes de Jerusalén vivieran como prostitutas, y guió a Judá por el mal camino. **12** Una carta del profeta Elías vino a Joram. Ésta decía: "Esto es lo que el SEÑOR, Dios de David, tu ancestro, dice: 'Porque tú no has caminado en los caminos de Josafat, tu padre, ni en los caminos de Asa, rey de Judá, **13** pero has caminado en los caminos de los reyes de Israel, y has hecho que Judá y los habitantes de Jerusalén actúen como prostitutas, como lo hizo la casa de Acab-- y porque también mataste a tus hermanos en la familia de tu padre con espada, hombres quienes eran mejores que tú-- **14** mira, el SEÑOR herirá con una gran plaga a tu pueblo, tus hijos, tus esposas y toda tu riqueza. **15** Tú mismo tendrás mucha dolencia a causa de una enfermedad en tus intestinos, hasta que tus intestinos se salgan a causa de la enfermedad, día tras día." **16** El SEÑOR agitó en contra de Joram los espíritus de los filisteos y de los árabes quienes estaban cerca de los etíopes. **17** Ellos atacaron Judá, la invadieron, y se llevaron todas las riquezas que habían hallado en la casa del rey. Ellos también se llevaron a sus hijos y a sus esposas. Ningún hijo se le dejó, excepto Joacaz, su hijo menor. **18** Después de todo esto, el SEÑOR lo hirió en sus intestinos con una enfermedad incurable. **19** Vino a ser a su debido tiempo, al final de dos años, que sus intestinos se salieron por causa de su enfermedad, y él murió con severo dolor. Su pueblo no hizo fuego en su honor como lo habían hecho por sus ancestros. **20** Él había comenzado a reinar cuando tenía trenta y dos años de edad; el reinó en Jerusalén por ocho años, y murió sin que nadie lo lamentara. Ellos lo enterraron en la ciudad de David, pero no en las tumbas de la realeza.

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2 Chronicles 21:1

durmió con sus ancestros
Traducción Alterna: "Murió"

ciudad de David
Esta es la ciudad de Jerusalén.

Azarías, Jehiel, Zacarías, Azaryahu, Micael y Sefatías

Josafat, rey de Israel.
Técnicamente, el reino del sur se llamaba "Judá", pero el escritor de este libro aparentemente quería señalar que el reino del sur era, en su obediencia a Dios, el verdadero Israel.

entregó el trono
Josafat decidió que Joram debía ser el rey después de su muerte

2 Chronicles 21:4

se levantó sobre el reino de su padre
Traducción Alterna: "tomó el control completo sobre el reino de su padre"

2 Chronicles 21:6

Él caminó en los caminos
Vea cómo se tradujo esto en el 20:31

a la vista del SEÑOR
Traducción Alterna: "de acuerdo con el SEÑOR"

Él le prometió que siempre le daría vida a él y a sus descendientes.
Traducción Alterna: "había prometido que los descendientes de David siempre serían los que gobernarían a Judá".

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2 Chronicles 21:8

En los días de Joram
Traducción Alterna: "Mientras Joram era rey"

contra el control de Judá
"En contra del control de Judá"

Cruzó
Traducción Alterna: "cruzó la frontera hacia Edom"

hasta este día presente
Vea cómo se tradujo esto en el 5:9

Libna
Esta era una ciudad en Judá.

2 Chronicles 21:12

hasta que tus intestinos se salgan a causa de la enfermedad
Traducción Alterna: "hasta que esta enfermedad cause su muerte"

2 Chronicles 21:16

agitó en contra de Joram los espíritus de los filisteos y de los árabes
Traducción Alterna: "causó que los filisteos y los árabes se enojaran mucho con Judá"

2 Chronicles 21:18

lo hirió en sus intestinos con una enfermedad incurable
Traducción Alterna: "le dio una enfermedad incurable en sus intestinos"

a su debido tiempo
Traducción Alterna: "en el momento adecuado" o "cuando era el momento adecuado"

no hizo fuego en su honor
Traducción Alterna: "No lo honró con una hoguera"

sin que nadie lo lamentara
Traducción Alterna: "sin tristeza"

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Chapter 22

1 Los habitantes de Jerusalén hicieron a Ocozías (Joacaz), hijo más joven de Joram, rey en su lugar, porque la banda de hombres que vinieron con los árabes al campamento habían matado a sus hijos mayores. Así que Ocozías (Joacaz) hijo de Joram, rey de Judá, se hizo rey. **2** Ocozías (Joacaz) era de veintidos años cuando él comenzó a reinar; él reinó por un año en Jerusalén. El nombre de su madre era Atalía; ella era la hija de Omri. **3** Él también anduvo en los caminos de la casa de Acab porque su madre era su consejera en hacer las cosas malas. **4** Ocozías (Joacaz) hizo lo malo ante los ojos del SEÑOR, como la casa de Acab había hecho, porque ellos eran sus consejeros después de la muerte de su padre, hasta su destrucción. **5** Él también siguió sus consejos; él fue con Joram el hijo de Acab, rey de Israel, a pelear contra Hazael, rey de Aram, en Ramot de Galaad. Los Arameos hirieron a Joram. **6** Joram regresó a ser curado en Jezreel de las heridas que le habían dado en Ramot, cuando peleó contra Hazael, rey de Aram. Así que Ocozías (Joacaz) hijo de Joram, rey de Judá, bajó a Jezreel a ver a Joram hijo de Acab, porque Joram había sido herido. **7** Ahora la destrucción de Ocozías (Joacaz) fue traída por Dios por su visita a Joram. Cuando él llegó, él fue con Joram a atacar a Jehú, hijo de Nimsi, a quien el SEÑOR había escogido para destruir la casa de Acab. **8** Sucedió, que cuando Jehú estaba llevando a cabo la justicia de Dios en la casa de Acab, que él encontró a los líderes de Judá y los hijos del hermano de Ocozías (Joacaz), que servían a Ocozías (Joacaz); por lo tanto, Jehú los mató. **9** Jehú buscó a Ocozías (Joacaz); ellos lo encontraron escondido en Samaria, lo trajeron a Jehú, y lo mataron. Entonces ellos lo enterraron, porque él dijo: "Él es un hijo de Josafat, quien buscó al SEÑOR con todo su corazón. "Así la casa de Ocozías (Joacaz) no tuvo más poder para gobernar el reino. **10** Ahora cuando Atalía, la madre de Ocozías (Joacaz), vió que su hijo estaba muerto, ella se levantó y mató a todos los niños de la realeza en la casa de Judá. **11** Pero Josabet, la hija del rey, tomó a Joás, un hijo de Ocozías (Joacaz) y lo sacó a escondidas de entre los hijos del rey que habían sido muertos. Ella lo puso a él y a su nodriza en un cuarto. Así Josabet, una hija del rey Joram, la esposa de Joiada, el sacerdote (porque ella era hermana de Ocozías), lo escondió de Atalía para que no lo matara. **12** Él estuvo, con ellos, escondido en la casa de Dios por seis años, mientras Atalía reinaba sobre la tierra.

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2 Chronicles 22:1

Atalía

Él también anduvo en los caminos
Vea cómo se tradujo esto en el 20:31

2 Chronicles 22:4

ante los ojos del SEÑOR
Traducción Alterna: "en la opinión del SEÑOR"

Hazael

2 Chronicles 22:7

Nimsi

2 Chronicles 22:10

Josabet, Joiada
Son nombres masculinos

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Chapter 23

1 En el séptimo año, Joiada demostró su fuerza y entró en un pacto con los comandantes de cientos: Azarías hijo de Jeroham, Ismael hijo de Johanán, Azarías hijo de Obed, Maasías hijo de Adaía y Elisafat hijo de Zicri. **2** Ellos entraron en Judá y reunieron a los levitas de todas las ciudades de Judá, como también a los jefes de las casas ancestrales de Israel, y ellos vinieron a Jerusalén. **3** Toda la asamblea hizo un pacto con el rey en la casa de Dios. Joiada les dijo: "Miren, el hijo del rey reinará, como el SEÑOR había dicho en cuanto a los descendientes de David. **4** Esto es lo que tienen que hacer: un tercio de sus sacerdotes y de los levitas que vienen a servir en el Sábado, serán los guardias en las puertas. **5** Otro tercio estará en la casa del rey, y el otro tercio estará en la Puerta del Fundamento. Todo el pueblo estará en el patio de la casa del SEÑOR. **6** No permitan entrar a nadie en la casa del SEÑOR, excepto a los sacerdotes y los levitas quienes están sirviendo. Ellos pueden entrar porque ellos están consagrados, pero todas las demás personas tienen que obedecer los mandamientos del SEÑOR. **7** Los levitas tienen que rodear al rey en todos lados, cada hombre con su arma en su mano. A quien sea que entre en la casa, dejen que sea asesinado. Permanezcan con el rey cuando él entre y cuando él salga." **8** Así que los levitas y todo Judá sirvieron en toda forma de la manera que ordenó Joiada el sacerdote. Cada uno tomó sus hombres, aquellos quienes iban a entrar a servir en el Sábado, y aquellos quienes se iban por haber servido en el Sábado, porque Joiada, el sacerdote, no había excusado a ninguna de sus divisiones. **9** Luego Joiada, el sacerdote, les trajo a los comandantes lanzas y escudos pequeños y grandes que habían sido del Rey David que estaban en la casa de Dios. **10** Joiada colocó a todos los soldados, cada hombre con su arma en su mano, desde el lado derecho del templo hasta el lado izquierdo del templo, junto al altar y el templo, rodeando al rey. **11** Entonces, ellos trajeron al hijo del rey, pusieron la corona sobre él, y le dieron los decretos del pacto. Entonces ellos lo hicieron rey, y Joiada y sus hijos lo ungieron. Entonces ellos dijeron: "Larga vida al rey." **12** Cuando Atalía escuchó el ruido del pueblo corriendo y alabando al rey, ella vino al pueblo en la casa del SEÑOR. **13** Y ella vió, y, contempló al rey que estaba de pie junto a los pilares en la entrada, y los comandantes y los trompeteros estaban junto al rey. Todo el pueblo de la tierra se estaba regocijando y sonando trompetas, y los cantores estaban tocando instrumentos musicales y liderando la canción de alabanza. Entonces, Atalía desgarró sus vestiduras y gritó: "¡Traición! ¡Traición!" **14** Entonces Joiada, el sacerdote, trajo a los comandantes de cientos quienes estaban sobre el ejército y les dijo: "Tráiganla de entre las filas; cualquiera que la siga a ella, dejadlo que sea asesinado con espada." Porque el sacerdote había dicho: "No la maten en la casa del SEÑOR." **15** Así que ellos hicieron camino para ella, y ella fue por el camino de la Puerta de los Caballos a la casa del rey, y allí ellos la mataron. **16** Entonces Joiada hizo un pacto entre él, todo el pueblo y el rey, que ellos serían el pueblo del SEÑOR. **17** Así que todo el pueblo fue a la casa de Baal y la derribaron. Ellos rompieron los altares de Baal y sus imágenes en pedazos, y ellos mataron a Matán, el sacerdote de Baal, en frente de aquellos altares. **18** Joiada asignó oficiales para la casa del SEÑOR bajo el mando de los sacerdotes, quienes eran levitas, a quienes David había asignado para la casa del SEÑOR, para ofrecer las ofrendas quemadas al SEÑOR, como estaba escrito en la ley de Moisés, juntos con regocijo y canto, como David había dado dirección. **19** Joiada estableció guardias en las puertas de la casa del SEÑOR, para que nadie que no estuviese limpio de ninguna manera pudiera entrar. **20** Joiada se llevó con él a los comandantes de cientos, los hombres nobles, los gobernadores del pueblo y todas las personas de la tierra. Él bajó al rey de la casa del SEÑOR; el pueblo vino a través de la Puerta Superior de la casa del rey y sentó al rey en el trono del reino. **21** Así que todas las personas de la tierra se regocijaron, y la ciudad estaba quieta. En cuanto a Atalía, ellos la habían matado con la espada.

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2 Chronicles 23:1

Joiada
El sacerdote principal que sirvió en el templo y fue fiel a Dios. Fue asesor de Joash.

Obed ... Maasías ... Adaía ... Elisafat ... Zicri

2 Chronicles 23:4

Todo el pueblo
Traducción Alterna: "mucha gente"

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2 Chronicles 23:6

cuando él entre y cuando él salga.
Los significados posibles son 1) "en todo momento" o 2) "donde quiera que vaya".

2 Chronicles 23:8

todo Judá sirvieron en toda forma de la manera que ordenó Joiada el sacerdote
Traducción Alterna: "la mayoría de la gente obedeció los mandamientos del sumo sacerdote"

aquellos quienes se iban por haber servido en el Sábado
Traducción Alterna: "estaban terminando su trabajo en ese día de reposo"

2 Chronicles 23:10

le dieron los decretos del pacto
Traducción Alterna: "Recitado los términos del pacto"

2 Chronicles 23:12

Todo el pueblo de la tierra
Traducción Alterna: "Casi todas las personas"

2 Chronicles 23:14

Joiada

quienes estaban sobre el ejército
Traducción Alterna: "quienes eran líderes en el ejército"

de entre las filas
Traducción Alterna: "en medio de los soldados"

2 Chronicles 23:16

todo el pueblo fue a la casa de Baal
Traducción Alterna: "Casi toda la gente fue al templo de Baal"

Matán

2 Chronicles 23:18

bajo el mando de los sacerdotes
Traducción Alterna: "bajo la dirección de los sacerdotes"

nadie que no estuviese limpio de ninguna manera pudiera entrar
Traducción Alterna: "a nadie inmundo se le permite entrar por ningún motivo"

2 Chronicles 23:20

Él bajó al rey de la casa del SEÑOR
El templo fue construido en la colina más alta de Jerusalén.Traducción Alterna: "Trajo al rey del templo en la cima de la colina al palacio"

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Chapter 24

1 Joás tenía siete años cuando comenzó a reinar; el reinó cuarenta años en Jerusalén. El nombre de su madre era Sibia de Beerseba. **2** Joás hizo lo recto en los ojos del SEÑOR todos los días de Joiada, el sacerdote. **3** Joiada tomó para él dos esposas, y él se convirtió en padre de hijos e hijas. **4** Sucedió después de esto, que Joás decidió restaurar la casa del SEÑOR. **5** Él reunió a los sacerdotes y los levitas, y les dijo: "Vayan cada año a las ciudades de Judá y reúnan de todo Israel dinero para reparar la casa de su Dios. Asegúrense de empezar de inmediato." Los levitas no hicieron nada al principio. **6** Así que el rey llamó a Joiada, el sacerdote principal, y le dijo: "¿Por qué no has requerido de los levitas que traigan desde Judá y Jerusalén los impuestos asignados por Moisés el siervo del SEÑOR y por la asamblea de Israel, para la tienda de los decretos del pacto?" **7** Por cuanto los hijos de Atalía, esa perversa mujer, habían destrozado la casa de Dios y habían dado todas las cosas santas de la casa del SEÑOR a los Baales. **8** Así que el rey ordenó, e hicieron un cofre y lo colocaron fuera en la entrada a la casa del SEÑOR. **9** Entonces hicieron una proclamación a través de Judá y Jerusalén, para que la gente trajera para el SEÑOR el recaudo que Moisés el siervo de Dios impuso sobre Israel en el desierto. **10** Todos los líderes y todo el pueblo se regocijaron y trajeron dinero y lo colocaron en el cofre hasta que terminaron de llenarlo. **11** Sucedió que cuando el cofre era traído a los oficiales del rey en manos de los levitas, y siempre que veían que había mucho dinero en él, el escriba del rey y el oficial del sacerdote principal venían, vaciaban el cofre, y lo tomaban y lo llevaban de regreso a su lugar. Ellos hicieron esto día tras día, reuniendo grandes cantidades de dinero. **12** El rey y Joiada dieron el dinero a aquellos que hicieron el trabajo sirviendo en la casa del SEÑOR. Estos hombres contrataron albañiles y carpinteros para restaurar la casa del SEÑOR, y también aquellos que trabajaban el hierro y bronce. **13** Así que los obreros hicieron su trabajo, y el trabajo de reparar progresó en sus manos; ellos levantaron la casa de Dios en su diseño original y la fortalecieron. **14** Cuando terminaron, trajeron el resto del dinero al rey y a Joiada. Este dinero fue usado para hacer muebles para la casa del SEÑOR, utensilios con los cuales servir y hacer ofrendas- cucharas y utensilios de oro y plata. Ellos ofrecieron ofrendas quemadas en la casa del SEÑOR continuamente durante todos los días de Joiada. **15** Joiada envejeció y estaba lleno de días, y entonces murió; él tenía 130 años cuando murió. **16** Ellos lo enterraron en la ciudad de David entre los reyes, porque él había hecho bien en Israel, hacia Dios y a la casa de Dios. **17** Ahora después de la muerte de Joiada, los líderes de Judá vinieron y honraron al rey. Entonces el rey les escuchó. **18** Ellos deshonraron la casa del SEÑOR, el Dios de sus ancestros, y adoraron los dioses de Asera y sus ídolos. La ira de Dios vino sobre Judá y Jerusalén por este mal de ellos. **19** Aún así Él les envió profetas para atraerlos nuevamente al SEÑOR; los profetas testificaron en contra de la gente, pero ellos se negaron a escuchar. **20** El Espíritu de Dios vino sobre Zacarías hijo de Joiada el profeta; Zacarías se levantó sobre el pueblo y les dijo: "Dios dice así: ¿Por qué quebrantan los mandamientos del SEÑOR, de manera que ustedes no puedan prosperar? Por cuanto ustedes han abandonado al SEÑOR, Él también los ha abandonado." **21** Pero ellos conspiraron contra él; a la orden del rey, ellos lo apedrearon en el patio de la casa del SEÑOR. **22** De esta manera, Joás, el rey, ignoró la bondad que Joiada, padre de Zacarías, le había hecho a él. En vez de esto, él mató al hijo de Joiada. Cuando Zacarías estaba muriendo, él dijo: "Que el SEÑOR vea esto y te llame a cuentas." **23** Ocurrió al final del año que el ejército de Aram se levantó en contra de Joás. Ellos vinieron a Judá y Jerusalén; ellos mataron a todos los líderes del pueblo y enviaron todo el botín de ellos al rey de Damasco. **24** El ejército de los arameos había venido con un pequeño ejército, pero el SEÑOR les dio victoria sobre un gran ejército, porque Judá había abandonado al SEÑOR, el Dios de sus ancestros. De esta manera los arameos trajeron juicio sobre Joás. **25** Para el tiempo que los arameos se habían ido, Joás había sido severamente herido. Sus propios siervos conspiraron contra él debido al asesinato de los hijos de Joiada, el sacerdote. Lo mataron en su cama, y murió; lo enterraron en la ciudad de David, pero no en las tumbas de los reyes. **26** Estas fueron las personas que conspiraron contra él: Zabad hijo de Simeat, la amonita, y Jozabad hijo de Simrit, la moabita. **27** Ahora los hechos acerca de sus hijos, las importantes profecías que fueron habladas acerca de él, y la reconstrucción de la casa de Dios, están escritos en el comentario del libro de los reyes. Amasías su hijo vino a ser rey en su lugar.

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2 Chronicles 24:1

Sibia

hizo lo recto en los ojos del SEÑOR
Vea cómo se tradujo esto en el 14:1

todos los días de Joiada, el sacerdote
Traducción Alterna: "mientras Joiada estuvo viva"

2 Chronicles 24:4

De inmediato
Traducción Alterna: "inmediato"

2 Chronicles 24:6

¿Por qué no has requerido de los levitas ... los decretos del pacto
"Te has portado malvadamente. Te dije que exigieras a los levitas ... decretos de pacto, pero no lo has hecho".

para la tienda de los decretos del pacto
Aunque se refiere al templo que construyó Salomón, es un recordatorio de que la "tienda de reunión" fue el primer lugar sagrado para el pueblo de Dios.

las cosas santas
Esto se refiere a los artículos usados en el templo.

2 Chronicles 24:11

albañiles y carpinteros
Traducción: "los que construyeron con piedra y los que construyeron con madera"

que trabajaban el hierro y bronce
Traducción Alterna: "los que trabajaban con metal"

2 Chronicles 24:13

progresó en sus manos
Traducción Alterna: "Lo hicieron con sus manos"

continuamente durante todos los días de Joiada
Traducción Alterna: "everyday during the life of Jehoiada"

2 Chronicles 24:17

honraron al rey
Traducción Alterna: "dio honor al rey"

este mal de ellos
Traducción Alterna: "su pecado"

2 Chronicles 24:20

ignoró la bondad que Joiada, padre de Zacarías, le había hecho a él
Joiada no prestó atención ni recordó la gran amabilidad de Joiada, el padre de Zacarías.

te llame a cuentas.
Traducción Alterna: "Pagarás por el mal que has hecho"

2 Chronicles 24:25

Zabad hijo de Simeat, la amonita, y Jozabad hijo de Simrit, la moabita.

2 Chronicles 24:27

el comentario del libro de los reyes.
Este es un libro que ya no existe.

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Chapter 25

1 Amasías tenía veinticinco años de edad cuando él comenzó a reinar; él reinó veinticinco años en Jerusalén. El nombre de su madre era Joadán de Jerusalén. **2** Él hizo lo que estaba correcto ante los ojos del SEÑOR, pero no con un corazón perfectamente devoto. **3** Ocurrió que tan pronto como su gobierno estaba bien establecido, él mató a los sirvientes que habían asesinado a su padre, el rey. **4** Pero él no puso a los hijos de los asesinos a muerte, pero actuó de acuerdo a lo que estaba escrito en la ley, en el libro de Moisés, como el SEÑOR había ordenado: "Los padres no pueden morir por sus hijos, ni los hijos pueden morir por sus padres. En cambio, cada persona tiene que morir por su propio pecado." **5** Además, Amasías reunió a Judá y los registró según las casas de sus ancestros, bajo los comandantes de miles y comandantes de cientos, todos los de Judá y Benjamín. El los contó desde veinte años de edad en adelante, y encontró que eran 300, 000 hombres escogidos, capaces para ir a la batalla, quienes podían manejar lanza y escudo. **6** Él contrató también 100, 00 hombres de guerra de Israel por cien talentos de plata. **7** Pero un hombre de Dios vino a él y dijo: "Rey, no permita que el ejército de Israel vaya con usted, porque el SEÑOR no está con Israel, y ninguno del pueblo de Efraín. **8** Pero aún si usted va y es valiente y fuerte en batalla, Dios lo derribará delante del enemigo, porque Dios tiene poder para ayudar y poder para lanzar." **9** Amasías le dijo al hombre de Dios: "¿Pero qué haremos con la gran cantidad de plata que yo le he dado al ejército de Israel?" El hombre de Dios contestó: "el SEÑOR es capaz de darte mucho más que eso." **10** Así que, Amasías separó el ejército que había venido a él desde Efraín; y lo envió a casa otra vez. Así que, la ira de ellos fue grandemente encendida en contra de Judá, y ellos regresaron a casa en ira feroz. **11** Amasías tomó valentía y lideró a su pueblo para salir al Valle de la Sal; allí él derrotó a diez mil hombres de Seir. **12** El ejército de Judá cargó vivos a otros diez mil. Ellos los llevaron al tope del acantilado y los lanzaron hacia abajo desde allí, para que todos ellos fueran despedazados. **13** Pero los hombres del ejército el cual Amasías envió de regreso, para que ellos no pudiesen ir con él a batallar, atacaron las ciudades de Judá desde Samaria hasta Bet Horón. Ellos atacaron a tres mil del pueblo y agarraron mucho botín. **14** Ahora, acontenció, que después que Amasías había regresado de la masacre de los edomitas, que él trajo a los dioses del pueblo de Seir, y los estableció para que fuesen sus propios dioses. Él se inclinó ante ellos y les quemó incienso. **15** Así que, la ira del SEÑOR fue encendida en contra de Amasías. Él envió un profeta a él, quien dijo: "¿Por qué has buscado a los dioses de un pueblo quienes ni siquiera salvaron a su propio pueblo de tu mano?" **16** Ocurrió que mientras el profeta estaba hablando con él, el rey le dijo: "¿Te hemos hecho un consejero del rey? ¡Detente! ¿Por qué habrías de ser muerto?" Luego el profeta se detuvo y dijo: "Yo sé que Dios ha decidido destruirte porque has hecho esta acción y no has escuchado mi consejo." **17** Entonces, Amasías rey de Judá consultó con sus consejeros y envió mensajeros a Joás hijo de Joacaz hijo de Jehú, rey de Israel diciendo: "Ven, encontrémonos cara a cara en batalla." **18** Pero Joás el rey de Israel envió mensajeros a Amasías rey de Judá, diciendo: "Un cardo que estaba en Líbano le envió un mensaje a un cedro en Líbano, diciendo: 'Dale tu hija a mi hijo por esposa,' pero una bestia salvaje en Líbano pasó y aplastó al cardo. **19** Tú has dicho: 'Mira, yo he golpeado a Edom.' y tu corazón te ha engrandecido. Toma orgullo en tu victoria, pero permanece en casa, pues ¿por qué deberías causarte problemas a ti mismo y caer, ambos, tú como Judá contigo?" **20** Pero Amasías no escuchó, porque este evento era de Dios, para que Él pudiera entregar al pueblo de Judá en la mano de sus enemigos, porque ellos habían buscado consejo de los dioses de Edom. **21** Así que, Joás, rey de Israel, atacó; él y Amasías, rey de Judá, se encontraron cara a cara en Bet Semes, la cual le pertenece a Judá. **22** Judá fue golpeado ante Israel, y cada hombre huyó a casa. **23** Joás, rey de Israel, capturó a Amasías hijo de Joás hijo de Joacaz, rey de Judá, en Bet Semes. Él lo trajo a Jerusalén y derribó el muro de Jerusalén desde la Puerta de Efraín hasta la Puerta del Ángulo, cuatrocientos codos de distancia. **24** Él tomó todo el oro y plata, todos los objetos que fueron encontrados en la casa de Dios con Obed Edom, y las cosas de valor en la casa del rey, también con rehenes, y regresó a Samaria. **25** Amasías hijo de Joás, rey de Judá, vivió quince años después de la muerte de Joás, hijo de Joacaz, rey de Israel. **26** En cuanto a los otros asuntos relacionados a Amasías, primero y último, mirad, ¿no están escritos en el libro de los reyes de Judá e Israel? **27** Ahora, desde el tiempo que Amasías se alejó de seguir al SEÑOR, ellos comenzaron a hacer una conspiración en contra de él en Jerusalén. Él huyó a Laquis, pero ellos enviaron hombres detrás de él hasta Laquis y lo mataron allí. **28** Ellos lo trajeron de regreso en caballos y lo enterraron con sus ancestros en la ciudad de Judá.

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2 Chronicles 25:1

Joadán
Este es un nombre femenino

lo que estaba correcto ante los ojos del SEÑOR
Vea cómo se tradujo esto en el 14:1

2 Chronicles 25:3

el libro de Moisés
Esta es una referencia a los libros de Génesis, Éxodo, Levítico, Números y Deuteronomio.

2 Chronicles 25:5

los registró
Tenía sus nombres escritos en una lista oficial.

300,000 ... 100,000
Ver:

talentos

2 Chronicles 25:9

Así que, la ira de ellos fue grandemente encendida
Traducción Alterna: "Entonces comenzaron a arder de ira

en ira feroz
Traducción Alterna: "Muy enojados"

2 Chronicles 25:11

al Valle de la Sal
Esta es un área cerca del Mar Muerto.

para que todos ellos fueran despedazados
Traducción Alterna: "para que todos murieran"

2 Chronicles 25:13

Bet Horón
Este era un pueblo cerca de Jerusalén en Efraín.

atacaron
Traducción Alterna: "Mataron"

2 Chronicles 25:14

los estableció para que fuesen sus propios dioses
Traducción Alterna: "adoraba a estos dioses falsos"

¿Por qué has buscado a los dioses de un pueblo quienes ni siquiera salvaron a su propio pueblo de tu mano?
Traducción Alterna: "Has adorado a los dioses de un pueblo que ni siquiera salvó a su propia gente de ti, el rey Amasías".

2 Chronicles 25:16

¿Te hemos hecho un asesor del rey? Detener. ¿Por qué deberías matarte?
Traducción Alterna: "Ciertamente no te nombramos como uno de mis asesores. ¡Así que deja de hablar! ¡Si dices algo más, les diré a mis soldados que te maten!"

2 Chronicles 25:17

Joás ... Joacaz

2 Chronicles 25:18

Información General:
Esta historia es una.

Cardo
Este es un pequeño arbusto.

Cedro
Un tipo de árbol muy grande. Aquí representa a los soldados de Israel.

¿por qué deberías causarte problemas a ti mismo y caer, ambos, tú como Judá contigo?"
Traducción Alterna: "No deberías causarte problemas y caer, tanto tú como Judá contigo".

2 Chronicles 25:20

golpeado ante
Traducción Alterna: "derrotado por"

2 Chronicles 25:23

Codos

Obed Edom

2 Chronicles 25:25

primero y último
Traducción Alterna: "todo"

¿no están escritos ... Israel?
Traducción Alterna: "están escritos ... Israel".

2 Chronicles 25:27

Laquis
Una ciudad en Judá.

Ciudad de Judá
otro nombre para la ciudad de David o Jerusalén

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Chapter 26

1 Toda la gente de Judá tomó a Uzías, quien tenía dieciséis años de edad, y lo hicieron rey en lugar de su padre, Amasías. **2** Fue él quien reconstruyó Elot y lo restauró a Judá. Luego de eso, el rey durmió con sus ancestros. **3** Uzías tenía dieciséis años cuando comenzó a reinar. Él reinó por cincuenta y dos años en Jerusalén. El nombre de su madre era Jecolías; ella era de Jerusalén. **4** Él hizo lo correcto en los ojos del SEÑOR, siguiendo el ejemplo de su padre, Amasías, en todo. **5** Él se propuso a sí mismo el buscar a Dios en los días de Zacarías, quien le dio instrucciones para obedecer a Dios. Mientras él buscó al SEÑOR, Dios lo hizo prosperar. **6** Uzías salió y peleó en contra de los filisteos. Él derribó los muros de la ciudad de Gat, Jabnia y Asdod; él construyó ciudades en el país de Asdod y entre los filisteos. **7** Dios lo ayudó en contra de los filisteos, en contra de los árabes que vivían en Gurbaal y en contra de los meunitas. **8** Los amonitas le pagaron tributo a Uzías, y su fama se esparció, hasta la entrada de Egipto, porque él se estaba volviendo más poderoso. **9** Además, Uzías construyó torres en Jerusalén, en la Puerta del Ángulo, en la Puerta del Valle y en la esquina de la muralla, y las fortificó. **10** Él construyó torres de vigilancia en el desierto y cavó muchas cisternas, porque él tenía mucho ganado, tanto en las tierras bajas como en las llanuras. Él tenía agricultores y labradores de viñas en el terreno montañoso y en los campos fructíferos, porque a él le encantaba sembrar. **11** Además, Uzías tenía un ejército de hombres de guerra que iban a la guerra en grupos, los cuales estaban organizados por su número, que eran contados por Jeiel, el escriba, y Maasías, el oficial, bajo la autoridad de Hananías, uno de los comandantes del rey. **12** La suma total de los líderes de las familias ancestrales, hombres de guerra, era de 2, 600. **13** Bajo su mando, había un ejército de 307, 500 hombres que hacían guerra con gran poder para ayudar al rey contra el enemigo. **14** Uzías preparó para ellos-- para todo el ejército-- escudos, lanzas, cascos, capas de malla, arcos, y piedras para lanzar. **15** En Jerusalén, él construyó máquinas, inventadas por hombres hábiles, para estar en las torres y en las murallas, con las cuales disparar flechas y piedras grandes. Su fama se dispersó a tierras distantes, porque él fue enormemente ayudado hasta que se volvió muy poderoso. **16** Pero cuando Uzías se había vuelto poderoso, su corazón se enorgulleció tanto que actuó corruptamente; él pecó en contra del SEÑOR, su Dios, porque él entró en la casa del SEÑOR a quemar incienso en el altar de incienso. **17** Azarías, el sacerdote, fue detrás de él, y con él ochenta sacerdotes del SEÑOR, quienes eran hombres valientes. **18** Ellos resistieron a Uzías, el rey, y le dijeron: "No es para ti, Uzías, el quemarle incienso al SEÑOR, pero para los sacerdotes, los hijos de Aarón, quienes están santificados para quemar incienso. Sal fuera del lugar santo, porque has sido infiel y no serás honrado por el SEÑOR Dios. **19** Entonces, Uzías se enojó. Él estaba sosteniendo un incensario en su mano para quemar incienso. Mientras él estaba molesto con los sacerdotes, lepra brotó de su frente ante los sacerdotes en la casa del SEÑOR, al lado del altar de incienso. **20** Azarías, el jefe de los sacerdotes, y todos los sacerdotes lo miraron, y vieron, que se había vuelto leproso en su frente. Ellos rápidamente lo sacaron de allí. En efecto, él se apresuró a salir, porque el SEÑOR lo había golpeado. **21** Uzías, el rey, fue leproso hasta el día de su muerte y vivió en una casa separada ya que era leproso, porque él fue cortado de la casa del SEÑOR. Jotam, su hijo, estuvo sobre la casa del rey y gobernó a las personas de su tierra. **22** En cuanto a otros asuntos acerca de Uzías, lo primero y lo último, están en lo que Isaías, hijo de Amoz, el profeta, escribió. **23** Así que, Uzías durmió con sus ancestros; ellos lo enterraron con sus ancestros en un terreno cerca del cementerio el cual le pertenecía a los reyes, porque ellos dijeron: "Él era un leproso." Jotam, su hijo, llegó a ser rey en su lugar.

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2 Chronicles 26:1

dieciséis ... cincuenta y dos
dos - "16 ... 52"

Elot
Esta era una ciudad en el Golfo de Aqaba.

el rey durmió con sus ancestros
Traducción Alterna: "el rey murió"

2 Chronicles 26:4

Él hizo lo correcto en los ojos del SEÑOR
Vea cómo se tradujo esto en el 14:1

En todo
Traducción Alterna: "de la misma manera"

Él se propuso a sí mismo el buscar
"Estaba decidido a complacer"

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2 Chronicles 26:6

Jabnia
Esta era una ciudad en el norte de Judá.

Gurbaal
Esta era una ciudad en Arabia.

Meunitas
Este es probablemente el reino de los pueblos principales cerca del monte Seir.

la entrada de Egipto
Traducción Alterna: "la frontera de Egipto"

2 Chronicles 26:9

Cisternas
Una cisterna es una gran sala subterránea utilizada para almacenar agua de la lluvia.

2 Chronicles 26:11

Jeiel, el escriba, y Maasías, el oficial, bajo la autoridad de Hananías, uno de los comandantes del rey.

2,600 ... 307,500

2 Chronicles 26:14

cascos
Un casco es una cubierta protectora para la cabeza.

capas de malla
Esta es una cubierta para el cuerpo hecha de eslabones o cadenas de metal.

2 Chronicles 26:16

su corazón se enorgulleció
Traducción Alterna: "Se enorgulleció"

los hijos de Aarón
Traducción Alterna: "los descendientes de Aaron"

2 Chronicles 26:19

incensario
Esta es una sartén o tazón especial que se usa para quemar incienso.

Ellos rápidamente lo sacaron de allí
Traducción Alterna: "Rápidamente lo hicieron irse"

el SEÑOR lo había golpeado
Traducción Alterna: "El SEÑOR lo enfermó"

2 Chronicles 26:21

vivió en una casa separada
Esto indica que vivía lejos de otras casas y otras personas.

2 Chronicles 26:22

lo primero y lo último
Traducción Alterna: "Toda"

hijo de Amoz

Así que, Uzías durmió con sus ancestros
Traducción Alterna: "Asi que Uzías murió"

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Chapter 27

1 Jotam tenía veinticinco años de edad cuando él comenzó a reinar; él reinó dieciséis años en Jerusalén. El nombre de su madre era Jerusa; ella era la hija de Sadoc. **2** Él hizo lo que era correcto ante los ojos del SEÑOR, siguiendo el ejemplo de su padre, Uzías, en todo. Él también se abstuvo de entrar al templo del SEÑOR. Pero el pueblo todavía se comportaba de manera malvada. **3** Él construyó la puerta superior de la casa del SEÑOR, y en la colina de Ofel él construyó mucho. **4** Además él construyó ciudades en la zona montañosa de Judá, y en los bosques él construyó castillos y torres. **5** Él peleó también con el rey del pueblo de Amón y los derrotó. En ese mismo año, el pueblo de Amón le dio alrededor de cien talentos de plata, diez mil medidas de harina, diez mil medidas de cebada. El pueblo de Amón le dio lo mismo en el segundo y tercer año. **6** Así que Jotam se volvió poderoso porque él caminó firmemente ante el SEÑOR su Dios. **7** En cuanto a los otros asuntos en relación a Jotam, todas sus guerras, y sus caminos, vean, ellos están escritos en el libro de los reyes de Israel y Judá. **8** Él tenía veinticinco años de edad cuando comenzó a reinar; él reinó por dieciséis años en Jerusalén. **9** Jotam durmió con sus ancestros, y ellos lo enterraron en la ciudad de David. Acaz, su hijo se volvió rey en su lugar.

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2 Chronicles 27:1

Jerusa

Él hizo lo que era correcto ante los ojos del SEÑOR
Vea cómo se tradujo esto en el 14:1

En todo
Traducción Alterna: "de la misma manera"

2 Chronicles 27:3

la colina de Ofel
Esta es una colina en Jerusalén.

2 Chronicles 27:5

Talentos

medidas

en el segundo y tercer año.
Traducción Alterna: "En el segundo y tercer año después de que los derrotó"

2 Chronicles 27:6

él caminó firmemente ante el SEÑOR su Dios
Traducción Alterna: "obedeció al SEÑOR sin desviarse" o "vivió completamente dedicado al SEÑOR"

el libro de los reyes de Israel y Judá
Este es un libro que ya no existe.

2 Chronicles 27:8

Jotam durmió con sus ancestros
Traducción Alterna: "Jotam murió",

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Chapter 28

1 Acaz tenía veinte años cuando el comenzó a reinar, y reinó dieciséis años en Jerusalén. Él no hizo lo que era correcto a los ojos del SEÑOR, como David su ancestro había hecho. **2** En cambio, el caminó en los caminos de los reyes de Israel; él también hizo figuras fundidas de metal para los Baales. **3** Además, él quemó incienso en el Valle de Ben Hinom y colocó a sus hijos en el fuego, de acuerdo a las prácticas idólatras de la gente que el SEÑOR forzó a salir de sus tierras delante del pueblo de Israel. **4** Él sacrificó y quemó incienso en los lugares altos y en los montes y debajo de cada árbol verde. **5** Por lo tanto el SEÑOR, el Dios de Acaz, le entregó en la mano del rey de Aram. Los aramitas lo vencieron y se llevaron de él una gran multitud de prisioneros, trayéndolos a Damasco. Acaz también había sido entregado en las manos del rey de Israel quien lo venció en una gran masacre. **6** Pues Peka hijo de Remalías, mató en Judá 120, 000 soldados en un día, todos ellos hombres valientes, porque habían abandonado al SEÑOR, el Dios de sus ancestros. **7** Zicri, un hombre poderoso de Efraín, mató a Maasías hijo del rey Azricam, el oficial del palacio, y Elcana, quien era próximo al rey. **8** El ejército de Israel se llevó cautivos de sus familiares 200, 000 esposas, hijos e hijas. Ellos también tomaron mucho botín, que llevaron de vuelta a Samaria. **9** Pero un profeta del SEÑOR estaba allí, su nombre era Obed. Él salió a recibir al ejército que venía a Samaria. Él les dijo a ellos: "Porque el SEÑOR, el Dios de sus ancestros, estaba enojado con Judá, Él se los entregó en sus manos. Pero ustedes los han masacrado en una furia que llegó hasta los cielos. **10** Ahora ustedes intentan quedarse con los hombres y mujeres de Judá y Jerusalén como sus esclavos. Pero, ¿no eres culpable de tus propios pecados en contra del SEÑOR tu Dios? **11** Ahora pues, escúchenme a Mí: Envíen a los prisioneros de vuelta, aquellos que ustedes han tomado de sus propios hermanos, porque la ira del SEÑOR está sobre ustedes." **12** Entonces ciertos líderes de la gente de Efraín--Azarías hijo de Johanán, Berequías hijo de Mesilemot, Ezequías hijo de Salum, y Amasa, hijo de Hadlai, se levantaron en contra de aquellos que regresaron de la guerra. **13** Ellos le dijeron a ellos: "Ustedes no deben traer a los prisioneros aquí, porque ustedes intentan algo que traerá sobre nosotros pecado contra el SEÑOR, para añadir a nuestros pecados y transgresiones, porque nuestra transgresión es grande, y hay ira feroz contra Israel." **14** Así que, los hombres armados dejaron los prisioneros y el botín ante los líderes y toda la asamblea. **15** Los hombres que eran asignados por nombre se levantaron y tomaron a los prisioneros, y los vistieron a todos los que estaban desnudos entre ellos con el botín. Los vistieron y les dieron sandalias. Les dieron comida para comer y bebida. Ellos curaron sus heridas y colocaron los débiles sobre asnos. Los llevaron de regreso a sus familias en Jericó, (llamada la Ciudad de las Palmeras). Entonces ellos regresaron a Samaria. **16** En aquel tiempo el Rey Acaz envió mensajeros a los reyes de Asiria para pedirles ayuda. **17** Porque una vez más los edomitas habían venido y habían atacado a Judá, llevando prisioneros con ellos. **18** Los filisteos también invadieron las ciudades de las tierras bajas y del Neguev de Judá. Ellos tomaron a Bet Semes, Ajalón, Gederot y Soco con sus aldeas, Timna con sus aldeas, y también Gimzo con sus aldeas. Ellos fueron a vivir en esos lugares. **19** Pues el SEÑOR trajo humillación a Judá por Acaz, rey de Israel; pues él había actuado con maldad en Judá y había pecado contra el SEÑOR muy fuertemente. **20** Tilgat Pilneser, rey de Asiria, vino a él y lo perturbó en vez de fortalecerlo. **21** Pues Acaz había saqueado la casa del SEÑOR y las casas del rey y de los líderes, para darle las cosas valiosas a los reyes de Asiria. Pero hacer esto no lo benefició a él. **22** Este mismo rey Acaz pecó aún más contra el SEÑOR en su tiempo de sufrimiento. **23** Pues, él sacrificó a los dioses de Damasco, dioses que lo habían derrotado. él dijo: "Porque los dioses de los reyes de Aram los ayudaron, yo sacrificaré a ellos, para que ellos me ayuden." Pero ellos fueron la ruina de él y de todo Israel. **24** Acaz reunió todo el mobiliario de la casa de Dios y lo cortó en pedazos. Él cerró las puertas de la casa del SEÑOR y él hizo para sí mismo altares en cada esquina de Jerusalén. **25** En cada ciudad de Judá él hizo lugares altos para quemar sacrificios a otros dioses. Él provocó al SEÑOR, el Dios de sus ancestros, a ira. **26** Ahora, el resto de sus hechos, y de todos sus caminos, primeros y postreros, mirad, están escritos en el libro de los reyes de Judá e Israel. **27** Acaz durmió con sus ancestros, y ellos lo enterraron en la ciudad, en Jerusalén, pero ellos no lo trajeron adentro de las tumbas de los reyes de Israel. Ezequías, su hijo, fue rey en su lugar.

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2 Chronicles 28:1

Él no hizo lo que era correcto a los ojos del SEÑOR
Vea cómo se tradujo esto en el 14:1

el caminó en los caminos de los reyes de Israel
Traducción Alterna: "pecó como los reyes de Israel antes que él"

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2 Chronicles 28:3

el Valle de Ben Hinom
Este es un Valle en Jerusalén.

debajo de cada árbol verde.
Traducción Alterna: "en todas partes"

2 Chronicles 28:5

Peka hijo de Remalías

2 Chronicles 28:7

Zicri ... Maasías ... Azricam ... Elcana

2 Chronicles 28:9

Obed

Él se los entregó en sus manos
Traducción Alterna: "él te ayuda a derrotarlos"

Pero, ¿no eres culpable... en contra del SEÑOR tu Dios?
Traducción Alterna: "Pero recuerda, eres culpable ... contra el SEÑOR tu Dios".

2 Chronicles 28:12

Azarías hijo de Johanán, Berequías hijo de Mesilemot, Ezequías hijo de Salum, y Amasa, hijo de Hadlai

2 Chronicles 28:14

Sandalias
Este es un tipo de zapato

Ellos curaron sus heridas
Traducción Alterna: "Les dieron atención médica"

colocaron los débiles sobre asnos
Traducción Alterna: "dio burros a los que no podían caminar"

2 Chronicles 28:16

Bet Semes, Ajalón, Gederot y Soco con sus aldeas, Timna con sus aldeas, y también Gimzo

2 Chronicles 28:19

el SEÑOR trajo humillación a Judá por Acaz
Traducción Alterna: "el SEÑOR humilló a Acaz")

Tilgat Pilneser
Este es Tilgath Pileser III, también conocido como Pul.

2 Chronicles 28:22

en su tiempo de sufrimiento
Traducción Alterna: "cuando estaba sufriendo"

yo sacrificaré a ellos
Traducción Alterna: "Me sacrificaré por ellos"

2 Chronicles 28:24

Mobiliario
"muebles y otros objetos"

en cada esquina de Jerusalén.
Traducción Alterna: "En toda Jerusalén"

2 Chronicles 28:26

todos sus caminos, primeros y postreros
Traducción Alterna: "todo lo que hizo"

el libro de los reyes de Judá e Israel
Este es un libro que ya no existe.

Acaz durmió con sus ancestros
"Acaz murió"

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Chapter 29

1 Ezequías comenzó a reinar cuando tenía veinticinco años de edad; él reinó veintinueve años en Jerusalén. El nombre de su madre era Abías; ella era la hija de Zacarías. **2** Él hizo lo que era bueno ante los ojos del SEÑOR; tal como su padre David había hecho. **3** En el primer año de su reinado, en el primer mes, Ezequías abrió las puertas de la casa del SEÑOR y las reparó. **4** Él trajo a los sacerdotes y a los levitas, y los reunió en el patio del lado este. **5** Él les dijo: "¡Escúchenme, ustedes levitas! Santifíquense a ustedes mismos y santifíquen la casa del SEÑOR, el Dios de sus ancestros, y llevénse lejos la suciedad de este lugar santo. **6** Porque nuestros ancestros pecaron e hicieron lo malo a la vista del SEÑOR, nuestro Dios; ellos lo abandonaron a Él, voltearon sus rostros del lugar donde el SEÑOR vive, y le dieron sus espaldas. **7** También, ellos cerraron las puertas de la entrada y apagaron las lámparas; ellos no quemaron incienso ni ofrecieron ofrendas quemadas en el lugar santo al Dios de Israel. **8** Por lo tanto, la ira del SEÑOR había caído sobre Judá y Jerusalén, y Él los ha hecho un objeto de terror, de horror y de desprecio, como ustedes pueden ver con sus propios ojos. **9** Por esto es que nuestros padres han caído por la espada, y nuestros hijos, nuestras hijas y nuestras esposas están en cautividad por esto. **10** Ahora, está en mi corazón el hacer un pacto con el SEÑOR, el Dios de Israel, para que su feroz enojo pueda irse lejos de nosotros. **11** Mis hijos, no sean perezosos ahora, porque el SEÑOR los ha escogido a ustedes para estar ante Él, para adorarlo a Él, para que ustedes sean sus siervos y quemen incienso." **12** Entonces, los levitas se levantaron: Mahat, hijo de Amasai, y Joel, hijo de Azarías, de la gente de los coatitas; y de la gente de Merari, Cis, el hijo de Abdi, y Azarías, hijo de Jehalelel; y de los gersonitas, Joa, hijo de Zima, y Edén, hijo de Joa; **13** y de los hijos de Elizafán, Simri y Jeiel, y de los hijos de Asaf, Zacarías y Matanías; **14** de los hijos de Hemán, Jehiel y Simei; y de los hijos de Jedutún, Semaías y Uziel. **15** Ellos reunieron a sus hermanos, ellos se santificaron a sí mismos, y ellos entraron, tal como el rey ordenó, siguendo las palabras del SEÑOR, para limpiar la casa del SEÑOR. **16** Los sacerdotes entraron al interior de la casa del SEÑOR para limpiarla; ellos sacaron toda la inmundicia que encontraron en el templo del SEÑOR al patio de la casa. Los levitas lo tomaron para cargarlo al arroyo de Cedrón. **17** Ahora, ellos comenzaron la santificación en el primer día del mes primero. Para el octavo día del mes, ellos llegaron al pórtico del SEÑOR. Entonces, por ocho días más, ellos santificaron la casa del SEÑOR. En el día dieciséis del primer mes, ellos terminaron. **18** Entonces, ellos fueron a Ezequías, el rey, dentro del palacio y dijeron: "Nosotros hemos limpiado la casa del SEÑOR, el altar para las ofrendas quemadas con todos sus instrumentos, y la mesa del pan de la presencia, con todos sus instrumentos. **19** Así hemos preparado y hemos santificado todos los objetos que el rey Acaz removió cuando actuó deslealmente durante su reino. Ahora, ellos están al frente del altar del SEÑOR." **20** Entonces, Ezequías, el rey, se levantó temprano en la mañana y reunió a todos los líderes de la ciudad; él subió a la casa del SEÑOR. **21** Ellos trajeron siete toros, siete carneros, siete ovejas y siete machos cabríos como una ofrenda por el pecado del reino, por el santuario, y por Judá. Él ordenó a los sacerdotes, los hijos de Aarón, a ofrecerlos en el altar del SEÑOR. **22** Entonces, ellos mataron a los toros, y los sacerdotes recibieron la sangre y la salpicaron en el altar. Ellos mataron a los carneros y salpicaron la sangre en el altar; ellos también mataron a las ovejas y salpicaron la sangre en el altar. **23** Ellos trajeron los machos cabríos para la ofrenda por el pecado ante el rey y la asamblea; ellos pusieron sus manos sobre ellos. **24** Los sacerdotes los mataron, y ellos hicieron una ofrenda por el pecado con su sangre (la de los machos cabríos) en el altar para hacer expiación por todo Israel, porque el rey había ordenado que una ofrenda quemada y una ofrenda por el pecado fuera hecha por todo Israel. **25** Ezequías puso a los levitas en la casa del SEÑOR con címbalos, arpas, liras, organizándolos por la orden de David, Gad, el vidente del rey, y Natán, el profeta, ya que la orden venía del SEÑOR por medios de sus profetas. **26** Los levitas se pararon con los instrumentos de David, y los sacerdotes con las trompetas. **27** Ezequías les ordenó a ellos el ofrecer una ofrenda quemada en el altar. Cuando la ofrenda quemada comenzó, la canción del SEÑOR también comenzó, con las trompetas, junto con los instrumentos de David, el rey de Israel. **28** Toda la asamblea adoró, los cantores cantaron, y los trompetistas tocaron; todo esto continuó hasta que la ofrenda estuvo terminada. **29** Cuando ellos habían terminado las ofrendas, el rey y todos los que estaban presentes con él se inclinaron y adoraron. **30** Más aún, Ezequías, el rey, y los líderes ordenaron a los levitas que cantaran alabanzas al SEÑOR con las palabras de David y de Asaf, el vidente. Ellos cantaron alabanzas con alegría, y ellos se inclinaron y adoraron. **31** Entonces, Ezequías dijo: "Ahora, ustedes se han santificado a ustedes mismos al SEÑOR. Vengan aquí y traigan sacrificios y ofrendas de agradecimiento a la casa del SEÑOR." La asamblea trajo sacrificios y ofrendas de agradecimiento, y todo el que tenía un corazón dispuesto trajo ofrendas quemadas. **32** El número de las ofrendas quemadas que la asamblea trajo era setenta toros, cien carneros y doscientos corderos machos. Todos estos eran para una ofrenda quemada al SEÑOR. **33** Las ofrendas santificadas eran seiscientos

bueyes y tres mil ovejas. **34** Pero los sacerdotes eran muy pocos para despellejar todas las ofrendas quemadas, así que sus hermanos, los levitas, los ayudaron hasta que el trabajo estaba hecho, y hasta que los sacerdotes pudieron santificarse a sí mismos, porque los levitas habían sido más cuidadosos que los sacerdotes al santificarse a sí mismos. **35** Además, habían muchísimas ofrendas quemadas; ellas fueron hechas con la grasa de las ofrendas de hermandad, y hubo ofrendas de vino para cada ofrenda quemada. Así que, el servicio de la casa del SEÑOR fue puesto en orden. **36** Ezequías se alegró, y toda la gente también, por lo que Dios había preparado para la gente, porque el trabajo había sido hecho rápidamente.

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2 Chronicles 29:1

Abías
Este es el nombre de una mujer.

Él hizo lo que era bueno ante los ojos del SEÑOR
Vea cómo tradujo esto en 14:1.

2 Chronicles 29:3

en el primer mes
Éste es el primer mes del calendario Hebreo. Es durante la última parte de marzo y la primera parte de abril en los calendarios occidentales.

llevénse lejos la suciedad
Traducción Alterna: "remuevan la impureza" o "remuevan la suciedad".

2 Chronicles 29:6

hicieron lo malo a la vista del SEÑOR
Vea cómo tradujo esto en 21:6.

donde el SEÑOR vive
Vea cómo tradujo esto en 18:12.

2 Chronicles 29:8

terror, de horror y de desprecio

como ustedes pueden ver con sus propios ojos
Traducción Alterna: "como ustedes pueden ver por ustedes mismos"

Por esto es que nuestros padres han caído por la espada
Traducción Alterna: "Por esto es que nuestros padres han sido asesinados en batalla."

2 Chronicles 29:10

su feroz enojo pueda irse lejos de nosotros
Traducción Alterna: "Él no actuará en su ira contra nosotros"

2 Chronicles 29:12

Información General:
Ver:

2 Chronicles 29:15

arroyo de Cedrón
Un pequeño cuerpo de agua que fluye en el lado este de Jerusalén. A veces fue usado como vertedero de basura

el primer día del mes primero
Este es el primer mes del calendario hebreo. El primer día marca el día cuando El SEÑOR sacó al pueblo de Egipto. Esto está cerca del mes de marzo en los calendarios occidentales.

el octavo día del mes
Esto es cerca del final de marzo en los calendarios occidentales.

día dieciséis del primer mes
Esto es cerca del inicio de abril en los calendarios occidentales.

2 Chronicles 29:18

durante su reino
Traducción Alterna: "durante el tiempo cuando él reinó"

2 Chronicles 29:25

címbalos
Vea cómo tradujo esto en 5:11.

2 Chronicles 29:31

ofrendas de agradecimiento
Éstas eran ofrendas de acción de gracias.

que tenía un corazón dispuesto
Traducción Alterna: "que deseaba"

2 Chronicles 29:32

Información General:
Ver:

2 Chronicles 29:34

habían sido más cuidadosos que los sacerdotes al santificarse a sí mismos
Traducción Alterna: "habían sido más cuidadosos en seguir las reglas para purificarse a sí mismos"

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2 Chronicles 29:35

ellas fueron hechas con la grasa de las ofrendas de hermandad
Traducción Alterna: "los sacerdotes quemaron la grasa de los animales acompañantes que eran sacrificados para mantener buena hermandad con El SEÑOR". (Biblia Dinámica Desbloqueada)

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Chapter 30

1 Ezequías envió mensajeros a todo Israel y Judá, y también escribió cartas a Efraín y Manasés, que ellos pudieran venir a la casa del SEÑOR en Jerusalén, para celebrar la Pascua al SEÑOR, el Dios de Israel. **2** Porque el rey, sus líderes, y toda la asamblea en Jerusalén lo habían consultado juntos, decidiendo celebrar la Pascua en el segundo mes. **3** Ellos no podían celebrarla de inmediato, porque no habían suficientes sacerdotes que estuviesen consagrados, ni el pueblo se había reunido en Jerusalén. **4** Esta propuesta pareció correcta a los ojos del rey y de toda la asamblea. **5** Así que, ellos acordaron hacer la proclamación por todo Israel, desde Beerseba hasta Dan, que el pueblo pudiera venir a celebrar la Pascua al SEÑOR, el Dios de Israel, en Jerusalén. Pues ellos no la habían observado con grandes números de personas, de acuerdo a lo que estaba escrito. **6** Así que, mensajeros fueron con las cartas del rey y sus líderes por todo Israel y Judá, por el mandato del rey. Ellos dijeron: "Ustedes, pueblo de Israel, regresen al SEÑOR, el Dios de Abraham, Isaac e Israel, para que Él pueda regresar al remanente de ustedes quienes han escapado de la mano de los reyes de Asiria. **7** No sean como sus ancestros o sus hermanos, quienes pecaron contra el SEÑOR, el Dios de sus ancestros, que los entregó a la destrucción, como ustedes ven. **8** Ahora, no sean tercos, como sus ancestros lo fueron; en cambio, entrégense al SEÑOR y vengan a Su lugar santo, el cual Él ha consagrado para siempre, y adoren al SEÑOR su Dios, para que Su ira feroz pueda alejarse de ustedes. **9** Porque si ustedes regresan al SEÑOR, sus hermanos e hijos encontrarán compasión ante aquellos que los llevaron lejos como prisioneros, y ellos regresarán a su tierra. Porque el SEÑOR su Dios, es misericordioso y lleno de gracia, y no alejará Su rostro de ustedes, si regresan a Él." **10** Así que, los mensajeros pasaron de ciudad en ciudad por todas las regiones de Efraín y Manasés, todo el camino hacia Zabulón, pero el pueblo se rió y burló de ellos. **11** Sin embargo, ciertos hombres de Aser y Manasés y de Zebulón se humillaron y vinieron a Jerusalén. **12** La mano de Dios también vino sobre Judá, para darles un corazón, para cumplir el mandamiento del rey y líderes por la palabra del SEÑOR. **13** Muchas personas, una gran asamblea, se reunieron en Jerusalén para celebrar el Festival de los Panes Sin Levadura en el segundo mes. **14** Ellos se levantaron y quitaron los altares que estaban en Jerusalén, y todos los altares para incienso; ellos los arrojaron al arroyo de Cedrón. **15** Luego, ellos mataron los corderos de la Pascua en el día catorce del segundo mes. Los sacerdotes y Levitas estuvieron avergonzados, así que se consagraron y trajeron ofrendas quemadas a la casa del SEÑOR. **16** Ellos estuvieron de pie en sus lugares por sus divisiones, siguiendo las instrucciones dadas en la ley de Moisés, el hombre de Dios. Los sacerdotes rociaron la sangre que ellos recibieron de la mano de los Levitas. **17** Porque habían muchos en la asamblea quienes no habían sido consagrados. Por lo tanto, los Levitas mataron los corderos de la Pascua para todo aquel que no estaba purificado y no podía consagrar su sacrificio al SEÑOR. **18** Pues una gran multitud del pueblo, muchos de ellos de Efraín y Manasés, Isacar y Zabulón, no se habían purificado, aún así comieron de la comida de la Pascua, en contra de las instrucciones escritas. Porque Ezequías había orado por ellos, diciendo: "Que el buen SEÑOR perdone a todo aquel **19** que establezca en su corazón buscar a Dios, el SEÑOR, el Dios de sus ancestros, aunque no esté purificado por los criterios de purificación del lugar santo." **20** Así que, el SEÑOR escuchó a Ezequías y sanó al pueblo. **21** El pueblo de Israel que estaba presente en Jerusalén mantuvo el Festival de los Panes Sin Levadura por siete días con gran gozo. Los Levitas y los sacerdotes alabaron al SEÑOR día tras día, cantando con intrumentos ruidosos al SEÑOR. **22** Ezequías habló animadamente a todos los Levitas quienes entendieron el servicio del SEÑOR. Así que ellos comieron durante todo el festival por siete días, ofreciendo sacrificios de ofrendas de paz, y haciendo confesiones al SEÑOR, el Dios de sus ancestros. **23** Toda la asamblea luego decidió celebrar por otros siete días, y ellos lo hicieron con gozo. **24** Pues, Ezequías rey de Judá le dio a la asamblea mil toros y siete mil ovejas como una ofrenda; y los líderes le dieron a la samblea mil toros y diez mil ovejas y cabras. Un gran número de sacerdotes se consagraron. **25** Toda la asamblea de Judá, junto con los sacerdotes y los Levitas, y todo el pueblo que se reunió de Israel, así como los extranjeros quienes vinieron desde la tierra de Israel y aquellos quienes vivián en Judá--todos ellos se regocijaron. **26** Así que, había gran gozo en Jerusalén, porque desde el tiempo de Salomón hijo de David, rey de Israel, no había habido nada como esto en Jerusalén. **27** Luego, los sacerdotes y los Levitas, se levantaron y bendijeron al pueblo. Sus voces fueron escuchadas, y sus oraciones subieron al cielo, el santo lugar donde Dios vive.

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2 Chronicles 30:1

decidiendo celebrar la Pascua en el segundo mes
Los israelitas normalmente celebraban la Pascua durante el primer mes del calendario hebreo. El primer mes es durante la última parte de marzo y la primera parte de abril en los calendarios occidentales.

segundo mes
Este es el segundo mes del calendario hebreo. Es durante la última parte de abril y la primera parte de mayo en los calendarios occidentales

2 Chronicles 30:4

a los ojos del
Vea cómo tradujo esto en 14:1.

Beerseba hasta Dan
Traducción Alterna: "todo el pueblo de Israel"

2 Chronicles 30:6

mensajeros
Esta era una persona que llevaba un mensaje.

2 Chronicles 30:7

los entregó a la destrucción
Traducción Alterna: "Él causó que fueran destruidos"

entrégense al SEÑOR
Traducción Alterna: "obedezcan al SEÑOR" o "dedíquense al SEÑOR".

2 Chronicles 30:13

segundo mes
Este es el segundo mes del calendario hebreo. Es durante la última parte de abril y la primera parte de mayo en los calendarios occidentales

arroyo de Cedrón
Esta era una pequeña corriente de agua en el Valle de Cedrón.

el día catorce del segundo mes
Esto era cerca del comienzo de mayo en los calendarios occidentales.

2 Chronicles 30:16

Ellos estuvieron de pie en sus lugares por sus divisiones
Traducción Alterna: "Ellos estuvieron de pie en sus lugares asignados".

mataron los corderos de la Pascua
Traducción Alterna: "mataron ritualmente los corderos de la Pascua"

2 Chronicles 30:21

intrumentos
Esta es una referencia a instrumentos musicales.

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Chapter 31

1 Ahora cuando todo esto estuvo terminado, todo el pueblo de Israel que estaba allí, salieron a las ciudades de Judá y rompieron en pedazos los pilares de piedra y cortaron las columnas de Asera, y rompieron los lugares altos y los altares en toda Judá y Benjamín, y en Efraín y Manasés, hasta que lo destruyeron todo. Entonces todo el pueblo de Israel regresó cada uno a su posesión y a su propia ciudad. **2** Ezequías asignó las divisiones de los sacerdotes y los Levitas organizados por sus divisiones, cada hombre asignado a su trabajo, ambos sacerdotes y Levitas. Él les asignó que hicieran ofrendas quemadas y ofrendas de hermandad, para servir, para dar gracias, y para alabar en las puertas del templo del SEÑOR. **3** Él también asignó la porción del rey para las ofrendas quemadas, de sus propias posesiones, eso es, para las ofrendas quemadas de la mañana y de la tarde, y las ofrendas quemadas de los días de reposo, las lunas nuevas y los festivales fijos, como estaban escritos en la ley del SEÑOR. **4** Más aún, él ordenó que el pueblo que vivía en Jerusalén diera la porción para los sacerdotes y para los Levitas, para que así ellos se pudieran concentrar en obedecer la ley del SEÑOR. **5** Tan pronto como salió la orden, el pueblo de Israel dio generosamente sus primeros frutos de cereal, vino nuevo, aceite, miel y de todo lo que habían cosechado en el campo. Ellos traían un diezmo de todo, lo cual era una gran cantidad. **6** El pueblo de Israel y Judá, que vivían en las ciudades de Judá, también trajeron el diezmo del ganado y ovejas, y el diezmo de las cosas sagradas que fueron apartadas para el SEÑOR su Dios, y las amontonaron en montones. **7** Fue en el tercer mes cuando ellos comenzaron a amontonar sus contribuciones en montones, y terminaron en el séptimo mes. **8** Cuando Ezequías y los líderes vinieron y vieron los montones, ellos bendijeron al SEÑOR y a su pueblo Israel. **9** Entonces Ezequías cuestionó a los sacerdotes y los Levitas acerca de los montones. **10** Azarías, el sumo sacerdote, de la casa de Zadoc, le contestó y dijo: "Desde que la gente comenzó a traer ofrendas a la casa del SEÑOR, hemos comido y tenido lo suficiente, y muchísimos sobrantes, ya que el SEÑOR ha bendecido a su pueblo. Lo que ha sobrado es esta gran cantidad. **11** Entonces Ezequías ordenó que los almacenes fueran preparados para la casa del SEÑOR y ellos lo prepararon. **12** Entonces ellos fielmente trajeron sus ofrendas, diezmos y las cosas que pertenecían al SEÑOR. Conanías, el Levita, era el encargado de ellos y Simei, su hermano, era segundo a él. **13** Jehiel, Azarías, Nahat, Asael, Jerimot, Jozabad, Eliel, Ismaquías, Mahat y Benaía eran los encargados bajo el mando de Conanías y Simei su hermano, asignado por Ezequías, el rey, y Azarías, el oficial sobre la casa de Dios. **14** Coré, hijo de Imna el Levita, el portero de la puerta del este, estaba sobre la ofrenda voluntaria de Dios, a cargo de distribuir las ofrendas al SEÑOR y las ofrendas más sagradas. **15** Bajo su mando estaban Edén, Miniamín, Jesúa, Semaías, Amarías, y Secanías, en las ciudades de los sacerdotes. Ellos ocupaban puestos de confianza, para así dar estas ofrendas a sus hermanos división por división, tanto para importantes como para no importantes. **16** Ellos también dieron a los varones de tres años en adelante, quienes estaban puestos en los archivos de sus ancestros que entraban a la casa del SEÑOR, como era requerido diariamente, para trabajar en sus puestos y en sus divisiones. **17** Ellos distribuyeron a los sacerdotes de acuerdo a los archivos de sus ancestros, y lo mismo a los Levitas de veinte años o más, de acuerdo a sus puestos y sus divisiones. **18** Ellos incluyeron a sus niños pequeños, sus esposas, sus hijos y sus hijas, por toda la comunidad, ya que eran fieles manteniéndose santos ellos mismos. **19** Para los sacerdotes, los descendientes de Aarón, quienes estaban en los campos de las aldeas pertenecientes a las ciudades, o en cada ciudad, habían hombres asignados por nombre para dar porciones a los varones entre los sacerdotes, y a todos los que estaban anotados en los archivos de sus ancestros como estando entre los Levitas. **20** Ezequías hizo esto en toda Judá. Él realizó lo que era bueno, correcto y fiel ante el SEÑOR, su Dios. **21** En cada proyecto que él comenzó en el servicio de la casa de Dios, la ley, y los mandamientos, para buscar a su Dios, él actuó con todo su corazón, y tuvo éxito.

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2 Chronicles 31:1

todo el pueblo de Israel regresó
Es posible tomar esto como. Traducción Alterna: "casi todo Israel"

2 Chronicles 31:2

asignó la porción del rey para las ofrendas quemadas, de sus propias posesiones
Ezequías tomó la carne y el grano usado para las ofrendas quemadas de sus propias posesiones.

lunas nuevas
Esto era un festival que coincidía con el movimiento de la luna.

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los festivales fijos
Esto se refiere a los festivales que ocurrían en fechas específicas.

2 Chronicles 31:4

un diezmo de todo
"un décimo de todas sus cultivos"

2 Chronicles 31:6

tercer mes
Este es el tercer mes del calendario hebreo. Es al final de la temporada de cosecha y el comienzo de la temporada seca. Es durante la última parte de mayo y la primera parte de junio en los calendarios occidentales.

séptimo mes
Este es el séptimo mes del calendario hebreo. Es durante la temporada temprana de lluvia, que ablandaba la tierra para la siembra. Es durante la última parte de septiembre y la primera parte de octubre en los calendarios occidentales.

2 Chronicles 31:9

Lo que ha sobrado es esta gran cantidad
El sacerdote jefe habría estado señalando la gran pila.

2 Chronicles 31:14

Coré, hijo de Imna... Edén, Miniamín, Jesúa, Semaías, Amarías, y Secanías

Bajo su mando
"bajo su autoridad"

tanto para importantes como para no importantes
"todos"

2 Chronicles 31:16

de tres años en adelante
Traducción Alterna: "de tres años de edad y mayores"

como era requerido diariamente
Traducción Alterna: "como era requerido cada día".

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Chapter 32

1 Después de todas estas cosas, y de estos actos de fidelidad, Senaquerib, rey de Asiria, vino y entró en Judá. Él acampó para atacar las ciudades fortificadas, pues tenía el próposito de capturarlas para sí mismo. **2** Cuando Ezequías vió que Senaquerib había venido y que quería luchar contra Jerusalén, **3** él consultó con sus líderes y sus hombres poderosos para detener las aguas de los manantiales que estaban fuera de la ciudad; ellos le ayudaron a hacerlo. **4** Tanta gente se juntó y detuvo toda el agua de los manantiales y arroyos, que estaban fluyendo a través del centro de la tierra. Ellos dijeron: "¿Por qué deberían los reyes de Asiria venir y encontrar mucha agua?" **5** Ezequías tomó valentía y construyó toda la muralla que había sido destruída. Él construyó las torres altas, y también la otra muralla afuera. Él también fortificó El Milo en la ciudad de David, y él hizo una gran cantidad de armas y escudos. **6** Él colocó comandantes militares sobre el pueblo. Él los reunió junto a él en el lugar ancho a la puerta de la ciudad y les habló animadamente a ellos. Él dijo: **7** "Sean fuertes y de buena valentía. No tengan miedo ni se desalienten a causa del rey de Asiria y todo el ejército que está con él, porque Alguien está con nosotros que es más grande que los que están con él. **8** Con él sólo hay un brazo de carne, pero con nosotros está el SEÑOR, nuestro Dios, para ayudarnos, y para pelear nuestras batallas." Entonces las personas se consolaron entre ellas con las palabras de Ezequías, rey de Judá. **9** Después de esto, Senaquerib, rey de Asiria, envió a sus siervos a Jerusalén (ahora él estaba en frente de Laquis, y todo su ejército estaba con él), a Ezequías, rey de Judá, y a todo Judá que estaba en Jerusalén. Él dijo: **10** "Esto es lo que Senaquerib, rey de Asiria, dice: '¿En qué están confiando para que soporten un sitio en Jerusalén? **11** ¿No está Ezequías engañándolos, para entregarlos a ustedes a morir de hambre y de sed, cuando él les dice: 'El SEÑOR, nuestro Dios, nos rescatará de la mano del rey de Asiria?' **12** ¿Éste mismo Ezequías no ha quitado sus lugares altos y sus altares y ordenado a Judá y Jerusalén, 'En un altar deben adorar, y sobre él ustedes deben quemar sus sacrificios?' **13** ¿No saben ustedes lo que yo y mis ancestros hemos hecho a todos los pueblos de estas tierras? ¿Fueron los dioses de estos pueblos capaces en alguna manera de rescatar su tierra de mi poder? **14** Entre todos los dioses de esas naciones que mis ancestros completamente destruyeron, ¿hubo algún dios que pudiera rescatar a su gente de mi mano? ¿Por qué su Dios podría ser capaz de rescatarlos de mi poder? **15** Ahora, no dejen que Ezequías los engañe o los convenza de esta manera. No le crean, porque ningún dios de ninguna nación o reino ha sido capaz de rescatar a su pueblo de mi mano, o de la mano de mis ancestros. ¿Cuánto menos su Dios los rescatará a ustedes de mi mano?" **16** Los siervos de Senaquerib hablaron aún más en contra del SEÑOR Dios y contra su siervo Ezequías. **17** Senaquerib también escribió cartas para burlarse del SEÑOR, el Dios de Israel, y para hablar en Su contra. Él dijo: "Como los dioses de las naciones de la tierra no han rescatado a sus pueblos de mi mano, así el Dios de Ezequías no rescatará a Su pueblo de mi mano." **18** Ellos gritaron en el lenguaje de los judíos al pueblo de Jerusalén que estaba en la muralla, para asustarlos y molestarlos, para que así ellos pudieran capturar la ciudad. **19** Ellos hablaron del Dios de Jerusalén como habían hablado de otros dioses de otros pueblos de la tierra, que son meramente el trabajo de las manos de los hombres. **20** Ezequías, el rey, e Isaías, hijo de Amoz, el profeta, oraron por esta situación y él clamó a los cielos. **21** El SEÑOR envió un ángel, quien mató a los hombres de guerra, a los comandantes y a los oficiales del rey en el campo. Entonces, Senaquerib regresó avergonzado a su propia tierra. Cuando él entró en la casa de su dios, algunos de sus propios hijos lo mataron allí con la espada. **22** De esta manera, el SEÑOR salvó a Ezequías y a los habitantes de Jerusalén de la mano de Senaquerib, el rey de Asiria, y de la mano de todos los otros y les dió descanso por todos lados. **23** Muchos trajeron ofrendas al SEÑOR en Jerusalén, y regalos preciosos a Ezequías rey de Judá, así que fue levantado en los ojos de todas las naciones desde ese tiempo en adelante. **24** En esos días, Ezequías estaba enfermo a punto de morir. Él oró al SEÑOR, quien le habló y le dió una señal que sería sanado. **25** Pero Ezequías no le agradeció al SEÑOR por la ayuda que le dió, porque su corazón estaba enorgullecido. Así que la ira vino sobre él, y sobre Judá y Jerusalén. **26** Sin embargo, Ezequías luego se humilló a sí mismo por el orgullo en su corazón, tanto él, como los habitantes de Jerusalén, así que, la ira del SEÑOR no vino sobre ellos durante los días de Ezequías. **27** Ezequías tuvo muchas riquezas y mucho honor. Él se proveyó a sí mismo con almacenes para plata, oro y piedras preciosas, y para especias, también para escudos y para todo tipo de objetos valiosos. **28** Él también tenía almacenes para la cosecha de grano, vino nuevo, y aceite, y establos para toda clase de animales. Él también tenía rebaños en sus corrales. **29** Además, él se proveyó a sí mismo con ciudades y posesiones de rebaños y manadas en abundancia, porque Dios le había dado muchísimas riquezas. **30** Fue este mismo Ezequías quien también detuvo el alto manantial de las aguas de Gihón, y quien las trajo directamente abajo en el lado oeste de la ciudad de David. Ezequías tuvo éxito en todos estos proyectos. **31** Sin embargo, en el asunto de los embajadores de los príncipes de Babilonia, quienes fueron enviados a

él solo para hacer preguntas a los que sabían, sobre la señal milagrosa que había sido hecha en la tierra, Dios lo dejó a él, para probarlo, y para saber qué había en su corazón. **32** En cuanto a otros asuntos acerca de Ezequías, incluyendo sus acciones de lealtad al pacto, ustedes pueden ver que están escritos en la visión del profeta Isaías, hijo de Amoz, y en el libro de los reyes de Judá e Israel. **33** Ezequías durmió con sus ancestros, y ellos lo enterraron en la colina de las tumbas de los descendientes de David. Todo Judá y los habitantes de Jerusalén lo honraron en su muerte. Manasés su hijo reinó en su lugar.

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2 Chronicles 32:1

estos actos de fidelidad
Estos actos fueron hechos por Ezequías.

2 Chronicles 32:2

para detener las aguas de los manantiales que estaban fuera de la ciudad
Ellos cerraron los manantiales que estaban fuera de la ciudad para que la gente no tuviera acceso al agua.

¿Por qué deberían los reyes de Asiria venir y encontrar mucha agua?
Los reyes de Asiria no deberían y encontrar mucha agua. Los traductores podrían querer traducir: "el rey de Asiria", pero ellos deberían traducir "los reyes de Asiria", porque no hay soporte para una lectura textual de "el rey".

2 Chronicles 32:5

tomó valentía
Vea cómo tradujo esto en 15:8.

Ezequías tomó valentía y construyó
Traducción Alterna: "Ezequías se animó a sí mismo para construir"

El Milo
Esta es una parte del muro que da resistencia.

2 Chronicles 32:6

porque Alguien está con nosotros que es más grande que los que están con él
Traducción Alterna: "porque nuestro Dios está con nosotros y es más poderoso que ellos"

un brazo de carne
Traducción Alterna: "fuerza humana"

2 Chronicles 32:9

Laquis
Esta era una ciudad en Judá.

¿En qué están confiando para que soporten un sitio en Jerusalén?
Traducción Alterna: "Ustedes no son capaces de soportar un sitio en Jerusalén."

2 Chronicles 32:11

¿No está Ezequías engañándolos... cuando él les dice: 'El SEÑOR... Asiria'?
Traducción Alterna: "Ezequías está engañándolos... cuando les dice: 'El SEÑOR... Asiria.'"

¿Éste mismo Ezequías no ha quitado
Traducción Alterna: "Este mismo Ezequías ha quitado"

2 Chronicles 32:13

¿No saben ustedes lo que... tierras?
"Ustedes saben muy bien que... tierras!"

¿Fueron los dioses de estos pueblos capaces... poder?
"Los dioses de los pueblos de la tierra no uferon capaces... poder?

Entre todos los dioses... ¿hubo algún dios que... mano?
"No hubo algún dios entre todos los dioses... que... mano!"

¿Por qué su Dios podría ser capaz... poder?
"No hay razón para que su Dios pudiera ser capaz... poder!"

2 Chronicles 32:18

para asustarlos y molestarlos
Estas dos frases signican básicamente la misma cosa y enfatizan la intensidad del temor. Traducción Alterna: "para hacerlos muy temerosos".

Ellos hablaron del Dios de Jerusalén como habían hablado de otros dioses de otros pueblos de la tierra
Traducción Alterna: "Ellos se burlaron del Dios de Jerusalén como se burlaron de los dioses de los otros pueblos de la tierra" (Ver:)

2 Chronicles 32:20

clamó a los cielos
Traducción Alterna: "rogaron a Dios"

avergonzado
Traducción Alterna: "abochornado".

la casa de su dios
Traducción Alterna: "el templo de su dios"

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2 Chronicles 32:22

les dió descanso por todos lados
Aquí "decanso" significa "paz". Traducción Alterna: "les dio paz con todas las naciones vecinas" (Ver:)

en los ojos de todas las naciones
Traducción Alterna: "para que todos los pueblos de alrededor supieran"

2 Chronicles 32:24

su corazón estaba enorgullecido
Traducción Alterna: "se volvió orgulloso"

2 Chronicles 32:27

establos
Vea cómo tradujo esto en 9:25.

corrales
Un lugar para tener animales pequeños.

2 Chronicles 32:30

aguas de Gihón

2 Chronicles 32:32

la visión del profeta Isaías, hijo de Amoz... el libro de los reyes de Judá e Israel
Estos libros ya no existen.

durmió con sus ancestros
Vea cómo tradujo esto en 9:29.

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Chapter 33

1 Manasés tenía doce años cuando comenzó a reinar; el reinó cincuenta y cinco años en Jerusalén. **2** Hizo lo malo a la vista del SEÑOR, como las cosas desagradables de las naciones que el SEÑOR había echado de delante de la gente de Israel. **3** Pues el reconstruyó los lugares altos que su padre Ezequías había derribado, y construyó altares para los Baales, hizo postes a Asera, e hizo reverencia a todas las estrellas de los cielos y las adoró. **4** Manasés construyó altares paganos en la casa del SEÑOR, aunque el SEÑOR había ordenado: "Es en Jerusalén que mi nombre será conocido para siempre." **5** El construyó altares para todas las estrellas del cielo en dos atrios de la casa del SEÑOR. **6** En el Valle de Ben Hinom el echó a sus hijos en el fuego. El practicó la adivinación y la brujería; leyó augurios; y consultó con aquellos que hablaban con los muertos y con aquellos que hablaban con los espíritus. Practicó mucha maldad a la vista del SEÑOR y provocó la ira de Dios. **7** La figura tallada de Asera que él había hecho, la colocó en la casa de Dios. Fue acerca de esta casa que Dios había hablado a David y Salomón su hijo; Él había dicho: "Es en esta casa y en Jerusalén, que Yo he escogido de todas las tribus de Israel, que Yo pondré mi nombre para siempre. **8** Yo no moveré a la gente de Israel fuera de la tierra que Yo asigné a sus ancestros, si ellos sólo tienen cuidado de guardar todo lo que He ordenado, siguiendo todas las leyes, estatutos, y decretos que Yo le di a ellos a través de Moisés." **9** Manasés guió a Judá y a los habitantes de Jerusalén a hacer lo malo aún más que las naciones que el SEÑOR había destruído ante el pueblo de Israel. **10** El SEÑOR habló a Manasés, y a su pueblo, pero ellos no prestaron atención. **11** Así que el SEÑOR trajo sobre ellos los comandantes del ejército del rey de Asiria, quien tomó a Manasés en cadenas, amarrándolo con grilletes, y lo llevó a Babilonia. **12** Cuando Manasés estaba angustiado, el imploró al SEÑOR, su Dios, y se humilló a sí mismo grandemente ante el Dios de sus ancestros. **13** El oró al SEÑOR; y Dios fue conmovido por éste, y Dios escuchó su ruego y lo trajo de vuelta a Jerusalén, a su reino. Entonces Manasés supo que el SEÑOR era Dios. **14** Después de esto, Manasés construyó una pared externa a la ciudad de David, en el lado oriental de Gihón, en el valle, a la entrada de la Puerta del Pescado. El rodeó el monte de Ofel con ella y elevó la pared a una muy grande altura. Él puso comandantes valientes en todas las ciudades fortificadas de Judá. **15** Eliminó los dioses extranjeros, el ídolo fuera de la casa del SEÑOR, y todos los altares que él había construído en el monte de la casa del SEÑOR y en Jerusalén, y los lanzó fuera de la ciudad. **16** Él reconstruyó el altar del SEÑOR y ofreció en él sacrificios de paz y ofrendas de gratitud; el ordenó a Judá servir al SEÑOR el Dios de Israel. **17** Sin embargo, la gente todavía sacrificaba en los lugares altos, pero sólo al SEÑOR, su Dios. **18** En cuanto a los otros asuntos concernientes a Manasés, su oración a su Dios, y las palabras de los videntes que le hablaron en el nombre del SEÑOR, el Dios de Israel, están escritas entre los hechos de los reyes de Israel. **19** En esa narración está la historia de su oración, y como Dios fue movido por ella. También hay una narración de todos sus pecados y sus transgresiones, y los lugares donde el había construído lugares altos y levantado los postes de Asera y tallado figuras, antes de humillarse a sí mismo, están escritas en las Crónicas de los videntes. **20** Manasés durmió con sus ancestros, y ellos lo enterraron en su propia casa. Amón, su hijo, vino a ser rey en su lugar. **21** Amón tenía veintidos años cuando comenzó a reinar; el reinó dos años en Jerusalén. **22** Él hizo lo malo a los ojos del SEÑOR, como Manasés, su padre había hecho. Amón sacrificó a todas las figuras talladas que Manasés su padre había hecho, y las adoró. **23** Él no se humilló a sí mismo ante el SEÑOR, como Manasés su padre había hecho. En su lugar, este mismo Amón transgredió más y más. **24** Sus siervos conspiraron contra él y lo mataron en su propia casa. **25** Pero la gente de la tierra mató a todos los que habían conspirado contra el Rey Amón, y ellos hicieron a Josías, su hijo, rey en su lugar.

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2 Chronicles 33:1

Hizo lo malo a la vista del SEÑOR
Vea cómo tradujo esto en 14:1.

como las cosas desagradables de las naciones que el SEÑOR había echado de delante de la gente de Israel
Traducción Alterna: "como hicieron otros pueblos a los que El SEÑOR hizo que fueran derrotados por el pueblo de Israel".

2 Chronicles 33:4

mi nombre será conocido
Traducción Alterna: "Yo me haré conocido al pueblo"

echó a sus hijos en el fuego
Esto se refiere a la práctica de quemar niños vivos como sacrificios a ídolos.

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Valle de Ben Hinom
Un lugar cerca de Jerusalén también conocido como Gehena.

2 Chronicles 33:7

Judá y a los habitantes de Jerusalén
Traducción Alterna: "la gente de Judá y Jerusalén"

2 Chronicles 33:10

trajo sobre ellos
Traducción Alterna: "trajo un ataque sobre ellos"

tomó a Manasés en cadenas, amarrándolo con grilletes, y lo llevó a Babilonia
Traducción Alterna: "se apoderó de Manasés y lo tomó como prisionero a Babilonia."

2 Chronicles 33:12

El oró al SEÑOR; y Dios fue conmovido por éste
La segunda frase intensifica la primera parte y enfatiza la seriedad de la oración de Manasés. Traducción Alterna: "Él oró a Dios y le imploró".

a su reino
Esto significa "gobernar sobre la nación."

2 Chronicles 33:14

Información General:
Ver:

los dioses extranjeros
Traducción Alterna: "los dioses de otros países."

2 Chronicles 33:16

el ordenó a Judá
Traducción Alterna: "él mandó a la gente de Judá"

2 Chronicles 33:18

escritas entre los hechos de los reyes de Israel
Esto es un relato de la historia de Israel que no existe más.

las Crónicas de los videntes
Este es un libro que ya no existe.

Manasés durmió con sus ancestros, y ellos lo enterraron
Traducción Alterna: "Así que Manasés murió, y su familia lo enterró"

Amón

2 Chronicles 33:21

Él hizo lo malo a los ojos del SEÑOR
Vea cómo tradujo esto en 14:1.

este mismo Amón transgredió más y más
Traducción Alterna: "Amón pecó más"

2 Chronicles 33:24

conspiraron
Traducción Alterna: "planearon en secreto"

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Chapter 34

1 Josías tenía ocho años cuando comenzó a reinar; él reinó treinta y un años en Jerusalén. **2** Él hizo lo correcto ante los ojos del SEÑOR, y caminó en los caminos de David su ancestro, y no se volvió ni a la derecha ni a la izquierda. **3** Porque en el año octavo de su reinado, mientras aún era jóven, él comenzó a buscar al Dios de David, su ancestro. En el año duodécimo, él comenzó a limpiar Judá y Jerusalén de los lugares altos, los postes de Asera, las figuras talladas y figuras de metal fundido. **4** El pueblo destruyó los altares de los Baales en su presencia; él cortó en pedazos los altares de incienso que estaban sobre ellos. El rompió en pedazos los palos de Asera y las figuras talladas, y las figuras de metal fundido hasta que fueron polvo. Él esparció el polvo en las tumbas de aquellos que habían sacrificado a ellos. **5** Él quemó los huesos de sus sacerdotes en sus altares. De esta manera, él limpió a Judá y Jerusalén. **6** Él hizo lo mismo en las ciudades de Manasés, Efraín y Simeón, hasta Neftalí, y en las ruinas que las rodeaban. **7** Él destruyó los altares, golpeó los postes de Aseras y las imágenes talladas hasta convertirlas en polvo, y quitó todos los altares de incienso a través de toda la tierra de Israel; entonces regresó a Jerusalén. **8** Ahora en el décimo octavo año de su reinado, después que Josías había limpiado la tierra y el templo, él envió a Safán hijo de Azalía, y a Maasías, el gobernador de la ciudad, y a Joa, hijo de Joacaz el secretario, para reparar la casa del SEÑOR su Dios. **9** Ellos fueron a Hilcías, el sumo sacerdote, y le confió a él el dinero que se había traído a la casa de Dios, que los Levitas, los guardias de las puertas, habían recogido de Manasés y Efraín, de todos el remanente de Israel, de toda Judá y Benjamín, y los habitantes de Jerusalén. **10** Ellos le confiaron el dinero a los hombres que supervisaban el trabajo en el templo del SEÑOR. Estos hombres le pagaron a trabajadores quienes repararon y restauraron el templo. **11** Ellos le pagaron a los carpinteros y constructores para comprar cortes de piedras y madera para los soportes, y para hacer columnas para las estructuras que algunos reyes de Judá habían permitido que se decayeran. **12** Los hombres hicieron el trabajo fielmente. Sus supervisores Jahat y Abdías, los Levitas, de los hijos de Merari; y Zacarías y Mesulam, de los hijos de lo Coat. Otros Levitas, todos los cuales eran muy buenos músicos, dirigieron a los trabajadores de cerca. **13** Estos Levitas estaban a cargo de los que cargaban materiales de construcción y todos los otros hombres que trabajaban de alguna manera. También habían Levitas que eran secretarios, administradores y guardias de puertas. **14** Cuando ellos trajeron el dinero que había sido llevado a la casa del SEÑOR, Hilcías el sacerdote encontró el Libro de la Ley del SEÑOR que se habían entregado a través de Moisés. **15** Hilcías le dijo a Safán el escriba: "He encontrado el Libro de la Ley en la casa del SEÑOR." Hilcías le trajo el libro a Safán. **16** Safán le llevó el libro al rey, y también le reportó, diciendo: "Tus siervos están haciendo todo lo que se les ha confiado a ellos. **17** Han vaciado el dinero que se había encontrado en la casa del SEÑOR, y se lo entregaron en las manos de los supervisores y de los trabajadores." **18** Safán el escriba le dijo al rey: "Hilcías el sacerdote me ha entregado un libro." Entonces Safán lo leyó al rey. **19** Aconteció que cuando el rey hubo escuchado las palabras de la Ley, rompió sus vestiduras. **20** El rey le ordenó a Hilcías, Ahicam hijo de Safán, a Abdón hijo de Micaías, Safán el escriba y Asaías, su propio sirviente, diciendo: **21** "Vayan y pregunten acerca de la voluntad de Dios para mí, y para aquellos que queden en Israel y en Judá, debido a las palabras del libro que ha sido encontrado. Porque es grande la ira del SEÑOR que ha sido derramada sobre nosotros. Es grande, porque nuestros ancestros no han escuchado a las palabras de este libro para obedecer todo lo que fue escrito en él." **22** Así que, Hilcías y aquellos a quienes el rey había ordenado, fueron a Hulda la profetiza, la esposa de Salum hijo de Ticva hijo de Harhas, guardador de vestimentas (ella vivía en Jerusalén en el segundo distrito) y ellos hablaron con ella de este asunto. **23** Ella les dijo: "Esto es lo que el SEÑOR, el Dios de Israel, dice: Dile al hombre que los envió a mí, **24** Esto es lo que el SEÑOR dice: 'Mira, Yo estoy a punto de traer desastre sobre este lugar y sobre sus habitantes, todas las maldiciones que han sido escritas en el libro que ellos han leído ante el rey de Judá. **25** Porque ellos me han abandonado y han quemado incienso para otros dioses, así que, ellos me provocaron a Mí al enojo con todas sus andanzas que ellos han cometido, por lo tanto mi enojo va a ser derramado en este lugar, y no va a ser extinguido.' **26** Pero para el rey de Judá, quien los ha enviado a ustedes a preguntarle al SEÑOR lo que él debía hacer, esto es lo que ustedes le van a decir a él, el SEÑOR, el Dios de Israel dice esto: 'Acerca de las palabras que tú has escuchado, **27** porque tu corazón es tierno, y tú te has humillado a tí mismo ante Dios cuando escuchaste Su palabra contra este lugar y sus habitantes, y porque te has humillado a tí mismo ante Mí y has roto tu ropa y has gemido ante Mí, Yo también te he escuchado,' esta es la declaración del SEÑOR. **28** 'Mira, Yo voy a reunirte con tus ancestros. Tú vas a ser recogido a tu sepulcro en paz, y tus ojos no van a ver ninguno de los desastres que Yo voy a traer a este lugar y sus habitantes.' " Los hombres llevaron este mensaje de vuelta al rey. **29** Luego el rey envió mensajeros y reunió a los ancianos de Judá y Jerusalén. **30** Entonces, el rey subió a la casa del SEÑOR, y todos los hombres de Judá y los habitantes de Jerusalén, y los sacerdotes, Levitas, y todas las personas, de grande

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a pequeños. Luego él leyó en presencia del pueblo todas las palabras del libro del Pacto que había sido hallado en la casa del SEÑOR. **31** El rey se puso en pie en su lugar e hizo un pacto ante el SEÑOR, de caminar tras el SEÑOR, y de mantener Sus mandamientos, Sus regulaciones, y Sus estatutos, con todo su corazón y con toda su alma, para obedecer las palabras del pacto que habían sido escritas en este libro. **32** Él hizo que todos quienes habían sido encontrados en Jerusalén y Benjamín se unieran al pacto. Los habitantes de Jerusalén actuaron en obediencia al pacto de Dios, el Dios de sus ancestros. **33** Josías quitó todas las cosas asquerosas de las tierras que le pertenecían al pueblo de Israel. Él hizo que todos en Israel adoraran al SEÑOR, su Dios. Por todos sus días, ellos no se alejaron de seguir al SEÑOR, el Dios de sus ancestros.

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2 Chronicles 34:1

Él hizo lo correcto ante los ojos del SEÑOR
Vea cómo tradujo esto en 14:1.

no se volvió ni a la derecha ni a la izquierda
Traducción Alterna: "no dudó en obedecer a Dios en ninguna forma", o "él obedeció los mandamientos de Dios"

2 Chronicles 34:4

hasta que fueron polvo
Traducción Alterna: "hasta que fueron piezas muy pequeñas que podían ser llevadas por el viento"

2 Chronicles 34:6

en polvo
Traducción Alterna: "estaban completamente destruidas" (Ver:)

2 Chronicles 34:8

Información General:
Ver:

le confió a él
"le dió la responsabilidad de usar el dinero"

2 Chronicles 34:10

habían permitido que se decayeran
Traducción Alterna: "habían permitido que se pudrieran"

2 Chronicles 34:12

Información General:
Ver:

Estos Levitas estaban a cargo de los que cargaban materiales de construcción y todos los otros hombres que trabajaban de alguna manera
Traducción Alterna: "Estos levitas estaban a cargo de los hombres que hicieron cualquier tipo de trabajo de construcción."

2 Chronicles 34:14

Información General:
Ver:

Cuando ellos trajeron el dinero que habÍa sido llevado a la casa del SEÑOR
Traducción Alterna: "Cuando los supervisores estaban recibiendo el dinero en el templo.''

todo lo que se les ha confiado a ello
Traducción Alterna: "todo lo que les diste la responsabilidad de hacer."

2 Chronicles 34:17

Han vaciado
Traducción Alterna: "Ellos han reunido"

Aconteció que cuando
Esta frase es un marcador; indica que lo que sigue es un evento importante en esta historia. Traducción Alterna: "Ahora, note lo que sigue a continuación."

2 Chronicles 34:20

Información General:
Ver:

pregunten acerca de la voluntad de Dios para mí
Traducción Alterna: "pregunten al SEÑOR lo que quiere que haga"

debido a las palabras del libro
Traducción Alterna: "de acuerdo a lo que está escrito en el libro"

Porque es grande la ira del SEÑOR que ha sido derramada sobre nosotros. Es grande
Emociones como la ira son, a menudo, referidas en la Escritura como si fueran líquidos. Traducción Alterna: "Porque la ira del SEÑOR hacia nosotros es grande, como agua que pudiese limpiarnos totalmente."

2 Chronicles 34:22

Información General:
Ver:

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guardador de vestimentas
Traducción Alterna: "quien cuidaba las ropas sacerdotales"

ellos hablaron con ella de este asunto
Traducción Alterna: "ellos tuvieron la siguiente conversación con ella"

2 Chronicles 34:23

ellos me provocaron a Mí al enojo con todas sus andanzas que ellos han cometido
"el resultado es que ellos me han molestado extremadamente por lo que han hecho"

me provocaron a Mí al enojo
"me hicieron enojar"

por lo tanto mi enojo va a ser derramado en este lugar, y no va a ser extinguido
Emociones como el enojo son mencionados en la Escritura como si fueran líquidos. Traducción Alterna: "Por lo tanto será como un fuego que arrojo sobre ellos, y nada podrá detener este fuego"

2 Chronicles 34:26

el SEÑOR, el Dios de Israel dice esto: 'Acerca de las palabras que tú has escuchado, porque tu corazón es tierno
Traducción Alterna: "El SEÑOR, el Dios de Israel dice esto acerca de las palabras que has escuchado, porque tu corazón era dócil para cambiar"

has roto tu ropa
Esta era una señal de lamento y arrepentimiento.

Yo voy a reunirte con tus ancestros. Tú vas a ser recogido a tu sepulcro
Traducción Alterna: "morirás"

tus ojos no van a ver
Traducción Alterna: "no experimentarás"

2 Chronicles 34:29

todas las personas, de grande a pequeños
Traducción Alterna: "todos"

leyó en presencia del pueblo
Traducción Alterna: "les leyó"

2 Chronicles 34:31

se puso en pie en su lugar
Traducción Alterna: "se paró donde se suponía que él debía pararse en la entrada al templo"

con todo su corazón y con toda su alma
Juntas, estas dos frases forman una expresión idiomática que se refiere al ser entero de una persona. Traducción Alterna: "con todo su ser" o "incondicionalmente''.

todos quienes habían sido encontrados en Jerusalén y Benjamín
Traducción Alterna: "todos los que vivían en Jerusalén y Benjamín"

se unieran al pacto
Traducción Alterna: "obedecieran el pacto"

2 Chronicles 34:33

las cosas asquerosas
Estos son los ídolos que eran repulsivos para Dios.

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Chapter 35

1 Josías celebró la Pascua al SEÑOR en Jerusalén y mataron los corderos de la Pascua en el décimo cuarto día del primer mes. **2** Él colocó los sacerdotes en sus posiciones y los animó en el servicio de la casa del SEÑOR. **3** Él le dijo a los Levitas que enseñaban a todo Israel y quienes estaban apartados para Él SEÑOR: "Pongan el arca sagrada en la casa que Salomón hijo de David, rey de Israel edificó. No la lleven alrededor de sus hombros más. Ahora adoren al SEÑOR su Dios, y sirvan al pueblo de Israel. **4** Organícense ustedes mismos por el nombre de las casas de sus ancestros y sus divisiones, siguiendo las instrucciones escritas de David, rey de Israel, y aquellas de Salomón, su hijo. **5** Párense en el lugar santo, tomen sus posiciones con sus divisiones entre las casas de los ancestros de sus hermanos, descendientes del pueblo, y tomen sus lugares con sus divisiones entre las casas de los ancestros de los Levitas. **6** Maten los corderos para la Pascua, conságrense ustedes mismos, preparen los corderos para sus hermanos, para hacer de acuerdo a la palabra del SEÑOR que fue dada por las manos de Moisés. **7** Josías dió a todo el pueblo treinta mil corderos y cabritos del rebaño para la ofrenda de la Pascua a todos los que estaban presentes. Él también dió tres mil toros; éstos eran de las posesiones del rey. **8** Sus líderes dieron una ofrenda voluntaria al pueblo, sacerdotes, y Levitas. Hilcías, Zacarías, y Jehiel, los oficiales encargados de la casa de Dios, dieron a los sacerdotes para la ofrenda de la Pascua dos mil seiscientos becerros y trescientos bueyes. **9** También Conanías, Semaías y Natanael, su hermano, y Hasabías, Jeiel y Josabad, el jefe de los Levitas le dió a los Levitas para la ofrenda de la Pascua cinco mil becerros y quinientos bueyes. **10** Así que, el servicio fue preparado, y los sacerdotes se pararon en sus lugares, con los Levitas por sus divisiones, en respuesta a las órdenes del rey. **11** Ellos mataron los corderos de la Pascua y los sacerdotes rociaron la sangre que ellos recibieron de las manos de los Levitas y los Levitas deshollaron a los corderos. **12** Ellos removieron las ofrendas quemadas, para poder distribuirlas a las divisiones de las tiendas de los ancestros del pueblo, para ofrecerlas a Él SEÑOR, como está escrito en el libro de Moisés. Ellos hicieron lo mismo con los toros. **13** Ellos asaron los corderos de la Pascua con fuego siguiendo las instrucciones. En cuanto a las ofrendas de consagración, ellos las hirvieron en ollas, calderos y sartenes y rápidamente ellos los llevaron a la gente. **14** Ellos más tarde prepararon ofrendas por ellos mismos y por los sacerdotes, porque los sacerdotes, los descendientes de Aarón, estaban ocupados ofreciendo los holocaustos y la grasa hasta que cayó la noche, así que los Levitas prepararon las ofrendas por ellos mismos y por los sacerdotes, los descendientes de Aarón. **15** Los cantores, los descendientes de Asaf, estaban en su lugar, como fue indicado por David, Asaf, Heman y Jedutún el vidente del rey, y los guardias estaban en todas las puertas. Ellos no tenían que dejar sus puestos, porque sus hermanos los Levitas hicieron preparación para ellos. **16** Así que, para ese tiempo el servicio completo del SEÑOR fue entregado para la celebración de la Pascua y para ofrecer las ofrendas quemadas en el altar del SEÑOR, como ordenó el rey Josías. **17** El pueblo de Israel que estaba presente celebró la Pascua, en ese tiempo, y luego la Fiesta de los Panes Sin Levadura por siete días. **18** Tal celebración de la Pascua nunca había sido llevada acabo en Israel desde los días del profeta Samuel, ni ningún otro rey de Israel celebró una Pascua como lo hizo Josías, junto con los sacerdotes, Levitas y todo el pueblo de Judá e Israel que estaban presentes, y los habitantes de Jerusalén. **19** Esta Pascua se llevó a cabo en el décimo octavo año del reinado de Josías. **20** Después de todo esto, después que Josías dejó el templo en orden, Neco, el rey de Egipto, subió a pelear contra Carquemis en el Río Eufrates y Josías fue a pelear contra él. **21** Pero Necao le envió embajadores diciendo: ¿Qué tengo yo que ver contigo, rey de Judá? Yo no vengo contra ti hoy, sino contra la casa con la cual estoy haciendo guerra. Dios me ha ordenado avanzar, por tanto, deja de interferir con Dios, que está conmigo, o él puede destruirte". **22** Sin embargo, Josías rehusó retirarse de él. Él se disfrazó a sí mismo para pelear con él. Él no escuchó las palabras de Necao que vinieron de la boca de Dios; así que, él fue a pelear en el valle de Meguido. **23** Arqueros le dispararon al rey Josías, y el rey le dijo a sus sirvientes: "Llévenme aparte, porque estoy malamente herido." **24** Así que, sus sirvientes lo sacaron de su carruaje y lo pusieron en un carruaje adicional. Ellos lo llevaron a Jerusalén, donde él murió. Él fue enterrado en la tumba de sus ancestros. Toda Judá y Jerusalén se lamentó por Josías. **25** Jeremías se lamentó por Josías; todos los cantores masculinos y femeninos se lamentaron por Josías hasta este día. Estas canciones se convirtieron en costumbres en Israel; miren, ellas están escritas en las canciones de lamentaciones. **26** Sobre los otros asuntos concernientes a Josías, y sus buenas obras hechas en obediencia a lo escrito en la Ley del Señor- **27** y sus obras, desde el principio hasta el fin, están escritas en el libro de los reyes de Judá e Israel.

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2 Chronicles 35:1

el décimo cuarto día del primer mes
Este es el primer día del calendario hebreo. El décimo cuarto día está cerca del inicio de abril en los calendarios occidentales.

Él colocó los sacerdotes en sus posiciones
Traducción Alterna: "Él dijo a los sacerdotes qué trabajos hacer"

2 Chronicles 35:3

que Salomón hijo de David, rey de Israel edificó
Traducción Alterna: "la gente la construyó bajo el liderazgo del rey Salomón"

las casas de sus ancestros y sus divisiones
Traducción Alterna: "sus tribus y familias"

2 Chronicles 35:5

Párense en el lugar santo
Aquí "lugar santo" parece referirse al área general del templo. Traducción Alterna: "tomen sus posiciones en el área del templo."

sus divisiones
Esto se refiere al grupo de trabajo asignado a cada levita.

las casas de los ancestros
Esto se refiere a los diversos clanes entre los levitas. Parece que los levitas estaban asignados a diferentes grupos de trabajo en base al tipo de trabajo asignado a cada clan o casa ancestral.

2 Chronicles 35:7

Información General:
Ver: y

cabritos
Estos son cabras bebés.

2 Chronicles 35:10

el servicio fue preparado
"ellos prepararon todo para celebrar la Pascua."

la sangre que ellos recibieron de las manos de los Levitas
"la sangre que los levitas les dieron"

2 Chronicles 35:13

Ellos asaron
Traducción Alterna: "ellos cocinaron"

ellos las hirvieron en ollas, calderos y sartenes
Traducción Alterna: "ellos las cocinaron en agua en muchas ollas diferentes"

por ellos mismos

2 Chronicles 35:15

Información General:
Ver:

en su lugar
Vea cómo tradujo esto en 30:16.

2 Chronicles 35:16

el servicio completo
Todo lo asociado con la preparación, sacrificio y adoración del SEÑOR durante la Pascua puede ser referido como un "servicio" de adoración.

2 Chronicles 35:18

Israel
El primer uso de Israel referencia la nación como un todo, pero el segundo uso de Israel se refiere específicamente a las tribus del norte del reino de Israel.

2 Chronicles 35:20

Información General:
Ver:

dejó el templo en orden
Traducción Alterna: "restauró la albanza apropiada en el templo"

¿Qué tengo yo que ver contigo, rey de Judá?
Traducción Alterna: "No tienes razón para atacarme, rey de Judá."

Yo no vengo contra ti
Traducción Alterna: "Yo no estoy luchando contra tu reino."

contra la casa con la cual estoy haciendo guerra
Traducción Alterna: "contra Babilonia, contra la cual estoy haciendo la guerra"

2 Chronicles 35:22

pelear con él
"pelear con el ejército de Babilonia"

que vinieron de la boca de Dios
"de Dios" o "que Dios le había dicho"

2 Chronicles 35:25

hasta este día
Vea cómo tradujo esto en 5:9.

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Chapter 36

1 Luego las personas de la tierra tomaron a Joacaz hijo de Josías, y lo hicieron rey en el lugar de su padre en Jerusalén. **2** Joacaz tenía veintitres años cuando él comenzó a reinar, y el reinó tres meses en Jerusalén. **3** El rey de Egipto lo removió de Jerusalén, y multó a la tierra por mil talentos de plata y un talento de oro. **4** El rey de Egipto hizo a Eliaquim, su hermano, rey sobre Judá y Jerusalén, y cambió su nombre a Joacim. Luego Necao tomó al hermano de Eliaquim y lo llevó a Egipto. **5** Joacim tenía veinticinco años de edad cuando él comenzó a reinar, y él reinó once años en Jerusalén. Él hizo lo que era malo ante la vista del SEÑOR su Dios. **6** Luego, Nabucodonosor, rey de Babilonia, lo atacó y lo ató en cadenas para llevarselo a Babilonia. **7** Nabucodonosor también se llevó algunos de los objetos de la casa del SEÑOR a Babilonia, y las puso en su palacio en Babilonia. **8** En cuanto a los otros asuntos concernientes a Joacim, las cosas asquerosas que él hizo, y lo que fue encontrado en contra de él, vean, ellas están escritas en el libro de reyes de Judá e Israel. Luego, Joaquín, su hijo, se convirtió en rey en su lugar. **9** Joaquín tenía ocho años de edad cuando él comenzó a reinar; el reinó tres meses y diez días en Jerusalén. Él hizo lo que era malo a la vista del SEÑOR. **10** En la primavera, el rey Nabucodonosor envió a hombres y lo trajo a Babilonia, con las cosas de valor de la casa del SEÑOR, e hizo a Sedequías, su pariente, rey sobre Judá y Jerusalén. **11** Sedequías tenía veintiún años de edad cuando él comenzó a reinar; él reinó once años en Jerusalén. **12** Él hizo lo que era malo ante la vista del SEÑOR su Dios. Él no se humilló a sí mismo ante Jeremías el profeta, quien hablaba de la boca del SEÑOR. **13** Sedequías también se rebeló contra el rey Nabucodonosor, quien lo había hecho jurar su lealtad ante Dios. Pero Sedequías endureció su cuello y endureció su corazón contra el SEÑOR, el Dios de Israel. **14** Además, todos los líderes de los sacerdotes y las personas eran horrorosamente infieles, y ellos seguían las prácticas asquerosas de las naciones. Ellos contaminaron la casa del SEÑOR la cual Él había consagrado en Jerusalén. **15** El SEÑOR, el Dios de sus ancestros, envió una palabra a ellos por sus mensajeros una y otra vez, porque Él tenía compasión de su pueblo y del lugar donde Él vive. **16** Pero ellos se burlaban de los mensajeros de Dios, despreciaban Su palabra, y se burlaban de sus profetas, hasta que la ira del SEÑOR se levantó contra su pueblo, hasta que no hubo ayuda para ellos. **17** Así que, Dios les trajo al rey de los Caldeos, quien mató a sus jóvenes con la espada en el santuario, y no tuvo compasión de los jóvenes o las vírgenes, viejos o los de pelo gris. Dios entregó a todos en su mano. **18** Todos los objetos de la casa de Dios, grandes y pequeños, los tesoros de la casa del SEÑOR, y los tesoros del rey y sus oficiales, todas estas cosas él se las llevó a Babilonia. **19** Ellos quemaron la casa de Dios, rompieron las paredes de Jerusalén, quemaron todos sus palacios, y destruyeron todas las cosas hermosas que estaban en ella. **20** El rey se llevó a Babilona a aquellos quienes se habían escapado de la espada. Ellos se convirtieron en sirvientes para él y sus hijos hasta el dominio del reino de Persia. **21** Esto pasó para el cumplimiento de la palabra del SEÑOR por la boca de Jeremías, hasta que la tierra hubo disfrutado de su dia de reposo. Ésta observó sus días de reposo durante todo el tiempo que permaneció abandonada, de manera que pasaran setenta años de esta forma. **22** Ahora, en el primer año de Ciro, rey de Persia, para que la palabra del SEÑOR por la boca de Jeremías se llevara a cabo, el SEÑOR motivó al espíritu de Ciro, rey de Persia, para que él hiciera proclamaciones a través de todo su reino, y las pusiera también por escrito. Él dijo: **23** "Esto es lo que Ciro, rey de Persia, dice: 'el SEÑOR, el Dios de los cielos, me ha dado todos los reinos de la tierra. Él me ha ordenado construirle una casa para Él en Jerusalén, la cual está en Judá. Quienquiera de entre ustedes que sea de Su pueblo, suba a la tierra, y que el SEÑOR su Dios sea con él.' "

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2 Chronicles 36:1

Joacaz

2 Chronicles 36:3

Información General:
Ver:

talentos

lo llevó a Egipto
Traducción Alterna: "lo tomó a Egipto como prisionero"

2 Chronicles 36:5

Él hizo lo que era malo ante la vista del SEÑOR
Vea cómo tradujo esto en 21:6.

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lo atacó
Traducción Alterna: "atacó Jerusalén"

Nabucodonosor también se llevó
Los sirvientes de Nabucodonosor se llevaron.

2 Chronicles 36:8

las cosas asquerosas que él hizo
Esto usualmente se refiere a adorar falsos dioses, lo cual El SEÑOR odiaba.

que fue encontrado en contra de él
Esto podría referirse a su carácter.

el libro de reyes de Judá e Israel
Vea cómo tradujo esto en 35:26.

2 Chronicles 36:9

Él hizo lo que era malo a la vista del SEÑOR
Vea cómo tradujo esto en 14:1.

2 Chronicles 36:11

Él no se humilló a sí mismo ante Jeremías el profeta
Traducción Alterna: "Él no se humilló a sí mismo ni obedeció al escuchar a Jeremías el profeta"

de la boca del SEÑOR
"de las palabras que Dios le había dado"

2 Chronicles 36:13

endureció su cuello y endureció su corazón
Estas dos frases son formas idiomáticas para referirse a la testarudez de una persona. Juntas enfatizan la rebelión de Sedequías contra Dios.

prácticas asquerosas
Vea cómo tradujo una frase similar en 15:8.

contaminaron la casa del SEÑOR
Traducción Alterna: "ellos hicieron profano lo que debía ser santo"

2 Chronicles 36:15

una y otra vez
Traducción Alterna: "muchas veces"

no hubo ayuda para ellos
Traducción Alterna: "no hubo manera de evitarlo"

2 Chronicles 36:17

Dios entregó a todos en su mano
Traducción Alterna: "Dios permitió al ejército caldeo vencerles."

2 Chronicles 36:18

él se las llevó
Sus soldados tomaron

Ellos quemaron
"Ellos" se refiere a los soldados babilonios.

2 Chronicles 36:20

El rey se llevó
"Sus soldados tomaron"

2 Chronicles 36:22

en el primer año

Él me ha ordenado construirle una casa
Traducción Alterna: "Él me había señalado que ordenara que mis trabajadores construyeran un templo para Él en Jerusalén"

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Book: Ezra

Ezra

Chapter 1

1 En el primer año de Ciro, rey de Persia, el SEÑOR cumplió Su palabra que salió de la boca de Jeremías y movió el espíritu de Ciro. La voz de Ciro se escuchó sobre su reino entero. Ésto es lo que fue escrito y hablado: **2** Ciro, rey de Persia dice: "El SEÑOR, Dios del cielo, me dió todos los reinos de la tierra y Él me señaló para construir para Él una casa en Jerusalén en Judea. **3** Cualquiera que sea de Su pueblo (que su Dios sea con él) puede subir a Jerusalén y construir una casa para el SEÑOR, Dios de Israel, quien es el Dios de Jerusalén. **4** Personas de cualquier parte del reino donde estén viviendo sobrevivientes de esa tierra deben proveerles plata y oro, posesiones y animales, como tambien una ofrenda voluntaria para la casa de Dios en Jerusalén." **5** Entonces los jefes de los clanes ancestrales de Judá y Benjamín, los sacerdotes y los Levitas, y todo aquel cuyo espíritu Dios despertó para ir y construir Su casa se levantó. **6** Aquellos alrededor de ellos apoyaron su trabajo con objetos de plata y oro, posesiones, animales, cosas de valor y ofrendas voluntarias. **7** También el rey Ciro sacó los objetos de la casa del Señor que Nabucodonosor había traído desde Jerusalén y había puesto en las casas de sus dioses. **8** Ciro los puso en la mano de Mitrídates el tesorero, quien los contó para Sesbasar, dirigente de Judea. **9** Éste fue su número: treinta vasijas de oro, mil vasijas de plata, veintinueve otras vasijas, **10** treinta tazones de oro, cuatrocientos diez tazones pequeños de plata, y mil objetos adicionales. **11** Había cinco mil cuatrocientos objetos de oro y plata en total. Sesbasar los trajo todos cuando los exilados fueron de Babilonia a Jerusalén.

Ezra 1:1

el primer año
Refiriendose al inicio del reino del Rey Ciro

El SEÑOR
Este es el nombre de Dios el cual le ha sido revelado al pueblo en el antiguo testamento. Ver como la página de TranslationWord

El SEÑOR cumplió Su palabra
"El SEÑOR hizo lo que dijo que haría"

que salió de la boca de Jeremías
Jeremías había hablado o escrito estas palabras.

SEÑOR ... movió el espíritu de Ciro.
"Movió su espíritu" es una figura literaria (metonimia) para "hacer que alguien quiera actuar o hacer algo". "El SEÑOR ... hizo que Cirus quiera actuar."

La voz de Ciro se escuchó sobre su reino entero
"La voz" es una figura literaria (metonimia) para "la voz que da el mensaje", y el reino es una figura literaria (metonimia) para el pueblo al que un Rey gobierna. Traducción alterna: ''Ciro envió un mensaje a todos bajo su reinado''

lo que fue escrito y hablado
Esto puede ser traducido en forma activa. Puede ser mejor traducirlo de manera que el lector entienda que otras personas puedieron haber ayudado a Ciro a llevar el mensaje a las personas bajo su reinado. Traducción alterna: "Lo que Ciro escribió y lo que sus mensajeros leyeron para que las personas pudieran oírlo"

Todos los reinos de la tierra
Esta es una hipérbole, porque habían reinos que Ciro no gobernaba.

construir para Él una casa en ... Judea.
Probablemente necesites expresar explícitamente que la casa era para que las personas adoren al SEÑOR. Traducción alterna: "Una cada en ... Judea donde las personas puedan adorarlo a ÉL."

Ezra 1:3

Su pueblo
El pueblo que pertenece al SEÑOR.

sobrevivientes de esa tierra ... deben proveerles
Aquellos Israelitas que decidían quedarse donde estaban debía ayudar a aquellos que decidían ir a Jerusalem fisica y financieramente.

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Ezra 1:5

su trabajo
Esto se refiere al trabajo de las personas que en el versículo previo habían sido despertadas por Dios.

todo aquel cuyo espíritu Dios despertó para ir
Mover el espíritu es una figura literaria para hacer a alguien querer actuar o hacer algo. Traducción alterna: "Todo aquel a quien Dios ha hecho querer ir" Palabras similiares aparecen en 1:1

Ezra 1:7

los puso en la mano de Mitrídates el tesorero
Poner un objeto en la mano de alguien es una metáfora para permitir a esa persona hacer lo que quiera con ese objetp. Aquí el lector debería entender que Ciro esperaba que Mitríades haga lo que Ciro quería que él haga. Traducción alterna: "Pon a Mitríades, el tesorero, encargado de ellos." o "Haz a Mitríadez el tesorero responsable de ellos."

tesorero
Encargado oficial del dinero

los contó para Sesbasar
Se aseguro de que Sesbasar supiera exactamente que eran todos los objetos.

Ezra 1:9

Información general:
Esta es una lista de los enumerados objetos.

treinta ... mil ... veintinueve
nueve - "30 ... 1,000 ... 29"

vasijas ... tazones
objetos usados para contener agua para lavar.

cinco mil cuatrocientos objetos de oro y plata en total
El número total de objetos retornados a Jerusalem de Babilonia, listados arriba individualmente

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Chapter 2

1 Ésta es la gente en la provincia que subió de la cautividad del Rey Nabucodonosor quien los exilió en Babilonia, la gente que regresó a cada una de sus ciudades de Jerusalén y en Judea. **2** Ellos vinieron con Zorobabel, Jesúa, Nehemías, Seraías, Reelaías, Mardoqueo, Bilsán, Mispar, Bigvai, Rehum y Baana. Este es el registro de los hombres del pueblo de Israel. **3** Los descendientes de Paros: dos mil ciento setenta y dos **4** Los descendientes de Sefatías: trescientos setenta y dos. **5** Los descendientes de Ara: setecientos setenta y cinco. **6** Los descendientes de Pahat Moab, por medio de Jesúa y Joab: dos mil ochocientos doce. **7** Los descendientes de Elam: mil doscientos cincuenta y cuatro. **8** Los descendientes de Zatu: novecientos cuarenta y cinco. **9** Los descendientes de Zacai: setecientos sesenta. **10** Los descendientes de Bani: seiscientos cuarenta y dos. **11** Los descendientes de Bebai: seiscientos veintitrés. **12** Los descendientes de Azgad: mil doscientos veintidos. **13** Los descendientes de Adonicam: seiscientos sesenta y seis. **14** Los descendientes de Bigvai: dos mil cincuenta y seis. **15** Los descendientes de Adín: cuatrocientos cincuenta y cuatro. **16** Los hombres de Ater por medio de Ezequías: noventa y ocho. **17** Los descendientes de Bezai: trescientos veintitrés. **18** Los descendientes de Jora: ciento doce. **19** Los hombres de Hasum: doscientos veintitrés. **20** Los hombres de Gibar: noventa y cinco. **21** Los hombres de Belén: ciento veintitrés. **22** Los hombres de Netofa: cincuenta y seis. **23** Los hombres de Anatot: ciento veintiocho. **24** Los hombres de Azmavet: cuarenta y dos. **25** Los hombres de Quiriat Jearim, Cafira y Beerot: setecientos cuarenta y tres. **26** Los hombres de Ramá y Geba: seiscientos veintiuno. **27** Los hombres de Micmas: ciento veintidos. **28** Los hombres de Betel y Hai: doscientos veintitrés. **29** Los hombres de Nebo: cincuenta y dos. **30** Los hombres de Magbis: ciento ciencuenta y seis. **31** Los hombres del otro Elam: mil doscientos cincuenta y cuatro. **32** Los hombres de Harim: trescientos veinte. **33** Los hombres de Lod, Hadid y Ono: setecientos veinticinco. **34** Los hombres de Jericó: trescientos cuarenta y cinco. **35** Los hombres de Senaa: tres mil seiscientos treinta. **36** Los sacerdotes: descendientes de Jedaías, de la casa de Jesúa: novecientos setenta y tres. **37** Los descendientes de Imer: mil cincuenta y dos. **38** Los descendientes de Pasur: mil doscientos cuarenta y siete. **39** Los descendientes de Harim: mil diecisiete. **40** Los levitas: descendientes de Jesúa y Cadmiel, descendientes de Hodavías: Setenta y cuatro. **41** Los cantores del templo, descendientes de Asaf: ciento veinticocho. **42** Los descendientes de los porteros: descendientes de Salum, Ater, Talmón Acub, Hatita y Sobai: ciento treinta y nueve en total. **43** Aquellos que fueron nombrados para servir en el templo: descendientes de Ziha, Hasufa, Tabaot, **44** Queros, Siaha, Padón, **45** Lebana, Hagaba, Acub, **46** Hagab, Salmai y Hanán. **47** Los descendientes de Gidel, Gahar, Reaía, **48** Rezín, Necoda, Gazam, **49** Uza, Paseah, Besai, **50** Asena, Mehunim, y Nefusim. **51** Los descendientes de Bacbuc, Hacufa, Harhur, **52** Bazlut, Mehida, Harsa, **53** Barcos, Sísara, Tema, **54** Nezía y Hatifa. **55** Los descendientes de los sirvientes de Salomón: descendientes de Sotai, Soferet, Peruda, **56** Jaala, Darcón, Gidel, **57** Sefatías, Hatil, Poqueret Hazebaim, y Ami. **58** Hubo un total de 392 descendientes de aquellos nombrados a servir en el templo y descendientes de los sirvientes de Salomón. **59** Aquellos que partieron de Tel Mela, Tel Harsa, Querub, Addán e Imer, pero que no pudieron probar su linaje de Israel, **60** incluyeron a seiscientos cincuenta y dos descendientes de Delaía, Tobías y Necoda. **61** Además, de los descendientes del sacerdote: los descendientes de Habaía, Cos, y Barzilai (quien tomó su esposa de las hijas de Barzilai de Gilead y fue llamado por su nombre). **62** Ellos buscaron sus registros genealógicos pero no los encontraron, así que fueron excluídos del sacerdocio como inmundos. **63** Así que el gobernador les dijo que ellos no debían comer ninguno de los sacrificios sagrados hasta que un sacerdote con Urim y Tumim lo aprobara. **64** El grupo entero era un total de cuarenta y dos mil trescientos sesenta, **65** sin incluir a sus sirvientes y sus sirvientas (éstos eran siete mil trescientos treinta y sieta) y sus cantores y cantoras del templo (doscientos). **66** Sus caballos: Setecientos treinta y seis. Sus mulas: Doscientos cuarenta y cinco. **67** Sus camellos: Cuatrocientos treinta y cinco. Sus asnos: Seis mil setecientos veinte. **68** Cuando ellos fueron a la casa del SEÑOR en Jerusalén los jefes patriarcas ofrecieron ofrendas voluntarias para construir la casa. **69** Ellos dieron de acuerdo a su capacidad para los fondos de la obra: sesenta y un mil dracmas de oro, cinco mil minas de plata y cien túnicas sacerdotales. **70** Así que los sacerdotes y los levitas, el pueblo, los cantores del templo y los porteros, y aquellos nombrados a servir en el templo habitaron sus ciudades. Todo la gente en Israel estaban en sus ciudades.

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Ezra 2:1

Información general:
Esto empieza una lista de nombres de las personas que retornaron del exilio.

que subió
Esta es una expresión idiomática que se refiere a viajar hacia Jerusalem. Traducción alterna: ''retornaron'' o ''volvieron a''

Ezra 2:3

Información general:
Esto continúa la lista de personas que regresaron del exilio junto con el número en cada grupo.

Ezra 2:7

Información general:
Esto continúa la lista de personas que regresaron del exilio junto con el número en cada grupo.

Ezra 2:11

Información general:
Esto continúa la lista de personas que regresaron del exilio junto con el número en cada grupo.

Ezra 2:15

Información general:
Esto continúa la lista de personas que regresaron del exilio junto con el número en cada grupo.

noventa y ocho
ocho - ''98''

Ezra 2:19

Información general:
Esto continúa la lista de personas que regresaron del exilio junto con el número en cada grupo. Nótese que desde 2:21 estos son los nombres de los lugares de donde ellos vinieron originalmente.

noventa y cinco ... cincuenta y seis
cinco ... cincuenta y seis - ''95 ... 56''

hombres de Belén
Esto comienza a listar el número de personas cuyos ancestros habían vivido en pueblos de Judá.

Netofa
Este es el nombre de un pueblo en Judá.

Ezra 2:23

Información General:
Esto continúa la lista de personas que regresaron del exilio junto con el número en cada grupo cuyos antepasados provenían de los lugares listados.

cuarenta y dos
dos - ''42''

Ezra 2:27

Información General:
Esto continúa la lista de personas que regresaron del exilio junto con el número en cada grupo cuyos antepasados provenían de los lugares listados.

cincuenta y dos
2 - ''52''

Ezra 2:31

Información General:
Esto continúa la lista de personas que regresaron del exilio junto con el número en cada grupo cuyos antepasados provenían de los lugares listados.

Ezra 2:34

Información General:
Esto continúa la lista de personas que regresaron del exilio junto con el número en cada grupo cuyos antepasados provenían de los lugares listados.

Ezra 2:36

Información General:
Esta sección enlista los nombres de los sacerdotes cuyos descendientes retornaron del exilio junto con el número de cada grupo.

Harim
El ''Harim'' en 2:31 es el nombre de un lugar, pero aqui ''Harim'' es el nombre de un hombre.

Ezra 2:40

Información General:
Esta sección enlista los nombres de los levítas cuyos descendientes retornaron del exilio junto con el número de cada grupo.

setenta y cuatro
cuatro - ''74''

porteros
Aquellos encargados de quien pasa por las puertas del templo.

Ezra 2:43

Información General:
Esta sección continúa enlistando los nombres de los levítas cuyos descendientes retornaron del exilio.

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Ezra 2:47

Información General:
Esta sección continúa enlistando los nombres de los levítas cuyos descendientes retornaron del exilio. Estos son todos nombres de hombres.

Ezra 2:51

Información General:
Esta sección continúa enlistando los nombres de los levítas cuyos descendientes retornaron del exilio. Estos son todos nombres de hombres.

Ezra 2:55

Información General:
Esta sección continúa enlistando los nombres de los levítas cuyos descendientes retornaron del exilio.

Hubo un total de 392 descendientes
Este es el número total de todas las personas en este grupo que retorno del exilio.

Ezra 2:59

Información General:
Esta es una lista de personas que habían regresado a Israel desde varias ciudades babilónicas pero no pudieron demostrar su linaje.

Tel Mela, Tel Harsa, Querub, Addán e Imer
Lugares en Babilonia que ya no existen en la actualidad.

Ezra 2:61

sus registros genealógicos
Los registros que dicen quienes eran sus ancestros.

no los encontraron
''No pudieron encontrar sus nombres en los registros de los sacerdotes.

fueron excluídos del sacerdocio como inmundos
Esto puede ser expresado en forma activa. El sustantivo abstracto ''sacerdocio'' puede ser traducido como el verbo ''el trabajo de un sacerdote.'' Traducción alterna: ''Los otros sacerdotes los trataron como si ellos fuesen inmundos y no les permitieron trabajar como sacerdotes''

inmundos
no apto para ser sacerdote

Urim y Tumim
Dos elementos como dados que los sacerdotes usaban para decidir lo que Dios quería que hicieran.

Ezra 2:64

El grupo entero
El grupo entero que retorno a la tierra de Juda del exilio

doscientos
"200"

Ezra 2:66

Información General:
Esta es una lista de los animales junto con los números de cada especie que retornó con las personas del exilio.

Ezra 2:68

sesenta y un mil ... cinco mil ... cien
mil ... cinco mil ... cien - "61,000 ... 5,000 ... 100"

dracmas de oro
una ''dracma'' era una pequeña moneda de oro usada por el imperio Persa.

minas
una ''mina'' es la unidad de peso. Una mina equivale a 550 gramos. Las minas son normalmente relacionadas con la medición de plata.

túnicas
Prendas que usan junto a la piel

Ezra 2:70

Todo la gente en Israel estaban en sus ciudades
Todos volvieron a sus ciudades natales en Judea. No todos fueron reasentados en Jerusalén.

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Chapter 3

1 Fue el séptimo mes después que el pueblo de Israel regresó a sus ciudades, cuando se reunieron juntos como un solo hombre en Jerusalén. **2** Jesúa, hijo de Josadac y sus hermanos los sacerdotes y Zorobabel, hijo de Salatiel y sus hermanos se levantaron y construyeron el altar del Dios de Israel para ofrecer ofrendas quemadas como se ordena en la ley de Moisés, el hombre de Dios. **3** Entonces ellos establecieron el altar sobre su base, porque el temor estaba sobre ellos a causa de la gente de la tierra. Ellos ofrecieron ofrendas quemadas al SEÑOR al amanecer y al anochecer. **4** Ellos también observaron la Fiesta de las cabañas como está escrito y ofrecieron ofrendas quemadas día tras día según el decreto, el deber de cada día en su día. **5** En conformidad hubo ofrendas quemadas diarias y mensuales y ofrendas para todas las fiestas fijas del SEÑOR, junto a las ofrendas voluntarias. **6** Ellos comenzaron a ofrecer ofrendas quemadas al SEÑOR en el primer día del séptimo mes, aunque el fundamento del templo no había sido puesto. **7** Así que dieron plata a los canteros y a los artesanos; y comida, bebida y aceite a la gente de Sidón y Tiro, para que enviaran árboles de cedro desde el Líbano a Jope por mar, conforme les fue autorizados por Ciro, Rey de Persia. **8** Entonces en el segundo mes del segundo año después que vinieron a la casa del SEÑOR en Jerusalén, Zorobabel, Jesúa, hijo de Josadac, el resto de los sacerdotes, los levitas, y aquellos que vinieron de la cautividad de vuelta a Jerusalén, comenzaron el trabajo. Ellos asignaron a los levitas de veinte años y mayores a supervisar la obra de la casa del SEÑOR. **9** Jesúa puso a sus hijos y a sus hermanos, Cadmiel y sus hijos y los descendientes de Judá a supervisar a la gente haciendo la obra en la casa de Dios. Junto a ellos estaban los descendientes de Henadad, sus descendientes y también sus compañeros levitas. **10** Los constructores pusieron el fundamento para el templo del SEÑOR. Esto permitió a los sacerdotes a pararse, con sus vestimentas y trompetas, y a los levitas, hijos de Asaf, a alabar al SEÑOR con címbalos, así como la mano de David, rey de Israel había ordenado. **11** Ellos cantaron con alabanza y acción de gracias al SEÑOR, "¡Él es bueno! Su pacto, fiel a Israel, permanece para siempre." Todo el pueblo clamó con un gran grito de júbilo en alabanza al SEÑOR porque los fundamentos del templo se habían puesto. **12** Pero muchos de los sacerdotes, levitas, jefes patriarcas y ancianos que habían visto la primera casa, cuando los fundamentos de esta casa fueron puestos delante de sus ojos, ellos lloraron en alta voz. Pero muchos daban gritos de gozo con alegría y un sonido emocionante. **13** Como resultado la gente no pudo distingir los sonidos gozosos y alegres del sonido del llanto de la gente, porque la gente estaba clamando con gran gozo y el sonido se escuchó desde lejos.

Ezra 3:1

el séptimo mes
Este es el séptimo mes del calendario Hebreo. Es al final de la estación seca y al comienzo de la estación de lluvias tempranas. Dura desde la parte final de setiembre hasta la primera parte de octubre en los Calendarios occidentales.

como un solo hombre
Un sólo hombre es en un sólo lugar y tiene un sólo propósito. Traducción alterna: ''Por un propósito''

se levantaron y construyeron
'' Se levantaron'' es una metáfora para ''empezaron a actuar y a contrunstruir''

como se ordena en la ley de Moisés
Esto puede ser traducido en forma activa. Probablemente se necesite expresar explicitamente a quién y qué mandó a hacer El SEÑOR. Traducción alterna: ''Como El Señor los ha mandado a hacer en el ley Moisés''

Ezra 3:3

establecieron el altar sobre su base
''montado en el altar sobre su base'' o ''puesto en el altar encima de su base para que permanezca allí''

temor estaba sobre ellos
Esta es una expresión idiomática. Traducción alterna: ''Ellos estaban muy asustados''

a causa de la gente de la tierra
Probablemente se necesite expresar explícitamente que esto se refería al pueblo de esas tierras a quienes los Judíos tenían miedo. Traducción alterna: ''Porque ellos pensaron que la gente de la tierra querían atacarlos''

Ellos ofrecieron ofrendas quemadas al SEÑOR al amanecer y al anochecer
Una de las primeras cosas que el pueblo hizo fue empezar a ofrecer sacrificios. Esto fue antes de que el templo fuera recontruído.

la Fiesta de las cabañas
Este era un festival que se celebraba por 8 días de seguido en el séptimo mes del calendario Hebrero.

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Se asoció con la época del éxodo cuando los israelitas vivían en tiendas de campaña

Ezra 3:6

el primer día del séptimo mes
Este es el séptimo mes del calendario Hebreo. El primer día es cerca de la mitad de setiembre en los calendarios occidentales.

fundamento del templo no había sido puesto
Los judíos empezaron las ceremonias de alabanza incluso antes de que hayan empezado a construir el templo. Traducción alterna: ''Aún no habían sentado los cimientos del templo.''

conforme les fue autorizados por Ciro, Rey de Persia
Las cartase enviadas por el Rey Ciro otorgaba a los Judíos permiso para comprar materiales y construír el templo.

Ezra 3:8

segundo mes
Este es el segundo mes del calendario Hebreo. Esto es durante la estación cálida cuando la gente cosecha sus cultivos. Es durante la última parte de abril y la primera parte de mayo en los calendarios occidentales.

segundo año
Este es un año después del año en el que habían regresado.

a la casa del SEÑOR
Probablemente sea necesario expresar explícitamente que no había una casa de Dios de pie cuando ellos llegaron. Traducción alterna: "a donde la casa de Dios había estado" o "a donde iban a construir la casa de Dios"

veinte años
''20 años de edad"

Ezra 3:10

pusieron el fundamento
El "fundamento" en este sentido era más que solo los bloques de piedra para sostener las paredes del templo. Incluía todo el piso del templo en piedra. Esto permitió a todos los adoradores del templo llevar sus vestimentas especiales y mantenerlas limpias.

sus vestimentas
''sus sotanas especiales''

címbalos
Dos finos y rodondos platos de metal que son golpeados uno contra el otro para producir un sonido fuerte.

la mano de David ... había ordenado
La mano de un Rey es una menotonima para el poder de dar mandatos u órdenes. Traducción alterna: ''Como David ... había ordenado''

acción de gracias
Un sentimiento y expresión de aprecio y gratitud por la amabilidad de otro.

Ezra 3:12

la primera casa
esto se refiere a la primera cada que Salomón construyo, la casa de Dios.

delante de sus ojos
Los ojos representan la vista. AT: "a su vista" o "y lo vieron"

lloraron en alta voz
Esto se refiere a la expresión emocional de tristeza que incluye lágrimas y sonidos vocales.

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Chapter 4

1 Ahora algunos enemigos de Judá y Benjamín escucharon que el pueblo que había sido llevado al exilio ahora estaban construyendo un templo para el SEÑOR, el Dios de Israel. **2** Entonces se acercaron a Zorobabel y a los jefes de las familias de sus ancestros. Ellos les dijeron: "Déjannos construir con ustedes, pues, igual que ustedes, nosotros buscamos a su Dios y hemos sacrificado a Él desde los días cuando Esar Hadón, rey de Asiria, nos trajo a este lugar." **3** Pero Zorobabel, Jesúa y los jefes de las casas de sus ancestros dijeron: "No son ustedes, sino nosotros, quienes debemos construir la casa de nuestro Dios, pues somos nosotros quienes construiremos para el SEÑOR, el Dios de Israel, tal como el Rey Ciro de Persia ordenó." **4** Así que el pueblo de la tierra hicieron debilitar las manos de los de Judá; Ellos hicieron que los de Judá tuvieran miedo de construir. **5** Ellos también sobornaron a consejeros para que frustraran sus planes. Ellos hicieron esto durante todos los días de Ciro y hasta el reinado de Darío, Rey de Persia. **6** Entonces al principio del reinado de Asuero ellos escribieron una acusación en contra de los habitantes de Judá y Jerusalén. **7** Fue durante los días de Artajerjes que Bislam, Mitrídates, Tabeel y sus compañeros escribieron a Artajerjes. La carta fue escrita en arameo y traducida. **8** Rehum el comandante y Simsai el escriba escribieron de esta manera a Artajerjes acerca de Jerusalén. **9** Entonces Rehum, Simsai y sus compañeros, quienes eran jueces y otros oficiales en el gobierno de Erec, Babilonia y Susa en Elam, ellos escribieron una carta **10** y se les unieron el pueblo que el gran y noble Asnapar obligó a asentarse en Samaria, junto a los demás que estaban en la Provincia más Allá del Río. **11** Esta es una copia de la carta que ellos enviaron a Artajerjes: "Sus siervos, hombres al otro lado del río, escriben esto: **12** Que sepa el rey que los judíos que salieron de usted se han levantado contra nosotros en Jerusalén para construir una ciudad rebelde. Ellos han completado los muros y han reparado los fundamentos. **13** Ahora que sepa el rey que si esta ciudad es construida y el muro es completado, ellos no darán ningún tributo ni impuestos, sino que le harán daño a los reyes. **14** Ciertamente por cuanto nosotros hemos comido de la sal del palacio, no es apropiado que nosotros veamos que ninguna deshonra le acontezca al rey. Es debido a esto que estamos informando al rey **15** para que investigue en el registro de su padre y constate que ésta es una ciudad rebelde que le hará daño a reyes y provincias. Ha causado muchos problemas a los reyes y provincias. Ha sido un centro para la rebelión desde hace mucho tiempo. Fue por esta razón que la ciudad fue destruida. **16** Le estamos informando al rey que si esta ciudad y muralla son construidas, entonces no quedará nada para ti más allá de la provincia del rio." **17** Entonces el rey envió una respuesta a Rehum y Simsai y a sus compañeros en Samaria y al resto que estaban más allá del Río: "Que la paz sea vuestra. **18** La carta que ustedes me enviaron ha sido traducida y leida ha mi. **19** Por lo tanto, ordené una investigación y descubrí que en días anteriores ellos se habían rebelado y sublevado contra reyes. **20** Poderosos reyes han gobernado sobre Jerusalén y tuvieron poder sobre todo más allá del Río. Se les pagaron tributos e impuestos. **21** Ahora, decreten para que estos hombres se detengan y no construyan esta ciudad hasta que yo haga un decreto. **22** Tengan cuidado de no ser negligentes en esto. ¿Para qué permitir que crezca esta amenaza y cause más pérdida para los intereses reales? **23** Cuando el decreto del Rey Artajerjes fue leido ante Rehum, Simsai y sus compañeros, ellos salieron rápidamente a Jerusalén y obligaron a los judíos a detener la construcción. **24** Así que la obra en la casa de Dios en Jerusalén se detuvo hasta el segundo año del reinado de Darío, Rey de Persia.

Ezra 4:1

Información General:
Las personas no Judías ofrecían ayuda para construir el templo

que había sido llevado al exilio
Esto puede ser expresado en forma activa. Traducción alterna: "a quienes los babilonios habían tomado en el exilio"

Esar Hadón, rey de Asiria
él reinaba en Asiria antes de que Ciro reinara en Persia.

Ezra 4:3

No son ustedes, sino nosotros, quienes debemos construir
Los posibles significados son 1) Los líderes judíos sentían que Ciro los había autorizado sólo a ellos para construir el templo o 2)Construir el templo era trabajo exclusivo para los Judíos y ninguna persona no Judía podía contribuir en el trabajo.

Ezra 4:4

pueblo de la tierra
''las personas quienes estaban viviendo en la tierra en ese momento'' lo que podría incluir Judíos y no

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Judíos cuyas familias no habían sido llevadas al exilio por los Babilonios

debilitar las manos de los de Judá
Desanimaron a los Judíos (Ver:)

los de Judá
Personas que regresaron de Babilonia y asentaron en la tierra de Judá

para que frustraran sus planes
''Para impedir que los Judíos puedan construir el templo como ellos lo habían planeado''

escribieron una acusación en contra de los habitantes de Judá y Jerusalén
El sustantivo abstracto ''acusación'' puede ser traducido como el verbo ''acusar'' y el verbo ''vivir en'', respectivamente. Probablmente sea necesario expresar explícitamente lo que los enemigos acusaron a los judíos de hacer. Traducción alterna:''Escribieron una carta en la cual se acusaba a aquellos que vivían en Judá y Jerusalem de haber desobedecido al Rey''

Ezra 4:7

La carta
Esta es la carta de la que se habla en 4:4

arameo
El idioma utilizado en esa área al momento de asuntos oficiales.

y traducida
al idioma persa

Ezra 4:9

Rehum ... Simsai
nombres de Ciudades

Elam
nombre de una gran región de tierra

Provincia más Allá del Río
Este es el nombre de la provincia que estaba al oeste del río Éufrates. Estaba al otro lado del río desde la ciudad de Susa.

Ezra 4:11

Esta es una copia
Esdrás incluye en su escrito el contenido de la letra enviada al Rey Artajerjes.

Provincia más Allá del Río
Este es el nombre de la provincia que estaba al oeste del río Éufrates. Estaba al otro lado del río desde la ciudad de Susa. Ver como se ha traducido en 4:9

una ciudad rebelde
La ciudad es una figura literaria (metonimia) para las personas que viven en ella. Traducción alterna: "una ciudad en la que planean vivir y rebelarse contra ti"

reparado los fundamentos
''arreglado los simientos'' o ''reparado los simientos''

Ezra 4:13

si esta ciudad es construida y el muro es completado
Esto puede ser traducido en forma activa. Traducción alterna: '' Si ellos construyen la ciudad y completan el muro''

sino que le harán daño a los reyes
La palabra ''daño'' se refiere a que los Judíos ya no darían dinero a los reyes

Ezra 4:14

nosotros hemos comido de la sal del palacio
Los posibles significados para esta referencia son 1)Los escritores siendo leales al Rey

una ciudad rebelde
La ciudad es una figura literaria

la ciudad fue destruida
Esto puede ser traducido en forma activa, en tal caso será necesario expresar explícitamente quien había destruído la ciudad. Traducción alterna: ''Los babilonios destruyeron la ciudad.''

si esta ciudad y muralla son construidas
Esto puede ser traducido en forma activa. Traducción alterna: ''Si ellos construyen la ciudad y la muralla'' Palabras similares aparecen en 4:13.

entonces no quedará nada para ti
Esta es una hipérbole o exageración para hacer que el Rey piense que va a perder mucho dinero de impuestos si los Judíos fueran a rebelarse.

más allá de la provincia del rio
Este es el nombre de la provincia que estaba al oeste del río Éufrates. Estaba al otro lado del río desde la ciudad de Susa. Traducir como en 4:19.

Ezra 4:17

más allá de la provincia del rio
Este es el nombre de la provincia que estaba al oeste del río Éufrates. Estaba al otro lado del río desde la ciudad de Susa. Traducir como en 4:19.

La carta que ustedes me enviaron ha sido traducida y leida
Esto puede ser traducido en forma activa en este caso será necsario expresar explícitamente quién ha traducido y leído la carta al Rey. Traducción

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alterna: "He hecho que mis sirvientes traduzcan y lean la carta que me enviaste"

el río
el río Éufrates

Ezra 4:20

más allá de la provincia del rio
Este es el nombre de la provincia que estaba al oeste del río Éufrates. Estaba al otro lado del río desde la ciudad de Susa. Traducir como en 4:19.

Se les pagaron tributos e impuestos
Esto puede ser traducido en forma activa. Traducción alterna: ''Las personas en Jerusalem pagan tributos e impuestos a esos reyes'' o "Esos reyes pudieron cobrar tributos e impuestos"

decreten
''hacer una ley''

Tengan cuidado de no ser negligentes en esto
''Sean cuidadosos de no hacer esto''

¿Para qué permitir que crezca esta amenaza y cause más pérdida para los intereses reales?
Artajerjes usa una pregunta para decirles que él entendía que perdería impuestos y honor si la ciudad era construída. Traducción alterna: ''Tienen que asegurarse de que esta amenaza no siga creciendo y cause más perdida para los intereses reales.''

crezca esta amenaza
Se habla de ''amenaza'' como si esta fuera una planta que pueda crecer en tamaño. Traducción alterna: ''La amenaza podría volverse peor''

cause más pérdida para los intereses reales
Las palabras ''los intereses reales'' es una figura literaria

Ezra 4:23

el decreto del Rey Artajerjes fue leído
Esto puede ser traducido en forma activa, en tal caso será necesario expresar explícitamente quien leyó el decreto del Rey a los oficiales. Traducción alterna: ''Los mensajeros del Rey Artajerjes leyeron este decreto''

la obra en la casa de Dios en Jerusalén se detuvo hasta el segundo año del reinado de Darío
Este retraso duró como 16 años.

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Chapter 5

1 Entonces Hageo el profeta y Zacarías, hijo de Iddo el profeta, profetizaron en el nombre del Dios de Israel a los judíos en Judá y Jerusalén. **2** Zorobabel, hijo de Salatiel y Jesúa, hijo de Josadac, se levantaron y comenzaron a construir la casa de Dios en Jerusalén con los profetas que los animaron. **3** Entonces Tatnai, el gobernador de la provincia Más Allá del Río, Setar Boznai y sus compañeros vinieron y les dijeron: "¿Quién les dio un decreto para construir esta casa y completar estas murallas?" **4** Ellos también dijeron: "¿Cuáles son los nombres de los hombres que están construyendo este edificio?" **5** Pero el ojo de Dios estaba sobre los ancianos judíos y sus enemigos no les detuvieron. Ellos estaban esperando que se le enviara una carta al rey y que un decreto se les regresara concerniente a ésto. **6** Ésta fue la carta de Tatnai, Setar Boznai y sus compañeros oficiales a Darío el Rey. **7** Ellos enviaron un informe escribiéndole ésto al Rey Darío: "Sea suya toda la paz. **8** Dejen saber al rey que nosotros fuimos a Judá a la casa del gran Dios. Se está construyendo con grandes piedras y maderas puestas en las murallas. Esta obra se está haciendo exhaustivamente y está progresando bien en sus manos. **9** Nosotros les preguntamos a los ancianos: '¿Quién les dio un decreto para construir esta casa y estas murallas?' **10** Nosotros también les preguntamos sus nombres para que tu pudieras saber el nombre de cada hombre que les ha dirigido. **11** Ellos respondieron y dijeron: 'Nosotros somos siervos de Aquél que es el Dios del cielo y la tierra y estamos reconstruyendo esta casa que había sido construida hace muchos años cuando el gran rey de Israel lo construyó y lo completó. **12** Sin embargo, cuando nuestros ancestros se enfurecieron con Dios del cielo, Él los entregó en la mano de Nabucodonosor, rey de Babilonia, quien destruyó esta casa y llevó al pueblo al exilio en Babilonia. **13** No obstante, en el primer año en que Ciro fue rey de Babilonia, Ciro emitió un decreto para reconstruir la casa de Dios. **14** El Rey Ciro también devolvió el oro y los objetos de plata pertenecientes a la casa de Dios que Nabucodonosor había traido del templo en Jerusalén al templo en Babilonia. Él los restauró a Sesbasar, a quien él hizo gobernador. **15** Él le dijo: "Toma estos objetos. Vé y colócalos en el templo en Jerusalén. Que la casa de Dios sea reconstruida allí." **16** Entonces este Sesbasar vino y puso el fundamento para la casa de Dios en Jerusalén; y se está construyendo pero aún no está completa.' **17** Ahora, si le agrada al rey, que sea investigado en la casa de los archivos en Babilonia si un decreto del Rey Ciro existe allí para construir esta casa de Dios en Jerusalén. Entonces que el rey envíe su decisión a nosotros."

Ezra 5:1

a construir la casa de Dios
Este era el templo de Dios.

Ezra 5:3

la provincia Más Allá del Río
Este es el nombre de la provincia que estaba al oeste del río Éufrates. Estaba al otro lado del río desde la ciudad de Susa. Traducir como en 4:19.

el ojo de Dios estaba sobre
El ojo es una figura literaria

se le enviara una carta al rey y que un decreto se les regresara
Esto puede ser traducido en forma activa. Traducción alterna: ''Para que un oficial envie una carta al Rey y para que el Rey envíe una carta devuelta a ellos con el decreto''

Ezra 5:6

Ésta fue la carta
Esdrás incluye el contenido de las cartas al Rey Darío con respecto al trabajo del templo.

la provincia Más Allá del Río
Este es el nombre de la provincia que estaba al oeste del río Éufrates. Estaba al otro lado del río desde la ciudad de Susa. Traducir como en 4:19.

Ezra 5:8

Información general:
La carta de Tatnai para el Rey que empieza en 5:6 continua.

madera
madera para construír

Ezra 5:11

Información General:
La carta de Tatnai para el Rey que comienza en 5:6 continúa.

Nosotros somos siervos de Aquél
Los posibles significados son 1)Están llamando a los Judíos sirvos de Dios ó 2)Los que respondiero eran de la tribu de Leví y Aaron, quienes eran los actuales responsables de la alabanza y los sacrificios del templo.

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que había sido construida hace muchos años cuando el gran rey de Israel lo construyó y lo completó
Esto puede ser traducido en forma activa. Traducción alterna: '' que el gran Rey de Israel ha construído y proveído de todos los equipamientos''

lo completó
''proveído de todos los equipamientos''

Ezra 5:12

Información general:
La carta a Tatnai al Rey continúa. Tatnai continua diciendo al Rey lo que los de Judea habían dicho al comenzar el 5:11.

enfurecieron con Dios del cielo
''hicieron que el Dios del Cielo se enoje mucho con nosotros.''

Él los entregó en la mano de Nabucodonosor, rey de Babilonia, quien destruyó esta casa y llevó al pueblo
La mano es una figura literaria

destruyó esta casa
''echó abajo esta casa''

Ciro emitió un decreto para reconstruir la casa de Dios
Ciro ordenó que el pueblo reconstruya el templo de Dios.

Ezra 5:14

Información General:
La carta a Tatnai al Rey continúa. Tatnai continua diciendo al Rey lo que los de Judea habían dicho al comenzar el 5:11.

devolvió el
El Rey Ciro devolvió los objetos del templo.

Que la casa de Dios sea reconstruida allí.
Esto puede ser traducido en forma activa. Traducción alterna: ''Quiero que los Judeanos reconstruyan la casa de Dios.''

Ezra 5:16

Información General:
La carta a Tatnai al Rey continúa. Tatnai continua diciendo al Rey lo que los de Judea habían dicho al comenzar el 5:11.

se está construyendo pero aún no está completa
Esto puede ser traudcido en forma activa. Traducción alterna: ''El pueblo está ahora construyendolo, pero aún no han terminado el trabajo''

construyendo
edificar

Ezra 5:17

Información general:
La carta de Tatnai al rey que empieza en 5:6 continúa. Tatnai ha terminado de decir al rey lo que los Judeanos le habían dicho a él y ahora pide al rey que verifique si lo que los Judeanos le habían dicho era verdad.

que sea investigado
Esto puede ser traducido en forma activa. Traducción alterna: ''Me gustaría que hagas a alguien investigar este asunto''

si un decreto del Rey Ciro existe allí
''Si había ahi un registro de que el Rey Ciro había escrito una ley ahí''

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Chapter 6

1 Entonces el Rey Darío ordenó una investigación en la casa de los archivos en Babilonia. **2** En la ciudad amurallada de Acmeta en Media un rollo fue encontrado; éste fue el registro: **3** En el primer año del Rey Ciro, él proclamó un decreto acerca de la casa de Dios en Jerusalén: "Que se reconstruya la casa como un lugar para el sacrificio. Que se coloquen sus fundamentos. Que su altura sea de sesenta codos y su anchura de sesenta codos, **4** con tres hileras de piedras grandes y una hilera de madera nueva. Y que el costo sea pagado por la casa del rey. **5** Además, regresen el oro y los objetos de plata pertenecientes a la casa de Dios que Nabucodonosor trajo del templo en Jerusalén al templo en Babilonia. Envíenlos al templo en Jerusalén y deposítenlos en la casa de Dios.' **6** Ahora Tatnai, Setar Boznai, y sus compañeros oficiales que están más allá del Río, manténganse lejos. **7** No molesten la obra de esta casa de Dios. El gobernador y los ancianos judíos construirán esta casa de Dios en ese lugar. **8** Estoy ordenando que ustedes tienen que hacer lo siguiente para estos ancianos judíos que construyen la casa de Dios: Fondos del tributo del rey más allá del Río serán usados para pagar a estos hombres para que no tengan que detener su labor. **9** Lo que se necesite, novillos, carneros, o corderos para los sacrificios quemados al Dios del Cielo, trigo, sal, vino o aceite según el comando de los sacerdotes en Jerusalén, denles estas cosas cada día sin fallar. **10** Hagan esto para que ellos traigan la ofrenda al Dios del Cielo y oren por mí, el rey, y mis hijos. **11** Estoy ordenando que si alguno quebranta este decreto, una viga debe ser sacada de su casa y esa persona será traspasada con ella. Su casa entonces deberá ser convertida en una pila de escombros debido a ésto. **12** Que el Dios que mora allí derroque cualquier rey y pueblo que profane esta casa de Dios en Jerusalén. Yo, Darío, estoy ordenando ésto. ¡Que sea hecho diligentemente!" **13** Entonces Tatnai, Setar Boznai, y sus compañeros hicieron todo lo que el Rey Darío había ordenado. **14** Así que los ancianos judíos construyeron a la manera que Hageo y Zacarías habían instruido mediante la profecía. La construyeron de acuerdo al decreto del Dios de Israel y Ciro, Darío y Artajerjes, reyes de Persia. **15** La casa fue completada en el tercer día del mes de Adar, en el sexto año del reinado del Rey Darío. **16** El pueblo israelita, los sacerdotes, los Levitas y el resto de los cautivos celebraron la dedicación de esta casa de Dios con gozo. **17** Ellos ofrecieron cien toros, cien carneros, y cuatrocientos corderos para la dedicación de la casa de Dios. Doce machos cabríos también fueron ofrecidos como ofrenda por el pecado de todo Israel, uno por cada tribu de Israel. **18** Ellos también asignaron a sacerdotes y Levitas para trabajar por divisiones para el servicio de Dios en Jerusalén, como estaba escrito en el Libro de Moisés. **19** Así que aquellos que habían estado en el exilio celebraron la Pascua en el día catorce del primer mes. **20** Los sacerdotes y los Levitas todos se purificaron a sí mismos y mataron los sacrificios de la Pascua por todos aquellos que habían estado en el exilio, incluyéndose a si mismos. **21** Los Israelitas que comieron algo de la carne de la Pascua fueron aquellos que habían regresado del exilio y se habían separado de la impureza de la gente de la tierra y buscaron al SEÑOR, el Dios de Israel. **22** Ellos celebraron gozosamente la Fiesta de los Panes Sin Levadura por siete días, pues el SEÑOR les había traído gozo y había convertido el corazón del rey de Asiria para fortalecer sus manos en la obra de Su casa, la casa del Dios de Israel.

Ezra 6:1

ordenó una investigación
El sustantivo abstracto ''investigación'' puede ser expresado con los verbos ''investigar'' o ''indagar''. Traducción alterna: ''Ordenó a sus oficiales que investiguen'' o ''ordeno a sus oficiales a indagar''

ordenó una investigación
Lo que ellos debían investigar puede ser expresado claramente. Traducción alterna: ''ordenó a sus oficiales que investigaran los registros'' o ''ordeno a sus oficiales que indagaran y encuentren si había un registro del rey Ciro diciendo a los Judíos que construyeran la casa de Dios en Jerusalem''

casa de los archivos
Este era un edificio donde los oficiales del Rey guardaban los registros importantes del gobierno.

Acmeta
Este es el nombre de una ciudad.

un rollo fue encontrado
Esto puede ser expresado en forma activa. Traducción alterna: ''Ellos encontraron un rollo'' o ''ellos encontraron un rollo que hablaba acerca de Dario y Jerusalem''

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Ezra 6:3

Información general:
Aquí comienza el registro del comando del rey Ciro que los Judíos reconstruyan el templo de Dios en Jerusalem.

En el primer año del Rey Ciro
Esto puede ser expresado claramente que es el primer año de su reinado. Traducción alterna: ''En el año uno del reinado del Rey Ciro''

Que se reconstruya la casa
Esto puede ser expresado en forma activa. Traducción alterna: ''Dejen que los Judíos reconstruyan la casa'' o '' Los judíos deben reconstruir la casa''

sesenta codos
''60 codos''. Esto puede ser convertido a una medida moderna. Traducción alterna: ''veintisiete metros

con tres hileras de piedras grandes y una hilera de madera nueva
Los posibles significados son 1) esto describe como construir los fundamentos. Traducción alterna: ''Construir en tres hileras de piedras grandes cubiertas con una hilera de madera nueva'' o 2)Esto describe como construir las paredes. Traducción alterna: ''Construir las paredes con tres hileras de piedras grandes alternando con una hilera de madera nueva''

que el costo sea pagado por la casa del rey
La frase ''la casa del rey'' representa la riqueza del rey Ciro en el tesoro real. Esto puede ser expresado en forma activa. Traducción alterna: ''Yo lo pagaré con el dinero del tesoro real''

Ezra 6:6

Información general
Aquí comienza el registro del comando del rey Ciro que los Judíos reconstruyan el templo de Dios en Jerusalem, que empieza en 6:3.

La provincia más allá del río
Este es el nombre de la provincia que estaba al oeste del río Éufrates. Estaba al otro lado del río desde la ciudad de Susa. Ver como se ha traducido en 4:9

Ezra 6:8

Información general
Aquí comienza el registro del comando del rey Ciro que los Judíos reconstruyan el templo de Dios en Jerusalem, que empieza en 6:3.

Fondos del tributo del rey más allá del Río serán usados para pagar a estos hombres
Esto puede ser expresado en forma activa. Traducción alterna: ''Utilizen los fondos del tributo del rey más allá del Río para pagar a estos hombres''

Fondos del tributo del rey más allá del Río
''el tributo del rey'' se refiere a los impuestos que el pueblo pagaba al rey. Traducción alterna: ''Dinero de los impuestos que han sido colectados por el rey para las personas más allá del río''

Lo que se necesite
Esto puede ser traducido en forma activa. Traducción alterna: ''Lo que sea que ellos necesiten''

Ezra 6:11

Información general
Aquí comienza el registro del comando del rey Ciro que los Judíos reconstruyan el templo de Dios en Jerusalem, que empieza en 6:3.

una viga debe ser sacada de su casa y esa persona será traspasada con ella. Su casa entonces deberá ser convertida en una pila de escombros
Esto puede ser traducido en forma activa. Traducción alterna; '' Yo comando que mis oficales extraigan una viga de su casa y luego empalarlo en él. Después ellos deben convertir su casa en un montón de basura''

Viga
una larga y robusta pieza de madera, que soporta el techo de una casa.

empalar
atravesado

quien levanta una mano para cambiar ... o para destruir
Levantar la mano representa intentar o atreverse a hacer algo. Traducción alterna: "quién intenta cambiar ... o destruir" o "quién se atreve a cambiar ... o destruir"

para cambiar este decreto
El sustantivo abstracto "decreto" se puede expresar con la frase "lo que he decretado". Traducción alterna: "para cambiar lo que he decretado" o "para decir que he decretado algo más"

Ezra 6:13

Tatnai, Setar Boznai
Traduzca los nombres de estos nombres como lo hizo en 5:3.

La casa fue completada
Esto puede ser traducido en forma activa. Probablemente sea necesario expresar explicitamente qué casa habíann completado.

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Traducción alterna: ''Ellos completaron la casa de Dios'' o ''Ellos terminaron de construir el templo''

tercer día del mes de Adar
''Adar'' es el nombre del duodécimo y último mes del calentario Hebreo. Estos es durante la temporada fría. El tercer día es cerca de la mitad de Febrero en los calentarios occidentales.

sexto año
El Rey Darío había estado gobernando por cinco años, entonces se encontraba ahora en el año número seis de su reinado.

Ezra 6:16

el resto de los cautivos
Estas personas habían sido capturadas y llevadas a Babilonia, pero ellos retornaron a Jerusalem. Traducción alterna; ''el resto de las personas que fueron llevadas capturadas a Babilonia y han retornado a Jerusalem'' o ''el resto de las personas que han retornado del cautiverio''

cien toros ... cuatrocientos corderos
''100 toros ... 400 corderos''

asignaron a sacerdotes y Levitas para trabajar por divisiones
El sustantivo abstracto ''divisiones de trabajo'' puede ser expresado con esta frase ''dividirse en grupos de trabajo.'' Traducción alterna: ''Dividieron a los sacerdotes y levitas en grupos de trabajo''

trabajar por divisiones
''grupos qeu trabajan juntos''

Ezra 6:19

día catorce del primer mes
Este es el primer mes del calendario Hebreo. El día catorce se encuentra cercano al inicio de abril en los calendarios occidentales.

se purificaron a sí mismos
''se hicieron puros a ellos mísmos'' Ser puro representa ser aceptable para Dios. Traducción alterna: ''Se hicieron aceptos para Dios''

Ezra 6:21

se habían separado de la impureza de la gente de la tierra
Separarse asi mismos de la impureza representa rechazar hacer cosas que hacen las personas impuras. Traducción alterna: ''Ellos se negaron a hacer todas las cosas que la gente de la tierra hacía y los volvía impuros''

la impureza de la gente de la tierra
Aquí impuresa represenra

buscaron al SEÑOR
Buscar al SEÑOR representa elegir conocer, adorar y obedecerlo a él. Traducción alterna: ''decidieron obedecer al SEÑOR''

había convertido el corazón del rey de Asiria
Haber convertido el corazón del Rey represanta hacer que él piense diferente acerca de la obra del templo. Traducción alterna: ''Había cambiado la actitud del rey de Asiria'' o ''hicieron que el rey de Asiria quisiera''

para fortalecer sus manos en la obra de Su casa
Fortalecer sus manos en el trabajo, representa ayudar en el trabajo. El rey de Asiria hizo esto diciendoles que hagan el trabajo y provean el dinero para ello. Traducción alterna: ''Para ayudarlos a hacer la obra de su casa'' o ''para hacer posible paa ellos hacer la obra de su casa''

la obra de Su casa
Esto se refiere a la construcción del templo.

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Chapter 7

1 Ahora después de esto, durante el reinado de Artajerjes, rey de Persia, Esdras subió de Babilonia. Los ancestros de Esdras fueron Seraías, Azarías, Hilcías, **2** Salum, Sadoc, Ahitob, **3** Amarías, Azarías, Meraiot, **4** Zerahías, Uzi, Buqui, **5** Abisúa, Finees, Eleazar, quien fue el hijo de Aarón el sumo sacerdote. **6** Esdras subió desde Babilonia y él era un escriba diestro en la ley de Moisés que el SEÑOR, el Dios de Israel, había dado. El rey le dio cualquier cosa que él pidiera ya que la mano del SEÑOR estaba con él. **7** Algunos de los descendientes de Israel y los sacerdotes, los Levitas, los cantores del templo, los porteros, y los que estaban asignados para servir en el templo también subieron a Jerusalén en el séptimo año del Rey Artajerjes. **8** Él llegó a Jerusalén en el quinto mes del mismo año. **9** Él salió de Babilonia en el primer día del primer mes. Fue en el primer día del quinto mes que él llegó a Jerusalén, puesto que la mano buena de Dios estaba con él. **10** Esdras había dispuesto su corazón para estudiar, poner por obra y enseñar los estatutos y decretos de la ley del SEÑOR. **11** Este fue el decreto que el Rey Artajerjes le dió a Esdras el sacerdote y escriba de los mandamientos y estatutos del SEÑOR para Israel: **12** "El Rey de reyes Artajerjes, al sacerdote Esdras, un escriba de la ley del Dios del cielo: **13** Yo estoy ordenando que cualquiera de Israel dentro de mi reino, junto a los sacerdotes y Levitas, que desee ir a Jerusalen, puede ir contigo. **14** Yo, el rey, y mis siete consejeros, les enviamos a todos ustedes a investigar acerca de Judá y Jerusalén conforme a la ley de Dios que ustedes entienden, **15** y a traer a Jerusalén, su morada, la plata y el oro que ellos han ofrendado libremente al Dios de Israel. **16** Den libremente toda la plata y el oro que toda Babilonia ha dado junto a lo que libremente es ofrendado por el pueblo y los sacerdotes para la casa de Dios en Jerusalén. **17** Pues compra todo lo necesario de bueyes, carneros, corderos, trigo y ofrendas de bebidas. Ofrécelos en el altar que está en la casa de tu Dios en Jerusalén. **18** Haz con el resto de la plata y el oro lo que les parezca bien a ti y a tus hermanos, para agradar a su Dios. **19** Coloca los objetos que te fueron dados libremente delante de Él para el servicio de la casa de tu Dios en Jerusalén. **20** Cualquier otra cosa que se necesite para la casa de tu Dios que requieras, toma su costo de mi tesoro. **21** Yo, Rey Artajerjes, proclamo un decreto a todos los tesoreros más allá del Rio, que cualquier cosa que Esdras pida de ustedes, debe dársele completamente, **22** hasta cien talentos de plata, cien coros de trigo, cien batos de vino, cien batos de aceite, y también sal sin límites. **23** Cualquier cosa que venga del decreto del Dios del Cielo, háganlo con devoción para su casa. Pues, ¿por qué ha de caer su ira sobre el reino mío y de mis hijos? **24** Nosotros les estamos informando a ellos acerca de ustedes para que no les impongan ningún tributo o impuestos sobre ninguno de los sacerdotes, Levitas, músicos, porteros, ni sobre el pueblo asignado al servicio del templo y sirvientes de la casa de este Dios. **25** Esdras, con la sabiduría que Dios te ha dado, tienes que nombrar jueces y hombres con discernimiento para servir a todo el pueblo más allá del Río, y para servir a cualquiera que conoce la ley de tu Dios. Tienes que enseñar a aquellos que no conocen la ley. **26** Castiga a cualquiera que no obedezca completamente la ley de Dios o la ley del rey, sea por muerte, destierro, confiscando sus bienes, o encarcelamiento." **27** Esdras dijo: "Alaben al SEÑOR, el Dios de nuestros ancestros, Quien puso ésto en el corazón del rey para glorificar la casa del SEÑOR en Jerusalén, **28** y Quien extendió su pacto fiel a mí delante del rey, sus consejeros y todos sus poderosos ofiiales. Yo he sido fortalecido por la mano del SEÑOR mi Dios y reuní jefes de Israel para ir conmigo."

Ezra 7:1

Información general
La genealogía de Ezra se remonta a Aarón, el primer sumo sacerdote.

Esdras subió de Babilonia
A dónde Esdreas subió puede ser expresado claramente. Traducción alterna: '' Esdrás subió a Jerusalem de Babilonia''

Ezra 7:6

El rey le dio cualquier cosa que él pidiera
''El Rey dió a Esdrás todo lo que él pedía''

la mano del SEÑOR estaba con él
La ''mano'' del SEÑOR representa la bendición o la ayuda del SEÑOR. Traducción alterna: ''La bendición del SEÑOR estaba con Esdrás'' o ''El SEÑOR estaba bendiciendo a Esdrás''

en el séptimo año del Rey Artajerjes
Esto se refiere al séptimo año de su reinado. Traducción alterna: ''En el séptimo año en en cual Artajerjes era rey''

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Ezra 7:8

el quinto mes
Este es el quinto mes del calendario Hebreo. Se encuentra en la última parte de julio y la primera parte de agosto en los calendarios occidentales.

el primer día del primer mes
Esto es cerca de la mitad del mes de Marzo en los calendarios occidentales.

el primer día del quinto mes
Esto es cerca de la mitad del mes de Julio en los calendarios occidentales.

la mano buena de Dios
''mano'' representa el poder o control que Dios utiliza para obtener buenos resultados.

Esdras había dispuesto su corazón para estudiar
disponer su corazón representa decidir firmemente o entregarse a hacer algo. Traducción alterna: ''Esdrás compometió su vida al estudio''

poner por obra
''obedecer''

los estatutos y decretos de la ley del SEÑOR
Estas eran las leyes que Dios pasó a Israel através de Moisés.

Ezra 7:11

Este fue el decreto
El texto que sigue a esta declaración fue el decreto dado por el rey Artajerjes.

El Rey de reyes Artajerjes
''El rey de reyes'' era un título que significaba que era el más grande de los reyes, el rey a los que otros reyes obedecian. Traducción alterna: ''El gran rey artajerjes'' o ''artajerjes, el rey más grande''

Yo estoy ordenando que cualquiera ... que desee ir a Jerusalen
En aquellos días las personas necesitaban permiso del Rey para reasentarse y reconstruir en un área previamente destruída por una nación conquistadora.

puede ir contigo
Aquí ''contigo'' se refiere a Esdrás.

Ezra 7:14

Oración de enlace
Esto continua el decreto que el rey Artajerjes dió a Esdras.

Yo, el rey, y mis siete consejeros
La palabra ''yo'' y la frase ''el rey'' se refieren a la misma persona. El rey está recordando a las personas que escuchaban esta carta que él era el autor de esta carta.

a investigar acerca de Judá y Jerusalén conforme a la ley de Dios
Lo que ellos debían investigar puede ser declarado claramente. Traducción alterna: ''para investigar la situación en Judá y Jerusalén, para saber si están obedeciendo o no la ley de Dios''

a traer la plata y el oro
A dónde debían llevarlo puede ser expresado claramente. Traducción alterna: ''A traer la plata y el oro a Jerusalem''

a plata y el oro que ellos han ofrendado libremente
''libremente'' significa que ellos no fueron forzados a ofrecer el dinero. Ellos lo dieron porque ellos así lo querían. Traducción alterna: ''la plata y el oro que ellos ofrecieron voluntariamente''

lo que libremente es ofrendado por el pueblo y los sacerdotes
Esto puede ser expresado en forma activa. Traducción alterna: ''Lo que el pueblo y los sacerdotes habían ofrecido libremente''

Ezra 7:17

Oración de enlace
Esto continúa el decreto que el Rey Artajerjes ñe dió a Esdras.

compra todo lo necesario ... ofrendas
La frase "en su totalidad" significa tantos como sea necesario para completar la tarea. Debían usar el oro y la plata para comprar todo lo que necesitaban para adorar a Dios en el templo. Traducción alterna: "Compre tantas ofrendas de bueyes, carneros, corderos, granos y bebidas como sea necesario"

ti y a tus hermanos
La frase "tus hermanos" se refiere a las personas que estaban haciendo este trabajo con Ezra. Traducción alterna: "sus compañeros de trabajo" o "sus compañeros"

Ezra 7:19

Oración de enlace
Esto continúa el decreto que el Rey Artajerjes le dió a Esdras.

los objetos que te fueron dados libremente
Esto puede ser expresado en forma activa. Traducción alterna: ''los objetos que nosotros te entregamos libremente''

Coloca los objetos ... delante de Él
la palabra ''él'' se refiere a Dios.

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para el servicio de la casa de tu Dios
El sustantivo abstracto "servicio" puede ser expresado con los verbos "servir" o "usar" "trabajar" o "adorar". Traducción alterna: "usar en la casa de tu Dios" o "servir en la casa de tu Dios"

tesoro
Un lugar seguro donde el dinero es guardado.

Ezra 7:21

oración de enlace
Esto continúa el decreto que el Rey Artajerjes le dió a Esdras.

más allá del Rio
Este es el nombre de la provincia que estaba al oeste del río Eufrates. Estaba al otro lado del río de la ciudad de Susa. Vea cómo se ha traducido en 4: 9.

que cualquier cosa que Esdras pida de ustedes, debe dársele completamente
Esto puede ser expreado en forma activa. ''Denle a Esdras en totalidad todo lo que él pida a ustedes.''

debe dársele completamente
La frase "en su totalidad" aquí representa cualquier cantidad necesaria para hacer el trabajo. Traducción alterna: "se le debe dar todo lo que necesita"

cien talentos de plata
''100 talentos de plata'' Esta medida puede ser convertida a una medida moderna. Traducción alterna: '"3.400 talentos de plata" o "tres toneladas métricas y media"

cien coros de trigo
Esta medida puede ser convertida a una medida moderna. Traducción alterna: '' 22,000 litros de grano'' o '' veintidos mil litros de grano''

cien batos de aceite
Esta medida puede ser convertida a una medida moderna. Traducción alterna: '' 2,200 litros de aciete'' o ''dos mil doscientos litros de aceite''

su casa
Esto se refiere al templo de Dios.

Pues, ¿por qué ha de caer su ira sobre el reino mío y de mis hijos?
El rey usa esta pregunta para decir que no quiere que la ira de Dios venga sobre ellos. La información implícita es que si no le dan a Ezra lo que necesita, entonces Dios castigará al reino. Traducción alterna: "Porque no queremos que la ira de Dios venga sobre el reino de mí y mis hijos" o "Porque si no haces estas cosas, la ira de Dios vendrá sobre el reino de mí y mis hijos".

Pues, ¿por qué ha de caer su ira sobre el reino mío y de mis hijos
La ira de Dios representa a Dios castigandolos. Traducción alterna: ''¿por qué debería Dios de castifar al reino mío y a mis hijos? o ''Porque si no haces estas cosas, Dios castigará el reino de mí y de mis hijos"

Ezra 7:24

oración de enlace
Esto continúa el decreto que el Rey Artajerjes le dió a Esdras.

Nosotros les estamos informando a ellos acerca de ustedes para que no les impongan ningún tributo o impuestos
''Nosotros estamos diciendoles que no impongan ningún tributo''

músicos
personas que ejecutan instrumentos musicales.

Ezra 7:25

oración de enlace
Este es el final del decreto que el rey Artajerjes dió a Esdras.

con la sabiduría que Dios te ha dado, tienes que nombrar jueces y hombres con discernimiento
El sustantivo abstracto ''sabiduría'' puede ser expresado conlas palabras ''sabio'' y ''sabiamente''. Traducción alterna: ''Dios te ha hecho sabio, por lo que debes designar sabiamente jueces y hombres exigentes''

sea por muerte, destierro, confiscando sus bienes, o encarcelamiento
El sustantivo abstracto puede ser traducido con verbos. Traducción alterna: ''Sea por matarlos, desterrarlos, confiscando sus bienes o encarcelandolos.'' o ''puedes matarlos, enviarlos lejos, tomar sus pertenencias, o arrojarlos en prisión''

Ezra 7:27

Oración de enlace
Esdras alaba a Dios por lo que decretó el rey Artajerjes.

puso ésto en el corazón del rey para glorificar la casa del SEÑOR en Jerusalén
Colocar cosas en el corazón del rey representa hacer que tenga ciertos pensamientos y deseos. Traducción alterna: "causó que el rey quisiera glorificar la casa del SEÑOR en Jerusalén"

casa del SEÑOR
Esto se refiere al templo del SEÑOR''

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Yo he sido fortalecido
Ser fortalecido representa ser alentado. Traducción alterna: ''Soy alentado''

por la mano del SEÑOR mi Dios
Aquí la mano del SEÑOR representa lo que hizo para ayudar a Esdras. Traducción alterna: ''Porque el SEÑOR me ha ayudado''

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Chapter 8

1 Estos son los líderes de las familias de sus antepasados quienes salieron de Babilonia conmigo durante el reinado del Rey Artajerjes. **2** De los descendientes de Finees, Gersón. De los descendientes de Itama, Daniel. De los descendientes de David, Hatús, **3** quien era de los descendientes de Secanías, que era de los descendientes de Paros; y Zacarías, y con el fueron anotados ciento cincuenta varones enumerados en los registros de su genealogía. **4** De los descendientes de Pahat Moab: Elioenai, hijo de Zerahías. Con él fueron registrados doscientos varones. **5** De los descendientes de Secanías: Ben Jahaziel. Con él fueron registrados trescientos varones. **6** De los descendientes de Adín: Ebed, hijo de Jonatán. Con él fueron registrados cincuenta varones. **7** De los descendientes de Elam: Jesaías, hijo de Atalías. Con él fueron registrados setenta varones. **8** De los descendientes de Sefatías: Zebadías, hijo de Micael. Con él fueron registrados ochenta varones. **9** De los descendientes de Joab: Obadías, hijo de Jehiel. Con él fueron registrados doscientos dieciocho varones. **10** De los descendientes de Selomit, hijo de Josifías. Con él fueron registrados ciento sesenta varones. **11** De los descendientes de Bebai: Zacarías, hijo de Bebai. Con él fueron registrado veintiocho varones. **12** De los descendientes de Azgad: Johanán, hijo de Hacatán. Con él fueron registrado ciento diez varones. **13** Aquellos de los descendientes de Adonicam vinieron luego. Estos fueron sus nombres: Elifelet, Jeiel, y Semaías. Con ellos vinieron sesenta varones. **14** De los descendientes de Bigvai: Utai y Zabud. Con él fueron registrados setenta varones. **15** Esdras dijo: "Yo reuní a los viajeros en el canal que sale hacia Ahava, y acampamos allí tres días. Examiné al pueblo y a los sacerdotes, pero no pude encontrar descendientes de Leví allí. **16** Entonces mandé a buscar a Eliezer, Ariel, Semaías, Elnatán, Jarib y Elnatán y Natán, Zacarías, y Mesulam, quienes eran jefes y a Joiarib y el Natán, quienes eran maestros. **17** Entonces los envié a Iddo, el jefe en Casifia. Yo les dije qué decirle a Iddo y a sus parientes, los sirvientes del templo que vivían en Casifia, ésto es, que nos enviaran sirvientes para la casa de Dios. **18** Así que nos enviaron por medio de la bondadosa mano de nuestro Dios un hombre llamado Serebías, un hombre prudente. Él era descendiente de Mahli, hijo de Leví, hijo de Israel. Él vino con dieciocho hijos y hermanos. **19** Con él vino Hasabías. También estaban Jesaías, uno de los hijos de Merari, con sus hermanos y sus hijos, veinte hombres en total. **20** De aquellos asignados para servir en el templo, a quienes David y sus oficiales dieron para que sirvieran a los Levitas: doscientos veinte cada uno de ellos asignado por nombre. **21** Entonces yo proclamé un ayuno en el Canal de Ahava para humillarnos delante de Dios, para buscar un camino recto de parte de Él para nosotros, nuestros pequeños y todas nuestras posesiones. **22** Sentí vergüenza de pedirle al rey un ejército o caballería para protegernos contra enemigos en el camino, ya que le habíamos dicho al rey: 'La mano de nuestro Dios está sobre aquellos que lo buscan para el bien, mas su poder e ira están sobre todos los que lo olvidan.' **23** Así que ayunamos y buscamos a Dios acerca de ésto y le rogamos. **24** Entonces yo seleccioné a doce hombres de entre los oficiales sacerdotales: Serebías, Hasabías y diez de sus hermanos. **25** Pesé para ellos plata, oro y los objetos y ofrendas para la casa de Dios que el rey, sus consejeros y oficiales y todo Israel habían ofrecido libremente. **26** Así que pesé en su mano seiscientos cincuenta talentos de plata, cien talentos de objetos de plata, cien talentos de oro, **27** veinte tazones valorados en mil dáricos y dos vasijas de bronce bien pulidas, preciosas como el oro. **28** Entonces yo les dije: 'Ustedes están consagrados al SEÑOR y estos objetos también. Y esta plata y oro son una ofrenda voluntaria al SEÑOR, el Dios de sus ancestros. **29** Vélenlos y guárdenlos hasta que ustedes los pesen delante los oficiales sacerdotales, los Levitas, y los jefes de las familias de los ancestros de Israel en Jerusalén en las cámaras de la casa de Dios. **30** Los sacerdotes y los Levitas aceptaron la plata y el oro pesados y los objetos a fin de llevarlos a Jerusalén, a la casa de nuestro Dios. **31** Salimos del Canal de Ahava en el duodécimo día del primer mes para ir a Jerusalén. La mano de nuestro Dios estaba sobre nosotros; Él nos protegió de la mano del enemigo y de los que deseaban tendernos una emboscada por el camino. **32** Entonces entramos a Jerusalén y nos quedamos allí por tres días. **33** Entonces en el cuarto día la plata, el oro, y los objetos fueron pesados en la casa de nuestro Dios en la mano de Meremot, hijo de Urías el sacerdote. Con él estaban Eleazar, hijo de Finees, Jozabad, hijo de Jesúa, y Noadías, hijo de Binúi el Levita. **34** El número y el peso de todo fue determinado; todo el peso fue anotado en ese tiempo. **35** Los que regresaron del cautiverio, el pueblo del exilio, ofrecieron ofrendas quemadas al Dios de Israel: doce novillos por todo Israel, noventa y seis carneros, setenta y siete corderos y doce machos cabríos como ofrenda por el pecado. Todo fue una ofrenda quemada para el SEÑOR. **36** Entonces ellos le dieron los decretos del rey a los altos oficiales del rey y a los gobernadores más allá del Río y ellos ayudaron al pueblo y a la casa de Dios.

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Ezra 8:1

Información general
hay un cambio aparente en la autoría que comienza aquí. Los capítulos 1-7 se escribieron como si el autor estuviera escribiendo sobre Esdras. El capítulo 8 fue escrito como si el autor fuera Esdras.

Información general
Los versos 2-14 son una lista de líderes y sus ancestros. Todos estos son hombres.

descendientes de Finees, Gersón
Este es el primer elemento de la lista. Se puede escribir con el verbo "fue". Traducción alterna: "El líder de los descendientes de Finees fue Gersón" o "Gersón fue el líder de los descendientes de Finees"

descendientes de Itama, Daniel
Este es el segundo elemento de la lista. Esto se puede escribir con el verbo "era". TRaducción alterna: "El líder de los descendientes de Itamar era Daniel" o "Daniel era el líder de los descendientes de Itamar"

De los descendientes de David, Hatús, quien era ... Paros; y Zacarías
Este es el tercer elemento de la lista. Se puede escribir con el verbo "fueron". Traducción alterna: "Los líderes de los descendientes de David fueron Hatús que era ... Paros; y Zacarías" o "Los líderes de los descendientes de David fueron Hatús y Zacarías. Hatús era de ... Paros"

Hatús, quien era de los descendientes de Secanías, que era de los descendientes de Paros
Esto puede ser escrito como oraciones separadas después de ''Zacarías''. Traducción alterna: ''Hatús era descendiente de Secanías, quien era descendiente de Paros''

y con el fueron anotados ciento cincuenta varones enumerados en los registros de su genealogía
''Con Zacarías fueron 150 hombres enlistados en el registro de su genealogía''

Ezra 8:4

Información general:
La lista de los nombres de los hombres continúa.

De los descendientes de Pahat Moab: Elioenai, hijo de Zerahías
Este es el próximo elemento de la lista. Esto puede ser escrito con el verbo ''fue''. Traducción alterna: ''El líder de los descendientes de Pahat Moab fue Elioenai hijo de Zerahías'' o ''Elioenai hijo de Zerahías fue el líder de los descendientes de Pahat Moab'''

Con él fueron registrados doscientos varones
'' y con Elioenai fueron 200 hombres''

doscientos ... trescientos ... cincuenta ... setenta
''200 ... 300 ... 50 ... 70''

Ezra 8:8

información general
la lista de nombres continúa.

De los descendientes de Sefatías: Zebadías, hijo de Micael
Este es el siguiente elemento de la lista. Puede ser escrito con el verbo ''fue''. Traducción alterna: ''El líder de los descendientes de Sefatías fue Zebadías hijo de Micael'' o ''Zebadías hijo de Zebadías fue el líder de los descendientes de Sefatías''

Con él fueron registrados ochenta varones
''y con Zebadías fueron enlistados ochenta varones''

80 ... 28
8 - ''80 ... 28''

Ezra 8:12

información general:
Este es el final de la lista de los nombres de los hombres.

De los descendientes de Azgad: Johanán, hijo de Hacatán
Este es el siguiente elemento de la lista. Se puede escribir con el verbo "fue". Traducción alterna: "El líder de los descendientes de Azgad era Johanán, hijo de Hacatán" o "Johanán, hijo de Hacatán, era el líder de los descendientes de Azgad"

Con él fueron registrado ciento diez varones
'''y con Johanán fueron enlistados 110 varones''

Aquellos de los descendientes de Adonicam
la frase ''aquellos'' se refiere a los líderes. Traducción alterna: ''Los líderes de los descendientes de Adonicam''

sesenta... setenta
''60 ... 70''

Ezra 8:15

Información general
La palabra ''yo'' enel capítulo 8 se refiere a Esdras. Él es el autor.

Información general
El verso 16 contiene una lista con los nombres de los hombres.

Elnatán ... Elnatán ... Elnatán
Estos fueron aparentemente tres hombres con el mismo nombre.

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el canal que sale hacia Ahava
Los posibles significados son que el "canal" era 1) un canal que los hombres construyeron o 2) un río común. Se puede traducir de una manera más general. Traducción alterna: "la vía fluvial que va en dirección a Ahava"

Ezra 8:17

Entonces los envié a Iddo
La palabra "ellos" se refiere a los nueve líderes y dos maestros escritos en 8:15. Traducción alterna: "Luego envié a esos hombres a Iddo"

Casifia
Este es el nombre de un lugar.

Yo les dije qué decirle a Iddo ... ésto es, que nos enviaran sirvientes para la casa de Dios
Las palabras "esto es" presentan lo que les dijo que dijeran. Traducción alterna: "Les dije que le dijeran a Iddo ... que nos enviaran sirvientes para la casa de Dios"

Ezra 8:18

Serebías ... Mahli ... Hasabías ... Jesaías ... Merari
Estos son los nombres de los hombres.

Así que nos enviaron por medio de la bondadosa mano de nuestro Dios
La "buena mano" de Dios representa su amabilidad al proveerlos a ellos. Traducción alterna: "Porque Dios fue amable con nosotros, nos enviaron un hombre"

un hombre prudente
Este es un hombre de entendemiento y sabiduría.

hijo de Leví, hijo de Israel
Aquí ''israel'' es el nombre de un hombre. Es el nombre que Dios le dió a Jacob.

diesiocho ... veinte
18, 20.

Oficiales
personas con autoridad específica dentro de un sistema de gobierno

Ezra 8:21

el Canal de Ahava
Este es el nombre del canal que fluye al lugar llamado Ahava. Mira cómo se ha traducido Ahava y canal en 8:15.

para buscar un camino recto de parte de Él para nosotros, nuestros pequeños y todas nuestras posesiones
La palabra "buscar" representa pedirle a Dios que haga algo por ellos. Aquí un "camino recto" representa la seguridad mientras viajan. Traducción alterna: "pedirle a Dios que nos dé seguridad a nosotros, a nuestros pequeños y a todas nuestras posesiones mientras viajamos" o "pedirle a Dios que nos proteja a nosotros, a nuestros pequeños y a todas nuestras posesiones mientras viajamos"

La mano de nuestro Dios está sobre aquellos que lo buscan
El poder y la ira de Dios sobre las personas es una metonimia para castigar a las personas. Olvidar a Dios es una metáfora para negarse a servirle. Traducción alterna: "pero él castiga a todos los que se niegan a servirle"

mas su poder e ira están sobre todos los que lo olvidan
El poder y la ira de Dios

Así que ayunamos y buscamos a Dios acerca de ésto
Aquí buscar a Dios es una metáfora para pedir a Dios que haga algo para ellos. Traducción alterna: ''Entonces nosotros ayunamos y pedimos a Dios que nos ayude''

Ezra 8:24

Serebías, Hasabías
Traduzca los nombres de estos hombres como lo hizo en 8:18.

Ezra 8:26

seiscientos cincuenta talentos de plata
''650 talentos de plata'' Esto puede ser convertido a una medida moderna. Traducción alterna: ''22,000 kilogramos de plata'' o ''veintidos mil kilogramos de plata''

cien talentos de objetos de plata
Esto puede ser convertido a una medida moderna. Traducción alterna: ''3,400 kilogramos de objetos de plata''

cien talentos de oro
Esto puede ser convertido a una medida moderna. Traducción alterna: ''3,400 kilogramos de oro''

mil dáricos
Un "daric" era una pequeña moneda de oro que usaban las personas en el Imperio Persa. Puede traducir esto en términos de la cantidad de monedas o su peso. Traducción alterna: "mil monedas de oro persas" u "ocho kilogramos y medio de oro"

vasijas de bronce
El bronce es una mezcla de cobre y otro metal. Es más fuerte que el cobre puro.

Ezra 8:28

Entonces yo les dije
''Entonces yo les dije a los 12 sacerdotes oficiales''

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hasta que ustedes los pesen delante los oficiales sacerdotales, los Levitas, y los jefes
Cuando llegaron a Jerusalén, pesarían la plata, el oro y el bronce para demostrar que no se habían llevado nada.

Los sacerdotes y los Levitas
Según la ley de Moisés, la tribu de Leví tenía la tarea de cuidar el templo, sus posesiones y las ofrendas.

Ezra 8:31

Salimos del Canal de Ahava
"Salimos del Canal de Ahava" o "Comenzamos a viajar desde el Canal de Ahava"

Canal de Ahava
Este es el nombre del canal que fluye al lugar llamado Ahava. Traduzca esto como lo hizo en 8:21.

duodécimo día del primer mes
Este es el primer mes del calendario hebreo. El duodécimo día es cercano a la mitad de marzo en los calendarios occidentales.

La mano de nuestro Dios estaba sobre nosotros
La mano de Dios sobre las personas es una metonimia para expresar la ayuda de Dios a esas personas. Traducción alterna: ''Dios nos estaba ayudando''

Él nos protegió de la mano del enemigo y de los ... camino
La mano representa lo que esas personas podrían hacer. Específicamente se refiere a ellos atacando al grupo que viajaba. Traducción alterna: "nos protegió del ataque del enemigo y de los que deseaban emboscarnos en el camino" o "evitó que el enemigo nos atacara y evitó que los ladrones nos emboscaran en el camino"

de los que deseaban tendernos una emboscada por el camino
Esto se refiere a los asaltantes o ladrones que querían atacarlos por sus tesoros.

Ezra 8:33

la plata, el oro, y los objetos fueron pesados
Esto puede ser traducido en forma activa. Traducción alterna: ''Doce sacerdotes oficiales pesaron la plata, el oro y los objetos''

fueron pesados ... en la mano de Meremot
fueron pesados ... en la mano de Meremot

Meremot ... Urías ... Eleazar ... Finees ... Jozabad ... Jesúa ... Noadías ... Binúi
Estos son los nombres de los hombres.

Jesúa
Traduzca el nombre de este hombre como lo hizo en 2:3.

Ezra 8:35

Los que regresaron del cautiverio, el pueblo del exilio
Estas dos frases se refieren a las personas judías que vivían como exiliados en Babilonia y a aquellos que dejaron Babilonia y retornaron a Jerusalem en Juda. Traducción alterna: ''Aquellos que volvieron a Jerusalem del cautiverio en Babilonia, la gente del exilio''

doce ... noventa y seis ... setenta y siete ... doce
seis ... setenta y siete ... doce - ''12, 96 ... 77 ... 12''

los gobernadores más allá del Río
Estos eran los funcionarios babilónicos que manejaban a la gente al oeste del río Eufrates, que incluía a las personas que vivían en Judea.

más allá del Río
Este es el nombre de la provincia que estaba al oeste del río Éufrates. Estaba al otro lado del río desde la ciudad de Susa. Incluía a Judea. Ver como se ha traducido esto en 4:9

la casa de Dios.
el templo

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Chapter 9

1 Cuando estas cosas fueron acabadas, los oficiales se me acercaron y dijeron: 'El pueblo de Israel, los sacerdotes y los Levitas no se han separado de los pueblos de las otras tierras y de sus abominaciones: cananeos, hititas, ferezeos, jebuseos, amonitas, moabitas, egipcios y amorreos. **2** Pues ellos han tomado algunas de sus hijas e hijos y han mezclado el pueblo santo con los pueblos de otras tierras. Y los oficiales y jefes han sido los primeros en esta infidelidad.' **3** Cuando oí esto, rasgué mi ropa y manto y halé el pelo de mi cabeza y barba, y me senté, devastado. **4** Todos los que temblaron ante las palabras del Dios de Israel acerca de esta infidelidad se reunieron junto a mí mientras estaba sentado avergonzado hasta la hora del sacrificio de la tarde. **5** Pero durante la ofrenda de la tarde, me levanté de mi posición de humillación en mis ropas y manto rasgados, y me arrodillé y levanté mis mando al SEÑOR mi Dios. **6** Dije: 'Mi Dios, estoy avergonzado y deshonrado de levantar mi rostro hacia ti, porque nuestros pecados aumentan sobre nuestra cabeza, y nuestra culpa crece hasta los cielos. **7** Desde los días de nuestros ancestros hasta ahora hemos estado en gran culpa. En nuestros pecados, nosotros, nuestros reyes, y nuestros sacerdotes fuimos entregados en las manos de los reyes de este mundo, a la espada, al cautiverio, y al saqueo y rostros avergonzados, como lo estamos hoy. **8** Sin embargo, ahora por un corto tiempo, la misericordia del SEÑOR nuestro Dios ha venido para dejarnos unos pocos sobrevivientes y para darnos un punto de apoyo en su lugar santo. Esto fue para que nuestro Dios alumbrara nuestros ojos y para darnos un poco de alivio en nuestra esclavitud. **9** Porque somos esclavos, pero nuestro Dios no nos ha olvidado sino que ha extendido su fidelidad hacia nosotros. Él ha hecho esto en la vista del rey de Persia a fin de darnos nuevas fuerzas, para que pudiéramos reconstruir la casa de nuestro Dios y levantar sus ruinas. Él hizo esto para que pudiera darnos un muro de seguridad en Judá y Jerusalén. **10** Pero ahora, nuestro Dios, ¿qué podemos decir luego de esto? Nosotros hemos olvidado tus mandamientos, **11** Los mandamientos que tú diste a tus siervos los profetas cuando dijiste: "Esta tierra a la que ustedes están entrando para poseer es una tierra inmunda. Está contaminada por los pueblos de las tierras con sus abominaciones. Ellos la han llenado de un extremo a otro con su inmundicia. **12** Así que, ahora, no den las hijas de ustedes a los hijos de ellos; no tomen las hijas de ellos para los hijos de ustedes, y no procuren su paz y bienestar duraderos, para que ustedes sean fuertes y coman del bien de la tierra, para causar que sus hijos la posean para siempre." **13** Aún después de todo lo que nos ha sobrevenido por nuestros actos malvados y por nuestra gran culpa, ya que Tú, nuestro Dios, has retenido lo que nuestros pecados merecen y nos has concedido sobrevivientes, **14** ¿violaremos nuevamente Tus mandamientos y formaremos matrimonios mixtos con estos pueblos abominables? ¿No te enojarás y nos aniquilarás hasta que no quede nadie, que no haya quien escape? **15** SEÑOR, Dios de Israel, Tú eres justo, pues hemos quedado como unos pocos sobrevivientes hasta este día. ¡Mira! Estamos aquí delante de ti, en nuestra culpa, pues no hay quien pueda estar delante de ti debido a esto."

Ezra 9:1

no se han separado
se han casado con personas de otras tierras y habían adoptado su religión

Ezra 9:3

Cuando oí esto
Cuando Esdras se enteró de que muchos Israelitas se habían casado con mujeres extranjeras y estaban adorando a sus dioses

asgué mi ropa y manto y halé el pelo de mi cabeza y barba
Esdras estaba mostrando a todos cuanto le molestaba que las personas estaban haciendo estas cosas que ofendian a Dios.

sacrificio de la tarde
un sacrificio que los sacerdotes ofrecerían alrededor del tiempo en que se ponía el sol

Ezra 9:5

mi posición de humillación
Otra manera de decir que él ''se sentía avergonzado'' (9:3). ''donde estaba sentado en el suelo para mostrar lo avergonzado que estaba"

me arrodillé y levanté mis mando
''me puse de rodillas y estiré mis brazos con mis manos abiertas al cielo''

nuestros pecados aumentan sobre nuestra cabeza, y nuestra culpa crece hasta los cielos
Estas palabras son dos formas de hablar de la iniquidad y la culpa como si fueran objetos físicos que podrían llegar a ser más grandes que las personas. Los sustantivos abstractos "iniquidad" y

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"culpa" se pueden expresar como un sustantivo y un adjetivo, respectivamente. Traducción alterna: "hemos cometido actos malvados y somos muy culpables"

Ezra 9:7

días de nuestros ancestros
''el tiempo donde nuestros ancestros estaban vivos''

en gran culpa ... En nuestros pecados
Los sustantivos abastractos ''culpa'' y ''pecados'' pueden ser traducidos como un adjetivo y un verbo respectivamente. Traducción alterna: ''muy culpable ... por las malas acciones que hicimos"

nosotros, ... fuimos entregados en las manos de los reyes
Esto puede ser traducido en forma activa. Traducción alterna: ''tú nos entregaste ... a las manos de los reyes''

en las manos de los reyes de este mundo
El escritor habla de Dios permitiendo que los reyes hagan lo que quieran hacer con los judíos como si Dios hubiera puesto pequeños objetos en las manos de los reyes de este mundo.

a la espada
La espada es una metonimia para las personas matando a otras personas. Dios permitió que las personas maten a los judíos.

al cautiverio
El sustantivo abstracto puede ser traducido como una frase verbal.Dios permitió que las personas tomen a los Judíos y los lleven.

y al saqueo
El sustantivo abstracto puede ser traducido como una frase verbal.Dios permitió que las peronas tomen las propiedades de los Judíos.

rostros avergonzados
La cara es una metonimia para la vergüenza que siente la persona y que otros que ven la cara de esa persona y saben que siente.

Ezra 9:8

misericordia del SEÑOR nuestro Dios ha venido
Se dice que Dios decide ser misericordioso como si la misericordia fuera una persona capaz de moverse. Traducción alterna: "El SEÑOR nuestro Dios ha decidido ser misericordioso con nosotros y"

ha extendido su fidelidad hacia nosotros
Se habla de la fidelidad al pacto como si fuera un objeto que alguien podría sostener en su mano y sostener para que otra persona lo tome. Traducción alterna: "se ha ofrecido a ser fieles a nosotros y mantener su pacto"

en la vista del rey de Persia
El rey no podía literalmente ver el templo, pero sabía acerca de lo que estaba pasando en Jerusalem. Aquí ''vista'' es una metonimia para lo que sabe una persona.Traducción alterna: ''Para que el Rey de Persia sepa acerca de esto.''

casa de nuestro Dios
el templo

pudiera darnos un muro de seguridad
El muro que mantiene a las personas a salvo es una metafóra para el SEÑOR protegiendo a su pueblo. Traducción alterna: ''podría mantenernos a salvo''

Ezra 9:10

para siempre
''hasta el final de los tiempos''

Ezra 9:13

por nuestros actos malvados y por nuestra gran culpa
Los sustantivos abstractos ''actos'' y ''culpa'' pueden ser traducido com un sustantivo y un adjetivos, respectivamente. Traducción alterna: "Por las cosas malas que hicimos y porque éramos tan culpables"

has retenido lo que nuestros pecados merecen y nos has concedido sobrevivientes
"Serías justo si nos mataras a todos, pero no nos has castigado y en cambio nos has dejado con vida".

¿violaremos nuevamente Tus mandamientos y formaremos ... pueblos abominables?
Esto puede ser traducido como una declaración. Traducción alterna: "Está muy mal que algunos de nosotros hayamos roto tus mandamientos y hayamos hecho ... personas".

¿No te enojarás ... escape?
Esto se puede traducir como una declaración. Traducción alterna: "Me temo que estarás enojado ... escapa".

Ezra 9:15

Mira
''Presta atención a lo que estoy por decir''

Estamos aquí delante de ti, en nuestra culpa
''Puedes ver que todos nosotros somos culpables''

pues no hay quien pueda estar delante de ti
"no crees que ninguna persona sea inocente"

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Chapter 10

1 Mientras Esdras oraba y se confesaba, él lloró y se postró delante de la casa de Dios. Una gran asamblea de hombres, mujeres y niños israelitas se unieron a él, pues la gente estaba llorando muy fuertemente. **2** Secanías, hijo de Jehiel de los descendientes de Elam, dijo a Esdras: "Nosotros hemos sido infieles a nuestro Dios y nos hemos casado con mujeres extranjeras de la gente de las otras tierras. Pero, a pesar de esto, todavía hay esperanza para Israel. **3** Pues, ahora hagamos un pacto con nuestro Dios para echar fuera a todas las mujeres y sus hijos según las instrucciones del Señor y las instrucciones de aquellos que tiemblan ante los mandamientos de nuestro Dios, y que sea hecho de acuerdo a la ley. **4** Levántate, pues este asunto es para que tú la cumplas, y nosotros estamos contigo. Sé fuerte y haz esto." **5** Entonces Esdras se levantó y obligó a los oficiales sacerdotales, los Levitas y a todo Israel prometer a actuar de esta manera. Asi que todos hicieron un juramento solemne. **6** Entonces Esdras se levantó de delante de la casa de Dios y fue a las habitaciones de Johanán, hijo de Eliasib. Él no comió ningún pan ni tomó agua, ya que estaba haciendo duelo por la infidelidad de aquellos que habían estado en el cautiverio. **7** Entonces enviaron palabra en Judá y Jerusalén a todo el pueblo regresado del exilio a reunirse en Jerusalén. **8** Cualquiera que no viniera en tres días conforme a las instrucciones de los oficiales y ancianos perdería todas sus posesiones y sería excluido de la gran asamblea del pueblo que había regresado del exilio. **9** Así pues, todos los hombres de Judá y Benjamín se reunieron en Jerusalén en tres días. Era el noveno mes y el día veinte del mes. Todo el pueblo estaba de pie en la plaza frente a la casa de Dios y temblaban debido a la palabra y la lluvia. **10** Esdras el sacerdote se levantó y dijo: "Ustedes mismos han cometido traición. Ustedes vivieron con mujeres extranjeras para así aumentar la culpa de Israel. **11** Mas ahora den alabanza al SEÑOR, el Dios de sus ancestros, y hagan su voluntad. Sepárense del pueblo de la tierra y de las mujeres extranjeras." **12** Toda la asamblea contestó con voz fuerte: "Nosotros haremos como has dicho. **13** Sin embargo, hay mucha gente, y es la temporada de lluvia. No tenemos fuerzas para estar de pie afuera, y esto no es solamente uno o dos días de trabajo, ya que hemos pecado grandemente en este asunto. **14** Deja, pues, que nuestros oficiales representen a toda la asamblea. Que todos los que han permitido que mujeres extranjeras vivan en nuestras ciudades vengan a la hora que será fijada con los ancianos de las ciudades y los jueces de las ciudades hasta que la ira furiosa de nuestro Dios se aparte de nosotros." **15** Jonatán, hijo de Asael y Jahazías, hijo de Ticva se opusieron a esto, y Mesulam y Sabetai el Levita los apoyaron. **16** Entonces el pueblo que regresó del exilio hizo ésto. Esdras el sacerdote seleccionó hombres, los líderes en sus clanes y casas ancestrales- todos ellos por nombre- y vieron el asunto en el primer día del décimo mes. **17** Para el primer día del primer mes ellos habían terminado de descubrir cuáles hombres habían vivido con mujeres extranjeras. **18** Entre los descendientes de los sacerdotes había unos que habían vivido con mujeres extranjeras. Entre los descendientes de Jesúa, hijo de Josadac, y sus hermanos estaban Maasías, Eliezer, Jarib y Gedalías. **19** Asi que determinaron enviar fuera a sus esposas. Ya que eran culpables, ellos ofrecieron un carnero de su rebaño por su culpa. **20** Entre los descendientes de Imer: Hananí y Zebadías. **21** Entre los descendientes de Harim: Maasías, Elías, Semaías, Jehiel, y Uzías. **22** Entre los descendientes de Pasur: Elioenai, Maasías, Ismael, Natanael, Jozabad y Elasa. **23** Entre los Levitas: Jozabad, Simei, Kelaía, es decir, Kelita, Petaías, Judá, y Eliezer. **24** Entre los cantores: Eliasib. Entre los porteros: Salum, Telem, y Uri. **25** Entre el resto de los israelitas, entre los descendientes de Paros: Ramía, Jezías, Malquías, Mijamín, Eleazar, Malquías, y Benaía. **26** Entre los descendientes de Elam: Matanías, Zacarías, Jehiel, Abdi, Jeremot, y Elías. **27** Entre los descendientes de Zatu: Elioenai, Eliasib, Matanías, Jeremot, Zabad, y Aziza. **28** Entre los descendientes de Bebai: Johanán, Hananías, Zabai, y Atlai. **29** Entre los descendientes de Bani: Mesulam, Maluc, Adaía, Jasub, y Seal Ramot. **30** Entre los descendientes de Pahat Moab: Adna, Quelal, Benaía, Maasías, Matanías, Bezalel, Binúi, y Manasés. **31** Entre los descendientes de Harim: Eliezer, Isías, Malquías, Semaías, Simeón, **32** Benjamín, Maluc, y Semarías. **33** Entre los descendientes de Hasum: Matenai, Matata, Zabad, Elifelet, Jeremai, Manasés y Simei. **34** Entre los descendientes de Bani: Madai, Amram, Uel, **35** Benaía, Bedías, Quelúhi, **36** Vanías, Meremot, Eliasib, **37** Matanías, Matenai, y Jaasai. Entre los descendientes de Binúi: Simei **38** Bani, Binúi, Simei, **39** Selemías, Natán, Adaía, **40** Macnadebai, Sasai, Sarai, **41** Azareel, Selemías, Semarías, **42** Salum, Amarías, y José. **43** Entre los descendientes de Nebo: Jeiel, Matatías, Zabad, Zebina, Jadau, Joel, y Benaía. **44** Todos estos habían tomado mujeres extranjeras y habían tenido hijos con algunas de ellas.

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Ezra 10:1

Mientras Esdras oraba y se confesaba ... se postró
Esdras habla de sí mismo como si fuese alguien más.

se postró
pasó rápidamente de estar de pie a estar boca abajo

delante de la casa de Dios
enfrente al templo

Nosotros hemos sido infieles a nuestro Dios
Esto se hizo como una confesión pública, no como un reclamo jactancioso.

Ezra 10:3

nosotros estamos contigo
''nosotros te ayudaremos''

Ezra 10:5

Johanán ... Eliasib
Estos son nombres de hombres.

Ezra 10:7

Cualquiera que no viniera ... perdería todas sus posesiones y sería excluido
"Los oficiales le quitarían todas las posesiones a cualquiera que no viniera ... y lo excluirían'' o "El pueblo de Judá y Jerusalén quitaría todas las posesiones a cualquiera que no viniera ... y los excluiría "

tres días
3 días

Ezra 10:9

en tres días
''tres días después''

noveno mes y el día veinte del mes
Este es el noveno mes del calendario hebreo. El día número veinte del mes se encuentra cerca de la mitad de diciembre en los calendarios occidentales.

en la plaza
Un gran patio abierto frente al templo

cometido traición
el sustantivo abstracto ''traición'' puede ser traducido como un verbo. Traducción alterna: ''ayudaron a los enemigos de tu pueblo''

para así aumentar la culpa de Israel
''y ahora DIOS nos considera culpables de pecados peores que antes''

Ezra 10:11

Sepárense del
mantenerse lejos de, ser diferente de

Ezra 10:12

esto no es solamente uno o dos días de trabajo
Este litote puede ser traducido en forma activa. Traducción alterna: ''Necesitaremos más tiempo para hacer todo este trabajo''

Ezra 10:14

a la hora que será fijada con los ancianos de las ciudades y los jueces de las ciudades
esto puede ser traducido en forma activa. traducción alterna: ''la hora que los ancianos de las ciudades van a fijar''

Jonatán, hijo de Asael y Jahazías, hijo de Ticva se opusieron a esto
Los posibles significados son, 1) estos hombres no querian que los oficiales de la ciudad investiguen las ofensas o 2) ellos nos querían que nadie investigue los matrimonios de las personas

Ezra 10:16

hizo ésto
el pueblo investigó quienes se habían unido a esposas no judías.

el primer día del décimo mes
Este es el décimo mes del calendario hebreo. El primer día es cerca de la mitad de diciembre en los calendarios occidentales.

el primer día del primer mes
Esto es cerca de la mitad de marzo en los calendarios occidentales

Ezra 10:18

Jesúa
Traducir como en 2:1.

Josadac
Traducir como en 3:1.

Maasías ... Gedalías
nombres de hombres

Eliezer ... Jarib
Traducir como en 8:15.

Ezra 10:20

Información general:
Esdrás continua la lista de hombres que se habían casado con mujeres no judías.

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Ezra 10:23

Información general:
Esdrás continua la lista de hombres que se habían casado con mujeres no judías.

Ezra 10:26

Información general:
Esdrás continua la lista de hombres que se habían casado con mujeres no judías.

Ezra 10:30

Información General:
Esdrás continua la lista de hombres que se habían casado con mujeres no judías.

Ezra 10:33

Información general:
Esdrás continua la lista de hombres que se habían casado con mujeres no judías.

Ezra 10:37

información general
Esdrás continua la lista de hombres que se habían casado con mujeres no judías.

Ezra 10:41

información general
Esdrás finaliza la lista de hombres que se habían casado con mujeres que no eran judías.

Todos estos
todos los hombres en la lista que empieza en 10:20

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Book: Nehemiah

Nehemiah

Chapter 1

1 Las palabras de Nehemías, hijo de Hacalías: Ahora, ocurrió en el mes de Quisleu, en el año vigésimo, mientras estaba en la ciudad fortificada de Susa **2** que uno de mis hermanos, Hananí, vino con algunas personas de Judá y yo les pregunté acerca de los judíos que habían escapado, el remanente de los judíos que estaban allí y acerca de Jerusalén. **3** Ellos me dijeron: "Aquellos en la provincia que sobrevivieron a la cautividad están en un gran problema y desgracia, porque el muro de Jerusalén ha sido derribado y sus puertas han sido quemadas." **4** Tan pronto como yo escuché estas palabras, yo me senté y lloré, y por días continué lamentando y ayunando y orando ante el Dios del cielo. **5** Luego yo dije: "Tú eres EL SEÑOR, Dios del cielo, el Dios que es grande e impresionante, quien guarda el pacto de amor firme con aquellos quienes lo aman y guardan sus mandamientos. **6** Escucha mi oración y abre tus ojos, para que puedas escuchar la oración de tu siervo que ahora ora delante de ti día y noche por el pueblo de Israel, tus siervos. Estoy confesando los pecados del pueblo de Israel, quienes hemos pecado en contra de ti. Ambos, yo, y la casa de mi padre hemos pecado. **7** Hemos actuado muy perversamente en contra tuya y no hemos guardado tus mandamientos, los estatutos y las reglas que Tú le ordenaste a tu siervo Moisés. **8** Por favor, trae a tu mente las palabras que le ordenaste a tu siervo Moisés, 'Si actúas de manera infiel, te dispersaré entre las naciones, **9** pero si regresas a Mí y sigues mis mandamientos y los llevas a cabo, aunque tu pueblo sea esparcido bajo los cielos más lejanos, Yo los recogeré de allí y los traeré al lugar que Yo he escogido para que mi nombre permanezca.' **10** Ahora, ellos son tus siervos y tu pueblo, a quienes Tú has rescatado por tu gran poder y por tu mano poderosa. **11** SEÑOR, yo te suplico, escucha ahora la oración de tu siervo y la oración de tus siervos quienes se deleitan en honrar tu nombre. Ahora, da éxito a tu siervo y concédele misericordia ante los ojos de este hombre." Yo servía como copero del rey.

Nehemiah 1:1

Nehemías...Hacalías...Hananí
Estos son nombres de hombres.

en el mes de Quisleu
"Quisleu" es el noveno mes del calendario hebreo. Es durante la última parte de noviembre y la primera parte de diciembre en los calendarios occidentales.

en el año vigésimo
Nehemías se refiere a la cantidad de años que Artajerjes había estado reinando como rey. Traducción Alterna: "en el vigésimo año del reinado de Artajerxjes, Rey de Persia"

ciudad fortificada de Susa
Esta fue una de las ciudades reales de los reyes persas, ubicadas en el país de Elam. Era una gran ciudad fortificada con altos muros que la rodeaban.

uno de mis hermanos, Hananí
Hananí era el hermano biológico de Nehemías.

Hananí, vino con algunas personas de Judá
"Hanani vino de Judá con otras personas"

Los judíos que habían escapado, el remanente de los judíos que estaban allí
Estas dos frases se refieren al mismo grupo de personas. Los posibles significados son 1) los pocos judíos que fueron llevados como exiliados a Babilonia pero escaparon y regresaron a vivir en Jerusalén o 2) los pocos judíos que habían escapado de aquellos que intentaban llevarlos al exilio en Babilonia y así permanecieron en Jerusalén. Como no está claro de dónde escaparon, puede ser mejor no especificar en la traducción. Traducción Alterna: "los judíos que habían escapado del exilio y que se quedaron en Jerusalén"

Nehemiah 1:3

Ellos me dijeron
Aquí "Ellos" se refiere a Hananí y las otras personas que vinieron de Judá.

la provincia
Aquí, "provincia" se refiere a Judá como un distrito administrativo bajo el Imperio Persa. Traducción Alterna: "la provincia de Judá" o "Judá"

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el muro de Jerusalén ha sido derribado y sus puertas han sido quemadas
Esto se puede afirmar en forma activa. Traducción Alterna: "los ejércitos han roto el muro de Jerusalén y han incendiado sus puertas"

Nehemiah 1:4

Luego yo dije
Nehemías dice lo que él oró. Traducción Alterna: "Entonces le dije a El SEÑOR"

quienes lo aman y guardan sus mandamientos.
Como Nehemías le está hablando a El SEÑOR, los pronombres "él" y "su" pueden traducirse como "tú" y "tu". Traducción Alterna: "quien te ama y guarda tus mandamientos"

Nehemiah 1:6

abre tus ojos
Nehemías habla de Dios prestandole atención mientras ora como si Dios abriera los ojos y lo mirara. Traducción Alterna: "mírame" o "ponme atención"

para que puedas escuchar la oración de tu siervo
"para que pueda escuchar la oración que yo, su siervo, estoy orando". La palabra "siervo" se refiere a Nehemías. Así es como una persona se dirigiría a su superior para mostrar humildad y respeto.

día y noche
Al decir que ora tanto durante el día como durante la noche, Nehemías enfatiza la frecuencia de sus oraciones. Traducción Alterna: "todo el tiempo"

Ambos, yo, y la casa de mi padre
Aquí la palabra "casa" representa a la familia. Traducción Alterna: "Tanto yo como mi familia"

Nehemiah 1:8

Oración de Enlace:
Nehemías continúa orando a Dios

Por favor, trae a tu mente
"Llamar a la mente" es una expresión idiomática que significa recordar. Traducción Alterna: "Por favor recuerda"

las palabras que le ordenaste a tu siervo Moisés
Los pronombres "tú" y "tu" se refieren a Dios.

Si actúas de manera infiel...si regresas ...tu pueblo
Los pronombres "tú" y "tu" son plurales y se refieren al pueblo Israelita.

te dispersaré entre las naciones
EL SEÑOR habla de hacer que los israelitas vivan en otras naciones como si los dispersara tal como si uno dispersara semillas. Traducción Alterna: "Te haré vivir entre las naciones"

aunque tu pueblo sea esparcido
Incluso si su ciudad está dispersa, esto se puede establecer en forma activa. Traducción Alterna: "aunque disperse a tu gente"

bajo los cielos más lejanos
EL SEÑOR habla de lugares en la tierra que están muy lejos como "debajo de los cielos más lejanos". Traducción Alterna: "hacia lugares muy lejanos"

al lugar que Yo he escogido...permanezca
Esta frase se refiere a Jerusalén, donde se encontraba el templo. Traducción Alterna: "a Jerusalén, donde he elegido ... permanecer"

que Yo he escogido para que mi nombre permanezca
Aquí la palabra "nombre" representa a EL SEÑOR mismo. Traducción Alterna: "donde he elegido habitar"

Nehemiah 1:10

Información general
Nehemías continúa su oración

Ahora
Esta palabra se usa aquí para marcar una ruptura en la oración de Nehemías. Aquí él comienza a hacer su pedido basado en la promesa de EL SEÑOR

ellos son tus siervos
La palabras ellos se refiere al pueblo israelita

por tu gran poder y por tu mano poderosa
Aquí "mano" representa fuerza o poder. Juntas, estas dos frases forman un doblete que enfatiza la intensidad del poder de EL SEÑOR. Traducción Alterna: "por tu gran poder y por tu fuerza poderosa" o "por tu fuerza muy poderosa"

la oración de tu siervo
Aquí "siervo" se refiere a Nehemías. Así es como una persona se dirigiría a su superior para mostrar humildad y respeto. Vea cómo tradujo esto en 1: 6.

la oración de tus siervos
Aquí "siervos" se refiere al resto del pueblo israelita que habrían estado orando para que EL SEÑOR actuara en nombre de su pueblo y en nombre de Jerusalén.

quienes se deleitan en honrar tu nombre
Aquí "nombre" representa al propio SEÑOR. Traducción Alterna: "que se deleita en honrarte"

concédele misericordia ante los ojos de este hombre
Aquí "él" se refiere a Nehemías, quien se refiere a sí mismo en tercera persona para expresar su humildad ante Dios, y "este hombre" se refiere a Artajerjes, el rey de Persia.

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ante los ojos de este hombre
Nehemías habla de la actitud o disposición del rey como si fuera la forma en que el rey veía algo. Traducción Alterna: "concede que el rey tenga misericordia de mí"

Yo servía como copero del rey
Esta es información de trasfondo sobre el papel de Nehemías en la corte del rey. Su idioma puede tener una forma especial de marcar información de trasfondo. (Ver: escritura_fondo)

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Chapter 2

1 En el mes de Nisán, en el año vigésimo de Artajerjes el rey él seleccionó vino y yo agarré el vino y se lo di al rey. Ahora, yo nunca había estado triste en su presencia. **2** Pero el rey me dijo a mí: "¿Por qué tu rostro está tan triste? Tu no aparentas estar enfermo. Ésto tiene que ser tristeza del corazón." Entonces tuve mucho miedo. **3** Yo le dije al rey: "¡Que el rey viva para siempre! ¿Por qué mi rostro no debería estar triste? La ciudad, el lugar de la tumba de mis padres, está en ruinas y sus puertas han sido destruídas por fuego." **4** Luego el rey me dijo a mí: ''¿Qué quieres que haga?" Así que yo oré al Dios del cielo. **5** Yo le respondí al rey: "Si le parece bien al rey y si su siervo ha hecho bien delante de sus ojos, usted me puede enviar a Judá, a la ciudad de las tumbas de mis padres, para que yo pueda reconstruirla." **6** El rey me contestó (y la reina también estaba sentada al lado de él): "¿Cuánto tiempo estarás fuera y cuándo regresarás?'' El rey estuvo contento de enviarme cuando yo le indiqué las fechas. **7** Entonces yo le dije al rey: "Si le place al rey permita que las cartas me sean dadas a mí para los gobernadores más allá del Río para que ellos me permitan pasar a través de sus territorios en mi camino hacia Judá. **8** Permita que también haya una carta para Asaf, el guardián del bosque del rey, para que me pueda dar madera para hacer vigas para las puertas de la fortaleza al lado del templo, para el muro de la ciudad, y para la casa en la cual yo viviré." Así que, a causa de que la buena mano de Dios estaba sobre mí, el rey me concedió mis solicitudes. **9** Yo fui a los gobernadores más allá del Río y les di las cartas del rey. Ahora el rey había enviado conmigo oficiales del ejército y jinetes. **10** Cuando Sanbalat el Horonita y Tobías el sirviente Amonita escucharon ésto estuvieron grandemente disgustados porque alguien había venido buscando ayudar al pueblo de Israel. **11** Así que fui a Jerusalén y estuve allí tres días. **12** Me levanté en la noche y algunos hombres conmigo. No le dije a nadie lo que mi Dios había puesto en mi corazón que hiciera por Jerusalén. No había ningún animal conmigo, aparte del que yo estaba montando. **13** Salí de noche por la Puerta del Valle, hacia la Fuente del Chacal y hacia la Puerta del Estiércol e inspeccioné los muros de Jerusalén, las cuales habían sido abiertas y rotas y las verjas de madera fueron destruídas por fuego. **14** Luego fui a la Puerta de la Fuente y al Estanque del Rey. El lugar era muy reducido para el animal que yo estaba cabalgando para poder pasar. **15** Así que yo subí esa noche por el valle e inspeccioné el muro, regresé y entré por la Puerta del Valle y así regresé. **16** Los gobernantes no sabían a dónde fui ni tampoco lo que hice y todavía yo no le había informado a los judíos, ni a los sacerdotes, ni a los nobles, ni a los gobernantes, ni al resto quienes habían hecho el trabajo. **17** Yo les dije a ellos: "Ustedes ven el problema en el que estamos, cómo Jerusalén está en ruinas y sus puertas fueron destruídas por fuego. Vengan, vamos a reconstruir el muro de Jerusalén, para que ya no estemos en vergüenza." **18** Yo les dije a ellos que la mano buena de mi Dios estaba sobre mí y también acerca de las palabras que el rey me había hablado a mí. Ellos dijeron: "Permítenos levantarnos y reconstruir." Así que ellos fortalecieron sus manos para el buen trabajo. **19** Pero cuando Sanbalat el Horonita y Tobías el sirviente Amonita y Gesem el Árabe escucharon acerca de ésto se burlaron y nos ridiculizaron y dijeron: "¿Qué están haciendo? ¿Ustedes se están rebelando en contra el rey?" **20** Entonces yo les contesté a ellos: "El Dios del cielo nos dará el éxito. Nosotros somos sus sirvientes y nos levantaremos y construiremos. Pero ustedes no tienen acciones ni derecho y ninguna reclamación histórica en Jerusalén."

Nehemiah 2:1

En el mes de Nisán
Nisán es el nombre del primer mes de calendario Hebreo.

en el año vigésimo de Artajerjes el rey
"en el vigésimo año en el que Artajerjes era rey"

Ahora
Esta palabra se usa aquí para marcar una ruptura en la historia principal. Aquí Nehemías cuenta información de trasfondo acerca de su comportamiento ante el rey.

Pero el rey
Entonces el rey

¿Por qué tu rostro está tan triste?
Aquí se hace referencia a Nehemías y su rostro porque el rostro muestra las emociones de uno. Traducción Alterna: "¿Por qué estás tan triste?"

Ésto tiene que ser tristeza del corazón
Esto habla de Nehemías estando triste como si su corazón estuviera triste, ya que el corazón a menudo se considera el centro de las emociones. Traducción Alterna: "Debes estar muy triste"

Entonces tuve mucho miedo
Mientras Nehemías se prepara para responder, tiene miedo porque no sabe cómo responderá el rey.

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Nehemiah 2:3

¡Que el rey viva para siempre!
Nehemías está mostrando honor al rey Artajerjes. Aquí "para siempre" es una exageración que se refiere a una larga vida. Traducción Alterna: "¡Viva el rey!" o "¡Que el rey tenga una larga vida!"

¿Por qué mi rostro no debería estar triste?
Aquí Nehemías usa esta pregunta retórica para decirle al rey que él tiene una razón para estar triste. Esto se puede escribir como una declaración. Traducción Alterna: "Tengo muy buenas razones para estar triste".

el lugar de la tumba de mis padres
"El lugar donde están enterrados mis antepasados".

sus puertas han sido destruídas por fuego
Esto se puede establecer en forma activa. Traducción Alterna: "el fuego ha destruido sus puertas" o "nuestro enemigo ha quemado sus puertas"

Nehemiah 2:4

Yo le respondí al rey
"Entonces le respondí al rey"

su siervo
Nehemías se refiere a sí mismo de esta manera para mostrar su sumisión al rey.

delante de sus ojos
Aquí la vista representa juicio o evaluación. Traducción Alterna: "a su juicio"

a la ciudad de las tumbas de mis padres
"La ciudad donde están enterrados mis antepasados"

para que yo pueda reconstruirla
Nehemías no planea hacer todo el edificio él mismo, pero será el líder del trabajo. Traducción Alterna: "para que yo y mi gente podamos reconstruirlo"

Nehemiah 2:7

que las cartas me sean dadas
Esto puede afirmarse en forma activa. Traducción Alterna: "puede darme cartas"

los gobernadores más allá del Río
Este es el nombre de la provincia que estaba al oeste del río Eufrates. Estaba al otro lado del río de la ciudad de Susa.

Asaf
Este es el nombre de un hombre.

la buena mano de Dios estaba sobre mí
La "buena mano" de Dios representa su "favor". Traducción Alterna: "El favor de Dios estaba sobre mí"

Nehemiah 2:9

Sanbalat el Horonita... Tobías
Sanballat es el nombre de un hombre, y los Horonitas eran un grupo de personas.

Tobías el sirviente Amonita
Este hombre probablemente era un esclavo liberado que ahora servía como oficial en Ammon.

escucharon ésto
"escuché que había llegado" (UDB)

Nehemiah 2:11

había puesto en mi corazón
Aquí el "corazón" de Nehemías se refiere a sus pensamientos y voluntad. Traducción Alterna: "me había inspirado" o "me había guiado"

No había ningún animal conmigo
"No había animales conmigo"

Nehemiah 2:13

Información general:
Algunos hombres acompañaron a Nehemías en esta inspección, pero él habla en primera persona porque era la persona principal.

Salí de noche por la Puerta del Valle
"Por la noche, salí por la puerta del valle"

Chacal
un perro salvaje

Puerta del Estiércol
Presumiblemente, los desechos fueron retirados de la ciudad a través de esta puerta.

las cuales habían sido abiertas y rotas y las verjas de madera fueron destruídas por fuego
Esto se puede establecer en forma activa. Traducción Alterna: "que los enemigos de Israel se habían destrozado, y las puertas de madera que sus enemigos habían destruido con fuego"

Nehemiah 2:15

Así que yo subí...regresé
Los otros hombres con Nehemías también lo siguieron. Traducción Alterna: "Así que subimos ... y volvimos"

por la Puerta del Valle
"a través de la puerta del valle"

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ni al resto quienes habían hecho el trabajo
Esto se refiere a los hombres que luego reconstruirían los muros. Traducción Alterna: "los otros que luego harían el trabajo de reconstruir los muros"

Nehemiah 2:17

Ustedes ven el problema
Aquí "ustedes" es plural, refiriéndose a todas las personas mencionadas en 2:15.

y sus puertas fueron destruídas por fuego
Esto se puede establecer en forma activa. Traducción Alterna: "cómo nuestros enemigos destruyeron sus puertas con fuego"

para que ya no estemos en vergüenza
"Así ya no estaremos avergonzados"

la mano buena de mi Dios estaba sobre mí
La "buena mano" de Dios representa su "favor". Traducción Alterna: "el favor de mi Dios estaba sobre mí"

levantarnos y reconstruir.
Esta es una expresión idiomática. Traducción Alterna: "comenzar a construir"

Así que ellos fortalecieron sus manos para el buen trabajo
La frase "fortaleció sus manos" significa prepararse para hacer algo. Traducción Alterna: "Entonces se prepararon para hacer este buen trabajo"

Nehemiah 2:19

Sanbalat...Tobías
Estos son los nombres de los hombres. Traducir como en 2: 9.

Gesem
Este es el nombre de un hombre.

¿Qué están haciendo? ¿Ustedes se están rebelando en contra el rey?
Estas preguntas retóricas se usan para burlarse de Nehemías. Estos pueden ser escritos como declaraciones. Traducción Alterna: "¡Estás actuando tontamente! ¡No deberías rebelarte contra el rey!"

el rey
Esto se refiere a Artajerjes, el rey de Persia.

nos levantaremos y construiremos
Esta es una expresión idiomática. Traducción Alterna: "comenzará a reconstruir"

Pero ustedes no tienen acciones ni derecho y ninguna reclamación histórica en Jerusalén
"Pero no tienes ninguna participación, derecho legal o reclamo religioso sobre Jerusalén"

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Chapter 3

1 Entonces Eliasib, el sumo sacerdote, se levantó con sus hermanos sacerdotes y ellos construyeron la Puerta de las Ovejas. Ellos la consagraron y estabecieron las puertas en su lugar. Ellos la consagraron tan lejos como desde la Torre de los Cien hasta la Torre de Hananeel. **2** Próximo a él los hombres de Jericó trabajaron y junto a ellos trabajó Zacur, hijo de Imri. **3** Los hijos de Senaa construyeron la Puerta del Pescado. Ellos colocaron sus vigas en su lugar y establecieron sus puertas y sus cerrojos y sus barras. **4** Meremot reparó la próxima sección. Él es el hijo de Urías hijo de Cos. Y próximo a ellos Mesulam reparaba. Él es el hijo de Berequías hijo de Mesezabeel. Próximo a ellos Sadoc reparó. Él es el hijo de Baana. **5** Y próximo a ellos los Tecoítas reparaban, pero sus líderes se rehusaron a hacer el trabajo ordenado por sus supervisores. **6** Joiada hijo de Paseah y Mesulam hijo de Besodías repararon la Puerta Vieja. Ellos establecieron las vigas y sus puertas y sus cerrojos y sus barras. **7** Próximo a ellos Melatías el Gabaonita y Jadón el Meronotita, quienes eran hombres de Gabaón y de Mizpa, hicieron reparaciones en la porción donde el gobernador de la provincia vivía, más allá del Río. **8** Próximo él Uzie, hijo de Harhaía, uno de los orfebres, reparó, y junto a él estaba Hananías, un hacedor de perfumes. Ellos reconstruyeron Jerusalén tan lejos como hasta la Muralla Ancha. **9** Próximo a ellos Refarías, hijo de de Hur, reparaba. Él era el gobernante de la mitad del distrito de Jerusalén. **10** Próximo a ellos, Jedaías, hijo de Harumaf, reparaba al lado de su casa. Próximo a él reparaba Hatús hijo de Hasabnías. **11** Malquías hijo de Harim y Hasub hijo de Pahat Moab reparaba otra sección en conjunto con la Torre de Hornos. **12** Próximo a ellos Salum, hijo de Halohes, el gobernante de la mitad del distrito de Jerusalén, reparaba en conjunto con sus hijas. **13** Hanún y los habitantes de Zanoa reparaban la Puerta del Valle. Ellos lo reconstruyeron y pusieron sus puertas, sus cerrojos y sus barras. Ellos repararon mil codos tan lejos hasta la Puerta del Muladar. **14** Malquías hijo de Recab, dirigente del distrito de Bet Haquerem, reparó la Puerta del Muladar. Él la construyó y estableció sus puertas, sus cerrojos y sus barras. **15** Salum hijo de Col Hoze, el gobernante del distrito de Mizpa, reconstruyó la Puerta de la Fuente. Él la construyó y puso una cubierta sobre ella y estableció sus puertas y sus cerrojos y sus barras. Él también reconstruyó el muro del Estanque de Siloé cerca del jardín del rey, tan lejos como hasta las escaleras que descienden de la ciudad de David. **16** Nehemías hijo de Azbuc, el gobernante de la mitad del distrito de Bet Sur, reparó hasta el lugar de a través de la tumba de David, hasta el estanque hecho por el hombre y hasta la casa de los hombres poderosos. **17** Después de él, los Levitas repararon, incluyendo a Rehum hijo de Bani y próximo a él, Hasabías el gobernante de la mitad del distrito de Keila, para su distrito. **18** Después de él, sus compatriotas repararon, incluyendo a Bavai hijo de Henadad, el gobernante de la mitad del distrito de Keila. **19** Próximo a él reparaba Ezer hijo de Jesúa, el gobernante de Mizpa, quien reparó otra sección opuesta a la subida al arsenal, en la esquina del muro. **20** Después de él, Baruc hijo de Zabai con devoción reparó otra sección, desde la esquina de la muralla hasta la puerta de la casa de Eliasib, el sumo sacerdote. **21** Después de él, Meremot hijo de Urías hijo de Cos, reparó otra sección, desde la puerta de la casa de Eliasib hasta el final de la casa de Eliasib. **22** Próximo a él los sacerdotes, los hombres del área alrededor de Jerusalén repararon. **23** Después de ellos Benjamín y Hasub repararon opuesto a sus propias casas. Después de ellos Azarías hijo de Maasías hijo de Ananías, reparó próximo a su propia casa. **24** Después de él Bunúi hijo de Henadad reparó otra sección, desde la casa de Azarías hasta la esquina del muro. **25** Palal hijo de Uzai reparó contra la esquina de la pared y la torre que se extiende desde la casa superior del rey en el patio del vigilante. Después de él Pedaías hijo de Faros reparó. **26** Ahora los siervos del templo que vivían en Ofel repararon hasta el punto opuesto de la Puerta de Aguas al este de la torre sobresaliente. **27** Después de él los Tecoítas repararon otra sección, opuesta a la gran torre que sobresalía, tan lejos como hasta la muralla de Ofel. **28** Los sacerdotes repararon arriba de la Puerta de los Caballos, cada uno opuesto a su propia casa. **29** Después de ellos Sadoc hijo de Imer reparó la sección opuesta a su propia casa. Y después de él, Semaías hijo de Secanías, el portero de la puerta del este, reparó. **30** Después de él Hananías hijo de Selemías, y Hanún el sexto hijo de Salaf, reparó otra sección. Después de ellos Mesulam hijo de Berequías reparó al lado opuesto de sus viviendas. **31** Después de él, Malquías, uno de los orfebres, reparó hasta la casa de los sirvientes del templo y de los mercaderes que estaban opuesto a la Puerta de la Inspección y a las viviendas superiores en la esquina. **32** Los orfebres y los mercaderes repararon entre vivendas superiores de la esquina y la Puerta de las Ovejas.

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Nehemiah 3:1

Entonces Eliasib, el sumo sacerdote, se levantó con sus hermanos sacerdotes
"Entonces Eliashib el sumo sacerdote se adelantó con sus hermanos, los sacerdotes"

Eliasib...Zacur, hijo de Imri.
Estos son los nombres de los hombres.

Torre de los Cien
"Torre de los 100"

Torre de Hananeel
Este es el nombre de una torre. Probablemente lleva el nombre de un hombre llamado "Hananel".

hombres de Jericó
Esto significa que los hombres eran de Jericó. Traducción Alterna: "hombres de Jericó"

Nehemiah 3:3

Senaa...Meremot..Urías...Cos...Mesulam...Berequías...Mesezabeel...Sadoc...Baana.
Estos son nombres de hombres.

establecieron sus puertas
"instaló sus puertas" o "colocó sus puertas en su lugar"

y sus cerrojos y sus barras
"Sus cerraduras y rejas". Estas cerraron las puertas de forma segura.

Meremot reparó la próxima sección...Mesulam reparaba...Sadoc reparó...Tecoítas reparaban.
Estas frases se refieren a la reparación de la pared. Traducción Alterna: "Meremot reparó la siguiente sección del muro ... Mesulam reparó el muro ... Sadok reparó el muro ... los Tecoítas reparaban el muro"

los Tecoítas
Estas son personas de la ciudad de Tecoa.

ordenado por sus supervisores
Esto se puede establecer en forma activa. Traducción Alterna: "que sus supervisores les habían ordenado hacer"

Nehemiah 3:6

Joiada...Paseah y Mesulam...Besodías...Melatías...Jadón
Estos son nombres de hombres.

establecieron sus puertas
"instaló sus puertas" o "colocó sus puertas en su lugar"

y sus cerrojos y sus barras
"Sus cerraduras y rejas". Estas cerraron las puertas de forma segura.

Gabaonita...Merotonita
Gabaonitas y Merotonitas son grupos de personas

Gabaón y Mizpa
Estos son nombres de lugares.

la provincia , más allá del Río.
Este es el nombre de la provincia que estaba al oeste del río Eufrates. Estaba al otro lado del río de la ciudad de Susa. Traduce como en 2: 7.

Nehemiah 3:8

Uzie...Harhaía...Hananías...Refarías...Hur..Jedaías...Harumaf, ...Hatús...
Estos son nombres de hombres:

orfebres
Un orfebre es una persona que hace joyas de oro y otros objetos de oro.

orfebres , reparó...Hur reparaba...Harumaf reparaba...Hasabnías reparaba
Estas frases se refieren a la reparación de la pared. Traducción Alterna: "los orfebres repararon el muro ... Hur reparó el muro ... Harumaf reparó el muro ... Hasabnías reparó el muro"

y junto a él estaba Hananías, un hacedor de perfumes
Hananías también reparó la pared. Traducción Alterna: "junto a él, Hananías, un fabricante de perfumes, reparó la pared"

Perfumes
Sustancias líquidas que las personas ponen en su cuerpo en pequeñas cantidades para oler agradable.

Gobernante
Jefe administrador o líder

Mitad del distrito
"Mitad" significa una parte de dos partes iguales.

Nehemiah 3:11

Malquías...Harim...Hasub...Pahat Moab...Salum...Halohes
Todos estos son nombres de hombres.

reparaba otra sección...reparaba en conjunto con sus hijas.
Estas frases se refieren a la reparación de la pared. Traducción Alterna: "reparó otra sección de la pared ... reparó la pared, junto con sus hijas"

Salum, hijo de Halohes, el gobernante
El gobernante era Salum , no Halohes.

Gobernante
Jefe administrador o líder

mitad del distrito
"Mitad" significa una parte de dos partes iguales.

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Nehemiah 3:13

Hanún
Este es el nombre de un hombre

los habitantes de Zanoa
personas de Zanoa (UDB)

Zanoa
Este es el nombre de un lugar.

Puerta del valle
"la Puerta del Valle" o "la Puerta que Conduce al Valle" Intente traducir esta expresión como un nombre, no solo como una descripción.

pusieron sus puertas
"instaló sus puertas" o "colocó sus puertas en su lugar"

Sus cerrojos y sus barras
"Sus cerraduras y rejas". Estas cerraron las puertas de forma segura.

Ellos repararon mil codos tan lejos hasta la Puerta del Muladar.
Repararon la parte de la pared entre la Puerta del Valle y la Puerta del Muladar. Traducción Alterna: "Repararon mil codos del muro, desde la puerta del valle hasta la Puerta del Muladar"

Ellos repararon mil codos
Las palabras que faltan "de la pared" se pueden agregar. Traducción Alterna: "Repararon mil codos del muro" "Repararon otros mil codos del muro más allá de la Puerta del Valle"

mil codos
"1.000 codos". Esto puede escribirse en unidades de medidas modernas. Traducción Alterna: "460 metros"

Puerta del muladar
Presumiblemente, los desechos fueron retirados de la ciudad a través de esta puerta. Trate de traducir esta expresión como un nombre, no solo como una descripción.

Nehemiah 3:14

Malquías...Recab...Shallun...Col Hoze
Estos son nombres de hombres

Malquías hijo de Recab, dirigente
Malquías era el dirigente, no Recab.

dirigente
El jefe "administrador" o "líder"

Bet Haquerem
Este es el nombre de un lugar

El...estableció sus puertas
"instaló sus puertas" o "colocó sus puertas en su lugar"

sus cerrojos y sus barras
"sus cerraduras y rejas". Estos cerraron las puertas de forma segura.

Salum hijo de Col Hoze, el gobernante
Salum era el gobernante, no Col Hoze.

el muro del Estanque de Siloé
Esto significa que la pared estaba al lado del estanque de Siloé. Traducción Alterna: "el muro que rodeaba el estanque de Siloé"

Nehemiah 3:16

Nehemías hijo de Azbuc, el gobernante
Nehemías era el gobernante , no Azbuc

Nehemías
Este es un hombre diferente de la persona que escribió este libro llamado también Nehemías.

gobernante
Jefe administrador o líder

mitad del distrito
"Mitad" significa una parte de dos partes iguales.

Nehemías...Azbuc...Rehum...Bani...Hasabías
Estos son nombres de hombres

Bet Sur ...Keila
Estos son nombres de lugares.

reparó hasta el lugar...los Levitas repararon
Estas frases se refieren a la reparación de la pared. Traducción Alterna: "reparó la pared hasta el lugar ... los levitas repararon la pared"

hombres poderosos
"guerreros"

para su distrito
"representando a su distrito" o "en nombre de su distrito"

Nehemiah 3:18

Después de él
Al lado de él

sus compatriotas repararon...reparó otra secció
Estas frases se refieren a la reparación de la pared. Traducción Alterna: "Junto a él, sus compatriotas repararon el muro ... repararon otra sección del muro"

Bavai...Henadad...Ezer...Jesúa
Estos son nombres de hombre

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Bavai hijo de Henadad
Bavai era el gobernante, no Henadad.

Keila...Mizpa
Estos son nombres de lugares

Ezer hijo de Jesúa, el gobernante
Ezer era el gobernante , no Jesúa

a la subida al arsenal
"Frente a los escalones que subían a la armería" (UDB)

arsenal
el lugar donde se guardan las armas

Nehemiah 3:20

Después de él
junto a él

Baruc..Zabbai...Eliasib...Meremot....Uriah...Cos
Estos son nombres de hombres

reparó otra sección
Esto se refiere a reparar la pared. Traducción Alterna: "reparó otra sección de la pared"

Nehemiah 3:22

alrededor de Jerusalén, repararon...Benjamín y Hasub repararón...Azarías reparó...Bunúi reparó
Estas frases se refieren a la reparación de la pared. Traducción Alterna: "alrededor de Jerusalén, reparó el muro ... Hashub reparó el muro ... Azarías reparó el muro ... Bunúi reparó el muro"

Benjamín...Hasub...Azarías..Maasías...Ananías...Bunúi...Henadad reparó
Estos son nombres de hombres

opuesto a sus propias casas
"en frente de su propia casa"

Después de ellos ...Después de él
Junto a ellos... Junto a él

Nehemiah 3:25

Palal...Uzai...Pedaías...Faros
Estos son nombres de hombres

Uzai reparó...Faros reparó...
Estas frases se refieren a la reparación de la pared. AT: "Uzai reparó el muro ... Parosh reparó el muro ... los sirvientes repararon el muro ... repararon otra sección del muro"

Después de él
A su lado

la torre que se extiende desde
"la torre que se levanta"

casa superior del rey
"palacio superior del líder de Israel"

el patio del vigilante
Este es el lugar donde se quedaron los guardias.

Ofel
Este es el nombre de un lugar.

punto opuesto de la Puerta de Aguas
"frente a la puerta del agua"

la torre sobresaliente... la gran torre que sobresalía
"la torre alta ... la torre alta". La frase "la torre sobresaliente" significa una torre alta que sobresale de la pared. Es probable que ambas frases se refieran a la misma torre.

Los tecoítas
Estas son personas del pueblo de Tecoa. Traduzca esto de la misma manera que lo hizo en 3:3.

Nehemiah 3:28

sacerdotes repararon...reparó la sección...puerta del este,reparó..reparó otra sección...reparó al lado opuesto
Estas frases se refieren a la reparación de la pared. Traducción Alterna: "los sacerdotes repararon la pared ... repararon la sección de la pared ... puerta del este, repararon la pared ... repararon otra sección de la pared ... repararon la pared de enfrente"

arriba de la Puerta de los Caballos
La palabra "arriba" se usa aquí porque las casas de los sacerdotes probablemente estaban ubicadas en una elevación más alta que la Puerta de los Caballos.

opuesto a su propia casa
"frente a su propia casa"

Después de ellos... después de él
Al lado de elos... al lado de él

Sadoc...Imer...Semaías...Secanías...Hananías...Selemías...Hanún...Salaf..
Estos son nombres de hombres

Semaías hijo de Secanías, el portero de la puerta
Semaías era el guardián de la puerta este, no Secanías.

el portero de la puerta del este
"la persona que se ocupó de la puerta este" o "la persona que abrió y cerró la puerta este"

el sexto hijo
"el sexto hijo"

al lado opuesto de sus viviendas.
"En frente de las habitaciones donde se quedó". La palabra "su" se refiere a Mesulam.

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Nehemiah 3:31

Después de él
"Al lado de él"

Malquías
Este es el hombre de un hombre

orfebres
Un orfebre es una persona que fabrica joyas de oro y otros objetos de oro.

reparó hasta la casa ... los mercaderes repararon
Estas frases se refieren a la reparación de la pared. Traducción Alterna: "reparó la pared de la casa ... los comerciantes repararon la pared"

mercaderes
"vendedores" o "comerciantes"

vivendas superiores
las habitaciones de nivel superior donde se alojaban las personas

Puerta de las Ovejas
Este es el nombre de una entrada en la pared

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Chapter 4

1 Ahora cuando Sanbalat oyó de que estábamos construyendo la muralla, algo se encendió dentro de él y estaba muy furioso y comenzó a burlarse de los Judíos. **2** En presencia de sus hermanos y del ejército de Samaria, él dijo: ¿Qué están haciendo estos débiles Judíos? ¿Podrán restaurar la cuidad ellos mismos? ¿Podrán ofrecer sacrificios? ¿Podrán terminar el trabajo en un día? ¿ Podrán traer a la vida las piedras de los montones de ruinas que resultaron cuando fueron quemadas? **3** Tobías el Amonita estaba con él y dijo:"Si solo una zorra se sube a donde ellos están construyendo, derribaría su muralla de piedra". **4** Escucha, nuestro Dios, que nos menosprecian. Devuelve sus burlas a sí mismos y entrégalos a que sean saqueados en la tierra donde son prisioneros. **5** No cubras su iniquidad ni borres sus pecados delante de Tí, porque ellos han provocado a ira a los que construyen. **6** Así que construimos el muro y todo estaba construido hasta la mitad de su altura porque la gente tenía deseos de trabajar. **7** Pero cuando Sanbalat, Tobías, los Árabes, los Amonitas y los Asdodeos oyeron que el trabajo de reconstrucción del muro de Jerusalén avanzaba y que las partes rotas estaban siendo cerradas, una gran ira se encendió en ellos. **8** Todos se juntaron para conspirar y vinieron a pelear en contra de Jerusalén y a causar confusión en ella. **9** Pero nosotros oramos a nuestro Dios y asignamos a un guardia para protegernos de ellos día y noche a causa de sus amenazas. **10** Luego la gente de Judá dijo:" La fuerza de los que transportan la carga se está debilitando. Hay demasiado escombros y no somos capaces de reconstruir la muralla." **11** Y nuestros enemigos dijeron:" Ellos no sabrán ni verán hasta que vayamos a ellos y los matemos y detengámos el trabajo **12** En ese tiempo los Judíós que vivían cerca de ellos vinieron de todas direcciones y hablaron con nosotros diez veces, advirtíendonos de los esquemas que estaban tramando en contra de nosotros. **13** Entonces yo coloqué personas en la parte más baja de la muralla, en las áreas expuestas. Coloqué a cada familia con sus espadas, lanzas y arcos. **14** Y yo miré, me levanté y les dije a los nobles, a los dirigentes y al resto del pueblo: "No le tengan miedo". Traigan a su memoria al Señor, quién es grande e impresionante. Luchen por sus familias, por sus hijos e hijas, sus esposas y sus casas. **15** Sucedió que cuando nuestros enemigos oyeron que sus planes fueron revelados a nosotros y Dios había frustrado sus planes, todos nosotros volvimos al muro cada uno a su tarea. **16** Así que para ese tiempo la mitad de mis siervos trabajaron sólo en la reconstrucción del muro, la otra mitad sostenían lanzas, escudos, arcos y usaban armadura, mientras los líderes se mantenían detrás de todo el pueblo de Judá. **17** Entonces los mismos trabajadores que estaban construyendo el muro y llevando la carga también vigilaban sus posiciones. Todos trabajaban con una mano y con la otra sostenía sus armas. **18** Todo constructor portaba su espada en su lado y así era que trabajaban. El que tocaba la trompeta se quedaba en mi lado. **19** Yo le dije a los nobles, a los oficiales y al resto del pueblo: "El trabajo es grande y extensivo y estamos separados en el muro lejos uno del otro. **20** Deben moverse rápido al sitio donde oigan el sonido de trompeta y reunirse allí. Nuestro Dios peleará por nosotros. **21** Así nosotros estábamos haciendo la obra. La mitad de nosotros sosteníamos las espadas desde el amanecer hasta que salida de las estrellas. **22** También le dije al pueblo:" Permitan a cada hombre y su sierviente pasar la noche dentro de Jerusalén, para que nos sirva de guardia durante la noche y constructor durante el día. **23** Así que ni yo, ni mis hermanos, ni mis sirvientes, ni los hombres de la guardia que me siguen, ninguno de nosotros cambió nuestras ropas, cada uno de nosotros cargó sus armas, aún si fuéramos a buscar agua.

Nehemiah 4:1

Ahora cuando Sanbalat
Aquí Nehemías usa la palabra "ahora" para señalar una nueva parte de la historia.

Sanbalat...Tobías
Estos son nombres de hombres. Traducir como en 2:9

algo se encendió dentro de él y estaba muy furioso
Aquí "algo" se refiere a la comprensión de Sanbalat de que los judíos están reconstruyendo los muros. Esto se refiere a que Sanbalat se enojó mucho como si su ira fuera un fuego ardiente. Traducción Alternativa: "se enojó furiosamente" o "se enojó mucho"

En presencia de sus hermanos
"En presencia de sus parientes" o "En presencia de su clan"

Qué están haciendo estos débiles...Podrán restaurar...Podrán ofrecer ...¿Podrán terminar el trabajo en un día?
Sanbalat plantea estas preguntas para burlarse de los judíos. Estos pueden ser escritos como declaraciones. Traducción Alterna: "Estos débiles judíos no pueden lograr nada. Nunca restaurarán la ciudad por sí mismos. No ofrecerán sacrificios. No terminarán el trabajo en un día".

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débiles judíos
débiles Judíos

en un día
Esto se refiere a no terminar algo rápidamente al decir que no se puede lograr en un día. Tranducción Alterna: "rápidamente"

¿ Podrán traer a la vida las piedras de los montones de ruinas que resultaron cuando fueron quemadas?
Sanbalat también plantea esta pregunta para burlarse de los judíos. Esto se puede escribir como una declaración. Traducción Alterna: "No volverán a dar vida a las piedras de las pilas de escombros que se quemaron".

traer a la vida las piedras de los montones de ruinas que resultaron cuando fueron quemadas
Esto habla de las personas que reconstruyen la ciudad como si la devolvieran a la vida. Traducción Alterna: "restaurar la ciudad y reconstruir sus muros con las piedras inútiles que fueron quemadas y convertidas en escombros"

de los montones de ruinas que resultaron cuando fueron quemadas
Esto se puede establecer en forma activa. Traducción Alterna: "de pilas de escombros que alguien había quemado"

Si solo una zorra se sube a donde ellos están construyendo, derribaría su muralla de piedra
Sanabalat se burla de la pared y exagera lo débil que es al decir que un zorro podría derribarlo. Traducción Alterna: "Ese muro que están construyendo es tan débil que incluso si un pequeño zorro trepara sobre él, su muro de piedra se caería al suelo"

Nehemiah 4:4

Escucha, nuestro Dios,...porque ellos han provocado a ira a los que construyen
Aquí Nehemías está orando a Dios. Esto se puede establecer claramente y escrito con comillas. Traducción Alterna: "Entonces oré," Escucha, Dios nuestro ... porque han provocado la ira de los constructores ""

Escucha, nuestro Dios, que nos menosprecian
Aquí la palabra "nosotros" se refiere a los judíos. Esto se puede establecer en forma activa. Traducción Alterna: "Escucha, Dios nuestro, porque nuestros enemigos nos desprecian".

entrégalos a que sean saqueados
Esto se puede establecer en forma activa. Traducción Alterna: "deja que sus enemigos los roben"

Devuelve sus burlas a sí mismos
La frase "sus burlas" se refiere a los insultos de Sanballat y Tobiah. Aquí la palabra "cabezas" se refiere a todo el pueblo. Traducción Alterna: "Convierta sus burlas en sí mismos" o "Haga que sus palabras insultantes se burlen de sí mismos"

No cubras
Esto habla de perdonar los pecados de una persona como si fueran un objeto que podría estar físicamente oculto. Traducción Alterna: "No perdonar"

ni borres sus pecados delante de Tí
Esto habla de olvidar los pecados de una persona como si fueran algo escrito que pudiera borrarse. Traducción Alterna: "no olvides sus pecados

ellos han provocado a ira a los que construyen
"Han enojado a los constructores"

Así que construimos el muro
"Así que reconstruimos el muro"

todo estaba construido hasta la mitad de su altura
Esto se puede establecer en forma activa. Traducción Alterna: "unimos la pared y tenía la mitad de su altura total"

la mitad de su altura
"Mitad" significa una parte de dos partes iguales.

Nehemiah 4:7

una gran ira se encendió en ellos
Esto habla de que la gente está muy enojada como si su ira fuera algo que ardiera dentro de ellos. Traducción Alterna: "se enojaron mucho" o "se enfurecieron"

en contra de Jerusalén
Aquí "Jerusalén" se refiere a las personas que viven allí. Traducción Alterna: "contra el pueblo de Jerusalén"

asignamos a un guardia para protegernos
"poner hombres alrededor del muro para proteger la ciudad" (UDB)

Nehemiah 4:10

Hay demasiado escombros
Los escombros son "piedra quemada" o "roca rota" o "piedra inutilizable".

Ellos no sabrán ni verán hasta que vayamos a ellos
"No nos verán venir hasta que estemos a su lado"

Nehemiah 4:12

de todas direcciones
Esto representa muchas direcciones. La palabra "todos" representa "muchos". Traducción Alterna: "desde muchas direcciones"

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hablaron con nosotros diez veces
Aquí el número 10 se usa para representar "muchos". Traducción Alterna: "nos habló muchas veces"

en las áreas expuestas
en las áreas vulnerables

Coloqué a cada familia
Esto se refiere a varias personas de cada familia, esto probablemente no incluye a las mujeres y los niños. Traducción Alterna: "Coloqué personas de cada familia"

Traigan a su memoria
la frase "Traigan a su memoria" significa recordar. Traducción Alterna: "Recuerda al Señor"

Nehemiah 4:15

Sucedió que
"Sucedió eso"

sus planes fueron revelados a nosotros
Esto se puede establecer en forma activa. Traducción Alterna: "sabíamos sobre sus planes"

mis siervos trabajaron
"mis hombres jóvenes trabajaron"

mitad de mis siervos...la otra mitad
"Mitad" significa una parte de dos partes iguales.

Nehemiah 4:17

Todos trabajaban con una mano y con la otra sostenía sus armas
Esto es una exageración. No siempre trabajaban con una sola mano, pero siempre llevaban su arma con ellos para estar preparados para protegerse y proteger a quienes los rodeaban.

Nehemiah 4:19

Yo le dije
Aquí, "Yo" se refiere a Nehemías

los nobles...los oficiales
Estos son los líderes mencionados en 4:15.

El trabajo es grande
Aquí la palabra "grande" significa "a gran escala" o "enorme".

el sonido de trompeta
Esto se refiere a alguien que toca una trompeta. Traducción Alterna: "alguien tocando una trompeta"

Nehemiah 4:21

La mitad de nosotros
"Mitad" significa una parte de dos partes iguales.

desde el amanecer hasta que salida de las estrellas
Esto se refiere a todo el día, mientras hay luz afuera. Traducción Alterna: "desde la primera luz del día hasta el comienzo de la noche"

el amanecer
Es el momento en que sale el sol que es "amanecer". Traducción Alterna: "la salida del sol" o "amanecer"

dentro de Jerusalén
"dentro de Jerusalén"

cambió nuestras ropas
"nos quitamos la ropa"

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Chapter 5

1 Entonces los hombres y sus esposas levantaron una gran clamor en contra de sus compañeros judíos. **2** Pues habían algunos allí que dijeron: "Con nuestros hijos e hijas somos muchos. Así que permítanos obtener grano para que podamos comer y mantenernos vivos." **3** Habían otros más que dijeron: "Estamos empeñando nuestros campos, nuestros viñedos, y nuestras casas para obtener grano durante la hambruna." **4** Otros también dijeron: "Hemos tomado dinero prestado para pagar los impuestos del rey sobre nuestros campos y nuestros viñedos. **5** Todavía ahora nuestra carne y sangre es la misma como la de nuestros hermanos y nuestros hijos son los mismos como sus hijos. Somos forzados a vender nuestros hijos y nuestras hijas para que sean esclavos. Algunas de nuestras hijas ya han sido esclavizadas. Pero no está en nuestro poder ayudar, porque otros hombres ahora poseen nuestros campos y nuestros viñedos." **6** Yo estaba muy airado cuando escuché su gran clamor y estas palabras. **7** Entonces yo pensé sobre ésto y levanté cargos contra los nobles y oficiales. Les dije a ellos: "Ustedes están exigiendo interés, cada uno de su propio hermano." Llevé a cabo una gran asamblea contra ellos **8** y les dije a ellos: "Nosotros, tanto como somos capaces, hemos vuelto a comprar de la esclavitud a nuestros hermanos judíos, quienes han sido vendidos a las naciones, porque incluso ustedes venden sus hermanos y hermanas para que ellos puedan ser vendidos de vuelta a nosotros!" Ellos estaban en silencio y nunca encontraron una palabra para decir. **9** También dije: "Lo que ustedes están haciendo no es bueno. ¿No deberían andar en el temor de nuestro Dios para prevenir las burlas de las naciones que son nuestras enemigas? **10** Yo y mis hermanos y mis siervos les estamos prestando dinero y grano a ellos. Pero debemos parar de cobrar interés sobre estos préstamos. **11** Devuélvanle en este mismo día sus campos, sus viñedos, sus olivares y sus casas y el porcentaje del dinero, el grano, el vino nuevo y el aceite que ustedes exigieron de ellos." **12** Luego ellos dijeron: "Devolveremos lo que tomamos de ellos y no requeriremos nada de ellos. Haremos como usted dice." Entonces llamé a los sacerdotes y los hice jurar hacer como ellos habían prometido. **13** Yo sacudí el pliegue de mi túnica y dije: "Que Dios sacuda fuera de su casa y posesiones a todo hombre que no mantiene su promesa. Que él sea sacudido y vaciado." Toda la asamblea dijo: "Amén", y ellos alabaron a EL SEÑOR. Y el pueblo hizo como ellos habían prometido. **14** Así que desde el tiempo que fui señalado para ser su gobernador en la tierra de Judá, desde el año veinte hasta el año treintidos de Artajerjes el rey, doce años, ni yo ni mis hermanos comimos la comida provista por el gobernador. **15** Pero los antiguos gobernadores que estuvieron antes de mí, pusieron cargas pesadas sobre el pueblo y tomaron de ellos cuarenta siclos de plata para su porción diaria de comida y vino. Incluso sus siervos oprimieron al pueblo. Pero yo no lo hice, por el temor a Dios. **16** Yo continué trabajando en el muro, y no compramos tierras. Y todos mis siervos se reunieron allí para el trabajo. **17** En mi mesa estaban los judíos y los oficiales, ciento cincuenta hombres, aparte de aquellos que vinieron a nosotros de entre las naciones que nos rodeaban. **18** Ahora lo que estaba preparado cada día era un buey, seis ovejas escogidas y también aves y cada diez días toda clase de vino en abundancia. Y aún para todo ésto yo no exigí la remesa de alimento del gobernador, porque las exigencias eran demasiado pesadas sobre el pueblo. **19** Trae a mi memoria, mi Dios, para bien, por todo lo que he hecho por este pueblo.

Nehemiah 5:1

Entonces los hombres y sus esposas levantaron una gran clamor en contra de sus compañeros judíos
Como trabajaban en el muro, los trabajadores no tenían tiempo suficiente para comprar y cultivar alimentos para sus familias. El significado completo de esta declaración se puede aclarar.

los hombres y sus esposas
Esto se refiere a los hombres que estaban trabajando en la construcción del muro.

levantaron una gran clamor
La palabra "clamor" se puede expresar como un verbo. Traducción Alterna: "gritó en voz alta"

Estamos empeñando nuestros campos
"Tenemos que comprometernos" o "Tenemos que dar una promesa"

Nehemiah 5:4

Todavía ahora nuestra carne y sangre es la misma como la de nuestros hermanos y nuestros hijos son los mismos como sus hijos.
Aquí los judíos están insinuando que son de la misma ascendencia judía que los otros judíos y que tienen la misma importancia que los demás. El significado de esto se puede aclarar. Traducción Alterna: "Sin embargo, nuestras familias son judías al igual que las familias de los otros judíos, y nuestros hijos son tan importantes para nosotros como sus hijos lo son para ellos"

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nuestra carne y sangre
Esta es una expresión idiomática que se refiere a los miembros de su familia. Traducción Alterna: "nuestra familia"

Algunas de nuestras hijas ya han sido esclavizadas.
Esto se puede establecer en forma activa. Traducción Alterna: "Ya hemos vendido a algunas de nuestras hijas como esclavas"

Pero no está en nuestro poder ayudar, porque otros hombres ahora poseen nuestros campos y nuestros viñedos.
Como los campos y viñedos de los hombres no están en su poder, no pueden producir el dinero que necesitan para mantener a sus familias. El significado completo de esto se puede aclarar .Traducción Alterna: "Pero no podemos cambiar esta situación porque otros hombres ahora son dueños de nuestros campos y nuestros viñedos que necesitamos para mantener nuestras vidas".

no está en nuestro poder
Esta es una expresión idiomática que significa que no tienen los recursos para hacer algo. Traducción Alterna: "no podemos"

Nehemiah 5:6

cuando escuché su gran clamor
La palabra "clamor" puede ser expresada como un verbo. Traducción Alterna: "Cuando los escuché gritar"

Ustedes están exigiendo interés, cada uno de su propio hermano
Todo judío habría sabido que es incorrecto según la Ley cobrar intereses a otro judío. El significado completo de esto se puede aclarar. Traducción Alterna: "Cada uno de ustedes está cobrando intereses a su propio hermano, y eso está mal bajo la Ley"

Llevé a cabo una gran asamblea contra ellos
Esto significa que reunió a un gran grupo de personas y presentó estos cargos contra ellos. El significado de la declaración esto se puede aclarar. Traducción Alterna: "Realicé una gran asamblea y presenté estos cargos contra ellos" o "Los mantuve en juicio frente a la asamblea"

porque incluso ustedes venden sus hermanos y hermanas para que ellos puedan ser vendidos de vuelta a nosotros
Esto significa que están vendiendo a sus familiares como esclavos a sus compañeros judíos. El significado completo de esta declaración se puede aclarar. Traducción Alterna: "Ahora estás vendiendo a tu propia gente para ser esclavos de tus compañeros judíos, para que luego nos los vuelvan a vender"

quienes han sido vendidos a las naciones
Esto se puede establecer en forma activa. Traducción Alterna: "a quién la gente había vendido como esclavo a las naciones"

Nehemiah 5:9

También dije
El pronombre "yo" se refiere a Nehemías.

Lo que ustedes están haciendo
"Usted" aquí se refiere a los nobles judíos.

¿No deberían andar en el temor de nuestro Dios para prevenir las burlas de las naciones que son nuestras enemigas?
Esta es una pregunta retórica que Nehemías está usando para regañar a los nobles. Se puede traducir como una declaración. Traducción Alterna: "Debes caminar en el temor de nuestro Dios para evitar las burlas de las naciones que son nuestros enemigos".

andar en el temor de nuestro Dios
Esto es una expresión idiomática. Aquí "caminar" se refiere al comportamiento de una persona y la forma en que vive. Traducción Alterna: "vive tu vida de una manera que honre a Dios". .

para prevenir las burlas de las naciones que son nuestras enemigas
La palabra "burla" significa "calumnia" o "burla" y se puede expresar como un verbo. Traducción Alterna: "las naciones que son nuestros enemigos de burlarse de nosotros" o "las naciones enemigas de burlarse de nosotros"

prestando
pedir prestado o dar algo a alguien que espera un reembolso

préstamos
Este es cualquier dinero, comida o propiedad que una persona podría dejar que otra persona pida prestada para pagar deudas. El prestatario estaría entonces en deuda con el prestamista

porcentaje
Una parte del valor del préstamo que se le cobró al prestatario en intereses.

ustedes exigieron de ellos
"les cobraste" o "les hiciste pagar"

Nehemiah 5:12

Luego ellos dijeron
Aquí "ellos" se refiere a Líderes Judíos

Devolveremos lo que tomamos de ellos y no requeriremos nada de ellos
Los líderes judíos dicen que devolverán el dinero que los judíos más pobres pagaron en intereses.

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los hice jurar
Aquí la palabra "ellos" se refiere a los líderes judíos.

Entonces llamé
"Yo" se refiere a Nehemías.

Yo sacudí el pliegue de mi túnica
"Sacudí los bolsillos de mi túnica". Muchas veces en el Antiguo Testamento, los juramentos se demostraron físicamente como testigos de lo prometido. Nehemías está demostrando a los líderes judíos lo que sucederá si rompen la promesa que hicieron.

Que Dios sacuda fuera de su casa...Que él sea sacudido y vaciado
Aquí Nehemías habla de Dios quitando todas las posesiones de un hombre como si Dios lo estuviera sacudiendo de su hogar y posesiones como Nehemías sacudieron su túnica. Traducción Alterna: "Entonces, que Dios le quite a cada hombre que no cumple su promesa todas sus posesiones y su hogar como si hubiera sacado todo del pliegue de mi túnica"

Nehemiah 5:14

desde el tiempo que fui señalado
Aquí "fui" se refiere a Nehemías

desde el año veinte hasta el año treintidos
segundo año - "desde el vigésimo año hasta el año 32"

de Artajerjes el rey,
"que Artajerjes era rey"

doce años
"12 años" o "durante esos 12 años". Nehemías está reafirmando el número de años para enfatizar que hizo esto continuamente durante todo el tiempo que fue gobernador.

la comida provista por el gobernador
Esto se puede establecer en forma activa. Traducción Alterna: "comió la comida que la gente le proporcionó al gobernador"

por su diaria
"todos los días por su"

antiguos gobernadores
"gobernadores anteriores" o "gobernadores del pasado". Nehemías no fue el primer gobernador de Judá.

cuarenta siclos
"40 séquels" o "40 monedas de plata"

Pero yo no lo hice, por el temor a Dios.
"Pero debido a mi temor a Dios, no tomé la comida" o "Pero no tomé la comida porque temía a Dios"

Nehemiah 5:16

Yo continué
"Yo" Se refiere a Nehemías

compramos
La palabra "nosotros" se refiere a Nehemías y sus sirvientes.

Y todos mis siervos se reunieron
Esto se puede establecer en forma activa. Traducción Alterna: "Reuní a todos mis servidores allí"

para el trabajo
"trabajar en la pared"

En mi mesa estaban los judíos...de entre las naciones que nos rodeaban
Nehemías fue responsable de proporcionar alimentos a todas estas personas. Esto se puede afirmar claramente. Traducción Alterna: "Además, todos los días era responsable de alimentar en nuestra mesa a los judíos y los funcionarios, 150 personas; y también alimentamos a los visitantes que vinieron de otros países que nos rodean

mi mesa
Esto se refiere a la mesa del gobernador. Era una mesa comunal para la comunidad y para la discusión de temas.

oficiales
"líderes del gobierno"

Nehemiah 5:18

Información general

Ahora lo que estaba preparado cada día
Esto se puede establecer en forma activa. Traducción Alterna: "Cada día les decía a mis sirvientes que se prepararan" o "Cada día les decía a mis sirvientes que nos sirvieran la carne"

vino en abundancia
suficiente vino para todos

Y aún para todo ésto yo no exigí la remesa de alimento del gobernador
"Sin embargo, nunca pedí la asignación de alimentos del gobernador"

Trae a mi memoria
Esta es una expresión idiomática.Es una petición para que Dios piense en él y lo recuerde. Traducción Alterna: "Recordarme"

para bien
Este modismo es una solicitud para que Dios lo recompense con cosas buenas por el bien que ha hecho por la gente. Traducción Alterna: "y recompensarme" o "hacer que me pase algo bueno"

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Chapter 6

1 Ahora cuando Sanbalat, Tobías y Gesem el Árabe y el resto de nuestros enemigos escucharon que yo había reconstruído el muro y que ya no quedaba ninguna sección rota, aunque todavá yo no había puesto las puertas. **2** Sanbalat y Gesem me enviaron a decir: "Vengan, vamos a encontarnos en algún lugar en el llano Ono." Pero ellos intentaron hacerme daño. **3** Yo envié mensajeros a donde ellos diciendo: "Estoy haciendo una gran obra y no puedo bajar. ¿Por qué la obra debería detenerse mientras la dejo para bajar a donde ustedes?" **4** Ellos me enviaron el mismo mensaje cuatro veces, y yo les contesté de la misma forma cada vez. **5** Sanbalat envió su sirviente a donde mí de la misma manera la quinta vez, con una carta abierta en su mano. **6** En ella estaba escrito: "Ha sido reportado entre las naciones, y Gesem también lo dice, que tú y los Judíos están planificando rebelarse, por eso es que están reconstruyendo el muro. Según lo que dice este reporte, tú serás el rey de ellos. **7** Y tú también has designado profetas que proclamen acerca de ti en Jerusalén, diciendo: '¡Hay rey en Judá!' Tú puedes estar seguro que el rey escuchará estos reportes. Por lo tanto, permítannos hablar los unos con los otros." **8** Entonces yo envié palabra a él diciendo: "Ninguna que tales cosas han ocurrido como tú dices, porque dentro de tu corazón tú las inventaste." **9** Porque todos querían hacer que tuviéramos miedo, pensando: "Ellos dejarán de hacer el trabajo, y no será hecho." Pero ahora, Dios, por favor fortalece mis manos. **10** Yo fui a la casa de Semaías, hijo de Delaía, hijo de Mehetabel, que estaba confinado en su casa. Él dijo: "Vamos a reunirnos en la casa de Dios, dentro del templo, y cerremos las puertas del templo, porque ellos vienen a matarte. En la noche ellos vendrán a matarte." **11** Yo respondí: "¿Un hombre como yo huiría? Y un hombre como yo, ¿entraría al templo sólo para poder vivir? Yo no entraré!" **12** Me di cuenta que no fue Dios quien lo envió, sino que él había profetizado en mi contra. Tobías y Sanbalat lo habían contratado. **13** Ellos lo contrataron para que yo tuviera miedo, para que yo hiciera lo que él decía y pecara, para que así ellos pudieran desacreditarme y de esta manera humillarme. **14** Trae a tu mente a Tobías y Sanbalat, mi Dios, y todo lo que ellos hicieron. También trae a tu mente la profetiza Noadías y al resto de los profetas quienes trataron de intimidarme. **15** Así que el muro fue terminado en el día veinticinco del mes de Elul, después de cincuenta y dos días. **16** Cuando todos nuestros enemigos escucharon de ésto, todas las naciones alrededor nuestro se sintieron atemorizados y ellos decayeron grandemente en su propia estima. Porque sabían que la obra había sido hecha con la ayuda de nuestro Dios. **17** En este tiempo los nobles de Judá enviaron muchas cartas a Tobías, y las cartas de Tobías llegaron a ellos. **18** Porque habían muchos en Judá quienes estaban atados a él por un juramento, porque él era el yerno de Secanías hijo de Ara. Su hijo Johanán había tomado como su esposa a la hija de Mesulam hijo de Berequías. **19** Ellos también me hablaron acerca de sus buenas obras y reportaron mis palabras a él. Cartas de Tobías fueron enviadas a mí para asustarme.

Nehemiah 6:1

Sanbalat, Tobías, y Gesem
Estos son nombres de hombres. Traducir esto como en el 2:9

yo había reconstruído el muro...aunque todavía
Nehemías supervisó la reconstrucción del muro. No lo construyó solo. Traducción Alterna: "habíamos reconstruido el muro ... todavía no"

ninguna sección
Esto se refiere a secciones de la pared. Traducción Alterna: "cualquier sección de la pared deja abierta" o "cualquier espacio en la pared de la ciudad"

me enviaron
Esto significa que enviaron un mensajero con un mensaje. Traducción Alterna: "me envió un mensajero"

Ono
Este es el nombre de un lugar

Nehemiah 6:3

Estoy haciendo una gran obra
Nehemías estaba supervisando la reconstrucción del muro. No lo estaba construyendo él mismo. Traducción Alterna: "Estoy supervisando un gran trabajo"

¿Por qué la obra debería detenerse mientras la dejo para bajar a donde ustedes?
Esta pregunta retórica se utiliza para desafiar la solicitud de Sanbalat. Esto se puede escribir como una declaración. Traducción Alterna: "No puedo dejar que el trabajo se detenga y llegue a ti"

bajar a donde ustedes
La palabra "abajo" se usa aquí porque la llanura de Ono, donde estaban pidiendo a Nehemías que

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venga, se encuentra a una altura más baja que Jerusalén.

Nehemiah 6:5

Sanbalat envió su sirviente a donde mí de la misma manera la quinta vez
"Sanbalat me envió a su sirviente de la misma manera por quinta vez". Identificar este mensaje por separado significa que es distinto de alguna manera de los cuatro mensajes anteriores y, por lo tanto, debe tenerse en cuenta.

la quinta vez
"la quinta vez"

una carta abierta
La carta era una comunicación diplomática no sellada. Esto fue un insulto para el destinatario porque el servicio de mensajería era libre de leerlo y difundir su contenido entre la gente de la región.

en su mano
Esto significa que tenía la carta en su poder, pero no necesariamente la llevaba en la mano en todo momento. Traducción Alterna: "en su poder"

Ha sido reportado entre las naciones
Esto se puede establecer en forma activa. Traducción Alterna: "El rumor en la región es".

están planificando rebelarse
Esto significa que planean rebelarse contra Artajerjes, el rey rey persa, que actualmente estaba oprimiendo a los judíos. Traducción Alterna: "planean rebelarse contra Artajerjes"

Nehemiah 6:7

el rey escuchará
"el rey Artajerjes oirá"

Por lo tanto
"Por lo tanto, ven a conocernos"

Nehemiah 6:8

Entonces yo envié palabra a él
Aquí "yo" se refiere a Nehemías y "él" a Sanbalat.

Ninguna que tales cosas han ocurrido como tú dices
"Ninguna de las cosas que dices ha ocurrido"

porque dentro de tu corazón tú las inventaste
Aquí el "corazón" se refiere a la "mente", es decir, a los deseos y pensamientos de uno. Traducción Alterna: "porque dentro de tu mente los invertiste" o "porque lo inventaste en tu propia imaginación"

Porque todos querían hacer que tuviéramos miedo
Aquí "ellos" se refieren a los enemigos de Nehemías, Sanballat, Tobiah, Geshem y sus seguidores. La palabra "nosotros" se refiere a los judíos.

Ellos dejarán de hacer el trabajo
Esta es una frase descriptiva que significa que están deteniendo su trabajo en la pared. Traducción Alterna: "Los trabajadores en la pared dejarán de hacer el trabajo"

fortalece mis manos.
Aquí Nehemías le pide a Dios que lo fortalezca al pedirle que fortalezca sus "manos". Traducción Alterna "fortaléceme" o "dame coraje"

Nehemiah 6:10

Semaías...Delaía...Mehetabel
Estos son los nombres de los hombres.

que estaba confinado en su casa
El escritor no da la razón de su confinamiento, por lo que es mejor decir que se quedó en casa usando las palabras más generales posibles. Traducción Alterna: "a quien las autoridades habían ordenado quedarse en su casa"

¿Un hombre como yo huiría? Y un hombre como yo, ¿entraría al templo sólo para poder vivir?
Nehemías usa estas preguntas retóricas para enfatizar que él no hará lo que Semaías ha sugerido. Estas preguntas pueden escribirse como declaraciones. Traducción Alterna: "Un hombre como yo no huiría. Y un hombre como yo no iría al templo solo para esconderse para mantenerse con vida".

Nehemiah 6:12

sino que él había profetizado
"porque él había profetizado"

y pecara
Usar el templo como un lugar para esconderse era pecaminoso. Puede ser útil hacer esto explícito. Traducción Alterna: "y pecar haciendo mal uso del templo

desacreditarme
Esta es una expresión idiomática.Traducción Alterna: "para que puedan darme una mala reputación" o "para que puedan dar un mal informe sobre mí"

Trae a tu mente
Esta es una expresión idiomática. Traducción Alterna: "Recuerda"

Noadías
Este es el nombre de una mujer

Nehemiah 6:15

Así que el muro fue terminado
Esto se puede establecer en forma activa. Traducción Alterna: "Terminamos el muro"

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en el día veinticinco del mes de Elul,
quinto día del mes de Elul - "el día 25 del mes de Elul". "Elul" es el sexto mes del calendario hebreo.

después de cincuenta y dos días
dos días - "52 días"

ellos decayeron grandemente en su propia estima
"pensaban mucho menos de sí mismos" o "perdieron la confianza en sí mismos"

la obra había sido hecha con la ayuda de nuestro Dios.
Esto se puede establecer en forma activa. Traducción Alterna: "fue nuestro Dios quien nos ayudó a completar este trabajo"

Nehemiah 6:17

enviaron muchas cartas
Los nobles enviaron mensajeros para llevar estas cartas a Tobiah. Traducción Alterna: "envió muchos mensajeros con letras"

las cartas de Tobías llegaron
Aquí las cartas de Tobías se personifican como si vinieran solas, cuando en realidad fueron traídas por mensajeros. Traducción Alterna: "Tobiás envió cartas" o "Tobías envió muchos mensajeros con cartas"

Tobías
Traduzca el nombre de este hombre como lo hizo en

quienes estaban atados a él
Esto habla de personas que son leales a Tobías porque le habían hecho un juramento como si su juramento fuera una cuerda que ataba sus cuerpos. Traducción Alterna: "que le hizo un juramento" o "que hizo un juramento y fue leal a él"

porque él era el yerno de Secanías
cuñado de Secanías - Esto significa que Tobías estaba casado con la hija de Secanías. Traduzca el nombre "Secanías" como lo hizo en 3:28.

Ara…Jonahán
Estos son nombres de hombres.

Mesulam…Berequías
Estos son los nombres de hombres. Traduce como en 3: 3. (Ver: traducir_nombres)

Ellos también me hablaron acerca de sus buenas obras y reportaron mis palabras a él
"Los nobles judíos me contaron sobre las buenas obras de Tobías y luego le contaron sobre mis respuestas"

Cartas de Tobías fueron enviadas
Esto se puede establecer en forma activa. Tobías envió mensajeros para llevar las cartas a Nehemías. Traducción Alterna: "Tobías me envió cartas" o "Tobías envió mensajeros para traerme cartas"

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Chapter 7

1 Cuando la muralla fue terminada y yo coloqué las puertas en su lugar, y los porteros, y los cantantes y los levitas fueron designados, **2** Puse a mi hermano Hananí a cargo sobre Jerusalén, junto a Hananías, quien tenía la vigilancia de la fortaleza, pues él era un hombre fiel y temía a Dios más que muchos. **3** Y yo le dije a ellos: "No abran las puertas de Jerusalén hasta que caliente el sol. Mientras los porteros estén de guardia, pueden cerrar y asegurar las puertas. Designen guardias de los que viven en Jerusalén, algunos en la estación de guardia, y algunos en frente de sus casas." **4** Ahora, la ciudad era amplia y grande, pero había poca gente adentro de ella, y ninguna casa se había reconstruído. **5** Mi Dios puso en mi carazón que reuniera los nobles, los oficiales y el pueblo para enlistarlos por sus familias. Yo encontré El Libro de la Genealogía de aquellos que regresaron primero y encontré lo siguiente escrito en él. **6** "Estas son la personas de la provincia que subieron de la cautividad de esos exiliados a quien Nabucodonosor, el rey de Babilonia, tomó cautivo. Ellos regresaron a Jerusalén y a Judá, cada uno a su ciudad. **7** Ellos vinieron con Zorobabel, Jesúa, Nehemías, Azarías, Raamías, Nahamani, Mardoqueo, Bilsán, Misperet, Bigvai, Nehum y Baana. El número de los hombres del pueblo de Israel incluía lo siguiente: **8** Los descendientes de Paros, dos mil ciento setenta y dos. **9** Los descendientes de Sefatías, trescientos setenta y dos. **10** Los descendientes de Ara, seiscientos cincuenta y dos. **11** Los descendientes de Pahat Moab, a través de los descendientes de Jesúa y Joab, dos mil ochocientos dieciocho. **12** Los descendientes de Elam, mil doscientos cincuentra y cuatro. **13** Los descendientes de Zatu, ochocientos cuarenta y cinco. **14** Los descendientes de Zacai, setecientos sesenta. **15** Los descendientes de Binúi, seiscientos cuarenta y ocho. **16** Los descendientes de Bebai, seiscientos veintiocho. **17** Los descendientes de Azgad, dos mil trescientos veintidós. **18** Los descendientes de Adonicam, seiscientos sesenta y siete. **19** Los descendientes de Bigvai, dos mil sesenta y siete. **20** Los descendientes de Adín, seiscientos cincuenta y cinco. **21** Los descendientes de Ater, de Ezequías, noventa y ocho. **22** Los descendientes de Hasum, trescientos veintiocho. **23** Los descendientes de Bezai, trescientos veinticuatro. **24** Los descendientes de Harif, ciento doce. **25** Los descendientes de Gabaón, noventa y cinco. **26** Los hombres de Belén y Netofa, ciento ochenta y ocho. **27** Los hombres de Anatot, ciento veintiocho. **28** Los hombres de Bet Azmavet, cuarenta y dos. **29** Los hombres de Quiriat Jearim, Cafira y Beerot, setecientos cuarenta y tres. **30** Los hombres de Ramá y Geba seiscientos veintiúno. **31** Los hombres de Micmas, ciento veintidós. **32** Los hombres de Betel y Hai, ciento veintitrés. **33** Los hombres del otro Nebo, cincuenta y dos. **34** El pueblo del otro Elam, mil doscientos cincuenta y cuatro. **35** Los hombres de Harim, trescientos veinte. **36** Los hombres de Jericó, trescientos cuarenta y cinco. **37** Los hombres de Lod, Hadid y Ono, setecientos veintiúno. **38** Los hombres de Senaa, tres mil novecientos treinta. **39** Los sacerdotes: Los descendientes de Jedaías (de la casa de Jesúa), novecientos setenta y tres. **40** Los descendientes de Imer, mil cincuenta y dos. **41** Los descendientes de Pasur, mil doscientos cuarenta y siete. **42** Los descendientes de Harim, mil diecisiete. **43** Los Levitas: los descendientes de Jesúa, de Cadmiel, de Binui y de Hodavías, setenta y cuatro. **44** Los cantantes: los descendientes de Asaf, ciento cuarenta y ocho. **45** Los porteros de los descendientes de Salum, los descendientes de Ater, los descendientes de Talmón, los descendientes de Acub, los descendientes de Hatita, los descendientes de Sobai, ciento treinta y ocho. **46** Los sirvientes del templo: los descendientes de Ziha, los descendientes de Hasufa, los descendientes de Tabaot, **47** los descendientes de Queros, los descendientes de Siaha, los descendientes de Padón, **48** los descendientes de Lebana, los descendientes de Hagaba, los desciendientes de Salmai **49** los descendientes de Hanán, los descendientes de Gidel, los descendientes de Gahar. **50** Los descendientes de Reaía, los descendientes de Rezín, los descendientes de Necoda, **51** los descendientes de Gazam, los descendientes de Uza, los descendientes de Paseah, **52** los descendientes de Besai, los descendeintes de Mehunim, los descendientes de Nefisesim. **53** Los descendientes de Bacbuc, los descendientes de Hacufa, los descendientes de Harhur, **54** los descendientes de Bazlut, los descendientes de Mehída, los descendientes de Harsa, **55** los descendientes de Barcos, los descendientes de Sísara, los descendientes de Tema, **56** los descendientes de Nezía, los descendientes de Hatifa. **57** Los descendientes de los siervos de Salomón: los descendientes de Sotai, los descendientes de Soferet, los descendientes de Perida, **58** los descendientes de Jaala, los descendientes de Darcón, los descendientes de Gidel, **59** los descendientes de Sefatías, los descendientes de Hatil, los descendientes de Poqueret- hazebaim, los descendientes de Amón. **60** Todos los sirvientes del templo y los descendientes de los sirvientes de Salomón, eran trescientos noventa y dos. **61** Estas fueron las personas que subieron de Tel-Mela, Tel-Harsa, Querub, Adón e Imer. Pero ellos no pudieron probar que ellos o que las familias de

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sus antepasados eran descendientes de Israel: **62** los descendientes de Delaía, los descendientes de Tobías y los descendientes de Necoda, 642. **63** Y eran de los sacerdotes: Los descendientes de Habaía, Cos y Barzilai (quien tomó a su esposa de las hijas de Barzilai de Galaad y era llamado por sus nombres). **64** Estos buscaron sus registros entre los enlistados por su genealogía, pero ellos no pudieron ser encontrados, así que fueron excluídos del sacerdocio como inmundos. **65** Y el gobernador les dijo que a ellos no se les debía permitir comer de la porción de comida de los sacerdotes de los sacrificios hasta que allí se levantara un sacerdote con Urim y Tumim. **66** La asamblea completa era de cuarenta y dos mil trescientos sesenta, **67** aparte de sus siervos y sus siervas, de los cuales allí había siete mil tres cientos treinta y siete. Ellos tenían doscientos cuarenta y cinco cantantes hombres y mujeres. **68** Sus caballos eran setecientos treinta y seis en número, sus mulas, doscientos cuarenta y cinco, **69** sus camellos, cuatrocientos treinta y cinco, y sus burros, seis mil setecientos veinte. **70** Algunos de entre los jefes de de las familias de los antepasados dieron regalos por el trabajo. El gobernador dio al tesoro, mil dracmas de oro, cincuenta tazones y quinientos treinta vestiduras sacerdotales. **71** Algunos de los jefes de las familias de los ancestros dieron al tesoro por el trabajo, veinte mil dracmas de oro y dos mil doscientos minas de plata. **72** El resto del pueblo dio veinte mil dracmas de oro y dos mil minas de plata y sesenta y siete túnicas para los sacerdotes. **73** Así que los sacerdotes, los levitas, los porteros, los cantantes, algunos del pueblo, los sirvientes del templo y todo Israel vivió en sus ciudades. Para el séptimo mes, el pueblo de Israel estaba establecido en sus ciudades."

Nehemiah 7:1

Cuando la muralla fue terminada
Esto se puede establecer en forma activa. Traducción Alterna: "Cuando terminamos el muro"

yo coloqué las puertas en su lugar
Esto se realizó con ayuda. Traducción Alterna: "Yo y otros colgamos las puertas" (Ver: higos synecdoche)

y los porteros, y los cantantes y los levitas fueron designados
Esto se puede establecer en forma activa. Los posibles significados son: 1) Nehemías los designó. Traducción Alterna: "Asigné a los porteros, cantantes y levitas a sus tareas" o 2) Alguien más los nombró. Traducción Alterna: "asignaron a los porteros, cantantes y levitas a sus tareas"

porteros
personas asignadas a cada puerta, responsables de controlar el acceso a la ciudad o al templo, así como a abrir y cerrar las puertas a veces y por razones establecidas por el administrador

cantantes
músicos vocales que lideraron el culto, las procesiones y ceremonias, produciendo música y cantos que enfatizaron y mejoraron la ocasión

Hananí...Hananías
Estos son nombres de hombres. (Ver: traducir_nombres)

Puse a mi hermano Hananí a cargo
"Le di la orden a mi hermano Hanani de ser el gerente"

quien tenía la vigilancia de la fortaleza
"quien estaba a cargo de la ciudadela"

ciudadela
fortaleza

temía a Dios más que muchos
"temía a Dios más que muchas otras personas"

Nehemiah 7:3

yo le dije a ellos
La palabra "ellos" se refiere a Hananí y Hananías

No abran las puertas de Jerusalén hasta que caliente el sol. Mientras los porteros estén de guardia, pueden cerrar y asegurar las puertas
Los posibles significados son 1) estas acciones fueron realizadas por Hananí y Hananías o 2) estas acciones fueron realizadas por Hananí y Hananías con la ayuda de los guardianes o 3) los guardianes hicieron estas acciones bajo la dirección de Hananí y Hananías

caliente el sol
"el sol está alto en el cielo"

Mientras los porteros estén de guardia,pueden cerrar y asegurar
"Cierra las puertas y ciérralas mientras los guardianes aún están en guardia"

porteros
Traduzca esto como en 7: 1

cerrar y asegurar las puertas
"cierra las puertas y trabalas"

Designen guardias de los que viven en Jerusalén,
"Asignar guardias a las personas que viven en Jerusalén"

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estación de guardia
"puesto de guardia" o "lugar de guardia"

y ninguna casa se había reconstruído.
Esto se puede establecer en forma activa. Traducción Alterna: "la gente aún no había reconstruido las casas"

Nehemiah 7:5

puso en mi carazón
Aquí el "corazón" de Nehemías se refiere a sus pensamientos y voluntad. Vea cómo tradujo esto en 2:11. Traducción Alterna: "me inspiró" o "me guió"

para enlistarlos
"para enumerarlos y registrarlos"

El Libro de la Genealogía
Este era un libro que ya no existe.

y encontré lo siguiente escrito en él
Esto se puede expresar en forma activa. Traducción Alterna: "y descubrió que alguien había escrito lo siguiente"

Nehemiah 7:6

Estas son la personas de la provincia
"Estos son los descendientes de esta región"

que subieron de
"regresó de" o "regresó de"

subieron
Esta es una expresión idiomática que se refiere a viajar hacia Jerusalén, que estaba en un terreno más alto que el área circundante.

a quien Nabucodonosor, el rey de Babilonia, tomó cautivo
"a quien Nabucodonosor, gobernante de Babilonia, se llevó de su país de origen". El ejército de Babilonia hizo esto bajo el mando de Nabucodonosor.

Zorobabel...Jesúa...Nehemías...Azarías...Raamías..Nahamani...Mardoqueo...Bisán...Misperet...Bigvai...Nehum...Baana
Éstos son nombres de hombres. .

El número de los hombres
Se había realizado un censo cuando los israelitas volvieron por primera vez a Jerusalén después del exilio. Los números representan cuántos hombres pertenecían a cada grupo familiar. Esta oración introduce la información en los siguientes versículos.

Nehemiah 7:8

Oración de Enlace
Nehemías está contando la cantidad de personas que regresaron del exilio. Las personas fueron agrupadas por familias según el nombre de sus patriarcas. El número representa el número de hombres en cada familia. (Ver número_traductores)

Paros...Sefatías...Ara
Estos son nombres de hombres.

Nehemiah 7:11

Oración de Enlace
Nehemías continúa contando el número de personas que regresaron del exilio. (Ver número_traductores)

a través de los descendientes de Jesúa y Joab
"es decir, los descendientes de Jesúa y Joab"

Pahat Moab...Jesúa...Joab...Elam...Zatu...Zacai
Estos son los nombres de los hombres. (Ver: traducir_nombres)

Nehemiah 7:15

Oración de Enlace
Nehemías continúa contando el número de personas que regresaron del exilio.

Binúi...Bebai...Azgad...Adonicam
Estos son los nombres de los hombres.

Nehemiah 7:19

Oración de Enlace
Nehemías continúa contando el número de personas que regresaron del exilio.

Bigvai...Adín...Ater...Ezequías
Estos son los nombres de los hombres.

Los descendientes de Ater, de Ezequías
El escritor ha acortado esta frase. Traducción Alterna: "los descendientes del agua, que es descendiente de Ezequías" (Ver: puntos suspensivos de higos)

Nehemiah 7:23

Oración de Enlace
Nehemías continúa contando el número de personas que regresaron del exilio.

Bezai...Harif...Gibeon
Estos son los nombres de los hombres.

Belén y Netofa
Estos son los nombres de lugares en Judá.

Nehemiah 7:27

Oración de enlace
Nehemías continúa contando el número de personas que regresaron del exilio.

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Anatot...Bet Azmavet...Quiriat Jearim, Cafira,y Beerot...Ramá y Geba
Todos estos son nombres de lugares. Ver

Nehemiah 7:31

Oración de enlace
Nehemías continúa contando el número de personas que regresaron del exilio. (Ver número_traductores)

Micmas...Betel y Hai...Nebo...Elam
Todos estos son nombres de lugares.

Nehemiah 7:35

Oración de enlace
Nehemías continúa contando el número de personas que regresaron del exilio. (Ver número_traductores)

Harim...Jericho...Lod,Hadid y Ono...Senaa
Todos estos son nombres de lugares.

Nehemiah 7:39

Oración de enlace
Nehemías continúa contando el número de personas que regresaron del exilio.

Jedaías...Jesúa...Imer...Pasur...Harim
Todos estos son nombres de hombre .

de la casa de Jesúa
La palabra "casa" es una figura literaria

Nehemiah 7:43

Oración de enlace
Nehemías continúa contando el número de personas que regresaron del exilio.

Jesúa...Cadmiel...Binui...Hodavías...Asaf...Salum...Ater...Talmón...Acub...Hatita...Sobai
Todos estos son nombres de hombre .

cantantes
Traduzca esto como en 7:1

porteros
Traduzca esto como en 7:1

Nehemiah 7:46

Información general
Estos versículos continúan los nombres de las personas cuyos descendientes regresaron del exilio.

Ziha...Hasufa...Tabaot...Queros...Siaha...Padón...Lebana...Hagaba...Salmai...Hanán...Gidel...Gahar.
Estos son nombres de hombres. .

Sia
Este es el mismo hombre conocido por el nombre de Siaha en Esdras 2:44.

Nehemiah 7:50

Información General
Estos versículos continúan los nombres de las personas cuyos descendientes regresaron del exilio.

Reaía...Rezín...Necoda...Gazam...Uza...Paseah...Besai, ...Mehunim...Nefis
Estos son nombres de hombres.

Nehemiah 7:53

Información General
Estos versículos continúan los nombres de las personas cuyos descendientes regresaron del exilio.

Bacbuc...Hacufa...Harhur...Bazlut...Mehída...Harsa...Barcos...Sísara, ...T
Estos son nombres de hombres.

Bazlut
Este es el nombre de un hombre que también se llama Bazlut en Esdras 2:52.

Nehemiah 7:57

Oración de enlace
Nehemías continúa contando el número de personas que regresaron del exilio.

Sotai...Soferet...Perida...Jaala...Darcón...Gidel...Sefatías, ...Hatil...Poquer hazebaim...Amón
Estos son nombres de hombres.

Soferet
Este es el nombre de un hombre que se llama Soferet en Esdras 2:55.

Perida
Este es el nombre de un hombre que también se llama Peruda en Esdras 2:55

Nehemiah 7:61

Oración de enlace
Nehemías continúa contando el número de personas que regresaron del exilio.

subieron
Esta es una expresión idiomática que se refiere a viajar hacia Jerusalén, que estaba en un terreno más alto que el área circundante. Traducción Alterna: "volvió" o "regresó"

Tel-Mela...Tel-Harsa...Querub...Adón...Imer
Estos son nombres de lugares.

Delaía...Tobías...Necoda...Habaía...Cos...Barzilai
Estos son nombres de hombres.

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Nehemiah 7:64

Estos buscaron sus registros entre los enlistados por su genealogía
"Buscaron sus registros genealógicos escritos" o "Inspeccionaron sus registros genealógicos escritos"

Estos buscaron
"Estos" se refiere a los descendientes de Habaía,Cos,Barzilai. (Ver: 7:61)

pero ellos no pudieron ser encontrados
Esto se puede expresar en forma activa. Traducción Alterna: "pero no pudieron encontrar sus registros"

fueron excluídos del sacerdocio como inmundos
Esto se puede traducir en forma activa. El sustantivo abstracto "sacerdocio" se puede traducir como el verbo "trabajar como sacerdotes". Traducción Alterna: "el gobernador los trató como si fueran impuros y no les permitió trabajar como sacerdotes"

hasta que allí se levantara un sacerdote con Urim y Tumim.
Esto se puede establecer en forma activa. Traducción Alterna: "hasta que un sacerdote con Urim y Tumim aprobado"

Urim y Tumim.
Estas eran piedras sagradas que el sumo sacerdote llevaba en su peto y las usaba a veces para determinar la voluntad de Dios.

Nehemiah 7:66

Oración de enlace
Nehemías continúa contando el número de personas que regresaron del exilio.

La asamblea completa
"Todo el grupo junto"

era de cuarenta y dos mil trescientos sesenta
eran 42.360 personas

cantantes hombres y mujeres.
"Cantantes masculinos y cantantes femeninas"

Nehemiah 7:68

736...245...435...6.720
Estos son números de animales traídos de vuelta.

Nehemiah 7:70

los jefes de de las familias de los antepasados
"los principales patriarcas" o "los líderes de los clanes" (UDB)

dio al tesoro
"poner en el tesoro"

mil dracmas

1. 000 dracmas

dracmas de oro
Un dragma era una pequeña moneda de oro que usaban las personas en el Imperio persa.

tazones
bochas grandes

vestiduras
prendas de ropa

veinte mil dracmas
20.000 dragmas

minas de plata
Una mina pesa aproximadamente la mitad de un kilogramo.

dos mil minas
2.000 minas

sesenta y siete túnicas
siete túnicas- 67 túnicas

Nehemiah 7:73

porteros
Traduzca esto como en 7:1

cantantes
Traduzca esto como en 7:1

algunos del pueblo
La información implícita es que esto se refiere a algunos de los israelitas que no eran sacerdotes u otros trabajadores del templo.

y todo Israel
Los significados posibles son: 1) todos los grupos de israelitas que se enumeran en este versículo o 2) el resto de los israelitas que no trabajaban en el templo.

el séptimo mes
"mes 7." Este es el séptimo mes del calendario hebreo. Es durante la última parte de septiembre y la primera parte de octubre en los calendarios occidentales.

estaba establecido en sus ciudades
"vivían en sus propias ciudades"

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Chapter 8

1 Todo el pueblo se reunió como un solo hombre en el área abierta al frente de la Puerta de Agua. Le preguntaron a Esdras el escriba que trajera El Libro de la Ley de Moisés, el cual EL SEÑOR había dado a Israel. **2** En el primer día del séptimo mes, Esdras el sacerdote trajo la ley ante la reunión del pueblo, tanto hombres como mujeres y todos los que podían oír y entender. **3** Él se colocó frente al área abierta de frente a la Puerta de Agua y leyó de el desde temprana mañana hasta mediodía, ante hombres, mujeres y cualquiera que pudiera entender. Y toda la gente escuchaba atentamente el Libro de la Ley. **4** Y Esdras, el escriba, se paró sobre una plataforma alta la cual el pueblo había hecho con ese propósito. Parados al lado de él estaban Matatías, Sema, Anías, Urías, Hilcías y Maasías, a su derecha y Pedadías, Misael, Malquías, Hasum, Hasbadana, Zacarías y Mesulam estaban parados a su izquierda. **5** Esdras abrió el libro a la vista de todo el pueblo, ya que él estaba parado por encima del pueblo y cuando él lo abrió toda la gente se levantó. **6** Esdras dió gracias a EL SEÑOR, el gran Dios, y todo el pueblo levantó sus manos y contestaron: "¡Amen! ¡Amen¡" Entonces ellos bajaron sus cabezas y alabaron a EL SEÑOR con sus rostros en el suelo. **7** También Jesúa, Bani, Serebías, Jamín, Acub, Sabetai, Hodías, Maasías, Kelita, Azarías, Jozabed, Hanán, Pelaías y los levitas ayudaron al pueblo a entender la ley, mientras el pueblo permanecía en su lugar. **8** Leyeron en el libro, La Ley de Dios, haciéndola clara con interpretación y dando el significado para que el pueblo entendiera la lectura. **9** Nehemías el gobernador y Esdras el sacerdote y escriba y los levitas quienes estaban interpretando al pueblo, le dijeron al pueblo: "Este día es santo para EL SEÑOR tu Dios. No se entristezcan ni lloren." Pues el pueblo lloró cuando escucharon las palabras de la ley. **10** Entonces Nehemías le dijo a ellos: "Vayan, coman la grasa y tomen algo dulce, y envíen un poco a uno que no tiene nada preparado, ya que este día es santo para nuestro Señor. No se entristezcan, ya que el gozo de EL SEÑOR es nuestra fortaleza. **11** Entonces los levitas hicieron que el pueblo hiciera silencio diciendo: "¡Callen!" ya que este día es santo. No se entristezcan." **12** Y todo el pueblo se fue por su camino para comer, tomar, compartir alimentos y a celebrar con gran gozo porque entendieron las palabras que le fueron enseñadas. **13** En el segundo día los líderes de los ancestros de las familias de todo el pueblo, los sacerdotes y los levitas, llegaron juntos a Esdras, el escriba, para ganar entendimiento de las palabras de la ley. **14** Y ellos encontraron escritas en la ley cómo EL SEÑOR había ordenado a través de Moisés que el pueblo de Israel debería vivir en tiendas durante el festival del séptimo mes. **15** Deberían hacer una proclamación en todas sus ciudades y en Jerusalén, diciendo: "Salgan a los montes y traigan de regreso ramas de olivos, de olivo silvestre, de mirto, de palmeras y árboles de sombra, para hacer refugios temporeros, como está escrito." **16** Y el pueblo salió y regresaron con las ramas y se hicieron tiendas para ellos mismos, en sus propios techos, en sus patios, en los patios de la casa de Dios, en el área abierta cerca de la Puerta de Agua y en la plaza de la Puerta de Efraín. **17** Toda la asamblea de aquellos que habían regresado de la cautividad hicieron sus tiendas y vivieron en ellas. Desde los días de Josué, hijo de Nun, hasta ese día, el pueblo de Israel no había celebrado este festival. Y su gozo era muy grande. **18** También día tras día, desde el primer día hasta el último, Esdras leyó del Libro de la Ley de Dios. Y mantuvieron el festival por siete días y en el octavo hubo una asamblea solemne, en obediencia al decreto.

Nehemiah 8:1

Todo el pueblo se reunió como un solo hombre
Esta es una generalización que indica que la gente en su conjunto se unió. Traducción Alterna: "Las personas se reunieron todas juntas"

Puerta de Agua
Este era el nombre de una gran abertura o puerta en la pared.

El Libro de la Ley de Moisés
Esto habría sido todo o parte de los primeros cinco libros del Antiguo Testamento.

En el primer día del séptimo mes
Este es el séptimo mes del calendario hebreo. El primer día del séptimo mes es cerca de mediados de septiembre en los calendarios occidentales. Traducción Alterna: "El día 1 del mes 7"

trajo la ley
"trajo El libro de la ley"

todos los que podían oír y entender
Esto incluiría a niños que tenían la edad suficiente para comprender lo que se estaba leyendo.

y leyó de el
aquí "eso" se refiere al Libro de la Ley de Moisés.

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Nehemiah 8:4

Matatías, Sema, Anías, Urías, Hilcías y Maasías... Pedadías, Misael, Malquías, Hasum, Hasbadana, Zacarías y Mesulam
Todos estos son nombres de hombres.

Esdras abrió el libro a la vista de todo el pueblo
El sustantivo abstracto "vista" se puede expresar con el verbo "ver". Traducción Alterna: "Todos vieron a Ezra abrir el libro"

el libro
El libro de la Ley

él estaba parado por encima del pueblo
"Estaba parado más alto que la gente"

cuando él lo abrió toda la gente se levantó
La gente se levantó por respeto a la palabra de Dios.

Nehemiah 8:6

Esdras dió gracias a EL SEÑOR,
El sustantivo abstracto "gracias" se puede traducir como un verbo. Traducción Alterna: "Esdras agradeció a EL SEÑOR"

Jesúa, Bani, Serebías, Jamín, Acub, Sabetai, Hodías, Maasías, Kelita, Azarías, Jozabed, Hanán, Pelaías
Todos estos son nombres de hombres. (Ver: traducir_nombres)

Leyeron en el libro
La palabra "ellos" aquí se refiere a los Levitas

haciéndola clara con interpretación y dando el significado
Los sustantivos abstractos "interpretación" y "significado" se pueden traducir como verbos. Traducción Alterna: "claramente interpretándolo y explicándolo"

la lectura
"lo que se leyó"

Nehemiah 8:9

Pues el pueblo lloró
Esta es una generalización que indica que hubo un gran llanto entre la gente. Traducción Alterna: "Para la gente lloró mucho"

coman la grasa y tomen algo dulce
La información implícita es que a las personas se les dijo que festejaran con alimentos ricos y bebidas dulces. Traducción Alterna: "come comida rica y bebe algo dulce" (Ver: higos explícitos)

No se entristezcan
Esto se puede establecer en forma activa. Traducción Alterna: "No llores"

ya que el gozo de EL SEÑOR es nuestra fortaleza.
Los sustantivos abstractos "alegría" y "fuerza" pueden expresarse como verbos o adjetivos. Traducción Alterna: "regocijarse en EL SEÑOR te protegerá" o "estar alegre en EL SEÑOR será tu fuerte refugio"

Nehemiah 8:11

¡Callen!
"¡Silencio!" o "¡Cállate!"

No se entristezcan
Esto se puede establecer en forma activa. Traducción Alterna: "No lloren"

celebrar con gran gozo
El sustantivo abstracto "alegría" se puede expresar como un verbo. Traducción Alterna: "regocíjate mucho"

las palabras que le fueron enseñadas.
Esto se puede establecer en forma activa. Traducción Alterna: "las palabras que les declaró"

Nehemiah 8:13

En el segundo día
"El día 2" o "Al día siguiente"

para ganar entendimiento de
El sustantivo abstracto "entendimiento" puede expresarse como un verbo. Traducción Alterna: "para entender"

séptimo mes
"mes 7." Este es el séptimo mes del calendario hebreo. Es durante la última parte de septiembre y la primera parte de octubre en los calendarios occidentales.

Deberían hacer una proclamación
"Deberían anunciar"

mirto
una especie de arbolito con flores de colores

árboles de sombra
"árboles frondosos"

para hacer refugios temporeros
"hacer tiendas"

como está escrito
Esto se puede traducir en forma activa. Traducción Alterna: "como Moisés escribió al respecto"

Nehemiah 8:16

se hicieron tiendas
"construyeron sus propias carpas"

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Puerta de Agua...Puerta de Efraín
Estos son nombres de grandes aberturas o puertas en la pared.

en la plaza de la Puerta de Efraín
"en el lugar abierto junto a la Puerta de Efraín"

Desde los días de Josué
"Desde los días de Josué"

hijo de Nun,
Nun es el nombre de un hombre.

Y su gozo era muy grande.
El sustantivo abstracto "alegría" se puede expresar como un adjetivo. Traducción Alterna: "la gente estaba muy alegre"

Nehemiah 8:18

día tras día
cada día

desde el primer día hasta el último
La información implícita es que fue durante toda la semana del festival. Traducción Alterna: "desde el primer día hasta el último día de la semana"

mantuvieron el festival
"Hicieron una fiesta" o "Celebraron el festival"

en el octavo
"el día 8"

asamblea solemne
Esta fue una reunión religiosa especial.

en obediencia al decreto.
La información implícita es que "el decreto" fue el mandato de EL SEÑOR sobre cómo iba a terminar el Festival de Refugios. Traducción Alterna: "como Dios había mandado"

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Chapter 9

1 Ahora en el día veinticuatro del mismo mes, el pueblo de Israel fue convocado y estaban ayunando vestidos de cilicio y se pusieron polvo en sus cabezas. **2** Los descendientes de Israel se separaron de todos los extranjeros. Se pararon y confesaron sus propios pecados y las acciones malignas de sus antepasados. **3** Se pararon en sus sitios y durante una cuarta parte del día leyeron del Libro de la Ley de EL SEÑOR su Dios. Durante otra cuarta del día estuvieron confesando y inclinándose ante EL SEÑOR su Dios. **4** Los levitas, Jesúa, Bani, Cadmiel, Sebanías, Buni, Serebías, Bani y Quenani se pararon en los escalones y clamaron en voz alta a EL SEÑOR su Dios. **5** Entonces los levitas, Jesúa y Cadmiel, Bani, Hasabnías, Serebías, Hodías, Sebanías y Petaías, dijeron: "Levántense y den alabanza a EL SEÑOR su Dios por siempre y para siempre." "Que bendigan Tu glorioso nombre, y que sea exaltado sobre toda bendición y alabanza. **6** Tú eres EL SEÑOR. Solo tú. Tú has hecho el cielo, los más altos cielos, con todo su ejército y la tierra con todo lo que está en ella. Sus mares y lo que está en el. Tu das vida a todos ellos y el ejército del cielo te adora. **7** Tú eres el SEÑOR, el Dios que escogió Abram y lo sacó de Ur de los caldeos y le diste el nombre Abraham. **8** Encontraste que su corazón era fiel ante Ti, e hiciste con él un pacto de darle a sus descendientes la tierra de los cananeos, de los hititas, de los amorreos, de los ferezeos, de los jebuseos y de los gergeseos. Tú has cumplido tu promesa porque Tú eres Justo. **9** Tú viste la aflicción de nuestros antepasados en Egipto y oíste sus llantos junto al Mar de las Cañas. **10** Diste señales y maravillas contra Faráon, todos sus sirvientes y sobre toda la gente de su tierra, porque Tú sabías que los egipcios actuaron con arrogancia contra ellos. Pero Tú te hiciste un nombre que permanece hasta este día. **11** Entonces, Tú dividiste el mar delante de ellos, para que ellos pasaran por el medio del mar en tierra seca y arrojaste a aquellos que los perseguían a las profundidades, como una piedra en aguas profundas. **12** Los guíaste con una columna de nube durante el día y con una columna de fuego durante la noche, para alumbrales el camino y que así pudieran caminar en su luz. **13** En el Monte Sinaí Tú bajaste y hablaste con ellos desde el cielo y les diste decretos justos y verdaderas leyes, buenos estatutos y mandamientos. **14** Les hiciste conocer Tu santo día de reposo y les diste mandamientos, estatutos y una ley por medio de Tu siervo Moisés. **15** Les diste pan del cielo para su hambre y agua de una roca para su sed y les dijiste que fueran a poseer la tierra que juraste en juramento darle a ellos. **16** Pero ellos y nuestros ancestros actuaron sin respeto y fueron tercos, no escucharon Tus mandamientos. **17** Ellos rehusaron escuchar y no pensaron en las maravillas que habías hecho entre ellos, sino que se volvieron testarudos, y en su rebelión nombraron un líder para regresar a su esclavitud. Pero Tú eres un Dios que estás lleno de perdón, clemente y compasivo, lento para la ira y abundante en constante amor. Tú no los abandonaste. **18** Tú no los abandonaste ni si quiera cuando hicieron un becerro de metal fundido y dijeron: "Éste es tú Dios que te sacó de Egipto," mientras ellos cometían grandes blafemias. **19** Tú, en tu compación, no los abandonaste en el desierto. La columna de nube para guíarlos por el camino no los dejó durante el día, ni tampoco la columna de fuego de noche para iluminarles el camino por donde caminarían. **20** Tú diste tu buen Espíritu para que los instruyera y no retiraste tu maná de sus bocas, le diste agua para su sed. **21** Por cuarenta años Tú les proveíste en el desierto y no les faltó nada. Sus ropas no se desgastaron y sus pies no se hincharon. **22** Les diste reinos y pueblos y les asignaste tierras en cada esquina distante. Así que tomaron posesión de la tierra de Sehón, rey de Hesbón, y la tierra de Og, rey de Basán. **23** Tú hiciste a sus hijos tan numerosos como las estrellas del cielo y los trajiste a la tierra. Le dijiste a sus antepasados que entraran y la poseyeran. **24** Así que el pueblo fue y poseyó la tierra y Tú sometiste ante ellos los habitantes de la tierra, los cananeos. Tú se los entregaste en sus manos, con sus reyes y los pueblos de la tierra, para que Israel hiciera con ellos como quisieran. **25** Ellos capturaron las ciudades fortificadas y una tierra productiva y capturaron casas llenas de muchas cosas buenas, cisternas ya excavadas, viñedos y huertos de olivo y árboles de frutas en abundancia. Así que comieron y se llenaron y estuvieron satisfechos y se deiletaron en Tu gran bondad. **26** Entonces ellos se volvieron desobedientes y se revelaron contra Ti. Echaron Tú Ley detrás de sus espaldas. Ellos mataron a Tus profetas, quienes les advirtieron que regresaran a Ti, ellos cometieron grandes blasfemias. **27** Así que Tú los entregaste en las manos de sus enemigos quienes los hicieron sufrir. Y durante el tiempo de su sufrimiento ellos clamaron a Ti y Tú los oíste desde el cielo y muchas veces Tú los rescataste de la mano de sus enemigos por causa de tus grandes misericordias. **28** Pero después de ellos haber descansado volvieron a hacer lo malo ante Ti, y Tú los abandonaste en las manos de sus enemigos, así que sus enemigos gobernaron sobre ellos. Pero cuando ellos regresaron y clamaron a Ti, los escuchaste desde el cielo y muchas veces por Tú compasión los rescataste. **29** Tú les advertiste para que pudieran que regresar a Tu ley. Pero actuaron con arrogancia y no escucharon Tus mandamientos. Ellos pecaron contra Tus decretos, los cuales dan vida a cualquiera que los obedezca. Ellos no los obedecieron, sino que no le pusieron atención y ellos rehusaron escuchar.

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30 Por muchos años tu los soportaste y les avisaste por tu Espíritu mediante tus profetas. Sin embargo ellos no escucharon. Así que los entregaste en las manos de los pueblos vecinos. **31** Pero en tus grandes misericordias tu no los terminaste por completo, ni los abandonaste porque eres un Dios compasivo y misericordioso. **32** Ahora pues, nuestro Dios, el grande, el poderoso, y el increíble Dios, el que mantiene su pacto y constante amor, no dejes que todas estas aflicciones que nos han sobrevenido a nosotros, a nuestros reyes, príncipes, sacerdotes, profetas; y sobre nuestros ancestros, y toda Tu gente desde los días de los reyes de Asiria hasta hoy, parezcan insignificantes ante Ti. **33** Tú eres justo en todas las cosas que nos han sobrevenido, pues Tú has actuado con fidelidad y nosotros hemos actuado con maldad. **34** Nuestros reyes, principes, sacerdote, y ancestros no han mantenido tu ley, ni han puesto atención a tus mandamientos o a los decretos de tu pacto por los cuales Tu les advertiste. **35** Hasta en su propio reino, mientras gozaban de tu gran benevolencia hacia ellos, en la grande y productiva tierra que Tu pusiste ante ellos, no te sirvieron ni se regresaron de sus malos caminos. **36** Ahora somos esclavos, en la tierra que le diste a nuestros ancestros para disfrutar de sus frutos y sus buenos regalos, ¡ahora somos esclavos en ella! **37** El gran rendimiento de nuestra tierra va a los reyes que Tú has puesto sobre nosotros por causa de nuestros pecados. Ellos gobiernan sobre nuestros cuerpos y sobre nuestro ganado como ellos quieren. Estamos en gran angustia. **38** Por causa de todo esto, nosotros hicimos un pacto firme por escrito. En el documento sellado están los nombres de nuestros princípes, levitas y sacerdotes."

Nehemiah 9:1

el día veinticuatro del mismo mes,
cuarto día del mismo mes - "el vigésimo cuarto día del séptimo mes" Esto es casi a mediados de octubre en los calendarios occidentales.

el pueblo de Israel fue convocado
"el pueblo de Israel se unió"

vestidos de cilicio y se pusieron polvo en sus cabezas
Esto fue para mostrar cuánto lamentaban las cosas equivocadas que ellos y sus antepasados habían hecho.

Los descendientes de Israel
los israelitas

se separaron de todos los extranjeros
"Ya no tenía nada que ver con los que no eran israelitas"

Se pararon y confesaron sus propios pecados y las acciones malignas de sus antepasados.
"Admitieron las cosas incorrectas que habían hecho y también las cosas incorrectas que habían hecho sus antepasados"

Nehemiah 9:3

Se pararon
Todos los israelitas se pusieron de pie

estuvieron confesando
"admitían las cosas equivocadas que habían hecho"

y inclinándose ante
"y adorando" o "y alabando"

Los levitas, Jesúa, Bani... se pararon en los escalones
Algunas versiones traducen: "Jesúa, Bani... estaban parados en las escaleras construidas para los levitas"

Jesúa, Bani, Cadmiel, Sebanías, Buni, Serebías, Bani y Quenani
nombres de hombre

Nehemiah 9:5

Entonces los levitas..dijeron,"Levántense...siempre.
Aquí los levitas están hablando al pueblo de Israel.

den alabanza a EL SEÑOR
"bendigan a EL SEÑOR "

Jesúa...Cadmiel...Bani...Serebías...Sebanías
nombres de hombres. Traduce como en 9:3.

Hasabnías...Hodías...Petaías
nombres de hombres.

Que bendigan Tu glorioso nombre
Los levitas le están hablando a EL SEÑOR. "Que el pueblo de Judá bendiga tu glorioso nombre, SEÑOR"

los más altos cielos,con todo su ejército...el ejército del cielo te adora.
Una hueste es un ejército. Las "huestes del cielo" habla en una metáfora de las muchas estrellas como si fueran un ejército. Las estrellas a su vez son una metáfora de los muchos ángeles. Las estrellas que adoran a EL SEÑOR son una metáfora de los ángeles que adoran a EL SEÑOR

Nehemiah 9:7

Oración de enlace
Los levitas continúan su oración ante toda la gente.

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Ur de los caldeos
"Ur, donde vivía el grupo de pueblos caldeos"

Encontraste que su corazón era fiel ante Ti,
El corazón, el ser interno de la persona, representa a la persona. Traducción Alterna: "Viste que fue completamente fiel a ti"

Cananeos...Hititas...Amorreos...Ferezeos...Jebuseos...Gergeseos
nombres de grupos de personas

Nehemiah 9:9

Oración de enlace
En estos versículos, los levitas continúan alabando a EL SEÑOR en presencia del pueblo de Israel.

Tú viste
EL SEÑOR vió

oíste sus llantos
La información implícita es que Dios fue llevado a la acción debido a los gritos de ayuda de los israelitas.

señales y maravillas contra Faráon
Las plagas pusieron a prueba el corazón de el Faraón, y se convirtieron en testigos contra su dureza de corazón. Traducción Alterna: "signos y maravillas que testificaron contra el Faraón" o "signos y maravillas que condenaron a Faraón"

toda la gente de su tierra
todos los egipcios

actuaron con arrogancia contra ellos
"fueron arrogantes hacia los israelitas" o "maltrataron al pueblo elegido de Dios"

Tú te hiciste un nombre
Esta es otra forma de decir "le mostraste al mundo tu caracter" o "demostraste tu poder".

que permanece hasta este día
"which people still remember"

Nehemiah 9:11

Oración de enlace
En estos versículos, los levitas continúan alabando a EL SEÑOR en presencia del pueblo de Israel.

Tú dividiste el mar
Dios dividió

tu...arrojaste a aquellos que los perseguían a las profundidades, como una piedra en aguas profundas.
En esta figura retórica

Nehemiah 9:12

Oración de enlace
En estos versículos, los levitas continúan alabando a EL SEÑOR en presencia del pueblo de Israel.

Los guíaste
EL SEÑOR guió a los israelitas

Tú bajaste
Cuando Dios habla con su pueblo, a menudo se lo describe como "bajando" o "bajando del cielo". Esta es una manera descriptiva de decir que Dios se le apareció a esa persona. Traducción Alterna: "apareciste" o "bajaste del cielo"

decretos justos y verdaderas leyes, buenos estatutos y mandamientos.
Ambas frases dobles describen la misma cosa, la ley de Moisés.

Nehemiah 9:14

Oración de enlace
En estos versículos, los levitas continúan alabando a EL SEÑOR en presencia del pueblo de Israel.

mandamientos...estatutos...ley
Cada una de estas tres palabras se refiere a la ley de Moisés.

Nehemiah 9:16

Oración de enlace
En estos versículos, los levitas continúan alabando a EL SEÑOR en presencia del pueblo de Israel.

ellos y nuestros ancestros
los israelitas en el tiempo de Moisés y el pueblo de Israel después del tiempo de Moisés

y fueron tercos...se volvieron testarudos
La declaración literal es "endurecieron sus cuellos". Si su idioma tiene un idioma diferente para ser terco, puede usarlo aquí.

las maravillas que habías hecho entre ellos
"los milagros que habías hecho entre ellos"

nombraron un líder para regresar a su esclavitud
"designaron un líder para llevarlos de regreso a la tierra donde habían sido esclavos".

que estás lleno de perdón
Se habla del deseo de perdonar como si fuera un líquido que podría llenar un recipiente. Traducción Alterna: "quién está listo para perdonar"

abundante en constante amor
Se habla del amor como si fuera un cultivo alimenticio que EL SEÑOR podría compartir con la gente. Traducción Alterna: "ama mucho a su gente"

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Nehemiah 9:18

Oración de enlace
En estos versículos, los levitas continúan alabando a EL SEÑOR en presencia del pueblo de Israel.

Tú...no los abandonaste
EL SEÑOR no abandonó a los Israelitas

becerro de metal fundido
metal fundido y moldeado en forma de ternero

columna de nube...columna de fueg
Traducir como en 9:12

Nehemiah 9:20

Oración de enlace
En estos versículos, los levitas continúan alabando a EL SEÑOR en presencia del pueblo de Israel.

tu buen Espíritu... tu maná...agua
El escritor cambia el orden habitual de las palabras para enfatizar las cosas buenas que EL SEÑOR le dio a su pueblo. Su idioma puede tener otra forma de enfatizar estos elementos.

intruyera
"enseñar"

y no retiraste tu maná de sus bocas,
Esta figura retórica

de sus bocas
"La boca" es una figura literaria

Nehemiah 9:22

Oración de enlace
En estos versículos, los levitas continúan alabando a EL SEÑOR en presencia del pueblo de Israel.

Les diste reinos
EL SEÑOR dio a los reinos israelitas.

diste reinos y pueblos
"enabled them to conquer kingdoms and peoples"

asignaste tierras en cada esquina
"permitiéndoles poseer cada parte de la tierra"

Sehón...Og
Estos son los nombres de los reyes.

Hesbón...Basán
Estos son nombres de lugares.

Nehemiah 9:23

Oración de enlace
En estos versículos, los levitas continúan alabando a EL SEÑOR en presencia del pueblo de Israel.

Tú hiciste a sus hijos
EL SEÑOR hizo los descendientes de los israelitas en el tiempo de Moisés.

se los entregaste en sus manos
Se hablae de los cananeos como si fueran pequeños objetos que una persona podría colocar en la mano de otra persona. Dar algo en la mano de una persona es darle a esa persona un control completo sobre esa cosa. Traducción Alterna: "permitió a los israelitas tener un control completo sobre ellos"

Nehemiah 9:25

Oración de enlace
En estos versículos, los levitas continúan alabando a EL SEÑOR en presencia del pueblo de Israel.

Ellos capturaron
Los israelitas en la época de Moisés capturaron

una tierra productiva
una tierra fértil

cisternas
agujeros en el suelo donde las personas almacenan agua

se deiletaron
Esto podría ser una metáfora de "dejó de pensar en EL SEÑOR" o "se volvió complaciente".

Nehemiah 9:26

Oración de enlace
En estos versículos, los levitas continúan alabando a EL SEÑOR en presencia del pueblo de Israel.

Echaron Tú Ley detrás de sus espaldas
En estos versículos, los levitas continúan alabando a EL SEÑOR en presencia del pueblo de Israel.

Echaron Tú Ley
Los israelitas arrojaron la ley de EL SEÑOR

Tú los entregaste en las manos de sus enemigos
Aquí la palabra "mano"

Tú los rescataste de la mano de sus enemigos
Aquí la palabra "mano" (una parte) significa el poder de los "enemigos" (como personas completas) para hacer daño. Traducción Alterna: "enviaste gente para evitar que sus enemigos los dañen"

Nehemiah 9:28

Oración de enlace
En estos versículos, los levitas continúan alabando a EL SEÑOR en presencia del pueblo de Israel.

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Pero después de ellos haber descansado volvieron a hacer lo malo ante Ti
Aquí "ellos" se refieren a los israelitas y "ti" a EL SEÑOR

Tú los abandonaste en las manos de sus enemigos
Aquí la palabra "mano"

no escucharon Tus mandamientos
Si su idioma tiene una palabra para "escuchar" que también significa "obedecer", úsela aquí.

Tus decretos, los cuales dan vida a cualquiera que los obedezca
Se habla del propio SEÑOR como si fuera él mismo los decretos. Traducción Alterna: "aunque le des vida a todos los que obedecen tus decretos"

Nehemiah 9:30

Oración de enlace
En estos versículos, los levitas continúan alabando a EL SEÑOR en presencia del pueblo de Israel.

los entregaste en las manos de los pueblos vecinos.
Aquí la palabra "mano"

entregaste
EL SEÑOR dió

tu no los terminaste por completo
"no los destruiste"

Nehemiah 9:32

Oración de enlace
En estos versículos, los levitas continúan alabando a EL SEÑOR en presencia del pueblo de Israel.

no dejes que todas estas aflicciones que nos han sobrevenido a nosotros,hasta hoy
Es posible dividir esto en dos oraciones. "No dejes que todas estas dificultades te parezcan pequeñas. Las dificultades nos han sobrevenido ... hasta hoy"

aflicciones...que nos han sobrevenido...
La frase "vengan a nosotros" habla de cosas malas que suceden como si fueran personas que causan daño. Traducción Alterna: "daño ... hemos sufrido ... todo lo que hemos sufrido" (Ver: higos metonimia)

Nehemiah 9:35

Oración de enlace
En estos versículos, los levitas continúan alabando a EL SEÑOR en presencia del pueblo de Israel.

mientras gozaban de tu gran benevolencia hacia ellos
"Mientras disfrutaban de las cosas buenas que les diste"

ellos, no te sirvieron
"Ellos no fueron obedientes a su ley o enseñanza "

Nehemiah 9:36

Oración de enlace
En estos versículos, los levitas continúan alabando a EL SEÑOR en presencia del pueblo de Israel.

buenos regalos
"todas las cosas buenas que contiene" o "todas las cosas buenas que podemos obtener de él"

El gran rendimiento de nuestra tierra va a los reyes
"Rendimos homenaje a los reyes por trabajar nuestra propia tierra"

"Rendimos homenaje a los reyes por trabajar nuestra propia tierra"
Los reyes mandan.

Nehemiah 9:38

Oración de enlace
En estos versículos, los levitas continúan alabando a EL SEÑOR en presencia del pueblo de Israel.

Por causa de todo esto
porque la gente había desobedecido y EL SEÑOR los había castigado

En el documento sellado están los nombres
El lector debe entender que los hombres escribieron sus nombres en el documento antes de que se sellara

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Chapter 10

1 Los que pusieron sus nombres en los documentos sellados fueron: Nehemías, hijo de Hacalías, el gobernador, y los sacerdotes que firmaron fueron Sedequías, **2** Seraías, Azarías, Jeremías, **3** Pasur, Amarías, Malquías, **4** Hatús, Sebanías, Maluc, **5** Harim, Meremot, Obadías, **6** Daniel, Ginetón, Baruc, **7** Mesulam, Abíás, Mijamín, **8** Maazías, Bilgaí, y Semaías. Estos eran los sacerdotes. **9** Los Levitas eran: Jesúa, hijo de Azanías, Binúi, de la familia de Henadad, Cadmiel; **10** y sus compañeros Levitas, Sebanías, Hodías, Kelita, Pelaías, Hanán, **11** Micaía, Rehob, Hasabías, **12** Zacur, Serebías, Sebanías, **13** Hodías, Bani y Beninu. **14** Los líderes del pueblo eran: Paros, Pahat, Moab, Elam, Zatu, Bani, **15** Buni, Azgad, Bebai, **16** Adonías, Bigvai, Adín, **17** Ater, Ezequías, Azur, **18** Hodías, Hasum, Bezai, **19** Harif, Anatot, Nebai, **20** Magpías, Mesulam, Hezir, **21** Mesezabeel, Sadoc, Jadúa, **22** Pelatías, Hanán, Anaías, **23** Oseas, Hananías, Hasub, **24** Halohes, Pilha, Sobec, **25** Rehum, Hasabna, Maasías, **26** Ahías, Hanán, Anán, **27** Maluc, Harim y Baana. **28** Y el resto del pueblo que eran sacerdotes, Levitas, porteros, cantores, sirvientes en el templo, y todos los que se habían separado de los pueblos de las tierras vecinas y habían jurado lealtad a la ley de Dios, incluyendo a sus esposas, sus hijos e hijos, todos los que tienen conocimiento y entendimiento, **29** se reunieron con sus hermanos, sus nobles y se comprometieron igualmente con una maldición como con un voto para caminar en la ley de Dios la cual fue dada por Moisés el siervo de Dios y para observar y obedecer todos los mandamientos de el SEÑOR nuestro Dios, sus decretos y sus estatutos. **30** Nosotros prometimos que no daríamos a nuestras hijas a los pueblos de la tierra ni tomaríamos sus hijas para nuestros hijos. **31** También prometimos que si los pueblos de la tierra traen bienes o cualquier grano para vender en el día de reposo, no le compraríamos ni en el día de reposo ni ningún día santo. Cada séptimo año dejaremos que descansen nuestras tierras y cancelaremos todas las deudas contraídas por otros Judíos. **32** Aceptamos los mandatos de dar un tercio de un siclo cada año para el servicio de la casa de nuestro Dios, **33** para proveer para el pan de la presencia, la ofrenda regular de grano, las ofrendas quemadas en los días de reposo, las fiestas de luna nueva y las fiestas señaladas, para las ofrendas santas y las ofrendas de pecado para hacer expiación por Israel, igualmente por todo el trabajo de la casa de nuestro Dios. **34** Y los sacerdotes, los Levitas y el pueblo echaron suertes para la ofrenda de madera. Las suertes seleccionarían cuáles de nuestras familias traerían la madera a la casa de nuestro Dios en los tiempos señalados cada año. La madera sería quemada en el altar de EL SEÑOR nuestro Dios, como está escrito en la ley. **35** Prometimos traer a la casa de EL SEÑOR los primeros frutos cultivados de nuestra tierra, y los primeros frutos de todo árbol cada año. **36** Y tal como está escrito en la ley, nosotros prometimos traer a la casa de Dios y a los sacerdotes que allí sirven, los primeros de nuestros hijos y de nuestras manadas y rebaños. **37** Nosotros traeremos lo primero de nuestra masa de harina y nuestras ofrendas de granos, y el fruto de todo árbol, y el vino nuevo y el aceite traeremos a los sacerdotes, a las despensas de la casa de nuestro Dios. Traeremos a los Levitas los diezmos de nuestra tierra porque los Levitas recogen los diezmos en todos los pueblos donde trabajamos. **38** Un sacerdote, un descendiente de Aarón, debe estar con los Levitas cuando ellos reciban los diezmos. Los Levitas deben traer una décima parte de los diezmos a la casa de nuestro Dios a las despensas del tesoro. **39** Porque el pueblo de Israel y los descendientes de Leví han de traer las contribuciones de grano, vino nuevo, y aceite a las despensas donde se guardan los utensilios del santuario y donde los sacerdotes que están sirviendo, y los porteros, y los cantores se quedan. No descuidaremos la casa de nuestro Dios.

Nehemiah 10:1

en los documentos sellados fueron
Es posible que deba completar las palabras que faltan. "En los documentos sellados estaban los nombres de las siguientes personas:"

documentos sellados
Los documentos fueron sellados después de que los nombres habían sido firmados en los documentos.

Nehemías
Algunas personas creen que Nehemías escribió este libro

Hacalías
Este es el nombre de un hombre. Traducir como en 1:1.

Sedequías, Seraías...Jeremías, Pasur, Amarías
Estos son nombres de hombres.

Azarías
Este es el nombre de un hombre. Tradúcelo como en 3:22.

Malquías
Este es el nombre de un hombre. Tradúcelo como en 3:11.

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Nehemiah 10:4

Información general
En estos versículos, Nehemías enumera los nombres de los sacerdotes que firmaron el documento sellado. (Ver 10: 1)

Hatús
Este es el nombre de un hombre. Traducir como en 3:8.

Sebanías...Mesulam
Éstos son los nombres de los hombres . Traducir como en 9:3.

Maluc...Obadías, Daniel,Ginetón...Abías,Mijamín,Maazías,Bilgaí
Éstos son los nombres de los hombres.

Harim
Este es el nombre de un hombre. Traducir como en 3:11.

Meremot
Este es el nombre de un hombre. Traducir como en 3:3.

Baruc
Este es el nombre de un hombre. Traducir como en 3:20.

Semaías
Este es el nombre de un hombre. Traducir como en 3:28.

Estos eran los sacerdotes
Esto se refiere a la lista anterior de hombres que firmaron el documento. Traducción Alterna: "Estos fueron los nombres de los sacerdotes que firmaron el documento"

Nehemiah 10:9

Información general
En estos versículos, Nehemías continúa enumerando los nombres de las personas que firmaron el documento sellado.

Los Levitas eran
Esto se refiere a aquellos que ponen sus nombres en los documentos sellados. Traducción Alterna: "Los levitas que pusieron sus nombres en los documentos sellados fueron"

Jesúa...Henadad
Estos son los nombres de los hombres. Traducir como en 3:18.

Azanías...Rehob...Beninu
Estos son los nombres de los hombres.

Binúi
Este es el nombre de un hombre. Traduce como en 3:22.

Cadmiel
Este es el nombre de un hombre. Traduce como en 7:43.

Sebanías
Este es el nombre de un hombre. Traduce como en 9:3.

Hodías...Kelita...Pelaías...Serebías
Estos son los nombres de los hombres. Traducir como en 8:6.

Hanán
Este es el nombre de un hombre. Traduce como en 7:46.

Micaía
Este es el nombre de un hombre. Traduce como en 10:9.

Hasabías...Bani
Estos son los nombres de los hombres. Traducir como en 3:16. (Ver: Translate_names)

Zacur
Este es el nombre de un hombre. Traduce como en 3:1.

Los líderes del pueblo eran
Esto se refiere a aquellos que ponen sus nombres en los documentos sellados. Traducción Alterna: "Los líderes de las personas que pusieron sus nombres en los documentos sellados fueron"

Paros
Este es el nombre de un hombre. Traduce como en 3:25.

Pahat Moab
Este es el nombre de un hombre. Traduce como en 3:11.

Elam...Zatu
Estos son los nombres de los hombres. Traducir como en 7:11.

Nehemiah 10:15

Información General
En estos versículos, Nehemías continúa enumerando los nombres de las personas que firmaron el documento sellado.

Buni
Este es el nombre de un hombre. Traducir como en 9:3.

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Azgad,Bebai
Estos son los nombres de los hombres. Traducir como en 7:15.

Adonías...Azur...Nebai,Magpías,Magnías...Hezir...Jadúa
Estos son los nombres de los hombres.

Bigvai
Este es el nombre de un hombre. Traducir como en 7:6.

Adín,Ater,Ezequías...Hasum
Estos son los nombres de los hombres. Traducir como en 7:19.

Hodías
Este es el nombre de un hombre. Traducir como en 8:6.

Bezai,Hariph
Estos son los nombres de los hombres. Traducir como en 7:23.

Anatot
Este es el nombre de un hombre. Traducir como en 7:27.

Mesulam...Mesezabel,Zadoc
Estos son los nombres de los hombres. Traducir como en 3:3.

Nehemiah 10:22

Información General
En estos versículos, Nehemías continúa enumerando los nombres de las personas que firmaron el documento sellado.

Pelatías...Oseas...Pilha...Sobec...Hasabna...Ahías...Anán...Harim...Baana
Estos son los nombres de los hombres.

Hanán
Este es el nombre de un hombre. Traducir como en 7:46.

Anaías
Este es el nombre de un hombre. Traducir como en 8:4.

Anaías
Este es el nombre de un hombre. Traducir como en 3:8.

Hasub...Halohes
Estos son los nombres de los hombres. Traducir como en 3:11.

Rehum
Este es el nombre de un hombre. Traducir como en 3:16.

Maasías
Este es el nombre de un hombre. Traducir como en 3:22.

Maluc,Harim
Estos son los nombres de los hombres. Traducir como en 10:4.

Baana
Este es el nombre de un hombre. Traducir como en 7:6.

Nehemiah 10:28

porteros
Esto se refiere a las personas asignadas a cada puerta, responsables de controlar el acceso a la ciudad o al templo, así como a abrir y cerrar las puertas a veces y por razones establecidas por el administrador. Vea cómo tradujo esto en 7: 1.

cantores
"cantantes del templo"

todos los que tienen conocimiento y entendimiento
Esta frase puede hacerse explícita. Traducción Alterna: "todos los que tenían la edad suficiente para comprender lo que significaba la promesa de obedecer a Dios"

sus hermanos, sus nobles
"sus hermanos hermanos los nobles" o "sus hermanos los líderes". Estas frases se refieren a las mismas personas.

se comprometieron igualmente con una maldición como con un voto
Esto habla de las personas que hicieron un juramento y una maldición como si el juramento y la maldición fueran una cuerda que los ataba físicamente. Traducción Alterna: "se hicieron un juramento y una maldición" o "hicieron un juramento y pidieron que se hiciera una maldición si no cumplían"

para caminar en la ley de Dios
Esta es una expresión idiomática.Traducción Alterna: "vivir según la ley de Dios" u "obedecer la ley de Dios"

la cual fue dada por Moisés el siervo de Dios
Esto se puede establecer en forma activa. Traducción Alterna: "que Moisés el siervo de Dios le había dado a Israel"

para observar
para seguir

Nehemiah 10:30

Información General
En estos versículos, la gente describe el contenido del juramento que estaban haciendo en 10:28.

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no daríamos a nuestras hijas a los pueblos de la tierra ni tomaríamos sus hijas para nuestros hijos
Esto significa que no permitirían que sus hijos e hijas se casaran con ellos. T:raducción Alterna "no daría a nuestras hijas para casarse con la gente de la tierra o tomaría a sus hijas para casarse con nuestros hijos"

los pueblos de la tierra
Esto se refiere a las personas que viven en su tierra que no adoran a EL SEÑOR. Traducción Alterna: "la gente de esta tierra que no adora a EL SEÑOR"

prometimos... no daríamos...no le compraríamos...dejaremos... cancelaremos
El pronombre "nosotros" aquí incluye a Nehemías y al pueblo judío, pero no al lector de este libro.

séptimo año
"7º año"

dejaremos que descansen nuestras tierras
Esta es una expresión idiomática. Traducción Alterna: "no araremos nuestros campos" o "no cultivaremos nada en nuestros campos"

cancelaremos todas las deudas contraídas por otros Judíos
"cancelaremos todas las deudas a otros judíos" o "perdonaremos todas las deudas que nos pertenecen otros judíos"

Nehemiah 10:32

Información General
En estos versículos, la gente continúa describiendo el contenido del juramento que estaban haciendo en Neh 10:28.

Aceptamos los mandatos
"Prometimos obedecer la orden"

Aceptamos
El pronombre "nosotros" aquí incluye a todos los israelitas, incluido Nehemías, excepto el sacerdote y los levitas, y no incluye al lector de este libro

un tercio de un siclo
"1/3 de un siclo". "Un tercio" significa una parte de tres partes iguales. Esto se puede escribir en unidades de medida modernas. Traducción Alterna: "5 gramos de astilla"

para el servicio
"pagar por el cuidado de"

el pan de la presencia
Esto se refiere a los 12 panes horneados sin levadura en el templo y que solían simbolizar la presencia de Dios con su pueblo.

las fiestas de luna nueva
Estas fueron celebraciones festejadas cuando la luna era solo una pequeña media luna en el cielo.

Nehemiah 10:34

Información general
En estos versículos, la gente continúa describiendo el contenido del juramento que estaban haciendo en 10:28.

sería quemada
Esto se puede establecer en forma activa. Traducción Alterna: "para que ardan los levitas"

Y tal como está escrito
Esto se puede establecer en forma activa. Traducción Alterna: "como dice"

de nuestra tierra
"en nuestro suelo" o "en nuestra tierra"

Nehemiah 10:37

Información General
En estos versículos, la gente continúa describiendo el contenido del juramento que estaban haciendo en Neh 10:28.

Nosotros traeremos ... traeremos
El pronombre "nosotros" aquí incluye a Nehemías y a los israelitas a excepción de los sacerdotes y los levitas, y tampoco incluye al lector de este libro

lo primero de nuestra masa
La masa es "harina gruesa" o "grano molido".

y el vino nuevo y el aceite
Se pueden agregar las palabras que faltan. Traducción Alterna: "y lo primero del vino nuevo y el aceite" o "y lo mejor del vino nuevo y el aceite"

las despensas de la casa de nuestro Dios
"los lugares donde se almacenan las cosas en el templo"

los diezmos de nuestra tierra
Aquí "nuestro suelo" se refiere a todo lo que se cultiva en el suelo. Traducción Alterna: "los diezmos de lo que cultivamos en el suelo"

recogen los diezmos
Esto se puede establecer en forma activa. Traducción Alterna: "la gente les da los diezmos"

una décima
Esto significa una parte de cada diez partes iguales.

las despensas del tesoro
"los almacenes en el templo" (UDB)

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Nehemiah 10:39

Información general:
En estos versículos, la gente termina de describir el contenido del juramento que estaban haciendo en Neh 10:28.

las despensas donde se guardan los utensilios del santuario
Esto se puede establecer en forma activa. Traducción Alterna: "las habitaciones donde los sacerdotes guardan las cosas que se usan en el templo"

No descuidaremos la casa de nuestro Dios
Esto se puede afirmar en forma positiva. Traducción Alterna: "Nos preocupamos por el templo"

descuidaremos
El pronombre "nosotros" aquí incluye a Nehemías y a todo el pueblo de Israel, pero no incluye al lector de este libro

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Chapter 11

1 Los líderes del pueblo vivían en Jerusalén y el resto del pueblo echaban suertes para traer uno de diez a vivir en Jerusalén, la ciudad santa, y los otros nueve permanecían en otros pueblos. **2** Y el pueblo bendecía a todos los que de buena voluntad se ofrecían para vivir en Jerusalén. **3** Estos son los oficiales de provincia que vivían en Jerusalén. Sin embargo, en los pueblos de Judá todo el mundo vivía en su propia tierra, incluyendo a algunos Israelitas, sacerdotes, Levitas, sirvientes del templo y descendentes de los sirvientes de Salomón. **4** En Jerusalén vivían algunos de los descendientes de Judá y algunos de los descendientes de Benjamín. La gente de Judá incluía: Ataías, hijo de Uzías, hijo de Zacarías, hijo de Amarías, hijo de Sefatías, hijo de Mahalaleel, un descendiente de Fares. **5** Y estaba Maasías, hijo de Baruc, hijo de Col Hoze, hijo de Hazaías, hijo de Adaías, hijo de Joiarib, hijo de Zacarías, el hijo de la Silonita. **6** Todos los hijos de Fares que vivían en Jerusalén eran 468. Eran hombres sobresalientes. **7** Estos son de los descendientes de Benjamín: Salú, hijo de Mesulam, hijo de Joed, hijo de Pedaías, hijo de Colaías, hijo de Maasías, hijo de Itiel, hijo de Jesaías. **8** Y después de él, Gabai y Salai, un total de novecientos veintiocho hombres. **9** Joel, hijo de Zicri, fue su supervisor, y Juda, hijo de Senúa, fue el segundo en mando sobre la ciudad. **10** De entre los sacerdotes: Jedaías, hijo de Joiarib, Jaquín, **11** Seraías, hijo de Hilcias, hijo de Mesulam, hijo de Sadoc, hijo de Meraiot, hijo de Ahitob, jefe de la casa de Dios, **12** y sus asociados que hicieron el trabajo para la casa, ochocientos veintidoós hombres, junto a Adaías, hijo de Jeroham, hijo de Pelalías, hijo de Amsi, hijo de Zacarías, hijo de Pasur, hijo de Malquías. **13** Sus hermanos eran jefes de familias, doscientos cuarenta y dos hombres, y Amasai, hijo de Azareel, hijo de Azai, hijo de Mesilemot, hijo de Imer, **14** y sus hermanos, valientes hombres de guerra, 128 en total; su oficial dirigente fue Zabdiel, hijo de Gedolim. **15** Y de los Levitas: Semaías, hijo de Hasub, hijo de Azricam, hijo de Hasabías, hijo de Buni, **16** y Sabetai y Jozabad, quienes eran de los jefes de los Levitas y estaban a cargo de la obra exterior de la casa de Dios. **17** Estaba Matanías, hijo de Micaía, hijo de Zabdi, un descendiente de Asaf, quien era el director que comenzó la acción de gracias en oración, y Bacbuquías, el segundo entre sus asociados, y Abda, hijo de Samúa, hijo de Galal, hijo de Jedutún. **18** En toda la ciudad santa habíá doscientos ochenta y cuatro Levitas. **19** Los porteros: Acub, Talmón, y sus asociados, que velaban en las puertas, ciento setenta y dos hombres. **20** Y el resto de Israel y de sus sacerdotes y de los Levitas estaban en todos los pueblos de Judá. Cada uno vivía en su propia propiedad heredada. **21** Los trabajadores del templo vivían en Ofel, y Ziha y Gispa estaban a cargo de ellos. **22** El jefe oficial sobre los Levitas, que estaban sirviendo en Jerusalén, era Uzi, hijo de Bani, hijo de Hasabías, hijo de Matanías, hijo de Micaía, de los descendientes de Asaf, quienes eran cantores sobre la obra en la casa de Dios. **23** Ellos estaban bajo las órdenes del rey y órdenes firmes fueron dadas para los cantores según requería cada día. **24** Y Petaías, hijo de Mesezabeel, un descendiente de Zera, hijo de Judá, estaba al lado del rey en todos los asuntos que concernían al pueblo. **25** En cuanto a las aldeas y sus campos, alguna de la gente de Judá vivía en Quiriat Arba y sus aldeas, y en Dibón y sus aldeas, y en Jecabseel y sus aldeas. **26** Ellos también vivían en Jesúa, en Molada, Bet Pelet, **27** Hazar Sual, y Beerseba y sus aldeas. **28** Y vivían en Siclag, Mecona y sus aldeas, **29** En Rimón, Zora, Jarmut, **30** Zanoa, Adulam y sus aldeas, en Laquis, sus campos y Azeca y sus aldeas. Así que vivían desde Beerseba hasta el valle de Hinom. **31** La gente de Benjamín tambíén vivían desde Geba en adelante, en Micmas, Aía, Betel y sus aldeas. **32** También vivían en Anatot, Nob, Ananías, **33** Hazor, Ramá, Gitaim, **34** Hadid, Seboim, Nebalat, **35** Lod y Ono, el valle de los artesanos. **36** Algunos de los Levitas que vivían en Judá fueron asignados a la gente de Benjamín.

Nehemiah 11:1

el resto del pueblo echaban suertes
"La gente arrojó piedras marcadas para decidir quién sería el responsable"

para traer uno de diez
"traer una familia de cada diez familias"

Nehemiah 11:3

en su propia tierra, incluyendo a algunos Israelitas
"en su propia tierra: israelitas"

algunos de los descendientes de Judá y algunos de los descendientes de Benjamín
"Algunas personas de Judá y algunas personas de Benjamín"

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La gente de Judá incluía:
"De los descendientes de Judá:"

Benjamín...Ataías...Uzías...Zacarías...Amarías...Sefatías...Mahalaleel...Fares
Estos son los nombres de los hombres.

un descendiente de Fares.
"De los descendientes de Pérez"

Nehemiah 11:5

Oración de enlace
En estos versículos, Nehemías continúa enumerando a los oficiales provinciales que vivieron en Jerusalén.

Maasías...Baruc...Col Hoze...Hazaías...Adaías...Joiarib..Zacarías...Fares
Estos son los nombres de los hombres.

Silonita
una persona del pueblo de Siló

los hijos de Fares
"los descendientes de Fares"

468. Eran hombres sobresalientes
"468 hombres valientes" u "468 hombres valientes"

Nehemiah 11:7

Oración de enlace
En estos versículos, Nehemías continúa enumerando a los oficiales provinciales que vivieron en Jerusalén.

Estos son de los descendientes
Es posible que su idioma necesite especificar que esta no es una lista de todos los descendientes. "Estos son algunos de los descendientes"

Benjamín...Salú...Mesulam...Joed...Pedaías...Colaías...Maasías...Itiel...Jesaías. ...Gabai...Salai...Joel..Zicri...Juda...Senúa
Estos son nombres de hombres.

Nehemiah 11:10

Jedaías...Joiarib...Jaquín...Seraías...Hilcias...Mesulam...Zadoc...Meraiot...Ahitob...Allaías...Jehohanat...Pahalías...Amsi...Zacarías...Pas
Estos son nombres de hombres.

que hicieron el trabajo para la casa
La "casa" es la "casa de Dios" (11:11). "quien trabajaba en el templo"

sus asociados
"sus hermanos" o "sus parientes"

Nehemiah 11:13

Sus hermanos
los hermanos de Adaías, hijo de Jeroham (11:10).

hermanos
Esta palabra es una metáfora para 1) compañeros israelitas o 2) personas que hicieron el mismo trabajo. Traducción Alterna: "asociados" o "compañeros de trabajo"

Amasai...Azareel...Azai...Mesilemot...Imer...Zabdiel...Gedolim
Estos son nombres de hombres.

valientes hombres de guerra
"valientes guerreros " o "guerreros corajudos "

Nehemiah 11:15

Semaías...Hasub...Azricam...Hasabías...Buni...Sabetai...JOzabad
Estos son nombres de hombres.

quienes eran de los jefes de los Levitas y estaban a cargo
"de los líderes de los levitas, estaban a cargo"

Nehemiah 11:17

Matanías...Micaía...Zabdi...Asaf...Bacbuquías...Abda...Samúa...Galal...Jed
Estos son nombres de hombres. (Ver: traducir_nombres)

que comenzó la acción de gracias en oración
Es decir, quién dirigió a los cantantes (ver UDB).

Bacbuquías, el segundo entre sus asociados
Los significados posibles son 1) Bacbquías fue el pariente de Matanías y el segundo en autoridad a Matanías (ver UDB) o 2) "Bacbquías dirigió un segundo grupo de cantantes".

asociados
Otro posible significado es "asociados" o "compañeros de trabajo" (ver UDB).

la ciudad santa
Esta expresión se refiere a la ciudad de Jerusalén.

Nehemiah 11:19

porteros
personas asignadas a cada puerta, responsables de controlar el acceso a la ciudad o al templo, así como a abrir y cerrar las puertas a veces y por razones establecidas por el administrador. Traduce como en 7: 1.

Acub...Talmón...Ziha...Gispa
Estos son nombres de hombres.

Ofel
Este es el nombre de un lugar.

Nehemiah 11:22

El jefe oficial
el capataz

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Uzi...Bani...Hasabías...Matanías...Micaía...Asaf...Petaías...Mezabeel...Judá
Estos son los nombres de los hombres.

Ellos estaban bajo las órdenes del rey
"El rey les había dicho qué hacer"

órdenes firmes fueron dadas para los cantores
Esto se puede traducir en forma activa. Traducción Alterna: "el rey les había dicho específicamente qué hacer con los cantantes"

al lado del rey en todos los asuntos que concernían al pueblo
"al lado del rey persa como asesor en todos los asuntos relacionados con el pueblo judío"

Quiriat Arba...Dibón...Jecabseel...Jesúa...Molada, Bet Pelet...Hazar Sual...Beerseba
Estos son nombres de lugares.

Nehemiah 11:28

vivían
Aquí "ellos" se refiere al pueblo de Judá.

Siclag...Mecona...Rimón...Zora...Jarmut...Zanoa...Adulam...Laquis...Azec valle de Hinom
Estos son nombres de lugares.

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Chapter 12

1 Estos fueron los sacerdotes y Levitas que subieron con Zorobabel, hijo de Salatiel y con Jesúa: Seraías, Jeremías, Esdras, **2** Amarías, Maluc, Hatús, **3** Secanías, Rehum, Meremot, **4** Estaban Iddo, Ginetón, Abías, **5** Mijamín, Maadías, Bilga, **6** Semaías, y Joiarib, Jedaías, **7** Salú, Amoc, Hilcías, y Jedaías. Estos fueron los jefes de los sacerdotes y sus asociados en los días de Jesúa. **8** Los Levitas fueron Jesúa, Binúi, Cadmiel, Serebías, Judá y Matanías, quienes estaban a cargo de las canciones de acción de gracias, junto a sus asociados. **9** Bacbuquías y Uni, sus asociados, se pararon frente a ellos durante el servicio. **10** Jesúa fue el padre de Joiacim, Joiacim, fue el padre de Eliasib, Eliasib fue el padre de Joiada, **11** Joiada fue el padre de Jonatán, y Jonatán fue el padre de Jadúa. **12** En los días de Joiacim, éstos fueron los sacerdotes, los jefes de familias: Meraías fue el jefe de Seraías, Hananías fue el jefe de Jeremías, **13** Mesulam fue el jefe de Esdras, Johanán fue el jefe de Amarías, **14** Jonatán fue el jefe de Melicú, y José fue el jefe de Sebanías. **15** Para continuar, Adna fue el jefe de Harim, Helcai fue el jefe de Meraiot, **16** Zacarias fue el jefe de Iddo, Mesulam fue el jefe de Ginetón, y **17** Zicri fue el jefe de Abías... de Miniamín. Piltai fue el jefe de Moadías. **18** Samúa fue el jefe de Bilga, Jonatán fue el jefe de Semaías, **19** Matenai fue el jefe de Joiarib, Uzi fue el jefe de Jedaías, **20** Calai fue el jefe de Salai, Eber fue el jefe de Amoc, **21** Hasabías fue el jefe de Hilcías, y Natanael fue el jefe de Jedaías. **22** En los días de Eliasib, los Levitas Eliasib, Joiada, Johanán y Judúa fueron inscritos como jefes de familias, y los sacerdotes fueron inscritos durante el reinado de Darío el Persia. **23** Los descendientes de Leví y sus jefes de familias fueron inscritos en el Libro de las Crónicas hasta los días de Johanán, hijo de Eliasib. **24** Los jefes de los Levitas eran Hasabías, Serebías y Jesúa hijo de Cadmiel, con sus asociados quienes se pararon frente a ellos para dar alabanza y dar gracias, respondiendo sección por sección, en obediencia al mandato de David, el hombre de Dios. **25** Matanías, Bacbuquías, Obadías, Mesulam, Talmón y Acub eran los porteros vigilando en los almacenes junto a las puertas. **26** Ellos sirvieron en los días de Joiacim hijo de Jesúa hijo de Josadac, y en los días de Nehemiás el gobernador y de Esdras el sacerdote y escriba. **27** En la dedicación del muro de Jerusalén, el pueblo buscó a los Levitas dondequiera que vivían, para traerlos a Jerusalén para celebrar con gozo la dedicación, con acciones de gracias, cantando con címbalos, arpas y con liras. **28** La fraternidad de cantores se reunió del distrito alrededor de Jerusalén y de las aldeas de los Netofatitas. **29** También vinieron de Bet Gilgal y de los campos de Geba y Azmavet, pues los cantores se habían construído aldeas alredeor de Jerusalén. **30** Los sacerdotes y los Levitas se purificaron, y luego purificaron al pueblo, las puertas y el muro. **31** Entonces hice que los jefes de Judá supieron a la cima del muro, y yo nombré dos coros grandes para que dieran gracias. Uno fue a la derecha en el muro hacia la Puerta del Muladar. **32** Osaías y la mitad de los jefes de Judá les siguieron, **33** y tras de ellos iban Azarías, Esdras, Mesulam, **34** Judá, Benjamín, Semaías, Jeremías, **35** y algunos de los hijos de los sacerdotes con trompetas, y Zacarías, hijo de Jonatán hijo de Semaías, hijo de Matanías, hijo de Micaías, hijo de Zacur, un descendiente de Asaf. **36** También estaban los parientes de Zacarías, Semaías, Azareel, Milalai, Gilalai, Maai, Natanael, Judá, Hanani, con los instrumentos de la música de David el hombre de Dios. Escras el escriba iba delante de ellos. **37** Por la Puerta de la Fuente subieron directo por las escaleras de la ciudad de David en la subida del muro, sobre el palacio de David, a la Puerta de las Aguas al oriente. **38** Y el otro coro de los que daban gracias fue en la otra dirección. Yo los seguí encima del muro con la mitad de la gente, sobre la Torre de los Hornos, al Muro Ancho, **39** y sobre la Puerta de Efraín, y por la Puerta Vieja, y por la Puerta del Pescado y la Torre de Hananeel, y la Torre de los Cien, hasta la Puerta de las Ovejas, y se detuvieron en la Puerta de la Guardia. **40** Así que ambos coros de los que daban gracias tomaron sus lugares en la casa de Dios, y yo también tomé mi lugar con la mitad de los oficiales conmigo. **41** Y los sacerdotes tomaron sus lugares: Eliacim, Maasías, Miniamín, Micaías, Elioenai, Zacarías y Hananías, con las trompetas, **42** Maasías, Semaías, Eleazar, Uzi, Johanán, Malquías, Elam y Ezer. Los cantores cantaban con Izrahías como director. **43** Ellos ofrecieron grandes sacrificios ese día, y se regocijaron, porque Dios hizo que se regocijaran con gran gozo. También las mujeres y los niños se regocijaron. De manera que el gozo de Jerusalén se oía desde lejos. **44** Ese día fueron nombrados hombres para estar a cargo de los almacenes para las contribuciones, las primicias y los diezmos, para recogerlos en las porciones requeridas por la ley para los sacerdotes y para los Levitas. Cada uno fue asignado para trabajar en los cambos cerca de los pueblos. Pues Judá se regocijó sobre los sacerdotes y los Levitas que estaban delante de ellos. **45** Ellos ministraron el servicio de su Dios, y el servicio de la purificaión, según el mandato de David y de Salomón su hijo, y así lo hicieron los cantores y porteros. **46** Por mucho tiempo, en los días de David y Asaf, había directores de los cantores, y había canciones de alabanzas y de acción de gracias. **47** En los días de Zorobabel y en los días de Nehemías, todo Israel daba las porciones diarias para los cantores y los

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porteros. Separaban la porción que era para los Levitas, y los Levitas apartaban una porción para los descendientes de Aarón.

Nehemiah 12:1

que subieron
"quienes llegaron de Babilonia"

con Zorobabel
"bajo el liderazgo de Zorobabel"

Zorobabel...Salatiel...Jesúa...Seraías...Jeremías...Esdras...Amarías...Maluc...Hatús...Secanías...Rehum...Meremot
Estos son los nombres de los hombres.

Nehemiah 12:4

Oración de enlace
La lista que comenzó en 12:1 continúa.

Estos fueron
Estas palabras se han agregado para esta traducción. Si continúa la lista que comenzó en 12:1, puede omitir estas palabras.

Iddo...Ginetón...Abías...Mijamín...Maadías...Bilga...Semaías...Joiarib...Jedaías...Salú...Amoc...Hilcías...Jedaías...Jesúa
Todos estos son nombres de hombres.

Ginetón
Ginetoi puede ser otra forma del nombre "Ginetón".

Nehemiah 12:8

Jesúa...Binúi...Cadmiel...Serebías...Judá...Matanías...Bacbuquías...Uni
Estos son nombres de hombres.

se pararon frente a ellos durante el servicio
Los posibles significados son 1) esto fue durante un servicio de adoración y estos eran dos grupos de cantantes (ver UDB) u otros adoradores, o 2) estos grupos vigilaban el templo en diferentes momentos, o "se turnaban para proteger el templo".

Nehemiah 12:10

Jesúa...Joiacim...Eliasib...Joiada...Jonatán...Jadúa
Estos son nombres de hombres.

Jesúa fue el padre de Joiacim
Si su lector necesita saber que este Jeshua había sido sumo sacerdote muchos años antes de este tiempo, puede seguir el ejemplo de la UDB. Traducción Alterna: "Jesúa muchos años antes era el sumo sacerdote. Era el padre de Joiacim,".

Nehemiah 12:12

Joiacim...Meraías...Hananías...Mesulam...Johanán..Jonatán...José
Estos son nombres de hombres.

Seraías...Jeremías...Esdras...Amarías...Melicú...Sebanías
Estos son nombres de familias con nombres de hombres.

Nehemiah 12:15

Oración de enlace
La lista que comenzó en 12:12 continúa.

Adna ... Helcai ... Zacarías ... Mesulam ... Zicri ... Piltai ... Samúa ... Jonatán ... Matenai ... Uzi ... Calai ... Eber... Hasabías ... Natanael
Todos estos son nombres de hombres.

Harim ... Meraiot... Iddo ... Ginetón ... Abijah ... Miniamin ... Moadiah ... Bilgah ... Shemaiah ... Joiarib ... Jedaiah ... Sallai ... Amok ... Hilkiah ... Jedaiah
Todos estos son nombres de familias que llevan nombres de hombres.

fue el jefe de
"era el líder de la familia de" o "era el líder de los descendientes de"

Mesulam fue el jefe de Ginetón
Ginetón puede ser otra forma del nombre Ginetoi

de Miniamín
El texto hebreo omite erróneamente el nombre del líder de la familia de Miniamín. Algunas versiones modernas dejan la expresión incompleta, como lo hace la ULB. Otras versiones proporcionan una breve explicación para compensar la omisión del nombre del líder (ver UDB).

Moadías
Maadías puede ser otra forma del nombre Moadías

Nehemiah 12:22

Eliasib ... Joiada, Johanán ... Judúa
nombres de hombres

durante el reinado de Darío
Otro posible significado es "hasta el reinado de Darío"

fueron inscritos en el Libro de las Crónicas
Esto puede referirse al Libro de las Crónicas. Los escribas escribieron las palabras de los versículos anteriores en un libro que registraba los eventos de cada día.

hasta los días de Johanán, hijo de Eliasib
Los registros en el templo solo se registraron hasta Johanán.

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Nehemiah 12:24

quienes se pararon frente a ellos para dar alabanza y dar gracias, respondiendo sección por sección
Esto se refiere a cómo cantaron algunas de sus canciones en adoración. Un líder o un grupo cantaría una frase, luego uno o dos grupos que "se pararan frente a ellos" cantarían una frase en respuesta.

en obediencia al mandato de David
El rey David había ordenado a los levitas cómo debían organizarse y dirigir la adoración.

en los días de Joiacim...Josadac, y en los días de Nehemías el gobernador y de Esdras....escriba
La fecha se fijó enumerando a aquellos que lideraban a los judíos en ese momento. "cuando Joiacim... Josadac era sumo sacerdote, y cuando Nehemías era gobernador y Esdras ... era el escriba"

Hasabías, Serebías ... Jesúa ... Cadmiel ... David ... Matanías, Bacbuquías, Obadías, Mesulam, Talmón, and Acub... Joiacim ... Jesúa ... Josadac ... Nehemías ... Esdras
Estos son nombres de hombres.

Nehemiah 12:27

En la dedicación del muro de Jerusalén
Los posibles significados son 1) "En el momento en que dedicaron el muro de Jerusalén" o 2) "Para que la dedicación del muro de Jerusalén pudiera tener lugar".

címbalos
dos placas metálicas delgadas y redondas que se unen para hacer un sonido fuerte

Nehemiah 12:29

Bet Gilgal..Geba y Azmavet
Estos son los nombres de los lugares.

Nehemiah 12:31

los jefes de Judá
Los líderes de las personas que vivían en la región de Judá

Nehemiah 12:32

Osaías ... Azarías, Esdras, Mesulam, Judá, Benjamín, Semaías, Jeremías, ... Zacarías ... Jonatán ... Semaías... Matanías ... Micaías ... Zacur ... Asaf
Estos son los nombres de los hombres.

y tras de ellos iban
"y detrás de ellos siguieron"

y algunos de los hijos de los sacerdotes con trompetas, y Zacarías
Algunas versiones dicen, "y de entre los sacerdotes con trompetas, Zacarías"

Zacarías, hijo de Jonatán hijo de Semaías, hijo de Matanías, hijo de Micaías, hijo de Zacur, un descendiente de Asaf.
Todos los nombres después de "Zacarías" son los antepasados de Zacarías. Esta lista conecta a Zacarías con el famoso cantante Asaf. "Zacarías, hijo de Jonatán, hijo de Semaías, hijo de Matanías, hijo de Micaías, hijo de Zacur, hijo de Asaf".

Nehemiah 12:36

También estaban
"Junto con ellos fueron"

Zacarías ... Semaías, Azareel, Milalai, Gilalai, Maai, Natanael, Judá, Hanani...David...Esdras
Estos son los nombres de los hombres.

Escras el escriba iba delante de ellos.
Esdras el escriba los guió

Puerta de la Fuente...Puerta de las Aguas
Estos son los nombres de las aberturas en la pared.

Nehemiah 12:38

coro
"grupo de cantantes"

Yo los seguí
Nehemías los siguió

Torre de los Hornos...Torre de Hananeel... Torre de los Cien
Nehemías los siguió. Estos son los nombres de estructuras altas donde la gente vigilaba el peligro.

Muro Ancho
Este es un nombre para parte del muro

Puerta de Efraín...Puerta Vieja...Puerta del Pescado...Puerta de las ovejas...Puerta de la guardia
Estos son los nombres de las aberturas en la pared.

Nehemiah 12:40

también tomé mi lugar
Nehemías está hablando aquí. Traducción Alterna: "Yo, Nehemías, también ocupé mi lugar"

Eliacim...Maasías...Miniamín...Micaías ... Elioenai ... Zacarías ... Hananías ... Maasías... Semaías ... Eleazar ... Uzi ... Johanán ... Malquías...Elam...Ezer
Estos son los nombres de los hombres que eran sacerdotes en ese momento.

Izrahías
Este es el nombre de un hombre que fue el líder de los cantantes

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cantaban
"cantó en voz alta"

Nehemiah 12:43

regocijaran con gran gozo
gran regocijo

De manera que el gozo de Jerusalén se oía desde lejos.
"Jerusalén" es una figura literaria

Nehemiah 12:44

fueron nombrados hombres para estar a cargo
Esto se puede establecer en forma activa. No está claro quién designó a los hombres. Traducción Alterna: "nombraron hombres para estar a cargo"

las contribuciones
cosas que la gente daba a los sacerdotes

Pues Judá se regocijó sobre los sacerdotes y los Levitas
Parece que la gente nombró a los hombres porque la gente de Judá estaba agradecida por los sacerdotes y levitas que estaban sirviendo.

que estaban delante de ellos
Los levitas y los sacerdotes no solo estaban de pie, sino que servían en sus roles. El significado puede ser explícito. Traducción Alterna: "quienes estaban parados delante de ellos sirviendo a Dios".

porteros
personas asignadas a cada puerta, responsables de controlar el acceso a la ciudad o al templo, así como a abrir y cerrar las puertas a veces y por razones establecidas por el administrador. Traducir como en 7: 1.

Nehemiah 12:46

había directores de los cantores
Esta oración dice por qué las personas hicieron lo que hicieron en 12:44 y nos da más información sobre el momento en que David les dijo a las personas cómo adorar en el templo.

En los días de Zorobabel
Zorobabel era descendiente del rey David y uno de los gobernadores de la región de Judá.

Separaban la porción
"Todo Israel apartó la porción"

porteros
personas asignadas a cada puerta, responsables de controlar el acceso a la ciudad o al templo, así como a abrir y cerrar las puertas a veces y por razones establecidas por el administrador. Traducir como en 7: 1.

los descendientes de Aarón.
los sacerdotes en Israel, que descendieron de Aarón, el hermano de Moisés

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Chapter 13

1 Ese día leyeron el Libro de Moisés a oídos del pueblo. Se halló escrito en él que ningún Amonita ni Moabita debía entrar jamás en la asamblea de Dios. **2** Esto se debió a que no habían venido al pueblo de Israel con pan y agua, sino que habían contratado a Balaam para maldecir a Israel. Sin embargo, nuestro Dios convirtió la maldición en bendición. **3** Tan pronto oyeron la ley sacaron de Israel a toda persona extranjera. **4** Ahora, antes de esto, Eliasib el sacerdote, fue encargado sobre los almacenes de la casa de nuestro Dios. Era pariente de Tobías. **5** Eliasib preparó para Tobías un almacén grande, donde antes guardaban la ofrenda de granos, el incienso, los artículos, y los diezmos del grano, del vino nuevo y del aceite, que estaban designados para los Levitas, los cantores, los porteros y las contribuciones para los sacerdotes. **6** Pero en todo este tiempo, yo no estaba en Jerusalén. Porque en el año treinta y dos de Artajerjes, rey de Babilonia, yo fui al rey. Después de algún tiempo, le pedí permiso al rey para salir, **7** y regresé a Jerusalén. Yo entendí el mal que Eliasib había hecho al darle a Tobías un almacén en los atrios de la casa de Dios. **8** Me enfadé grandemente y eché todos los artículos caseros de Tobías fuera del almacén. **9** Dí la orden de que purificaran los almacenes y coloqué alli nuevamente los artículos de la casa de Dios, las ofrendas de granos y el incienso. **10** Y me enteré de que las porciones asignadas para darle a los Levitas no se les había distribuído, y que cada uno se fue a su campo, los levitas y los cantores que hicieron el trabajo. **11** Así que confronté a los oficiales y dije: "¿Por qué está descuidada la casa de Dios?" Los reuní y los asigné a sus puestos. **12** Entonces todo Judá trajo el diezmo de los granos, del vino nuevo y del aceite a los almacenes. **13** Designé como tesoreros sobre los almacenes a Selemías, el sacerdote y a Sadoc, el escriba, y de los Levitas, a Pedaías. Al lado de ellos estaba Hanán, hijo de Zacur, hijo de Matanías, porque se les consideró confiables. Sus deberes eran distribuir las provisiones a sus asociados. **14** Acuérdate de mí, mi Dios, acerca de ésto y no borres las buenas obras que he hecho por la casa de mi Dios y sus servicios. **15** En aquellos días yo vi en Judá a personas pisando los lagares en el día de reposo y trayendo montones de grano y cargándolos sobre los asnos, y también vino, uvas, higos y toda clase de cargas pesadas, que traían dentro de Jerusalén en el día de reposo. Yo protesté que estaban vendiendo alimentos en ese día. **16** ¡Hombres de Tiro que vivían en Jerusalén trajeron pescado y toda clase de víveres, y los vendían en el día de reposo a la gente de Judá y en la ciudad! **17** Entonces confronté a los jefes de Judá: "¿Cuál es este mal que ustedes están haciendo, profanando el dia de reposo? **18** ¿No hicieron esto sus padres? Y nuestro Dios, ¿no trajo todo este mal sobre nosotros y sobre esta ciudad? Ahora ustedes están trayendo más ira sobre Israel al profanar el dia de reposo." **19** Tan pronto anocheció en las puertas de Jerusalén antes del día de reposo, mandé que las puertas fueran cerradas y que no se debían abrir hasta después del día de reposo. Estacioné a algunos de mis sirvientes en las puertas para que ninguna carga pudiera ser traída en el día de reposo. **20** Los mercaderes y vendedores de toda clase de mercancías acamparon fuera de Jerusalén una o dos veces. **21** Pero yo les advertí: "¿Por qué acampan fuera del muro? Si lo vuelven a hacer, los agarraré con mis manos!" Desde ese día en adelante, no volvieron en el día de reposo. **22** Y mandé a los Levitas a que se purificaran, y vinieran a vigilar las puertas, para santificar el día de reposo. Acuérdate de mí por esto también, mi Dios, y ten misericordia de mí por la fidelidad que tienes hacia mí por causa del pacto. **23** En aquellos días también vi a Judíos que se habían casado con mujeres de Asdod, Amón y Moab. **24** La mitad de sus hijos hablaba la lengua de Asdod, pero no podían hablar la lengua de Judá, sino solo la lengua de uno de los otros pueblos. **25** Y los confronté, los maldije, le pegué a algunos de ellos, y les arranqué el pelo. Les hice jurar por Dios, diciendo: "No darán las hijas de ustedes a sus hijos, ni tomarán sus hijas para los hijos de ustedes ni para ustedes mismos. **26** ¿No pecó Salomón, rey de Israel, por causa de estas mujeres? Entre muchas naciones, no había rey como él, y fue amado por su Dios. Y Dios lo puso por rey sobre todo Israel. No obstante, sus esposas extranjeras le hicieron pecar. **27** ¿Debemos, entonces, escucharlos a ustedes y hacer este gran mal, actuando deslealmente en contra de nuestro Dios al casarnos con mujeres extranjeras?" **28** Uno de los hijos de Joiada, hijo de Eliasib, el sumo sacerdote, era yerno de Sanbalat el Horonita. Por lo tanto, lo removí físicamente de mi presencia. **29** Acuérdate de ellos, mi Dios, porque han profanado el sacerdocio, y el pacto del sacerdocio y de los Levitas. **30** Así, los purifiqué de toda cosa extranjera, y establecí los deberes de los sacerdotes y de los Levitas, cada uno a su propia tarea. **31** Hice provisión de leña para la ofrenda de madera para los tiempos designados y para las primicias. Acuérdate de mí, Dios mío, para bien.

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Nehemiah 13:1

oídos del pueblo
los sacerdotes en Israel, que descendieron de Aarón, el hermano de Moisés

debía entrar jamás en la asamblea de Dios
"nunca debería venir a la asamblea de Dios"

Esto se debió a que
"No pudieron entrar a la asamblea porque"

Nehemiah 13:4

Eliasib el sacerdote, fue encargado
Esto se puede traducir en forma activa. Traducción Alterna: "nombraron al sacerdote Eliasib" o "los líderes nombraron al sacerdote Eliasib"

Era pariente de Tobías
"Eliasib y Tobías trabajaron estrechamente juntos"

Eliasib preparó para Tobías un almacén grande
"Eliasib preparó un gran almacén para Tobias"

porteros
personas asignadas a cada puerta, responsables de controlar el acceso a la ciudad o al templo, así como a abrir y cerrar las puertas a veces y por razones establecidas por el administrador. Traducir como en 7:1

Nehemiah 13:6

Pero en todo este tiempo, yo no estaba en Jerusalén
"Durante el tiempo que sucedió todo esto, estuve lejos de Jerusalén"

el mal que Eliasib había hecho al darle a Tobías un almacén en los atrios de la casa de Dios
Esta era una habitación que previamente había sido purificada para almacenar suministros de oferta (13: 4).

Nehemiah 13:10

a los Levitas no se les había distribuído
Esto se puede traducir en forma activa. Traducción Alterna: "la gente no había estado trayendo a los almacenes sus diezmos y ofrendas de comida para los sacerdotes del templo"

cada uno se fue a su campo, los levitas y los cantores que hicieron el trabajo
"Los levitas y los cantantes que hicieron el trabajo habían salido del templo, cada uno yendo a su propio campo"

Por qué está descuidada la casa de Dios?
Esta es una pregunta retórica ya que Nehemías la usa para desafiar o incluso ridiculizar a los funcionarios que no habían hecho su trabajo.

Nehemiah 13:12

todo Judá
El nombre de la tierra es un metonimo para la gente de la tierra. Esta es probablemente una generalización. Traducción Alterna: "todas las personas que vivieron en Judá"

Selemías...Sadoc...Pedaías...Hanán...Zacu...Matanías
Estos son los nombres de los hombres.

porque se les consideró confiables
Esto se puede traducir en forma activa. El sustantivo abstracto "confiable" se puede traducir como un verbo. Traducción Alterna: "Sabía que podía confiar en ellos"

Acuérdate de mí, mi Dios, acerca de ésto
"Dios mío, recuérdame acerca de esto".

Nehemiah 13:15

pisando los lagares
La palabra "prensa de vino" es una metonimia para las uvas que estaban en la prensa de vino. La gente caminaba sobre las uvas para sacarles el jugo y hacer vino. Traducción Alterna: "caminando sobre las uvas en los lagares"

pisando
caminar sobre algo para aplastarlo o presionarlo

Nehemiah 13:16

Tiro
nombre de una ciudad

¿Cuál es este mal que ustedes están haciendo, profanando el dia de reposo?
Nehemías está regañando a los líderes de Judá. Esto se puede traducir como una declaración. Traducción Alterna: "Estás haciendo algo malo al profanar el día de reposo". o "Dios te castigará por hacer esta cosa malvada, por profanar el día de reposo".

¿No hicieron esto sus padres?
Nehemías está regañando a los líderes de Judá. Esto se puede traducir como una declaración. Traducción Alterna: "Sabes que tus padres hicieron esto, y es por eso que Dios trajo todo este mal sobre nosotros y sobre esta ciudad".

Nehemiah 13:19

Tan pronto anocheció...antes del día de reposo
"Cuando se puso el sol ... y era hora de que comenzara el sábado"

que las puertas fueran cerradas y que no se debían abrir
Esto se puede traducir en forma activa. Traducción Alterna: que los guardias cierran las puertas y no las abren hasta "

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para que ninguna carga pudiera ser traída
Esto se puede traducir en forma activa. Traducción Alterna: "nadie podía traer cosas que quería vender"

vendedores de toda clase de mercancía
Esto se puede traducir en forma activa. Traducción Alterna: "nadie podía traer cosas que quería vender"

Nehemiah 13:21

¿Por qué acampan fuera del muro
Nehemías plantea esta pregunta no para recibir una respuesta, sino para reprender a los comerciantes y enfatizar su orden. Traducción Alterna: "Estás acampando fuera de la pared contra lo que te ordené".

los agarraré con mis manos
La palabra "manos" es una figura literaria

Nehemiah 13:23

Oración de enlace
Oración de enlace: estos versículos presentan la acción que sigue.

Judíos que se habían casado con mujeres de Asdod, Amón y Moab
"Judíos que se habían casado con mujeres extranjeras" Dios había prohibido los matrimonios mixtos.

Asdod
nombre de ciudad

Amón...Moab
nombres de naciones

La mitad de sus hijos
"Como resultado, la mitad de sus hijos"

Nehemiah 13:25

Y los confronté
"Les hablé directamente sobre lo que habían hecho"

le pegué a algunos de ellos
con sus manos

Les hice jurar por Dios
"Les hice decir una promesa ante Dios"

¿No pecó Salomón, rey de Israel, por causa de estas mujeres?
Nehemías está regañando a los hombres. Esto se puede traducir como una declaración. Traducción Alterna: "Sabes que Salomón, rey de Israel, pecó a causa de estas mujeres".

¿Debemos, entonces, escucharlos a ustedes y hacer este gran mal, actuando deslealmente en contra de nuestro Dios al casarnos con mujeres extranjeras?
Nehemías está regañando a los hombres. Esto se puede traducir como una declaración. Traducción Alterna: "No te escucharemos ni haremos este gran mal ni actuaremos con traición contra nuestro Dios al casarnos con mujeres extranjeras".

Nehemiah 13:28

Joiada...Eliasib...Sanbalat
Estos son nombres de hombres.

El horonita
una persona de la ciudad de Bet-horón

lo removí físicamente de mi presencia
"Lo expulsé" o "Lo hice salir de Jerusalén"

Acuérdate de ellos
"Piensa en ellos" o "Recuerda lo que han hecho"

porque han profanado el sacerdocio
"te han hecho pensar en los sacerdotes y su trabajo como si fueran impuros"

y el pacto del sacerdocio y de los Levitas
"te han hecho pensar en el pacto que hiciste con los sacerdotes y levitas como si fuera inmundo"

Nehemiah 13:30

Así, los purifiqué
"De esta manera los purifiqué"

establecí los deberes de los sacerdotes y de los Levitas
"les dijo a los sacerdotes y levitas lo que debían hacer"

Hice provisión de leña para la ofrenda
"Arreglé un suministro de madera para las ofrendas de madera"

para las primicias
"para la ofrenda de primicias en la época de la cosecha"

Acuérdate de mí, Dios mío, para bien.
"Piensa en todo lo que he hecho, Dios mío, y bendíceme por las cosas buenas que he hecho"

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Book: Esther

Esther

Chapter 1

1 En los días de Asuero (este es el Asuero que reinaba desde la India hasta tan lejos como Etiopía, sobre ciento veintisiete provincias), **2** en aquellos días el Rey Asuero se sentó en su trono real en la fortaleza de Susa. **3** En el tercer año de su reinado, él dio un banquete a todos sus oficiales y sirvientes. El ejército de Persia y Media, los nobles y los gobernadores de las provincias estaban en su presencia. **4** Él mostró la riqueza del esplendor de su reino y el honor de la gloria de su grandeza por muchos días, por ciento ochenta días. **5** Cuando se completaron estos días, el rey ofreció un banquete que duró siete días. Fue para todas las personas del palacio de Susa desde el más grande hasta el menos significante. Fue celebrada en el patio del jardín del palacio del rey. **6** El patio del jardín estaba decorado con cortinas de algodón blanco y violeta, con cordones de lino fino y púrpura, colgados en unos anillos de plata en pilares de mármol. Había sofás de oro y plata en un pavimento de mosaico de porfirio, mármol, madreperla (nácar) y de adoquines. **7** Las bebidas eran servidas en copas de oro. Cada copa era única y había mucho vino real a causa de la generosidad del rey. **8** El tomar del vino se llevó a cabo de acuerdo al decreto: "No se debe obligar." El rey le había dado órdenes a todo el personal de su palacio de hacer por los invitados lo que cada uno deseara. **9** Tambíen la Reina Vasti había ofrecido un banquete para las mujeres del palacio real del Rey Asuero. **10** En el día séptimo, cuando el corazón del rey se estaba sintiendo alegre por el vino, él le dijo a Mehuman, Bitza, Harbona, Bigta, Abagta, Zetar y a Carcas (los siete oficiales que servían en presencia del rey), **11** que trajeran ante él a la Reina Vasti con su corona real. Él quería mostrarle a la gente y a sus oficiales su belleza, pues sus facciones eran impresionantes. **12** Pero, la Reina Vasti se negó a obedecer al mandato del rey que había sido traído por los oficiales. Entonces el rey se enojó mucho, su rabia se encendió dentro de él. **13** Así que el rey consultó con los hombres quienes eran reconocidos como sabios, los que entendían los tiempos (porque éste era el procedimiento del rey hacia todos los que eran expertos en la ley y el juicio). **14** Ahora, los que eran más cercanos al rey eran Carsena, Setar, Admata, Tarsis, Meres, Marsena y Memucán, los siete príncipes de Persia y Media. Ellos tenían acceso al rey y ejercían los mayores oficios dentro del reino. **15** "En cumplimiento de la ley, ¿qué habría de hacerle a la Reina Vasti por no querer obedecer el mandato del Rey Asuero, que le fue llevado por los oficiales?" **16** Memucan dijo en presencia del rey y los oficiales: "No sólo en contra del rey la Reina Vasti ha hecho mal, sino también en contra de todos los oficiales y las personas que viven en todas las provincias del Rey Asuero. **17** Porque el asunto de la reina será conocido a todas las mujeres. Causará que ellas traten a sus esposos con menosprecio. Ellas dirán: 'El Rey Asuero ordenó que la reina fuese llevada delante de él, pero ella se negó.' **18** Antes de que terminara ese día, las mujeres nobles de Persia y Media quienes hayan oído del asunto de la reina, le dirán lo mismo a todos los oficiales del rey. Habrá mucho desprecio y enojo. **19** Si le complace al rey, permita que se envíe un decreto real de su parte, y que sea escrito en las leyes de los Persas y Medas, el cual no será removido, que Vasti ya no pueda venir delante de usted. Que el rey de la posición de reina a otra mujer que sea mejor que ella. **20** Cuando el decreto del rey sea proclamado en todo su vasto reino, todas las esposas harán honor a sus maridos, desde los más grandes a los menos significativos." **21** El rey y sus príncipes estaban complacidos por este consejo, y el rey hizo como Memucan propuso. **22** El envió cartas a todas las provincias reales, a cada provincia en su propia escritura. Él ordenó que cada hombre fuese amo de su propia casa. Este decreto fue dado en el idioma de cada pueblo del imperio.

Esther 1:1

En los dias de Asuero
"En el tiempo de Asuero"o "Cuando Asuero estaba gobernando como rey

(este es el Asuero que reinaba desde la India hasta tan lejos como Etiopía, sobre ciento veintisiete provincias)
Esto es información de tranfondo para ayudar al lector a indentificar a Asuero

ciento veintisiete
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provincias
Una "provincia"es un área grande en el cual algunos países se dividen para propositos de gobrenar.

se sentó en su trono real
Aquí "trono real" podría referise a su gobernar sobre su reino. AT. "gobernó el imperio

la fortaleza
Un castillo, baluarte, o ciudad fortificada.

Susa.
Una ciudad real de los reyes de Persia.

Esther 1:3

En el tercer año de su reinado
"Después de haber reinado por 2 años (Ver:

El ejército
Ësto puede referirse a los líderes del ejército. AT: Los oficiales del ejército"

la riqueza del esplendor de su reino
Estas palabras tienen significado similar y enfatizan cuan grandioso era su reino. AT: "la riqueza de su reino"

el honor de la gloria de su grandeza
Estas palabras tienen significado similar y enfatizan cuan grande era él. AT: "el esplendor de su grandeza

180
"ciento ochenta"

Esther 1:5

Cuando se completaron estos días,
"Al finalizarse el festín

un banquete que duró siete días.
Esto fue una segundo fiesta solo para los oficiales en Susa. AT. "otra asagajo que duró siete días

siete
"7 "

palacio
traduzca esto como en 1: 1

Susa
traduzca esto como en 1:1

un pavimento mosaico
"moisiaco"consiste en piedras de color aregladas en un patrón atractivo.

pórfido
Esto es un tipo de pierdra roja y púrpura que contiene cristal.

Esther 1:7

Las bebidas eran servidas en copas de oro
Esto se puede decir en forma activa. AT: "Los invitados bebían vino en copas de oro

había mucho vino real a causa de la generosidad del rey.
"El rey fue muy generoso con el vino real"

generosidad
""gran deseo de regalar

No se debe obligar
"A nadie se le debe obligar a beber"

El rey le había dado órdenes a todo el personal de su palacio de hacer por los invitados lo que cada uno deseara.
Esta aseveración significa que el rey le había dado instrucciones a sus obreros que los invitados podían beber tanto vino como querían.

Esther 1:9

En el día séptimo,
"Después de 6 días"

el corazón del rey se estaba sintiendo alegre por el vino
Aquí "corazón" se refiere al rey y "sintiendose alegre"es una expresión idiomática que quiere decir que el estaba borracho. AT:"el rey estaba borracho con vino"

Mehuman, Bitza, Harbona, Bigta, Abagta, Zetar, y a Carcas

los siete oficiales que servían en presencia del rey
Esto es información de trasfondo que explica quienes eran estos hombre.

pues sus facciones eran impresionantes.
"ella era muy hermosa"

Esther 1:12

al mandato del rey que había sido traído por los oficiales
Esto se puede decir en forma activa. AT: cuando"los oficiales del rey le digueron su orden"

mandato
Aquí "palabra"se refiere a la orden completa. AT: "al mandato"

su ira se encendió dentro de él.
La intesidad del eojo de rey por así decirlo como si fuera un fuego adentro de él. AT: "su enojo era tan intenso como si fuera un fuego dentro de él"

Esther 1:13

los que entendían los tiempos
entendian las cosas que pasaban en sus vidas"

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porque este era el procedimiento del rey hacia todos los que eran expertos en la ley y el juicio
Esta información de transfondo expica porque el rey llamó a estos hombres.

Carsena, Setar, Admata, Tarsis, Meres, Marsena y Memucán
Esto son nombres ed hombres.

siete
"7 "

Para que se cumpla la ley,
Puede ser de ayuda decir quien hizo esta pregunta. AT: En cumplimiento de la ley...por los oficiales?"

en cumplimiento de la ley
"observación de la ley" o "en obediencia a la ley"

Esther 1:16

Memucan
Traduzca su nombre tal como en 1: 13.

todos los oficiales y las personas... todas las provinvias...todas las mujeres
Esto son exagoraciones para enfatizar el daño hecho por la negación de la reina.

provincias
traduzca como en 1:1

Habrá mucho desprecio y enojo.
"Estarán enojadas con sus esposos y los tratarán con desprecio"

Esther 1:19

Oración de enlace:
Memucan continua contestando al rey.

Si le complace al rey...de su parte... delante de usted...decreto del rey... su vasto reino
Mer\mucan le habla al rey en tercera persona como una forma de respeto. Traducción alterna: Si le complace a su Majestad...de su parte...delante de usted... decreto del rey ...su vasto reino"

no será removido
Esto puede ser dicho en forma activa. Traducción alterna: "el cual nadie puede cambiar"

Cuando el decreto del rey es proclamado
Esto puede ser dicho en forma activa. Traducción alterna: "Cuando escuchen el decreto del rey"o "cuando escuchen lo que ha ordenado"

vasto
grande o enorme

desde los mas grande a lo menos significativo
Esto es un conjunto que hace referencia a ambos extremos y a todos entre medio. Esto probablemente se refiere a no solo a los esposos pero también es posible que se refiera a las esposas.

Esther 1:21

Memucan
traduzca su nombre como en 1:1.

provincias
traduce esto como en1:1

cada hombre fuese amo de su propia casa.
"todos los hombres debe tener autoridad completa sober sus esposas y sus hijos(UDB)

Este decreto fue dado
Esto puede decirse de forma activa. Traduccion alterna: Ellos escriben este decreto"

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Chapter 2

1 Después de éstas cosas, cuando el enojo del Rey Asuero disminuyó, el pensó en Vasti y en lo que ella había hecho. Él también pensó sobre el decreto que él había hecho en contra de ella. **2** Entonces los hombres jóvenes que servían al rey dijeron: "Que se haga una búsqueda de bellas jóvenes vírgenes para el rey. **3** Permite que el rey asigne oficiales en todas las provincias de su reino, para reunir a todas las bellas jóvenes para el harén en el palacio en Susa. Deja que sean puestas bajo el cuidado de Hegai, el oficial del rey, quien está a cargo de las mujeres y que les dé sus cosméticos. **4** Deja que la joven que agrade al rey se convierta en la reina en lugar de Vasti." Este consejo le agradó al rey, y así lo hizo. **5** Había cierto judío en la ciudad de Susa cuyo nombre era Mardoqueo hijo de Jair, hijo de Simei hijo de Cis, quien era Benjamita. **6** Él había sido alejado de Jerusalén con los exiliados, en conjunto con aquellos deportados con Jeconías, rey de Judá, a quien Nabucodonosor, rey de Babilonia, había llevado cautivo. **7** El estaba cuidando a Hadasa, eso es, Ester, la hija de su tío, porque ella no tenía ni padre ni madre. La joven mujer tenía una bella figura y era de hermosa apariencia. Mardoqueo la tomó como su propia hija. **8** Cuando la orden del rey y su decreto fue proclamado, muchas mujeres jóvenes fueron llevadas al palacio en Susa. Fueron colocadas bajo el cuidado de Hegai. Ester también fue llevada al palacio del rey y puesta bajo el cuidado de Hegai, encargado de las mujeres. **9** La joven le agradó a él, y ella ganó su favor. Inmediatamente él le proveyó a ella cosméticos y su porción de comida. Él le asignó a ella siete sirvientas del palacio del rey y la movió a ella y a sus sirvientas al mejor lugar en la casa de las mujeres. **10** Ester no le había dicho a nadie cuál era su pueblo o sus parientes, porque Mardoqueo le había instruido que no lo dijera. **11** Cada día Mardoqueo caminaba de un lado a otro al frente del patio del jardín, fuera de la casa de las mujeres, para saber sobre el bienestar de Ester, y qué pasaría con ella. **12** Cuando le llegó el turno a cada joven de ir al Rey Asuero, obedeciendo las regulaciones para las mujeres, cada joven tenía que completar doce meses de tratamientos de belleza, seis meses con aceite de mirra, y seis con perfumes y cosméticos- **13** cuando una joven mujer iba a donde al rey, cualquier cosa que ella deseara se le daba de la casa de las mujeres, para que ella lo llevara al palacio. **14** Al atardecer ella entraba, y en la mañana regresaba a la segunda casa de las mujeres, y a la custodia de Saazgaz, el oficial del rey, quien estaba a cargo de las concubinas. Ella no regresaría al rey otra vez a menos que él hubiera quedado grandemente complacido con ella y la llamara otra vez. **15** Ahora, cuando llegó el tiempo para que Ester (hija de Abihail, el tío de Mardoqueo, quien la había tomado a ella como su propia hija) fuera al rey, ella no pidió nada excepto lo que Hegai el oficial del rey, quien estaba a cargo de las muejeres, le sugirió. Ahora, Ester ganó el favor de todos los que la veían. **16** Ester fue llevada al Rey Asuero dentro de la residencia real en el décimo mes, el cual es el mes de Tebet, en el séptimo año de su reinado. **17** El rey amó a Ester más que a todas las otras mujeres y ella ganó favor y bondad delante de él, más que todas las otras vírgenes, así que puso la corona real sobre la cabeza de ella y la hizo reina en lugar de Vasti. **18** El rey dio un gran banquete para todos sus oficiales y sus sirvientes, "el banquete de Ester", y concedió alivio de impuestos a las provincias. También dió regalos con generosidad real. **19** Ahora, cuando las vírgenes habían sido reunidas una segunda vez, Mardoqueo estaba sentado a la puerta del rey. **20** Ester aún no le había dicho a nadie acerca de sus familiares o su pueblo, como Mardoqueo le había instruído. Ella continuó siguiendo el consejo de Mardoqueo, como ella había hecho cuando fue criada por él. **21** En esos días, mientras Mardoqueo estaba sentado a la puerta del rey, dos de los oficiales del rey, Bigtán y Teres, quienes guardaban la entrada, se enojaron y buscaron hacerle daño al Rey Asuero. **22** Cuando el asunto fue revelado a Mardoqueo, él le dijo a la Reina Ester, y Ester le habló al rey en nombre de Mardoqueo. **23** El informe fue investigado y confirmado y ambos hombres fueron colgados en la horca. Y el suceso fue escrito en el Libro de las Crónicas en la presencia del rey.

Esther 2:1

Después de estas cosas
Esto introduce un nuevo evento que ocurrió un tiempo después.

el enojo del Rey Asuero disminuyó
"El rey estuvo menos enojado"

el decreto
Esto se refiere al decreto en 1:19.

Que se haga una búsqueda
Esto se puede declarar de forma activa. Traducción Alterna: "Dile a tus sirvientes que busquen"

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para el rey
Los hombres le hablan al rey en tercera persona como una señal de respeto. Traducción Alterna: "en su nombre"

Esther 2:3

Oración de enlace
Los jóvenes sirvientes continúan hablándole al rey.

Permite que el rey... el oficial del rey... que agrade al rey
Los sirvientes le hablaban al rey en tercera persona como señal de respeto. Traducción Alterna: "Tú deberías... tu oficial... te agrada"

provincias
Traduzca esto como en 1:1.

harén
"lugar donde guardan las esposas de un gobernante" (UDB)

palacio
Traduzca esto como en 1:5

Susa
Traduzca esto como en 1:1.

Deja que sean puestas bajo el cuidado de Hegai, el oficial del rey, quien está a cargo de las mujeres
Esto se puede declarar de forma activa. Traducción Alterna: "Permite que Hegai, el oficial del rey, que está acargo de las mujeres, las cuide"

Hegai
Este es el nombre de un hombre.

sus cosméticos
Un "cosmético" es una sustancia como una crema, loción, o polvo que las mujeres usualmente ponen en sus caras o cuerpo para mejorar su apariencia.

Esther 2:5

Había un cierto judío
Esto introduce a Mardoqueo como un personaje nuevo en la historia.

Susa
Traduzca el nombre de esta ciudad como en 1:1.

hijo de Jair, hijo de Simei hijo de Cis
"Jair", "Simei", "Cis" son hombres de quienes "Mardoqueo" era el hombre descendiente.

Benjamita
"de la tribu de Benjamín" (UDB)

Él había sido alejado... rey de Babilonia, había llevado cautivo
Esta información de trasfondo explica como Mardoqueo llegó a vivir en Susa. Esto puede ser declarado de forma activa. Traducción Alterna: "Nabucodonosor, rey de Babilonia, lo alejó a el y a los otros exiliados junto con Jeconías, rey de Judá"

Él había sido alejado de Jerusalén
El texto hebreo no deja claro de quien se habla aquí. Probablemente habla de Cis, que parece ser el bisabuelo de Mardoqueo. Si es Mardoqueo, pues el sería muy anciano al tiempo de los eventos concernientes a Ester. Muchas versiones modernas no dejan este asunto claro. Pocas versiones, incluyendo la UDB, escogen asumir que era Mardoqueo quien fue llevado de Jerusalén.

Jeconías, rey de Judá

Esther 2:7

Oración de enlace:
Esto continúa la información de trasfondo de Mardoqueo y explica su relación a Ester.

Hadasa
Este es el nombre hebreo de Ester.

la hija de su tío
"su prima" (UDB)

ella no tenía ni padre ni madre
"su padre y su madre habían muerto"

la tomó como su propia hija
"la cuidó como si fuera su propia hija"

Esther 2:8

Cuando la orden del rey y su decreto fue proclamado
Esto puede ser declarado de forma activa. Traducción Alterna: "Luego de que el rey ordenara que buscaran algunas jóvenes hermosas"

proclamado
"anunciado"

muchas mujeres jóvenes fueron llevadas
Esto se puede declarar de forma activa. Traducción Alterna: "ellos trajeron muchas jóvenes"

palacio
Traduzca esto como en 1:5.

Fueron colocadas bajo el cuidado de Hegai
Esto se puede declarar de forma activa. Traducción Alterna: "Hegai comenzó a cuidarlas"

Ester también fue llevada al palacio del rey y puesta bajo el cuidado de Hegai, encargado de las mujeres
Esto se puede declarar de forma activa. Traducción Alterna: "Hegai, el supervisor de las mujeres, también comenzó a cuidar a Ester cuando la trajeron al palacio del rey"

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La joven le agradó a él, y ella ganó su favor
Estas dos frases significan lo mismo y enfatizan cuanto ella le agradaba. Traducción Alterna: "La joven lo agradaba grandemente"

La joven
"Ester"

Esther 2:10

sobre el bienestar de Ester
"como estaba Ester" o "del bienestar de Ester"

Esther 2:12

Información General:
Los versículos 12-14 son información de trasfondo sobre las costumbres para las mujeres que se convertían en esposas del rey.

obedeciendo las regulaciones para las mujeres
"actuando de acuerdo a los requisitos de las mujeres"

tratamientos de belleza
Cosas hechas para que las mujeres se vean más hermosas y huelan bien.

cosméticos
Utilice la misma palabra o frase utilizada en 2:3.

cualquier cosa que ella deseara se le daba
Esto puede ser declarado de forma activa. Traducción Alterna: "ella podia tomar cualquier cosa que ella deseara"

palacio
Traduzca esto como en 1:5

Esther 2:14

Oración de enlace:
Esto continúa con la información de trasfondo que comenzó en 2:12 sobre las costumbres de las mujeres que se convertían en esposas del rey.

en la mañana
Está implícito que esta es la siguiente mañana. Esta información puede ser hecha clara. Traducción Alterna: "la próxima mañana"

segunda casa
"una casa diferente"

custodia
"supervisión" o "protección" (UDB)

Saazgaz
Este es el nombre de un hombre.

Esther 2:15

cuando llegó el tiempo
Esto introduce una nueva parte de la historia.

hija de Abihail, el tío de Mardoqueo, quien la había tomado a ella como su propia hija
Esta información de trasfondo le recuerda al lector de la relación de Ester y Mardoqueo.

Abihail
"Abihail" era el padre de Ester y el tío de Mardoqueo.

ella no pidió nada excepto
Esto se puede declarar de manera positiva. "ella pidió solo"

Hegai
Traduzca este nombre como lo hizo en 2:3.

ganó el favor de todos
Esto es una expresión idiomática. Traducción Alterna: "agradó a todos"

el décimo mes, el cual es el mes de Tebet
"Tebet" es el nombre del décimo mes en el calendario hebreo. Es durante la última parte de Diciembre y la primera parte de Enero en los alendarios occidentales.

séptimo año
"año número 7"

Esther 2:17

El rey amó
Este es el uso romántico de la palabra "amor"

ella ganó favor y bondad delante de él
Estas expresiones idiomáticas significan lo mismo y enfatizan cuanto Ester agradaba al rey. Traducción Alterna: "lo agradaba grandemente"

puso la corona real sobre la cabeza de ella
El rey hizo esto para demostrar que la estaba haciendo su reina.

"el banquete de Ester"
Puede ser de ayuda declarar que este era el nombre de la fiesta. Traducción Alterna: "él la llamó, "el banquete de Ester"

impuestos
"colección de impuestos"

provincias
Traduzca esto como en 1:1.

generosidad real
"generosidad que solo un rey puede dar" (UDB)

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Esther 2:19

cuando las vírgenes habían sido reunidas una segunda vez
No está claro cuando esta segunda reunión ocurrió, y por qué. Por ende algunas versiones han alterado el texto un poco. Es probablemente mejor traducirlo como está escrito.

una segunda vez
"una vez más" o "una vez adicional"

Mardoqueo estaba sentado a la puerta del rey
Los significados posibles son 1) Mardoqueo estaba sentado ahí para escuchar como le iba a Ester por la mucha gente que pasaba por la puerta o 2) "sentado a la puerta del rey" es una expresión idiomática que significa que a Mardoqueo le fue dado una posición de autoridad por el rey.

la puerta del rey
"la puerta al palacio del rey"

como Mardoqueo le había instruído
Mardoqueo le dijo que no le dijera a nadie sobre su familia.

En esos días
Esto introduce un evento nuevo en la historia.

Bigtán y Teres
Estos son nombres de hombres.

Esther 2:22

Cuando el asunto fue revelado a Mardoqueo
Esto se puede declarar de manera activa. Traducción Alterna: "Cuando Mardoqueo se enteró de lo que estaban planificando"

en nombre de Mardoqueo
Esto es una expresión idiomática. Traducción Alterna: "de parte de Mardoqueo"

El informe fue investigado y confirmado, y ambos hombres fueron colgados de la horca
Esto puede ser declarado de manera activa. Traducción Alterna: "El rey investigó y confirmó el informe, y ordenó a sus sirvientes a que ahorcaran a los dos hombres"

la horca
Esto era una estructura utilizado para matar gente atando un lado de la soga a la parte superior de la estructura y el otro lado alrededor del cuello y colgándolos. Traducción Alterna: "un marco para colgar personas"

el suceso fue escrito
Esto puede ser declarado de manera activa. Traducción Alterna: "Ellos documentaron este suceso"

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Chapter 3

1 Después de estas cosas, el Rey Asuero promovió a Amán hijo de Hamedata el Agagueo, y lo colocó en asiento de autoridad sobre todos los oficiales que estaban con él. **2** Todos los siervos del rey que estaban en la puerta del rey siempre se arrodillaban y se postraban ante Amán, como el rey había ordenado que hicieran. Pero Mardoqueo ni se arrodilló ni se postró. **3** Entonces los siervos del rey que estaban en la puerta del rey le dijeron a Mardoqueo: "¿Por qué desobedeces la orden del rey?" **4** Ellos hablaban con él día tras día, pero él se negaba a obedecer sus demandas. Así que ellos hablaron con Amán sobre el asunto de Mardoqueo para ver si se quedaba así, ya que Mardoqueo les había dicho que él era judío. **5** Cuando Amán vió que Mardoqueo no se arrodilló ni se postró ante él, Amán se llenó de ira. **6** El consideró la idea de matar sólo a Mardoqueo, ya que el siervo del rey le había dicho quien era el pueblo de Mardoqueo. Amán quería exterminar a todos los judíos, el pueblo de Mardoqueo, que estaban en el reino de Asuero. **7** En el primer mes (que es el mes de Nisán) en el año duo-décimo del rey Asuero, ellos echaron el Pur, es decir echaron la suerte ante Amán, suerte para cada día y mes, hasta que la suerte calló sobre el duo-décimo mes (el mes de Adar). **8** Entonces Amán le dijo al rey Asuero: "Hay cierto pueblo esparcido y disperso entre todas tus provincias de tu reino. Sus leyes son diferentes a las de otros pueblos, y no obedecen los decretos del rey, por lo cual no es conveniente dejarlos que se queden. **9** Si le complace al rey, dé la orden para matarlos, y yo pagaré diez mil talentos de plata en las manos de aquellos que están encargados de los negocios del rey para ponerlos en los tesoros del rey." **10** Entonces el tomó el anillo de sellar de su mano y se lo dió a Amán hijo de Hamedata el Agagueo, enemigo de los judíos. **11** El rey le dijo a Amán: "Veré que el dinero se te devuelva a tí y a tu pueblo. Tu harás con el como tu quieras." **12** Entonces los escribas del rey fueron convocados en el día trece del primer mes, y fue escrito un decreto que contenía todo lo que Amán había ordenado a todos los gobernadores de las provincias del rey, aquellos que estaban sobre las provincias, a los gobernadores de todos los puebos y a los oficiales de todos los pueblos, a cada provincia en su idioma y a cada pueblo en su propio lenguaje. Fue escrito en el nombre del rey Asuero y sellado con su anilo. **13** Los decretos fueron entregados por correo a todas las provincias del rey, para aniquilar, matar, y destruir a los judíos, desde los pequeños hasta los ancianos, niños y mujeres, en un día - el décimo tercer día del duo-décimo mes (el cual es el mes de Adar) y saquearles sus posesiones. **14** Una copia del decreto fue hecha ley en cada provincia. En cada provincia fue conocido a todo el pueblo que ellos deberían prepararse para ese día. **15** Los corredores salieron a toda prisa para distribuir las órdenes del rey. El decreto también fue distribuído en el palacio de Susa. El rey y Amán se sentaron a tomar, pero la ciudad de Susa estaba en gran confusión.

Esther 3:1

Después de estas cosas
Esto introduce un evento nuevo en la historia.

Amán hijo de Hamedata el Agagueo
Este es el nombre y descripción de Amán, uno de los oficiales del rey.

colocó en asiento de autoridad sobre todos los oficiales que estaban con él.
Aquí "asiento de autoridad" representa su posición o estatus en el gobierno. Traducción alterna: "lo promovió sobre los demás oficiales" o "le dio más autoridad que a los todos los demás oficiales"

se arrodillaban... se postraban
Estas acciones representan sumisión a la autoridad de Amán.

postraban ante Amán
"se humillaron a sí mismos y se acostaron de forma plana sobre el suelo ante Amán"

Esther 3:3

el asunto de Mardoqueo para ver si se quedaba así
"para averiguar qué Amán haría sobre las acciones de Mardoqueo"

Esther 3:5

no se arrodilló ni se postró
No haciendo estas acciones, Mardoqueo mostró falta de respeto de la posición en el gobierno de Amán.

Amán se llenó de ira
Aquí se habla de la ira de Amán como algo que lo podía llenar. Traducción alterna: "Amán se volvió muy enojado"

Él consideró la idea de matar sólo a Mardoqueo
"Él rechazó la idea de matar sólo a Mardoqueo." Esto también puede ser declarado de forma positiva. Traducción alterna: "Él quería matar más que sólo a Mardoqueo"

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exterminar a todos los judíos,
"deshacerse de todos los judíos" o "matar a todos los judíos"

Esther 3:7

En el primer mes
"En el mes primero"

que es el mes de Nisán
"Nisán" es el nombre del primer mes del calendario hebreo. Es durante la última parte de marzo y la primera parte de abril en los calendarios occidentales.

en el año duo-décimo del rey Asuero
"en el año número 12 del rey Asuero" o "cuando el rey Asuero había reinado por alrededor de doce años"

el Pur, es decir echaron la suerte
"ellos lanzaron el Pur -- esto es el lote o sorteo--"

duo-décimo mes
"mes doce"

el mes de Adar
"Adar" es el nombre del doce y último mes del calendario hebreo. Es durante la última parte de febrero y la primera parte de marzo en calendarios occidentales.

Esther 3:8

cierto pueblo
"un grupo de gente". Esto se refiere a los judíos como un grupo étnico.

esparcido y disperso
"que viven en muchos diferentes lugares"

provincias
Traduce esto como en 1:1.

no es conveniente dejarlos que se queden
"el rey no debe dejarlos permanecer". Esto puede ser declarado de forma positiva. Traducción alterna: "el rey debe removerlos"

del rey... rey
Amán habló al rey en tercera persona como una señal de respeto. Traducción alterna: "tu... tú"

yo pagaré... en las manos de aquellos
Aquí "manos" se refiere a los hombres. "Pagaré" significa pagarles. Traducción alterna: "Yo pagaré... a los hombres"

diez mil talentos de plata
"340 toneladas métricas de plata"

Esther 3:10

anillo de sellar
un anillo especial que puede ser usado para imprimir el sello oficial del rey en una proclama.

Veré que el dinero se te devuelva a tí
El significado de la frase no está clara. Significado posible son 1) "yo te retornaré el dinero a ti" 2) "toma el dinero y dáselolo a los hombres así como has dicho."

Esther 3:12

los escribas del rey fueron llamados... un decreto que contenía todo lo que Amán había ordenado
Esto puede ser escrito de forma activa. Traducción alterna: "El rey llamó sus escribas... ellos escribieron el decreto conteniendo todo lo que Amán había mandado"

día trece del primer mes
Este es el primer mes del mes en el calendario hebreo. El día trece está cerca el comienzo de abril en calendario occidentales.

gobernadores de las provincias del rey
"gobernantes de las provincias." Traduce "provincia" como en el 1:1.

Fue escrito en el nombre del rey Asuero y sellado con su anillo
Esto puede ser declarado de forma activa. Traducción alterna: "Ellos escribieron el decreto en el nombre del rey Asuero y Amán lo selló con el anillo del rey"

en el nombre del
Esto puede ser declarado de forma activa. Traducción alterna: "Ellos escribieron el decreto en el nombre del rey Asuero y Amán lo selló con el anillo del rey.

entregados por correo
entregado -- Esta expresión idiomática significa que ellos personalmente entregaron las cartas. Traducción alterna: "entregaron personalmente"

aniquilar, matar, y destruir
Estas palabras significan la misma cosa y enfatizan la destrucción completa. Traducción alterna: "destruirán completamente"

décimotercer día del duo-décimo mes
"el día trece del mes doce."

el cual es el mes de Adar
"Adar" es el nombre del mes doce y último del calendario hebreo. El día trece está cerca del comienzo de marzo en el calendario occidental.

saquearles
"tomarles", "llevarles"

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Esther 3:14

Una copia del decreto fue hecha ley en cada provincia
Esto puede ser declarado de forma activa.
Traducción alterna: "Los oficiales en cada provincia hicieron la copia de la carta convertirse en ley"

provincia
Traduce esto como en el 1:1.

En cada provincia fue conocido a todo el pueblo
Esto puede ser declarado de forma activa.
Traducción alterna: "Ellos le dijeron a todas las personas en cada provincia"

ese día
"este día"

El decreto también fue distribuído
Esto puede ser declarado de forma activa.
Traducción alterna: "Ellos también distribuyeron el decreto"

Susa

estaba en tumulto.
"estaba en estado de gran confusión"

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Chapter 4

1 Cuando Mardoqueo supo todo lo que se había hecho, se desgarró la ropa y se puso cilicio y cenizas. El salió al centro de la ciudad, y gritó con un grito fuerte y amargo. **2** El sólo fue hasta el portón del rey, porque no se permitía a nadie entrar vestido en ropa de cilicio. **3** En todas las provincias donde la ordenanza y el decreto del rey llegaban, había un gran luto entre los judios, con ayuno, duelo y lamento. Muchos de ellos estaban acostados en cilicio y cenizas. **4** Cuando las mujeres jóvenes y las sirvientas de Ester vinieron a ella y se lo dijeron, la reina se angustió. Ella envió vestiduras a Mardoqueo (para que se quitara su cilicio), pero él no las aceptó. **5** Entonces, Ester llamó a Hatac, uno de los oficiales del rey que habia sido asignado a servirle. Ella le ordenó que fuera a Mardoqueo para investigar que había pasado y cuál era el significado. **6** Entonces Hatac fué a Mardoqueo en la plaza al frente del portón del rey. **7** Mardoqueo le reportó lo que le había pasado, y la cantidad de plata que Amán había prometido pesar y poner en el tesoro del rey para conseguir matar a los judios. **8** También le dió una copia del decreto que fué dado en Susa para la destrucción de los judíos. Hizo esto para que Hatac pudiera mostrárselo a Ester, y hacerla responsable de ir al Rey a rogar en su favor, y suplicarle en favor de su pueblo. **9** Entonces Hatac fué y le dijo a Ester lo que Mardoqueo había dicho. **10** Y Ester habló con Hatac y le dijo que regresara a Mardoqueo. **11** También le dijo: "Todos los sirvientes del Rey, y el pueblo de las provincias del Rey, saben que cualquier hombre o mujer que entra al patio interior sin ser convocado, una sola ley hay al respecto: tiene que morir - a menos que el Rey le extendiere el cetro de oro para que el viva. Yo no he sido llamada para que vaya al Rey en los ultimos treinta días." **12** Entonces Hatac le reportó las palabras de Ester a Mardoqueo. **13** Mardoqueo envió este mensaje:"Tu no debes pensar que por vivir en el palacio del Rey, tu escaparás sobre todos los otros judios. **14** Si tu te quedas callada en este tiempo, alivio y rescate subirá para los judios de otro sitio, pero tu y la casa de tu padre perecerá. ¿Quién sabe si tu has venido a esta posición real para un tiempo como éste?" **15** Entonces Ester envió este mensaje a Mardoqueo, **16** "ve y reune a todos los judíos que viven en Susa, y ayunen por mi. No coman ni beban por tres días, noche y día. Mis muchachas jóvenes y yo, ayunaremos de la misma manera. Entonces yo iré al rey, aunque sea contra la ley. Y si yo perezco, que perezca." **17** Mardoqueo se fue, e hizo todo lo que Ester le dijo que hiciera.

Esther 4:1

supo todo lo que se había hecho
"supieron sobre esas cartas"

se desgarró la ropa y se puso cilicio y cenizas
Estos actos son signos de severa tristeza. TA: "desgarraron sus vestiduras y se vistieron de cilicio y ceniza para mostrar su sufrimiento"

provincias
Traduce esto como en 1:1.

había un gran luto entre los judios
"los judíos sufrieron grandemente"

acostados en cilicio y cenizas
"recostados, vestidos en cilicio y cenizas" (UDB)

Esther 4:4

las mujeres jóvenes y las sirvientas
"sirvientas y sirvientes" (siervas y siervos)

vestiduras a Mardoqueo
"para Mardoqueo vestirse"

Hatac

uno de los oficiales del rey que habia sido asignado a servirle
Esto puede ser expresado de forma activa. Traducción Alterna: "uno de los oficiales al cual el rey había asignado a servirle a ella"

Esther 4:6

Hatac
Traduce el nombre de este hombre como en 4:4.

en la plaza al frente
"la plaza de la ciudad"

Amán
Traduce el nombre como en 3:1.

También le dió
"Mardoqueo también dió a Amán"

suplicarle en favor
"suplicarle por el favor del rey"

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Esther 4:9

cualquier hombre o mujer que entra al patio interior ... a menos que el Rey le extendiere el cetro de oro
Esta clausura condicional puede ser expresada como una declaración. También puede ser de ayuda dividirlos en dos oraciones. Traducción Alterna: "ningún hombre ni mujer está permitido ver al rey adentro del patio interior a menos que el rey los llame. La persona que rompa esta ley será ejecutado a menos que el rey extienda su cetro de oro a ellos"

treinta días
"30 días"

Esther 4:13

alivio y rescate subirá para los judíos de otro sitio
Aquí se habla de "alivio"y "rescate" como si fueran cosas vivas que puedan levantarse. Traducción Alternativa: "alguien más se levantará de otro sitio y rescatará a los judíos"

¿Quien sabe si tu has venido a esta posición real para un tiempo como este?
El propósito de esta pregunta es hacer que Ester piense profundamente sobre su rol en esta situación. Traducción Alterna: "¿Quién sabe? A lo mejor era para un tiempo como este que fuistes coronada como reina".

Esther 4:15

Susa
Traduce como en 1:1.

ayunen por mi ... ayunaremos
Ayunar era un acto simbólico que los judíos hacían cuando estaban orando intensamente. Esto puede hacerse explícito. Traducción Alterna: "ayunen y oren por mi ... oraré y ayunaré

tres días
"3 días"

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Chapter 5

1 Después de tres días, Ester se puso sus ropas reales y estuvo de pie en el jardin interior del palacio del rey, en frente de la casa del rey. El rey estaba sentado en su trono real, en la casa real, de frente a la entrada de la casa. **2** Cuando el rey vió a la Reina Ester de pie en la corte, se ganó su favor. El extendió el cetro de oro que tenía en su mano hacia ella. Ester se acercó y tocó la punta del cetro. **3** Luego el rey le dijo a ella: "¿Qué quieres, Reina Ester? ¿Cúal es tu petición? Hasta la mitad de mi reino te será dado." **4** Ester dijo: "Si le place al rey, permita que el rey y Amán vengan hoy a un banquete que tengo preparado para el rey." **5** Luego el rey dijo, "Traigan a Amán rápidamente, para hacer lo que Ester dice." Así que el rey y Amán fueron al banquete que Ester había preparado. **6** Mientras el vino estaba siendo servido en el banquete, el rey le dijo a Ester: "¿Cúal es tu petición? Ésta te será concedida. ¿Cuál es tu solicitud? Hasta la mitad del reino te será entregado." **7** Ester contestó: "Mi petición y solicitud es ésta: **8** si he hallado favor ante los ojos del rey y si le place al rey conceder mi petición y honrar mi solicitud, venga el rey y Amán al banquete que prepararé mañana para ustedes, entonces contestaré la pregunta del rey." **9** Amán salió aquel día gozoso y con corazón contento. Pero cuando Amán vio a Mardoqueo en el portón del palacio del rey, y éste ni se levantó ni se atemorizó ante él, Amán se llenó de ira contra Mardoqueo. **10** Sin embargo, Amán se controló y se fue a su casa. Envió a buscar a sus amigos y los reunió con su esposa, Zeres. **11** Amán les contó sobre el esplendor de sus riquezas, el número de sus muchos hijos, todas las promociones con que el rey lo habia honrado; y cómo él había superado a todos los oficiales y sirvientes del rey. **12** Amán dijo: "La Reina Ester no ha invitado a otra persona, sino a mí, para ir con el rey al banquete que ella preparó. E incluso mañana, volví a ser invitado por ella para estar junto al rey. **13** Pero todo esto no vale nada para mí mientras vea a Mardoqueo el Judío sentado en el portón del palacio del rey." **14** Y le dijeron Zeres su esposa y todos sus amigos: "Que construyan una horca de cincuenta codos de alto. En la mañana habla al rey para que cuelguen a Mardoqueo en ella. Luego vete gozoso con el rey al banquete." Esto complació a Amán e hizo que se construyera la horca.

Esther 5:1

se gano su favor
él le agrado ella o él la aprobó a ella.

El extendió el cetro de oro que tenía en su mano hacia ella.
El hizo esto para mostrat que él estaba complacido con ella.

tocó la punta del cetro.
Ella probablemente hizo esto para mostar que ella respetaba su autoridad y que estaba agradecida de su amabilidad para con ella.

Esther 5:3

Hasta la mitad de mi reino te será dado
Esto puede ser expresado en forma activa. Traducción Alterna: "si tu me lo pides yo te daré la mitad de mi reino, yo te lo daría".

"Si le place al rey, permita que el rey y Amán vengan hoy a un banquete que tengo preparado para el rey."
Traducción alterna: "Oh, Rey, si te place, venga y traiga a Amán...para usted" o "Si usted desea, Señor, venga y deje que Amán venga con usted..."

Amán
Traducir según en 3:1.

Esther 5:5

¿Cúal es tu petición?
El nombre abstracto de petición se expresar con el verbo pideme o preguntame. Traducción alterna: ¿Qué es lo que me preguntas? o ¿Qué es lo que tu quieres?

Te será concedida"
Esto puede expresarse en forma activa. Traducción alterna: Yo te daré lo que has pedido o Yo haré lo que has pedido.

Hasta la mitad del reino te será entregado.
Traducción alterna: Si tu me pides la mitad del reino, yo te la daría.

Esther 5:7

Mi petición y solicitud
Las palabras petición y solicitud significan la misma cosa. Ella probablemente utilizo estas palabras juntas de manera que su hablar fuera formal y respetuoso al rey.

si he hallado favor ante los ojos del rey
Hallar favor significa ser aprobado o que él está complacido con ella. "Ante los ojos del rey", es una metáfora que representa su evaluación. Traducción alterna" "si el rey me evalúa y aprueba" o "si el rey se complace conmigo".

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si he hallado favor ante los ojos del rey y si le place al rey
Para mostrar respeto al rey, la gente no le decia tú, sino usted.

venga el rey y Amán
Traducción alterna: Por favor venga y traiga a Amán o Por favor venga y deje que Amán venga con usted.

entonces contestaré la pregunta del rey
Esto puede ser traducido añadiendo su u otras palabras para mostrar respeto. Traducción alterna: y yo contestaré a su pregunta.

Esther 5:9

Mardoqueo no se levantó
Levantarse era un signo de respeto. Mardoqueo no le dió a Amán un respeto especial.

se llenó de ira
Estar lleno de ira, representaba el estar muy enojado. Traducción alterna: el estaba extremadamente enojado.

Sin embargo
Aquí se puede traducir en una frase su significado. "A pesar de estar muy enojado..."

Amán se controló
Controlarse a si mismo significa rehusarse a hacer algo que desea mucho hacer. Amán no quería demostrar a Mardoqueo que el estaba muy enojado. Traducción alterna: Amán se negó a mostrar cúan enojado él estaba.

Zeres
Este es el nombre de una mujer.

Amán les contó sobre el esplendor de sus riquezas
Esplendor y riquezas son nombres abstractos. Traducción Alterna: Amán les contó a ellos cuan grande era su riqueza o Amán les contó sobre todas las grandes cosas que él poseía.

todas las promociones con que el rey lo habia honrado
El nombre abstracto de promoción se puede expresar como un verbo "promover". Traducción alterna: Como el rey lo había promovido a él de muchas maneras y lo había honrado o como el rey lo ha honrado por mucho tiempo dando importancia a su trabajo.

cómo él había superado a todos los oficiales y sirvientes del rey
Superar a otros representaba que era mas importante que ellos. Traducción alterna: como el se había hecho mas importante que todos los oficiales y los sirvientes del rey.

Esther 5:12

no ha invitado a otra persona, sino a mí
Esto se puede expresar positivamente. Traducción alterna: solo yo

esto no vale nada para mí
esto no me hace feliz o no me satisface

Esther 5:14

horca
Una estructura usada para matar a alguien amarrando el final de una soga alrededor de la parte de arriba de la estructura y el otro final de la soga alrededor del cuello de la persona, colgandolo. Vea como tradujo esto en 2:22.

cincuenta codos
"50 codos de alto'' Debe convertir esta medida en una moderna. Traducción alterna: 23 metros de alto.

Esto complació a Amán
Esto le gustó a Amán.

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Chapter 6

1 Esa noche el rey no pudo dormir y ordenó a sus siervos traerle los archivos de los eventos de su reino, y estaban siendo leídos en voz alta al rey. **2** Se encontró grabado allí que Mardoqueo había dicho acerca de Bigtán y Teres, dos de los oficiales del rey que guardaban la entrada, que habían intentado hacerle daño al rey Asuero. **3** El rey preguntó: "¿Qué fue hecho para darle honor o reconocimiento a Mardoqueo por haber hecho esto?" Entonces los hombres jóvenes del rey, sus siervos, dijeron: "Nada fue hecho por él." **4** El rey dijo: "Quién está en el patio?" En ese momento Amán había entrado a los atrios del patio de la casa del rey para hablar con él acerca del ahorcamiento de Mardoqueo en la horca que él había preparado. **5** Los siervos del rey le dijeron: "Amán está parado en el patio." El rey djo: "Déjenlo que entre." **6** Cuando Amán entró, el rey le dijo: "¿Qué se le debería hacer al hombre en quién el rey tiene complacencia en honrar?" Entonces Amán dijo en su corazón: "¿A quién le complacería al rey honrar más que a mí?" **7** Amán le dijo al rey: " Para el hombre en quien el rey tiene complacencia en honrar, **8** que le traigan vestidos reales, vestiduras que el rey ha vestido, y un caballo en el que el rey haya cabalgado y en cuya cabeza está la diadema real. **9** Entonces que los vestidos y el caballo sean dados al más noble de los oficiales del rey. Dejen que vistan al hombre en quien el rey tiene placer en honrar y que lo escolten a caballo por las calles de la ciudad. Que proclamen ante él: '¡Esto es lo que se hace a aquel en quien el rey toma placer en honrar!'" **10** Entonces el rey le dijo a Amán: "De prisa, toma las vestiduras y el caballo, como tu has dicho, y haz esto a Mardoqueo, el judío que está en la puerta del rey. No falles en un detalle de lo que tu hayas dicho." **11** Entonces Amán tomó las vestiduras y el caballo. Vistió a Mardoqueo y lo escoltó a caballo por las calles de la ciudad. Y proclamó ante él: "¡Esto es lo que se hace a aquel en quien el rey toma placer en honrar!" **12** Mardoqueo regresó a la puerta del rey. Pero Amán se apresuró a su casa, lamentandose, con su cabeza cubierta. **13** Amán dijo a Zeres, su esposa, y a todos sus amigos todo lo que le había sucedido. Entonces sus hombres que eran conocidos por su sabiduría, y su esposa Zeres, le dijeron: "Si Mardoqueo, ante el cual has comenzado a caer, es judío, no podrás con él, pero ciertamente caerás ante él." **14** Mientras hablaban con él, llegaron los oficiales del rey, y se apresuraron a llevar a Amán al banquete que Ester había preparado.

Esther 6:1

Bigtán y Teres
Estos son los nombres de dos hombres. Se hablan de ellos en el 2:19, pero el nombre de Bigtana, allí se deletrea como "Bigtán". Usted puede traducir su nombre como lo hizo allí

Entonces se encontró en las memorias
Aquí "encontró" es una metáfora para aprendizaje. Ambos "encontró"y "memorias" pueden ser expresados en forma activa. Traducción alterna: "Ellos encontraron que los escritores se habían memorizado allí" o "Ellos aprendieron lo que los escritores habían escrito"

¿Qué fue hecho para darle honor
Esto puede ser expresado en forma activa.Traducción alterna: "¿Qué yo hice para darle honor?" o "¿Qué hicimos nosotros para darle honor?"

Nada fue hecho por él
Esto puede ser expresado en forma activa. Sin embargo, puede ser bueno encontrar una manera que no les dé la impresión que los siervos estaban acusando al rey. Traducción alterna: "Nadie hizo nada por Mardoqueo"

Esther 6:4

Amán
Traduzca el nombre de este hombre como lo hiciste en el 3:1.

los atrios del patio
"el primer patio de afuera"

ahorcamiento de Mardoqueo
Puede aclararse cuál fue el propósito de ahorcarlo. Traducción alterna: "matar a Mardoqueo ahorcándolo" (Ver:

la horca que él había preparado
La horca era una estructura que era usada para matar a las personas ahorcándolas de ellas. Vea cómo tradujo "horca"en el 5:14. Traducción alterna: "la estructura que él colocó para ahorcarlo"

había preparado
"construido"

el rey tiene complacencia en honrar
Tomar placer en hacer esto es una expresión idiomática de estar contento en hacer aglo o querer hacer algo. Traducción alterna: "el rey está contento de honrar" o "el rey quiere honrar"

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dijo en su corazón
El corazón representa los pensamiento y actitudes. Traducción alterna: "pensó" o "se dijo a sí mismo"

¿A quién le complacería al rey honrar más que a mí?
Esto puede ser expresado como una oración. "Seguramente no hay nadie a quien el rey le complacería honrar mas que a mí"

Esther 6:7

que le traigan vestiduras reales
Esto puede expresarse en forma activa. Traducción alterna: "dejen que alguien les traiga vestiduras reales" o "díganle a sus siervos que traigan vestiduras reales"

en cuya cabeza está la diadema real
La palabra "en cuya" se refiere al caballo. La diadema real es un símbolo especial que representa a la familia del rey.

Entonces que los vestidos y el caballo sean dados
Esto puede expresarse en forma activa. "Entonces dejen que les den los vestidos y el caballo"

Y que proclamen
"Dejen que el noble oficial y los siervos proclamen"

Esther 6:10

No falles en ningún detalle que tu hayas dicho.
La frase "en ningún detalle"enfatiza que él debe hacer absolutamente todo lo que él dijo. Puede expresarse positivamente. Traducción alterna: "Asegúrate de hacer todo lo que has dicho"

Esther 6:12

con su cabeza cubierta.
Las personas a menudo se cubrían su cabezas para mostrar que ellos estaban, o extremadamente tristes o avergonzados. (Ver:

Zeres
Traduzca el nombre de esta mujer como lo hiciste en el 6:12.

ante el cual has comenzado a caer
Ellos hablan como si Amán y Mardoqueo estuvieron en una batalla. y Amán estaba comenzando a perder la batalla. Perder la batalla representa ser deshonrado. Traducción alterna: "ante quien te estás volviendo menos honrado" o "ante quien estás siendo humillado"

no podrás con él
"tú no ganarás contra él." Ellos hablaron de Amán y Mardoqueo como si ellos estuvieran en batalla. Superar a alguien representa tener más honor que él. Traducción alterna: "tú no tendrás más honor que el que él tiene"

pero ciertamente caerás ante él
Ellos hablaron de Amán y Mardoqueo como si ellos estuvieran en batalla. Caer o perder una batalla, representa ser deshonrado. Traducción alterna: "tú ciertametne serás deshonrado ante él" o "tú ciertamente serás humillado ante él"

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Chapter 7

1 Así que el rey y Amán fueron al banquete con la Reina Ester. **2** En este segundo día, mientras estaban sirviendo vino, el rey le dijo a Ester: "¿Cuál es tu petición, Reina Ester? Te será concedido. ¿Cuál es tu solicitud? Hasta la mitad del reino te será concedido." **3** Entonces la Reina Ester respondió: "Si he hallado gracia en tus ojos, rey, y si te complace, que mi vida me sea dada a mí- esta es mi petición, y pido esto también para mi pueblo. **4** Porque hemos sido vendidos, yo y mi pueblo, para ser destruidos, asesinados y aniquilados. Si sólo hubiéramos sido vendidos a esclavitud, como esclavos varones y hembras, yo hubiera permanecido callada, pues ninguna aflicción como ésta, justificaría molestar al rey." **5** Entonces el Rey Asuero le dijo a Ester, la reina: "¿Quién es? ¿Dónde se halla esa persona que ha llenado su corazón para hacer tal cosa?" **6** Ester dijo: "¡El hombre hostil, ese enemigo, es éste malvado Amán!" Entonces Amán estaba aterrorizado ante el rey y la reina. **7** El rey, enfurecido, se puso de pie del lugar donde bebían vino en el banquete, y se fue al jardín del palacio pero Amán se quedó para rogarle por su vida a la Reina Ester. El se dio cuenta que el desastre estaba siendo decidido en contra suya. **8** Entonces el rey regresó desde el jardín del palacio al salón donde el vino se había sido servido. Amán acababa de caer sobre el sofá donde Ester estaba. El rey dijo: "¿Él atacará a la reina en mi presencia, en mi propia casa?" Tan pronto como estas palabras salieron de la boca del rey los siervos cubrieron el rostro de Amán. **9** Entonces Harbona, uno de los oficiales que servía al rey, dijo: "Una horca de cincuenta codos de alto se levanta al lado de la casa de Amán. El la levantó para Mardoqueo, el que habló para proteger al rey." El rey dijo: "Cuélguenlo en ella." **10** Así que ellos colgaron a Amán en la horca que él había preparado para Mardoqueo. Entonces el enojo del rey se redujo.

Esther 7:1

Amán
Traduce el nombre de este hombre como hiciste en 3:1.

En este segundo dia
"en este segundo dia de ayuno"

mientras estaban sirviendo vino
"mientras los sirvientes estaban sirviendo el vino y dándolo a ellos" o "mientras el vino estaba siendo servido"

Cual es tu petición
El nombre abstracto "petición"puede ser expresado con el verbo "lo que pidas" o "desea." Traducción Alterno: "¿Que tú pides?" o ¿Qué tú quieres?" (Ver:

Te será concedido
Esto puede ser declarado en forma activo. Traducción Alterno: "Yo de daré lo que tu pidas" o "Yo haré por ti lo que pidas"

Hasta la mitad del reino, y te será concedido
Esto puede ser declarado en forma activa. Traducción Activa: "Si pides hasta la mitad de mi reino, te lo daré" (Ver:

Esther 7:3

Si he hallado favor en tus ojos, rey
"Encuentra favor" es un modismo que significa ser aprobado de o que está complacido con ella. "En tus ojos" es una metáfora representando su evaluación. Traducción Alterna: "si tu me evaluas y aprueba" o "si tu estás complacido conmigo"

que mi vida me sea dada
Dar vida representa rescatando una persona de ser asesinada. Traducción Alterna: "salva mi vida"

esta es mi petición
El nombre abstracto "petición" puede ser expresado con el verbo "lo que pidas". Traducción Alterna: "esto es lo que yo pido"(Ver:

por cuanto hemos sido vendidos
Ser vendido representa ser traicionado. Esto puede ser declarado en forma activa. Traducción Alterna: "porque alguien nos ha traicionado" o "Porque alguien nos ha puesto en peligro de nuestros enemigos"

para ser destruido, asesinado y aniquilado
Aquí las tres palabras tienen el mismo significado y son usados para énfasis. Esto puede ser declarado en forma activa. Traducción Alterna: "para que nuestros enemigos nos destruyan, maten y nos aniquilen"

Donde está el que ha llenado su corazón para hacer estas cosas
Llenar el corazón para hacer algo es un modismo significando atreverse hacer algo. Traducción Alterna: "Dónde está aquel que se atrevió hacer tal cosa"

Esther 7:6

aterrorizado
"extremadamente asustado"

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El rey se levantó airado
Estar airado es un modismo para estar extremadamente enojado. Traducción Alterna: "El rey estaba extremadamente enojado y se levantó"

para rogarle por su vida a la Reina Ester
"para rogarle a la Reina Ester que salvara su vida"

Se dio cuenta que el desastre estaba siendo decidido
Aquí viendo representa dándose cuenta o entendiendo. Traducción Alterna: "Él entendió que desastre estaba siendo decidido"

desastre se estaba decidiendo en contra suya por el rey
Esto puede declararse en forma activa. El nombre abstracto "desastre" puede expresarse con verbos mas concretos "destruir" o "matar." Traducción Alterna: "el rey estaba decidiendo causarle desastre encontra de él" o "el rey estaba decidiendo destruirlo"

Esther 7:8

donde el vino se había servido
Esto puede ser declarado en forma activa. Traducción Alterna: "donde los sirvientes habían servido el vino"

lecho
una pieza larga de mueble donde una persona puede sentarse o acostarse

¿Él atacará la reina en mi presencia en mi propia casa?
El rey usa esta pregunta para mostrar su asombro y enojo de lo que Amán estaba haciendo. Traducción Alterna: "¡Él aún se atreve atacar la reina en mi presencia y en mi propia casa!"

atacar la reina
"atacar la reina". Esta frase es un aforma respetuosa para referirse a ultraje.

Tan pronto como esta oración salió de la boca del rey
Las palabras que salen de la boca representan hablar. Traducción Alterna: "Tan pronto como el rey dijo esto"

los sirvientes cubrieron el rostro de Amán
Aparentemente ellos hicieron esto porque entendieron que el rey quería matar a Amán. Traducción Alterna: "los sirvientes cubrieron el rostro de Amán como señal que él sería asesinado"

Esther 7:9

Harbona
Este es el nombre de un hombre. (Ver:

una horca de cincuenta codos de alto
Puedes convertir "cincuenta codos"a una medida moderna. Traduce esto como lo hicste en una frase similar en 5:14. Traducción Alterna: "veintitres metros alto"

Entonces el enojo del rey se redujo
Se habla del enojo del rey como si fuera un fuego grande que se volvió mas pequeño. Traducción Alterno: "Entonces el enojo del rey se redujo" o "Entonces el rey no estaba tan enojado"

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Chapter 8

1 En ese día el rey Asuero le dio a la reina Ester la propiedad de Amán, el enemigo de los judíos. Y Mardoqueo comenzó a servir delante del rey, porque Ester le dijo al rey cómo Mardoqueo estaba relacionado con ella. **2** El rey tomó su anillo de sellar, el cual él había recuperado de Amán, y se lo dio a Mardoqueo. Ester designó a Mardoqueo estar a cargo de la propiedades de Amán. **3** Entonces Ester le habló otra vez al rey. Ella se postró boca abajo en tierra y lloró mientras le suplicaba a él ponerle fin al plan malvado de Amán el Agagueo, al que él había ideado en contra de los judíos. **4** Entonces el rey extendió su cetro dorado a Ester, ella se levantó y se puso de pie delante del rey. **5** Ella dijo: "Si agrada al rey, y si he hallado favor ante tus ojos, si esto pareciere correcto ante el rey, y yo soy agradable ante tus ojos, que se escriba un decreto para revocar las cartas escritas por Amán, hijo de el Hamedata el Agagueo, las cartas que él escribió para destruir a los Judíos quienes están en todas las provincias del rey. **6** Porque, ¿cómo podría yo resistir y ver desastre caer sobre mi pueblo? ¿Cómo podría yo soportar viendo la destrucción de mis familiares?" **7** El rey Asuero le dijo a la reina Ester y a Mardoqueo, el Judío: "Mira, le he dado a Ester la casa de Amán, y ellos lo han colgado en la horca, porque él iba a atacar a los Judíos. **8** Escribe otro decreto para los Judíos en nombre del rey y séllalo con el anillo de sellar del rey. Porque el decreto que ya ha sido escrito en nombre del rey y sellado con el anillo del rey no puede ser revocado." **9** Luego los escribas del rey fueron llamados en ese tiempo, en el tercer mes, el cual es el mes de Siván, en el día veintitrés del mes. Un deccreto fue escrito conteniendo todo lo que Mardoqueo estaba ordenando sobre los Judíos. Estaba escrito para los gobernadores de las provincias, los gobernadores y oficiales de las provincias que estaban localizados desde India hasta Etiopía, 127 provincias, a cada provincia escrito en su propia escritura, y a cada pueblo en su idioma, y a los Judíos en su propia escritura e idioma. **10** Mardoqueo escribió en nombre del rey Asuero y lo selló con el anillo de sellar del rey. Él envió los documentos con mensajeros montados sobre caballos veloces que eran usados en el servicio del rey, criado por el semental real. **11** El rey le dio a los judíos quienes estaban en cada ciudad, permiso para reunirse y ponerse de pie para proteger sus vidas: para aniquilar, para matar, y destruir cualquier fuerza armada de cualquier pueblo o provincia que pudiera atacarlos, niños y mujeres incluídos, o saquear sus posesiones. **12** Esto estaría en efecto en todas las provincias del rey Asuero, en el día trece del duodécimo mes, el cual es el mes de Adar. **13** Una copia del decreto debía ser emitido como una ley y públicamente expuesto a todas las personas. Los judíos debían estar listos ese día para tomar venganza sobre sus enemigos. **14** Así que los mensajeros corrieron sobre los caballos reales que eran usados en el servicio del rey. Ellos fueron sin demora. El decreto del rey también fue emitido desde el palacio de Susa. **15** Entonces Mardoqueo dejó la presencia del rey vestido de ropas reales de azul y blanco, con una gran corona de oro y una túnica púrpura de lino fino. Y la ciudad de Susa gritó y se regocijó. **16** Los judíos tenían luz y contentamiento, gozo y honor. **17** En cada provincia y en cada ciudad, dondequiera que llegó el decreto del rey, había contentamiento y gozo entre los judíos, un banquete y día de fiesta. Muchos de entre la variedad de personas de la tierra se volvieron judíos, porque el miedo de los judíos había caído sobre ellos.

Esther 8:1

Amán
Traduzca el nombre de este hombre como lo hizo en 3:1.

anillo de sellar
Este anillo tenía el nombre o la marca del rey. Cuando ponía un sello de cera en los papeles importantes, el presionaba la marca en el sello. Si un papel tenía esta marca en su sello, la gente sabía que lo que estaba escrito en el papel estaba escrito con la autoridad del rey y debía ser obedecido. Vea como tradujo esto en 3:10.

se lo dio a Mardoqueo
Al darle su anillo de sellar a Mardoqueo, el rey le dio a Mardoqueo la autoridad de escribir papeles importantes que la gente tendría que obedecer.

finca de Amán
Esto se refiere a las cosas que le habían pertenecido a Amán y que el rey le había dado a Ester.

Esther 8:3

suplicaba
"rogar"

ponerle fin al plan malvado de Amán el Agagueo
"Ponerle fin" es una expresión idiomática que significa detener algo. Traducción Alterna: "detener

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el plan malvado de Amán el agagueo" o "prevenir que ocurrieran las cosas malvadas que Amán el agagueo había planificado"

el Agagueo
Traduzca esto como lo hizo en 3:1.

la estrategia que él había ideado
"la trama que él se había inventado" o "la trama que Amán había inventado"

el rey extendió su cetro dorado a Ester
El hizo esto para demostrar que estaba contento con ella. Vea como tradujo una frase similar en 5:1.

Esther 8:5

Si agrada al rey
"Si lo que pido le agrada al rey"

si he hallado favor ante tus ojos
"hallar favor" es una expresión idiomática que significa ser aprobado por él o que a él le place. "ante tus ojos" es una metáfora que representa su evaluación. Traducción Alterna: "si me evalúas y apruebas" o "si yo te agrado"

si esto pareciere correcto ante el rey
"ante el rey" es una metáfora que representa su evaluación. Traducción Alterna: "si lo que yo pido se ve bien en la evaluación del rey"

y yo soy agradable ante tus ojos
"ante tus ojos" es una metáfora que representa su evaluación. Traducción Alterna: "y si tú me evalúas y te agrado" o "si estas contento conmigo"

revocar
"cancelar oficialmente"

Hamedata

provincias
Traduzca esto como lo hizo en 1:1.

¿cómo podría yo resistir y ver desastre caer sobre mi pueblo? ¿Cómo podría yo soportar, viendo la destrucción de mis familiares?
Ester utilizó estas preguntas para demostrar que ella estaría extremadamente triste si su gente fuera destruída. Traducción Alterna: "no puedo soportar ver el desastre caer sobre los judíos. No puedo resistir ver a mis familiares morir."

Esther 8:7

la casa de Amán
Esto representa todo lo que Amán había tenido. Traducción Alterna: "todo lo que le perteneció a Amán" o "toda la propiedad de Amán"

la horca
Traduzca esto como lo hizo en 6:4.

Escribe... en nombre del rey
Escribir algo con el nombre del rey representa escribirlo con su autoridad, o escribirlo como su representante.

Porque el decreto... el anillo del rey no puede ser revocado
Esto puede ser declarado de manera activa. Traducción Alterna: "Pues nadie puede revocar el decreto" o "Pues nadie puede cancelar el decreto"

Porque el decreto... el anillo del rey no puede ser revocado
La información dada entre las palabras "decreto" y "no puede" es la razón por la cual el rey no puede revocar el decreto de Amán. Puede ser demostrado claramente que esa fue la razón por la palabra "Porque." Traducción Alterna: "Pues yo no puedo revocar el decreto que ya ha sido escrito, porque fue escrito con el nombre del rey y sellado con el anillo del rey."

el decreto que ya ha sido escrito en nombre del rey
Escribir algo con el nombre del rey representa escribirlo con su autoridad, o escribirlo como su representante.

Esther 8:9

llamados
"convocados"

en el tercer mes, el cual es el mes de Siván, en el día veintitrés del mes
tercer día del mes- "Siván" es el nombre del tercer mes en el calendario hebreo. El día veintitrés está cerca del medio de Junio en los calendarios occidentales.

Un decreto fue escrito
Esto puede ser declarado de forma activa. Traducción Alterna: "Ellos escribieron un decreto"

provincias
Traduzca esto como lo hizo en 1:1.

escrito en su propia escritura
"escrito con su propia letra." Hay diferentes sistemas de escrituras alrededor del mundo.

Esther 8:10

escribió en nombre del rey Asuero
Escribir algo con el nombre del rey representa escribirlo con su autoridad, o escribirlo como su representante.

anillo de sellar
traduzca esto como lo hizo en 8:1

mensajeros
"gente que lleva el mensaje"

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criado por el semental real
El semental real era el mejor caballo del rey. Los caballos que se utilizaban para el servicio del rey eran sus crías. Traducción Alterna: "la cría del mejor caballo del rey"

permiso
"derecho"

ponerse de pie
Esto es una metáfora para luchar y no huir. Traducción Alterna: "luchar"

el día trece del duodécimo mes, el cual es el mes de Adar.
Traduzca esto como lo hizo en 3:12

Esther 8:13

tomar venganza sobre sus enemigos
Tomar venganza es una expresión idiomática que significa herir a alguien que te ha herido. Traducción Alterna: "luchar contra sus enemigos"

Ellos fueron sin demora
"Sin demora" es una expresión idiomática que significa que no se demoraron o no esperaron. Traducción Alterna: "Ellos se fueron inmediatamente"

Susa
Esta es la ciudad donde estaba el palacio del rey. Vea como lo tradujo en 1:1.

Esther 8:15

la ciudad de Susa gritó y se regocijó
La "ciudad" representa a la gente que vive en ella. Traducción Alterna: "La gente de la ciudad de Susa gritó y se regocijó"

gritó y se regocijó
La palabra "regocijó" dice como gritaron. Traducción Alterna: "gritaron con regocijo"

tenían luz y contentamiento
Los significados posibles son 1) tener luz es una metáfora de tener felicidad. Traducción Alterna: "estaban felices y contentos" o 2) tener luz es una metáfora de sentirse próspero y salvo. Traducción Alterna: "se sentían salvos y estaban contentos"

y honor
Los significados posibles son 1) otra gente honraba a los judíos. Traducción Alterna: "y otra gente los honraba a ellos" o 2) los judíos se sentían honrados"

dondequiera que llegó el decreto del rey
Llegar a lugares representa ir a lugares. Traducción Alterna: "dondequiera que los hombres del rey llevaron su decreto" o "dondequiera que el decreto de el rey fue leído"

provincia
Traduzca como en 1:1.

día de fiesta
"celebración"

el miedo de los judíos había caído sobre ellos
Miedo cayendo sobre gente representa a la gente teniendo mucho miedo. Traducción Alterna: "ellos se habían vuelto muy temerosos de los judíos"

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Chapter 9

1 Ahora, en el duodécimo mes, el cual es el mes de Adar, en el décimo tercer día, cuando la ley del rey y su decreto estaban a punto de ejecutarse, en el día cuando los enemigos de los judíos anhelaban ganar poder sobre ellos, fue revertida. Los judíos ganaron poder sobre aquellos que los odiaban a ellos. **2** Los judíos se reunieron en sus ciudades a través de todas las provincias del rey Asuero, para poner sus manos sobre aquellos quienes intentaron traer desastre sobre ellos. Nadie podía estar de pie en contra de ellos, ya que el temor de ellos había caído sobre todos los pueblos. **3** Todos los oficiales de las provincias, los gobernadores de las provincias, los gobernadores y los administradores del rey, ayudaron a los judíos porque el temor de Mardoqueo había caído sobre ellos. **4** Pues Mardoqueo era grande en la casa del rey, y su fama se había esparcido a través de todas las provincias, porque el hombre Mardoqueo se estaba engrandeciendo. **5** Los judíos atacaron a sus enemigos con la espada, matando y destruyéndolos e hicieron lo que deseaban con aquellos que los odiaban. **6** En la misma fortaleza de Susa, los judíos mataron y destruyeron a quinientos hombres. **7** Ellos mataron a Parsandata, Dalfón, Aspata, **8** Porata, Adalía, Aridata, **9** Parmasta, Arisai, Aridai, Vaizata **10** y los diez hijos de Amán hijo de Hamedata, el enemigo de los judíos. Pero ellos no tomaron botín alguno. **11** Aquel día el número de los que mataron en Susa, la ciudad fortificada, fue reportado al rey. **12** El rey le dijo a la reina Ester: "Los judíos han matado a quinientos hombres en la ciudad de Susa, incluyendo a los diez hijos de Amán. ¿Qué pues han hecho ellos en el resto de las provincias del rey? Ahora, ¿cuál es tu petición? Te será concedida a ti. ¿Cuál es tu solicitud? Te será concedida." **13** Ester dijo: "Si le place al rey, permita que los judíos que están en Susa les sea permitido llevar a cabo este decreto mañana también, y permita que los cuerpos de los hijos de Amán sean colgados en la horca." **14** Así que el rey ordenó que esto fuera hecho. El decreto fue dado en Susa, y colgaron a los diez hijos de Amán. **15** Los judíos que estaban en Susa se juntaron en el décimocuarto día del mes de Adar, y mataron trescientos hombres más en Susa, pero no echaron mano sobre los bienes. **16** El resto de los judíos que estaban en las provincias del rey se juntaron para defender sus vidas, y se aliviaron de sus enemigos y mataron setenta y cinco mil de aquellos quienes los odiaban, pero ellos no echaron mano sobre los objetos de valor de aquellos quienes mataron. **17** Esto ocurrió en el día trece del mes de Adar. En el día catorce ellos descansaron e hicieron de ese un día de banquetes y de regocijo. **18** Pero los judíos que estaban en Susa se reunieron en el décimotercer y décimocuarto día. En el décimoquinto día ellos descansaron e hicieron día de banquete y regocijo. **19** Es por esto que los judíos de la aldeas, quienes hacían sus casas en áreas rurales, observaban el décimocuarto día del mes de Adar como un día de regocijo y de banquete, y como un día en el cual ellos se enviaban regalos de alimentos los unos a los otros. **20** Mardoqueo registraba estas cosas y enviaba cartas a todos los judíos que estaban en todas las provincias del rey Asuero, tanto cercano como lejano, **21** obligándolos a guardar los días catorce y quince de Adar todos los años. **22** Estos fueron los días cuando los judíos se aliviaron de sus enemigos y el mes cuando su tristeza se convertía en gozo y su luto en un día de celebración. Debían de hacerlos días de banquete y de regocijo y de enviarse regalos de alimentos los unos a los otros y regalos a los pobres. **23** Así que los judíos continuaron la celebración que habían comenzado, haciendo lo que Mardoqueo les había escrito a ellos. **24** Para ese tiempo, Amán el hijo de Hamedata, el enemigo de todos los judíos, había conspirado en contra los judíos para destruirlos, él echó la Pur (esto es que echó la suerte), para arruinar y destruirlos. **25** Pero cuando el asunto llegó ante el rey, él dio órdenes por cartas de que el plan malvado que Aman había desarrollado en contra de los judíos debería recaer sobre su propia cabeza, y que sus hijos debían ser colgados en la horca. **26** Por lo tanto llamaron estos días Purim, por el nombre Pur. A causa de todo lo que estaba escrito en esta carta, y todo lo que ellos habían visto y que les había sucedido a ellos, **27** los judíos aceptaron una nueva costumbre y tarea. Esta costumbre sería para ellos mismos, sus descendientes, y todos los que se unieran a ellos. Sería que ellos celebrarían estos dos días cada año. Lo celebrarían de cierta manera y al mismo tiempo cada año. **28** Estos días eran para ser celebrados y observados en cada generación, cada familia, cada provincia, y cada ciudad. Estos judíos y sus descendientes no dejarían de observar fielmente estos días del Purim, para que así nunca se olvidaran. **29** La reina Ester, hija de Abihail y Mardoqueo el judío escribieron con plena autoridad y confirmaron esta segunda carta acerca de Purim. **30** Cartas fueron enviadas a todos los judíos a las 127 provincias del reino de Asuero, deseando para los judíos seguridad y verdad. **31** Estas cartas confirmaron los días del Purim en su tiempo asignado, como Mardoqueo el judío y la reina Ester obligaron a los judíos. Los judíos aceptaron esta obligación para ellos mismos y sus descendientes, como también aceptaron los tiempos de ayuno y de lamentaciones. **32** La orden de Ester confirmó estas regulaciones concernientes al Purim, y fue escrita en el libro.

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Esther 9:1

el duodécimo mes, el cual es el mes de Adar
traduce esto como lo hizo en la frase similar en el 3:12

cuando la ley del rey y su decreto estaban a punto de ejecutarse
Esto puede ser declarado de forma activa. Traducción alterna: "cuando el pueblo estaban a punto de llevar a cabo le ley y decreto del rey"

cuando la ley del rey y su decreto estaban a punto de ejecutarse
"a punto de" es una expresión idiomática que significa hacer algo que fue mandado o planifiado. Traducción alterna: "cuando las personas estaban a punto de obedecer la ley y decreto del rey"

ganaron poder sobre aquellos
Ganar poder sobre personas es una expresión idiomática para vencerlos. Traducción alterna: "vencer a los judíos"

fue revertida.
"la situación fue revertida." La situación siendo revertida es una metáfora que significa que sucedió lo opuesto a lo esperado. Traducción alterna: "lo opuesto sucedió"

provincias
Traduce como en el 1:1.

poner sus manos sobre aquellos quienes intentaron traer desastre sobre ellos
Poner las manos en las personas es una metonimia de pelear en contra de ellos. Traducción alterna: "pelear con sus enemigos"

quienes intentaron traer desastre sobre ellos
Traer desastre a las personas es una expresión idiomática que significa causar que un desastre les suceda. En este caso se refiere a destruirles. Traducción alterna: "quien trató de destruirles"

Nadie podía estar de pie en contra de ellos
estar de pie en contra de personas representa resistir su ataque. Traducción alterna: "nadie podía pelear en contra los judíos con éxito"

el temor de ellos había caído sobre todos los pueblos
temor caído sobre las personas representa tener mucho miedo. Traducción alterna: "todas las personas tuvieron mucho miedo de los judíos"

Esther 9:3

oficiales de las provincias
"gobernantes de las provincias"

el temor de Mardoqueo había caído sobre ellos
Temor cayendo en las personas representa personas teniendo mucho miedo. Traducción alterna: "Ellos tenían mucho miedo de Mardoqueo"

era grande en la casa del rey
"era bien importante en el palacio del rey"

su fama se había esparcido a través de todas las provincias
Fama esparciéndose a través de los lugares representa personas en esos lugares conociendo sobre cuán grande él era. Traducción alterna: "a través de las provincias las personas conocieron cuán grande él era"

Esther 9:6

Susa
traduce el nombre de esta ciudad como lo hizo en el 1:1

fortaleza
"la ciudad fortificada"

quinientos hombres
"500 hombres"

Parsandata, Dalfón, Aspata, Porata, Adalía, Aridata, Parmasta, Arisai, Aridai, Vaizata

diez hijos
"10 hijos"

Amán
Traducir el nombre de este hombre como lo hiciste en el 3:1.

Hamedata
Traducir el nombre de este hombre como lo hizo en el 3:1.

el enemigo de los judíos
Esta frase nos habla sobre Amán.

Esther 9:11

quinientos hombres
"500 hombres"

diez hijos
"10 hijos"

¿Qué pues han hecho ellos en el resto de las provincias del rey?
El rey utiliza esta pregunta para mostrar que él cree que los judíos deben haber matado también muchas personas en las demás provincias. Traducción alterna: "¡Qué habrán hecho ellos en el resto de las provincias del rey!" o "Ellos deben haber matado muchos más en el resto de las provincias del rey."

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¿cuál es tu solicitud?
El sustantivo abstracto "solicitud" o "pedido" puede ser expresado con el verbo "pide" o "desea" Traducción alterna: "¿Qué tú pides?" o "¿Qué tú deseas?"

Te será concedida a ti
Esto puede ser declarado de forma activa. Traducción alterna: "Yo te daré lo que me pidas" o "Yo haré por ti lo que tú me pidas"

¿Cuál es tu petición?
El sustantivo abstracto "petición" puede ser expresado con el verbo "pide" o "desea". Traducción alterna: "¿Qué tú me pides?" o "¿Qué tú deseas?"

Esther 9:13

llevar a cabo este decreto mañana también
"Llevar a cabo" es una expresión idiomática que significa hacer algo que fue ordenado o planificado. Traducción alterna: "obedecer el decreto de hoy mañana también" o "hacer mañana también lo que fue decretado que ellos debían hacer hoy"

diez hijos
"10 hijos"

la horca.
Traduce esto como lo hizo en el 5:14.

Esther 9:15

el décimocuarto día del mes de Adar
"Adar" es el nombre del duodécimo y último mes del calendario hebreo. El día catorce está cerca del comienzo de marzo.

no echaron mano sobre los bienes
poner las manos sobre cosas representa llevárselas. Traducción alterna: "se llevaron ningunos bienes" o "no se llevaron nada de los bienes"

trescientos
"300"

setenta y cinco mil
"75,000"

no echaron mano sobre los objetos de valor de aquellos quienes mataron
Echar mano sobre las cosas representa llevárselas. Traducción alterna: "ellos no se llevaron ninguno de los objetos de valor de las personas que mataron"

objetos de valor
"cosas que son valiosas" o "poseciones"

Esther 9:17

el día trece del mes de Adar
Traduce esto como hizo frase similar en el 3:12.

en el día catorce, ellos descansaron
"En el día catorce de Adar, los judíos quienes estaban en las provincias descansaron"

los judíos que estaban en Susa se reunieron
Por qué se reunieron se puede declarar claramente. Traducción alterna: "los judíos quienes estaban en Susa se reunieron para pelear en contra de sus enemigos"

Esther 9:20

guardar los días catorce y quince de Adar todos los años
Para guardar el día es una expresión idiomática que significa celebrarlo. Traducción alterna: "celebrar el día catorce y quince de cada año"

su tristeza se convertía en gozo
convertirse representa cambio. El sustantivo abstracto de tristeza y gozo puede ser expresado con "triste" y "gozoso". Traducción alterna: "ellos cambiaron de estar tristes a estar bien gozosos"

Esther 9:23

Información general:
Este pasaje resume mucha de la historia de Ester para explicar la razón del festival de Purim.

Amán el hijo de Hamedata el agagueo
Traduce estos nombres como lo hizo en el 3:1.

él echó la Pur
"Pur" era la palabra persa para "sorteo". La frase "echó suertes" explica lo que "echó Pur" significa.

echó la suerte
Por qué él echó suerte puede ser clarificado. Traducción alterna: "él echó suertes para averiguar cuál sería el mejor día para atacar a los judíos"

Pero cuando el asunto llegó ante el rey
El texto hebreo puede también ser interpretado para significar, "Pero cuando Ester vino ante el rey." Algunas versiones modernas escogen esta interpretación.

el plan malvado que Aman había desarrollado en contra de los judíos debería recaer sobre su propia cabeza
"recaer sobre su propia cabeza" significa que debería ser hecho a Amán. Traducción alterna: "el plan malvado de Amán desarrollado para los judíos debería hacérsele a él."

Esther 9:26

llamaron estos días Purim, por el nombre Pur
Para llamar algo por otra cosa es una expresión idiomática que significa darle el mismo nombre o uno similar. Traducción alterna: "Ellos llamaron estos días Purim, como la palabra Pur"

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Purim
Este es el festival que conmemora la salvación del pueblo judío en la antigua Persia de el complot de Amón para destruir y matar todos los judíos en un mismo día.

el nombre Pur
Puede ser clarificado lo que "Pur" significa. Traducción alterna:

Estos días eran para ser celebrados y observados
Esto puede ser declarado de forma activa. Traducción alterna: "los judíos debían celebrar y observar estos días"

no dejarían de observar fielmente
Esto puede ser declarado de forma positiva. Traducción alterna: "siempre observarían fielmente"

Esther 9:29

reina Ester, hija de Abihail y Mardoqueo el judío escribieron... esta segunda carta
Ester era la hija de Abihail. Ester y Mardoqueo escribieron la carta.

Abihail
Traduce este nombre de hombre como en el 2:15.

segunda carta
"carta adicional"

Esther 9:30

Cartas fueron enviadas a todos los judíos
Esto puede ser declarado de forma activa. Traducción alterna: "Ellos enviaron cartas a todos los judíos"

deseando para los judíos seguridad y verdad
Los sustantivos abstractos de "seguridad" y "verdad" pueden ser expresados con frases. Traducción alterna: "deseando que los judíos estén seguros y las personas fueran fieles a los judíos")

Los judíos aceptaron esta obligación para ellos mismos y sus descendientes
Aceptando una obligación es una metáfora por estar de acuerdo con la obligación. El sustantivo abstracto "obligación" puede ser expresado con el verbo "obligar." Traducción alterna: "Los judíos estuvieron de acuerdo y dijeron que ellos y sus descendientes estaban obligados a celebrar los días de Purim"

aceptaron los tiempos de ayuno y de lamentaciones
Aceptando tiempos de ayuno y lamentación es una metáfora para estar de acuerdo con ayunar y lamentarse durante ciertos momentos. Traducción alterna: "ellos estuvieron de acuerdo de ayunar y lamentarse en ciertos momentos")

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Chapter 10

1 Luego el rey Asuero impuso un impuesto en la tierra y en la zona costera a lo largo del mar. **2** Todos los logros de su fuerza y poderío, junto con toda la cuenta de la grandeza de Mardoqueo a quien el rey había levantado, están escritos en el Libro de las Crónicas de los reyes de Media y Persia. **3** Mardoqueo, el Judío, era el segundo en rango al rey Asuero. Él era grande entre los Judíos y popular con sus muchos hermanos Judíos, pues el buscó el bienestar de su gente y habló para la paz de toda su gente.

Esther 10:1

impuso un impuesto en la tierra y en la zona costera a lo largo del mar
Imponer un impuesto significa hacer que las personas paguen un impuesto. La tierra y zonas costeras representan a las personas que viven allí. Traducción alterna: "hizo que las personas viviendo en la tierra y en las zonas costeras junto al mar, pagaran un impuesto"

Todos los logros
El sustantivo abstracto de "logros"puede ser expresado con el verbo "lograr" o la frase "hacer grandes cosas." Traducción alterna: "Todo lo que él había logrado" o "todas las grandes cosas que él hizo"

toda la cuenta de la grandeza de Mardoqueo a quien el rey había levantado
Levantar a alguien en grandeza representa hacer grande a alguien. Traducción alterna: "la cuenta entera de cómo el Rey ha hecho a Mardoqueo grande" o "la cuenta entera de cómo fue Mardoqueo porque el rey lo ha hecho grande" (Ver:

Esther 10:3

segundo en rango al rey Asuero
"la persona más importante después del Rey Asuero"

hermanos Judíos
La palabra "hermanos" representa a las personas que son como él. Traducción alterna: "compañeros judíos"

él buscó el bienestar de su gente
Buscar algo es una metáfora para trabajar duro por algo. El sustantivo abstracto "bienestar" puede ser traducido con una frase con el verbo "prosperar" e el adjetivo "asegurar." Traducción alterna: "él trabajó duro para que su pueblo prosperara" o "él trabjó duro para que su pueblo se asegurara"

habló para la paz de toda su gente.
"él representó al pueblo para que ellos puedan tener paz"

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Book: Job

Job

Chapter 1

1 Había un hombre en la tierra de Uz cuyo nombre era Job; y Job era sin culpa y recto, uno que le temía a Dios y se apartaba del mal. **2** Le nacieron a él siete hijos y tres hijas. **3** Él poseía siete mil ovejas, tres mil camellos, quinientos pares de bueyes, quinientos burros y muchísimos siervos. Este hombre era el más grande de toda la gente del este. **4** En el día asignado de cada hijo, él daría un festín en su casa. Ellos mandaban a buscar y a llamar a sus tres hermanas para comer y beber con ellos. **5** Cuando los días del festín se acababan, Job enviaba por ellos y él los consagraba. Él se levantaba temprano en la mañana y ofrecía ofrendas quemadas por cada uno de sus hijos, porque él decía: "Puede ser que mis hijos hayan pecado y maldecido a Dios en sus corazones." Job siempre hacía esto. **6** Y entonces vino el día en que los hijos de Dios vinieron a presentarse a sí mismos ante el SEÑOR. Satanás vino también con ellos. **7** El SEÑOR le dijo a Satanás: "¿De dónde vienes?" Entonces Satanás le respondió al SEÑOR, y dijo: "De vagar por la tierra, y de ir de un lado a otro en ella." **8** El SEÑOR le dijo a Satanás: ¿Has considerado a mi siervo Job? Porque no hay nadie como él en la tierra, un hombre sin culpa y recto, uno que le teme a Dios y se aparta del mal." **9** Entonces Satanás le respondió al SEÑOR y dijo: "¿Acaso Job le teme a Dios sin razón? **10** ¿No has puesto una barrera alrededor de él, alrededor de su casa, y alrededor de todo lo que es suyo por todos lados? Tú has bendecido la obra de sus manos, y su ganado has aumentado en la tierra. **11** Pero extiende tu mano ahora y toca todo lo que él posee, y ve si él no te maldice en Tu rostro." **12** El SEÑOR le dijo a Satanás: "Mira, todo lo que él tiene, está en tu mano. Solo no extiendas tu mano contra el mismo." Entonces Satanás se fue de la presencia del SEÑOR. **13** Y pasó que en cierto día, sus hijos e hijas estaban comiendo y bebiendo vino en la casa de su hermano mayor. **14** Un mensajero vino a Job y dijo: "Los bueyes estaban arando y los burros estaban comiendo junto a ellos. **15** Los sabeos los atacaron y se los llevaron. De hecho, ellos han matado a los siervos a filo de espada. Solo yo escapé para decirtelo." **16** Mientras él todavía hablaba, otro también vino y dijo: "El fuego de Dios cayó de los cielos y quemó a las ovejas y a los siervos. Solo yo he escapado para decirtelo." **17** Mientras él todavía hablaba, otro también vino y dijo: "Los caldeos formaron tres grupos, atacaron los camellos, y se los han llevado. Sí, y ellos han matado a los siervos con el filo de la espada. Solo yo he escapado para decirtelo." **18** Mientras él todavía hablaba, otro también vino y dijo: "Tus hijos y tus hijas estaban comiendo y bebiendo vino en la casa de su hermano mayor. **19** Un gran viento vino del desierto y golpeó las cuatro esquinas de la casa. Esta cayó sobre los jóvenes, y ellos muerieron. Solo yo he escapado para decirtelo." **20** Entonces Job se levantó, rasgó su túnica, afeitó su cabeza, se acostó boca abajo en el suelo, y adoró a Dios. **21** Él dijo: "Yo estaba desnudo cuando vine del vientre de mi madre, y estaré desnudo cuando regrese allá. Es el SEÑOR quien dió, y es el SEÑOR quién ha quitado. Que sea el nombre del SEÑOR bendecido." **22** Y en todo este asunto, Job no pecó, ni acusó a Dios de hacer lo malo.

Job 1:1

Tierra de Uz
Posibles ubicaciones son: 1) un lugar en Edom al este del río Jordán algún lugar en el moderno oeste de Jordania o 2) un lugar al Este del río Éufrates en el moderno Irán.

Sin culpa y recto
Las palabras "sin culpa" y "recto" comparten significados similares y enfatizanque Job era un hombre justo. Traducción Alterna:"El hizo lo que era correcto ante Dios"

Uno que le temía a Dios
"Uno que honraba a Dios"

Se apartaba del mal
Aca se habla del mal como de un lugar al cual una persona puede evitar ir, en lugar de hacer malas acciones.

Siete hijos y tres hijas
"7 hijos y 3 hijas"

Poseía siete mil ovejas
"El tenía 7 000 ovejas"

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Tres mil camellos
" 3 000 camellos"

Quinientos pares de bueyes
"500 pares de bueyes"

El más grande
"El más rico"

Toda la gente del Este
Se refiere a lugares que estaban al Este de Canaán. Traducción Alterna:"Toda la gente que vivía en las tierras que estaban al Este de Canaán"

Job 1:4

En el día asignado de cada hijo, él daría
La palabra "día" capaz hace referencia a el dia en que se celebra el nacimiento del hijo. Pero al menos se refiere a la idea de que los hijos tomaron turno para celebrar una fiesta. Traducción Alterna:" En el cumpleaños de cada hijo, el hijo dará" o "Cada hijo por turno dará"

Él daba... Ellos mandaban ... Job mandaba ... El los consagraba .. El se levantaba temprano
" Él habitualmente daba .. Ellos habitualmente enviaban ... Job habitualmente enviaba ... Él habitualmente consagraba ... Él habitualmente se levantaba temprano ... Él habitualmente decía"

Él los consagraba
Aquí "consagraba" significa que pedía a Dios que elimine cualquier impureza ritual que los hijos de Job podrían haber traido sobre sí mismos mientras festejaban juntos. Job hizo esto haciendo sacrificios por ellos a Dios

Con ellos
La palabra "ellos" se refiere a sus siete hijos y tres hijas pero no le incluye a Job.

Cuando los días del festín se acaban
"Cuando el fetín acababa" o "depués del festín"

Job enviaba por ellos
"Job habitualmente enviaba alguien para llamarlos para que vayan a él"

Maldecido a Dios en sus corazones
Amenudo tales pensamientos pueden venir sin intención, sin que la persona quiera pensar en ellos. Traducción Alterna:"Maldecido a Dios en sus pensamientos"

Job 1:6

El día en que
Este no es un día específico. La reunión sucedió a menudo. Traducción Alterna:" En el momento en que" o "un día cuando"

Hijos de Dios
Esto se refiere a los ángeles, seres celestiales

A presentarse a sí mismos ante el SEÑOR
"a permanecer juntos ante el señor COMO Él les ordenó que hicieran"

De vagar por la tierra, y de ir de un lado a otro en ella.
las frases "vagabundeo" y "yendo y viniendo" hace referencia a la misma actividad para enfatizar su integridad. Traducción Alterna:"de ir a todas partes en la tierra".

¿Has considerado a mi siervo Job?
"¿Has pensado en mi siervo job?" Aqui Dios está empezando a hablar con Satanás sobre Job. "Considera a mi siervo Job".

Un hombre sin culpa y recto
Traduce esto como en 1:1

Uno que teme a Dios y se aparta del mal
Traduce esto como lo hiciste en 1:1

SEÑOR
Este es el nombre de Dios que Él ha revelado a su pueblo en el antiguo testamento. Ve la página de traducción sobre el SEÑOR con respecto a cómo traducir esto.

De ir y venir en él
""de ida y vuelta" se refiere a viajar en toda la tierra.

Job 1:9

¿Acaso Job le teme a Dios sin razón?
"¿Acaso Job respeta a Dios sin razón?" Satanás responde a Dios presentando y cuestionando su propia pregunta. El dice que Job sólo obedece a Dios porque lo bendice. Traducción Alterna:"Job tiene una razón para obedecer a Dios"

¿No has puesto una barrera alrededor de él, alrededor de su casa, y alrededor de todo lo que es suyo por todos lados?
Satanás declara los hechos para para apoyar su argumento. Traducción Alterna:" Has protegido a él, su familia y todo lo que le pertenece"

Puesto una barrera alrededor de él, alrededor de su casa
Al igual que una barrera como una pared o un seto rodea y protege la tierra de uno, Dios a rodeado a Job con su protección. Traducción Alterna: "Protegido a él y a su casa"

La obra de sus manos
"Todo lo que él hace"

Su ganado has aumentado en la tierra
"Él tiene más y más ganado en la tierra"

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Pero extiende tu mano ahora y toca todo lo que él posee, y ve si él no te maldice en Tu rostro
Satanás se refiere si Dios ataa a Job, él verá como Job responde. Traducción Alterna:"Pero ahora, si extiendes tu mano y tocas todo lo que él tiene, vas a ver que el te maldecirá en el rostro"

Pero ahora extiende tu mano
Aqui "mano" se refiere a el poder de Dios para actuar. "Pero ahora usa tu podr"

Toca todo lo que él tenga
Aqui "toca" representa a la acción de dañar o destruir. Traducción Alterna:"Ataca todo lo que él tenga" o "Destruye todo lo que él tenga"

En tu cara
Se refiere a el tiempo en que Dios está prestando atención. Traducción Alterna:"En tu audiencia"

Observar
"Mirar" o "Prestar atención a todo lo que Yo te voy a decir"

Todo lo que tiene en tu mano
Aquí "mano" representa el poder de uno de controlar algo. Traducción Alterna:"

Contra él mismo
"Contra su cuerpo" Traducción Alterna:"Pero no le hagas daño físico" o "No lastimes su cuerpo"

Se fue de la presencia del SEÑOR
"Se fue del Señor" o "Dejó AL SEÑOR"

Job 1:13

Saba
Esta era una ubicación situada en la moderna Yemen. Aca esto representa a un grupo de asaltantes o bandidos de Saba.

Los atacaron
Acá "cayó" representa la idea de atacar. Traducción Alterna:" Atacaron a ellos"

Han Matado
Aqui herir representa matar.

filo de espada
Aqui "boca" representa a la parte de la espada que mata a las personas, que es, ya sea el punto o el borde afilado. También, todas las espadas de los hombres de Saba esta hablado como si fuera solo una espada.

Job 1:16

Mientras él todavía hablaba
"Él" se refiere al primer mensajero

Otro también vino
"Otro mensajero también vino"

Solo yo he escapado para decirtelo
Traduce esto como en 1:13.

Sí, y ellos han matado a los siervos con el filo de la espada. Solo yo he escapado para decirtelo
Traduce esto como en 1:13.

Job 1:18

Tus hijos y tus hijas estaban comiendo y bebiendo vino en la casa de su hermano mayor.
Traduce esto como en 1:13

Un gran viento
"Un tornado" o "una tormenta del desierto"

Las cuatro esquinas de la casa
"El soporte estructural de la casa"

Cayó sobre los jóvenes
"La casa cayó sobre tus hijos e hijas "

Soólo yo he escapado para decirtelo
Traduce esto como en 1:13

Job 1:20

Rasgó su túnica, afeitó su cabello
Estos eran rituales matutinos, simbolizando profundo dolor.

Yo estba desnudo en el vientre de mi madre, y estaré desnudo cuando regrese allá
"En mi nacimiento, no traje nada al mundo, y en mi muerte voy a retornar a la tierra sin nada"

En todo este asunto
""Respecto a todo lo que ha pasado"

Acusó a Dios de hacer lo malo
"Dicho que Dios hizo mal"

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Chapter 2

1 Entonces ocurrió el día cuando los hijos de Dios llegaron a presentarse ante el SEÑOR. Satanás vino también entre ellos para presentarse ante el SEÑOR. **2** El SEÑOR le dijo a Satanás: "¿De dónde vienes?" Entonces Satanás respondió al SEÑOR y dijo: "De vagar sobre la tierra, de ir y venir en ella." **3** El SEÑOR le dijo a Satanás: "¿Has considerado a mi siervo Job? Pues nadie hay como él sobre la tierra, un hombre sin culpa y recto, uno que teme a Dios y se aparta del mal. Él todavía se mantiene firme en su integridad, aunque me incitaste para actuar contra él, para destruirlo sin causa." **4** Satanás le contestó al SEÑOR y dijo: "Piel por piel, ciertamente; un hombre dará todo lo que tiene por su vida. **5** Pero extiende tu mano ahora y toca sus huesos y su carne, y ve si él no te maldice en Tu rostro." **6** El SEÑOR le dijo: "Mira, él está en tu mano; es sólo que debes preservar su vida." **7** Así que Satanás se fue de la presencia del SEÑOR. El golpeó a Job con llagas severas desde la planta de sus pies hasta el tope de su cabeza. **8** Job tomó un pedazo de cerámica rota para rasparse a sí mismo con ella, y se sentó en medio de cenizas. **9** Luego, su esposa le dijo: "¿Todavía te aferras a tu integridad? Maldice a Dios y muérete." **10** Pero él le dijo a ella: "Tú hablas como una mujer tonta. ¿Deberíamos recibir el bien de Dios y no recibir el mal?" En todo este asunto, Job no pecó con sus labios. **11** Ahora, cuando tres amigos de Job escucharon de todo este mal que había venido sobre él, cada uno de ellos vino desde su propio lugar: Elifaz el temanita, Bildad el suhita y Zofar el naamatita. Ellos establecieron una hora para venir y llorar con él y consolarlo. **12** Cuando ellos levantaron sus ojos a la distancia, ellos no le reconocieron. Ellos alzaron sus voces y lloraron; cada uno rasgó su ropa y arrojaró polvo al aire y sobre su propia cabeza. **13** Entonces ellos se sentaron con él sobre la tierra siete días y siete noches. Nadie le habló una palabra, pues ellos vieron que su pena era muy grande.

Job 2:1

Información General
Estos versiculos son exactamente iguales a 1:6 y probablemente pueden ser traducidos de la misma manera

Entonces ocurrió el día
Traduce esto como en 1:6

El día cuando
Este no es un día específico. La reunión sucedió a menudo. Traducción Alterna:"Al tiempo que" o "Un dia cuando"

hijos de Dios
Traduce esto como en 1:6

Presentarse ante el SEÑOR
Traduce esto como en 1:6

De vagar sobre la tierra, de ir y venir en ella
Traduce esto como en 1:6

Job 2:3

Información General
Este verso es el mismo que 1:6, excepto por la adición de " Él todavía se mantiene firme en su integridad, aunque me incitaste para actuar contra él, para destruirlo sin causa."

¿Has considerado a mi siervo Job?
Esta pregunta retórica en realidad hace una declaración. Traduce esto como en 1:6. Traducción Alterna:"Considera a mi siervo Job."

Un hombre sin culpa y recto
Traduce esto como traduciste una frase similar en 1:1.

Uno que teme a Dios y se aparta de el mal
Traduce esto como en 1:1

El todavía se mantiene firme en su integridad
"Permanece completamente dedicado a hacer lo que es bueno y correcto"

Aunque me incitaste para actuar contra Él
Me persuadió sin cautela para atacarlo

Para destruirlo
Aquí "destruirlo" representa "Hacerlo pobre". Traducción Alterna:" Para hacerlo un hombre pobre"

Job 2:4

piel por piel, ciertamente
"piel" es un metónimo para la vida de Job. Traducción Alterna:" Una persona hará lo que sea para salvar su propia vida, incluso aceptar la pérdida de posesiones y seres queridos."

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Pero extiende tu mano y toca sus huesos y su carne, y ve si él no te maldice en tu rostro
Satanás se refiere a que si Dios ataca a Job, el va a ver como Job responde. Traducción Alterna:"Pero ahora, si extiendes tu mano y tocas sus huesos y carne, verás que Él te maldecirá en tu rostro"

Extiende tu mano
Aquí "mano" se reifere a el acto del poder de Dios. "Pero ahora usa tu poder". Traduce esto como en 1:9.

toca
Aquí "toca" representa la acción de dañar. Traducción Alterna:"Atacar"

Sus huesos y su carne
Esta expresión representa el cuerpo de Job.

Te maldice en tu rostro
Traduce esto como en 1:9

En tu rostro
Esto se refiere al tiempo en que Dios esta prestando atención. Traducción Alterna:"En tu oir".

Job 2:7

Así que Satanás se fue de la presencia del SEÑOR.
Traduce esto como en 1:9.

Golpeó
"Atacó" o "Aflijido con"

Llagas severas
Largas, picazón e infecciones dolorosas de la piel

Un pedazo de cerámica rota para rasparse a sí mismo
El raspado rasca la piel para disminuir la picazón

Se sentó en medio de cenizas
Esto probablemente se refiere a un lugar donde el desperdicio y la basura fueron arrojados y quizás quemados. Sentado en tal lugar era un canto de luto profundo. Traducción Alterna:"Se sentó en el montículo de basura".

Job 2:9

¿Todavía te aferras a tu integridad?
Esta pregunta retórica representa una declaración. Traducción Alterna:"No deberías aún aferrarte a tu integridad".

Maldice a Dios
"Rechazar a Dios"

Tu hablas como una mujer tonta
"Job dice que ella habla como tonta. Traducción Alterna:"Tu hablas como si fueras una mujer estúpida"

¿Deberíamos recibir el bien de Dios y no recibir el mal?
Esta pregunta retórica representa una declaración. Traducción Alterna:"Ciertamente debemos recibir lo malo de Dios así como también lo bueno".

Recibir lo bueno
"Beneficio de todas las cosas buenas"

Lo bueno
Esto representa a todas las cosas que Dios nos da.

Recibir lo malo
"Sufrir todas las cosas malas sin quejas"

lo malo
Esto representa a todas las cosas malas que Dios hace o permite que experimentemos.

Pecó con sus labios
Aquí "labios" representa al acto de hablar. Traducción Alterna:"Peco hablando encontra de Dios"

Job 2:11

Elifaz el temanita, Bildad el suhita y Zofar el naamatita.
Elifaz, Bildad, y Zofar son nombres de hombres. Teman era una ciudad en Edom. Suhitas eran los descendientes de Abraham y Cetura

Establecieron una hora
"Acordaron una hora"

Para llorar con él y consolarlo
Aquí las palabras "llorar con él" y "consolarlo" comparten similares significados. Los amigos trataban de consolar a Job llorando con el. Traducción Alterna:" Afligirse con Job para ayudar a aliviar su sufrimiento".

Job 2:12

Ellos levantaron sus ojos
"Ellos miraron atentamente" o "Ellos miraron cuidadosamente"

Ellos no le reconocieron
Esto probablemente significa que los visitantes de Job no lo reconocieron al principio, cuando lo vieron en la distancia. Job se veia diferente porque debido a su dolor y debido a las llagas que cubrían su cuerpo. Traducción Alterna:"Ellos con dificultad lo reconocieron"

Ellos alzaron sus voces y lloraron
"Ellos lloraron fuerte" o "Ellos lloraron ruidosamente"

rasgó su túnica
Esto era un signo de luto

Arrojaron polvo en el aire y sobre sus propias cabezas
Estos eran signos de Luto.

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Chapter 3

1 Después de esto, Job abrió su boca y maldijo el día en que nació. **2** Él dijo: **3** "Que el día en el cual yo nací perezca, la noche que dijo: 'Un niño ha sido concebido.' **4** Que ese día sea oscuro; que Dios desde arriba no lo llame a memoria, ni que los rayos del sol brillen sobre él. **5** Que la oscuridad y la sombra de muerte lo reclamen para sí. Que una nube viva sobre él; que todo lo que hace al día negro verdaderamente lo aterrorice. **6** En cuanto a aquella noche, que la densa oscuridad la agarre. Que no se regocije entre los días del año; que no se cuente en el número de los meses. **7** Vean, que esa noche sea estéril; que ninguna voz alegre entre en ella. **8** Puedan ellos maldecir ese día, aquellos quienes saben cómo despertar a Leviatán. **9** Puedan las estrellas del amanecer de aquel día ser oscuras. Que ese día busque luz, pero no la encuentre; ni pueda ver los párpados del amanecer, **10** porque no cerró las puertas del útero de mi madre, ni escondió problema a mis ojos. **11** ¿Porqué no morí cuando salí del vientre? ¿Porqué no rendí mi espíritu cuando mi madre me dio a luz? **12** ¿Porqué sus rodillas me dieron la bienvenida? ¿Porqué sus pechos me recibieron para que yo mamara? **13** Pues ahora yo hubiese estado acostado calladamente. Yo hubiese dormido y estado en descanso **14** con los reyes y los consejeros de la tierra, quienes construyeron tumbas para ellos que ahora están en ruinas. **15** O hubiese estado acostado con príncipes, quienes alguna vez tuvieron oro, quienes habían llenado sus casas con plata. **16** O quizás hubiese nacido muerto, como los infantes que nunca ven la luz. **17** Allí, el malvado cesa de ser problema; allí los fatigados están en descanso. **18** Allí, los prisioneros están relajados juntos; ellos no escuchan la voz del encargado de los esclavos. **19** Allí están ambos, las personas pequeñas y grandes; allí el siervo es libre de su amo. **20** ¿Porqué la luz le es dada a él quien está en miseria? ¿Porqué la vida le es dada al que es amargado en el alma; **21** a alguien que anhela la muerte sin que venga; a alguien que cava por la muerte más que por un tesoro escondido? **22** ¿Porqué la luz le es dada a alguien que se regocija mucho y se complace cuando halla la tumba? **23** ¿Porqué la luz le es dada a un hombre de quien su camino está escondido, un hombre a quien Dios ha cercado? **24** Pues mi suspiro ocurre en lugar de comer; mi gemir es derramado como agua. **25** Pues la cosa que yo temía ha venido sobre mí; de lo que yo tenía miedo ha llegado a mí. **26** No estoy tranquilo, no estoy callado, y no tengo descanso, en lugar de eso tengo problemas.

Job 3:1

Abrió su boca
"Empezó a hablar"

Que el día en el cual yo nací perezca, la noche
Job habla del día y la noche como si fueran personas. Traducción Alterna:" Desería no haber nacido".

La noche que dijo:"Un niño ha sido concebido"
Esta expresión intensifica la declaración del dolor de Job al retroceder aún más desde su nacimiento hasta su concepción. Traducción Alterna:"La noche que dijo, "un niño ha sido concebido" perezca".

La noche que dijo
Aquí la noche es como decir que hay una persona que puede hablar. El traductor puede elegir, sin embargo, traducirlo de una manera menos metafórica. Traducción Alterna:"La noche sobre la cual la gente decía".

Un niño ha sido concebido
Esto debe ser puesto en forma activa. Traducción Alterna:" Su madre ha concebido un niño".

Job 3:4

Información General
Las expresiones en estos versos son todos deseos que el día del nacimiento de Job ya no existiría. Esto implica que el día, aunque en el pasado, todavía existía de alguna manera. Los traductores pueden decidir traducir como lo hace la UDB: "Desearía que el día en que naciera pudiera haber sido oscuro".

Que ese día sea oscuro ... tampoco puede brillar el sol sobre ella
Estas dos cláusulas describen la oscuridad del día del nacimiento de Job, repitiendo así el arrepentimiento de Job por haber nacido.

Que ese día sea oscuro
Este es un deseo de que ese día no exista más. Traducción Alterna:" Que ese día desaparezca"

Que la oscuridad y la sombra de la muerte lo reclamen para si
Aquí la oscuridad y la sombra d la muerte es como decir que ellas son personas que pueden clamar algo como su propia posesión. La palabra "ellos" se refiere a el día de nacimiento de Job.

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La sombra de la muerte
Aquí sombra representa a la muerte misma. Traducción Alterna:"Muerta como una sombra"

Que una nube viva sobre él
Aquí se habla de una nube como si fuera una persona que podría vivir el día del nacimiento de Job. Traducción Alterna:"Que una nube lo cubra para que nadie pueda verlo".

Todo lo que hace el día negro
Esto se refiere a las cosas que bloquean la luz del sol y crea la oscuridad. Aquí "negro" representa la oscuridad.

Lo aterrorice
"Aterrorice ese día". El dia se refiere como si fuera una persona que podría estar aterrorizada por la oscuridad.

Job 3:6

Que la densa oscuridad la agarre
Esta oscuridad es como decir devuelta como si fuera una persona que puede agarrar y sostener la noche. Traducción Alterna:"Que la densa oscuridad la haga desaparecer"

Densa Oscuridad
"Oscuridad profunda" o "completa oscuridad"

Que no se regocije
La palabra "se" sse refiere a la noche de nacimiento o concepción de Job. La noche de concepcion de Job es como si fuera una persona que no debe regocijarse. Traducción Alterna: "Que ese día desaparezca de el calendario".

Que no se cuente en el número
Esa noche es como si fuera un apersona que puede caminar. Traducción Alterna:" Que nadie lo cuente en el número"

Que esa noche sea estéril
La noche del nacimiento de Job es como decir que era una mujer. Traducción Alterna:" Que ningún niño nazca en esa noche"

Que ninguna voz alegre entre en ella
Aquí que la noche del nacimiento de Job es como si hubiera un tiempo que puede ser posible para alguien ser feliz. Traducción Alterna:"Que nadie escuche el llorar feliz al nacer un hijo .

Alegre voz entre
Aquí la voz representa a una persona que es feliz. Traducción Alterna:"Que nadie sea feliz en ello otra vez"

Job 3:8

Aquellos quienes saben cómo despertar a leviatán
Job probablemente se está refiriendo aquí a hechiceros y magos, que el cree que son capaces de inclusive provocar a Leviatán en esparcir caos. Leviatán era un animal bien conocido en la antigua mitología del cercano oriente, que sepensaba que era el responsable de toda clase de destrucción, desorden, y caos

Que las estrellas del amanecer de ese día sean oscuras
Esto se refiere a los planetas que a menudo son visibles justo antes del amanecer. Traducción Alterna:"Que las estrellas que aparecen antes de las primera luz de ese día sean oscuras"

que ese día busque luz, pero no encuentre ninguna
El día del nacimiento de Job es como si se trtara de una persona que busca algo. Traducción Alterna:"Que ese día espere luz, pero no tenga ninguna"

Tampoco puede ver los párpados del amanecer
Se habla del amanecer como si tuviera párpados como una persona tiene. Traducción Alterna:" Ni ver la primera luz del amanecer"

Porque no cerró las puertas del útero de mi madre
Se refiere al útero de una mujer como que contiene puertas. Traducción Alterna:"Porque ese día no cerró el vientre de mi madre"

Porque no escondió problema a mis ojos
El día de nacimiento de Job se habla aquí como si fuera una persona que puede ocultar algo.

A mis ojos
Aquí "ojos" representa a la persona que ve a traves de ellos. Traducción Alterna:"De mi"

Job 3:11

Información General
Este pasaje contiene cuatro preguntas retóricas, que Job pide para realmente hacer una serie de declaraciones.

¿Porqué no morí cuando salí del vientre?
"¿Porque no morí en mi nacimiento?" Job se apropia de esta pregunta en orden a maldecir el día de su nacimiento y para expresar su angustia. Traducción Alterna: "Desería haber muerto el día que nací"

¿Porqué no rendí mi espíritu cuando mi madre me dió a luz?
Job quiere decir que no debría haber nacido. Traducción Alterna:" Desearía haber muerto cuando salí del útero".

Renunciar a mi espíritu
Esto se refiere a morir.

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¿Porque sus rodillas me dieron la bienvenida?
Esto capaz se refiere al regazo de la madre de Job. Las rodillas de su madre es como si ellas fueran personas que podrían dar bienvenida a un bebé recién nacido. Traducción Alterna:"Desearía que no hubiera regazo que me reciba"

¿Porqué sus pechos me recibieron para que yo mamara?
Los pechos de la madre de Job es como si ellos fueran personas que puedan dar la bienvenida a un bebé recién nacido. Traducción Alterna:"Desería que no habido senos para amamantar".

Job 3:13

Pues ahora yo hubiese estado acostado calladamente. Yo hubiese dormido y estado en descanso
Job usa dos oraciones para pensar en cómo sería si él nunca hubiera nacido o hubiera muerto al nacer.

Yo hubiese estado acostado calladamente
Job se imagina algo que pudo haber pasado en el pasado pero no ha sucedido, como se señaló anteriormente. Traducción Alterna:"Debería haber estado acostado en silencio"

Acostado calladamente
"dormido, descansando pacíficamente" (UDB)

Y estado en descanso
Aquí la palabra "descanso" quiere decir dormir pacíficamente, pero tambien que Job no iba a experimentar el dolor que sentía.

Con reyes y consejeros de la tierra
"Con reyes y sus asesores"

Job 3:15

Información General
Job continúa sus pensamientos sobre morir antes de nacer.

O hubiese estado acostado ... que nunca ven la luz
Esto describe algo que podría haber pasado pero no ha pasado.

Hubiese estado acostado con príncipes
"estaría acostado con los príncipes".

Quienes alguna vez tuvieron oro, quienes habían llenado sus casas con plata
Job usa paralelismo para enfatizar que él está diciendo.

O quizás hubiese nacido muerto, como los infantes que nunca ven la luz
Job usa paralelismo para enfatizar que el está diciendo

Hubiese nacido muerto
"Hubiese muerto en el vientre de mi madre"

Como los infantes que nunca vieron la luz
"Como bebés que nunca habían nacido"

Infantes
"Bebés" o "niños muy chicos"

Job 3:17

Información General
Job cambia su charla de morir a vida después de la muerte

Allí, el malvado cesa de ser problema; allí los fatigados están en descanso
Job usa paralelismo para enfatizar que los humildes encontrarán descanso de aquellos que les causan dificultades.

El malvado cesa de ser problema
Job está hablando sobre el lugar donde las personas van después de que dejan de vivir. Traducción Alterna:"En ese lugar, la gente malvada deja de causar problemas"

La voz del encargado de los esclavos
Aquí "voz" es una metonimia del poder que los encargados de los esclavos tienen sobre los esclavos. Traducción Alterna:"Ellos ya no están debajo de el control de los encargados de los esclavos"

Pequeñas y grandes personas
Esta es una forma figurada que significa "toda la gente, ambas personas pobres y ricas.

El siervo es libre de su amo
El sirviente ya no está obligado a servir a su amo

Job 3:20

¿Porqué la luz le es dada a él quien está en miseria? ¡Porqué la vida le es dada al que es amargado en el alma;
Las dos preguntas de Job significan basicamente la misma cosa. El se pregunta porqué los que enfrentan dificultades continúan viviendo.

¿Porqué la luz le es dada a él quien está en miseria?
Aquí Job se está preguntando porque la gente debe mantenerse viva y sufrir. Traducción Alterna:"Yo no entiendo porqué Dios da vida a una persona que está sufrinedo"

Luz
Aquí luz representa vida.

¿Porqué la vida le es dada al que es amargado en el alma ... tesoro escondido?
"¿Porque Dios da vida a una persona miserable?" Traducción Alterna:"Yo no entiendo porque Dios da vida a una persona que es muy infeliz ... tesoro escondido"

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A alguien que anhela la muerte sin que venga
Aquí muerte es como si fuera un objeto viniendo hacia alguien. Traducción Alterna:" A una persona que ya no quiere seguir viva, pero sigue viviendo"

A alguien que cava por la muerte más que por un tesoro escondido
Una persona esperando morir es como decir que él estuviera cavando en búsqueda de tesoros enterrados. Traducción ALterna:"Para una persona que quiere parar de vivir más que buscar riquezas ocultas.

¿Porqué la luz le es dada a alguien que se regocija mucho y se alegra cuando encuentra una tumba
Aquí Job usa una pregunta para hacer una declaración. Traducción Alterna:"Yo no entiendo como Dios permite que una persona continúe viviendo cuando la persona estaría muy feliz enterrada en la tierra"

Alguien que se regocija mucho y se alegra
la frase "se regocija mucho" significa básicamente la misma cosa como "está alegra". Juntas, como dos frases enfatizan la intensidad de alegría. Traducción Alterna:"Alquien que está extremadamente feliz

Cuando él encuentra la tumba
Esta una forma sutil de referirse a la muerte. Traducción Alterna:"Caundo él está muerto y puede ser enterrado"

La tumba
Aquí la tumba representa muerte.

Job 3:23

¿Porqué la luz le es dada a un hombre de quien su camino está escondido, un hombre a quien Dios ha cercado?
Job hace esta pregunta para hacer una declaración. Traducción Alterna:"Dios no debe dar vida a un hombre y luego quitarle su futuro y confinarlo"

Porqué la luz le es dada a un hombre
Aquí luz representa vida. Traducción Alterna:"Porque Dios mantine a un hombre vivo"

De quién su camino está escondido
Aquí Job habla de su futuro, que no sabe de antemano, como si Dios lo estuviera ocultando de él.

Un hombre a quien Dios ha cercado
Aqui estando en dificultades y peligros es como decir que ellos fueron confinados dentro de límites estrechos.

Pues mi suspiro ocurre en vez de comer; mi gemido es derramado como agua
Job expresa su angustia de dos maneras.

Mi suspiso ocurre en lugar de comer
"En lugar de comer, yo lloro"

Mi gemido es derramado como agua
Cualidades morales y emocionales como el dolor a menudo se comparan como si fueran agua.

Job 3:25

Pues la cosa que yo temía ha venido sobre mi; de lo que tenía miedo ha llegado a mí.
Estas dos frases significan la misma cosa.Traducción Alterna:"Lo que más me temía eso me pasó" o "Mi peor miedo se hizo realidad".

No estoy tranquilo,no estoy callado, y no estoy cansado
Job expresa su angustia en tres frases separadas. Traducción Alterna:"Estoy muy ansioso" o "Estoy emocionalmente y psicologicamente atormentado"

Problemas vienen en su lugar
problemas esta dicho como si fuera un objeto que puede ir a Job. Traducción Alterna:"Angustia me atormenta en su lugar"

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Chapter 4

1 Entonces, Elifaz el temanita le contestó y dijo: **2** "Si cualquiera trata de hablar contigo, ¿serás impaciente? Pero, ¿quién puede impedirse a sí mismo de hablar? **3** Mira, tú has instruído a muchos; tú has fortalecido a manos débiles. **4** Tus palabras lo han sostenido a quien estaba cayendo, tú has hecho firme las rodillas débiles. **5** Pero ahora que el problema ha venido a ti, y estas cargado; te toca y estás atribulado. **6** ¿No es tu temor confianza, y la integridad de tus caminos tu esperanza? **7** Piensa sobre esto, por favor: ¿quién ha perecido siendo inocente? O ¿cuándo los rectos fueron cortados? **8** Basado en lo que yo he observado, aquellos que aran iniquidad y siembran problemas, los cosechan. **9** Por el aliento de Dios ellos perecen; por la explosión de Su ira ellos son consumidos. **10** El rugir del león, la voz del león feroz, los dientes de los leones jóvenes - ellos son rotos. **11** El león viejo perece por falta de víctimas; los cachorros de la leona son esparcidos por todos lados. **12** Ahora, un cierto asunto fue secretamente traído a mí, y mi oído recibió un susurro acerca del ello. **13** Entonces vinieron pensamientos de visiones en la noche, cuando el sueño profundo cae sobre la gente. **14** Fue en la noche cuando el miedo y el temblor vinieron sobre mí, e todos mis huesos estremecieron. **15** Luego un espíritu pasó ante mi cara y el pelo de mi carne se levantó. **16** El espírtu se quedó quieto, pero yo no pude discernir su apariencia. Una forma estaba ante mis ojos; había silencio, y escuché una voz que dijo: **17** "¿Puede un hombre mortal ser más justo que Dios? ¿Puede un hombre ser más puro que su Creador? **18** Mira, si Dios no pone confianza en sus siervos; si Él acusa a sus ángeles de insensatez, **19** ¿cuánto más es esto cierto de aquellos quienes viven en casas de barro, quienes su fundamento está en el polvo, quienes son aplastados más rápido que una polilla? **20** Entre la mañana y la tarde ellos son destrozados; ellos perecen para siempre sin que alguno los note. **21** ¿No son las cuerdas de sus tienda arrancadas de ellos? Ellos mueren; ellos mueren sin sabiduría.

Job 4:1

Elifaz
Elifaz es el nombre de un hombre

Temanita
Un temanita pertenece a la tribu de Teman.

¿Será impaciente?
Elifaz hace esta pregunta en orden a hacer una declaración. Traducción Alterna:"Vos seguramente vas a ser impaciente.

¿Serás impaciente?
"¿Eso te molestará?"

Pero, ¿quién puede impedirse a sí mismo de hablar?
Elifaz hace esta pregunta para decir que ninguno que vea a un amigo sufriendo puede permanecer en silencio. Traducción Alterna:"Nadie puede contenerse de hablar (a un amigo en el mismo estado en que te encuentras)" o "Debo hablarte (viendo que estas en un estado de dolor)."

Mira, tu has instruido a muchos; tu has fortalecido a manos débiles
Este verse declara una sola idea en dos diferentes maneras.

Tu has fortalecido a manos débiles
Aquí "manos débiles" representa a personas que necesitan ayuda. Traducción Alterna:"Tu has ayudado a otros cuando ellos necesitaban ayuda".

Job 4:4

Información General
El escritor usa paralelismo en cada uno de estos versos hace una idea usando dos diferentes declaraciones para enfatizar 1) El soporte que Job ha dado a otros en el pasado 2)el efecto en el de sus problemas presentes, y 3) Su piedad ante Dios.

Sostenido
Se dice como de alguien que ha sido alentado como si se le impidiera caerse.

Cayendo
Aquí se dice que desanimandose es como si se estuviera cayendo.

Tu has hecho firme las rodillas débiles
Aquí se habla del desaliento como si fuera una persona cuyas rodillas débiles no pudieran mantenerlo erguido.

Pero ahora el problema ha venido a ti
Aqui problema es como si fuera un objeto que puede venir a una persona. Traducción Alterna:"Pero ahora tu sufrirás de desastres"

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Estas cansado
"estas desmotivado"

Tu temor
"El hecho de que honras a Dios"

¿No es tu temor confianza, y la integridad de tus caminos tu esperanza?
Elifaz pregunta estas preguntas para decir a Job que su pecado le ha causado sufrimiento. Traducción Alterna:"Todos piensan que tu honras a Dios; todos piensan que sos un hombre honesto. Pero estas cosas deben no ser ciertas, porque ya no confias en Dios.

Tu temor
Elifaz quiere decir el temor de Job a Dios. Traducción Alterna:"Tu temor a Dios"

Tus caminos
Aquí "tus caminos" representa "tu conducta", "como te comportas"

Job 4:7

¿Qiuen ha perecido siendo inocente?
Elifaz usa esta pregunta para pedir a Job que busque en su vida el pecado

¿Cuándo los rectos fueron cortados?
Esta pregunta también significa hacer una dclaración, y puede ponerse en forma activa. Traducción Alterna:"Ninguno a cortado nunca a una persona recta"

Cortado
Aquí ser cortado representa ser destruido.

Aran iniquidad ... siembran problemas ... cosechan
Aqui las acciones de arar y sembrar representan causar problemas a otras personas. Aqui la cción de cosechar representa sufrimiento de problemas que uno se ha causado a sí mismo.

Por el aliento de Dios ellos perecen; por la explosión de su ira ellos son consumidos
El escritos explica una simple idea usando dos diferentes declaraciones. Esta es una forma de poesía hebrea usada para enfasis, claridad, enseñanza, o todas las tres.

El aliento de Dios
Esto puede representar la acción de Dios dando un mandato.

La explosión de su ira
Esta expresión sugiere la respiración agitada que una persona a veces pasa por la nariz cuando está muy enojada.

respiración ... explosión
El segundo se basa en el primero. Ellos hacen el mismo punto al usar significados que incrementan el resultado. "Por el soplo de la boca de Dios ellos mueren; el fuerte viento de su ira los devasta"

perecer .. son consumidos
La segunda frase se basa en la primera. Ellas hacen el mismo punto. "Por el soplo de la boca de Dios ellos mueren, el fuerte viento de su ira los devasta"

Ellos son consumidos
Aqui ser consumidos o comidos representa ser asesinados

Job 4:10

Información General
El escritor usa paralelismo en estas frases, transmitiendo una sola idea usando diferentes declaraciones para enfatizar la destrucción de Dios de las personas malvadas.

El rugir del león, la voz del león feroz, los dientes de los leones jóvenes-ellos son rotos.
Aquí el rugir del León, su voz, y sus dientes siendo rotos son usados como imágenes de como los malvados sereán destruidos

Ellos son rotos
Esto debe ser puesto en forma activa. Traducción Alterna:"Algo los rompe "

El león viejo perece por falta de víctimas; los cachorros de la leona son esparcidos por todos lados
Elifaz usa la imagen de un león viejo muriendo de hambre y de la familia de un león siendo dispersada como metáfora para los malvados siendo destruidos

son esparcidos
"Algo dispersa a los cachorros de la leona"

Job 4:12

Ahora un cierto asunto fue secretamente traído a mí ... mi oído recibió un susurro acerca de ello
Estas frases expresan la misma idea en diferentes formas. Transmiten la idea de que Elifaz escuchó un mensaje que le susurró. Esta repetición es una forma de poesía hebrea que se usa con frecuencia para enfatizar, enseñar o aclarar.

Fue secretamente traído
"Algo trajo un cierto asunto a mi de manera secreta"

Visiones en la noche
"sueños"

Cuando el sueño profundo cae sobre la gente
"Cuando las personas duermen muy profundo"

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Job 4:14

Información General
El escritos usa paralelismo en estos versos, para transmitir una sola idea usando diferentes declaraciones para enfatizar el temor de Elifaz.

El miedo y el temor vinieron sobre mí.
Aquí miedo y temor son dichas como si fuesen objetos que pueden ir a una persona. Traducción Alterna:"Yo empecé a tener miedo y temer."

El pelo de mi carne se levantó
Esto indica un gran miedo

El pelo de mi carne
"El pelo en mi cuerpo"

Job 4:16

Información General
El escritor usa paralelismo en el verso 17, para transmitir una simple idea usando dos diferentes declaraciones para enfatizar una pregunta acerca de la pureza del hombre ante Dios.

Una forma estaba ante mis ojos
"Algo estab ante mis ojos," "Yo vi algo"

Y escuché
"Entonces escuché"

¿Puede un hombre mortal ser más justo qque Dios?
Elifaz posee esta pregunta para que Job puede considerar, "¿me considero mas justo que Dios?" o "¿Estoy justificado ante Dios?" Traducción Alerna:"Un hombre mortal no puede ser más justo que Dios" o "Un hombre mortal no puede ser justo ante Dios"

¿Puede un hombre ser más puro que su creador?
Esta pregunta tiene el mismo propósito como la pregunta anterior. Traducción Alterna:"Un hombre no puede ser más puroi que su creador" o "Un hombre no puede ser más puro ante su creador"

Hacedor
"Creador"

Job 4:18

Aquellos quienes viven en casa de barro, quienes su fundamento está en el polvo
Esta es una manera figurada de describir a los seres humanos, que fueron creados del polvo de la tierra y que sus cuerpos son como casas, que son echas de barro y tienen fundamentos sucios.

Aplastado más rápido que una polilla
La frase "más rápido que" es normalmente traducida como "antes". Traducción Alterna:"aplastado antes que una polilla" o "Aplastado como una polilla"

Son aplastados
"Algo los aplasta"

Son aplastados
"Son asesinados"

Job 4:20

Información General
Estos versículos continúan el uso anterior del paralelismo, enfatizando aquí de diferentes maneras la idea de que las personas mueren repentinamente sin haber logrado la sabiduría y sin la preocupación de los demás.

Entre la mañana y la tarde ellos son destrozados
Esto se refiere a la idea de algo que esta pasando rápido

Ellos son destrozados
Esto puede ser también puesto en forma activa. Traducción Alterna:"Ellos mueren"

¿No son las cuerdas de sus tiendas arrancadas de ellos?
Esto debe ser puesto en forma activa. Traducción Alterna:"¿No han sus enemigos arrancado las cuerdas de sus tiendas de ellos?"

Las cuerdas de su tienda
Aquí cuerdas de tienda representa a la tienda. A veces la casa o familia d una persona son demostradas como tiendas, que puede también representar todas sus posesiones.

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Chapter 5

1 Clama ahora; ¿hay alguien que te contestará? ¿A quién de los santos recurrirás? **2** Pues la ira mata al hombre insensato; los celos matan al tonto. **3** Yo he visto a una persona insensata echando raíces, pero de repente yo maldije su hogar. **4** Sus hijos están lejos de la seguridad; ellos son aplastados en la puerta de la ciudad. Nadie hay para rescatarlos. **5** Los hambrientos se comen sus cosechas; ellos aun las toman de entre los espinos. Los sedientos suspiran por sus riquezas. **6** Pero las dificultades no surgen de la suelo; ni el problema brota de la tierra. **7** En cambio, la humanidad nace para el problema, así como las chispas vuelan hacia arriba. **8** Pero, en cuanto a mí, recurriré a Dios mismo; a Él yo encomendaría mi causa-- **9** Él quien hace cosas grandes y profundas, cosas maravillosas sin número. **10** Él da lluvia sobre la tierra y envía agua sobre los campos. **11** Él lo hace para colocar en lugares altos a aquellos que están en lugares bajos; para hacer subir a seguridad a quienes están de luto. **12** Él rompe las planes de la gente astuta, para que sus manos no puedan tener éxito. **13** Él atrapa a la gente sabia en sus propias astucias; los planes de la gente torcida se apresuran a su fin. **14** Ellos encuentran oscuridad en pleno día, y al mediodía andan a tientas como si fuese de noche. **15** Pero Él salva a la persona pobre de la espada en sus bocas y a la persona necesitada de la mano de la gente poderosa. **16** Para que el pobre tenga esperanza, y la injusticia cierre su propia boca. **17** Mira, el hombre a quien Dios corrige es bendecido; por lo tanto, no desprecies la corrección del Todopoderoso. **18** Porque Él hiere y luego venda; Él hiere y luego Sus manos sanan. **19** Él te rescatará de seis problemas; ciertamente, en siete problemas ningún mal te tocará. **20** En hambruna Él te rescatará de la muerte, y en la guerra de las manos de aquellos quienes usan la espada. **21** Tú serás escondido del azote de la lengua; y no tendrás miedo de la destrucción cuando venga. **22** Tú te reirás de la destrucción y la hambruna, y no tendrás miedo de las bestias salvajes. **23** Pues tú tendrás un pacto con las piedras en tu campo, y las bestias del campo estarán en paz contigo. **24** Tú sabrás que tu tienda está a salvo; visitarás tu redil y nada te faltará. **25** Tú también sabrás que tu semilla será grande, que tu descendencia será como el pasto sobre la tierra. **26** Tú vendrás a tu tumba a una edad completa, como una pila de gavillas que sube a su tiempo. **27** Mira, hemos examinado este asunto; es así; escúchalo, y conócelo por ti mismo."

Job 5:1

¿A quién de los santos recurrirás?
Elifaz plantea esta pregunta para señalar que nadie Job puede acudir en busca de ayuda. Traducción Alterna: "¿Hay alguien santo a quien puedas recurrir?" o "No hay nadie santo a quien puedas pedir ayuda".

Santos
Esto se refiere a seres sobrenaturales o de algún tipo, ya sea ángeles u otros espíritus

El tonto .. una persona tonta
Esto se refiere a cualquier persona tonta y cualquier persona necia.

Los celos matan al tonto
"Los celos mata a cualquiera que actúa ignorante e impulsivamente"

Una persona tonta echando raices
Aquí se habla de una persona como si fuera una planta, quizás volviendose más tonta con el tiempo. Traducción Alterna:"Una persona tonta que se castiga con la tontería"

Su hogar
esto se refiere a la familia de la persona y toda su propiedad

Job 5:4

Información General
Estos versos continúan el uso anterior del paralelismo, aqui enfatizando en diferentes maneras la idea que los niños de personas necias nunca están seguras.

Sus hijos están lejos de la seguridad
"sus" se refiere a la persona necia o a las personas necias en 5:1. Traducción Alterna:"Sus hijos nunca están seguros"

Son aplastados
Aquí siendo aplastados representa siendo oprimidos, aprovechado,en la corte. Esta idea debe ser puesta en forma activa. Traducción Alterna:"Alguien los aplasta"

Puerta de la ciudad
La puerta de la ciudad, funcionando como una corte, era el ñugar donde las disputas eran resueltas y donde las sentencias son dadas.

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Nadie hay para rescatarlos
"No hay nadie para que ayude a los niños de las personas necias fuera de sus dificultades"

Incluso lo toman de entre sus espinas
Esto quizás se refiere a partes de un campo donde crecen los peores cultivos, debido a las plantas de espinas presentes.

Los sedientos suspiran por sus riquezas
Aquí se habla de personas codiciosas como si tuvieran sed, y se habla de la riqueza de la persona necia como si fuera algo que pudieran beber.

Job 5:6

Pero las dificultades no viene de la tierra; ni el problema brota del suelo
Aquídificultades y problemas son tratados como si fuesen plantas.

La humanidad naca para el problema, así como las chispas vuelas hacia arriba
Es natural para las personas, un dia nacen, para tener problemas como lo son las chispas para volar desde un incendio

Job 5:8

Información General
En estos versos, Elifaz continúa el discurso de 4:1. El escritor continúa usando paralelismo en cada verso, transmitiendo una simple idea usando dos diferentes declaraciones que enfatizan que Job necesita alegar su caso a Dios que hace cosas maravillosas.

Cosas grandes y profundas, cosas maravillosas sin número
"Grandes cosas que no pueden ser entendidas, maravillas que no pueden ser contadas"

Cosas profundas
Se refiere a cosas que la humanidad no puede entender

Grandes y cosas profundas
Aquí el escritor usa dos palabras independientes conectandolas con "y" para enfatizar la grandeza de las acciones de Dios. Traducción Alterna:"Cosas muy profundas"

Cosas maravillosas
"Maravilla de cosas" o "maravillas"

Job 5:11

Información General
El escritor continúa usando paralelismo en cada verso, transmitiendo una simple idea usando dos diferentes declaraciones para enfatizar como Dios levanta a los que son humildes y degrada a los que son astutos.

Él lo hace para colocar en lugares altos a aquellos que están en lugares bajos
Se habla de personas humildes en peligro como si estuvieran en una posición baja. Cuando Dios los rescata, reciben honor. Cuando esto sucede, se dice que se levantan y se colocan en una posición alta. Traducción Alterna:"Dios hace esto para rescatar y honrar al humilde que ha estado sufriendo.

El rompe los planes
Aqui parando los planes de las personas astutas es como decir que ellos fueran cosas que pueden ser rotas físicamente.

El atrapa a la gente sabia en sus propias astucias
Aquí hacer que las personas sabias sufran por sus propias acciones malvadas se dice como si se las atrapara en trampas. Se habla de sus propias acciones como si fueran esas trampas.

Gente torcida
Aquí se habla de ser malvado de una manera inteligente como si se estuviera retorciendo. Traducción Alterna: "los que son astutos" o "los que son tortuosos" o "los que son astutos".

Job 5:14

Información General
El escritor continúa usando paralelismo en cada verso, transmitiendo una simple idea usando dos diferentes declaraciones para enfatizar como Dios degrada a aquellos que son astutos y salva a aquellos que son pobres.

Ellos encuentran oscuridad en pleno día
Aquí se habla de las personas astutas y malvadas a quienes Dios confunde como si inesperadamente estuvieran en la oscuridad al mediodía, cuando el sol está en su posición más alta en el cielo. No pueden hacer nada de lo que desean hacer, porque no pueden ver. Traducción Alterna:"Aquellos que son astutos estan en la oscuridad, inclusive al mediodía" .

tientas
Sentirse como una persona ciega

Mediodía
"Al mediodía"

Pero Él salva a la persona pobre de la espada de sus bocas
Aqui el insulto y se habla de cosas amenazantes que la gente dice como si fueran una espada en la boca. Traducción Alterna:"Pero salva a la persona pobre de las amenazas de los poderosos" o "Pero el salva a la persona pobre cuando las amanezas de los poderosos los acechan o insulta"

La injusticia cierre su propia boca
Personas que dicen cosas injustas es como si ellas fueran al injusticia misma, que debe parar de

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hablar. Traducción Alterna:"Es como si la misma injusticia tapara su propia boca"

Job 5:17

Información General
El escritor continúa usando paralelismo en los versos 18 y 19, transmitiendo una sola idea usando dos diferentes declaraciones para enfatizar los actos de Dios de castigo y curación

Dios corrige... Correción del Todopoderoso
Dios es descrito como un padre corrigiendo o instruyendo a su niño.

Bendecido
"Beneficiado"

No desprecies
"No rechazes" o "Jamás consideres sin valor"

Corrección
"Instrucción" o "corrección" o "disciplina" (UDB)

Porque ÉL hiere y luego venda; ÉL hiere y luego sus manos sanan
Porque ÉL hiere pero venda; ÉL aplasta pero sus manos sanan"

Sus manos sanan
Aquí "sus manos" representa a Dios.

ÉL te rescatará de seis problemas; ciertamente, en siete problemas, ningún problema te tocará.
El uso de números crecientes como "seis" y "siete" representa la idea de muchas, muchas veces. Traducción Alterna:"ÉL te rescatará de los problemas una y otra vez; de hecho, una y otra vez, ningún mal te tocará"

Job 5:20

Información General
El cambio en el pronombre "el" a "tu" que comienza en 5:17 continúa através de el final de el discurso de Elifaz es 5:26.

En hanbruna ÉL te rescatará
"En hambruna Dios te redimirá"

te rescatará
"te rescatara" o "te redimirá" o "te salvará del peligro"

Destrucción
"Mal de los enemigos"

No tendrás miedo de las bestias salvajes
"Tu no tendrás miedo de las bestias salvajes"

Bestias salvajes
Animales que no han sido domesticados o entrenados

Job 5:23

Información General
El escritor continúa usando paralelismo en cada uno de estos versos, transmitiendo una sola idea usando dos diferentes declaraciones para enfatizar la seguridad con respecto al mundo natural, la granja, y algunos descendientes.

Tu tendrás un pacto con las piedras en tu campo
Esta oración usa lenguaje figurado para transmitir armonia con el mundo natural. Traducción Alterna:"Tu pacto es con las piedras del campo"

Las bestias del campo tendrán paz contigo
"Los animales salvajes van a estar en paz contigo"

Bestias salvajes
Animales que no han sido domesticados o entrenados.

Tu sabrás que tu tienda esta a salvo
"Tu sabrás que tu tienda es pacífica"

Visitarás tu redirl y nada te hará falta
"Vas a visitar tu rebaño y no vas a encontrar nada perdido"

Tu también sabrás que tu semilla será grande, que tu descendencia será como el pasto sobre la tierra
En este simil, se representa a la "desv¿cendencis" tan numerosa como la briznas de hierba. "También sabrás que tus descendientes serán muchos, que tu descendencia será como la hierba que crece en la tierra"

Job 5:26

Tu vendrás a tu tumba a edad completa
"Vas a morir a una edad bastante avanzada"

Como una pila de gavillas que sube a su tiempo
Elifaz está utilizando el símil para señalar que Job morirá cuando sea hora de que muera. Traducción Alterna: "Así como el grano se cosecha a la hora señalada, así morirás cuando sea la hora señalada.

Mira, hemos examinado este asunto; es así; escúchalo, y conócelo por ti mismo
"Nosotros" se refiere a los amigos de Job, incluido Elifaz, que está hablando. Traducción Alterna:"Mire, hemos pensado en este asunto. Escuche lo que estoy diciendo y sepa que es verdad".

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Chapter 6

1 Entonces Job contestó y dijo: **2** "Oh, si solo mi angustia fuera pesada; ¡si solo toda mi calamidad fuera puesta en la balanza! **3** Porque ahora sería más pesada que la arena de los mares. Es por esto que mis palabras fueron imprudentes. **4** Pues las flechas del Todopoderoso están en mí, mi espíritu bebe el veneno; los terrores de Dios se han arreglado en conjunto contra mí. **5** ¿Acaso el asno salvaje rebuzna en desespero cuando él tiene pasto? ¿O acaso muge el buey con hambre cuando tiene forraje? **6** ¿Puede eso que no tiene sabor ser comido sin sal? ¿O hay algún sabor en la clara de un huevo? **7** Me rehuso a tocarlos; ellos son como comida asquerosa para mí. **8** Oh, si yo pudiera tener mi pedido; oh, si Dios me concediera lo que ahnelo: **9** ¡si se complaciera Dios en aplastarme de una vez, si Él dejara soltar su mano y me cortara de esta vida! **10** Pueda ésta todavia ser mi consolación—aún si yo me regocijo en dolor que no disminuye: que yo no he rechazado las palabras del Santo. **11** ¿Qué es mi fuerza, que yo debo intentar esperar? ¿Cuál es mi final, para que yo deba prolongar mi vida? **12** ¿Mi fuerza es la fuerza de las piedras? ¿O es mi carne hecha de bronce? **13** ¿No es verdad que yo no tengo ayuda en mí mismo, y que la sabiduría ha sido sacada fuera de mí? **14** Para la persona que está a punto de desmayarse, la fidelidad debe ser mostrada por su amigo; aún para aquel que abandona el temor del Todopoderoso. **15** Pero mis hermanos han sido tan fieles a mí, así como un lecho de arroyo del desierto, como canales de agua que pasan a ser nada, **16** los cuales son oscurecidos a causa del hielo sobre ellos, y a causa de la nieve que se esconde a sí misma en ellos. **17** Cuando ellos se descongelan, se desvanecen; cuando está caliente, ellos se derriten de su lugar. **18** Las caravanas que viajan por su camino se desvían por agua; ellos vagan en tierra estéril y luego perecen. **19** Caravanas desde Tema miraron allí, mientras compañías de Sabá tenían esperanza en ellos. **20** Ellos estaban desilusionados porque habian estado confiados en encontrar agua. Ellos fueron allá, pero ellos fueron engañados. **21** Ahora, ustedes amigos son nada para mí; ustedes ven mi terrible situación y están asustados. **22** ¿Le dije yo, 'Demen algo;' u, 'ofrézcanme un regalo de sus riquezas;' **23** o 'sálvenme de la mano de mi adversario;' o, 'rescátenme de la mano de mis opresores?' **24** Enséñenme, y yo voy a mantener mi paz; háganme entender dónde yo he estado equivocado. **25** ¡Cuán dolorosas son las palabras verdaderas! Pero sus argumentos, ¿cómo es que realmente me reprenden? **26** ¿Ustedes planifican ignorar mis palabras, tratando las palabras de un hombre desesperado como al viento? **27** Ciertamente, ustedes echan suertes por un niño sin padre, y regatean sobre su amigo como por mercancía. **28** Ahora, por lo tanto, por favor mírenme, pues seguramente yo no mentiría en sus caras. **29** Cedan, yo les ruego; no permitan que haya injusticia en ustedes. De hecho, cedan, pues mi causa es justa. **30** ¿Hay maldad en mi lengua? ¿No puede mi boca detectar cosas malignas?

Job 6:1

Si sólo mi angustia fuera pesada; ¡si sólo mi calamidad fuera puesta en balanza!
Aquí el escritor usó dos diferentes dclaraciones para transmitir una simple idea, la cargo del sufrimiento de Job.

En la balanza
"En una balanza"

Porque ahora sería más pesada que la arena de los mares
Job compara la carga de su sufrimiento a el peso de la arena mojada; ambas pueden aplastar a una persona. "La carga de mi angustia y problemas es mas pesada que la arena en la orilla mar.

Job 6:4

Información General
El escritor continúa usando paralelismo en cada uno de estos versos, transmitiendo una simple idea usando dos diferentes declaraciones para enfatizar el intenso sufrimiento de Job como fundamento de su queja.

Pues las flechas del Todopoderoso están en mí
Esta metáfora para el sufrimiento de Job. El compara sus muchos problemas con flechas que atraviesan su cuerpo.

Mi espíritu bebe el veneno
La metáfora continúa. El sufrimiento a penetrado el corazón de Job. Traducción Alterna:"Siento el dolor hasta el fondo".

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Los terrores de Dios se han arreglado en conjunto contra mí
Traducción Alterna: "Todas las cosas feas que pueden pudieron haber pasado me han venido en contra de una vez"

En formación
"como un regimiento del ejercito" o "como una banda d soldados"

¿Acaso el asno salvaje rebuzna en desespero cuando él tiene pasto? ¿O acaso muge el buey con hambre cuando tiene forraje?
Job plantea estas preguntas para enfatizar que el tiene una buena razón para quejarse. Traducción Alterna:"¿Me estaría quejando si todo estuviera bien?" o "No me voy a quejar sin razón"

rebuznar
el sonido que un asno hace

muje
el sonido que un buey hace

Forraje
comida de animales

¿Puede eso que no tiene sabor ser comido sin sal? ¿O hay algún sabor en la clara de un huevo?
Incluso la comida, o circunstancias, en la vida de Job eran dolorosas. Job conpara su vida con la comida que no tiene sabor o condimiento. "Mi vida no tiene sabor; es como la clara insípida de un huevo".

Puede eso que no tiene sabor ser comido
Esta pregunta pasiva se puede traducir como una declaración activa:" Una persona no puede comer una comida de mal sabor sin sal".

Job 6:7

Información General
El escritor continúa usando paralelismo en cad uno de estos versos, transmitiendo una idea usando dos diferentes declaraciones para enfatizar las declaraciones de intenso sufrimiento de Job y su deseo de muerte.

Me rehúso a tocarlos
"Ellos" se refiere a alimentos de mal sabor. Aquí Job continúa usando la imagen de la mala comida como una metáfora de sus circunstancias desagradables.

Oh, si yo pudiera tener mi pedido; oh, si Dios me concediera lo que anhelo
Traducción Alterna:"Que Dios haga lo que le he pedido que haga"

Que se complaciera Dios en aplastarme de una vez
Traducción Alterna:"Que Dios seguiría adelante y me aplastaría"

si Él dejara soltar su mano y me cortara de esta vida
Traducción ALterna:"Que ÉL actuaría rápidamente y acortaría mi vida"

Suelta su mano
"Actúa rápido"

Job 6:10

Pueda ésta todavía ser mi consolación
"Que esta todavía pueda ser mi consolación" o "Que esto me pueda dar consuelo"

Aún si yo me regocijo en el dolor que no disminuye
"Saltaría de alegría en un dolor interminable" o "Soportaría un dolor que no disminuye"

Regocijo
"regocijo"

Que no Disminuye
"Que no disminuye"

Que yo no he rechazado las apalabras del Santo
"Que no he rechazado a Dios"

¿Qué es mi fuerza, que yo debo intentar esperar? ¿Cuál es mi final, para que yo deba prolongar mi vida?
Job plantea estas preguntas para enfatizar que no tiene sentido seguir viviendo. Traducción Alterna:"Además, ¿Que más hay para mi para vivir y esperar?" o "No tengo fuerzas para seguir viviendo; no tengo motivos para ser paciente"

Job 6:12

Información General
El escritor utiliza preguntas retóricas paralelas en cada uno de estos versículos, transmitiendo una sola idea usando dos declaraciones diferentes para enfatizar la falta de fuerza de Job para soportar el sufrimiento.

¿Mi fuerza es la fuerza de las piedras? ¿O es mi carne hecha de bronce?
Job contrasta la debilidad de su cuerpo con materiales de construcción resistentes y duraderos para enfatizar su falta de fuerza. Traducción Alterna:"No soy tan fuerte como las rocas. Mi cuerpo no está hecho de metal"

¿No es verdad que yo no tengo ayuda en mí mismo .. de mí?
Traducción Alterna:"Es cierto que no me quedan fuerzas ... a mí".

¿La sabiduría ha sido sacada fuera de mí?
"Mi éxito me ha sido quitado" o "la fuerza interior ha sido expulsada de mí" Esto pued ser declarado en forma activa. Traducción Alterna:"Mi fuerza interior se fue"

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Job 6:14

Para la persona que está a punto de desmayarse, la fidelidad debe ser mostrada por su amigo
"Un amigo debe ser amable con la persona que se siente sin esperanza"

Aún para aquel que abandona el temor del Todopoderoso
"Incluso si para de honrar al Dios Todopoderoso" (UDB) Posibles significados son 1) la persona no teme a Dios o 2)Su amigo no teme a Dios.

Pero mis hermanos han sido tan fieles a mí, así como un lecho de arroyo del desierto
Job describe a sus amigos como un "cause" que es una corriente que puede secarse repentinamente y no es confiable.

Como canales de agua que pasan a ser nada
"Como corrientes de agua que se secan"

los cuales son oscurecidos a causa del hielo sobre ellos
"Los cuales son oscuros como el hielo"

y a causa de la nieve que se esconde a sí misma en ellos
"Y la nieve se esconde en ellos" o "La nieve desaparece en ellos"

Cuando ellos se descongelan, se desvanecen
"Cuando ellos se calientan, ellos desaparecen"

cuando está caliente, ellos se derriten de su lugar.
"Caundo está caliente, ellos se secan"

Job 6:18

Las caravanas que viajan por su camino se desvían por agua
Job continúa con su descripción de que sus amigos son tan poco confiables como las corrientes que se secan. Traducción Alterna:" Los caminos de los viajeros cambian de rumbo buscando agua"

Las caravanas
Esta frase también puede ser traducida como "los caminos de las caravanas" o "los caminos de los viajeros" o "viajeros".

Ellos vagan en tierra estéril y luego perecen
"Ellos van en ningún sitio y mueren"

Tema
Este es el nombre de un lugar. Las personas de ese lugar usan caravanas para intercambiar cosas con personas de otras tierras.

mientras compañías de Sabá tenían esperanza en ellos
"mientras los viajeros de Sheba los esperaban"

Sabá
Este es el nombre de un lugar. Las personas de este lugar usaban caravanas para intercambiar cosas con las personas de otras tierras.

Esperanza en ellos
""los esperaba" o "ponía su esperanza en ellos"

Ellos estaban desilusionados porque habian estado confiados en encontrar agua.
"Ellos estaban confundadidos porque ellos estaban confiados en que iban a encontrar agua"

pero ellos fueron engañados.
Traducción Alterna:" pero estaban decepcionados" o pero no estaban satisfechos

Job 6:21

Información General
En estos versículos, Job plantea cuatro preguntas para reprender a sus amigos y enfatizar que no pidió ayuda a ninguno de ellos.

Ahora
Job utitliza esta frase para introducir la parte principal de lo que está diciendo.

Ustedes amigos no son nada para mí
"Ustedes no actúan como mis amigos"

Están asustados
"y tienes miedo de que Dios pueda hacerte cosas similares ". (UDB) Aquí la UDB hace más explícita la información implícita de que los amigos temen que Dios los castigue

¿Le dije yo 'Demen algo'?
Traducción Alterna:"No le pedi a nadie algo"

ofrézcanme un regalo de sus riquezas
Traducción Alterna:"No les pedí dinero" o " "No les pedí que ofrecieran de sus riquezas una desposada en mi cuenta"

sálvenme de la mano de mi adversario
"La mano de mi adversario" es una metonimia que representa el poder de alguien que está fuertemente en contra de Job. Traducción Alterna:"Nunca le pedí a ninguno de ustedes que me rescatara de mis enemigos"

rescátenme de la mano de mis opresores?
"Mano de mis opresores" es una metonimia que representa el poder de los hombres que tratan mal a Job. Traducción Alterna:"No te pedí que me rescatases de los que me trataron mal".

Salvenme
"Rescátenme"

Job 6:24

Enséñenme
El verbo "enseñar" es en segunda persona de la forma plural.

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Y yo voy a mantener mi paz
"Y yo voy a estar en silencio".

Háganme entender
Traducción Alterna:"Tu me haces entender". El verbo es en segunda persona de la forma plural.

Cuán dolorosas son las palabras verdaderas
La ULB y la UDB tienen significados opuestos para esta frase. Esto se debe a que los posibles significados en hebreo son 1) Las palabras verdaderas son dolorosas de escuchar o 2) Las palabras de una persona veraz no son dolorosas de escuchar.

Pero sus argumentos, ¿Cómo es que realmente me reprenden?
Job está usando esta pregunta para reprender a sus amigos y enfatizar que lo que dicen no se aplica a él.Traducción Alterna:"Sus razones no se aplican a mí aunque me corrija severamente"

Tus argumentos
"Tus razones" o "tus reclamaciones". "Tus" es en segunda persona de la forma plural.

Job 6:26

¿Ustedes planifican ignorar mis palabras, tratando las palabras de un hombre desesperado como al viento?
Job usa esta pregunta para regañar a sus amigos. Traducción Alterna "Ignoras mis palabras y las tratas como si no fueran nada".

Ustedes
"Ustedes" es en la segunda forma plural

tratando las palabras de un hombre desesperado como al viento
Job compara las desesperadas palabras de un hombre desesperado por ayuda con el vacío del viento; ambos son inútiles.

Ustedes echan suertes por un niño sin padre
"incluso juegas para ganar un huérfano"

echas mucho ... regateas con tu amigo
Aquí "usted" y "su" están en segunda persona en forma plural

y regatean sobre su amigo como por mercancía
"y cava un hoyo para tu amigo"

Job 6:28

Ahora
Job usa esta palabra para introducir nueva información.

Porfavor mírenme
El verbo "mirar" está en forma plural en segunda persona.

Sus caras
"Tus" es en segunda persona de la forma plural.

Cedan, yo les ruego
"Por favor, sé misericordioso conmigo" o "Por favor, regresa"

Cedan
Este verbo está en segunda persona en forma plural.

Que no haya injusticia en ustedes
"Tratenme justamente"

De hecho, cedan, pues mi causa es justa
"Cambia la forma en que me estás tratando nuevamente; estoy en lo cierto en esto" o "Cambia la forma en que me estás tratando; todavía estoy en lo cierto en esto"

Cedan
Este verbo es en segunda persona de la forma plural

¿Hay maldad en mi lengua?
"¿Digo cosas malvadas?" Job usa esta pregunta para reprender a sus amigos y enfatizar que no es malo. Traducción Alterna: "No digo cosas malas".

¿Hay maldad en mi lengua?
Una lengua no puede tener mal físicamente, por lo que esta es una metonimia utilizada para describir el discurso perverso.

¿No puede mi boca detectar cosas malignas?
Job usa esta pregunta para reprender a sus amigos y para enfatizar que puede distinguir entre lo correcto y lo incorrecto. Traducción Alterna:""Puedo notar la diferencia entre lo bueno y lo malo".

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Chapter 7

1 ¿No tiene el hombre dura labor en la tierra?¿No son sus días como los días de un hombre contratado? **2** Como un esclavo ansiosamente anhela las sombras de la tarde, como un hombre contratado mira por su paga— **3** así, he sido hecho para soportar meses de miseria; me han sido dadas noches llenas de problemas. **4** Cuando me acuesto, me digo a mí mismo: ¿Cuándo me levantaré y cuándo se irá la noche? Estoy cansado de dar vueltas hasta que amanece. **5** Mi carne esta cubierta de gusanos y de costra de polvo; las llagas en mi piel se endurecen luego se disuelven y supuran. **6** Mis días son mas rápidos que la lanzadera del tejedor; se pasan sin esperanza. **7** Dios, recuerda que mi vida es solo un respiro; mis ojos no verán mas el bien. **8** El ojo de Dios, quien me ve, no me verá más; los ojos de Dios estarán sobre mi, pero yo no existiré. **9** Como la nube es consumida y se desvanece, así el que baja al Seol no subirá más. **10** Él no volverá más a su casa; ni su lugar le conocerá otra vez. **11** Por lo tanto no refrenaré mi boca; yo hablaré en la angustia de mi espíritu; yo me quejaré en la amargura de mi alma. **12** ¿Soy yo el mar o un monstruo marino para que tú pongas guardia sobre mí? **13** Cuando yo digo: 'Mi cama me consolará, y mi lecho suavizará mi queja,' **14** entonces, tú me asustas con sueños y me aterrorizas a través de visiones; **15** así que, yo escogería el estrangulamiento y la muerte en lugar de preservar estos huesos míos. **16** Yo detesto mi vida; no desearía estar vivo para siempre; déjenme solo porque mis días son inútiles. **17** ¿Quién es el hombre para que Tú le prestes atención, para que te acuerdes de él, **18** para que Tú lo observes cada mañana y lo pruebes cada momento? **19** ¿Cuánto tiempo pasará antes de que quites Tu mirada de mí, antes de que me dejes solo el tiempo suficiente para que trague mi propia saliva? **20** Aún si he pecado, ¿qué te haria eso a Tí, Tú que vigilas a los hombres? ¿Porqué has hecho de mi un blanco, hasta convertirme en una carga para Tí? **21** ¿Porqué no perdonas mi transgresión y quitas mi iniquidad? Pues pronto me acostaré en el polvo; Tú me buscarás cuidadosamente, pero yo no existiré.

Job 7:1

Información General
El escritor continúa usando el paralelismo en cada uno de estos versículos, transmitiendo una sola idea usando dos declaraciones diferentes para enfatizar que su sufrimiento .

¿No tiene el hombre dura labor en la tierra?
Job plantea esta pregunta para enfatizar su conciencia de que todas las personas experimentan sufrimiento. Traducción Alterna: "¿No todos tienen trabajos forzados en la tierra?" o "Todos tienen trabajos forzados en la tierra"

¿No son sus días como los días de un hombre contratado?
Job plantea esta pregunta para enfatizar su conciencia de que todas las personas luchan en la vida. Traducción Alterna: "Y sus días son como los días de un hombre contratado".

Como un esclavo ... Como un hombre contratado
Job se compara a sí mismo

las sombras de la tarde
"Sombra"

Un hombre contratado
Este es un hombre que trabajaba un día a la vez y le pagaban al final de cada día. "un jornalero"

así, he sido hecho para soportar meses de miseria; me han sido dadas noches llenas de problemas.
noches llenas - "así que soporto meses de miseria y noches llenas de problemas"

Mese de miseria
"Meses desastrozos" o "Meses vacio"

Job 7:4

¿Cuándo me levantaré y cuándo se irá la noche?
Job plantea esta pregunta para enfatizar su intenso sufrimiento durante las horas en que debería estar durmiendo. Traducción Alterna: "Desearía poder levantarme, pero la noche continúa".

Estoy lleno de sacudidas de aquí para allá
Esto indica que Job se ha movido en su cama toda la noche sin descansar. "Estoy tan cansado de dar vueltas y de la inquietud".

costra de polvo
trozos de tierra

Job 7:6

Información General
El escritor continúa usando paralelismo en cada uno de estos versículos, transmitiendo una sola idea usando dos declaraciones diferentes para enfatizar el sentido de Job de la brevedad de la vida.

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Mis días son más rápidos que la lanzadera del tejedor
"Mi vida va pasando rápidamente"

tejedor
una persona que hace ropas cruzando hilos o Hilados

La lanzadra del tejedor
Una parte que se mueve muy rápido en una maquina o aparato para hacer ropa

Se pasan sin esperanza
"Ellos pasan y terminan absolutamente sin esperanza"

Dios, recuerda
La palabra "Dios" fue adherida a esta frase porque las personas que escucharon "recuerda" han tenido claro que fue a Dios dirirgido

Mi vida es sólo un respiro
En esta metáfora, Job compara lo corto de su vida a un respiro. "Mi vida es muy corta como un respiro"

Mis ojos no verán más el bien
"Nunca volveré a experimentar felicidad"

Job 7:8

Información General
El escritor continúa usando paraelelismo en cada uno de estos versículos, transmitiendo una idea usando dos diferentes dclaracioes para enfatizar el pensamiento de Job que, despues d la muerte, ni Dios ni las personas que conocía lo volverán a ver.

El ojo de Dios, quien me ve, no me verá más
La palabra "Dios" se agregó a esta frase porque el contexto implica que Job está habalndo con Dios. "El ojo que me ve no me verá más".

Los ojos de Dios estarán sobre mí, pero yo no existiré
"Tus ojos estrán en mi, pero yo no voy a existir"

Como la nube es consumida, así el que baja al Seol no subirá más
Job está describiendo la muerte en terminos como la nube consumida. "A medida que la nube se desvanece, el que muere desvaneces" o "Una vez que estás en la tumba, no puedes levantarte".

Como la nube es consumida
"Como una nube se desvanece"

Job 7:11

Yo hablaré en la angustia d mi espíritu; yo me quejaré en la amargura de mi alma
Job transmite una sola idea usando dos diferentes declaraciones para enfatizar la razón por la cual no se mantendrá en silencio.

No refrenaré mi boca
"No voy a dejar d hablar"

La angustia de mi espíritu
"El tormento d mi espíritu" o "La gonía de mi sufrimiento"

La amargura de mi alma
"El resentimiento de mi alma"

¿Soy yo el mas o un mounstro marino para qeu tú pongas guardia sobre mí?
Job plantea esta pregunta para expresar su enojo con Dios. Al compararse con el mar o un monstruo marino, Job sugiere que Dios lo considera una criatura horrible. "No soy el mar o un monstruo marino que necesita un guardia para vigilarlo".

Job 7:13

Información General
El escritor continúa usando paralelismo en los primeros dos versos, transmitiendo una sola idea usando dos diferentes dclaraciones para enfatizar el intenso sufrimiento de Job.

Mi cama me consolará, y mi lecho suavizará mi queja
Aquí"cama" y "lecho" son metonimos para "dormir". En recostarse para dormir, Job esperaba tener consuelo. Los metónimos también tienen atributos humanos; tienen la habilidad de consolar y calmar a una persona.

Tú me asustas
"Tú" se refiere a Dios a quién Job esta haciendo su queja

estrangulamiento
Matar a una persona apretando su garganta y deteniendo su respiración

Estos huesos míos
Aquí Job usa la palabra "huesos" para referirse a su cuerpo. Traducción Alterna:"Este cuerpo mío" .

Job 7:16

Declaración de Conexión
El escritor continúa usando paralelismo en estos versículos, transmitiendo una sola idea usando dos diferentes declaraciones para enfatizar el impacto de la miseria de Job en su sentido de autoestima.

Yo detesto mi vida
"Yo desprecio mi vida"

Estar vivo para siempre
"Vivir por siempre"

Mis días son inútiles
"Mis días sin sentido" o "Mis días no tienen valor"

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Tú debes prestarle atención
"Que debes observarlo"

Para que te acuerdes de él
"Que dirijas tu atención a él"

Para que lo observes
"Que le inspecciones cuidadosamente a él"

Job 7:19

¿Cuánto tiempo pasará antes de que quites tu mirada de mí, antes de que me dejes solo el tiempo suficiente para que trague mi propia saliva?
Aquí Job transmite una simple idea usando dos diferentes preguntas retóricas para enfatizar su deseo que Dios deje de mirarlo "¡Mira lejos de mi! ¡Déjame en paz lo suficiente para que trague mi propia saliva!"

Aún si he pecado, ¿Que haría eso a tí, tú que vigilas a los hombres?
Job plantea esta pregunta para reprender a Dios. "Incluso si he pecado, eso no te haría nada, a ti quien cuida a la gente" (Ver:

¿Porque me has hcho un blano .. tú?
"¿Porque me has convertido en un objetivo para tí ... tú?"

Job 7:21

¿Porque no perdonas mi transgreción y quitas mi iniquidad?
Aquí Job usa dos diferentes cláusulas sin una pregunta retórica para enfatizar su deseo de que Dios perdone su pecado. El plantea esta pregunta para reprender a Dios por hacerlo sufrir. Traducción Alterna:"Perdona mis transgresiones y remueve mi iniquidad"

Porqué no perdonas mi transgresión
"¿porque no perdonas mi transgresión?"

Quitas
"remueve"

Ahora me acostaré en el polvo
La frase "Acostarse en el polvo" es una suave o cortés de decir "morir" "Ahora voy morir"

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Chapter 8

1 Entonces Bildad el suhita respondió y dijo: **2** "¿Hasta cuándo dirás tú estas cosas? ¿Hasta cuándo las palabras de tu boca serán viento poderoso? **3** ¿Pervierte Dios la justicia? ¿Pervierte el Todopoderoso la rectitud? **4** Tus hijos han pecado contra Él; nosotros sabemos esto, por cuanto Él los entregó en las manos de sus pecados. **5** Pero supón que tú diligentemente buscaste a Dios y presentaste tu pedido al Todopoderoso. **6** Si tú eres puro y recto, entonces Él seguramente se moveriá a tu favor y te restaurariá a tu justo lugar. **7** Aunque tu comienzo fue pequeño, aún así tu condición final sería más grande. **8** Por favor, pregunta a las generaciones pasadas, y dale tu atención a lo que nuestros ancestros aprendieron. **9** (Nosotros solo nacimos ayer y nada sabemos porque nuestros días en la tierra son una sombra). **10** ¿No te enseñarán ellos y te dirán? ¿No hablarán palabras de sus corazones? **11** ¿Puede el papiro crecer sin pantano? ¿Pueden las cañas crecer sin agua? **12** Mientras ellas aún están verdes y no cortadas, ellas se marchitan antes que cualquier otra planta. **13** Así tambien son los senderos de todos los que se olvidan de Dios, la esperanza de los impíos perecerá. **14** Su confianza se romperá, y su seguridad es tan débil como una telaraña. **15** El se recuesta sobre su casa, pero ella no le sostendrá; él la agarra, pero ésta no se sostiene. **16** Debajo del sol él es verde, y sus brotes salen sobre todo su jardín. **17** Sus raíces están entrelazadas alrededor de montones de piedras; ellas buscan buenos lugares entre las rocas. **18** Pero si esta persona es destruída fuera de su lugar, entonces ese lugar lo negará y dirá: 'Yo nunca te vi.' **19** Mira, este es el "gozo" de la conducta de tal persona; otras plantas germinarán de la misma tierra en su lugar. **20** Mira, Dios no desechará a un hombre inocente; tampoco tomará la mano de malhechores. **21** Él aún llenará tu boca de risa, tus labios con gritos de júbilo. **22** Aquellos que te odian serán vestidos de vergüenza; la tienda de los malvados ya no será más.

Job 8:1

Información General
En cada verso de su discurso, Bildad transmite una ideausando dos declaraciones iferentes, primero reprende a Job y luego defiende a Dios.

Entonces el Bildd el suhita respondió
"Bildad" es el nombre de un hombre que era miembro de la tribu Suhita.

¿Hasta cuándo dirás tú estas cosas?¿Hasta cuándo las palabras de tu boca serán viento poderoso?
Bildad plantea esta pregunta para reprender a Job por quejarse a Dios. En esta metáfora,tanto las palabras de Job como el viento están vacías e insustanciales. Traducción Alterna:"Las palabras de tu boca serán viento poderoso".

¿Pervierte Dios la justicia?¿Pervierte el Todopoderoso la rectitud?
Aquí el escritor usa dos preguntas retóricas paralelas, que Bildad transmite para reprender a Job. Traducción Alterna:"Dios no actúa injustamente; el Todopoderoso no falla para hacer lo que es correcto."

Job 8:4

Él los entregó en las manos de sus pecados
"Es porque Dios ha permitido que el poder de su pecado los controle" o "Él los catigó con las consecuencias de sus pecados"

Pero supó que tú diligentemente buscaste a Dios y presentaste tu pedido al Todopoderoso
Ambas frases se refieren a Job pidiendo ayuda a Dios, o suplicando misericordia a Dios.

Diligentemente buscaste a Dios
"Sinceramente pediste a Dios ayuda"

Job 8:6

supone que eres puro y recto
"Si tan solo fueras puro y recto" o "Si tu corazón y tus acciones fueran rectas"

Aunque tu comienzo fue pequeño, aún así tu condición final sería más grande
"Aunque antes no eras muy próspero, durante la ultima parte de tu vida te volverás muy rico"

Job 8:8

Información General
El escrito continúa usando paralelismoen cada uno de estos versos, transmitiendo una sola idea usando dos diferentes declaraciones enfatizando la capacidad de las personas para aprender de sus ancentros, dando la brevedad de la vida y la disposición de los ancestros para impartir enseñanzas

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Dale tu atención a lo que nuestros ancestros aprendieron
"Estudia cuidadosamente lo que nuestros ancestros descubrieron" o "Considera lo que nuestros antepasados aprendieron"

Nuestros días en la tierra son una sombra
En este simil, la vida es comparada con una sombra, ambas pasan rápidamente.

¿No te enseñarán ellos y dirán?¿No hablarán palabras de sus corazones?
Bildad transmite estas preguntas para reprender a Job. Tradcucción Alterna:"Ellos te enseñarán y te dirán, y para su comprensión traerán palabras"

Job 8:11

¿Puede un papiro crecer sin pantano?¿Pueden las cañas crecer sin agua?
Bildad transmite dos preguntas retóricas para enfatizar su punto echo en 8:8: Las personas necesitan las enseñanzas de sus ancentros. Traducción Alterna:"Las plantas de papiros no pueden crecer lejos de pantanos. Las cañas no pueden crecer sin agua.

marchitar
secarse

Job 8:13

Información General
En estos versos continúan los discursos de Bildad. En los versos 14-15, el escritor usa paralelismo, transmitiendo una sola idea con dos diferentes declaraciones para enfatizar la destrucción de aquellos que no construyen sus vidas en las enseñanzas de sus ancestros.

Así también son los senderos de todos los que se olvidan de Dios
"Caminando un camino" es un modismo común que se refiere a la vida de una person y su dirección. Frecuentemente se refiere a las personas que siguen su propio camino o el camino de Dios.

Su seguridad es tan débil como una telaraña
Aquí Bildad compara compara la vida de las personas sin Dios con una telaraña; la ligera fuera va a romper ambas.

Él la agarra
"El tratará de sontenerla"

Job 8:16

Información General
En los versos 16-17, el escritor continúa usando paralelismo, ransmitir una sola idea utilizando dos declaraciones diferentes para imaginar la base pedregosa y temporal de los impíos.

Debajo del sol él es verde, y sus brotes salen sobre todo su jardín
Aquí Bildad compara a los impíos con las plantas que florecen durante el día; ambos incialmente parecen vivos, frescos y saludables.

Sus raíces están entrelazadas alrededor de montones de piedras
Las raíces de la persona impía no se aferran al suelo fértil sino a las rocas. El suelo rocoso no puede ayudar a las plantas a crecer. Las raíces de esta persona pronto morirán. "Sus raíces se aferran al suelo rocoso"

Ellas buscan Buenos lugares entre las rocas
La palabra "ellas" se refiere a las raices de las personas impías. "Buscan tierra fértil entre las rocas" o "Buscan tierra rica entre las rocas"

Si esta persona es destruida fuera de sus lugar, entonces ese lugar, lo negará y dirá: "Yo nunca te ví"
La persona impía se comparaa una planta que, cuando se retira de su base rocosa, es irreconocible en otro lugar porque no puede florecer en ningún lugar fértil. "Si es desarraigado de su lugar, lo repudiarán diciendo: nunca te he visto"

Este lugar lo negará y dirá
La habilidad humana de negar y hablar es aplicada al suelo rocoso

Su lugar
"El suelo rocoso"

Job 8:19

Gozo
La recompensa, el resultado del mal comportamiento de una persona que Bildad expresa despectivamente como "alegría"

Conducta
"Acciones" o "modo de vida"

Otras plantas germinarán de la misma tierra en su lugar
Aquí el escritor continúa la metáfora de 8:16. Las personas impías son comparadas a las plantas que toman el lugar de las primeras y crecen entre las rocas. Traducción Alterna:"Cuando un hombre malvado muere, otro tomará su lugar" o "De el suelo, otro crecerá"

Brotar
"crecer"

Mismo suelo
"El suelo rocoso"

En su lugar
"En el lugar del hombre impío"

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Tampoco tomará la mano de los malhechores
"Mano" representa a la persona completa. "El no apoyará a los malhechores" o "EL no consolidará a los malhechores"

Job 8:21

Él aún llenará tu boca de risa, tus labios con gritos de júbilo
Bildad continúa hablando a Job. La palabra "Él" se refiere a Dios , y "tu" se refiere a Job. El escritor transmite una sola idea usando dos diferentes declaraciones para transmitir la alegría que Job va a experimentar. "Dios te hará feliz devuelta"

Tus labios con gritos de Júbilo
El completo significado de esta frase puede ser entendido desde el principio de la oración. "

Tus labios con gritos de alegría"
El significado completo de esta frase puede ser entendido desde el principio de la oración. "Dios llenará tus labios con gritos de alegría"

Aquellos que te odian serán vestidos de verguenza; la tienda de los malvados ya no será más.
"Los impios serán llenos de verguenza; La maldad cesará de existir"

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Chapter 9

1 Entonces Job contestó y dijo: **2** "Yo verdaderamente sé que esto es así. Pero, ¿cómo una persona puede estar en lo correcto con Dios? **3** Si él quiere discutir con Dios, no puede contestarle una vez en mil veces. **4** Dios es sabio de corazón y poderoso en fuerza; ¿quién alguna vez se ha endurecido contra Él y ha tenido éxito? — **5** Él quien remueve las montañas sin avisar a nadie, cuando Él las vuelca en Su ira— **6** Él, que sacude la tierra fuera de su sitio y pone sus soportes a temblar. **7** Es el mismo Dios que le dice al sol que no se levante, y no lo hace; y el que cubre las estrellas, **8** el que por Sí solo extiende los cielos y pisotea las olas del mar, **9** quien hace a la Osa, al Orión, las Pleyades, y las constelaciones del sur. **10** Es el mismo Dios que hace cosas grandes, cosas incomprensibles—de hecho, cosas maravillosas sin número. **11** Mira, Él pasa cerca de mí, y yo no lo veo; además, Él pasa de largo, pero no lo percibo. **12** Si Él quita algo, ¿quién lo puede detener? ¿Quién le puede decir a Él: '¿Qué estás haciendo?' **13** Dios no retirará su irá; los ayudantes de Rahab se humillan delante de Él. **14** ¿Cuánto menos podría contestarle, podría elegir palabras para razonar con Él? **15** Aunque yo fuera justo, no podría contestarle; solamente podría rogar por misericordia a mi Juez. **16** Aún si yo llamara y Él me respondiera, yo no creería que Él estuviera escuchando mi voz. **17** Porque Él me quiebra con una tempestad y multiplica mis heridas sin causa. **18** Él ni siquiera me permite recuperar mi aliento, en cambio, Él me llena con amargura. **19** Si es un asunto de fuerza, ¡miren, Él es poderoso! Si es un asunto de justicia, ¿quién puede convocarlo? **20** Aunque yo estoy en lo correcto, mi propia boca me condenaría; y aunque estoy libre de culpa, mis palabras me probarían ser culpable. **21** No soy culpable, pero ya no tengo cuidado de mi mismo; yo desprecio mi propria vida. **22** No hace diferencia, por eso es que digo que Él destruye a la gente inocente junto a la gente impía. **23** Si una plaga de repente matara, Él se reiría ante las aflicciones de personas inocentes. **24** La tierra es puesta en la mano de los impíos; Dios cubre las caras de sus jueces. Si no es Él quien lo hace, entonces, ¿quién? **25** Mis días son más veloces que un mensajero que corre; mis días huyen; ellos no ven nada bueno en ningún sitio. **26** Son tan rápidos como botes hechos de caña de papiro, y tan rápidos como el águila que se lanza hacia bajo encima de sus víctimas. **27** Si yo dijera que yo me olvidaría de mis quejas, que me quitaría mi cara triste y sería feliz, **28** yo tendría miedo de todas mis penas porque yo sé que tú no me considerarás inocente. **29** Yo seré condenado; entonces, ¿porqué yo trataría en vano? **30** Si me lavara a mí mismo con agua de nieve e hiciera mis manos tan, tan limpias, **31** Dios me hundiría en una zanja, y mis propias ropas estarían disgustadas conmigo. **32** Porque Dios no es un hombre, como yo, que yo pudiera contestarle, que pudíeramos venir juntos a la corte. **33** No hay juez entre nosotros que pueda posar su mano sobre los dos. **34** No hay otro juez que pueda quitar la vara de Dios de encima de mí, que pueda impedir que Su terror me espante. **35** Entonces, yo hablaría y no le temería. Pero como están las cosas ahora, yo no puedo hacer eso.

Job 9:1

Yo verdaderamente sé que esto es así
"Sé que lo que dices es verdad"

Esto es asi
Aquí la palabra "esto" se refiere a lo que Bildad estaba diciendo

¿Cómo una persona puede estar en lo correcto con Dios?
"¿Cómo puede alguien ser inocente ante Dios?"

Discutir
"Disputar"

No puede contestarle una vez een mil veces
"Un en mil veces" es un modismo que significa "en absoluto" los posibles significados son:1) "El no puede dar una respuesta a Dios" o 2) "Dios no le responderá en absoluto"

En mil veces
"1,000 veces"

Job 9:4

Sabio de corazón
Aquí el corazón representa los pensamientos o el ser interior. Traducción Alterna:"Sabio en lo que el decide"

Poderoso en la fuerza
El sustantivo abstracto "fuerza" puede ser expresado como el adjetivo "fuerte". Traducción Alterna:"Poderoso en que tan fuerte es".

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¿Quién alguna vez se ha endurecido contra Él y ha tenido éxito?
Esta pregunta retórica que espera una respuesta de "Nadie". Traducción Alterna:"Nadie se ha endurecido ante Él y ha tenido éxito"

se ha endurecido encontra de ÉL
endurecerse significa ser terco. Traducción Alterna:"resistido a Él" o "desafiarlo"

Él que remueve las montañas
"Dios remueve las montañas"

En su ira
El sustantivo abstracto "ira" puede ser expresado como el adjetivo "enojado". Traducción Alterna:" Porque el está enojado"

Él que sacude la tierra
"Dios sacude la tierra"

Pone sus soportes a temblar
"Pone sus bases a temblar"

Job 9:7

El que cubre las estrellas
"Quien bloquea las estrellas de la vista"

El que por si mismo extiende los cielos
Se habla de Dios creador de los cielos sin ayuda, como si los cielos fueran tela que Él extiende

Pisotea las olas del mar
Se habla de Dios que calma con sus pies el mar. Traducción Alterna:"Pone sus pies en las olas del mar" o "Calma las olas del mar".

La Osa, el Orión, Las Pleyades
Esto se refiere a las constelaciones, que son grupos de estrellas que parece que forman formas particulares en el cielo.

Orion
Un famoso cazador en la mitología Griega

Pleyades
varias estrellas brillantes que parecen estar juntas en el cielo

Constelaciones
Grupos de estrellas que parece que forman una forma particular en el cielo

Job 9:10

Información General
El escritor usa paralelismo en cada uno de esos versos, transmitiendo una sola idea usando declaraciones dobles para enfatizar que Dios es grandioso, invisible, y soberano.

Cosas incomprensibles
"Cosas inescrutables" o "Cosas inentendibles"

Sin número
"Que no puede ser contado"

Ver
"Mirar" o "Prestar atención"

Él pasa
"ÉL pasa por" o "El sigue adelante"

Si Él quita algo, ¿Quién lo puede detener?¿Quién le puede decir a Él: qué estás haciendo?
Estas son preguntas retóricas que esperan repuestas de "Nadie". Pueden ser puestas como declaraciones. Traducción Alterna:"Si el quita algo, nadie puede detenerlo. Nadie puede preguntale, ¿Que estás haciendo?"

Si Él quita algo
"Si Él quita a alguien algo" o "Siel quiere arrebatar algo"

Job 9:13

Los ayudantes de Rahab se humillan delante de Él
Aquí "humillan delante de Él" simboliza sumisión o derrota. Traducción Alterna:"El aplasta a los ayudantes de Rahab"

Rahab
La palabra "Rahab" se refiere a el mounstro del mar.

¿Cuánto menso podría constestarle, podría elegir palabras para razonar con ÉL?
Job utiliza dos preguntas similares para enfatizar su renuencia para confortar a Dios. Pueden ser reelaborados como una declaración. Traducción Alterna:"Así que ciertamente no podría responderle o elegir palabras para razonar con él".

Job 9:16

Él me quiebra con una tempestad
Job compara sus problemas de Dios con los efectos de la tempestad. Traducción Alterna:"Mi hiere con una tempestad"

Tempestad
Una poderosa o violenta tormenta

Multiplica mis heridas
"Me da muchas heridas" o "me hiere una y otra vez"

Sin causa
"Aun si no le diera razón para hacerlo" o "Aunque fuera inocente"

Recuperar mi aliento
Este es un modismo que significa "Tomar aliento" o "respirar"

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Él me llena con amargura
Este verso imagina a Dios llenando la vida de Job con cosas que le dan amargura. el sustantivo abstracto "amargura" puede ser expresado como el adjetivo "amargo". Traducción Alterna:"Él me llena con cosas amargas"

Job 9:19

Si es un asunto de fuerza
"Si es una contienda de fuerza"

Mirar
"Mira" o "presta atención a lo que estoy por decirte"

Él es poderoso
"Él es el poderoso"

¿Quién puede convocarlo?
Esta pregunta espera la respuesta de "Ninguno" para hacer el punto de que nadie es capaz de llevar a Dios a juicio. Esto se puede reformular como una declaración. Traducción Alterna:"Nadie puede convocarlo"

Aunque yo estoy en lo correcto
Aquí "estoy en lo correcto" significa que yo soy el que hace cosas buenas. Traducción Alterna:"A pesar de que hice cosas buenas" o "Incluso aunque soy inocente"

Aunque yo estoy en lo correcto, mi propia boca me condenaría; y aunque estoy libre de culpa, mis palabras me probarían ser culpable.
Este verso expresa la misma idea dos veces para enfatizar.

Mi propia boca me condenaría
Aqui "boca" representa las palabras de Job. Traducción Alterna:"Mis propias palabras me acusarán" o "Lo que diga me condenará"

Irreprochable
"Impecable"

Mis palabras me probarían ser culpable
Aquí "Mis palabras" son habladas como si ellas pudieran tomar acción. Traducción Alterna:"Dios usará lo que diga para probarme culpable"

Culpable
La palabra aquí tiene el significado de "retorcido" o "encorvado".

Job 9:21

No soy culpable
"Soy impecable"

De mi mismo
"Que pasa a mi"

No hace diferencia
"Es todo lo mismo" o "No importa"

Él destruye a la gente inocente junto a la gente impía
"Él lleva a todos a su fin, ya sean inocentes o malvados"

Si una plaga de repente matara
"Si una cosa terrible de repente mata personas"

Ante las aflicciones de personas inocentes
El sustantivo abstracto "Aflicción" puede ser traduccido como el verso "Aflijir". Traducción Alterna:" Cuando personas inocentes son afligidas"

La tierra es puesta
Esto puede ser declarada en forma activa. Tarducción Alterna:"Dios da la tierra"

La tierra es
Aquí "la tierra" es usada para representar a las personas en la tierra. Traducción Alterna:"Las personas del mundo son"

En la mano de
Aquí "mano" es un metónimo para "control". Traducción Alterna:"En el contrlo de"

Dios cubre las caras de los jueces
Esta expresión significa que Dios evita que los jueces de la tierra puedan juzgar la diferencia entre lo correcto y lo incorrecto. Traducción Alterna:"Dios hace a los jueces ciegos" o "Dios guarda a sus jueces para que juzguen correctamente"

Si Él no es quién lo hace, ¿entonces quién?
"Si no es Dios que hace estas cosas, entonces quien las hace"

Job 9:25

Mis días son más veloces que un mensajero que corre
Job compara que tan rápido pasan sus días con un corredor rápido. Traducción Alterna:"Mis días pasan rápidamente"

Mensajero corredor
"corredor" o "Hombre que corre"

Mis días huyen
Esto representa los días de la vida de Job como capaces de escapar como una persona.

Ellos no ven nada bueno en Ningún sitio
Esto representa los días de la vida de Job como capaces de ver como una persona.

Nada bueno
"Ninguna cosa buena"

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Son tan rápidos como botes hechos de caña de papiro
Job compara como de rápido sus días están pasando con la velocidad de los botes rápidos. Traducción Alterna:"Ellos pasan rapido asi como los bote de caña de papiro"

Botes de caña de papiro
"Botes hechos de cañas".La caña de papiro es una hierba hueca que crece a lo largo de las orillas de los ríos.

Tan rápidos como el águila que se lanza hacia bajo encima de sus víctimas.
Job compara como sus días pasan rápidamente con un gran pájaro que se zambulle hacia su presa. Traducción Alterna:"Rápido como el águila que vuela bajo velozmente para atrapar a su comida"

se lanza Hacia bajo
"se apresura"

Job 9:27

Me olvidaría de mis quejas
El sustantivo abstracto "queja" puede ser traducidi como el verbo "quejarse". Traducción Alterna:"Voy a parar de quejarme" o "Me Voy a parar de quejar contra Dios"

Mis quejas
La información Implícita se puede agregar. Tarducción Alterna:"Mis quejas contra Dios"

Me quitaría mi cara triste y sería feliz
Aquí se habla de la cara trsite de Job como si fuera algo que podría eliminarse. Traducción Alterna:" Voy a parar de verme infeliz y sonreiré"

Yo tendría miedo de todas mis penas
Los versos 28 y 29 expresan las consecuencias si Job hace lo que dice en el verso 27. Traducción Alterna:"Entonces tendré miedo de todas mis penas"

Todas mis penas
El ssutantivo abstracto "penas" puede ser expresado como verbo. Traducción Alterna:"Que me herirá"

Yo seré condenado
"Seré acusado y castigado". Esto puede ser declaro en forma activa. Traducción Alterna:"Dios me condenará"

Entonces, ¿porqué yo trataría en vano?
Job usa esta pregunta para enfatizar que él no piensa que sea de ninguna utilidad tratar de llamar la atención de Dios. La información implícita sobre lo que Job está intentando puede hacerse explícita. Traducción Alterna:"No es de ninguna utilidad intentar llamar la atención de Dios"

Job 9:30

Si me lavara a mi mismo con agua de nieve
"Si me bañara en pura, agua limpi"

Hiciera mis manos muy limpias
"Hace mis manos extremadamente clean". Algunas otras versiones de la biblia traducen esto con el significado de "limpié mis mano con un jabón muy fuerte"

Dios me hundiría en una zanja
"Me tiraría a un hoyo"

Mis propias ropas estarían disgustadas conmigo
Se habla de la ropa de Job como si tuviera una respuesta negativa a Job después de que Dios lo hundió en un zanja. Traducción Alterna:"Estaría demasiado sucio para mi ropa".

Job 9:32

Contestarle
La información implícita se puede agregar. Traducción Alterna:"Responde sus acusaciones sobre mí" o "defiéndeme" o "discute mi inocencia con Él"

Juntos a la corte
"reunirse para el juicio". Aquí "corte"es un lugar donde la gente puede venir y un juez resaolverá las disputas. "Reunirse en la corte" es una metonimia enfrentarse entre sí en un tribunal de justicia "

No hay juez entre nosotros
Esto significa que no hay juez que es más grande que Dios que podría decidir que es lo correcto entre el y Job

Posar su mano sobre
aqui "Posar su mano sobre" significa gran poder o autoridad sobre. Traducción Alterna:"tomar2 o "tener autoridad sobre"

Job 9:34

Declaración de conexión
Estos versos continúan el argumento previo de que nadie es mas grande que Dios que puede actuar como juez entre Dios y Job

Quitar la vara de Dios de encima de mí
Aqui "vara de Dios" es una metonimia para la corrección o castigo de Dios a Job. Traducción Alterna:"Evita que Dios me castigue"

impedir que su terror me espante
El sustantivo abstracto "terror" puede ser traduccido como el verbo "aterrorizar". Traducción Alterna:"Evitar que me aterrorice y asuste"

Entonces yo habalarías
entonces yo voy a hablar

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Como están las cosas ahora.
"Porque asi es como están las cosas"

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Chapter 10

1 Estoy hastiado de mi vida. Daré rienda suelta mi queja. Hablaré en la amargura de mi alma. **2** Le diré a Dios: 'No solamente me condenes; enséñame porque me acusas. **3** ¿Te parece bien que me oprimas, despreciar la obra de tus manos mientras te sonries de los planes de los malvados? **4** ¿Tienes ojos de carne? ¿Vez Tú como ve el hombre? **5** ¿Son tus días como los días de la humanidad o tus años como los años de las personas, **6** que Tú inquieres sobre mi iniquidad y andas tras mi pecado, **7** aunque Tú sabes que yo no soy culpable y no hay nadie quien me pueda rescatar de tu mano? **8** Tus manos me han enmarcado y han formado mi entorno, y todavia me estás destruyendo. **9** Recuérdate, yo te ruego, que como barro me formastes; ¿me llevarás Tú al polvo otra vez? **10** ¿No me has derramado Tú, como leche y como queso me cuajaste? **11** Tú me has vestido con piel y carne, y me tejiste con huesos y tendones. **12** Me has concedido vida y fidelidad de pacto; Tu ayuda ha guardado mi espíritu. **13** Sin embargo, estas cosas escondiste en tu corazón—Yo sé que esto es lo que estabas pensando: **14** que si yo pecaba, Tú lo notarías; Tú no me absolverías de mi iniquidad. **15** Si yo fuese malvado,! ay de mí! aunque yo fuera justo, yo no podría levantar mi cabeza, ya que estoy lleno de desgracia y mirando mi propio sufrimiento. **16** Si mi cabeza misma se levanta, Tú me cazas como león; una vez más, Tú te muestras poderoso para mi. **17** Tú traes nuevos testigos contra mí y aumentas Tu enojo contra mí; me atacas con nuevos ejércitos. **18** ¿Porqué pues, me sacaste de la matriz? Yo desearia que yo hubiera dado mi espíritu y que ningún ojo me hubiera visto. **19** Yo hubiera sido como si yo nunca hubiese existido. Habría sido cargado de la matriz al sepulcro. **20** ¿No son mis días sólo unos pocos? Detente entonces, déjame solo, para que yo pueda tener un poco de descanso **21** antes que yo vaya a de donde no regresaré, a la tierra de oscuridad y de la sombra de muerte, **22** la tierra que es oscura como la media noche, la tierra de sombras de muerte, sin ningun orden, donde la luz es como la media noche."

Job 10:1

Estoy hastiado de mi vida
"Estoy cansado de vivir"

Daré rienda suelta a mi queja.
Los sustantivos abstractos "expresión" y "queja" pueden ser traducidos como "expresar" y "quejar". Traducción Alterna:"Expresaré libremente de qué tengo que quejarme" o "Discutiré libremente"

Hablaré en la amargura de mi alma
Como Job se siente es comparado con el sabor amargo. El sustantivo abstracto "amargo" puede ser traducido como el adverbio "amargamente". Traducción Alterna:"Mi ser interior hablará amargamente" o "Amargamente hablaré"

¿Te parece bien que me oprimas, despreciar la obra de tus manos mientras te sonries de los planes de los malvados?
Esta pregunta espera un "no" de respuesta y puede ser cambiada por una declaración. Tarducción Alterna:"No es bueno que me oprimas, que desprecies la obra de tus manos, muestras sonries en los planes de los planes

El trabajo de tus manaos
Aqui de tus manos representa el poder creativo de Dios. Traducción ALterna:"Lo que has creado"

Sonríes de los planes de los malvados
Aquí la expresión "sonriendo" representa la aprobación de Dios. Tarducción Alterna:"Aprueba los planes de los malvados"

Job 10:4

¿Tienes ojos de carne?¿Ves tú como ve el hombre?
Estas dos preguntas tienen cerca el mismo resultado. Estas preguntas esperan una respuesta negativa para enfatizar que Dios no ve o entiende cosas de la misma manera que el hombre lo hace. Pueden ser expresadas como declaraciones. Traducción Alterna:"Tu no tienes ojos de carne, y no ves como el hombre lo hace"

¿Son tus días como los días de la humanidad ... y no hay nadie quien me pueda rescatar de tu mano?
Esta pregunta espera una respuesta negativa para enfatizar que Dios es eterno y los días del hombre son limitados. Puede ser expresado como una declaración. Traducción Alterna:"Tus días no son como los días de la humanidad y tus años no son como los años de la gente ... y no hay nadie que pueda rescatarme de tu mano."

Tus días como los días de la humanidad .. tus años como los de la gente
Estas dos frases tienen casi el mismo significado.

Tus días
"El número de tus días"

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Tus años
"El número de tus años"

Inquiere sobre mi iniquidad.. andas tras mi pecado
estas dos frases tienen el mismo significado.

preguntar después
"buscar"

De tu mano
Aquí "tu mano" representa el poder de Dios. Traducción Alterna:"De tu poder"

Job 10:8

Tus manos
Aquí "manos" representa a Dios y su acción creativa. Tarducción Alterna:"Tu"

Tus manos me han enmarcdo y han formado mi entorno
Job está usando una metáfora de un alfarero formando arcilla para describir como Dios cuidadosamente lo creó.

enmarcado y han me han formado
"me han moldeado y formado". Las palabras "enmarcar" y "modelar" tienen significados similares

Recuérdate
"Remember"

Me llevarás al polvo otra vez
"Retornanrme al polvo devuelta"

Job 10:10

Información General
En estos versos, Job usa el lenguaje de la poesía para describir como Dios lo ha formado en el vientre.

¿No me has derramado Tú, como leche y como queso me cuajaste?
Esta es una pregunta que espera una respuesta positiva. Traducción Alterna:"Me vertiste como leche y me cuajaste como queso2 o "Me formaste en el útero como si la leche vertida se convirtiera en queso"

Tu
Aqui "Tu" se refiere a Dios

mI
Aquí "mi" se refiere a Job

Tu me has vestido con piel y carne
Dios poniendo piel y carne en el cuerpo de Job es como decir que Job estuviera poniendo ropa en él. Traducción Alterna:"Has puesto piel y carne sobre mi cuerpo"

Me tejiste
"me entrelazaste". Dios poniendo el cuerpo de Job juntos en el vientre es como decir que Dios este entrelazando o tejiendo un pedazo de tela. Tarducción Alterna:"Me puso junto".

Tendones
"Tendones". Esto son las partes que conectan los músculos a los huesos u otras partes de otros cuerpos y son como el pensamiento, bandas o cordones.

Job 10:12

Me has concedido vida y fidelidad de pacto
Aquí el sustantivo abstracto "Vida" vida física y "Fidelidad de pacto" se refiere a Dios siendo fiel a sus promesas. Pueden ser traducidas como verbos. Traducción Alterna:"Me has permitido vivir y me has protegido fielmente"

Tu ayuda
"Tu ciudado"

Guardado mi espíritu
Aquí "espíritu" representa la vida de Job. Tarducción Alterna:"Me has guardado" o "Me has vigilado cuidadosamente" o "me mantenía a salvo"

Estas cosas escondiste en tu corazón
Aquí "estas cosas" se refiere a las cosas habladas en los versos que siguen.

Estas cosas escondiste en tu corazón
Aquí "escondiste en tu corazón" significa que Dios las guardó en secreto o las escondió. Traducción Alterna:"Estas cosas que las mantuviste en secreto"

Tu lo notarías
"Tú me mirarías"

Job 10:15

Si yo fuese malvado
"Si fuese culpable" o "Si hiciera cosas malas"

Ay de mí
"que terrible sería para mí"

aunque yo fuera justo
"aun si yo siempre hiciera las cosas correctas"

levantar mi cabeza
este modismo significa estar seeguro o confiado. Traducción Alterna:"Soten mi cabeza" o "sé confiado" o "Sé seguro de mi"

Estoy lleno de desgracia
El sustantivo abstracto "desgracia" puede ser traducido usando el adjetivo "degraciado". Tarducción Alterna:"Estoy lleno de desgracia"

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Desgracia
"Verguenza"

Mirando mi propio sufrimiento
El sustantivo abstracto "sufrimiento" puede ser traducido usando el verbo "sufrir" Traducción Alterna:"Estoy viendo en como sufro"

Mirando
La palabra que falta puede ser suministradaa. Traducción Alterna:"y estoy mirando"

Si mi cabeza misma se levanta
Este modismo significa volverte confiado y orgulloso. Tarducción Alterna:"Si me vuelvo orgulloso"

Tu me cazas como león
Posibles significados de este simil son:1)Dios caza a Job como un león a su presa 2) Job es como un león siendo cazado por Dios

Tú te muestras poderoso para mí
Esta frase espresa la ironía en como el poder maravilloso de Dios se visualiza en como el va encontra de Job

Job 10:17

Tú traes nuevos testigos contra mí
Se habla de los problemas de Job como si fueran personas que fueron testigos en su contra.

Aumentas tu enojo contra mí
El sustantivo abstracto "enojo" puede ser traducido como el adjetivo "enojar" Tarducción Alterna:"Más y más enojado conmigo"

Me atacas con nuevos ejércitos
Dios enviando problemas en contra de Job es como decir que Dios esta constantemente enviando nuevos ejércitos encontra de él".

Job 10:18

Me sacaste de la matriz
Aqui sacar de la mtriz significa ser nacido en este mundo. Traducción Alterna:"Quitado de la matriz de mi mamá" o "Traído a este mundo"

Dado mi espíritu
Dando un espíritu representa morir. Traducción Alterna:"morir"

Que ningún ojo me hubiera visto
Job usa "ojo" aquí para referirse a la pesona completa. el desea haber muerto en el nacimiento, antes de que nadie le viera. Tarducción Alterna:"Antes de que cualquier persona me viera" o "Antes de que haya nacido"

Existido
"vivido"

Habría sido cargado
"Mi cuerpo hubiese sido cargado"

Job 10:20

¿No son mís días sólo unos pocos?
Aquí "mis días" represnta la duración de la vida de Job. Esta pregunta espera una respuesta positiva, para enfatizar que Job sólo espera vivir unos días más. Puede ser traducida como una delcaración. Traducción Alterna:" Tengo sólo unos días para vivir" o "Mi vida pronto terminará".

la tierra
Aqui el lugar donde los espíritus de las personas muertas van es como decir que fuera un terreno. Traducción Alterna:"El lugar"

De oscuridad y de la sombra de muerte
La frase "sombra de muerte" intensifica la idea de "oscuridad". Ambas frases describen cdonde los espíritus de las personas muertas van

La sombra de muerta
Traduce esto como en 3:4

Oscura como la media noche
La oscuridad del lugar donde los espíritus de la gente muerta va es comparado a la oscuridad de la media noche.

Sin ningún orden
Esta frase negativa puede expresarse en forma positiva. Traducción Alterna:"llana de confusión" o "donde todo es confuso"

Donde la luz es como la media noche
La luz del luagar donde los espíritus de las personas muertas van es comparado a la media noche. Traducción Alterna:"Donde no hay muerte"

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Chapter 11

1 Entonces Zofar el naamatita contestó y dijo: **2** "¿No debería tal multitud de palabras ser contestada? ¿Debería este hombre, tan lleno de palabras, ser creído? **3** ¿Debería tu jactancia hacer que otros permanezcan en silencio? Cuando te burlas de nuestras enseñanzas, ¿nadie hará que te sientas avergonzado? **4** Pues le dices a Dios: 'Mis creencias son puras, soy sin culpa ante Tus ojos.' **5** Oh, pero si Dios hablara y abriera Sus labios en contra de ti; **6** ¡que te enseñara los secretos de la sabiduría! Pues Él es grande en entendimiento. Conoce entonces, que Dios demanda de ti menos de lo que tu iniquidad merece. **7** ¿Puedes entender a Dios buscándolo? ¿Puedes comprender al Todopoderoso perfectamente? **8** El asunto es tan alto como el cielo; ¿que puedes hacer tú? Es más profundo que el Seol; ¿que puedes saber tú? **9** Su medida es más largo que la tierra, y más ancho que el mar. **10** Si Él pasa y calla a cualquiera, si Él llama a juicio a cualquiera, entonces ¿quién lo puede detener? **11** Pues Él conoce a la gente falsa; ¿cuando Él ve iniquidad, no la nota? **12** Pero la gente tonta no tiene entendimiento; ellos lo tenderán cuando un burro salvaje dé a luz a un hombre. **13** Pero supón que hubieras puesto tu corazón en el lugar correcto y hubieras estirado tus manos hacia Dios; **14** supón que la iniquidad estuviera en tu mano, pero que entonces la pones muy lejos de ti, y no permitiste que la injusticia viviera en tus tiendas. **15** Entonces seguramente levantarías tu rostro sin un signo de vergüenza; en efecto, estarías firme y no temerías. **16** Olvidarías tu miseria; la recordarías solo como aguas que han fluído y se fueron. **17** Tu vida sería más brillante que el mediodía; aunque hubiese oscuridad, se convertiría como la mañana. **18** Tú estarías seguro porque hay esperanza; en efecto, encontrarías seguridad alrededor de ti y tomarías tu descanso en seguridad. **19** También te acostarías en descanso, y nadie te asustaría; de hecho, muchos buscarían tu favor. **20** Pero los ojos de la gente malvada fallarán; no tendrán manera de escapar; su única esperanza será un último suspiro de vida.

Job 11:1

Zofar el naamatita
Traduce el nombre de este hombre como en 2:11 Traducción ALterna:"Zofar de la region de Naama"

¿no debería tal multitud de palabras ser contestada?
Zofar esta haciendo una pregunta en negativo para enfatizar que las palabras de Job deben ser cambiadas. Traducción Alterna:"¡debemos responder a todas estas palabras!" o "Alguien debe responder a todas estas palabras"

¿Debería este hombre lleno de palabras , ser creido?
Zofar usa esta pregunta para enfatizar que no deben creer en lo que Job dice. Traducción Alterna:"Este hombre esta tan lleno de conversación que la gente no deberian de creeerle" o "Tus muchas palabras por si solas no significan que sos inocente"

¿Debería tu jactancia hacer que otros permanezcan en silencio?
Zofar usa esta pregunta para reprender a Job. "Solo porque has dicho muchas palabras, no significa esto que otros deben permanecer en silencio"

Cuando te burlas de nuestras enseñanzas, ¿nadie hará que te sientas avergonzado?
Zofar usa esta pregunta para reprender a Job. Traducción Alterna:" Te has burlado de nuestra enseñanza. ahora te haremos sentir avergonzado"

Job 11:4

Mis creencias son puras
"Mi entendimiento es correcto"

Soy sin culpa ante tus ojos
Los ojos representan visión, que es una metafora de la evaluacion de Dios a Job. Los posibles significados son:1)Que Job dice que Dios lo juzga como sin culpa. Traducción Alterna:"dices que soy sin culpa" 2) Que Job cree que ha sido irreprochable y que Dios debe juzgarlo como inocente. Traducción Alterna:"Debes reconocer que soy inocente"

Que Dios va a hablar ... abriera sus labios en contra de ti
Las palabras "abriera sus labios" es una metonimia para el significado hablar. Estas dos frases significan lo mismo y son usadas juntas para enfatizar el deseo de Zofar que Dios pueda hablar duramente encontra de Job. (Ver: y y)

te enseñará ... secretos de sabiduría
que los "secretos de sabiduría" son puede ser declarado claramente. Traducción ALterna:" que el te mostrará que estas sufriendo acausa de tu pecado"

Dios demanda de ti menos de lo que tu iniquidad merece.
Demanda de Job representa castigar a Job Traducción Alterna:"Dios te está castigando menos de lo que mereces"

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Job 11:7

¿Puedes entender a Dios buscándolo? ¿Puedes comprender al Todopoderoso perfectamente?
Estas dos preguntas paralelas estan preguntando la misma cosa. El escritor usa la forma de pregunta para añadir énfasis. Traducción Alterna:"No puedes entender a Dios Buscándolo, y no vas a entenderlo completamente al Todopoderoso"

El asunto
Esto se refiere entendiendo a Dios. Tarducción Alterna:"Entender a Dios"

Es tan alto como el cielo ... profundo que el Seol
Se habla de la imposibilidad de entender a Dios como si fuera imposible ir a este lugar extremadamente lejano. AT: "es tan inaccesible como los lugares más altos del cielo ... es más inaccesible que los lugares más profundos del Sheol"

¿Que puedes hacer?
Zofar usa estas preguntas para mostrar que una persona no puede hacer nada para atender completamente a Dios. Traducción Alterna:"No puedes hacer nada" o "No puedes entenderlo completamente"

Que puedes saber
Zofar usa esta pregunta para mostrar wue una persona no puede hacer nada para conocer completamente a Dios. Tarducción Alterna:"No puedes conocer a Dios completamente" o "No puedes saber todo lo que es concido"

Su medida
Los posibles significados son que esto se refiere a 1)La grandeza de Dios o 2) La grandeza de la sabiduría de Dios

más largo que la tierra ... y ancho que el mar.
La grandeza de Dios o su sabiduría es como decri que pudiera ser medido en distancia

Job 11:10

Si él .. Calla a cualquiera
"Si Dios ... calla a cualquiera en prisón"

Si Él llama a cualquiera a juicio
El sustantivo abstracto "juicio" puede ser traducido con el verbo "juzgar". Traducción Alterna:"Si Dios llama a alguien para ir a él para que Dios pueda juzgarlo"

¿Quién lo puede detener?
Esta pregunta enfatiza que nadie puede parar a Dios. Traducción Alterna:"Nadie puede detenerlo"

¿No la nota?
Esto enfatiza que Dios nota pecado. Traducción Alterna:"El seguramente lo nota"

Pero la gente tonta no tiene entendimiento
El sustantivo abstracto "entendimiento" puede ser expresado con el verbo %entender". Tarducción Alterna:"Pero la gente tonta no entiende".

ellos lo tenderán cuando un burro salvaje dé a luz a un hombre.
Dado que un burro salvaje nunca puede dar a luz a un hombre, esto significa que las personas tontas nunca entenderán. Traduccion Alterna: "solo si un burro salvaje pudiera dar a luz a un hombre, las personas tontas podrían entender" o "es tan imposible para una persona tonta entender como lo es para un burro dar a luz a un hombre"

Job 11:13

supón que hubieras puesto tu corazón en el lugar correcto
El corazon reprensenta los pensamientos y actitudes. Ponerlos en el lugar correcto representa corregirlos. Traducción Alterna:"Aunque has corregido tu actitud"

y hubieras estirado tus manos hacia Dios
Esta es una acción Simbólica que representa pedir ayuda a Dios. Traducción Alterna:"y haber hecho una apelación y orado a Dios"

Supón que la iniquidad estuviera en tu mano
La mano representa lo que una persona hace. traducción Alterna:"incluso si has hecho cosas malas en el pasado" (Ver:

pero que entonces la pones muy lejos de ti
poniendo el pecado detrás representa parar de pecar. Traducción Alterna:"pero que dejaste de hacer cosas malas"

no permitiste que la injusticia viviera en tus tiendas.
Vida injusta representa a las personas haciendo cosas incorrectas. Traducción Alterna:"Y no permites a los miembros de tu familia hacer cosa incorrectas"

Job 11:15

levantarías tu rostro sin un signo de vergüenza
"Levantar tu rostro" representa la actitud de una persona que es confiaday valiente"

recordarías solo como aguas que han fluído y se fueron
Zofar esta comparando la miseria como agua que fluye contra corriente y se va. Traducción Alterna:"te recordarás, pero la miseria se irá, como aguas que han fluido lejos."

Tu vida seria ... como la mañana
Zofar repite la misma idea para enfatizar.

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Tu vida será más brillante que el medio día
Brillante representa ser próspero y feliz. Traducción Alterna:"Tu vida será próspera y feliz como el mediodía"

Aunque hubiese oscuridad
Oscuridad representa problemas y tristezas. Traducción Alterna:"Aunque hubiere problemas oscuros y tristezas"

Se convertiría como la mañana
La mañana representa Luz, que representa prosperidad y felicidad. Traducción Alterna:"Será próspero y feliz como la mañana"

Job 11:18

Estarías seguro ... tomarías tu descanso en seguridad
Zofar repite la misma idea para enfatizar y describe la posibilidad.

Tomarías tu descanso en seguridad
"Tomarías tu descanso" es un modismo para "descanso". La frase "en seguridad" puede ser expresado con la palabra "seguridad" Traducción Alterna:"Va descansar en seguridad"

También te acostarás en descanso ... tu favor
Zofar repite la misma idea para enfatizar y describir la posibilidad.

Te acostarás en descanso
El sustantivo abstracto "descanso" puede ser expressado con el verbo "descanso" Traducción Alterna:"Van a acostarse y descansar"

Job 11:20

Los ojos de las personas malvadas fallarásn
los ojos representan sus entendimientos. Traducción Alterna:"el entendimiento de las personas malvadas van a fallar" o "las personas malvadas no van a ser capaces de entender"

Su única esperanza será un último suspiro de vida
el sustantivo abstracto "esperanza" puede ser expresado como el verbo "esperar". El último suspiro de vida representa morir. Traducción Alterna:"su única esperanza sería repirar su último suspiro" o "Ellos solo esperan morir".

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Chapter 12

1 Entonces Job contestó y dijo: **2** "No hay duda que ustedes son el pueblo; la sabiduría morirá con ustedes. **3** Pero yo tengo entendimiento al igual que ustedes; No soy inferior a ustedes. Ciertamemente, ¿quién no conoce cosas tales cómo éstas? **4** Yo soy algo para que mi vecino se ría—yo, uno que llamó a Dios, ¡y quien fue respondido por Él! Yo, un justo y hombre sin culpa—yo, ahora soy algo de que reírse. **5** En el pensamiento de alguien que está cómodo, hay desprecio por la desgracia; él piensa de una forma que trae más desgracia para aquellos cuyo pie se esta resbálando. **6** Las tiendas de los ladrones prósperan, y aquellos que provocan a Dios se sienten seguros; sus propias manos son sus dioses. **7** Pero ahora, pregúntenle a las bestias, y ellas les enseñarán a ustedes; pregúntenle a los pájaros de los cielos, y ellos les dirán a ustedes. **8** O háblenle a la tierra, y les enseñará a ustedes; los peces del mar les declararán a ustedes. **9** ¿Qué animal entre todos estos no conoce que la mano del SEÑOR ha hecho esto? **10** En Su mano esta la vida de toda cosa viviente y el aliento de toda la humanidad. **11** ¿No prueba el oído las palabras tal como el paladar saborea su comida? **12** Con los hombres ancianos esta la sabiduría; en la largura de días está el entendimiento. **13** Con Dios están la sabiduría y el poder; Él tiene consejo y entendimiento. **14** Mira, Él derrumba, y no puede ser construido de nuevo; si Él encarcela a alguien, no puede haber liberación. **15** Mira, si Él aguanta las aguas, ellas se secan; y si Él las envía fuera, ellas cubren la tierra. **16** Con Él están la fuerza y la sabiduría; las personas que son engañadas y el engañador están ambos en Su poder. **17** Él guía a los consejeros lejos, descalzos en pena; Él convierte a los jueces en tontos. **18** Él quita la cadena de autoridad de los reyes; Él envuelve un paño alrededor de sus cinturas. **19** Él lleva lejos a los sacerdotes, descalzos en pena y destituye a gente poderosa. **20** Él remueve el discurso de aquellos que han sido de confianza y quita el entendimiento de los ancianos. **21** Él derrama menosprecio sobre los príncipes y desata el cinturón de los fuertes. **22** Él revela cosas profundas de la oscuridad y saca a la luz las sombras donde están las personas muertas. **23** Él hace a las naciones fuertes, y Él también las destruye; Él engradece a las naciones, y Él también los guía como prisioneros. **24** Él quita el entendimiento de los líderes de las personas de la tierra; Él los hace vagar en un desierto donde no hay camino. **25** Ellos andan a tientas en la oscuridad sin luz; Él los hace tambalear como un hombre borracho.

Job 12:1

No hay duda
"seguramente"

Son el pueblo
"Son las personas importantes que saben todo"

"No hay duda que ustedes son el pueblo; la sabiduría morirá con ustedes.
Job se burla de como actua y demuestra como suenan ridículos. Traducción Alterna:"Seguramente son personas tan importantes que la sabiduría no puede existir sin ustedes" o "Todos actúan como si fueran las únicas personas sabias y que cuando mueran, la sabiduría desaparecerá."

Ustedes
Aqui es plural y en las próximas dos preguntas

Ciertamemente, ¿quién no conoce cosas tales cómo éstas?
Job usó esta pregunta para expresar una verdad que debería ser obvia para sus oyentes. Se puede expresar como una declaración. Traducción Alterna: "De hecho, no hay nadie que no sepa cosas como estas" o "De hecho, todos saben estas cosas"

Job 12:4

Yo soy algo para que mi vecino se ría—yo, uno que llamó a Dios, ¡y quien fue respondido por Él!
La relación entre estas frases se puede aclarar con las palabras "aunque". Traducción Alterna: "Soy algo de lo que mi vecino se ríe, aunque soy uno que invocó a Dios y él me respondió"

Yo, un justo y hombre sin culpa—yo, ahora soy algo de que reírse.
Claramente la relacion entre estas frases pueden hacerse claras con las palabras "auqneu" Traducción Alterna:"aunque soy un hombre sin culpa, la gente se rie de mi"

En el pensamiento de alguien que está cómodo, hay desprecio por la desgracia
Los sustantivos abstractis "pensar", "cómodo", "contentar", y "desgracia" pueden ser expresadas con otras frases. Traducción Alterna:"Una persona que vive una vida facil desprecia a una persona que sufre"

Trae más desgracia
Trayendo más desgracia causando que pase. Traducción Alterna:"Causando que mas cosas malas le pasen"

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Para aquellos cuyos pies se están resbalando
Los pies rebalosos representa estar en peligro o en probleas. Traducción Alterna:"A aquellos que se encuentran en problemas"

La tiendas d los ladrones prospera
Sus tiendas properan representa la prosperidad en la tiendas de los ladrones. Traducción Alterna:"Los ladrones viven en rpoperidad en sus propias tiendas"

Sus propias manos son sus dioses
"Sus propias manos" es una metonimia para fuerza, y "sus dioses" es una metáfora para su orgullo. Traducción Alterna:"Son extremadamente orgullosos de sus propias habilidades"

Job 12:7

Pero ahora preguntenle ... ellos dirán a ustedes
todas estas 4 declaraciones expresan la idea que las bestias, pájaros, tierra y el pez entienden mejor a Dios que los amigos de Job.

Pero ahora preguntenle a las bestias, y ellas enseñarán a ustedes
El imperativo en la primera parte de esta oración funciona como una condición hipotética. Traducción Alterna:"Pero si preguntas a kas bestias, ellas te enseñarán"

pregúntenle a los pájaros de los cielos, y ellos les dirán a ustedes.
El imperativo en la primera parte de esta oración funciona como una condición hipotética. Traducción Alterna:"Si preguntas a los pájaros del cielo, ellos te dirán"

O háblenle a la tierra, y les enseñará a ustedes
El imperativo en la primera parte de esta oración funciona como una condición hipotetica. Traducción Alterna:"O si tu habla a la tierra, te enseñará"

los peces del mar les declararán a ustedes.
El imperativo "pregunta a los peces del mar" es entendido de la anterior oración. Traducción Alterna:"SI preguntas al pez del mar, ellos te delcrarán a ti"

Job 12:9

¿Qué animal entre todos estos no conoce ... esto?
esta pregunta enfatiza el punto que todos los animales saben que EL SEÑOR ha hecho eso. Significa, "Todo animal sabe ... esto" (Ver:|Rhetorical Question)

La mano de EL SEÑOR ha hecho esto
La mano de EL SEÑOR representa su poder. Traducción Alterna:"EL SEÑOR ha hecho esto con su poder" (Ver:|Metonymy)

En su mano está la vida .. y el aliento de toda la humanidad.
La mano de EL SEÑOR representa su control o poder. Cosas en sus manos representa la habilidad de controlarlas. Traducción Alterna:"Quién controla la vida de todo ser vivivente y da aliento a toda la humanidad" (Ver:|Metonymy)

El aliento de toda la hmanidad
"aliento" representa la habilidad de vivir. (ver:|Metonymy)

Job 12:11

¿No prueba el oído las palabras tal como el paladar saborea su comida?
Job usa esta pregunta para enfatizar que la gente escucha a lo que otros dicen y juzgan sin importar si es bueno ono. El oido y paladar son metonimias para el oir y el saborear. Traducción Alterna:"Escuchamos lo que la gente dice y probamos asi como probamos la comida"

Con los hombres ancianos esta la sabiduría
"Los ancianos tienen sabiduría". el sustantivo abstracto "sabiduría" puede ser expresado comn "sabio".La palabra "hombre" se refiere a las personas en general. Traducción Alterna:"Las personas mayores son sabias"

En la largura de días está el entendimiento
La frase largura de días es una metonimia para vivir un largo tiempo. Entender estar en días largos representa a las personas que adquieren comprensión cuando viven mucho tiempo. El sustantivo abstracto "comprensión" se puede expresar con la frase "entender mucho". Traducción Alterna: "Las personas adquieren comprensión cuando viven mucho tiempo" o "Las personas que viven mucho tiempo comprenden mucho.

Job 12:13

Información General
El Verso 13 dice que Dios es sabio y poderoso. El resto de este capítulo muestra que esto es verdad contando acerca de las sabias y todopoderosas cosas que Dios hace

Con Dios está la sabiduria y el poder
EL sustantivo abstracto "sabiduria" y "poder" pueden ser expresados con los adjetivos "sabio" y "poderoso". Traducción Alterna:"Dios es sabio y poderoso"

Ver
Esta palabra marca donde Job quiere que el que escucha preste atención especial

No puede ser construido devuelta
Esto puede ser declarado en forma activa. Traducción Alterna:"nadie puede reconstruirlo"

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si Él encarcela a alguien, no puede haber liberación
El sustantivo abstracto "libera" puede ser expresado con el verbo "liberar" Traducción Alterna:"Si Dios encierra a alguien, nadie puede liberarlo"

si Él aguanta las aguas, ellas se secan;
Los posibles significados son que aguanta las aguas representa 1) prevenir a la lluvia caer. Traduccion Alterna:"Si el no deja la lluvia caer la tierra se seca" o 2) evitando que fluya agua corriente. Traducción Alterna: "si él detiene el flujo del agua, la tierra se seca"

si Él las envía fuera, ellas cubren la tierra.
Los posibles significados son que enviarlos es una metáfora que significa 1) hacer que llueva. Traducción Alterna: "si él hace que caiga mucha lluvia, inunda la tierra" o 2) haciendo que las aguas fluyan. Traducción Alterna: "si hace mucho flujo de agua, inunda la tierra"

Job 12:16

Con Él están la fuerza y sabiduría
Los sustantivos abstractos "fuerza" y "sabiduría" pueden ser expresados con las palabras "fuerte" y sabio. Traducción Alterna:"Dios es fuerte y sabio"

las personas que son engañadas y el engañador están ambos en Su poder.
Estar en el poder de Dios representa a Dios gobernando sobre ellos. Traducción Alterna: "las personas que creen en una mentira y las personas que engañan a los demás están en su poder" o "Dios gobierna sobre las personas que creen mentiras y las personas que engañan a los demás"

El guía a los consejeros lejos desclazos
Guiar a los consejeros lejos descalzos representa tomar su sabiduría y autoridad.

En pena
El sustantivo abstracto "pena" puede ser expresado con las palabras "triste" o "afligido". Traducción Alterna:"Y ellos se sentían my tristes" o "Y ellos se afligen"

Él convierte a los jueces en tontos
"Él hace a los jueces convertirse en tontos"

Él quita la cadena de autoridad de los reyes
Los posibles significados son:1) Este es una metonimia para hacer a los reyes sin más autoridad.Traducción Alterna:"toma la autoridad de los reyes" o 2) Este es una metonimia de hacer libres a las personas de las cadenas que los reyes pone en ellas. Traducción Alterna:"El toma el cautiverio que los reyes ponen en las personas"

Él envuelve un paño alrededor de sus cinturas.
Esta ropa es probablemente lo que un esclavo usa. Poner estas ropas en los reyes representa convertirr a los reyes en esclavos. Traducción Alterna:"El hace que los reyes se pongan ropas de los esclavos" o "Ellos los hace esclavos"

Job 12:19

Él lleva lejos a los sacerdotes descalzos en pena
Llevar a los sacerdotes fuera descalzos representa llevar su autoridad

En pena
El sustantivo abstracto "en pena" puede ser expresado con palabras "triste" o "afligido" Traducción Alterna:" Y ellos se sienten muy tristes" o "Y ellos se afligen"

Destruye a gente poderosa
"derrota a gente poderosa"

Él remueve el discurso de aquellos que han sido de confianza
Remover su discurso representa hacerlos inhabiles para hablar. Traducción Alterna:" Hace a aquellos que son inhábiles para hablar" o "Silencia a personas en quienes otros confiaban"

quita el entendimiento de los ancianos
Tomar el entendimiento representa hacerlos inhabiles para entender o hacer buenas desiciones. Traducción Alterna:"Hacer a los ancianos inhabiles para entender"

Los ancianos
Los posibles significados son 1) La gente anciana 2) Los líderes

Él derrama menosprecio sobre los príncipes
Verter desprecio sobre los príncipes es una metáfora para hacer que las personas sientan desprecio por ellos. Traducción alterna: "Hace que las personas falten al respeto a los que reglan"

desata el cinturón de los fuertes.
El cinturón es un simbolo de fuerza. Desatar el cinturón de una persona fuerte representa tomar su fuerza y hacerla débil. Traducción Alterna:"Hacer a las personas fuertes débiles"

Job 12:22

Él revela cosas profundas de la oscuridad
Revelar cosas representa hacerlas conocer. Las "cosas profundas de la oscuridad" representan secretos que la gente no conoce. Traducción Alterna: "Da a conocer secretos que la gente no conoce"

Saca a la luz las sombras donde están las personas muertas
Traer las cosas a la luz representa hacerlas conocidas. Traducción Alterna:"Hacer conocida el lugar donde la gente muerte esta"

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Él hace a las naciones fuertes
"Él hace que la extensión de la tierra de los grupos de personas se haga más grande" o "Él causa que las naciones tomen más tierra"

Él también los guía como prisioneros
Dios guiando a las naciones representa a Dios causando que naciones enemigas los lideren. La palabra "ellas" representan a las naciones, que aquí representan a las personas de estas naciones. Traducción Alterna:"También causa a sus enemigos que los lidere a lo largo como prisioneros"

Job 12:24

ÉL quita el entendimiento de ls líderes de las personas de la tierra
Tomar el sus entendimientos representa cuasar a ellos inhabilidad para entender. Traducci+on Alterna:" El causa que los líderes de las personas de la tierra sean inhábiles para entender"

Él los hace vagar en un desierto donde no hay camino
Vagando en el desierto donde no hay camino representa estar en una situación difícil y no saber que hacer. Traducción Alterna:"No estar seguros de que hacer como una persona preguntando en una tierra baldía sin camino"

Ellos andan a tientas en la oscuridad sin luz
Estar en la oscuridad sin luz representa falta de conocimiento. Traducción Alterna:"Luchan por tomar decisiones sin conocimiento mientras la gente lucha por caminar en la oscuridad sin luz"

Él los hace tambalear como un hombre borracho.
El tambalearse o deambular como un hombre borracho representa vivir sin un propósito. Traducción Alterna: "los hace vivir sin propósito como una persona borracha que se tambalea mientras camina"

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Chapter 13

1 Mira, mi ojo ha visto todo esto; mi oído ha escuchado y lo entendió. **2** Qué tú sabes, lo mismo sé yo tambien; yo no soy inferior a tí. **3** De todas formas, yo preferiría hablar con el Todopoderoso; yo deseo razonar con Dios. **4** Pero ustedes blanquean la verdad con mentiras; ustedes todos son médicos sin valor. **5** ¡Oh, si todos ustedes se mantuvieran en silencio! Eso sería su sabiduría. **6** Ahora escuchen mi propio razonamiento; presten atención a los argumentos de mis propios labios. **7** ¿Hablarán ustedes injustamente por Dios, y hablarás engañosamente por Él? **8** ¿Ustedes le mostrarían realmente bondad a Él? ¿Ustedes argumentarían realmente en corte como abogados por Dios? **9** ¿Sería bueno realmente para ustedes cuándo ÉL los investigue? ¿Podrán ustedes engañarlo como ustedes engañan a los hombres? **10** Él seguramente los reprobaría a ustedes si en secreto mostraran parcialidad. **11** ¿No te haría Su majestuosidad estar asustado? ¿No caería Su miedo sobre ustedes? **12** Los dichos memorables de ustedes son proverbios hechos de cenizas; sus defensas son defensas hechas de arcilla. **13** Mantengan silencio, déjenme solo, para que así yo pueda hablar, que suceda lo que me tenga que suceder. **14** Yo tomaré mi propia carne en mis dientes; yo tomaré mi vida en mis manos. **15** Miren, si Él me mata, no tendré esperanza; no obstante, defenderé mis caminos ante Él. **16** Esta será la razón para mi absolución, que yo no vengo ante Él como un hombre impío. **17** Dios, escucha cuidadosamente a mi discurso; permite que mi declaración llegue a tus oídos. **18** Míra ahora, yo he puesto mi defensa en orden; yo se que soy inocente. **19** ¿Quién es el que argumentaría en mi contra en la corte? Si Tu vienes a hacerlo, y si fuese probado que estoy equivocado, entonces estaría en silencio y rendiría mi vida. **20** Dios, solo haz dos cosas por mí, y entonces no me esconderé de tu rostro: **21** quita Tu mano opresora de sobre mi, y no permitas que tus terrores me me causen miedo. **22** Entonce llámame, y contestaré; o dejame hablarte a Tí, y Tú contéstame. **23** ¿Cuántas son mis iniquidades y pecados? Dejame saber mis transgresiones y mis pecados. **24** ¿Porqué escondes Tu rostro de mi y me tratas como Tu enemigo? **25** ¿Perseguirás Tú una hoja suelta? ¿Buscarás Tú matojos secos? **26** Pero Tú escribes amargas cosas contra mí; Tu me haces heredar las iniquidades de mi juventud. **27** Tambien pusiste mis pies en el cepo; Tú vigilas de cerca mis caminos; Tú examinas la tierra donde las plantas de mis pies han caminado; **28** si bien, soy como una cosa pudrida que se deshace, como una vestimenta que la polilla ha comido.

Job 13:1

Declaración de conexión
Declaración de conexión: Job continúa hablando a sus amigos.

Ver
"prestar atención" o "Escuchar". esta palabra marca donde Job quiere que los tres amigos escuchen cuidadosamente

Mi ojo ha visto todo esto
Job se refiere a él mismo como su ojo ya que con sus ojos fue que el vio esas cosas. Traducción Alterna:"Yo he visto todo esto"

Mi oido ha escuchado y lo entendió
Job se refiere a el mismo como su oído, ya que es con sus oídos que escuchó estas cosas. Traducción Alterna: "Lo escuché y lo entendí".

Que tú sabes, lo mismo sé yo también
"Lo que sabes, yo también lo sé" (UDB) o "Yo sé asi como tu"

Job 13:3

Yo deseo razonar con Dios
Los amigos de Job lo juzgan, pero no hablan la verdad. Job prefiere discutir con Dios a solas acerca de su queja

ustedes blanquean la verdad con mentiras
poniendo cal o yeso en la verdad representa ignorar la verdad. Traducción Alterna: "escondes la verdad con mentiras" o "mientes e ignoras la verdad"

Son médicos sin valor
ser un medico representa ser una persona que conforta a otras. ser de no valor significa que no saben como hacer lo que deberían. Traducción Alterna:"Todos ustedes son como médicos que no saben cómo curar a las personas" o "todos vienen a consolarme, pero no saben cómo, como médicos no calificados"

Mantuvieran en silencio
Esta expresión significa "estar en silencio" o "parar de hablar"

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Eso sería su sabiduría
Pensaban que decían cosas sabias, pero Job decía que serían más sabios si dejaran de hablar. El sustantivo abstracto "sabiduría" se puede expresar con la palabra "sabio". Traducción Alterna: "Si hicieras eso, serías sabio" o "Si dejaras de hablar, parecerías sabio"

Job 13:6

declaración de conexión
Job continúa hablando a sus amigos

presten atención a los argumentos de mis propios labios
AquÍ "labios" representa a la persona que está hablando. Traducción Alterna:"escucha lo que yo mismo alego"

Hablarán ustedes injustamente ... engañosamente por Él?
Job usa estas dos preguntas para reprender a sus amigos por hablar incorrectamente. Traducción Alterna:"Creen que están hablando por Dios, pero están hablando injustamente. Están hablando engañosamente."

Hablar engañosamente
"mentir" o "decir mentiras"

¿Ustedes de verdad ... como abogados por Dios?
Mostrar amabilidad con Dios representa ayudar a Dios o defenderlo de las quejas de Job. Job usa estas preguntas para reprender a sus amigos por pensar que pueden defender a Dios. Traducción Alterna: "Creen que pueden defender a Dios. Creen que pueden defender a Dios como abogados en la corte".

Job 13:9

¿Sería bueno realmente para ustedes cuándo ÉL los investigue?
Aquí "buscarte" es una metáfora que significa "examinarte". Job usa esta pregunta para advertir a sus amigos que si Dios los examinara, diría que lo que están haciendo está mal. Traducción Alterna: "Si Dios te examinara, no sería bueno para ustedes".

¿Podrán ustedes engañarlo como ustedes engañan a los hombres?
Job usa esta pregunta para advertir a sus amigos que Dios sabe la verdad sobre ellos. Traducción Alterna: "Pueden engañar a los hombres, pero no pueden engañar a Dios".

Los repobaría
"Los reprendería"

Si en secreto mostraran parcialidad
Mostrando parcialidad se refiere a decir solo cosas buenas acerca de alguien para que el juez diga que la persona es buena.hacer esto en secreto significa pretender hablar justamente, pero en verdad favoreciendo a una persona sobre la otra. Traducción Alterna:"Si secretamente muestras favor a otro"

Job 13:11

¿No te haría Su majestuosidad estar asustado? ¿No caería Su miedo sobre ustedes?
Job usa estas preguntas para reprender a sus amigos. Los posibles significados son 1)Job dice que ellos deben temer a Dios. Traducción Alterna: "Su majestad debería asustarte, y su temor debería caer sobre ti" o 2) Job dice que temerán a Dios. Traducción Alterna: "¡Su majestad te hará sentir miedo, y su temor caerá sobre ti!"

no caeria su miedo sobre ustedes
La muerte que cae sobre las personas representa que están terriblemente asustados. Traducción Alterna: "¿No estarías terriblemente asustado?" O "¿No estarías aterrorizado?" ¿No te caería su temor?

Los dichos memorables de ustedes son proverbios hechos de cenizas
cenizas representa cosas que son sin valor y no duran. Traducción Alterna:" "Tus dichos memorables no valen nada como las cenizas" o "Tus dichos memorables serán olvidados como las cenizas que soplan"

sus defensas son defensas hechas de arcilla.
Job habla de lo que dicen como si fuera un muro alrededor de una ciudad hecha de arcilla; no puede defender a la gente porque la arcilla se rompe fácilmente. Traducción Alterna: "Lo que dices en defensa es tan inútil como un muro de arcilla"

Tus defensas
Los posibles significados a los que esto se refiere son:1) Loq ue dicen para defenderse a ellos mismos 2) Lo que dicen apra defender a Dios.

Job 13:13

Mantengan silencio
Este es un modismo que significa "Mantén silencio" o "para de hablar"

Déjenme solo
Este es un modismo que significa "dejen de molestarme" o "Paren de estorme"

Que suceda lo que me tenga que suceder
Lo que viene a una persona representa lo que le sucede a una persona. Esta expresión que comienza con "Deja" significa que no le importa lo que le pueda pasar. Traducción Alterna: "deja que pase lo que me pase" o "No me importa lo que me pase"

Tomaré mi propia carne .. en mis manos
"Carne" es una metonimia para la vida. "Dientes" y "manos" son metonimias para su propio control.

Estas dos frases juntas enfatizan que Job está dispuesto a arriesgar su vida al discutir su caso con Dios. Traducción Alterna: "Estoy listo para arriesgar mi vida"

Job 13:16

Esta será la razón para mi absolución
El sustantivo abstracto "absolución" se puede expresar con el verbo "absolver". Traducción Alterna: "Esta es la razón por la que Dios me absolverá" o "Esta es la razón por la que Dios dirá que no soy culpable"

Dios, escucha cuidadosamente
Job empieza a dirigir su discurso directamente a Dios

escucha cuidadosamente a mi discurso; permite que mi declaración llegue a tus oídos.
estas dos lineas significan básicamente la misma cosa e intensifica el requerimiento de Job a Dios que le escuche

permite que mi declaración llegue a tus oídos.
El sustantivo abstracto "declaración" puede ser expresado con el verbo "declarar". Los oidos representan escuchar. Traducción Alterna:"Escucha mi delcaración" o "Escucha a lo que yo declaro"

Job 13:18

Información General
Job continúa hablando a Dios

Mira ahora
Esto enfatiza lo que sigue. "Escucha ahora" o "Porfavor presta especial atención"

Yo he puesto mi defensa en orden; yo se que soy inocente.
Establecer su defensa en orden representa decidir qué dirá para defenderse. Traducción Alterna: "He pensado cómo me defenderé" o "He decidido cómo me voy a explicar"

¿Quién es el que argumentaría en mi contra en la corte?
Job utiliza esta pregunta para expresar su creencia de que, dado que tiene razón, nadie discutirá en su contra. Traducción Alterna: "No creo que nadie discuta en mi contra en la corte"

Si tu vienes a hacerlo
"Si tu vienes a discutir encontra mía"

Si tu
"tu" aqui se refiere a Dios mismo

Si fuese probado que estoy equivocado
Esto puede ser declarado en forma activa. Traducción Alterna: "Si fueras a demostrar que estoy equivocado"

Rendiría mi vida
rendir la vida de uno es una metáfora para morir. Traducción Alterna:" morir"

Job 13:20

Información General
Job continúa hablando a Dios

De tu rostro
"Rostro" representa a la persona. Traducción Alterna:"De ti"

Quita tu mano opresora de sobre mi
Una mano opresiva es una metonimia para hacer cosas que oprimen a alguien. Retirar la mano es una metáfora para dejar de hacer esas cosas. Traducción Alterna: "deja de oprimirme"

No permitas que tus temores me cuasen miedo
La frase "tus terrores" se refiere a lo que causa a la gente estar aterrorizada de Dios. Traducción Alterna:"No me aterrorices"

Job 13:23

Información General
Job continúa hablando a Dios

¿Porqué escondes .. como tu enemigo?
Job hace esta pregunta para quejarse acerca de como Dios esta tratándolo. El probablemente espera por una respuesta.

Esconde tu rostro de mi
Esconder el rostro de uno de alguien representa rehusarse a ver a el o ignorarlo Traducción Alterna:"Te rehusas a mirarme" o "Tu me ignoras"

¿Perseguirás .. perseguiras matojos secos?
Job usa estas preguntas para decir a Dios que desde que Job es tan insignificante y débil, es inútil perseguirlo.

Hoja conducida ... Matojo seco
"Hoja y "Matojo" son metáforas para describir la debilidad de Job, insignificancia y fragilidad. Traducción Alterna:"Tu me persigues, pero soy débil como una hoja que vuela con el viento y insignificante como un matojo seco"

Job 13:26

Información General
Job termina presentando su caso a Dios

Pero tu escribes amargas cosas contra mí
"cosas malas" representa acusaciones. Tradcucción Alterna:" Tu escribees acusaciones contra mi"

Tu me haces heredar las iniquidades de mi juventud
Heredar las iniquidades de su mano es como una metáfora. Los posibles significados son los que

representan 1)ser culpable por los pecados de su boca.Traducción Alterna:" Tu dices que todavia soy culpables por los pecados de mi boca. 2)Ser castigado por los pecados de su boca. Traducción Alterna:"Me castigaste por los pecados de mi boca

Las iniquidades de mi juventud
El sustantivo abstracto "juventud" puede ser traduccido con la palabra "juventud" Traducción Alterna:" Los pecados que he cometido cuando fui joven"

También pusiste mis pies en el cepo
Hacer esto representa castigar a Job y no dejarlo vivir libremente como si Job ha cometido un crimen y fue un prisionero. Traducción Alterna:"Es como si pusieras mis pies en el cepo"

El cepo
Los significados posibles son 1) un marco que mantiene los pies de un prisionero en su lugar para que no pueda moverse, o 2) cadenas alrededor de los pies de un prisionero que le dificultan caminar. Estos se usan como una forma de castigo.

Tu vigilas mis caminos
Caminos representa las cosas que Job hace. Traducción Alterna:"Todo lo que hago"

Tú examinas la tierra donde las plantas de mis pies han caminado
Las plantas de sus pies representa a la persona que camina. Traducción Alterna:" Examinas la tierra donde he caminado"

Tú examinas la tierra donde las plantas de mis pies han caminado
Examinar este terreno representa examinar todo lo que Job ha hecho. Traducción Alterna: "Es como si examinaras el suelo por donde he caminado" o "Examinas todo lo que hago como si una persona examinara los pasos de alguien en el suelo"

como una cosa podrida que se deshace
Job compara su vida a algo que está decayendo. El está muriendo despacio.

como una vestimenta que la polilla ha comido.
Job se compara a sí mismo con ropas que estan llenas de agujeros porque los gusanos de las polillas se han comido partes de ella.

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Chapter 14

1 El hombre, quien es nacido de mujer, vive solamente unos pocos días y está lleno de problema. **2** Él brota desde el suelo como una flor y es cortado; él huye como una sombra y no permanece. **3** ¿Tú miras a cualquiera de estos? ¿Tú me traes a juicio contigo? **4** ¿Quién puede sacar algo limpio de algo no sucio? Nadie. **5** Los días del hombre están determinados. El número de sus meses está contigo; Tú has señalado sus límites para que él no puede pasar. **6** Aparta Tu mirada de él, para que él pueda descansar, para que él pueda disfrutar su día como un hombre contratado, si es que lo puede hacer. **7** Puede haber esperanza para un árbol; si es cortado, podría brotar de nuevo, para que su tallo tierno no desaparezca. **8** Aunque su raíz envejece en la tierra y su tocón muere en el suelo, **9** aún así, si tan solo huele agua, brotará y sacará sus ramas como una planta. **10** Pero el hombre muere; él se vuelve débil; en efecto, el hombre deja de respirar, y luego, ¿dónde está él? **11** Como el agua desaparece de un lago y como un río pierde agua y se seca, **12** así las personas se acuestan y no se levantan otra vez. Hasta que los cielos no sean más, ellos no se despertarán ni tampoco se levantarán de su sueño. **13** ¡Oh, que Tú me escondieras en el Seol lejos de los problemas, y que Tú me mantuvieras en privado hasta que Tu ira se acabe, que Tú me establecíeras un tiempo fijado para permanecer allí y que luego te acuerdes de mí! **14** Si un hombre muere, ¿vivirá de nuevo? Si es así, desearía esperar todo mi tiempo agotador allí hasta que mi liberación deba venir. **15** Tú llamarías, y yo te contestaría. Tú tendrías un deseo para el trabajo de Tus manos. **16** Tú numerarías y cuidarías mis pisadas; Tú no mantendrías registro de mi pecado. **17** Mi transgresión sería sellada en un saco; Tú cubrirías mi iniquidad. **18** Pero aún las montañas caen y se vuelven nada; aún las rocas son movidas de su lugar; **19** las aguas desgasatan las piedras; sus inundaciones lavan el polvo de la tierra. De esta manera, Tú destruyes las esperanzas del hombre. **20** Tú siempre lo derrotas, y él muere; Tú cambias su rostro y lo despides para que muera. **21** Si sus hijos son honrados, él no lo sabe; y si ellos son humillados, él no lo ve. **22** Él solamente siente el dolor de su propio cuerpo, y se lamenta por sí mismo.

Job 14:1

Información General
En este capitulo continúa el discurso de Job, que empezó en 12:1. Job está hablando a Dios.

El hombre, que es nacido de un mujer
Esto se refiere a todas las personas, ambas hombres y mujeres; todos han nacido en este mundo.

Vive solamente unos pocos días
Esta es una exageración Para enfatizar que la gente vive solo un corto tiempo. Traducción Alterna:" Vive solo un corto tiempo"

Está lleno de problema
Ser "lleno de problemas" representa experimentar muchos problemas. Tradcucción Alterna:" Tiene muchos problemas" o " Sufre mucho"

Él brota desde el suelo como una flor y es cortado
Como la vida de una flor, la vida de una persona es corta y es facil morir.

él huye como una sombra y no dura
La vida corta de una persona es comparada a una sombra que desaparece rápidamente.

¿Tu miras a cualquiera de estos?
Job da a entender que no quiere que Dios le preste mucha atención a él. Traducción Alterna:"No mires a nada de esto" o "no prestes mucha atención a esto. Por favor no prestes mucha atención a mi"

Miras a
Aqui mirar a algo representa prestar atención a él ppara juzgarlo. Traducción Alterna:"Presatr atención a" o "Buscar fallas en "

¿Tú me traes a juicio contigo?
Job usa esta pregunta para mostrar su sorpresa que Dios lo juzga a pesar de que Job es tan insignificante como las flores. Traducción Alterna:" Pero me juzgas"

Job 14:4

Información General
Información General: Job continúa hablando a Dios

¿Quién puede sacar algo limpio de algo no sucio? Nadie.
Job usa esta pregunta para persuadir a Dios a aplicar lo que el sabe acerca de las cosas sucias de Job. Traducción Alterna:"Nadie puede traer algo limpio fuera de algo sucio"

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Los días del hombre están determinados
Esto puede ser expresado en forma activa. Traducción Alterna:" Tu determinas los días del hombre" o "Tu decides cuanti vive un hombre"

El número de sus meses está contigo
El número de meses que el hombre está con Dios representa a Dios decidiendo el número de meses que el hombre vivirá. "Tú decides cuántos meses vivirá"

Tú has señalado sus límites para que él no puede pasar
Pasar un límite representa vivir más allá de un tiempo que Dios ha establecido para que una persona muera. AT: "usted ha designado el tiempo en que morirá, y no puede vivir más que eso

Hombre contratado
Un hombre que fue contratado para hacer un trabajo y va a casa después

Job 14:7

Puede haber esperanza para un árbol
El sustantivo abstracto "esperanza" puede ser expresado con el verbo "esperanza". La esperanza es explicada en los versos 7-9 Traducción Alterna:"Podemos esperar que un árbol puede vivir otra vez"

podría brotar de nuevo
"Podría comenzar a crecer devuelta"

Para que su tallo tierno no desaparezca
Desaparezca significa muera. Traducción Alterna:"para que sus jóvenes brotes no mueran"

Aunque
"Aunque" o "Aún si"

Tocón
La parte del árbol que queda sobresaliendo del suelo después de que alguien ha cortado la mayor parte del árbol.

aún así, si tan solo huele agua
Esto describe el tocón muerto como si pudiera oler el agua para representar el agua que está cerca de él. Traducción Alterna: "aunque solo haya un poco de agua cerca"

Brotará
"Empezará a crecer"

Secará sus ramas como planta
El árbol que envía ramas representa las ramas que crecen en el árbol. Traducción Alterna:"y las ramas comenzarán a crecer como una planta"

Job 14:10

y luego, ¿donde está él?
Job usa esta pregunta para enfatizar que cuando una persona muere, no está presente. Traducción Alterna:"Y nadie sabe donde está" o "y se ha ido"

Como el agua desaparece de un lago ... y no se levantan otra vez
El hecho de que la muerte no puede ser revertida es comparada a el agua que se seca y no puede retornar.

Como el agua .. como un río pierde
Estas dos frases describen el mismo pensamiento y repiten para enfatizar el hecho de que la muerte es final.

Así las personas se acuestan
Estas dos frases están describiendo el mismo pensamiento y son repetidas para enfatizar el hecho de que la muerte es final.

Y no se levantarán otra vez
Levantarse devuelta representa vivir devuelta. Traducción Alterna:"No volver a vivir"

ellos no se despertarán ni tampoco se levantarán de su sueño.
Estas dosfrases significan la misma cosa y son usadas juntas para enfatizar que la uerte es final. Dormir representa morir y despertar representa vivir devuellta. Traducción Alterna:"Las personas que mueren no volverán a vivir devuelta ni serán levantadas de la muerte"

Job 14:13

Información General
Job continúa hablando a Dios

Oh, que tu me escondieras
Esta esuna exclamación mostrando que Job quiere bastante pero no espera verdaderamente que pase. Traducción Alterna:" Desearía que me escondieras".

Mantuvieras en privado
"Me encerrarías" o "me tendrías escondido"

Y luego te acuerdes de mí
Llamar a alguien en la mente es un modismo que significa pensar acerca de él. Traducción Alterna:"Y entonces piensan acerca mio" o "Y entonces se recuerdan de mi"

Si un hombre muere, ¿vivirá de nuevo?
La respuesta implícita es "no". Traducción Alterna:"Si un hombre muere, el no volverá a vivir "

Si es asi
A lo que se refiere "si" se entiende de la frase anterior. AT: "Si volviera a vivir"

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esperar todo mi tiempo agotador allí
la frase "mi tiempo agotador" representa un tiempo en donde Job estaría agotado. Traducción Alterna:"Para esperar todo mi tiempo allí aunque yo esté agotado"

Hasta que mi liberación deba venir
El sustantivo abstracto "Liberación" puede ser expresado con el verbo "liberar". Traducción Alterna:"Hasta que yo sea liberado" o "Hasta que me liberes"

Job 14:15

Información General
Información General:Job continúa hablando a Dios

Voy a contestar
"Yo voy a responder"

Tú tendrías un deseo para
El sustantivo "deseo" puede ser expresado con los verbos "deseos" o "querer" Traducción Alterna:"tu vas a desear" o "Tu vas a querer"

El trabajo de tus manos
Aquí las manos de Dios representa a Él haciendo cosas. Job se refiere a si mismo como el trabajo de las manos de Dios. Traducción Alterna:" Para mi, a quién has hecho"

numerarias y cuidarías
Estos dos verbos juntos expresasn una simple acción. Traducción Alterna:"Cuidar atentamente"

Mis pisadas
pisadas representa su vida o lo que el hace. Traducción Alterna:" Mi vida" o " las cosas que yo hago"

No mantendrías ... Mi transgresión sería ...tu cubrirías
Estas tres líneas expresan la misma idea y son usadas para enfatizar su confianza que Dios le perdonará.

Tú no mantendrías registro de mi pecado
Hacer un seguimiento del pecado de Job representa pensar en su pecado. AT: "no mirarías mi pecado" o "no pensarías en mi pecado"

Mi transgresión sería sellada en un saco
Sellar la transgresión en una bolsa representa esconderlo y negarse a pensar en ello. Esto se puede establecer en forma activa. Traducción Activa: "Te negarías a pensar en mi transgresión como alguien que esconde algo en una bolsa"

Tu cubrirás mi iniquidad
Encubrir algo iniquidad para que no se pueda ver representa negarse a pensar. Traduccción Alterna: "esconderías mi iniquidad" o "ignorarías mi iniquidad"

Job 14:18

Información General
Información General: Job continúa hablando a Dios.

Montañas caen y se vuelvan nada
"Venir a nada" es un modismo que significa estar completamente destruido. Esta frase se expande en la palabra "caer" y enfatiza la destrucción completa. Traducción Alterna: "las montañas se desmoronan por completo"

Rocas son movidas de su lugar
Esto puede ser expresado en forma activa. Traducción Alterna:"Rocas caen de su lugar"

Tú destruyes las esperanzas del hombre.
Si es más fácil en su idioma, puede poner esta frase al comienzo del versículo 18 y ajustar el texto acorde. Traducción Alterna: "Destruyes las esperanzas del hombre, como ... polvo de la tierra".

Tú destruyes las esperanzas de los hombres
Destruir esperanzas representa hacer que las cosas que la gente espera no sucedan. Traducción Alterna: "Evitas que las esperanzas del hombre sucedan"

Las esperanzas del hombre
El sustantivo abstracto "esperanzas" se puede expresar con el verbo "esperanza" Traducción Alterna: "las cosas que el hombre espera"

Job 14:20

Información General
Job continúa hablando a Dios

Tu siempre lo derrotas
La palabra "El" se refiere a cualquier persona. Traducción Alterna:" Tu siempre derrotas al hombre" o "Tu siempre derrotas a la gente"

muere
Pasar de largo representa morir. Traducción Alterna:" El muere"

Tú cambias su rostro
Los posibles significados son 1) el dolor justo antes de morir hace que su cara se contraiga o 2) cuando una persona muere, Dios hace que la cara de la persona se vea diferente.

lo despides para que muera.
Esto significa causarle la muerte

Si ellos son humillados.
Ser rebajado representa ser avergonzado. Traducción Alterna: "si están en desgracia" o "si la gente los avergüenza"

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Chapter 15

1 Entonces Elifaz el temanita contestó y dijo: **2** "¿Debe un hombre sabio responder con conocimiento inútil y llenarse a sí mismo con el viento del este? **3** ¿Debe razonar él con habladurías sin sentido o con discursos con los cuales no puede hacer ningún bien? **4** En efecto, tú disminuyes el respeto hacia Dios; tú obstruyes la devoción hacia Él, **5** pues tu iniquidad le enseña a tu boca; tú escoges tener la lengua de un hombre astuto. **6** Tu propia boca te condena, no la mía; de hecho, tus propios labios testifican en tu contra. **7** ¿Eres tú el primer hombre que nació? ¿Fuiste traído a existencia antes que los montes? **8** ¿Has escuchado el conocimiento secreto de Dios? ¿Limitas la sabiduría a ti mismo? **9** ¿Qué sabes tú que nosotros no sabemos? ¿Qué entiendes tú que no está también en nosotros? **10** Con nosotros están ambos, los hombres de cabellera gris y los de mucha edad, quienes son mucho más viejos que tu padre. **11** ¿Son las consolaciones de Dios demasiado pequeñas para ti, las palabras que son tiernas para contigo? **12** ¿Porqué te arrebata tu corazón? ¿Porqué tus ojos destellan, **13** para que tú tornes tu espíritu contra Dios y salgan tales palabras de tu boca? **14** ¿Qué es el hombre para que deba ser limpio? ¿Qué es aquel quién es nacido de mujer para que deba ser justo? **15** ¡Ves, Dios no pone confianza ni aún en Sus santos; de hecho, los cielos no están limpios a Su vista; **16** cuán menos limpio es uno que es abominable y corrupto, un hombre que bebe iniquidad como agua! **17** Yo te mostraré; escúchame; Yo te anunciaré las cosas que Yo he visto, **18** las cosas que hombres sabios han pasado de sus padres, las cosas que sus ancestros no escondieron. **19** Estos eran sus ancestros, a quienes solamente se les dio la tierra, y entre los cuales ningún extraño pasó nunca. **20** El hombre malvado se retuerce en su dolor todos sus días, el número de años que son añadidos para que el opresor sufra. **21** El sonido de terrores está en sus oídos; mientras él está en prosperidad, el destructor vendrá sobre él. **22** Él no piensa que él regresará de la oscuridad; la espada espera por él. **23** Él va a varios lugares por pan, diciendo: '¿Donde está?' Él sabe que el día de oscuridad está cerca. **24** Ansiedad y angustia le hacen temer; ellos prevalecen en contra de él, como un rey listo para la batalla. **25** Porque él ha extendido su mano contra Dios y se ha conducido arrogantemente en contra del Todopoderoso, **26** este hombre malvado corre hacia Dios con un cuello rígido, con un escudo grueso. **27** Esto es verdad, aunque él ha cubierto su rostro con su grosura y juntó grasa en sus lomos, **28** y ha vivido en ciudades desoladas; en casas en las cuales ningún hombre habita ahora y que estaban listas para convertirse en ruinas. **29** Él no será rico; su riqueza no durará; ni siquiera su sombra durará en la tierra. **30** Él no saldrá de la oscuridad; una llama secará sus tallos; al aliento de la boca de Dios él se irá. **31** Que no confíe en cosas vanas, engañándose a sí mismo, pues, la vanidad será su recompensa. **32** Ocurrirá antes de que deba llegar su tiempo para morir; su rama no estará verde. **33** El dejará caer sus uvas verdes como una vid; el sacudirá sus flores como a un árbol de olivo. **34** Pues la compañia de personas impías será estéril; el fuego consumirá sus tiendas de soborno. **35** Ellos conciben malicia y dan a luz iniquidad; su vientre concibe engaño."

Job 15:1

Elifaz el temanita
Este es el nombre de un hombre. Personas de Temán son tconocidas como temanitas. Traduce esto como en: 2:11.

¿Debe un hombre sabio responder con conocimiento inútil y llenarse a sí mismo con el viento del este?
Elifaz usa esta pregunta retórica para reprender a Job. Esto puede ser escrito como una declaración. Traducción Alterna:" Un hombre sabio no debe responder con con conocimiento inútiles ni llenarse con el viento del este"

Llenarse a sí mismo con el viento del este
El viento representa el vacío. Esta frase habla de una persona que habla palabras vacías y sin sentido como si esa persona estuviera llena del viento. Traducción Alterna: "llenarse de palabras vacías" o "solo tener palabras sin sentido"

Viento del este
"Aire caliente" (UDB) o "El viento del desierto"

¿Debe razonar él con habladurías sin sentido o con discursos con los cuales no puede hacer ningún bien?
Elifaz usa esta pregunta retórica para reprender a Job. Esto se puede escribir como una declaración. Traducción Alterna: "No debe razonar con charlas no rentables ni con discursos con los que no pueda hacer ningún bien" o "No debe discutir usando conversaciones no rentables ni hacer discursos que no logren nada bueno"

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Job 15:4

Disminuye
"destruye" o "invalida"

Obstruyes
"disminuyes" o "tomas"

Devoción hacia
"Meditación en" o " concerniente a"

Tu iniquidad le enseña a tu boca
Esto describe la "iniquidad" como si fuera un maestro y la boca de Job se describe como si estuviera aprendiendo. Esto significa que su discurso está muy influenciado por su iniquidad. Traducción Alterna: "tu iniquidad es como un maestro y tu boca es como su estudiante" o "es por tu pecado que hablas como lo haces"

Tu boca
Esto habla de Job, pero se refiere a su "boca" para poner énfasis en lo que dice. Traducción Alterna: "usted para hablar" o "usted para decir lo que dice".

tener la lengua de un hombre astuto
El se refiere a la forma en que un hombre astuto habla como su "lengua". Traducción Alterna: "hablar en la forma de un hombre astuto"

Astuto
"mentiroso"

Tu propia boca te condena, no la mía
Esto se refiere a Job y Elifaz por sus "bocas" para poner énfasis en lo que dicen. Traducción Alterna: "Estás condenado por lo que dices, no por lo que digo" o "Te condenas por lo que dices, no soy yo quien te condena"

Tus propios labios testifican
Esto habla de Job, pero se refiere a sus "labios" para poner énfasis en lo que dice. Traducción Alterna: "tus propias palabras" o "testificas".

Job 15:7

Información General
Cada verso es un paralelismo que contiene dos preguntas retóricas.

¿Eres tú el primer hombre que nació?
La respuesta implícita aquí es "no". Esta pregunta retórica puede ser escrita como una declaración. Traducción Alterna: "No eres el primer hombre que nació"

¿Fuiste traído a existencia antes que los montes?
La respuesta implícita aquí es "no". Esta pregunta retórica se puede escribir como una declaración. Traducción Alterna: "No fuiste creado antes de las colinas" o "Dios no te trajo a la existencia antes de que él creara las colinas"

Fuiste traído
Esto puede ser declarado en forma activa. Traducción Alterna:"Dios te trajo"

¿Has escuchado el conocimiento secreto de Dios?
La respuesta implícita aquí es "no". Esta pregunta retórica se puede escribir como una declaración. Traducción Alterna: "No has escuchado el conocimiento secreto de Dios"

¿Limitas la sabiduría a ti mismo?
Esta pregunta retórica enfatiza que no puede limitarse la sabiduría a sí mismo. Esto se puede escribir como una declaración. Traducción Alterna: "No puedes limitar la sabiduría a ti mismo" o "No eres la única persona sabia"

¿Qué sabes tú que nosotros no sabemos?
La respuesta implícita aquí es "nada". Esta pregunta se puede escribir como una declaración. Traducción Alterna: "No hay nada que sepa que no sepamos" o "Todo lo que sabe, también sabemos".

¿Qué entiendes tú que no está también en nosotros?
Esto habla de que los hombres tienen entendimiento como si fuera algo "dentro" de ellos. Traducción Alterna: "Todo lo que entiendes, también entendemos" o "Entendemos todo lo que entiendes"

Job 15:10

Con nosotros están ambos, los hombres de cabella gris y los de mucha edad
con cabeza y los hombres muy ancianos - Elifaz habla de él y de los otros hombres que tienen la sabiduría de los hombres muy ancianos de quienes habían aprendido como si estuvieran físicamente presentes con ellos. Traducción Alterna: "Hemos adquirido sabiduría tanto de los hombres canosos como de los muy viejos"

Hombres de cabellera gris y los de mucha edad
con cabeza y los hombres muy mayores - La frase "cabezas grises" es una descripción física de los "hombres muy viejos". Traducción Alterna: "los hombres muy viejos que tienen canas".

mucho más viejos que tu padre.
Esta es una exageración. Traducción Alterna:"Mas viejo que tu padre"

Son las consolaciones de Dios ... gentil hacia ti?
Esta pregunta retórica es una acusación, y la respuesta implícita a la pregunta es "sí". Esta pregunta puede ser escrita como una declaración. Traducción Alterna: "Debes pensar que los consuelos de Dios son demasiado pequeños para ti, las palabras que son amables contigo"

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Consolaciones
"conforta" o "simpatiza"

Job 15:12

¿Porqué te arrebata tu corazón?
Aquí el "corazón" representa las emociones de una persona. Traducción Alterna: "¿Por qué te quitan tus emociones?" o "¿Por qué permites que tus emociones guíen tus decisiones?"

Porque tus ojos destellan
Esto probablemente se refiere a que Job parece enojado, específicamente la apariencia de sus ojos. Traducción Alterna: "¿Por qué tus ojos se ven enojados?" O "¿Por qué estás enojado?"

Tornes tu espíritu
Aquí "espíritu" se refiere a la persona completa. Traducción Alterna:"Volverte"

Salgan tales palabras de tu boca
Esto lo describe hablando. Traducción Alterna:"Entonces dices cosas duras contra él"

Que es hombre ... es aquel quién es nacido
Estas dos preguntas son básicamente las mismas y son usadas juntas para enfatizar que un hombre no puede ser perfecto.

¿Qué es el hombre para que deba ser limpio?
Se hace esta pregunta retórica para enfatizar que un hombre no puede estar completamente "limpio". Esto se puede escribir como una declaración. Traducción Alterna: "Un hombre, no puede estar completamente limpio".

Limpio
Una persona que Dios considera aceptable espiritualmente es como decir que la persona se encuentra limpia físicamente.

¿Qué es aquel quién es nacido de mujer para que deba ser justo?
Se hace esta pregunta retórica para enfatizar que un hombre no puede ser completamente "justo". Esto se puede escribir como una declaración. Traducción Alterna: "Un hombre que nace de una mujer no puede ser completamente justo".

Job 15:15

Ves
Esta palabra se usa aquí para llamar la atención de Job sobre lo que se dice a continuación. Traducción Alterna: "Escucha"

Sus santos
"Sus angeles" (UDB)

Limpios
Algo que Dios considera espiritualmente aceptable se habla como si fuera físicamente limpio.

A su vista
Aqui vista representa juicio o evaluación. Traducción Alterna:"En su juicio"

Abominable y corrupto
Estas dos palabras significan Básicamente la misma cosa y enfatizan que débiles son los humanos.

Que bebe iniquidad como agua!
Esto describe la iniquidad como si fuera agua que puedes beber. Compara cómo el hombre malvado desea cometer pecado con la facilidad con que desea beber agua fría. Traducción Alterna: "que aman la iniquidad tanto como aman una taza de agua dulce" o "que cometen actos malvados con tanta frecuencia como beben agua" (UDB)

Job 15:17

Te mostaré
Este es un modismo. Traducción Alterna:"Te voy a explicar" o "Yo te lo dejaré claro"

Yo te anunciaré
"Yo te declararé"

Sus ancestros no escondieron
Elifaz enfatiza que sus antepasados les enseñaron estas cosas a propósito. Traducción Alterna: "sus antepasados enseñaron abiertamente"

Job 15:19

a quienes solamente se les dio la tierra
Esto puede ser declarado en forma activa. Traducción Alterna:"Aquienes solamente Dios le dió la tierra"

entre los cuales ningún extraño pasó nunca
Esto significa que ningún extranjero vivió entre ellos, específicamente para que no fueran influenciados por las religiones paganas. Traducción Alterna: "nadie de otro país vino y les hizo pensar mal de Dios"

Se retuerce en su dolor
"sufre mucho dolor". Esto es dolor físico o emocional.

el número de años que son añadidos
Esto puede ser declarado en forma activa. Traducción Alterna:"Todos los años que Dios ha añadido"

Que son añadidos
Este es un modismo. Traducción Alterna:"que son preparados" o "que son puestos a un lado"

El sonido de terrores está en sus oídos
"El constantemente escucha sonidos que lo aterroriza"

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Job 15:22

Declaración de conexión
Elifaz continúa describiendo al malvado hombre el empezo a describir en 15:19.

Regresará de la oscuridad
Aqui "oscuridad" es una metáfora para problema o infortunio. Traducción Alterna:" Escapar de la desgracia"

La espada espera por él
Aquí "la espada" es una metonimia que representa a un enemigo que está esperando matar al hombre malvado. Los posibles significados son 1) le preocupa que alguien lo mate. Traducción Alterna: "le preocupa que alguien esté a punto de asesinarlo" o 2) es seguro que va a ser asesinado. Traducción Alterna: "alguien está esperando asesinarlo".

Por pan
Aquí "pan" se refiere a comida en general. Traducción Alterna:"para comida"

El día de oscuridad
Este es un modismo. Traducción Alterna:"el dia de desastre" o "el momento de su muerte"

Está cerca
Es un modismo. Traduccción Alterna:"esta viniendo pronto"

Prevalecen en contra
"sobreponerse" o "derrota"

Como un rey listo para la batalla
Esto compara cómo su anflicción y angustia lo dominan a cómo un rey, que está listo para la batalla, prevalecería contra él. Traducción Alterna: "al igual que un rey, que está listo para una batalla, prevalecería contra él"

Job 15:25

Él ha extendido su mano sontra Dios
"Ha sacudido su puño contra Dios". Esta es una señal de agresión.

Corre hacia Dios
Esto habla del hombre malvado que actúa agresivamente contra Dios como si estuviera corriendo hacia él para atacarlo.Traducción Alterna: "ataca a Dios" o "actúa violentamente contra Dios")

con un escudo grueso.
"Con un escudo grueso"

Job 15:27

Esto es verdad
"Esto" se refiere al hombre malvado que corre hacia Dios desde el versículo anterior.

él ha cubierto su rostro con su grosura y juntó grasa en sus lomos,
Este hombre malvado se describe como gordo y débil, mientras se cree lo suficientemente fuerte como para vencer a Dios. Traducción Alterna: "él es débil con una cara gorda y lomos gordos"

ningun hombre habita
"Que son abandonadas"

Ruinas
"Ruinas" o "desolado"

Job 15:29

Él no será rico; su riqueza no durará
Estos dos litotes expresan que él será lo opuesto a rico, que será pobre. Traducción Alterna: "será pobre; todo su dinero desaparecerá"

Ni siquiera su sombra durará en la tierra
Esto repite la idea de que todas las posesiones de los malvados desaparecerán. En otras traducciones se pueden leer: "ni sus posesiones se extenderán por la tierra".

saldrá de la oscuridad
Oscuridd aqui representa la muerte. Traducción Alterna:"Fuera de la oscuridad de la muerte)

una llama secará sus tallos
Aquí la llama representa el juicio de Dios y el secado de sus tallos representa el hecho de que sus posesiones desaparecen o que morirá. Traducción Alterna: "Dios se llevará todo lo que posee, como un fuego seca las ramas húmedas de un árbol"

al aliento de la boca de Dios
Aquí el "aliento" de Dios representa a su juicio. Traducción Alterna:"aliento de Dios" o "El juicio de Dios"

Él se irá
esto se refiere a el muriendo. Traducción Alterna:" El va a morir".

Job 15:31

La vanidad será su recompensa
Se pueden agregar las palabras que faltan. Traducción Alterna: "porque si él confía en ellos, la inutilidad será su recompensa"

Su rama no estará verde
Esto habla del hombre que parece pálido y muerto como si fuera un tallo seco o una rama de árbol.

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Traducción Alterna: "se verá muerto, al igual que la rama de un árbol muerto no se ve verde"

Él dejará caer su .. sacudirá sus
Estas dos líneas dan una imagen similar, que se repite para enfatizar que esto seguramente sucederá.

Dejará caer sus uvas verdes como una vid
Esto habla del hombre malvado que se debilita y muere como si fuera una vid que deja caer uvas inmaduras. Traducción Alterna: "Al igual que una vid deja caer sus uvas verdes, así el hombre malvado dejará caer su fuerza"

el sacudirá sus flores como a un árbol de olivo.
Esto habla del hombre malvado que se debilita y muere como si fuera un olivo que deja caer sus flores. Traduccion Alterna (o A): "al igual que un olivo pierde sus flores, así el hombre malvado perderá su fuerza"

Job 15:34

La compañia de personas impias
"el grupo de personas impías"

El fuego consumirá sus tiendas de soborno
La frase "tiendas de soborno" significa que las personas malvadas compraron estas tiendas con el dinero que ganaron por el soborno. Traducción Alterna: "las carpas que compraron con sus sobornos serán quemadas por el fuego"

Ellos conciben malicia y dan a luz iniquidad; su vientre concibe engaño.
El mismo pensamiento se repite tres veces para enfatizar cuánto mal producen estas personas. Esto habla de una persona que planea hacer cosas malas y hacerlas como si la persona estuviera concebiendo y dando a luz estas cosas como una mujer concibe y da a luz a un hijo. Traducción Alterna: "Planean causar travesuras y hacer cosas malas; siempre planean engañar a los demás"

Su vientre concibe
Aquí el "útero" se usa para referirse a la persona para enfatizar la concepción, ya que es en el útero donde tiene lugar la concepción. Traducción Alterna: "conciben" (Ver: Aquí el "útero" se usa para referirse a la persona para enfatizar la concepción, ya que es en el útero donde tiene lugar la concepción. AT: "conciben"

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Chapter 16

1 Luego, Job respondió y dijo: **2** "Yo he escuchado muchas cosas como esas; todos ustedes son consoladores miserables. **3** ¿Será que las palabras inútiles tendrán un final? ¿Qué les pasa a ustedes, que ustedes responden así? **4** Yo también podría hablar como ustedes, si ustedes estuvieran en mí lugar; yo podría coleccionar y juntar palabras contra ustedes y sacudir mi cabeza en burla. **5** ¡Oh, cómo yo los alentaría con mi boca! ¡Cómo el consuelo de mis labios podría aligerar su dolor! **6** Si yo hablo, mi dolor no es disminuído; si yo evito hablar, ¿cómo soy ayudado? **7** Pero ahora, Dios, Tú me has agotado; Tú has hecho a toda mi familia desolada. **8** Tú me has hecho secar, lo que por si mismo es un testigo en mi contra; la flacura de mi cuerpo se levanta en mi contra, y testifica contra mi cara. **9** Dios me ha desgarrado en Su ira y me ha perseguido; Él me ha rechinado con Sus dientes; mi enemigo sujeta sus ojos en mí, mientras me destroza. **10** La gente se ha quedado asombrada y boquiabierta hacia mí; me han golpeado reprochablemente en la mejilla; ellos se han reunido en mi contra. **11** Dios me entrega a gente impía, y me lanza a las manos de la gente malvada. **12** Yo estaba a gusto, y Él me rompió. Ciertamente, Él me ha tomado por el cuello, y me aplastó en pedazos; y Él también me estableció como Su objetivo. **13** Sus arqueros me rodean por todo mi alrededor; Dios perfora mis riñones y no se apiada de mi; y derrama mi bilis sobre el suelo. **14** Él rompe a través de mi pared una y otra vez; Él corre hacia mí como un guerrero. **15** He cocido cilicio sobre mi piel; he empujado mi cuerno dentro del suelo. **16** Mi cara está roja con el llanto; en mis párpados está la sombra de muerte **17** aunque no hay violencia en mis manos, y mi oración es pura. **18** Tierra, no cubras mi sangre; no dejes que mi llanto tenga lugar de descanso. **19** Incluso ahora, verás, mi Testigo está en el cielo; Él, quien testifica por mí, está en lo alto. **20** Mis amigos se burlan de mí, pero mi ojo derrama lágrimas para Dios. **21** ¡Yo pido por ese testigo en el cielo, que argumente por este hombre con Dios, como lo hace un hombre con su vecino! **22** Pues cuando algunos años hayan pasado, yo iré a un lugar del cual yo no regresaré.

Job 16:1

Todos ustedes son consoladores miserables
"en lugar de consolarme, todos me hacen más miserable"

¿Se´ra que las palabras inútiles tendrás fin?
Job usa esta pregunta retórica para expresar que desea que dejen de hablar palabras inútiles. Esta pregunta se puede escribir como una declaración. Traducción Alterna: "¡Cómo desearía que tus palabras inútiles terminaran!"

¿Que les pasa a ustedes, que ustedes responde así?
Job usa esta pregunta retórica para reprender a Elifaz. Aquí la palabra "usted" es singular y se refiere a Elifaz que acaba de terminar de hablar con Job. Esta pregunta se puede escribir como una declaración. Traducción Alterna: "¡Elifaz, deberías dejar de responderme así!"

Job 16:4

Yo podría coleccionar y juntar palabras
Job habla de pensar en cosas inútiles que decir como si sus palabras fueran elementos aleatorios que reunió y unió. Traducción Alterna: "Se me ocurren cosas que decir"

sacudir mi cabeza
Esta es una acción qu muestra desaprobación.

En burla
La palabra "burla" puede ser expresado como un verbo. Traducción Alterna:"Para golpearte"

¡Oh, cómo yo los alentaría con mi boca! ¡Cómo el consuelo de mis labios podría aligerar su dolor!
Aquí habla sarcásticamente y significa lo contrario de lo que dice. Traducción Alterna: "Mis palabras seguramente no te alentarán" Seguramente no aligerarán tu dolor "o" Al hablar contigo como me hablaste antes, ¡no te animaría ni aligeraría tu dolor! "

Con mi boca
Aquí la "boca" de Job representa lo que él dice. Traducción Alterna:" Con lo que digo"

consuelo de mis labios
Esto se refiere a palabras de consuelo que él habla. Traducción Alterna: "mis palabras de consuelo"

Aligerar su dolor
Esto habla del dolor como si fuera una pesada carga física. Traducción Alternar: "disminuiría tu dolor" o "te ayudaría a sentir menos dolor"

Job 16:6

Dolor
Job ha experimentado una gran pérdida de familia y salud que es inexplicable y, por lo tanto, le causa "gran dolor y dolor emocional".

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¿comó soy agotado?
Job usa esta pregunta retórica para expresar que quedarse callado no disminuye su dolor. Esta pregunta se puede escribir como una declaración. Traducción Alterna: "no me ayuda en absoluto".

Pero ahora, Dios, tú me has agotado
Job ahora dirige su queja a Dios.

Tú has hecho a toda mi familia desolada
"destruyó a toda mi familia" (UDB)

Tú me has hecho secar
Esto significa que el cuerpo de Job se ha encogido y arrugado. Traducción Alterna: "Has hecho que mi cuerpo se encoja"

es un testigo en mi contra
Job describe el encogimiento de su cuerpo como si fuera un acusador en su contra. Traducción Alterna: "y la gente piensa que eso me demuestra ser un pecador"

la flacura de mi cuerpo se levanta en mi contra
Job describe la delgadez de su cuerpo como si fuera un acusador en su contra. Traducción Alterna: "Ven lo delgado que es mi cuerpo y piensan que eso prueba que soy culpable"

Contra mi cara
Aquí Job es referido por su "rostro". Traducción Alterna: "contra mí".

Job 16:9

Dios me ha desgarrado en Su ira y me ha perseguido ... mientras me destroza
Esto habla de Dios causando dolor a Job como si fuera un animal salvaje y Job fuera su presa que estaba matando. Traducción Alterna: "Como Dios está muy enojado conmigo, es como si fuera un animal salvaje que destrozó mi cuerpo con los dientes porque era mi enemigo"

Mi enemigo
Job se refiere a Dios como su "enemigo" cuando describe cómo le ha causado un gran dolor.

sujeta sus ojos en mí
Esto es un modismo. Traducción Alterna: "me fulmina con la mirada"

La gente se ha quedado asombrada y boquiabierta
"Boquiabierta" significa mirar con asombro con la boca abierta

Job 16:11

me entrega a gente impía, y me lanza a las manos de la gente malvada.
Estas dos líneas significan Básicamente la misma cosa. Juntas ellas enfatizan los sentimientos de Job de haber sido traicionado por Dios.

Me entrega a
Esto es un modismo Traducción Alterna: "me pone bajo el control de"

me lanza a las manos de
Aquí las "manos" de una persona se refieren a su "control". Tradcucción Alterna: "me entrega al control"

me rompió
Job habla de su dolor y desesperación como si él mismo fuera algo que se rompió en pedazos. Traducción Alterna: "pero luego sentí como si me hubiera separado"

Me aplastó en pedazos
Job habla de Dios causándole dolor y desesperación como si fuera algo que Dios había tomado y hecho pedazos. Traducción Alterna: "es como si me hubiera tomado del cuello y me hubiera destrozado"

Él también me estableció como Su objetivo.
Job habla de sí mismo siendo el foco de los ataques de Dios como si Dios lo hubiera establecido como un objetivo para disparar flechas. Traducción Alterna: "es como si él me hubiera configurado como un objetivo" (UDB)

Job 16:13

Sus arqueros me rodean por todo mi alrededor
Job speaks of himself being the focus of God's attacks as if God has set him up as a target and God had arches surrounding him to attach him. Traducción Alterna: "It is as though his archers have me surrounded"

Dios perfora mis riñones y no se apiada de mi; y derrama mi bilis sobre el suelo.
Job habla del dolor que siente al compararlo con Dios perforando su cuerpo con una flecha. Aquí "Dios" representa las flechas que dispara. Traducción Alterna: "Parece que las flechas de Dios han perforado mis riñones y mi hígado, derramando mi bilis en el suelo. Él no me deja libre"

Él rompe a través de mi pared
Job habla del dolor que siente al compararse con un muro que Dios atraviesa. Traducción Alterna: "Me siento como un muro que Dios atraviesa" o "Me siento como un muro que Dios rompe"

Él corre hacia mí como un guerrero.
Job describe a Dios como un soldado que lo ataca. Traducción Alterna: "es como si fuera un guerrero que corre hacia mí para atacarme"

Job 16:15

He cocido cilicio sobre mi piel
Job habla de usar ropa hecha de tela de saco como si la tela estuviera unida a su cuerpo. Las personas

a menudo usaban cilicio para expresar luto o gran dolor. Traducción Alterna: "Porque estoy de luto, he cosido tela de saco para usar como mi ropa" o "Uso ropa que hice de tela de saco, porque estoy de luto"

he empujado mi cuerno dentro del suelo
El "cuerno" de Job representa el poder y la autoridad que tenía antes, pero ahora ya no existe. Traducción Alterna: "Me siento aquí en la tierra, muy deprimido"

en mis párpados está la sombra de muerte
Aquí los ojos de Job están representados por sus "párpados". Job habla de sus ojos de aspecto oscuro como si los ojos parecieran los ojos de una persona muerta. Traducción Alterna: "hay círculos oscuros alrededor de mis ojos" o "mis ojos son oscuros, como los ojos de una persona muerta"

no hay violencia en mis manos
Manos" se refiere a la capacidad y actividad de una persona. Traducción Alterna: "No he actuado violentamente"

Job 16:18

Tierra, no cubras mi sangre
Jobs le habla directamente a la "tierra" a pesar de que no puede escucharlo, para agregar fuerza a su declaración. La tierra se personifica como cubriendo a propósito su sangre después de su muerte. Traducción Alterna: "Desearía que mi sangre no se empapara en el suelo, sino que permaneciera encima del suelo como prueba de cómo morí"

Tierra, no cubras mi sangre
Job habla de sí mismo muriendo como si fuera asesinado. Aquí su "sangre" es una metonimia que se refiere a su muerte. Traducción Alterna: "Tierra, cuando muera, no escondas cómo muero injustamente" o "No se oculte cómo muero injustamente"

dejes que mi llanto tenga lugar de descanso
Job habla de querer que todos sepan lo que le sucedió como si su "llanto" fuera una persona que nunca dejó de testificar sobre lo que le sucedió y nunca descansó. Traducción Alterna: "Que todos escuchen lo que me ha pasado"

Verás
Job usa esta palabra para llamar la atención sobre lo que dice a continuación. Traducción Alterna : "escuchar"

mi Testigo está en el cielo;
Job confía en que alguien hablará por él ante Dios.

Testifica
"testifica"

En lo Alto
Esto es un modismo Traducción Alterna: "en el cielo" o "en el cielo en lo alto"

Job 16:20

burlar"
"desdén" o "sidiculizar"

mi ojo derrama lágrimas
Job describe cuán fuertemente siente su dolor. Aquí exagera cómo llora a menudo al decir que las lágrimas brotan de sus ojos. Traducción Alterna: "mis ojos están llenos de lágrimas mientras lloro"

por este hombre
Aquí Job se refiere a sí mismo en tercera persona. "para mí"

¡como lo hace un hombre con su vecino!
"como lo hace un hombre por su prójimo". Job describe cómo quiere que aquel en el cielo ruegue por él.

yo iré a un lugar
Aquí Job se refiere a sí mismo muriendo. Traducción Alterna: "Moriré e iré a un lugar".

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Chapter 17

1 Mi espíritu esta consumido, y mis días están terminados; la tumba está lista para mi. **2** Seguramente hay burladores conmigo; mi ojo debe siempre ver su provocación. **3** Dame una promesa, sé Tú una garantía para mí contigo; ¿quién más está ahí que pueda ayudarme? **4** Porque Tú, Dios, has aislado sus corazones del entendimiento; por lo tanto, Tú no los exaltarás a ellos sobre mi. **5** Aquel que denuncia sus amigos por una recompensa, los ojos de sus niños fallarán. **6** Pero Él me ha convetido un dicho de la gente; ellos escupen en mi cara. **7** Mi ojo también está nublado por la pena; todas las partes de mi cuerpo estan tan delgadas como sombras. **8** Los hombres rectos estarán aturdidos por esto; el hombre inocente se volcará contra los hombres impíos. **9** El hombre recto se mantendrá en su camino; aquel que tiene manos límpias se volverá fuerte y más fuerte. **10** Pero en cuanto a todos ustedes, vengan ahora; yo no encontraré un hombre sabio entre ustedes. **11** Mis días son pasado; mis planes están destrozados, y así están los deseos de mi corazón. **12** Estas personas, estos burladores, cambian la noche en día; la luz está cerca de la oscuridad. **13** Desde que miré al Seol como mi hogar; desde que he tendido mi cama en la oscuridad; **14** desde que dije al pozo: 'Tú eres mi padre,' y al gusano: ' Tú eres mi madre o mi hermana,' **15** ¿Entonces dónde está mi esperanza? ¿En cuanto a mi esperanza, quién puede ver alguna? **16** Puede la esperanza bajar conmigo a las puertas del Seol cuando descendamos al polvo? "

Job 17:1

Información General:
Job sigue hablando

Mi espíritu esta consumido
Job se refiere a sí mismo por su "espíritu" para enfatizar sus emociones internas. Él habla de que no le quedan fuerzas como si fuera algo que se ha agotado. Traducción Alterna: "Estoy consumido" o "He perdido toda mi fuerza"

mis días están terminados
Job se refiere a su vida como sus "días". Traducción Alterna: "mi tiempo ha terminado" o "voy a morir pronto"

la tumba está lista para mi
Esta frase describe "la tumba" como si fuera una persona que recibirá a Job como invitado. Traducción Alterna: "pronto estaré muerto y enterrado"

Seguramente hay burladores conmigo
"Los que están a mi alrededor se están burlando de mí"

Seguramente
"En efecto"

mi ojo debe siempre ver
Job se refiere a sí mismo por sus "ojos" para enfatizar lo que ve. Traducción Alterna: "Siempre debo ver" o "Siempre debo escuchar"

su provocación
"sus insultos". La palabra "provocación" se puede expresar como un verbo. Traducción Alterna: "ellos me provocan" o "ellos, tratando de hacerme enojar"

Dame una promesa, sé Tú una garantía para mí contigo
Job comienza a hablarle a Dios. Aquí habla de su situación como si estuviera en prisión. Le está pidiendo a Dios que le proporcione una promesa para que pueda ser liberado. Traducción Alterna: "Dios, haz una promesa ahora para que pueda ser liberado de esta prisión" o "paga mi liberación de la prisión"

¿quién más está ahí que pueda ayudarme?
Job usa esta pregunta retórica para enfatizar que no hay nadie más para ayudarlo. Esta pregunta se puede escribir como una declaración. Traducción Alterna: "no hay nadie más que pueda ayudarme"

Job 17:4

Información General:
Job continua hablando

has aislado sus corazones
La palabra "sus" se refiere a sus amigos. Son referidos por sus "corazones" para enfatizar sus emociones. Traducción Alterna: "los he conservado" o "he mantenido a mis amigos"

Tú no los exaltarás a ellos sobre mi
"No permitirás que triunfen sobre mí"

Aquel que
"Cualquiera que"

denuncia sus amigos por una recompensa
"acusa falsamente a sus amigos para obtener ganancias" o "traiciona a sus amigos para recibir una recompensa"

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los ojos de sus niños fallarán
Aquí se hace referencia a los hijos de la persona por sus "ojos". Esta frase describe a los niños que sufren por lo que hizo su padre o madre. Traducción Alterna: "sus hijos sufrirán por ello"

Job 17:6

Información General:
Job sigue hablando

Pero Él me ha convetido un dicho de la gente
Esto significa que la gente habla de él de manera burlona y usa su nombre como un insulto. Traducción Alterna: "debido a él, la gente usa mi nombre como un insulto" o "debido a ellos, la gente usa mi nombre como sinónimo"

ellos escupen en mi cara
"La gente me escupe en la cara". En esta cultura, escupir a alguien era un gran insulto. Si escupir tiene un significado diferente en su cultura, puede escribir esto de manera diferente. Traducción Alterna: "la gente me insulta mucho, escupiendo en mi cara"

Mi ojo también está nublado por la pena
Job habla de su visión como sus "ojos". Traducción Alterna: "Mi visión se ha debilitado porque estoy muy triste" o "Estoy casi ciego debido a mi dolor"

todas las partes de mi cuerpo estan tan delgadas como sombras
Las sombras no tienen grosor y son infinitamente delgadas. Esa es una exageración de lo delgadas que son las partes del cuerpo de Job. Traducción Alterna: "todas las partes de mi cuerpo son muy delgadas"

todas las partes de mi cuerpo
Esta es una generalización utilizada para enfatizar que todo su cuerpo es delgado, pero se refiere específicamente a sus brazos y piernas. Traducción Alterna: "mis brazos y piernas"

Aturdidos
"sorprendido" u "horrorizado"

por esto
"por lo que me ha pasado"

volcará contra los hombres impíos
Esto es una expresión idiomática: "estará angustiado por" o "estará muy enojado con"

Job 17:9

Información General:
Job sigue hablando

se mantendrá en su camino
Esto es una expresión idiomática. Traducción Alterna: "continuará viviendo de manera justa"

aquel que tiene manos límpias
Esto habla de una persona inocente que tiene las manos limpias. Traducción Alterna: "el que hace lo correcto" o "el que es inocente"

se volverá fuerte y más fuerte.
Esto no se refiere solo a la fuerza física, sino también a la fuerza de la voluntad y las emociones de una persona.

todos ustedes
Job está hablando con Elifaz, Bildad y Zofar.

vengan ahora
Job invita a sus amigos a debatir lo que ha dicho. Traducción Alterna: "vamos, discute conmigo otra vez"

Job 17:11

Información General:
Job sigue hablando

Mis días son pasado
Esto es una expresión idiomática.Traducción Alterna: "Mi tiempo ha pasado" o "Mi vida ha terminado"

mis planes están destrozados
"mis planes nunca se realizarán" o "mis planes nunca sucederán"

así están los deseos de mi corazón
Aquí el "corazón" de Job se refiere a sus mayores deseos. Traducción Alterna: "En cuanto a las cosas que más he deseado"

de mi corazón
Aquí Job no completa su oración para expresar que no tiene ninguna esperanza para sus deseos. Traducción Alterna: "de mi corazón, no hay hogar de que sucedan"

Estas personas, estos burladores
Estas dos frases se refieren a las mismas personas, a saber, los amigos de Job, Elifaz, Bildad y Zofar. La segunda frase enfatiza su actitud hostil.

cambian la noche en día
Esto habla de las personas que afirman que la noche es día como si realmente cambiaran la noche en día. Traducción Alterna: "afirman que es de día cuando es de noche" o "lo que dicen es lo contrario de lo que es verdad, así como la noche es lo contrario del día"

la luz está cerca de la oscuridad
Se pueden agregar las palabras que faltan. Traducción Alterna: "afirman que la luz está cerca de la oscuridad" o "afirman que cuando oscurece, se está poniendo la luz"

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Job 17:13

Información General:
Job sigue hablando

miré al Seol como mi hogar
"Mirar" algo de cierta manera significa "pensarlo" de esa manera. Traducción Alterna: "Pienso en Seol como mi hogar" o "Ahora considero a Seol mi hogar"

he tendido mi cama en la oscuridad
Aquí Job habla de estar preparado para morir como haber acostado su cama en la oscuridad. Traducción Alterna: "me he preparado para ir a dormir entre los muertos"

he tendido mi cama
"he hecho mi cama"

desde que dije al pozo ... y al gusano
Estas dos líneas son una variación entre sí y se usan juntas para enfatizar cuán desesperado es Job.

al pozo
"la tumba"

Tú eres mi padre
Job habla de la cercanía que pronto tendrá con su tumba comparándola con la cercanía que un hombre tiene con su padre. Traducción Alterna: "Estás tan cerca de mí como mi padre" o "Cuando esté enterrado, estarás tan cerca de mí como un padre"

al gusano
"el gusano". Los gusanos son las pequeñas criaturas que comen cadáveres.

Tú eres mi madre o mi hermana
Job habla de la cercanía que pronto tendrá con los gusanos en su tumba al compararlo con la cercanía que un hombre tiene con su madre y sus hermanas. Traducción Alterna: "Estás tan cerca de mí como mi madre o mi hermana" o "Estarás tan cerca de mí como mi madre o hermana"

¿Entonces dónde está mi esperanza?
La respuesta implícita es "en ninguna parte", porque no tiene esperanza. Esta pregunta retórica se puede escribir como una declaración. Traducción Alterna: "No tengo esperanza"

¿En cuanto a mi esperanza, quién puede ver alguna?
Esta pregunta retórica se usa para enfatizar que nadie espera que él tenga ninguna esperanza. Esta pregunta se puede escribir como una declaración. Traducción Alterna: "Nadie puede ver ninguna esperanza para mí" o "No espera que tenga más esperanza"

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Chapter 18

1 Luego Bildad el suhita contestó y dijo: **2** "¿Cuándo vas a detener tu hablar? Considera, y después nosotros vamos a hablar. **3** ¿Porqué somos considerados como bestias; porqué nos hemos convertido estúpidos en tu visión? **4** Tú quién te desgarras a ti mismo en tu enojo, ¿Debe la tierra ser abandonada por ti o las rocas ser removidas fuera de sus lugares? **5** En efecto, la luz de las personas malvadas va a ser apagada; la chispa de su fuego no va a brillar. **6** La luz va a ser oscura en su tienda; su lámpara sobre él va a ser apagada. **7** Los pasos de su fuerza se harán cortos; sus propios planes van a derrumbarlo. **8** Pues él va a ser echado en una red por sus propios pies; él va a caminar a la trampa. **9** Una trampa lo va a tomar por el talón; un lazo lo sujetará. **10** Una soga está escondida para él en la tierra; y una trampa para él en el camino. **11** Terrores lo harán temer en cada lado; ellos van a perseguirlo en sus talones. **12** Su riqueza va a convertirse en hambre, y la calamidad va a estar preparada a su lado. **13** Las partes de su cuerpo van a ser devoradas; en efecto, el primer hijo de muerte va a devorar sus partes. **14** Él es arrancado de la seguridad de su tienda y hecho marchar hacia el rey de los terrores. **15** No su propria gente va a vivir en su tienda después de que ellos vean que el azúfre es dispersado en su casa. **16** Sus raíces se secarán debajo; arriba se cortarán sus ramas. **17** Su memoria va a perecer de la tierra; él no tendrá nombre en la calle. **18** Él será conducido de la luz a la oscuridad y será expulsado fuera de este mundo. **19** Él no tendrá hijo o hijo de sus hijos de entre su gente, ni ningún pariente restante donde el se había quedado. **20** Aquellos quienes viven en el oeste van a ser horrorizados con lo que le pasará a él un día; aquellos quienes vivan en el este van a ser asustados por esto. **21** Seguramente así son las casas de las personas injustas, los lugares de aquellos quienes no conocen a Dios."

Job 18:1

Información General:
Ver: y

Información General:
Bildad el shuita le está hablando a Job.

Luego Bildad el suhita contestó y dijo:
"Bildad" es el nombre de un hombre que es miembro de la tribu de Shuah. Se traduce como en el 8: 1.

¿Cuándo vas a detener tu hablar?
Esta pregunta retórica significa que Job ha estado hablando durante demasiado tiempo. Esto puede estar escrito como una declaración. Traducción Alterna: "¡Deja de hablar!"

Considera
"Sea razonable" o "Piense en estas cosas"

Job 18:3

Información General:
Bildad continúa hablando con Job.

Porqué somos considerados como bestias
Bildad usa esta pregunta retórica para enfatizar a Job que no debería considerarlo tonto. Él habla de ellos siendo considerados tontos llamándolos "bestias". Esta pregunta se puede escribir como una declaración. Traducción Alterna: "No debes pensar que somos como bestias". o "No debes pensar que somos tontos como los animales".

Porqué somos
La palabra "nosotros" probablemente se refiere a Bildad y los otros amigos de Job.

porqué nos hemos convertido estúpidos en tu visión
Bildad usa esta pregunta retórica de que no debería considerarlos estúpidos. Traducción Alterna: "No somos estúpidos como crees que somos".

en tu visión
Aquí la vista representa juicio o evaluación. Traducción Alterna: "a su juicio"

Tú quién te desgarras a ti mismo en tu enojo
Aquí Bildad está afirmando que es por la ira y la desobediencia de Job que la suya ha sido herida, no por la ira de Dios como Job ha afirmado anteriormente. La palabra "rasgar" aquí significa "herir". Traducción Alterna: "Tú que has causado tus propias heridas debido a tu ira"

Debe la tierra ser abandonada
Esto se puede establecer en forma activa. Traducción Alterna: "todos deberían abandonar la tierra"

¿Debe la tierra ser abandonada por ti o las rocas ser removidas fuera de sus lugares?
Esta pregunta retórica sugiere que dejar en libertad a Job, a quien consideran un hombre culpable, sería como cambiar el mundo entero. Bildad usa estas enormes exageraciones aquí para enfatizar lo indignante que cree que es esto. Esto

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se puede escribir como una declaración. Traducción Alterna: "¡Pedirle a Dios que te deje libre, un hombre culpable, es tan tonto como pedir que la tierra sea abandonada por tu bien o que Dios saque las rocas de sus lugares para complacerte!"

Debe la tierra ser abandonada
Esto se puede establecer en forma activa. Traducción Alterna: "todos deberían abandonar la tierra"

las rocas ser removidas fuera de sus lugares
Esto se puede establecer en forma activa. La palabra "rocas" aquí se refiere a rocas grandes, como las de las montañas. Traducción Alterna: "si Dios quita las rocas de sus lugares" o "si Dios mueve montañas alrededor"

Job 18:5

Información General:
Bildad continúa hablando con Job.

En efecto, la luz de las personas malvadas va a ser apagada; la chispa de su fuego no va a brillar.
Bildad habla de una persona malvada que muere como si su lámpara se hubiera apagado. Traducción Alterna: "Lo que sucederá es que las vidas de personas malvadas como tú terminan tan rápido como podamos apagar una luz o apagar la llama de un fuego"

va a ser apagada.
Esto se puede establecer en forma activa. Traducción Alterna: "saldrá"

La luz va a ser oscura en su tienda; su lámpara sobre él va a ser apagada.
Bildad continúa hablando de la persona malvada muriendo. Su habla de la vida del malvado como si fuera la luz de su tienda. Traducción Alterna: Será como si la luz de su tienda se hubiera convertido en oscuridad, como si la lámpara sobre él se hubiera apagado "

Job 18:7

Información General:
Bildad continúa describiendo a la persona malvada.

Los pasos de su fuerza se harán cortos
Esto habla de la persona malvada que repentinamente experimenta un desastre como si ya no tuviera fuerzas para caminar. Traducción Alterna: "Será como si ya no tuviera la fuerza para caminar"

sus propios planes van a derrumbarlo
"Su propio consejo lo hace caer". Esto habla de la persona malvada que sufre un desastre como si se sintiera deprimido. Traducción Alterna: "sus propios planes lo llevarán al desastre"

Pues él va a ser echado en una red por sus propios pies; él va a caminar a la trampa
"Sus propios pies lo llevarán a una red". Bildad usa esta imagen para decir que la forma en que una persona malvada vive su vida lo lleva a un desastre repentino. Traducción Alterna: "Será como si se hubiera metido en una red, como si hubiera caído en una trampa"

red
cordones o cuerdas que las personas tejen para crear una malla. La gente usaba redes para atrapar animales.

Trampa
Es un hoyo que tiene ramas y hojas sobre él para que un animal camine sobre las ramas y hojas y caiga en el hoyo.

Job 18:9

Información General:
Bildad continúa hablando y usa tres imágenes paralelas para describir cuán repentinamente la persona malvada experimentará un desastre.

Una trampa lo va a tomar ... un lazo lo ... Una soga está... y una trampa para él en el camino
Estas cuatro frases hablan del hombre malvado que experimenta el desastre como si estuviera atrapado en una trampa. Traducción Alterna: "Será como si una trampa lo llevara ... un lazo lo ... Una soga es ... y una trampa para él en el camino"

Una trampa
La gente usaba este tipo de trampa para atrapar pájaros. La trampa se cerró de golpe y se aferró al pie del pájaro.

lo va a tomar por el talón
Aquí el "talón" se refiere a todo el pie. Traducción Alterna: "se apoderará de su pie"

Una soga está escondida para él en la tierra
Esto se puede establecer en forma activa. Traducción Alterna: "Alguien ha escondido una soga en el suelo para atraparlo"

Una soga
Una cuerda con un lazo que agarra la pata de un animal cuando el animal pisa el centro del lazo.

y una trampa para él
Se pueden agregar las palabras que faltan. Traducción Alterna: "y una trampa está oculta en el camino para atraparlo" o "y alguien ocultará una trampa para atraparlo en el camino"

Terrores lo harán temer en cada lado
"Los terrores por todas partes lo harán temer"

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ellos van a perseguirlo en sus talones
Esto habla de las cosas que aterrorizan a la persona malvada como si fueran enemigos que lo persiguieron. Traducción Alterna: "será si los terrores lo perseguirán por todas partes"

Job 18:12

Información general:
Bildad continúa describiendo a la persona malvada.

Su riqueza va a convertirse en hambre
Esto habla del hombre malvado que se vuelve pobre y hambriento como si la riqueza fuera algo que se convirtió en algo más. Traducción Alterna: "En lugar de ser rico, se volverá pobre y hambriento"

y la calamidad va a estar preparada a su lado
La frase "listo a su lado" es una expresión idiomática, significa que algo está continuamente presente. Traducción Alterna: "y él experimentará continuamente un desastre" o "y no podrá evitar la calamidad"

Las partes de su cuerpo van a ser devoradas
Esto se puede expresar en forma positiva. Además, esto habla de una enfermedad que destruye su cuerpo como si fuera un animal que lo atacó y se lo estaba comiendo. Traducción Alterna: "La enfermedad se comerá su piel" o "La enfermedad destruirá su piel"

el primer hijo de muerte va a devorar sus partes
Aquí una enfermedad que mata a muchas personas se conoce como "el primogénito de la muerte". Esto habla de esa enfermedad que destruye su cuerpo como si fuera un animal que lo atacó y se lo estaba comiendo. Traducción Alterna: "una enfermedad mortal destruirá las diferentes partes de su cuerpo"

Job 18:14

Información General:
Bildad continúa describiendo a la persona malvada.

Él es arrancado de la seguridad de su tienda
Esto se puede expresar en forma positiva. Traducción Alterna: "El desastre lo saca de su tienda, donde está a salvo"

y hecho marchar
Esto se puede establecer en forma activa. Traducción Alterna: "y lo hace marchar" o "lo obliga a ir"

el rey de los terrores
Esta es una referencia al "Rey Muerte", un dios pagano que se creía que gobernaba sobre la muerte. Traducción Alterna: "el que gobierna sobre los muertos"

No su propia gente
"Gente que no es su familia"

después de que ellos vean que el azúfre es dispersado en su casa
Las personas usaban azufre para deshacerse de cualquier enfermedad de una persona moribunda. Esto se puede establecer en forma activa. Traducción Alterna: "después de que esparcieron azufre por toda su casa"

Job 18:16

Información General:
Bildad continúa describiendo a la persona malvada.

Sus raíces se secarán debajo ... se cortarán sus ramas.
Esto habla del hombre malvado que muere y no tiene descendientes como si fuera un árbol cuyas raíces se secaron y las ramas se marchitaron, sin producir fruto. Traducción Alterna: "Morirá y no dejará descendientes, será como un árbol cuyas raíces se han secado y cuyas ramas se han marchitado"

arriba se cortarán sus ramas
Esto puede ser expresado en forma activa. Traducción Alterna: "sus ramas se marchitarán"

Su memoria va a perecer de la tierra; él no tendrá nombre en la calle
Estas frases tienen el mismo significado y se usan juntas para enfatizar el hecho de que nadie lo recordará después de su muerte.

Su memoria va a perecer de la tierra
Esto habla de la "memoria" del hombre malvado como si fuera una persona que murió. Traducción Alterna: "Nadie en la tierra lo recordará"

él no tendrá nombre en la calle.
Esto es una Expresión idiomática. Traducción Alterna: "nadie caminando por la calle recordará su nombre"

Job 18:18

Información General:
Bildad continúa describiendo a la persona malvada.

Él será conducido de la luz a la oscuridad ... y será expulsado fuera de este mundo
Estas frases juntas enfatizan el hecho de que la persona malvada será enviada al Seol, el lugar de los muertos.

Él será conducido de la luz a la oscuridad
Esto se puede establecer en forma activa. Traducción Alterna: "Dios conducirá a la persona malvada de la luz a la oscuridad".

de la luz a la oscuridad
La palabra "luz" se refiere a la vida, y la palabra "oscuridad" se refiere a la muerte. Traducción Alterna: "de la luz de la vida a la oscuridad de la muerte"

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y será expulsado fuera de este mundo.
Esto habla de Dios haciendo que abandone la tierra y vaya a donde va la gente muerta, como si lo estuviera persiguiendo. Traducción Alterna: "y Dios lo hará abandonar este mundo" o "y Dios lo enviará al lugar donde van los muertos"

expulsado fuera
Esto se puede establecer en forma activa. Traducción Alterna: "Dios lo perseguirá"

Él no tendrá hijo ... ni ningún pariente restante donde el se había quedado
Juntas, estas dos frases enfatizan que no le quedarán familiares ni descendientes.

hijo de sus hijos
"nieto" o "nieto"

pariente
"familiares"

Aquellos quienes viven en el oeste ... aquellos quienes vivan en el este van a ser asustados por esto.
Las frases "en el oeste" y "en el este" son juntas un merismo que se refiere a todas las personas que viven en todas partes. Esto es una exageración ya que no todos en la tierra escucharán lo que le sucedió a una persona malvada específica. Traducción Alterna: "Todos en el mundo entero se horrorizarán y se asustarán cuando vean lo que le sucede a la persona malvada" o "Muchas personas que viven en el este y en el oeste se horrorizarán y se asustarán cuando vean lo que le sucede a la persona malvada". "

un día
"Algún día"

Job 18:21

Información General:
Bildad continúa describiendo a la persona malvada.

las casas de las personas injustas, los lugares de aquellos quienes no conocen a Dios.
Estas dos frases tienen el mismo significado y se refieren a las mismas personas. Aquí se hace referencia a estas personas por los lugares donde viven. Traducción Alterna: "gente injusta, aquellos que no conocen a Dios"

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Chapter 19

1 Entonces Job respondió y dijo: **2** "¿Cuánto más ustedes me harán sufrir y me romperán en pedazos con palabras? **3** Estas diez veces que ustedes me han reprochado; ustedes no se avergüenzan de haberme tratado duramente. **4** Si ciertamente es verdad que yo he errado, mi error sigue siendo mi propia preocupación. **5** Ciertamente si ustedes se enaltecen a sí mismos sobre mí y usan mi humillación en contra mía, **6** entonces ustedes deben saber que Dios me ha hecho mal a mí y me ha atrapado en su red. **7** Miren, yo clamo: '¡Violencia!' pero yo no recibo respuesta. Yo grito por ayuda, pero no hay justicia. **8** Él ha amurallado mi camino para que yo no pueda pasar, y Él ha puesto oscuridad en mi camino. **9** Él me ha despojado de mi gloria, y Él ha quitado la corona de mi cabeza. **10** Él me ha derribado en cada lado, y yo estoy destruido; Él ha arrancado mis esperanzas como a un árbol. **11** Él también ha encendido su ira en mi contra; Él me considera como a uno de sus adversarios. **12** Sus tropas vienen juntas; ellas forman colinas de asedio en contra mía y acampan alrededor de mi tienda. **13** Ha puesto a mis hermanos lejos de mí; mis conocidos están completamente enajenados de mí. **14** Mis parientes me han fallado; mis amigos cercanos me han olvidado. **15** Aquellos que una vez se quedaron como huéspedes en mi casa, y mis siervas me consideran como a un extraño; soy un extranjero a su vista. **16** Yo llamo a mi siervo, pero él no me da respuesta, a pesar de que yo le suplique con mi boca. **17** Mi aliento es ofensivo para mi esposa; incluso soy asqueroso a aquellos que nacieron del vientre de mi madre. **18** Hasta los niños jóvenes me desprecian; si yo me levanto para hablar, ellos hablan en mi contra. **19** Todos mis amigos cercanos me aborrecen, aquellos a quienes yo amo se han vuelto en mi contra. **20** Mis huesos se pegan a mi piel y a mi carne; yo sobrevivo solamente por la piel de mis dientes. **21** Tengan piedad de mí, tengan piedad de mí, mis amigos, porque la mano de Dios me ha tocado. **22** ¿Por qué me persiguen como si ustedes fueran Dios? ¿Por qué ustedes no están satisfechos con consumir mi carne? **23** ¡Oh, que mis palabras sean ahora escritas! ¡Oh, que ellas sean inscritas en un libro! **24** ¡Oh, que con un lápiz de hierro y plomo sean grabadas en una roca para siempre! **25** Pero en cuanto a mí, yo sé que mi Redentor vive, y que al final Él se parará sobre la tierra; **26** después de mi piel, eso es, este cuerpo, sea destrozado, entonces en mi carne yo veré a Dios. **27** Yo lo veré con mis propios ojos—yo, y no alguien más. Mi corazón falla dentro de mí. **28** Si ustedes dicen: '¡Cómo nosotros lo perseguiremos a él! La raíz de sus problemas están en él,' **29** entonces tengan miedo de la espada, porque la ira trae el castigo de la espada, para que ustedes puedan saber que hay un juicio."

Job 19:1

Oración de Enlace:
Job habla con sus tres amigos.

Información general:
Ver: y

¿Cuánto más ustedes me harán sufrir y me romperán en pedazos con palabras?
Job usa esta pregunta para quejarse de cómo lo tratan sus amigos. Traducción Alterna: "Deja de hacerme sufrir y romperme en pedazos con palabras".

me romperán en pedazos con palabras?
Job usa esta imagen para decir que sus palabras lo hacen sentir muy triste y sin esperanza. Traducción Alterna: "y atormentarme con tus palabras"

Job 19:3

Información General:
Job continúa hablando con sus tres amigos.

Estas diez veces que ustedes me han reprochado
La frase "Estas diez veces" se refiere a la forma en que los amigos han reprendido por completo a Job. Traducción Alterna: "Me has reprochado completamente" o "Me has reprochado muchas veces"

ustedes no se avergüenzan de haberme tratado duramente.
Job los está reprendiendo por esto. Traducción Alterna: "Deberías avergonzarte de haberme tratado tan duramente"

haberme tratado duramente.
"me han despreciado" o "me han ridiculizado públicamente"

he errado
"ha pecado por accidente" o "ha pecado por error"

mi error
"mi pecado" o "mi equivocación"

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mi error sigue siendo mi propia preocupación
Job implica que sus amigos no son responsables de continuar reprendiéndolo. Traducción Alterna: "mi error es mi propia responsabilidad, por lo que no debe continuar reprendiéndome" o "mi error no le hizo daño, por lo que no debe continuar reprendiéndome"

Job 19:5

Información General:
Job continúa hablando con sus tres amigos.

Ciertamente si ustedes se enaltecen a sí mismos sobre mí
"Si crees que eres mejor que yo" o "Ya que actúas como si fueras mejor que yo"

y usan mi humillación en contra mía
Cómo lo harían esto puede ser expresado claramente. Traducción Alterna: "y afirmar que mi humillación es una prueba en mi contra" o "y usar mi humillación como evidencia de que soy culpable"

usan mi humillación en contra mía
El sustantivo abstracto "humillación" se puede expresar con el verbo humillar. Traducción Alterna: "afirmar que lo que sucedió para humillarme, prueba que soy culpable"

me ha atrapado en su red.
Job habla como si Dios fuera un cazador que ha atrapado a Job en su red. Esta metáfora representa a Dios tomando el control de Job y el sentimiento de impotencia de Job. Traducción Alterna: "me ha atrapado" o "me ha tomado el control" o "tiene el control de lo que me pasa, de modo que estoy indefenso"

Job 19:7

Información General:
Job continúa hablando con sus tres amigos.

Miren
La palabra "Miren" aquí agrega énfasis a lo que sigue. Traducción Alterna: "De hecho"

¡Violencia!
Este es un grito de ayuda. Esto se puede expresar claramente. Traducción Alterna: "¡Violencia! ¡Ayuda!" o "¡Ayuda! ¡Estoy siendo atacado!"

Yo grito por ayuda
"Grito por ayuda" o "Lloro por ayuda"

pero no hay justicia
El sustantivo abstracto "justicia" se puede traducir con una frase. Traducción Alterna: "pero nadie me protege de aquellos que me hacen mal"

Él ha amurallado ... oscuridad en mi camino
Job usa estas imágenes para decir que Dios lo ha hecho sentir impotente y sin esperanza.

Él ha amurallado mi camino para que yo no pueda pasar
"Dios ha puesto un muro en el camino por el que estoy caminando" o "Él ha bloqueado el camino para que no pueda seguir"

Él me ha despojado ... la corona de mi cabeza
Job usa estas imágenes para decir que Dios le ha quitado su buena reputación, riqueza y prosperidad.

Él me ha despojado de mi gloria
Job habla de su gloria como si fuera una túnica que da Dios. Traducción Alterna: "Me ha quitado mi gloria"

Él ha quitado la corona de mi cabeza.
La corona se refiere a la dignidad u honor de Job. Traducción Alterna: "me ha quitado mi corona de dignidad" o "es como si me hubiera quitado la corona de la cabeza"

Job 19:10

Información General:
Job continúa hablando con sus tres amigos.

Él me ha derribado en cada lado
Job habla de Dios arruinándolo como si Job estuviera construyendo algo y Dios lo está destruyendo. Traducción Alterna: "Me ha arruinado en todos los sentidos" o "me ha atacado en todos los sentidos"

y yo estoy destruido
Estar "desaparecido" representa estar completamente destruido. Traducción Alterna: "y estoy completamente destruido"

Él ha arrancado mis esperanzas como a un árbol
Job habla de Dios haciendo que Job no tenga esperanza como si la esperanza de Job fuera un árbol y, en lugar de cortar el árbol, Dios sacó todo el árbol con sus raíces del suelo. Traducción Alterna: "se ha llevado completamente toda mi esperanza" o "debido a lo que ha hecho, ya no puedo esperar nada bueno"

Él también ha encendido su ira en mi contra
Job habla de Dios atacándolo, como si Job fuera una ciudad y el ejército de Dios estuviera acumulando tierra contra el muro de la ciudad para trepar por el muro y atacar la ciudad. Traducción Alterna: "los soldados acumulan tierra para trepar sobre mi muro"

Él me considera como a uno de sus adversarios
"él piensa en mí como un enemigo"

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Sus tropas vienen juntas
Job habla de Dios atacándolo como si Job fuera una ciudad y Dios enviara un ejército para atacarlo. Traducción Alterna: "Dios envía su ejército para atacarme"

ellas forman colinas de asedio en contra mía
Job habla de Dios atacándolo como si Job fuera una ciudad y el ejército de Dios estuviera acumulando tierra contra el muro de la ciudad para trepar por el muro y atacar la ciudad. Traducción Alterna: "los soldados acumulan tierra para trepar sobre mi muro"

y acampan alrededor de mi tienda.
Job habla de Dios atacándolo como si Job estuviera en su tienda y el ejército de Dios estuviera acampando a su alrededor y preparándose para atacarlo. Traducción Alterna: "acampan alrededor de mi tienda y se preparan para atacarme"

Job 19:13

Información General:
Job continúa hablando con sus tres amigos.

Ha puesto a mis hermanos lejos de mí
Estar "lejos de" alguien representa no estar dispuesto a relacionarse con él o ayudarlo. Traducción Alterna: "Dios ha hecho que mis hermanos se mantengan alejados de mí" o "Dios hizo que mis hermanos se nieguen a ayudarme"

mis conocidos están completamente enajenados de mí
Estar "lejos de" alguien representa no estar dispuesto a relacionarse con él o ayudarlo. Traducción Alterna: "Dios ha hecho que mis hermanos se mantengan alejados de mí" o "Dios hizo que mis hermanos se nieguen a ayudarme"

Mis parientes me han fallado
"Mis familiares me han dejado sin ayuda"

mis amigos cercanos
"mis amigos íntimos"

me han olvidado
Esto significa que se niegan a tratarlo de acuerdo a cómo él y ellos se habían relacionado en el pasado. Implica que lo abandonen. Traducción Alterna: "me han abandonado" o "me descuidan"

Job 19:15

Información General:
Job continúa hablando con sus tres amigos.

me consideran
"considerame"

soy un extranjero a su vista
Su vista representa su actitud hacia él. Traducción Alterna: "piensan en mí como un extranjero"

pero él no me da respuesta
La respuesta es una respuesta a la llamada de Job. Traducción Alterna: "pero él no me responde" o "pero él no viene a mí"

a pesar de que yo le suplique con mi boca
La frase "con mi boca" se refiere a Job hablando. Traducción Alterna: "a pesar de que le hablo y le suplico".

le supliqué
"le rogué a él"

Job 19:17

Información General:
Job continúa hablando con sus tres amigos.

Mi aliento es ofensivo para mi esposa
Aquí "aliento" representa el olor de su aliento. Si algo es ofensivo para alguien, significa que lo odia. Traducción Alterna: "Mi esposa odia el olor de mi aliento"

incluso soy asqueroso a aquellos que nacieron del vientre de mi madre.
Job se refiere a sus hermanos y hermanas de esta manera para implicar que son personas que deberían amarlo. Traducción Alterna: "mis propios hermanos" o "mis hermanos y hermanas"

me desprecian
"me odian" o "me detestan"

ellos hablan en mi contra.
"me ridiculizan" o "se burlan de mí"

Todos mis amigos cercanos
Esto se refiere a sus amigos más cercanos. Traducción Alterna: "Todos mis amigos más cercanos" o "Todos mis amigos con quienes compartí mis secretos"

me aborrecen
"me disgustan"

se han vuelto en mi contra.
"me has traicionado"

Job 19:20

Información General:
Job continúa hablando con sus tres amigos.

Mis huesos se pegan a mi piel y a mi carne
Job habla de sus huesos, piel y carne para describir su apariencia. Era extremadamente delgado y la gente podía ver fácilmente la forma de sus huesos. Algunos idiomas tienen modismos para esto. Traducción Alterna: "Solo soy piel y huesos" o "Mi piel se adhiere a mis huesos"

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yo sobrevivo solamente por la piel de mis dientes.
Esta espresión idiomática significa que apenas estaba sobreviviendo, que casi no sobrevive. Traducción Alterna: "Apenas estoy vivo" o "Casi no sobrevivo"

Tengan piedad de mí
"Tengan compasión de mí"

porque la mano de Dios me ha tocado
Aquí "me tocó" es una metonimia para "pegarme". Esta es una metáfora para las cosas que causan que Job sufra. Traducción Alterna: "porque Dios me ha afectado"

¿Por qué me persiguen ... Dios?
Job usa esta pregunta para quejarse de cómo lo tratan sus amigos. Traducción Alterna: "No me persigas ... ¡Dios!"

¿Por qué ustedes no están satisfechos con consumir mi carne?
Job usa esta pregunta para quejarse de cómo lo tratan sus amigos. Traducción Alterna: "¡Has consumido mi carne lo suficiente!" o "¡Deja de consumir mi carne!"

¿Por qué ustedes no están satisfechos con consumir mi carne?
Job habla de sus amigos que le hablaron tan cruelmente como si fueran bestias salvajes comiendo otro animal. Traducción Alterna: "Deja de calumniarme violentamente". o "Deja de atacarme con tus palabras".

Job 19:23

Información General:
Job continúa hablando con sus tres amigos.

¡Oh, que mis palabras sean ahora escritas!
Esta exclamación dice lo que Job desea. Esto puede ser expresado de manera activa. Traducción Alterna: "Deseo que alguien escriba mis palabras"

mis palabras
Esta frase representa lo que dice Job. Traducción Alterna: "lo que estoy diciendo"

¡Oh, que ellas sean inscritas en un libro!
Esta exclamación dice lo que Job desea. Esto puede ser expresado de manera positiva. Traducción Alterna: "Deseo que alguien los escriba en un libro"

¡Oh, que con un lápiz de hierro y plomo sean grabadas en una roca para siempre!
Esta exclamación dice lo que Job desea. Esto puede ser expresado de manera positiva. "Desearía que alguien usara una pluma de hierro y plomo para tallarlos en la roca para siempre"

un lápiz de hierro
Esta fue una herramienta utilizada para escribir. Estaba hecho de hierro para que las personas pudieran tallar palabras en la roca. Traducción Alterna: "un cincel de hierro"

Plomo
El plomo es un metal blando. No sabemos cómo la gente usaba plomo al tallar roca. Es posible que hayan llenado las letras de la inscripción con plomo para que la inscripción dure más.

Job 19:25

Información General:
Job continúa hablando con sus tres amigos.

mi Redentor
Aquí "Redentor" se refiere a una persona que rescatará a Job demostrando su inocencia, restaurando su honor y dándole justicia. Traducción Alterna: "Mi defensor"

al final Él se parará sobre la tierra
Esto se refiere a estar de pie para hablar en la corte. Los posibles significados son 1) el Redentor será el último en hablar en la corte. Traducción Alterna: "juzgará si soy culpable o no" o 2) el Redentor se presentará en esta corte final para defender a Job. Traducción Alterna: "por fin me defenderá en la corte"

después de mi piel ... sea destrozado
Los posibles significados son que 1) su cuerpo siendo destruido por una enfermedad o 2) su cuerpo en descomposición después de su muerte.

en mi carne yo veré a Dios
Su carne representa su cuerpo, y "en mi carne" representa el estar vivo. Traducción Alterna: "Mientras viva en mi cuerpo, veré a Dios"

Yo lo veré con mis propios ojos—yo, y no alguien más
La frase "mis ojos" representa a Job. Las frases "Mis ojos" y "y no alguien más" enfatizan que Job realmente verá a Dios. No es que alguien más vea a Dios y le diga a Job sobre él.

Mi corazón falla dentro de mí.
La gente pensaba que en el corazón estaban las emociones. Entonces, la falla del corazón representa que está teniendo muchas emociones. Traducción Alterna: "Estoy muy emocionado al respecto" o "Mis emociones me abruman al pensar en eso"

Mi corazón falla dentro de mí.
Los posibles significados son que 1) Job se siente muy esperanzado, agradecido y feliz o 2) Job se siente exhausto esperando ver a su Redentor.

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Job 19:28

Información General:
Job continúa hablando con sus tres amigos.

¡Cómo nosotros lo perseguiremos a él!
Esta es una exclamación. Los posibles significados son 1) que ciertamente perseguirán a Job o 2) que lo perseguirán severamente.

La raíz de sus problemas están en él
La "raíz" representa la fuente. Traducción Alterna: "Él es la fuente de todos sus problemas" o "Él tiene todos estos problemas debido a lo que ha hecho"

entonces tengan miedo de la espada
Los significados posibles son que la espada representa 1) Dios juzgándolos. Traducción Alterna: "entonces ten miedo de que Dios te juzgue" o 2) Dios los está matando. Traducción Alterna: "entonces ten miedo de que Dios te mate"

porque la ira trae el castigo de la espada
Aquí "trae" es una metáfora de "resultados en" o "causas". Los sustantivos abstractos "ira" y "castigo" se pueden expresar con el adjetivo "enojado" y el verbo "castigar". Los posibles significados son que 1) la ira de Dios resulta en castigo. Traducción Alterna: "porque Dios se enojará contigo y te castigará" o 2) la ira de los amigos de Job resulta en castigo. Traducción Alterna: "si estás tan enojado conmigo, Dios te castigará"

hay un juicio
El sustantivo abstracto "juicio" se puede expresar con el verbo "juzgar". Traducción Alterna: "Dios juzga a las personas"

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Chapter 20

1 Entonces Zofar el naamatita respondió y dijo: **2** "Mis pensamientos me hacen responder rápidamente a causa de la preocupación que está en mí. **3** Yo escucho una reprensión que me deshonra, pero un espíritu de mi entendimiento me contesta. **4** ¿No conoces este hecho de tiempos antiguos, cuando Dios colocó al hombre en la tierra: **5** el triunfo de un hombre malvado es corto, y el gozo de un hombre impío dura solamente un momento? **6** Aunque su altura alcance los cielos, y su cabeza alcance las nubes, **7** aún así, tal persona perecerá permanentemente como sus propias heces; aquellos quienes lo han visto dirán: '¿Dónde está él?' **8** Él desaparecerá como un sueño y no será encontrado; ciertamente, él será perseguido como a una visión de la noche. **9** El ojo que lo vio no lo verá más; su hogar no lo verá más. **10** Sus hijos se disculparán con las personas pobres; sus manos tendrán que devolver su riqueza. **11** Sus huesos están llenos de fuerza juvenil, pero ella será enterrada con él en el polvo. **12** A pesar de que la maldad es dulce en su boca, a pesar de que él la esconde debajo de su lengua, **13** a pesar de que él la sostiene allí y no la deja ir pero la mantiene todavía en su boca-- **14** la comida en sus intestinos se vuelve amarga; se convierte en el veneno de áspides dentro de él. **15** Él traga riquezas, pero él las vomitará otra vez; Dios las sacará de su estómago. **16** Él chupará el veneno de áspides; la lengua de víbora lo matará. **17** Él no gozará las corrientes, las torrentes de miel y mantequilla. **18** Él devolverá el fruto de su labor y no será capaz de comerlo; él no gozará la riqueza ganada por su comercio. **19** Pues él ha oprimido y ha descuidado a las personas pobres; él ha tomado violentamente casas que él no construyó. **20** Porque él no ha conocido satisfacción en sí mismo, él no será capaz de salvar nada en lo cuál él tome placer. **21** No queda nada que él no haya devorado; por lo tanto su prosperidad no será permanente. **22** En la abundancia de su riqueza él caerá en tribulación; la mano de todos quienes están en pobreza vendrán en contra de él. **23** Cuando él esté a punto de llenar su estómago, Dios lanzará la ferocidad de Su ira sobre él; Dios la hará llover sobre él mientras esté comiendo. **24** Aunque ese hombre huirá del arma de hierro, un arco de bronce le disparará. **25** La flecha le perforará a través de su espalda y surgirá; ciertamente, la punta brillante saldrá a través de su hígado; terrores vienen sobre él. **26** Completa oscuridad está reservada para sus tesoros; un fuego no avivado lo devorará; consumirá lo que quede en su tienda. **27** Los cielos revelarán su iniquidad y la tierra se levantará contra él como un testigo. **28** La riqueza de su casa se desvanecerá; sus bienes fluirán en el día de la ira de Dios. **29** Esta es la porción del hombre malvado de parte de Dios, la herencia reservada para él por Dios."

Job 20:1

Información General:
Zofar responde a Job.

Zofar el naamatita
Traduzca el nombre de este hombre como lo tradujo en el 2:11. Como esta es la segunda vez que Zofar habla, algunas traducciones omiten "el Naamatita" aquí.

Mis pensamientos me hacen responder rápidamente
Los pensamientos de Zofar haciéndole hacer algo representan su fuerte deseo de hacer algo. Traducción Alterna: "Quiero responderle rápidamente"

a causa de la preocupación que está en mí
El sustantivo abstracto "preocupación" se puede expresar con el adjetivo "preocupado". La razón de la preocupación se puede establecer claramente. Traducción Alterna: "porque estoy muy preocupado por ti" o "porque estoy muy preocupado por lo que dijiste"

Yo escucho una reprensión que me deshonra
El sustantivo abstracto "reprensión" se puede expresar con el verbo "reprender". Traducción Alterna: "Te escucho reprenderme, y lo que dices me deshonra" o "Me insultas por cómo me reprendes"

un espíritu de mi entendimiento me contesta.
Aquí "espíritu" probablemente se refiere a un pensamiento o idea. Traducción Alterna: "un pensamiento desde mi entendimiento me responde"

un espíritu de mi entendimiento me contesta.
Se habla de este "espíritu" o pensamiento como si fuera una persona que pudiera responder a Zofar. Traducción Alterna: "Tengo un pensamiento de mi comprensión y ahora sé lo que quería saber"

un espíritu de mi entendimiento me contesta.
El contenido de la respuesta se puede establecer claramente. Traducción Alterna: "un pensamiento de mi entendimiento me responde acerca de cómo puedo responderte" o "Tengo un pensamiento de mi

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entendimiento, y ahora sé cómo puedo responderte"

un espíritu de mi entendimiento me contesta.
Los sustantivos abstractos "espíritu" y "comprensión" pueden expresarse con los verbos "pensar" y "comprender". Traducción Alterna: Porque entiendo las cosas, pensé, y ahora sé cómo puedo responderte.

Job 20:4

Información General:
Zofar continúa hablando con Job.

¿No conoces este hecho de tiempos antiguos ... un momento?
Zofar usa una pregunta para hacer que Job piense profundamente sobre lo que ahora dirá. Traducción Alterna: "Seguramente sabes lo que ha sido verdad desde la antigüedad ... por un momento".

el triunfo de un hombre malvado es corto
El sustantivo abstracto "triunfo" se puede expresar con los verbos "triunfar" o "celebrar". Traducción Alterna: "el hombre malvado triunfa por poco tiempo" o "la persona malvada solo celebra por un momento"

el gozo de un hombre impío dura solamente un momento
El sustantivo abstracto "alegría" se puede expresar con el verbo "regocijar" o el adjetivo "feliz". La palabra "momento" es una exageración para enfatizar que el tiempo es muy corto. Traducción Alterna: "un hombre impío se regocija por un momento" o "el hombre impío está feliz por muy poco tiempo"

Job 20:6

Información General:
Zofar continúa hablando con Job.

Aunque su altura
"Aunque la altura de la persona malvada"

Aunque su altura alcance los cielos
el sustantivo abstracto "altura" se puede expresar con el adjetivo "alto". Traducción Alterna: "Aunque es tan alto como el cielo"

Aunque su altura alcance los cielos
La altura del malvado representa su reputación o su orgullo. Traducción Alterna: "Aunque su reputación llegue a los cielos" o "Aunque su orgullo llegue a los cielos"

Aunque su altura alcance los cielos
Aquí "llegar a los cielos" representa ser muy grande. Traducción Alterna: "Aunque su reputación es grandiosa" o "Aunque su orgullo es grandioso"

Aunque su altura alcance los cielos
El sustantivo abstracto "altura" representa su reputación u orgullo. Ambas ideas se pueden expresar con otros tipos de frases. Traducción Alterna: "Aunque la gente piensa que es un gran hombre" o "Aunque está muy orgulloso"

y su cabeza alcance las nubes
"aunque su cabeza es tan alta como las nubes". Esto también representa que su reputación u orgullo es grandioso. Esto significa lo mismo que la frase anterior.

perecerá permanentemente como sus propias heces
Las heces se mezclan con el suelo y desaparecen. La referencia a las heces también puede implicar que la persona malvada no vale nada. Traducción Alterna: "perecerá permanentemente como sus heces, que desaparecerán completamente en el suelo"

perecerá permanentemente como sus propias heces
Si la gente está avergonzada por la palabra heces, los traductores pueden referirse a otra cosa que desaparece por completo. Traducción Alterna: "desaparecerá permanentemente como el polvo que sopla el viento"

Job 20:8

Información General:
Zofar continúa hablando con Job.

Él hará
"La persona malvada lo hará"

Él desaparecerá como un sueño ... él será perseguido como a una visión de la noche
Aquí "volar lejos" y "ser perseguido" representan la desaparición. También pueden implicar ser olvidados, ya que los sueños y las visiones desaparecen cuando las personas los olvidan. Traducción Alterna: "Él desaparecerá como un sueño ... será olvidado como una visión de la noche"

y no será encontrado
Esto se puede expresar de manera positiva. Traducción Alterna: "y nadie lo encontrará"

El ojo que lo vio
El ojo representa a una persona. Traducción Alterna: "Cualquiera que lo haya visto" o "Las personas que lo han visto"

su hogar
La frase "su lugar" representa a los que vivieron en su lugar. Traducción Alterna: "las personas que viven en su lugar" o "su familia"

Job 20:10

Información General:
Zofar continúa hablando con Job.

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Sus hijos
"Los hijos de la persona malvada"

sus manos tendrán que devolver su riqueza.
Aquí "manos" se refiere a los hijos del malvado. Cuando muera, sus hijos tendrán que devolver todo lo que tomó de los demás.

Sus huesos están llenos de fuerza juvenil
Sus "huesos" representan su cuerpo. Estar "lleno" de fuerza juvenil representa ser fuerte como una persona joven. Traducción Alterna: "Su cuerpo es fuerte como el cuerpo de una persona joven"

pero ella será enterrada con él en el polvo
La palabra "ello" se refiere a su fuerza juvenil. El metonimo "acostarse en el polvo" representa morir. La fuerza de morir es una metáfora para desaparecer. Traducción Alterna: "pero su fuerza juvenil morirá con él" o "pero su fuerza juvenil desaparecerá cuando muera"

Job 20:12

Información General:
Zofar continúa hablando con Job.

A pesar de que la maldad es dulce en su boca
Aquí "la maldad es dulce" representa a una persona que disfruta haciendo cosas malvadas. Traducción Alterna: "Aunque hacer cosas malvadas es placentero como probar comida dulce en la boca"

a pesar de que él la esconde ... no la deja ir
Esto representa querer seguir disfrutando de la maldad como uno quiere continuar disfrutando de una comida sabrosa manteniéndola en la boca.

la comida en sus intestinos se vuelve amarga
Cuando la comida se vuelve amarga en el estómago, causa dolor y un sabor amargo. Esta es una metáfora para una persona que experimenta las dolorosas consecuencias de hacer cosas malvadas. Traducción Alterna: "esas cosas malvadas se vuelven como la comida que se ha vuelto amarga en el estómago" o "las consecuencias de esas cosas malvadas son dolorosas como la comida que se vuelve amarga en el estómago"

se convierte en el veneno de áspides dentro de él
Esta imagen es uso peor que la comida agria en el estómago. Esta es una metáfora para una persona que experimenta las terribles consecuencias de hacer cosas malvadas. Traducción Alterna: "las consecuencias de hacer esas cosas malvadas son dolorosas como el veneno de los áspides dentro de él"

áspides
"veneno de serpientes"

Job 20:15

Información General:
Zofar continúa hablando con Job.

Él traga riquezas ... las sacará de su estómago
Zofar habla de ganar y perder riqueza como si fuera comida que una persona come y vomita. Traducción Alterna: "La persona malvada se vuelve muy rica, pero pierde su riqueza como una persona que vomita su comida. Dios hace que lo pierda todo"

Él traga riquezas
Los posibles significados de "traga riquezas" representa 1) acumular riquezas y almacenarlas de manera egoísta. Traducción Alterna: "El hombre malvado gana mucha riqueza y se lo guarda todo para sí mismo" o 2) acumula riquezas de maneras malvadas. Traducción Alterna: "El hombre malvado roba mucha riqueza"

Dios las sacará de su estómago
Aquí "las sacará de su estómago" es una metonimia para hacer que el hombre los vomite. Esta es una metáfora para hacer que el hombre pierda sus riquezas.

Sacará
"lanzará

Él chupará el veneno de áspides
Aquí "chupar el veneno de los áspides" representa hacer cosas malas. Ambos son muy peligrosos. Traducción Alterna: "Hacer cosas malas es como chupar el veneno de los asps" o "Hará cosas malas y pondrá en peligro su vida como una persona que chupa el veneno de los asps"

áspides
Serpientes venenosas

la lengua de víbora lo matará.
La víbora es una serpiente venenosa. Su lengua representa su mordedura venenosa. Traducción Alterna: "la picadura venenosa de la víbora lo matará" o "la víbora lo morderá y morirá"

la lengua de víbora lo matará.
La víbora representa la maldad del hombre. Traducción Alterna: "su maldad lo matará como la mordedura de una víbora"

Job 20:17

Información General:
Zofar continúa hablando con Job.

las corrientes, las torrentes de miel y mantequilla.
Las corrientes y torrentes son metáforas que representan la abundancia. La miel y la mantequilla son metonimos que representan las cosas buenas que Dios le da a las personas. Traducción Alterna:

"la abundancia de cosas buenas que Dios le da a su pueblo"

el fruto de su labor
Normalmente "el fruto de su trabajo" simplemente se refiere a los resultados de su trabajo. En este caso se refiere a las cosas que el malvado había robado. Traducción Alterna: "las cosas que había trabajado para conseguir" o "las cosas que había robado"

y no será capaz de comerlo
Aquí "comer" el fruto de su trabajo representa disfrutar de las cosas que había robado. Traducción Alterna: "y no podrá disfrutarlos"

Job 20:20

No queda nada que él no haya devorado
Esto se puede reformular con solo uno de los aspectos negativos. Traducción Alterna: "Devoró todo, y no queda nada" o "No queda nada porque lo devoró todo"

No queda nada que él no haya devorado
Aquí "devorar" representa tomar cosas para sí mismo. Traducción Alterna: "No queda nada que no haya tomado para sí" o "Se ha llevado todo para sí y no queda nada"

él caerá en tribulación
"De repente experimentará problemas"

la mano de todos quienes están en pobreza vendrán en contra de él
Aquí "mano" representa poder, y "mano ... vendrá contra él" representa a las personas que lo atacan. El sustantivo abstracto "pobreza" se puede expresar con el adjetivo "pobre". Traducción Alterna: "todos los que están en la pobreza lo atacarán" o "todos los pobres lo atacarán"

Job 20:23

Información General:
Zofar continúa hablando con Job.

llenar su estómago
Aquí "llenar su estómago" es una metonimia que significa comer mucho.

Dios lanzará la ferocidad de Su ira sobre él
La "ferocidad de su ira" representa la ira y el castigo de Dios. Lanzar el castigo sobre él representa castigarlo severamente. Traducción Alterna: "Dios se enojará y arrojará su castigo sobre él" o "Dios se enojará y lo castigará severamente"

Dios la hará llover sobre él
"Dios hará que llueva sobre él". Aquí "llover sobre él" representa causarle mucho castigo al hombre. "Dios lo castigará severamente"

huirá del arma de hierro
El arma de hierro representa a la persona que lo porta. Traducción Alterna: "huirá de la persona que lleva un arma de hierro"

un arco de bronce le disparará
El arco representa a la persona que dispara una flecha con él. Traducción Alterna: "Alguien con un arco de bronce le disparará"

hígado
Esta es una parte grande e importante del cuerpo. Si alguien dispara a través de él con una flecha, la persona que recibe el disparo moriría.

terrores vienen sobre él.
Esto lo representa repentinamente muy asustado. Traducción Alterna: "está aterrorizado"

Job 20:26

Completa oscuridad está reservada para sus tesoros
La "oscuridad total" es una metáfora de la destrucción. Traducción Alterna: "La destrucción está reservada para sus tesoros" o "Sus tesoros serán destruidos"

un fuego no avivado lo devorará
Aquí "devorará" es una metáfora que significa destruir. Traducción Alterna: "un fuego que no se aviva lo destruirá"

un fuego no avivado lo devorará
La frase "no avivado" implica que ningún humano iniciará el fuego. Más bien Dios causará el fuego. Traducción Alterna: "un fuego que no es iniciado por humanos lo destruirá" o "Dios causará que un fuego lo destruya"

consumirá
Aquí "consumir" es una metáfora que significa destruir. Traducción Alterna: "el fuego destruirá"

Los cielos ... la tierra
Los significados posibles son: 1) los que viven en los cielos y la tierra , o 2) Zofhar está describiendo los cielos y la tierra como si fueran humanos que testificarán en la corte contra la persona malvada.

Job 20:28

Información General:
Esto concluye el discurso de Zofar a Job.

desvanecerá
"desaparecer" o "irse"

sus bienes fluirán
Aquí "fluirán" representa ser quitado de él. Traducción Alterna: "sus bienes le serán quitados, como bienes que flotan en una inundación"

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sus bienes
"sus posesiones"

El día de la ira de Dios
Aquí "ira" representa el castigo. El sustantivo abstracto "ira" se puede expresar con el verbo castigar. Traducción Alterna: "el día en que Dios castiga a las personas"

Esta es la porción del hombre malvado de parte de Dios
Aquí "de parte de Dios" representa lo que Dios ha decidido que debería pasarle a alguien. Se habla como si fuera algo que Dios le daría. Traducción Alterna: "Esto es lo que Dios decidió que debería pasarle al hombre malvado"

a herencia reservada para él por Dios
Esto representa lo que Dios ha decidido que debería pasarle a alguien. Se habla como si fuera algo que Dios le daría como herencia. Traducción Alterna: "lo que Dios ha planeado darle" o "lo que Dios ha planeado debería sucederle"

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Chapter 21

1 Entonces Job contestó y dijo: **2** "Escucha cuidadosamente mis palabras y permite que éstas sean el consuelo que tú me ofreces a mí. **3** Sopórtame y yo también hablaré; después de que yo haya hablado, sigue mofándote. **4** En cuanto a mí, ¿es mi queja a una persona? ¿Por qué yo no debería ser impaciente? **5** Mírame y espántate y coloca tu mano sobre tu boca. **6** Cuando yo pienso acerca de mis sufrimientos, yo estoy aterrorizado, y temblores se apoderan de mi cuerpo. **7** ¿Por qué gente malvada continúa viviendo, envejecen, y crecen podesoros en poder? **8** Sus descendientes están establecidos con ellos a su vista y su descendencia está establecida delante de sus ojos. **9** Sus casas están protegidas del temor; tampoco está la vara de Dios sobre ellos. **10** Su toro engendra; no falla al hacerlo; su vaca pare y no pierde su becerro prematuramente. **11** Ellos envían a sus pequeños como a un rebaño y sus hijos bailan. **12** Ellos cantan al tamborín y al arpa y se regocijan con la música de la flauta. **13** Ellos pasan sus días en prosperidad y ellos bajan silenciosamente al Seol. **14** Ellos le dicen a Dios: 'Aléjate de nosotros porque no deseamos ningún conocimiento de Tus caminos. **15** ¿Qué es el Todopoderoso, que nosotros deberíamos adorarlo? ¿Qué ventaja nosotros tendríamos si oramos a Él? **16** Ves, ¿no está su prosperidad en sus propias manos? Yo no tengo nada que ver con el consejo de personas malvadas. **17** ¿Cuán a menudo es que la lámpara de personas malvadas se apaga, o que su calamidad viene sobre ellos? ¿Cuán a menudo ocurre que Dios distribuye penas a ellos en Su ira? **18** ¿Cuán a menudo es que ellos se vuelven como el residuo de la cosecha delante del viento o como paja que la tormenta se lleva lejos? **19** Tú dices: 'Dios amontona la culpa de uno para que sus hijos paguen.' **20** Deja que él mismo la pague para que él pueda conocer su culpa. Deja que sus ojos vean su propia destrucción y deja que él beba de la ira del Todopoderoso. **21** Pues, ¿qué le importa a él su familia después de él, cuando el número de sus meses se ha cortado? **22** ¿Puede alguien enseñarle a Dios conocimiento, puesto que Él es quien juzga incluso a aquellos que están en lo alto? **23** Un hombre muere en su completa fuerza, estando completamente callado y en quietud. **24** Su cuerpo está lleno de leche y la médula de sus huesos está húmeda y en buena salud. **25** Otro hombre muere en amargura de su alma, uno quien nunca ha experimentado nada bueno. **26** Ellos se acuestan igual en el polvo; los gusanos los cubren a ambos. **27** Ves, yo conozco tus pensamientos y las maneras en las cuales tú deseas hacerme daño. **28** Pues tú dices: '¿Dónde está ahora la casa del príncipe? ¿Dónde está la tienda en la cual el hombre malvado una vez vivió?' **29** ¿Nunca le has preguntado a personas viajeras? ¿No conoces la evidencia que ellos pueden contar, **30** que el hombre malvado es guardado del día de calamidad, y que él es llevado lejos del día de la ira? **31** ¿Quién condenará el camino del hombre malvado a su cara? ¿Quién le pagará el mal que él ha hecho? **32** Sin embargo, él será llevado al sepulcro; hombres mantendrán vigilancia sobre su tumba. **33** Los terrones del valle les serán dulce; todas las personas seguirán tras él, así como hubo innumerables personas delante de él. **34** ¿Cómo entonces tú me consuelas con tonterías, si en tus respuestas no hay nada más que falsedad?"

Job 21:1

Oración de Enlace
Job comienza a responder las acusaciones de Zophar.

Sopórtame
"Permítame" o "Sea paciente conmigo"

sigue mofándote
"Puedes seguir burlándote de mí". Job está usando el sarcasmo para dar a entender que sus amigos ignorarían lo que él diría y continuarían burlándose de él.

Job 21:4

Oración de enlace:
Job continúa hablando con sus amigos.

En cuanto a mí, ¿es mi queja a una persona? ¿Por qué yo no debería ser impaciente?
Job usa preguntas para enfatizar que él piensa que es justo que él se queje ante Dios. Traducción Alterna: "No me estoy quejando con una persona. Tengo derecho a ser impaciente"

coloca tu mano sobre tu boca
"Cúbrete la boca con la mano". Los posibles significados son que 1) esta es una respuesta al asombro. Traducción Alterna: "cúbrase la boca con la mano" o 2) este es un símbolo que la persona no hablará. Traducción Alterna: "no digas nada"

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temblores se apoderan de mi cuerpo.
"el miedo hace temblar mi cuerpo" o "tiemblo de miedo"

Job 21:7

Oración de enlace:
Job continúa hablando con sus amigos.

¿Por qué gente malvada continúa viviendo, envejecen, y crecen podesoros en poder?
Job usa esta pregunta para mostrar que sus amigos están equivocados al pensar que los hombres malvados siempre sufren. Traducción Alterna: "Las personas malvadas de hecho continúan viviendo, envejeciendo y enriqueciéndose".

Sus descendientes están establecidos con ellos a su vista ... su descendencia está establecida delante de sus ojos.
Estas dos cláusulas significan lo mismo y enfatizan que esto es cierto.

a su vista ... delante de sus ojos.
Estas frases significan lo mismo porque "ojos" se refiere a la vista. Las personas malvadas pueden ver a sus descendientes hacerse fuertes y ricos.

Sus casas
Aquí "casas" se refiere a los miembros de la familia que viven en ellas. Traducción Alterna: "Sus familias"

vara de Dios
Esto se refiere al castigo de Dios.

Job 21:10

Oración de enlace:
Job continúa hablando con sus amigos.

no pierde su becerro prematuramente
"ella no aborta" o "su cría nace sana y fuerte"

sus pequeños como a un rebaño
Job compara a estos niños con los corderos para enfatizar que corren, juegan y son felices.

Tamborín
Un instrumento musical con una cabeza como un tambor que puede ser golpeado y con piezas de metal alrededor del lado que suenan cuando se sacude el instrumento

Job 21:13

Oración de Enlace:
Job continúa hablando con sus amigos.

sus días
"su vida"

ellos bajan silenciosamente al Seol
Esta es una manera educada de decir que mueren. Traducción Alterna: "mueren pacíficamente"

Tus caminos
Esto se refiere a cómo Dios quiere que las personas se comporten.

¿Qué es el Todopoderoso, que nosotros deberíamos adorarlo? ¿Qué ventaja nosotros tendríamos si oramos a Él?
La gente malvada usa estas preguntas para burlarse de Dios. Traducción Alterna: "No creemos que este Dios Todopoderoso sea digno de nuestra adoración. No puede hacer nada por nosotros".

Job 21:16

Oración de Enlace:
Job continúa hablando con sus amigos.

Ves, ¿no está su prosperidad en sus propias manos?
Aquí "manos" se refiere a su poder o control. Job usa esta pregunta para desafiar a sus amigos. Traducción Alterna: "¡Mira, estas personas malvadas afirman que se hacen prosperar!"

¿Cuán a menudo es que ... su calamidad viene sobre ellos?
Se habla de la muerte de los malvados como si fueran inútiles, menos que la paja y rastrojos que se desvanecen. Esto puede ser expresado en forma activa. Traducción Alterna: "Dios se los lleva como el viento sopla la paja"

la lámpara de personas malvadas se apaga
Job compara apagar la lámpara con una persona que muere. Esto se puede expresar en forma activa. Traducción Alterna: "que Dios hace que mueran repentinamente"

la lámpara de personas malvadas
Job compara la vida de los impíos con una lámpara encendida.

¿Cuán a menudo ocurre ... en Su ira?
Job usa esta segunda pregunta para enfatizar que le parece que Dios no castiga a los malvados muy a menudo. Traducción Alterna: "No es frecuente ... en su ira".

¿Cuán a menudo ocurre ... la tormenta se lleva lejos?
Job usa esta tercera pregunta para enfatizar que le parece que Dios no castiga a los malvados muy a menudo. Traducción Alterna: "No es frecuente ... la tormenta se lleva?"

ellos se vuelven como el residuo de la cosecha delante del viento o como paja que la tormenta se lleva lejos?
Se habla de la muerte de los malvados como si fueran inútiles, menos paja y rastrojos que se desvanecen. Esto se puede establecer en forma activa. Traducción Alterna: "Dios se los lleva como el viento sopla la paja"

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Job 21:19

Oración de Enlace:
Job continúa hablando con sus amigos.

Tú dices:
La mayoría de las versiones agregan estas palabras para dejar en claro que Job está citando a sus amigos en la siguiente declaración.

Dios amontona la culpa de uno para que sus hijos paguen
Se habla de culpa como algo que se puede almacenar para su uso posterior. Aquí "paguen" se refiere al castigo por el pecado. Traducción Alterna: "Dios lleva un registro de los pecados de una persona, luego castiga a los hijos de la persona por sus malas acciones"

Deja que él mismo la pague
Job ahora comienza a expresar su propia opinión. Puede ser útil declarar esto explícitamente. Traducción Alterna: "Pero yo digo, 'que lo pague él mismo'"

Deja que sus ojos vean
Aquí "ojos" se refiere a la persona. Traducción Alterna : "Déjalo ver"

deja que él beba de la ira del Todopoderoso
Aquí se habla de la ira de Dios como si fuera una bebida que una persona puede saborear, y probar es una metonimia para experimentar la bebida. Job quiere que la persona malvada experimente el castigo de Dios.

Pues, ¿qué le importa a él su familia después de él, cuando el número de sus meses se ha cortado?
Job usa esta pregunta para mostrar que castigar a los hijos del malvado no es efectivo. Esto se puede establecer en forma activa. Traducción Alterna: "¡Porque el hombre malvado no se preocupa por su familia después de su muerte!"

el número de sus meses se ha cortado
Esta es una manera educada de decir que él muere.

el número de sus meses
esto se refiere a la duración de su vida

Job 21:22

Oración de Enlace:
Job continúa hablando con sus amigos.

¿Puede alguien enseñarle a Dios conocimiento, puesto que Él es quien juzga incluso a aquellos que están en lo alto?
Job hace esta pregunta para enfatizar que Dios lo sabe todo. Traducción Alterna: "Obviamente, nadie puede enseñarle nada a Dios, ya que incluso juzga a los que están en el cielo".

aquellos que están en lo alto?
Los significados posibles son 1) "los que están en el cielo" (UDB) o 2) "personas poderosas".

Un hombre muere en su completa fuerza
Job contrasta a este hombre que muere en salud y paz con el hombre que muere en pena y dolor en el 21:25. Puedes hacer esto explícito. Traducción Alterna: "Si hay dos hombres, uno puede morir en toda su fuerza"

Su cuerpo está lleno de leche
Ambos significan que la persona es muy saludable.

Su cuerpo está lleno de leche ... la médula de sus huesos está húmeda y en buena salud.
Ambas frases significan que la persona es muy saludable.

Su cuerpo está lleno de leche
La palabra para "leche" puede significar "grasa". Cualquiera de las dos representaciones significa que está bien alimentado. Traducción Alterna: "Su cuerpo está lleno de grasa"

la médula de sus huesos está húmeda y en buena salud.
Esta expresión significa que su cuerpo es juvenil y saludable.

Job 21:25

Oración de Enlace:
Job continúa hablando con sus amigos.

Otro hombre muere
Job contrasta a este hombre con el hombre que muere en paz en 21:22.

en amargura de su alma
Aquí se habla del dolor como si supiera amargo, y "alma" se refiere al hombre completo. Traducción Alterna: "con ira y resentimiento" o "después de vivir una vida triste"

nunca ha experimentado nada bueno
Esto puede ser expreado en forma positiva. Traducción Alterna: "ha experimentado solo cosas malas"

Ellos se acuestan igual en el polvo
Esta es una manera educada de decir que murieron. Traducción Alterna: "Ambos mueren y la gente los entierra"

los gusanos los cubren a ambos.
Los gusanos están asociados con la descomposición de los cuerpos muertos. Traducción Alterna: "los gusanos en la tierra se comen sus cadáveres"

Job 21:27

Oración de Enlace:
Job continúa hablando con sus amigos.

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Ves
Job usa esta frase para llamar la atención sobre la declaración que sigue. Traducción Alterna: "He aquí"

¿Dónde está ahora la casa del príncipe? ¿Dónde está la tienda en la cual el hombre malvado una vez vivió?
Job cree que sus amigos harán estas preguntas para regañarlo. Ambas preguntas significan lo mismo. Traducción Alterna: "Mira, la casa del malvado gobernante se ha ido. La tienda del malvado ha desaparecido".

Job 21:29

Oración de Enlace
Job continúa hablando con sus amigos.

¿Nunca le has preguntado a personas viajeras? ¿No conoces la evidencia que ellos pueden contar ... del día de calamidad
Job usa estas preguntas para reprender a sus amigos por no aprender de las personas que viajan. Traducción Alterna: "Deberías escuchar a aquellos que han viajado a lugares distantes. Incluso ellos te dirán ... desde el día de la ira".

que el hombre malvado es guardado del día de calamidad ... y que él es llevado lejos del día de la ira
Job usa estas preguntas para reprender a sus amigos por no aprender de las personas que viajan. Traducción Alterna: "Deberías escuchar a aquellos que han viajado a lugares distantes. Incluso ellos te dirán ... desde el día de la ira".

Job 21:31

Oración de Enlace:
Job continúa hablando con sus amigos.

¿Quién condenará el camino del hombre malvado a su cara?
Job usa esta pregunta para contradecir la creencia de sus amigos de que los malvados siempre son juzgados. Traducción Alterna: "Nadie condena al malvado a la cara".

a su cara
Esto significa que nadie irá directamente a la persona malvada y lo condenará personalmente.

¿Quién le pagará el mal que él ha hecho?
Job usa esta pregunta para contradecir la creencia de sus amigos de que los malvados siempre son juzgados. Traducción Alterna: "Nadie le paga por las cosas malas que ha hecho".

él será llevado al sepulcro
Esto puede ser expresado en forma activa. Traducción Alterna: "la gente lo llevará"

Los terrones del valle les serán dulce
Job imagina que la persona muerta incluso disfrutará de la suciedad que se le pone. Esto significa que la persona malvada incluso tendrá una buena muerte y un buen entierro después de una vida plena. Los "terrones" se refieren a la tierra que cubre la tumba. Traducción Alterna: "Disfrutará estar cubierto con la tierra del valle" o "Disfrutará ser enterrado en la tierra del valle"

todas las personas seguirán tras él, así como hubo innumerables personas delante de él.
Job enfatiza que una gran multitud de personas estará en la procesión fúnebre de este hombre malvado imaginario para honrarlo. Traducción Alterna: "una gran cantidad de personas van a la tumba; algunos van delante de la procesión y otros van detrás"

Job 21:34

Oración de Enlace:
Esto concluye el discurso de Job a sus amigos.

¿Cómo entonces tú me consuelas con tonterías, si en tus respuestas no hay nada más que falsedad?"
Job usa una pregunta para regañar a sus amigos. Traducción Alterna: "No puedes consolarme con tonterías. Todas tus respuestas son falsas".

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Chapter 22

1 Entonces Elifaz el temanita contestó y dijo: **2** "¿Puede un hombre ser útil para Dios? ¿Puede un hombre sabio ser útil para Él? **3** ¿Es de placer para el Todopoderoso si eres recto? ¿Es de ganancia para Él si haces tus caminos sin culpa? **4** ¿Es a causa de tu reverencia hacia Él que te reprende y te lleva a juicio? **5** ¿No es tu maldad grande? ¿No hay fin a tus iniquidades? **6** Pues tú has demandado garantía de un préstamo de tu hermano sin razón y has quitado ropa de los desnudos. **7** Tú no has dado agua a la gente cansada para que beba; has retenido pan de la gente hambrienta **8** aunque tú, un hombre fuerte, poseíste la tierra, aunque tú, un hombre de honor, viviste en ella. **9** Has echado a las viudas lejos y sin nada; los brazos de los huérfanos han sido rotos. **10** Por lo tanto, hay trampas a tu alrededor, y el miedo repentino te aflige. **11** Hay oscuridad, para que no puedas ver; una abundancia de aguas te cubre. **12** ¿No está Dios en las alturas del cielo? ¡Mira la altura de las estrellas, cuán alto están! **13** Tú dices, '¿Qué sabe Dios? ¿Puede Él juzgar a través de la espesa oscuridad? **14** Las nubes espesas son una cobertura para Él para que no nos vea; Él camina en la bóveda del cielo.' **15** Guardarás el antiguo camino que los hombres malvados han caminado- **16** aquellos que fueron arrebatados antes de su tiempo, aquellos cuyos cimientos se han eliminado como un río, **17** aquellos que dijeron a Dios: 'Apártate de nosotros;' aquellos que dijeron: '¿Qué nos puede hacer el Todopoderoso a nosotros?' **18** Sin embargo, Él llenó sus casas de cosas buenas; los planes de la gente malvada están lejos de mí. **19** La gente recta ve su destino y está alegre; la gente inocente se ríe de ellos con desdén. **20** Ellos dicen: 'Seguramente aquellos que se levantaron en contra de nosotros son cortados; el fuego ha consumido sus posesiones.' **21** Ahora ponte de acuerdo con Dios y ten paz con Él; de esa manera, el bien vendrá a ti. **22** Recibe, te suplico, instrucciones de Su boca; guarda Sus palabras en tu corazón. **23** Si regresas al Todopoderoso, serás edificado, si pones la injusticia lejos de tus tiendas. **24** Deposita tu tesoro en el polvo, el oro de Ofir entre las piedras de los arroyos, **25** y el Todopoderoso será tu tesoro, plata preciosa para ti. **26** Pues entonces tendrás placer en el Todopoderoso; levantarás tu rostro a Dios. **27** Harás tu oración a Él y Él te escuchará; pagarás tus votos a Él. **28** Tú también decretarás cualquier cosa y será confirmada para ti; la luz brillará en tus caminos. **29** Dios humilla a un hombre orgulloso y salva al que tiene sus ojos bajos. **30** Él rescatará hasta al hombre que no es inocente; quien será rescatado a través de la limpieza de tus manos."

Job 22:1

Elifaz el temanita
Traduzca el nombre de este hombre como en el 2:11.

¿Puede un hombre ser útil para Dios? ¿Puede un hombre sabio ser útil para Él?
Elifaz usa preguntas para enfatizar que las acciones o la sabiduría de una persona no benefician a Dios. Traducción Alterna: "Un hombre no puede ser útil para Dios. Un hombre sabio no puede ser útil para él".

¿Es de placer para el Todopoderoso si eres recto? ¿Es de ganancia para Él si haces tus caminos sin culpa?
Ambas declaraciones significan lo mismo. Elifaz usa preguntas para enfatizar que las acciones de Job no ayudan a Dios. Traducción Alterna: "El Todopoderoso no recibe ningún placer si eres justo. No gana nada si haces que tus caminos sean irreprensibles".

Job 22:4

Oración de Enlace
Elifaz continúa hablando con Job.

¿Es a causa de tu reverencia hacia Él que te reprende y te lleva a juicio?¿No es tu maldad grande? ¿No hay fin a tus iniquidades?
Elifaz usa preguntas para regañar a Job y acusarlo de cometer pecados terribles. Traducción Alterna: "¡Ciertamente no es porque te hayas dedicado a él que Dios te reprenda y te lleve a juicio! ¡No, como sabes, él te juzga porque tu maldad es grande y sigues pecando!"

Job 22:6

Oración de Enlace
Elifaz continúa hablando con Job.

Pues tú has demandado garantía de un préstamo
Esto se refiere a un prestamista que toma algo del prestatario para asegurarse de que el prestatario le devuelva el dinero.

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has quitado ropa de los desnudos
Elifaz está acusando a Job de quitarle la ropa a los pobres que le pidieron prestado.

has retenido pan
Aquí "pan" se refiere a la comida en general. Traducción Alterna: "comida retenida"

poseíste la tierra ... viviste en ella.
Elifaz está acusando a Job de quitarle la tierra a la gente pobre y no permitirle vivir de ella. Está enfatizando este punto repitiéndolo dos veces.

poseíste la tierra
Elifaz está exagerando sobre la cantidad de tierra que Job poseía para retratar a Job como codicioso. Traducción Alterna: "poseía una gran cantidad de tierra"

Job 22:9

Oración de Enlace:
Elifaz continúa hablando con Job.

Has echado a las viudas lejos y sin nada
"Hiciste que las viudas se fueran sin nada"

viudas
mujeres cuyos maridos han muerto

los brazos de los huérfanos han sido rotos
Aquí "brazos" se refieren al poder. Esto se puede expresar en forma activa. Traducción Alterna: "incluso oprimiste a los huérfanos"

hay trampas a tu alrededor ... Hay oscuridad ... una abundancia de aguas
Cada una de estas metáforas significa que hay problemas y peligros en todo Job debido a su pecado.

una abundancia de aguas
"una inundación"

Job 22:12

Oración de Enlace
Elifaz continúa hablando con Job.

¿No está Dios en las alturas del cielo?
Elifaz usa esta pregunta para sugerir que Dios vea el pecado de Job y lo juzgue. Traducción Alterna: "Dios está en las alturas del cielo y ve todo lo que sucede en la tierra".

¡Mira la altura de las estrellas, cuán alto están!
Elifaz implica que Dios es más alto que las estrellas. Esto puede hacerse explícito. Traducción Alterna: "Mire qué tan altas son las estrellas. Dios está incluso por encima de ellas"

¿Qué sabe Dios? ¿Puede Él juzgar a través de la espesa oscuridad?
Elifaz usa estas preguntas para implicar que Job ha dicho estas cosas en contra de Dios. Traducción Alterna: "Dios no sabe lo que sucede en la tierra. Se sienta en las nubes oscuras y no puede juzgarnos".

Él camina en la bóveda del cielo.
Aquí "bóveda" se refiere a la barrera que la gente antigua creía que separaba la tierra del cielo. Traducción Alterna: "vive demasiado lejos en el cielo para ver lo que sucede aquí"

Job 22:15

Oración de Enlace:
Elifaz continúa hablando con Job.

Guardarás el antiguo camino que los hombres malvados han caminado
Aquí el hacer actos malvados se compara con caminar en un camino. Traducción Alterna: "¿Continuarás haciendo las cosas que hacen los malvados"

aquellos que fueron arrebatados
Aquí se habla de morir como si Dios se los arrebatara. Esto se puede establecer en forma activa. Traducción Alterna: "los que murieron" o "los que Dios se llevó"

aquellos cuyos cimientos se han eliminado como un río
Se habla de la muerte de las personas malvadas como si fueran edificios que tuvieron sus cimientos arrastrados por una inundación.

¿Qué nos puede hacer el Todopoderoso a nosotros?
Las citas de Elifaz cuestionan a las personas malvadas que se burlan de Dios. Traducción Alterna: "¡El Todopoderoso no puede hacernos nada!"

Job 22:18

Oración de Enlace
Elifaz continúa hablando con Job.

los planes de la gente malvada están lejos de mí
La expresión idiomática "lejos de mí" significa que Elifaz los rechaza. Traducción Alterna: "pero no escucharé sus planes malvados"

ve su destino
"saber qué pasará con los malvados"

se ríe de ellos con desdén
"burlarse de los malvados"

aquellos que se levantaron en contra de nosotros son cortados
Aquí "que se levantaron" se refieren a las personas malvadas. Esto se puede expresar en forma activa.

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Traducción Alterna: "Dios ha destruido a las personas malvadas que nos hicieron daño"

Job 22:21

Oración de Enlace
Elifaz continúa hablando con Job.

Ahora
Elifaz usa esta palabra para presentar algo importante que está a punto de decir.

instrucciones de Su boca
Aquí "de su boca" representa lo que Dios ha hablado. Traducción Alterna: "la instrucción que Dios ha hablado"

guarda Sus palabras
Aquí se habla de las palabras de Dios, ya que son tesoros que Job podría guardar en un almacén. Traducción Alterna: "atesora sus órdenes"

en tu corazón.
Aquí "corazón" se refiere a los pensamientos de Job. Traducción Alterna: "tu mente" (UDB)

Job 22:23

Oración de Enlace
Elifaz continúa hablando con Job.

serás edificado
Elifaz compara la restauración de Job con la reconstrucción de una casa que ha caído. Esto se puede expresar en forma activa. Traducción Alterna: "él te curará y te hará prosperar de nuevo"

si pones la injusticia lejos de tus tiendas
Aquí la injusticia es representada como una persona que está viviendo en la tienda de Job que debe ser removida. Traducción Alterna: "si usted y todos en su casa dejan de pecar"

Deposita tu tesoro en el polvo
Poner un tesoro en el polvo es tratarlo como sin importancia. Traducción Alterna: "Considera que tus riquezas no son tan importantes como el polvo"

el oro de Ofir entre las piedras de los arroyos
Poner oro en la corriente es tratarlo como si no tuviera más valor que las piedras. Traducción Alterna: "tu oro será tan inútil como las piedras en una corriente"

Ofir
Este es el nombre de una región famosa por su oro.

el Todopoderoso será tu tesoro, plata preciosa para ti.
Esto significa que Dios será más valioso para Job que cualquier tesoro.

Job 22:26

Oración de Enlace
Elifaz continúa hablando con Job.

levantarás tu rostro a Dios
Esto significa que Job ya no se avergonzará, sino que confiará en Dios. Traducción Alterna: "podrás acercarte a él con confianza"

será confirmada para ti
Esto se puede establecer en forma activa. Traducción Alterna: "Dios hará que tengas éxito"

la luz brillará en tus caminos
Se habla de la bendición de Dios como si hubiera una luz en todos los caminos de Job. Traducción Alterna: "será como si una luz estuviera brillando en la carretera frente a ti"

Job 22:29

Oración de enlace
Esto concluye el discurso de Elifaz a Job.

al que tiene sus ojos bajos.
Aquí "ojos bajos" se refiere a la humildad. Traducción Alterna: "la persona humilde"

al hombre que no es inocente
Algunas versiones dicen, "incluso un hombre que no es inocente".

quien será rescatado a través de la limpieza de tus manos
Algunas versiones dicen, "será rescatado a través de la limpieza de sus manos". Esto se puede establecer en forma activa. Traducción Alterna: "Dios te rescatará por la limpieza de tus manos"

a través de la limpieza de tus manos
Aquí "limpieza" se refiere a la inocencia y "manos" se refiere a lo que hace una persona. Traducción Alterna: "porque haces lo correcto"

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Chapter 23

1 Entonces Job contestó y dijo: **2** "Incluso hoy mi queja es amarga; mi mano es pesada a causa de mi gemir. **3** ¡Oh, si yo supiera dónde yo pudiera encontrarlo! ¡Oh, que yo pueda venir a Su lugar! **4** Yo pondría mi caso en orden delante de Él y llenaría mi boca con argumentos. **5** Yo aprendería las palabras con las cuales Él me contestaría y entendería lo que Él me diría a mí. **6** ¿Él argumentaría en mi contra en la grandeza de su poder? No, Él me prestaría atención a mí. **7** Allí la persona recta puede argumentar con Él. En esta manera yo sería perdonado para siempre por mi juez. **8** Vean, yo voy hacia el este, pero Él no está ahí, y hacia el oeste, pero yo no Lo puedo percibir. **9** Al norte, donde Él está trabajando, pero yo no puedo verlo, y al sur, donde Él se esconde para que yo no pueda verlo. **10** Pero Él conoce el camino que yo tomo; cuando Él me ha probado, yo saldré como el oro. **11** Mi pie se ha mantenido rápido a Sus pasos; yo me he mantenido en Su camino y no me he volteado a un lado. **12** Yo no he retrocedido del mandamiento de Sus labios; yo he atesorado las palabras de Su boca más que mi porción de comida. **13** Pero Él es único en su clase, ¿quién puede hacerle cambiar? Lo que Él desea, Él hace. **14** Pues Él lleva a cabo Su decreto en contra de mí; hay muchos como esos. **15** Por lo tanto, yo estoy aterrorizado en Su presencia; cuando yo pienso en Él, yo tengo miedo de Él. **16** Pues Dios ha hecho mi corazón débil; el Todopoderoso me ha aterrorizado. **17** Yo no he sido llevado a un final por causa de la oscuridad, a causa de la oscuridad espesa que cubre la melancolía de mi rostro.

Job 23:1

Incluso hoy mi queja es amarga
Aquí "Incluso hoy" enfatiza que los argumentos de sus amigos no han cambiado la situación de Job en absoluto. Traducción Alterna: "A pesar de lo que has dicho, mi queja sigue siendo amarga"

mi queja es amarga
Job habla de su queja sin respuesta contra Dios como si fuera un sabor amargo en su boca. Traducción Alterna: "mi queja sin respuesta es tan mala como la comida amarga en mi boca"

mi mano es pesada a causa de mi gemir.
Los posibles significados son 1) "Apenas puedo levantar mi mano debido a mi sufrimiento" o 2) "su mano continúa haciéndome sufrir a pesar de mi gemido" donde "mano" se refiere al poder de Dios para castigar.

Job 23:3

Oración de Enlace:
Job sigue hablando.

¡Oh, si yo supiera dónde ... ¡Oh, que yo pueda venir
Estas dos líneas significan lo mismo y enfatizan el deseo de Job de encontrarse con Dios.

yo pudiera encontrarlo
"Podría encontrar a Dios"

Yo pondría mi caso ... llenaría mi boca
Estas dos líneas significan lo mismo y enfatizan el deseo de Job de explicar su situación a Dios.

llenaría mi boca con argumentos
Aquí "llenaría mi boca" se refiere a hablar. Traducción Alterna: "Yo hablaría todos mis argumentos"

Yo aprendería las palabras ... cuales Él me contestaría
Estas dos líneas significan básicamente lo mismo y enfatizan el deseo de Job de escuchar la respuesta de Dios.

las palabras con las cuales Él me contestaría
"la respuesta que me daría"

Job 23:6

Oración de Enlace
Job sigue hablando.

Él argumentaría
"Haría Dios"

Allí
Esto se refiere al lugar donde está Dios.

yo sería perdonado para siempre por mi juez.
Esto se puede establecer en forma activa. Traducción Alterna: "mi juez me absolvería para siempre" o "Dios, que es mi juez, diría que soy inocente de una vez por todas"

Job 23:8

Oración de Enlace
Job sigue hablando.

este ... oeste ... norte ... sur
Al mencionar estas cuatro direcciones, Job enfatiza que ha buscado en todas partes.

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Job 23:10

Oración de Enlace:
Job sigue hablando.

Él conoce el camino que yo tomo
Se habla de las acciones de Job como un camino por el que camina. Traducción Alterna: "Dios sabe lo que hago"

yo saldré como el oro
Job cree que la prueba demostrará que es tan puro como el oro refinado. Traducción Alterna: "verá que soy tan puro como el oro cuyas impurezas se han quemado"

Mi pie se ha mantenido rápido a Sus pasos
Aquí "Mi pie" se refiere a Job. Traducción Alterna: "He seguido el camino que me ha mostrado"

yo me he mantenido en Su camino
Se habla de la obediencia de Job como si estuviera caminando en un camino que Dios le mostró. Traducción Alterna: "He hecho lo que me dijo que hiciera"

no me he volteado
Esto se puede expresar en forma positiva. Traducción Alterna: "lo siguió con precisión"

Yo no he retrocedido
Esto se puede expresar en forma positiva. Traducción Alterna: "obedeció lo que ordenó" (UDB)

de Sus labios
Esta frase se refiere al mensaje que Dios habló. Traducción Alterna: "que Él habló"

yo he atesorado
Aquí "mi corazón" se refiere al ser interior de Job. Traducción Alterna: He almacenado en mi ser interior "o" Pienso constantemente en "

las palabras de Su boca
Esto se refiere al discurso de Dios. Traducción Alterna: "lo que dijo"

Job 23:13

Oración de Enlace:
Job sigue hablando.

Pero Él es único en su clase, ¿quién puede hacerle cambiar?
Job usa esta pregunta para enfatizar que Dios es único. Traducción Alterna: "Pero no hay nadie como Él, y nadie puede hacer que cambie de opinión". o "Pero él solo es Dios, y nadie puede influir en él"

Lo que Él desea, Él hace.
"Él logra hacer lo que quiera"

Él lleva a cabo Su decreto en contra de mí
"Me está haciendo lo que dijo que haría"

hay muchos como esos.
"Él tiene muchos planes similares para mí"

Job 23:15

Oración de Enlace:
Job sigue hablando.

Información General:
Cada uno de estos versículos tiene la forma de un paralelismo para enfatizar el punto principal que Job hace allí.

Pues Dios ha hecho mi corazón débil; el Todopoderoso me ha aterrorizado.
Estas dos líneas significan básicamente lo mismo y enfatizan que Job tiene mucho miedo de Dios.

ha hecho mi corazón débil
Una persona cuyo corazón es débil es una persona tímida o temerosa. Traducción Alterna: "me hizo tener miedo"

Yo no he sido llevado a un final por causa de la oscuridad
Esto se puede expresar en forma activa. Los posibles significados son 1) Traducción Alterna: "La espesa oscuridad frente a mí no me ha hecho callar"

Mi rostro
Esto se refiere a Job. Traducción Alterna: "Mi"

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Chapter 24

1 ¿Por qué los tiempos para juzgar a la gente malvada no son establecidos por el Todopoderoso? ¿Por qué aquellos que son fieles a Dios no ven venir Sus días de jucio? **2** Hay personas malvadas que remueven los marcadores de límites; hay personas malvadas que se llevan los rebaños a la fuerza y los ponen en sus propios pastos. **3** Ellos se llevan el burro de aquellos sin padres; ellos se llevan al buey de la viuda como seguridad. **4** Ellos fuerzan a la gente necesitada afuera de su senda; la gente pobre de la tierra se esconde a sí mismos de ellos. **5** Mira, esta gente pobre sale a sus trabajos como burros salvajes en el desierto, buscando cuidadosamente por comida; quizás los árabes le provean comida para sus hijos. **6** La gente pobre recoge en la noche en los campos de otras personas, ellos espigan uvas de la cosecha de aquella gente malvada. **7** Ellos se acuestan desnudos toda la noche sin ropa; ellos no tienen cubierta en el frío. **8** Ellos están mojados con las lluvias de las montañas; ellos se acuestan al lado de grandes rocas porque no tienen refugio. **9** Hay gente malvada que arranca a los huérfanos del pecho de sus madres, y gente malvada quienes llevan niños como seguridad de la gente pobre. **10** Pero la gente pobre anda desnuda, sin ropa; aunque andan hambrientos, ellos cargan las gavillas de granos de otros. **11** La gente pobre hace aceite dentro de las paredes de aquellos hombres malvados; ellos pisan los lagares de los hombres malvados, pero ellos mismos sufren sed. **12** En la ciudad la gente gime; la gente herida llora, pero Dios no presta atención a sus oraciones. **13** Algunos de esos hombres malvados se rebelan en contra de la luz; ellos no conocen sus caminos; ni tampoco ellos se quedan en sus senderos. **14** Antes de la luz del día el asesino se levanta y mata a la gente pobre y a la gente necesitada; en la noche él es como un ladrón. **15** También, el ojo del adúltero espera por el atardecer; él dice: 'Ningún ojo me verá.' Él disfraza su rostro. **16** En la oscuridad la gente malvada busca en las casas; pero ellos se encierran en el día; a ellos no les importa la luz. **17** Para todos ellos, la gruesa oscuridad es como la mañana; pues ellos son amigos con los terrores de la gruesa oscuridad. **18** Rápidamente ellos fallecen, sin embargo, como espuma en la superficie de las aguas; su porción de la tierra está maldita; nadie va a trabajar en sus viñedos. **19** Como la sequía y el calor derriten la nieve en aguas, así el Seol se lleva a aquellos quienes han pecado. **20** El vientre que lo concibió lo olvidará; el gusano se alimentará dulcemente de él, él no será recordado más; de esta forma, la maldad será rota como un árbol. **21** El malvado devora a la mujer estéril que no ha concebido hijos; él no hace ningún bien a la viuda. **22** Aún Dios arrastra a la gente poderosa con Su poder; Él se levanta y no los fortalece en su vida. **23** Dios les permite pensar que están seguros, y ellos están felices acerca de eso, pero Sus ojos están en sus caminos. **24** Estas personas son exaltadas; aún, en sólo poco tiempo, ellos se irán; ciertamente, ellos serán traídos abajo; ellos serán reunidos como todos los demás; ellos serán cortados como las puntas de orejas de grano. **25** Si no es así, ¿quién puede probarme ser un mentiroso?; ¿quién puede hacer que mi discurso no valga nada?"

Job 24:1

Oración de Enlace
Job sigue hablando.

¿Por qué los tiempos para juzgar a la gente malvada no son establecidos por el Todopoderoso?
Job usa esta pregunta para expresar su frustración porque Dios no ha juzgado el mal. Esto se puede expresado en forma activa. Traducción Alterna: "No entiendo por qué Dios no establece un tiempo para juzgar a las personas malvadas". o "El Todopoderoso debe establecer un tiempo en el que juzgará a las personas malvadas".

¿Por qué aquellos que son fieles a Dios no ven venir Sus días de jucio?
Job usa esta pregunta para expresar su frustración porque los justos no han visto a Dios juzgar el mal. Traducción Alterna: "Parece que quienes lo obedecen nunca llegan a verlo juzgar a los malvados". o "Dios debe mostrar el día que juzgará a los malvados a los que lo conocen".

Job 24:2

Oración de Enlace:
Job sigue hablando.

marcadores de límites
Estas son piedras u otros objetos para marcar el límite entre las tierras de diferentes personas.

rebaños
"campos de hierba" o "zonas de pastoreo"

Ellos se llevan
"Roban"

aquellos sin padres
"huérfanos" o "niños cuyos padres han muerto"

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ellos se llevan al buey de la viuda como seguridad.
"toman los bueyes de las viudas para garantizar que las viudas devolverán el dinero que prestaron a esas viudas" (UDB)

viuda
una mujer cuyo esposo ha muerto

como seguridad
Un prestamista tomaría algo de un prestatario para asegurarse de que el prestatario le devuelva el dinero.

afuera de su senda
"fuera de su camino" o "fuera del camino"

todos los pobres de la tierra se esconden
Esto es una exageración para mostrar que muchas personas pobres tienen miedo de estas personas malvadas.

Job 24:5

Oración de Enlace:
Job sigue hablando.

esta gente pobre sale a sus trabajos como burros salvajes en el desierto, buscando cuidadosamente por comida
Se habla de estas pobres personas como si fueran burros salvajes que no saben dónde encontrarán comida. Traducción Alterna: "estas pobres personas salen a buscar comida como si fueran burros salvajes en el desierto"

burros salvajes
"burros que nadie posee o cuida"

La gente pobre recoge en la noche ... ellos espigan uvas
Estas dos líneas describen lo mismo y se usan juntas para enfatizar que estas personas tienen tanta hambre que se ven obligadas a robar comida por la noche.

Ellos se acuestan desnudos ... ellos no tienen cubierta
Estas dos líneas describen lo mismo y se usan juntas para enfatizar que estas personas no tienen suficiente ropa para mantenerse calientes.

Job 24:8

Oración de Enlace:
Job sigue hablando.

Ellos están mojados con las lluvias de las montañas
"Se mojan cuando llueve en las montañas"

huérfanos del pecho de sus madres
Aquí "pecho" se refiere a la madre. Esto implica que estos huérfanos aún son muy jóvenes. Esto puede hacerse explícito. Traducción Alterna: "jóvenes huérfanos fuera de los brazos de sus madres" o "bebés huérfanos de sus madres"

huérfanos
Esto generalmente se refiere a niños sin padres. Aquí, sin embargo, se usa para niños que tienen madres pero que no tienen padres.

llevan niños como seguridad de la gente pobre
"llevar a los hijos de los pobres para garantizar que los pobres devolverán el dinero que tomaron prestado de los malvados"

como seguridad
Un prestamista tomaría algo de un prestatario para asegurarse de que el prestatario le devuelva el dinero. Traduzca esto como en el 24: 2.

aunque andan
"dar una vuelta"

desnuda, sin ropa
Las palabras "sin ropa" significan lo mismo que "desnudo". Traducción Alterna: "completamente desnudos" o "desnudos porque no tienen ropa"

ellos cargan las gavillas de granos de otros.
Esto significa que su trabajo proporcionará alimentos para otros pero no para ellos mismos.

Job 24:11

Oración de Enlace:
Job sigue hablando.

La gente pobre hace aceite
exprimieron las aceitunas para extraerles el aceite de oliva

entro de las paredes de aquellos hombres malvados
Aquí "paredes" se refiere a toda la casa. Traducción Alterna: "en las casas de esos hombres malvados"

ellos pisan los lagares de los hombres malvados
Puede ser útil afirmar que hacen esto para producir jugo para hacer vino. Traducción Alterna: "pisan las uvas para hacer jugo para el vino"

ellos mismos sufren sed
"sufren sed" o "tienen sed"

Job 24:13

Oración de Enlace:
Job sigue hablando.

se rebelan en contra de la luz
Los posibles significados de "luz" son 1) luz visible o 2) luz espiritual, que se refiere a Dios o vivir con rectitud. Traducción Alterna: "odian la luz del día" o "no quieren hacer las cosas abiertamente" o "se rebelan contra Dios"

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ellos no conocen sus caminos; ni tampoco ellos se quedan en sus senderos
Estas dos líneas describen lo mismo y se usan juntas para enfatizar que no quieren seguir los caminos de la luz. Traducción Alterna: "no saben cómo vivir una vida moral; se mantienen lejos de vivir una vida justa".

gente pobre y a la gente necesitada
Las palabras "pobre" y "necesitado" se refieren al mismo grupo de personas y enfatizan que se trata de personas que no pueden ayudarse a sí mismas.

él es como un ladrón.
El asesino mata en secreto como un ladrón roba sin que nadie vea lo que hace. Traducción Alterna: "él mata a las personas en secreto, al igual que un ladrón roba en secreto"

Job 24:15

Oración de Enlace:
Job sigue hablando.

el ojo del adúltero
Aquí "ojo" se refiere a la persona completa. Traducción Alterna: "el adúltero"

por el atardecer
"para el atardecer"

Ningún ojo me verá
Aquí "ojo" se refiere a la persona completa. Traducción Alterna: "Nadie me verá"

gente malvada busca en las casas
Excavan en las casas para robarles. Esto puede ser expresado de manera positiva . Traducción Alterna: "las personas malvadas cavan en las casas para robarles"

ellos se encierran
"se esconden dentro"

Para todos ellos, la gruesa oscuridad es como la mañana
La espesa oscuridad es tan cómoda para los malvados como la luz de la mañana para las personas normales.

los terrores de la gruesa oscuridad
"Las cosas aterradoras que suceden de noche"

Job 24:18

Oración de Enlace:
Job sigue hablando.

como espuma en la superficie de las aguas
La espuma dura poco tiempo. Esto enfatiza cuán rápido Dios hará que los malvados desaparezcan.

su porción de la tierra está maldita
Esto se puede establecer en forma activa. Traducción Alterna: "Dios maldice la parte de la tierra que poseen"

Como la sequía y el calor derriten ...aquellos quienes han pecado.
Job dice que los pecadores desaparecerán en el Seol de la misma manera que la nieve se derrite y desaparece cuando se calienta.

sequía y el calor
Estas dos palabras describen esencialmente el mismo clima y se usan juntas para describirlo completamente.

Job 24:20

Oración de Enlace:
Job sigue hablando.

El gusano
Esto se refiere a la madre. Traducción Alterna: "La madre"

el gusano se alimentará dulcemente de él
Esto significa que morirá y las lombrices se comerán su cuerpo. Traducción Alterna: "el gusano disfrutará comiendo su cadáver" o "morirá y luego su cuerpo será comido por los gusanos"

él no será recordado más
Esto puede ser expresado en forma positiva. T: "ya nadie lo recordará"

la maldad será rota como un árbol.
La destrucción de Dios del hombre malvado se describe como si estuviera cortando un árbol. Esto puede ser expresado de manera positiva. Traducción Alterna: "Dios destruirá al impío como si fuera un árbol"

El malvado devora
Esta metáfora enfatiza cuán despiadado es el hombre malvado. Traducción Alterna: "Al igual que un animal salvaje mata a su presa, la persona malvada le hace daño"

la mujer estéril que no ha concebido hijos
La gente de ese día consideró que una mujer que era estéril fue maldecida por Dios. Por lo tanto, esto representa a las mujeres más desafortunadas.

Viuda
una mujer cuyo esposo ha muerto

Job 24:22

Oración de Enlace:
Job sigue hablando.

con Su poder
"usando su poder" o "porque es poderoso"

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Él se levanta y no los fortalece en su vida
Aquí "no los fortalece en la vida" significa que Dios no los mantiene vivos. Traducción Alterna: "Dios se levanta y no da a las personas malvadas la fuerza para vivir" o "Dios se levanta y hace que mueran"

pero Sus ojos están en sus caminos.
Aquí "ojos" se refiere a Dios. Traducción Alterna: "pero él siempre está mirando lo que hacen"

Job 24:24

Oración de Enlace:
Esto concluye el discurso de Job.

ellos serán traídos abajo
Esto se puede ser expresado en forma positiva. Traducción Alterna: "Dios los derribará" o "Dios los destruirá"

ellos serán reunidos como todos los demás
Algunas traducciones se basan en un texto inicial diferente, que dice "se marchitan y se desvanecen como las malas hierbas".

ellos serán reunidos como todos los demás
Esto se puede establecer en forma activa. A lo que se refiere "los otros" se puede establecer claramente. Traducción Alterna: "Dios los juntará como él reunió a las otras personas malvadas" Ver: y

ellos serán cortados como las puntas de orejas de grano
Estas personas malvadas serán cortadas de la misma manera que se cortan las espigas durante la cosecha. Esto se puede establecer en forma activa. Traducción Alterna: "Dios los cortará como un granjero corta la parte superior de un tallo de grano"

Si no es así, ¿quién puede probarme ser un mentiroso?; ¿quién puede hacer que mi discurso no valga nada?"
Job usa esta pregunta para expresar la certeza de su argumento. La respuesta implícita es: "nadie". Traducción Alterna: "Esto es cierto, y nadie puede probar que soy un mentiroso; nadie puede probar que estoy equivocado".

que mi discurso no valga nada
"prueba que lo que digo está mal"

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Chapter 25

1 Luego Bildad el suhita contestó y dijo: **2** "Dominio y temor están con Él; Él hace orden en los lugares del cielo. **3** ¿Hay algún final para el número de Sus ejércitos? ¿Sobre quién Su luz no brilla? **4** ¿Cómo entonces el hombre puede ser justo con Dios? ¿Cómo puede el que es nacido de una mujer ser limpio, aceptable para Él? **5** Mira, hasta la luna no tiene resplandor para Él; las estrellas no son puras en Su vista. **6** ¡Cuánto menos el hombre, quien es un gusano-- un hijo de hombre, quien es un gusano!"

Job 25:1

Bildad el suhita
Traduzca el nombre de este hombre como en el 2:11.

Dominio y temor están con Él
Aquí "él" se refiere a Dios. Los sustantivos abstractos "dominio" y "miedo" pueden expresarse como verbos. Traducción Alterna: "El dominio y el miedo están con Dios" o "Dios gobierna sobre todo, y las personas deberían temerle solo a él"

en los lugares del cielo
"en el cielo" o "en el cielo"

¿Hay algún final para el número de Sus ejércitos?
Bildad usa esta pregunta para expresar cuán grande es Dios. La respuesta implícita es "no". Esto se refiere a los ejércitos de los ángeles de Dios. Traducción Alterna: "El número de ángeles en su ejército no tiene fin". o "Sus ejércitos son tan grandes que nadie puede contarlos".

¿Sobre quién Su luz no brilla?
Bildad usa esta pregunta para expresar que Dios da luz a cada persona. Traducción Alterna: "Tampoco hay nadie sobre quien su luz no brille". o "Dios hace que su luz brille sobre todos".

Job 25:4

Oración de enlace
Bildad continúa hablando.

¿Cómo entonces el hombre puede ... Dios? ¿Cómo puede el que es nacido ... Él?
Estas dos preguntas se usan juntas para enfatizar que es imposible que un hombre sea lo suficientemente bueno para Dios.

¿Cómo entonces el hombre puede ser justo con Dios?
La reacción implícita es que no puede. Traducción Alterna: "Un hombre nunca puede ser justo para Dios".

¿Cómo puede el que es nacido ... aceptable para Él?
La reacción implícita es que no puede. Traducción Alterna: "El que nace de una mujer no puede ser limpio o aceptable para él".

ser limpio, aceptable para Él
"limpio, es decir, aceptable para él"

el que es nacido de una mujer
Esta expresión idiomática incluye a todos. Traducción Alterna: "cualquier hombre"

Mira
La palabra "Mira" aquí agrega énfasis a lo que sigue. Traducción Alterna: "De hecho"

la luna no tiene resplandor para Él
El sustantivo abstracto "brillo" puede expresarse como un adjetivo.Traducción Alterna: "la luna no es lo suficientemente brillante para Dios"

las estrellas no son puras en Su vista
Aquí "puro" significa "perfecto". Traducción Alterna: "él cree que incluso las estrellas son perfectas"

¡Cuánto menos el hombre ... un hijo de hombre, quien es un gusano
Estas dos líneas dicen lo mismo y se usan juntas para enfatizar que el hombre no es perfecto.

quien es un gusano
Bildad afirma que los seres humanos tienen tan poco valor como los gusanos. Traducción Alterna: "¿Quién es tan inútil como un gusano"

un hijo de hombre
Esta es otra forma de referirse a un hombre. Traducción Alterna: "un hombre"

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Chapter 26

1 Luego Job contestó y dijo: **2** "¡Cómo tú has ayudado a uno quien no tiene poder! ¡Cómo tú has salvado el brazo que no tiene fuerza! **3** ¡Cómo tú has aconsejado a uno quien no tiene sabiduría y anunciaste a él el sonido del conocimiento! **4** ¿Con la ayuda de quién tu has hablado estas palabras? ¿De quién fue el espíritu que vino de ti? **5** Los muertos son hechos para temblar, aquellos quienes están debajo de las aguas y todos los que habitan en ellas. **6** El Seol está desnudo ante Dios, destrucción en sí misma no tiene cobertura contra Él. **7** Él expande los cielos del norte sobre los espacios vacíos, y Él cuelga la tierra sobre nada. **8** Él une las aguas en sus gruesas nubes, pero las nubes no se rasga bajo ellas. **9** Él cubre la superficie de la luna y esparce sus nubes en ella. **10** Él ha grabado una frontera circular en la superficie de las aguas como la línea entre luz y oscuridad. **11** Los pilares de los cielos tiemblan y están sorprendidos en Su reprensión. **12** Él calma el mar con su poder; por su entendimiento Él destrozó a Rahab. **13** Por su aliento Él hizo los cielos despejados; Su mano perforó a la serpiente que huía. **14** Mira, estos son solo los márgenes de sus caminos; ¡Cuán pequeño el susurro que nosotros escuchamos de Él! ¿Quién puede entender el estruendo de Su poder?"

Job 26:1

¡Cómo tú has ayudado a uno ... el brazo que no tiene fuerza!
En estas declaraciones, Job está acusando a Bildad. La palabra "uno" se refiere a sí mismo. Traducción Alterna: "Soy impotente y no tengo fuerzas, pero actúas como si me hubieras ayudado, ¡pero realmente no me has ayudado en absoluto!"

el brazo que no tiene fuerza
Job usa esta frase para describirse a sí mismo. Traducción Alterna: "yo, que es como un brazo que no tiene fuerza" o "el que es tan débil"

¡Cómo tú has aconsejado a uno quien no tiene sabiduría y anunciaste a él el sonido del conocimiento!
Job dice que Bildad no le ha brindado buenos consejos y conocimientos. Traducción Alterna: "¡Actúas como si no tuviera sabiduría y que me has aconsejado, que me has dado buenos consejos!"

anunciaste a él el sonido del conocimiento
"le di buenos consejos"

Con la ayuda de quién tu has hablado estas palabras? ¿De quién fue el espíritu ... de ti?
En estas preguntas, Job sigue burlándose de Bildad. Ambas son preguntas retóricas y tienen básicamente el mismo significado. Se usan juntos para fortalecerse mutuamente. Traducción : "Debes haber tenido ayuda para pronunciar estas palabras. ¡Quizás algún espíritu te ayudó a pronunciarlas!"

Job 26:5

Los muertos
Esto se refiere a personas muertas. Traducción Alterna: "Los que están muertos" o "Los espíritus de los muertos"

temblar
Tiemblan porque tienen miedo de Dios. Esto se puede afirmar claramente. Traducción Alterna: "temblar de miedo" o "temblar de temor de Dios"

aquellos quienes están debajo de las aguas
Esto cuenta sobre los muertos que tiemblan. La palabra "ellos" se refiere a las aguas.

todos los que habitan en ellas
Esto cuenta sobre los muertos que tiemblan. La palabra "ellos" se refiere a las aguas.

El Seol está desnudo ante Dios , destrucción en sí misma no tiene cobertura contra Él.
Se habla del Seol como si fuera una persona. Estas dos frases tienen el mismo significado. Estar "desnudo" o "sin cobertura" es estar completamente expuesto y no poder ocultar nada. Traducción Alterna: "Es como si el Seol estuviera desnudo ante Dios, porque nada en el Seol, el lugar de destrucción, está escondido de Dios"

destrucción
Este es otro nombre para Seol. Traducción Alterna: "el lugar de la destrucción"

Job 26:7

Él expande los cielos del norte sobre los espacios vacíos
Los cielos del norte representan el cielo, el lugar donde Dios habita con los seres que creó para vivir allí.

Él une las aguas en sus gruesas nubes
Se habla de las nubes como si fueran una gran manta en la que Dios envuelve el agua de lluvia. Traducción Alterna: "Envuelve el agua en sus gruesas nubes."

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pero las nubes no se rasga bajo ellas.
Esto se puede afirmar activamente. La palabra "ellos" se refiere a las aguas. Traducción Alterna: "pero el peso de las aguas no rasga las nubes"

Job 26:9

y esparce sus nubes en ella
Esta frase cuenta cómo cubre la superficie de la luna. Traducción Alterna: "extendiendo sus nubes frente a él"

Él ha grabado una frontera circular
Esto habla del horizonte como si Dios hubiera marcado un límite en el océano.

Job 26:11

Los pilares de los cielos tiemblan y están sorprendidos en Su reprensión.
La gente pensaba que el cielo o el cielo descansaban sobre pilares. Job habla como si los pilares fueran humanos que tiemblan de miedo cuando Dios está enojado. Traducción Alterna: "Los pilares que sostienen el cielo tiemblan de miedo cuando Dios los reprende" o "Los pilares que sostienen el cielo tiemblan como las personas que tienen miedo cuando Dios los reprende"

Él destrozó a Rahab.
él destruyó a Rahab

Rahab
Este es el nombre de un monstruo aterrador que vivió en el mar. Vea cómo se tradujo esto en [JOB 9:13]

Job 26:13

Por su aliento Él hizo los cielos despejados
El sustantivo abstracto "aliento" se puede traducir con el verbo "respirar" o "soplar". Esta imagen representa a Dios haciendo que el viento sople las nubes. Traducción Alterna: "Al respirar, Dios despejó los cielos" o "Dios sopló las nubes para que los cielos estuvieran despejados"

Su mano perforó a la serpiente que huía
Aquí "su mano" representa la espada de Dios y "perforado" representa matar. Traducción Alterna: "Con su espada atravesó a la serpiente que huía"

la serpiente que huía
"la serpiente que intentaba escapar de él". Esto se refiere a Rahab, el monstruo en el mar. Ver en el 26:11.

Mira, estos son solo los márgenes de sus caminos
Aquí "márgenes" representa una pequeña parte que podemos ver de algo que es mucho más grande. Traducción Alterna: "Mira, estas cosas que Dios ha hecho muestran solo una pequeña parte de su gran poder"

¡Cuán pequeño el susurro que nosotros escuchamos de Él!
Esta es una exclamación que expresa el asombro de Job de todas las grandes cosas que hace Job que ni siquiera sabemos. Traducción Alterna: "Solo escuchamos su silencioso susurro"

Cuán pequeño el susurro que nosotros escuchamos de Él
Al ver lo que Dios hace se habla de escuchar la voz de Dios. Escuchar un pequeño susurro de él representa ver solo un poco de las grandes cosas que hace. Traducción Alterna: "Es como escuchar solo un susurro de su poderosa voz"

¿Quién puede entender el estruendo de Su poder?
El "trueno de su poder" representa la grandeza de todo lo que Dios hace. Job usa esta pregunta para enfatizar que el poder de Dios es tan grande que nadie puede entenderlo. Traducción Alterna: "¡Nadie puede entender la grandeza de su poder!"

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Chapter 27

1 Job continuó hablando y él dijo: **2** "Tan cierto como que Dios vive, Quien se ha llevado mi justicia, el Todopoderoso, Quien hizo mi vida amarga, **3** mientras mi vida todavía esté en mí, y el aliento de Dios está en mi naríz, esto es lo que haré. **4** Mis labios no hablarán maldad, tampoco mi lengua hablará engaño; **5** yo nunca admitiré que ustedes tres tienen la razón; hasta que yo muera nunca negaré mi integridad. **6** Yo me mantendré firme a mi justicia y no la dejaré ir; mis pensamientos no me reprocharán mientras yo viva. **7** Que mi enemigo sea como un hombre malvado; que él, quien se levanta en mí contra, sea como un hombre injusto. **8** Pues, ¿cuál es la esperanza de un hombre impío cuando Dios lo corta, cuando Dios se lleva su vida? **9** ¿Escuchará Dios su llanto cuando el problema venga sobre él? **10** ¿Se deleitará él mismo en el Todopoderoso y clamará a Dios en todo tiempo? **11** Yo le enseñaré a ustedes acerca de la mano de Dios; yo no ocultaré los pensamientos del Todopoderoso. **12** Miren, todos ustedes han visto esto ustedes mismos; ¿por qué entonces han hablado todas estas tonterías? **13** Este es el destino de un hombre malvado con Dios, la herencia del opresor que él recibe del Todopoderoso: **14** Si sus hijos se multiplican, es por la espada; sus descendientes nunca tendrán comida suficiente. **15** Aquellos quienes le sobrevivan serán enterrados por plaga, y sus viudas no harán lamento por ellos. **16** Aunque el hombre malvado acumule plata como el polvo y acumule ropa como barro, **17** él puede acumular ropa, pero las personas justas se las pondrán, y las personas inocentes dividirán la plata entre ellos. **18** Él construye su casa como una araña, como un refugio que un guardia hace. **19** Él se acuesta en cama de rico, pero él no seguirá haciéndolo así; él abre sus ojos y todo se ha ido. **20** Los terrores le alcanzan como las aguas; una tormenta se lo lleva en la noche. **21** El viento del este se lo lleva lejos y él se va; lo barre fuera de su lugar. **22** Este se lanza a sí mismo sobre él y no se detiene; él intenta huir fuera de su mano. **23** Aplaude sus manos a él en burla; lo saca de su lugar con silbidos.

Job 27:1

Tan cierto como que Dios vive
Esta frase muestra que Job está haciendo un juramento. Job compara la certeza de que Dios está vivo con la certeza de lo que está diciendo. Esta es una forma de hacer una promesa solemne. Traducción Alterna: "Juro por Dios"

se ha llevado mi justicia
Se habla de justicia como si fuera un objeto que podría ser quitado o dado. Quitarlo representa negarse a tratar a Job con justicia. Traducción Alterna: "se ha negado a tratarme con justicia"

hizo mi vida amarga
La "vida" de Job siendo amarga representa a Job sintiéndose resentido hacia Dios. Traducción Alterna: "me ha hecho sentir resentido" o "me ha hecho enojar por la forma injusta en que me ha tratado"

mientras mi vida todavía esté en mí
Esto se refiere a la duración del resto de su vida. Traducción Alterna: "durante todo el tiempo que mi vida todavía está en mí" o "mientras mi vida todavía esté en mí"

mientras mi vida todavía esté en mí
El sustantivo abstracto "vida" se puede expresar con el adjetivo "vivo" o el verbo "vivir". Traducción Alterna: "mientras siga vivo" o "mientras aún vivo"

el aliento de Dios está en mi naríz
La respiración en las fosas nasales representa la capacidad de respirar. Y "aliento de Dios" representa a Dios que lo hace capaz de respirar. Traducción Alterna: "Dios me permite respirar"

nariz
"fosas nasales"

Job 27:4

Mis labios no hablarán maldad, tampoco mi lengua hablará engaño
Estas dos frases tienen básicamente el mismo significado y se usan juntas para enfatizar que él no hablará de esa manera. Las frases "mis labios" y "mi lengua" representan al propio Job. Traducción Alterna: "Seguramente no hablaré maldad o engaño"

hablarán maldad ... hablará engaño
Los sustantivos abstractos "maldad" y "engaño" pueden expresarse con "malvadamente" y "engañosamente".Traducción Alterna: "habla malvadamente ... habla engañosamente"

yo nunca admitiré que ustedes tres tienen la razón
"Nunca voy a estar de acuerdo contigo y decir que ustedes tres tienen razón"

ustedes tres tienen la razón
La palabra "ustedes" aquí es plural. Se refiere a los amigos de Job.

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nunca negaré mi integridad.
"Nunca diré que no soy inocente" o "Siempre diré que soy inocente"

Job 27:6

Yo me mantendré firme a mi justicia
Aquí "sujetar" es una metáfora que representa estar determinado a seguir diciendo algo. El sustantivo abstracto "justicia" se puede expresar con "justo". Traducción Alterna: "Estoy decidido a seguir diciendo que soy justo"

no la dejaré ir
Aquí "no lo dejaré ir" es una metáfora que representa dejar de decir algo. Traducción Alterna: "no deja de decir que soy justo" o "no deja de decirlo"

mis pensamientos no me reprocharán
Aquí "mis pensamientos" representa a Job. Traducción Alterna: "incluso en mis pensamientos, no me reprocharé"

Que mi enemigo sea ... que él, quien se levanta en mí contra
Las dos cláusulas que comienzan con estas palabras comparten el mismo significado. Se usan juntos para enfatizar el fuerte deseo de Job de que esto suceda.

Que mi enemigo sea como un hombre malvado
Se puede establecer claramente cómo quiere que su enemigo sea como una persona malvada. Traducción Alterna: "Deje que mi enemigo sea castigado como un hombre malvado" o "Deje que Dios castigue a mi enemigo como castiga a las personas malvadas"

que él, quien se levanta en mí contra, sea como un hombre injusto.
Cómo se quiere que esta persona sea como un hombre injusto se puede decir claramente. Traducción Alterna: "Que el que se levanta contra mí sea castigado como un hombre injusto"

quien se levanta en mí contra
Aquí "se levanta contra mí" es una metáfora que significa oponerse a él. Toda la frase se refiere al adversario de Job. Traducción Alterna: "el que se opone a mí" o "mi adversario"

Job 27:8

Pues, ¿cuál es la esperanza de un hombre impío cuando ... cuando Dios se lleva su vida?
Job usa esta pregunta para decir que tal hombre no tiene esperanza. Traducción Alterna: "No hay esperanza para los impíos cuando Dios ... le quita su alma".

cuando Dios lo corta, cuando Dios se lleva su vida?
Estas dos frases tienen el mismo significado. Traducción Alterna: "cuando Dios lo interrumpe y le quita la vida" o "cuando Dios lo hace morir"

lo corta
Esta es una metáfora que significa "matarlo" o "hacer que muera"

se lleva su vida
Esta es una metáfora que significa "matarlo" o "hacer que deje de vivir"

¿Escuchará Dios su llanto cuando el problema venga sobre él?
Job usa esta pregunta para decir que Dios no ayudará a esa persona. Traducción Alterna: "Dios no escuchará su grito cuando surjan problemas". o "Cuando surgen problemas y él pide ayuda, Dios no lo escuchará".

Escuchará Dios su llanto
Aquí "escuchar su grito" representa responder al grito del impío y ayudarlo. Traducción Alterna: "¿Responderá Dios a su clamor?"

¿Se deleitará él mismo en el Todopoderoso y clamará a Dios en todo tiempo?
Job usa esta pregunta para decir que el hombre impío no hará estas cosas. Traducción Alterna: "No se deleitará en el Todopoderoso e invocará a Dios en todo momento". o "No estará contento con lo que hace el Todopoderoso y no orará a Dios a menudo".

Job 27:11

Yo le enseñaré a ustedes
Cada aparición de "ustedes" en estos versículos es plural y se refiere a los tres amigos de Job

la mano de Dios
La "mano" de Dios representa su poder. Traducción Alterna: "el poder de Dios"

yo no ocultaré los pensamientos del Todopoderoso.
El sustantivo abstracto "pensamientos" se puede expresar con el verbo "pensar". Traducción Alterna: No voy a esconder de ti lo que piensa el Todopoderoso "

¿por qué entonces han hablado todas estas tonterías?
Job usa esta pregunta para reprender a sus amigos por decir cosas tan tontas. Traducción Alterna: "sin embargo, has dicho todas estas tonterías". o "¡No deberías haber hablado tan tontamente!"

Job 27:13

Este es el destino de un hombre malvado con Dios
El destino de un hombre malvado con Dios se refiere a lo que Dios ha planeado para él.

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Traducción Alterna: "Esto es lo que Dios ha planeado para el hombre malvado"

la herencia del opresor que él recibe del Todopoderoso
Aquí "la herencia del opresor" es una metáfora que representa lo que le sucederá al opresor. Se habla de lo que Dios le hará como si fuera una herencia que Dios le estaba dando. Traducción Alterna: "Lo que el Todopoderoso le hará al opresor"

es por la espada
Aquí la espada representa morir en la batalla. Traducción Alterna: "morirán en la batalla"

Job 27:15

Aquellos quienes le sobrevivan
"Los que continúan viviendo después de su muerte". Esto se refiere a los hijos del malvado. Esto se puede afirmar claramente. "Aquellos que continúan viviendo después de la muerte de su padre malvado"

serán enterrados por plaga
Aquí "ser enterrado" representa morir. Traducción Alterna: "morirá por la peste"

sus viudas ... ellos
Aquí "ser enterrado" representa morir. Traducción Alterna: "morirá por la peste"

acumule plata como el polvo
Aquí "amontonar" es una metonimia que significa reunir mucho. Job habla como si la plata fuera tan fácil de obtener como el polvo. Traducción Alterna: "reúne grandes pilas de plata" o "recoge plata tan fácilmente como podría recoger polvo"

él puede acumular ropa
Aquí "amontonar" es una metonimia que significa reunir mucho. Job habla como si la ropa fuera tan fácil de conseguir como la arcilla. Traducción Alterna: "reúne grandes montones de ropa" o "reúne ropa tan fácilmente como podría recoger arcilla"

Job 27:18

Él construye su casa como una araña
Después de "araña" se entiende la frase "construye su red". Traducción Alterna: "como una araña construye su red"

Él construye su casa como una araña
"Es rico cuando se acuesta en la cama". Esto se refiere a él acostado en la cama por la noche y durmiendo.

como un refugio
Una cabaña es una casa temporal que tampoco es muy fuerte. Traducción Alterna: "como una cabaña temporal"

Él se acuesta en cama de rico
"Es rico cuando se acuesta en la cama". Esto se refiere a él acostado en la cama por la noche y durmiendo.

pero él no seguirá haciéndolo así
"pero no seguirá rico acostado en la cama" o "pero no seguirá siendo rico cuando se acueste en la cama"

él abre sus ojos
Abrir los ojos representa despertarse por la mañana. Traducción Alterna: "se despertará"

y todo se ha ido.
"todas sus riquezas se habrán ido" o "todo habrá desaparecido"

Job 27:20

Los terrores le alcanzan
Aquí "adelantarlo" representa de repente sucederle. Los posibles significados son que "terrores" 1) es una metonimia de cosas que causan miedo a las personas. Traducción Alterna: "Cosas terribles le suceden de repente" o 2) miedo. Traducción Alterna: "De repente se aterroriza"

como las aguas
La palabra "aguas" se refiere a una inundación. Las inundaciones pueden ocurrir muy repentinamente cuando las personas no las esperan, y son peligrosas y aterradoras. Traducción Alterna: "como una inundación" o "como aguas que se elevan repentinamente"

una tormenta se lo lleva
"un viento violento lo vuela"

lo barre fuera de su lugar.
Job habla del viento que sopla al hombre malvado fuera de su casa como si el viento fuera una persona barriendo el polvo de una casa con una escoba. Traducción Alterna: "el viento lo saca de su lugar como una mujer que barre la suciedad de una casa" o "el viento lo saca fácilmente de su lugar"

su lugar.
"su casa"

Job 27:22

Información General:
En los versículos 22-23, Job habla del viento como si fuera una persona atacando a la persona malvada.

Este se lanza a sí mismo sobre él
Aquí "se arroja sobre él" representa el viento que sopla fuerte contra él como un atacante. Traducción Alterna: "Sopla fuerte contra él como si alguien lo atacara" (Ver:

él intenta huir fuera de su mano
Aquí "mano" representa el poder o control que el viento tiene sobre el hombre malvado. Traducción Alterna: "trata de huir de su control"

Aplaude sus manos a él en burla
Aplaudir es una forma de burlarse de alguien. Aquí representa el viento haciendo ruidos fuertes. Traducción Alterna: "Hace ruidos fuertes como si alguien aplaudiera para burlarse de él"

lo saca de su lugar con silbidos.
El viento hace un ruido cuando lo saca de su lugar. Suena como el silbido que hace la gente para burlarse de alguien. Traducción Alterna: "hace un ruido sibilante ya que lo hace salir de su casa" o "lo saca de su lugar y hace un ruido sibilante como alguien que le sisea para burlarse de él"

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Chapter 28

1 Seguramente hay una mina de plata, un lugar donde ellos refinan oro. **2** El hierro es sacado de la tierra; el cobre es fundido fuera de la piedra. **3** Un hombre pone fin a la oscuridad y busca hasta los límites más lejanos, las piedras en oscuridad y densa tiniebla. **4** Él abre pozos lejos de donde viven las personas, lugares que son olvidados por el pie de cualquiera. Él se queda lejos de la gente; él se columpia de un lado a otro. **5** En cuanto a la tierra, de la cual viene el pan, se voltea debajo como por fuego. **6** Sus piedras son el lugar donde los safiros son encontrados, y su polvo contiene oro. **7** Ninguna ave de rapiña conoce el camino hacia él, ni el ojo del falcón le ha visto. **8** Los animales orgullosos no han caminado tal camino, ni el león feroz ha pasado por ahí. **9** Un hombre pone su mano en la roca del pedernal; Él vuelca las montañas por sus raíces. **10** Él corta los canales entre las rocas; Su ojo ve toda cosa de valor allí. **11** Él ata las corrientes para que no puedan correr; lo que está escondido allí, Él lo trae a la luz. **12** ¿Dónde será encontrada la sabiduría? ¿Dónde está el lugar del entendimiento? **13** El hombre no sabe su precio; ni se encuentra en la tierra de los vivientes. **14** Las aguas profundas bajo la tierra dicen: 'No está en mí;' el mar dice: 'No está conmigo.' **15** No puede ser obtenido por oro; ni tampoco puede la plata ser medida como su precio. **16** No puede ser valorada con el oro de Ofir, con preciado ónix o safiro. **17** El oro y el cristal no puede igualarlo en valor; tampoco puede ser cambiado por joyas de oro fino. **18** Ninguna mención es digna de hacerse del coral o jazpe; ciertamente, el precio de la sabiduría es más que los rubíes. **19** El topacio de Etiopía no la iguala; tampoco puede ser valuado en términos de oro puro. **20** ¿De dónde, pues, viene la sabiduría? ¿Dónde está el lugar del entendimiento? **21** La sabiduría está escondida de los ojos de todas las cosas vivientes y se mantiene escondida de las aves de los cielos. **22** La Destrucción y la Muerte dicen: 'Nosotros hemos escuchado solo un rumor sobre eso con nuestros oídos.' **23** Dios entiende el camino hacia eso; Él conoce su lugar. **24** Pues Él mira los confines de la tierra y ve bajo todos los cielos. **25** Él hizo la fuerza de los vientos y la cantidad de agua por medida. **26** Él hizo un decreto a la lluvia y un camino al rayo del trueno. **27** Entonces Él vió sabiduría y la anunció; la estableció, de hecho, y Él la examinó. **28** A personas Él dijó: 'Vean, el temor del Señor- que es sabiduría; para apartarse del mal es entendimiento.'

Job 28:1

Mina
Este es un lugar donde la gente cava rocas de la tierra. Estas rocas tienen metal en ellas.

Refinan
Este es el proceso de calentar un metal para eliminar todas las impurezas que contiene.

El hierro es sacado de la tierra
Esto se puede establecer en forma activa. Traducción Alterna: "La gente saca el hierro de la tierra"

el cobre es fundido fuera de la piedra
Esto se puede establecer en forma activa. Traducción Alterna: "la gente olía el cobre de la piedra" o "la gente calienta la piedra para derretir el cobre"

Cobre
un importante metal de color rojo-marrón

Fundido
Este es un proceso de calentamiento de rocas para derretir el metal en ellas con el fin de sacar el metal de las rocas.

Job 28:3

Un hombre pone fin a la oscuridad
Aquí "establece y termina en la oscuridad" representa brillar una luz en la oscuridad. La gente usaría una llama, ya sea en una linterna o en una antorcha. Traducción Alterna: "Un hombre lleva la luz a lugares oscuros"

los límites más lejanos
"a las partes más lejanas de la mina"

Oscuridad ... densa tiniebla
Estas dos frases se usan juntas para enfatizar que la oscuridad es extremadamente oscura.

pozos
un hoyo profundo y estrecho excavado en el suelo o roca. La gente baja por el hoyo para extraerlo.

lugares que son olvidados por el pie de cualquiera
Se habla de lugares donde las personas no caminan como si los pies de cualquiera que hubiera caminado allí hace mucho tiempo hubiera olvidado los lugares. Traducción Alterna: "donde nadie camina"

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Él se queda lejos de la gente
Cómo y dónde cuelga se puede establecer claramente. Traducción Alterna: "Lejos de la gente, él cuelga de una cuerda en el eje"

Job 28:5

la tierra, de la cual viene el pan
Aquí "pan" es una metonimia para la comida en general. Los alimentos que salen del suelo son una metáfora de los alimentos que crecen en el suelo. Traducción Alterna: "la tierra, donde crece la comida"

se voltea debajo como por fuego
Los significados posibles son que 1) las personas hicieron fuegos debajo del suelo para romper la roca. Traducción Alterna: "se divide a continuación por los fuegos que hacen los mineros" o 2) "girar" es una metáfora del cambio. Traducción Alterna: "está dividido tanto que es como si hubiera sido destruido por el fuego"

se voltea ... Sus piedras ... su polvo
Las palabras "Se" y "Su" se refieren a la tierra.

Safiros
Esta palabra se refiere a un tipo de gema azul rara y costosa.

Job 28:7

Ninguna ave de rapiña conoce el camino hacia él ... ni el ojo del falcón le ha visto
Estas cláusulas expresan un significado similar. Traducción Alterna: "Ningún ave rapaz o halcón conoce o ha visto el camino que va a la mina"

ave de rapiña
un pájaro que come otros animales

falcón
Esto también se puede traducir como "buitre". Ambos son grandes aves voladoras que comen animales más pequeños. Puedes traducir esto con un ave similar de tu cultura que es grande y come otros animales.

Los animales orgullosos no han caminado tal camino ... ni el león feroz ha pasado por ahí.
Estas cláusulas también expresan un significado similar.

Los animales orgullosos
Esto se refiere a animales salvajes muy fuertes.

Job 28:9

pone su mano en la roca del pedernal
Esto representa romper la roca. Traducción Alterna: "cava en la roca de piedra"

roca del pedernal
"piedra dura"

vuelca las montañas por sus raíces
"da vuelta las montañas al arrancar sus raíces". Esta hipérbole representa desenterrar las montañas y el suelo debajo de ellas.

Él vuelca las montañas por sus raíces
Se habla del suelo debajo de las montañas como si las montañas fueran un árbol y el suelo debajo de ellas fueran las raíces.

Su ojo ve
Aquí "su ojo" lo representa. Traducción Alterna: "Él ve"

Él ata las corrientes para que no puedan correr
Aquí "atar las corrientes" representa represar o bloquear las corrientes. Traducción Alterna: "Bloquea las corrientes para que no fluyan"

lo que está escondido allí
Esto se refiere a cosas que las personas normalmente no ven porque están en el suelo o bajo el agua.

Job 28:12

Información General:
En el 28: 12-28, se habla de la sabiduría y la comprensión como si fueran objetos preciosos que están en algún lugar y la gente quiere encontrarlos. Encontrar sabiduría y comprensión representa volverse sabio y aprender a entender bien las cosas.

¿Dónde será encontrada la sabiduría? ¿Dónde está el lugar del entendimiento?
Estas preguntas significan lo mismo y se usan para mostrar que es muy difícil encontrar sabiduría y comprensión. Traducción Alterna: "Pero es muy difícil encontrar sabiduría y comprensión".

¿Dónde será encontrada la sabiduría? ¿Dónde está el lugar del entendimiento?
Llegar a ser sabio y comprender se habla de encontrar sabiduría y comprensión. Traducción Alterna: ¿Cómo se vuelven sabias las personas? ¿Cómo aprenden las personas a entender bien las cosas? "

El hombre no sabe su precio
Los posibles significados son 1) se habla de la sabiduría como si fuera algo que la gente podría comprar. Traducción Alterna: "La gente no sabe lo que vale" o 2) la palabra traducida como "precio" significa "lugar". Traducción Alterna: "La gente no sabe dónde está"

ni se encuentra en la tierra de los vivientes.
"y no se encuentra en la tierra de los vivos". La "tierra de los vivos" se refiere a este mundo donde vive la gente. Esto puede ser expresado en forma

positiva. Traducción Alterna: "y nadie puede encontrar la sabiduría en este mundo"

Las aguas profundas... dicen: 'No está en mí;' el mar dice: 'No está conmigo.'
Las aguas profundas y el mar se presentan como si fueran personas que pudieran hablar. Traducción Alterna: "La sabiduría no está en las aguas profundas debajo de la tierra, ni está en el mar"

Job 28:15

No puede ser obtenido por oro
Esto se puede establecer en forma activa. Esto implica que la sabiduría vale mucho más que el oro. Traducción Alterna: "La gente no puede pagar por la sabiduría con oro"

ni tampoco puede la plata ser medida como su precio.
Esto implica que la sabiduría vale mucho más que la plata. Esto puede ser expresado de manera positiva. Traducción Alterna: "y la gente no puede pesar suficiente plata para pagar por la sabiduría"

No puede ser valorada ... safiro
Esto implica que la sabiduría es mucho más valiosa que el oro de Ophir, el precioso ónice y el zafiro.

Ofir
Este es el nombre de una tierra donde había oro fino.

ónix
una valiosa piedra negra

Safiro
una valiosa piedra preciosa azul

El oro y el cristal no puede igualarlo en valor
Esto implica que la sabiduría es mucho más valiosa que el oro y el cristal.

Cristal
una piedra preciosa valiosa que es clara o ligeramente coloreada

tampoco puede ser cambiado por joyas de oro fino.
"y no se puede cambiar por joyas de oro fino ". Esto implica que la sabiduría es mucho más valiosa que las joyas de oro fino.

Cambiado
"negociado"

Job 28:18

Ninguna mención es digna de hacerse del coral o jaspe
"No vale la pena mencionar el coral y el jaspe". Esto implica que la sabiduría vale mucho más que el coral y el jaspe que Job no necesita decir nada al respecto. Traducción Alterna: "No me molestaré en mencionar el coral o el jaspe" o "El coral y el jaspe no valen nada en comparación con la sabiduría"

Coral
Esta es una sustancia hermosa y dura que crece en el fondo del océano.

Jaspe ... rubíes ... Topacio
Estas son piedras muy caras.

El topacio de Etiopía no la iguala
Esto implica que la sabiduría es mucho más valiosa que el topacio.

tampoco puede ser valuado en términos de oro puro.
"y la sabiduría no se puede valorar en términos de oro puro". Esto implica que la sabiduría es mucho más valiosa que el oro puro.

Job 28:20

¿De dónde, pues, viene la sabiduría? ¿Dónde está el lugar del entendimiento?
Job utiliza estas preguntas para presentar cómo las personas obtienen sabiduría y comprensión. Traducción Alterna: "Te diré de dónde viene la sabiduría y dónde está la comprensión". o "Te diré cómo ser sabio y cómo aprender a entender las cosas"

¿De dónde, pues, viene la sabiduría?
Se habla de la sabiduría como si estuviera en un lugar y llega a las personas. Su venida representa personas que se vuelven sabias. Traducción Alterna: "Entonces, ¿de dónde obtienen sabiduría las personas?" O "Entonces, ¿cómo pueden las personas volverse sabias"

¿Dónde está el lugar del entendimiento?
Se habla de comprensión como si estuviera en un lugar. Traducción Alterna: "¿De dónde entienden las personas?" O "Cómo aprenden las personas a entender las cosas"

La sabiduría está escondida de los ojos de todas las cosas vivientes
Esto representa que los seres vivos no pueden ver la sabiduría. Se puede expresar en forma positiva. Traducción Alterna: "Ningún ser vivo puede ver la sabiduría"

y se mantiene escondida de las aves de los cielos.
Esto representa que las aves no pueden ver la sabiduría. Esto se puede expresar de manera positiva. Traducción Alterna: "e incluso las aves que vuelan en los cielos no pueden ver la sabiduría"

La Destrucción y la Muerte dicen
Aquí "Destrucción" y "Muerte" son metonimos para el lugar al que van las personas cuando mueren. Se habla de ellos como si fueran personas que pudieran hablar.

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Job 28:23

Dios entiende el camino hacia eso; Él conoce su lugar.
Se habla de la sabiduría como si estuviera en cierto lugar. Traducción Alterna: "Dios sabe cómo encontrar la sabiduría. Él sabe dónde está"

los confines de la tierra
"los lugares más lejanos de la tierra"

la cantidad de agua por medida.
Esto representa a Dios decidiendo cuánta agua debería haber en cada lugar. Los significados posibles son que esto se refiere a decidir 1) cuánta lluvia debería haber en cada nube o 2) cuánta agua debería haber en cada mar. Traducción Alterna: "decidió cuánta agua debería haber en cada lugar" o "ponga la cantidad de agua que planeó para cada lugar"

Job 28:26

un camino al rayo del trueno.
Los significados posibles son 1) decidió cómo deberían golpear los rayos o 2) decidió dónde debía ir la tormenta.

el temor del Señor- que es sabiduría
El sustantivo abstracto "miedo" se puede expresar con los verbos "miedo" o "respeto". El sustantivo abstracto "sabiduría" se puede expresar con la palabra "sabio". Traducción Alterna: "si temes al Señor, serás sabio"

para apartarse del mal es entendimiento
Aquí "apartarse del mal" representa negarse a hacer cosas malas. El sustantivo abstracto "comprensión" se puede expresar con el verbo "entender". Traducción Alterna: "negarse a hacer cosas malas es entender" o "si se niega a hacer cosas malas, podrá entender bien las cosas"

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Chapter 29

1 Job continuó y dijo: **2** "Oh, si pudiera estar como en los pasados meses cuando Dios cuidaba de mí, **3** cuando Su lámpara brilló sobre mi cabeza, y cuando caminé entre la oscuridad por Su luz. **4** ¡Oh, que yo fuera como en la madurez de mis días, cuando la amistad de Dios estaba en mi carpa, **5** cuando el Todopoderoso todavía estaba conmigo, y mis hijos estaban alrededor mío, **6** cuando mi camino estuvo cubierto de crema, y las piedras me brotaban corrientes de aceite! **7** Cuando iba a la puerta de la ciudad, cuando yo me sentaba en mi lugar en la plaza de la ciudad, **8** los hombres jóvenes me miraban y mantenían su distancia de mí en respeto, y la gente envejecida se levantaban y se paraban por mí. **9** Los príncipes se abstenían de hablar cuando yo venía; ellos ponían sus manos sobre sus bocas. **10** Las voces de los nobles fueron silenciadas, y sus lenguas se pegaban al techo de sus bocas. **11** Pues, después que sus oidos me oían, ellos luego me bendecían; después que sus ojos me veían, luego ellos daban testimonio de mí, y me aprobaban **12** porque yo rescaté a aquel que era pobre cuando clamó, y aquel que no tenía padre cuando no tenía quien le ayudara. **13** La bendición de aquel quien estaba a punto de perecer, vino a mí; yo causaba que el corazón de la viuda cantara por gozo. **14** Me puse justicia y me cubrió; mi justicia fue como una túnica y turbante. **15** Fui ojos para personas ciegas; fui pies para personas cojas. **16** Fui un padre de personas con necesidad; yo examinaba el caso de personas quienes aún yo no conocía. **17** Yo quebré las quijadas de los hombres injustos. Yo le saqué a la víctima de entre sus dientes. **18** Luego dije: 'Yo moriré en mi nido; yo multiplicaré mis días como los granos de arena. **19** Mis raíces están esparcidas hacia las aguas, y el rocío se encuentra toda la noche en mis ramas. **20** El honor en mí es siempre fresco, y el arco de mi fuerza es siempre nuevo en mi mano.' **21** A mí los hombres me escuchaban; ellos esperaban por mí; ellos se quedaban en silencio para escuchar mi consejo. **22** Después que mis palabras terminaban, ellos no hablaban más; mi discurso caía como agua sobre ellos. **23** Ellos siempre esperaron por mí como ellos esperaban por la lluvia; ellos abrieron ampliamente sus bocas para beber mis palabras, como harían con la lluvia tardía. **24** Yo sonreí sobre ellos cuando ellos no se lo esperaban; ellos no rechazaron la luz de mi rostro. **25** Yo decidía su camino y me senté como su jefe; viví como un rey en su ejército, como uno que consuela a los que sufren.

Job 29:1

Oh, si pudiera estar como en los pasados meses
Job usa esta exclamación para expresar un deseo. Traducción Alterna: "Desearía ser como era en los últimos meses"

cuando Su lámpara brilló sobre mi cabeza
La lámpara de Dios que brilla en Job representa a Dios bendiciendo a Job. Traducción Alterna: "cuando la bendición de Dios fue como una lámpara que ilumina su cabeza"

cuando caminé entre la oscuridad por Su luz
Caminar a través de la oscuridad representa experimentar situaciones difíciles.

Job 29:4

en la madurez de mis días
Job habla de cuando era joven y fuerte como si sus días fueran la época en que la cosecha está madura. Traducción Alterna: "cuando era joven y fuerte"

cuando la amistad de Dios estaba en mi carpa
El sustantivo abstracto "amistad" se puede expresar con el sustantivo "amigo". La palabra "tienda" representa el hogar de Job. Traducción Alterna: "cuando Dios era mi amigo y protegía mi hogar"

cuando mi camino estuvo cubierto de crema
"Cuando mi camino fluía con crema". Job usa esta hipérbole para expresar que tenía muchas vacas y que producían mucha más crema de la que él y su familia necesitaban. Traducción Alterna: "cuando mis vacas proporcionaban abundante crema"

y las piedras me brotaban corrientes de aceite!
"y la roca derramaban chorros de aceite para mí". Job usa esta hipérbole para expresar que tenía muchas vides de olivo y grandes cantidades de aceite de oliva. La roca es donde sus sirvientes sacaban el aceite de las aceitunas. Traducción Alterna: "cuando mis sirvientes extrajeron una gran cantidad de aceite de oliva" o "cuando el aceite fluyó como corrientes de la roca prensadora"

Job 29:7

plaza de la ciudad
Esta es un área abierta en un pueblo o ciudad donde se encuentran dos o más calles.

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levantaban y se paraban por mí
Este es un símbolo de respeto. Se puede decir claramente. Traducción Alterna: "se levantó y se levantó respetuosamente por mí"

Job 29:9

Los príncipes se abstenían de hablar cuando yo venía
Esta era una señal de respeto.

ellos ponían sus manos sobre sus bocas
Hicieron esto para mostrar que no hablarían. Esta era una señal de su respeto por Job.

Las voces de los nobles fueron silenciadas
Esto puede ser expresado de manera positiva. Traducción Alterna: "Los nobles silenciaron sus voces" o "Los nobles dejaron de hablar"

y sus lenguas se pegaban al techo de sus bocas.
Esto representa que ellos tenían mucho respeto por Job, tanto que no tenían nada para decirle. Traducción Alterna: "y sintieron que no podían hablar" o "y no tenían nada que decir"

Job 29:11

después que sus oidos me oían ... después que sus ojos me veían
Los oídos representan a quienes lo escucharon, y los ojos representan a quienes lo vieron. Traducción Alterna: "después de que escucharon lo que les dije ... después de que me vieron"

luego ellos daban testimonio de mí, y me aprobaban
"Serían testigos de mi aprobación"

yo rescaté a aquel que era pobre cuando clamó
Aquí "la persona pobre" se refiere a cualquier persona pobre. Traducción Alterna: "Solía rescatar a los pobres que gritaban"

La bendición de aquel quien estaba a punto de perecer, vino a mí
La bendición de alguien que viene sobre otro representa a esa persona bendiciendo a otro. Traducción Alterna: "El que estaba a punto de perecer me bendeciría"

aquel quien estaba a punto de perecer
Esto representa a cualquiera que estaba a punto de morir. Traducción Alterna: "los que estaban a punto de morir"

yo causaba que el corazón de la viuda cantara por gozo.
Aquí "el corazón de la viuda" representa a cualquier viuda. Traducción Alterna: "Hice que las viudas cantaran alegremente"

Job 29:14

Me puse justicia y me cubrió
La gente a menudo hablaba de la justicia como si fuera ropa. Traducción Alterna: "Hice lo que era justo, y fue como la ropa que me puse"

mi justicia fue como una túnica y turbante.
La gente a menudo hablaba de la justicia como si fuera ropa. Traducción Alterna: "Hice lo que era justo, y fue como una túnica y un turbante sobre mí"

turbante
una tela larga que los hombres se envuelven alrededor de la cabeza y usan como sombrero

Fui ojos para personas ciegas
Esto representa ayudar a las personas ciegas. Traducción Alterna: "Yo era como los ojos de las personas ciegas" o "Guié a las personas ciegas"

fui pies para personas cojas
Esto representa ayudar a las personas ciegas. Traducción Alterna: "Yo era como pies para personas cojas" o "Yo apoyaba a personas cojas"

Fui un padre de personas con necesidad
quí "yo era un padre" representa proveer a las personas. Traducción Alterna: "Proporcioné a personas necesitadas como un padre proporciona a sus hijos"

Job 29:17

Información general:
En los versículos 18-20, Job cuenta las cosas que solía decir antes de que le pasaran cosas malas.

Yo quebré las quijadas ... Yo le saqué a la víctima
Job habla de personas injustas que persiguen a otros como si fueran animales salvajes que atacan a sus víctimas al levantarlas entre los dientes. Traducción Alterna: "Hice que la gente injusta dejara de perseguir a la gente, como alguien que rompe la mandíbula de un animal salvaje y rescata a su víctima de entre los dientes"

Yo moriré en mi nido
Aquí "nido" representa el hogar y la familia de Job. Job solía hablar como si fuera un pájaro que vivía en un nido con sus pajaritos. Traducción Alterna: "Moriré en casa con mi familia"

yo multiplicaré mis días como los granos de arena.
Job solía hablar como si los días de su vida fueran tantos como los granos de arena en la orilla. Es una exageración expresar que viviría mucho tiempo. Traducción Alterna: "Viviré mucho tiempo" o "Viviré muchos años"

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Mis raíces ... mis ramas
Job solía hablar de su fuerza como si fuera fuerte como un árbol bien regado.

Job 29:20

El honor en mí es siempre fresco
El sustantivo abstracto "honor" se puede expresar con el verbo "honor". Aquí "fresco" representa el honor que se otorga constantemente. Traducción Alterna: "La gente me da honor constantemente" o "La gente siempre me honra"

el arco de mi fuerza es siempre nuevo en mi mano
Un nuevo arco es muy fuerte. El arco de fuerza de Job en su mano representa su fuerza física. Traducción Alterna: "Siempre soy fuerte como un nuevo arco"

mi discurso caía como agua sobre ellos.
Aquí "caer como agua sobre ellos" representa refrescar a las personas que lo escucharon. El sustantivo abstracto "habla" se puede traducir con el verbo "hablar" o "decir". Traducción Alterna: "Mi discurso refrescó sus corazones mientras las gotas de agua refrescaban los cuerpos de las personas" o "Lo que les dije les refrescó como gotas de agua"

Job 29:23

Ellos siempre esperaron por mí como ellos esperaban por la lluvia
La gente esperaba pacientemente a Job y esperaba escuchar cosas buenas.

ellos abrieron ampliamente sus bocas para beber mis palabras
Esto representa que esperaban ansiosamente a que Job hable para beneficiarse de lo dicho. Traducción Alterna: "esperaban ansiosamente que yo hablara para beneficiarse de lo que dije"

como harían con la lluvia tardía
"Mientras los agricultores esperan ansiosos la lluvia tardía"

la lluvia tardía
Esto se refiere a la gran cantidad de lluvia que cae justo antes de la estación seca.

Yo sonreí sobre ellos
Se puede afirmar claramente que el propósito de sonreír era alentarlos. Traducción Alterna: "Les sonreí para alentarlos"

la luz de mi rostro.
Esto representa la amabilidad que vieron en la cara de Job.

Job 29:25

Yo decidía su camino
Aquí "seleccionar sus caminos" representa decidir qué deben hacer.

me senté como su jefe
Aquí "senté" representa gobernar o liderar. Los jefes se sientan cuando tomaron decisiones importantes. Traducciones Alternas : "los guió como su jefe"

me senté como su jefe
Job era su jefe. Traducción Alterna: "los guié porque yo era su jefe"

viví como un rey en su ejército
Job habla de cómo dirigió al pueblo y cómo lo obedecieron como si fuera un rey y ellos fueran su ejército.

como uno que consuela a los que sufren.
Esta frase significa que Job realmente era alguien que consolaba a las personas. Traducción Alterna: "Los consolé cuando lloraron"

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Chapter 30

1 Ahora aquellos que son más jóvenes que yo no tienen nada sino burlas para mí, estos jóvenes a cuyos padres yo reusaría permitir que trabajaran al lado de los perros de mi rebaño. **2** En realidad, ¿cómo podría ayudarme la fuerza de las manos de sus padres, hombres quiénes a causa de su edad avanzada su fuerza ha perecido? **3** Ellos estaban flacos a causa de su pobreza y hambre; ellos roían la tierra seca en la oscuridad del desierto y la desolación. **4** Ellos arrancaban yerbas amargas y hojas de arbustos; las raíces de retama eran su alimento. **5** Ellos fueron expulsados de entre los pueblos quienes gritaron detrás de ellos como uno lo haría detrás de un ladrón. **6** Así que ellos tuvieron que vivir en los valles de los ríos, en hoyos en la tierra y en las rocas. **7** Entre los arbustos ellos rebuznaban como burros; se reunían bajo los arbustos. **8** Ellos eran hijos de tontos, en realidad, hijos de gente sin nombre. Ellos fueron expulsados de la tierra a latigazos **9** Pero ahora, para sus hijos yo he venido a ser motivo de una canción de burla; en efecto, ahora yo soy una broma para ellos. **10** Ellos me aborrecen y se paran lejos de mí; ellos no se retraen de escupir en mi cara. **11** Pues Dios ha aflojado la cuerda a mi arco y me ha afligido, y aquellos que se burlan de mí lo hacen en mí cara sin ninguna restricción. **12** Sobre mi mano derecha se levanta la chusma; ellos me llevan lejos y apilan contra mí sus montículos de asedio. **13** Ellos destruyen mi camino; y empujan hacia adelante el desastre para mí, hombres quienes no tienen a nadie que los detenga. **14** Ellos vinieron contra mí como un ejército a través de un hoyo ancho en el muro de una ciudad; en medio de la destrucción ellos rodaron sobre mí. **15** El terror se tornó sobre mí; mi honor es llevado lejos como por el viento; mi prosperidad se discipa como una nube. **16** Ahora mi vida se está derramando en mí; muchos días de sufrimiento me han agarrado. **17** En la noche mis huesos son perforados; los dolores que roen en mí no descansan. **18** La gran fuerza de Dios ha agarrado mis vestidos; me ha envuelto como el collar de la túnica. **19** Él me ha lanzado al lodo; he venido a ser como polvo y cenizas. **20** Yo ruego a Tí, pero Tú no me respondes; me pongo de pie, y Tú apenas me miras. **21** Tú has cambiado y has sido cruel conmigo; con la fuerza de tu mano me persigues. **22** Tú me has levantado al viento y haces que me lleve lejos; me tiras adelante y hacia atrás en la tormenta. **23** Pues yo se que Tú me llevarás a la muerte, a la casa destinada para todas las cosas vivientes. **24** Sin embargo, ¿quién no extiende sus manos para rogar por ayuda cuando cae? ¿Quién en problemas no pide ayuda? **25** ¿No lloré yo por el que estaba en problemas? ¿No me afligí por el hombre en nesecidad? **26** Cuando yo buscaba el bien, entonces vino el mal; cuando yo esperaba la luz, en su lugar vino oscuridad. **27** Mi corazón está angustiado y no descanza; días de aflicción me han sobrevenido. **28** Yo he ido de aquí para allá como uno que estaba viviendo en la obscuridad, pero no a causa del sol; Yo me levanté en la asamblea y grité por ayuda. **29** Yo soy un hermano para los chacales, una compañía de avestruces. **30** Mi piel es negra y se me cae; mis huesos están quemados con calor. **31** Por lo tanto, mi arpa esta afinada para canciones de luto, mi flauta para el canto de aquellos que lloran.

Job 30:1

tienen nada sino burlas para mí
El sustantivo abstracto "burla" se puede expresar como verbo "burlarse". Traducción Alterna: "solo se burlan de mí"

cuyos padres yo reusaría permitir que trabajaran al lado de los perros de mi rebaño
Esto muestra cuánto despreciaba a esos padres. Ni siquiera eran lo suficientemente buenos como para estar con sus perros. Traducción Alterna: "cuyos padres despreciaba y no habría permitido trabajar al lado de los perros de mi rebaño"

los perros de mi rebaño
La relación del perro con el rebaño se puede establecer claramente. Traducción Alterna: los perros que custodiaban mi rebaño "

En realidad, ¿cómo podría ayudarme la fuerza de las manos de sus padres ... perecido?
Job usa esta pregunta para burlarse de la debilidad de esos hombres. Traducción Alterna: "La fuerza de las manos de sus padres no podrían haberme ayudado ... perecido". o "

hombres quiénes a causa de su edad avanzada su fuerza ha perecido
Su fuerza que perece es una metáfora que representa ya no son fuertes sino débiles. La frase "edad madura" se refiere a que son viejos. Traducción Alterna: "hombres que se habían vuelto

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viejos y no tenían fuerza" u "hombres que se habían vuelto viejos y débiles"

Ellos estaban flacos a causa de su pobreza y hambre
La palabra "Ellos" se refiere a los padres de los jóvenes burladores.

Ellos estaban flacos a causa de su pobreza y hambre
El sustantivo abstracto "pobreza" se puede expresar con la palabra "pobre". El sustantivo abstracto "hambre" se puede expresar con las palabras "hambriento" o "hambriento". Traducción Alterna: "Eran muy delgados porque eran pobres y se morían de hambre"

ellos roían la tierra seca
Los posibles significados son que 1) "tierra seca" es una metonimia para las raíces secas que crecen en la tierra. Traducción Alterna: "masticaron las raíces secas que encontraron en el suelo" o 2) "roeron el suelo seco" es una metonimia para comer lo que puedan encontrar en el suelo seco.

Job 30:4

Oración de Enlace:
Job continúa hablando de los padres de los burladores.

yerbas amargas ... hojas de arbustos ... las raíces de retama
Estas son plantas que las personas comerían solo si no pudieran encontrar nada mejor.

las raíces de retama eran su alimento
Los significados posibles son 1) las personas comieron las raíces del árbol de la escoba o 2) las personas se calentaron quemando las raíces de los árboles de la escoba.

Ellos fueron expulsados de entre los pueblos quienes gritaron detrás de ellos ... un ladrón
La frase "fueron expulsados" significa "se vieron obligados a irse". Estas frases pueden reordenarse y expresarse manera positiva. Traducción Alterna: "La gente les gritaba como ... un ladrón y los obligaba a irse"

gritaron detrás de ellos como uno lo haría detrás de un ladrón
"les grité como si fueran ladrones"

Job 30:7

rebuznaban como burros
Traducción Alterna: "Vocearon en su necesidad";

Ellos eran hijos de tontos, en realidad, hijos de gente sin nombre
Traducción Alterna: "Actuaron como personas sin sentido común".

Ellos fueron expulsados de la tierra a latigazos
Traducción Alterna: "fueron expulsados de la tierra como criminales"

Job 30:9

ellos no se retraen de escupir en mi cara
Traducción Alterna: "¡incluso me escupieron en la cara!"

Dios ha aflojado la cuerda a mi arco y me ha afligido
Traducción Alterna: "Dios ha tomado conciencia de mi poder para defenderme".

Job 30:12

Sobre mi mano derecha se levanta la chusma
"Las pandillas de jóvenes atacan mi fuerza" o "Las turbas atacan mi honor"

apilan contra mí sus montículos de asedio
Job sabe que sus enemigos se están preparando para atacarlo, al igual que un ejército se prepara para atacar un muro de protección alrededor de una ciudad.

Job 30:14

como un ejército a través de un hoyo ancho en el muro de una ciudad
Job compara su situación con una ciudad bajo ataque con un agujero en su muro defensivo.

mi honor es llevado lejos como por el viento
Traducción Alterna: "el viento ha soplado lejos mi honor";

mi prosperidad se discipa como una nube.
Las pertenencias de Job han desaparecido como una nube que aparece de repente y luego desaparece del cielo.

Job 30:16

Ahora mi vida se está derramando en mí
Job siente que está a punto de morir.

los dolores que roen en mí no descansan.
Job habla de su dolor como si estuviera vivo.

Job 30:18

Él me ha lanzado al lodo
Job dice que Dios lo ha humillado.

Job 30:20

cruel
Esta palabra significa severo.

con la fuerza de tu mano me persigues.
La palabra "mano" representa el poder de Dios.

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Job 30:22

Tú me has levantado al viento ... me tiras adelante y hacia atrás en la tormenta.
Estas expresiones representan el sufrimiento extremo que Dios hizo que Job perdurara.

la casa destinada para todas las cosas vivientes.
La "casa" representa el lugar donde van las personas muertas.

todas las cosas vivientes.
Es decir, todas las cosas ahora están vivas, pero eso morirá algún día.

Job 30:24

Sin embargo, ¿quién no extiende sus manos para rogar por ayuda cuando cae? ¿Quién en problemas no pide ayuda?
Los significados posibles son 1) "Ayudé a las personas que se habían caído cuando rogaban por mi ayuda. Ayudé a los que tenían problemas cuando me pidieron ayuda". o 2) "He caído, y por eso Dios no debería pensar que estoy haciendo mal cuando le suplico su ayuda. Estoy en problemas, ¡así que por supuesto que pido ayuda!"

¿No lloré yo ... problemas? ¿No me afligí ... hombre?
"Sabes que lloré ... problemas, y me entristecí ... ¡hombre!"

cuando yo esperaba la luz ... vino oscuridad.
Aquí "luz" representa la bendición y el favor de Dios y "oscuridad" representa problemas y sufrimiento.

Job 30:27

Mi corazón está angustiado y no descansa
Job habla de su corazón como si fuera una persona.

Yo he ido de aquí para allá como uno que estaba viviendo en la obscuridad, pero no a causa del sol
Aquí Job relaciona la oscuridad con su tristeza y desesperación. Traducción Alterna: "Siempre estoy en la penumbra y la oscuridad".

Un hermano para los chacales, una compañía de avestruces.
Job compara su llamado en la miseria con los gritos de los chacales y las avestruces.

Job 30:30

mis huesos están quemados con calor.
Aquí "huesos" se refiere a todo el cuerpo, que sufre de fiebre.

lloran
Un "gemido" es un fuerte y largo grito de tristeza o dolor.

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Chapter 31

1 He hecho yo un pacto con mis ojos; ¿cómo debo mirar con deseo una virgen? **2** Pues, ¿cuál es la porción del Dios de arriba, la heredad del Todopoderoso en las alturas? **3** Yo pensaba que la calamidad es para personas injustas, y el desastre para los hacedores de maldad. **4** ¿No ve Dios mis caminos y cuenta todos mis pasos? **5** Y si he caminado con falsedad, y si mis pies se han apresurado al engaño, **6** déjame ser juzgado honestamente para que Dios conozca mi integridad. **7** Si mis pasos se han vuelto fuera del camino recto, si mi corazón se fue detrás de mis ojos, si alguna mancha ha contaminado mis manos, **8** entonces, déjame sembrar y permite que otro coma; de hecho que la cosecha sea arrancada de mi campo. **9** Si mi corazón ha sido engañado por una mujer, si he estado esperando a la puerta de mi vecino, **10** entonces, deja que mi esposa muela grano para otro, y deja que los otros se postren ante ella. **11** Lo que sería un terrible crimen; de hecho, sería un crimen para ser castigado por los jueces. **12** Porque eso es un fuego que consume todo para el Seol y que quemaría toda mi cosecha. **13** Si yo ignoré el pedido por justicia de parte de mi sirviente masculino o femenino cuando ellos discuteron conmigo, **14** ¿entonces, qué podré hacer cuando Dios se levante para acusarme a mí? ¿Cuándo Él venga a juzgarme, cómo le voy a contestar a Él? **15** ¿Acaso el que me hizo en el vientre de mi madre no los hizo a ellos tambien? ¿No fue el mismo quien nos moldeó a todos en el vientre? **16** Si yo he impedido el deseo de los pobres, o he causado que los ojos de la viuda se oscurezcan de tanto llorar, **17** o si he comido mi bocado solo y no he permitido que aquellos sin padres lo puedan comer también- **18** porque desde mi infancia el huérfano creció conmigo como con un padre, y he guiado a su madre, una viuda, desde el vientre de mi madre. **19** ¡Si he visto a alguien perecer por falta de ropa, o si he visto que un hombre necesitado no tenía ropa; **20** si en su corazón no me ha bendecido porque él no ha sido calentado con la lana de mis ovejas, **21** si he levantado mi mano contra personas huérfanas porque he visto mi apoyo en la puerta de la ciudad, entonces traigan cargos contra mí! **22** Si yo he hecho estas cosas, entonces dejen que mi hombro se caiga del omóplato, y dejen que mi brazo sea roto de su articulación. **23** Porque temía la destrucción por parte de Dios; por Su majestad, no fuí capaz de hacer esas cosas. **24** ¡Si he hecho del oro mi esperanza, y si he dicho al oro fino, 'Tú eres en quien confio;' **25** si yo me he regocijado porque mi salud es grandiosa, porque mi mano ha obtenido muchas posesiones, entonces traigan cargos contra mí! **26** Si yo he visto el sol cuando brilló, o la luna caminando en su brillantez, **27** y si mi corazón ha sido secretamente atraído, de modo que mi boca ha besado mi mano en adoración a ellos- **28** esto también sería un crimen a ser castigado por los jueces, por cuánto yo he negado el Dios de las Alturas. **29** ¡Si yo me he regocijado ante la destrucción de alguien que me odie o yo he sentido felicidad cuando un desastre le ha sobrevenido a él, entonces traigan cargos contra mí! **30** De hecho, yo nunca he permitido que mi boca peque pidiendo que en su vida le vaya mal. **31** Si los hombres de mi carpa nunca han dicho, '¿quién puede encontrar uno que no haya sido llenado con los alimentos de Job?' **32** (aún el extranjero nunca ha tenido que quedarse en la plaza de la ciudad, porque yo siempre he abierto mis puertas al viajero), y si eso no es así, ¡entonces traigan cargos contra mí! **33** Si, como la humanidad, yo he escondido mis pecados por ocultar mi culpa en mi túnica **34** (porque tuve temor de las grandes multitudes, porque el desprecio de las familias me aterroriza, así que me quedé callado y no salí afuera), ¡entonces traigan acusaciones contra mí! **35** ¡Oh, si yo tuviera alguien que me escuche! Ves, aquí esta mi firma; deja que el Todopoderoso me conteste! ¡Si yo solo tuviera la acusación que mi oponente ha escrito! **36** Seguramente yo lo cargaría abiertamente en mi hombro; yo me lo pondría como una corona. **37** Yo le declararía a Él una suma de mis pasos; como príncipe confidente yo iría a Él. **38** Si mi tierra siempre llora contra mí, y sus surcos lloran juntos, **39** y si he comido sus cosechas sin haber pagado por ellas o he causado que sus dueños pierdan la vida, **40** entonces deja que crezcan cardos en lugar de trigo y hierba en lugar de cebada." Las palabras de Job son finales.

Job 31:1

Información General:
Job sigue hablando

He hecho yo un pacto con mis ojos
Traducción Alterna: "Me prometí a mí mismo que no miraría con lujuria a una mujer"

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¿cómo debo mirar con deseo una virgen?
Job usa una pregunta para enfatizar que nunca romperá su promesa. Traducción Alterna: "Así que ciertamente no miraré con lujuria a una virgen"

Pues, ¿cuál es la porción del Dios de arriba, la heredad del Todopoderoso en las alturas?
Ambos significan lo mismo. Job usa una pregunta para enfatizar que Dios no le daría nada bueno si peca y rompe su promesa.

Job 31:3

Información General:
Job sigue hablando.

¿No ve Dios mis caminos y cuenta todos mis pasos?
Aquí "mis caminos" y "mis pasos" se refieren al comportamiento de Job. Job usa una pregunta para enfatizar. Traducción Alterna: "Ciertamente Dios me mira y sabe todo lo que hago".

Job 31:5

Información General:
Job sigue hablando

Y si he
En el 31: 5-40, Job describe diferentes situaciones en las que merece el castigo de Dios. Pero, él sabe que no son ciertas y que es inocente.

caminado con falsedad, y si mis pies se han apresurado al engaño
Traducción Alterna: "hizo algo falso o engañó deliberadamente a alguien"

déjame ser juzgado honestamente
La gente usaba balanzas para pesar artículos y determinar su valor. Traducción Alterna: "Deje que Dios me juzgue honestamente"

Job 31:7

Información General:
Job continúa describiendo situaciones en las que merece el castigo de Dios, pero sabe que no son ciertas.

Si mis pasos se han vuelto fuera del camino recto
Traducción Alterna: "Si he dejado de hacer lo correcto"

si mi corazón se fue detrás de mis ojos
Traducción Alterna: "si he hecho algo malo"

si alguna mancha ha contaminado mis manos
Traducción Alterna: "si soy culpable de algún pecado"

entonces, déjame sembrar y permite que otro coma
Traducción Alterna: "deje que alguien más venga y tome la cosecha de mi campo"

Job 31:9

Información General:
Job continúa describiendo situaciones en las que merece el castigo de Dios, pero sabe que no son ciertas.

Si mi corazón ha sido engañado por una mujer
Traducción Alterna: "Si hubiera deseado la esposa de otro hombre"

si he estado esperando a la puerta de mi vecino por su esposa
"y he esperado que salga de su casa para poder dormir con ella"

entonces, deja que mi esposa muela grano para otro
Los posibles significados son 1) esta es una forma de decir que otro hombre se acostará con la esposa de Job o 2) significa que se convertirá en esclava y trabajará para otro hombre.

Job 31:11

Información General:
Job continúa describiendo situaciones en las que merece el castigo de Dios, pero sabe que no son ciertas.

sería un crimen para ser castigado por los jueces.
Traducción Alterna: "sería un crimen por el cual los jueces tendrían razón en castigarme"

Porque eso es un fuego que consume todo para el Seol y que quemaría toda mi cosecha.
Job enfatiza cuán terrible y destructivo es el pecado del adulterio.

Job 31:13

Información General:
Job continúa describiendo situaciones en las que merece el castigo de Dios, pero sabe que no son ciertas.

¿entonces, qué podré hacer cuando Dios se levante para acusarme a mí? ¿Cuándo Él venga a juzgarme, cómo le voy a contestar a Él?
Job usa una pregunta para enfatizar. Traducción Alterna: "entonces no habría absolutamente nada que pudiera decir para defenderme cuando Dios venga a juzgarme"

¿Acaso el que me hizo en el vientre de mi madre no los hizo a ellos tambien? ¿No fue el mismo quien nos moldeó a todos en el vientre?
Traducción Alterna: "Dios, quien ciertamente me hizo de la misma manera que él los hizo, debería juzgarme con el mismo sentido de justicia que a ellos".

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Job 31:16

Información General:
Job comienza a describir situaciones en las que merece el castigo de Dios

he causado que los ojos de la viuda se oscurezcan de tanto llorar
Aquí "ponerse oscuro" se refiere a la viuda que tiene mala vista debido a cuánto llora. Traducción Alterna: "He causado que una viuda llore de gran tristeza"

mi bocado
"mi alimento"

porque desde mi infancia el huérfano creció conmigo como con un padre, y he guiado a su madre, una viuda, desde el vientre de mi madre.
Job describe cómo realmente trató al huérfano y a la viuda. Traducción Alterna: "He cuidado de huérfanos y viudas desde que era muy joven"

Job 31:19

Información General:
Job comienza a describir situaciones en las que merece el castigo de Dios

si en su corazón no me ha bendecido porque él no ha sido calentado con la lana de mis ovejas
Traducción Alterna: "Le he dado a esas personas ropa de lana que las ha mantenido abrigadas, por lo que me han bendecido; pero si no hubiera hecho eso"

si he levantado mi mano contra
Traducción Alterna: "He amenazado con dañar"

en la puerta de la ciudad
Aquí es donde los hombres importantes de la ciudad se reunirían para tomar decisiones.

Job 31:22

Información General:
Job continúa describiendo situaciones en las que merece el castigo de Dios, pero sabe que no son ciertas.

entonces dejen que mi hombro se caiga del omóplato, y dejen que mi brazo sea roto de su articulación.
Traducción Alterna: "entonces deja que alguien me arranque el hombro y me rompa el brazo"

Job 31:24

Información General:
Job continúa describiendo situaciones en las que merece el castigo de Dios, pero sabe que no son ciertas.

si he dicho al oro fino, 'Tú eres en quien confio
Esta línea significa lo mismo que la línea anterior. Juntos enfatizan que Job no ha confiado en la riqueza para brindarle seguridad.

mi mano ha obtenido muchas posesiones
Traducción Alterna: "He ganado muchas posesiones por mi propia habilidad"

Job 31:26

Información General:
Job continúa describiendo situaciones en las que merece el castigo de Dios, pero sabe que no son ciertas.

la luna caminando en su brillantez
Traducción Alterna: "la luna se mueve a través del cielo"

si mi corazón ha sido secretamente atraído
Traducción Alterna: "si secretamente he deseado adorarlos"

mi boca ha besado mi mano en adoración a ellos
Esta es una señal de amor y devoción.

a ser castigado por los jueces
Traducción Alterna: "por lo cual los jueces tendrían razón en castigarme"

Job 31:29

Información General:
Job continúa describiendo situaciones en las que merece el castigo de Dios, pero sabe que no son ciertas.

De hecho, yo nunca he permitido que mi boca peque pidiendo que en su vida le vaya mal.
Job describe cómo realmente trató a quienes lo odiaban. Traducción Alterna: "En realidad, ni siquiera me permití pecar maldiciendo su vida"

Job 31:31

Información General:
Job continúa describiendo situaciones en las que merece el castigo de Dios, pero sabe que no son ciertas.

Si los hombres de mi carpa nunca han dicho, '¿quién puede encontrar uno que no haya sido llenado con los alimentos de Job?'
Traducción Alterna: "Mis hombres siempre han podido decir, '¡Todos los que conocemos han tenido tanta comida de Job como él quiere!' Si eso no fuera cierto, "

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el extranjero nunca ha tenido que quedarse en la plaza de la ciudad, porque yo siempre he abierto mis puertas al viajero
Job explica cómo realmente trató a los extranjeros. Traducción Alterna: "los viajeros nunca tuvieron que dormir en la calle. Siempre los recibí en mi casa"

Job 31:33

Información General:
Job continúa describiendo situaciones en las que merece el castigo de Dios, pero sabe que no son ciertas.

porque tuve temor de las grandes multitudes, porque el desprecio de las familias me aterroriza
Estos significan lo mismo. Enfatizan que una persona puede ocultar su pecado porque teme lo que otras personas puedan decir.

Job 31:35

aquí esta mi firma
Job está describiendo su queja a Dios como si la hubiera escrito en un documento legal. Escribiría su nombre en él como una promesa de que todo en el documento es verdadero.

¡Si yo solo tuviera la acusación que mi oponente ha escrito!
"¡Si tan solo pudiera leer la queja de mi oponente en mi contra!"

Seguramente yo lo cargaría abiertamente en mi hombro; yo me lo pondría como una corona.
Esto significa que si Dios escribiera sus quejas contra Job, Job pondría el documento donde todos pudieran leerlo.

de mis pasos
Esto se refiere a las acciones de Job.

como príncipe confidente
Esto significa que Job se acercaría a Dios sin ningún temor.

Job 31:38

Información General:
Job continúa describiendo situaciones en las que merece el castigo de Dios, pero sabe que no son ciertas.

Si mi tierra siempre llora contra mí, y sus surcos lloran juntos
Job describe la tierra como una persona que llora porque Job se la ha robado a su dueño.

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Chapter 32

1 Así que estos tres hombres dejaron de contestarle a Job porque él era recto en sus propios ojos. **2** Entonces se encendió la ira de Eliú, hijo de Baraquel el buzita, de la familia de Ram; se encendió en contra de Job porque él se justificó a sí mismo en vez de a Dios. **3** La ira de Eliú también se encendió en contra de sus tres amigos porque no encontraron contestación para Job, y aún así ellos habían condenado a Job. **4** Ahora Eliú había esperado para hablar con Job porque los otros hombres eran mayores que él. **5** Sin embargo, cuando Eliú vió que no había contestación en las bocas de estos tres hombres, su ira se encendió. **6** Entonces Eliú, hijo de Baraquel el buzita, habló y dijo: "Yo soy joven, y ustedes son muy viejos. Es por eso que me aguanté y no me atreví a decirles mi propia opinión. **7** Dije: "El largo de los días debería hablar; una multitud de años debería enseñar sabiduría. **8** Pero hay un espíritu en un hombre; el aliento del Todopoderoso le da entendimiento. **9** No es solo la gente grandiosa que es sabia, ni la gente envejecida los únicos que entienden la justicia. **10** Por lo tanto, les digo a ustedes: 'Escúchenme a mí; yo también les diré mi conocimiento.' **11** Vean, esperé por sus palabras; yo atendí sus argumentos mientras ustedes pensaban qué decir. **12** Ciertamente, les presté atención, pero, vean, no hubo ninguno de ustedes que pudiera convencer a Job o que pudiera responder a sus palabras. **13** Tengan cuidado de no decir: '¡Hemos encontrado la sabiduría!' Dios tendrá que derrotar a Job; meramente el hombre no puede hacerlo. **14** Pues Job no ha dirigido sus palabras en contra de mí, así que no le contestaré con las palabras de ustedes. **15** Estos tres hombres están pasmados; ya no pueden contestarle a Job; no tienen una palabra más que decir. **16** ¿Debería yo esperar porque no están hablando, porque están ahí parados en silencio y no contestan más? **17** No, yo también contestaré de mi parte; yo también les diré mi conocimiento. **18** Pues estoy lleno de palabras; el espíritu dentro de mí me obliga. **19** Vean, mi pecho es como el vino fermentándose sin ventilación; como odres nuevos, está listo para estallar. **20** Yo hablaré para que así pueda ser refrescado; abriré mis labios y contestaré. **21** No mostraré favoritismo; ni tampoco otorgaré títulos honoríficos a cualquier hombre. **22** Pues yo no sé cómo otorgar tales títulos; si así lo hiciera, mi Hacedor pronto me llevaría.

Job 32:1

en sus propios ojos
Los ojos representan ver, y ver representa pensamientos o juicio. Traducción Alterna: "se consideraba justo a sí mismo"

Entonces se encendió la ira de Eliú, hijo de Baraquel el buzita, de la familia de Ram; se encendió en contra de Job
Esto compara la ira de Eliú con alguien que inicia un fuego. Además, esto puede expresarse de forma activa. Traducción Alterna: "Luego Eliú, hijo de Baraquel el buzita, de la familia de Ram, se enojó mucho con Job"

Eliú ... Baraquel ... Ram
Estos son nombres de hombres.

Buzita
Este es el nombre de un grupo de personas.

él se justificó a sí mismo en vez de a Dios
Esto significa que él se consideraba a sí mismo inocente y creía que Dios se había equivocado al castigarlo. Traducción Alterna: "se justificó a sí mismo y afirmó que Dios se había equivocado al castigarlo"

Job 32:3

La ira de Eliú también se encenció en contra de sus tres amigos
Esto compara la ira de Eliú con alguien que inicia un fuego.Esto puede expresarse de forma activa. Traducción Alterna: "Eliú se enojó mucho con sus tres amigos"

Ahora
Esta palabra se usa aquí para marcar un descanso en la historia principal. Esto cuenta información de antecedentes sobre Eliú.

no había contestación en las bocas de estos tres hombres
Esto significa que los hombres habían terminado de hablar con Job. Esto habla de los hombres posiblemente teniendo una respuesta como si la respuesta fuera un objeto que estaría en sus bocas. Traducción Alterna: "que estos tres hombres no tenían nada más que decir" o "y estos tres hombres no tenían más respuestas para darle a Job"

su ira se encenció
Esto compara la ira de Eliú con alguien que inicia un fuego. Esto puede expresarse de forma activa. Traducción Alterna: "se enojó mucho"

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Job 32:6

ustedes son muy viejos
Aquí "ustedes" es en plural y se refiere a Job y sus tres amigos.

El largo de los días debería hablar; una multitud de años debería enseñar sabiduría.
Estas dos líneas significan la misma cosa. Eliú enfatiza que las personas mayores son más sabios que la gente jóven, ellos deberían ser los primeros para hablar de lo que saben. Traducción Alterna: "Él que había vivido muchos años debería hablar; él que es mayor debería enseñar sabiduría"

Job 32:8

Información general:
Eliú continúa hablando a Job y sus amigos.

hay un espíritu en un hombre ... el aluento del Todopoderoso le da entendimiento.
Ambas frases significan la misma cosa. Eliú enfatiza que la sabiduría del hombre viene de Dios. Traducción Alterna: "hay un espíritu en un hombre, que es, el aliento del Todopoderoso que"

el aliento del Todopoderoso
Aquí el espíritu es representado por "aliento". Traducción Alterna: "el espíritu del Todopoderoso"

Job 32:11

vean
Eliú usa esta palabra aquí para dibujar a la atención de los hombres a lo que él dice después. Traducción Alternativa: "Escuchen"

esperé por sus palabras
La palabra "sus" se refiere a los amigos de Job. Sus "palabras" se refiere a lo que ellos deberían decir. Traducción Alternativa: "Esperé a escuchar lo que debían decir" (Ver: y

que pudiera responder a sus palabras
Aquí la palabra "responder" no sólo significa contestar, sino responder con una respuesta provechosa.

Job 32:13

Información general:
Eliú continúa hablando a los amigos de Job.

Hemos encontrado la sabiduría
"Descubrimos qué es sabiduría." Esto significa que ellos creían que habían descubierto qué es la sabiduría.

derrotar a Job
Esta palabra de Dios responde a Job y lo corrige como si fuese derrotado en una batalla. Traducción Alternativa: "para refutar a Job" o "para responder a Job"

con las palabras de ustedes
"diciendo lo que deben decir"

Job 32:15

Información general:
Eliú continúa hablando.

pasmados
"sin palabras"

¿Debería yo esperar porque no están hablando, porque están ahí parados en silencio y no contestan más?
Eliú usaba una pregunta para enfatizar que él no esperaría más para hablar. Eliú se responde esta pregunta a sí mismo en el siguiente verso.

Job 32:17

Información general:
Eliú continúa hablando usando paralelismos.

Yo también contestaré de mi parte
"Ahora tomaré mi turno para responder"

Estoy lleno de palabras
Eliú habla de tener mucho para decir como estar lleno de palabras. Traducción alterna: "Tengo mucho para decir"

El espíritu dentro de mí me obliga
"mi espíritu me fuerza a decirlo" (UDB).

Mi pecho es como el vino fermentándose sin ventilación; como odres nuevos, está listo para estallar.
Mientras el vino está fermentándose, el gas se colecta en el contenedor. Si el gas no sale del contenedor estallará. Eliú se refiere a que él tiene demasiado para decir que si no habla siente que estallará. Además, hay dos frases en paralelo y tiene el mismo significado. Traducción alternativa: "Siento que mi pecho está por estallar, como un contenedor de vino fermentado sin ventilación."

mi pecho es
Esto representa a Eliú, específicamente su espíritu. Traducción alternativa: "Mi espíritu es" y "Yo soy"

Job 32:20

Información general:
Eliú continúa hablando usando paralelismos para énfasis.

Pueda ser refrescado
Esto puede ser fijado en forma activa. Traducción Alternativa: "Pueda sentirme mejor"

Abriré mis labios
Aquí los "labios" representan la boca. Traducción Alternativa: "abriré mi boca"

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Ni tampoco otorgaré títulos honoríficos a cualquier hombre
"ni tampoco alabaré a cualquier hombre o le daré títulos de honor"

Mi Hacedor
"Dios quien me hizo." Este es un nombre refiriéndose a Dios.

Me llevaría
Esto significa que él lo destrozaría. Traducción Alterna: "destruyeme"

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Chapter 33

1 Así que ahora, Job, yo te ruego, escucha mi discurso; atiende a todas mis palabras. **2** Mira ahora, yo he abierto mi boca; mi lengua ha hablado en mi boca. **3** Mis palabras salen de la rectitud de mi corazón; mis labios hablan conocimiento puro. **4** El Espíritu del Señor me ha hecho; el aliento del Todopoderoso me ha dado vida. **5** Si tú puedes, contéstame; pon en orden tus palabras ante mí y párate. **6** Mira, yo soy igual que tú a la vista de Dios; yo también he sido formado del barro. **7** Mira, el terror de mí no te dará miedo; tampoco mi presión va a ser pesada sobre ti. **8** Tú ciertamente has hablado en mi escuchar; yo he escuchado el sonido de tus palabras diciendo: **9** 'Yo soy limpio y sin transgresión; Yo soy inocente, y no hay pecado en mí. **10** Mira, Dios encuentra oportunidades para atacarme; Él me considera como su enemigo. **11** Él pone mis pies en trampas; Él vigila todos mis caminos.' **12** Mira, en esto tú no tienes la razón--Yo te voy a contestar, pues Dios es más grande que el hombre. **13** ¿Por qué tú luchas contra Él? Él no rinde cuenta por cualquiera de sus acciones. **14** Pues Dios habla una vez-- sí, dos, aunque el hombre no lo note. **15** En un sueño, en una visión de la noche, cuando el sueño profundo cae sobre los hombres, en el sueño en la cama-- **16** entonces Dios abre los oídos de los hombres, y los asusta con amenazas, **17** con el fin de sacar al hombre de sus propósitos pecaminosos, y mantener el orgullo lejos de él. **18** Dios mantiene la vida del hombre lejos del abismo, su vida de cruzar a la muerte. **19** El hombre es castigado también con dolor sobre su cama, con constante agonía en sus huesos, **20** para que su vida aborrezca la comida, y su alma aborrezca las delicias. **21** Su carne es consumida para que no pueda ser vista; sus huesos, que no se veían, ahora sobresalen. **22** Ciertamente, su alma se acerca al abismo, su vida hacia aquellos quienes desean destruirla. **23** Pero si hay un ángel quien pueda ser un mediador para él, un mediador, uno de entre los miles de ángeles, para demostrarle a él lo que es correcto hacer, **24** y si el ángel es amable con él y le dice a Dios: 'Salva a esta persona de caerse al abismo; yo he encontrado un rescate para él,' **25** entonces su carne va a convertirse más fresca que la de un niño; él volverá a los días de la fuerza de su juventud. **26** Él va a orarle a Dios, y Dios será amable con él, para que él vea la cara de Dios con gozo. Dios le dará a la persona su triunfo. **27** Luego esa persona cantará frente a otras personas y dirá: 'Yo pequé y pervertí eso que era correcto, pero mi pecado no fue castigado. **28** Dios ha rescatado mi alma de irse por el abismo; mi vida seguirá viendo la luz.' **29** Mira, Dios hace todas estas cosas con una persona, dos, sí, incluso tres veces, **30** para traer de regreso su alma del abismo, para que él pueda ser iluminado con la luz de vida. **31** Presta atención, Job, y escúchame a mí; guarda silencio y yo hablaré. **32** Si tienes algo que decir, contéstame; habla, pues yo deseo probar que tú estás en lo correcto. **33** Si no, entonces escúchame a mí; permanece en silencio, y yo te enseñaré sabiduría."

Job 33:1

Información General:
Eliú continúa hablando.

Escucha mi discurso; atiende a todas mis palabras
Estas dos frases significa la misma cosa. Eliú está enfatizando que Job debe escuchar con atentamente.

yo he abierto mi boca... mi lengua ha hablado en mi boca
Esto significa la misma cosa. Eliú está enfatizando que ahora está listo para hablar. Su "lengua" hablando representa a él mismo hablando. Traducción Alternativa: "Abrí mi boca y empecé a hablar"

Mis palabras salen de la rectitud de mi corazón
Aquí Eliú se refiere a sí mismo por su "corazón" cuando habla de ser recto. Además, él habla de sí mismo hablando como sus "palabras" hablasen. Traducción Alternativa: "Yo hablaré con rectitud" o "Yo hablaré con completa honestidad"

Mis labios hablan conocimiento puro
Aquí Eliú se refiere a sí mismo por sus "labios" para enfatizar su discurso. Traducción Alterna: "Hablaré sinceramente a ti las cosas que sé"

Job 33:4

Información general:
Eliú continúa hablando a Job.

El Espíritu de Señor ... me ha hecho
Estas dos líneas significan la misma cosa. Eliú está enfatizando que Dios la hizo a él y entonces le da autoridad para lo que está diciendo.

pon en orden tus palabras ante mí y párate
Esto habla de que Job preparó lo que iba a decir como si estuviera preparando y organizando objetos físicos. Traducción Alternativa: "prepara lo que dirás, y levántate y respóndeme"

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Job 33:6

Información general:
Eliú continúa hablando a Job.

Mira
Eliú usa aquí esta palabra para llamar la atención de Job a lo que él dirá a continuación. Traducción Alternativa: "Escuchen"

yo soy igual que tú a la vista de Dios
Aquí la vista representa su juicio o evaluación. Traducción Alternativa: "Yo soy igual que tú ante el juicio de Dios" o "Dios te juzga de la misma manera que él me juzga a mí"

yo también he sido formado del barro
Aunque las personas no están hechas de arcilla, Dios ha hecho a todos como un alfarero cuidadosamente hace cosas de arcilla. Traducción Alternativa: "Dios nos hizo a los dos así mismo como un alfarero forma cosas de la arcilla"

yo también he sido formado
Esto puede ser declarado de forma activa. Traducción Alternativa: "Dios también me formó a mí" o "Dios nos ha formado a los dos"

el terror de mí no te dará miedo
"tú no necesitas tenerme miedo" (UDB)

tampoco mi presión va a ser pesada sobre ti
Esto significa que él no obstacularizará a Job ni lo cargará. Él habla de una carga emocional como si fuera una pesada carga física. Traducción Alternativa: "tampoco te cargaré" o "Yo no te oprimiré con lo que digo"

Job 33:8

Información general:
Eliú continúa hablando a Job.

en mi escuchar
"donde pude escucharte"

yo he escuchado el sonido de tus palabras diciendo
Esto habla de Job hablando como si fueran sus "palabras" hablando. Traducción Alternativa: "Te he escuchado decir"

limpio
Una persona quien Dios considera espiritualmente aceptable se habla como si una persona estuviera físicamente limpia.

no hay pecado en mí
"Yo no he pecado"

Job 33:10

Información general:
"Eliú continúa citando lo que escuchó decir a Job"

Mira
El hablador usa esta palabra aquí para llamar la atención de lo que dirá a continuación. Traducción Alternativa: "Escuchen"

Él pone mis pies en trampas
"Trampas" son bloques de madera que un carcelero pone al rededor del pie de un prisionero para restringir su movimiento. Job habla de sentirse prisionero al decir que está en trampas. Traducción Alternativa: "Siento que me ha hecho un prisionero"

mis caminos
Estas palabras se refieren a donde él va. Aquí donde él va representa lo que él hace. Traducción Alternativa: "todo lo que hago"

Yo te voy a contestar
Eliú está hablando a Job.

Job 33:13

Información general:
Eliú continúa hablando a Job.

¿Por qué tú luchas contra Él?
Eliú usa esta pregunta para enfatizar que Job no debería luchar contra Dios. Esta pregunta puede ser escrita como una declaración. Traducción Alternativa: "No deberías luchar contra Dios" o "No deberías intentar discutir con Dios"

Él no rinde cuenta por cualquiera de sus acciones
"Él no tiene que explicarnos nada de lo que hace"

Dios habla una vez-sí, dos
Esto es una expresión idiomática. Traducción Alternativa: "Dios habla otra vez y otra vez en diferentes maneras"

en sueño ... en una visión en la noche
Esta frase tiene el mismo significado.

cuando el sueño profundo cae sobre los hombres, en el sueño en la cama
Esto habla de las personas que estaban en un sueño profundo como si el sueño cayera sobre ellos o los venciera. Traducción Alternativa: "cuando las personas estaban completamente dormidas en sus camas"

Job 33:16

Información general:
Eliú continúa hablando a Job.

entonces Dios abre los oídos de los hombres
Esto habla de Dios haciendo que las personas se den cuenta de las cosas como si estuvieran abriendo sus oídos para que pudieran escuchar. Traducción Alternativa: "entonces Dios revela cosas a las personas"

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con el fin de sacar al hombre
Esto habla de que Dios evita que alguien haga algo como si lo estuviera alejando físicamente del daño. Traducción Alternativa: "con el fin de alejarlo"

Dios mantiene la vida del hombre lejos del abismo, su vida de cruzar a la muerte.
Ambas de estas declaraciones significan la misma cosa. Traducción Alternativa: "Dios salva a las personas de la tumba y de la muerte"

el abismo
El lugar donde las personas van cuando mueren es referido aquí como "el abismo". Traducción Alternativa: "el lugar donde las personas muertas están"

vida del hombre lejos ... su vida
Esta es una expresión idiomática. Traducción Alternativa: "del hombre de morir y ... él lo mantiene"

de cruzar a la muerte
Aquí "muerte" representa el lugar donde las personas van cuando mueren, eso es, el Seol. Traducción Alternativa: "de ir al Seol"

Job 33:19

Información general:
Eliú continúa hablando a Job.

El hombre es castigado también
Esto puede ser fijado de forma activa. Traducción Alternativa: "Dios también castiga a una persona"

con dolor sobre su cama
Esto significa que la persona está experimentando tanto dolor que debe acostarse en la cama. Traducción Alternativa: "con dolor entonces él debe acostarse en la cama"

para que su vida aborrezca la comida, y su alma aborrezca las delicias
Estas dos frases significan básicamente la misma cosa, que la persona está con tanto dolor que ni puede comer. La persona está representada por su "vida" y su "alma". Traducción Alternativa: "El resultado es que él no desea ninguna comida, ni siquiera una comida especial"

aborrezca las delicias
"incluso odia la comida muy especial"

Job 33:21

Información general:
Eliú continúa hablando a Job

Su carne es consumida para que no pueda ser vista; sus huesos, que no se veían, ahora sobresalen
Esto puede ser fijado en forma activa. "Su carne" se refiere a sus gordos músculos, no a la piel externa de su cuerpo. Traducción Alternativa: "La enfermedad debilita y adelgaza su cuerpo para que una persona puede ver sus huesos"

su alma se acerca al abismo
Aquí una persona es representada por su "alma". Traducción Alternativa: "él está cerca de ir a la tumba"

el abismo
El lugar donde las personas van cuando mueren es referido aquí como "el abismo". Traducción Alternativa: "el lugar donde las personas muertas están"

su vida hacia aquellos quienes desean destruirla
Aquí la persona es representada por "su vida". La frase "aquellos quienes desean destruirla" se refiere al lugar donde las personas van después de morir. Traducción Alternativa: "y él está cerca de ir al lugar donde las personas muertas van" o "y él irá pronto al lugar de la muerte"

Job 33:23

Información general:
Eliú continúa hablando a Job.

para él
Esto no se refiere a una persona específica. Eliú continúa hablando acerca de cualquier persona en general.

de entre los miles de ángeles
En algunos idiomas quizás sea más natural referirse a "un gran número" en vez de "miles." Traducción Alternativa: "de entre el gran número de ángeles"

el abismo
El lugar donde las personas van cuando mueren es referido aquí como "el abismo". Traducción Alternativa: "el lugar donde las personas muertas están"

yo he encontrado un rescate para él
Esto significa que el ángel encontró una manera de pagar por los pecados del hombre entonces él no tenía que morir. Traducción Alternativa: "Yo he encontrado una manera para ti para alejarlo de morir"

Job 33:25

Información general:
Eliú continúa hablando a Job.

entonces
La palabra "entonces" es usada aquí para marcar lo que pasaría si Dios otorga la petición del ángel. Traducción Alternativa: "entonces como resultado" o "como resultado de la petición del ángel a Dios"

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su carne va a convertirse más fresca que la de un niño
Esto habla del hombre que está siendo sanado y su cuerpo se fortalece nuevamente como si su cuerpo se volviera nuevo como el cuerpo de un niño. Traducción Alternativa: "el cuerpo enfermo del hombre se volverá nuevo otra vez como el cuerpo de una persona jóven"

más fresca que la de un niño
En esta comparación, la palabra "más fresco" es una exageración. Traducción Alternativa: "fresco como la de un niño"

de un niño
La palabra perdida quizás debe ser agregada. Traducción Alternativa: "la carne de un niño"

él volverá a los días de la fuerza de su juventud
Esto habla de un hombre siendo fuerte otra vez como cuando era joven como si de hecho fuera actualmente joven otra vez. Traducción Alternativa: "él se hará fuerte otra vez, como cuando era jóven"

él vea la cara de Dios con gozo
Esta es una expresión idiomática. Traducción Alternativa: "él adora a Dios gozosamente"

la cara de Dios
Aquí Dios es representado por su "cara". Traducción Alternativa: "Dios"

Dios le dará a la persona su triunfo
"Dios salvará a la persona" o "Dios hará cosas correctas para la persona otra vez"

Job 33:27

Información general:
Eliú continúa hablando a Job.

pero mi pecado no fue castigado
Esto puede ser declarado de forma activa. Traducción Alternativa: "pero Dios no me castigó por pecar"

ha rescatado mi alma de irse por el abismo
Aquí la persona es referida por su "alma". Traducción Alternativa: "me ha rescatado de morir e ir al abismo"

el abismo
El lugar donde va las personas cuando mueren es referido aquí como "el abismo". Traducción Alternativa: "el lugar donde están las personas muertas"

mi vida seguirá viendo la luz
Aquí la persona está representada por su "vida". Además, se habla de vivir como ver la luz. Traducción Alternativa: "Yo seguiré viviendo y viendo la luz del día" o "Yo seguiré viviendo"

Job 33:29

Información general:
Eliú continúa hablando a Job.

Mira
Eliú usa esta palabra aquí como un modismo para dibujar la atención de Job hacia lo que él dice después. Traducción Alternativa: "Escuchen"

dos, sí, incluso tres veces
Esta es una expresión idiomática. Traducción Alternativa: "otra vez y otra vez"

su alma
La persona está representada por su "alma". Traducción Alternativa: "su"

para traer de regreso su alma del abismo
Aquí habla de salvar al hombre de morir como si él murió y fue traído de vuelta a la vida. Traducción Alternativa: "para evitar que muera y vaya al abismo"

el abismo
El lugar donde las personas van cuando mueren está referido aquí como "el abismo". Traducción Alternativa: "el lugar donde las personas muertas están"

para que él pueda ser iluminado con la luz de vida
Esta es una expresión idiomática y puede ser declarado en forma activa. Traducción Alternativa: "él puede ser feliz por seguir vivo"

Job 33:31

Información general:
Eliú continúa hablando a Job.

Presta atención, Job, y escúchame a mí
Estas frases significan la misma cosa. Traducción Alternativa: "Escúchame con cuidado, Job"

que tú estás en lo correcto
Esta es una expresión idiomática. Traducción Alternativa: "que tú eres inocente"

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Chapter 34

1 Por otra parte, Eliú continuó hablando: **2** "Escuchen a mis palabras, ustedes hombres sabios;
escúchenme, ustedes que tienen conocimiento. **3** Pues el oído trata palabras como el paladar prueba
comida. **4** Escogeremos para nosotros mismos lo que es justo: descubramos entre nosotros mismos lo que
es bueno. **5** Pues Job ha dicho: 'Yo soy justo, pero Dios se ha llevado mis derechos. **6** Independientemente
de mis derechos, yo soy considerado un mentiroso. Mi herida es incurable, aunque yo estoy sin pecado.' **7**
¿Cúal hombre es como Job, que bebe burla como agua, **8** que camina en la compañía de aquellos que
hacen mal, y que camina con hombres malvados? **9** Pues él ha dicho: 'Es inútil para una persona tomar
placer en hacer lo que Dios quiere.' **10** Así que escúchenme, ustedes hombres de entendimiento: lejos esté
de Dios que Él haga maldad; lejos esté del Todopoderoso que Él cometa pecado. **11** Pues él devuelve el
trabajo de una persona; Él hace a cada hombre encontrar la recompensa de sus propios caminos. **12** En
efecto, Dios no hace nada malvado, y el Todopoderoso nunca pervierte la justicia. **13** ¿Quién lo puso a
cargo sobre la tierra? ¿Quién puso el mundo entero bajo Él? **14** Si alguna vez Él estableció sus intenciones
solamente en Él mismo, y si Él alguna vez juntó para sí mismo Su espíritu y Su aliento, **15** entonces toda
carne perecería junta; la humanidad regresaría al polvo de nuevo. **16** Si ahora tú tienes entendimiento,
escucha ésto; escucha el sonido de mis palabras. **17** ¿Puede uno que odie justicia gobernar? ¿Tú
condenarías a Dios, quien es justo y poderoso? **18** Dios, quien le dice a un rey: 'Tú eres vil', o dice a
nobles: '¿Ustedes son malvados?' **19** Dios, quien no muestra favoritismo a líderes y no reconoce a
personas ricas más que a las pobres, pues todos ellos son el trabajo de sus manos. **20** En un momento
ellos morirán; a medianoche las personas serán sacudidas y pasarán; personas poderosas serán llevadas
lejos, pero no por manos humanas. **21** Pues los ojos de Dios están sobre los caminos de una persona; Él ve
todos sus pasos. **22** No hay oscuridad, ni espesa penumbra donde los hacedores de iniquidad puedan
esconderse a sí mismos. **23** Pues Dios no necesita examinar más a una persona; no hay necesidad para
que cualquier persona tenga que ir delante de Él en juicio. **24** Él quiebra a hombres poderosos en pedazos
pues por sus caminos no se necesita más investigación; Él pone a otros en sus lugares. **25** De esta manera
Él tiene conocimineto de sus obras; Él derroca a estas personas en la noche; ellos son destruidos. **26** A la
vista de otros, Él los mata como criminales, por sus obras malvadas **27** porque ellos se alejaron de
seguirle y se negaron a reconocer cualquiera de sus caminos. **28** De esta manera, ellos hicieron que el
llanto de personas pobres vinieran a Él; Él escuchó el llanto de personas afligidas. **29** Cuando Él se
mantiene en silencio, ¿quién lo puede condenar? Si Él esconde su rostro, ¿quién puede percibirlo? Él
gobierna sobre nación e individuo por igual, **30** para que así un hombre impío no pueda gobernar, para
que así no pueda haber ninguno que entrampe a las personas. **31** Supongamos que alguien le dice a Dios:
'Yo soy ciertamente culpable, pero yo no pecaré más nunca, **32** enséñame lo que no puedo ver; yo he
cometido pecado, pero yo no lo haré más.' **33** ¿Ustedes piensan que Dios castigará el pecado de esa
persona, ya que a ustedes le desagrada lo que Dios hace? Ustedes deben escoger, no yo. Así que digan
qué es lo que ustedes saben. **34** Hombres de entendimiento me dirán, en efecto, cada hombre sabio que
me escucha dirá: **35** 'Job habla sin conocimiento; sus palabras son sin sabiduría.' **36** Si tan solo Job
estuviera puesto en juicio en los más pequeños detalles de su caso a causa de su hablar como hombre
malvado. **37** Pues él añade rebelión a su pecado; en medio nuestro él aplaude sus manos en burla; él
amontona palabras contra Dios."

Job 34:1

Por otra parte, Eliú
"Luego, Eliú"

Eliú
Traduce este nombre de hombre igual que en 32:1.

Escuchen a mis palabras
"Escuchen lo que voy a decir"

ustedes hombres sabios ... ustedes que tienen conocimiento
Eliú está criticando a Job y a sus amigos. Él no piensa que sean realmente sabios.

Pues el oído trata palabras como el paladar prueba comida
Eliú se refiere a que las personas escuchen atentamente para determinar qué está bien o mal al igual que nosotros probamos la comida para determinar si es buena o mala. Aquí las personas están referidas por su "oído" y su "paladar" para

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enfatizar que ellos están probando y escuchando. Traducción Alternativa: "Pues nosotros escuchamos palabras para saber qué es bueno y malo, así como saboreamos alimentos para saber qué es bueno comer"

Job 34:4

Información general:
Eliú continúa hablando.

Escogeremos
Aquí "nosotros" se refiere a Eliú, Job, y sus tres amigos.

se ha llevado mis derechos
"se rehusó a darme justicia"

yo soy considerado un mentiroso
Esto puede ser declarado de forma activa. Traducción Alternativa: "Dios me considera mentiroso"

Mi herida es incurable
Aquí la enfermedad y el sufrimiento de Job se habla como si fuera una "herida". Traducción Alternativa: "Estoy enfermo y nadie puede curarme"

Job 34:7

Información general:
Eliú continúa hablando.

Cúal hombre es como Job
Eliú usa esta pregunta retórica para regañar a Job. Esta pregunta puede ser escrita como una declaración. Traducción Alternativa: "No hay nadie como Job"

que bebe burla como agua
Eliú está acusando a Job de burlarse de los demás tan amenudo como una persona bebe agua. Traducción Alternativa: "quien se burla de otras personas con tanta frecuencia como bebe agua"

que camina con hombres malvados
Aquí "camina" es una expresión idiomática de cómo actúa una persona. Traducción Alternativa: "quien se comporta como hombres malvados"

Job 34:10

Información general:
Eliú continúa hablando. Cada uno de estos versos contienen frases paralelas.

ustedes hombres de entendimiento
Eliú está criticando a Job y sus amigos. Él no cree realmente que sean sabios.

lejos esté de Dios ... lejos esté del Todopoderoso que Él cometa pecado
Estas dos frases tiene el mismo significado y se usan juntas para enfatizar que Dios nunca hará nada equivocado. La frase "lejos esté de" es una expresión idiomática. Traducción Alternativa: "El Dios Todopoderoso nunca considera hacer nada malvado o equivocado"

Pues él devuelve el trabajo de una persona
Esto significa que él da a una persona lo que merece por el trabajo que ha hecho. Aquí "trabajo" es una metáfora de lo que la persona hace. Traducción Alternativa: "Pues él da a una persona lo que merece en recompensa por lo que ha hecho"

Él hace a cada hombre encontrar la recompensa de sus propios caminos
La frase "sus propios caminos" es una expresión idiomática para cómo una persona vive su vida. Eliú enfatiza que Dios da a las personas lo que merecen. Traducción Alternativa: "él causa a cada hombre para recibir en recompensa lo que merece por cómo vive" (Ver: fisg_idiom)

Job 34:13

Información general:
Eliú continúa hablando.

¿Quién lo puso a cargo sobre la tierra? ¿Quién puso el mundo entero bajo Él?
Ambas preguntas retóricas tienen el mismo significado para enfatizar que nadie necesitaba otorgarle a Dios autoridad porque ya era suya. Estas preguntas pueden ser escritas como declaraciones. Traducción Alternativa: "Nadie necesitaba dar permiso a Dios para tomar la responsabilidad sobre toda la tierra. Él es el legítimo para gobernar el mundo."

Si alguna vez Él
Eliú está describiendo una situación que no cree que alguna vez puede ocurrir.

Su espíritu y Su aliento
El "espíritu" y "aliento" o Dios son los que dan vida a todos los seres vivos. Traducción Alternativa: "su espíritu y aliento que nos da vida"

toda carne
Aquí todos los seres vivos se hablan como "toda carne". Traducción Alternativa: "todos los seres vivos"

regresaría al polvo de nuevo
Esto significa que todas las personas morirían y sus cuerpos se pudrirían y volverían polvo. En el principio Dios creó al hombre del barro. Traducción Alternativa: "los cuerpos de la humanidad pronto volverían a ser tierra"

Job 34:16

Información general:
Eliú continúa hablando.

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ahora
Eliú usa esta palabra para dar atención a algo importante que él está a punto de decir.

tú tienes
Aquí "tú" es singular y se refiere a Job.

escucha el sonido de mis palabras
Esto significa lo mismo que la parte anterior de la oración. Traducción Alternativa: "Escuchen lo que voy a decir"

¿Puede uno que odie justicia gobernar? ¿Tú condenarías a Dios, quien es justo y poderoso?
Eliú usa esta pregunta para reprender a Job por implicar que Dios odia la justicia. Traducción Alternativa: "No se puede esperar que alguien que odia la justicia gobierne sobre las personas. Entonces realmente no puedes criticar a Dios, quien es justo y poderoso, y tú no puedes decir que lo que él ha hecho está mal.

¿Puede uno que odie justicia gobernar?
La respuesta implícita a esta pregunta retórica es "no". Esta pregunta implica que Dios no puede gobernar al mundo si odiara la justicia. Esto puede ser escrito como una declaración. Traducción Alternativa: "El que odia la justicia no puede gobernar el mundo" o "Dios ciertamente nunca podría odiar lo que es correcto y seguir gobernando al mundo"

¿Tú condenarías a Dios, quien es justo y poderoso?
Esta pregunta retórica es usada para enfatizar que Job no tiene la autoridad o razón para condenar a Dios. Traducción Alternativa: "No puedes condenar a Dios, quien es justo y Todopoderoso!"

Job 34:18

Información general:
Eliú continúa hablando.

Dios, quien le dice a un rey: 'Tú eres vil', o dice a nobles: '¿Ustedes son malvados?'
Esto continúa la pregunta retórica del verso previo, enfatizando que Job no puede condenar a Dios. Esto puede ser escrito como una declaración. Traducción Alternativa: "Él dice a algunos reyes, 'Tú eres vil' y él dice a algunos nobles, 'Ustedes son malvados.'"

Dios, quien le dice a un rey
Esto es parte del verso previo. Las palabras perdidas pueden ser agregadas. Traducción Alternativa: "Condenarás a Dios, que le dice a un rey"

vil
"malvado" o "sin valor" (UDB)

pues todos ellos son el trabajo de sus manos
Aquí "manos" se refiere a poder. Traducción Alternativa: "pues Dios hizo a todos ellos"

a medianoche
Aquí "medianoche" es el tiempo cuando un día termina y otro empieza. Aquí, sin embargo, es usado como una expresión idiomática. Traducción Alternativa: "de noche" o "de repente, en la noche"

las personas serán sacudidas y pasarán
Esto puede ser declarado de forma activa. La frase "serán sacudidas" es una expresión idiomática que significa ser "golpeado." Traducción Alternativa: "Dios los golpea y mueren"

personas poderosas serán llevadas lejos, pero no por manos humanas
Esto significa que es Dios quien causó la muerte de personas, no las personas. Además, esto puede ser declarado de forma activa. Traducción Alternativa: "Es Dios y no los humanos quienes causaron la muerte de personas poderosas"

no por manos humanas
Aquí las personas son representadas por sus "manos." Traducción Alternativa: "no por humanos" o "no por personas"

Job 34:21

Pues los ojos de Dios están sobre los caminos de una persona
Los ojos de Dios son representados por su vista. La frase "los caminos de una persona" es una expresión idiomática para lo que él hace y cómo vive. Traducción Alternativa: "Pues Dios ve todo lo que una persona hace"

Él ve todos sus pasos.
Esto significa que él siempre sabe dónde la persona está y donde irá. Traducción Alternativa: "él lo ve donde sea que vaya"

No hay oscuridad, ni espesa penumbra
Las palabras "espesa penumbra" basicamente significa lo mismo e intensifica la palabra "oscuridad".

en juicio.
"entonces lo puede juzgar" o "ser juzgado"

Job 34:24

Información general:
Eliú continúa hablando.

Él quiebra a hombres poderosos en pedazos
Esto habla de Dios destruyendo a estos hombres como si realmente rompiera sus cuerpos en pedazos. Traducción Alternativa: "Él destruye al hombre poderoso" o "Él destruye a gente importante"

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por sus caminos no se necesita más investigación
Él no necesita investigar lo que han hecho porque ya sabe todo acerca de ellos. Traducción Alternativa: "sin necesidad investigar más, porque él ya conoce sus caminos"

sus lugares
Esto es una expresión idiomática. Traducción Alternativa: "por las cosas que hicieron"

Él pone a otros en sus lugares
Esto significa que él nombra a otras personas para gobernar en sus posiciones. Traducción Alternativa: "y elige a otras personas para gobernar en sus lugares"

en la noche
Esto es una expresión idiomática. Traducción Alternativa: "cuando no estén esperándolo"

ellos son destruidos
Esto puede ser declarado de forma activa. Traducción Alternativa: "y los destruyó"

Job 34:26

Información general:
Eliú continúa hablando.

A la vista de otros, Él los mata como criminales, por sus obras malvadas
Esta frase compara la manera que estas personas mueren como los criminales mueren. Traducción Alternativa: "Él los mata por sus malas acciones, a la vista de otros como si fueran criminales"

Él los mata
Esto habla de Dios causando a estas personas la muerte, sin embargo él realmente no los golpea con una espada. Él puede hacer que alguien más los mate o que les venga un desastre. Traducción Alternativa: "él les causó la muerte"

A la vista de otros
Esta es una expresión idiomática. Traducción Alternativa: "En un lugar donde todos pueden ver"

sus caminos
Esto se refiere a las instrucciones de Dios por cómo la gente debería comportarse.

ellos hicieron que el llanto de personas pobres vinieran a Él
La palabra "llanto" puede ser expresada como verbo. Esto habla de Dios escuchando sus gritos como si lloraran como una persona que vino a Él. Traducción Alternativa: "hicieron llorar a las personas pobres, y Dios los escuchó"

Job 34:29

Información general:
Eliú continúa hablando.

Cuando Él se mantiene en silencio, ¿quién lo puede condenar? Si Él esconde su rostro, ¿quién puede percibirlo?
Estas dos preguntas hablan de Dios no castigando a las personas malvadas como si estuviera en silencio y escondiendo su rostro.

Cuando Él se mantiene en silencio, ¿quién lo puede condenar?
Eliú usa esta pregunta retórica para enseñar a Job. Esta pregunta puede ser escrita como una declaración. Traducción Alternativa: "Nadie puede criticar a Dios si él decide permanecer en silencio"

Si Él esconde su rostro, ¿quién puede percibirlo?
Eliú usa esta pregunta retórica para enseñar a Job. Esta pregunta puede ser escrita como declaración. Traducción Alternativa: "Nadie puede ir y verlo si él decide esconder su rostro"

su rostro
Aquí Dios es representado por su "rostro". Traducción Alternativa: "a sí mismo"

no pueda haber ninguno que entrampe a las personas
Esto compara a un gobernante impío que castiga a las personas como un cazador atrapa a su presa. Traducción Alternativa: "nadie para castigar a las personas"

Job 34:31

Información general:
Eliú continúa hablando.

enséñame lo que no puedo ver
Aquí para "ver" significa para saber. Traducción Alternativa: "enséñame lo que he hecho mal de lo que no estoy al tanto"

¿Ustedes piensan que Dios castigará el pecado de esa persona, ya que a ustedes le desagrada lo que Dios hace?
"ya que a ustedes le desagrada lo que Dios hace, ustedes piensan que Dios castigará el pecado de esa persona?" Eliú usa esta pregunta retórica para enfatizar que no debería pensar que Dios no castigará a este hombre. Esto puede ser escrito como una declaración. Traducción Alternativa: "Aunque no te gusta lo que Dios hace, seguramente ni siquiera crees que Dios castigará a esta persona"

el pecado de esa persona
Aquí castigar a la persona por su pecado es referido como castigar el "pecado de una persona" Traducción Alternativa: "a la persona por su pecado"

ya que a ustedes le desagrada
"porque a ustedes no les gusta"

qué es lo que ustedes saben
"qué están pensando acerca de esto" (UDB)

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Job 34:34

Información general
Eliú continúa hablando.

que me escucha
"quien me escucha hablando"

Job 34:36

Si tan solo Job estuviera puesto en juicio
Esto puede ser establecido en forma activa. Traducción Alternativa: "Si tan solo pudiéramos poner a Job en juicio" o "Si tan solo pudiéramos llevar a Job a la corte para que un juez pueda escucharlo"

en los más pequeños detalles de su caso
Esta es una expresión idiomática. Traducción Alternativa: "para escuchar su caso a fondo" o "para escuchar todos los detalles de su caso"

de su hablar como hombre malvado
"de cómo habló como si fuera un hombre malvado"

él añade rebelión
Esto se refiere a la rebelión en contra de Dios. Traducción Alternativa: "él añade rebelío en contra de Dios"

él aplaude sus manos en burla
En esta acusasión, significa que Job aplaudió sus manos para fortalecer su burla de Dios. Traducción Alternativa: "él aplaude sus manos mientras se burla de Dios en medio de nosotros" o "él se burla de Dios justo frente a nosotros"

él amontona palabras contra Dios
Eliú habla de "palabras" como si fueran objetos y de decir muchas palabras como si estuviera amontonando esos objetos uno encima de otro. Traducción Alternativa: "él habla tantas palabras en contra de Dios"

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Chapter 35

1 Además Eliu continuó diciendo: **2** "¿Crees que esto es justo cuando dices: 'Mi derecho delante de Dios'? **3** Pues preguntas, '¿Qué útil es esto para mí? y, '¿Estaría yo mejor si hubiera pecado?' **4** Yo les contestaré, a ambos, a tí y a tus amigos. **5** Alza tu vista al cielo, y míralo; observa el cielo, el cual es más alto que tú. **6** Si tú has pecado, que daño le haces a Dios? ¿Si tus transgresiones se amontonan alto, que le haces a Él? **7** ¿Si tú eres recto, qué le puedes dar a Él? ¿Qué recibirá Él de tu mano? **8** Tú maldad puede dañar a un hombre, así como tú eres un hombre, y tu rectitud puede beneficiar a otro hijo de hombre. **9** Debido a muchos actos de opresión, el pueblo grita; ellos claman por ayuda de manos de hombres poderosos. **10** Pero ninguno dice: '¿Dónde está Dios mi Hacedor, quién da canciones en la noche, **11** quién nos enseña más a nosotros que a las bestias de la tierra, y quién nos hace más sabios que las aves del cielo?' **12** Allí ellos claman, pero Dios no da respuesta por el orgullo del hombre malvado. **13** Dios ciertamente no escuchará un clamor tonto; el Todopoderoso no prestará atención a él. **14** ¡Cuánto menos te escuchará Él si dices que no lo ves, que tu caso está delante de Él, y que estás esperando por Él! **15** Cuánto menos te responderá Él si tú dices que Él nunca castiga a alguno en ira, y que Él no esta muy preocupado por el orgullo del pueblo. **16** Así que Job sólo abre su boca para hablar tonterias; él acumula palabras sin conocimiento."

Job 35:1

¿Crees que esto es justo cuando dices: 'Mi derecho delante de Dios'?
Eliú usa preguntas para desafiar a Job. Traducción Alternativa: "Tú quizás piensas que estás en lo correcto ... "Mi derecho delante de Dios"

Crees que esto es justo cuando dices
"Crees que está bien para ti decir"

Crees
Aquí "tú" es singular y se refiere a Job.

Mi derecho delante de Dios
Posibles significados son 1) Job está afirmando ser inocente delante de Dios o 2) Job está afirmando que él, en lugar de Dios, tiene razón.

Pues preguntas, '¿Qué útil es esto para mí? y, '¿Estaría yo mejor si hubiera pecado?'
Eliú cita a Job diciendo estas dos preguntas retóricas. Traducción Alternativa: "Pues dices, 'No me beneficia' y, 'No estoy mejor que si hubiera pecado'"

Job 35:4

Declaración de conexión:
Eliú continúa hablando.

Job 35:6

Declaración de conexión:
Eliú continúa hablando.

Si tú has pecado ... que le haces a Él?
Estas dos líneas comparten significados similares. La segunda línea intensifica el significado de la primera línea.

Si tú has pecado, que daño le haces a Dios?
Eliú pregunta esto para enfatizar que los pecados de Job no pueden realmente hacer nada a Dios. Traducción Alternativa: "Si has pecado, no le has hecho daño alguno a Dios"

¿Si tus transgresiones se amontonan alto, que le haces a Él?
Eliú habla de "transgresiones" como si fueran objetos, y de cometer muchas transgresiones como si amontonara estos objetos uno encima de otro. Él pregunta esto para enfatizar que Job no hizo nada a Dios por sus transgresiones. Traducción Alternativa: "Si has cometido muchas transgresiones, aún no le haces nada"

¿Si tú eres recto, qué le puedes dar a Él? ¿Qué recibirá Él de tu mano?
Las dos preguntas retóricas significan básicamente lo mismo, que la rectitud de Job no añade nada a Dios. Traducción Alternativa: "Si eres recto, eso no te permite darle nada a Él, y no hay nada que Él recibirá de tu mano."

recibirá Él de tu mano
Aquí la palabra "mano" representa a Job. Traducción Alternativa: "recibirá de ti"

otro hijo de hombre
"otro ser humano" u "otra persona"

Job 35:9

Información general
Eliú continúa hablando.

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Debido a muchos actos de opresión
La palabra "opresión" puede ser traducida como una frase verbal. Traducción Alternativa: "Debido a muchas cosas que las personas hacen para oprimir a otros"

ellos claman por ayuda de manos de hombres poderosos
Aquí "manos" se refiere al poder o la fuerza. Traducción Alternativa: "ellos claman por alguien que les libere del poder de los hombres poderosos"

quién da canciones en la noche
Eliú habla de Dios permitiendo que las personas tengan esperanzas en circunstancias problemáticas como si les estuviera dando canciones con las que pueden cantar durante la noche.

Job 35:12

Declaración de conexión
Elipu continúa hablando.

ellos claman
"la gente oprimida clama"

¡Cuánto menos te escuchará Él si dices que no lo ves ... y que estás esperando por Él!
Cuánto Dios no escuchará las oraciones del orgulloso, hombre malvado, es menos de lo que escuchará a Job, quien se queja contra él. Traducción Alternativa: "Entonces ciertamente él no te responderá ... que estás esperando por Él!"

que tu caso está delante de Él
"tú has presentado tu caso a él"

que estás esperando por Él
"estás esperando por él que responda"

Job 35:15

Información general
Eliú continúa hablando.

Cuánto menos te responderá Él ... preocupado por el orgullo del pueblo
Eliú dice que es aún menos probable que Dios responda las oraciones de Job, ya que Job está diciendo estas cosas que no son ciertas sobre Dios.

Él nunca castiga a alguno en ira
"él nunca castiga a nadie porque está enojado"

él acumula palabras sin conocimiento
Eliú habla de "palabras" como si fuesen objetos y habla de muchas palabras como si se acumularan esos objetos uno encima de otro. La palabra "conocimiento" puede ser traducido como una frase verbal. Traducción Alternativa: "él dice muchas palabras sin conocimiento de lo que está hablando"

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Chapter 36

1 Eliú continuó y dijo: **2** "Permíteme hablar un poco más, y yo te mostraré algunas cosas porque yo tengo un poco más que decir en defensa de Dios. **3** Yo obtendré mi conocimiento desde lejos; yo reconoceré que la justicia le pertenece a mi Creador. **4** Porque de hecho, mis palabras no serán falsas; alguien que es maduro en conocimiento está contigo. **5** Mira, Dios es poderoso, y no desprecia a nadie; Él es poderoso en fuerza de entendimiento. **6** Él no preserva la vida de la gente maligna pero en su lugar, hace lo que es correcto para aquellos quienes sufren. **7** Él no quita sus ojos de la gente justa pero en su lugar, los pone en tronos como reyes por siempre, y ellos son levantados. **8** Si ellos están amarrados en cadenas y atrapados en cuerdas de sufrimiento, **9** entonces Él les revela a ellos lo que han hecho, y sus transgresiones y su orgullo. **10** Él también les abre sus oídos a Sus instrucciones, y les ordena a ellos a alejarse de la iniquidad. **11** Si ellos lo escuchan y lo adoran a Él, ellos pasarán sus días en prosperidad, sus años en alegría. **12** Sin embargo, si ellos no escuchan, ellos morirán por la espada; ellos morirán porque no tienen conocimiento. **13** Esos que son impíos de corazón guardan su enojo; ellos no claman por ayuda aún cuando Dios los amarra. **14** Ellos mueren en su juventud; sus vidas terminan entre las prostitutas de culto. **15** Dios rescata a la gente afligida por medio de sus aflicciones; Él abre sus oídos por medio de su opresión. **16** De hecho, a Él le gustaría sacarlos de la angustia a un amplio lugar donde no hay dificultades y donde su mesa sería preparada con comida llena de grasa. **17** Pero tú estás lleno de juicio en las personas malignas; juicio y justicia te han atrapado a ti. **18** No dejes que tu enojo te lleve a burlarte, o que la grandeza de un rescate te lleve a un lado. **19** ¿Puede tu riqueza beneficiarte, para que no pases angustias, o puede todo el poder de tus fuerzas ayudarte? **20** No desees la noche, para cometer pecado en contra de otros, cuando la gente es cortada en su lugar. **21** Ten cuidado de no girarte al pecado porque estás siendo probado al sufrir para que te mantengas alejado del pecado. **22** Mira, Dios es exaltado en Su poder; ¿Quién es un maestro como Él? **23** ¿Quién alguna vez lo ha instruído a Él en su camino? ¿Quién puede alguna vez decirle a Él: 'Tú has cometido injusticia?' **24** Recuerda alabar Sus obras, de las cuales ha cantado la gente. **25** Toda las personas han mirado esas obras, pero ellos ven esas obras solo desde muy lejos. **26** Mira, Dios es grande, pero nosotros no lo entendemos bien a Él; el número de sus años es incalculable. **27** Pues Él dibuja las gotas de agua que Él filtra como lluvia de Su vapor, **28** la cual las nubes echan abajo y caen en abundancia sobre la humanidad. **29** De hecho, ¿puede alguien entender la extensa cantidad de las nubes y el trueno desde su choza? **30** Mira, Él esparce Su rélampago sobre él y cubre las raíces del mar. **31** En Su camino, Él juzga la gente y da comida en abundancia. **32** Él llena Su mano con el relámpago hasta que Él le ordena que caíga contra su objetivo. **33** Su trueno advierte de la tormenta, el ganado también escucha que viene.

Job 36:1

yo te mostraré algunas cosas
Eliú habla de explicar algunas cosas a Job como si él estuviese por ir a mostrar esas cosas a Job. Traducción Alternativa: "Te explicaré algunas cosas"

Yo obtendré mi conocimiento desde lejos
Eliú habla de tener conocimiento de muchos temas diferentes como si estuviera obteniendo su conocimiento de lugares alejados. Traducción Alternativa: "Te mostraré mi gran conocimiento"

la justicia le pertenece a mi Creador
Aquí la palabra "justicia" puede ser traducida como un adjetivo. Traducción Alternativa: "que mi Creador es justo"

Job 36:4

mis palabras no serán falsas
"lo que diré no será falso"

alguien que es maduro en conocimiento está contigo
La palabra "alguien" se refiere a él mismo, Eliú. él habló de ser muy conocedor como si estuviera siendo maduro en conocimiento. Traducción Alternativa: "Yo, que estoy contigo, soy muy conocedor"

Mira
"En efecto". La palabra "mira" aquí añade énfasis a lo que sigue.

Él es poderoso en fuerza de entendimiento
La frase "poderoso en fuerza" forma doble significado que es "muy fuerte". Eliú habla de Dios entendiendo todo perfectamente como si su

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entendimiento fuera muy fuerte. Traducción Alternativa: "él es muy fuerte en entendimiento" o "él entiende todo completamente"

Job 36:6

Él no preserva la vida de la gente maligna
Eliú habla de Dios protegiendo a las personas justas como si Dios estuviera viéndolos con sus ojos, y de Dios dejando de protegerlos como si él apartase sus ojos de ellos. Traducción Alternativa: "Él no deja de proteger a las personas justas"

los pone en tronos como reyes
Eliú habla de Dios honrando a las personas justas como si Dios estuviera haciéndolos sentar en tronos como lo hacen los reyes.

ellos son levantados
Eliú habla de Dios honrando a las personas justas como si los levantara en un lugar alto. Esto puede ser declarado de forma activa. Traducción Alternativa: "Él los levanta" o "Él los honra"

Job 36:8

Si ellos están amarrados en cadenas
Aquí la palabra "ellos" se refiere a los justos quienes Dios disciplinará si pecan. Esto puede ser declarado de forma activa. Traducción Alternativa: "Si alguien los amarra en cadenas" o "Si alguien los hace prisioneros"

y atrapados en cuerdas de sufrimiento
Eliú habla de un ser humano hecho para sufrir como si esa persona estuviera atrapada en cuerdas que le causan sufrimiento. Traducción Alternativa: "y alguien les causó sufrimiento"

sus transgresiones y su orgullo
El verbo puede ser suministrado de la frase previa. Traducción Alternativa: "él les revela sus transgresiones y su orgullo"

Job 36:10

Él también les abre sus oídos
Eliú habla de causar a una persona que escuche como si estuviera abriendo el oído de la persona. Traducción Alternativa: "él también los hace escuchar"

a Sus instrucciones
El sustantivo "instrucciones" puede ser traducido como una frase verbal. Traducción Alternativa: "lo que él les instruye"

alejarse de la iniquidad
Eliú habla de parar una acción como si estuviere alejándose de ella. Traducción Alternativa: "parar de cometer iniquidad"

ellos pasarán sus días en prosperidad, sus años en alegría
Las palabras "días" y "años" ambas se refieren al tiempo de vida de una persona. Traducción Alternativa: "ellos gastarán sus vidas en prosperidad y contentamiento"

ellos morirán por la espada
Eliú habla de una persona muriendo violentamente como si alguien lo haya matado con una espada. Traducción Alternativa: "ellos morirán con una muerte violenta"

Job 36:13

que son impíos de corazón
Aquí la palabra "corazón" se refiere a los pensamientos y emociones. La frase puede indicar que la persona tercamente se rehúsa a confiar en Dios. Traducción Alternativa: "que se rehúsan a confiar en Dios"

guardan su enojo
Eliú habla de una persona permaneciendo enojada como si la persona guardara su enojo como alguien que guarda un tesoro. Traducción Alternativa: "están siempre enojados"

aún cuando Dios los amarra
Eliú habla de Dios disciplinando a las personas como si Dios estuviera amarrándolas con cuerdas. Traducción Alternativas: "aún cuando Dios les castiga"

sus vidas terminan entre las prostitutas de culto
Aquí "prostitutas de culto" se refiere a jóvenes que sirven en templos paganos realizando actos de inmoralidad sexual como parte de sus rituales. Posibles significados para esta frase son 1) el impío muere por su comportamiento inmoral o 2) el impío muere en vergueza y desgracia.

Job 36:15

Él abre sus oídos
Eliú habla de Dios haciendo a una persona escuchar como si Dios estuviera abriendo sus oídos. Observe cómo traduce esto en 36:10. Traducción Alternativa: "él les hace escuchar"

a un amplio lugar donde no hay dificultades
Eliú habla de vivir sin problemas como si estuviera en un espacio abierto donde no hubiera dificultades.

donde su mesa sería preparada con comida llena de grasa
Eliú habla de vivir prósperamente como si estuviere teniendo una mesa preparada con los mejores platos de comida.

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su mesa sería preparada
Esto puede ser declarado de forma activa. Traducción Alternativa: "tus sirvientes prepararán tu mesa"

comida llena de grasa
La carne que tiene mucha grasa es señal de prosperidad porque los animales son sanos y bien alimentados. Traducción Alternativa: "la muy buena comida"

Job 36:17

tú estás lleno de juicio en las personas malignas
Posibles significados son 1) "Dios te castigará como castiga a las personas malignas" (UDB) o 2) "estás obsesionado con el juicio que los malignos merecen"

juicio y justicia te han atrapado a ti
Eliú habla de Dios juzgando a Job y dandole justicia como si el juicio y la justicia fuesen personas que se apoderaron de Job. Traducción Alternativa: "Dios te ha llevado a juicio y teha dado justicia"

No dejes que tu enojo te lleve a burlarte
Algunas versiones de la Biblia traduce esto como "Ten cuidado de que las riquezas no te atraigan"

Job 36:19

¿Puede tu riqueza beneficiarte ... o puede todo el poder de tus fuerzas ayudarte?
Eliú pregunta esto para enfatizar que el dinero y el poder no estarán disponibles para ayudar a Job si él actúa con injusticia. Traducción Alternativa: "tus riquezas no pueden beneficiarte ... toda la fuerza de tu poder no puede ayudarte"

todo el poder de tus fuerzas ayudarte
"toda tu gran fuerza" o "todos tus esfuerzos poderosos"

cuando la gente es cortada en su lugar
Posibles significados son 1) que "personas" se refiere a personas en general y "cortada en su lugar" es una metáfora de oprimir a otros arrastrándo a otros lejos de sus casas. Traducción Alternativa: "cuando las personas arrastran fuera de sus casas a otras personas" o 2) las "personas" representa naciones y "cortada en su lugar" es una metáfora para naciones siendo destruidas. Traducción Alternativa: "cuando naciones perecerán"

estás siendo probado al sufrir
Esto puede ser declarado de forma activa. Traducción Alternativa: "Dios te está probando haciéndote sufrir"

Job 36:22

Mira
La palabra "mira" aquí añade énfasis a lo que sigue. Traducción Alternativa: "En efecto"

Dios es exaltado en Su poder
Posibles significados son 1) "Dios es extremadamente poderoso" o 2) "Las personas exaltan a Dios porque es poderoso"

¿Quién es un maestro como Él?
Eliú pregunta esta retórica pregunta para enfatizar que nadie es maestro como Dios. Traducción Alternativa: "nadie es maestro como Él" o "nadie enseña como Él lo hace"

¿Quién alguna vez lo ha instruído a Él en su camino?
Eliú pregunta esta retórica pregunta para enfatizar que nadie nunca le ha enseñado a Dios qué hacer. Traducción Alternativa: "Nadie nunca lo ha instruído acerca qué debe hacer"

¿Quién puede alguna vez decirle a Él: 'Tú has cometido injusticia?
Eliú pregunta esta retórica pregunta para enfatizar que nadie puede acusar a Dios de haber cometido lo injusto. Traducción Alternativa: "Nadie puede decirle, 'Tú has cometido injusticia'"

Job 36:25

ellos ven esas obras solo desde muy lejos
Eliú habla de las personas que no están completamente capacitadas para comprender las obras de Dios como si las personas sólo estuvieran capacitadas para ver esas obras desde lejos. Traducción Alternativa: "ellos no lo entienden completamente"

Mira
"En efecto". La palabra "Mira" aquí añade énfasis a lo que sigue.

el número de sus años es incalculable
Esto se refiere a hace cuánto Dios ha existido. Traducción Alternativa: "las personas no pueden saber hace cuánto Él ha vivido" o "las personas no pueden saber su edad"

Job 36:27

Él filtra como lluvia de Su vapor
La palabra "filtra" puede también significar "refina" o "destila". Eliú describe cómo Dios convierte las gotas de agua, o vapor, que él lo forma en lluvia. Traducción Alternativa: "él convierte en lluvia"

¿puede alguien entender la extensa cantidad de las nubes y el trueno desde su choza?
Eliú pregunta esta pregunta retórica para enfatizar que nadie puede hacer estas cosas. Traducción

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Alternativa: "nadie puede entender la extensa cantidad de nubes y el trueno desde su choza"

la extensa cantidad de las nubes
La frase "la extensa cantidad" puede ser traducida como una frase verbal. Traducción Alternativa: "como la cantidad de nubes a través del cielo"

desde su choza
Eliú habla del cielo como si fuese una "choza" donde Dios vive. Traducción Alternativa: "del cielo, donde Dios vive"

Job 36:30

Mira
"En efecto". La palabra "Mira" aquí añade énfasis a lo que sigue.

y cubre las raíces del mar
Eliú habla de las profundas partes del mar como si fuesen plantas y es hondo donde las raíces están. Posibles significados son 1) Aunque el rayo causa luz en el cielo, las partes profundas del mar permanecen oscuras. Traducción Alternativa: "pero lo profundo del mar permanece oscuro" o 2) los rayos en el cielo causan luz hasta en la profundidad del mar. Traducción Alternativa: "e ilumina las profundidades del mar"

Job 36:32

Él llena Su mano con el relámpago
Eliú habla de la luz que las tormentas ocasionan como si Dios estuviera sosteniendo los relámpagos en su mano y dirigiéndolo para golpear donde él quiere. Posibles significados 1) Dios tiene los rayos en sus manos para tirárlos, o 2) Dios esconde los rayos de luz en sus manos hasta que esté listo para usarlos.

Su trueno
"El trueno causado por los relámpagos" o "El trueno"

escucha que viene
"Escucha que la tormenta viene"

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Chapter 37

1 En efecto, mi corazón tiembla ante esto; y se mueve de su lugar. **2** Oye, oh, oye el ruido de su voz, el sonido que sale de su boca. **3** Él lo envia bajo todo el cielo, y manda su relámpago a los bordes de la Tierra. **4** Una voz ruge detrás de el; truena con la voz de su majestad; no contiene los rayos cuando se escucha su voz. **5** Dios truena maravillosamente con Su voz; Él hace grandes cosas que no podemos comprender. **6** Pero Él le dice a la nieve. 'Cae sobre la tierra'; igual a la lluvia, 'Conviértete en una gran lluvia.' **7** Él detiene la mano de todos de trabajar, para que la gente, que Él ha hecho, pueda ver Sus obras. **8** Entonces, la bestias se van a esconder y se quedan en sus refugios. **9** La tormenta sale de su cámara en el sur y el frío de los vientos dispersados en el norte. **10** Por el aliento de Dios, el hielo es dado; la expansión de la aguas congeladas son como metal. **11** Ciertamente, Él pesa la densa nube con la humedad; Él esparse sus relámpagos a través de las nubes. **12** Él mueve las nubes bajo su dirección, para que ellas hagan lo que Él les manda sobre la superficie del mundo entero. **13** Él hace que todo esto suceda; a veces sucede para correción, a veces para su tierra, y a veces como actos de fidelidad para el convenio. **14** Escucha esto, Job; detente y piensa de los hechos maravillosos de Dios. **15** ¿Sabes tú como Dios obliga su voluntad sobre las nubes y hace que los rayos destellen en ellos? **16** ¿Tú entiendes como flotan las nubes, las obras maravillosas de Dios, que es perfecto en conocimiento? **17** ¿Tú entiendes como tus ropas se ponen caliente cuando la tierra está quieta porque el viento viene del sur? **18** ¿Puedes tu extender el firmamento como Él puede- el cielo que es tan fuerte como un espejo de metal? **19** Enséñanos lo que debemos decirle, porque nosotros no podemos exponer nuestros argumentos en orden a causa de la oscuridad de nuestras mentes. **20** ¿Debo decirle que deseo hablar con Él? ¿Habrá una persona que desea ser tragada? **21** Ahora, la gente no puede mirar al sol cuando brilla en el cielo después que el viento pasa a través de las nubes y lo despeja. **22** Del norte viene el dorado esplandor - sobre Dios es majestad temible. **23** En cuanto al Tododeroso, ¡no podemos encontrarlo! Él es grande en poder; Él no oprime la justicia y abundante rectitud. **24** Por eso, la gente Le teme. Él no le presta atención aquellos que son sabios en sus propios pensamientos.

Job 37:1

mi corazón tiembla ante esto ... y se mueve de su lugar
Estas dos frases significan básicamente lo mismo para enfatizar e intensificar su temor.

mi corazón tiembla ante esto
La palabra "esto" se refiere a la tormenta en 36:32

y se mueve de su lugar
Eliú habla de su corazón bombeando violentamente como si fuera a saltar fuera de su pecho. Traducción Alternativa: "se mueven fuera de su lugar" o "bombea violentamente"

oye el ruido de su voz, el sonido que sale de su boca
Estas dos frases significan básicamente lo mismo. Eliú habla del trueno como si fuera la voz de Dios.

a los bordes de la Tierra
Eliú habla de los lugares más alejados de la tierra como si fueran las fronteras de la tierra. Traducción Alternativa: "en todas partes del mundo"

Job 37:4

Una voz ruge detrás de el ... la voz de su majestad
Eliú continúa hablando sobre el trueno como si fuera la voz de Dios.

ruge detrás de el
"ruge detrás de los rayos"

la voz de su majestad
"su voz majestuosa"

cuando se escucha su voz
Esto puede ser declarado de forma activa. Traducción Alternativa: "cuando las personas escuchan su voz"

igual a la lluvia
El verbo puede ser suministrado de la frase anterior. Traducción Alternativa: "así mismo le dijo a la lluvia"

Job 37:7

Él detiene la mano de todos
Aquí la palabra "mano" representa a la persona entera. Traducción Alternativa: "Él detiene a todo hombre"

La tormenta sale de su cámara en el sur y el frío de los vientos dispersados en el norte
En Israel, las fuertes tormentas de vientos soplan desde el sur y el clima frío se acerca desde el norte.

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La tormenta sale de su cámara en el sur
Eliú habla de la tormenta soplando desde el sur como si la tormenta tuviera un lugar donde reside antes de venir.

Job 37:10

Por el aliento de Dios, el hielo es dado
Eliú habla de viento frío del norte como si fuera la respiración de Dios. Esto puede ser declarado de forma activa. Traducción Alternativa: "El aliento de Dios crea hielo"

congeladas son como metal.
Eliú compara la dureza del hielo con la dureza de un metal. Traducción Alternativa: "helado, tan duro como un metal"

Él pesa la densa nube con la humedad
Eliú habla de Dios haciendo que las nubes de tormenta estén llenas de agua como si el peso de la humedad pesara a las nubes. Traducción Alternativa: "Él hace que las densas nubes estén llenas de humedad"

Job 37:12

a veces sucede para correción
La palabra "corrección" puede ser traducida como una frase verbal. El objeto de su "corrección" son las personas. Traducción Alternativa: "a veces sucede para corregir a las personas"

a veces para su tierra
Esto significa que la lluvia moja el suelo y hace crecer la vegetación. Traducción Alternativa: "a veces para mojar la tierra"

Job 37:14

¿Sabes tú como Dios obliga su voluntad sobre las nubes y hace que los rayos destellen en ellos?
Eliú pregunta esto para enfatizar que Job no sabe esto. Traducción Alternativa: "No puedes entender cómo Dios obliga su voluntad sobre las nubes y hace que los rayos destellen en ellos"

obliga su voluntad sobre las nubes
"controla las nubes" o "hace que las nubes le obedezcan"

Job 37:16

¿Tú entiendes como flotan las nubes, las obras maravillosas de Dios, que es perfecto en conocimiento?
Eliú pregunta esto para enfatizar que Job no sabe estas cosas. Traducción Alternativa: "Tú no entiendes como flotan las nubes, las maravillosas obras de Dios, que es perfecto en conocimiento."

flotan las nubes
"como flotan las nubes"

las obras maravillosas de Dios
El verbo puede ser suministrado de la frase anterior. Traducción Alternativa: "o entiendes las maravillosas obras de Dios" o "y tú no entiendes las maravillosas obras de Dios"

¿Tú entiendes como tus ropas se ponen caliente ... del sur?
Eliú pregunta esto para enfatizar que Job no sabe estas cosas. Traducción Alternativa: "Tú no entiendes cómo tus ropas se ponen caliente ... del sur"

como tus ropas se ponen caliente
"como te calientas en tus ropas" o "como sudas en tus ropas"

porque el viento viene del sur
En Israel, los vientos calientes soplan a través del desierto del sur y causan temperaturas calientes. Traducción Alternativa: "porque el calor, viento seco que viene del sur"

Job 37:18

¿Puedes tu extender el firmamento ... un espejo de metal?
Eliú pregunta esto para enfatizar que Job no puede hacer esto. Traducción Alternativa: "No puedes extender el firmamento ... un espejo de metal"

tan fuerte como un espejo de metal
En días bíblicos, los espejos estaban hechos de metal. Eliú habla del firmamento no dando lluvia como si fuera duro como un metal sólido.

espejo de metal
Esto se refiere al metal que es derretido, se vierte en un molde, y luego se endurece cuando se enfría.

Enséñanos lo que debemos decirle
Aquí el plural en las palabras "enséñanos" o "debemos" se refiere a Eliú, Elifaz, Bildad, y Zofar, pero no a Job. Eliú usa esta frase sarcásticamente.

a causa de la oscuridad de nuestras mentes
Eliú habla de la inhabilidad de entender como si fuera tener una oscuridad en la mente. Traducción Alternativa: "porque no entendemos"

¿Debo decirle que deseo hablar con Él?
Eliú pregunta esta pregunta retórica para enfatizar que no hay nadie que haga esto. Traducción Alternativa: "Yo no puedo permitir que alguien le diga que deseo hablar con él"

Debo decirle
Esto puede ser declarado de forma activa. Traducción Alternativa: "¿Debería hacer que alguien le dijera?"

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¿Habrá una persona que desea ser tragada?
Eliú hace esta pregunta retórica para enfatizar que nadie querría que esto pase. Traducción Alternativa: "Nadie querría ser tragado"

ser tragada
Eliú habla de una persona siendo destruída como si la persona fuera tragada. Esto puede ser declarado de forma activa. Traducción Alternativa: "para que Dios lo destruya"

Job 37:21

Del norte viene el dorado esplandor
Esta frase "dorado esplandor" describe la gloria de Dios. Esto puede ser más explicito en la traducción. Traducción Alternativa: "Dios viene del norte con dorado esplandor"

sobre Dios es majestad temible
La palabra "temible" significa que causa miedo. Eliú habla de la majestad de Dios como si fuera algo que descansa sobre Dios. Traducción Alternativa: "La majestad de Dios provoca miedo a la gente"

Job 37:23

¡no podemos encontrarlo!
Posibles significados son 1) "no podemos acercarnos a Él" o 2) esto es una metáfora con la cual Eliú habla de una persona siendo incapaz de entender totalmente a Dios como si no pudiera encontrarlo. Traducción Alternativa: "no podemos comprenderlo"

aquellos que son sabios en sus propios pensamientos
Aquí "mentes" representa a los pensamientos de las personas. Traducción Alternativa: "aquellos que son sabios en sus propios pensamientos" o "aquellos que se consideran sabios a sí mismos"

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Chapter 38

1 Luego, el SEÑOR llamó a Job desde una tormenta feroz y dijo: **2** "¿Quién es este que trae oscuridad a los planes por medio de palabras sin conocimiento? **3** Ahora, ciñe tus lomos como un hombre, pues yo te haré preguntas y tú tienes que contestarme. **4** ¿Dónde estabas tú cuando Yo establecí los cimientos de la tierra? Dime, si tienes tanto entendimiento. **5** ¿Quién determinó sus dimensiones? Dime, si tú sabes. ¿Quién estiró la línea de medida sobre ella? **6** ¿Sobre qué fueron establecidos sus cimientos? ¿Quién estableció su piedra angular **7** cuando las estrellas de la mañana cantaron unidas y todos los hijos de Dios gritaron de alegría? **8** ¿Quién cerró al mar con puertas cuando estalló, como si hubiese salido del vientre--- **9** cuando Yo le hice a las nubes sus vestidos, y a la densa oscuridad sus envolturas de vendas? **10** Eso fue cuando Yo le marqué al mar Mi límite, y cuando Yo coloqué sus barras y puertas, **11** y cuando Yo le dije: "Tú puedes llegar hasta aquí, pero no más lejos; aquí es donde Yo pondré Mi límite al orgullo de tus olas.' **12** ¿Alguna vez, desde que tus propios días comenzaron, le has dado órdenes a la mañana para que comience y causado al amanecer de la mañana saber su lugar en la esquema de las cosas, **13** para que pueda sostener los lados de la tierra a fin de que las personas malvadas puedan ser sacudidas fuera de ella? **14** La tierra es cambiada en apariencia como el barro cambia bajo un sello; todas las cosas sobre ésta sobresalen claramente como los dobleces de una pieza de vestidura. **15** De las personas malvadas su 'luz' le es quitada; su brazo levantado es roto. **16** ¿Has ido a las fuentes de las aguas del mar? ¿Has caminado en las partes más bajas de la profundidad? **17** ¿Las puertas de la muerte te han sido reveladas? ¿Has visto las puertas de la sombra de la muerte? **18** ¿Has entendido a la tierra en su expansión? Dime, si lo sabes todo. **19** ¿Dónde está el camino al lugar de descanso de la luz--- en cuanto a la oscuridad, dónde está su lugar? **20** ¿Puedes tú guiar a la luz y a la oscuridad a sus lugares de trabajo? ¿Puedes tú encontrar el camino de regreso a sus casas por ellos? **21** Sin lugar a dudas tú sabes, pues habías nacido entonces; ¡el número de tus días es tan grande! **22** ¿Has entrado a las casas de almacén para la nieve, o has visto las casas de almacén para el granizo, **23** estas cosas que Yo he guardado para tiempos de problema, para días de batalla y guerra? **24** ¿Cuál es el camino a donde los relámpagos son distribuídos o donde los vientos son esparcidos desde el este sobre la tierra? **25** ¿Quién ha creado los canales para las inundaciones de lluvia, o quién ha hecho las rutas para los estruendos de rayo, **26** para causar que llueva sobre tierras donde ninguna persona existe, y sobre el desierto, en el cual no hay nadie, **27** para así encontrar las necesidades de las regiones estériles y solitarias, y para hacer brotar a la hierba tierna? **28** ¿Hay un padre de la lluvia? ¿Quién ha engendrado las gotas de rocío? **29** ¿Del vientre de quién el hielo provino? ¿Quién dio a luz a la escarcha blanca del cielo? **30** Las aguas se esconden y se vuelven como una piedra; la superficie de las profundidades se congela. **31** ¿Puedes atar las cadenas sobre las Pléyades o deshacer las cuerdas de Orión? **32** ¿Puedes guiar a las constelaciones para aparecer en sus propios tiempos? ¿Puedes guiar a la Osa con sus hijos? **33** ¿Sabes las regulaciones del cielo? ¿Podrías poner en lugar la regla del cielo sobre la tierra? **34** ¿Puedes levantar tu voz hacia las nubes para que una abundancia de agua de lluvia pueda cubrirte? **35** ¿Puedes enviar rayos de relámpago para que puedan salir, que ellos te digan, 'Aquí estamos?' **36** ¿Quién ha puesto sabiduría en las nubes o ha dado entendimiento a las neblinas? **37** ¿Quién puede numerar las nubes por su destreza? ¿Quién puede derramar cántaros de agua del cielo **38** cuando el polvo se vuelve una masa dura y los terrones de tierra se aglomeran apretadamente juntos? **39** ¿Puedes tú cazar una víctima para una leona o satisfacer el apetito de sus cachorritos **40** cuando ellos están rugiendo en sus guaridas y refugiándose, escondiéndose para reposar y esperar? **41** ¿Quién provee víctimas para los cuervos cuando sus jovencitos claman a Dios y se tambalean por falta de comida?

Job 38:1

Luego
"Y luego." La palabra "luego" empieza una nueva parte del libro que describe lo que pasa a continuación. Mira si tu idioma tiene una manera similar de introducir una nueva escena.

llamó a Job
"contestó a Job" o "respondió a Job"

una tormenta feroz
"de una tormenta poderosa"

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¿Quién es este que trae oscuridad a los planes por medio de palabras sin conocimiento?
El SEÑOR usa esta pregunta para enfatizar que Job habló se temas que no conocía. Puede ser traducido como una declaración. Traducción Alternativa: "Traes oscuridad a mis planes por medio de palabras sin conocimiento"

trae oscuridad a los planes
"oscureces mis planes" o "confundes mis propósitos". Como Job confunde los planes de Dios se habla como si estuviera haciendo más difícil de ver los planes de Dios. El sustantivo abstracto "oscuridad" puede ser traducido como el verbo "oscurece". Traducción Alternativa: "oscureces los planes" o "haces difícil ver los planes"

por medio de palabras sin conocimiento
"por medio de hablar cosas de las cuales no conoces"

palabras sin conocimiento
El sujeto abstracto "conocimiento" puede ser traducido como un adjetivo. Traducción Alternativa: "palabras desconocidas" o "palabras ignorantes"

ciñe tus lomos como un hombre
"ata tu túnica alrededor de tu cintura como un hombre." Los hombres se ataron la túnica alrededor de la cintura para que sus piernas pudieran moverse más libremente. La expresión idiomática "ciñe tus lomos como un hombre" significa prepararse para hacer algo que implique acciones tales como trabajo, un concurso o una batalla, y Job debía prepararse para el arduo trabajo de responder a Dios. Traducción Alternativa: "prepárate para el arduo trabajo"

Job 38:4

Información general
El SEÑOR empieza a desafiar a Jon con una serie de preguntas.

¿Dónde estabas tú cuando Yo establecí los cimientos de la tierra? Dime, si tienes tanto entendimiento
Esto puede ser traducido como una declaración. Traducción Alternativa: "Dime dónde estabas cuando establecí los cimientos de la tierra, si tienes tanto entendimiento.

Yo establecí los cimientos de la tierra
El SEÑOR describe la creación de la tierra como si Él estuviera construyendo una estructura.

si tienes tanto entendimiento
El sujeto abstracto "entendimiento" puede ser traducido como verbo "entender". Traducción Alternativa: "si entiendes tanto"

¿Quién determinó sus dimensiones? Dime, si tú sabes.
Puede ser traducido como una declaración. Traducción Alternativa: "Dime quién determinó sus dimensiones, si sabes"

dimensiones
"medidas"

¿Quién estiró la línea de medida sobre ella?
Esto puede ser traducido como una declaración. Traducción Alternativa: "Dime quién estiró la línea de medida sobre ella"

la línea de medida
una soga o cuerda que las personas usan para hacer algo a la medida correcta y forma

Job 38:6

Declaración de conexión
El SEÑOR continúa desafiando a Job.

Información General
La palabra "sus" se refiere a la tierra.

¿Sobre qué fueron establecidos sus cimientos?
Esto puede ser traducido como una declaración. Traducción Alternativa: "Dime sobre qué fueron establecidos sus cimientos."

Sobre qué fueron establecidos sus cimientos
Esto puede ser declarado de forma activa. "Sobre qué establecí sus cimientos"

¿Quién estableció su piedra angular cuando ... los hijos de Dios gritaron de alegría?
Esto puede ser traducido como una declaración. Traducción Alternativa: "Dime quién estableció su piedra angular cuando ... los hijos de Dios gritaron de alegría"

cuando las estrellas de la mañana cantaron unidas y todos los hijos de Dios gritaron de alegría
Estas dos líneas son similares en significado.

cuando las estrellas de la mañana cantaron unidas
Las estrellas de la mañana son mencionadas como cantando como personas cantando. Posibles significados son 1) las "estrellas de la mañana" son lo mismo que "los hijos de Dios" en la siguiente línea o 2) "las estrellas de la mañana" se refiere a las estrellas en el cielo

las estrellas de la mañana
"la luz de las estrellas que brillan en la mañana"

los hijos de Dios
Esto se refiere a los ángeles, seres celestiales. Ver cómo se tradujo esto en 1:6.

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gritaron de alegría
El sujeto abstracto "alegría" puede ser traducido como un adverbio "alegremente". Traducción Alternativa: "gritaron alegremente"

de alegría
"porque ellos estaban llenos de alegría"

Job 38:8

Declaración de conexión:
El SEÑOR continúa desafiando a Job.

¿Quién cerró al mar con puertas cuando estalló ... y a la densa oscuridad sus envolturas de vendas?
Esto puede ser traducido como declaración. Traducción Alternativa: "Dime quién cerró al mar con puertas cuando estalló ... y a la densa oscuridad sus envolturas de vendas."

cerró al mar con puertas
El SEÑOR compara la forma que evitó que el mar cubriera toda la tierra y la frenara con puertas. Traducción Alternativa: "evitó que el agua se inundara sobre la tierra"

como si hubiese salido del vientre
El SEÑOR compara su creación del mar con el nacimiento de un niño.

sus envolturas
"como la vestimenta del mar"

y a la densa oscuridad sus envolturas de vendas
El sujeto abstracto "oscuridad" puede ser traducido como un adjetivo "oscuro". Traducción Alternativa: "e hizo nubes oscuras sus envolturas de vendas"

envolturas de vendas
largas piezas de ropa que las personas usan para enropar al bebé cuando nace.

Job 38:10

Yo le marqué al mar Mi límite
"hice un límite para el mar"

límite
El SEÑOR colocó un límite en el cual no permitió al mar pasar.

Yo coloqué sus barras y puertas
El SEÑOR compara la manera que hizo el límite para el mar para contenerlo con barras y puertas. Traducción Alternativa: "Coloqué sus barreras"

barras
Largas piezas de madera o metal que se usan para mantener la puerta cerrada.

cuando Yo le dije
"y cuando Yo le dije al mar". El SEÑOR habla del mar como si fuera una persona.

Tú puedes llegar hasta aquí, pero no más lejos
Las palabras "hasta aquí" sólo significan hasta el límite que El SEÑOR colocó. Traducción Alternativa: "Tú puedes llegar hasta este límite, pero no más lejos"

al orgullo de tus olas
"al poder de tus olas". Las olas son mencionadas como si pudieran tener orgullo. El sujeto abstracto "orgullo" puede ser traducido como un adjetivo "orgulloso". Traducción Alternativa: "para tus orgullosas olas" o "para tus poderosas olas"

Job 38:12

Declaración de conexión
El SEÑOR continua desafiando a Job.

¿Alguna vez ... ser sacudidas fuera de ella?
Esta pregunta espera una respuesta negativa. Puede ser traducido como una declaración. Traducción Alternativa: "Nunca ... ser sacudidas fuera de ella"

desde que tus propios días comenzaron
"desde que habías nacido" o "desde los días que has vivido"

le has dado órdenes a la mañana para que comience y causado al amanecer de la mañana saber su lugar en la esquema de las cosas
Estas dos frases son similares en su significado.

causado al amanecer de la mañana saber su lugar en la esquema de las cosas
El SEÑOR describe la mañana como el comienzo apto para recibir órdenes y saber cosas como una persona.

amanecer
la luz del día que aparece en el cielo de mañana antes que los rayos del sol

para que pueda
La palabra "pueda" está hablando del amanecer.

sostener los lados de la tierra
La luz del amanecer habla de como si se apoderara de los horizontes de la tierra. Traducción Alternativa: "agarrar los extremos de la tiera"

a fin de que las personas malvadas puedan ser sacudidas fuera de ella
La luz del día se representa como causando que las personas malvadas se vayan como sacudir algo para eliminar cosas no deseadas. Esto se puede establecer en forma activa. Traducción Alternativa: "y sacude a la gente malvada de la tierra"

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Job 38:14

La tierra es cambiada en apariencia como el barro cambia bajo un sello
Por la noche, la gente no puede ver con claridad, pero por la mañana la luz revela la forma distinta de todo, al igual que un sello crea imágenes distintas en arcilla.

todas las cosas sobre ésta sobresalen claramente como los dobleces de una pieza de vestidura
Aquí "ésta" se refiere a la tierra. Estas frases tienen similar significado para la primera frase en este verso.

De las personas malvadas su 'luz' le es quitada
Esto puede ser establecido de forma activa. Traducción Alternativa: "La mañana quita la 'luz' de las personas malvadas"

su 'luz'
El malvado considera que la oscuridad es su luz, porque hacen obras malvadas en la oscuridad y están familiarizados con la oscuridad.

su brazo levantado es roto
El brazo levantado del malvado representa su poder e intención de hacer cosas malas, pero el malvado se detiene de hacer esas cosas malas cuando la luz de la mañana llega.

Job 38:16

Declaración de conexión:
El SEÑOR continúa desafiando a Job.

Información general:
Versos 16 y 17 cada uno tiene dos frases con similar significado.

¿Has ido ... en su expansión?
Estas preguntas esperan respuestas negativas. Ellas pueden ser expresadas como declaraciones. Traducción Alternativa: "Tú nunca has ido a las fuentes de las aguas del mar, o caminado en las partes más bajas de la profundidad. Las puertas de la muerte no te han sido reveladas, y no has visto las puertas de la sombra de la muerte. Tú no entiendes la expansión de la tierra."

las fuentes de las aguas
"los muelles"

la profundidad
Esto se refiere al mar u oceano donde el agua es muy profunda. Traducción Alternativa: "el profundo mar" o "la profundidad del oceano" o "las profundas aguas"

¿Las puertas de la muerte te han sido reveladas?
La muerte habla como si fuera una ciudad que tiene puertas por las que las personas pasan para entrar. Esto puede ser declarado de forma activa. Traducción Alternativa: "Alguien te ha mostrado las puertas de la muerte?"

la sombra de la muerte
Traduce esto como en 3:4

la tierra en su expansión
"los grandes lugares amplios de la tierra"

si lo sabes todo
"si tú sabes todo acerca estas cosas"

Job 38:19

Declaración de conexión:
El SEÑOR continúa desafiando a Job.

Información general:
Cada uno de estos versos tienen dos frases paralelas.

¿Dónde está el camino al lugar de descanso de la luz--- en cuanto a la oscuridad, dónde está su lugar?
Esta pregunta puede ser expresada como declaración. Traducción alternativa: "No sabes el camino al lugar de descanso de la luz o el lugar de la oscuridad"

el camino al lugar de descanso de la luz
"la morada de la luz" Luz se habla como si tuviera un lugar donde sale cada día.

luz
"luz del día" o "luz del sol"

¿Puedes tú guiar a la luz y a la oscuridad a sus lugares de trabajo? ¿Puedes tú encontrar el camino de regreso a sus casas por ellos?
Estas preguntas esperan una respuesta negativa. Pueden ser expresadas como declaraciones. Traducción Alternativa: "Tú no puedes guiar a la luz y a la oscuridad a sus lugares de trabajo, o encontrar el camino de regreso a sus casas por ellos."

a sus lugares de trabajo
"a sus territorios". Luz y oscuridad se hablan como si fueran conducidos de ida y vuelta cada día para cumplir los propósitos del SEÑOR.

Sin lugar a dudas ... tan grande!
El SEÑOR usa la burla irónica para enfatizar que Job no entiende luz ni oscuridad. Traducción Alternativa: "Es obvio que no sabes, porque no naciste aún cuando fueron creadas, y no eres tan viejo."

pues habías nacido entonces
"porque ya estabas viviendo entonces". La palabra "entonces" se refiere al tiempo cuando la luz fue creada y separada de la oscuridad. Traducción Alternativa: "porque ya naciste cuando los creé"

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¡el número de tus días es tan grande!
"has vivido tantos años"

Job 38:22

Declaración de conexión:
El SEÑOR continúa desafiando a Job.

¿Has entrado a las casas de almacén para la nieve, o has visto las casas de almacén para el granizo ... y guerra?
Estas preguntas esperan una respuesta negativa. Pueden ser traducidas como una declaración. Traducción Alternativa: "Nunca has entrado a las casas de almacén para la nieve, o has visto las casas de almacén para el granizo ... y guerra."

¿Has entrado a las casas de almacén para la nieve, o has visto las casas de almacén para el granizo
Estas dos frases son similares en significado.

almacén para la nieve ... almacén para el granizo
Nieve y granizo son descriptas como si fuesen guardadas por medio de la voluntad del SEÑOR.

granizo
bolas de nieve (pequeñas usualmente) que a veces se caen del cielo durante una tormenta.

¿Cuál es el camino a donde los relámpagos son distribuídos o donde los vientos son esparcidos desde el este sobre la tierra?
Esto puede ser declarado de forma activa. Traducción Alternativa: "¿Cuál es el camino hacia donde distribuyo los rayos o donde esparzo los vientos del este sobre la tierra?"

los vientos son esparcidos
"los vientos soplan"

Job 38:25

Declaración de conexión:
El SEÑOR continúa desafiando a Job.

Información general
El SEÑOR pregunta a Job para enfatizar que él es mayor que Job porque El SEÑOR causa la lluvia y el trueno y Job no.

¿Quién ha creado los canales para las inundaciones de lluvia, o quién ha hecho ... la hierba tierna?
Esto puede ser traducido como una declaración. Traducción Alternativa: "Solo Yo creé los canales para las inundaciones de lluvia, y solo Yo creé ... la hierba tierna."

las inundaciones de lluvia
"los torrentes de lluvia"

las rutas para los estruendos de rayo
"los caminos para la luz y los truenos" Posibles significados son 1) El SEÑOR decide cómo los rayos de luz deben golpear o 2) Él decide dónde los estruendos de rayo deben ir.

tierras donde ninguna persona existe, y sobre el desierto, en el cual no hay nadie
Estas dos frases tiene cercanamente el mismo significado.

donde ninguna persona existe
"donde no hay personas"

para así encontrar las necesidades
La información implícita es que es la lluvia que encuentra las necesidades. Traducción Alternativa: "para así la lluvia pueda satisfacer las necesidades de"

estériles y solitarias
"arruinados y vano" Estas dos palabras tienen cercano significado y enfatizan las ruinas y la naturaleza vacía de esta región.

hierba tierna
"la hierba nueva" o "la hierba fresca". Esto es hierba que está empezando a crecer.

brotar
"empezar a crecer"

Job 38:28

Declaración de conexión
El SEÑOR continúa desafiando a Job.

¿Hay un padre de la lluvia? ¿Quién ha engendrado las gotas de rocío?
El SEÑOR usa estas preguntas para enfatizar que Job no entiende cómo El SEÑOR hace la lluvia, el rocío, el hielo y la escarcha.

Hay un padre de la lluvia
El SEÑOR describe la lluvia como si fuera una persona.

engendrado
el rol que tiene el padre en el nacimiento de un hijo.

gotas de rocío
las gotas de rocío son de la condensación en plantas y otras cosas

de quién el hielo provino
"quien ha dado origen al hielo"

Las aguas se esconden
durante el invierno el hielo esconde debajo al agua

las profundidades
se refiere a la profundidad del agua como en lagos, ríos y oceanos.

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Job 38:31

Declaración de conexión
EL SEÑOR continúa desafiando a Job

¿Puedes atar las cadenas ... sobre la tierra?
EL SEÑOR usa estas preguntas para enfatizar que Job no sabe controlar las estrellas.

atar las cadenas
"enlazar las cadenas" o "atar los lazos"

Pléyades ... Orion ... Osa
Son nombres de constelaciones. Ver cómo se tradujo en 9:7

deshacer las cuerdas de Orión
"romper las cuerdas que sostienen a Orion"

las constelaciones
Se refiere a las doce diferentes constelaciones que aparece detrás del sol cuando se pone. Una constelación diferente aparece detrás del sol cada mes.

para aparecer en sus propios tiempos
"para que aparezcan en el tiempo correcto"

sus hijos
sus cachorros

Job 38:34

Declaración de conexión
EL SEÑOR continúa desafiando a Job

Puedes levantar ... Aquí estamos
EL SEÑOR usa estas preguntas para enfatizar que Job no tiene control de las nubes, la lluvia, o los rayos.

para que una abundancia de agua de lluvia pueda cubrirte
"para que mucha agua te cubra"

Puedes enviar rayos de relámpago para que puedan salir
"puedes enviar rayos de relámpago para que vayan donde tú quieres y acualmente van"

que ellos te digan
"y ellos te dirán"

Aquí estamos
Esta frase significa, "Nostros estamos acá entonces puedes decirnos lo que quieres decirnos"

Job 38:36

Declaración de conexión
EL SEÑO continúa desafiando a Job

Quien ha puesto sabiduria ... apretadamente juntos
EL SEÑOR usa esta pregunta para enfatizar que él tiene control de las nubes y Job no.

Ha puesto sabiduria en las nubes
"él ha dado sabiduría en las nubes" EL SEÑOR describe las nubes como si fueran personas y da sabiduría a ellas como si ellas supieran qué hacer.

Quién puede numerar las nubes por su destreza
Esta frase significa "Quien puede sabiamente controlar cuan finas nubes hay en el cielo"

cántaros de agua
pieles que las personas cosieron juntas para poder retener agua. Yahvé se refiere a las nubes gruesas como "piel de agua" porque retienen mucha agua al igual que las pieles de agua.

cuando el polvo se vuelve una masa dura
"Cuando la lluvia moldea la tierra en una sola pieza". La lluvia hace que la tierra suelta y seca se pegue como una pieza de tierra.

los terrones de tierra se aglomeran apretadamente juntos
"los trozos de tierra se unen"

Job 38:39

Declaración de conexión
EL SEÑOR continúa desafiando a Job

Puedes tú cazar ... para reposar y esperar
EL SEÑOR usa estas preguntas para enfatizar que ÉL sabe cómo alimentar a los leones, pero Job no.

una víctima
"presa" Este es un animal que el león podría comer.

una leona
Posiblemente "un león"

satisfacer el apetito de sus cachorritos
"o dar a los jóvenes leones suficiente comida para que ellos puedan vivir"

de sus cachorritos
"de sus cachorritos" Estos son jóvenes leones lo suficientemente grandes para cazar por sí solos.

en sus guaridas
"en los lugares donde viven" o "en sus viviendas"

refugiándose
"reposar en la espesa vegetación"

para reposar y esperar
"cuál es su lugar de emboscada" o "cuál es el lugar donde se esconden para atrapar a otros animales". Los leones se esconden en las gruesas plantas y esperan a que pase un animal para poder saltar y atrapar a ese animal.

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Job 38:41

Declaración de conexión
EL SEÑOR continúa desafiando a Job

Quién provee víctimas
EL SEÑOR usa esta pregunta para enfatizar que él provee comida para los cuervos y Job no lo hace.

victimas
animales que los cuervos buscan y pueden comerlos

cuervos
"cuervos"

claman a Dios
"claman a Dios por ayuda" o "claman a Dios para que los salve"

se tambalean
"deambular"

por falta de comida
"porque no tienen comida" o "porque no tienen nada para comer"

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Chapter 39

1 ¿Sabes tú en qué tiempo las cabras salvajes en las rocas llevan a sus pequeños? **2** ¿Pueden ustedes ver luego las ciervas teniendo sus cervatillos? ¿Puedes tú contar los meses que ellos gestan? ¿Sabes tú el tiempo cuando llevan a sus pequeños? **3** Ellas se agachan hacia abajo y dan a luz sus pequeños, y luego ellas terminan sus dolores de parto. **4** Sus pequeños se hacen fuertes y crecen en los campos abiertos; ellos salen y no regresan de nuevo. **5** ¿Quién permitió que el burro salvaje fuera libre? ¿Quién ha desatado los lazos del burro veloz, **6** cuya casa Yo he hecho en Arabah, su casa en la tierra salada? **7** Él ríe con indiferencia a los ruidos en la ciudad; él no escucha los gritos del conductor. **8** Él vaga por las montañas como sus pastos; allí él busca por cada planta verde para comer. **9** ¿Podrá el buey salvaje ser feliz de servirte? ¿Podrá él aceptar quedarse en tu pesebre? **10** ¿Con una cuerda puedes tú controlar el buey salvaje para arar los surcos? ¿Podrá él recorrer los valles por ti? **11** ¿Podrás tú confiar en él porque su fuerza es grande? ¿Podrás tú dejar tu trabajo para él hacerlo? **12** ¿Podrás tú depender en él para traer tu grano a casa, para reunir el grano para tu piso de trilla? **13** ¿Las alas del avestruz aletean orgullosamente, pero ellos son piñones y plumaje de amor? **14** Porque ella deja sus huevos en la tierra, y ella deja que ellos se mantengan calientes en el polvo; **15** ella olvida que un pie puede aplastarlos o que una bestia salvaje pueda pisotearlos. **16** Ella trata a sus pequeños rudamente, como si ellos no fueran de ella; ella no teme que su trabajo puede haber sido en vano, **17** porque Dios la ha privado de sabiduría y no le ha dado a ella ningún entendimiento. **18** Cuando ella corre rápidamente, ella se ríe con indiferencia hacia el caballo y su jinete. **19** ¿Le has dado tú al caballo su fuerza? ¿Has vestido tú su cuello con su fluída melena? **20** ¿En algún momento tú lo has hecho brincar como una langosta? La majestad de su resoplido es temible. **21** Él patea con poder y se regocija en su fortaleza; él se apresura para enfrentar las armas. **22** Él se burla del temor y no desmaya; él no retrocede de la espada. **23** La bolsa de las flechas se estremece contra sus flancos, junto con la lanza parpadeando y la jabalina. **24** Él se traga el suelo con furia y coraje; en el sonido de la trompeta, él no puede mantenerse en un solo lugar. **25** Cuando la trompeta suena, él dice, '¡Aja!' Él huele la batalla desde muy lejos-- los estruendosos gritos de los comandante y los gritos de batalla. **26** ¿Es por tu sabiduría que el águila vuela, que ella expande sus alas para el sur? **27** ¿Es a tus órdenes que el águila sube y crea su nido en lugares altos? **28** Él vive en las colinas y hace su casa en la punta de los acantilados, una fortaleza. **29** Desde ahí él busca por víctimas; sus ojos las ven desde lo muy lejano. **30** Sus pequeños también beben sangre; donde las personas muertas están, allí está él."

Job 39:1

Declaración de conexión:
EL SEÑOR continúa desafiando a Job.

Información general:
EL SEÑOR usa cuatro preguntas para enfatizar que él es mejor que Job porque EL SEÑOR tiene cuidado de las cabras salvajes de montaña y ciervos y Job no lo hace.

Sabes tú en qué tiempo ... llevan a sus pequeños
Esto puede ser traducido como una declaración. Traducción Alternativa: "Seguro tú no sabes cuándo ... llevan a sus pequeños!"

Pueden ustedes ver luego las ciervas teniendo sus cervatillos
Esto puede ser traducido como declaración. Traducción Alternativa: "No estás apto para ver que todo vaya bien cuando las ciervas tengan a sus cervartillos!"

están teniendo sus cervatillos
"pariendo a sus cervatillos"

Puedes tú contar los meses que ellos gestan
Esto puede ser traducido como una declaración. Traducción Alternativa: "Tú no puedes contar los meses de embarazo"

que ellos gestan
"que completan su embarazo"

ellos
La palabra "ellos" se refiere a las cabras y los ciervos.

gestan
"están embarazadas"

Sabes tú el tiempo cuando llevan a sus pequeños
Esto puede ser traducido como una declaración. Traducción Alternativa: "Por su puesto que no sabes cuándo darán a luz a sus pequeños"

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Job 39:3

Declaración de conexión
EL SEÑOR continúa desafiando a Job

Ellas se agachan hacia abajo
La palabra "ellas" se refiere a las cabras salvajes de montaña y las ciervas.

dan a luz sus pequeños
"dar a luz a sus cachorros"

luego ellas terminan sus dolores de parto
Posibles significados son 1) sus dolores de parto terminan cuando dan a luz o 2) "dolores de parto" es una metonimia que se refiere a la descendencia de las cabras y los ciervos porque son el resultado del trabajo y el dolor de la madre. Traducción alternativa: "enviar fuera de sus vientres a sus cachorros"

los campos abiertos
"el campo" o "lo salvaje"

no regresan de nuevo
"no vuelven a ellos" o "vuelven a sus madres"

Job 39:5

Declaración de conexión
EL SEÑOR continúa desafiando a Job.

Quién permitió ... la tierra salada
EL SEÑOR usa dos preguntas para enfatizar que él es mejor que Job porque EL SEÑOR tiene cuidado de los burros salvajes y Job no.

Quién permitió que el burro salvaje fuera libre
Esto puede ser traducido como una declaración. Traducción Alternativa: "Yo soy el que libera al burro salvaje"

el burro salvaje ... el burro veloz
Son diferentes nombres para el mismo tipo de burro.

Quién ha desatado los lazos ... en la tierra salada?
Esto puede ser traducido como una declaración. Traducción Alternativa: "Desaté los lazos ... en la tierra salada".

lazos
cuerdas, cadenas, o correas que sostienen al animal y lo mantienen de escaparse

cuya casa Yo he hecho en Arabah
EL SEÑOR describe al burro como si fuera una persona que tiene casa. "Yo le di un lugar para vivir en Arabah"

la tierra salada
la tierra alrededor del Mar Salado que tiene mucha sal

Job 39:7

Declaración de conexión
EL SEÑOR continúa desafiando a Job.

Él
La palabra "Él" se refiere al burro salvaje,

ríe con indiferencia
EL SEÑOR describe al burro como si fuera una persona. El burro ríe porque aquellos en la ciudad escuchan ruidos, pero él vive en un lugar silencionso.

el conductor
alguien que obliga al animal a trabajar

sus pastos
Lugares donde los animales pueden comer plantas que crecen en el campo.

Job 39:9

Declaración de conexión
EL SEÑOR continúa desafiando a Job

Información general
Aquí EL SEÑOR usa cuatro preguntas para enfatizar que Job no es como EL SEÑOR porque Job no puede controlar un buey salvaje.

Podrá el buey salvaje ser feliz de servirte
Esta pregunta puede ser traducida como una declaración. Traducción Alternativa: "El buey salvaje no puede ser feliz para servirte"

el buey salvaje
Posibles significados son 1) un tipo de buey que vive en lo salvaje o 2) un tipo de bufalo que se ve como un buey.

ser feliz
"ser complaciente"

Podrá él aceptar quedarse en tu pesebre
Esta pregunta puede ser traducida como una declaración. Traducción Alternativa: "No aceptará quedarse en tu pesebre"

quedarse en tu pesebre
"quedarse en tu pesebre durante la noche"

pesebre
algo que ataja la comida entonces los animales pueden comer

Con una cuerda puedes tú controlar el buey salvaje para arar los surcos
Esta pregunta puede ser traducida como una declaración. Traducción Alternativa: "Tú no puedes controlar al buey salvaje con cuerdas para arar surcos en tus campos."

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con una cuerda
una cuerda fue atada a la cabeza o cuello del animal para guiarlo

surcos
Largos canales hechos en la tierra al arar. Traduzca esto como en 31:38.

Podrá él recorrer los valles por ti
Esta pregunta se puede traducir como una declaración. Traducción Alternativa: "Nunca desgarrará los valles por ti".

recorrer
para alisar y romper el suelo

Job 39:11

Declaración de conexión
EL SEÑOR continúa desafiando a Job

Información general
Aquí EL SEÑOR usa tres preguntas para continuar su argumento que Job no es como EL SEÑOR porque Job no puede controlar al buey salvaje.

Podrás tú confiar en él porque su fuerza es grande
Esta pregunta puede ser traducida como una declaración. Traducción Alternativa: "No puedes confiar en él porque su fuerza es grande"

confiar en él
La palabra "él" se refiere al "buey salvaje"

Podrás tú dejar tu trabajo para él hacerlo
Esta pregunta puede ser traducida como una declaración. Traducción Alternativa: "Tú no estás apto para hacer que haga el trabajo por ti"

dejar tu trabajo para él hacerlo
"haz que haga tu trabajo duro por ti"

Podrás tú depender en él ... el grano para tu piso de trilla
Estas dos cláusulas básicamente significan la misma cosa. Esta pregunta se puede traducir como una declaración. Traducción Alternativa: "No podrá depender de él ... grano para su trilla"

Job 39:13

Declaración de conexión
EL SEÑOR continúa desafiando a Job.

Las alas del avestruz ... piñones y plumaje de amor
EL SEÑOR usa esta pregunta para enfatizar que Job no puede explicar por qué las avestruces se comportan como lo hacen. Traducción Alternativa: "No sabes si los piñones y el plumaje del avestruz representan amor cuando agitan sus alas con orgullo" (Ver:|Rhetorical Question)

avestruz
un ave muy alagardo que puede correr muy rápido pero no vuela

aletean orgullosamente
"mueven con gozo"

piñones
las muy largas plumas en las alas de los pájaros

plumaje
las plumas más pequeñas que cubren el cuerpo del ave

de amor
La palabra hebrea es incierta. Los significados posibles son 1) "de fidelidad" o 2) "de una cigüeña". El nombre de la cigüeña significaba "el fiel" o "el amoroso" porque la gente sabía que las cigüeñas cuidan muy bien a sus polluelos.

en la tierra
"en el suelo"

puede aplastarlos
La palabra "aplastarlos" se refiere a los huevos.

pueda pisotearlos
"pisar encima de ellos"

Job 39:16

Declaración de conexión
EL SEÑOR continúa desafiando a Job

Ella trata a sus pequeños rudamente
La palabra "ella" se refiere al avestruz hembra

su trabajo
el trabajo que ella hace cuando pone huevos

puede haber sido en vano
Si sus polluelos mueren, todo su trabajo será inútil. Traducción Alternativa: "quizás sea inútil si sus polluelos mueren"

la ha privado de sabiduría
"hizo que se olvide de su sabiduría" o "no le dio sabiduría"

entendimiento
Traduce como en 11:4

Cuando ella corre rápidamente
Este verso es en contraste con su debilidad en cuidar a sus polluelos. Traducción Alternativa: "Como siempre, cuando ella corre"

ella se ríe ... su jinete
Se da a entender que ella se ríe porque es más rápida que el caballo. Traducción Alternativa: "ella se ríe ... su jinete porque puede correr más rápido que el caballo"

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Job 39:19

Declaración de conexión:
EL SEÑOR continúa desafiando a Job

Información general:
EL SEÑOR usa tres preguntas para enfatizar que Job no es como EL SEÑOR porque Job no puede controlar al caballo salvaje.

¿Le has dado tú al caballo su fuerza?
Esta pregunta puede ser traducida como una declaración. Traducción Alternativa: "Tú nunca has dado al caballo su fuerza"

¿Has vestido tú su cuello con su fluída melena?
Esta pregunta puede ser traducida como una declaración. Traducción Alternativa: "Tú no puedes vestir el cuello con su fluída melena"

vestido tú su cuello con su fluída melena
La "melena" del caballo se habla como si fuera ropa para el cuello del caballo. Traducción Alternativa: "hecho su fluída melena para cubrir su cuello como ropas"

su fluída melena
El cabello largo en la parte superior del cuello del caballo

has hecho brincar como una langosta
Esta pregunta puede ser traducida como una declaración. Traducción Alternativa: "No eres capaz de hacerlo brincar como una langosta"

una langosta
un gran tipo de saltamontes que puede saltar muy lejos y muy rápido

resoplido
un muy fuerte sonido que el caballo hace con su nariz

Job 39:21

Declaración de conexión
EL SEÑOR continúa desafiando a Job

Él patea
La palabra "él" se refiere al caballo. El caballo patea el suelo porque estaba muy emocionado por empezar una pelea. Traducción Alternativa: "Él patea con emoción"

patea
"cava el suelo con sus pezuñas"

para enfrentar las armas
Aquí las "armas" representan la batalla en la cual estaban. Traducción Alternativa: "para unirse a la batalla"

Él se burla del temor
"Él no está asustando en absoluto"

burla
"se ríe de"

desmaya
"desanimado"

él no retrocede
"él no huye"

bolsas
un contenedor que contiene flechas

estremece
"sacude y hace ruido"

flancos
el lado del caballo

jabalina
un palo largo con un extremo afilado que la gente arroja a sus enemigos

Job 39:24

Declaración de conexión
EL SEÑOR continúa desafiando a Job.

Él
La palabra "Él" se refiere al caballo.

se traga el suelo
El caballo corre sobre el suelo tan rápido que el suelo pasa por el agua que la persona toma. Traducción Alternativa: "corre tan rápido sobre el suelo"

con furia y coraje
El caballo está muy emocionado, entonces se mueve rápido y fuerte.

en el sonido de la trompeta
Puede ser declarado que alguien sople la tormenta. Traducción Alternativa: "cuando alguien sopla la trompeta para anunciar que la batalla ha empezado"

él no puede mantenerse en un solo lugar
"él está muy emocionado por estar quieto"

él dice, '¡Aja!'
La palabra "¡Ajá!" es un sonido que las personas hacen cuando descubren algo. El caballo hace un sonido porque ha descubierto la batalla.

los estruendosos gritos
Se da a entender que el caballo escucha estas cosas. Traducción Alternativa: "él escucha los gritos atronadores"

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los gritos
"los gritos de batallas". Las personas tienen un sonido especial que ellos usan en la guerra para mostrar su gran fuerza y coraje para asustar al enemigo.

Job 39:26

Declaración de conexión
EL SEÑOR continúa desafiando a Job.

Es por tu sabiduría ... para el sur
EL SEÑOR usa esta pregunta para probar que Job no es grande como EL SEÑOR. La pregunta implícita para esta pregunta es "no". Traducción Alternativa: "No es por tu propia sabiduría ... por el sur"

expande sus alas para el sur
Aquí el expandir sus alas se refiere a volar. Traducción Alternativa: "vuela al sur"

para el sur
En la geografía bíblica, las aves vuelan al sur durante el invierno para vivir en climas más cálidos.

Job 39:27

Declaración de conexión
EL SEÑOR continúa desafiando a Job.

Es a tus órdenes ... su nido en lugares altos
EL SEÑOR usa esta pregunts para probar que Job no es lo suficientemente poderoso para ordenar a las águilas. La respuesta implícita a esta pregunta es "no". Traducción Alternativa: "No estás apto para ordenar a las aguilas que suban y construyan sus nidos en lugares altos."

a tus órdenes
El sujeto abstracto "órdenes" pueden ser declarado como un verbo. Traducción Alternativa: "porque yo te ordeno que hagas eso"

sube
Esto significa volar hacia arriba. Traducción Alternativa: "volar arriba hacia el cielo"

una fortaleza
Los altos acantilados son fortalezas para las águilas porque los animales que quisieran comerlas no pueden alcanzarlas

Job 39:29

Declaración de conexión
EL SEÑOR continúa desafiando a Job

él busca por víctimas
Aquí la palabra "él" se refiere al águila

víctimas
"animales que él puede matar y comer"

sus ojos las ven
"Aquí "sus ojos" se refiere a los del águila. Traducción Alternativa: "él los ve"

Sus pequeños
"Las águilas bebés." Puede ser de ayuda afirmar que esto pasa después de que las águilas matan y al animal. Traducción Alternativa: "Después un águila mató a un animal, el águila bebé"

beben sangre
"beben la sangre del animal que mataron"

donde las personas muertas están
"donde están personas muertas" Esta frase se refiere a los cadáveres que yacen en la superficie, no los cuerpos que están enterrados en el suelo.

allí está él
Se puede hacer explícito que él viene a comer los cadáveres. AT: "él está allí para comerlos"

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Chapter 40

1 El SEÑOR continuó hablándole a Job; Él le dijo: **2** "¿Debe alguno quien desea criticar, tratar de corregir al Todopoderoso? El que discute con Dios, deje que Él le conteste.'' **3** Entonces Job le contestó al SEÑOR y dijo: **4** "Mira, yo soy insignificante; ¿cómo puedo yo contestarte? Yo pongo mi mano sobre mi boca. **5** Yo hablé una vez, y no contestaré; de hecho, dos veces, pero no procederé mas allá.'' **6** Entonces el SEÑOR le contestó a Job desde la tormenta feroz y dijo: **7** "Ahora ciñe tus lomos como un hombre, porque Yo preguntaré, y tú me debes contestar. **8** ¿En realidad dices que Yo soy injusto? ¿Me condenarás para poder decir que estás en lo correcto? **9** ¿Tienes tú un brazo como el de Dios? ¿Puedes tronar con una voz como Él? **10** Ahora vístete a ti mismo en gloria y dignidad; arréglate a ti mismo en honor y majestad. **11** Esparce alrededor el exceso de tu ira; mira a todo el que sea soberbio y derríbalo. **12** Mira a todo el que es soberbio y tráelo abajo; pisotea a la gente malvada donde se para. **13** Entierrálos en la tierra juntos; aprisiona sus rostros en el lugar escondido. **14** Entonces Yo también te reconoceré a ti que tu propia mano derecha puede salvarte. **15** Mira ahora al Behemot, al que Yo hice como te hice a ti; él come pasto como un buey. **16** Mira ahora, su fuerza está en sus lomos; su poder está en los músculos de su vientre. **17** Él mueve su rabo como un cedro; los músculos de sus muslos están unidos. **18** Sus huesos son como tubos de bronce; sus piernas son como barras de hierro. **19** Él es el jefe de las criaturas de Dios. Solo Dios, quien lo hizo, puede derrotarlo. **20** Pues las colinas le proveen alimento; las bestias del campo juegan cerca. **21** Él descansa bajo las plantas de loto en los refugios de las cañas, en los pantanos. **22** Las plantas de loto lo cubren con su sombra; los sauces del arroyo lo rodean a él. **23** Mira, si las corrientes del río inunda sus bancos, él no tiembla; él tiene confianza, aunque el río Jordán pueda surgir hasta su hocico. **24** ¿Podrá alguien capturarlo con un gancho, o perforar su naríz a través de una trampa?

Job 40:1

Declaración de conexión
EL SEÑOR empieza otra vez a reprender a Job por preguntas a él.

Debe alguno quien desea criticar, tratar de corregir al Todopoderoso
EL SEÑOR está reprendiendo a Job. Esto puede ser traducido como una declaración. Traducción Alternativa: "Nadie que quiera criticarme debería intentar disctuir conmigo, porque soy Dios Todopoderoso." o "Tú, una persona, quieres criticarme, al Dios Todopoderoso, pero no deberías intentar corregirme."

El que discute con Dios, deje que Él le conteste
EL SEÑOR hablo de Job y de sí mismo como si ellos fueran otras dos personas recordando a Job que ninguna persona donde sea debería discutir con Dios. Traducción Alternativa: "Quieres discutir conmigo, entonces respóndeme."

Job 40:3

Mira
"En efecto" La palabra "mirad" aquí añade énfasis para lo que sigue.

yo soy insignificante
"no soy importante"

cómo puedo yo contestarte
Job usa esta pregunta para disculparse por cuestionar a Dios. Traducción Alternativa: "No puedo responderte"

Job 40:6

ciñe tus lomos como un hombre
Un hombre que se pone la bata debajo de la faja o el cinturón se está preparando para un trabajo físico duro, y Job se estaba preparando para el trabajo duro de responder a Dios. Traduce como en 38: 1

Job 40:8

Declaración de conexión
EL SEÑOR continúa para reprender a Job haciéndole preguntas.

En realidad dices que Yo soy injusto
La palabra "en realidad" indica que EL SEÑOR está sorprendido de que Job diga que EL SEÑOR es injusto y que Job debe asegurarse de que realmente quiera decir eso. Esto se puede traducir como una declaración. Traducción Alternativa: "Me sorprende que estés diciendo que soy injusto". o "Debes estar seguro de que quieres decir que soy injusto, porque eso es lo que estás diciendo".

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Me condenarás para poder decir que estás en lo correcto
Esto puede ser traducido como una declaración. Traducción Alternativa: "Tú me estás condenando para entonces poder decir que eres inocente"

un brazo como el de Dios
El brazo es una metonimia de la fuerza en el brazo. Traducción Alternativa: "fuerza como la fuerza de Dios"

Puedes tronar con una voz como Él
Esto puede ser traducido como una declaración. Traducción Alternativa: "Tú ciertamente no puedes causar tronar con tu voz de la manera que Dios hace"

una voz como Él
"una voz de la forma que él hace" La mayoría de las traducciones leídas, "una voz como su voz" (ver UDB)

Job 40:10

vístete a ti mismo en gloria y dignidad; arréglate a ti mismo en honor y majestad
El sujeto abstracto "gloria", "dignidad", "honor" y "majestad" se hablan de como si fueran vestimentas que una persona puede ponérse. Pueden ser traducidas como adjetivos o verbos. Traducción Alternativa: "hazte glorioso; haz algo grande y las personas te respetarán y honorarán; haz que las personas piensen que eres un gran rey"

Esparce alrededor el exceso de tu ira
El sujeto abstracto "ira" se habla como si fuera algo más de lo que un contenedor podría contener de modo que una persona necesitara difundirlo. También es una metonimia para las acciones que una persona toma cuando está enojada. Es posible que necesite hacer explícito por qué la persona está enojada. Traducción Alternativa: "Estar enojado porque la gente está orgullosa y castigarlos"

derríbalo
"quítale todo de lo que está orgulloso"

Job 40:12

sus rostros
La cara es una parte de la persona completa. Traducción Alternartiva: "ellos"

el lugar escondido
un eufenismo para el lugar donde los espíritus de las personas van cuando mueren.

Job 40:15

Behemot
un largo animal de agua, posiblemente el hipopótamo (ver UDB)

él come
el behemot come

come pasto como un buey
Ambos, el hipopótamo y el buey comen pasto.

lomos ... músculos de su vientre
Estas dos frases se refieren a la misma parte del cuerpo.

Job 40:17

como un cedro
cedro es una madera muy dura, y su tallo se vuelve muy duro.

como tubos de bronce
Aquíl, su bronce es comparado con tubos de madera hechos de bronce para mostrar cuan dificil es este animal

como barras de hierro
La última comparación describe la fuerza de este gran animal.

Job 40:19

jefe de las criaturas
"el más importante de las criaturas" o "el más fuerte de las criaturas"

las criaturas de Dios. Solo Dios
EL SEÑOR habla como si él fuera otra persona. Traducción Alternativa: "de mis criaturas. Solo yo, Dios."

las colinas le proveen alimento
El autor habla acerca de las colinas cmo si fueran personas capaces de proveer comida. Traducción Alternativa: "El alimento crece en las colinas para ellos"

plantas de loto
floración de plantas que flotan en la parte superior del agua en zonas pantanosas

cañas
hierbas altas que se encuentran en ciénagas o pantanos

Job 40:22

planta de loto
floración de plantas que flotan en la parte superior del agua en zonas pantanosas. Traduce como en 40:19

sauces del arroyo
Los sauces son árboles largos que crecen en el suelo humedo. Si son desconocidos en tu cultura, puedes usar un término general para árboles que crecen cerca del agua.

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bancos
bordes del río

aunque el río Jordán pueda surgir hasta su hocico
"incluso si la inundación llega a su nariz"

Podrá alguien capturarlo con un gancho ... una trampa?
Esto puede ser traducido como una declaración. Traducción Alternativa: "Tú sabes que nadie puede capturarlo con un gancho o una perforación en su nariz con una trampa"

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Chapter 41

1 ¿Puedes tú sacar al Leviatán con un anzuelo? O, ¿amarrar sus quijadas con una cuerda? **2** ¿Puedes poner una soga en su nariz, o perforar su quijada con un anzuelo? **3** ¿Hará él muchos ruegos a ti? ¿Hablará él palabras suaves a ti? **4** ¿Hará él un pacto contigo, para que tú debas tomarlo a él por un sirviente para siempre? **5** ¿Jugarás con él como jugarías con un ave? ¿Lo amarrarás para tus siervas? Los grupos de pescadores, ¿negociarán por él? **6** ¿Lo dividirán para intercambiarlo entre los mercaderes? **7** ¿Puedes tú llenar su piel con arpones o su cabeza con lanzas de pescar? **8** Pon tu mano sobre él solo una vez, y tú recordarás la batalla y no lo harás más. **9** Mira, la esperanza de cualquiera que haga eso es una mentira; ¿no será arrojado al suelo cualquiera con solo verlo? **10** Ninguno es tan feroz que se atreva agitar al Leviatán; ¿quién, entonces, es aquel que pueda pararse frente a Mí? **11** ¿Quién Me ha dado algo a Mí primero de manera que tenga Yo que pagarle? Lo que sea que esté debajo de todo el cielo es Mío. **12** Yo no me mantendré en silencio con relación a las piernas del Leviatán, ni acerca del asunto de su fuerza, ni acerca de su forma elegante. **13** ¿Quién puede desnudarlo de su cubierta exterior? ¿Quién puede penetrar su armadura doble? **14** ¿Quién puede abrir las puertas de su rostro, anillado con sus dientes, los cuáles son un terror? **15** su espalda está hecha de hileras de escudos, apretados juntos como con un sello cerrado. **16** Uno está tan cerca del otro que ningún aire puede venir entre ellos. **17** Ellos están unidos unos a otros; ellos se mantienen juntos, para que así ellos no puedan ser separados. **18** La luz destella de su resoplo; sus ojos son como los párpados del amanecer. **19** Fuera de su boca salen antorchas encendidas, chispas de fuego saltan fuera. **20** De sus fosas nasales sale humo como una olla hirviendo en un fuego que ha sido abanicado para estar muy caliente. **21** Su aliento enciende carbones en llamas; fuegos salen de su boca. **22** En su cuello hay fuerza, y el terror baila frente a él. **23** Los dobleces de su carne están unidos; ellos están firmes sobre él; ellos no pueden ser movidos. **24** Su corazón es tan duro como una piedra, de hecho, tan duro como una piedra de molino inferior. **25** Cuando él se levanta, incluso los dioses se vuelven miedosos; por causa del miedo, se retiran. **26** Si una espada le golpea, no hace nada, ni tampoco lo hace una lanza, una flecha, o cualquier otra arma puntiaguda. **27** Él piensa del hierro como si fuera paja, y del bronce como si fuera madera podrida. **28** Una flecha no puede hacerlo huir; para él las piedras de hondas se vuelven paja. **29** Los mazos son considerados como paja; él se ríe del zumbido del vuelo de una lanza. **30** Sus partes bajas son como pedazos filosos de vasijas rotas; él deja un rastro que separa el lodo como si fuera un trineo de trilla. **31** Él hace la profundidad espumarse como una olla de agua hirviendo; él hace del océano una olla de ungüento. **32** Él hace una brillante estela detrás de él; uno pensaría que la profundidad tenía cabello gris. **33** En la tierra no hay ninguno igual a él, el que ha sido hecho para vivir sin miedo. **34** Él ve todo lo que es orgulloso; él es rey sobre todos los hijos del orgullo."

Job 41:1

Información general
Dios continúa hablando. Él está usando muchas preguntas retóricas para desafiar a Jonas.

Puedes tú sacar al Leviatán con un anzuelo
Esto puede ser traducido como una declaración. Traducción Alternativa: "Sabes que no puedes sacar al Leviatán con un anzuelo"

sacar
sacar del agua

su ... él
la palabra "su" o "él" se refiere al Leviatán.

amarrar sus quijadas con una cuerda?
Esta no es una oración completa, pero el significado puede entenderse del contexto como "O puedes amarrar sus quijadas con una cuerda?" Esto puede ser traducido como una declaración. Traducción Alternativa: "Y tú sabes que no puedes amarrar sus quijadas con una cuerda"

Puedes poner una soga en su nariz ... con un anzuelo
Esto puede ser traducido como una declaración. Traducción Alternativa: "Sabes que no puedes poner una soga en su nariz ... con un anzuelo."

¿Hará él muchos ruegos a ti?
Esto puede ser traducido como una declaración. Traducción Alternativa: "Sabes que no hará ruegos pa¿or ti."

¿Hablará él palabras suaves a ti?
Esto puede ser traducido como una declaración. Traducción Alternativa: "Sabes que no te hablará palabras suaves"

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Job 41:4

Declaración de conexión:
EL SEÑOR continúa reprendiendo con preguntas a Job.

Hará él un pacto contigo, para que tú debas tomarlo a él por un sirviente para siempre?
Esto puede ser traducido como una declaración. Traducción Alternativa: "Tú sabes que él no hará un pacto contigo, que tú deberías tomarlo a él por un sirviente para siempre."

Jugarás con él como jugarías con un ave?
Esto puede ser traducido como una declaración. Traducción Alternativa: "Tú sabes que no puedes jugar con él como jugarías con un ave"

Lo amarrarás para tus siervas?
Esto puede ser traducido como una declaración. Traducción Alternativa: "Tú sabes que no puedes amarrar para tus sirvientes"

Los grupos de pescadores, ¿negociarán por él?
Esto puede ser traducido como una declaración. Traducción Alternativa: "Tú sabes que los grupos de pescadores no negociarán por él."

¿Lo dividirán para intercambiarlo entre los mercaderes?
Esto puede ser traducido como una declaración. Traducción Alternativa: "Tú sabes que ellos no lo dividirán para intercambiarlo entre los mercaderes."

Lo dividirán
"Los grupos de pescadores dividirán"

Job 41:7

Declaración de conexión
EL SEÑOR continúa reprendiéndole a Job haciéndole preguntas

Puedes tú llenar su piel con arpones o su cabeza con lanzas de pescar
Esto puede ser traducido como una declaración. Traducción Alternativa: "Tú no puedes perforar su piel con arpones, ni puedes perforar su cabeza con lanzas de pescar"

arpones
largas lanzas con puntos de púas que las personas usan para cazar largas criaturas

Mira
"Presta atención a la cosa importante que diré"

¿no será arrojado al suelo cualquiera con solo verlo?
Esta generalización se puede traducir como una declaración en forma activa. Las palabras "con solo verlo", la razón por la cual la persona se arrojará al suelo, es un metonimo para la persona que tiene miedo y para la persona que se arroja al suelo. Traducción Alternativa: "Cualquiera que lo mire estará tan asustado que se arrojará al suelo"

Job 41:10

Declaración de conexión
EL SEÑOR continúa reprendiéndo a Job haciéndole preguntas.

Ninguno es tan feroz que se atreva agitar al Leviatán; ¿quién, entonces, es aquel que pueda pararse frente a Mí?
Sería más fácil despertar a Leviatán que pararse delante del SEÑOR. Esto se puede traducir como una declaración. Traducción Alternativa: "Como sabes que ninguna persona es tan feroz que se atreva a despertar a Leviatán, ciertamente debes saber que nadie puede pararse delante de mí".

¿Quién Me ha dado algo a Mí primero de manera que tenga Yo que pagarle?
Esto se puede traducir como una declaración. Traducción Alternativa: "Sabes que nadie ha dado nada primero, así que no hay nadie a quien deba devolver "

Yo no me mantendré en silencio
Esto se puede traducir como una declaración. Traducción Alternativa: "Yo ciertamente hablaré"

las piernas, ni acerca del asunto de su fuerza,
Quizás debas añadir las palabras omitidas. Traducción Alternativa: "piernas. También hablo acerca de la importancia de su fuerza"

fuerza, ni acerca de su forma elegante.
Quizás debas añadir las palabras omitidas. Traducción Alternativa: "fuerza. También hablaré acerca de su forma elegante"

Job 41:13

Declaración de conexión
EL SEÑOR continúa repreniéndo a Job preguntandole.

¿Quién puede desnudarlo de su cubierta exterior?
Esto puede ser traducido como una declaración. Traducción Alternativa: "Nadie puede desnudarlo de su cubierta exterior."

¿Quién puede penetrar su armadura doble?
La palabra "armadura" es una metáfora por las escamas duras o esconder en su espalda. Esto se puede traducir como una declaración. Traducción Alternativa: "Nadie puede penetrar su muy gruesa piel".

¿Quién puede abrir las puertas de su rostro ... terror?
Esto se puede traducir como una declaración. Traducción Alternativa: "Nadie puede abrir sus mandíbulas ... terror"

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escudos
Tanto los escudos como la piel de Leviatán protegen bien y mantienen alejadas las flechas y otras armas.

apretados juntos como con un sello cerrado
Esto significa los "escudos" son muy cercanos uno de otro y nada puede interponerse entre ellos.

Job 41:16

Uno está tan cerca del otro
Una fila de escudos (41:13) está tan cerca de otra

ellos ... ellos
Las palabras "ellos" y "ellos" se refiere a la fila de escudos (41:13)

ellos no puedan ser separados
Esto puede ser traducido en forma activa. Traducción Alternativa: "nadie puede separarlos"

de su resoplo
"cuando resopla". Un resoplido es un sonido como un ronquido corto. Otro posible significado es "por sus estornudos" o "cuando estornuda".

sus ojos son como los párpados del amanecer
Sus ojos son ojos y el amanecer es rojo.

Job 41:19

Fuera de su boca salen antorchas encendidas, chispas de fuego saltan fuera.
"De su boca salen antorchas encendidas, chispas de fuego saltan de su boca". Dios expresa la misma idea de dos maneras diferentes para enfatizar la aterradora apariencia del Leviatán.

humo como una olla hirviendo
Ambos, el humo y la olla hirviendo son muy calientes.

fosas nasales
las dos aberturas de la nariz

enciende carbones en llamas
"hace que las brasas se encienden"

Job 41:22

su ... él
Leviatán

el terror baila frente a él
El sujeto abstracto "terror" se puede traducir como el verbo "tener miedo", Traducción Alternativa: "cuando la gente lo ve venir, tienen mucho miedo"

ellos no pueden ser movidos
Esto puede ser traducido en forma activa. Traducción Alternativa: "nadie puede moverlos"

Su corazón es tan duro como una piedra
Una roca no cambia y se vuelve suave. Los posibles significados son 1) el cofre físico de Leviatán y los órganos dentro de él son físicamente duros o 2) Leviatán no tiene miedo de nada o 3) se habla de Leviatán como una persona que mata sin lamentarlo.

molino inferior
La más grande y dura de las dos rocas solía moler el grano. Sería la roca más dura que la gente podría encontrar. "la más dura de las rocas"

Job 41:25

los dioses
Otra posibile significado es "personas poderosas" o "personas muy fuertes" (Ver UDB)

Él piensa del hierro como si fuera paja
"Piensa en las armas hechas de hierro como si fueran armas hechas de paja". La paja no atravesaba su piel, y las armas de hierro no atraviesan su piel.

y del bronce como si fuera madera podrida
"Piensa en las armas hechas de bronce como si fueran armas hechas de madera podrida" La madera podrida no atravesaba su piel, y las armas de bronce no atraviesan su piel.

Job 41:28

para él las piedras de hondas se vuelven paja
Chaff no puede lastimar a Leviatán, y las hondas no pueden lastimarlo.

Los mazos son considerados como paja
Esto se puede traducir en forma activa. Un mazo hecho de paja no lo lastimaría, y un mazo hecho de madera no lo lastimaría. AT: "Él piensa en los mazos como si fueran paja"

él se ríe del zumbido del vuelo de una lanza
La persona que arroja la esfera espera que la lanza mate a Leviatán, pero el escritor habla como si Leviatán supiera que la esfera no lo matará y se ríe.

él deja un rastro que separa el lodo como si fuera un trineo de trilla
Un trineo trillando sobre grano en un piso trillando y convierte en polvo lo que pasa, y su cola deja un rastro en el barro mientras lo mueve mientras camina.

Job 41:31

Él hace la profundidad espumarse como una olla de agua hirviendo
"Cuando él pasa por el agua, deja un rastro de burbujas detrás de él, como el burbujeo del agua hirviendo en una olla"

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él hace del océano una olla de ungüento
El ungüento en una olla es nublado si alguien lo sacude, y el mar está lodoso cuando Leviatán nada en él.

uno pensaría que la profundidad tenía cabello gris
por las burbujas a sus pasos son blancas

Job 41:33

no hay ninguno igual a él
"ninguna otra criatura es como Leviatán"

Él ve todo lo que es orgulloso
"Él es muy, muy orgulloso"

él es rey sobre todos los hijos del orgullo
Se habla de Leviatán como si fuera una persona capaz de enorgullecerse y convertirse en rey. Tradcción Alternativa: "Leviatán tiene más razones para estar orgulloso que cualquier otra persona en la tierra"

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Chapter 42

1 Entonces Job le contestó al SEÑOR y dijo: **2** "Yo sé que Tú puedes hacer todas las cosas, que ningún propósito Tuyo puede ser detenido. **3** '¿Quién es este que sin conocimiento encubre planes?' En efecto, yo he hablado cosas que no entendía, cosas muy difíciles para yo entenderlas, de las cuales yo no sabía. **4** Tú me dijiste: 'Escucha, ahora, y Yo hablaré; Te preguntaré cosas, y tú me dirás.' **5** Yo había escuchado de Ti por el oír de mis oídos, pero ahora mi ojo te ve. **6** Así que me desprecio; me arrepiento en polvo y cenizas." **7** Sucedió que después de haber dicho estas palabras a Job, el SEÑOR le dijo a Elifaz el temanita: "Mi ira se ha encendido contra ti y en contra de tus dos amigos, pues no han hablado de Mí lo correcto, como Mi siervo Job ha hecho. **8** Ahora por lo tanto, traigan para ustedes mismos siete toros y siete carneros, vayan a Mi siervo Job, y ofrezcan para ustedes mismos una ofrenda quemada. Mi siervo Job orará por ustedes, y Yo aceptaré su oración, para que así Yo no tenga que tratar con ustedes luego de su disparate. Ustedes no han dicho lo que es correcto sobre Mí, como Mi siervo Job ha hecho." **9** Así que Elifaz el temanita, Bildad el suhita y Zofar el naamatita fueron e hicieron como el SEÑOR los había ordenado, y el SEÑOR aceptó a Job. **10** Cuando Job oró por sus amigos, el SEÑOR restauró sus fortunas. El SEÑOR le dio el doble tanto como él había poseído antes. **11** Entonces todos los hermanos de Job, y todas sus hermanas, y todos aquellos que habían sido sus conocidos antes- fueron donde él y comieron alimento con él en su casa. Ellos se afligieron con él y lo consolaron por todos los desastres que el SEÑOR había traído sobre él. Cada persona le dio a Job un pedazo de plata y un anillo de oro. **12** El SEÑOR bendijo la parte final de la vida de Job más que la primera; tuvo catorce mil ovejas, seis mil camellos, mil yugos de bueyes, y mil burras. **13** También tuvo siete hijos y tres hijas. **14** Nombró a la primera hija Jemina, a la segunda Cesia, y a la tercera Keren Hapuc. **15** En toda la tierra no fueron encontradas mujeres tan hermosas como las hijas de Job. Su padre les dio una herencia junto a sus hermanos. **16** Luego de esto, Job vivió 140 años; vio a sus hijos y a los hijos de sus hijos, hasta cuatro generaciones. **17** Entonces Job murió, siendo viejo y lleno de días.

Job 42:1

Yo sé que Tú puedes hacer todas las cosas, que ningún propósito Tuyo puede ser detenido
Es posible que deba repetir las palabras "Lo sé". Traducción Alternativa: "Sé que puedes hacer todas las cosas. Sé que ningún propósito tuyo puede ser detenido".

ningún propósito Tuyo puede ser detenido
Esto puede ser traducido de forma activa. Traduccion alternativa: "nadie puede parar ninguno de tus planes"

Quién es este que sin conocimiento encubre planes
La mayoría de las versiones modernas están de acuerdo en que Job cita libremente las propias palabras de Dios de 38: 1. Los traductores deben, por lo tanto, decidir como lo hace la UDB, dejar en claro que Dios hizo esta pregunta a Job y que Job ahora la está recordando. Traducción Alternativa: "Me dijiste, '¿Quién es este que no tiene conocimiento, pero que se atreve a ocultar mis planes a la gente?'" O, "Me dijiste, 'No tienes conocimiento; no debes decir mentiras sobre mi planes. '"

encubre planes
Es decir, oculta o tergiversa los planes y consejos de Dios.

Job 42:4

pero ahora mi ojo te ve
El lector no debe entender que esto significa que Job literalmente vio al SEÑOR. Ver con los ojos es una metonimia para comprender. Traducción Alternativa: "pero ahora realmente te entiendo".

me desprecio
El yo de Job es una metonimia de lo que dijo. Traduccion alternativa: "Desprecio las cosas que dije"

desprecio
"me disgusta intensamente" o "soy infeliz con"

me arrepiento en polvo y cenizas
No está claro si Job realmente se sentó o se cubrió de polvo y cenizas. Esto puede ser una metáfora para lamentar sus pecados. Traduccion alternativa: "Lamento tanto mis pecados que debería sentarme en polvo y cenizas"

Job 42:7

Sucedió que después
Esta frase se usa aquí para marcar un evento importante en la historia. Si su idioma tiene una forma de hacerlo, podría considerar usarlo aquí.

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Elifaz el temanita
Traduzca el nombre de este hombre como en 2:11.

Mi ira se ha encendido contra ti
El fuego es una metáfora de la ira, y encender un fuego es una metáfora para enojarse. Traducción alternativa: "Me he enojado mucho contigo"

siete toros
"7 toros"

así Yo no tenga que tratar con ustedes luego de su disparate
El sustantivo abstracto "disparate" se puede traducir como un adjetivo. Traducción Alternativa: "a pesar de que has sido muy tonto y mereces que te castigue severamente, no haré eso"

Bildad el suhita
Traduzca el nombre de este hombre como en 2:11.

Zofar el naamatita
Traduzca el nombre de este hombre como en 2:11.

el SEÑOR aceptó a Job
La persona es un metonimo para la oración que ora. Traducción alternativa: "Dios aceptó la oración de Job por sus tres amigos"

Job 42:10

poseído
Los términos "poseer" y "posesión" generalmente se refieren a poseer algo. También pueden significar ganar control sobre algo u ocupar un área de tierra.

- En el Antiguo Testamento, este término se usa a menudo en el contexto de "poseer" o "tomar posesión" de un área de tierra.
- Cuando el SEÑOR ordenó a los israelitas que "poseyeran" la tierra de Canaán, eso significaba que debían ir a la tierra y vivir allí. Esto implicó primero conquistar a los pueblos cananeos que vivían en esa tierra.
- EL SEÑOR les dijo a los israelitas que les había dado la tierra de Canaán como "su posesión". Esto también podría traducirse como "su lugar legítimo para vivir".
- El pueblo de Israel también fue llamado "posesión especial" del SEÑOR. Esto significa que le pertenecían a él como su pueblo a quien había llamado específicamente para adorarlo y servirlo.
- Sugerencias de traducción: Los términos "poseer" también podrían traducirse como "propio" o "tener" o "tener más cargo".
- La frase, "tomar posesión de" podría traducirse como "tomar el control de" u "ocupar" o "vivir", dependiendo del contexto.
- Al referirse a cosas que las personas poseen, las "posesiones" podrían traducirse como "pertenencias" o "propiedad" o "cosas de propiedad" o "cosas de su propiedad".
- Cuando el SEÑOR llama a los israelitas, "mi posesión especial", esto también podría traducirse como "mi pueblo especial" o "gente que me pertenece" o "mi pueblo a quien amo y gobierno".
- La frase, "se convertirán en su posesión" cuando se refiera a la tierra, significa "ocuparán la tierra" o "la tierra les pertenecerá".
- La expresión "encontrado en su poder" podría traducirse como "que estaba sosteniendo" o "que tenía con él".
- La frase "como su posesión" también podría traducirse como "como algo que le pertenece" o "como un lugar donde vivirá su gente".
- La frase "en su poder" podría traducirse como "que poseía" o "que le pertenecía".

consolaron
Los términos "comodidad" y "consolador" se refieren a ayudar a alguien que sufre dolor físico o emocional.

- Una persona que consuela a alguien se llama "consolador".
- En el Antiguo Testamento, el término "consuelo" se usa para describir cómo Dios es amable y amoroso con su pueblo y los ayuda cuando están sufriendo.
- En el Nuevo Testamento, dice que Dios consolará a su pueblo a través del Espíritu Santo. Aquellos que reciben el consuelo están capacitados para dar el mismo consuelo a otros que sufren.
- La expresión "consolador de Israel" se refería al Mesías que vendría a rescatar a su pueblo.
- Jesús se refirió al Espíritu Santo como el "Consolador" que ayuda a los creyentes en Jesús.

Sugerencias de traducción: Dependiendo del contexto, "comodidad" también podría traducirse como "aliviar el dolor de" o "ayudar

oro
El oro es un metal de alta calidad de color amarillo que se usaba para hacer joyas y objetos religiosos. Era el metal más valioso en la antigüedad.

- En los tiempos bíblicos, muchos tipos diferentes de objetos estaban hechos de oro macizo o estaban cubiertos con una fina capa de oro.
- Estos objetos incluían aretes y otras joyas, ídolos, altares y otros objetos usados en el tabernáculo o templo, como el arca del pacto.
- En los tiempos del Antiguo Testamento, el oro se usaba como medio de intercambio en la compra y venta. Se pesó en una escala para determinar su valor.
- Más tarde, el oro y otros metales como la plata se usaron para hacer monedas para comprar y vender.

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- Cuando se refiere a algo que no es oro sólido, sino que solo tiene una cubierta delgada de oro, también podría usarse el término "dorado" o "cubierto de oro" o "cubierto de oro".
- A veces, un objeto se describe como "dorado", lo que significa que tiene el color amarillo del oro, pero en realidad no puede estar hecho de oro.

Job 42:12

más que la primera
Es posible que deba agregar las palabras omitidas. Traducción Alternativa: "más que la primera parte de su vida"

catorce mil ovejas
14.000 ovejas

seis mil camellos
6.000 camellos.

mil yugos de bueyes

1. 000 yugos de bueyes.

siete hijos y tres hijas
7 hijos y 3 hijas

Jemina ... Cesia ... Keren Hapuc
nombre de mujeres

Job 42:15

no fueron encontradas mujeres tan hermosas como las hijas de Job
"las hijas de Job eran más hermosas que todas las demás mujeres"

siendo viejo y lleno de días
Las palabras "lleno de días" significa básicamente la misma cosa que "siendo viejo". Las dos frases forman un mismo idioma. Traducción alternativa: "un muy viejo hombre"

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Book: Psalms

Psalms

Chapter 1

1 ¡Bienaventurado es el hombre que no camina en el consejo del malvado, o camina en el sendero con pecadores, o se sienta en la asamblea de burladores. **2** Pues su deleite está en la ley del SEÑOR, y en su ley, él medita de día y de noche! **3** Él será como un árbol plantado junto a las corrientes de agua, que produce su fruto en su temporada, cuyas hojas no se marchitan; lo que sea que Él hace, prosperará. **4** No así los malvados, que son como la paja que el viento se lleva lejos. **5** Así que los malvados no se mantendrán en el juicio, ni tampoco los pecadores en la asamblea de los rectos. **6** Pues el SEÑOR aprueba el camino de los rectos, pero el camino de los malvados perecerá.

Psalms 1:1

Información General:
Paralelismos son comunes en la poesía hebrea.

que no camina en el consejo del malvado
El "consejo del malvado" es referido como si fuera un camino que seguir. Traducción Alterna: "'que no sigue el camino del malvado"

camina en el sendero con pecadores
Aquí la palabra "sendero" representa la manera en que vive la gente. La palabra "permanece" está en paralelo con "camina". Traducción Alterna: "imitar la conducta de la gente pecadora"

o se sienta en la asamblea de burladores
Sentarse con gente que se burla de Dios representa unirse con gente que se burla de Él. Traducción Alterna: "o se une a esos que se burlan de Dios" o "se burlan de Dios con otros que lo hacen"

deleite
"contentamiento" o "gozo"

El SEÑOR
Este es el nombre de Dios que Él reveló a su pueblo en el Antiguo Testamento. Vea la página de translatioWord sobre El Señor concerniente a cómo traducir esto.

Psalms 1:3

Información General:
Este pasaje introduce una imagen elaborada en la cual se piensa de una persona justa en términos de un árbol floreciente.

Él será como un árbol... fruto en su temporada
En la Biblia, a menudo se habla de la gente como árboles. La gente que se deleita en la ley del Señor pueden hacer todo lo que Dios quiere que hagan justo como un árbol que es plantado junto al agua produce buen fruto. Traducción Alterna: "Él será próspero como un árbol... fruto en su temporada"

plantado junto a las corrientes de agua
Un árbol que es plantado junto a una corriente de agua puede recibir suficiente agua para ser saludable.

que produce su fruto en su temporada
Los árboles saludables producen buen fruto en el tiempo correcto.

cuyas hojas no se marchitan
Si un árbol recibe suficiente agua, sus hojas no se secan y mueren.

lo que sea que Él hace, prosperará
"Él será exitoso en cualquier cosa que haga"

Psalms 1:4

No así los malvados
Como ellos no son así puede ser expresado claramente. "Los malvados no son prósperos" o "'los malvados no prosperan"

que son como la paja
Como son como paja puede ser claramente. Traducción Alterna: "pero, en cambio, ellos no tienen valor como la paja"

no se mantendrán en el juicio
Sobrevivir cuando Dios juzga es referido como "mantenerse." Traducción Alterna: "no sobrevivirán cuando Dios les juzgue" o "serán condenados cuando Dios los juzgue"

ni tampoco los pecadores en la asamblea
Los traductores pueden suplir el verbo "mantenerse." Traducción Alterna: "tampoco los pecadores se mantendrán en la asamblea"

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ni tampoco los pecadores en la asamblea de los rectos
Ser aceptados por Dios como justo es referido como permanecer con el grupo de gente justa. Traducción Alterna: "y Dios no aceptará pecadores junto con gente justa"

Psalms 1:6

Pues el SEÑOR aprueba el camino de los rectos, pero el camino de los malvados perecerá
Estas dos cláusalas contrastan lo que le pasa a la gente justa con lo que le pasa a la gente malvada.

el camino de los rectos
Como vive la gente es referido como si fuera un ''camino" o "ruta" en la que ellos están caminando. Traducción Alterna: "como los justos viven"

el camino de los malvados perecerá
Aquí "camino" aplica a los malvados, quienes están figuradamente caminando en el camino. Traducción Alterna: "los malvados perecerán debido a su camino" o "los malvados morirán debido a la manera en que viven"

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Chapter 2

1 ¿Por qué están las naciones en tumulto, y por qué las personas hacen conspiraciones que fallarán? **2** Los reyes de la tierra se posicionan juntos y los gobernantes se juntan para conspirar contra el SEÑOR y contra Su Mesías, diciendo: **3** "Arrancanquémonos los grilletes que ellos nos pusieron y lanzar lejos sus cadenas." **4** Aquel que se sienta en los cielos se burlará de ellos; el Señor se burla de ellos. **5** Entonces Él les hablará en Su enojo y los aterrorizará en Su furor, diciendo: **6** "Yo mismo he ungido a Mi rey en Sion, Mi monte santo." **7** Yo anunciaré el decreto del SEÑOR. Él me dijo: "¡Tú eres mi hijo! Yo soy tu padre. **8** Pídeme, y Yo te daré las naciones para tu herencia y las regiones más lejanas de la tierra para tu posesión. **9** Tú las quebrarás con una vara de hierro; como una jarra de un alfafero, tú los aplastarás en pedazos." **10** Así que ahora, ustedes reyes, sean advertidos; sean corregidos, ustedes gobernantes de la tierra. **11** Adoren al SEÑOR en temor y regocíjense con temblor. **12** Honra el hijo o él se enojará contigo, y ustedes morirán en el camino cuando Su enojo queme por solo un momento. Cuán bendecidos son todos aquellos que buscan refugio en Él.

Psalms 2:1

Información General:
Los paralelismos son comunes en la poesía hebrea.

¿Por qué están las naciones en tumulto... por qué las personas hacen conspiraciones que fallarán?
Estas dos cláusalas tienen significados similares, y las "naciones" y "gentes" se refieren al mismo pueblo. Las palabras "naciones" y "gentes" puede representar a sus gobernantes. Traducción Alterna: "¿Por qué están los líderes de las naciones en tumulto y haciendo conspiraciones que fallarán?

¿Por qué están las naciones en tumulto, y por qué las personas hacen conspiraciones que fallarán?
Estas preguntas son usadas para mostrar sorpresa acerca de que la gente esté haciendo algo tan mal y tonto. Traducción Alterna: "Las naciones están en tumulto y las personas están haciendo conspiraciones que fallarán."

están las naciones en tumulto
Esto probablemente significa que las naciones estaban haciendo una gran y ruidosa conmoción.

conspiraciones que fallarán
Estas son probablemente conspiraciones contra Dios y su pueblo.

Los reyes de la tierra se posicionan juntos... los gobernantes se juntan para conspirar
Estas dos cláusalas tienen significados similares

se posicionan juntos
"juntos para pelear" o "unidos y preparados para una revuelta"

Arrancanquémonos los grilletes... lanzar lejos sus cadenas
La gente de otras naciones habla del gobierno del SEÑOR y del Mesías sobre ellos como si fuera grilletes y cadenas. Traducción Alterna: "Nos liberaremos de su control; no debemos permitir que gobiernen más sobre nosotros"

Psalms 2:4

Él... El Señor
Estas frases se refieren al SEÑOR. El SEÑOR es llamado, a menudo, "El Señor" pero las palabras para "El SEÑOR" y "El Señor " son diferentes.

se sienta en los cielos
Aquí sentarse representa gobernar. En donde se sienta puede ser expresado claramente. Traducción Alterna: "gobierna en los cielos" o "se sienta en su trono en el cielo"

el Señor se burla de ellos
"El Señor se burla de esa gente." Traducción Alterna: El Señor se burla de ellos por sus tontos planes"

y los aterrorizará en Su furor
"furor" se puede referir a estar extremadamente molesto o estar furioso.

aterrorizará
"asustar"

Psalms 2:6

Yo mismo
El SEÑOR está enfatizando que Él, y nadie más, ha ungido su rey.

he ungido a Mi rey
"establecí a Mi rey para gobernar"

Yo anunciaré el decreto del SEÑOR
La persona diciendo esto es el rey. Esto puede ser expresado claramente. Traducción Alterna: "El rey dice 'yo anunciaré un decreto del SEÑOR'"

Él me dijo
"El SEÑOR me dijo"

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¡Tú eres mi hijo! Yo soy tu padre
Entre muchos pueblos en esa parte del mundo de entonces, los hombres podían decidir adoptar legalmente niños, quienes se convertirían en sus herederos. Aquí El SEÑOR adopta a un hombre y lo hace rey de Israel. Traducción Alterna: "Te hago mi hijo. En este día me he convertido en tu padre" o "ahora tú eres mi hijo y yo soy tu padre"

Psalms 2:8

Oración de Enlace:
El SEÑOR continúa hablando al nuevo rey de Israel.

las naciones para tu herencia... las regiones más lejanas de la tierra para tu posesión
Estas frases expresan ideas muy similares.

las regiones más lejanas de la tierra
"las tierras que están muy lejos"

Tú las quebrarás con una vara de hierro; como una jarra de un alfafero, tú los aplastarás en pedazos
Estas frases expresan ideas muy similares.

Tú las quebrarás con una vara de hierro
Derrotar a las naciones es expresado como quebrarlos, y su poder es expresado como una vara de hierro. Traducción Alterna: "Tú los derrotarás completamente por tu poder"

tú los aplastarás en pedazos
Destruir naciones es expresado como si ellas pudieran ser rotas como una jarra. Traducción Alterna: "tú los destruirás completamente como una jarra de arcilla"

una jarra de un alfafero
Un alfarero es una persona que hace ollas y jarras de arcilla. Éstas son frágiles y pueden ser rotas fácilmente. Traducción Alterna: "una jarra de arcilla" o "una olla de arcilla"

Psalms 2:10

Así que ahora, ustedes reyes, sean advertidos; sean corregidos, ustedes gobernantes de la tierra
Estas dos frases tienen significados similares. Traducción Alterna: "Así que ahora, ustedes reyes y gobernantes de la tierra, sean advertidos y corregidos"

sean advertidos
Esto puede ser expresado en forma activa. Traducción Alterna: "oigan esta advertencia" o "sean sabios"

sean corregidos
Esto puede ser expresado con una forma activa. Traducción Alterna: "oigan esta corrección" o "tomen esta corrección"

Psalms 2:12

Honra al hijo
La gente mostraría a su rey que era leal a él besándolo, quizás en los pies. Traducción Alterna: "Muestra al hijo que eres verdaderamente leal a él" o "Inclínate humildemente delante de su hijo"

ustedes morirán en el camino
Esto se puede referir a morir justo allí, antes de que la persona tenga oportunidad de irse. Traducción Alterna: "morirás inmediatamente"

cuando Su enojo queme por sólo un momento
La ira del rey es expresada como si fuera un fuego que podría quemar. Traducción Alterna: "cuando él súbitamente se enoje mucho"

buscan refugio en Él
Pedir refugio al rey es expresado como buscar refugio en él. Traducción Alterna: "piden al rey que los proteja"

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Chapter 3

1 SEÑOR, ¡cuántos son mis enemigos! Muchos se han levantado en mi contra. **2** Muchos dicen sobre mí:
"No hay ayuda de Dios para él." **3** Pero Tú, SEÑOR, eres un escudo a mi alrededor, mi gloria, y Aquel que
levanta mi cabeza. **4** Yo levanto mi voz al SEÑOR, y Él me contesta desde su colina santa. **5** Yo me acosté y
dormí; me desperté, pues el SEÑOR me protegió. **6** Yo no tendré miedo de las multitudes de personas que
se han puesto a sí mismas en contra mi a mi alrededor. **7** ¡Levántate, SEÑOR! ¡Sálvame, mi Dios! Pues Tú
golpearás a todos mis enemigos en la quijada; Tú romperás los dientes de los malvados. **8** La salvación
viene del SEÑOR. Que tus bendiciones sean sobre tu pueblo.

Psalms 3:1

Información General:
Los paralelismos son comunes en la poesía hebreo.

Un Salmo de David
Los posibles significados son: 1) David escribió el Salmo o 2) el Salmo es sobre David o 3) el Salmo es en el estilo de los Salmos de David.

SEÑOR, ¡cuántos son mis enemigos!
Esta exclamación muestra que David está temeroso de sus enemigos. Traducción Alterna: "¡Oh SEÑOR, tengo tantos enemigos!"

se han levantado en mi contra
Luchar contra alguien es expresado como levantarse contra él. Traducción Alterna: "vienen contra mí"

Selah
Esto podría ser un término musical que le dice a las personas cómo cantar o tocar sus instrumentos aquí. Algunas traducciones escriben la palabra hebrea, y algunas no la incluyen.

Psalms 3:3

Tú, SEÑOR, eres un escudo a mi alrededor
Un escudo protege a un soldado. David habla como si Dios fuera un escudo protegiéndolo. Traducción Alterna: "Tú, SEÑOR, protégeme como un escudo"

mi gloria
"Tú eres mi gloria". Al llamar a Dios su gloria, David dice que Dios es el que le da gloria. Dado que David ha hablado acerca de sus enemigos y Dios siendo su protector, él, probablemente, quiere decir que Dios le da gloria al darle la victoria sobre sus enemigos. Traducción Alterna: "Tú eres el que me da gloria" o "Tú eres el que me das la victoria"

Aquel que levanta mi cabeza
"Tú eres Aquel que levanta mi cabeza." Dar a alguien valentía es expresado como levantar su iglesia. Traducción Alterna: "Aquel que me da valentía"

Yo levanto mi voz
Usar la voz de uno para clamar es expresado como levantar la voz. Traducción Alterna: "Clamo"

Selah
Esto podría ser un término musical que le dice a las personas cómo cantar o tocar sus instrumentos aquí. Algunas traducciones escriben la palabra hebrea, y algunas no la incluyen. Vea cómo tradujo esto en 3:1.

Psalms 3:5

se han puesto a sí mismas en contra mi a mi alrededor
"me han rodeado para destruirme"

Psalms 3:7

Levántate
David habla de comenzar algo como levantarse. Traducción Alterna: "Toma acción" o "Haz algo"

golpearás a todos mis enemigos... romperás los dientes de los malvados
Estas frases dicen cosas muy similares. Las frases "mis enemigos" y "los malvados" se refieren al mismo grupo de personas.

Pues Tú golpearás a todos mis enemigos en la quijada
Esta era una manera de insultar a las personas. David habla como si El SEÑOR vendría y golpearía físicamente a sus enemigos. Traducción Alterna: "Pues Tú insultarás a todos mis enemigos como alguien que los golpea en la mandíbula"

Tú romperás los dientes de los malvados
Los animales atacan con sus dientes. Romper sus dientes les quita su poder para atacar. David habla como si El SEÑOR vendría y pelearía físicamente contra los malvados. Traducción Alterna: "Tú harás a los malvados incapaces de dañarme como alguien que rompe los dientes de un animal feroz"

La salvación viene del SEÑOR
El nombre abstracto "salvación" puede ser expresado con el verbo "salvar". Traducción Alterna: "El SEÑOR salva a su pueblo"

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Chapter 4

1 Contéstame cuando yo llame, Dios de mi justicia; dame espacio cuando yo esté cercado. Ten misericordia de mí y escucha mi oración. **2** Ustedes pueblos, ¿por cuánto tiempo volverán mi honor en vergüenza? ¿Por cuánto tiempo amarán lo que no tiene valor e irán tras las mentiras? **3** Pero conozcan que el SEÑOR separa al piadoso para Él mismo. El SEÑOR escuchará cuando yo le llame. **4** Tiemblen de miedo, ¡pero no pequen! Mediten en su corazón, en su cama, y callen. **5** Ofrezcan sacrificios de justicia y pongan su confianza en el SEÑOR. **6** Muchos dicen: "¿Quién nos mostrará algo bueno?" SEÑOR, levanta la luz de tu rostro sobre nosotros. **7** Tú haz dado a mi corazón más felicidad, que la que otros tienen cuando su grano y vino nuevo abundan. **8** Es en paz que yo me acostaré y dormiré, pues solamente Tú, SEÑOR, me haces estar seguro y me guardas.

Psalms 4:1

Información General:
Los paralelismos son comunes en la poesía hebrea.

Para el jefe de los músicos
"Esto es para el director de música para usar en la alabanza"

en instrumentos de cuerda
"la gente debería tocar instrumentos de cuerda con esta canción"

Un salmo de David
Los posibles significados son: 1) David escribió el salmo o 2) El salmo es sobre David o 3) El salmo es en el estilo de los salmos de David.

Contéstame cuando yo llame
"Respóndeme cuando llame" o "Ayúdame cuando llame"

Dios de mi justicia
"Dios, quien muestra que soy justo"

dame espacio cuando yo esté cercado
Estar en peligro es expresado como estar en un lugar estrecho. Traducción Alterna: "rescátame cuando esté en peligro"

Psalms 4:2

Información General:
David canta esta parte de la canción como si estuviera hablando de sus enemigos.

Ustedes pueblos, ¿por cuánto tiempo volverán mi honor en vergüenza?
David usa esta pregunta para reprender a sus enemigos. Traducción Alterna: "¡Ustedes pueblos continuamente vuelven el honor en vergüenza!"

¿Por cuánto tiempo amarán lo que no tiene valor e irán tras las mentiras?
David usa esta pregunta para reprender a sus enemigos. Traducción Alterna: "¡Ustedes continúan amando cosas que no tienen valor y van tras mentiras"

amarán lo que no tiene valor... irán tras las mentiras
Estas dos frases son muy similares en significado. Las mentiras no tienen valor. Traducción Alterna: "aman mentiras sin valor"

El SEÑOR separa al piadoso para Él mismo
"El SEÑOR escoge personas piadosas para Él mismo"

Psalms 4:4

Tiemblen de miedo
La relación entre "temblar" y "temer" y a quién la gente debería temer puede ser expresado claramente. Traducción Alterna: "Teman al SEÑOR tanto que tiemblen" o "Permanezcan asombrados del SEÑOR"

Tiemblen
"Agítense"

Mediten en su corazón
El corazón representa los pensamientos de una persona. Pensar cuidadosamente es expresado como meditar en el corazón de uno. Traducción Alterna: "Piensen cuidadosamente"

Ofrezcan sacrificios de justicia
"Ofrezcan los sacrificios correctos"

pongan su confianza en el SEÑOR
La confianza es expresada como si fuera un objeto que pudiera ponerse en algún lugar. Traducción Alterna: "confíen en El SEÑOR"

Psalms 4:6

¿Quién nos mostrará algo bueno?
Esta pregunta es usada ya sea para preguntar por algo o para expresar un deseo sobre algo que no ha sucedido. Traducción Alterna: "Por favor muéstrennos algo bueno" o "Deseamos que alguien nos muestre algo bueno"

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¿Quién nos mostrará algo bueno?
Mostrar algo bueno representa ya sea traer cosas buenas o decir que han sucedido cosas buenas. Traducción Alterna: "¿Quién nos traerá cosas buenas?" o "Quién dirá que han sucedido cosas buenas?"

levanta la luz de tu rostro sobre nosotros
El escritor habla del SEÑOR actuando favorablemente hacia ellos como si Su rostro hizo brillar una luz sobre ellos. Traducción Alterna: "actúa favorablemente hacia nosotros"

Tú haz dado a mi corazón más felicidad
El corazón representa a la persona. Traducción Alterna: "Tú me has dado más felicidad"

Tú haz dado a mi corazón más felicidad, que la que otros tienen
Se habla de la felicidad como si fuera un objeto que pudiera ser dado. Traducción Alterna: "Tú me has hecho más feliz que a otros"

cuando su grano y vino nuevo abundan
"Vino nuevo" podría representar uvas. Traducción Alterna: "cuando ellos recogen cosechas abundantes de grano y uvas"

Es en paz que yo me acostaré y dormiré
La paz es expresada como si fuera un lugar. Traducción Alterna: "Yo estaré en paz cuando me acueste y duerma" o "Yo no estaré temeroso del peligro cuando me acueste y duerma"

me haces estar seguro y me guardas.
Las palabras "seguro" y "guardas" significan básicamente la misma cosa y enfatizan una seguridad completa. Traducción Alterna: "me haces estar completamente seguro"

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Chapter 5

1 Escucha mi llamado a tí, SEÑOR; piensa sobre mis gemidos. **2** Escucha al sonido de mi llamado, mi Rey y mi Dios, pues es a Tí a quien yo oro. **3** SEÑOR, en la mañana Tú escuchas mi llanto; en la mañana yo traeré mi petición a Tí y expectante esperaré. **4** Ciertamente Tú no eres un Dios que apruebas la maldad; las personas malvadas no serán tus invitados. **5** El arrogante no se mantendrá en tu presencia; Tú odias a todos los que se comportan malvadamente. **6** Tú destruirás a los mentirosos; el SEÑOR desprecia a los hombres violentos y engañadores. **7** Pero en cuanto a mí, a causa de Tu gran pacto de fidelidad, yo entraré a Tu casa; en reverencia me inclinaré hacia Tu santo templo. **8** Oh Señor, dirígeme en Tu justicia a causa de mis enemigos; haz Tu sendero derecho delante de mí. **9** Pues no hay verdad en su boca; su ser interior es malvado; su garganta es una tumba abierta; ellos halagan con su lengua. **10** Decláralos culpables, oh Dios; ¡que sus planes sean su caída! Sácalos por sus muchas transgresiones, pues ellos se han rebelado contra tí. **11** Pero que todos aquellos que toman refugio en Tí, se regocijen; permite que ellos siempre griten de alegría, porque Tú los defiendes; permite que ellos estén gozosos en Tí, aquellos que aman tu nombre. **12** Pues Tú bendecirás al recto, SEÑOR; Tú los rodearás con favor como con un escudo.

Psalms 5:1

Información General:
Los paralelismos son comunes en la poesía hebrea.

Para el jefe de los músicos
"Esto es para que el director de música lo use en la alabanza"

con instrumentos de viento
"Esta canción debería ser acompañada por personas que tocan instrumentos de viento"

Un salmo de David
Los posibles significados son: 1) David escribió el salmo o 2) El salmo es sobre David o 3) El salmo es en el estilo de los salmos de David.

Escucha mi llamado a ti
Este es un llamado de ayuda. Traducción Alterna: "Escúchame mientras te llamo ahora por ayuda"

gemidos
Sonidos bajos que la gente hace con la voz cuando están sufriendo.

en la mañana Tú escuchas mi llanto... en la mañana yo traeré mi petición a Ti
Estas dos frases son muy similares en significado.

traeré mi petición a Ti
"Haré mi requerimiento" o "Te preguntaré por lo que necesito"

expectante
"esperanzado"

Psalms 5:4

el SEÑOR desprecia a los hombres violentos y engañadores
Como David está hablando a Dios en este salmo, esta oración puede ser expresada con la palabra "Tú". "SEÑOR, Tú desprecias a los hombres que cometen actos violentos y engañan a otros"

Psalms 5:7

Tu casa
Esto se refiere al templo de Dios. Traducción Alterna: "Tu templo"

dirígeme en Tu justicia
David habla de la justicia como si fuera un camino y de enseñar como dirigir. La frase "Tu justicia" significa que es justo. Traducción Alterna: "enséñame a hacer lo que es justo como Tú lo haces"

haz Tu sendero derecho delante de mí
David habla de la justicia como si fuera un camino. Un camino recto es fácil de ver o de andar. Traducción Alterna: enséñame claramente cómo vivir en el camino correcto" (Biblia Dinámica Desbloqueada" o "haz fácil para mí el obrar lo que es correcto")

Psalms 5:9

Información General:
"David habla sobre sus enemigos.

Pues no hay verdad en su boca
La verdad estando en la boca representa hablar verázmente. Traducción Alterna: "Porque ellos nunca dicen lo que es verdad"

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su ser interior es malvado
El ser interior representa los pensamientos y deseos de la gente. Traducción Alterna: "sus pensamientos y deseos son malvados"

su garganta
La garganta representa el hablar de la gente. Traducción Alterna: "su hablar" o "lo que dicen"

su garganta es una tumba abierta
Se habla de su garganta como si fuera una tumba abierta, lista para colocar cuerpos muertos en ella. Los posibles significados son: 1) ellos dicen que matarán gente" o 2) "lo que ellos dicen mata gente"

ellos halagan con su lengua
"ellos dicen cosas buenas acerca de la gente sin desearlo realmente"

su lengua
La lengua representa lo que la gente dice.

que sus planes sean su caída
"que sus planes les lleven a experimentar desastres" o "que se vuelvan menos importantes a causa de sus planes"

planes
planes de dañar personas

caída
Esto es algo que lleva a una persona a experimentar desastres o a perder poder. Se habla de experimentar un desastre o volverse menos importante como de caer.

Psalms 5:11

que todos aquellos que toman refugio en Tí, se regocijen
Se habla de Dios como si fuera un refugio, un lugar donde la gente puede ser protegida. Traducción Alterna: "que todos aquellos que van a Ti por protección se regocijen"

aquellos que toman refugio en Tí, se regocijen... griten de alegría, porque Tú los defiendes
Estas dos cláusalas expresan pensamientos similares.

toman refugio en Tí
Se habla de ir al SEÑOR por protección como tomar refugio en Él. Traducción Alterna: "van a Ti por protección"

aquellos que aman tu nombre
El nombre de Dios le representa. Traducción Alterna: "aquellos que te aman"

Tú los rodearás con favor como con un escudo
Se habla del favor de Dios como si fuera un escudo. Traducción Alterna: "Tú los favorecerás y los protegerás así como un soldado se protege a sí mismo con su escudo" o "porque eres bueno con ellos, los protegerás"

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Chapter 6

1 SEÑOR, no me reprendas en Tu enojo o ni me disciplines en Tu ira. **2** Ten misericordia de mí, SEÑOR, pues yo soy frágil; sáname, SEÑOR, pues mis huesos están temblando. **3** Mi alma también está muy atribulada. Pero tú, SEÑOR, ¿por cuánto tiempo continuará ésto? **4** ¡Regresa, SEÑOR! Rescátame. ¡Sálvame a causa de tu fidelidad al pacto! **5** Pues en la muerte no hay recuerdo de Tí. ¿Quién te dará gracias en el Seol? **6** Yo estoy fatigado con mi gemido. Toda la noche yo empapo mi cama con mis lágrimas; yo lavo mi lecho con mis lágrimas. **7** Mis ojos se oscurecen por mi dolor; ellos se debilitan a causa de todos mis adversarios. **8** Aléjence de mí, todos ustedes que practican la iniquidad; pues el SEÑOR ha escuchado el sonido de mi llanto. **9** El SEÑOR ha escuchado mi reclamo por misericordia; el SEÑOR ha aceptado mi oración. **10** Todos mis enemigos serán avergonzados y atribulados grandemente. Ellos retrocederán y serán humillados repentinamente.

Psalms 6:1

Información General:
Los paralelismos son comunes en la poesía hebrea.

Para el jefe de los músicos
"Esto es para que el director de música lo use en la alabanza"

en instrumentos de cuerda
"la gente debería tocar instrumentos de cuerda con esta canción"

dispuestos al estilo Seminit
Esto se podría referir a un estilo de música.

Un salmo de David
Los posibles significados son: 1) David escribió el salmo o 2) El salmo es sobre David o 3) El salmo es en el estilo de los salmos de David.

mis huesos están temblando
Los huesos representan al cuerpo entero. Su cuerpo pudo haber estado temblando porque estaba enfermo o extremadamente cansado. Traducción Alterna: "Todo mi cuerpo está temblando"

Psalms 6:3

muy atribulada
"aterrorizada" o "preocupada"

¿por cuánto tiempo continuará ésto?
David usa esta pregunta para mostrar que no quiere continuar sintiéndose débil y atribulado. Traducción Alterna: ¡por favor, no permitas que esto continúe"

Regresa, SEÑOR
David habla de Dios siendo bueno con él como si Dios regresara a él. Traducción Alterna: "SEÑOR, regresa a mí" o "Ten misericordia de mí, SEÑOR"

Pues en la muerte no hay recuerdo de Ti. ¿Quién te dará gracias en el Seol?
Estas dos frases expresan significados similares.

Pues en la muerte no hay recuerdo de Ti
El recuerdo representa alabanza. Traducción Alterna: "Porque cuando la gente muere, ya no te alaban"

¿Quién te dará gracias en el Seol?
David usa esta pregunta para enfatizar que en el Seol nadie agradece a Dios. Traducción Alterna: "Nadie en el Seol te dará gracias" o "¡Los muertos no pueden alabarte!"

Psalms 6:6

Yo estoy fatigado con mi gemido
Su gemido representa el dolor y la aflicción que siente. Traducción Alterna: "Estoy muy cansado debido a mi dolor"

yo empapo mi cama con mis lágrimas; yo lavo mi lecho con mis lágrimas
Estas dos frases expresan el mismo significado.

yo empapo mi cama con mis lágrimas
"hago que mi cama se moje con mis lágrimas" o "mi cama está muy mojada a causa de mis lágrimas"

yo lavo mi lecho con mis lágrimas
"Hago que mi cama se moje con mis lágrimas"

Mis ojos se oscurecen
Se habla de la habilidad de ver en términos de los ojos. Traducción Alterna: "Mi visión está borrosa" o "No puedo ver claramente"

por mi dolor
El dolor representa el llanto. Traducción Alterna: "por llorar" o "debido a que lloro mucho"

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Psalms 6:8

El SEÑOR ha escuchado mi reclamo por misericordia... El SEÑOR ha aceptado mi oración
Estas dos líneas tienen significados muy similares

El SEÑOR ha aceptado mi oración
Estar dispuesto a hacer lo que David ha pedido en oración es expresado como aceptar su oración. Traducción Alterna: "El SEÑOR responderá a mi oración"

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Chapter 7

1 SEÑOR mi Dios, ¡yo tomo refugio en ti! Sálvame de todos aquellos que me persiguen, y rescátame. **2** Si no, ellos me destrozarán como un león, desgarrándome en pedazos, sin nadie más capaz de llevarme a seguridad. **3** SEÑOR, mi Dios, yo nunca hice lo que mis enemigos dicen que hice; no hay injusticia en mis manos. **4** Nunca he hecho mal a nadie que está en paz conmigo, o sin sentido lastimado a cualquiera que está en mi contra. **5** Si no estoy diciendo la verdad, entonces deja que mi enemigo persiga mi vida y la tome; déjalo pisotear mi cuerpo viviente en el suelo y que me deje derribado deshonrado en el polvo. **6** Levántate, SEÑOR, en tu enojo; levántate en contra de la ira de mis enemigos; despiértate por mi bien y lleva a cabo los decretos rectos que Tú has ordenado para ellos. **7** Los países están reunidos en asamblea alrededor de Tí; toma una vez más el lugar que te corresponde sobre ellos. **8** SEÑOR, juzga las naciones; reinvindícame, SEÑOR, porque yo soy recto e inocente, oh Altísimo. **9** Que las obras malignas de los malvados lleguen a un fin, pero establece las personas rectas, Dios recto, Tú, quien examinas corazones y mentes. **10** Mi escudo viene de Dios, aquel que salva al íntegro de corazón. **11** Dios un juez recto, un Dios que se indigna cada día. **12** Si una persona no se arrepiente, Dios afilará su espada y preparará su arco para la batalla. **13** Él se prepara para usar armas en contra de él; Él hace sus flechas llameantes. **14** Piensa sobre aquel que está preñado con maldad, que concibe planes destructivos, que da a luz mentiras dañinas. **15** Él cava un pozo y lo ahueca y entonces cae al hoyo que él ha hecho. **16** Sus propios planes destructivos regresan a su propia cabeza, pues su violencia se cae en su propia cabeza. **17** Yo daré gracias al SEÑOR por su justicia; Yo cantaré alabanza al SEÑOR, el Altísimo.

Psalms 7:1

Información General:
Los paralelismos son comunes en la poesía hebrea.

Una composición musical de David
"Esta es una canción que escribió David"

concerniente a las palabras de Cus el benjamita
La frase "palabras de Cus" representan lo que él dijo. Traducción Alterna: "sobre lo que Cus, un hombre de la tribu de Benjamín, dijo"

tomo refugio en ti
Ir al SEÑOR por protección es expresado como tomar refugio en Él. Traducción Alterna: "¡voy a Ti por protección!"

ellos me destrozarán como un león, desgarrándome en pedazos
David habla de sus enemigos atacándolo como si ellos destrozarían su cuerpo y lo desgarrarían en pedazos como haría un león. Traducción Alterna: "ellos me matarán violentamente como un león destrozando el cuerpo de su víctima y desgarrándolo en pedazos" o "ellos me matarán violentamente"

sin nadie más capaz de llevarme a seguridad
"y nadie más será capaz de salvarme"

Psalms 7:3

no hay injusticia en mis manos
Las manos representan lo que una persona hace. Tener injusticia en ellos representa haber hecho algo que no es justo. Traducción Alterna: "no hay injusticia en lo que he hecho" o "no he hecho nada injusto a nadie"

Psalms 7:5

mi vida
La vida representa a la persona. Traducción Alterna: "yo"

la tome
"la atrape" o "la alcance". Esto representa capturarle. Traducción Alterna: "capturarme"

déjalo pisotear mi cuerpo viviente en el suelo
Aquí "mi cuerpo viviente" representa al escritor. Traducción Alterna: "permite a mis enemigos destruirme"

derribado deshonrado en el polvo
Esto significa quedar muerto y desenterrado en desgracia.

Psalms 7:6

Levántate, SEÑOR, en tu enojo
Levantarse representa hacer algo o tomar acción. Traducción Alterna: "Haz algo en Tu ira" o "Enójate con mis enemigos y toma acción"

levántate en contra de la ira de mis enemigos
Se habla de luchar contra la gente como de levantarse contra ellos. Traducción Alterna: "lucha contra la ira de mis enemigos" o "ataca a mis enemigos que se aíran contra mí"

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la ira de mis enemigos
Su ira representa sus ataques. Traducción Alterna: "los ataques de mis enemigos" o "mis enemigos quienes me atacan"

levántate
Levantarse representa comenzar a hacer algo o tomar acción. Traducción Alterna: "toma acción" o "haz algo"

por mi bien
"por mí" o "para ayudarme"

Los países están reunidos
Aquí la palabra "países" representa a todos los ejércitos que se han reunido para atacar.

toma una vez más el lugar que te corresponde sobre ellos
Se habla de gobernar a la gente como estar sobre ellos. El lugar justo del SEÑOR se refiere al cielo o a gobernar en general. Traducción Alterna: "gobierna sobre ellos desde el cielo" o "gobierna sobre ellos"

Psalms 7:8

reinvindícame
"muéstrales que no soy culpable"

establece las personas rectas
"fortalece a la gente recta" o "haz prosperar a la gente recta"

examinas corazones y mentes
Los corazones y mentes representa los deseos y pensamientos de la gente. Traducción Alterna: "Tú que conoces nuestros pensamientos internos"

Psalms 7:10

Mi escudo viene de Dios
La palabra "escudo" representa la protección de Dios.

un Dios que se indigna cada día
Con quién está enojado Dios puede ser expresado explícitamente. Traducción Alterna: "un Dios que está enojado con los malvados cada día"

Psalms 7:12

Dios afilará su espada y preparará su arco para la batalla
En los versos 12 y 13, David habla de Dios decidiendo castigar a los malvados como si Dios fuera un guerrero preparándose para luchar contra ellos con armas. Traducción Alterna: "Dios tomará acción contra ellos como un guerrero que afila su espada y prepara su arco para la batalla"

Psalms 7:14

aquel que está preñado con maldad... concibe planes destructivos... da a luz mentiras dañinas
David habla de las cosas que una persona malvada hace como si estuviera preñado y la maldad fuera el bebé. Traducción Alterna: "la persona malvada. Él hace planes para destruir a la gente y produce mentiras dañinas"

Sus propios planes destructivos regresan a su propia cabeza, pues su violencia se cae en su propia cabeza
Se habla de la destrucción y la violencia como si golperan la cabeza de una persona o cayeran sobre él. Traducción Alterna: "Sus propios planes destructivos lo destruyen, porque su violencia lo ataca" o "Cuando él planea destruir a otros, otros lo destruyen; cuando ataca a otros, otros lo atacan"

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Chapter 8

1 Oh SEÑOR, nuestro Dios, cuán magnífico es Tu nombre en toda la tierra, Tú que revelas tu gloria arriba en los cielos. **2** De la boca de los bebés e infantes Tú has creado alabanza a causa de tus adversarios, a fin de silenciar a ambos, al vengador y al enemigo. **3** Cuando yo miro a tus cielos, los cuales tus dedos han hecho, la luna y las estrellas, las cuales Tú has acomodado en su lugar. **4** ¿De qué importancia es la raza humana para que Tú la notes, o la humanidad para que Tú le prestes atención? **5** Sin embargo, Tú los has hecho un poco menores que los seres celestiales y los has coronado con gloria y honor. **6** Tú lo haces gobernar sobre las obras de tus manos; Tú has puesto todas las cosas bajo sus pies: **7** todas las ovejas y bueyes e incluso los animales del campo, **8** las aves de los cielos y los peces del mar, todo lo que pasa a través de las corrientes de los mares. **9** ¡Oh SEÑOR nuestro Dios, cuán magnífico es tu nombre en toda la tierra!

Psalms 8:1

Información General:
Los paralelismos son comunes en la poesía hebrea.

Para el músico jefe
"Esto es para que el director de música lo use en la alabanza"

dispuestos al estilo guitita
Esto podría referirse a un estilo musical.

Un salmo de David
Los posibles significados son: 1) David escribió el salmo o 2) El salmo es sobre David o 3) El salmo es en el estilo de los salmos de David.

cuán magnífico es Tu nombre en toda la tierra
El "nombre" de Dios representa su ser completo. Traducción Alterna: "la gente alrededor del mundo sabe que Tú eres muy grande"

De la boca de los bebés e infantes Tú has creado alabanza
Se habla de hacer que los bebés alaben a Dios como si la alabanza fuera un objeto que Dios creó en la boca de los bebés y lo hizo salir. Traducción Alterna: "Haz dado a los bebés y a los infantes la habilidad de alabarte"

Psalms 8:3

tus cielos, los cuales tus dedos han hecho
Los dedos de Dios le representan. Traducción Alterna: "los cielos que Tú has hecho"

¿De qué importancia es la raza humana para que Tú la notes, o la humanidad para que Tú le prestes atención?
Estos señalamientos han sido expresados en la forma de una pregunta para añadir énfasis. Traducción Alterna: "¡Es increíble que Tú pienses en la gente y estés preocupado por ellos!

la raza humana... humanidad
Cada una de estas frases se refieren a la gente en general.

los has coronado con gloria y honor
Se habla de la gloria y honor como si fueran coronas. Las palabras "gloria" y "honor" son similares en significados. Traducción Alterna: "les has dado gloria y honor" o "has hecho que sean como reyes"

Psalms 8:6

Tú lo haces gobernar sobre las obras... Tú has puesto todas las cosas bajo sus pies
Estas dos cláusalas expresan significados similares.

Tú lo haces... bajo sus pies
"Tú lo haces... bajo sus pies". Las palabras "lo" y "sus" aquí se refieren a la gente.

las obras de tus manos
Las manos representan lo que Dios ha hecho. Traducción Alterna: "las cosas que Tú hiciste"

Tú has puesto todas las cosas bajo sus pies
Se habla de tener autoridad para gobernar a otros o controlar las cosas como si se tuvieran esas cosas bajo los pies de uno. Esto significa que Dios le dio a la gente la autoridad sobre toda la creación. Traducción Alterna: "Tú le has dado autoridad sobre todas las cosas"

Psalms 8:9

cuán magnífico es tu nombre en toda la tierra
Con esta exclamación, David muestra su gozo y asombro sobre cuán grande es Dios. Traducción Alterna: "Tu nombre es maravillosamente magnífico en toda la tierra" o "la gente en toda la tierra sabe cuán magnífico eres"

tu nombre
El "nombre" de Dios lo representa a Él y Su reputación"

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magnífico
"excelente" o "grandioso"

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Chapter 9

1 Yo le daré gracias al SEÑOR con todo mi corazón; yo hablaré sobre todas tus maravillosas obras. **2** Yo estaré contento y me regocijaré en Tí; ¡yo cantaré alabanza a tu nombre, oh Altísimo! **3** Cuando mis enemigos retroceden, ellos tropiezan y perecen delante de Tí. **4** Pues Tú has defendido mi causa justa; ¡Tú te sientas sobre tu trono, juez justo! **5** Tú reprendes a las naciones; Tú has destruido a los malvados; Tú has borrado su nombre por siempre y para siempre. **6** El enemigo se desmorona como ruinas cuando tu derribas sus ciudades. Todo recuerdo de ellos ha perecido. **7** Pero el SEÑOR permanece por siempre; Él ha establecido su trono por justicia. **8** Él juzgará el mundo con justicia, y Él ejecutará juicio para las naciones con rectitud. **9** El SEÑOR será una fortaleza para el oprimido, una fortaleza en tiempos de problemas. **10** Aquellos que conocen Tu nombre confían en Tí, pues Tú, SEÑOR, no abandonas a aquellos que te buscan. **11** Canten alabanzas al SEÑOR, quien gobierna en Sion; díganle a las naciones lo que Él ha hecho. **12** Pues el Dios que venga el derramamiento de sangre, lo recuerda; Él no olvida el llanto del oprimido. **13** Ten misericordia de mí, oh SEÑOR; ve cómo yo soy oprimido por aquellos que me odian, Tú puedes arrebatarme de las puertas de la muerte. **14** Oh, que yo pueda proclamar toda tu alabanza. ¡En las puertas de la hija de Sion yo me regocijaré en tu salvación! **15** Las naciones se han hundido en el pozo que ellas han hecho; sus pies están atrapados en la red que ellos escondieron. **16** El SEÑOR se ha hecho a Sí mismo conocido; Él ha ejecutado juicio; el malvado es atrapado por sus propias acciones. **17** Los malvados son regresados y enviados al Seol, el destino de todas las naciones que olvidan a Dios. **18** Pues los necesitados no serán siempre olvidados, ni tampoco las esperanzas del oprimido serán defraudadas para siempre. **19** Levántate, oh SEÑOR; no permitas que el hombre gane contra Tí; que las naciones sean juzgadas a Tu vista. **20** Aterrorízalos, SEÑOR; que las naciones conozcan que ellos son solo hombres.

Psalms 9:1

Información General:
Los paralelismos son comunes en la poesía hebrea.

Para el músico jefe
"Esto es para que el director de música lo use en la alabanza"

sobre Mut Labén
Esto podría referirse a un estilo musical.

Un salmo de David
Los posibles significados son: 1) David escribió el salmo o 2) El salmo es sobre David o 3) El salmo es en el estilo de los salmos de David.

Yo le daré gracias al SEÑOR con todo mi corazón
Como esta canción está dedicada a El SEÑOR, se puede referir a Él como "Tú". Traducción Alterna: SEÑOR, daré gracias a Ti con todo mi corazón"

todas tus maravillosas obras
El sustantivo "obras" puede ser expresado con el verbo "hacer". Traducción Alterna: "todas las cosas maravillosas que Tú haces" o "todas las cosas maravillosas que Tú has hecho"

yo cantaré alabanza a tu nombre
Aquí el nombre de Dios representa a Dios mismo. Traducción Alterna: "yo cantaré alabanza a Ti"

Psalms 9:3

retroceden
"se retiran" o "se van por temor"

Tú te sientas sobre tu trono, juez justo
Los reyes tienen autoridad para juzgar a la gente, y ellos se sentarán en su trono cuando ellos juzgan. David habla como si Dios fuera un rey terrenal. Traducción Alterna: "Tú juzgas como un rey que se sienta en su trono, y eres justo"

Psalms 9:5

Tú has borrado su nombre por siempre y para siempre
Se habla de hacer olvidar a la gente como de borrar su nombre. Traducción Alterna: "Has hecho que sean olvidados como si su nombre fue borrado" o "nadie los recordará de nuevo"

borrado
"

El enemigo se desmorona como ruinas
Se habla del enemigo como si fuera una ciudad llena de edificios destruidos. Traducción Alterna: "nuestros enemigos fueron destruidos"

cuando tu derribas sus ciudades
"cuando Tú destruiste sus ciudades"

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Todo recuerdo de ellos ha perecido
Se habla del recuerdo como si fuera un animal vivo que pudiera morir. Traducción Alterna: "Todo recuerdo de ellos se ha detenido" o "No hay más recuerdo de ellos"

Todo recuerdo de ellos ha perecido
El recuerdo puede ser expresado con el verbo "recordar". Traducción Alterna: "Nadie los recuerda del todo"

Psalms 9:7

el SEÑOR permanece por siempre
"Permanecer" probablemente representa sentarse en el trono como rey. Traducción Alterna: "El SEÑOR se sienta en su trono para siempre" o "El SEÑOR gobierna por siempre"

Él ha establecido su trono por justicia
La frase "su trono" representa el gobierno de Dios. Los posibles significados son: 1) "Él gobierna para juzgar a la gente" o "Él gobierna sobre la gente con justicia"

Él juzgará el mundo con justicia... Él ejecutará juicio para las naciones con rectitud
Estas dos cláusulas expresan la misma cosa.

Él juzgará el mundo con justicia
Aquí "el mundo" se refiere a toda la gente en el mundo. Traducción Alterna: "Él juzgará a toda la gente del mundo justamente"

Psalms 9:9

El SEÑOR será una fortaleza para el oprimido
Se habla de Dios como si Él fuera un lugar al que la gente pudiera ir por seguridad. Traducción Alterna: "El SEÑOR también protegerá a los oprimidos" o "El SEÑOR también proveerá seguridad para aquellos que son oprimidos"

fortaleza
"refugio"

Aquellos que conocen Tu nombre
Aquí las palabras "Tu nombre" representan a Dios. Traducción Alterna: "Aquellos que te conocen"

no abandonas
"no desamparas" o "no dejas"

Psalms 9:11

quien gobierna en Sion
"quien vive en Jerusalén"

díganle a las naciones
Aquí "las naciones" representa a toda la gente.

Pues el Dios que venga el derramamiento de sangre, lo recuerda
Lo que Él recuerda puede ser expresado claramente. Traducción Alterna: "Pues el Dios que venga el derramamiento de sangre recuerda a todos los que fueron asesinados" o "Pues Dios recuerda a aquellos que fueron asesinados y castiga a los asesinos"

Él no olvida el llanto del oprimido
"Él no ignora el llanto"

Psalms 9:13

ve cómo yo soy oprimido por aquellos que me odian
Esto puede ser expresado en forma activa. Traducción Alterna: "ve cómo aquellos que me odian me oprimen" o "ve cuán mal mi enemigo me trata"

Tú puedes arrebatarme de las puertas de la muerte
Se habla de la muerte como si fuera una ciudad que tuviera puertas a través de las cuales la gente entra. Si alguien está cerca de las puertas de las muerte, significa que morirá pronto. Se habla de evitar que alguien muera como tomarlo fuera de las puertas de esa ciudad. Traducción Alterna: "Tú que puedes rescartarme de la muerte" o "Tú que puedes evitar que muera"

Psalms 9:15

Las naciones se han hundido en el pozo que ellas han hecho
La gente cava hoyos para atrapar animales que caen en ellos. Aquí cavar un hoyo representa hacer planes para destruir a la gente. Traducción Alterna: "Las naciones son como la gente que cava un hoyo para otros y luego cae en él"

sus pies están atrapados en la red que ellos escondieron
La gente esconde redes para atrapar animales que quedan atrapados en ellas. Aquí, esconder una red representa hacer planes para destruir gente. Traducción Alterna: "son como la gente que esconde una red y queda atrapada en ella"

apresados
"atrapados" o "capturados". Esto representa ser destruido. Traducción Alterna: "destruidos"

Psalms 9:17

regresados
"rechazados"

el destino de todas las naciones que olvidan a Dios
"donde todas las naciones que olvidan a Dios estarán"

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Pues los necesitados no serán siempre olvidados
Esto puede ser expresado en forma activa. Traducción Alterna: "Dios no siempre olvidará a los necesitados" o "Dios recordará a los necesitados"

ni tampoco las esperanzas del oprimido serán defraudadas para siempre
Se habla de las esperanzas como si fueran objetos que pudieran ser rotos o destruidos. Destruir las esperanzas representa las cosas que la gente espera que nunca sucedan. Traducción Alterna: "y los oprimidos no esperarán para siempre sin resultados" o "y un día lo que los oprimidos esperan sucederá"

Psalms 9:19

Levántate
Levantarse representa empezar a hacer algo. Traducción Alterna: "Haz algo" o "Toma acción"

hombre
"gente"

sean juzgadas
Aquí juzgar representa castigar. Traducción Alterna: "sean castigadas"

a Tu vista
Aquí la vista representa la presencia. Traducción Alterna: "en Tu presencia"

que las naciones sean juzgadas a Tu vista
Esto puede ser expresado en forma activa. Traducción Alterna: "juzga a las naciones en Tu presencia" o "toma a las naciones a Tu presencia y castígalas"

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Chapter 10

1 ¿Por qué, SEÑOR, te quedas lejos? ¿Por qué te escondes a Ti mismo en tiempos de problemas? **2** A causa de su arrogancia, las personas malvadas persiguen a los oprimidos; pero por favor deja que el malvado sea atrapado por sus propios esquemas, los que ellos han ideado. **3** Pues la persona malvada presume de sus deseos más profundos; él bendice a los codiciosos y maldice e insulta al SEÑOR. **4** El hombre malvado tiene un rostro alzado; él no busca a Dios. Él nunca piensa sobre Dios, porque a él no le interesa para nada Él. **5** Él está seguro en todo tiempo, pero Tus decretos rectos son muy altos para él; él desprecia a todos sus enemigos. **6** Él dice en su corazón: "Yo nunca fallaré; a través de todas las generaciones yo no encontraré adversidad." **7** Su boca está llena de maldiciones y de engaños, fraude; su lengua lastima y destruye. **8** Él espera en emboscada cerca de las aldeas; en los lugares secretos él asesina al inocente; sus ojos buscan alguna víctima indefensa. **9** Él acecha en secreto como un león en el matorral; él se recuesta en espera de atrapar al oprimido. Él atrapa al oprimido cuando él saca su red. **10** Sus víctimas son aplastadas y derrotadas; ellos caen en sus fuertes redes. **11** Él dice en su corazón: "Dios se ha olvidado; él cubre su rostro; él no se molestará en mirar." **12** ¡Levántate, SEÑOR! ¡Levanta tu mano, oh Dios! No olvides al oprimido. **13** ¿Por qué el hombre malvado rechaza a Dios y dice en su corazón: "Tú no me pedirás cuentas"? **14** Tú has tomado nota, pues Tú siempre ves aquel que inflige la miseria y pena. Los indefensos se confían a sí mismos a Tí; Tú rescatas al que no tiene padre. **15** Rompe el brazo del hombre malvado y malo. Házlo responsable de sus obras malvadas, las cuales él pensó que Tú no descubrirías. **16** El SEÑOR es Rey por siempre y para siempre; las naciones son sacadas de su tierra. **17** SEÑOR, Tú has escuchado las necesidades del oprimido; Tú fortaleces su corazón, Tú escuchas su oración; **18** Tú defiendes al que no tiene padre y al oprimido para que ningún hombre en la tierra cause terror otra vez.

Psalms 10:1

Información General:
Los paralelismos son comunes en la poesía hebrea.

¿Por qué, SEÑOR, te quedas lejos? ¿Por qué te escondes a Ti mismo en tiempos de problemas?
Quien habla usa estas preguntas para expresar su pesar porque Dios no le ha ayudado. Traducción Alterna: "SEÑOR, parece como si estás lejos de mí y te escondes de mí siempre que estoy en problemas"

esquemas
"planes"

la persona malvada
Esto se refiere a gente malvada en general. Traducción Alterna: "gente malvada"

sus deseos más profundos
El sustantivo "deseos" puede ser expreado con el verbo "querer". Traducción Alterna: "las cosas que él quiere hacer mucho"

los codiciosos
"gente codiciosa"

Psalms 10:4

El hombre malvado
Esto se refiere a gente malvada en general. Traducción Alterna: "la persona malvada"

tiene un rostro alzado
Un rostro alzado representa orgullo y arrogancia. Traducción Alterna: "tiene una actitud arrogante" o "es orgulloso"

él no busca a Dios
Buscar a Dios puede representar 1) pedir a Dios ayuda o 2) pensar en Dios y obedecerle. Traducción Alterna: "él no le pide ayuda a Dios" o "él no piensa en Dios"

Él está seguro en todo tiempo
"Él está seguro en todo tiempo". Él no está seguro realmente, pero cree que lo está.

Tus decretos rectos son muy altos para él
Se habla de algo que es difícl de entender como si fuera muy alto para alcanzarlo. Traducción Alterna: "él no puede entender Tus justos decretos"

él desprecia a todos sus enemigos
La gente desprecia a sus enemigos cuando creen que sus enemigos son débiles y sin valor. Traducción Alterna: "él cree que todos sus enemigos son débiles y sin valor" o "él desprecia a todos sus enemigos"

él desprecia
Esto significa que él sopla aire ruidosamente por su nariz.

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Psalms 10:6

Él dice
"El hombre malvado dice"

a través de todas las generaciones
Esto probablemente simplemente significa "para siempre".

yo no encontraré adversidad
Se habla de experimentar adversidad como de encontrarla. Traducción Alterna: "No tendré ningún problema"

Su boca está llena de maldiciones y de engaños
Se habla de lo que la gente dice como estando en su boca. Traducción Alterna: "Él siempre maldice a la gente y dice cosas que son engañosas y dañinas" o "Él siempre maldice a la gente, dice mentiras y amenaza con lastimar a la gente"

su lengua lastima y destruye
Aquí la lengua representa el hablar. Traducción Alterna: "lo que él dice daña y destruye a la gente" o "él dice palabras que amenazan e hieren a la gente"

Psalms 10:8

Él espera en emboscada
La palabra "él" se refiere al hombre malvado.

sus ojos buscan alguna víctima indefensa
Los ojos le representan a él. Traducción Alterna: "él busca alguna víctima indefensa"

Él acecha en secreto como un león en el matorral
Esto habla de la persona malvada como si fuera un león. Traducción Alterna: "Él se esconde mientras espera que el débil camine cerca de él, de la misma manera que un león quietamente espera en la maleza al animal que quiere atacar"

acecha
Esto significa esconderse y esperar con la intención de dañar o matar.

él se recuesta en espera
"se recuesta esperando" o "él se esconde y espera"

Él atrapa al oprimido cuando él saca su red
El escritor habla de la persona malvada atrapando gente como si fuera un cazador usando una red para atrapar animales. Traducción Alterna: "Él atrapa al oprimido como un cazador atrapa un animal en una red y lo arrastra"

ellos caen en sus fuertes redes
El escritor continua hablando de la persona malvada que atrapa gente como si fuera un cazador, sus planes fueran redes y la gente fuera como animales que caen en su red. Traducción Alterna: "sus víctimas son capturadas por sus planes como animales que caen en las redes fuertes de un cazador"

Psalms 10:11

Él dice
La palabra "Él" se refiere a la persona malvada, y a la gente malvada en general.

Dios se ha olvidado
Se habla de negarse a prestar atención a lo que la gente hace como de olvidar. Traducción Alterna: "Dios no presta atención" o "a Dios no le importa lo que yo hago"

Él cubre su rostro
Se habla de negarse a prestar atención a lo que alguien hace como de cubrirse la cara de uno. Traducción Alterna: "Dios se niega a ver lo que está sucediendo"

él no se molestará en mirar
Se habla de prestar atención a lo que alguien hace como de observarlo. Traducción Alterna: "Él no se molestará en prestar atención" o "a él no le importará"

Levanta
Se habla de iniciar algo como de levantarse. Traducción Alterna: "Haz algo"

Levanta tu mano
Aquí levantar la mano para golpear a alguien representa castigarlo. Traducción Alterna: "Golpéalo fuerte" o "Castiga a la persona malvada"

Psalms 10:13

¿Por qué el hombre malvado rechaza a Dios y dice
Quien habla usa esta pregunta para mostrar que está muy triste por la gente mala que hace esas cosas. Traducción Alterna: "La gente mala siempre está rechazando a Dios y diciendo... 'Tú no me pedirás cuentas'"

Tú no me pedirás cuentas
"Tú no me pedirás que te diga por qué hago lo que hago". Pedir cuentas a alguien aquí representa castigarlo. Traducción Alterna: "Tú no me castigarás"

Psalms 10:15

Rompe el brazo del hombre malvado y malo
Aquí "brazo" representa poder. Traducción Alterna: "Destruye el poder del hombre malvado y malo" o "Haz débil al hombre malvado y malo"

malvado y malo
Estas palabras tienen el mismo significado. Usted puede usar una sola palabra para expresar ambos conceptos.

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Házlo responsable de sus obras malvadas
Hacer a alguien responsable d esus malas obras representa castigarlo. Traducción Alterna: "Castígalo por las cosas malas que ha hecho"

las naciones son sacadas de su tierra
Esto puede ser expresado en forma activa. "El SEÑOR fuerza a la gente de otras naciones a dejar Su tierra"

Psalms 10:17

Tú has escuchado las necesidades del oprimido
Se implica que la gente oprimida clamó a Dios. Traducción Alterna: "cuando la gente oprimida clamó a Ti, Tú los escuchaste decirte lo que necesitaban"

Tú fortaleces su corazón
Un corazón fuerte representa coraje, y hacer fuerte el corazón de la gente representa animarlos. Traducción Alterna: "Tú los animaste" o "Tú los hiciste confiados"

ningún hombre... cause terror otra vez
"nadie... cause que la gente esté temerosa otra vez"

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Chapter 11

1 Me refugio en el Señor; ¿Cómo me dirás: "Huye como un pájaro a la montaña"? **2** ¡Miren! Los malvados preparan sus arcos. Preparan sus flechas en las cuerdas para disparar en la oscuridad a los justos de corazón. **3** Porque si los cimientos se arruinan, ¿qué pueden hacer los justos? **4** El Señor está enSu santo templo; Sus ojos examinan a los hijos de los hombres. **5** El Señor examina tanto a los justos como a los malvados, pero Él odia a los que aman hacer violencia. **6** Él llueve carbones encendidos y azufre sobre los malvados; un viento abrasador será la porción de Su copa para ellos. **7** Porque el Señor es justo y Él ama la justicia; los rectos verán Su rostro.

Psalms 11:1

Información General:
Los paralelismos son comunes en la poesía hebrea.

Para el músico jefe
"Esto es para que el director de música lo use en la alabanza"

Un salmo de David
Los posibles significados son: 1) David escribió el salmo o 2) El salmo es sobre David o 3) El salmo es en el estilo de los salmos de David.

Me refugio en el Señor
Se habla de ir a El SEÑOR por protección como de tomar refugio en Él. Traducción Alterna: "voy al SEÑOR por protección"

¿Cómo me dirás: "Huye como un pájaro a la montaña"?
Esta pregunta es hecha para proveer énfasis. Puede ser traducida como una afirmación. Traducción Alterna: "¡Así que no me pidas huir!"

¡Miren! Los malvados preparan sus arcos. Preparan sus flechas en las cuerdas para disparar en la oscuridad a los justos de corazón
"¡Miren! Los malvados se están preparando para atacar gente justa"

justos de corazón
Aquí "justos de corazón" se refiere a gente piadosa o justa.

Psalms 11:3

Porque si los cimientos se arruinan, ¿qué pueden hacer los justos?
Aquí "cimientos" puede referirse a la ley ty el orden. Esta pregunta retórica se hace para añadir énfasis. Puede ser traducida como una afirmación. Traducción Alterna: "¡La gente justa no puede hacer nada cuando la gente mala no es castigada al desobedecer las leyes!"

Sus ojos examinan a los hijos de los hombres
El SEÑOR está al tanto de todo lo que acontece. Traducción Alterna: "Él examina todo lo que hace la humanidad"

hijos de los hombres
"la humanidad"

Psalms 11:5

examina
"observa cuidadosamente"

hacer violencia
"dañan a otros"

Él llueve carbones encendidos y azufre sobre los malvados; un viento abrasador será la porción de Su copa para ellos
El castigo de Dios es descrito como si fueran carbones encendidos y azufre de un volcán. Traducción Alterna: Él castiga a los malvados; ¡no habrá alivio para ellos!"

azufre
Este es otro nombre para el sulfuro.

verán Su rostro
"estarán en Su presencia"

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Chapter 12

1 Ayuda, oh SEÑOR, pues el piadoso ha desaparecido; el fiel se ha desvanecido. **2** Todos dicen palabras vacías a su vecino; todos hablan con labios halagadores y un doble corazón. **3** SEÑOR, corta todos los labios halagadores, cada lengua que habla grandes cosas. **4** Estos son aquellos quienes han dicho: "Con nuestras lenguas nosotros prevaleceremos. Nuestros labios dirán: ¿quién puede ser señor sobre nosotros? **5** "Por causa de la violencia en contra del pobre, por causa de los gemidos del necesitado, Yo me levantaré," dice el SEÑOR. "Yo proveeré la seguridad la cual ellos anhelan." **6** Las palabras del SEÑOR son palabras puras, como plata purificada en un horno sobre la tierra, refinada siete veces. **7** ¡Tú eres SEÑOR! Tú los mantienes. Tú guardas a las personas piadosas de esta generación malvada y para siempre. **8** El malvado camina en cada lado cuando el mal es exaltado entre los hijos de los hombres.

Psalms 12:1

Información General:
Los paralelismos son comunes en la poesía hebrea.

Para el músico jefe
"Esto es para que el director de música lo use en la alabanza"

dispuestos al estilo Seminit
Esto se podría referir a un estilo de música. Vea cómo tradujo esto en 6:1.

Un salmo de David
Los posibles significados son: 1) David escribió el salmo o 2) El salmo es sobre David o 3) El salmo es en el estilo de los salmos de David.

Ayuda, oh SEÑOR
"SEÑOR, ven en mi ayuda"

el fiel se ha desvanecido
"tada la gente fiel se ha desvanecido"

Psalms 12:2

Todos dicen... todos hablan
Las dos ocurrencias de "todos" son exageraciones, usadas para enfatizar que el problema es serio.

labios halagadores
"falsa alabanza"

un doble corazón
"palabras que engañan"

corta todos los labios halagadores
"deténlos de hablar falsa alabanza"

cada lengua que habla grandes cosas
Aquí la "lengua" representa al discurso jactansioso. Traducción Alterna: "cada persona que se jacta"

Con nuestras lenguas nosotros prevaleceremos
Aquí las palabras "nuestras lenguas" representan muchas palabras que ellos dicen. Traducción Alterna: "hablar muchas palabras nos hará victoriosos"

nosotros prevaleceremos
"nosotros triunfaremos" o "nosotros ganaremos"

¿quién puede ser señor sobre nosotros?
Esta pregunta retórica se usa para enfatizar que ellos creían que nadie podría gobernar sobre ellos. Puede ser traducido como una afirmación. Traducción Alterna: "¡nadie puede gobernar sobre nosotros!"

Psalms 12:5

gemidos
Estos son sonidos profundos que la gente hace debido al dolor o alguna emoción fuerte.

Yo me levantaré," dice el SEÑOR
Esto significa que El SEÑOR hará algo para ayudar a la gente.

Psalms 12:6

como plata purificada en un horno sobre la tierra, refinada siete veces
Las palabras del SEÑOR son comparadas a la plata siendo purificada. Traducción Alterna: "ellos son sin ninguna imperfección"

Tú los mantienes
"Tú mantienes segura a la gente justa"

camina en cada lado
"nos rodea"

cuando el mal es exaltado entre los hijos de los hombres
Esto puede ser expresado en forma activa. Traducción Alterna: "cuando la gente en cualquier parte está alabando el mal"

hijos de los hombres
"seres humanos" o "gente"

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Chapter 13

1 ¿Cuánto tiempo, oh SEÑOR, seguirás olvidándote de mí? ¿Cuánto tiempo esconderás Tu rostro de mí? **2** ¿Cuánto tiempo tengo que preocuparme y tener tristeza en mi corazón todo el día? ¿Cuánto tiempo mi enemigo triunfará sobre mí? **3** ¡Mírame y contéstame, oh SEÑOR Dios mío! Da luz a mis ojos o dormiré de muerte. **4** No permitas que mi enemigo diga: "Yo lo he derrotado a él", para que mi enemigo no pueda decir: "Yo he prevalecido sobre mi adversario," de lo contrario mis enemigos se regocijarán cuando yo sea derribado. **5** Pero yo he confiado en Tu pacto de fidelidad; mi corazón se regocija en Tu salvación. **6** Yo cantaré al SEÑOR porque Él me ha tratado muy generosamente.

Psalms 13:1

Información General:
Los paralelismos son comunes en la poesía hebrea.

Para el músico jefe
"Esto es para que el director de música lo use en la alabanza"

Un salmo de David
Los posibles significados son: 1) David escribió el salmo o 2) El salmo es sobre David o 3) El salmo es en el estilo de los salmos de David.

¿Cuánto tiempo, oh SEÑOR, seguirás olvidándote de mí?
Esta pregunta es hecha para captar la atención del lector y para añadir énfasis. Puede ser traducida como una afirmación. Traducción Alterna: "¡SEÑOR, parece que te has olvidado de ,mí!"

¿Cuánto tiempo... Tu rostro de mí?
Las palabras "Tu rostro" representan todo el ser de Dios. Esta pregunta retórica es hecha para añadir énfasis. Puede ser traducida como una afirmación. Traducción Alterna: "¡parece como si Te estuvieras escondiendo de mí!"

¿Cuánto tiempo mi enemigo triunfará sobre mí?
Esta pregunta retórica es hecha para añadir énfasis. Puede ser traducida como una afirmación. Traducción Alterna: "¡Seguramente mis enemigos no me dorratarán siempre!"

Psalms 13:3

¡Mírame y contéstame
"Dame Tu atención y escúchame"

Da luz a mis ojos
Esta es una manera de pedir fortaleza. Traducción Alterna: "Házme fuerte de nuevo"

o dormiré de muerte
"dormiré de muerte" significa morir.

No permitas que mi enemigo diga... para que mi enemigo no pueda decir
"No permitas que mi enemigo diga de mí... para que mi enemigo no pueda decir de mí"

cuando yo sea derribado
"cuando caiga" o "cuando me derroten"

Psalms 13:5

yo he confiado en Tu pacto de fidelidad
Al hablar del pacto de fidelidad del SEÑOR, David está confiando en que El SEÑOR siempre le amará. Traducción Alterna: "Confío en que me amarás fielmente")

mi corazón se regocija en Tu salvación
Aquí "mi corazón" representa a la persona entera. Traducción Alterna: "Me regocijaré porque me has rescatado"

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Chapter 14

1 El necio dice en su corazón: "No hay Dios." Ellos son corruptos y han hecho iniquidades abominables, no hay ninguno que haga el bien. **2** El SEÑOR mira hacia abajo desde el cielo a los hijos de los hombres para ver si hay alguno que entienda, alguien que lo busque a Él. **3** Todos ellos se han vuelto atrás. Ellos juntos se han vuelto corruptos. No hay ninguno que haga el bien, no hay ni uno solo. **4** ¿Ellos no saben nada, aquellos que cometen iniquidad, aquellos que se comen a mi pueblo como si comieran pan, y que no llaman al SEÑOR? **5** ¡Ellos tiemblan de pavor, pues Dios está con la asamblea de los justos! **6** Ustedes quieren humillar a las personas pobres a pesar de que el SEÑOR es su refugio. **7** ¡Oh, si la salvación de Israel viniera de Sión! ¡Cuando el SEÑOR traiga a su pueblo de regreso de la cautividad, entonces Jacob se regocijará e Israel estará gozoso!

Psalms 14:1

Información General:
Los paralelismos son comunes en la poesía hebrea.

Para el músico jefe
"Esto es para que el director de música lo use en la alabanza"

Un salmo de David
Los posibles significados son: 1) David escribió el salmo o 2) El salmo es sobre David o 3) El salmo es en el estilo de los salmos de David.

El necio dice en su corazón
Esta es una expresión idiomática que significa decirse a uno mismo o pensar para uno mismo. Traducción Alterna: "Una persona necia se dice a sí misma"

Ellos son corruptos
La palabra "ellos" se refiere a todos los seres humanos que dicen que no hay Dios.

Psalms 14:2

hijos de los hombres
Esta frase se refiere a todos los humanos.

alguien que lo busque a Él
Esto describe a aquellos que desan conocer a Dios como si le estuvieran siguiendo por un camino. Traducción Alterna: "quien desea conocerle"

Todos ellos se han vuelto atrás
Esto describe a la gente que ha rechazado a Dios como si hubieran parado de caminar por el camino correcto y hubiesen ido en otra dirección. Traducción Alterna: "Todos ellos se han apartado del SEÑOR"

Psalms 14:4

¿Ellos no saben nada... que no llaman al SEÑOR?
Esta pregunta retórica es hecha para añadir énfasis. Puede ser traducida como una afirmación. Traducción Alterna: "Actúan como si no supieran nada... que no llaman al SEÑOR. ¡Pero ellos saben lo hacen!"

aquellos que cometen iniquidad
Aquí "iniquidad" se refiere a hacer malas obras. Traducción Alterna: "aquellos que se comportan de malas maneras"

aquellos que se comen a mi pueblo
Esto se refiere a aquellos que hacen cosas malas y destruyen al pueblo de Dios como si estuvieran comiendo.

Psalms 14:5

Ellos tiemblan
La palabra "ellos" se refiere a aquellos que hacen cosas malas.

Dios está con la asamblea de los justos
Decir que "Dios está con" los justos significa que los ayuda. Esto se puede afirmar claramente en la traducción. Traducción Alterna: "Dios ayuda a los que actúan con rectitud"

Ustedes quieren
La palabra "ustedes" se refiere a la gente malvada.

humillar a las personas pobres
"hacer sentir avergonzada a la persona que es pobre"

el SEÑOR es su refugio
Esto habla de la protección que El SEÑOR proporciona como si fuera un refugio que uno podría buscar en una tormenta. Traducción Alterna: "El SEÑOR es como un refugio de protección para él"

Psalms 14:7

¡Oh, si la salvación de Israel viniera de Sión!
El escritor dice que anhela que Dios venga de Jerusalén para ayudar a Israel. Traducción Alterna: "¡Desearía que El SEÑOR viniera de Jerusalén y rescatara a su pueblo!"

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entonces Jacob se regocijará e Israel estará gozoso Estas dos frases significan lo mismo. Aquí tanto "Jacob" como "Israel" representan al pueblo de Israel. Las dos frases se pueden combinar en la traducción. Traducción Alterna: "entonces todo el pueblo de Israel se alegrará mucho"

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Chapter 15

1 Señor, ¿quién habitará en Tu tabernáculo? ¿Quién puede vivir en Tu monte santo? **2** Quienquiera que
camine sin culpa, haga lo que es correcto y hable verdad desde su corazón. **3** El que no calumnia con su
lengua, el que no hace daño a otros, y el que no insulta a su vecino. **4** La persona malvada es despreciada
en sus ojos, pero él honra aquellos que temen al Señor. Él jura por su propia desventaja y no toma de
vuelta sus promesas. **5** Él no carga con intereses cuando presta dinero. Él no toma chantaje para testificar
en contra del inocente. El que haga estas cosas nunca será sacudido.

Psalms 15:1

Información General:
Los paralelismos son comunes en la poesía hebrea.

Un salmo de David
Los posibles significados son: 1) David escribió el salmo o 2) El salmo es sobre David o 3) El salmo es en el estilo de los salmos de David.

¿Quién puede vivir en Tu monte santo?
El "monte santo" aquí representa el templo de Dios, que estaba en el Monte de Sión. Traducción Alterna: "¿Quién puede vivir en tu lugar sagrado?"

hable verdad desde su corazón
"hable honestamente"

Psalms 15:3

El
Esto se refiere a la persona justa en 15:1.

El que no calumnia con su lengua
Aquí "lengua" representa el discurso malvado. Traducción Alterna: "Él no dice cosas malas sobre personas inocentes"

daño
"hiere" o "daña"

Psalms 15:4

La persona malvada es despreciada en sus ojos, pero él honra aquellos que temen al Señor
"Las personas justas odian a los que han rechazado a Dios, pero honran a los que respetan a Dios"

La persona malvada
"La persona mala" o "La persona que ha rechazado al SENOR"

nunca será sacudido
Aquí "ser sacudido" representa no vivir con seguridad por más tiempo. Esto se puede afirmar en forma positiva. Traducción Alterna: "vivirá en seguridad"

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Chapter 16

1 Protégeme, Dios, pues yo tomo refugio en Ti. **2** Yo digo al SEÑOR: "Tú eres mi Señor; mi bondad es nada fuera de Ti. **3** En cuanto a las personas santas quienes están sobre la tierra, ellos son personas nobles; todo mi deleite está en ellos. **4** Será aumentados las aflicciones, de aquellos quienes buscan otros dioses. Yo no derramaré ofrendas de bebida de sangre a sus dioses o elevaré sus nombres con mis labios. **5** SEÑOR, Tú eres mi porción escogida y mi copa. Tú sostienes mi futuro. **6** Las cuerdas de medición han sido puestas para mí en lugares agradables; ciertamente es hermosa mi herencia. **7** Yo bendeciré al SEÑOR, quien me consuela; aún en la noche mi mente instruye. **8** ¡Al SEÑOR he puesto delante de mí en todo tiempo, así yo no seré quitado de Su mano derecha! **9** Por lo tanto, mi corazón está contento; mi gloria es regocijarme. Verdaderamente yo viviré en seguridad. **10** Pues Tú no abandonarás mi alma al Seol. No dejarás que Tu fiel vea al hoyo. **11** ¡Tú me enseñas el camino de vida; gozo abundante reside en Tu presencia; deleites permanecen en Tu mano derecha para siempre!"

Psalms 16:1

Información General:
Los paralelismos son comunes en la poesía hebrea.

Un michtam de David
El significado de la palabra "michtam" es incierto. Puede usar la palabra "salmo" en su lugar. Esto se puede escribir como: "Este es un salmo que David escribió".

tomo refugio en Ti
Se dice que ir al SEÑOR para protegerse es refugiarse en él. Traducción Alterna: "voy a Ti por protección"

las personas santas quienes están sobre la tierra
Aquí "pueblo santo" se refiere al propio pueblo de Dios que confía en Él. Traducción Alterna: "Tu gente que vive en esta tierra"

Psalms 16:4

Será aumentados las aflicciones... dioses
Esto se puede expresar en forma activa. Traducción Alterna: "Las aflicciones de aquellos que buscan otros dioses aumentarán"

derramaré... sangre a sus dioses
"hacer sacrificios a sus dioses" (Biblia Dinámica Desbloqueada)

elevaré sus nombres con mis labios
Elevar "sus nombres con mis labios" representa alabar a los otros dioses u orar a ellos.

Psalms 16:5

mi porción escogida
Aquí David habla del SEÑOR como si fuera una porción de tierra que le ha sido dada.

mi copa
Aquí David habla del SEÑOR como si fuera una copa que contiene muchas bendiciones. Traducción Alterna: "El que me bendice"

Tú sostienes mi futuro
"Tú determinas mi futuro"

Las cuerdas de medición... en lugares agradables
Se habla de las bendiciones de Dios para David como si fueran una sección de tierra que había sido inspeccionada para que él la poseyera. Las "cuerdas de medición" representan las cuerdas del topógrafo. Esto se puede expresar en forma activa. Traducción Alterna: "El lugar que me has proporcionado es agradable"

ciertamente es hermosa mi herencia
Aquí David habla de las bendiciones del SEÑOR como si fueran una herencia que él ha recibido. Traducción Alterna: "Estoy fascinado con todas las cosas que me ha dado" (Biblia Dinámica Desbloqueada)

Psalms 16:7

Al SEÑOR he puesto delante de mí en todo tiempo
"Yo siempre recuerdo que el SEÑOR está conmigo"

así yo no seré quitado de Su mano derecha
Esto se puede expresar en forma activa. Traducción Alterna: "nada me alejará de su lado"

Psalms 16:9

Información General:
David continúa hablando con Dios.

Por lo tanto, mi corazón está contento; mi gloria es regocijarme
Quien habla dice que le da honor poder alabar a Dios. Ambas cláusulas expresan significados muy similares. Traducción Alterna: "Por lo tanto, me alegro; tengo el honor de alabarlo"

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mi corazón
Aquí el "corazón" representa los pensamientos y emociones de quien habla.

mi gloria
Muchas versiones, incluida la Biblia Dinámica Desbloqueada, interpretan "mi gloria" como el corazón del escritor, quien se siente honrado en alegrarse a causa de Dios.

Psalms 16:11

abundante
"grande" o "una gran cantidad de"

gozo abundante reside en Tu presencia
El escritor habla del "gozo" como si fuera una persona.

en Tu mano derecha
Las palabras "mano derecha" indican estar en la presencia especial de Dios. Traducción Alterna: "cuando estoy cerca de Ti"

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Chapter 17

1 ¡Escucha a mi súplica por justicia, oh SEÑOR; presta atención a mi llamada por ayuda! Dale oído a mi oración de unos labios sin engaño. **2** ¡Qué mi vindicación venga de Tu presencia; que Tus ojos vean lo que es correcto! **3** Tú pruebas mi corazón, Tú vienes a mí en la noche, me purificas y no encuentras ningún plan malvado; mi boca no transgredirá. **4** En cuanto a las obras de la humanidad, por la palabra de Tus labios, yo me he guardado de los caminos del ilegal. **5** Mis pasos se han mantenido firmes a Tus caminos; mi pies no han resbalado. **6** Yo clamo a Tí, pues Tú me contestas, oh Dios; vuelve Tu oído hacia mí y escucha cuando yo hablo. **7** ¡Muestra tu pacto de fidelidad de una manera maravillosa, Tú Quien salvas por medio de Tu mano derecha a aquellos quienes toman refugio en Tí de sus enemigos! **8** Protégeme como la pupíla de tu ojo; escóndeme bajo la sombra de Tus alas **9** de la presencia de los malvados quienes me atacan, mis enemigos que me rodean. **10** Ellos no tienen misericordia de nadie; sus bocas hablan con orgullo. **11** Ellos han rodeado mis pasos. Ellos establecieron sus ojos para herirme hasta el suelo. **12** Ellos son como león ansioso por una víctima, como cachorro de león agachándose en lugares escondidos. **13** ¡Levántate, oh SEÑOR! ¡Atácalos! ¡Derríbalos con sus caras para abajo! ¡Rescata mi vida del malvado por Tu espada! **14** ¡Rescátame de los hombres por Tu mano, oh SEÑOR, de los hombres de este mundo cuya prosperidad está en esta vida solamente! Tú llenas sus vientres con lo atesorado de Tus riquezas; ellos tendrán muchos hijos y dejarán sus riquezas a sus hijos. **15** En cuanto a mí, yo veré Tu cara en rectitud; yo estaré satisfecho, cuando me levante, y vea tu semblante.

Psalms 17:1

Información General:
Los paralelismos son comunes en la poesía hebrea.

Una oración de David
"Esta es una oración que David escribió".

Dale oído a mi oración de unos labios sin engaño
El término "dale oído" se refiere a escuchar, y la palabra "labios" se refiere a las palabras que una persona habla. Traducción Alterna: "Escucha mi oración que no proviene de labios mentirosos"

Qué mi vindicación venga de Tu presencia
Aquí "presencia" se refiere al ser del SEÑOR. Traducción Alterna: "Declárame inocente"

que Tus ojos vean lo que es correcto!
Aquí "Tus ojos" se refiere a lo que El SEÑOR sabe que es verdad. Traducción Alterna: "¡sabes que estoy diciendo la verdad!"

Psalms 17:3

Tú pruebas mi corazón, Tú vienes a mí en la noche
Aquí "pruebas mi corazón" significa examinar mis pensamientos y motivos. Traducción Alterna: "Si examinas mis pensamientos en la noche"

mi boca no transgredirá
Aquí se habla de la boca como si fuera capaz de actuar por sí sola. También representa las palabras que habla una persona. Traducción Alterna: "No diré mentiras ni pecaré con mis palabras"

Psalms 17:4

por la palabra de Tus labios, yo me he guardado de los caminos del ilegal
Aquí "la palabra de tus labios" representa la instrucción de Dios. Traducción Alterna: "Tus instrucciones me han hecho evitar hacer cosas malas"

Mis pasos se han mantenido firmes a Tus caminos; mis pies no han resbalado
Ambas cláusulas significan lo mismo. La repetición agrega énfasis.

mis pies no han resbalado
El escritor habla de su obediencia a Dios como si estuviera caminando por un sendero. Traducción Alterna: "Estoy decidido a seguir tus caminos"

Psalms 17:6

vuelve Tu oído hacia mí... escucha cuando yo hablo
Estas frases significan lo mismo. Aquí "Tu oído" se refiere a la voluntad de Dios de escuchar a alguien que ora a Él. Traducción Alterna: "pónme atención... escucha cuando hablo"

Tu mano derecha
La "mano derecha" se refiere al poder de Dios. Traducción Alterna: "Tu gran poder"

toman refugio en Ti
Se habla de ir al SEÑOR para protegerse como de refugiarse en Él. Traducción Alterna: "van a Ti por Tu protección"

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Psalms 17:8

Protégeme como la pupíla de tu ojo
La "pupíla de tus ojos" se refiere a algo que es valioso. Traducción Alterna: "Protégeme como lo harías con algo muy valioso y precioso"

escóndeme bajo la sombra de Tus alas
David habla de la protección de Dios como si fuera un pájaro protegiendo a sus crías bajo sus alas. Traducción Alterna: "Mantenme a salvo como una madre pájaro protege a sus bebés reuniéndolos bajo su ala"

sus bocas hablan con orgullo
Aquí "sus bocas hablan" se refiere a lo que la gente dice. Traducción Alterna: "ellos siempre se están jactando"

Psalms 17:11

Ellos han rodeado mis pasos
Aquí "rodeado mis pasos" representa cómo los enemigos de David lo han seguido a todas partes para capturarlo. Traducción Alterna: "Mis enemigos me han rodeado"

como león ansioso por una víctima, como cachorro de león agachándose en lugares escondidos
Estas dos frases expresan ideas muy similares. La repetición agrega intensidad.

Ellos son como león... como cachorro de león
El escritor se siente perseguido de la manera que un león caza su presa.

Psalms 17:13

Rescata mi vida del malvado por Tu espada... ¡Rescátame de los hombres por Tu mano, oh SEÑOR, de los hombres de este mundo
Estas dos cláusalas tienen significados similares. La repetición agrega intensidad a las palabras del escritor.

por Tu espada... por Tu mano
Aquí tanto "espada" como "mano" representan el poder del SEÑOR.

Tú llenas sus vientres con lo atesorado de Tus riquezas
El texto antiguo es corrupto aquí. Los posibles significados son 1) El SEÑOR proporcionará grandes bendiciones a su pueblo. Traducción Alterna: "Bendecirás a tu pueblo ricamente" o 2) El SEÑOR castigará grandemente a los malvados, a sus hijos y nietos.

Psalms 17:15

yo veré Tu cara en rectitud
Tu cara, se refiere al rostro del Señor. David estaba confiado de que vería el rostro del Señor. Traducción alterna: " porque yo he actuado rectamente, yo te veré un día".

yo estaré satisfecho, cuando me levante, y vea tu semblante.
David creía que despues de su muerte, él estaría con el Señor. Traducción alterna: " Después que muera, yo estaré muy contento de despertar en su presencia".

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Chapter 18

1 Te amo, SEÑOR, mi fuerza. **2** El SEÑOR es mi roca, mi fortaleza, Quien me lleva a la seguridad; Él es mi Dios, mi roca; yo tomo refugio en Él. Él es mi escudo, el cuerno de mi salvación y mi fuerte. **3** Yo clamo al SEÑOR, Quien es digno de ser adorado, y yo seré salvado de mis enemigos. **4** Las cuerdas de muerte me rodearon, y la corriente de las aguas de iniquidad me inundaron. **5** Las cuerdas del Seol me rodearon; las trampas de la muerte me atraparon. **6** En mi aflicción clamé al SEÑOR; yo clamé por ayuda a mi Dios. Él escuchó mi voz desde Su templo; mi clamor de ayuda entró en Su presencia; entró en Sus oídos. **7** Luego la tierra se agitó y tembló; las fundaciones de las montañas también temblaron y fueron estremecidas porque Dios estaba enojado. **8** El humo salió de Sus fosas nasales y un fuego intenso salió de Su boca. Los carbones fueron encendidos por Él mismo. **9** Él abrió los cielos y bajó; y una oscuridad gruesa estaba bajo Sus pies. **10** Él se montó sobre un querubín y voló; Él se deslizó sobre las alas del viento. **11** Él hizo de la oscuridad una tienda alrededor de Él, pesadas nubes de lluvia en los cielos. **12** Piedras de granizo y carbones de fuego cayeron desde el rayo delante de Él. **13** ¡El SEÑOR resonó desde los cielos! La voz del Más Alto gritó. **14** Él disparó Sus flechas y esparció Sus enemigos; muchos rayos los dispersaron a ellos. **15** Luego los canales de agua aparecieron; las fundaciones del mundo fueron expuestas a Tu reprensión. Oh SEÑOR, a la explosión del aliento de Tus fosas nasales. **16** ¡Él extendió Su mano desde arriba; Él me agarró! Él me sacó del agua creciente. **17** Él me rescató de mi enemigo fuerte, de aquellos quienes me odiaban, pues ellos eran demasiado fuertes para mí. **18** ¡Ellos vinieron en contra mía en el día de mi aflicción, pero el SEÑOR fue mi apoyo! **19** Él me libertó en un lugar amplio y abierto; Él me salvó porque Él estaba complacido conmigo. **20** El SEÑOR me ha recompensado a causa de mi rectitud; Él me ha restaurado porque mis manos estaban limpias. **21** Pues yo he guardado los caminos del SEÑOR y no me he apartado malvadamente de mi Dios. **22** Pues todos Sus decretos rectos han estado delante de mí; en cuanto a Sus estatutos, yo no me he apartado de ellos. **23** Yo también he sido inocente delante de Él, y me he guardado del pecado. **24** Por lo tanto, el SEÑOR me ha restaurado a causa de mi rectitud, porque mis manos estaban limpias ante Sus ojos. **25** A cualquiera que es fiel, Tú te muestras fiel; a un hombre que es libre de culpa, Tú te muestras libre de culpa. **26** A cualquiera que es puro, Tú te muestras puro; pero Tú eres listo hacia cualquiera que es torcido. **27** ¡Porque Tú salvas a las personas afligidas, pero Tú humillas aquellos que son orgullosos, de ojos levantados! **28** Pues Tú das luz a mi lámpara; el SEÑOR mi Dios ilumina mi oscuridad. **29** Porque por Ti yo puedo correr sobre una barrera; por medio de mi Dios yo puedo saltar sobre un muro. **30** En cuanto a Dios: Su camino es perfecto. ¡La palabra del SEÑOR es pura! Él es un escudo a todo aquel que toma refugio en Él. **31** Pues, ¿quién es Dios sino el SEÑOR? ¿Quién es una roca sino nuestro Dios? **32** Es Dios Quien pone fuerza sobre mí como un cinturón, Quien coloca a la persona libre de culpa en Su camino. **33** ¡Él hace mis pies ligeros como un venado y me coloca en las alturas! **34** Él entrena mis manos para la guerra y mis brazos para tensar un arco de bronce. **35** Tú me has dado el escudo de Tu salvación. Tu mano derecha me ha apoyado, y Tu favor me ha hecho grande. **36** Tú has hecho un lugar amplio para mis pies debajo de mí, así mis pies no se han resbalado **37** Yo perseguí a mis enemigos y los atrapé; yo no regresé hasta que ellos fueron destrozados. **38** Yo los hice añicos para que no pudieran levantarse; ellos han caído bajo mis pies. **39** Pues Tú pusiste fuerza sobre mí como un cinturón para la batalla; Tú pusiste debajo de mí aquellos quienes se levantaron en contra mía. **40** Tú me diste la parte de atrás de los cuellos de mis enemigos; yo aniquilé aquellos quienes me odiaban. **41** Ellos clamaron por ayuda, pero nadie los salvó; ellos clamaron al SEÑOR, pero Él no les contestó. **42** Yo los molí a piezas finas como polvo delante del viento; yo los tiré en las calles como barro. **43** Tú me rescataste de las disputas de la gente. Tú me has hecho cabeza sobre las naciones. Personas que no he conocido me sirven. **44** Tan pronto ellos escucharon de mí, me obedecieron; extranjeros fueron forzados a inclinarse ante mí. **45** Los extranjeros vinieron temblando de sus fortalezas. **46** El SEÑOR vive; que mi roca sea alabada. Que el Dios de mi salvación sea exaltado. **47** Él es el Dios que ejecuta venganza por mí, Quien somete a las naciones debajo de mí. **48** ¡Yo soy libertado de mis enemigos! Ciertamente, ¡Tú me levantaste por encima de aquellos quienes se levantaron en contra mía! Tú me rescataste de los hombres violentos. **49** Por lo tanto, ¡yo te daré las gracias a Tí, SEÑOR, entre todas las naciones; yo cantaré alabanzas a Tu nombre! **50** Dios da gran victoria a Su rey, y Él le muestra Su pacto de lealtad a Su ungido, a David y a sus descendientes para siempre.

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Psalms 18:1

Información General:
Los paralelismos son comunes en la poesía hebrea.

Para el músico jefe
"Esto es para que el director de música lo use en la alabanza"

Un salmo de David
Los posibles significados son: 1) David escribió el salmo o 2) El salmo es sobre David o 3) El salmo es en el estilo de los salmos de David.

él cantó al SEÑOR las palabras de esta canción
"él cantó esta canción al SEÑOR"

el día que Yahweh lo rescató
"después de que El SEÑOR lo rescató"

de la mano de Saúl
Aquí "mano" se refiere al poder de Saúl. Traducción Alterna: "del poder de Saúl"

Psalms 18:2

El SEÑOR es mi roca
David habla del SEÑOR como si fuera una roca. La palabra "roca" es una imagen de un lugar seguro.

mi roca, mi fortaleza
Aquí las palabras "roca" y "fortaleza" comparten significados similares y enfatizan que El SEÑOR brinda seguridad contra los enemigos.

tomo refugio en Él
Se dice que ir al SEÑOR para protegerse es refugiarse en Él. Traducción Alterna: "voy a Él por protección"

mi escudo, el cuerno de mi salvación y mi fuerte
David habla del SEÑOR como si fuera un "escudo", "el cuerno" de su salvación y su "fortaleza". El SEÑOR es quien lo protege del daño. Aquí una idea similar se repite de tres maneras para enfatizar.

yo seré salvado de mis enemigos
"Seré rescatado de mis enemigos"

Psalms 18:4

Las cuerdas de muerte me rodearon
David habla de la muerte como si fuera una persona que pudiera capturarlo y atarlo con cuerdas. Traducción Alterna: "Estaba a punto de ser asesinado"

corriente de las aguas de iniquidad
David está tan indefenso como si se lo llevara un torrente de aguas. Traducción Alterna: "Me sentí completamente indefenso"

Las cuerdas del Seol me rodearon; las trampas de la muerte me atraparon
Aquí se habla del "Seol", el lugar de los muertos, y de "muerte" como si fueran personas que pudieran rodearlo y atraparlo. Estas dos cláusulas tienen significados similares y la idea se repite para enfatizar. Traducción Alterna: "Me sentí atrapado y pensé que iba a morir"

Psalms 18:6

En mi aflicción
"En mi gran necesidad" o "En mi desesperación"

mi clamor de ayuda entró en Su presencia
Aquí David habla de su "clamor por ayuda" como si fuera una persona que pudiera venir a la presencia del SEÑOR. Traducción Alterna: "Oré a a Él"

entró en Sus oídos
Aquí David habla de cómo El SEÑOR escuchó su grito de ayuda. La idea se repite para enfatizar. Traducción Alterna: "escuchó mi llamado"

Psalms 18:7

Luego la tierra... temblaron y fueron estremecidas porque Dios estaba enojado
Se habla de Dios estando enojado como si hubiera un terremoto terrible. Traducción Alterna: "Dios estaba tan enojado que era como si la tierra... temblara"

la tierra se agitó y tembló
Las palabras "agitó" y "temblar" significan básicamente lo mismo y enfatizan cuán grandemente tembló la tierra. Traducción Alterna: "la tierra se movió de un lado a otro" o "el suelo se movió de arriba a abajo" o "hubo un terremoto violento"

las fundaciones de las montañas también temblaron y fueron estremecidas
Esto se puede expresar en forma activa. Traducción Alterna: "los cimientos de las montañas también temblaron y se estremecieron"

El humo salió de Sus fosas nasales... Los carbones fueron encendidos por Él mismo
David habla del SEÑOR como si Él estuviera respirando fuego. Esta es una imagen de lo enojado que estaba Dios.

fuego intenso salió de Su boca
Esto se puede expresar en forma activa. Traducción Alterna: "fuego ardiente salió de su boca y encendió carbones"

Psalms 18:9

Él abrió
La palabra "Él" se refiere al SEÑOR"

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oscuridad gruesa estaba bajo Sus pies
Aunque El SEÑOR no tiene pies, el salmista le da características humanas. Traducción Alterna: "una espesa oscuridad estaba debajo de Él"

alas del viento
Aquí el salmista habla del viento como si tuviera alas como un ángel.

Psalms 18:11

Él hizo de la oscuridad... Él
Aquí ambas palabras "Él" se refieren al SEÑOR.

Él hizo de la oscuridad una tienda
Aquí se habla de la oscuridad como si fuera una tienda. Traducción Alterna: "Él hizo de la oscuridad una cubierta" o "Él hizo de la oscuridad un lugar de escondite"

pesadas nubes de lluvia
"nubes cargadas de lluvia" o "densas y oscuras nubes de lluvia"

Piedras de granizo
"piedras hechas de hielo"

Psalms 18:13

El SEÑOR resonó desde los cielos
La voz del SEÑOR sonó como un trueno.

del Más Alto
"del Más Alto" se refiere al SEÑOR.

Él disparó Sus flechas y esparció Sus enemigos... rayos los dispersaron a ellos
Ambas cláusulas tienen significados similares.

Él disparó Sus flechas y esparció Sus enemigos
Aquí se habla del impacto de los rayos como si fueran flechas.

Psalms 18:15

Información General:
El autor continúa hablando del gran poder del SEÑOR.

Luego los canales de agua aparecieron; las fundaciones del mundo fueron expuestas
Estas dos cláusulas tienen significados similares. Esto se puede establecer en forma activa. Traducción Alterna: "Entonces aparecieron los canales de agua y el fondo del océano se hizo visible; expusiste los cimientos del mundo"

a la explosión del aliento de Tus fosas nasales
Aunque Dios no tiene características físicas humanas como se describe aquí, esto representa su poderosa fuerza. Aquí se habla del viento como si viniera como una poderosa explosión de las fosas nasales de Dios.

Psalms 18:16

Él extendió... Él me agarró... Él me sacó
La palabra "Él" en estos versos se refiere al SEÑOR.

agua creciente
Aquí el salmista habla de los peligros de sus enemigos como si fueran enormes olas o aguas poderosas, de las cuales El SEÑOR lo ha rescatado.

Psalms 18:18

Ellos vinieron en contra mía
Aquí "ellos" se refiere a los poderosos enemigos del verso 17.

Ellos vinieron en contra mía en el día de mi aflicción, pero el SEÑOR fue mi apoyo
La palabra "angustia" describe la condición de alguien que tiene muchos problemas. Traducción Alterna: "Fuertes enemigos me atacaron en un día en que tuve muchos problemas, pero El SEÑOR me protegió"

Psalms 18:20

mis manos estaban limpias.
Aquí poseer "manos limpias" significa que uno es inocente de haber actuado mal. Traducción Alterna: "todas mis acciones fueron correctas"

yo he guardado los caminos del SEÑOR
Se habla de las leyes del SEÑOR como si fueran los caminos por los cuales uno debe caminar. Traducción Alterna: "He obedecido las leyes del SEÑOR"

no me he apartado malvadamente de mi Dios
Aquí se habla de ser malvado como si uno dejara el camino correcto y tomara el camino equivocado. Traducción Alterna: "no he hecho malvadamente alejándome de mi Dios"

Psalms 18:22

Pues todos Sus decretos... yo no me he apartado de ellos
Ambas cláusulas tienen significados similares. El escritor repite estas ideas para enfatizar.

han estado delante de mí
"me han guiado" o "los he recordado"

Yo también he sido inocente... me he guardado del pecado
Ambas cláusulas tienen significados similares. El escritor repite estas ideas para enfatizar.

inocente delante de Él
"inocente de acuerdo a Él"

me he guardado del pecado
"no he pecado"

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mis manos estaban limpias
Tener "manos limpias" significa que uno es inocente de haber actuado mal. Vea cómo tradujo esto en 18:20. Traducción Alterna: "todas mis acciones fueron correctas"

ante Sus ojos
Esto se refiere a la presencia de Dios. Traducción Alterna: "ante Él" o "según Él"

Psalms 18:25

Información General:
El autor habla del SEÑOR.

A cualquiera que es fiel
Aquí "fiel" significa hacer lo que Dios le ordena a uno que haga. Puede decir esto claramente. Traducción Alterna: "a los que obedecen fielmente Tus mandamientos" o "a los que fielmente cumplen Tu pacto"

a un hombre que es libre de culpa... Tú te muestras puro
Ambas cláusulas tienen significados similares. El escritor repite estas ideas para enfatizar.

Tú eres listo hacia cualquiera que es torcido
"Tú burlas a cualquiera que no sea honesto"

Psalms 18:27

Tú humillas
"

orgullosos, de ojos levantados
Esta expresión idiomática se refiere a aquellos que son orgullosos. Traducción Alterna: "quienes son orgullosos"

Pues Tú das luz a mi lámpara; el SEÑOR mi Dios ilumina mi oscuridad
El escritor habla de la presencia del SEÑOR Él fuera una luz. Estas dos cláusulas tienen significados similares.

Porque por Ti yo puedo correr sobre una barrera
'Porque con Tu ayuda yo puedo cruzar cualquier obstáculo"

Psalms 18:30

Él es un escudo a todo aquel que toma refugio en Él
Un escudo protege a un soldado. David habla como si Dios fuera un escudo que lo protege. Vea cómo tradujo esto en 3:3. Traducción Alterna: "Tú, SEÑOR, protege como un escudo a todos los que se refugian en Ti"

Pues, ¿quién es Dios sino el SEÑOR? ¿Quién es una roca sino nuestro Dios?
La respuesta implícita es nadie. Traducción Alterna: "¡Sólo El SEÑOR es Dios! ¡Sólo nuestro Dios es una roca!

una roca
David habla del SEÑOR como si fuera una roca que él pudiera escalar para escapar de sus enemigos. Vea cómo tradujo esto en 18:2.

pone fuerza sobre mí como un cinturón
Dios le da fuerza a David como si fuera una prenda de vestir.

coloca a la persona libre de culpa en Su camino
Aquí David habla de vivir una vida que le agrada a Dios como si lo pusieran en el camino correcto. Traducción Alterna: "hace que la persona sin culpa viva una vida justa"

Psalms 18:33

hace mis pies ligeros
Esto se refiere a permitir que una persona corra rápido. Traducción Alterna: "me hace correr muy rápido"

como un venado y me coloca en las alturas
El ciervo es especialmente rápido y estable en las montañas.

Él entrena mis manos p
Aquí "mis manos" se refiere a la persona. Traducción Alterna: "Me entrena"

mis brazos
Esto se refiere a la persona. Traducción Alterna: "yo"

Psalms 18:35

el escudo de Tu salvación
Aquí el escritor habla de la protección de Dios como si fuera un escudo. El sustantivo abstracto "salvación" se puede expresar con el verbo "salvar". Traducción Alterna: "Tu protección y me salvaste"

Tu mano derecha... Tu favor
Ambos términos son una figura literaria

un lugar amplio para mis pies debajo de mí
El escritor habla de la seguridad que Dios ha provisto como si fuera un lugar amplio para él poder ponerse de pie. Traducción Alterna: "un lugar seguro para mí"

mis pies no se han resbalado
Aquí "mis pies" se refiere a la persona. El escritor se refiere a la seguridad de la protección de Dios como si estuviera parado en un lugar donde no resbalará ni se caerá. Traducción Alterna: "No he resbalado" o "Estoy bien"

Psalms 18:37

Yo los hice añicos
"Los desmenucé" o "Los rompí en pedazos"

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no pudieran levantarse
"no pudieran mantenerse de pie"

ellos han caído bajo mis pies
Esta expresión idiomática significa que el salmista ha derrotado a sus enemigos. Traducción Alterna: "Los he derrotado a todos"

Tú pusiste fuerza sobre mí como un cinturón
El salmista dice que El SEÑOR le ha dado la fuerza que lo rodea y lo sostiene como un cinturón. Mire cómo tradujo esto en 18:30.

Tú pusiste debajo de mí
Aquí el salmista habla de la derrota de sus enemigos como si estuviera parado sobre ellos. Traducción Alterna: "Tú derrotaste por mí"

aquellos quienes se levantaron en contra mía.
Esto se refiere a aquellos que se oponen al salmista. Traducción Alterna: "los que son mis enemigos"

Psalms 18:40

la parte de atrás de los cuellos de mis enemigos
Esto representa la victoria sobre los enemigos de uno. Traducción Alterna: "la victoria sobre mis enemigos"

yo aniquilé aquellos quienes me odiaban
"Derroté a los que me odiaban" o "Destruí por completo a los que me odiaban"

pero Él no les contestó
Esto significa que El SEÑOR no proporcionó ninguna ayuda. Traducción Alterna: "pero Él no los ayudó"

Yo los molí a piezas finas como polvo delante del viento
Los enemigos de los salmistas son comparados con el polvo para mostrar cuán derrotados están.

yo los tiré en las calles como barro
Los enemigos del salmista se comparan con el barro en las calles para mostrar cuán derrotados están.

Psalms 18:43

disputas
"desacuerdos" o "discusiones"

me has hecho cabeza sobre las naciones
Aquí "cabeza" representa al gobernante. Traducción Alterna: "me designó para ser el gobernante sobre muchas naciones"

extranjeros fueron forzados a inclinarse
Esto se puede expresar en forma activa. Traducción Alterna: "Dios obligó a los extranjeros a inclinarse"

Los extranjeros vinieron temblando
Aquí "temblando" muestra que tenían mucho miedo. Esto se puede afirmar claramente en la traducción. Traducción Alterna: "los extranjeros vinieron temblando, mostrando que tenían mucho miedo"

Psalms 18:46

que mi roca sea alabada
Esto se puede expresar en forma activa. Traducción Alterna: "Él es mi roca y debería ser alabado" o "que la gente alabe mi roca"

mi roca
Aquí el escritor habla de la protección del SEÑOR como si fuera una roca que impedía que sus enemigos lo alcanzaran. Vea cómo tradujo esto en 18:2.

Que el Dios de mi salvación sea exaltado
Esto se puede expresar en forma activa. Traducción Alterna: "Que la gente exalte al Dios de mi salvación"

el Dios de mi salvación
Esto significa que es Dios quien lo ha rescatado. Traducción Alterna: "el Dios que me rescató"

Él es el Dios que ejecuta venganza por mí
"Ejecutar venganza" significa castigar a las personas por sus malas acciones. Traducción Alterna: "el Dios que castiga a las personas por las cosas malas que me han hecho"

Psalms 18:48

Yo soy libertado
Esto se puede expresar en forma activa. Traducción Alterna: "Dios me ha liberado"

Tú me levantaste por encima
Se habla de la protección del SEÑOR sobre el escritor como si Él lo hubiera elevado tan alto que sus enemigos no pudieran alcanzarlo para dañarlo. Traducción Alterna: "me pusiste en un lugar seguro muy alto "

quienes se levantaron en contra mía
"quienes me atacaron" o "quienes se rebelaron contra mí"

hombres violentos
"hombres crueles" o "hombres salvajes"

entre todas las naciones
Aquí el escritor quiere decir que dará gracias al SEÑOR para que todas las personas escuchen de la grandeza del SEÑOR. Traducción Alterna: "para que todas las naciones se enteren"

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a Tu nombre
Aquí "nombre" representa a Dios mismo. Traducción Alterna: "en honor a Tu nombre" o "para Ti"

Psalms 18:50

victoria a Su rey
Al usar las palabras "Su rey", David se refiere a sí mismo como rey.

Él le muestra Su pacto de lealtad a Su ungido... a sus descendientes para siempre
"Él me ama fielmente como lo prometió en su pacto, y amará a mis descendientes para siempre"

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Chapter 19

1 ¡Los cielos declaran la gloria de Dios, los cielos dan a conocer su obra! **2** Día tras día el discurso se derrama; noche tras noche revela conocimiento. **3** No hay discurso o palabras habladas; su voz no se escucha. **4** Aunque sus palabras van por toda la tierra, y su discurso hasta el fin del mundo. Él ha puesto una tienda para el sol entre ellos. **5** El sol es como un novio saliendo de su cuarto y como un hombre fuerte que se alegra cuando corre su carrera. **6** El sol se levanta desde un horizonte y cruza el cielo hasta el otro; nada escapa de su calor. **7** La ley del SEÑOR es perfecta, restaurando el alma; el testimonio del SEÑOR es confiable, haciendo sabios a los simples. **8** Las instrucciones del SEÑOR son correctas, alegrando el corazón; el mandato del SEÑOR es puro, trayendo luz a los ojos. **9** El temor al SEÑOR es puro, dura para siempre; ¡los justos decretos del SEÑOR son verdaderos y completamente correctos! **10** Son de más valor que el oro, hasta más que mucho oro fino; son más dulces que la miel y la miel que gotea del panal. **11** Sí, por ellos tu siervo es advertido; en obedecerlos hay gran recompensa. **12** ¿Quién puede discernir sus propios errores? Límpiame de errores ocultos. **13** Retén a tu siervo también de los pecados arrogantes; no los dejes que gobiernen sobre mí. Entonces yo seré perfecto, y seré inocente de muchas transgresiones. **14** Que las palabras de mi boca y los pensamientos de mi corazón sean aceptables a Tu vista, SEÑOR, mi Roca y mi Redentor.

Psalms 19:1

Información General:
Los paralelismos son comunes en la poesía hebrea.

Para el músico jefe
"Esto es para que el director de música lo use en la alabanza"

Un salmo de David
Los posibles significados son: 1) David escribió el salmo o 2) El salmo es sobre David o 3) El salmo es en el estilo de los salmos de David.

Los cielos declaran
Los cielos son descritos como si fueran una persona. Traducción Alternativa: "Los cielos muestran" o "Los cielos parecen declarar"

los cielos dan a conocer su obra
Los cielos son descritos como si fueran un maestro. Traducción Alternativa: "Los cielos parecen hacer conocida la obra de DIos"

su obra
"Su creación" o "el mundo que Él ha hecho"

el discurso se derrama
Lo que es hermoso sobre la creación es comparado al hablar, como si la creación fuera una persona. Entonces, esas palabras son comparadas al agua que fluye donde sea. Traducción Alternativa: "la creación es como una persona hablando a todo el mundo"

No hay discurso o palabras habladas; su voz no se escucha
Estas frases expresan claramente que los primeros dos versos eran una metáfora. Traducción Alternativa: "No hay discurso real o palabras habladas; nadie oye una voz real con sus oídos"

su voz no se escucha.
Otras traducciones leen "donde su voz no es oída", enfatizando que el "discurso" está disponible en todas partes.

Psalms 19:4

Información General:
David ha dicho que la creación muestra la gloria de Dios.

sus palabras... su discurso
Esto se refiere a las "palabras" no habladas de la creación que muestran la gloria de Dios.

sus palabras van
Las palabras son descritas como si fueran personas que van con un mensaje. Traducción Alternativa: "las palabras que la creación habla son como personas que van"

su discurso hasta el fin del mundo
Las palabras implicadas pueden ser incluidas en la traducción. Traducción Alternativa: "su discurso va hasta el fin del mundo"

Él ha puesto una tienda para el sol
Aquí el escritor habla del lugar que El SEÑOR creó para el sol como si fuera una tienda. Traducción Alternativa: "Él creó un lugar para el sol"

entre ellos
La palabra "ellos" probablemente se refiere a los cielos.

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El sol es como un novio saliendo de su cuarto
El escritor habla de la salida del sol como si fuera un novio. Traducción Alternativa: "El sol es como un novio caminando gozosamente hacia su novia"

como un hombre fuerte que se alegra cuando corre su carrera
Esto compara al sol con un atleta para enfatizar la fortaleza y brillo del sol.

un hombre fuerte
"un corredor rápido"

horizonte
La línea donde la tierra y el cielo se encuentran.

hasta el otro
Aquí "otro" se refiere al otro horizonte. Esto se puede afirmar claramente en la traducción. Traducción Alternativa: "hasta el otro horizonte"

nada escapa de su calor
Esto se puede afirmar en forma positiva. Traducción Alternativa: "todo siente su calor"

Psalms 19:7

el alma... el corazón... los ojos
Cada una de estas palabras se refiere a la persona entera. Traducción Alternativa: "una persona"

los simples
"aquellos que no tienen experiencia" o "aquellos que no han aprendido"

son correctas
"son verdad" o "son correctas"

trayendo luz
"trayendo entendimiento"

Psalms 19:9

completamente correctos
"completamente correctos"

Son de más valor que el oro... son más dulces que la miel
Se habla de los decretos del SEÑOR como si pudieran comprarse y probarse. Traducción Alternativa: "Si pudieras comprarlos, serían de mayor valor que el oro... si pudieras probarlos, serían más dulces que la miel"

hasta más que mucho oro fino
La palabra implícita "valioso" se puede agregar en la traducción. Traducción Alternativa: "aún más valioso que mucho oro fino"

oro fino
"oro puro" u "oro costoso"

Psalms 19:11

Sí
"También" o "En efecto"

por ellos tu siervo es advertido
Esto se puede expresar en forma activa. Traducción Alternativa: "advierten a Tu siervo" o "son una advertencia para Tu siervo"

por ellos... en obedecerlos
La palabra "ellos" se refiere a los decretos justos del SEÑOR.

tu siervo es advertido
David se llama a sí mismo "Tu siervo" cuando le habla a Dios como señal de respeto. Traducción Alternativa: "Estoy advertido"

¿Quién puede discernir sus propios errores?
Esto aparece en forma de una pregunta para agregar énfasis y puede traducirse como una declaración fuerte. Traducción Alternativa: ¡Nadie puede ser consciente de sus propios errores! "

de errores ocultos
"De los errores secretos que he cometido"

Psalms 19:13

Retén a tu siervo también de
Esta expresión idiomática representa al siervo como siendo removido de los pecados que no desea cometer. Traducción Alternativa: "Además, protege a Tu siervo de hacer" o "Además, asegúrate de que no cometa"

tu siervo
David se llama a sí mismo "Tu siervo" cuando le habla a Dios como señal de respeto. Traducción Alternativa: "Yo". Vea cómo tradujo esto en 19:11.

no los dejes que gobiernen sobre mí
Los pecados se describen como si fueran un rey que pudiera gobernar sobre alguien. Traducción Alternativa: "no dejes que mis pecados se vuelvan como un rey que gobierne sobre mí"

inocente de muchas transgresiones
"inocente de rebelarme contra ti" o "inocente de cometer muchos pecados"

las palabras de mi boca y los pensamientos de mi corazón
Estas expresiones juntas describen todo lo que una persona dice y piensa. Traducción Alternativa: "lo que digo y lo que pienso"

sean aceptables a Tu vista
"reciba aprobación a Tu vista" o "sean agradables para Ti"

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a Tu vista
Esto se refiere a Dios mismo. Traducción Alternativa: "para ti"

SEÑOR, mi Roca
El escritor habla de Dios como si fuera una roca que uno podría escalar y estar protegido de sus enemigos. Traducción Alternativa: "SEÑOR, eres como mi roca"

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Chapter 20

1 Que el SEÑOR te ayude en el día de dificultades; que el nombre del Dios de Jacob te proteja **2** y envíe ayuda desde el lugar santo para apoyarte desde Sion. **3** Que Él recuerde todas tus ofrendas y acepte tu sacrificio quemado. **4** Que te conceda los deseos de tu corazón y complete todos tus planes. **5** Entonces Él se alegrará en tu victoria, y, en el nombre de nuestro Dios, levantáremos bandera. Que el SEÑOR conceda tus peticiones. **6** Ahora yo sé que el SEÑOR rescatará a Su ungido; Él le responderá desde Su santo cielo con la fuerza de Su mano derecha que puede rescatarlo. **7** Algunos confían en carros y otros en caballos, pero nosotros clamamos al SEÑOR, nuestro Dios. **8** Ellos serán derribados y caerán, ¡pero nosotros nos levantáremos y estaremos erguidos! **9** SEÑOR, rescata al rey; ayúdanos cuando nosotros llamemos.

Psalms 20:1

Información General:
Este salmo comienza con un grupo de personas hablando al rey de Israel.

Información General:
Los paralelismos son comunes en la poesía hebrea.

Para el músico jefe
"Esto es para que el director de música lo use en la alabanza"

Un salmo de David
Los posibles significados son: 1) David escribió el salmo o 2) El salmo es sobre David o 3) El salmo es en el estilo de los salmos de David.

te ayude
La palabra "te" en este salmo se refiere al rey.

el día de dificultades
Aquí "día" representa un período de tiempo más largo. Traducción Alternativa: "tiempos de dificultades"

el nombre del Dios de Jacob
Aquí "nombre" representa a Dios mismo. Traducción Alternativa: "Dios"

del Dios de Jacob
Esto se refiere a su antepasado Jacob, que adoraba al SEÑOR.

envíe ayuda desde el lugar santo
Se habla de Dios ayudando desde su lugar santo como si Dios estuviera enviando ayuda. Traducción Alternativa: "que El SEÑOR te ayude desde su lugar sagrado"

lugar santo... Sion
Ambos se refieren al templo de Dios en Jerusalén.

Psalms 20:3

Que Él recuerde (traer a la mente)
La frase "traer a la mente" es una forma de decir "recordar". No significa que Dios lo olvidó. Significa considerar o pensar. Traducción Alternativa: "Que se acuerde"

Que Él
La palabra "Él" se refiere al SEÑOR.

Selah
Este puede ser un término musical que le dice a la gente cómo cantar o tocar sus instrumentos. Algunas traducciones escriben la palabra hebrea, y algunas traducciones no la incluyen. Vea cómo tradujo esto en 3:1.

Que te conceda
"Que te de"

los deseos de tu corazón
Aquí "corazón" representa a toda la persona. El sustantivo abstracto "deseo" puede expresarse como un verbo. Traducción Alternativa: "lo que deseas" o "lo que quieres"

complete todos tus planes
El sustantivo abstracto "planes" puede expresarse como un verbo. Traducción Alternativa: "que Él te ayude a lograr todo lo que planeas hacer"

Psalms 20:5

Él se alegrará en tu victoria
Aquí "nos" se refiere a las personas. Se regocijarán en la victoria del rey.

en el nombre de nuestro Dios
Aquí "nombre" significa honor o reputación. Traducción Alternativa: "en honor a nuestro Dios" o "por la reputación de nuestro Dios"

levantáremos bandera
"izaremos banderas" o "iremos levantando pancartas"

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conceda tus peticiones
"te dé todo lo que le pidas"

Ahora
Esta palabra se usa aquí para marcar una ruptura en el salmo. Marca una transición de la gente hablando al rey hablando.

yo sé
La palabra "yo" probablemente se refiere al rey que está hablando en esta sección.

Su ungido... le responderá... rescatarlo
El rey habla de sí mismo en tercera persona. Esto se puede expresar en primera persona. Traducción Alternativa: "yo, Su ungido ... respóndeme... rescátame"

desde Su santo cielo
Dios habita tanto en el cielo como en el templo de Jerusalén. (Ver: 20:1)

con la fuerza de Su mano derecha que puede rescatarlo
La mano derecha de Dios representa Su poder para rescatar al rey. Traducción Alternativa: "con Su gran fuerza lo rescatará"

Psalms 20:7

Algunos confían en carros y otros en caballos
Aquí "carros" y "caballos" representan el ejército de un rey.

y otros en caballos
La palabra "confían" se sobrentiende. Traducción Alternativa: "y otros confían en caballos"

nosotros clamamos
Aquí "nosotros" se refiere al rey y su pueblo.

Ellos serán derribados y caerán
La palabra "Ellos" se refiere a las personas que confían en carros y caballos. Esto se puede expresar en forma activa. Traducción Alternativa: "Dios los derribará y los hará caer"

derribados y caerán
Ambos verbos significan básicamente lo mismo. Ambos representan perder en la batalla.

nos levantáremos y estaremos erguidos
"Nos levantaremos y nos pararemos derechos". Estas dos frases significan básicamente lo mismo. Ambas representan la victoria en la batalla.

Psalms 20:9

SEÑOR, rescata al rey
Las posibles interpretaciones son: 1) la gente le pide a Dios que proteja al rey (Biblia Dinámica Desbloqueda) o 2) el rey continúa hablando de sí mismo en tercera persona.

al rey; ayúdanos cuando nosotros llamemos
Algunas traducciones entienden el hebreo de manera diferente. Algunos lo traducen como que las personas le hablan al SEÑOR su rey. Traducción Alternativa: "Rey, ayúdanos cuando te llamemos"

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Chapter 21

1 ¡El rey se alegra en Tu fuerza, oh SEÑOR! ¡Que mucho se alegra en la salvación que Tú provees! **2** Le has dado los deseos de su corazón y no haz retenido la petición de sus labios. **3** Porque Tú le traes ricas bendiciones; has puesto en su cabeza una corona del más puro oro. **4** Él te pidió vida; Tú se la diste; Tú le diste largos días por siempre y para siempre. **5** Su gloria es grande por Tu victoria; Tú has puesto sobre él esplendor y majestad. **6** Pues Tú le concedes bendiciones duraderas; Tú lo alegras con el gozo de Tu presencia. **7** Pues el rey confía en el SEÑOR; a través de la fidelidad del pacto del Altísimo, él no será movido. **8** Tu mano tomará a todos Tus enemigos; Tu mano derecha tomará a aquellos que Te odian. **9** Al momento de Tu enojo, Tú los quemarás a ellos como en un horno ardiente. El SEÑOR los consumirá a ellos en su ira, y el fuego los devorará. **10** Tú destruirás a sus retoños de la tierra y a sus descendientes de entre la raza humana. **11** Porque ellos pretendieron el mal en tu contra; ¡ellos concibieron una conspiración con la cual no tuvieron éxito! **12** Pues Tú los hará huir; Tú tirarás Tu arco contra ellos. **13** Se exaltado, oh SEÑOR, en Tu fuerza; nosotros cantaremos y alabaremos Tu poder.

Psalms 21:1

Información General:
Los paralelismos son comunes en la poesía hebrea.

Para el músico jefe
"Esto es para que el director de música lo use en la alabanza"

Un salmo de David
Los posibles significados son: 1) David escribió el salmo o 2) El salmo es sobre David o 3) El salmo es en el estilo de los salmos de David.

en Tu fuerza, oh SEÑOR
Está implícito que esta es la fuerza que El SEÑOR le ha dado al rey para derrotar a sus enemigos. Traducción Alternativa: "porque Tú, SEÑOR, lo has hecho lo suficientemente fuerte como para derrotar a sus enemigos"

Que mucho se alegra
"Él se regocija grandemente"

en la salvación que Tú provees
Está implícito que Dios ha salvado al rey de sus enemigos. El sustantivo abstracto "salvación" se puede expresar como un verbo. Traducción Alternativa: "porque lo has salvado de sus enemigos"

los deseos de su corazón
"el deseo de su corazón". Aquí "corazón" se refiere a la persona entera. Traducción Alternativa: "su deseo" o "lo que él deseaba"

no has retenido
"No lo has rechazado". Esto se puede expresar en forma positiva. Traducción Alternativa: "le has dado"

la petición de sus labios
Aquí "labios" se refiere a la persona completa. Traducción Alternativa: "su petición" o "lo que él Te pidió"

Selah
Este podría ser un término musical que le dice a la gente cómo cantar o tocar sus instrumentos. Algunas traducciones escriben la palabra hebrea, y algunas traducciones no la incluyen. Vea cómo tradujo esto en 3:1.

Psalms 21:3

Tú le traes ricas bendiciones
El sustantivo abstracto "bendiciones" se puede expresar como un verbo. Traducción Alternativa: "lo bendices mucho" o "le das muchas cosas buenas"

has puesto en su cabeza una corona del más puro oro
Colocar una corona en la cabeza de una persona es un símbolo de convertirlo en rey.

una corona del más puro oro
Aquí el "oro más puro" representa el gran honor otorgado al rey.

Él te pidió vida; Tú se la diste
El sustantivo abstracto "vida" puede expresarse como un verbo. Traducción Alternativa: "Te pidió que le hicieras vivir mucho tiempo; hiciste que sucediera"

largos días por siempre y para siempre
Los significados posibles son 1) una vida muy larga o 2) vida eterna o 3) una larga línea de descendientes.

Psalms 21:5

Su gloria
"El honor del rey" o "La fama del rey"

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Tú has puesto sobre él esplendor y majestad
"Has puesto en él esplendor y majestad". Se habla de hacer que el rey sea rico y poderoso como si el esplendor y la majestad fueran objetos que se le ponen. Traducción Alternativa: "lo has hecho rico y poderoso"

Tú le concedes
"le permites tener" o "aceptas darle"

bendiciones duraderas
"una bendición que durará" o "una bendición que se mantendrá"

el gozo de Tu presencia
"la alegría de estar en tu presencia" o "la alegría que proviene de que estés cerca de ti"

Psalms 21:7

a través de la fidelidad del pacto del Altísimo
"porque el Altísimo es fiel a su pacto"

él no será movido
Esto se puede establecer en forma activa. Traducción Alternativa: "nadie lo eliminará como rey"

Tu mano tomará
Aquí "mano" representa el poder. Traducción Alternativa: "Su poder se apoderará" o "Se apoderará poderosamente"

Tu mano... odian
El posible significado de todas las ocurrencias de "tu" y "tú" son 1) se refieren al rey o 2) se refieren a Dios.

Tu mano derecha tomará a aquellos que Te odian
Esto significa lo mismo que la primera parte de la oración. Hace hincapié en que Dios le dará al rey el poder de detener a sus enemigos.

Psalms 21:9

Al momento de Tu enojo
"Cuando apareces en Tu ira"

Tu enojo... Tú destruirás
El posible significado para todas las ocurrencias de "tu" y "tú" son 1) se refieren a Dios o 2) se refieren al rey.

Tú los quemarás a ellos como en un horno ardiente
Se habla del SEÑOR o del rey destruyendo a sus enemigos como si sus enemigos fueran madera y El SEÑOR o el rey los arrojaran a un horno.

El SEÑOR los consumirá a ellos en su ira, y el fuego los devorará
Ambas cláusulas significan básicamente lo mismo. Se habla de que El SEÑOR destruye completamente a sus enemigos como si su ira fuera un fuego que quema por completo a sus enemigos.

de la tierra... de entre la raza humana
Ambas frases significan lo mismo. Destacan que absolutamente ninguno de sus enemigos sobrevivirá.

Psalms 21:11

ellos pretendieron
"ellos planearon." La palabra "ellos" se refiere a los enemigos de Dios y del rey.

el mal en tu contra
"hacerte cosas malas"

ellos concibieron una conspiración
"hicieron un plan" o "crearon un esquema"

Pues Tú los hará huir; Tú tirarás Tu arco contra ellos
Los significados posibles para "Tú" y "Tu" son 1) se refieren al rey o 2) se refieren a Dios y hablan de Él como si fuera un guerrero con arco y flechas.

Tú los hará huir
Esta es una manera de decir que Dios y el rey vencerán a sus enemigos en la batalla.

Tú tirarás Tu arco contra ellos
Esto implica que realmente dispara sus flechas a sus enemigos.

Psalms 21:13

Se exaltado, oh SEÑOR, en Tu fuerza
Los significados posibles son 1) "SEÑOR, muéstranos que eres muy fuerte" (Biblia Dinámica Desbloqueada) o 2) "SEÑOR, porque eres fuerte te exaltaremos"

nosotros cantaremos y alabaremos Tu poder
Las palabras "cantar" y "alabar" comparten significados similares. Aquí la palabra "poder" representa a Dios y Su poder. Traducción Alternativa: "cantando te alabaremos porque eres poderoso"

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Chapter 22

1 Dios mío, Dios mío, ¿por qué me haz abandonado? ¿Por qué estás tan lejos de sálvarme y lejos de las palabras de mi angustia? **2** Dios mío, yo clamó de día, pero Tú no me contestas, ¡y en la noche no estoy en silencio! **3** Pero Tú aún eres Santo; Tú te sientas como Rey con las alabanzas de Israel. **4** Nuestros ancestros confíaron en Ti, ellos confíaron en Ti, y Tú los rescatastes. **5** Ellos clamaron a Ti y ellos fueron rescatados. Ellos confíaron en Ti y no fueron decepcionados. **6** Pero yo soy un gusano y no un hombre, una desgracia para la humanidad y despreciado por la gente. **7** Todos esos que me ven, me insultan; ellos se burlan de mí; ellos sacuden sus cabezas a mí. **8** Ellos dicen: "Él confió en el SEÑOR, deja que lo rescate el SEÑOR. Deja que Él lo rescate, porque él se deleita en Él." **9** Pues Tú me traíste desde el vientre; Tú me hiciste confíar en Tí cuando yo estaba en los pechos de mi madre. **10** He sido entregado a Tí desde el vientre; ¡Tú eres mi Dios desde que yo estaba en el vientre de mi madre! **11** No estés lejos de mí, porque los problemas están cerca; no hay nadie que ayude. **12** Muchos toros me rodean; fuertes toros de Basán me rodean. **13** Ellos abren sus anchas bocas en contra mía, como un léon rugiente despedázando sus víctimas. **14** Estoy siendo derramado como agua, y todos mis huesos son dislocados. Mi corazón es como cera; se derrite junto con mis partes internas. **15** Mi fuerza se ha secado como un pedazo de barro; mi lengua se pega al paladar de mi boca. Me haz puesto en el polvo de la muerte. **16** Pues los perros me han rodeado; una compañía de malhechores me ha cercado; ellos han traspazado mis manos y mis pies. **17** Puedo contar todos mis huesos. Ellos me miran y observan. **18** Ellos dividen mis ropas entre ellos, ellos hechan suertes por mi ropa. **19** No estés muy lejos, oh SEÑOR; ¡por favor, apúrate a ayudarme, mi Fortaleza! **20** Rescata mi alma de la espada, mi única vida de las garras de los perros salvajes. **21** Sálvame de la boca del león; réscatame de los cuernos del buey salvaje. **22** Yo declararé Tu nombre a mis hermanos; en medio de la asamblea yo te alabaré a Ti. **23** ¡Ustedes los que temen al SEÑOR, alábenlo! ¡Todos ustedes descendientes de Jacob, honrénlo a Él! ¡Estén asombrados de Él, todos ustedes descendientes de Israel! **24** Porque Él no ha despreciado, ni aborrecido, el sufrimiento del afligido; el SEÑOR no ha escondido Su rostro de él; cuando el afligido clamó a Él, Él escuchó. **25** Mi alabanza será por Tí en la gran asamblea; yo cumpliré mis votos ante los que le temen a Él. **26** El oprimido comerá y será satisfecho, aquellos quienes buscan al SEÑOR lo alabarán a Él. ¡Viva para siempre sus corazónes! **27** Toda la gente de la tierra recordará y volverá al SEÑOR; todas las familias de las naciones se inclinarán ante Tí. **28** Porque el reino es del SEÑOR; Él es el gobernante sobre todas las naciones. **29** Toda la gente próspera de la tierra comerá y adorará; todos los que descienden al polvo se inclinarán ante Él, aún esos que no pueden preservar sus propias vidas. **30** La generación que viene le servirá a Él, ellos le hablarán a la próxima generación sobre el SEÑOR. **31** Ellos vendrán y hablarán de Su justicia; ¡ellos dirán a gente que aún no ha nacido lo que Él ha hecho!

Psalms 22:1

Información General:
Los paralelismos son comunes en la poesía hebrea.

Para el músico jefe
"Esto es para que el director de música lo use en la alabanza"

El ritmo del venado
Esto puede referirse a un estilo de música.

Un salmo de David
Los posibles significados son: 1) David escribió el salmo o 2) El salmo es sobre David o 3) El salmo es en el estilo de los salmos de David.

Dios mío, Dios mío
El escritor repite "Dios mío" para enfatizar que está desesperado por que Dios lo escuche.

Dios mío, ¿por qué me has abandonado?
El escritor usa una pregunta para enfatizar que siente que Dios lo ha abandonado. Puede ser mejor dejar esto como una pregunta. También se puede traducir como una declaración. Traducción Alternativa: "Dios mío, ¡siento que me has abandonado!"

me has abandonado
"me dejaste completamente solo"

¿Por qué estás tan lejos de sálvarme y lejos de las palabras de mi angustia?
Nuevamente, el escritor usa una pregunta para enfatizar que siente que Dios está lejos de él. Puede ser mejor dejar esto como una pregunta. También se puede traducir como una declaración. Traducción Alternativa: "¡Estás lejos de salvarme y lejos de las palabras de mi angustia!"

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lejos de las palabras de mi angustia
Se habla del escritor sintiendo que Dios no lo está escuchando como si Dios estuviera lejos de sus palabras de angustia. Aquí "palabras" representa lo que el escritor ha dicho. Traducción Alternativa: "¿por qué no escuchas cuando te hablo de la angustia que siento?" o "te he dicho sobre mi sufrimiento pero no vienes a mí"

de día... en la noche
El escritor usa las palabras "día" y "noche" para significar que ora a Dios todo el tiempo.

no estoy en silencio
Esto se puede expresar en forma positiva. Traducción Alternativa: "Todavía hablo"

Psalms 22:3

Tú te sientas como Rey con las alabanzas de Israel
"Las alabanzas de Israel son el trono en el que te sientas como rey". Las alabanzas de Israel se describen como si fueran un trono sobre el cual Dios puede sentarse y gobernar, o como una casa en la que Dios puede vivir. Traducción Alternativa: "eres rey y el pueblo de Israel te alaba"

de Israel
Aquí "Israel" representa al pueblo de Israel.

y no fueron decepcionados
Esto se puede expresar en forma activa. Traducción Alternativa: "y no los decepcionaste" o "no les fallaste"

y no fueron decepcionados
Esto se puede expresar en forma positiva. Traducción Alternativa: "y los salvaste" o "e hiciste por ellos lo que necesitaban que hicieras"

Psalms 22:6

yo soy un gusano y no un hombre
El escritor habla de sí mismo como si fuera un gusano. Esto enfatiza que se siente inútil o que la gente lo trata como si no valiera nada. Traducción Alternativa: "Pero es como si yo fuera un gusano y no un hombre"

desgracia para la humanidad y despreciado por la gente
Ambas frases significan básicamente lo mismo. La frase "despreciado por la gente" puede expresarse en forma activa. Traducción Alternativa: "todos piensan que no valgo nada y la gente me odia"

me insultan; ellos se burlan de mí; ellos sacuden sus cabezas a mí
Estas tres frases comparten significados similares y enfatizan la falta de respeto de la gente.

ellos sacuden sus cabezas a mí
Esto describe una acción utilizada para burlarse de alguien.

Él confió en el SEÑOR... se deleita en Él
La gente dice esto para burlarse del escritor. Realmente no creen que El SEÑOR lo rescatará.

Deja que Él lo rescate
"Deja que El SEÑOR lo rescate"

porque él se deleita en Él
Los significados posibles son 1) "porque El SEÑOR se deleita en él" o 2) "porque él se deleita en El SEÑOR"

Psalms 22:9

Pues Tú
El escritor usa la palabra "Pues" para comenzar a explicar por qué está confundido y preguntarle a Dios por qué no le viene a ayudar.

Tú me traíste desde el vientre
Esta es una manera de decir "me hiciste nacer".

cuando yo estaba en los pechos de mi madre
Esto significa que él ha estado confiando en El SEÑOR desde que era muy joven. Traducción Alternativa: "incluso desde el momento en que bebí leche de los senos de mi madre"

He sido entregado a Tí desde el vientre
La frase "He sido arrojado" es una manera de decir que El SEÑOR lo ha cuidado como si lo hubiera adoptado como su propio hijo. Esto se puede expresar en forma activa. Traducción Alternativa: "Fue como si me hubieras adoptado justo cuando nací"

Tú eres mi Dios
Esto implica que El SEÑOR siempre se ha ocupado del escritor. Traducción Alternativa: "Tú, Dios, me has cuidado"

desde que yo estaba en el vientre de mi madre
"desde antes de que yo naciera"

Psalms 22:11

No estés lejos de mí
Esto se puede expresar en forma positiva. Traducción Alternativa: "Acércate a mí"

porque los problemas están cerca
El escritor habla de "problemas" como si fueran objetos que están cerca de él. Traducción Alternativa: "porque mis enemigos están cerca de mí"

no hay nadie que ayude
"no hay quien ayude"

Muchos toros me rodean; fuertes toros de Basán me rodean
El escritor habla de sus enemigos como si fueran toros. Esto enfatiza cuán peligrosos y poderosos

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son sus enemigos. Traducción Alternativa: "Tengo muchos enemigos y son como toros que me rodean; son como toros fuertes de Basán que me rodean"

Ellos abren sus anchas bocas en contra mía
El escritor habla de sus enemigos como si fueran leones con la boca abierta listos para comerlo. Sus enemigos pueden estar hablando mentiras para desacreditarlo. O pueden estar amenazándolo y atacándolo.

como un léon rugiente despedázando sus víctimas
El escritor habla de sus enemigos como si fueran leones. Esto enfatiza cuán poderosos y peligrosos son sus enemigos.

Psalms 22:14

Estoy siendo derramado como agua
Esto se puede expresaren forma activa. Traducción Alternativa: "Es como si alguien me estuviera derramando como agua"

Estoy siendo derramado como agua
El escritor habla de sentirse completamente exhausto y débil como si él fuera agua de un frasco.

todos mis huesos son dislocados
"Todos mis huesos están fuera de lugar". Es posible que el escritor tenga algún tipo de dolor físico. O puede estar hablando de su dolor emocional como si fuera dolor físico.

Mi corazón es como cera... partes internas
El escritor habla de no tener más coraje como si su corazón se derritiera como cera. Aquí "corazón" significa "coraje".

cera
Una sustancia blanda que se derrite a una temperatura relativamente baja.

dentro de mis partes internas
"dentro de mí"

Mi fuerza se ha secado como un pedazo de barro
El escritor habla de sentirse débil como si su fuerza fuera como una pieza seca de cerámica que se puede romper fácilmente.

un pedazo de barro
Un objeto hecho de arcilla cocida que se puede usar en la casa

mi lengua se pega al paladar de mi boca
"Mi lengua se pega a la parte superior de mi boca". El escritor puede estar describiendo su sed extrema. O puede continuar hablando de ser débil como si estuviera completamente seco.

Me has puesto en el polvo de la muerte
Los significados posibles para "polvo de muerte" son 1) se refiere a una persona que se convierte en polvo después de morir. Traducción Alternativa: "Estás a punto de dejarme morir y convertirme en polvo" o 2) es una forma de hablar sobre la tumba, lo que significaría que Dios está causando la muerte del escritor. Traducción Alternativa: "Me has puesto en mi tumba"

Me has puesto
Aquí se refiere a que es Dios quien lo puso.

Psalms 22:16

los perros me han rodeado
El escritor habla de sus enemigos como si fueran perros. Sus enemigos se acercan a él como los perros salvajes a un animal moribundo. Traducción Alternativa: "mis enemigos son como perros que me han rodeado"

una compañía de malhechores
"un grupo de malhechores" o "una pandilla de malvados"

cercado
"rodeado"

ellos han traspasado mis manos y mis pies
Esto continúa la metáfora del perro. El escritor habla de sus enemigos como si fueran perros que muerden y perforan sus manos y pies con los dientes.

traspasado
apuñalado a través de algo con un objeto afilado

Puedo contar todos mis huesos
Los posibles significados son 1) el escritor es tan delgado que puede ver sus huesos. Traducción Alternativa: "Puedo ver todos mis huesos" o "Puedo sentir cada uno de mis huesos" o 2) esto continúa la metáfora del perro y el escritor puede ver sus huesos después de que los perros le hayan desgarrado la carne.

me miran y observan.
Las palabras "miran" y "observan" significan básicamente lo mismo y enfatizan que la gente lo mira de manera incómoda y se burla de él.

Psalms 22:18

No estés muy lejos
Esto se puede afirmar en forma positiva. Traducción Alternativa: "Permanece muy cerca"

mi fortaleza
Aquí "fortaleza" representa al SEÑOR quien le da fuerza. Traducción Alternativa: "Tú que me das fuerzas" o "Tú que me ayudas"

Psalms 22:20

Rescata mi alma
Aquí "alma" representa a toda la persona. Traducción Alternativa: "Rescátame"

la espada
La espada es una forma común de referirse a un enemigo violento. Traducción Alternativa: "los que quieren matarme" o "mis enemigos"

mi única vida
"mi preciosa vida" o "la única vida que tengo"

garras de los perros salvajes... boca del león... cuernos del buey salvaje
El escritor habla de sus enemigos como si fueran perros, leones y bueyes salvajes para enfatizar lo peligrosos que son. Además, las garras, la boca y los cuernos representan a los animales en su conjunto en una figura literaria

perros salvajes... buey salvaje
La palabra "salvaje" aquí significa que nadie ha capturado y domesticado al animal.

Psalms 22:22

Yo declararé Tu nombre
"Daré a conocer tu nombre". Aquí "nombre" representa el carácter o la reputación de Dios. Traducción Alternativa: "Hablaré de Tu carácter "

mis hermanos
Aquí "hermanos" significa "mis compañeros israelitas" (Biblia Dinámica Desbloqueada) o "mis compañeros adoradores del SEÑOR"

en medio de la asamblea
"cuando mis compañeros israelitas y yo nos reunimos" o "cuando estoy rodeado de mis compañeros adoradores del SEÑOR"

ustedes descendientes de Jacob... ustedes descendientes de Israel
Ambos se refieren al mismo grupo de personas.

Estén asombrados de Él
"Estén llenos de asombro por Él" o "Dejen que el poder de Dios les sorprenda"

Psalms 22:24

Él no ha despreciado, ni aborrecido
Esto se puede expresar en forma positiva. Traducción Alternativa: "ha admirado y apreciado"

no ha despreciado, ni aborrecido, el sufrimiento del afligido
Aquí "el sufrimiento" representa a la persona que está sufriendo. Traducción Alternativa: "no ha despreciado ni aborrecido al que está sufriendo"

despreciado, ni aborrecido
Estas dos palabras significan básicamente lo mismo y enfatizan que Dios no ha olvidado al escritor.

despreciado
"detestado" u "odiado"

aborrecido
"rechazado" o "despreciado"

el sufrimiento del afligido... de él... el afligido clamó
Esto puede afirmarse para que se refiera a cualquiera que sufra. Traducción Alternativa: "los que sufren... de ellos... los que sufren lloraron"

no ha escondido Su rostro
Esto es una expresión idiomática. Traducción Alternativa: "no ha desviado su atención" o "no ha ignorado"

Él escuchó
"El oyó." Está implícito que respondió cuando escuchó su llanto. Traducción Alternativa: "respondió" o "ayudó"

por Tí
Aquí "Tí" se refiere al SEÑOR.

yo cumpliré mis votos
Esto se refiere a los sacrificios que el escritor prometió ofrecer a Dios.

ante los que le temen a Él
Aquí "Él" se refiere al SEÑOR. Se puede expresar como "Te". Traducción Alternativa: "en presencia de quienes te temen"

Psalms 22:26

El oprimido comerá y será satisfecho
Esto se refiere a la comida de compañerismo que ocurre después de que el escritor le ofrece a Dios los sacrificios que prometió. Invitará a los que sufren a comer una parte del animal que sacrificó.

aquellos quienes buscan al SEÑOR
Se habla de aquellos que quieren conocer al SEÑOR y complacerlo como si estuvieran literalmente buscando encontrar al SEÑOR.

Viva para siempre sus corazónes
Aquí los "corazones" representan a toda la persona. Traducción Alterna: "Que vivas para siempre"

sus corazónes
Aquí "sus" se refiere a las personas oprimidas.

recordará y volverá al SEÑOR
Se habla de comenzar a obedecer al SEÑOR como si la gente se volviera físicamente hacia Él. Traducción Alterna: "recordará al SEÑOR y lo obedecerá"

todas las familias de las naciones se inclinarán ante Tí
Esto significa lo mismo que la primera parte de la oración. El escritor está enfatizando que todos los lugares adorarán y obedecerán al SEÑOR.

se inclinarán ante Tí
Esta es una señal de honrar y respetar a alguien.

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ante Tí
Aquí "Tí" se refiere al SEÑOR. Se puede traducir en tercera persona para que coincida con la primera parte de la oración. Traducción Alterna: "ante Él"

Psalms 22:28

Porque el reino es del SEÑOR
"Porque el reino le pertenece al SEÑOR". Aquí "reino" representa el gobierno de Dios como rey. Traducción Alterna: "Porque Jehová es rey")

Él es el gobernante sobre todas las naciones
Aquí "naciones" representa a la gente de las naciones. Traducción Alterna: "Él gobierna a los pueblos de las naciones"

comerá
La gente comerá junta en la fiesta. Traducción Alterna: "comerán juntos" o "comerán juntos una comida festiva"

todos los que descienden al polvo... esos que no pueden preservar sus propias vidas
Ambas frases se refieren al mismo grupo. Ambas se refieren a todas las personas porque todas las personas morirán.

los que descienden al polvo
Aquí "polvo" representa la tumba. La frase "descender al polvo" es una forma de referirse a alguien que muere. Traducción Alterna: "los que están mueriendo" o "los que mueren".

esos que no pueden preservar sus propias vidas
"aquellos que no pueden salvar sus propias vidas" o "aquellos que no pueden evitar morir"

Psalms 22:30

La generación que viene
Aquí "Una generación" representa a las personas de una generación. La frase "por venir" habla de un tiempo futuro como si fuera algo que viaja y llega a algún lado. Traducción Alterna: "Gente en las generaciones futuras"

la próxima generación
Aquí "generación" representa a las personas de esa generación. Traducción Alterna: "la gente de la próxima generación" o "sus hijos"

sobre el SEÑOR
"sobre el Señor" o "sobre lo que el Señor ha hecho"

hablarán de Su justicia
El sustantivo abstracto "justicia" se puede expresar como un adjetivo. Traducción Alterna: "contarán las cosas justas que ha hecho"

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Chapter 23

1 El SEÑOR es mi pastor; no me faltará nada. **2** Él hace que me recueste en pastos verdes; Él me guía al lado de aguas tranquilas. **3** Él trae de vuelta mi vida; él me guía a través de caminos correctos por el bien de Su nombre. **4** Aunque camine por un valle de sombra más oscura, no temeré al daño ya que Tú estás conmigo, tu vara y tu bastón me confortan. **5** Tú preparas mesa delante de mí, en presencia de mis enemigos; Tú haz ungido mi cabeza con aceite; mi copa rebosa. **6** Seguramente la bondad y la fidelidad del pacto me perseguirán todos los días de mi vida, ¡y yo viviré en la casa del SEÑOR por muy largo tiempo!

Psalms 23:1

Información General:
Los paralelismos son comunes en la poesía hebrea.

Un salmo de David
Los posibles significados son: 1) David escribió el salmo o 2) El salmo es sobre David o 3) El salmo es en el estilo de los salmos de David.

El SEÑOR es mi pastor
El escritor habla del SEÑOR como si fuera un pastor. Esto enfatiza cómo Dios se preocupa por las personas como un pastor se preocupa por sus ovejas. Traducción Alterna: "El SEÑOR es como un pastor para mí" o "El SEÑOR se preocupa por mí como un pastor se preocupa por sus ovejas"

no me faltará nada
Esto se puede expresar en forma positiva. Traducción Alterna: "Tengo todo lo que necesito"

Él hace que me recueste en pastos verdes
El escritor habla de sí mismo como si fuera una oveja, y habla del SEÑOR como si fuera un pastor. Traducción Alterna: "Me da descanso como un pastor que lleva a sus ovejas a acostarse en pastos verdes"

Él me guía al lado de aguas tranquilas.
El escritor habla de sí mismo como si fuera una oveja, y habla del SEÑOR como si fuera un pastor. Traducción Alterna: "Él proporciona lo que necesito como un pastor que lleva a sus ovejas al lado del agua tranquila"

aguas tranquilas
"agua tranquila" o "agua que fluye suavemente". Esta agua es segura para beber.

Psalms 23:3

Información General:
Este salmo continúa contando cómo Dios se preocupa por nosotros como un pastor se preocupa por sus ovejas.

Él trae de vuelta mi vida
Esto significa que Dios hace que una persona que está débil y cansada sea fuerte y descanse nuevamente.

Él me guía a través de caminos correctos
Se le muestra a una persona cómo vivir de una manera que agrada a Dios como si fuera un pastor que le muestra a las ovejas el camino correcto. Traducción Alterna: "Me muestra cómo vivir bien"

por el bien de Su nombre.
La frase "Su nombre" aquí se refiere a su reputación. Traducción Alterna: "por su reputación" o "para que la gente lo honre"

Psalms 23:4

Información General:
Este salmo continúa contando cómo Dios se preocupa por nosotros como un pastor se preocupa por sus ovejas.

Aunque camine por un valle de sombra más oscura
El escritor describe a una persona que experimenta terribles problemas como si fuera una oveja caminando por un valle oscuro y peligroso. Allí una oveja podría perderse o ser atacada por un animal salvaje. Traducción Alterna: "Aunque mi vida es como caminar por un valle oscuro y peligroso"

no temeré al daño
El sustantivo abstracto "daño" puede expresarse como un verbo. Traducción Alterna: "No tendré miedo de que algo me dañe"

Tú estás conmigo
Aquí "Tú " se refiere al SEÑOR.

Tu vara y Tu bastón me confortan
La vara y el bastón representan protección porque los pastores los usan para proteger a sus ovejas del peligro. Traducción Alterna: "No tengo miedo porque me proteges como un pastor que protege a sus ovejas con su vara y su bastón"

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Psalms 23:5

Información General:
Ahora el escritor cuenta cómo Dios es como alguien que recibe a un invitado en su hogar y lo protege.

Tú preparas mesa delante de mí
Una mesa representa una fiesta porque la gente pondría toda la comida en una mesa.

en presencia de mis enemigos
El significado aquí es que el escritor no está preocupado por sus enemigos porque es un invitado de honor del SEÑOR y, por lo tanto, está protegido contra daños. Traducción Alterna: "a pesar de la presencia de mis enemigos"

ungido mi cabeza con aceite
La gente a veces pone aceite en la cabeza de sus invitados para honrarlos.

mi copa rebosa
Aquí una copa de vino que se desborda representa muchas bendiciones. Traducción Alterna: "Llenas tanto mi copa que se desborda" o "Me das muchas bendiciones"

Psalms 23:6

Seguramente la bondad y la fidelidad del pacto me perseguirán
Se habla del SEÑOR siendo bueno y fiel a una persona como si la bondad y la fidelidad al pacto son cosas que persiguen a una persona. Traducción Alterna: "Seguramente serás bueno y fiel conmigo"

todos los días de mi vida
El sustantivo abstracto "vida" puede expresarse como un verbo. Traducción Alterna: "mientras viva"

la casa del SEÑOR
Los posibles significados son que 1) esto se refiere al hogar eterno del SEÑOR, o 2) esto se refiere al templo del SEÑOR en Jerusalén. Si es posible, traduzca de modo que ambos significados puedan ser entendidos.

por muy largo tiempo
Los significados posibles son 1) "para siempre" o 2) "mientras viva".

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Chapter 24

1 La tierra es del SEÑOR, y su plenitud, el mundo y todo lo que vive en él. **2** Él lo fundó sobre los mares y lo estableció en los ríos. **3** ¿Quién subirá al monte del SEÑOR? ¿Quién se pondrá en pie en Su lugar santo? **4** Aquel que tiene las manos limpias y el corazón puro; quien no se ha levantado en falsedad y no ha jurado un juramento con la intención de engañar. **5** Él recibirá bendición del SEÑOR y justicia del Dios de su salvación. **6** Así es la generación de aquellos que lo buscan a Él, aquellos quienes buscan el rostro del Dios de Jacob. **7** ¡Levanten sus cabezas, ustedes puertas; sean levantadas, puertas eternas, para que el Rey de gloria pueda entrar! **8** ¿Quién es éste Rey de gloria? El SEÑOR fuerte y poderoso; el SEÑOR, poderoso en batalla. **9** ¡Levanten sus cabezas, ustedes puertas; sean levantadas, puertas eternas, para que el Rey de gloria pueda entrar! **10** ¿Quién es éste Rey de gloria? El SEÑOR de los ejércitos, él es el Rey de gloria.

Psalms 24:1

Información General:
Los paralelismos son comunes en la poesía hebrea.

Un salmo de David
Los posibles significados son: 1) David escribió el salmo o 2) El salmo es sobre David o 3) El salmo es en el estilo de los salmos de David.

y su plenitud
El sustantivo abstracto "plenitud" puede expresarse con el verbo "llenar". Traducción Alterna: "y todo lo que lo llena"

Él lo fundó sobre los mares y lo estableció en los ríos
Aquí "lo fundó sobre los mares" y "lo estableció en los ríos" significa básicamente lo mismo. Los hebreos de esa época creían que su tierra estaba sustentada por los océanos y los ríos subterráneos profundos. Traducción Alterna: "Porque Él formó su fundamento en los mares y la construyó en las aguas profundas"

los mares... los ríos
Estas frases se usan juntas para referirse al enorme océano profundo debajo de la tierra.

en los ríos
"El agua que está muy por debajo" (Biblia Dinámica Desbloqueada)

Psalms 24:3

¿Quién subirá al monte... en Su lugar santo?
Ambas preguntas significan básicamente lo mismo. Quien habla pregunta quién puede ir a adorar al SEÑOR.

subirá
"ir arriba" o "escalar"

al monte del SEÑOR
Esto se refiere al Monte de Sión en Jerusalén.

Su lugar santo
Esto se refiere al templo del SEÑOR. Su templo está en el Monte de Sión en Jerusalén.

Aquel que tiene... quien no... y no ha
Aquí "Aquel" no se refiere a una persona específica. Traducción Alterna: "Los que tienen... que tienen... y no tienen"

que tiene las manos limpias
La palabra "manos" representa lo que hace una persona. Para que sus "manos" estén limpias significa que hace lo correcto. Traducción Alterna: "quién hace lo correcto"

el corazón puro
Aquí "corazón" representa los pensamientos o motivos de una persona. Traducción Alterna: "tiene buenos pensamientos" o "no piensa en hacer lo que está mal"

quien no se ha levantado en falsedad
Aquí "falsedad" representa un ídolo falso. "Levantarse" significa adorar. Traducción Alterna: "quien no ha adorado a un ídolo"

Psalms 24:5

Él recibirá bendición del SEÑOR
La palabra "él" no se refiere a una persona específica. Se refiere a los que tienen corazones puros mencionados en el verso anterior. El sustantivo abstracto "bendición" se puede expresar como un verbo. Traducción Alterna: "El SEÑOR los bendecirá"

y justicia del Dios de su salvación
El sustantivo abstracto "justicia" puede expresarse como "rectamente". Y "salvación" puede ser expresada como "salvar". Traducción Alterna: "y Dios tratará rectamente con él y lo salvará"

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Así es la generación de aquellos que lo buscan a Él
Aquí "generación" representa a las personas en general. Traducción Alterna: "Las personas que lo buscan son así"

aquellos que lo buscan a Él, aquellos quienes buscan el rostro del Dios de Jacob
Ambas declaraciones significan lo mismo. Se refieren a aquellos que van al templo a adorar a Dios. Traducción Alterna: "los que se acercan a Dios, ellos son los que pueden adorar a Dios, a quien adoramos los israelitas"

aquellos que lo buscan a Él
Se habla de que ir al templo para adorar al SEÑOR es como si la persona estuviera literalmente buscando encontrarlo.

el rostro del Dios de Jacob
Aquí "rostro" representa a toda la persona. Traducción Alterna: "el Dios de Jacob"

Psalms 24:7

Levanten sus cabezas, ustedes puertas; sean levantadas, puertas eternas
Las dos frases son muy similares en significado. Las palabras "portones" y "puertas" se refieren a las puertas del templo. El escritor está hablando a las puertas como si fueran una persona. Un portero sería el que abriría las puertas. Traducción Alterna: "Ábranse, portones antiguos" o "Abran estos portones antiguos"

Levanten sus cabezas
No está claro qué parte específica de la puerta es la "cabeza". Pero representa a la puerta en su conjunto.

El SEÑOR fuerte y poderoso; el SEÑOR, poderoso en batalla
El escritor habla del SEÑOR como si fuera un poderoso guerrero que pelea en batallas.

Psalms 24:9

Levanten sus cabezas, ustedes puertas; sean levantadas, puertas eternas
Las dos frases son muy similares en significado. Las palabras "portones" y "puertas" se refieren a las puertas del templo. El escritor está hablando a las puertas como si fueran una persona. Un portero sería el que abriría las puertas. Vea cómo tradujo esto en 24:7. Traducción Alterna: "Ábranse, puertas antiguas" o "Abran estas puertas antiguas"

Levanten sus cabezas
No está claro qué parte específica de la puerta es la "cabeza". Pero representa a la puerta en su conjunto.

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Chapter 25

1 ¡A tí, SEÑOR, yo levanto mi vida! **2** Mi Dios, yo confío en Ti. No permitas que sea humillado; no permitas que mis enemigos se regocigen triunfantes sobre mí. **3** ¡Que ninguno que tiene su esperanza en Ti sea deshonrado, que aquellos que actúan traicioneramente sin causa sean avergonzados! **4** Hazme conocer Tus sendas, oh SEÑOR; enséñame Tus caminos. **5** Guíame en Tu verdad y enséñame, porque Tú eres el Dios de mi salvación; en Ti espero todo el día. **6** Trae a memoria, oh SEÑOR, Tus actos de compasión y Tu pacto de fidelidad; porque ellos han existido siempre. **7** ¡No pienses en los pecados de mi juventud o en mi rebeldía; piensa en mí con pacto de fidelidad por causa de tu bondad, oh SEÑOR! **8** El SEÑOR es bueno y recto; por lo tanto le enseña el camino a los pecadores. **9** Él guía al humilde en lo que es correcto y le enseña Su camino. **10** Todos los caminos del SEÑOR son firmes en amor y fidelidad para aquellos que guardan Su pacto y sus mandamientos solemnes. **11** Por causa de tu nombre, SEÑOR, perdona mi pecado, porque es grande. **12** ¿Quién es el hombre que teme al SEÑOR? El SEÑOR lo instruirá en el camino que debe escoger. **13** Su vida será próspera y sus descendientes heredarán la tierra. **14** La amistad del SEÑOR es para aquellos que le honran y les hace conocer Su pacto. **15** Mis ojos están siempre en el SEÑOR, porque Él librara mis pies de la red. **16** Vuélvete a mí y ten misericordia porque estoy solo y afligido. **17** ¡Las angustias de mi corazón se han engrandecido; sácame de mi angustia! **18** Mira mi aflicción y mi fatiga; perdona mis pecados. **19** Mira mis enemigos, porque ellos son muchos; ellos me odian con odio cruel. **20** ¡Proteje mi vida y rescátame; no permitas que sea humillado, porque en Ti me refugio! **21** Que la integridad y la rectitud me preserven; porque en Ti confío. **22** Rescata a Israel, oh Dios, de todas sus dificultades.

Psalms 25:1

Información General:
Los paralelismos son comunes en la poesía hebrea.

Un salmo de David
Los posibles significados son: 1) David escribió el salmo o 2) El salmo es sobre David o 3) El salmo es en el estilo de los salmos de David.

yo levanto mi vida
La frase "levanto mi vida" es una metáfora. Los posibles significados son 1) el escritor se entrega al SEÑOR, lo que significa que depende completamente de Él. Traducción Alterna: "Me entrego a ti"

No permitas que sea humillado
Esto se puede expresar en forma activa. Traducción Alterna: "No dejes que mis enemigos me humillen"

humillado
"avergonzado"

se regocigen triunfantes sobre mí
"se regocigen triunfantes sobre mí". La frase "sobre mí" implica que sus enemigos lo han derrotado y se mantienen arriba en victoria. Traducción Alterna: "me derroten y se regocijen sobre eso"

Que ninguno que tiene su esperanza en Ti sea deshonrado
"No dejes que los que esperan en ti sean deshonrados". La desgracia podría venir de ser derrotado por sus enemigos. Esto se puede expresar en forma activa. Traducción Alterna: "No dejes que los enemigos derroten a los que esperan en ti"

que esperan en ti
"que confían en Tí"

actúan traicioneramente
"actúan con engaño" o "actúan con engaño"

sin causa
"sin ninguna razón"

Psalms 25:4

Hazme conocer Tus sendas, oh SEÑOR; enséñame Tus caminos
Ambas declaraciones significan lo mismo. Se habla de Dios enseñando a una persona cómo deben comportarse como si le estuviera mostrando a la persona el camino correcto en el que una persona debe andar.

en Ti espero
"Yo dependo de Ti" o "Te espero pacientemente"

Guíame en Tu verdad y enséñame
Guiar y enseñar significa lo mismo, dar instrucciones. Traducción Alterna: "Instrúyeme para que conduzca mi vida obedeciendo tu verdad"

el Dios de mi salvación
El sustantivo abstracto "salvación" se puede expresar como "salva". Traducción Alterna: "el que me salva"

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Psalms 25:6

Trae a memoria
Esto es una expresión idiomática. Esto no significa que Dios olvidó algo. El escritor le pide a Dios que piense y considere sus actos de compasión y fidelidad. Traducción Alterna: "Recuerda" o "Piensa sobre"

Tus actos de compasión y Tu pacto de fidelidad
Los sustantivos abstractos "compasión" y "fidelidad" pueden expresarse como adjetivos. Traducción Alterna: "cómo has sido compasivo y fiel conmigo por tu pacto"

porque ellos han existido siempre
Aquí "ellos" personifican la compasión de Dios y la fidelidad al pacto. Traducción Alterna: "porque así es como siempre has sido"

No pienses en los pecados de mi juventud
El sustantivo abstracto "pecados" se puede expresar como "pequé". Traducción Alterna: "No pienses en cómo pequé contra ti cuando era joven"

o en mi rebeldía
El sustantivo abstracto "rebeldía" se puede expresar como "rebelado". Traducción Alterna: "o sobre cómo me he rebelado contra Ti"

piensa en mí
Esto es una expresión idiomática. Esto no significa que Dios olvidó algo. El escritor le pide a Dios que piense en él. Traducción Alterna: "Recuérdame" o "Piensa en mí"

con pacto de fidelidad por causa de tu bondad
Los sustantivos abstractos "fidelidad" y "bondad" pueden expresarse como adjetivos. Traducción Alterna: "y sé fiel a mí por tu pacto, porque eres bueno"

Psalms 25:8

el camino... Su camino
Se habla de cómo Dios quiere que una persona se comporte como si fuera un camino o ruta por donde viaja una persona.

al humilde
Este adjetivo nominal puede expresarse como un adjetivo. Traducción Alterna: "gente humilde" o "aquellos que son humildes"

Psalms 25:10

Todos los caminos del SEÑOR son firmes en amor y fidelidad
La palabra "caminos" es una metáfora de maneras. Traducción Alterna: "El SEÑOR siempre nos ama por su pacto y siempre es confiable"

Por causa de tu nombre
La frase "tu nombre" aquí se refiere a la reputación del SEÑOR. Traducción Alterna: "Por tu reputación" o "Para que la gente te honre"

perdona mi pecado, porque es grande
El sustantivo abstracto "pecado" se puede expresar como "he pecado". Traducción Alterna: "por favor perdóname, porque he pecado mucho"

Psalms 25:12

¿Quién es el hombre que teme al SEÑOR?
Esta pregunta presenta al "hombre que teme al SEÑOR" como un nuevo tema. Traducción Alterna: "Te contaré sobre el hombre que teme al SEÑOR".

es el hombre que teme... lo instruirá... que debe... sus descendientes
Esto no se refiere a una persona específica. Traducción Alterna: "son los que temen ... los instruirás... ellos deberían ... Sus vidas ... sus descendientes"

El SEÑOR lo instruirá en el camino que debe escoger
Se habla de que El SEÑOR enseña a las personas cómo deben comportarse como si le estuviera enseñando a las personas qué camino o ruta deben tomar.

Su vida será próspera
"Dios lo hará prosperar" o "Dios los hará prosperar"

Psalms 25:14

La amistad del SEÑOR es para aquellos
"El SEÑOR es un amigo para aquellos". Algunos lo traducen como "El SEÑOR confía en aquellos". Su confianza en ellos muestra la amistad íntima que tiene con ellos.

Mis ojos están siempre en el SEÑOR
Aquí "ojos" representa mirar. Mirar al SEÑOR es una manera de decir que le está pidiendo ayuda. Traducción Alterna: "Siempre miro al SEÑOR" o "Siempre le pido al SEÑOR que me ayude"

porque Él librara mis pies de la red
Una red es una trampa. Se habla de una persona que está en peligro como si sus pies estuvieran enredados en una red. Traducción Alterna: "Él me rescatará del peligro"

Vuélvete a mí
Se habla del SEÑOR prestando atención a una persona y considerándola como si el SEÑOR se volviera físicamente hacia la persona.

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Psalms 25:17

Las angustias de mi corazón se han engrandecido
Aquí "corazón" representa las emociones de una persona. Traducción Alterna: "Me siento cada vez más preocupado"

sácame de mi angustia
"sácame de mi angustia". Esto habla de la angustia como si fuera un lugar del que se puede sacar a una persona. Traducción Alterna: "rescátame de mi angustia" o "líbrame de mi angustia"

mi angustia
La palabra "angustia" es un sustantivo abstracto. Traducción Alterna: "las cosas que me angustian" o "las cosas que me dan miedo"

Mira mi aflicción
"Nota mi aflicción"

mi aflicción
La palabra "aflicción" es un sustantivo abstracto. Traducción Alterna: "las cosas que me afligen"

mi fatiga
La palabra "fatiga" es un sustantivo abstracto. Traducción Alterna: "las cosas que me preocupan"

ellos me odian con odio cruel
"me odian cruelmente" o "me odian ferozmente"

Psalms 25:20

no permitas que sea humillado
Esto se puede expresar en forma activa. Traducción Alterna: "No dejes que mis enemigos me humillen"

en Ti me refugio
Se habla de ir al SEÑOR para protegerse como de refugiarse en Él. Traducción Alterna: "¡Voy a Ti por protección!"

Que la integridad y la rectitud me preserven
Esto habla de "integridad" y "honestidad" como si fueran personas que pudieran mantener a salvo a otra persona. Estos sustantivos abstractos pueden expresarse como adjetivos. Traducción Alterna: "Que ser sincero y hacer lo correcto me preserven" o "Presérvame, SEÑOR, porque soy honesto y hago lo correcto"

me preserven
"me mantengan a salvo"

Psalms 25:22

Rescata a Israel
"Salva a Israel" o "Redíme a Israel"

Israel... sus dificultades
Aquí "Israel" representa al pueblo de Israel. Traducción Alterna: "el pueblo de Israel... nuestras dificultades"

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Chapter 26

1 Júzgame, SEÑOR, porque he andado en integridad; yo he confiado en el SEÑOR sin dudar. **2** ¡Examíname, oh SEÑOR, pruébame; prueba la puerza de mis íntimos pensamientos y de mi corazón! **3** Pues Tu pacto de fidelidad está ante mis ojos y yo camino en tu fidelidad. **4** No me asocio con gente engañadora, tampoco me uno con gente deshonesta. **5** Odio la reunión de los malhechores y no vivo con el malvado. **6** Lavo mis manos en inocencia y así caminaré alrededor de tu altar, oh SEÑOR, **7** para cantar en voz alta una canción de alabanza y declarar todos tus hechos maravillosos. **8** oh SEÑOR, yo amo la casa donde vives, el lugar donde habita Tu gloria. **9** No me barras junto con los pecadores, o mi vida con la gente que está sedienta de sangre, **10** en cuyas manos hay conspiración y cuya mano derecha está llena de sobornos. **11** Pero en cuanto a mí, yo caminaré en integridad; redímeme y ten misericordia de mí. **12** Mi pie está sobre tierra firme; en la asamblea bendeciré al SEÑOR.

Psalms 26:1

Información General:
Los paralelismos son comunes en la poesía hebrea.

Un salmo de David
Los posibles significados son: 1) David escribió el salmo o 2) El salmo es sobre David o 3) El salmo es en el estilo de los salmos de David.

he andado
La palabra "andado" es una metáfora del comportamiento. Traducción Alterna: "Me he comportado"

en el SEÑOR
El uso en tercera persona de "SEÑOR" se puede establecer en segunda persona. Traducción Alterna: "en ti"

sin dudar
Se habla de la duda como si estuviera perdiendo el equilibrio y saludando de un lado a otro. Traducción Alterna: "sin dudar"

Examíname
"Pruébame"

prueba la puerza de mis íntimos pensamientos y de mi corazón
Aquí "íntimos pensamientos" y "corazón" significan motivos. Traducción Alterna: "prueba si mis motivos son buenos"

Pues Tu pacto de fidelidad está ante mis ojos
Aquí los "ojos" representan los pensamientos de una persona. Traducción Alterna: "Porque siempre pienso en lo fiel que eres conmigo por tu pacto"

yo camino en tu fidelidad
La palabra "caminar" es una metáfora del comportamiento. Traducción Alterna: "Conduzco mi vida de acuerdo con tu fidelidad" (Biblia Dinámica Desbloqueada) o "Me comporto como lo hago por tu fidelidad"

Psalms 26:4

No me asocio con
"No mantengo compañía con" o "No me siento con"

con gente deshonesta
"con los que engañan a los demás"

tampoco me uno con gente deshonesta
Esto significa lo mismo que la primera parte de la oración. Traducción Alterna: "y no me uno a personas deshonestas"

gente deshonesta
"hipócritas" (Biblia Dinámica Desbloqueada) o "aquellos que mienten a otros"

la reunión de los malhechores
"los que se juntan para hacer el mal"

el malvado
Este es un adjetivo nominal. Traducción Alterna: "gente malvada" o "aquellos que son malvados"

Psalms 26:6

Lavo mis manos en inocencia
Esto parece referirse a un lavado ritual de manos en agua para simbolizar la libertad del pecado y la culpa.

caminaré alrededor de tu altar
Esta fue una acción de adoración que los israelitas estaban acostumbrados a hacer.

la casa donde vives
Los posibles significados son 1) si una persona escribió esto después del tiempo de David, entonces el escritor se refiere al templo en Jerusalén o 2) si David escribió esto, entonces esto se refiere a la tienda que Dios le dijo a su pueblo que estableciera para que pudieran adorarlo allí.

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el lugar donde habita Tu gloria
Aquí "gloria" representa la presencia y el poder de Dios, que es similar a una luz muy brillante. Traducción Alterna: "el lugar donde la gente puede ver la gloriosa luz de tu presencia"

Psalms 26:9

No me barras junto con los pecadores
"Barrer" es una metáfora de la destrucción. Traducción Alterna: "No me destruyas junto con los pecadores"

o mi vida
Se sobrentiende la palabra "barrido". Traducción Alterna: "o barrer mi vida"

la gente que está sedienta de sangre
La frase "sedienta de sangre" representa a una persona que quiere matar a otras personas. Traducción Alterna: "personas que están ansiosas por derramar la sangre de otros" o "personas que son asesinas"

en cuyas manos
"Manos" se refiere a toda la persona. Traducción Alterna: "personas en las que"

conspiración
"un plan malvado"

Psalms 26:11

Pero en cuanto a mí
Esta frase muestra que el escritor está cambiando de hablar sobre personas malvadas a hablar de sí mismo.

yo caminaré en integridad;
"Caminar" es una metáfora del comportamiento. Traducción Alterna: "Me comportaré con integridad"

Mi pie está
Aquí "pie" representa a toda la persona. Traducción Alterna: "Me paro"

tierra firme
Los significados posibles son que "tierra firme" representa 1) un lugar seguro o 2) comportamiento correcto

en la asamblea bendeciré al SEÑOR
"Cuando me reúna con el pueblo de Israel, te alabaré"

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Chapter 27

1 El SEÑOR es mi luz y mi salvación; ¿a quien yo debo temer? El SEÑOR es el refugio de mi vida; ¿A quién debería temer? **2** Cuando los hacedores de maldad se acercaron a mí para devorar mi carne, mis adversarios y mis enemigos tropezaron y cayeron. **3** Aunque un ejercito acampe contra mí, mi corazón no temerá; aunque guerra se levante en mi contra, aún así yo me mantendré confiado. **4** Una cosa yo le he pedido al SEÑOR, y yo buscaré esto: que yo pueda vivir en la casa del SEÑOR todos los días de mi vida, para ver la belleza del SEÑOR y para meditar en Su templo. **5** Pues en los días de dificultades Él me esconderá en Su refugio; en la cobertura de Su tienda el me esconderá. ¡Él me levantará alto en una roca! **6** ¡Entonces mi cabeza será levantada en alto sobre mis enemigos alrededor de mí, y yo ofreceré sacrificios de alegría en Su tienda! ¡Yo cantaré y haré canciones al SEÑOR! **7** ¡Oye, oh SEÑOR, mi voz cuando yo a Ti clamo! ¡Ten misericordia de mí, y contéstame! **8** Mi corazón dice de Tí: "Busca Su rostro" ¡Tu rostro yo busco, oh SEÑOR! **9** ¡No escondas Tu rostro de mí, no apartes a Tu siervo en ira! ¡Tu has sido mi ayudador, no me dejes ni me abandones, Dios de mi salvación! **10** Aún si mi padre y madre me dejaren, El SEÑOR me tomará. **11** ¡Enséñame Tus caminos, oh SEÑOR! Guíame por sendas llanas a causa de mis enemigos. **12** ¡No me entregues a los deseos de mis enemigos, porque falsos testigos se han levantado contra mí, y ellos respiran violencia! **13** ¿Qué me hubiera pasado si yo no hubiera creído que yo vería la bondad del SEÑOR en la tierra de los vivientes? **14** ¡Espera al SEÑOR; se fuerte, y que tu corazón sea valiente! ¡Espera al SEÑOR!

Psalms 27:1

Información General:
Los paralelismos son comunes en la poesía hebrea.

Un salmo de David
Los posibles significados son: 1) David escribió el salmo o 2) El salmo es sobre David o 3) El salmo es en el estilo de los salmos de David.

El SEÑOR es mi luz
Aquí la "luz" representa la vida. Traducción Alterna: "El SEÑOR es la fuente de mi vida"

¿A quién debería temer?
Esta pregunta enfatiza que no hay nadie a quien David deba temer. Traducción Alterna: "No le tendré miedo a nadie"

El SEÑOR es el refugio de mi vida
Esto habla de El SEÑOR como si fuera un lugar donde la gente puede ir por seguridad. Traducción Alterna: "El SEÑOR es quien me mantiene a salvo"

¿A quién debería temer?
Esta pregunta enfatiza que no hay nadie a quien David deba temer. Traducción Alterna: "No temeré a nadie"

Psalms 27:2

para devorar mi carne
Se habla de destruir a alguien por completo como si se estuviera devorando la carne de una persona. Él no quiso decir que quisieran comer su cuerpo. Traducción Alterna: "para destruirme"

mis adversarios y mis enemigos
Estas palabras significan lo mismo. Estos son los malvados que se le acercaron.

tropezaron y cayeron
Esto representa a los enemigos del escritor que no cumplen con sus planes de dañar al escritor. Traducción Alterna: "no tuvieron éxito" o "fallaron"

Aunque un ejercito acampe contra mí
"aunque un ejército me rodee" o "aunque un ejército ponga sus tiendas a mi alrededor"

mi corazón no temerá
Aquí "corazón" representa a toda la persona. Traducción Alterna: "No tendré miedo"

aunque guerra se levante
Se habla de los enemigos del escritor como si ellos mismos fueran una guerra. Traducción Alterna: "aunque mis enemigos vengan a pelear conmigo"

me mantendré confiado
"Seguiré confiando en que Dios me ayudará"

Psalms 27:4

le he pedido al SEÑOR
"Le pedí al SEÑOR que me dejara hacer"

yo buscaré esto
Se habla de una persona que realmente quiere algo y que continuamente se lo pide a Dios como si estuviera buscando algo.

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para ver la belleza del SEÑOR
Se habla del maravilloso carácter de Dios como si fuera belleza física. Traducción Alterna: "para ver cuán maravilloso es El SEÑOR"

para meditar en Su templo
Los posibles significados son 1) "preguntarle a Dios qué quiere que haga" o 2) "pensar cuidadosamente acerca de Dios en su templo".

Psalms 27:5

en los días de dificultades
Aquí "día" representa un período de tiempo más largo. Traducción Alterna: "en el tiempo de problemas" o "cuando tengo problemas"

Él me esconderá
"Él me protegerá"

Su refugio... Su tienda
Ambos se refieren al tabernáculo donde el escritor está adorando a Dios.

en la cobertura de Su tienda
La palabra "cubrir" representa algo que oculta y protege.

Él me levantará alto en una roca
Se habla de que Dios mantiene al escritor a salvo de sus enemigos como si Dios lo estuviera colocando en una roca alta donde sus enemigos no pueden alcanzarlo.

mi cabeza será levantada en alto sobre mis enemigos
Esto representa al escritor que recibe orgullo u honor cuando derrota a sus enemigos. Se puede indicar en forma activa. Traducción Alterna: "la gente me honrará cuando gane la lucha contra mis enemigos" o "Dios me honrará al permitirme derrotar a mis enemigos"

Psalms 27:7

Oye, oh SEÑOR, mi voz
Aquí "voz" representa lo que dicen los escritores. Traducción Alterna: "Escúchame, SEÑOR"

contéstame
Esto implica que El SEÑOR escucha la oración del escritor y que hará lo que el escritor le pida. Traducción Alterna: "responde mi oración"

Mi corazón dice
Aquí "corazón" representa la mente o los pensamientos de una persona. Traducción Alterna: "En mi corazón digo" o "Me digo a mí mismo"

Tu rostro yo busco
Se habla de una persona que va al templo a orar al SEÑOR como si estuviera buscándolo. Aquí "rostro" representa a Dios como tal. Traducción Alterna: "Ve y ora al SEÑOR"

Tu rostro yo busco, oh SEÑOR!
Se habla de una persona que va al templo a orar al SEÑOR como si estuviera buscándolo. Aquí "rostro" representa a Dios como tal. Traducción Alterna: "Iré a tu templo a orar a Ti" (Biblia Dinámica Desbloqueada)

Psalms 27:9

No escondas Tu rostro de mí
El rostro aquí representa la atención del SEÑOR. La frase "no escondas tu rostro" es una forma de pedirle a Dios que no lo rechace. Traducción Alterna: "No me rechaces" o "No dejes de cuidarme"

no apartes a Tu siervo en ira
David dijo "Tu siervo" para referirse a sí mismo de una manera humilde. Traducción Alterna: "no te enfades conmigo"

dejes ni me abandones
Las palabras "dejes" y "abandones" significan lo mismo. El escritor enfatiza que no quiere que Dios lo deje.

ni me abandones
Se sobrentienden las palabras "y no". Traducción Alterna: "y no me abandones" o "y no me dejes"

Dios de mi salvación
El sustantivo abstracto "salvación" se puede expresar como "salva". Traducción Alterna: "Dios que me salva" o "porque Tú eres el Dios que me salva"

Aún si mi padre y madre me dejaren
"Incluso si mi padre y mi madre me abandonaran". No está diciendo que realmente hayan hecho esto o que lo harían. Su punto es que incluso si hicieran eso, Dios no lo abandonaría.

El SEÑOR me tomará
"El SEÑOR me cuidará" o "El SEÑOR me cuidará"

Psalms 27:11

Enséñame Tus caminos
Se habla de cómo debe comportarse una persona como si fuera un camino o senda que esa persona debería recorrer. Traducción Alterna: "Enséñame cómo quieres que viva" o "Enséñame a hacer lo que quieres que haga"

Guíame por sendas llanas
Se dice que El SEÑOR mantiene al escritor a salvo de sus enemigos como si lo guiara por un camino llano donde no tropezará ni caerá. Traducción Alterna: "Mantenme a salvo"

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No me entregues a los deseos de mis enemigos
El sustantivo abstracto "deseos" puede expresarse como un verbo. Traducción Alterna: "No dejes que mis enemigos me hagan lo que deseen"

se han levantado contra mí
"levantado" es una expresión idiomática que significa que un testigo se presentó en la corte para presentar testimonio. Traducción Alterna: "se han puesto de pie para hablar en mi contra"

ellos respiran violencia
Aquí se habla de la violencia como si fuera algo que una persona pudiera exhalar. Traducción Alterna: "dicen que me harán cosas violentas"

Psalms 27:13

Qué me hubiera pasado
Esta pregunta retórica puede formularse positivamente. Traducción Alterna: "Algo malo me hubiera pasado"

la bondad del SEÑOR
El sustantivo abstracto "bondad" puede expresarse como un adjetivo. Traducción Alterna: "las cosas buenas que hace El SEÑOR"

en la tierra de los vivientes
Esto se refiere a estar vivo. Traducción Alterna: "mientras estoy vivo"

Espera al SEÑOR... ¡Espera al SEÑOR!
Este versículo puede ser 1) el escritor que se habla a sí mismo o 2) el escritor que habla a los demás o 3) alguien que habla al escritor.

que tu corazón sea valiente
Aquí "corazón" representa a toda la persona. Traducción Alterna: "sé valiente"

¡Espera al SEÑOR!
Esta línea se repite al final del salmo como una forma de terminarlo.

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Chapter 28

1 A tí, oh SEÑOR, yo clamo, roca mía, no me ingnores. Si Tu no me respondes, yo acompañaré a aquellos que bajan a la sepultura. **2** ¡Escucha el sonido de mi súplica cuando pido por Tu ayuda, cuando yo levanto mis manos hacia Tu lugar santísimo! **3** No me arrastres lejos con los malvados, aquellos que hacen iniquidad, quienes hablan paz con sus vecinos pero tienen maldad en sus corazones. **4** Dale a ellos lo que sus obras merecen y págales lo que su maldad demanda, págales por el trabajo de sus manos y devuelve a ellos lo que se merecen. **5** Porque ellos no entienden las obras del SEÑOR o el trabajo de Sus manos, Él los derrumbará y nunca los reconstruirá. **6** ¡Bendito sea El SEÑOR porque ha escuchado el sonido de mi ruego! **7** El SEÑOR es mi fuerza y mi escudo; mi corazón confía en Él, y yo soy ayudado. Por esto mi corazón se regocija grandemente, y yo Le adoraré con canciones. **8** El SEÑOR es la fuerza de su pueblo y Él es el refugio de salvación de Su ungido. **9** Salva a Tu pueblo y bendice Tu heredad. Sé su pastor y guíalos por siempre.

Psalms 28:1

Información General:
Los paralelismos son comunes en la poesía hebrea.

Un salmo de David
Los posibles significados son: 1) David escribió el salmo o 2) El salmo es sobre David o 3) El salmo es en el estilo de los salmos de David.

yo clamo
"Llamo ruidosamente"

roca mía
Esta es una metáfora de la fuerza. Traducción Alterna: "mi fuerza"

no me ingnores
"no te quedes callado" o "no me dejes solo"

yo acompañaré a aquellos que bajan a la sepultura
Se habla de las personas que mueren como si fueran a la tumba. Traducción Alterna: "Moriré como los que están en la tumba"

Escucha el sonido de mi súplica
Aquí "sonido" se refiere al contenido de su solicitud. Traducción Alterna: "Escucha mi fuerte petición"

yo levanto mis manos hacia Tu lugar santísimo
Levantar las manos es un símbolo de adoración. El escritor no está adorando al lugar santo, sino al SEÑOR que vive en el lugar santo.

Tu lugar santísimo
Los significados posibles son 1) si David escribió esto, entonces esto se refiere a la tienda que Dios le dijo a su pueblo que creara para que pudieran adorarlo allí, o 2) si una persona escribió esto después del tiempo de David, entonces el escritor está refiriéndose al templo en Jerusalén.

Psalms 28:3

No me arrastres lejos
Se habla de que Dios castiga a las personas como si físicamente las arrastrara. En esta metáfora, El SEÑOR puede estar arrastrándolos a prisión, al exilio o la muerte. Traducción Alterna: "No me quites"

quienes hablan paz con sus vecinos
Aquí "vecinos" se refiere a las personas en general. Traducción Alterna: "que hablan pacíficamente con otras personas"

pero tienen maldad en sus corazones
Aquí "corazones" representa la mente o los pensamientos de una persona. Traducción Alterna: "pero están pensando en algo malvado sobre ellos"

Dale a ellos lo que sus obras merecen... págales lo que su maldad demanda
Estas dos frases significan lo mismo. Se usan juntos para enfatizar que merecen que Dios los castigue.

el trabajo de sus manos
Aquí las "manos" representan lo que la persona ha hecho. Traducción Alterna: "las cosas que han hecho"

Dale a ellos lo que sus obras merecen
"dales lo que se merecen"

Porque ellos no entienden... nunca los reconstruirá
No está claro si el versículo 5 se entiende mejor como una declaración (como en la Biblia Literal Desbloqueada) o como una solicitud (como en la Biblia Dinámica Desbloqueada).

ellos no entienden las obras del SEÑOR
Se da a entender que "no entienden" significa que ignoran o no honran las obras del SEÑOR. Traducción Alterna: "no consideran con honor lo que Yahweh ha hecho"

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el trabajo de Sus manos
Aquí "manos" representa lo que El SEÑOR ha hecho o creado. Traducción Alterna: "lo que ha creado"

Él los derrumbará y nunca los reconstruirá
Se habla del castigo de las personas malvadas como si fueran un edificio o una ciudad que sería destruida.

Psalms 28:6

ha escuchado el sonido de mi ruego
Aquí "sonido" representa lo que dijo el escritor. Traducción Alterna: "escuchó lo que dije cuando le supliqué"

El SEÑOR es mi fuerza
El sustantivo abstracto "fuerza" puede ser expresado como "fuerte". Traducción Alterna: "El SEÑOR me hace fuerte"

mi escudo
Esto representa al SEÑOR protegiendo al escritor. Traducción Alterna: "Él me protege"

mi corazón confía
Aquí "corazón" representa a toda la persona. Traducción Alterna: "Confío"

yo soy ayudado
Esto se puede expresar en forma activa. Traducción Alterna: "Él me ayuda"

mi corazón se regocija grandemente
Aquí "corazón" representa a toda la persona. Traducción Alterna: "Me alegro mucho"

El SEÑOR es la fuerza de su pueblo
El sustantivo abstracto "fuerza" se puede expresar como "fuerte". Traducción Alterna: "El SEÑOR fortalece a su pueblo"

y Él es el refugio de salvación de Su ungido
Se dice que El SEÑOR que mantiene al rey a salvo como si fuera un lugar al que el rey podría ir por seguridad. Traducción Alterna: "mantiene a salvo al que designó para ser rey"

Su ungido
Representan al rey.

Psalms 28:9

Tu heredad
Esto habla del pueblo de Dios como si ellos fueran algo que Dios heredó. Traducción Alterna: "Tu posesión" o "aquellos que Te pertenecen"

Sé su pastor y guíalos por siempre
El escritor habla del SEÑOR como si fuera un pastor y el pueblo sus ovejas. Un pastor cargaría una oveja si necesitara ayuda o protección. Traducción Alterna: "Sé como su pastor y protégelos para siempre"

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Chapter 29

1 ¡Den alabanzas al SEÑOR, ustedes hijos de Dios! Den alabanzas al SEÑOR por su gloria y su fortaleza. **2** Den al SEÑOR la gloria que su nombre merece. Inclínense ante el SEÑOR en el esplendor de la santidad. **3** La voz del SEÑOR es escuchada sobre las aguas; la gloria de Dios truena, El SEÑOR truena sobre muchas aguas. **4** La voz del SEÑOR es poderosa; la voz del SEÑOR es majestuosa. **5** La voz del SEÑOR rompe los cedros; el SEÑOR rompe en pedazos los cedros del Líbano. **6** Él hace al Líbano saltar como un becerro y a Sirión como un búfalo joven. **7** La voz del SEÑOR envía llamas de fuego. **8** La voz del SEÑOR estremece el desierto; el SEÑOR estremece el desierto de Cades. **9** La voz del SEÑOR hace que los robles se tuerzan y desnuda el bosque. Todos en Su templo dicen: "¡Gloria!" **10** El SEÑOR se sienta como el Rey sobre la inundación; el SEÑOR se sienta como el Rey para siempre. **11** El SEÑOR da fuerza a su pueblo; el SEÑOR bendice a su pueblo con paz.

Psalms 29:1

Información General:
Los paralelismos son comunes en la poesía hebrea.

Un salmo de David
Los posibles significados son: 1) David escribió el salmo o 2) El salmo es sobre David o 3) El salmo es en el estilo de los salmos de David.

hijos de Dios
La frase "hijos de" es una manera de decir "teniendo las características de". Traducción Alterna: "ustedes hombres poderosos"

Den alabanzas al SEÑOR por su gloria y su fortaleza
Los nombres abstractos "gloria" y "fortaleza" pueden ser expresados como adjetivos. Traducción Alterna: "Den alabanza al SEÑOR porque Él es glorioso y fuerte"

Den al SEÑOR la gloria que su nombre merece
El nombre abstracto "honor" puede ser expresado como un verbo o adjetivo. Traducción Alterna: "Honren al SEÑOR como Su nombre merece" o "Proclamen que El SEÑOR es glorioso como Su nombre merece"

que su nombre merece
La frase "Su nombre" se refiere al SEÑOR o Su reputación. Traducción Alterna: "como es apropiado por quién Él es"

Psalms 29:3

Información General:
El salmo muestra el poder del SEÑOR y gloria.

La voz del SEÑOR es escuchada sobre las aguas
La voz de Dios es más alta y fuerte que todos los demás sonidos y ruidos. Puede ser oída sobre otros sonidos fuertes como el sonido de las aguas. Esto puede ser expresado en forma activa. Traducción Alterna: "Cuando El SEÑOR habla Su voz es más fuerte que el sonido del mar" o "El SEÑOR grita más fuerte que el sonido de las aguas"

sobre las aguas
Esto se refiere a los mares o al océano. Estas aguas hacen un ruido fuerte mientras las olas se elevan y caen.

La voz del SEÑOR
Todas las ocurrencias de "voz" aquí representan al SEÑOR hablando. El escritor está enfatizando que cuando El SEÑOR habla, el sonido es tan alto que es oído sobre las aguas, y es tan poderoso que puede destruir grandes árboles. Traducción Alterna: "Cuando El SEÑOR habla, Su voz"

la gloria de Dios truena
Esto habla acerca de Dios hablando como si fuera el sonido de un trueno. Como el sonido del trueno, la voz del SEÑOR puede ser oída por largas distancias. Traducción Alterna: "La voz del glorioso Dios es fuerte como un trueno" o "Cuando el Dios glorioso habla retumba como un trueno"

sobre muchas aguas
"sobre los grandes cuerpos de agua"

Psalms 29:6

Declaración de Conexión:
El escritor continúa describiendo el poder de la voz de Dios.

Él hace al Líbano saltar como un becerro
Se habla del Líbano como si fuera un ternero joven. Esto enfatiza que cuando El SEÑOR habla, el poder de su voz sacude el suelo. Traducción Alterna: "Hace temblar la tierra del Líbano como un ternero saltando"

saltar
saltar ligeramente de un lado a otro

Sirión como un búfalo joven
Se habla del Sirión como si fuera un buey joven. Esto enfatiza que cuando El SEÑOR habla, el poder

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de su voz sacude el suelo. Puede ser útil agregar las palabras que faltan. Traducción Alterna: "hace que el Sirión salte como un buey joven"

Sirión
Esta es una montaña en el Líbano. También se llama Monte Hermón.

La voz del SEÑOR envía llamas de fuego
Todas las ocurrencias de "voz" aquí representan al SEÑOR hablando. Traducción Alterna: "Cuando El SEÑOR habla hace que un rayo destelle en el cielo"

llamas de fuego
Esto se refiere al rayo.

Psalms 29:9

La voz del SEÑOR hace
Aquí "voz" representa al SEÑOR hablando. Traducción Alterna: "Cuando El SEÑOR habla, el sonido hace"

los robles se tuerzan
"los árboles grandes tiemblen" (Biblia Dinámica Desbloqueada)

desnuda el bosque
Se habla de remover las hojas de los árboles como si fuera remover su ropa. Traducción Alterna: "desnuda las hojas de los árboles"

El SEÑOR se sienta como el Rey
Esto significa que El SEÑOR gobierna. Traducción Alterna: "El SEÑOR gobierna" o "El SEÑOR es rey"

sobre la inundación
Aquí "inundación" se refiere a las aguas que cubren la tierra.

Psalms 29:11

el SEÑOR bendice a su pueblo con paz
La palabra "paz" es nombre abstracto. Traducción Alterna: "El SEÑOR bendice a Su pueblo al hacerlos prosperar y vivir pacificamente"

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Chapter 30

1 Yo te exaltaré, oh SEÑOR, porque me has levantado y no has permitido que mis enemigos se alegren sobre mí. **2** SEÑOR, mi Dios, yo clamé a Ti por ayuda, y Tú me sanaste. **3** SEÑOR, Tú has levantado mi alma del Seol; haz guardado mi vida de bajar a la tumba. **4** ¡Canten alabanzas al SEÑOR, ustedes su gente fiel! Den gracias cuando ustedes recuerden Su santidad. **5** Porque Su enojo dura solo un momento; pero Su favor es para toda la vida. El llanto viene por una noche, pero en la mañana viene la alegría. **6** Confiadamente dije: "Jamás seré sacudido." **7** SEÑOR, por Tu favor me has establecido a mí como una montaña fuerte; pero cuando escondíste Tu rostro, yo estaba turbado. **8** ¡Yo clamé a Ti, oh SEÑOR, y el favor de mi SEÑOR busqué! **9** ¿Qué ventajas hay allí en mi muerte, si yo bajo a la tumba? ¿Te alabará el polvo? ¿Declarará Tu confiabilidad? **10** Escucha, oh SEÑOR, ¡ten misericordia de mí! SEÑOR, sé Tú mi Ayudador. **11** Has cambiado mi luto por baile; has removido mi tela de saco y me haz vestido con alegría. **12** Por tanto así ahora cantaré gloria mía alabanzas a Tí y no estaré callado; SEÑOR Dios mío, ¡por siempre te daré gracias a Tí!

Psalms 30:1

Información General:
Los paralelismos son comunes en la poesía hebrea.

una canción para la dedicación del templo
"Esta canción fue cantada cuando el templo fue dedicado"

Un salmo de David
Los posibles significados son: 1) David escribió el salmo o 2) El salmo es sobre David o 3) El salmo es en el estilo de los salmos de David.

me has levantado
El escritor habla del SEÑOR rescatándolo y guardándolo de morir como si Dios lo hubiera sacado de un pozo profundo. Traducción Alterna: "Tú me rescataste"

levantado mi alma del Seol
Dado que el "Seol" era el lugar a donde iban las personas muertas, se refiere a la muerte. Traducción Alterna: "evitó que me muriera"

levantado mi alma
Aquí "mi alma" se refiere al escritor. Traducción Alterna: "me trajiste"

de bajar a la tumba
La "tumba" representa la muerte. Traducción Alterna: "de morir"

Psalms 30:4

Den gracias cuando ustedes recuerden Su santidad
El nombre abstracto "santidad" puede ser expresado como "santo". Traducción Alterna: 'Recuerden que Dios es santo y agradézcanle"

Su enojo dura solo un momento
"Su ira dura solo un momento". El nombre abstracto "ira" puede ser expresado como "molestia". Traducción Alterna: "Él está molesto sólo por un momento"

un momento
Aquí "momento" representa una corta cantidad de tiempo. Traducción Alterna: "un corto tiempo"

pero Su favor es para toda la vida
El nombre abstracto "favor" puede ser expresado como adjetivo "bueno". Traducción Alterna: "pero Él es bueno con nosotros todas nuestras vidas" (Biblia Dinámica Desbloqueada)

El llanto viene por una noche, pero en la mañana
Esto habla sobre "llanto" y "alegría" como si fueran algo que viaja y llega en un momento determinado. Traducción Alterna: "Podríamos llorar durante la noche, pero a la siguiente mañana estaremos gozosos"

Psalms 30:6

Confiadamente
La palabra "confiadamente" es un nombre abstracto. El escritor recuerda un tiempo cuando él estaba prosperando y se sentía confiado y seguro. Traducción Alterna: "Cuando yo estaba confiado" o "Cuando me sentía seguro"

Jamás seré sacudido
La palabra "sacudido" es una metáfora para derrota. Traducción Alterna: "Nadie me derrotará"

por Tu favor
El nombre abstracto "favor" puede ser expresado como el verbo "favorecido" o el adjetivo "bueno". Traducción Alterna: "cuando me favorecías" o "cuando eras bueno conmigo"

me has establecido a mí como una montaña fuerte
Se habla de la seguridad del escritor como si fuera una gran montaña. Traducción Alterna: "me hiciste tan seguro como una alta montaña"

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cuando escondíste Tu rostro
Esto es una expresión idiomática. Traducción Alterna: "cuando dejaste de ayudarme" o "cuando me rechazaste"

yo estaba turbado
"yo estaba temeroso" o "yo estaba preocupado"

favor de mi SEÑOR busqué
La frase "busqué favor" significa pedir ayuda. Traducción Alterna: "Te rogué que me ayudaras" (Biblia Dinámica Desbloqueada)

de mi SEÑOR
El escritor se está refiriendo al SEÑOR en tercera persona. Puede ser expresado en segunda persona. Traducción Alterna: "de Ti, mi Señor"

Psalms 30:9

Qué ventajas... sé Tú mi Ayudador
Esto puede expresarse como una cita directa como en la Biblia Dinámica Desbloqueada.

¿Qué ventajas hay allí en mi muerte, si yo bajo a la tumba?
El escritor usa esta pregunta para enfatizar que no tendría ningún valor para Dios si estuviera muerto. Traducción Alterna: "No hay ninguna ventaja en mi muerte y en bajar a la tumba"

¿Te alabará el polvo? ¿Declarará Tu confiabilidad?
El escritor usa estas preguntas para enfatizar que su cuerpo muerto y en descomposición no puede alabar a Dios. Traducción Alterna: "Mi polvo ciertamente no te elogiará ni le contará a los demás lo confiable que eres"

el polvo
Esto se refiere al cuerpo del escritor que se descompondrá y se convertirá en polvo cuando esté muerto. Traducción Alterna: "mi cuerpo descompuesto"

Psalms 30:11

Has cambiado mi luto por baile
Era costumbre que los judíos bailaran cuando estaban muy felices. Los sustantivos abstractos "luto" y "baile" pueden expresarse como verbos. Traducción Alterna: "has hecho que deje de llorar y que baile con alegría"

has removido mi tela de saco
La tela de saco estaba asociada con el duelo y la tristeza. Traducción Alterna: "has hecho que ya no esté triste"

vestido con alegría
El escritor habla de la alegría como si fuera una prenda que pudiera ponerse. Traducción Alterna: "me hizo alegrarme"

cantaré gloria mía alabanzas a Tí
Aquí "mi gloria" se refiere al alma del escritor, al corazón o al ser interior. Esto representa a toda la persona del escritor, que adora a Dios porque Dios lo ha alegrado. Traducción Alterna: "Te cantaré alabanzas"

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Chapter 31

1 En Tí, SEÑOR, yo tomo refugio; jamás me dejes ser humillado. Réscatame en tu justicia. **2** Escúchame, réscatame pronto; se mi Roca de refugio, una fortaleza para salvarme. **3** Porque Tú eres mi Roca y mi fortaleza; por lo tanto, por el bien de Tu nombre, llévame y guíame. **4** Sácame de la red que han escondido para mí, porque tú eres mi refugio. **5** En tus manos yo encomiendo mi espíritu; Tú me redimirás, oh SEÑOR, Dios digno de confianza. **6** Yo odio a aquellos quienes sirven a ídolos inútiles, pero yo confío en el SEÑOR. **7** Yo me alegraré y gozozaré en la fidelidad de tu pacto, pues Tú viste mi aflicción; Tú conocías la angustia de mi alma. **8** Tú no me has entregado a la mano de mi enemigo. Tú has plantado mis pies en un lugar ancho y abierto. **9** Ten misericordia de mí, oh SEÑOR, pues estoy angustiado; se consumen de pena mis ojos, mi alma y mi cuerpo. **10** Pues mi vida está gastada de tristeza y mis años en suspiros. Mis fuerzas fallan por causa de mi pecado, y mis huesos se desgastan. **11** Debido a mis enemigos, la gente me rechaza; mis vecinos se asombran con mi situación, y aquellos que me conocen están horrorizados. Aquellos que me ven en las calles huyen de mí. **12** Estoy olvidado como un muerto en quien nadie piensa. Soy como un vaso roto. **13** Pues he escuchado las murmuraciones de muchos, espantosas noticias desde todos lados, mientras ellos hacen planes en mi contra. Ellos conspiran para quitarme la vida. **14** Pero yo confío en Tí, oh SEÑOR; yo digo: "Tú eres mi Dios." **15** Mi destino está en tus manos. Réscatame de las manos de mis enemigos y de aquellos que me persiguen. **16** Haz Tu rostro resplandecer sobre tu siervo; sálvame en la fidelidad de tu pacto. **17** No permitas que sea yo humillado, oh SEÑOR; ¡pues estoy clamando a Ti! ¡Que los malvados sean humillados! Que ellos estén silenciados en el Seol. **18** Que los labios mentirosos que desafiantemente hablan en contra de los justos con arrogancia y desprecio, sean silenciados. **19** ¡Cuan grande es Tu bondad, que Tú haz guardado para esos quienes te reverencian, que Tú haces por aquellos quienes toman refugio en Tí, ante todos los hijos de los hombres! **20** En el refugio de Tu presencia, Tú los escondes de las conspiraciones de los hombres. Tú los escondes en un refugio de la violencia de las lenguas. **21** Bendito sea el SEÑOR, pues me enseñó Su maravillosa fidelidad del pacto cuando yo estaba en ciudad sitiada. **22** Aunque yo diga en mi prisa: "Yo estoy cortado de Tus ojos," aún así Tú escuchas mi súplica por ayuda cuando a Tí clamo. **23** Oh, amen al SEÑOR, todos ustedes fieles seguidores. El SEÑOR protege a los fieles, pero Él paga abundantemente a los arrogantes. **24** Sean fuertes y seguros, todos ustedes quienes confían y esperan por la ayuda del SEÑOR.

Psalms 31:1

Información General:
Los paralelismos son comunes en la poesía hebrea.

Para el músico jefe
"Esto es para que el director de música lo use en la alabanza"

Un salmo de David
Los posibles significados son: 1) David escribió el salmo o 2) El salmo es sobre David o 3) El salmo es en el estilo de los salmos de David.

En Tí, SEÑOR, yo tomo refugio
Se habla de ir al SEÑOR por protección como de refugiarse en él. Traducción Alterna: "Voy a Ti, SEÑOR, por protección"

jamás me dejes ser humillado
Esto se puede establecer en forma activa. Traducción Alterna: "no dejes que otros me humillen"

sé mi Roca de refugio, una fortaleza para salvarme
La frase "sé mi roca de refugio" es una solicitud de protección. La segunda frase enfatiza la primera.

mi Roca de refugio
Se habla del SEÑOR como si fuera una gran roca que protegería al escritor de ataques. Traducción Alterna: "como una gran roca en la que puedo estar seguro" (Biblia Dinámica Desbloqueada)

una fortaleza para salvarme
Se habla del SEÑOR como si fuera una fortaleza en la que el escritor estaría protegido de sus enemigos.

Psalms 31:3

mi Roca
Se habla del SEÑOR como si fuera una gran roca que protegería al escritor de ataques. Traducción Alterna: "como una gran roca en la que puedo estar seguro"

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mi fortaleza
Se habla del SEÑOR como si fuera una fortaleza en la que el escritor estaría protegido de sus enemigos.

por el bien de Tu nombre
En esta frase "nombre" representa al SEÑOR. Traducción Alterna: "para que se honre Tu nombre" o "para que pueda adorarte"

llévame y guíame
Las palabras "llévame" y "guíame" significan básicamente lo mismo y fortalecen la solicitud de que el SEÑOR lo guíe. Traducción Alterna: "llévame a donde quieres que vaya"

Sácame de la red que han escondido para mí
Se habla del escritor como si fuera un pájaro atrapado en una red oculta, y espera que el SEÑOR lo libere de la trampa.

tú eres mi refugio.
Se habla del SEÑOR como si fuera un lugar donde el escritor pudiera esconderse de las personas que lo están atacando. Traducción Alterna: "siempre me proteges" o "me das protección constante"

Psalms 31:5

En tus manos
Dios es espíritu, pero aquí se habla de Él como si tuviera manos. Aquí "Tus manos" se refiere al cuidado del SEÑOR. Traducción Alterna: "A Tu cuidado"

encomiendo mi espíritu
Aquí "mi espíritu" se refiere al escritor. Traducción Alterna: "me pongo"

Dios digno de confianza
"eres un Dios en el que puedo confiar"

Yo odio a aquellos quienes sirven a ídolos inútiles
"Los ídolos no valen nada. Odio a quienes los sirven"

Tú viste mi aflicción... Tú conocías la angustia de mi alma
Ambas frases expresan la idea de que Dios sabe acerca de los problemas del escritor.

la angustia de mi alma
Aquí "mi alma" se refiere al escritor. Traducción Alterna: "mi angustia"

Psalms 31:8

Tú has plantado mis pies
Aquí "mis pies" se refiere al escritor. Traducción Alterna: "Me has puesto"

un lugar ancho y abierto
Los hebreos pensaban que los espacios abiertos eran una metáfora de la seguridad y la libertad. Traducción Alterna: "un lugar donde soy libre"

estoy angustiado
"Estoy sufriendo mucho"

mi alma y mi cuerpo
Los términos "alma" y "cuerpo" se utilizan para describir a la persona completa.

Psalms 31:10

Pues mi vida está gastada
Aquí "mi vida" se refiere al escritor. Traducción Alterna: "Me he vuelto muy débil"

de tristeza... en suspiros
"por mi dolor... por mi gemido"

mis años en suspiros
Falta la frase "están cansados", pero está implícita. Traducción Alterna: "mis años están cansados de gemir"

Mis fuerzas fallan
Aquí "Mi fuerza" se refiere al escritor. Traducción Alterna: "Me he vuelto débil"

mis huesos se desgastan
Aquí "mis huesos" se refiere a la salud física del escritor. Traducción Alterna: "mi salud está fallando"

la gente me rechaza
"la gente me insulta"

se asombran con mi situación
"están conmocionados por mi condición"

Psalms 31:12

como un muerto en quien nadie piensa
El escritor dice que la gente lo ha olvidado tanto que es como si ya estuviera muerto.

como un vaso roto
El escritor habla de sí mismo como si fuera completamente inútil. "tan inútil como una olla rota"

las murmuraciones de muchos
Se da a entender que "muchos" se refiere a las personas. Traducción Alterna: "mucha gente habla de mí"

espantosas noticias desde todos lados
"informes terroríficos de muchas fuentes"

quitarme la vida
Este modismo significa matar a alguien. Traducción Alterna: "matarme"

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Psalms 31:14

Mi destino está en tus manos
Aquí "Tu mano" se refiere al poder del SEÑOR. Traducción Alterna: "Tienes el poder de decidir mi futuro"

de aquellos que me persiguen.
"de personas que intentan capturarme"

Haz Tu rostro resplandecer sobre tu siervo
El escritor habla del SEÑOR actuando favorablemente hacia él como si la cara del SEÑOR le iluminara. Traducción Alterna: "Actúa favorablemente hacia tu sirviente"

Psalms 31:17

No permitas que sea yo humillado
Esto se puede expresar en forma activa. Traducción Alterna: "No dejes que otros me hagan sentir avergonzado" Ver:

Que los malvados sean humillados
"¡Desearía que Dios deshonrara a las personas malvadas!"

los malvados
Esto se refiere a "personas malvadas".

Que ellos estén silenciados en el Seol. Que los labios mentirosos... sean silenciados.
Esta idea se repite para enfatizar el deseo del escritor de que no se escuchen las voces de los malvados.

Que ellos estén silenciados en el Seol
Aquí "en el Seol" representa la muerte. Traducción Alterna: "Déjalos morir para que no puedan hablar"

labios mentirosos
Estos representan personas mentirosas. Traducción Alterna: "gente que miente"

que desafiantemente hablan en contra de los justos
Aquí "el justo" se refiere a las personas que son justas. Traducción Alterna: "que dicen cosas terribles sobre las personas justas"

con arrogancia y desprecio
Estos términos tienen significados similares. Traducción Alterna: "con total falta de respeto"

Psalms 31:19

es Tu bondad
Esto se puede expresar con un verbo. Traducción Alterna: "son las cosas buenas que haces"

que Tú haz guardado
Se habla de la bondad del SEÑOR como si fuera algo que podría almacenarse como una cosecha. Traducción Alterna: "que tienes listo para usar"

esos quienes te reverencian
"los que te respetan mucho"

toman refugio en Ti
Se habla de ir al SEÑOR para protegerse como de refugiarse en Él. Vea cómo tradujo esto en 31: 1. Traducción Alterna: "los que acuden a Ti por protección"

En el refugio de Tu presencia, Tú los escondes... Tú los escondes en un refugio
Estas frases significan que Dios los protege.

En el refugio
Se habla de la presencia del SEÑOR como si fuera un edificio fuerte donde el escritor estaría a salvo.

Tú los escondes en un refugio
Aquí un "refugio" representa un lugar seguro. Traducción Alterna: "Proporcionas un lugar seguro para ellos"

de la violencia de las lenguas
Aquí "lenguas" se refiere a las personas que hablan cosas violentas contra el escritor. Traducción Alterna: "donde sus enemigos no puedan hablar mal de ellos"

Psalms 31:21

Yo estoy cortado de Tus ojos
Esto se puede expresar en forma activa. Traducción Alterna: "Me has sacado de Tu presencia"

Tus ojos
Aquí "ojos" se refiere a la presencia del SEÑOR. Traducción Alterna: "Tu presencia"

Tú escuchas mi súplica por ayuda
Aquí "súplica" se puede expresar con un verbo. Traducción Alterna: "me escuchaste suplicar por ayuda"

Psalms 31:23

los fieles
Esto se refiere a las personas fieles. Traducción Alterna: "las personas que son fieles"

Él paga abundantemente a los arrogantes
Aquí "pagar" es una expresión idiomática que se refiere al castigo. Traducción Alterna: "le da a la gente orgullosa todo el castigo que se merece"

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Chapter 32

1 Bendita es la persona cuya transgresión es la perdonado, cuyo pecado es cubierto. **2** Bendito es el hombre a quien el SEÑOR no le reconoce culpa y en cuyo espíritu no hay engaño. **3** Cuando permanecí callado, mis huesos se gastaron, mientras me quejaba todo el día. **4** De día y noche Tu mano estaba pesaba sobre mí. Mi fuerza se marchitó como en sequía de verano. **5** Entonces reconocí mi pecado ante Tí, y ya no oculté mi iniquidad. Yo dije: "Confesaré mis trasgresiones al SEÑOR," y Tú perdonaste la culpa de mi pecado. **6** Por esto, todos los que son piadosos ore a Tí en tiempos de gran angustia. Entonces, cuando las aguas crecientes se desborden, estas no alcanzarán a estos. **7** Tú eres mi refugio; Tú me guardarás del problema. Tú me rodearás con canciones de victoria. **8** Yo te instruiré y te enseñaré el camino que debes seguir. Yo te instruiré con Mi ojo sobre ti. **9** No seas como un caballo o como una mula, que no tienen entendimiento; es solo con freno y embocadura para controlarlos que ellos irán a donde tú quieres que vayan. **10** Los malvados tienen muchas penas, pero la fidelidad del pacto del SEÑOR rodeará a aquellos que confían en Él. **11** Alégrensen en el SEÑOR, y regocígense, ustedes los justos; griten de alegría, todos ustedes que son rectos de corazón.

Psalms 32:1

Información General:
Los paralelismos son comunes en la poesía hebrea.

Un salmo de David
Los posibles significados son: 1) David escribió el salmo o 2) El salmo es sobre David o 3) El salmo es en el estilo de los salmos de David.

Un masquil
Esto podría referirse a un estilo de música.

cuya transgresión es la perdonado, cuyo pecado es cubierto
Estas frases tienen significados similares. Se pueden expresar en forma activa. Traducción Alterna: "a quien Dios perdona su transgresión y cubre su pecado"

cuyo pecado es cubierto
Aquí se habla del pecado que se perdona como si estuviera cubierto para que no se pueda ver. Traducción Alterna: "cuyo pecado es ignorado" o "cuyo pecado es olvidado deliberadamente"

a quien el SEÑOR no le reconoce culpa
Esto se puede expresar en forma activa. Traducción Alterna: "a quien El SEÑOR ve como inocente" o "quien no es culpable según El SEÑOR"

en cuyo espíritu no hay engaño
Aquí "espíritu" se refiere a la persona. Traducción Alterna: "en quien no hay engaño" o "quién es completamente honesto"

Psalms 32:3

mis huesos se gastaron
Aquí "mis huesos" se refiere al escritor. Traducción Alterna: "Me estaba consumiendo" o "Me estaba debilitando"

todo el día
Esta expresión idiomática significa "continuamente". Traducción Alterna: "todo el tiempo"

día y noche
Estos extremos incluyen todo en el medio. Traducción Alterna: "todo el tiempo"

Tu mano estaba pesaba sobre mí
Aquí "mano" se refiere al SEÑOR. Toda la frase es una expresión idiomática que significa "me afligiste". Traducción Alterna: "me hiciste sufrir mucho"

Mi fuerza se marchitó como en sequía de verano
La fuerza de David se compara con una pequeña planta verde que se vuelve marrón y se desmorona en la estación seca.

Psalms 32:5

Selah
Este puede ser un término musical que le dice a la gente cómo cantar o tocar sus instrumentos aquí. Algunas traducciones escriben la palabra hebrea, y algunas traducciones no la incluyen. Vea cómo tradujo esto en 3:1.

en tiempos de gran angustia
"Cuando estén en grandes problemas".

Entonces, cuando las aguas crecientes se desborden, estas no alcanzarán a estos
Se habla de las dificultades como si fueran una inundación de agua. Traducción Alterna: "Entonces, cuando surjan dificultades como una inundación de agua, esas personas estarán a salvo"

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Psalms 32:7

Tú eres mi refugio
Se habla del SEÑOR como si fuera un lugar seguro de los ataques de los enemigos del escritor. Traducción Alterna: "Eres como un lugar donde puedo esconderme de mis enemigos"

Tú me rodearás con canciones de victoria
Esta metáfora aparentemente significa que la protección del SEÑOR al escritor es la causa de que se canten canciones de victoria. Traducción Alterna: "Por ti cantaré canciones de victoria"

Selah
Este puede ser un término musical que le dice a la gente cómo cantar o tocar sus instrumentos aquí. Algunas traducciones escriben la palabra hebrea, y algunas traducciones no la incluyen. Vea cómo tradujo esto en 3:1.

Yo te instruiré y te enseñaré el camino
Las palabras "instruir" y "enseñar" significan básicamente lo mismo y enfatizan una instrucción cuidadosa. Traducción Alterna: "Te enseñaré todo sobre el camino"

Yo te instruiré
Aquí el "Yo" es, probablemente, El SEÑOR que habla directamente con David.

el camino que debes seguir
Se habla de vivir de la manera correcta como si fuera un camino que el escritor debe recorrer. Traducción Alterna: "cómo debes vivir tu vida"

con Mi ojo sobre ti
Aquí "mi ojo" se refiere a la atención del SEÑOR. Traducción Alterna: "y dirigiré mi atención hacia ti" o "y velaré por ti"

Psalms 32:9

No seas como un caballo... no tienen entendimiento
El escritor compara a las personas sin entendimiento con los caballos y las mulas. Los posibles significados son 1) el escritor está hablando las palabras del SEÑOR a sus lectores, "Todos ustedes no deben ser como un caballo... sin entendimiento" o 2) El SEÑOR está hablando al escritor como a un grupo de personas.

freno y embocadura
Dos herramientas que utilizan las personas para guiar a los caballos y las mulas a donde el jinete quiere que vayan.

donde tú quieres que
"a donde alguien quiera que vayan". El "tú" aquí no se refiere a nadie en particular.

rodeará
La fidelidad del SEÑOR que lo "rodeará" le causa protección y guía. Traducción Alterna: "guiará" o "protegerá".

Psalms 32:11

Alégrensen en el SEÑOR
Aquí "en El SEÑOR" se refiere a lo que El SEÑOR ha hecho por ellos. "Alégrense por lo que El SEÑOR ha hecho"

ustedes los justos
Esto se refiere a las personas. Traducción Alterna: "ustedes, personas justas"

griten de alegría
"griten alegremente" o "griten por la alegría"

que son rectos de corazón
Aquí "corazón" se refiere a la persona. Traducción Alterna: "personas que son rectas"

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Chapter 33

1 Regocíjense en el SEÑOR, ustedes los justos; la alabanza es apropiada para los rectos. **2** Dénle gracias al SEÑOR con el arpa; cántenle alabanzas a Él con el arpa de diez cuerdas. **3** Cántenle a Él una nueva canción; toquen hábilmente y canten con alegría. **4** Pues la palabra del SEÑOR es recta, y todo lo que Él hace es justo. **5** Él ama la rectitud y la justicia. La tierra está llena del pacto de fidelidad del SEÑOR. **6** Por la palabra del SEÑOR los cielos fueron hechos, y todas las estrellas del cielo fueron hechas por el aliento de Su boca. **7** Él junta las aguas del mar como con una pila; Él pone los óceanos en almacenes. **8** Que toda la tierra le tema al SEÑOR; que todos los habitantes del mundo se admiren frente de Él. **9** Pues Él habló y fué hecho; Él ordenó, y todo se colocó en su lugar. **10** El SEÑOR frustra las alianzas de las naciones; Él derroca los planes de los pueblos. **11** Los planes del SEÑOR son eternos, los planes de Su corazón para todas las generaciones. **12** Bendita es la nación cuyo Dios es el SEÑOR, el pueblo que Él ha escogido como Su propia herencia. **13** El SEÑOR mira desde el cielo; Él ve a toda la gente. **14** Desde el lugar donde Él vive, Él mira abajo a todos los que viven en la tierra. **15** Él, Quien da forma a los corazones de todos ellos, observa todas sus obras. **16** El rey no se salva por un enorme ejército; un guerrero no se salva por su gran fuerza. **17** Un caballo es seguridad falsa para la victoria en; a pesar de su gran fuerza, él no puede rescatar. **18** Mira, el ojo del SEÑOR está sobre aquellos que le temen, en aquellos que cuentan con su pacto de fidelidad **19** para rescatar sus vidas de la muerte y mantenerlos vivos en tiempos de hambruna. **20** Nosotros esperamos en el SEÑOR; Él es nuestra ayuda y nuestro escudo. **21** Nuestros corazones se regocijan en Él; porque nosotros confiamos en Su santo nombre. **22** Deja que Tu pacto de fidelidad, oh SEÑOR, esté con nosotros mientras ponemos nuestra esperanza en Tí.

Psalms 33:1

Información General:
Los paralelismos son comunes en la poesía hebrea.

Regocíjense en el SEÑOR
Aquí "en El SEÑOR" se refiere a lo que el SEÑOR ha hecho por ellos. "Alégrense por lo que El SEÑOR ha hecho"

la alabanza es apropiada para los rectos
"alabar al SEÑOR es apropiado para la gente recta"

Psalms 33:4

Información General:
Cada verso consta de dos líneas que tienen significados muy similares.

la palabra del SEÑOR es recta
Aquí "recta" se usa como una metáfora de algo que es verdadero. Traducción Alterna: "El SEÑOR siempre hace lo que dice que hará"

Él ama la rectitud y la justicia
Estos sustantivos abstractos pueden expresarse como acciones. Traducción Alterna: "Él ama hacer lo que es correcto y justo" o "Él ama a quienes hacen lo que es correcto y justo"

La tierra está llena del pacto de fidelidad del SEÑOR
Aquí "La tierra está llena" es una expresión idiomática que significa que su fidelidad al pacto se puede ver por toda la tierra. Traducción Alterna: "La fidelidad al pacto del SEÑOR se puede experimentar en todo el mundo"

Por la palabra del SEÑOR los cielos fueron hechos
Esto se puede expresar en forma activa. Traducción Alterna: "Al usar Su palabra, El SEÑOR hizo los cielos"

por el aliento de Su boca
Esto se refiere a la palabra del SEÑOR. Traducción Alterna: "por Su palabra"

Psalms 33:7

Información General:
Cada verso consta de dos líneas que tienen significados muy similares.

como con una pila
"como detrás de un dique". El escritor describe la creación del mar como si Dios acumulara todas las aguas juntas.

Él pone los óceanos en almacenes
El escritor describe la creación de los océanos como si Dios los pusiera en un depósito. Traducción Alterna: "Él pone los océanos en su lugar, como un hombre pone granos en un almacén"

Que toda la tierra
Esto se refiere a las personas en la tierra. Traducción Alterna: "Que todos en la tierra"

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tema al SEÑOR
Aquí "se pare en asombro" es una expresión idiomática que significa "estar asombrado". Traducción Alterna: "lo honre"

colocó en su lugar
Aquí "se paró en el lugar" es una expresión idiomática que significa "fue creado". Traducción Alterna: "comenzó a existir"

Psalms 33:10

Información General:
Cada verso consta de dos líneas que tienen significados muy similares.

El SEÑOR frustra
"El SEÑOR destruye" o "El SEÑOR rompe"

las alianzas de las naciones
Aquí "naciones" se refiere a la gente de estas naciones. Traducción Alterna: "las alianzas de personas de diferentes naciones"

alianzas
Una alianza es un acuerdo entre dos o más naciones para apoyarse mutuamente en una guerra contra un enemigo común.

los planes de los pueblos
"las intenciones de los pueblos". Traducción Alterna: "los planes malvados de los pueblos"

son eternos
Aquí "permanecen" es una expresión idiomática que significa "duran".

los planes de Su corazón para todas las generaciones
El término que falta "permanecen" está implícito. Traducción Alterna: "los planes de Su corazón son para todas las generaciones"

los planes de Su corazón
Aquí "Su corazón" se refiere al SEÑOR. Traducción Alterna: "Sus planes"

para todas las generaciones
"para todas las generaciones futuras". Este es una expresión idiomática que significa "para siempre".

Bendita es la nación
Aquí "la nación" se refiere a la gente de la nación. Traducción Alterna: "Bienaventurados los pueblos de la nación"

cuyo Dios es el SEÑOR
"que adora al SEÑOR como Dios"

como Su propia herencia
Las personas que El SEÑOR ha elegido para adorarlo se describen aquí como si fueran una herencia que Él ha recibido.

Psalms 33:13

Él mira abajo
Se habla del lugar donde El SEÑOR vive como si estuviera sobre la tierra donde vive la gente.

da forma a los corazones de todos ellos
Aquí "corazones" se refiere al pensamiento de estas personas. El escritor habla del SEÑOR guiando el pensamiento de la gente como si fuera un alfarero que estaba formando una vasija. Traducción Alterna: "guía su pensamiento como un alfarero que da forma a una vasija"

Psalms 33:16

El rey no se salva por un enorme ejército
Esto podría expresarse en forma activa. Traducción Alterna: "Un gran ejército no es lo que salva a un rey"

Un caballo es seguridad falsa
Aquí "un caballo" representa la parte más fuerte del ejército. Traducción Alterna: "Tener un ejército con caballos fuertes no proporciona seguridad"

Psalms 33:18

Mira
Esta palabra muestra que un nuevo tema comienza en este salmo. Traducción Alterna: "Ve" o "Escucha" o "Presta atención a lo que voy a decirte"

el ojo del SEÑOR
Aquí "ojo" se refiere a la atención del SEÑOR. Traducción Alterna: "La atención del SEÑOR"

que cuentan con
"quienes esperan por" o "quienes tienen esperanza por"

para rescatar sus vidas de la muerte
Aquí "sus vidas" se refiere a las personas. Traducción Alterna: "para evitar que mueran"

Psalms 33:20

Nosotros esperamos en el SEÑOR
Aquí "esperar" es una expresión idiomática que se refiere a la confianza. Traducción Alterna: "Confiamos en El SEÑOR"

Él es nuestra ayuda y nuestro escudo
Aquí se habla del SEÑOR como si fuera un escudo que protege a los soldados en la batalla. Traducción Alterna: "Él es nuestro ayudador y nos protege como un escudo"

Nuestros corazones se regocijan
Aquí "corazones" se refiere a las personas. Traducción Alterna: "Nos regocijamos"

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en Su santo nombre
Aquí "santo nombre" se refiere al carácter sagrado del SEÑOR. Traducción Alterna: "en Su carácter sagrado" o "en Él porque es santo"

Psalms 33:22

esté con nosotros
Esta expresión idiomática significa "ayúdanos". Traducción Alterna: "trabaja por nuestro bien" o "ayúdanos" o "protégenos"

mientras ponemos nuestra esperanza en Ti
"mientras esperamos Tu ayuda"

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Chapter 34

1 Yo alabaré al SEÑOR en todos los tiempos, Su alabanza estará por siempre en mi boca. **2** ¡Yo alabaré al SEÑOR! Que los oprimidos escuchen y se regocigen. **3** Alaben al SEÑOR conmigo, vamos a levantar juntos Su nombre. **4** Yo busqué al SEÑOR y Él me respondió, y Él me dió la victoria sobre todos mis temores. **5** Los que Lo miraron quedaron radiantes, y sus rostros no será avergonzados. **6** Éste hombre oprimido clamó y lo escuchó el SEÑOR y lo salvó de todos sus dificultades. **7** El ángel del SEÑOR acampa alrededor de aquellos que Le temen y los rescata. **8** Prueben y vean que el SEÑOR es bueno. Bendito es el hombre que toma refugio en Él. **9** Teman al SEÑOR, ustedes Sus santos. Nada le falta a aquellos que Le temen. **10** Los leones jóvenes a veces les falta comida y sufren hambre, pero a esos que buscan al SEÑOR no les faltará nada bueno. **11** Vengan, hijos, escúchenme. Yo les enseñaré a ustedes el temor del SEÑOR. **12** ¿Qué hombre hay que desee vida y ame muchos días, para que él pueda ver lo bueno? **13** Entonces, guarda tu lengua del mal y guarda tus labios de hablar mentiras. **14** Aléjate del mal y haz el bien. Busca la paz y ve tras ella. **15** Los ojos del SEÑOR están sobre los justos y Sus oídos están dirigidos hacia sus llantos. **16** El rostro del SEÑOR está contra aquellos que hacen maldad, para cortar la memoria de ellos de la tierra. **17** Los justos claman y el SEÑOR les escucha y Él los rescata de todos sus dificultades. **18** El SEÑOR está cerca de los quebrantados de corazón, y Él salva a aquellos que están abatidos en espíritu. **19** Muchas son las dificultades de los justos, pero el SEÑOR los libra de todos ellos. **20** Él guarda todos sus huesos, ni uno solo de ellos será roto. **21** El mal matará a los malvados. Esos que odian a los justos serán condenados. **22** El SEÑOR rescata la vida de Sus siervos. Ninguno de los que toman refugio en Él serán condenados.

Psalms 34:1

Información General:
Los paralelismos son comunes en la poesía hebrea.

Un salmo de David
Los posibles significados son: 1) David escribió el salmo o 2) El salmo es sobre David o 3) El salmo es en el estilo de los salmos de David.

fingió estar loco
"actuó como un loco"

ante Abimelec
Esto se refiere a un evento histórico específico que los hebreos conocían bien. Traducción Alterna: "cuando estaba en la casa de Abimelec" o "cuando era prisionero de Abimelec"

lo expulsó
"lo envió a la fuerza"

su alabanza siempre estará en mi boca
Aquí "en mi boca" se refiere a David hablando del SEÑOR. Traducción Alterna: "Siempre lo alabaré en voz alta"

Psalms 34:2

los oprimidos
Esto se refiere a las personas que están oprimidas. Traducción Alterna: "los oprimidos"

Alaben al SEÑOR conmigo
El verbo "alabar" es una orden para un grupo. Traducción Alterna: "Todos deberían alabar al SEÑOR conmigo"

levantar juntos Su nombre
Aquí "levantar" es una expresión idiomática que se refiere a exaltar al SEÑOR. Traducción Alterna: "decirle a la gente lo grande que Él es"

Su nombre
Aquí "Su nombre" se refiere al carácter del SEÑOR. Traducción Alterna: "Su carácter"

Psalms 34:4

Yo busqué al SEÑOR
Aquí "busqué al SEÑOR" significa que David le estaba pidiendo ayuda al SEÑOR. Traducción Alterna: "Oré al SEÑOR"

Los que Lo miraron
Aquí "miraron" representa buscar ayuda de Él. Traducción Alterna: "Los que lo buscan por ayuda" o "los que esperan ayuda solo de Él.

quedaron radiantes
Esta expresión idiomática se refiere a su apariencia de estar alegres. Traducción Alterna: "están alegres"

sus rostros no será avergonzados
Aquí "sus rostros" se refiere a las personas que miran al SEÑOR. También se puede expresar en

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forma positiva. Traducción Alterna: "no son avergonzados" o "están orgullosos"

Éste hombre oprimido
David se describe a sí mismo como un hombre oprimido. Traducción Alterna: "Yo estaba oprimido y"

lo escuchó el SEÑOR
Aquí "escuchó" significa que El SEÑOR lo ayudó. Traducción Alterna: " El SEÑOR me escuchó" o "El SEÑOR lo ayudó"

Psalms 34:7

acampa alrededor
Se habla del ángel del SEÑOR como si fuera un ejército que acampa alrededor de alguien para protegerlo. Traducción Alterna: "guarda"

Prueben y vean que el SEÑOR es bueno
Se habla de la bondad del SEÑOR como algo que se puede saborear y ver. Traducción Alterna: "Prueben y experimenten que El SEÑOR es bueno"

toma refugio
Se habla del SEÑOR como si fuera un lugar donde las personas pueden esconderse para protegerse de sus enemigos. Traducción Alterna: "confía en Él para protegerles"

Nada le falta a aquellos que Le temen
Esto se puede expresar en forma positiva. Traducción Alterna: "Los que Le temen siempre tendrán lo que necesitan"

Psalms 34:10

no les faltará nada bueno
Esto se puede expresar en forma positiva. Traducción Alterna: "siempre tendrán las cosas buenas que necesitan"

hijos
Aquí esto no se refiere a los hijos literales del escritor, sino a las personas a las que está enseñando sobre El SEÑOR. Traducción Alterna: "mis alumnos" (Biblia Dinámica Desbloqueada)

Psalms 34:12

¿Qué hombre hay que desee vida y ame muchos días, para que él pueda ver lo bueno?
La respuesta implícita a esta pregunta es "todo hombre". Esta pregunta retórica se puede traducir como una declaración. Traducción Alterna: "Todo hombre desea la vida y desea vivir muchos días y tener una buena vida"

guarda tu lengua del mal... guarda tus labios de hablar mentiras
Estas dos frases se refieren a lo mismo y se dice de diferentes maneras para enfatizar su importancia.

Entonces, guarda tu lengua del mal
Aquí "lengua" se refiere a la persona completa. Traducción Alterna: "Por lo tanto, no hables mal"

guarda tus labios de hablar mentiras
Aquí "labios" se refiere a la persona que habla. Traducción Alterna: "no hables mentiras"

Aléjate del mal
Aquí "Aléjate" es una metáfora de evitar el mal. Traducción Alterna: "Negarse a hacer el mal"

Busca la paz
Aquí "buscar" significa preocuparse por la paz. Traducción Alterna: "Esfuérzate por vivir en paz con otras personas"

Psalms 34:15

Los ojos del SEÑOR están sobre los justos
Aquí "los ojos del SEÑOR " se refiere a su cuidadosa observación. "Los justos" es una referencia a las personas justas. Traducción Alterna: "El SEÑOR observa cuidadosamente a los justos"

Sus oídos están dirigidos hacia sus llantos
Aquí "Sus oídos" se refiere al deseo del SEÑOR de responderles. Traducción Alterna: "Él presta atención a sus llantos" o "Él responde a sus llantos"

para cortar la memoria de ellos de la tierra
El SEÑOR hará que las personas los olviden tan completamente cuando mueran que es como si usara un cuchillo para cortar cualquier recuerdo de ellos. Traducción Alterna: "para que cuando estén muertos, la gente los olvide por completo"

el SEÑOR les escucha
Aquí "escucha" significa que El SEÑOR desea responderles. Traducción Alterna: "El SEÑOR les presta atención"

Psalms 34:18

El SEÑOR está cerca
Aquí "está cerca" significa "listo para ayudar". Traducción Alterna: "El SEÑOR siempre está listo para ayudar"

los quebrantados de corazón
Se habla de una tristeza profunda como si el corazón de la persona estuviera roto. Traducción Alterna: "personas que están muy tristes"

aquellos que están abatidos en espíritu
Se habla de personas profundamente desanimadas como si sus espíritus estuvieran aplastados. Traducción Alterna: "personas que están profundamente desanimadas"

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los justos
Esto se refiere a personas que son justas. Traducción Alterna: "los justos"

Él guarda todos sus huesos, ni uno solo de ellos será roto
Aquí "todos sus huesos" es literal, pero también implica que El SEÑOR cuida a toda la persona. Traducción Alterna: "Proporciona protección completa para él, no será dañado de ninguna manera"

Psalms 34:21

El mal matará a los malvados
El mal se describe como si fuera un hombre que puede matar personas. Traducción Alterna: "Los hechos malvados de las personas malvadas los matarán"

los malvados
Esto se refiere a personas malvadas.

Esos que odian a los justos serán condenados
Esto se puede expresar en forma activa. Traducción Alterna: "El SEÑOR condenará a los que odian a los justos"

Ninguno de los que toman refugio en Él serán condenados
Esto se puede expresar en forma activa. También se puede expresar en forma positiva. Traducción Alterna: "El SEÑOR perdonará a todos los que se refugian en Él"

toman refugio en Él
Se dice que ir al SEÑOR para protegerse es como refugiarse en Él. Traducción Alterna: "van a Él por protección"

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Chapter 35

1 SEÑOR, trabaja contra aquellos quienes trabajan en mi contra; pelea contra aquellos quienes pelean contra mí. **2** Agarra Tu escudo pequeño y escudo grande; levántate y ayúdame. **3** Usa Tu lanza y hacha de batalla contra aquellos quienes me persiguen; dile a mi alma, "Yo soy tu salvación." **4** Haz que aquellos quienes persiguen mi vida sean avergonzados y deshonrados. Haz que aquellos quienes planifican dañarme se vuelvan atrás y confudidos. **5** Que ellos sean como paja frente al viento, cuando el ángel del SEÑOR los expulse. **6** Que su camino sea oscuro y resbaladizo, cuando el angel del SEÑOR los persiga. **7** Sin causa me pusieron una red; sin causa cavaron un pozo para mi vida. **8** Que la destrucción se les adelante por sorpresa. Que la red que pusieron los atrape. Que caigan en ella, hacia su destrucción. **9** Pero me alegraré en el SEÑOR y me regocijaré en su salvación. **10** Todos mis huesos dirán: "SEÑOR, quien como tú, quien rescata al oprimido de aquellos quienes son muy fuertes para ellos y al pobre y al necesitado de aquellos quienes tratan de robarles?" **11** Testigos injustos se levantaron; ellos me acusaron falsamente. **12** Ellos me pagaron mal por bien. Yo estoy en tristeza. **13** Pero, cuando ellos estaban efermos, yo vestí ropa de saco; yo ayuné por ellos con mi cabeza inclinada sobre mi pecho. **14** Me dolí como por mi hermano; me incline en luto como por mi madre. **15** Pero cuando yo tropecé, ellos se regocijaron y se juntaron, se juntaron en mi contra y yo fui sorprendido por ellos. Ellos me desgarraron sin parar. **16** Sin respeto alguno se mofaron de mí; ellos rechinaron sus dientes contra mi. **17** Señor, ¿Hasta cuando mirarás? Rescata mi alma de sus ataques destructivos, mi vida de los leones. **18** Entonces yo te agradeceré en la gran asamblea; te alabaré entre muchas personas. **19** No dejes que mis enemigos engañosos se regocijen sobre mí; no dejes que lleven a cabo sus planes malvados. **20** Porque ellos no hablan paz, ellos inventan palabras engañosas contra aquelllos en nuestra tierra quienes viven en paz. **21** Ellos abren sus bocas anchas en mi contra; ellos dicen: "Ajá, ajá, nuestros ojos han visto ésto." **22** Tú lo haz visto, SEÑOR, no hagas silencio; Señor, no estés lejos de mí. **23** Despierta y levántate en mi defensa; Dios mío y Señor mío, defiende mi causa. **24** Defiéndeme, SEÑOR Dios mío, por causa de tu justicia; no dejes que se regocijen sobre mí. **25** No permitas que digan en su corazón: "Ajá, tenemos lo que queremos."No permitas que digan: "lo hemos devorado." **26** Llévalos a verguenza y confunde a aquellos quienes quieren hacerme daño. Que aquellos que se burlaron de mí sean cubiertos de vergüenza y deshonra. **27** Que aquellos que desearon mi vindicación griten de alegría y se gocen; que digan continuamente: "El SEÑOR sea alabado, El que se deleita en el bienestar de su siervo." **28** Entonces yo hablaré de tu justicia y te alabaré todo el día.

Psalms 35:1

Información General:
Los paralelismos son comunes en la poesía hebrea.

Un salmo de David
Los posibles significados son: 1) David escribió el salmo o 2) El salmo es sobre David o 3) El salmo es en el estilo de los salmos de David.

Agarra Tu escudo pequeño y escudo grande... Tu lanza y hacha de batalla
Estas frases describen a Dios como un guerrero que se está preparando para la batalla.

Tu escudo pequeño y escudo grande
estas son armas defensivas

lanza y hacha de batalla
estas son armas ofensivas

aquellos quienes me persiguen;
Los significados posibles son 1) estos enemigos están literalmente persiguiendo al escritor, o 2) esta es una metáfora de las personas que son enemigos del escritor.

dile a mi alma
Esto se refiere al escritor. Traducción Alterna: "dime"

Yo soy tu salvación
Esto se puede afirmar sin el sustantivo abstracto. Traducción Alterna: "Soy tu salvador" o "Te salvaré"

Psalms 35:4

Haz que aquellos quienes persiguen mi vida sean avergonzados y deshonrados
Esto se puede expresar en forma activa. Traducción Alterna: "Que El SEÑOR avergüence y deshonre a los que buscan mi vida"

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Que
"deseo que"

quienes persiguen mi vida
Aquí "persiguen mi vida" significa que desean matar al escritor. Traducción Alterna: "que están tratando de matarme"

Haz que aquellos quienes planifican dañarme se vuelvan atrás y confudidos
Esto se puede expresar en forma activa. Traducción Alterna: "Que El SEÑOR retroceda y confunda a aquellos que planean dañarme"

se vuelvan atrás
"se vuelvan atrás" es una metáfora de no poder lograr su objetivo. Traducción Alterna: "no tengan éxito"

confudidos
"confundidos" o "perplejos"

como paja frente al viento
Se habla de los enemigos del escritor como si fueran paja que se puede hacer volar fácilmente. Traducción Alterna: "arrastrados por el viento como paja"

su camino
Aquí "su camino" se refiere a sus vidas. Traducción Alterna: "sus vidas"

oscuro y resbaladizo
Esto se refiere a unacamino que está oculto y es peligroso. Traducción Alterna: "escondido y lleno de peligros"

los persiga
Esto se refiere al ángel del SEÑOR que se opone a los enemigos del escritor. Traducción Alterna: "trabaje contra ellos" o "se oponga a ellos"

Psalms 35:7

me pusieron una red
Se habla de los planes de los malvados como si fueran una red que pusieron para atrapar al escritor. Traducción Alterna: "quieren atraparme en una red como un animal pequeño"

cavaron un pozo para mi vida
Se habla de los planes de los malvados como si fueran un hoyo que cavaron para atrapar al escritor. Traducción Alterna: "querían capturarme en un pozo como a un gran animal"

mi vida
Esto se refiere al escritor. Traducción Alterna: "mí"

Que la destrucción se les adelante por sorpresa.
Se habla de la destrucción como si fuera un animal peligroso que los atacaría de repente. Traducción Alterna: "Que sean destruidos de repente" o "Que se sorprendan porque los destruyes de repente"

Que la red que pusieron
Se habla de los planes de los malvados como si fueran una red que colocan para atrapar al escritor. Traducción Alterna: "la red que colocaron para capturarme como un animal y hacerme daño"

Que caigan en ella
Esta es la misma metáfora que en el versículo 7. La red está destinada a atrapar al escritor. Traducción Alterna: "Déjalos caer en el pozo que cavaron para mí"

caigan en ella
Los significados posibles son: 1) caer en el pozo del versículo 7, o 2) caer en la destrucción.

hacia su destrucción
El sustantivo abstracto "destrucción" puede expresarse en otras formas. Traducción Alterna: "para que sean destruidos" o "así es como debes destruirlos"

Psalms 35:9

en su salvación
El sustantivo abstracto "salvación" se puede expresar como un verbo. Traducción Alterna: "porque me salvas"

Todos mis huesos
Aquí "huesos" se refiere al ser interior más profundo de una persona. Traducción Alterna: "Todo mi ser interior"

SEÑOR, quien como tú... aquellos quienes tratan de robarles?
La respuesta implícita a esta pregunta es que nadie es como El SEÑOR. Traducción Alterna: "SEÑOR, no hay nadie como Tú... aquellos que intentan robarles".

al pobre y al necesitado
Las palabras "pobre" y "necesitado" significan básicamente lo mismo y enfatizan que El SEÑOR salva a muchos que necesitan su ayuda.

Psalms 35:11

se levantaron
Esto significa que testifican en un juicio. Traducción Alterna: "se hacen voluntarios para dar un testimonio"

Ellos me pagaron mal por bien
Esta es una metáfora que significa que devuelven mal a cambio del bien que han recibido. Traducción Alterna: "A cambio de las cosas buenas que hago por ellos, me hacen cosas malas"

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mal... bien
Estos sustantivos abstractos pueden expresarse en otras formas. Traducción Alterna: "cosas malas ... cosas buenas"

Yo estoy en tristeza
"Estoy extremadamente triste"

Psalms 35:13

cuando ellos estaban efermos
La palabra "ellos" se refiere a los "testigos injustos" (35:11).

yo vestí ropa de saco
"Mostré que estaba triste" (Biblia Dinámica Desbloqueada)

con mi cabeza inclinada sobre mi pecho
Este fue un símbolo de oración. "Con la cabeza inclinada en oración"

Me dolí como por mi hermano
El escritor estaba tan triste como si su propio hermano hubiera muerto. Traducción Alterna: "llorando como si mi hermano estuviera enfermo"

me incliné en luto como por mi madre
El escritor lloró como si su propia madre hubiera muerto. Traducción Alterna: "Lloré como si mi propia madre hubiera muerto"

me incliné
Esta era una señal de dolor y sufrimiento.

Psalms 35:15

se juntaron
"se reunieron" o "vinieron juntos"

en mi contra
Esto significa que se unieron con el propósito de atacar al escritor. Traducción Alterna: "para hacer planes contra mí" o "para planear mi destrucción

Ellos me desgarraron
Aquí trataban al escritor como si fuera un trozo de tela que podrían romper en pedazos. Traducción Alterna: "Me atacaron"

Sin respeto alguno se mofaron de mí
"Con las personas sin valor me ridiculizaron" o 2) "Sin respeto se burlaron de mí"

ellos rechinaron sus dientes contra mi
Esta es una señal de ira y odio. "Hicieron ruidos de molienda con sus dientes hacia mí"

Psalms 35:17

¿Hasta cuando mirarás?
Esta pregunta retórica indica que el escritor quiere que Dios deje de simplemente mirar y comience a ayudarlo. Traducción Alterna: "¿durante cuánto tiempo solo los verás haciendo esto?"

Rescata mi alma
Aquí "alma" se refiere al escritor. Traducción Alterna: "Rescátame"

mi vida de los leones
La palabra "salva" está implícita. Traducción Alterna: "salva mi vida de los leones"

mi vida
Esto se refiere al escritor. Traducción Alterna: "a mí"

de los leones
Aquí el escritor habla de sus enemigos como si fueran leones despiadados. Traducción Alterna: "de mis enemigos que me atacan como animales salvajes"

Psalms 35:19

No dejes que mis enemigos engañosos
"No dejes que mis enemigos, que dicen mentiras sobre mí"

sus planes malvados
"sus planes malvados"

ellos no hablan paz
El sustantivo abstracto "paz" puede expresarse en otras formas. Traducción Alterna: "no le hablan pacíficamente a la gente"

inventan palabras engañosas
"buscan maneras de decir mentiras" (Biblia Dinámica Desbloqueada)

aquelllos en nuestra tierra quienes viven en paz
"Los que viven en paz en nuestra tierra"

viven en paz
El sustantivo abstracto "paz" puede expresarse en otras formas. Traducción Alterna: "no hagas daño a nadie"

Psalms 35:21

Ellos abren sus bocas anchas en mi contra
La razón por la que abren la boca es para acusar al escritor. Traducción Alterna: "Me gritan para acusarme"

Ajá, ajá
Esta es una exclamación que se usa cuando algo se ve o se entiende de repente. Destaca la declaración que sigue.

nuestros ojos han visto esto
Aquí "nuestros ojos" se refiere a los ojos de los enemigos. Se da a entender que están diciendo que vieron al escritor hacer algo mal. Traducción

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Alterna: "lo hemos visto" o "vimos las cosas incorrectas que hiciste"

Tú lo haz visto
Aquí "lo" se refiere a las falsas acusaciones de los enemigos del escritor. Traducción Alterna: "Has visto cómo me acusaron falsamente"

no hagas silencio
"No ignores lo que hicieron". Esto puede expresarse en forma positiva. Traducción Alterna: "júzgalos por lo que hicieron"

no estés lejos de mí
Esto se puede afirmar en forma positiva. Traducción Alterna: "permanece muy cerca de mí"

Despierta y levántate
Esto no significa que Dios esté realmente dormido. El escritor quiere que Dios intervenga. Ambas palabras significan básicamente lo mismo y enfatizan la urgencia de esta solicitud. Traducción Alterna: "¡Siento que estás durmiendo! Despierta"

en mi defensa
Este sustantivo abstracto puede expresarse de otra forma. Traducción Alterna: "para defenderme"

mi causa
Esto se refiere al escritor. Traducción Alterna: "me"

Psalms 35:24

no dejes que se regocijen sobre mí
"no dejes que se alegran porque estoy sufriendo"

digan en su corazón
Este es una expresión idiomática que significa decirse a uno mismo. Traducción Alterna: "se digan a sí mismos"

Ajá
Esta es una exclamación que se usa cuando algo se ve o se entiende de repente. Enfatiza lo que sigue. Traducción Alterna: "Sí"

tenemos lo que queremos
Se da a entender que los enemigos del escritor querían que fuera declarado culpable. Traducción Alterna: "¡ha sido declarado culpable tal como lo deseamos!"

lo hemos devorado
Los enemigos del escritor hablan de su destrucción como si fueran animales salvajes que se lo hubieran comido. Traducción Alterna: "Lo hemos tragado" o "Lo hemos destruido"

confunde
"humilla" o "déjalos perplejos"

Que aquellos que se burlaron de mí sean cubiertos de vergüenza y deshonra
Esto se puede expresar en forma activa. Traducción Alterna: "Que cubras con vergüenza y deshonres a los que se burlan de mí"

se burlaron
insultar a alguien para hacerlo enojar

cubiertos de vergüenza y deshonra
Aquí se habla de vergüenza y deshonra como si fueran prendas vergonzosas que el escritor podría usar. Estos sustantivos abstractos pueden expresarse como verbos. Traducción Alterna: "avergonzados y deshonrados"

vergüenza y deshonra
Estos términos significan casi lo mismo y se usan para enfatizar cuán degradados serán.

Psalms 35:27

mi vindicación
Aquí "vindicación" se refiere al SEÑOR que proclama o juzga inocente al salmista.

que digan continuamente
"que siempre digan"

El SEÑOR sea alabado
Esto se puede expresar en forma activa. Traducción Alterna: "Alabemos al SEÑOR"

que se deleita en
"con quien está feliz" o "con quien está contento"

bienestar
prosperidad, felicidad

hablaré de tu justicia
El sustantivo abstracto "justicia" puede expresarse con un verbo. Traducción Alterna: "proclamaré que actúas de la manera correcta"

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Chapter 36

1 Un hombre malvado habla de su pecado desde lo profundo de su corazón; no hay temor de Dios en sus ojos. **2** Pues él se conforta a sí mismo, pensando que su pecado no será descubierto y odiado. **3** Sus palabras son pecaminosas y engañosas; no quiere ser sabio ni hacer el bien. **4** Mientras se acuesta en su cama, él planifica formas de pecar; él se encamina por un camino malvado; él no rechaza lo malo. **5** Tu pacto de fidelidad, SEÑOR, llega hasta los cielos; Tu lealtad llega hasta las nubes. **6** Tu justicia es como las montañas de Dios; Tus juicios son como el gran abismo. SEÑOR, Tú preservas a ambos, seres humanos y los animales. **7** ¡Cuán precioso es Tu pacto de fidelidad, Dios! La humanidad se refugia bajo la sombra de Tus alas. **8** Ellos seran abundantemente saciados con la riqueza de la comida de Tu casa; Tú los dejarás beber del río de Tus preciosas bendiciones. **9** Porque contigo está la fuente de vida; en Tu luz nosotros veremos luz. **10** Extiende Tu pacto de fidelidad completamente a aquellos que Te conocen, Tu defensa a los rectos de corazón. **11** No dejes que el pie del hombre arrogante se acerque a mí. No dejes que la mano del malvado me ahuyente. **12** Allí los malvados han caído; ellos son derribados y no son capaces de levantarse.

Psalms 36:1

Información General:
Los paralelismos son comunes en la poesía hebrea.

Para el músico jefe
"Esto es para que el director de música lo use en la alabanza"

Un salmo de David el siervo del SEÑOR
Los posibles significados son: 1) David escribió el salmo o 2) El salmo es sobre David o 3) El salmo es en el estilo de los salmos de David.

El pecado habla como un oráculo
El pecado se describe como si fuera un falso profeta. Traducción Alterna: "El pecado es como un falso profeta que habla"

en el corazón del hombre malvado
Aquí "corazón" se refiere al ser interior de una persona. Traducción Alterna: "al ser interior del hombre malvado"

el hombre malvado
Esto no se refiere a un hombre específico, sino a personas malvadas en general. Traducción Alterna: "los malvados"

en sus ojos
Aquí "ojos" se refiere a la persona malvada. Traducción Alterna: "en él"

él se conforta a sí mismo, pensando
"él prefiere creer" o "quiere pensar"

su pecado no será descubierto y odiado
Esto se puede expresar en forma activa. Traducción Alterna: "Dios no descubrirá ni odiará su pecado"

Psalms 36:3

Sus palabras son
Esto se refiere a sus declaraciones. Traducción Alterna: "Lo que dice es"

hacer el bien
"bueno" puede expresarse de otra forma. Traducción Alterna: "hacer cosas buenas"

él se encamina por un camino malvado
Se habla de las acciones pecaminosas del hombre como si estuviera caminando por un camino malvado. Traducción Alterna: "comienza a hacer cosas malas"

él no rechaza lo malo
"lo malo" se puede expresar de otra forma. Traducción Alterna: "no rechaza el mal comportamiento".

Psalms 36:5

llega hasta los cielos
Se habla de la grandeza de la fidelidad del pacto de Dios como si fuera muy alta. Traducción Alterna: "es tan alto como el cielo" o "es enormemente grandioso"

llega hasta las nubes
Se habla de la grandeza de la lealtad de Dios como si fuera muy alta. Traducción Alterna: "es tan alta como las nubes" o "es enormemente grande"

como las montañas de Dios... como el gran abismo
Estas frases describen la grandeza de la justicia y los juicios de Dios como si fueran muy altos y profundos. Traducción Alterna: "tan alta como las montañas más altas... tan profundos como el mar más profundo"

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Tú preservas
"ayudas" o "salvas"

Psalms 36:7

Cuán precioso es Tu pacto de fidelidad
Se habla de la fidelidad del pacto de Dios como si fueran joyas raras y caras. Traducción Alterna: "La fidelidad de tu alianza es tan valiosa como las joyas raras"

La humanidad se refugia
"La gente buscará protección"

La humanidad se refugia bajo la sombra de Tus alas
Dios realmente no tiene alas. Esta es una metáfora de la protección de Dios. Traducción Alterna: "La humanidad se refugia contigo como las aves jóvenes buscan protección bajo las alas de su madre"

Ellos seran abundantemente saciados
Esto se puede establecer en forma activa. Traducción Alterna: "Los satisfarás abundantemente"

con la riqueza de la comida de Tu casa
Esto no significa que Dios tenga una casa con comida. Esta es una metáfora de la provisión abundante. Traducción Alterna: "como si estuvieran comiendo la rica comida de Tu casa" o "con Tus ricas bendiciones"

Tú los dejarás beber del río de Tus preciosas bendiciones
Hay dos metáforas aquí. Se habla de las abundantes bendiciones de Dios como si fueran el agua en un río que fluye. Además, se habla de aquellos que reciben esas bendiciones como si las bebieran como agua. Traducción Alterna: "tus preciosas bendiciones son como un río del que les dejarás beber"

fuente de vida
"origen de vida"

en Tu luz nosotros veremos luz
Aquí la "luz" es una metáfora del verdadero conocimiento. Traducción Alterna: "cuando nos ilumines, sabremos la verdad" o "Tu luz es lo que nos permite saber la verdad sobre Ti" (Biblia Dinámica Desbloqueada)

Psalms 36:10

Extiende Tu pacto de fidelidad completamente
"Continúa tu fidelidad al pacto"

Tu defensa a los rectos de corazón
El sustantivo abstracto "defensa" puede expresarse como un verbo. "Continúa" está implícito en la frase anterior. Traducción Alterna: "Continúa protegiendo a los rectos de corazón"

los rectos de corazón
Aquí "corazón" se refiere a las personas. Traducción Alterna: "los rectos" o "personas que actúan con rectitud"

el pie del hombre arrogante... la mano del malvado
Aquí "pie" y "mano" se refieren a las personas malvadas. Estos no son hombres específicos. Esto se refiere a las personas malvadas en general. Traducción Alterna: "gente arrogante... gente malvada"

me ahuyente
"me envíe lejos" o "me haga dejar mi lugar"

los malvados han caído; ellos son derribados y no son capaces de levantarse
Las tres frases describen a los malvados como derrotados.

ellos son derribados
Esto se puede expresar en forma activa. Traducción Alterna: "los has derribado" o "los has destruido"

no son capaces de levantarse
"no pueden levantarse"

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Chapter 37

1 No seas irritado por causa de los malhechores; no tengas envidia de aquellos que actúan injustamente. **2** Porque ellos pronto se secarán como la yerba y se marchitarán como las plantas verdes. **3** Confía en el SEÑOR y haz lo que es bueno; establécete en la tierra y apacienta en fidelidad. **4** Entonces deléitate en el SEÑOR y Él te dará los deseos de tu corazón. **5** Entrégale tus caminos al SEÑOR; confía en Él y Él actuará en tu favor. **6** Él exhibirá tu justicia como la luz del día y tu inocencia como el día al medioda. **7** Está quieto delante del SEÑOR y espera pacientemente por Él. No te enojes si alguien tiene éxito en lo que hace, o cuando hace conspiraciones malvadas. **8** No te enojes ni te frustres. No te preocupes. Ésto solo crea problemas. **9** Los malhechores serán cortados, pero los que esperan por el SEÑOR heredarán la tierra. **10** En poco tiempo, el hombre malvado desaparecerá; mirarás su lugar, pero el se habrá ido. **11** Pero los mansos heredarán la tierra y se deleitarán en gran prosperidad. **12** El hombre perverso conspira contra el recto y cruje los dientes contra él. **13** El Señor se ríe de él, porque Él ve que su día está llegando. **14** Los malvados han sacado sus espadas y han tensado sus arcos para derribar al oprimido y al necesitado, para matar a aquellos que son rectos. **15** Sus espadas atravesarán sus propios corazones y sus arcos serán rotos. **16** Mejor es lo poco que tiene el justo que la abundancia de muchas personas malvadas. **17** Pues las armas de las personas malvadas se romperán, pero el SEÑOR sostiene a las personas justas. **18** El SEÑOR vela por los inocentes día tras día y su herencia será para siempre. **19** Ellos no serán avergonzados cuando los tiempos sean malos. Cuando venga la hambruna, ellos tendrán suficiente para comer. **20** Pero los hombres malvados perecerán. Los enemigos del SEÑOR serán como la gloria de los pastos; serán consumidos y desaparecerán en el humo. **21** La persona perversa toma prestado pero no devuelve, mas la persona recta es generosa y da. **22** Aquellos que son bendecidos por Dios heredarán la tierra; aquellos que son maldecidos por Él serán cortados. **23** Es por el SEÑOR que los pasos del hombre son establecidos, el hombre cuyo camino es admirable a la vista de Dios. **24** Aunque él tropiece, no caerá, porque el SEÑOR lo está sosteniendo con su mano. **25** Yo fui joven y ahora soy viejo; yo nunca he visto a una persona justa abandonada o sus hijos mendigando pan. **26** Durante todo el día él es amable y presta, y sus hijos vienen a ser una bendición. **27** Apártate del mal y haz lo que es bueno; entonces estarás seguro por siempre. **28** Porque el SEÑOR ama la justicia y no abandona a sus fieles seguidores. Ellos son preservados por siempre, pero los descendientes de los perversos serán cortados. **29** Los justos heredarán la tierra y vivirá allí por siempre. **30** La boca de la persona justa habla sabiduría y aumenta la justicia. **31** La ley de su Dios está en su corazón; sus pies no resbalarán. **32** La persona perversa vela a la persona justa y busca cómo matarle. **33** El SEÑOR no lo abandonará a la mano de la persona malvada ni lo condenará cuando sea juzgado. **34** Espera por el SEÑOR y guarda Su camino y Él te levantará para poseer la tierra. Verás cuando los malvados sean cortados. **35** Yo he visto a la persona perversa y aterradora extendida como un árbol verde en su terreno nativo. **36** Pero cuando pasé nuevamente, él no estaba. Lo busqué pero no pudo ser hallado. **37** Observa el hombre de integridad y fíjate en el recto; hay un buen futuro para un hombre de paz. **38** Los pecadores serán totalmente destruidos; el futuro del hombre perverso es cortado. **39** La salvación de los justos viene del SEÑOR; Él los protege en los tiempos de problemas. **40** El SEÑOR les ayuda y los rescata. Él los rescata de los hombres malvados y los salva porque ellos se han refugiado en Él.

Psalms 37:1

Información General:
Los paralelismos son comunes en la poesía hebrea.

Un salmo de David
Los posibles significados son: 1) David escribió el salmo o 2) El salmo es sobre David o 3) El salmo es en el estilo de los salmos de David.

No seas irritado por causa de los malhechores
"No dejes que las personas malvadas te hagan molestar" o "No te molestes por lo que hacen las personas malvadas" (Biblia Dinámica Desbloqueada)

se secarán como la yerba... se marchitarán como las plantas verdes
Se habala de los malhechores como si fuesen como hierba y plantas que se secan y mueren cuando hace calor. Estos dos símiles significan que morirán. Traducción Alterna: "morirán" o "llegarán a su fin"

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Psalms 37:3

apacienta en fidelidad
Se habla de la fidelidad como si se tratara de un animal que se fortalecería al alimentarse en buenos pastos. Traducción Alterna: "alimenta la fidelidad" o "aumenta tu fidelidad"

los deseos de tu corazón
Aquí "corazón" representa el ser interno y los pensamientos de la persona. Traducción Alterna: "tus deseos más profundos e internos" o "las cosas que más deseas"

Psalms 37:5

Entrégale tus caminos al SEÑOR
Aquí "Entrégale tus caminos" es una expresión idiomática que significa pedirle a Yahweh que controle tu vida. Traducción Alterna: "Pídele al SEÑOR que guíe tus acciones en la vida"

actuará en tu favor
Esto es representar a otro en asuntos legales. Aquí, cuando alguien confía en El SEÑOR, defenderá a esa persona y le obtendrá justicia.

como la luz del día... como el día al medioda
Ambas frases significan casi la misma cosa.

como la luz del día
Esto significa "a la vista de todos". Traducción Alterna: "tan claro de ver como la luz del día"

como el día al mediodía
Esto significa "tan visible como el sol de mediodía. Traducción Alterna: "tan visible como la luz en la hora más luminosa del día"

Psalms 37:7

Está quieto
"Está tranquilo"

Psalms 37:8

serán cortados
Se habla de la destrucción de los malvados como si fueran una rama de una planta que fue cortada y desechada.

pero los que esperan por el SEÑOR
"pero los que confían en el SEÑOR"

heredarán la tierra
Se habla de la posesión de la tierra como si fuera recibida como una herencia. Traducción Alterna: "recibirán la tierra como su propia posesión" o "vivirán de manera segura en la tierra"

desaparecerá
Esta expresión idiomática se refiere a la muerte del hombre malvado. Traducción Alterna: "morirá y ya no lo verás"

Psalms 37:11

los mansos
Esto se refiere a las personas que son mansas. Traducción Alterna: "la gente mansa"

heredarán la tierra
Se habla de la posesión de la tierra como si fuera recibida como una herencia. Vea cómo tradujo esto en 37:8. Traducción Alterna: "recibirá la tierra como su propia posesión" o "vivirá de manera segura en la tierra"

El hombre perverso
Esto no se refiere a un hombre específico. Se refiere a personas malvadas en general. Traducción Alterna: "La persona malvada"

el recto
Esto no se refiere a personas específicas. Esto se refiere a personas que son rectas. Traducción Alterna: "la persona recta"

cruje los dientes
El hombre malvado odia tanto a la persona justa que rechina los dientes para mostrar su enojo.

su día está llegando
Está implícito que "su día" será un día de juicio. Traducción Alterna: "se acerca el día en que El SEÑOR lo juzgará y castigará" o "se acerca el día en que El SEÑOR juzgará y castigará a la persona malvada"

Psalms 37:14

Los malvados
Esto se refiere a las personas malvadas. Traducción Alterna: "La gente malvada"

han sacado sus espadas... han tensado sus arcos
Tanto las "espadas" como los "arcos" son armas utilizadas para atacar a las personas. El hecho de que los han "sacado" y "tensado" significa que están listos para comenzar a atacar. Traducción Alterna: "han preparado sus armas para atacar"

para derribar
Se habla de esta destrucción de los necesitados como si fueran ollas de barro que se romperían en pedazos cuando se arrojaran al suelo. Traducción Alterna: "para destruir"

al oprimido y al necesitado
Estos términos se refieren a personas que no tienen poder para defenderse. Traducción Alterna: "personas que no pueden resistirlos"

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Sus espadas atravesarán sus propios corazones
Las espadas son ejemplos de armas y los "corazones" representan a las personas. "atravesar el corazón" es una expresi'on idiomática que significa "matar". Traducción Alterna: "Sus armas se volverán contra ellos y se matarán a sí mismos"

Psalms 37:16

Mejor es lo poco que tiene el justo que la abundancia de muchas personas malvadas
Aquí, la segunda línea contrasta con la primera. Traducción Alterna: "Es mejor ser justo, incluso si eso significa ser pobre, que ser malvado con gran riqueza". (Ver: Parallelism)

Mejor es lo poco que tiene el justo
"Es mejor ser justo, incluso si eso significa ser pobre"

lo poco
Esto se refiere a tener pocas posesiones.

tiene el justo
Esto se refiere a la persona que es justa. Traducción Alterna: "la persona justa tiene"

la abundancia
Esto se refiere a la riqueza de las personas malvadas.

Pues las armas de las personas malvadas se romperán
Aquí las "armas" representan la fuerza de los malvados. Romper sus armas representa quitarles su poder. Esto podría expresarse en forma activa. Traducción Alterna: "Porque El SEÑOR quitará la fuerza de los malvados"

Psalms 37:18

vela por los inocentes
"velar" significa proteger a alguien. Aquí "los inocentes" se refiere a las personas sin culpa. Traducción Alterna: "protege a las personas sin culpa"

día tras día
"todos los días" o "continuamente"

cuando los tiempos sean malos
Esta frase se refiere a desastres, como el hambre. Traducción Alterna: "cuando ocurran calamidades" (Biblia Dinámica Desbloqueada)

Psalms 37:20

Los enemigos del SEÑOR serán como la gloria de los pastos
El escritor compara a los enemigos del SEÑOR con las flores que florecen en los campos.

serán consumidos y desaparecerán en el humo
El escritor habla de la destrucción de los malvados como si fueran malas hierbas o flores marchitas en el campo que se queman después de la cosecha. Esto se puede expresar en forma activa. Traducción Alterna: "El SEÑOR los destruirá como el fuego convierte las malezas del campo en humo"

es generosa y da
Estos significan lo mismo y enfatizan la generosidad de los justos.

Psalms 37:22

Aquellos que son bendecidos por Dios
"Aquellos que son bendecidos por Dios". Esto puede ser expresado en forma activa. Traducción Alterna: "Aquellos a quienes Dios bendice"

heredarán la tierra
Se habla de la posesión de la tierra como si hubiera sido recibida como una herencia. Vea cómo tradujo esto en 37:8. Traducción Alterna: "recibirán la tierra como su propia posesión" o "se les permitirá vivir de manera segura en la tierra"

aquellos que son maldecidos por Él
Esto se puede expresar en forma activa. Traducción Alterna: "aquellos a quienes El SEÑOR maldice"

serán cortados
Se habla de la destrucción de los malvados como si fueran una rama de una planta que fue cortada y desechada. Vea cómo tradujo esto en 37:8.

Es por el SEÑOR que los pasos del hombre son establecidos... admirable a la vista de Dios
Esto se puede expresar de modo de mostrar la conexión lógica y aclarar la cláusula pasiva. Traducción Alterna: "Si un hombre vive de una manera encomiable a la vista del SEÑOR, Él establecerá sus pasos"

Es por el SEÑOR que los pasos del hombre son establecidos
Esto se puede expresar en forma activa. Traducción Alterna: "El SEÑOR es el que permite que un hombre tenga éxito"

un hombre... el hombre
Esto no se refiere a un hombre específico, sino a las personas en general.

los pasos del hombre
Los pasos representan la forma en que vive una persona. Traducción Alterna: "la manera en que vive un hombre"

Aunque él tropiece, no caerá
Aquí "tropezar" y "caer" se refieren a la reacción del hombre ante los tiempos difíciles. Traducción Alterna: "Aunque tenga momentos difíciles, no fallará por completo"

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lo está sosteniendo con su mano
Aquí "Su mano" se refiere al poder del SEÑOR, y "sosteniéndolo" se refiere a protegerlo. Traducción Alterna: "protegiéndolo con su poder"

Psalms 37:25

una persona justa abandonada
Esto se puede expresar en forma activa. Traducción Alterna: "El SEÑOR abandona a la persona justa"

una persona justa
Esto no se refiere a una persona específica. Es una declaración general.

mendigando pan
Aquí "pan" representa la comida en general. Traducción Alterna: "mendigando comida"

Durante todo el día él es
Esta expresión significa que esta acción es un hábito de su vida. Traducción Alterna: "Siempre está"

sus hijos vienen a ser una bendición
"sus hijos crecen para bendecir a otros"

Apártate del
Se habla de dejar de hacer algo como si la persona se hubiera alejado de eso. Traducción Alterna: "Deja de hacer"

Psalms 37:28

Ellos son preservados por siempre
Esto se puede expresar en forma activa. Traducción Alterna: "El SEÑOR los protegerá para siempre"

serán cortados
Se habla de la destrucción de los malvados como si fueran una rama de una planta que fue cortada y desechada. Vea cómo tradujo esto en 37:8.

Los justos
Esto se refiere a las personas que son justas. Traducción Alterna: "la gente justa"

heredarán la tierra
Se habla de la posesión de la tierra como si hubiera sido recibida como una herencia. Vea cómo tradujo esto en 37:8. Traducción Alterna: "recibirán la tierra como su propia posesión" o "se les permitirá vivir de manera segura en la tierra"

La boca de la persona justa
Aquí "boca" representa a toda la persona que habla. Traducción Alterna: "La persona justa"

habla sabiduría
El sustantivo abstracto "sabiduría" puede expresarse como una acción. Traducción Alterna: "da sabios consejos a los demás"

aumenta la justicia
El sustantivo abstracto "justicia" puede expresarse como una acción. Traducción Alterna: "alienta a otras personas a vivir correctamente"

Psalms 37:31

La ley de su Dios está en su corazón
Aquí "en su corazón" se refiere a su ser interior más profundo. Traducción Alterna: "Atesora los mandamientos de su Dios en su ser interior"

sus pies no resbalarán
Aquí se habla de no obedecer al SEÑOR como de deslizarse de un camino seguro y caer. Traducción Alterna: "caminará con seguridad de la manera que Dios quiere que camine" o "hará con seguridad las cosas que Dios quiere que haga"

La persona perversa... la persona justa... la persona malvada
Estas no son personas específicas. Se refieren a este tipo de personas en general.

vela a la persona justa
Aquíel velar implica observar a los justos para hacerles daño. Traducción Alterna: "espera en una emboscada a la persona justa"

la mano de la persona malvada
Aquí "mano" representa poder o control. Traducción Alterna: "el poder de la persona malvada"

cuando sea juzgado
Esto se refiere al SEÑOR juzgando al hombre justo. Traducción Alterna: "Cuando El SEÑOR lo juzgue"

Psalms 37:34

Él te levantará para poseer la tierra
Aquí "levantará" se refiere a Dios dando honor a aquellos que lo esperan. Traducción Alterna: "te honrará dándote la tierra"

los malvados
Esto se refiere a personas malvadas. Traducción Alterna: "la gente malvada"

sean cortados
Se habla de la destrucción de los malvados como si fueran una rama de una planta que fue cortada y desechada. Vea cómo tradujo una frase similar en 37:8.

Psalms 37:35

la persona perversa y aterradora
Esto no se refiere a una persona específica. Es una declaración general.

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extendida como un árbol verde en su terreno nativo
Aquí se habla de la prosperidad del malvado como si fuera un árbol sano que creciera en buena tierra.

no pudo ser hallado
Esto se puede expresar en forma activa. Traducción Alterna: "No pude encontrarlo" o "El SEÑOR se lo había llevado"

Psalms 37:37

el hombre de integridad
Esto no se refiere a una persona específica. Es una declaración general.

fíjate en el recto
"observa cuidadosamente a las buenas personas" o "nota las buenas personas"

el futuro del hombre perverso es cortado
Esto se puede expresar en forma activa. Traducción Alterna: "Dios terminará su línea familiar" o "no tendrá descendientes"

el futuro
Esto se refiere a sus descendientes. Traducción Alterna: "sus descendientes"

del hombre perverso
Esto no se refiere a una persona específica. Es una declaración general.

es cortado
Se habla de la destrucción de los malvados como si fueran una rama de una planta que fue cortada y desechada. Vea cómo tradujo una frase similar en 37:8.

Psalms 37:39

La salvación de los justos viene del SEÑOR
El sustantivo abstracto "salvación" puede expresarse como una acción. Traducción Alterna: "El SEÑOR rescata a los justos"

los justos
Esto se refiere a las personas que son justas. Traducción Alterna: "la gente justa"

ayuda... rescata... salva
Esta misma idea se repite de varias maneras diferentes para enfatizar que El SEÑOR es confiable y capaz de brindar ayuda.

ellos se han refugiado en Él
Se habla de ir al SEÑOR para protegerse como de refugiarse en Él. Traducción Alterna: "han ido a Él por protección"

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Chapter 38

1 SEÑOR, no me reprendas en Tu enojo; no me castigues en Tu ira. **2** Pues Tus flechas me traspasan, y Tu mano me presiona hacia abajo. **3** Todo mi cuerpo está enfermo por causa de Tu enojo; no hay salud en mis huesos por causa de mi pecado. **4** Pues mis iniquidades me abruman; ellas son una carga muy pesada para mí. **5** Mis heridas están infectadas y huelen mal por mis pecados tontos. **6** Yo estoy encorvado y humillado cada día; yo me estoy lamentando durante todo el día. **7** Porque dentro de mí, yo estoy lleno de ardor, no hay salud en mi carne. **8** Estoy adormecido y completamente destrozado; yo gimo por la angustia de mi corazón. **9** SEÑOR, Tú entiendes los ahnelos más profundos de mi corazón, y mis gemidos no están escondidos de Ti. **10** Mi corazón palpita, mi fuerza se desvanece, y mi vista se oscurece. **11** Mis amigos y compañeros me esquivan por mi condición; mis vecinos se quedan muy lejos. **12** Esos que buscan mi vida me ponen trampas. Aquellos que buscan hacerme daño hablan palabras destructivas y dicen palabras engañosas todo el día. **13** Pero yo, yo soy como un hombre sordo y no oigo nada; yo soy como un hombre mudo que no dice nada. **14** Yo soy como un hombre que no oye y que no tiene ninguna respuesta. **15** Ciertamente espero por Ti, SEÑOR; Tú responderas, SEÑOR mi Dios. **16** Yo digo esto para que mis enemigos no se jacten sobre mí. Si mi pie resbala, ellos me harán terribles cosas. **17** Pues estoy a punto de tropezar, y yo estoy en dolor constante. **18** Yo confieso mi culpa; yo estoy preocupado por mi pecado. **19** Pero mis enemigos son numerosos; esos que me odian equivocadamente son muchos. **20** Ellos me pagan mal por bien; ellos me lanzan acusaciones aunque yo he procurado lo que es bueno. **21** No me abandones, SEÑOR; mi Dios, no permanezcas alejado de mí. **22** Ven rápido a ayudarme, SEÑOR, mi salvación.

Psalms 38:1

Información General
El paralelismo es común en la poesía hebrea.

Un salmo de david
Los posibles significados son 1) David escribió el salmo o 2) el salmo es sobre David o 3) el salmo está al estilo de los salmos de David.

no me reprendas en Tu enojo...no me castigues en Tu ira.
Estas frases significan básicamente lo mismo y la idea se repite para enfatizar.

Tus flechas me traspasan
Se habla de la severidad del castigo de EL SEÑOR al escritor como si EL SEÑOR hubiera disparado flechas al escritor. Traducción Alterna: "Tu castigo es tan doloroso como si me hubieras disparado flechas"

Tu mano me presiona hacia abajo
Se habla del castigo de EL SEÑOR al escritor como si EL SEÑOR estuviera aplastando al escritor con su mano. Aquí, "mano" se refiere al poder de EL SEÑOR. Traducción Alterna: "tu poder me derriba"

Psalms 38:3

Información General
David continúa describiendo lo que su culpa y vergüenza le hacen a su cuerpo. Él usa la hipérbole para enfatizar los efectos de esta lección.

no hay salud en mis huesos por causa de mi pecado
Aquí "mis huesos" representa el cuerpo del escritor. Traducción Alterna: "todo mi cuerpo está enfermo debido a mi pecado"

mis iniquidades me abruman
Se habla de las iniquidades del escritor como si fueran una inundación de agua que lo cubre. Traducción Alterna: "mis iniquidades me cubren como una inundación"

ellas son una carga muy pesada para mí
Se habla de las iniquidades del escritor como si fueran una carga pesada que no puede levantar. Traducción Alterna: "son como una carga que es demasiado pesada para que pueda levantarla"

Psalms 38:5

Información General
David continúa describiendo lo que su culpa y vergüenza le hacen a su cuerpo. Él usa la hipérbole para enfatizar los efectos de esta lección.

Mis heridas están infectadas y huelen mal
Aquí "olor" se refiere a sus llagas que tienen un mal olor asociado con la carne podrida. Traducción Alterna: "Mis heridas están infectadas y apestan cuando se pudren"

Yo estoy encorvado
El dolor de las heridas del escritor lo ha hecho inclinarse como si fuera un hombre viejo y débil. Traducción Alterna: "Estoy doblado por el dolor"

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Psalms 38:7

yo estoy lleno de ardor
El escritor está tan enfermo de fiebre que es como si estuviera ardiendo por dentro. Traducción Alterna: "Mi cuerpo está ardiendo de fiebre"

no hay salud en mi carne
Aquí "mi carne" se refiere al escritor. Traducción Alterna: "Estoy completamente enfermo"

completamente destrozado
La enfermedad del escritor es tan grave que es como si un gran peso lo estuviera presionando.

angustia de mi corazón
Aquí "mi corazón" se refiere al escritor. Traducción Alterna: "mi angustia"

Psalms 38:9

los ahnelos más profundos de mi corazó
Aquí "mi corazón" se refiere al escritor. Puede ser útil afirmar que el escritor desea buena salud. Traducción Alterna: "Mis deseos más fuertes" o "que deseo que me sanes"

mis gemidos no están escondidos de Ti
Aquí "mi corazón" se refiere al escritor. Puede ser útil afirmar que el escritor desea buena salud. Traducción Alterna: "Mis deseos más fuertes" o "que deseo que me sanes"

Mi corazón palpita
Esta expresión idiomática significa que su corazón late intensamente. Traducción Alterna: "Mi corazón late fuerte"

mi fuerza se desvanece
"Me vuelvo muy débil"

mi vista se oscurece
"Ya no puedo ver bien"

Psalms 38:11

me ponen trampas
Se habla de las tramas de los enemigos del escritor como si fueran trampas que habían puesto para atraparlo como un animal. Traducción Alterna: "establecer trampas para atraparme"

hablan palabras destructivas y dicen palabras engañosas
Estas dos frases significan básicamente lo mismo y enfatizan la naturaleza hiriente de lo que dicen estas personas.

Psalms 38:13

yo soy como un hombre sordo...no oigo nada...que no oye
Las primeras líneas de los versículos 13 y 14 usan un símil para presentar la misma imagen del hombre sordo. El escritor está tan enfermo que no puede escuchar.

yo soy como un hombre mudo... no dice nada...que no tiene ninguna respuesta
Las primeras líneas de los versículos 13 y 14 usan un símil para presentar la misma imagen del hombre sordo. El escritor está tan enfermo que no puede escuchar.

un hombre mudo
una persona que no puede hablar

Psalms 38:15

Tú responderas
Los posibles significados son 1) "me responderás" o 2) "responderás a mis enemigos".

no se jacten sobre mí
"no se deleitará con mi problema"

Si mi pie resbala
Aquí "mi pie" representa al escritor. El deslizamiento de su pie es una metáfora que se refiere a los problemas y desgracias del escritor. Traducción Alterna: "Si cometo errores que me causan problemas"

Psalms 38:17

estoy a punto de tropezar
Los posibles significados para esta metáfora son 1) "Estoy tan enfermo que estoy a punto de morir" o 2) "Pronto me arruinaré". Puede ser mejor no interpretar la metáfora en el texto.

yo estoy en dolor constante
"Siempre tengo dolor"

Psalms 38:19

Pero mis enemigos son numerosos...son muchos
Estas dos frases significan básicamente lo mismo.

0Ellos me pagan mal por bien
Se habla de las acciones de los enemigos del escritor como una transacción financiera donde le dieron cosas malas a cambio de cosas buenas. Los sustantivos abstractos "mal" y "bien" se pueden expresar como acciones. Traducción Alterna: Me dan malas acciones a cambio de mis buenas acciones para ellos "

me lanzan acusaciones
Se habla de la forma en que los enemigos del escritor lo acusan como si le estuvieran lanzando acusaciones como rocas.

procurado lo que es bueno
Se dice que los escritores desean lo que es bueno como si estuviera persiguiendo cosas buenas.

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Psalms 38:21

No me abandones...no permanezcas alejado de mí
Estas dos frases tienen significados muy similares.

no permanezcas alejado de mí
Debido a que EL SEÑOR aún no ha respondido a la solicitud del escritor, él habla de EL SEÑOR como si EL SEÑOR estuviera lejos del escritor.

Ven rápido a ayudarme
Se habla de Dios como si estuviera corriendo hacia el escritor para ayudarlo.

mi salvación
El sustantivo abstracto "salvación" se puede expresar como una acción. Traducción Alterna: "usted es quien me salva"

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Chapter 39

1 Decidí: "Yo velaré por lo que digo, para no pecar con mi lengua. Yo amordazaré mi boca mientras esté en la presencia de un hombre malvado." **2** Mantuve silencio; mantuve mis palabras aún de decir lo bueno, y mi dolor empeoró. **3** Mi corazón se hizo ardiente; cuando pensé en estas cosas, se quemaba como un fuego. Entonces, finalmente hablé. **4** "SEÑOR, hazme saber cuando será el final de mi vida y la extensión de mis días. Muéstrame cuán fugaz soy. **5** Mira, Tú has hecho mis días tan sólo como el ancho de mi mano, y mi vida es como nada frente a Ti. Ciertamente, cada hombre es sólo un aliento. **6** Ciertamente, cada hombre camina por la vida como una sombra. Ciertamente todos se apresuran a acumular riquezas aunque ellos no saben quien las recibirá. **7** Ahora, SEÑOR, ¿por qué estoy esperando? Tú eres mi única esperanza. **8** Rescátame de mis pecados; no me conviertas en el reproche de los tontos. **9** Estoy callado y no puedo abrir mi boca, porque eres Tú quien lo ha hecho. **10** Deja de herirme; estoy agobiado por el golpe de Tu mano. **11** Cuando Tú disciplinas a la gente por su pecado, Tú consumes las cosas que ellos desean como una polilla; ciertamente, toda la gente son nada sino vapor. **12** Oye mi oración, SEÑOR, y escúchame; ¡escucha mi lamento! No seas sordo hacia mí, pues soy como un extranjero Contigo, un refugiado como mis ancestros lo fueron. **13** Vuelve Tu mirada hacia mí, para que yo pueda sonreír otra vez antes de morir.

Psalms 39:1

Información General
Parallelism is common in Hebrew poetry.

Al músico principal
"Esto es para que el director de música lo use en la adoración"

Jedutún
Uno de los principales músicos de David tenía este mismo nombre. Esto puede referirse a él. (Ver: traducir_nombres)

Salmo de David
Los posibles significados son 1) David escribió el salmo o 2) el salmo es sobre David o 3) el salmo está al estilo de los salmos de David.

Yo velaré por lo que digo
Aquí "mirar" es una expresión idiomática que significa "prestar atención". Traducción Alterna: "Prestaré atención a las cosas que digo"

para no pecar con mi lengua
Aquí "lengua" se refiere al discurso del escritor. Traducción Alterna: "para que no diga un delito contra EL SEÑOR"

amordazaré
"amordazaré" significa mantener la boca cerrada. Aquí David quiere decir que no hablará mientras esté con una persona malvada.

Psalms 39:2

Mantuve silencio;mantuve mis palabras
Estas dos frases significan lo mismo y enfatizan que el escritor no habló en absoluto. Traductor Alterna: "Estaba completamente en silencio"

mantuve mis palabras
Aquí "mis palabras" se refiere al discurso del escritor. Traducción Alterna: "No hablé"

Mi corazón se hizo ardiente...se quemaba como un fueg
Aquí "corazón" representa a toda la persona. Se habla de los pensamientos ansiosos del escritor como si fuera un fuego ardiendo dentro de él. Traducción Alterna: "Me puse muy ansioso cuando pensé en estas cosas"

Psalms 39:4

el final de mi vida...extensión de mis días
Estas frases significan básicamente lo mismo.

Muéstrame cuán fugaz soy
"Muéstrame cuán breve es mi vida" o "Muéstrame qué tan pronto moriré"

sólo como el ancho de mi mano
El escritor habla de su esperanza de vida si se pudiera medir por el ancho de su mano. Traducción Alterna: "muy poco tiempo"

mi vida es como nada frente a TI
Este símil establece que la duración de la vida del escritor es tan corta que no existe. Esto es una exageración para enfatizar lo corto que es. Traducción Alterna: "la duración de mi vida es apenas en cualquier momento"

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Ciertamente, cada hombre es sólo un aliento
Se habla de la brevedad de la vida como si fuera solo el tiempo que le toma a una persona respirar una respiración. Traducción Alterna:: "El tiempo que viven los humanos es tan corto como el aliento de una persona".

Psalms 39:6

Ciertamente, cada hombre camina por la vida como una sombra
Se habla de la vida de las personas como si fueran tan insignificantes como las sombras. Traducción Alterna: "Todos desaparecen como lo hacen las sombras"

aunque ellos no saben quien las recibirá
Aquí se da a entender que no saben qué pasará con su riqueza después de su muerte. El significado completo de esta declaración puede hacerse explícito.

Ahora, SEÑOR, ¿por qué estoy esperando?
El escritor hace esta pregunta para enfatizar que la gente no puede ayudarlo. Esta pregunta retórica se puede traducir como una declaración. Traducción Alterna: "Ahora, EL SEÑOR, no puedo esperar recibir nada de nadie más".

Psalms 39:8

Estoy callado...no puedo abrir mi boca
Estas frases significan básicamente lo mismo.

porque eres Tú quien lo ha hecho
"porque mi castigo viene de ti"

Psalms 39:10

Deja de herirme
Se habla del castigo de Dios al escritor como si Dios lo estuviera hiriendo con un arma. Traducción Alterna: "¡por favor deja de castigarme!"

estoy agobiado
"Estoy derrotado por completo"

por el golpe de Tu mano.
Se habla del castigo de Dios al escritor como si Dios lo estuviera golpeando con el puño. Aquí "mano" representa el juicio de Dios. Traducción Alterna: "tu juicio sobre mí"

consumes las cosas que ellos desean como una polilla
Dios quitará las cosas que valoran de la misma manera que una polilla come un paño. Traducción Alterna: "consumen las cosas que desean como una polilla se come la ropa"

toda la gente son nada sino vapor
El escritor habla de la fragilidad de las personas como si fueran niebla que desaparece rápidamente. Traducción Alterna: "todos son completamente frágiles"

Psalms 39:12

Oye mi oración...escúchame...¡escucha mi lamento!
Estas tres frases significan básicamente lo mismo y muestran cuán fuertemente el escritor quiere que Dios le responda.

No seas sordo hacia mí
El escritor habla de la falta de respuesta de EL SEÑOR hacia él como si EL SEÑOR fuera sordo. Traducción Alterna: "No me ignores como si no pudieras oírme"

pues soy como un extranjero Contigo, un refugiado
El escritor habla de la falta de respuesta de EL SEÑOR como si EL SEÑOR lo considerara un extraño total para él. Traducción Alterna: "Soy como un completo desconocido para ti"

Vuelve Tu mirada hacia mí
Aquí "tu mirada" representa el castigo de EL SEÑOR. Traducción Alterna: "Por favor, deja de castigarme"

para que yo pueda sonreír otra vez
Aquí "sonrisa" se asocia con ser feliz. Traducción Alterna: "para que pueda ser feliz otra vez"

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Chapter 40

1 Esperé pacientemente al SEÑOR; Él me escuchó y oyó mi llanto. **2** Él me sacó del horrible pozo, fuera del fango arcilloso, y Él puso mis pies sobre la roca e hizo mis pasos seguros. **3** Él ha puesto una canción nueva en mi boca, alabanzas a nuestro Dios. Muchos lo verán y lo honrarán a Él y confiarán en el SEÑOR. **4** Bendito el hombre que pone en el SEÑOR su confianza y no honra a los orgullosos ni a aquellos que se vuelven de Él a la mentira. **5** Muchas, SEÑOR mi Dios, son las maravillosas obras que Tú has hecho, y Tus pensamientos acerca de nosotros no pueden ser contados; si yo los declaro y los hablo, ellos serían más de lo que se pueden contar. **6** Tú no te deleitas en sacrificios u ofrendas, pero Tú has abierto mis oídos; Tú no has pedido ofrendas quemadas ni sacrificios por el pecado. **7** Entonces, yo dije: "Mira, yo he venido; está escrito acerca de mí en el rollo del documento. **8** Yo me deleito en hacer Tu voluntad, mi Dios; Tus leyes están en mi corazón." **9** Yo he proclamado las buenas noticias de Tu justicia en la gran asamblea; SEÑOR, Tú sabes que mis labios no se han detenido de hacer esto. **10** Yo no he ocultado Tu justicia en mi corazón; yo he declarado Tu lealtad y Tu salvación; yo no he ocultado de la gran asamblea Tu fidelidad al pacto ni Tu confiabilidad. **11** No mantegas lejos de mí Tus actos de misericordia, SEÑOR; deja que Tu fidelidad al pacto y Tu confiabilidad siempre me preserven. **12** Innumerables problemas me rodean; mis iniquidades me han alcanzado, pues ya no soy capaz de ver nada; ellas son más que los pelos de mi cabeza, y mi corazón me ha fallado. **13** Complácete, SEÑOR, en rescatarme; apúrate para ayudarme, SEÑOR. **14** Deja que ellos estén avergonzados y completamente decepcionados, esos que persiguen mi vida para tomarla. Deja que se vuelvan y sean puestos en deshonor, esos que se deleitan en lastimarme. **15** Deja que sean sorprendidos a causa de su vergüenza, esos que me dicen a mí: "¡Ajá, ajá!" **16** Pero que todos esos que Te buscan se alegren y se regocijen en Ti; deja que todo el que ama Tu salvación diga continuamente: "Sea el SEÑOR alabado." **17** Yo soy pobre y necesitado; sin embargo, el SEÑOR piensa en mí. Tú eres mi Ayuda y Tú vienes a rescatarme; no te tardes, mi Dios.

Psalms 40:1

Información General
El paralelismo es común en la poesía hebrea. (Ver: escritura_poesía e higo_paralelismo)

Al músico principal
"Esto es para que el director de música lo use en la adoración".

Un salmo de David
Los posibles significados son 1) David escribió el salmo o 2) el salmo es sobre David o 3) el salmo está al estilo de los salmos de David.

Esperé pacientemente al SEÑOR
Esto significa que el escritor esta esperando que EL SEÑOR lo ayude

Él me escuchó...oyó mi llanto.
Estos significan lo mismo y se pueden combinar en una sola declaración. Traducción Alterna: "me escuchó cuando lo llamé"

me sacó del horrible pozo...fuera del fango arcilloso
Estas dos metáforas significan lo mismo. Se habla del peligro del escritor como si fuera un pozo mortal lleno de lodo. Esto enfatiza el peligro. Traducción Altena: "por estar atrapado en un pozo horrible lleno de lodo pegajoso"

Él puso mis pies sobre la roca
Aquí "mis pies" se refiere al escritor, y "una roca" se refiere a un lugar seguro. Traducción Alterna: "me brindó seguridad"

Psalms 40:3

Él ha puesto una canción nueva en mi boca
Los posibles significados son 1) "Me ha enseñado las palabras de una nueva canción" o 2) "Me ha dado una nueva razón para cantar".

en mi boca
Aquí "mi boca" se refiere al escritor. Traducción Alterna: "en mí"

alabanzas a nuestro Dios
El sustantivo "alabanza" se puede expresar como un verbo. Traducción Alterna: "una canción para alabar a nuestro Dios"

Muchos lo verán
Aquí "verlo" se refiere a escuchar al escritor cantar su canción sobre lo que Dios ha hecho por él. Traducción Alterna: "Mucha gente me escuchará decir lo que EL SEÑOR ha hecho"

Bendito el hombre que pone en el SEÑOR su confianza
"Bienaventurado el hombre que confía en EL SEÑOR" o "Los que confían en EL SEÑOR son bendecidos"

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los orgullosos
Esto se refiere a las personas que están orgullosas.

la mentira
La palabra hebrea no está clara. Los significados posibles son 1) "mentiras" o 2) "dioses falsos" (UDB).

Psalms 40:5

y Tus pensamientos acerca de nosotros no pueden ser contado
Esto se puede establecer en forma activa. Traducción Alterna: "nadie puede contar todas las cosas que piensas sobre nosotros"

no pueden ser contados...más de lo que se pueden contar
Estas frases significan esencialmente lo mismo. El primero se declara en forma negativa, y el segundo se declara en forma positiva.

Tú no te deleitas en sacrificios u ofrendas
Esto es una exageración para mostrar que estas cosas no eran lo más importante para Dios. Traducción Alterna: "Los sacrificios y otras ofrendas no son las cosas que te deleitarán"

pero Tú has abierto mis oídos
Aquí "oídos" se refiere a la capacidad de oír. Traducción Alterna: "me has permitido escuchar tus órdenes "

Tú no has pedido ofrendas quemadas ni sacrificios por el pecado
Esto es una exageración para mostrar que estas cosas no eran lo más importante para Dios. Traducción Alterna: "los animales quemados en el altar y otras ofrendas por nuestros pecados no son lo que más se necesita"

Psalms 40:7

el rollo del documento
Esto se refiere a un pergamino en el que se escribió la palabra de EL SEÑOR. Traducción Alterna: "el pergamino escrito"

Tus leyes están en mi corazón
Aquí "mi corazón" se refiere al ser interior del escritor. Traducción Alterna: "Siempre estoy pensando en tus leyes en mi interior"

Yo he proclamado las buenas noticias de Tu justicia en la gran asamblea
"Le he dicho a una gran asamblea de personas las buenas noticias de tu justicia".

las buenas noticias de Tu justicia
Esto se refiere a las buenas noticias de que Dios rescata a su pueblo. Traducción Alterna: "buenas noticias de que porque eres justo, rescatas a tu pueblo"

que mis labios no se han detenido de hacer esto
Aquí "mis labios" se refiere al discurso del escritor. Traducción Alterna: "No me he detenido a proclamar estas cosas"

Psalms 40:10

Yo no he ocultado Tu justicia en mi corazón
"No he guardado tu justicia en secreto". Esto también se puede afirmar en forma positiva. Traducción Alterna: "Les he contado abiertamente a todos acerca de su justicia"

en mi corazón
Aquí esto se refiere al ser interior del escritor.

yo no he ocultado de la gran asamblea Tu fidelidad al pacto ni Tu confiabilidad
Esto se puede afirmar en forma positiva. Traducción Alterna: "Les he contado a todos en la gran asamblea acerca de su fidelidad al pacto o su confiabilidad"

Tu fidelidad al pacto
Este sustantivo abstracto puede expresarse como una acción. Traducción Alterna: "cuán fiel eres para cumplir tus promesas"

Tu confiabilidad
Este sustantivo abstracto puede expresarse como una acción. Traducción Alterna: "qué tan confiable eres"

deja que Tu fidelidad al pacto y Tu confiabilidad siempre me preserven
Aquí se habla de "fidelidad al pacto" y "confiabilidad" como si fueran personas vivas que pudieran proteger al escritor. Traducción Alterna: "Quiero que tu fidelidad al pacto y tu confianza siempre se conserven"

Psalms 40:12

Innumerables problemas me rodean
Aquí se habla de problemas como si fueran objetos que rodean y atrapan al hablante. Traducción Alterna: "hay más problemas a mi alrededor de los que puedo contar" o "se me ocurren más problemas de los que puedo contar"

innumerables
Esto se afirma en forma negativa para intensificar el número. Vea cómo tradujo esto en 40:5. Traducción Alterna: "que son vastos en número"

mis iniquidades
Esto se refiere a las consecuencias de su pecado. Traducción Alterna: "las consecuencias de mis iniquidades"

me han alcanzado
Se habla de las iniquidades del escritor como si fueran sus enemigos quienes lo estaban lastimando.

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ya no soy capaz de ver nada
Las versiones difieren en cómo entender este difícil pasaje. Puede significar que el hablante está llorando tanto que no puede ver nada debido a sus lágrimas.

mi corazón me ha fallado
Aquí "corazón" se refiere a la confianza interna del escritor. Traducción Alterna: "Estoy muy desanimado" (UDB)

Psalms 40:14

deja que ellos...esos que persiguen mi vida para tomarla
Esto puede reordenarse y establecerse en forma activa. Traducción Alterna: "Por favor, haz que los que intentan matarme se avergüencen y decepcionen"

esos que persiguen mi vida para tomarla
Aquí "perseguir mi vida" significa que desean matar al escritor. Traducción Alterna: "quienes están tratando de matarme"

deja que ellos...esos que se deleitan en lastimarme
Esto puede reordenarse y establecerse en forma activa. Traducción Alterna: "Por favor, detengan a aquellos que se deleitan en hacerme daño y los deshonren"

Deja que se vuelvan
Se dice que ser detenido o frustrado es rechazado de su ataque. Traducción Alterna: "parado"

deja...esos que me dicen a mí: "¡Ajá, ajá!
"Que los que me digan, ¡Ajá, ajá! se sorprenderá por su vergüenza "

Deja que sean sorprendidos a causa de su verguenza
"Espero que se sorprendan cuando los avergüences"

esos que me dicen a mí: ¡Ajá, ajá!
"¡Ajá, ajá!" es algo que la gente dice cuando ridiculiza a alguien. Si su idioma tiene algo que la gente dice cuando ridiculiza a alguien, puede usarlo aquí. Esto también se puede traducir con un verbo como "ridículo".

Psalms 40:16

se alegren y se regocijen
Estas dos frases significan lo mismo y enfatizan la intensidad de la alegría. Traducción Alterna: "sé muy alegre"

ama Tu salvación
El sustantivo abstracto "salvación" se puede expresar como una acción. Traducción Alterna: "te amo porque los salvaste"

pobre y necesitado
Estas palabras significan lo mismo y enfatizan cuán indefenso es el escritor. Traducción Alterna: "muy necesitado"

el SEÑOR piensa en mí
"el Señor se preocupa por mí"

Tú eres mi Ayuda...Tú vienes a rescatarme
Estas frases significan lo mismo.

Tú eres mi Ayuda
"Tú eres quien me ayuda"

Tú vienes a rescatarm
"vienes a salvarme"

no te tardes
Esto se puede afirmar en forma positiva. Traducción Alterna: "responde rápidamente"

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Chapter 41

1 Bendito es él que se preocupa por los débiles; en el día del problema, el SEÑOR lo rescatará. **2** El SEÑOR lo preservará y lo mantendrá vivo, y él será bendito en la tierra; el SEÑOR no lo entregará a sus enemigos. **3** El SEÑOR lo sostendrá en la cama del sufrimiento; Tú convertirás su cama de enfermedad en una cama de sanación. **4** Yo digo: "SEÑOR, ¡ten misericordia de mí! Sáname, pues he pecado contra Ti." **5** Mis enemigos hablan el mal en contra mía, diciendo: '¿Cuándo morirá y su nombre perecerá?' **6** Si mi enemigo viene a verme, él me dice cosas inútiles; su corazón recoge mi desastre por sí mismo; cuando él se aleja de mí, él le habla a otros de ello. **7** Todos los que me odian susurran juntos en mi contra; juntos ellos esperan mi dolor. **8** Ellos dicen: "Una enfermedad maligna se agarra fuertemente de él; ahora que él está acostado, ya no se levantará." **9** De hecho, aún mi amigo más cercano, en quien confiaba, que comió mi pan, él ha levantado su talón en mi contra. **10** Pero Tú, SEÑOR, ten misericordia de mí y levántame para que yo pueda responderles. **11** Por esto sé que Tú estás complacido en mí, para que mi enemigo no triunfe sobre mí. **12** Mientras tanto, Tú me apoyas en mi integridad y me mantienes en Tu presencia por siempre. **13** Sea el SEÑOR, Dios de Israel, alabado por siempre y para siempre. Amén y amén. Segundo libro.

Psalms 41:1

Información General
El paralelismo es común en la poesía hebrea.

Al músico principal
"Esto es para que el director de música lo use en la adoración".

Un salmo de David
Los posibles significados son 1) David escribió el salmo o 2) el salmo es sobre David o 3) el salmo está al estilo de los salmos de David.

él...lo...sus
Estas palabras se refieren a cualquiera que esté preocupado por los débiles.

los débiles
"gente débil" o "gente pobre"

El SEÑOR lo sostendrá en la cama del sufrimiento
La frase "la cama del sufrimiento" se refiere a cuando una persona se acuesta en la cama porque está enferma. Traducción Alterna: "Cuando esté enfermo y en la cama, EL SEÑOR lo apoyará"

Tú convertirás su cama de enfermedad en una cama de sanación
La frase "una cama de curación" se refiere a cuando una persona descansa en la cama y se recupera de su enfermedad. Traducción Alterna: "tú, EL SEÑOR, lo sanará de su enfermedad"

Psalms 41:4

su nombre perecerá
Si el nombre de una persona muere, significa que la gente olvida que alguna vez vivió. Traducción Alterna: "cuándo perecerá su nombre" o "cuándo la gente se olvidará de él"

Si mi enemigo viene a verme
Las palabras "mi enemigo" se refieren a cualquier enemigo en general, y no a un enemigo específico.

él me dice cosas inútiles
Los significados posibles son 1) "dice cosas sin sentido" o 2) sus enemigos dicen cosas para hacerle pensar que son sus amigos cuando no lo son. Traducción Alterna: "dice cosas engañosas" o "fingen estar preocupados por mí"

su corazón recoge mi desastre por sí mismo
Sus enemigos intentan aprender todas las cosas malas de él. Aquí la palabra "corazón" se refiere a toda la persona. Se habla de malas circunstancias como si fueran objetos que se pueden recoger. Traducción Alterna: "trata de aprender sobre todos mis desastres"

Psalms 41:7

en mi contra; juntos ellos esperan mi dolor.
Los posibles significados son 1) "esperan que me sucedan cosas muy malas" (UDB) o 2) "planean hacerme daño".

Una enfermedad maligna...de él
Sus enemigos hablan de "enfermedad" como si fuera una persona que lo ha capturado. Traducción Alterna: "Está enfermo de una enfermedad mortal"

Una enfermedad maligna
Los significados posibles son 1) "Una enfermedad mortal" o 2) "Algo malo"

ahora que él está acostado, ya no se levantará
Aquí las palabras "acostado" se refieren a acostarse en la cama debido a una enfermedad. Que no se "levante" significa que continuará acostado, lo cual es un eufemismo para la muerte. Traducción

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Alterna: "ahora que está enfermo en la cama, morirá allí"

él ha levantado su talón en mi contra
Esta es una expresión idiomática que significa que su amigo lo traicionó. Traducción Alterna: "me ha traicionado" o "se ha vuelto contra mí"

Psalms 41:10

Pero Tú, SEÑOR,en misericordia de mí y levántame
Esta es una solicitud. Traducción Alterna: "Por favor, SEÑOR, ten piedad de mí y levántame"

levántame
Esto significa levantarlo de su cama o hacer que se recupere de su enfermedad. Traducción Alterna: "hazme bien"

para que yo pueda responderles
El escritor habla de venganza contra sus enemigos como si les estuviera pagando lo que debe. Traducción Alterna: "para que pueda vengarme de ellos"

Por esto sé que Tú estás complacido en mí, para que mi enemigo no triunfe sobre mí
La palabra "esto" se refiere a lo que el escritor dirá a continuación. Para mayor claridad, las cláusulas pueden ser revocadas. Traducción Alterna: "Debido a que mi enemigo no triunfa sobre mí, sé que te deleitas en mí"

Por esto sé que Tú estás complacido en mí, para que mi enemigo no triunfe sobre mí
Esto también se puede traducir en tiempo futuro, ya que EL SEÑOR aún no lo ha sanado. Traducción Alterna: "Si me permites hacer eso, con el resultado de que mis enemigos no me derrotan, sabré que estás satisfecho conmigo"

me apoyas en mi integridad
"me apoyas por mi integridad"

me mantienes en Tu presencia por siempre.
El escritor habla de estar en la presencia del SEÑOR como estar en un lugar donde EL SEÑOR puede verlo y él puede ver la cara del SEÑOR. Traducción Alterna: "me mantendrá contigo"

Psalms 41:13

Información General
Este versículo es más que el final de este salmo. Es la declaración final para todo el Libro 1 de los Salmos, que comienza en el Salmo 1 y termina con el Salmo 41.

por siempre y para siempre
Esto se refiere a dos extremos y significados para todos los tiempos. Traducción Alterna: "por toda la eternidad"

Amén y amén
La palabra "Amén" se repite para enfatizar la aprobación de lo que se ha dicho. Traducción Alterna: "Que ciertamente sea así"

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Chapter 42

1 Así como el ciervo anhela los arroyos de agua, así yo tengo sed de Ti, Dios. **2** Yo tengo sed de Dios, del Dios viviente, ¿cuándo vendré y apareceré delante de Dios? **3** Mis lágrimas han sido mi comida día y noche, mientras que mis enemigos siempre me están diciendo: "¿Dónde está tu Dios?" **4** Estas cosas traigo a mi mente mientras derramo mi alma: cómo yo fui con la multitud y los dirigí a la casa de Dios con la voz de gozo y alabanza, una multitud celebrando una fiesta. **5** ¿Por qué te postras, mi alma? ¿Por qué estás molesta conmigo? Espera en Dios, porque otra vez yo lo alabaré quien es mi salvación. **6** Mi Dios, mi alma está postrada dentro de mí, por lo tanto, te traigo a mi memoria desde la tierra del Jordán, desde los tres picos del Monte Hermón, y desde la colina de Mizar. **7** La profundidad llama a la profundidad al ruido de tus cataratas; todas tus ondas y tus olas se han venido sobre mí. **8** Mas el SEÑOR mandará su misericordia durante el día; en la noche Su canción estará conmigo, una oración al Dios de mi vida. **9** Yo diré a Dios, mi roca: "¿Por qué te has olvidado de mí? ¿Por qué sigo de luto debido a la opresión del enemigo?" **10** Como con una espada en mis huesos, mis adversarios me reprenden, mientras me dicen siempre: "¿Dónde está tu Dios?" **11** ¿Por qué estás postrada, alma mía? ¿Por qué estás molesta conmigo? Espera en Dios, porque una vez más lo alabaré a quien es mi salvación y mi Dios.

Psalms 42:1

Información general
El paralelismo es común en la poesía hebrea.

Al músico principal
"Esto es para que el director de música lo use en la adoración".

un Masquil
Esto puede referirse a un estilo de música. Vea cómo tradujo esto en 32:1

Así como el ciervo anhela los arroyos de agua, así yo tengo sed de Ti, Dios
El autor compara su deseo de Dios con el deseo de un venado sediento de agua.

anhela
respiración pesada de un animal o persona que está muy cansada o sedienta

yo tengo sed de Ti, Dios... sed de Dios
El autor habla de su fuerte deseo de Dios como si fuera una fuerte sed de agua.

¿cuándo vendré y apareceré delante de Dios?
El autor no hace esta pregunta para obtener una respuesta, sino para mostrar su fuerte deseo de estar ante Dios.

Psalms 42:3

Mis lágrimas han sido mi comida
El autor se refiere a sus lágrimas como si fueran comida que él come. Esto significa que está tan triste que no puede comer. Traducción Alterna: "Mis lágrimas son como mi comida y no como nada más"

día y noche
El autor se refiere a sus lágrimas como si fueran comida que él come. Esto significa que está tan triste que no puede comer. Traducción Alterna: "Mis lágrimas son como mi comida y no como nada más"

mis enemigos siempre me están diciendo
Esta frase se refiere a todo el día al referirse tanto a su comienzo como a su final. Traducción Alterna: "todo el día"

¿Dónde está tu Dios?
Los enemigos del autor usan esta pregunta para burlarse de él y expresar que no ven a su Dios ayudándolo. Traducción Alterna: "Tu Dios no está aquí para ayudarte"

traigo a mi mente
Esta es una expresión idiomática que significa recordar o pensar en algo. Traducción Alterna: "recordar"

derramo mi alma
Aquí la palabra "alma" se refiere a las emociones. El autor habla de su alma como si fuera un líquido que derrama. La frase significa que está expresando su dolor emocional. Traducción Alterna: "Expreso mi dolor"

la multitud
"la multitud de personas"

gozo y alabanza
Esta frase usa dos palabras diferentes para expresar una idea. Traducción Alterna: "alabanza alegre"

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Psalms 42:5

¿Por qué te postras, mi alma? ¿Por qué estás molesta conmigo?
El autor se refiere a su ser interior como su "alma". Él hace estas preguntas para reprenderse a sí mismo. AT: "No debería inclinarme. No debería preocuparme"

está postrada
El escritor habla de depresión o desánimo como si su alma estuviera doblada. Traducción Alterna: "desanimado"

Espera en Dios
El escritor continúa hablando a su propia alma y le ordena que confíe en Dios.

Mi Dios, mi alma
El escritor comienza a hablarle a Dios sobre su alma.

te traigo a mi memoria
Esta frase significa recordar o pensar en algo. Traducción Alterna: "Pienso en ti"

la tierra del Jordán
Esta es probablemente una referencia al norte de Israel, donde se origina el río Jordán. Traducción Alterna: "la tierra donde comienza el río Jordán"

picos
cimas de las montañas

colina de Mizar
Este es el nombre de una colina en la base del Monte Hermón.

Psalms 42:7

La profundidad llama a la profundidad al ruido de tus cataratas
La palabra "profundo" se refiere a aguas profundas, que aquí son probablemente las corrientes que corren por el monte Hermón. El escritor habla de ellos como si fueran personas que se gritan mientras escuchan el sonido de su propio descenso desde la montaña.

todas tus olas...se han venido sobre mí
El autor habla de su gran desgracia y tristeza como si fueran aguas profundas que lo ahogan con una ola tras otra.

todas tus ondas y tus olas
La palabra "olas" es otra palabra para "ondas". Juntas, las dos palabras enfatizan la grandeza de las olas. Traducción Alterna: "todas tus grandes olas"

el SEÑOR mandará su misericordia
El escritor habla de la fidelidad del pacto de EL SEÑOR como si fuera una persona a quien él ordena que esté con él. Traducción Alterna: "EL SEÑOR me mostrará su fidelidad al pacto"

Su canción
Los significados posibles son 1) "la canción que me da" o "la canción sobre él"

al Dios de mi vida.
"El Dios que me da la vida"

Psalms 42:9

Yo diré a Dios, mi roca
El escritor habla de Dios como si fuera una gran roca que proporcionaría protección contra el ataque enemigo.

Por qué sigo de luto
"Ir de luto" es realizar costumbres relacionadas con estar muy triste.

Como con una espada en mis huesos
El escritor describe las reprimendas de sus adversarios cuando recibió una herida mortal.

me dicen siempre
Esto es una exageración; sus enemigos no dicen esto constantemente, pero lo dicen a menudo.

¿Dónde está tu Dios?"
Los enemigos del escritor usan esta pregunta para burlarse de él y expresar que no ven a Dios ayudándolo. Traducción Alterna: "Tu Dios no está aquí para ayudarte"

Psalms 42:11

¿Por qué estás postrada, alma mía? ¿Por qué estás molesta conmigo?
El autor se refiere a su ser interior como su "alma". Él hace estas preguntas para reprenderse a sí mismo. Vea cómo tradujo esto en 42:5. Traducción Alterna: "No debería inclinarme, no debería preocuparme"

postrada
El escritor habla de depresión o desánimo como si su alma estuviera doblada. Vea cómo tradujo esto en 42:5. Traducción Alterna: "desanimado"

Espera en Dios
El escritor continúa hablando a su propia alma y le ordena que confíe en Dios. Vea cómo tradujo esto en 42:5.

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Chapter 43

1 Tráeme justicia, Dios, y defiende mi causa en contra de una nación impía. **2** Pues Tú eres el Dios de mi fuerza. ¿Por qué me has rechazado? ¿Por qué iré de luto debido a la opresión del enemigo? **3** Oh, envía Tu luz y Tu verdad, deja que me dirijan. Que me lleven a Tu monte santo y a Tu morada. **4** Entonces yo iré al altar de Dios, a Dios quien es mi gozo supremo. Yo Te alabaré con el arpa, Dios, mi Dios. **5** ¿Por qué estás postrada, alma mía? ¿Por qué estás confundida dentro de mí? Espera en Dios, porque lo volveré a alabar quien es mi salvación y mi Dios.

Psalms 43:1

Información General
El paralelismo es común en la poesía hebrea. y

el Dios de mi fuerza
Los significados posibles son 1) "el Dios que me protege" o 2) "el Dios que me da fuerzas".

¿Por qué me has rechazado? ¿Por qué iré de luto debido a la opresión del enemigo?
El escritor hace estas preguntas para quejarse ante Dios y expresar sus emociones, no para recibir una respuesta.

Por qué iré de luto
"Ir de luto" es realizar costumbres relacionadas con estar muy triste.

debido a la opresión del enemigo
La palabra "opresión" se puede traducir como un verbo. Traducción Alterna: "porque mi enemigo me oprime"

Psalms 43:3

envía Tu luz y Tu verdad,
El escritor habla de la liberación de Dios como si fuera una luz que le muestra el camino y la verdad que le enseña cómo vivir. Traducción Alterna: "guíame con tu luz y tu verdad"

monte santo
Esto se refiere a la colina en Jerusalén donde se encuentra el templo y, por lo tanto, al templo mismo.

Tu morada
"al lugar donde vives"

Dios quien es mi gozo supremo
"Dios, que es mi gran alegría" o "Dios, que me da una gran alegría"

Psalms 43:5

¿Por qué estás postrada, alma mía? ¿Por qué estás confundida dentro de mí?
El autor se refiere a su ser interior como su "alma". Él hace estas preguntas para reprenderse a sí mismo. Vea cómo tradujo esto en 42:5. Traducción Alterna: "No debería inclinarme. No debería preocuparme"

postrada
El escritor habla de depresión o desánimo como si su alma estuviera doblada. Vea cómo tradujo esto en 42:5. Traducción Alterna: "desanimado"

Espera en Dios
El escritor continúa hablando a su propia alma y le ordena que confíe en Dios. Vea cómo tradujo esto en 42:5.

mi salvación y mi Dios
La frase "mi salvación" se refiere a Dios. Si es necesario, las dos frases se pueden combinar. Traducción Alterna: "Dios mío quien me salva"

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Chapter 44

1 Nosotros hemos escuchado con nuestros oídos, Dios; nuestros padres nos han contado la obra que Tú hiciste en sus días, en los días de antaño. **2** Tú sacaste las naciones con Tu mano, pero estableciste nuestro pueblo; Tú afligiste a los pueblos, pero extendiste a nuestro pueblo a través de la tierra. **3** Pues ellos no obtuvieron la tierra para su posesión por su propia espada, ni tampoco los salvó su propio brazo; sino que Tu mano derecha, Tu brazo y la luz de Tu presencia, porque fuiste favorable a ellos. **4** Dios, Tú eres mi Rey; ordena la victoria para Jacob. **5** Por medio de Ti nosotros someteremos a nuestros adversarios; por medio de Tu nombre los pisotearemos, los que se levanten contra nosotros. **6** Pues yo no confiaré en mi arco, ni tampoco me salvará mi espada. **7** Pero Tú nos has salvado de nuestros adversarios, y has puesto en vergüenza a aquellos que nos odian. **8** En Dios nos hemos gloriado todo el día, y daremos gracias a Tu nombre por siempre. **9** Pero ahora Tú nos has rechazado y nos has traído deshonra, y Tú no sales con nuestros ejércitos. **10** Tú nos haces volver del adversario; y aquellos que nos odian toman despojos para sí. **11** Tú nos has hecho como ovejas destinadas a ser alimento y nos has dispersado entre las naciones. **12** Tú vendes a Tu pueblo por nada; no has aumentado Tu riqueza al hacerlo así. **13** Tú nos haces motivo de reproche ante nuestros vecinos, burlados y mofados por aquellos alrededor nuestro. **14** Tú nos haces un insulto entre las naciones, algo por lo cual los pueblos mueven sus cabezas. **15** Todo el día entero mi deshonra está delante de mí, y la vergüenza de mi rostro me ha cubierto **16** debido a la voz de Aquel que me reprende y me insulta, debido al enemigo y al vengador. **17** Todo esto nos ha sobrevenido; sin embargo, nosotros no Te hemos olvidado ni hemos obrado falsamente con Tu pacto. **18** Nuestro corazón no se ha retractado; nuestros pasos no se han ido de Tu camino. **19** Mas Tú nos has quebrantado severamente en el lugar de chacales y nos has cubierto con la sombra de la muerte. **20** Si nos hemos olvidado del nombre de nuestro Dios o levantado nuestras manos a un dios extraño, **21** ¿no lo sabría Dios? Pues Él conoce los secretos del corazón. **22** Ciertamente, por causa Tuya nos están matando todo el día entero; se nos considera como ovejas para el matadero. **23** Despierta, ¿por qué duermes, Señor? Levántate, no nos rechaces permanentemente. **24** ¿Por qué escondes Tu rostro y Te olvidas de nuestra aflicción y nuestra opresión? **25** Porque nos hemos derretido en el polvo; nuestros cuerpos están aferrados a la tierra. **26** Levántate para ayudarnos y redímenos por causa de Tu fidelidad al pacto.

Psalms 44:1

Información General
El paralelismo es común en la poesía hebrea. (Ver: escritura_poesía e higo_paralelismo)

Al músico principal
"Esto es para que el director de música lo use en la adoración".

Un salmo de los hijos de Coré
"Este es un salmo que escribieron los hijos de Coré".

un masquil
Esto puede referirse a un estilo de música. Vea cómo tradujo esto en 32:1

Nosotros hemos escuchado con nuestros oídos, Dios
La palabra "oídos" agrega énfasis a la afirmación de que han escuchado y entendido las cosas que el escritor está a punto de describir. El escritor dirige esta declaración a Dios. Traducción Alterna: "Dios, hemos escuchado claramente"

en sus días, en los días de antaño
Ambas frases usan la palabra "días" para referirse al período de tiempo en que los antepasados del pueblo de Israel estaban vivos.

Tú sacaste las naciones con Tu mano
"Forzaste a la gente de otras naciones a irse"

con tu mano
Aquí la palabra "mano" se refiere al poder de Dios. Traducción Alterna: "por tu poder"

pero estableciste nuestro pueblo
El escritor habla de que Dios está causando que los israelitas vivan en la tierra como si los estuviera plantando en la tierra como si fuera un árbol. Traducción Alterna: "causaste que nuestra gente viviera allí"

Psalms 44:3

por su propia espada
La palabra "espada" se refiere al poder militar. Traducción Alterna: "luchando con sus propias espadas" o "por la fuerza de su propio ejército"

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su propio brazo
Aquí la palabra "brazo" se refiere al poder. Traducción Alterna: "su propio poder"

y la luz de Tu presencia
Puede proporcionar un verbo para esta frase. Traducción Alterna: "y la luz de tu rostro obtuvo la tierra para su posesión"

Tu mano derecha, Tu brazo
Aquí las palabras "mano" y "brazo" se refieren al poder de Dios. Combinados, enfatizan la grandeza del poder de Dios. Traducción Alterna: "tu gran poder"

la luz de Tu presencia
El escritor habla de EL SEÑOR mirándolos con favor y siendo amable con ellos como si el rostro de EL SEÑOR los iluminara. Traducción Alterna: "su amabilidad" o "su buen favor"

victoria para Jacob
Se hace referencia al pueblo de Israel por el nombre de su antepasado "Jacob".

Psalms 44:5

Por medio de Ti...Por medio de Ti
por ti..por tu

someteremos...los pisotearemos...los que se levanten
El escritor habla de la derrota de sus enemigos como si estuvieran "abajo" y de que se prepararan para luchar como si estuvieran "arriba".

por medio de Tu nombre
Aquí la palabra "nombre" se refiere al poder y la autoridad de Dios. Traducción Alterna: "por tu poder"

los pisotearemos
"pisarlos bajo nuestros pies" o "caminar sobre ellos"

Psalms 44:7

nos hemos gloriado
La palabra "alardear" se puede traducir con un verbo. Traducción Alterna: "nos hemos jactado"

daremos gracias a Tu nombre
Aquí la palabra "nombre" se refiere a Dios mismo. Traducción Alterna: "te daremos gracias"

Psalms 44:9

nos has rechazado
El escritor habla del rechazo de Dios a Israel como si estuviera desechando una pieza de ropa no deseada. Traducción Alterna: "nos rechazó"

despojos
recursos y tesoros que un ejército recoge después de ganar una batalla

Tú nos has hecho como ovejas destinadas a ser alimento
El escritor compara a los israelitas con las ovejas que la gente mata y come. Como las ovejas están indefensas ante los que las matan, los israelitas están indefensos ante sus enemdestinadas a ser alimento y nos has dispersado entre las naciones.igos. Traducción Alterna: "Has permitido que nuestros enemigos nos maten como si mataran una oveja y se la comieran"

destinadas a ser alimento y nos has dispersado entre las naciones.
"destinado a convertirse en comida que la gente come"

nos has dispersado entre las naciones
"nos hizo vivir en muchas naciones diferentes"

Psalms 44:12

Tú vendes a Tu pueblo por nada
El escritor habla de EL SEÑOR permitiendo que los enemigos de Israel los conquisten como si estuviera vendiendo al pueblo de Israel a sus enemigos pero no requiere ningún pago por parte de sus enemigos.

Tú nos haces motivo de reproche ante nuestros vecinos, burlados y mofados por aquellos alrededor nuestro
Estas dos frases son paralelas y enfatizan cómo las personas entre quienes viven se burlan de ellos.

Tú nos haces motivo de reproche ante nuestros vecinos
La palabra "reproche" se puede traducir como un verbo. Traducción Alterna: "Tu das motivo a nuestros vecinos para que nos reprochen"

burlados y mofados por aquellos alrededor nuestro
Esto se puede establecer en forma activa. Traducción Alterna: "los que nos rodean se mofan de nosotros y se burlan de nosotros"

insulto entre...mueven sus cabezas
Estas frases son paralelas y enfatizan cuán intensamente se burlan las naciones a su alrededor.

Tú nos haces un insulto entre las naciones,
La palabra "insulto" se puede traducir como un verbo. Traducción Alterna: "Haces que las naciones que nos rodean nos insulten"

algo por lo cual los pueblos mueven sus cabezas
La frase "mueven la cabeza" se puede traducir en forma verbal.Traducción Alterna: "algo ante lo cual los pueblos mueven la cabeza"

mueven la cabeza
Esto fue un gesto que la gente solía mostrar para despreciar a los demás.

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Psalms 44:15

mi deshonra está delante de mí
El escritor habla de su deshonra como si fuera un objeto que siempre está frente a él para que lo vea. La frase significa que él siempre está pensando en su deshonra. Traducción Alterna: "Pienso en mi deshonra"

la vergüenza de mi rostro me ha cubierto
El escritor habla de su vergüenza como si fuera un objeto que lo cubre como una manta lo cubriría. Traducción Alterna: "la vergüenza de mi cara me ha abrumado"

la vergüenza de mi rostro
"La vergüenza que se nota en mi cara". Esto se refiere a sus expresiones faciales que causa su vergüenza.

debido a la voz de Aquel que me reprende y me insulta
Aquí las palabras "la voz" se refieren a lo que dice la persona. Traducción Alterna: "por lo que dice la persona que me reprende y me insulta"

reprende y me insulta
Estas palabras tienen significados similares y enfatizan la naturaleza severa de lo que dice esta persona.

Psalms 44:18

Nuestro corazón no se ha retractado... no se han ido de Tu camino
Estas dos frases son paralelas. El escritor habla de la lealtad a Dios como si lo estuviera siguiendo, y la deslealtad como si se estuviera alejando de él.

Nuestro corazón no se ha retractado
Aquí la palabra "corazón" se refiere a las emociones, y específicamente a la lealtad y la devoción. Traducción Alterna: "No hemos dejado de serle fieles"

Mas Tú nos has quebrantado severamente
El escritor habla del castigo de Dios como si estuviera rompiendo un objeto frágil. Ttraducción Alterna: "nos has castigado severamente"

en el lugar de chacales
El escritor habla de Israel después del castigo de Dios como si fuera un lugar salvaje e inhabitable. Traducción Alterna: "e hizo nuestra tierra como un lugar donde viven los chacales"

chacales
un tipo de perro salvaje

nos has cubierto con la sombra de la muerte
El escritor habla de la muerte como si fuera un objeto que arroja una sombra sobre aquellos que están a punto de morir. Traducción Alterna: "nos cubrió para que estemos a punto de morir"

Si nos hemos olvidado del nombre de nuestro Dios
Aquí la palabra "nombre" se refiere a Dios mismo. Olvidar a Dios es dejar de adorarlo. Esto es algo que no sucedió. Traducción Alterna: "Si hubiéramos olvidado a nuestro Dios" o "Si hubiéramos dejado de adorar a nuestro Dios"

levantado nuestras manos a un dios extraño
Extender las manos es un gesto que la gente solía usar para adorar y orar a un dios. Traducción Alterna: "adoró a un dios extraño" o "oró a un dios extraño"

¿no lo sabría Dios?
El escritor usa esta pregunta para expresar que Dios sabría si adoraran a otro dios. Traducción Alterna: "Dios ciertamente lo descubriría"

Él conoce los secretos del corazón
Aquí la palabra "corazón" se refiere a la mente y los pensamientos. Traducción Alterna: "él sabe lo que una persona piensa en secreto"

nos están matando todo el día entero
La frase "todo el día" es una exageración para enfatizar que sus personas son asesinadas con frecuencia. Esto se puede establecer en forma activa. Traducción Alterna: "la gente nos está matando todo el tiempo"

se nos considera como ovejas para el matadero
Esto se puede establecer en forma activa. Traducción Alterna: "la gente nos considera ovejas para el mataderp"

ovejas para el matadero
El escritor compara a los israelitas con las ovejas que la gente mata y come. Como las ovejas están indefensas ante los que las matan, los israelitas están indefensos ante sus enemigos.

Psalms 44:23

Despierta, ¿por qué duermes, Señor?
Esto no significa que Dios esté realmente dormido. El escritor habla de la aparente inactividad de Dios como si Dios estuviera durmiendo. Hace la pregunta para reprender a Dios por parecer que no le preocupan sus problemas. Traducción Alterna: "¡Despierta! ¡Siento que estás durmiendo, Señor!"

no nos rechaces
El escritor habla del rechazo de Dios a Israel como si estuviera desechando una pieza de ropa no deseada. Vea cómo tradujo una frase similar en 44:9. Traducción Alterna: "no nos rechaces"

¿Por qué escondes Tu rostro...nuestra opresión?
El escritor usa esta pregunta para quejarse de que Dios parece estar ignorándolos .Traducción Alterna: "No escondas tu rostro ... nuestra opresión".

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escondes Tu rostro
El escritor habla de Dios ignorándolos como si Dios estuviera escondiendo su rostro para que no pudiera verlos. Traducción Alterna: "ignóranos"

Te olvidas de nuestra aflicción y nuestra opresión
Las palabras "aflicción" y "opresión" significan básicamente lo mismo y enfatizan la severidad de su aflicción. Estas palabras también pueden traducirse como verbos. Traducción Alterna: "olvidas que las personas nos afligen y nos oprimen" u "olvidas que las personas nos afligen mucho"

Psalms 44:25

Porque nos hemos derretido en el polvo; nuestros cuerpos están aferrados a la tierra
Estas frases paralelas comparten significados similares. El escritor describe a su gente como tirada en el suelo en una postura de derrota y humillación.

Porque nos hemos derretido en el polvo
El escritor habla de su humillación como si sus cuerpos fueran objetos, como el hielo, que se derriten y se sumergen en la tierra.

nuestros cuerpos están aferrados a la tierra.
El escritor habla de su humillación como si sus cuerpos estuvieran pegados al suelo y no pudieran levantarse.

Levántate
Este es un comando para estar de pie. Esta frase se refiere a comenzar a actuar sobre algo. Traducción Alterna: "Actúa"

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Chapter 45

1 Mi corazón se emociona con un tema bueno; yo leeré en voz alta las palabras que he compuesto acerca del Rey; mi lengua es la pluma de un escritor que está presto. **2** Tú eres más hermoso que los hijos de la humanidad; la gracia es derramada sobre Tus labios; por lo tanto, nosotros sabemos que Dios Te ha bendecido para siempre. **3** Pon Tu espada a Tu lado, Poderoso, en Tu gloria y Tu majestad. **4** En Tu majestad cabalga adelante triunfalmente debido a la confiabilidad, la mansedumbre y la justicia; Tu mano derecha Te enseñará cosas grandes y terribles. **5** Tus flechas son afiladas; los pueblos caen debajo de Ti; Tus flechas están en los corazones de los enemigos del rey. **6** Tu trono, Dios, es para siempre y siempre; un cetro de justicia es el cetro de Tu reino. **7** Tú has amado la justicia y has odiado la maldad; por lo tanto, Dios, Tu Dios, Te ha ungido con el aceite de alegría más que a Tus compañeros. **8** Todas tus vestimentas huelen a mirra, áloe y casia; desde palacios de marfil Te han alegrado instrumentos de cuerdas. **9** Las hijas de reyes están entre Tus mujeres honorables; a Tu mano derecha está de pie la reina vestida de oro de Ofir. **10** Escucha, hija, considera e inclina tu oído; olvida tu propio pueblo y la casa de tu padre. **11** De esta manera el Rey deseará tu belleza; Él es tu Señor, muéstrale reverencia. **12** La hija de Tiro estará allí con un obsequio; los ricos entre el pueblo rogarán por tu favor. **13** La hija real en el palacio es toda gloriosa; su ropa está trabajada con oro. **14** Ella será llevada al Rey en traje bordado; las vírgenes, las compañeras que la siguen, serán traídas a Ti. **15** Ellas serán llevadas con alegría y regocijo; ellas entrarán al palacio del Rey. **16** En el lugar de Tus padres estarán Tus hijos a quienes Tú harás príncipes en toda la tierra. **17** Yo haré que Tu nombre sea recordado en todas las generaciones; por lo tanto, los pueblos Te darán las gracias por siempre y siempre.

Psalms 45:1

Información General
El paralelismo es común en la poesía hebrea. (Ver: escritura_poesía e higo_paralelismo)

Al músico principal
"Esto es para que el director de música lo use en la adoración"

al son de Sosanim
Esto puede referirse a un estilo o la melodía de la música. A veces se traduce como "ajustado a la melodía de Lirios"

Un salmo de los hijos de Coré.
"Este es un salmo que escribieron los hijos de Coré".

un masquil
Esto puede referirse a un estilo de música. Vea cómo tradujo esto en 32: 1.

canción de amores
"Una canción de amor"

Mi corazón se emociona con un tema bueno
El escritor habla de su corazón como si fuera un recipiente que se desborda de líquido. La palabra "corazón" representa sus emociones, que están emocionadas por la canción que canta. Traducción Alterna: "Mis emociones están entusiasmadas con un buen tema"

un tema bueno
"un tema noble" o "una bella palabra". Esto se refiere a la canción que ha escrito.

compuesto
haber escrito o creado una canción

mi lengua es la pluma de un escritor que está presto
El escritor habla de su lengua como si fuera un bolígrafo. Habla palabras tan hábilmente como un escritor experimentado escribe palabras. Tradución Alterna: "mi lengua es como la pluma de una persona que escribe bien" o "hablo palabras tan hábilmente como un escritor experimentado puede escribir palabras"

Tú eres más hermoso que los hijos de la humanidad
Esta frase es una exageración que enfatiza que el rey es más guapo que nadie. La frase "hijos de hombres" es una expresión idiomática y se refiere a todos los humanos. Traduccion Alterna: "Eres más guapo que cualquier otro hombre"

la gracia es derramada sobre Tus labios
El escritor habla de la gracia como si fuera un aceite que alguien ha usado para ungir los labios del rey. La palabra "labios" se refiere al discurso del rey. La frase significa que el rey habla elocuentemente. Traducción Alterna: "es como si alguien ungiera tus labios con aceite" o "hablas elocuentemente"

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Psalms 45:3

Pon Tu espada a Tu lado
Los guerreros llevaban sus espadas en una funda que colgaba de un cinturón alrededor de su cintura. La espada descansaría contra su costado. Esta frase describe una acción de alguien preparándose para la batalla. Traducción Alterna: "Prepárate para la batalla"

cabalga adelante triunfalmente
El escritor le dice al rey que monte su caballo o carro hacia la victoria.

debido a la confiabilidad, la mansedumbre y la justicia
Los significados posibles son 1) estas son cualidades del poderoso. Traducción Alterna: "porque eres confiable, manso y justo" o 2) estas son virtudes que él lucha por defender para las personas que gobierna. Traducción Alterna: "para mantener la confianza, la mansedumbre y la justicia"

Tu mano derecha Te enseñará cosas grandes y terribles
La mayoría de los soldados sostenían sus espadas con sus manos derechas cuando luchaban. Aquí, la frase "mano derecha" se refiere a su habilidad para pelear, de la cual el escritor habla como si fuera una persona que puede enseñarle al rey a través de la experiencia que gana en la batalla. Traducción Alterna: "Aprenderás a lograr grandes hazañas militares luchando en muchas batallas"

cosas grandes y terribles
"hechos asombrosos". Esto se refiere a victorias militares que hacen que sus enemigos le teman y que sus aliados lo veneren.

Psalms 45:5

los pueblos caen debajo de Ti
Esta frase se refiere al rey que derrota a sus enemigos. Los significados posibles son 1) "los pueblos caen a tus pies en señal de rendición" o 2) "los pueblos caen muertos a tus pies".

Tus flechas están en los corazones de los enemigos del rey
"Tus flechas han perforado los corazones de tus enemigos". El escritor le habla al rey mientras se refiere al rey en tercera persona.

Tu trono...para siempre y siempre;
La palabra "trono" representa el reino y el gobierno del rey. Traducción Alterna: "Tu reino...es eterno y para siempre" o "Reinarás...eternamente y para siempre"

Tu trono, Dios,
Los posibles significados son que la palabra "Dios" 1) es un título para el rey, que es el representante de Dios o 2) modifica la palabra "trono" y significa "Tu reino que Dios te ha dado" (UDB).

un cetro de justicia es el cetro de Tu reino
La palabra "cetro" representa la autoridad del rey para gobernar su reino. Traducción Alterna: "gobiernas tu reino con justicia"

Dios, Tu Dios, Te ha ungido con el aceite de alegría
El escritor habla de alegría como si fuera un aceite que Dios usó para ungir al rey. Que Dios lo haya ungido es una acción simbólica que representa que Dios lo eligió para ser rey. Traducción Alterna: "cuando Dios te nombró rey, te hizo muy feliz"

Psalms 45:8

Información general
Aquí el escritor comienza a describir lo que parece ser la ceremonia de la boda del rey y su novia.

mirra ,áloe y casia
Estas son sustancias vegetales aromáticas que la gente solía hacer perfumes.

palacios de marfil
El marfil es una sustancia blanca dura que forma los colmillos de los animales. Esta frase describe un palacio con paredes y muebles que la gente ha decorado con marfil.

Te han alegrado instrumentos de cuerdas
Las palabras "instrumentos de cuerda" se refieren a la música que la gente hace tocando los instrumentos de cuerda. Traducción Alterna: "la música de los instrumentos de cuerda te ha alegrado"

Tus mujeres honorables
Estas mujeres son esposas del rey que reciben su aprobación.

la reina
Esta es una referencia a la mujer que se convertirá en reina. Traducción Alterna: "tu novia, la reina"

Ofir
Este es el nombre de un lugar que tenía fama por su oro fino. La ubicación es desconocida. (Ver: traducir_nombres)

Psalms 45:10

Escucha, hija
El escritor comienza a hablar con la reina y se refiere a ella como "hija" porque es una mujer joven.

inclina tu oído
El escritor habla de escuchar atentamente algo como si estuviera inclinando la oreja hacia la persona que está hablando. Traducción Alterna: "escucha atentamente"

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olvida tu propio pueblo
La escritora habla de que la reina ya no sigue las creencias y costumbres de su gente nativa como si las estuviera olvidando. Traducción Alterna: "ya no sigas las costumbres de tu gente"

la casa de tu padre
Aquí la palabra "casa" se refiere a la familia. Traducción Alterna: "tus parientes"

De esta manera
"y" o "entonces"

el Rey deseará tu belleza
Esta es una manera educada de decir que el rey querrá acostarse con la reina como su esposa.

Psalms 45:12

Información general
El escritor continúa hablando con la reina.

La hija de Tiro
El escritor habla de las personas que viven en Tiro como si fueran hijos de Tiro. Traducción Alterna: "La gente de Tiro"

La hija real
Esta es una referencia a la mujer con quien se casará el rey. Traducción Alterna: "La novia del rey"

toda gloriosa
"muy hermosa." Esto se refiere a la apariencia de la mujer.

su ropa está trabajada con oro
Su ropa está decorada o bordada con oro. Esto se puede establecer en forma activa. Traducción Alterna: "ella usa ropa que alguien ha bordado con hilo dorado"

Psalms 45:14

Información General
El autor continúa hablando sobre la reina pero comienza a dirigirse nuevamente al rey.

Ella será llevada al Rey en traje bordado
Esto se puede establecer en forma activa. Traducción Alterna: "La gente la llevará al rey mientras usa un vestido bordado"

bordado
un diseño hecho cosiendo hilos de colores en tela

las vírgenes, las compañeras que la siguen, serán traídas a Ti
Aquí la palabra "usted" se refiere al rey. Esto se puede establecer en forma activa. Traducción Alterna: "la gente te traerá a las vírgenes, sus compañeras que la siguen"

Ellas serán llevadas con alegría y regocijo
Esta frase describe "alegría y regocijo" como una persona que lleva a otros a celebrar. Esto se puede establecer en forma activa. Traducción Alterna: "La alegría y el regocijo los guiarán" o "Procederán con alegría y regocijo"

alegría y regocijo
Estas dos palabras significan básicamente lo mismo y enfatizan la intensidad de la alegría. Traducción Alterna: "gran alegría"

Psalms 45:16

Oración de enlace
El escritor continúa dirigiéndose al rey.

En el lugar de Tus padres estarán Tus hijos
Esto significa que los hijos del rey lo reemplazarán como rey, así como él reemplazó a sus antepasados como rey.

Tú harás príncipes en toda la tierra.
La frase "en toda la tierra" es una exageración para enfatizar que gobernarán sobre muchas naciones. Traducción Alterna: "harás gobernantes sobre muchas naciones"

Yo haré que Tu nombre sea recordado en todas las generaciones
Aquí la palabra "yo" se refiere al escritor. La palabra "nombre" se refiere al carácter y la reputación del rey. Esto se puede establecer en forma activa. Traducción Alterna: "Haré que las personas de cada generación sepan sobre tu grandeza"

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Chapter 46

1 Dios es nuestro refugio y fortaleza, una ayuda muy presente en los problemas. **2** Por lo tanto, nosotros
no temeremos, aunque la tierra pueda cambiar, aunque las montañas fueran sacudidas hasta el corazón
de los mares, **3** aunque sus aguas rujan y se enfurezcan y aunque las montañas tiemblen con su
hinchazón. **4** Hay un río, cuyas corrientes hacen alegrar la ciudad de Dios, el lugar santo de los
tabernáculos del Altísimo. **5** Dios está en el medio de ella; ella no será movida; Dios la ayudará, y lo hará
al amanecer. **6** Las naciones se enfurecieron y los reinos fueron sacudidos; Él alzó Su voz, y la tierra se
derritió. **7** El SEÑOR de los ejércitos está con nosotros; el Dios de Jacob es nuestro refugio. **8** Vengan,
contemplen las obras del SEÑOR, la destrucción que Él ha causado en la tierra. **9** Él hace que las guerras
cesen hasta los fines de la tierra; Él rompe el arco y parte la lanza en pedazos; Él quema los escudos. **10**
Hagan silencio y conozcan que Yo soy Dios; Yo seré exaltado entre las naciones; Yo seré exaltado en la
tierra. **11** El SEÑOR de los ejércitos está con nosotros; el Dios de Jacob es nuestro refugio.

Psalms 46:1

Información general
El paralelismo es común en la poesía hebrea. (Ver: escritura_poesía e higo_paralelismo)

Al músico principal
"Esto es para que el director de música lo use en la adoración".

Un salmo de los hijos de Coré
"Este es un salmo que escribieron los hijos de Coré"

sobre Alamot
Esto se refiere a un estilo de música.

Dios es nuestro refugio y fortaleza
El escritor habla de Dios como si fuera un lugar donde la gente puede ir por seguridad. Traducción Alterna: "Dios nos da seguridad y fortaleza"

las montañas fueran sacudidas hasta el corazón de los mares
El escritor habla de la parte más profunda del mar como si fuera el corazón del mar. Aquí describe un terremoto que hace que las montañas se desmoronen y caigan al mar. Esto se puede establecer en forma activa. Traducción Alterna: "las montañas deben temblar tan violentamente que caen en las profundidades del mar"

aunque sus aguas rujan y se enfurezcan
"aunque las aguas del mar rujan y se enfurezcan". Las palabras "rugido" y "rabia" describen los movimientos violentos del mar durante una fuerte tormenta.

montañas tiemblen con su hinchazón
La frase "su hinchazón" se refiere a las aguas del mar cuando se elevan y chocan contra las montañas. Traducción Alterna: "las aguas crecientes hacen temblar las montañas"

Psalms 46:4

Hay un río, cuyas corrientes hacen alegrar la ciudad de Dios
"Hay un río cuyas corrientes hacen feliz a la ciudad de Dios". Las imágenes de un río que corre simboliza la paz y la prosperidad de la ciudad de Dios.

alegrar la ciudad de Dios
La frase "ciudad de Dios" se refiere a Jerusalén, de la cual el escritor habla como una persona que puede ser feliz. Traducción Alterna: "haga felices a las personas que viven en Jerusalén"

el lugar santo de los tabernáculos del Altísimo
Esta frase describe la "ciudad de Dios". Los "tabernáculos" plurales intensifican la idea de que esta es la morada especial de Dios. Traducción Alterna: "el lugar sagrado donde vive el Altísimo"

está en el medio de ella; ella no será movida....la ayudará,
Las palabras "ella" y "la" se refieren a la "ciudad de Dios".

ella no será movida
Aquí, la palabra "movido" es la misma palabra traducida como "sacudido" en 46:1. El escritor habla de la destrucción de Jerusalén por ejércitos como si un terremoto fuera a destruirla. Esto se puede establecer en forma activa. Traducción Alterna: "nada podrá destruirla"

Psalms 46:6

Las naciones se enfurecieron
Aquí, la palabra "furioso" es la misma palabra que el escritor usó en 46:1 para describir las aguas del mar. El escritor habla del miedo a las naciones como si fueran los movimientos violentos del mar durante una fuerte tormenta. Traducción Alterna: "Las naciones están aterrorizadas"

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los reinos fueron sacudidos
Aquí, la palabra "sacudido" es la misma palabra que el escritor usó en 46:1 para describir el efecto de un terremoto en las montañas. El escritor habla del derrocamiento de reinos por ejércitos como si un terremoto los destruyera. Esto se puede establecer en forma activa. Traducción Alterna: "los ejércitos derrocaron a los reinos"

Él alzó Su voz
"Dios levantó su voz". El escritor habla de la "voz" como un objeto que una persona puede levantar y elevar en el aire. Esto significa que la voz se vuelve más fuerte. Traducción Alterna: "Dios gritó"

la tierra se derritió
El escritor habla de la tierra como un objeto, como el hielo, que puede derretirse. Aquí "la tierra" representa a la humanidad, y fundirse representa miedo. Traducción Alterna: "la gente de la tierra tiembla de miedo"

el Dios de Jacob es nuestro refugio.
El escritor habla de Dios como si fuera un lugar donde la gente puede ir por seguridad. Traducción Alterna: "el Dios de Jacob nos da seguridad"

el Dios de Jacob
Los posibles significados son 1) "el Dios a quien Jacob adoró" o 2) "Jacob" es una metonimia para la nación de Israel y significa "el Dios de Israel".

Psalms 46:8

Él hace que las guerras cesen
"Hace que las naciones dejen de pelear guerras"

hasta los fines de la tierra
"Hace que las naciones dejen de pelear guerras"

Él rompe el arco... Él quema los escudos
Una forma en que EL SEÑOR hará cesar todas las guerras es destruyendo las armas que los ejércitos usan para luchar entre sí.

Psalms 46:10

Hagan silencio y conozcan que Yo soy Dios
Aquí, Dios comienza a hablar.

Hagan silencio
En este contexto, estas palabras son probablemente un comando para que las naciones detengan sus guerras. Traducción Alterna: "Deja de pelear"

conozcan que Yo soy Dios
Aquí la palabra "saber" significa entender y confesar que Jehová es el Dios verdadero.

Yo seré exaltado entre las naciones; Yo seré exaltado en la tierra
Estas dos frases significan básicamente lo mismo y enfatizan que las personas de todas las naciones del mundo exaltarán a Dios. Esto se puede establecer en forma activa. Traducción Alterna: "La gente de todas las naciones me exaltará; la gente de toda la tierra me exaltará"

El SEÑOR de los ejércitos está con nosotros; el Dios de Jacob es nuestro refugio.
Estas dos frases significan básicamente lo mismo y enfatizan que las personas de todas las naciones del mundo exaltarán a Dios. Esto se puede establecer en forma activa. Traducción Alterna: "La gente de todas las naciones me exaltará; la gente de toda la tierra me exaltará"

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Chapter 47

1 Aplaudan con sus manos, ustedes todos los pueblos; griten a Dios con el sonido de triunfo. **2** Porque el SEÑOR Altísimo es terrible; Él es un gran Rey sobre toda la tierra. **3** Él somete a los pueblos debajo de nosotros y naciones debajo nuestros pies. **4** Él escoge nuestra herencia para nosotros, la gloria de Jacob a quien Él amó. **5** Dios ha subido con un grito, el SEÑOR con el sonido de una trompeta. **6** Canten alabanzas a Dios, canten alabanzas; canten alabanzas a nuestro Rey, canten alabanzas. **7** Porque Dios es el Rey sobre toda la tierra; canten alabanzas con entendimiento. **8** Dios reina sobre las naciones; Dios se sienta en Su trono santo. **9** Los príncipes de los pueblos se han reunido con el pueblo del Dios de Abraham; pues los escudos de la tierra le pertenecen a Dios; Él es exaltado grandemente.

Psalms 47:1

Información General
El paralelismo es común en la poesía hebrea. (Ver: escritura_poesía e higo_paralelismo)

Al músico principal
"Esto es para que el director de música lo use en la adoración"

un salmo de los hijos de Coré
"Este es un salmo que escribieron los hijos de Coré"

Aplaudan con sus manos
Aplaudir se asocia con la celebración. Traducción Alterna: "Aplauda en celebración"

griten a Dios con el sonido de triunfo
"grita a Dios con voces alegres". Aquí la palabra "triunfo" se refiere a la alegría asociada con la victoria.

Psalms 47:3

Él somete a los pueblos debajo de nosotros y naciones debajo
Estas dos frases son paralelas y significan que Dios permitió a Israel conquistar a sus enemigos.

somete
para conquistar y colocar bajo la autoridad de otro

debajo de nosotros...debajo de nuestros pies
El escritor habla de conquistar otras naciones como si estuviera poniendo a esas naciones debajo de sus pies.

Él escoge nuestra herencia para nosotros
El escritor habla de la tierra de Israel como si fuera una herencia que Dios le ha dado al pueblo como una posesión permanente. Traducción Alterna: "Él elige esta tierra como una herencia para nosotros"

la gloria de Jacob
Aquí la palabra "gloria" se refiere a una fuente de orgullo y representa la tierra que Dios le ha dado a su pueblo como herencia. Traducción Alterna: "la tierra de la que Jacob se enorgullece"

Jacob a quien Él amó
La palabra "Jacob" se refiere a la nación de Israel.

Dios ha subido con un grito
El escritor habla de que Dios conquistó a las naciones como si Dios fuera un rey que ascendía a su trono, que estaba ubicado en el templo. Traducción Alterna: "Dios ha subido al templo como la gente gritaba"

el SEÑOR con el sonido de una trompeta.
Esta frase es paralela a la frase anterior. El verbo se puede suministrar para mayor claridad. Traducción Alterna: "EL SEÑOR ha subido mientras la gente tocaba las trompetas"

Psalms 47:6

Canten alabanzas a Dios, canten alabanzas; canten alabanzas a nuestro Rey, canten alabanzas
La frase "cantar alabanzas" se repite para enfatizar. Puede omitir la repetición si es incómodo en su idioma. Traducción Alterna: "Canta, canta alabanzas a Dios; canta, canta alabanzas a nuestro Rey"

Psalms 47:8

Los príncipes de los pueblos
"Los gobernantes de todas las naciones"

se han reunido con el pueblo del Dios
Los posibles significados son que los gobernantes de las naciones 1) "se reúnen frente al pueblo" (UDB) o 2) "se juntan con el pueblo" para que todos puedan adorar a Dios como rey.

los escudos de la tierra le pertenecen a Dios
Los posibles significados son que "escudos" 1) se refiere a instrumentos de guerra. Traducción Alterna: "Dios tiene más poder que las armas de todos los reyes en la tierra"

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Chapter 48

1 Grande es el SEÑOR y digno de ser alabado, en la ciudad de nuestro Dios en Su monte santo. **2** Hermoso en su elevación, la alegría de toda la tierra, es el Monte de Sion, a los lados del norte, la ciudad del gran Rey. **3** En sus palacios, Dios se ha hecho conocer como un refugio. **4** Pues, mira, los reyes se reunieron ellos mismos, ellos pasaron juntos. **5** Ellos lo vieron; entonces ellos se asombraron, se espantaron y avanzaron a huir. **6** Temblor se apoderó de ellos allí, dolor como cuando una mujer está de parto. **7** Con el viento del este Tu rompiste los barcos de Tarsis. **8** Como hemos oído, así hemos visto en la ciudad del SEÑOR de los ejércitos, en la ciudad de nuestro Dios; Dios la establecerá para siempre. **9** Hemos pensado en tu misericordia, Dios, en medio de Tu templo. **10** Así como tu nombre es, Dios, así es tu alabanza hasta los fines de la tierra; Tu mano derecha está llena de justicia. **11** Que el Monte Sion se alegre, que las hijas de Judá se regocijen a causa de tus justos decretos. **12** Caminen alrededor del Monte de Sion, rodéenlo; cuenten sus torres, **13** noten sus muros, y vean a sus palacios para que así puedan contarlo a la siguiente generación. **14** Pues este Dios es nuestro Dios para siempre y siempre; Él será nuestro guía hasta la muerte.

Psalms 48:1

Información General
Este salmo es una canción sobre Jerusalén como la morada de Dios.

Información General
El paralelismo es común en la poesía hebrea.

un salmo de los hijos de Coré
"Este es un salmo que escribieron los hijos de Coré"

digno de ser alabado
Esto se puede afirmar en activo desde. Traducción Alterna: "la gente debe alabarlo mucho"

en la ciudad de nuestro Dios en Su monte santo
Esta es una referencia a Jerusalén, que fue construida en el Monte Sión.

en la ciudad de nuestro Dios
Los significados posibles son 1) "la ciudad donde vive nuestro Dios" o 2) "la ciudad que pertenece a nuestro Dios"

Hermoso en su elevación
"Hermoso y alto". La palabra "elevación" se refiere a cuán alto es el monte Sion.

la alegría de toda la tierra, es el Monte de Sion
Aquí la palabra "tierra" se refiere a todos los que viven en la tierra. La palabra "alegría" puede traducirse como un verbo. Traducción Alterna: "El Monte Sión da alegría a todos en la tierra" o "todos en la tierra se regocijan por el Monte Sión"

a los lados del norte
Los posibles significados son que esta frase 1) se refiere a la dirección del norte o 2) es otro nombre para el Monte Sión que significa "la montaña de Dios".

Dios se ha hecho conocer como un refugio.
El escritor habla de Dios como si fuera un lugar donde la gente puede ir por seguridad. Traducción Alterna: "Dios se ha dado a conocer como alguien que da seguridad a la gente en los palacios del Monte Sión"

Psalms 48:4

mira
La palabra "ver" aquí nos alerta para prestar atención a la sorprendente información que sigue.

se reunieron ellos mismos
Esto significa que los reyes de otras naciones reunieron sus ejércitos. Traducción Alterna: "reunieron a sus ejércitos"

ellos pasaron juntos
"juntos pasaron por Jerusalén"

Ellos lo vieron
"Vieron Jerusalén"

espantaron
"muy preocupado"

Temblor se apoderó de ellos
El escritor habla del miedo de los reyes como si fuera una persona que hizo temblar a los reyes y a sus ejércitos. Traducción Alterna: "Allí temblaron de miedo"

dolor como cuando una mujer está de parto
El escritor habla del miedo de los reyes como si fuera el dolor que experimenta una mujer durante el parto y habla de ese dolor como si fuera una persona. El verbo se puede suministrar de la cláusula anterior. Traducción Alterna: "el dolor se apoderó de ellos, como cuando una mujer está en trabajo de parto" o "se asustaron, como una mujer tiene miedo de experimentar dolores de parto"

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Psalms 48:7

Con el viento del este Tu rompiste los barcos de Tarsis
Los posibles significados son 1) esta es una metáfora en la que el autor describe a los reyes asustados como si fueran barcos que se sacuden porque Dios los destruye con un fuerte viento. Traducción Alterna: "Temblaron de miedo, mientras las naves de Tarsis se sacudían cuando las rompías con el viento del este" o 2) este es un apóstrofe en el que el autor describe el gran poder de Dios.

el viento del este
Los significados posibles son 1) "un viento que sopla del este" o 2) "un viento fuerte".

los barcos de Tarsis
Los posibles significados son que esto se refiere a 1) barcos que navegan o se construyen en la ciudad de Tarshish o 2) cualquier barco grande que vaya al océano.

Como hemos oído
Está implícito que lo que han escuchado son las grandes cosas que Dios ha hecho en el pasado. Traducción Alterna: "Como hemos escuchado sobre las grandes cosas que Dios ha hecho"

así hemos visto
Esto significa que han visto la prueba de que las cosas que han escuchado son ciertas. Traducción Alterna: "ahora hemos visto a Dios hacer grandes cosas"

en la ciudad del SEÑOR de los ejércitos, en la ciudad de nuestro Dios
Ambas frases se refieren a Jerusalén. Traducción Alterna: "en la ciudad de nuestro Dios, Yahvé de los ejércitos"

establecerá
"hazlo seguro". Aquí la palabra "establecer" significa preservar y hacer algo seguro.

Psalms 48:9

en medio de Tu templo
"como estamos en tu templo"

Así como tu nombre es... así es tu alabanza hasta los fines de la tierra
Aquí la palabra "nombre" representa el carácter y la reputación de Dios. Las dos frases comparan la grandeza de la reputación de Dios con lo mucho que la gente lo alaba. Traducción Alterna: "Tu nombre es muy bueno ... y la gente de todo el mundo te alaba en gran manera" o "La gente de todo el mundo ha oído hablar de ti ... así que la gente de todo el mundo te alaba"

hasta los fines de la tierra
Esta es una expresión idiomática que significa en todas partes de la palabra. Vea cómo tradujo esto en 46:8.

Tu mano derecha está llena de justicia
El escritor habla de la justicia como si fuera un objeto que Dios podría tener en su mano. Aquí la palabra "mano" se refiere al poder y la autoridad de Dios para gobernar. Traducción Alterna: "gobiernas con justicia" o "eres justo como gobiernas"

Psalms 48:11

Que el Monte Sion se alegre
El escritor habla del Monte Sión como si fuera una persona que podría alegrarse. La frase se refiere a las personas que viven en Jerusalén. Traducción Alterna: "Que se alegren los que viven en el Monte Sión"

que las hijas de Judá se regocijen
El escritor habla de los pueblos de Judá como si fueran hijos de Judá. La frase se refiere a las personas que viven en esos pueblos. Traducción Alterna: "deje que las personas que viven en las ciudades de Judá se regocijen"

Psalms 48:12

Caminen alrededor del Monte de Sion, rodéenlo
Estas dos frases son paralelas. Traducción Alterna: "Camina alrededor del Monte Sión"

noten
"aviso en detalle"

Psalms 48:14

Él será nuestro guía
La palabra "guía" se puede traducir como un verbo. Traducción Alterna: "él nos guiará"

hasta la muerte
Los significados posibles son 1) "hasta que muramos" o 2) "para siempre".

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Chapter 49

1 Escuchen esto, ustedes todos los pueblos; presten oído, **2** ambos bajos y altos, ricos y pobres juntamente. **3** Mi boca hablará sabiduría y la meditación de mi corazón será de entendimiento. **4** Yo inclinaré mi oído a la parábola; comenzaré mi parábola con el arpa. **5** ¿Por qué yo debería temer los días de maldad, cuándo la iniquidad me rodee mis talones? **6** ¿Por qué he de temer a los que confían en sus riquezas y alardean acerca de la cantidad de sus riquezas? **7** Es cierto que nadie puede redimir a su hermano ni dar a Dios rescate por él, **8** pues la redención de una vida es costosa, y nadie puede pagar lo que nosotros debemos. **9** Nadie puede vivir para siempre para que su cuerpo no decaiga. **10** Pues el verá decaimiento. El hombre sabio muere; el tonto y el necio igualmente perecen y dejan su riqueza a otros. **11** Su pensamiento interno es que sus familias continuarán para siempre, y los lugares donde ellos viven, para todas las generaciones; ellos llaman sus tierras por sus nombres. **12** Pero el hombre, teniendo riquezas, no permanece vivo; él es como las bestias que perecen. **13** Este, su camino, es su locura; y aun luego de éstos, también los hombres que aprueban sus dichos. **14** Como ovejas ellos están designados para el Seol, y la muerte será su pastor. Los rectos gobernarán sobre ellos en la mañana, y sus cuerpos serán consumidos en el Seol, sin un lugar para ellos vivir. **15** Pero Dios redimirá mi vida del poder del Seol; Él me recibirá. **16** No temas cuando alguien se vuelva rico, y la gloria de su casa aumente. **17** Pues cuando él muera, él no se llevará nada; su gloria no bajará detrás de él. **18** Él bendijo su alma mientras él vivía, y los hombres te alaban cuando vives para tí mismo, **19** él irá a la generación de sus padres y ellos no verán la luz otra vez. **20** Uno que tiene riqueza pero no entendimiento es como las bestias, las cuales perecen.

Psalms 49:1

Información general
El paralelismo es común en la poesía hebrea.

Al músico principal
"Esto es para que el director de música lo use en la adoración"

Un salmo de los hijos de Coré
"Este es un salmo que escribieron los hijos de Coré"

Escuchen esto, ustedes todos los pueblos; presten oído,
Estas dos frases son paralelas. Juntos fortalecen el comando para que todas las personas escuchen.

presten oido
Esta expresión idiomática significa usar los oídos para escuchar. Traducción Alterna: "escuchar"

ambos bajos y altos
El escritor habla de personas que son débiles o insignificantes en la sociedad como bajas y de personas que son importantes y poderosas como altas. Juntas, las palabras "bajo" y "alto" representan a todas las personas. Traducción Alterna: "personas importantes y personas sin importancia"

ricos y pobres juntamente
En conjunto, las palabras "rico" y "pobre" se refieren a todas las personas, independientemente de la riqueza. Traducción Alterna: "todas las personas"

Psalms 49:3

Mi boca hablará sabiduría
Aquí la palabra "boca" se refiere a toda la persona que habla. Traducción Alterna: "Hablaré palabras sabias"

la meditación de mi corazón será de entendimiento
Aquí la palabra "corazón" representa la mente y los pensamientos. La palabra "meditación" se puede traducir como un verbo. Traducción Alterna: "los pensamientos sobre los que medito conducirán a la comprensión"

Yo inclinaré mi oído
El escritor habla de escuchar atentamente algo como si estuviera inclinando la oreja hacia la persona que está hablando. Traducción Alterna: "escucha atentamente"

con el arpa
"mientras toco el arpa"

¿Por qué yo debería temer ...talones?
El escritor hace esta pregunta para enfatizar que no tiene motivos para temer cuando suceden cosas malas. Traducción Alterna: "No tengo motivos para temer ... talones".

los días de maldad
"Cuando suceden cosas malas". Aquí la palabra "días" se refiere a períodos generales de tiempo.

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cuándo la iniquidad me rodee mis talones?
Los significados posibles son 1) el escritor habla de los malos deseos de sus enemigos como si fuera un depredador listo para alcanzarlo. Traducción Alterna: "cuando la iniquidad de los hombres pecaminosos está lista para vencerme" o 2) los enemigos del escritor lo rodean mientras cometen su iniquidad (UDB). Traducción Alterna: "cuando mis enemigos me rodean"

Psalms 49:6

a los que confían en sus riquezas
Estas personas confían en que su riqueza les impedirá sufrir.

acerca de la cantidad de sus riquezas
una gran cantidad de algo

Es cierto que nadie
"No hay forma de que ninguno de ellos pueda" o Traducción Alterna: "Nadie puede"

nadie puede redimir a su hermano ni dar a Dios rescate por él
Ambas frases expresan que una persona no puede darle a Dios suficiente dinero para evitar la muerte. Traducción Alterna: "nadie puede pagarle dinero a Dios para que su hermano no muera"

la redención de una vida es costosa
La palabra "redención" se puede traducir con un verbo. Traducción Alterna: "tiene un costo muy alto redimir la vida de una persona"

Psalms 49:9

para que su cuerpo no decaiga
Esto se refiere al cuerpo que se descompone en la tumba.

el verá decaimiento
El escritor habla de experimentar algo como si estuviera viendo esa cosa. Traducción Alterna: "morirá y su cuerpo decaerá"

El hombre sabio muere; el tonto y el necio igualmente perecen
El autor se refiere a todas las personas al referirse a aquellos que tienen la mayor y menor sabiduría.

necio
Esto significa una persona que es estúpida o poco inteligente.

Psalms 49:11

Su pensamiento interno
"Su creencia"

y los lugares donde ellos viven, para todas las generaciones
El verbo se puede suministrar de la frase anterior. Traducción Alterna: "y los lugares donde viven continuarán por todas las generaciones"

ellos llaman sus tierras por sus nombres
"nombran a sus tierras por ellos mismos". Esta frase expresa propiedad. Traducciones Alterna: "son dueños de sus propias tierras"

Psalms 49:12

Pero el hombre, teniendo riquezas
"Pero hombre, incluso si tiene riqueza"

Este, su camino, es su locura
El escritor habla del destino de los necios como si fuera el destino al final del camino por el que caminan. Traducción Alterna: "Este es el destino de aquellos que practican la locura"

y aun luego de éstos
"aún después de que mueran"

Psalms 49:14

Información General
El autor continúa describiendo personas que creen que su riqueza los salvará.

Como ovejas
El escritor compara a las personas que morirán con un rebaño de ovejas. Así como las ovejas no pueden escapar cuando el carnicero decide matarlas, los hombres no escaparán cuando sea el momento de morir.

ellos están designados
Esto se puede establecer en forma activa. Traducción Alterna: "Dios los ha designado"

la muerte será su pastor
El escritor habla de hombres que mueren personificando la muerte como un pastor que los conduce a la tumba. Traducción Alterna: "la muerte se los llevará como un pastor lleva a las ovejas para ser sacrificadas"

en la mañana
Aquí la palabra "mañana" es una metáfora que se refiere a un momento en que Dios reivindicará a los justos y los salvará de los malvados.

sus cuerpos serán consumidos en el Seol
El escritor habla de Seol, el lugar de los muertos, como si fuera una persona o un animal. Habla de la descomposición de los cadáveres como si el Seol se los estuviera comiendo. Traducción Alterna: "sus cuerpos se descompondrán en la tumba"

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Dios redimirá mi vida del poder del Seol
El escritor habla de Seol como si fuera una persona que tiene poder sobre los que mueren. Desde el contexto, está implícito que este poder se refiere al consumo de los cuerpos de los muertos.

Dios redimirá mi vida del poder del Seol
Aquí la palabra "vida" se refiere a toda la persona. Traducción Alterna: "Dios me redimirá"

Psalms 49:16

la gloria de su casa aumente
La palabra "gloria" aquí se refiere a riqueza o riqueza. Los posibles significados son 1) "cuando gane más riqueza en su casa" o 2) "cuando su familia se enriquezca".

él no se llevará nada
"No llevará nada con él a la tumba"

su gloria no bajará detrás de él
La frase "bajará" se refiere a cuando el hombre muere. Traducción Alterna: "su gloria no irá con él cuando muera" o "no mantendrá su reputación cuando muera"

Psalms 49:18

Él bendijo su alma
Aquí la palabra "alma" se refiere a toda la persona. Esta frase significa que se consideraba feliz y exitoso debido a sus riquezas. Traducción Alterna: "Se felicitó a sí mismo"

los hombres te alaban cuando vives para tí mismo
Aquí el escritor ofrece una declaración general sobre cómo las personas hablan de otras personas que tienen éxito de acuerdo con los estándares mundanos.

vives para tí mismo
Esta frase se refiere a vivir con éxito de acuerdo con los estándares mundanos. Traducción Alterna: "hazlo bien por ti mismo" o "vive con éxito"

él irá a la generación de sus padres
"Irá a donde está la generación de sus padres". Este es un eufemismo que significa que el hombre rico morirá y se unirá a sus antepasados en la tumba. Traducción Alterna: "se unirá a sus antepasados en la tumba"

ellos no verán la luz otra vez
La palabra "ellos" se refiere al hombre rico y sus antepasados. La palabra "luz" puede referirse al sol o puede ser una metáfora de la vida. Traducción Alterna: "nunca volverán a ver el sol" o "nunca volverán a vivir"

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Chapter 50

1 El Poderoso, Dios, SEÑOR, ha hablado y ha llamado a la tierra desde la salida del sol hasta su ocaso. **2** Desde Sion, la perfección de la belleza, Dios ha brillado. **3** Nuestro Dios viene y no se queda en silencio; un fuego devora delante de Él, y es muy tormentoso a su alrededor. **4** Él llama a los cielos arriba y a la tierra, para que así Él pueda juzgar su pueblo: **5** "Reúnan a mis fieles a Mí, aquellos que han hecho un pacto conmigo por sacrificio." **6** Los cielos declararán su rectitud, pues Dios mismo es juez. **7** "Escuchen, mi pueblo, y Yo hablaré; Yo soy Dios, tu Dios. **8** Yo no te reprobaré por tus sacrificios; tus ofrendas quemadas están siempre delante de Mí. **9** Yo no sacaré ningún toro de tu casa, o cabros de tus rediles. **10** Pues cada bestia del bosque es mía, y el ganado en unas mil colinas. **11** Yo conozco todas las aves de las montañas, y las bestias salvajes del campo son mías. **12** Si estuviese hambriento, yo no te lo diría; pues el mundo es mío, y todo lo que está en él. **13** ¿Comeré yo la carne de toros o beberé la sangre de las cabras? **14** Ofrece a Dios el sacrificio de acción de gracias, y paga tus votos al Altísimo. **15** Llámame en el día de problemas; Yo te rescataré, y Tú me glorificarás." **16** Pero a los malvados Dios les dice: "¿Qué tienes que ver con declarar mis estatutos, que has tomado mi pacto en tu boca, **17** ya que tú odias la instrucción y tiras mis palabras? **18** Cuando tú ves un ladrón, tú te pones de acuerdo con él; tú participas con aquellos que cometen adulterio. **19** Tú le das tu boca al mal, y tu lengua expresa engaño. **20** Tú te sientas y hablas contra tu hermano; tú calumnias a los propios hijos de tu madre. **21** Tú has hecho estas cosas, pero yo he mantenido silencio, así que tú pensaste que Yo era alguien igual a ti. Pero yo te reprobaré y traeré, justo delante de tus ojos, todas las cosas que tú has hecho. **22** Considera esto cuidadosamente, tú que olvidas a Dios, de otra manera te haré pedazos, ¡y no habrá nadie que venga a ayudarte! **23** Aquel que ofrece un sacrificio de acción de gracias me alaba, y cualquiera que planifica su camino en la manera correcta, Yo le mostraré la salvación de Dios."

Psalms 50:1

Información General
El paralelismo es común en la poesía hebrea. (Ver: y

Información General
Este salmo es una canción que enseña a las personas.

un salmo de Asaf
este es un salmo que escribió Asaf

El Poderoso, Dios, SEÑOR
El autor usa tres nombres diferentes para hablar de Dios.

ha llamado a la tierra
Aquí la palabra "tierra" se refiere a las personas que viven en la tierra. Traducción Alterna: "llamó a todas las personas"

desde la salida del sol hasta su ocaso
Esta frase se refiere a las direcciones al este, donde sale el sol, y al oeste, donde se pone el sol. El escritor usa estos dos extremos para representar en todas partes en la tierra. Traducción Alterna: "en todas partes en la tierra"

Sion, la perfección de la belleza
Los significados posibles son 1) "Sión, cuya belleza es perfecta" o 2) "Sión, la ciudad más bella".

Dios ha brillado
El escritor habla de Dios como si fuera una luz que brilla. Esto se refiere a Dios haciendo que las personas sepan acerca de su gloria. Traducción Alterna: "La gloria de Dios brilla como una luz"

Psalms 50:3

no se queda en silencio
El escritor usa esta afirmación negativa para enfatizar lo positivo. Traducción Alterna: "habla para que todos puedan escucharlo"

un fuego devora delante de Él,
El escritor habla de un fuego que quema cosas como si las estuviera comiendo. Traducción Alterna: "un fuego arde delante de él"

es muy tormentoso a su alrededor
"hay una gran tormenta a su alrededor"

Él llama a los cielos arriba y a la tierra
Los posibles significados son 1) Dios está llamando a todos los que viven en el cielo y en la tierra a ser testigos mientras juzga a su pueblo o 2) Dios está hablando al cielo y a la tierra como si fueran personas, y los está llamando a ser testigos como él juzga a su pueblo.

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Psalms 50:6

Los cielos declararán
Los significados posibles son 1) el escritor usa la palabra "cielos" para referirse a los ángeles que viven allí

Psalms 50:7

Yo no te reprobaré por tus sacrificios
"Te reprenderé, pero no por tus sacrificios". Dios explica que sus sacrificios no son la razón por la que los está reprendiendo.

tus ofrendas quemadas están siempre delante de Mí
Esto explica por qué Dios no los está reprendiendo por sus sacrificios. La frase "siempre están delante de mí" se refiere a estar en la presencia de Dios y significa que su pueblo siempre está sacrificando sus ofrendas quemadas a él. Traducción Alterna: "siempre me estás sacrificando holocaustos"

Psalms 50:9

rediles
"corrales" o "cercas"

el ganado en unas mil colinas
La frase "en mil colinas" no representa el número total de ganado que Dios posee. El número es una exageración que enfatiza que Dios posee todo el ganado del mundo. El verbo se puede suministrar de la frase anterior. Traducción Alterna: "todo el ganado del mundo es mío"

mil colinas
"1.000 colinas"

Yo conozco todas las aves
Aquí la palabra "conozco" implica propiedad. Traducción Alterna: "Soy dueño de todos los pájaros"

Psalms 50:12

Si estuviese hambriento
Esto describe algo que no podría suceder, ya que Dios no tiene hambre.

¿Comeré yo la carne de toros o beberé la sangre de las cabras?
Dios hace esta pregunta retórica para enfatizar que él no hace estas cosas y que no necesita sacrificios. Traducción Alterna: "No como carne de toro ni bebo sangre de cabras".

Psalms 50:14

Ofrece a Dios
Aquí Dios se refiere a sí mismo. Traducción Alterna: "Ofrézcanme"

paga tus votos al Altísimo
El escritor habla de los "votos" como si fueran moneda que una persona le paga a Dios. Traducción Alterna: "cumple tus votos al Altísimo" o "haz lo que le prometiste al Altísimo"

en el día de problemas
Aquí la palabra "día" se refiere a cualquier período de tiempo. Traducción Alterna: "siempre que tenga problemas"

Psalms 50:16

Pero a los malvados Dios les dice
Aquí Dios todavía está hablando y habla de sí mismo en tercera persona. Traducción Alterna: "Pero a los malvados les digo"

a los malvados
La palabra "malvado" se refiere a las personas malvadas en general. Traducción Alterna: "a las personas malvadas"

¿Qué tienes que ver con declarar mis estatutos...y tiras mis palabras?
Dios usa esta pregunta para reprender a las personas malvadas. Esta pregunta puede convertirse en una declaración. Traducción Alterna: "No tiene sentido que declares mis estatutos y mi pacto, ya que odias mis instrucciones y descartas mis palabras". o "No es correcto que declares mis estatutos ... lejos".

has tomado mi pacto en tu boca
Dios habla de personas malvadas que recitan las palabras de su pacto como si se estuvieran poniendo el pacto en la boca. Traducción Alterna: "habla sobre mi pacto"

tiras mis palabras
Dios habla de las personas malvadas que rechazan lo que dice como si estuvieran tirando basura. Traducción Alterna: "rechazar lo que digo"

Psalms 50:18

tú te pones de acuerdo con él
Los posibles significados son 1) que aprueban las acciones del ladrón. Traducción Alterna: "lo apruebas" o 2) que se unan al ladrón en sus acciones. Traducción Alterna: "te unes a él"

Tú le das tu boca al mal
Dios habla de una persona que habla cosas malas como si la boca de esa persona fuera un mensajero a quien la persona envía para hacer cosas malas. Traducción Alterna: "Siempre estás diciendo cosas malas"

tu lengua expresa engaño
La palabra "lengua" representa a la persona que está hablando. Traducción Alterna: "siempre estás diciendo mentiras"

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Tú te sientas y hablas contra tu hermano; tú calumnias a los propios hijos de tu madre.
Estas dos frases tienen el mismo significado pero usan palabras diferentes. Dios los acusa de hablar falsamente contra los miembros de su propia familia.

Tú te sientas y hablas
"Sentarse y hablar" contra alguien implica que esta persona piensa deliberadamente en cosas malas que decir sobre alguien. Traducción Alterna: "Siempre piensas en formas de hablar"

Psalms 50:21

tú pensaste que Yo era alguien igual a ti
Como Dios había guardado silencio y aún no había reprendido a las personas malvadas por sus acciones, pensaron que Dios aprobaba lo que hicieron. Traducción Alterna: "pensaste que era alguien que actúa como tú"

reprobaré
"reprensión" o "reprimenda"

traeré...todas las cosas que tú has hecho
Dios habla de enumerar todas las cosas malas que han hecho. Traducción Alterna: "enumera ... todas las cosas que has hecho"

justo delante de tus ojos
Aquí, estar "ante tus ojos" significa que está en un lugar donde pueden ver. Esto significa que no podrán negar los cargos que Dios presenta contra ellos. Traducción Alterna: "justo en frente de usted" o "para que no pueda negarlos"

tú que olvidas a Dios
Dios habla de los malvados que lo rechazan como si lo hubieran olvidado. Él habla de sí mismo en tercera persona. Traducción Alterna: "ustedes que me rechazan"

te haré pedazos
Dios habla de destruir al malvado como si fuera un león comiendo su presa. Traducción Alterna: "Te destruiré"

Psalms 50:23

planifica su camino en la manera correcta
Dios habla de la forma en que una persona vive como si fuera un camino por el que viaja. Traducción Alterna: "vive su vida de la manera correcta"

Yo le mostraré la salvación de Dios
Aquí Dios habla de salvar a una persona como si estuviera causando que una persona vea su salvación. Se refiere a sí mismo en tercera persona. Traducción Alterna: "Lo salvaré"

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Chapter 51

1 Ten misericordia de mí, Dios, a causa de tu fidelidad; por el bien de la multitud de tus acciones misericordiosas, borra mis transgresiones. **2** Lávame por completo de mi iniquidad y límpiame de mi pecado. **3** Pues yo reconozco mis transgresiones, y mi pecado está siempre delante de mí. **4** Contra ti, contra ti solamente, yo he pecado y he hecho lo que es malo a tu vista; Tú estás en lo correcto cuando hablas; Tú estás en lo correcto cuando juzgas. **5** Ves, yo nací en iniquidad; tan pronto como mi madre me concibió, yo estuve en pecado. **6** Ves, Tú deseas integridad en mi corazón; en mi corazón Tú me harás conocer sabiduría. **7** Purifícame con hisopo, y yo seré limpio; lávame, y yo seré más blanco que la nieve. **8** Házme escuchar gozo y alegría para que así los huesos que tú has quebrado puedan regocijarse. **9** Esconde tu rostro de mis pecados y borra todas mis iniquidades. **10** Crea en mí un corazón limpio, Dios, y renueva un espíritu recto dentro de mí. **11** No me saques de tu presencia, y no quites tu Espíritu Santo de mí. **12** Restáurame el gozo de tu salvación, y sosténme con un espíritu dispuesto. **13** Entonces yo le enseñaré a los transgresores tus caminos, y los pecadores serán convertidos a Ti. **14** Perdóname por derramar sangre, Dios de mi salvación, y yo gritaré por el gozo de tu rectitud. **15** Señor, abre mis labios, y mi boca expresará tu alabanza. **16** Pues Tú no te deleitas en sacrificio, o yo lo daría; Tú no tienes placer en ofrendas quemadas. **17** Los sacrificios de Dios son un espíritu quebrantado. Tú, Dios, no despreciarás un corazón quebrantado y contrito. **18** Haz bien en tu benevolencia a Sion; reconstruye las murallas de Jerusalén. **19** Entonces Tú te deleitarás en los sacrificios de rectitud, en ofrendas quemadas y ofrendas quemadas completamente; entonces nuestro pueblo ofrecerá toros en tu altar.

Psalms 51:1

Información General
El paralelismo es común en la poesía hebrea.

Información General
En este salmo, David le pide perdón a Dios.

Al músico principal
"Esto es para que el director de música lo use en la adoración".

Un salmo de David
Los posibles significados son 1) David escribió el salmo o 2) el salmo es sobre David o 3) el salmo está al estilo de los salmos de David.

cuando Natán el profeta vino a él
Se puede decir claramente lo que hizo Natán cuando vino a David, porque este salmo es en respuesta a eso. Traducción Alterna: "cuando Natán el profeta vino a David y lo reprendió"

después que se llegó a Betsabé
"después de que David se había acostado con Betsabé"

por el bien de la multitud de tus acciones misericordiosas
"porque haces tantas cosas misericordiosas"

borra mis transgresiones
Se dice que perdonar pecados es 1) borrarlos o 2) borrar un registro escrito de los pecados. Traducción Alterna: "perdona mis pecados como si alguien limpiara algo" u "olvida mis pecados como alguien que borra un registro de pecados"

Lávame por completo de mi iniquidad...límpiame de mi pecado.
Estas dos frases significan lo mismo.

Lávame por completo de mi iniquidad
Se dice que ser aceptable para Dios es estar limpio. Dios hace a las personas aceptables al perdonar sus pecados. Traducción Alterna: "Lava todos mis pecados" o "Perdona todos mis pecados para que pueda ser aceptable para ti"

por completo
completamente

límpiame de mi pecado
Se dice que ser aceptable para Dios es estar limpio. Dios hace a las personas aceptables al perdonar sus pecados. Traducción Alterna: "Hazme limpio de mi pecado" o "perdóname por mi pecado para que esté limpio"

Psalms 51:3

mi pecado está siempre delante de mí
Se dice que no ser capaz de olvidar sus pecados es como si siempre estuvieran frente a él donde él pueda verlos. Traducción Alterna: "Siempre estoy al tanto de mis pecados" o "No puedo olvidar mis pecados"

he hecho lo que es malo
"y he hecho lo que es malo"

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Psalms 51:5

Ves, yo nací en iniquidad...Ves, Tú deseas integridad
Los dos usos de "Ves" aquí llaman nuestra atención sobre el contraste entre estas dos situaciones. Traducción Alterna: "En verdad, nací en la iniquidad ... Pero tú deseas confianza"

Ves, yo nací en iniquidad...tan pronto como mi madre me concibió, yo estuve en pecado
Estas dos frases significan básicamente lo mismo y se usan juntas para enfatizar.

yo nací en iniquidad
Se dice que ser pecador es iniquidad. Traducción Alterna: "Yo ya era un pecador cuando nací"

tan pronto como mi madre me concibió, yo estuve en pecado
Se dice que ser pecador es estar en pecado. Traducción Alterna: "incluso cuando mi madre me concibió, yo era un pecador"

Tú deseas integridad en mi corazón
El corazón representa 1) los deseos de la persona o 2) la persona completa. Traducción Alterna: "Quieres que desee confianza" o "quieres que sea confiable"

Psalms 51:7

Purifícame... yo seré limpio...lávame...seré más blanco que la nieve
Se dice que ser aceptable para Dios es limpio o blanco. Dios hace a las personas aceptables al perdonar sus pecados.

Purifícame con hisopo
El escritor habla de Dios como si Dios fuera un sacerdote que rociaría agua sobre él para hacerlo aceptable a Dios. Traducción Alterna: "Hazme aceptable rociándome agua con hisopo" o "Perdóname por mis pecados para que pueda ser aceptable para ti"

hisopo
Esta es una planta que los sacerdotes usaban para rociar agua o sangre sobre personas o cosas para hacerlas ceremonialmente limpias, es decir, aceptables para Dios.

más blanco que la nieve
Se dice que es blanco cuando no tiene pecado. Traducción Alterna: "muy, muy blanco"

gozo y alegría
Estas dos palabras significan básicamente lo mismo y enfatizan su deseo de escuchar cosas alegres.

para que así los huesos que tú has quebrado puedan regocijarse
Se dice que siente una tristeza terrible como si le hubieran roto los huesos. Traducción Alterna: "porque me has causado una tristeza terrible en mi ser interior. ¡Déjame alegrarme de nuevo!"

Esconde tu rostro de mis pecados
Se piensa que pensar en los pecados de alguien es verlos. Se dice que perdonar o negarse a pensar en los pecados es elegir no verlos. Traducción Alterna: "No mires mis pecados" o "No recuerdes mis pecados"

borra todas mis iniquidades.
Perdonar o negarse a pensar en los pecados de alguien se habla de cualquiera 1) borrarlos o 2) borrar un registro escrito de los pecados. Traducción Alterna: 1) "perdona mis pecados como si alguien estuviera limpiando algo" u "olvida mis pecados como alguien que borra un registro de pecados" (Ver: Metaphor)

Psalms 51:10

Crea en mí un corazón limpio
Aquí el "corazón" representa los sentimientos y los deseos. Se dice que ser completamente devoto y obediente a Dios tiene un corazón limpio. Traducción Alterna: "Hazme completamente devoto a ti" o "Haz que quiera obedecerte siempre"

renueva un espíritu recto dentro de mí
Aquí el "espíritu" representa la actitud y los deseos de un David. Traducción Alterna: "hacer que mi actitud sea correcta" o "hacer que siempre quiera hacer lo correcto"

No me saques de tu presencia
"No me obligues a alejarme de ti". Se dice que ser rechazado por Dios es forzado a alejarse de él. Traducción Alterna: "No me rechaces como una de tus personas"

Psalms 51:12

y sosténme
"y sostenme" o "ayúdame"

tus caminos
"la forma en que quieres que viva la gente" o "lo que quieres que haga la gente"

transfresores...pecadores
Estas dos palabras se refieren a las mismas personas aquí.

Psalms 51:14

derramar sangre
Esta frase se refiere a matar a otra persona.

Señor, abre mis labios, y mi boca expresará tu alabanza
Poder hablar se habla de que los labios están abiertos. Aquí no poder hablar es un símbolo de ser culpable de pecado y no poder defenderse. Traducción Alterna: "Señor, hazme capaz de hablar, y te alabaré"

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Tú no te deleitas en sacrificio...Tú no tienes placer en ofrendas quemadas
Esto significa que Dios quiere algo más importante que estas cosas. Traducción Alterna: "Un sacrificio no es suficiente para complacerte ... quieres algo más que quemar ofrendas"

Psalms 51:17

Los sacrificios de Dios
"Los sacrificios que agradan a Dios"

un espíritu quebrantado
Un espíritu quebrantado representa una actitud humilde. Traducción Alterna: "humildad" o "una persona que se vuelve humilde"

un corazón quebrantado y contrito
Se dice que ser humilde y lamentar el pecado es tener un corazón contrito y quebrantado. El corazón representa las emociones y la voluntad. Traducción Alterna: "dolor y humildad" o "una persona que lamenta su pecado y es humilde"

reconstruye las murallas de Jerusalén
Los muros de una ciudad protegen la ciudad y las personas que la componen. Los posibles significados son 1) "permitirnos reconstruir los muros de Jerusalén" o 2) "proteger Jerusalén y hacerla fuerte"

entonces nuestro pueblo ofrecerá toros en tu altar
Un toro es una vaca macho adulta. Los toros a menudo se usaban como animales de sacrificio, según las instrucciones de Dios.

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Chapter 52

1 ¿Por qué te enorgulleces en crear problemas, tú hombre poderoso? La misericordia de Dios viene cada día. **2** Tu lengua planifica destrucción así como una navaja afilada, trabajando engañosamente. **3** Tú amas el mal más que el bien y mientes en lugar de hablar justicia. **4** Tú amas todas las palabras que devoran a otros, tu lengua engañosa. **5** Dios igualmente te destruirá por siempre; él te levantará y te sacará de tu tienda y te desalojará de la tierra de los vivos. **6** El recto también lo verá y temerá; ellos se reirán de él y dirán: **7** "Vean, este es un hombre que no hizo de Dios su refugio, sino que él confió en la abundancia de su riqueza, y él era fuerte cuando él destruía a otros." **8** Pero en cuanto a mí, yo soy como un árbol de olivo verde en la casa de Dios; yo confiaré en la misericordia de Dios por siempre y para siempre. **9** Yo te daré gracias por siempre por lo que tú has hecho. Yo esperaré por tu nombre, porque es bueno, en la presencia de tu pueblo piadoso.

Psalms 52:1

Información General
El paralelismo es común en la poesía hebrea.

Información General
En este salmo, la palabra "usted" se refiere a Doeg. Cuando Saúl quería matar a David, Doeg le dijo a Saúl dónde estaba David para que Saúl pudiera encontrarlo.

Al músico principal
"Esto es para que el director de música lo use en la adoración".

Un masquil
Esto puede referirse a un estilo de música. Vea cómo tradujo esto en 32:1

Doeg...Ahimelec
Estos son los nombres de los hombres.

¿Por qué te enorgulleces en crear problemas, tú hombre poderoso?
Esta pregunta muestra cuán enojado estaba David con quien causó problemas. Traducción Alterna: "No deberías estar tan orgulloso de causar problemas, hombre poderoso".

tú hombre poderoso
David pudo haber estado usando ironía cuando llamó a Doeg. Traducción Alterna: "tú, que piensas que eres tan poderoso"

La misericordia de Dios viene cada día
David habla de la fidelidad del pacto de Dios como si fuera algo que pueda venir. David probablemente se refería a las promesas de Dios de proteger a su pueblo de las personas malvadas. Esto se puede afirmar claramente. Traducción Alterna: "Dios es fiel para cumplir las promesas de su pacto" o "Dios protege fielmente a su pueblo de personas malvadas como tú"

una navaja afilada
una cuchilla afilada

Tu lengua planifica destrucción así como una navaja afilada, trabajando engañosamente
Una cuchilla afilada Aquí la lengua se compara con una cuchilla afilada que es capaz de causar un gran daño. Traducción Alterna: "Tu lengua daña a la gente como lo hace una navaja afilada, cuando planeas destruir y engañar a otros"

tu lengua
Aquí "tu lengua" se refiere a la persona con la que David está hablando. Traducción Alterna: "Tu"

Psalms 52:3

Oración de enlace
David continúa hablando al "hombre poderoso" de 52:1

mientes en lugar de hablar justicia
"Te encanta mentir más que hablar lo correcto"

Psalms 52:4

palabras que devoran a otros
Aquí se habla de palabras que perjudican a otros como si fueran animales que devoran a las personas. Traducción Alterna: "palabras que dañan a otros"

tu lengua engañosa
Esto se refiere a la persona con la que está hablando el autor. Traducción Alterna: "hablante de engaño" o "mentiroso"

te levantará ... te sacará... te desalojará
Las tres frases son diferentes formas de decir "te quitará"

te desalojará de la tierra de los vivos
Se dice que estar vivo en la tierra es como si las personas fueran plantas con raíces en el suelo. Se dice que matar a alguien es como desenterrar las raíces de la planta y sacarla del suelo. Traducción Alterna: "te sacará de la tierra de los vivos" o "te

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matará para que ya no estés en la tierra con personas vivas"

Selah
Este puede ser un término musical que le dice a la gente cómo cantar o tocar sus instrumentos aquí. Algunas traducciones escriben la palabra hebrea, y algunas traducciones no la incluyen.

Psalms 52:6

El recto también lo verá y temerá
"Los justos también verán a Dios quitarlo y temerán"

Vean
"En efecto"

no hizo de Dios su refugio
Aquí "refugio" representa un protector. Traducción Alterna: "no hizo a Dios su protector" o "no le pidió a Dios que lo protegiera"

Psalms 52:8

un árbol de olivo verde
Los olivos verdes son fuertes y seguros. No se caen.

yo soy como un árbol de olivo verde en la casa de Dios
Se dice que estar a salvo y seguro es como un árbol fuerte. Traducción Alterna: "Soy fuerte en la casa de Dios, como un olivo verde" o "Porque adoro en la casa de Dios, estoy seguro como un olivo verde"

la casa de Dios
Esto se refiere al templo de Dios

Yo esperaré por tu nombre, porque es bueno
El nombre de Dios representa a Dios mismo. Esperar a Dios representa esperar que Dios lo ayude. Traducción Alterna : "Te esperaré porque eres bueno" o "Esperaré a que me ayudes, porque eres bueno"

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Chapter 53

1 Un tonto dice en su corazón: "No hay Dios." Ellos son corruptos y han hecho iniquidad abominable; no hay nadie que haga lo bueno. **2** Dios mira desde el cielo a los hijos de la humanidad para ver si hay alguno que entiende, que lo busca a Él. **3** Ellos todos se han desviado. Juntos se han vuelto corruptos. No hay uno que haga el bien, ni siquiera uno. **4** ¿Acaso aquellos que cometen iniquidad no tienen entendimiento, aquellos que devoran a mi pueblo como si ellos estuvieran comiendo pan, y ellos no llaman a Dios? **5** Ellos tuvieron gran temor, aunque no había razón para temer; pues Dios esparcirá los huesos de quienquiera que acampe contra ti; tal pueblo será avergonzado porque Dios los ha rechazado. **6** ¡Oh, que la salvación de Israel viniera de Sion! Cuando Dios traiga de vuelta a su pueblo del cautiverio, entonces Jacob se regocijará e Israel estará contento!

Psalms 53:1

Información General
El paralelismo es común en la poesía hebrea.

Al músico principal
"Esto es para que el director de música lo use en la adoración"

sobre Mahalat
Esto puede referirse a un estilo de música.

un Masquil
Esto puede referirse a un estilo de música. Vea cómo tradujo esto en 32:1.

los hijos de la humanidad
Esto se refiere a todas las personas.

que lo busca a Él
Buscar a Dios como una persona buscaría a alguien se habla de "buscar" a Dios. Los significados posibles son 1) querer conocer a Dios. Traducción Alterna: "quien quiere conocerlo" o 2) adorar a Dios. Traducción Alterna: "quien lo adora"

Ellos todos se han desviado
Rechazar a Dios y lo que es correcto se dice que se aleja. Traducción Alterna: "Todos se han alejado de hacer lo correcto" o "Todos han rechazado a Dios"

Psalms 53:4

¿Acaso aquellos que cometen iniquidad no tienen ‚aquellos,,, Dios?
Esta pregunta se usa para mostrar la conmoción que siente el escritor porque la gente es muy pecaminosa. Se puede escribir como dos declaraciones. "Los que cometen iniquidad actúan como si no supieran nada. ¡Devoran a mi pueblo como si estuvieran comiendo pan, y no invocan a Dios!"

aquellos que devoran a mi pueblo como si ellos estuvieran comiendo pan
Se expresa devorar a las personas como que las destruye . Hacerlo como si estuvieran comiendo pan implica que lo hicieron con mucha facilidad o sin sentirse culpables. Traducción Alterna: "los que destruyen a mi gente tan libremente como si estuvieran comiendo pan"

Dios esparcirá los huesos de quienquiera que acampe contra ti
Dispersar los huesos de las personas representa matarlos y permitir que sus huesos permanezcan donde sea que hayan muerto y no sean enterrados adecuadamente. "Dios destruirá completamente a quien sea que acampe contra ti, y sus huesos yacerán esparcidos en el suelo"

quienquiera que acampe contra ti
Acampar contra las personas representa atacarlas. Los ejércitos enemigos viajarían y establecerían campamentos para vivir temporalmente cerca de las personas que querían atacar. Traducción Alterna: "quien te ataque"

Psalms 53:6

Oh, que la salvación de Israel viniera
La palabra "Oh" aquí introduce una exclamación que expresa una esperanza u oración. Traducción Alterna: "Espero que venga la salvación de Israel" o "Oro para que venga la salvación de"

la salvación de Israel viniera de Sion
La salvación representa a Dios, el salvador, cuyo templo está en Sión. Traducción Alterna: "el salvador de Israel vendría de Sión" o "Dios vendría de Sión y salvaría a Israel"

Cuando Dios traiga de vuelta a su pueblo del cautiverio
"Cuando Dios salva a su pueblo cautivo"

Jacob se regocijará e Israel estará contento
Estas dos frases tienen el mismo significado.

Jacob
Aquí "Jacob" se refiere a los descendientes de Jacob, los israelitas.

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Chapter 54

1 Sálvame, Dios, por tu nombre, y júzgame en tu poderío. **2** Escucha mi oración, Dios; da oído a las palabras de mi boca. **3** Pues los extranjeros se han levantado contra mí y hombres despiadados han buscado mi vida; ellos no han puesto a Dios delante de ellos. **4** Vean, Dios es mi ayudador; el Señor es aquel que me sostiene. **5** Él le pagará a mis enemigos con maldad; ¡en tu fidelidad, destrúyelos! **6** Yo sacrificaré a ti con una ofrenda voluntaria; yo le daré gracias a tu nombre, SEÑOR, porque es bueno. **7** Pues Él me ha rescatado de todo problema; mi ojo ha mirado en triunfo sobre mis enemigos.

Psalms 54:1

Información general
El paralelismo es común en la poesía hebrea.

Información general
Este salmo es una oración de ayuda.

Al músico principal
"Esto es para que el director de música lo use en la adoración"

en instrumentos de cuerda
"La gente debería tocar instrumentos de cuerda con esta canción"

un Masquil
Esto puede referirse a un estilo de música. Vea cómo tradujo esto en 32:1

Zifeos
gente de la ciudad de Zif en las montañas de Judea, al sureste de Hebrón.

¿No está David escondido en nuestra tierra?
Esta pregunta se usa para mostrar que esto es algo importante que Saúl debe saber. Traducción Alterna: "David se está escondiendo con nosotros".

Sálvame, Dios, por tu nombre,
Aquí el nombre de Dios representa su carácter. Puede representar específicamente su poder o su justicia. Traducción Alterna: "Sálvame, Dios, por tu poder"

júzgame en tu poderío
Juzgar a David aquí representa mostrarle a la gente que David no es culpable. Cuando Dios usa su poder para salvar a David, la gente sabrá que Dios lo ha juzgado como no culpable. Traducción Alterna: "En tu poder, muestra a la gente que no soy culpable" o "Muestra a la gente que no soy culpable usando tu poder para rescatarme"

da oído a las palabras
Dar el oído representa escuchar. Traducción Alterna: "escucha las palabras"

las palabras de mi boca
Esta expresión representa lo que dice el hablante. Traducción Alterna: "mis palabras" o "lo que te estoy diciendo"

se han levantado contra mí
Levantarse contra alguien representa prepararse para atacarlo o realmente atacarlo. Traducción Alterna: "me he preparado para atacarme" o "me están atacando"

hombres despiadados
"hombres que no tienen piedad"

han buscado mi vida
Buscar la vida de alguien representa tratar de matarlo. Traducción Alterna: "ha intentado matarme" o "quieren matarme"

ellos no han puesto a Dios delante de ellos
Poner a Dios delante de ellos representa prestarle atención a Dios. Traducción Alterna: "no le prestan atención a Dios" o "ignoran a Dios"

Psalms 54:4

aquel que me sostiene
Defender a David y mantenerlo a salvo se habla de mantenerlo o apoyarlo. Traducción Alterna: "quién me defiende" o "quién me mantiene a salvo"

Él le pagará a mis enemigos con maldad
El castigo se pronuncia como si fuera un pago. Traducción Alterna: "Hará el mal a mis enemigos que me han hecho a mí" o "Causará que el mal que mis enemigos me hicieron a mí"

¡en tu fidelidad, destrúyelos!
Aquí David cambia de hablar sobre Dios a hablar con Dios. Traducción Alterna: "Dios, destrúyelos porque eres fiel a mí"

Psalms 54:6

yo le daré gracias a tu nombre, SEÑOR, porque es bueno
El nombre de SEÑOR lo representa. Traducción Alterna: "Te daré gracias, SEÑOR, porque eres bueno"

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mi ojo ha mirado
El ojo representa a la persona. Traducción Alterna: "He mirado"

mi ojo ha mirado en triunfo sobre mis enemigos
Los significados posibles son 1) ver que sus enemigos han sido derrotados. Traducción Alterna: "He visto que mis enemigos han sido derrotados" o 2) derrotar a sus enemigos. Traducción Alterna: "He derrotado a mis enemigos"

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Chapter 55

1 Presta oído a mi oración, Dios; y no te escondas a Ti mismo de mi ruego. **2** Préstame atención y respóndeme; yo no tengo descanso en mis problemas **3** por la voz de mis enemigos, por la opresión de los malvados; pues ellos me traen problemas y me persiguen en enojo. **4** Mi corazón tiembla dentro de mí, y los terrores de la muerte han caído sobre mí. **5** Miedo y temblor han venido a mí, y el horror me ha agobiado. **6** Yo digo: "¡Oh, si tan sólo tuviera alas como una paloma! Entonces yo volaría lejos y descansaría. **7** Mira, entonces yo vagaría muy lejos; me quedaría en el desierto. **8** Yo me apresuraría a un refugio del viento tormentoso y la tempestad." **9** Devóralos a ellos, SEÑOR, ¡confunde su lenguaje! Pues he visto violencia y contienda en su ciudad. **10** Día y noche ellos salen de sus murallas; la iniquidad y malicia están en medio de ella. **11** La maldad está en el medio de ella; la opresión y el engaño no dejan sus ciudades. **12** Pues no fue un enemigo quien me reprendió, entonces yo hubiera podido soportarlo; ni tampoco fue uno que me odiaba quien se levantó en mi contra; entonces yo me hubiera ocultado de él. **13** Pero fuiste tú, un hombre igual a mí, mi compañero y amigo cercano. **14** Hemos tenido un dulce compañerismo juntos, nosotros hemos caminado en la casa de Dios con la muchedumbre. **15** Deja que la muerte venga a ellos repentinamente; déjalos que bajen vivos al Seol, pues la maldad es en donde viven, justo entre ellos. **16** En cuanto a mí, yo llamaré a Dios, y el SEÑOR me salvará. **17** En la noche, en la mañana y al mediodía yo me quejaré y gemiré, Él escuchará mi voz. **18** Él seguramente salvará mi alma de la batalla que estaba en mi contra; pues esos que pelearon en mi contra eran muchos. **19** Dios, el que gobierna desde la eternidad, los escuchará y los humillará a ellos. Ellos nunca cambian, y ellos no le temen a Dios. **20** Mi amigo ha levantado sus manos en contra de esos que estaban en paz con él; él no ha respetado el pacto que él tenía. **21** Su boca era suave como la mantequilla, pero su corazón era hostil; sus palabras eran más suaves que el aceite, sin embargo realmente eran espadas desenvainadas. **22** Pon tus cargas en el SEÑOR, y Él te sostendrá; Él jamás permitirá que la persona justa se tambalee. **23** Pero Tú, Dios, llevarás a los malvados al foso de la destrucción; hombres sanguinarios y engañosos no vivirán ni la mitad de mucho que otros, pero yo confío en Ti.

Psalms 55:1

Información general
El paralelismo es común en la poesía hebrea.

Al músico principal
"Esto es para que el director de música lo use en la adoración"

en instrumentos de cuerda
"La gente debería tocar instrumentos de cuerda con esta canción"

un masquil
Esto puede referirse a un estilo de música. Vea cómo tradujo esto en 32:1

Presta oído a mi oración
Dar el oído representa escuchar. Traducción Alterna: "Escucha mi oración"

y no te escondas a Ti mismo de mi ruego
Se dice que negarse a prestar atención a su súplica se esconde de ella. Traducción Alterna: "no ignores mi súplica"

por la voz de mis enemigos,
Aquí "voz" representa lo que dicen. Traducción Alterna: "por lo que dicen mis enemigos"

pues ellos me traen problemas
Se dice que causar problemas es traer problemas. Traducción Alterna: "me causan grandes problemas" o "me hacen cosas malas y por eso sufro"

Psalms 55:4

Mi corazón tiembla dentro de mí
Aquí, "el corazón tiembla" se refiere a su dolor y sufrimiento emocional. Este sufrimiento es por miedo. Traducción Alterna: "Estoy sufriendo porque tengo mucho miedo"

los terrores de la muerte han caído sobre mí
Hablar de mucho miedo o terror se dice que el terror es algo que recae sobre una persona. Traducción Alterna: "Tengo mucho miedo de morir"

Miedo y temblor han venido a mí,
Hablar de miedo y temblor es como si el miedo y el temblor fueran cosas que le ocurren a una persona. Traducción Alterna: "Me he vuelto muy temeroso y tiemblo"

el horror me ha agobiado.
Se habla de sentir horror como si el horror fuera algo que puede cubrir a las personas. Traducción

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Alterna: "Siento un horror terrible" o "Tengo mucho miedo"

Psalms 55:6

¡Oh, si tan sólo tuviera alas como una paloma!
Esta exclamación expresa algo que el escritor desea mucho. Traducción Alterna: "Ojalá tuviera alas como una paloma"

Entonces yo volaría lejos
"Si tuviera alas, volaría lejos"

Mira
"En efecto"

Selah
Este puede ser un término musical que le dice a la gente cómo cantar o tocar sus instrumentos aquí. Algunas traducciones escriben la palabra hebrea, y algunas traducciones no la incluyen.

Psalms 55:8

Información general
El escritor termina de contar lo que había dicho.

tempestad
una fuerte tormenta

Devóralos a ellos
Se dice que destruir algo es comerlo todo. Los significados posibles son "Destruir los planes de mis enemigos" o "Destruir a mis enemigos".

¡confunde su lenguaje!
El "lenguaje" aquí representa lo que la gente se decía, y probablemente se refiere específicamente a ellos hablando de planes para hacer el mal. Confundirlo representa hacer que las personas no puedan entenderse entre sí. Traducción Alterna: "confundirlos cuando se hablan" o "confundir sus planes"

Psalms 55:10

ellos salen de sus murallas
"La violencia y la lucha se producen en sus paredes".

de sus murallas
"a lo largo de las cimas de las murallas de la ciudad". Las ciudades tenían gruesos muros a su alrededor para protegerlos de los enemigos. La gente podía caminar a lo largo de las paredes de los muros para ver si algún enemigo venía a la ciudad.

la iniquidad y malicia están en medio de ella
Se habla de iniquidad y malicia como si fueran personas. Esto se puede expresar contando sobre las personas que hacen iniquidad y travesuras. Traducción Alterna: "la gente hace iniquidad y causa malicias en el centro de la ciudad" o "la gente hace cosas pecaminosas y causa problemas en ella"

malicia
"problema"

La maldad está en el medio de ella
Se habla de la maldad como si fuera una persona. Esto se puede expresar contando sobre las personas que hacen cosas malas. Traducción Alterna: "La gente hace cosas malvadas en el medio de la ciudad" o "la gente destruye cosas en la ciudad"

a opresión y el engaño no dejan sus ciudades.
Se habla de opresión y engaño como si fueran personas. Esto se puede expresar contando sobre las personas que oprimen y engañan a los demás. Traducción Alterna: "La gente oprime y engaña a otros en las calles de la ciudad, y no se van" o "La gente siempre oprime y engaña a los demás en las calles de la ciudad"

sus ciudades.
Esto puede referirse a los mercados de la ciudad

Psalms 55:12

yo hubiera podido soportarlo
Tolerando o soportando una reprimenda como portadora o de sorporte. Traducción Altena: "Podría haber tolerado la reprimenda" o "No estaría tan triste por la reprensión"

quien se levantó en mi contra
Estar orgulloso de uno mismo e insultar a otro es levantarse contra otro. Traducción Alterna: "me insultó" o "me despreciaba"

Pero fuiste tú
El salmista habla como si la persona que lo había reprendido y burlado lo estuviera escuchando.

mi compañero y amigo cercano
Esto puede expresarse como una oración. Traducción Alterna: "Eras mi compañero y mi amigo cercano".

Hemos
La palabra "nosotros" se refiere al salmista y su amigo.

con la muchedumbre
Los significados posibles son 1) "juntos" o 2) "con la multitud".

Psalms 55:15

Deja que la muerte venga a ellos
Se habla de la muerte como si se tratara de una persona que podría atacar a las personas. Traducción Alterna: "Deje que mis enemigos mueran repentinamente (Ver :|Personification)

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déjalos que bajen vivos al Seol
Se dice que morir de repente es como si las personas fueran al Seol tan rápido que ni siquiera mueren primero. Traducción Alterna: "déjalos ir de repente al Seol" (Ver:|Metaphor)

la maldad es en donde viven
Se habla de la maldad como si fuera algo que podría estar en cierto lugar. Se habla de la maldad habitual de sus enemigos como si la maldad estuviera con ellos o cerca de ellos. Traducción Alterna: "siempre hacen cosas malas donde viven" (Ver: |Metaphor)

justo entre ellos
Esta frase intensifica la idea de que la maldad está muy cerca de ellos. Aquí se habla de la maldad como no solo en sus hogares, sino justo donde están. Traducción Alterna: "Siempre hacen cosas perversas donde sea que estén" o "donde sea que estén" (Ver: | Metáfora)

Psalms 55:16

En cuanto a mí
Esta frase muestra que el escritor ha dejado de hablar de una cosa y ahora está a punto de hablar de sí mismo. Traducción Alterna: "Pero yo"

gemiré
exclamar

Él escuchará mi voz
Aquí "voz" representa 1) el salmista o 2) las quejas y gemidos del salmista. Traducción Alterna: "me escuchará" o "escuchará mis gemidos"

mi alma
Aquí "mi alma" representa al salmista. Traducción Alterna: "yo"

pues esos que pelearon en mi contra eran muchos.
"pues mucha gente luchó contra mí"

Psalms 55:19

los escuchará
"escuchará a mis enemigos" o "escuchará lo que dicen mis enemigos". Algunas versiones dicen "me escuchará".

los humillará
Cómo Dios los humillará puede establecerse claramente. Traducción Alterna: "los derrotará y humillará"

Psalms 55:20

ha levantado sus manos en contra de esos
Levantar la mano contra las personas representa atacarlas. Esto puede ser una metáfora para decir cosas que ponen en peligro a las personas o les causan problemas. Traducción Alterna: "ha atacado a esos" o "ha traicionado a esos"

Su boca
La "boca" de alguien representa lo que dice. Traducción Alterna: "Lo que dijo mi amigo"

Su boca era suave como la mantequilla
Se habla de un discurso agradable o agradable como si fuera suave y fácil de tragar. Traducción Alterna: "Lo que dijo fue agradable como mantequilla suave" o "Dijo cosas buenas"

hostil
"malo" u "odioso"

sus palabras
La "palabra" de alguien representa lo que dice. Traducción Alterna:"Lo que dijo"

sus palabras eran más suaves que el aceite
Las personas se ponen aceite en la piel para que se sienta bien y se lo ponen en las heridas para ayudarlos a sanar. Se habla de un discurso amable o útil como si fuera suave o relajante. Traducción Alterna: "lo que dijo fue amable y relajante como el aceite" o "dijo cosas amables"

sin embargo realmente eran espadas desenvainadas.
Se habla del discurso que causa problemas a las personas como si fueran espadas que hirieran a las personas. Traducción Alterna: "lo que dijo que la gente herida como lo hacen las espadas desenvainadas" o "lo que dijo que causa problemas a la gente"

espadas desenvainadas
La palabra " desenvainadas" aquí significa que las espadas fueron sacadas de sus cubiertas y listas para ser utilizadas.

Psalms 55:22

Pon tus cargas
Aquí el salmista está hablando con otras personas piadosas.

Pon tus cargas en el SEÑOR
Aquí el salmista está hablando con otras personas piadosas.

Él te sostendrá
Cuidar de alguien o ayudar a alguien cuando tiene problemas se dice que lo apoya. Traducción Alterna: "te cuidará" o "te ayudará"

Él jamás permitirá que la persona justa se tambalee
Se habla de una persona que está a punto de ser severamente dañada por algún tipo de desastre como si estuviera tambaleándose o balanceándose y está a punto de caerse. Traducción Alterna: "no permitirá que una persona justa se balancee y caiga" o "no permitirá que una persona justa sea destruida"

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Pero Tú, Dios
El autor le habla a Dios ahora.

al foso de la destrucción
Esto probablemente se refiere a la tumba o al infierno.

llevarás a los malvados al foso de la destrucción
Esto representa causar que la gente muera. Traducción Alterna: "hará que los malvados mueran" o "causará que las personas malvadas mueran y se vayan al lugar donde están las personas muertas"

hombres sanguinarios y engañosos
"personas que mienten y que quieren matar a otros" o "asesinos engañosos"

ni la mitad de mucho que otros
"incluso la mitad del tiempo que viven otras personas"

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Chapter 56

1 Ten piedad de mí, Dios, ¡pues los hombres me atacan! Todo el día esos que me pelean lanzan su asalto. **2** Mis enemigos me atropellan todo el día; pues hay muchos que arrogantemente luchan en contra de mí. **3** Cuando tengo miedo, pongo mi confianza en Ti. **4** En Dios, cuya palabra yo alabo-- en Dios he puesto mi confianza; yo no tendré miedo; ¿qué puede hacerme a mí un simple hombre? **5** Todo el día ellos tuercen mis palabras; todos sus pensamientos están en mi contra para el mal. **6** Ellos se juntan a sí mismos, ellos se ocultan a sí mismos y ellos marcan mis pasos, tal como han esperado por mi vida. **7** No los dejes escapar haciendo iniquidad. Derriba a la gente en Tu enojo, Dios. **8** Tú enumeras mis andanzas y pones mis lágrimas en una botella; ¿no están ellas en Tu libro? **9** Entonces mis enemigos se volverán en el día que yo clame a Ti; esto lo sé, que Dios está por mí. **10** En Dios --cuya palabra yo alabo-- en el SEÑOR -- cuya palabra yo alabo-- en Dios yo confío, **11** yo no tendré miedo. ¿Qué puede hacerme el hombre? **12** El deber de cumplir mis votos a Ti está en mí, Dios; te daré ofrendas de agradecimiento a Ti. **13** Pues has rescatado mi vida de la muerte; Tú has evitado que mis pies caigan, para que yo pueda caminar delante de Dios en la luz de los vivos.

Psalms 56:1

Información General
El paralelismo es común en la poesía hebrea.

Al músico principal
"Esto es para que el director de música lo use en la adoración".

sobre La paloma silenciosa en paraje muy distante
Esto probablemente indica qué estilo musical o melodía usar al cantar este salmo. Traducción Alterna: "Canta este salmo usando la melodía de 'Jonath elem rehokim'" o "Canta esto usando el estilo Jonath elem rehokim"

La paloma silenciosa en paraje muy distante
Esto puede significar "Paloma en robles distantes". Los traductores pueden escribir el significado o copiar las palabras hebreas.

un salmo de David
Los posibles significados son 1) David escribió el salmo o 2) el salmo es sobre David o 3) el salmo está al estilo de los salmos de David.

mictam
El significado de la palabra "mictam" es incierto. Puede usar la palabra "salmo" en su lugar. Esto se puede escribir como: "Este es un salmo que David escribió". Vea cómo tradujo esto en 16:1.

cuando los filisteos le prendieron en Gat.
"cuando los filisteos lo capturaron en Gat "

lanzan su asalto
"Se acercan más y más para atacarme"

Mis enemigos me atropellan
Se habla del ataque feroz de los enemigos como si estuvieran aplastando su cuerpo al marchar sobre él. Traducción Alterna: "Mis enemigos me atacan severamente"

Psalms 56:3

ti
La palabra "ti" se refiere a Dios.

¿qué puede hacerme a mí un simple hombre?
Aquí se usa una pregunta para mostrar que el salmista no teme a las personas, porque no pueden dañarlo seriamente. Esta pregunta retórica se puede traducir como una declaración. Traducción Alterna: "¡el simple hombre no puede hacerme nada!" o "¡el simple hombre no puede dañarme gravemente!"

simple hombre
"solo humanos" o "personas". Esto implica que las personas no son poderosas, pero Dios es poderoso.

Psalms 56:5

Todo el día
todo el tiempo

ellos tuercen mis palabras
Repetir lo que alguien dice pero cambiarlo un poco para que signifique que algo diferente se habla como torcer sus palabras. Traducción Alterna: "dicen que dije cosas de las que no dije" o "dicen que dije cosas, pero mienten"

todos sus pensamientos están en mi contra para el mal
"siempre tienen malos pensamientos contra mí" o "siempre piensan en cosas malas que me puedan hacer"

ellos marcan mis pasos
Observar lo que hace una persona para ver cómo causarle problemas se expresa observar sus pasos, al igual que alguien que quiere capturar a una

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persona observa por dónde camina esa persona. Traducción Alterna: "miran todo lo que hago"

tal como han esperado por mi vida
Matar a alguien se expresa como esperar por su vida. Traduccion Alterna: "mientras esperan matarme"

Psalms 56:7

No los dejes escapar haciendo iniquidad
Se puede solicitar claramente "Los que podrían escapar " Traducción Alterna: "No dejes que escapen de tu castigo por su iniquidad" o "No dejes que escapen cuando los castigas por las cosas malvadas que hacen"

Derriba a la gente
Derribarlos , se refiere a derrotar al enemigo. Traducción Alterna: "Derrota a los pueblos"

Tú enumeras mis andanzas
Se habla de la preocupación de Dios por el salmista como si Dios contara cada vez que el salmista ha caminado con tristeza y sin ningún lugar a donde ir para su consuelo. Traducción Alterna: "Te importan todas las veces que he estado vagando solo"

pones mis lágrimas en una botella
Se habla de la preocupación de Dios por el salmista como si Dios hubiera guardado las lágrimas del salmista en una botella. Las lágrimas representan el llanto. Traducción Alterna: "y sabes cuánto he llorado y te preocupas por mí"

¿no están ellas en Tu libro?
Se habla de la preocupación de Dios por el salmista como si hubiera escrito el número de las lágrimas del salmista en su libro. Esta pregunta se usa para recordarle a Dios lo mucho que se preocupa por el salmista. Traducción Alterna: "has escrito sobre ellos en tu libro" o "recuerdas mis gritos"

Psalms 56:9

se volverán
"se retirarán" o "se darán la vuelta y huirán"

Dios está por mí
Esto significa que Dios lo favorece. En este contexto, implica que Dios lucha contra los enemigos del salmista para protegerlo. Traducción Alterna: "Dios está luchando por mí"

¿Qué puede hacerme el hombre?
Aquí se usa una pregunta para mostrar que el salmista no teme a las personas, porque no pueden dañarlo seriamente. Esta pregunta retórica se puede traducir como una declaración. Traducción Alterna: "¡La gente no puede hacerme nada!" o "¡La gente no me puede hacer mal!"

Psalms 56:12

El deber de cumplir mis votos a Ti está en mí
Se dice que estar obligado a hacer algo es como si el deber de hacer algo fuera de una persona. Traducción Alterna: "Debo cumplir mis votos" o "Debo hacer lo que te prometí que haría"

Tú has evitado que mis pies caigan
Los pies aquí representan a la persona. Caer aquí probablemente representa ser asesinado por sus enemigos. Traducción Alterna: "me has impedido caer" o "me has impedido que mis enemigos me maten"

para que yo pueda caminar delante de Dios
Se dice que vivir y ser visto por Dios es caminar delante de Dios. Traducción Alterna: "para que pueda vivir en la presencia de Dios"

en la luz de los vivos
Aquí "la luz de los vivos" probablemente representa a las personas habilitadoras de Dios para vivir. Traducción Alterna: "con la vida que das" o "porque me permites vivir"

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Chapter 57

1 Sé misericordioso conmigo, Dios, sé misericordioso conmigo, pues yo tomo refugio en Tí hasta que estos problemas se acaben. Yo me quedo bajo tus alas por protección hasta que esta destucción se termine. **2** Yo clamaré al Dios Altísimo, a Dios, Quien hace todas las cosas por mí. **3** Él mandará ayuda del cielo y me salvará, Él está molesto con esos quienes me destruyen. Dios mandará Su amorosa bondad y Su lealtad. **4** Mi vida está entre leones; yo estoy entre esos que están listos para devorarme. Yo estoy entre gente cuyos dientes son lanzas y flechas, y cuyas lenguas son espadas filosas. **5** Sé exaltado, Dios, sobre los cielos; deja que Tu gloria sea sobre toda la tierra. **6** Ellos extienden una red para mis pies; estaba afligido. Ellos cavaron un pozo frente a mí. ¡Ellos mismos han caído en medio de él! **7** Mi corazón está fijo, Dios, mi corazón está fijo; yo cantaré, sí, yo cantaré alabanzas. **8** Despierta, mi honrado corazón; despierta, flauta y arpa; yo levantaré el amanecer. **9** Te daré las gracias, SEÑOR, entre la gente; yo te cantaré alabanzas a Ti entre las naciones. **10** Pues grande es Tu amor constante, alcanzando los cielos; y Tu fidelidad a las nubes. **11** Sé exaltado, Dios, sobre los cielos; que Tu gloria sea exaltada sobre toda la tierra.

Psalms 57:1

Información General
El paralelismo es común en la poesía hebrea.

Al músico principal
"Esto es para que el director de música lo use en la adoración"

sobre No destruyas
Esto probablemente indica qué estilo musical o melodía usar al cantar el salmo. Traducción Alterna: "canta este salmo usando la melodía de "No destruyas'" o "canta esto usando el estilo de "No destruyas"

No destruyas
Esto significa "No destruir". Los traductores pueden escribir el significado o copiar las palabras hebreas.

un salmo de David
Los posibles significados son 1) David escribió el salmo o 2) el salmo es sobre David o 3) el salmo está al estilo de los salmos de David.

mictam
El significado de la palabra "michtam" es incierto. Puede usar la palabra "salmo" en su lugar. Esto se puede escribir como: "Este es un salmo que David escribió". Vea cómo tradujo esto en 16:1.

cuando huyó de delante de Saúl a la cueva
El propósito de esta frase se puede establecer claramente junto con algunos detalles básicos sobre la situación. Traducción Alterna: "Esto es sobre cuando David se escondió en la cueva de Saúl" o "Esto es sobre cuando el Rey Saúl estaba persiguiendo a David, y David se escondió en una cueva"

yo tomo refugio en Tí
Se dice que ir a EL SEÑOR para protegerse es refugiarse en él. Traducción Alterna: "Voy a ti para protección"

Yo me quedo bajo tus alas por protección
El salmista habla de Dios como si fuera un ave madre que protege a sus crías acurrucándolas bajo sus alas. Traducción Alterna: "Confío en ti para protegerme"

hasta que esta destucción se termine
El salmista habla del deseo de Saúl de matarlo como si Saúl buscara destruir a un enemigo. Traducción Alterna: "hasta que termine este problema" o "hasta que ya no esté en peligro"

Psalms 57:2

Quien hace todas las cosas por mí
Esto explica por qué clamará a Dios. Se puede traducir con "porque". Traducción Alterna: "porque él hace todo por mí"

esos quienes me destruyen
Se habla del ataque feroz de los enemigos como si estuvieran aplastando su cuerpo al marchar sobre él. Traducción Alterna: "los que me atacan severamente"

Dios mandará Su amorosa bondad y Su lealtad
Se dice que Dios es amable y fiel como si estuviera enviando su bondad y fidelidad. Traducción Alterna: "Dios será amable conmigo y confiable"

Psalms 57:4

Mi vida está entre leones
El salmista habla de sus enemigos como si fueran leones. Traducción Alterna: "Vivo entre enemigos feroces" o "enemigos feroces me rodean como leones"

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esos que están listos para devorarme
Se dice que destruir es devorar o comer algo. Algunas versiones entienden que el texto hebreo significa "bestias ardientes". Ambas imágenes hablan de sus enemigos como si fueran bestias salvajes. Traducción Alterna: "los que están listos para destruirme"

gente cuyos dientes son lanzas y flechas
Se habla de las lanzas y flechas de los enemigos como si fueran dientes de leones. El salmista continúa hablando de sus enemigos como si fueran leones. Traducción Alterna: "las personas que matan a otros con lanzas y flechas como los leones matan con sus afilados dientes"

lanzas y flechas
Dado que ambos términos son armas, si su cultura conoce solo uno, es aceptable usarlo solo.

cuyas lenguas son espadas filosas
La lengua representa lo que alguien dice, y las palabras crueles de los enemigos se hablan como si fueran espadas. Traducción Alterna: "cuyas palabras crueles son como espadas afiladas" o "que me causan terribles problemas por lo que dicen"

Sé exaltado, Dios, sobre los cielos
El salmista le pide a Dios que muestre que está exaltado. Ser exaltado sobre los cielos representa ser grandioso. Traducción Alterna: "Dios, muestra que eres exaltado sobre los cielos" o "Dios, muestra que eres grande en los cielos"

deja que Tu gloria sea sobre toda la tierra
El salmista le pide a Dios que muestre su gloria. Traducción Alterna: "muestra tu gloria sobre toda la tierra"

Psalms 57:6

Ellos extienden una red para mis pies
Se habla de los planes de sus enemigos para capturarlo como si hubieran extendido una red en el suelo para atraparlo. Traducción Alterna: "Es como si mis enemigos hubieran extendido una red para atraparme" o "Planearon capturarme como personas que extendieron una red para atrapar a un animal"

Ellos cavaron un pozo frente a mí
Se habla de los planes de sus enemigos para capturarlo como si hubieran cavado un pozo para que cayera. Traducción Alterna: "Es como si cavaran un hoyo para que yo cayera" o "Planearon capturarme como personas que cavan un hoyo en el suelo para atrapar a un animal"

¡Ellos mismos han caído en medio de él!
Se habla del daño que sufrieron sus enemigos cuando intentaron capturarlo como si cayeran en la trampa que le habían hecho. Traducción Alterna: "Ellos mismos cayeron en el pozo que habían cavado para mí" o "Pero ellos mismos fueron lastimados por lo que planearon hacerme"

Psalms 57:7

Mi corazón está fijo, Dios, mi corazón está fijo
Se dice que tener confianza es que el corazón es firme en lugar de sacudirse o moverse con facilidad. La frase se repite para mostrar que tiene plena confianza en Dios y que no cambiará. Traducción Alterna: "Estoy completamente confiado en ti, Dios"

yo cantaré alabanzas
A quién le cantará se puede establecer claramente. Traducción Alterna: "Te cantaré alabanzas, Dios"

Despierta, mi honrado corazón
Se puede afirmar claramente que el propósito de despertarse es cantar alabanzas a Dios. Despertar puede ser una metáfora para comenzar o prepararse para hacer algo. El corazón representa al salmista o sus emociones. Traducción Alterna: "Despierta, mi corazón honrado, para cantar alabanzas a Dios" o "Prepararé mi corazón honrado para cantar alabanzas a Dios" o "Me siento honrado de despertar y cantar alabanzas a Dios" o

despierta, flauta y arpa
Se puede afirmar claramente que el propósito de despertarse es cantar alabanzas a Dios. El salmista habla como si la flauta y el arpa fueran personas que pudieran despertarse para cantar alabanzas a Dios. Traducción Alterna: "Despierta, flauta y arpa, y canta alabanzas a Dios" o "Tocaré la flauta y el arpa mientras canto alabanzas a Dios"

yo levantaré el amanecer.
Se habla del amanecer como si estuviera vivo, y levantarse antes del amanecer se dice que se despierta. El propósito de levantarse antes del amanecer es alabar a Dios. Traducción Alterna: "Me levantaré antes del amanecer" o "Me levantaré antes de que salga el sol"

Psalms 57:9

Pues grande es Tu amor constante, alcanzando los cielos...Tu fidelidad a las nubes
Estas dos frases tienen un significado muy similar. Se habla de la grandeza del amor inagotable de Dios y la grandeza de su fidelidad como si pudieran medirse a distancia.

Pues grande es Tu amor constante, alcanzando los cielos
Se habla de la grandeza del amor inagotable de Dios como si pudiera medirse a distancia. Traducción Alterna: "Tu amor inagotable es tan grande como la distancia de la tierra a los cielos"

y Tu fidelidad a las nubes
Las palabras "grande es tu" y "alcanzar" se entienden de la frase anterior. Traducción Alterna: "y grande es tu fidelidad, llegando a las nubes" o "y

tu fidelidad es tan grande como la distancia de la tierra a las nubes"

Sé exaltado, Dios, sobre los cielos
El salmista le pide a Dios que muestre que está exaltado. Ser exaltado sobre los cielos representa ser grandioso. Traducción Alterna: "Dios, muestra que eres exaltado sobre los cielos" o "Dios, muestra que eres grande en los cielos"

que Tu gloria sea exaltada sobre toda la tierra
El salmista le pide a Dios que muestre su gloria. Traducción Alterna: "muestra tu gloria sobre toda la tierra"

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Chapter 58

1 ¿Acaso ustedes, gobernantes, hablan justicia? ¿Acaso juzgan rectamente, ustedes pueblo? **2** No, ustedes cometen maldad en su corazón; ustedes distribuyen la violencia a través de la tierra con sus manos. **3** Los malvados se desvían hasta cuando estaban en el vientre; ellos se desvían desde el nacimiento, hablando mentiras. **4** Su veneno es como el veneno de una serpiente; ellos son como una víbora sorda que cierra sus oídos, **5** que no le prestan atención a la voz de los encantadores, no importa qué tan habilidosos sean. **6** Rómpeles los dientes en sus bocas, Dios; saca los grandes dientes de la boca de los jóvenes leones, SEÑOR. **7** Déjalos que se derritan como agua que corre; cuando ellos disparen sus flechas, déjalas ser como si no tuvieran puntas. **8** Déjalos ser como un caracol que se derrite y muere, como el niño de una mujer nacido prematuramente que nunca ve la luz del sol. **9** Antes que tus envases puedan sentir el calor ardiente de la espina, él los llevará lejos con un torbellino, las espinas verdes y las espinas ardientes por igual. **10** El justo se alegrará cuando vea la venganza de Dios; él lavará sus pies en la sangre de los malvados, **11** para que los hombres digan: "Verdaderamente, hay recompensa para las personas justas; verdaderamente hay un Dios que juzga la tierra."

Psalms 58:1

Información general
El paralelismo es común en la poesía hebrea.

Información general
Este salmo es una canción sobre personas malvadas.

Al músico principal
"Esto es para que el director de música lo use en la adoración"

sobre No destruyas
Esto probablemente indica qué estilo musical o melodía usar al cantar el salmo. Vea cómo tradujo esto en 57:1

Un salmo de David
Los posibles significados son 1) David escribió el salmo o 2) el salmo es sobre David o 3) el salmo está al estilo de los salmos de David.

un mictam
El significado de la palabra "mictam" es incierto. Puede usar la palabra "salmo" en su lugar. Esto se puede escribir como: "Este es un salmo que David escribió". Vea cómo tradujo esto en 16:1.

¿Acaso ustedes, gobernantes, hablan justicia?
El autor usa esta pregunta para reprender a los gobernantes porque no hablan con rectitud. Traducción Alterna: "¡Ustedes, gobernantes, no dicen lo que es correcto!"

ustedes....su
Las palabras "ustedes" y "su" se refieren a los hombres poderosos que son jueces. El "usted" aquí es plural.

¿Acaso juzgan rectamente, ustedes pueblo?
El autor utiliza esta pregunta para reprender a los jueces que no juzgan con rectitud. Traducción Alterna: "¡Ustedes nunca juzgan a las personas con rectitud!"

no
El autor responde las dos preguntas que acababa de hacer.

No, ustedes cometen maldad en su corazón
El corazón se refiere a los pensamientos o planes de las personas. Traducción Alterna: "cometes maldad en tus pensamientos" o "piensas en hacer cosas malvadas"

ustedes distribuyen la violencia a través de la tierra con sus manos.
Se dice que hacer violencia en varios lugares de la tierra es distribuir o difundir la violencia en toda la tierra, como si la violencia fuera algún tipo de cosas o cosas. Traducción Alterna: "ustedes mismos hacen actos violentos en todas partes de la tierra"

Psalms 58:3

Los malvados se desvían hasta cuando estaban en el vientre....ellos se desvían desde el nacimiento
Esta es la misma idea expresada de dos maneras diferentes.

ellos se desvían
Se dice que hacer cosas incorrectas es como si la gente estuviera caminando por un camino, y se apagan y van por el camino equivocado. Traducción Alterna: "hacen cosas mal"

Su veneno es como el veneno de una serpiente
Se habla de las cosas malvadas que la gente dice como si fueran veneno. Traducción Alterna: "Sus palabras malvadas causan problemas ya que el veneno de una serpiente daña a las personas"

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ellos son como una víbora sorda que cierra sus oídos
Se habla de las personas malvadas que no escuchan consejos o reproches como si fueran serpientes que no responden a la música de un encantador. Traducción Alterna: "se niegan a escuchar como una víbora sorda que se tapa los oídos"

víbora sorda que cierra sus oídos
Se habla de una víbora que no responde a la música de un encantador como si pudiera poner algo en sus oídos para que no escuche. Traducción Alterna: "un sumador que no escucha"

víbora
una especie de serpiente venenosa

encantadores
personas que tocan o cantan música para controlar serpientes

no importa que tan habilidosos sean
En lo que los encantadores de serpientes eran hábiles se puede decir claramente. Traducción Alterna: "no importa cuán hábiles sean los encantadores para controlar las serpientes"

Psalms 58:6

Información General
El autor enumera las cosas que le gustaría que Dios haga a las personas malvadas.

Rómpeles los dientes...saca los grandes dientes de la boca de los jóvenes leones
En ambas frases, se habla de las personas malvadas como si fueran leones, y se dice que hacer que sean impotentes para matar a las personas es como romperse los dientes. Traducción Alterna: "Elimina su poder de matar. Hazlos impotentes como leones jóvenes cuyos dientes se han roto y caído"

Déjalos que se derritan como agua que corre
Se habla de las personas malvadas como si fueran hielo o agua. Ya no existe, se dice que se está derritiendo o drenando hacia el suelo seco. Traducción Alterna: "Haz que desaparezcan como el agua que se escurre" o "Haz que desaparezcan como el hielo que se derrite y drena en el suelo"

déjalas ser como si no tuvieran puntas
que sus flechas sean como si no tuvieran puntos

Déjalos ser como un caracol que se derrite y muere,
Ya no existe se habla de fusión y desaparición. Traducción Alterna: "Deja que los malvados se desvanezcan como un caracol que se derrite y ya no existe"

caracol
"babosa"

como el niño de una mujer nacido prematuramente que nunca ve la luz del sol.
hijo nacido de una mujer que nunca ve la luz del sol : se dice que no existe como un bebé nacido muerto. Traducción Alterna: "como un bebé que nació demasiado temprano para vivir y ver la luz del sol" o "como un bebé que nació muerto"

Psalms 58:9

Antes que tus envases puedan sentir el calor ardiente...las espinas verdes y las espinas ardientes por igual
Se habla de los malvados como si fueran ramas de espino, y se habla del rápido castigo de Dios hacia ellos como si fuera a volarlos rápidamente o barrerlos. Traducción Alterna: "Dios destruirá a las personas malvadas más rápido de lo que un torbellino puede volar ramas de espino que se han puesto debajo de una olla y se han encendido con fuego"

tus
David le está hablando al pueblo de Dios.

espinas
"ramas de espino"

El justo se alegrará cuando vea
La frase "el justo" se refiere a las personas justas en general. Traducción Alterna: "Las personas justas se regocijarán cuando vean"

él lavará sus pies en la sangre de los malvados,
Se dice que mojarse los pies al caminar sobre la sangre es lavar los pies con sangre. Traducción Alterna: "los justos mojarán sus pies en la sangre de los impíos" o "los justos marcharán sobre la sangre de los impíos"

él lavará sus pies en la sangre de los malvados,
La gran cantidad de personas malvadas que mueren se expresa usando la exageración de las personas justas que se lavan los pies en la sangre de las personas malvadas. Traducción Alterna: "tantas personas malvadas morirán que cuando los justos marchen sobre su sangre, parecerá que podrían lavarse los pies en ella"

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Chapter 59

1 Rescátame de mis enemigos, mi Dios; pónme en lo alto lejos de esos quienes se levantan en contra mía. **2** Mantenme a salvo de los trabajadores de iniquidad, y sálvame de los hombres sanguinarios. **3** Pues, mira, ellos esperan en emboscada para tomar mi vida. Los poderosos malechores se juntan a sí mismos en mí contra, pero no por mi transgresión o mi pecado, SEÑOR. **4** Ellos se preparan para correr hacia mí aunque yo no tengo culpa; despierta, ayúdame y ve. **5** Tu, SEÑOR Dios de los ejércitos, el Dios de Israel, levántate y castiga a todas las naciones, no seas misericordioso con ningún transgresor malvado. **6** Ellos regresan en la noche, ellos aúllan como perros y van por la ciudad. **7** Mira, ellos eructan con sus bocas; espadas hay en sus labios, pues ellos dicen: "¿Quién nos escucha?" **8** Pero Tú, SEÑOR, te ríes de ellos; Tú aguantas a todas las naciones en burla. **9** Dios, mi fuerza, yo te prestaré atención a Ti, Tú eres mi torre alta. **10** Mi Dios me encontrará con Su misericordia; Dios me dejarás ver mi deseo en mis enemigos. **11** No los mates, o mi gente se olvidará. Espárcelos con Tu poder y hazlos caer, SEÑOR nuestro escudo. **12** Por los pecados de sus bocas y las palabras de sus labios, déjalos ser capturados en su orgullo, y por las maldiciones y mentiras que ellos expresan. **13** Consúmelos en ira, consúmelos para que ellos no sean más; déjalos saber que Dios gobierna en Jacob y hasta los confines de la tierra. **14** En la noche ellos regresan, aullando como perros llendo alrededor de la ciudad. **15** Ellos vagan buscando comida y ellos gruñen como un perro si no están satisfechos. **16** Pero yo cantaré sobre Tu fuerza, ¡y en la mañana yo cantaré sobre Tu firme amor! Pues Tú has sido mi torre alta y un refugio en los días de mi angustia. **17** A Ti, mi Fuerza, yo cantaré alabanzas; pues Dios es mi torre alta, el Dios que me muestra misericordia.

Psalms 59:1

Información General
El paralelismo es común en la poesía hebrea.

Al músico principal
"Esto es para que el director de música lo use en la adoración"

sobre no destruyas
Esto probablemente indica qué estilo musical o melodía usar al cantar el salmo. Vea cómo tradujo esto en 57:1

un salmo de David
Los posibles significados son 1) David escribió el salmo o 2) el salmo es sobre David o 3) el salmo está al estilo de los salmos de David.

un mictam
El significado de la palabra "michtam" es incierto. Puede usar la palabra "salmo" en su lugar. Esto se puede escribir como: "Este es un salmo que David escribió". Vea cómo tradujo esto en 16:1

cuando Saúl ordenó que vigilaran la casa de David para matarlo
"desde que Saúl envió a sus soldados a ir a ver la casa de David para tener la oportunidad de matarlo"

pónme en lo alto
Un lugar alto representa un lugar seguro donde sus enemigos no pueden alcanzarlo. Traducción Alterna: "ponme en un lugar seguro"

se levantan en contra mía
Levantarse contra alguien representa atacarlo. Traducción Alterna: "atacarme"

hombres sanguinarios
La palabra "sediento de sangre" contiene "sangre", que se refiere al asesinato y "sediento", que se refiere al deseo. Traducción Alterna: "personas que desean matar" o "personas a las que les gusta matar personas"

Psalms 59:3

ellos esperan en emboscada para tomar mi vida
Los enemigos de David están escondidos y esperan en silencio el momento en que pueden atacarlo.

despierta
Decidir hacer algo y comenzar a hacerlo se expresa como que se está despertando. Traducción Alterna: "hacer algo" o "tomar medidas"

y ve
Lo que él quiere que Dios vea puede afirmarse claramente. Traducción Alterna: "y ver qué me está pasando" o "y ver qué me están haciendo"

Psalms 59:5

levántate
Decidir hacer algo y comenzar a hacerlo se habla de levantarse. Traducción Alterna: "hacer algo" o "tomar medidas"

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todas las naciones
La palabra "naciones" aquí representa a las personas de las naciones que no honran a Dios. Traducción Alterna: "los pueblos de todas las naciones"

Psalms 59:6

Ellos regresan en la noche
La palabra "ellos" se refiere a los malvados transgresores.

ellos aúllan como perros
El salmista habla de sus enemigos que amenazan con atacar a las personas como si fueran perros aullando, gruñendo o ladrando a las personas. Traducción Alterna: "amenazan con atacar a las personas"

van por la ciudad
Puede explicarse claramente por qué recorren la ciudad. Traducción Alterna: "recorre la ciudad para atacar a cualquiera que encuentre"

mira
Aquí la palabra "Ver" se está utilizando para llamar la atención sobre algo. Traducción Alterna: Oye

ellos eructan con sus bocas
Decir cosas terribles se habla de eructos. Estas cosas terribles pueden haber sido insultos o amenazas. AT: "dicen cosas terribles" o "gritan palabras terribles"

eructan
eructar ruidosamente; permitir que el aire del estómago salga de la boca con un ruido fuerte y grosero

espadas hay en sus labios
Se habla de las cosas crueles que decían los malvados como si fueran espadas. Traducción Alterna: "dicen cosas crueles que causan problemas a las personas tanto como las espadas las destruyen"

¿Quién nos escucha?
Esta pregunta se usa para mostrar que creían que Dios no los escucharía y los castigaría. Traducción Alterna: "¡Nadie puede escucharnos!" o "¡Tu Dios no nos escucha!"

Psalms 59:8

te ríes de ellos
"reírse de ellos con desdén" o "burlarse de ellos". Dios se reiría de ellos porque no tienen valor ni poder.

Tú aguantas a todas las naciones en burla
"ridiculizas a todas las naciones" o "sabes que los pueblos de las naciones son tontos"

burla
"ridículo" o "burla"

mi fuerza
El hecho de que Dios sea la fuerza del salmista representa a Dios protegiéndolo. Traducción Alterna: "eres mi fuerza" o "eres mi protector"

Tú eres mi torre alta.
Una torre alta es un lugar al que la gente podría acudir para protegerse de sus enemigos. El salmista habla de Dios protegiéndolo como si Dios fuera un refugio fuerte y seguro. Traducción Alterna: "me proteges como una torre alta"

Psalms 59:10

Mi Dios me encontrará
Se dice que Dios rescata al salmista como si Dios se encontrara con él. Traducción Alterna: "Mi Dios me rescatará"

mi deseo en mis enemigos
El sustantivo abstracto "deseo" se puede expresar con el verbo "querer". Traducción Alterna: "lo que quiero que les pase a mis enemigos"

Espárcelos
"Haz que deambulen"

nuestro escudo
Se dice que Dios protege a los justos como si Dios fuera un escudo. Traducción Alterna: "nuestro protector" o "el que nos protege como un escudo"

Psalms 59:12

Por los pecados de sus bocas y las palabras de sus labios
Las bocas y los labios representan las cosas que la gente dice. Traducción Alterna: "Porque pecan por lo que dicen" o "Por las cosas pecaminosas que dicen"

déjalos ser capturados en su orgullo
Esto se puede establecer en forma activa. Traducción Alterna: "deja que la gente los capture por su orgullo"

que ellos expresan
"que dicen"

Consúmelos en ira, consúmelos para que ellos no sean más
Destruirlos por completo se expresa como quemarlos o los consumirlos. Traducción Alterna: "Enojarse con ellos y destruirlos por completo para que no haya más de ellos"

en Jacob
Jacob aquí se refiere a Israel. Traducción Alterna: "en Israel"

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hasta los confines de la tierra.
"Incluso a los lugares más distantes de la tierra". Esto representa todos los lugares de la tierra. Traducción Alterna: "en todas partes en la tierra"

Psalms 59:14

aullando como perros
El salmista habla de sus enemigos que amenazan con atacar a las personas como si fueran perros aullando, gruñendo o ladrando a las personas. Traducción Alterna: "amenazando con atacarnos" o "amenazando con atacarnos como perros salvajes"

satisfechos
contento

Psalms 59:16

Tú has sido mi torre alta y un refugio
Las torres altas y los refugios son lugares a los que las personas pueden ir para refugiarse de sus enemigos. El salmista habla de Dios protegiéndolo como si Dios fuera un refugio fuerte y seguro. Traducción Alterna: "me has protegido como una torre alta y un refugio"

en los días de mi angustia
La palabra "día" aquí se refiere a un período de tiempo. Traducción Alterna: "siempre que he tenido problemas"

A Ti, mi Fuerza, yo cantaré alabanzas
"Para ti, mi fuerza" se puede combinar como una sola oración. Traducción Alterna: "Tú eres mi fuerza, así que te cantaré alabanzas"

mi fuerza
El hecho de que Dios sea la fuerza del salmista representa a Dios protegiéndolo. Traducción Alterna: "mi protector"

pues Dios es mi torre alta
Las torres altas son lugares a los que las personas pueden acudir para protegerse de sus enemigos. El salmista habla de Dios protegiéndolo como si Dios fuera un refugio fuerte y seguro. Traducción Alterna: "me has protegido como una torre alta"

el Dios que me muestra misericordia
Esto se puede expresar en una oración separada. Traducción Alterna: "Él es el Dios de la fidelidad al pacto" o "Tú eres el Dios de la fidelidad al pacto"

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Chapter 60

1 Dios, Tú nos has expulsado; Tú has roto nuestras defensas; Te has airado; restáuranos otra vez. **2** Tú has hecho temblar la tierra; Tú la has deshecho; sana sus grietas, pues está temblando. **3** Tú has hecho ver cosas difíciles a Tu pueblo; nos has hecho beber del vino que te hace tambalear. **4** Para aquellos que Te honran, Tú has puesto un estandarte para ser mostrado contra aquellos que llevan el arco. **5** Para que aquellos que Tú amas puedan ser rescatados, rescátanos con Tu mano derecha y contéstame. **6** Dios ha hablado en Su santidad: "Yo me regocijaré; Yo dividiré a Siquem y mediré el Valle de Sucot. **7** Galaad es Mío, y Manasés es Mío; Efraín también es Mi casco; Judá es Mi cetro. **8** Moab es mi lavamanos; sobre Edom lanzaré Mi zapato; Clamaré en triunfo a causa de Filistea." **9** ¿Quién me llevará a la ciudad fuerte? ¿Quién me conducirá a Edom? **10** Pero Tú, Dios, ¿no nos has rechazado? Tú no entras en batalla con nuestro ejército. **11** Danos ayuda contra el enemigo, porque la ayuda del hombre es inútil. **12** Nosotros triunfaremos con la ayuda de Dios; Él pisoteará a nuestros enemigos.

Psalms 60:1

información General
El paralelismo es común en la poesía hebrea.

Al músico principal
"Esto es para que el director de música lo use en la adoración"

set to Shushan Eduth
Esto probablemente indica qué melodía o estilo musical usar al cantar el salmo. Traducción Alterna: "canta este salmo usando la melodía de "Shushan Eduth'" o "canta esto usando el estilo "Shushan Eduth"

Shushan Eduth
Esto significa "Lirios de la promesa". Los traductores pueden escribir el significado o copiar las palabras hebreas.

un Mictam
El significado de la palabra "mictam" es incierto. Puede usar la palabra "salmo" en su lugar. Esto se puede escribir como: "Este es un salmo que David escribió". Vea cómo tradujo esto en 16:1

Aram-Naharaim...Aram de Soba
"Aram de los dos ríos ... la nación aramea de Soba". Estos son lugares.

Joab
Esto se refiere a Joab y al ejército que dirigió.

doce mil Edomitas
12.000 edomitas

Tú nos has expulsado
Se habla de las personas que rechazan a Dios como si las hubiera tirado. Traducción Alterna: "nos has rechazado"

Tú has roto nuestras defensas
Se dice que Dios permite que los enemigos de Israel rompan sus defensas como Dios mismo lo había hecho. Traducción Alterna: "has permitido que nuestros enemigos rompan nuestras defensas"

Psalms 60:2

Oración de enlace
El salmista continúa hablando a Dios

Tú has hecho temblar la tierra; Tú la has deshecho
El salmista habla del desastre en su país como si fuera un terremoto.

sana sus grietas
Se dice que fortalecer a la gente nuevamente es reparar las fisuras en el suelo o las paredes.

grietas
grandes grietas en el suelo o paredes

Tú has hecho ver cosas difíciles a Tu pueblo
Aquí "ver" representa "experiencia" o "sufrimiento".

beber del vino que te hace tambalear.
"El vino que nos hace tambalear". Se dice que estar indefenso es estar tambaleante, apenas capaz de mantenerse en pie.

Psalms 60:4

Tú has puesto un estandarte
Se dice que Dios está guiando a su pueblo en la batalla como si Dios fuera un rey o comandante humano que había colocado una bandera para el ejército. Traducción Alterna: "eres como un rey que coloca un estandarte" o "nos mandas en la batalla como un rey que levanta un estandarte"

estandarte
"bandera de batalla". Esta es una bandera que un rey o comandante levantaría en un poste para mostrar que el ejército debería reunirse.

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para ser mostrado contra aquellos que llevan el arco.
Esto se puede establecer con una oración activa. Traducción Alterna: "para exhibir contra aquellos que llevan el arco". Sin embargo, algunas versiones tienen diferentes interpretaciones de esta frase.

para ser mostrado contra aquellos que llevan el arco.
La frase "los que llevan el arco" se refiere a los soldados enemigos en la batalla. Traducción Alterna: "para mostrar cuando lleva a su ejército a la batalla contra tus enemigos"

con Tu mano derecha
La mano derecha de Dios representa su poder. Traducción Alterna: "por tu poder"

contéstame
Responder aquí representa responder a su solicitud. Traducción Alterna: "responder a mi solicitud" o "responder a mi oración"

Psalms 60:6

Efraín también es Mi casco
Dios habla de la tribu de Efraín como si fuera su ejército. El casco simboliza el equipamiento para la guerra. Traducción Alterna: "Efraín es como un casco que he elegido" o "la tribu de Efraín es mi ejército"

casco
un casco que los soldados usan para proteger sus cabezas de lesiones

Judá es Mi cetro
Dios escogió a los hombres de la tribu de Judá para ser los reyes de su pueblo, y él habla de esa tribu como si fuera su cetro. Traducción Alterna: "la tribu de Judá es como mi cetro" o "Judá es la tribu a través de la cual yo gobierno a mi pueblo"

Psalms 60:8

Moab es mi lavamanos
Dios habla de que Moab no es importante como si Moab fuera un lavabo o un sirviente humilde. Traducción Alterna: "Moab es como un tazón que uso para lavar"

sobre Edom lanzaré Mi zapato
Dios probablemente estaba hablando de tomar posesión de Edom como si simbólicamente estuviera arrojando su zapato sobre esa tierra para demostrar que lo posee. Sin embargo, algunas versiones tienen otras interpretaciones. Traducción Alterna: "Tomo posesión de la tierra de Edom" o "Lanzo mi zapato sobre la tierra de Edom para demostrar que es mío"

Psalms 60:10

Pero Tú, Dios, ¿no nos has rechazado?
El salmista usa esta pregunta para expresar su tristeza porque parece que Dios los ha rechazado. Traducción Alterna: "Pero Dios, parece que nos has rechazado". o "Dios, parece que nos has abandonado".

Tú no entras en batalla con nuestro ejército.
El salmista habla de Dios ayudando a su ejército como si Dios fuera a pelear con ellos. Traducción Alterna: "no ayudas a nuestro ejército cuando vamos a la batalla"

inútil
"sin valor"

triunfaremos
"tener victoria"

Él pisoteará a nuestros enemigos
El salmista habla de Dios ayudando a su ejército a derrotar a sus enemigos como si Dios fuera a pisotear a los enemigos. Traducción Alterna: "nos permitirá pisotear a nuestros enemigos" o "nos hará capaces de vencer a nuestros enemigos"

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Chapter 61

1 Oye mi clamor, Dios; atiende mi oración. **2** Desde los confines de la tierra yo Te llamaré cuando mi
corazón esté abrumado; dirígeme a la roca que es más alta que yo. **3** Pues Tú has sido un refugio para mí,
una torre fuerte en contra del enemigo. **4** ¡Déjame vivir en Tu tabernáculo para siempre! Déjame
refugiarme bajo el abrigo de Tus alas. **5** Pues Tú, Dios, has oído mis votos, Tú me has dado la herencia de
aquellos que honran Tu nombre. **6** Tú prolongarás la vida del rey; sus años serán como muchas
generaciones. **7** Él permanecerá ante Dios para siempre. **8** Yo cantaré alabanza a Tu nombre para siempre
para que yo pueda cumplir mis votos todos los días.

Psalms 61:1

Información general
El paralelismo es común en la poesía hebrea.

Información general
Esta es una canción sobre la fidelidad de Dios.

Al músico principal
"Esto es para que el director de música lo use en la adoración"

en un instrumento de cuerda
la gente debería tocar un instrumento de cuerda con esta canción

un salmo de David
Los posibles significados son 1) David escribió el salmo o 2) el salmo es sobre David o 3) el salmo está al estilo de los salmos de David.

Oye mi clamor, Dios; atiende mi oración
Estas cláusulas tienen un significado similar. Traducción Alterna: "Dios, escúchame y responde mi oración"

abrumado
vencido

dirígeme a la roca que es más alta que yo.
Aquí el escritor habla de Dios como si fuera una roca alta que pudiera escalar para protegerse.

una torre fuerte en contra del enemigo.
Las palabras implícitas "que me mantienen a salvo" se pueden agregar a la traducción. Traducción Alterna: "has sido como una torre fuerte que me mantiene a salvo de mi enemigo"

una torre fuerte
Aquí el escritor habla de Dios como si fuera una "torre fuerte" que brinda protección contra sus enemigos.

Psalms 61:4

Déjame refugiarme bajo el abrigo de Tus alas
Se dice que ir a EL SEÑOR para protegerse es refugiarse en él. Aquí hay una segunda metáfora que habla de la protección de EL SEÑOR como si fuera una gallina protegiendo a sus pollitos debajo de sus alas. Traducción Alterna: "acude a ti para protegerte ya que una chica está a salvo bajo las alas de su madre"

Tú me has dado la herencia
El escritor habla de las bendiciones de Dios como si fueran una herencia que él ha recibido. Traducción Alterna: "me has dado las bendiciones"

aquellos que honran Tu nombre.
Aquí "tu nombre" significa Dios mismo. Traducción Alterna: "que te honra" o "que te tiene un respeto increíble"

Psalms 61:6

Tú prolongarás...muchas generaciones
Estas dos cláusulas tienen significados similares. La idea se repite para enfatizar.

Tú prolongarás la vida del rey
"Extenderás la vida del rey" o "Harás que la vida del rey dure mucho tiempo"

sus años serán como muchas generaciones
Aquí "años" se refiere a cuánto tiempo vivirá el rey. Traducción Alterna: "vivirá por muchas generaciones"

Él permanecerá ante Dios para siempre.
Aquí "permanecer ante Dios" significa estar en la presencia de Dios o estar con Dios. Esto se puede afirmar claramente en la traducción. Traducción Alterna: "Dios estará con él para siempre" o "Dios estará con el rey para siempre"

Psalms 61:8

Yo cantaré alabanza a Tu nombre para siempre
Aquí "nombre" representa a Dios mismo. Traducción Alterna: "Siempre te cantaré alabanzas"

mis votos
Estos se refieren a la promesa de ofrecer sacrificios a Dios todos los días. (Ver UDB)

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Chapter 62

1 Yo espero en silencio por Dios solamente; mi salvación viene de Él. **2** Él sólo es mi roca y mi salvación;
Él es mi torre alta; yo no seré movido grandemente. **3** ¿Por cuánto tiempo, ustedes, atacarán a un hombre,
para hacerlo caer como una pared inclinada o una cerca temblorosa? **4** Ellos consultan con él sólo para
derribarlo de su posición honorable; ellos aman decir mentiras; ellos lo bendicen con sus bocas, pero en
sus corazones lo maldicen. **5** Yo espero en silencio por Dios solamente; pues mis esperanzas están puestas
sobre Él. **6** Él sólo es mi roca y mi salvación; Él es mi torre alta; yo no seré movido. **7** Con Dios está mi
salvación y mi gloria; la roca de mi fortaleza y mi refugio están en Dios. **8** Confía en Él en todo tiempo, oh
pueblo; derrama tu corazón delante de Él; Dios es un refugio para nosotros. **9** Seguramente los hombres
de baja condición son vanidad; y los hombres de alta condición son una mentira; ellos pesarán
livianamente en la balanza; pesados juntos, son más livianos que cualquier cosa. **10** No confíen en la
opresión ni en el robo; y no esperen inútilmente en las riquezas, porque ellas no llevarán ningún fruto; no
fijen su corazón en ellas. **11** Dios ha hablado una vez, dos veces yo he oído esto: el poder le pertenece a
Dios. **12** También a Ti, Señor, pertenece la misericordia, pues Tú le devolverás a cada persona según lo
que ha hecho.

Psalms 62:1

Información general
El paralelismo es común en la poesía hebrea.

Información general
Este salmo es una canción sobre la fidelidad de Dios.

Al músico principal
"Esto es para que el director de música lo use en la adoración"

Jedutún
Uno de los principales músicos de David tenía este mismo nombre. Esto puede referirse a él. Vea cómo tradujo esto en 39:1.

un salmo de David
Los posibles significados son 1) David escribió el salmo o 2) el salmo es sobre David o 3) el salmo está al estilo de los salmos de David.

mi salvación viene de Él
"él es quien me rescata" o "él es quien me salva"

Él sólo es mi roca y mi salvación
El escritor habla de la capacidad de Dios para protegerlo como si Dios fuera una roca. Traducción Alterna: "Él es el único que puede protegerme y rescatarme"

Él es mi torre alta
El escritor habla de la capacidad de Dios para protegerlo como si Dios fuera una torre alta. Traducción Alterna: "él me mantiene alejado de mis enemigos"

yo no seré movido grandemente
Esto se puede establecer en forma activa. Traducción Alterna: "nada puede moverme"

Psalms 62:3

ustedes
"mis enemigos" o "todos mis enemigos"

Por cuánto tiempo...atacarán a un hombre...o una cerca temblorosa?
David usa una pregunta retórica para expresar su frustración. No se espera respuesta. Traducción Alterna: "Parece que mis enemigos nunca dejarán de atacarme. Siento que soy tan débil contra ti como una pared inclinada o una cerca rota".

atacarán a un hombre
"atacarme"

Ellos consultan con él sólo
"Pretenden" o "Planean"

consultan con él ...derribarlo...lo bendicen... lo maldicen
En estos versículos, David se refiere a sí mismo por "él".

con sus bocas
Esto se refiere a su discurso o sus palabras.

en sus corazones
Esto se refiere a sus pensamientos.

Psalms 62:5

pues mis esperanzas están puestas sobre Él
"Porque pongo mi esperanza en él"

Él sólo es mi roca y mi salvación; Él es mi torre alta;
El escritor habla de Dios como si fuera una roca y una torre alta. Ambas metáforas muestran cómo Dios proporciona protección contra los enemigos. Aquí "salvación" significa que Dios rescata al escritor. Vea cómo tradujo esto en 62:1.

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yo no seré movido.
Esto se puede establecer en forma activa. Traducción Alterna: "nada puede moverme"

Psalms 62:7

la roca de mi fortaleza y mi refugio están en Dios
El escritor habla de Dios como si fuera una roca que lo mantiene a salvo de sus enemigos. También habla de Dios como si fuera un refugio que brinda protección. Traducción Alterna: "Dios siempre me da fuerza y protección"

derrama tu corazón
Esto se refiere a decirle a Dios sus sentimientos mas profundos como si estuviera derramando un líquido. Traducción Alterna: "dale tus más profundas preocupaciones a Dios"

refugio para nosotros
La palabra "nosotros" se refiere a David y a las personas con las que está hablando.

Psalms 62:9

los hombres de baja condición ...los hombres de alta condición son una mentira
Esto se refiere a hombres de todos los niveles de riqueza e importancia. Las frases "son vanidad" y "son mentiras" tienen el mismo significado. No se puede poner la confianza en nadie. Traducción Alterna: "no puedes confiar en los hombres, no importa cuán importantes sean"

pesados juntos, son más livianos que cualquier cosa.
Si pones a todos estos tipos de hombres juntos en una balanza, no tendrían peso. Esto significa que no tienen ningún valor real para usted.

opresión ni en el robo
Estas dos palabras tienen básicamente el mismo significado. No puedes confiar en el dinero que obtienes tomándolo de otras personas.

ellas no llevarán ningún fruto
El escritor habla de las riquezas como si fueran árboles o enredaderas que pudieran dar fruto. Traducción Alterna: "porque no te proporcionarán nada bueno"

no fijen su corazón en ellas
Aquí "fijar tu corazón" es un modismo que significa desear algo grandemente. Traducción Alterna: "no los desees"

Psalms 62:11

Dios ha hablado una vez, dos veces yo he oído esto
Esto significa que Dios ha dicho esto más de una vez.

el poder le pertenece a Dios
"Él es quien nos ama fielmente, como lo prometió" (UDB)

También a Ti, Señor, pertenece la misericordia,
"Él es quien nos ama fielmente, como lo prometió" (UDB)

pues Tú le devolverás a cada persona según lo que ha hecho
El escritor habla de las recompensas de Dios como si estuviera pagando un salario por el trabajo.

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Chapter 63

1 ¡Dios, Tú eres mi Dios! Yo Te busco fervientemente, mi alma tiene sed de Ti, y mi carne Te desea, en una tierra seca y agotada donde no hay agua. **2** Así como Te he mirado en medio del santuario para ver Tu poder y Tu gloria. **3** Porque Tu misericordia es mejor que la vida, mis labios Te alabarán. **4** Así que yo Te bendeciré mientras viva; yo levantaré mis manos en Tu nombre. **5** Será como si yo comiera una comida de tuétano y grosura; con labios jubilosos mi boca Te alabará, **6** cuando yo piense en Ti sobre mi cama y medite en Ti en las horas nocturnas. **7** Pues Tú has sido mi ayuda, y a la sombra de Tus alas me regocijo. **8** Yo me aferro a Ti; Tu mano derecha me sostiene. **9** Pero aquellos que procuran destruir mi vida bajarán a las partes más bajas de la tierra; **10** ellos serán entregados a aquellos cuyas manos usan la espada, y llegarán a ser comida para los chacales. **11** Pero el rey se regocijará en Dios; todos los que juran por Él estarán orgullosos de Él, pero la boca de aquellos que hablan mentiras será cerrada.

Psalms 63:1

Información General
El paralelismo es común en la poesía hebrea.

Un salmo de David
Los posibles significados son 1) David escribió el salmo o 2) el salmo es sobre David o 3) el salmo está al estilo de los salmos de David.

fervientemente
sinceramente

mi alma tiene sed de Ti, y mi carne Te desea
Estas dos cláusulas tienen básicamente el mismo significado y se usan juntas para enfatizar cuánto desea el escritor estar con Dios. Traducción Alterna: "todo mi ser desea enormemente estar contigo"

en una tierra seca y agotada
"desierto seco y caliente"

Psalms 63:3

mis labios Te alabarán
Aquí "mis labios" representa a toda la persona. Traducción Alterna: "Te alabaré"

yo levantaré mis manos en Tu nombre
Aquí "mis labios" representa a toda la persona. Traducción Alterna: "Te alabaré"

Psalms 63:5

Será como si yo comiera una comida de tuétano y grosura;
Aquí el escritor habla de conocer y adorar a Dios como algo más satisfactorio que comer una buena comida. Traducción Alterna: "Seré más feliz que una persona que come una comida de grasa y comida selecta"

con labios jubilosos mi boca Te alabará
Aquí "con labios alegres mi boca" representa a toda la persona que alabará a Dios con alegría. Traducción Alterna: "Te alabaré alegremente"

cuando yo piense en Ti sobre mi cama...en las horas nocturnas
Estas dos cláusulas tienen el mismo significado. Las ideas se repiten para enfatizar cuánto piensa el escritor acerca de Dios.

Psalms 63:7

a la sombra de Tus alas me regocijo
El escritor habla de Dios como si fuera un pájaro protegiendo a sus crías bajo sus alas. Traducción Alterna: "Me alegro porque me proteges"

Yo me aferro a Ti
"Te necesito" o "Dependo de ti"

Tu mano derecha me sostiene
Aquí, la mano derecha se usa como símbolo de fuerza y poder. Traducción Alterna: "me apoyas" o "me levantas"

Psalms 63:9

bajarán a las partes más bajas de la tierra
Esto significa que morirán e irán al lugar de los muertos. Esto se puede afirmar claramente en la traducción. Traducción Alterna:"morirá y descenderá al lugar de los muertos"

ellos serán entregados a aquellos cuyas manos usan la espada
Aquí "la espada" representa la muerte en la batalla, y "aquellos cuyas manos usan la espada" se refiere a los enemigos que los matan en la batalla. Esto se puede establecer en forma activa. Traducción Alterna: "Dios los hará morir en la batalla"

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llegarán a ser comida para los chacales.
Aquí "ellos" se refiere a los cadáveres de aquellos que mueren en la batalla. Traducción Alterna: "los chacales se comerán sus cadáveres"

los chacales
Los "chacales" son una especie de perro salvaje de patas largas. Se alimentan de carroña, caza y fruta.

Psalms 63:11

el rey
David está hablando de sí mismo. Esto se puede afirmar claramente en la traducción. Traducción Alterna: "Yo, el rey de Israel"

juran por Él...estarán orgullosos de Él
La palabra "él" se refiere a "Dios".

pero la boca de aquellos que hablan mentiras será cerrada.
Aquí "la boca" representa a toda la persona. Esto se puede establecer en forma activa. Traducción Alterna: "pero Dios silenciará a los mentirosos" o "pero Dios silenciará a los que mienten"

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Chapter 64

1 Oye mi voz, Dios, escucha mi queja; preserva mi vida del temor a mis enemigos. **2** Escóndeme de las tramas secretas de los malhechores, del escándalo de los hacedores de iniquidad. **3** Ellos han afilado sus lenguas como espadas; ellos han apuntado sus flechas, palabras amargas, **4** para que puedan disparar desde lugares secretos a alguien que es inocente; de repente le disparan a él y no temen nada. **5** Ellos se motivan a sí mismos con un plan malvado; ellos consultan juntos en privado a fin de poner trampas; ellos dicen: "¿Quién nos verá?" **6** Ellos inventan planes pecaminosos: "Nosotros hemos terminado," ellos dicen, "un plan cuidadoso." Los pensamientos internos y los corazones del hombre son profundos. **7** Pero Dios les disparará; de repente ellos serán heridos con Sus flechas. **8** Se les hará tropezar, ya que sus propias lenguas están en contra de ellos; todos los que los vean menearán sus cabezas. **9** Toda la gente temerá y declarará las obras de Dios. Ellos pensarán sabiamente sobre lo que Él ha hecho. **10** Los justos se alegrarán acerca del SEÑOR y se refugiarán en Él; todos los rectos de corazón se enorgullecerán de Él.

Psalms 64:1

Información general:
El paralelismo es común en la poesía Hebrea.

Información general:
Este salmo es una oración por ayuda.

preserva
''guardar''

Escóndeme de las tramas secretas ... escándalo de los hacedores de iniquidad
Estas dos cláusulas tienen significados similares. La segunda cláusula proporciona más detalles al describir cómo suena la "trama secreta"

del escándalo
Aquí las palabras implícitas "esconderme" se pueden agregar a la traducción. Traducción alterna: "escóndeme del escándalo"

escándalo
un sonido confuso de ruido y emoción

Psalms 64:3

Ellos han afilado sus lenguas como espadas
El escritor habla de las lenguas de sus enemigos como si fueran tan afiladas como espadas. Aquí "lenguas" representa las duras palabras que hablan los enemigos. Traducción alterna: "Las cosas duras que dicen me hieren como una espada afilada"

flechas, palabras amargas
El escritor habla de las amargas palabras de sus enemigos como si fueran flechas disparadas contra él. Traducción alterna: "palabras amargas que me atraviesan como flechas"

Psalms 64:5

¿Quién nos verá?
Los malhechores no esperan una respuesta a su pregunta porque piensan que nadie los verá. Traducción alterna: "Nadie verá lo que estamos haciendo"

Los pensamientos internos y los corazones del hombre son profundos
El escritor habla de los "pensamientos internos" y los "corazones del hombre" del hombre como si fueran un cuerpo de agua profundo que nadie puede explorar hasta el fondo.

pensamientos internos ... los corazones del hombre
Ambas frases se refieren a los pensamientos privados o internos del hombre.

Psalms 64:7

información general:
El escritor sigue hablando de los malhechores de 64:1.

Pero Dios les disparará ... con Sus flechas
El escritor habla del castigo de Dios a los malhechores como si Dios les estuviera disparando flechas.

Se les hará tropezar
El escritor habla de que Dios está causando que los planes de los malhechores fracasen como si Dios los estuviera haciendo tropezar en su camino. Esto se puede establecer en forma activa. Traducción alterna: "Dios los hará tropezar" o "Dios hará que sus planes fracasen"

ya que sus propias lenguas están en contra de ellos
Aquí "lenguas" representa las palabras que dicen. Traducción alterna: "ya que las palabras que dicen están en contra de ellos"

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lo que Él ha hecho
''Lo que Dios ha hecho''

Psalms 64:10

se refugiarán en Él
Se dice que ir al SEÑOR para protegerse es refugiarse en él. Traducción alterna: "ve a él para protección"

todos los rectos de corazón se enorgullecerán de Él
Aquí "recto en el corazón" es una expresión idiomatica que significa piadoso o justo. Traducción alterna: "todas las personas que son piadosas lo alabarán"

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Chapter 65

1 Para Ti, Dios en Sion, nuestra alabanza espera; nuestros votos serán cumplidos en Ti. **2** Tú que oyes la oración, a Ti vendrá toda carne. **3** Las iniquidades prevalecen contra nosotros; en cuanto a nuestras transgresiones, Tú las perdonarás. **4** Bendecido es el hombre a quien Tú escoges para acercarlo a Ti para que pueda vivir en Tus atrios. Nosotros estaremos satisfechos con la bondad de Tu casa, Tu santo templo. **5** En justicia Tú nos responderás haciendo cosas maravillosas, Dios de nuestra salvación; Tú que eres la confianza de todos los confines de la tierra y de aquellos que están lejos al otro lado del mar. **6** Porque eres Tú quien hizo firmes a las montañas, Tú quien estás ceñido de fortaleza. **7** Eres Tú quien aquietas el rugido de los mares, el rugido de sus olas, y la conmoción de los pueblos. **8** Aquellos que viven en las partes más remotas de la tierra temen la evidencia de Tus obras; Tú haces que el este y el oeste se regocijen. **9** Tú vienes a ayudar a la tierra; Tú la riegas; Tú la enriqueces grandemente; el río de Dios está lleno de agua; Tú le provees grano a la humanidad cuando has preparado la tierra. **10** Tú riegas sus surcos abundantemente; aplanas sus surcos; Tú los ablandas con aguaceros; Tú bendices los brotes entre ellos. **11** Tú coronas el año con Tu bondad; las huellas detrás de Tu carro dejan caer grosura abajo a la tierra. **12** Los pastos en el desierto destilan rocío, y las colinas están vestidas de gozo. **13** Los pastizales están vestidos con rebaños; los valles también están cubiertos de grano; gritan de júbilo, y cantan.

Psalms 65:1

Información general:
El paralalelismo es común en la poesía Hebrea.

Información general:
Este salmo es una canción de alabanza.

Para Ti, Dios en Sion, nuestra alabanza espera
Esto habla de la alabanza como si esta fuera una persona que puede actuar por sí misma. Traducción alterna: ''Solo a ti, Dios en Sion, nosotros ofrecemos nuestra alabanza.''

nuestros votos serán cumplidos en Ti
Esto puede ser expresado en forma activa. Traducción alterna: ''nosotros haremos lo que hemos prometido que hariamos''

Las iniquidades prevalecen contra nosotros
David habla de la iniquidad como si esta fuese una persona que es capaz de derrotar u oprimir. Traducción alterna: ''Es como si nuestros propios pecados estuvieran derrotandonos''

Tú las perdonarás
La palabras ''las'' se refiere a nuestras ''iniquidades''

Psalms 65:4

quien Tú escoges ... Tus atrios
Las palabras ''tú'' y 'tus'' en este verso se refieren al SEÑOR

vivir en Tus atrios
Esto no significa que el hombre realmente vive en en templo pero que va muy frequentemente a alabar al SEÑOR. Traducción alterna: ''alabar frecuentemente en tus atrios''

Nosotros estaremos satisfechos con la bondad de Tu casa, Tu santo templo
Esto puede ser expresado en forma activa. Traducción alterna: ''La bondad de tu casa, tu santo templo, nos satisfará

Nosotros estaremos
aquí la palabra ''nosotros'' se refiere a David y al pueblo a cual él está hablando.

Tu casa, Tu santo templo.
''tu casa, la cual es tu santo templo''

Psalms 65:5

En justicia
''Porque tú eres justo''

Tú que eres
''tú eres''

los confines de la tierra ... al otro lado del mar
Estas dos frases tienen significados similares. Traducción alterna: '' de todas las personas que viven en toda la tierra y al otro lado del mar''

los confines de la tierra
Esto se refiere a las personas que a lo largo de toda la tierra.

Psalms 65:6

Tú quien estás ceñido de fortaleza
El escritor habla de Dios como si vestía su fuerza como un cinto. Traducción alterna: ''Mostrando que tú eres muy poderoso''

el rugido de los mares, el rugido de sus olas
Estas dos frases tienen el mismo siginificado y son usadas juntas para crear una impresión vívida en el

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oyente o lector. Traducción alterna: ''El continuo rugido de los mares''

rugido
un sonido fuerte causado por el viento y las olas.

y la conmoción
La palabra implícita ''silencio'' puede ser añadida a la traducción. Traducción alterna: ''y el silencio y la conmoción''

conmoción
ruido fuerte

Psalms 65:8

evidencia
prueba o algo que muestra que otra cosa es verdadera.

Tú haces que el este y el oeste se regocijen
La frase ''el este y oeste'' se refiere a las personas que viven alrededor de toda la tierra. Traducción alterna: ''tu causas que las personas de todas partes griten con gozo''

ayudar a la tierra
Esto se refiere al suelo de la tierra

Tú la enriqueces grandemente
''tu haces el suelo muy bueno, tan bueno que las cosas crecen en él.''

el río de Dios está lleno de agua
Esto se refiere al suministro de agua en el cielo que Dios envía para regar la tierra y abastecer las corrientes. Traducción alterna: ''tu abasteces las corrientes con agua''

Psalms 65:10

Tú ... sus
Las palabras ''tú'' y ''tus'' se refieren al SEÑOR

sus surcos
''los surcos de la tierra''

surcos
Un surco es una zanja larga y estrecha hecha en el suelo para plantar semillas o para regar el campo donde se han plantado granos.

crestas
bordes

Tú coronas el año con Tu bondad
Aquí al "año" se le da la calidad humana de llevar una corona. Traducción alterna: "Has honrado el año con una buena cosecha"

Los pastos en el desierto destilan rocío
Hay tanto rocío en los pastos que se dice que destilan. Traducción alterna: ''

las colinas están vestidas de gozo
El escritor habla de la belleza de las colinas como si estas fueran personas alegras, y de la alegría como si esta fuera vestimenta. Traducción alterna: ''las colinas son como personas vistiendo gozo'' y ''las colinas son como personas alegres''

Psalms 65:13

Los pastizales están vestidos con rebaños
El escritor habla de los pastizalez como si estuvieran tan cubiertos de rebaños que es como si los pastos estuvieran usando una prenda.

pastizales
largos campos donde los animales se alimentan del pasto.

rebaños
grupo de animales, tales como ovejas y cabras.

gritan de júbilo, y cantan
Los pastos, colinas y valles son tan abundantes que parecen gritar y cantar de alegría. Traducción alterna: "son como personas alegres cantando"

gritan
Esto se refiere a los pastizales y valles

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Chapter 66

1 Hagan un sonido gozoso a Dios, toda la tierra. **2** Canten fuerte la gloria de Su nombre; hagan su alabanza gloriosa. **3** Digan a Dios: ¡Cuán terribles son Tus obras! Por la grandeza de Tu poder Tus enemigos se someterán a Ti. **4** Toda la tierra Te adorará y cantará a Ti; ellos cantarán a Tu nombre." **5** Vengan y vean las obras de Dios; Él es temible en Sus obras hacia los hijos de la humanidad. **6** Él convirtió el mar en tierra seca; ellos atravesaron el río a pie; ahí nos regocijamos en Él. **7** Él gobierna para siempre por Su poder; Sus ojos observan las naciones; que los rebeldes no se exalten a sí mismos. **8** Bendigan a Dios, ustedes pueblos, que se oiga el sonido de Su alabanza. **9** Él nos mantiene entre los vivos, y no permite que nuestros pies resbalen. **10** Pues Tú, Dios, nos has probado; Tú nos has probado como se prueba la plata. **11** Tú nos metiste en una red; Tú pusiste una carga severa sobre nuestras cinturas. **12** Hiciste que gente cabalgara sobre nuestras cabezas; nosotros pasamos por fuego y agua, pero Tú nos sacaste a un lugar espacioso. **13** Yo entraré a Tu casa con ofrendas quemadas; yo Te pagaré mis votos **14** que mis labios prometieron y mi boca habló cuando yo estuve en aflicción. **15** Yo Te ofreceré ofrendas quemadas de animales engordados con el aroma dulce de machos cabríos; yo ofreceré toros y cabras. **16** Vengan y escuchen, todos ustedes que temen a Dios, y yo declararé lo que Él ha hecho por mi alma. **17** Yo clamé a Él con mi boca, y Él fue alabado con mi lengua. **18** Si yo hubiera visto pecado dentro de mi corazón, el Señor no me habría escuchado. **19** Pero Dios ciertamente ha oído; Él ha prestado atención a la voz de mi oración. **20** Bendecido sea Dios, quien no ha rechazado mi oración ni ha apartado de mí Su misericordia.

Psalms 66:1

Información general:
El paralalelismo es común en la poesía Hebrea.

Información general:
Este salmo es una canción de alabanza.

Hagan un sonido gozoso a Dios, toda la tierra
Un "ruido alegre para Dios" representa cantos y gritos de alabanza a Dios. Traducción alterna: "Que toda la tierra cante y grite alegremente a Dios"

toda la tierra
Esto se refiere a las peronas que viven en la tierra. Traducción alterna: ''todos en la tierra''

Canten fuerte la gloria de Su nombre; hagan su alabanza gloriosa
Estas frases tienen significados similares y son usados juntos para enfatizar cuán asombroso que es Dios. Traducción alterna: "Cante sobre cuán maravilloso es el nombre de Dios; cante alabanzas maravillosas sobre cuán grande es Dios"

la gloria de Su nombre
El nombre de Dios aquí representa a Dios mismo. Traducción alterna: ''su gloria''

Psalms 66:3

Cuán terribles son Tus obras
Las obras de Dios nos causan asombro y terror porque sabemos que él es poderoso y santo.

Por la grandeza de Tu poder
"Porque tienes un gran poder"

Toda la tierra Te adorará
Esto se refiere a todas las personas que viven en la tierra. Traducción alterna: "Todas las personas en la tierra te adorarán"

ellos cantarán a Tu nombre
Aquí "tu nombre" se refiere a Dios mismo. Traducción alterna: "te alabarán y honrarán"

Psalms 66:5

Él. ... Sus ... Él
Aquí todas estas palabras se refieren a Dios.

temible
''increíble''

hijos de la humanidad
''humanidad''

Él convirtió el mar en tierra seca; ellos atravesaron el río a pie
Esto se refiere al cruce del Mar Rojo. (Ver:| Assumed Knowledge y Implicit Information)

ellos atravesaron
La palabra "ellos" se refiere al pueblo de Dios, los israelitas.

nos regocijamos
La palabra "nosotros" se refiere a los israelitas, sus antepasados, David, y la gente con la que está hablando. (Ver:|Inclusive "We")

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Sus ojos observan
La frase "sus ojos" se refiere a Dios mismo. Traducción alterna: "él ve" (Ver:|Synecdoche)

que los rebeldes no se exalten a sí mismos
"no se enaltecen los rebeldes" o "no se enorgullezcan los rebeldes"

Psalms 66:8

Bendigan a Dios, ... que se oiga el sonido de Su alabanza
Estas dos cláusulas tienen significados similares. La idea se repite para enfatizar la importancia de alabar a Dios.

nuestros
En estos versículos, la palabra "nuestro" incluye a David y a las personas con las que está hablando.

no permite que nuestros pies resbalen
El escritor habla de la protección de Dios como evitar que su pueblo se resbale mientras caminan o caen por un acantilado. Traducción alterna: "no nos ha permitido caer en el desastre"

Psalms 66:10

nos metiste en una red
El escritor habla del castigo de Dios como si Dios hubiera capturado a su pueblo en una red.

una red
una trampa para un pájaro o un animal

Tú pusiste una carga severa sobre nuestras cinturas
El escritor habla de lo que la gente ha soportado por tener que cargar cargas pesadas sobre sus espaldas.

Hiciste que gente cabalgara sobre nuestras cabezas
Esta es una imagen de ser horriblemente derrotado en la batalla. Traducción alterna: "Es como si nuestros enemigos nos derrotaron en la batalla y luego condujeron sus carros sobre nuestros cuerpos caídos"

pasamos por fuego y agua
Dios los probó con desastres naturales como incendios e inundaciones. Traducción alterna: "sufrimos como personas que sufren incendios e inundaciones"

lugar espacioso
El escritor habla de las bendiciones que el pueblo de Israel tiene ahora como si hubiera sido llevado a un espacio abierto donde están a salvo. Traducci ´´on alterno: "lugar abierto donde estamos a salvo"

Psalms 66:13

que mis labios prometieron
Aquí "labios" y "boca" se refieren a las palabras de promesa que se pronunciaron. Traducción alterna: "que prometí"

aroma dulce de machos
"olor a humo de carneros sacrificados"

Psalms 66:16

yo declararé lo que Él ha hecho por mi alma
La palabra "alma" representa a toda la persona. Traducción alterna: "Te diré lo que ha hecho por mí"

Yo clamé a Él con mi boca
La palabra "boca" representa a toda la persona que clama a Dios.

Él fue alabado con mi lengua
Aquí "lengua" representa palabras o palabras. Esto puede ser expresado en forma activa. Traducción alterna: "Lo alabé con la lengua" o "lo alabé"

visto pecado
"Pecado amado" o "iniquidad sostenida"

no me habría escuchado
Aquí "no habría escuchado" implica que Dios no habría respondido a su oración. Esto se puede aclarar en la traducción. Traducción alterna: "no me habría escuchado llamarlo" o "no habría respondido a mi oración"

Psalms 66:19

Pero Dios ciertamente ha oído; Él ha prestado atención
Estas dos cláusulas tienen significados similares y se usan juntas para enfatizar que Dios ha escuchado su oración. Traducción alterna: "Pero Dios realmente ha escuchado mi oración"

la voz de mi oración
Aquí la oración del autor recibe la calidad personal de tener una voz. Traducción alterna: "mi oración"

ni ha apartado de mí Su misericordia
Las palabras implícitas se pueden agregar a la traducción. Traducción alterna: "o apartó su fidelidad del pacto de mí"

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Chapter 67

1 Que Dios sea misericordioso con nosotros y nos bendiga y haga que Su rostro brille sobre nosotros, **2** de manera que Tus caminos sean conocidos en la tierra, Tu salvación entre todas las naciones. **3** Que Te alaben los pueblos, Dios; que todos los pueblos Te alaben. **4** Oh, que las naciones se alegren y canten con gozo, pues Tú juzgarás a los pueblos con justicia y gobernarás a las naciones en la tierra. **5** Que los pueblos Te alaben, Dios; que todos los pueblos Te alaben. **6** La tierra ha entregado su cosecha y Dios, nuestro Dios, nos ha bendecido. **7** Dios nos ha bendecido, y todos los confines de la tierra Le honran.

Psalms 67:1

Información general:
El paralalelismo es común en la poesía Hebrea.

que Su rostro brille sobre nosotros
El escritor habla del SEÑOR actuando favorablemente hacia ellos como si el rostro de El SEÑOR los iluminara. Traducción alterna: "actuar favorablemente hacia nosotros"

Tus caminos sean conocidos en la tierra
Esto puede ser expresado en forma activa. Traducción alterna: "la gente puede conocer tus caminos en la tierra"

Tu salvación entre todas las naciones
El escritor desea que todos sepan que Dios tiene el poder de salvarlos. Esto se puede aclarar en la traducción. Traducción alterna: "y la gente de todas las naciones puede saber que tienes el poder de salvarlos"

Psalms 67:3

Que Te alaben los pueblos ... que todos los pueblos Te alaben
La segunda cláusula intensifica el significado de la primera para enfatizar la importancia de alabar a Dios.

que las naciones ... gobernarás a las naciones
Aquí "naciones" representa a las personas que viven en todas las naciones de la tierra. (Ver:

con justicia
''justamente''

Psalms 67:5

Que los pueblos Te alaben ... que todos los pueblos Te alaben
La segunda cláusula intensifica el significado de la primera para enfatizar lo importante que es alabar a Dios.

La tierra ha entregado su cosecha
Aquí el escritor habla de "la tierra" como si hubiera elegido proporcionar una cosecha a la gente. Traducción alterna: "Hemos cosechado una cosecha abundante de nuestros cultivos"

Psalms 67:7

todos los confines de la tierra Le honran
Esto significa que las personas en todas partes deberían honrar a Dios debido a sus bendiciones. Traducción alterna: "Deseo que todas las personas en todo el mundo tengan un gran respeto por él" UDB

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Chapter 68

1 Que Dios se levante; que Sus enemigos sean dispersados; que también aquellos que Lo odian huyan de delante de Él. **2** Así como se esparce el humo, así sean esparcidos; así como se derrite la cera delante del fuego, así perezcan los malvados en la presencia de Dios. **3** Pero que los justos se alegren; que se regocijen delante de Dios; que se regocijen y estén alegres. **4** ¡Canten a Dios! Canten alabanzas a Su nombre! ¡Alaben a Aquel que cabalga a través de las llanuras del valle del Río Jordán! ¡Regocíjense delante de Él! **5** Un padre de huérfanos, un juez de las viudas, es Dios en el lugar santo donde Él vive. **6** Dios coloca a los solitarios en familias; Él saca a los prisioneros con cánticos; mas los rebeldes viven en tierra seca. **7** Dios, cuando Tú saliste frente a Tu pueblo, cuando marchaste por el desierto, **8** la tierra tembló; los cielos también dejaron caer lluvia en la presencia de Dios, en la presencia de Dios cuando Él vino a Sinaí, en la presencia de Dios, el Dios de Israel. **9** Tú, Dios, enviaste una lluvia abundante; Tú fortaleciste Tu heredad cuando estuvo cansada. **10** Tu pueblo vivió en ella; Tú, Dios, diste de Tu bondad a los pobres. **11** El Señor dio las órdenes, y aquellos que las anunciaron eran un gran ejército. **12** Los reyes de ejércitos huyen, ellos huyen, y las mujeres esperando en casa dividen el botín: palomas cubiertas de plata con alas de oro amarillo. **13** Cuando algunos de ustedes, pueblo, quedaron entre los rediles, ¿por qué hicieron esto? **14** El Todopoderoso dispersó a reyes allí, fue como cuando nevó en el Monte Salmón. **15** Una montaña poderosa es la tierra de colinas de Basán; una montaña alta es la tierra de colinas de Basán. **16** ¿Por qué miras con envidia, tú, tierra de colinas altas, a la montaña que Dios desea como el lugar donde vivir? Ciertamente, el SEÑOR vivirá en ella para siempre. **17** Los carros de Dios son veinte mil, miles sobre miles; el Señor está entre ellos en el lugar santo, como en el Sinaí. **18** Tú has ascendido a lo alto; Tú has conducido fuera a los cautivos; Tú has recibido presentes de entre los hombres, aún de aquellos que pelearon contra Ti, para que Tú, SEÑOR Dios, pudieras vivir allí. **19** Bendecido sea el Señor, quien a diario lleva nuestras cargas, el Dios que es nuestra salvación. **20** Nuestro Dios es un Dios que salva; el SEÑOR es el que puede rescatarnos de la muerte. **21** Pero Dios golpeará las cabezas de Sus enemigos, las cabezas peludas de aquellos que caminan en ofensas contra Él. **22** El Señor dijo: "Yo traeré de vuelta a Mis enemigos desde Basán; Yo los traeré de vuelta de las profundidades del mar **23** para que ustedes puedan aplastar a sus enemigos, mojando su pie en sangre, y para que las lenguas de sus perros puedan tener su porción de sus enemigos." **24** Ellos han visto Tus procesiones, Dios, las procesiones de mi Dios, mi Rey, entrando al lugar santo. **25** Los cantores fueron primero, los cantores siguieron luego, y en el medio estaban las jóvenes solteras tocando panderos. **26** Bendigan a Dios en la asamblea; alaben al SEÑOR, ustedes verdaderos descendientes de Israel. **27** Está primero Benjamín, la tribu más pequeña, luego los líderes de Judá y sus multitudes, los líderes de Zabulón y los líderes de Neftalí. **28** Tu Dios, Israel, ha decretado tu fortaleza; revela a nosotros Tu poder, Dios, como lo has revelado en tiempos pasados. **29** Revela Tu poder a nosotros desde Tu templo en Jerusalén, donde los reyes Te traen presentes. **30** Griten en batalla contra las bestias salvajes entre las cañas, contra los pueblos, esa multitud de toros y becerros. Humíllalos y hazlos traerte presentes; dispersa a los pueblos que aman hacer la guerra. **31** Príncipes saldrán de Egipto; Etiopía se apresurará para extender sus manos a Dios. **32** Canten a Dios, ustedes reinos de la tierra; Canten alabanzas al SEÑOR. **33** A Aquel que cabalga sobre los cielos de los cielos, que existen desde tiempos antiguos; ve, Él levanta Su voz con poder. **34** Atribuyan fuerza a Dios; Su majestad está sobre Israel, y Su fuerza está en los cielos. **35** Dios, Tú eres temible en Tu lugar santo; el Dios de Israel, Él da fuerza y poder a Su pueblo. Bendito sea Dios.

Psalms 68:1

Información general:
El paralalelismo es común en la poesía Hebrea.

Que Dios se levante
Se dice que Dios comienza a actuar como si se pusiera de pie. Traducción alterna: "Que Dios comience a actuar"

que Sus enemigos sean dispersados
Esto puede ser expresado en forma activa. Traducción alterna: "deja que Dios ahuyente a sus enemigos"

Así como se esparce el humo, así sean esparcidos
Se habla de los enemigos de Dios como si fueran humo fácilmente arrastrado por el viento. Esto puede ser expresado en forma activa. Traducción alterna: "Alejarlos cuando el viento expulse humo"

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así como se derrite la cera delante del fuego
Se habla de los enemigos de Dios como si fueran cera que se derrite fácilmente con un fuego. Traducción alterna: "hacer que desaparezcan como la cera que se derrite delante de un incendio"

los malvados
Esto se refiere a las personas malvadas en general.

los justos
Esto se refiere a las personas justas en general.

regocijen y estén alegres
Esto significa lo mismo y enfatiza la cantidad de alegría que sienten.

Psalms 68:4

a Su nombre
Esto se refiere a Dios. Traducción alterna: "a él"

a Aquel que cabalga a través de las llanuras
Se habla de la presencia de Dios entre las personas como si cabalgara sobre la tierra en un caballo o en un carro.

Un padre de huérfanos
Se habla de Dios como un Dios compasivo que actúa como un padre para los huérfanos. Traducción alterna: "Uno que actúa como un padre para los niños que no tienen padres"

un juez de las viudas
Se habla de Dios como un Dios misericordioso que protege a las viudas. Traducción alterna: "una protectora de las viudas"

Dios coloca a los solitarios en familias
Se habla de Dios como si colocara a las personas solitarias en familias. "Dios provee familias para aquellos que no tienen con quién vivir" (UDB)

Él saca a los prisioneros con cánticos
Se habla de Dios como el que saca a los prisioneros de su encierro. Traducción alterna: "Dios libera a los prisioneros y los hace cantar con felicidad"

los rebeldes
Esto se refiere a las personas rebeldes. La palabra abstracta "rebelde" puede expresarse como una acción. Traducción alterna: "los que se rebelan contra él"

tierra seca
Se habla del castigo de Dios a los rebeldes como si los obligara a vivir en una tierra desértica caliente. Traducción alterna: "una tierra muy cálida y seca" (UDB)

Psalms 68:7

Información general:
David empieza a contar la historia de Dios guíando a los Israelitas através del desierto hasta el monte sinaí

cuando Tú saliste ... cuando marchaste por
Estas dos frases se refieren al mismo evento.

Tú saliste frente a Tu pueblo
"guiaste a tu gente"

cuando marchaste por el desierto
Se habla de Dios como si fuera un soldado marchando por delante del pueblo de Israel.

los cielos también dejaron caer lluvia ... presencia de Dios
"Dios hizo que lloviera"

en la presencia de Dios
Esta expresión idiomática aquí se refiere a la aparición de Dios ante los israelitas. Traducción alterna: "cuando Dios se apareció a los israelitas"

Psalms 68:9

Tú fortaleciste Tu heredad cuando estuvo cansada
Se habla de la tierra que Dios dio a los israelitas como si fuera una herencia que un padre transmitió a sus hijos. Traducción alterna: "la tierra que nos diste a los israelitas"

Tu heredad
Se habla de la tierra que Dios dio a los israelitas como si fuera una herencia que un padre transmitió a sus hijos. Traducción alterna: "la tierra que nos diste a los israelitas"

los pobres
Esto se refiere a la gente pobre en general. Traducción alterna: "gente pobre"

Psalms 68:11

Información general:
David continúa la historia del viaje de los israelitas a través del desierto. En esta parte de la historia, los israelitas son victoriosos en la guerra sobre sus enemigos.

aquellos que las anunciaron ... ejército
La gran cantidad de personas dijo el mensaje del Señor a los demás. Se habla de ellos como si hubiera un gran ejército. Como esta frase es femenina, algunas versiones la traducen como "las mujeres que las anunciaron ... ejército".

Los reyes de ejércitos ... ¿por qué hicieron esto?
La información en 68:11 se ha reorganizado para que su significado se pueda entender más fácilmente.

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reyes de ejércitos huyen, ellos huyen
Los reyes representan a todos sus ejércitos. Se entiende que huyen porque son derrotados por el ejército de Israel. Traducción alterna: "Los reyes y sus ejércitos huyen de nosotros porque son derrotados"

botín
cosas que se toman del ejército derrotado y se llevan a la casa del ejército victorioso.

palomas cubiertas de plata ... oro
Esto significa que parte del saqueo es muy valioso porque está cubierto de metales preciosos.

Cuando algunos de ustedes, pueblo, quedaron entre los rediles, ¿por qué hicieron esto?
Esta pregunta se usa para reprender a las personas que no participaron en la batalla. Traducción alterna: "Los que se quedaron entre los rediles no deberían haberse quedado; deberían haber ido a la batalla".

Psalms 68:14

dispersó a reyes allí, ... nevó en el Monte Salmón
Había tantos reyes y soldados muertos en la montaña que se habla de ellos como si fueran nieve cubriendo la montaña. Traducción alterna: "derrotó a tantos reyes y soldados enemigos que eran como copos de nieve cubriendo el monte Salmón"

dispersó a reyes
Aquí "reyes" se refiere también a sus ejércitos. Traducción alterna: "dispersó a los reyes enemigos y sus ejércitos"

Monte Salmón
Este es el nombre de una montaña.

Una montaña poderosa es la ... una montaña alta es la
Estas dos frases tienen significados similares y se usan juntas para fortalecerse mutuamente. Traducción alterna: "una montaña poderosa y alta es la región montañosa de Bashan"

¿Por qué miras con envidia ... como el lugar donde vivir?
Esta pregunta se puede escribir como una declaración. Traducción alterna: "La región montañosa de Bashan no debería mirar con envidia la montaña que Dios desea para el lugar donde vivirá".

Psalms 68:17

veinte mil, miles sobre miles
Probablemente no se trate de un número exacto, sino de indicar un número grande. Traducción alterna: "muchos miles"

ascendido
"Ascender" es subir, ir hacia el cielo.

Psalms 68:19

diario lleva nuestras cargas
"lleva nuestras cargas pesadas todos los días". Se habla del cuidado del Señor por su pueblo como si él estuviera físicamente llevando sus problemas como una carga.

el Dios que es nuestra salvación ... Nuestro Dios es un Dios que salva
Estas frases significan lo mismo. Aquí "es nuestra salvación" se puede traducir con el verbo "guardar". Traducción alterna: "el Dios que nos salva ... Nuestro Dios es un Dios que nos salva"

golpeará las cabezas de Sus enemigos
Se habla de Dios como un guerrero que matará a sus enemigos golpeándolos en la cabeza para matarlos. Traducción alterna: "matará a sus enemigos golpeándolos en la cabeza"

las cabezas peludas
Parece que los soldados tenían la costumbre de no cortarse el pelo durante la guerra. Traducción alterna: "los cráneos de pelo largo"

caminan en ofensas contra Él.
Ofender a Dios se dice que camina entre las ofensas. Traducción alterna: "lo ofende habitualmente"

Psalms 68:22

Yo traeré de vuelta
se refiera a los enemigos de Dios

las profundidades del mar
Esta es una expresión idiomática que se refiere a las partes más remotas de la tierra donde las personas intentan escapar de Dios.

aplastar a sus enemigos
Se habla de la total destrucción de los enemigos de Israel como si los Israelitas los hubieran aplastado con sus pies. Traducción alterna: ''Derrotar totalmente a sus enemigos''

mojando su pie en sangre
Se habla de la violencia de la destrucción de los enemigos en forma muy gráfica, como si los israelitas estuvieran de pie en la sangre de sus enemigos muertos. Traducción alterna: "pisándole la sangre"

las lenguas de sus perros puedan tener su porción
se habla del derramamiento de sangre de la batalla encontra de los enemigos de Israel como si este fuera tan extenso que los perros lamerían con su lengua la sangre que fluye.

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Psalms 68:24

procesiones
Una procesión es un grupo de personas caminando juntas en una forma ordenada como parte de una ceremonia.

cantores
Personas que ejecutan instrumentos músicales

Psalms 68:26

Bendigan a Dios en la asamblea; alaben al SEÑOR,
Puede ser de ayuda cambiar el orden de estas frases. Traducción alterna: ''Ustedes verdaderos descendientes de Israel, alaben al SEÑOR y bendigan a Dios en la asamblea''

sus multitudes
''su grupo'' la palabra ''sus'' se refiere a los líderes de Judá

Psalms 68:28

Tu Dios, Israel, ha decretado tu fortaleza
Algunas versiones entienden el texto hebreo diferente: ''Invoca (o usa) tu fuerza, Dios"

Tu Dios, Israel, ha decretado
''pueblo de Israel, su Dios ha decretado.''

a nosotros
la palabra ''nosotros'' se refiere a las personas a las que David esta hablando y él mismo.

Revela Tu poder a nosotros desde Tu templo en Jerusalén
''Cuando estes presente en el templo de Jerusalén, muéstranos tu poder''

Revela Tu poder
el sustantivo abstracto ''poder'' puede ser expresado como una acción. Traducción alterna: ''Muestranos que tu eres poderoso''

Psalms 68:30

las bestias salvajes entre las cañas
Muchos estudiosos creen que estas bestias salvajes son una metáfora que se refiere al pueblo de Egipto. Esto puede hacerse explícito. Traducción alterna: "el pueblo de Egipto que son como bestias salvajes en los juncos"

los pueblos, esa multitud de toros y becerros
Se habla de los pueblos de otras naciones como si fueran un gran grupo de ganado. Traducción alterna: "las naciones poderosas, que son como manadas de toros"

dispersa
dispersarse o hacer que algo se extienda rápidamente en diferentes direcciones.

Príncipes saldrán de Egipto
Está implícito que estos príncipes vienen de Egipto para ofrecer regalos a Dios en Jerusalén. Traducción alterna: "Entonces los líderes de Egipto te traerán regalos"

Etiopía
Esto se refiere a la gente de Etiopía. Traducción alterna: "Los etíopes"

para extender sus manos a Dios
Esta es una acción simbólica que representa alabar a Dios. Traducción alterna: ''Levantar sus manos para adorar a Dios''

Psalms 68:32

reinos de la tierra
Aquí "reinos" se refiere a los ciudadanos de los reinos. Traducción alterna: "ustedes, ciudadanos de reinos de todo el mundo"

A Aquel que cabalga sobre los cielos de los cielos
La palabra "cantar" está implícita como el comienzo de este versículo. Aquí se describe a Dios como si viajara en un carro en el cielo. Traducción alterna: "Cante a Dios que cruza el cielo en su carro"

Él levanta Su voz con poder
Esta expresión idiomática significa que habla con fuerza. Traducción alteran: "grita con fuerza" o "habla en voz alta"

Psalms 68:34

Atribuyan fuerza a Dios
"Asignar" significa dar crédito a alguien. Traducción alterna: "La fuerza le pertenece a Dios"

Su fuerza está en los cielos
El sustantivo abstracto "fuerza" puede expresarse como una acción. Traducción alterna: "en los cielos también muestra que es poderoso"

Dios, Tú eres temible en Tu lugar santo
Aquí el autor habla directamente a Dios.

fuerza y poder
Estas dos palabras significan básicamente lo mismo. Enfatizan cuánta fuerza Dios proporciona a su pueblo.

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Chapter 69

1 Sálvame, Dios; porque las aguas han puesto mi vida en peligro. **2** Me hundo en pantano profundo, donde no hay lugar para estar de pie; he llegado a aguas profundas, donde las inundaciones fluyen sobre mí. **3** Estoy cansado de mi llanto; mi garganta está seca; mis ojos me fallan mientras yo espero por mi Dios. **4** Aquellos que me odian sin una causa son más que los cabellos sobre mi cabeza; aquellos que me cortarían, siendo mis enemigos por razones equivocadas, son poderosos; lo que no robé, me hacen devolver. **5** Dios, Tú conoces mi necedad, y mis pecados no están escondidos de Ti. **6** Que aquellos que esperan por Ti no sean avergonzados por mi causa, SEÑOR de los Ejércitos; que aquellos que Te buscan no sean traídos a la deshonra por causa mía, Dios de Israel. **7** Por Tu causa he sufrido insultos; la vergüenza ha cubierto mi rostro. **8** He llegado a ser un extraño para mis hermanos, un ajeno para los hijos de mi madre. **9** Pues el celo de Tu casa me comió, y las reprensiones de los que Te reprenden han caído sobre mí. **10** Cuando lloré y no comí alimentos, ellos me insultaron. **11** Cuando hice del cilicio mi ropa, me convertí en el objeto de un proverbio para ellos. **12** Aquellos que se sientan en la puerta de la ciudad hablan de mí; yo soy una canción de borrachos. **13** Pero en cuanto a mí, mi oración es para Ti, SEÑOR, en un tiempo que Tú aceptarás; contéstame en la confianza de Tu salvación. **14** Sácame del pantano, y no me dejes hundir; déjame alejarme de aquéllos que me odian y ser rescatado de las aguas profundas. **15** No permitas que las inundaciones de aguas me cubran, ni tampoco permitas que la profundidad me trague. No dejes que el abismo me encierre en su boca. **16** Respóndeme, SEÑOR, porque Tu pacto de fidelidad es bueno; porque Tus misericordias para mí son muchas, vuélvete a mí. **17** No escondas Tu rostro de Tu siervo, pues estoy en aflicción; respóndeme rápido. **18** Ven a mí y redímeme. Por causa de mis enemigos, rescátame. **19** Tú conoces mi reprensión, mi vergüenza, y mi deshonra; mis adversarios están todos delante de Ti. **20** La reprensión ha roto mi corazón; estoy lleno de pesadez; yo busqué a alguien que se compadeciera de mí, pero no había ninguno; busqué consoladores, pero no encontré a ninguno. **21** Ellos me dieron veneno como alimento; en mi sed ellos me dieron a beber vinagre. **22** Que su mesa delante de ellos se convierta en trampa; cuando piensen que están seguros, que les sea una trampa. **23** Que sus ojos sean oscurecidos para que no puedan ver; y haz siempre que sus lomos tiemblen. **24** Derrama Tu indignación sobre ellos, y deja que la intensidad de Tu ira les alcance. **25** Que su lugar sea una desolación; que nadie viva en sus tiendas. **26** Pues ellos persiguieron al que Tú derribaste. Ellos volvieron a contar la historia de dolor de aquellos que Tú heriste. **27** Acúsalos de haber cometido iniquidad tras iniquidad; no permitas que entren en Tu justa victoria. **28** Deja que sean borrados del Libro de la Vida y que no sean escritos junto a los justos. **29** Pero yo soy pobre y afligido; deja que Tu salvación, Dios, me ponga en alto. **30** Yo alabaré el nombre de Dios con una canción y Lo exaltaré con acción de gracias. **31** Eso agradará al SEÑOR mejor que el sacrificio de un buey o un toro que tiene cuernos y pezuñas. **32** Los mansos lo han visto y están alegres; ustedes que buscan a Dios, dejen que sus corazones vivan. **33** Pues el SEÑOR oye a los necesitados y no desprecia a Sus prisioneros. **34** Que el cielo y la tierra Lo alaben, los mares y todo lo que se mueve dentro de ellos. **35** Porque Dios salvará a Sion y reconstruirá las ciudades de Judá; el pueblo vivirá allí y lo tendrán como posesión. **36** Los descendientes de Sus siervos lo heredarán, y aquellos que aman Su nombre vivirán allí.

Psalms 69:1

Información general:
El paralelismo es común en la poesía Hebrea

Información general:
Este salmo es una oración por ayuda.

porque las aguas han puesto mi vida en peligro
El escritor describe los problemas en su vida como si se estuviera ahogando en una inundación de agua. Traducción alterna: "porque parece que me estoy ahogando en las aguas"

Me hundo en pantano profundo
El escritor describe los problemas en su vida como si se estuviera hundiendo en el lodo profundo. Traducción alterna: "Porque parece que me estoy hundiendo en el lodo profundo y moriré"

pantano
barro espeso

no hay lugar para estar de pie
El escritor usa una declaración negativa para enfatizar cuán inestable e incierta es su condición.

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he llegado a aguas profundas, donde las inundaciones fluyen sobre mí.
El escritor describe sus problemas como si se estuviera ahogando en un río profundo y furioso. Traducción alterna: "Se siente como si estuviera en aguas profundas, y las aguas de la inundación fluyen sobre mí"

Psalms 69:3

cansado
muy agotado

mis ojos me fallan
Esta expresión idomática significa que el escritor ha llorado tanto que sus ojos ya no ven bien. Traducción alterna: "mis ojos están hinchados por las lágrimas"

más que los cabellos sobre mi cabeza
Esto es una exageración para expresar cuántos enemigos tiene el escritor. Traducción alterna: "más de lo que puedo contar, como los pelos de mi cabeza"

me cortarían
Esta expresión idiomática siginifica ''mátenme''

Psalms 69:5

mi necedad
El sustantivo abstracto "necedad" se puede expresar como una acción. Traducción alterna: "las tonterías que he hecho"

mis pecados no están escondidos de Ti
Esto puede ser expresado en una declaración afirmativa. Traducción alterna: ''tú conoces todos mis pecados.''

aquellos que esperan por Ti no sean avergonzados ... aquellos que Te buscan no sean traídos a la deshonra
Estas dos frases significan lo mismo y enfatizan el deseo del escritor de que Dios proteja a su pueblo.

Que aquellos que esperan por Ti no sean avergonzados por mi
Esto puede ser expresado en forma activa. Traducción alterna: "Por favor, no avergüences por mí a los que te esperan"

no sean
''no dejes que ellos''

que aquellos que Te buscan no sean traídos a la deshonra por causa mía
Esto puede ser expresado en forma activa. Traducción alterna: "Por favor, no traigas deshonra por mí sobre aquellos que te buscan"

que aquellos que Te buscan
Buscar a Dios representa 1) pedirle ayuda a Dios o 2) pensar en Dios y obedecerlo. Traducción alterna: 1) "los que te piden ayuda" o 2) "los que te alaban y te obedecen"

Psalms 69:7

Por Tu causa
''en tu nombre'' o ''por ti''

he sufrido insultos
Se habla de las reprensiones de los enemigos del escritor como si fueran una carga pesada que tuvo que cargar. Traducción alterna: "He soportado los insultos de mis enemigos"

la vergüenza ha cubierto mi rostro
El escritor habla de la vergüenza que siente como si fuera una cosa sucia que todos puedan ver claramente. Traducción alterna: "Estoy completamente humillado"

He llegado a ser un extraño para mis hermanos
El escritor habla de la vergüenza que siente como si fuera una cosa sucia que todos puedan ver claramente. Traducción alterna: "Estoy completamente humillado"

He llegado a ser un extraño para mis hermanos ... un ajeno para los hijos de mi madre
Estas dos frases significan lo mismo. Se repiten para enfatizar la separación de su propia familia.

un ajeno para los hijos de mi madre
Es implícito que "me he convertido" debe entenderse aquí. El escritor habla de sí mismo como si no fuera parte de su propia familia. Traducción alterna: "mis hermanos ya no me conocen ni confían en mí"

Pues el celo de Tu casa me comió
El escritor habla de su celo por el templo de Dios como si fuera un animal salvaje que devora al escritor. Traducción alterna: "el celo que tengo por tu casa me consume"

me comió
Este modismo significa que el celo del escritor por el templo se hace cargo de todos sus pensamientos y acciones. Traducción alterna: "controla completamente todo lo que pienso y hago"

las reprensiones ... han caído sobre mí.
El escritor habla de las reprensiones de los enemigos de los dioses como si fueran rocas que fueron arrojadas al escritor. Traducción alterna: "los que te reprenden también me han reprendido"

Psalms 69:10

Cuando lloré y no comí alimentos
El hecho de que el escritor estuviera ayunando indica que estaba triste por la forma en que las personas trataban el templo de Dios.

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ellos me insultaron
''mis enemigos me insultan a causa de esto''

Cuando hice del cilicio mi ropa
Usar ropa áspera y barata era un símbolo de luto por el pecado.

me convertí en el objeto de un proverbio
El escritor habla de sí mismo como si fuera la persona triste o tonta en un proverbio. Traducción alterna: "Me convertí en el ejemplo de una persona triste de la que se habla en sus proverbios" o "se ríen de mí"

Aquellos que se sientan en la puerta de la ciudad
Aquí la "puerta de la ciudad" está asociada con el liderazgo de una ciudad. Traducción alterna: "Las personas importantes de la ciudad"

yo soy una canción de borrachos
El escritor habla de sí mismo como si fuera la persona sobre quien los borrachos cantan canciones burlonas. Traducción alterna: "los borrachos de la ciudad cantan canciones repugnantes sobre mí"

Psalms 69:13

en un tiempo que Tú aceptarás
"en su tiempo aceptado" o "cuando esté dispuesto"

contéstame en la confianza de Tu salvación
Los sustantivos abstractos "confiabilidad" y "salvación" pueden ser expresados como acciones. Traducción alterna: "rescátame porque me amas fielmente, como prometiste hacer"

Sácame ... no me dejes hundir
Estas dos frases significan lo mismo.

Sácame del pantano, y no me dejes hundir
El escritor habla de su peligro por parte de sus enemigos como si se estuviera hundiendo en un pozo de lodo. "No permitas que me hunda más en el barro"

déjame alejarme
Aquí "alejar" se refiere a ser eliminado del peligro. Esto puede ser expresado en forma activa. Traducción alterna: "llévame" o "rescátame"

ser rescatado
Se entiende que "déjame ser" está implícito aquí. Se puede indicar en forma activa. Traducción alterna: "por favor rescátame"

las aguas profundas ... inundaciones de aguas ... profundidad
Estas frases significan la misma cosa.

rescatado de las aguas profundas
El escritor habla de su peligro por parte de sus enemigos como si se estuviera ahogando en aguas profundas.

las inundaciones de aguas me cubran
El escritor habla sobre el peligro de sus enemigos como si las aguas de la inundación lo cubrieran por completo.

la profundidad me trague.
El escritor habla de las profundidades como si fuera un animal mortal que estaba a punto de comerlo. Traducción alterna: "las aguas profundas me tragan como un animal peligroso"

No dejes que el abismo me encierre en su boca
Aquí se habla del "pozo" como si tuviera la boca como una persona y pudiera comer al escritor. Traducción alterna: "No dejes que el pozo me consuma" o "No dejes que el pozo de la muerte se cierre sobre mí"

Psalms 69:16

Tu pacto de fidelidad es bueno
El término abstracto ''pacto de fidelidad'' puede ser expresado como una acción. Traducción alterna: ''Tú eres bueno y me amas fielmente''

Tus misericordias para mí son muchas
''tú eres muy misericordioso conmigo''

vuélvete a mí
La idea de volverse a alguien significa prestarles atención o ayudarlos. Traducción alterna: ''ayudame''

No escondas Tu rostro de Tu siervo
Ocultar la cara significa negarse a escuchar o ayudar a alguien. Traducción alterna: "Por favor, ayuda a tu servidor" o "Por favor, ayúdame"

en aflicción
''en grandes problemas'' (UDB)

Psalms 69:18

redímeme
El escritor le pide a Dios que lo redima como si fuera un esclavo cuya libertad Dios podría comprar. Traducción alterna: "libérame"

rescátame
El escritor le pide a Dios que lo rescate como si fuera un cautivo cuya liberación podría pagarse con dinero. Traducción alterna: "rescátame"

mi reprensión, mi vergüenza, y mi deshonra
Estos sustantivos abstractos pueden ser expresados como acciones. Traducción alterna: ''Cómo la gente me ha reprendido, avergonzado y deshonrado"

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mis adversarios están todos delante de Ti
Aquí ''delante de ti'' significa que Dios ve y conoce todo de ellos. Traducción alterna: ''sabes quiénes son todos mis enemigos''

Psalms 69:20

ha roto mi corazón
Esta expresión idiomática significa que una persona está extremadamente triste. Traducción alterna: "me ofendió profundamente"

estoy lleno de pesadez
Se habla de la gran tristeza del escritor como si estuviera lleno de un gran peso. Traducción alterna: "Estoy lleno de tristeza"

que se compadeciera
sentir pena o tristeza.

Ellos me dieron veneno como alimento
Esto es probablemente figurativo. La comida que la gente le daba al escritor era tan mala que sabía a veneno. Traducción alterna: "Me dieron comida que sabía a veneno" (UDB)

Psalms 69:22

Que su mesa delante de ellos se convierta en trampa ... que les sea una trampa
Al escritor le gustaría que la comida de sus enemigos los arruinara por completo como si fueran pequeños animales atrapados en una trampa. Traducción alterna: "Que su comida los arruine como una trampa ... que los destruya como una trampa"

su mesa
Esto se refiere a la comida que se sirvió en las mesas, posiblemente en una fiesta. Traducción alterna: "su propia comida"

Que sus ojos sean oscurecidos
El escritor habla de ojos que no pueden ver bien como si estuvieran oscurecidos. Esto puede ser expresado en forma activa. Traducción alterna: "Por favor, haz que no puedan ver nada"

que sus lomos tiemblen
Se habla de lomos o espaldas débiles como si estuvieran temblando de debilidad. Traducción alterna: "haz que sus espaldas sean demasiado débiles para poder hacer algo"

sus lomos
"sus costados" o "sus espaldas"

Psalms 69:24

Derrama Tu indignación sobre ellos
La demostración de la ira de Dios se describe como si la hubiera derramado sobre sus enemigos como el agua.

indignación
''ira'' o ''enfado''

la intensidad de Tu ira
"tu ira ardiente" o "tu ira fuerte"

les alcance
El juicio de Dios sobre sus enemigos se describe como si corriera tras ellos y los atrapara.

sea una desolación
Este sustantivo abstracto puede expresarse como una acción. Traducción alterna: "convertirse en abandonado"

Psalms 69:26

ellos persiguieron al que
''ellos persiguieron al hombre''

Tú derribaste
Aquí "ser derribado" se refiere al castigo. Traducción alterna: "castigaste"

aquellos que Tú heriste
Aquí ser "herido" se refiere a causarles sufrimiento. Traducción alterna: "los que has causado sufrir"

Acúsalos de haber cometido iniquidad tras iniquidad
"Sigue haciendo un registro de todos sus pecados" (UDB)

iniquidad tras iniquidad
''muchos pecados''

no permitas que entren en Tu justa victoria
Entrar en la victoria de Dios es una expresión idiomática que significa recibir una recompensa de él. Traducción alterna: "no dejes que reciban tu justa recompensa"

Psalms 69:28

Deja que sean borrados del
Aquí "ellos" se refiere a los nombres de los enemigos. Esto puede ser expresado en forma activa. Traducción alterna: "Limpie sus nombres en"

no sean escritos
Se infiere que se entiende "dejarlos". Esto puede ser expresar en forma activa. Traducción alterna: "no escriba sus nombres"

deja que Tu salvación, Dios, me ponga en alto
El sustantivo abstracto "salvación" se puede expresar con el verbo "guardar". Aquí "en lo alto" se refiere a un lugar seguro.''. Traducción alterna:" Dios, sálvame y ponme en un lugar seguro "

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Psalms 69:30

el nombre de Dios
Aquí "nombre" se refiere a Dios mismo. Traducción alterna: "Dios"

con acción de gracias
Este sustantivo abstracto puede expresarse con el verbo "agradecer". Traducción alterna: "agradeciéndole"

mejor que el sacrificio de un buey o un toro
Se entiende que el buey y el toro deben ser ofrecidos a Dios como sacrificios. Traducción alterna: "mejor que sacrificar un buey o sacrificar un toro"

un toro que tiene cuernos y pezuñas
Esta frase distingue a los toros adultos de otras vacas más jóvenes. Traducción alterna: "un toro adulto con cuernos y pezuñas"

Psalms 69:32

Los mansos
Esto se refiere a las personas mansas en general. Traducción alterna: "Gente mansa"

ustedes que buscan a Dios
Buscar a Dios representa 1) pedirle ayuda a Dios o 2) pensar en Dios y obedecerlo. Traducción alterna: "ustedes que le piden ayuda a Dios" o "ustedes que piensan en Dios"

dejen que sus corazones vivan
Aquí los "corazones" se refieren a las personas. Aquí "vivir" es una expresión idiomática que significa ser alentado. Traducción alterna: "que sean alentados"

el SEÑOR oye
Aquí "oye" significa responder. Traducción alterna: "El SEÑOR responde"

los necesitados
Esto se refiere a personas necesitadas en general. Traducción alterna: "gente necesitada"

Sus prisioneros
''aquellos que han sufrido por él'' (UDB)

Psalms 69:34

Que el cielo y la tierra Lo alaben ... los mares
Se habla del cielo y tierra y mares como si estos fueran personas capaces de alabar a Dios.

los mares y todo lo que se mueve dentro de ellos
Está implícito que "Que... lo alaben" debe entenderse aquí. Traducción alterna: "deja que mares y todo lo que se mueve en ellos lo alaben"

Dios salvará a Sion
Aquí "Sión" se refiere a las personas en Sión. Traducción alterna: "Dios salvará al pueblo de Sión"

lo tendrán como posesión
Aquí ''lo'' se refiere a la tierra de Judá.

que aman Su nombre
Aquí "nombre" se refiere a Dios mismo. Traducción alterna: "que aman a Dios"

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Chapter 70

1 ¡Sálvame, Dios! SEÑOR, ven pronto y ayúdame. **2** Que aquellos que tratan de quitarme la vida sean avergonzados y humillados; que los devuelvan y sean llevados a deshonra, aquellos que se complacen en mi dolor. **3** Que sean vueltos atrás por causa de su vergüenza, aquellos que dicen: "¡Ajá, ajá!" **4** Que todos aquellos que Te buscan se regocijen y estén alegres en Ti; que aquellos que aman Tu salvación siempre digan: "Alabado sea Dios." **5** Pero yo soy pobre y necesitado; apresúrate hacia mí, Dios; Tú eres mi ayuda y Tú me rescatas. SEÑOR, no tardes.

Psalms 70:1

Información general:
El paralelismo es común en la poesía Hebrea

aquellos que
''las personas que''

quitarme la vida
Esta expresión idiomática significa ''matame''

sean avergonzados y humillados
Estos puede ser expresado en forma activa. Traducción alterna: "que Dios los avergüence y les traiga vergüenza"

que los devuelvan y sean llevados a deshonra
Estos puede ser expresado en forma activa. Traducción alterna: "que Dios les dé la vuelta y los avergüence por lo que han hecho"

los devuelvan
Se dice que ser detenido o frustrado es rechazado de su ataque. Traducción alterna: "parado"

aquellos que dicen: "¡Ajá, ajá!"
Esta es una expresión de risa burlona. Puedes reemplazar "Aha, aha" con cualquier risa que suene en tu idioma. Traducción alterna: "los que se burlan y se ríen de mí"

Psalms 70:4

Te buscan
Buscar a Dios representa 1) pedirle ayuda a Dios o 2) pensar en Dios y obedecerlo. Traducción alterna: "pedirte ayuda" o "piensan en ti y te obedecen"

regocijen y estén alegres
Estas dos frases significan básicamente lo mismo y enfatizan la intensidad de la alegría. Traducción alterna: "regocíjate mucho" o "alégrate mucho"

que aman Tu salvación
El sustantivo abstracto ''salvación'' puede ser expresado en una acción. Traducción alterna: ''te aman porque tu los has salvado''

siempre digan
Esta es una exageración para enfatizar la importancia de alabar a Dios constantemente.

Alabado sea Dios
Esto puede ser expresado en forma activa. Traducción alterna: ''Que todos alaben a Dios''

pobre y necesitado
Aquí las palabras ''pobre'' y ''necesitado'' significan básicamente la misma cosa y enfatizan que él es incapaz de ayudarse a sí mismo. Traducción alterna: ''muy necesitado''

apresúrate hacia mí
El escritor habla de Dios como si él estuviera corriendo hacia el escritor para poder ayudarlo. Traducción alterna: ''¡Ven rápido a ayudarme!'' (UDB)

Tú eres mi ayuda y Tú me rescatas
Aquí la frase "me rescatas" explica cómo Dios es su "ayuda". Traducción alterna: "me ayudas al rescatarme"

no tardes
Esto puede ser expresado en forma activa. Traducción alterna: ''por favor ven rápido''

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Chapter 71

1 En Ti, SEÑOR, me refugio; jamás me dejes ser avergonzado. **2** Rescátame y hazme estar seguro en Tu justicia; inclina a mí Tu oído y sálvame. **3** Sé para mí una roca de refugio a donde yo pueda siempre ir; Tú has dado una orden para salvarme, porque Tú eres mi roca y mi fortaleza. **4** Rescátame, mi Dios, de la mano de los malvados, de la mano de los injustos y crueles. **5** Pues Tú eres mi esperanza, SEÑOR. Yo he confiado en Ti desde que fui niño. **6** Por Ti he sido sostenido desde el vientre; Tú eres Aquel que me sacó del vientre de mi madre; mi alabanza será siempre acerca de Ti. **7** Yo soy un ejemplo para mucha gente; Tú eres mi refugio fuerte. **8** Mi boca será llena de Tu alabanza, todo el día con Tu honor. **9** No me alejes en mi tiempo de vejez; no me abandones cuando mi fuerza falle. **10** Porque mis enemigos están hablando de mí; aquellos que vigilan mi vida están conspirando juntos. **11** Ellos dicen: "Dios lo ha abandonado; persíganlo y tómenlo, porque no hay ninguno que lo salve." **12** Dios, no estés lejos de mí; mi Dios, apresúrate a ayudarme. **13** Que sean avergonzados y destruídos aquellos que son hostiles hacia mi vida; que sean cubiertos de reprensión y deshonra aquellos que buscan lastimarme. **14** Pero yo siempre esperaré en Ti y Te alabaré más y más. **15** Mi boca contará acerca de Tu justicia y Tu salvación todo el día, aunque yo no pueda entenderlo. **16** Yo vendré con las obras poderosas del SEÑOR; yo haré mención de Tu justicia, solo la Tuya. **17** Dios, Tú me has enseñado desde mi juventud; aún ahora yo declaro Tus obras maravillosas. **18** Ciertamente, aún cuando yo sea viejo y lleno de canas, Dios, no me abandones, ya que yo he estado declarando Tu fuerza a la próxima generación, Tu poder a todo el que ha de venir. **19** Tu justicia también, Dios, es muy alta; Tú que has hecho grandes cosas, Dios, ¿quién es como Tú? **20** Tú, que nos has mostrado muchas dificultades severas, nos resucitarás otra vez y nos levantarás de las profundidades de la tierra. **21** Aumenta mi honor; vuelve y consuélame. **22** Yo también Te daré las gracias con el arpa por Tu confiabilidad, mi Dios; a Ti yo cantaré alabanzas con el arpa, Santo de Israel. **23** Mis labios gritarán de gozo cuando yo cante alabanzas a Ti, aún mi alma, la cual Tú has redimido. **24** Mi lengua también hablará acerca de Tu justicia todo el día; pues han sido avergonzados y están confundidos aquellos que buscaban mi sufrimiento.

Psalms 71:1

Información general
El paralelismo es común en la poesía Hebrea

Información general:
Este salmo es un oración por ayuda.

En Ti, SEÑOR, me refugio
Se dice que ir al SEÑOR para protegerse es refugiarse en él. Traducción alterna: "iré a ti, SEÑOR, para protección"

jamás me dejes ser avergonzado
Esto puede ser expresado en forma activa. Traducción alterna: "nunca dejes que mis enemigos me avergüencen" Mira cómo "no dejes que me humillen" se traduce en 25: 1.

hazme estar seguro en Tu justicia
Los significados posibles son 1) "mantenme seguro porque siempre haces lo correcto" o 2) "mantenme seguro como hago lo que quieres que haga"

inclina a mí Tu oído
Aquí "tu oído" se refiere a la voluntad de Dios de escuchar a alguien que le reza. Traducción alterna: "presta atención a mí". Ver cómo se ha traducido esto en 17: 6

Sé para mí una roca de refugio
El salmista le pide al SEÑOR que lo haga tan seguro como lo estaría si estuviera escondido en una gran roca o acantilado donde sus enemigos no pudieran encontrarlo.

roca ... roca
Estas son colinas y montañas, no rocas que una persona pueda sostener en su mano

salvarme
''mantenerme a salvo''

eres mi roca y mi fortaleza
El salmista cree que El SEÑOR lo protegerá y lo hará tan seguro como si estuviera escondido en la cima de una gran montaña o dentro de una fortaleza hecha por el hombre.

Psalms 71:4

de la mano de los malvados, de la mano de los injustos y crueles
Los posibles significados son 1) la palabra "mano" es una metonimia para el poder. Traducción alterna: "del poder del impío, del poder del injusto" o 2) "mano" se refiere a la persona misma. Traducción alterna: "de personas malvadas, de personas injustas ..." o "para que las personas

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malvadas e injustas ... las personas no puedan hacerme daño"

malvados, de la mano de los injustos
"malvados; rescátame de la mano de los injustos". Puede aclarar la información entendida.

malvados ... injustos ... crueles
Estos adjetivos pueden ser traducidos como frases de sustantivos. Traducción alterna: ''personas malvadas ... personas injustas ... personas crueles''

Tú eres mi esperanza
Aquí "esperanza" es una metonimia para aquel en quien el salmista espera. Traducción alterna: "usted es quien espero con confianza que me ayude" (UDB)

Psalms 71:6

Por Ti he sido sostenido desde el vientre
Esto puede ser expresado en forma activa. Traducción alterna: ''tú me haz sostenido desde el vientre'' o ''tú que me has cuidado desde que salí del vientre de mi madre''

Tú eres Aquel
''tu eres el que''

Yo soy un ejemplo para mucha gente
''Muchas personas ven como vivo y quieren vivir como yo lo hago''

Psalms 71:8

Mi boca será llena de Tu alabanza ... con Tu honor
El salmista habla de su deseo de alabar y honrar al SEÑOR con las palabras que habla como si su boca estuviera llena de palabras de la misma manera que puede estar lleno de comida. TRaducción alterna: "Mi boca se llenará de palabras que te alaben ... que te honren" o "Siempre te alabaré ... siempre te honraré"

Tu alabanza
"Palabras que dicen a las personas cuan grande eres tú"

Tu honor
"palabras que hacen que la gente te honre"

todo el día
"todo el día" o "en todo momento"

No me alejes en mi tiempo de vejez; no me abandones
Estas dos frases tienen básicamente el mismo significado y se usan juntas para enfatizar.

No me alejes
"No me obligues a alejarme de ti". Se dice que Dios lo rechaza como Dios obligándolo a irse. Traducción alterna: "no me rechaces"

no me abandones
''no me dejes para siempre''

Psalms 71:10

vigilan mi vida
''ellos están esperando la oportunidad de matarme''

Ellos dicen
''ellos dicen de mi''

persíganlo y tómenlo
''siganlo cuando el huya, y matenlo''

Psalms 71:12

no estés lejos de mí
''mantente cerca de mi''

apresúrate a ayudarme
''ayúdame pronto''

Que sean avergonzados y destruídos aquellos que son hostiles hacia mi vida
''deja que aquellos que son hostiles hacia mi vida sean puestos bajo vergüenza y sean destruídos.''

Que sean avergonzados y destruídos
Esto puede ser expresado en forma activa. Traducción alterna: "Ponlos en vergüenza y destrúyelos" .

aquellos que son hostiles hacia mi vida
''aquellos que me acusan de hacer algo incorrecto''

que sean cubiertos de reprensión y deshonra aquellos que buscan lastimarme
''deja que aquellos que buscan lastimarme sean cubiertos con reprensión y deshonra''

que sean cubiertos de reprensión y deshonra
Esto puede ser expresado en forma activa. Traducción alterna: "Cúbrelos con reprensión y deshonra". Los sustantivos pueden expresarse como verbos. Traducción alterna: "que todos los reprendan y que nadie los honre"

aquellos que buscan lastimarme
''aquellos que buscan fromas de lastimarme''

Psalms 71:14

más y más
"más todo el tiempo" o "siempre más que antes"

Mi boca contará
La boca es sinécdoque para toda la persona. Traducción alterna: "Lo diré" o "Hablaré con mi boca y lo diré"

Tu justicia
"cuán justo eres" o "todas las cosas buenas que haces"

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Tu salvación
"cómo me has salvado" o "cómo has salvado a la gente"

aunque
''incluso aunque''

Yo vendré
Los significados posibles son 1) "Iré a donde la gente adora al SEÑOR" o 2) "Iré a mis enemigos"

con las obras poderosas del SEÑOR
Los posibles significados son 1) "Les contaré sobre los actos poderosos que el SEÑOR Dios ha hecho" o 2) "porque el Señor Dios me ha dado la fuerza para hacer actos poderosos".

haré mención de
''hablaré de''

Psalms 71:17

me has enseñado
La información implícita puede expresarse claramente. "me enseñó muchas cosas"

Dios, no me abandones
''Dios, por favor no me abandones''

yo he estado declarando Tu fuerza
''yo he estado diciendo cuán fuerte eres''

a la próxima generación
''a aquellos que hoy son niños''

Tu poder a todo el que ha de venir
La información omitida se puede expresar claramente. Traducción alterna: "y como declaro tu poder a todos los que están por venir"

a todo el que ha de venir
Esto es una hipérbole. Traducción alterna: "para que sepan tantas personas como pueda saber"

Psalms 71:19

Tu justicia también, Dios, es muy alta
El salmista habla de las cosas buenas que Dios ha hecho como si estuvieran juntas como un edificio alto o una montaña.

¿quién es como Tú?
Esta pregunta retórica se puede traducir como una declaración. Traducción alterna: "¡no hay nadie como tú!"

dificultades severas
''horribles problemas''

resucitarás
fortalecer o volver a animar

de las profundidades de la tierra
"Las profundidades de la tierra" es una metáfora de dónde van las personas cuando mueren. El salmista aún no había muerto, pero habla como si lo hubiera hecho. Traducción alterna: "cuando estamos cerca de la muerte"

Psalms 71:21

Aumenta ... vuelve y consuélame.
"Quiero que aumentes ... quiero que vuelvas y te consueles". Algunas traducciones entienden: "Aumentarás ... te volverás de nuevo y te consolarás". (Ver UDB)

vuelve y consuélame
Esto describe una acción a través de dos frases. Traducción alterna: "consuélame de nuevo"

por Tu confiabilidad
"porque puedo confiar en ti"

a Ti yo cantaré alabanzas con el arpa, Santo de Israel
"para ti, que eres el Santo de Israel, cantaré alabanzas mientras toco el arpa"

Psalms 71:23

Mis labios gritarán de gozo
"Labios" es una metonimia para toda la persona. Traducción alterna: "Gritaré de alegría"

aún mi alma, la cual Tú has redimido
Las palabras que el salmista ha omitido se pueden expresar claramente. Traducción alterna: "y mi alma, que has redimido, cantará alabanzas"

mi alma
Aquí "alma" se refiere a la persona completa.

Mi lengua también hablará
Aquí "lengua" se refiere a la persona completa. Traducción alterna: "También hablaré"

han sido avergonzados y están confundidos aquellos que buscaban mi sufrimiento
"los que buscaron mi dolor fueron avergonzados y están confundidos"

pues han sido avergonzados y están confundidos
Esto puede ser expresado en forma activa. Traducción alterna: "porque Dios los ha avergonzado y confundido"

aquellos que buscaban mi sufrimiento
Esto se refiere a los enemigos del escritor. (71: 8) Vea cómo "los que buscan mi dolor" se traducen en 71:12.

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Chapter 72

1 Da al rey Tus decretos justos, Dios, Tu justicia al hijo del rey. **2** Que él juzgue a Tu pueblo con rectitud y a los pobres con justicia. **3** Que las montañas produzcan paz para el pueblo; que las colinas produzcan justicia. **4** Que Él juzgue a los pobres del pueblo; que Él salve a los niños de los necesitados y rompa en pedazos al opresor. **5** Que Te honren mientras perdure el sol, y mientras dure la luna a lo largo de las generaciones. **6** Que Él baje como la lluvia sobre la hierba cortada, como aguacero que riega la tierra. **7** Que los justos florezcan durante sus días, y que haya una abundancia de paz hasta que la luna no sea más. **8** Que Él tenga dominio de mar a mar, y desde el Río hasta los confines de la tierra. **9** Que aquellos que viven en el desierto se inclinen ante él; que sus enemigos laman el polvo. **10** Que los reyes de Tarsis y de las islas rindan tributo; que los reyes de Sabá y Seba ofrezcan regalos. **11** Ciertamente, que todos los reyes se postren delante de Él; que todas las naciones le sirvan. **12** Porque Él ayuda a la persona necesitada que clama y a la persona pobre que no tiene a ningún otro ayudador. **13** Él tiene piedad de los pobres y necesitados y Él salva la vida de las personas necesitadas. **14** Él redime sus vidas de la opresión y la violencia, y la sangre de ellos es preciosa ante su vista. **15** ¡Que Él viva! Que el oro de Sabá le sea dado. Que el pueblo siempre ore por él; que Dios lo bendiga todo el día. **16** Que haya abundancia de grano en la tierra; en las cimas de las montañas que se mesan sus cosechas. Que su fruto sea como el Líbano; que el pueblo florezca en las ciudades como la hierba del campo. **17** Que su nombre perdure para siempre; que su nombre continúe mientras dure el sol; que la gente sea bendecida en él; que todas las naciones lo llamen bendecido. **18** Que el SEÑOR Dios, el Dios de Israel, sea bendito, el único que hace cosas maravillosas. **19** Que Su nombre glorioso sea bendecido para siempre, y que la tierra entera sea llena de Su gloria. Amén y Amén. **20** Las oraciones de David, hijo de Isaí, están terminadas. Tercer libro.

Psalms 72:1

Información general:
El paralelismo es común en la poesía Hebrea

Información general:
Los posibles significados para el encabezado "un salmo de Salomón" son 1) David escribió este salmo sobre Salomón

Da al rey Tus decretos justos, Dios, Tu justicia al hijo del rey
Los posibles significados son 1) "Dame, el rey, tus justos decretos, Dios, tu justicia para mi hijo" o 2) "Dame, el rey, tus justos decretos, Dios, tu justicia para mí, el hijo del rey". La gente en esos días a menudo hablaba de sí misma como si fuera otra persona. Sin embargo, sería mejor traducir esto como si el salmista estuviera hablando de otra persona, no de sí mismo.

Da al rey Tus decretos justos
"Permitir que el rey juzgue correctamente" (ver UDB)

Tu justicia al hijo del rey
"Que el hijo del rey pueda hacer lo que te agrada"

Que él juzgue
Si David escribió esto, está hablando de su hijo, "el hijo del rey", está hablando de la época en que su hijo será rey. Si Solomon lo escribió, aunque está escribiendo sobre sí mismo, sería mejor traducirlo como si estuviera escribiendo sobre otra persona. De cualquier manera, "Que el rey juzgue" es la mejor traducción.

Tu pueblo ... pobres
El salmista esta hablando a Dios.

y a los pobres
"y que el rey juzgue a tu pobre pueblo"

Que las montañas produzcan paz ... que las colinas produzcan justicia
El salmista habla del pueblo de Israel como si fueran las montañas y las colinas en las que viven. Él habla de las montañas y las colinas como si fueran toda la tierra de Israel, como si esa tierra fuera un jardín que produce fruto, y de paz y justicia como si fueran ese fruto. Traducción alterna: "Que la gente de la tierra viva en paz ... que hagan todo de manera justa"

Psalms 72:4

Él ... Él
Estos se refieren al que "juzgará" (72: 1).

rompa en pedazos al opresor
"destruye completamente a quien los oprime"

mientras perdure el sol, y mientras dure la luna
El sol y la luna son metonimias para el día y la noche, que juntos son un merismo para todos los tiempos. Traducción alterna: "para siempre y sin fin"

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Psalms 72:6

Que Él baje como la lluvia sobre la hierba cortada,
El rey será bueno y hará cosas buenas por su pueblo como si lloviera haciendo bien por la hierba recién cortada.

Que Él baje
"Deseo que él venga"

como aguacero que riega
"Que baje como una lluvia de agua". El rey será bueno y hará cosas buenas por su pueblo como si fuera lluvia haciendo bien por el suelo.

los justos
El adjetivo "justo" se puede traducir como una frase de sustantivo. Traducción alterna: "gente justa"

durante sus días
Los significados posibles son 1) "mientras el rey gobierna" o 2) "mientras viva la persona justa" o "mientras viva la gente justa".

que haya una abundancia de paz
El salmista habla como si la paz fuera un objeto físico como la comida. Una "abundancia" es cuando hay mucho de algo. Traducción alterna: "que las personas justas puedan vivir en paz verdadera"

hasta que la luna no sea más
"mientras la luna brille"

Psalms 72:8

Que Él tenga dominio
"Que el rey tenga dominio"

de mar a mar, y desde el Río hasta los confines de la tierra
Ambas expresiones son merismos y se refieren a toda la tierra.

de mar a mar
desde el Mar Muerto y el Mar de Galilea en el este hasta el Mar Mediterráneo en el oeste.

el Río
"el río Eufrates", al que viajarían los israelitas en tierra yendo hacia el norte

los confines de la tierra
por lo que la gente podía viajar por tierra por diferentes rutas hacia el sur. Los israelitas hablaron de la tierra como si fuera una superficie plana con extremos.

laman el polvo
Esta es una metáfora de humillación extrema. Traducción alterna: " que hagan todo lo que puedan para que les permita vivir"

Tarsis
El nombre de un lugar.

rindan
''den''

ofrezcan regalos
''den regalos''

Seba
Este es el nombre de un país. No es el mismo país que Sabá . (Ver: traducir_nombres)

Psalms 72:11

postren delante de Él
"inclinarse ante él" u "honrarlo como su rey"

todas las naciones
"las personas que viven en todas las naciones"

ningún otro ayudador
"nadie para ayudarlo"

Psalms 72:13

Él tiene piedad de los pobres y necesitados
"Quiere evitar que los pobres y necesitados sufran"

los pobres y necesitados
Aquí las palabras "pobre" y "necesitado" significan básicamente lo mismo y enfatizan que no pueden ayudarse a sí mismas.

redime sus vidas
"los redime" o "los salva" o "los rescata"

opresión y la violencia
Estas dos palabras significan básicamente lo mismo y enfatizan cuán gravemente sufren los necesitados. Traducción alterna: "los que los oprimen y los lastiman"

la sangre de ellos es preciosa ante su vista
"Él quiere que vivan bien"

sangre de ellos
"sus vidas" o "su bienestar"

ante su vista
"a él." Ver cómo se ha traducido esto en (19:13)

Psalms 72:15

¡Que Él viva!
"¡Que el rey viva mucho tiempo!" o "¡Deseo que el rey viva mucho tiempo!"

Que el oro de Sabá le sea dado.
Esto puede ser expresado en forma activa. Traducción alterna: "Que le den el oro de Sabá" o "Que reciba el oro de Sabá"

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todo el día
''continuamente''

abundancia de grano
la "abundancia" es cuando hay mucho de algo. "mucho grano"

cosechas
Plantas que las personas hacen creer para comida.

mesan
Use la palabra para lo que hace la hierba larga cuando sopla un viento suave y se mueve lentamente de un lado a otro.

como el Líbano
"Como los cedros en el Líbano". Estos árboles eran hermosos y tenían madera que era buena para construir. El significado de esto se puede aclarar.

que el pueblo florezca en las ciudades como la hierba del campo
Se habla de la prosperidad de las personas en las ciudades como si esta fuera hierba que crece abundantemente en los campos.

Psalms 72:17

Que su nombre perdure para siempre
"Que la gente siempre sepa sobre él" o "Que la gente nunca olvide de quién es"

su nombre
"el nombre del rey" o "la reputación del rey" o "la fama del rey"

mientras dure el sol
"mientras el sol brille"

que la gente sea bendecida en él
Esto puede ser expresado en forma activa. Traducción alterna: "que Dios haga que haga cosas buenas por las personas"

lo llamen bendecido
"reconoce que Dios los ha bendecido"

Psalms 72:18

Información general:
Estos versículos son más que el final de este salmo. Es la declaración final para todo el Libro 2 de los Salmos, que comienza en el Salmo 42 y termina con el Salmo 72.

Que el SEÑOR Dios, el Dios de Israel, sea bendito
Esto puede ser expresado en forma activa. Traducción alterna: "Que la gente bendiga al SEÑOR Dios, el Dios de Israel"

Que Su nombre glorioso sea bendecido para siempre
Esto puede ser expresado en forma activa. Traducción alterna: "Que la gente bendiga su glorioso nombre para siempre" o, tratando el "nombre" como una metonimia para el propio SEÑOR, "Que la gente sepa para siempre lo glorioso que es"

Su nombre glorioso sea bendecido
"El, que es glorioso, sea bendecido"

que la tierra entera sea llena de Su gloria
Esto puede ser expresado en forma activa. Traducción alterna: "que su gloria llene toda la tierra" o "que él llene toda la tierra con su gloria"

Amén y Amén
La palabra "Amén" se repite para enfatizar la aprobación de lo que se ha dicho. Ver cómo se ha traducido esto en 41:13. Traducción alterna: "Que ciertamente sea así"

Las oraciones de David, hijo de Isaí, están terminadas
Esto puede ser expresado en forma activa. Traducción alterna: "David, el hijo de Jesse ha terminado sus oraciones" o "Esta es la última oración del David, hijo de Jesse"

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Chapter 73

1 Ciertamente Dios es bueno con Israel, con aquellos de un corazón puro. **2** Pero en cuanto a mí, mis pies por poco resbalan; mis pies por poco se resbalaron de debajo de mí **3** porque yo tuve envidia de los arrogantes cuando yo vi la prosperidad de los malvados. **4** Porque ellos no tienen ningún dolor hasta su muerte, sino que están fuertes y bien alimentados. **5** Están libres de las cargas de otros hombres; no están afligidos como otros hombres. **6** El orgullo los adorna como un collar alrededor de su cuello; la violencia los viste como una túnica. **7** De tal ceguera viene el pecado; pensamientos malvados pasan a través de sus corazones. **8** Ellos se burlan y hablan maliciosamente; en su arrogancia ellos amenazan con la opresión. **9** Dirigen sus bocas contra los cielos, y sus lenguas pasean a través de la tierra. **10** Por lo tanto, Su pueblo se vuelve a ellos y abundantes aguas les son suplidas. **11** Ellos dicen: "¿Cómo Dios lo sabe? ¿Hay conocimiento con el Altísimo?" **12** Tomen nota: estas personas son malvadas; siempre están despreocupadas, haciéndose más y más ricas. **13** Seguramente es en vano que yo haya guardado mi corazón y lavado mis manos en inocencia. **14** Pues todo el día he sido afligido y disciplinado cada mañana. **15** Si yo hubiera dicho: "Yo diré estas cosas," entonces yo habría traicionado a la generación de Tus hijos. **16** Aunque yo traté de entender estas cosas, fue demasiado difícil para mí. **17** Entonces yo fui al santuario de Dios y pude entender su destino. **18** Seguramente Tú los pones en lugares resbaladizos; Tú los arrojas a la ruina. **19** ¡Cómo se convierten en desierto en un instante! Llegan a su fin y terminan en terrores espantosos. **20** Ellos son como un sueño después que uno despierta; Señor, cuando Tú te levantes, Tú no pensarás nada de esos sueños. **21** Pues mi corazón estaba atribulado, y yo estaba profundamente herido. **22** Yo era ignorante y me faltaba entendimiento; yo era como un animal sin sentido delante de Ti. **23** Sin embargo, yo siempre estoy contigo; Tú sostienes mi mano derecha. **24** Tú me guiarás con Tu consejo y después me recibirás en gloria. **25** ¿A quién tengo yo en el cielo sino a Ti? No hay nadie en la tierra que yo deseo sino a Ti. **26** Mi carne y mi corazón se debilitan, pero Dios es la fuerza de mi corazón para siempre. **27** Aquellos que están lejos de Ti perecerán; Tú destruirás a todos aquellos que sean infieles a Ti. **28** Pero en cuanto a mí, todo lo que necesito hacer es acercarme a Dios. Yo he hecho del SEÑOR mi refugio. Yo declararé todas Tus obras.

Psalms 73:1

Información general:
El paralelismo es común en la poesía Hebrea

mis pies por poco resbalan; mis pies por poco se resbalaron de debajo de mí
El salmista habla de no poder confiar en Dios y de querer pecar como si casi se hubiera caído mientras caminaba por un camino resbaladizo. Traducción alterna: "Casi dejé de confiar en Dios; casi fui culpable de cometer un gran pecado contra él"

yo tuve envidia de los arrogantes
"Envidiaba a los arrogantes" o "no quería que las personas arrogantes tuvieran las cosas buenas que tenían"

los arrogantes
El adjetivo "malvado" se puede traducir como una frase de sustantivo. Traducción alterna: "gente malvada"

la prosperidad de los malvados
La palabra "prosperidad" se puede traducir como un verbo. Traducción alterna: "cómo los malvados tienen tantas cosas buenas"

los malvados
El adjetivo malvado puede traducirse como una frase. Traducción alterna: gente malvada.

Psalms 73:4

Información general
Asaf comienza a describir cómo a veces quiere quejarse ante Dios sobre aquellos que son "arrogantes" y "malvados" (73: 1).

las cargas de otros hombres
Las palabras "cargas" son una metonimia para las luchas de la vida diaria

no están afligidos como otros hombres
"No sufren como lo hacen otras personas"

Psalms 73:6

Información general:
Asaf continúa describiendo cómo a veces quiere quejarse ante Dios sobre aquellos que son "arrogantes" y "malvados" (73: 1).

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El orgullo los adorna como un collar alrededor de su cuello; la violencia los viste como una túnica
Esto significa que los malvados les muestran a todos lo orgullosos y violentos que son como si llevaran un collar o una túnica hermosa.

collar ... túnica
Esto se refiere a cosas que usan personas ricas e importantes.

collar
una cadena generalmente hecha de oro o joyas que rodea el cuello

De tal ceguera viene el pecado
Como son como personas ciegas que no pueden ver a dónde van, pecan sin saberlo. Ser ciego es una metáfora de que una persona no puede ver lo malvado que es.

pensamientos malvados pasan a través de sus corazones
Aquí el salmista describe los pensamientos de las personas como si estos fueran personas. También describe los seres internos de las personas malvadas como si fueran un edificio en el que esas personas pudieran caminar. Traducción alterna: "en sus seres internos siempre están pensando en hacer más cosas malas" (UDB)

Psalms 73:8

Información alterna:
Asaf continúa describiendo cómo a veces quiere quejarse ante Dios sobre aquellos que son "arrogantes" y "malvados" (73: 1).

Ellos se burlan
De quién se burlan se puede expresar claramente. Traducción alterna: "Se burlan de Dios y de su pueblo"

Dirigen sus bocas contra los cielos
Aquí la palabra "cielos" es una metonimia para Dios, que vive en los cielos. Traducción alterna: "Hablan contra Dios, que está en los cielos"

Dirigen sus bocas
"hablar fuerte" o "hablar con propósito"

sus lenguas pasean a través de la tierra.
La palabra "lenguas" es una metonimia para las personas mismas. Los posibles significados son 1) "van por la tierra diciendo cosas malas sobre Dios" o "van a todas partes y se jactan de sí mismos".

Psalms 73:10

Información general
Asaf continúa describiendo cómo a veces quiere quejarse ante Dios sobre aquellos que son "arrogantes" y "malvados" (73: 1).

Su pueblo se vuelve a ellos
Los significados posibles son 1) "El pueblo de Dios ama a los malvados" o "los malvados regresan a este lugar"

abundantes aguas les son suplidas
Los posibles significados son 1) "el pueblo de Dios escucha con alegría las palabras de los malvados" o 2) "los malvados tienen mucha comida para comer y vino para beber"

Ellos dicen
la gente malvada dice

¿Cómo Dios lo sabe? ¿Hay conocimiento con el Altísimo?
Estas preguntas retóricas son para demostrar desprecio por Dios. Estas preguntas pueden ser traducidas como declaraciones. Traducción alterna: "Seguramente Dios no sabe lo que estamos haciendo. El Altísimo no lo sabe".

Psalms 73:13

Información general:
En los versículos 13 y 14, Asaph continúa describiendo cómo a veces quiere quejarse ante Dios sobre aquellos que son "arrogantes" y "malvados" (73: 1). En el versículo 15 comienza a hablar sobre lo que realmente está pensando.

yo haya
La palabra ''yo'' se refiere a Asaf

guardado mi corazón
Asaf habla de proteger su corazón como si estuviera protegiendo una ciudad o construyendo contra enemigos. Traducción alterna: "He mantenido mis pensamientos puros"

lavado mis manos en inocencia
El escritor habla de su pureza como si se hubiera lavado las manos con inocencia en lugar de con agua. Ver cómo tradujo esto en 26: 6. Traducción alterna: "mis acciones se han mantenido puras" o "me he lavado las manos para demostrar que soy inocente"

todo el día
"siempre" o "todos los días"

he sido afligido
"Me has hecho sufrir". Vea cómo "no están afligidos" se traduce en 73: 4.

he sido ... disciplinado
"He sido ... castigado"

Si yo hubiera dicho: "Yo diré estas cosas," entonces yo habría traicionado a la generación de Tus hijos
Esta situación hipotética no sucedió. Traducción alterna: "Nunca dije 'diré estas cosas', así que no traicioné a esta generación de tus hijos"

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Psalms 73:16

estas cosas
Las cosas buenas que le suceden a "los malvados" (73:4 - 73:10).

su destino
"qué les sucede a las personas malvadas cuando mueren" (UDB) o "cómo mueren las personas malvadas"

Psalms 73:18

los pones
La palabra "ellos" se refiere a los malvados.

lugares resbaladizos
"terreno inseguro o inestable". Vea cómo se traduce "deslizado" en 73: 1.

Cómo se convierten en desierto en un instante
La palabra "desierto" es una metáfora para una persona que ha perdido todo lo bueno. Traducción alterna: "Qué tan rápido se destruyen"

como un sueño después que uno despierta
Los malvados no durarán más de lo que una persona ve en un sueño. Desaparece tan pronto como la persona se despierta.

Psalms 73:21

mi corazón estaba atribulado
La palabra "corazón" es una metonimia para los pensamientos y sentimientos de una persona. Traducción alterna: "Estaba muy triste"

yo estaba profundamente herido
El salmista habla del dolor emocional como si fuera dolor físico. Traducción alterna: "Sentí que alguien me había herido" con un cuchillo o una flecha.

ignorante y me faltaba entendimiento
Estas dos frases significan básicamente lo mismo y enfatizan lo poco que sabía. Traducción alterna: "muy ignorante"

faltaba entendimiento
''no entendía nada''

Ti
Esto se refiere a Dios

Psalms 73:23

yo siempre estoy contigo
La palabra "yo" aquí representa a Asaf. La palabra "contigo" aquí representa a Dios.

Tú sostienes mi mano derecha
Esto muestra una relación íntima con Dios que ofrece estabilidad y seguridad. Traducción alterna: "Me abrazas"

me recibirás en gloria
Los posibles significados son 1) "ponme donde la gente me honrará" o 2) "honrame llevándome a donde estás". Vea cómo se traduce "recibirme" en 49:14.

Psalms 73:25

¿A quién tengo yo en el cielo sino a Ti?
Es posible traducir esto como una declaración. Traducción alterna: "No hay nadie para mí en el cielo sino tú" o "Eres el único que tengo en el cielo"

en el cielo
"entre los dioses" o "entre los seres sobrenaturales"

No hay nadie en la tierra
''ningún ser humano''

Mi carne y mi corazón
Estas dos frases comparten significados similares. Juntos representan a toda la persona. Traducción alterna: "Mi cuerpo y mi mente"

Psalms 73:27

Información general:
Asaf continúa hablando de Dios.

Aquellos que están lejos de Ti
Aquí la idea de estar lejos de Dios se compara con no estar dispuesto a obedecerle. Traducción alterna: "Los que no quieren obedecerte"

mi refugio
El escritor habla del SEÑOR como si fuera un lugar al que una persona pudiera huir por seguridad.

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Chapter 74

1 Dios, ¿por qué nos has rechazado para siempre? ¿Por qué arde Tu ira en contra de las ovejas de Tu redil? **2** Trae a memoria a Tu pueblo, el cual Tú compraste en tiempos antiguos, la tribu que Tú has redimido para ser Tu propia heredad, y el Monte Sion, donde Tú vives. **3** Ven, mira las ruinas total, todo el daño que el enemigo ha hecho en el Lugar Santo. **4** Tus adversarios rugieron en el medio de Tu lugar de reunión; levantaron sus banderas de batalla. **5** Arrebataron con hachas como en un bosque espeso. **6** Ellos hicieron añicos y rompieron todos los grabados; ellos los rompieron con hachas y martillos. **7** Ellos encendieron Tu santuario; ellos profanaron donde Tú vives, tumbándolo a la tierra. **8** Ellos dijeron en sus corazones: "Nosotros los destruiremos a todos." Ellos quemaron todos Tus lugares de reunión en la tierra. **9** Nosotros no vemos más señales; ya no hay más profeta, y nadie entre nosotros sabe cuánto tiempo durará esto. **10** ¿Por cuánto tiempo, Dios, lanzará el enemigo insultos a Ti? ¿Blasfemará el enemigo Tu nombre para siempre? **11** ¿Por qué retienes Tu mano, Tu mano derecha? Saca Tu mano derecha de Tu vestimenta y destrúyelos. **12** Sin embargo, Dios ha sido mi rey desde tiempos antiguos, trayendo la salvación a la tierra. **13** Tú dividiste el mar con Tu fuerza; Tú aplastaste las cabezas de los monstruos marinos en las aguas. **14** Tú aplastaste las cabezas de Leviatán; lo diste de comer a aquellos que vivían en el desierto. **15** Tú abriste manantiales y arroyos; Tú secaste ríos caudalosos. **16** El día es Tuyo, y la noche es Tuya también; Tú estableciste el sol y la luna en su lugar. **17** Tú has establecido todas las fronteras de la tierra; Tú has hecho el verano y el invierno. **18** Trae a memoria cómo el enemigo Te lanzó insultos, SEÑOR, y que un pueblo necio ha blasfemado Tu nombre. **19** No le entregues la vida de Tu paloma a un animal salvaje. No olvides la vida de Tu pueblo oprimido para siempre. **20** Recuerda Tu pacto, pues las regiones oscuras de la tierra están llenas de lugares de violencia. **21** No permitas que los oprimidos vuelvan en vergüenza; que los pobres y oprimidos alaben Tu nombre. **22** Levántate, Dios; defiende Tu propio honor; trae a memoria cómo los necios Te insultan todo el día. **23** No olvides la voz de Tus adversarios o el escándalo de aquellos que continuamente Te desafían.

Psalms 74:1

Información general:
El paralelismo es común en la poesía Hebrea

Dios, ¿por qué nos has rechazado para siempre?
Esto puede ser traducido como una declaración. Traducción alterna: "Dios, no hemos hecho nada malo, ¡pero nos has rechazado para siempre!"

¿Por qué arde Tu ira en contra de las ovejas de Tu redil?
Esto puede ser traducido como una declaración. Traducción alterna: "Somos los que ha prometido cuidar, y no hemos hecho nada malo, ¡pero ahora está enojado con nosotros!"

las ovejas de Tu redil
Asaf habla del pueblo de Israel como si fueran ovejas. Traducción alterna: "contra Israel, que son como las ovejas a las que alimentas en tu pasto"

Trae a memoria
"Presta atención". Dios no ha olvidado a su pueblo, pero no parece estar pensando en ellos.

Tu propia heredad
''tuyo por siempre''

Psalms 74:3

Información alterna:
Estos versículos describen un evento real, un ataque físico al templo de Israel en Jerusalén.

Ven, mira
Asaf se dirige a Dios y le pide que venga a ver la destrucción.

rugieron
Los adversarios gritaban fuerte con un gran grito de victoria.

grabados
Esto se refiere a tallas en madera, metal o piedra en el templo.

Psalms 74:7

Información alterna:
Asaf continúa describiendo la destrucción del templo.

Ellos ... ellos ... ellos ... ellos
Aquí "ellos" se refiere a los adversarios mencionados en 74: 3.

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Ellos dijeron en sus corazones
Esto es una expresión idiomática. Traducción alterna: "Se dijeron a sí mismos" o "Pensaron para sí mismos"

Psalms 74:9

Información general:
Asaf se dirige a Dios sobre la destrucción que ve.

Nosotros no vemos más señales
Los posibles significados son 1) "No vemos más señales milagrosas de Dios" o 2) "Todos nuestros símbolos sagrados se han ido" o 3) si hablamos de las banderas y símbolos de un ejército, "Nuestro ejército ha sido completamente destruido. "

¿Por cuánto tiempo, Dios, lanzará el enemigo insultos a Ti?
Esto puede ser traducido como una declaración. Traducción alterna: "¡Dios, el enemigo te ha estado lanzando insultos durante demasiado tiempo!"

¿Blasfemará el enemigo Tu nombre para siempre?
Esto puede ser traducido como una declaración. Traducción alterna: "¡Parece que nunca evitarás que el enemigo blasfeme tu nombre!"

Blasfemará ... Tu nombre
La palabra "nombre" es una metonimia para Dios mismo. Traducción alterna: "di que eres malo" o "te insulta"

¿Por qué retienes Tu mano, Tu mano derecha?
El salmista habla de Dios como si tuviera un cuerpo físico. Esto puede ser traducido como una declaración. Traducción alterna: "¡Deja de contener tu mano, tu mano derecha!"

retienes Tu mano
Aquí la palabra "mano" es una metonimia para el poder. Traducción alterna: "no muestras tu poder" o "no usas tu poder para destruir a tus enemigos"

Tu mano derecha
''tu mano más fuerte''

Tu mano derecha de Tu vestimenta
El salmista habla de Dios como si tuviera un cuerpo físico. "Deja de ocultar tu poder y toma medidas"

Psalms 74:12

Información alterna:
Aquí comienza un nuevo tema: Asaf está proclamando las poderosas obras de Dios en la historia de su pueblo.

Dios ha sido mi rey desde tiempos antiguos
Los posibles significados son: 1) Asaf está hablando como representante de Israel: "Dios ha sido nuestro rey desde que los israelitas se convirtieron en una nación" o 2) "Dios, mi rey, estaba vivo incluso en la antigüedad".

trayendo la salvación
"salvar gente"

Tú dividiste ... en las aguas
Es probable que Asaf esté hablando de la época en que Dios sacó a Israel de Egipto, dividió el Mar de Cañas, lo condujo por tierra firme y luego ahogó al ejército de Faraón.

Tú dividiste el mar con Tu fuerza
Asaf está hablando de Dios como si Dios tuviera un cuerpo físico. "Eres tan fuerte que pudiste hacer tierra firme en medio del mar".

el mar
"la grandes aguas"

Tú aplastaste las cabezas de los monstruos marinos en las aguas
Asaf probablemente está hablando de Faraón y su ejército como si fueran monstruos marinos. Si es posible, traduzca estas palabras literalmente. Traducción alterna: "cuando mataste al ejército de Faraón, fue como si hubieras destrozado las cabezas de monstruos marinos en las aguas"

Psalms 74:14

Información general:
Asaf continúa hablando de lo que Dios hizo hace mucho tiempo. Probablemente esté hablando de cuando Dios sacó a Israel de Egipto y ahogó al ejército de Faraón en el Mar de Cañas. Si es posible, estas palabras deben traducirse literalmente.

Leviatán
Leviatán es un monstruo marino. Representa un enemigo cruel.

Tú abriste manantiales y arroyos
"Hiciste que fluyeran manantiales y arroyos del suelo duro y seco"

Psalms 74:16

Información general:
Asaf continúa contando el poder creativo de Dios.

las fronteras de la tierra
"los límites de la tierra y el mar"

Psalms 74:18

Información general:
Asaf está suplicando por la ayuda de Dios.

Trae a memoria
"Presta atención". Ver cómo se traduce esto en 74:1.

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el enemigo Te lanzó insultos
Asaf habla de palabras insultantes como si fueran objetos físicos, como piedras, que el enemigo estaba arrojando al SEÑOR. Traducción alterna: "el enemigo te insultó muchas veces"

la vida de Tu paloma
Asaf habla de sí mismo como si fuera una paloma, un pájaro indefenso. Traducción alterna: "yo, tu paloma". Esta frase también puede ser una metáfora para el pueblo de Israel.

paloma
Un pájaro pequeño e indefenso a menudo mantenido como mascota.

un animal salvaje
Esta frase puede ser una metáfora para los enemigos de Israel. Traducción alterna: "un enemigo salvaje que es como un animal salvaje"

No olvides la vida de Tu pueblo oprimido para siempre
"No continúes para siempre sin hacer nada para ayudar a tu pueblo oprimido". Esto puede ser expresado en forma positiva. Traducción alterna: "Ven pronto para ayudar a tu gente oprimida" .

Psalms 74:20

Información general:
Asaf continúa su lamento a Yahweh.

las regiones oscuras de la tierra están llenas de lugares de violencia
Asaf habla de "regiones" como si fueran contenedores en los que uno podría poner "lugares de violencia". Traducción alterna: "las personas violentas hacen actos malvados en lugares oscuros de la tierra donde pueden"

las regiones oscuras de la tierra
La palabra "oscuras" es probablemente una metáfora de un lugar donde suceden cosas malas o de las tierras a las que los israelitas habían sido enviados en el exilio, pero estas palabras deberían traducirse literalmente si es posible.

No permitas que los oprimidos vuelvan en vergüenza
"No dejes que las personas malvadas derroten a los oprimidos y los avergüencen"

los oprimidos
Estas son personas que son tratadas cruelmente por personas poderosas.

los pobres y oprimidos
Las palabras "pobre" y "oprimido" significan básicamente lo mismo y enfatizan que el SEÑOR salva a muchos que necesitan su ayuda. Ver cómo se traducen estas palabras en 35: 9.

Psalms 74:22

defiende Tu propio honor
"muestra a todos que tienes razón"

trae a memoria
"Presta atención". Dios no ha olvidado cómo los tontos lo insultan, pero no parece estar pensando en eso. Vea cómo se traduce esto en el versículo 74: 1.

la voz de Tus adversarios
La palabra "voz" es una metonimia de las palabras que las personas usan cuando hablan. Traducción alterna: "lo que dicen tus adversarios"

o el escándalo de aquellos que continuamente Te desafían.
El salmista habla de las palabras de aquellos que desafían a Dios como si fueran el sonido fuerte de animales u objetos no vivos como el agua o el viento. Traducción alterna: "y presta atención a las palabras ruidosas y sin sentido de aquellos que continuamente te desafían"

desafían
audazmente se oponen

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Chapter 75

1 Nosotros damos gracias a Ti, Dios; damos gracias porque Tú revelas Tu presencia; la gente cuenta Tus obras maravillosas. **2** En el tiempo señalado Yo juzgaré justamente. **3** Aunque la tierra y todos los habitantes tiemblen de miedo, Yo hago firme los pilares de la tierra." **4** Yo dije a los arrogantes: "No sean arrogantes," y a los malvados: "No levanten el cuerno. **5** No levanten el cuerno de ustedes a las alturas; no hablen con un cuello insolente." **6** No es ni del este ni del oeste, y no es del desierto de donde viene el levantamiento. **7** Pero Dios es el juez; Él derriba y Él levanta. **8** Porque el SEÑOR sostiene en Su mano una taza de vino fermentado, el cual es mezclado con especias, y lo sirve. Ciertamente todos los malvados de la tierra lo beberán hasta la última gota. **9** Pero yo continuamente contaré lo que Tú has hecho; yo cantaré alabanzas al Dios de Jacob. **10** Él dice: "Yo cortaré todos los cuernos de los malvados, mas los cuernos de los justos serán levantados."

Psalms 75:1

Información general:
El paralelismo es común en la poesía Hebrea

Información general:
The people of God are speaking in 75:1, and God speaks in 75:2-3.

todos los habitantes
"Todas las personas que viven en él"

hago firme los pilares de la tierra
"evitar que la tierra sea destruida" o Traducción alterna: "proteger a mi gente"

Psalms 75:4

Yo dije
Los significados posibles son 1) Dios está hablando o 2) Asaf está hablando.

No sean arrogantes ... No levanten ... No levanten ... no hablen
El hablante está hablando con muchas personas malvadas, por lo que estas formas son todas plurales.

y a los malvados
Asaf habla de personas malvadas como si fueran animales con cuernos en la cabeza, estirando el cuello y levantando la cabeza para asustar a otros animales. Traducción alterna: "No confíes" o "No te jactes de lo fuerte que eres"

No levanten el cuerno
Asaph habla de personas malvadas como si fueran animales con cuernos en la cabeza, estirando el cuello y levantando la cabeza para asustar a otros animales. AT: "No confíes" o "No te jactes de lo fuerte que eres"

No levanten el cuerno de ustedes a las alturas
Asaf habla de personas malvadas como si estas fueran animales con cuernos en la cabeza, estirando el cuello y sosteniendo la cabeza lo más alto posible para asustar a otros animales. Traducción alterna: "Asegúrate especialmente de no alardear de que eres más grande que Dios"

con un cuello insolente
Asaf habla de personas malvadas que desafían o desafían a Dios como si fueran animales con cuernos en la cabeza, estirando el cuello y levantando la cabeza para asustar a otros animales. Traducción alterna: "arrogantemente"

No es ni del este ... donde viene el levantamiento
Asaf habla del que se levanta como si fuera la acción de levantarlo. También habla de Dios dando fuerza y honor a una persona como si Dios estuviera físicamente levantando a esa persona. Traducción alterna: "El que te levantará no será alguien que venga del este" o "El que te hará fuerte y hará que la gente te honre no será alguien que venga del este"

Psalms 75:7

Información general:
Asaf habla de Dios.

Él derriba y Él levanta.
Los objetos de los verbos se pueden enunciar claramente: "derriba a algunas personas y eleva a otras". Las palabras "derriba" y "levanta" son metáforas para que Dios haga a las personas poderosas y les quite su poder. Traducción alterna: "hace que un hombre sea rey en lugar de otro hombre" o "quita el poder de un hombre y le da poder a otro hombre"

una taza de vino fermentado ... mezclado con especias
Cuando El SEÑOR castiga a las personas, serán como personas que han bebido vino fuerte y se enferman.

vino fermentado o espumante
La espuma es una metáfora del poder del vino para emborrachar a la gente, Traducción alterna: "vino fuerte"

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especias
hojas secas o semillas molidas

y lo sirve
lo vierte de un recipiente grande a las tazas de las que la gente tomará

lo beberán hasta la última gota
''beberán cada gota''

Psalms 75:9

Él dice
Dios dice

cortaré todos los cuernos de
Los cuernos de un animal son una metáfora del poder de una persona. Traducción alterna: "quita todo el poder de"

los cuernos de los justos serán levantados
Los cuernos de un animal son una metáfora del poder de una persona. Esto puede ser traducido como una declaración en forma activa. Traducción alterna: "Levantaré los cuernos de los justos" o "Haré poderosos a los justos"

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Chapter 76

1 Dios se ha hecho conocido en Judá; Su nombre es grande en Israel. **2** Su tienda es en Salem; Su casa es en Sión. **3** Allí el rompió las flechas del arco, el escudo, la espada y las otras armas de guerra. **4** Tú brillas resplandecientemente y revelas Tu gloria, mientras desciendes desde las montañas, donde mataste a tus víctimas. **5** Los de corazón valiente fueron saqueados; ellos se quedaron dormidos. Todos los guerreros estaban indefensos. **6** A tu reprensión, el Dios de Jacob, ambos el jinete y el caballo se quedaron dormidos. **7** Tú, si Tú, haz de ser temido; ¿Quién puede de pie ante Tu vista cuando Tu estás enojado? **8** Desde el cielo hiciste escuchar Tu juicio; la tierra estaba asustada y silenciosa **9** cuando Tú, Dios, te levantaste a ejecutar jucio y a salvar a todos los oprimidos de la tierra. **10** Ciertamente tu juicio de ira en contra de la humanidad te traerá alabanzas; Te ciñez con lo que queda de tu ira. **11** Hagan votos al SEÑOR su Dios y cúmplanlos. Que todo el que Lo rodee traiga regalos a Él, quien debe ser temido. **12** Él corta el espíritu de los príncipes; Él es temido por los reyes de la tierra.

Psalms 76:1

Información general:
El paralelismo es común en la poesía Hebrea

se ha hecho conocido en Judá
"hizo que la gente de Judá supiera quién es" o "se hizo famoso en Judá"

Su nombre es grande en Israel
Las palabras "su nombre" son un metonimo para su reputación. Traducción alterna: "el pueblo de Israel lo considera bueno y poderoso"

Su casa
"el lugar donde ha elegido vivir"

Allí el rompió las flechas del arco, el escudo, la espada y las otras armas de guerra
Estas palabras son probablemente una metáfora de que Dios está causando que el pueblo de Judá viva en paz sin tener miedo de que los enemigos les hagan la guerra, pero las palabras deben traducirse literalmente.

Psalms 76:4

Información general:
Asaf habla de Dios como si Dios fuera un soldado que regresaba de una montaña después de ganar una gran batalla.

Tú brillas resplandecientemente y revelas Tu gloria
La segunda frase fortalece la primera frase en que la gloria del SEÑOR se relaciona con El SEÑOR brillando resplandecientemente.

Tú brillas resplandecientemente
Las palabras "brillas resplandecientemente" son una metáfora de ser genial. Traducción alterna: "Muestras lo grandioso que eres"

Los de corazón valiente fueron saqueados
Esto puede ser expresado en forma activa. Traducción alterna: "Tu gente mató a los valientes soldados de sus enemigos y luego tomó todas sus posesiones"

quedaron dormidos
Aquí "se durmió" es un eufemismo de muerto. Traducción alterna: "murió" o "cayó muerto"

Psalms 76:6

A tu reprensión
El sustantivo abstracto "reprensión" se refiere a decir algo de una manera enojada o crítica. Traducción alterna: "Cuando los reprendió"

quedaron dormidos.
"murió" o "cayó muerto"

¿Quién puede de pie ante Tu vista cuando Tu estás enojado?
Esto se puede traducir como una declaración. Traducción alterna: "Nadie puede pararte a la vista cuando estás enojado". o "Puedes destruir a cualquiera con quien estés enojado".

Psalms 76:8

hiciste escuchar Tu juicio
"pronunciaste un juicio" o "anunciaste cómo ibas a castigar a las personas malvadas"

la tierra estaba
Aquí "la tierra" es una metonimia para las personas que viven en la tierra. Traducción alterna: "la gente de la tierra era"

ejecutar jucio
"llevar a cabo el juicio" o "castigar a las personas malvadas"

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Psalms 76:10

Ciertamente
"Ciertamente " está expresando la expectativa de que lo que sigue ciertamente se cumplirá.

tu juicio de ira en contra de la humanidad te traerá alabanzas
Los posibles significados son 1) "la gente te alabará porque estás enojado con los malvados y los juzgarás" o 2) "la gente que está enojada contigo hará cosas que harán que la gente te alabe".

Te ciñez con lo que queda de tu ira.
Se habla de la ira del SEÑOR como algo que puede atarse a sí mismo como un cinturón. Traducción alterna: "atas tu ira restante a tu alrededor como un cinturón"

Psalms 76:11

Él, quien debe ser temido
''El SEÑOR, a quien deberían temer''

Él corta el espíritu de los príncipes
La frase "Él corta el espíritu" es una expresión idiomática que significa que Él rompe el espíritu o se humilla. Traducción alterna: "Él humilla a los príncipes"

Él es temido por los reyes de la tierra
Esto se puede expresar en forma activa. Traducción alterna: "los reyes de la tierra le temen"

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Chapter 77

1 Con mi voz clamaré a Dios, con mi voz llamaré a Dios y mi Dios me escuchará. **2** En el día de mi problema yo busqué al Señor; en la noche yo estiré mis manos, y ellas no se cansaron. Mi alma se negaba a ser consolada. **3** Yo pensaba en Dios mientras gemía; pensaba en Él mientras desmayaba. **4** Tu sostienes mis ojos abiertos; yo estaba demasiado preocupado para hablar. **5** Yo pensaba en los días pasados, sobre el tiempo pasado. **6** Durante la noche yo recordaba la canción que una vez canté. Yo pensé cuidadosamente y traté de entender lo que había pasado. **7** ¿El Señor me rechazará por siempre? ¿Nunca más me mostrará favor? **8** ¿Su pacto de fidelidad se ha ido por siempre? ¿A fallado a Su promesa para siempre? **9** ¿Ha olvidado Dios ser misericordioso? ¿Su enojo ha apagado su compasión? **10** Yo dije: "Esta es mi pena: el cambio de la mano derecha del Altísmo en contra de nosotros." **11** Pero yo recordaré Tus obras, SEÑOR; pensaré sobre Tus grandiosas obras del pasado. **12** Yo ponderaré todas tus obras y meditaré en ellas. **13** Tu camino, Dios, es santo; ¿Qué dios se compara a nuestro gran Dios? **14** Tú eres el Dios que hace maravillas; Tú revelas tu fuerza entre los pueblos. **15** Tú das a tu pueblo victoria por Tu gran poder, los descendientes de Jacob y José. **16** Las aguas Te vieron, Dios; las aguas Te vieron, y ellas tuvieron temor; las profundidades temblaron. **17** Las nubes dejaron caer agua; el cielo nublado daba voces; Tus flechas volaron. **18** Tu voz estruendosa se escuchaba en el viento; los truenos iluminaron al mundo; la tierra tembló y se estremeció. **19** Tu senda fue a través del mar y Tu camino a través de las aguas crecientes, pero tus huellas no se veían. **20** Tú guiaste a Tu pueblo como una manada por la mano de Moisés y Aarón.

Psalms 77:1

Información general:
El paralelismo es común en la poesía Hebrea

Psalms 77:2

yo estiré mis manos
"Recé con los brazos extendidos"

Mi alma se negaba a ser consolada
El "alma" es una metonimia para la persona. Esto puede ser expresado en forma activa. Traducción alterna "No permitiría que nadie intentara consolarme"

Yo pensaba en Dios mientras gemía; pensaba en Él mientras desmayaba
Estas dos frases comparten significados similares y se combinan para enfatizar.

mientras desmayaba
"a medida que mi espíritu se desmayaba" o "cuando mi espíritu estaba abrumado"

Psalms 77:4

información general:
Después de hablar sobre Dios, Asaf le habla a Dios en el versículo 4 y luego vuelve a hablar sobre Dios.

Tu sostienes mis ojos abiertos
"Le dije a Dios: 'Mantuviste mis ojos abiertos'".

sostienes mis ojos abiertos
Los ojos abiertos son una metonimia para no poder dormir. Traducción alterna: "me impidió dormir"

los días pasados, sobre el tiempo pasado
Si es necesario, se pueden combinar "días pasados" y "tiempo pasado". Traducción alterna: "sobre cosas que sucedieron hace mucho tiempo"

Psalms 77:6

yo recordaba
Este es una expresión diomática para recordar. Traducción alterna: "Me acordé"

que había pasado
Otro posible significado es "lo que estaba sucediendo".

¿El Señor me rechazará por siempre? ¿Nunca más me mostrará favor?
Estas dos frases expresan sentimientos de rechazo del Señor.

me mostrará favor
"haz cosas que demuestren que estás satisfecho conmigo"

Psalms 77:8

Información general:
Debido a que Asaf no estaba seguro de la respuesta a estas preguntas, probablemente sean preguntas literales y deberían traducirse literalmente.

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pacto de fidelidad
Al hablar de la "fidelidad al pacto" del SEÑOR, David confía en que El SEÑORsiempre lo amará. Ver cómo tradujo esto en 13: 5. Traducción alterna: "amor fiel"

¿Su enojo ha apagado su compasión?
Asaf habla de la ira como si se tratara de una persona que cierra una puerta para evitar que salga otra persona, la compasión, Traducción alterna: "Si Dios hubiera dejado de mostrarnos compasión porque estaba enojado con nosotros"

Psalms 77:10

Yo dije
Los posibles significados son 1) el salmista se hablaba a sí mismo o 2) el salmista le hablaba al SEÑOR.

el cambio de la mano derecha del Altísmo en contra de nosotros
La "mano derecha" es una metonimia de poder, autoridad o fuerza. Traducción alterna: "el Altísimo ya no usa su poder para ayudarnos"

Psalms 77:11

Información general:
El escritor comienza a hablar con El SEÑOR.

recordaré
"recordar" Ver cómo se traduce esto en 74:1.

Tus grandiosas obras del pasado
"Las cosas maravillosas que hiciste hace mucho tiempo"

Yo ponderaré todas tus obras y meditaré en ellas
Estas dos frases expresan el concepto de meditar sobre lo que Yahweh ha hecho.

ponderaré
"pensar profundamente"

meditaré en ellas
"piensa en lo que significan"

Psalms 77:13

Información general:
El escritor continúa hablando con El SEÑOR.

¿Qué dios se compara a nuestro gran Dios?
Esto se puede traducir como una declaración. Traducción alterna: "ningún dios se compara con nuestro gran Dios".

revelas tu fuerza entre los pueblos
"muestras a personas de muchos grupos de personas lo fuerte que eres"

das a tu pueblo victoria ... los descendientes
"nos das, a nosotros tu pueblo, la victoria ... nosotros, que somos los descendientes"

das a tu pueblo victoria
"permites a tu gente derrotar a sus enemigos"

los descendientes de Jacob y José
Esto se refiere a la nación entera de Israel.

Psalms 77:16

las aguas Te vieron ... ellas tuvieron temor ... las profundidades temblaron
Asaf habla del agua como si fuera una persona que vio algo que lo aterrorizó.

las aguas Te vieron, y ellas tuvieron temor; las profundidades temblaron
"agua" y "profundidad" se refieren a grandes cuerpos de agua como el mar o el océano.

profundidades
''las aguas más profundas''

Las nubes dejaron caer agua
Asaf habla de las nubes como si fueran personas que vierten agua de los contenedores. Traducción alterna: "Cayó mucha lluvia" o "Llovió muy fuerte"

Tus flechas volaron
Esta es una metáfora que describe el rayo como las flechas de Dios. Traducción alterna: "el rayo que hiciste brilló como flechas"

volaron
Use la palabra de su idioma para lo que hace una flecha después de que alguien la dispara.

Psalms 77:18

voz estruendosa
Esta es la personificación, refiriéndose al trueno como la voz de Dios. Traducción alterna: "voz, que era tan fuerte como un trueno" o "voz muy alta"

iluminaron al mundo
El rayo parecía iluminar todo el mundo. Traducción alterna: "un rayo iluminó todo lo que pudiste ver"

Tu senda ... Tu camino
Estas dos frases tienen significados similares y se combinan para enfatizar.

tus huellas
Asaf está hablando del SEÑOR como si El SEÑOR fuera una persona con pies. Si bien esta es la personificación, debe traducirse literalmente, si es posible.

tus huellas no se veían
Esto puede ser expresado en forma activa. Traducción alterna: "nadie vio tus huellas"

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Tú guiaste a Tu pueblo como una manada
Este similitud compara al pueblo de Dios con una bandada de animales.

por la mano de
La frase "de la mano de" aquí significa "por la acción de" o "a través de la acción de".

mano
Aquí "mano" es sinécdoque para toda la persona.

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Chapter 78

1 Oigan mi enseñanza, pueblo mío, escuchen las palabras de mi boca. **2** Yo abriré mi boca en parábolas; yo cantaré acerca de cosas escondidas del pasado. **3** Estas son cosas que nosotros hemos oído y aprendido, cosas que nuestros antepasados nos han contado. **4** No las ocultaremos de sus descendientes. Nosotros le contaremos a la próxima generación acerca de las obras elogiables del SEÑOR, Su fuerza, y las maravillas que Él ha hecho. **5** Pues Él estableció decretos de pacto en Jacob y señaló una ley en Israel. Él ordenó a nuestros antepasados a que los enseñaran a sus hijos. **6** Él ordenó esto para que aquella generación que viniera conociera Sus decretos, los niños aún sin nacer, quienes a su vez los deberían contar a sus propios hijos. **7** Entonces ellos pondrían su esperanza en Dios y no olvidarían Sus obras, sino que guardarían Sus mandamientos. **8** Entonces ellos no serían como sus antepasados, quienes eran una generación terca y rebelde, una generación cuyos corazones no eran rectos, y cuyos espíritus no estaban comprometidos ni fieles a Dios. **9** Los efrainitas estaban armados con arcos, pero retrocedieron en el día de la batalla. **10** Ellos no guardaron el pacto con Dios, y rehusaron obedecer Su ley. **11** Ellos olvidaron Sus obras, las cosas maravillosas que Él les había mostrado. **12** Ellos olvidaron las cosas maravillosas que Él hizo a la vista de sus antepasados en la tierra de Egipto, en la tierra de Zoán. **13** Él dividió el mar y los condujo a través de él; Él hizo levantarse las aguas como murallas. **14** Durante el día Él los dirigió con una nube y toda la noche con la luz del fuego. **15** Él partió las rocas en el desierto, y les dio agua abundantemente, lo suficiente para llenar las profundidades del mar. **16** Él hizo fluir arroyos de la roca e hizo fluir el agua como ríos. **17** Mas ellos continuaron pecando contra Él, rebelándose en contra del Altísimo en el desierto. **18** Ellos retaron a Dios en sus corazones pidiendo alimento para satisfacer sus apetitos. **19** Ellos hablaron en contra de Dios; dijeron: "¿Puede Dios realmente poner una mesa para nosotros en el desierto? **20** Vean, cuando Él golpeó la roca, las aguas salieron a chorro y los arroyos se desbordaron. ¿Pero puede Él dar pan también? ¿Proveerá Él carne para Su pueblo?" **21** Cuando el SEÑOR oyó esto, Él se enfadó; así que Su fuego ardió en contra de Jacob, y Su ira atacó a Israel **22** porque ellos no creyeron en Dios y no confiaron en Su salvación. **23** Sin embargo, Él ordenó a los cielos arriba y abrió las puertas del cielo. **24** Él llovió maná para que ellos comieran, y les dio el grano del cielo. **25** La gente comió el pan de ángeles. Él les envió comida en abundancia. **26** Él causó que el viento del este soplara en el cielo, y por Su poder Él guió el viento del sur. **27** Él llovió carne sobre ellos como el polvo, aves tan numerosas como las arenas del mar. **28** Ellas caían en medio de su campamento, todas alrededor de sus tiendas. **29** Así que ellos comieron y estaban llenos. Él les dio de lo que desearon. **30** Pero ellos aún no se habían llenado; su comida todavía estaba en sus bocas. **31** Entonces la ira de Dios los atacó y mató a los más fuertes de ellos. Él derribó a los hombres jóvenes de Israel. **32** A pesar de esto, ellos continuaron pecando y no creyeron en Sus obras maravillosas. **33** Por lo tanto, Dios cortó sus días; sus años fueron llenos de terror. **34** Cuando Dios los afligía, ellos comenzaban a buscarlo a Él, y regresaban y Lo buscaban sinceramente. **35** Ellos traían a la memoria que Dios era su roca y que el Altísimo era su rescatador. **36** Pero ellos Lo exaltaban con su boca y Le mentían con sus palabras. **37** Pues sus corazones no estaban firmemente fijos en Él, y no eran fieles a Su pacto. **38** Sin embargo Él, siendo misericordioso, perdonaba su iniquidad y no los destruía. Sí, muchas veces Él detenía Su enojo y no agitaba toda Su ira. **39** Él traía a memoria que ellos eran hechos de carne, un viento que pasa y no regresa. **40** ¡Cuán a menudo ellos se rebelaron contra Él en el desierto y Lo afligían en las regiones estériles! **41** Una y otra vez ellos retaban a Dios y ofendían al Santo de Israel. **42** Ellos no pensaban acerca de Su poder, cómo Él los había rescatado del enemigo **43** cuando llevó a cabo Sus señales temibles en Egipto y Sus maravillas en la región de Zoán. **44** Él convirtió los ríos de los egipcios en sangre de manera que no podían beber de sus arroyos. **45** Él envió enjambres de moscas que los devoraron y ranas que infestaron su tierra. **46** Él entregó sus cosechas al saltamonte y su trabajo a la langosta. **47** Él destruyó sus vides con granizo y sus árboles sicómoros con más granizo. **48** Él llovió granizo sobre sus reses y lanzó rayos a su ganado. **49** La intensidad de Su ira azotó contra ellos. Él envió ira, furia y problemas como agentes que traen desastre. **50** Él aplanó un camino para Su enojo; Él no los liberó de la muerte sino que los entregó a la plaga. **51** Él mató a todos los primogénitos en Egipto, los primogénitos de su fortaleza en las tiendas de Cam. **52** Él sacó a Su propio pueblo como ovejas y los guió a través del desierto como una manada. **53** Él los guió seguros y sin temor, pero el mar abrumó a Sus enemigos. **54** Entonces Él los trajo a la frontera de Su tierra santa, a esta montaña que Su mano derecha adquirió. **55** Él expulsó a las naciones de delante de ellos y les asignó su herencia. Él instaló a las tribus de Israel en sus tiendas. **56** Sin embargo ellos retaron y desafiaron al Dios

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Altísimo y no guardaron Sus mandamientos solemnes. **57** Ellos eran infieles y actuaron a traición como sus padres; ellos eran poco confiables como un arco defectuoso. **58** Pues Lo enojaron con sus lugares altos y Lo provocaron a ira celosa con sus ídolos. **59** Cuando Dios oyó esto, Él se enojó y rechazó completamente a Israel. **60** Él abandonó el santuario de Silo, la tienda donde Él había vivido entre la gente. **61** Él permitió que Su fuerza fuera capturada y dio Su gloria en la mano del enemigo. **62** Él entregó Su pueblo a la espada, y se enojó con Su heredad. **63** El fuego devoró a sus hombres jóvenes, y sus doncellas no tuvieron canciones de boda. **64** Sus sacerdotes cayeron por la espada, y sus viudas no pudieron llorar. **65** Entonces el Señor despertó como uno del sueño, como un guerrero que grita debido al vino. **66** Él hizo retroceder a Sus adversarios; Él los llevó a la vergüenza eterna. **67** Él rechazó la tienda de José, y no escogió la tribu de Efraín. **68** Él escogió la tribu de Judá y el Monte Sion que Él amó. **69** Él construyó Su santuario como los cielos, como la tierra que Él ha establecido para siempre. **70** Él escogió a David, Su siervo, y lo sacó de los rediles. **71** Él lo sacó de estar cuidando las ovejas hembras con sus crías, y lo trajo a ser pastor de Jacob, Su pueblo, y de Israel, Su heredad. **72** David los pastoreó con la integridad de su corazón, y los guió con la destreza de sus manos.

Psalms 78:1

Información alterna:
El paralelismo es común en la poesía Hebrea

mi enseñanza
"yo como te enseño"

las palabras de mi boca
La pala cosas escondidas bra "boca" es una metonimia para la persona que las habla. Traducción alterna: "mis palabras"

abriré mi boca en parábolas
"abre mi boca y cuenta parábolas"

cantaré acerca
"contar." Vea cómo se traduce "derrama" en 19:1.

cosas escondidas
Si su idioma tiene una palabra para dichos que son intencionalmente difíciles de entender, puede usarla aquí.

Psalms 78:3

Información general:
El versículo 3 continúa la oración comenzada en el versículo 2.

No las ocultaremos de sus descendientes
"Ciertamente les diremos a nuestros descendientes sobre ellos"

las obras elogiables del SEÑOR
"las cosas por las que alabamos a Yahweh"

Psalms 78:5

Él estableció
''El SEÑOR estableció''

decretos de pacto
Otros significados posibles son "testimonios" o "leyes".

Psalms 78:7

información general:
El escritor habla de los "niños" de 78:5.

Psalms 78:9

Los efrainitas ... día de la batalla
Posiblemente sea una metáfora para no guardar el pacto (versículo 10), pero es mejor traducirlo literalmente.

Los efrainitas
''los soldados efrainitas''

estaban armados con arcos
Los soldados probablemente también tenían flechas. Traducción alterna: "tenían arcos y flechas como armas"

Psalms 78:12

tierra de Zoán
Esto se refiere al área alrededor de la ciudad de Zoan, que estaba en Egipto. (Ver: traducir_nombres)

Psalms 78:15

Él partió
''Dios partió''

suficiente para llenar las profundidades del mar
Esto es probablemente una hipérbole. Traducción alterna: "más agua de la que podrían beber"

arroyos
ríos pequeños

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Psalms 78:17

Ellos retaron a Dios
Querían que Dios demostrara que podía hacer lo que dijo que haría antes de creerle.

en sus corazones
''con todo su corazón''

para satisfacer sus apetitos
"para que pudieran comer tanto como quisieran"

Psalms 78:19

Ellos hablaron
Los Israelitas hablaron

¿Puede Dios realmente poner una mesa para nosotros en el desierto?
Esto puede ser traducido como una declaración. Traducción alterna: "¡No creemos que Dios pueda realmente poner una mesa para nosotros en el desierto!" o "Dios, ¡demuéstranos que realmente puedes ponernos una mesa en el desierto!"

poner una mesa
"proporcionarnos comida"

aguas salieron a chorro
mucha agua salía muy rápido

¿Pero puede Él dar pan también? ¿Proveerá Él carne para Su pueblo?
La gente se ríe de Dios para insultarlo con estas preguntas. Traducción alterna: "Pero no creeremos que él pueda darnos pan también o proporcionar carne para su pueblo hasta que lo veamos hacerlo".

pan ... carne
comida de plantas o comida de animales. Aunque este es un merismo para todo tipo de alimentos, es mejor traducirlo literalmente si es posible.

Psalms 78:21

Su ira atacó a Israel
''porque ÉL estaba enojado, ataco a Israel''

no confiaron en Su salvación
''No confiaron en Él para salvarlos''

Psalms 78:23

Él ordenó a los cielos
Asaf habla de los cielos como si fueran una persona que pudiera escuchar y obedecer los mandamientos de Dios. Traducción alterna: "habló al cielo"

cielos
Los posibles significados son: 1) cielo 2) nubes

abrió las puertas del cielo
Asaf habla del cielo como si fuera un almacén con puertas. Traducción alterna: "abrió el cielo como si fuera un almacén"

Él llovió maná para que ellos comieran, y les dio el grano del cielo
Estas dos líneas hablan del mismo evento.

Él llovió maná
''Él hizo que el maná caiga del cielo como lluvia''

el pan de ángeles
Esto habla del maná. ''el mismo tipo de alimento que comen los ángeles''

comida en abundancia
''una gran cantidad de comida''

Psalms 78:26

Él causó
''Dios causó''

Él llovió carne sobre ellos como el polvo
"Hizo que la carne cayera del cielo como la lluvia, y había tanta cantidad que cubrió el suelo como el polvo"

carne
aves

como el polvo ... tan numerosas como las arenas del mar
Habían más aves de las que cualquiera podría contar.

Psalms 78:29

desearon
''desearon fuertemente''

Psalms 78:31

Entonces
Mientras la comida seguía cayendo a sus bocas (78:29)

la ira de Dios los atacó
"Dios estaba enojado y los atacó". Ver cómo "su ira atacó a Israel" se traduce en 78:21.

derribó
"mató"

no creyeron en Sus obras maravillosas
La palabra "obras" es una metonimia para Dios, quien hizo las obras. Lo que no creían se puede decir claramente. Traducción alterna: "no creía que los cuidaría a pesar de que había hecho hechos tan maravillosos"

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Psalms 78:33

Información general:
El escritor continúa contando lo que Dios hizo a los israelitas.

cortó sus días
"Los mató cuando aún eran jóvenes"

sus años fueron llenos de terror
Asaf habla de años como si fueran contenedores. Traducción alterna: "año tras año tenían miedo todo el tiempo"

a buscarlo a Él
preguntarle qué necesitaban hacer para que los protegiera

los afligía, ellos comenzaban ... regresaban y Lo buscaban sinceramente.
Estas son personas diferentes de aquellos cuyos días Dios "acortó". Cuando algunos de ellos murieron, otros "comenzarían a buscar" a Dios.

regresaban
''se arrepentían'' o ''de verdad lamentaban sus pecados''

sinceramente
''urgentemente'' o ''de la mejor forma que podían''

Psalms 78:35

Información general:
relatos de lo que hicieron los israelitas.

traían a la memoria
"Recordar." Ver como se tradujo esto en 20:3.

Dios era su roca
El escritor habla de Dios como si fuera una colina o montaña donde la gente podría ir a salvo de sus enemigos. Traducción alterna: "Dios fue quien los protegió"

su rescatador
"el que los recató"

Lo exaltaban
''decían que era asombroso cuando ellos no lo creían''

con su boca
La palabra "bocas" es una metonimia de las palabras que pronunciaron usando sus bocas.

sus corazones no estaban firmemente fijos en Él
"no confiaron en él" o "no fueron leales a él"

Psalms 78:38

perdonaba su iniquidad
"los perdonó a pesar de que habían hecho malas acciones"

Él detenía Su enojo
Asaf habla de la ira de Dios como si fuera una persona enojada a la que Dios se aferró para evitar que atacara a la persona que lo hizo enojar. Traducción alterna: "no los castigó a pesar de que estaba enojado con ellos"

no agitaba toda Su ira
Asaf habla de la ira de Dios como si fuera una persona dormida a la que Dios permitió dormir y no despertó. Traducción alterna: "no se permitió enojarse por completo con ellos"

Psalms 78:39

traía a memoria
"recordado." Ver cómo se traduce "llamar a la mente" en 20: 3.

ellos eran hechos de carne
La palabra "carne", que es débil y luego muere, es una metonimia para la debilidad humana y la muerte. Traducción alterna: "los israelitas eran débiles y algún día morirían"

regiones estériles
''lugares donde nada crece''

retaban a Dios
Querían que Dios demostrara que podía hacer lo que dijo que haría antes de creerle. Ver cómo tradujo esto en 78:17.

Psalms 78:42

Informcaión general:
El escritor habla de como Dios rescató a los Israelitas.

Zoán
una ciudad en Egipto

Psalms 78:44

Información general:
El escritor describe lo que Dios hizo

enjambres de moscas
tantas moscas que parecían verse cimo una nube

que los devoraron
Las moscas hicieron a los egipcios tan infelices como lo habrían hecho si se hubieran comido a los egipcios.

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entregó sus cosechas al saltamonte y su trabajo a la langosta
"permitió a los saltamontes comer todos sus cultivos y permitió a las langostas comer todo lo que habían trabajado duro para producir"

infestaron
''fueron a todos lados''

saltamonte
un insecto que come plantas con patas largas que se usa para saltar

Él entregó sus cosechas al saltamonte
Asaf habla de las cosechas como un regalo que Dios dio a los saltamontes. Traduccipon alterna: "Permitió que el saltamontes se comiera sus cosechas"

su trabajo a la langosta
"dio su trabajo a la langosta". Asaf habla del trabajo de la gente como si fuera un regalo que Dios dio a los saltamontes. La palabra "trabajo" es una metonimia para los cultivos que su trabajo había producido. Traducción alterna: "permitió que las langostas comieran los cultivos por los que habían trabajado tan duro"

Psalms 78:47

Información general:
El escritor continúa describiendo lo que Dios hizo a los egipcios

sicómoros
un árbol que da frutos

rayos
relampagos que ocasionan ruidos fuertes.

Él llovió granizo
"Trajo granizo" o "Causó que granizo cayera"

La intensidad de Su ira azotó contra ellos
Asaf habla de la ferocidad de Dios como si fuera una persona que pudiera atacar a otra persona. Traducción alterna: "Estaba enojado con ellos, así que los atacó repentina y ferozmente"

La intensidad de Su ira
"Su ira intensa"

azotó contra ellos
"los atacó cuando no esperaban que sucediera nada"

Él envió ira, furia y problemas como agentes que traen desastre
Asaf habla de ira, furia y problemas como si fueran personas que Dios puede enviar para que haga su trabajo por él. Traducción alterna: "Estaba tan enojado que quería dañar a los egipcios, así que les causó problemas y los llevó al desastre"

furia
enojo que hace a uno querer lastimar a otros.

Psalms 78:50

Información general:
El escritor continúa describiendo lo que Dios hizo a los egipcios

Él aplanó un camino para Su enojo
El salmista habla de la ira como si fuera una persona que podía caminar con El SEÑOR preparándose para castigar a las personas como si estuviera haciendo un camino suave para que una persona caminara. Traducción alterna: "Estaba tan enojado que hizo todo lo posible para dañarlos" o "Fue como si su ira fuera un ejército y él hizo un camino suave para que avanzara"

Él no los liberó de la muerte
"no evitó que murieran los egipcios" o "no permitió que vivieran los egipcios"

los entregó a la plaga
Asaf habla de la plaga como si fuera una persona que iba a dañar a los egipcios. Traducción alterna: "los puso muy enfermos con la plaga"

los primogénitos de su fortaleza
"sus mejores y más importantes hombres"

en las tiendas de Cam
"entre las familias de Egipto"

Psalms 78:52

información general:
El escritor continúa describiendo lo que Dios hizo a los egipcios

como ovejas ... como una manada
El escritor habla de los israelitas como si fueran ovejas. Esto significa que Dios cuidó y protegió a las personas como lo hace un pastor con sus ovejas.

abrumó
''cubriendo completamente''

Psalms 78:54

Información general:
El escritor continúa describiendo lo que Dios hizo por el pueblo de israel.

Su mano derecha adquirió
Las palabras "mano derecha" son una metonimia para el poder. Traducción alterna: "ganó para sí mismo usando su propio poder"

asignó su herencia
Los significados posibles son 1) Dios asignó a los israelitas su herencia en la tierra en la que las otras naciones habían vivido alguna vez o 2) Dios asignó

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a las naciones a las que había expulsado una herencia en otro lugar. "les dio tierra que siempre sería de ellos"

en sus tiendas
Los posibles significados son 1) instaló a Israel en sus propias tiendas en la tierra o 2) instaló a Israel en las tiendas de donde había expulsado a las otras naciones. La mayoría de estas "carpas" eran en realidad casas, tanto cuando las otras naciones vivían en ellas como cuando los israelitas vivían en ellas. Traducción alterna: "en sus hogares"

Psalms 78:56

Información general:
El escritor continúa describiendo lo que Dios hizo por el pueblo de Israel.

retaron y desafiaron
Estas palabras significan casi lo mismo. El escritor los usa a ambos para enfatizar que los israelitas no creían que Dios los proveería o castigaría el mal como había dicho que haría.

retaron
Querían que Dios demostrara que podía hacer lo que dijo que haría antes de creerle. Ver cómo tradujo esta idea en 78:17.

desafiaron
''se negaron a obedecer''

eran infieles y actuaron a traición
Estas palabras significan casi lo mismo. El escritor los usa a ambos para enfatizar que los israelitas no hicieron por Dios lo que habían dicho que harían.

Psalms 78:58

Información general:
El escritor continúa describiendo lo que Dios hizo por el pueblo de Israel.

Lo enojaron con sus lugares altos y Lo provocaron a ira celosa con sus ídolos.
Estas dos frases están en paralelo y tienen significados similares.

Psalms 78:60

Información general:
El escritor continúa describiendo lo que Dios hizo por el pueblo de Israel.

Él permitió que Su fuerza fuera capturada y dio Su gloria en la mano del enemigo
Asaf habla de la fuerza y la gloria de Dios como estos si fueran objetos físicos que las personas pudieran capturar y sostener. Las palabras "fuerza" y "gloria" son probablemente sinónimos del arca del pacto. La palabra "mano" es una metonimia para el poder del enemigo. Esto puede ser expresado en forma activa. Traducción alterna: "Permitió a sus enemigos capturar el arca gloriosa de su pacto; simplemente se los dio para que pudieran hacer lo que quisieran con él"

Psalms 78:62

Información general:
El escritor continúa describiendo lo que Dios hizo por el pueblo de Israel.

Él entregó Su pueblo a la espada
Asaf habla del pueblo de Dios como si fuera un pequeño objeto que Dios daría como regalo, y de la espada, un metonimo para la muerte en la guerra, como si fuera una persona que pudiera recibir un regalo. Traducción alterna: "Permitió que la gente matara a toda su gente en la guerra"

se enojó con Su heredad
"Estaba enojado con la gente que había dicho que sería suya para siempre"

fuego devoró a sus hombres jóvenes
Los posibles significados son 1) "El enemigo usó el fuego para matar a todos sus jóvenes" o 2) "Sus jóvenes murieron rápidamente en la batalla como un fuego quema hierba seca". No comunique que estas personas usaron armas de fuego.

devoró
''devorar'' es comer todo muy rápido.

boda
La celebración de un matrimonio.

Psalms 78:64

Sus sacerdotes cayeron por la espada
"Los enemigos mataron a muchos sacerdotes israelitas usando espadas"

sus viudas no pudieron llorar
Los posibles significados son 1) alguien obligó a las viudas a no llorar o 2) murieron tantos sacerdotes que no hubo tiempo para los funerales adecuados.

viudas
mujeres cuyos esposos murieron

el Señor despertó como uno del sueño
"Era como si El SEÑOR se despertara de dormir"

como un guerrero que grita debido al vino
Los significados posibles son 1) como un guerrero que había bebido demasiado vino y se enojó porque estaba despierto y por eso quiere pelear o 2) como un guerrero que bebió mucho vino pero ahora puede pensar y pelear bien porque ha dormido.

Psalms 78:67

Información general:
El escritor continúa describiendo lo que Dios hizo por el pueblo de Israel.

tienda de José
"descendientes de José"

José ... Efraín
Efraín era el hijo de José

Judá ... Monte Sion
Monte Sió era la tierra donde la tribu de Judá vivía.

como los cielos
''alto como los cielos''

como la tierra
"firme y fuerte como la tierra"

Psalms 78:70

Información general:
El escritor continúa describiendo lo que Dios hizo

de los rediles
"desde donde trabajaba en los rediles"

rediles
espacios con paredes alrededor de ellos donde las ovejas se mantienen seguras

a ser pastor de Jacob, Su pueblo, y de Israel, Su heredad
La palabra "pastor" es una metáfora para quien dirige y protege a otras personas. Traducción alterna: "para dirigir y proteger a los descendientes de Jacob, su pueblo, y de Israel, su herencia"

Su heredad
"los que había elegido para ser suyos para siempre" Ver cómo se traduce esto en 78:62.

David los pastoreó
La palabra "pastoreó" es una metáfora para liderar y proteger. Traducción alterna: "David los guío y los protegió"

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Chapter 79

1 Dios, naciones extranjeras han venido a Tu heredad; ellos han contaminado Tu santo templo; ellos han tornado a Jerusalén en un montón de ruinas. **2** Ellos han dado los cuerpos muertos de tus siervos como alimento a las aves del cielo; los cuerpos de Tu pueblo fiel a las bestias de la tierra. **3** Ellos han derramado su sangre como agua alrededor de Jerusalén, y no había nadie que los enterrara. **4** Nos hemos convertido en un reproche para nuestros vecinos, burlas y mofas de aquellos que están a nuestro alrederor. **5** ¿Hasta cuándo, SEÑOR? ¿Hasta cuándo Tu ira celosa quemará como fuego? **6** Derrama Tu ira sobre las naciones que no Te conocen y en los reinos que no invocan Tu nombre. **7** Pues ellos han devorado a Jacob y destruído sus aldeas. **8** No retengas los pecados de nuestros antepasados en nuestra contra; que Tus obras misericordiosas vengan a nosotros, pues estamos muy débiles. **9** Ayúdanos, Dios de nuestra salvación, por el bien de la gloria de Tu nombre; sálvanos y perdona nuestros pecados por el bien de Tu nombre. **10** ¿Por qué las naciones dirán: "Dónde esta su Dios?" Que la sangre de Tus siervos, que fue derramada, sea vengada en las naciones frente a nuestros ojos. **11** Que los quejidos de los prisioneros vengan delante de Tí; con la grandeza de Tu poder mantén vivos a los hijos de la muerte. **12** Págale de vuelta a nuestros países vecinos siete veces tanto como los insultos que ellos Te han insultado, Señor. **13** Así nosotros, Tu pueblo y ovejas de Tu pasto, Te daremos gracias por siempre. Nosotros diremos Tus alabanzas a todas las generaciones.

Psalms 79:1

Información general:
El paralelismo es común en la poesía Hebrea

Tu heredad
"la tierra que sería tuya para siempre" Ver cómo se traduce esto en 68:9.

Ellos han derramado su sangre como agua
La palabra "sangre" es un metonimo para la vida inocente. Derramar sangre es matar a personas inocentes. La mayoría de la gente veía agua todos los días, por lo que para que la sangre fuera tan común como el agua, muchas personas inocentes tendrían que morir. Traducción alterna: "Han matado a tantas personas inocentes que la sangre está en todas partes, como el agua después de que llueve"

nadie que los enterrara
"nadie que enterrara a las personas muertas"

Psalms 79:4

Nos hemos convertido en un reproche para nuestros vecinos, burlas y mofas de aquellos que están a nuestro alrederor
Las palabras "reproche", "burla" y "burla" son metonyms para aquellos a quienes otros reprochan, se burlan y se burlan. Traducción alterna: "Nos hemos convertido en personas a las que nuestros vecinos reprochan; los que nos rodean se burlan y se burlan de nosotros"

Nos hemos convertido
''nos'' se refiere al pueblo de Dios

mofas
risa fuerte para humillar a una persona

¿Hasta cuándo Tu ira celosa quemará como fuego?
Esto puede ser traducido como una declaración. Traducción alterna: "Parece que tu ira celosa nunca dejará de arder como el fuego".

Tu ira celosa quemará
Las palabras "ira celosa" hablan de que Dios está celoso y enojado. Traducción alterna: "estarás celoso y enojado"

quemará como fuego
Este símil compara la expresión de la ira de Dios con un fuego que destruye cosas. Traducción alterna: "destruirnos"

Psalms 79:6

Información general:
Estos dos pares de frases comparten significados similares y se combinan para enfatizar.

Derrama Tu ira sobre las naciones
Asaf habla de la ira de Dios como si fuera un líquido. Traducción alterna: "Ya que estás enojado, castiga a las naciones"

no invocan Tu nombre
La palabra "nombre" es una metonimia para el poder y la autoridad de la persona. Traducción alterna: "no te pertenezco" o "no te pido que les ayudes"

ellos han devorado a Jacob
La palabra "Jacob" es un mentón para sus descendientes, el pueblo de Israel. Traducción

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alterna: "han destruido completamente al pueblo de Israel"

Psalms 79:8

No retengas los pecados de nuestros antepasados en nuestra contra
"No sigas recordando los pecados de nuestros antepasados y castíganos por ellos" o "Perdónanos por los pecados de nuestros antepasados"

Dios de nuestra salvación
La palabra "salvación" se puede traducir con el verbo "salvar": "Dios que nos salva".

por el bien de la gloria de Tu nombre
La palabra "nombre" es una metonimia de su reputación, de lo que la gente sabe de él. Traducción alterna: "para que la gente sepa sobre tu gloria"

por el bien de Tu nombre
El nombre de Dios aquí representa todo su ser y el honor que se merece. Traducción alterna: "para que la gente te honre" o "por tu propio bien"

Psalms 79:10

¿Por qué las naciones dirán: "Dónde esta su Dios?
Esto se puede traducir como una declaración. Traducción alterna: "Las naciones no deberían poder decir, '¿Dónde está su Dios?'"

Dónde esta su Dios?
Esta burla se puede traducir como una declaración. Traducción alterna: "¡Su Dios no puede hacer nada!"

Que la sangre de Tus siervos, que fue derramada, sea vengada en las naciones frente a nuestros ojos
Derramar sangre es una metonimia para matar personas inocentes. Esto se puede traducir en forma activa. Traducción alterna: "Venga a tus sirvientes inocentes a quienes las naciones mataron donde podemos verte hacerlo".

frente a nuestros ojos
"a nuestra vista" o "mientras estamos presentes"

Que los quejidos de los prisioneros vengan delante de Tí
Asaf habla del sonido que hacen los prisioneros con dolor y pena como si fuera una persona que aparece ante un rey. Traducción alterna: "Escuche atentamente los gemidos de los prisioneros y ayúdelos"

hijos de la muerte
"aquellos que están condenados a morir"

Psalms 79:12

Págale de vuelta ... los insultos ... Señor
Asaf habla de las malas acciones que los países vecinos hicieron contra Israel como "insultos" y como estos si fueran objetos físicos. Le pide al Señor que cuente esos hechos, y por cada uno de los hechos que cometieron los países vecinos, le pide al Señor que alguien haga siete actos malvados a los países vecinos.

Págale de vuelta
"Devolver" o "Dar de vuelta"

en los regazos
sobre las rodillas y muslos mientras están sentados. Esta es una metáfora de "directa y personalmente".

nosotros, Tu pueblo y ovejas de Tu pasto, Te daremos gracias
La palabra "oveja" es una metáfora para personas indefensas a las que un pastor protege y dirige. Traducción alterna: "nosotros, quienes somos tu gente, a quienes proteges y lideras, te lo agradeceremos"

diremos Tus alabanzas a todas las generaciones
"asegúrate de que todas las generaciones venideras conozcan todas las cosas buenas que has hecho"

Tus alabanzas
Esta es una metonimia para "las cosas buenas por las cuales la gente te alabará"

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Chapter 80

1 ¡Presta atención, Pastor de Israel, Tú que diriges a José como una manada; Tú que Te sientas sobre los querubines, resplandece en nosotros! **2** A la vista de Efraín y Benjamín y Manáses, derrama Tu poder; vén y sálvanos. **3** Dios, restáuranos; haz brillar Tu rostro sobre nosotros, y nosotros seremos salvos. **4** SEÑOR Dios de los ejércitos, ¿cuánto tiempo estarás enojado contra Tu pueblo cuando ellos oran? **5** Los has alimentado con pan de lágrimas y le has dado a beber lágrimas en grandes cantidades. **6** Nos has hecho objeto de discusión entre nuestros vecinos, y nuestros enemigos se ríen de nosotros entre ellos. **7** Dios de los ejercitos, restáuranos; haz que Tu rostro brille en nosotros, y seremos salvos. **8** Tú sacaste una vid fuera de Egipto; Tú expulsas naciones y las transplantas. **9** Tu limpiaste la tierra para ella; ella hizo raíces y llenó la tierra. **10** Las montañas se cubrieron con su sombra y los cedros de Dios con sus ramas. **11** Ella echó sus ramas tan lejos como el mar y sus brotes hasta el Río Eufrates. **12** ¿Por qué has derribado sus paredes para que todos los que pasen tomen sus frutas? **13** Los puercos del monte la arruinan, y las bestias del campo se alimentan de ella. **14** Vuélvete, Dios de los cielos; mira abajo desde los cielos y toma en cuenta y ten cuidado de esta viña. **15** Esta es la raíz que Tu mano derecha plantó, el brote que has hecho crecer. **16** Esta ha sido quemada y cortada; ellos perecen debido a tu reprensión. **17** Que tu mano esté sobre el Hombre a Tu mano derecha, el Hijo del Hombre que hiciste fuerte para Tí. **18** Entonces no nos apartaremos de Tí; revívenos, y nosotros clamaremos a Tu nombre. **19** SEÑOR Dios de los ejércitos, restáuranos; haz que tu rostro resplandezca sobre nosotros, y seremos salvos.

Psalms 80:1

Información general:
El paralelismo es común en la poesía Hebrea

Pastor de Israel
Asaf se esta refiriendo a Dios como uno de los que lideran y protegen a Israel.

Tú que diriges a José como una manada
'' tu que diriges a los descendientes de José como si ellos fueran un rebaño de ovejas''

José
Aquí José representa a la nación de Israel.

Tú que Te sientas sobre los querubines
La tapa o cubierta del arca del pacto en el templo, el trono simbólico desde el cual Dios gobernaba a Israel, tenía querubines de oro unidos, uno en cada extremo, uno frente al otro.

resplandece en nosotros
Asaf habla de Dios como si fuera el sol, dando luz, una metáfora de la bondad moral. Traducción alterna: "danos luz" o "muéstranos la forma correcta de vivir"

derrama Tu poder
La frase "agitar" significa "poner en acción".

haz brillar Tu rostro sobre nosotros
El escritor habla del SEÑOR actuando favorablemente hacia ellos como si el rostro del SEÑOR los iluminara. Traducción alterna: "actuar favorablemente hacia nosotros"

y nosotros seremos salvos
Esto se puede traducir en forma activa. Traducción alterna: "y, por favor, sálvanos" o "para que pueda salvarnos"

Psalms 80:4

Tu pueblo
Israel.

Los has alimentado con pan de lágrimas y le has dado a beber lágrimas en grandes cantidades
Las palabras "pan de lágrimas" y "lágrimas para beber" son metáforas de la tristeza continua. Traducción alterna: "Te has asegurado de que estén muy tristes todo el tiempo"

Psalms 80:7

Información general:
Asaph está hablando en nombre del pueblo de Israel. Comienza en el versículo 8 para hablar de la forma en que Dios estableció a Israel en su tierra como si Dios fuera un hombre limpiando el terreno para plantar una vid. Si necesita traducir el significado de la historia en lugar de la historia en sí, vea cómo la UDB la traduce.

haz que Tu rostro brille en nosotros
El escritor habla de Yahweh actuando favorablemente hacia ellos como si el rostro de El SEÑOR los iluminara. Ver cómo tradujo esto en 80:1. Traducción alterna: "actuar favorablemente hacia nosotros"

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seremos salvos
Esto puede ser expresado en forma activa. Traducción alterna: "tú nos salvarás"

Tú sacaste una vid fuera de Egipto
Asaf compara a la nación de Israel con una vid preparada para trasplantar. Traducción alterna: "Nos sacaste, como una vid, de Egipto"

Tú expulsas naciones y las transplantas
El salmista habla de su pueblo como si fuera una planta que EL SEÑOR estaba trasplantando. Traducción alterna: "Expulsaste a las naciones de su tierra y nos la diste, la vid, y nos plantaste allí"

Psalms 80:9

información general:
Asaph continúa hablando de la forma en que Dios estableció a Israel en su tierra como si Dios fuera un hombre limpiando el terreno para plantar una vid. Si necesita traducir el significado de la historia en lugar de la historia en sí, vea cómo la UDB la traduce.

Tu limpiaste la tierra para ella
''Tu limpiaste la tierra para la vid"

ella hizo raíces
''la vid tomó raíces'' o ''la vid comenzó a crecer''

llenó la tierra
''sus ramas cubrieron la tierra''

Las montañas se cubrieron con su sombra y los cedros de Dios con sus ramas
Esto puede ser expresado en forma activa. Traducción alterna: "Su sombra cubría las montañas, sus ramas los cedros de Dios"

los cedros de Dios con sus ramas
"y los cedros de Dios estaban cubiertos por sus ramas", que copia el verbo de la oración anterior. Esto se puede establecer en forma activa. Traducción alterna: "y sus ramas cubrían los cedros de Dios"

cedros de Dios
Los significados posibles son 1) "los cedros más altos", los cedros que crecieron en las "montañas" en la tierra del Líbano al norte de Israel, o 2) "los propios cedros de Dios".

el mar
El mar mediterraneo al oeste de Israel

brotes
partes de una nueva planta que recién esta comenzando a crecer por arriba del suelo.

Psalms 80:12

Información general:
Asaf continúa hablando de la forma en que Dios estableció a Israel en su tierra como si Dios fuera un hombre limpiando el terreno para plantar una vid. Si necesita traducir el significado de la historia en lugar de la historia en sí, vea cómo la UDB la traduce.

sus paredes
paredes de piedra, no de madera.

puercos
cerdos salvajes que arruinan jardines y granjas y atacan a las personas. Si sus lectores no saben cuáles son, use la palabra para un animal salvaje que arruina jardines y granjas y ataca a las personas.

monte
tierra donde hay muchos árboles

bestias
aniamles salvajes de cualquier tipo

campo
tierra donde hay muchas plantas pero no árboles

Psalms 80:14

Información general:
Asaf termina de hablar de la forma en que Dios estableció a Israel en su tierra como si Dios fuera un hombre limpiando el terreno para plantar una vid. Si es necesario traducir el significado de la historia en lugar de la historia en sí, vea cómo la UDB la traduce.

Vuélvete
"Vuelve a nosotros" o "Ven y ayúdanos de nuevo"

y toma en cuenta
"y mira"

esta viña
El escritor continúa comparando la nación de Israel con la vid.

Esta es la raíz que Tu mano derecha plantó
La mano derecha representa el poder y el control del SEÑOR. Traducción alterna: "Esta es la raíz que tú, SEÑOR, plantaste"

brote
La parte de una nueva planta que está empezando a crecer sobre el suelo. Ver cómo se traduce esto en 80:9.

cortada; ellos perecen debido a tu reprensión
Los significados posibles son 1) contada; tu pueblo perece debido a tu reprensión "o 2)" cortada. ¡Que tus enemigos perezcan por tu reprensión! "

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Psalms 80:17

tu mano
Esto se refiere al poder y control del SEÑOR.

el hombre a tu mano derecha
la nación de Israel, que El SEÑOR ha elegido como su pueblo.

mano derecha
Cuando un hombre en Israel quería honrar a otro hombre, tenía a ese otro hombre parado a su lado derecho, cerca de su mano derecha.

no nos apartaremos de ti
"no dejaremos de adorarte y obedecerte" o "siempre te adoraremos y obedeceremos"

Psalms 80:19

resplandezca sobre nosotros
El escritor habla del SEÑOR actuando favorablemente hacia ellos como si el rostro del SEÑOR los iluminara. Ver cómo tradujo esto en 80:1. Traducción alterna: "actuar favorablemente hacia nosotros"

seremos salvos.
Esto puede ser expresado en forma activa. Traducción alterna: ''tu vas a salvarnos''

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Chapter 81

1 Canten en voz alta a Dios, nuestra fuerza; aclamen con gozo al Dios de Jacob. **2** Canten una canción y toquen el pandero, la lira placentera con el arpa. **3** Soplen el cuerno del macho cabrío en el día de la luna nueva, en el día de la luna llena, cuando comienza nuestro día de fiesta. **4** Pues es un estatuto para Israel, un decreto dado por el Dios de Jacob. **5** Él la emitió como regla en José cuando Él fue en contra de la tierra de Egipto, donde yo oí una voz que yo no reconocí: **6** "Yo removí la carga de su hombro; sus manos fueron libradas de sostener la canasta. **7** En tu aflicción llamaste, y Yo te ayudé; Yo te contesté desde un nubarrón oscuro. Yo te probé en las aguas de Meriba. **8** Escucha, pueblo Mío, pues Yo te advertiré, Israel, ¡si solamente me escucharas! **9** No puede haber ningún dios extranjero entre ustedes; no pueden adorar a ningún dios extranjero. **10** Yo soy el SEÑOR tu Dios, quien te sacó de la tierra de Egipto. Abre tu boca bien grande y Yo la llenaré. **11** Pero Mi pueblo no escuchó Mis palabras; Israel no Me obedeció. **12** Asi que Yo los entregué a su propio camino de terquedad para que pudieran hacer lo que les parecía bien a ellos. **13** Oh, que Mi pueblo Me escuchara; oh, que Mi pueblo anduviera en Mis caminos. **14** Entonces Yo rápidamente dominaría a sus enemigos y volvería Mi mano en contra de sus opresores. **15** ¡Que aquellos que odian al SEÑOR se encojan de miedo delante de Él! Que sean humillados para siempre. **16** Yo alimentaría a Israel con el trigo más fino; Yo les saciaría a ustedes con miel sacada de la roca."

Psalms 81:1

Información general:
El paralelismo es común en la poesía Hebrea.

Información general:
Un salmo de Asaf.

Dios, nuestra fuerza
El sustantivo abstracto "fuerza" se puede expresar como "fuerte". Traducción alterna: "Dios que nos hace fuertes"

al Dios de Jacob
Aquí "Jacob" representa a todos sus descendientes. Traducción alterna: "el Dios de Israel, la nación de los descendientes de Jacob"

toquen el pandero, la lira placentera con el arpa
Estos son instrumentos musicales.

pandero
Un instrumento musical con una cabeza como un tambor que puede ser golpeado y con piezas de metal alrededor del lado que suenan cuando se sacude el instrumento

luna nueva
Este es el comienzo del mes lunar.

el día de la luna llena
Esta es la mitad del mes lunar.

cuando comienza nuestro día de fiesta
"y en los días en que comienzan nuestras fiestas"

Psalms 81:4

pues es
Aquí "es" se refiere al día de la fiesta.

un decreto dado por el Dios de Jacob
Esto puede ser expresado en forma activa. Traducción alterna: "el Dios de Jacob lo decretó" o "el Dios de Jacob lo ordenó"

emitió como regla
"la dió como una ley"

en José
Aquí "José" representa a todos los israelitas. Traducción alterna: "a los israelitas"

cuando Él fue en contra de la tierra de Egipto
Esto se refiere a los acontecimientos históricos en Egipto cuando el pueblo de Israel fue esclavizado y Dios los rescató.

la tierra de Egipto
Aquí "tierra" representa a la gente. Traducción alterna: "el pueblo de Egipto"

Psalms 81:6

Información general:
Aquí comienza a hablar Dios.

removí la carga de su hombro
Aquí "la carga de su hombro" representa el trabajo forzado que los israelitas tuvieron que hacer como esclavos en Egipto.

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sus manos fueron libradas de sostener la canasta
Aquí "sostener la canasta" representa el trabajo forzado que los israelitas tuvieron que hacer como esclavos en Egipto.

En tu aflicción
"En tu gran sufrimiento"

Yo te contesté desde un nubarrón oscuro
Cuando Dios vino a los israelitas, escondió la plenitud de su presencia y gloria en una nube oscura y amenazante.

Yo te probé en las aguas de Meriba
Dios probó a los hijos de Israel para ver si confiaban en él para suministrar agua en el desierto de Meriba.

Psalms 81:8

información general:
El SEÑOR recuerda a la gente lo que dijo mientras estaban en el desierto.

pues Yo te advertiré
''porque te estoy dando una advertencia''

Israel
Aquí "Israel" representa al pueblo de Israel. Traducción alterna: "Israelitas" o "pueblo de Israel" .

si solamente me escucharas!
"¡Cómo me gustaría que me escucharas" o "pero debes comenzar a escucharme!"

Abre tu boca bien grande y Yo la llenaré
Se habla de Dios que se ocupa de todas las necesidades de la gente como si fuera un pájaro madre alimentando a sus pájaros bebés.

Psalms 81:11

Información general:
Ahora El SEÑOR cuenta lo que sucedió después de advertir a la gente.

Mis palabras
Aquí "palabras" representa lo que Dios dijo. Traducción alterna: "a lo que dije" o "a mí"

Asi que Yo los entregué a su propio camino de terquedad
Se dice que Dios permite que la gente permanezca obstinada como si Dios los estuviera entregando a un enemigo para dejar que el enemigo los lastime. Traducción alterna: "Por lo tanto, los dejo ser tercos"

Psalms 81:13

oh, que Mi pueblo anduviera en Mis caminos
Se dice que Dios quiere que la gente lo obedezca como si quisiera que la gente caminara por sus caminos o caminos. Traducción alterna: "Desearía que obedecieran mis leyes"

volvería Mi mano en contra
Aquí "mano" representa el poder del SEÑOR.Traducción alterna: "destruiría" o "derrotaría"

Psalms 81:15

que odian al SEÑOR ... delante de Él
El SEÑOR está hablando de sí mismo en tercera persona. Traducción alterna: "quien me odia ... antes que yo"

encojan de miedo
"inclinarse con miedo" o "caer con miedo"

Que sean humillados para siempre
Esto puede ser expresado en forma activa. Traducciónalterna: "Los humillaría para siempre" o "Los castigaré para siempre"

Yo alimentaría a Israel con el trigo más fino
Se dice que Dios causó que el mejor trigo creciera en Israel como si literalmente alimentara el trigo a la gente. Traducción alterna: "Permitiría a los israelitas comer el mejor trigo"

alimentaría a Israel ... saciaría a ustedes
Tanto "Israel" como "usted" se refieren a los israelitas.

miel sacada de la roca
Esto se refiere a la miel salvaje. Las abejas construirían colmenas en los agujeros en las rocas y harían la miel allí.

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Chapter 82

1 Dios está de pie en la divina asamblea; entre los dioses Él pronuncia juicio. **2** ¿Por cuánto tiempo juzgarán ustedes injustamente y mostrarán favoritismo a los malvados? **3** Defiendan a los pobres y huérfanos; mantengan los derechos de los afligidos y desamparados. **4** Rescaten a los pobres y necesitados; sáquenlos de la mano de los malvados. **5** Ellos ni saben ni entienden; ellos vagan por la oscuridad; todos los cimientos de la tierra se desmoronan. **6** Yo dije: "Ustedes son dioses, y todos ustedes hijos del Altísimo. **7** No obstante, ustedes morirán como hombres y caerán como uno de los príncipes." **8** Levántate, Dios, juzga la tierra, pues Tú tienes una heredad en todas las naciones.

Psalms 82:1

Información general:
El paralelismo es común en la poesía Hebrea

la divina asamblea
"el concilio celestial" o "la reunión en el cielo"

Él pronuncia juicio
"él da juicio". El sustantivo abstracto "juicio" puede expresarse como un verbo. Traducicón alterna: "él juzga"

los dioses
Los significados posibles son 1) estos son otros seres espirituales que habitan en el cielo. Traducción alterna: "los seres divinos" o "los jueces celestiales" o 2) estos son jueces humanos que Dios ha designado. De cualquier manera, no significa que sean dioses como El SEÑOR es dios. Significa que Dios les ha dado un gran poder y autoridad. Traducción alterna: "los gobernantes"

¿Por cuánto tiempo juzgarán ustedes injustamente y mostrarán favoritismo a los malvados?
El SEÑOR usa una pregunta para reprender a los dioses por no juzgar a las personas de manera justa.

Psalms 82:3

los pobres y huérfanos
Aquí "los pobres" y "huérfanos" son adjetivos nominales. Se pueden indicar como adjetivos. Traducción alterna: "los pobres y los huérfanos"

mantengan los derechos de los
''haz lo que es correcto por los''

afligidos y desamparados
Aquí "los afligidos" y "desamparados" son adjetivos nominales. Se pueden indicar como adjetivos. Traducción alterna: "los que sufren y los que no tienen nada"

los pobres y necesitados ... los malvados
Todos estos son adjetivos nominales. Se pueden indicar como adjetivos. Traducción alterna: "los pobres y los necesitados ... los malvados"

sáquenlos de la mano de los malvados
Aquí la palabra "mano" representa poder o control. Traducción alterna: "evita que las personas malvadas les hagan daño"

Psalms 82:5

Ellos ni
Los significados posibles son 1) "ellos" se refieren a los dioses o 2) "ellos" se refieren a las personas malvadas.

ellos vagan por la oscuridad
Se dice que hacer lo malo es como si estuvieran caminando en un lugar muy oscuro.

todos los cimientos de la tierra se desmoronan
Se habla de los dioses que corrompen el orden moral que El SEÑOR estableció como si los dioses sacudieran la tierra y la hicieran desmoronarse.

desmoronan
''romperse''

Psalms 82:6

Ustedes son dioses, y todos ustedes hijos del Altísimo
Aquí "dioses" se refiere al mismo grupo que en Psalm 81:2. Si esto se refiere a seres espirituales o seres humanos, no son dioses como Yahweh es Dios, y no son literalmente sus hijos. Al llamarlos "dioses" e "hijos del Altísimo", Yahweh reconoce que les ha dado un gran poder y autoridad.

hijos del Altísimo
EL SEÑOR está hablando de sí mismo como "el Altísimo".

No obstante
''sin embargo''

y caerán
Esta es una forma de hablar de una persona muriendo.

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Psalms 82:8

Información general:
el escritor esta hablando de nuevo

juzga la tierra
Aquí "tierra" representa a la gente. Traducción alterna: "juzga a la gente de la tierra"

pues Tú tienes una heredad en todas las naciones
"Porque todas las naciones son tu herencia". Se dice que El SEÑOR toma a todos los pueblos como suyos y gobierna sobre ellos como si las naciones fueran una posesión que él heredó. Traducicón alterna: "porque gobiernas sobre todas las personas de cada nación"

todas las naciones
Aquí "naciones" representa a la gente de las naciones.

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Chapter 83

1 Dios, ¡no guardes silencio! No nos ignores y Te quedes indiferente, Dios. **2** Mira, Tus enemigos hacen un alboroto, y aquellos que Te odian han levantado sus cabezas. **3** Ellos conspiran en contra de Tu pueblo y planifican juntos en contra de Tus protegidos. **4** Ellos han dicho: "Vengan, y destruyámoslos como una nación. Entonces el nombre de Israel ya no se recordará." **5** Ellos han maquinado juntos con una estrategia; en contra de Ti ellos han hecho una alianza. **6** Esto incluye las tiendas de Edom y los ismaelitas, el pueblo de Moab y los agarenos, quienes traman juntos con **7** Gebal, Amón, Amalec; también incluye a Filistea y los habitantes de Tiro. **8** Asiria también está aliada con ellos; ellos están ayudando a los descendientes de Lot. **9** Hazle a ellos como le hiciste a Madián, como le hiciste a Sísara y a Jabín en el Río Cisón. **10** Ellos perecieron en Endor y se convirtieron como estiércol para la tierra. **11** Hazle a sus nobles como a Oreb y Zeeb, y todos sus príncipes como Zeba y Zalmuna. **12** Ellos dijeron: "Tomemos para nosotros mismos las pasturas de Dios." **13** Mi Dios, hazlos como remolino de polvo, como paja frente al viento, **14** como el fuego que quema el bosque, y como la llama que enciende las montañas en fuego. **15** Persíguelos con Tu viento fuerte, y aterrorízalos con Tu vendaval. **16** Llena sus rostros de vergüenza de manera que busquen Tu nombre, SEÑOR. **17** Que sean avergonzados y aterrorizados para siempre, que perezcan en desgracia. **18** Entonces ellos sabrán que Tú solo, SEÑOR, eres el Altísimo sobre toda la tierra.

Psalms 83:1

Información general:
El paralelismo es común en la poesía Hebrea

y te quedes indiferente
''y no hagas nada para ayudarnos''

Mira, Tus enemigos hacen un alboroto
Aquí "hacer un alboroto" significa que se están sublevando y rebelándose. Traducicón alterna: "Mira, tus enemigos se rebelan contra ti"

aquellos que Te odian han levantado sus cabezas
La frase "levantaron la cabeza" es una forma de decir que se están rebelando contra Dios. Traduccióna alterna: "los que te odian te están desafiando"

Psalms 83:3

Tus protegidos
"aquellos a quienes proteges". Esto se refiere a los israelitas.

el nombre de Israel ya no se recordará
Aquí "nombre" representa una reputación o el recuerdo de alguien. Esto puede ser expresado en forma activa. Traducción alterna: "nadie recordará que los israelitas existieron"

Ellos han maquinado juntos con una estrategia
"Tus enemigos han acordado junto con un plan"

en contra de Ti ellos han hecho una alianza
"se han unido contra ti"

Psalms 83:6

Información general:
El escritor continúa enumerando los grupos de personas que quieren destruir a Israel.

las carpas de Edom
Esto se refiere a la gente de Edom que vivía en tiendas de campaña.

agarenos
Este es el nombre de un grupo de personas que vivía en el lado este del río Jordán. (Ver: traducir_nombres)

Gebal, Amón, Amalec ... Filistea
Todos estos representan a las personas de cada área o tribu. Traducción alterna: "el pueblo de Gebal, los amonitas, los amalecitas ... los filisteos"

Gebal
Este es el nombre de una región al sur del Mar Muerto. (Ver: traducir_nombres)

Psalms 83:8

Asiria
Esto representa a la gente de Asiria. Traducción alterna: "el pueblo de Asiria"

los descendientes de Lot
Esto se refiere a la gente de las naciones de Moab y Ammón. Puede aclarar la información entendida.

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Psalms 83:9

Hazle a ellos ... para la tierra
El escritor le está pidiendo a Dios que derrote a los enemigos de Israel como lo ha hecho en el pasado.

le hiciste a Madián
Aquí "Midian" representa a la gente de Midian. Traducción alterna: "hizo a los madianitas"

Sísara ... Jabín
Estos son nombres de hombres. Jabin era el rey de Hazor. Sísara era el comandante del ejército de Jabin.

Río Cisón
Este es el nombre de un río en el norte de Israel.

Endor
Este es el nombre de una ciudad en el norte de Israel.

se convirtieron como estiércol para la tierra
Esto significa que los cuerpos de Sísara y Jabin no fueron enterrados sino que se pudrieron.

Psalms 83:11

Información general:
El escritor continúa recordándole a Dios a otros enemigos que ha derrotado para Israel en el pasado.

Oreb ... Zeeb ... Zeba ... Zalmuna
Estos son todos nombres de los reyes.

Ellos dijeron
Aquí "Ellos" se refiere a Oreb, Zeeb, Zebah y Zalmunna.

las pasturas de Dios
Esto habla de la tierra de Israel como si fuera tierra para pastar ovejas y Dios fuera el pastor que la cuidara.

Psalms 83:13

Información general:
El escritor usa símiles para describir la destrucción total de Dios de los enemigos de Israel.

hazlos como remolino de polvo, como paja frente al viento
Ambas declaraciones hablan de que Dios destruyó a sus enemigos como si fuera un viento fuerte que fácilmente los alejaría.

como el fuego que quema el bosque, y como la llama que enciende las montañas en fuego
Ambas declaraciones hablan del castigo de Dios como si fuera un fuego, y los enemigos de Dios son cosas que arden en el fuego.

Persíguelos con Tu viento fuerte, y aterrorízalos con Tu vendaval
Ambas declaraciones le piden a Dios que destruya a los enemigos con tormentas.

Psalms 83:16

Llena sus rostros de vergüenza
Aquí "caras" representa a toda la persona. Traducción alterna: "Hazlos muy avergonzados"

de manera que busquen Tu nombre
Aquí "nombre" representa el poder de Dios. Se habla de los enemigos de Dios que reconocen que Dios es poderoso como si estuvieran buscando al SEÑOR. Traducción alterna: "podrían reconocer que eres poderoso"

busquen Tu nombre
Los posibles significados son 1) Los enemigos de Dios admiten que Dios es poderoso o 2) Los enemigos de Dios le piden ayuda a Dios o 3) Los enemigos de Dios comienzan a adorarlo y obedecerlo.

Que sean avergonzados y aterrorizados para siempre
Esto puede ser expresado en forma activa. Traducción alterna: "Hazlos avergonzados y aterrorizados para siempre"

que perezcan en desgracia
''Que mueran siendo avergonzados''

Psalms 83:18

Entonces ellos sabrán
Esto también se puede afirmar como el escritor que hace una solicitud a Dios. Traducción alterna: "Haz que sepan" (UDB)

eres el Altísimo sobre toda la tierra
Se habla de Dios gobernando sobre todo en la tierra como si fuera elevado más alto que todo lo demás. Traducción alterna: "eres supremo, y tú gobiernas todas las cosas en la tierra"

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Chapter 84

1 ¡Cuán hermoso es el lugar donde Tú vives, SEÑOR de los ejércitos! **2** Yo anhelo los atrios del SEÑOR, mi deseo por ellos me ha agotado. Mi corazón y todo mi ser claman por el Dios viviente. **3** Aún el gorrión se ha encontrado una casa y la golondrina un nido para sí misma donde ella pueda poner sus crías cerca de Tus altares, SEÑOR de los ejércitos, mi Rey y mi Dios. **4** Bendecidos son ellos que viven en Tu casa; ellos Te alaban continuamente. **5** Bendecido es el hombre cuya fuerza está en Ti, en cuyo corazón están los caminos hacia Sion. **6** Pasando a través del Valle de Lágrimas, ellos encuentran arroyos de agua para beber. Las lluvias tempranas los cubren de bendiciones. **7** Ellos van de fuerza en fuerza; cada uno de ellos aparece delante de Dios en Sion. **8** ¡SEÑOR, Dios de los ejércitos, oye mi oración; Dios de Jacob, escucha lo que yo estoy diciendo! **9** Dios, vela por nuestro escudo; muestra preocupación por Tu ungido. **10** Pues un día en Tus atrios es mejor que mil en otro lugar. Mejor yo sería ser un portero en la casa de mi Dios, que vivir en las tiendas de los malvados. **11** Pues el SEÑOR es nuestro sol y escudo; el SEÑOR dará gracia y gloria; Él no retiene ninguna cosa buena de aquellos que caminan en integridad. **12** SEÑOR de los ejércitos, bendecido es el hombre que confía en Ti.

Psalms 84:1

Informacion general:
El paralelismo es común en la poesía Hebrea

Cuán hermoso
''Cuán adorable''

Yo anhelo los atrios del SEÑOR
''Realmente quiero estar en los atrios del SEÑOR.''

los atrios del SEÑOR,
Aquí ''atrios'' representa al templo.

mi deseo por ellos me ha agotado
"mi deseo me ha agotado" o "estoy cansado por lo mucho que lo deseo''

Mi corazón y todo mi ser claman
Aquí "corazón" representa a toda la persona. Traducción alterna: "Llamo con todo mi ser"

el Dios viviente
Esto significa que Dios está viviendo y que también tiene el poder de hacer que otras cosas vivan.

Psalms 84:3

gorrión ... golondrina
Estos son tipos de aves.''

se ha encontrado una casa
"le encontró un hogar" o "hizo un hogar"

la golondrina un nido
Aquí se entienden las palabras "ha encontrado" o "ha hecho". Traducción alterna: "la golondrina ha encontrado un nido" o "la golondrina ha hecho un nido"

donde ella pueda poner sus crías
"donde puede poner sus huevos y cuidar a sus bebés"

ellos que viven en Tu casa
Los significados posibles son 1) "ellos" se refieren a los sacerdotes que sirven permanentemente en el templo o 2) "ellos" se refieren a las personas en general que vienen a adorar al templo.

continuamente
"una y otra vez"

Psalms 84:5

Bendecido es el hombre
Aquí "hombre" se refiere a las personas en general.

cuya fuerza está en Ti
Se habla de Dios como si la fuerza se encontrara realmente en él. Traducicón alterna: "a quien fortaleces"

en cuyo corazón están los caminos hacia Sion
Esta expresión es sobre el deseo sentido por el corazón. Traducción alterna: "Quien ama ir a Sión" o "Quien desea sinceramente ir a Sión"

caminos
''rutas principales''

hacia Sion
El templo estaba en Jerusalén en la cima de la colina más alta, llamada Monte Sión.

Valle de Lágrimas
Esto se refiere a un lugar seco y árido. Algunas versiones de la Biblia tienen "el Valle de Baca". La palabra "Baca" significa "llanto".

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Las lluvias tempranas
Esto significa la lluvia que cae en otoño antes de la temporada de frío. Esto es durante los meses de octubre y noviembre en los calendarios occidentales.

bendiciones
"piscinas de agua" (Ver UDB)

Psalms 84:7

Ellos van de fuerza en fuerza
Esta es una forma de decir que se vuelven más fuertes.

ellos van
aquí ''ellos'' se refiere a aquellos que deseaban fuertemente ir al templo a adorar a Dios.

Pues un día en Tus atrios es mejor que mil en otro lugar
Esto se puede afirmar con la información entendida. Traducción alterna: "Prefiero estar en sus atrios por un día que estar en otro lugar por mil días"

mil
''1,000''

ser un portero
''ser un guardia en la puerta'' o ''permanecer en la puerta''

Psalms 84:11

Pues el SEÑOR es nuestro sol y escudo
Se habla del SEÑOR que guía y protege a su pueblo como si fuera el sol y un escudo. Traducción alterna: "Porque El SEÑOR Dios nos guía como la luz del sol, y nos protege como un escudo"

el SEÑOR dará gracia y gloria
Los sustantivos abstractos "gracia" y "gloria" pueden ser expresados como verbos. Traducción alterna: "El SEÑOR será amable con nosotros y nos honrará"

aquellos que caminan en integridad
Se habla de la forma en que una persona conduce sus vidas o se comporta como si estuviera caminando. Traducción alterna: "que viven honestamente" o "que son honestos"

bendecido es el hombre
Aquí "hombre" significa personas en general. Traducción alterna: "benditos sean esos"

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Chapter 85

1 SEÑOR, Tú has mostrado favor a Tu tierra; Tú has restaurado el bienestar de Jacob. **2** Tú has perdonado el pecado de Tu pueblo; Tú has cubierto todos sus pecados. **3** Tú has quitado toda Tu ira; has desistido de Tu enojo ardiente. **4** Restáuranos, Dios de nuestra salvación, y deja ir tu desagrado con nosotros. **5** ¿Estarás enojado con nosotros para siempre? ¿Permanecerás enojado a través de las futuras generaciones? **6** ¿No nos avivarás nuevamente? Entonces Tu pueblo se regocijará en Ti. **7** Muéstranos Tu fidelidad de pacto, SEÑOR, concédenos Tu salvación. **8** Yo escucharé lo que el SEÑOR Dios dice, pues Él hará la paz con Su pueblo, sus fieles seguidores. Mas ellos no deberán volver otra vez a los caminos necios. **9** Ciertamente Su salvación está cerca de aquellos que Le temen; entonces la gloria permanecerá en nuestra tierra. **10** La misericordia y la honradez se han encontrado; la justicia y la paz se han besado. **11** La honradez surge de la tierra, y la justicia mira hacia abajo desde el cielo. **12** Sí, el SEÑOR dará sus buenas bendiciones, y nuestra tierra dará sus cosechas. **13** La justicia irá delante de Él y hará un camino para Sus pisadas.

Psalms 85:1

Información general:
El paralelismo es común en la poesía Hebrea

Tú has mostrado favor a Tu tierra
Aquí "tierra" representa a la nación y al pueblo de Israel.

bienestar
estar - Esto se refiere a una persona que es feliz, saludable y próspera.

de Jacob
Aquí "Jacob" representa a los descendientes de Jacob, los israelitas.

Tú has cubierto todos sus pecados
Aquí se habla del pecado que se perdona como si estuviera cubierto para que no se pueda ver. Traducción alterna: "has olvidado deliberadamente su pecado"

sus pecados
Este escritor pensó en sí mismo como perteneciente al pueblo de Dios. Traducción alterna: "nuestro pecado"

Psalms 85:3

Tú has quitado toda Tu ira
Se dice que Dios ya no castiga a los israelitas como si la ira fuera un objeto que El SEÑOR podría quitarles a los israelitas.

has desistido de Tu enojo ardiente
Se dice que Dios ya no está enojado con los israelitas como si la ira fuera un fuego del que Dios se apartó.

Dios de nuestra salvación
El sustantivo abstracto "salvación" se puede expresar como un verbo. Traducción alterna: "Dios que nos salva"

deja ir tu desagrado con nosotros
Se dice que pedirle a Dios que deje de enojarse con los israelitas es como si el descontento fuera un objeto que el escritor quiere que Dios deje.

¿Estarás enojado con nosotros para siempre? ¿Permanecerás enojado a través de las futuras generaciones?
El escritor usa estas preguntas para enfatizar que le está pidiendo a Dios que deje de enojarse con ellas. Estas preguntas retóricas se pueden traducir como una declaración. Traducción alterna: "Por favor, no te enfades con nosotros para siempre".

Psalms 85:6

¿No nos avivarás nuevamente?
El escritor utiliza una pregunta para enfatizar su pedido a Dios para que el pueblo de Israel prospere y vuelva a ser feliz. Traducción alterna: "Por favor, haznos prosperar de nuevo". Esta pregunta retórica se puede traducir como una declaración.

Muéstranos Tu fidelidad de pacto
El sustantivo abstracto "fidelidad" puede ser expresado como un adjetivo. Traducción alterna: "Sé fiel por tu pacto con nosotros"

concédenos Tu salvación
La palabra "por" se puede agregar para indicar que así es como el escritor quiere que Dios muestre su fidelidad a su pueblo. El sustantivo abstracto "salvación" se puede expresar como un verbo. Traducción alterna: "salvándonos"

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Psalms 85:8

hará la paz con Su pueblo
"tener una relación pacífica con su pueblo" o "traer paz a su pueblo"

Mas ellos no deberán volver otra vez a los caminos necios
Se habla de una persona que cambia la forma en que se comporta como si estuviera volviéndose físicamente en una dirección diferente. Traducción alterna: "Sin embargo, no deben comenzar a hacer cosas tontas de nuevo"

Ciertamente Su salvación está cerca de aquellos
Se dice que Dios está listo para salvar a alguien como si la salvación fuera un objeto que Dios ha colocado cerca de alguien. Traducción alterna: "Seguramente Dios está listo para salvarlos"

entonces la gloria permanecerá en nuestra tierra
Aquí la "gloria" representa la presencia de Dios. Traducción alterna: "entonces su gloriosa presencia permanecerá en nuestra tierra"

Psalms 85:10

La misericordia y la honradez se han encontrado
Los posibles significados son 1) Dios será fiel debido a su pacto y hará lo que prometió hacer o 2) Dios será fiel debido a su pacto y la gente responderá siendo fiel a él. De cualquier manera, se habla de fidelidad y confiabilidad como si fueran personas que se encuentran juntas.

se han encontrado ... se han besado
Lo más probable es que el orador esté describiendo un momento en el futuro en que Dios haga que la gente prospere nuevamente. Traducción alterna: "se encontrarán juntos ... se besarán"

la justicia y la paz se han besado
Los significados posibles son 1) la gente hará lo correcto y Dios hará que la gente viva en paz o 2) Dios hará lo correcto y hará que la gente viva en paz. De cualquier manera, se habla de justicia y paz como si fueran personas que se besan.

se han besado
Esta era una forma común para que los amigos se saludaran.

La honradez surge de la tierra
Se dice que la gente en la tierra que es fiel a Dios es como si la confiabilidad fuera una planta que crece en la tierra. Traducción alterna: "Aquí en la tierra, seremos leales a Dios"

justicia mira hacia abajo desde el cielo
El escritor describe la justicia como si esta fuera una persona que mira hacia abajo como Dios. Traducción alterna: "Dios nos mirará con favor y nos dará la victoria"

Psalms 85:12

La justicia irá delante de Él y hará un camino para Sus pisadas
Se dice que Dios hace lo que es correcto donde quiera que va, como si la justicia fuera una persona que se adelanta a Dios y prepara un camino para que Dios camine.

Sus pisadas
Aquí "pasos" representa donde camina Dios.

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Chapter 86

1 Escucha, SEÑOR, y contéstame, pues yo soy pobre y oprimido. **2** Protégeme, pues yo soy leal; mi Dios, salva a Tu siervo que confía en Ti. **3** Ten piedad de mí, Señor, pues yo clamo a Ti todo el día. **4** Alegra a Tu siervo, pues a Ti, Señor, yo oro. **5** Tú, Señor, eres bueno, y presto para perdonar, y Tú muestras gran misericordia a todos aquellos que claman a Ti. **6** SEÑOR, escucha mi oración; oye el sonido de mis plegarias. **7** En el día de mi angustia yo Te llamo, pues Tú me responderás. **8** No hay nadie que se compare contigo entre los dioses, Señor. No hay obras como Tus obras. **9** Todas las naciones que Tú has hecho vendrán y se doblarán delante de Ti, Señor. Ellos honrarán Tu nombre. **10** Pues Tú eres grande y haces cosas maravillosas; Tú solo eres Dios. **11** Enséñame Tus caminos, SEÑOR. Entonces yo andaré en Tu verdad. Unifica mi corazón para reverenciarte. **12** Señor, mi Dios, yo Te alabaré con todo mi corazón; yo glorificaré Tu nombre para siempre. **13** Porque grande es Tu fidelidad hacia mí; Tú has rescatado mi vida de las profundidades del Seol. **14** Dios, los arrogantes se han levantado contra mí. Una pandilla de hombres violentos buscan mi vida. No Te tienen ninguna consideración. **15** Pero Tú, Señor, eres un Dios misericordioso y de gracia, lento para enojarte, y abundante en misericordia y confiabilidad. **16** Vuélvete hacia mí y ten misericordia de mí; da Tu fuerza a Tu siervo; salva al hijo de Tu sierva. **17** Muéstrame una señal de Tu favor. Entonces aquellos que me odian lo verán y serán avergonzados porque Tú, SEÑOR, me has ayudado y consolado.

Psalms 86:1

Información general:
El paralelismo es común en la poesía Hebrea

pobre y oprimido
"débil y necesitado" (UDB)

salva a Tu siervo
David se refiere a sí mismo como "su siervo", es decir, el siervo de Dios. Traducción alterna: "sálvame, tu sirviente"

Psalms 86:3

todo el día
Esto es una exageración. David no llora literalmente todo el día. Esto enfatiza que él grita continuamente. Traducción alterna: "continuamente"

Alegra a Tu siervo
David se refiere a sí mismo como "su siervo", es decir, el siervo de Dios. Traducción alterna: "Hazme tu sirviente" o "Hazme"

Psalms 86:5

En el día de mi angustia
Aquí "día" representa un período de tiempo más largo. Traducción alterna: "Durante mis tiempos de dificultad"

yo Te llamo
''te oro a ti''

Psalms 86:8

entre los dioses
El escritor no reconoce que estos otros dioses existen. Se está refiriendo a dioses falsos que adoran personas de otras naciones.

Todas las naciones
Aquí "las naciones" representan al pueblo. Traducción alterna: "La gente de todas las naciones"

Ellos honrarán Tu nombre.
Aquí "nombre" representa a toda la persona. Traducción alterna: "Te honrarán"

Psalms 86:10

cosas maravillosas
"cosas muy buenas que me sorprenden"

Tú solo eres Dios.
''tú eres el único Dios''

Enséñame Tus caminos, SEÑOR. Entonces yo andaré en Tu verdad
Se habla de una persona que obedece lo que Dios quiere como si estuviera caminando en el camino o camino de Dios. Traducción alterna: "Enséñame tu verdad, SEÑOR. Entonces obedeceré lo que dices"

Unifica mi corazón para reverenciarte
Aquí el "corazón" representa los pensamientos, emociones y motivos de una persona. Se dice que pedirle a Dios que haga que una persona lo respete por completo es como si el corazón de la persona estuviera hecho pedazos y que Dios los une. Traducción alterna: "Haz que te respete

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sinceramente con todo mi corazón" o "Haz que te respete sinceramente"

yo Te alabaré con todo mi corazón
Aquí el "corazón" representa los pensamientos, emociones y motivos de una persona. Traducción alterna: "Te alabaré completa y sinceramente"

yo glorificaré Tu nombre para siempre.
Aquí "nombre" representa a toda la persona. Traducción alterna: "Yo te glorificaré"

Psalms 86:13

Porque grande es Tu fidelidad hacia mí
El sustantivo abstracto "fidelidad" puede expresarse como un adjetivo. Traducción alterna: "Porque me eres fiel por tu pacto"

Tú has rescatado mi vida de las profundidades del Seol
Esto no significa que Dios lo trajo de vuelta a la vida después de su muerte. Significa que Dios lo salvó cuando estaba a punto de morir.

los arrogantes
Este adjetivo nominal puede expresarse como un adjetivo. Traducción alterna: "gente arrogante"

se han levantado contra mí
"se unen para hacerme daño"

buscan mi vida
Esta es una forma de decir que quieren matarlo.

Psalms 86:15

abundante en misericordia y confiabilidad
Se habla constantemente de que Dios es fiel y confiable como si la fidelidad y la confiabilidad fueran objetos de los cuales Dios tiene una gran cantidad.

Vuélvete hacia mí
Se dice que pedirle a Dios que lo considere como si quisiera que Dios se volviera y lo mirara.

da Tu fuerza a Tu siervo
El sustantivo abstracto "fuerza" puede expresarse como un verbo o un adjetivo. Traducción alterna: "fortalece a tu servidor" o "fortalece a tu servidor"

Tu siervo ... al hijo de Tu sierva
El escritor está hablando de sí mismo en tercera persona.

serán avergonzados
Esto puede ser expresado en forma activa. Traducción alterna: "y se avergonzarán"

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Chapter 87

1 Sobre el monte santo está la ciudad que Él fundó; **2** el SEÑOR ama las puertas de Sion más que todas las tiendas de Jacob. **3** Cosas gloriosas se dicen de ti, ciudad de Dios. **4** "Yo les menciono a Rahab y Babilonia a mis seguidores. Vean, ahí están Filistea y Tiro, a lo largo con Etiopía, y diré: 'Éste nació allí.'" **5** De Sion se dirá: "Cada uno de estos nació en ella; y el Altísimo mismo la establecerá." **6** El SEÑOR escribe en el libro de inscripción de las naciones, "Este nació allí." **7** Así que todos los cantores y danzores dicen juntos: "Todas mis fuentes están en Ti."

Psalms 87:1

Información general:
El paralelismo es común en la poesía Hebrea

puertas de Sion
Aquí "puertas de Sión" representa a toda la ciudad de Jerusalén. Traducción alterna: "ciudad de Jerusalén"

todas las tiendas de Jacob
La gente vivía en tiendas de campaña mientras deambulaban por el desierto. Aquí el escritor usa "tiendas de Jacob" para representar dónde viven los israelitas ahora. Traducción alterna: "cualquiera de las otras moradas de los israelitas"

gloriosas se dicen de ti, ciudad de Dios
El escritor habla a la ciudad de Jerusalén como si lo estuviera escuchando. Esto puede ser expresado en forma activa. Traducción alterna: "Ustedes en Jerusalén, otras personas dicen cosas maravillosas sobre su ciudad"

Psalms 87:4

Yo les menciono
"Te cuento". Aquí "yo" se refiere al SEÑOR.

Rahab y Babilonia
Aquí "Rahab" es una forma poética de referirse a Egipto. Tanto "Rahab" como "Babilonia" representan al pueblo. Traducción alterna: "el pueblo de Egipto y Babilonia"

a mis seguidores
"a los que me adoran"

Filistea y Tiro, a lo largo con Etiopía
Los nombres de estas naciones representan a las personas. Traducción alterna: gente de Filistea y Tiro, junto con gente de Etiopía "

'Éste nació allí.
"Este" se refiere a la gente de las naciones que el escritor menciona. Aunque no nacieron físicamente en Sión, los que siguen a Dios son nativos de Jerusalén espiritualmente.

Psalms 87:5

De Sion se dirá
Esto puede ser expresado en forma activa. Traducción alterna: "La gente dirá sobre Sion"

Cada uno de estos nació en ella
Se habla de las personas de otras naciones que adoran al SEÑOR como si hubieran nacido en Jerusalén. Traducción alterna: "Es como si todas estas personas hubieran nacido en Jerusalén"

en ella
Era común referirse a las ciudades como "ella". Traducción alterna: "en Jerusalén" o "en Sión"

el Altísimo mismo
El escritor usa el pronombre reflexivo "él mismo" para enfatizar que es el Altísimo quien está haciendo esto.

la establecerá
"hará fuerte a Jerusalén"

El SEÑOR escribe en el libro de inscripción de las naciones
Se dice que El SEÑOR reconoce que las personas de otras naciones le pertenecen como si fuera un rey escribiendo los nombres de las personas que viven en su ciudad.

Este nació allí.
"Este" se refiere a la gente de las naciones que el escritor menciona. Aunque no nacieron físicamente en Sión, los que siguen a Dios son nativos de Jerusalén espiritualmente. Ver cómo tradujo esto en 87:4.

Psalms 87:7

Todas mis fuentes están en Ti
Se dice que Jerusalén es un lugar donde la gente recibe todas sus bendiciones como si fuera un manantial que proporcionara agua a la gente.

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Chapter 88

1 SEÑOR, Dios de mi salvación, yo clamo de día y de noche delante de Ti. **2** Escucha mi oración; ponle atención a mi llanto. **3** Porque estoy lleno de dificultades y mi vida ha llegado al Seol. **4** La gente me trata como a aquellos que bajan al abismo; yo soy un hombre sin fuerza. **5** Yo estoy abandonado entre los muertos; yo soy como los muertos que yacen en la sepultura, los cuales ya no cuidas porque han sido cortados de Tu poder. **6** Tú me colocas en la parte más baja del abismo, en los lugares oscuros y profundos. **7** Tu ira está pesada sobre mí, y todas Tus olas se estrellan sobre mí. **8** Debido a Ti, mis amistades me evitan. Tú me has hecho una impactante vista para ellos. Yo estoy acorralado y no me puedo escapar. **9** Mis ojos se cansan por la dificultad; Todo el día yo clamo a Ti, SEÑOR; yo extiendo mis manos hacia Ti. **10** ¿Harás Tú maravillas por los muertos? Aquellos que han muerto, ¿se levantarán y Te alabarán? **11** ¿Se proclamará tu fidelidad de pacto en la sepultura, Tu lealtad en el lugar de los muertos? **12** Tus obras maravillosas, ¿serán conocidas en la oscuridad, o Tu justicia en el lugar del olvido? **13** Pero yo clamo a Ti, SEÑOR; en la mañana mi oración viene delante de Ti. **14** SEÑOR, ¿por qué me rechazas? ¿Por qué escondes Tu rostro de mí? **15** Yo siempre he estado afligido y a punto de la muerte desde mi juventud. Yo he sufrido de Tus terrores; yo estoy en la desesperación. **16** Tus acciones de enojo han pasado sobre mí, y Tus obras aterradoras me han aniquilado. **17** Ellas me rodean como agua todo el día; todas ellas me han cercado. **18** Tú has removido todo amigo y conocido de mí. Mi única compañera es la oscuridad.

Psalms 88:1

Información general:
El paralelismo es común en la poesía Hebrea

Una canción, un salmo de los hijos de Coré.
"Este es un salmo que escribieron los hijos de Coré"

al músico principal
"esto es para que el director de música lo use en la adoración"

Dios de mi salvación
El sustantivo abstracto "salvación" se puede expresar como un verbo. Traducción alterna: "usted es quien me salva"

de día y de noche
El escritor usa estas palabras con significados opuestos para decir que grita continuamente.

Psalms 88:3

Porque estoy lleno de dificultades
El escritor habla de sí mismo como si fuera un contenedor y los problemas son los contenidos que llenan el contenedor. Traducción alterna: "Porque estoy muy preocupado"

mi vida ha llegado al Seol
Aquí la "vida" representa al escritor. Y "Seol" representa la muerte. El escritor habla de sí mismo posiblemente muriendo pronto como si Seol fuera un lugar y él haya llegado a ese lugar. Traducción alterna: "Estoy a punto de morir"

La gente me trata como a aquellos que bajan al abismo
La palabra "abismo" significa lo mismo que "Seol". La frase "bajan al abismo" representa morir. Traducicón alterna: "la gente me trata como si ya hubiera muerto"

Psalms 88:5

Yo estoy abandonado entre los muertos
Se habla de las personas que tratan al escritor como si ya estuviera muerto como si fuera un cadáver que dejaron sin enterrar. Traducción alterna: Me quedo solo como si estuviera muerto "

yo soy como los muertos que yacen en la sepultura
El escritor que siente que la gente y Dios lo han abandonado habla de sí mismo como si ya fuera una persona muerta en una tumba.

los muertos que yacen
El adjetivo nominal "los muertos" puede expresarse como un adjetivo. Traducción alterna: "una persona muerta que miente" o "gente muerta que miente"

los cuales ya no cuidas
"que ya no recibe su atención" o "personas por las que ha dejado de preocuparse"

han sido cortados de Tu poder
Se dice que Dios ya no usa su poder para ayudar a las personas muertas como si Dios literalmente lo cortara o lo quitara de su poder. Traducción alterna: "ya no usas tu poder para ayudarlos"

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tú me colocas en la parte más baja del abismo, en los lugares oscuros y profundos
El escritor siente que Dios lo ha abandonado y habla de sí mismo como si Dios lo hubiera metido en la tumba más profunda y oscura.

Psalms 88:7

Tu ira está pesada sobre mí
Esto habla de que Dios está muy enojado con el escritor como si la ira de Dios fuera un objeto pesado sobre el escritor. Traducción alterna: "Siento tu gran enojo" o "Siento lo enojado que estás conmigo"

todas Tus olas se estrellan sobre mí
Esto habla de que Dios está muy enojado con el escritor como si la ira de Dios fuera como las grandes olas que se levantan del mar y luego aterrizan en el escritor.

Selah
Este puede ser un término musical que le dice a la gente cómo cantar o tocar sus instrumentos aquí. Algunas traducciones escriben la palabra hebrea, y algunas traducciones no la incluyen. Vea cómo tradujo esto en 3:1.

Psalms 88:8

mis amistades
''aquellos que me conocen''

Tú me has hecho una impactante vista para ellos
"Me has hecho una vista repugnante para ellos" o "Gracias a ti, se escandalizan cuando me ven"

Yo estoy acorralado
Se habla de la condición física del escritor que lo hace repulsivo con sus amigos como si estuviera encerrado en un espacio confinado. Traducción alterna: "Es como si estuviera en una prisión"

Psalms 88:9

Mis ojos se cansan por la dificultad
Aquí "ojos" representa la capacidad de una persona para ver. Para que sus ojos se cansen de los problemas es una forma de decir que sus problemas lo hacen llorar tanto que le cuesta verlo.

yo extiendo mis manos hacia Ti
"Levanto mis manos hacia ti". Esta es una acción que muestra que él depende totalmente de Dios.

¿Harás Tú maravillas por los muertos?
El escritor utiliza una pregunta para enfatizar que si Dios lo deja morir, Dios ya no podrá hacer cosas maravillosas por él. Traducción alterna: "Tú no haces maravillas por los muertos".

Aquellos que han muerto, ¿se levantarán y Te alabarán?
El escritor utiliza una pregunta para enfatizar que si Dios lo deja morir, ya no podrá alabar a Dios. Traducción alterna: "Sabes que los que han muerto no se levantarán y te alabarán".

Psalms 88:11

¿Se proclamará tu fidelidad de pacto en la sepultura, Tu lealtad en el lugar de los muertos?
Esto puede ser traducido como una oración separada. Traducción alterna: "¿Se conocerá tu justicia en el lugar del olvido?" o "Los que están en el lugar del olvido no sabrán acerca de las cosas justas que haces".

sepultura ... el lugar de los muertos ... en la oscuridad ... el lugar del olvido?
Todos estos representan el lugar donde las personas van después de morir.

Tu lealtad en el lugar de los muertos?
Esto puede ser traducido como una oración separada. Traducción alterna: "¿Se proclamará tu lealtad en el lugar de los muertos?" o "Los que están muertos no proclamarán tu lealtad".

Tus obras maravillosas, ¿serán conocidas en la oscuridad, o Tu justicia en el lugar del olvido?
Ambas preguntas significan lo mismo. El escritor usa preguntas para enfatizar que aquellos que están muertos no pueden experimentar o proclamar las grandes cosas que Dios hace. Esto se puede establecer en forma activa. Traducción alterna: "La gente no hablará de tus maravillosas obras y tu justicia en el lugar oscuro de los muertos olvidados".

o Tu justicia en el lugar del olvido?
Esto puede ser traducido como una oración separada. Traducción alterna: "¿Se conocerá tu justicia en el lugar del olvido?" o "Los que están en el lugar del olvido no sabrán acerca de las cosas justas que haces".

Psalms 88:13

mi oración viene delante de Ti
Se habla del escritor que reza al SEÑOR como si la oración misma fuera a hablar con El SEÑOR.

¿Por qué escondes Tu rostro de mí?
Esto habla del escritor sintiendo que Dios lo ha rechazado o abandonado como si Dios estuviera escondiendo su rostro o físicamente se alejara del escritor.

Psalms 88:15

Tus acciones de enojo han pasado sobre mí
Esto habla de Dios castigando al escritor como si las acciones de Dios fueran una gran ola que se levanta del mar y cae sobre el escritor. Traducción

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alterna: "Es como si tus acciones enojadas me aplastaran"

Tus obras aterradoras me han aniquilado
Esto habla de que Dios castiga al escritor como si Dios lo hubiera destruido por completo. Traducción alterna: "las cosas terroríficas que haces me han destruido" o "las cosas terroríficas que haces casi me han destruido"

Psalms 88:17

Ellas me rodean como agua todo el día
El escritor compara las "acciones furiosas" de Dios y las "acciones terroríficas" con una inundación de agua. Traducción alterna: "Todo el día amenazan con destruirme como una inundación"

ellas
La palabra "Ellos" se refiere a las "acciones de ira" de Dios y "hechos terroríficos" del versículo anterior.

ellas me han cercado
El escritor habla de las "acciones furiosas" de Dios y de sus "actos terroríficos" como si fueran enemigos que intentaran capturarlo y matarlo. Traducción alterna: "me han rodeado como soldados enemigos"

todo amigo y conocido
"toda persona que amo y conozco"

Mi única compañera es la oscuridad.
Esto habla de la oscuridad como si fuera una persona que podría ser amiga de otra persona. El escritor enfatiza que se siente completamente solo. Traducción alterna: "Donde quiera que vaya está oscuro"

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Chapter 89

1 Yo cantaré por siempre de los actos de fidelidad del Señor a Su pacto. Yo proclamaré Tu verdad a las futuras generaciones. **2** Pues yo he dicho: "Fidelidad a Su pacto ha sido establecida para siempre; Tu verdad has establecido en los cielos." **3** Yo he hecho un pacto con Mi escogido, Yo he hecho un juramento a David mi siervo. **4** Yo estableceré a tus descendientes para siempre, y Yo estableceré Tu trono por todas las generaciones." **5** Los cielos alaban tus maravillas, SEÑOR; Tu fidelidad es alabada en la asamblea de los santos. **6** Pues, ¿quién en los cielos puede ser comparado al SEÑOR? ¿Quién entre los hijos de los dioses es como el SEÑOR? **7** Él es un Dios quien es grandemente honrado en el consejo de los santos y es increible entre todos los que Lo rodean. **8** SEÑOR, Dios de los ejércitos, ¿quién es fuerte como Tú, SEÑOR? Tu veracidad Te rodea. **9** Tú gobiernas el mar furioso; cuando las olas se levantan, Tú las calmas. **10** Tú aplastaste a Rahab como a uno que es asesinado. Tú dispersaste a Tus enemigos con Tu brazo fuerte. **11** Los cielos Te pertenecen a tí, y la tierra también. Tú hiciste el mundo y todo lo que contiene. **12** Tú creaste el norte y el sur. Tabor y Hermón se regocijan en Tu nombre. **13** Tú tienes un brazo poderoso y una mano fuerte, y Tu mano derecha es exhaltada. **14** La justicia y el derecho son el fundamento de Tu trono. La fidelidad del pacto y la intregridad vienen delante de Ti. **15** ¡Bendecidos son los pueblos que te adoran! SEÑOR, ellos caminan en la luz de Tu rostro. **16** Ellos se regocijan en Tu nombre todo el día, y en Tu justicia ellos Te exaltan. **17** Tú eres su fuerza majestuosa, y por Tu favor nosotros somos victoriosos. **18** Pues nuestro escudo Le pertenece al SEÑOR: nuestro rey le pertenece al Santo de Israel. **19** Tiempo atras Tú hablaste en una visión a Tus fieles; Tú dijiste: "Yo he puesto una corona sobre un poderoso; Yo he levantado un escogido de entre el pueblo. **20** Yo he escogido a David mi siervo; con Mi aceite santo Yo lo he ungido. **21** Mi mano lo sostendrá; Mi brazo lo fortalecerá. **22** Ningún enemigo lo engañará; ningún hijo de maldad lo oprimirá. **23** Yo aplastaré a sus enemigos delante de él; Yo mataré a aquellos quienes lo odian. **24** Mi verdad y Mi fidelidad al pacto estarán con él; por Mi nombre él será victorioso. **25** Yo colocaré su mano sobre el mar y su mano derecha sobre los ríos. **26** Él clamará a Mí: 'Tú eres mi Padre, mi Dios, y la roca de mi salvación.' **27** Yo también lo colocaré como Mi hijo primogénito, el más exaltado de los reyes de la tierra. **28** Yo extenderé la fidelidad de Mi pacto a él para siempre; y Mi pacto con él estará seguro. **29** Yo haré que sus descendientes duren para siempre y su trono tan duradero como los cielos. **30** Si sus hijos abandonan Mi ley y desobedecen Mis decretos, **31** si rompen Mis reglas y no guardan Mis mandamientos, **32** entonces Yo castigaré su rebelión con una vara y su iniquidad con azotes. **33** Pero Yo no quitaré mi amor constante de él ni seré infiel a Mi promesa. **34** Yo no romperé Mi pacto ni cambiaré las palabras de Mis labios. **35** De una vez y para siempre Yo he jurado por Mi santidad, Yo no le mentiré a David; **36** sus descendientes permanecerán para siempre y su trono por tanto tiempo como el sol delante de Mí. **37** Será establecido para siempre como la luna, el testigo fiel en el cielo." **38** Pero Tú lo has rechazado y desechado; Tú has estado enojado con Tu rey ungido. **39** Tú has renunciado al pacto de Tu siervo. Tú has profanado su corona tirandola en el suelo. **40** Tú has derribado todas sus murallas. Tú has arruinado sus fortalezas. **41** Todos los que han pasado le han robado. Él ha llegado a ser un objeto de asco a sus vecinos. **42** Tú has levantado la mano derecha de sus enemigos; Tú has hecho que se regocijen todos sus enemigos. **43** Tú doblas el filo de su espada y no has dejado que permanezca de pie cuando esta en batalla. **44** Tú has llevado su esplendor a su fin; Tú has derribado su trono a tierra. **45** Tú has acortado los días de su juventud. Tú lo has cubierto de vergüenza. **46** ¿Por cuánto mas, SEÑOR? ¿Te esconderás para siempre? ¿Por cuánto mas arderá tu ira como el fuego? **47** ¡Oh, piensa sobre lo corta que es mi vida, y para qué inutilidad has creado a todos los hijos de la humanidad! **48** ¿Quién puede vivir y no morir, o rescatar su propia vida de la mano del Seol? **49** Señor, ¿dónde están tus pasados actos de fidelidad a tu pacto que Tú juraste a David en Tu veracidad? **50** Trae a memoria, Señor, las burlas dirigidas en contra de Tus siervos y cómo yo cargo en mi corazón tantos insultos de las naciones. **51** Tus enemigos lanzan insultos, SEÑOR; ellos se burlan de las pisadas de tu ungido. **52** Bendecido sea el SEÑOR para siempre. Amén y Amén. Cuarto libro.

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Psalms 89:1

Información general
El paralelismo es común en la poesía hebrea.

Masquil
Esto quizás se refiera al estilo de música. Vea cómo se tradujo en 32:1.

Etán
Este es el nombre del escritor.

el ezraíta
Es el nombre de un grupo de personas. Quizás se refiera al hijo o descendiente de Zera.

actos de fidelidad
El sujeto abstracto "fidelidad" puede ser declarado como un adjetivo. Traducción Alternativa: "actos de fe" o "actos de amor"

Fidelidad a Su pacto ha sido establecida para siempre
Dios siempre hace lo que prometió que hará se habla de su fidelidad fuese una construcción que Dios ha construido y hecho firme. Esto puede ser declarado de forma activa. Traducción Alternativa: "Tú siempre serás fiel por tu pacto con nosotros"

Tu verdad has establecido en los cielos
Dios siempre hace lo que prometió hacer se habla como si su fidelidad fuese una construcción que Dios edificó e hizo firme.

en los cielos
Posibles significados son 1) esto se refiere al lugar celestial de Dios. Esto podría significar que Dios manda de los cielos y él siempre cumplirá sus promesas o 2) esto se refiere al cielo. Esto podría significar que las promesas de Dios están constante y permanentemente como en el cielo (UDB).

Psalms 89:3

Yo he hecho un pacto con Mi escogido
Tú puedes hacer explícito que "Mi escogido" se refiere a David. Traducción Alternativa: "Yo hice una promesa a David, al que elegí"

Yo he hecho
EL SEÑOR está hablando en 89:3-4

Yo estableceré a tus descendientes para siempre
EL SEÑOR siempre causando a uno de los descendientes de David para ser rey habla de como si los descendientes de David son una construcción que EL SEÑOR edificará y la hará firme.

Yo estableceré Tu trono por todas las generaciones
Aquí "trono" representa el poder de mandar como un rey. El salmista habla de Dios prometiendo que uno de los descendientes de David siempre mandará como un rey si Dios construirá el trono de David y lo hará firme. Traducción Alternativa: "Yo haré con seguridad que uno de tus descendientes mandará como rey sobre todas las generaciones de mi pueblo"

Selah
Esto puede ser un término musical que dice a las personas cómo cantar o ejecutar sus instrumentos aquí. Algunas traducciones escriben la palabra hebrea, y algunas traducciones no la incluyen. Vea cómo se tradujo esto en 3:1.

Psalms 89:5

Los cielos alaban
Aquí "cielos" representa a esos que están en el cielo.

alaban tus maravillas, SEÑOR
"te alabamos, SEÑOR, por las maravillosas cosas que haces"

Tu fidelidad es alabada en la asamblea de los santos
El sustantivo abstracto "fidelidad" puede expresarse como "siempre haces lo que prometes hacer". Esto también se puede establecer en forma activa. Traducción Alternativa: "La asamblea de los santos te alaba porque siempre haces lo que prometes hacer"

la asamblea de los santos
Esto se refiere a los ángeles en el cielo.

Pues, ¿quién en los cielos puede ser comparado al SEÑOR? ¿Quién entre los hijos de los dioses es como el SEÑOR?
Ambas preguntas significan la misma cosa. El escritor está usando la pregunta para enfatizar que no hay nadie en el cielo como EL SEÑOR.

hijos de los dioses
Aquí "los hijos de" significa tener las características de. Esta es una forma de referirse a otros seres espirituales que viven en el cielo. Traducción Alternativa: "ángeles" o "seres divinos"

Psalms 89:7

Él es un Dios quien es grandemente honrado en el consejo de los santos
Esto puede ser declarado de forma activa. Traducción Alternativa: "El consejo de los santos honra extremadamente a Dios"

el consejo de los santos
"la asamblea de los seres celestiales" o "la asamblea de los ángeles"

¿quién es fuerte como Tú, SEÑOR?
El escritor pregunta esto para enfatizar que no hay nadie tan fuerte como EL SEÑOR.

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Tu veracidad Te rodea
EL SEÑOR siempre cumple lo que promete hacer está hablando de como si su veracidad fuera una capa o prenda que lo envuelve.

Psalms 89:9

Tú gobiernas el mar furioso
"Tú controlas el mar furioso"

Tú aplastaste a Rahab como a uno que es asesinado
La palabra "Rahab" aquí se refiere a un mounstro del mar.

con Tu brazo fuerte
Aquí "brazo" representa poder. Traducción Alternativa: "con tu gran poder"

Psalms 89:11

Tú creaste el norte y el sur.
El escritor usa las palabras "norte" y "sur" juntos para decir que Dios creó todo en todos lados.

Tabor y Hermón se regocijan en Tu nombre
Tabor es una montaña del suroeste del mar de Galilea y Hermon es una montaña noreste del mar de Galilea. El autor describe estas montañas como si fuesen personas que podrían regocijarse. Traducción Alternativa: "Es como si el Monte Tabor y el Monte Hermon estuvieran regocijandose en tu nombre"

en Tu nombre
Aquí "nombre" representa a la persona completa. Traducción Alternativa: "en ti"

Psalms 89:13

Tú tienes un brazo poderoso y una mano fuerte, y Tu mano derecha es exhaltada
Las palabras "brazo poderoso", "mano fuerte" y "mano derecha" todas representan el poder de Dios.

Tu mano derecha es exhaltada
Para exaltar la mano derecha en el aire es un gesto que indica poder.

La justicia y el derecho son el fundamento de Tu trono
Dios gobernando como rey y haciendo lo que es correcto y justo se habla de como si el trono de Dios fuera una construcción, y el derecho y la justicia son el fundamento sobre el cual está fundado.

Tu trono
El trono representa el gobierno de Dios como rey.

La fidelidad del pacto y la intregridad vienen delante de Ti
Dios siendo siempre fiel y haciendo lo que prometió hacer se habla de como si la fidelidad del pacto y la integridad vienen y se encuentran con Dios.

Psalms 89:15

que te adoran
Aquí la palabra "adoran" implica gritar y soplar cornetas. Estos son actos de adoración comunes durante festivales israelitas.

ellos caminan
Aqui las personas vivin sus vidas se habla como si ellas estuvieran caminando. Traducción alternativa: "ellos viven"

en la luz de tu rostro
El autor habla del SEÑOR actuando favorablemente hacia ellos como si el rostro del SEÑOR iluminara una luz a ellos. Traducción alternativa: "sabiendo que actuas favorablemente hacia ellos"

en tu nombre
Aqui "nombre" representa a la persona. Traducción alternativa: "en ti"

en Tu justicia ellos Te exaltan
El sujeto abstracto "justicia" puede ser declarado como un adjetivo. Traduccion alternativa: "ellos te exaltan porque siempre haces lo correcto"

Psalms 89:17

Tú eres su fuerza majestuosa
El sujeto abstracto "fuerza" puede ser declarado como un adjetivo. Traducción Alternativa: "Tu los haces maravillosamente fuerte"

Tú eres su
Aquí "su" se refiere a los israelitas. El autor podría incluirse a sí mismo como miembro de los israelitas. Traducción Alternativa: "Tú eres nuestra"

somos victoriosos
Aquí "victoriosos" se refiere al autor y a los israelitas.

Pues nuestro escudo Le pertenece al SEÑOR
El rey que proteje a su pueblo y a quien el SEÑOR elige se habla de como si fuera un escudo que le pertenece al SEÑOR.

Psalms 89:19

Información general
El autor asume que el lector sabe la historia de cómo David se volvió rey electo.

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Yo he puesto una corona sobre un poderoso
Colocar una corona en la cabeza de alguien es una señal de coronarlo rey. Traducción Alternativa: "He hecho rey a un poderoso hombre"

puesto una corona sobre un poderoso
Algunas traducciones de la Biblia tienen "dado fuerza a alguien poderoso" o "ayudó a un poderoso"

Yo he levantado un escogido de entre el pueblo
Aquí "levantado" significa desginado. Eso implica que Dios eligió la persona para ser rey. Traducción Alternativa: "He escogido a alguien de todas las personas para que sea rey"

con Mi aceite santo Yo lo he ungido
Aquí poner aceite sobre la cabeza de alguien es señal de que Dios está asignando la persona para ser rey.

Mi mano lo sostendrá; Mi brazo lo fortalecerá
Aquí "mano" y "brazo" significan el poder y control del SEÑOR. Traducción alternativa: "Yo lo sostendré y lo haré fuerte"

hijo de maldad
El escritor se refiere a esos que tienen la naturaleza o el caracter de maldad como "hijos de maldad" Traducción alternativa: "persona malvada"

Psalms 89:24

Declaración de conexión
EL SEÑOR continua hablando acerca de David.

Mi verdad y Mi fidelidad al pacto estarán con él
Dios siempre es bueno y hace lo que prometió a David, se habla de como si la verdad y fidelidad fueran objetos que podrían estar con David.

por Mi nombre él será victorioso
Aquí "nombre" representa al poder de Dios. Traducción Alternativa: "Yo, Dios, le haré victorioso"

Yo colocaré su mano sobre el mar y su mano derecha sobre los ríos
Aquí "mano" y "mano derecha" representan poder y autoridad. Aquí "el mar" parece referirse al mar Mediterráneo al oeste de Israel, y "ríos" se refiere al río Éufrates en el este. Esto significa que David tendrá autoridad sobre todo, desde el mar hasta el río. Traducción alternativa: "Le daré autoridad sobre todo, desde el mar Mediterráneo hasta el río Éufrates"

Él clamará a Mí: 'Tú eres mi Padre, mi Dios, y la roca de mi salvación.'
Esto tiene una cita dentro de una cita. Se puede indicar como una cita indirecta. Traducción alternativa: "Él dirá que yo soy su Padre, su Dios y la roca de su salvación"

la roca de mi salvación
Se habla del SEÑOR protegiendo y salvando a David como si el SEÑOR fuera una roca alta donde David puede pararse en la cima y protegerse de los enemigos.

Psalms 89:27

Declaración de conexión
El SEÑOR continua hablando acerca de David.

Yo también lo colocaré como Mi hijo primogénito
Se habla del SEÑOR dando a David un rango especialmente privilegiado sobre todas las otras personas como si David sería el primer hijo del SEÑOR.

su trono tan duradero como los cielos
Se habla de que alguien de la familia de David siempre gobierna como rey como si su trono durara tanto como durará el cielo.

su trono
Aquí "trono" representa el poder de gobernar como rey.

Psalms 89:30

sus hijos
"descendientes de David"

castigaré su rebelión con una vara
Se habla de que Dios castiga a los descendientes de David como si él los golpeara con una vara. Aquí "rebelión" puede ser estabecido como verbo. Traducción alternativa: "castigarlos por rebelarse en mi contra"

su iniquidad con azotes
Se habla de Dios castigando a los descendientes de David como si Dios literalmente los golpeara. Esto puede ser establecido como una oración completa. Traducción alternativa: "y los castigaré porque han pecado contra mí"

Psalms 89:33

Yo no quitaré mi amor constante de él ni seré infiel a Mi promesa
Esto puede ser declarado de forma positiva. Traducción alternativa: "Yo siempre amaré a David, y cumpliré mi promesa en él"

las palabras de Mis labios
Aquí "palabras" representa lo que fue dicho. Además "labios" representa la boca entera y la persona hablando. Traducción alternativa: "lo que dije"

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Psalms 89:35

Yo he jurado por Mi santidad
El SEÑOR usa su santidad como la base de su juramento. Esta es una forma de garantizar que definitivamente haga lo que promete hacer.

su trono por tanto tiempo como el sol delante de Mí
La palabra "permanecerá" es entendida. Traducción alternativa: "y su trono permanecerá tanto tiempo como el sol delante de Mí"

su trono
Aquí trono representa el poder de gobernar como rey. Dios está prometiendo que uno de los descendientes de David siempre será rey.

tanto tiempo como el sol delante de Mí
Dios compara el gobierno de Davi como rey con el sol para enfatuzar que uno de los descendientes de David siempre será gobernador como rey.

para siempre como la luna
Dios compara el gobierno de Davi como rey con la luna para enfatuzar que uno de los descendientes de David siempre será gobernador como rey.

la luna, el testigo fiel en el cielo
Se habla de la luna como si fuera una persona que presencia a Dios haciendo esta promesa a David. Traducción alternativa: "la luna, que es como un testigo fiel en el cielo"

Selah
Esto puede ser un término musical que dice a las personas cómo cantar o ejecutar sus instrumentos aquí. Algunas traducciones escriben la palabra hebrea, y algunas traducciones no la incluyen. Vea cómo se tradujo esto en 3:1.

Psalms 89:38

Tú lo has rechazado y desechado
La palabra "el rey" es entendida. Traducción Alternativa: "tu has rechazado y desechado al rey" (Ver: Tú has derribado todas sus murallas. Tú has arruinado sus fortalezas

con Tu rey ungido
"con el rey que escogiste"

Tú has renunciado al pacto de Tu siervo
"has desechado el pacto"

Tú has profanado su corona tirandola en el suelo
Tirándola en el suelo o barro es una señal de una gran humillación. Traducción alternativa: "Has contaminado su corona en el suelo" o "Has causado que su corona caiga al suelo"

su corona
Esto representa el poder del rey como rey y su derecho para gobernar.

Tú has derribado todas sus murallas. Tú has arruinado sus fortalezas
Esto implica que Dios permitió a los enemigos destruir las defensas de Jerusalen. Traducción alternativa: "Has permitido a los enemigos derribar sus murallas y arruinar sus fortalezas en Jerusalen."

Psalms 89:41

a sus vecinos
Aquí "vecinos" significa personas de naciones cercanas.

levantado la mano derecha de sus enemigos
Aquí "mano derecha" representa poder. Para "levantar la mano derecha" significa que el SEÑOR permitió a sus enemigos ser lo suficientemente fuertes para derrotar al rey escogido por Dios.

doblas el filo de su espada
Aquí "espada" representa el poder del rey en batalla. Doblar la espada representa hacer al rey incapaz de ganar la batalla.

el filo de su espada
Aquí "filo" representa a toda la espada. Traducción Alternativa: "su espada"

no has dejado que permanezca de pie cuando esta en batalla
Aquí "permanezca" representa salir victorioso en batalla. Traducción alternativa: "no has ayudado a salir victorioso"

Psalms 89:44

Tú has derribado su trono a tierra
Aquí "trono" representa el poder de gobernar como rey. Traducción alternativa: "Tú, SEÑOR, has finalizado su reino como rey"

Tú has acortado los días de su juventud
Esta es una forma de decir que Dios hizo que el rey se vea viejo aún cuando él seguía siendo joven. Traducción alternativa: "Aún siendo él joven lo has hecho ver como un hombre viejo"

Tú lo has cubierto de vergüenza
Se habla del SEÑOR humillando completamente al rey como si la vergüenza fuera una prenda que Dios usa para cubrir al rey.

Psalms 89:46

¿Por cuánto mas, SEÑOR? ¿Te esconderás para siempre?
El escritor usa estas preguntas para enfatizar las que él no quiere que Dios continúe negando al rey. Traducción alternativa: "Por favor, SEÑOR, no niegues ayuda al rey por siempre"

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Te esconderás
Se habla de Dios no ayudando como si Dios estuviese escondiéndose de él. Traduccion alternativa: "Te negarás de ayudar al rey"

¿Por cuánto mas arderá tu ira como el fuego?
El escritor usa una pregunta para enfatizar que él no quiere que Dios siga enojado. Traduccion alternativa: "Por favor no continúes estando enojado"

tu ira como el fuego
Dios estando muy enojado se habla de como si su ira fuera fuego.

para qué inutilidad has creado a todos los hijos de la humanidad
El sujeto abstracto "inutilidad" puede ser establecido como "inútil". Traducción alternativa: "que tú has creado a todas las personas inútiles"

los hijos de la humanidad
Esto se refiere a los humanos en general. Traducción alternativa: "humanos" o "personas"

¿Quién puede vivir y no morir, o rescatar su propia vida de la mano del Seol?
El escritor usa estas preguntas para enfatizar que todas las personas morirán. Traducción alternativa: "nadie puede vivir para siempre o traerse a sí mismo de vuelta a la vida después de morir"

rescatar su propia vida de la mano del Seol
Aquí "mano" se refiere al poder. El escritor habla del Seol como si fuera una persona con poder sobre los que mueren. Posibles significados son 1) una persona que no puede traerse a sí misma a la vida después de morir o 2) una persona que no puede mantenerse alejado de la muerte.

Psalms 89:49

Señor, ¿dónde están tus pasados actos de fidelidad a tu pacto que Tú juraste a David en Tu veracidad?
El escritor usa una pregunta para requerir al Señor de su fidelidad a su pacto con David. Traduccion alternativa: "Señor, sé fiel a tu pacto con David como lo has sido en el pasado"

Trae a memoria
El escritor pide al SEÑOR que traiga esto a la memoria. Traduccion alternativa: "Recuerda" o "Considera"

las burlas dirigidas en contra de Tus siervos
Aquí "tus siervos" se refiere a las personas de Israel. Traduccion alternativa: "como se burlan de nosotros, tus sirvientes"

cómo yo cargo en mi corazón tantos insultos de las naciones
Aquí "corazón" representa las emociones de la persona. Traduccion alternativa: "Soporto tantos insultos de la gente de las naciones" o "sufro porque la gente de las naciones me insulta"

de las naciones
Aquí "naciones" representa a las personas de las naciones.

Tus enemigos lanzan insultos
Se habla de los enemigos lanzando insultos al rey como si los insultos fueran objetos que los enemigos arrojan violentamente al rey.

ellos se burlan de las pisadas de tu ungido
Aquí "pisadas" representan donde el rey va. Traducción alternativa: "ellos se burlan de tu ungido donde él va"

Psalms 89:52

Información general:
Este verso es más que el final de un salmo. Es el cierre de una declaración para todo el Libro 3 de los Salmos, que comienza en el Salmo 73 y termina el Salmo 89.

Bendecido sea el SEÑOR para siempre
Esto puede ser establecido de forma activa. Traducción alternativa: "Que las personas alaben al SEÑOR para siempre"

Amén y Amén
La palabra "Amén" es repetida para enfatizar la aprobación de lo que fue dicho. Vea cómo tradujo esto en 41:13.

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Chapter 90

1 Señor, Tú has sido nuestro refugio por todas las generaciones. **2** Antes de que se formaran las montañas, o que Tú formaras la tierra y el mundo, desde la eternidad hasta la eternidad, Tú eres Dios. **3** Tú regresas el hombre al polvo, y Tú dices: "Regresen, ustedes los descendientes de la humanidad." **4** Pues mil años en Tu vista son como ayer, cuando ha pasado, y como una vigilia en la noche. **5** Tú los barres como con una inundación y ellos duermen; en la mañana ellos son como la hierba que brota. **6** En la mañana ella florece y crece; en la tarde se marchita y se seca. **7** Ciertamente, nosotros hemos sido consumidos en tu enojo, y en tu ira estamos aterrorizados. **8** Tú has puesto nuestras iniquidades delante de Ti, nuestros pecados ocultos en la luz de Tu presencia. **9** Nuestra vida pasa bajo de Tu ira; nuestros años pasan rápidamente como un suspiro. **10** Nuestros años son setenta, o aún ochenta si estamos saludables; pero aún nuestros mejores años están marcados por problemas y tristeza. Sí, ellos pasan rápidamente, y nosotros volamos. **11** ¿Quién conoce la intensidad de tu enojo, y tu ira que es igual al temor que se tiene de Ti? **12** Así que, enséñanos a considerar nuestra vida para que podamos vivir sabiamente. **13** ¡Vuelvete, SEÑOR! ¿Cuánto tiempo será? Ten piedad de Tus siervos. **14** Satisfácenos en la mañana con la fidelidad de Tu pacto, para que para que nosotros podamos regocijarnos y estar alegres todos nuestros días. **15** Haznos alégrar en proporción a los días que nos afligiste y a los años que hemos experimentado dificultades. **16** Permite que Tus siervos vean Tu obra, y permite que nuestros hijos vean Tu majestad. **17** Que el favor del Señor nuestro Dios sea nuestro; prospera la obra de nuestras manos; ciertamente, prospera la obra de nuestras manos.

Psalms 90:1

Información general
Paralelismo es común en la poesía hebrea

Oración de Moisés
"Esta es una oración que escribió Moisés"

Señor, Tú has sido nuestro refugio
Se habla de Dios protegiendo a su pueblo como si Dios fuese un refugio o escudo. Traducción alternativa: "Señor, tú has sido como un escudo para nosotros"

por todas las generaciones
"siempre" (UDB)

Antes de que se formaran las montañas
Esto puede ser declarado de forma activa. Traduccion alternativa: "Antes que formes las montañas"

formaran
"creado" o "conformado"

el mundo
Esto representa todo lo que hay en el mundo.

desde la eternidad hasta la eternidad
Esta frase representa todo el tiempo pasado, presente y futuro.

Psalms 90:3

Tú regresas el hombre al polvo
Esto implica que solo como Dios creó al primer hombre, Adan, de la tierra, Dios hará a los cuerpos humanos que se conviertan en polvo después de morir. Traducción alternativa: "Tú regresas a las personas al polvo cuando mueren"

regresas al hombre
Aquí "hombre" significa personas en general

Regresen, ustedes los descendientes
Las palabras "al polvo" o "a la tierra" son entendidas. Traduccion alternativa: "Regresan al polvo, sus descendientes" o "Regresan a la tierra, sus descendientes"

ustedes los descendientes
esta es la forma de referirse a los humanos en general. Traduccion alternativa: "ustedes humanos" o "ustedes personas"

Pues mil años en Tu vista son como ayer, cuando ha pasado, y como una vigilia en la noche.
El escritor quiere decir que un largo período de tiempo parece un corto período de tiempo para Dios. Traducción alternativa: "Consideras mil años lo mismo que un día en el pasado, o unas pocas horas en la noche" o "Incluso mil años no es mucho tiempo para ti"

Pues mil años
"1.000 años"

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en Tu vista
Aquí "vista" representa los pensamientos o opiniones. Traduccion alternativa: "para ti"

Psalms 90:5

Tú los barres como con una inundación y ellos duermen
Se habla de que Dios causó que las personas murieran repentinamente como si las hubiera barrido con una escoba. También se habla de este barrido como si fuera una inundación que se llevó a la gente. Traduccion alternativa: "Señor, destruyes a las personas como con una inundación y mueren"

ellos duermen
Esta es una forma política de hablar de personas muriendo.

en la mañana ellos son como la hierba ... en la tarde se marchita y se seca
Las personas son comparadas con el pasto para enfatizar que las personas no viven por mucho tiempo.

florece y crece
Ambas frases se refieren al crecimiento de la hierba. Traduccion alternativa: "empieza a crecer y desarrollarse"

se marchita y se seca
Ambas frases se refieren a cómo la hierba muere. Traduccion alternativa: "se desvanece y seca"

Psalms 90:7

nosotros hemos sido consumidos en tu enojo
Se dice que Dios destruye a las personas en su ira como si la ira de Dios fuera un fuego que quema por completo a las personas. Esto se puede establecer en forma activa. Traduccion alternativa: "Nos destruyes en tu ira"

y en tu ira estamos aterrorizados
"y cuando estás enojado nosotros estamos muy asustados"

Tú has puesto nuestras iniquidades delante de Ti, nuestros pecados ocultos en la luz de Tu presencia
Se dice que Dios considera los pecados de las personas como si los pecados fueran objetos que él podría colocar frente a él y mirarlos. Traduccion alternativa: "Ves todas las cosas pecaminosas que hacemos, incluso las cosas pecaminosas que hacemos en secreto"

Psalms 90:9

Nuestra vida pasa bajo de Tu ira
La palabra "porque" puede ser usada para aclarar que la ira de Dios causa que la vide del hombre termine. Traduccion alternativa: "nuestros vidas llegan a su fin debido a tu ira"

como un suspiro
El escritor compara la vida humana con un suspiro para enfatizar que la vida es muy breve.

setenta
"70"

ochenta
"80"

aún nuestros mejores años están marcados por problemas y tristeza
Esto se puede establecer en forma activa. traduccion alternativa: "Incluso en nuestros mejores años experimentamos problemas y penas"

nosotros volamos
Esta es una forma educada para referirse a las personas que mueren.

Psalms 90:11

¿Quién conoce la intensidad de tu enojo, y tu ira que es igual al temor que se tiene de Ti?
El escritor usa una pregunta para enfatizar que nadie ha experimentado completamente la ira de Dios. Por lo tanto, nadie realmente venera a Dios y teme su ira cuando la gente peca. Traduccion alternativa: "Nadie conoce la intensidad de tu ira. Por lo tanto, nadie teme a tu ira cuando pecan".

¡Vuelvete, SEÑOR! ¿Cuánto tiempo será?
Se habla de pedirle al SEÑOR que ya no se enoje como si el escritor quisiera que Dios se apartara físicamente de su ira. Traduccion alternativa: "SEÑOR, por favor no te enojes más"

¿Cuánto tiempo será?
El escritor usa la pregunta para declarar que él quiere que Dios detenga su ira.

Ten piedad de Tus siervos
Aquí "siervos" se refiere a las personas de Israel. Traduccion alternativa: "Sé misericordioso con nosotros, tus siervos"

Psalms 90:14

Satisfácenos en la mañana
"satisfácenos cada mañana"

con la fidelidad de Tu pacto
El sustantivo abstracto "fidelidad" puede expresarse como un adjetivo. Traducción alternativa: "siendo fiel por su pacto con nosotros"

Haznos alégrar en proporción a los días que nos afligiste y a los años que hemos experimentado dificultades
Ambas frases significan lo mismo. El escritor le pide al SEÑOR que los haga felices por el mismo tiempo que los castigó. Traducción alternativa: "por la misma cantidad de tiempo que nos afligiste y nos hiciste sufrir"

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Permite que Tus siervos
Aquí "tus siervos" se refiere a las personas de Israel. Traduccion alternativa: "Permitenos, tus siervos" o "permitenos"

permite que nuestros hijos
Aqui "hijos" significa hijos y descendientes.

vean Tu majestad
El sustantivo abstracto "majestad" puede expresarse como "grandes cosas". Traduccion alternativa: "mira las grandes cosas que haces"

Psalms 90:17

Que el favor del Señor nuestro Dios sea nuestro
El sustantivo abstracto "favor" puede ser declarado como "ser amable". Traduccion alternativa: "Que el Señor nuestro Dios sea amable con nosotros"

prospera la obra de nuestras manos
Aquí "manos" representa a toda la persona. Traduccion alternativa: "hacernos tener éxito"

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Chapter 91

1 Aquel que vive en el refugio del Altísimo permanecerá en la sombra del Todopoderoso. **2** Yo diré del SEÑOR: "Él es mi refugio y mi fortaleza, mi Dios, en quien yo confío." **3** Pues Él te rescatará de la trampa del cazador y de la plaga mortífera. **4** Él te cubrirá con sus alas, y bajo sus alas tu encontrarás refugio. Su integridad es un escudo y protección. **5** Tú no temerás al terror en la noche, ni de la fecha que vuela de día, **6** ni de la plaga que vaga alrededor en la oscuridad, ni de la enfermedad que viene al mediodía. **7** Mil pueden caer a tu lado y diez mil a tu mano derecha, pero esta no te alcanzará. **8** Tú solo observarás y verás el castigo de los malvados. **9** ¡Pues el SEÑOR es mi refugio! Hagan al Altisimo su refugio también. **10** Ningún mal te alcanzará; ninguna aflicción vendrá cerca de tu casa. **11** Pues Él dirigirá Sus ángeles para protegerte, para guardarte en todos tus caminos. **12** Ellos te levantarán con sus manos para que tu no golpees tus pies sobre una roca. **13** Tu quebrarás leones y víboras bajo tus pies; tu pisotearás sobre leones jóvenes y serpientes. **14** Porque él es devoto a Mí, Yo lo rescataré. Yo lo protegeré porque él es leal a Mí. **15** Cuando él Me llame, Yo le responderé. Yo estaré con él en los problemas; Yo le daré la victoria y lo honraré. **16** Yo le satisfaré con larga vida y le mostraré Mi salvación.

Psalms 91:1

Información general
Paralelismo es común enla poesía hebrea.

Aquel que vive ... permanecerá ... Todopoderoso
Debido a que "vivir" y "permanecer" significan casi lo mismo, al igual que "refugio" y "sombra", que son metáforas de protección, es posible que deba combinar las dos líneas en una sola. Traduccion alternativa: "El Altísimo, el Todopoderoso, cuidará de todos aquellos que viven donde él puede protegerlos"

que vive en el refugio del Altísimo
La palabra "refugio" es una metáfora para protección. Traduccion alternativa: "el que vive donde el Altísimo lo protege"

del Altísimo
La palabra "el Altísimo" se refiere al SEÑOR. Ver cómo se tradujo esto en 18:13.

permanecerá en la sombra del Todopoderoso
La palabra "sombra" aquí es una metáfora para protección. Traduccion alternativa: "permanecerá donde el Todopoderoso pueda protegerlo"

Todopoderoso
El que tiene poder y control sobre todas las cosas. Vea cómo esto ha sido traducido en 68:14.

Yo diré del SEÑOR
"Yo diré acercs del SEÑOR"

mi refugio y mi fortaleza
Un "refugio" es cualquier lugar al que una persona puede ir y hacer que alguien o algo lo proteja. Una "fortaleza" es algo que las personas hacen para poder protegerse y proteger sus propiedades. Asaph los usa aquí como metáforas para protección.

Traduccion alternativa: "A quien pueda ir y él me protegerá"

Psalms 91:3

Pues Él te rescatará de la trampa del cazador y de la plaga mortífera
Las palabras que se han dejado afuera se pueden poner. Traduccion alternativa: "Porque Dios te rescatará de la trampa del cazador y te rescatará de las plagas que pueden matar"

la trampa del cazador
"de las trampas que el cazador ha puesto para atraparte"

Él te cubrirá con sus alas, y bajo sus alas tu encontrarás refugio
La protección de Dios se conoce aquí como "alas" que un pájaro usa para cubrir a sus crías del peligro. "Cúbrete con sus alas" y "debajo de sus alas" significan básicamente lo mismo. traduccion alternativa: "Él te mantendrá a salvo y te protegerá"

Su integridad es un escudo y protección
La confiabilidad de Dios se conoce aquí como un "escudo" que puede proteger a las personas que confían en él. Traduccion alternativa: "Puedes confiar en él para que te proteja"

protección
Nadie sabe con certeza lo que significa esta palabra. Los posibles significados son 1) un pequeño escudo atado al antebrazo que los soldados usaban para defenderse contra flechas y espadas o 2) un muro de piedras en un círculo dentro del cual los soldados podían esconderse y disparar flechas.

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Psalms 91:5

terror en la noche
El salmista habla del "terror" como si fuera un espíritu o un animal feroz que podría atacar de noche y aterrorizar a la gente. Traducción alternativa: "cosas que te atacan de noche"

en la noche ... de día
Estas dos frases juntas se refieren a todos los momentos posibles de la noche y el día.

ni de la fecha que vuela de día
"Flecha" es un metonimo para las personas que disparan flechas. Traducción alternativa: "personas que te atacan con flechas durante el día"

ni de la plaga que vaga
El salmista habla de la enfermedad como si fuera una persona que andaba de noche matando a otras personas. Traducción alternativa: "No tendrás miedo de morir por enfermedad"

vaga
va donde quiera ir a la hora que quiera

en la oscuridad ... al mediodía
Estas dos frases se toman juntas para referirse a todos los tiempos posibles de noche y día.

enfermedad
una enfermedad que hace que muchas personas se enfermen al mismo tiempo

Mil pueden caer a tu lado y diez mil a tu mano derecha
"Muchas personas pueden caer a tu al rededor" Si traduces con numeros exactos puede confundir a los lectores, puedes omitirlos.

pero esta no te alcanzará
"el malvado no te alcanzará"

Psalms 91:8

Tú solo observarás y verás
"Tú mismo no sufrirás, pero mirarás atentamente, y verás"

el castigo de los malvados
"como Dios castiga a los malvados"

el SEÑOR es mi refugio
"el SEÑOR es el único a quien voy cuando necesito que alguien me proteja"

Hagan al Altisimo su refugio también
"Deberías hacer del Altísimo tu refugio también". El salmista deja de hablar con Dios y le habla al lector.

Psalms 91:10

Ningún mal te alcanzará
"Nada malo te ocurrirá"

ninguna aflicción vendrá cerca de tu casa
El salmista habla de las personas que afligen a otros como si fueran el daño que causan. Traduccion alternativa: "nadie podrá dañar a su familia"

Pues Él dirigirá
"el SEÑOR dirigirá"

en todos tus caminos
El salmista habla de la forma en que una persona vive su vida como si fuera un camino por el que caminaba. Traducción alternativa: "en todo lo que haces" o "en todo momento"

Psalms 91:12

Ellos te levantarán
"los angeles del SEÑOR te levantarán"

tu no golpees tus pies sobre una roca
Los ángeles protegerán no solo el pie del lector sino también el resto de su cuerpo. Traducción alternativa: "ni siquiera golpearás tu pie con una piedra" o "no te pasará nada malo"

Tu quebrarás leones y víboras bajo tus pies; tu pisotearás sobre leones jóvenes y serpientes
Donde "golpear el pie con una piedra" es un problema menor, los leones y las serpientes son ejemplos de grandes peligros. El salmista habla de leones y serpientes como si fueran lo suficientemente pequeños como para ser aplastados bajo el pie de una persona. Traduccion alternativa: "Podrás matar leones y víboras como si fueran pequeños animales que podrías aplastar bajo tus pies"

víboras
tipo de serpiente venenosa

pisotearás
aplastar caminando pesadamente por

Psalms 91:14

Porque él es devoto a Mí
"Porque me ama"

Yo estaré con él en los problemas
Esto se puede hacer explicito. Traduccion alternativa: "Yo estaré con él cuando esté en problemas"

le daré la victoria
"lo habilitaré para derrotar a sus enemigos"

le satisfaré con larga vida
El salmista habla de la vida como si fuera algo que alguien pudiera comer. Traducción alternativa: "Le permitiré vivir una vida larga y feliz"

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y le mostraré Mi salvación
"y le mostraré mi salvación". El salmista habla del trabajo que Dios hace para salvar a las personas como si fuera un objeto físico. Traducción alternativa: "Lo salvaré para que sepa que soy yo quien lo salvó"

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Chapter 92

1 Es bueno el dar gracias al SEÑOR y cantar alabanzas a Su nombre, oh Altísimo, **2** proclamar la fidelidad al pacto en la mañana y Tu veracidad cada noche, **3** con un arpa de diez cuerdas y con la melodía de la lira. **4** Pues Tu, SEÑOR, Me has alegrado a traves de Tus obras. Yo Te cantaré por gozo por causa de las obras de Tus manos. **5** ¡Cuan grande son Tus obras, SEÑOR! Tus pensamientos son bien profundos. **6** Una persona necia no sabe, ni tampoco el tonto entiende esto: **7** Cuando el malvado brota como la hierba, y aún cuando los hacedores de maldad prosperan, todavía ellos estan condenados a destrucción eterna. **8** Pero tu, SEÑOR, reinarás por siempre. **9** Ciertamente, ¡mira a Tus enemigos, SEÑOR! Ciertamente, ¡mira a Tus enemigos! ¡Ellos perecerán! Todos esos que hacen maldad serán dispersados. **10** Tu has levantado mi cuerno como el cuerno de un buey salvaje; Yo estoy ungido con aceite fresco. **11** Mis ojos han visto la caída de mis enemigos; mis oídos han escuchado la condena de mis enemigos malvados. **12** Los justos florecerán como la palmera; ellos crecerán como el cedro en el Líbano. **13** Ellos están plantados en la casa del SEÑOR; ellos florecerán en las cortes de nuestro Dios. **14** Ellos cargan frutos aún cuando son viejos; ellos se mantienen frescos y verdes, **15** para proclamar que el SEÑOR es justo. Él es mi roca, y no hay injusticias en Él.

Psalms 92:1

Información general
Pralelismo es común en poesía hebrea

cantar alabanzas a Su nombre
Las palabras "Su nombre" son una metonimia para "Su". Traducción alternativa: "para cantar alabanzas a ti"

proclamar la fidelidad al pacto
El sujeto abstracto fidelidad puede ser traducir con el adjetivo "fiel". Traducción alternativa: "dile a la gente que eres fiel a guardar tu pacto"

Tu veracidad
El sujeto abstracto "veracidad" puede ser traducido con el adjetivo "verdadero". Traducción alternativa: "que todo lo que dices es verdadero"

Psalms 92:4

alegrado
"feliz"

a traves de Tus obras
La frase sustantiva abstracta "tus obras" se puede traducir con la cláusula relativa "lo que has hecho". Traducción alternativa: "por lo que has hecho"

las obras de Tus manos
La frase sustantiva abstracta "los hechos de tus manos" se puede traducir con la cláusula relativa "lo que han hecho tus manos". La palabra "manos" es una sinécdoque para toda la persona. Traduccion alternativa: "Lo que has hecho"

las obras
La frase sustantiva abstracta "tus obras" se puede traducir con una cláusula relativa. Traducción alternativa: "lo que has hecho"

Tus pensamientos son bien profundos
"No podemos entender lo que planeas hacer hasta que lo hagas"

Tus pensamientos
La frase sustantiva abstracta "tus pensamientos" se puede traducir con una cláusula relativa. Traducción alternativa: "Lo que piensas" o "Lo que planeas"

Psalms 92:6

necia
"violenta y estúpida"

Cuando el malvado brota como la hierba
Esto compara a las personas malvadas con la hierba, que crece rápidamente y en muchos lugares. Traducción alternativa: "Cuando las personas malvadas aparecen rápidamente y parecen estar en todas partes, como la hierba"

todavía ellos estan condenados a destrucción eterna
Esto se puede traducir en forma activa. Traducción alternativa: "Dios ha decidido que los destruirá por completo"

Psalms 92:8

Ciertamente, ¡mira a Tus enemigos, SEÑOR!
Muchos textos no tienen estas palabras

¡Ellos perecerán!
"Ellos morirán" o "Tú los matarás"

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Todos esos que hacen maldad serán dispersados.
Esto puede ser declarado de forma activa. Traduccion alternativa: "esparcirás a todos los que hacen el mal"

serán dispersados
Muchos textos leen, "han sido dispersados"

dispersados
"ahuyentados"

Psalms 92:10

Tu has levantado mi cuerno como el cuerno de un buey salvaje
El salmista habla a Dios como si Dios lo hubiera hecho tan fuerte como un animal salvaje. Traducción Alternativa: "Me has hecho tan fuerte como un buey salvaje"

levantado ... cuerno
"hecho fuerte" vea cómo "levantarás ... cuerno" es traducido en 75:4

Yo estoy ungido con aceite fresco
Los posibles significados son que el aceite que Dios ha puesto sobre el salmista es una metáfora de Dios 1) hacerlo feliz "me has hecho muy feliz" o 2) hacerlo fuerte, "me has hecho fuerte" o 3) habilitarlo para derrotar a sus enemigos, "me has permitido derrotar a mis enemigos".

Mis ojos han visto la caída de mis enemigos; mis oídos han escuchado la condena de mis enemigos malvados
Las palabras "ojos" y "oídos" son sinécdoques para la persona que ve y oye. Las líneas se pueden combinar. Traducción Alternativa: "He visto y oído hablar de la derrota de mis enemigos malvados"

Psalms 92:12

Los justos florecerán como la palmera
Los posibles significados son que las personas justas serán como una palmera sana porque 1) serán fuertes o 2) vivirán por mucho tiempo.

ellos crecerán como el cedro en el Líbano
Los posibles significados son que las personas justas serán como un saludable cedro que crece en la tierra del Líbano porque 1) serán fuertes o 2) las personas los honrarán.

Ellos están plantados
Esto se puede establecer en forma activa. Traducción alternativa: "el SEÑOR los ha plantado" o "el SEÑOR los cuida como si fueran árboles que él había plantado"

en la casa del SEÑOR ... en los cortes de nuestro Dios.
El salmista habla de personas que verdaderamente adoran a Dios como si fueran árboles que crecen en la casa del SEÑOR.

ellos florecerán
El salmista habla de las personas justas como si fueran árboles sanos. Traducción alternativa: "están creciendo bien" o "son muy fuertes"

en los cortes de nuestro Dios.
En el patio del templo de Jerusalén.

Psalms 92:14

Ellos cargan frutos
El salmista habla de las personas justas como si fueran árboles que producen alimentos. Traducción alternativa: "Ellos complacen a Dios"

ellos se mantienen frescos y verdes
El salmista habla de las personas justas como si fueran árboles. Traducción alternativa: "permanecen fuertes y saludables" o "siempre hacen lo que agrada a Dios"

verdes, para proclamar que
Los significados posibles son 1) "verdes, para que puedan proclamar" o 2) "verdes. Esto demuestra que"

Él es mi roca
"El SEÑOR es quien me protege". El salmista habla del SEÑOR como si fuera una roca que lo protegería. Vea cómo se traduce esto en 18: 2.

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Chapter 93

1 EL SEÑOR reina; Él SEÑOR está vestido en majestad. El SEÑOR se ha vestido y ceñido con fuerza. El mundo está firmemente establecido; el no puede ser movido. **2** Tu trono está establecido desde tiempos antiguos; Tú eres desde la eternidad. **3** Los oceános se levantan, SEÑOR; ellos han levantado sus voces; Las olas del oceáno chocan y rugen. **4** Por encima del ruido de las muchas olas, EL SEÑOR en las alturas es poderoso. **5** Tus solemnes mandamientos son muy confiables; la santidad adorna Tu casa SEÑOR, para siempre.

Psalms 93:1

Información general
Paralelismo es común en la poesía hebrea. (Ver:|Poetry y|Parallelism)

está vestido en majestad. El SEÑOR se ha vestido y ceñido con fuerza
El salmista habla de la fuerza y majestad del SEÑOR como si fueran cosas que el SEÑOR usa. Traducción Alternativa: "él les muestra a todos que es un rey poderoso" o "su majestad está ahí para que todos la vean, como la túnica que usa un rey; todo sobre el SEÑOR muestra que es fuerte y que está listo para hacer un gran trabajo" (Ver :|Metaphor y|Simile)

majestad
el poder de un rey y la forma que actúa

ceñido
ponerse un cinturón (una banda de cuero u otro material que una persona use alrededor de su cintura) para prepararse para el trabajo o la batalla

El mundo está firmemente establecido
Esto puede ser declarado de forma activa. Traduccion alternativa: "Tú has establecido firmemente al mundo" (Ver:|Active or Passive)

no puede ser movido
Esto puede ser declarado de forma activa. Traduccion alternativa: "nadie puede ser movido" (Ver:|Active or Passive)

tu trono está establecido desde tiempos antiguos
Esto puede ser declarado de forma acitva. Traduccion alternativa: "Tú has establecido tu trono desde tiempos antiguos" (Ver:|Active or Passive)

Tú eres desde la eternidad
"Tú siempre has existido"

Psalms 93:3

océanos ... océano
Algunas versiones dicen "inundaciones ... inundaciones". La palabra a menudo se refiere a un río (ver "el río", 72: 8), pero "océanos ... océanos" ha sido elegido aquí porque los océanos, no los ríos, tienen "olas" que "chocan y rugen".

han levantado sus voces
El salmista habla del océano como si fuera una persona que pudiera hablar. Traducción alternativa: "ha hecho un ruido poderoso porque sus olas chocan y rugen"

rugen
hacer un sonido largo y fuerte

Por encima del ruido de las muchas olas
La frase "los poderosos rompedores del mar" significa básicamente lo mismo que "muchas olas" y enfatiza cuán grandes son estas olas. Traducción alternativa: "Por encima del choque de todas las grandes olas del mar"

rompedores
grandes olas llegando a tierra

Por encima
El salmista habla de dónde vive Dios como si estuviera muy por encima de la tierra. Traducción alternativa: "en el cielo"

Psalms 93:5

solemnes
muy serio

son muy confiables
"siempre permanece igual" o "nunca cambia" (UDB)

la santidad adorna Tu casa
El salmista habla de la casa del SEÑOR como si fuera una mujer vestida con ropa o joyas hermosas y de la santidad del SEÑOR como ropa o joyas hermosas. Traducción alternativa: "tu casa es hermosa porque eres santa" o "tu santidad hace que tu casa sea hermosa de la misma manera que la ropa y las joyas hermosas hacen que una mujer sea más hermosa"

tu casa
el templo de Jerusalén

adorna
hacerlo hermoso

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Chapter 94

1 El Señor, Dios que toma venganza, Dios que toma venganza, resplandece sobre nosotros. **2** Levantate, juzga la tierra, da a los orgullosos lo que ellos merecen. **3** ¿Cúanto tiempo el malvado, Señor, cúanto tiempo el malvado se regocijará? **4** Ellos han derramado palabras arrogantes; todas aquellos que hacen alarde del mal. **5** Ellos aplastaron a tu gente, Señor'; ellos afligieron a la nación que te pertenece a tí. **6** Ellos matan a la viuda y al extranjero que vive en su país, y ellos matan al huérfano. **7** Ellos dicen, "El Señor no verá, el Dios de Jacob no se dará cuenta de ello." **8** ¡Entienden, ustedes gente estupida! ¿Ustedes tontos, cuándo ustedes van a aprender? **9** El que hizo el oído, ¿no oirá? El que formó el ojo, ¿no verá? **10** El que discipula las naciones, ¿no correjirá? El es el que da el conocimiento al hombre. **11** El Señor conoce los pensamientos del hombre, que ellos son vapor. **12** Bendito es aquel a quien tú instruyes, Señor, aquel a quien tú enseñas de tu ley. **13** Tú le darás a él descanso en tiempos de problemas hasta que se cave un foso para los impíos. **14** Por que no abandonará el Señor a su gente o abandonará su herencia. **15** Por que el juicio volverá a ser justo; y todos los rectos de corazón le seguirán. **16** ¿Quién se levantará para defenderme de los malignos? ¿Quién se levantará por mi contra los malvados? **17** A menos que el Señor hubiera sido mi ayuda, yo estaría descanzando en el lugar del silencio. **18** Cuando yo diga, "mi pie esta resbalando'', Señor, sosténme, Tu pacto de fidelidad, Señor, me sostiene. **19** Cuando tus cuidados para conmigo son muchos, tus consolaciones me hacen feliz. **20** ¿Puede un trono de destrucción estar aliado contigo, aquel que crea injusticia por ley? **21** Ellos conspiran juntos para tomar la vida del recto y ellos condenan al inocente a muerte. **22** Pero el Señor ha sido mi torre alta, y mi Dios ha sido la roca de mi refugio. **23** El traerá sobre ellos su propia iniquidad y los cortará de su propia maldad. El Señor nuestro Dios los cortará.

Psalms 94:1

Información general
Paralelismo es común en la poesía hebrea.

toma venganza
"muéstrate" o "revela tu justicia"

Levantate, juzga la tierra, da a los orgullosos lo que ellos merecen
"Ven, juzga la tierra, y castiga a los orgullosos"

Levántate
El salmista habla de empezar a hacer algo para levantarse. Si en tu lenguaje hay una palabra para empezar a actuar, usa aqui. Traduccion alternativa: "Toma acción" o "Haz algo"

Psalms 94:3

¿Cúanto tiempo el malvado, Señor, cúanto tiempo el malvado se regocijará?
El salmista repite la pregunta para mostrar que no está contento con el tiempo que el SEÑOR ha permitido que los malvados se regocijen. Esta pregunta retórica se puede traducir como una declaración. Traducción alternativa: "Has esperado demasiado, SEÑOR; has esperado demasiado para evitar que los malvados se regocijen".

el malvado se regocijará
Por qué los malvados se regocijan se puede decir claramente. Traducción alternativa: "se regocijarán los malvados porque nunca los castigas por los actos malvados que hacen"

ellos
"Todos aquellos que hacen lo malo"

Ellos han derramado palabras arrogantes
El salmista escribe sobre los malvados hablando como si sus palabras fueran un líquido derramado.

todas aquellos que hacen alarde del mal
"Todos los que hacen el mal se jactan de sus malas acciones y comportamiento"

Psalms 94:5

afligieron a la nación
Aquí el metonimo "nación" se refiere a la gente de la nación. Traducción alternativa: "afligir a la gente de la nación"

Ellos matan
El salmista habla de las personas poderosas que tratan a las personas impotentes como si las estuviera aplastando o rompiendo en pedazos. Traducción alternativa: "Destruyen completamente" o "Dañan mucho". Vea cómo se traduce "romper en pedazos" en 72: 4.

la viuda
"mujeres cuyos maridos han muerto"

al huérfano
"niños sin padres"

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el Dios de Jacob no se dará cuenta de ello
"el Dios de Israel no ve lo que hicimos"

Psalms 94:8

Información general
El escritor ahora instruye a las personas malvadas.

cuándo ustedes van a aprender?
Esta pregunta retórica enfatiza la ira del escritor con las personas malvadas con las que está hablando. Esta pregunta se puede traducir como una declaración. Traducción alternativa: "¡deja de tus tonterías!" o "aprende de tus errores!"

El que hizo el oído, ¿no oirá? El que formó el ojo, ¿no verá?
Estas preguntas retóricas se pueden traducir como declaraciones o comandos. Traducción alternativa: "Dios hizo oídos para que pueda oír. Dios hizo ojos para que pueda ver". o "Dios hizo oídos, así que deja de actuar como si no oye. Dios hizo ojos, así que deja de actuar como si no viera".

Psalms 94:10

Información general
El escritor continúa instruyendo a las personas malvadas.

El que discipula las naciones, ¿no correjirá?
Esta pregunta se puede traducir como una declaración. Está implícito que el SEÑOR corrige a su pueblo. Traducción alternativa: "Sabes que el SEÑOR corrige a las naciones, así que puedes estar seguro de que corregirá a su pueblo" o "castigará a su pueblo"

¿no correjirá?
Esto se puede afirmar en forma positiva. Los significados posibles son 1) Dios corrige. Traducción alternativa: "él corrige" o 2) Dios castiga. "él castiga"

que ellos son vapor
Aquí los pensamientos de los hombres se comparan con el vapor o vapor que desaparece en el aire. Esta metáfora muestra lo poco importantes e inútiles que son.

vapor
"humo." Vea cómo se traduce esta palabra en 39:10

Psalms 94:12

Infromación general
Ahora el escritor otra vez habla al SEÑOR

hasta que se cave un foso para los impíos
El salmista habla de que el SEÑOR castiga a los malvados como si el SEÑOR estuviera atrapando a un animal en un pozo. Esto se puede establecer en forma activa. Traducción alternativa: "hasta que caves un hoyo para los malvados" o "hasta que destruyas a los malvados"

Psalms 94:14

su herencia
"aquellos a quienes él ha elegido para estar con él por siempre"

el juicio volverá a ser justo
El salmista habla de aquellos que juzgan como si fueran las decisiones que toman. El sustantivo abstracto "juicio" se puede traducir con el verbo "juez". Traducción alternativa: "los jueces volverán a juzgar con rectitud" o "los jueces volverán a tomar decisiones justas"

los rectos de corazón
La frase adjetiva "rectos de corazón" se puede traducir como una frase sustantiva. Traduccion alternativa: "aquellos cuyos corazones están bien con Dios"

le seguirán
"querrán que los jueces juzguen con rectitud"

¿Quién se levantará para defenderme de los malignos? ¿Quién se levantará por mi contra los malvados?
Esto se puede traducir como una declaración. Traduccion alternativa: "Nadie me defenderá contra los malvados. Nadie me ayudará a luchar contra los malvados".

los malvados
El adjetivo "malvado" se puede traducir como una frase sustantiva. Traducción alternativa: "gente malvada"

Psalms 94:17

A menos que el Señor hubiera sido mi ayuda ... silencio
Esta es una situación hipotética. El SEÑOR lo ayudó, así que no estaba acostado en el lugar del silencio.

A menos que el Señor hubiera sido mi ayuda
El sustantivo abstracto "ayuda" se puede expresar como un verbo. Traducción alternativa: "Si el SEÑOR no me hubiera ayudado".

yo estaría descanzando en el lugar del silencio
Aquí "estaría acostado" se refiere a "muerte" y "en lugar de silencio" se refiere a la "tumba" Traducción alternativa: "en poco tiempo estaría muerto, acostado en una tumba silenciosa"

Cuando tus cuidados para conmigo son muchos, tus consolaciones me hacen feliz
El salmista habla del cuidado como si pudiera contar cuidados separados. El sustantivo abstracto "consolaciones" se puede traducir con el verbo "consola" o "comodidad". Traduccion alternativa: "Cuando he estado preocupado por muchas cosas, me has consolado y hecho feliz"

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Psalms 94:20

¿Puede un trono de destrucción estar aliado contigo, aquel que crea injusticia por ley?
Esta pregunta retórica se usa para hacer un punto. Se puede traducir como una declaración. Traduccion alternativa: "Un gobernante malvado que hace leyes injustas no es tu amigo"

trono de destrucción
Aquí el metonimo "trono" se refiere a un rey o gobernante. Traduccion alternativa: "un gobernante malvado" o "juez corrupto"

conspiran
plan secreto con una persona ilegal o perjudicial

tomar la vida del
Este es una expresión idiomática que significa matar a alguien.

Psalms 94:22

el Señor ha sido mi torre alta
Aquí "torre" es una metáfora para protección. Traduccion alternativa: "el SEÑOR me ha protegido de mis enemigos"

Dios ha sido la roca de mi refugio
El salmista habla de que Dios lo proteja como si Dios fuera un lugar donde el salmista pudiera ir a salvo. Vea cómo "roca" y "refugio" se traducen en 62:7. Traducción alternativa: "Le he pedido a Dios que me proteja, y él me ha mantenido a salvo por su poder"

El traerá sobre ellos su propia iniquidad
Los posibles significados son 1) "les hará las cosas malas que han hecho a los demás" o 2) "los castigarán por todas las cosas malas que les ha hecho a los demás".

los cortará
Esto es una expresión idiomática que significa "matarlos"

de su propia maldad
Los significados posibles son 1) "mientras están haciendo cosas malas" o 2) "porque han hecho cosas malas"

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Chapter 95

1 Oh vamos, cantémos al SEÑOR; vamos a cantar alegremente a la Roca de nuestra Salvación. **2** Entremos a Su presencia con acciones de gracias; vamos a cantarle a Él con salmos de alabanza. **3** Porque el SEÑOR es un gran Dios y un gran Rey superior a todos los dioses. **4** En Sus manos están las profundidades de la tierra; las alturas de las montañas son Suyas. **5** El mar es Suyo, pues Él lo hizo, y Sus manos formaron la tierra seca. **6** Oh vamos, vamos a adorar y a inclinarnos; arrodillémonos ante el SEÑOR, nuestro creador. **7** Pues Él es nuestro Dios, y nosotros somos el pueblo de su prado y ovejas de Su mano. Hoy--oh, ¡si pueden ustedes oír Su voz! **8** No endurezcan su corazón, como en Meribá, o como en el día de Masáh en el desierto, **9** donde sus padres Me tentaron y probaron, aunque ellos habían visto Mis obras. **10** Por cuarenta años estuve molesto con esa generación y dije: 'Este es un pueblo cuyo corazón vaga por el camino; ellos no han conocido Mis caminos.' **11** Por lo tanto, Yo juré en Mi enojo que ellos nunca entrarían en Mi lugar de reposo."

Psalms 95:1

Información general
Paralelismo es común en la poesía hebrea.

la Roca de nuestra Salvación
El salmista habla del SEÑOR como si el SEÑOR fuera una montaña que la gente pudiera escalar para estar a salvo. Traducción alternativa: "la roca donde podemos ir y Dios nos salvará". Vea cómo "roca" y "de mi salvación" se traducen en 18:46.

Entremos a Su presencia
El salmista habla como si le estuviera diciendo a los lectores que ingresen a la sala del trono de un rey. Traducción alternativa: "ve a donde está"

con acciones de gracias
"agradeciéndole como si entráramos en su presencia"

superior a todos los dioses
Los posibles significados son que el SEÑOR es un gran rey 1) "que gobierna sobre todos los demás dioses" o 2) "que es mucho mejor que todos los dioses".

Psalms 95:4

en SUS manos
Esto es una expresión idiomática que significa "en su control" o "él es responsable de"

profundidades
lugares profundos

montañas
lugares altos

Sus manos formaron
La palabra "manos" es una metonimia para el SEÑOR mismo. Traducción alternativa: "él mismo formó"

Psalms 95:6

arrodillémonos
poner ambas rodillas en el suelo, a menudo para mostrar sumisión

el pueblo de su prado
La palabra "pasto" es una metonimia para la comida que los animales comen en el pasto, que a su vez es una sinécdoque para todo lo que el SEÑOR proporciona a su pueblo. Traducción alternativa: "somos las personas cuyas necesidades él satisface"

prado
un área donde los animales encuentran hierba para comer

ovejas de Su mano
La palabra "mano" aquí se refiere a cómo el SEÑOR protege a su pueblo de la misma manera que un pastor protege a sus ovejas. Traducción alternativa: "la gente a la que protege como un pastor protege a sus ovejas"

Hoy--oh, ¡si pueden ustedes oír Su voz!
"Oh, si pueden ustedes escuchar su voz hoy!" El salmista interrumpe deliberadamente lo que dice.

oír Su voz
Aqui "su voz" se refiere a prestar atención a la palabra de Dios. Traducción alternativa: "escuchen atentamente a él"

Psalms 95:8

Información general
Ahora el escritor escribe palabras que el SEÑOR hablo

endurezcan su corazón
"volverse duro"

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Meribá ... Masáh
Estos son lugares en el desierto que Moisés nombró porque los israelitas se rebelaron en contra de Dios.

me tentaron ... probaron
Estas dos frases son metáforas para las personas que ven cuánto mal pueden hacer antes de que el SEÑOR los castigue. Las frases dicen básicamente lo mismo y se pueden combinar. Traducción alternativa: "me probó" o "quería ver si podían hacer cosas malas sin castigarlos ... probé si seguiría siendo paciente con ellos"

Mis obras
"las maravillosas cosas que he hecho"

Psalms 95:10

Información general
El SEÑOR continúa hablando directamente a su pueblo.

cuarenta años
"40 años"

esa generación
"todas esas personas" o "esa generación completa de personas"

vaga por el camino
Dios habla de la gente como si fueran ovejas, que irán a donde quieran y no se queden cerca de su pastor. Traducción alternativa: "aléjate de mí" o "sigue su propio camino"

ellos no han conocido Mis caminos
"ellos no me han obedecido"

Mis caminos
"el camino que quiero que ellos vivan"

Mi lugar de reposo
"el lugar donde yo permitiré que descansen"

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Chapter 96

1 Oh, canten al SEÑOR una nueva canción; cante al SEÑOR, toda la tierra. **2** Canten al SEÑOR, bendigan Su nombre, anuncien Su Salvación día tras día. **3** Declaren Su gloria entre las naciones, Sus maravillosas obras entre todas las naciones. **4** Pués el SEÑOR es grande y debe ser alabado grandemente. Él debe ser temido sobre todos los otros dioses. **5** Pués todos los dioses de las naciones son ídolos, pero es el SEÑOR quien hizo los cielos. **6** El esplendor y la majestad están en Su presencia. La fuerza y la belleza están en Su santuario. **7** Den alabanzas al SEÑOR, ustedes clanes del pueblo, den alabanzas al SEÑOR por Su gloria y fuerza. **8** Den al SEÑOR la gloria que Su nombre merece. Traigan ofrendas y vengan a Sus atrios. **9** Inclínense al SEÑOR vistiendo ropas que honren Su santidad. Tiemble ante Él toda la tierra. **10** Digan entre las naciones: "El SEÑOR reina." El mundo también está establecido, este no puede ser sacudido. Él juzga los pueblos rectamente. **11** Alégrense los cielos, y que la tierra se regocige; que el mar ruja y aquello que lo llena grite de alegría. **12** Que los campos se regocigen y todo lo que hay en ellos. Entonces, que todos los árboles en el bosque griten de gozo **13** ante el SEÑOR, pues Él viene. Él viene a juzgar la tierra. Él juzgará al mundo con justicia y a los pueblos con Su fidelidad.

Psalms 96:1

Información general
Paralelismo es común en la poesía hebrea.

una nueva canción
una canción que nadie nunca cantó antes

toda la tierra
Esto se refiere a las personas de la tierra. Traducción alternativa: "todas las personas que viven en la tierra"

bendigan Su nombre
La palabra "nombre" es una metonimia para el propio el SEÑOR. Traducción alternativa: "bendice al SEÑOR" o "haz lo que hace feliz al SEÑOR". Vea cómo "se bendiga su glorioso nombre" se traduce en 72:18.

anuncien Su Salvación
El sustantivo abstracto "salvación" se puede traducir usando el verbo "guardar". Traducción alternativa: "anuncia que nos ha salvado" o "dile a la gente que él es quien salva"

Psalms 96:3

Declaren Su gloria entre las naciones
"Digan a todas las personas en cada nación acerca de su grandiosa gloria"

Pués el SEÑOR es grande y debe ser alabado grandemente
Esto se puede traducir en forma activa. Traducción alternativa: "el SEÑOR es grandioso. Alabadle mucho" o "el SEÑOR es grandioso, y la gente debería alabarlo grandemente"

Él debe ser temido sobre todos los otros dioses
Esto se puede traducir en forma activa. Traducción alternativa: "Temerle sobre todos los demás dioses"

Psalms 96:5

en SU presencia
"donde está él"

El esplendor y la majestad están en Su presencia
El salmista habla como si el esplendor y la majestad fueran personas que pueden estar delante de un rey. Traducción alternativa: "Todos saben de su esplendor y majestad"

La fuerza y la belleza están en Su santuario
Las palabras "fuerza" y "belleza" son metonimos para el arca de los decretos del pacto, que se encuentran en el santuario. Traducción alternativa: "Es su santuario el que contiene el arca de los decretos del pacto"

Psalms 96:7

Den alabanzas al SEÑOR, ustedes clanes del pueblo, den alabanzas al SEÑOR por Su gloria y fuerza
Los sustantivos abstractos "gloria" y "fuerza" pueden expresarse como adjetivos. Traducción alternativa: "Alabado sea el SEÑOR ... alabado sea EL SEÑOR porque es glorioso y fuerte". Vea cómo se traducen estas palabras en 29: 1.

Den al SEÑOR la gloria que Su nombre merece
Dele a el SEÑOR la gloria que merece su nombre. El sustantivo abstracto "gloria" se puede expresar como un verbo o un adjetivo. Traducción alternativa: "Honra a el SEÑOR tal como se lo merece su nombre" o "Proclama que el SEÑOR es glorioso tal como se merece su nombre". Vea cómo se traducen estas palabras en 29: 1.

Su nombre
"nombre" se refiere aquí a la persona de Dios. Traducción alternativa: "su"

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Sus atrios
El patio del templo donde los sacerdotes sacrificaban animales al SEÑOR

Psalms 96:9

SEÑOR vistiendo ropas que honren Su santidad
La persona debe usar ropa que demuestre que entiende que el SEÑOR es santo. "SEÑOR, usa ropa adecuada porque es santo". Vea cómo se traducen estas palabras en 29: 1.

Tiemble
temblar de miedo

toda la tierra
"todas las personas de la tierra"

El mundo también está establecido
Esto puede ser traducido de fomra activa. Traducción alternativa: "Él además estableció el mundo"

este no puede ser sacudido
esto puede ser traducido de forma activa. Traducción alternativa: "nada puede sacudirlo"

Psalms 96:11

Alégrense los cielos, y que la tierra se regocige
Los posibles significados son 1) que el salmista habla como si "los cielos" y "la tierra" tuvieran emociones como las personas. "Que sea como si los cielos estuvieran contentos y la tierra se regocija" o 2) "Que los que viven en los cielos se alegren y que los que viven en la tierra se regocijen"

que el mar ruja y aquello que lo llena grite de alegría
"deja que el mar suene como muchas personas alabando al SEÑOR, y que sea como si los que viven en el mar estén gritando de alegría"

Que los campos se regocigen y todo lo que hay en ellos
"Dejen que los campos y todo lo que hay en ellos se regocijen". El salmista habla como si "los campos" y los animales que viven en ellos tengan emociones como las personas. Traducción alternativa: "Sea como si los campos mismos y todos los animales que viven en ellos se regocijan"

que todos los árboles en el bosque griten de gozo
"Entonces todos los árboles en el bosque gritarán"

Él viene a juzgar la tierra. Él juzgará al mundo ... y a los pueblos
Las tres frases tienen significados similares; las dos últimas fases se utilizan para fortalecer la primera.

juzgar ... juzgará
Otro posible significado es "gobernar ... gobernará"

Él juzgará al mundo con justicia
Aquí "el mundo" es una metonimia para todas las personas en el mundo. Traducción alternativa: "Él juzgará a todas las personas del mundo con rectitud". Vea cómo se traducen estas palabras en 9: 7.

a los pueblos con Su fidelidad
"él juzgará a las personas con su fidelidad"

con Su fidelidad
Los significados posibles son 1) "justamente, de acuerdo con lo que él sabe que es cierto" o 2) "usar el mismo estándar para todas las personas".

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Chapter 97

1 EL SEÑOR reina; que la tierra se regocige; que las muchas costas se alegren. **2** Nubes y oscuridad lo rodean a Él. Rectitud y justicia son el fundamento de Su trono. **3** Fuego va delante de Él y consume a Sus adversarios a cada lado. **4** Sus relámpagos alumbran al mundo; la tierra mira y tiembla. **5** Las montañas se derriten como cera ante el SEÑOR, el SEÑOR de toda la tierra. **6** Los cielos declaran Su justicia, y todas las naciones ven Su gloria. **7** Todos aquellos que adoran figuras talladas serán avergonzados, aquellos que se jactan en ídolos inútiles--inclinense ante Él, ¡todos ustedes dioses! **8** Sion escuchó y se alegró, y los pueblos de Judá se regocijaron a causa de tus decretos justos, SEÑOR. **9** Pues Tú, SEÑOR, eres el más alto sobre toda la tierra. Tú eres exaltado por encima de todos los dioses. **10** Ustedes que aman al SEÑOR, ¡aborrezcan el mal! Él proteje las vidas de Sus santos, y los libra de la mano de los malvados. **11** La luz es sembrada para los justos y la alegría para aquellos con corazones honestos. **12** Alégrate en el SEÑOR, su justicia; y den gracias cuando recuerden Su santidad.

Psalms 97:1

Información general
Paralelismo es común en la poesía hebrea.

que la tierra se regocige; que las muchas costas se alegren
Se dice que la tierra y las costas tienen emociones como las personas. Traducción alternativa: "Alégrate y alégrate con cada persona en la tierra y cerca de los mares"

costas
Posibles significados son 1) "tierras cerca del océano" o 2) "islas"

Nubes y oscuridad lo rodean a Él
"No lo podemos ver; es como si estuviésemos sentados en la oscuridad con nubes a su al rededor"

Rectitud y justicia son el fundamento de Su trono
La palabra "trono" es un metonimo para los hechos y palabras de quien se sienta en él. El salmista habla como si la justicia y la justicia fueran objetos físicos que aseguraran el trono. Traducción alternativa: "Él es justo y justo en todo lo que hace" o "Él puede gobernar porque gobierna con rectitud y justicia"

el fundamento de Su trono
Aquí "la fundación de su trono" se refiere a cómo el SEÑOR gobierna su reinado.

Psalms 97:3

Fuego va delante de Él
El salmista habla de como si el fuego fuera una persona caminando ante el Rey SEÑOR y diciendo a las personas que el rey está llegando.

consume a Sus adversarios
"quema a sus enemigos"

la tierra mira y tiembla
"la tierra" se refiere a las personas que viven en la tierra. Traducción alternativa: la gente en la tierra ve y tiembla"

tiembla
"se agita con miedo"

Las montañas se derriten como cera ante el SEÑOR
"Las montañas no pueden pararse cuando el SEÑOR se acerca" o "Las montañas se desmoronan en la presencia del SEÑOR"

Psalms 97:6

Los cielos declaran Su justicia
Posibles significados son 1) el salmista habla como si los cielos fueran mensajeros del SEÑOR que declaran que el SEÑOR es justo. Traducción alternativa: "Todos pueden ver que Dios es justo, de la misma manera que todos pueden ver los cielos" o 2) los cielos se refieren a los seres que viven en los cielos. Traducción alternativa: "Todos los que viven en el cielo declaran que l SEÑOR es justo"

Todos aquellos que adoran figuras talladas serán avergonzados, aquellos que se jactan en ídolos inútiles
Esto puede ser traducido de forma activa. Traducción alternativa: "Dios avergonzará a todos aquellos que se jactan en ídolos inútiles"

Sion escuchó ... los pueblos de Judá
Esto se refiere a las personas que viven en esas tierras. Traducción alternativa: "El pueblo de Zion escucharon ...el pueblo as personas de Judá"

Psalms 97:9

eres el más alto sobre toda la tierra
El salmista habla como si aquellos que eran lo suficientemente fuertes como para gobernar fueran físicamente más altos que otros. Traducción alternativa: "gobierna sobre todas las personas que viven"

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Tú eres exaltado
El salmista habla como si aquellos que eran lo suficientemente fuertes como para gobernar fueran físicamente más altos que otros. Traducción altenativa: "Estás alto, lejos"

la mano de los malvados
"controla al malvado"

La luz es sembrada para ... la alegría para
Estas dos frases tienen significados similares y se usan juntas para enfatizar. Traducción alternativa: "el SEÑOR siembra luz para aquellos que hacen lo correcto, y siembra alegría para aquellos con corazones honestos"

La luz es sembrada para los justos
La palabra "sembrado" es una metáfora de acciones con resultados futuros. La "luz" es una metáfora de las cosas buenas. Traducción alternativa: "si el SEÑOR planea que sucedan cosas buenas a los justos en el futuro"

los justos
El adjetivo "justo" se puede traducir como una frase sustantiva. Traducción alternativa: "gente justa"

y la alegría para aquellos con corazones honestos
"Y la alegría está sembrada para aquellos con corazones honestos". La palabra "sembrado" es una metáfora de acciones con resultados futuros. Traducción alternativa: "el SEÑOR planea que las personas con corazones honestos sean felices en el futuro"

aquellos con corazones honestos
El corazón es una síndoque para toda la persona. Traducción alternativa:

Psalms 97:12

Información general
Este versículo tiene un comando seguido de la razón del comando. Si su idioma requiere la razón para preceder al mandato: "Por lo que el SEÑOR ha hecho por ustedes, ustedes, personas justas, alégrense y den gracias cuando recuerden su santidad".

Alégrate en el SEÑOR
"Alégrate por lo que el SEÑOR ha hecho por ustedes"

cuando recuerden Su santidad
Posibles significados son 1) "cuando recuerden cuan Santo él es" o 2) "por su Santo nombre", una metonimia para "por Su"

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Chapter 98

1 Oh, canten al SEÑOR una nueva canción, pues Él ha hecho cosas maravillosas; Su mano derecha y Su santo brazo le han dado victoria. **2** El SEÑOR ha dado a conocer Su Salvación; Él ha mostrado abiertamente Su justicia a todas las naciones. **3** Él trae a memoria la lealtad y su Pacto de Fidelidad para la casa de Israel; todos los confines de la tierra verán la victoria de nuestro Dios. **4** Grite de alegría al SEÑOR, toda la tierra; entonen una canción, canten de gozo, y canten alabanzas. **5** Canten alabanzas al SEÑOR con arpa, con el arpa y con canciones melodiosas. **6** Con trompetas y el sonido del cuerno, hagan una algarabía de gozo ante el Rey, el SEÑOR. **7** Que el mar grite y todo en él, ¡el mundo y aquellos que viven en él! **8** Que los ríos aplaudan con sus manos, y las montañas griten de alegría. **9** El SEÑOR viene a juzgar la tierra; Él juzgará al mundo con justicia y las naciones con rectitud.

Psalms 98:1

Información general
Paralelismo es común en poesía hebrea.

una nueva canción
una canción que nadie nunca cantó antes. Ver cómo se ha traducido en 96:1

Su mano derecha y Su santo brazo le han
Las palabras "mano derecha" y "brazo sagrado" se refieren a la fuerza del SEÑOR. Juntos enfatizan cuán grande es su fuerza. Traducción alternativa: "su gran poder tiene"

mano derecha
la más poderosa y habilidosa mano

santo brazo
Aquí "brazo" es una metonimia para poder. Traducción alternativa: "el poder que sólo es de él"

han dado victoria
Posibles significados son 1) "capaces de derrotar a sus enemigos" o 2) "capaces de salvar a su pueblo"

ha dado a conocer Su Salvación
El sustantivo abstracto "salvación" se puede traducir usando el verbo "guardar". Traducción alternativa: "mostró a la gente que salva a su gente"

Él ha mostrado abiertamente Su justicia a todas las naciones
El sustantivo abstracto "justicia" se puede traducir usando el adjetivo "justo". La palabra "naciones" es una metonimia para "las personas que viven en todas las naciones". Traducción alternativa: "mostró a las personas que viven en todas las naciones que él es justo"

Psalms 98:3

trae a memoria
"recuerdan". Ver cómo "traer a memoria" es traducido en 20:3

todos los confines de la tierra ... toda la tierra
Estas son metonimias para todas las personas de la tierra. Traducción alternativa: "personas de todo el mundo ... todas las personas en el mundo"

verán la victoria de nuestro Dios
El sujeto abstracto "victoria" puede ser traducido usando el verbo "derrotar" Traducción alternativa: "verá a nuestro Dios derrotar a sus enemigos"

entonen una canción
"de repente compienza a cantar alegremente"

canten con gozo
"canta porque estás feliz"

canten alabanzas
"canten alabanzas a Dios"

Psalms 98:5

melodiosas
sonido musical agradable o placentero

del cuerno
un cuerno de animal usado como instrumento musical

hagan una algarabía de gozo
"levanten un grito" Vea cómo "grito" es traducido en 47:1

Psalms 98:7

Que el mar grite y todo en él
El salmista habla como si el mar fuera una persona que puede gritar a Dios. Traducción alternativa: "Dejen que sea como el mar y todo gritara"

el mundo y aquellos que viven en él
El salmista habla como si el mundo fuera una persona. Traducción alternativa: "y dejen al mundo y los que viven gritar"

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Que los ríos aplaudan con sus manos, y las montañas griten de alegría
El salmista habla como si los ríos y las montañas fueran personas que pudieran aplaudir y gritar. Traducción alternativa: "Sea como si los ríos aplaudieran y las montañas gritaran de alegría"

al mundo ... las naciones
Estas frases son metonimias de "las personas en el mundo" y "las personas que viven en las naciones"

las naciones con justicia
"él juzgará a las naciones con justicia"

con justicia
"honestamente" o "usando el mismo estándar para todos"

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Chapter 99

1 El SEÑOR reina; dejen que las naciones tiemblen. El se sienta entronizado sobre el querubín; la tierra tiembla. **2** El SEÑOR es grande en Sión; Él es exaltado sobre todas las naciones. **3** Deja que ellos alaben tu maravilloso y gran nombre; Él es santo. **4** El rey es fuerte, y Él ama la justicia. Tú has establecido la rectitud; Tú has hecho justicia en Jacob. **5** Alaba al SEÑOR nuestro Dios y adora en el estrado de sus pies. Él es santo. **6** Moisés y Aarón estaban entre sus sacerdotes, y Samuel estaba entre aquellos que le oraban a Él. Ellos oran al SEÑOR, y Él les responde a ellos. **7** Él les habla a ellos desde la columna de nube. Ellos mantuvieron sus solemnes mandamientos y ordenanzas que Él les dió. **8** Tú les respondiste, SEÑOR nuestro Dios. Un Dios perdonador fuiste para ellos, pero uno que castigaste sus andanzas pecaminosas. **9** Alaben al SEÑOR nuestro Dios, y alabenlo en su santo monte, porque El SEÑOR tú Dios es santo.

Psalms 99:1

Información general
Paralelismo es común en poesía hebrea.

las naciones
Esto se refiere a las personas de todas las naciones. Traduccion alternativa: "las personas de todas las naciones"

tiemblan
tiembla con miedo

El se sienta entronizado sobre el querubín
El salmista habla como si el trono en el que el SEÑOR se sienta está sobre los querubines en la tapa del arca de los decretos del pacto en el templo.

tiembla
agita de miedo

El SEÑOR es grande en Sión, Él es exaltado sobre todas las naciones
"el SEÑOR no solo es grande en Sion, sino que está exaltado sobre todas las naciones" o "el SEÑOR no solo gobierna en Sion, él gobierna sobre todas las naciones"

Él es exaltado sobre todas las naciones
Esto se puede establecer en forma activa. Traducción alternativa: "la gente en todas las naciones lo exalta" o "la gente en todas las naciones lo alaba mucho"

Deja que ellos alaben tu maravilloso y gran nombre
Aquí el autor pasa de hablar sobre Dios a hablar con Dios. Sin embargo, después de esta frase, vuelve a hablar sobre Dios.

Psalms 99:4

Él ama la justicia
El sujeto abstracto "justicia" puede ser traducido usando la frase "lo que es justo" Traducción alternativa: "él ama hacer la justicia"

Tú has establecido la rectitud
El sujeto abstracto "rectitud" es una metonimia de las leyes que son justas. "La ley que has establecido son justas"

de sus pies
"ante su trono"

Psalms 99:6

solemnes
"sagrado"

Psalms 99:8

Tú les respondiste
"Tú has respondido a tu pueblo"

su santo monte
"Monte Zion"

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Chapter 100

1 Grite alegrementemente al SEÑOR, toda la tierra. **2** Sirvan al SEÑOR con alegría; vengan ante Su presencia con cántico gozoso. **3** Conozcan que el SEÑOR es Dios; Él nos hizo, y nosotros somos suyos. Nosotros somos Su pueblo y la oveja de su prado. **4** Entren por Sus puertas con acción de gracias y a sus atrios con alabanza. Den gracias a Él y bendigan Su nombre. **5** Pués el SEÑOR es bueno; Su Pacto de Fidelidad dura por siempre y Su veracidad por todas las generaciones.

Psalms 100:1

Información general
Paralelismo es común en poesía hebrea

Grite alegremente al SEÑOR
"Levanten gritos al SEÑOR" Vea como "grito" es traducido en 47:1

toda la tierra
Esto se refiere a todas las personas de la tierra. Traduccion alternativa: "todos en la tierra"

vengan ante Su presencia
El salmista habla como si él estuviera diciendo a los lectores para ir a la habitación del trono del rey. Traducción alternativa: "ir donde está cantando con gozo" o "él puede escucharte, entonces canta alegremente"

Psalms 100:3

la oveja de su prado
El pueblo de Dios es como una oveja, Traducción alternativa: "el pueblo que Dios provee y protege"

prado
área de pastos que alimentan animales

Psalms 100:4

con acción de gracias
"mientras lo agradecen" o "mientras dan gracias a él"

bendigan Su nombre
La palabra "nombre" es una metonimia del SEÑOR a sí mismo. Traducción alternativa: "bendice al SEÑOR" o "haz lo que hace feliz al SEÑOR" Vea cómo "bendice Su glorioso nombre" es traducido en 72:18

Su veracidad por todas las generaciones
"su veracidad dura por todas las generaciones"

por todas las generaciones
"generación en generación" vea cómo está traducido en 89:3

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Chapter 101

1 Yo cantaré de Su Pacto de Fidelidad y su justicia; a ti, SEÑOR, yo cantaré alabanzas. **2** Yo caminaré en camino de integridad. Oh, ¿cuándo Tú vendrás a mí? Yo caminaré con integridad en mi casa. **3** Yo no permitire el mal delante de mis ojos; yo aborrezco la maldad; esta no se aferrará a mí. **4** Las personas perversas me dejarán; yo no soy leal a la maldad. **5** Yo destruiré a cualquiera que secretamente calumnie a su vecino. Yo no toleraré a nadie que tenga un comportamiento orgulloso y una actitud arrogante. **6** Yo miraré al fiel de la tierra para que se siente a mi lado. Aquellos que caminan en el camino de integridad, pueden servirme. **7** Las personas engañosas no permanecerán en mi casa; los mentirosos no serán bienvenidos delante de mis ojos. **8** De mañana tras mañana, yo destruiré a todos los malvados de la tierra; yo removeré a todos los malechores de la ciudad del SEÑOR.

Psalms 101:1

Información general
Paralelismo es común en poesía hebrea.

Psalms 101:2

Yo caminaré en camino de integridad
Aquí David habla acerca de "vivir" como si fuese "caminar". Traducción alternativa: "Yo viviré de forma honesta y correcta" o "Viviré una vida llena de integridad"

Yo caminaré con integridad en mi casa
Aquí David habla acerca de "vivir" como si fuese "caminar". También, David habla de supervisar su casa con integridad, como si la integridad fuera un objeto físico en su casa. Traducción alternativa: "Yo supervisaré mi casa con integridad"

Yo no permitire el mal delante de mis ojos
"el mal" es un sujeto abstracto que puede ser escrito como una frase. El idioma, "poner el mal delante de mis ojos" significa aprobarlo. Traducción alternativa: "No aprobaré que nadie haga lo malo en mi presencia"

esta no se aferrará a mí
David describe el "mal" como si fuera algo incapaz de aferrarse a él. Esto significa que él no permitirá que las cosas malas y personas malas hagan cosas malvadas. Traducción alterativa: "No permitiré el mal en absoluto"

aferrará
mantenerse en algo o alguien muy apretado

Psalms 101:4

maldad
"nada que sea malvado"

un comportamiento orgulloso y una actitud arrogante
Estas dos frases significan básicamente lo mismo y enfatizan cuan orgullosa puede ser una persona.

comportamiento
"actitud" o "personalidad"

Yo miraré al fiel de la tierra para que se siente a mi lado
Esto significa que David permite a esa gente estar cerca de él y vivir con él. Traducción alternativa: "Yo permitiré al fiel de la tierra vivir conmigo"

al fiel
Esto se refiere a las personas que son fieles a Dios. Traducción alternativa: "las personas fieles"

caminan en el camino de integridad
Aquí David habla acerca de "vivir" como si fuera "caminar". Traducción alternativa: "viven de forma honesta y correcta" o "viven vidas llenas de integridad"

Psalms 101:7

Las personas engañosas no ... los mentirosos no
Estas dos frases tienen la misma idea y son usadas juntas para enfatizar cómo David no tolerará a las personas engañosas.

los mentirosos no serán bienvenidos
Esto puede ser declarado de forma activa. Traducción alternativa: "No daré bienvenida a los mentirosos"

delante de mis ojos
Aquí "mis ojos" se refiere a David mismo. Traducción alternativa: "delante de mí" o "en mi presencia"

mañana tras mañana
"Todos los días" (UDB)

los malvados
Esto se refiere a las personas malvadas. Traducción alternativa: "las personas malvados"

de la ciudad del SEÑOR
David se refiere a la ciudad en la que está como "la ciudad del SEÑOR". Esto se puede aclarar. Traducción alternativa: "de esta ciudad", la cual es la ciudad del SEÑOR.

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Chapter 102

1 Escucha mi oración, SEÑOR; escucha mi llanto a ti. **2** No escondas tu rostro de mí en mi tiempo de problemas. Escúchame. Cuando te llamo, contéstame rápidamente. **3** Pués mis días pasan como humo, y mis huesos arden como fuego. **4** Mi corazón está destruido, y soy como la hierba que se ha marchitado. Yo me olvido de comer cualquier alimento. **5** Con mi constante gemir, me he vuelto muy delgado. **6** Soy como un pelícano del desierto; me he vuelto como un búho en las ruinas. **7** Como un pájaro solitario en el tejado, yo me acuesto, pero no duermo. **8** Mis enemigos me insultan todo el día; aquellos que se burlan de mí, usan mi nombre en maldiciones. **9** Yo como cenizas como pan y mezclo mi bebida con lágrimas. **10** A causa de tu furiosa ira, Tú me has levantado para derribarme. **11** Mis días son como una sombra que se desvanece, y yo me he marchitado como la hierba. **12** Pero Tú, SEÑOR, vives por siempre, y tú fama es por todas las generaciones. **13** Tú te levantarás y tendrás misericordoa en Sion. Ahora es el tiempo de tener misericordia sobre ella; el tiempo señalado ha llegado. **14** Pues tus siervos sostienen sus apreciadas piedras y sienten compasión por el polvo de sus ruinas. **15** Las naciones respetarán Tu nombre, SEÑOR, y todos los reyes de la tierra honrarán Tu gloria. **16** El SEÑOR reconstruirá Sion y aparecerá en Su gloria. **17** En ese tiempo, Él respondará a la oración del necesitado; Él no rechazará su oración. **18** Esto estará escrito para las generaciones futuras, y un pueblo aún no nacido, alabará al SEÑOR. **19** Pués Él ha mirado hacia abajo desde las santas alturas; desde el cielo el SEÑOR ha visto la tierra, **20** para escuchar el gemir de los prisioneros, para liberar aquellos que estaban condenados a muerte. **21** Entonces los hombres proclamarán el nombre del SEÑOR en Sion y su alabanza en Jerusalén **22** cuando los pueblos y reinos se junten para servir al SEÑOR. **23** Él ha quitado mi fuerza a la mitad de mi vida. Él ha acortado mis días. **24** Yo dije: "Mi Dios, no me lleves a la mitad de la vida; Tú estás aquí a través de todas las generaciones. **25** En tiempos antiguos Tú pusiste la tierra en su lugar; los cielos son el trabajo de Tus manos. **26** Ellos perecerán, pero Tú permanecerás; ellos todos envejecerán como la ropa; como vestimenta, Tú los removerás, y ellos desaparecerán. **27** Pero tú eres el mismo, y tus años no tendrán fin. **28** Los hijos de tus siervos vivirán, y sus descendientes vivirán en Tu presencia."

Psalms 102:1

Información general
Paralelismo es común en poesía hebrea.

afligido
Esto se refiere a un hombre que está afligido. Traducción alternativa: "el hombre afligido"

abrumado
"desmayado" o "débil"

derramar su lamento ante el SEÑOR
La forma que el autor expresa su lamento es comparado con derramar líquido. Traducción alternativa: "expresa libremente su dolor al SEÑOR"

Psalms 102:3

mis días pasan como humo
Aquí "mis días" se refiere a la vida del autor y la idea de "humo" es algo que desaparece rápido. Traducción alternativa: "mi vida pasa rápidamente"

mis huesos arden como fuego
Aquí el autor se refiere a su "cuepro" como "huesos". Traducción alternativa: "mi cuerpo se siente como quemando"

Mi corazón está destruido
Aquí el autor se refiere a sí mismo como su "corazón". Esto puede ser declarado de forma activa. Traducción alternativa: "Estoy deseperado"

soy como la hierba que se ha marchitado
Esto es otra forma para describir su deseperación. Traducción alternativa: "Siento que me estoy secando como se marchita la hierba"

Psalms 102:5

Soy como un pelícano del desierto
Él compara su soledad con la de un pelícano, el cual se ve ocasionalmente solo en comparación a otras aves. Traducción alternativa: "Estoy solo y despistado como un pelícano en el desierto"

un pelicano
un gran ave pescador

me he vuelto como un búho en las ruinas
El autor continúa describiendo la soledad por medio de la comparación a sí mismo con un búho que es abandonado en las ruinas. Traducción alternativa: "Me he vuelto solitario como un búho abandonado en ruinas"

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un búho
Esta ave está despierta en la noche. Traducción alternativa: "un ave nocturna"

Psalms 102:7

Como un pájaro solitario en el tejado
El escritor se compara a sí mismo como un pájaro para enfatizar su sentimiento de soledad.

Psalms 102:9

Yo como cenizas como pan
David podría sentarse en cenizas como un acto de luto, por lo tanto las cenizas podrían caer en su comida. Traducción alternativa: "Como cenizas como comer pan" o "Como estoy de luto, las cenizas caen en el pan que como"

y mezclo mi bebida con lágrimas
David no mezcla a propósito su bebida con lágrimas; más bien us cenizas podrían caer en su copa mientras él está de luto y llanto. Traducción alternativa: "y mis lágrimas caen dentro de mi copa que bebo"

Tú me has levantado para derribarme
Dios no ha levantado el cuerpo de David y arrojado al suelo literalmente; más bien David dice esto para describir lo que él está sintiendo y experimentado. Traducción alternativa: "es como que me has levantado y arrojado abajo"

Psalms 102:11

Mis días son como una sombra que se desvanece
David compara el tiempo que le queda para vivir en la tierra como sombra que se desvanece. Traducción alternativa: "Mi tiempo para permanecer vivo es corto como una sombra vespertina que pronto desaparecerá"

y yo me he marchitado como la hierba
Como el cuerpo de David se debilita y está cerca de finalizar su vida, él compara como la hierba marchitada. Traducción alternativa: "mi cuerpo se ha debilitado como la hierba se marchita"

marchitado
seco y marchito

tú fama es por todas las generaciones
"tú serás reconocido por todas las generaciones que vienen"

fama
ser conocido por muchas personas

Psalms 102:13

tendrás misericordia en Sion
Aquí "Sion" se refiere a las personas que viven en Sion. Traducción alternativa: "ten misericordia de las personas de Sion" (Ver: Metonymy)

sobre ella
La palabra "su" se refiere a Sion.

sostienen sus apreciadas piedras
Las "piedras" se refieren a piedras que son parte del muro de una ciudad antes de ser destruida. Traduccion alternativa: "sigue amando las piedras que fueron formadas en el muro de la ciudad"

tu nombre
Aquí "tu nombre" se refiere al SEÑOR. Traducción alternativa: "tú" (Ver: Metonymy)

honrarán Tu gloria
El pueblo honrará al SEÑOR por su gloria. Aquí el SEÑOR es referido por su gloria. Traducción alternativa: "te honrará porque eres glorioso"

aparecerá en Su gloria
"será visto como glorioso" o "las personas verán su gloria"

Psalms 102:17

del necesitado
Esto se refiere a las personas necesitadas.

Él no rechazará su oración
Esto puede ser declarado de forma activa. Traducción alternativa: "El SEÑOR aceptará sus oraciones"

Esto estará escrito para las generaciones
Esto puede ser declarado de forma activa. Traducción alternativa: "Escribiré esto para el futuro de las generaciones"

Psalms 102:19

Pués Él ha mirado hacia abajo desde las santas alturas; desde el cielo el SEÑOR ha visto la tierra
Estas dos frases tienen similar significado y son usadas juntas para enfatizar cómo Dios mira abajo desde el cielo.

las santas alturas
"su santo lugar alto encima de la tierra"

aquellos que estaban condenados a muerte
Esto puede ser declarado de forma activa. traducción alternativa: "aquellos a quienes las autoridades habían sentenciado a morir"

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Psalms 102:21

proclamarán el nombre del SEÑOR en Sion y su alabanza en Jerusalén
Estas dos frases tienen el mismo significado y enfatizan la idea de alabar el nombre del SEÑOR.

y su alabanza
Estas palabras perdidas pueden ser añadidas. Traduccion alternativa: "y proclama su alabanza"

Psalms 102:23

Él ha quitado mi fuerza
David describe a Dios haciendo que se debilite como si su fuerza fuera un elemento físico que se le podría quitar. Traducción alternativa: "me ha hecho debilitarme"

mis días
La palabra "días" aquí se refiere a su vida. traduccion alternativa: "mi vida"

no me lleves
David le pide a Dios que no le deje morir. Traducción alternativa: "no me quites de la tierra" (UDB) o "no me dejes morir"

Tú estás aquí a través de todas las generaciones
"tú estás presenta a través de todas las generaciones"

Psalms 102:25

ellos todos envejecerán
La palabra "ellos" se refiere a "la tierra" y al "cielo"

tus años no tendrán fin
Aquí David describe la longitud de los tiempos que Dios vive como sus "años". Esto puede ser escrito de forma activa. Traducción alternativa: "tú vivirás por siempre"

Psalms 102:28

vivirán
"continuará viviendo"

vivirán en Tu presencia
Aquí David describe los descendientes siendo protegidos por el SEÑOR como estando en su presencia. Traducción alternativa: "son protegidos como viviendo en tu presencia"

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Chapter 103

1 Yo doy alabanzas al SEÑOR con toda mi vida, y con todo lo que está dentro de mí, yo doy alabanza a Su santo nombre. **2** Yo doy alabanza al SEÑOR con toda mi vida, y yo recuerdo todas Sus buenas obras. **3** Él perdona todos tus pecados; Él sana todas tus enfermedades. **4** Él redime tu vida de la destrucción; Él te corona con el Pacto de Fidelidad y actos de tierna misericordia. **5** Él satisface tu vida con buenas cosas para que tu juventud sea renovada como el águila. **6** El SEÑOR hace lo que es recto y hace actos de justicia para todos lo que son oprimidos. **7** Él hizo conocer sus caminos a Moisés, sus obras a los descendientes de Israel. **8** El SEÑOR es misericordioso y clemente; Él es paciente; Él tiene gran lealtad al pacto. **9** Él no siempre disciplinará; Él no siempre está enojado. **10** Él no trata con nosotros tal como merecen nuestros pecados, o nos paga a nosotros por lo que demandan nuestros pecados. **11** Porque así como los cielos están altos sobre la tierra, así de grande es Su Pacto de Fidelidad hacia aquellos que lo honran. **12** Tan lejos como el este está del oeste, así es como lejos Él ha removido la culpa de nuestros pecados de nosotros. **13** Tal como un padre tiene compasión de sus hijos, así el SEÑOR tiene compasión sobre aquellos que lo honran. **14** Pues Él conoce cómo nosotros estamos echos; Él sabe que nosotros somos polvo. **15** En cuanto al hombre, sus días son como la hierba; él florece como una flor en un campo. **16** El viento sopla sobre ella, y ella desaparece, y nadie puede si quiera decir donde ella una vez creció. **17** Pero el Pacto de Fidelidad del SEÑOR es desde la eternidad a la eternidad sobre aquellos que lo honran. Su justicia se extiende a sus descendientes. **18** Ellos mantienen su pacto y recuerdan obedecer sus instrucciones. **19** El SEÑOR ha establecido Su trono en los cielos, y Su reino gobierna sobre todos. **20** Den alabanzas al SEÑOR, ustedes Sus ángeles, ustedes los poderosos que son fuertes y cumplen Su palabra, y obedecen el sonido de Su palabra. **21** Den alabanzas al SEÑOR, todas sus huestes, ustedes son sus siervos que llevan a cabo Su voluntad. **22** Den alabanzas al SEÑOR, todas Sus criaturas, en todos los lugares donde Él reina. Yo daré alabanzas al SEÑOR con toda mi vida.

Psalms 103:1

Información general
Paralelismo es común en poesía hebrea.

Un salmo de David
Posibles significados son 1) David escribió el salmo o 2) el salmo es sobre David o 3) el salmo está al estilo de los salmos de David

Yo doy alabanzas al SEÑOR con toda mi vida, y con todo lo que está dentro de mí, yo doy alabanza a Su santo nombre
Estas dos frases significan básicamente lo mismo y enfatizan cuánto alabará al SEÑOR. Traducción alternativa: "Alabaré al SEÑOR con todo lo que soy"

yo doy alabanza a Su santo nombre
Esto se refiere a alabar el nombre del SEÑOR como el SEÑOR.

todo lo que está dentro de mí
"todo de mí" o "todo lo que soy". David usa esta frase para referirse a sí mismo y para enfatizar su devoción al SEÑOR.

Psalms 103:3

tus ... tú
Muchas traducciones expresan esto con "mi, yo, mi" como la UDB lo hace.

Él redime tu vida de la destrucción
Esto significa que el SEÑOR lo mantiene vivo. Traducción alternativa: "Él me salva de morir"

Él te corona
Aquí "bendicion" está descrito como si fuera "coronar". Traduccion alternativas: "él te bendice"

Él satisface tu vida con buenas cosas
La frase "tu vida" se refiere a "tú", pero enfatiza que el SEÑOR da bendiciones durante toda la vida. Traducción alternativa: "Te satisface con cosas buenas a través de tu vida"

tu juventud sea renovada como el águila
Tener su "juventud renovada" significa sentirse joven nuevamente. Aquí David compara este sentimiento de juventud con la rapidez y la fuerza de un águila. Traducción alternativa: "te sientes joven y eres fuerte como un águila"

tu juventud
"juventud" es referida como la fuerza que uno tiene como adulto jóven.

Psalms 103:6

hace actos de justicia
"causa justicia para que ocurra"

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todos lo que son oprimidos
Quien está realizando la opresión puede ser declarado explícitamente. Traducción alternativa: "todos los que son oprimidos por los hombres"

sus obras a los descendientes
Las palabras perdidas pueden ser añadidas. Traducción alternativa: "él hizo que se conozcan sus obras a los descendientes"

Él tiene gran lealtad al pacto
"está lleno de misericordia y amor"

Psalms 103:9

Él no siempre disciplinará; Él no siempre está enojado
Estas dos frases tienen significados similares. El segundo fortalece el pensamiento en el primero.

Él no trata con nosotros ... o nos paga a nosotros
Estas dos frases son paralelas y enfatizan que Dios no nos castiga como merecemos. Traducción alternativa: "Él no nos paga con el castigo que merecemos por nuestros pecados"

trata con nosotros
"nos castiga"

Psalms 103:11

Porque así como los cielos están altos ... hacia aquellos que lo honran
El símil compara la gran distancia entre el cielo y la tierra con la grandeza del amor de Dios por su pueblo.

Tan lejos como el este ... ha removido la culpa de nuestros pecados de nosotros
La distancia entre el este y el oeste es tan grande que no se puede medir. En este símil, esa distancia se compara con cuán lejos Dios aleja nuestra culpa de nosotros.

Tal como un padre tiene compasión ... sobre aquellos que lo honran
Aquí el autor compara la compasión de un padre por sus hijos con la compasión del SEÑOR por aquellos que lo honran.

Psalms 103:14

cómo nosotros estamos echos
Esto se puede establecer en forma activa. Traducción alternativa: "cómo son nuestros cuerpos" o "cómo formó nuestros cuerpos"

Él sabe que nosotros somos polvo
Cuando el SEÑOR creó a Adán, el primer hombre, lo creó del polvo. Traducción alternativa: "recuerda que nos creó del polvo"

En cuanto al hombre, sus días son como la hierba
En este símil, la duración de la vida del hombre se compara con el corto período de tiempo que la hierba crece antes de morir. Traducción alternativa: "La duración de la vida del hombre es corta como la de la hierba"

él florece como una flor en un campo
En este símil, cómo el hombre crece con el tiempo se compara con cómo crece una flor.

florece
Para "florecer" es crecer bien o saludable.

El viento sopla sobre ella, y ella desaparece ... donde ella una vez creció.
Estas frases continúan hablando de flores y pasto. Comparan cómo mueren las flores y la hierba con cómo muere el hombre. Traducción alternativa: "El viento sopla sobre las flores y la hierba y desaparecen, y nadie puede decir dónde alguna vez crecieron, es lo mismo con el hombre"

Psalms 103:17

es desde la eternidad a la eternidad
Esto significa que el amor del SEÑOR continúa para siempre. Traducción alternativa: "continuará por siempre"

sus descendientes
"los descendientes de aquellos que lo honran"

Ellos mantienen su pacto y recuerdan obedecer sus instrucciones
Estas dos frases tienen similar significado.

El SEÑOR ha establecido Su trono en los cielos
Aquí el reinado del SEÑOR como rey se conoce como su "trono". Traducción alternativa: "el SEÑOR se ha sentado en los cielos donde gobierna como rey"

establecido
"hecho"

Su reino gobierna
Aquí el SEÑOR es referido por "su reino" para enfatizar su autoridad como rey. Traducción alternativa: "él gobierna"

Psalms 103:20

llevan a cabo Su voluntad
Esta es un idioma que significa "hacer su voluntad" Traduccion alternativa: "hacer su voluntad"

todos los lugares donde Él reina
"alabenlo en todos los lugares donde reinan"

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con toda mi vida
"con todo de mí" o "con toda mi alma". Esta frase significa que alabará al SEÑOR de todo corazón y se usa para enfatizar su devoción hacia él.

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Chapter 104

1 Yo doy alabanza al SEÑOR con toda mi vida, SEÑOR mi Dios, Tú eres sumamente magnífico; Tú estás vestido de esplendor y majestad. **2** Tú Te cubres de luz como con un vestido; Tú despliegas los cielos como una cortina de tienda. **3** Tú colocas las vigas de Tus aposentos en las nubes; Tú haces de las nubes Tu carro; Tú caminas sobre las alas del viento. **4** Él hace de los vientos Sus mensajeros, a las llamas de fuego Sus sirvientes. **5** Él puso los fundamentos de la tierra, y ella nunca será movida. **6** Tú cubriste la tierra con agua como un vestido; el agua cubrió las montañas. **7** Tu reprensión hizo que las aguas retrocedieran; al sonido de Tu estruendosa voz ellas huyeron. **8** Las montañas se levantaron, y los valles se dispersaron a los lugares que Tú habías señalado para ellos. **9** Tú has establecido una frontera para ellas, que ellas no cruzarán; ellas no volverán a cubrir la tierra otra vez. **10** Él hizo que los manantiales fluyeran a los valles; las quebradas fluyen entre las montañas. **11** Ellas suplen agua para todos los animales del campo; los burros salvajes sacian su sed. **12** En las riveras de los ríos las aves construyen sus nidos; ellas cantan entre las ramas. **13** Él riega las montañas desde Sus depósitos de agua en el cielo. La tierra está llena del fruto de Su labor. **14** Él hace crecer la hierba para el ganado y plantas para que el hombre cultive para que así el hombre pueda producir alimento de la tierra. **15** Él hace vino para hacer que el hombre se alegre, aceite para hacer que su rostro brille, y alimento para sostener su vida. **16** Los árboles del SEÑOR reciben abundancia de lluvia; los cedros del Líbano que Él plantó. **17** Allí las pajaros hacen sus nidos. La cigüeña hace del ciprés su hogar. **18** Las cabras salvajes viven en las montañas altas; las alturas de las montañas son un refugio para los tejones. **19** Él puso a la luna para marcar las estaciones; el sol conoce a que hora ponerse. **20** Tú haces la oscuridad de la noche cuando todas las bestias del bosque salen. **21** Los leoncillos rugen por su presa y buscan su alimento de Dios. **22** Cuando el sol sale, ellos se retiran y duermen en sus guaridas. **23** Mientras tanto, la gente sale a su trabajo y labora hasta el anochecer. **24** SEÑOR, ¡que muchas y variadas son Tus obras! Con sabiduría las hiciste todas; la tierra se desborda con Tus obras. **25** Allá está el mar, profundo y ancho, repleto de innumerables criaturas, tanto pequeñas como grandes. **26** Los barcos navegan allí, y también el Leviatán allí está, el cual Tú formaste para juguar en el mar. **27** Todos estos miran para que a tiempo les des su alimento. **28** Cuando Tú se lo das, ellos se reúnen; cuando Tú abres Tu mano, ellos son satisfechos. **29** Cuando Tú escondes Tu rostro, ellos se angustian; si Tú les quitas su aliento, se mueren y vuelven al polvo. **30** Cuando Tú envías Tu Espíritu, ellos son creados, y Tú renuevas la tierra. **31** Que la gloria del SEÑOR dure para siempre; que el SEÑOR disfrute Su creación. **32** Él mira hacia abajo sobre la tierra, y ella tiembla; Él toca las montañas y ellas humean. **33** Yo cantaré al SEÑOR toda mi vida; yo cantaré alabanza a mi Dios mientras viva. **34** Que mis pensamientos sean dulces para Él; yo me regocijaré en el SEÑOR. **35** Que los pecadores desaparezcan de la tierra, y que los malvados no sean más. Yo doy alabanza al SEÑOR con toda mi vida. Alaben al SEÑOR.

Psalms 104:1

Información general
Paralelismo es común en la poesía hebrea.

Información general
Este salmo es una canción de alabanza.

con toda mi vida
"con todo de mí" o "con toda mi alma". Esta frase significa que alabará al SEÑOR de todo corazón y se usa para enfatizar su devoción hacia él.

Tú estás vestido de esplendor y majestad
Las palabras "esplendor" y "majestad" tienen significados similares y enfatizan la grandeza de la gloria del SEÑOR. Se describen como la ropa del SEÑOR como una prenda. Traducción alternativa: "tienes esplendor y majestad a tu alrededor"

Tú Te cubres de luz como con un vestido
el SEÑOR se describe como cubierto de luz como si la luz fuera una prenda a su alrededor. Traducción alternativa: "Estás cubierto de luz"

Tú despliegas los cielos como una cortina de tienda
Aquí se describe a Dios como extendiendo los cielos como si alguien extendiera una tienda de campaña al instalarla. Traducción alternativa: "extiendes los cielos como si alguien armara una tienda de campaña"

Tú colocas las vigas de Tus aposentos en las nubes
"Construyes tus habitaciones superiores en los cielos". Esto se refiere a que su casa es tan alta que el piso superior se extiende hacia las nubes.

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Tú haces de las nubes Tu carro
Aquí se describe que las nubes llevan al SEÑOR como si fueran un carro. Traducción alternativa: "haces que las nubes te lleven como un carro"

Tú caminas sobre las alas del viento
Aquí el soplo del viento se describe como alas sobre las cuales camina el SEÑOR. Traducción alternativa: "caminas sobre el viento"

Psalms 104:4

Él hace de los vientos Sus mensajeros
Los significados posibles son 1) hace que el viento pueda llevar un mensaje como un mensajero, "Hace que los vientos sean como sus mensajeros" o 2) "Hace que sus mensajeros sean veloces como el viento" (Ver: y)

a las llamas de fuego Sus sirvientes
Los significados posibles son 1) "hace que las llamas de fuego sean como sus sirvientes". Hace que el fuego lo sirva como lo haría un sirviente o 2) "hace que sus sirvientes sean como llamas de fuego" Y

a las llamas de fuego Sus sirvientes
Esto se puede establecer con la información implícita de la línea anterior. Traducción alternativa: "Él hace que las llamas de fuego sean sus sirvientes"

Él puso los fundamentos de la tierra
Aquí la frase "puso los fundamentos" significa "creado". Traducción alternativa: "Él creó toda la tierra"

Psalms 104:6

Tú cubriste la tierra con agua como un vestido
Aquí se compara el agua que cubría la tierra con la forma en que una vestimenta grande puede cubrir completamente algo. Traducción alternativa: "Cubriste completamente la tierra con agua"

Tu reprensión hizo que las aguas retrocedieran ... ellas huyeron
Estas dos frases tienen básicamente el mismo significado y se usan juntas para enfatizar cómo Dios habló y las aguas se fueron.

retrocedieran
"retractaron" o "volvieron"

ellos huyeron
Aquí el salmista habla de las aguas que retroceden como si huyeran como un animal después de escuchar la voz del SEÑOR. La palabra "huyó" significa huir rápidamente. Traducción alternativa: "se apresuró"

Psalms 104:8

Las montañas se levantaron, y los valles se dispersaron a los lugares
Aquí el salmista habla de Dios haciendo que las montañas y los valles se muevan y cambien como si eligieran moverse ellos mismos. Se describen de esta manera para enfatizar el poder de Dios.

una frontera para ellas, que ellas no cruzarán
Aquí el salmista habla de Dios haciendo que las aguas no crucen el límite que él creó para ellos como si las aguas mismas decidieran no cruzarlo. Se describen de esta manera para enfatizar la autoridad de Dios sobre ellos. Traducción alternativa: "un límite para ellos que no pueden cruzar"

frontera
"línea" o "borde"

para ellas
La palabra "ellas" se refiere a las aguas.

Psalms 104:10

quebradas
ríos pequeños

los burros salvajes sacian su sed
Puede ser declarado claramente que ellos apagan su sed bebiendo el agua. Traducción alternativa: "los burros salvajes beben el agua para calmar su sed"

riveras
el suelo al costado de un río

ellas cantan entre las ramas
Aquí David describe a los pájaros cantando como si estuvieran cantando. Traducción alternativa: "chirrían entre las ramas de los árboles"

Psalms 104:13

Él riega las montañas desde Sus depósitos de agua en el cielo
Esto significa que Dios hace que llueva. Las aguas se describen como residiendo en cámaras en el cielo. Traducción alternativa: "Riega las montañas haciendo que las lluvias caigan del cielo"

del fruto de Su labor
"las muchas cosas buenas que has creado" (UDB)

y plantas para que el hombre cultive
"Las palabras perdidas pueden ser añadidas. Traducción alternativa: "y hace que las plantas crezcan para que el hombre cultive"

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Psalms 104:16

Los árboles del SEÑOR reciben abundancia de lluvia
Esto se puede establecer en forma activa. Traducción alternativa: "el SEÑOR proporciona mucha lluvia para sus árboles"

Allí las pajaros hacen sus nidos
Hacen sus nidos en los cedros. Esto se puede afirmar claramente. Traducción alternativa: "Las aves hacen sus nidos en los cedros"

cigüeña
Un tipo de ave. Traducción alternativa: "ave"

tejones
El tejón es un animal pequeño que se ve como un gran roedor. Traducción alternativa: "tejón de roca"

Psalms 104:19

estaciones
Esta palabra se refiere a diferentes cambios climáticos durante el año. Algunos lugares tienen estación lluviosa y seca, mientras que otros tienen primavera, verano, otoño e invierno.

el sol conoce que hora
Aquí David describe al sol como si supiera a qué hora del día es. Traducción alternativa: "hizo que el sol se pusiera cuando era el momento"

Tú haces
"SEÑOR, tú haces". Aquí los autores cambian de hablar sobre el SEÑOR a hablar con él.

Psalms 104:21

presa
Este es un animal que es comida de otro animal

y buscan su alimento de Dios
"pero ellos confían en Dios que proveerá su comida"

retiran
"volver atrás" o "moverse"

guaridas
las casas de algun mamífero y pequeño animal

Psalms 104:23

se desborda con Tus obras
Aquí David describe la cantidad de cosas que el SEÑOR había creado como si fueran un líquido que se desborda de un recipiente. Traducción alternativa: "está lleno de tu trabajo"

Psalms 104:25

profundo y ancho
"Es muy profundo y muy ancho". La profundidad y el ancho del mar enfatizan cuán grande es.

repleto
"desbordado"

innumerables
"incontable"

tanto pequeñas como grandes
Esto significan criaturas de todos los tamaños.

los barcos navegan allí
"los barcos navegan por el océano"

Psalms 104:27

Todos estos
"todas estas criaturas"

a tiempo les des su alimento
"darles su alimento cuando ellos lo necesiten"

Cuando Tú se lo das, ellos se reúnen
Puede ser útil afirmar que se trata de alimentos. Traducción alternativa: "Cuando les das comida, la recogen"

reúnen
"colectan"

cuando Tú abres Tu mano
Esto describe al SEÑOR como abriendo su mano para dar comida a las criaturas. Traducción alternativa: "cuando abres tu mano para alimentarlos"

Psalms 104:29

escondes tu rostro
Esto significa que el SEÑOR no los mira ni les presta atención. Traducción alternativa: "cuando no los miras" o "cuando los ignoras"

vuelven al polvo
Esto significa que sus cuerpos se descomponen y se convierten en tierra nuevamente. Traducción alternativa: "sus cuerpos se descomponen y regresan al suelo"

Cuando Tú envias tu Espiritu
Esto se refiere a su Espíritu enviado para dar vida a las criaturas.

ellos son creados
Es el espíritu del SEÑOR que los creó.

Tú renuevas la tierra
"haces que la tierra esté llena de nueva vida"

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Psalms 104:33

mis pensamientos sean dulces
Él está comparando sus pensamientos con algo que sabe dulce. Traducción alternativa: "mis pensamientos son agradables.

Psalms 104:35

desaparezcan
"desaparecer"

que los malvados no sean más
La frase "los malvados" se refiere a las personas malvadas. Traducción alternativa: "pueden las personas malvadas desaparecer"

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Chapter 105

1 Den gracias al SEÑOR, invoquen Su nombre; den a conocer Sus obras entre las naciones. **2** Canten a Él, canten alabanzas a Él; hablen de todas Sus maravillosas obras. **3** Jáctense en Su santo nombre; permitan que el corazón de aquellos que buscan al SEÑOR se regocije. **4** Busquen al SEÑOR y Su fuerza; busquen Su presencia continuamente. **5-6** Recuerden las cosas maravillosas que Él ha hecho, Sus milagros y los decretos de su boca, ustedes descendientes de Abraham, su siervo, ustedes pueblo de Jacob, Sus escogidos. **7** Él es el SEÑOR, nuestro Dios. Sus decretos están sobre toda la tierra. **8** Él recuerda Su pacto para siempre, la palabra que Él ordenó por mil generaciones. **9** Él recuerda el pacto que Él hizo con Abraham y su juramento a Isaac. **10** Esto es lo que Él confirmó a Jacob como estatuto y a Israel como pacto eterno. **11** Él dijo: "Yo te daré la tierra de Canaán como tu parte de tu herencia." **12** Él dijo esto cuando ellos eran solamente pocos en número, tan poquitos, y eran extraños en la tierra. **13** Ellos iban de nación a nación y de un reino a otro. **14** Él no le permitió a nadie que los oprimiera; Él reprendió a reyes por motivo de ellos. **15** Él dijo: "No toquen Mis ungidos, y no le hagan daño a Mis profetas." **16** Él envió a una hambruna sobre la tierra; Él cortó todo el suministro de pan. **17** Él envió a un hombre delante de ellos; a José, que fue vendido como sirviente. **18** Sus pies fueron atados con grilletes; y sobre su cuello se colocó un collar de hierro, **19** hasta el tiempo en que sus palabras se hicieron realidad, y la palabra del SEÑOR lo puso a prueba. **20** El rey envió sirvientes para liberarlo; el gobernante del pueblo lo liberó. **21** Él lo puso a cargo de su casa como jefe de todas sus posesiones **22** para instruir a sus príncipes como deseaba y para enseñar sabiduría a sus ancianos. **23** Entonces Israel llegó a Egipto, y Jacob vivió por un tiempo en la tierra de Cam. **24** El SEÑOR hizo a Su pueblo fructífero, y los hizo más fuertes que sus enemigos. **25** Él hizo que sus enemigos odiaran a Su pueblo, para que maltrataran a Sus siervos. **26** Él envió a Moisés, Su siervo, y a Aarón, a quien Él había escogido. **27** Ellos realizaron Sus señales entre los egipcios, sus maravillas en la tierra de Cam. **28** Él envió tinieblas e hizo esa tierra oscura, pero su gente no obedeció Sus mandamientos. **29** Él transformó su agua en sangre y mató sus peces. **30** Su tierra se llenó de ranas, aún en las habitaciones de sus gobernantes. **31** Él habló y enjambres de moscas y mosquitos vinieron a través de su país. **32** Él cambió su lluvia en granizo con el fuego ardiente sobre su tierra. **33** Él destruyó sus vides e higueras; Él partió los árboles de su país. **34** Él habló, y vinieron las langostas, muchas langostas. **35** Las langostas se comieron toda la vegetación de su tierra. Ellas se comieron todos los cultivos del suelo. **36** Él mató a cada primogénito en su tierra, los primeros frutos de toda su fuerza. **37** Él sacó a los israelitas con plata y oro; ninguna de Sus tribus tropezó en el camino. **38** Egipto se alegró cuando se fueron, pues los egipcios tenían miedo de ellos. **39** Él desplegó una nube como cubierta, e hizo fuego para alumbrar la noche. **40** Los israelitas pidieron comida, y Él envió codornices y los sació con pan del cielo. **41** Él partió la roca, y aguas brotaron de ella; ellas fluyeron en el desierto como un río. **42** Pués Él trajo a memoria Su santa promesa que Él le hizo a Abraham Su siervo. **43** Él sacó a Su pueblo con gozo, Sus escogidos con gritos de triunfo. **44** Él les dio las tierras de las naciones; ellos tomaron posesión de la riqueza de los pueblos **45** de manera que ellos pudieran guardar Sus estatutos y obedecer Sus leyes. Alaben al SEÑOR.

Psalms 105:1

Información general
Paralelismo es común en la poesía hebrea

invoquen Su nombre ... Jáctense en Su santo nombre
Aquí "nombre" representa al SEÑOR. Traducción alternativa: "invocarlo ... alardear de el SEÑOR"

las naciones
Esto se refiere a la gente en las naciones. Traducción alternativa: "el pueblo de las naciones"

permitan que el corazón de aquellos que buscan al SEÑOR se regocije
Aquí "el corazón" representa a la persona que busca al SEÑOR. Traducción alternativa: "deja que las personas que buscan al SEÑOR se regocijen"

Psalms 105:4

Busquen al SEÑOR y Su fuerza
"Buscar la fuerza del SEÑOR" significa pedirle que te fortalezca. Traducción alternativa: "

Recuerden
"recuerden"

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sus milagros y
Puede ser útil agregar las palabras que faltan. Traducción alternativa: "recuerda sus milagros y"

decretos de su boca
Aquí "boca" se refiere a las cosas que habló. Traducción alternativa: "decretos de que ha hablado"

ustedes descendientes de Abraham ... ustedes pueblo de Jacob
El autor está hablando de los israelitas, llamando estos nombres.

Abraham, su siervo
Abraham, sirviente del SEÑOR

Psalms 105:7

Él recuerda ... la palabra que Él ordenó
Estas dos frases comparten significados similares y se usan juntas para enfatizar. La palabra "palabra" se refiere al pacto. Traducción alternativa: "Él tiene en mente su pacto para siempre, la promesa que hizo"

Él recuerda
Esto significa recordar y pensar en algo. Traducción alternativa: "recuerda"

por mil generaciones
"1.000 generaciones"

Psalms 105:9

Él recuerda
La frase "Él recuerda" significa recordar algo. Traducción alternativa: "él recuerda"

el pacto que Él hizo con Abraham ... su juramento a Isaac
Ambas frases "el pacto" y "el juramento" se refieren a la misma promesa que el SEÑOR hizo a su pueblo.

su juramento a Isaac
Puede ser útil agregar las palabras que faltan. Traducción alternativa: "el juramento que le hizo a Isaac"

Psalms 105:12

Declaración de conexión
El salmista está escribiendo acerca de Israel

cuando ellos eran solamente pocos en número
la palabra "ellos" se refiere a los israelitas

eran extraños en la tierra
Se da a entender que "la tierra" se refiere a Canaán. Traducción alternativa: "y éramos extranjeros en la tierra de Canaán"

Ellos iban de
"Continuaron vagando"

de nación a nación y de un reino a otro
Estas dos frases tienen significados similares y se usan juntas para enfatizar.

Psalms 105:14

Declaración de conexión
El salmista escribe acerca Israel

por motivo de ellos
"por su propio bienestar". Esto se refiere a Israel.

No toquen Mis ungidos
Aquí "tocar" significa dañar, es una exageración que el SEÑOR usó para fortalecer su advertencia de no dañar a su pueblo. Traducción alternativa: "No dañar a las personas que he ungido"

Psalms 105:16

Él envió a
"Él envió." Esto significa que causó una hambruna en la tierra.

todo el suministro de pan
Aquí "pan" se refiere a la comida en general. Traducción alternativa: "todo el suministro de alimentos"

Él envió a un hombre delante de ellos; a José
Puede ser útil afirmar que lo envió antes que ellos a Egipto. Traducción alternativa: "Envió a un hombre delante de ellos a Egipto; envió a José que"

José, que fue vendido como sirviente
Esto se puede establecer en forma activa. Traducción alternativa: "Los hermanos de José lo vendieron como esclavo"

Psalms 105:18

grilletes
restricciones de metal utilizadas para sujetar las muñecas o tobillos de un prisionero

Sus pies fueron atados con grilletes; y sobre su cuello se colocó un collar de hierro
Estas declaraciones pueden reexpresarse como activas. Traducción alternativa: "Los egipcios le ataron los pies con grilletes; le pusieron un collar de hierro alrededor del cuello.

la palabra del SEÑOR lo puso a prueba
Aquí "palabra" se refiere al mensaje del SEÑOR. Traducción alternativa: "el mensaje del SEÑOR lo probó"

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Psalms 105:20

El rey envió sirvientes para liberarlo; el gobernante del pueblo lo liberó
Estas dos frases tienen básicamente el mismo significado y se usan juntas para enfatizar que el rey liberó a José

Entonces Israel llegó a Egipto
Aquí "Israel" se refiere a Jacob. Jacob también trajo a su familia con él. Traducción alternativa: "Entonces Israel y su familia llegaron a Egipto"

Psalms 105:24

El SEÑOR hizo a Su pueblo fructífero
El escritor habla del aumento de Israel como si fueran una planta que produce mucha fruta. "Dios aumentó mucho el número de su pueblo"

Él hizo que sus enemigos odiaran a Su pueblo, para que maltrataran a Sus siervos
"odiar a su pueblo y maltratar a sus sirvientes"

Ellos realizaron Sus señales ... sus maravillas en la tierra de Cam.
Estas dos frases tienen básicamente el mismo significado y se usan juntas para enfatizar. Traducción alternativa: "Moisés y Aarón realizaron los milagros de Dios en Egipto entre los descendientes de Cam"

sus maravillas
Se pueden agregar las palabras que faltan. Traducción alternativa: "y realizaron sus maravillas"

Psalms 105:28

hizo esa tierra oscura
"oscureció el cielo"

ranas
un pequeño reptil saltador

aún en las habitaciones de sus gobernantes
"incluso estaban en las habitaciones de sus gobernantes"

Psalms 105:31

Declaración de conexión
El salmista continúa describiendo el juicio del SEÑOR sobre Egipto.

enjambre
grandes grupos de moscas

mosquitos
pequeños insectos voladores como moscas pero más pequeños

granizo
hielo que cae del cielo como lluvia

Él destruyó ... él partió
Dios hizo que el granizo, la lluvia y los rayos arruinaran las vides y los árboles. Traducción alternativa: "Hizo que destruyera ... y se rompiera"

Psalms 105:34

muchas langostas
"había tantas langostas"

Las langostas se comieron toda la vegetación de su tierra. Ellas se comieron todos los cultivos del suelo
Estas dos frases tienen básicamente el mismo significado y se usan juntas para enfatizar. Traducción alternativa: "Los insectos se comieron todas las plantas y todos los cultivos en la tierra"

Él mató a cada primogénito en su tierra, los primeros frutos de toda su fuerza
Aquí la segunda frase sobre las "primicias" se usa para describir al "primogénito" en la primera frase. Traducción alternativa: "Mató a todos los primogénitos en su tierra, que fueron las primicias de todas sus fuerzas" o "Entonces el SEÑOR mató al hijo mayor en cada casa del pueblo de Egipto"

Psalms 105:37

Él sacó a los israelitas con plata y oro
Cuando los israelitas salieron de Egipto se llevaron plata y oro con ellos. Traducción alternativa: "Sacó a los isrealitas de Egipto con plata y oro en su poder"

ninguna de Sus tribus tropezó en el camino
Nadie se quedó atrás. Esto se puede afirmar positivamente Traducción alternativa: "todas sus tribus pudieron hacer el viaje"

Egipto se alegró
Aquí "Egipto" se refiere a las personas que viven en Egipto. Traducción alternativa: El pueblo de Egipto se alegró

Él desplegó una nube como cubierta
Aquí el salmista describe al SEÑOR colocando una nube en el cielo como si estuviera extendiendo una prenda. La nube era una "cubierta" para protegerlos del sol. Traducción alternativa: "Colocó una nube en el cielo para protegerlos del sol y el calor"

hizo fuego para alumbrar la noche
EL SEÑOR colocó una columna de fuego en el cielo para alumbrar durante la noche. Traducción alternativa: "colocó un fuego en el cielo para iluminar la noche"

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Psalms 105:40

y Él envió codornices
Puede ser útil aclarar que las codornices son pájaros pequeños que el SEÑOR envió para que comieran. Traducción alternativa: "y el SEÑOR envió pequeños pájaros para comer"

con pan del cielo
el SEÑOR hizo que el maná, un tipo de pan, cayera del cielo. Traduccion alternativa: "con pan que cayó del cielo"

ellas fluyeron
"las aguas fluyeron"

Él trajo a memoria
Esto significa recordar. Traduccion alternativa: "recordado"

Psalms 105:43

Él sacó a Su pueblo ... Sus escogidos con gritos de triunfo
Estas dos frases tienen básicamente el mismo significado y se usan juntas para enfatizar que el pueblo de Dios se alegró cuando los sacó de Egipto. La gente gritaba alegremente. Traduccion alternativa: "Condujo a su pueblo elegido con gritos de alegría y triunfo"

sus escogidos
Aquí "elegido" se refiere al pueblo elegido del SEÑOR. Traduccion alternativa: "su pueblo elegido"

trompeta
"celebración" o "alegría"

guardar Sus estatutos y obedecer Sus leyes
Estas dos frases tienen básicamente el mismo significado y se usan juntas para enfatizar. "Guardar" sus estatutos significa obedecerlos. Traducción alternativa: "obedecer sus leyes y estatutos"

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Chapter 106

1 Alaben al SEÑOR. Den gracias al SEÑOR, porque Él es bueno, porque su Pacto de Fidelidad dura para siempre. **2** ¿Quién puede contar los poderosos actos del SEÑOR o proclamar completamente todas Sus loables obras? **3** Bendecidos son aquellos que hacen lo que es correcto, y aquellos cuyas obras siempre son justas. **4** Acuerdate de mí, SEÑOR, cuando muestres favor a Tu pueblo; ayúdame cuando Tú los salves a ellos. **5** Entonces yo veré la prosperidad de Tus escogidos, me gozaré en la alegría de Tu nación y me gloriaré con Tu heredad. **6** Nosotros hemos pecado como nuestros ancestros; nosotros lo hemos hecho mal y nosotros hemos hecho lo malo. **7** Nuestros padres no apreciaron Tus maravillosas obras en Egipto; ellos ignoraron Tus muchos actos del Pacto de Fidelidad; ellos fueron rebeldes en el mar, el Mar de las Cañas. **8** Sin embargo, Él los salvó por motivo de Su nombre, de manera que Él pudiera revelar Su poder. **9** Él reprendió el Mar de las Cañas, y este se secó. Entonces Él los condujo a través de sus profundidades, como por un desierto. **10** Él los salvó de la mano de aquellos que los odiaban, y Él los rescató de la mano del enemigo. **11** Mas las aguas cubrieron a sus adversarios; ni uno de ellos sobrevivió. **12** Entonces ellos creyeron Sus palabras, y cantaron Su alabanza. **13** Pero ellos olvidaron rápidamente lo que Él había hecho; ellos no esperaron por Sus instrucciones. **14** Ellos tuvieron antojos insaciables en el desierto, y desafiaron a Dios en el desierto. **15** Él les dio lo que pedían, pero envió una enfermedad que consumió sus cuerpos. **16** En el campamento ellos se pusieron celosos de Moisés y Aarón, el santo sacerdote del SEÑOR. **17** La tierra se abrió y se tragó a Datán y cubrió a los seguidores de Abiram. **18** Fuego ardió entre ellos; y consumió a los malvados. **19** Ellos hicieron un becerro en Horeb y adoraron una figura de metal fundido. **20** Ellos cambiaron la gloria de Dios por la imagen de un toro que come hierba. **21** Ellos olvidaron a Dios su Salvador, quien había hecho grandes obras en Egipto. **22** Él había hecho cosas maravillosas en la tierra de Cam y actos poderosos en el Mar de las Cañas. **23** Él habría decretado su destrucción a no ser que Moisés, Su escogido, hubiera intervenido con Él en la brecha para apartar Su enojo de la destrucción de ellos. **24** Entonces ellos despreciaron la tierra fructífera; ellos no creyeron en Su promesa, **25** sino que murmuraron en sus tiendas, y no obedecieron al SEÑOR. **26** Por lo tanto, Él levantó Su mano y les juró que Él los haría morir en el desierto, **27** dispersaría sus descendientes entre las naciones, y los dispersaría a ellos en tierras extranjeras. **28** Ellos adoraron a Baal Peor y comieron los sacrificios ofrecidos a los muertos. **29** Ellos Lo provocaron a la ira con sus acciones, y una plaga se desató entre ellos. **30** Entonces Fineas se levantó para intervenir, y la plaga se aplacó. **31** Esto le fue contado como una obra de justicia por todas las generaciones para siempre. **32** Ellos también enojaron al SEÑOR en las aguas de Meriba, y Moisés sufrió por causa de ellos. **33** Ellos amargaron a Moisés, y él habló precipitadamente. **34** Ellos no destruyeron las naciones como el SEÑOR les había ordenado, **35** sino que se mezclaron con las naciones y aprendieron sus costumbres **36** y adoraron sus ídolos, los cuales se volvieron una trampa para ellos. **37** Ellos sacrificaron sus hijos y sus hijas a los demonios. **38** Ellos derramaron sangre inocente, la sangre de sus hijos y de sus hijas, quienes ellos sacrificaron a los ídolos de Canaán, profanando la tierra con sangre. **39** Ellos fueron contaminados por sus obras; en sus acciones ellos fueron como prostitutas. **40** Así que el SEÑOR se enojó con Su pueblo, y despreció a Su propio pueblo. **41** Él los entregó en las manos de las naciones, y aquellos que los odiaban gobernaron sobre ellos. **42** Sus enemigos los oprimieron, y fueron llevados en sujeción bajo su autoridad. **43** Muchas veces Él vino para ayudarlos, pero ellos siguieron rebelándose y fueron humillados por su propio pecado. **44** Sin embargo, Él prestó atención a su aflicción cuando escuchó su clamor por ayuda. **45** Él recordó Su pacto con ellos y cedió debido a Su obstinado amor. **46** Él hizo que todos sus conquistadores tuvieran compación de ellos. **47** Sálvanos, SEÑOR, nuestro Dios. Recógenos de entre las naciones para que así podamos dar gracias a Tu santo nombre y gloria en Tus alabanzas. **48** Que el SEÑOR, el Dios de Israel, sea alabado desde la eternidad hasta la eternidad. Todo el pueblo dijo: "Amén." Alaben al SEÑOR. Quinto Libro.

Psalms 106:1

Información general
El paralelismo es común en la poesía hebrea.

¿Quién puede contar los poderosos actos del SEÑOR ... obras?
El autor hace esta pregunta para alabar a Dios y no espera una respuesta. Traduccion alternativa: "Nadie puede contar los poderosos actos del SEÑOR ... hechos".

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loables obras
"hechos que son dignos de alabanza"

Psalms 106:3

Acuérdate de mí
La frase "acuérdate de mi" significa recordar algo. Traducción alternativa: "recuérdame"

de Tus escogidos
La palabra "elegido" se refiere al pueblo elegido del SEÑOR. Traducción alternativa: "de tu pueblo elegido"

gozaré en la alegría ... y gloriaré
Estas son cosas que David dice que hará, junto con "ver la prosperidad de los elegidos". Se pueden agregar las palabras que faltan. Traducción alternativa: "Me regocijaré en la alegría ... y me gloriaré"

alegría
"alegría" o "deleite"

me gloriaré con Tu heredad
Aquí la frase "tu herencia" se refiere a los isrealistas, que son el pueblo elegido del SEÑOR. Aquí "gloria" significa "jactarse de" algo; en este caso se jactan del SEÑOR. Traducción alternativa: "presume de tu grandeza con tu gente"

Psalms 106:6

no apreciaron Tus maravillosas obras
"No estuvieron agradecidos por el maravilloso hecho que hiciste"

en el mar ... el Mar de las Cañas
Estas dos frases se refieren al mismo mar. El segundo es el nombre del mar.

Psalms 106:8

sin embargo
"aún" o "aún así"

por el motivo de su nombre
Aquí "su nombre" se refiere al SEÑOR. Traducción alternativa: "por el bien de su propia reputación"

a través de sus profundidades, como por un desierto
Aquí, David compara la forma en que el SEÑOR condujo a los Isrealitas a través del Mar de Cañas con la forma en que las personas pueden ser conducidas a través de la tierra seca de un desierto. "Las profundidades" se refiere al lecho del río que apareció después de que el SEÑOR separó las aguas. Traduccion alternativa: "a través de los mares de juncos en tierra seca"

Psalms 106:10

Él los salvó de la mano ... y Él los rescató de la mano
Estas dos frases significan básicamente lo mismo y se usan juntas para enfatizar que el SEÑOR los salvó de sus enemigos.

de la mano de aquellos que los odiaban
Aquí "mano" se refiere al poder o al control. Traduccion alternativa: "el poder de quienes los odiaron" o "el control de quienes los odiaron"

cubrieron a sus adversarios
Esta es una manera educada de hablar sobre ellos ahogándose. Traducción alternativa: "ahogó a sus enemigos"

Entonces ellos creyeron Sus palabras
Aquí la palabra "ellos" se refiere a "sus antepasados" y la palabra "su" se refiere a "SEÑOR".

Psalms 106:13

ellos no esperaron por Sus instrucciones
Está implícito que hicieron cosas sin esperar a descubrir qué quería el SEÑOR que hicieran. Traduccion alternativa: "hicieron cosas sin esperar primero las instrucciones del SEÑOR"

antojos insaciables
"antojos que no pudieron ser satisfechos"

desafiaron a Dios
"Se rebelaron contra Dios"

consumió
"superó" o "se hizo cargo"

envió una enfermedad
Aquí David habla del SEÑOR causando que las personas se vean afectadas por una enfermedad como si el SEÑOR les enviara una enfermedad de la misma manera que alguien envía una persona o un mensajero. Traducción alternativa: "pero él causó que una enfermedad consumiera sus cuerpos"

Psalms 106:16

En el campamento
Esto se refiere al campamento de los israelitas en el desierto. Traduccion alternativa: "En el campamento en el desierto"

La tierra se abrió y se tragó
Aquí se compara cómo se abre el suelo y entierra a la gente con cómo una criatura traga algo. Traducción alternativa: "La tierra se abrió y se enterró"

Datán
Este fue un oficial que se rebeló contra Moisés.

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y cubrió a los seguidores de Abiram
Los seguidores de Abiram también fueron enterrados cuando la tierra se abrió y enterró a Datan.Traducción alternativa: "y también cubrió a los seguidores de Abiram" o "y también enterró a los seguidores de Abiram"

Abiram
Este fue un oficial que se rebeló contra Moisés.

Fuego ardió entre ellos; y consumió a los malvados
Estas dos frases significan lo mismo y están escritas juntas para enfatizar cómo las personas malvadas fueron asesinadas por el fuego.

Psalms 106:19

Ellos hicieron un becerro en Horeb y adoraron una figura de metal fundido
Esta información se puede reordenar para que quede claro que el becerro era la figura de metal fundido. Traduccion alternativa: "En Horeb, hicieron una figura de metal fundido de un ternero y lo adoraron"

Ellos cambiaron la gloria de Dios por la imagen de un toro
Esto significa que en lugar de adorar a Dios, adoraban la imagen del toro. Traduccion alternativa: "Intercambiaron adorando la gloria de Dios para adorar la imagen de un toro"

la gloria de Dios
Aquí Dios se refiere por su gloria. Traducción alternativa: "su Dios glorioso" o "Dios glorioso"

Psalms 106:22

tierra de Cam
Esto se refiere a la tierra donde vivían los descendientes de Cam. Traducción alternativa: "la tierra donde vive el descendiente de Cam"

actos poderosos
"cosas maravillosas"

intervenido con Él en la brecha ... de la destrucción de ellos
Aquí David habla de Moisés persuadiendo al SEÑOR de que no destruya a los israelitas por intervenir con él en la brecha. Traducción alternativa: "se interpuso entre el SEÑOR y los israelitas y le rogó al SEÑOR que no los destruyera"

Psalms 106:24

murmuraron
"se quejaron"

su promesa
Esto se refiere a la promesa del SEÑOR de que les permitiría tomar la tierra de Canaán como su posesión.

Psalms 106:26

levantó Su mano
La palabra "su" se refiere al SEÑOR. Además, era costumbre levantar una mano al hacer un juramento.

dispersaría sus descendientes ... en tierras extranjeras.
Estas dos frases tienen básicamente el mismo significado y se usan juntas para enfatizar. Traducción alternativa: "y que haría que sus descendientes vivieran en tierras extranjeras"

dispersaría
Esto significa dispersar o extender algo.

Psalms 106:28

sacrificios ofrecidos a los muertos
Esto se puede establecer en forma activa. Traduccion alternativa: "los sacrificios que ofrecieron a los muertos" Ver:

a los muertos
"Los muertos" se refiere a los ídolos y dioses que adoraban los israelitas. Traduccion alternativa: "a los dioses que están muertos" o "a los dioses sin vida"

una plaga se desató
"una plaga se propagó"

provocaron a la ira
"lo airaron"

Psalms 106:30

Entonces Fineas se levantó para intervenir
Fineas intervino entre la gente, castigándolos por su pecado. Esto se puede aclarar. Traduccion alternativa: "Entonces Fineas se levantó para intervenir entre la gente a causa de su pecado"

Esto le fue contado como una obra de justicia
Esto se puede establecer en forma activa. Traduccion alternativa: "La gente se lo atribuyó a él como un acto justo"

Psalms 106:32

Meriba
Este es un lugar.

sufrió por causa de ellos
Moisés sufrió por el pecado de la gente. Aquí la palabra "ellos" es un pronombre para la gente y una

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metonimia que se refiere a su pecado. Tradoccioon alternativa: "sufrió por sus acciones"

sino que se mezclaron con las naciones
Aquí David habla de las personas que se casan con las mujeres de otras naciones como "mezclándose" con ellas. Traduccion alternativa: "pero se mezclaron en matrimonio con las otras naciones"

los cuales se volvieron una trampa para ellos
Los ídolos se convirtieron en una trampa para ellos.

Psalms 106:37

Ellos derramaron sangre inocente, la sangre de sus hijos y de sus hijas
La frase "derramando sangre" es un eufemismo descriptivo utilizado para "matar". Traduccion alternativa: "Derramaron sangre inocente cuando mataron a sus hijos e hijas"

Ellos fueron contaminados por sus obras;
Esto se puede establecer en forma activa. Traduccion alternativa: "Sus acciones los contaminaron"

en sus acciones ellos fueron como prostitutas.
Aquí David compara su infidelidad al SEÑOR con la infidelidad de una prostituta. Traduccion alternativa: "fueron tan infieles al SEÑOR como las prostitutas"

Psalms 106:40

Así que el SEÑOR se enojó con Su pueblo, y despreció a Su propio pueblo
"Entonces el SEÑOR estaba enojado con su pueblo y los despreciaba"

Él los entregó en las manos de las naciones
Aquí "mano" se refiere al poder o al control. Traduccion alternativa: "Dios permitió que las naciones tomaran el control de ellos"

aquellos que los odiaban
"personas que los odiaban"

Psalms 106:42

y fueron llevados en sujeción bajo su autoridad
Esto se puede establecer en forma activa. Traducción alternativa: "y sus enemigos los hicieron estar sujetos a su autoridad"

fueron humillados por su propio pecado.
Aquí la frase "humillados" significa ser destruido. Además, esto puede establecerse en forma activa. Traduccion alternativa: "su pecado los arruinó"

Psalms 106:44

sin embargo
"Sin embargo" o "Aun así". Vea cómo tradujo esto en 106: 8.

su aflicción
"su aflicción" o "su sufrimiento"

él recordó
La frase "él recordó" significa recordar algo. Traducción alternativa: "recordado"

y cedió
"y tuvo compasión de ellos"

sus conquistadores
"sus captores". Esto se refiere a los enemigos de los isrealistas que los habían tomado cautivos.

tuvieran compación de ellos
"ser compasivo con ellos"

Psalms 106:47

Información general
Aquí 106: 48 es más que el final de este salmo. Es la declaración final para todo el Libro 4 de los Salmos, que comienza en el Salmo 90 y termina con el Salmo 106.

Que el SEÑOR, el Dios de Israel, sea alabado
Esto se puede establecer en forma activa. Traduccion alternativa: "Que la gente alabe al SEÑOR el Dios de Israel"

a Tu santo nombre
Aquí el SEÑOR es referido por su "santo nombre". Traduccion alternativa: "para ti"

desde la eternidad hasta la eternidad
Esto se refiere a dos extremos y medios para todos los tiempos. Vea cómo tradujo esto en 41:13. Traduccion alternativa: "por toda la eternidad"

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Chapter 107

1 Den gracias al SEÑOR, pues Él es bueno, y Su Pacto de Fidelidad dura para siempre. **2** Que los redimidos del SEÑOR hablen, aquellos que Él rescató de la mano del enemigo. **3** Él los ha reunido desde las tierras extranjeras, desde el este y del oeste, desde el norte y del sur. **4** Ellos vagaron en el desierto por un camino desolado y no encontraron ninguna ciudad donde vivir. **5** Debido a que tuvieron hambre y sed, desmayaron del cansancio. **6** Entonces llamaron al SEÑOR en su aflicción, y Él los rescató de su angustia. **7** Él los dirigió por un camino directo a fin de que fueran a una ciudad a vivir. **8** ¡Oh, si la gente alabara al SEÑOR por Su Pacto de Fidelidad y por las cosas maravillosas que Él ha hecho por la humanidad! **9** Pues Él satisface los anhelos de aquellos que tienen sed, y los deseos de aquellos que tienen hambre Él sacia de cosas buenas. **10** Algunos se sentaron en la oscuridad y en melancolía, prisioneros en aflicción y cadenas. **11** Esto fue porque ellos se habían rebelado en contra de la palabra de Dios y rechazaron la instrucción del Altísimo. **12** Él humilló sus corazones por medio de la adversidad; ellos tropezaron y no había nadie que les ayudara a levantarse. **13** Entonces ellos clamaron al SEÑOR en su angustia, y Él los sacó de su apuro. **14** Él los sacó de la oscuridad y la melancolía y deshizo sus ataduras. **15** ¡Oh, si la gente alabara al SEÑOR por Su Pacto de Fidelidad y por las cosas maravillosas que Él ha hecho por la humanidad! **16** Pues Él ha roto las puertas de bronce y ha traspasado los barrotes de hierro. **17** Ellos fueron necios en sus caminos rebeldes, y afligidos debido a sus pecados. **18** Ellos perdieron su deseo de comer cualquier comida, y se acercaron a las puertas de la muerte. **19** Entonces ellos clamaron al SEÑOR en su dificultad, y Él los sacó de su aflicción. **20** Él envió Su palabra y los sanó, y los rescató de su destrucción. **21** ¡Oh, si la gente alabara al SEÑOR por Su Pacto de Fidelidad y por las cosas maravillosas que Él ha hecho por la humanidad! **22** Dejen que ofrezcan los sacrificios de acción de gracias y que proclamen Sus obras cantando. **23** Algunos viajan sobre el mar en barcos y hacen negocios en el extranjero. **24** Estos vieron las obras del SEÑOR y Sus maravillas en los mares. **25** Pues Él mandó y provocó el vendaval que agita los mares. **26** Ellos se alzaron hacia el cielo; descendieron a las profundidades. Sus vidas se derritieron en la angustia. **27** Se mecieron y se tambalearon como borrachos y estuvieron desesperados. **28** Entonces ellos clamaron al SEÑOR en su dificultad, y Él los sacó de su aflicción. **29** Él calmó la tormenta, y las olas fueron silenciadas. **30** Entonces ellos se regocijaron porque el mar estaba calmado, y Él los trajo a su puerto deseado. **31** ¡Oh si la gente alabara al SEÑOR por Su Pacto de Fidelidad y por las cosas maravillosas que Él ha hecho por la humanidad! **32** Que lo exalten en la asamblea del pueblo y Lo alaben en el consejo de los ancianos. **33** Él convierte los ríos en un desierto, manantiales de agua en tierra seca, **34** y una tierra fructífera en un lugar desolado debido a la maldad de su pueblo. **35** Él convierte un desierto en un estanque de agua y la tierra seca en manantiales de agua. **36** Él instala a los hambrientos allí, y ellos construyen una ciudad donde vivir. **37** Ellos construyen una ciudad para plantar sembradíos, plantar viñedos y para recoger una cosecha abundante. **38** Él los bendice para que sean muy numerosos. Él no permite que su ganado disminuya en número. **39** Ellos fueron disminuidos y humillados por la angustia dolorosa y por el sufrimiento. **40** Él derrama desprecio sobre los líderes y los hace vagar en el desierto, donde no hay caminos. **41** Mas Él protege a los necesitados de la aflicción y cuida de Sus familias como un rebaño. **42** Los rectos verán esto y se regocijarán, y toda maldad cerrará su boca. **43** Quienquiera sea sabio debe tomar nota de estas cosas y meditar en las obras de fidelidad del SEÑOR.

Psalms 107:1

Información general
El paralelismo es común en la poesía hebrea.

Su Pacto de Fidelidad dura para siempre
"su amor fiel por mí nunca terminará"

redimidos del SEÑOR
"Los redimidos" se refiere a las personas que el SEÑOR ha salvado. Traduccion alternativa: "aquellos a quienes el SEÑOR ha salvado"

hablen
Esto significa decirle a otros acerca de algo. Traduccion alternativa: "cuenta lo que el SEÑOR ha hecho"

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de la mano del enemigo
Aquí "mano" se refiere al poder. Traduccion alternativa: "del poder del enemigo"

desde el este ... del sur
Aquí se dan las cuatro instrucciones para enfatizar que las recoge de todas partes. Traduccion alternativa: "desde todas las direcciones" o "desde todas partes del mundo"

desde el este y del oeste, desde el norte y del sur
Esto describe los lugares de donde el SEÑIR reúne a su gente. Traducción alternativa: "los ha reunido del este y del oeste, del norte y del sur"

Psalms 107:4

Ellos vagaron
"algunas personas vagaron"

en el desierto por un camino
"en un camino que era desierto"

donde vivir
"donde podrían vivir"

Entonces llamaron al SEÑOR en su aflicción
Está implícito que están orando al SEÑOR para que él los ayude. Traduccion alternativa: "Entonces oraron al SEÑOR para que los ayudara en sus problemas"

angustia
"dificultades" o "aflicciones"

Psalms 107:8

¡Oh, si la gente alabara al SEÑOR por Su Pacto de Fidelidad
"Que la gente alabe al SEÑOR porque los ama fielmente" o "La gente debería alabar al SEÑOR por su amor fiel". Aquí la palabra "Oh" se usa para transmitir un fuerte deseo de que la gente lo alabe.

humanidad
"personas" o "humanos"

Pues Él satisface los anhelos de aquellos que tienen sed
"Porque él da agua a quienes la desean, a quienes tienen sed"

y los deseos de aquellos que tienen hambre Él sacia de cosas buenas
"y para aquellos que tienen mucha hambre y desean comida, les da cosas buenas para comer"

por la humanidad
por todas las personas

se sentaron
Está implícito que estas son personas que el SEÑOR ha rescatado. Traduccion alternativa: "el SEÑOR también rescató a personas que se sentaron"

en la oscuridad y en melancolía
Tanto "oscuridad" como "oscuridad" tienen básicamente el mismo significado y se utilizan para enfatizar cuán oscura era la prisión. Traduccion alternativa: "en completa oscuridad"

Psalms 107:11

porque ellos se habían rebelado en contra de la palabra de Dios y rechazaron la instrucción del Altísimo
Estas frases tienen significados similares y enfatizan cuánto se habían rebelado nuevamente contra Dios, razón por la cual habían sido encarcelados.

Él humilló sus corazones por medio de la adversidad
Aquí el corazón representa a una persona, pero específicamente su voluntad. Traduccion alternativa: "Los humilló permitiéndoles sufrir dificultades"

adversidad
Los significados posibles son 1) "problemas" o 2) "trabajos forzados".

ellos tropezaron y no había nadie que les ayudara a levantarse
La palabra "tropezó" se refiere a momentos en que estas personas se encontraban en situaciones muy difíciles. Traduccion alternativa: "se metieron en problemas y no había nadie para ayudarlos"

Entonces ellos clamaron al SEÑOR en su angustia
Está implícito que están orando al SEÑOR para que él los ayude. Vea cómo tradujo esto en 107: 4. AT: "Entonces oraron al SEÑOR para que los ayudara en sus problemas"

su angustia
"dificultades" o "aflicciones". Vea cómo tradujo esto en 107: 4

Él los sacó
Aquí David describe al SEÑOR salvándolos de su angustia como si su angustia fuera un lugar físico del que los estaba sacando. Traduccion alternativa: "él salvó"

Psalms 107:14

Él los sacó
El SEÑOR los sacó de la prision

de la oscuridad y la melancolía
Tanto "oscuridad" como "oscuridad" tienen básicamente el mismo significado y se utilizan para enfatizar cuán oscura era la prisión. Vea cómo tradujo esto en 107: 8. Traduccion alternativa: "completa oscuridad"

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¡Oh, si la gente alabara al SEÑOR por Su Pacto de Fidelidad
"Que la gente alabe al SEÑOR porque los ama fielmente" o "La gente debería alabar al SEÑOR por su amor fiel". Aquí la palabra "Oh" se usa para transmitir un fuerte deseo de que la gente lo alabe. Vea cómo tradujo esto en 107: 8.

Pues Él
Porque Él

Pues Él ha roto las puertas de bronce y ha traspasado los barrotes de hierro
Ambas frases describen al SEÑOR liberando a su pueblo de la prisión y se usan para enfatizar que el SEÑOR realmente los liberó. Traducción alternativa: "Liberó a su pueblo de la prisión"

Psalms 107:17

Ellos fueron necios en sus caminos rebeldes
"Eran tontos en la forma en que se rebelaron contra el SEÑOR"

y afligidos
"y sufrieron". Específicamente fueron afectados por enfermarse. Traduccion alternativa: "y se enfermaron"

se acercaron a las puertas de la muerte
Aquí el acto de "morir" se describe como un lugar, "las puertas de la muerte" Traduccion alternativa: "casi murieron"

Entonces ellos clamaron al SEÑOR en su dificultad
Está implícito que están orando al SEÑOR para que él los ayude. Vea cómo tradujo esto en 107: 4. Traducción alternativa: "Entonces oraron al SEÑOR para que los ayudara en sus problemas"

Psalms 107:20

Él envió Su palabra y los sanó
Aquí David describe al SEÑOR hablando como enviando sus palabras como si fueran un mensajero. Los significados posibles son 1)" Él ordenó que se sanaran y se curaron" o 2) "Él los alentó y los sanó"

¡Oh, si la gente alabara al SEÑOR por Su Pacto de Fidelidad
"Que la gente alabe al SEÑOR porque los ama fielmente" o "La gente debería alabar al SEÑOR por su amor fiel". Aquí la palabra "Oh" se usa para transmitir un fuerte deseo de que la gente lo alabe. Vea cómo tradujo esto en 107: 8.

de acción de gracias
"Eso demuestra que están agradecidos"

cantando
"cantando acerca de ellos"

Psalms 107:23

hacen negocios en el extranjero
Navegarían a lugares y comprarían y venderían cosas con la gente de allí. Traducción alternativa: "vender cosas en ciudades lejanas"

Psalms 107:25

Pues Él mandó y provocó el vendaval que agita los mares
"ordenó al viento y lo convirtió en una gran tormenta de viento que agitó el mar"

vendaval
un viento fuerte, como el viento que acompaña a una fuerte tormenta de lluvia

que agita los mares
Aquí David describe los vientos que causan que las olas se vuelvan altas como si el viento fuera un objeto que agitaba ferozmente algo. Traduccion alternativa: "eso causó que las olas del mar fueran muy altas"

Ellos se alzaron hacia el cielo; descendieron a las profundidades
Esto describe los barcos que suben y bajan con las olas. Los extremos de subir al cielo y caer a las profundidades son una exageración para expresar cuán horrible fue la tormenta de viento. Traduccion alternativa: "sus barcos se elevarían muy alto sobre las olas y luego caerían muy bajo entre las olas"

Sus vidas se derritieron en la angustia
Esta expresion idiomatica describe el gran miedo de los marineros. Traduccion alternativa: "Los hombres estaban aterrorizados y muy angustiados"

estuvieron desesperados
La frase "estuvieron desesperados" significa que no sabían qué hacer. Traduccion alternativa: "y no sabían qué hacer" o "no tenían idea de qué hacer"

Psalms 107:28

Entonces ellos clamaron al SEÑOR en su dificultad
Está implícito que están orando al SEÑOR para que él los ayude. Vea cómo tradujo esto en 107: 4. Traduccion alternativa: "Entonces oraron al SEÑOR para que los ayudara en sus problemas"

Entonces ellos
La palabra "ellos" se refiere a los marineros.

Él calmó la tormenta
"Hizo parar el viento"

y las olas fueron silenciadas
Esto se puede establecer en forma activa. Traduccion alternativa: "hizo las olas quietas"

Él los trajo
Él los guió

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a su puerto deseado
"al puerto donde querían ir"

Psalms 107:31

¡Oh si la gente alabara al SEÑOR por Su Pacto de Fidelidad
"Que la gente alabe al SEÑOR porque los ama fielmente" o "La gente debería alabar al SEÑOR por su amor fiel". Aquí la palabra "Oh" se usa para transmitir un fuerte deseo de que la gente lo alabe. Vea cómo tradujo esto en 107: 8.

Lo alaben en el consejo de los ancianos
"Cuando los ancianos se sientan juntos". Los ancianos se sentaron juntos para discutir asuntos en la comunidad y tomar decisiones para la comunidad.

Psalms 107:33

Él convierte
"El SEÑOR hace"

debido a la maldad de su pueblo
"porque las personas que viven allí son malvadas"

Él convierte un desierto en un estanque de agua y la tierra seca en manantiales de agua
Ambas frases tienen un significado similar y enfatizan cómo el SEÑOR hace que el agua aparezca en el desierto. Traduccion alternativa: "Hizo manantiales y lagos en tierras que solían ser desérticas"

Psalms 107:36

Él instala a los hambrientos allí
La palabra "allí" se refiere a los lugares donde el SEÑOR hizo aparecer manantiales y lagos. Además, la frase "el hambriento" se refiere a las personas que tienen hambre. Traduccion alternativa: "el SEÑOR hace que las personas que tienen hambre vivan allí"

plantar viñedos
"para plantar viñedos allí"

y para recoger una cosecha abundante
"para que puedan producir una cosecha abundante"

para que sean muy numerosos
"para que su gente sea muy numerosa"

Él no permite que su ganado disminuya en número
Esto se puede afirmar en forma positiva. Traduccion alternativa: "Él mantiene su ganado muy numeroso"

Psalms 107:39

Ellos
La palabra "Ellos" se refiere a las personas que tenían hambre de que el SEÑOR se había establecido en la tierra. Esta oración describe cómo eran antes de que el SEÑOR los estableciera en la tierra.

Ellos fueron disminuidos y humillados
Esto se puede establecer en forma activa. Traducción alternativa: "Sus líderes disminuyeron su número y los humillaron"

fueron disminuidos
"volverse número menor"

humillados
Esto significa ser humillado. Traduccion alternativa: "humillados"

derrama desprecio
Aquí David habla del SEÑOR mostrando desprecio por los líderes como si el desprecio fuera un líquido que derramó sobre ellos. Traduccion alternativa: "muestra desprecio por"

los líderes
"los nobles". Esto se refiere a los líderes que oprimieron a la gente. Traducción alternativa: "los líderes que los oprimieron"

donde no hay caminos
"donde las personas nunca van"

Psalms 107:41

Más Él
"Más el SEÑOR"

los necesitados
Esto se refiere a personas necesitadas. Traduccion alternativa: "gente necesitada" o "gente pobre"

cuida de Sus familias como un rebaño
Aquí David compara cómo el SEÑOR se preocupa por su pueblo con cómo un pastor cuida a sus ovejas. Los significados posibles son 1) "hace que el número de personas en sus familias aumente como rebaños" o 2) "los cuida como un pastor cuida a sus ovejas"

los rectos
Esto se refiere a las personas que viven de manera recta. Traduccion alternativa: "Personas verticales" o "Personas que hacen lo correcto"

toda maldad
Aquí las personas malvadas se conocen como "maldad". Traduccion alternativa: "todas las personas malvadas"

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cerrará su boca
Esto significa no decir nada en respuesta. Traduccion alternativa: "no tiene nada que decir contra el SEÑOR en respuesta"

tomar nota de estas cosas
Esto significa pensar en estas cosas. Traduccion alternativa: "piensa en estas cosas" o "recuerda estas cosas"

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Chapter 108

1 corazón está confiado, Dios; yo cantaré, sí, yo cantaré alabanzas también con mi corazón honrado. **2** Despierta, flauta y arpa; yo despertaré el amanecer. **3** Te daré las gracias a Ti, SEÑOR, entre los pueblos; yo te cantaré alabanzas entre las naciones. **4** Pues, Tu Pacto de Fidelidad es grande sobre los cielos; y Tu confianza alcanza los cielos. **5** Sé exaltado, Dios, sobre los cielos, y que Tu gloria sea exaltada sobre toda la tierra. **6** Para que esos que Tú amas sean rescatados, rescátanos con Tu mano derecha y respóndeme. **7** Dios ha hablado en Su santidad: "Yo me regocijo; Yo dividiré Siquén y partiré el valle de Sucot. **8** Galaad es Mío, y Manasés es Mío; Efráin también está en Mi yelmo; Judá es Mi cetro. **9** Moab es Mi lavadero; sobre Edom arrojaré Mi sandalia; Yo gritaré en truinfo por Filistea. **10** ¿Quién me llevará a la ciudad fuerte? ¿Quién me guiará hasta Edom?" **11** Dios, ¿no nos has rechazado? Tú no vas a la batalla con nuestro ejército. **12** Ayúdanos en contra del enemigo, pues la ayuda del hombre es inútil. **13** Nosotros triunfaremos con la ayuda de Dios; Él pisoteará a nuestros enemigos.

Psalms 108:1

Informacion general
El paralelismo es común en la poesía hebrea.

un salmo de David
Los posibles significados son 1) David escribió el salmo o 2) el salmo es sobre David o 3) el salmo está al estilo de los salmos de David.

corazón está confiado, Dios
Aquí David se refiere a sí mismo por su corazón. Además, la palabra "fijo" significa confiar completamente. Traduccion alternativa: "Mi corazón está fijo en ti, Dios" o "Estoy confiando completamente en ti, Dios"

cantaré alabanzas también con mi corazón honrado
Aquí David se refiere a sí mismo como el honor de alabar a Dios. Traduccion alternativa: "Me honras al permitirme cantarte alabanzas"

Despierta, flauta y arpa
Aquí David describe tocar sus instrumentos como despertarlos del sueño. Traduccion alternativa: "Te alabaré tocando la flauta y el arpa"

yo despertaré el amanecer
Aquí David está describiendo el amanecer despertando como una persona despertando en la mañana. Traduccion alternativa: "Te alabaré cuando llegue el amanecer"

amanecer.
cuando el sol se levante

Psalms 108:3

Pues, Tu Pacto de Fidelidad es grande sobre los cielos
Estas dos frases tienen significados similares. Comparan la grandeza de la fidelidad y confiabilidad del pacto del SEÑOR con la grandeza de cuán altos están los cielos sobre la tierra. Traduccion alternativa: "la fidelidad y la confianza de su pacto son mayores que la distancia entre el cielo y la tierra"

Psalms 108:5

Sé exaltado, Dios, sobre los cielos
El salmista le pide a Dios que muestre que está exaltado. Ser exaltado sobre los cielos representa ser grandioso. Traduccion alternativa: "Dios, muestra que eres exaltado sobre los cielos" o "Dios, muestra que eres grande en los cielos"

que Tu gloria sea exaltada
Aquí el SEÑOR es referido por su "gloria". Traduccion alternativa: "puede ser exaltado"

Para que esos que Tú amas sean rescatados
Esto se puede establecer en forma activa. Traduccion alternativa: "Porque los que amas necesitan rescatar" o "Rescatar a los que amas"

rescátanos con Tu mano derecha
Aquí la "mano derecha" del SEÑOR se refiere a su poder. Traducción alternativa: "por tu poder"

respóndeme
Responder aquí representa responder a su solicitud. Traduccion alternativa: "responder a mi solicitud" o "responder a mi oración"

Psalms 108:7

Información general
igual que Psalms 60:6-7.

Dios ha hablado en Su santidad
Aquí David describe a Dios hablando algo porque él es santo como hablando "en su santidad", como si su santidad fuera algo en lo que él estaba físicamente dentro. Traducción alternativa: "Dios, porque es santo, ha dicho"

Yo dividiré Siquén y partiré el valle de Sucot
Aquí Dios está hablando de dividir la tierra de Siquen y el Valle de Sucot.

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partiré
dividir en porciones

Efráin también está en Mi yelmo
Dios habla de la tribu de Efraín como si fuera su ejército. El casco simboliza el equipamiento para la guerra. Traduccion alternativa: "Efraín es como un casco que he elegido" o "La tribu de Efraín es mi ejército"

yelmo
un casco que los soldados usan para proteger sus cabezas de lesiones

Judá es Mi cetro
Dios escogió a los hombres de la tribu de Judá para ser los reyes de su pueblo, y él habla de esa tribu como si fuera su cetro. Traduccion alternativa: "La tribu de Judá es como mi cetro" o "Judá es la tribu a través de la cual yo gobierno a mi pueblo"

Psalms 108:9

Información general
igual que Psalms 60:8-9

Moab es Mi lavadero
Dios habla de que Moab no es importante como si Moab fuera un lavadero o un sirviente humilde. Traduccion alternativa: "Moab es como un tazón que uso para lavar"

sobre Edom arrojaré Mi sandalia
Dios probablemente estaba hablando de tomar posesión de Edom como si simbólicamente estuviera arrojando su zapato sobre esa tierra para demostrar que lo posee. Sin embargo, algunas versiones tienen otras interpretaciones. Traduccion alternativa: "Tomo posesión de la tierra de Edom" o "Lanzo mi zapato sobre la tierra de Edom para demostrar que es mío"

Psalms 108:11

Información general
igual que Psalms 60:10-12, pero observe que 108:11 no tiene la frase "Pero usted", como el comienzo de 60:10.

Dios, ¿no nos has rechazado?
El salmista usa esta pregunta para expresar su tristeza porque parece que Dios los ha rechazado. Traduccion alternativa: "Parece que nos has rechazado" o "Dios, parece que nos has abandonado"

Tú no vas a la batalla con nuestro ejército
El salmista habla de Dios ayudando a su ejército como si Dios fuera a pelear con ellos. Traduccion alternativa: "no ayudas a nuestro ejército cuando vamos a la batalla"

inútil
"inútil"

triunfaremos
"tener victoria"

Él pisoteará a nuestros enemigos
El salmista habla de Dios ayudando a su ejército a derrotar a sus enemigos como si Dios fuera a pisotear a los enemigos. Traduccion alternativa: "nos permitirá pisotear a nuestros enemigos" o "nos hará capaces de derrotar a nuestros enemigos"

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Chapter 109

1 Dios a Quien alabo, no estés en silencio, **2** pues los malvados y los mentirosos me atacan; ellos hablan mentiras en contra mía. **3** Ellos me rodean y dicen cosas odiosas, y me atacan sin causa. **4** A cambio de mi amor ellos me calumnian, pero yo oro por ellos. **5** Ellos me pagan maldad por bien, y ellos odian mi amor. **6** Nombra a un hombre malvado sobre tal enemigo como éstas personas; nombra un acusador a que se pare en su mano derecha. **7** Cuando él sea juzgado, que sea hallado culpable; que su oración sea considerada pecaminosa. **8** Que sus días sean pocos; que otro tome su oficio. **9** Que sus hijos no tengan padre, y que su esposa sea viuda. **10** Que sus hijos vagen y ruegen, pidiéndo sobras mientras abandonan su hogar arruinado. **11** Que el cobrador tome todo lo que él tiene; que los extraños saqueen todo lo que gane. **12** Que nadie le extienda ninguna amabilidad a él; que nadie tenga pena a sus hijos sin padre. **13** Que sus hijos sean cortados, que sus nombres sean borrados en la próxima generación. **14** Que los pecados de sus ancestros sean mencionados al SEÑOR; que el pecado de su madre no sea olvidado. **15** Que su culpa siempre esté frente al SEÑOR, que el SEÑOR corte su memoria de la tierra. **16** Que el SEÑOR haga esto porque éste hombre nunca se molesto en mostrar ninguna fidelidad al pacto, pero en su lugar, hostigó al oprimido, al necesitado y al descorazonado hasta la muerte. **17** Él amaba el maldecir; que regrese eso sobre él. Él odiaba a los bendecidos; que ninguna bendición venga sobre él. **18** Él se vistió a sí mismo con maldición como su ropa, y su maldición vino a su interior como agua, como aceite sobre sus huesos. **19** Que su maldición esté sobre él como las ropas que viste para cubrirse a sí mismo, como el cinturón que él siempre usa. **20** Que esto sea la recompensa del SEÑOR para mis acusadores, para esos que dicen cosas malignas sobre mí. **21** SEÑOR mi Dios, trata amablemente conmigo, por amor a Tu nombre. Porque Tu Pacto de Fidelidad es bueno, sálvame. **22** Porque estoy oprimido y necesitado, y mi corazón está herido dentro de mí. **23** Estoy desvaneciéndome como una sombra en la tarde; estoy temblando como una langosta. **24** Mis rodillas están débiles por ayunar; me estoy volviéndo piel y huesos. **25** Yo soy odiado por mis acusadores; cuando ellos me ven sacuden sus cabezas. **26** Ayúdame, SEÑOR mi Dios, sálvame por Tu Pacto de Fidelidad. **27** Que ellos sepan que esta es Tu obra, que Tú, SEÑOR, has hecho esto. **28** Aunque ellos me maldigan, por favor, bendíceme; cuando ellos ataquen, que sean puestos en vergüenza, pero que tu siervo se goze. **29** Que mis enemigos sean vestidos con vergüenza; que ellos vistan su vergüenza como un manto. **30** Con mi boca yo doy grandes gracias al SENOR; yo lo alabaré en medio de una multitud. **31** Pues Él se parará a la mano derecha de aquel que está necesitado, para salvarlo de aquellos quienes lo juzgan.

Psalms 109:1

Informacion general
El paralelismo es común en la poesía hebrea.

Para el músico jefe
"Esto es para que el director de música lo use en la adoración".

Salmo de David
Los posibles significados son 1) David escribió el salmo o 2) el salmo es sobre David o 3) el salmo está al estilo de los salmos de David.

pues los malvados y los mentirosos
Las palabras "malvado" y "mentiroso" se refieren a las personas. Tienen significados similares y enfatizan cuán malas son estas personas.
Traduccion alternativa: "Para hombres malvados y engañosos"

Psalms 109:4

A cambio de mi amor ellos me calumnian
"Aunque los amaba, me acusan"

mi amor
"mi amor por ellos"

me calumnian
La palabra "ellos" se refiere a las personas que son malvadas y mentirosas.

Psalms 109:6

Nombra a un hombre malvado ... nombra un acusador
Estas dos frases son paralelas y las frases "un hombre malvado" y "un acusador" se refieren a la misma persona.

en su mano derecha
"a la derecha de mi enemigo"

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Cuando él sea juzgado, que sea hallado culpable
Esto se puede establecer en forma activa. Traduccion alternativa: "Cuando esté en juicio, que el juez lo encuentre culpable"

que su oración sea considerada pecaminosa
Esto se puede establecer en forma activa. Traduccion alternativa: "considera su oración pecaminosa"

Psalms 109:8

Que sus días sean pocos
La frase "sus días" se refiere a la duración de su vida. Traduccion alternativa: "Que no viva mucho tiempo"

su oficio
"su posicion de autoridad"

sobras
comida o dinero dado a los mendigos

su hogar arruinado
"sus hogares destruidos"

Psalms 109:11

el cobrador
alguien que presta dinero a otra persona pero espera que la persona le devuelva el dinero

saqueen
"robar"

Que sus hijos sean cortados, que sus nombres sean borrados
Estas dos frases tienen significados similares y enfatizan la destrucción de sus hijos.

Que sus hijos sean cortados
Esto se puede establecer en forma activa. Traduccion alternativa: "Causar que sus hijos sean cortados" de "causar que sus hijos mueran"

que sus nombres sean borrados en la próxima generación
Aquí, la idea de que no haya nadie para llevar el apellido se dice que "se borró su nombre". Traduccion alternativa: "que no haya nadie para llevar su nombre"

Psalms 109:14

Que los pecados de sus ancestros sean mencionados al SEÑOR
Esto se puede establecer en forma activa. Traduccion alternativa: "Que te acuerdes de los pecados de sus antepasados,SEÑOR"

que el pecado de su madre no sea olvidado
Esto se puede establecer en forma activa. Traduccion alternativa: "Que no te olvides de los pecados que cometió su madre"

Que su culpa siempre esté frente al SEÑOR
Aquí David habla del SEÑOR pensando en su culpa como si su culpa fuera algo físicamente presente ante él. Traduccion alternativa: "Que el SEÑOR piense continuamente en sus pecados"

que el SEÑOR corte su memoria de la tierra
David usa la palabra "tierra" para referirse a todas las personas que viven en la tierra. Además, la frase "su memoria" se refiere a las personas que los recuerdan después de su muerte. Traduccion alternativa: "que el SEÑOR lo haga para que nadie en la tierra los recuerde"

éste hombre nunca se molesto en mostrar ninguna fidelidad
Esto se refiere a él mostrando fidelidad al pacto con la gente. Traduccion alternativa: "este hombre nunca se molestó en mostrar fidelidad a las personas"

al oprimido, al necesitado
Esto se refiere a personas oprimidas y necesitadas. Traduccion alternativa: "personas oprimidas, personas necesitadas"

al descorazonado
Esto se refiere a personas que están desanimadas. Traduccion alternativa: "personas desanimadas" o "personas que han perdido la esperanza"

hasta la muerte
"hasta que murieron". Esto significa que los acosó hasta que murieron.

Psalms 109:17

que regrese eso sobre él
"que sus maldiciones caigan sobre él"

Él se vistió a sí mismo con maldición como su ropa
David habla del comportamiento de la persona malvada como si fuera su ropa. Traduccion alternativa: "Maldijo a otras personas tan a menudo como vestía" o "Maldijo a las personas todo el tiempo"

como su ropa
"como si estuviere vestido"

su maldición vino a su interior como agua, como aceite sobre sus huesos
Los posibles significados son: 1) Dijo maldiciones con tanta frecuencia que se convirtieron en parte de su identidad. "las maldiciones que él habla son parte de quién es él" o 2) la maldición que habló le sucedió. "todo su ser fue maldecido por la maldición que pronunció"

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como agua
Esto se refiere a cómo una persona bebe agua. Traducción alternativa: "como el agua que bebe una persona"

como aceite sobre sus huesos
Esto se refiere a cómo el aceite penetra en los huesos cuando se frota sobre la piel. Traduccion alternativa: "como el aceite de oliva empapa los huesos de una persona cuando se frota sobre su piel"

Psalms 109:19

Que su maldición esté sobre él como las ropas que viste para cubrirse a sí mismo
La gente usaba su ropa todos los días. David habla de él siempre cubierto con sus maldiciones como si estuviera cubierto por su ropa. Traduccion alternativa: "Que sus maldiciones caigan sobre él todos los días como la prenda que usa"

como el cinturón que él siempre usa
Estas palabras faltantes se pueden agregar. traducción alternativa: "y que sus maldiciones siempre estén sobre él como el cinturón que siempre usa"

Que esto sea la recompensa
"Que estas maldiciones sean la recompensa"

Psalms 109:21

trata amablemente conmigo
Esta es una solicitud para que el SEÑOR lo trate amablemente. Traduccion alternativa: "trátame amablemente"

por Tu nombre
"por el bien de tu reputación"

oprimido y necesitado
Estas dos palabras tienen significados similares y enfatizan que no puede evitarlo.

mi corazón está herido dentro de mí
Aquí David habla de estar en gran desesperación cuando su corazón está herido. Traduccion alternativa: "Estoy lleno de pena y desesperación"

Estoy desvaneciéndome como una sombra ... como una langosta.
David siente que va a morir pronto y describe este sentimiento comparándose con una sombra que se desvanece y con la forma en que el viento sopla la langosta. Traduccion alternativa: "Siento que estoy a punto de morir, como una sombra vespertina que pronto desaparecerá, como una langosta es arrastrada fácilmente por el viento"

Psalms 109:24

Mis rodillas están débiles
Esto significa que él es débil y que es difícil para él pararse. Traduccion alternativa: "Tengo dificultad para estar de pie" o "Mi cuerpo está débil"

por ayunar
"porque no estoy comiendo ninguna comida"

me estoy volviéndo piel y huesos
Esto significa que ha perdido mucho peso. Traduccion alternativa: "mi cuerpo se ha vuelto muy delgado"

Yo soy odiado por mis acusadores
Esto se puede establecer en forma activa. Traduccion alternativa: "Mis acusadores me ridiculizan"

me ven sacuden sus cabezas
Este es un acto de desaprobación.

Psalms 109:26

Que ellos sepan
La palabra "ellos" se refiere a los acusadores de David y a las personas que dicen cosas malas sobre él.

has hecho esto
"me has salvado"

Psalms 109:28

Aunque ellos me maldigan
La palabra "ellos" se refiere a las personas que acusan a David y dicen cosas malas sobre él.

que sean puestos en vergüenza
Esto se puede establecer en forma activa. Traduccion alternativa: "que se avergüencen" o "que se avergüencen"

pero que tu siervo se goze
"pero que yo, tu sirviente, me regocije" o "yo soy tu sirviente, déjame alegrarme". David usa la frase "tu siervo" para referirse a sí mismo.

Que mis enemigos sean vestidos con vergüenza ... que ellos vistan
Estas dos frases tienen el mismo significado y se usan juntas para enfatizar cuánto desea que se avergüencen.

sean vestidos con vergüenza
Aquí David habla de ellos avergonzados como si fueran ropa que usaban. Traduccion alternativa: "estar muy avergonzado"

que ellos vistan su vergüenza como un manto.
David habla de ellos avergonzados como si fuera una túnica que llevaban puesta. Traduccion

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alternativa: "que su vergüenza los cubra como si su túnica los envolviera"

Psalms 109:30

Con mi boca yo doy
Esto significa que él hablará. Traduccion alternativa: "Hablaré y daré"

se parará a la mano derecha de aquel que está necesitado
Esto significa que ayudará y defenderá a la persona pobre. Traduccion alternativa: "defenderá al necesitado"

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Chapter 110

1 El SEÑOR le dice a mi amo: "Siéntate a Mi mano derecha hasta que haya convertido a tus enemigos en tu banquillo para los pies." **2** El SEÑOR aguantará el cetro de tu fuerza desde Sion; gobernará entre tus enemigos. **3** Tu pueblo te seguirá en vestiduras santas de su libre voluntad en el día de Tu poder; desde el vientre del amanecer tu juventud será para ti como el rocío. **4** El SEÑOR ha jurado, y no cambiará: "Tú eres sacerdote para siempre, igual que Melquisedec." **5** El SEÑOR está a tu mano derecha. Él matará reyes en el día de Su enojo. **6** Él juzgará a las naciones; Él llenará los campos de batalla con cuerpos muertos; Él matará a los líderes en muchos países. **7** Él beberá del arroyo junto al camino, y entonces, pondrá en alto su cabeza tras la victoria.

Psalms 110:1

Informacion general
El paralelismo es común en la poesía hebrea.

Salmo de David
Los posibles significados son 1) David escribió el salmo o 2) el salmo es sobre David o 3) el salmo está al estilo de los salmos de David.

Siéntate a Mi mano derecha
La frase "mi mano derecha" se refiere al lugar de honor. AT: "Siéntate en el lugar de honor que tengo para ti"

convertido a tus enemigos en tu banquillo para los pies
Aquí David describe al SEÑOR colocando a los enemigos de su amo bajo su poder y control como poniéndolos bajo sus pies como un estrado. Traducción alternativa: "pon a tus enemigos bajo tu poder"

Psalms 110:2

Información general
David continúa hablando con el rey.

El SEÑOR aguantará el cetro de tu fuerza
Aquí David habla del SEÑOR extendiendo el área que el rey gobierna como tendiendo su cetro. Traduccion alternativa: "el SEÑOR extenderá el área sobre la cual gobiernas poderosamente"

gobernará entre tus enemigos
"Rey, gobierna entre tus enemigos". Esto se le dice al rey como una orden.

de su libre voluntad
"por su propia elección". Esto significa que elegirán seguir al rey.

en el día de Tu poder
Esto se refiere al día en que el rey dirigirá a sus ejércitos a la batalla. Esto se puede afirmar claramente. Traduccion alternativa: "el día en que lideres a tus ejércitos a la batalla" (UDB)

desde el vientre del amanecer ... como el rocío.
David describe el rocío como un bebé al que da a luz el amanecer. Traduccion alternativa: "en la mañana ... como el rocío"

desde el vientre del amanecer tu juventud será para ti como el rocío.
David le está diciendo al rey que tendrá fuerza juvenil cada mañana comparándolo con cómo aparece el rocío temprano cada mañana. Traduccion alternativa: "cada mañana estarás lleno de fuerza juvenil para sostenerte como cada mañana el rocío parece regar y sostener la tierra"

Psalms 110:4

Tú eres
EL SEÑOR está hablando al señor

no cambiará
Esto significa que no cambiará lo que ha dicho. Traduccion alternativa: "no cambiará de opinión" o "no cambiará lo que ha dicho"

igual que Melquisedec
Se pueden agregar las palabras que faltan. Traduccion alternativa: "según la manera en que Melquisedec fue sacerdote" o "de la misma manera que Melquisedec fue sacerdote"

Psalms 110:5

El SEÑOR está a tu mano derecha
Se pueden agregar las palabras que faltan. Traduccion alternativa: "según la manera en que Melquisedec fue sacerdote" o "de la misma manera que Melquisedec fue sacerdote"

El SEÑOR
la palabra SEÑOR se refiere a YAHWEH

Él matará
La palabra "Él" se refiere al SEÑOR. Hará que los reyes sean derrotados y mueran, pero permitirá que los ejércitos del rey maten a los reyes enemigos. Traduccion alternativa: "Hará que los reyes mueran" o "Permitirá que tus ejércitos maten a los reyes"

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reyes
Esto se refiere a sus enemigos. Traduccion alternativa: "reyes enemigos"

en el día de Su enojo
Aquí David habla del día en que el SEÑOR se enojará y derrotará a los reyes como "el día de su ira". Traducción alternativa: "el día del juicio cuando su paciencia se convierte en ira"

Él llenará los campos de batalla con cuerpos muertos
Esto significa que el SEÑOR hará que esto suceda, no que él personalmente matará a todas las personas que mueran en el campo de batalla. Traduccion alternativa: "hará que los campos de batalla se llenen de cuerpos de muerte"

Él matará a los líderes en muchos países
Esto significa que el SEÑOR hará que esto suceda, no que él personalmente matará a los líderes. Traduccion alternativa: "causará la muerte de los líderes de muchos países" o "permitirá que mueran los líderes de muchos países"

Psalms 110:7

Él beberá del arroyo junto al camino
El rey solo se detiene brevemente para tomar una copa y luego continúa persiguiendo a sus enemigos. Traduccion alternativa: "Mientras persigue a sus enemigos, solo se detendrá para beber rápidamente de un arroyo"

del arroyo
Esto significa que beberá agua del arroyo. Un arroyo es una pequeña corriente. Traduccion alternativa: "él beberá agua del arroyo"

y entonces
"entonces" o "luego"

pondrá en alto su cabeza
Los significados posibles son 1) el rey levanta su propia cabeza o 2) el SEÑOR levanta la cabeza del rey.

pondrá en alto su cabeza tras la victoria.
La gente levanta la cabeza cuando son victoriosos, confiados y alegres. Traduccion alternativa: "alzará la cabeza con confianza después de la victoria" o "saldrá victorioso"

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Chapter 111

1 Alaba al SEÑOR. Yo le daré gracias al SEÑOR con todo mi corazón en la asamblea de los rectos, en su reunión. **2** Las obras del SEÑOR son grandiosas, ansiosamente esperadas por aquellos que las desean. **3** Sus obras son majestuosas y gloriosas, y su justicia dura para siempre. **4** Él hace cosas maravillosas que serán recordadas; el SEÑOR es clemente y misericordioso. **5** Él da comida a Sus fieles seguidores. Él siempre recordará Su pacto. **6** Él mostró Sus poderosas obras a Su pueblo al darles la herencia de las naciones. **7** Las obras de Sus manos son confiables y justas; todas Sus instrucciones son seguras. **8** Están establecidas para siempre, para ser seguidas fielmente y propiamente. **9** Él le dió la victoria a Su pueblo; Él ordenó Su pacto para siempre; santo y maravilloso es Su nombre. **10** El honrar al SEÑOR es el principio de la sabiduría; esos que siguen Sus instrucciones tienen buen entendimiento. Su alabanza dura para siempre.

Psalms 111:1

Información General:
El paralelismo

con todo mi corazón
Aquí, la palabra "corazón" represeanta el interior y emociones de una persona . Traducción Alterna: "con todo lo que soy"

en la asamblea de los rectos, en su reunión
Estas dos frases significan lo mismo y pueden ser combinadas de ser necesario. Traducción Alterna: "en la reunión de las personas rectas"

ansiosamente esperadas por aquellos que las desean
La frase "las desean" se refiere a "las obras del SEÑOR". Esto puede ser expresado de forma activa. Traducción Alterna: "todos aquellos que desean las obras del SEÑOR las esperan ansiosamente"

ansiosamente esperadas
Los posibles significados son: 1) "buscadas" o 2) "estudiadas"

Psalms 111:4

que serán recordadas
Esto puede ser expresado de forma activa. Traducción Alterna: "que las personas recordarán siempre"

Sus poderosas obras
"Sus obras que demostraron Su poder"

la herencia de las naciones
El escritor habla de la tierra que le perteneció a las naciones en Canaán como si fuese la herencia del pueblo. Traducción Alterna: "la tierra que le perteneció a otras naciones"

Psalms 111:7

Las obras de Sus manos
Aquí, la palabra "manos" se refiere al SEÑOR mismo. Traducción Alterna: "Las obras que Él hace"

Están establecidas para siempre
Esto significa que las instrucciones del SEÑOR no se pueden cambiar y que durarán para siempre. Esto puede ser expresado de forma activa. Traducción Alterna: "Él las ha establecido para siempre" o "Ellas durarán para siempre"

para ser seguidas fielmente y apropiamente
Posibles significados son: 1) El SEÑOR ha dado Sus instrucciones de una manera fiel y apropiada o 2) Su pueblo debe cumplir las instrucciones del SEÑOR de una manera apropiada y fiel. Esto puede ser expresado de forma activa. Traducción Alterna: "para que Su pueblo las cumpla fiel y apropiadamente"

santo y maravilloso es Su nombre
Aquí la palabra "nombre" se refiere al mismo SEÑOR. Traducción Alterna: "El SEÑOR es santo y asombroso"

Psalms 111:10

el principio de la sabiduría
La palabra "sabiduría" puede ser traducida como un verbo. Traducción Alterna: "el primer paso para convertirse en sabio" o "la cosa más importante para convertirse en sabio" (Ver:

esos que siguen Sus instrucciones
"aquellos que obedecen Sus instrucciones"

Su alabanza dura para siempre
La palabra "alabanza" puede ser traducidoa como un verbo. Traducción Alterna: "Las personas Le alabarán para siempre"

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Chapter 112

1 Alaba al SEÑOR. Bendito es el hombre que obedece al SEÑOR, que se deleita grandemente en Sus mandamientos. **2** Sus descendientes serán poderosos en la tierra; los descendientes del hombre piadoso serán bendecidos. **3** La abundancia y las riquezas están en su casa; su justicia durará para siempre. **4** La luz brilla en la oscuridad para la persona piadosa; él es clemente, misericordioso, y justo. **5** Le va bien al hombre que trata con clemencia y presta dinero; quien conduce sus acciones con honestidad. **6** Pues él nunca será movido; la persona justa será recordada para siempre. **7** Él no le teme a las malas noticias; él está seguro, confiando en el SEÑOR. **8** Su corazón está tranquilo, sin miedo, hasta que mira triunfante sobre sus adversarios. **9** Él generosamente da a los pobres; su justicia dura para siempre; él por siempre será exaltado con honor. **10** La persona maligna verá esto y se enojará; él rechinará crujirá sus dientes y se derretirá; el deseo de los malvados perecerá.

Psalms 112:1

Información General"
El paralelismo

se deleita grandemente
"toma gran placer"

los descendientes del hombre piadoso serán bendecidos
Esto puede ser expresado de forma activa. Traducción Alterna: "El SEÑOR bendecirá a los descendientes del hombre piadoso"

Psalms 112:3

Información General:
La persona que canta esta canción sigue describiendo a una persona que honra a Dios. **(Decidí traducir "reveres" con el sinónimo "honra" en lugar de traducirlo literal que sería "reverencia", ya que es una palabra demasiado "elevada" y sé que a los hermanos indígenas se les puede hacer difícil entenderla a la primera.)**

La abundancia y las riquezas
Aquí la palabra "casa" representa a la familia. Las palabras "abundancia" y "riquezas" significan básicamente lo mismo e indican abundancia de riquezas

La luz brilla en la oscuridad para la persona piadosa
El escritor habla de Dios bendiciendo a la persona piadosa en tiempos difíciles como si fuese una luz brillando en la oscuridad. Traducción Alterna: "Las bendiciones que una persona piadosa recibe de Dios son como una luz que brilla en la oscuridad"

presta dinero
La información sobreentendida puede expresarse de forma clara. Traducción Alterna: "presta su dinero a otras personas"

Psalms 112:6

Información General:
La persona que canta esta canción sigue describiendo a una persona que honra a Dios.

Pues él nunca será movido
Posible significado: "él no se preocupará o agobiará por las circunstancias porque Su confianza está en el SEÑOR" Esto puede ser expresado de forma activa. Traducción Alterna: "Pues nada le moverá"

la persona justa será recordada para siempre
Esto puede ser expresado de forma activa. Traducción Alterna: "las personas recordarán para siempre a la persona justa"

Psalms 112:8

Información General
La persona que canta esta canción sigue describiendo a una persona que honra a Dios.

Su corazón está tranquilo
"Su corazón está respaldado." Aquí, la palabra "corazón" se refiere a la persona. Posibles significados son: 1) "Él está en paz" o 2) "Él está confiado"

su justicia dura para siempre
"sus obras justas durarán para siempre." Ver cómo se tradujo esto en 112:3.

él será exaltado con honor
Esto puede ser expresado de forma activa. Traducción Alterna: "El SEÑOR le exaltará al darle honor"

Psalms 112:10

verá esto
"verá que las cosas le van bien a las personas piadosas." La palabra "esto" se refiere a todo lo bueno que el escrito ha descrito en los versículos anteriores acerca de la persona piadosa.

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él rechinará sus dientes
"Rechinar" los dientes era un gesto de desprecio. Ver cómo se tradujo una frase similar en 35:15.

se derretirá
El escritor habla de la muerte futura de la persona malvada como si la persona fuese una cosa, como el hielo, que se puede derretir. Traducción Alterna: "morirá eventualmente" o "morirá en algún momento"

el deseo de los malvados perecerá
Los posibles significados de "deseo" son: 1) los deseos emocionales que las personas malvadas tienen. Traducción Alterna: "las cosas que las personas malvadas quieren hacer nunca ocurrirán" o 2) es una figura literaria

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Chapter 113

1 Alaba al SEÑOR. Alábenlo, ustedes siervos del SEÑOR; alaben el nombre del SEÑOR. **2** Bendito el nombre del SEÑOR, ahora y para siempre. **3** Desde el amanecer del sol hasta su anochecer, el nombre del SEÑOR debería ser alabado. **4** El SEÑOR es exaltado sobre todas las naciones, y Su gloria alcanza por encima de los cielos. **5** ¿Quién es como el SEÑOR nuestro Dios, que tiene Su asiento en lo alto, **6** que mira hacia abajo al cielo y a la tierra? **7** Él levanta al pobre del polvo y levanta al necesitado del montón de ceniza, **8** para que él pueda sentarse con príncipes, con los príncipes de su pueblo. **9** Él le da hogar a la mujer estéril de la casa, Él la hace una alegre madre de niños. ¡Alálabado sea el SEÑOR!

Psalms 113:1

Información General:
El paralelismo (figura literaria) es común en la poesía hebrea. (Ver: y

el nombre del SEÑOR
Aquí, la palabra "nombre" representa al mismo SEÑOR. Traducción Alterna: "el SEÑOR"

Psalms 113:3

Desde el amanecer del sol hasta su anochecer
Esta frase se refiere a las direcciones: este y oeste. Este, donde el sol se le levanta, y oeste, donde el sol se pone. El escritor usa estos dos extremos para representar todos los lugares de la tierra. Ver cómo s tradujo esto en 50:1. Traducción Alterna: "todos los lugares de la tierra"

el nombre del SEÑOR debería ser alabado
Aquí, la palabra "nombre" representa al mismo SEÑOR. Esto puede ser expresado de forma activa. Traducción Alterna: "las personas deberían adorar al SEÑOR"

Su gloria alcanza por encima de los cielos
Se habla de la gloria de Dios como si estuviese bien alta. Traducción Alterna: "Su gloria es más alta que los cielos" o "Su gloria es enormemente grande"

Psalms 113:5

¿Quién es como el SEÑOR nuestro Dios... a la tierra?
El escritor hace esta pregunta para enfatizar que no hay nadie como el SEÑOR. Esta pregunta retórica se puede traducir como una afirmación. Traducción Alterna: "No hay nadie como nuestro Dios... a la tierra."

que tiene Su asiento en lo alto
"Quién es entronado en lo alto" o "Quién gobierna en la posición más alta"

Psalms 113:7

Él levanta al pobre... del montón de ceniza
Estas dos frases son paralelas. El escritor habla del SEÑOR ayudando y honrando a las personas que son pobres como si el SEÑOR causara que se le levantaran

del polvo... del montón de ceniza
Estar sentado sobre el polvo y las cenizas representa ya sea pobreza o desesperación.

para que él pueda sentarse con príncipes, con los príncipes de su pueblo
Aquí, la segunda frase aclara que la primera frase se refiere a los príncipes del pueblo del SEÑOR. Estas dos expresiones pueden ser combinadas. Traducción Alterna: "para que el SEÑOR pueda sentarlo al lado de los gobernantes de Su pueblo"

Psalms 113:9

Él le da hogar a la mujer estéril de la casa
Aquí, "hogar" se refiere a los hijos que viven en un hogar. Traducción Alterna: "Él le da hijos a la mujer que no tiene ninguno"

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Chapter 114

1 Cuando Israel dejó a Egipto, la casa de Jacob de ese pueblo extranjero, **2** Juda se convirtió en Su lugar santo, Israel Su reino. **3** El mar miró y huyó; el Jordán regresó. **4** Las montañas saltaron como carneros, las colinas como ovejas. **5** ¿Por qué huiste, mar? Jordán, ¿por qué te regresaste? **6** Montañas, ¿por qué saltaron como carneros? Ustedes pequeñas colinas, ¿por qué saltaron como ovejas? **7** Tiembla, tierra, delante del Señor, a la presencia del Dios de Jacob. **8** Él tornó la roca en un estanque de agua, la piedra dura en manantial de agua.

Psalms 114:1

Información General:
El paralelismo (figura literaria) es común en la poesía hebrea. (Ver: y

Cuando Israel dejó a Egipto, la casa de Jacob de ese pueblo extranjero
Estas dos frases son paralelas, con "Israel" y "la casa de Jacob" significando lo mismo y "Egipto" y "ese pueblo extranjero" refiriéndose a las misma personas.

la casa de Jacob de ese pueblo extranjero
Aquí, la palabra "casa" representa la familia o los descendientes. El verbo se puede añadir a esta frase. Traducción Alterna: "los descendientes de Jacob salieron de ese pueblo extranjero"

Juda se convirtió en Su lugar santo, Israel Su reino
Los posibles significados de "Judá" e "Israel" son: 1) se refieren a la tierra. Traducción Alterna: "La tierra de Judá se volvió en el lugar santo del SEÑOR, la tierra de Israel se convirtió en Su reino" o 2) son figuras literarias (metonimias) para referirse al pueblo de Judá e Israel. Traducción Alterna: "El pueblo de Judá se volvió aquellos entre los quienes vive el SEÑOR, el pueblo de Israel se conviritó en aquellos sobre los cuales Él gobierna"

Psalms 114:3

El mar miró y huyó
El escritor habla del Mar de Cañas

el Jordán regresó
El escrito habla del Río Jordán como si fuese una persona que se retiraba mientras el SEÑOR guiaba al pueblo de Israel sobre tierra seca.

Las montañas saltaron como carneros, las colinas como ovejas
El escritor habla de las montañas y colinas como si estuviesen vivas. Probablemente está hablando de un terremoto cuando describe su miedo ante la presencia del SEÑOR, como si las montañas y colinas estuviesen saltando como carnenos y corderos. Traducción Alterna: "Fue como si las montañas se sacudieran como carneros saltantes y las colinas se sacudieran como ovejas saltantes"

Psalms 114:5

Información General
Los versículos 5-6 contienen cuatro preguntas retóricas. La respuesta que se espera para cada versículo se encuentra en el versículo 7, "a causa de la presencia del Señor".

saltaron como carneros...saltaron como ovejas
El escritor habla de las montañas y colinas como si estuviesen vivas. Probablemente está hablando de un terremoto cuando describe su miedo ante la presencia del SEÑOR, como si las montañas y colinas estuviesen saltando como carnenos y corderos.Ver cómo se tradujeron frases similares en 114:3. Traducción Alterna: "se sacudieron como carneros saltantes... se sacudieron como ovejas saltantes"

Tiembla, tierra, delante del Señor, a la presencia del Dios de Jacob
Las últimas dos frases son paralelas. Se puede añadir el verbo en la segunda línea. Traducción Alterna: "Tiembla, tierra, ante el SEÑOR, tiembla en la presencia del Dios de Jacob."

Tiembla, tierra
Los posibles significados son: 1) el escritor le está hablando a la tierra como si fuese una persona y le ordena que tiemble de temor ante Dios o 2) la palabra "tierra" es una figura literaria

Psalms 114:8

Él convirtió la roca en un estanque de agua, a la roca dura en un manantial de agua
Estas dos frases son paralelas. El escritor describe al SEÑOR causando que el agua fluya de la roca como si Él convirtiese toda la roca en agua.

a la piedra dura en un manantial de agua
Se puede añadir el vervo de la frase anterior. Traducción Alternativa: "Él convirtió la piedra dura en un manantial de agua"

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Chapter 115

1 No a nosotros, SEÑOR, no a nosotros, pero a tu nombre da honor, por tu pacto de fidelidad y por tu integridad. **2** ¿Por qué deberían las naciones decir: "¿Dónde está tu Dios?" **3** Nuestro Dios está en el cielo; él hace lo que le place. **4** Los ídolos de las naciones son plata y oro, el trabajo de las manos de hombres. **5** Esos ídolos tienen bocas, pero ellos no hablan; ellos tienen ojos, pero ellos no ven; **6** ellos tienen oídos, pero ellos no escuchan; ellos tienen narices, pero ellos no huelen. **7** Esos ídolos tienen manos, pero no sienten; tienen pies, pero ellos no pueden caminar; no pueden hablar por sus bocas. **8** Aquellos que los hacen son como ellos, como todos los que confían en ellos. **9** Israel, confía en el SEÑOR, Él es tu ayuda y escudo. **10** Casa de Aarón, confia en el SEÑOR; Él es tu ayuda y tu escudo. **11** Ustedes quienes honran al SEÑOR, confíen en Él; Él es su ayuda y escudo. **12** El SEÑOR se fija en nosotros y nos bendecirá; Él bendecirá a la familia de Israel; Él bendecirá la familia de Aaron. **13** Él bendecirá a aquellos que lo honran, ambos, jóvenes y viejos. **14** Que el SEÑOR los aumente en número más y más, a ustedes y sus descendientes. **15** Que seas bendecido por el SEÑOR, quien hizo el cielo y la tierra. **16** Los cielos pertenecen al SEÑOR; pero a la tierra Él la entregó a la humanidad. **17** Los muertos no alaban al SEÑOR, ni quien desciende al silencio. **18** Pero nosotros bendeciremos al SEÑOR ahora y para siempre. Alaben al SEÑOR.

Psalms 115:1

Información General:
El paralelismo

No a nosotros, SEÑOR, no a nosotros
El escritor repite la frase "no a nosotros" para enfatizar que ellos no son dignos de recibir el debido honor que es solo para el SEÑOR. De ser necesario, se puede añadir una frase verbal aquí. Traducción Alterna: "No nos des honor, SEÑOR"

a nosotros
La palabra "nosotros" se refiere al pueblo de Israel.

pero a Tu nombre da honor
Aquí la palabra "nombre" representa al SEÑOR mismo. Traducción Alterna: "sino trae honor a Ti mismo"

por Tu pacto de fidelidad
"a causa de Tu pacto de fidelidad"

¿Por qué deberían las naciones decir: "¿Dónde está su Dios?"
Esta pregunta retórica enfatiza que no debería haber razón para que las naciones digan lo que dicen. Esta pregunta puede ser traducida como una afirmación. Traducción Alterna: "Las personas de las naciones de deberían ser capaces de decir, "¿Dónde está su Dios"

"¿Dónde está su Dios?
Las personas de otras naciones usan esta pregunta para burlarse del pueblo de Israel y para expresar que ellos no ven que el SEÑOR les esté ayudando. Esta pregunta puede ser traducida como una afirmación. Traducción Alterna: "Tu Dios no está aquí para ayudarte."

Psalms 115:3

el trabajo de las manos de hombres
Aquí, la palabra "manos" representa a las personas que hicieron ídolos. Traducción Alterna: "cosas las cuales los hombres han hecho"

Psalms 115:5

Esos ídolos tienen bocas
Los ídolos no tienen bocas, ojos, orejas o narices reales, sino que las personas los hicieron con la similitud de bocas, ojos, orejas y narices. El escritor está enfatizando que estos ídolos no están vivos. Puede hacerse clara la información implícita. Traducción Alterna: "Las personas le han dado bocas a aquellos ídolos"

Psalms 115:7

Esos ídolos tienen manos
Los ídolos no tienen manos, pies o bocas reales, sino que las personas los hicieron con la similitud de manos, pies y bocas. El escritor está enfatizando que estos ídolos no están vivos . Traducción Alterna: "Las peronas le han dado manos a aquellos ídolos"

pero no sienten
"pero esas manos no sienten"

Aquellos que los hacen son como ellos, así también todos los que confían en ellos
Aquellos que hacen y adoran a ídolos se vuelven sin vida ni poder, así como los ídolos. El significado completo de esta declaración se puede aclarar. Traducción Alterna: "Aquellos que los hacen se vuelven sin vida como lo son ellos, así también todos los que confían en ellos."

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Psalms 115:9

Israel, confía en el SEÑOR
La palabra "Israel" representa al pueblo Israel. Traducción Alterna: "Pueblo de Israel, confía en el SEÑOR"

tu ayuda y escudo
El escritor habla del SEÑOR como si Él fuese un escudo, ya que Él protege a Su pueblo como un escudo los protegería de cualquier daño. Traducción Alterna: "Quien te ayuda y te protege"

Casa de Aarón
Aquí, la palabra "Casa" representa a la familia o descendientes. Esta frase se refiere a los sacerdotes, quienes eran descendientes de Aarón. Traducción Alterna: "Descendientes de Aarón" o "Sacerdotes"

Psalms 115:12

se fija en nosotros
"nos ha prestado atención"

la familia de Israel
Esto se refiere al pueblo de Israel, quienes son descendientes de Jacob, quien también es llamado Israel. Traducción Alterna: "el pueblo de Israel"

la familia de Aarón
Esto se refiere a los sacerdotes, quienes son descendientes de Aarón. Traducción Alterna: "los descendientes de Aarón" o "los sacerdotes"

tanto jóvenes como viejos
"tanto pequeños como grandes" Esto se puede referir a: 1) el estatus social o 2) la edad. En cualquiera de los casos, estos dos extremos representan a cada persona, sin importar la edad o estatus social.

Que el SEÑOR los aumente en número más y más
El escritor está hablando del número de hijos que el pueblo de Israel tendría. Traducción Alterna: "Que el SEÑOR aumente el número de sus hijos más y más"

a ustedes y sus descendientes
"tanto a tus hijos como a los descendientes de tus hijos" El escritor aclara que su pedido de más hijos no solo aplica a la generación presente, sino a sus descendientes también.

Psalms 115:15

Que seas bendecido por el SEÑOR, Quien hizo el cielo y la tierra
Esto puede ser expresado de forma activa. Traducción Alterna: "Que el SEÑOR, Quien hizo el cielo y la tierra, te bendiga"

la tierra Él la entregó a la humanidad
Esto no significa que la tierra no le pertenece al SEÑOR, sino que le ha dado la tierra a la humanidad como un lugar para vivir.

Psalms 115:17

Los muertos
El adjetivo "muertos" puede ser traducido con una frase. Traducción Alterna: "Las personas que están muertas"

ni tampoco quien desciende al silencio
Esta frase es un paralelismo

ni tampoco quien desciende al silencio
El escritor habla de la tumba o el lugar de los muertos como un lugar de silencio donde nadie puede hablar. Esto es una figura literaria

Pero nosotros
La palabra "nosotros" se refiere a las personas en Israel que todavía están vivas.

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Chapter 116

1 Yo amo al SEÑOR porque Él escucha mi voz y mis ruegos por misericordia. **2** Porque Él me escucha, lo llamaré mientras viva. **3** Las cuerdas de muerte me rodearon y las trampas del Seól me confrontaron; me sentí angustiado y adolorido. **4** Entonces llamé al nombre del SEÑOR: "Por favor SEÑOR, rescata mi vida." **5** El SEÑOR es misericordioso y justo; nuestro Dios es compasivo. **6** El SEÑOR protege al inocente; fui llevado bajo y Él me salvó. **7** Mi alma puede regresar a su lugar de descanso, porque el SEÑOR ha sido bueno conmigo. **8** Porque Tú rescataste mi vida de la muerte, mis ojos de las lágrimas y mis pies de tropezar. **9** Serviré al SEÑOR en la tierra de los vivientes. **10** Yo creía en Él, aún cuando yo decía: "estoy afligido grandemente." **11** Yo precipitadamente dije: "todos los hombres son mentirosos." **12** ¿Cómo le pagaré al SEÑOR por toda su bondad hacia mí? **13** Levantaré la copa de salvación y llamaré al nombre del SEÑOR. **14** Pagaré mis votos al SEÑOR en la presencia de todo su pueblo. **15** Preciosa es a la vista del SEÑOR la muerte de sus santos. **16** SEÑOR, ciertamente, yo soy tu siervo; yo soy tu siervo, el hijo de tu sierva; Tú quitaste mi cautiverio. **17** Yo te ofreceré sacrificio de agradecimiento e invocaré el nombre del SEÑOR. **18** Yo cumplire mis votos al SEÑOR en la presencia de todo su pueblo, **19** en los patios de la casa del SEÑOR, en medio de tí, Jerusalén. Alabanzas al SEÑOR.

Psalms 116:1

Información General
El paralelismo

Él escucha mi voz y mis ruegos por misericordia
Aquí, la palabra "voz" representa a la persona que está hablando. La frase "mis ruegos por misericordia" explica lo que él está hablando y puede ser traducido con una frase verbal. Traducción Alterna: "Él me escucha cuando le suplico misericordia"

Psalms 116:3

Información General
La persona que compuso este salmo sigue hablando.

Las cuerdas de muerte me rodearon
El escritor habla de la muerte como si fuese una persona que puede capturarle y atarlo con cuerdas. Ver cómo se tradujo esto en 18:4. Traducción Alterna: "Sentí que estaba a punto de morir"

las trampas del Seol me confrontaron
El escritor habla del "Seol", el lugar de los muertos, como si fuese una persona que podía atraparlo con trampas. Traducción Alterna: "Me sentía como si estuviese listo para entrar a la tumba"

llamé al nombre del SEÑOR
Aquí, la palabra "nombre" representa al SEÑOR mismo. Traducción Alterna: "llamé al SEÑOR"

rescata mi vida
Aquí, la palabra "vida" representa a la persona. Traducción Alterna: "rescátame" o "guárdame de la muerte" o "evita que me muera"

Psalms 116:5

Información General:
La persona que hizo esta canción continúa hablando.

al inocente
Esto se refiere a las personas que no tienen experiencia o que no pueden cuidar de sí mismos. El adjetivo puede ser traducido como una frase sustantiva. Traducción Alterna: "aquellos que son inocentes" o "aquellos que son indefensos"

fui llevado bajo
El escritor habla de ser humillado como estar en una posición más baja. Traducción Alterna: "Yo estaba indefenso"

Psalms 116:7

Información General:
La persona que compuso este salmo continúa hablando.

Mi alma puede regresar a su lugar de descanso
El escritor habla de tener paz y confianza como si fuese un lugar donde su alma puede descansar. La palabra "alma" representa a la persona misma. Traducción Alterna: "Yo puedo descansar en paz otra vez"

Tú rescataste mi vida de la muerte
Aquí, la palabra "Tú" se refiere al SEÑOR. La palabra "vida" representa a la persona. Traducción Alterna: "Tú me has salvado de la muerte" o "Tú has evitado que yo muera"

mis ojos de las lágrimas
La frase verbal de la frase anterior puede ser añadida para hacer claro el significado. Traducción

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Alterna: "Tú has rescatado mis ojos de las lágrimas" o "Tú has evitado que yo llore"

mis pies de tropezar
La frase verbal de la frase anterior puede ser añadida para hacer claro el significado. Aquí, "mis pies" representa ser asesinado por sus enemigos. Traducción Alterna: "Tú me has rescatado de tropezar" o "Tú has evitado que yo sea asesinado por mis enemigos"

Psalms 116:9

Información General:
La persona que compuso este salmo continúa hablando.

en la tierra de los vivientes
"en este mundo donde las personas están vivas" Esto es un contraaste con el lugar de los muertos.

estoy afligido grandemente
Esto puede ser traducido de forma activa. Traducción Alterna: "yo sufro grandemente" o "la gente me aflige muchísimo"

Yo precipitadamente dije
"Yo dije demasiado rápido" o "Sin considerar, yo dije"

todos los hombres son mentirosos
"cada persona es una mentirosa" o "todas las personas son mentirosas"

Psalms 116:12

Información General:
La persona que compuso este salmo continúa hablando.

¿Cómo le pagaré al SEÑOR...hacia mí?
El escritor hace esta pregunta para introducir cómo él responderá a lo que el SEÑOR ha hecho por él. Esta pregunta retórica puede ser traducida como una afirmación. Traducción Alterna: "Así es cómo yo le pagaré al SEÑOR... hacia mí"

Levantaré la copa de salvación
Esto probablemente hace referencia a una ofrenda de bebida, la cual era un sacrificio que incluía derramar vino sobre el altar, el cual el escritor ofrecerá en respuesta al SEÑOR por salvarlo. El significado completo de esta afirmación puede hacerse explícito. Traducción Alterna: "Yo presentaré una ofrenda de bebida al SEÑOR porque me salvó"

llamaré al nombre del SEÑOR
Aquí, la palabra "nombre" representa al SEÑOR mismo. Traducción Alterna: "llamaré al SEÑOR"

Preciosa es a la vista del SEÑOR la muerte de sus santos
Aquí, la palabra "Preciosa" no implica que el SEÑOR considera valiosa la muerte de Sus santos, sino que la muerte de Sus santos Le cuesta y Le aflige. La frase "a la vista del" representa el carácter del SEÑOR hacia las cosas que Él ve. El significado completo de esta afirmación puede hacerse explícito. Traducción Alterna: "El SEÑOR considera que la muerte de Sus santos es algo costoso"

Psalms 116:16

Información General:
La persona que compuso este salmo continúa hablando.

el hijo de tu sierva
Esto es probablemente una referencia a la madre del escritor e indica que ella adoraba al SEÑOR fielmente. El significado completo de esto puede hacerse claro. Traducción Alterna: "como lo era mi madre"

Tú has quitado mis cadenas
El escritor habla de estar en peligro de morir como si él hubiese estado encadenado en prisión. Traducción Alterna: "Tú me has salvado de la muerte"

sacrificio de agradecimiento
"un sacrificio para expresar mi gratitud"

invocaré el nombre del SEÑOR
Aquí, la palabra "nombre" representa al SEÑOR mismo. Traducción Alterna: "invocaré al SEÑOR"

Psalms 116:18

Información General:
La persona que compuso este salmo continúa hablando.

Yo cumpliré... todo su pueblo
Traducir este versículo de la misma manera que se tradujo en 116:12.

en los patios de la casa del SEÑOR
La palabra "casa" se refiere al templo del SEÑOR. Traducción Alterna: "en los patios del templo del SEÑOR"

en medio de ti
El escritor habla de Jerusalén como si fuese una persona. Traducción Alterna: "en Jerusalén"

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Chapter 117

1 Alaben al SEÑOR, todas las naciones; exáltenlo, todos los pueblos. **2** Porque su pacto de fidelidad es grande hacia nosotros y la integridad del SEÑOR perdura para siempre. Alaben al SEÑOR.

Psalms 117:1

Información General:
El paralelismo es común en la poesía hebrea.

Porque su
"Pues Su"

su pacto de fidelidad es grande hacia nosotros
"Su pacto de fidelidad es grande para con nosotros"

perdura para siempre
"dura para siempre"

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Chapter 118

1 Den gracias al SEÑOR, pues Él es bueno, pues Su Pacto de Fidelidad permanece por siempre. **2** Dejen que Israel diga: "Su Pacto de Fidelidad dura por siempre." **3** Dejen que la casa de Aarón diga: "Su Pacto de Fidelidaddura por siempre." **4** Dejen que los seguidores fieles del SEÑOR digan: "Su Pacto de Fidelidad dura por siempre." **5** En mi angustia yo llamé al SEÑOR; el SEÑOR me contestó y me liberó. **6** El SEÑOR está conmigo; yo no tendré miedo; ¿qué puede hacerme el hombre? **7** El SEÑOR está de mi lado como mi ayudador; yo miraré en triunfo sobre aquellos que me odian. **8** Es mejor refugiarse en el SEÑOR que poner la confianza en un hombre. **9** Es mejor tomar refugio en el SEÑOR que poner la confianza de uno en príncipes. **10** Todas las naciones me rodean; en el nombre del SEÑOR yo los corto. **11** Ellos me rodean; sí, ellos me rodean; en el nombre del SEÑOR yo los corto. **12** Ellos me rodean como abejas; ellos desaparecieron tan rápido como el fuego entre espinos; en el nombre del SEÑOR yo los corto. **13** Ellos me atacaron para derribarme, pero el SEÑOR me ayudó. **14** El SEÑOR es mi fuerza y gozo, y Él es el único que me rescata. **15** El grito alegre de victoria es escuchado en las tiendas de los rectos; la mano derecha del SEÑOR conquista. **16** La mano derecha del SEÑOR es exaltada; la mano derecha del SEÑOR conquista. **17** Yo no moriré, pero viviré y declararé las obras del SEÑOR. **18** El SEÑOR me ha castigado duramente; pero Él no me ha entregado a la muerte. **19** Ábreme las puertas de rectitud; yo las entraré y yo daré gracias al SEÑOR. **20** Esta es la puerta del SEÑOR; los rectos entran por ella. **21** Yo te daré gracias, pues tú me has contestado, y tú te has vuelto mi salvación. **22** La piedra que los constructores rechazaron, se ha vuelto la piedra angular. **23** Esta es obra del SEÑOR; es maravilloso a nuestros ojos. **24** Este es el día en el cual el SEÑOR ha actuado; nosotros nos regocijaremos y estaremos contentos en eso. **25** Por favor, SEÑOR, ¡danos victoria! Por favor, SEÑOR, ¡danos éxito! **26** Bendito es Él que viene en el nombre del SEÑOR; nosotros te bendecimos desde la casa del SEÑOR. **27** El SEÑOR es Dios, y Él nos ha dado luz; ata el sacrificio con cuerdas a los cuernos del altar. **28** Tú eres mi Dios, y yo te daré gracias a ti; Tú eres mi Dios; yo te exaltaré. **29** Oh, den gracias al SEÑOR; pues Él es bueno; pues Su Pacto de Fidelidad dura por siempre.

Psalms 118:1

Información General:
El paralelismo es común en la poesía hebrea.

Den gracias al SEÑOR, pues Él es bueno
"Den gracias al SEÑOR por las cosas buenas que Él hace"

Su pacto de fidelidad perdura para siempre
"Él nos ama fielmente para siempre"

Dejen que Israel
La palabra "Israel" representa al pueblo de Israel. Traducción Alterna: "Que el pueblo de Israel diga"

Psalms 118:3

Dejen que la casa de Aarón diga
Aquí, la palabra "casa" representa la familia y los descendientes de una persona. Esta frase se refiere a los sacerdotes que eran descendientes de Aarón. Traducción Alterna: "Que los descendientes de Aaron digan" o "Que los sacerdotes digan"

Su Pacto de Fidelidad perdura para siempre
"Él nos ama fielmente para siempre" Ver cómo se tradujo esto en 118:1.

los seguidores fieles del SEÑOR
"aquellos que temen al SEÑOR" o "aquellos que adoran al SEÑOR"

Psalms 118:5

me liberó
El escritor habla del SEÑOR salvándole de la angustia como si el SEÑOR lo hubiese sacado de un lugar de encierro a un lugar amplio y abierto donde él puede moverse libremente.

¿qué puede hacerme el hombre?
El escritor hace esta pregunta retórica para enfatizar que no hay nada que el hombre pueda hacer para lastimarle ya que el SEÑOR está con él. Esta pregunta se puede traducir como una afirmación. Traducción Alterna: "las personas no pueden hacer algo que me haga daño"

El SEÑOR está de mi lado como mi ayudador
El estar al lado de uno es una expresión idiomática que indica que esa persona aprueba y ayudará a la otra persona. Traducción Alterna: "El SEÑOR me aprueba y me ayudará"

yo miraré en triunfo sobre aquellos que me odian
Está implícito que el SEÑOR es quien derrotará a los enemigos del escritor mientras él observa. El

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significado completo de esto puede hacerse claro. Traducción Alterna: "Yo veré al SEÑOR derrotando a todos aquellos que me odian"

Psalms 118:8

refugiarse en el SEÑOR
Se habla de Dios como si él fuese un refugio, un lugar donde las personas pueden estar protegidas. Traducción Alterna: "buscar la protección del SEÑOR"

tomar refugio en el SEÑOR
Este versículo es paralelo al anterior. Se habla de Dios como si Él fuese un refugio, un lugar donde las personas pueden estar protegidas. Traducción Alterna: "buscar la protección del SEÑOR"

Psalms 118:10

Todas las naciones
Aquí, la palabra "naciones" representa los ejércitos de aquellas naciones. El escritor usa una hipérbole

en el nombre del SEÑOR
Aquí, la palabra "nombre" representa el poder del SEÑOR. Traducción Alterna: "por el poder del SEÑOR"

yo los corto
El escritor habla de derrotar a los ejércitos enemigos como si él estuviese cortándolos como una persona corta una rama de una planta. Traducción Alterna: "yo los derroté"

Ellos me rodearon como abejas
El escritor compara a los ejércitos enemigos con un enjambre de abejas. Traducción Alterna: "Ellos me rodearon como un enjambre de abejas rodearía a una persona"

ellos desaparecieron tan rápido como el fuego entre espinos
Así como los espinos se queman rápidamente, así de rápido el ataque de los ejércitos enemigos acabó. Traducción Alterna: "su ataque duró solo un corto período de tiempo, como el fuego que consume los espinos se apaga rápidamente"

Psalms 118:13

para derribarme
El SEÑOR habla de los ejércitos enemigos tratando de derrotarlo como si ellos estuviesen tratando que derribarlo contra el suelo. Traducción Alterna: "para derrotarme"

El SEÑOR es mi fuerza y gozo
"El SEÑOR me da fuerza y gozo"

Psalms 118:15

El grito alegre de victoria es escuchado en las tiendas de los rectos
Esto puede ser expresado de forma activa. Traducción Alterna: "Las personas escuchan el grito alegre de victoria en las tiendas de los justos" o "Los rectos gritan gozosamente en sus tiendas por la victoria"

la mano derecha del SEÑOR conquista
Aquí, la palabra "mano" representa el poder del SEÑOR. Traducción Alterna: "el SEÑOR ha conquistado con Su gran fuerza"

La mano derecha del SEÑOR es exaltada
Aquí, el levantar la mano es un gesto de victoria. Esto puede ser expresado de forma activa. Traducción Alterna: "El SEÑOR ha levantado Su mano derecha como signo de victoria"

Psalms 118:17

Yo no moriré, sino que viviré
El escritor expresa la misma idea, tanto negativa como positivamente, para enfatizar que él ciertamente vivirá.

El SEÑOR me ha castigado
"El SEÑOR me ha disciplinado"

Él no me ha entregado a la muerte
El escritor habla de la muerte como si fuese una persona bajo cuyo poder el SEÑOR puede entregar al escritor. Traducción Alterna: "Él no ha permitido que me muera" o "Él no ha permitido que mis enemigos me maten"

Psalms 118:19

Ábreme las puertas de rectitud
"Ábreme las puertas por las cuales las personas justas entrarán." Esto es una referencia a las puertas del templo y el escritor le está hablando a los porteros

la puerta del SEÑOR
"la puerta que lleva a la presencia del SEÑOR" o "la puerta del SEÑOR"

Yo te daré gracias
Aquí, el escritor comienza a hablarle al SEÑOR.

Tú te has vuelto mi salvación
La palabra "salvación" puede ser traducida con una frase verbal. Traducción Alterna: "Tú me has salvado"

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Psalms 118:22

La piedra que los constructores rechazaron, se ha vuelto la piedra angular
Esto probablemente es un proverbio que el escritor ha usado para describir ya sea al rey o a la nación de Israel. Así que, esa nación de Israel o ese rey el cual otros han considerado sin valor, el SEÑOR le ha hecho el más importante.

es maravillosa a nuestros ojos
Posibles significados son: 1) "es una cosa maravillosa para nosotros ver" o 2) "consideramos que es algo maravilloso"

Psalms 118:24

regocijaremos y estaremos contentos
Estas dos frases significan básicamente lo mismo y enfatizan la intensidad del gozo. Traducción Alterna: "estaremos muy contentos"

Psalms 118:26

Bendito es Él que viene en el nombre del SEÑOR
Aquí, los sacerdotes comienzan a hablarle al rey.

Él que viene en el nombre del SEÑOR
Aquí, la palabra "nombre" representa el poder del SEÑOR. Traducción Alterna: "el que viene en el poder del SEÑOR"

te bendecimos desde la casa del SEÑOR
Aquí, los sacerdotes le hablan al pueblo.

la casa del SEÑOR
Aquí, la palabra "casa" se refiere al templo. Traducción Alterna: "el templo del SEÑOR"

Él nos ha dado luz
El escritor habla del SEÑOR bendiciendo a Su pueblo como si el SEÑOR estuviese alumbrando una luz sobre ellos. Traducción Alterna: "Él nos ha bendecido"

Tú eres mi Dios
Aquí, el escritor comienza otra vez a hablarle y dirigirse al SEÑOR directamente.

Psalms 118:29

Oh
Esto es una exclamación que debería ser traducida con la debida exclamación de énfasis que tiene en su idioma para hacerlo sonar natural.

den gracias al SEÑOR
"agradézcanle al SEÑOR por las cosas buenas que Él hac" Ver cómo se tradujo esto en 118:1.

Su fidelidad al pacto dura para siempre
"Él nos ama fielmente para siempre" Ver cómo se tradujo esto en 118:1.

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Chapter 119

1 Benditos aquellos cuyos caminos son inocentes, quienes caminan en la ley del SEÑOR. **2** Benditos quienes mantienen Sus solemnes mandamientos, quienes Lo buscan con todo su corazón. **3** Ellos no hacen el mal; ellos caminan en Sus caminos. **4** Tú nos has ordenado guardar Tus instrucciones para que nosotros podamos cuidadosamente seguirlas. **5** ¡O, que sea yo firmemente establecido en el cumplimiento de Tus estatutos! **6** Entonces, yo no sería puesto en vergüenza cuando piense en todos Tus mandamientos. **7** Yo te dare gracias a Ti con un corazón recto cuando aprenda tus justos decretos. **8** Yo seguiré Tus estatutos; no me abandones. **9** ¿Cómo puede una persona jóven mantener su camino puro? Al obedecer Tu palabra. **10** Con todo mi corazón yo Te buscaré; no dejes que me aparte de Tus mandamientos. **11** En mi corazón he guardado tu palabra, para no pecar contra Ti. **12** Bendito eres SEÑOR; enseñame Tus estatutos. **13** Con mi boca he declarado todos los justos decretos que Tú has revelado. **14** Yo me alegro en el camino de los decretos de Tu pacto, más que en todas las riquezas. **15** Yo meditaré enTus instrucciones y le pondré atención a Tus caminos. **16** Yo me deleito en Tus estatutos; yo no olvidaré Tu palabra. **17** Se amable con Tu siervo, para que así yo pueda vivir y guardar Tu palabra. **18** Abre mis ojos, para que vea las maravillas de Tu ley. **19** Yo soy un extranjero en la tierra; no escondas Tus mandamientos de mí. **20** Mis deseos son quebrantados por el ahnelo de conocer Tus justos decretos en todos los tiempos. **21** Tú rechazas al orgulloso, quienes están malditos, quienes se alejan de Tus mandamientos. **22** Sálvame de la desgracia y la humillación, pues yo he obedecido los decretos de Tu pacto. **23** Aunque los gobernantes conspiran en mi contra y me calumnian, Tu siervo medita en Tus estatutos. **24** Los decretos de Tu pacto son mi deleite, y ellos son mis consejeros. **25** ¡Mi vida se aferra al polvo! Dame vida con Tu palabra. **26** Yo te dije mis caminos, y Tú me respondiste; enseñame Tus estatutos. **27** Házme entender los caminos de Tus instrucciones; para que yo pueda meditar en Tus maravillosas enseñanzas. **28** ¡Yo estoy agobiado de dolor! Fortaléceme con Tu palabra. **29** Aleja de mí el camino del engaño; enseñame Tu ley con clemencia. **30** Yo he escogido el camino de la fidelidad; yo siempre he mantenido Tus justos decretos delante de mí. **31** Yo me aferro a los decretos de Tu pacto; SEÑOR, no dejes que sea avergonzado. **32** Yo correré en el camino de Tus mandamientos, pues Tú agrandas mi corazón para hacerlo. **33** Enseñame, SEÑOR, el camino de Tus estatutos, y yo los guardaré hasta el final. **34** Dame entendimiento, y yo guardaré Tu ley; yo la seguiré con todo mi corazón. **35** Guíame en el camino de Tus mandamientos, pues yo me deleíto en caminar en él. **36** Dirige mi corazón hacia los decretos de Tu pacto y lejos de ganancias injustas. **37** Aleja mis ojos de mirar cosas inútiles; revive en mí Tus caminos. **38** Cumple a Tus siervos la promesa que Tú le hiciste a esos quienes Te honran. **39** Llévate el insulto que detesto, pues Tu juicios fieles son buenos. **40** Mira, yo he ahnelado Tus instrucciones; revíveme en Tu justicia. **41** SEÑOR, dame Tu amor constante--Tu salvación, de acuerdo a Tu promesa; **42** entonces, yo tendré una respuesta para el que se burla de mí, pues yo confío en Tu palabra. **43** No quites la palabra de verdad de mi boca, pues yo he esperado por Tus justos decretos. **44** Yo seguiré Tu ley continuamente, por siempre y para siempre. **45** Yo caminaré confiado, pues busco Tus instrucciones. **46** Yo hablaré Tus solemnes mandamientos ante reyes y no seré avergonzado. **47** Yo me deleito en tus mandamientos, los cuales amo mucho. **48** Yo levantaré mis manos a Tus mandamientos, los cuales amo; yo meditaré en Tus estatutos. **49** RecuerdaTus promesas dada Tu siervo, porque Tú me has dado esperanza. **50** Éste es mi consuelo en mi aflicción: que Tus promesas me han mantenido vivo. **51** Los orgullosos se han burlado de mí, sin embargo yo no me he alejado de Tu ley. **52** Recuerdo Tus justos decretos desde tiempos antiguos, SEÑOR, y yo me consuelo a mí mismo. **53** Un furor me ha tomado, por los malvados que rechazan Tu ley. **54** Tus estatutos han sido mis canciones en la casa donde vivo por un tiempo. **55** Pienso en Tu nombre durante la noche, SEÑOR, y guardo Tu ley. **56** Esta ha sido mi práctica porque yo he seguido Tus instrucciones. **57** El SEÑOR es mi porción; yo me he determinado a observar tus palabras. **58** Yo sinceramente he solicitado tu favor con todo mi corazón; sé misericordioso conmigo, así como Tu palabra promete. **59** Yo examiné mis caminos y volví mis pies a tus decretos del pacto. **60** Yo me apresuro y no me atraso en mantener tus mandamientos. **61** Las cuerdas de los malvados me han enredado; yo no he olvidado tu ley. **62** A la medianoche yo me levanto a dar gracias a ti a causa de tus rectos decretos. **63** Yo soy un acompañante para todos aquellos que te honran, para todos aquellos que observan tus instrucciones. **64** La tierra, SEÑOR, está llena de tu fidelidad al pacto; enséñame tus estatutos. **65** Tú has hecho bien a tu siervo, SEÑOR, por medio de tu palabra. **66** Enséñame discernimiento adecuado y entendimiento, pues yo he creído en tus mandamientos. **67** Antes de que yo

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estuviera afligido, yo me descarrié, pero ahora yo guardo Tu palabra. **68** Tú eres bueno, y Tú eres quien hace bien; enséñame tus estatutos. **69** El arrogante me ha manchado con mentiras, pero yo mantengo tus instrucciones con todo mi corazón. **70** Sus corazones están endurecidos, pero yo me deleito en Tu ley. **71** Es bueno para mí que yo haya sufrido, para que así yo aprenda tus estatutos. **72** La instrucción de tu boca es más preciosa para mí, que mil piezas de oro y plata. **73** Tus manos me hicieron y me formaron; dame entendimiento para que yo pueda aprender tus mandamientos. **74** Aquellos que te honran se alegrarán cuando me vean porque yo he encontrado esperanza en tu palabra. **75** Yo sé, SEÑOR, que tus decretos son justos y que en fidelidad me afligiste. **76** Que tu pacto de fidelidad me consuele, como tu prometiste a tu siervo. **77** Muéstrame compasión para que yo pueda vivir, pues tu ley es mi deleite. **78** Que los orgullosos sean puestos en verguenza, pues ellos me han calumniado; pero yo meditaré en tus instrucciones. **79** Que aquellos que te honran regresen a mi, aquellos que conocen los decretos de tu pacto. **80** Haz mi corazón sin mancha respecto a tus estatutos para que no sea puesto en vergueza. **81** ¡Me desmayo con el anhelo de que puedas rescatarme! Yo tengo esperanza en tu palabra. **82** Mis ojos anhelan ver tu promesa; ¿cuándo me consolarás? **83** Me he convertido como un odre en el humo; yo no olvido tus estatutos. **84** ¿Cuánto tiempo debe soportar tu siervo esto; cuándo juzgarás aquellos quienes me persiguen? **85** Los orgullosos han cavado trampas para mi, desafiando tu ley. **86** Todos tus mandamientos son confiables; esas personas me persiguen injustamente; ayúdame. **87** Ellos casi me han acabado en la tierra, pero yo no rechazo tus instrucciones. **88** Por tu firme amor, mantenme con vida, para que yo pueda obedecer tus mandamientos. **89** Señor, Tu palabra se mantiene por siempre; Tu palabra está establecida firmemente en el cielo. **90** Tu lealtad dura por todas las generaciones; Tú has establecido la tierra, y ella permanece. **91** Todas las cosas continúan hasta este día, tal como Tú dijiste en Tus justos decretos, pues todas las cosas en la tierra te sirven a Tí. **92** Si Tu ley no hubiera sido mi deleite, yo hubiera perecido en mi aflicción. **93** Yo jamás olvidaré Tus instrucciones, pues através de ellas Tú me has mantenido con vida. **94** Yo soy tuyo; sálvame, pues yo busco Tu instrucción. **95** Los malvados se preparan para destruirme, pero yo busco entender los decretos de Tu pacto. **96** Yo he visto que todo tiene sus límites, pero Tus mandamientos son amplios, más allá de los límites. **97** ¡Oh, cuanto amo Tu ley! Es mi meditación todo el día. **98** Tus mandamientos me hacen más sabio que mis enemigos, pues Tus mandamientos siempre están conmigo. **99** Yo tengo más entendimiento que todos mis maestros, pues medito en los decretos de Tu pacto. **100** Yo entiendo más que aquellos que son mayores que yo; esto es porque yo obedezco Tus instrucciones. **101** Yo he alejado mis pies de cada camino malicioso para obedecer Tu palabra. **102** Yo no me he desvíado de Tus justos decretos, pues Tú me has instruido. **103** ¡Cuan dulce son Tus palabras a mi gusto, sí, más dulces que la miel a mi boca! **104** A través de Tus instrucciónes yo gano discernimiento; por lo tanto, yo odio cada falso camino. **105** Tu palabra es una lámpara para mis pies y una luz para mi camino. **106** Yo he jurado y he confirmado esto, porque yo obedeceré tus justos decretos. **107** Estoy muy afligido; manténme vivo, SEÑOR, como tu has prometido en Tu palabra. **108** SEÑOR, por favor acepta estas ofrendas voluntarias de mi boca, y enséñame tus justos decretos. **109** Mi vida siempre está en mi mano, aún así no olvido Tu ley. **110** El malvado ha preparado lazo para mi, pero yo no me he desviado de tus instrucciones. **111** Yo reclamo Tus decretos del pacto como mi herencia para siempre, pues estos son la alegría de mi corazón. **112** Mi corazón está decidido en obedecer tus estatutos para siempre hasta el final. **113** Yo odio a esos que tienen una mente doble, pero yo amo Tu ley. **114** Tu eres mi lugar de escondite y mi escudo; yo espero por tu palabra. **115** Aléjense de mi, ustedes malechores, para que pueda observar los mandamientos de mi Dios. **116** Susténtame por tu palabra para que yo pueda vivir y que no sea avergonzado de mi esperanza. **117** Sosténme, y yo estaré seguro; yo siempre meditaré en tus estatutos. **118** Tú has rechazado a todos aquellos que se desvían de Tus estatutos, pues esas personas son engañosas y poco confiables. **119** Tu quitas a todos los malvados de la tierra como escoria; por lo tanto, yo amo tus solemnes mandamientos. **120** Mi cuerpo tiembla temeroso de tí, y temo tus decretos justos. **121** Yo hago lo que es justo y correcto; no me abandones a mis opresores. **122** Garantiza el bienestar de tu siervo; no dejes que los orgullosos me opriman. **123** Mis ojos se cansan mientras espero por tu salvación y por tu justa palabra. **124** Muestra a tu siervo tu pacto de fidelidad y enséñame tus estatutos. **125** Yo soy tu siervo; dáme entendimiento para que yo pueda conocer los decretos de tu pacto. **126** Es el tiempo del SEÑOR para actuar, pues gente ha roto tu ley. **127** Verdaderamente yo amo tus mandamientos mas que el oro, más que el oro fino. **128** Por lo tanto, cuidadosamente sigo todas tus instrucciones y odio cada camino de falsedad. **129** Tus reglas son maravillosas, por eso las obedezco. **130** El despliegue de tus palabras dan luz; dan entendimiento a los inexpertos. **131** Yo abro mi boca y jadea, porque yo anhelo tus mandamientos. **132**

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Vuélvete a mí y ten misericordia de mi, como siempre lo haces por aquellos quienes aman tu nombre. **133** Dirige mis pasos por tu palabra; no dejes que ningún pecado me domine. **134** Redímeme de la opresión humana para que yo pueda observar tus instrucciones. **135** Haz tu rostro brillar en tu siervo y enséñame tus estatutos. **136** Corrientes de lagrimas corren desde mis ojos porque la gente no obedece tu ley. **137** Tú eres Justo, SEÑOR, y Tus decretos son justos. **138** Tú has dado Tus decretos del pacto justamente y lealmente. **139** El enojo me ha destruído porque mis enemigos olvidan Tus palabras. **140** Tu palabra ha sido muy probada, y Tu siervo la ama. **141** Yo soy insignificante y despreciado, pero yo no me olvido de Tus instrucciones. **142** Tu justicia siempre es correcta, y Tu ley es confiable. **143** Aunque la desgracia y la angustia me han encontrado, Tus mandamientos aún son mi deleite. **144** Los decretos de Tu pacto son justos por siempre; dame entendimiento para que yo pueda vivir. **145** Yo clamé con todo mi corazón: "Respóndeme, SEÑOR, yo guardaré Tus estatutos. **146** Yo clamo a Ti; sálvame, y yo seguiré los decretos de Tu pacto." **147** Me levanto antes del amanecer de la mañana y clamó por ayuda. Yo espero en Tus palabras. **148** Mis ojos están abiertos antes que amanezca para poder meditar en Tu palabra. **149** Escucha mi voz en la fidelidad de Tu pacto; mántenme vivo, SEÑOR, como has prometido en Tus justos decretos. **150** Esos que me persiguen se están acercando a mí, pero ellos están lejos de Tu ley. **151** Tú estás cerca, SEÑOR, y todos Tus mandamientos son confiables. **152** Hace mucho aprendí de los decretos de Tu pacto que Tú los haz puesto firmes por siempre. **153** Mira mi aflicción y ayudame, pues yo no he olvidado Tu ley. **154** Ruega por mi causa y redímeme; mantenme, como has prometido en Tu palabra. **155** La salvación está lejos de los malvados, pues no aman Tus estatutos. **156** Grandes son tus obras misericordiosas, SEÑOR, manténme vivo, como Tú siempre haces. **157** Mis perseguidores y mis enemigos son muchos, pero yo no me he alejado de los decretos de tu pacto. **158** Yo veo a los traidores con disgusto porque ellos no retienen Tu palabra. **159** Mira cuanto amo Tus instrucciones; mantenme vivo, SEÑOR, como has prometido en Tu pacto fiel. **160** La escencia de Tu palabra es verdadera; cada uno de tus decretos justos duran para siempre. **161** Príncipes me persiguen sin causa, mi corazón tiembla, teme el desobedecer Tu palabra. **162** Me regocijo en Tu palabra como uno que encuentra gran botín. **163** Odio y desprecio la falsedad, pero amo Tu ley. **164** Siete veces al día te alabo por Tus justos decretos. **165** Gran paz ellos tienen, esos que aman Tu ley; nada hace que ellos tropiezen. **166** Espero por Tu salvación, SEÑOR, y obedezco tus mandamientos. **167** Observo Tus solemnes mandatos, y los amo grandemente. **168** Yo guardo Tus instrucciones y Tus solemnes mandamientos, pues Tu estás al tanto de todo lo que hago. **169** Escucha mi clamor y ayudame, SEÑOR, dame entendimiento en Tu palabra. **170** Que mi plegaria venga ante Ti; ayudame, como Tu has prometido en Tu palabra. **171** Que mis labios derramen alabanza, pues Tú me enseñas Tus estatutos. **172** Que mi lengua cante de Tu palabra, pues todos tus mandamientos son rectos. **173** Que Tu mano me ayude, porque yo he elegido Tus instrucciones. **174** Anhelo Tu rescate, SEÑOR, y Tu ley es mi delicia. **175** Que yo viva y te alabe, y que Tus decretos justos me ayuden. **176** Me he extraviado como una oveja pérdida, busca a tu siervo, pues yo no he olvidado Tus mandamientos.

Psalms 119:1

Información General
El paralelismo es común en la poesía hebrea.

ALEF
Este es el nombre de la primera letra del alfabeto hebreo.

Benditos son aquellos
"Cuán bueno es para aquellos"

aquellos cuyos caminos son inocentes
Se habla de cómo se comporta una persona como "caminos" o "sendas". Traducción Alterna: "aquellos cuyo comportamiento es libre de culpa" o "aquellos a quienes nadie puede culpar de hacer algo equivocado"

quienes caminan en la ley del SEÑOR
Se habla de la manera en que una persona vive o se comporta como "caminar". Traducción Alterna: "quienes viven de acuerdo a la ley del SEÑOR" Esta frase aclara el significado de "cuyos caminos son inocentes."

quienes Lo buscan con todo su corazón
El "buscar" a Dios significa querer conocerle.

con todo su corazón
Esta es una expresión idiomática que significa "intensamente" o "sinceramente"

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Psalms 119:3

Información General:
La mayoría de este salmo está dirigido hacia Dios, y las palabras "Tú", "Tu" y "Tus" casi siempre se refieren a Él.

Ellos no hacen el mal
"Ellos no desobedecen al SEÑOR."

ellos caminan en Sus caminos
"ellos caminan en los caminos del SEÑOR" Aquí, se habla del comportamiento de ellos como "caminar", y se habla de la manera en que Dios quiere que ellos se comporten como "Sus caminos". Traducción Alterna: "ellos se comportan como el SEÑOR quiere que se comporten" (UDB)

a guardar Tus instrucciones
"obedecer todas las cosas que Tú has declarado que debemos hacer"

seguirlas cuidadosamente
Esto es saber y entender cuidadosamente los mandamientos y obedecer esos mandamientos.

Psalms 119:5

sea yo firmemente establecido
El escritor habla de ser establecido en los mandamientos de Dios como si nadie pudiese moverle físicamente.

el cumplimiento de Tus estatutos
"en obedecer Tus estatutos"

yo no sería puesto en vergüenza
El escritor no quiere ser avergonzado cuando cuando esté en la presencia de Dios.

todos Tus mandamientos
"todo lo que nos has ordenado"

Psalms 119:7

un corazón recto
"un corazón sincero." Una persona que es sincera hará lo que es correcto. El corazón se refiere al centro de las emociones de una persona. Ver cómo se tradujo "rectitud" en 25:20.

Tus estatutos
"estatutos" se refiere a las leyes o mandamientos de Dios.

Psalms 119:9

BET
Este es el nombre de la segunda letra del alfabeto hebreo. En el idioma hebreo, cada línea de los versículos 9-16 comienzan con esta letra.

¿Cómo puede una persona joven mantener su camino puro?
Esta pregunta es usada para introducir un nuevo valor a la palabra de Dios. Esta pregunta retórica puede ser traducida como una afirmación. Traducción Alterna: "Así es como una persona joven puede mantener su camino puro"

su camino puro
El escritor compara el vivir de acuerdo a la ley de Dios como un camino que se mantiene libre de obstáculos.

Con todo mi corazón
Esto es una expresión idiomática. El "corazón" se refiere a todas las emociones, deseos, sentimientos y voluntad de una persona. Traducción Alterna: "Con todo mi ser" o "Con todo lo que hay en mí" o "Sinceramente"

no dejes que me aparte de Tus mandamientos
Aquí, el desobedecer a Dios se describe como apartarse de un camino. Traducción Alterna: "no permitas que desobedezca Tus mandamientos"

Psalms 119:11

He guardado tu palabra tu palabra en mi corazón
"He puesto Tu palabra en mi corazón." Esto es una metáfora que significa, "he memorizado Tu palabra." El corazón es visualizado como un envase que puede guardar lo que las personas piensan.

Psalms 119:13

más que en todas las riquezas
"más que todas las riquezas"

Psalms 119:15

Yo meditaré... y le pondré atención a Tus caminos
Estos son pensamientos paralelos que tienen significados parecidos, los cuales se repiten para dar énfasis.

meditaré enTus instrucciones
"pensaré cuidadosamente en lo que nos has enseñado"

le pondré atención
Esta figura idiomática se refiere a pensar claramente en lo que está siendo discutido. Traducción Alterna: "pensaré cuidadosamente"

Yo me deleito
complacerse

Psalms 119:17

GUÍMEL
Este es el nombre de la tercera letra del alfabeto hebreo. En el idioma hebreo, cada línea de los versículos 17-24 comienza con esta letra.

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Tu siervo
El escritor se llama a sí mismo "Tu siervo" para demostrar su humildad.

Abre mis ojos para que pueda ver
El autor habla de ganar entendimiento, conocimiento y sabiduría como "poder ver". Traducción Alterna: "Ayúdame a poder ver"

las maravillas de Tu ley
El autor habla del entendimiento de la ley como un objeto del cual maravillarse.

de Tu ley
"en Tus enseñanzas" o "en Tus mandamientos"

Psalms 119:19

Yo soy un extranjero en la tierra
Los posibles significados son: 1) el escritor habla de su vida corta sobre la tierra como si él fuese un extranjero que no permanecerá mucho tiempo en la tierra. Traducción Alterna: "Soy como un extranjero viviendo un corto período de tiempo en la tierra" o 2) se habla de la ignorancia del escritor acerca de la ley de Dios como si él fuese un extranjero que no conoce las leyes de esa tierra. Traducción Alterna: "Soy un ignorante, como un extranjero en una tierra"

Mis deseos son quebrantados por el ahnelo
El escritor habla de sus deseos siendo bien fuertes como si estuviesen en dolor. Traducción Alterna: "Mi ser desea fuertemente conocerte" o "Mi alma se duele porque con muchas ganas quiero conocerte"

Psalms 119:21

quienes están malditos
Posibles significados son que: 1) Dios los maldecirá o 2) ellos se merecen el castigo de Dios. Traducción Alterna: "quienes se merecen Tu castigo"

quienes se alejan de Tus mandamientos
El escritor habla de desobedecer los mandamientos de Dios como si fuesen literalmente un camino del cual se puede desviar. Traducción Alterna: "quienes se apartan del camino de Tus mandamientos" o "quienes desobedecen Tus mandamientos"

Sálvame de
"Guárdame de" o "Rescátame de"

y la humillación
"y de sentirme avergonzado y tonto"

Psalms 119:23

Aunque los gobernantes conspiran en mi contra y me calumnian
"Aunque los gobernantes hagan planes para hacerme daño y digan cosas malas acerca de mí"

Los decretos de Tu pacto son mi deleite
"Los decretos de Tu pacto me hacen muy feliz"

y ellos son mis consejeros
Se habla de los decretos de Dios como si fuesen personas. Traducción Alterna: "y ellos son como un consejero sabio para mí" o "y ellos me dan consejo sabio"

Psalms 119:25

DÁLET
Este es el nombre de la cuarta letra del alfabeto hebreo. En el idioma hebreo, cada línea de los versículos 25-32 comienza con esta letra.

¡Mi vida se aferra al polvo!
Esto es una expresión idiomática. Los posibles significados son que: 1) él pensaba que pronto moriría o 2) él se colocó sobre el polvo porque estaba muy triste 2) él se dio cuenta que deseaba cosas sin valor de la tierra.

Dame vida por Tu palabra
Esto es una expresión idiomática. Aquí, "vida" se refiere al propósito y sentido, no simplemente vida biológica.

por Tu palabra
La "palabra" de Dios representa lo que Él ha dicho. Aquí, se refiere a lo que Él ha prometido. Traducción Alterna: "de acuerdo a Tu promesa"

mis caminos
Se habla de lo que una persona hace o cómo se comporta como si fuese una calle o un camino. Traducción Alterna: "lo que yo he hecho"

Psalms 119:27

maravillosas enseñanzas
"enseñanzas asombrosas"

de dolor
"porque estoy muy triste"

Fortaléceme
"Hazme fuerte" Esto puede referirse ya sea a fuerza física o espiritual.

Psalms 119:29

Aleja de mí el camino del engaño
Aquí, la palabra "camino" se refiere a la manera de comportarse. Traducción Alterna: "Protégeme de seguir el camino del engaño" o "Evita que sea engañoso"

engaño
Posibles significados son: 1) "mentira" o 2) "creer mentiras" o "seguir las mentiras"

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el camino de la fidelidad
Se habla de cómo una persona de comporta o actúa como si fuese una calle o un camino. Traducción Alterna: "ser fiel a Ti"

Psalms 119:31

Yo me aferro a los decretos de Tu pacto
Aferrarse fuertemente a los decretos se refiere a estar comprometido a obedecerlos. Traducción Alterna: "Estoy comprometido a obedecer los decretos de Tu pacto"

decretos de Tu pacto
Esto se refiere a la Ley que Dios le dio a Moisés.

Yo correré en el camino de Tus mandamientos
El escritor habla de estar enfocado o comprometido en obedecer los mandamientos de Dios como si estuviese corriendo sobre un camino. Traducción Alterna: "Estaré comprometido a obedecer tus mandamientos"

Tú agrandas mi corazón
Esto es una expresión idiomática. Los posibles significados son: 1) "Tú me ayudarás a ganar más entendimiento de Tus mandamientos" o 2) "Tú me das más deseo de obedecer Tus mandamientos"

Psalms 119:33

HE
Este es el nombre de la quinta letra del alfabeto hebreo. En el idioma hebreo, cada línea de los versículos 33-40 comienzan con esta letra.

Tus estatutos
Esta es otra manera de describir la Ley que Dios le dio a Moisés, conocida como la Ley de Moisés.

hasta el final
Los posibles significados son: 1) "completamente" o 2) "hasta al final de mi vida" o 3) "hasta el final de los tiempos"

guardaré Tu ley
"obedeceré Tu ley"

yo la seguiré con todo mi corazón
"ciertamente seguiré Tu ley" o "estoy completamente comprometido a hacer lo que dice"

con todo mi corazón
Esto es una expresión idiomática. Traducción Alterna: "con todo mi ser" o "con todo lo que hay en mí" o "sinceramente"

Psalms 119:35

Guíame en el camino de Tus mandamientos
"Guíame de acuerdo a Tus mandamientos" o "Enséñame a obedecer Tus mandamientos" Los mandamientos de Dios son comparados con un camino por el cual una persona camina en obediencia a Dios.

Dirige mi corazón hacia
Esto es una expresión idiomática. Aquí, el "corazón" se refiere a la voluntad, deseos y decisiones que dirigen la vida de alguien. Traducción Alterna: "Haz que quiera"

los decretos de Tu pacto
"obedecer los decretos de Tu pacto". Esto se está refiriendo a obedecer la ley que Dios le dio a Moisés (Ley de Moisés).

ganancias injustas
"el deseo por las riquezas" Esto se está refiriendo a la riqueza que se gana por medio de métodos u actos inmorales hacia otros.

Psalms 119:37

Aleja mis ojos de mirar cosas inútiles
Esto es una metáfora que se refiere a uno desear cosas que no tienen ningún valor eterno.

revíveme en Tus caminos
"haz que pueda vivir como Tú quieras que viva"

revíveme
"fortalece mi vida" o "dame fuerza"

Cúmplele a Tu siervo la promesa que Tú le hiciste a esos quienes Te honran
"Haz por Tu siervo lo que prometiste que harías por aquellos que te honran"

a Tu siervo
El escritor se refiere a Él mismo como el siervo de Dios para demostrar su humildad. Traducción Alterna: "a mí, Tu siervo"

Psalms 119:39

que detesto
"de lo cuales tengo miedo"

Tu juicios fieles son buenos
Dios juzga de forma justa y Sus decisiones son buenas. Traducción Alterna: "Tus juicios son justos y buenos"

Mira
Esto es una expresión idiomática. Aquí, "mira" se refiere a estar al tanto de una situación. El foco está en el conocimiento o entendimiento de tal situación en lugar de solo estar observando.

yo he ahnelado Tus instrucciones
Los posibles significados son: 1) "Yo quiero saber Tus instrucciones" o 2) "Con muchas ganas quiero obedecer lo que nos has enseñado a hacer"

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revíveme en Tu justicia
La palabra "justicia" es un sustantivo abstracto (figura literaria) y se refiere a "ser justo". Traducción Alterna: "revíveme porque Tú eres justo"

revíveme
Los posibles significados son: 1) "Mantenme vivo" o "Hazme fuerte"

Psalms 119:41

VAU
Este es el nombre de la sexta letra del alfabeto hebreo. En el idioma hebreo, cada línea de los versículos 41-48 comienzan con esta letra.

dame Tu amor que no falla
Esto es una petición. Traducción Alterna: "por favor, dame de Tu amor que no falla"

Tu salvación
Se puede hacer clara la información sobreentendia. Traducción Alterna: "dame Tu salvación" o "sálvame"

una respuesta
"una contestación"

Psalms 119:43

No quites la palabra de verdad de mi boca
"mi boca" se refiere a hablar acerca de la palabra de Dios. Traducción Alterna: "Nunca evites que hable Tu verdad"

pues yo he esperado por Tus justos decretos
"esperado" tiene el concepto de confiar, o sea, que sería algo como tener confiaza de que Dios hará como Él ha decretado.

Yo seguiré
"Yo obedeceré"

Psalms 119:45

Yo caminaré confiado
El caminar confiado es vivir la vida de uno firmemente. Traducción Alterna: "Yo viviré firmemente en Dios"

busco Tus instrucciones
El "buscar" es percibir o ganar entendimiento de las instrucciones de Dios como si uno pudiese verlas.

solemnes mandamientos ante reyes
"mandamientos serios a los reyes" o "instrucciones a los reyes"

Psalms 119:47

Yo me deleito en tus mandamientos
Los posibles significados son: 1) "Yo encontraré deleite en estudiar Tus mandamientos" o 2) "Estoy contento de tener la oportunidad de estudiar Tus mandamientos"

levantaré mis manos a
Esto es una expresión idiomática

Psalms 119:49

EZAIN
Este es el nombre de la séptima letra del alfabeto hebreo. En el idioma hebreo cada línea de los versículos 49-56 comienzan con esta letra.

Recuerda Tu promesa
Ver cómo se tradujo esto en 20:3

Este es mi consuelo en mi aflicción: que Tus promesas me han mantenido vivo
Se puede cambiar el orden de las palabras de esta cláusula. Traducción Alterna: "La razón de mi consuelo es que Tu promesa me ha mantenido vivo en mi aflicción"

Psalms 119:51

Los orgullosos
Este adjetivo nominal puede ser expresado como un adjetivo. Traducción Alterna: "Las personas orgullosas"

burlado de
burlarse de alguien o de algo que es visto con desprecio, se duda o no se honra

desde tiempos antiguos
Esto es una referencia a cuando los decretos, la Ley, le fueron dados a Moisés muchos años antes.

Psalms 119:53

Un furor me ha tomado
Esto es una expresión idiomática. Se habla del enojo como si fuese una persona que puede tomar o agarrar a una persona. Traducción Alterna: "Me he molestado mucho"

Tus estatutos han sido mis canciones
"He usado Tus estatutos como letras para mi música" o "He creado canciones de Tus estatutos"

Psalms 119:55

Pienso en Tu nombre
Aquí, la palabra "nombre" representa al SEÑOR mismo. Traducción Alterna: "Pienso en Ti, SEÑOR"

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guardo Tu ley
Esto es una expresión idiomática que significa "obedecer la ley". Traducción Alterna: "Yo obedezco Tu ley"

mi práctica
"mi hábito"

yo he seguido Tus instrucciones
Esto es una expresión idiomática que significa seguir u obedecer aquellas instrucciones. Traducción Alterna: "Yo he obedecido Tus instrucciones"

Psalms 119:57

HET
Este es el nombre de la octava letra del alfabeto hebreo. En el idioma hebreo, cada línea de los versículos 57-64 comienzan con esta letra.

El SEÑOR es mi porción
Esto significa que el SEÑOR es todo lo que él quiere. Así como los levitas no recibieron un territorio amplio de tierra porque el SEÑOR iba a ser su porción, así mismo el escritor dice que el SEÑOR es el que satisface sus necesidades.

Psalms 119:59

volví mis pies
Aquí, "pies" representa a la persona en sí. Se habla de arrepentirse y escoger obedecer a Dios como encaminar los pies para dirigirse a otra dirección. Traducción Alterna: "cambié mi dirección"

Yo me apresuro y no me atraso
El escritor expresa la misma idea, tanto positiva como negativamente, para enfatizar la urgencia con la cual él obedece los mandamientos del SEÑOR.

Psalms 119:61

Las cuerdas de los malvados me han enredado
En esta metáfora, las personas malvadas o malas trataron de causar que el escritor pecara, como un cazador buscando atrapar a un animal con una trampa. Traducción Alterna: "Mis enemigos han intentado atraparme"

Psalms 119:63

Yo soy un acompañante de todos los que te honran
"Yo soy un amigo de todos los que te honran"

Psalms 119:65

TET
Este es el nombre de la novena letra del alfabeto hebreo. En el idioma hebreo, cada línea de los versículos 65-72 comienzan con esta letra.

tu siervo
El escritor se refiere a sí mismo como "tu siervo". Traducción Alterna: "a mí, tu siervo"

por medio de tu palabra
Esto es una expresión idiomática. "tu palabra" se refiere a la promesa que el SEÑOR le había hecho al escritor. Traducción Alterna: "como lo has prometido"

Psalms 119:67

Antes de que yo estuviera afligido
Esto puede ser expresado de forma activa. Traducción Alterna: "Antes de que me afligieras" o "Antes de que me castigaras"

yo me desvié
Se habla del desobedecer a Dios como si la persona caminase literalmente por un camino equivocado. Traducción Alterna: "yo te desobedecí"

yo guardo Tu palabra
Aquí, "palabra" representa los mandamientos. Traducción Alterna: "yo obedezco Tus mandamientos"

Psalms 119:69

El arrogante
Este adjetivo nominal puede ser traducido como un adjetivo simple. Traducción Alterna: "Las personas arrogantes" :

me ha manchado con mentiras
Se habla de las personas diciendo muchas mentiras como si ellos "ensuciaran" a la persona esparciendo "las mentiras" sobre ella.

con todo mi corazón
Aquí, "corazón" representa la voluntad de la persona. Traducción Alterna: "con mi compromiso completo" o "completamente"

Sus corazones están endurecidos
Aquí, "corazones" representa la voluntad de las personas. Se habla de las personas siendo testarudas como si sus corazones o voluntades fuesen duros como piedra. Traducción Alterna: "Ellos son testarudos"

Psalms 119:71

La instrucción de tu boca
Aquí, "boca" representa lo que Dios dice. Traducción Alterna:

que mil piezas de oro y plat
Esto puede ser expresado de forma más general. Traducción Alterna: "que una gran cantidad de dinero" o "que grandes riquezas"

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Psalms 119:73

YOD
Este es el nombre de la décima letra del alfabeto hebreo. En el idioma hebreo, cada línea de los versículos 73-80 comienzan con esta letra.

Tus manos me hicieron y me formaron
Se habla de Dios creando a una persona como si literalmente Dios usara Sus manos para darle forma a una persona de la manera en que alguien puede darle forma a un objeto.

Tus manos
Aquí, "manos" representa el poder o acción de Dios. Traducción Alterna: "Tú"

porque yo he encontrado esperanza en tu palabra
Aquí, "palabra" representa lo que Dios dice. Traducción Alterna: "porque yo confío en lo que Tú dices" o "Yo confiadamente creo lo que Tú dices"

Psalms 119:75

en fidelidad me afligiste
"Tú me castigaste porque eres fiel." Dios promete recompensar a los justos y castigar a los hacedores de maldad, así que Él es fiel en hacer lo que Él dice que hará.

tu siervo
El escritor se refiere a sí mismo como "tu siervo". Traducción Alterna: "yo, tu siervo" o "yo"

Psalms 119:77

Que los orgullosos sean puestos en verguenza
Esto puede ser expresado de forma activa. Traducción Alterna: "Avergüenza a los orgullosos" o "Causa que aquellos que son orgullos se avergüencen"

los orgullosos
Este adjetivo nominal puede ser expresado como un adjetivo simple. Traducción Alterna: "las personas orgullosas" o "aquellos que son orgullosos"

Psalms 119:79

regresen a mí
Se habla de las personas regresando amistosamente a donde el escritor como si ellos se voltearan físicamente hacia él. Traducción Alterna: "vengan a mí" o "únanse a mí"

aquellos que conocen los decretos de tu pacto
Los posibles significados son: 1) esto además describe a aquellos que honran a Dios o 2) esto indica el propósito para aquellos que honran a Dios. Las palabras " para que" pueden ser añadidas para indicar esto. Traducción Alterna: "para que ellos puedan aprender lo que Tú ordenaste"

Que mi corazón esté sin culpa
Aquí, "corazón" representa los pensamientos y motivos de una persona. Traducción Alterna: "Que yo esté sin culpa"

no sea puesto en vergüenza
Esto puede ser expresado de forma activa. Traducción Alterna: "yo no sea avergonzado"

Psalms 119:81

KAF
Este es el nombre de la undécima letra del alfabeto hebreo. En el idioma hebreo, cada línea de los versículos 81-88 comienzan con esta letra.

Yo tengo esperanza en tu palabra
Aquí, "palabra" representa lo que Dios dice. Traducción Alterna: "Yo confío en lo que Tú dices"

Mis ojos anhelan ver tu promesa
Aquí, "ojos" representa a toda la persona. Traducción Alterna: "Yo espero y espero que Tú hagas lo que prometiste hacer"

Psalms 119:83

Me he convertido como un odre en el humo
Un odre se arruina cuando cuelga por un largo tiempo en un lugar lleno de humo. El escrito se compara a sí mismo con un odre que ha sido arruinado por el humo para enfatizar que él se siente inútil.

¿Cuánto tiempo debe soportar tu siervo esto; cuándo juzgarás aquellos quienes me persiguen?
El escritor usa una pregunta para pedirle a Dios que castigue a aquellos que lo persiguen. Esta pregunta retórica puede ser traducida como una aseveración. Traducción Alterna: "Por favor, no me hagas esperar más. Castiga a aquellos que me persiguen"

debe soportar tu siervo
El escritor se refiere a sí mismo como "tu siervo. Traducción Alterna: "debería soportar yo, tu siervo" o "debería yo soportar"

Psalms 119:85

Los orgullosos han cavado trampas para mÍ
Los orgullosos están buscando capturar al escritor o causar que él haga mal. Se habla de esto como si ellos fuesen cazadores cavando hoyos para atrapar al escritor como un animal.

Los orgullosos
Este adjetivo nominal puede ser expresado como un adjetivo. Traducción Alterna: "Las personas orgullosas" o "Aquellos que son orgullosos"

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Psalms 119:87

Ellos casi me han acabado en la tierra
Esta es una manera educada de hablar acerca de alguien matando a otra persona. Traducción Alterna: "Ellos casi me mataron"

Por tu firme amor
"De acuerdo a tu amor firme". La frase "amor firme" o "fidelidad" puede ser expresada como un adverbio. Traducción Alterna: "porque me amas fielmente"

Psalms 119:89

LÁMED
Este es el nombre de la duodécima letra del alfabeto hebreo. En el idioma hebreo, cada línea de los versículos 89-96 comienzan con esta letra.

Tu palabra se mantiene por siempre
Aquí, "palabra" representa cualquier cosa que Dios le ha comunicado a Su pueblo. Traducción Alterna: "lo que Tú has dicho será verdad para siempre"

Tu palabra está establecida firmemente en el cielo
Aquí, "palabra" representa cualquier cosa que Dios le ha comunicado a Su pueblo. Esto habla acerca de lo que Dios ha dicho como si fuese un objeto que permanecer firmemente derecho. Traducción Alterna: "lo que Tú has dicho será verdad en el cielo para siempre"

por todas las generaciones
"para todas las futuras generaciones" Esto es una expresión idiomática que significa "para siempre".

Psalms 119:91

pues todas las cosas en la tierra te sirven a Ti
Se habla de todas las cosas creadas como si fuesen personas que pueden servile a Dios. Traducción Alterna: "todas las cosas Te sirven" o "todas las cosas obedecen Tus mandamientos"

Psalms 119:93

Yo jamás olvidaré
Esto puede ser traducido de forma positiva. Traducción Alterna: "Yo siempre recordaré"

pues a través de ellas Tú me has mantenido con vida
Se implica que el escritor obedece las instrucciones de Dios. El significado completo de esta aseveración puede hacerse explícito. Traducción Alterna: "pues Tú me has mantenido con vida porque las obedezco"

pues yo busco Tu instrucción
Se habla de esforzarse por obedecer las instrucciones de Dios como si las instrucciones fuesen un objeto el cual una persona tiene que buscar.

Psalms 119:95

yo busco entender los decretos de Tu pacto
"yo intentaré lo más que pueda por entender"

todo tiene sus límites
"todas las cosas tienen un final"

pero Tus mandamientos son amplios, más allá de los límites
Se habla de los mandamientos de Dios siendo verdaderos y perfectos como si los mandamientos de Dios fuesen un objeto que es tan amplio que nunca acaba. Traducción Alterna: "pero Tus mandamientos no tienen límites" o "pero Tus mandamientos son eternos"

Psalms 119:97

MEM
Este es el nombre de la décimo tercera letra del alfabeto hebreo. En el idioma hebreo, cada línea de los versículos 97-104 comienzan con esta letra.

Tus mandamientos siempre están conmigo
Se habla del pensar constantemente en los mandamientos de Dios como si los mandamientos fuesen un objeto que el escritor lleva siempre consigo.

Psalms 119:101

Yo he alejado mis pies de cada camino malicioso
Se habla de evitar hacer lo que es maligno como si estuviese evitando caminar por caminos que son maliciosos. Traducción Alterna: "Yo he evitado hacer lo que es maligno"

alejado mis pies
Aquí, "pies" representa a la persona en sí. Traducción Alterna: "he guardado".

Tu palabra
Aquí, "palabra" representa los mandamientos de Dios"

Yo no me he desvíado de Tus justos decretos,
Se habla de continuar obedeciendo los justos decretos de Dios como si el escritor no se hubiese desviado físicamente de los justos decretos. Eso puede ser expresado en forma positiva. Traducción Alterna: "Yo siempre he obedecido Tus justos decretos"

Psalms 119:103

¡Cuan dulce son Tus palabras a mi gusto, sí, más dulces que la miel a mi boca!
Se habla del escritor deleitándose en lo que Dios dice como si las palabras de Dios fuesen comida

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con un sabor dulce para el escritor. Traducción Alterna: "¡Tus palabras son buenas y deliciosas!"

gano discernimiento
El sustantivo abstracto "discernimiento" puede ser expresado como verbo. Traducción Alterna: "aprendo a discernir lo que es correcto"

por lo tanto, yo odio cada falso camino
Se habla del comportamiento maligno como si fuese un camino o una calle falsa.

Psalms 119:105

NUN
Este es el nombre de la decimocuarta letra del alfabeto hebreo. En el idioma hebreo, cada línea de los versículos 105-112 comienzan con esta letra.

Tu palabra es una lámpara para mis pies y una luz para mi camino
Estas dos frases tienen significados parecidos. Cuentan acerca de Dios diciéndole a una persona cómo vivir como si la persona estuviese caminando sobre un camino y las palabras de Dios fuesen la luz que ayuda a la persona a ver por dónde va. Traducción Alterna: "Tus palabras me dicen cómo vivir mi vida"

Tu palabra
Aquí, "palabra" representa todo lo que Dios le comunica a las personas.

Psalms 119:107

como Tú has prometido en Tu palabra
Aquí, "palabra" representa lo que Dios le comunica a las personas. Traducción Alterna: "como prometiste hacer"

ofrendas voluntarias de mi boca
El escritor habla de su oración como si fuese un sacrificio que él le está ofreciendo a Dios. Traducción Alterna: "mi oración como un sacrificio a Ti"

de mi boca
Aquí, "boca" representa a la persona en sí.

Psalms 119:109

Mi vida siempre está en mi mano
Esta es una expresión idiomática que significa que la vida del escritor está siempre en peligro. Traducción Alterna: "Mis enemigos están constantemente tratando de matarme"

no olvido Tu ley
Esto puede ser expresado de forma positiva. Traducción Alterna: "yo siempre recuerdo tus leyes"

El malvado ha preparado lazo para mí
Se habla de las personas malvadas tratando de capturar y matar al escritor como si ellos fuesen cazadores preparando una trampa para atrapar a un animal.

El malvado
Este adjetivo nominal puede ser expresado como un adjetivo. Traducción Alterna: "Las personas malvadas"

yo no me he desviado de tus instrucciones
Se habla del no desobedecer las instrucciones de Dios como si el escritor no se hubiese desviado de las instrucciones de Dios. Esto puede ser expresado de forma positiva. Traducción Alterna: "yo obedezco Tus instrucciones"

Psalms 119:111

Yo reclamo Tus decretos del pacto como mi herencia para siempre
Se habla del escritor siempre queriendo apreciar y obedecer los decretos de Dios como si los decretos fuesen una tierra o una posesión que el escritor heredará. Traducción Alterna: "Tus leyes me pertenecerán para siempre" o "Los decretos de Tu pacto son como una herencia que yo conservaré para siempre"

estos son la alegría de mi corazón
Aquí, "corazón" representa a la persona en sí. Traducción Alterna: "estos me hacen feliz" o "yo me deleito en ellos"

Mi corazón está decidido en obedecer
Aquí, "corazón" representa la voluntad del escritor. La frase "corazón está decidido" es una expresión idiomática. Es una manera de decir que el escritor está determinado. Traducción Alterna: "Estoy decidido a obedecer"

hasta el final
Los posibles significados son: 1) "cada uno de ellos" (UDB) 2) "hasta el fin de mi vida" o 3) "hasta el fin de los tiempos"

Psalms 119:113

SÁMEC
Este es el nombre de la decimoquinta letra del alfabeto hebreo. En el idioma hebreo, cada línea de los versículos 113-120 comienzan con esta letra.

que tienen una mente doble
Se habla de una persona que no es sincera y no está completamente comprometida en obedecer a Dios como si la persona tuviese una doble mentalidad. Traducción Alterna: "quienes no están completamente comprometidos en obedecerte" o "quienes no son sinceros"

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mi lugar de escondite
Se habla de Dios poniendo a salvo al escritor como si Dios fuese un lugar donde el escritor pudiese ir y esconderse.

mi escudo
Se habla de Dios protegiendo al escritor como si Dios puede el escudo del escritor.

yo espero por tu palabra
Aquí, "espero" significa esperar con expectativa. Esto tiene la idea de esperanza y confianza. Traducción Alterna: "yo confío en Tu palabra"

tu palabra
Aquí, "palabra" representa lo que Dios le comunica al pueblo.

Psalms 119:115

Susténtame por tu palabra
"Apóyame por Tu palabra" Aquí, "palabra" representa lo que Dios le comunica a las personas. Traducción Alterna: "Dame fuerza como dijiste que lo harías" o "Permite que sea fuerte como Tú prometiste"

no sea avergonzado de mi esperanza
Aquí, "mi esperanza" representa la confianza del escritor en Dios y en Sus promesas. Esto puede ser expresado como una oración completa. Traducción Alterna: "No me decepciones" (UDB) o "No me avergüences al no hacer lo que Tú prometiste que harías"

Psalms 119:117

Sosténme
"Ayúdame" o "Fortaléceme"

esas personas son engañosas y poco confiables
Los posibles significados son: 1) "esas personas mienten y nadie puede confiar en ellos" o 2) "esas personas hacen planes engañosos, pero ellos fallarán"

Psalms 119:119

Tu quitas a todos los malvados de la tierra como escoria
La escoria es el desperdicio o las sobras del proceso de refinar el oro y otros metales. El SEÑOR quita a las personas malvadas como si ellos fuesen basura.

los malvados
Este adjetivo nominal puede ser expresado como un adjetivo. Traducción Alterna: "las personas malvadas"

como escoria
"como basura" o "como desperdicio"

Mi cuerpo tiembla temeroso de Ti
Aquí, "cuerpo" representa a la persona en sí. Traducción Alterna: "Yo tiemblo porque temo a Ti"

temo tus decretos justos
Se implica que el escrito tiene miedo de los decretos de Dios porque el escritor sabe que Dios castiga a aquellos que desobedecen Sus decretos. Puede hacerse explícito el significado completo de esta aseveración.

Psalms 119:121

AYIN
Este es el nombre de la decimosexta letra del alfabeto hebreo. En el idioma hebreo, cada línea de los versículos 121-128 comienzan con esta letra.

no me abandones a mis opresores
"no permitas que las personas me opriman"

Garantiza el bienestar de tu siervo
El escritor se refiere a sí mismo como "Tu siervo". Traducción Alterna: "Garantiza mi bienestar" o "Ayúdame y protégeme, a mí, tu siervo"

los orgullosos
Este adjetivo nominal puede ser expresado como un adjetivo. Traducción Alterna: "aquellos que son orgullosos" o "las personas orgullosas"

Psalms 119:123

Mis ojos se cansan mientras espero
Aquí, "ojos" representa a la persona en sí. Traducción Alterna: "Yo me canso porque espero y espero"

por tu salvación y por tu justa palabra
El sustantivo abstracto "salvación" puede ser expresado como un verbo. Traducción Alterna: "que me salves como Tú prometiste"

tu justa palabra
Aquí, "palabra" representa lo que Dios le comunica a las personas. Traducción Alterna: "Tu promesa justa")

Muéstrale a tu siervo tu pacto de fidelidad
El escrito se refiere a sí mismo como "tu siervo". Traducción Alterna: "Muéstrame" o "Muéstrame a mí, tu siervo"

tu pacto de fidelidad
El sustantivo abstracto "fidelidad" puede ser expresado cmo un adverbio o un adjetivo. Traducción Alterna: "que tú me amas fielmente" o "que eres fiel a mí por causa de Tu pacto"

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Psalms 119:125

dame entendimiento
El sustantivo abstracto "entendimiento" puede ser expresado como un verbo. Traducción Alterna: "dame la capacidad de entender lo que Tú quieres que sepa"

Es el tiempo del SEÑOR para actuar
El escritor está hablando en tercera persona. Esto puede ser expresado en segunda persona. Traducción Alterna: "SEÑOR, es tiempo de que actúes"

la gente ha roto tu ley
Esto es una expresión idiomática. Aquí, "ha roto" significa "desobedeció". Esta es una manera de decir que la gente ha desobedecido la ley de Dios.

Psalms 119:127

cuidadosamente sigo todas tus instrucciones
Se habla de una persona obedeciendo cuidadosamente todas las instrucciones de Dios como si las instrucciones estuviesen guiando a una persona y esa persona le sigue. Traducción Alterna: "yo obedezco cuidadosamente todas Tus instrucciones"

cada camino de falsedad
Se habla de las personas haciendo lo que es malo como si ellos estuviesen caminado por el camino equivocado.

Psalms 119:129

PE
Este es el nombre de la decimoséptima letra del alfabeto hebreo. En el idioma hebreo, cada línea de los versículos 129-136 comienzan con esta letra.

El despliegue de tus palabras dan luz
El escritor habla de las palabras del SEÑOR como si esas palabras fuesen una tela que se dobla, y se habla de la persona que explica las palabras del SEÑOR como si ellos estuviesen desplegando/ desdoblando esa tela. Traducción Alterna: "La explicación de Tus palabras dan luz" o "Cuando alguien explica tus palabras, esa persona da luz"

El despliegue de tus palabras dan luz
El escritor habla de las palabras del SEÑOR dando sabiduría como si Sus palabras estuviesen brillando sobre ellos. Traducción Alterna: "La explicación de Tus palabras le dan sabiduría a las personas"

Psalms 119:131

Yo abro mi boca y jadea, porque yo anhelo tus mandamientos
El escritor habla de su deseo por los mandamientos del SEÑOR como si él fuese un perro jadeando por agua. Traducción Alterna: "Yo anhelo seriamente Tus mandamientos"

Vuélvete a mí
El voltearse hacia una persona significa prestarle atención a esa persona. Traducción Alterna: "Préstame atención"

aman tu nombre
Aquí, la palabra "nombre" representa al SEÑOR mismo. Traducción Alterna: "te aman"

Psalms 119:133

Dirige mis pasos
Aquí, la palabra "pasos" representa al escritor mientras está caminando. Él habla acerca de la manera en que vive, o su conducta como si él estuviese caminando sobre un camino. Traducción Alterna: "Dirígeme" o "Enséñame cómo vivir"

no dejes que ningún pecado me domine
El escritor habla del pecado como si fuese una persona que tiene autoridad sobre él. Los posibles significados son: 1) "no me dejes cometer pecado de manera habitual" o 2) "no permitas que los hombres pecaminosos me gobiernen"

Redímeme de la opresión humana
La palabra "opresión" puede ser traducida como un verbo. Traducción Alterna: "Sálvame de las persona que oprimen a otros"

Psalms 119:135

Haz tu rostro brillar sobre tu siervo
El escritor habla del SEÑOR actuando favorablemente hacia él como si el rostro del SEÑOR brillara sobre él. Traducción Alterna: "Actúa favorablemente hacia Tu siervo"

Corrientes de lágrimas
El escritor habla acerca de sus muchas lágrimas como si fuesen corrientes de agua. Traducción Alterna: "Muchas lágrimas"

Psalms 119:137

TSADE
Este es el nombre de la decimoctava letra del alfabeto hebreo. En el idioma hebreo, cada línea de los versículos 137-44 comienzan con esta letra.

decretos del pacto
Otros posibles significados son "testimonios" o "leyes". Consultar cómo se tradujo esto en 78:5.

Psalms 119:139

El enojo me ha destruido
Esto es una expresión idiomática. La frase es una exageración y es una hipérbole para referirse a "estoy extremadamente enojado".

ha sido muy probada
Esto puede ser expresado de forma activa. Traducción Alterna: "he corroborado Tu palabra muchas veces"

Tu siervo la ama
El escritor habla de sí mismo como si él fuese otra persona. Traducción Alterna: "yo, tu siervo, ama" o "yo amo"

Psalms 119:141

Yo soy...despreciado
Esto puede ser expresado de forma activa. Traducción Alterna: "La gente me desprecia"

Psalms 119:143

la aflicción y la angustia me han encontrado
El salmista habla de la aflicción y la angustia como si fuesen personas. Traducción Alterna: "yo me he afligido y angustiado" o "mi cuerpo y mi menta están sufriendo"

Psalms 119:145

COF
Este es el nombre de la decimonovena letra del alfabeto hebreo. En el idioma hebreo, cada línea de los versículos 145-152 comienzan con esta letra.

con todo mi corazón
El salmista habla acerca de todo su ser como si fuese solamente su corazón.Traducción Alterna: "completamente"

decretos de Tu pacto
Otros posibles significados son "testimonios" o "leyes". Consultar cómo se tradujo esto en 78:5.

Psalms 119:147

amanecer de la mañana
"antes de que el sol aparezca"

Mis ojos están abiertos antes que amanezca
Esto es una expresión idiomática. En la cultura hebrea, usualmente la noche estaba dividida en tres "vigilias" o periodos. Traducción Alterna: "Estoy despierto toda la noche"

Psalms 119:149

Escucha mi voz en la fidelidad de Tu pacto
El salmista habla de lo que 'el dice como si fuese la voz que él usa para hablar. Traducción Alterna: "escucha lo que yo digo por causa de Tu pacto de fidelidad" (Ver:|Metonymy)

ellos están lejos de Tu ley
"ellos se han desviado de Tu ley" o "ellos no prestan atención a Tus leyes" (UDB)

Psalms 119:151

todos Tus mandamientos son confiables
El sustantivo abstracto "confiables" puede ser traducido como el verbo "confiar". Traducción Alterna: "Yo puedo confiar en tus mandamientos"

decretos de Tu pacto
Otros posibles significados son "testimonios" o "leyes". Consultar cómo se tradujo esto en 78:5.

los has puesto firmes
El salmista habla de los mandamientos del SEÑOR como si fuesen postes colocados en el suelo. Traducción Alterna: "lo has dado para que las personas obedezcan"

Psalms 119:153

RESH
Este es el nombre de la vigésima letra del alfabeto hebreo. En el idioma hebreo, cada línea de los versículos 153-60 comienzan con esta letra.

Mira mi aflicción
El salmista habla de la aflicción como si fuese un objeto que las personas pueden ver. Traducción Alterna: "Mira cuánto estoy sufriendo"

Ruega por mi causa
"Defiéndeme de aquellos que me acusan"

guárdame
"protege mi vida" o "dame vida"

Psalms 119:155

La salvación está lejos de los malvados
El salmista habla de la salvación como si fuese un objeto físico. El sustantivo abstracto "salvación" puede ser traducido como usando el verbo "salvar". Traducción Alterna: "Ciertamente Tú no salvarás a los malvados"

Grandes son tus obras misericordiosas
Aquí, "grandes" significa "muchas". Traducci''on Alterna: "muchas veces Tú le has mostrado misecordia a las personas" o "Tú has hechos muchas cosas misericordiosas"

como Tú siempre haces
Otro posible significado es "porque Tú haces lo que es justo".

Psalms 119:157

Mis perseguidores
El sustantivo abstracto "perseguidores" puede ser traducido usando el verbo "perseguir". Traducción Alterna: "Aquellos que me persiguen"

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yo no me he alejado de
Esto es una expresión idiomática. Traducción Alterna: "no he dejado de obedecer" o "no he dejado de creer en"

decretos de tu pacto
Otros posibles significados son "testimonios" o "leyes". Consultar cómo se tradujo esto en 78:5.

los traidores
El adjetivo "traidores" puede ser traducido como una frase nominal. Traducción Alterna: "las personas traidoras" o "aquellos que me traicionaron" o "mis enemigos"

no retienen
"no obedecen"

Psalms 119:159

Mira
"Date cuenta" o "Mírame para que puedas ver"

La esencia de Tu palabra es verdadera
"Tu palabra es completamente cierta" o "Se puede confiar en Tu palabra"

Psalms 119:161

SIN
Este es el nombre de la vigésimo primera letra del alfabeto hebreo. En el idioma hebreo, cada línea de los versículos 161-168 comienzan con esta letra.

mi corazón tiembla, teme el desobedecer Tu palabra
El salmista habla del corazón como si pudiese temblar y tener miedo. El corazón es una sinécdoque

botín
Los posibles significados son: 1) las cosas que los soldados y los ladrones tomaban de aquellos que habían derrotado en batalla o 2) las cosas de gran valor o "tesoro"

Psalms 119:163

Odio y desprecio
Estas dos palabras significan casi lo mismo. Traducción Alterna: "odio intensamente"

falsedad
Los posibles significados son: 1) "las personas que mienten" o 2) "las palabras falsas que la gente dice"

Psalms 119:165

nada hace que ellos tropiezen
Los posibles significados son: 1) "nada les hace mal" o 2) "nada les causa problemas"

Psalms 119:167

Observo Tus solemnes mandatos
"Yo obedezco Tus mandatos solemnes"

solemnes mandatos
Otros posibles significados son "testimonios" o "leyes". Consultar cómo se tradujo esto en 78:5.

Yo guardo Tus instrucciones
"Yo obedezco Tus instrucciones"

Psalms 119:169

TAU
Este es el nombre de la vigésimo segunda letra del alfabeto hebreo. En el idioma hebreo, cada línea de los versículos 169-176 comienzan con esta letra.

dame entendimiento en Tu palabra
El salmista habla de la habilidad para entender como si fuese un objeto sólido. Traducción Alterna: "ayúdame a entender Tu palabra"

Que mi solicitud venga ante Ti
El salmista se refiere a las palabras que él dice en oración como si fuesen personas que quieren hablarle al rey. Traducción Alterna: "Que Tú escuches mi oración"

Psalms 119:171

Que mis labios derramen alabanza
El salmista habla de sus labios como si fuesen un envase y de su alabaza como si fuese un líquido el cual puede ser derramado. Aquí, la palabra "labios" es una sinécdoque

mi lengua cante
El salmista habla de su lengua ya sea 1) como si fuese una persona o 2) como una sinécdoque para referirse a todo su ser. Traducción Alterna: "yo cante"

Psalms 119:173

Que Tu mano me ayude
La mano es una sinécdoque

yo he elegido
"he elegido obedecer"

Tu rescate
El sustantivo abstracto "rescate" puede ser traducido como un verbo. Traducción Alterna: "Tú me rescates"

Tu ley es mi delicia
El sustantivo abstracto "delicia" puede ser traducido como verbo. Traducción Alterna: "Yo disfruto mucho el obedecer Tu ley"

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Psalms 119:175

que Tus decretos justos me ayuden
El salmista habla de los decretos del SEÑOR como si fuesen una persona que podría ayudarle. Traducción Alterna: "que yo escuche Tus decretos justos y me vuelva sabio y fuerte"

Me he extraviado como una oveja perdida
"He dejado Tu camino como una oveja que deja su rebaño"

busca a tu siervo
"porque soy Tu siervo, ven y búscame"

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Chapter 120

1 En mi angustia clamé al SEÑOR, y Él me contestó. **2** Rescata mi alma, SEÑOR, de esos que mienten con sus labios y engañan con sus lenguas. **3** ¿Cómo Él va a castigarte, y qué más Él te hará a tí, tu que tienes una lengua mentirosa? **4** Él te castigará con flechas de guerra afiladas sobre brasas ardientes del árbol de enebro. **5** ¡Ay de mí porque yo viví temporeramente en Mesec; yo viví previamente entre las tiendas de Cedar! **6** Por demasiado tiempo yo he vivido con esos que odian la paz. **7** Yo estoy para la paz, pero cuando yo hablo, ellos están para la guerra.

Psalms 120:1

Información General
El paralelismo

En mi angustia
"En mi problema" o "Cuando estaba en problemas"

Rescata mi alma
Aquí, la palabra "alma" se refiere a la persona misma. Traducción Alterna: "Rescátame"

de esos que mienten con sus labios y engañan con sus lenguas
Aquí, las frases "sus labios" y "sus lenguas" representan a las persona que dicen mentiras y engañan. Traducción Alterna: "de aquellos que me mienten y tratan de engañarme"

Psalms 120:3

¿Cómo Él va a castigarte, y qué más Él te hará a ti, tú que tienes una lengua mentirosa?
El escritor pregunta esto como una pregunta guía para explicar lo que Dios le hará a los mentirosos. Esta pregunta puede ser traducida como una aseveración. Traducción Alterna: "Así es como Dios les castigará, y esto es lo que Él te hará a ti que tienes una lengua mentirosa."

tú, que tienes una lengua mentirosa
Aquí, "lengua mentirosa" representa a la persona que dice mentiras. Traducción Alterna: "tú que dices mentiras"

Él te castigará con flechas de guerra
El escritor habla de Dios castigando severamente a los mentirosos como si Dios estuviese disparándoles con flechas. Traducción Alterna: "Él te castigará severamente, como si estuviese disparándote con las flechas de un guerrero"

afiladas sobre brasas ardientes del árbol de enebro
Esto se refiere a cómo las personas forjan la punta de una flecha en el fuego. Esto puede ser expresado de forma activa. Traducción Alterna: "que Él afiló sobre brasas ardientes del árbol de enebro"

Psalms 120:5

yo viví temporeramente en Mesec; yo viví previamente entre las tiendas de Cedar
Estos dos lugares estaban lejos uno del otro. Es muy probable que el escritor esté usando los nombres metafóricamente para representar el vivir entre personas crueles y salvajes/inhumanos. Traducción Alterna: "Es como si yo viviese en Mesec o entre las tiendas de Cedar"

las tiendas de Cedar
Esta frase representa a las personas de Cedar quienes vivían en esas tiendas. Traducción Alterna: "las personas que viven en Cedar"

Yo estoy para la paz
"Yo quiero paz"

ellos están para la guerra
"ellos quieren guerra"

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Chapter 121

1 Levantaré mis ojos a los montes. ¿De dónde vendrá mi ayuda? **2** Mi ayuda viene del SEÑOR, quien hizo los cielos y la tierra. **3** Él no permitirá que tu pie resbale; Él que te protege no adormecerá. **4** Mira, el Guardián de Israel nunca se adormece ni duerme. **5** El SEÑOR es tu guardián; el SEÑOR es la sombra a tu mano derecha. **6** El sol no te hará daño de día, ni la luna de noche. **7** El SEÑOR te protegerá de todo daño, y Él protegerá tu vida. **8** El SEÑOR te protegerá en todo lo que hagas ahora y para siempre.

Psalms 121:1

Información General:
El paralelismo

Levantaré mis ojos a los montes
Esta expresión significa "mirar a" o "enfocar mi atención en"

¿De dónde vendrá mi ayuda?
El escritor usa esta pregunta para enfocar la atención en la fuente de su ayuda. Esta pregunta retórica puede ser traducida como una aseveración. Traducción Alterna: "Te diré de dón viene mi ayuda."

Mi ayuda viene del SEÑOR
Esta es la respuesta a la pregunta anterior.

Psalms 121:3

Información General:
Aquí hay un cambio a segunda persona. Esto puede significar: 1) que el escritor comienza a hablarle al pueblo de Israel o 2) que el escritor está citando a otra persona hablándole a él.

que tu pie resbale
El que un pie se resbale es asociado con caerse. Traducción Alterna: "que caigas"

Él que te protege... el Guardián
Estas dos frases significan los mismo y enfatizan el rol de Dios como protector.

Él que te protege no adormecerá
Aquí, "adormecerá" significa "dejar de proteger". La forma negativa fortalece la aseveración. Traducción Alterna: "Dios no se dormirá ni dejará de protegerte" o "Dios siempre te protegerá"

no adormecerá... nunca se adormece ni duerme
Estas dos frases tienen significados parecidos. El segundo fortalece el pensamiento del primero.

Mira
Esta palabra nos alerta a prestar atención la información importante que le sigue.

nunca se adormece ni duerme
Estas dos frases significan lo mismo. Aquí, "adormece" significa "dejar de proteger". El expresarlo de forma negativa fortalece la aseveración. Traducción Alterna: "no dormirá" o "siempre te protegerá"

Psalms 121:5

el SEÑOR es la sombra a tu mano derecha
Aquí, "sombra" se refiere a "protección". Traducción Alterna: "Dios está a tu lado para protegerte de las cosas que te lastimarán"

a tu mano derecha
Aquí, esta expresión significa estar al lado o cerca del escritor.

El sol no te hará daño de día, ni la luna de noche
Los términos contrastantes "día y "noche" se refieren a los extremos y a todo lo que está entre medio de ellos. Traducción Alterna: "Dios te protege de los elementos en todo tiempo"

ni la luna de noche
Aquí, está implicado el que "no te harán daño". Se puede hacer claro el significado completo de esta aseveración. Traducción Alterna: "ni la luna te hará daño en la noche"

Psalms 121:7

El SEÑOR te protegerá... Él protegerá tu vida... El SEÑOR te protegerá
Estas frases tienen significados similares. La repetición fortalece las ideas.

tu vida
Esto se refiere al escritor. Traducción Alterna: "a ti"

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Chapter 122

1 Yo estaba alegre cuando ellos me decían: "vayamos a la casa del SEÑOR" en Jerusalén. **2** ¡Nuestros pies están dentro de tus puertas! **3** ¡ Jerusalén construída como una ciudad cuidadosamente planificada! **4** Las tribus suben a Jerusalén, las tribus del SEÑOR, como testimonio de Israel, para dar gracias al nombre del SEÑOR. **5** Tronos de juicio se establecierón allí, tronos de la casa de David. **6** ¡Oren por la paz de Jerusalén! "Que los que te aman tengan paz. **7** Que haya paz entre los muros que te defienden, y que haya paz entre tus fortalezas." **8** Por el bien de mis hermanos y amigos yo diré: "Que haya paz entre ustedes." **9** Por el bien de la casa del SEÑOR nuestro Dios, yo buscaré el bien para tí.

Psalms 122:1

Información General:
El paralelismo

¡Nuestros pies están dentro de tus puertas!
El escritor se detiene brevemente para hablarle a su audiencia y le habla directamente a la ciudad de Jerusalén. Se habla de Jerusalén como si fuese una persona que puede escuchar al escritor.

Nuestros pies están
Aquí, "pies" se refiere a la persona en sí. Traducción Alterna: "estamos de pie"

dentro de tus puertas
Aquí, "puertas" se refiere a la ciudad". Traducción Alterna: "dentro de ti, Jerusalén"

Psalms 122:4

al nombre del SEÑOR
Aquí, "nombre" se refiere al SEÑOR mismo. Traducción Alterna: "SEÑOR"

la casa de David
Aquí, "casa" se refiere a los descendientes de David. Traducción Alterna: "los descendientes de David"

Psalms 122:6

Que los que te aman tengan paz... paz entre tus fortalezas
Esta sección establece el contenido de la oración que el escritor quiere que su audiencia ore. Él les pide que le hablen directamente a la ciudad de Jerusalén, como si la ciudad fuese una persona que pudiera escucharles.

Que haya paz entre...que haya paz entre
Estas dos frases tienen los mismos significados y son usados juntos para fortalecer al otro. Traducción Alterna: "Que las personas en Jerusalén vivan en paz"

entre los muros que te defienden...entre tus fortalezas
Aquí, se refiere a Jerusalén por los muros de la fortaleza que la protege. El témino "muros" y "fortaleza" se refiere a lo mismo. Traducción Alterna: "dentro de Jerusalén"

Psalms 122:8

Información General:
En esta sección, el escritor le habla directamente a la ciudad de Jerusalén, como si la ciudad fuese una persona que puede escucharle.

Por el bien
"Por el bienestar"

Que haya paz entre ustedes
"Oro para que las personas en ti vivan en paz"

buscaré el bien para ti
El verbo abstracto "bien" puede ser expresado como una acción

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Chapter 123

1 Tí alzaré mis ojos, Tu que estás entronado en los cielos. **2** Mira, como los ojos de los siervos miran la mano de su señor, como las siervas miran la mano de su señora, así nuestros ojos miran al SEÑOR nuestro Dios hasta que él tenga misericordia de nosotros. **3** Ten piedad de nosotros, SEÑOR, ten misericordia de nosotros, pues estamos llenos de humillación. **4** Estamos más que llenos de la burla del insolente y con el desprecio de los orgullosos.

Psalms 123:1

Información General:
El paralelismo

alzaré mis ojos
Aquí, el autor se refiere a sus ojos porque es la parte del cuerpo que es usada para ver. Traducción Alterna: "te miro a Ti"

entronado
sentarse sobre un trono y goberna como rey

como los ojos de los siervos...como las siervas miran... así nuestros ojos miran
Estas tres frases tienen significados parecidos. La tercera frase, acerca de los israelitas, se compara a cómo los siervos y las criadas miran a sus amos y a sus señoras por ayuda. En cada caso, "ojos" se refiere a la persona en sí.

la mano de su amo... la mano de su señora
Aquí, "mano" se refiere a la provisión de las necesidades. Traducción Alterna: "la provisión de su amo... la provisión de su señora"

siervas
"siervas jóvenes"

señora
la mujer que tiene autoridad sobre las sirvientas

tenga misericordia de nosotros
El sustantivo abstracto "misericordia" puede ser expresado como una acción/verbo. Traducción Alterna: "actúe misericordiosamente hacia nosotros"

Psalms 123:3

ten misericordia de nosotros
El sustantivo abstracto "misericordia" puede ser expresado como una accción/verbo. Ver cómo se tradujo una frase parecida en 123:1. Traducción Alterna: "actúa misericordiosamente hacia nosotros"

estamos llenos...Estamos más que llenos
Estas dos frases tienen significados parecidos, pero la segunda aumenta la intensidad de la primera.

estamos llenos de humillación
Aquí, se habla de la humillación como si fuese algo que puede llenar a una persona. Traducción Alterna: "estamos muy avergonzados"

Estamos más que llenos
Esta expresión idiomática significa que la cantidad es excesiva en un sentido negativo. Traducción Alterna: "Hemos tenido demasiado"

de la burla... y con el desprecio
Estas dos frases tienen significados muy parecidos y se usan juntos para enfatizar cuánto se ha burlado la gente de ellos.

burla
insultar

del insolente
Esto se refiere a las personas insolentes. Traducción Alterna: "las personas irrespetuosas y arrogantes"

los orgullosos
Esto se refiere a las personas orgullosas. Traducción Alterna: "las personas que son orgullosas"

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Chapter 124

1 "Si el SEÑOR no hubiera estado de nuestro lado," deja que Israel diga ahora, **2** "si no hubiera sido el SEÑOR quien estaba de nuestro lado cuando los hombres se levantaron en contra nuestra, **3** entonces ellos nos hubieran tragado vivos cuando su ira se encendió contra nosotros. **4** Las aguas nos hubieran arrastrado lejos; el torrente nos hubiera abrumado. **5** Entonces las aguas furiosas nos hubieran ahogado." **6** Bendito sea el SEÑOR, que no ha permitido que seamos desgarrados con sus dientes. **7** Hemos escapdo como aves de las trampas de los cazadores; la trampa se ha roto, y hemos escapado. **8** Nuestra ayuda es en el SEÑOR, quien hizo los cielos y la tierra.

Psalms 124:1

Información General
El paralelismo

Si el SEÑOR no hubiera estado de nuestro lado... entonces ellos nos hubieran tragado vivos
Esta es una aseveración hipotética que describe un resultado que no ha ocurrido, porque el SEÑOR en realidad estaba de su lado. Traducción Alterna: "El SEÑOR estaba de nuestro lado... así que ellos no pudieron tragarnos vivos"

Si el SEÑOR no hubiera estado de nuestro lado... entonces ellos nos hubieran tragado vivos
Estas dos frases significan lo mismo. Traducción Alterna: "Sin la ayuda del SEÑOR... Sin la ayuda del SEÑOR"

tragado vivos
Esta metáfora describe cómo los israelitas pudieron haber muerto con la manera en que un animal feroz atacaría a un animal más pequeño para comérselo. Traducción Alterna: "matado"

su ira se encendió contra nosotros
Aquí, "su ira" se refiere a los enemigos que estaban enojados. Traducción Alterna: "¡ellos estaban muy enojados con nosotros!"

Psalms 124:4

Información general
En estos dos versículos el autor compara a los enemigos de Israel con un torrente de agua.

Las aguas nos hubieran arrastrado lejos...nos hubieran ahogado
Esto continúa la aseveración hipotética de versículo anterior. Describe un resultado que no ocurrió, porque el SEÑOR en realidad estaba de su lado. Traducción Alterna: "El agua no nos arrastó... no nos ahogó"

Las aguas... el torrente... las aguas furiosas
Estas frases significan lo mismo.

arrastrado lejos... nos hubiera abrumado... nos hubieran ahogado
Estas frases significan lo mismo.

Las aguas nos hubieran arrastrado lejos
Aquí, se habla de los enemigos del escritor como si ellos fuesen un torrente de agua. Traducción Alterna: "Nuestros enemigos nos hubiese derrotado fácilmente"

el torrente nos hubiera abrumado
Aquí, se habla de los enemigos del escritor como si ellos fuesen un torrente de agua. Traducción Alterna: "Nuestros enemigos nos hubiese abrumado"

las aguas furiosas nos hubieran ahogado.
Aquí, se habla de los enemigos del escritor como si ellos fuesen un torrente de agua. Traducción Alterna: "Nuestros enemigos nos hubiese destruido"

Psalms 124:6

desgarrados con sus dientes
Se habla de los enemigos como si ellos fuesen animales salvajes que destruirían a los israelitas comiéndoselos. Traducción ALterna: "destruido como si nosotros hubiésemos sido devorados por animales salvajes"

escapado como aves de las trampas de los cazadores
El escritor describe su escape de los enemigos como si él fuese un pájaro que ha escapado de la trampa de los cazadores. Traducción Alterna: "escapado de nuestros enemigos como un pájaro escapa de la trampa que los cazadores en preparado"

trampa
una pequeña trampa de cuerda o alambre hecha para atrapar animales pequeños o pájaros

la trampa se ha roto
El plan de los enemigos de atrapar al escritor falló como si fuese una trampa se ha roto.

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Chapter 125

1 Aquellos que confían en el SEÑOR son como el Monte de Sion, inquebrantables y por siempre duraderos. **2** Como las montañas rodean a Jerusalén, así el Señor rodea a su pueblo, ahora y para siempre. **3** El cetro de la maldad no debe gobernar la tierra de los justos. Sino, los justos podrían hacer lo que está mal. **4** Haz el bien, SEÑOR, a aquellos que son buenos y a aquellos que son rectos en sus corazones. **5** Pero para aquellos que se desvían a sus caminos torcidos, el SEÑOR los apartará con los malhechores. Que la paz sea en Israel.

Psalms 125:1

Información General:
El paralelismo

Aquellos que confían en el SEÑOR son como el Monte de Sion, inquebrantables y por siempre duraderos.
Se habla de las personas que confían en el SEÑOR como si ellos fuesen el Monte de Sion. Las montañas no pueden moverse.

Como las montañas rodean a Jerusalén, así el Señor rodea a su pueblo, ahora y para siempre
Se habla de la protección del SEÑOR como si Él fuese las montañas que rodean Jerusalén. Jerusalén estaba rodeada de varias montañas, las cuales la protegían de los ataques. Traducción Alterna: "Así como las montañas que rodean a Jerusalén la protegen, así también el SEÑOR protege a Su pueblo" (UDB)

ahora y para siempre
Aquí, esta frase significa "siempre".

El cetro de la maldad
Aquí, "el cetro de la maldad" representa el gobierno de la gente mala. Traducción ALterna: "Las personas malvadas" o "Los gobernantes malvados"

Psalms 125:4

Haz el bien, SEÑOR
Esto es una petición. El sustantivo abstracto "bien" puede ser expresado como una acción/verbo. Traducción Alterna: "SEÑOR, por favor haz cosas buenas" o "SEÑOR, te ruego que hagas cosas buenas"

son rectos en sus corazones
Aquí, "corazones" se refiere a sus deseos. Traducción Alterna: "desean hacer lo correcto"

se desvían
Se habla de negarse a obedecer al SEÑOR como desviarse de un buen camino. Traducción Alterna: "dejan el bien y se van"

sus caminos torcidos
Aquí, se habla de los caminos malvados como si fuesen un camino que no es recto/derecho. Traducción Alterna: "sus malos caminos"

los apartará
Se aparta a la gente para castigarles. El significado completo de esta aseveración puese aclararse. Traducción Alterna: "los apartará para castigarlos"

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Chapter 126

1 Cuando el SEÑOR restauró las fortunas de Sion, nosotros fuimos como aquellos que sueñan. **2** Entonces nuestras bocas fueron llenas con risa y nuestras lenguas con cántico. Entonces ellos dijeron entre las naciones: "El SEÑOR ha hecho grandes cosas por ellos." **3** El SEÑOR hizo grandes cosas por nosotros; ¡cuán contentos nosotros fuimos! **4** Restaura nuestras fortunas, SEÑOR, como las corrientes en el Neguev. **5** Aquellos que sembraron con lágrimas, cosecharán con gritos de gozo. **6** Él que sale llorando, llevando semilla para la siembra, regresará otra vez con gritos de gozo, trayendo sus gavillas con él.

Psalms 126:1

Información General
El paralelismo

restauró las fortunas de Sion
"hizo que Sion fuera próspero de nuevo"

Psalms 126:2

nuestras bocas fueron llenas con risa
Se habla del reírse como si sus bocas fuesen un envase y su risa estaba dentro del mismo. Puede aclararse que esta risa era resultado de su gozo. Traducción Alterna: "nosotros reímos de gozo"

nuestras lenguas con cántico
Los verbos "fueron llenos" pueden expresarse clararamente. Se hablar del cantar como si sus bocas fuesen un envase y el cantar estaba dentro del mismo. Traducción Alterna: "nuestras lenguas se llenaron con cánticos" o "nosotros cantamos canciones de gozo"

ellos dijeron entre las naciones
"la personas de las naciones dijeron entre ellos" El nombre es usado antes de introducir a lo que se refiere. Esto es muy inusual/raro.

El SEÑOR hizo grandes cosas por nosotros; ¡cuán contentos nosotros fuimos!
"¡Cuán contentos estábamos porque el SEÑOR hizo estas grandes cosas por nosotros!"

Psalms 126:4

Aquellos que sembraron con lágrimas... Él, que sale llorando... trayendo sus gavillas con él
Estos dos versículos son paralelos uno del otro. La segunda oración tiene el mismo significado que la primera, pero da más detalles.

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Chapter 127

1 A menos que el SEÑOR construya la casa, inutilmente trabajan los que la construyen. A menos que el SEÑOR vigile la ciudad, inútilmente hacen guardia los vigilantes. **2** Es inútil para ustedes levantarse temprano, para venir a casa tarde, o para comer el pan del duro trabajo, pues el SEÑOR provee para Sus amados mientras ellos duermen. **3** Vean, los hijos son una herencia del SEÑOR, y el fruto del vientre es una recompensa de Él. **4** Como flechas en la mano de un guerrero, así son los hijos de la juventud de uno. **5** Cuán bendecido es el hombre que tiene su carcaj (aljaba) lleno de ellos. Él no será puesto en vergüenza cuando él enfrente sus enemigos en la puerta.

Psalms 127:1

Información General:
El paralelismo

levantarse temprano, para venir a casa tarde
Una persona que trabaja duro a menudo tiene que levantarse temprano en la mañana y regresar a casa tarde en la noche.

comer el pan del duro trabajo
Esto es una expresión idiomática. El pan normalmente representa la comida que una persona necesita cada día para vivir. Traducción Alterna: "trabajar duro para sus necesidades diarias" (Ver:

Psalms 127:3

herencia
"regalo" o "posesión de valor" Los hijos normalmente reciben un herencia de sus padres. La herencia va de los padres a sus hijos. Este pasaje se refiere a los hijos como la herencia de los padres.

Como flechas en la mano de un guerrero, así son los hijos de la juventud de uno
Las flechas con muy importantes para los guerreros porque los protejen en batalla. Se habla de los hijos como si ellos fuesen una flecha de un guerrero. Traducción Alterna: "Tener muchos hijos ayudará a protegerte"

su aljaba
Una aljaba es un recipiente para las flechas. Se habla del tener muchos hijos como si los hijos fuesen flechas en un recipiente. Traducción Alterna: "una casa llena de hijos" o "muchos hijos"

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Chapter 128

1 Bendecido es todo aquel que honra al SEÑOR, quien anda en sus caminos. **2** Lo que tus manos proveen, tú disfrutarás; tú serás bendecido y prosperarás. **3** Tu esposa será como una vid fructífera en tu casa; tus hijos serán como plantas de olivo, mientras ellos se sientan alrededor de tu mesa. **4** Sí, en efecto, el hombre será bendecido, quien honra al SEÑOR. **5** Que el SEÑOR te bendiga desde Sion; que tú puedas ver la prosperidad de Jerusalén todos los días de tu vida. **6** Que tú puedas vivir para ver a los hijos de tus hijos. Que la paz sea sobre Israel.

Psalms 128:1

Información General
El paralelismo

Bendecido es todo aquel que honra al SEÑOR
Esta frase ocurre en voz pasiva para evadir la implicación de que el SEÑOR está obligado a bendecir aquellos que Le honran. Esto puede ser expresado de forma activa. Traducción Alterna: "El SEÑOR bendecirá a todo aquel que Le honra"

Lo que tus manos proveen
Se le puede referir a un hombre por sus manos porque esa es la parte del cuerpo con la cual trabaja. Traducción Alterna: "Lo que provees" o "Por lo que trabajaste"

tú serás bendecido y prosperarás
Las palabras "serás bendito" y "posperarás" comparten significados parecidos y enfatizan el favor de Dios. Traducción Alterna: "El SEÑOR te bendecirá y te prosperará" o "El SEÑOR hará que seas bendito y próspero"

Psalms 128:3

como una vid fructífera en tu casa
Se habla de la esposa como una vid

tus hijos serán como plantas de olivo
Se comparan a los hijos con plantas de olivo por la manera en que ellas crecen para rodear algo. Los hijos rodearán la mesa y harán que esté llena. Traducción Alterna: "tendrás muchos hijos que crecerán y prosperarán"

alrededor de tu mesa
Esto se refiere al lugar donde una familia se reúne a comer. A menudo, todos aquellos que comen a la mesa de un hombre están bajo su autoridad o control.

el hombre será bendecido, quien honra al SEÑOR
Esto puede ser expresado de forma activa. Traducción Alterna: "El SEÑOR bendecirá al hombre que Le honre"

todos los días de tu vida
"a lo largo de tu vida"

Que la paz sea sobre Israel
"Que Israel tenga paz"

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Chapter 129

1 "Muchas veces mis enemigos me han perseguido", desde mi juventud, dejen que Israel diga. **2** "Muchas veces desde mi juventud ellos me han perseguido, pero no me han derrotado. **3** Sobre mi espalda araron los aradores, y alargaron sus surcos largos. **4** El SEÑOR es recto; Él ha cortado las sogas de los malvados." **5** Que todos ellos sean puestos en vergüenza y regresados, aquelllos que odian a Sion. **6** Que ellos sean como la hierba en los techos, que se marchita antes de que crezca, **7** Que no pueda llenar la mano del segador ni el recogedor de gavillas sus brazos. **8** Que aquellos que pasan no digan: "Que la bendición del SEÑOR esté sobre ti; nosotros te bendecimos en el nombre del SEÑOR."

Psalms 129:1

Información General
El paralelismo

Sobre mi espalda araron los labradores
Se habla de los cortes de un látigo como si fuesen el [campo de] arado de un labrador. Un agricultor araba

alargaron sus surcos
Esto es una continuación de la metáfora de arar. El "surco" es la línea que el labrador ara

Psalms 129:4

Él ha cortado las sogas de los malvados
Se habla de Israel como estar atado por personas malas. Traducción Alterna: "Él nos ha liberado de nuestros enemigos"

Que todos ellos sean puestos en vergüenza y regresados
El SEÑOR no está mencionado explícitamente como el que hace estas cosas. Esto puede ser expresado de forma activa. Traducción Alterna: "Que el SENOR los avergüence y los derrote"

Psalms 129:6

Que ellos sean como...gavillas
El salmista habla de sus enemigos muriendo y siendo pocos en número. Se les compara con el pasto pequeño que crece sobre el techo de una casa y se desvanece y no es suficiente como para cortarlo o recogerlo. Traducción Alterna: "Que ellos mueran y queden tan pocos que sean como el pasto... gavilla"

la bendición del SEÑOR esté sobre ti;
"el SEÑOR te bendiga"

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Chapter 130

1 Desde lo más profundo, yo clamo a ti, SEÑOR. **2** Señor, escucha mi voz; deja que tus oídos estén atentos a mis súplicas por misericordia. **3** Si Tú, SEÑOR, tuvieras en cuenta las iniquidades, Señor, ¿quién podrá permanecer? **4** Pero hay perdón contigo, para que Tú puedas ser reverenciado. **5** Yo espero en el SEÑOR, mi alma espera, y en Su palabra yo tengo esperanza. **6** Mi alma espera por el Señor más que el vigilante espera por la mañana. **7** Israel, espera en el SEÑOR. El SEÑOR es misericordioso, y Él está muy dispuesto a perdonar. **8** Es Él quien redimirá a Israel de todos sus pecados.

Psalms 130:1

Información General:
El paralelismo

Desde lo más profundo
Se habla de la tristeza del autor como si fuese un recipiente. Su tristeza proviene desde el fondo de un recipiente. A menudo se habla de la tristeza como un recipiente que se llena desde el fondo hasta la superficie. Traducción Alterna: "Porque estoy muy triste"

deja que tus oídos estén atentos
Los "oídos" representan al SEÑOR, pero porque el autor sabe que el SEÑOR escucha todo, él en realidad está pidiendo que el SEÑOR responda. Traducción Alterna: "por favor escucha" o "por favor responde"

a mis súplicas por misericordia
"Misericordia" no es algo se le puede dar físicamente a alguien. El autor le está pidiendo a Dios que sea misericordioso con él. Traducción Alterna: "a mis súplicas y sé misericordioso conmigo"

Psalms 130:3

¿quién podrá permanecer?
El hablante usa esta pregunta para expresar la inutilidad de pensar que cualquier persona podría permanecer en esta situación. Esta pregunta retórica puede ser traducida como una afirmación. Traducción Alterna: "nadie podría permanecer"

quién podrá permanecer
A menudo, "permanecer" representa escapar o sobrevivir cuando alguien ataca. En este caso, sería el escapar de ser castigado. Traducción Alterna: "nadie podría escapar de Tu castigo" o "nadie podría sobrevivir a Tu castigo"

Psalms 130:5

Mi alma
"Mi alma" representa al salmista. Traducción Alterna: "Yo"

Mi alma espera
Se habla del salmista como si él estuviese esperando algo con expectativa. Traducción Alterna: "Yo espero" o "Yo confío" o "Yo deseo algo"

Mi alma espera ...más que el vigilante espera por la mañana
El salmista habla que su deseo de que el Señor le ayude es mayor al deseo que tienen de que venga la mañana aquellos que trabajan toda la noche.

vigilante
Estos son hombres que protegen pueblos o campos de los enemigos o ladrones. Aquí, se refiere a los hombres que tienen que quedarse despiertos en la noche haciendo esto.

Psalms 130:7

Israel...sus pecados
Se habla del pueblo de Israel como si ellos fuesen un hombre. Traducción Alterna: "Pueblo de Israel... su" o "Nosotros, pueblo de Israel... nuestro"

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Chapter 131

1 SEÑOR, mi corazón no es orgulloso ni mis ojos altivos. Yo no tengo grandes esperanzas para mí, ni me precupo con cosas que están más allá de mí. **2** En efecto, yo me he calmado y he aquietado mi alma; como un hijo destetado de su madre, mi alma dentro de mí es como un hijo destetado. **3** Israel, espera en el SEÑOR ahora y por siempre.

Psalms 131:1

Información General:
El paralelismo

mi corazón no es orgulloso ni mis ojos altivos
El corazón y los ojos representan a la persona. Traducción Alterna: "yo no soy orgulloso ni arrogante"

Yo no tengo grandes esperanzas para mí
Los posibles significados son: 1) "Yo no espero hacer grandes cosas" o "Yo no pienso que soy grande"

cosas que están más allá de mí
Se habla de las cosas que son muy difíciles para entender como si estuviesen más allá de la persona o demasiado lejos como para que la persona pueda alcanzarlas. Traducción Alterna: "cosas que son demasiado difíciles de entender"

Psalms 131:2

yo me he calmado y he aquietado mi alma
El alma representa a la persona o a sus emociones. Se habla de estar calmado o en paz como haber aquietado y calmado el alma. Tracción Alterna: "estoy calmado y en paz"

mi alma dentro de mí
El alma representa la personas o sus emociones. Traducción Alterna: "yo"

un hijo destetado
El salmista habla de sí mismo estando contento y descansando como si él fuese un niño que ya no pide leche materna. Traducción Alterna: "contenta como un niño que ya no llora por la leche materna, pero descanse en los brazos de su madre" o "contenta y descansando"

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Chapter 132

1 SEÑOR, por el bien de David, recuerda todas sus aflicciones. **2** Recuerda cómo él prometió al SEÑOR, y
al Poderoso de Jacob. **3** Él dijo: "Yo no entraré a mi casa, ni en mi lecho me acostaré, **4** yo no daré sueño a
mis ojos o descansaré mis párpados **5** hasta que yo encuentre un lugar para el SEÑOR, un tabernáculo
para el Poderoso de Jacob." **6** Vean, nosotros escuchamos sobre eso en Efrata; nosotros la encontramos en
los campos de Jaar. **7** Nosotros entraremos al tabernáculo de Dios; nosotros adoraremos ante el estrado
de sus pies. **8** ¡Levántate, SEÑOR, a tu lugar de descanso, tú y el arca de tu fortaleza! **9** Que tus
sacerdotes sean vestidos con integridad; que tus fieles griten de gozo. **10** Por el bien de tu siervo David,
no te alejes de tu rey ungido. **11** El SEÑOR hizo un juramento seguro a David, que Él no revocará: "Yo
colocaré uno de tus descendientes en tu trono. **12** Si tus hijos mantienen mi pacto y las Leyes que Yo les
enseñaré, sus hijos también se sentarán en Su trono para siempre jamás." **13** Ciertamente el SEÑOR ha
escogido a Sion, Él la ha deseado para su asiento. **14** "Este es mi lugar de descando por siempre. Yo viviré
aquí, pues Yo la deseo a ella. **15** Yo abundantemente la bendeciré con provisiones. Yo voy a satisfacer sus
pobres con pan. **16** Yo vestiré a sus sacerdotes con salvación, sus fieles darán gritos de gozo. **17** Allí yo
haré un cuerno de retoño para David y colocaré un lámpara para mi Ungido. **18** Yo vestiré sus enemigos
con vergüenza, pero en Él, su corona brillará."

Psalms 132:1

Información General:
El paralelismo

por el bien de David
"por lo que le ocurrió a David"

recuerda
"piensa en"

al Poderoso de Jacob
Esto se refiere a Dios.

Psalms 132:3

Él dijo
"El rey David dijo"

yo no daré sueño a mis ojos o descansaré mis párpados
Se habla del dormir y descansar como si fuesen cosas que pueden ser dadas. Aquí, los ojos y los párpados representan a la persona en sí. Traducicón Alterna: "yo no permitiré que mis ojos se duerma o que mis párpados descansen" o "yo no dormiré ni cerraré mis ojos para descansar"

hasta que yo encuentre un lugar para el SEÑOR
Se habla de construir un lugar para el SEÑOR como si fuese a encontrar uno ya construido para Él. Traducción Alterna: "hasta que construya un lugar para el SEÑOR"

el Poderoso de Jacob
Esto se refiere a Dios.

Psalms 132:6

escuchamos sobre eso en Efrata
La palabra "eso" probablemente se refiere a donde estaba el arca sagrado de Dios. La frase "en Efrata" probablemente se refiere a donde ellos estaban cuando lo escucharon. Esto puede ser expresado claramente. Traducción Alterna: "nosotros, que estábamos en Efrata, escuchamos en dónde estaba el arca sagrado" o "nosotros en Efrata escuchamos que el arca sagrada estaba en Jaar"

campos de Jaar
Jaar probablemente es otro nombre para la ciudad de Quiriat-Jearim. Esto probablemente se refiere a los campos que rodeaban la ciudad.

nosotros adoraremos ante el estrado de sus pies
Se habla de adorar a Dios en el arca del pacto como inclinarse a los pies del rey que está sentado en su trono. Esto comunica humillación y sumisión a Dios. Traducción Alterna: "nosotros iremos al arca del pacto de Dios y Le adoraremos como rey"

Levántate, SEÑOR, a tu lugar de descanso
El verbo "ven" puede ser expresado claramente. Traducción Alterna: "Levántate, SEÑOR, y ven a tu lugar de descanso"

tu lugar de descanso
Se habla del lugar que Dios escogió para que la gente le adorara como si fuese un lugar donde Él descansa o habita eternamente. Traducción Alterna: "el lugar donde te quedas" o "Tu tabernáculo"

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tú y el arca de tu fortaleza
Los posibles significados son: 1) "ven al arca de Tu fortaleza" o 2) "ven, y haz que venga el arca de Tu fortaleza"

el arca de tu fortaleza
"el arca que muestra Tu gran poder"

Psalms 132:9

Que tus sacerdotes sean vestidos con integridad
Se habla de la integridad como si fuese una vestimenta. Traducicón Alterna: "Que la gente reconozca que tus sacerdotes tienen integridad" o "Quiero que las personas vean cómo Tus sacerdotes siempre hacen lo que es correcto"

Por el bien de tu siervo David
"Por lo que le ocurrió a Tu siervo David." Ver cómo se tradujo una frase parecid en 132:1.

no te alejes de tu rey ungido
Aquí, "alejarse" significa rechazar a alguien. Traducción Alterna: "no abandones al rey que Tú ungiste"

Psalms 132:11

Yo colocaré uno de tus descendientes en tu trono
Se habla de nombrar rey al descendiente de un rey como colocándolo literalemnte en el trono de ese rey. Traducción Alterna: "Yo causaré que uno de tus descendientes gobierne Israel en tu lugar"

sentarán en tu trono
Se habla de gobernar como rey como sentarse en el trono. Traducción Alterna: "gobernarán como reyes"

tus hijos
Aquí, "tus hijos" representa a los descendientes de David que se convertirían en reyes. Treaducción Alterna: "tus descendientes"

Psalms 132:13

Información General:
Aquí, "Él", "mi" y "Yo" se refieren al SEÑOR y "ella" se refiere a Sion.

Sion... la... ella
El autor escribe como si la ciudad de Sion fuese una mujer.

Él la ha deseado para su asiento
Aquí, "asiento" representa: 1) Su trono donde Él gobernaría o 2) el lugar donde Él se quedaría.

Él la ha deseado para su asiento
"El SEÑOR ha deseado a Sion para el asiento del SEÑOR" Esto muestra a los participantes.

mi lugar de descanso
Se habla del lugar que Dios escogió para que Su pueblo le adorara como si fuese un lugar donde Él descansa o vive eternamente. Traducción Alterna: "el lugar donde Yo me quedo" o "Mi tabernáculo"

Psalms 132:15

Oración de Enlace:
Dios continúa hablando acerca de la ciudad de Sion como si Sion fuese una mujer.

abundantemente la bendeciré
"bendeciré abundantemente a Sion"

voy a satisfacer sus pobres con pan
Aquí, "pobres" se refiere a la gente pobre en Sion. Aquí, "pan" probablemente representa la comida en general. Traducción Alterna: "voy a satisfacer con comida a la gente pobre en Sion"

Yo vestiré a sus sacerdotes con salvación
Se habla de la salvación como si fuese vestimenta. Los posibles significados son: 1) "Yo causaré que los sacerdotes se comporten de una manera digna de quienes Yo he salvado" (UDB) o 2) "Yo salvaré a sus sacerdotes

Psalms 132:17

Yo haré un cuerno de retoño para David
Dios habla del un descendiente poderoso de David como si él fuese el cuerno poderoso de un animal. Traducción Alterna: "Yo haré que un descendiente de David se vuelva rey después de él" o "Yo causaré que David tenga un descendiente que será un rey poderoso"

colocaré un lámpara para mi ungido
Dios habla de causar que los descendientes de David continúen gobernando como reyes como si ellos fuesen una lámpara que continuaría brillando. Traducción Alterna: "causaré que los descendientes de mi ungido continúen gobernando como reyes"

mi ungido
"Mi rey escogido" o "el rey que Yo he escogido"

Yo vestiré sus enemigos con vergüenza
Se habla de la vergüenza como si fuese una vestimenta. Esta vergüuenza resultaría de perder guerra. Traducción Alterna: "Yo causaré que sus enemigos estén avergonzados" o "Yo causaré que sus enemigos sean derrotados y avergonzados"

su corona brillará
La "corona" representa su gobierno, y se habla de la grandeza como "brillar". Traducción Alterna: "él será un gran rey" o "su grandeza brillará"

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Chapter 133

1 ¡Mirad, cuán bueno y cuán placentero es para los hermanos vivir juntos! **2** Es como el aceite fino sobre
la cabeza derramándose en la barba, la barba de Aarón, y entonces se derrama en el collar de sus túnicas.
3 Es como el rocío del Hermón, el cual cae en las montañas de Sion. Pues ahí el SEÑÓR ordenó la
bendición, vida para siempre.

Psalms 133:1

Infomación General:
El paralelismo

Miren
Esta palabra es usada para enfocar la importancia de la aseveración que le sigue.

para los hermanos vivir juntos
Se habla de la relación entre los hermanos del pueblo de Dios como si ellos fuesen hermanos de sangre. Traducción Alterna: "que el pueblo de Dios viva junto pacíficamente como hermanos"

Psalms 133:2

Es como el aceite fino sobre la cabeza
Se habla de lo bueno de la unidad entre el pueblo de Dios como si fuese el aceite fino que era derramado sobre la cabeza de Aarón. Traducción Alterna: "Esta unidad es preciosa como el aceite que era derramado sobre la cabeza de Aarón"

como el rocío del Hermón
Se habla de lo bueno de la unidad entre el pueblo de Dios como si fuese tan refrescante como el rocío. Traducción Alterna: "refrescante como el rocío del Hermón"

Hermón
Esta es una montaña en Israel que tiene nieve en su cima todo el año.

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Chapter 134

1 Vengan, bendigan al SEÑOR, todos ustedes siervos del SEÑOR, ustedes quienes sirven durante la noche en la casa del SEÑOR. **2** Levanten sus manos hacia el lugar santo y bendigan al SEÑOR. **3** Que el SEÑOR los bendiga desde Sión, Él, quien hizo el cielo y la tierra.

Psalms 134:1

Información General:
El paralelismo

todos ustedes siervos del SEÑOR
"todos ustedes que sirven al SEÑOR"

Levanten sus manos
Así es como las personas oraban o adoraban a Dios.

hacia el lugar santo
Los posibles significados son: 1) "hacia el templo" o 2) "hacia el lugar santo en el templo"

Psalms 134:3

cielo y la tierra
Aquí, la frase "cielo y tierra" representa todas las cosas. Traducción Alterna: "todo lo que está en el cielo y en la tierra"

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Chapter 135

1 Alaben al SEÑOR. Alaben el nombre del SEÑOR. Alábenlo, ustedes sirvientes del SEÑOR, **2** ustedes que se paran en la casa del SEÑOR, en los patios de la casa de nuestro Dios. **3** Alaben al SEÑOR, pues Él es bueno; canten alabanzas a Su nombre, por que es placentero hacerlo. **4** Pues el SEÑOR ha escogido a Jacob para sí mismo, Israel es Su posesión. **5** Yo sé que el SEÑOR es grande, que el Señor está por encima de todos los dioses. **6** Lo que quiera que el SEÑOR desee, Él lo hace en el cielo, en la tierra, en los mares y en las profundidades del océano **7** Él trae las nubes desde muy lejos, haciendo que los relámpagos acompañen la lluvia y trae el viento desde Su almacén. **8** Él asesinó al primogénito de Egipto, ambos de hombres y animales. **9** Él envió señales y maravillas en medio tuyo, Egipto, en contra del faraón y de todos sus sirvientes. **10** Él atacó muchas naciones y asesinó reyes poderosos, **11** Sión rey del los amorreos, y Og, rey de Basán, y de todos los reinos de Canaán. **12** Él nos dio su tierra como una herencia, una herencia a Israel Su pueblo. **13** Tu nombre, SEÑOR, dura por siempre; Tu renombre, SEÑOR, dura a través de todas las generaciones. **14** Pues el SEÑOR defiende a Su pueblo y tiene compasión de sus siervos. **15** Los ídolos de las naciones son de plata y oro, el trabajo de las manos de los hombres. **16** Aquellos ídolos tienen bocas, pero ellos no hablan; ellos tienen ojos, pero ellos no ven; **17** ellos tienen oídos, pero ellos no escuchan, ni tampoco hay aliento en sus bocas. **18** Aquellos que los hacen, son como ellos, así también son todos los que confían en ellos. **19** Los descendientes de Israel, bendigan al SEÑOR; descendientes de Aarón, bendigan al SEÑOR. **20** Descendientes de Leví, bendigan al SEÑOR; ustedes que honran al SEÑOR, bendigan al SEÑOR. **21** Bendito sea el SEÑOR en Sion, Él que vive en Jerusalén. Alaben al SEÑOR.

Psalms 135:1

Información General:
El paralelismo

Alaben el nombre del SEÑOR.
El "nombre" del SEÑOR representa al SEÑOR mismo. Traducción Alterna: "Alaben al SEÑOR" o "Alábenlo a Él"

que se paran en la casa del SEÑOR
Esto representa servir al SEÑOR en el templo.

SEÑOR...nuestro Dios
Asegúrese de que las personas puedan entender que la frase "nuestro Dios" se refiere al SEÑOR.

Psalms 135:3

porque es placentero hacerlo
"porque nos deleitamos al alabar Su nombre"

el SEÑOR ha escogido a Jacob
Aquí, "Jacob" se refiere a sus descendientes, el pueblo de Israel. Traducción Alterna: "el SEÑOR ha escogido a los decendientes de Jacob"

a Israel como Su posesión
El comienzo de la oración puede ser expresado claramente. Traducción Alterna: "Él ha escogido a Israel para que sea Su posesión"

Psalms 135:5

que nuestro Señor está por encima de todos los dioses
"yo sé que nuestro Señor está por encima de todos los dioses" Se habla de ser más grande que algo como estar literalmente "por encima" de eso. Traducción Alterna: "que nuestro Señor es más grande que todos los dioses"

Psalms 135:7

trae el viento desde Su almacén
Un almacén es un lugar donde se guardan las cosas para un uso futuro. Esta situación muestra el poder de Dios para controlar el viento. Traducción Alterna: "causando que el viento sople por Su poder"

Psalms 135:8

señales y maravillas
Estas dos palabra significan básicamente lo mismo y se refieren a los problemas milagrosos que Dios había causado en Egipto.

en medio tuyo, Egipto
El salmista habla como si el pueblo de Egipto estuviese escuchándole. Traducción Alterna: "entre ustedes, pueblo de Egipto" o "entre el pueblo de Egipto"

en contra del faraón
"para castigar al faraón"

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Psalms 135:10

Sion... Og
Estos son los nombre de dos hombres.

Psalms 135:12

Él nos dio su tierra como una herencia
Se habla del regalo de Dios para los israelitas de la tierra como si fuese una herencia de padre a hijo. Traducción Alterna: "Él nos dio la tierra de ellos para tenerla para siempre" o "Él nos dio la tierra de ellos para que sea nuestra para siempre"

Tu nombre
Aquí, "Tu nombre" representa Su fama o reputación". Traducción Alterna: "Tu fama" o "Tu reputación"

Psalms 135:19

Él que vive en Jerusalén
Se habla de Dios como si Él viviera en Jerusalén porque el templo donde los israelitas Le adoraban estaba allí. Traducción Alterna: "Él, cuyo templo está en Jerusalén"

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Chapter 136

1 Oh, den gracias al SEÑOR; pues Él es bueno, porque Su fidelidad al pacto dura por siempre. **2** Oh, den gracias al Dios de dioses, pues Su fidelidad al pacto dura por siempre. **3** Oh, den gracias al Señor de señores, pues Su fidelidad al pacto dura por siempre. **4** Den gracias a ÉL, solo Él hace grandes maravillas, pues Su fidelidad al pacto dura por siempre, **5** a Él, quien por sabiduría hizo los cielos, pues Su fidelidad al pacto dura por siempre. **6** Den gracias a Él, quien extendió la tierra por encima de las aguas, pues Su fidelidad al pacto dura por siempre, **7** a Él, quien hizo grandes luces, pues Su fidelidad al pacto dura por siempre. **8** Den gracias a Él, quien dio al sol para gobernar por el día, pues Su fidelidad al pacto dura por siempre, **9** la luna y estrellas para gobernar por la noche, pues Su fidelidad al pacto dura por siempre. **10** Den gracias a Él, quien asesinó a los primogénitos de Egipto, pues Su fidelidad al pacto dura por siempre, **11** y sacó a Israel de entre ellos, pues Su fidelidad al pacto dura por siempre, **12** con una mano fuerte y un brazo levantado, pues su fidelidad al pacto dura por siempre. **13** Den gracias a Él, que dividió el Mar Rojo, pues Su pacto de fidelidad dura por siempre, **14** e hizo a Israel pasar a través de él, pues Su pacto de fidelidad dura por siempre, **15** pero lanzó al faraón y a su ejército en el Mar Rojo, pues Su pacto de fidelidad dura por siempre. **16** Den gracias a Él, quien lideró a Su pueblo a través del desierto, pues Su pacto de fidelidad dura por siempre, **17** a Él, quien asesinó grandes reyes, pues Su pacto de fidelidad dura por siempre. **18** Den gracias a Él, quien asesinó reyes famosos, pues Su pacto de fidelidad dura por siempre, **19** Sehón, rey de los amorreos, pues Su pacto de fidelidad dura por siempre, **20** y Og, rey de Basán, pues Su pacto de fidelidad dura por siempre. **21** Den gracias a Él, quien dio su tierra como una herencia, pues Su pacto de fidelidad dura por siempre, **22** una herencia a Israel, Su siervo, pues Su pacto de fidelidad dura por siempre, **23** a Él, quien nos recordó y nos ayudó en nuestra humillación, pues Su pacto de fidelidad dura por siempre. **24** Den gracias a Él, quien nos ha dado la victoria sobre nuestros enemigos, pues Su pacto de fidelidad dura por siempre, **25** quien da comida a todo ser viviente, pues Su pacto de fidelidad dura por siempre. **26** Oh, den gracias al Dios del cielo, pues Su pacto de fidelidad dura por siempre.

Psalms 136:1

Información General:
El paralelismo

Oh
Esto es una exclamación que debería ser traducida con cualquier signo de exclamación de énfasis que tenga su idioma para hacerlo sonar natural.

al Dios de dioses
"al Dios que es más grande que los dioses que otras personas adoran"

Psalms 136:4

por sabiduría
Eso es, porque Él es sabio. Traducción Alterna: "por Su sabiduría"

Psalms 136:6

extendió la tierra por encima de las aguas,
Los israelitas antiguos pensaban que la tierra seca estaba sobre el mar. Traducción Alterna: "colocó la tierra sobre las aguas"

grandes luces
Esto es una referencia a las fuentes de luz de la tierra, especialmente al sol y a la luna. Traducción Alterna: "el sol, la luna y las estrellas"

Psalms 136:8

para gobernar por el día... para gobernar por la noche
Se habla del sol, la luna y las estrellas como si fuesen reyes. Traducción Alterna: "para marcar el tiempo del día... para marcar el tiempo de la noche"

Psalms 136:10

de entre ellos
"de entre el pueblo de Egipto"

con una mano fuerte y un brazo levantado
Aquí, "mano" y "brazo" representa poder. Traducción Alterna: "con gran poder"

Psalms 136:13

el Mar Rojo
Los soldados del faraón se ahogaron en el Mar Rojo.

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lanzó al faraón
Aquí, se habla de la derrota como si estuviesen lanzando a alguien. Traducción Alterna: "derrotó al farón" o "derrotó al rey de Egipto"

faraón
Aquí, "faraón" representa todo el ejército del faráón.

Psalms 136:18

Sehón... Og
Estos reyes son solo dos de los muchos reyes que Dios permitió que los israelitas derrotaran.

Psalms 136:21

nos recordó
"pensó en nosotros"

nos ayudó en nuestra humillación
Se habla de la condición de sentirse humillado como si fuese un lugar donde los israelitas habían estado. Esto es una referencia a las muchas veces cuando los enemigos de los israelitas los habían derrotado en batalla y los avergonzaron. Traducción Alterna: "se preocupó cuando fuimos avergonzados"

Psalms 136:24

nos ha dado la victoria sobre nuestros enemigos
Se habla de causar que las personas derroten a sus enemigos y salgan victoriosas como si la victoria fuese un objeto que puede ser dada/entregada. Traducción Alterna: "nos ha hecho victoriosos sobre nuestros enemigos" o "nos ha hecho capaces de derrotar a nuestros enemigos"

al Dios del cielo
"al Dios que vive en el cielo" o "al Dios a Quien los seres celestiales adoran"

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Chapter 137

1 Por los ríos de Babilonia, nosotros nos sentamos y lloramos cuando nosotros pensábamos sobre Sion. **2** En los álamos de allí, nosotros colgamos nuestras arpas. **3** Allí nuestros captores solicitaron canciones de nosotros, y aquellos que se burlaron de nosotros nos pidieron estar felices, diciendo: "Cántenos uno de las canciones de Sion." **4** ¿Cómo podemos cantar una canción sobre el SEÑOR en una tierra extranjera? **5** Si yo ignoro tu memoria, Jerusalén, deja que mi mano derecha olvide su habilidad. **6** Deja que mi lengua se adhiera al paladar de mi boca si ya no pienso más en ti, si yo no prefiero a Jerusalén, más que a mis más grandes deleites. **7** Recuerda, SEÑOR, lo que los edomitas hicieron en el día que Jerusalén cayó. Ellos dijeron: "Derribenla, derribenla a sus cimientos." **8** Hija de Babilonia, pronta a ser destruida, que la persona sea bendecida, quien sea que les pague por lo que ustedes nos han hecho a nosotros. **9** Que la persona sea bendecida, quien sea que tome y estrelle a tus pequeños contra una roca.

Psalms 137:1

Información General:
El paralelismo

Por los ríos de Babilonia
"Al lado de uno de los ríos cerca de Babilonia"

nosotros nos sentamos... lloramos...nosotros pensábamos...nosotros colgamos
El escritor no incluye a los lectores.

En los álamos de allí
Los árboles de álamo no crecen en Israel. Aquí, "álamos" puede que se refiera a todos los árboles de Babilonia. Traducción Alterna: "Sobre los árboles de Babilonia"

Psalms 137:3

quienes nos capturaron solicitaron canciones de nosotros
Aquí, "canciones" representa el acto de cantar. Traducción Alterna: "quienes nos capturaron nos solicitaron que cantáramos"

nos pidieron estar felices
"nos obligaron a pretender que estábamos felices"

uno de las canciones de Sion
Esto probablemente se refiere a las canciones que los israelitas habían usado para la adoración en el templo de Jerusalén.

Psalms 137:5

Si yo ignoro tu memoria
El escritor habla como si Jerusalén estuviese escuchándole. Traducción Alterna: "Si yo actúo como si no te hubiese recordado, Jerusalén" o "Si yo intento olvidarte, Jerusalén"

mano derecha
la mano que la mayoría de la gente usa con más frecuencia

Psalms 137:7

Recuerda
"Piensa"

Recuerda, SEÑOR, lo que los edomitas hicieron
Aquí, el "recordar" lo que hicieron los edomitas se refiere a castigarlos por lo que ellos hicieron. Traducción Alterna: "Castiga a los edomitas, SEÑOR, por lo que ellos hicieron"

el día que Jerusalén cayó
Se habla de Jerusalén siendo capturado por un ejército enemigo como si hubiese caído. Se puede expresar claramente quién capturó a Jerusalén. Traducción Alterna: "el día en que Jerusalén fue capturado" o "el día en que el ejército de Babilonia entró a Jerusalén"

Psalms 137:8

Información General:
El salmista se dirige al pueblo de Babilonia como si ellos estuviesen escuchándole.

Hija de Babilonia
Esto representa a la ciudad de Babilonia y a su pueblo.

que la persona sea bendecida
Esto puede ser expresasdo en forma activa. Traducción Alterna: "que el Dios bendiga a la persona"

les pague por lo que ustedes nos han hecho a nosotros
El escritor habla de alguien haciéndole a otros lo mismo que ellos han hecho como si fuese un pago. Traducción Alterna: "les haga a ustedes lo que ustedes nos hicieron a nosotros"

estrelle a tus pequeños contra una roca
"estrella las cabezas de tus bebés contra las rocas"

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Chapter 138

1 Yo te daré gracias con todo mi corazón; ante los dioses yo cantaré alabanzas a Ti. **2** Yo me inclinaré hacia tu templo santo y daré gracias a Tu nombre por tu pacto de fidelidad y por Tu confiabilidad. Tú has hecho Tu palabra y Tu nombre más importante que cualquier otra cosa. **3** En el día que yo te llamé, Tú me contestaste; Tú me alentaste y fortaleciste mi alma. **4** Todos los reyes de la tierra te darán gracias, SEÑOR, pues ellos escucharán las palabras de Tu boca. **5** En efecto, ellos cantarán de las obras del SEÑOR, pues grande es la gloria del SEÑOR. **6** Pues aunque el SEÑOR es alto, sin embargo Él se preocupa por los humildes, pero al orgulloso lo conoce de lejos. **7** Aunque yo camine en medio del peligro, Tú preserverás mi vida; Tú extenderás tu mano contra la ira de mis enemigos, y Tu mano derecha me salvará. **8** El SEÑOR está conmigo hasta el fin; tu pacto de fidelidad, SEÑOR, dura por siempre. No abandones lo que Tus manos han hecho.

Psalms 138:1

Información General:
El paralelismo

Yo te daré gracias con todo mi corazón
Aquí, el corazón representa las emociones. Se habla de hacer algo sinceramente o por completo como hacerlo con todo el corazón de uno. Traducción Alterna: "Yo Te daré gracias sinceramente"

ante los dioses
Posibles significados son: 1) una manera de ridiculizar a los reyes o dioses de las naciones paganas o 2) "a pesar de los dioses falsos que existen" o 3) "ante la asamblea celestial", lo cual significa, "al conocimiento de los ángeles en el cielo"

Yo me inclinaré
El inclinarse es una acción simbólica que representa adoración y dar honor. Traducción Alterna: "Yo te adoraré"

daré gracias a Tu nombre
"Te daré gracias"

Tu palabra
Esto se refiere a lo que Dios ha dicho. Traducción Alterna: "lo que Tú has dicho" o "Tus mandamientos y promesas"

Tu nombre
Los posibles significados son: 1) "a Ti mismo" o 2) "Tu fama"

Psalms 138:3

Todos los reyes de la tierra
"Todos los líderes en el mundo"

Tu boca
Esta expresión se refiere a Dios mismo. Traducción Alterna: "Tuyas"

Psalms 138:5

el SEÑOR está en lo alto, sin embargo Él se preocupa por los humildes
El SEÑOR está sobre toda la creación en poder, posición y autoridad. Aún así, Su interés está en aquellos que son humildes de espíritu, siervos de todos. Este es un contraste simple.

al orgulloso lo conoce de lejos
Esta expresión probablemente significa que Dios no es fiel a aquellos que son orgullosos.

Psalms 138:7

camine
viva, exista

en medio del peligro
Se habla de estar en peligro como estar en un lugar físico.

Tú extenderás tu mano contra la ira de mis enemigos
Se habla de Dios como si Él golpeara físicamente a los enemigos con su mano.

ira de mis enemigos
Se habla del enojo como si fuese un obejeto en lugar de una emoción. Traducción Alterna: "mis enemigos, quienes están molestos"

que Tus manos han hecho
Se habla de Dios como si Él hubiese usado físicamente Sus manos para crear. Traducción Alterna: "que Tú has creado"

lo que Tus manos han hecho
Esta expresión probablemente se refiere a la nación de Israel.

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Chapter 139

1 SEÑOR, Tú me has examinado, y Tú me conoces. **2** Tú sabes cuando me siento y cuando me levanto; Tú entiendes mis pensamientos desde lejos. **3** Tú observas mi caminar y mi descansar; todas mis maneras te son familiares. **4** Pues desde antes que haya una palabra en mi boca, Tú la conoces completamente, SEÑOR. **5** Tú me rodeas por delante y por detrás, y pones Tu mano sobre mí. **6** Tal conocimiento es demasiado para mí; está muy alto y yo no puedo alcanzarlo. **7** ¿A dónde puedo huir de Tu Espíritu? ¿Dónde puedo esconderme de Tu presencia? **8** Si yo subo a los cielos, allí estás Tú; si hago mi cama en el Seol, allí Tú estás. **9** Si yo vuelo en las alas de la mañana y voy a vivir en las partes más lejanas cruzando el mar, **10** incluso allí Tu mano me guiará, Tu mano derecha me agarrará. **11** Si yo dijera: "Ciertamente, la oscuridad me cubrirá, y la luz se volverá noche a mi alrededor," **12** aún la oscuridad no sería oscura para Ti. La noche brillaría como el día, pues la oscuridad y la luz son iguales para Ti. **13** Tú formaste mis partes internas; Tú me formaste en el vientre de mi madre. **14** Yo te alabaré a Ti, pues estoy maravillosamente hecho. Mi alma sabe esto muy bien. **15** Mis huesos no fueron escondidos de Ti cuando yo fuí hecho en privado, cuando fuí detalladamente hecho en las profundidades de la tierra. **16** Tú me viste dentro del vientre; todos los días asignados a mí fueron grabados en Tu libro antes de que el primero pasara. **17** ¡Cuan preciosos son Tus pensamientos para Mi, Dios! **18** ¡Cuan grande es Su suma! Si yo tratara de contarlos, ellos serían más en número que la arena. Cuando despierto, todavía estoy Contigo. **19** Dios si tan solo Tú mataras a los malvados; aléja de mí los hombres violentos. **20** Ellos se rebelan en contra Tuya y actúan engañosamente; Tus enemigos dicen mentiras. **21** ¿Acaso yo no odio a esos, SEÑOR que te odian a Ti? ¿Acaso yo no desprecio a esos quienes se levantan en contra Tuya? **22** Yo los odio completamente; ellos se han vuelto mis enemigos. **23** Exáminame, Dios, y conoce mi corazón; pruébame y conoce mis pensamientos. **24** Mira si hay algún camino maligno en mí, y guíame al camino eterno.

Psalms 139:1

Información General:
El paralelismo

examinado
"probado"

cuando me siento y cuando me levanto
El salmista usa estas dos acciones para represetnar todo lo que él hace. Traducción Alterna: "todo lo que yo hago" o "todo acerca de mí"

Psalms 139:3

mi caminar y mi descansar
Aquí, "caminar" se refiere al comportamiento de uno. Además, "mi caminar y mi descansar" representan todo acerca del salmista.

antes que haya una palabra en mi boca
Aquí, "palabra en mi boca" representa el hablar. Traducción Alterna: "antes de que diga algo"

Tú me rodeas por delante y por detrás
Esta expresión se refiere a la presencia de Dios en todas partes.

colocas Tu mano sobre mí
Esta expresión se refiere a guianza y ayuda. Traducción Alterna: "Tú me guías y me ayudas"

demasiado para mí
"demasiado como para que yo lo entienda"

está muy alto y yo no puedo alcanzarlo
El estar alto y fuera del alcance es una expresión y, en este caso, se refiere al conocimiento que los seres humanos no pueden obtener. Traducción Alterna: "es demasiado difícil de entender"

Psalms 139:7

¿A dónde puedo huir de Tu Espíritu? ¿Dónde puedo esconderme de Tu presencia?
Estas dos preguntas son paralelas. El salmista dice que él no puede alejarse de la presencia de Dios. Traducción Alterna: "No puedo escapar de Tu Espíritu"

si hago mi cama en el Seol
El "hacer/preparar la cama" se refiere a quedarse en algún lugar. Traducción Alterna: "incluso si permanezco en el Seol"

Psalms 139:9

Si yo vuelo en las alas de la mañana y voy a vivir en las partes más lejanas cruzando el mar
El autor está explicando que en donde quiera que él esté, Dios está allí también.

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Si yo vuelo en las alas de la mañana
En el Antiguo Oriente, con frecuencia imaginaban al sol como si tuviese alas, las cuales le permitiría volar a través del cielo. Traducción Alterna: "Si el sol pudiese cargarme consigo a través del cielo"

en las partes más lejanas cruzando el mar
"muy lejos hacia el oeste"

me agarrará
"me ayudará"

Psalms 139:11

Si yo dijera: "Ciertamente, la oscuridad me cubrirá
El salmista habla de la noche como si fuese una cobija/frazada que le podría esconder.

La noche brillaría como el día
Se habla de la noche, la cual es oscura, como si fuere brillante como la luz.

Psalms 139:13

Tú formaste mis partes internas
"partes internas" se refiere a los órganos internos de una persona, pero aquí esta expresión probablemnete se refiere a todo el cuerpo. Traducción Alterna: "Tú formaste mi cuerpo entero"

Mi alma sabe esto muy bien
Aquí, "alma" probablemente se refiere a la habilidad más profunda del salmista de estar seguro acerca del amor y dirección de Dios. Aquí, sin embargo, el traductor puede tratar "alma" como un metónimo

Psalms 139:15

detalladamente hecho
"hiciste con gran complejidad"

las profundidades de la tierra
Esto probablementes es una manera de hablar acerca del útero de una madre.

todos los días asignados a mí fueron grabados en Tu libro antes de que el primero pasara
Esta expresión implica que los israelitas antiguos imaginaban que Dios escribía Sus planes en un libro.

Psalms 139:17

preciosos
"importantes" o "valiosos"

Cuan grande es Su suma
"Tus pensamientos son demasiados"

ellos serían más en número que la arena
"no se pueden contar"

Psalms 139:19

aleja de mí los hombres violentos
El salmista solo está pretendiendo hablarle directamente a los hombre violentos a quienes él tiene en mente. Los traductores pueden decidir expresar esta orden como un deseo

Ellos se rebelan en contra Tuya
"Dios, ellos se rebelan en contra de Tu autoridad"

Tus enemigos dicen mentiras
"Tus enemigos mientes acerca de Ti"

Psalms 139:21

¿Acaso yo no odio a esos, SEÑOR que te odian a Ti? ¿Acaso yo no desprecio a esos quienes se levantan en contra Tuya?
Estas dos oraciones tienen significados parecidos. La segunda fortalece el pensamiento de la primera. Ambas preguntas pueden ser expresadas como aseveraciones/afirmaciones

se levantan en contra
se rebelan en contra

Psalms 139:23

Exáminame
Esta es una petición a Dios para que le diga al salmista acerca de algún pensamieto pecaminoso que él pueda tener. Traducción Alterna: "Por favor investígame" o "Te suplico que me investigues"

Exáminame, Dios, y conoce mi corazón; pruébame y conoce mis pensamientos
Estas dos oraciones tienen significados parecidos. La segunda fortalece el pensamiento de la primera.

algún camino maligno
Aquí, "camino" se refiere al comportamiento.

al camino eterno
Aquí, "camino" se refiere a la confianza y obediencia a Dios. Cualquier persona que "camine" por este camino tendrá vida eterna.

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Chapter 140

1 SEÑOR, rescátame de los malvados, guárdame de los hombres violentos. **2** Ellos planean maldad en sus corazones; ellos causan batallas cada días. **3** Sus lenguas hieren como serpientes; el veneno de las víboras está en sus labios. **4** Aléjame de las manos de los malvados, SEÑOR; guárdame de los hombres violentos que planean derribarme. **5** El orgulloso ha puesto una trampa para mí; ellos han tendido una red, ellos han puesto un lazo para mí. **6** Yo le dije al SEÑOR: "Tú eres mi DIos; escucha mis gritos por misericordia." **7** SEÑOR, mi Dios, Tú eres poderosamente capaz de sálvarme; Tú cubres mi cabeza en el día de la batalla. **8** SEÑOR, no apruebes los deseos de los malvados; no dejes que sus planes tengan éxito. **9** Esos que me rodean alzaron sus cabezas; deja que la malicia de sus propios labios los cubra. **10** Deja que carbones humeantes caigan sobre ellos; arrójalos al fuego, en pozos sin fondo, para que nunca más se levanten. **11** Que los hombres que hablan maldad de otros sin causa, no sean seguros en la tierra; que la maldad caze al hombre violento para azotarlo a muerte. **12** Yo sé que el SEÑOR juzgará a favor de los afligidos, y que Él le dará justicia al necesitado. **13** Ciertamente, la gente justa dara gracias en Tu nombre; los rectos vivirán en Tu presencia.

Psalms 140:1

Información General:
El paralelismo

ellos causan batallas
Aquí, "batallas probablemente se refiere al conflicto de cualquier tipo, incluyendo las discusiones.

Sus lenguas hieren como serpientes
Se habla de las personas que causan conflictos por lo ellos dicen como si ellos tuviesen lenguas de serpientes. Por supuesto, las serpientes no hacen daño con sus lenguas, sino con sus mordidas y especialmente con el veneno. Obviamente una persona no puede hacer que su lengua sea afilada físicamente, por lo tanto, aquí la idea de una lengua afilada

Psalms 140:4

las manos de los malvados
Esto es el poder de los malvados.

ha puesto una trampa...tendido una red...puesto un lazo
Los tipos exactos de trampas son menos importantes que la idea de que los "malvados... hombres violentos" están planeando causarle problemas al salmista. Si sus lectores no saben mucho acerca de trampas, puede que sea necesario reducir esto a una sola oración, como la UDB reduce las dos oraciones de la ULB a una sola en 140:1.

Psalms 140:6

escucha mis gritos
Esto es un grito de ayuda. Traducción Alterna: "escúchame mientras clamo a Ti por ayuda"

Tú cubres mi cabeza en el día de la batalla
La cabeza de una persona está en gran peligro durante la batalla. Traducción Alterna: "Tú me proteges cuando voy a la guerra"

batalla
Aquí, "batalla" probablemente se refiere a cualquier tipo de problema severo.

no apruebes los deseos de los malvados
"por favor, no permitas que los malvados obtengan lo que desean"

los malvados
El adjetivo "malvados" puede ser traducido como una frase nominal. Traducción Alterna: "personas malvadas"

Psalms 140:9

alzaron sus cabezas
Esto es una señal de ser arrogante. Traducción Alterna: "son arrogantes"

que la malicia de sus propios labios los cubra
Esto es una oración para que Dios haga que los hacedores de maldad sufran por los problemas que ellos mismos causaron al hacer las cosas que hicieron.

la malicia de sus propios labios
El problema que ellos mismos causaron por lo que dijeron.

los cubra
Esto es, que dejen de causar más problemas.

Deja que carbones humeantes caigan sobre ellos; arrójalos al fuego
Las imágenes del fuego se refiere a un castigo severo para los malvados.

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en pozos sin fondo
Esto probablemente hace referencia al Seol, el mundo de los muertos.

sean seguros en la tierra
"estén a salvo en esta vida"

que la maldad cace al hombre violento para azotarlo a muerte
Aquí, se habla de la "maldad" como si fuese una persona que toma venganza sobre otra persona.

Psalms 140:12

Él le dará justicia al necesitado
Aquí, se habla de la justicia como si fuese un objeto que puede ser dado alguien. Traducción Alterna: "Él actuará de una manera justa para ayudar al necesitado"

a Tu nombre
"a Ti"

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Chapter 141

1 SEÑOR, estoy clamando a Ti; ven a mí pronto. Escúchame cuando te llame. **2** Que mi oración sea como incienso ante Ti; que mi mano levantada sea como el sacrificio de la tarde. **3** SEÑOR, pon un guardia sobre mi boca; cuida la puerta de mis labios. **4** No dejes que mi corazón desee ninguna cosa maligna o participar de actividades pecaminosa con hombres que se comportan maliciosamente. Que yo no coma ninguno de sus manjares. **5** Permite que un justo me golpee; eso sería un favor para mí. Déjalo que me corrija, eso sería aceite en mi cabeza; que mi cabeza no se niegue aceptarlo. Pero mi oración siempre está en contra de sus malignas obras. **6** Sus líderes serán arrojados de los topes de los precipicios; ellos escucharán que mis propias palabras son placenteras. **7** Ellos tendrán que decir: "Como cuando uno ara y rompe la tierra, también nuestros huesos han sido regados en la boca de Seol." **8** Ciertamente, mis ojos están en Ti, SEÑOR, Dios; en Ti yo tomo refugio; no dejes mi alma sin defensa. **9** Prótegeme de los lazos que ellos han puesto para mí, de las trampas de los malvados. **10** Deja que los malvados caigan en sus propias redes mientras yo escapo.

Psalms 141:1

Información General:
El paralelismo

clamando a Ti
"pidiendo Tu ayuda"

ven a mí pronto
El salmista habla como si el SEÑOR fuese una persona que necesitaba venir desde otro lugar para ayudarle. Se puede expresar claramente lo que el salmista quería que el SEÑOR hiciera. Traducción Alterna: "ven rápido a ayudarme"

Escúchame cuando te llame
"Por favor, escúchame cuando yo Te llame" o "Te ruego que me esuches cuando yo llame"

Que mi oración sea como incienso ante Ti
"Que mi oración Te agrade así como el dulce aroma del incienso le agrada a las personas"

mi oración
El salmista quiere que el SEÑOR se agrade con él porque él está orando y a causa de las palabras de su oración.

mis manos levantadas
"las manos que yo he levantado" Las manos levantadas son un metónimo (figura literaria-metonimia) para referirse a la oración. Las personas levantan sus manos cuando ellos oran o adoran al SEÑOR. Ver cómo se tradujo "levanten sus manos" en 134:1.

sean como el sacrificio de la tarde
"sean como el animal que era quemado sobre el altar en la tarde" El salmista habla como si él quisiera que el SEÑOR esté tan complacido con él así como lo está con aquellos que llevaban animales para el sacrificio. El salmista quiere agradar al SEÑOR ya sea por el hecho de estar orando o por las palabras de su oración.

Psalms 141:3

coloca un guardia sobre mi boca
El salmista habla como si las palabras malignas fuesen prisioneros tratando de escapar de su boca. Traducción Alterna: "por favor, ayúdame a no decir cosas que son malas"

coloca un guardia
"dile a alguien que vigile"

cuida la puerta de mis labios
El salmista habla como si las palabras malignas fuesen prisioneros tratando de escapar de su boca. Traducción Alterna: "por favor, ayúdame a no decir cosas cuando no debería"

participar de actividades pecaminosas
"hacer cosas pecaminosas"

manjares
"comidas especiales"

Psalms 141:5

me golpee
El salmista habla como si el dar un regaño fuese el golpear físicamente a alguien. Traducción Alterna: "me regañe" o "me golpee para que yo escuche cuando él me corrija"

sería un favor para mí
"cuando él me golpee, yo sabré que quien me golpee está siendo amable conmigo"

sería aceite en mi cabeza
Los posibles significados son: que el salmista habla como si una persona estuviese poniendo aceite sobre su cabeza para: 1) honrarlo Traducción Alterna: "cuando él me corrija, yo sabré que quien

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me corrija está haciendo una buena obra por mí" o 2) hacer que su cabeza de sienta mejor.

que mi cabeza no se niegue aceptarlo
La cabeza es una sinécdoque

mi oración siempre está en contra de sus malignas obras
Las palabras "obras malignas" son un metónimo

Sus líderes serán arrojados de los topes de los precipicio
Los posibles significados son: 1) "Alguien derrumbará a sus líderes" o 2) "Sus líderes los derrumbarán"

nuestros huesos han sido esparcidos
Los posibles significados son: 1) "las personas han lanzado nuestros huesos hacia diferentes direcciones " o 2) como un resultado de la caída hacia los precipicios (141:6) "nuestros cuerpos se rompen y nuestros huesos permanecen en desorden"

Psalms 141:8

mis ojos están en Ti
Los ojos son una sinécdoque para referirse a la persona como tal. Traducción Alterna: "estoy mirando para ver lo que harás" o "espero que me ayudes"

en Ti yo tomo refugio
"estoy pidiéndote que me protejas" Consultar cómo se tradujo "tomo refugio" en 118:8.

mi alma
El alma es un metónimo

los lazos que ellos han puesto para mí
El salmista compara el engaño de un buen hombre para que peque o para que las personas malas puedan derrotarlo con poner una trampa para un animal. La palabra "lazos" es un metónimo

lazos...trampas
Los expertos de la Biblia no están de acuerdo en el significado exacto de estas palabras. Sería mejor, ya sea traducir una de ellas con la palabra para "red" o "jaula", la cual contiene a la presa, y la otra como "cuerda" o "vid", o traducir ambas palabras con el término general de "trampas". Consultar cómo se tradujeron estas palabras en 140:4.

trampas de los hacedores de maldad
"las trampas que preparan aquellos que hacen mal "

Deja que los malvados caigan en sus propias redes
El salmista compara a las personas engañando a buenas personas como si los cazadores estuviesen atrapando animales. Traducción Alterna: "Que los malvados caigan en las redes que ellos han hecho para enredar a otras personas" o "Que las cosas malos que los malvados planearon para los justos le ocurran a los malvados"

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Chapter 142

1 Con mi voz yo he clamado por ayuda al SEÑOR; con mi voz he rogado el favor del SEÑOR. **2** Yo derramo mi lamento ante Él; yo le digo mis problemas. **3** Cuando mi espíritu está débil dentro de mí, Tú conoces mi camino. En la ruta que camino, ellos han puesto una trampa a mí. **4** Yo miro a mi derecha y veo que no hay nadie que se preocupe por mí. No hay escape para mí; nadie se preocupa por mi vida. **5** Clamo a Ti, SEÑOR; yo digo: "Tú eres mi refugio, mi porción en la tierra de los vivos. **6** Escucha mi llamado, porque he sido llevado muy abajo; rescátame de mis perseguidores, pues ellos son más fuertes que yo. **7** Saca mi alma de la prisión para yo poder dar gracias en Tu nombre. Los justos se reunirán alrededor mío porque has sido bueno conmigo."

Psalms 142:1

Información General:
El paralelismo

yo he clamado por ayuda al SEÑOR...he rogado el favor del SEÑOR
Si estas dos oraciones son tan parecidas que el lector entenderá un significado erróneo, se pueden traducir como una sola oración/línea.

Con mi voz
"usando mi voz"

Yo derramo mi lamento ante Él...yo le digo mis problema
Si estas dos oraciones son tan parecidas que el lector entenderá un significado erróneo, se pueden traducir como una sola oración/línea.

Yo derramo mi lamento ante Él
El salmista habla de contarle al SEÑOR por qué está triste como si él estuviese derramando todo el líquido de un envase. Traducción Alterna: "Yo le cuento todo acerca del por qué estoy triste"

yo le digo mis problemas
"le cuento acerca de todo lo que me preocupa"

Psalms 142:3

mi espíritu está débil dentro de mí
"estoy débil" o "estoy extremadamente desanimado"

Tú conoces mi camino
"Tú sabes el camino que debería tomar" El salmista habla como si lo que una persona hace fuese un camino por el cual esa persona camina. Traducción Alterna: "Tú conoces la forma en que debo vivir"

En la ruta que camino, ellos han puesto una trampa para mí
El salmista habla de las personas queriendo hacerle daño como si ellos estuviesen intentando atrapar un animal. Tradaucción Alterna: "Ellos están haciendo planes para poder lastimarme sin importar lo que yo haga "

mi vida
Esto es una metonimia para refirse a "mí"

Clamo a Ti
Esto es un clamor de ayuda. Traducción Alterna: "Clamo a Ti ahora por ayuda"

mi porción
Los posibles significados son: 1) "todo lo que quiero" o 2) "todo lo que necesito" o 3) "todo lo que tengo"

en la tierra de los vivos
"mientras esté vivo"

Psalms 142:6

Escucha mi llamado
Este es un llamado de ayuda .Ver cómo se tradujo est en 5:1. Traducción Alterna: "Escúchame mientras clamo a Ti por ayuda"

he sido llevado muy abajo
Los posibles significados son: 1) "estoy muy necesitado" o 2) "estoy muy débil".

Saca mi alma de la prisión
Esto es una petición. Traducción Alterna: "sácame de la prisión"

dar gracias a Tu nombre
La palabra "nombre" es una metonimia (figura literaria) que se refiere a la persona. Consulte cómo se tradujo esto en 5:11. Traducción Alterna: "dar gracias a Ti"

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Chapter 143

1 Escucha mi oración, SEÑOR; escucha mis súplicas. Por tu fidelidad y justicia, ¡respóndeme! **2** No entres a juicio con Tu siervo, pues a Tu vista nadie es justo. **3** El enemigo ha perseguido mi alma; él me ha empujado al suelo; él me ha hecho vivir en la oscuridad como aquellos que han estado muertos por años. **4** Mi espíritu está agobiado dentro de mí; mi corazón desfallece. **5** Yo me acuerdo de los días anteriores; yo medito en tus obras; yo reflexiono en tus logros. **6** Yo extiendo a Ti mis manos en oración; mi alma está sedienta de Ti en una tierra seca. **7** Respóndeme pronto, SEÑOR, porque mi espíritu se desmaya. No escondas Tu rostro de mí, o yo seré como aquellos que caen al hoyo. **8** Déjame escuchar Tu fidelidad del pacto en la mañana, porque yo confío en Ti. Muéstrame el camino donde debo andar, pues yo levanto mi alma a Ti. **9** Rescátame de mis enemigos, SEÑOR; corro a Ti para esconderme. **10** Enseñame a hacer Tu voluntad, pues Tú eres mi Dios. Que Tu buen Espíritu me guíe en la tierra de la rectitud. **11** SEÑOR, por amor a Tu nombre, mántenme vivo; en Tu justicia, saca mi alma de los problemas. **12** En la fidelidad de Tu pacto, corta a mis enemigos y destruye a todos los enemigos de mi vida, pues yo soy Tu siervo.

Psalms 143:1

Información General:
El paralelismo

Escucha mi oración
Las palabras "mi oración" son una metonimia

respóndeme
"por favor, haz lo que te estoy pidiendo que hagas"

No entres a juicio
"Por favor, no me juzgues" o "Te suplico que no me juzgues"

con Tu siervo
El salmista habla de sí mismo como si él estuviese hablando de otra persona. Traducción Alterna: "conmigo"

a Tu vista nadie es justo
"Tú no crees que cualquier persona es justa"

Psalms 143:3

perseguido mi alma
"persiguió para intentar atraparme"

me ha empujado al suelo
"me ha derrotado por completo" (Consultar UDB)

Mi espíritu está agobiado dentro de mí
"Estoy débil" o "Estoy extremadamente desanimado"

mi corazón desfallece
"Ya no tengo esperanza alguna"

Psalms 143:5

me acuerdo
"pienso"

tus obras
El verbo abstracto "obras" puede ser traducido usando el verbo "lograr". Traducción Alterna: "todo lo que Tú has logrado" o "todas las cosas grandes que has hecho"

extiendo a Ti mis manos
"oro a Ti con mis manos levantadas"

mi alma está sedienta de Ti en una tierra seca
El salmista habla de querer estar con Dios como si él estuviese en una tierra seca a punto de morir de sed. Traducción Alterna: "Yo quiero estar contigo, así como una persona que está en una tierra seca está bien sedienta y quiere agua"

mi alma está sedienta de Ti
El salmista desea conocer al SEÑOR. La intensidad de su deseo de conocer al SEÑOR es como la de alguien está muy sediento. Traducción Alterna: "te anhelo"

mi alma
El "alma" es una metonimia

tierra seca
Una tierra donde todo ha muerto porque no hay agua.

Psalms 143:7

mi espíritu se desmaya
"estoy débil" o "estoy muy desanimado"

No escondas Tu rostro de mí
Esto es una petición. "Te ruego que no te escondas de mí" o "Por favor, no te escondas de mí"

No escondas Tu rostro de mí
El salmista habla del SEÑOR negándose a hacer lo que el salmista pide como si el SEÑOR estuviese negándose a mirarlo. Estas figuras literarias

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yo seré como aquellos que caen al hoyo
"yo seré otra simple persona muerta"

Déjame escuchar Tu pacto de fidelidad
"Haz que yo escuche Tu pacto de fidelidad" o "Háblame de Tu pacto de fidelidad"

en la mañana
Los posibles significados son: 1) "en la mañana", en el momento de día que muchas personas pensaban que era la mejor hora para orar o 2) "cada mañana", todos los días.

Muéstrame
"Dime"

el camino donde debo andar
El salmista habla acerca de la manera en que las personas viven como si fuese una camino por el cual caminan. Traducción Alterna: "cómo Tú quieres que yo viva"

pues yo levanto mi alma a Ti
Los posibles significados son: 1) "oro a Ti" o 2) "yo creo que Tú me guiarás y me protegerás"

Psalms 143:9

corro a Ti para esconderme
Los posibles significados son: 1) "yo huyo a donde Ti para poder esconderme" o 2) "yo huyo a donde Ti para que me escondas y me protejas"

a hacer Tu voluntad
"a hacer lo que Tú quieres que yo haga"

me guíe en la tierra de la rectitud
Los posibles significados son: 1) "ayúdame a vivir de manera justa" o "que mi vida esté libre de problemas"

la tierra de la rectitud
Los posibles significados son: 1) es una metáfora para referirse a vivir de manera justa o 2) "una tierra anivelada/balanceada", una metáfora para referirse a una vida libre de problemas.

Psalms 143:11

los enemigos de mi vida
"los enemigos que quieren tomar mi vida"

En Tu pacto de fidelidad
"Muéstrame Tu pacto de fidelidad cortando a mis enemigos"

los enemigos de mi vida
Traducción Alterna: 1) "los enemigos de mi alma" o 2) "mis enemigos"

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Chapter 144

1 Bendito sea el SEÑOR, mi roca, quien entrena mis manos para la guerra y mis dedos para la batalla. **2** Tú eres mi pacto de fidelidad y mi fortaleza, mi torre alta y Aquel que me rescata, mi escudo y Aquel en quien tomo refugio, Aquel que doblega naciones debajo de mí. **3** SEÑOR, ¿qué es el hombre para que le tomes en consideración, o el hijo de hombre para que pienses en él? **4** El hombre es como un aliento; sus días son como una sombra pasando. **5** Haz que el cielo se hunda y se venga abajo, SEÑOR; toca las montañas y hazlas humo. **6** Envía destellos de relámpagos y esparce a mis enemigos; dispara tus flechas y regrésalos en confusión. **7** Extiende Tu mano desde arriba; rescátame de las muchas aguas, de la mano de extranjeros. **8** Sus bocas hablan mentiras, y su mano derecha es falsedad. **9** Yo cantaré una nueva canción a ti, Dios; en un arpa de diez cuerdas yo cantaré alabanzas a ti, **10** Quien da salvación a reyes, Quien rescata a David, tu siervo, de una espada malvada. **11** Rescátame y libérame de la mano de extranjeros. Sus bocas hablan mentiras, y su mano derecha es falsedad. **12** Que nuestros hijos sean como plantas que crecen a su tamaño completo en su juventud y nuestras hijas sean como pilares de esquina tallados, bien formados como los de un palacio. **13** Que nuestros almacenes estén llenos con cada tipo de producto, y que nuestras ovejas produzcan miles y diez miles en nuestros campos. **14** Entonces nuestros bueyes tendrán muchas crías. Nadie atravesará nuestras murallas; no habrá ningún exilio y ningún lamento en nuestras calles. **15** Bendito es el pueblo con tales bendiciones; feliz es el pueblo cuyo Dios es el SEÑOR.

Psalms 144:1

Información General:
El paralelismo

mi roca
Los posibles significados son: 1) "Quien me mantiene a salvo" o 2) "Quien me fortalece"

quien entrena mis manos para la guerra y mis dedos para la batalla
Las palabras "manos" y dedos" son sinécdoques para referirse a la persona en sí. Si su idioma usa la misma palabra para "guerra" y "batalla", puede traducirlo como una sola línea. Traducción Alterna: "quien me entrena para la guerra"

mi pacto de fidelidad
"quien me demuestra fidelidad al pacto"

mi fortaleza...tomo refugio
El salmista usa muchas metáforas para enfatizar que el SEÑOR lo protegerá.

mi torre alta
David habla del SEÑOR como si Él fuese una fortaleza que lo protege de los ataques. El SEÑOR es quien protege a David de cualquier daño.

mi escudo
David habla del SEÑOR como si él fuese el escudo que protege al soldado. El SEÑOR es quien protege a David de cualquier daño. Ver cómo se tradujo esto en 18:2.

Aquel en quien tomo refugio
Se habla de ir donde el SEÑOR por protección como tomar refugio en Él. Traducción Alterna: "a Quien yo voy para que me proteja"

Aquel que doblega naciones debajo de mí
"Quien me da la habilidad de derrotar otras naciones"

Psalms 144:3

SEÑOR, ¿qué es el hombre para que le tomes en consideración, o el hijo de hombre para que pienses en él?
Estas preguntas pueden ser traducidas como aseveraciones. Traducción Alterna: "el hombre es tan pequeño comparado con cualquier otra cosa que has hecho que estoy sorprendido de que Tú te fijas en el hombre y que piensas en hijo de hombre"

hombre...hijo de hombre
Dos términos para referirse al ser humano.

como un aliento...como una sombra pasando
El escritor compara al humano con estas cosas para enfatizar cuán corta es su vida.

Psalms 144:5

Haz...venga abajo... toca... hazlas... Envía... esparce... dispara... regrésalos
Estos probablemente deberían ser traducidos como peticiones, no como órdenes, ya que el salmista considera que Dios es más grande que él.

Haz que el cielo se hunda
Los posibles significados son: 1) abre el cielo o 2) dobla los cielos como una rama de un árbol se dobla cuando alguien camina sobre ella o como cuando alguien dobla una arco antes de disparar las flechas.

en confusión
"para que ellos no sepan qué pensar o qué hacer"

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Psalms 144:7

Extiende Tu mano desde arriba; rescátame de las muchas aguas
David habla como si Dios estuviese encima de una inundación y tuviese manos físicas con las cuales podría sacar a David de la inundación. La inundación es una metáfora para referirse a los problemas causados por los "extranjeros". Traducción Alterna: "Tú, que eres capaz de actuar, ayúdame a superar mis problemas"

de la mano de extranjeros
Aquí, "mano" se refeire a poder. Traducción Alterna: "del poder de los extranjeros"

Sus bocas hablan mentiras
"Ellos dicen mentiras"

su mano derecha es falsedad
Los posibles significados son: 1) David se refiere a la costumbre de levantar la mano para jurar que lo que uno está a punto de decir en corte es verdad. Traducción Alterna: "ellos mienten incluso cuando juran que lo que están diciendo es verdad" o 2) la "mano derecha" es una metáfora para referirse a poder. Traducción Alterna: "todo lo que ellos han obtenido, lo han obtenido diciendo mentiras"

Psalms 144:9

nueva canción
Los posibles significados son: 1) "una canción que nadia ha cantado antes" o 2) "una canción que yo nunca he cantando"

a Ti, Quien da... reyes, Quien rescata
"a ti. Eres Tú Quien da... reyes. Eres Tú Quien rescata"

David, tu siervo
David se habla de sí mismo como si fuese otra persona. "a mí, David, Tu siervo"

de una espada malvada
David habla de las personas malvadas como si fuesen las espadas que usan como armas. Traducción Alterna: "de las personas malas que están intentando matarme"

Rescátame y libérame
"Por favor, rescátame y libérame"

de la mano de extranjeros
Aquí, "mano" se refiere a poder. Traducir estas palabras como ya están traducidas en 144:7. Traducción Alterna: "del poder de los extranjeros"

Sus bocas hablan mentiras
"Ellos dicen mentiras" Traducir estas palabras como están traducidas en 144:7.

su mano derecha es falsedad
Los posibles significados son: 1) David se refiere a la costumbre de levantar la mano para jurar que lo que uno está a punto de decir en corte es verdad. Traducción Alterna: "ellos mienten incluso cuando juran que lo que están diciendo es verdad" o 2) la "mano derecha" es una metáfora para referirse a poder. Traducción Alterna: "todo lo que ellos han obtenido, lo han obtenido diciendo mentiras"

Psalms 144:12

como plantas que crecen a su tamaño completo
saludables y fuertes

en su juventud
el tiempo cuando las personas se desarrollan

nuestras hijas sean como pilares de esquina tallados
"que nuestras hijas sean como pilares de esquina tallados"

pilares de esquina tallados
"hermosas columnas que sostienen las esquinas de una casa grande"

pilares de esquina tallados, bien formados como los de un palacio
"pilares que son tallados para hacer que un lugar se vea bonito"

miles y diez miles en nuestros campos
"miles-- ¡incluso diez miles!-- y llenen nuestros campos"

Psalms 144:14

Nadie atravesará nuestras murallas
"Nadie podrá invadir nuestra ciudad"

ningún lamento
"nadie llorando de dolor" o "nadie pidiendo comida" o "nadie clamando por justicia"

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Chapter 145

1 Yo te ensalzaré, mi Dios, Rey; Yo bendeciré Tu nombre por siempre y para siempre. **2** Cada día te bendeciré; Yo alabaré Tu nombre por siempre y para siempre. **3** Grande es el SEÑOR y grandioso para ser alabado; su grandeza es insondable. **4** Una generación alabará tus obras a la siguiente generación y proclamará tus poderosas acciones. **5** Yo meditaré en la majestad de tu gloria y tus maravillosas obras. **6** Ellos hablarán del poder de tus asombrosas obras, y yo declararé tu grandeza. **7** Ellos declararán tu abundante bondad, y ellos cantarán sobre tu rectitud. **8** El SEÑOR es clemente y misericordioso, lento para el enojo y abundante en la fidelidad al pacto. **9** El SEÑOR es bueno para todos; Sus tiernas misericordias están en todas Sus obras. **10** Todo lo que Tú has hecho te dará gracias a Ti, SEÑOR; tus fieles te bendecirán. **11** Tus fieles hablarán de la gloria de tu reino, y ellos hablarán de tu poder. **12** Ellos harán conocer a la humanidad las poderosas obras de Dios y del esplendor glorioso de Su reino. **13** Tu reino es un reino eterno, y tu dominio permanece a través de todas las generaciones. **14** El SEÑOR apoya a todo el que está cayendo y levanta a todos aquellos que están inclinados. **15** Los ojos de todos los que esperan por ti; Tú les das a ellos su comida en el momento correcto. **16** Tú abres Tu mano y satisfaces el deseo de cada cosa viviente. **17** El SEÑOR es recto en todos Sus caminos y clemente en todo lo que Él hace. **18** El SEÑOR está cerca de todo aquel que lo llama a Él, de todo quien lo llame a Él en integridad. **19** Él completa el deseo de aquellos que lo honran; Él escucha su llanto y los salva. **20** El SEÑOR vigila sobre todos aquellos que lo aman, pero Él destruirá a todos los malvados. **21** Mi boca hablará la alabanza del SEÑOR; dejen que toda la humanidad bendiga Su santo nombre por siempre y para siempre.

Psalms 145:1

Información General:
El paralelismo

te ensalzaré
"le diré a las personas cuán maravilloso eres Tú"

bendeciré Tu nombre
La palabra "nombre" es una metonimia

alabaré Tu nombre
La palabra "nombre" es una metonimia

Psalms 145:4

tus poderosas acciones
"las cosas que Tú puedes hacer porque eres fuerte"

Psalms 145:6

declararán tu abundante bondad
"le dirán a otros cuán bueno eres Tú"

Psalms 145:8

abundante en la fidelidad al pacto
El salmista habla del pacto de fidelidad como si fuese un objeto físico el del cual uno puede poseer una gran cantidad. Traducción Alterna: "totalmente fiel a Su pacto"

Sus tiernas misericordias están en todas Sus obras
"las personas pueden ver que Él muestra misericordia en todo lo que Él hace"

Psalms 145:10

Todo lo que Tú has hecho te dará gracias
"Todas las personas que Tú has hecho darán gracias " o "Será como si todo lo que Tú has hecho te dará gracias"

Psalms 145:13

permanece a través de todas las generaciones
"permanece para siempre"

Psalms 145:14

apoya a todo el que está cayendo...levanta a todos aquellos que están inclinados
El salmista habla del SEÑOR animando a las personas como si Él estuviese ayudando a personas están físicamente débiles. Puede que se necesite traducir ambas líneas como una sola. Traducción Alterna: "anima a aquellos que están desanimados"

Los ojos de todos los que esperan
"Todos esperan"

Tú abres Tu mano
"Tú provees generosamente"

satisfaces el deseo de cada cosa viviente
"Tú le das a todos más de lo que necesitan y lo que ellos quieren"

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Psalms 145:17

El SEÑOR es recto en todos Sus caminos
"De todo lo que el SEÑOR ha hecho las personas pueden ver que Él es justo"

clemente en todo lo que Él hace
"y él es misericordioso en todo lo que Él hace" o "De todo lo que el SEÑOR ha hecho las personas pueden ver que Él es misericordioso"

está cerca de todo aquel que lo llama a Él
"actúa rápido para ayudar aquellos que oran"

de todo quien lo llame a Él en integridad
"a todos los que dicen solo la verdad cuando oran" o "a todos en quienes Él confía cuando ellos oran"

Psalms 145:20

Mi boca hablará
"Yo hablaré"

hablará la alabanza del SEÑOR
"le dirá a todos cuán buen es el SEÑOR"

dejen que toda la humanidad bendiga Su santo nombre
La palabra "nombre" es una metonimia para referirse al SEÑOR mismo. Ver cómo se tradujo "que Su glorioso nombre sea bendito" en 72:18. Traducción Alterna: "que todas las personas Le bendigan" o "que todas las personas hagan lo que Le hace feliz a Él"

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Chapter 146

1 Alaba al SEÑOR. Alaba al SEÑOR, mi alma. **2** Yo doy gracias al SEÑOR con toda mi vida; Yo cantaré alabanzas a mi Dios mientras yo exista. **3** No pongas tu confianza en príncipes o en la humanidad, en quienes no hay salvación. **4** Cuando el aliento de vida de una persona se detiene, él regresa al suelo; en ese día sus planes terminan. **5** Bendito es él, quien tiene al Dios de Jacob, para su ayuda, cuya esperanza está en el SEÑOR su Dios. **6** El SEÑOR hizo los cielos y la tierra, el mar, y todo lo que está en ellos; Él observa confiabilidad por siempre. **7** Él ejecuta justicia para el oprimido y da comida al hambriento. El SEÑOR libera a los prisioneros; **8** el SEÑOR abre los ojos del ciego; el SEÑOR levanta aquellos que están inclinados; el SEÑOR ama a las personas rectas. **9** El SEÑOR protege a los extranjeros en la tierra; Él levanta al huérfano de padre y a la viuda; pero Él se opone al malvado. **10** El SEÑOR reinará por siempre, tu Dios, Sion, para todas las generaciones. Alaben al SEÑOR.

Psalms 146:1

Información General:
El paralelismo

Alaba al SEÑOR, mi alma
Aquí, "alma" representa el ser interior del escritor. El escrito le está ordenando a su ser interior que alaba al SEÑOR. Esto puede ser traducido como una aseveración. Traducción alterna: "Yo alabaré al SEÑOR con toda mi alma" o "Yo le doy alabanzas al SEÑOR con toda mi vida"

con toda mi vida
"hasta que muera" o "mientras viva"

Psalms 146:3

en príncipes
Aquí, "príncipes" representa a todos los líderes humanos.

en la humanidad, en quienes no hay salvación
El sustantivo abstracto "salvación" puede ser expresado como "salvar". Traducción Alterna: "en cualquier personas porque ellos no pueden salvarte"

en la humanidad
"en las personas"

Cuando el aliento de vida de una persona se detiene
Esta es una forma educada de referirse a alguien muriendo. Traducción Alterna: "Cuando una personas muere"

él regresa al suelo
Esto significa que así como Dios hizo al primer hombre, Adán, del polvo de la tierra, así mismo el cuerpo de una persona se descompone y se vovlerá tierra otra vez cuando se muera.

Psalms 146:5

El SEÑOR hizo los cielos y la tierra
Las palabras "cielos" y "tierra" representan todo lo que existe en el universo físico.

Él observa confiabilidad
El sustantivo abstracto "confiabilidad" puede ser traducido como un adjetivo. Traducción Alterna: "se mantiene confiable" o "permanece fiel"

Psalms 146:7

Él ejecuta justicia
"Él decide los asuntos de manera justa" (UDB)

para el oprimido
Este adjetivo nominal puede ser traducido como un adjetivo simple. Traducción Alterna: "para las personas oprimidas" o "para aquellos a quienes otras personas oprimen"

al hambriento
Este adjetivo nominal puede ser expresado cmo un adjetivo simple. Traducción Alterna: "a las personas hambrientas" o "a aquellos que tienen hambre"

abre los ojos del ciego
Se habla del causar que una persona ciega vea como si el SEÑOR estuviese literalmente abriendo los ojos de la persona. Tradcción Alterna: "causa que el ciego pueda ver"

del ciego
Este adjetivo nominal puede ser expresado cmo un adjetivo simple. Traducción Alterna: "las personas ciegas" o "aquellos que están ciegos"

el SEÑOR levanta aquellos que están inclinados
Se habla del SEÑOR ayudando a alguien como si Él estuviese físicamente ayudando a alguien a levantarse. Traducción Alterna: "El SEÑOR ayuda a aquellos que están desanimados" o "el SEÑOR ayuda a quellos que son débiles"

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que están inclinados
Esta acción es una señal de angustia o lamento.

Psalms 146:9

Él levanta
Se habla de Dios ayudando a alguien como si Él estuviese físicamente levantantándoles.

tu Dios, Sion
Aquí, "Sion" representa a todo el pueblo de Israel. El escritor está hablándole al pueblo de Israel como si todos ellos estuviesen escuchándole. Traducción Alterna: "tu Dios, pueblo de Israel"

por todas las generaciones
Las palabras "reinarán" están sobrentendidas. Traducción Alterna: "reinarán por todas las generaciones" o "reinarán para siempre"

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Chapter 147

1 Alaben al SEÑOR, pues es bueno cantar alabanzas a nuestro Dios, es placentero, y la alabanza es adecuada. **2** El SEÑOR reconstruye a Jerusalén, Él junta a las personas esparcidas de Israel. **3** Él sana a los quebrantados de corazón y venda sus heridas. **4** Él cuenta las estrellas, Él da nombres a todas ellas. **5** Grande es nuestro Señor y asombroso en poder, Su entendimiento no puede ser medido. **6** El SEÑOR levanta al oprimido, Él derriba al malvado al suelo. **7** Canten al SEÑOR con acción de gracias, canten alabanzas a nuestro Dios con un arpa. **8** Él cubre los cielos con nubes y prepara la lluvia para la tierra, haciendo el pasto crecer en las montañas. **9** Él da comida a los animales y a los cuervos jóvenes cuandos ellos lloran. **10** Él no encuentra deleite en la fuerza de un caballo, Él no toma placer en las fuertes piernas de un hombre. **11** El SEÑOR toma placer en aquellos quienes lo honran, quienes esperan en Su pacto de fidelidad. **12** Alaba al SEÑOR, Jerusalén, alaba a tu Dios, Sion. **13** Pues Él fortalece las barras de tus puertas, Él bendice a tus hijos entre ustedes. **14** Él trae prosperidad dentro de tus fronteras, Él te satisface con el más fino de los trigos. **15** Él envía Su mandamiento a la tierra, Su mandato se apresura muy rápidamente. **16** Él hace la nieve como la lana, Él esparce la escarcha como cenizas. **17** Él administra el granizo como migas, ¿quién puede resistirse al frío que Él envía? **18** Él envía su mandato y los derrite, Él hace que el viento sople y el agua que fluya. **19** Él proclamó Su palabra a Jacob, Sus estatutos y Sus decretos rectos a Israel. **20** Él no ha hecho esto con ninguna otra nación, y en cuanto a Sus decretos, ellos no los conocen. Alaben al SEÑOR.

Psalms 147:1

Información General:
El paralelismo

es placentero
Se puede añadir al objeto de la farse anterior. Traducción Alterna: "es placentero cantar alabanzas"

la alabanza es adecuada
"el alabar es correcto" o "el alabar es apropiado"

Psalms 147:2

Él sana a los quebrantados de corazón y venda sus heridas
El escritor habla del lamento y desánimo de las personas como si ellos tuviesen heridas físicas, y habla del SEÑOR animándoles como si Él estuviese sanando esas heridas. Traducción Alterna: "Él le da ánimo a aquellos que están tristes y les ayuda a sanarse de las heridas emocionales" (Ver:

Psalms 147:4

Su entendimiento no puede ser medido
Esto puede ser expresado de forma activa. Traducción Alterna: "nadie puede medir Su entendimiento" o "Su entendimiento no tiene límite"

Psalms 147:6

El SEÑOR levanta al oprimido
El escritor habla del SEÑOR honrando a aquellos que están oprimidos como si el SEÑOR estuviese levantándoles del suelo. Traducción Alterna: "El SEÑOR honra al oprimido"

Él derriba al malvado al suelo
El escritor habla del SEÑOR humillando al malvado como si el SEÑOR estuviese forzándoles a permanecer en suelo. Traducción Alterna: "Él humilla a los malvados"

con un arpa
"mientras tocan un arpa"

Psalms 147:8

y a los cuervos jóvenes cuandos ellos lloran
Se puede añadir frase nominal de la línea anterior. Traducción Alterna: "y Él le da comida a los cuervos jóvenes cuandos ellos lloran"

cuandos ellos lloran
"cuando ellos hacen ruido" o "cuando ellos llaman"

Psalms 147:10

Él no encuentra deleite en la fuerza de un caballo
"No se deleita con los caballos fuertes "

las fuertes piernas de un hombre
Los posibles significados son: 1) "piernas fuertes" es una metonimia

Psalms 147:12

Jerusalén... Sion
El escritor le habla a Jerusalén, a la cual también llama Sion, como si si fuese una persona. Los nombres de la ciudad son metónimos

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Pues Él fortalece las barras de tus puertas
La frase "las barras de tus puertas" representa a toda la ciudad. El SEÑOR asegurará a Jerusalén la invasión enemiga. Traducción Alterna: "Pues Él protege a Jerusalén"

Él bendice...entre ustedes
El escritor habla de aquellos que viven en Jerusalén como si ellos fuesen los hijos de Jerusalén. Traducción Alterna: "Él bendice a aquellos que viven en Jerusalén"

Él trae prosperidad
"Él trae paz." Los posibles significados son: 1) que el SEÑOR causa que las personas que viven en Jerusalén prosperen material y financieramente o 2) la palabra traducida como "prosperidad" significa "paz" y el SEÑOR matiene a Jerusalén a salvo de los ataques enemigos.

Psalms 147:15

Su mandato se apresura muy rápidamente
El escritor describe el mandato de Dios como si fuese un mensajero que se mueve rápidamente para entregar el mensaje de Dios.

Él hace la nieve como la lana, Él esparce la escarcha como cenizas
Esto enfatiza cúan fácil es para Él hacer estas cosas. Él cubre el suelo con nieve así como una persona cubre algo fácilmente con la lana. Además, Él quita la escarcha así como el viento sopla fácilmente las cenizas.

Psalms 147:17

Él administra el granizo como migas
El SEÑOR esparce el granizo tan fácilemnte como una persona esparciría migajas de pan. Traducción Alterna: "Él administra el granizo fácilmente, como si fuesen migajas"

Él administra
"Él envía"

granizo
pequeños pedazos de hielo que caen del cielo como lluvia

¿quién puede resistirse al frío que Él envía?
El escritor usa esta pregunta para enfatizar que es díficil soportar el clima frío que causa el SEÑOR. Traducción Alterna: "nadie puede vivir el frío que Él envía"

Él envía su mandato y los derrite
El escritor habla del mandato del SEÑOR como si fuese Su mensajero. La palabra "mandato"puede ser traducida como un verbo. Traducción Alterna: "Él le ordena al hielo que se derrita"

Psalms 147:19

Él proclamó Su palabra a Jacob, Sus estatutos y Sus decretos rectos a Israel
Estas dos líneas significan lo mismo y enfatizan que el SEÑOR le dio Su ley solo a Israel.

Sus estatutos y Sus decretos rectos a Israel
La frase nominal de la línea anterior puede ser añadida. Traducción Alterna: "Él le proclamó Sus estatutos y decretos justos a Israel"

Sus estatutos y Sus decretos rectos
Las palabras "estatutos" y "decretos justos", junto con "palabra" de la línea anterior, todos se refieren a la ley que Dios le dio de Moisés. Si su idioma no tiene palabras diferentes para estos términos, se pueden combinar ambas líneas, usando ya sea "Jacob" o "Israel" para referirse a las personas que las recibieron.

ellos no los conocen
"Las otras naciones no conocen los decretos del SEÑOR"

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Chapter 148

1 Alaba al SEÑOR. Alaba al SEÑOR, tú en los cielos; álabalo, tú en las alturas. **2** Álabenlo, todos Sus ángeles; álabenlo, todos Sus ejércitos angelicales. **3** Alábenlo, sol y luna; alábenlo, todas ustedes estrellas brillantes. **4** Alábenlo, altísimo cielo y tú, agua que estás sobre los cielos. **5** Déjenlos que alaben el nombre del SEÑOR, pues Él dió la órden, y ellos fueron creados. **6** Él también los estableció por siempre y para siempre; Él entregó un decreto que nunca cambiará. **7** Alábenlo desde la tierra, ustedes monstruos marinos y de todas las profundidades del óceano, **8** fuego y granizo, nieve y nubes, viento tormentoso cumpliendo Su palabra. **9** Alábenlo, montañas y todas las colinas, árboles de fruta y todos los cedros, **10** animales salvajes y domésticos, creaturas que se arrastran y pájaros. **11** Alában al SEÑOR, reyes de toda la tierra y todas las naciones, príncipes y todo el que gobierna en la tierra, **12** tanto como hombres y mujeres jóvenes, como los ancianos y los niños. **13** Déjenlos alabar el nombre del SEÑOR, pues solo Su nombre es exaltado y Su gloria se extiende sobre la tierra y los cielos. **14** Él ha levantado el cuerno de Su gente para la alabanza de todos sus fieles, los israeltas, el pueblo cerca de Él. Alaba al SEÑOR.

Psalms 148:1

Información General:
El paralelismo

Alaba al SEÑOR, tú en los cielos... tú en las alturas
Estas dos líneas son paralelas, con la frase "las alturas", significando lo mismo que "los cielos" de la línea anterior.

Psalms 148:3

Alábenlo, sol y luna
El escritor le habla al sol y a la luna como si fuesen personas y les ordena que alaben al SEÑOR. Traducción Alterna: "Adoren al SEÑOR, sol y luna, así como la gente lo hace"

alábenlo, todas ustedes estrellas brillantes
El escritor le habla a las estrellas brillantes como si fuesen personas y les ordena que alaben al SEÑOR. Traducción Alterna: "Adoren al SEÑOR, estrellas brillantes, así como la gente lo hace"

Alábenlo, altísimo cielo
La frase "altísimo cielo" es una expresión idiomática y se refiere al cielo mismo. El escritor le habla al cielo como si fuese una persona y le ordena que alabe al SEÑOR. Traducción Alterna: "Adora al SEÑOR, cielo altísimo, así como la gente lo hace"

tú, agua que estás sobre los cielos
El escritor le habla a "el que está sobre el cielo" como si fuese una persona y le ordena que alabe al SEÑOR. Traducción Alterna: "Adora al SEÑOR, tú, agua que estás sobre el cielo, así como la gente lo hace"

agua que estás sobre los cielos
El escritor se refiere al lugar sobre el cielo en donde está almacenada el agua del cual proviene la lluvia.

Psalms 148:5

Déjenlos que alaben el nombre del SEÑOR
Aquí, la palabra "nombre" representa al SEÑOR mismo. Traducción Alterna: "Déjenlos alabar al SEÑOR"

ellos fueron creados
Esto puede ser expresado de forma activa. Traducción Alterna: "Él los creó"

Él emitió un decreto que nunca cambiará
Los posibles significados son: 1) "Él dio un mandato que es permanente" o 2) "Él dios un mandato que ellos no desobedecerán"

emitió
"dio", como el rey lo da

Psalms 148:7

todas las profundidades del óceano
Esta frase representa cada criatura que vive en las profundidades del océano. Traducción Alterna: "todas las criaturas en las profundidades del océano"

fuego y granizo, nieve y nubes, viento tormentoso
El escritor habla de estos fenómenos naturales como si fuesen personas y les orden que alaben al SEÑOR.

viento tormentoso cumpliendo Su palabra.
La frase "Su palabra" representa lo que el SEÑOR ha ordenado. Traducción Alterna: "viento tormentoso que hace lo que el SEÑOR ordena"

Psalms 148:9

Oración de Enlace:
El escritor continúa hablándole a las cosas que no son humanas como si fuesen personas y les ordena que alaben al SEÑOR.

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animales salvajes y domésticos
Las palabras "salvajes" y "domésticos" son opuestos. Juntos abarcan todos los animales. Traducción Alterna: "todos los animales".

Psalms 148:11

Oración de Enlace:
El escritor le ordena a todas las personas que alaben al SEÑOR.

todas las naciones
La palabra "naciones" representa a las personas que viven en tales naciones. Traducción Alterna: "gente de cada nación"

como hombres y mujeres jóvenes, como los ancianos y los niños
El escritor usa dos merismos

Psalms 148:13

el nombre del SEÑOR, pues solo Su nombre
Aquí, la palabra "nombre" representa al SEÑOR mismo. Traducción Alterna: "el SEÑOR, pues solo Él"

Su gloria se extiende sobre la tierra y los cielos
El escritor habla de la grandeza del SEÑOR como si Su gloria estuviese alta, sobre la tierra y el cielo.

Él ha levantado el cuerno de Su pueblo
El escritor habla de la fuerza como si fuese el cuerno de un animal. El levantar el cuerno de un animal era una acción simbólica que representaba la victoria militar. Traducción Alterna: "Él ha hecho a Su pueblo fuerte" o "Él le ha dado la victoria a Su pueblo"

para la alabanza de todos sus fieles
"para que todos Sus fieles le alaben"

el pueblo cerca de Él
El escritor habla del SEÑOR amando a Su pueblo como si Su pueblo estuviese físicamente cerca de Él. Traducción Alterna: "el pueblo que Él ama"

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Chapter 149

1 Alaba al SEÑOR. Canta al SEÑOR una nueva canción; canta Su alabanza en la asamblea de los fieles. **2** Que Israel se alegre en quien los hizo; que la gente de Sion se alegre en su Rey. **3** Que ellos alaben Su nombre con baile; que ellos canten alabanzas a Él con pandero y arpa. **4** Pues el SEÑOR se complace en Su pueblo; Él glorifica al humilde con salvación. **5** Que los justos se alegren en victoria; que canten de alegría en sus camas. **6** Que las alabanzas a Dios estén en sus bocas y una espada de dos filos en sus manos **7** para ejecutar la venganza en las naciones y actos de castigo en los pueblos. **8** Ellos amarrarán sus reyes con cadenas y a sus nobles con grilletes de hierro. **9** Ellos ejecutarán el juicio como está escrito. Esto será un honor para todos Sus fieles. Alaba al SEÑOR.

Psalms 149:1

Información General:
El paralelismo

Información General:
El salmista está hablándole a todo el pueblo de Dios, así que debería usar la forma plural si su dioma la tiene.

una nueva canción
Los posibles significados son: 1) "una canción que usteden nunca han cantado antes" o 2) una canción que nadie ha cantado antes"

canten Su alabanza
"adórenle con canciones"

Psalms 149:2

se alegre en quien los hizo
Los posibles significados son: 1) "se alegre porque los hizo" o 2) "se alegre porque Quien los hizo es bueno"

se alegre en su Rey
Las palabras "su rey" probablemente es una referencia a Dios. Los posibles significados son: 1) "se alegre porque Él es su rey" o 2) "se alegre porque su rey es bueno"

alaben Su nombre
La palabra "nombre" es una metonimia

pandero
un instrumento musical con una parte como tambor que puede ser golpeado y con piezas de metal alrededor de la parte que suena cuando se agita el instrumento.

Psalms 149:4

glorifica al humilde con salvación
"glorifica a los humildes al salvarlos de sus enemigos"

en sus camas
"incluso cuando ellos se acuesten a dormir en la noche"

Psalms 149:6

Que las alabanzas a Dios estén en sus bocas
La boca es una metonimia

una espada de dos filos en sus manos
Si las espadas no son conocidad, use el nombre del arma común. La palabra "espada" es una metonimia

las naciones
La frase "las naciones" es una metonimia

Psalms 149:8

cadenas
Estas son hechas de metal pesado y restringen el movimiento de los prisioneros.

grilletes
un par de cadenas o brazaletes con una cadena entre medio que limitan el movimiento de las manos y los pies de la personas.

ejecutarán el juicio como está escrito
harán lo que el SEÑOR hizo que Moisés escribiera acerca de lo que las personas deberían hacer con aquellos que son culpables.

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Chapter 150

1 Alaba al SEÑOR. Alaba al Señor en Su lugar santo; alábalo en los poderosos cielos. **2** Alábalo por Sus poderosas obras; alábalo por Su incomparable grandeza. **3** Alábalo con el sonido del cuerno, alábalo con la flauta y el arpa. **4** Alábalo con panderos y baile; alábalo con instrumentos de cuerda y instrumentos de viento. **5** Alábalo con ruidosos címbalos; alábalo con el alto sonido de címbalos. **6** Que todo lo que tiene aliento alabe al SEÑOR. Alaba al SEÑOR.

Psalms 150:1

Información General:
El paralelismo

Información General:
Esto enfoca que la alabanza o adoración es lo que más se hace comúnmente en el templo.

Alaba al Señor en Su lugar santo
A menudo se le refería al templo de Dios como "Su lugar santo". Este era el lugar más común para adorar a Dios.

Sus poderosas obras
"las grandes cosas que Él ha hecho" LAS "obras poderosas" de Dios pueden significar: 1) cosas naturales tales como tormentas eléctricas y terremotos o 2) cosas milagroas tales como sanaciones y grandes victorias en batalla.

Psalms 150:3

Información General:
Este pedazo se enfoca en alabar o adorara a Dios con instrumentos musicales y la danza.

panderos
Un pandero es un instrumento musical con una parte como tambor que puede ser golpeada y con piezas de metal alrededor que suena cuando se agita el instrumento. (Ver:

címbalos
dos platos delgados y redondos de metal que se golpean para hacer sun sonido fuerte.

Psalms 150:6

Información General:
Este versículo es más que el final de este Salmo. Es la aseveración de cierre para todo el Libro 5 de los Salmos, el cual comienza en el Salmo 107 y termina con el Salmo 150.

todo lo que tiene aliento
Los posibles significados son: 1) todas las personas que están vivas están para adorar a Dios o 2) toda la creación está viva para adorar a Dios.

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Book: Proverbs

Proverbs

Chapter 1

1 Los proverbios de Salomón, hijo de David, el rey de Israel. **2** Estos proverbios son para enseñar sabiduría e instrucción, para enseñar palabras hacia el interior, **3** que tú puedas recibir instrucción de modo que vivas haciendo lo que es correcto, justo, y favorable. **4** Estos proverbios también son para dar sabiduría al ingenuo, y para dar conocimiento y discreción a personas jóvenes. **5** Deja que personas sabias escuchen y aumenten su aprendizaje, y deja que personas que disciernen obtengan guianza, **6** para entender proverbios, dichos y palabras de personas sabias y sus preguntas. **7** El temor del SEÑOR es el principio del conocimiento, los tontos desprecian la sabiduría y la instrucción. **8** Hijo Mío, escucha la instrucción de tu padre y no hagas a un lado las reglas de tu madre; **9** ellas serán guirnalda de gracia para tu cabeza y collares colgando de tu cuello. **10** Hijo Mío, si pecadores tratan de seducirte en sus pecados, no los obedezcas. **11** Si ellos dicen: "Ven con nosotros a cometer asesinato, vamos a escondernos y atacar a personas inocentes sin razón. **12** Vamos a comérnoslos vivos, como el Seol se lleva aquellos que están saludables y los hace como aquellos que caen en el abismo. **13** Encontraremos toda clase de cosas valiosas; llenaremos nuestras casas con lo que robemos de otros. **14** Echa tu suerte con nosotros; todos nosotros tendremos un botín juntos." **15** Hijo Mío, no camines por la senda con ellos; no dejes que tu pie toque por donde ellos caminan; **16** sus pies corren a la maldad y ellos se apresuran a derramar sangre. **17** Porque es inútil lanzar la red para atrapar un ave mientras el ave está observando. **18** Estos hombres acechan y esperan para matarse ellos mismos; ellos tienden una trampa para ellos mismos. **19** También esos son los caminos de todos quienes ganan riquezas con injusticia; ganancia injusta toma las vidas de aquellos quienes se agarran a ella. **20** La sabiduría grita fuerte en las calles, ella levanta su voz en lugares abiertos; **21** al principio de las calles ruidosas ella grita, en la entrada de las puertas de la ciudad ella habla: **22** "¿Por cuánto tiempo, ustedes personas ingenuas, amarán ser ingenuas? ¿Por cuánto tiempo, ustedes burladores, se deleitarán en la burla, y por cuánto tiempo, ustedes tontos, odiarán el conocimiento? **23** Presta atención a mi corrección; Yo derramaré mis pensamientos sobre ti; Yo haré conocer mis palabras a ti. **24** Yo he llamado y tú te has negado a escuchar; Yo extendí mi mano, pero no había quien prestara atención. **25** Pero tú has ignorado todas mis instrucciones y no has prestado atención a mi corrección. **26** Yo me reiré de tu calamidad, Yo me burlaré de ti cuando venga el terror, **27** cuando tu miedo terrible venga como una tormenta y el desastre barra sobre tí como un torbellino, cuando la ansiedad y la angustia venga sobre ti. **28** Entonces ellos me llamarán, y yo no responderé; ellos desesperadamente me llamarán, pero ellos no me encontrarán. **29** Porque ellos odian el conocimiento y no escogieron el temor del SEÑOR, **30** ellos no siguieron mi instrucción y ellos despreciaron toda mi corrección. **31** Ellos comerán el fruto de sus caminos y con el fruto de sus artimañas serán llenos. **32** Porque los ingenuos son asesinados cuando se alejan, y la indiferencia de los tontos los destruirá. **33** Pero cualquiera que me escuche vivirá en seguridad y reposará seguro sin miedo al desastre."

Proverbs 1:1

Información General:
Versos 2-33 son poesía.

para enseñar sabiduría e instrucción
Esto puede ser escrito de otra manera para que los sustantivos abstractos "sabiduría" e "instrucción" puedan ser expresado como adjetivos o verbos. AT: "para enseñarte como ser sabio y para instruirte sobre como vivir vidas morales"

para enseñar palabras de introspección
Aquí "palabras" representa un mensaje o enseñanza. AT: "para enseñarte entender enseñazas sabias"

que tu puedas recibir
Aquí "tú" se refiere a los lectores. Si es mas natural en tu idioma lo puedes expresar como un "nosotros" inclusivo. AT: "que nosotros podamos recibir"

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pueda recibir instrucción de modo que vivas
Esto pueda ser redactado en otra forma para que el sustantivo abstracto "instrucción" se exprese como un verbo. AT: "puede ser instruido como vivir"

Proverbs 1:4

también son para dar sabiduría al ingenuo
Esto puede ser redactado de otra manera para que el sustantivo abstracto "sabiduría" pueda ser establecido como el adjetivo "sabio." Esto también puede ser expresado de forma activa. AT: "también enseãrles a aquellos quienes son ingenuos como ser sabios"

ingenuo
"inexperto, inmaduro"

para dar conocimiento y discreción a personas jóvenes
Los sustantivos abstractos "conocimiento"y "discreción" pueden ser expresado como verbos. AT: "y para enseñar a personas jóvenes lo que necesitan conocer y como discernir lo correcto a hacer.

discreción
conocer que debe hacerse en una situación particular

dejar que personas sabias escuchen e incrementen su conocimiento
"dejar a aquellos quienes son sabios que presten atención y aprendan aun más"

dejar personas que disciernen obtener guianza
"dejar personas que tienen conocimeinto aprender de estos proverbios como hacer buenas decisiones"

acertijos
diciendo que uno puede entender solo luego de pensar sobre ellos

Proverbs 1:7

Informacón General
Un padre le enseña a su hijo.

El temor del SEÑOR es el principio del conocimiento
Los sustantivos abstractos "temor," "principio," y "conocimiento" pueden ser expresados como verbos. AT: "Tu debes primero temer al SEÑOR a fin de que puedas comenzar a conocer lo que es sabio" o "Tu debes primero honrar y respetar al SEÑOR a fin de que puedas aprender lo que es sabio"

SEÑOR
Este es el nombre de Dios el cual Él reveló a su gente en el Antiguo Testamento. Ver la página de palabras traducidas sobre SEÑOR en relación a como traducir esto.

tontos desprecian la sabiduria y la instrucción
"aquellos que no valoran lo que es sabio e instructivo son tontos"

No pongas de lado
Esto es una expresión idiomática que significa "no ignores" o "no rechaces"

ellas serán guirnaldas de gracia para tu cabeza y pendientes colgando de tu cuello
Las reglas e instrucciones que los padres enseñan a sus hijos son de tanto valor e importancia que se habla de ellos como si fueran una hermosa guirnalda o pendiente que una persona viste. AT: "ellas te harán sabio al igual que vestir con una guirnalda en tu cabeza o a un pendiente alrededor de tu cuello te hace hermoso"

guirnalda
un circulo tejido hecho de hojas o flores

pendientes
joyas que se usan alrededor del cuello

Proverbs 1:10

intentan seducirte en sus pecados
"intentan seducirte a pecar como ellos"

rehúsa seguirlos
"rehúsalos" o "no los escuchen"

Si ellos dicen
Aquí el narrador da un ejemplo de lo que los pecadores pueden intentar para seducir a alguien que haga.

esondete y espera
"escondete y espera por el momento correcto"

Proverbs 1:12

Información General
Versos 12-14 terminan la declaración imaginada de los pecadores quienens estan intentando de seducir a otros a pecar.

Vamos a tragárnoslos vivos, como el Seol se lleva aquellos que están saludables
Los pecadores hablan sobre asesinar a personas inocentes como si fueran el Seol y ellos llevarían una persona viva y saludable al lugar donde la gente muerta va.

Vamos a tragárnoslos...como el Seol se lleva
Esto habla de la tumba como si fuera una persona que se traga a los humanos y se los lleva al lugar de los muertos.

como el Seol se lleva a aquellos que están saludables
Los malvados esperan destruir a sus victimas de la misma manera que el Seol, el lugar de los muertos, se lleva hasta la gente saludable.

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hazlos como aquellos que caen en un pozo
Posibles significados son 1) esto se refiere a viajeros quienes caen en una cueva profunda donde nadie jamas los encontrarán o 2) aquí "pozo" es otra palabra que significa Seol o el lugar donde la gente muerta va.

Lanza tu suerte con nosotros
Esto es una expresión idiomática. AT: "Unete a nosotros"

todos nosotros tendremos una bolsa juntos
Aquí "bolso" representa todo lo que ellos roban. AT: "nosotros compartiremos equitativamente todo lo que nosotros robamos"

bolsa
una bolsa para cargar dinero

Proverbs 1:15

no camines por la senda con ellos; no dejes que tu pie toque por donde ellos caminan
Para evitar comportarse de la misma manera que los pecadores lo hacen se habla de como si el hijo fuera a evitar el caminar en o hasta tocar los caminos que los pecadores caminan en. AT: "no caminen con los pecadores o hagan lo que ellos hacen"

sus pies corren a la maldad
Los pecadores teniendo un deseo ambicioso en hacer cosas malvadas se habla como si ellos estuvieran corriendo hacia la maldad. AT: "estan deseosos de hacer cosas malvadas"

sus pies corren
Aquí "pies" representa la persona completa. AT: "ellos corren"

a derramar sangre
Aquí "sangre"representa la vida de la persona. El "derramar sangre" significa el asesinar a alguien.

Por cuanto es inútil lanzar ...está observando
Esto comienza una comparasión que culmina en 1:18. Compara la sabiduria de los pájaros que evitan las trampas que ven en la insensatez de los pecadores que quedan atrapados en trampas que hacen para sí mismos.

Proverbs 1:18

Estos hombres acechan y esperan para matarse ellos mismos- ellos tienden una trampa para ellos mismos.
Esto completa la comparación comenzada en 1:15. Los hombres destruyéndose a sí mismos haciendo cosas pecaminosas es hablado como si ellos tienden una trampa y se matan a sí mismos. AT: "Pero estos hombres son mas tontos que los pájaros. Se matan a sí mismos con sus propias trampas.

Estos son los caminos de todos
El destino de la persona es hablado como si fuera un camino en que camina una persona. AT: "Esto es lo que le ocurre a todos"

ganancia injusta toma las vidas de aquellos quienes se agarran a ella.
Una persona destruyéndose a sí mismo tratado de obtener riquezas a través de la violencia, robo y engaño se habla como si las ganancias de las injusticias matarán a aquellos quienes se agarran de ellas. AT: "es como si las ganancias injustas destruirán aquellos quienes se agarran de ellas"

Proverbs 1:20

Información General:
En 1:20-1:33 La sabiduría se habla como si fuera una mujer hablandole a la gente.

La sabiduría grita fuerte
Si tu idioma no te permite tratar la sabiduria como una mujer gritando a la gente en la ciudad, tu podrías intentar algo como "La sabiduría de la abuela grita fuerte"o "Honrada Srta. Sabiduría grita fuerte"

levanta su voz
Esto es una expresión idiomática. AT: "habla en voz alta"

en lugares abiertos
Esto significa en lugares donde habrá mucha gente. AT: "en los mercados" o "en las plazas de la ciudad"

al principio de las calles ruidosas
Posibles significados son 1) "principio" se refiere al lugar donde calles ocupadas se intersectan or 2) "principio" se refiere a lo alto de una pared donde la gente en calles ruidosas pueden ver o escuchar sabiduría hablando.

¿Por cuánto tiempo, ustedes personas ingenuas, amarán ser ingenuas?
La sabiduría hace esta pregunta para reprender aquellos que no son sabios. AT: "Ustedes quienes son ingenuos deben parar de amar ser ingenuos."

ingenuo
"inexperto, inmaduro"

¿Por cuánto tiempo, ustedes burladores, se deleitarán en la burla, y por cuánto tiempo, ustedes tontos, odiarán el conocimiento?
La sabiduría usa esta pregunta para reprender los burladores y los tontos. AT: "Tu burlador debes parar de deleitarte en la burla y ustedes tontos deben parar de odiar el conocimiento."

Proverbs 1:23

Información General
La sabiduría sigue hablando.

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Presta atención
"escucha cuidadosamente"

Yo derramaré mis pensamientos sobre ti
La sabiduría diciéndole a la gente todo lo que piensa sobre ellos se habla como si sus pensamientos fueran un líquido que ella derrama.

Yo haré conocer mis palabras a ti.
Aquí "palabras" representan pensamientos. AT: "Yo te diré lo que yo pienso"

Yo extendí mi mano
Esta frase es una expresión idomática que significa llamar a alguien o invitar a una persona a venir. AT: "Yo te invité para que vinieras donde mi"

Proverbs 1:26

Información General:
La sabiduría continue hablando, describiendo lo que le ocurre a los que la ignoran.

Yo me reiré
Esto puede ser expresado con la palabra "por tanto" para mostrar que la mujer sabiduría se ríe de ellos porque ellos la ignoraron. AT: "Por tanto yo me reiré"

de tu calamidad
"cuando cosas malas te ocurren"

cuando venga el terror
El sustantivo abstracto "terror" puede ser expresado como un adjetivo. AT: "cuando tu estás aterrorizado"

cuando tu miedo terrible venga como una tormenta ... como un torbellino... venga sobre ti.
Cosas terribles ocurriéndole a las personas se compara a una tormenta dándoles y causándoles miedo y sufrimiento.

torbellino
una tormenta de viento fuerte que causa daño

Proverbs 1:28

Oración de Enlace:
La sabiduría continua hablando.

Entonces ellos me llamarán
"Entonces aquellos quienes me ignoraron me pedirán ayuda"

Porque ellos odian el conocimiento
El sustantivo abstracto "conocimiento" puede ser expresado como el verbo "aprender." AT: "Porque rehusaron aprender a ser sabios"

no escogieron el temor del SEÑOR
El sustantivo abstracto de "temor" puede ser expresado como un verbo. AT: "no escogieron el temor del SEÑOR" o "no honraron y repetaron al SEÑOR"

no siguieron mis instrucciones
"no aceptaron mis instrucciones" o "rechazaron mi consejo"

Proverbs 1:31

Información General
El verso 33 termino con una declaración de sabiduría que comienzó en 1:20

comerán el fruto de sus caminos
Aquí el comportamiento de una persona es hablado como si fuera una manera o un camino. También, se habla de una persona recibiendo los resultados de su comportamiento como si la persona estuviera comiendo el fruto de su comportamiento. AT: "experimientando las consecuencias de sus acciones"

con el fruto de sus artimañas ellos serán llenos.
"ellos comerán el fruto de sus artimañas hasta que se llenen." Una persona recibiendo los resultados de sus propios planes malvados es hablado como el comer de el fruto de sus propias artimañas. AT: "ellos sufrirán las consecuencias de sus propios planes malvados"

ingenuo
"inexperto, inmaduro"

son asesinados cuando se alejan,
Una persona que rechaza la sabiduría se conoce como una persona que físicamente se aleja de la sabiduría. Esto puede ser expresado en forma activa. AT: "muere porque rehusa aprender"

la indiferencia de los tontos los destruirá
El sustantivo abstracto "indiferencia" se puede expresar como un verbo. AT: "los tontos morirán porque no les importa lo que se debe hacer"

indiferencia
una falta de interés sobre algo

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Chapter 2

1 Hijo mío, si recibes mis palabras y atesoras mis mandamientos en ti, **2** haciendo que tus oídos pongan atención a la sabiduría e inclinas tu corazón hacia el entendimiento. **3** Si clamas por entendimiento y alzas tu voz por ella, **4** si tú le buscas como buscarías la plata y buscas entendimiento según buscarías tesoros escondidos, **5** entonces entenderás el temor del SEÑOR y encontrarás el conocimiento de Dios. **6** Pues el SEÑOR da sabiduría, de Su boca viene conocimiento y entendimiento. **7** Él guarda sabiduría sana para aquellos que Le agradan, Él es un escudo para aquellos que caminan en integridad, **8** Él guarda los senderos de justicia y preservará el camino de aquellos que son fieles a Él. **9** Entonces tú entenderás, rectitud, justicia y equidad y todo buen camino. **10** Pues sabiduría vendrá a tu corazón, y conocimiento será agradable a tu alma. **11** La discreción te cuidará, el entendimiento te guardará. **12** Te rescatarán de los caminos malignos, de los que hablan cosas perversas, **13** quienes abandonan los senderos correctos y caminan en los caminos de oscuridad. **14** Ellos se regocijan cuando hacen maldad y se deleitan en las perversidades del mal. **15** Ellos siguen senderos torcidos y usando la decepción, esconden sus huellas. **16** Sabiduría y discreción te salvarán de la mujer adúltera, de la mujer inmoral y sus palabras halagadoras. **17** Ella abandona al compañero de su juventud y se olvida del pacto de su Dios. **18** Pues su casa lleva hacia la muerte y sus huellas te llevarán a los que están en la tumba. **19** Todos los que vayan a ella, no regresarán otra vez y no encontrarán los senderos de vida. **20** Pues tú caminarás en el camino de la gente buena y seguirás las sendas de la gente justa. **21** Aquellos haciendo lo justo harán un hogar en la tierra y los íntegros permanecerán en ella. **22** Pero los malvados serán apartados de la tierra y los desleales serán cortados de ella.

Proverbs 2:1

información genral
Un padre enseña su hijo usando poesia.

Si recibes mis palabras
Aquí "palabra" representa enseñanza. Traducción Alterna: "Si escuchas lo que te estoy enseñando"

Si tu recibes
Esto comienza una serie de declaraciones condicionales incluídas en 2:5. Si es más natural en tu lenguage puedes traducir estas declaraciones como mandamientos como aparece en UDB

Atesoras mis mandamientos en ti.
Valora lo que se te aconseja según los mandamientos es un tesoro y tú eres donde ese tesoro es guardado. Taduccion Alterna: Concidera mis mandamientos que son que son valiosos como un tesoro"

haz que tus oídos pongan atención a la sabiduría e inclina tu corazón hacia el entendimiento
Si traduces 2:1 como mandamiento,puedes traducir 2:2 como mandamiento,como en UDB. O, si traduces 2:1 como declaracion condicional, puedes traducir 2:2 como declaracion condicinal tambien. Traduccion Alterna: "si haces que tus oidos presten atenciona a la sabiduria y inclinas tus corazon al entendimiento"

haz que tus oídos pongan atención a sabiduria y inclina tu corazon al entendimiento.
Esto es expresión idiomática Traducción Alterna: "Esfuezate con cuidado a escuchar"

Inclina tu corazón al entendimiento
Aquí corazón representa la mente de la persona. La frase "'inclina tu corazón'" es una frase que significa cometerse o dedicar su mente a una tarea. Traducion Alterna: "Tratar de entender lo que es sabiduria"

Proverbs 2:3

Si tú clamas por entendimiento y alzas tu voz por él
Ambos de estas declaraciones tienen el mismo significado. Se implica que la persona esta fuertemente pidiendo a Jehova que le de entendimiento. Traduccion Alterna: "Si tu urgentemente le pides y ruegas por entendimiento"

Si lloras y buscas
Esto continua una series de declaraciones condicionales comenzando en 2:1. Si tu traduces las declaraciones in 1:1-2 como mandamientos como en UDB.

Alza tu voz
Esto es expresión ideomática que significa hablar en alta voz o gritar.

Si lo buscas como buscas plata y buscas con entendiminto como buscarias tesoros escondidos.
Ambas declaraciones tienen el mismo significado. estas similes enfatizan el gran esfuerzo la persona

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debe hacer para entenderlo que es sabio. " Si buscas entendimiento con mucho esfuerzocomo buscando un objeto valioso"-

Tu buscas...busca entendimiento.
Tratando muy duro de entender lo que es sabio, se habla, con el entedimiento por el cual una person busca.

Tu encontraras el conocimiento de Dios
para tener exito en conocer a Dios es un objetivo que la persona encontra cuando busca.

Proverbs 2:6

Su boca viene conocimiento y entendimiento.
Aqui "boca" representa Jehova o lo que el dice. Traduccion Alterna: "De Jehova viene el conocimiento y el entendimiento" or Jehova nos dice que nesecitamos saber y entender"

Él guarda sabiduría sana para aquellos que Le agradan
Jehova enseña sabiduria, sabiduria es algo que Jehova le da a las personas. Traduccion Alterna: "el enseña lo que es verdaderamente sabio a aquellos que le agradan""

Sonido
"Fieles"

Él es un escudo para aquellos
Jehova protege su gente,como si tubieran un escudo. Traduccion Alterna: Dios proteje a ellos"

Que caminan en integridad
una persona que se comportacon integridad is una persona que camina en integridad. Traduccion Alterna:"quien se comporta con integridad." "vive su vida como debe ser"

Él guarda los senderos de justicia.
Posible significado son 1) se habla de justicia comom si fuera un camino. Traduccion Alterna: "Dios hace que las personas actuen en justamente"

Preservará el camino de aquellos.
se habla de vida de las personas como si fueran un camino. Traduccíon Alterna "protege aquellos"

Proverbs 2:9

rectitud, justicia, y equidad
Justicia

Cada buen camino.
un compotamiento que es sabio agrada a Jehova, se habla de que es un buen camino. Traduccíon Alterna: "manera de vivir que agrada a Dios

Sabiduría vendrá a tu corazón,
Aqui el corazón representa el interios de las personas. Una persona que comienza a ser sabia se habla de que la sabiduria entrara en su corazón. Traduccíon Alterna:"tu ganaras mucha sabiduria" o "aprenderas a ser verdaderamente sabio(Ver:

Agradable a tu alma
Aqui el "alma" representa la perona completa. Traduccíon alterna: "ägradable a ti" or gozoso para ti"

Proverbs 2:11

La discreción te velará, el entendimiento te guardará
Esto habla de "discreción" y "entendimiento" como si estos fueran personas que pudieran vigilar a alguien más. Ambas declaraciones significan básicamente la misma cosa. Traducción alterna: "Porque ustedes piensan cuidadosamente y entienden lo que es correcto e incorrecto, por esto estarán a salvo"

discreción
la cualidad de ser cuidadoso en las acciones y el discurso

te velará
guardar, proteger, o cuidar de alguien o algo

Te rescatarán de los caminos malignos
"Te" se refieren a la discreción y entendimiento, las cuales se hablan de ellas como si estas fueran personas que pudieran rescatar a alguien ,más. Traducción alterna: "Ustedes sabrán mantenerse alejarse de lo que es malo"

de los caminos malignos
Se habla de comportamientos malignos como si el mal fuera un camino o sendero en el cual una persona camina.

quienes abandonan los senderos correctos y caminan en los caminos de oscuridad
Se habla de una persona que ya no hace lo que es correcto pero decide hacer lo que es mal como si la persona dejara de caminar en el sendero correcto y escogiera caminar por un camino oscuro.

quienes abandonan
La palabra "quienes" se refiere a las personas que hablan cosas perversas.

abandonan
dejar o nunca regresar a alguien o algo

Proverbs 2:14

Ellos se regocijan
"Ellos" se refiere a las mismas personas en el 2:11.

se deleitan en las perversidades del mal
Esto básicamente significa la misma cosa como en la primera parte de la oración. Traducción alterna: "se deleitan en hacer lo que ellos saben que es malo"

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Ellos siguen senderos torcidos
Se habla de las personas que mienten a otros como si ellos caminaran por senderos torcidos o encorvados. Traducción alterna: "Ellos engañan a otras personas"

y usando la decepción, esconden sus huellas
Se habla de las personas mintiendo para que otros no sepan lo que ellos hicieron como si ellos cubrieron sus huellas en un sendero para que nadie pueda seguirlos. Traducción alterna: "y ellos mienten para que ninguno sepa lo que ellos hicieron"

Proverbs 2:16

Información general
El padre continúa enseñándole a su hijo de cómo la sabiduría lo protegerá.

Sabiduría y discreción te salvarán
El escritor habla de la sabiduría y discreción como si estos fueran personas que salvan a aquel que los posee. Traducción alterna: "Si ustedes tienen sabiduría y discreción, ustedes se salvarán a sí mismos"

la compañía de su juventud
Esto se refiere a su esposo, con quien ella se casó cuando ella era joven.

del pacto de su Dios
Esto seguramente se refiere al pacto matrimonial que ella hizo con su esposo en la presencia de Dios.

Proverbs 2:18

su casa lleva hacia la muerte
Los posibles significados son: 1) "ir a su casa lleva a la muerte" o 2) "el camino a su casa es el camino a la muerte."'

sus huellas te llevarán
Los posibles significados son 1) "los caminos a su casa te llevarán." Esto se refiere a los caminos o senderos que llevan a su casa, o 2) esta es una metáfora que habla del modo de vida de ella como si fuera un sendero en el cual ella camina. Traducción alterna: "su modo de vida te llevará"

a esos que están en la tumba
Esto se refiere a los espiritus de personas muertes y es una metonimia para el lugar de los muertos. Traducción alterna: "a la tumba"

vayan a ella
Esto significa entrar a su casa a dormir con ella, como uno haría con una prostituta.

no encontrarán los senderos de vida
Los posibles significados son: 1) "ellos no regresarán a la tierra de los vivos" o 2) "ellos nunca vivirán una vida feliz otra vez."

Proverbs 2:20

Pues
El escritor dice el resultado de obtener entendimiento y discreción.

tú caminarás en el camino ... seguirás las sendas
Se habla de la conducta de una persona como si estuviera caminando un sendero. Traducción alterna: "tú vivirás en el camino ... sigue el ejemplo"

los malvados serán apartados de la tierra
El escritor habla del SEÑOR removiendo a las personas de la tierra como si Él estuviera cortando a las personas, como una persona puede cortar una rama de un árbol. Esto puede declararse en forma activa. Traducción alterna: "El SEÑOR removerá a los malvados de la tierra"

los malvados ... los desleales
Estos son adjetivos nominales que pueden declararse como adjetivos. Traducción alterna: "aquellos que son malvados ... aquellos que son desdeales" o "personas malvadas ... personas desleales"

los desleales serán cortados de ella
El escritor habla del SEÑOR removiendo a las personas de la tierra como si Él estuviera cortando a las personas, como una persona puede cortar una rama de un árbol. Esto puede declararse en forma activa. Traducción alterna: "Él removerá a los desleales de ella" Nelson noslen

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Chapter 3

1 Hijo Mío, no olvides mis mandamientos y guarda mis enseñanzas en tu corazón, **2** pues ellos te añadirán largura de días y años de vida y paz. **3** No permitas que el pacto de la fidelidad y la confiabilidad te dejen jamás, átalas juntas alrededor de tu cuello, escríbelas en la tabla de tu corazón. **4** Entonces tú encontrarás favor y una buena reputación a la vista de Dios y del hombre. **5** Confía en el SEÑOR con todo tu corazón y no te apoyes en tu propio entendimiento; **6** en todos tus caminos reconócelo y Él hará tus senderos rectos. **7** No seas sabio a tus propios ojos; teme al SEÑOR y aléjate de la maldad. **8** Será sanidad para tu carne y refrigerio para tu cuerpo. **9** Honra al SEÑOR con tu riqueza y con los primeros frutos de todos tus productos, **10** y tus casas de almacenamiento serán llenadas y tus tinas rebosarán, llenas de vino nuevo. **11** Hijo Mío, no desprecies la instrucción del SEÑOR y no odies Su reprensión, **12** pues el SEÑOR disciplina a aquellos que Él ama, como un padre trata con un hijo que lo complace. **13** Aquel que encuentra sabiduría es bendecido; él también obtiene entendimiento. **14** Lo que tú adquieras de la sabiduría es mejor de lo que la plata te dará y su ganancia es mejor que el oro. **15** La sabiduría es más preciada que las joyas y nada que tú desees puede compararse a ella. **16** Ella tiene largura de días en su mano derecha; en su mano izquierda hay riquezas y honor. **17** Sus caminos son caminos de amabilidad y todos sus senderos son paz. **18** Ella es un árbol de vida para aquellos que la sostienen, aquellos que se sostienen de ella son felices. **19** Por la sabiduría el SEÑOR fundó la tierra, por el entendimiento Él estableció los cielos. **20** Por Su conocimiento las profundidades se abrieron y las nubes dejaron caer su rocío. **21** Hijo Mío, guarda juicio sano y discernimiento y no los pierdas de vista. **22** Ellos serán vida a tu alma y un adorno de favor para usarlo alrededor de tu cuello. **23** Entonces tú andarás por tu camino en seguridad y tu pie no tropezará; **24** cuando te acuestes, no tendrás temor; cuando te acuestes, tu sueño será dulce. **25** No tengas temor del terror repentino o la devastación causada por los malvados, cuando ésta venga, **26** pues el SEÑOR estará a tu lado y guardará tu pie de ser atrapado en una trampa. **27** No retengas el bien de aquellos que lo merecen, cuando está en tu poder hacer algo. **28** No le digas a tu vecino: "Ve, regresa y mañana te lo daré," cuando tienes el dinero contigo. **29** No hagas un plan para hacerle daño a tu vecino, aquel que vive cerca y confía en ti. **30** No discutas con una persona sin razón, cuando él no ha hecho nada para lastimarte. **31** No envidies a una persona violenta ni escojas ninguno de sus caminos. **32** Pues el engañador es detestable al SEÑOR, pero Él trae a la persona recta dentro de Su confianza. **33** La maldición del SEÑOR está en la casa de la persona malvada, pero Él bendice el hogar de las personas justas. **34** Él se burla de los burladores, pero Él da Su favor a las personas humildes. **35** Las personas sabias heredan el honor, pero los tontos serán avergonzados.

Proverbs 3:1

Información General
El escritor habla como un padre enseña a su hijo a usar la pòesia

No te olvides de mis mandamientos
La palabra "mandamientos" puede ser traducida como un verbo. Traducción Alterna: "No te olvides lo que te he mandado"

Guarda mis enseñanza en tu corazón.
Esta frase dice en termino positivo lo que la frase anterior dice en término negativo. Aquí la palabra "corazón '' representa tu mente. La palabra ''enseñanza'' puede ser traducida como verbo. Traducción Alterna: ''Siempre recuerda lo que te enseño''

Duración de dias y años en tu vida.
Estas dos frases comparte un significado iguar y se refiere a vivir una vida larga. Traducción Alterna: "una larga vida"

Proverbs 3:3

No permitas que el pacto de la fidelidad y la confiabilidad te dejen jamás
El escritor habla sobre ''confiabilidad'' y ''fidelidad'' y el pacto. como si fueran personas que pueden dejar a alguien. un mandato negativo puede convertirse en algo positivo. Traducción Alterna: ''Estar seguro de siempre practicar tu y sobre todo tener confianza.

Átalas juntas alrededor de tu cuello.
El escritor habla sobre confiabilidad y fidelidad como si fuera un objeto y la persona lo atara en su cuello. como algo de mucho valor para la persona muestra hacia a afuera.Traducción alterna: "mostrarla con orgollo como si fuera un collar "

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A la vista de Dios y el hombre
aqui signo que represente juicio o evaluacción.Traducción Alterna: "en el juicio de Dios y el hombre "

Proverbs 3:5

Con todo tu corazón
aquí la palabra ''corazón'' representa el interior de la persona. Traducción Alterna: " Todo tu ser"

No te recuestes en tu propio entendimiento.
El escritor habla sobre no apoyarnos en uno mismo o en nuestro propio entendimiento Traducción Alterna: "no confies en tu propia opinión "

En todos tus caminos
el escritor habla sobre las acciones como si fueran pisadas en las cuales las personas caminan. Traducción Alterna: "En todo lo que hagas"

Él hará tus senderos rectos.
el escritor habla sobre SEÑOR hacer que tu prosperes en todas tus acciones y SEÑOR te libra de todos tus obtaculos AT: "Él te dará éxito "

Proverbs 3:7

No seas sabio a tus propios ojos.
el escritor habla sobre una persona que tenia su propia opinión sobre el mismo. Traducción Alterna: "no seas sabio en tu propia opinión. "

Aléjate de la maldad.
el escrito habla de no hacer o cometer aciones contra el mal Tradución Altena: No hagas el mal-

Será sanidad para tu carne
la palabra ''eso '' se refiere a intrucciones que se nos a dado previamente en el verso. tambien es esta claro.la palabra ''Carne'' representa todo el cuerpo. Tradución Alterna: "si haces esto sera sanidad a tu cuerpo"

Proverbs 3:9

productos
"cosecha"

tus casas de almacenamiento serán llenadas
Esto puede declararse en forma activa. Traducción alterna: "tus casa de almacenamiento se llenarán"

casas de almacenamiento
edificios o cuartos donde de almacena la comida

tus tinas rebosarán
tus contenedores del almacenaje será estarán completamente llenos, como si estuvieran listo para abrirse.

Proverbs 3:11

Información general:
El escritor escribe como un padre enseñando a su hijo.

un hijo que lo complace
"un hijo en el cual él se deleita". Esto se refiere al afecto del padre por el hijo, y no a la aprobación del padre hacia el comportamient del hijo. Traducción alterna: "un hijo a quien él ama"

Proverbs 3:13

Aquel que encuentra sabiduría
El escritor habla de "sabiduría" como si fuera un objeto que uno encuentra. Traducción alterna: "Aquel que alcanza sabiduría"

lo que la plata te dará de vuelta
Esto se refiere al beneficio que uno puede hacer de intercambiar o invertir con plata.

Proverbs 3:15

Información general:
El autor habla de sabiduría como si fuera una mujer.

preciada
"de valor" o "costosa"

Ella tiene largura de días en su mano derecha; en su mano izquierda hay riquezas y honor
El escritor habla de los beneficios que uno gana de tener sabiduría como si la sabiduría fuera una mujer que sostiene estas cualidades en sus manos y se las ofrece a las personas. Traducción alterna: "La sabiduría le da a la persona largura de días, riquezas y honor"

largura de días
Esta expresión idiomática se refiere a una larga vida. Traducción alterna: "una larga vida"

Proverbs 3:17

Sus caminos son caminos de amabilidad y todos sus senderos son paz
El escritor habla de la sabiduría como si fuera una mujer y habla de los beneficios que la sabiduría da a una persona como si la sabiduría estuviera dirigiendo a esa persona por un camino. Traducción alterna: "La sabiduría siempre te tratará amablemente y te dará paz"

Ella es un árbol de vida para aquellos que la sostienen
El escritor habla de la sabiduría como si fuera un árbol que da frutos vivificantes y de una persona que se beneficia de la sabiduría como si esa persona comió del fruto. Traducción alterna: "La sabiduría es como un árbol que sostiene la vida de aquellos que comen de su fruto"

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un árbol de vida
"un árbol que da vida" o "' un árbol cuyo fruto sostiene la vida"

aquellos que se sostienen
"aquellos que se sostienen a su fruto"

Proverbs 3:19

el SEÑOR fundó la tierra ... estableció los cielos
El escritor habla del SEÑOR creando la tierra y los cielos como si Él estuviera sentando las bases de un edificio. Traducción alterna: "El SEÑOR creó la tierra ... hizo los cielos"

las profundidades se abrieron
Antiguamente se pensaba, que existía agua debajo de la tierra. Esta frase refiere al SEÑOR causando que el agua salga de la tierra y haga que los océanos y ríos existan. Traducción alterna: "Él hizo que los ríos fluyan" o "Él causó que los océanos existieran"

rocío
agua que se forma en el suelo a la noche

Proverbs 3:21

no los pierdas de vista
El escritor habla de no olvidar algo como si siempre fuera capaz de verlo. Tradcucción alterna: "no los olvides"

Ellos serán vida a tu alma
Aquí la palabra "alma" representa a la persona. Traducción alterna: "Ellos serán vida para ti"

un adorno de favor para usarlo alrededor de tu cuello
El escritor habla del "juicio sano" y "discernimiento" como si estos fueran objetos que una persona pudiera atar alrededor del cuello como un collar. La imagen sugiere que estas son cosas de valor que la persona muestra exteriormente. Traducción alterna: "una muestra de favor como uno se adornaría a sí mismo con un collar"

adorno de favor
Los posibles significados son: 1) "un adorno favorable" o 2) "un adorno que muestra el favor del SEÑOR".

Proverbs 3:23

tú andarás por tu camino en seguridad
El escritor habla de vivir la vida de uno como si la persona estuviera caminando en un sendero. Traducción alterna: "tú vivirás tu vida en seguridad"

tu pie no tropezará
La palabra "pie" representa a la persona entera. El escritor habla de hacer el mal como si una persona se tropezara con un objeto en su camino. Traducción alterna: "tú no harás cosas que sean incorrectas"

cuando te acuestes
Está implicado que una persona se acuesta para así dormir. El significado de esto puede hacerse más claro. Traducción alterna: "cuando te acuestes para dormir"

tu sueño será dulce
El escritor habla del sueño que es de paz y refrescante, como si supiera dulce a la persona que está durmiendo. La palabra "sueño" puede ser traducida como un verbo. Traducción alterna: "tu sueño será placentero" o "tú dormirás en paz"

Proverbs 3:25

devastación causada por los malvados, cuando ésta venga
Esto puede declararse en forma activa. Traducción alterna: "cuando los malvados causaron devastación"

el SEÑOR estará a tu lado
"El SEÑOR estará a tu lado." Una persona estando al lado de otra persona es una expresión idiomática que significa que esa persona ayudará y sostendrá a la otra. Traducción alterna: "El SEÑOR te sostendrá y te defenderá"

guardará tu pie de ser atrapado en una trampa
El escritor habla de una persona experimentando dolor del "terror" y "devastación" como si la persona estuviera atrapada en una trampa. La palabra "pie" representa a la persona entera. Traducción alterna: "te protegerá de aquellos que quieren lastimarte"

Proverbs 3:27

No retengas el bien
"No retengan las cosas buenas" o "No retengan las acciones buenas"

cuando está en tu poder actuar
"cuando tú eres capaz de ayudar"

cuando tienes el dinero contigo
"cuando tú tienes el dinero contigo en ese momento." El significado aquí es que la persona tiene el dinero para ayudar hoy, pero le dice a su vecino que regrese mañana.

Proverbs 3:31

No ... escogas ninguno de sus caminos
Está implicado que él no debe escoger imitar las acciones de la persona violenta. Traducción alterna: "No ... escogas imitar ninguno de sus caminos"

el engañador es detestable al SEÑOR
"El SEÑOR detesta a la persona que engaña"

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el engañador
la persona que es deshonesta o mentirosa

Él trae a la persona recta dentro de Su confianza
El SEÑOR comparte sus pensamiento con aquellos que hacen lo correcto, como con un amigo cercano y de confianza. Traducción alterna: "El SEÑOR es un amigo cercano a los rectos"

Proverbs 3:33

La maldición del SEÑOR está en la casa de la persona malvada
El escritor habla de la maldción del SEÑOR como si fuera un objeto que Él colocó en la parte superior de la casa de la persona malvada. La palabra "casa" es una metonimia para familia. Traducción alterna: "El SEÑOR ha maldecido la familia de la persona malvada"

Él bendice el hogar de las personas justas
La palabra "hogar" representa a la familia. Traducción alterna: "Él bendice a las familias de las persona justas"

Él da Su favor a las personas humildes
El escritor habla del favor del SEÑOR como si fuera un objeto que Él da a las personas. Traducción alterna: "Él muestra su favor a las personas humildes"

Proverbs 3:35

Las personas sabias heredan el honor
El escritor habla de las personas sabias obteniendo una reputación de honor como si ellos heredaran honor como una posesión permanente. Traducción alterna: "Las personas sabias obtendrán honor" o "Las personas sabias ganarán reputación honorable"

los tontos serán levantados en su vergüenza
El escritor habla del SEÑOR haciendo que la vergüenza de los tontos sea evidente para todos, como si el SEÑOR estuviera levantando tontos para que todos los vieran. Esto puede traducirse en forma activa. Traducción alterna: "El SEÑOR hará que todos vean la vergüenza de los tontos"

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Chapter 4

1 Escuchen, hijos, a la instrucción de un padre, y presten atención para que ustedes puedan saber lo que es el entendimiento. **2** Yo les estoy dando a ustedes buenas instrucciones; no abandonen mis enseñanzas. **3** Cuando era el hijo de mi padre, el tierno y único hijo de mi madre; **4** él me enseñó y me dijo: "Deja que tu corazón retenga mis palabras; mantén mis mandamientos y vive. **5** Adquiere sabiduría y entendimiento; no olvides ni rechazes las palabras de mi boca; **6** no abandones la sabiduría y ella te cuidará; ámala y ella te mantendrá a salvo. **7** La sabiduría es la cosa más importante, así que, adquiere sabiduría y usa todo lo que posees para que obtengas entendimiento. **8** Aprecia la sabiduría y ella te va a exaltar; ella va a honrarte cuando la abraces. **9** Ella va a poner una corona de honor en tu cabeza; ella te va a dar una hermosa corona." **10** Escúchame, hijo Mío y presta atención a mis palabras y tú vas a tener muchos años de vida. **11** Yo voy a dirigirte en el camino de la sabiduría; yo te guiaré por caminos rectos. **12** Cuando tu camines, nadie se va a parar en tu camino y si corres, no te vas a tropezar. **13** Aférrate a la instrucción, no la dejes ir; guárdala, pues es tu vida. **14** No sigas el camino de los malvados y no vayas por el camino de aquellos quienes hacen lo malo. **15** Evítalo, no camines en él; apártate de él y ve por otro camino. **16** Pues ellos no pueden dormir hasta que hagan el mal y pierden el sueño hasta que hagan que alguien tropiece. **17** Pues ellos comen el pan de los malvados y beben del vino de la violencia. **18** Pero el camino de las personas justas es como la primera luz que aumenta en brillo; brilla más y más hasta que la plenitud del día venga. **19** La manera de los malvados es como la oscuridad, ellos no saben sobre lo que tropiezan. **20** Hijo Mío, presta atención a mis palabras; inclina tu oído a mis dichos. **21** No dejes que se alejen de tus ojos; manténlos en tu corazón. **22** Pues mis palabras son vida para aquellos que las encuentran y salud para todo su cuerpo. **23** Mantén tu corazón a salvo y guárdalo con toda diligencia, pues de él mana la vida. **24** Pon el discurso torcido lejos de ti y pon el hablar corrupto lejos de ti. **25** Deja que tus ojos miren directamente hacia el frente y fija tu mirada hacia adelante. **26** Haz un camino correcto para tus pies; entonces todos tus caminos van a ser seguros. **27** No te voltees a la derecha ni a la izquierda; aleja tu pies del mal.

Proverbs 4:1

Información General
El escritor habla como un padre enseña a su hijo.

presten atención
"escuchen cuidadosamente"

ustedes puedan saber lo que es el entendimiento
"ustedes sabrán como entender" o "ustedes ganarán entendimiento"

Yo les estoy dando a ustedes buenas instrucciones
"Lo que yo les estoy enseñando es bueno"

Proverbs 4:3

Cuando era el hijo de mi padre
Esto se refiere al tiempo cuando el escritor era un hijo que aún vivía bajo el cuidado de su padre. Traducción Alterna: Cuando Yo aún era un niño aprendiendo de mi padre"

el tierno y único hijo de mi madre
Aquí la palabra "tierno" se refiere a una edad temprana en la cual el niño está débil. Esto forma una hendiadys con la palabra "único"

Deja que tu corazón se agarré rápido a mis palabras
Aquí la palabra "corazón" representa la mente de las personas. El escritor escribe recordando las palabras como si el corazón estuviera sujetando fuertemente a ellas. Traducción alterna: "Siempre recuerda que yo te estoy enseñando"

Proverbs 4:5

Información General:
El padre continúa enseñando a su hijo lo que su padre le dijo.

Adquiere sabiduría
"Trabajen duro para ganar para ti mismo sabiduría" o "busquen sabiduría"

no olvides
"recuerda"

no rechazes
"acepta"

las palabras de mi boca
Aquí la palabra "boca"representa a la persona quien habla. Traducción alterna: "Lo que yo estoy diciendo"

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no abandones la sabiduría y ella te cuidará; ámala y ella te mantendrá a salvo
El escritor habla de la sabiduría como si fuera una mujer quien protege quienes son fieles a ella.

no abandones la sabiduría
Esto puede ser expresado en forma positiva. Traducción Alterna: "Sujétate a la sabiduría" o "sé fiel a la sabiduría"

ámala
"ama la sabiduría"

Proverbs 4:7

Información general:
El padre termina enseñando a sus hijos lo que su padre le dijo a él.

gasta todo lo que posees para que obtengas entendimiento
"valora el entendimiento más que a ti mismo"

Aprecia la sabiduría y ella te va a exaltar
El escritor habla de sabiduría como si fuera una mujer y sobre el dar sabiduría dando honor a una persona como si la sabiduría subiera a esa persona a una posición más alta. Traducción alterna: "Si tu exaltas la sabiduría, ella va a darte gran honor"

ella va a honrarte cuando la abraces
El escritor habla de sabiduría como si fuera una mujer y sobre una persona que valora la sabiduría como si colocara sus manos alrededor de ella. Traducción Alterna: "Si tu amas la sabiduría en gran manera, la sabiduría causará que las personas te honren"

Ella va a poner una corona de honor en tu cabeza
El escritor habla del honor que una persona ha ganado de la ganancia de la sabiduría, como si la sabiduría colocara una corona en la cabeza de la persona. Traducción Alterna: "La sabiduría será como una corona en tu cabeza que muestra tu gran honor"

corona
Un círculo tejido hecho con hojas y flores

ella te va a dar una hermosa corona
El escritor habla del honor que una persona tendrá de la ganacia de sabiduría como la sabiduría colocara una corona en la cabeza de la persona.Traducción Alterna: "La sabiduría será como una hermosa corona en tu cabeza"

Proverbs 4:10

y presta atención a mis palabras
"escucha cuidadosamente a lo que yo te enseño"

tú vas a tener muchos años en tu vida
"tu vivirás muchos años"

Yo voy a dirigirte en el camino de la sabiduría; yo te guiaré por caminos rectos
El escritor habla de enseñar a su hijo a vivir sabiamente como si él estuviese liderando a su hijo por los caminos donde uno puede encontrar sabiduría. Traducción Alterna: "Yo te estoy enseñando a ti como vivir sabiamente; yo estoy explicando como vivir de manera correcta"

Cuando tu camines, nadie se va a parar en tu camino y si corres, no te vas a tropezar
Estas dos líneas comparten similar significado. El escritor habla de las decisiones y acciones que una persona hace, como si esa persona estuviese caminando o corriendo por un camino y de la persona que está siendo exitosa, como si el camino estuviese libre de obstáculos que puedan hacer que la persona tropiece. Traducción Alterna: "Cuando tu planifiques algo, tu vas a tener éxito en hacerlo"

Proverbs 4:13

Aférrate a la instrucción, no la dejes ir
El escritor habla de una persona recordando que él ha aprendido, como si "la instrucción" fuera un objeto que la persona puede agarrar firmemente. Traducción Alterna: "Continúa a obedecer lo que yo te he dicho a ti y nunca lo olvides"

pues es tu vida
El autor habla de la disciplina de preservar la vida de una persona, como si fuese la vida de la persona. Traducción alterna: "porque conserva tu vida"

No sigas el camino de los malvados y no vayas por el camino de aquellos quienes hacen lo malo
El autor habla de las acciones de una persona, como si la persona estuviera caminando por un camino. Traducción alterna: "No hagas lo que las personas malvadas hacen y no te unas a las acciones de la personas que hacen lo malo"

Evítalo
"Evita el camino de los malvados"

Proverbs 4:16

ellos no pueden dormir hasta que hagan el mal
El escritor usa una exageración para expresar el deseo de las personas malvadas para cometer acciones malas.

les roban el sueño
El escritor habla de las personas que no pueden dormir, como si el sueño fuera un objeto que alguien puede robárselo a ellos. Traducción alterna: "Ellos están indispuestos para dormir"

hasta que hagan que alguien tropiese
El autor habla de causar daño a otra persona, como si estuviera causando que la persona tropiece. Traducción alterna: "mientras ellos lastiman a alguien"

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ellos comen el pan de los malvados y beben del vino de la violencia
Los posibles significados son 1)esto es una metáfora en la cual el escritor habla de estas personas constantemente cometiendo maldad y violencia, como si ellos las comieran y bebieran como uno que bebiera pan y vino. Traducción alterna: "la maldad es como el que ellos comen y la violencia es como el vino que ellos beben" o 2) estas personas comen sus comidas y beben cometiendo maldad y violencia. Traducción alterna: "ellos comen pan que que ellos obtienen haciendo las cosas mal y bebiendo vino que ellos obtienen con la violencia"

Proverbs 4:18

el camino de las personas justas ...a manera de los malvados
El escritor habla de las acciones y estilo de vida de las personas justas y las personas malvadas, como si ellos fueran un "camino" o "senda" por el cual ellos caminan. Traducción Alterna: "el estilo de vida de las personas justas... el estilo de vida de las personas malvadas"

el camino de las personas justas es como la primera luz que aumenta en brillo
El escritor compara el camino de las personas justas al amanecer, significando que ellos están a salvo, porque ellos tienen luz para ver por donde ellos caminan. Traducción alterna: "personas justas caminando en su camino seguros, porque el resplandor del sol de la mañana brilla en ellos y crece más su brillo"

a primera luz
Esto se refiere al amanecer o a la salida del sol.

hasta que la plenitud del día venga
Esto se refiere al tiempo del día en el cual el sol brilla más fuerte. Traducción alterna: "hasta que el sol brille más fuerte" o "hasta que este completamente de día"

La manera de los malvados es como la oscuridad
El escritor compara la manera en las personas malvadas a la oscuridad, significando que ellos están siempre en peligro, porque ellos no tienen luz para ver por donde ellos caminan. Traducción Alterna: "Las personas malvadas caminan en peligro en sus caminos, porque ellos no tienen luz para poder ver"

ellos no saben sobre que tropiezan
El escritor habla de experimentar el daño, como si estuviera tropezando sobre un objeto en el camino en el cual las personas caminan. Traducción Alterna: "Ellos no saben que ellos han experimentado daños y su desgracia"

Proverbs 4:20

presta atención
"escucha cuidadosamente"

inclina tu oído mis dichos
Aquí la palabra "escucha" representa la persona que está oyendo. El escritor habla de escuchar atentamente a alguien, como si estuvieramos aprendiendo para oir más de cerca al que está hablando. La palabra "dichos" puede ser traducido como un verbo. Traducción alterna: "escucha atentamente a las cosas que yo estoy diciendo"

No dejes que se alejen de tus ojos
El escritor habla de siempre pensar en algo, como si lo mantuviera donde lo pueda ver. Traducción alterna: "No dejen de pensar sobre ellos"

manténlos en tu corazón
El escritor habla de recordar algo, como si lo mantuviera en su corazón. Traducción Alterna: "siempre recuérdalos"

Proverbs 4:22

mis palabras son vidas
El escritor habla de sus palabras para preservar la vida de una persona, como si fuera la vida de la persona. Traducción Alterna: "mis palabras dan vida"

aquellos quienes las encuentran
El escritor habla de entender completamente sus palabras, como si la persona las buscara y las encontrara. Traducción Alterna: "Para aquellos quienes entienden y las practican"

salud para todo su cuerpo
La palabra "sus" se refiere a "aquellos que los encontraron". El sujeto para esta frase puede ser seleccionado de la frase anterior. Traducción Alterna: "mis palabras darán sanidad a todo el cuerpo de aquellos que las encontraron"

Mantén tu corazón a salvo y guárdalo
Aquí la palabra "corazón" representa a la mente y los pensamientos de una persona. Traducción Alterna: "Mantén tu mente segura y guardada de tus pensamientos"

con toda diligencia
con constancia y esfuerzo

de él mana la vida
La palabra "él" se refiere al corazón, el cual es una figura literaria

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Proverbs 4:24

Pon el discurso torcido lejos de ti y pon el hablar corrupto lejos de ti
El escritor habla de mentir o mensaje engañoso, como si estuviera corrupto y una persona no usa este tipo de lenguaje, como si estuviera removido lejos de si mismo. Traducción Alterna:

Deja que tus ojos miren directamente hacia alfrente y fija tu mirada directamente ante ti
Aquí la palabra "ojos"representa la persona que está mirando. El escritor habla sobre una persona que está siendo cometida a hacer las cosas correctas, como si la persona estuviera constantemente mirando más allá sin retornar su cabeza de mirar en otra dirección. Traducción Alterna: "Siempre mira al frente y corrige mirar directamente ante ti. "

Proverbs 4:26

Haz un camino a nivel para tus pies
Aquí la palabra "pies" representa la persona quien está caminando. El escritor habla de la acción de una persona, como si caminara por el camino, y de planear esas acciones cuidadosamente, como si estuviera haciendo ese nivel del camino. Traducción Alterna: "Haz un camino a tu nivel para caminar sobre él"o "Prepárate bien en lo que quieres hacer"

un camino a nivel
"un camino suave" o "un camino parejo"

entonces todos tus caminos van a ser seguros
El escritor habla de la acción de una persona, como si la persona estuviera cerca del camino y esas acciones siendo exitosas, como si el camino fuera salvo y seguro. Traducción Alterna: "después todo lo que hagas házlo bien"

No te voltees a la derecha ni a la izquierda
Las direcciones "derecha" e "izquierda" forma una figura literaria

aleja tu pies lejos del mal
Aquí la palabra "pie" representa a la persona que camina. El escritor habla de no cometer acciones malvadas, como si la persona caminara lejos del mal. Traducción Alterna: "retorna tu mirada del mal" o "quédate lejos del mal"

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Chapter 5

1 Hijo Mío, pon atención a mi sabiduría; inclina tus oídos a mi entendimiento, **2** así aprenderás sobre la discreción y tus labios protegerán el conocimiento. **3** Porque los labios de la adúltera gotean con miel y su boca es más suave que el aceite, **4** pero al final ella es tan amarga como la polilla, cortando como espada afilada. **5** Sus pies descienden hasta la muerte; sus pasos van todo el camino al seol. **6** Ella no entiende el camino de la vida. Sus pasos tropiezan; ella no sabe para dónde va. **7** Y ahora, hijos míos, escúchenme; no dejen de escuchar las palabras de mi boca. **8** Mantengan su camino lejos de esa mujer y no se acerquen a la puerta de su casa. **9** En esa forma no le darás tu honor a otros ni años de tu vida a una persona cruel; **10** extraños no harán festín con tu riqueza; lo que has trabajado no se irá a la casa de los extraños. **11** Al final de tu vida tu gemirás cuando tu carne y tu cuerpo se consuman. **12** Tu dirás: ''¡Cómo he odiado la instrucción y mi corazón despreció la corrección! **13** Yo no obedeceré a mis maestros o inclinaré mi oído a mis instructores. **14** Yo estuve casi completamente arruinado en medio de la asamblea, entre la reunión del pueblo.'' **15** Toma agua de tu propia cisterna y toma agua que fluye de tu propio pozo. **16** ¿Deben tus manantiales derramarse por dondequiera y tus corrientes de agua en las plazas públicas? **17** Deja que sean solo para ti y no para extraños. **18** Sea tu fuente bendecida y regocíjatecon la esposa de tu juventud, **19** por que ella es amante cierva y graciosa gacela. Deja que sus senos te satisfagan todo el tiempo; que puedas estar continuamente intoxicado por su amor. **20** ¿Por qué debes tú, hijo mío, ser cautivado por una adúltera?; ¿por qué debes tú abrazar el seno de una mujer extraña? **21** El SEÑOR ve todo lo que una persona hace y observa todos los caminos que toma. **22** Una persona malvada será capturada por sus propias iniquidades; las cuerdas de su pecado lo mantendrán apretado. **23** Él morirá por que le falta instrucción; él es llevado por mal camino por su gran tontería.

Proverbs 5:1

Información general":
El escritor habla como un padre enseñando a sus hijos.

inclina tus oídos
Aquí la palabra "oídos" representa la persona que está escuchando. El escritor habla de escuchar atentamente a alguien como si estuviera inclinándose para que los oídos están más cerca al que está hablando. Ver cómo se tradujo esto en el 4:20. Traducción alterna: "escuchar atentamente"

discreción
La discreción es una cualidad de ser precavido en cuanto a las acciones y discurso de uno. Ver cómo se tradujo esto en el 1:4.

tus labios protegerán el conocimiento
Aquí la palabra "labios" representa a la persona que habla. El escritor habla de una persona siendo cuidadoso solamente para decir lo que es verdad, como si los labios de la persona estuvieran protegiendo conocimiento. Traducción alterna: "tú hablarás solamente lo que es verdad"

Proverbs 5:3

los labios de la adúltera gotean con miel
Los posibles significados son 1) la palabra "labios" representa las palabras de la adúltera y el escritor habla del atractivo de sus palabras como si sus labios gotearan con miel. Traducción alterna: "las palabras de una adúltera son dulces, como si gotearan con miel" o 2) el escritor habla de la seducción de besar a la adúltera como si sus labios gotearan con miel. Traducción alterna: "los besos de una adúltera son dulces, como si sus labios gotearan con miel"

su boca es mas suave que el aceite
Los posibles significados son 1) la palabra "boca" representa el discurso de la aúltera y el escritor habla de la persuasión de su discurso como si su boca fuera más fluido que el aceite de oliva" o 2) el escritor habla del placer de besar a la adúltera como si su boca fuera más fluida que el aceite. Traducción alterna: "sus besos son más fluidos que el aceite de oliva"

pero al final ella es tan amarga como la polilla
El escritor habla del daño que viene de tener una relación con una adúltera como si ella supiera tan amarga como una polilla. Traducción alterna: "pero al final, ella es como polilla de sabor amargo y te hará daño"

polilla (ajenjo)
una planta que sabe amarga

cortando como espada afilada
El escritor habla del dolor que la adúltera causará a aquel que tiene una relación con ella como si ella fuera un arma afilada que corta a una persona. Traducción alterna: "ella hiere a una persona, como si ella fuera una espada afilada"

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Proverbs 5:5

Sus pies descienden hasta la muerte
Aquí "sus pies" representan el caminar de la adúltera. El escritor habla de su conducta como si ella estuviera caminando un sendero. Traducción alterna: "Ella está caminando un sendero que lleva a la muerte" o "Su estilo de vida lleva a la muerte"

sus pasos van todo el camino al Seól
El escritor habla de su conducta como si ella estuviera caminando una sendero. Traducción alterna: "ella camina todo el camino al Seól" o "su conducta la lleva hasta el Seól"

Ella no le da pensamiento al camino de la vida
El escritor habla de un comportamiento que da una larga vida a una persona como si fuera un sendero que lleva a la vida. Traducción alterna: "Ella no piensa en caminar el sendero que lleva a la vida" o "Ella no está preocupada sobre la conducta que lleva a la vida"

Los pasos de sus pies deambulan
Los posibles significados son 1) "Ella deambula como si estuviera perdida" o 2) "Ella camina el sendero equivocado."

Proverbs 5:7

Y ahora
Aquí el maestro cambia de advertir sobre la adúltera a dar un consejo.

escúchenme ... no se alejen de escuchar
Estas dos frases expresan la misma idea para hacer que el estudiante preste atención.

no se alejen de escuchar
El escritor habla de parar una acción como si la persona físicamente se volvoó de ella. Traducción alterna: "no dejen de creer"

las palabras de mi boca
Aquí la palabra "boca" representa la persona que está hablando. Traducción alterna: "mis palabras" o "lo que yo estoy diciendo"

Mantengan su camino lejos de ella
Aquí la palabra "camino" representa la conducta diaria y circunstancias de la persona. Traducción alterna: "Manténganse muy lejos de ella" o "Aléjense de ella"

no se acerquen a la puerta de su casa
Aquí "la puerta de su casa" representa la casa misma. Puede ser más apropiado usar la palabra "vayan" en lugar de "acerquen" ya que la última puede implicar que el que está hablando está a la puerta de su casa. Traducción alterna: "no vayan a la puerta de su casa" o " ni siquiera pasen cerca de su casa"

Proverbs 5:9

En esa forma
"Si ustedes hacen eso." Esta frase se refiere a lo que él acaba de decir en versículos anteriores.

no le darás tu honor a otros
Los posibles significados para la palabra "honor" son 1) se refiere a la reputación de uno. Traducción alterna: "Tú no perderás tu buena reputación en medio de otras personas" o 2) se refiere a la riqueza y posesiones de uno. Traducción alterna: "Tú no darás tu riqueza a otras personas" o 3) se refiere a la fuerza y representa los primeros años de la vida de uno. Traducción alterna: "Tú no les darás los mejores tiempos de tu vida a otras personas"

o años de tu vida a una persona cruel
El escritor habla de una persona muriendo prematuramente, posiblemente por asesinato, como si los años de su vida fueran coasa que él da a otra persona. El verbo puede ser suplido de una frase previa. Traducción alterna: "o da años de tu vida a una persona cruel" o "o causar que una persona cruel te mate mientras todavía eres joven"

una persona cruel
Esto puede referirse al esposo de la adúltera, que tratará cruelmente con la persona que duerme con ella.

extraños no harán festín con tu riqueza
El escritor habla de personas que toman y disfrutan de la riqueza de otra persona como si estuvieran festejando con la riqueza.Traducción alterna: "los extranjeros no tomarán toda tu riqueza"

lo que has trabajado no se irá a la casa de los extraños
Aquí la palabra "casa" representa la familia de la persona. Traducción alterna: "las cosas que tú has obtenido no terminarán perteneciendo a las familias de extranjeros"

Proverbs 5:11

tu carne y tu cuerpo se consuman
Las palabras "carne" y "cuerpo" significan básicamente la misma cosa y representan a la persona entera. Traducción alterna: "tu cuerpo se malgasta" o "tú te malgastas"

se consuman
"físicamente desgastarse" o "volverse débil y enfermizo"

he odiado la instrucción ... mi corazón despreció la corrección
Estas dos frases expresan la misma idea y enfatizan cuanto esta persona le disgustó lo que el maestro había dicho.

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Como he odiado la instrucción
La palabra "Como" es una exclamación que enfatiza la fuerza de su odio. La palabra "instrucción" puede traducirse con una frase verbal. Traducción alterna: "Odiaba tanto cuando alguien me instruía"

mi corazón despreció la corrección
Aquí la palabra "corazón" representa a la persona y sus emociones. La palabra "corrección" puede ser traducida con una frase verbal. Traducción alterna: "Despreciaba a la gente cuando me corregían"

Proverbs 5:13

inclinaré mi oído a mis instructores
Aquí la palabra "oído" representa la persona que está escuchando. El escritor habla de escuchar atentamente a alguien como si estuviera inclinándose hacia adelante para que el oído esté más cerca al que está hablando. Ver cómo se tradujo esto en el 4:20. Traducción alterna: "escuchar a aquel que me instruyó"

en medio de la asamblea, entre la reunión del pueblo
Estas dos frases significan básicamente la misma cosa y se refieren a las comunidad de la persona que se ha reunido ya sea para: 1) adorar a Dios o 2) para juzgarlo por su ofensa.

Proverbs 5:15

agua de tu propia cisterna ... agua que fluye de tu propio pozo
Estas dos frases significan básicamente la misma cosa. El escritor habla de una hombre durmiendo solamente con sus esposa como si él bebiera agua solamente de su propia cisterna o pozo.

agua que fluye
El escritor habla de agua fresca y que flye como si el agua estuviera corriendo. Traducción alterna: "agua fresca" o "agua que fluye"

¿Deben tus manantiales ... tus corrientes de agua en las plazas públicas?
El escritor hace esta pregunta retórica para enfatizar que su hijo no debería hacer estas cosas. Traducción alterna: "Tus manantiales no deberían ... tus corrientes de agua no deben fluir en las plaza públicas."

¿Deben tus manantiales ... tus corrientes de agua en las plazas públicas?
Aquí las palabras "manantiales" o "corrientes de agua" son probablemente eufemismos para los fluidos reproductores masculinos. Los posibles significados para estas frases metofóricas son 1) durmiendo con otras mujeres en lugar de la esposa de uno, se habla aquí como si estuviera permitiendo que el agua de uno fluyera en las calles públicas o 2) teniendo hijos con otras mujeres en lugar de la esposa de uno, se habla aquí como si estuviera permitiendo que el agua de uno fluyera en las calles públicas.

plazas públicas
Áreas abiertas en una ciudad o pueblo donde dos o más calles se enlazan. Un lugar común para que las personas se encuentren y hablen.

Deja que sean
La palabra "sean" se refiere a los "manantiales" y "corrientes de agua" y lo que representan.

no para extraños contigo
"no las compartan con extraños"

Proverbs 5:18

Sea tu fuente bendecida
El escritor habal de la esposa del hijo como si ella fuera una fuente. Aquí la palabra "bendecida" se refiere al sentido de gozo que el hombre tiene en su esposa. Traducción alterna: "Que tú puedas siempre encontrar gozo con tu esposa"

la esposa de tu juventud
Los posibles signifcados son: 1) "la esposa con la que te casaste cuando eras joven" o 2) "tu joven esposa".

ella es amante cierva y graciosa gacela
El escritor habla de la esposa del hijo como si ella fuera "una amante cierva y graciosa gacela." Aquí "cierva" y "gacela" significan una cierva femenina. Estos eran símbolos de belleza, ambos en apariencia y en sus movimientos. Traducción alterna: "ella es tan hermosa y elegante como una cierva o una gacela" o "ella es tan hermosa y elegante como una cierva femenina"

graciosa
Esta palabra no significa "llena de gracia", pero "hermosa minetras se mueve".

Deja que sus senos te satisfagan
Los posibles significados son 1) los pechos de la esposa excitan el deseo sexual del esposo y posiblemte representan el cuerpo enteri de la esposa. Traducción alterna: "Deja que sus pechos satisfagan tus deseos" o 2) esta es una metáfora en la cual el escritor habla de los pechos de la esposa satisfaciendo los deseos del esposo, como satisfacerían la sed de un bebé hambriento. Traducción alterna: "Deja que sus pechos te llenen con deleite como los pechos de una madre llenan de comida a su hijo"

que puedas estar continuamente intoxicado por su amor
La intensa emoción y gozo del amor romántico de la esposa de uno se habla como su él estuviera ebrio de ese amor. Esto puede declararse en forma activa. Traducción alterna: "deja que su amor te controle como el alcohol controla a alguien que está alcoholizado"

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por su amor
Los posibles significados son 1) "por tu amor por ella" o 2) "por el amor de ella hacia ti".

Proverbs 5:20

¿Por qué debes tú, mi hijo, ser cautivado por una adúltera?; ¿por qué debes tú abrazar el seno de una mujer inmoral?
El escritor hace estas preguntas retóricas para enfatizar que su hijo no debe hacer estas cosas. Traducción alterna: "¡Hijo mío, no seas cautivado por una adúltera! ¡No abrazes los pechos de una mujer inmoral!"

ser cautivado por una adúltera
Se habla aquí de la intensa emoción que se levanta del deseo de una mujer como si estuviera siendo cautiva por esa mujer. Esto puede declararse en forma activa. Traducción alterna: "permitas que una adúltera te cautive" o "permitas que una adúltera te fascine"

¿por qué debes tú abrazar el seno de una mujer inmoral?
Aquí la palabra "seno" representa a la mujer inmoral y su atractivo sexual. Traducción alterna: ¿por qué debes abrazar a una mujer inmoral?"

una mujer inmoral
Los posibles significados son 1) "una mujer que no es tu esposa" o 2) "una mujer que es la esposa de otro hombre".

ve todo ... observa todos los caminos
Estas dos frases significan la misma cosa y enfatizan que Dios conoce todo que todo el mundo hace.

todos los caminos que toma
El escritor habla de las acciones de una persona o estilo de vida como si fuera un sendero en el cual una persona camina. Traducción alterna: "a dondequiera que él va"o " todo lo que él hace"

Proverbs 5:22

Una persona malvada será capturada por sus propias iniquidades
El escritor habla de una persona malvada siendo incapaz de evitar las consecuencias de sus inquidades, como si esas iniquidades fueran personas que capturaron a la persona malvada. Esto puede declararse en forma activa. Traducción alterna: "Las propias iniquidades de una persona malvada lo agarrarán" o "Una persona malvada será incapaz de evitar las consecuencias de sus iniquidades"

las cuerdas de su pecado lo mantendrán apretado
El escritor habla de una persona malvada siendo incapaz de evitar las consecuencias de su pecado como si ese pecado fuera una trampa hecha de cuerdas en la cual la persona es atrapada. Traducción alterna: "a causa de su pecado, él será como un animal atrapado en una trampa"

él es llevado por mal camino por su gran tontería
Esto puede declararse en forma activa. Traducción alterna: "su gran necedad lo lleva por mal camino"

por su gran tontería
"porque él es muy necio"

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Chapter 6

1 Hijo mío, si tú separaste tu dinero como una garantía para el préstamo de tu vecino, si tú diste tu promesa para un préstamo de alguien que tú no conoces, **2** entonces has puesto una trampa para ti mismo por tu promesa y has sido atrapado por las palabras de tu boca. **3** Cuando tú estés atrapado por tus palabras, hijo mío, haz esto y sálvate a ti mismo, ya que has caído en la mano de tu vecino; vé, humíllate y discúlpate con él. **4** No le des descanso a tus ojos y a tus párpados no le des sueño. **5** Sálvate a ti mismo como una gacela de la mano del cazador, como un ave de la mano del cazador de aves. **6** Mira a la hormiga, tú, persona perezosa, considera sus caminos, y sé sabio. **7** No tiene quién la dirija, ofical, ni gobernante, **8** sin embargo, prepara su comida en el verano y durante la cosecha almacena lo que comerá. **9** ¿Cuánto tiempo dormirás, persona perezosa? ¿Cuándo te levantarás de tu sueño? **10** "Un poco de sueño, un poco de descanso, un poco de doblez de las manos para descansar" **11** y tu pobreza vendrá como un ladrón y tus necesidades como un soldado armado. **12** Una persona sin valor, un hombre malvado, vive por la corrupción de su discurso, **13** guiñando sus ojos, haciendo señales con sus pies y apuntando con sus dedos. **14** Él planifica la maldad con engaño en su corazón; él siempre agita la discordia. **15** Por lo tanto, su desastre lo alcanzará en un instante; en un momento el será dañado de manera que no podrá sanar. **16** Hay seis cosas que El SEÑOR odia, siete cosas que son repugnantes para Él. **17** Los ojos de una persona orgullosa, una lengua que miente, las manos que derraman la sangre de gente inocente, **18** un corazón que inventa maldades, pies que corren rápido para hacer maldad, **19** un testigo que respira mentiras y uno que siembra discordia entre hermanos. **20** Hijo mío, obedece el mandato de tu padre y no abandones la enseñanza de tu madre. **21** Siempre ámarralos a tu corazón; átalos alrededor de tu cuello. **22** Cuando camines, ellos te guiarán; cuando duermas, ellos velarán por tí; y cuando te despiertes, ellos te enseñarán. **23** Pues los mandamientos son una lámpara, y la enseñaza es una luz; las correcciones que vienen por la enseñanza son el camino de la vida. **24** Te guardan de la mujer inmoral, de las palabras suaves de la mujer inmoral. **25** No tengas lujuria en tu corazón tras su belleza y no dejes que ella te capture con sus pestañas. **26** Dormir con una prostituta puede costar el precio de un pedazo de pan, pero la esposa de otro te puede costar tu propia vida. **27** ¿Puede un hombre cargar un fuego en su pecho sin quemarse las ropas? **28** ¿Puede un hombre caminar sobre carbones calientes sin quemarse los pies? **29** Así mismo es el hombre que duerme con la esposa de su vecino; aquel que duerma con ella no se irá sin castigo. **30** La gente no detesta al ladrón si roba para satisfacer su necesidad cuando está hambriento. **31** Sin embargo, si es atrapado, él pagará con siete veces lo que robó; él debe entregar todo lo de valor de su casa. **32** Aquel que comete adulterio no tiene entendimiento; aquel que lo hace se destruye a sí mismo. **33** Heridas y vergüenza son lo que él merece y su desgracia no será limpiada. **34** Pues los celos hacen furioso a un hombre; él no mostrará misericordia cuando tome su venganza. **35** Él no aceptará ninguna compensación y no puede ser comprado, aunque tú le ofrezcas muchos regalos.

Proverbs 6:1

separaste tu dinero
Lo que quiere decir aquí es que tu promesa y las circunstancias te obligan a guardar tu dinero. Traducción Alterna: ''tienes que ahorrar algo de tu dinero"

una garantía para el préstamo de tu vecino
Posibles significados son 1) tu vecino puede venir a pedirte un préstamo o 2) tu vecino quiere tomar un préstamo de alguien más, pero tu prometes pagarle al prestador si tu vecino no lo puede hacer.

vecino
Esta misma palabra Hebrea puede significar también "amigo."

has puesto una trampa para tí
Esta es una figura retórica diciendo que te vas a atrapar a tí mismo. Traducción Alterna: "has hecho una trampa en la cual estás atrapado"

las palabras de tu boca
"lo que tu dices" o "lo que prometes que harás"

Proverbs 6:3

sálvate a tí mismo
"protégete a tí mismo" o " protégete a tí mismo de estos problemas"

has caído en la mano de tu vecino
Esta es una figura retórica que usa el término "mano" para significar "daño." Traducción Alterna: "tu vecino puede hacerte daño si el quiere" o "tu vecino tiene poder sobre tí"

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vecino
"amigo"

Proverbs 6:4

No le des descanso a tus ojos y a tus párpados no le des sueño
"No dejes que tus ojos se duerman; no dejes que tus párpados se adormezcan." Estas dos frases significan lo mismo y son repetidas para enfatizar cuán importante es no ser perezoso. Incluso se establece negativamente para darle más énfasis. Traducción Alterna: "Manténte despierto, y haz lo que puedas"

tus ojos... tus párpados
Esto es una figura retórica que usa partes de tu rostro para indicar todo tu cuerpo. Traducción Alterna: "a ti mismo.... a ti mismo"

Sálvate a ti mismo como una gacela de la mano del cazador
"Escapa de tu vecino como una gacela que huye del cazador"

gacela
Esto es un animal salvaje grande que come yerba y que las personas a menudo lo cazan por su carne. Es famoso por que huyen rápidamente.

de la mano del cazador
La mano del cazador se refiere al control del cazador. Traducción Alterna: "del control del cazador"

como un ave de la mano del cazador de aves
"y escapa como un pájaro que vuela lejos del cazador"

Proverbs 6:6

Mira a... considera
"Estudia... piensa sobre" o "cuidadosamente observa... reflexiona"

hormiga
Una hormiga es un insecto pequeño que vive debajo de la tierra o en colinas que ellas mismas construyen. Ellas usualmente viven en grupos de miles, y ellas pueden cargar cosas que son mucho más grande que ellas.

considera sus caminos
Esta es una figura retórica que usa los "caminos" de una hormiga para referirse a la conducta de una hormiga. Traducción Alterna: "considera como se comportan las hormigas"

comandante, oficial, o gobernante
Estas tres palabras significan básicamente la misma cosa y son usadas para enfatizar que ninguna tiene autoridad formal sobre una hormiga individual.

prepara su comida en el verano y durante la cosecha almacena lo que comerá
Estas dos frases significan básicamente la misma cosa y son repetidas para mostrar cúan responsables son las hormigas.

verano
Verano es el tiempo del año cuando algunos árboles producen sus frutos.

Proverbs 6:9

¿Cuánto tiempo dormirás...¿Cuándo te levantarás de tu sueño?
El maestro usa estas preguntas para regañar a la persona perezosa por dormir desmasiado. Traducción Alterna: "!Despiértate, persona perezosa! ! Levántate de tu cama! "

Un poco de sueño...de las manos para descansar
Estos son tipos de cosas que dicen las personas perezosas.

Un poco de sueño, un poco de descanso
Estas dos oraciones significan la misma cosa. Esto puede ser expresado como oraciones completas. Traducción Alterna: "Yo solo dormiré un poco más. Déjenme dormir ligeramente un poco más."

doblez de las manos para descansar
Las personas a menudo doblan sus manos mientras se reclinan para descansar más cómodamente. Traducción Alterna: "Yo sólo cruzo mis manos cómodamente y descanso un poco"

y tu pobreza vendrá
Esto puede ser expresado como una nueva oración para aclarar que esto es el resultado de ser perezoso. Traducción Alterna: "Si tú continúas siendo perezoso, tu pobreza vendrá" o "Mientras tu duermes , la pobreza vendrá"

tu pobreza vendrá como un ladrón
La forma repentina que una persona perezosa se empobrece es igual a la forma repentina que el ladrón viene y roba cosas. Traducción Alterna: "tú repentinamente serás pobre, como si un ladrón viene y roba todo lo que tienes"

y tus necesidades como un soldado armado
La forma repentina que una persona perezosa tiene necesidad de cosas es como la forma repentina que un soldado armado toma las cosas de otra persona. Esto puede ser expresado como una oración completa. Traducción Alterna: "y tus necesidades vendrán a ti como un soldado armado"o "tendrás necesidad como si un soldado armado te robara todas tus cosas"

un soldado armado
"un soldado quien sujeta un arma" o "un hombre con un arma"

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Proverbs 6:12

Una persona sin valor
Estas dos palabras tienen el mismo significado y enfatiza cúan mala es esta persona. Traducción Alterna: "Una persona sin valor- un hombre malvado"

vive por la corrupción de su discurso
"constantemente dice mentiras"

guiñando sus ojos, haciendo señales con sus pies y apuntando con sus dedos
Estas tres frases describen la forma en la cual la persona malvada se comunica secretamente para engañar a otras personas.

guiñando sus ojos
Si alguien guiña, cierra un ojo bien rápido como una señal secreta a otra persona. Esto puede ser una señal de confianza, de aprobación, o de algo más.

Proverbs 6:14

Él planifica la maldad
"Él conspira la maldad"o Él se prepara para hacer obras malas"

él siempre agita la discordia
"el siempre provoca discordia"o "él está constantemente buscando conflictos y empeorándolo"

Por lo tanto
"Por esa razón"

su desastre lo alcanzará
Esto implica que el desastre lo perseguirá como una persona o un animal, y que lo alcanzará pronto. Traducción Alterna: "su desastre lo alcanzará"

su desastre
Esto se refiere al desastre que le ocurrirá, pero incluso el desastre que el mismo se provocó.

en un instante; en un momento
A,mbos signfican lo mismo, y uno o ambos pueden ser reemplazado por "repentinamente"o "bien rápido".

Proverbs 6:16

seis cosas que El SEÑOR odia, siete que
Este versículo completo es un paralelismo que enfatiza que Dios odia algunas cosas y no es sólo una. Traducción Alterna: "seis cosas que el Señor odia; siete cosas que"

que son repugnantes para Él
"que hacen que É se sienta disgustado" o "que te hagan repugnante de acuerdo a Él"

Proverbs 6:17

Oración de Enlace:
Esta es la lista de cosas que el Señor odia que fueron introducidas en 6:16.

ojos... lengua... manos... corazón... pies
Todas estas partes del cuerpo se refiere a una persona completa. Tu puedes traducir cada una de éstas con "personas."

derraman la sangre de
"matan" o "asesinan"

esquemas malvados
"planes perversos"

respire mentiras
Esta figura retórica usa "respire" para referirse a mentir constantemente . Traducción Alterna: "constantemente miente"

discordia
Traduzca este como en 6:14.

uno que siembra discordia
Esta figura retórica está usando "respire" para referirse a causando o llevando discordia. Traducción Alterna: "una persona que causa discordia"

Proverbs 6:20

Hijo mío, obedece el mandato de tu padre...no abandones la enseñanza de tu madre
Estas dos frases por un lado significan la misma cosa. Por otro lado, el énfasis repetido de ambos "padre" y "madre" explícitamente incluye la mujer en el proceso completo de enseñanza-aprendizaje.

no abandones la enseñanza de tu madre
Esta figura retórica utiliza el negativo de "abandones" para indicar el positivo de "obedecer". Traducción Alterna: "obedece la enseñanza de tu madre"

ámarralos a tu corazón; átalos alrededor de tu cuello
Estas dos frases significan básicamente lo mismo. Describen los mandamientos e instrucciones como fueron escritos de tal manera que pueda llevarlos dentro o en su cuerpo para recordárselos a si mismo.

ámarralos a tu corazón
"ámalos" o "piensa en ellos"

Proverbs 6:22

Cuando camines... cuando duermas... cuando te despiertes
Estas tres frases son usadas juntas para enfatizar que las lecciones son valiosas todo el tiempo.

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ellos te guiarán... ellos velarán por tí... ellos te enseñarán
La repetición de estas frases es para mostrar que las lecciones son valiosas para todo tipo de cosas. Además habla de esas lecciones como si fueran personas.

los mandamientos... la enseñanza...las correcciones que vienen por la eseñanza
Estas tres frases significan básicamente lo mismo, y juntas muestran los diferentes tipos de lecciones que un padre y una madre enseñan.

una lámpara... una luz... el camino de la vida
Estas tres significan básicamente la misma cosa y son repetidas para enfatizar el hecho que las lecciones hacen la vida mejor y más fácil. Traducción Alterna: "tan útil como una lámpara... tan útil como una luz en la oscuridad... tan necesario para seguirlo como el camino de la vida"

el camino de la vida
"el camino que lleva a la vida" o "el camino de vida que Dios aprueba"

Proverbs 6:24

Te guardan
Aquí la palabra "te" se refiere a las lecciones enseñadas por el padre y la madre en 6:20. Traducción Alterna: "Te salvará de" o "Te protegerá de"

la mujer inmoral... una mujer inmoral
Estas dos palabras significan básicamente la misma cosa. Ver como usted traduce la palabra "adúltera" en 5:3.

inmoral
"moralmente malvada"

su belleza
"lo que es hermoso en ella" o "ella"

capture
"gane control sobre"

sus pestañas
Las "pestañas" representan las cosas hermosas de su cuerpo que ella usa para capturar la atención del hombre. Traducción Alterna: "sus ojos hermosos"

Proverbs 6:26

el precio de un pedazo de pan
Esto esta hablando del costo material, no el costo espiritual o el costo moral. Traducción Alterna: "un poco"

puede costar tu propia vida
Posibles significados son 1) la esposa de otro hombre destruirá tu vida porque ella siempre quiere más o 2) el esposo de otra mujer cazará y te matará.

¿Puede un hombre cargar un fuego en su pecho sin quemarse las ropas?
Esta acción puede ser muy peligrosa y puede causar daño. La respuesta implícita a la pregunta es "no". Traducción Alterna: "Cada hombre que lleve fuego en su pecho quemará su ropas".

sin quemarse
"sin destruirse"o "no se destruya"

las ropas
Las ropas lo presentan a él como una persona completa.

Proverbs 6:28

¿Puede un hombre caminar sobre carbones calientes sin quemarse los pies?
Caminar sobre carbones calientes quemará los pies de la persona, por lo que la respuesta implícita es "no". Traducción Alterna: "Cada hombre que camine sobre carbones calientes tendrá pies quemados."

caminar en carbones calientes
Esto representa el cometer adulterio.

caminar
Esto es caminar suavemente una distancia larga, sin usar trucos o magia.

quemarse
"ardiente"

Proverbs 6:30

detesta al ladrón
"no consideran al ladrón con desprecio" o "no piensan que el ladrón es malvado"

si es atrapado
Esto puede ser expresado en forma activa. Traducción alterna: "si alguien lo atrapa"

en su casa
Esta figura retórica esta diciendo que todo lo hay en su casa es todo lo que él debe. Traducción Alterna: "lo que él debe")

Proverbs 6:32

Aquel
"La persona" o "El hombre"

lo que él merece
" el castigo apropiado para lo que él hizo"

su desgracia
Esta figura retórica utiliza el término "desgracia" para referirse al su sentimiento al actuar

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vergonzosamente. Traducción Alterna: "la memoria de su acto vergonzoso"

no será limpiada
Esta figura retórica utiliza el negativo "no será limpiada" para referirse que siempre estará ahí. Traducción Alterna: "siempre permanecerá"

Proverbs 6:34

furioso
"bien enojado"

no mostrará misericordia
"Él" es el vecino cuya esposa ha cometido adulterio con otro hombre. Traducción Alterna: "el no limita el dolor que te causará" o "él te hará daño tanto como pueda"

cuando tome su venganza
"en el momento de su venganza" o "cuando el momento llegue el puede tomar su venganza"

tome su venganza
Si la persona toma venganza, es para causar daño a la persona que le hizo daño primero.

compensación
"pago"

no puede ser comprado
Esto puede ser expresado en forma activa. Traducción Alterna: "no puedes pagarle a él suficiente dinero para cambiar su pensamiento"

no puede ser comprado, aunque
"no puede ser comprado. Esto será cierto aunque"

ofrezcas
"des" o "prometas"

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Chapter 7

1 Hijo mío, guarda mis palabras y guarda mis mandatos dentro de ti. **2** Guarda mis mandatos y vive y guarda mi instrucción como la niña de tus ojos. **3** Amárralos a tus dedos, escríbelos en la tabla de tu corazón. **4** Dile a la sabiduría: "Tú eres mi hermana," y llama al entendimiento tu pariente, **5** a fin de guardarte de la mujer adúltera, de la mujer inmoral con sus suaves palabras. **6** En la ventana de mi casa yo estaba mirando a través del enrejado. **7** Yo miré a las personas ingenuas, y noté entre los hombres jóvenes, a un joven que no tenía entendimiento. **8** Ese hombre joven pasó por la calle cerca de la esquina, y él fue hacia la casa de ella. **9** Era la puesta del sol, en la tarde del día, en el tiempo de la noche y la oscuridad. **10** Allí una mujer lo encuentra, vestida como prostituta, con un corazón falso. **11** Ella era alborotadora y rebelde; sus pies no se quedaron en su casa. **12** Ahora en las calles, en el mercado y en cada esquina ella esperaba para el encuentro. **13** Así que ella lo agarró y lo besó a él, con un rostro fuerte le dijo: **14** "Yo hice mi ofrenda de paz hoy, yo pagué mis votos, **15** así que yo vine para encontrarte, para ansiosamente buscar tu cara y te he encontrado. **16** Yo he tendido mi cama con colchas, linos coloreados de Egipto. **17** Yo he rociado mi cama con mirra, áloes y canela. **18** Ven, vamos a beber nuestro amor hasta la mañana; vamos a tomar un gran placer en actos de amor. **19** Porque mi esposo no está en casa; él se ha ido en un largo viaje. **20** Él tomó una bolsa de dinero con él; volverá en el día de la luna llena." **21** Con mucho hablar ella lo convenció; con sus labios suaves lo engañó. **22** Él fue tras ella repentinamente como un buey al matadero, como un ciervo atrapado en la trampa, **23** hasta que una flecha perforó su hígado. Él era como un pájaro corriendo a su propia trampa. Él no sabía que le costaría su vida. **24** Ahora, hijos míos, escúchenme, presten atención a las palabras de mi boca. **25** Que tu corazón no se desvíe hacia los caminos de ella; no seas extraviado en sus caminos. **26** Ella ha causado que muchas personas caigan heridos; sus víctimas muertas son muchas. **27** Su casa está en los caminos para el Seol; ellos descienden a los cuartos oscuros de la muerte.

Proverbs 7:1

guarda mis palabras
Este acuerdo representa obediencia. Traducción Alterna: "Obedecer mis palabras"

Guarda mis mandatos dentro de ti
Aquí los mandatos de Dios fueron hablados a ellos donde compara los objetos que uno guarda dentro de un almacén. Traducción Alterna: " memoriza mis mandatos "

Guarda mi instrucción
Este acuerdo representa obediencia. Traducción Alterna: " Obedece mis instrucciones " (Ver:)

Como a la niña de tu ojo
La niña de tu ojo es la pupila dentro del ojo, donde la persona normalmente protege la misma de objetos que instantaneamente vuelan sobre su cara. Aquí " la niña de tu ojo " representa los más que una persona valora y protege. Traducción Alterna: " como tu mayor posesión "

Amárralos a tus dedos
Posiblemente significa que 1) que el escritor quería que su hijo grabara ciertos mandatos de Dios en un anillo y los usara, o 2) que el escritor quería que su hijo siempre recordara los mandatos de Dios, como si el siempre usara un anillo específico.

escríbelo en la tabla de tu corazón
Aquí el corazón representa la mente de la persona, y se habla de recordar algo que se hablo como si la persona estuviera escribiendo en una tabla de piedra. Ver como traducir esto en 3:3. Traducción Alterna: " recordar mis mandatos como si fuesen escritos en piedra "

Proverbs 7:4

Dile a la sabiduría, "Tú eres mi hermana
Aquí la sabiduría habla como si fuese una persona. Traducción Alterna: " Valora a la sabiduría como si amaras a tu hermana "

llama al entendimiento tu pariente
Aquí la calidad de entendimiento se habla como si fuera un pariente o conocido. Traducción Alterna: " trata al entendimientos como tu tratarías un pariente "

pariente
"conocido" o "miembro de la familia"

la mujer adúltera
Esto se refiere a cualquier mujer que convive con un hombre sin estar casada. Traducción Alterna: " la mujer con la que no deberías tener nada "

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la mujer inmoral
Esto se refiere a cualquier mujer que no ha sido reconocida (casada) con ningún hombre.

con sus suaves palabras
las palabras destinadas a engañar se mencionan como objetos lisos. Traducción Alterna: " quien dice cosas agradables,pero quiere engañarte "

Proverbs 7:6

enrejado
una verja o reja hecha en madera en forma cuadrada que se cruzan entre si en forma de abertura entre las finas maderas del enrejado.

ingenuo
" no tiene experiencia " " persona inmadura"

Proverbs 7:8

su esquina o su casa
Aquí '' ella " se refiera a cualquier extraña femenina, como se refirió en 7:4. Ella está parada en cierta esquina , esperando ver pasar a un hombre adecuado. Traducción Alterna: " la esquina donde la mujer extraña esta parada "

esquina
Esto se refiere donde dos caminos se encuentran.

puesta del sol
la hora del día cuando se oscurece y se vuelve de noche

Proverbs 7:10

con un corazón falso
Aquí " corazón " representa intenciones o planes. Traducción Alterna: " ella planifica como engañar a alguien "

ella era ruidosa y rebelde
" Ella hablaba en voz alta y actuaba en la manera en que ella deseaba "

sus pies no se quedaron en su casa
La frase " sus pies " representa la mujer. Traducción Alterna : " no es una persona de su casa "

ella espera para la emboscada
Aquí habla de la mujer como si ella estuviera preparando una trampa física a una persona o animal. Además, la idea de atrapar a alguien aquí representa el tratar de convencer a la persona de cometer pecado. Traducción Alterna: " ella espera poner una trampa a alguien " o " ella espera encontrar a alguien con el fin de convencerlo a cometer pecado "

Proverbs 7:13

ella
" Ella " se refiere a la mujer que habla en 7:10.

lo agarró
" lo agarró con fuerza "

con un rostro fuerte
Aquí " fuerte " representa "obstinado, terco". Un "rostro fuerte " significa expresión obstinada o terca en la cara de una persona. Esto implica que la forma de actuar de la mujer es obstinada y demuestra terquedad, donde actúa deliberadamente conociendo que está cometiendo maldad. Traducción Alterna: "con una expressión descarada en su cara "

yo pagué mis votos
representa que la persona promete un sacrificio para Dios. Traducción Alterna: " Yo hice mi sacrificio que hoy prometí a Dios "

buscar tu cara
Aquí " cara" representa la persona y específicamente la persona física. Traducción Alterna: " buscarte " o " encontrarte donde tú estas"

Proverbs 7:16

tendido mi cama con
"dispersado sobre mi cama"

áloes
Un tipo de madera de un árbol que emana un aroma agradable.

canela
Es una especia que se extrae de la corteza del arbol que huele y sabe agradable.

vamos a beber nuestro amor
Aquí los placeres en actos de amor se comparan con una buena bebida. Traducción Alterna: " ven hagamos el amor uno al otro hasta que querramos"

Proverbs 7:19

no está en su casa
" no está en casa "

luna llena
La luna está llena cuando se forma un círculo perfecto, brilla y resplandece.

ella lo convenció
Convencer a alguien hablando ciertas palabras persuasivas con el fin de desviarlo del camino correcto. Traducción Alterna: " ella lo convenció"

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ella... ella... él
La femina es una mujer casada que quiere dormir con "él", un hombre joven.

labios suaves
Aquí " labios " representa lo que dice la persona. Cuando una persona desea expresar palabras sútiles y que son falsas donde se comunican con el propósito de parecer suaves. Traducción Alterna: " lisonjero, palabras engañosas"

ella lo engañó
"ella lo persuadió de que hiciera algo malo" Traducción Alterna: " ella lo convenció para que pecara junto a ella"

Proverbs 7:22

El fue tras ella repentinamente
Esto parece implicar que el joven tomó un corto tiempo para pensar sobre lo que iba hacer. Traducción Alterna: " El decidió rápidamente ir tras ella"

como un buey al matadero... en una trampa
La manera confiada de un joven ingenuo donde practica el adulterio se compara con el camino de tres animales donde desconocen el peligro en que se encuentran o que le esperan.

matadero, matanza
Aquí se refiere a matar a un animal para comer su carne.

ciervo
Traducir este animal como en 5:18.

hasta que una flecha perfora a traves de su hígado
Este pasaje implica que un cazador atrapó al ciervo disparando sus flechas. Traducción Alterna: " hasta que un cazador dispara es la parte más importante"

hígado
Aquí este órgano representa una parte muy importante en en cuerpo del ciervo.

le costaría su vida
Se refiere a la persona que muere como resultado de esto. Traducción Alterna: " lo mataría" o "moriría tan pronto''

Proverbs 7:24

ahora
Esto es un enfoque a prestar atención del autor a sus hijos como conclusión de este pasaje.

Que tu corazón no se desvíe hacia los caminos de ella
Aquí "caminos" significa la vida que una persona escoge para caminar. Esto representa la conducta de la persona, las decisiones que toma en su vida. Traducción Alterna: " Hacer que tu corazón vaya tras el camino de la mujer adúltera" o " Permitir que lo que quieres en tus decisiones sean de acuerdo a lo que desea la mujer adúltera'

tu corazón
Aquí " corazón" representa el deseo de la persona. Traducción Alterna:

no seas extraviado de sus caminos
Significa el consejo anterior. Es una advertencia. Traducción Alterna: " no te desvies hacia sus caminos " (Ver:

Proverbs 7:26

Ella ha causado que muchas personas caigan perforados
Ser perforado por lanzas o flechas representa ser matado o asesinado. Traducción Alterna: "Ella ha causado que muchas personas caigan muertas"

Su casa está en los caminos para el Seol
Aquí "caminos" representa los tipos de comportamientos en los cuales las personas insensatas participan. Seol era el nombre para el mundo de los muertos.

los cuartos oscuros de la muertes
Esta expresión figura a los muertos como que están durmiendo en diferentes habitaciones en el Seol.

en los caminos para el Seol; ellos descienden a los cuartos oscuros de la muerte
Estas dos frases básicamente significan lo mismo y se repiten para enfatizar que las víctimas de la mujer serán destruidas.

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Chapter 8

1 ¿No clama la Sabiduría? El Entendimiento ¿no levanta su voz? **2** En las cimas de los montes al lado de las calles, en los cruces, la Sabiduría ha tomado su posición. **3** Ante las puertas de la entrada a la ciudad, en las entradas a la ciudad, ella clama. **4** "Es a ustedes, gente que yo llamo; mi voz es para los hijos de la humanidad. **5** Ustedes que son ingenuos, aprendan sabiduría; y ustedes que son necios, deben entender. **6** Escuchen, porque hablaré cosas nobles, y cuando mis labios se abran diré cosas rectas. **7** Pues mi boca habla lo que es confiable, y la maldad es detestable a mis labios. **8** Todas las palabras de mi boca son justas; en ellas no hay nada torcido ni engañoso. **9** Todas ellas son rectas para la persona que entiende; mis palabras son honestas para aquellos que encuentran el conocimiento. **10** Adquieran mi instrucción antes que plata; adquieran conocimiento antes que oro puro. **11** Pues la Sabiduría es mejor que las joyas; no hay tesoro igual a ella. **12** Yo, la Sabiduría, vivo con la Prudencia, y Yo poseo conocimiento y discreción. **13** El temor del SEÑOR es odiar el mal. Yo odio el orgullo y la arrogancia, el mal camino, y el discurso perverso. Los odio. **14** Yo tengo buenos consejos y sana sabiduría; yo soy la intuición; la fuerza me pertenece a mí. **15** Por mí los reyes reinan, también los nobles, y todos los que gobiernan justamente. **16** Por mí los príncipes gobiernan, los nobles, y todos los que gobiernan con justicia. **17** Yo amo a aquellos que me aman, y aquellos que me buscan con diligencia me encuentran. **18** Conmigo están las riquezas y el honor, la riqueza duradera y la rectitud. **19** Mi fruto es mejor que el oro, aún que el oro fino; mi producto es mejor que la plata pura. **20** Yo ando en el camino de la rectitud, en medio de los caminos de la justicia. **21** Como resultado, Yo hago que aquellos que me aman hereden riquezas; Yo lleno sus tesoros. **22** El SEÑOR me creó en el principio, el primero de Sus hechos en aquel entonces. **23** Hace mucho tiempo fui hecha, desde el principio, desde los principios de la tierra. **24** Antes de que hubiera océanos, yo fui dada a luz, antes de que hubiera manantiales con abundante agua. **25** Antes de que las montañas se establecieran y antes que los montes, yo nací. **26** Yo nací antes de que el SEÑOR hiciera la tierra o los campos, o tan siquiera el primer polvo en el mundo. **27** Yo estuve ahí cuando Él estableció los cielos, cuando dibujó un círculo en la superficie de las profundidades. **28** Yo estuve allí cuando Él estableció las nubes arriba y cuando los manantiales en las profundidades fueron fijados. **29** Yo estuve allí cuando Él puso Su límite para el mar, para que las aguas no se dispersaran más allá de Su mandato, y cuando fue establecido el límite para los fundamentos de la tierra seca. **30** Yo estuve junto a Él, como un hábil artesano; yo era Su deleite día tras día, siempre regocijándome delante de Él. **31** Yo me alegraba en todo Su mundo, y mi deleite estaba en los hijos de la humanidad. **32** Ahora, hijos míos, escúchenme, pues aquellos que mantienen mis caminos serán bendecidos. **33** Escuchen mi instrucción y sean sabios; no la descuiden. **34** Aquel que me escuche será bendecido. Él estará velando todos los días en mis puertas, esperando junto a los postes de mis puertas. **35** Pues cualquiera que me encuentre, encuentra la vida, y encontrará el favor del SEÑOR. **36** Pero aquel que falle, hiere su propia vida; todos los que me odian, aman la muerte."

Proverbs 8:1

Información General:
En el capítulo 8, se habla de la sabisduría como una mujer que enseña a las personas cómo ser sabios.

Información General
Muchos versículos en el capítulo 8 tienen paralelismo.

¿No clama la Sabiduría?
Esta pregunta es usada para recordarle a los lectores de algo que ellos ya deberían saber. Traducción alterna: "La Sabiduría clama"

¿No clama la Sabiduría?
Aquí la sabiduría es imaginada como una mujer. Si tu lenguaje no permite este tipo de metáfora, otras posibles traducciones son: 1) "¿No es la sabiduría como una mujer que clama?" 2) "¿No es una mujer llamada Sabiduría la que clama?"

El Entendimiento ¿no levanta su voz?
Aquí "Entendimiento" significa lo mismo que "Sabiduría".

las puertas de la entrada a la ciudad
En tiempos antiguos, las ciudades usualmente tenían muros externos con puertas en ellos.

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ella clama
Esto continúa refiriéndose a la Sabiduría, personificada como una mujer.

Proverbs 8:4

Información General:
La Sabiduría le habla a las personas en los versículos 4-36.

mi voz es para los hijos de la humanidad
Aquí "voz" representa a las palabras que son habladas. Traducción alterna: "mis palabras son los hijos de la humanidad"

los hijos de la humanidad
Esto es una metonimia representando a todos los seres humanos.Traducción Alterna: "todas las personas"

ingenuos
"sin experiencia, inmaduro"

aprendan sabiduría
La palabra abstracta "sabiduría" se refiere a lo que una persona sabia cree y a la manera en la cual él actúa. Traducción Alterna: "aprendan cómo una persona sabia actúa" o "aprendan lo que significa ser sabio"

deben conseguir una mente comprensiva
Se habla de entender cosas como si estuviera obteniendo una mente que pudiera entender. Traducción Alterna: "ustedes deben comenzar a entender cosas con su mente"

Proverbs 8:6

cuando mis labios se abran
Aquí "labios" representan la boca de una persona, por la cual él habla. Traducción alterna: "cuando yo baro mi boca para hablar"

rectas
"apropiadas" o "justas"

mi boca habla
Aquí "boca" representa a una persona que habla. Traducción alterna: "Yo hablo"

lo que es confiable
"lo que las personas deberían creer"

la maldad es detestable a mis labios
Aquí "labios" representa a una persona que está hablando. Traducción alterna: "la maldad me es detestable para mí" o "decir cosas malvadas deberían ser detestables para mí"

la maldad
Aquí el sustantivo abstracto "maldad" representa un discurso malvado.

Proverbs 8:8

las palabras de mi boca
Aquí "palabras" representa un mensaje o enseñanza. También, "boca" representa a la persona que está hablando. Traducción alterna: "Las cosas que Yo enseño"

torcido
"falso"

recta
"honesta y clara"

mis palabras son honestas para aquellos que encuentran el conocimiento
Esto probablemente significa que aquellos que encuentran conocimiento entenderán fácilmente que las palabras del que habla son rectas. Aquí "palabras" representan un mensaje o enseñanza. Traducción Alterna: "aquellos que saben lo que es correcto y lo que es incorrecto, consideran que lo que Yo enseño es correcto"

honestas
"rectas"

Proverbs 8:10

Adquieran mi instrucción antes que plata
"Ustedes deberían intentarlo más para entender mis instrucciones en lugar de adquirir plata"

Pues la Sabiduría es mejor que las joyas; no hay tesoro igual a ella
Aquí Sabiduría, personificada como una mujer, no está hablando. Sin embargo, es posible hacer a la Sabiduría la que está hablando aquí también. Traducción alterna: "Pues Yo, Sabiduría, soy mejor que las joyas; ningún tesoro me iguala a mí"

Proverbs 8:12

Yo, la Sabiduría, vivo con la Prudencia
Prudencia también es representada aquí como una persona.

Prudencia
''cautela'' o ''buen juicio''

Yo poseo conocimiento y discreción
Las ideas abstractas ''conocimiento'' y discreción'' pueden ser expresadas en otras maneras. Traducción alterna: ''Estoy bien informado y discreto "o" Sé muchas cosas y tengo cuidado "

discreción
tener cuidado de lo que decimos y hacemos; ser cautelosos de no causar dolor o lastimar a otros

discurso perverso
''charla malvada"

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perverso
apartado de lo que es correcto

Proverbs 8:14

buenos consejos
''sugerencias sabias''

consejos
consejo dado para ayudar a alguien

sana
buena, de confianza

yo soy la intuición
Aquí la Sabiduría se habla como si ella fuera perspicacia. Traducción alterna: ''Tengo una visión''

nobles
Nobles, destacados miembros de importantes familias de la nación

Proverbs 8:17

amor
Esto se refiere al amor hacia un hermano, amigo o miembro familiar. Esto es amor natural de los humanos entre amigos o familiares.

diligencia
con cuidado y esfuerzo continuo

Conmigo están las riquezas y el honor
''Tengo riquezas y honor''

la riqueza duradera y la rectitud
Esto explica lo que significa ''la riqueza y el honor''. Esto se puede hacer claro con una oración de enlace ''por tanto''. Traducción alterna: ''por lo tanto, daré riqueza duradera y justicia a los que me encuentren"

rectitud
''la abilidad de vivir en una manera correcta''

Proverbs 8:19

Mi fruto
lo que la sabiduría produce o causa

mi producto
el beneficio o la ganancia que la sabiduría causa

Yo ando en el camino de la rectitud
Vivir de la manera correcta es como caminar en el camino correcto. Traducción Alterna: "Vivo bien" o "Hago lo correcto"

en medio de los caminos de la justicia
Esto dice más de lo que se entiende por "el camino de la justicia". Traducción alterna: "Hago lo que es perfectamente justo" o "Sólo hago lo que es justo"

tesoros
Almacenes para cosas valiosas. Se habla de sabiduría como una mujer que llena los almacenes de sus seguidores con cosas valiosas.

Proverbs 8:22

el primero de Sus hechos en aquel entonces
"Yo fui de las primeras cosas que Él creó en aquel entonces''

Hace mucho tiempo
Mucho tiempo atrás

mucho tiempo
La palabra "tiempo" se refiere a un período general de tiempo extendido.

fui hecha
Esto se puede poner en forma activa. Traducción alterna: ''Dios me hizo"

desde los principios de la tierra
La idea de principios se puede traducir en una forma menos abstracta. Traducción alterna: ''de cuando Dios hizo la tierra"

Proverbs 8:24

Información General
La sabiduría continua hablando.

Antes de que las montañas se establecieran
''Antes que las bases de las montañas fueron puestas en su lugar.'' Esto también se puede expresar en forma activa. Traducción alterna: ''Antes que Dios hiciera las fundaciones de las montañas y las pusiera en sus lugares propios''

Proverbs 8:26

Yo nací...Yo estuve ahí
Esta es la sabiduría hablando de ella misma.

nací
''Yo estaba viva''

estableció
Establecer algo es llevar a cabo sobre una base estable. Traducción alterna: "creado" o "hecho"

cuando dibujó un círculo en la superficie de las profundidades
Esto se refiere a establecer un límite en cuanto a lo que una persona en un barco en el mar puede ver a su alrededor. Traducción alterna: "cuando marcó en la superficie del océano qué tan lejos puede ver una persona en el mar en todas las direcciones"

las profundidades
''el océano''

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Proverbs 8:28

Información General
La Sabiduría continua hablando.

estableció
traído a ser permanente

cuando los manantiales en las profundidades fueron fijados
Esto se puede poner en forma activa: Traducción alterna: ''cuando Dios arregló los manantiales en lo profundo''

los manatiales en las profundidades
Los antiguos hebreos pensaban que el océano tenía su agua de manantiales en el fondo del mar.

cuando Él puso Su límite para el mar
''cuando creó las costas para los océanos''. El "límite para el mar" dividió los océanos de la tierra seca.

cuando fue establecido el límite para los fundamentos de la tierra seca
La palabra hebrea para ''tierra'' a menudo significa ''terreno''.

cuando fue establecido el límite para los fundamentos de la tierra seca.
Esto se puede poner en forma activa. Traducción alterna: ''cuando Dios establece los límites de las fundaciones de la tierra''

Proverbs 8:30

Yo estuve junto a Él
Esta es todavía la Sabiduría hablando. La Sabiduría ahora dice que ella estaba justo al lado del SEÑOR, implicando que ella era su asistante en la creación del mundo.

hábil artesano
Esta es una persona que ha entrenado durante años para hacer cosas útiles muy bien, como muebles o casas.

deleite
''fuente de energía'' o ''razón para estar feliz''

día tras día
Esta es una manera de expresar la idea de una acción habitual o una condición continua.
Traducción alterna: ''continuamente'' o ''todo el tiempo''

en todo Su mundo
''todo el mundo que Él creó'' (UDB) o ''todo lo que Él creó''

los hijos de la humanidad
Esto se refiere a los seres humanos en general. Traducción alterna: ''las personas que Él trajó a la existencia'' (UDB)

Proverbs 8:32

Ahora
Esto es para enfocar la atención de los niños a la conclusión de esta enseñanza.

escúchenme
Esto todavía es la Sabiduría hablando de ella misma.

pues aquellos que mantienen mis caminos
Aquí ''mis caminos'' representa el comportamiento de la Sabiduría. Traducción alterna: ''aquellos que hacen lo que Yo enseño'' o ''las personas que siguen mi ejemplo''

no la descuiden
''no ignore'' Traducción alterna: ''asegúrate de ponerle atención'' o ''asegúrate de seguir''

velando todos los días en mis puertas, esperando junto a los postes de mis puertas
Estas dos frases básicamente significan lo mismo. La Sabiduría se describe como tener un hogar; los posibles significados de "observar" son 1) una persona sabia espera fuera de la casa de la sabiduría en la mañana para servirla, o 2) una persona sabia espera fuera de la casa de la sabiduría para que ella venga y le enseñe.

Proverbs 8:35

me encuentre...encuentre...me odian
Esta es todavía la Sabiduría hablando de ella misma.

aquel que falle
El pensamiento completo es, ''aquel que falle en encontrarme''

su propia vida
Aquí ''vida'' representa a la misma persona.

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Chapter 9

1 La sabiduría ha construído su propia casa; ella ha labrado siete pilares de las rocas. **2** Ella ha sacrificado sus animales; ella ha mezclado su vino; y ella ha preparado su mesa. **3** Ella ha envíado a sus siervas; ella llama desde de los puntos altos de la ciudad, **4** "¿Quién es ingenuo? ¡Deja que se desvíe aquí!" A aquel que le falte buen sentido ella le habla. **5** "Ven, come mi alimento y toma el vino que yo he mezclado. **6** Deja tus acciones ingenuas y vive; anda en el camino del entendimiento. **7** Quien disciplina a un burlador recibe abuso, y quien reprende a una persona malvada recibe insultos. **8** No reprendas a un burlador, o él te odiará; reprende a un hombre sabio, y él te amará. **9** Dale a una persona sabia, y él se volverá más sabio; enseña a una persona justa, y él añadirá a su aprendizaje. **10** El temor del SEÑOR es el principio de la sabiduría, y el conocimiento del Santo es entendimiento. **11** Porque a través de mí tus días serán multiplicados, y años de vida te serán añadidos. **12** Si tú eres sabio, tú eres sabio para tí mismo, y si tú te burlas, lo pagarás tu mismo." **13** La mujer insensata es ignorante; ella no tiene instrucción y no sabe nada. **14** Ella se sienta en la puerta de su casa, en una silla en los lugares altos del pueblo. **15** Ella llama aquellos que pasan por las calles, a personas caminando recto en su camino. **16** "Deja que cualquiera que sea ingenuo venga aquí," ella le dice a los que no tienen entendimiento. **17** "Las aguas robadas son dulces y el pan del secreto es delicioso." **18** Pero él no sabe que la muerte está ahí, que sus invitados están en las profundidades del Seol.

Proverbs 9:1

Información General
Estos versículos comienzan una parábola en la cual se presenta a la sabiduría como una mujer que está dándole buen consejo a las personas.

Sabiduría
El escritor habla acerca de la sabiduría como si fuese una mujer que construyó su casa.

pilares
Esto se refiere a una estructura vertical grande que era usada para sostener un techo o cualquier otra parte de un edificio.

Ella ha sacrificado sus animales
Esto se refiere a los animales cuya carne se comerá en la cena que "sabiduría" ofrecerá. Traducción Alterna: "ella ha matado animales obtener su carne en la cena"

mezclado su vino
En la antigua Israel, las personas con frecuencia mezclaban el vino con agua. Traducción Alterna: "preparó su vino al mezclarlo con agua"

Proverbs 9:3

Información General
Estos versículos comienzan a dar un mensaje por parte de "sabiduría", que es personificada como una mujer.

invitaciones
Estas invitaciones eran, ya sea mensajes verbales que las criadas debían recitar o cartas escritas dirigidas hacia las personas a quienes "Sabiduría" quería invitar.

sus siervas
Mujeres jóvenes o niñas al servicio de una mujer adulta respetada, como lo es "Sabiduría".

ella llama
"ella proclama" o "ella convoca". Traducción Alterna: "ella recita a todo volumen su invitación"

los puntos altos de la ciudad
La invitación es gritada desde los puntos más altos para que todas las personas la escuchen mejor.

¿Quién es ingenuo?... A quien le falte buen sentido
Estas dos frases describen al mismo grupo de personas, aquellos que necesitan más sabiduría en sus vidas. Aquí, la pregunta es dirigida a tales personas. Traducción Alterna: "Cualquiera que sea ingenuo... A cualquier que le falte buen sentido"

ingenuo
"inexperto" o "inmaduro"

vengan aquí
"dejen su camino y vengan a mi casa"

Proverbs 9:5

Información General
Estos versículos continúan el mensaje de "Sabiduría".

Vegan...coman...tomen...dejen...vivan...anden
"Sabiduría" se está dirigiendo a muchas personas al mismo tiempo.

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el vino que yo he mezclado
En la antigua Israel, las personas con frecuencia mezclaban el vino con agua. Traducción Alterna: "preparó su vino al mezclarlo con agua"

dejen sus acciones ingenuas
Aquí, se habla de las "acciones ingenuas" como si fuese un lugar del cual una persona se puede ir o puede dejar. Traducción Alterna: "su comportamiento ingenuo"

ingenuas
"inmaduras"

el camino del entendimiento
Aquí, se habla del proceso de entender a "Sabiduría" como si fuese un camino el cual una persona puede seguir. Traducción Alterna: "la manera de vivir que una persona tiene"

Proverbs 9:7

Información General
Estos versículos continúan el mensaje de "Sabiduría".

Quien disciplina...quien reprende
Estas dos frases dicen básicamente lo mismo.

un burlador
Alguien que habitualmente se burla de las personas. Traducción Alterna: "alguien que dice cosas insultantes acerca de las personas" (UDB) o "alguien que le gusta hacer que otros queden mal"

abuso
el acto de tratar al alguien injustamente

reprende
corrige

Dale a una persona sabia... enseña a una persona justa
Estas dos frases dicen básicamente lo mismo.

Dale...enseña
Estas dos órdenes en realidad representan verbos condicionales. Traducción Alterna: "Si le das...si enseñas"

Dale a una persona sabia
Esto se refiere a darle instrucción a una persona sabia.

Proverbs 9:10

Información General
Estos versículos terminan el mensaje de "Sabiduría".

El temor del SEÑOR
Ver cómo se tradujo esta frase en Proverbios 1:7

a través de mí tus días serán multiplicados
"yo multiplicará tus días" o "yo causaré que tú vivas muchos días más"

a través de mí
Aquí, la sabiduría, personificada como una mujer, continúa hablando.

tus días serán multiplicados, y años de vida te serán añadidos
Estos dos frases significan básicamente lo mismo y se usan para enfatizar los grandes beneficios que tiene la sabiduría.

años de vida te serán añadidos
Sabiduría habla de los años de vida como si fuesen objetos físicos. Esto puede ser expresado en forma activa. Traducción Altenra: "yo te añadiré años de vida" o "yo permitiré que vivas más tiempo"

Si tú eres sabio...si tú te burlas
Estas dos expresiones parecen significar que las personas sabias toman ventaja para sí mismos a causa de la sabiduría y que los que se burlan sufren a causa de su comportamiento.

lo llevarás tú mismo
Se habla de las consecuencias del mal comportamiento como si fuesen cargas pesadas que uno tiene que cargar sobre su espalda.

Proverbs 9:13

Información General
Estos versículos comienzan a describir la ignorancia, la cual se personifica como una mujer.

La mujer insensata es ignorante
Es posible traducir "ignorante" como una descripción. Traducción Alterna: "una mujer que es ignorante".

ella no tiene instrucción y no sabe nada
Ambas expresiones significan básicamente lo mismo y se repiten para demostrar cuán inútil es la mujer. Traducción Alterna: "ella no sabe nada en lo absoluto"

ella no tiene instrucción
Traducción Alterna: "ella no ha aprendido de la experiencia" o "ella es joven e ingenua"

caminando recto en su camino
Esto parece ser una expresión idiomática de "pensar solamente en sus propios asuntos" o "preocuparse por sus propios asuntos"

Proverbs 9:16

ingenuo
"inexperto" o "inmaduro"

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venga aquí
"deje sus caminos y venga aquí"

ella le dice
"Ella" se refiere a la mujer insensata que se introdujo en Proverbios 9:13.

a los que no tienen sentido
"aquellos que no tienen sabiduría" o "aquellos que no son sabios"

Las aguas robadas son dulces, y el pan del secreto es delicioso
La mujer insensata habla del pan y agua robada como algo "delicioso" para decirle a los hombres que si ellos se acuestan con ella, ellos tendrán placer. Esto se puede expresar claramente en una figura literaria conocida como símil. "Puede disfrutarme mientras disfrutas del pan y el agua que has robado"

que la muerte está ahí
"que los hombres que han ido donde ella ahora están muertos"

en las profundidades del Seol
"Seol" se refiere al mundo de los muertos. (Ver la UDB)

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Chapter 10

1 Los proverbios de Salomón. Un hijo sabio hace que su padre se alegre, pero un hijo necio trae dolor a su madre. **2** Los tesoros acumulados por la maldad no tienen valor, pero hacer lo correcto te cuida de la muerte. **3** El SEÑOR no deja que el alma de los justos pase hambre, pero Él frustra los antojos del malvado. **4** Una mano perezosa hace que una persona sea pobre, pero la mano de la persona diligente gana riquezas. **5** Un hijo sabio cultiva durante el verano, pero es vergonzoso para él dormir durante la cosecha. **6** Los regalos de Dios están sobre la cabeza de la persona justa, pero la boca de los malvados cubre la violencia. **7** La persona justa hace feliz a aquellos que lo recuerdan, pero el nombre del malvado se pudrirá. **8** Aquellos que son sensibles aceptan órdenes, pero un necio y hablador se arruinará. **9** Aquel que camina en integridad, camina en seguridad, pero aquel que hace sus caminos torcidos, él será encontrado. **10** Aquel que guiña el ojo causa dolor, pero un necio y hablador será derribado. **11** La boca de la persona justa es una fuente de agua de vida, pero la boca de los malvados será cubierta de violencia. **12** El odio agita los conflictos, pero el amor cubre todas las ofensas. **13** La sabiduría se encuentra en los labios de una persona de discernimiento, pero la vara es para la espalda de una persona que no tiene entendimiento. **14** Los hombres sabios acumulan conocimiento, pero la boca de un necio lleva a la destrucción. **15** La riqueza de un hombre rico es su ciudad fortificada, la pobreza del pobre es su destrucción. **16** La paga de la persona justa lleva a la vida; la paga de los malvados los guía a pecar. **17** Hay un sendero a la vida para el que siga la discplina, pero el que rechaza la corrección es desviado. **18** Cualquiera que oculte el odio tiene labios mentirosos, y cualquiera que esparce calumnias es un necio. **19** Cuando hay muchas palabras, la transgresión no falta, pero aquel que es cuidadoso en lo que dice, es sabio. **20** La lengua de la persona justa es plata pura; hay poco valor en el corazón del malvado. **21** Los labios de la persona justa alimentan a muchos, pero los necios mueren por su falta de entendimiento. **22** Los buenos regalos del SEÑOR traen riqueza y Él no añade dolor a ella. **23** La maldad es un juego que el necio juega, pero la sabiduría es un placer para el hombre de entendimiento. **24** El temor de la persona malvada lo dominará, pero el deseo de la persona justa será concedido. **25** Los malvados son como una tormenta que pasa, y ya no están, pero la persona justa permanece para siempre. **26** Como vinagre en los dientes y humo en los ojos, así es el haragán para aquellos que lo envían. **27** El temor del SEÑOR prolonga la vida, pero los años del malvado serán cortos. **28** La esperanza de la gente justa es su alegría, pero los años de la gente malvada serán cortos. **29** El camino del SEÑOR protege a aquellos que tienen integridad, pero es destrucción para el malvado. **30** La persona justa jamás será derribada, pero el malvado no se quedará en la tierra. **31** De la boca de la persona justa sale el fruto de la sabiduría, pero la lengua perversa será cortada. **32** Los labios de la persona justa saben lo que es aceptable, pero la boca del malvado, habla perversidades.

Proverbs 10:1

Información General
Muchos versículos en el Capítulo 10 son paralelismos contrastantes

Los proverbios de Salomón
Después de la introducción de los Capítulos 1-9, el Capítulo 10 empieza la colección de los proverbios; refranes cortos que enseñan sabiduria.

acumulado
adquirido a través del tiempo

El SEÑOR no deja que el alma de los justos pase hambre
Aquí "alma" se refiere a la persona. Esto puede asegurarse de manera positiva. AT: "Jehová no dejará padecer hambre al justo"

Proverbs 10:4

Una mano perezosa
"Mano" representa la fuerza y habilidad de una persona. AT: "Una persona no dispuesta a trabajar"

mano del diligente
"Mano" representa la fuerza y habilidad de una persona. AT: "persona que trabaja duro"

Proverbs 10:6

están sobre la cabeza
"cabeza" representa a toda la persona. AT: "son dados a"

boca de los malvados
"boca" representa lo que la persona dice. AT: "palabras que los impios"

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cubre
esconde la verdad

nombre
"nombre" representa la reputación de una persona. AT: "memoria"

Proverbs 10:8

Destruirá
"ser destruido" o "volverse inútil"

torcido
no recto; deforme; deshonesto; engañoso

Proverbs 10:10

Aquel que guiña el ojo
"Guiñar el ojo" representa un signo secreto que se refiere a ser cruel con alguien más. AT: "El que hacé una señal con un gesto"

será derribado
Se habla de una persona en ruinas como que hubiera sido derribada. AT: "otros lo arruinarán"

La boca de la persona justa
"Las palabras de la persona justa"

es una fuente de vida
Se habla de esta persona como si preservará animales o personas vivas, como lo haría un manantial de agua en una tierra seca.

la boca de los malvadados
"boca" representa lo que una persona dice. AT: "las palabras de una persona malvada"

la boca de los malvados cubre la violencia
Esto es, la persona malvada aparenta decir cosas inofensivas, pero planea cosas violentas en contra de otras personas.

Proverbs 10:12

el amor cubre todo
Los actos de amor como una persona que calma los problemas entre las personas en lugar de agitarlo.

en los labios de una persona de discernimiento
"Labios" representa lo que una persona dice. AT: "en lo que una persona sencible dice"

la vara es para la espalda
"Vara" representa un castigo físico y fuerte y "en la espalda" representa a la persona que recibe el castigo. AT: "una persona que no tiene sentido necesita un castigo fuerte".

Proverbs 10:14

la boca de un tonto
"Boca" representa lo que una persona dice. AT: "Las palabras de una persona tonta"

su ciudad fortificada
Esto representa riqueza como un lugar seguro. AT: "su seguridad"

Proverbs 10:16

El salario... la paga
Estos términos normalmente se refieren al dinero que los trabajadores gana. aquí ellos representan los resultados de ya sea hacer lo correcto o hacer lo incorrecto.

Hay un camino a la vida para todos los que siguen la disciplina
"La persona que obedece la instrución sabia va a tener una larga y feliz vida"

pero el que rechaza la corrección es desviado
"pero el que no obedezca la instrucción sabia no tendrá una buena vida"

Proverbs 10:18

tiene labios mentirosos
"Labios" representa lo que una persona dice: AT: Decir mentiras"

transgresión no falta
"hay mucho pecado"

Proverbs 10:20

La lengua de una persona justa
"Lengua" representa lo que una persona dice. AT: "Lo que sea que una persona justa diga"

es pura plata
"Plata" representa dichos valiosos. AT "es extremadamente valioso"

Los labios del justo
"Labios" representa lo que una persona dice. AT: "Los dichos de un hombre justo"

nutrir
Ocasionar que se desarrollen o crezcan más fuertes

Proverbs 10:22

Maldad es un juego que el tonto juega
Un juego es una actividad que las personas hacen por placer. AT: "Tontos encuentran placer en la maldad"

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Proverbs 10:24

dominar
dominar a alguien

Los malvados son como la tormenta
Justo como una tormenta viene y barre todo a su alrededor, tambien las personas malvadadas van a desaparecer.

es una fundación que dura para siempre
"Fundación" representa la base o el comienzo de algo sobre lo que las personas construyen. AT: "es un inicio de algo que dura por siempre"

Proverbs 10:26

Como vinadre en los dientes y humo en los ojos, así es el haragán para aquellos que lo envian
"Vinagre" y "humo" representan cosas que lastiman los dientes y ojos de una persona. AT: "Enviar a una persona perezosa a completar una tarea es irritante y desagradable"

vinagre
un líquido acido utiliado para darle sabor o preservar comida.

los años de los malvados
"Años" representan el tiempo de vida de una persona. AT: "La vida de una persona mala"

Proverbs 10:28

los años de la gente malvada
Aquí "años" representa el tiempo de vida de una persona. AT: "La vida de una persona mala" (Ver:"

jamás sera derribada
Esto puede interpretarse como activo y positivo: AT: "será seguro"

Proverbs 10:31

Fuera de la boca de la persona justa
"Boca" representa loo que una persona dice. AT: "de las palabras de un hombre recto"

la lengua perversa será cortada
"Lengua" representa lo que una persona dice. AT: "Dios cerrará las bocas de las personas que dicen lo que es falso"

los labios de la persona justa saben lo que es aceptable
"Labios" representan lo que una persona dice. AT: la persona justa sabe como hablar lo que es aceptable"

boca del malvado
"Boca" representa lo que una persona dice. AT: "las palabras de los malvados"

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Chapter 11

1 El SEÑOR odia las balanzas que no son precisas, pero se deleita en los pesos exactos. **2** Cuando llega el orgullo, entonces viene la desgracia, pero con la humildad viene la sabiduría. **3** La integridad de los justos los guía, pero los caminos torcidos de los traicioneros los destruyen. **4** La riqueza no tiene valor en el día de la ira, pero hacer el bien te guarda de la muerte. **5** La conducta recta de los libres de culpa hace su camino recto, pero los malvados caerán a causa de su propia maldad. **6** La conducta recta de aquellos que complacen a Dios los mantiene a salvo, pero los traicioneros son atrapados por sus antojos. **7** Cuando muere un hombre malvado, su esperanza perece y la esperanza que estaba en su fuerza viene a ser nada. **8** La persona justa se mantiene lejos de los problemas y estos en su lugar vienen sobre los malvados. **9** Con su boca, la persona que no tiene a Dios destruye a su vecino, pero a través del conocimiento los justos están a salvo. **10** Cuando los justos prosperan, la ciudad se regocija; cuando el malvado perece, allí hay gritos de gozo. **11** A través de las buenas dádivas de aquellos que agradan a Dios, la ciudad se engrandece; por la boca de los malvados la ciudad es derribada. **12** El hombre que siente desprecio por su amigo no tiene entendimiento, pero un hombre de entendimiento guarda silencio. **13** Cualquiera que anda calumniando revela secretos, pero la persona fiel mantiene el asunto sin revelar. **14** Donde no hay una dirección sabia, la nación cae, pero la victoria viene por consultar a muchos consejeros. **15** Cualquier que garantiza un préstamo a un extraño seguramente sufrirá daño, pero aquel que odia dar una promesa de ese tipo está a salvo. **16** Una mujer afable recibe honor, pero la gente cruel se aferra a la riqueza. **17** La persona amable se beneficia a sí misma, pero aquel que es cruel se hiere a sí mismo. **18** El malvado miente para obtener su salario, pero aquel que siembra lo que es correcto, cosecha el salario de la verdad. **19** Una persona honesta que hace lo que es correcto vivirá, pero aquel que persigue la maldad morirá. **20** El SEÑOR odia a aquellos cuyos corazones son perversos, pero Él se deleita en aquellos cuyos caminos son irreprochables. **21** Estén seguros de esto, el malvado no se irá sin castigo, pero los descendientes de los justos estarán a salvo. **22** Como un anillo de oro en el hocico de un puerco es una mujer hermosa sin discreción. **23** Los deseos de los justos resultan en bien, pero los malvados solo pueden esperar por la ira. **24** Hay uno que siembra semilla, él acumulará aún más; otro no sembró, él se empobrecerá. **25** La persona generosa prosperará y aquel que da agua a otros tendrá agua para sí mismo. **26** La gente maldice al hombre que se rehusa a vender grano, pero las buenas dádivas coronan la cabeza de aquel que lo vende. **27** Aquel que diligentemente busca el bien también está buscando favor, pero aquel que busca lo malo, lo encontrará. **28** Aquellos que confían en sus riquezas caerán, pero como las hojas, los justos florecerán. **29** Aquel que trae problemas sobre su propia casa heredará el viento y el necio será siervo del sabio de corazón. **30** El justo será como un árbol de la vida, pero la violencia quita vidas. **31** ¡Mirad! El justo recibe lo que merece; cuanto más el malvado y el pecador.

Proverbs 11:1

Información General:
Muchos versículos en el Capítulo 11 son paralelismos contrastantes

Jehová odia las balanzas que no son precisas
Las "escalas" representan la medición precisa en la negociación. AT: "Dios odia las escalas engañosas" o "Dios odia cuando las personas son engañosas"

pero se deleita en los pesos precisos
"El peso preciso" representa la precisión en la negociación. AT: "pero se deleita de manera honesta" o "pero se siente feliz cuando la gente es honesta"

Proverbs 11:3

el traicionero
Este adjetivo nominal puede ser tomado como un adjetivo. AT: "gente traicionera" o "aquellos que son traicioneros"

La riqueza pierde valor en el día de la ira
El "día de la ira" representa un evento específico, como el "día de Jehová" o el "día del juicio" o "los últimos días". AT: "La riqueza de una persona no le hará ningún bien cuando Dios venga a juzgar".

Proverbs 11:5

hace su camino recto
"tiene dirección clara"

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Los malvados ... los traicioneros
Estos adjetivos nominales pueden ser tomados como adjetivos. AT: "los que son malvados ... los que son traicioneros"

los traicioneros son atrapados por sus deseos
"aquellos que son malvados son capturados por sus pasiones"

traicionero
listo para traicionar la confianza; traidor; engañoso

Proverbs 11:7

la esperanza que estaba en su fuerza
"la confianza que el tenía en su propio poder"

viene a ser nada
"Desaparece"

La persona justa se mantiene lejos de los problemas
Esto se puede afirmar en forma activa. AT: "Dios evita los problemas a la persona que hace lo correcto"

viene
"problemas vienen"

Proverbs 11:9

Con su boca, las personas sin Dios
"Boca" representa lo que una persona dice. AT: "Las palabras de las personas sin Dios"

la ciudad se engrandece
"Ciudad" representa a la comunidad o grupo de personas. AT: "el grupo de personas prospera" o "la comunidad se vuelve próspera"

por la boca de los malvados
"Boca" representa lo que dice una persona. AT: "las palabras de las personas malvadas"

Proverbs 11:12

mantener el asunto cubierto
"Cubierto" representa mantener las cosas ocultas tanto como sea posible. AT: "no dice" o "no habla sobre el asunto"

Proverbs 11:14

consejero
los que dan recomendaciones como guía de acción; consejeros

Proverbs 11:15

el que odia dar
"quien se rehusa a dar"

gente cruel
gente sin piedad o compasión; gente cruel

aferra a la riqueza
"son codiciosos por la riqueza"

Proverbs 11:17

aquel que
"una persona que"

siembra lo que es correcto
"Sembrar" representa extenderse para ganar más. AT: "extiende lo que es correcto"

cosecha el salario de la verdad
"Recoger" representa adquirir o reunir en "AT:" seguramente será recompensado "

Proverbs 11:19

aquel que
"la persona que"

persigue la maldad
"Persigue al mal" o "busca hacer el mal"

cuyos corazones son perversos
"Corazón" representa los sentimientos, actitudes y motivaciones de una persona. AT: "que tienen pensamientos perversos"

Proverbs 11:21

no se quedaren sin castigo
"será castigado"

Como un anillo de oro ... sin discreción
Una hermosa mujer sin discreción se compara con un anillo de oro inútil e inadecuado en la nariz de un cerdo.

sin discreción
"sin sentido común" o "quien es tonto"

Proverbs 11:23

uno que siembra semilla
"Sembrar semilla" representa prepararse para el futuro. AT: "una persona que se prepara para el futuro"

acumulará aún más
"va a ganar aún más"

no siembra
"Sembrar" representa la preparación para un resultado. AT: "no se prepara"

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Proverbs 11:25

prosperará
"ganará aún más"

aquel que
"la persona generosa que" o "cualquiera que"

el hombre que se rehusa a vender
Esto describe a la persona que acumula su riqueza en lugar de ayudar a los necesitados.

buenas dádivas coronan la cabeza de aquel que lo vende
"Corona" representa la recompensa o premio para la persona que está dispuesta a vender grano. AT: "los buenos regalos se le dan como una corona de honor a quien lo vende" o "la persona que lo vende es honrada con muchas bendiciones"

Proverbs 11:27

Aquel que diligentemente busca
El que busca con cuidado y esfuerzo continuo.

caerán
Este es un idioma. Aquí la "caída" representa la destrucción o el fracaso. AT: "será destruido" o "espera un mal futuro"

como las hojas, los justos florecerán
"Hoja" representa crecimiento y prosperidad. AT: "las personas justas prosperarán de la misma manera que crece una hoja verde saludable"

los justos florecerán
Esto significa que los justos prosperarán o prosperarán.

Proverbs 11:29

heredará el viento
El "viento" es algo que no puede ser captado. AT: "no heredar nada".

Proverbs 11:30

El justo será como un árbol de la vida
Una persona que hace lo correcto es comparada con un árbol que produce vida como su fruto. AT: "Los que hacen lo correcto traerán la vida a sí mismos y a los demás"

árbol de vida
Traducir esto como en 3:17

cuanto más
más aún

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Chapter 12

1 Cualquiera que ame la disciplina ama el conocimiento, pero el que odia la corrección es torpe. **2** El SEÑOR da favor al buen hombre, pero él condena a un hombre que hace planes malvados. **3** Una persona no puede ser establecerse en la maldad, pero la gente justa no puede ser arrancada. **4** Una esposa valiosa es la corona de su esposo, pero aquella que trae vergüenza es como una enfermedad que seca los huesos. **5** Los planes de los rectos son justos, pero el consejo del malvado es engañoso. **6** Las palabras de las personas malvadas son una emboscada esperando por una oportunidad para matar, pero las palabras del noble lo mantienen seguro. **7** Las personas malvadas son descartadas y desaparecen, pero la casa de la persona justa permanecerá. **8** Una persona es alabada por la cantidad de sabiduría que tiene, pero aquel que toma decisiones perversas es despreciado. **9** Mejor es tener una posición no importante, siendo solo un servidor, que presumir de su importancia, pero no tener comida. **10** La persona justa se ocupa de las necesidades de su animal, pero el malvado sin compasión es cruel. **11** Aquel que trabaja su tierra tendrá suficiente comida, pero cualquiera que persiga proyectos inútiles no tiene entendimiento. **12** La persona malvada desea lo que el hombre malo ha robado de otros, pero el fruto de las personas justas viene de ellos mismos. **13** Una persona malvada está atrapada por su hablar malvado, pero la persona justa escapa de los problemas. **14** Del fruto de sus palabras una persona está llena de buenas cosas, así como el trabajo de sus manos lo recompensa. **15** El camino de un necio está en sus propios ojos, pero un hombre sabio escucha el consejo. **16** Un necio muestra su enojo enseguida, pero uno que ignora un insulto es prudente. **17** Aquel que habla verdad dice lo que es correcto, pero un testigo falso dice mentiras. **18** Las palabras de uno que habla descuidadamente son como golpes de una espada, pero la lengua del sabio trae sanidad. **19** Labios veraces duran para siempre, pero una lengua mentirosa es solo por un momento. **20** Hay engaño en los corazones de aquellos que planifican hacer mal, pero gozo viene a los consejeros de paz. **21** Ningún mal viene a la persona justa, pero las personas malvadas son llenas de dificultades. **22** El SEÑOR odia los labios mentirosos, pero aquellos que viven fielmente son Su delicia. **23** Un hombre prudente oculta su conocimiento, pero el corazón del necio grita su necedad. **24** La mano del diligente gobernará, pero el vago será puesto a labor forzada. **25** La ansiedad en el corazón de una persona lo deprime, pero una buena palabra lo alegrará. **26** La persona justa es una guía para su amigo, pero el camino del malvado los desvía. **27** Las personas vagas no asan su propia presa, pero el hombre diligente obtendrá preciosa riqueza. **28** Aquellos que caminan de la manera correcta encuentran vida y en su camino no hay muerte.

Proverbs 12:1

Información General
El autor utiliza durante todo este capítulo.

Información General
Versos 1-15 contrastan sabiduría y necedad.

Cualquiera
''Cualquier persona que''

el que odia la corrección
''La persona que no quiere que le digan qué hacer"

es torpe
''es necio'' o ''es imprudente''

Proverbs 12:3

Una persona no puede ser establecida por la maldad
Esto puede ser establecido en forma activa. Traducción alterna: "Nadie puede estar a salvo y seguro haciendo lo que es malo"

no puede ser arrancada
''Arrancada'' representa ser quitado del suelo como una planta o árbol. Esto no le puede pasar a esos que hacen el bien. Traducción alterna: ''son tan estables como un árbol con raíces profundas"

Una esposa valerosa es la corona de su esposo
Una corona representa el honor más grande que una persona puede recibir. Traducción alterna: ''Una buena esposa es un signo de gran honor para su esposo.''

pero aquella que trae vergüenza es como una enfermedad que seca los huesos
Una enfermedad que pudre los huesos representa el deterioro de la vida de una persona. AT: "los actos vergonzosos de una esposa destruyen la influencia y la felicidad de su esposo"

Proverbs 12:5

Las palabras de las personas malvadas son una emboscada esperando por una oportunidad para matar
Las cosas engañosas que las personas malvadas dicen para dañar a otras personas se mencionan

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como si sus palabras estuvieran esperando matar a alguien por sorpresa. AT: "Las cosas engañosas que la gente malvada dice son como una persona que espera matar a alguien por sorpresa"

las palabras del noble lo mantienen seguro
''el consejo de una persona noble mantiene seguro a las personas''

del noble
''la persona justa" o "la persona honesta" o "la persona justa"

Proverbs 12:7

Las personas malvadas son descartadas
Esto se puede establecer en forma activa. Traducción alterna: ''La gente derrocará a los malvados" o "Las personas sacarán a los malvados del poder"

casa
El término "casa" a menudo se usa figurativamente en la Biblia para referirse a los antepasados, descendientes u otros parientes de una persona. AT: "familia" o "descendientes"

Una persona es alabada por la cantidad de sabiduría que tiene
Esto se puede establecer en forma activa. Traducción alterna: ''Las personas alabarán aquellos que tienen sabiduría''

aquel que toma decisiones perversas es despreciado
Esto se puede afirmar en forma activa. AT: "la gente odiará a quien siempre piensa mal" o "la gente odiará a quien toma cosas buenas y las tuerce en malas"

Proverbs 12:9

Mejor es tener una posición no importante
''Es mejor ser una persona ordinaria"

es cruel
''causa sufrimiento''

Proverbs 12:11

proyectos
''planes'' o ''tareas''

fruto
Esto se refiere a las acciones y pensamientos de una persona. Tal como la fruta de un árbol muestra que tipo de árbol es, las palabras y acciones de una persona muestran el tipo de carácter que tiene.

Proverbs 12:13

Una persona malvada está atrapada por su hablar malvado
"Atrapado" representa estar atrapado en una trampa o ser engañado. Esto se puede afirmar en forma activa. Traducción alterna: "Las cosas malvadas que una persona malvada dice lo atrapará"

así como el trabajo de sus manos lo recompensa
La frase ''el trabajo de sus manos'' representa el trabajo hecho por labor físico. Traducción alterna: ''Así como el buen trabajo que hace le recompensa"

Proverbs 12:15

es sus propios ojos
Esta frase representa la idea que él tiene de su propia observación, imaginación, o memoria. Traducción alterna: ''en su propia opinión''

consejo
sugerencias sabias

es prudente
''es sabio'' o ''tiene buen sentido''

Proverbs 12:17

Las palabras de uno que habla descuidadamente son como golpes de una espada
La frase, "empujes de una espada" representa palabras crueles que hieren a otra persona. Traducción alterna: "Lo que una persona dice sin pensar puede doler tanto como si apuñalara con una espada".

la lengua del sabio
La ''Lengua'' representa lo que dice una persona. Traducción alterna: ''lo que dicen las personas sabias''

trae sanidad
''consuela y sana''

Proverbs 12:19

Labios veraces duran para siempre
''Labios'' representan lo que dice una persona. Traducción alterna: ''Una persona sincera perdura para siempre"

una lengua mentirosa es solo por un momento
''Lengua'' representa lo que dice una persona. Traducción alterna: ''el que miente dura solo por un momento''

consejeros
esos que dan recomendaciones como un guía hacia acción; consejeros

Proverbs 12:21

Ningún mal viene
Lo negativo, "Ningún" cancela la idea de "mal"

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El SEÑOR odia los labios mentirosos
''Labios'' representa lo que dice una persona. Traducción alterna: ''El SEÑOR detesta esos que dicen mentiras''

Proverbs 12:23

oculta su conocimiento
''no dice todo lo que sabe''

La mano del diligente
''Mano'' representa lo que hace una persona -- sus trabajos. Traducción alterna: ''Personas diligentes''

puesto a labor forzada
''Labor forzada'' describe lo que una persona que no está libre para hacer lo que quiera debe hacer. Traducción alterna: ''se convertirá en un esclavo"

Proverbs 12:25

Ansiedad
incómodo sentimiento de miedo o temor, preocupación

lo deprime
"Sopesar" representa la idea de poner una carga muy pesada en una persona para que no pueda moverse libremente. Esta frase significa hacer que una persona esté triste o deprimida. Traducción alterna: "hace que se ponga triste o deprimido"

pero una buena palabra lo alegrará
El nombre abstracto ''palabra'' se puede expresar como el verbo ''hablar''. Traducción alterna: ''pero cuando los demás le hablan con amabilidad, vuelve a estar alegre"

Proverbs 12:27

no asan su propia presa
"Presa'' significa animales atrapados y matados durante la caza. Y "asan'' es una manera de cocinar.

preciosa riqueza
''tesoro valioso''

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Chapter 13

1 Un hijo sabio escucha la instrucción de su padre, pero un burlador no va a escuchar la reprensión. **2** De los frutos de su boca, una persona disfruta las cosas buenas, pero el apetito de un traicionero es para violencia. **3** El que guarda su boca protege su vida, pero el que habla demasiado se arruinará a sí mismo. **4** El apetito de las personas perezosas desea mucho, pero no obtiene nada, pero el apetito de las personas diligentes será enriquecido satisfactoriamente. **5** La persona justa odia la mentira, pero una persona malvada se hace a sí mismo repugnante, y él hace lo que es vergonzoso. **6** La rectitud protege a aquellos que son impecables en sus caminos, pero la maldad aleja a aquellos que cometen pecado. **7** Hay quien se enriquece a sí mismo, pero no tiene nada en absoluto y hay quien lo da todo y sin embargo es verdaderamente rico. **8** El rescate de la vida de un hombre rico es su riqueza, pero una persona pobre no oye amenazas. **9** La luz de las personas justas regocija, pero la lámpara de las personas malvadas será apagada. **10** El orgullo solo produce conflicto, pero para aquellos que escuchan un buen consejo, allí hay sabiduría. **11** La riqueza disminuye cuando hay mucha vanidad, pero aquel que hace dinero trabajando con sus manos hará que su dinero crezca. **12** Cuando la esperanza es pospuesta, quebranta el corazón, pero un anhelo cumplido es un árbol de vida. **13** Aquel que desprecia la instrucción comoquiera estará sujeto a ella, pero aquel que honra el mandamiento será recompensado. **14** La enseñanza de una persona sabia es fuente de vida apartándola de las trampas de muerte. **15** La buena intuición gana favor, pero el camino del traicionero nunca acabará. **16** Las personas prudentes representan el conocimiento en cada decisión, pero un tonto exhibe su tontería. **17** Un mensajero malvado cae en problemas, pero un emisario fiel trae reconciliación. **18** Aquel que ignora la instrucción va a tener pobreza y vergüenza, pero honor vendrá a aquel que aprende de la corrección. **19** Un anhelo realizado es un deleite al apetito, pero los tontos odian apartarse de la maldad. **20** Camina con personas sabias y tú serás sabio, pero el compañero de los tontos sufrirá daño. **21** El desastre persigue a los pecadores, pero las personas justas son premiadas con bien. **22** Una buena persona deja una herencia a sus nietos, pero la riqueza de un pecador es guardada para las personas justas. **23** Un campo sin arar poseído por un pobre puede producir mucha comida, pero es barrido por la injusticia. **24** Aquel que no disciplina a su hijo, lo odia, pero aquel que ama a su hijo es cuidadoso en instruirlo. **25** Una persona justa come hasta que satisface su apetito, pero el estómago del malvado está siempre hambriento.

Proverbs 13:1

Un hijo sabio escucha
Aquí "escucha" representa escuchar en orden para hacerlo. Traducción Alterna: "Un hijo sabio obedece"

no va a escuchar la reprensión
Aquí "escucha" representa prestar atención en orden para hacerlo. Traducción Alterna: "no aprenderá de la reprensión" o "no obedecerá, a pesar de la reprensión"

De los frutos de su boca
Aquí "fruta"representa lo que la persona dice. Traducción Alterna: "De las palabras de su boca" o "De lo que él dice"

el apetito
El deseo o gusto para algo.

un traicionero
Aquellos que están buscando traicionar o engañar a otros

Proverbs 13:3

su boca
Aquí "boca" representa lo que una persona dice. Traducción alterna: "lo que él dice"

abre anchamente sus labios
Abrir los labios representa hablar, y abrirlo anchamente representa hablar muy seguido o demasiado. Traducción Alterna: "habla mucho" o "dice demasiado"

El apetito ... el apetito
Traduzco como lo hizo en el 13:1.

se le antoja, pero no obtiene nada
"lo desea fuertemente, pero no lo obtiene"

el apetito de las personas diligentes será enriquecido satisfactoriamente
Aquí "apetito" representa deseo. Traducción alterna: "las personas diligentes tendrán una vida muy satisfactoria" o "ser diligente hará que la gente esté muy satisfecha"

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personas diligentes
las personas que trabajan con cuidadoso y continuo esfuerzo

Proverbs 13:5

repugnante
causar fuertes sentimientos de disgusto.

rectitud protege aquellos
"rectitud" representa una manera de vida aprobado por SEÑOR. Esta cualidad actúa como una persona quien protege. Traducción Alterna: "Un camino de vida aprobado por la protección de SEÑOR"

aquellos que son impecables en sus caminos
Aquí "camino" representa como una persona se dirige en su vida. Traducción Alterna: "quienes son impecables en su manera de vivir" o "quienes viven vidas de integridad"

maldad aleja a aquellos que cometen pecado
Aquí "maldad"representa una mala conducta de vida. Esta cualidad actúa, como una persona que retorna de aquellos que cometen pecado. Traducción Alterna: "maldad aleja a los pecadores de los caminos exitosos"o "maldad arruina la vida de los pecadores"

Proverbs 13:7

alguien que se enriquece
"quien se hace rico el mismo"

no escucha una amenaza
Los posibles significados son 1) nadie tratará de robar a él, porque él no tiene nada que alguien quiera robar o 2) él no va a escuchar cuando la persona correcta, porque él no tiene nada que perder si ellos lo empujan. Traducción Alterna: "ellos no han escuchado a la reprensión"

Proverbs 13:9

La luz de las personas justas regocija
La luz significa la influencia de las personas justas y es descrita como experimentar la emoción de alegría en el humano. Esto puede ser expresado como una símil, como está en la UDB. Traducción Alterna: "La influencia de las personas justas produce regocijo"

la lámpara de las personas malvadas será apagada
La lámpara de las personas malvadas significa la influencia de aquellas personas malvadas. La lámpara siendo quitada significa que su influencia terminará. Traducción Alterna: "Las personas malvadas perderán su influencia"

El orgullo solo produce conflicto
"El orgullo siempre causa conflicto"

escuchan un buen consejo
"atiendan" o "sigan"

buen consejo
sugerencias que son de ayuda y aceptables

Proverbs 13:11

La riqueza disminuye
"la riqueza desaparece lentamente"

trabajando con sus manos
Esta frase "trabajando con sus manos" se refiere al trabajo físico en vez de solo lo mental u otro tipo de trabajo. Muchas personas le dan al trabajo físico poco valor. Traducción Alterna: "Trabajando con la fuerza física"

hará que su dinero crezca
El dinero es comparado al árbol; que crece. Traducción Alterna: "Hacer que le dinero crezca"

Cuando la esperanza es pospuesta
Aquí "esperanza" representa la cosa por la cual una persona espera. Esto puede ser expresado en forma activa. Traducción Alterna: "cuando una persona espera por algo, pero no lo recibe por mucho tiempo"

quebranta el corazón
Romper el corazón representa cargar a una persona con tristeza. Traducción Alterna: "Puede causar tristeza profunda"

pero un anhelo cumplido es un árbol de vida
Alguien recibiendo lo que ellos esperan y volviéndose feliz es expresado como si el cumplimiento de su esperanza fuera un árbol que da vida. Traducción Alterna: "un anhelo cumplido es como un árbol de vida"

árbol de la vida
"un árbol que da vida" o ün árbol que sus frutos sostienen la vida." Traduzca esto como lo hizo en 3:17.

Proverbs 13:13

aquel que honra el mandamiento será recompensado
Esto puede ser expresado en forma activa. Traducción Alterna: "ellos premiarán al que honre el mandamiento"

fuente de vida
Una fuente es un buen recurso de agua y aquí representa un recurso de vida. Traducción Alterna: "un abudante recurso de vida"

trampas de muerte
Aquí "trampas" representa peligro que va a matar. Traducción Alterna: "trampas que llevan a la muerte"

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Proverbs 13:15

pero el camino del traicionero nunca acabará
acabará- Aquí el comportamiento o conducta de la persona es habladoexpresado camino o senda que una persona camina. Una persona está arruinada por su propia traición es expresado, como si ellos estuvieran en su propio camino o senda que nunca termina. Traducción Alterna: "pero el comportamiento de los traicioneros les causará su propia destrucción"

traicionero
Esto es un adjetivo nominal puede ser expresado como un adjetivo. Traducción Alterna: "La persona traicionera"

un tonto desfila su tontería
"desfila"significa presentar frente a todos. Traducción Alterna: "Un tonto presenta su tontería a todo el mundo"

Proverbs 13:17

cae en problemas
"no es confiable" o "hace algo malvado"

enviado
"mensajero" o "diplomático"

aprende de la corrección
El concepto o idea de "corrección" puede ser expresado como acción. Traducción Alterna: "aprende cuando alguien lo corrige"

Proverbs 13:19

es dulce
"es una delicia" o "trayendo alegría"

al apetito
el deseo o gusto por algo

sufrirá daño
"va a experimentar daño" o "estará destruído"

Proverbs 13:21

desastre persigue a los pecadores
"desastre" es dado características como la abilidad de correr. Traducción Alterna: "Los pecadores tienen problemas donde quiera que ellos vayan"

las personas justas son premiadas con bien
Esto puede ser expresado en forma activa. Traducción Alterna: "Dios premia las personas con bien"

sus nietos
"los hijos de sus hijos" o "sus descendientes"

la riqueza de un pecador es guardada para las personas justas
Esto puede ser expresado en forma activa. Traducción Alterna: "el que hace lo correcto recibirá la riqueza que el pecador ha guardado"

Proverbs 13:23

Un campo sin arar
"Un campo que no está preprarado para producir" o "Un campo que no está listo para plantar"

pero es barrido por la injusticia
"barrido" representa completamente removiendo algo. Esto puede ser traducido en forma activa. Traducción Alterna: "pero la injusticia se lleva la comida" o "pero las personas injustas se llevaron la comida"

es cuidadoso en instruirlo
"asegúrate de instruirlo"

Proverbs 13:25

que satisface su apetito
"él se ha satisfecho a si mismo" o "él satisfizo sus deseos"

el estómago del malvado está siempre hambriento
Aquí "estómago" representa los deseos de una persona. Traducción Alterna: "La persona malvada siempre está hambrienta por más"

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Chapter 14

1 La mujer sabia construye su casa, pero una mujer tonta la derriba con sus propias manos. **2** Él que camina rectamente teme al SEÑOR, pero el que es deshonesto en sus caminos Lo desprecia. **3** De la boca del necio sale un retoño de su orgullo, pero los labios de los sabios los preservarán. **4** Donde no hay ganado, el pesebre está limpio, pero la abundancia de cultivo viene por la fuerza del buey. **5** Un fiel testigo no miente, pero un falso testigo respira mentiras. **6** Un burlador busca la sabiduría y no hay ninguna, pero el conocimiento llega fácilmente a aquel que discierne **7** Aléjate de la persona tonta porque no hallarás entendimiento en sus labios. **8** La sabiduría de la persona prudente es entender su propio camino, pero la locura de los tontos es la decepción. **9** Los tontos se burlan cuando la ofrenda de culpa es sacrificada, pero entre los rectos el favor es compartido. **10** El corazón conoce su propia amargura y ningún extraño comparte su gozo. **11** La casa de los malvados será destruida, pero la carpa de las personas rectas florecerá. **12** Hay un camino que parece correcto para el hombre, pero su final solo lleva hacia la muerte. **13** Un corazón puede reír pero aún sentir dolor y el gozo puede terminar siendo tristeza. **14** Aquel que no es fiel obtendrá lo que se merece, pero una persona buena obtendrá lo que es suyo. **15** El que es ingenuo lo cree todo, pero el hombre prudente razona sobre sus pasos. **16** Un hombre sabio teme y se aparta del mal, pero el tonto confiadamente descarta la advertencia. **17** Alguien que es rápido para enfadarse hace cosas tontas, y una persona que hace planes perversos es odiado. **18** El ingenuo hereda la tontería, pero las personas prudentes son coronadas con el conocimiento. **19** Las personas perversas se postran ante aquellos que son buenos y aquellos que son malvados se postrarán a las puertas de la persona justa. **20** La persona pobre es odiada aún por sus propios compañeros, pero las personas ricas tienen muchos amigos. **21** El que muestra desprecio por su vecino está pecando, pero aquel que muestra favor a los pobres es bendecido. **22** ¿No se descarrilan aquellos que planifican el mal? Pero aquellos que planifican el bien recibirán un pacto de fidelidad e integridad. **23** Con todo trabajo fuerte viene la ganancia, pero cuando solo se habla, se conduce a la pobreza. **24** La corona de las personas sabias es su riqueza, pero la locura de los tontos solo les trae más locura. **25** Un testigo confiable salva vidas, pero un testigo falso respira mentiras. **26** Cuando alguien le teme al SEÑOR, él tambien tiene mucha confianza en Él; estas cosas serán como un lugar fuerte de protección para los hijos de este hombre. **27** El temor al SEÑOR es una fuente de vida para que una persona se aparte de las trampas de la muerte. **28** La gloria de un rey se encuentra en el gran número de sus personas, pero sin personas el príncipe está arruinado. **29** Una persona paciente tiene gran entendimiento, pero la persona que se enfada rápido exalta la locura. **30** Un corazón tranquilo es vida para el cuerpo, pero la envidia pudre los huesos. **31** Aquel que oprime a los pobres maldice a su Creador, pero aquel que muestra favor al necesitado lo honra. **32** La persona malvada es derrotada por sus malas acciones, pero la persona justa tiene refugio aún en la muerte. **33** La sabiduría descansa en el corazón del que discierne, pero aún en medio de los tontos ella se hace conocer. **34** Haciendo lo correcto se exalta una nación, pero el pecado es una desgracia para cualquier persona. **35** El favor del rey está con el sirviente que actúa con prudencia, pero su enojo es para aquel que actúa vergonzosamente.

Proverbs 14:1

construye su casa
"construye su casa" o "hace su casa mejor"

casa
Los posibles significados son 1) esto puede referirse a su casa real, que es el edificio en el que vive o 2) esto puede referirse a su familia. (UDB)

con sus propias manos
''Manos'' representa las acciones que ella hace. Traducción alterna: "por sí misma" o "por la forma en que se comporta"

Él que...el que
''La persona que...la persona que''

camina rectamente
''Camina'' representa la conducta de la vida. Traducción alterna: ''conduce su vida en una manera honesta y justa''

desprecia
"faltas de respeto" o "indica que odia"

en sus caminos lo desprecia
La palabra ''sus'' se refiere al hombre deshonesto y ''lo'' se refiere al SEÑOR.

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Proverbs 14:3

la boca del...los labios del...
La boca y los labios se refieren a lo que la persona dice.

un retoño de su orgullo
Una rama es algo que surge de otra cosa. Traducción alterna: "lo que produce su orgullo"

los sabios
Esta palabra en realidad es plural. ''los hombres sabios'' o ''personas sabias''

los preservarán
"los mantendrá a salvo"

el pesebre está limpio
Un "canal" es un recipiente en el que se coloca la comida para animales.

la abundancia de cultivo
''una buena cosecha''

por la fuerza de un buey
''Fuerza" representa el trabajo fuerte que un buey puede hacer. Traducción alterna: "debido al trabajo que hace un buey"

Proverbs 14:5

respira mentiras
Esta figura del habla usa "respiraciones" para referirse a mentir constantemente. Traducción alterna: "constantemente miente" . Vea cómo tradujo esta frase en 6:17.

no hay ninguna
''y sabiduría no está ahí'' o ''pero el no encontrará sabiduría'' (UDB)

llega fácilmente
"se encuentra fácilmente por" o "adquiere sin dificultad"

aquel que discierne
''aquel que es sabio'' o ''una persona que tiene entendimiento''

Proverbs 14:7

en sus labios
"labios" representa lo que dice una persona. AT: "de su hablar" o " con sus comentarios"

el prudente
una persona que tiene buen juicio y sentido

su propio camino
"manera" representa la conducta de vida de una persona. AT: "su conducta" o "como vive"

la locura the los necios es el engaño
La locura de los necios es que siempre piensan que son sabios, cuando en realidad no lo son.

Proverbs 14:9

cuando la ofrenda de culpa es sacrificada
"en la culpa" o "en la ofrenda de culpa" El significado detrás de esta frase es que los necios no le piden perdón a Dios o a los hombres por sus faltas.

pero entre los rectos el favor es compartido
Esto puede ser declarado en forma activa. AT: "pero el recto disfruta junto con los demás" o pero el favor de Dios es experimentado junto entre los rectos"

amargura
"dolor" o "tristeza"

no extraño
"los que no lo conocen"

Proverbs 14:11

la tienda o carpa
"tienda" representa todo lo que sucede dentro de ella. AT: "el hogar"

florecer
"florecer" significa floración vigoroza de las flores y así representa cualquier crecimiento fuerte. AT: "prosperar y de larga duración" o "estar saludable" o "ser muy exitoso"

Hay una manera que parece recta al hombre
"manera" representa la conducta de vida de una persona. AT: "Las personas piensan que su manera de vivir es la correcta"

Proverbs 14:13

un corazón puede reir
"corazón" representa los sentimientos de una persona, actitudes y motivaciones. AT: "Los sentimientos de una persona muestra alegría"

estar sufriendo
"experimentar dolor: o " herido"

el que
"la persona que"

lo que merece sus caminos
"camino" representa la conducta de vida de una persona. AT: "lo que se merece, basado en como vivió"

que es su
"lo que le pertenece" o "lo cual tiene derecho a"

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Proverbs 14:15

ingenuo
"inexperto, inmaduro"

prudente
prudente

sus pasos
Aquí la idea de sus pasos representa a la conducta de una persona. AT: "sus acciones"

huye de la maldad
Aquí se habla del mal como si fuera un lugar. AT: "evita hacer el mal"

despide con confianza
"ignora audazmente"

Proverbs 14:17

se enoja con rapidez
"se enoja con rapidez"

ingenuo
"inexperto, inmaduro"

heredar necedad
Aquí "heredar" representa tener posesión permanente de algo

personas prudentes
"personas prudentes"

necedades
"necedades" es un nombre abstracto que aquí representa pensar necedad y acciones necias.

coronados con sabiduria
Aqui sabiduria es hablado como si fuera un adorno en la cabeza, como un turbante con joyas. AT: "usa la sabiduria como un turbante"

Proverbs 14:19

reverencia
Esto es inclinarse para humildemente expresar respeto y honor hacía alguien. Aquí esta acción represente ceder todo a la persona más influyente.

a las puertas de los justos
"puertas" representa una entrada para reunirse con otro. Esto significa que los impios tendrán que esperar por los justos y rogar poder entrar a su presencia. AT: "para reunirse con la persona justa"

El pobre es odiado incluso por sus propios compañeros.
Esto es citado en forma activa. AT: "Todos odian al pobre incluso sus vecinos"

Proverbs 14:21

el único...el único
"la persona...la persona"

el pobre
"gente pobre"

¿no se desvian los que maquinan maldad?
La respuesta asumida de esta pregunta es "sí" AT: "Esos que maquinan maldad se desvian"

quien maquina maldad
"quien hace planes de maldad" o "quien hace planes para hacer cosas malasl"

Proverbs 14:23

pero cuando solamente se habla
"pero si solamente hablas" o "cuando una persona lo unico que hace es hablar"

La corona de gente sabia
"Corona" representa el más alto logro a la vista de todos. AT: "La recompensa de los sabios"

la locura de los necios
la locura de los necios

Proverbs 14:25

respira mentiras
Esta manera de hablar utiliza "respirar" para referirse a mentir constantemente. AT: "miente constantemente"

Proverbs 14:26

fuente de la vida
Una "fuente" abundante fuente de agua y representa aquí la fuente de la vida. AT: "fuente de la vida"

de las trampas de la muerte
Una "trampa" es como si fuera una trampa utilizada para cazar animales y representa algo engañoso y peligros que mata. AT: "the la trampa que te matará"

Proverbs 14:28

la muchedumbre de su pueblo
¿Cuántas personas gobierna?

el principe está aruinado
"el principe no tiene nada y su reino caerá"

el temperamental
templado- una persona que le da coraje rápido.

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Proverbs 14:30

un corazón tranquilo
"un mente pacífica" o "una actitud que sea pacífica"

pudre los huesos
"Pudre" representa la descomposición de una persona y "huesos" representa la totalidad de una persona. AT: "Causa que una persona sea impuro en cuerpo y espíritu"

El que...el que
"La persona que..la persona que"

maldice
Esto significa expresar un deseo que cosas males le sucedan a alguien.

los pobres...los necesitados
"una persona pobre...una persona necesitada"

le muestra favores
"es amable con" o "ayuda"

Proverbs 14:32

es vencido por sus malas acciones
Esta forma es activa. AT: "acciones malas para hacer caer" o "acciones malas destruyen"

sabiduria descansa en su corazón
"Corazón" representa los sentimientos, actitudes y motivaciones de una persona. AT: "La sabiduria está en la actitud"

el que discierne
"la persona que discierne"

ella se hace conocer
Se muestra en forma activa. AT: "ella se asegura de que la conozca"

ella
La palabra "ella" se refiere a sabiduria.

Proverbs 14:34

vengüenza
"trajo su vergüenza"

prudentemente
"prudentemente"

El que
"el siervo que"

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Chapter 15

1 Una respuesta afable calma la ira, pero una respuesta fuerte provoca enojo. **2** La lengua de las personas sabias complementa al conocimiento, pero la boca de los tontos derrama locura. **3** Los ojos del SEÑOR están en todos lados, manteniendo la mirada sobre el malvado y el bueno. **4** Una lengua sanadora es un árbol de vida, pero una lengua engañadora aplasta al espíritu. **5** Un tonto desprecia la enseñanza de su padre, pero aquel que aprende de la corrección es prudente. **6** En la casa de la persona justa, hay gran tesoro, pero las ganancias de la persona malvada le dan problema. **7** Los labios de las personas sabias dispersan conocimiento, pero no así el corazón de los tontos. **8** El SEÑOR odia los sacrificios de la gente malvada, pero la oración de la gente recta es Su deleite. **9** El SEÑOR odia el camino de la gente malvada, pero ama a aquel que persigue lo correcto. **10** La disciplina fuerte le espera a cualquiera que abandone el camino y aquel que odie la corrección morirá. **11** El Seol y la destrucción están expuestas ante el SEÑOR; ¿cuánto más el corazón de los hijos de la humanidad? **12** El burlador resiente la corrección; él no irá a los sabios. **13** Un corazón contento alegra el rostro, pero la angustia aplasta al espíritu. **14** El corazón del que discierne busca el conocimiento, pero la boca del tonto se alimenta de la locura. **15** Todos los días de la gente oprimida son miserables, pero el corazón alegre tiene un festín eterno. **16** Mejor es poco con el temor del SEÑOR que gran tesoro con confusión. **17** Mejor es una comida con vegetales donde hay amor, que un ternero cebado servido con odio. **18** Un hombre enojado provoca discusiones, pero una persona que es lenta para el enojo calma una pelea. **19** El sendero del perezoso es como una lugar con un cerco de espinas, pero el sendero del recto es una carretera en progreso. **20** Un hijo sabio trae gozo a su padre, pero una persona tonta desprecia a su madre. **21** La locura deleita a una persona que carece de sentido, pero aquel que tiene entendimiento camina en un paso recto. **22** Los planes van mal donde no hay consejo, pero con numerosos consejeros ellos tienen éxito. **23** Una persona encuentra gozo cuando da una respuesta pertinente; ¡cuán buena es una palabra oportuna! **24** El sendero de la vida lleva hacia arriba a la gente prudente para que ellos puedan alejarse del Seol abajo. **25** El SEÑOR arranca el legado del orgulloso, pero Él protege la propiedad de la viuda. **26** El SEÑOR odia los pensamientos de la gente malvada, pero las palabras de bondad son puras. **27** El ladrón trae problema a su familia, pero aquel que odia el chantaje vivirá. **28** El corazón de la persona justa, pondera antes sus respuestas, pero la boca de la gente malvada derrama toda su maldad. **29** El SEÑOR está lejos de la gente malvada, pero Él escucha la oración de la gente justa. **30** La luz de los ojos trae alegría al corazón y las buenas noticias son salud para el cuerpo. **31** Si tu prestas atención cuando alguien te corrige cómo vives, tú te mantendrás entre la gente sabia. **32** Aquel que rechaza la disciplina se desprecia a sí mismo, pero aquel que escucha la corrección gana entendimiento. **33** El temor al SEÑOR enseña que la sabiduría y la humildad vienen antes que el honor.

Proverbs 15:1

Una respuesta tierna aleja la ira
Se habla de hacer que una persona deje de estar enojada como si estuviera desviando la ira de esa persona. AT: "Responder a una persona suavemente calmará la ira de esa persona"

pero una respuesta dura agita el enojo
Se habla de hacer que una persona se enfade más como si se estuviera agitando o despertando enojo. AT: "pero hablar con dureza hace que esa persona se enoje más"

La lengua de las personas sabias complementa el conocimiento
Aquí la palabra "lengua" se refiere a la persona que habla. AT: "Los sabios complementan el conocimiento cuando hablan"

complementa el conocimiento
"hace que el conocimiento sea atractivo" o "usa el conocimiento correctamente"

la boca de los tontos derrama locura
El escritor habla de bocas de necios como si fueran recipientes y de locura como si fuera el líquido que los llenó. Cuando los tontos hablan, sus bocas derraman el líquido. La palabra "boca" representa a los que hablan. AT: "los tontos siempre hablan locura"

Proverbs 15:3

Los ojos de Jehová están en todos lados
Aquí la palabra "ojos" representa la habilidad de Yahvé para ver. EN: "Yahvé ve todo"

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el malvado y el bueno
Las palabras "mal" y "bueno" se refieren a las personas. EN: "gente malvada y gente buena"

Una lengua sanadora es un árbol de vida
La palabra "lengua" se refiere al habla. El escritor habla de las palabras de una persona que dice cosas que ayudan y animan a los demás como si fueran un árbol que proporciona alimento que da vida. AT: "Las palabras amables son como un árbol que da vida"

una lengua engañadora aplasta el espíritu
La frase "una lengua engañosa" se refiere al discurso que es engañoso o hiriente. El escritor habla de una persona herida o desesperada como si el espíritu de esa persona fuera un objeto que las palabras han aplastado. AT: "el discurso engañoso hace que una persona se desespere"

Proverbs 15:5

aquel que aprende de la corrección
La palabra "corrección" se puede traducir como un verbo. AT: "el que aprende cuando alguien lo corrige"

prudente
"sabio"

las ganancia de una persona malvada le dan
La palabra "ganancias" se puede traducir como una frase verbal. AT: "la riqueza que una persona malvada da da"

Proverbs 15:7

Los labios de las personas justas dispersan conocimiento
La palabra "labios" representa lo que dicen los sabios. El escritor habla del conocimiento como si fueran semillas que los sabios esparcen cuando hablan. AT: "El discurso de los sabios difunde el conocimiento"

no así el corazón de los tontos
Los posibles significados son 1) la palabra "corazones" es sinécdoque para los tontos en sí mismos y significa que no dispersan el conocimiento como lo hacen los sabios. AT: "los tontos no dispersan el conocimiento sobre" o 2) los tontos no tienen conocimiento en sus corazones, con "corazones" siendo un metónimo para los pensamientos. AT: "los tontos no entienden el conocimiento"

gente recta
"gente que vive de manera correcta"

es su deleíte
"le complace a él"

Proverbs 15:9

El SEÑOR odia el camino de la gente malvada
Se habla de los estilos de vida de las personas malvadas como si fueran caminos en los que caminan esas personas. AT: "Yahvé odia la forma en que viven las personas malvadas"

aquel que persigue lo correcto
Ser diligente para vivir correctamente se habla de como si estuviera persiguiendo cosas correctas. AT: "la persona que se esfuerza por vivir correctamente"

cualquiera que abandone el camino
Ser diligente para vivir correctamente se habla de como si estuviera persiguiendo cosas correctas. AT: "la persona que se esfuerza por vivir correctamente"

aquel que odia la corrección
La palabra "corrección" se puede traducir como un verbo. AT: "la persona que lo odia cuando otros lo corrigen"

Proverbs 15:11

Seol y la destrucción están abiertos ante el SEÑOR
Las palabras "Seol y destrucción" se refieren al lugar de los muertos. Se habla de Jehová que sabe todo sobre el lugar de los muertos como si estuviera abierto ante Yahweh. AT: "Jehová sabe todo sobre el lugar donde están los muertos"

¿cuánto más el corazón de los hijos de la humanidad?
Esta pregunta retórica enfatiza que ya que Jehová sabe todo sobre el lugar de los muertos, es más obvio que él sabe todo sobre los corazones de los hombres. AT: "¡entonces él ciertamente conoce los corazones de los hijos de la humanidad!"

el corazón de los hijos de la humanidad
Aquí la palabra "corazones" representa los pensamientos y motivaciones. La frase "los hijos de la humanidad" es un modismo para la humanidad. AT: "los pensamientos de los humanos"

El burlador resiente la correción
La palabra "corrección" se puede traducir con una forma verbal. AT: "El burlador odia cuando otros lo corrigen"

el no irá a los sabios
Se da a entender que no acudirá a los sabios para buscar su consejo o consejo. AT: "no irá a los sabios para buscar su consejo"

Proverbs 15:13

Un corazón contento hace el rostro alegre
Aquí la palabra "corazón" representa a la persona. AT: "Cuando una persona está alegre, su rostro está alegre"

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aplasta el espíritu
El escritor habla de una persona desanimada como si el espíritu de esa persona fuera un objeto aplastado. Vea cómo tradujo esto en 15:3. AT: "hace que una persona se desanime"

El corazón del que discierne
Aquí la palabra "corazón" representa la mente y los pensamientos. AT: "La mente de la persona que discierne" o "La persona que discierne"

la boca del tonto se alimenta de la locura
Aquí la palabra "boca" representa a la persona. El escritor habla de tontos que desean cosas tontas como si comieran cosas tontas. AT: "los necios desean la locura como si fuera el alimento que comen"

Proverbs 15:15

Todos los días de la gente oprimida son miserables
"Las personas oprimidas son miserables todos sus días"

el corazón alegre tiene un festín eterno
Aquí la palabra "corazón" representa a la persona. El escritor habla de una persona alegre que disfruta de la vida como si esa persona estuviera celebrando una fiesta que no termina. AT: "la persona alegre disfruta de la vida, como si estuviera celebrando una fiesta interminable"

un festín eterno
"un festín que nunca termina"

confusión
"ansiedad"

Proverbs 15:17

una comida con vegetales
Las verduras representan un tiempo de comida con muy poca comida. AT: "una comida pequeña" o "muy poca comida"

donde hay amor
La palabra "amor" se puede traducir con una frase verbal. AT: "donde las personas se aman"

un ternero cebado servido con odio
Esto puede traducirse en forma activa. AT: "un becerro gordo que alguien sirve con odio"

un ternero cebado
Esto se refiere a un ternero que ha sido alimentado con mucha comida para que se convierta en grasa. Aquí representa una comida deliciosa o un banquete. AT: "una comida lujosa" o "un festín"

con odio
La palabra "odio" se puede traducir con una frase verbal. AT: "donde las personas se odian"

agita discusiones
Se habla de hacer que las personas discutan más como si se tratara de agitar o despertar argumentos. AT: "hace que las personas discutan más"

Proverbs 15:19

El camino del perezoso ... el camino de los rectos
El escritor habla de la vida de una persona como si fuera un camino en el que la persona camina. AT: "La vida del perezoso ... la vida de los rectos"

El camino del perezoso es como un lugar con un cerco de espinas.
El escritor compara el estilo de vida del perezoso con tratar de caminar a través de un cerco de espinas. Ambos causan dolor a la persona. AT: "La vida del perezoso es como una persona que trata de caminar a través de un cerco de espinas"

el sendero del recto es una carretera construída
carretera alta - El escritor habla de las bendiciones que las personas rectas experimentan en la vida como si estuvieran caminando en un camino suave.

carretera construida
carretera alta- Este es un camino que es ancho, plano, y sin obstáculos ni baches.

Proverbs 15:21

aquel que tiene entendimiento camina en un paso recto
El escritor habla de una persona que está haciendo lo correcto como si estuviera caminando en línea recta en un camino. AT: "la persona que tiene entendimiento hace lo correcto"

Los planes van mal
"Los planes fallan"

donde no hay consejo
"cuándo no hay nadie para dar consejo"

consejeros
Personas que dan recomendaciones como guía de acción.

ellos tienen éxito
"los planes tienen éxito"

Proverbs 15:23

una respuesta pertinente
"una respuesta que encaja" o "una respuesta apropiada"

cuán buena es una palabra oportuna
Esta exclamación enfatiza que una palabra hablada en el momento correcto es muy buena. AT: "una palabra que una persona habla en el momento adecuado es muy buena"

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El sendero de la vida lleva hacía arriba ... del Seol abajo
El escritor habla de un estilo de vida que resulta en la vida como si fuera un camino que asciende hacia la vida y de un estilo de vida que resulta en la muerte como si fuera un camino que conduce al lugar de los muertos.

Proverbs 15:25

legado
"casa". Esto se refiere a la casa, la propiedad y la riqueza.

las palabras bondadosas son puras
"Las palabras amables son puras" o "Las palabras placenteras son puras"

Proverbs 15:27

El corazón de la persona justa, pondera antes sus respuestas
Aquí la palabra "corazón" es un metónimo para la mente y los pensamientos. Esto representa a la persona que piensa. AT: "La persona que hace lo correcto se pregunta qué decir antes de responder"

la boca de la gente malvada derrama toda su maldad
El escritor habla de la boca de los malvados como si fueran recipientes y habla del mal como si fuera el líquido que los llenó. Cuando los malvados hablan, sus bocas derraman líquido. La palabra "bocas" representa a los que hablan. AT: "las personas malvadas siempre están diciendo cosas malas"

la boca de la gente malvada derrama toda su maldad
Puede ser más natural en su idioma traducir todas estas palabras en singular o en plural. AT: "la boca del malvado derrama todo su mal" o "la boca de los malvados derrama todo su mal"

Proverbs 15:29

Jehová está lejos de la gente malvada
El escritor habla de que Yahvé no escucha a la gente malvada como si estuviera físicamente lejos de ellos. AT: "Yahvé no escucha a las personas malvadas" o "Yahvé no responde a las personas malvadas"

La luz de los ojos
El escritor habla de una expresión de alegría en la cara como si los ojos de la persona emitieran luz. AT: "Una expresión alegre"

trae alegría al corazón
La palabra "corazón" representa a la persona. Los posibles significados son 1) la persona que tiene una expresión alegre se alegra o 2) otras personas se alegran cuando ven a alguien con una expresión alegre. AT: "hace que una persona esté contenta"

buenas noticias salud para el cuerpo
Aquí la palabra "cuerpo" representa a la persona. AT: "recibir buenas noticias hace que una persona se sienta bien"

Proverbs 15:31

tu te mantendrás entre la gente sabia
Los posibles significados son 1) la gente continuará considerándote una persona sabia o 2) continuarás disfrutando de la compañía de personas sabias.

escucha la corrección
La palabra "corrección" se puede traducir con una frase verbal. AT: "escucha cuando otros lo corrigen"

Proverbs 15:33

El Temor de Jehová enseña sabiduría
Las palabras "miedo" y "sabiduría" pueden traducirse con frases verbales. AT: "Cuando uno teme a Jehová, aprenderá a ser sabio"

El temor de Jehová
Traduzca está frase de la misma manera que lo hizó en 1:7

humldad viene antes que el honor
Esto significa que una persona debe primero aprender humildad antes de que Jehová lo honre.

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Chapter 16

1 Los planes del corazón pertenecen a una persona, pero del SEÑOR viene la respuesta de Su lengua. **2** Todos los caminos de una persona son puros ante sus propios ojos, pero el SEÑOR pesa los espíritus. **3** Encomienda tus obras al SEÑOR y tus planes tendran éxito. **4** El SEÑOR ha hecho todo para su propósito, hasta al malvado para el día del mal. **5** El SEÑOR odia a todo al que tiene un corazón arrogante, pero asegúrate de esto, ellos no quedarán sin castigo. **6** Por la fidelidad y la confiabilidad del pacto, la iniquidad es expiada, para que por el temor al Señor, el pueblo se apartará del mal. **7** Cuando los caminos de una persona son agradables al SEÑOR, Él hace que aún los enemigos de esa persona estén en paz con él. **8** Mejor es un poco con lo que es justo, que un gran ingreso con injusticia. **9** En su corazón una persona planifica su camino, pero el SEÑOR dirige sus pasos. **10** Decisiones profundas están en los labios de un rey; su boca no debe traicionar la justicia. **11** Las balanzas fiables vienen del SEÑOR; todas las pesas en la bolsa son Su obra. **12** Cuando los reyes hacen cosas malvadas, eso es algo despreciable, pues un trono es establecido haciendo lo que es correcto. **13** Un rey se deleita con labios que dicen lo que está bien y él ama al que habla directamente. **14** El furor de un rey es un mensajero de muerte pero un hombre sabio tratará de calmar su ira. **15** En la luz del rostro de un rey hay vida y su favor es como una nube que trae lluvia de primavera. **16** Cuánto mejor es adquirir la sabiduría que el oro. Adquirir entendimiento se debe escojer más que la plata. **17** La senda de la gente recta se aparta del mal; aquel que protege su vida guarda su camino. **18** El orgullo viene antes de la destrucción y un espíritu arrogante antes de una caída. **19** Es mejor ser humilde entre las personas pobres que dividir el botín con personas orgullosas. **20** El que contempla lo que se le enseña encontrará lo que es bueno, y aquellos que confían en el SEÑOR serán bendecidos. **21** El que es sabio de corazón es llamado alguien que discierne y la dulzura del habla mejora la habilidad para enseñar. **22** El entendimiento es una fuente de vida para el que lo tiene, pero la instrucción de los necios es su necedad. **23** El corazón de una persona sabia da lucidez a su boca y añade persuasión a sus labios. **24** Las palabras agradables son un panal de miel, dulce al alma y curativas a los huesos. **25** Hay un camino que parece derecho al hombre, pero su final es el camino a la muerte. **26** El apetito del trabajador trabaja para él; su hambre lo impulsa. **27** La persona inútil desentierra la maldad y sus palabras son como fuego abrasador. **28** Una persona perversa provoca el conflicto y un chismoso separa a los amigos cercanos. **29** Un hombre de violencia miente a su vecino y lo guía por un camino que no es bueno. **30** El que guiña el ojo está tramando cosas perversas; aquellos que aprietan los labios traerán el mal. **31** El cabello gris es una corona de gloria; se adquiere viviendo de la manera correcta. **32** Es mejor ser lento para la ira que ser un guerrero y aquel que domina su espíritu es más fuerte que el que conquista una ciudad. **33** La suerte se arroja al regazo, pero la decisión es del SEÑOR.

Proverbs 16:1

Los planes del corazón pertenecen a una persona
Aqui la palabra corazon representa la mente y los pensamientos de la persona.AT:"Una persona forma planes en su mente"

pero del SEÑOR viene la respuesta de Su lengua
Posibles significados son 1) el SEÑOR dice su respuesta del plan de una persona, lo cual es una metafora que significa que el SEÑOR determina el resultado de el plan de esa persona o 2)el SEÑOR permite a una persona hablar palabras sobre el plan que ha hecho.

la respuesta de Su lengua
Esta frase es metonimo para las palabras que uno habla. AT:"la respuesta que el habla"

Todos los caminos de una persona son puros ante sus propios ojos
La palabra "ojos" es un metonimo para la forma en que una persona piensa de lo que es bueno y lo que es malo. El escritor habla de lo que hace la persona como si esa estuviera caminando por un camino.AT:" Una persona piensa que todo lo que hace es puro"

el SEÑOR pesa los espíritus
Aqui la palabra "espiritus" representa los deseos y motivos de la persona. El escritor habla de el SEÑOR discernir y juzgar los deseos y motivos de la persona como se estuviese pesando el espiritu de esa persona. Traduccion alterna:"el SEÑOR juzga los motivos de la persona"

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Proverbs 16:3

hasta el malvado para el día del mal
La frase verbal puede ser suministrado de la frase anterior. Traduccion alterna:" El ha hecho a los malvados para el dia de angustia"

Proverbs 16:5

todo el que tiene un corazón arrogante
Aqui la palabra "corazon" representa a la persona.Traduccion alterna:"todo el que es arrogante"

ellos no quedarán sin castigo
Los dos negativos en esta frase enfatizan fuertemente lo positivo.Esto se puede afirmar en forma activa. Traduccion alterna: el SEÑOR ciertamente los castigara"

Por fidelidad al pacto y la confiabilidad, la iniquidad es expiada
Esto se puede afirmar de forma activa.Traduccion alterna:"el SEÑOR expia la iniquidad por la fidelidad y la confianza del pacto"

del pueblo del Señor se apartara del mal
El escritor habla de la personas que ya no hacen cosas malas como si se estuvieran alejando de la maldad.Traduccion alterna:" las personas paran de hacer cosas malas"

Proverbs 16:7

Él hace
"el SEÑOR hace"

un gran ingreso
"ganando mucho dinero"

injusticia
"haciendo mal"

Proverbs 16:9

En su corazón una persona planifica su camino
Aqui la palabra "corazón" representa la mente y los pensamientos. El escritor habla de las acciones de la persona como si estuviera caminando en un camino.Traducción alterna: "Una persona planea en su mente lo que va ha hacer"

el SEÑOR dirige sus pasos
El escritor habla del SEÑOR determinando el resultado del plan de una persona como si el SEÑOR le dijera por dónde caminar.

Decisiones perspicaces están en los labios de un rey
Aquí la palabra "labios" es un metonimia de lo que dice el rey. Traducción alterna: "Lo que dice un rey es un oraculo"

Decisiones perspicaces
una decisión de Dios, un veredicto divino

en los labios de un rey, su boca no debe traicionar la justicia
La palabra "boca" representa al rey mismo.Traducción alterna: "cuando pronuncia juicio, no habla con engaño"

su boca no debe traicionar la justicia
Esto se puede afirmar en términos positivos.Traducción alterna: "él habla sinceramente"

Proverbs 16:11

Las balanzas honestas vienen del SEÑOR
El SEÑOR require justicia y equidad al hacer el trabajo.Las personas deshonestas utilizan pesos mas pesados o mas ligeros en sus escalas en orden para ganar mas cuando compran o venden.

todas las pesas en la bolsa son Su obra
Los mercaderes llevaban sus pesos en sus bolsas.Posibles significados son 1)el SEÑOR a determinado cuanto debe pesar cada peso o 2)el SEÑOR esta conciente de cada peso que usa un comerciante.

eso es algo despreciable
Esto se puede afirmar en forma activa.Traduccion alterna:"eso es algo que la gente desprecia" o "eso es algo que el SEÑOR desprecia"

pues un trono es establecido haciendo lo que es correcto
Aquie la palabra "trono" representa el rey gobierna. Esto se puede afirmar de forma activa.Traduccion alterna:"porque el rey establece su reinado haciendo lo correcto"

Proverbs 16:13

labios que dicen lo que está bien
Aqui la palabra "labios" representa la persona que habla.Traduccion alterna:" una persona que habla la verdad"

El furor de un rey es un mensajero de muerte
El escritor habla de un rey molesto causando que alguien muera como si la ira del rey fuera un mensajero que enviara para matar a alguien. Traduccion alterna:"Un rey enojado puede matar a gente"

Proverbs 16:15

Información General:
Verso 15 contrasta con el verso 14

En la luz del rostro de un rey hay vida
El escritor se refiere a una expresion de alegria en la cara del rey como si emitiera luz.Traduccion alterna:"Cuando el rey esta alegre, el pueblo vive"

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su favor es como una nube que trae una lluvia de primavera
El escritor compara al rey mostrando favores hacia alguien con una nube que trae lluvia para hacer crecer los cultivos.Ambos prometen promesas a aquellos que los reciben.

Cuánto mejor es adquirir la sabiduría que el oro
Esta exclamacion enfatiza que tener sabiduria es mucho mejor que tener oro.Traduccion alterna:"Es mejor obtener sabiduria que obtener oro"

Adquirir entendimiento debe ser escogido más que la plata
Esto se puede afirmar de forma activa.Traduccion alterna:"Una persona decide adquirir entendimiento mas que obtener plata"

Proverbs 16:17

La senda de la gente recta
El escritor habla del estilo de vida de personas rectas como si fuera un camino bien construido, libre de obstaculos.Traduccion alterna:"La forma justa en que las personas rectas viven"

se aparta del mal
El autor se refiere de evadir o parar de hacer cosas malas como si se estuviera apartando del mal.Traduccion alterna:apartalalos de hacer el mal.

un espíritu arrogante
Aqui la palabra "espiritu" representa la actitud y el temperamento de la persona.Traduccion alterna: "una actitud arrogante"

una caída
"arruinado" o "fracaso"

Proverbs 16:19

botín
bienes tomados en batalla

lo que se le enseña
Esto se puede afirmar en forma activa.Traduccion alterna:"lo que alguien le ha enseñado" o "lo que han aprendido"

Proverbs 16:21

El que es sabio de corazón es llamado a discernir
Esta persona tendra una reputacion de ser una persona exigente.Esto se puede afirmar de forma activa.Traduccion alterna:"La gente llamara al que es sabio de corazon discernir" o "El que es sabio de corazon tendra la reputacion de una persona exigente"

El que es sabio de corazón
Aqui el corazon representa la mente y los pensamientos.Traduccion alterna:" El que es sabio" o " El que es sabio al pensar"

dulzura del habla
El escritor habla de tipo o discurso agradable como si fuese algo dulce.Traduccion alterna:"discurso amable" o "disurso agradable"

El entendimiento es una fuente de vida
El escritor habla de "entender" como si fuera una fuente con agua fluyente y que sustiene la vida de aquellos que beban de esta.Traduccion alterna:"Entender es como una fuente con agua de vida"

Proverbs 16:23

El corazón de una persona sabia da
Aqui la palabra "corazon" representa la mente y los pensamientos.Traduccion alterna:"Los pensamientos que da una persona sabia"

da agudeza a su boca
Aqui la palabra "boca" es un metonimo para discurso.Traduccion alterna:"hacer su discurso sabiamente"

a sus labios
Aqui la palabra "labios" es un metonimo para discurso.Traduccion alterna:"a lo que dice"

Las palabras agradables son un panal de miel
El escritor habla de palabras agradables que lleguen al oyente con delicadeza como si fuera un panal derramando miel fresca.Traduccion alterna:"Palabras agradables son como un panal"

dulce al alma
Posibles significados para la palabra "alma" son 1) representa los deseos y placeres interiores de una persona.Traduccion alterna:" suficientemente dulce para hacer a una persona feliz" o 2) puede significar "garganta" y es un metonimo para la lengua y la habilidad de saborear de una persona.Traduccion alterna:"dulce para el gusto de un persona"

curativo a los huesos
La palabra "huesos" representa el cuerpo de una persona.Traduccion alterna:"curativo para el cuerpo"

Proverbs 16:25

Hay un camino que parece derecho al hombre
El escritor habla de la conducta y comportamiento de una persona como si fuera un camino por la que viaja.Traduccion alterna:"Una persona que cree que su estilo de vida esta bien"

pero su final es el camino a la muerte
La palabra "sus" se refiere a "camino" en la linea anterior. Este "camino" dirige hacia la muerte.

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El apetito del trabajador trabaja para él
El escritor habla del apetito como si fuera una persona que trabaja para el trabajdor. Esto significa que la persona que trabaja es motivado por su deseo de comer.Traduccion alterna:" El trabajador trabaja para satisfacer su apetito"

su hambre lo impulsa
El escritor habla del "hambre" como si fuera una persona que le urge que el trabajador siga trabajando.Traduccion alterna:" el sigue trabajando porque tiene hambre"

Proverbs 16:27

La persona inútil desentierra la maldad
El escritor habla de la persona tratando de encontrar formas de herir a otras personas como si estuviese cabando en la tierra para encontrar algo enterrado.Traduccion alterna:"Una persona sin valor busca por errores cometidos como si estuvies cabando para hallar algo en la tierra"

inútil
"inutil" o "malvado"

maldad
"malo" o "problema"

sus palabras son como fuego abrasador
El escritor compara la forma en que las palabras de una persona hieren a otras de la misma manera que el fuego quema cosas.Traduccion alterna:"el lastima a las personas con sus palabras, como el fuego quema todo lo que toca"

un chismoso
una persona que dice chismes o riega rumores

Proverbs 16:29

Un hombre de violencia miente a su vecino
Esta implicado que este hombre miente en orden para que su vecino hiciera acciones violentasTraduccion alterna:"Un hombre the violencia atrae a su projimo"

Un hombre de violencia
"Un hombre violento" o "Un hombre que practica la violnecia"

lo guía por un camino que no es bueno
El escritor habla de las acciones de una persona como si fuera un camino por el que camina.Traduccion alterna:"lo lleva a hacer cosas que no son de bien"

un camino que no es bueno
El escritor usa el entedimiento para enfatizar lo malo que este camino es.Traduccion alterna:"un camino muy malo" o "un camino terrible"

El que guiña el ojo ... aquellos que aprietan los labios
Ambos de estos gestos faciales que la gente utiliza para dar señales a otros.Ve como lo traduces"guiñar el ojo" en10:10.

traerán el mal para que pase
"hara cosas malas"

Proverbs 16:31

El cabello gris es una corona de gloria
El escritor habla del cabello gris como si fuera una corona."Cabello gris" es un metonimo para la vejez.Traduccion alterna:"Una persona que ha vivido lo suficiente para tener el pelo gris es como una que tiene una gloriosa corona en su cabeza"

se gana
Esto se puede afirmar de forma activa.Traduccion alterna:"una persona se lo gana"

aquel que domina su espíritu
El escritor habla de la persona ser capaz de controlar su temperamento y emociones como si gobernara sobre el espiritu de el como un rey gobierna a su pueblo.Traduccion alterna:"el que controla su temperamento"

Proverbs 16:33

Las suertes son arrojadas al regazo
Esto se puede afirmar de forma activa.Traduccion alterna:"Una persona tira los lotes en su regazo"

la decisión es del SEÑOR
Posibles significados son 1) el SEÑOR decide como los lotes aterrizaran o 2)no son los lotes, pero el SEÑOR determinara que pasara.

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Chapter 17

1 Es mejor quedarse callado con un bocado de pan seco, que una casa llena de banquetes con contienda. **2** Un siervo sabio gobernará sobre un hijo que actúa desvergonzadamente y compartirá la herencia como uno de sus hermanos. **3** El crisol es para la plata y el horno para es para el oro, pero el SEÑOR refina corazones. **4** Una persona que hace maldad, presta atención a los labios malvados; un mentiroso presta su oído a la lengua destructiva. **5** Quienquiera que se burla del pobre insulta a su Hacedor, y aquel que se regocija en la desgracia no quedará sin castigo. **6** Los nietos son corona de los ancianos y los padres traen honor a sus niños. **7** El discurso elocuente no es apropiado para un tonto; mucho menos los labios mentirosos son apropiados para la realeza. **8** Un soborno es como una piedra mágica para el que lo da; dondequiera que él va, él triunfa. **9** Quienquiera que pasa por alto una ofensa busca el amor, pero el que repite un asunto, aparta amigos cercanos. **10** Una reprensión va más profundo dentro de una persona que tiene entendimiento, que cien azotes que se le den a un tonto. **11** Una persona malvada solo busca rebelión, así que un mensajero cruel será enviado contra él. **12** Es mejor encontrar a una osa a la que le robaron sus cachorros que encontrar a un tonto en su tontería. **13** Cuando alguien devuelve mal por bien, el mal nunca dejará su casa. **14** El principio del conflicto es como él que suelta agua por todas partes, así que aléjate de la disputa antes de que ésta comience. **15** Cualquiera que absuelva al malvado o condene a la persona justa, ambos son abominación al SEÑOR. **16** ¿Por qué un tonto debe pagar dinero para aprender acerca de la sabiduría, cuando él no tiene la habilidad para aprenderla? **17** Un amigo es amoroso en todo tiempo y un hermano nace para tiempos de problemas. **18** Un hombre insensato hace promesas comprometedoras y se ata a las deudas de su vecino. **19** Quienquiera que ama el conflicto ama el pecado; aquel que hace que el umbral de su puerta sea muy alto causa que los huesos se quebranten. **20** Una persona que tiene un corazón torcido no encuentra nada que sea bueno; el que tiene una lengua perversa cae en calamidad. **21** Quienquiera que sea pariente de un tonto, trae dolor sobre sí mismo; y el padre de un tonto no tiene alegría. **22** Un corazón alegre es buena medicina, pero un espíritu quebrantado seca los huesos. **23** Un hombre malvado acepta un soborno secreto para pervertir los caminos de justicia. **24** El que tiene entendimiento se enfoca hacia la sabiduría, pero los ojos de un tonto, se enfocan en los confines de la tierra. **25** Un hijo tonto es un dolor para su padre y amargura para la mujer que lo parió. **26** También, nunca es bueno castigar a la persona justa; ni tampoco es bueno azotar al hombre noble que tiene integridad. **27** Él que tiene conocimiento usa pocas palabras y él que tiene entendimiento es razonable. **28** Aún un tonto es considerado sabio si se mantiene en silencio; cuando él mantiene su boca cerrada, él es considerado inteligente.

Proverbs 17:1

quedarse callado
Aquí ''callado'' se refiere a ''paz''. Traducción alterna: ''tener paz''

que una casa llena de banquetes con contienda
Aquí faltan palabras; ''tener'' o ''estar en''. Traducción alterna: ''que estar en una casa llena de banquetes donde hay contienda''

Proverbs 17:3

El crisol es para la plata y el horno para es para el oro
Esto se refiere a como el oro y la plata son refinados. Un metal es refinado cuando se calienta a una temeperatura alta para que se pueda derretir y las impurezas se puedan remover. Traducción alterna: ''El crisol se usa para refinar la plata y el horno se usa para refinar el oro''

crisol
una olla en la que los metales son derretidas a una temperatura muy alta

el SEÑOR refina corazones
Esto habla de que El SEÑOR está probando a la gente para ayudarlos a dejar de ser malvados y tontos, como si sus corazones fueran un metal que El SEÑOR estaba refinando para eliminar todo lo que es impuro. Traducción alterna: "El SEÑOR prueba los corazones de las personas"

corazones
Aquí las personas son referidas por sus corazones para enfatizar sus pensamientos y deseos. Traducción alterna: ''personas''

labios malvados
La palabra ''labios'' se puede traducir ya sea 1) un sinécdoque para la persona o 2) un metónimo para las palabras que salen de esos labios. Traducción alterna: ''una persona malvada'' o ''charla malvada''

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presta su oído
''escucha''

lengua destructiva
La palabra "lengua" puede traducirse como 1) una sinécdoque para la persona o 2) un metónimo para las palabras que produce la lengua. Traducción alterna: "una persona destructiva" o "conversación destructiva"

Proverbs 17:5

del pobre
Esto se refiere a las personas pobres. Traducción alterna: ''aquellos que son pobres''

su Hacedor
Esto es un nombre que se refiere al SEÑOR. Esto también es un nombre abstracto que se puede escribir como un verbo. Traducción alterna: ''el que lo hizo''

en la desgracia
Esto se refiere a la desgracia de otros. Traducción alterna: ''en la desgracia de los demás" o "en los problemas de otras personas"

son corona de
Esto habla de que los nietos de las personas mayores son una señal de honor para ellos como si sus nietos fueran una corona. Traducción alterna: "traer honor y respeto a"

los ancianos
Esto se refiere a las personas mayores. Traducción alterna: ''esos que son mayores'' o ''viejos''

Proverbs 17:7

El discurso elocuente
''Discurso fino'' o ''Discurso excelente''

mucho menos los labios mentirosos son apropiados para la realeza
Esto describe a las personas mentirosas como si realmente fueran sus ''labios'' los que mientes. Traducción alterna: "Aún más, no es conveniente que la realeza mienta"

Un soborno es como una piedra mágica para el que lo da
Esto habla del soborno de una persona que funciona al compararlo con una piedra mágica o un amuleto. Traducción alterna: "Un soborno funciona como una piedra mágica para quien lo da" o "Un soborno funciona como magia para quien está sobornando"

dondequiera que él va
Aquí "girar" se refiere a las diversas cosas que hace la persona. Específicamente, esto se refiere a las diferentes cosas que la persona hace por soborno. Traducción alterna: "en todo lo que hace" o "en todo lo que trata de hacer dando sobornos"

Proverbs 17:9

ofensa
algo que hiere o enoja a una persona

que repite un asunto
Esto se refiere a recordar un evento pasado en el que un amigo fue ofendido o herido. Traducción alterna: ''que repite una ofensa pasada''

aparta
''separa''

Una reprensión va más profundo dentro de una persona ... que cien azotes que van a un tonto
Esto compara cómo una reprensión afecta a un hombre de comprensión a cómo una paliza afecta a un tonto. Esto habla del efecto en estas personas como si pudiera medirse por la profundidad que entra en ellas. Traducción alterna: "Una reprimenda tiene más efecto en una persona ... que cien golpes en un tonto"

una persona que tiene entendimiento
''una persona que tiene buen juicio'' La palabra ''entender'' se puede expresar como verbo. Traducción alterna: ''una persona que entiende''

cien azotes que van
''una paliza de cien golpes va''

Proverbs 17:11

busca rebelión
La palabra ''rebelión'' se puede expresar como un verbo. Traducción alterna: ''busca rebelarse''

un mensajero cruel será enviado contra él
Esto puede declararse de forma activa. Traducción alterna: ''un mensajero cruel vendrá contra él''

será enviado contra él
El ''ser enviado en contra'' de alguien significa enviar el mal a ellos. Traducción alterna: "will be sent to harm him"

una osa a la que le robaron sus cachorros
Esto puede declararse de forma activa. Traducción alterna: ''una osa que acaba de perder sus cachorros''

en su tontería
La palabra ''tontería'' se puede expresar como adjetivo. Traducción alterna: ''quien está actuando tonto"

Proverbs 17:13

el mal nunca dejará su casa
Aquí se habla de "maldad" como si fuera una persona que no abandonaría la casa del hombre. Aquí la palabra "casa" puede tomarse literalmente, pero también es un metónimo para su familia.

Traducción alterna: "las cosas malas seguirán sucediéndole a él y a su familia" o "las cosas malas nunca dejarán de sucederle a él y a su familia"

El principio del conflicto es como uno que suelta agua en todas partes
Esto compara con qué facilidad se extiende un conflicto a cómo fluye el agua derramada en todas partes. Traducción alterna: "Iniciar un conflicto es como bombear agua y dejarla correr por todas partes"

que esta comience
''empezar'' o ''comenzar''

Proverbs 17:15

Cualquiera que absuelva al malvado o condene a la persona justa
"El que absuelve a los malvados y el que condena a los justos"

absuelva
justifica, declara a alguien no culpable

¿Por qué un tonto debe pagar dinero para aprender acerca de la sabiduría, cuando él no tiene la habilidad para aprenderla?
Esta pregunta retórica enfatiza que el tonto no debe hacer esto. Esta pregunta puede ser escrita como una declaración. Traducción alterna: "Un tonto no debe pagar dinero para aprender sobre sabiduría porque no tiene la capacidad de aprenderla".

Proverbs 17:17

un hermano es nacido para tiempos de problemas
Uno de los propósitos que un hermano tiene es estar ahí para su hermano o hermana en tiempos de problemas. Traducción alterna: ''un hermano esta ahí en tiempos de problemas''

sin sentido
''no hay buen juicio" (UDB)

promesas comprometedoras
Esto se refiere a promesas que se deberían mantener y que a menudo son una carga para la persona que las hizo.

Proverbs 17:19

causa que los huesos se quebranten
Esto significa que alguien tropezará con el umbral y romperá huesos, probablemente en el pie. Traducción alterna: "es seguro que hará que alguien se tropiece y rompa sus huesos en el pie" o "seguramente hará que alguien se tropiece y se lastime"

que tiene un corazón torcido
El ''corazón'' representa los sentimientos, actitudes, y motivaciones de una persona. Traducción alterna: ''que es deceptiva'' o ''que es deshonesta''

tiene una lengua perversa
La ''lengua'' representa el discurso de una persona. Traducción alterna: ''habla perversamente'' o ''habla malvadamente''

cae en calamidad
''cae en problema'' El ''caer en'' algo significa entrar en esa situación. Traducción alterna: ''tendrá calamidad''

Proverbs 17:21

Un corazón alegre es buena medicina
Esto habla de que un corazón alegre es como una buena medicina porque te hace sentir mejor. Traducción alterna: ''Un corazón alegre es medicina que te hace sentir mejor''

Un corazón alegre
El ''corazón'' representa los sentimientos, actitudes, y motivaciones de una persona. Traducción alterna: ''Siendo alegre''

un espíritu quebrantado
Aquí el ''espíritu'' representa los sentimientos de una persona y su estado emocional. Un espíritu quebrantado se refiere a un estado emocional pobre. Traducción alterna: ''depresión''

seca los huesos
Los huesos de una persona representan su estado físico y su fuerza. Si los huesos de una persona se secan, significa que están muy enfermos e insalubres. Traducción alterna: ''hace a una persona enfermiza y débil''

Proverbs 17:23

para pervertir los caminos de justicia
''prevenir que la justicia sea rendida'' o ''pervertir la justicia''

pone su rostro hacia la sabiduría
Esto habla del enfoque de una persona en actuar sabiamente como si estuviera viendo la sabiduría. Traducción alterna: "se enfoca en actuar sabiamente"

los ojos de un tonto, están
Esto se refiere a un tonto por sus ojos para enfatizar en lo que se está enfocando. Traducción alterna: ''el tonto es''

en los finales de la tierra
Esto habla de los sueños imposibles de un tonto como si fueran los confines de la tierra para enfatizar que no son realistas. Traducción alterna: "lucha por las cosas que están tan lejos de él como

los confines de la tierra" o "enfócate en las cosas imposibles"

Proverbs 17:25

Un hijo tonto es un dolor para su padre
Esto habla de un hijo causándole dolor a su padre como si el hijo mismo fuera ''dolor''. Traducción alterna: ''Un hijo tonto trae dolor a su padre"

Un hijo tonto ... y amargura para la mujer
Esto habla de un hijo causándole amargura a su madre como si el hijo mismo fuera ''amargura''. Traducción alterna: ''Un hijo tonto...y le trae amargura a la mujer''

que lo parió
''quien le dio a luz''

amargura
Dolor emocional, tristeza

nunca es bueno ... ni tampoco es bueno
Esto puede declararse en forma positiva. Traducción alterna: ''siempre está mal...y es malvado''

la persona justa
Otro posible significado es ''la persona inocente'', cualquiera al que hayan acusado de un crimen que el no cometió.

azotar
Látigo severamente

que tiene integridad
La palabra ''integridad'' se puede expresar con el adjetivo ''honesto''. Traducción alterna: ''que son honestos''

Proverbs 17:27

usa pocas palabras
Esto se refiere a la forma en que habla. Traducción alterna: ''habla con pocas palabras''

Aún un tonto es considerado sabio
Esto puede declararse de forma activa. Traducción alterna: ''Hasta las personas piensan que un tonto es sabio''

mantiene su boca cerrada
Esto significa que no habla. Traducción alterna: '''no habla''

él es considerado inteligente
Esto puede declararse en forma activa. Traducción alterna: ''las personas lo consideran inteligente''

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Chapter 18

1 Él que se aísla a sí mismo busca su propio deseo y pelea contra todo buen juicio. **2** Un necio no encuentra placer en el entendimiento, sino solamente en revelar lo que está dentro de su propio corazón. **3** Cuando una persona malvada viene, el desprecio viene con él-- junto a la vergüenza y al reproche. **4** Las palabras de la boca de un hombre son aguas profundas; la fuente de la sabiduría es una corriente que fluye. **5** No es bueno ser parcial hacia la persona malvada, ni negarle la justicia a la persona justa. **6** Los labios de un necio le traen conflicto y su boca invita una a paliza. **7** La boca de un necio es su ruina y él se atrapa a sí mismo con sus labios. **8** Las palabras de un chisme son como bocados deliciosos y bajan a las partes internas del cuerpo. **9** También, él que es perezoso en su trabajo es un hermano para el que más destruye. **10** El nombre del SEÑOR es una torre fuerte; la persona justa corre hacia ella y está segura. **11** La riqueza del rico es su ciudad fortificada y en su imaginación es como una muralla alta. **12** Antes de su caída, el corazón de una persona es orgulloso, pero la humildad viene antes que el honor. **13** Él que responde antes de escuchar-- eso es su locura y vergüenza. **14** El espíritu de una persona sobrevivirá a la enfermedad, pero un espíritu quebrantado, ¿quién lo soporta? **15** El corazón del inteligente adquiere conocimiento y el oído de los sabios lo buscan. **16** El regalo de un hombre puede abrir el camino y traerlo delante de una persona importante. **17** El primero en defender su caso parece tener la razón, hasta que su adversario viene y lo cuestiona. **18** Echar la suerte resuelve disputas y separa a los oponentes fuertes. **19** Es más difícil ganarse a un hermano ofendido que a una cuidad fuerte y las disputas son como las barras de un castillo. **20** Del fruto de su boca, se llena el estómago; con la cosecha de sus labios él se satisface. **21** La muerte y la vida son controladas por la lengua, y aquellos que aman la lengua comerán de su fruto. **22** El que encuentra a una esposa, encuentra una cosa buena y recibe el favor del SEÑOR. **23** Una persona pobre ruega por la misericordia, pero una persona rica responde bruscamente. **24** El que adquire a muchos amigos es llevado a la ruina por ellos, pero hay un amigo que viene a ser más fiel que un hermano.

Proverbs 18:1

se aísla a sí mismo
"Se mantiene lejos de otras personas" (UDB)

pelea contra todo sano juicio
Esto habla de una persona en desacuerdo con buen juicio como si el "sano juicio" fuera una persona con la que luchó. Traducción Alterna: "el no esta de acuerdo con todo sano juicio"

sano juicio
"buen juicio" ó "sabias decisiones"

Un necio no encuentra placer en el entendimiento, sino solamente
"Un necio no le importa la compresión, sino solo sobre" Esto significa que el necio considera "entender" lo opuesto al placer. Traducción Alterna: "Un necio detesta la compresión y solo encuentra placer en"

sino solamente en revelar lo que está dentro de su propio corazón
Esto significa que el necio solo encuentra placer en decirle a otras personas lo que el siente y desea en su corazón. Traducción Alterna: "pero solo en decirle a demás lo que esta en su propio corazón"

lo que está dentro de su propio corazón
El contenido del corazón de una persona se refiere a los pensamientos y sentimientos. Traducción Alterna: "lo que el piensa"

Proverbs 18:3

el desprecio viene con él-- junto a la vergüenza y el reproche
Aquí "desprecio", "vergüenza", y "reproche" son hablados como si fueran personas que acompañan un hombre malvado. Significados posibles son 1) la gente muestran desprecio hacia una persona malvada y les causa vergüenza y reproche. Traducciónñ Alterna: "la gente sienten desprecio por el junto a vergüenza y reproche" o 2) el hombre malvado muestra desprecio por otros y les causa sentir vergüenza y reproche. Traducción Alterna: "el muestra su desprecio hacia otras personas y les causa sentir vergüenza y reproche"

vergüenza y el reproche.
Estas dos palabras tienen un significado similar y son usadas juntas para enfatizar la "vergüenza" que siente el hombre malvado o las demas personas.

Las palabras de la boca de un hombre son aguas profundas;...la fuente de la sabiduría es una corriente que fluye.
Estas dos líneas son paralelas y es implicado que el hombre in la primera linea es un hombre sabió.

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Traducción Alterna: "Las palabras la boca de un hombre sabió son aguas profundas",... la fuente de la sabiduría es una corriente que fluye.

Las palabras de la boca de un hombre son aguas profundas
Esto habla de las palabras de un hombre sabió siendo profundas como si fueran profundas y profundas como aguas profundas.Traducción Alterna: "Las palabras de la boca de un hombre son tan profundas como aguas profundas" o "Las palabras de la boca de un hombre son hondas y profundas"

la boca de un hombre
Aquí el hombre es referido por su boca para enfatizar lo que el dice. Traducción Alterna: "de un hombre"

la fuente de la sabiduría es una corriente que fluye.
Esto habla de la fuente de sabiduría que abunda como si fuera un manantial. Se habla de la corriente del manantial como si fuera una corriente que fluye. AT: "la fuente de sabiduría es tan abundante como el agua de un manantial"

Proverbs 18:5

No es bueno ser... a la persona justa.
Estas frases pueden ser escritas de forma positiva. Traducción Alterna: "Es bueno tratar la persona malvada como se merece, y ser justo con la personal justa "

Los labios de un necio le traen
Aquí el necio es referido por sus "labios" para enfatizar lo que el dice. Traducción Alterna: "lo que dice un necio trae"

traen
"causa"

su boca invita una paliza.
Esto habla de un necio que dice cosas que causan que la gente quiera darle un paliza como si el los estuviera invitandolos a golpearlo. Traducción Alterna: "su boca hace que la gente quiera golpearlo"

su boca
Aquí lo que el necio dice se refiere a su "boca". Traducción Alterna: ''lo que el dice"

Proverbs 18:7

La boca de un necio ... con sus labios
Ambas frases se refiere a lo que un necio dice: Traducción Alterna: "Lo que un necio dice ... por lo que el dice"

es su ruina
"lo arruinará"

él se atrapa a sí mismo
Esto habla de un hombre que causa problemas y dificultad para el mismo como si se estuviera atrpandose el mismo como un hombre atrapa un animal. Traducción Alterna:"el va a causar problemas con el mismo"

Las palabras de un chisme son como bocados deliciosos
Esto habla de las palabras de un chisme que son deseados al escuchar como si fueran deliciosa comida para comer. Traducción Alterna: "Las palabras de un chisme son deseados al escuchar"

Las palabras de un chisme
Esto se refiere a lo que una persona chismosa dice. Traducción Alterna: "Las palabras que una persona chismosa dice"

bocados
"pequeños pedazos de comida"

bajan a las partes internas del cuerpo
Esto habla de las palabras de un chisme entrando en la mente de una persona y afectando sus pensamientos como si fueran alimentos que iban a su estómago. AT: "y entran en la mente de una persona y afectan sus pensamientos"

Proverbs 18:9

uno que es perezoso en su trabajo es un hermano al que más destruye
Esto habla de quien se afloja siendo similar al que destruye como si estuvieran realmente relacionados. Traducción Alterna: "es cercanamente relacionado a" o "es bastante similar a"

es perezoso
"es vago" o "no esta interesado"

al que más destruye
"al que destruye todo" (UDB) o "al que siempre es destructivo"

El nombre del SEÑOR es una torre fuerte
Esto habla del SEÑOR protegiendo a su pueblo como si el fuera una torre fuerte en el cual las personas pueden tomar refugio. Traducción Alterna: "El SEÑOR protege como una torre fuerte" o "El SEÑOR protege a su pueblo como una torre fuerte"

El nombre del SEÑOR
Aquí el SEÑOR es referido por su nombre. Traducción Alterna: "Jehová"

la persona justa
Esto se refiere a las personas justas. Traducción Alterna: "estos que son justos" o "personas justas"

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corre adentro de ella y está segura
Esto habla de las personas que buscan seguridad de parte del SEÑOR y el SEÑOR que los protege como si fuera un torre fuerte en la que se encontraron por seguridad. Traducción Alterna: "corre hacia él y están a salvo" o "búscalo y están a salvo"

Proverbs 18:11

La riqueza del rico es su ciudad fortificada
Esto habla de una persona rica dependiendo de su riqueza como si su riqueza fuese fortificada por un muro que lo protege. Traducción Alterna: "La pesona rica depende de su riqueza como una ciudad depende de su muro fortificado"

del rico
Esto se refiere a una persona que es rica. Traducción Alterna: "la persona rica"

ciudad fortificada
una ciudad con defensas fuerte como murallas y torres

en su imaginación es como una muralla alta
Esto habla de la persona rica que cree que su riqueza lo mantendra a salvo como una murralla alta que protege a los que estan adentro de la ciudad a salvo. Traducción Alterna: "el piensa que lo protege asi como una muralla alta"

Antes de su caída, el corazón de una persona es orgulloso
"Primero una pesona es orgullosa, luego viene su caída"

caída
Esto se refiere a una decaída significante de la reputación o salud de una persona

el corazón de una persona
Aquí esta persona es referida por su corazón para enfatizar sus pensamientos y sentimientos. Traducción Alterna:

la humildad viene antes que el honor
La palabra "humildad" puede expresarse como un adjectivo y la palabra "honor" puede ser expresado como un verbo. Traducción Alterna: "una persona debe ser humilde antes de ser honrada"

Proverbs 18:13

eso es su locura y vergüenza
La palabra "locura" puede ser expresada como un adjectivo la palabra "vergüenza" puede ser expresada como un verbo. Traducción Alterna: "Es tonto de él, y debería avergonzarse."

El espíritu de una persona sobrevivirá a la enfermedad
Esta persona es referida por su espíritu para enfatizar su actitud. Traducción Alterna: "Una persona que tiene esperanza sobrevivirá una enfermedad" o "Si una persona esta llena de esperanza en su ser interior, sobrevivirá estando enferma"

pero un espíritu quebrantado, ¿quién lo soporta?
Esto es una pregunta retórica, esperando una respuesta que pocos pueden soportar. Esto puede ser escrito como un declaración. Traducción Alterna: "pero esto puede ser difícil de soportar un espíritu quebrantado"

un espíritu quebrantado
Esto refiere a estar deprimido. Traducción Alterno: "estar deprimido"

Proverbs 18:15

El corazón del inteligente adquiere
Aqui la persona inteligente es referida por su corazón para enfatizar sus deseos. Traducción Alterno: "El deseo inteligente de adquirir"

del inteligente
Esto se refiere a las personas que son inteligentes. Traducción Alterna: "aquellos que son inteligentes" o "gente inteligente".

adquiere
"ganancias" o "obtiene"

el oído de los sabios lo buscan
Aqui la persona sabia es referida por su escuchar para enfatizar lo que el desea escuchar. Traducción Alterna: "el sabio busca aprender sobre eso"

los sabios
Esto se refiere a las personas que son sabias. Traducción Alterna: "aquellos que son sabios" o "personas sabias"

lo buscan
Esto se refiere a personas que son sabias. Traducción Alterna:"aquellos que son sabios" o "personas sabias"

puede abrir el camino
Aqui para "abrir el camino" significa crear una oportunidad. Traducción Alterna: "puede crear una oportunidad para el"

traerlo delante de
Esto significa permitir ver a alguien. Traducción Alterna: "dejalo conocer" o "dejalo que sea introducido a"

Proverbs 18:17

El primero
"El 1ro". Esto se refiere a la primera persona que hace algo. Traducción Alterna: "la primera persona"

Echar la suerte
"Echar suertes"

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y separa a los oponentes fuertes
Esto se refiere a las personas que pelean bruscamente sobre una disputa. Cuando son separados, ya ellos no estaran peleando sobre la disputa. Traducción Alterna: "y causa que los oponentes paren de pelear sobre la disputa"

Proverbs 18:19

Es más difícil ganarse a un hermano ofendido que a una fuerte ciudad
Esto habla sobre la dificultad de hacer la paces con tu hermano a quien has ofendido al comparalo con la dificultad de ganar un guerra contra una ciudad fuerte. Traducción Alterna: "Si tu ofendes a tu hermano, encontar una manera de tener paz con el otra vez con el puede ser más difícil que librar una batalla para ganar una ciudad "

las disputas son como las barras de un castillo
Esto habla de la dificultad de resolver disputas al comparlas con las dificultad de derribar las barras de un castillo. Traducción Alterna: "resolver disputas es igual de difícil que derribar las barras de un catillo"

castillo
un palacio fortificado

Del fruto de su boca, se llena el estómago; con la cosecha de sus labios él se satisface
Estas dos lineas tiene el mismo significado y son usadas juntas para enfatizar lo que es dicho. Pueden ser combinadas. Traducción Alterna: "Una persona esta satisfecha con los resultados de las buenas cosas que el dice"

Del fruto de su boca
Esto habla sobre las buenas cosas que una persona dice como si fueran frutos que salieran de su boca. Traducción Alterna: "su sabio discurso" o "sus buenas palabras"

se llena el estómago
Esto habla sobre la persona que esta satisfecha o contenta por los resultado de lo que ellos han dicho como si ellos hubieran comido y estan satisfecho. Traducción Alterna: "una persona satisfecha"

la cosecha de sus labios
Esto habla sobre las buenas cosas que una buena persona dice como si fueran frutos que se cosechan. Traducción Alterna: "su discurso es sabio" o "sus buenas palabras"

él se satisface
"el esta contento"

Proverbs 18:21

La muerte y la vida son controladas por la lengua
Esto puede escribirse en forma activa. Traducción alterna: "La lengua puede llevar de la vida a la muerte" o "Lo que las personas dicen pueden llevar a la vida o a la muerte"

por la lengua ... aman la lengua
Aquí la "lengua" se refiere al discurso. Traducción alterna: "por lo que las personas dicen ... aman hablar"

comerán de su fruto
Esto habla de una persona recibiendo la consecuencia por lo que él dice como si las consecuencias fueran frutos que él recibe. Traducción alterna: "recibirán sus consecuencias"

Proverbs 18:23

muchos amigos es traído a la ruina por ellos
Esto puede ser establecido de forma activa. Traducción Alterna: "muchos amigos-le traeran ruina" o "muchos amigos-sus amigos lo destruirán"

viene a estar más cerca
"es más fiel que" o "permanece más leal que"

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Chapter 19

1 Mejor es una persona pobre que camina en su integridad que el que es perverso en su hablar y es un tonto. **2** También, no es bueno tener deseo sin conocimiento y el que corre muy rápido, pierde el sendero. **3** La tontería de una persona arruina su vida y su corazón se enfurece contra el SEÑOR. **4** La riqueza añade a muchos amigos, pero una persona pobre es separada de sus amigos. **5** Un falso testigo no quedará sin castigo y aquel que respira mentiras no escapará. **6** Muchos pedirán un favor de una persona generosa y todos son amigos de aquel que da regalos. **7** Todos los hermanos de un hombre pobre lo odian; ¡cuánto más se irán sus amigos lejos de él! Él los llama, pero ellos se han ido. **8** Él que obtiene sabiduría ama su propia vida; él que guarda entendimiento encontrará lo que es bueno. **9** Un falso testigo no quedará sin castigo, pero el que respira mentiras perecerá. **10** No es adecuado para un tonto vivir en lujos, mucho menos para un esclavo gobernar sobre príncipes. **11** La discreción hace a una persona lenta para el enojo y es su gloria dejar pasar una ofensa. **12** La ira de un rey es como el rugir de un león joven, pero su favor es como rocío sobre la hierba. **13** Un hijo tonto es ruina para su padre y una esposa peleona es una gota de agua goteando constantemente. **14** Una casa y la riqueza se heredan de los padres, pero una esposa prudente es del SEÑOR. **15** La pereza lanza a una persona a un sueño profundo, pero el que no está dispuesto a trabajar, pasará hambre. **16** El que obedece el mandato guarda su vida, pero la persona que no piensa sobre la manera en que vive morirá. **17** Cualquiera que es amable con los pobres le presta al SEÑOR, y Él lo retribuye por lo que él haya hecho. **18** Disciplina a tu hijo, mientras haya esperanza, y no pongas tu deseo en matarlo. **19** Una persona temperamental debe pagar la penalidad; si tú lo rescatas, lo tendrás que hacer una segunda vez. **20** Escucha consejo y acepta instrucción para que así puedas convertirte en sabio al final de tu vida. **21** Muchos son los planes en el corazón de una persona, pero el propósito del SEÑOR es el que se impondrá. **22** La lealtad es lo que una persona desea y una persona pobre es mejor que un mentiroso. **23** La honra al SEÑOR guía a las personas a la vida; cualquiera que la tenga será satisfecho y no sufrirá por daño. **24** El haragán entierra su mano en el plato; él ni siquiera la volverá a traer a su boca. **25** Golpea a un burlador, y la persona ingenua se volverá prudente; disciplina al que discierne, y él ganará conocimiento. **26** El que roba a su padre y persigue a su madre es un hijo que trae vergüenza y reproche. **27** Hijo mio, si tú cesas de escuchar instrucción, tú te apartarás de las palabras de conocimiento. **28** Un testigo corrupto se burla de la justicia, y la boca del malvado traga iniquidad. **29** La condenación está lista para los burladores y la paliza para las espaldas de los tontos.

Proverbs 19:1

Mejor es una persona pobre
Es mejor ser una persona pobre

que camina en su integridad
Expresión idiomática. Aqui caminar se refiere a vivir. Traduccion Alterna: "quien vive en su integridad" o "quien vive una vida honesta" (Ver:figura_idiomática)

es perverso en discurso
la palabra "discurso" quizas se expresa como un verbo. Traducción Alterna: "hablar perversamente" o "hablar en una mala forma" (Ver: figura_nombre abstracto)

tener deseo sin conocimiento
esto se refiere a persona que trata de hacer algo sin el conocimiento de como hacerlo correctamente. Traducción Idiomatica: "trabajar duro sin conocer que estas haciendo" (Ver: figura_explícita)

aquel que corre muy rápido, pierde el sendero
Esto se refiere a una persona que hace algo muy rápido y comete errores como si corriera muy rápido y perdiera el sendero. Traducción Alterna: "alguien que actúa muy rápido elige pobres elecciones" (Ver: figura_metáfora)

Proverbs 19:3

su corazón se enfurece
Aquí una persona es referida por su "corazón" para enfatizar sus emociones. Traducción Alterna: "el endurece" (Ver: figura_sinécdocque)

La riqueza añade muchos amigos
Esto significa que una persona rica tiene muchos amigos porque la riqueza atrae a la gente. El significado completo de esto se puede aclarar. Traducción Alterna: "Aquel que es rico encuentra facílmente muchos amigos" (UDB) (Ver: figura_explícita)

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una persona pobre es separada de sus amigos
Una persona pobre es separada de sus amigos por su pobreza. El significado de ésto puede ser explícito. Traducción Alterna: "pobreza causa que una persona pierda sus amigos" (Ver: figuras_explícita)

Proverbs 19:5

Un falso testigo no quedará sin castigo
Esto puede escribirse en forma positiva y activa. Traducción Alterna: "Ciertamente castigarán a un testigo falso".

Áquel que respira mentiras no escapará
Esto significa que él será capturado. Traducción Alterna: "El que respira mentiras será capturado".

respira mentiras
Esto es una expresión idiomática. Aquí "respirar" se refiere a mentir constantemente. Ver como se traduce esta frase en 6:17. Traducción Alterna: "mentir constantemente"

una persona generosa
Alguien que a menudo regala cosas

Todos son amigos
Esto es una ligera exageración. Traducción Alterna: "Parece que todos son un amigo" o "casi todos son un amigo"

Proverbs 19:7

¡cuánto más se irán sus amigos lejos de él!
Esta frase es una exclamación que muestra que ésto es más probable que la frase anterior. Traducción Alterna: "por lo tanto ciertamente sus amigos lo odiarán y se alejarán de él!"

ama su propia vida
Aquí la persona se refiere por su "vida" para enfatizar que él esta vivo. Traducción Alterna: "amarse a sí mismo"

guarda entendimiento
"tiene entendimiento"

Proverbs 19:9

Un falso testigo no quedará sin castigo
Esto puede ser escrito en forma positiva y activa. Tranduce esta frase igual que 19:5. Traducción Alterna: " Ellos ciertamente castigarán a un falos testigo"

respira mentiras
Esta figura de expresión usa "respirar" para referirse a mentir constantemente. Mira como se traduce esta frase en 6:17. Traducción Alterna: "mentir constantemente"

No es adecuado
"No está bien"

lujos
condición de riqueza y placer

mucho menos para un esclavo
Las palabras que faltan pueden ser añadidas. Traducción Alterna: "es mucho menos apropiado para un esclavo" o "es aún peor para un esclavo"

Proverbs 19:11

La discreción hace a una persona lenta para el enojo
"Una persona que es discreta es lenta para enojarse"

La discreción
Esto significa saber qué se debe hacer en una situación particular. Traduce esta palabra de la misma manera que hiciste en 1: 4.

es su gloria dejar pasar
"le traerá gloria pasarlo por alto" o "otros lo considerarán honorable si el lo pasa por alto"

dejar pasar
olvidar a propósito

La ira de un rey es como el rugir de un león joven
Aquí el rugido del león se refiere a atacar. La ira de un rey se compara con el ataque impredecible y peligroso de un león joven. Traducción Alterna: "La ira del rey es tan peligrosa como el ataque de un joven león"

pero su favor es como rocío sobre la hierba
El favor de el rey is comparado con las aguas refrescantes que aparecen en el pasto en la mañana. Traducción Alterna: "pero su favor refresca como el rocío en la hierba" o "pero su favor refresca como el rocío en el suelo por la mañana"

Proverbs 19:13

es ruina para su padre
"arruinará a su padre" (UDB)

una esposa peleadora es un constante goteo de agua
Esto habla de una esposa enojada como si ella fuera un goteo constante de agua. Traducción Alterna: "una esposa peleona es tan molesta y distraída como un constante goteo de agua"

una esposa peleadora
"una esposa que discute" o "una esposa en desacuerdo"

Una casa y riqueza son heredadas de los padres
Esto puede declararse en forma activa. Traducción Alterna: "Niños heredan una casa y riqueza de sus padres"

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prudente
Traduce esta palabra igual que en 12:23.

una esposa prudente es del SEÑOR
Esto puede declararse en forma activa. Traducción Alterna: "SEÑOR dá una esposa prudente"

Proverbs 19:15

La pereza lanza a una persona a un sueño profundo
Esto habla de como la pereza causa que una persona duerma mucho si la pereza la obliga a dormir. Traducción Alterna: "la pereza hace que una persona duerma mucho" o "una persona perezosa duerme mucho"

pasará hambre
Esta es una expresión idiomática que significa no comer. Traducción Alterna: "no comer" o "tener hambre"

el mandato
"el mandato que le enseñaron" (UDB)

guarda su vida
"protege su vida"

sus caminos
Esta es una expresión idiomática que se refiere a como el vive. Traducción Alterna: "la manera que el vive" o "como el vive"

Proverbs 19:17

Cualquiera que es bondadoso con los pobres presta al SEÑOR
El SEÑOR considera la bondad mostrada al pobre como bondad mostrada a Él. Una de las maneras que la gente es bondadosa hacia el pobre es por el dar. Traducción Alterna: "la persona que dá al pobre le esta dando al SEÑOR"

los pobres
Esto se refiere a gente pobre. Traducción Alterna: "aquellos que son pobre" o "gente pobre"

mientras haya esperanza
Esto se refiere a que mientras el niño es pequeño se mantiene aceptando la discíplina y la instrucción. La definición completa de ésta frase puede aclararse. Traducción Alterna: "mientras él es joven" o "mientras se le pueda enseñar"

y no pongas tu deseo en matarlo
Posibles significados son: 1) esta frase describe cómo castigar a su hijo. Traducción Alterna: "no castigarlo tan severo que el pueda morir" o 2) esta frase describe que cómo es si usted no castiga a su hijo. Traducción Alterna: "porque si no lo castigas, lo estás ayudando a destruirse a sí mismo"

pongas tu deseo en
Esta expresión idiomática significa estar determinado ha hacer que algo suceda. Traducción Alterna: "estar determinado a ponerlo"

Proverbs 19:19

Una persona temperamental
persona temperametal - esta expresión idiomática se refiere a una persona que se enoja fácilmente.

Traducción Alterna: "Una persona que no tiene control de su temperamento" o "Una persona que se enoja rápidamente"

debe pagar la penalidad
Esto se refiere a una persona que lleva las consecuencias de que ocurre cuando se enoja. El significado de esta expresión se puede aclarar. Traducción Alterna: "debe soportar las consecuencias de su ira" o "debe soportar las consecuencias de lo que hace cuando se enoja"

si tú lo rescatas
"si lo salvas" Esto se refiere a rescatarlo cuando él ha actuado en su ira. El significado de esto puede ser explícito. Traducción Alterna: "si tú los rescatas después de que haya tenido un arrebato"

una segunda vez
" una segunda vez" o "otra vez" (Ver: tranducir_ordinal)

Escucha consejo y acepta instrucción
Estas dos frases signífica básicamente lo mismo y son repetidas para enfatizar cuan importante es esto.

Escucha consejo
Esto es una expresión idiomática. Aquí "escuchar" no significa simplemente escuchar, sino aprender de los consejos que te dan y seguirlos. Traducción Alterna: "Prestar atención al consejo" o "Sigue el consejo"

Proverbs 19:21

en el corazón de una persona
Aquí el "corazón" es usado en referencia a la "mente" para enfatizar el deseo de la persona. Traducción Alterna: "en la mente de una persona" o "el deseo de una persona"

el propósito del SEÑOR
"Propósito del SEÑOR" o "Planes del SEÑOR"

el que se mantendrá
Esta expresión idiomática significa va a "suceder." Traducción Alterna: "que va a pasar"

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Proverbs 19:23

El honor al SEÑOR guía a las personas a la vida; cualquiera que lo tenga será satisfecho
Esto significa que ellos vivirán mucho tiempo si ellos honran al SEÑOR. El significado completo puede ser aclararse. Traducción Alterna: "Aquellos que honran al SEÑOR vivirán mucho tiempo; cualquiera que honra al SEÑOR será satisfecho"

cualquiera que lo tenga
Aqui la palabra "eso" se refiere a "honra para el SEÑOR."

satisfecho y no afligido por daño
Esto se puede afirmar en forma activa. Traducción Alterna: "satisfecho; nada le hará daño" o "satisfecho; el estará seguro"

haragán
Traducir esta palabra igual que en 10:26.

entierra su mano en el plato
"sumerge su mano en el plato" o "poner sus manos en su plato." En la cultura bíblica la gente usualmente comía con sus manos como la gente en muchas culturas hoy en día.

él ni siquiera la traerá de vuelta a su boca
El no se lleva la mano a la boca porque es demasiado perezoso. Traducción Alterna: "pero él es muy perezoso para llevar su mano a la boca para alimentarse"

Proverbs 19:25

Golpea a un burlador, y la persona ingenua
"si golpeas a un burlón, la persona inguenua"

Golpea
"Castigar"

persona ingenua
"persona inexperta" o "persona inmadura"

prudente
Traduce esta palabra como en 12:23.

disciplina aquel que esta discerniendo, y
"si tu disciplinas a alguien que discierne,"

el ganará conocimiento
Aquí se habla de la idea abstracta de conocimiento como si fuera algo de lo que uno podría tener más. Traducción Alterna: "el sabrá más"

Proverbs 19:26

trae vergüenza y reproche
Los posibles significados son 1) él se lo trae a sí mismo. Traducción Alterna: "trae verguenza y reproche a sí mismo" o 2) el lo atrae a su familia. Traducción Alterna: "traer verguenza y reproche a su familia"

Si tú cesas de escuchar instrucción
Aquí "escuchar y ob"you will abandon" or "you will turn your back on"edecer" esta hablando de cómo si fuera "escuchar" Traducción Alterna: "Si dejas de prestar atención a la instrucción" o "si dejas de obedecer la instrucción"

tú te apartarás de
"si abandonas" o "si regresas atrás"

las palabras de conocimiento
"conocimiento"

Proverbs 19:28

la boca del malvado traga iniquidad
Esto habla de como la gente malvada se regocija haciendo el mal al decir que traga la iniquidad tan facil como traga la comida. Traducción Alterna: "los malos disfrutan haciendo el mal como disfrutan el comer"

la boca del malvado traga
Aquí los malvados son referidos por su "bocas" Traducción Alterna: "la boca de los malvados"

del malvado
Esto se refiere a las personas malvadas. Traducción Alterna: "la persona malvada"

La condenación está lista para los burladores y la paliza para
La palabra "condenación" y "fagelación" se puede expresar como verbos. Traducción Alterna: "SEÑOR esta listo para condenar a los burladores y para azotar"

paliza para las espaldas
Las palabras que faltan pueden ser añadidas. Traducción Alterna: "el azote esta listo para las espaldas" o "él esta listo para azotar las espaldas"

paliza
golpeando con un látigo o palo

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Chapter 20

1 El vino es burlador y la bebida fuerte es alborotadora; cualquiera que se desvía por causa de la bebida
no es sabio. **2** El temor de un rey es como el temor de un león cachorro que está rugiendo; quien lo hace
enojar pierde su vida. **3** Es un honor para cualquiera el evitar el conflicto, pero todo tonto salta hacia un
argumento. **4** La persona perezosa no ara en otoño; él busca cultivo en tiempo de cosecha, pero no lo
hallará. **5** El propósito en el corazón humano es como aguas profundas, pero alguien con entendimiento lo
sacará. **6** Muchas personas proclama que son leales, pero ¿quién puede encontrar a uno que sea fiel? **7** La
persona justa camina en su integridad y sus hijos serán bendecidos. **8** Un rey que se sienta en el trono
realizando los deberes de un juez está discerniendo todo el mal que está frente a él. **9** ¿Quién puede decir:
"Yo he mantenido mi corazón limpio; yo estoy libre de mi pecado?" **10** Pesos discrepantes y medidas
desiguales-- el SEÑOR los odia a ambos. **11** Inclusive a un joven se le conoce por sus acciones, ya sea por
su conducta pura y recta. **12** Oídos que oyen y ojos que ven--- el SEÑOR los hizo a ambos. **13** No ames el
sueño o te sobrevendrá la pobreza; abre tus ojos y tendrás comida en abundancia. **14** "¡Malo! ¡Malo!" dice
el comprador, pero cuando él se va, él presume. **15** Hay oro y una abundancia de piedras costosas, pero
los labios de entendimiento son piedras preciosas. **16** Toma una vestimenta de aquel que haya puesto
fianza para un extranjero, y manténla en garantía cuando él ponga fianza para una mujer inmoral. **17** El
pan adquirido por engaño sabe dulce, pero después su boca estará llena de gravilla. **18** Los planes son
establecidos por causa del consejo y solamente con dirección sabia deberás hacer la guerra. **19** Un chisme
revela secretos así que no deberías asociarte con personas que hablen demasiado. **20** Si una persona
maldice a su padre o a su madre, su lámpara será extinguida en medio de la oscuridad. **21** Una herencia
recibida antes de tiempo al final hará menos bien. **22** No digas: "¡Yo te pagaré por este mal!" Espera al
SEÑOR y Él te rescatará. **23** El SEÑOR odia los pesos desiguales, y las escalas deshonestas no son
buenas. **24** Los pasos de una persona son dirigidos por el SEÑOR; ¿cómo entonces puede él entender su
camino? **25** Es una trampa para una persona decir apresuradamente: "Esta cosa es santa," y comenzar a
pensar acerca de lo que significa solamente después de hacer su voto. **26** Un rey sabio separa a los
malvados y gira una rueda de trillar sobre ellos. **27** El espíritu de una persona es la lámpara del SEÑOR
escudriñando todas sus partes más internas. **28** El pacto de fidelidad y honradez conservan al rey; su
trono es hecho seguro por el amor. **29** La gloria de un hombre joven es su fuerza y el esplendor de las
personas mayores es su cabello gris. **30** Los golpes que hacen que una herida limpie de la maldad, y las
palizas hacen limpias las partes más internas.

Proverbs 20:1

El vino es un burlador y la bebida fuerte es una alborotadora
Estas dos frases básicamente significan la misma cosa y se combinan para enfatizar el peligro del exceso de alcohol.

El vino es un burlador
Aquí "vino"se refiere a la persona quien se emborracha con vino. Traducción Alterna: "Una persona quien está borracho con vino es burlador"

la bebida fuerte es una alborotadora
Aquí "bebida fuerte"se refiere a la persona quien se emborracha con una bebida fuerte. Traducción Alterna: "una persona quien se emborracha con una bebida fuerte comienza a pelear"

una alborotadora
una persona quien pelea ruidosamente, usualmente en un lugar público.

cualquiera que se desvía por causa de la bebida no es sabio
Esto puede declararse en forma activa. Traducción Alterna: "cualquiera que bebe hasta que ya no puede pensar claramente"

de la bebida
Aquí "bebida" se refiere a bebidas alcohólicas

no es sabio
Esto significa lo contrario de "sabio" lo cual es "tonto". Traducción Alterna "es tonto"

El temor de un rey es como el temor de un león joven que está rugiendo
Esto compara como las personas temen a la ira del rey con la forma en que ellos temen un león joven rugiendo. Traducción Alterna: "La ira del rey hace que las personas tengan miedo como si ellos se estuvieran enfrentando a un león joven que les está rugiendo"

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quien le hace enojar
"hace que el rey se enoje"

pierde su vida
Esto se refiere a ser muerto. "Vida" aquí se refiere a la vida física. Traducción Alterna: "morirá"

Proverbs 20:3

Es un honor
"Es honorable." Esto significa que una persona será respetada.

todo tonto salta hacia un argumento
Esta expresión de entrar en un argumento rápidamente como si el argumento fuera algo físico donde el tonto salta. Traducción Alterna: "cada tonto rápidamente entra en un argumento"o "cada tonto es rápido para entrar en discusiones"

ara
preparar la tierra para sembrar

otoño
"la temporada de siembra"

pero nada tendrá
Esto significa que no crecerá nada en su campo en la cosecha. Traducción Alterna: "pero no tendrá nada en la cosecha"

Proverbs 20:5

El propósito en un corazón humano es como aguas profundas
Esto habla de cuan difícil es entender las razones de las acciones de una persona comparándolo con lo difícil de alcanzar el agua en un pozo profundo. Traducción Alterna: "Es tan difícil entender el propósito en el corazón humano como lo es alcanzar el agua en un pozo profundo"o "El propósito en el corazón humano es bien difícil de entender"

alguien con entendimiento
"una persona entendido"(UDB)

lo sacará
Esto expresa averiguar el propósito del corazón humano como si si fuera sacar agua de un pozo profundo. Traducción Alterna: " hará que se conozca el propósito" o " se averiguará"

leal
"fiel" o "confiable"

pero ¿quién puede encontrar a uno que sea fiel?
La respuesta implícita es "pocos pueden encontrar alguien así. "Esta pregunta retórica puede escribirse como una oración. Traducción Alterna: "pero pocos hombres pueden encontrar a una persona quien es fiel"o "pero es difícil encontrar a una persona quies es realmente fiel"

Proverbs 20:7

camina en su integridad
Aquí camina se refiere a vivir. Vea como puede traducir esta frase en 19:1. Traducción Alterna: vive en su integridad" o "vive una vida honesta"

sus hijos quienes le siguen
Esto simplemente significa que ellos "siguen después de él " ya que son más jóvenes que él y sus hijos. Si esta frase es rara en tu idioma ésta puede dejarse para ser implícita. Traducción Alterna: "sus hijos después de él" o "sus hijos"

está separando con sus ojos todo el mal que está delante de él
Esto habla del rey que juzga entre varios tipos de maldad como si los separara como una persona avienta el grano. Traducción Alterna: "ve y separa los diferentes tipos de maldad que son traídas ante él"

Proverbs 20:9

¿Quién puede decir: "Yo he mantenido mi corazón limpio; yo estoy libre de mi pecado"?
La respuesta implícita a esta pregunta es, "Nadie puede decir esto." Esta pregunta retórica puede ser escrito como una oración. Traducción Alterna: Nadie puede decir que su corazón está limpio y que él está libre de pecado.

mi corazón
Aquí una persona es referida por su "corazón" para enfatizar sus pensamientos y deseos. Traducción Alterna: "yo mismo"

limpio
Una persona a quien Dios considera espiritualmente aceptable se habla como si la persona estuviera físicamente limpio.

yo estoy libre de mi pecado
"Yo estoy sin pecado" o "Yo no he pecado"

Proverbs 20:11

Incluso un joven es conocido por sus acciones
Esto puede declararse en forma activa. Traducción Alterna: "Las personas conocen un hombre joven por sus acciones"

ya sea que su conducta sea pura o recta
" ya sea que su conducta es pura y recta o no"

su conducta
"sus obras"o "lo que él hace"

pura o recta
Estas dos palabras básicamente significan la misma cosa y enfatiza cuan buena esta persona joven es. Ellas se pueden combinar en una palabra si es necesario. Traducción Alterna: "pura"

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Oídos que oyen y ojos que ven
El mismo pensamiento es repetido para enfatizar que el Señor hizo todos los sentidos.

Proverbs 20:13

irás a la pobreza
La frase "irás"aquí significa pasar a una nueva situación; "será pobre"

abre tus ojos
Aquí "abre tus ojos" se habla como "despierta". Traducción Alterna: "manténte despierto"

"¡Malo! ¡Malo!" dice el comprador, pero cuando él se va, presume
Aquí el comprador critica lo que alguien le está vendiendo para lograr que le de un precio bajo. Después que lo compra hace alarde del buen precio que él persuadió al vendedor para que le diera. El significado completo de esto puede aclararse. Traducción Alterna: "! Malo! !Malo! dice el vendedor criticando la mercancía del vendedor, pero después que la compra él se alardeando del precio bajo que pagó"

Proverbs 20:15

labios de entendimiento son una piedra preciosa
Esto habla del valor de los labios de entendimiento comparándolo con una joya preciosa. Traducción Alterna: "los labios sabios son tan valiosos como una joya muy costosa"

labios de entendimiento
Aquí "palabras" se refieren a "labios". Traducción Alterna: "palabras sabias" o "palabras de conocimiento"

Toma una vestimenta de aquel quien haya puesto fianza por un extraño
Cuando presta dinero, el prestador toma algo del prestamista, tales como una prenda, como garantía de repago. El lo devolverá luego que el dinero sea pagado. Si el prestamista es muy pobre, alguien más puede dar algo al prestador que servirá como una garantía para él. El significado completo de esta declaración puede aclararse. Traducción Alterna: "Toma una prenda como una fianza de aquel quien garantiza que lo que el extraño tomó prestado se pagará"

haya puesto fianza
Esta es una expresión idiomática. Esto significa que alguien da algo al prestador una garantía que lo prestado se pagará. Traducción Alterna: "garantiza que lo que fue prestado se pagará" o "prometer pagar un préstamo:

manténla en garantía
Esto es una expresión idiomática. Para "mantener algo en garantía" significa quedarse con algo que alguien le dió como una garantía, o prometer, que él pagará la deuda. Traducción Alterna: "quédate con su capa como una garantía de pago"

Proverbs 20:17

El pan adquirido por dulces sabores de engaño
Esto puede declararse en forma activa. Traducción Alterna: "Pan que alguien ganó por mentira"

de engaño
La palabra "engaño"puede ser expresado como un verbo. Traducción Alterna: "engañando a otros"

El pan
Aquí "pan"se refiere a la comida en general. Traducción Alterna: "Comida"

dulces sabores
"buen sabor"

después su boca estará llena de gravilla
Esto habla de la comida de sabor desagradable como si su boca estuviera llena de gravilla en lugar de comida. Traducción Alterna: "pero luego tendrá sabor como gravilla en su boca" o "pronto saboreará como arena en su boca"

gravilla
pequeños pedazos de roca

Los planes son establecidos por causa del consejo
Esto puede declararse en forma activa. Traducción Alterna: "Las personas establecen planes basados en en consejo"

Proverbs 20:19

Un murmurador
Esto significa alguien que murmura mucho.

no deberías asociarte con
"no deberías ser amigo con"

Si una persona maldice
Esto significa si alguien expresa un deseo de que cosas malas le sucedan a alguien más.

su lámpara será apagada en medio de la oscuridad
Esto habla de una persona que muere de repente e inesperadamente como si su vida fuera una lámpara apagada en la oscuridad. Traducción Alterna: "su vida terminará tan repentinamente como la luz de una lámpara que es apagada en la oscuridad" o "el morirá inesperadamente"

su lámpara será apagada
Esto puede declararse en forma activa. Traducción Alterna: "su lámpara desaparecerá"

su lámpara
Se refiere a una lámpara con una llama ardiendo. Aquí la llama de lámpara se refiere como a la lámpara misma. Traducción Alterna: "la llama de su lámpara"

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será apagada
hacer que la llama se apague

Proverbs 20:21

al comienzo
Esto se refiere a una persona recibiendo su herencia antes de lo que se supone que la reciba. El significado completo de esta oración puede aclararse. Traducción Alterna: "antes del tiempo correcto"

Yo te pagaré
Esto significa hacer mal a alguien porque ellos te hicieron mal a tí. Traducción Alterna: " Te castigaré"

Espera al SEÑOR
Esto significa tener fe que el SEÑOR tratará con la situación. Traducción Alterna: "Ten fe en el SEÑOR" o "Ten esperanza en el SEÑOR"

Proverbs 20:23

El SEÑOR odia los pesas desiguales, y las escalas deshonestas no son buenas
Estas dos frases significan básicamente la misma cosa y se combinan para enfatizar cuan malo es esto.

Los pasos de una persona son dirigidos por el SEÑOR
Esto puede declararse en forma activa. Traducción Alterna: "El SEÑOR dirige los pasos de una persona"

Los pasos de una persona
Esto se refiere a varias cosas que una persona hace. Traducción Alterna: "Las acciones de una persona"

¿cómo entonces puede él entender su camino?
La respuesta implícita es que el no puede entender esto. Esta pregunta retórica podría escribirse como una oración. Traducción Alterna: "por eso, una persona no puede entender sus caminos"

entender su camino
Esto es una expresión idiomática. La frase "su camino" se refiere a la vida de la persona. Traducción Alterna: "entender porqué algunas cosas suceden en su vida"

Proverbs 20:25

Es una trampa
Esto habla de algo que puede ser peligroso como si fuera un enredo o una trampa. Traducción Alterna: "Eso es pelgiroso"

decir apresuradamente
decir algo rápidamente y sin ninguna consideraci ón de lo que podría significar

hacer su voto
La persona que hace un voto declarando que algo es santo y dedicado al SEÑOR. Traducción Alterna: "dedicandolo al SEÑOR" o "declarándolo santo"

separa a los malvados
Esto habla del rey separando las personas malas como si ellos fueran granos que el avienta. Traducción Alterna: " separa a los malos"

los malvados
Esto se refiere a personas malvadas. Traducción Alterna: "aquellos quienes son malvados" o "las personas malas"

y gira una rueda de trillar sobre ellos
Esto habla del rey castigando a los malvados como si el guiara una rueda de trillar sobre ellos. Traducción Alterna: "y el los castiga severamente"

rueda de trillar
"carreta de trillar". Esta es una herramienta usada para moler el grano y ayuda a separarlo de la paja.

Proverbs 20:27

El espíritu de una persona es la lámpara del SEÑOR, buscando todas sus partes más profundas
Esto habla del espíritu de una persona como si fuera una lámpara. El espíritu de la persona lo ayuda a conocerse a sí mismo. Traducción Alterna: "El SEÑOR nos ha dado un espíritu para entender nuestro ser más profundo, tal como una lámpara nos hace ver en la oscuridad"

El pacto de fidelidad y honradez conservan al rey
Esto habla del pacto de fidelidad y honradez como si ellos fueran personas quienes mantienen al rey seguro. Traducción Alterna: "El rey se cuida a sí mismo por su pacto de fidelidad y confiabilidad"

conservan al rey
mantienen al rey a salvo de la maldad

su trono es hecho seguro por el amor
Esto habla del amor del rey como si fuera una persona quien asegura las reglas del rey. Traducción Alterna: "su trono es hecho seguro por su amor"

su trono es hecho seguro por el amor
Aquí las reglas del rey se refieren a su "trono". Esto puede declararse en forma activa. Traducción Alterna: "un rey asegura que reinará por un largo tiempo mostrando su amor a otros"

Proverbs 20:29

Los golpes que hacen una herida limpiarse de la maldad y las palizas hacen limpias las partes más profundas
Ambas declaraciones significan lo mismo y son repetidas para énfasis. Usando castigo físcio para corregir a una persona es hablado como si la

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maldad fuera sucio y los golpes lo limpian. Traducción Alterna: "Golpeando a una persona que ha hecho lo malo lo corregirá y lo ayudará a ser una mejor persona"

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Chapter 21

1 El corazón del rey es una corriente de agua en la mano del SEÑOR; Él lo mueve dondequiera que Él desee. **2** El camino de cada persona es correcto en sus propios ojos, pero es el SEÑOR quien pesa los corazones. **3** El hacer lo que es correcto y justo es más aceptable para el SEÑOR que el sacrificio. **4** Los ojos arrogantes y un corazón orgulloso - la lámpara del malvado - son pecado. **5** Los planes del diligente llevan sólo a la prosperidad, pero todo el que actúe rápidamente llega solo a la pobreza. **6** Adquirir riquezas por una lengua mentirosa es un vapor pasajero y una trampa que mata. **7** La violencia de los malvados los arrastrará lejos porque ellos se niegan a hacer lo que es justo. **8** El camino de una persona culpable es torcido, pero el que es puro hace lo que es correcto. **9** Es mejor vivir en una esquina del techo que en una casa compartida con una esposa peleona. **10** El apetito de los malvados ansía la maldad; su vecino no ve amabilidad en sus ojos. **11** Cuando el burlador es castigado, el ingenuo se vuelve sabio, y cuando la persona sabia es instruída, él se aferra al conocimiento. **12** La persona justa vigila la casa de la persona malvada; él lleva a las personas malvadas al desastre. **13** El que cierra sus oídos al llanto de los pobres, él también llorará, pero no se le contestará. **14** Un regalo en secreto calma el enojo y un regalo oculto calma la fuerte ira. **15** Cuando se hace justicia, trae alegría a la persona justa, pero trae terror a los malhechores. **16** El que vaga fuera del camino del entendimiento, él descansará en la asamblea de los muertos. **17** Cualquiera que ame el placer se hará pobre; el que ama el vino y el aceite no será rico. **18** Una persona malvada es un rescate para la persona justa, y la persona traicionera es un rescate para las personas rectas. **19** Es mejor vivir en el desierto que con una esposa peleona y enojada. **20** Tesoro precioso y aceite están en la casa de los sabios, pero un hombre necio los desperdicia. **21** El que hace lo correcto y es amable; esta persona encuentra la vida, la justicia, y el honor. **22** Un hombre sabio escala la ciudad de los poderosos, y él derriba la fortaleza en la que ellos confiaron. **23** Cualquiera que guarde su boca y su lengua, se mantiene a sí mismo fuera de problemas. **24** La persona orgullosa y arrogante, "Burlador" es su nombre, actúa con arrogancia. **25** El deseo del perezoso lo mata porque sus manos se niegan a trabajar. **26** Durante todo el día él anhela y anhela más, pero la persona justa da y no se aguanta. **27** El sacrificio del malvado es detestable; es aún más detestable cuando él lo trae con motivos malvados. **28** Un falso testigo perecerá, pero el que escucha hablará por siempre. **29** Un hombre malvado endurece su rostro, pero una persona recta está segura de sus caminos. **30** No hay sabiduría, no hay entendimiento y no hay consejo que pueda estar en contra del SEÑOR. **31** El caballo está preparado para el día de la batalla, pero la victoria le pertenece al SEÑOR.

Proverbs 21:1

El corazón del rey es una corriente de agua en la mano del SEÑOR
El escritor habla que el corazón del rey es como una corriente de agua en una área seca a través de la cual las personas dirigen el agua a las plantas que lo necesitan. Traducción Alterna: "Señor dirige directamente el corazón del rey como una corriente de agua "

El corazón del rey
El corazón es una metáfora para la persona que piensa que puede lograr todo. Traducción Alterna: " Los pensamientos y acciones del rey" o " Que piensa el rey o que el quiere hacer"

El camino de cada persona es correcto en sus propios ojos
La palabra "ojos" es una metonimia para el camino que cada persona piensa que correcto o incorrecto. El escritor habla de la persona cuando está caminando por un sendero. Traducción Alterna: " Cada persona piensa que lo que hace es lo mejor "

quien pesa los corazones
El escritor habla de que el Señor decide si una persona desea hacer o no lo correcto como si el Señor mirara a algo físico y decide si es de buena calidad. Traducción Alterna: " quien juzgará los motivos"

Proverbs 21:3

El hacer lo que es correcto
" Hacer lo que el Señor piensa que es correcto "

El hacer lo que es ... justo
" Tratar a las personas de la misma manera en que el Señor nos trata a nosotros"

es más aceptable para el SEÑOR
" justo - lo que el Señor quiere"

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Los ojos arrogantes y un corazón orgulloso
Las palabras "ojos" y " corazón" son sinécdoques para la persona quien se considera mejor que los otros y quiere que esas personas lo sepan. Traducción Alterna: " Personas que quiren que los demás sepan que son mejores que ellos"

Los ojos arrogantes
Es es un sinécdoque para la persona que quiere que los otros conozcan que el es mejor que los otros. (Ver:)

corazón orgulloso
Esto es sinécdoque para la persona que piensa que es mejor que otros.

la lámpara del malvado
Las cosas que hacen los malvados se compara con una lámpara. Traducción Alterna: " Las cosas que hacen las personas malvadas son como lámpara que ayuda a ver en la oscuridad"

Proverbs 21:5

del diligente
Este adjetivo nominal puede traducirse como una frase nominal. Traducción Alterna: " un hombre diligente " o " un hombre que trabaja duro"

viene solo a la pobreza
La palabra abstracta " pobreza " puede ser traducida como un adjetivo. Traducción Alterna: " solo se vuelve pobre "

Adquirir riquezas
" Ganando riquezas "

una lengua mentirosa
La lengua es una tonimia para las palabras que usa la persona cuando está hablando. Traducción Alterna: " hablando mentiras"

Un vapor pasajero
El escritor habla así como las riquezas que se obtienen al mentir es como una niebla que se desaparece rápidamente en la mañana. Traducción Alterna: " Una desaparición"

y una trampa que mata
El escritor habla de las riquezas que una persona gana mintiendo es como si pusiera una carnada en la trampa de un cazador; la palabra "lazo" es una metonimia para la carnada que se pone para matar o atrapar al animal.

Proverbs 21:7

La violencia de los malvados los arrastrará lejos
El escritor habla del pensamiento de violencia que una persona puede arrastrar hacia otra. Dios castigará a las personas malvadas que dañan a sus vecinos inocentes debido a la inocencia que hicieron.

violencia de los malvados
La palabra abstracta " violencia" se refiere a los hechos violentos o cosas que las personas arrastran hacian las personas inocentes. La palabra " malvado" es un adjetivo nominal que puede ser traducido como frase nominal, " personas malvadas". Traducción Alterna: " Los actos violentos de las personas malvadas que hacen hacian las personas inocentes "

los arrastrará lejos
" agarrárlos y obligarlos a comparecer ante Dios y Dios se encargará de juzgarlos "

El camino de una persona culpable es torcido
Se compara un camino con la vida torcida que una persona lleva en su vida. Esto es algo como expresión idiomática. Traducción Alterna: " El camino que vive una persona culpable es torcido"

torcido
Aquí " torcido " significa algo que no está derecho. Esto es una metáfora para lo que moralmente está mal. Traducción Alterna: " mal"

Proverbs 21:9

una esquina del techo
Las casas en aquellos días tenían techos planos. Los ancianos israelitas gastaban mucho tiempo en estos techos, donde a menudo hacía más fresco que dentro de la casa, las personas construían lo que sería un refugio lo suficientemente grande para que una persona pudiera dormir dentro de la esquina del techo.

peleona
una persona quien a menudo discute o se queja

El apetito de los malvados ansía la maldad
El escritor habla de una persona con apetito, el deseo físico para comer y beber, es como si una persona deseara algo. La palabra "malvado" es un adjetivo nominal que se refiere a personas malas; la palabra " evil" es una metonimia para malas acciones. Traducción Alterna: " Las personas malas desean hacer malas acciones tal como desean comer y beber "

ansía
" fuertemente deseos "

no ve amabilidad en sus ojos
El nombre abstracto " amabilidad " puede traducirse como un adjetivo. Los litotes " no amable " puede ser traducido positivamente. La frase " sus ojos " es una metonimia para la persona. Traducción Alterna: "él no es amable" o " él es una persona cruel "

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Proverbs 21:11

Cuando el burlador es castigado
Esto se puede traducir en forma activa. Traducción Alterna: " cuando alguien castiga al burlón "

ingenuo
" no tiene experiencia, es inmaduro "

el burlador
" la persona que se burla de otras "

cuando la persona sabia es instruída
Esto se puede traducir en forma activa. Traducción Alterna: " cuando uno es instruído por una persona sabia " (Ver:

se aferra al conocimiento
Aquí se habla del conocimiento que una persona puede agarrar como un objeto y guardarlo para sí mismo.

La persona justa
Probablemente se refiere a 1) cualquier persona justa o 2) " El Señor el que es justo"

vigila
" presta cuidadosa atención a "

él lleva a las personas malvadas al desastre
Aquí se habla del desastre como el lugar donde una persona puede ser llevada. Traducción Alterna: " el los destruye "

Proverbs 21:13

El que cierra sus oídos al llanto de los pobres
Esto es una expresión idiomática. Traducción Alterna: " La persona que no escucha cuando las personas pobres piden ayuda"

no se le contestará
La palabra " contestará " es una metonimia para la persona que escucha a las demás pidiendo ayuda y no se hará caso. Esto puede ser traducido en forma activa. Traducción Alterna: " no tendrá respuesta cuando pida ayuda "

calma el enojo
" hacer que una persona enojada se sienta mejor y que el enojo se le aplaque "

Proverbs 21:15

Cuando la justicia está hecha
El nombre abstracto " justicia " puede ser traducido como frase nominal. Estas palabras puede ser traducidas en forma activa. Traducción Alterna: " "Cuando los gobernantes hacen lo correcto " (Ver: y

vaga fuera del camino del entendimiento
Esto es una expresión idiomática. Traducción Alterna: " ya no vive sabiamente "

él descansará en la asamblea de los muertos
" el permanecerá dentro de la asamblea de los espíritus muertos "

Proverbs 21:17

es un rescate para
La palabra " rescate " es una metáfora para una persona quien toma el lugar de otra persona. Aquí la persona que está mal es castigada en lugar de la persona que hace lo correcto.

la persona traicionera
una persona quien hace daño a otras personas que confían en el mediante mentiras y de otra manera las trata falsamente

la persona justa
" persona recta" o " persona honesta " o " persona justa "

Proverbs 21:19

sabios
Esto es una adjetivo nominal que puede ser traducido como frase nominal. Traducción Alterna: " persona sabia "

los desperdicia
" los usa a todos "

Proverbs 21:21

escala la ciudad
" sube y sube por la pared alrededor de la ciudad"

la ciudad de los poderosos
" una ciudad en la cual viven los hombres" o "la ciudad en la cual viven los guerreros "

él derriba
Esto es una expresión idiomática. Traducción Alterna: " el destruye "

la fortaleza en la que ellos confiaron
" las paredes y torres alrededor de la ciudad no es otra cosa que ser capaz de pasar dentro de la cuidad, donde se sintieron seguros "

Proverbs 21:23

Cualquiera que guarde su boca y su lengua
Ambas " boca " y " lengua " se refiere a lo que la persona dice. Traducción Alterna: " Quien se cuida en lo que dice "

La persona orgullosa y arrogante ... actúa con orgullo arrogante
" Tú puedes tener la expectativa de que la persona orgullosa y arrogante actuará de la misma forma "

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orgullosa y arrogante
Estas dos palabras significan básicamente lo mismo y enfatiza que orgullosa la persona es.

"Burlador" es su nombre
La palabra " Burlador" es una metonimia para aquella persona que se llama así. Traducción Alterna : " burlador es como así se llama " (Ver:

Proverbs 21:25

El deseo del perezoso lo mata
El escritor habla de la persona que se considera muerta porque es una persona vaga. Aquí la persona perezosa no quiere hacer ningún tipo de trabajo. Traducción Alterna: " Una persona perezosa solamente quiere ser inactivo, porque el desea hacer nada" o " Una persona perezosa trabaja para no hacer nada "

sus manos se niegan
La mano es una sinécdoque para la persona. Traducción Alterna: " se niega "

anhela
" quier mucho" o "desea fuertemente "

da y no se contiene
La frase " da y no se contiene " puede afirmarse positivamente, y puede dar de manera explícita. Traducción Alterna: " da todo lo que debe " o " da generosamente "

Proverbs 21:27

El sacrificio del malvado es detestable
El escritor no hace mención del Señor aquí, como en 15:7, pero el lector debe entender que es el Señor quien detesta el sacrificio del malvado.

del malvado
El palabra nominal " malvado " puede ser traducida como frase nominal. Traducción Bíblica : " la persona malvada " o " la gente malvada "

es aún más detestable
" El Señor detesta el sacrificio aún más "

hablará por siempre
Esto significa que la gente nunca olvida lo que dice.

Proverbs 21:29

endurece su rostro
Posiblemente significa que 1) " pretende ser valiente " o 2) " que no escucha la corrección "

está segura de sus caminos
" estar segura de que lo que hace está correcto y que sus acciones son correctas"

Proverbs 21:30

No hay sabiduría, no hay entendimiento, y no hay consejo que
Las palabras " no hay " son repetidas para enfatizar los nombres abstractos "sabiduría ", " entendimiento " y " consejo". El Señor es más grande de lo que podemos conocer o decir. Tu lenguaje requerirá que no repetiras " esto no es así" Las palabras abstractas pueden ser traducidas como adjetivos o verbos. Traducción Alterna : " No existe persona, que no entienda cualquier cosa, y que le diga a otros lo que se debe hacer o querer" o " No hay sabiduría, entendimiento o consejo que " (Ver:

estar en contra del SEÑOR
"El Señor de la derrota" o " trabajar nuevamente para lo que el Señor quiera hacer " o " mostrar que estamos correcto y el Señor está mal "

El caballo está preparado para el día de la batalla
Estas palabras pueden ser traducidas en forma activa. Traducción Alterna: " Los soldados preparan los caballos para el día de la batalla "

el día de la batalla
La palabra " día" se refiere al tiempo puede ser largo o corto que tome el mismo. Traducción Alterna: " cuando esto es una batalla " (Ver:

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Chapter 22

1 Un buen nombre debe ser elegido por encima de grandes riquezas y el favor es mejor que la plata y el oro. **2** Las personas ricas y pobres tienen esto en común-- el SEÑOR es el hacedor de todos ellos. **3** Un hombre prudente ve el problema y se esconde, pero el ingenuo va y sufre por eso. **4** La recompensa por la humildad y el temor al SEÑOR es la riqueza, honor y vida. **5** Espinas y trampas se encuentran en el camino del perverso; quien sea que guarde su vida se mantendrá lejos de ellos. **6** Enséñale a un niño el camino por el que debe ir, y cuando sea viejo no se apartará de esa instrucción. **7** Los ricos gobiernan a los pobres y el que toma prestado es esclavo del que presta. **8** El que siembra la injusticia cosechará problemas y la vara de su furia se desvanecerá. **9** El que tiene un ojo generoso será bendecido, pues él comparte su pan con el pobre. **10** Aleja al burlador, y sale fuera la discordia; los conflictos y los insultos cesarán. **11** El que ama un corazón puro y cuyo discurso es amable, él tendrá al rey como su amigo. **12** Los ojos del SEÑOR vigilan el conocimiento, pero Él derriba las palabras de los traicioneros. **13** Las persona perezosa dice: "¡Hay un león en la calle! Yo seré asesinado en los lugares abiertos." **14** La boca de una adúltera es un hoyo profundo; la ira del SEÑOR es provocada contra cualquiera que caiga en él. **15** La tontería está ligada al corazón de un niño, pero la vara de la disciplina la aleja. **16** El que oprima a las personas pobres para aumentar su riqueza, o le de a las personas rica, vendrá a la pobreza. **17** Inclina tu oído y escucha las palabras del sabio y aplica tu corazón a mi conocimiento, **18** pues será placentero para ti si las mantienes dentro de ti, si todas ellas están listas en tus labios. **19** Para que tu confianza pueda estar en el SEÑOR, yo te las enseño hoy-- incluso a ti. **20** ¿No he escrito para ti treinta dichos de instrucción y conocimiento, **21** para enseñarte verdad en estas palabras confiables, para que tú puedas dar respuestas confiables a quienes te enviaron? **22** No le robes al pobre porque él es pobre, ni aplastes al necesitado en la puerta, **23** porque el SEÑOR defenderá su caso, y Él le robará la vida a los que le roben a ellos. **24** No te hagas amigo del que es gobernado por la ira y tú no debes andar con uno que se enfurece, **25** o aprenderás sus caminos y tomarás carnada para tu alma. **26** No seas uno que golpeas las manos con quien haces una promesa, o que pone una fianza para las deudas. **27** Si te hacen falta los medios para pagar, ¿qué le puede impedir a alguien quitarte la cama debajo de ti? **28** No remuevas la antigua piedra de la conlindancia que tus padres han establecido. **29** ¿Ves a un hombre hábil en su trabajo? Él estará de pie ante reyes; él no estará de pie ante la gente común.

Proverbs 22:1

Un buen nombre debe ser elegido por encima de grandes riquezas
Estas palabras pueden ser traducidas en forma activa.Traducción alterna: "Una persona debería escoger un buen nombre en lugar de grandes riquezas"

Un buen nombre
" Para tener a otras personas que piensen que uno es buena persona"

tienen esto en común
" son semejantes en una manera" o "son iguales de esta manera"

Proverbs 22:3

Un hombre prudente
"Un hombre que es sabio" o " Un hombre que tiene buen sentido." Mira como tu traduces "prudente" en 12:15.

el ingenuo
"el inexperto e inmaduro"

Proverbs 22:5

Espinas y trampas se encuentran en el camino del perverso
El escritor habla de la manera perversa en que las personas viven como si fuese un camino el cual el perverso iba a tener problemas por las naturales "espinas" y "trampas" hechas por el hombre.

trampas
trampas para capturar animales

del perverso
Este adjetivo nominal puede ser traducido como una frase verbal. Traducción alterna: "seres perversos"

quien sea que guarde su vida
Una persona haciendo lo que debe para que así pueda vivir por mucho tiempo esta dicho como si una persona estuviese alejando a los ladrones de un

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objeto físico. Traducción alterna: "persona que quiere vivir por mucho tiempo"

el camino por el que debe ir
La manera de vivir de una persona está dicha como si fuese un camino el cual la persona camina. Traducción alterna: "como debe vivir"

Proverbs 22:7

toma prestado ... que presta
Deberás hacer explícito qué es lo que está prestado. Traducción alterna "prestar dinero"

El que siembra la injusticia cosechará problemas
El escritor habla de una regla u otra persona poderosa injustamente como si estuviese sembrando semillas que hubiesen parido a plantas que traían problemas. Traducción alterna: " Si una persona los trata menos poderoso que es injusto, le causará problemas más adelante"

la vara de su furia se desvanecerá
La palabra "barra" es una metonimia para tener poder sobre las personas. Posibles definiciones son 1) la barra injusta perderá el poder que le permitía a otras personas tratarlas injustamente o 2) cuando las personas respondían a la injusticia que había hecho por maltratalo, no iba a tener poder para pararlos. Traducción alterna: "El ya no tendría el poder que tenía para maltratar a las personas"

la vara de su furia
La palabra "barra" es una metonimia para tener poder sobre las personas. El hombre injusto estaba maltratando a personas inocentes como si estuviese muy enojado con ellos. Traducción alterna: " la barra que él utilizaba como si fuese a maltratar personas" o "el poder que utilizaba para maltratar a otros"

se desvanecerá
La palabra traducida "desvanecer" tambíen se utiliza como plantas secándose.

Proverbs 22:9

El que tiene un ojo generoso será bendecido
Estas palabras pueden ser traducidas en forma activa. Traducción alterna: "Dios bendecirá aquel que tenga un ojo generoso"

El que tiene un ojo generoso
El ojo es una metonimia para ver lo que personas necesitan, y el "ojo generoso" no solo ve pero da lo que las personas necesitan. El ojo es también una sinécdoque para toda la persona. Traducción alterna: "persona generosa" o "persona que está dispuesta a dar cosas para otras personas"

pan
Ya que el pan era la comida principal para muchas personas en tiempos bíblicos, se utiliza frecuentemente para referir a comida en general. (Ve:)

los conflictos y los insultos cesarán
Los nombres abstractos "disputas" e "insultos" pueden ser traducidos como verbos. Traducción alterna: "personas no discutirán el uno al otro o decir cosas para herir a los demás"

Proverbs 22:11

ama un corazón puro
Está en su propio corazón que la persona quiere ser pura. El corazón es una sinécdoque para la persona. Traducción alterna: "ama tener un corazón puro" o "quiere ser puro"

amable
"noble"

Los ojos del SEÑOR vigilan
Los ojos son una sinécdoque para la persona. El escritor habla como si el Señor tuviese ojos físicos como una persona. Traducción alterna: "Señor se mantiene vigilando" o " El Señor guarda conocimiento"

vigilan el conocimiento
Mantener obsevando es una metonimia para proteger. Traducción alterna: "proteger conocimiento"

derriba
"destruye"

los traicioneros
El adjetivo nominal traicionero puede ser traducido como una frase nominal. Traducción alterna "una persona traicionera" como en 11:3.

Proverbs 22:13

La persona perezosa dice
La frase que sigue es una mentira y una excusa por no trabajar. Si tu lenguaje muestra falsos testimonios en una manera especial, lo puedes utilizar aquí.

La boca de una adúltera es un hoyo profundo
La palabra "boca" es una metonimia para las palabras que salen de la boca. El escritor habla de una persona no pudiendo especar teniendo personas que los castigan por andanzas maldades como si la persona se hubiese caído en un hoyo una persona hubiese escarvado en la tierra de la cual no podía escapar. Traducción alterna: "Las palabras dichas por una adúltera te arrastrarán, y es como si hubieses caído en un hoyo peligroso"

una adúltera
Tradúcelo como en5:3.

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la ira del SEÑOR es provocada
Aquí "es provocada" significa que su enojo aumenta. Traducción alterna: "El Señor está enojado"

que caiga en él
Adulterio se define como si fuese algo que una persona puede caer. Traducción alterna: "peca porque adultera"

Proverbs 22:15

La tontería está ligada al corazón de un niño
"El corazón de un niño está lleno de cosas tontas"

la vara de la disciplina
El escritor habla sobre un padre utilizando cualquier forma de disciplina como si un padre le estuviese sometiendo al hijo con una varrilla de madera.

la aleja
El escritor habla como si la tontería fuese una persona que otra persona podría utilizar una varilla para físicamente alejarla. Traducción alterna: "hará a un niño sabio"

para aumentar su riqueza
"para enriquecerse" o "para generar más dinero"

le de a las personas ricas
"dar dinero a las personas ricas"

vendrá a la pobreza
Esto es un idioma. Traducción alterna: "se convertirá pobre"

Proverbs 22:17

Información General:
Verso 17 comienza con la introducción a unna nueva sección del Libro de Proverbios.

Inclina tu oído y escucha
Aquí la palabra "oído" representa la persona que está escuchando. El escritor habla sobre escuchar atentamente a alguien como si estuviese inclinando hacia la persona para que su oído esté más cerca a la persona a quien le habla. Mira como traduces "inclina tu oído" en 4:20. Traducción alterna: "Presta atención y escucha" o "Escucha atentamente"

las palabras del sabio
"lo que dicen las personas sabias"

aplica tu corazón a
Esto es un idioma. Traducción alterna: "haz tu mejor ezfuerzo para entender y recordar"

mi conocimiento
La persona hablando probablemente es la misma del padre en1:7. El pudo haber estado hablando sobre "las palabras de un sabio" como "mi conocimiento."Traducción alterna: "el conocimiento que tengo, el cual estoy compartiendo contigo" o "lo que sé"

todas ellas están listas en tus labios
La persona estando lista para hablar es mencionada como si fuesen las palabras que estuviesen listas. Traducción alterna: "estas dispuesta a hablar de ellos en cualquier momento"

hoy-- incluso a ti
"hoy. Sí, te estoy enseñando," Quien habla aquí enfatiza que es el oidor, no alguien más a quien le enseña, y el está enseñando el oidor porque el oidor necesita aprender. Si es incómodo en tu lenguaje enfatizarlo en esta forma, lo puedes hacer de otro modo o cambiar las palabras "incluso a tí" puede quedarse sin traducir.

Proverbs 22:20

Información General:
Estos versos continúan y terminan la introducción que comenzó en 22:17.

¿No he escrito para ti ... te enviaron?
Esta pregunta retórica puede ser traducida como una declaración. Traducción alterna: "Necesitas conocer que escribí para tí...tú"

treinta dichos
Unas traducciones leen, "dichos excelentes."

a quienes te enviaron
Esto implica que el oidor es o será a quien otros enviarán para ganar y traer información.

Proverbs 22:22

Información General:
Estos versículos comienzan con "treinta dichos" (22:20).

No le robes ... ni aplastes
Si tu lenguaje tiene una manera de mostrar que es la manera en que una persona debería hablar fuertemente a otra, diferente a una regla general que personas suponen obedecer, lo deberías utilizar aquí.

al pobre
Este adjetivo nominal puede ser traducido como una frase nominal. Traducción alterna: "cualquier persona pobre " o ''persona pobre''

aplastes
moler a poder. Esto es una metáfora de "tratar injustamente"

al necesitado
Este adjetivo nominal puede ser traducido como una frase nominal. Traducción alterna: "cualquier

persona necesitada" o "cualquier persona que no tiene lo que necesita para vivir"

el SEÑOR defenderá su caso
La metáfora trata sobre una abogada defendiendo al necesitado frente a un juez. Traducción alterna: " El Señor defenderá al necesitado de aquellos quienes los oprimen" o " El Señor verá que el necesitado recibe justicia"

en la puerta
El lugar donde personas compraron y vendieron objetos y colocaron argumentos legales es usado como una metonimia para negocios y actividad legal. Traducción alterna: "en corte"

Él le robará la vida aquellos que le roben a ellos
El Señor no es un ladrón, pero como un ladrón él tomará la vida de aquellos que no eligen tenerlo. Traducción alterna: "Él destruirá aquellos quienes oprimen a los pobres"

Proverbs 22:24

Información General:
Estos versos continúan los "treinta dichos" (22:20).

alguien que es gobernado por la ira
alguien que no puede controlar su enojo

se enfurece
muestra enojo violento

y tomarás carnada para tu alma
Una persona que quiere ser como una persona enojada es como un animal tomando el cebo en la trampa. Traducción alterna: "puedes ser como un animal que come el cebo que cierra la trampa y no puede escapar'

carnada para tu alma
El alma es una metonimia para la vida de la persona. Traducción alterna: "bate que alguien ha puesto para que te maten"

Proverbs 22:26

Información General:
Estos versos continúan " treinta dichos" (22:20).

estrecha las manos
Una persona puede estrechar su mano en contra de la mano de otra persona para cegarse a sí mismo para hcer lo que ha acordado hacer. Aquí quien expone alerta al oidor a no estrechar manos como una manera de prometer a pagar los débitos de una persona.

al hacer una promesa
" y acordó a pagar lo que alguien debe a otra persona"

Proverbs 22:28

Información General:
Estos versos continúan los "treinta dichos" (22:20).

antigua
muy mayor

piedra del límite
una roca larga que muestra donde la tierra de una persona termina y la tierra de otra persona comienza

padres
ancestros

¿Ves a un hombre habilidoso en su trabajo?
Esta pregunta retórica en realidad es un comando. Traducción alterna: "Piensa de alguien que conoces que es hábil en su trabajo"

estará de pie ante
servir, convertirse en un sirviente de. Reyes y otras personas importantes pensarán tan altivamente de ellos mismos que ellos utilizarán sus servicios.

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Chapter 23

1 Cuando te sientas a comer con un gobernante, observa cuidadosamente lo que está delante de ti, **2** y pon un cuchillo a tu garganta si eres una persona que gusta de comer mucha comida. **3** Que no se te antoje sus delicias, porque es comida de mentiras. **4** No trabajes demasiado fuerte para obtener riquezas; sé suficientemente sabio para saber cuando detenerte. **5** ¿Dejarás que tus ojos se enciendan sobre ellas? Ella desaparecerá porque seguramente tomará alas como un águila y volará al cielo. **6** No comas la comida de uno con ojo malvado- y no apetezcas sus delicias, **7** porque él es la clase de hombre que cuenta el precio de la comida. "¡Come y bebe!" él te dice a ti, pero su corazón no está contigo. **8** Vomitarás lo poco que has comido y habrás desperdiciado tus elogios. **9** No hables en la presencia de un tonto porque él despreciará la sabiduría de tus palabras. **10** No muevas una piedra antigua de colindancia o invadas en los campos de huérfanos, **11** porque el Redentor de ellos es fuerte y Él defenderá su caso contra tí. **12** Aplica tu corazón a la instrucción y tus oídos a las palabras del conocimiento. **13** No retengas instrucción de un niño porque si lo disciplinas, él no morirá. **14** Eres tú quien debe golpearlo con la vara y salvar su alma del Seol. **15** Hijo mio, si tu corazón es sabio, entonces mi corazón también estará contento; **16** mi ser más interno se regocijará cuando tus labios hablen lo que es correcto. **17** No dejes que tu corazón envidie a los pecadores, pero continúa en el temor del SEÑOR todo el día. **18** Seguramente hay un futuro y tu esperanza no será quitada. **19** ¡Escucha- tú! - hijo mio, y sé sabio y dirige tu corazón en el camino. **20** No te asocies con borrachos, o con glotones que comen carnes **21** porque el borracho y el glotón se vuelven pobres y el sueño los vestirá con harapos. **22** Escucha a tu padre que te engendró y no desprecies a tu madre cuando sea vieja. **23** Compra la verdad, pero no la vendas; compra sabiduría, instrucción, y entendimiento. **24** El padre de la persona justa se regocijará grandemente, y él que procrea un hijo sabio se alegrará en él. **25** Deja que tu madre y tu padre se alegren y deja que la que te concibió, se regocije. **26** Hijo mio, dame tu corazón y deja que tus ojos observen mis caminos. **27** Porque una prostituta es un abismo profundo, y una mujer inmoral es un pozo estrecho. **28** Ella yace a la espera como un ladrón y ella aumenta el número de los traicioneros entre la humanidad. **29** ¿Quién tiene aflicción? ¿Quién tiene tristeza? ¿Quién tiene peleas? ¿Quién tiene quejas? ¿Quién tiene heridas sin razón? ¿Quién tiene ojos ensangrentados? **30** Los que persisten sobre el vino, los que prueban el vino mixto. **31** No mires el vino cuando esté rojo, cuando brille en la taza y baje suavemente. **32** A lo último, muerde como una serpiente y pica como una culebra. **33** Tus ojos verán cosas extrañas y tu corazón pronunciará cosas perversas. **34** Tú serás como uno que duerme en alta mar o se acuesta en lo alto del mástil. **35** "Ellos me pegaron," tú dirás, "pero no fui herido. Ellos me golpearon, pero yo no lo sentí. ¿Cuándo me levantaré? Yo buscaré otra bebida."

Proverbs 23:1

Información General:
Estos versos continúan los ''treinta dichos'' (22:20).

pon un cuchillo a tu garganta
Posibles significados son 1) ''se muy cuidadoso de no comer mucho'' o 2) ''no comas nada en los absoluto''

Que no se te antoje
''No desees fuertemente''. Ver como tradujo '''antojo'' en 21:9

delicias
''comida especial y cara'' (UDB)

es la comida de mentiras
Esto es una expresión idiomática. ''te lo está dando para que te pueda engañar "

Proverbs 23:4

Información General:
Estos versos continúan los ''treinta dichos'' (22:20)

No trabajes demasiado fuerte
''No trabajes tanto de manera que siempre estés cansado'' (UDB)

se enciendan sobre ellas
aterriza como un pájaro sobre la riqueza

porque seguramente tomará alas como un águila y volará
Se habla de una persona que pierde su riqueza como si la riqueza fuera un ave. Traducción alterna: "la riqueza desaparecerá tan rápido como un águila puede volar"

alas como un águila
alas como las alas de un águila

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Proverbs 23:6

Información General:
Estos versos contiúan los ''treinta dichos'' (22:20)

uno con un ojo malvado
Posibles significados son 1) una persona tacaña, que no le gusta darle cosas a otras personas, o 2) una persona malvada (UDB)

no apetezcas
''no desees fuertemente''. Ver como tradujo ''antojos'' en 21:9.

delicias
''comida especial y cara'' (UDB) Traducir como en 21:3.

su corazón no está contigo
Esto es una expresión idiomática. Traducción alterna: ''él de verás no quiere que disfrutes de la comida''

Vomitarás lo poco que has comido
Esto es una exageración. Traducción alterna: ''Desearás no haberte comido nada''

habrás desperdiciado tus elogios
Elogios se habla como si fueran objetos valiosos. El nombre abstracto ''elogios'' se pueden traducir como ''verbos''. Traducción alterna: ''él no estará contento aunque digas cosas buenas de él y la comida''

Proverbs 23:9

Información General:
Estos versículos continúan los ''treinta dichos'' (22:20).

en la presencia de un tonto
El nombre abstracto ''presencia'' puede ser traducido como un verbo. Traducción alterna: ''donde un tonto te pueda escuchar''

antigua
muy vieja. Traduciur como 22:28.

piedra antigua de colindancia
Esto es una piedra grande para enseñar en donde termina la tierra de una persona y empieza la tierra de la otra. Traducir como el 22:28.

invadas
Esto significa suavemente empezar a usar la tierra (o cualquier cosa) que le pertenece a alguien más.

huérfanos
niños cuyos padres están muertos

el Redentor de ellos
Yahweh

Él defenderá su caso contra ti
Esta metáfora es de un abogado defendiendo al necesitado frente a un juez. Traducción alterna: "defenderá a los huérfanos contra ti" o "verá que los huérfanos reciben justicia y te castigará"

Proverbs 23:12

Información General:
Estos versíuclos continúan los ''treinta dichos'' (22:20)

Aplica tu corazón
Esto es una expresión idiomática. Traducir como en 22:17. Traducción alterna: ''Haz lo mejor para entender y recordar''

instrucción
Posibles significados son 1) ''lo que las personas que saben el bien y saben el mal te dicen'' o 2) ''''lo que las personas dicen y hacen cuando te corrigen''.

y tus oídos
La elipsis se puede rellenar. Traducción alterna: ''y aplica tus oídos'' o ''y escucha cuidadosamente''

las palabras del conocimiento
''a mi cuando te digo lo que se''

Proverbs 23:13

Información General:
Estos versículos continúan los ''treinta dichos'' (22:20).

No retengas instrucción de un niño
El nombre abstracto ''instrucción'' se puede traducir como verbo. Traducción alterna: ''No deje de instruir a un niño" o "No se niegue a instruir a un niño''

No retengas
negarse a dar algo que uno sabe que la otra persona necesita

vara
pieza de madera

Eres tú quien debe golpearlo ... y salvar su alma
''Tú eres el que debe golpearlo...y salvar su alma''. Nadie más lo hará. El oyente es responsable de salvar el alma del niño del Seol, y la forma de salvarlo es golpeándolo.

y salvar su alma del Seol
Si el oyente golpea a sus hijos con la vara, no morirán jóvenes porque hayan hecho tonterías o cosas malas. La palabra "alma" es un metónimo para la persona. Seol es el mundo de los muertos; Ir al mundo de los muertos es un eufemismo por morir. Traducción alterna: "y lo mantendrás alejado del mundo de los muertos" o "y evitarás que muera"

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Proverbs 23:15

Información General:
Estos versículos continúan los ''treinta dichos'' (22:20).

cuando tus labios hablen
''Tus labios'' significan la persona completa. Traducción alterna: ''cuando tú hables''

Proverbs 23:17

Información General:
Estos versículos continúan los "treinta dichos" (22:20).

No dejes que tu corazón envidie pecadores
La palabra ''corazón'' es un sinécdoque para la persona completa. Traducción alterna: ''No te permitas envidiar a los pecadores'' o ''Asegúrate de no envidiar a los pecadores''

tu esperanza no será quitada
Esto puede declararse de forma activa. Traducción alterna: ''Dios no permitirá que nadie te quite las esperanzas'' o ''Dios mantendrá las promesas que te hizo''

Proverbs 23:19

Información General:
Estos versículos continúan los "treinta dichos" (22:20).

¡Escucha- tú!- mi hijo,
''Escucha cuidadosamente, mi hijo''. El orador habla una palabra adicional para asegurarse que el oyente este prestando atención.

dirige tu corazón en el camino
La decisión de hacer lo correcto se habla como si una persona le estuviera mostrando a otra persona el camino correcto a seguir. Traducción alterna: "asegúrate de hacer lo que es sabio"

glotones canívoros
Posibles significados son 1)''personas que comen más carne de lo que necesitan'' o 2) esto es un sinécdoque para las ''personas que comen más comida de la que necesitan''.

el sueño les vestirá con harapos
La palabra ''sueño'' es una hipérbole para la persona que pasa mucho tiempo disfrutando la comida y la bebida. Esta actividad se habla como si fuera un padre poniéndole ropa a un niño. Traducción alterna: ''porque pasan tanto tiempo comiendo y bebiendo, ellos no trabajarán y se volverán pobres''

Proverbs 23:22

Información General:
Estos versículos continúan los "treinta dichos" (22:20).

no desprecies
Esto puede declararse positivamente. ''enseña respeto a''

Compra la verdad, pero no la vendas; compra sabiduría, instrucción, y entendimiento
Otro significado posible es "Compra la verdad y no vendas sabiduría, instrucción o entendimiento". Las palabras "verdad", "sabiduría", "instrucción" y "comprensión" son sustantivos abstractos de los que se habla como si fueran artículos físicos que una persona puede comprar y vender en un mercado. Se pueden traducir como verbos. AT: "Haz lo que debes hacer para que puedas saber lo que es verdad, para que puedas ser sabio, para que puedas aprender a actuar, y para que puedas distinguir lo bueno de lo malo; nunca pienses que otra cosa es más importante que esto. cosas "

Proverbs 23:24

Información General:
Estos versículos continúan los "treinta dichos" (22:20).

El padre de la persona justa se regocijará grandemente, y él quien procrea un hijo sabio se alegrará en él
Otro posible significado es que "el que engendra un hijo sabio" explica quién es el "padre de la persona justa". Traducción alterna: "El padre de la persona justa, el que engendra un hijo sabio, se regocijará grandemente y se alegrará en él".

se alegrará en él
''estará feliz por él''

Proverbs 23:26

Información General:
Estos versículos continúan los "treinta dichos" (22:20).

dame tu corazón
La palabra ''corazón'' es una metonimia sobre lo que una persona piensa y hace. Posibles significados son 1) ''presta atención cuidadosamente'' o 2) ''confía completamente en mí''.

deja que tus ojos observen
Los ojos son un sinécdoque para la persona completa. Traducción alterna: ''observar'' o ''mirar cuidadosamente'' Ver:

prostituta ... mujer inmoral
Hay dos tipos de mujeres sexualmente inmorales. La ''prostituta'' no está casada, ''la mujer de otro

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hombre'' está casada. Juntos forman un merismo para cualquier tipo de mujer sexualmente inmoral.

una prostituta es un abismo profundo
La palabra ''abismo'' es una metáfora de lo que le ocurre a los hombres que se acuestan con prostitutas. Traducción alterna: ''acostarse con una prostituta es como caer en un abismo profundo''

prostituta
Aquí la palabra se refiere a cualquier mujer no casada que se involucra en actividad sexual, no solo esas que los hacen por dinero.

abismo profundo ... pozo estrecho
Estos dos lugares son fáciles de caer en y difíciles de salir, el ''abismo'' porque es muy ''profundo'', y el ''pozo'' porque es muy ''estrecho''.

una mujer inmoral es un pozo estrecho
Se dice que hacer lo malo por el que uno será castigado es como caer en un lugar estrecho del cual no se puede escapar. Traducción alterna: "Dormir con la esposa de otro hombre es como caer en un pozo estrecho"

pozo
un hoyo en la tierra que las personas han excavado para coger agua

yace a la espera
se mantiene escondido, listo para atacar cuando una víctima se acerca

los traicioneros
Este adjetivo nominal puede traducirse como un adjetivo o verbo. Traducción alterna: "gente traicionera" o "aquellos que dañan a otros engañándolos"

Proverbs 23:29

Información General:
Estos versículos continúan los "treinta dichos" (22:20).

¿Quién tiene aflicción? ¿Quién tiene tristeza? ¿Quién tiene peleas? ¿Quién tiene quejas? ¿Quién tiene heridas sin razón? ¿Quién tiene ojos inyectados de sangre?
El escritor usa estas preguntas para preparar al lector para el punto que está por hacer sobre un tipo particular de persona. No espera una respuesta a cada pregunta. Su idioma puede tener una forma diferente de presentar una lección. Traducción alterna: "Escúchame mientras te digo qué tipo de persona tiene dolor, pena, peleas, quejas, heridas sin razón y ojos inyectados de sangre".

ojos inyectados de sangre
'''ojos rojos, como el color de la sangre''

Aquellos que persisten sobre el vino, aquellos quienes prueban el vino mixto
Estas palabras contestan las preguntas en el versículo 29 y describen a las personas que beben mucho vino.

que persisten sobre el vino
pasan mucho tiempo bebiendo vino y por lo tanto beben mucho vino

el vino mixto
Posibles significados son 1) diferentes vinos mezclados juntos o 2) otras bebidas que son más fuerte que el vino.

Proverbs 23:31

Información General:
Estos versículos continúan los "treinta dichos" (22:20).

A lo último
"Después que lo bebas''

muerde como una serpiente ... pica como una culebra
La palabra "una" se refiere a "el vino cuando está rojo". "Mordeduras" y "picaduras" son metáforas de cómo el vino hace sentir a la gente. Traducción alterna: "te hace sentir tan mal como si una serpiente te hubiera mordido o una víbora te hubiera picado"

culebra
un tipo de serpiente venenosa

tu corazón pronunciará cosas perversas
El corazón es una metonimia de lo que piensa una persona y decide hacer. Traducción alterna: ''tú pensarás y decidirás hacer cosas perversas''

cosas perversas
cosas que Dios dice que son moralemente malas; cosas que son malvadas

Proverbs 23:34

Información General:
Estos versículos continúan los "treinta dichos" (22:20). Es la continuación de la descripción de un borracho.

se acuesta en lo alto del mástil
El lugar en el mástil donde se encuentra la persona puede hacerse explícita. Traducción alterna: "se encuentra en la cesta cerca de la parte superior de un mástil"

mástil
El palo largo de madera al que se anexan las velas de un velero.

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Ellos me pegaron, ... pero no fui herido. Ellos me golpearon, pero yo no lo sentí
Como la persona borracha no está pensando claramente, está imaginando que las personas lo golpean y le pegan, aún así no siente dolor y no se acuerda de nada.

¿Cuándo me levantaré?
El borracho se pregunta cuándo estará sobrio de nuevo; cuando se detendrá el efecto del vino.

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Chapter 24

1 No seas envidioso de los que son malignos, ni desees asociarte con ellos **2** porque sus corazones traman violencia y sus labios hablan sobre problemas. **3** Con la sabiduría una casa es construida y por el entendimiento es establecida. **4** Por conocimiento los cuartos son llenos con todas preciosas y placenteras riquezas. **5** Un guerrero de la sabiduría es fuerte, y un hombre de conocimiento incrementa su fuerza; **6** pues por sabia dirección puedes pelear tu guerra y con muchos consejeros hay victoria. **7** La sabiduría es muy elevada para un tonto; en la puerta él no abre su boca. **8** Hay uno que planea hacer el mal, la gente lo llama un maestro de intrigas. **9** Un plan tonto es pecado y los hombres desprecian a un burlador. **10** Si te vuelves débil con miedo en el día del problema, entonces tu fuerza es poca. **11** Rescata a los que son llevados a morir y guarda a los que se tambalean ante la masacre. **12** Si tú dices: "Mira, nosotros no sabíamos nada sobre esto," ¿acaso el que pesa el corazón no entiende lo que quieres decir? El que guarda tu vida, ¿no lo sabe? ¿No le dará Dios a cada uno lo que merece? **13** Hijo mío, come miel porque es buena, porque las gotas del panal son dulces a tu paladar. **14** Así es la sabiduría para tu alma, si la encuentras, habrá un futuro y tu esperanza no será cortada. **15** No te quedes esperando como la persona malvada que ataca la casa de la persona justa. ¡No destruyas su hogar! **16** Pues la persona justa se cae siete veces y se levanta otra vez, pero la gente malvada son derrumbadas por calamidad. **17** No celebres cuando tu enemigo caiga y no permitas que tu corazón se alegre cuando él se tropieza, **18** o el SEÑOR lo verá y desaprobará y quitará su ira de él. **19** No te preocupes por los malhechores, y no envidies a la gente malvada, **20** pues la persona malvada no tiene futuro y la lámpara del malvado se apagará. **21** Hijo mío, teman al SEÑOR, y teman al rey; no te asocies con los que se rebelan en contra de ellos, **22** pues de pronto su desastre vendrá y, ¿quién sabe el alcance de la destrucción que vendrá de los dos? **23** Estos también son dichos de los sabios. La parcialidad en el juicio de un caso en ley no es buena. **24** Quien sea que diga a la persona malvada: "Eres una persona justa," será maldito por pueblos y odiado por naciones. **25** Pero los que disciplinan a los malvados tendrán deleite y regalos de bondad le llegarán. **26** El que da una contestación honesta, da un beso en los labios. **27** Prepara tu trabajo de cultivo y prepara todo para ti en el campo; y después de eso construye tu casa. **28** No des testimonio falso en contra de tu vecino sin causa y no engañes con tus labios. **29** No digas: "Le haré a él lo que me ha hecho el a mí; le devolveré a él lo que ha hecho." **30** Pasé por el campo de un hombre perozoso pasando el viñedo del hombre insensato. **31** Las espinas habían crecido por todos lados; el suelo estaba cubierto de ortigas, y su pared de piedra estaba derribada. **32** Entonces lo vi y lo consideré; yo miré y recibí instrucción. **33** Dormir un poco, cabecear un poco, doblar las manos un poco para descansar, **34** y la pobreza y tus necesidades llegarán marchando sobre ti como un soldado armado.

Proverbs 24:1

Información General:
Estos versos continúan los "treinta dichos" (22.20)

sus corazones
Las palabras "sus corazones" se refiere a toda la persona. Traducción Alterna: "ellos"

sus labios
Las palabras "sus labios" se refieren a toda la persona: Traducción Alterna:

hablan sobre problemas
"hablan sobre causar daños" o "hablan sobre crear problemas"

Proverbs 24:3

Información General:
Estos versos continúan los "treinta dichos" (22.20)

A través de sabiduría una casa es construida
El nombre abstracto "sabiduría" puede ser traducido como un adjectivo. Estas palabras pueden ser traducidas de forma activa. Traducción Alterna: "Las persona necesitan ser sabios si quieren construir una buena casa"

por el entendimiento es establecida
El nombre abstracto "entendimiento" puede ser traducido como un verbo. Estas palabras pueden ser traducido de manera activa. Traducción Alterna: "Las personas necesitan entender lo que es moralmene bueno y lo que es moralmente malo si ellos establecen una casa"

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establecida
hecho estable y fuerte. La palabra "casa" es una metonimia para la familia que vive en esa casa, y la casa es físicamente estable y fuerte esto es una metafora para la familia que vive en paz.

Por conocimiento los cuartos son llenos
El nombre abstracto "conocimiento" puede ser traducido como un verbo. Estas palabra pueden ser traducidad de forma activa. Traducción Alterna: "Las personas deben conocer que es precioso y placentero si van a llenar sus cuartos"

Proverbs 24:5

Información General:
Estos vesos continúan los "treinta dichos" (22.20)

guerrero de la sabiduría
El sustantivo "sabiduría" puede ser traducido como una frase nominal. Traducción Alterna: "guerrero sabio"

un hombre de conocimiento incrementa su fuerza
El sustantivo abstracto"conocimient" y "fuerza" puede ser traducido como el verbo"conocer" y el adjectivo "fuerte". Traducción Alterna: "un hombre que conoce muchas cosas es fuerte porque el conoce cosas"

por sabia dirección
El sustantivo abstracto "dirección" puede ser traducido como verbo. Traducción Alterna: "si tienes personas sabias diciendote que hacer"

conducir
"fight"

consejeros
aquellos que le dicen a los oficiales del gobierno que esos oficiales tienen que hacer

Proverbs 24:7

Información General:
Estos versos continúan los "treinta dichos" (22.20)

muy elevada para un tonto
Esto es una idioma. "muy difícil para un tonto entender"

abre su boca
La boca es un metonimia por las palabras que salen de su boca. Traducción Alterna: "hablar"

Proverbs 24:8

Información General:
Estos versos continúan los "treinta dichos" (22.20)

un maestro de intrigas
uno que es destrezado en hacer planes malvados. Traducción Alterno: "una persona dañosa" o "un alborotador"

Proverbs 24:10

Información General:
Estos versos continúan los "treinta dichos" (22.20)

tu fuerza es pequeña
Esto es un idioma. Tradución Alterna: "tienes pocas fuerzas" o "ciertamente eres débil"

Proverbs 24:11

Información General:
Estos versos continúan los "treinta dichos" (22.20)

aquellos que están siendo llevados
Estas palabras pueden ser traducidas in forma. Traducción Alterna: ""aquellos a quienes están quitando", donde "ellos" podrían ser cualquier persona, pero probablemente sean funcionarios del gobierno. "

llevados a
Otra posible significado es "arrastrado "

se tambalean
caminando inestablemente y casi cayendo. Esta palabra también describiría la forma en que una persona camina cuando se le arrastra.

la masacre
El sustantivo abstracto "masacre" puede traducirse como verbo. El escritor habla como si los que lo llevan piensan de ellos que no son mejores que los animales. Si su idoma tiene una palabra para matar animales que encajaría aquí, es posible que desee utilizarla. Traducción Alterna: "donde las personas los matarán como los animales"

Si tú dices: "Mira, ... acaso
El escritor esta constentando algo que lector puede estar pensando mal. Traducción Alterna: "Tu puedes decir, ''Mira ....esto,'pero hace"

Mira, nosotros
"Escuchanos! Nosotros" o "Pero nosotros no hemos hecho nada mal, porque nosotros"

¿acaso el que pesa el corazón no entiende lo que quieres decir?
El escritor asume que el lector conoce la respuesta y le pregunta con ánfasis. Traducción Alterna: "aquél que pesa los corazones conoce lo que estas diciendo"

el que pesa
El escritor espera que el lector conozca que "el único" es el SEÑOR. Traducción Alterna: "SEÑOR, que"

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pesa el corazón
La palabra "corazón" es metonimia para lo que la persona piensa y desea. El escritor habla como si la persona piensa y desea sea un objeto físico que una persona pueda pesar, y pesar un objeto es una metáfora para mirar de cerca algo para ver qué tan bueno es. AT: "sabe lo que la gente realmente piensa y desea"

El que guarda tu vida, ¿no lo sabe?
El escritor asume que el lector conoce la respues y pregunta con énfasis. Traducción Alterna: "Aquel que guarda tu vida y te conoce"

¿No le dará Dios a cada uno lo que merece?
El escritor asume que el lector conoce la respuesta y pregunta con enfasis. Traducción Alterna: "Dios le dara a cada uno lo que se merece"

Proverbs 24:13

Información General:
Estos versos continúan los "treinta dichos" (22.20)

tu esperanza no será cortada
Significados posibles son 1) esto es un pasivo simple que puede ser traducido de forma activa. Traducción Alterna: "nadie te quitara tu esperanza" o 2) esto es un litotes que puede ser traducido de forma positiva. Traducción Alterna: "tu esperanze de seguro continuará"

Proverbs 24:15

Información General:
Estos versos continúan los "treinta dichos" (22.20)

No te quedes esperando
Las palabras "acechar" es un idioma. Traducción Alterna: "No te escondas y esperes por el momento corecto" Traducida "acechar" como 1:10.

su hogar
la casa de la persona justa

se levanta
"se levanta en sus pies" o "se levanta"

la gente malvada son derrumbadas por calamidad
El escritor habla como si "calamidad" fuese una persona que puede hacer mal hacia otras personas. Estas palabras puedes ser traducido de forma activa. Traducción Alterna: "Dios utilizara calamidad para derribar al pueblo malvado"

son derrumbadas
Esto es una metáfora en la cual una persona que esta levantado pero alguien lo hizo caer al suelo o lo hizo caer.

calamidad
momentos en que las personas y sus bienes pasan cosas malas.

Proverbs 24:17

Información General:
Estos versos continúan los "treinta dichos" (22.20)

tu enemigo caiga
"algo malo le pasa a tu enemigo "

no permitas que tu corazón se alegre
Este es un comando fuerte. La palabra "corazón" es un metónimo para la pesona. Traducción Alterna: "no te permitas estar contento" o "evítate estar contento"

quitará su ira de él
Las palabras "aparten su ira" son una expresión idiomatica para no estar más enojado. Lo que el SEÑOR haría en su lugar puede hacerse explícito. Traducción Alterna: "deja de estar enojado con él y enojado contigo"

Proverbs 24:19

Información General:
Estos versos continúan los "treinta dichos" (22.20)

la lámpara del malvado se apagará.
La lámpara es utilizada como una metáfora por la vida. La vida de las personas malvada se acábara como una lámpara que se apaga.

Proverbs 24:21

Información General:
Estos versos continúan los "treinta dichos" (22.20)

Teman
un profundo respeto y asombro por una pesona en autoridad

¿quién sabe el alcance de la destrucción que vendrá de los dos?
El escritor hace esta pregunta para enfátizar el desastre. Traducción Alterna: "nadie conoce el alcanze de la destrución que vendra para ambos"

de los dos
estas palabras se refieren al SEÑOR y el rey

Proverbs 24:23

Estos también son dichos de los sabios
Esta oración comienza una nueva colección de proverbios

un caso en ley
una situación que traída ante un juez en el cual alguien le acuso de romper la ley

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Proverbs 24:24

Quien sea que diga a la persona malvada, ... será maldito por pueblos y odiado por naciones
La palabra "naciones" es un metónimo para las personas que viven en las naciones. Estas palabras se pueden traducir en forma activa. Traducción Alterna: "La gente maldecirá a quienquiera que diga a la persona malvada, ... y la gente de otras naciones lo odiará"

la persona malvada ... una persona justa
Posibles significados son 1) las personas nunca deben llamar a una persona malvada una persona justa o 2) nadie debe decir que una persona culpable de un delito es inocente. Traducción Alterna: "una persona culpable de un crimen ... inocente"

tendrán deleite
"serán bastantes feliz"

regalos de bondad le llegarán
Se habla de los regalos como si fueran personas que podrían moverse por sí mismas. El sustantivo abstracto "bondad" se puede traducir como un adjetivo. Traducción Alterna: "la gente les dará buenos regalos"

regalos de bondad
"buenas cosas" o "bendiciones"

Proverbs 24:26

da un beso en los labios
un beso es una señal de respecto y devoción en esa cultura. Traducción Alterna: "muestra verdadera amistad"

Proverbs 24:28

con tus labios
Los labios es metonimia para las palabras que una persona habla Traducción Alterna: "por lo que tu dices"

le devolveré
Esto es un idioma. "toma venganza contra alguien"

Proverbs 24:30

Las espinas
plantas inútiles con espinas afiladas

ortigas
plantas que están cubiertas de hojas y pelos incantes

estaba derribada
"se había caído"

Proverbs 24:32

recibí instrucción
"aprendió una lección"

Dormir un poco ... para descansar--y la pobreza llega
Es posible que deba completar las palabras omitidas. Traducción Alterna: "Puedes decirte a ti mismo: 'Un poco de sueño ... para descansar', pero luego vendrá la pobreza"

la pobreza llega marchando ante ti
Algunas traducciones leen, "la pobreza te alcanza como un ladrón". Se habla de la pobreza como si fuera una persona o un animal que puede atacar a una persona perezosa.

tus necesidades como un soldado armado
Se habla de las necesidades como si fueran una persona que pudiera atacar a la persona perezosa. Traducción Alterna: "tus necesidades vendrán a como un soldado armado"

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Chapter 25

1 Éstos son más proverbios de Solomón, copiados por los hombres de Ezequías, rey de Judá. **2** Es la gloria de Dios encubrir un asunto, pero es la gloria de los reyes investigarlo. **3** Como los cielos son para las alturas y la tierra es para la profundidad, así es el corazón de los reyes de inescrutable. **4** Remueve la escoria de la plata, y el trabajador de metal puede usar la plata en su arte. **5** Así que, remueve gente malvada de la presencia del rey, y su trono será establecido haciendo lo que es correcto. **6** No te hagas honor a tí mismo en la presencía del rey y no te pares en el lugar designado para las personas importantes. **7** Es mejor que él te diga: "Ven sube acá," a que él te humille ante un noble. **8** Lo que has observado no lo lleves rápido a juicio. Pues ¿Qué harás al final cuando tú vecino te avergüence? **9** Discute tu caso entre tú y tu vecino y no divulgues el secreto de otro, **10** sino el que te escucha traerá vergüenza y un informe malvado sobre tí que no se podrá silenciar. **11** Manzanas de oro en envases de plata es una palabra hablada en la situación correcta. **12** Una sortija de oro o una prenda hecha de oro fino es una sabía reprensión al oído atento. **13** Como el frío de la nieve en tiempos de cosecha es un mensajero fiel para los que lo enviaron; él le devuelve la vida a sus amos. **14** Nubes y viento sin lluvia es él que se jacta acerca de los regalos que él no da. **15** Con paciencia un jefe se puede persuadir; y una lengua suave puede quebrantar un hueso. **16** Si encuentras miel, come sólo lo necesario, -- de lo contrario, si comes mucha de ella, la vomitarás. **17** No pongas tu pie en la casa de tu vecino muy a menudo, él podrá cansarse de tí y odiarte. **18** Una persona que da un testimonio falso contra su vecino es como un mazo usado en la guerra, o una espada aguda o una flecha puntiaguda. **19** Un hombre infiel en el que uno confía en tiempos de problemas es como un diente dañado o un pie que resbala. **20** Como una persona que se quita la ropa en el tiempo frío, o como vinagre derramado sobre carbonato de soda, es el que canta canciones a un corazón triste. **21** Sí tu enemigo tiene hambre, dale comida para comer, y sí tiene sed, dale agua para beber, **22** porque le echarás palas de carbones encendidos sobre su cabeza y Él SEÑOR te recompesará. **23** Tan seguro como el viento del norte trae lluvia, así mismo una lengua que cuenta secretos, dará como resultado caras de enojo. **24** Es mejor vivir en una esquina del techo que en una casa compartida con una esposa peleona. **25** Como aguas frias para el que tiene sed, así son las buenas noticias de un país lejano. **26** Como un manantial turbio o una fuente en ruinas es una persona justa vacilante ante personas malvadas. **27** No es bueno comer demasiada miel; eso es como estar buscando honor tras honor. **28** Una persona sin autocontrol es como una ciudad agrietada y sin murallas.

Proverbs 25:1

para encubrir una cuestión
"mantener cosas en secreto"

pero la gloria
La elípsis puede ser relllenado. Traducción alterna: "pero es la gloria"

para investigarlo
"investigar el asunto fuera" o " investiga esas cosas que Dios ha concedido"

Como los cielos son para las alturas y la tierra es para la profundidad, así el corazón de reyes es inescrutable
Los corazones de los reyes son comparados a la talla de los cielos y la tierra. Traducción alterna: "Así como nadie puede medir la altura de los cielos o la profundidad de la tierra, ni siquiera así puede entender los corazones de los reyes"

cielos
Esto se refiere a todo lo que vemos sobre la tierra, incluyendo el sol, la luna y las estrellas.

Proverbs 25:4

escoria
el material en un metal que la persona no quiere y ellos lo remueven dando al metal

su trono será establecido haciendo
El trono es una metonimia del poder de la regla. Estas palabras pueden ser traducidas en forma activa. Traducción alterna: " el rey establecerá su trono por obra" o "el tendrá el poder de gobernar porque lo hace"

Proverbs 25:7

Es mejor que él te diga: "Ven sube acá,"
Aquí "arriba" significa a mover a un lugar en la mesa que esté cerca al rey. Es un gran honor para una persona sentarse a la diestra del rey. Traducción alterna "es mejor alguien que te invite que te sientes al lado del rey"

ante un noble
"frente a un caballero noble"

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Pues, ¿qué harás al final cuando tú vecino te avergüénce?
Este análisis es preguntado para hacer que el leyente considere la posibilidad que el pudo haber malinterpretado la situación. La manera en que el vecino pudo haber avergonzado al leyente puede ser establecido como piedad. Traducción alterna: "Por lo cual tú no sabrás que hacer al final cuando tu vecino te averguence." o "Por lo que tu vecino tiene una explicación, te pondrá en verguenza, y no tendrás nada que decir para defenderte."

Proverbs 25:9

tu caso
"tu desacuerdo"

no divulgues el secreto de otro
"no compartas el secreto de tu vecino con los demás"

y un informe malvado sobre ti que no se podrá silenciar
Aquí "reporte malvado" se refiere a cosas dañinas que las personas dirán a otros. La frase " no puede callar" puede ser citada en una forma activa. Traducción alterada: "y no podrás pararlo de decirle los demás cosas dolorosas de tí" o " y el le dirá a las personas cosas malvadas sobre tí y nunca volverás a tener una buena reputación""

Proverbs 25:11

Manzanas de oro en envases de plata es una palabra hablada en la situación correcta
Las maravillas de "una palabra dicha en el momento preciso" esta escrita como si fuese la belleza fisica de "manzanad de oro en centros de plata." La mayoría de las traducciones describen esta metáfora como un símil y cambiar el orden de las frases. Traducción alterna"Una palabra dicha en el momento preciso es hermoso como las manzanas de oro en centros de plata"

Manzanas de oro en envases de plata
Los ancestros israelitas no sabían las manzanas que la mayoría conoce hoy día. Posibles significados son 1) "manzanas" debería ser traducido como "diseño." Traducción alterna: "un diseño dorado tallado en un cuenco plateado" o 2) "manzanas" referente a otro tipo de fruta con un color dorado que alguien ha puesto en un plato o cuenco plateado. Traducción alterna: "Colorida fruta dorada puesta en un cuenco plateado"

es una palabra hablada
Esta puede ser traducida en forma activa. Traducción alterna: "es un mensaje el cual alguien habla"

Una sortija de oro o una prenda hecha de oro fino es una sabía reprensión al oído atento
El valor e importancia de "un reprendimiento sabio" es dicho como si tuviese la belleza y el valor de oro. La mayoría de las traducciones dicen a esta metáfora como un símil y cambian el orden de las frases. Traducción alterna: " Un reprendimiento sabio a un oído presto a escuchar es hermoso y valioso como un anillo dorado p una joya dorada"

al oído atento
El oído es una sinécdoque para toda la persona. Traducción alterna: "persona que está dispuesta a escuchar"

Proverbs 25:13

Como el frío de la nieve en tiempos de cosecha es un mensajero fiel
Aquí un mensajero fiel está siendo comparado al frío de la nieve, porque ambos son placenteros.

el frío de la nieve
La nieve solamente cae en las cimas de las montañas, y la cosecha toma lugar en el clima caliente, así que esto es probablemente una metáfora para la fría y fresca agua de un manantial limpio. Si tu lenguaje no tiene palabra para nieve, considera "agua fría, fresca y limpia".

nieve
blancos copos de hielo que caen del cielo como lluvia

trae la vida a sus amos
Esto significa que Él hace que sus amos, que son débiles o cansados, sean fuertes y descansados.

Nubes y viento sin lluvia es él que se jacta ... no da
Muchas traducciones traducen esta metáfora como una símil y cambian el orden de las frases. La lluvia era importante para los israelitas porque solamente pequeñas cantidades de ella caían, así que una nube sin lluvia era inútil y traía decepción a los israelitas. Traducción alterna: "Aquel que se jacta ... no dar es como las nubes y vientos sin lluvia" o "Aquel que se jacta ... no dar es inútil y una decepción, como nubes y viento sin lluvia"

Proverbs 25:15

Con paciencia un jefe se puede persuadir
Estas palabras pueden traducirse en forma activa. Traducción alterna: "Alguien que es paciente puede persuadir a un gobernante" o "Alguien que es paciente puede hablar con un gobernante y cambiar su forma de pensar"

una lengua suave puede quebrantar un hueso
La palabra "lengua" es una metonimia para las palabras que la persona habla usando la lengua. La palabra "hueso" es una metáfora para una fuerte oposición. Traducción alterna: "el discurso amable puede sobrepasar la fuerte oposición"

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Proverbs 25:16

Información General:
El versículo 16 declara un principio general, y el versículo 17 da un ejemplo específico. La idea de comer mucha miel y luego vomitarla es una metáfora de tomar demasiado de cualquier cosa buena y luego lamentarlo más tarde.)

Proverbs 25:18

Una persona que da un testimonio falso contra su vecino es como un mazo usado en la guerra, o una espada aguda o una flecha puntiaguda
Se compara un falso testigo con tres armas que pueden lastirmar o matar personas.

Un hombre infiel en el quien uno confía en tiempos de problemas es como un diente malo o un pie que resbala
Un hombre tonto es comparado a una parte del cuerpo que causa problemas para una persona. Traducción alterna: "Confiar en una hombre infiel en tiempos de problemas te traerá dolor como un mal diente o un pie que resbala"

Proverbs 25:20

carbonato de sodio
Este tipo de mineral que sisea y burbujea violentamente cuando entra en contacto con ácidos como vinagre. Muchas traducciones traducen esta frase como "un herida".

canta canciones
Puede que usted necesite hacer explícito qué tipo de canciones el cantante canta. Traducción alterna: "canta canciones felices"

corazón pesado
El corazón es una sinécdoque para la persona entera. Traducción alterna: "una persona triste"

Proverbs 25:21

palas de carbones de fuego sobre su cabeza
Esto es una expresión idiomática. Traducción alterna: "provocar que tenga una conciencia culpable y se avergüence por lo que él ha hecho"

Proverbs 25:23

el viento del norte
En Israel, el viento del norte a menudo traía lluvia. Los traductores son libres para substituir diferentes tipos de viento para el mismo efecto, por ejemplo, "un viento frío".

que dice secretos
Algunas versiones dicen "alguien que está enojado".

resultará en caras enojadas
El rostro es una metonimia para la persona. Traducción alterna: "hace enojar a otras pesonas"

una esquina del techo
Las casas en aquellos días tenían techos planos. Los antiguos israelitas pasaban mucho tiempo en sus techos, donde a menudo era más fresco que dentro de la casa, y algunas veces las personas construirían un refugio lo suficientemente grande para que una persona durmiera en una esquina del techo.

una esposa peleona
una esposa que a menudo pelea o se queja

Proverbs 25:25

Como aguas frías a uno que tiene sed, así son las buenas noticias de un país lejano
El agua fría es comparada a las buenas noticias, que ambas son refrescantes y deleitosas.

Como un manantial turbio o una fuente en ruinas es una persona justa tambaleando ante personas malvadas
Uno espera que un manantial o fuente tengan agua clara, así como uno espera que un hombre justo defienda lo que él cree. Un manantial o fuente contaminada es comparada a un hombre justo que cae.

tambaleando ante personas malvadas
Tambalear es una metáfora ya sea para: 1) negarse a luchar con personas malvadas o 2) unirse a su maldad. Traducción alterna: "que permite a las personas malvadas hacer la maldad" o "que comienza a hacer lo que las personas malvadas hacen"

tambaleando
Esta es una metáfora de ser incapaz de continuar hacer el bien. Traducción alterna: "incapaz de pararse"

ante personas malvadas
Los posibles significados son: 1) "cuando las personas malvadas lo atacan" o 2) "cuando las personas malvadas lo instan a hacer el mal".

Proverbs 25:27

No es bueno comer demasiada miel; eso es como estar buscando honor tras honor
Ambos, querer que otros te honren y comer miel son buenos, pero puedes comer mucha miel, y puedes esforzarte demasiado para que la gente te honre.

No es bueno
Esto puede declararse positivamente. Traducción alterna: "Es una cosa mala"

es como estar buscando honor tras honor
"que es como siempre pensar sobre cómo otros deben honrarte". El significado del lenguaje original es incierto. Algunas versiones de la Biblia

traducen esto como "es como hablar muchos cumplidos a las personas".

Una persona sin autocontrol es como una ciudad invadida y sin murallas
el control es como un ciudad violada y sin muros. - Ambos, una persona sin autocontrol y una ciudad sin muros, son débiles y vulnerables.

invadida y sin murallas
"cuyos muros un ejército ha derribado y destruido"

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Chapter 26

1 Como nieve en el verano o lluvia en la cosecha, así mismo un tonto no merece honor. **2** Como el gorrión revolotea y la golondrina se lanzan mientras vuelan, así mismo una maldición inmerecida no se posa. **3** Un latigazo es para el caballo, una brida es para el burro y una vara es para la espalda de los tontos. **4** No contestes a un tonto según su necedad o te volverás como él. **5** Contéstale a un tonto y únete a su necedad, así él no se volverá sabio en sus propios ojos. **6** Cualquiera que envíe un mensaje de la mano de un tonto se corta a sí mismo sus propios pies y bebe violencia. **7** Como las piernas de un paralítico que cuelgan hacia abajo, es un proverbio en la boca de los tontos. **8** Como atar una roca en una honda es dar honor a un tonto. **9** Como una espina penetra en la mano de un borracho es un proverbio en la boca de los tontos. **10** Como un arquero que hiere a todos a su alrededor, es aquel que emplea a un tonto o a cualquiera que pase. **11** Como un perro que regresa a su propio vómito, así es un tonto que repite su necedad. **12** ¿Ves a alguien que sea sabio en sus propios ojos? Hay más esperanza para un tonto que para él. **13** La persona perezosa dice: ''¡Hay un león en el camino! ¡Hay un león entre los espacios abiertos!'' **14** Así como la puerta gira en sus goznes, así es la persona perezosa sobre su cama. **15** La persona perezosa pone su mano en el plato y todavía no tiene fuerza para levantarla a su boca. **16** La persona perezosa es sabia en sus propia opinión más que siete hombres con discernimiento. **17** Como uno que agarra las orejas de un perro es el caminante que se enoja sobre una disputa que no es suya. **18** Como un loco que dispara flechas prendidas en fuego, **19** es aquel que engaña a su vecino y dice: ''¿No estaba yo diciendo una chiste?'' **20** Por falta de madera, el fuego se apaga; y donde no hay chismosos la pelea cesa. **21** Como el carbón es para los carbones encendidos y la madera es para el fuego, así es una persona peleona para encender conflictos. **22** Las palabras del chismoso son como bocados deliciosos; que bajan a las partes más internas del cuerpo. **23** Como el recubrimiento de esmalte a una vasija de barro, así son los labios ardientes y un corazón malvado. **24** El que odia a otros disfraza sus sentimientos con sus labios y se engaña a sí mismo. **25** Él hablará graciosamente, pero no le creas a él, pues hay siete abobinaciones en su corazón. **26** Aunque su odio esté cubierto con decepción, su maldad será expuesta en la asamblea. **27** Quien cava un pozo caerá en él, y la piedra retrocederá hacia el que la empuja. **28** Una lengua mentirosa odia a la gente que abate y una boca halagadora trae ruina.

Proverbs 26:1

Como nieve en el verano o lluvia en la cosecha
Normalmente la nieve no cae durante el verano y no llueve durante la cosecha.Esto se puede decir claramente.Traduccion alterna:"Como seria bien raro tener nieve en verano o lluvia durante la cosecha"

así una maldición inmerecida no se posa
Una maldicion que no le hace daño a una persona se habla de como si fuera un pajaro que no toca tierra.Traduccion alterna:"entonces una maldicion no mercida no aterriza en su marca"

una maldición inmerecida
Esto se puede afirmar como una forma activa.Traduccion alterna:" una malidicion en una persona que no se lo merece"

posa
aterrizar en alguien o en algo

Proverbs 26:3

Un latigazo es para el caballo, una brida es para el burro y una vara es para la espalda de los tontos
Unn latigo, una brida y una vara son cosas que la gente usa para que un caballo, un burro, y un tonto hicieran lo que ellos quisieran.

una brida es para el burro
Una brida esta hecha de correas.Las personas lo ponen en la cabeza del burro y sostienen una de las correas para hacer que el burro vaya a donde ellos quieran.

una vara es para la espalda de los tontos
En la biblia, las personas le daban a sus hijos o a sus esclavos con varas de madera para diciplinarlos.

Proverbs 26:5

Contéstale a un tonto y únete en su necedad
Unirse a la locura de un tonto cuando le contestas representa contestarle de forma burlona.Traduccion alterna:"Contestarle a un tonto

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de acuerdo a su locura" o "Contestarle al tonto de forma burlona"

así él no se volverá sabio en sus propios ojos
Los ojos representan ver, y ver representa pensamientos o juicio.Traduccion alterna:"asi no se podra volver sabio de acuerdo a su juicio" o "asi no se considera sabio el mismo"

Cualquiera que envíe un mensaje de la mano de un tonto
Aqui la mano representa la responsabilidad del tonto de entragar el mensaje.Traduccion alterna:" Quien sea que envie a un tonto a entregar un mensaje"

se corta a sí mismo sus propios pies y bebe violencia
Cortar un pie y beber violencia representa dañarse a uno mismo.Traduccion alterna:"Hacerse daño asi mismo como una persona que se corta los pies y bebe violencia"

bebe violencia
La violencia es dicha como si fuera un liquido que alguien lo puede tomar.

Proverbs 26:7

Como las piernas ... es un proverbio en la boca de los tontos
Las frases pueden ser reordenadas.Traduccion alterna:"Un proverbio en la boca de un tonto es como las piernas de un paralitico que cuelgan" o "Un proverbio en la boca de un tonto es inutil como las piernas de un paralitico que cuelgan"

un paralítico
una persona que no puede mover o sentir nada o partes de su cuerpo.

en la boca de los tontos
"en el discurso de los tonos" o " ese tonto dijo"

atar una roca en una honda
En orden para tirar una roca muy lejos, las personas la colocan en una honda para que la roca vuele lejos y rapido. El resultado de atar una roca en una honda se puede decir claramente.Traduccion alterna:"atar una roca en la honda para que no se pueda tirar"

dar honor a un tonto
"honorando a un tonto"

Proverbs 26:9

Como una espina ... es un proverbio en la boca de los tontos
Cómo los dos son iguales puede declararse claramente. Traducción alterna: "Un proverbio en la boca de tontos es tan peligroso como una espina que va entra en la mano de un borracho"

una espina entra en la mano de un borracho
Los posibles significados son: 1) si una persona ebria sostiene una planta de espinas, una espina le pinchará su mano, o 2) si una persona borracha está enojada, él levantará una planta de espinas y la mecerá frente a las personas. Para el segundo significado, la palabra "espina" representa una planta de espinas.

en la boca de los tontos
"en el discurso de tontos" o "lo que los tontos dicen"

emplea un tonto
"le da trabajo a un tonto"

Proverbs 26:11

Como un perro que regresa a su propio vómito
"Como un perro come su propio vómito"

¿Ves a alguien quien sea sabio en sus propios ojos?
Esta pregunta es usada para llevar al lector a pensar sobre alguien que es sabio a sus propios ojos. La frase "es sabio en sus propios ojos" significa que "él piensa que es sabio", y aquí implica que la persona no es verdaderamente sabia. Traducción alterna: "Considera a la persona que piensa que es sabia pero no lo es".

Hay más esperanza para un tonto que para él
"Un tonto puede convertirse en sabio más fácilmente de lo que él puede"

Proverbs 26:13

La persona perezosa dice: ''¡Hay un león ... entre los espacios abiertos!''
La persona perezosa miente y dice que él no puede ir afuera y trabajar porque hay un león en el camino o entre los espacios abiertos.

Hay un león en el camino
Traduzca esto como lo hizo en el 22:13.

los espacios abiertos
Esto se refiere a los lugares en el pueblo donde hay mucho espacio para que las personas caminen y donde las personas se reúnen. Traducción alterna: "las plazas del pueblo" o "las calles"

goznes
pedazos de metal que unen una puerta a algo y le permiten abrirla y cerrarla

Así como la puerta gira en sus goznes, así es la persona perezosa sobre su cama
Ambos, la puerta y la persona perezosa se mueven, pero ellos no van a ningún lado.

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Proverbs 26:15

pone su mano en el plato
"pone su mano en el plato para tomar comida" o "'alcanza la comida"

no tiene fuerza para levantarla a su boca
Esto demuestra cuán extremadamente perezoso él es. Él solo deja su mano cerca de la comida y no se come la comida.

La persona perezosa es sabia en sus propios ojos más que siete hombres con discernimiento
La frase "sus propios ojos" representa sus pensamientos. Traducción alterna: "La persona perezosa piensa que él es más sabio que siete hombres que pueden responder sensiblemente"

Proverbs 26:17

Como uno quien agarra las orejas de un perro, es el caminante que se enoja en una disputa que no es suya
Esto puede reordenarse. Traducción alterna: "Un transeúnte que se enoja por la disputa de otra persona es como una persona que agarra las orejas de un perro"

Como uno quien agarra las orejas de un perro
La información implícita es que el perro se enojará y morderá a la persona. Traducción alterna: "Como una persona que enoja a un perro agarrándole las orejas" o "Como una persona que agarra las orejas de un perro y es mordido por el perro"

es el caminante que se enoja en una disputa que no es suya
La información implícita es que el transeúnte comenzará a discutir, y las personas que estaban peleando, se enojarán con él y lo lastimarán.

Proverbs 26:18

Como un loco ... es aquel que engaña ... diciendo una chiste
Ambos, el loco y el engañador, lastiman a las personas pero no toman responsabilidad por ello.

¿No estaba yo diciendo una chiste?
El engañador usa esta pregunta para dar a entender que, dado que su broma fue solo por diversión, no se le debe culpar por ningún daño que haya causado. Traducción alterna: "Solamente estaba contando un chiste" o "No me culpen. Solamente estaba diciendo un chiste".

Proverbs 26:20

chismosos
una persona que cotillea demasiado

Como el carbón es para carbones encendidos y la madera es para el fuego
Lo que el carbón hace a los carbones y lo que la madera hace al fuego se puede expresar claramente. Traducción alterna: "Como el carbón ayuda a quemar los carbones y la madera ayuda a quemar"

encender la lucha
Encender algo significa prenderle fuego. Prender fuego a la lucha es una metáfora para hacer que las personas peleen o discutan. Traducción alterna: "haciendo que la gente pelee" o "haciendo que la gente discuta"

Proverbs 26:22

Las palabras del chismoso son como deliciosos bocados
Esto habla de que los chismes son deseables para escuchar como si fuera una comida deliciosa para comer. Traducción alterna: "Las palabras de un chisme son deseables para escuchar"

que bajan dentro de las partes internas del cuerpo
Esto habla de las palabras que un chisme dice, entran en la mente de una persona y afectan sus pensamientos como si fueran alimentos que iban a su estómago. Esta oración es equivalente al 18:7. Traducción alterna: "y estos entran en la mente de una persona y afectan sus pensamientos"

Como el esmalte superpuesto a una vasija de barro así son los labios ardientes y un corazón malvado
Este símil significa que una persona que dice cosas para ocultar el mal en su corazón es como un recipiente de barro cubierto de esmalte para que se vea bien. Estas frases pueden ser reordenadas. Traducción alterna: "Las personas que tienen labios ardientes y un corazón malvado son como una vasija de barro cubierta con un glaseado"

el esmalte superpuesto a una vasija de barro
"el glaseado brillante que cubre una maceta de barro." Una maceta de barro es barato y común. Así que las personas las cubrían con un glaseado para hacerla brillante y que parezcan más costosas.

así son los labios ardientes y un corazón malvado
Esto representa a una persona que tiene labios ardientes y un corazón malvado. Traducción alterna: "también lo es una persona que tiene labios ardientes y un corazón malvado" o "también lo es una persona que dice cosas bonitas pero cuyo corazón es malo"

labios ardientes
La palabra "ardientes" es una metáfora para "fuertemente emocional" y la palabra "labios" es un metónimo para "discurso". AT: "discurso emocional" o "decir cosas bonitas"

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un corazón malvado
El corazón representa los pensamientos, actitudes, deseos o emociones de una persona. Traducción alterna: "pensamientos malvados" o "deseos malvados"

Proverbs 26:24

disfraza sus sentimientos con sus labios
Disfrazar sus sentimientos representa evitar que las personas sepan cuáles son sus sentimientos. La frase "sus labios" es un metónimo de lo que dice. Traducción alterna: "oculta sus sentimientos con lo que dice" o "habla de tal manera que la gente no puede conocer sus verdaderos sentimientos"

pone engaño dentro de sí mismo
Se habla de ser engañoso como si estuviera almacenando engaño dentro de sí mismo. Los posibles significados son que "engaño" se refiere a mentiras. Traducción alterna: "le gustan sus muchas mentiras" o 2) el engaño se refiere a los planes secretos para dañar a las personas. Traducción alterna: "planifica en secreto hacer daño a las personas"

pero no le creas a él
"pero no creas lo que dice"

pues hay siete abobinaciones en su corazón
El número siete representa la integridad. Los posibles significados son: 1) "abominaciones" se refiere a las actitudes que Dios odia. Traducción alterna: "porque su corazón está completamente lleno de cosas odiosas" o 2) "abominaciones" se refiere a su odio hacia las personas. Traducción alterna: "porque su corazón está completamente lleno de odio"

Aunque su odio esté cubierto con decepción
Esto se puede afirmar activamente. Traducción alterna: "Aunque el engaño cubre su odio" o "Aunque él cubre su odio con engaño"

Aunque su odio esté cubierto con decepción
Se habla de evitar que las personas sepan que él las odia como cubriendo su odio. Traducción alterna: "Aunque miente para evitar que las personas sepan que las odia" o "Aunque miente para que la gente no sepa que las odia"

su maldad será expuesta en la asamblea
Estar expuesto representa ser descubierto o darse a conocer. Traducción alterna: "su maldad se conocerá en la asamblea" o "la asamblea descubrirá su maldad"

la asamblea
"la comunidad de Israel"

Proverbs 26:27

Quien cave un pozo caerá en él
Se implica que la persona cava el hoyo como una trampa para que alguien caiga en él. Traducción alterna: "El que cava un hoyo para atrapar a alguien, caerá en él" o "Si alguien cava un hoyo para atrapar a alguien, el que lo cavó caerá en él"

la piedra rodará hacia atrás en el que la empuja
Se implica que la persona empujó una piedra grande para que rodara cuesta abajo y aplastara a alguien allí. Traducción alterna: "si alguien empuja una piedra para que ruede cuesta abajo y aplaste a alguien, la piedra rodará sobre él en su lugar" o "si alguien hace un rollo de piedra para lastimar a alguien, la piedra lo aplastará en su lugar"

Una lengua mentirosa odia a la gente que aplasta
La frase "una lengua mentirosa" representa a una persona que dice mentiras. Aplastar a la gente representa causarles problemas. Traducción alterna: "Un mentiroso odia a los que hiere por sus mentiras"

una boca halagadora trae ruina
La frase "una boca halagadora" representa a una persona que adula a las personas. Los posibles significados son: 1) una persona que adula a otros causa problemas o 2) una persona que adula a otros los arruina

halagadora
elogiar a alguien de una manera que no sea sincera, o alabar a alguien por cosas que no son ciertas

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Chapter 27

1 No presumas acerca del mañana, pues tú no sabes lo que un día pueda traer. **2** Deja que otro te alabe y no tu propia boca; un extraño y no tus propios labios. **3** Considera lo pesado de la roca y lo peso de la arena-- la provocación de un tonto es pesa más que ambas. **4** Exise la crueldad de la rabia y el torrente de ira, pero ¿quién puede permanacer de pie ante los celos? **5** Es mejor una reprensión expuesta que un amor oculto. **6** Confiables son las heridas causadas por un amigo, pero un enemigo puede engañarte besándote abundantemente. **7** Una persona que ha comido al máximo rechaza hasta la miel, pero para la persona hambrienta toda cosa amarga es dulce. **8** Como una ave que se aleja de su nido es un hombre que se aleja de donde vive. **9** El perfume y el incienso hacen al corazón regocijarse, pero la dulzura de un amigo proviene de su consejo sincero. **10** No olvides a tu amigo y al padre de tu amigo, y no vayas a la casa de tu hermano en el día de tu calamidad. Mejor es un vecino que esté cerca que un hermano que esté lejos. **11** Sé sabio, hijo mío, y haz que mi corazón se regocije; entonces le daré una respuesta al que se burle de mí. **12** Un hombre prudente ve problemas y se esconde, pero las personas ingenuas van y sufren a causa de eso. **13** Toma una vestimenta de alguien que haya puesto fianza para un extraño, y guárdalo como garantía cuando ponga la fianza para una mujer inmoral. **14** ¡Quien sea que le de a su vecino una bendición en voz alta temprano en la mañana, esa bendición será considerada una maldición! **15** Una esposa que discute es como un gotereo constante en un día lluvioso; **16** retenerla es como retener el viento, o tratar de recoger aceite en tu mano derecha. **17** El hierro afila al hierro; de la misma manera, un hombre afila a su amigo. **18** El que cuida un árbol de higuera se comerá su fruto, y el que protege a su amo será honrado. **19** Así como el agua refleja el rostro de una persona, así el corazón de una persona refleja a la persona. **20** Así como el Seol y el Abadón nunca están satisfechos, así los ojos de un hombre nunca están satisfechos. **21** Un crisol es para la plata y el horno es para el oro; y una persona es probada cuando es alabada. **22** Incluso si aplastas a un tonto con un mortero-- junto con el grano-- aun así su tontería no lo dejará. **23** Asegúrate de saber la condición de tu rebaño y preocúpate acerca de tu ganado, **24** pues la riqueza no es para siempre. ¿Dura una corona por todas las generaciones? **25** Cuando el heno desaparece y el crecimiento nuevo aparece, entonces la hierba de las colinas es recogida para los rebaños. **26** Esos corderos proveerán tu ropa y las cabras proveerán el precio del campo. **27** Habrá leche de cabra para tu comida-- la comida de tu casa-- y alimento para tus siervas.

Proverbs 27:1

No presumas acerca del mañana
Esta es una advertencia para no presumir de lo que espera que ocurra mañana. Esto se puede decir claramente. Traducción alterna : "No hables con orgullo de tus planes para mañana"

lo que un día pueda traer
Se habla de algo que sucede en cierto día como si el día fuera a traer ese evento. Traducción alterna: "lo que sucederá en un día" o "lo que ocurrirá mañana"

tu propia boca ... tus propios labios
Estas dos frases se refieren a la ''boca'' y los ''labios'' hablando porque esas son la partes del cuerpo utilizadas al hablar. Traducción alterna: "tú mismo ... tú mismo"

un extraño y no tus propios labios
Las palabras que faltan se pueden suplir de la frase anterior. Traducción alterna: ''deja que un extraño te elogie y no tus propios labios "

Proverbs 27:3

la provocación de un tonto es más fuerte que ambos
Se habla de la dificultad de ser paciente con un tonto que te provoca, como si esa dificultad fuera pesada. Traducción alterna: "la provocación de un tonto es más difícil de tolerar que cualquiera de ellos" o "es más difícil ser paciente cuando un tonto te provoca que ser paciente mientras los carga"

la provocación de un tonto
''el trabajo causado por un tonto''. ''Provocación'' significa acciones o palabras que causen enojo o irritación.

Está la crueldad de la rabia y la inundación del enojo, pero ¿quién puede estar de pie ante los celos?
Los sustantivos abstractos "rabia", "ira" y "celos" se pueden traducir como adjetivos. Traducción alterna: "Una persona furiosa es cruel y una persona enojada es abrumadora, pero ¿quién puede pararse ante una persona celosa?"

crueldad
'''dureza''

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la inundación del enojo
''la destrucción del enojo''. Se habla del enojo como si fuera una inundación

pero ¿quién puede estar de pie ante los celos?
Esta pregunta implica que nadie puede pararse ante los celos. Se puede reformular como una declaración. Traducción alterna: "pero nadie puede pararse ante los celos" .

estar de pie ante los celos
Aquí estar de pie representa ser fuerte y resistir ser lastimado por una persona celosa que ataca. Traducción alterna: "resistir a una persona celosa" o "permanecer fuerte cuando una persona celosa lo ataca"

Proverbs 27:5

Es mejor una reprensión abierta
El sustantivo abstracto "reprender" se puede expresar con el verbo "reprender". Traducción alterna: "Es mejor ser reprendido abiertamente"

que un amor oculto
''que amor que no es mostrado abiertamente''. El sustantivo abstracto "amor" se puede traducir como una frase verbal. Traducción alterna: "que ser amado en secreto"

Fieles son las heridas causadas por un amigo
"Las heridas que causa un amigo son confiables". La palabra "heridas" aquí representa el dolor y la tristeza que una persona siente cuando un amigo lo reprende o lo corrige.

Fieles son las heridas causadas por un amigo
Se habla de la confiabilidad de la reprimenda de un amigo como si la tristeza que causa su reprimenda es confiable. Traducción alterna: "Aunque causa tristeza, la reprimenda de un amigo es confiable"

pero un enemigo puede besarte abundantemente
Se puede afirmar claramente que los besos del enemigo no son confiables. Traducción alterna: "pero los muchos besos del enemigo no son confiables" o "pero un enemigo puede tratar de engañarte besándote profusamente" o

abundantemente
"profusamente" o "demasiado"

Proverbs 27:7

Una persona que ha comido al máximo
"Una persona que está satisfecha" o "Una persona que ha comido lo suficiente para estar lleno"

rechaza hasta la miel
Un panal normalmente sería deseable, pero no para la persona que ya ha comido lo suficiente para estar satisfecha.

toda cosa amarga es dulce
"todo lo que es amargo sabe dulce"

Como un ave que se aleja de su nido es un hombre que se aleja de donde vive
La palabra "que se aleja" significa lo mismo en este verso.

Proverbs 27:9

Perfume
La palabra "perfume" aquí significa un aceite o ungüento deseable.

hacen al corazón regocijarse
Aquí "el corazón" representa los sentimientos o emociones de una persona. Traducción alterna: "hacer que una persona se sienta feliz" o "hacer que una persona se contente"

la dulzura de un amigo proviene de su sincero consejo
Los posibles significados son 1) "dulzura" representa amabilidad. Traducción alterna: "reconocemos la amabilidad de nuestro amigo por su consejo" o 2) "dulzura" representa lo que apreciamos de una persona. Traducción alterna: "lo que apreciamos de un amigo es su consejo"

la casa de tu hermano
Aquí, la palabra "hermano" es una referencia general a los familiares, como los miembros de la misma tribu, clan o grupo de personas.

calamidad
problemas extremos y la desgracia

Proverbs 27:11

haz regocijar mi corazón
Aquí el "corazón" representa los sentimientos o emociones de la persona. Traducción alterna: "hazme sentir gozo" o "hazme feliz"

entonces le daré una respuesta a aquel que se burla de mí
Aquí "respuesta" no significa responder una pregunta. Significa responder o contestar a alguien que se está burlando. Cómo se relaciona esto con la cláusula antes de que se pueda aclarar. Traducción alterna: "entonces responderé al que se burla de mí diciéndole sobre usted"

Un hombre prudente ve problemas y se esconde a sí mismo, pero las personas ingenuas van y sufren a causa de eso
Traduce esto como hiciste con una frase similar en el 22: 3.

Un hombre prudente
"Un hombre que es sabio" o "Un hombre que tiene buen sentido"

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las personas ingenuas
"La gente inexperta e inmadura".

Proverbs 27:13

Toma una vestimenta de alguien que haya puesto fianza para un extraño
Al prestar dinero, un prestamista tomaría algo del prestatario, como una prenda, como garantía de reembolso. Lo devolvería después de que el dinero fuera pagado. Si el prestatario era demasiado pobre, alguien más podría darle algo al prestamista como garantía para él. Vea cómo usted tradujo esto en el 20:15. Traducción alterna: "Tome una prenda de seguridad de quien garantiza que lo que un extraño ha pedido prestado se pagará"

que haya puesto fianza
Esto significa que alguien le dé algo a un prestamista como garantía de que lo que se prestó se pagará. Vea cómo usted tradujo esto en el 20:15. Traducción alterna: "quien ha garantizado que lo que se ha pedido prestado será pagado" o "quien ha prometido pagar un préstamo"

guárdalo como garantía
"Mantener algo en promesa" significa aferrarse a algo que alguien ha hecho como voto o promesa de que pagará una deuda. Vea cómo usted tradujo esto en el 20:15. Traducción alterna: "retener su abrigo como garantía de reembolso"

Quien sea que le de a su vecino una bendición
"Si alguien le da a su prójimo una bendición"

esa bendición será considerada una maldición
Esto se puede afirmar en forma activa. Traducción alterna: "el vecino considerará esa bendición como una maldición"

Proverbs 27:15

que discute
Esto significa hacer que las personas se enojen unas con otras o causar fuertes desacuerdos entre las personas.

un gotereo constante
La información implícita es, que es la lluvia la que gotea constantemente. Traducción alterna: "el constante goteo de la lluvia"

un día lluvioso
"un día de lluvia continua"

retenerla es como retener el viento, o tratar de recoger aceite en tu mano derecha
La información implícita es que es tan difícil o inútil tratar de contenerla como tratar de contener el viento o atrapar aceite en su mano.

retenerla
"aguantándola" o "mantenerla bajo control". La información implícita es que está tratando de evitar que ella se pelee. Traducción alterna: "refrenándola de las peleas"

retener el viento
"retener el viento" o "mantener el viento bajo control"

Proverbs 27:17

El hierro afila al hierro; de la misma manera, un hombre afila a su amigo.
Estas dos frases comparan cómo el hierro y un hombre pueden ser mejorados. Traducción alterna: "Como el hierro puede afilar otra pieza de hierro, el carácter de un hombre mejora con el contacto con su amigo"

cuida
"cuidar algo"

aquel quien protege a su amo será honrado
Esto se puede afirmar en forma activa. Traducción alterna: "un amo honrará al que lo protege"

Proverbs 27:19

el corazón de una persona
Aquí esto significa los pensamientos de una persona. Traducción alterna: "lo que una persona piensa"

Abadón
Este es un nombre que significa "destructor". Traducción alterna: "el Destructor"

satisfechos
"llenado"

los ojos de un hombre
Aquí "los ojos de un hombre" significa el deseo de un hombre por lo que ve. Traducción alterna: "los deseos de un hombre"

Proverbs 27:21

Un crisol es para la plata y el horno es para el oro
Esto se refiere a cómo se refinan el oro y la plata. Un metal se refina calentándolo a una temperatura alta para que se derrita y se puedan eliminar las impurezas. Vea cómo usted tradujo la frase muy similar en el 17: 3. Traducción alterna: "Un crisol se usa para refinar la plata y un horno para refinar el oro"

crisol
un recipiente utilizado para calentar sustancias a temperaturas muy altas

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horno
Un horno que se puede ser extremadamente caliente

una persona es probada cuando es alabada
Esto se puede afirmar en forma activa. Traducción alterna: "cuando uno elogia a una persona, también está probando a esa persona"

Incluso si aplastas a un tonto ... aun así su tontería no lo dejará
Esto significa que incluso si un tonto sufre dificultades o dolor

mortero
una herramienta dura con un extremo redondeado, que se utiliza para aplastar cosas en un recipiente

Proverbs 27:23

Asegúrate de saber la condición de tu rebaño y preocúpate acerca de tus ganados
Estas dos frases tienen básicamente el mismo significado y se usan juntas para dar énfasis.

rebaño
"rebaños de ovejas"

ganados
"rebaños de cabras"

¿Dura una corona por todas las generaciones?
Esta pregunta espera una respuesta negativa para señalar que el reinado de los gobernantes terrenales no dura para siempre. Esto se puede expresar como una declaración. Traducción alterna: "Una corona no dura para todas las generaciones"

una corona
Aquí "corona" es un metónimo para el gobierno de un rey sobre su reino. Traducción alterna: "la regla de un rey"

el crecimiento nuevo aparece
"Aparecen los nuevos brotes" o "El nuevo césped comienza a crecer"

Proverbs 27:26

Oración de enlace:
Los versículos 26 y 27 van de la mano de los versículos 23 al 25 como un proverbio.

Esos corderos proveerán tus ropas
La información implícita es que la lana

las cabras proveerán el precio del campo
La información implícita es que el dinero recibido por la venta de las cabras será suficiente para comprar un campo. Traducción alterna: "vender sus cabras proporcionará el precio del campo"

de tu casa
"para toda tu familia"

y alimento para tus siervas
La información implícita es que también habrá suficiente leche de cabra para alimentar a las criadas. Traducción alterna: "y habrá leche de cabra para alimentar a tus sirvientas"

alimento
"comida"

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Chapter 28

1 Las personas malvadas huyen cuando nadie los persigue, pero las personas justas son tan atrevidas como un cachorro de león. **2** A causa de la rebelión de una tierra, tiene muchos gobernantes, pero con un hombre de entendimiento y conocimiento, durará un largo tiempo. **3** Una persona pobre que oprime a otras personas pobres es como una lluvia que golpea y no deja alimento. **4** Los que abandonan la ley alaban a las personas malvadas, pero los que guardan la ley luchan contra ellos. **5** Los hombres malvados no entienden la justicia, pero los que buscan al SEÑOR entienden todo. **6** Es mejor para una persona pobre que camina en su integridad, que para una persona rica que es torcida en sus caminos. **7** El que guarda la ley es un hijo que tiene entendimiento, pero el que es compañero de glotones avergüenza a su padre. **8** El que hace su fortuna cargando demasiados intereses junta su riqueza para otro que tendrá lástima de personas pobres. **9** Si uno aleja su oído de escuchar la ley, hasta su oración es detestable. **10** Quienquiera que desvíe a los rectos a un camino malvado caerá en su propio pozo, pero los inocentes tendrán una buena herencia. **11** La persona rica puede ser sabia en su propio pensamientos, pero una persona pobre que tiene entendimiento lo descubrirá. **12** Cuando hay victoria para las personas justas, hay gran gloria, pero cuando los malvados se levantan, las personas se esconden. **13** El que esconde sus pecados no prosperará, pero al que los confiesa y los abandona se le mostrará misericordia. **14** El que siempre vive con reverencia es bendecido, pero quienquiera que endurezca su corazón caerá en problemas. **15** Como un león rugiente o un oso atacando, es un gobernante malvado sobre las personas pobres. **16** El gobernante que carece de entendimiento es un opresor cruel, pero el que odia la deshonestidad prolongará sus días. **17** Si un hombre es culpable porque él ha derramado la sangre de alguien más, él será un fugitivo hasta la muerte y nadie lo ayudará. **18** Quienquiera que camine con integridad el SEÑOR lo protegerá, pero aquel cuyo camino es torcido de repente caerá. **19** El que trabaja su tierra tendrá mucha comida, pero quienquiera que persiga actividades inútiles tendrá mucha pobreza. **20** Un hombre fiel tendrá grandes bendiciones, pero el que se enriquece rápidamente no quedará sin castigo. **21** No es bueno mostrar parcialidad, pero por un pedazo de pan, un hombre pecará. **22** Un hombre tacaño persigue riquezas, pero él no sabe que la pobreza vendrá sobre él. **23** Quienquiera que discipline a alguien, después conseguirá más favor de el que lo halaga con su lengua. **24** Quienquiera que robe a su padre y a su madre, y dice: "Eso no es pecado," él es el compañero de aquel que destruye. **25** Un hombre codicioso promueve el conflictos, pero aquel que confía en el SEÑOR prosperará. **26** El que confía en su propio corazón es un tonto, pero el que camina en sabiduría se mantendrá alejado del peligro. **27** El que da al pobre, no carecerá de nada, pero el que cierra sus ojos a ellos recibirá muchas maldiciones. **28** Cuando las personas malvadas se levantan, los hombres se enconden, pero cuando las personas malvadas perecen, las personas justas aumentarán.

Proverbs 28:1

A causa de la transgresión de una tierra
La palabra abstracta " transgresión " puede ser traducida como un verbo. Traducción Alterna: " A causa de la transgresiones de la tierra" (Ver:

la transgresión de una tierra
Esto es una metonimia para el pecado de la gente en la tierra. Traducción Alterna: " la transgresión que cometen las personas en la tierra" (Ver:

con un hombre de entendimiento y conocimiento
La información implifica que este hombre es un gobernante o líder. La palabra abstracta " entendimiento" y " conocimiento " pueden ser traducidas como verbos. Traducción Alterna: " con un hombre que entienda y conozca como gobernar"

Proverbs 28:3

oprime
"severamente maltrata"

como una lluvia que golpea y no deja alimento
El hombre pobre que oprime a otras personas pobres es comparado con una lluvia que cae tan fuerte que no deja cosecha para cosechar.

lluvia que golpea
Esta es una metáfora de una lluvia que cae lo suficientemente fuerte como para hacer que los cultivos sean derribados. Traducción alterna: "lluvia dañina"

abandonan la ley
"abandona la ley de Dios"

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aquellos que guardan la ley
"Cumplir la ley" significa hacer lo que la ley de Dios requiere. Traducción alterna: "los que obedecen la ley de Dios"

luchan contra ellos
"lucha contra ellos". Esto significa oponerse fuertemente o resistirse a ellos.

Proverbs 28:5

Los hombres malvados
Aquí "hombres" significa gente en general. Traducción alterna: "Personas que hacen cosas malas"

no entienden la justicia
El sustantivo abstracto "justicia" se puede expresar como un adjetivo. Traducción alterna: "no entiendo lo que es justo"

aquellos que buscan al SEÑOR
A los que quieren conocer al SEÑOR y agradarle se les habla como si estuvieran literalmente buscando encontrar al SEÑOR.

entienden todo
La información implícita es que aquellos que buscan al SEÑOR entienden todo acerca de la justicia. Traducción alterna: "entiende completamente lo que es justo"

Es mejor para una persona pobre ... que para una persona rica
"Es mejor ser una persona pobre ... que ser una persona rica"

camina en su integridad
Esto representa una persona que vive una vida de integridad. El sustantivo abstracto "integridad" se puede expresar como un adverbio. Traducción alterna: "camina honestamente" o "vive honestamente"

que es torcida en sus caminos
Se habla de personas ricas que son deshonestas como si caminaran por caminos torcidos o encorvados. Traducción alterna: "quien no es honesto en lo que hace"

Proverbs 28:7

Aquel que guarda la ley
"Cumplir la ley" significa hacer lo que la ley de Dios requiere. Traducción alterna: "El que obedece la ley de Dios"

un hijo que tiene entendimiento
El sustantivo abstracto "comprensión" se puede expresar como un verbo. Traducción alterna: "un hijo que entiende"

glotones
"La gente que come demasiado". Un "glotón" es una persona que a menudo come y bebe en exceso.

avergüenza a su padre
"avergüenza a su padre" o "deshonra a su padre"

hace su fortuna
"aumenta su riqueza"

cobrando demasiados intereses
"cobrando dinero extra para pedir prestado"

intereses
dinero pagado por un prestatario por el uso del dinero de otra persona

junta su riqueza
"une su riqueza"

para otro
"para otra persona"

lástima
Un fuerte sentimiento de tristeza o simpatía por alguien.

Proverbs 28:9

Si uno
"Si una persona"

aleja su oído de escuchar la ley
Esto representa que toda la persona se aleja de la ley de Dios y la rechaza. Traducción alterna: "se aleja de escuchar y obedecer la ley"

aun su oración es detestable
"Incluso su oración es ofensiva para Dios". Esto puede ser escrito en forma activa. Traducción alterna: "Dios detesta incluso su oración"

detestable
Traduce esto como lo hiciste en 3:31.

Quienquiera que desvíe a los rectos a un camino malvado
Esta es una metáfora para guiar a las personas rectas en una dirección maligna. Traducción alterna: "El que hace que los rectos vayan en una dirección maligna"

Quienquiera que desvíe ... camino malvado caerá
"Si alguien engaña ... mal camino, caerá"

los rectos
Esto se refiere a las personas rectas en general. Traducción alterna: "personas rectas"

caerá en su propio pozo
"caerá en la trampa que él ha cavado". Esta es una metáfora para terminar en el mismo mal lugar al que otros se dirigieron. Traducción alterna:

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"terminará en el mismo lugar malvado hacia el cual guió a otras personas"

los inocentes
Esto se refiere a las personas sin culpa en general. Traducción alterna: "personas sin culpa"

tendrán una buena herencia
"heredará lo que es bueno"

Proverbs 28:11

ser sabia a sus propios ojos
La frase "sus propios ojos" representa sus pensamientos. Traducción alterna: "ser sabio en sus propios pensamientos" o "él piensa que es sabio"

que tiene entendimiento
El sustantivo abstracto "entendimiento" puede ser expresado como un verbo. Traducción alterna: "quien entiende"

lo descubrirá
Esto es una expresión idiomática que significa que la persona pobre podrá determinar si la persona rica es realmente sabia o no. Traducción alterna: "verá su verdadera naturaleza"

Cuando haya victoria para las personas justas
"Cuando los justos tienen éxito" o "Cuando los justos triunfan"

cuando los malvados se levantan
Esto es una expresión idiomática que significa cuando los malvados ganan poder o comienzan a gobernar. Traducción alterna: "cuando los malvados suben al poder"

los malvados
Esto se refiere a las personas malvadas en general. Traducción alterna: "gente malvada"

las personas se esconden
"La gente se esconde". Se habla de cómo las personas responden cuando los malvados se levantan como si se escondieran de quienes están en el poder, aunque en realidad no estarían ocultos.

Proverbs 28:13

esconde sus pecados
"cubre sus pecados". Esto es lo opuesto a confesar y abandonar los pecados, y se dice que cubre los pecados en lugar de llevarlos a la luz pública

prosperará
"tener éxito" o "avanzar"

aquel que los confiesa y los abandona se le mostrará misericordia
Esto se puede afirmar en forma activa. Traducción alterna: "Dios mostrará misericordia a quien los confiesa y los abandona"

Aquel que siempre vive con reverencia es bendecido
Esto se puede expresar en forma activa. Traducción alterna: "Dios bendecirá al que siempre vive con reverencia"

vive con reverencia
El sustantivo abstracto "reverencia" se puede expresar como un adjetivo. Traducción alterna: "vive una vida reverente"

reverencia
Esto se refiere a respetar profundamente al SEÑOR y mostrar ese respeto al obedecerlo.

quienquiera que endurezca su corazón
"el que endurece su corazón"

endurezca su corazón
Esto es una expresión idiomática que significa ser terco o no querer obedecer a Dios. Traducción alterna: "se niega a obedecer a Dios"

caerá en problemas
Esto representa terminar en la miseria y la angustia. Traducción alterna: "terminará en problemas"

Proverbs 28:15

Como un león rugiente o un oso atacando, es un gobernante malvado sobre las personas pobres
Las personas pobres que están indefensas contra un gobernante malvado son comparadas con las personas que tienen un león rugiéndoles o un oso que los ataca.

un oso atacando
Un oso es un animal grande, peludo y peligroso que camina sobre cuatro patas y tiene garras y dientes afilados.

El gobernante que carece de entendimiento
El sustantivo abstracto "comprensión" se puede traducir como un verbo. Traducción alterna: "El gobernante que no entiende"

opresor
Una persona que trata a las personas con dureza y les dificulta la vida.

aquel que odia la deshonestidad
El sustantivo abstracto "deshonestidad" se puede traducir como un verbo. Traducción alterna: "el que odia ser deshonesto"

prolongará sus días
Los posibles significados son: 1) esto es una expresión idiomática que significa que vive por más tiempo. Traducción alterna: "vive más" o 2) esto es una expresión idiomática que significa extender la duración de su reinado. Traducción alterna: "gobernar por un tiempo más largo"

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Proverbs 28:17

él ha derramado la sangre de alguien más
Aquí la "sangre" representa la vida de una persona. "Derramar sangre" significa asesinar a alguien. Traducción alterna: "ha matado a alguien" o "ha matado a alguien"

fugitivo
Una persona que huye para evitar ser capturada.

hasta la muerte
"hasta que muera". Esto significa para el resto de su vida. Traducción alterna: "toda su vida"

Quienquiera que camine con integridad será guardado seguro
Esto se puede expresar en forma activa. Traducción alterna: "Dios mantendrá a salvo a cualquiera que camine con integridad"

Quienquiera
"Cualquier persona que"

camine con integridad
Esto representa una persona que vive una vida de integridad. El sustantivo abstracto "integridad" se puede expresar como un adverbio. Traducción alterna: "camina honestamente" o "vive honestamente"

aquel cuyo camino es torcido
Se habla de una persona deshonesta como si caminara por caminos torcidos o torcidos. Traducción alterna: "el que no vive honestamente"

de repente caerá
Se habla de lo que le sucederá a una persona deshonesta como si de repente se cayera. Traducción alterna: "será arruinado repentinamente" o "perecerá repentinamente"

Proverbs 28:19

trabaja su tierra
Esto significa cultivar, sembrar y cuidar sus cultivos.

quienquiera
"cualquier persona que"

persigue actividades inútiles
"Persigue proyectos sin valor". A la persona que está ocupada haciendo cosas que no producen nada se le llama perseguir cosas inútiles.

tendrá mucha pobreza
Se dice que la persona que realiza actividades sin valor obtiene lo contrario de mucha comida. El sustantivo abstracto "pobreza" se puede traducir como un adjetivo. Traducción alterna: "será muy pobre"

aquel que se enriquece rápidamente no quedará sin castigo
El doble negativo "no quedará sin castigo" se usa para enfatizar. Esto se puede afirmar en forma activa. Traducción alterna: "Dios ciertamente castigará a quien se enriquece rápidamente"

aquel que se enriquece
La información implícita es que esta persona gana riqueza por medios infieles o deshonestos. Traducción alterna: "el que intenta enriquecerse rápidamente"

Proverbs 28:21

por un pedazo de pan, un hombre pecará
De manera exagerada, se habla de un pequeño soborno como un pedazo de pan. Traducción alterna: "un hombre pecará por muy poca ganancia"

pecará
"hará el mal"

Un hombre tacaño
"Un hombre egoísta". Esta es una persona que no le gusta compartir sus posesiones o gastar dinero.

persigue riquezas
Se habla del hombre tacaño como si estuviera persiguiendo la riqueza. Traducción alterna: "es codicioso por las riquezas"

pobreza vendrá sobre él
Se habla del resultado de ser tacaño como si la pobreza estuviera sobrepasando a la persona tacaña. El sustantivo abstracto "pobreza" se puede traducir como un adjetivo. Traducción alterna: "de repente se volverá pobre"

Proverbs 28:23

Quienquiera que discipline a alguien, después conseguirá más favor de él que de aquel que lo halaga con su lengua
Esto se puede afirmar en forma activa, con el sustantivo abstracto "favor" expresado como un verbo. Traducción alterna: "Una persona favorecerá a la persona que lo disciplina más que a la persona que lo adula con su lengua"

Quienquiera que discipline
"Si una persona disciplina"

halaga con su lengua
La lengua aquí representa hablar. Traducción alterna: "lo adula con palabras"

halaga
elogia a alguien de una manera que no es sincera, o elogia a alguien por cosas que no son ciertas

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Quienquiera que robe
"El que roba"

y dice: "Eso no es pecado,"
Esto se puede expresar como una cita indirecta. Traducción alterna: "y dice que no es un pecado"

es el compañero del
Los posibles significados son: 1) "el amigo de" o 2) una expresión idiomática que significa tener el mismo carácter que. Traducción alterna: "el mismo tipo de persona que"

Proverbs 28:25

Un hombre codicioso
una persona que egoístamente quiere más cosas, dinero o comida de lo que necesita

promueve el conflicto
Se habla de la acción del hombre codicioso como si estuviera agitando o despertando un conflicto. Traducción alterna: "causa conflicto"

Aquel que confía en su propio corazón es un tonto
Dependiendo de uno mismo, se habla de confiar en el propio corazón. Traducción alterna: "La persona que confía en sí misma"

aquel
"cualquier persona que"

camina en sabiduría
Los posibles significados son: 1) esto es una expresión idiomática que significa vivir sabiamente. Traducción alterna: "vive con sabiduría" o 2) esto es una expresión idiomática que significa seguir las enseñanzas de los sabios. Traducción alterna: "sigue las enseñanzas sabias"

Proverbs 28:27

Aquel
"La persona"

al pobre
Esto se refiere a los pobres en general. Traducción alterna: "gente pobre"

no carecerá de nada
Este doble negativo se utiliza para el énfasis. Traducción alterna: "tienen todo lo que necesitan"

aquel que cierra sus ojos a ellos recibirá muchas maldiciones
Esto se puede afirmar en forma activa. Los posibles significados son: 1) recibirán muchas maldiciones de los pobres. Traducción alterna: "los pobres darán muchas maldiciones a quien les cierre los ojos" o 2) recibirán muchas maldiciones de la gente en general. Traducción alterna: "la gente dará muchas maldiciones a quienquiera que cierre sus ojos a los pobres" o 3) recibirán muchas maldiciones de Dios. Traducción alterna: "Dios dará muchas maldiciones a quien cierre sus ojos a los pobres"

aquel
"cualquier persona que"

cierra sus ojos a
Cerrar los ojos representa no responder a las necesidades de los pobres. Traducción alterna: "ignora" o "elige no ayudar"

Cuando las personas malvadas se levantan
Esto es una expresión idiomática que significa cuando las personas malvadas ganan poder o comienzan a gobernar. Traducción alterna: "Cuando las personas malvadas suben al poder"

los hombres se enconden
"La gente se esconde". Se habla de cómo las personas responden cuando se levantan los malvados como si las personas se escondieran de aquellos en el poder, aunque en realidad no estarían ocultas.

perecen
Los posibles significados son: 1) "desaparecer" o 2) "caerse del poder" o 3) "están destruidos".

aumentarán
Los significados posibles son: 1) "multiplicar" o 2) "ascender al poder".

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Chapter 29

1 Una persona que ha recibido muchos reprimendas, pero las resiste, el SEÑOR lo romperá en un momento más allá de la sanidad. **2** Cuando los justos aumentan, la gente se alegra, pero cuando un malvado es el gobernante, la gente suspira. **3** Cualquiera que ame la sabiduría hace que su padre se regocije, pero el que mantiene la compañía con prostitutas, destruye su riqueza. **4** El rey estableció la tierra con justicia, pero el que demanda sobornos, la derrumba. **5** Un hombre que halaga a su vecino está esparce una red para sus pies. **6** En el pecado de una persona malvada está la trampa, pero la persona justa canta y se regocija. **7** La persona justa suplica por la causa de la gente pobre; la persona malvada no entiende tal conocimiento. **8** Los burladores le prenden fuego a la ciudad, pero los que son sabios se alejan de la ira. **9** Cuando una persona sabia tiene un argumento con un tonto, él se enoja y se ríe, y no habrá descanso. **10** Los sanguinarios odian al que es inocente y buscan la vida del recto. **11** Un tonto revela todo su enojo, pero un sabio lo retiene y se calma a sí mismo. **12** Si un gobernante le presta atención a las mentiras, todos sus oficiales serán malvados. **13** La persona pobre y el opresor son similares porque el SEÑOR le da luz a los ojos de ambos. **14** Si un rey juzga al pobre por la verdad, su trono será establecido para siempre. **15** La vara y el regaño dan sabiduría, pero un niño libre de disciplina pone a su madre en vergüenza. **16** Cuando la gente malvada está en el poder, la transgresión aumenta, pero la gente justa verá la caída de esa gente malvada. **17** Disciplina a tu hijo y él te dará descanso; él traerá deleites a tu vida. **18** En donde no hay visión profética, la gente corre salvaje, pero el que guarda la ley es bendecido. **19** Un esclavo no será corregido con palabras porque aunque él entienda, no habrá respuesta. **20** ¿Ves a un hombre apresurado en sus palabras? Hay más esperanza para un tonto que para él. **21** El que consiente a su esclavo desde la juventud al final habrá problemas. **22** Una persona molesta agita conflictos y un maestro de la ira comete muchos pecados. **23** El orgullo de una persona lo derriba, pero a quien tiene un espíritu humilde, se le dará el honor. **24** El que comparte con un ladrón odia su propia vida; él escucha la maldición y no dice nada. **25** El miedo de un hombre hace que caiga en una trampa, pero el que confía en el SEÑOR será protegido. **26** Muchos son los que buscan el rostro del gobernante, pero del SEÑOR viene la justicia para una persona. **27** Un hombre injusto es una abominación para la gente justa, pero aquel cuyo camino es recto es detestable para la persona malvada.

Proverbs 29:1

endurece su cuello
"resiste los reproches"

se romperá en un momento
Esto se puede afirmar en forma activa. Traducción alterna: "Dios lo romperá repentinamente"

más allá de la sanidad
"y nadie podrá curarlo". La enfermedad es una metáfora para cualquier tipo de mala situación. Traducción alterna: "y nadie podrá ayudarlo"

la gente suspira
La gente deja escapar un largo y fuerte suspiro que muestra que están cansados y tristes. Traducción alterna: "la gente estará cansada y triste"

Proverbs 29:3

con justicia
El sustantivo abstracto "justicia" se puede traducir como una frase nominal. Traducción alterna: "haciendo lo que es justo" o "haciendo leyes justas"

Proverbs 29:5

halaga a su vecino
a sabiendas le dice a su vecino cosas que no son ciertas para que el vecino haga lo que el que está hablando quiere que haga

está esparciendo una red para sus pies
El escritor compara la adulación de una persona con preparar a esa persona para que quede atrapada en una trampa. Traducción alterna: "colocar una trampa para atrapar a esa persona"

En el pecado de una persona malvada está la trampa
Cuando una persona mala peca, es como si estuviera entrando en una trampa. Él desea hacer el mal a otras personas, pero Dios usará lo que hace para castigarlo.

Proverbs 29:7

le prenden fuego a la ciudad
"Persuadir a la gente de una ciudad para que cause problemas"

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se alejan de la ira
hacer que las personas enojadas se vuelvan pacíficas

Proverbs 29:9

tiene un argumento con
Otro posible significado es "ir a la corte en contra".

él se enoja y ríe
El tonto se enoja mucho y trata de evitar que la persona sabia hable o que el juez del tribunal no juzgue.

se enoja
Esto significa ser ruidoso y emocionado y moverse con movimientos poderosos como una fuerte tormenta. Esta es una palabra negativa.

no habrá descanso
"No podrán resolver el problema"

buscan la vida del
Esta expresión idiomática significa "querer matar".

Proverbs 29:11

presta atención
"escucha". Traduce esto como lo hiciste en el 17: 3.

todos sus oficiales serán malvados
Se habla de las acciones del gobernante al establecer el resultado que causarán. Traducción alterna: "es como si él estuviera enseñando a sus oficiales a ser malvados"

Proverbs 29:13

opresor
Una persona que trata a las personas con dureza y les dificulta la vida.

el SEÑOR le da luz a los ojos de ambos
Esta expresión idiomática significa "El SEÑOR hace que ambos estén vivos".

su trono
El trono es una metonimia para el reino que gobierna desde su trono. Traducción alterna: "su reino"

Proverbs 29:15

La vara y el regaño dan sabiduría
El escritor habla como si una vara y una reprensión fueran personas que pudieran dar sabiduría como un regalo físico. Traducción alterna: "Si un padre usa la vara de su hijo y lo reprocha, el niño se volverá sabio" o "Si los padres disciplinan a su hijo y le dicen cuándo ha hecho algo malo, el niño aprenderá a vivir con sabiduría" (Ver:)

La vara
Los padres en Israel utilizaron varillas de madera como instrumentos para disciplinar a los niños al golpearlos. Traducción alterna: "disciplina"

regaño
Cuando una persona le da un regaño a otra persona, o lo reprocha, le dice a esa persona que no aprueba lo que esa otra persona está haciendo.

la transgresión aumenta,
El sustantivo abstracto "transgresión" se puede traducir como un verbo. Traducción alterna: "más personas transgredirán y sus pecados empeorarán"

la caída de esa gente malvada
El sustantivo abstracto "caída" se puede traducir con el verbo "arruinar", que es una metáfora para perder el poder de gobernar. Traducción alterna: "esas personas malvadas caen" o "esas personas malvadas pierden su poder de gobernar"

Proverbs 29:17

el que guarda la ley es bendecido
Esto puede traducirse en forma activa. Traducción alterna: "Dios bendecirá al que guarda la ley"

Proverbs 29:19

Un esclavo no será corregido con palabras
Esto se puede traducir de forma activa. "No podrá corregir a un esclavo simplemente hablándole"

¿Ves a un hombre apresurado en sus palabras?
El escritor está utilizando una pregunta para llamar la atención del lector. Traducción alterna: "Debes notar lo que le sucede a un hombre que es apresurado en sus palabras".

Proverbs 29:21

que consiente a su esclavo
"quién permite que su esclavo evite el trabajo y quién trata a su esclavo mejor que a otros esclavos" (ver UDB)

al final
"al final de la juventud del esclavo" o "cuando el esclavo ha crecido"

habrá problemas
Estas palabras traducen una palabra hebrea cuyo significado nadie sabe con seguridad. Algunos entienden que significa que el esclavo será débil, otros que el esclavo gobernará la casa. De cualquier manera, el lector debe entender que tan seguramente como un hombre debe disciplinar a su hijo (29:17), así debe disciplinar a su esclavo.

agita el conflicto
Se habla de hacer que las personas discutan más como si se tratara de agitar o despertar

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argumentos. Traducción alterna: "hace que la gente discuta más" o "hace que la gente discuta y pelee". Palabras similares aparecen en el 15:17.

un maestro de la ira
Esta expresión idiomática significa "una persona que se enoja fácilmente".

Proverbs 29:23

quien tiene un espíritu humilde, se le dará el honor
Esto puede traducirse en forma activa. Traducción alterna: "los hombres honrarán a una persona que tiene un espíritu humilde" o "una persona que tiene un espíritu humilde recibirá honor de los hombres" o "el SEÑOR hará que los hombres honren a una persona que tenga un espíritu humilde"

odia su propia vida
"se convierte en su propio enemigo"

él escucha la maldición y no dice nada
Los posibles significados son: 1) la gente ha puesto bajo "juramento a quien comparte con un ladrón" para decirle la verdad sobre lo que robó, y sabe que será castigado si dice la verdad. Traducción alterna: "no se atreve a testificar bajo juramento" o 2) la gente no sabe quién es el ladrón, pero le piden a Dios que maldiga al ladrón, y el "que comparte" teme confesar y así salir de debajo de la maldición porque le tiene miedo al ladrón. Traducción altern: "no dice nada, incluso después de que la gente lo haya maldecido"

Proverbs 29:25

El miedo de un hombre hace una trampa
Se habla de tener miedo de lo que otras personas podrían hacer como si estuviera entrando en una trampa. Traducción alterna: "Cualquier persona que tenga miedo de lo que otras personas podrían hacerle a él es como una persona que se ha enredado en una trampa"

una trampa
Una trampa que atrapa animales con cuerdas.

quien confía en el SEÑOR será protegido
Esto puede traducirse en forma activa. Traducción alterna: "El SEÑOR protegerá al que confía en Él"

Muchos son los que buscan el rostro del gobernante
La palabra "rostro" es una metonimia para el gobernante que escucha a las personas que le dicen lo que quieren que haga y luego lo hacen. Traducción alterna: "Muchas personas quieren que su gobernante les preste atención"

del SEÑOR viene la justicia para una persona
Es el SEÑOR, no los gobernantes humanos, quienes verán que las personas traten a una persona con justicia.

Proverbs 29:27

detestable
una persona que debería ser odiada. Traduce esto como lo hiciste en el 3:31.

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Chapter 30

1 Las palabras de Agur, hijo de Jaqué-- la declaración: Este hombre le declaró a Itiel, a Itiel y Ucal: **2** Ciertamente, yo soy más como un animal que cualquier otro humano y yo no tengo el entendimiento de un ser humano. **3** Yo no he aprendido sabiduría, ni tampoco tengo conocimiento del Santo. **4** ¿Quién ha subido al cielo y ha bajado? ¿Quién ha reunido el viento en el hueco de sus manos? ¿Quién ha reunido las aguas en un manto? ¿Quién ha establecido los confines de la tierra? ¿Cuál es Su nombre y cuál es el nombre de Su hijo ¡Ciertamente tú sabes! **5** Toda palabra de Dios es probada; Él es un escudo para los que se refugian en Él. **6** No le añadas a Sus palabras o Él te disciplinará y se probará que tú eres un mentiroso. **7** Dos cosas he demandado de ti, no me las niegues antes de que yo muera: **8** Pon la vanidad y las mentiras lejos de mí. No me entregues ni pobreza ni riquezas, solo dame la comida que yo necesito. **9** Porque si tengo mucho, podría negarte y decirte: "¿Quién es el SEÑOR?" O si me convierto en pobre, yo podría robar y profanar el nombre de mi Dios. **10** No calumnies a un esclavo delante de su amo o él te maldecirá a ti y serás culpable. **11** Hay una generación que maldice a su padre y no bendice a su madre. **12** Hay una generación que son puros en su propia opinión, y todavía el SEÑOR no les ha perdonado sus pecados. **13** Hay una generación cuyos ojos están levantados, ¡y cuán alzados están sus párpados! **14** Hay una generación cuyos dientes son espadas, y cuyas quijadas son como cuchillos para que puedan devorar a los pobres de la tierra y a los necesitados entre la humanidad. **15** La sanguijuela tiene dos hijas: "Dame y dame" ellas lloran. Hay tres cosas que nunca satisfacen, cuatro que nunca dicen: "Suficiente": **16** el Seol; el útero estéril, la tierra que nunca satisfacen con agua; y el fuego que nunca dice: "¡Suficiente!" **17** El ojo que se burla de un padre y desprecia la obediencia de una madre, sus ojos serán picoteados por los cuervos del valle, y él será devorado por los buitres. **18** Hay tres cosas que son demasiado maravillosas para mí, cuatro que yo no entiendo: **19** el camino del águila en el cielo, el camino de la serpiente en la roca; el camino del barco en el corazón del mar; y el camino de un hombre con una mujer joven. **20** Este es el camino de la adúltera: ella come, se limpia la boca y dice: "No he hecho nada malo." **21** Bajo tres cosas la tierra tiembla, y bajo de cuatro no se puede resistir: **22** un esclavo cuando se convierte en rey; un tonto cuando se sacia de comida; **23** una mujer odiada cuando se casa; y una sirvienta cuando toma el lugar de su señora. **24** Cuatro cosas en la tierra que son pequeñas y sin embargo son bien sabias: **25** las hormigas son criaturas que no son fuertes, pero ellas preparan su comida en el verano, **26** los tejones de roca no son criaturas poderosas, pero hacen sus casas en las rocas. **27** Las langostas no tienen rey, pero todas ellas marchan en fila. **28** En cuanto a la lagartija, la puedes aguantar con tus dos manos, sin embargo son encontradas en los palacios de los reyes. **29** Hay tres cosas que son majestuosas en su paso y cuatro que son majestuosas en como caminan: **30** un león, el más fuerte entre los animales salvajes-- no se aleja de nada; **31** un gallo erguido; una cabra; y un rey cuyos soldados están junto a él. **32** Si tu has sido un tonto, exaltándote a ti mismo, o si has estado planeando el mal-- pon tu mano sobre tu boca. **33** Como la leche batida hace mantequilla y como una nariz sangra si se retuerce, así las acciones que se hacen bajo ira producen conflicto.

Proverbs 30:1

Agur ... Jaqué ... Itiel ... Ucal
Estos son los nombres de los hombres.

Agur, hijo de Jaqué
Este es el hijo literal de Jaqué, no un nieto.

a Itiel, a Itiel y Ucal
"a Itiel, es decir, a Itiel y Ucal"

Ciertamente
"Seguramente" o "No hay duda de que"

yo no tengo el entendimiento de un ser humano
El sustantivo abstracto "entendimiento" se puede traducir como un verbo. Traducción alterna: "No entiendo nada de cómo se supone que los seres humanos deben entenderlos"

ni tampoco tengo conocimiento del Santo
El sustantivo abstracto "conocimiento" se puede traducir como un verbo. Traducción alterna: "ni sé realmente nada acerca del Santo"

Proverbs 30:4

¿Quién ha ... bajado? ¿Quién ha ... manos? ¿Quién ha ... manto? ¿Quién ha ... tierra?
El escritor hace estas preguntas para que el lector piense en cuán más grande es el SEÑOR que las personas. Traducción alterna: "Ninguna persona tiene ... abajo. Ninguna persona tiene ... manos. Ninguna persona tiene ... capa. Ninguna persona tiene ... tierra". o "¿Quién tiene ... abajo? ¿Quién

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tiene ... manos? ¿Quién tiene ... capa? ¿Quién tiene ... tierra? Nadie ha hecho ninguna de estas cosas".

cielo
donde vive Dios

ha reunido el viento en el hueco de sus manos
El escritor habla del viento como si fuera algo que una persona pudiera atrapar y sostener en su mano. Traducción alterna: "ha atrapado el viento en sus manos"

el hueco de sus manos
la forma en que se forman sus manos cuando está recogiendo, por ejemplo, agua o arena. "sus manos ahuecadas"

ha reunido
trajo pequeños objetos dispersos en una pila para que puedan ser levantados

ha establecido los confines de la tierra
"ha establecido los límites para donde termina la tierra" o "ha marcado los límites para los extremos de la tierra"

¿Cuál es Su nombre y cuál es el nombre de Su hijo?
El escritor usa estas preguntas para ordenar al lector que dé una respuesta. Traducción alterna: "Dígame su nombre y el nombre de su hijo, si los conoce".

¡Ciertamente tú sabes!
El escritor usa la ironía para demostrar que ni él ni el lector conocen a ninguna persona que pueda hacer lo que el "quién" en las preguntas anteriores puede hacer. AT: "No creo que realmente conozcas a alguien que pueda hacer esas cosas".

Proverbs 30:5

es probada
Se habla de las palabras como si fueran metales que necesitan que alguien limpie las partes malas de ellas. Traducción alterna: "es como un metal precioso del cual alguien ha eliminado todo el material inútil"

Él es un escudo para aquellos que se refugian en Él
La palabra "escudo" es una metáfora de algo que protege a una persona. Traducción alterna: "Él protege a los que vienen y le piden que los proteja"

añadas a Sus palabras
decir mas de lo que ha dicho

se probará que tú eres un
Esto puede traducirse en forma activa. Traducción alterna: "Él probará que tú eres"

Proverbs 30:7

Pon la vanidad y las mentiras lejos de mí
Los posibles significados son: 1) "No permitas que las personas hablen vanidad y me mientan" o 2) "No me permitas hablar vanidad y mentiras"

vanidad
palabras falsas e inútiles

No me entregues ni pobreza ni riquezas
El escritor habla como si "pobreza" y "riquezas"

si tengo mucho, podría negarte y decirte
Esto describe una situación hipotética que no ha ocurrido, pero es posible si el escritor se enriquece.

si me convierto en pobre, yo podría robar y profanar
Esto describe una situación hipotética que no ha sucedido, pero es posible si el escritor se vuelve pobre.

yo podría robar y profanar el nombre de mi Dios
"Podría hacer que las personas que saben que he robado cosas piensen que no hay Dios" o "podría dañar la reputación de Dios robando"

Proverbs 30:10

calumnies
Hablar falsamente sobre otra persona con el deseo de hacerle daño.

él te maldecirá
"el siervo maldecirá"

serás culpable
Esto puede traducirse en forma activa. Traducción alterna: "la gente te mantendrá culpable"

Proverbs 30:11

una generación que maldice ... y no bendice ... una generación que son
"una generación de personas que maldicen ... y no bendicen ... una generación de personas que lo son"

generación
tipo o clase o grupo

son puros en sus propios ojos
La frase "en sus propios ojos" es un metónimo para su opinión. Traducción alterna: "cree que son puros"

ellos no se han limpiado de su inmundicia
Las palabras "lavado" e "inmundicia" hablan de que Dios perdonó a las personas que pecan como si estuviera limpiando la inmundicia física de la gente. Esto puede traducirse en forma activa. Traducción alterna: "Dios no les ha perdonado sus pecados"

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inmundicia
Esto debe traducirse con un término cortés que incluya vómitos y desechos humanos o animales.

Proverbs 30:13

ojos están levantados ... sus párpados levantados
Estos dos metónimos se refieren a personas que piensan que son mejores que otras personas. Sus ojos muestran que están orgullosos, y la forma en que miran a los demás muestra que piensan que son mejores que esas otras personas.

Hay una generación cuyos dientes son espadas, y sus quijadas son como cuchillos, para que puedan devorar a los pobres ... y a los necesitados
Se habla de la gente de la generación que habla cosas muy dañinas como si fueran animales salvajes con dientes y mandíbulas hechas de espadas y cuchillos, y se comen a los pobres y necesitados.

quijadas
Los huesos de la cara donde crecen los dientes.

Proverbs 30:15

La sanguijela tiene dos hijas
Este es un ejemplo de algo que siempre quiere más. Traducción alterna: "La codicia tiene dos hijas"

sanguijela
Un tipo de gusano que se adhiere a la piel y chupa la sangre.

"Dame y dame" ellas lloran
Otro posible significado es "y ambos se llaman Dame".

Hay tres cosas que nunca están satisfechas, cuatro que nunca dicen: "Suficiente"
Este uso de los números "tres" y "cuatro" juntos aquí es probablemente un dispositivo poético. AT: "Hay cuatro cosas que nunca se satisfacen, que nunca dicen 'basta'"

que nunca están satisfechas
Esto se puede afirmar positivamente. Traducción alterna: "Siempre quieren más"

tierra que nunca está satisfecha con agua
Se habla de tierra que ya no produce alimentos porque no ha habido lluvia como si fuera una persona que no tiene suficiente agua para beber.

desprecia la obediencia a una madre
La palabra "obediencia", un sustantivo abstracto que se puede traducir como un verbo, es un metónimo para la madre misma. Traducción alterna: "considera que su madre no vale nada y no la obedecerá"

sus ojos ... los buitres
El escritor dice que la persona morirá al dar dos imágenes de lo que sucede a las personas que mueren lejos de donde vive la gente.

sus ojos serán picoteados por los cuervos del valle
Esto puede traducirse en forma activa. Traducción alterna: "los cuervos del valle picotearán sus ojos"

cuervos
Aves grandes, brillantes y negras que comen plantas y animales muertos.

él será devorado por los buitres
Esto puede traducirse en forma activa. Traducción alterna: "los buitres se lo comerán"

buitres
cualquiera de varias aves grandes que comen animales muertos y tienen cabezas pequeñas y sin plumas

Proverbs 30:18

Hay tres cosas que son ... cuatro que yo no entiendo:
El uso de los números "tres" y "cuatro" aquí es probablemente un dispositivo poético. Traducción alterna: "Hay algunas cosas que son demasiado maravillosas para mí que no entiendo, cuatro de ellas son:"

en el corazón del mar
El "corazón" se refiere al medio. Traducción alterna: "en el medio del mar" o "en el mar abierto"

Proverbs 30:20

ella come, se limpia la boca
Esto parece ser ambos, un eufemismo como una metáfora para cometer adulterio y luego tomar un baño.

Proverbs 30:21

Bajo tres cosas la tierra tiembla, y bajo de cuatro no se puede resistir
El uso de los números "tres" y "cuatro" aquí es probablemente un dispositivo poético. "Hay algunas cosas que hacen temblar la tierra, que no puede soportar. Cuatro de estas son:"

un tonto cuando se sacia de comida
Esto puede traducirse en forma activa. Traducción alterna: "un tonto que ha comido suficiente" (Ver:

una mujer odiada cuando se casa
Es decir, la gente la odiaba con razón antes de casarse; una vez que se case, será peor de lo que era antes de casarse. Esto puede traducirse en forma activa. Traducción alterna: "una mujer a la que las personas buenas han odiado cuando se casa" o "una mujer marginada cuando se casa"

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toma el lugar de su señora
gobierna la casa

Proverbs 30:24

los tejones de roca
Un animal con orejas pequeñas y redondeadas, patas cortas y sin cola.

Proverbs 30:27

lagartija
Un pequeño reptil que tiene cuatro patas, un cuerpo largo y delgado y una cola.

Proverbs 30:29

Hay tres cosas que son ... cuatro que son majestuosas en cómo caminan
El uso de los números "tres" y "cuatro" aquí es probablemente un dispositivo poético. Traducción alterna: "Hay algunas cosas que caminan majestuosamente. Cuatro de estas son:"

majestuosas
Majestuoso o digno, como un rey.

un gallo erguido
Un pollo macho adulto que camina con orgullo.

Proverbs 30:32

batida
revolviendo fuertemente

mantequilla
Leche animal que alguien ha batido y hecho espeso.

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Chapter 31

1 Las palabras del rey Lemuel-una instrucción que su madre le enseñó. **2** ¿Qué, mi hijo? ¿Qué es, hijo de mis entrañas? ¿Qué quieres, hijo de mis votos? - **3** No des tu fuerza a las mujeres, o tus caminos a los que destruyen reyes. **4** No es para reyes, Lemuel, no es para reyes el tomar vino, no es para gobernantes preguntar: "¿Dónde está la bebida fuerte?'' **5** No sea que se olviden de lo que han decretado y perviertan los derechos de los afligidos. **6** Da bebida fuerte al que está pereciendo y vino a esos en amarga angustia. **7** Él la tomará y él olvidará su pobreza y él no recordará sus problemas. **8** Habla por esos que no pueden hablar, por la causa de todos los que perecen. **9** Habla y juzga por la medida de lo que es recto y alega la causa del pobre y la gente necesitada. **10** ¿Quién encontrará a una esposa capaz? Su valor es por mucho más que las joyas. **11** El corazón de su esposo confía en ella, y él nunca será pobre. **12** Ella hace cosas buenas para él y no hace maldad todos los días de su vida. **13** Ella selecciona lana y lino, y trabaja con el deleite de sus manos. **14** Ella es como los barcos de un mercader; ella trae su comida desde muy lejos. **15** Ella se levanta en la noche y da comida a los de su casa, y ella distribuye el trabajo a sus siervas. **16** Ella examina un campo y lo compra; con el fruto de sus manos ella planta un viñedo. **17** Ella se viste con fortaleza y fortelece sus brazos trabajando. **18** Ella percibe lo que puede hacer un buen beneficio para ella; durante toda la noche su lámpara no se extingue. **19** Ella pone sus manos en el huso y sostiene el hilo mientras se retuerce. **20** Ella ayuda a la gente pobre; ella ayuda a la gente necesitada. **21** Ella no tiene temor de la nieve por los de su casa, pues todos los de su casa están vestidos en escarlata. **22** Ella hace cubiertas para su cama, y ella viste ropa de lino fino color púrpura. **23** Su esposo es conocido en las puertas cuando él se sienta con los ancianos de la tierra. **24** Ella hace vestidos de lino y los vende y ella suple cintos a los mercaderes. **25** Ella se viste con fuerza y honor, y ella se rie del tiempo que vendrá. **26** Ella abre su boca con sabiduria y la ley de bondad está en su lengua. **27** Ella vela por los caminos de su casa y no come del pan de la ociocidad. **28** Sus hijos se levantan y la llaman bendecida y su esposo la alaba a ella, diciendo: '' **29** Muchas mujeres han hecho bien, pero tú las sobrepasas a todas ellas.'' **30** La elegancia es engañosa, la belleza es vana, pero la mujer que teme al SEÑOR, esa será alabada. **31** Dénle del fruto de sus manos y dejen que la gente importante la alabe por su trabajo.

Proverbs 31:1

rey Lemuel
Este es el nombre de un rey.

¿Que, mi hijo? ¿Y que, hijo de mis entrañas? ¿Y qué, es hijo de mis votos?
Los posibles significados de la pregunta retórica "¿Qué?" son: 1) "¿Qué estás haciendo?" o "No deberías estar haciendo lo que estás haciendo" o 2) "¿Qué debo decirte?" o "Escucha lo que te digo" o 3) "No hagas las cosas contra las que estoy a punto de advertirte".

mi hijo ... hijo de mis entrañas ... hijo de mis votos
El orador quiere que el oyente lo note cuidadosamente y que respete a quien le está hablando.

hijo de mis entrañas
El útero es un sinécdoque para la persona. Es mejor usar un término cortés para la parte del cuerpo en la que los bebés crecen antes de nacer.

hijo de mis votos
Los "votos" podrían ser: 1) los votos matrimoniales de la madre o 2) un voto después de casarse, que si Dios le permitiera tener un hijo, lo dedicaría a Dios.

No des tu fuerza a las mujeres
"No trabajes duro tratando de tener sexo con mujeres", ya sea fuera del matrimonio o con concubinas.

o tus caminos a esos que destruyen reyes
"o permite que los que destruyen a los reyes te aconsejen"

tus caminos
Los posibles significados son: 1) "la forma en que vives tu vida" o 2) "el trabajo que haces"

esos que destruyen reyes
Probablemente las inmorales "mujeres" a las que no debe dar su fuerza.

Proverbs 31:4

Lemuel
Este es el nombre de un hombre. Traducir como en el 31: 1.

lo que se han decretado
Esto puede traducirse en forma activa. Los posibles significados son: 1) "lo que Dios ha decretado" o 2) "lo que los propios reyes han decretado"

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perviertan
"cambiar" o "girar" o "negar"

Proverbs 31:6

y vino
Se pueden completar los puntos suspensivos. Traducción alterna: "y dar vino"

en amarga angustia
"cuyas almas son amargas" o "quienes están en la miseria"

su pobreza
El sustantivo abstracto "pobreza" se puede traducir como un adjetivo. Traducción alterna: "lo pobre que es"

sus problemas
El sustantivo abstracto "problemas" se puede traducir como una cláusula. Traducción alterna: "las cosas malas que le están sucediendo"

Proverbs 31:8

Habla por esos que no pueden hablar
Hablar es un metónimo para usar palabras para defender a personas inocentes. Traducción alterna: "Defiende a los que no pueden defenderse"

por la causa de todos los que perecen
La causa es un metónimo para la persona cuya causa es. Traducción alterna: "para que la gente trate a todos los que perecen justamente"

por la causa
Los puntos suspensivos se pueden completar. Traducción alterna: "hablar por las causas" o "hablar por"

del pobre y la gente necesitada
Estas dos palabras tienen básicamente el mismo significado y se usan juntas para dar énfasis. Traducción alterna: "las personas que son pobres y no pueden obtener las cosas que necesitan"

Proverbs 31:10

¿Quien encontrará a una esposa capaz?
El escritor hace una pregunta para mostrar que está comenzando una nueva sección. Traducción alterna: "No muchos hombres pueden encontrar una esposa capaz". o "No muchos hombres pueden encontrar una esposa que sea capaz de hacer muchas cosas bien".

Su valor es por mucho mas que las joyas
"Ella es más preciosa que las joyas"

él nunca será pobre
Estos litotes se pueden afirmar positivamente. Traducción alterna: "siempre tendrá lo que necesita"

Proverbs 31:13

lana
pelo de oveja que se usa para hacer tela

lino
Una planta cuya fibra se utiliza para hacer ropa.

con el deleite de sus manos
Los posibles significados son que la palabra "deleite" describe: 1) cómo se siente mientras trabaja, "con gusto con sus manos" o 2) cómo se siente con la lana y el lino, "con las manos en cosas con las que disfruta trabajar"

mercader
alguien que compra y vende

distribuye el trabajo a sus siervas
"le dice a sus sirvientas qué trabajo debe hacer cada una de ellas ese día"

Proverbs 31:16

los frutos de sus manos
Se habla del dinero que ella ha ganado con el trabajo que hizo con lana y lino

Ella se viste con fortaleza
Ponerse la ropa es un metónimo para prepararse para el trabajo. Traducción alterna: "Ella se prepara para el trabajo físico duro"

y hace sus brazos fuertes
"y ella fortalece sus brazos haciendo su trabajo"

Proverbs 31:18

percibe
ve mirando cuidadosamente

toda la noche su lámpara no se extingue
Esto se refiere a su trabajo largo en la noche mientras está oscuro. Esto es una exageración: no trabaja toda la noche, desde el atardecer hasta el amanecer. Traducción alterna: "Ella quema una lámpara durante la noche mientras trabaja"

huso
Una varilla delgada o vara con extremos puntiagudos que se usa para hacer hilo

Proverbs 31:20

alcanza con su mano a la gente pobre
La mano es un metónimo para la ayuda, que la mujer usa su mano para dar. Traducción alterna: "ayuda a los pobres"

alcanza con su mano a
Estas palabras traducen las mismas palabras traducidas "pone sus manos en" en el 31:18.

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están vestidos en escarlata
Aquí "escarlata" no se refiere al color de la tela, sino que la ropa es cara y cálida. Traducción alterna: "tener ropa cálida y cara"

escarlata
El color rojo, pero con un toque de naranja.

Proverbs 31:22

lino
tela hecha de hilo de lino

Su esposo es conocid
Esto puede traducirse en forma activa. El verbo "saber" es un metónimo de respeto. Traducción alterna: "La gente respeta a su marido"

cuando él se sienta con los ancianos de la tierra
hacer leyes y resolver argumentos

Proverbs 31:24

lino
tela hecha de hilo de lino

cintos
largos pedazos de tela usados alrededor de la cintura o sobre un hombro

Ella se viste con fuerza y honor,
Esto puede traducirse en forma activa. Los sustantivos abstractos "fuerza" y "honor" se pueden traducir mediante un adjetivo y un verbo, respectivamente. Traducción alterna: "Todos pueden ver que ella es fuerte, y por eso la honran"

se ríe del tiempo que vendrá
Esto es probablemente una exageración. Traducción alterna: "no tiene miedo de lo que sucederá en el futuro"

Proverbs 31:26

abre su boca con sabiduría
El acto de abrir la boca es un metónimo para hablar. El sustantivo abstracto "sabiduría" se puede traducir como un adverbio o un adjetivo. Traducción alterna: "ella habla sabiamente" o "ella habla palabras sabias"

la ley de bondad está en su lengua
La frase "en su lengua" se refiere a su forma de hablar, ya que la lengua es parte de la boca. La frase "la ley de la bondad" se refiere a que ella enseña a las personas a ser amables. Traducción alterna: "ella enseña a las personas a ser amables"

vela por los caminos de su casa
La palabra "caminos" se refiere a la forma en que las personas viven. Traducción alterna: "se asegura de que toda su familia viva de una manera que agrada a Dios"

no come del pan de la ociocidad
"Come del pan de" algo, significa hacer algo. Traducción alterna: "ella no está inactiva"

ociocidad
hacer nada y ser perezoso

Proverbs 31:28

se levantan y
Los posibles significados son: 1) literalmente "de pie y" o 2) como un metónimo, "activamente".

la llaman bendecida
diciendo que le han pasado cosas buenas porque ha hecho cosas buenas. Esto puede traducirse como una cita directa. Traducción alterna: "felicítela" o "diga, '¡Sí, mamá!'" (Ver: citas)

sobrepasas
"han hecho mejor que"

Proverbs 31:30

La elegancia es engañosa
El sustantivo abstracto "elegancia" se puede traducir como un adjetivo. Traducción alterna: "Una mujer graciosa puede engañar a la gente" o "Una mujer con buenos modales realmente podría ser malvada" Traduzca esto como en el 11:15.

la belleza es vana
El sustantivo abstracto "belleza" se puede traducir como un adjetivo. Traducción alterna: "una mujer que es bella ahora no siempre será bella"

esa será alabada
Esto puede traducirse en forma activa. Traducción alterna: "la gente la elogiará"

del fruto de sus manos
Se habla del dinero que ha ganado con el trabajo que hizo con lana y lino

dejen que su trabajo la alabe en las puertas
Será elogiada por sus obras, no según sus obras. Los que están "en las puertas" son las personas importantes de la ciudad que realizan negocios y asuntos legales cerca de las puertas de la ciudad. Traducción alterna: "que la gente importante de la ciudad la elogie por los trabajos que ha realizado"

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Book: Ecclesiastes

Ecclesiastes

Chapter 1

1 Estas son las palabras del Maestro, el descendiente de David y rey en Jerusalén. **2** El Maestro dice esto. "Como un vapor de niebla, como una brisa en el viento, todo se desvanece, dejando muchas preguntas. **3** ¿Qué ganancia obtiene la humanidad de toda la obra que trabajan bajo el sol? **4** Una generación va, y otra generación viene, pero la tierra queda para siempre. **5** El sol sale y se pone y se apresura al lugar donde sale otra vez. **6** El viento sopla hacia el sur y circula hacia el norte, siempre yendo a lo largo de su camino y regresando otra vez. **7** Todos los ríos fluyen al mar, pero el mar nunca se llena. Al lugar donde los ríos van, allí van otra vez. **8** Todo se vuelve fastidioso, y nadie puede explicarlo. El ojo no está satisfecho con lo que ve, ni el oído se llena por lo que escucha. **9** Lo que sea que haya sido, es lo que va a ser, y lo que sea que haya sido hecho, es lo que será hecho. No hay nada nuevo bajo el sol. **10** ¿Hay algo sobre lo que se pueda decir: 'Mira, esto es nuevo?' Lo que sea que existe ya ha existido por un largo tiempo, durante siglos que fueron antes que nosotros. **11** Nadie parece recordar las cosas que pasaron en tiempos antiguos, y las cosas que pasaron mucho después, y eso que pasará en el futuro, probablemente tampoco será recordado." **12** Yo soy el Maestro, y he sido rey sobre Israel en Jerusalén. **13** Yo apliqué mi mente al estudio y a buscar la sabiduría de todo lo que está hecho bajo el cielo. Esa búsqueda es una pesada tarea que Dios le ha dado a los hijos de la humanidad para que estén ocupados. **14** Yo he visto todas las obras que son hechas bajo el sol, y mira, todas ellas son vapor y un intento de pastorear el viento. **15** ¡Lo torcido no puede ser enderezado! ¡Lo perdido no puede ser contado! **16** Yo le he hablado a mi corazón diciendo: "Mira, yo he adquirido mayor sabiduría que todos los que estaban antes que yo en Jerusalén. Mi mente ha visto gran sabiduría y conocimiento." **17** Así que, yo apliqué mi corazón a conocer sabiduría y también la insensatez y la tontería. Yo vine a entender que esto es también un intento de pastorear el viento. **18** Porque en la abundancia de sabiduría hay mucha frustración, y ese que incrementa su conocimiento, incrementa su dolor.

Ecclesiastes 1:1

"Como un vapor de niebla, como una brisa en el viento, ..."
Estas dos frases tienen el mismo significado y se unen para dar énfasis.

¿Qué ganancia obtiene la humanidad... bajo el sol?
"La humanidad no obtiene ganancia... bajo el sol".

Ecclesiastes 1:4

Información general:
El autor presenta el orden natural de la vida según él la entiende.

Ecclesiastes 1:7

Información general:
El autor continúa con sus observaciones del orden natural de las cosas.

Todo se vuelve fastidioso
Como el hombre es incapaz de explicar estas cosas, se hace inútil tratar de explicarlas. Traducción Alterna: "todo se vuelve agotador"

El ojo no está satisfecho con lo que ve, ...
Uno simplemente no puede reducir a una explicación sencilla lo que uno ve. Traducción Alterna: "Una persona no se satisface con lo que sus ojos ven".

ni el oído se llena por lo que escucha
Uno no puede simplemente reducir a una explicación sencilla lo que uno oye. Traducción Alterna: "tampoco está contenta una persona con lo que sus oídos oyen"

Ecclesiastes 1:9

Información general:
No hay nada nuevo sobre el hombre y sus actividades.

lo que sea que haya sido hecho, es lo que será hecho
Traducción Alterna: "lo que sea que la gente haya hecho, es lo que la gente hará en el futuro"

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¿Hay algo sobre lo cual se pueda decir: 'Mira, esto es nuevo?'
Traducción Alterna: "No hay nada sobre lo que alguien pueda decir: 'Mira, esto es nuevo'?

probablemente tampoco será recordado
Traducción Alterna: "la gente probablemente tampoco lo recuerde"

Ecclesiastes 1:12

Yo apliqué mi mente
Traducción Alterna: "Yo determiné" o "Yo decidí en mi mente"

al estudio y a buscar
Estas dos frases significan los mismo, y enfatizan que él estudió diligentemente.

hijos de la humanidad
Traducción Alterna: "seres humanos" (Ver:

todos los actos que son hechos
Traducción Alterna: "todo lo que la gente hace"

vapor
"Neblina" o "aliento". No dura. TA: "temporero" o "sin valor" . Lo que la gente hace es como el vapor, porque es temporero y sin valor.

un intento de pastorear el viento
El Maestro dice que las cosas que la gente hace son como tratar de atrapar el viento o evitar que el viento sople.

¡Lo torcido no puede ser enderezado! ¡Lo perdido no puede ser contado!
Traducción Alterna: "¡La gente no puede enderezar las cosas que están torcidas! ¡Ellos no pueden contar lo que no está ahí!

Ecclesiastes 1:16

Yo le he hablado a mi corazón
Traducción Alterna: "Yo he determinado" o "Yo he decidido en mi mente"

insensatez y la tontería
Las palabras "insensatez" y "tontería" comparten significados similares y se refieren al que piensa y se comporta de manera tonta, respectivamente.

es también un intento de pastorear el viento
Vea cómo se tradujo esto en 1:12.

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Chapter 2

1 Dije en mi corazón: "Ven ahora, yo te probaré con alegría. Así que disfruta el placer.'' Pero mira, esto también es solo una brisa pasajera. **2** Dije acerca de la risa: ''Es locura,'' y sobre el placer: ''¿De que sirve?" **3** Exploré en mi corazón como satisfacer mis deseos con vino. Dejé que mi mente me guiara con sabiduría, aunque yo continuaba aferrándome a la tontería. Yo quería encontrar lo que era bueno que la gente hiciera debajo del cielo durante los días de sus vidas. **4** Realicé grandes cosas. Construí casas para mí y planté viñedos. **5** Construí para mí jardines y parques; yo planté toda clase de árboles frutales en ellos. **6** Yo creé estanques de agua para regar un bosque donde árboles crecerían. **7** Compré esclavos y esclavas; Tuve esclavos nacidos en mi palacio. También tuve grandes manadas y rebaños de ganado, mucho más que cualquier rey que gobernó antes de mí en Jerusalén. **8** También acumulé plata y oro para mí, los tesoros de reyes y provincias. Yo tengo cantores y cantoras para mí, las delicias de los hijos de la humanidad, y muchas concubinas. **9** Así que me volví más grande y más rico que todos los que estuvieron antes de mí en Jerusalén, y mi sabiduría permaneció conmigo. **10** Todo lo que mis ojos deseaban, yo no me retuve de ello. Yo no retuve mi corazón de ningún placer, porque mi corazón se regocijaba en todo mi trabajo y el placer era mi recompensa de todo mi trabajo. **11** Entonces miré todos los obras que mis manos habían realizado, y en el trabajo que había hecho, pero de nuevo, todo era vapor y un intento de pastorear el viento. No había ganancia debajo del sol en eso. **12** Entonces comencé a considerar la sabiduría, y también la locura y la tontería. ¿Qué puede hacer el próximo rey, que vendrá después del rey, que ya no haya sido hecho? **13** Entonces yo comencé a entender que la sabiduría tiene ventajas sobre la tontería, así como la luz es mejor que la oscuridad. **14** El hombre sabio usa sus ojos en su cabeza para ver a donde va, pero el tonto camina en la oscuridad, sin embargo, yo sé que el mismo destino está esperando por todos. **15** Entonces dije en mi corazón: ''Lo que le sucede al tonto, me sucederá también a mí. Entonces, ¿qué diferencia hay si soy muy sabio?'' Yo he concluído en mi corazón: ''Esto es también solo vapor.'' **16** Porque el hombre sabio, como el tonto, no será recordado por mucho tiempo. En los días venideros, todo habrá sido ya olvidado. El hombre sabio morirá, así como el tonto muere. **17** Así que detesté la vida porque todo el trabajo hecho debajo del sol era malo para mí. Esto era porque todo es vapor y un intento de pastorear el viento. **18** Odio todos mis logros por los cuales he trabajado debajo del sol porque los dejaré atrás, al hombre que viene después de mí. **19** Porque, ¿quién sabe si él será un hombre sabio o un tonto? Sin embargo, él será amo sobre todo lo que mi trabajo y sabiduria han construido debajo del sol. Esto también es vapor. **20** Por lo tanto, mi corazón comenzó a desesperar sobre todo el trabajo que hice debajo del sol. **21** Porque puede haber alguno que haya trabajado con sabiduría, con conocimiento, y destreza, pero, él dejará todo lo que tiene a un hombre que no ha hecho nada de eso. Esto también es vapor y una gran tragedia. **22** Porque, ¿qué beneficio gana la persona que trabaja duramente y trata en su corazón de completar su labor debajo del sol? **23** Cada día su trabajo es doloroso y lleno de tensión, y en la noche su alma no encuentra descanso. Esto es también vapor. **24** No hay nada mejor que simplemente comer y beber y estar satisfechos con todo lo que es bueno en su trabajo. Ví que esta verdad viene de la mano de Dios. **25** Porque, ¿quién puede comer o quién puede tener alguna clase de placer fuera de Dios? **26** Porque cualquiera que Lo complace, Dios le da sabiduría, conocimiento y gozo. Sin embargo, al pecador, Él le da el trabajo de reunir y almacenar para que él se lo dé a alguien que complace a Dios. Esto también es vapor y es un intento de pastorear el viento.

Ecclesiastes 2:1

Dije en mi corazón
Traducción Alterna: "Me dije a mí mismo"

yo te probaré con alegría
Aquí la palabra "tú" se refiere a él mismo.
Traducción Alterna: "Yo me probaré a mí mismo con cosas que me hagan feliz."

Pues disfruta el placer
Traducción Alterna: "Así que, voy a disfrutar de cosas que me den placer a mí."

Dije acerca de la risa: ''Es locura",
Traducción Alterna: "Yo dije que es locura reírse de las cosas".

¿De qué sirve?
Traducción Alterna: "Es inútil"

Ecclesiastes 2:3

Exploré en mi corazón
Traducción Alterna: "Yo pensé mucho sobre"

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satisfacer mis deseos con vino
Traducción Alterna: "usar el vino para hacerme feliz"

Dejé que mi mente me guiara con sabiduría
Traducción Alterna: "Yo pensé sobre las cosas que la gente sabia me había enseñado"

durante los días de sus vidas
Traducción Alterna: "mientras viven"

Ecclesiastes 2:4

Construí casas para mí y planté viñedos
El escritor probablemente dijo a la gente que hiciera el trabajo. Traducción Alterna: "Yo tuve gente que construyó casas y plantó viñedos para mí."

jardines y parques
Estas dos palabras tienen significados parecidos y se refieren a hermosos huertos de árboles frutales.

para regar un bosque
"para proveer agua para un bosque"

bosque donde árboles crecerían
Traducción Alterna: "bosque donde árboles crecieron"

Ecclesiastes 2:7

tuve esclavos nacidos en mi palacio
Traducción Alterna: "tuve esclavos que nacieron en mi palacio" o "Mis esclavos tuvieron hijos y ellos también fueron mis esclavos"

los tesoros de reyes y provincias
Esto se refiere al oro y otras riquezas que las ciudades vecinas fueron obligadas a pagar al rey de Israel.

delicias de los hijos de la humanidad, y muchas concubinas y esposas
Traducción Alterna: "Yo disfruté mucho mis muchas esposas y concubinas, como cualquier hombre lo haría".

Ecclesiastes 2:9

mi sabiduría permaneció conmigo
"yo continué actuando sabiamente" o "yo continué siendo sabio"

Todo lo que mis ojos deseaban
Traducción Alterna: "Cualquier cosa que vi y deseé"

yo no me retuve de ellas
Esto puede expresarse en forma positiva.
Traducción Alterna: "yo lo retuve para mí"

Yo no retuve mi corazón de ningún placer
Esto puede expresarse en forma positiva.
Traducción Alterna: "Yo me permití disfrutar de todo lo que me hacía feliz"

mi corazón se regocijaba
Traducción Alterna: "yo me alegraba"

Ecclesiastes 2:11

todos los hechos que mis manos habían realizado
Traducción Alterna: "todo lo que yo habia logrado"

vapor y un intento de pastorear el viento
Ver cómo se tradujo esto en 1:12.

locura y tontería
Ver cómo se tradujo esto en 1:16.

¿Qué puede hacer el próximo rey, ... que ya no haya sido hecho?
El escritor usa esta pregunta para enfatizar su punto de que el próximo rey no podrá hacer nada de más valor que lo que él ya ha hecho. Traducción Alterna: "El próximo rey no puede hacer cosa alguna... que no haya sido ya hecha."

el próximo rey, que vendrá después del rey
"el rey... que suceda al rey actual." Esto fue escrito probablemente por el rey actual, así que "después del rey" puede también ser traducido como "después de mí" (UDB)

Ecclesiastes 2:13

sabiduría tiene ventajas sobre la tontería, así como la luz es mejor que la oscuridad
La sabiduría es mejor que la tontería, así como la luz es mejor que la oscuridad

El hombre sabio usa sus ojos en su cabeza para ver a dónde va
Traducción Alterna: "El hombre sabio es como una persona que usa sus ojos para ver por dónde él va."

usa sus ojos en su cabeza para ver
Traducción Alterna: "puede ver"

el tonto camina en la oscuridad
Traducción Alterna: "el tonto es como una persona que camina en la oscuridad"

Ecclesiastes 2:15

dije en mi corazón
"yo me dije a mí mismo"

Entonces, ¿qué diferencia hay si soy muy sabio?'
El escritor usa esta pregunta para enfatizar su punto de que no hay beneficio en ser sabio.
Traducción Alterna: "Así que no hace diferencia si yo soy muy sabio."

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Yo he concluido en mi corazón
Traducción Alterna: "Yo concluí"

vapor
Ver cómo se tradujo esto en 1:12.

el hombre sabio, como el tonto, no será recordado por mucho tiempo
Traducción Alterna: "la gente no recordará al hombre sabio por mucho tiempo, así como no recuerda al tonto por mucho tiempo"

todo habrá sido ya olvidado
Traducción Alterna: "la gente habrá olvidado todo hace mucho tiempo."

Ecclesiastes 2:17

todo el trabajo hecho
Traducción Alterna: "todo el trabajo que la gente hace"

vapor y un intento de pastorear el viento
Ver cómo se tradujo esto en 1:12.

Ecclesiastes 2:19

Porque, ¿quién sabe si él será un hombre sabio o un tonto?
Traducción Alterna: "Porque nadie sabe si él será un hombre sabio o un tonto."

él será
"él" se refiere a la persona que heredará la riqueza de Salomón

mi corazón comenzó a desesperar
Traducción Alterna: "yo comencé a desesperarme"

Ecclesiastes 2:21

una gran tragedia
"un gran desastre"

Porque, ¿qué beneficio gana la persona que trabaja duramente y trata en su corazón de completar su labor debajo del sol?
Traducción Alterna: "Porque la persona que trabaja tan duramente y trata en su corazón de completar su trabajo bajo el sol, nada gana.

trabaja duramente y trata en su corazón
Estas dos frases significan básicamente lo mismo y enfatizan cuán vigorosamente la persona trabaja.

trata en su corazón
Traducción Alterna: "trata ansiosamente"

doloroso y lleno de tensión
Estas dos palabras significan básicamente lo mismo y enfatizan cuan difícil es el trabajo de la persona.

su alma no encuentra descanso
Traducción Alterna: "su mente no descansa" o "él continúa preocupándose"

Ecclesiastes 2:24

esta verdad viene de la mano de Dios
Traducción Alterna: "esta verdad viene de Dios"

Porque, ¿quién puede comer o quién puede tener alguna clase de placer fuera de Dios?
Traducción Alterna: "Porque nadie puede comer o tener alguna clase de placer apartado de Dios."

Ecclesiastes 2:26

para que él se lo dé a alguien que complace a Dios
La palabra "él" se puede referir a Dios o al pecador. La palabra "lo" se refiere a aquello que el pecador reúne y almacena. La siguiente traducción es una manera de decir esto sin dejar claro quién es el que da las cosas que fueron almacenadas. Traducción Alterna: "de modo que el que complace a Dios puede obtenerlo"

vapor y es un intento de pastorear el viento
Ver cómo se tradujo esto en 1:12.

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Chapter 3

1 Para todo hay un tiempo señalado, y una temporada para cada propósito bajo el cielo. **2** Hay un tiempo
para nacer y un tiempo para morir, un tiempo para sembrar y un tiempo para arrancar las plantas, **3** un
tiempo para matar y un tiempo para sanar, un tiempo para derrumbar y un tiempo para construir. **4** Hay
un tiempo para llorar y un tiempo para reir, un tiempo para estar de luto y un tiempo para bailar, **5** un
tiempo para tirar piedras y un tiempo para recoger piedras, un tiempo para abrazar a otras personas y un
tiempo para dejar de abrazar. **6** Hay un tiempo para buscar cosas y un tiempo para dejar de buscar, un
tiempo para guardar cosas y un tiempo para tirar cosas, **7** un tiempo para desgarrar ropa, y un tiempo
para reparar ropa, un tiempo para guardar silencio y un tiempo para hablar. **8** Hay un tiempo para amar y
un tiempo para odiar, un tiempo para la guerra y un tiempo para la paz. **9** ¿Qué ganancia obtiene el
obrero de su trabajo? **10** Yo he visto el trabajo que Dios le ha dado a los seres humanos para completar. **11**
Dios ha hecho todo apropiado a su propio tiempo. Él también ha puesto la eternidad en sus corazones.
Pero la humanidad no puede comprender las obras que Dios ha hecho, desde sus comienzos todo el
camino hasta su final. **12** Yo sé que no hay nada mejor para cualquiera que regocijarse y hacer el bien
mientras tenga vida, **13** y que todos deben comer y beber, y deben entender cómo disfrutar el bien que
procede de su trabajo. Esto es un regalo de Dios. **14** Yo sé que cualquier cosa que Dios hace dura para
siempre. Nada puede serle añadido o quitado, porque es Dios quien lo ha hecho para que la gente se
acerque a Él con honor. **15** Cualquier cosa que existe ya ha existido; lo que existirá ya ha existido. Dios
hace que los seres humanos busquen cosas escondidas. **16** Yo he visto la maldad que está debajo del sol,
donde debe haber justicia, y en lugar de justicia, había maldad allí. **17** Yo dije en mi corazón: "Dios juzgará
a los justos y a los malvados en el tiempo correcto para todo asunto y toda obra." **18** Yo dije en mi
corazón: "Dios prueba a los seres humanos para demostrarles que son como animales." **19** Pues el destino
de los hijos de la humanidad y el destino de los animales es el mismo destino. La muerte de uno es como
la muerte del otro. El aliento es el mismo para todos ellos. No hay ventaja para la humanidad sobre los
animales. ¿Pues no es todo un aliento? **20** Todo va para el mismo lugar. Todo procede del polvo, y todo
regresa al polvo. **21** ¿Quién sabe si el espíritu de la humanidad va hacia arriba y el espíritu de los
animales va hacia abajo dentro de la tierra? **22** Pues nuevamente me di cuenta que no hay nada mejor
para alguien que tomar placer en su trabajo, pues esa es su mision. ¿Quién lo puede traer de vuelta para
que vea lo que sucede después de él?

Ecclesiastes 3:1

Información general:
El escritor cabia a enumerar varios merismos sobre la vida.

Para todo hay un tiempo señalado, y una temporada para cada propósito
Estas dos frases significan básicamente lo mismo y están combinadas para dar énfasis.

nacer y ... morir... matar y ... sanar...
Estos son varios aspectos de la vida según se describen desde un extremo al otro.

un tiempo para arrancar las plantas
Posibles significados son: 1) "un tiempo para cosechar"; o 2) "un tiempo para desyerbar"; o 3) "un tiempo para arrancar".

Ecclesiastes 3:4

Información general:
El escritor continúa con merismos sobre la vida.

llorar y ... reír ... luto y ... bailar
Estos son varios aspectos de la vida según se describen desde un extremo al otro.

Ecclesiastes 3:6

Información general:
El escritor continúa con merismos sobre la vida.

Ecclesiastes 3:8

Información general:
El escritor termina con los merismos sobre la vida.

¿Qué ganancia obtiene el obrero de su labor?
Esta es una pregunta que provoca el pensamiento para dirigir al lector hacia el próximo tema de discusión.

Ecclesiastes 3:11

ha puesto la eternidad en sus corazones
Aquí la palabra "sus" se refiere a los seres humanos. Traducción Alterna: "ha puesto la eternidad en los corazones de las personas"

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Ecclesiastes 3:12

deben entender cómo disfrutar
El escritor está enfatizando la práctica de disfrutar el trabajo uno, no un conocimiento intelectual de cómo hacer para disfrutar el trabajo de uno.

Ecclesiastes 3:14

Cualquier cosa que existe ya ha existido
Ver cómo se tradujo esta frase en 1:9.

Ecclesiastes 3:16

Yo he visto la maldad ... había maldad allí
Estas dos frases tienen el mismo significado y enfatizan cuán común es el comportamiento malvado.

había maldad allí
Traducción Alterna: "la gente a menudo encuentra maldad"

Yo dije en mi corazón:
Traducción Alterna: "Yo me dije:"

todo asunto y toda obra
Estas dos frases tienen básicamente el mismo significado y se refieren a toda acción que la gente realiza.

Ecclesiastes 3:19

No hay ventaja para la humanidad sobre los animales.
Traducción Alterna: "La humanidad no es mejor que los animales."

¿... no es todo solo un aliento?
Traducción Alterna: "Todo es solo aliento"

Ecclesiastes 3:21

¿Quién sabe si el espíritu ... dentro de la tierra?
El escritor está haciendo una reclamación de que los animales tienen espíritu. Traducción Alterna: "Nadie sabe si el espíritu... dentro de la tierra?

no hay nada mejor para alguien que
Ver cómo se tradujo esta frase en 3:12.

¿Quién lo puede traer ... después de él?
Nadie ha levantado a alguna persona o animal de la muerte. Traducción Alterna: "Nadie puede traer... después de él."

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Chapter 4

1 Otra vez yo pensé acerca de toda la opresión que es hecha bajo el sol. ¡Y vi, las lágrimas de la gente oprimida, y no tenían a alguien que los confortara! ¡El poder estaba en las manos de sus opresores, y no había alguien para confortarlos! **2** Así que yo felicito a la gente muerta, esos quienes ya han muerto, no los vivos, aquellos quienes están aún vivos. **3** Sin embargo, más afortunado que ambos es aquel quien no ha vivido aún, el que no ha visto ninguno de los actos malvados que son hechos debajo del sol. **4** Entonces yo vi que cada obra de trabajo y cada trabajo hábil vino a ser la envidia del vecino. Esto también es vapor y un intento de pastorear el viento. **5** El necio dobla sus manos y no trabaja, así que su comida es su propia carne. **6** Pero mejor es un puñado de ganancia con trabajo tranquilo que dos puñados con trabajo que trata de pastorear el viento. **7** Entonces yo pensé otra vez sobre más inutilidad, más vapor desapareciendo debajo del sol. **8** Está la clase de hombre que está sólo. Él no tiene a nadie, ni hijo ni hermano. No hay fin a todo su trabajo, y sus ojos no se satisfacen con obtener riqueza. Él piensa: "¿Para quién me estoy fatigando y privándome a mí mismo de placer?" Esto también es vapor, una mala situación. **9** Dos personas trabajan mejor que una; juntas pueden ganar una buena paga por su trabajo. **10** Porque si uno cae, el otro puede levantar a su amigo. Por otro lado, la tristeza le sigue al que está solo cuando cae, si no hay quien lo levante. **11** Si dos se acuestan juntos, pueden calentarse, pero ¿cómo puede calentarse uno solo? **12** Un hombre solo puede ser dominado, pero dos pueden soportar un ataque, y una soga de tres hilos no es rota rápidamente. **13** Es mejor ser un joven pobre pero sabio que un rey viejo y tonto que ya no sabe escuchar las advertencias. **14** Esto es verdad aún si el joven llega a ser rey desde la prisión, o aún si naciera pobre en su reino. **15** Sin embargo, yo vi a todos los que estaban vivos y caminando debajo del sol sometiéndose a otro hombre joven que se levantó como rey. **16** No hay fin para todas las personas que quieren obedecer al nuevo rey, pero más tarde muchas de ellas ya no lo alabarán. Sin duda esta situación es vapor y un intento de pastorear el viento.

Ecclesiastes 4:1

El poder estaba en las manos de sus opresores
Traducción Alterna: "Sus opresores tienen gran autoridad"

no había alguien para confortarlos
Nadie con autoridad defendía a los oprimidos.

Ecclesiastes 4:2

más afortunado que ambos es aquel quien no ha vivido aún,
Traducción Alterna: "aquel que aún no ha nacido está mejor que ambos de ellos"

Ecclesiastes 4:4

a envidia del vecino
Posible significados pueden ser: 1) la envidia del vecino del objeto que su vecino hizo o 2) la envidia del vecino de las habilidades que tiene su vecino.

vapor y un intento de pastorear el viento
Nadie puede controlar o dirigir al viento como pueden hacer con los animales. Ver como se tradujo esto en 1:12.

Ecclesiastes 4:5

dobla sus manos y no trabaja
El doblar sus manos es un gesto de pereza y es otra manera de decir que la persona se rehusa a trabajar.

así que su comida es su propia carne
Traducción Alterna: "como resultado, el causa su propia ruina."

trabajo que trata de pastorear el viento.
No todo trabajo es de ganacia o provechoso como el tratar de controlar el viento.

Ecclesiastes 4:7

ni hijo ni hermano
Esta persona no tiene familia.

sus ojos no se satisfacen
Traducción alterna: "él no está satisfecho" (See:

¿Para quién me estoy fatigando y privándome a mí mismo de placer?
Traducción Alterna: "¿Se beneficiará otro de mi arduo trabajo y no lo disfrutaré yo mismo?" o "Mi trabajo no beneficiará a nadie y yo no lo estoy disfrutando."

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Ecclesiastes 4:9

Si dos se acuestan juntos, pueden calentarse,
El escritor habla de dos personas manteniendose calientes cada uno en una noche fría.

¿cómo puede calentarse uno solo?
Traducción Alterna: "una persona no puede calentarse cuando está sola."

Ecclesiastes 4:12

soportar un ataque
"se defienden contra un ataque"

una soga de tres hilos no es rota rápidamente
Traducción Alterna: "las personas no pueden romper fácilmente una soga hecha de tres hilos."

Ecclesiastes 4:13

si naciera pobre en su reino.
Traducción Alterna: "si hubiera nacido de padres pobres quienes vivían en la tierra que él algún día gobernaría."

Ecclesiastes 4:15

Información General:
En vez de seleccionar a un hombre sabio, el pueblo escogió al hijo del rey quien no tenía ninguna sabiduría.

vivos y caminando
Las palabras "vivos" y "caminando" basicamente significa la misma cosa y se combinan para enfatizar.

No hay fin para todas las personas
Traducción Alterna: "Son demasiadas de muchas personas"

vapor y un intento de pastorear el viento.
Ve cómo se tradujo esto en 1:12.

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Chapter 5

1 Cuida tu conducta cuando vayas a la casa de Dios. Ve ahí para escuchar. Escuchar es mejor que cuando los tontos ofrecen sacrificios sin saber que lo que hacen en la vida es malvado. **2** No seas muy rápido en hablar con tu boca, y no dejes que tu corazón sea muy rápido en traer algún asunto ante Dios. Dios está en el cielo, pero tú estás en la tierra, así que deja que tus palabras sean pocas. **3** Si tienes muchas cosas que hacer y por qué preocuparte, probablemente tendrás pesadillas. Mientras más palabras hables, más tonterías probablemente dirás. **4** Cuando le hagas un voto a Dios, no te tardes en hacerlo, porque Dios no tiene placer en los tontos. Haz lo que prometes que vas a hacer. **5** Es mejor no hacer un voto, que hacer uno que no cumplas. **6** No le permitas a tu boca hacer que tu carne peque. No le digas al mensajero del sacerdote: "Ese voto fue un error." ¿Por qué airar a Dios al jurar falsamente, provocando a Dios a destruir el trabajo de tus manos? **7** Porque en muchos sueños, así como en muchas palabras, hay vapor sin sentido. Así que témele a Dios. **8** Cuando veas que los pobres están siendo oprimidos y robados del trato justo y correcto en tu provincia, no te asombres como si nadie lo supiera, porque hay gente en el poder que observa a los que están debajo de ellos, y hay otros aún más arriba de ellos. **9** Aún más, el producto de la tierra es para todos, y el rey mismo toma de los productos de los campos. **10** Cualquiera que ama la plata no será satisfecho con plata, y cualquiera que ame la riqueza siempre querrá más. Esto, también es vapor. **11** Según la prosperidad crece, así también crece la gente que la consume. ¿Qué ventaja en riquezas hay para el dueño, excepto el verla con sus ojos? **12** El sueño de un hombre trabajador es agradable, aunque coma mucho o poco, pero la riqueza de una persona rica no le permite dormir bien. **13** Hay una maldad severa que yo he visto bajo el sol: riquezas acumuladas por el dueño, resultando en su propia miseria. **14** Cuando el hombre rico pierde su riqueza por la mala suerte, su propio hijo, uno que ha engendrado, se queda con las manos vacías. **15** Así como un hombre nace desnudo del vientre de su madre, así también dejará esta vida desnudo. Él no puede llevar en su mano nada de su trabajo. **16** Otra maldad severa es que exactamente como una persona vino, así también se debe ir. Así que, ¿qué ganancia consigue alguno en trabajar para el viento? **17** Durante sus días, come con la oscuridad y está grandemente angustiado con enfermedad y enojo. **18** Mira, lo que yo he visto que es bueno y apropiado es comer y beber y disfrutar la ganancia de todo nuestro trabajo, mientras trabajamos bajo el sol, durante los días de esta vida que Dios nos ha dado. Porque esta es la mision del hombre. **19** Cualquiera a quien Dios le haya dado riquezas y abundancia y la habilidad de recibir su porción y regocijarse con su trabajo-- esto es un regalo de Dios. **20** Pues no trae a la memoria muy a menudo, los días de su vida, porque Dios hace que esté ocupado con las cosas que él disfruta hacer.

Ecclesiastes 5:1

Ve ahí para escuchar
Es más importante ir al templo a escuchar y aprender sobre la ley de Dios con el fin de obedecer a Dios, que ofrecer sacrificios pero continuar pecando contra Dios.

Ecclesiastes 5:2

hablar con tu boca
Hacer una promesa o voto a Dios.

No seas muy rápido... no dejes que tu corazón sea muy rápido
Estas dos frases significan lo mismo.

deja que tus palabras sean pocas
"no digas demasiado"

Ecclesiastes 5:4

Dios no tiene placer en los tontos
Una característica de un tonto es hacer promesas o votos que no tiene intención de guardar o cumplir.

Ecclesiastes 5:6

No le permitas a tu boca hacer que tu carne peque
"No permitas que lo que digas te haga pecar"

¿Por qué airar a Dios... manos?
"Sería tonto hacer enojar a Dios... manos".

destruir el trabajo de tus manos
"destruir todo lo que hagas"

Porque en muchos sueños, así como en muchas palabras, hay vapor insignificante
"Multiplicar palabras no les da sustancia, así como tener muchos sueños no los hace más reales".

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Ecclesiastes 5:8

"los pobres están siendo oprimidos y robados"
Traducción Alterna: "personas oprimen a la gente pobre y les roban"

trato justo y correcto
Las palabras "justo" y "correcto" básicamente significan lo mismo y se refieren al tipo de trato que la gente merece. Traducción Alterna: "trato justo".

no te asombres
"no te sorprendas" (UDB)

hay gente en el poder
Traducción Alterna: "hay gente con autoridad"

otros aún más altos sobre ellos
Hay otros hombres que gobiernan por encima de los hombres en autoridad. Traducción Alterna: "hombres que tienen aun más autoridad de la que ellos tienen"

el producto de la tierra
Traducción Alterna: "el alimento que la tierra produce"

Ecclesiastes 5:10

Esto también es vapor
Tal como un vapor no tiene sustancia, así no hay satisfacción en desear dinero.

Según la prosperidad crece
Traducción Alterna: "Según una persona se hace más próspera"

así también crece la gente que la consume
Posibles significados son: 1) "así también la persona gasta más dinero" o 2) "así también habrá más gente que use su riqueza".

¿Qué ventaja en riquezas hay para el dueño, excepto el velarla con sus ojos?
Traducción Alterna: "El único beneficio que el dueño tiene de la riqueza es que él puede mirarla"

Ecclesiastes 5:12

El sueño de un hombre trabajador es dulce
Un hombre que hace un trabajo bueno u honesto puede estar satisfecho consigo mismo sabiendo que él hizo bien el trabajo del día independientemente de su paga.

aunque coma mucho o poco
"sea que coma poca comida o mucha comida"

no le permite dormir bien
Una persona rica nunca está satisfecha con su riqueza. Se mantiene despierta durante la noche preocupada por su dinero. Traducción Alterna: "lo mantiene despierto de noche"

Ecclesiastes 5:13

riquezas acumuladas por el dueño
Traducción Alterna: "un dueño acumula riquezas"

a través de la mala suerte
Posibles significados son: 1) "a través de desgracia" o 2) "a través de un mal negocio".

su propio hijo... se queda con las manos vacías
Aquí la frase "con las manos" se refiere a propiedad. Traducción Alterna: "él no deja posesiones para su propio hijo"

Ecclesiastes 5:15

un hombre nace desnudo... dejará esta vida desnudo
En adición a estar sin ropa, aquí la palabra "desnudo" enfatiza que la gente nace sin nunguna posesión. Traducción Alterna: "un hombre está desnudo y no posee nada cuando nace... él dejará esta vida de la misma manera"

dejará esta vida
Traducción Alterna: "morirá"

Él no puede llevar en su mano nada
Traducción Alterna: "No puede llevarse nada con él"

como una persona vino, así también él se debe ir
Esto se refiere al nacimiento y la muerte de una persona y expresa la misma idea que el versículo anterior.

Así que, ¿qué ganancia consigue alguno en trabajar para el viento?
El escritor utiliza esta pregunta para enfatizar su punto de que no hay beneficio en trabajar para el viento. Traducción Alterna: "Nadie obtiene ganancia alguna en trabajar para el viento".

trabajar para el viento
Posibles significados son: 1) "tratar de agarrar el viento" o 2) "trabajando para el aire que respira"

Durante sus días, él come con la oscuridad
Aquí la palabra "oscuridad" se refiere a circunstancias tristes. Posibles significados son: 1) "Durante su vida él come en lamentación" o 2) "Se pasa su vida de luto"

y está grandemente angustiado con enfermedad y enojo
Traducción Alterna: "y sufre grandemente, estando enfermo y enojado"

Ecclesiastes 5:18

Mira
"presta atención" o "escucha"

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lo que yo he visto que es bueno y apropiado
Aquí las palabras "bueno" y "apropiado" básicamente significan lo mismo. La segunda intensifica el significado de la primera. Traducción Alterna: "lo que yo he visto que es lo mejor para hacer."

durante los días de esta vida que Dios nos ha dado
Traducción Alterna: "mientras Dios nos permita vivir"

la asignación del hombre
Posibles significados son: 1) "la recompensa del hombre" o 2) "la suerte del hombre en la vida"

Ecclesiastes 5:19

riquezas y abundancia
Estas dos palabras básicamente significan lo mismo. Ellas se refieren al dinero y las cosas que una persona puede comprar con dinero.

recibir su porción y regocijarse con su trabajo
Esto expresa la habilidad de estar contento y disfrutar el trabajo de uno.

él no trae a la memoria
Aquí la palabra "él" se refiere a la persona a quien Dios le ha dado un regalo. Traducción Alterna: "él no se acuerda"

los días de su vida
Traducción Alterna: "las cosas que han pasado durante su vida"

esté ocupado
"se mantenga ocupado"

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Chapter 6

1 Hay una maldad que he visto bajo el sol, y es severa para los hombres. **2** Dios pudiera dar riquezas, bienes, y honor a un hombre para que no le falte nada que desee para sí mismo, pero luego Dios no le da ninguna habilidad para disfrutarlo. En vez, alguien más usa sus cosas. Esto es vapor, una aflicción malvada. **3** Si un hombre es padre de cientos de hijos y vive por muchos años, para que los días de sus años sean muchos, pero si su corazón no es satisfecho con bien y no es sepultado con honor, entonces digo que un bebé que nace muerto está mejor que él. **4** Aun el bebé que nace en inutilidad y pasa a la oscuridad, y su nombre permanece oculto. **5** Aunque este niño no ve el sol o conoce nada, tiene descanso aunque ese hombre no lo tuvo. **6** Aún si un hombre viviera por dos mil años pero no aprende a disfrutar las cosas buenas, va al mismo lugar que todos los demás. **7** Aunque todo el trabajo de un hombre es para llenar su boca, sin embargo su apetito no es satisfecho. **8** Ciertamente, ¿qué ventaja tiene la persona sabia sobre el necio? ¿Qué ventaja tiene el hombre pobre aún si conoce cómo actuar en frente de otra gente? **9** Es mejor estar satisfecho con lo que los ojos ven que andar deseando un antojo, lo cual también es vapor y un intento de pastorear el viento. **10** Lo que sea que haya existido siempre se le ha dado su nombre, y como es la humanidad ya ha sido conocido. Así que se ha vuelto inútil estar en desacuerdo con aquél que es el juez poderoso de todos. **11** Mientras más palabras son dichas, más incrementa la inutilidad, ¿pues que ventaja es esa para un hombre? **12** Pues, ¿quién sabe qué es bueno para un hombre en su vida inutil durante sus contados días, por los que pasa como una sombra? ¿Quién puede decirle a un hombre qué vendrá bajo el sol después que el muera?

Ecclesiastes 6:1

es severo para los hombres
Traducción Alterna: "causa sufrimiento a la gente"

riquezas, bienes
Estas dos palabras significan básicamente lo mismo. Se refieren al dinero y las cosas que una persona puede comprar con dinero.

no le falte nada
Traducción Alterna: "él tenga todo"

Dios no le da ninguna habilidad para disfrutarlo
Adquirir riquezas o posesiones y no tener la capacidad de disfrutarlas es inútil.

Esto es vapor, una aflicción malvada
No ser capaz de disfrutar las posesiones propias es una terrible aflicción o maldición.

Ecclesiastes 6:3

es padre de cientos de hijos
Traducción Alterna: "es padre de 100 hijos"

vive por muchos años, de modo que los días de sus años son muchos
Estas dos frases significan básicamente lo mismo y se unen para dar énfasis.

su corazón no se satisface con bien
Traducción Alterna: "él no se satisface con cosas buenas"

él no es sepultado con honor
Posibles significados son: 1) "nadie lo entierra" o 2) "nadie lo entierra apropiadamente".

tal bebé nace en futilidad
Traducción Alterna: "ese bebé nació para nada"

pasa a la oscuridad
Aquí la palabra "oscuridad" puede referirse al mundo de los muertos o a algo que es difícil de entender. Traducción Alterna: "muere inexplicablemente"

su nombre permanece oculto
Traducción Alterna: "nadie conoce su nombre"

Ecclesiastes 6:5

tiene descanso aunque ese hombre no lo tuvo
Un niño que nació muerto nunca experimentó dificultad, se mantuvo en descanso. Mientras que el hombre que vivió muchos años sin satisfacción carece de descanso.

Aun si un hombre viviera por dos mil años
Esta es una exageración para indicar que no importa cuánto viva una persona si no disfruta las cosas buenas de la vida.

dos mil años
Traducción Alterna: "2,000 años"

pero no aprende a disfrutar las cosas buenas
Este es el punto, que el hombre necesita aprender a disfrutar las cosas buenas que la vida le ofrece.

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Ecclesiastes 6:7

para llenar su boca
Traducción Alterna: "para poner alimento en su boca" o "para comer"

su apetito no se llena
Traducción Alterna: "él no satisface su apetito"

¿qué ventaja tiene la persona sabia sobre el necio?
La sabiduría de una persona sabia no le da derecho a comodidad adicional alguna. Traducción Alterna: "la persona sabia no tiene ventaja alguna sobre la necia".

¿Qué ventaja tiene el hombre pobre aun si él conoce cómo actuar en frente de otra gente?
Traducción Alterna: "El hombre pobre no tiene ventaja alguna, incluso si sabe cómo comportarse frente a otras personas".

Ecclesiastes 6:9

lo que los ojos ven
Una persona puede ver estas cosas porque ella ya las tiene. Traducción Alterna: "lo que una persona tiene"

andar deseando un antojo
Esto se refiere a cosas que una persona desea pero no tiene. Traducción Alterna: "desear lo que no se tiene"

es vapor y un intento de pastorear el viento
Ver cómo se tradujo esto en 1:12.

Lo que sea que haya existido, siempre se le ha dado su nombre
Traducción Alterna: "La gente ya ha dado nombre a todo lo que existe"

cómo es la humanidad ya ha sido conocido
Traducción Alterna: "la gente ya sabe cómo es la humanidad"

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Chapter 7

1 Un buen nombre es mejor que un perfume costoso, y el día de la muerte es mejor que el día del nacimiento. **2** Es mejor ir a una casa de luto, que a una casa de fiesta, porque el luto viene a toda la gente al final de la vida, así que la gente viva debe poner esto en su corazón. **3** La aflicción es mejor que la risa, porque después de la tristeza del rostro viene la alegría del corazón. **4** El corazón del sabio está en la casa de luto, pero el corazón de los tontos está en la casa de la fiesta. **5** Es mejor escuchar el regaño de los sabios, que escuchar la canción de los tontos. **6** Porque como el crujido de las espinas quemándose bajo una olla, así también es la risa de los tontos. Esto, también, es vapor. **7** La extorsión ciertamente hace tonto a un hombre sabio, y un soborno corrompe el corazón. **8** El final de un asunto es mejor que el principio; y la gente paciente de espíritu es mejor que los orgullosos de espíritu. **9** No sean rápidos en enojarse en su espíritu, porque el enojo vive en el corazón de los tontos. **10** No digas: "¿Por qué los días de antes son mejores que estos?" Porque no es por sabiduría que tú haces esta pregunta. **11** La sabiduría es tan buena como las cosas valiosas que heredamos de nuestros antepasados. Provee beneficios para aquellos que ven el sol. **12** Porque la sabiduría provee protección, como el dinero puede proveer protección, pero la venjata del conocimiento es que la sabiduría da vida a quien sea que la tenga. **13** Consideren la obra de Dios: ¿quién puede enderezar lo que sea que Él ha hecho torcido? **14** Cuando los tiempos sean buenos, vivan felizmente en esos tiempos, pero cuando los tiempos sean malos, consideren esto: Dios ha permitido que ambos existan lado a lado. Por esta razón, nadie sabrá nada de lo que viene despues de él. **15** He visto muchas cosas en mis días insignificantes. Hay personas justas que mueren a pesar de su honradez, y hay personas malignas que viven una larga vida a pesar de su maldad. **16** No sean altivos, sabios en sus propios ojos. ¿Por qué habrían de destruirse ustedes mismos? **17** No sean muy malos o tontos. ¿Por qué habrían de morir antes de su tiempo? **18** Es bueno que ustedes se aferren a esta sabiduría, y que no dejen ir la justicia. Porque la persona que teme a Dios alcanzará todas sus deberes. **19** La sabiduría es poderosa en el hombre sabio, más que diez gobernantes en una ciudad. **20** No hay hombre justo en la tierra que haga lo bueno y nunca peque. **21** No escuches cada palabra que es hablada, porque podrías oír a tu siervo maldecirte. **22** De la misma manera, conoce tú mismo que en tu propio corazón tú has maldecido a otros con frecuencia. **23** Todo esto lo he probado con sabiduría. Yo digo: "Seré sabio," pero fue más de lo que yo pude ser. **24** La sabiduría está muy lejos y muy profundo. ¿Quién puede encontrarla? **25** Yo dirigi mi corazón a aprender y a examinar y a buscar la sabiduría y la explicacion de la realidad, y para entender que el mal es estúpido y la tontería es locura. **26** Yo encontré que cualquier mujer cuyo corazón está lleno de trampas y redes, cuyas manos son cadenas, es más amarga que la muerte. Quien sea que complace a Dios escapará de ella, pero el pecador será tomado por ella. **27** "Consideren lo que yo he descubierto," dice el Maestro. "Yo he estado añadiendo un descubrimiento a otro, para encontrar una explicación de la realidad. **28** Esto es lo que todavía estoy buscando, pero yo no la he encontrado. Yo encontré a un hombre justo entre mil, pero no encontré una mujer entre todas ellas. **29** Yo solo he descubierto esto: que Dios creó a la humanidad recta, pero ellos se han alejado, buscando muchas dificultades."

Ecclesiastes 7:1

Un buen nombre
Traducción Alterna: "Una buena reputación"

la gente viva debe poner esto en su corazón
Ellos necesitan considerar qué clase de nombre o reputación ellos tienen y dejarán atrás cuando mueran. Traducción Alterna: "aquellos que están vivos deben pensar seriamente sobre esto".

Ecclesiastes 7:3

tristeza del rostro
Esto se refiere a estar triste. Traducción Alterna: "una experiencia que entristezca a una persona"

alegría del corazón
Aquí la palabra "corazón" se refiere a los pensamientos y emociones de una persona. "Alegría" describe el estado de las emociones de estar contento y tranquilo. Traducción Alterna: "buen pensar"

El corazón del sabio está en la casa de los lamentos
Traducción Alterna: "La gente sabia piensa profundamente sobre la muerte"

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pero el corazón de los tontos está en la casa de los festines
Traducción Alterna: "pero la gente tonta solo piensa sobre su propio disfrute"

la casa de los lamentos... la casa de los festines
Estas frases se refieren a lo que ocurre en estos lugares.

Ecclesiastes 7:5

el regaño de los sabios
Traducción Alterna: "cuando la gente sabia te regaña"

escuchar la canción de los tontos
Traducción Alterna: "escuchar a los tontos cantar"

como el crujido de las espinas quemándose bajo una olla, así también es la risa de los tontos
La "risa de los tontos" es comparada con espinas que se queman, que son ruidosas pero pronto se consumen.

Ecclesiastes 7:7

extorsión
Esto se refiere a forzar a alguien a dar dinero u otros objetos de valor a otro para que esa persona no le cause daño. Esto se considera malo.

hace tonto a un hombre sabio
Posibles significados son: 1) "convierte al hombre sabio en un hombre tonto" o 2) "hace que el consejo del hombre sabio parezca un consejo tonto".

corrompe el corazón
Aquí la palabra "corazón" se refiere a la mente. Traducción Alterna: "arruina la capacidad de una persona para pensar y juzgar correctamente"

Ecclesiastes 7:8

la gente paciente de espíritu es mejor que los orgullosos de espíritu
Aquí la palabra "espíritu" se refiere a la actitud de una persona. Traducción Alterna: "la gente paciente es mejor que la gente orgullosa" o "una actitud paciente es mejor que una actitud orgullosa"

No sean rápidos en enojarse en su espíritu
Traducción Alterna: "No se enojen rápidamente" o "No tengan mal carácter"

el enojo vive en el corazón de los tontos
El enojo se compara a algo que vive dentro de la gente tonta. Traducción Alterna: "la gente tonta está llena de enojo"

Ecclesiastes 7:10

¿Por qué los días de antes son mejores que estos?
La persona hace esta pregunta para protestar sobre el momento presente. Traducción Alterna: "Las cosas eran mejores en el pasado que lo que son ahora"

no es por sabiduría que tú haces esta pregunta
La persona que está haciendo esta declaración no está comparando el presente y el pasado en forma lógica, sino subjetiva. Traducción Alterna: "si tú fueras sabio, tú no harías esta pregunta" o "hacer esta pregunta demuestra que tú no eres sabio"

Ecclesiastes 7:11

aquellos que ven el sol
Traducción Alterna: "aquellos que están vivos"

la venjata del conocimiento es que la sabiduría da vida
Posibles significados son: 1) que el escritor usa las palabras "conocimiento" y "sabiduría" para expresar el mismo significado, o 2) "la ventaja de conocer la sabiduría es que ella da vida".

da vida a quien sea que la tenga
"La" se refiere a la sabiduría. El conocimiento y la sabiduría "dan vida" en diferentes formas. Elegir buenas inversiones, hacer buenos amigos, escoger estilos de vida saludables, vivir en paz con otros son solo algunas formas en que la sabiduría "da vida".

Ecclesiastes 7:13

¿quién puede enderezar lo que sea que Él ha hecho torcido?
Traducción Alterna: "Nadie puede enderezar cualquier cosa que haya hecho torcida".

Ecclesiastes 7:14

Cuando los tiempos sean buenos... cuando los tiempos sean malos
"Cuando ocurren cosas buenas... cuando ocurren cosas malas"

vivan felizmente en esos tiempos
"alégrense por esas cosas buenas"

lado a lado
"al mismo tiempo"

nada de lo que viene detrás de él
Posibles significados son: 1) "cosa alguna que ocurra en el futuro"; o 2) "cosa alguna que ocurra en el mundo después que él muera"; o 3) "cosa alguna de lo que le ocurrirá después que él muera".

Ecclesiastes 7:15

a pesar de su honradez
"aunque ellos sean justos"

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altivos, sabios en sus propios ojos
altivos, sabios en sus propios ojos - Estas dos expresiones significan básicamente lo mismo y se unen para dar énfasis.

No sean altivos
altivos - "No pienses que eres más justo de lo que realmente eres"

sabios en sus propios ojos
Traducción Alterna: "sabios en su propia opinión"

¿Por qué habrían de destruirse ustedes mismos?
El escritor usa esta pregunta para enfatizar que ser altivo destruye a una persona. Traducción Alterna: "No hay razón para destruirte a ti mismo".

Ecclesiastes 7:17

¿Por qué habrían de morir antes de su tiempo?
"No hay razón para que mueran antes de lo que deberían".

se aferren a esta sabiduría
"se comprometan con esta sabiduría"

ustedes... no dejen ir a la justicia
"ustedes no deben dejar de tratar de ser justos" o "ustedes deberían mantenerse tratando de ser justos"

alcanzará todas sus obligaciones
"hará todo lo que Dios espera de él".

Ecclesiastes 7:19

más que diez gobernantes en una ciudad
La sabiduría está siendo comparada a muchos gobernantes de una ciudad. La sabiduría puede hacer a una persona más importante que muchos gobernantes de una ciudad.

haga lo bueno y nunca peque
Traducción Alterna: "haga buenas obras y no peque"

Ecclesiastes 7:21

cada palabra que es hablada
Traducción Alterna: "todo lo que dice la gente"

conoce tú mismo
"Tú mismo sabes". Aquí "tú mismo" se usa para enfatizar que "tú sabes".

en tu propio corazón
Traducción Alterna: "en tus propios pensamientos"

Ecclesiastes 7:23

Todo esto lo he probado
"Todo esto sobre lo que ya he escrito lo he probado"

fue más de lo que yo pude ser
"estaba más allá de mi capacidad para entender"

muy lejos y muy profundo
La sabiduría fue difícil de agarrar. Cuando había entendimiento, era muy limitado. Se requería una comprensión más profunda de la que el autor podía obtener. Traducción Alterna: "difícil de entender"

¿Quién puede encontrarla?
El escritor usa esta pregunta para enfatizar la dificultad en entender la sabiduría. Traducción Alterna: "Nadie puede entenderla".

Yo giré mi corazón
Aquí la palabra "corazón" ser refiere a la mente. Traducción Alterna: "Giré mis pensamientos" o "Determiné"

Ecclesiastes 7:26

cualquier mujer cuyo corazón está lleno de trampas y redes, cuyas manos son cadenas
El escritor dice que la mujer seductora es como trampas que usan los cazadores para cazar animales.

cuyo corazón está lleno de trampas y redes
Aquí la palabra "corazón" se refiere a los pensamientos y emociones. Esta es una mujer que solo está interesada en su propio beneficio. Traducción Alterna: "que quiere atrapar a alguien"

trampas y redes
Estas dos palabras se refieren a formas en que la gente atrapa animales. Ella continuamente piensa en formas de atrapar hombres para que tengan que darle cosas.

cuyas manos son cadenas
Aquí la palabra "manos" se refiere a poder y control. Traducción Alterna: "de quien nadie puede escapar"

el pecador será tomado por ella
Traducción Alterna: "ella capturará al pecador"

Ecclesiastes 7:27

añadiendo un descubrimiento a otro
Traducción Alterna: "descubriendo una cosa tras otra"

para encontrar una explicación de la realidad
Traducción Alterna: "para ser capaz de explicar la vida"

un hombre justo entre mil
Solo un hombre justo fue encontrado en un grupo de 1,000 hombres. Traducción Alterna: "1 hombre justo entre 1,000"

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una mujer entre todos esos
No se encontró mujer justa alguna en un grupo de 1,000 mujeres.

Ecclesiastes 7:29

pero ellos se han alejado, buscando muchas dificultades
Posibles significados son: 1) "ellos han hecho muchos planes pecaminosos"; o 2) "ellos han hecho difíciles sus propias vidas".

ellos se han alejado
Aquí la palabra "ellos" se refiere a "la humanidad".

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Chapter 8

1 ¿Quién es un hombre sabio? ¿Quién sabe qué significan los eventos en la vida? La sabiduría en un hombre hace que su rostro brille, y la dureza de su rostro es cambiada. **2** Yo te aconsejo que obedezcas el mandato del rey por el juramento de Dios a protejerlo. **3** No te apresures a irte de su presencia, y no te levantes en apoyo de algo erróneo, pues el rey hace todo lo que desea. **4** La palabra del rey gobierna, así que, ¿quién le dirá: "Qué estás haciendo?" **5** Quien sea que guarde los mandamientos del rey, evita el daño. El corazón de un hombre sabio, reconoce el curso apropiado y el tiempo de acción. **6** Pues para cada asunto hay una respuesta correcta y un tiempo para responder, porque los problemas del hombre son grandes. **7** Nadie sabe que vendra despues. ¿Quién puede decirle qué viene? **8** Nadie gobierna su aliento, como para detener el aliento, y nadie tiene poder sobre el día de su muerte. Nadie es despedido del ejército durante una batalla, y la maldad no rescatará a aquellos que son sus esclavos. **9** Yo me he dado cuenta de todo esto. Yo he aplicado mi corazón a toda clase de trabajo que se hace debajo del sol. Hay un tiempo cuando una persona oprime a otra hasta que la lastima. **10** Así que, vi a los malvados enterrados públicamente. Eran tomados del área santa y enterrados, y fueron alabados por gente en la ciudad donde habían hecho sus obras malvadas. Esto también es inutilidad. **11** Cuando una sentencia en contra de un crimen malvado no es ejecutada rápidamente, esto seduce a los corazones de los humanos a hacer el mal. **12** Aún si un pecador hace el mal cien veces y aún vive por un largo tiempo, aún sé que le irá bien a aquellos que respetan a Dios, quienes honran Su presencia con ellos. **13** Pero no le irá bien a un hombre malvado; su vida no será prolongada. Sus días son como una sombra fugaz porque no honra a Dios. **14** Hay otro vapor inútil, otra cosa más que se hace en la tierra. Cosas le pasan a las personas justas como le pasan a las personas malvadas, y cosas le pasan a las personas malvadas como le pasan a las personas justas. Yo digo que esto también es vapor inútil. **15** Así que, yo recomiendo la felicidad, porque un hombre no tiene mejor cosa debajo del sol que comer y beber y ser feliz. Es la felicidad lo que le acompañará en su obra todos los días de su vida que Dios le ha dado debajo del sol. **16** Cuando yo apliqué mi corazón para conocer sabiduría y para entender el trabajo que es hecho en la tierra, trabajo a menudo hecho sin sueño para los ojos de noche o de día, **17** entonces yo consideré todas las obras de Dios, y que el hombre no puede entender el trabajo que es hecho debajo del sol. No importa cuánto un hombre trabaje para encontrar la respuesta, no la encontrará. Aunque un hombre sabio pudiera creer que sabe, él realmente no sabe.

Ecclesiastes 8:1

¿Quién es un hombre sabio? ¿Quién sabe qué significan los eventos en la vida?
El escritor formula estas preguntas como guías, para proveer la respuesta en lo que dice después.

causa que su rostro brille
Esto significa que la cara de la persona mostrará que ella tiene sabiduría. Traducción Alterna: "se deja ver en su rostro"

la dureza de su rostro
Traducción Alterna: "su áspera apariencia"

Ecclesiastes 8:2

el juramento de Dios a protejerlo
"el juramento que tú hiciste ante Dios de protegerlo"

No te apresures a irte de su presencia
Posibles significados son: 1) No tengas prisa de dejar físicamente su presencia; ó 2) Manténte fiel al rey, no te apresures a abandonarlo por otro.

La palabra del rey gobierna
Traducción Alterna: "Lo que dice el rey es la ley"

quién le dirá a él
Traducción Alterna: "nadie puede decirle a él"

¿Qué estás haciendo?
Traducción Alterna: "Tú no deberías estar haciendo lo que estás haciendo".

Ecclesiastes 8:5

El corazón de un hombre sabio, reconoce
El "corazón" se refiere a los pensamientos. Traducción Alterna: "Un hombre sabio reconoce"

¿Quién puede decirle lo que viene?
Esta pregunta enfatiza que nadie sabe lo que ocurrirá en el futuro. Traducción Alterna: "Nadie puede decirle lo que está por venir".

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Ecclesiastes 8:8

Nadie gobierna su aliento, como para detener el aliento, y nadie tiene poder sobre el día de su muerte
Así como nadie tiene la capacidad de dejar de respirar, nadie puede continuar viviendo cuando es tiempo de morir.

la maldad no rescatará a aquellos que son sus esclavos
El escritor habla sobre la maldad como si ésta fuera un amo que tuviera esclavos.

aplicado mi corazón
Vea cómo tradujo esto en 1:16.

toda clase de trabajo que se hace
Traducción Alterna: "cada clase de trabajo que la gente hace"

Ecclesiastes 8:10

los malvados enterrados públicamente
A la gente mala que moría se les daba entierros honorables. Estaba implicado que sus cuerpos debieron haber sido arrojados al montón de desechos de la ciudad o algo similar. Traducción Alterna: "la gente enterró públicamente a los malvados"

eran tomados del área santa y enterrados, y fueron alabados por gente
Traducción Alterna: "La gente los sacó de la región santa y los enterró y los alabó"

Cuando una sentencia en contra de un crimen malvado no es ejecutada rápidamente
Traducción Alterna: "Cuando la gente en autoridad no ejecuta rápidamente una sentencia contra un crimen de maldad"

seduce a los corazones de los humanos
Aquí la palabra "corazón" se refiere a la voluntad. Traducción Alterna: "tienta a los seres humanos"

Ecclesiastes 8:12

cien veces
Traducción Alterna: "100 veces"

le irá bien a aquellos que respetan a Dios
Traducción Alterna: "les irá bien en la vida a los que respetan a Dios"

que respetan a Dios, quienes honran Su presencia
Estas dos frases significan básicamente lo mismo y se unen para dar énfasis.

su vida no será prolongada
Traducción Alterna: "Dios no le prolongará la vida"

Sus días son como una sombra fugaz
Posibles significados son: 1) el escritor compara la extensión de la vida de la persona malvada con una sombra que pasa rápidamente; ó 2) la calidad o disfrute de la vida es fugaz para una persona malvada, no hay sustancia en su vida.

Ecclesiastes 8:14

vapor inútil
"sin sentido" o "inutilidad". Cosas que ocurren, pero no deberían. Tales como cosas buenas ocurriendo a gente malvada y cosas malas ocurriendo a gente buena.

otra cosa más que se hace en la tierra
Traducción Alterna: "algo más que la gente hace en la tierra"

todos los días de su vida que Dios le ha dado
Traducción Alterna: "durante tanto tiempo como Dios le permita vivir"

Ecclesiastes 8:16

apliqué mi corazón
aplicar la mente y el entendimiento a descifrar algo. Vea cómo tradujo esto en 1:16.

el trabajo que es hecho en la tierra
Traducción Alterna: "el trabajo que la gente hace en la tierra"

sin sueño para los ojos
Traducción Alterna: "sin dormir"

el trabajo que es hecho debajo del sol
Posibles significados son: 1) "el trabajo que Dios hace debajo del sol"; ó 2) "el trabajo que Dios le permite a la gente hacer debajo del sol".

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Chapter 9

1 Pues yo pensaba todas estas cosas en mi mente para poder entender sobre las personas justas y sabias y sus obras. Todas ellas están en las manos de Dios. Nadie sabe si el amor o el odio van a llegar a alguien. **2** Todos tienen el mismo destino. El mismo destino le espera a las personas justas y las malvadas, los buenos, los limpios y los impuros, y el que sacrifica y el que no sacrifica. Así como morirán las personas buenas, así también el pecador. Así como morirá la persona que jura, así también el hombre que teme hacer un juramento. **3** Hay un mal destino para todo lo que se hace debajo del sol, un destino para todos. Los corazones de los seres humanos están llenos de maldad, y la locura está en sus corazones mientras viven. Así que, después de eso van a los muertos. **4** Para cualquiera que está unido a todos los vivos, hay esperanza, así como un perro vivo es mejor que un león muerto. **5** Porque las personas vivas saben que van a morir, pero los muertos no saben nada. Ya no tienen ninguna recompensa porque su memoria es olvidada. **6** Su amor, odio y envidia se han desvanecido hace mucho tiempo. nunca volverán a tener un lugar en nada hecho bajo el sol. **7** Sigue tu camino, come tu pan con alegría, y bebe tu vino con un corazón alegre, pues Dios aprueba la celebración de buenas obras. **8** Deja que tus ropas siempre sean blancas y tu cabeza ungida con aceite. **9** Vive felizmente con la esposa a quien amas todos los días de tu vida de inutilidad, los días que Dios te ha dado debajo del sol durante tus días de inutilidad. Esa es tu recompensa en la vida por tu trabajo debajo del sol. **10** Lo que sea que tu mano encuentre para hacer, trabaja en ello con tu fuerza, porque no hay trabajo o explicación o conocimento o sabiduría en el Seol, a donde tú vas. **11** Yo he visto algunas cosas interesantes debajo del sol: La carrera no le pertenece a las personas rápidas. La batalla no le pertenece a las personas fuertes. El pan no le pertenece a las personas sabias. Las riquezas no le pertenecen a las personas de entendimiento. El favor no le pertenece a las personas de conocimiento. Por el contrario, el tiempo y la suerte les afecta a todos. **12** Pues nadie sabe su tiempo de morir, igual que los peces atrapados en una red de muerte, o como las aves atrapadas en una trampa. Como animales, los seres humanos están encarcelados en tiempos malos que repentinamente caen sobre ellos. **13** Yo también he visto la sabiduría debajo del sol de una manera que me pareció grandiosa. **14** Había una ciudad pequeña con sólo unos pocos hombres en ella, y un gran rey fue contra ella y la sitió y construyó grandes rampas contra ella. **15** Ahora, en la ciudad fue encontrado un hombre sabio pobre, quien, por su sabiduría salvó la ciudad. Pero luego, nadie recordó a ese mismo hombre pobre. **16** Así que, yo concluí: "La sabiduría es mejor que la fuerza, pero la sabiduría del hombre pobre es despreciada, y sus palabras no son escuchadas." **17** Las palabras de las personas sabias habladas suavemente son escuchadas mejor que los gritos de cualquier gobernante entre tontos. **18** La sabiduría es mejor que armas de guerra, pero un pecador puede arruinar mucho bien.

Ecclesiastes 9:1

yo pensaba todas estas cosas en mi mente
Traducción Alterna: "Yo pensé profundamente sobre todo esto"

Todas ellas están en las manos de Dios
Aquí la palabra "ellas"se refiere a "las personas justas y sabias" como también "sus obras".

en las manos de Dios
Aquí la palabra "manos" se refiere a poder y autoridad. Traducción Alterna:"bajo el control de Dios" (Ver:

Ecclesiastes 9:2

personas justas y las malvadas

los límpios y los impuros

el que sacrifica y el que no sacrifica.

las personas buenas... así también el pecador

la persona que jura ... así también el hombre que teme hacer un juramento

Ecclesiastes 9:3

todo lo que se hace
Traduccion Alterna: "todo lo que la gente hace"

un destino
Aquí la palabra "destino"se refiere a muerte.

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Los corazones de los seres humanos están llenos de maldad, y la locura está en sus corazones
Aquí la palabra "corazones" se refiere a pensamientos y emociones. Traducción Alterna: "Los seres humanos están llenos de maldad, y sus pensamientos son locura"

ellos van a los muertos
Traducción Alterna: "ellos van al lugar de los muertos" o "ellos mueren".

Ecclesiastes 9:4

su memoria es olvidada
Traducción Alterna: "las personas los olvidan"

Ecclesiastes 9:6

cualquier cosa debajo del sol
Traducción Alterna: "cualquier cosa que la gente hace debajo del sol"

come tu pan con alegría y toma tu vino con corazón alegre
Estas dos frases comparten significados similares y enfatizan la importancia de disfrutar las actividades básicas de la vida.

come tu pan con alegría
Traducción Alterna: "disfruta tu comida"

toma tu vino con un corazón alegre
Aquí la palabra "corazón" se refiere a las emociones. Traducción Alterna: "toma tu vino alegremente"

Deja que tus ropas siempre sean blancas y tu cabeza ungida con aceite.
Vestir ropa blanca y ungir la cabeza de uno con aceite eran ambos señales de alegría y celebración.

tu cabeza ungida con aceite
Traducción Alterna: "unge tu cabeza con aceite"

Ecclesiastes 9:9

Vive felizmente con la esposa a quien tú amas
Uno debe amar la esposa que tiene. Traducción Alterna: "Como tienes una esposa a quien amas, vive felizmente con ella"

Lo que sea que tu mano encuentre hacer
Traducción Alterna: "Cualquier cosa que tu seas capaz de hacer"

no hay trabajo o explicación o conocimento o sabiduría
Traducción Alterna: "los muertos no trabajan o explican o conocen o tienen sabiduría"

Ecclesiastes 9:11

el tiempo y la suerte afecta a todos
"lo que ocurre y cuando ocurre les afecta a todos"

afecta a todos
Aquí las palabras "todos ellos" se refiere a carrera, batalla, pan, riquezas y favor.

como peces... como aves... Como animales, seres humanos
La muerte atrapa a los seres humanos cuando ellos no la esperan, como las personas atrapan animales cuando ellos no lo esperan.

en tiempos malévolos que repentinamente caen sobre ellos
Posibles significados son 1) "en malas circunstancias que repentinamente les ocurre" 2) "por muerte que repentinamente les sobreviene."

Ecclesiastes 9:13

en la ciudad fue encontrado un hombre sabio, pobre
Traducción Alterna: "en la ciudad, la gente encontró un hombre sabio pobre" o "un hombre sabio pobre vivivía en la ciudad"

Ecclesiastes 9:16

la sabiduría del hombre pobre es despreciada
Como el hombre era pobre, la gente no apreciaba su sabiduría, ni lo honraba por su sabiduría. Traducción Alterna: "la gente despreciaba la sabiduría del hombre pobre"

sus palabras no son escuchadas
La gente dejó de escucharlo. Traducción Alterna: "ellos no escuchaban lo que él decía" o "ellos no tomaban su consejo"

Ecclesiastes 9:17

son escuchadas mejor
Traducción Alterna: "son entendidas mejor"

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Chapter 10

1 Así como las moscas muertas causan que el perfume apeste, así mismo una pequeña tontería puede dominar la sabiduría y el honor. **2** El corazón de una persona sabia se inclina a la derecha, pero el corazón de una persona tonta se inclina a la izquierda. **3** Cuando una persona tonta camina por una ruta, su pensamiento es deficiente, probándole a todas las personas que él es un tonto. **4** Si las emociones de un gobernante se levantan en contra tuya, no dejes tu trabajo. La calma puede tranquilizar una gran furia. **5** Hay un mal que yo he visto debajo del sol, un tipo de error que proviene de un gobernante: **6** a los tontos les son dadas posiciones de liderazgo, mientras que a los hombres exitosos les son dadas posiciones bajas. **7** Yo he visto esclavos montados a caballo, y hombres exitosos caminando como esclavos sobre la tierra. **8** Cualquiera que excave un hoyo puede caer en él, y cuando sea que alguien derrumbe un muro, una serpiente lo puede morder. **9** Quien sea que corte piedras puede ser herido por ellas, y el hombre que corte madera está en peligro por ella. **10** Si una espada de hierro está sin afilar, y un hombre no la afila, entonces debe usar más fuerza, pero la sabiduría provee una ventaja para el éxito. **11** Si una serpiente muerde antes de ser encantada, entonces no hay ventaja para el encantador. **12** Las palabras de la boca de un hombre sabio son corteces, pero los labios de un tonto se lo tragan a él mismo. **13** Mientras las palabras comienzan a fluir de la boca de un tonto, la estupidez sale y al final su boca fluye con locura malvada. **14** Un tonto multiplica las palabras, pero nadie sabe lo que viene. ¿Quién sabe lo que viene después? **15** El trabajo duro de los tontos los cansa, de manera que ni tan siquiera saben el camino al pueblo. **16** ¡Ay de ti, tierra, si tu rey es un muchacho, y si tus líderes comienzan a festejar en la mañana! **17** ¡Pero bendita eres tú, tierra, si tu rey es el hijo de nobles, y si tus líderes comen en el tiempo correcto, para fortaleza y no para emborracharse! **18** Por causa de la pereza el techo se hunde, y por causa de las manos ociosas la casa gotea. **19** Las personas preparan comida para reírse, el vino trae disfrute a la vida, y el dinero provee para toda necesidad. **20** No maldigas al rey, ni tan siquiera en tu mente, y no maldigas a las personas ricas en tu habitación. Porque un pájaro del cielo puede cargar tus palabras; lo que sea que tenga alas puede esparcir el asunto.

Ecclesiastes 10:1

como las moscas muertas ... así mismo una pequeña tontería
Asi como las moscas muertas causan que el perfume apeste, asimismo la tonteria

El corazón de una persona sabia ... el corazón de una persona tonta
Aqui la palabra "corazón" se refiere a la mente o deseo. Traducción Alterna: "La forma en que una persona sabia piensa ... la forma en que una persona tonta piensa"

se inclina a la derecha ...se inclina a la izquierda
Aqui la palabra "derecha" e "izquierda" se refiere a lo que es correcto o incorrecto. Traducción Alterna:" tiende a hacer lo que es correcto ... tiende a hacer lo que es incorrecto"

su pensamiento es deficiente
Traducción Alterna:"el es estúpido"

Ecclesiastes 10:4

Si las emociones de un gobernante se levantan en contra tuya
Traducción Alterna:" Si un gobernante se enoja contigo"

Ecclesiastes 10:5

a los tontos les son dadas posiciones de liderazgo
:"Los gobernantes dan posiciones de liderazgo a los tontos"

a los hombres exitosos les son dadas posiciones bajas.
Traducción Alterna:" Le dan bajas posiciones a los hombres exitosos"

Ecclesiastes 10:8

Información General:
El trabajo no es sin riesgos.

puede ser herido por ellas
Traducción Alterna:"esas piedras lo pueden lastimar a él"

Ecclesiastes 10:10

Información General:
Algunos proverbios

la sabiduria provee una ventaja para el éxito
Una persona sabia ha afilado su espada y no tendrá que trabajar muy fuerte.

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antes de ser encantada
Traducción Alterna:" antes de que el encantador de serpiente, la encante"

Ecclesiastes 10:12

Información General:
Los proverbios continuan.

Las palabras de la boca de un hombre sabio son clementes
Traducción Alterna:"Las cosas que dice un hombre sabio son clementes"

los labios de un tonto se lo tragan a él mismo
Aqui la palabra " tragar" tiene el sentido de destruir. Traducción Alterna:" Las cosas que un tonto dice lo destruyen a él"

Ecclesiastes 10:13

Mientras las palabras comienzan a fluir de la boca de un tonto
Traducción Alterna:" Mientras el tonto comienza a hablar"

al final su boca fluye con locura malvada
Traducción Alterna:" Cuando él termina de hablar, él habla locura malvada"

Un tonto multiplica las palabras
Traducción Alterna: "Un tonto sigue hablando"

nadie sabe lo que viene
Ver como tradujiste esto en 8:5.

¿Quién sabe lo que viene después de él?
El escritor hace esta pregunta para enfatizar que nadie sabe lo que lo que ocurrirá en el futuro. Traducción Alterna:" Nadie sabe lo que vendrá después de el."

Ecclesiastes 10:15

los cansa
"causa que ellos se sientan cansados"

de manera que ellos ni tan siquiera saben el camino al pueblo
Posibles significados son 1) que la persona tonta se cansa de trabajar fuertemente que él no sabe como encontrar su camino para ningun sitio, o 2) que la persona tonta se cansa de trabajar fuertemente porque él no sabe como llegar a su casa.

Ecclesiastes 10:16

¡Ay de ti, tierra ... ¡Pero bendita eres tú, tierra
En estos versos, el escritor esta hablando a la nación como si fuera una persona.

si tu rey es un muchacho joven
Esto significa que el rey es sin experiencia o inmaduro. Algunas versiones modernas, sin embargo, interpretan la palabra del Hebreo como "un siervo."

comienzan a festejar en la mañana
Esto implica que los líderes estan mas preocupados con pasar un buen tiempo que en dirigir la nación.

rey es el hijo de nobles
Esto implica que el hijo ha sido entrenado por sus ancianos en las costumbres de ser un buen rey.

Ecclesiastes 10:18

Por causa de la vagancia el techo se hunde
La persona vaga no le da el mantenimiento regular de la casa.

por causa de las manos ociosas
Traducción Alterna: "por la persona ociosa"

personas preparan comida para reírse
Traducción Alterna: "La gente prepara comida para asi reirse"

el vino trae disfrute a la vida
Traducción Alterna: "el vino ayuda a la gente a disfrutar de la vida"

el dinero provee para toda necesidad
Posibles significados son 1) "el dinero provee para cada necesidad" o 2) "el dinero provee para ambos comida y vino."

Ecclesiastes 10:20

ni tan siquiera en tu mente
" ni tan siquiera en tus pensamientos"

personas ricas en tu habitación
" personas ricas cuando estas en tu cuarto." Esto significa que no debes maldecir a las personas ricas aun cuando estes en un lugar privado donde nadie te puede oir.

Porque un pájaro del cielo ... puede cargar tus palabras
Estas dos líneas significan básicamente lo mismo y son combinadas con el énfasis. El escritor usa la metáfora de un pájaro para decir que las personas van a encontrar lo que dijiste, de una forma u otra.

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Chapter 11

1 Envía tu pan sobre las aguas, pues lo encontrarás otra vez después de muchos días. **2** Compártelo con siete, aún ocho personas, porque tú no sabes qué desastres vendrán sobre la tierra. **3** Si las nubes están llenas de lluvia, se vacían a sí mismas sobre la tierra, y si un árbol cae hacia el sur o hacia el norte, hacia dondequiera el árbol caiga, allí permanecerá. **4** Cualquiera que observe el viento puede no sembrar, y cualquiera que observe las nubes puede que no coseche. **5** Así como tú no conoces el camino del viento, ni cómo los huesos de un bebé crecen en el vientre preñado, así tampoco puedes comprender la obra de Dios, quien creó todo. **6** En la mañana siembra tu semilla; hasta el atardecer, trabaja con tus manos según necesites, porque tú no conoces cuál prosperará, sea de mañana o de atardecer, o esto o aquello, o si ambos serán buenos por igual. **7** Ciertamente la luz es agradable, y es una cosa placentera para los ojos ver el sol. **8** Si alguien vive muchos años, déjale ser feliz en todos ellos, pero déjale pensar acerca de los días de oscuridad que vienen, porque serán muchos. Todo lo que viene es vapor desapareciendo. **9** Alégrate, hombre jóven, en tu juventud, y deja que tu corazón esté gozoso en los días de tu juventud. Persigue los buenos deseos de tu corazón, y cualquier cosa que esté a la vista de tus ojos. Sin embargo, conoce que Dios te traerá a juicio por todas estas cosas. **10** Aleja el enojo de tu corazón, e ignora cualquier dolor en tu cuerpo, porque la juventud y su fuerza son vapor.

Ecclesiastes 11:1

Envía tu pan sobre las aguas, pues lo encontrarás otra vez después de muchos días
Posibles significados son: 1) que una persona debe sr generosa con sus posesiones y entonces recibirá generosamente de otros , o 2) que una persona debe invertir sus recursos en el extranjero y se beneficiará de ello.

Compártelo con siete, aún ocho personas
Posibles significados son: 1) para compartir tus posesiones con muchas personas, o 2) para invertir tus recursos en múltiples lugares.

siete, aún ocho
Traducción Alterna: "7, aún 8" o "múltiple"

qué desastres vendrán sobre la tierra
Aquí la frase "sobre la tierra" significa "en el mundo" o "en la sociedad".

se vacían a sí mismas sobre la tierra
Aquí la frase "sobre la tierra" significa "en el suelo".

hacia el sur o hacia el norte
Traducción Alterna: "en cualquier dirección"

Ecclesiastes 11:4

Cualquiera que observe el viento puede no sembrar
Posibles significados son: 1) "Cualquier granjero que le preste atención al viento, no va a siembrar cuando el viento esté en dirección contraria" o 2) "Cualquier granjero que preste demasiada atención al viento nunca sembrará".

cualquiera que observe las nubes puede que no coseche
Posibles significados son: 1) "Cualquier granjero que le preste atención a las nubes no cocechará cuando esté a por llover" o 2) "Cualquier granjero que le preste demasiada atdención a las nubes nunca cocechará".

cómo los huesos de un bebé crecen
Posibles significados: 1) "como un bebé crece"

Ecclesiastes 11:6

trabaja con tus manos
Traducción Alterna: "sigue trabajando"

sea de mañana o de atardecer, o esto o aquello
Estas dos frases básicamente significan lo mismo y enfatizar que el trabajo de la persona puede prosperar, no importa en el tiempo que él lo hizo. Traducción Alterna: "ya sea la semilla que tu plantaste en la mañana o la semilla que tu plantaste en la noche".

luz es dulce
Aquí la palabra "luz" se refiere a poder ser capáz de ver el sol y por lo lo tanto, estar vivo. Traducción Alterna: "poder ser capáz de ver el sol, es dulce" o "estar vivo es dulce".

para los ojos ver el sol
Esta frase básicamente significa lo mismo que la frase anterior. Traducción Alterna: "para una persona ver el sol" o "estar vivo". "Vea: y

felíz en todos ellos
Aquí la palabra "ellos" se refiere a los años que una persona está viva.

los días de oscuridad que vienen
Aquí la palabra "oscuridad" se refiere a muerte. Traducción Alterna: "cuántos días estará muerto".

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porque serán muchos
Aquí la palabra "ellos" se refiere a "días de oscuridad". Traducción Alterna: "porque él estará muerto por más días de lo que él está vivo" o "porque él estará muerto para siempre".

Todo lo que viene
Posibles significados son: 1) "Todo lo que pasa después de muerto" o "Todo lo que pasa en el futuro".

Ecclesiastes 11:9

Alégrate, hombre jóven, en tu juventud, y deja que tu corazón esté gozoso en los días de tu juventud
Estas dos frases básicamente significan lo mismo y son combinadas para dar enfasis.

deja que tu corazón esté gozoso
Aquí la palabra "corazón" se refiere a las emociones. Traducción Alterna: "sé alegre"

Persigue los buenos deseos de tu corazón
Aquí la palabra "corazón" puede referirse a la mente o emociones. Traducción Alterna: "Persigue las cosas buenas que tú deseas" o "Persigue las cosas buenas que tú haz determinado seguir"

cualquier cosa que esté a la vista de tus ojos
Traducción Alterna: "cualquier cosa que tú veas que desees" o "cualquier cosa que veas para ser mejor"

Dios te traerá a juicio por todas estas cosas
Traducción Alterna: "Dios te hará dar cuentapor todas tus acciones"

Aleja el enojo de tu corazón
Traducción Alterna: "Reusarse a estar enojado"

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Chapter 12

1 También recuerda a tu Creador en los días de tu juventud, antes de que los días de dificultad lleguen y antes de que los años lleguen cuando tú digas: "No tengo ningún placer en ellos;" **2** haz esto antes de que la luz del sol y la luna y las estrellas se oscurezca y nubes oscuras regresen después de la lluvia. **3** Ese será el tiempo cuando la guarda del palacio tiemble, y los hombres fuertes se joroben, y las mujeres dejen de moler porque son pocas, y aquellos que miran por las ventanas ya no vean claramente. **4** Ese será el tiempo cuando las puertas se cierren en la calle, y el sonido de las tiendas de moler se detiene, cuando los hombres son sorprendidos por la voz de un ave, y el cantar de las voces de las niñas se desvanece. **5** Ese será el tiempo cuando los hombres le tendrán miedo a las alturas y a los peligros en el camino, y cuando el árbol de almendra florecerá, y cuando las langostas se arrastrarán, y cuando los deseos naturales fallarán. Entonces el hombre va a su hogar eterno y los dolientes bajan por las calles. **6** Recuerda a tu Creador antes de que se corte el cordón de plata, o el envase dorado sea aplastado, o la jarra sea quebrada en el arroyo, o la rueda del molino sea rota en el pozo, **7** antes de que el polvo regrese a la tierra de donde vino, y el espíritu regrese a Dios que lo dio. **8** "Una neblina de vapor," dice el Maestro, "todo es vapor que se desvanece." **9** El Maestro era sabio y le enseñó conocimiento a la gente. Él estudió y comtempló y ordenó muchos proverbios. **10** El Maestro buscó escribir usando palabras vivas de verdad, y rectas. **11** Las palabras de las personas sabias son como aguijones. Como clavos metidos profundamente son las palabras de los maestros en el conjunto de sus proverbios, que son enseñados por un pastor. **12** Hijo mío, sé consciente de algo más: el hacer muchos libros, lo que no tiene fin, y el mucho estudio traen fatiga al cuerpo. **13** La conclusión del asunto luego de que todo haya sido escuchado, es que debes temer a Dios y guardar sus mandamientos, porque esto es el deber de la humanidad. **14** Pues Dios traerá toda obra a juicio, junto a toda cosa escondida, sea buena o mala.

Ecclesiastes 12:1

"No tengo ningún placer en ellos;"
Aquí la palabra "ellos" se refiere a los años.

Ecclesiastes 12:3

Información general
El escritor describe una casa donde varias actividades han sesado. Eso aparenta ser una metáfora para el cuerpo humano como cuando este se vuelve viejo.

Ecclesiastes 12:4

Información general:
El escritor continúa con la metáfora.

las puertas se cierren en la calle
Traducción Alterna: "pueblo cierren las puertas que dan a la calle"

cuando los hombres son sorprendidos por la voz de un ave
Traducción Alterna: "cuando la voz de un ave sorprende a los hombres"

Ecclesiastes 12:5

Información general:
El escritor continúa con la metafora.

cuando los deseos naturales fallarán
Traducción Alterna: "cuando la gente no desee hacer más lo que antes hacían naturalmente"

cuando el árbol de almendra florecerá
El "árbol de almendra" es un árbol que florece en el invierno con flores blancas.

Entonces el hombre va a su hogar eterno
Esto se refiere a la muerte.

los dolientes bajan por las calles
Posibles significados son: 1) que los dolientes bajan por las calles para asistir al funeral o 2) que los dolientes bajan por las calles a la casa de la persona que está por morir.

Ecclesiastes 12:6

antes de que se corte el cordón de plata... o la rueda del molino sea rota en el pozo
El escritor compara la muerte con varios objetos rotos. La muerte romperá el cuerpo así de repente como las personas accidentalmente rompen estos objetos mientras ellos los utilicen.

se corte el cordón de plata
"alguien corte el cordón de plata"

el envase dorado sea aplastado
"alguien aplaste el envase dorado"

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la jarra sea quebrada
"alguien quiebre la jarra"

la rueda del molino sea rota
"alguien rompa la rueda de molino"

el polvo regrese a la tierra
Aquí la palabra "polvo" se refiere al cuerpo humano que se ha descompuesto.

Ecclesiastes 12:8

"todo es vapor que se desvanece."
"todo dura solo un corto tiempo, así como el vapor que se desaparece."

comtempló y ordenó
"pensó mucho sobre esto y organizó" o "pensó mucho sobre esto y escribió."

Ecclesiastes 12:10

Las palabras de las personas sabias... que son enseñados por un pastor.
El escritor compara al maestro que utiliza sus palabras para instruir al pueblo hacia el pastor quien utiliza sus herramientas para dirigir su manada.

Las palabras de las personas sabias son como aguijones.
"las personas sabias nos alientan a actuar, como una vara afilada para alentar a un animal a moverse."

las palabras de los maestros en el conjunto de sus proverbios,
"las palabras de aquellos que son expertos en la colección de proverbios."

que son enseñados por un pastor
"a los que un pastor les enseña"

Ecclesiastes 12:12

el hacer muchos libros, lo que no tiene fin
"la gente nunca se detendrá de hacer muchos libros"

traen fatiga al cuerpo
"hace que la persona se canse"

Ecclesiastes 12:13

La conclusión del asunto
"el final del asunto"

luego de que todo haya sido escuchado
Traducción Alterna: "luego de que tú hayas escuchado todo"

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Book: Song of Solomon

Song of Solomon

Chapter 1

1 El Cantar de los Cantares, que Salomón escribió. La joven mujer hablando a su amado. **2** ¡Oh, si el me besara con sus besos de su boca, porque su amor es mejor que el vino! **3** Tus aceites de unción tienen una fragancia deleitosa; tu nombre es como un perfume que fluye, así las jóvenes mujeres te aman. **4** Llévame contigo y correremos. La mujer hablándo a sí misma: el rey me ha traído a sus habitaciones. La mujer hablando a su amado: yo me alegro y me regocijo por ti; déjame celebrar tu amor; es mejor que el vino. Es natural que otras mujeres te adoren. La mujer hablando a la otra mujer. **5** Soy morena pero hermosa, ustedes hijas de los hombres de Jerusalén, morena como las tiendas de Cedar, hermosa como las cortinas de Salomón. **6** No me mires fijamente porque mi piel es oscura, porque el sol me ha quemado. Los hijos de mi madre se enojaron conmigo; me hicieron la cuidadora de los viñedos, pero mi propio viñedo no cuidé. La mujer hablando a su amado. **7** Dime, tú a quien yo amo: ¿Dónde das de comer a tu rebaño? ¿Dónde haces descansar a tu rebaño al mediodía? ¿Porqué debería ser yo como alguien que vaga junto al rebaño de tus compañeros? Su amado le contesta: **8** Si no lo sabes, la más bella entre las mujeres, sigue las huellas de mi rebaño y pastorea tus cabritos cerca de las tiendas de los pastores. **9** Yo te comparo, mi amada, a una yegüa entre los caballos de los carros de Faraón. **10** Tus mejillas son hermosas con adornos, tu cuello con collares de joyas. **11** Yo haré para tí adornos de oro con cuentas de plata. La mujer hablando a sí misma. **12** Mientras el rey se recostaba en su cojín, mi nardo emitía su fragancia. **13** Mi amado es para mí como un saquito de mirra que pasa la noche descansando entre mis pechos. **14** Mi amado es para mí como un racimo de flores de alheña en los viñedos de En Gadi. El amado hablándole a ella. **15** En realidad, tu eres hermosa, mi amada; en realidad, tu eres hermosa; tus ojos son como palomas. La amada hablando a su amado. **16** En realidad, tu eres hermoso, mi amado, que bien parecido. Las abundantes plantas sirven como nuestro lecho. **17** Las vigas de nuestra casa son las ramas de los árboles de cedro y nuestro techo son ramas de ciprés.

Song of Solomon 1:1

Información general
Ver: y

Información general
La parte uno del libro empieza en 1:2

Cantar de los Cantares
"El mejor cantar" o "El cantar más excelente"

que es de Salomón
"El cual es acerca de Salomón" o "el cual compuso Salomón"

Tus aceites de unción
Los aceites que se pasan por el cuerpo.

Tienen una fragancia deleitosa
Huelen delicioso

Tu nombre es como un perfume que fluye
La mujer se da cuenta de que su amante tiene una buena reputación. Traducción alterna: "Tu nombre es tan maravilloso como el aroma del perfume que alguien derramó"

Llévame contigo
"Tráeme contigo". La palabra "contigo" se refiere al amante.

Correremos
Se refiere a la mujer con su amante.

"por ti"
"gracias a ti"

Déjame celebrar
"Déjame alabar/festejar"

Es natural que otras mujeres te adoren
"Todos los que te aman están en lo correcto"

Song of Solomon 1:5

Soy morena pero hermosa
Mi piel es oscura, pero aun así soy hermosa

morena como las tiendas de Cedar
Las tribus nómades de Cedar usaban cuero de cabras oscuras para construir sus tiendas. La mujer compara su piel con estas tiendas.

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hermosa como las cortinas de Salomón
Ella compara su piel con las hermosas cortinas que Salomón fabricaba para su palacio o para el templo.

Los hijos de mi madre
"Mis medios hermanos". Estos hermanos probablemente tenían la misma madre que la mujer pero no el mismo padre.

cuidadora de los viñedos
La persona que cuidaba de los viñedos

pero mi propio viñedo no cuidé
La mujer se compara a sí misma con un viñedo. Traducción alterna: "pero no he sido capaz de cuidarme a mí misma"

Song of Solomon 1:7

Das de comer a tu rebaño
Alimentas a tu rebaño

Descansar a tu rebaño
recostar a tu rebaño

¿Porqué debería ser yo como alguien que vaga junto al rebaño de tus compañeros?
Traducción alterna: "Cuéntame para que yo así no tenga que vagar junto al rebaño de tus compañeros cuando estoy buscándote a ti"

Vaga
Da vueltas

Compañeros
Amigos o colegas de trabajo

Song of Solomon 1:8

Sigue las huellas de mi rebaño
Va por detrás de mi rebaño

Huellas
Marcas en el suelo de las pezuñas del rebaño

Pastorea tus cabritos
"Apacienta tus cabritos" o "da de comer a tus cabritos"

Song of Solomon 1:9

Información general
El amante de la mujer continúa hablando

Mi amada
La única que amo

a una yegua entre los caballos de los carros de Faraón
El amante compara a la joven mujer con una hermosa yegua.

Los caballos de los carros de Faraón
Los caballos de Faraón que llevaban carros

con cuentas de plata
Con partes de plata

Song of Solomon 1:12

Se recostaba en su cojín
Se sentaba en su mesa

Emitía su fragancia
Despedía su dulce aroma

Nardo
Un aceite que las personas obtenían de un nardo costoso o de la planta de nardo(una planta valeriana con pequeñas flores rosas o blancas)usada para suavizar la piel y tener un aroma agradable.

Mi amado es para mí como
Para mí, mi amado es como

Pasa la noche descansando entre mis pechos
"Se recuesta entre mis pechos durante toda la noche". Las mujeres se ponían un poco de mirra entre sus pechos para darles un aroma agradable continuo.

Flores de alheña
Flores de un pequeño árbol del desierto que las personas usaban como perfume.

Song of Solomon 1:15

Sí
Esta palabra añade énfasis a lo que sigue. Traducción alterna: "Realmente"

Tus ojos son como palomas
Las palomas son símbolos de pureza, inocencia, mansedumbre y amor. Traducción alterna: Tus ojos son tan dulces y encantadores como los ojos de las palomas.

Song of Solomon 1:16

Sí
Esta palabra añade énfasis a lo que sigue. Traducción alterna: "Realmente"

Hermoso
"guapo" o "encantador" o "hermoso"

Las exuberantes plantas
Plantas que son verdes, húmedas y que crecen abundantemente.

Sirven como nuestro lecho
"Son nuestro lecho". La mujer describe cómo ellos se acuestan sobre las plantas exuberantes como si estas fueran su lecho.

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Las vigas de nuestra casa son las ramas de los árboles de cedro
La mujer describe al bosque como si este fuera su casa. Traducción alterna: "Las ramas de los árboles de cedro son como las vigas de nuestra casa"

Vigas
Troncos largos que sostienen la casa.

Nuestro techo son ramas de ciprés
"Y las ramas de ciprés son como nuestro techo"

Techo
Pedazos de madera que sostienen el tejado/la parte superior de una casa

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Chapter 2

1 Yo soy sólo una flor en la llanura, sólo un lirio en el valle. El hombre hablándole a ella **2** Como un lirio entre espinos, así eres tú, mi amor, entre las hijas de los campesinos. La mujer hablando a sí misma **3** Como un árbol de albaricoque es entre los árboles del bosque, así es mi amado entre los hombres jóvenes. Yo me siento bajo su sombra con gran deleite y su fruto es dulce para mi gusto. **4** Él me trajo al salón de banquete y su bandera sobre mí fue su amor. La mujer hablando a su amado **5** Reanímame con tortas de pasas y refréscame con albaricoques, porque estoy débil de amor. La mujer hablándo a sí misma: **6** su mano izquierda está bajo mi cabeza y su mano derecha me abraza. La mujer hablándo a otras mujeres. **7** Quiero que me prometan, hijas de Jerusalén, por las gacelas y las ciervas de los campos, que ustedes no interrumpirán mientras hacemos el amor hasta que terminemos. La mujer hablando a sí misma **8** ¡Ahí está el sonido de mi amado! ¡Oh!, ahí viene, dando brincos sobre las montañas, saltando sobre las colinas. **9** Mi amado es como una gacela o como un cervatillo; miren, se detiene detrás de nuestro muro, mirando a través de la ventana, mirando a través del enrejado. **10** Mi amado me habló diciendo: "Levántate, mi amada; hermosa mía, ven conmigo. **11** Mira, el invierno ya pasó; la lluvia terminó y se fue. **12** Han aparecido las flores en la tierra; la temporada de poda y el canto de los pájaros ha llegado y el sonido de las palomas es escuchado en nuestra tierra. **13** El árbol de higos ha madurado sus higos verdes y los viñedos están florecidos; ellos dan su fragancia. Levántate mi amada, mi hermosa y ven. **14** Paloma mía, que estas en la grieta de la roca, en las secretas grietas de los riscos de la montaña, déjame ver tu rostro. Déjame escuchar tu voz, porque tu voz es dulce y tu rostro es hermoso." La mujer hablándo a sí misma. **15** Atrapa las zorras por nosotros, las zorras pequeñas que arruinan el viñedo, porque nuestro viñedo está floreciendo. **16** Mi amado es mío y yo soy de él; el pastorea entre los lirios con placer. La mujer hablando a su amado: **17** vete mi amado, antes que el viento suave del amanecer sople y las sombras desaparezcan. Vete; sé como una gacela o un joven ciervo en las escabrosas montañas.

Song of Solomon 2:1

Información general
Ver: y

Yo soy sólo una flor en la llanura
La mujer se compara a sí misma con una flor en la llanura para enfatizar que ella es una joven común y frágil del campo que no merece toda la atención que su amante le está dando.

La llanura
Un pedazo de tierra que es plana, que no tiene árboles y en la cual crecen diferentes tipos de pastos y flores

Sólo un lirio en el valle
La mujer se compara a sí misma con un lirio en el valle por la misma razón que ella se comparó con una flor en la llanura.

Lirio
Una flor con aroma agradable que tiene forma de trompeta

El valle
Esto se refiere a un área plana y larga entre montañas.

Como un lirio...los campesinos
El hombre quiere decir que la mujer es mucho más hermosa y preciosa que todas las demás mujeres, tal como el lirio es mucho más hermoso y precioso que todas las espinas que pueden rodearlo.

Mi amor
Mira cómo tradujiste esto en 1:9

Las hijas de los campesinos
"otras mujeres jóvenes"

Song of Solomon 2:3

Como un árbol de albaricoque...los hombres jóvenes
Así como el árbol de albaricoque es más hermoso y atractivo que cualquiera de los otros árboles en el bosque, así el amado de la mujer es más hermoso y atractivo que los otros hombres jóvenes.

árbol de albaricoque
árbol que da un fruto dulce, pequeño y amarillo.

Yo me siento bajo su sombra con gran deleite
La mujer encuentra gran alegría y confort al estar cerca de su amado.

Su fruto es dulce para mi gusto
La mujer compara el deleite en su amado con un dulce fruto.

Salón de banquete
Una habitación larga, en donde las personas compartían mucha comida y disfrutaban visitarse unos a otros.

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y su bandera
Una "bandera" era un retazo largo de tela que las personas sostenían bien alto en frente de un ejército, con el fin de mostrar el camino y dar aliento a los hombres.

su bandera sobre mí fue su amor
La mujer habría estado nerviosa de entrar al salón del banquete, pero el amor de su amado le mostró el camino y le dio aliento para entrar. Traducción alterna: "pero su amor me guió y me dio aliento como alguien que usa una bandera"

Song of Solomon 2:5

Reanímame
"Devuélveme mi fuerza" o "dame energía"

con tortas de pasas
"alimentándome con tortas hechas de pasas que se cocinan junto a la masa" o "dándome tortas de pasas"

Refréscame con albaricoques
"Renuévame dándome albaricoques" o "ayúdame dándome albaricoques"

Porque estoy débil de amor
Porque mi amor es tan fuerte que me siento débil.

Mano izquierda...mano derecha
brazo izquierdo...brazo derecho

Me abraza
Me sostiene

Song of Solomon 2:7

Hijas de Jerusalén
Mujeres jóvenes de Jerusalén

por las gacelas y las ciervas de los campos
Estos animales del campo son tímidos pero se mueven con absoluta libertad.

Las gacelas
Animales muy parecidos a los alces, las gacelas son tímidas pero rápidas y esbeltas.

De los campos
que viven en los campos

no interrumpirán mientras hacemos el amor hasta que terminemos
"No nos interrumpirán mientras hacemos el amor hasta que hayamos terminado"

interrumpirán
"molestar"

Song of Solomon 2:8

Información general
Aquí comienza la parte dos del libro.

Oh, ahí viene
La palabra "Oh" añade énfasis a lo que sigue. Traducción alterna: "Realmente"

dando brincos sobre las montañas, saltando sobre las colinas
"Brincando en las montañas, corriendo sobre las colinas". El amado corre rápida y agraciadamente como una gacela, aún en el terreno rocoso de las montañas y colinas.

Como una gacela o como un cervatillo
La mujer compara a su amado con una gacela o con un cervatillo porque él es rápido, hermoso y agraciado como estos animales.

Una gacela
Mira cómo tradujiste "las gacelas" en 8:2

Un cervatillo
un ciervo joven

Miren, se detiene
La palabra "miren" significa que la mujer vio algo interesante

detrás de nuestro muro
"Del otro lado de nuestro muro". La mujer está en una casa y su amado fuera de esa casa.

Nuestro muro
La palabra "nuestro" se refiere a la mujer y a las otras personas que están en la casa con ella.

mirando a través de la ventana
Él observa a través de las ventana

mirando a través del enrejado
él espía través del enrejado

enrejado
rejas de madera que alguien construyó para cubrir las ventanas o alguna entrada.

Song of Solomon 2:10

Levántate
Ponte de pié

Mi amada
mira cómo tradujiste esto en 1:9

Mira, el invierno
La palabra "mira" añade énfasis a lo que sigue. Traducción alterna: Realmente

la lluvia terminó y se fue.
En Israel, sólo llueve durante el invierno

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Song of Solomon 2:12

Han aparecido las flores
Traducción alterna: "Tu puedes ver las flores" o "las personas pueden ver las flores".

en la tierra
sobre toda la tierra

la temporada de poda
la temporada en la que la gente poda

El canto de los pájaros
y (la temporada) en que los pájaros cantan

Poda
Se refiere a cuando se cortan las ramas de una planta para que esta produzca más fruto o luzca mejor.

el sonido de las palomas es escuchado
Traducción alterna: "Puedes escuchar el sonido de las palomas o las personas pueden escuchar el sonido de las palomas"

Los viñedos están florecidos
Los viñedos están floreciendo o los viñedos tienen flores

Ellos dan
"Ellos" se refiere a las flores de los viñedos.

Fragancia
dulce aroma

Song of Solomon 2:14

Información general
El amado de la mujer está hablando

Paloma mía
El amado de la mujer compara a la mujer con una paloma porque ella tiene un rostro hermoso y ua voz hermosa, así como la paloma, y también porque él estaba con ella en un lugar lejos de las demás personas, así como las palomas viven lejos de las personas.

La grieta de la roca
Los lugares secretos de los riscos. Las grietas son rupturas en los bordes de las rocas de las montañas.

en las secretas grietas de los riscos de la montaña
En los lugares secretos de los lados inclinados de la montaña. Esta frase describe el lugar donde el amado quiere ver el rostro de la mujer.

Tu rostro
"tu apariencia" o "tu forma" o "cómo luces"

Song of Solomon 2:15

Los chacales
Esto también podría traducirse como "los zorros". Estos animales son como perros pequeños. La palabra "zorros" se usaba frecuentemente en la poesía del amor para representar a los hombres jóvenes malos que querían arruinar a una mujer joven

por nosotros
"nosotros" podría referirse a 1) la mujer y su amante o 2) la mujer y el resto de su familia

Los chacales pequeños
"Los chacales jóvenes". Los chacales dan a luz a sus crías en la primavera, cuando los viñedos florecen.

Que arruinan
"Que dañan" o "que destruyen". Los chacales y zorros destruyen los viñedos cavando hoyos y comiendo las viñas y las uvas. Esto también podría representar a los hombres jóvenes que aruinan a las mujeres jóvenes.

está floreciendo
Esto podría representar a una joven mujer lista para casarse y tener hijos. Mira cómo tradujiste esto en 2:12.

Song of Solomon 2:16

Mi amado es mío
Mi amado me pertenece a mí

Y yo soy de él
Y yo pertenezco a él

Él apacienta
"Él se alimenta" o "come pastos". La mujer compara a su amado con un animal que come plantas entre los lirios, como una gacela o un joven ciervo.

Amanecer
La parte del día en la que el sol se levanta

las sombras huyan
La mujer describe a las sombras como si ellas estuvieran huyendo de la luz del sol. Traducción alterna: "las sombras desaparezcan"

Como una gacela o un joven ciervo
Mira cómo tradujiste esto en 2:8

Gacela
Animal parecido a un alce con cuernos redondeados.

Ciervo
Un ciervo adulto

Escabrosas
rocosas

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Chapter 3

1 En la noche en mi cama yo estaba buscando al que amo; yo le busqué, pero no pude encontrarle. **2** Me dije a mí misma: "Me levantaré e ire a través de la ciudad, a través de las calles y las plazas; yo buscaré a mi amado." Yo lo busqué pero no lo encontré. **3** Los vigilantes me encontraron mientras hacían sus rondas en la ciudad. Yo les pregunté: "¿Ustedes han visto a mi amado?" **4** Fue poco después de haberlos pasado que encontré a aquel a quien ama mi alma. Lo agarré y no le deje ir hasta que lo llevé a la casa de mi madre, a la habitación de la que me concibió. La mujer hablando a las otras mujeres. **5** Quiero que ustedes juren, hijas de los hombres de Jerusalén, por las gacelas y los antílopes del campo, que no nos interrumpirán hasta que terminemos de hacer el amor. La joven mujer hablando a sí misma. **6** ¿Qué es lo que viene desde el desierto como una columna de humo, perfumado con incienso y mirra, con todos los polvos vendidos por mercaderes? **7** Miren, es la cama de Salomón; sesenta guerreros la rodean, sesenta soldados de Israel. **8** Ellos son expertos con la espada y diestros en guerra. Cada hombre tiene su espada a su lado, armados contra los terrores de la noche. **9** El rey Salomón hizo para sí un carruaje de madera del Líbano. **10** Sus postes eran hechos de plata; la parte trasera de oro y su silla en tela de púrpura. Su interior era decorado con amor por las hijas de los hombres de Jerusalén. La joven mujer hablando a las mujeres de Jerusalén: **11** sálgan hijas de los hombres de Sión, miren al rey Salomón luciendo la corona con la que su madre lo coronó el día de su boda, en ese feliz día de su vida.

Song of Solomon 3:1

yo estaba buscando al que amo; yo le busqué
Esto se repite por énfasis.

yo le busqué, pero no pude encontrarle
"quería estar con él" o "estaba buscándolo"

yo estaba buscando al que amo
mira cómo tradujiste "a quien ama mi alma" en 1:7

iré a través de la ciudad
caminaré a través de la ciudad

a través de las calles y las plazas
La palabra "plaza" indica el área central de una ciudad en donde las calles se juntan. Normalmente es un área donde las personas venden cosas, un mercado, y un lugar donde las personas se reúnen para hablar.

Busqué
Traté de hallar

Song of Solomon 3:3

Vigilantes
Hombres que tenían el trabajo de cuidar la ciudad durante la noche para mantener el pueblo a salvo

mientras hacían sus rondas en la ciudad
"quienes andaban alrededor de la ciudad" o "quienes caminaban por la ciudad"

Habitación
la habitación para dormir

de la que me concibió
"la que se quedó embarazada de mí" o "la que me llevaba en su vientre". Esto se refiere a su madre.

Song of Solomon 3:5

Quiero que ustedes juren...hasta que terminemos
Mira cómo tradujiste esto en 2:7

Song of Solomon 3:6

Información general
Aquí comienza la parte tres del libro

¿Que es lo que viene desde el desierto
El grupo de personas está viajando desde el desierto hasta Jerusalén. Porque el desierto está en lo bajo del valle del Jordán y Jerusalén en lo alto de las montañas, y para llegar a Jerusalén el pueblo debe subir.

Como una columna de humo
Debido a que el pueblo levantaba mucho polvo por el aire mientras caminaban, a la distancia, ese polvo se veía como humo. Traducción alterna: "Con columnas de humo que se levantaban"

perfumado con incienso y mirra
Traducción alterna: "El dulce aroma del humo de mirra y del incienso lo rodea"

con todos los polvos vendidos por mercaderes
Traducción alterna: "y el dulce aroma del humo de los polvos que los mercaderes venden"

Polvos
un polvo fino que queda después de aplastar algo sólido

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Miren
Esta palabra muestra que el que habla ahora descubre la respuesta a la pregunta del verso 6.

Es la cama
Esto se refiere a una cama con un cubrecama que puede ser llevada de un lado a otro.

sesenta guerreros la rodean, sesenta soldados de Israel.
Estas dos frases se refieren a las mismas sesenta personas. La segunda frase aclara que los "guerreros" son los "soldados de Israel"

Guerreros
hombres que pelean

Song of Solomon 3:8

En guerra
en batalla

armados contra
"para protegerse de" o "para pelear contra"

Terrores de la noche
Esto representa cualquier peligro que pueda venir durante la oscuridad de la noche, como los ladrones.

Carruaje de madera
Esto era como una silla de postes/palos largos usada para llevar a personas importantes.

Song of Solomon 3:10

Sus postes
La palabra "sus" refiere al carruaje del rey Salomón

Postes
Se refiere a los pedazos de madera que sostenían las telas alrededor de la silla

decorado con amor
"Hechos con amor" o "bordado con amor". Esto indica que las mujeres hicieron el carruaje hermoso, en especial manera, para demostrar su amor por Salomón.

miren al rey Salomón
"vean al rey Salomón". La palabra "mirar" aquí se refiere a contemplar a algo o alguien durante un largo tiempo, usualmente con admiración.

luciéndo la corona
usando la corona

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Chapter 4

1 ¡Oh!, tú eres hermosa, mi amada; tú eres hermosa. Tus ojos son como palomas detrás de tu velo. Tu cabello como rebaño de cabras bajando el Monte de Galaad. **2** Tus dientes son como rebaños de ovejas recien cortadas, saliendo de su lugar de lavado. Cada una tiene una gemela y no falta ninguna entre ellas. **3** Tus labios como hilos de escarlata; tu boca es hermosa. Tus mejillas son como mitades de granadas tras tu velo. **4** Tu cuello como la torre de David construída en filas de piedras, con miles de escudos colgando de ella, todos escudos de soldados. **5** Tus pechos como dos cervatillos, como gemelos de gacelas, pastando entre los lirios. **6** Hasta que llegue el amanecer y las sombras se vayan, iré a la montaña de mirra y a la colina de incienso. **7** Eres hermosa en cada aspecto, mi amada y no hay defecto en ti. **8** Mi novia, ven conmigo al Líbano. Ven conmigo desde el Líbano; ven desde la cima del Amaná, desde la cumbre del Senir y del Hermón, desde las guaridas de los leones, desde las guaridas de los leopardos. **9** Tú has robado mi corazón, hermana mía, novia mía; tu has robado mi corazón, con solo mirarme, con solo una joya en tu collar. **10** ¡Cúan hermoso es tu amor, mi hemana, mi novia! Mucho mejor es tu amor que el vino y las fragancias de tu perfume más que cualquier especia. **11** Tus labios, mi novia, destilan miel; miel y leche bajo tu lengua. La fragancia de tus vestidos es como la fragancia del Líbano. **12** Mi hermana, mi novia es un jardín cerrado, un jardín cerrado, una primavera que está sellada. **13** Tus ramas son una ranura de árboles de granada con frutos escogidos, plantas de alheña y nardo, **14** nardo y azafrán, cálamo y canela con toda clase de especias, mirra y sábila con toda especia fina. **15** Tú eres un jardín de primavera, un pozo de agua fresca, corrientes que fluyen del Líbano. La joven mujer hablando a su amado **16** Despierta, viento del norte; ven viento del sur; sopla en mi jardín para que mis especias puedan ofrecer su aroma. Que mi amado venga a su jardín y coma algo de sus frutos escogidos.

Song of Solomon 4:1

Información general
ver: y

Oh, tu eres hermosa...ojos son como palomas
Mira cómo tradujiste esto en 1:15

Tu cabello...Monte de Galaad
Las cabras son normalmente de color oscuro y, cuando andan por las montañas, sus pelajes lucen como las largas ondas del cabello de una mujer.

Song of Solomon 4:2

Tus dientes domo rebaños de ovejas recien esquiladas
Luego de que se les corta la lana a las ovejas, se las lava y sus pieles quedan bien blancas. Esta frase compara la blancura de los dientes de la mujer con el brillo de la lana de las ovejas luego de que se les saca la lana.

Un rebaño de ovejas recién esquiladas
Traducción alterna: "un rebaño de ovejas cuyas lanas han cortado"

Saliendo de su lugar de lavado
Se insinúa que las ovejas salen del agua. Traducción alterna: "que salen del agua luego de que las han lavado"

Cada una tiene una gemela
Las ovejas normalmente dan a luz dos corderitos a la misma vez. Estos corderitos gemelos normalmente son idénticos. Cada uno de los dientes de la mujer tiene un diente igual del otro lado de la boca. Es como si los dientes tuvieran gemelos, así como los corderitos.

no falta ninguna entre ellas
Ninguno de sus dientes ha perdido a su diente gemelo del otro lado. La mujer no ha perdido ningún diente.

No falta
se refiere a perder a un ser querido

Song of Solomon 4:3

Información general
El amante continúa alabando/halagando a la mujer

Como hilos de escarlata
En esta frase se compara el color de los labios de la mujer con hilo de escarlata. Traducción alterna: "son tan rojos como hilo de escarlata"

Escarlata
Un color rojo oscuro muy similar al color de la sangre.

es hermosa
es bella

como mitades de granadas
Las granadas son suaves, redondas y tienen un color rojo muy fuerte. Traducción alterna: "rosados y redondos como dos mitades de granadas"

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Tras tu velo
Mira cómo tradujiste esto en 4:1

Song of Solomon 4:4

Información general
El amante continúa alabando a la mujer

Tu cuello como
Traducción alterna: "Cuello largo y hermoso como"

de David
que David construyó

Construida en filas de piedras
Las mujeres tenían collares que cubrían sus cuellos enteros con filas de adornos. El amante compara estas filas de adornos con las filas de piedras de la torre. Traducción alterna: "que tiene muchas filas de piedras"

con miles de escudos
El amante compara los adornos de los collares de la mujer con escudos que cuelgan de la torre.

Miles de escudos
1000 escudos

Todos escudos de soldados
"Todos los escudos pertenecen a poderosos guerreros"

Como dos cervatillos, como gemelos de gacelas
Los pechos de la mujer son hermosos, suaves y atractivos como dos cervatillos o dos gacelas bebés.

Gemelos
Los dos bebés que una madre dio a luz al mismo tiempo

Gacelas
Mira cómo tradujiste "gacelas" en 2:7

pastando entre los lirios
"Comiendo plantas entre los lirios". Los hermosos cervatillos y gacelas bebés son aun más hermosos cuando están rodeados por lirios.

Song of Solomon 4:6

Información general
El amante continúa alabando a la mujer

Hasta que llegue el amanecer y las sombras se vayan
Mira cómo tradujiste el renglón 2:16 donde las palabras son las mismas que estas.

iré a esas montañas con mirra e incienso
El amante expresa su deseo de disfrutar los pechos de la mujer comparándolos con las montañas o colinas que a él le gustan. Sus pechos son redondos y protuberantes como montañas y colinas. Ellos huelen tan bien como la mirra y el incienso.

iré a esas montañas...colina de incienso.
Estas frases representan el mismo pensamiento en formas diferentes para enfatizar la atracción de los pechos de la mujer.

La montaña con mirra
La montaña de mirra o la montaña que tiene mirra en ella.

Eres hermosa en cada aspecto
"Cada parte de ti es hermosa" o "todo de ti es hermoso"

Mi amada
Mira cómo tradujiste esto en 1:9

No hay defecto en ti
No tienes defectos

Song of Solomon 4:8

Información general
El amante continúa hablando a la mujer.

ven conmigo...guaridas de los leopardos.
El amante quiere que la novia vaya con él, lejos de lugares salvajes y peligrosos. Esta es una metáfora y la pareja no está realmente en estas montañas o en estas guaridas.

desde el Líbano
lejos del Líbano

Amaná
El nombre de una montaña cercana al Damasco

Senir
El nombre de una montaña cercana a Amaná y Hermón. Algunas personas piensan que este se refiere al mismo monte de Hermón.

Guaridas
Lugares donde los leopardos y los leones viven, como cuevas en el suelo.

Song of Solomon 4:9

Información general
El amante continúa hablando a la mujer

Has robado mi corazón
Él dice que su afecto y amor ahora pertencen a ella. Traducción alterna: "tú has capturado mi amor"

Hermana mía
La mujer es tan querida por el amante como si esta fuera su propia hermana. Ellos en realdad no son hermano y hermana. Traducción alterna: "mi querida", "cariño"

Con solo mirarme, con solo una joya en tu collar
Ambas cosas, los ojos de la mujer y su joyería, atraían a su amante.

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Song of Solomon 4:10

Información general
El amante continúa alabando a la mujer

Cuán hermoso es tu amor
Tu amor es maravilloso

Mi hermana, mi novia
Mira cómo tradujiste esto en 4:9

Mucho mejor es tu amor que el vino
Estas frases repiten la misma idea con palabras diferentes por énfasis.

Mucho mejor es tu amor que el vino
"Tu amor es mucho mejor que el vino". Mira cómo tradujiste esto en 1:1

Las fragancias de tu perfume más que cualquier especia
El aroma de tus aceites es mejor que el aroma de cualquier especia.

Fragancias...perfume
mira cómo tradujiste esto en 1:1

Especia
plantas o semillas secas que tienen un buen aroma o sabor

Tus labios...bajo tu lengua
Estas frases repiten la misma idea con palabras diferentes por énfasis.

Tus labios mi, mi novia, destilan miel
El amante piensa que los besos de la mujer son dulces como la miel o que las palabras que ella dice son dulces como la miel.

miel y leche bajo tu lengua
El amante piensa que los besos de la mujer son dulces como la leche y la miel o que ella dice cosas que son tan dulces como la leche y la miel.

la fragancia de tus vestidos es como la fragancia del Líbano.
"El aroma de tus ropas es como el aroma del Líbano". Muchos árboles de cedro crecían en el Líbano. Los árboles de cedro huelen muy bien, por eso el Líbano tenía aroma dulce y fresco.

Song of Solomon 4:12

Información general
El amante continúa alabando a la mujer

Mi hermana, mi novia
Mira cómo tradujiste esto en 4:9

Es un jardín cerrado
"Es un jardín que está cerrado". El amante compara a la mujer con un jardín cerrado porque ella le pertenece solo a él y solo él puede disfrutarla. Él podría también estar diciendo que ella aún es virgen y que él aún no la ha disfrutado.

una primavera que está sellada
El amante compara a la mujer con una primavera sellada por la misma razón que la comparó con un jardín cerrado.

Tus ramas...toda especia fina
El amante describe cuán maravillosa es la mujer al describirla como un jardín repleto de cosas hermosas.

una ranura
Un lugar donde muchos árboles crecen juntos

con frutos escogidos
con los mejores tipos de frutos

alheña
Mira cómo tradujiste esto en 1:12

nardo
Mira cómo tradujiste esto en 1:12

nardo
Mira cómo tradujiste esto en 4:12

azafrán
Especia que sale de las partes secas del hilo amarillo en el centro de una flor.

calamo
Esta es una caña con aroma agradable que las personas usaban para hacer el aceite de unción/ para ungir.

canela
Especia hecha de la corteza de un árbol que las personas usaban para cocinar.

mirra
Mira cómo tradujiste esto en 1:12

sabila
Una planta larga y grande con un aroma muy dulce

toda especia fina
Las mejores especias

Song of Solomon 4:15

Información general
El amante continúa alabando/halagando a la mujer.

Tu eres un jardín de primavera
"Tú eres primavera en un jardín". El amante describe cuán maravillosa ella es, al compararla con agua fresca.

Agua fresca
Agua que es buena para beber

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corrientes que fluyen del Líbano
Las corrientes del Líbano eran limpias y frescas porque el Líbano tenía montañas cubiertas con árboles.

Despierta...puedan ofrecer su aroma
La mujer les habla al viento del norte y al viento del sur como si estos fueran personas.

Despierta
Empiecen a moverse

sopla en mi jardín
Con "jardín" la mujer se refiere a su cuerpo.

puedan ofrecer su aroma
enviar sus dulces aromas

Que mi amado...frutos escogidos.
La mujer invita a su amado a disfrutarla como esposa.

Frutos escogidos
Frutos maravillosos

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Chapter 5

1 Yo he entrado a mi jardín, mi hermana, mi novia; yo he unido mi mirra con mi especia. Yo he comido mi panal con mi miel; yo he bebido mi vino con mi leche. Los amigos hablando a los amantes: coman, amigos; beban y embriáguense con amor. La mujer joven hablando con ella misma. **2** Yo estaba dormida, pero mi corazón estaba despierto en un sueño. Hay un sonido de mi amado llamando y diciendo: "Ábreme a mí, mi hermana, mi amor, mi paloma, mi perfecta, pues mi cabeza está mojada con rocío, mi cabello con la humedad de la noche." **3** "Yo me he quitado mi túnica; ¿debería yo ponermela otra vez? Yo me he lavado mis pies; ¿debería yo ensuciármelos?" **4** Mi amado puso sus manos a través de la apertura del cerrojo de la puerta y mi corazón fue movido por él. **5** Yo me levanté para abrirle la puerta para mi amado; mis manos estaban goteando mirra, mis dedos húmedos con mirra, en la manija de la puerta. **6** Yo abrí la puerta para mi amado, pero mi amado se había volteado e ido. Mi corazón se hundió; Yo me desanime. Yo lo busqué, pero no lo encontré a él; Yo lo llamé, pero él no me contestó. **7** El guardián quien fue cerca de la ciudad me encontró; ellos me golpearon y me hirieron; los guardias en las murrallas se llevaron mi manto. La mujer joven hablando a las mujeres de la ciudad. **8** Yo quiero que ustedes prometan, hijas de Jerusalén, que si ustedes encuentran a mi amado, díganle que yo estoy enferma por mi amor por él. Las mujeres de la ciudad hablando a la mujer joven. **9** ¿Cómo es tu amado mejor que otro hombre amado, tú quien eres hermosa entre las mujeres? ¿Por qué es tu amado mejor que otro amado, que tú nos pides hacer un pacto como este? La joven mujer hablando a las mujeres de la ciudad. **10** Mi amado es radiante y sonrosado, sobresaliendo entre diez mil. **11** Su cabeza es hermosa como el oro más puro; su pelo es rizo y negro como un cuervo. **12** Sus ojos son como palomas al lado de las corrientes de agua, lavados en leche, montados como joyas. **13** Sus cachetes son como una cama de especias, produciendo un aromático olor. Sus labios son como lirios, goteando mirra. **14** Sus brazos son redondos como el oro rodeado con joyas; su abdomen es márfil cubierto con safiros. **15** Sus piernas son como pilares de mármol, establecido sobre bases de oro puro; su apariencia es como el Líbano, deseado como los cedros. **16** Su boca es la más dulce; él es completamente encantador. Este es mi amado, y este es mi amigo, hijas de Jerusalén.

Song of Solomon 5:1

Información general
ver: y

Yo he entrado
Es claramente el amante de la mujer quien está hablando

Yo he entrado a mi jardín
El hombre describe a la mujer como un jardín. En la noche de bodas, el hombre finalmente puede disfrutar completamente a su mujer. Él describe esto como si entrara a su jardín.

Mi hermana
El hombre llama a su mujer su hermana porque él la ama tanto como amaría a su hermana. Traducción alterna: "la única que amo"

yo he reunido mi mirra...con mi leche.
El hombre usa estas imágenes de un jardín para indicar que él ha disfrutado muchos aspectos de la mujer.

especia
Plantas que tienen un aroma o sabor fuerte

Song of Solomon 5:2

Información general
Aquí empieza la parte cuatro del libro

Información general
La mujer joven usa eufemismos para describir su sueño, así que este puede interpretarse de dos formas: 1) la mujer describe el sueño sobre una noche en la que su amado la visita en casa o 2) la mujer describe un sueño sobre acostarse con su amado.

Pero mi corazón estaba despierto
Traducción alterna: "pero mi mente estaba despierta" . Traducción alterna: "pero mis sentimientos estaban vivos/activos"

Ábreme a mí
Esto se refiere a abrir una puerta pero también puede interpretarse como una petición sexual. Traducción alterna: "abre la puerta para que entre" o "ábrete para mí"

Mi hermana
Este es un término de afecto, cariño. Mira cómo tradujiste esto en 4:9.

Mi amor
Mira cómo tradujiste esto en 1:9

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Mi paloma
Mira cómo tradujiste esto en 2:14

Mi perfecta
"Mi fiel, mi inocente"

Rocío
Gotas de agua o rocío que se forman durante el frío de la noche, cuando la temperatura desciende.

Mi cabello con la humedad de la noche
El aire húmedo de la noche hace que el cabello del hombre esté húmedo porque él está afuera.

mi cabeza está mojada con rocío, mi cabello con la humedad de la noche
Estas dos oraciones significan básicamente lo mismo.

Song of Solomon 5:3

Túnica
Ropa fina y delgada que las personas usaban en su piel

¿debería yo ponermela otra vez?
Traducción alterna: No quiero ponérmela de nuevo.

Yo me he lavado mis pies
Las posibles interpretaciones son 1) la joven mujer había lavado sus pies para poder ir a la cama o 2) La palabra "pies" a veces se usa como eufemismos para referirse a las partes privadas de una mujer. Traducción alterna: "Me lavé"

Mi amado puso sus manos a través de la apertura del pestillo de la puerta
Los posibles significados son 1) el amante pone sus manos a través de un hollo en la puerta para poder abrirla o 2) Esto describe el inicio del acto sexual. En este contexto, "manos" funcionaría como un eufemismo para las partes privadas del hombre.

Mi amado
Mira cómo tradujiste esto en 1:12

pestillo de la puerta
candado de la puerta

Song of Solomon 5:5

Yo me levanté para abrirle la puerta para mi amado
Los significados posibles son: 1) la joven mujer salió de la cama para dejar entrar a su amado a su casa o 2) "Yo me preparé bien para poder abrirme sexualmente a mi amado"

Mis manos...mis dedos
estas palabras se refieren a los genitales de la mujer.

Song of Solomon 5:6

Información general
La joven mujer continúa describiendo su sueño

Yo abrí la puerta para mi amado
Traducción alterna: "Me abrí a mí misma a mi amado"

Mi amado
Mira cómo tradujiste esto en 1:12

Mi corazón se hundió; Yo me volví abatida
Mi alma se fue, cuando él habló. Traducción alterna: "Cuando él habló, senti como si hubiera muerto".

Song of Solomon 5:7

El guardián
Aquellos que miran y cuidan la ciudad durante la noche.

me encontraron
la palabra "me" se refiere a la joven mujer.

me golpearon
me pegaron, me hicieron daño

me hirieron
me dejaron herida

los guardias en las murallas
Los hombres que cuidaban las murallas

manto
Tela que las personas usaban por encima de su otra ropa, cuando salían al público.

Song of Solomon 5:8

Yo quiero que ustedes prometan, hijas de Jerusalén
Mira cómo tradujiste "quiero que prometan, hijas de Jerusalén" en 2:7.

yo estoy enferma por mi amor por él
Su amor es tan fuerte que ella se siente enferma.

Song of Solomon 5:9

tú quien eres hermosa entre las mujeres
Mira cómo tradujiste "la más hermosa de las mujeres" en 1:8

Por qué es tu amado mejor
"Qué es lo que a tu amado hace mejor que (otros)"

que tú nos pides hacer un pacto como este
que te hace pedirnos este pacto

un pacto como este
mira el pacto en 5:8

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Song of Solomon 5:10

es radiante y rojizo
Aquí la mujer describe la piel de su amado. Traducción alterna: "tiene piel radiante y rojiza"

radiante
completamente sano o puro. El amado tiene una piel bien cuidada.

Rojizo
Un color saludable de la piel que es marrón rojizo

sobresaliendo entre diez mil
"De 10000, él es el mejor". Traducción alterna: "Mejor que todos los demás" o "Nadie más es como Él"

Su cabeza es el oro más puro
Para la mujer, la cabeza de su amado es tan preciosa como el oro puro.

un cuervo
Un pájaro con plumas muy negras.

Song of Solomon 5:12

Información general
La joven mujer continúa describiendo a su amado

Sus ojos son como palomas
Mira cómo tradujiste "tus ojos son como paloma" en 1:15

al lado de las corrientes de agua
La mujer usa esta imagen para decir que los ojos de su amado son tan húmedos como las corrientes de agua.

lavados en leche
"Ellos mismos lavados en leche". Las palomas representan sus pupilas, las cuales están rodeadas por el resto de su ojo, el cual es blanco como la leche.

Montados como joyas
Sus ojos son tan hermosos que parecen joyas que un artesano cuidadosamente ha puesto en su lugar.

Song of Solomon 5:13

Información general
La joven mujer continúa describiendo a su amado

Sus cachetes...aromático olor
Esto quiere decir que sus cachetes son como camas de especias porque ambos cachetes emanan un aroma agradable.

camas de especias
jardín o parte de un jardín en donde las personas obtienen especias

produciendo un aromático olor
que emiten/producen aromas muy agradables

Sus labios son como lirios
La mujer probablemente compara los labios del hombre con lirios, porque ambos son hermosos y huelen muy bien.

Lirios
Mira cómo tradujiste esto en 2:16

Goteando mirra
"Que gotea la mejor mirra". Sus labios son húmedos y tienen un aroma increíble parecido al aroma de la mirra.

Song of Solomon 5:14

Información general
La joven mujer continúa describiendo a su amado

Sus brazos son redondos como el oro conjunto con joyas
"Sus brazos son como contenedores de oro que tienen joyas en ellos". La mujer usa este ejemplo para decir que sus brazos son hermosos y preciosos.

su abdomen es márfil cubierto con safiros.
"Su abdomen es como suave marfil que tiene safiros a su alrededor". La mujer usa este ejemplo para decir que su abdomen es hermoso y precioso.

Marfil
El diente blanco de un animal, que es similar a un hueso. Las personas usan marfil para hacer artesanías suaves y brillosas.

Safiro
El safiro es un tipo de piedra muy valioso. Este safiro tenía probablemente un color amarillento o dorado.

Song of Solomon 5:15

Información general
La joven mujer continúa describiendo a su amado

Sus piernas son como pilares de mármol
Sus piernas son hermosas, y fuertes como pilares de mármol.

Mármol
Piedra fuerte/dura que viene de diferentes colores, la cual es pulida para hacerla más suave.

Establecido sobre bases de oro puro
Traducción alterna: "que tiene bases de oro puro como su cimiento". Sus pies son tan preciosos y valiosos como las bases de oro puro que son el cimiento de los pilares de mármol.

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su apariencia es como el Líbano
"Su apariencia es como el Líbano". El Líbano era un área hermosa repleta de montañas y árboles.

deseado como los cedros
"Tan deseado como los cedros" o "excelente como los cedros"

Song of Solomon 5:16

Información general
La mujer joven continúa describiiendo a su amado

Su boca es la más dulce
la mujer usa esta imagen para describir los ricos besos de su amado o las dulces palabras que él dice

él es completamente encantador
"cada parte de él es encantadora" o "todo de él es encantador"

Este es mi amado, y este es mi amigo
La palabra "este" se refiere a la persona que la mujer acaba de describir. Esta frase también se podría traducir como "asi es como mi amado y mi amigo es"

hijas de Jerusalén
Mira cómo tradujiste esto en 1:5

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Chapter 6

1 ¿A dónde se ha ido tu amado, más hermosa de las mujeres? ¿En qué dirección se ha ido tu amado, para que podamos buscarlo contigo? La mujer joven hablando a sí misma. **2** Mi amado ha bajado hacia su jardín, a las camas de especias, para pastorear en el jardín y recoger lirios. **3** Yo soy de mi amado, y mi amado es mío; el pastorea alrededor de los lirios con placer. El amado de la mujer hablándole a ella. **4** Tú eres hermosa como Tirsa, mi amor, encantadora como Jerusalén, impresionante como un ejército abanderado. **5** Pon tus ojos lejos de mí, pues ellos me abruman. Tu cabello es como un rebaño de cabras bajando de los montes de Galaad, **6** Tus dientes son como un rebaño de ovejas que suben del lugar de lavado. Cada una tiene una gemela, y ninguna entre ellas está afligida. **7** Tus cachetes son como mitades de granadas detrás de tu velo. El amante de la mujer hablándose a sí mismo **8** Hay sesenta reinas, ochenta concubinas, y mujeres jóvenes sin número. **9** Mi paloma, mi perfecta, es la única; es la hija especial de su madre; ella es la favorita de las mujeres que la cargaron. Las hijas de mis compatriotas la miraron y la llamaron bendita; las reinas y las concubinas la miraron también y la alabaron. Lo que las reinas y concubinas dijeron: **10** "¿Quién es esta que aparece como el amanecer, tan hermosa como la luna, tan brillante como el sol, tan impresionante como un ejército abanderado?" El amante de la mujer hablándose a sí mismo. **11** Yo bajé al bosque de los árboles de nueces para ver el crecimiento joven en el valle, para ver si los viñedos han reverdecido, y si las granadas estaban en flor. **12** Yo estaba tan feliz que sentí que estaba montado en el carruaje de un príncipe. El amante de la mujer hablándole a ella. **13** Regresa, regresa, tú, mujer perfecta; regresa, regresa para que yo pueda mirarte. La mujer joven hablándole a su amado ¿Por qué me miras, la mujer perfecta, como si yo estuviera bailando entre dos filas de bailarinas?

Song of Solomon 6:1

Información general
ver: y

En qué dirección se ha ido tu amado
¿Por qué camino se ha ido tu amado?

Más hermosa de las mujeres
Mira cómo tradujiste esto en 1:8

Para que podamos buscarlo contigo
Traducción alterna: "cuéntanos, para que podamos buscarlo contigo"

Song of Solomon 6:2

Mi amado ha bajado hacia su jardín
Ver la explicación de esta imagen en 5:1

a las camas de especias
Mira cómo tradujiste "cama de especias" en 5:13. El amado vino para disfrutar las atracciones físicas de la mujer, las cuales son maravillosas, como especias.

Para apacentar en el jardín y recoger lirios
La mujer usa estas imágenes para indicar que su amado se está deleitando en ella.

apacentar
Mira cómo tradujiste ·"él apacienta" en 2:16

recoger lirios
Para juntar lirios

lirios
Mira cómo tradujiste esto en 2:16

Yo soy de mi amado y mi amado es mío
Mira cómo tradujiste "mi amado es mío y yo soy de él" en 2:16.

El apacienta alrededor de los lirios con placer
Mira cómo tradujiste esto en 2:16

Song of Solomon 6:4

Información general
Aquí empieza la parte cinco del libro

hermosa como Tirsa,mi amor, encantadora como Jerusalén
El amante compara la belleza y dulzura de la mujer con hermosas y agradables ciudades.

encantadora
Mira cómo tradujiste esto en 1:5

impresionante como un ejército con sus estandartes.
Impresionante como un ejército con sus estandartes. La belleza de la mujer es tan poderosa que esta hace que su amado se sienta sin ayuda, como si un ejército se estuviera acercando a él.

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Song of Solomon 6:5

Información general
El amante continúa alabando a la mujer

me abruman
"Me impresionan". Los ojos de la mujer son tan poderosos que estos hacen que su amado se sienta aterrado y con miedo porque no puede resistir su poder.

Tu cabello...de los montes de Galaad
Mira cómo tradujiste "tu cabello... del monte de Galaad" en 4:1

Song of Solomon 6:6

Información general
El amante continúa alabando a la mujer

Tus cachetes son como mitades de granadas detrás de tu velo.
Mira cómo tradujiste esto en 4:3

Song of Solomon 6:8

Hay sesenta reinas, ochenta concubinas
Hay 60 reinas y 80 concubinas

mujeres jóvenes sin número
Las palabras "sin número" quieren decir que nadie puede contar a las mujeres. Traducción alterna: Multitudes de mujeres jóvenes

Mi paloma, mi perfecta
Mira cómo tradujiste "mi paloma, mi perfecta" en 5:2

es la única
Es única o es una en un millón.El amante compara a la mujer con todas las otras mujeres. Aunque hay muchas mujeres jóvenes excelentes, esta mujer sobresale de todas, siendo única entre el resto.

es la hija especial de su madre
"Ella es la hija única de su madre" o "Ella es la hija de su madre, que es una en un millón"

De la mujer que la cargó
"de la mujer que la dio a luz". Esta frase se refiere a su madre.

y la llamaron bendita
"Y declararon que las cosas habían ido bastante bien para ella" o "dijeron que ella era afortunada"

Song of Solomon 6:10

Información general
Lo que las reinas y concubinas decían de la mujer joven. Sin embargo, algunas versiones interpretan que es el amante de la mujer el que también habla aquí.

¿Quién es esta que aparece como el amanecer
Ellos hacen esta pregunta para decir que piensan que la mujer es increíble. Traducción alterna: "esta es una mujer increíble, ella aparece como el amanecer"

Que aparece como el amanecer
Traducción alterna: "ella aparece/llega como el amanecer". El amante usa esta imagen para decir que la mujer es tan hermosa y majestuosa como el amanecer cuando este empieza a brillar/alumbrar.

tan impresionante como un ejército con sus estandartes
Inspiradora/impresionante como un ejército con sus estandartes. La belleza de la mujer es tan poderosa que hace que las otras mujeres se sientan sin ayuda, como si un ejército estuviera acercándose a ellas. Mira cómo tradujiste esto en 6:4

Song of Solomon 6:11

Información general
El amante finaliza hablando a sí mismo

Arboleda
Mira cómo tradujiste esto en 4:12

crecimiento joven
plantas jóvenes o nuevos frutos

han reverdecido
"han producido sus capullos". Capullos son las pequeñas partes redondas de una planta, las cuales al abrirse se convierten en flores.

estaban en flor
Dieron sus flores

Yo estaba tan feliz que sentí que estaba montado en el carruaje de un príncipe
El amante usa esta imagen para expresar su felicidad.

Song of Solomon 6:13

Vuelve, vuelve
Regresa, regresa. Se repite por énfasis.

mirarte
observar intencionalmente a alguien o algo durante un largo tiempo.

como si yo estuviera bailando entre dos filas de bailarinas
sería algo hermoso ver a la mujer bailar con las otras bailarinas.

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Chapter 7

1 ¡Cuán hermosos tus pies lucen en tus sandalias, hija de príncipe! Las curvas de tus caderas son como joyas, el trabajo de las manos de un maestro artesano. **2** Tu ombligo es como un envase redondo; en donde siempre yo me regocije en su belleza. Tu barriga tiene un hermoso color y es redonda como un montón de trigo. **3** Tus dos pechos son como dos cervatillos, gemelos de una gacela. **4** Tu cuello es como una torre de marfil; tus ojos como los estanques en Hesbón junto a la puerta de Bat Rabim. Tu naríz es como la torre en el Líbano que mira hacia Damasco. **5** Tu cabeza en ti es como el Monte Carmelo; el cabello en tu cabeza es cómo púrpura oscura. Tu cabello que cuelga es tan bello que el rey no puede dejar de admirarlo. **6** ¡Cuán bella y hermosa tu eres, amada mía, con tus delicias! **7** Tu estatura es como aquella de una palma de dátiles, y tus pechos como racimos de fruta. **8** Yo pensé: "Yo quiero subir esa palmera; Yo tomaré de sus ramas." Que tus pechos sean como racimos de uvas, y que la fragancia de tu nariz sea como albaricoques. **9** Que tu boca sea como el mejor vino, fluyendo suavemente a mi amada, deslizándose sobre nuestros labios y dientes. La jóven mujer hablando a su amante. **10** Yo soy de mi amado, y él me desea a mí. **11** Ven, mi amado, vamos afuera en el campo; vamos pasemos la noche en las aldeas. **12** Levantémonos temprano para ir a los viñedos; veamos si las vides han florecido, si las flores han abierto, y si las granadas están florecidas. Allí yo te daré mi amor. **13** Las mandrágoras dan su fragancia; en la puerta donde nos estamos quedando hay toda clase de las mejores frutas; nuevas y viejas, que yo he almacenado para ti, mi amado.

Song of Solomon 7:1

Cuán hermosos tus pies lucen en tus sandalias
Continuando desde 6:13, el amante describe a la mujer mientras ella baila. Traducción alterna: "tus pies se ven tan hermosos en tus sandalias mientras tú bailas"

Hija de príncipe
Aunque la mujer no nació en la realeza, la forma en la que ella actúa y la forma en que luce la hacen parecer hija de un príncipe. Traducción alterna: "tú que tienes un caracter noble" o "tú que eres elegante"

Las curvas de tus caderas son como joyas
La forma de las caderas de la mujer son como piedras preciosas hechas de forma perfecta por un hábil artesano. Traducción alterna: "Las curvas de tus caderas son tan hermosas como las hermosas curvas de las joyas que fabrica un artesano"

Las caderas
Se refiere a los bordes de las piernas de la mujer, arriba de sus rodillas.

Song of Solomon 7:2

Información general
El amante de la mujer joven continúa describiendo a la única que ama.

Tu ombligo es como un envase redondo
El ombligo de la mujer tiene la forma perfecta de un envase redondo. Traducción alterna: Tu ombligo está perfectamente hecho, como un envase redondo"

Ombligo
El huequito en el estómago, el cual es lo que queda del cordón umbilical que une al bebé con su madre cuando está en el vientre.

que nunca carezca de vino mezclado
Las personas usaban recipientes grandes para mezclar vino con agua o con nieve para alguna fiesta o evento especial. Traducción alterna: "Que yo siempre disfrute su belleza" o "que las personas siempre se regocijen en su belleza"

Tu barriga es como un montículo de trigo
Las personas pensaban que el color del trigo era el color de piel más hermoso y que los montículos redondos de trigo eran hermosos. Traducción alterna: "Tu barriga tiene un hermoso color y es redonda, como un montículo de trigo"

Montículo de trigo
Pila de granos de trigo que quedan luego de que las personas cosechan y limpian el trigo.

cercado con lirios
Las hermosas flores hacen la pila de trigo más hermosa. Traducción alterna: "que tiene lirios a su alrededor"

Lirios
Un tipo de flor que es larga

Song of Solomon 7:3

Información general
El amante de la joven mujer sigue describiendo a quien ama.

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Tus dos pechos son como dos cervatillos, gemelos de una gacela
Mira cómo tradujiste esto en 4:4

Tu cuello es como una torre de marfil
El amante compara el cuello de la mujer con una torre hecha de marfil.

Marfil
El diente blanco de un animal, que es similar a un hueso. Las personas usan marfil para hacer artesanías y para hacer que las cosas luzcan hermosas.

ojos como los estanques en Hesbón
Traducción alterna: "Tus ojos son tan claros y brillantes como los estanques de agua en Hesbón"

Hesbón
El nombre de una ciudad al este del Río Jordán.

Bat Rabim
El nombre de una ciudad.

Tu naríz es como la torre en Líbano
Su nariz es larga y recta, así como la torre es alta y recta.

que mira hacia Damasco
Que permite a las personas mirar hacia Damasco

Song of Solomon 7:5

Información general
El amante continúa describiendo a la que ama

Tu cabeza en ti es como el Carmelo
La mujer es comparada con el Monte Carmelo, el cual se levanta sobre todo lo que está a su alrededor.

púrpura oscura
Las posibles traducciones son 1) negro oscuro o 2)rojo oscuro

El rey es sujeto cautivo por tus trenzas
Traducción alterna: "Tu pelo que cuelga es tan hermoso que el rey no puede dejar de admirarlo"

Trenzas
Las partes de cabello que caen de la cabeza de una mujer. También se puede traducir como "rulos" o "risos"

Song of Solomon 7:7

Información general
El amante describe lo que a él le gustaría hacer con su amada.

Tu estatura es como aquella de una palma de dátiles
Tu te sostienes como una palmera. La mujer es alta, permanece recta, derecha y es atractiva como una palmera.

palmera de dátiles
un árbol alto y recto que produce un dulce fruto, marrón y pegajoso que crece en grupos

tus pechos como racimos de fruta
Los frutos de una palmera crecen en ramas largas y hermosas que caen del árbol.

Yo quiero subir..sus ramas.
El hombre quiere sostener a la mujer

Que tus pechos sean como racimos de uvas
El hombre quiere sentir sus pechos que son firmes pero a la vez suaves como uvas llenas de jugo.

Que la fragancia de tu nariz sea como albaricoques.
"que la fragancia de tu nariz huela tan bien como los albaricoques"

albaricoques
esto se refiere a frutas sabrosas y dulces de color amarillo

Song of Solomon 7:9

Información general
El amante continúa describiendo lo que a él le gustaría hacer con la que ama.

Que tu boca sea como el mejor vino
Traducción alterna: "Quiero probar tu boca como el mejor vino"

fluyendo suavemente a mi amada
"Que fluye suavemente para la que amo". El amante disfruta de los besos delicados de la mujer.

Deslizándose sobre sus labios y dientes
"Que recorre mis labios y dientes" o "que se desparrama sobre nuestros labios y dientes"

Song of Solomon 7:10

Yo soy de mi amado
Mira cómo tradujiste "Yo pertenezco a mi amante" en 6:2.

Y él me desea a mí
"Y él está apasionado conmigo" o "y él me quiere"

Song of Solomon 7:12

Información general
La mujer continúa hablando a su amado

Levantémonos temprano
Despertémonos temprano

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Han florecido
están empezando a florecer

flores
flores que estan abiertas

están florecidas
tienen flores abiertas en la planta

Te daré mi amor
"Te mostraré mi amor" o "Haré el amor contigo"

Song of Solomon 7:13

Información general
La mujer continúa hablando a su amado

mandrágoras
Este es el nombre de plantas que emanan una fragancia fuerte pero agradable. La esencia es apenas tóxica, pero es estimulante, lo cual refuerza el deseo de hacer el amor.

dan su fragancia
Producen su esencia

En la puerta
Se insinúa que la puerta pertenece a su casa. Traducción alterna: "sobre la entrada de nuestra casa", "a las puertas de nuestra casa"

hay toda clase de las mejores frutas, nuevas y viejas
hay fruta de la mejor, fruta vieja y nueva

almacenado para ti
guardado para ti o protegido para ti

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Chapter 8

1 Desearía que fueras como mi hermano, quien se amamantó en los pechos de mi madre. Entonces, cuando sea que te encuentre afuera, yo podría besarte, y nadie me avergonzaría. **2** Yo te guiaría y te traería a la casa de mi madre, y tú me enseñarías. Te daría vino con especias y algo de jugo de mis granadas. La joven mujer habla consigo misma: **3** Su mano izquierda está bajo mi cabeza y su mano derecha me abraza. La mujer habla con las otras mujeres. **4** Yo quiero que me juren, hijas de los hombres de Jerusalén, que no interrumpirán nuestro hacer el amor hasta que se acabe. Las mujeres de Jerusalén hablando. **5** ¿Quién es este que viene subiendo del desierto, recostándose en su amada? La joven mujer está hablándole a su amante: yo te desperté bajo el árbol de melocotón, ahí donde tu madre te concibió, allí ella te dió a luz, ella te entregó. **6** Ponme como un sello sobre tu corazón, como un sello sobre tu brazo, pues el amor es tan fuerte como la muerte. La devoción apasionada es tan fuerte como el Seol; sus llamas estallaron, es una llama ardiendo, una llama más caliente que cualquier otro fuego. **7** Las aguas embravecidas no pueden apagar el amor, ni las inundaciones pueden barrerlo. Si un hombre da todas las posesiones en su casa por amor, la oferta sería absolutamente rechazada. Los hermanos de la joven mujer hablan entre ellos. **8** Tenemos una hermana menor, y sus pechos aún no han crecido. ¿Qué podemos hacer nosotros por nuestra hermana en el día cuando ella sea prometida en matrimonio? **9** Si ella es una pared, nosotros construiremos en ella una torre de plata. Si ella es una puerta, nosotros la adornaremos con tablas de cedro. La mujer joven habla consigo misma. **10** Yo era una pared, pero mis pechos son ahora como las torres de una fortaleza; entonces yo estoy completamente madura en sus ojos. La mujer joven habla consigo misma. **11** Salomón tenía un viñedo en Baal Hamón. Él alquiló el viñedo a aquellos que lo atenderían. Cada uno debía traer mil siclos de plata para su fruto. **12** Mi viñedo es propiamente mío; los mil siclos te pertenecen a tí, mi querido Salomón, y los doscientos siclos son para aquellos que lo atienden por su fruto. El amante de la mujer le está hablando a ella. **13** Tú que vives en los jardínes, mis compañeros están escuchando tu voz; déjame ser quien la escucha también. La mujer joven le habla a su amante. **14** Apúrate, mi amado, y sé como una gacela o un ciervo joven en las montañas de especias.

Song of Solomon 8:1

Información general
ver: y

que fueras como mi hermano
La mujer desearía poder mostrarle su afecto a su amante en público tal como ella lo hace con su hermano. Ella no está diciendo que una mujer puede hacer el amor con su hermano.

encuentre afuera
encuentre en público

Yo podría besarte
Una mujer probablemente besaría a su hermano en la mejilla para saludarlo

me despreciaría
me haría sentir verguenza

Song of Solomon 8:2

Información general
La mujer joven sigue hablando a su amante

Yo te guiaría y te traería a la casa de mi madre
Si el amante fuera su hermano, ella podría llevarlo a su casa. Esto era normal en esa cultura y aún hoy lo es en algunas.

y tú me enseñarías
Esto también podría traducirse como "y ella me enseñaría". Ya que la mujer no tiene experiencia haciendo el amor, ella se imagina que su amante o su madre le enseñarían cómo debería hacerlo.

Te daría vino con especias y algo de jugo de mis granadas
La mujer usa estas imágenes para decir que ella se entregará a su amante y hará el amor con él.

vino con especias
"vino que tiene especias". Esto representa el poder tóxico/fuerte de hacer el amor.

Jugo de mis granadas
La mujer usa el ejemplo del extracto de las granadas como representación de que el líquido de sus pechos es dulce.

Su mano izquierda...me abraza
Mira cómo tradujiste "su mano izquierda está debajo de mi cabeza y su maño derecha me abraza" en 2:5

Song of Solomon 8:4

Yo quiero que...los hombres de Jerusalén
Mira cómo tradujiste esto en 2:7

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que no interrumpirán...hasta que se acabe
Mira cómo tradujiste esto en 2:7

Song of Solomon 8:5

Información general
Aquí empieza la parte seis del libro, la última parte.

¿Quién es esta que viene subiendo del desierto
Traducción alterna: "Mira a esta increíble mujer mientras ella viene". Mira cómo tradujiste una frase similar en 6:10

yo te desperté
Yo te levanté

Árbol de melocotón
Mira cómo tradujiste esto en 2:3

Ahí
Bajo el árbol de melocotón

Ella te entregó
Ella te hizo nacer

Song of Solomon 8:6

Información general
La mujer joven continúa hablando a su amante

Ponme como un sello sobre tu corazón, como un sello sobre tu brazo
Los posibles significados son: 1) Ya que los sellos eran muy importantes, las personas los usaban alrededor de su cuello o en su mano fuerte. La mujer quiere estar con su amado constantemente como un sello. 2) Un sello muestra quien posee la cosa que tiene el sello puesto. La mujer quiere ser el sello en el corazón y brazo de su amante para poder decir que todos sus pensamientos, emociones y acciones le pertenecen a ella.

Pues el amor es tan fuerte como la muerte
La muerte es fuerte porque esta llega a las personas más poderosas del mundo.

tan implacable como el Seol
"Tan dura como el Seol". El Seol no permite que las personas vuelvan a la vida una vez que ellos ya han muerto. El amor es tan persistente como el Seol porque nunca cambia.

sus llamas estallaron,cualquier otro fuego
El amor es tan poderoso como el fuego.

estallaron
se prendieron de repente

Song of Solomon 8:7

Información general
La mujer continúa hablando a su amante

Las aguas embravecidas no pueden apagar el amor
El amor es tan fuerte que es como un fuego tan ardiente que no se apaga ni con un océano lleno de agua.

aguas embravecidas
"océanos de agua" o "mucha cantidad de agua"

no pueden apagar
no pueden extinguir, no pueden acabar

ni las inundaciones pueden barrerlo
El amor nunca cambia, siempre es el mismo, y es algo que nisiquiera una poderosa inundación puede mover.

Inundaciones
En Israel, el agua de lluvia pasa por valles angostos. Esto crea una inundación de agua tan poderosa que puede mover enormes rocas y árboles. Incluso hoy, las inundaciones a veces se llevan por delante puentes muy fuertes.

barrerlo
llevarlo, hacerlo desaparecer

Si un hombre diera...la oferta sería absolutamente rechazada
"Incluso si un hombre...él sería completamente rechazado"

todas las posesiones en su casa
todo lo que él posee

por amor
con el fin de recibir amor, con el fin de comprar amor

la oferta sería absolutamente rechazada
"las personas lo rechazarían completamente" o "las personas se burlarían de él duramente". (ver:

Song of Solomon 8:8

hermana menor
hermana más joven

ella sea prometida en matrimonio
Traducción alterna: "un hombre venga y quiera casarse con ella"

Song of Solomon 8:9

Información general
Los hermanos de la mujer siguen hablando entre ellos

Si ella es una pared...tablas de cedro
Porque sus pechos son pequeños, ella tiene un pecho plano, así como una pared plana o puerta plana. Los hermanos deciden adornarla para que ella luzca más hermosa.

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La adornaremos
la decoraremos

Song of Solomon 8:10

mis pechos son ahora como las torres de una fortaleza
Los pechos de la mujer son fuertes como torres

entonces yo estoy completamente madura en sus ojos
Su amado ahora ve que ella es una mujer completamente desarrollada y eso le agrada. Traducción alterna: "Soy deleitosa para mi amado"

En sus ojos
Aquí sus ojos se refiere a su amante. Traducción alterna: "para él"

Song of Solomon 8:11

Baal Hamón
Este es el nombre de una ciudad al norte de Israel. .

Él alquiló el viñedo
Él rentó el viñedo

a aquellos que lo atenderían
a la gente que cuidaría del viñedo

Cada uno debía traer mil siclos de plata para su fruto.
Traducción alterna: "Se suponía que cada hombre debía darle a Salomón mil siclos como pago por el fruto del viñedo"

traer mil siclos de plata para su fruto
"Traer 1000 siclos de plata" (ver: y

Mi viñedo es propiamente mío
"Yo estoy a cargo de mi propio viñedo". La mujer se refiere a ella misma como un viñedo, así como en 1:5.

los mil siclos te pertenecen a tí, mi querido Salomón
La mujer le da las ganancias de su viñedo a Salomón, aunque todo pertenece a ella y ella puede dárselo a quien quiera.

Song of Solomon 8:13

tu voz
a tu voz

déjame ser quien la escucha también
"Déjame oírla". La palabra "la" se refiere a la voz de la mujer.

Song of Solomon 8:14

sé como una gacela o un ciervo joven
Mira cómo tradujiste esto en 2:16

las montañas de especias
"Las montañas que tienen especias sobre ellas". La mujer usa esta imagen para invitar a su amado a disfrutar de ella. Mira cómo el amante usa la imagen de una montaña de mirra y una colina de incienso en 4:6

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Book: Isaiah

Isaiah

Chapter 1

1 La visión de Isaías hijo de Amoz, que él vió respecto a Judá y Jerusalén, en los días de Uzías, Jotam, Acaz y Ezequías, reyes de Judá. **2** Oigan, cielos, y escucha, tierra; porque El SEÑOR ha hablado: 'Yo He alimentado y He criado niños, pero ellos se han revelado contra Mí. **3** El buey conoce su dueño, y el burro el establo de su amo, pero Israel desconoce, Israel no entiende. **4** ¡Ay! ¡Nación, pecadores, un pueblo cargado con iniquidad, descendientes de malhechores, hijos que actúan corruptamente! Ellos han abandonado EL SEÑOR, ellos han despreciado EL SANTO DE ISRAEL, se han alejado ellos mismos de Él. **5** ¿Por qué todavía están siendo castigados? ¿Por qué se revelan más y más? Toda la cabeza está enferma, el corazón entero está débil. **6** Desde la planta del pie hasta la cabeza no hay nada sano, solamente heridas, moretones, y heridas recién abiertas; no han sido cerradas, limpiadas, vendadas, ni tratadas con aceite. **7** Su país está arruinado; sus ciudades están quemadas; sus campos - delante de ustedes, extraños están destruyéndolos - devastación perversa, derrocada por extraños. **8** La hija de Sion es abandonada como una choza en una viña, como una cabaña en un jardín de pepinos, como una ciudad sitiada. **9** Si El SEÑOR de los Ejércitos no nos hubiera dejado un pequeño remanente, hubiésemos sido como Sodoma, hubiésemos sido como Gomorra. **10** Oigan la Palabra del SEÑOR, ustedes gobernantes de Sodoma; escuchen a la ley de nuestro Dios, ustedes pueblo de Gomorra: **11** "¿Qué es para Mí la multitud de sus sacrificios?" dice El SEÑOR. "Ya He tenido suficiente sacrificios quemados de carneros, y la grasa de bestias cebadas; y en la sangre de bueyes, corderos, o cabras Yo no me deleito." **12** Cuando vienen a presentarse ante mí, ¿quién a requerido ésto de ustedes, el pisotear mis cortes? **13** No traigan más ofrendas insensatas; inciensio es una abominación para mí; su luna nueva y asambleas del día de reposo - Yo no puedo tolerar estas asambleas inicuas. **14** Aborrezco sus celebraciones de lunas nuevas y sus fechas designadas; son un carga para Mí; Yo estoy cansado de soportarlas. **15** Así que cuando extienden sus manos en oración, Yo escondo mis ojos de ustedes; aunque ustedes ofrezcan muchas oraciones, no escucharé; sus manos están llenas de sangre. **16** Lávense, límpiense, quiten la maldad de sus obras de delante de Mi vista, dejen de ser malvados; **17** aprendan hacer el bien, busquen la justicia, rectifiquen la opresión, hagan justicia a los huérfanos, defiendan la viuda. **18** "Vengan ahora, y razonemos juntos," dice El SEÑOR; "aunque sus pecados son como escarlata, éstos serán blancos como la nieve; aunque son rojos como el carmesí, éstos serán como la lana. **19** " Si ustedes quieren y obedecen, ustedes comerán lo mejor de la tierra, **20** pero si ustedes se rehúsan y revelan, la espada los devorará," pues la boca del SEÑOR lo ha dicho. **21** ¡Cómo la ciudad fiel se ha convertido en una prostituta! Ella que estaba llena de justicia - ella estaba llena de integridad, pero ahora ella está llena de asesinos. **22** Su plata se ha convertido en impureza, su vino mezclado con agua. **23** Sus príncipes son rebeldes y compañeros de ladrones; cada uno ama el soborno y corre tras las recompensas. Ellos no defienden los huérfanos, ni las plegarias legales de la viuda llegan ante ellos. **24** Por tanto, ésta es la declaración del SEÑOR de los Ejércitos, El Poderoso de Israel "¡Ay de ellos! Yo voy a tomar venganza contra Mis adversarios, y me vindicaré a Mí mismo contra Mis enemigos; **25** Volveré mi mano contra ustedes, refinaré tu escoria como con lejía, y quitaré toda tu escoria. **26** Restauraré tus jueces como al comienzo, y tus consejeros como al principio; después de esto tú serás llamada la Ciudad de Justicia, una ciudad fiel." **27** Sion será redimida mediante juicio, y sus arrepentidos por justicia. **28** Rebeldes y pecadores serán aplastados juntos, y aquellos que abandonan al SEÑOR serán eliminados. **29** "Pues tú te avergonzarás de los robles sagrados que deseaste, y tú tendrás vergüenza por los jardines que tú has escogido. **30** Pues tú serás como un roble cuya hoja se desvanece, y como un jardín que no tiene agua. **31** El hombre fuerte será como pajuela y su trabajo como una chispa; arderán juntos y no habrá quien los aplaque.

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Isaiah 1:1

"La visión de Isaías ... la cual él vio"
"Esta es la visión de Isaías...que el SEÑOR le mostró" o " Esto es lo que el SEÑOR le mostró a Isaías".

"Amoz"
"Amoz fue el padre de Isaías. "

"Judá y Jerusalén"
"Judá" se refiere al reino del sur de Israel. "Jerusalén" fue su ciudad más importante. TA: " aquellos que viven en Judá y Jerusalén" o " las personas de Judá y Jerusalén" "

"En los días de Uzías, Jotam, Acaz y Ezequías, reyes de Judá"
"Se refiere al tiempo en que cada rey reinó. Ellos reinaron uno después del otro, no todos al mismo tiempo. Traducción Alterna: " cuando Uzías, Jotam, Acaz y Ezequías eran reyes de Judá\" "

Isaiah 1:2

Información general:
Isaías le habla a las personas de Judá en forma de poema.

Oígan, cielos, y escuchen, tierra
Aunque estas profecías fueron hechas para que la gente de Jerusalén y Judá las oigan, Isaías sabe que ellos no las escucharán. Posibles significados: 1)Él habla en apóstrofe, como si los "cielos" y la "tierra" pudieran escuchar lo que el SEÑOR dijo, o 2) Las palabras "cielos" y "tierra" son metonimias y un merismo para todos los seres vivos en cualquier lugar. TA: " Ustedes que viven en los cielos... ustedes que viven en la tierra".

Yo he alimentado... no entiende
Palabras que el SEÑOR habló y que Isaías habla a los israelitas en nombre del SEÑOR.

Yo he alimentado y he hecho crecer niños
El SEÑOR habla como si sus palabras fueran alimento y como si los israelitas fueran sus niños. Traducción Alterna: "He cuidado de la gente de Judá como si ellos fueran mis hijos"

Y el burro el pesebre de su amo
"El burro conoce el pesebre de su amo" o " el burro sabe dónde su amo lo alimenta"

Pero Israel no sabe, Israel no entiende.
Esto posiblemente significa " pero la gente de Israel no me conoce a mí, ellos no entienden que yo soy el que cuida de ellos".

Israel
"La gente de Israel". Judá es parte de lo que había sido la nación de Israel.

Isaiah 1:4

Información general:
Isaías le habla a las personas de Judá en forma de poema.

Nación, pecadores
Los posibles significados son 1) Isaías está diciendo dos cosas distintas sobre ellos o 2) Él sólo está diciendo una cosa sobre ellos, "Nación de pecadores" (UDB).

Un pueblo cargado por inequidades
Algo muy pesado que una persona carga es una metáfora para su cantidad de pecados. Traducción Alterna: "sus pecados son como una mochila pesada en sus hombros que hace que caminar les sea difícil"

Descendencia de malhechores
La palabra "descendencia" es una metáfora para las personas que hacen lo mismo que otros han hecho. Traducción Alterna: "Personas que hacen el mismo mal que ven hacer a otros"

Actúan corruptos
Hacen malos actos

Han abandonado al SEÑOR
"Ellos se han apartado del SEÑOR"

Han despreciado
"Se han negado a obedecer" o " se han negado a respetar"

Israel
Judá es parte de lo que había sido la nación de Israel

Se han alejado de Él
A pesar de que en algún momento ellos eran amigos, ahora lo tratan como si no lo conocieran.

Isaiah 1:5

Información general:
Isaías le habla a las personas de Judá en forma de poema.

¿Por qué todavía están siendo abatidos? ¿Por qué se rebelan más y más?
Isaías usa estas preguntas para retar a las personas de Judá. Esto puede ser expresado en forma activa. Traducción Alterna: " Todavía siguen haciendo cosas por las que el SEÑOR los castigará. Siguen rebelándose contra Él".

Están siendo abatidos... se rebelan
Se refiere a las personas que viven en Judá.

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Toda la cabeza está enferma, el corazón entero está débil
Esto compara a la nación de Israel con una persona que ha sido golpeada. Traducción Alterna: "Ustedes son como alguien cuya cabeza está herida y cuyo corazón está débil" o "Ustedes son como alguien que tiene la mente y el corazón enfermo"

No hay nada que esté sano
Esto puede ser expresado de manera positiva. Esto puede ser expresado en forma activa. Traducción Alterna: "Cada una de sus partes ha sido lastimada" o "Alguien ha lastimado cada una de sus partes"

no han sido cerradas, limpiadas, vendadas, ni tratadas con aceite
Esto compara el castigo que Dios le dió a Israel con heridas físicas. Esto puede ser expresado en forma activa. Traducción Alterna: "Nadie las ha cerrado, limpiado, vendado o tratado con aceite"

Isaiah 1:7

Información general:
Isaías le habla a las personas de Judá en forma de poema.

Tu país está arruinado
Esto puede ser expresado en forma activa. Traducción Alterna: "Ellos han arruinado tu país" o " Tus enemigos han arruinado tu país"

Tus ciudades están quemadas
Esto puede ser expresado en forma activa. Traducción Alterna: "Ellos han quemado tus ciudades"

Delante de ustedes, sus campos son destruidos por extraños
"Las personas que no son de su propio país roban las cosechas de sus campos mientras ustedes los ven".

Una devastación abandonada
"Vacío y destruido". Esta frase sustantiva abstracta se expresa como frases verbales. Traducción Alterna: "Ellos han destruido la tierra y nadie vive ahí".

Derrocada por extraños
Esto puede ser expresado en forma activa. Traducción Alterna: " los extraños han derrocado su país" o " un ejercito extranjero lo ha conquistado completamente"

La hija de Sión es abandonada
Esto puede ser expresado en forma activa. Traducción Alterna: " Yo he abadonado a la hija de Sión"

La hija de Sión
La "hija" de una ciudad hace referencia a las personas de la ciudad. "El pueblo de Sión" o " Las personas que viven en Sión"

Es abandonada como una choza en una viña, como una cabaña en un pepinar
Los significados posibles son 1) "Se ha convertido tan pequeña como una choza en una viña o una cabaña en un pepinar"

Pepinas, como una ciudad sitiada
Otra traducción posible es "pepinar. Sión es una ciudad sitiada".

Isaiah 1:9

Información general:
Isaías le habla a las personas de Israel en forma de poema.

Si el SEÑOR
Esto describe algo que pudo haber sucedido en el pasado pero que no sucedió.

un pequeño remanente
"Unos pocos sobrevivientes"

nos hubiera...hubiésemos
Aquí estas palabras se refieren a Isaías e incluye a las personas de Judá y Jerusalén.

hubiésemos sido como Sodoma, hubiésemos sido como Gomorra
Cómo Judá pudo haber sido como Sodoma y Gomorra puede ser expresado de manera explícita. Traducción Alterna: "Dios pudo habernos destruido, como Él destruyó las ciudades de Sodoma y Gomorra".

Isaiah 1:10

Información general:
Isaías le habla a las personas de Judá en forma de poema.

Ustedes gobernantes de Sodoma... ustedes pueblo de Gomorra
Isías compara a la gente de Judá con la gente de Sodoma y Gomorra para enfatizar que se volvieron muy pecadores. Traducción Alterna: " ustedes gobernantes son tan pecadores como el pueblo de Sodoma... ustedes son tan malos como aquellos que vivían en Gomorra".

¿Qué es para Mí la multitud de sus sacrificios?
Dios está usando una pregunta para retar al pueblo. Traducción Alterna: "¡Su gran cantidad de sacrificios no significa nada para mí!"

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Isaiah 1:12

Información general:
Isaías comunica las palabras del SEÑOR al pueblo de Judá en forma de poema.

¿quién ha requerido esto de ti, para pisotear mis cortes?
La palabra "pisotear" significa pisar y aplastar con el pie. Dios usa esta pregunta para retar a las personas que viven en Judá. Traducción Alterna: " ¡nadie te dijo que pisaras fuerte en mis patios!"

No traigas más ofrendas sin sentido
"No me traigas más de tus regalos sin valor"

El incienso es una abominación para mí
Esto puede ser dicho de otra manera para que el sustantivo abstracto "abominación" se exprese como el verbo "odiar". Traducción Alterna: " Yo odio el incienso que los sacerdotes queman"

No puedo tolerar estas asambleas de iniquidades
Posibles significados son 1) "no puedo permitir que se reunan porque hacen cosas malvadas" o 2) "no puedo permitirme ver que se reunen a causa de las cosas malvadas que hacen ".

Isaiah 1:14

Información general:
Isaías comunica las palabras del SEÑOR al pueblo de Judá en forma de poema.

Sus lunas nuevas y sus festividades fijas
Las palabras "lunas nuevas" son un metónimo para las celebraciones de la luna nueva y un sinécdoque para todas las celebraciones habituales. Traducción Alterna: " tus celebraciones de luna nueva y tus otras festividades habituales" y

Lunas nuevas
La luna nueva sucede cuando la luna muestra luz por primera vez después de haber estado oscura.

Son una carga para mí; estoy cansado de soportarlas
Esto compara cómo se siente Dios sobre las celebraciones del pueblo con llevar un objeto pesado. Traducción Alterna: "sus celebraciones son una carga pesada que estoy cansado de llevar".

Oculto mis ojos de ustedes
Esto es una forma de decir " No los miraré" o "No les prestaré atención"

Sus manos están llenas de sangre
Por este motivo Dios no escuchará sus oraciones. La sangre probablemente se refiere a la violencia con la que actuaron en contra de las personas. Traducción Alterna: "porque es como si sus manos estuvieran cubiertas con la sangre de aquellos a los que ustedes lastimaron" o "porque son culpables de la violencia"

Isaiah 1:16

Información general:
Isaías comunica las palabras del SEÑOR al pueblo de Judá en forma de poema.

Lávense, límpiense
Aquí Dios compara a una persona que deja de pecar con una persona que lava su cuerpo. Traducción Alterna: "Arrepíentanse y limpien el pecado de su corazón como limpian la suciedad de su cuerpo"

Quiten la maldad de sus obras de mi vista
Dios no les estaba diciendo que hagan el mal en cualquier otro lugar, sino que dejen de hacerlo. Traducción Alterna: "dejen de hacer las malvadas obras que veo que hacen".

Den justicia a los huérfanos
"sean justos con los niños que no tienen padres"

Defiendan a la viuda
"protejan a las mujeres cuyos maridos han muerto".

Isaiah 1:18

Información general:
El SEÑOR continúa hablandole al pueblo de Judá

Vengan ahora y
El SEÑOR gentilmente y amablemente invita a la gente a que escuche lo que Él está por decir. "Por favor, escúchenme." o " Presten atención, Yo los quiero ayudar".

Razonemos juntos
El SEÑOR invita a las personas a discutir sobre el futuro. "razonemos sobre esto juntos" o " necesitamos discutir sobre esto" o "¿qué vamos a hacer?" La palabra "vamos" se refiere al SEÑOR y también a las personas de Judá.

Aunque sus pecados son como escarlata, serán blancos como la nieve; aunque sean rojos como el carmesí, serán como la lana
Isaías le habla a la gente como si ellos estuvieran usando ropa que supuestamente es blanca como la lana y les habla de sus pecados como si fueran manchas rojas en la ropa. Si el SEÑOR perdona sus pecados, sería como si sus ropas fueran blancas de nuevo.

Como escarlata
"rojo brillante"

Blancos como la nieve
El blanco suele ser un símbolo de santidad o pureza. La "nieve" se refiere a algo como la lluvia congelada que es muy blanca. Como esto solo se refiere a algo que es muy blanco, se puede reemplazar por otra cosa que también sea muy blanco: "blancos como la concha de mar" o "blanco

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como una paloma". Esto significa que sus pecados serán perdonados.

Rojos como el carmesí
"rojo oscuro"

Como la lana
La lana es el pelo de una oveja o una cabra. Cómo es que ellos serán como la lana puede ser expresado de forma explícita. Traducción Alterna: "blancos como la lana"

Isaiah 1:19

Información general:
Dios continúa hablándole a las personas de Judá.

Si son dispuestos y obedientes
Aquí "dispuestos" y "obedientes" se utilizan juntas para expresar una sola idea. Traducción Alterna: "Si obedecen por su propia voluntad"

Comerán lo mejor de la tierra
"la tierra producirá buenos frutos para que se alimenten".

Pero si se rehúsan y se rebelan
"pero si se niegan a escuchar, y por el contrario, me desobedecen".

La espada los devorará
La palabra "espada" se refiere a los enemigos de Judá. Además, la palabra "devorará" compara a los enemigos que vendrán a matarlos con un animal salvaje que ataca y come a otros animales. Traducción Alterna: "tus enemigos los matarán"

la boca del SEÑOR lo ha dicho
La palabra "boca" hace énfasis en que el SEÑOR ha hablado y que lo que él dice ciertamente sucederá. Traducción Alterna: "El SEÑOR ha hablado" o " El SEÑOR ha dicho que esto sucederá"

Isaiah 1:21

Información general:
Isaías le habla a la gente de Judá a través de la forma de un poema.

Cómo la ciudad fiel
Esta exclamación muestra el enojo y la tristeza de Isaías con la gente de Judá. Traducción Alterna: "Vean cómo la gente de Jerusalén, quienes habían sido fieles a mí"

Se ha convertido en una prostituta
Isaías comparó a la gente con una mujer que en vez de serle fiel a su esposo duerme con otros hombres a cambio de dinero. Las personas que ya no eran fieles a Dios sino que adoraban a otros dioses. Traducción Alterna: "Actúan como una prostituta"

Ella que estaba llena de justicia
La palabra "Ella" se refiere a Jerusalén y su gente. Aquellos que escribieron la Biblia suelen referirse a las ciudades como si fueran mujeres. Traducción Alterna: "La gente de Jerusalén era justa y hacía lo que era correcto".

Pero ahora está llena de asesinos
La palabra "Ella" se refiere a Jerusalén y su gente. Aquellos que escribieron la Biblia suelen referirse a las ciudades como si fueran mujeres. Traducción Alterna: "pero ahora las personas de Jerusalén son asesinas"

Su plata se ha convertido en impureza, su vino mezclado con agua
Los significados posibles son que Isaías usa la plata y el vino como metáforas para 1) la gente de Jerusalén, " Ustedes son como la plata que dejó de ser pura y como el vino que se mezcla con agua" o 2) las buenas obras las personas hicieron anteriormente, " Ustedes solían hacer buenas obras, pero ahora sus malas acciones han hecho que sus buenas obras no tengan valor".

Plata...impureza
La plata debe limpiarse con frecuencia, sino deja de brillar.

Vino...agua
El vino con agua tiene poco sabor y por eso no es mejor que el agua.

Isaiah 1:23

Información general:
Isaías le comunica las palabras del SEÑOR a las personas de Judá en forma de poema.

Sus príncipes son rebeldes
"Sus líderes se rebelan en contra de Dios"

Acompañantes de ladrones
"Ellos son amigos de personas que le roban a otros"

Sobornos...recompensas
La gente le da "sobornos" como regalos a los dirigentes dishonestos para que los dirigentes actúen injustamente. Los dirigentes reciben "recompensas" como regalos de aquellos que se han beneficiado por las leyes injustas que los dirigente aprobaron.

No defienden a los huérfanos
"no protegen a los que no tienen padres"

ni las plegarías legales de la viuda son presentadas delante de ellos
"tampoco escuchan cuando las viudas les piden ayuda con aquellos que rompen la ley" o " y ellos no ayudan a las viudas que les piden ayuda con aquellos que rompen la ley"

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Isaiah 1:24

Información general:
Isaías comienza a comunicarles las palabras del SEÑOR a las personas de Judá en forma de poema.

Por tanto
"Por esa razón"

Esta es la declaración del SEÑOR
El sustantivo abstracto "declaración" puede ser traducido como verbo. Traducción Alterna: "Esto es lo que declara el SEÑOR"

Tendré venganza contra mis adversarios, y me vengaré de mis enemigos
Estas dos frases significan básicamente lo mismo. Las palabras "Tendré venganza contra mis adversarios" hablan más de que el SEÑOR hará lo que sea necesario con aquellos que están en su contra para que Él pueda ser feliz. Mientras que las palabras " me vengaré de mis adversarios" hablan más de que el SEÑOR castigará justamente a sus enemigos. Traducción Alterna: "Castigaré a los que se opongan a mí" o " haré lo que me plazca con aquellos que trabajen en mi contra y justamente castigaré a mis enemigos".

Volveré mi mano contra tí
Aquí "mano" hace referencia al poder de Dios, el cual Él usaría para castigar a su gente. Traducción Alterna: "Empezaré a usar todo mi poder en su contra".

refinaré tu escoria como con lejía
Aquí se habla del proceso en el que Dios elimina los pecados de las personas como si se separara el metal de las cosas malas mezcladas con él. Las palabras "como lejía" agregan otra metáfora: la lejía es usada para limpiar, no para refinar el metal. Traducción Alterna: " Y como fuego que elimina la suciedad de tu plata, así eliminaré todo el mal de ustedes".

Escoria
La suciedad y otras cosas que la gente saca de los metales para que el metal sea bueno.

Isaiah 1:26

Información general:
Isaías le habla al pueblo de Judá en forma de poema.

Como al comienzo...como al principio
Estas son dos formas de referirse a la primera parte o al comienzo de la historia de Israel, cuando Israel se convirtió en una nación.

Tú serás llamada
Esto puede ser expresado en forma activa. Traducción Alterna: "La gente te llamará"

La Ciudad de Justicia, una ciudad fiel
Aquí "ciudad" se refiere a las personas que viven en Jerusalén. Traducción Alterna: "la ciudad donde las personas son justas y fieles a Dios"

Isaiah 1:27

Información general:
Isaías comunica las palabras del SEÑOR a las personas de Judá en forma de poema.

Sion será redímida por juicio, y sus arrepentidos por justicia
Esto puede ser expresado en forma activa. Significados posibles son 1) "El SEÑOR redimirá a Sion porque ellos hacen lo que es justo y redimirá a aquellos que se arrepienten porque hacen lo que el SEÑOR dice que es bueno" o 2) " El SEÑOR redimirá a Sion porque Él es justo y redimirá a los que se arrepienten porque Él es justo".

Sion
Esto es una metonimia para " las personas que viven en el Monte Sion".

Rebeldes y pecadores juntos serán aplastados
Esto puede ser expresado en forma activa. Traducción Alterna: "Dios destruirá a aquellos que se rebelen y pequen en su contra"

los que abandonan al SEÑOR perecerán
Esto puede ser expresado en forma activa. Traducción Alterna: " y el SEÑOR se deshará de aquellos que lo abandonan" o "el SEÑOR matará a todos los que lo rechacen"

Isaiah 1:29

Información general:
Isaías comunica las palabras del SEÑOR a las personas de Judá en forma de poema.

Los robles sagrados...jardínes
Estas frases se refieren a los lugares en los que la gente de Judá adoraba a sus ídolos.

tú tendrás vergüenza por
Algunas versiones dicen " te sonrojarás por". Una persona se sonroja cuando su cara se vuelve roja y caliente, usualmente porque siente que ha hecho algo malo.

Porque tú serás como un roble cuya hoja se desvanece, y como un jardín que no tiene agua
El agua le da vida a los árboles y jardínes. La gente por sí misma se ha cortado del SEÑOR, quien les da vida.

Isaiah 1:31

Información general:
Isaías comunica las palabras del SEÑOR a las personas de Judá en forma de poema.

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El hombre fuerte
"La persona fuerte" o "El que sea poderoso". Esto podría referirse a las personas que son importantes y que influencian a otra gente.

leña
Material seco que se quema rápidamente

Y su trabajo como una chispa
Esto compara las acciones o malos actos de las personas con una chispa que cae sobre la leña y la prende fuego. Traducción Alterna: "su trabajo será como una chispa que inicia el fuego".

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Chapter 2

1 Las cosas que Isaías, hijo de Amós, observó en una visión, respecto a Judá y Jerusalén. **2** Será en los últimos días que el monte de la casa del SEÑOR será establecido como el más alto de los montes, y será levantado sobre las colinas, y todas las naciones fluirán a el. **3** Muchos pueblos vendrán y dirán: "Vengan, vamos a subir al monte del SEÑOR, a la casa del Dios de Jacob, para que Él nos pueda enseñar algunas de sus sendas, y que nosotros podamos andar en sus caminos." Porque de Sion saldrá la ley, y la palabra del SEÑOR saldrá de Jerusalén. **4** Él juzgará entre las naciones y tomará desiciones por muchos pueblos; ellos martillarán sus espadas en rejas de arado, y sus lanzas en podaderas; nación no levantará espada contra nación, ni ellos entrenarán más para la guerra. **5** Casa de Jacob, venid, y caminemos en la luz del SEÑOR. **6** Pues Tú has abandonado Tu pueblo, la casa de Jacob, porque ellos están llenos de costumbres del este y son lectores de augurios como los filisteos, y ellos estrechan sus manos con hijos de extranjeros. **7** Su tierra está llena de plata y oro, y no hay límite a su riqueza; su tierra también está llena de caballos, ni hay límite para sus carruajes. **8** Su tierra está llena de ídolos; ellos adoran las artesanías de sus propias manos, cosas que sus propios dedos han hecho. **9** La gente se inclinará, y los individuos caerán; por lo tanto, no los levanten. **10** Vayan a los lugares rocosos y escóndanse en la tierra, del temor del SEÑOR y de la gloria de Su majestad. **11** La mirada altanera del hombre será derribada, y el orgullo de los hombres será reducido, y sólo el SEÑOR será exaltado en aquel día. **12** Porque habrá un día del SEÑOR de los Ejércitos contra todo quien sea orgulloso y altanero, y contra todo quien es arrogante-- y él será demolido-- **13** y contra todos los cedros del Líbano que están altos y alzados, y contra todos los robles de Basán. **14** Ese día del SEÑOR de los Ejércitos será contra todas las montañas altas, y contra todos los cerros que están levantados, **15** y contra cada torre alta, y contra cada muralla impregnable, **16** y contra todos los botes de Tarsis, y contra todas las hermosas naves de navegación. **17** El orgullo del hombre será derribado, y la altivez de los hombres caerá; sólo el SEÑOR será exaltado en ese día. **18** Los ídolos desaparecerán completamente. **19** Los hombres entrarán en las cuevas de las rocas y en los hoyos en el piso, por el temor del SEÑOR, y de la gloria de Su majestad, cuando Él se levante para aterrorizar la tierra. **20** En ese día, la gente arrojará sus ídolos de plata y oro que hicieron ellos mismos para adorar-- ellos los lanzarán lejos a los topos y a los murciélagos. **21** La gente entrará en las aberturas en las piedras y en las hendiduras de las rocas rotas, del temor del SEÑOR y de la gloria de Su majestad, cuando Él se levante para aterrorizar la tierra. **22** Dejen de confiar en el hombre, cuyo aliento de vida está en su nariz, porque, ¿qué aspira él?

Isaiah 2:1

Información general:
Isaías le habla al pueblo de Judá en forma de poema.

Judá y Jerusalén
"aquellos que viven en Judá y Jerusalén"

En los últimos días
"en el futuro"

la montaña de la casa del SEÑOR será establecida
Esto puede ser expresado 1) como una descripción- Traducción Alterna: " La montaña de la casa del SEÑOR permanecerá" o 2) como una forma activa- Traducción Alterna: "El SEÑOR establecerá la montaña en la que su templo es contruido"

Como la más alta de las montañas
Isaías habla de la importancia como si fuera la altura física. Traducción Alterna: "la más importante de todas las montañas" o " el lugar más importante en el mundo"

será levantada sobre las colinas
Isaías habla del honor como si fuera la altura física. Esto puede ser expresado 1) en forma activa, Traducción Alterna: " El SEÑOR la honrará más que a cualquier otra colina" o 2) como una metonimia para las personas que adoran allí, Traducción Alterna: "El SEÑOR honrará a la gente que adore allí más de lo que Él honra a otras personas".

y todas las naciones
" y las personas de todas las naciones"

fluirán a ella
Las gente alrededor del mundo que va a la montaña del SEÑOR se compara con la manera en la que el río fluye. Esto hace énfasis en que muchas personas vendrán, no sólo unas cuantas personas. Traducción Alterna: "fluirán como un río hacia ella" o "irán hacia ella" (UDB)

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Isaiah 2:3

Información general:
Isaías le habla al pueblo de Judá en forma de poema.

Jacob, para que El nos pueda enseñar... y nosotros podamos andar en
Otro significado posible es "Jacob. Él nos enseñará... y nosotros andaremos."

Él nos puede enseñar algunos de sus caminos, y que nosotros podamos andar en sus caminos
La palabra "caminos" es una metáfora para la forma en la que vive una persona. Si tu idioma tiene solo una palabra para el suelo en el que la gente camina, podrías combinar estas dos frases. Traducción Alterna: "Él nos puede enseñar su voluntad para que nosotros podamos obedecerlo".

Porque de Sion saldrá la ley, y la Palabra del SEÑOR saldrá de Jerusalén
Estas frases significan lo mismo. Isaías hace énfasis en que todas las naciones sabrán que la verdad se encuentra en Jerusalén. "El pueblo de Sion enseñará la ley de Dios y la gente de Jerusalén enseñará la palabra del SEÑOR".

Porque de Sion saldrá la ley
Isaías habla de la ley como si fuera un río que se mueve sin que la gente haga nada. "Porque la ley saldrá de Sion". Traducción Alterna: " Aquellos a quienes ellos le enseñan la ley saldrán de Sion" o " el SEÑOR proclamará su ley desde Sion"

la Palabra del SEÑOR saldrá de Jerusalén
"La palabra del SEÑOR saldrá desde Jerusalén" Isaías habla de la palabra del SEÑOR como si fuera un río que se mueve sin que la gente haga nada. " Aquellos a quienes ellos le enseñan la palabra del SEÑOR saldrán de Sion" o "el SEÑOR proclamará su palabra desde Jerusalén"

Isaiah 2:4

Información general:
Isaías le habla al pueblo de Judá en forma de poema.

Él juzgará
"El SEÑOR juzgará"

tomará decisiones
"solucionará los conflictos"

Ellos martillarán sus espadas en rejas de arado y sus lanzas en podaderas
Las personas de las naciones convertirán sus armas en herramientas para la agricultura.

espadas...lanzas...espada
Estas palabras son sinonimos

Rejas de arado...podaderas
Estas palabras son sinonimos

Ellos martillarán sus espadas en rejas de arado
Una reja de arado es una pala que la gente usa para cavar el suelo y poder sembrar semillas ahí. Traducción Alterna: "ellos convertirán sus espadas en herramientas para sembrar".

y sus lanzas en podaderas
"ellos martillarán sus lanzas en podaderas". Una podadera es un cuchillo que la gente usa para cortar las ramas de las plantas. Traducción Alterna: "ellos harán que sus lanzas sean herramientas para cuidar de las plantas".

Las naciones no levantarán espada contra otra nación
"ninguna nación levantará su espada en contra de otra nación". La espada es una figura literaria

Ni ellos entrenarán
"ni siquiera entrenarán" sin pelear. El escritor espera que su lector crea que quienes pelean en la guerra entrenan antes de luchar y que algunos de los que entrenan no luchan.

Isaiah 2:5

Información general:
En 2:5 Isaías le habla al pueblo de Israel y en 2:6 él le habla al SEÑOR. En ambos habla en forma de poema.

Casa de Jacob
La palabra "casa" es una figura literaria

ven
Una forma de animar amablemente a hacer lo que el hablante está por decirle que haga al oyente.

Déjanos caminar en la luz del SEÑOR
Isaías habla de gente que aprende y luego hace lo que el SEÑOR quiere que hagan como si ellos estuvieran caminando en la noche con una lámpara que el SEÑOR les ha dado para que puedan ver el camino. Traducción Alterna: "Déjanos aprender cómo el SEÑOR quiere que vivamos y luego poder vivir de esa forma".

Porque Tú has abandonado a tu pueblo
"Porque has dejado a tu pueblo" y ya no te importa lo que les suceda. Aquí la palabra "tú" se refiere al SEÑOR y, por lo tanto es singular.

ellos están llenos de costumbres del este
Isaías habla como si las personas fueran recipientes que estaban llenos de algo del este. Los significados posibles de los que él habla son 1) las acciones de las personas del este, " ellos hacen todo el tiempo los mismos actos malvados que la gente que vive en el este de Israel" o 2) personas, especificamente aquellos que aseguran hablar con los muertos, quienes han venido del este para cometer malos

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actos, "muchos adivinos han venido del este y ahora viven aquí"

Adivinos
Personas que aseguran poder ver el futuro al mirar cosas como las partes de animales o las hojas.

ellos estrechan sus manos con los hijos de los extranjeros
Agarrarse las manos juntos es un símbolo de amistad y paz. Traducción Alterna: "ellos hacen la paces y trabajan con personas que no son de Israel".

Isaiah 2:7

Información general:
Isaías le habla al SEÑOR en forma de poema.

Su tierra está llena de plata...su tierra también está llena de caballos...Su tierra está llena de ídolos
Isaías habla como si la tierra fuera un recipiente sobre el que han puesto plata, caballos e ídolos. La palabra "tierra" es una figura literaria

las artesanías de sus propias manos, cosas que sus propios dedos han hecho
Estas dos frases significan casi los mismo y hacen énfasis en que esos no son dioses reales. Si en tu idioma no hay una palabra general para algo que alguien hace, podrías combinar todo esto en una sóla oración. Traducción Alterna: "cosas que ellos mismo han hecho"

las artesanías de sus propias manos
La palabra "manos" es una figura literaria

cosas que sus propios dedos han hecho
La palabra "dedos" es una figura literaria

Isaiah 2:9

Información general:
En 2:9 Isaías termina de hablarle al SEÑOR. En 2:10-11 Isaías le habla al pueblo de Judá. En ambos momentos él habla en forma de poema.

La gente será inclinada, y los individuos caerán
Las palabras "será inclinada" y "caerán" son metáforas de no tener nada bueno y tampoco a alguien que los ayude. Esto puede ser expresado de forma activa. Traducción Alterna: " Dios avergonzará a las personas y cada persona será humilde"

La gente
Seres humanos, en oposición a los animales.

Individuos
"Cada persona"

No los levanten
La palabra "levanten" es una metáfora del SEÑOR perdonando a las personas. Traducción Alterna: "no los perdonen"

Vayan a los lugares rocosos
Los posibles significados son que las personas deben ir a 1) las cuevas en las laderas empinadas (Ver UDB) o 2) lugares donde hay muchas rocas grandes entre las que se pueden esconder.

Escóndanse en la tierra
Los posibles significados son que las personas deben esconderse en) hoyos naturales en la tierra o) en zanjas que ellos cavan en el suelo (ver UDB)

del temor del SEÑOR
Esto puede ser expresado con otras palabras para que el sustantivo "terror" se exprese como "aterrador". Traducción Alterna: "Para huir de la aterradora presencia del SEÑOR" o "del SEÑOR porque estarán extremadamente temerosos"

la gloria de Su majestad
"La gran belleza y poder que Él tiene como rey" o " su esplendor real". Traducir como en 2:9.

La mirada altanera del hombre será derribada
"El SEÑOR derribará la mirada altanera del hombre". Un hombre con una "mirada altanera" mira por encima de todos para mostrarles que él es mejor que ellos. Aquií toda la gente es culpable de creerse mejor que el SEÑOR, y la manera en la que ellos miran a los que adoran al SEÑOR es una figura literaria

el orgullo de los hombres será derribado
"El SEÑOR avergonzará a los hombres orgullosos". Esto puede ser expresado en forma activa. Traducción Alterna: "El SEÑOR derribará el orgullo de los hombres". "El orgullo de los hombres" es una figura literaria

Sólo el SEÑOR será exaltado
Esto puede ser expresado en forma activa. Traducción Alterna: "la gente solo alabará al SEÑOR"

En ese día
"el día en el que el SEÑOR juzgue a todos".

Isaiah 2:12

Información general:
Isaías le habla al pueblo de Judá en forma de poema.

todo el que sea orgulloso y altanero
Una persona "altanera" es orgullosa y se considera a sí misma mejor que otros. Esto puede ser expresado en forma activa. Traducción Alterna: "el que es orgulloso y se exalta así mismo sobre el

resto" o "el que es orgulloso y piensa que él es mejor que todas las otras personas".

El que es arrogante
Quien habla y actúa como si fuera mejor que las otras personas.

y él será derribado
"Y todas las personas orgullosas serán derribadas". Esto puede ser expresado en forma activa. Traducción Alterna: "El SEÑOR los hará humildes".

Contra de todos los cedros del Líbano...en contra de todos los robles de Basán
El "día del SEÑOR de los Ejércitos" será en contra de los cedros y los robles. Los significados posibles son 1) estos árboles son una metáfora para las personas orgullosas que Dios juzgará o 2) Dios en verdad destruirá a estos árboles poderosos.

Isaiah 2:14

Información general:
Isaías le habla al pueblo de Judá en forma de poema. Él continúa describiendo lo que sucederá en el día del SEÑOR de los Ejércitos

y en contra de
En 2:14-16 Isaías enumera las cosas que Dios destruirá. Los significados posibles son 1) Esto se refiere a las personas orgullosas que Dios humillará o 2) Dios en verdad destruirá todas estas cosas que enumera.

montañas...colinas
Estas palabras son metáforas para el orgullo de los israelitas. Estas palabras también aparecen en 2:1.

que están levantadas
"que están muy altas"

torre alta...muralla impregnable
Esto se refiere a las cosas que la gente construirá alrededor de las ciudades para defenderse de sus enemigos. Son metáforas para el orgullo y la creencia de los israelitas de que ellos no necesitaban al SEÑOR y que podían soportar cualquier castigo que el SEÑOR les dira por sus pecados.

Muralla impregnable
"una muralla que nada puede derribar o sobrepasar"

botes de Tarsis...hermosas naves de navegación
Esto se refiere a los botes grandes que la gente usaba para viajar lejos por mar y traer mercaderías a las ciudades.

Naves de tarsis
"botes en los que ellos van a Tarsis"

Isaiah 2:17

Información general:
Isaías le habla al pueblo de Judá en forma de poema. Él continúa describiendo lo que sucederá en el día del SEÑOR de los Ejércitos

El orgullo del hombre será derribado
Esto puede ser expresado en forma activa. Traducción Alterna: "Él derribará a todos los hombres orgullosos" o "Él humillará a todos los hombres orgullosos".

la altivez de los hombres caerá
El sustantivo abstracto "altivez" puede ser traducido como un adjetivo. Traducción Alterna: "Aquellas personas que sean altivas, dejarán de ser altivas"

Sólo el SEÑOR será exaltado
Esto puede ser expresado en forma activa. Traducción Alterna: " La gente sólo alabará al SEÑOR" Ver cómo tradujiste esto en 2:9.

Los ídolos desaparecerán completamente
"Todos los ídolos desaparecerán" (UDB) o "No habrá más ídolos"

Los hombres entrarán...por el temor
"Los hombres entrarán...para esconderse del temor"

Cuevas de las rocas
"Las cuevas en las rocas". Estas son rocas muy grandes, no pequeñas piedras que pueden llevarse en la mano.

Por el temor del SEÑOR, y de la gloria de Su majestad
Ver cómo tradujiste esto en 2:9.

Por el temor del SEÑOR
Porque ellos le tienen mucho miedo al SEÑOR

La gloria de Su majestad
"La belleza que Él tiene como rey"

Cuando Él se levante a aterrorizar la tierra
"Cuando el SEÑOR actúe y haga que las personas de la tierra le teman terriblemente"

Isaiah 2:20

Información general:
Isaías le habla al pueblo de Judá en forma de poema. Él continúa describiendo lo que sucederá en el día del SEÑOR de los Ejércitos.

A los topos y a los murciélagos
Los topos son unos animales pequeños que cavan y viven bajo tierra. Los murciélagos son pequeños animales que vuelan y que a veces viven en cuevas. Traducción Alterna: "a los animales".

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Aberturas en las piedras...hendiduras de las rocas rotas
Si en tu idioma no existen dos palabras diferentes para "abertura" y "hendidura", se refiere al espacio que hay entre dos partes de la roca cuando se divide. Podrías combinar estas dos frases en una sola.

Del temor del SEÑOR
Porque ellos le tienen mucho miedo al SEÑOR. Traducir como en 2:17.

La gloria de Su majestad
"La gran belleza y el poder que Él tiene como rey. o "Su esplendor real". Traducir como en 2:9.

Cuando Él se levante a aterrorizar la tierra
"Cuando el SEÑOR actúe y haga que las personas de la tierra le teman terriblemente". Traducir como en 2:17.

cuyo aliento de vida está en su nariz
La respiración está en sus fosas nasales- La nariz es débil y las fosas nasales no son lindas, entonces la nariz es una figura literaria

Fosas nasales
Los agujeros en la nariz por los cuales la gente respira.

porque ¿A qué él aspira?
Isaías usa esta pregunta para recordarle a las personas algo que ya deberían saber. Traducción Alterna: "¡Porque el hombre no equivale a nada!" o "¡Porque el hombre no vale nada!"

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Chapter 3

1 Mirad, el SEÑOR de los Ejércitos, está a punto de quitar de Jerusalén y de Judá apoyo y personal: todo el suministro de pan, y todo el suministro de agua; **2** el hombre poderoso, el guerrero, el juez, el profeta, el lector de augurio, el anciano; **3** el capitán de cincuenta, el ciudadano respetado, el consejero, el artesano experto y el mago hábil. **4** "Yo colocaré meros jóvenes como sus líderes, y los jóvenes gobernarán sobre ellos. **5** Las personas serán oprimidas, cada una por otra, y cada uno por su vecino; el hijo insultará al anciano, y el depravado retará al honorable. **6** Un hombre aún tomará a su hermano en la casa de su padre y dirá: 'Tú tienes un abrigo; sé nuestro gobernante, y sea ésta ruina en tus manos.' **7** En ese día él gritará y dirá: 'Yo no voy a ser un sanador; yo no tengo pan o ropa. Tú no me harás gobernante del pueblo.'" **8** Pues Jerusalén ha tropezado y Judá ha caído, porque su lenguaje y sus acciones están contra el SEÑOR, desafiando los ojos de Su gloria. **9** La mirada en sus rostros testifica contra ellos; y ellos anuncian su pecado como Sodoma; ellos no lo esconden. ¡Ay de ellos! Pues ellos han causado una catástrofe para sí mismos. **10** Dile a la persona justa que le irá bien, pues ellos van a comer el fruto de sus obras. **11** ¡Ay para el malvado! Le irá mal, pues la recompensa de sus manos será hecha a él. **12** Pueblo mío-- niños son sus opresores, y mujeres gobiernan sobre ellos. Mi pueblo, aquellos que los guían a ustedes los llevan por mal camino y confunden la dirección de su camino. **13** El SEÑOR litiga una acusación; Él está en pie para acusar al pueblo. **14** El SEÑOR vendrá con juicio contra los ancianos de Su pueblo y sus líderes: "Ustedes han arruinado el viñedo; el saqueo de los pobres está en sus casas. **15** ¿Por qué aplastan ustedes a Mi pueblo y agobian las caras de los pobres?" Esta es la declaración del SEÑOR de los Ejércitos. **16** El SEÑOR dice que porque las hijas de Sion son orgullosas, caminan con sus cabezas erguidas, y coquetean con sus ojos, flirteando según van y haciendo un tintineo con sus pies, **17** por tanto, el Señor formará costras enfermas en las cabezas de las hijas de Sion, y el SEÑOR las hará calvas. **18** En aquel día el Señor removerá sus hermosas joyas del tobillo, cintas para la cabeza, adornos en forma de media luna, **19** colgantes de orejas, pulseras y velos; **20** los pañuelos, las cadenas de tobillo, las fajas y las cajas de perfumes, y los amuletos de suerte. **21** Él va a remover los anillos y las prendas de la nariz; **22** las túnicas festivas, los mantos, los velos, y los bolsos de mano; **23** los espejos de manos, el lino fino, las piezas que cubren las cabezas y los abrigos. **24** En lugar de dulce perfume habrá peste; en lugar de una banda, una soga; en lugar de cabello bien arreglado, calvicie; y en lugar de una túnica, una cubierta de cilicio; y marcas en lugar de belleza. **25** Sus hombres caerán por la espada, y sus hombres fuertes caerán en guerra. **26** Los portones de Jerusalén se lamentarán y gemirán; y ella estará sola y sentada en el suelo.

Isaiah 3:1

Mira
La palabra "mira" aquí hace énfasis en lo que sigue. También puede ser traducido como "Escuchen" o "Ciertamente".

Apoyo y personal
Estas dos palabras se refieren a un baston para caminar, al cual uno se inclina como apoyo. Esta idea representa a las cosas que las personas más necesitan para poder vivir: comida y agua. Traducción Alterna: "Todo lo que los mantiene" o " Todo de lo que ustedes dependen"

El hombre poderoso, el guerrero
Este es el comienzo de una lista de categorías de personas en las que dependen otros. Ya que no se refieren a individuos particulares, también pueden ser traducidos como sustantivos plurales. Traducción Alterna: "Los hombres poderosos, los guerreros"

El shamán
Ver cómo se tradujo esto en 2:5.

El capitán de cincuenta
Esta expresón idiomática se refiere a un capitán que está a cargo de cincuenta soldados. Puede ser traducido con un termino más general. Traducción Alterna: "El oficial del ejército" o "el líder militar"

Cincuenta
"50"

Isaiah 3:4

Yo voy a colocar meros jóvenes como sus líderes, y los jóvenes van a gobernar sobre ellos
Estas frases significan básicamente lo mismo. Los significados posibles son 1) "Yo pondré a las personas jóvenes como sus líderes y esos jóvenes gobernarán sobre ustedes" o 2) "los jóvenes" es una metáfora para los hombres simples y tontos. Traducción Alterna: "Yo pondré sobre ellos líderes inmaduros, como las personas jóvenes, y esos malos líderes los gobernarán".

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Yo voy a colocar a simples jóvenes
Aquí la palabra "Yo" se refiere al SEÑOR. Esto puede ser expresado claramente. Traducción Alterna: "El SEÑOR dice, "Yo pondré a simples jóvenes como sus líderes""

Las personas van a ser oprimidas, cada una por otra, y cada uno por su vecino
Esto puede ser expresado en forma activa. Traducción Alterna: " Todos serán crueles con los otros y maltratarán a sus vecinos".

Los degradados
"Las personas que no tienen honor" o "Las personas que nadie respeta".

Los honorables
"Las personas con honor" o " las personas que todos respetan".

Isaiah 3:6

Que esta ruina esté en tus manos
Aquí "manos" representa autoridad. Traducción Alterna: "Hazte cargo de esta ruina" o "gobierna sobre esta ruina"

Esta ruina
Los significados posibles son 1) muchos o la mayoría de los edificios de Jerusalén fueron destruidos o 2) La gente en Jerusalén no tendrá más prosperidad ni líderazgo. Traducción Alterna: "esta ciudad, la cual ahora está arruinada"

Yo no voy a ser un sanador
Se habla de resolver los problemas de las personas como si los estuviera sanando a ellos. Traducción Alterna: "No, yo no puedo solucionar este problema" o "No, yo no te puedo ayudar" (UDB)

Isaiah 3:8

Oración de Enlace
El profeta comienza a hablar sobre esta situación

Jerusalén ha tropezado y Judá ha caído
Se habla de desobedecer a Dios como si fuera tropezar y caer.

Los ojos de Su gloria
Aquí "los ojos" representa a Dios mismo, quien es glorioso.

La mirada en sus caras testifica en contra de ellos
Se habla de las expresiones de arrogancia en la cara de las personas como si las expresiones fueran personas que pudieran testificar en contra de la gente orgullosa. Traducción Alterna: "Las miradas orgullosas en sus rostros muestran que ellos se oponen al SEÑOR"

Ellos cuentan de su pecado como Sodoma; ellos no lo esconden
Aquí se dice que las personas de Judá son como las personas de Sodoma, porque ellos abiertamente presumen de sus pecados. Traducción Alterna: "Como las personas de Sodoma, ellos hablan de sus pecados y dejan que todos los sepan.

Pues ellos han completado una catástrofe para sí mismos
La catástrofe todavía no ha llegado, pero las personas han terminado de hacer lo que causará que llegue. Se habla de las causas de la catástrofe como si ellos fueran la catástrofe misma. Traducción Alterna: "Pues han hecho todo lo que causará que la catásfrofe suceda"

Isaiah 3:10

Dile a la persona justa que le irá bien
"Dile al que esté haciendo lo que es justo que Yo haré que las cosas sean buenas para él"

La persona justa
Esto se refiere a la gente justa en general. Traducción Alterna: "La gente justa"

Pues ellos van a comer el fruto de sus obras
Se habla de las obras como si fueran árboles que dan frutos que pueden comerse. El fruto representa la recompensa por hacer buenas obras. Traducción Alterna: "Pues ellos recibirán la recompensa por sus buenas obras" o "Pues ellos recibirán su recompensa por las cosas buenas que han hecho"

Ellos van a comer.... el fruto de sus obras
El texto hebreo tiene estos pronombres plurales aquí, pero se refieren a cualquier persona justa. Los traductores pueden elegir traducirlos en singular: "él va a comer... el fruto de sus obras".

Pues la recompensa de su mano va a ser hecha a él
Aquí "manos" representa las obras que la persona ha hecho. Traducción Alterna: "Pues lo que la persona malvada le ha hecho a otros, lo mismo le será hecho a ella".

Pueblo mío...Mi pueblo
Los significados posibles son 1) Isaías está hablando y "mío" se refiere a Isaías, o 2) el SEÑOR está hablando y "mío" se refiere al SEÑOR

Los hijos son sus opresores
Los significados posibles son 1) "las personas jóvenes se han convertido en sus líderes y ellos oprimen a la gente" o 2) "sus líderes son inmaduros como los niños y oprimen a la gente".

Las mujeres gobernarán sobre ustedes
Los significados posibles son 1) " las mujeres gobiernan sobre las personas" o 2) "los líderes son débiles como las mujeres".

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Aquellos que los guían a ustedes los llevan por mal camino y confunden la dirección de su camino
Es común en el Antiguo Medio Oriente hablar de los líderes de las naciones como si fueran pastores. Al igual que los pastores guian a sus ovejas por los buenos caminos por seguridad, los líderes deben enseñarle la verdad al pueblo y ayudarlos a hacer lo que es justo. Los líderes de Judá no estaban haciendo esto. Traducción Alterna: " sus líderes son como malos pastores que los alejan de los buenos caminos y no les muestran hacia dónde ir"

Isaiah 3:13

El SEÑOR defiende una acusación; Él está parado para acusar al pueblo
Isaías habla de la decisión del SEÑOR de lastimar a la gente como si el SEÑOR estuviera presentando un acusación contra el pueblo de Isarael en una sala de juzgado. La segunda parte de esta línea significa lo mismo que la segunda parte, pero lo dice un poco más completo. Traducción Alterna: "Es como si el SEÑOR hubiera tomado su lugar en una sala de juzgado y estuviera listo para acusar a las personas". (UDB) (Ver: y

vendrá con juicio
Se habla del juicio como si fuera un objeto que alguien puede traerle a otra persona. Traducción Alterna: "anunciará su juicio" o "declarará su juicio"

Ustedes han arruinado mi viñedo
Aquí "ustedes" se refiere a los mayores y a los gobernantes. El SEÑOR está hablando de su pueblo como si fueran un viñedo. Como alguien que fracasa en cuidar un viñedo y entonces las viñas dejan de dar uvas; los mayores y los líderes desalientan a los israelitas a servir a Dios. Traducción Alterna: "mi pueblo es como un viñero y ustedes lo han arruinado"

El saqueo de los pobres
"Las cosas que ustedes han tomado de los pobres"

¿Por qué aplastan ustedes a Mi pueblo y muelen las caras de los pobres?
El SEÑOR hace esta pregunta para acusar a los líderes del pueblo. Esta acusación puede expresarse como una declaracíon. Traducción Alterna: " ¡Yo estoy enojado con sus hombres malvados porque ustedes están aplastando y moliendo las caras de los pobres!"

Aplastan ustedes Mi pueblo
Se habla de hacer sufrir a la gente como si se los estuviera aplastando con algo muy pesado. Traducción Alterna: "lastimar cruelmente a Mi pueblo"

Muelen las caras
Se habla de hacer sufrir a las gente como si se les estuviera frotando la cara en el piso. Traducción Alterna: "Lastiman a los pobres cruelmente y los hacen sufrir"

Isaiah 3:16

Con sus cabezas en alto
Esto significa de una manera arrogante.

Coquetean con sus ojos
Aquí "sus ojos" representa cómo las mujeres miran a los hombres. Traducción Alterna: "Intentan impresionar a los hombres con la manera en que los miran"

avanzando lentamente mientras van
"dando pequeños pasos mientras caminan"

y haciendo un tintineo con sus pies
"entonces las pulseras en sus tobillos suenan" o " entonces las campanas en sus tobilleras hacen ruido"

las hijas de Sion
Se habla de Sion, haciendo referencia aquí a la ciudad de Jerusalén, como si fuera una mujer con sus hijas. Traducción Alterna: "la mujer de Sion"

Isaiah 3:18

Información general:
Continúa describiendo cómo el SEÑOR juzgará a las mujeres de Jerusalén.

El Señor va a remover
Aquí "remover" se refiere a hacer que otros remuevan algo. Traducción Alterna: "El Señor hará que otros remuevan"

joyas para el tobillo
Una decoración que las mujeres usan en el tobillo, justo arriba del pie.

bandas para la cabeza
una decoración que las mujeres usan sobre su cabeza y cabello.

adornos en forma de media luna
Adornos con forma de media luna que la gente usa con la creencia de que los adornos protegerán a la persona del mal.

colgantes para las orejas
joyas que cuelgan desde la oreja o arriba de la oreja.

pulseras
Una decoración que las mujeres usan en el brazo, cerca de las manos.

velos
Un material muy fino usado para cubrir la cabeza y la cara de una mujer.

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pañuelos
Pedazos de tela largos y finos que las mujeres atan alrededor de su cabeza o cabello.

cadenas de tobillo
Una decoración que las mujeres usan cerca del pie. Con frecuencia las cadenas cuelgan para hacer un sonido agradable.

fajas
Una pedazo de tela que la gente usa alrededor de la cintura o el pecho.

cajas de perfume
Una caja o bolsa pequeña que contiene el perfume que las mujeres usan en las cadenas alrededor de sus cuellos para oler bien.

amuletos de la suerte
Joyas que la gente usa con la creencia de que eso les traerá buena suerte.

Isaiah 3:21

anillos
Una decoración que se usa alrededor del dedo.

prendas para la nariz
Una decoración que se usa en o a través de la nariz

túnicas festivas
Un vestido grande y suelto con decoraciones que se usaba sobre otra ropa para que todos lo vieran.

mantos
Un trapo que se usaba sobre los hombros arriba de toda la ropa.

velos
Ver cómo lo tradujiste en 3:18.

bolsos de mano
Un bolso que se usa para llevar cosas pequeñas

espejos de mano
Una pequeña superficie sostenida en las manos de una persona que se usa para verse a sí mismo.

lino fino
Una tela suave utilizada por gente rica.

las piezas de cabeza
Un trapo o pequeño sombrero que se usa sobre el pelo.

envolturas
Una tela decorativa que una mujer envolvía alrededor de sí misma para lucir hermosa.

Isaiah 3:24

faja
Una pedazo de tela que la gente usa alrededor de la cintura o cruzando el pecho. Ver cómo lo tradujiste en 3:18.

una soga
Esto puede referirse a la soga con la que los enemigos atarán a la gente de Judá cuando los capturen. O puede significar que las mujeres de Jerusalén no tendrán nada más que usar, sólo ropa áspera sostenida con sogas.

cabello bien arreglado, calvicie
Bien arreglado, calvicie- "Lindo cabello, sus cabezas quedarán peladas"

Sus hombres van a caer por la espada, y sus hombres fuertes van a caer en guerra
Caer representa ser asesinado y la espada representa la batalla. Traducción Alterna: " sus hombres serán asesinados en la batalla y sus hombres fuertes serán asesinados en la guerra" o " Los enemigos asesinarán a tus soldados en la batalla"

Los portones de Jerusalén van a lamentarse y gemir
Isaías habla de los portones de la ciudad que lloran como si fueran personas como una figura literaria

ella va a estar sola y sentada en el suelo
Isaías habla de la gente de Jerusalén, a quien nadie salvará de sus enemigos, como si ellos fueran la ciudad y como si ellos fueran una mujer que se sienta en el suelo porque todos sus amigos la han abandonado.

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Chapter 4

1 En aquel día siete mujeres se aferrarán a un hombre y dirán: '' Nuestra propia comida nosotras comeremos, nuestra propia ropa nosotras vestiremos. Pero déjanos tomar tu nombre para remover nuestra vergüenza.'' **2** En aquel día la rama del SEÑOR será hermosa y gloriosa, y el fruto de la tierra será delicioso y placentero para aquellos sobrevivientes en Israel. **3** Ocurrirá que aquel quien sea dejado en Sion y aquel quien permanezca en Jerusalén será llamado santo, todos quienes estén escritos como vivientes en Jerusalén. **4** Esto ocurrirá cuando el Señor haya lavado la suciedad de las hijas de Sion, y haya limpiado las manchas de sangre desde el medio de Jerusalén, por medio del espíritu de juicio y del espíritu de fuego llameante. **5** Entonces sobre toda la localización del Monte de Sion y sobre su lugar de asamblea, el SEÑOR creará una nube y humo de día, y el brillo de un fuego llameante de noche; éste será un toldo sobre toda la gloria. **6** Será un refugio de sombra durante el día del calor, y un refugio y una cubierta de la tormenta y lluvia.

Isaiah 4:1

déjennos tomar tu nombre
Esta frase significa "déjennos casarnos con usted"

la rama del SEÑOR
Aquí la palabra "rama" se refiere a algo nuevo que crece. Esta expresión 1) probablemente se refiere a los cultivos agrícolas, pero 2) algunos entienden que se refiere al futuro Mesías.

será hermosa y gloriosa
"estára llena de belleza y gloria"

el fruto de la tierra será delicioso y encantador para aquellos sobrevivientes en Israel
El "fruto" a veces simplemente representa a la comida producida en la tierra y a veces representa las bendiciones espirituales. Los significados posibles son 1) Dios hará que la tierra nuevamente produzca frutos. Traducción Alterna: "las personas que todavía estén en Israel disfrutarán de las mejores comidas de la tierra" o 2) el futuro Mesías traerá bendiciones espirituales a la gente en la tierra.

Isaiah 4:3

aquel quien sea dejado en Sion y aquel que permanezca en Jerusalén
Esta figura literaria

será llamado santo
Esto puede ser expresado en forma activa. Traducción Alterna: "el SEÑOR los llamará santos" o " pertenecerán al SEÑOR"

todos quienes estén escritos como vivos en Jerusalén
"Todos los que tengan sus nombres escritos en la lista de personas que viven en Jerusalén"

cuando el Señor habrá lavado la suciedad de las hijas de Sion
Esta expresión habla del pecado como si fuera suciedad física. Traducción Alterna: " después de que el Señor quite los pecados de las hijas de Sion, como alguien que lava la suciedad"

las hijas de Sion
Los significados posibles son 1) las mujeres de Jerusalén o 2) la gente de Jerusalén.

habrá limpiado las manchas de sangre desde el medio de Jerusalén
Las "manchas de sangre" aquí representan la violencia y los asesinatos. Traducción Alterna: " y habrán sacado de Jerusalén a aquellos que lastiman a gente inocente"

por medio del espíritu de juicio y del espíritu de fuego llameante
Así es como Dios quitará el pecado de Jerusalén. Aquí "espíritu" probablemente representa la actividad de juzgar y quemar.

por medio del espíritu de juicio
Esto puede ser dicho con otras palabras para que el sustantivo abstracto "juicio" sea expresado como el verbo "juzgar". Traducción Alterna: " al juzgar a la gente"

juicio
Los significados posibles son 1) castigo o 2) veredicto de culpabilidad

del espíritu de fuego llameante
Esto probablemente representa la destrucción por el fuego que quema. Traducción Alterna: "al quemarlos con fuego" o "al castigarlos duramente como si fuera con fuego" o "al destruir la ciudad con fuego".

Isaiah 4:5

un toldo sobre toda la gloria
Los posibles significados son 1) un toldo para proteger a la ciudad gloriosa o 2) un toldo que consiste en la gloria de Dios que protegerá a la ciudad. Si se sigue el primer significado, luego puede significar que la ciudad es gloriosa porque el SEÑOR está presente en ella.

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toldo
Esto es una tela que se cuelga sobre algo para cubrirlo por portección.

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Chapter 5

1 Déjame cantarle a Mi bien amado, una canción a Mi amado acerca de su viñedo. Mi bien amado tenía un viñedo en una colina muy fértil. **2** Él la labró, removió las piedras, y la plantó con un excelente tipo de vino. Él construyó una torre en medio de ella, y también construyó un lagar. Esperó por ella para que produjera uvas, pero sólo produjo uvas silvestres. **3** Así que, ahora, habitantes de Jerusalén y hombres de Judá, juzguen entre Mí y mi viñedo **4** ¿Qué más pude haber hecho por Mi viñedo que Yo no haya hecho por ella? Cuando Yo la busqué para que produjera uvas, ¿por qué produjo ésta uvas silvestres? **5** Ahora Yo te diré lo que Yo haré a mi viñedo: Yo removeré el cerco, Yo la volveré en un pastizal, Yo derribaré sus paredes, y será pisoteada. **6** Yo la dejaré perder, y no será podada ni labrada. En cambio, zarzas y espinos brotarán. Yo También ordenaré a las nubes no llover sobre ella. **7** Porque el viñedo del SEÑOR de los Ejércitos es la casa de Israel, y el hombre de Judá su plantío placentero; Él esperó por justicia, pero en cambio, hubo matanza; por justicia, pero en cambio, un grito para ayuda. **8** ¡Ay de aquellos que unen casa con casa, que unen campo con campo, hasta que ningún espacio quede, y tú sólo quedes en la tierra! **9** El SEÑOR de los Ejércitos me dijo, muchas casas estarán vacías, aún aquellas grandes e impresionantes, sin habitante alguno. **10** Pues un viñedo de diez yugos producirá solamente un bato, y un homer de semilla producirá un efa. **11** ¡Ay de aquellos que se levantan temprano en la mañana para obtener bebida fuerte, aquellos que se quedan tarde en la noche hasta que el vino los enciende. **12** Ellos hacen banquete con arpas, laúd, tamborín, flauta, y vino, pero ellos no reconocen la obra del SEÑOR, ni han considerado las obras de Sus manos. **13** Por tanto, Mi pueblo ha entrado en cautividad por falta de entendimiento; sus líderes honorables pasan hambre, y su gente común no tienen qué tomar. **14** Por lo tanto el Seol ha agrandado su apetito y ha abierto su boca muy ancha; su élite, el pueblo, sus líderes, y los rebeldes y aquellos quienes están felices entre ellos, descienden al Seol. **15** El hombre será forzado a inclinarse, y la humanidad será humillada; los ojos de los altivos serán abatidos. **16** El SEÑOR de los Ejércitos será exaltado en Su justicia, y Dios EL SANTO se mostrará santo por Su justicia. **17** Entonces las ovejas se alimentarán como en su propio pastizal, y en las ruinas, corderos apacentarán como extranjeros. **18** Ay de aquellos quienes arrastran iniquidad con cuerdas vanas y quienes llevan pecado como si fuera un carro de soga. **19** Ay de aquellos que dicen: "Deja que Dios se apresure, deja que actúe rápidamente, para que podamos ver qué pasa; y deja que los planes del Santo de Israel vengan, para que podamos conocerlos." **20** ¡Ay de aquellos que llaman malo a lo bueno, y a lo bueno malo; quienes representan oscuridad como luz, y luz como oscuridad; quienes representan lo amargo como dulce, y lo dulce como amargo! **21** ¡Ay de aquellos quienes son sabios en sus propios ojos, y prudentes en su propio entendimiento! **22** ¡Ay de aquellos que son campeones tomando vino, y maestros mezclando bebidas fuertes; **23** a quienes absuelven al malvado por paga, y privan al inocente de sus derechos! **24** Por lo tanto según la lengua de fuego devora rastrojo, y según la hierba seca cae en llamas, así su raíz se pudrirá, y su florecimiento será soplado como polvo. Esto ocurrirá porque ellos han rechazado la ley del SEÑOR de los Ejércitos, y porque ellos han despreciado la palabra del Santo de Israel. **25** Por lo tanto, la ira del SEÑOR está encendida contra Su pueblo. Él ha extendido Su mano contra ellos y los ha castigado. Las montañas tiemblan, y sus cuerpos son como basura en las calles. En todas estas cosas, Su ira no se calma; en cambio, Su mano aún está extendida. **26** Él levantará una bandera de señal para naciones lejanas y silbará para aquellos al final de la tierra. Mira, ellos vendrán rápida y prontamente. **27** Ninguno se cansa o tambalea entre ellos; ninguno dormita o duerme. Tampoco son sus correas sueltas, o las correas de sus sandalias rotas. **28** Sus flechas están afiladas y todos sus arcos doblados; los cascos de sus caballos son como pedernal, y las ruedas de sus carruajes como torbellinos. **29** Sus rugidos serán como un león; rugirán como leoncillos. Ellos gruñirán y atraparán la presa y la arrastrarán lejos, con ninguno para rescatar. **30** En aquel día ellos rugirán contra la presa como ruge el mar. Si alguno mira sobre la tierra, él verá oscuridad y sufrimiento; incluso la luz será hecha oscura por las nubes.

Isaiah 5:1

Información general:
Isaías cuenta una parábola sobre un granjero y sus viñedo. El granjero representa a Dios y el viñedo representa a la gente de Judá, el reino israelita del sur.

mi bien amado
"mi querido amigo"

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en una colina muy fértil
"en una colina donde muy buenos cultivos pueden crecer"

Él la labró
Esta expresión se refiere a utilizar una herramienta para cavar la tierra y prepararla para sembrar. Traducción Alterna: " Él preparó el suelo"

Él construyó una torre en medio de ella
"Él hizo un edificio alto en el medio del viñedo para vigilarlo" Alguien se pararía en lo más alto de la torre para ver el viñedo y asegurarse de que ningún animal o persona se metiera en él.

construyó un lagar
Un lagar es un lugar bajo, tallado en una roca en el suelo donde los trabajadores pisan las uvas para aplastarlas con sus pies y así sacar el jugo de la uva. Traducción Alterna: "cavaron un agujero para sacar el jugo de la uva".

Uvas silvestres
"uvas sin valor" o "uvas de mal sabor"

Isaiah 5:3

Información general:
En la parábola de Isaías del viñedo; el dueño del viñedo, quien representa a Dios, le habla a las personas de Jerusalén y Judá sobre su viñedo.

habitantes de Jerusalén y hombres de Judá
Esta expresión en general se refiere a todas las personas que viven en Jerusalén y Judá, entonces puede ser traducido con sustantivos plurales. Traducción Alterna: "todos ustedes que viven en Jerusalén y Judá"

Jerusalén ... Judá
"Judá" es el nombre del reino israelita del sur y Jerusalén era la capital de la ciudad.

juzguen entre Mí y mi viñedo
La idea de un espacio separarado por dos cosas suele utilizarse para expresar la idea de elegir una u otra de esas cosas. Traducción Alterna: "decidan quién ha actuado justamente, Yo o mi viñedo"

¿Qué más pude haber hecho por mi viñedo que Yo no he hecho por ella?
El dueño usa esta pregunta para hacer una declaración sobre su viñedo. Traducción Alterna: "'¡Yo he hecho todo lo que pude por mi viñedo!"

¿Cuando Yo la busqué para que produjera uvas, por qué produjo uvas silvestres?
El dueño usa esta pregunta para decir que viñedo debió haber producido más uvas. Traducción Alterna: " Yo quería que produjera buenas uvas, pero solo produjo uvas sin valor"

Isaiah 5:5

Información general:
En la parábola de Isaías, el dueño del viñedo continúa hablando sobre su viñedo.

removeré el cerco
Un cerco es una fila de arbustos o árboles pequeños que han sido plantados para proteger un jardín o alguna otra área. Aquí "cerco" probablemente se refiere a los arbustos espinosos que fueron plantados para que crezcan sobre el muro de piedra que rodeaba el viñedo. Traducción Alterna: "quiten las fronteras"

Yo la volveré un pastizal
Esto es un lugar lleno de pasto donde los animales se alimentan. Traducción Alterna: "permitiré que los animales vayan y se alimenten allí"

será pisoteada
Esto puede ser expresado en forma activa. Traducción Alterna: "los animales la pisotearán"

la dejaré perder
"Yo la destruiré"

no será podada ni labrada
Esto puede ser expresado en forma activa. Traducción Alterna: "nadie la podará ni la labrará" o "nadie cortará las ramas innecesarias y nadie cuidará del suelo"

zarzas y espinos brotarán
Las zarzas y los espinos suelen usarse como símbolos de ciudades y tierras en ruinas.

Isaiah 5:7

Información general:
Isaías explica la parábola del viñedo.

Porque el viñedo del SEÑOR de los ejércitos es la casa de Israel
"Porque el viñedo del SEÑOR de los Ejércitos representa a la casa de Israel" o "El pueblo de Israel es como el viñedo del SEÑOR, Señor de los ejércitos angelicales"

la casa de Israel
Se habla en la Biblia de las naciones y grupos étnicos como si fueran casas, es decir, familias. Traducción Alterna: "la gente de Israel"

el hombre de Judá su plantío placentero
"la gente de Judá es como un viñedo que le da placer a la gente"

el hombre de Judá
Aquí "hombre" representa a todas las personas de Judá". Traducción Alterna: "las personas de Judá"

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Él esperó por justicia, pero en cambio, hubo matanza
Esto puede ser dicho con otras palabras para que el sustantivo abstracto "justicia" y "matanza" se expresen como los verbos "hacer lo que es justo" y "matarse los unos a los otros". Traducción Alterna: " El SEÑOR esperó que la gente hiciera lo que era justo pero, en cambio, ellos se mataron unos a otros"

por justicia
La frase "él esperó" no se menciona pero se sobreentiende. Traducción Alterna: " Él esperó por justicia" o "Él espero que ellos hicieran lo que era bueno"

pero en cambio, un grito por ayuda
"pero en cambio, hubo un grito por ayuda" La razón por la que la gente gritó por ayuda puede ser expresada de manera explícita. Traducción Alterna: " pero en cambio, aquellos que eran débiles gritaron para que alguien los ayude porque otros los estaban atacando"

un grito
Esta expresión probablemente representa muchos gritos.

Isaiah 5:8

Información general:
Isaías anuncia el juicio de Dios.

a aquellos que unen casa con casa, que unen campo a campo
" a aquellos que tienen más y más casas, y que tienen más y más campos.

El SEÑOR de los Ejércitos
Ver cómo tradujiste esto en 1:9.

sin habitantes
"sin que nadie viva en ellas"

un galón
"un galón de vino" o "22 litros de vino"

doscientos treinta litros de semilla dará sólo veintitres litros
"220 litros de semilla sólo producirán 22 litros de granos".

Isaiah 5:11

aquellos que se levantan temprano en la mañana ... aquellos que se quedan tarde en la noche
Esto se refiere a las personas que sólo beben bebidas alcohólicas todo el día.

hasta que el vino los inflama
Aquí se habla del poder del vino para hacer que los bebedores se emborrachen como si los estuviera inflamando, es decir, prendiendo fuego. Traducción Alterna: "hasta que ellos se emborrachan con vino"

arpas, laúd, tamborín, flauta, y vino
Estos instrumentos musicales y el vino implican que las personas que disfrutan de estas cosas están celebrando demasiado.

tamborín
Un instrumento musical con un elemento como el del tambor, el que puede ser golpeado con la mano. Posiblemente el instrumento tenía piezas de metal alrededor del lugar que sonaba cuando el que tocaba lo agitaba. El tamborín era lo suficiente pequeño para que el que lo tocaba pudiera sostenerlo y agitarlo con una mano.

considerado
"pensado seriamente sobre"

las obras de Sus manos
Esto puede ser dicho con otras palabras para que el sustantivo abstracto "obras" sea expresado como "hecho" o "creado". Traducción Alterna: "lo que él ha hecho" o "lo que él ha creado"

las obras de Sus manos
Aquí las "manos" representan a la persona que ha hecho cosas. Traducción Alterna: " lo que el SEÑOR ha hecho"

Isaiah 5:13

Información general:
Estos versos cuentan lo que le sucederá a la gente por haber desobedecido a Dios.

mi pueblo ha entrado en cautiverio
En las profesías usualmente se habla de las cosas que sucederán en el futuro como si ya hubieran sucedido. Esto hace énfasis en que la profesía ciertamente se cumplirá. Traducción Alterna: "los enemigos de otros países tomarán a mi pueblo, Israel, como esclavos"

por falta de entendimiento
Lo que ellos no entienden puede ser expresado de forma explícita. Traducción Alterna: "porque ellos no entienden al SEÑOR ni a su ley"

Por lo tanto el Seol ha hecho su apetito más grande y ha abierto su boca muy ancha
Esta frase habla del Seol, lo que representa la tumba, un animal que está listo para comer a otros animales. Esto implica que muchísima gente morirá.Traducción Alterna: "la muerte es como una animal hambriento qe ha abierto su boca ampliamente para devorar a muchas personas"

sus élite, el pueblo, sus líderes, y los rebeldes y aquellos quienes están felices entre ellos, descienden al Seol
El profeta habla del futuro como si estuviera sucediendo ahora. Traducción Alterna:" Muchas personas de Israel, sus personas importantes y sus personas comunes, sus líderes y aquellos que disfrutan de fiestas salvajes irán al Seol"

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Isaiah 5:15

El hombre será forzado a inclinarse, y la humanidad será humillada
Estas dos frases juntas significan lo mismo y se usan juntas para hacer énfasis. Esto puede ser expresado en forma activa. Traducción Alterna: " Dios hará que todas las personas se inclinen y se humillen" Ver cómo tradujiste palabras parecidas en 2:9.

El hombre será forzado a inclinarse, y la humanidad será humillada
Se habla de situaciones futuras como si ya hubieran sucedido.

El hombre será forzado a inclinarse
Inclinarse por lo general significa humillarse.

los ojos de los altivos serán echados abajo
Mirar abajo es por lo general un signo de estar avergonzado. Traducción Alterna: " los ojos de la gente orgullosa mirarán hacia abajo en vergüenza" o " las personas que eran orgullosas ahora están avergonzadas" Ver cómo tradujiste palabras parecidas en 2:9.

los altivos
Aquí se habla de la gente orgullosa y arrogante como si estuvieran arriba de otras personas. Traducción Alterna: "orgullosos"

El SEÑOR de los Ejercitos será exaltado en Su justicia
Esto puede ser expresado de forma activa. Traducción Alterna: "Las personas alabarán al SEÑOR de los Ejércitos porque Él es justo"

SEÑOR de los Ejércitos
Ver cómo tradujiste esto en 1:9.

será exaltado
Se habla de ser honrado como si fuera ser levantado en alto. Traducción Alterna: "será grandemente honrado"

las ovejas se alimentarán como en su propio pastizal
El SEÑOR destruirá a la ciudad de Jerusalén, la cual fue llamada "viñedo" en 5:1. Sólo será buena para que las ovejas coman el pasto de ese lugar.

apacentarán
Comer pasto

en las ruinas, corderos apacentarán como extranjeros
Esto significa que los corderos apacentarán allí. La tierra no servirá para ningún otro uso.

Isaiah 5:18

Aflicción a aquellos quienes llevan la iniquidad con cuerdas inútiles y quienes llevan pecado como si fuera un carro de soga
Esta frases significan básicamente lo mismo. Hablan de las personas que siguen pecando a propósito como si estuvieran usando toda su fuerza para arrastrar un carro muy pesado. Dios los castigará por su pecado. Traducción Alterna: "Aflicción a aquellos que trabajan duro para pecar como una persona que arrastra un carro con una soga"

aquellos que dicen
Esto se refiere a aquellos que siguen pecando.

deja que los planes del Santo de Israel vengan
Se habla de los planes de Dios como si estos fueran objetos que pueden venir por sí solos. Traducción Alterna: "deja que el Santo de Israel cumple sus planes"

el Santo de Israel
Ver cómo tradujiste "el Santo" en 5:15.

Isaiah 5:20

a quienes representan oscuridad como luz, y luz como oscuridad...lo amargo como dulce, y lo dulce como amargo
Esto significa lo mismo que " quienes llaman al mal, bien y bien, al mal". Estas cosas son opuestas y la gente sabe la diferencia entre ellas, pero algunas personas mienten y dicen que lo malo es bueno. Traducción Alterna: "ellos son como las personas que llaman a la oscuridad, luz y a la luz, oscuridad. Ellos son como las personas que llaman a lo amargo, dulce y a lo dulce, amargo"

para aquellos quienes son sabios en sus propios ojos
Aquí "ojos" se refiere a sus pensamientos. Traducción Alterna: " para aquellos que se consideran a sí mismos sabios"

prudentes en su propio entendimiento
"y creen que ellos entienden todo"

Isaiah 5:22

a quienes liberan al malvado por pago
Este versículo habla de los jueces corruptos en los tribunales

liberan al malvado
"declaran a las personas culpables inocentes"

privan al inocente de sus derechos
"no tratan a las personas inocentes justamente"

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Isaiah 5:24

lengua de fuego
"llama del fuego" o "llama"

según la lengua de fuego devora rastrojo, y según la hierba seca cae en llamas
Estas frases significan básicamente lo mismo. Dios castigará a las personas descriptas en 5:18. Traducción Alterna: "según el fuego quema el rastrojo y el pasto"

rastrojo
"Tallos de granos secos" Esto se refiere a la parte de la planta que se deja morir en el campo después de que el granjero recoge la comida.

su raíz se pudrirá, y su florecimiento volará como polvo
Isaías habla de estas personas como si ellos fueran una planta que está muriendo. Traducción Alterna: "ellos morirán al igual que una planta cuyas raíces se han podrido y cuya flor se ha secado y se la ha llevado el viento"

Isaiah 5:25

el enojo del SEÑOR está encendido
Isaías habla del enojo del SEÑOR como si fuera fuego. Traducción Alterna: "el SEÑOR está muy enojado"

Él ha extendido con Su mano en contra de ellos y los ha castigado.
El profeta habla del futuro como si ya hubiera sucedido. Él hace esto para insistir en que la profecía se cumplirá ciertamente. Traducción Alterna: "Él los castigará con Su mano poderosa"

cuerpos
"cadáveres"

sus cuerpos son como basura en las calles
Los cadáveres se dejan tirados en las calles como si fueran basura. Esto implica que muchos morirán pero que nadie estará allí para enterrarlos. La palabra "basura" también puede ser traducida como "desecho" o "estiércol".

En todas estas cosas, Su enojo no disminuye
"aunque todas estas cosas han sucedido, Él todavía está enojado"

Su mano aún está extendida
Isaías habla del SEÑOR como si Él fuera una persona que está por pegarle a otra con su puño. Esto es una metáfora para decir que el SEÑOR castiga a Israel.

Isaiah 5:26

Él levantará una bandera de señal para naciones lejanas y silbará para aquellos al final de la tierra
Isaías dice lo mismo de dos formas diferentes para hacer énfasis en que Dios usará a otras naciones para que castiguen a Su pueblo. Traducción Alterna: "Él llamará a los ejércitos de naciones muy lejanas a Judá y les dirá que vengan" y

Silbar
Ruido fuerte y agudo que una persona hace con la boca para llamar a una persona o animal que está lejos.

ellos vendrán
"el ejército enemigo vendrá"

rápida y prontamente
Estas palabras significan básicamente lo mismo y hacen énfasis en lo rápido que vendrán. Traducción Alterna: "muy rápido"

Isaiah 5:27

Información general:
Isaías continúa describiendo al ejército que atacará a Judá. Él lo describe como si ya existiera. (Ver: ISA 5:26)

se cansa...tambalea...dormita...duerme
Estas cuatro palabras muestran el progreso de estar cansado por el trabajo a no poder caminar bien, a no poder permanecer despierto, a quedarse completamente dormido. Por lo tanto, las cuatro palabras deben aparecer en la traducción.

Tampoco sus correas están sueltas
Los soldados mantenían su ropa ajustada para que fuera más fácil moverse y pelear.

las correas de sus sandalias
"las tiras de sus sandalias"

los cascos de sus caballos son como pedernal
Isaías compara la parte dura de la pata del caballo con un pedernal, una roca dura. Traducción Alterna: "los cascos de sus caballos son tan duros como la piedra". Esto es una figura literaria

y las ruedas de sus carruajes como tormentas
Isaías compara las ruedas de los carruajes con las tormentas para mostrar que las ruedas destruirán todo a su paso. Traducción Alterna: " y las ruedas de sus carruajes girarán como un huracán"

ruedas de sus carruajes
Estas ruedas usualmente tenían espadas filosas adjuntas que podían cortar en pedazos a cualquiera que estuviera cerca de donde pasaba el carruaje.

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Isaiah 5:29

Información general:
Isaías continúa describiendo al ejército que atacará a Judá. (Ver: 5:26)

Su rugido será como un león; rugirán como leoncillos
Estas dos frases significan básicamente lo mismo. Isaías compara el ejército enemigo con un león para decir que el sonido de su ataque hará que la gente de Judá tenga mucho miedo. Traducción Alterna: "Cuando su ejército grite en la batalla, ellos sonarán como un león rugiente"

leoncillos
La edad jóven es una figura literaria

Ellos gruñirán y atraparán la presa
Isaías compara al enemigo que mata a la gente de Judá con un león que mata a un animal más débil. Los significados posibles son 1) los leones hacen un sonido no tan fuerte como el rugido antes de atacar o 2) el escritor usa dos palabras para decir lo mismo.

presa
Animales que otros animales quieren atrapar y matar.

con ninguno para rescatar
" y nadie podrá salvarlos"

rugirá...ruge el mar
Esto es lo mismo que la palabra traducida "gruñir" en el versículo 29. Usa la palabra en tu idioma que se refiere al sonido de las olas en una tormenta o lluvia fuerte o algún otro sonido natural atemorizante.

incluso la luz será hecha oscura por las nubes
Aquí la oscuridad representa sufrimiento y desastre. Esta metáfora puede ser expresada de forma activa. Traducción Alterna: "las nubes oscuras bloquearán completamente la luz del sol"

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Chapter 6

1 En el año que murió el rey Uzías, yo vi al Señor sentado sobre un trono; Él era alto y sublime, y el borde de Su manto llenaba el templo. **2** Sobre Él estaban los serafines; cada uno tenía seis alas; con dos cubrían su cara, con dos cubrían sus pies, y con dos volaban. **3** Cada uno llamó a otro y dijo: "Santo, Santo, Santo, es el SEÑOR de los Ejércitos! Toda la tierra está llena de Su gloria." **4** Los cimientos de los umbrales se sacudían ante las voces de aquellos que exclamaban, y la casa estaba llena de humo. **5** Entonces yo dije: "¡Ay de mí! Pues estoy condenado porque yo soy un hombre de labios impuros, y yo vivo entre un pueblo de labios impuros, porque mis ojos han visto al Rey, al SEÑOR, el SEÑOR de los Ejércitos!". **6** Entoces uno de los serafines voló hacia mí; él tenía un carbón encendido en su mano, que él había tomado con las tenazas del altar. **7** Él tocó mi boca con éste y dijo: "Mira, esto ha tocado tus labios; tu culpa ha sido quitada, y tu pecado expiado." **8** Yo escuché la voz del Señor decir: "¿A quién enviaré? ¿Quién irá por nosotros? Entonces yo dije: "Aquí estoy yo; envíame." **9** Él dijo: "Vé y dile a este pueblo: 'Escuchan, pero no entienden; ven, pero no perciben.' **10** Haz insensible el corazón de este pueblo, y sus oídos sordos, y ciega sus ojos. De otra manera, ellos podrán ver con sus ojos, escuchar con sus oídos, y entender con sus corazones, y entonces se tornen y sean sanos." **11** Entonces yo dije: "Señor, ¿por cuánto tiempo?" Él contestó: "Hasta que las ciudades se encuentren en ruinas y estén sin habitantes, y las casas estén sin gente, y la tierra caiga en un desierto desolado, **12** y hasta que el Señor haya enviado al pueblo muy lejos, y la soledad de la tierra sea grande. **13** Incluso si una décima parte de la gente permaneciera en ella, ésta será destruida nuevamente; pero, como un terebinto o un roble es cortado y cuyo tronco permanece, la semilla santa está en su tocón."

Isaiah 6:1

Él era alto y elevado
Las palabras "alto" y "elevado" hacen énfasis en que el trono era muy alto y que estaba por encima de todo alrededor. La altura del trono representa cúan grande y poderoso es el Señor.

llenaba el templo
"llenaba el palacio". La palabra utilizada para templo aquí usualmente es usada para referirse al palacio de los reyes.

Sobre Él estaban los serafines
Esto significa que el Señor estaba sentado en el trono y que los serafines estaban parados o volando cerca del Señor listos para servirle.

serafines
Esta palabra sugiere que las criaturas podrían tener una apariencia ardiente o parecerse a las serpientes. Como no se sabe exactamente qué significa "serafines", podrías traducirlo como "criaturas" o "seres vivos" o "seres".

cada uno tenía seis alas
"cada serafín tenía seis alas" o "cada criatura tenía seis alas"

con dos cubrían su cara, con dos cubrían sus pies, y con dos volaban
Las palabras "alas" y "serafín" se sobreentienden. Traducción Alterna: "con dos alas cada serafín cubría su cara, y con dos alas cubría sus pies y con dos alas volaba"

Isaiah 6:3

Información general:
Isaías continúa describiendo su visión.

Cada uno llamó a otro y dijo
"Los serafines se llamaban el uno al otro" o "Las criaturas proclamaban la una a la otra"

Santo, Santo, Santo, es el SEÑOR de los Ejércitos
Repetir la palabra "santo" tres veces indica que Dios es completamente santo. Traducción Alterna: "El SEÑOR de los Ejércitos es santo sobre todo lo demás" o "el SEÑOR de los Ejércitos es completamente santo"

Toda la tierra está llena de Su gloria
Habla de la tierra como si fuera un recipiente y como si la gloria fuera era el contenido del recipiente. Traducción Alterna: "Todo en la tierra es prueba de la gloria de Dios"

Isaiah 6:4

Información general:
Isaías continúa describiendo su visión.

Los cimientos de los umbrales se sacudían ante las voces de aquellos que gritaban
"Cuando lo serafines gritaban, sus voces sacudían las puertas y los cimientos"

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y la casa estaba llena de humo
Esto puede ser expresado de forma activa. Traducción Alterna: " y el humo llenó el templo" o "y el humo llenó el palacio"

¡Ay de mí! Pues yo estoy condenado porque yo soy un hombre de labios impuros, y vivo entre un pueblo de labios impuros, porque mis ojos han visto al Rey, al SEÑOR, el SEÑOR de los Ejércitos!
Esto puede ser expresado de forma activa. Traducción Alterna: "¡Estoy en grandes problemas! Porque mis ojos han visto al SEÑOR, Comandante de los ejércitos de ángeles, pero yo soy un hombre de labios impuros y vivo en medio de gente de labios impuros"

de labios impuros
Aquí "labios" representa lo que las personas hablan. Y, se habla de las personas que dicen cosas inaceptables para Dios como si sus labios estuvieran físicamente sucios.

porque mis ojos han visto
Aquí "ojos" representan a la persona completa. Traducción Alterna: "yo he visto"

Isaiah 6:6

Información general:
Isaías continúa describiendo su visión.

serafines
Esta palabra sugiere que las criaturas podrían tener una apariencia ardiente o parecerse a las serpientes. Como no se sabe exactamente qué significa "serafines", podrías traducirlo como "criaturas" o "seres vivos" o "seres". Ver cómo tradujiste esta palabra en 6:1. (Ver: y transliterate)

tenazas
Herramienta usada para agarrar y sostener objetos

tu culpa ha sido quitada, y tu pecado expiado
Estas dos frases dicen básciamente lo mismo. Esto puede ser expresado de forma activa. Traducción Alterna: "El SEÑOR ha quitado tu culpa y ha perdonado tus pecados"

tu culpa ha sido quitada
Que el SEÑOR ya no considere culpable a una persona es como si la "culpa" fuera un objeto que alguien puede sacar de otra persona. Traducción Alterna: "El SEÑOR ya no te considera culpable"

Isaiah 6:8

Información general:
Isaías continúa describiendo su visión.

la voz del Señor diciendo
Aquí "voz" representa al Señor mismo. Traducción Alterna: "al Señor decir"

¿A quién enviaré?
Esto implicaba que el SEÑOR enviaría a alguien para que comunique su mensaje al pueblo de Israel. Traducción Alterna: "¿A quién enviaré para que sea un mensajero para mi pueblo?"

¿Quién irá por nosotros?
Parece que "nosotros" se refiere al SEÑOR y a los miembros de su consejo celestial.

este pueblo
"el pueblo de Israel"

Escuchan, pero no entienden; ven, pero no perciben
Los significados posibles son 1) los imperativos "no entienden" y "no perciben" expresan lo que Dios está haciendo que suceda. Traducción Alterna: " Ustedes escucharán, pero el SEÑOR no permitirá que entiendan; ustedes verán cuidadosamente, pero el SEÑOR no permitirá que entiendan" o 2) los imperativos "escuchar" y "ver" expresan la idea de "si ustedes..." Traducción Alterna: "Aunque ustedes escuchen, no entenderán; aunque vean cuidadosamente, no entenderán"

Escuchan, pero no entienden; ven, pero no perciben
Puedes expresar claramente la información sobreentendida. Traducción Alterna: "Escuchan el mensaje del SEÑOR, pero no entienden lo que significa; ven lo que el SEÑOR hace, pero no se dan cuenta de lo que significa"

Isaiah 6:10

Información general:
El SEÑOR continúa diciéndole a Isaías lo que debe hacer cuando el SEÑOR lo envíe al pueblo de Israel

Haz insensible el corazón de este pueblo
Aquí "corazón" representa el corazón de una persona. Se habla de que una persona que no piensa con claridad y no puede entender ni preocuparse por lo que está sucediendo es como si tuviera un corazón insensible. Traducción Alterna: " Hazlos incapaces de entender" o " Haz sus mentes torpes"

Haz insensible el corazón
Esta orden significa que el SEÑOR usará el mensaje de Isaías para hacer que la gente entienda aún menos y sea menos sensible a lo que el SEÑOR está haciendo.

sus oídos sordos, y ciega sus ojos
"Haz que ya no puedan escuchar, haz que no puedan ver" Isaías hace que las personas no puedan entender el mensaje del SEÑOR o se habla de lo que él está haciendo como si Isaías estuviera haciendolos sordos y ciegos.

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ellos podrán ver con sus ojos, escuchar con sus oídos
Se habla de que la gente es capaz de entender el mensaje del SEÑOR y lo que Él está haciendo como si la gente pudiera físicamente ver y oir.

entender con sus corazones
Aquí "corazón" representa a la mente de la persona. Se dice que verdaderamente entender algo y preocuparse por lo que está sucediendo es como si las personas entendieran con sus corazones.

se tornarán
Arrepentirse y empezar a obedecer al SEÑOR es como si las personas pudieran físicamente girarse hacia Él. Traducción Alterna: "y me seguirán de nuevo" o "luego empezarán a confiar en mí de nuevo"

serán sanados
Esto puede ser expresado de forma activa. Traducción Alterna: "Yo los sanaré"

Isaiah 6:11

Hasta que las ciudades se encuentren en ruinas y estén sin habitantes, y las casas estén sin gente
"Hasta que todas las ciudades y casas estén en ruinas y nadie viva allí"

la tierra caiga en un desierto desolado
Aquí "caiga" es una expresión idiomática que significa convertirse en algo peor. Traducción Alterna: "hasta que la tierra se convierta en un desierto desolado"

hasta que el Señor haya enviado al pueblo lejos, y la soledad de la tierra sea grande
Aquí el SEÑOR habla de sí mismo en tercera persona. Traducción Alterna: "hasta que Yo, el SEÑOR, haya enviado a todas personas lejos de sus tierras, y así no quede nadie"

Isaiah 6:13

esta será destruida nuevamente
Esto puede ser expresado de forma activa. Traducción Alterna: "los ejércitos destruirán nuevamente la tierra de Israel"

como un terebinto o un roble es cortado y cuyo tronco permanece, la semilla santa está en su tocón
Esta figura literaria

terebinto
Un arból parecido al roble.

tronco...tocón
El "tronco" es el tallo grueso principal de un árbol. El "tocón" es la parte del árbol que queda en el suelo después de que el árbol es cortado.

la semilla santa
Se habla de la gente que servirá al SEÑOR después de que Él destruya Israel como si ellos fueran la semilla santa.

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Chapter 7

1 Durante los días de Acaz, hijo de Jotam, hijo de Uzías, rey de Judá, Rezín el rey de Aram, y Peka, hijo de Remalías, rey de Israel, subieron a Jerusalén en guerra contra ella, pero ellos no prevalecieron contra ella. **2** Fue notificado a la casa de David que Aram se alió con Efraín. Su corazón tembló, y el corazón de su pueblo, así como los árboles del bosque se sacuden en el viento. **3** Entonces el SEÑOR dijo a Isaías: "Sal con tu hijo Sear Jasub a encontrarte con Acaz al final del canal del estanque superior, en la carretera hacia el Campo de Lavado. **4** Dile: 'Sé cuidadoso, mantén la calma, no temas o te intimides por estas ardientes llamas, por el enojo feroz de Rezín y Aram, y de Peka hijo de Remalías. **5** Aram, Efraín, y el hijo de Remalías han planeado maldad contra tí, ellos han dicho: **6** "Ataquemos a Judá y sea aterrorizada, entremos en ella y coloquemos nuestro rey allí, el hijo de Tabeel." **7** El SEÑOR Dios dice: "Esto no ocurrirá; no sucederá, **8** porque la cabeza de Aram es Damasco, y la cabeza de Damasco es Rezín. Dentro de sesenta y cinco años, Efraín será destrozado y no será más un pueblo. **9** La cabeza de Efraín es Samaria, y la cabeza de Samaria es el hijo de Remalías. Si tú no permaneces firme en fe, seguramente tú no permanecerás seguro."'" **10** El SEÑOR habló otra vez a Acaz: **11** "Pide una señal al SEÑOR tu Dios; pide por ella en las profundidades o en las alturas arriba." **12** Pero Acaz dijo: "Yo no la pediré, ni tampoco probaré al SEÑOR." **13** Así que, Isaías replicó: "Escucha, casa de David. ¿No es suficiente para tu pueblo probar la paciencia de la gente? ¿Debes también probar la paciencia de mi Dios? **14** Por lo tanto, el SEÑOR mismo le dará a tu pueblo una señal: mirad, la mujer joven concebirá, tendrá un hijo, y llamará su nombre Emanuel. **15** Él comerá cuajada y miel hasta que Él sepa rechazar el mal y escoger el bien. **16** Pues antes de que el niño sepa rechazar el mal y escoger el bien, la tierra a cuyos dos reyes tú temes será desolada. **17** El SEÑOR los traerá a tí, sobre tu pueblo, y sobre la casa de tu padre, días como ninguno desde que Efraín se apartó de Judá, Él te traerá al rey de Asiria." **18** En aquel tiempo el SEÑOR silbará a una mosca de las distantes corrientes de Egipto, y a una abeja de la tierra de Asiria. **19** Todas ellas vendrán y se establecerán en todos los barrancos, en las hendiduras de las rocas, en todos los arbustos espinosos, y en todos los pastos. **20** En aquel tiempo el Señor rasurará con una navaja que fue traída más allá del Río Eufrates, el rey de Asiria, la cabeza y el cabello de las piernas; ésta también cortará la barba. **21** En aquel día, un hombre mantendrá viva a una ternera y dos ovejas, **22** y a causa de la abundancia de leche de las cuales ellas darán, Él comerá cuajadas, pues todos los que queden en la tierra comerán cuajadas y miel. **23** En aquel tiempo, donde allí habían mil viñedos valorados en mil siclos de plata, no habrá nada sino zarzas y espinas. **24** Hombres irán allí a cazar con arcos, porque la tierra será de zarzas y espinas. **25** Ellos se mantendrán lejos de todas las colinas que fueron cultivadas con la azada, por miedo a las zarzas y espinas; pues será un lugar donde el ganado y las ovejas pazcan.

Isaiah 7:1

Durante los días de Acaz...rey de Judá
"Cuando Acaz...era rey de Judá" Este es el momento en el que sucedieron los eventos. (Ver:)

Rezín...Peka...Remalías
Nombres de hombres

Rezín...y Peka...subieron
El autor habla como si los reyes fueran los ejércitos que ellos dirigían. Traducción Alterna: "Rezín...y Peka...dirigieron a sus ejércitos"

en guerra contra ella
El autor habla como si la ciudad misma fuera la gente que vive allí. Traducción Alterna: "en guerra contra la gente de Jerusalén"

Fue reportado a la casa de David
Esto puede ser expresado de forma activa. Traducción Alterna: "la casa de David oyó el reporte" o "alguien reportó a la casa de David"

la casa de David
La palabra "casa" es una figura literaria

que Aram se alió con Efraín
Aquí "Aram" y "Efraín" se refieren a sus reyes. Efraín se usa aquí para referirse a todo el reino del norte de Israel. Traducción Alterna: "que Rezin, el rey de Aram estaba ayudando a Peka, el rey de Israel"

Su corazón tembló, y el corazón de su pueblo, como los árboles del bosque se sacuden en el viento
El temblor de sus corazones ante esta noticia se compara con la manera en la que los árboles se sacuden cuando sopla el viento a través de ellos. Traducción Alterna: "Acaz y su gente tenían mucho miedo"

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Isaiah 7:3

Información general:
Isaías escribe sobre lo que le sucedió a él como si eso le hubiera sucedido a otra persona.

Sear Jasub
Los traductores pueden agregar una nota al pie que diga "el nombre Sean Jasub significa "un remanente volverá"". El significado quizás le dio esperanza a Acaz.

al final del conducto del estanque superior
"donde el agua entra al estanque superior"

conducto
Una zanja o tunel hecho por el hombre a través del que fluye el agua.

carretera
Si en tu idioma existe una palabra para una carretera o un camino que la gente ha hecho parejo rellenando las partes bajas y bajando las partes altas, puedes usarla aquí.

Batanero
Los significados posibles son 1) este es el nombre propio con el que llamaban al campo o 2)este es un sustantivo común usado para hablar del campo, "el batanero" o "el campo donde los hombres lavan la lana" o "el campo donde las mujeres lavan la ropa".

Batanero
Un lavandero es 1)un hombre que lava la lana que cortaron de las ovejas, "Campo para lavar lana", o 2) una mujer que lava ropa sucia, "Campo para lavar ropa" (ver UDB).

Dile
Dile a Acaz

'Sé cuidadoso, permanece calmado, no temas o te intimides por estas ardientes llamas, por el enojo feroz de Rezín y Aram, y de Peka hijo de Remalías
Dios compara a Rezín y Peka con ramas en llamas, cuyo fuego se apagó y ahora sólo hacen humo. Dios hace énfasis en que ellos no son una verdadera amenaza para Judá. Esto puede ser expresado de forma activa. Traducción Alterna: "no dejes que Rezín y Peka te asusten, su feroz enojo es como una rama en llamas, cuyo fuego se apagó y sólo queda el humo".

temas o te intimides
Las palabras "temas" e "intimides" significan lo mismo y pueden ser traducidas como una sola palabra. Traducción Alterna: "temas"

Isaiah 7:5

Información general:
El SEÑOR continúa diciéndole a Isaías lo que le debe decir a Acaz. (Ver: ISA 7:3)

Aram, Efraín, y el hijo de Remalías
Las palabras "Aram" y "Efraín" se refieren a los reyes de esas tierras. Además, "Efraín" se refiere al reino del norte de Israel. Traducción Alterna: "Rezín el rey de Aram y Peka el hijo de Remalías, rey de Israel"

Remalías
Ver cómo tradujiste esto en 7:1.

han planificado maldad contra ti
Aquí "ti" se refiere a Acaz.

el hijo de Tabeel
Se desconoce quién es este hombre.

Isaiah 7:7

Información general:
El SEÑOR continúa diciéndole a Isaías lo que debe decirle a Acaz. (Ver: ISA 7:3)

y la cabeza de Damasco es Rezín
"y el rey de Damasco es Rezín, quien es un hombre débil"

sesenta y cinco años
cinco años- "65 años"

Efraín será destrozado y no será más un pueblo
Aquí "Efraín" se refiere a todo el reino del norte de Israel. Esto puede ser expresado de forma activa. Traducción Alterna: "un ejército destruirá a Efraín y ya no habrá un pueblo de Israel"

la cabeza de Samaria es el hijo de Remalías
Esto significa que Peka es el rey de Samaria y de todo Israel. Traducción Alterna: "el rey de Samaria es Peka, quien es un hombre debil" (Ver:)

Si tú no permaneces firme en fe, seguramente tú no permanecerás seguro
Esto puede ser expresado de forma positiva. Traducción Alterna: "Si continúas creyendo en mí, ciertamente permanecerás seguro"

Si tú no permaneces
"A menos que permanezcas"

Isaiah 7:10

pide por ella en las profundidades o en las alturas arriba
El SEÑOR usa las palabras "profundidades" y "alturas" para decir que Acaz podía pedirle lo que sea.

profundidades...alturas
Los sustantivos abstractos "profundidades" y "alturas" pueden ser traducidos con preposiciones. "lugares lejanos abajo de ti...lugares lejanos arriba de ti"

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no la pediré
"no le pediré al SEÑOR una señal"

Isaiah 7:13

casa de David
La palabra "casa" es una figura literaria

¿No es suficiente para tu pueblo probar la paciencia de las personas? ¿Debes también probar la paciencia de mi Dios?
Estas preguntas hacen énfasis en que el rey ha pecado grandemente. Traducción Alterna: "¡Ustedes ponen a prueba la paciencia de la gente! ¡Y ahora hasta prueban la paciencia de Dios!

la mujer joven concebirá
Algunas versiones antiguas y algunas versiones contemporáneas traducen "la virgen concebirá"; mientras que otras traducen "la mujer joven concebirá"

Su nombre Emmanuel
Los traductores pueden agregar una nota al pie que diga: "El nombre Emmanuel significa "Dios con nosotros".

Él comerá cuajada y miel cuando Él sepa negarse a lo malo y escoger lo bueno.
Los significados posibles son 1) "Para cuando ese niño sea lo suficientemente grande para comer cuajada y miel, él podrá negar lo malo y escoger lo bueno". Esto hace énfasis en que el niño será muy pequeño pero que sabe elegir el bien en vez del mal. 2)" Para cuando el niño sea lo suficientemente grande para negar lo malo y escoger lo bueno, él estará comiendo cuajada y miel". La gente de Judá consideraba que un niño era responsable por hacer el bien cuando tenía 12 años. Esto hace énfasis en que dentro de los 12 años, la gente podrá comer mucha cuajada y miel porque la mayoría de la gente de Israel será asesinada o tomada cautiva.

cuajada
Leche que la gente transformó en un sólido blando.

negarse a lo malo y escoger lo bueno
"negarse a hacer malas obras y escoger hacer buenas obras"

Isaiah 7:16

Información general:
Isaías continúa describiendo la señal que Dios dará a la casa de David.

negarse a lo malo y escoger lo bueno
"negarse a hacer malas obras y escoger hacer buenas obras". Traducir como en 7:13.

tú temes
"tú le tienes miedo". Aquí "tú" se refiere a Acaz.

tu pueblo
Esto se refiere al pueblo de Judá.

Efraín se separó de Judá
"el pueblo de Efraín se separó del pueblo de Judá"

Isaiah 7:18

En ese tiempo
Antes de que el niño sepa negarse a lo malo y escoger lo bueno. (7:13)

El SEÑOR silbará por
"El SEÑOR llamará" o "El SEÑOR convocará"

por una mosca de las distantes corrientes de Egipto, y por una abeja de la tierra de Asiria
"por los ejércitos de Egipto y Asiria, y sus soldados estarán por todas partes como moscas y abejas"

Isaiah 7:20

Información general:
Isaías continúa describiendo el momento en el que el ejército de Asiria atacará a Israel

el Señor rasurará con una navaja que fue contratada más allá del Río Eufrates, del rey de Asiria
La palabra "rasurará" es una metáfora para el rey de Asiria y su ejército. El SEÑOR habla del rey como si el rey fuera un hombre que hará el trabajo del SEÑOR y recibirá dinero del SEÑOR. Traducción Alterna: "el Señor llamará al rey de Asiria desde más allá del río Éufrates para que que trabaje para él y te rasure.

que fue contratada
Esto puede ser expresado de forma activa. Traducción Alterna: "que él compró"

la cabeza...el vello de sus piernas...también...la barba
No era bueno que alguien tuviera rasurada la parte superior de la cabeza; era peor que alguien se rasurara "los vellos de las piernas"; lo peor de todo era que alguien se rasurara la barba.

la cabeza...los vellos de las piernas...la barba
Isaías no dice qué cabeza, qué vello y qué barba el Señor rasurará, pero Acaz y su lector entenderán que este es un hombre; el hombre es una metáfora para la gente que vive en la tierra de Judá (ver UDB).

la cabeza
"el pelo en la cabeza"

el vello de las piernas
Los significados posibles 1)esta es una forma más educada de hablar del vello de la parte inferior del cuerpo o 2) esto habla del vello en las piernas.

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recortará la barba
"la rasuradora también recortará". Si en tu idioma se necesita que una persona sea el sujeto de "recortará", puedes decir, "el Señor también recortará".

a causa de la abundancia de leche de las cuales ellas darán
El sustantivo abstracto "abundancia" puede ser traducido en una frase. Traducción Alterna: "porque ellas darán mucha leche"

Isaiah 7:23

Información general:
Isaías continúa describiendo el momento en el que el ejército de Asiria atacará la tierra de Israel.

había mil vides
"había 1.000 vides". Esto quiere decir que cuando Isaías escribía, había viñedos, y en algunos había 1.000 vides o más. Él dice que estos viñedos se llenarán de zarzas y espinas.

zarzas y espinas
Las palabras "zarzas" y "espinas" se refieren a plantas espinosas inútiles; pueden ser traducidas en una sola palabra. Traducción Alterna: "arbustos espinosos"

porque la tierra será de zarzas y espinas
La razón por la que los cazadores van a esas tierras puede ser expresado explícitamente. Traducción Alterna: "porque no habrá más que zarzas, espinas y animales salvajes en esas tierras"

Ellos se mantendrán lejos de todas las colinas que fueron cultivadas con la azada
Esto puede ser expresado de forma activa. Traducción Alterna: "la gente se mantendrá alejada de las colinas donde alguna vez prepararon el suelo para sembrar los cultivos"

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Chapter 8

1 El SEÑOR me dijo a mí: "Toma una tabla grande y escribe en ella 'Maher Shalal Hash Baz.' **2** Yo citaré testigos fieles que testifiquen por mí, Urías el sacerdote, y Zacarías hijo de Jeberequías." **3** Yo fuí a la profetisa, y ella concibió y dió a luz un hijo. Luego el SEÑOR me dijo a mí: "Pónle por nombre Maher Shalal Hash Baz' **4** Pues antes de que el niño sepa clamar: 'Mi padre,' y 'mi madre,' las riquezas de Damasco y el botín de Samaria serán tomados por el rey de Asiria." **5** El SEÑOR me habló a mí otra vez: **6** "Porque este pueblo ha rehusado las apacibles aguas de Siloé, y están felices con Rezín y con el hijo de Remalías, **7** por tanto, el Señor está a punto de traer a ellos las aguas del Río, poderosas y muchas, el rey de Asiria y toda su gloria. Saldrá de todo su cauce y se desbordará de sus orillas. " **8** El Río barrerá adelante dentro de Judá, inundando y pasando por encima, hasta que alcance sus cuellos. Sus alas estiradas llenarán la anchura de su tierra, Emanuel." **9** Ustedes, gentes, serán rotas en pedazos. Escuchen, todos ustedes países distantes: ármense a sí mismos para la guerra, y sean rotos en pedazos; arménse a sí mismos y sean rotos en pedazos. **10** Formen un plan, pero éste no será ejecutado; emitan la orden, pero no será ejecutada, pues Dios está con nosotros. **11** El SEÑOR me habló a mí, con Su fuerte mano sobre mí, y me advirtió a no caminar en el camino de Su pueblo. **12** No llamen conspiración a nada que este pueblo llama conspiración, ustedes no temerán lo que ellos temen, y no sean aterrorizados. **13** Es El SEÑOR de los Ejércitos a quien ustedes honrarán como santo; Él es a quien deben temer y Él es a quien deben tenerle pavor. **14** Él se volverá un santuario; pero Él será una piedra para golpearse, y una piedra de tropiezo, para ambas casas de Israel, y Él será una trampa y un lazo para el pueblo de Jerusalén. **15** Muchos tropezarán con ella y caerán y serán quebrados, y serán atrapados y capturados. **16** Ata Mi testimonio, sella el registro oficial, y dáselo a mis discípulos. **17** Yo esperaré por el SEÑOR, quien esconde Su rostro de la casa de Jacob; yo esperaré por él. **18** Mirad, yo y los hijos quienes el SEÑOR me ha dado son para señales y para maravillas en Israel del SEÑOR de los Ejércitos, quien vive en el Monte Sion. **19** Ellos te dirán a tí: "Consulta con los agoreros y los magos," aquellos que surran y murmuran encantamientos. Sin embargo, ¿no debería un pueblo consultar a su Dios? ¿Deberían ellos consultar a los muertos de parte de los vivos? **20** ¡A la ley y al testimonio! Si ellos no dicen tales cosas, es porque no tienen ninguna luz del alba. **21** Ellos pasarán a través de la tierra grandemente angustiados y hambrientos. Cuando tengan hambre, ellos se enojarán y maldecirán a su rey y a su Dios, mientras vuelven sus rostros hacia arriba. **22** Ellos mirarán a la tierra y verán angustia, oscuridad y penumbra opresiva. Ellos serán conducidos a una tierra de oscuridad.

Isaiah 8:1

El SEÑOR me dijo a mí
Aquí la palabra "mí" se refiere a Isaías.

Yo llamaré testigos fieles que testifiquen por mí
Los significados posibles son 1)El SEÑOR está hablando: "Yo llamaré a los hombres honestos para que sean testigos" o 2) Isaías está hablando: 1) "Yo llamé a los hombres honestos para que sean testigos" o 3) El SEÑOR le está ordenando a Isaías: "Llama a los hombres honestos para que sean testigos".

Isaiah 8:3

Yo fui a la profetisa
Puede ser expresado explícitamente que Isaías está casado con la profetisa. Traducción Alterna: "Yo dormí con mi esposa, la profetisa"

las riquezas de Damasco y el botín de Samaria serán tomados por el rey de Asiria
Esto puede ser expresado de forma activa. Traducción Alterna: "el rey de Asiria se llevará todos los tesoros de Damasco y Samaria"

Isaiah 8:5

Porque este pueblo ha rehusado las gentiles aguas de Siloé
Las palabras "gentiles aguas" son una metáfora para la ley del Señor. Traducción Alterna: "Porque este pueblo ha rechazado la ley del SEÑOR, la cual es como las aguas gentiles de Siloé"

este pueblo
"este grupo de gente". Si en tu idioma se necesita un plural aquí, podrías traducir esta frase y los verbos que siguen como "estas personas han rehusado...son felices".

y está feliz con Rezín y con el hijo de Remalías
El significado completo puede ser expresado explícitamente. Traducción Alterna: " y está feliz de que los ejércitos de Asiria hayan derrotado a Rezín,

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rey de Aram, y a Peka, el hijo de Remalías, rey de Israel". Traducir estos nombres como en 7:1.

por lo tanto, el Señor estoy
El SEÑOR habla de sí mismo como si Él fuera alguien más para recordarle a la gente quién es Él. Traducción Alterna: "por lo tanto, Yo, el Señor, estoy"

traer a ellos
El verbo es "traer"; el adverbio es "a ellos".

a ellos
"a las personas de Judá"

las aguas del Río, poderosas y muchas, el rey de Asiria y toda su gloria
El río simboliza al ejército de Asiria. Traducción Alterna: "el ejército de Asiria, que es poderoso como un río potente"

del Río
El río Éufrates en Asiria

Isaiah 8:8

Información general:
El Señor continúa describiendo al ejército de Asiria como si fuera un río que inundará Judá. (Ver: 8:5)

El Río barrerá adelante hacia Judá, inundando y pasando por encima, hasta que alcance sus cuellos
El ejército de Asiria es como una inundación de agua. Traducción Alterna: "Más y más soldados vendrán como un río que sube hasta sus cuellos".

El Río
El río Éufrates en Asiria. Esto es una figura literaria

Sus alas estiradas llenarán
Los significados posibles son 1) como "el río" en la metáfora se eleva, sus "alas" fluyen y cubren lo que había sido tierra seca o 2) Isaías cambia las metáforas y ahora habla del SEÑOR como si fuera un ave que protege la tierra, "Pero sus alas estiradas cubrirán".

Emmanuel
Ver cómo tradujiste esto en 7:13.

Isaiah 8:9

Tus personas serán rotas en pedazos
Esto puede ser expresado de forma activa. Traducción Alterna: "Yo romperé a tus ejércitos en pedazos".

Escuchen, todos ustedes países distantes
Isaías habla como si los otros países pudieran oirlo. Traducción Alterna: "Escuchen, todos ustedes en lugares muy lejanos"

arménse a sí mismos para la guerra, y sean rotos en pedazos; arménse a sí mismos y sean rotos en pedazos
Esto es básicamente lo mismo expresado dos veces por énfasis. Esto puede ser expresado de forma activa. Traduccíon Alterna: "ustedes pueden prepararse para la batalla, pero Yo los derrotaré"

Formen un plan, pero este no será ejecutado; emitan la encomienda, pero no será ejecutada
Esto puede ser expresado de forma activa. Traducción Alterna: "Ustedes pueden preparar el ataque Judá, pero no tendrán éxito"

pero no será ejecutado...pero no será ejecutada
"Ejecutar" un plan o una enmienda es hacer lo que el que crea el plan o la enmienda quiere que haga el oyente. Estas dos frases pueden ser expresadas de forma activa. Traducción Alterna: "no serán capaces de hacer lo que planean...sus soldados no podrán hacer lo que sus comandantes les digan hacer"

Isaiah 8:11

El SEÑOR me habló a mí, con Su fuerte mano sobre mí
"El SEÑOR me habló de una manera muy poderosa"

y me advirtió no caminar en el camino de Su pueblo
Esta es una cita indirecta que termina en 8:17. Traducción Alterna: "y me advirtió y me dijo, "No actúes como este pueblo"".

No llamen conspiración a nada que este pueblo llama conspiración
La gente imagina que hay conspiraciones y eso los vuelve ansiosos. Traducción Alterna: "No se preocupen como las personas que creen que alguien siempre está tratando de lastimarlos"

Es El SEÑOR de los Ejércitos a quien ustedes honrarán como santo; Él es a quien deben tenerle miedo y Él es a quien deben temer
Si traduces esto como una cita directa, también puedes traducirla con el Señor hablando en primera persona: "Sin embargo, ustedes me considerarán a mí, el SEÑOR de los ejércitos, como santo. Y ustedes me temerán y se impresionarán"

Isaiah 8:14

Información general:
Isaías continúa la cita indirecta del SEÑOR que comenzó en 8:11. Esto puede ser traducido como una cita directa con el SEÑOR hablando en primera persona.

Él se volverá un santuario
La palabra "santuario" es una metáfora para decir que el SEÑOR mantiene seguro a su pueblo y lo protege. Traducción Alterna: "Él los protegerá cuando ellos vayan a Él"

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Él será una piedra para golpear, y una piedra de tropiezo
Las palabras "piedra para golpear" y "piedra de tropiezo" son metáforas para decir que el SEÑOR lastima a su pueblo. Algunos traducen "golpear" y "tropiezo" como "tropezar" y "caer"; otros lo traducen como "ofensa" y "tropiezo". Traducción Alterna: "Él lastimará a su gente, como una piedra con la que la gente se golpea el pie y se tropieza, y como una piedra que hace que la gente se caiga"

Él será una trampa y un engaño para el pueblo de Jerusalén
Las palabras "trampa" y "engaño" significan casi lo mismo y enfatizan que cuando el SEÑOR decida castigar a la gente de Jerusalén, ellos no podrán escapar. Traducción Alterna: "Y Él atrapará a la gente de Jerusalén para que no puedan escapar de Él"

trampa
Aquí es una trampa que atrapa a las aves en una red o en una canasta.

engaño
Aquí es una trampa que atrapa y agarra la pierna o la nariz de un animal.

Muchos tropezarán en ella y caerán y serán quebrados, y serán atrapados y capturados
Esto puede ser expresado de forma activa. Traducción Alterna: "Muchos tropezarán con la piedra, y cuando se caigan no se levantarán. Y muchas personas pisarán la trampa y no podrán salir de ella"

atrapados y capturados
Estas dos palabras significan básicamente lo mismo y enfatizan que ellos serán atrapados en las trampas.

Isaiah 8:16

Ata mi testimonio, sella el historial oficial, y dáselo a mis discípulos
Estas dos frases significan básicamente lo mismo. Traducción Alterna: " Cierra firmemente el pergamino con este mensaje escrito en él"

mi testimonio...mis discípulos
No es claro a quién se refiere la palabra "mi". Podría ser Isaías o el SEÑOR. Es mejor dejar los pronombres ambiguos si lo permite tu idioma.

Yo esperaré por el SEÑOR
Aquí "yo" se refiere a Isaías.

quien esconde Su rostro de la casa de Jacob
El rostro del SEÑOR es una figura literaria

casa de Jacob
El pueblo de Israel.

yo y los hijos que el SEÑOR me ha dado son para señales y para maravillas en Israel
" Yo y los hijos que el SEÑOR me ha dado son como señales para advertir al pueblo de Israel". Los hijos son Shear-Jashub y Maher-shalal-hash-baz, cuyos nombres son un mensaje para el pueblo de Israel. (Ver: 7:3 y 8:1)

Isaiah 8:19

Información general:
Está hablando Isaías.

Ellos te dirán a ti: "Consulta con los médium y los magos," aquellos que surran y murmuran encantamientos. ¿Pero, no debería un pueblo consultar a su Dios? ¿Deberían ellos consultar a los muertos a cuenta de los vivos? 20¡Para la ley y para el testimonio!
Otros significados posibles son 1) "Ellos te dirán, "Consulta con los médium y los magos, aquellos que susurran y murmuran encantamientos. ¿No debería el pueblo consultar a sus dioses? Ellos deberían consultarle a los muertos a cuenta de los vivos para la enseñanaza y el testimonio". o 2)"Cuando te digan, "Consulta con los médium y los magos, aquellos que susurran y murmuran encantamientos", ¿el pueblo no debería consultar a su Dios? ¿deberían consultar a los muertos a cuenta de los vivos?¡Para la ley y el testimonio!"

Ellos te dirán a tí
La palabra "ellos" se refiere a aquellos que no confían en el SEÑOR. La palabra "you" se refiere a aquellos que sí confían en el SEÑOR.

Consulta con los médium y los magos
"Pregúntale a los médium y a los magos lo que debes hacer"

médium y magos
Aquellos que aseguran hablar con los muertos.

aquellos que surran y murmuran encantamientos
Las palabras "susurran" y "murmuran" hacen referencia al sonido que los médium y los magos hacen cuando tratan de hablar con los muertos. Traducción Alterna: "aquellos que susurran y murmuran sus palabras mágicas para intentar hablar con los muertos"

susurran
Hacer un sonido similar al de las aves.

¿Pero, no debería un pueblo consultar a su Dios?
Estas preguntas se hacen para mostrar que el pueblo podría consultar a Dios en lugar de la actividad ridícula de tratar de hablar con los muertos. Traducción Alterna: ""Pero el pueblo debe pedirle al SEÑOR que los guie. Ellos no deberían buscar respuestas de aquellos que ya han muerto"

Para la ley y para el testimonio
Los significados posibles son: 1) Prestar atención a las instrucciones y enseñanzas de Dios" (UDB) o 2)

" Entonces ustedes deben recordar la enseñanza y el testimonio que yo di" (8:16)

la ley
Esta es la misma palabra traducida "historial oficial" en 8:16.

el testimonio
Traducir como en 8:16.

Si ellos no dicen tales cosas
"Si ellos no hablan de la ley y el testimonio"

es porque no tienen ninguna luz del amanecer
Isaías habla de la gente que no conoce a Dios como si ellos fueran personas que caminan en la oscuridad sin luz. Traducción Alterna: "es porque ellos son como una persona perdida en la oscuridad"

Isaiah 8:21

opresiva penumbra
"terrible tristeza"

Ellos serán conducidos a una tierra de oscuridad
Esto puede ser expresado de forma activa. Traducción Alterna: "El SEÑOR los conducirá a la completa oscuridad"

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Chapter 9

1 La penumbra se disipará de ella, la que estaba en angustia. En un tiempo anterior Él humilló la tierra de Zabulón y la tierra de Neftalí, pero en el tiempo posterior Él la hará gloriosa, el camino al mar, más allá del Jordán, Galilea de las naciones. **2** El pueblo quien caminó en oscuridad ha visto una gran luz; aquellos que han vivido en la tierra de sombra de muerte, la luz ha brillado sobre ellos. **3** Tú has aumentado la nación; Tú has agrandado su regocijo. Ellos se regocijan ante Tí como la alegría del tiempo de la cosecha, como los hombres se regocijan cuando ellos dividen el saqueo. **4** Pues el yugo de su carga, la viga entre sus hombros, la vara de sus opresores, Tú has destrozado como en los días de Madián. **5** Pues cada bota que pise el tumulto y las ropas enrolladas en sangre serán quemadas, combustible para el fuego. **6** Pues para nosotros un niño ha nacido, a nosotros un hijo nos ha sido dado; y la soberanía estará sobre Su hombro; y Su nombre será llamado: Magnífico Consejero, Dios Poderoso, Padre Eterno, Príncipe de Paz. **7** Lo agrandado de Su gobierno y de paz allí no tendrá fin, tal como Él gobierna sobre el trono de David, y sobre su reino, para establecerlo y sostenerlo con justicia y con derecho desde este tiempo en adelante y eternamente. El celo del SEÑOR de los Ejércitos hará esto. **8** El SEÑOR envió una palabra contra Jacob, y ésta cayó sobre Israel. **9** Toda la gente sabrá, incluso Efraín y los habitantes de Samaria, quienes dicen con orgullo y con un corazón arrogante: **10** ''Los ladrillos han caído, pero nosotros los reconstruiremos con piedra cincelada; los sicómoros han sido cortados, pero nosotros pondremos cedros en su lugar.'' **11** Por lo tanto el SEÑOR levantará en contra a Rezín, su adversario, e incitará sus enemigos, **12** los Arameos en el este, y los filisteos en el oeste. Ellos devorarán a Israel con boca abierta. En todas estas cosas, Su ira no se calma; en su lugar, todavía Su mano está extendida. **13** Todavía su pueblo no se vuelve a Él quien los golpeó, ni buscarán al SEÑOR de los Ejércitos. **14** Por lo tanto, el SEÑOR cortará de Israel cabeza y cola, rama de palma y caña, en un día. **15** El líder y el hombre noble son la cabeza; y el profeta que enseña mentira es la cola. **16** Esos que dirigen este pueblo los dirigen para desviarlos, y esos que son dirigidos por ellos son tragados. **17** Por lo tanto, el Señor no se regocijará sobre sus hombres jóvenes ni Él tendrá compasión de sus huerfános de padre y viudas, desde que cada uno es impío y un hacedor de maldad, y toda boca habla cosas necias. En todas estas cosas, Su ira no se calma, en su lugar, Su mano sigue extendida. **18** La maldad arde como un fuego; devora las zarzas y espinas; incluso quema los matorrales del bosque, los cuales se levantan en una columna de humo. **19** A través de la furia del SEÑOR de los Ejércitos la tierra es quemada, y el pueblo es como combustible para el fuego. Ningún hombre perdona a su hermano. **20** Ellos agarrarán comida en su mano derecha pero seguirán con hambre; ellos podrán comer alimento con la mano izquierda pero no serán satisfechos. Cada uno incluso comerá la carne de su propio brazo. **21** Manasés devorará a Efraín, y Efraín, a Manasés; y ellos juntos atacarán a Judá. En todas estas cosas, Su ira no se calma; en cambio, Su mano sigue extendida.

Isaiah 9:1

La penumbra se disipará de ella la que estaba en angustia
Isaías habla de las personas que están espiritualmente perdidas como si estuvieran dando vueltas en la oscuridad total. Esto puede ser expresado de forma activa. Traduccción Alterna: "El SEÑOR sacará la oscuridad de ella la que estaba en angustia"

La penumbra
Esta palabra significa "oscuridad parcial o total". Traducirlo como tradujiste "penumbra" en 8:21.

ella la que estaba en angustia
"ella la que sufría un gran dolor y tristeza". Esto probablemente es una metáfora para la gente de Judá

En un tiempo anterior él humilló la tierra de Zabulón y la tierra de Neftalí
La "tierra" se refiere a las personas que viven en esa zona. Traducción Alterna: "En el pasado, el Señor humilló a aquellos que vivían en Zabulón y Neftalí"

pero en tiempos más tarde lo hará glorioso, el camino del mar, más allá del Jordán, Galilea de las naciones
"Pero en el futuro, el Señor honrará a la gente de Galilea, desde el camino al Mar Mediterráneo hasta el río Jordán, donde vive mucha gente de otras naciones.

oscuridad...sombra de muerte
Estas dos expresiones representan un gran sufrimiento.

camina en oscuridad
Isaías habla de la gente que lleva vidas pecaminosas como si ellos hubieran estado

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caminando en un lugar oscuro sin luz. Traducción Alterna: "continuamente hacía el mal"

la tierra de sombra de muerte
"la tierra de la oscuridad más profunda"

una gran luz...la luz ha brillado
Aquí "luz" representa esperanza y salvación.

Isaiah 9:3

Información general:
Isaías continúa describiendo el momento en el que Dios salvará al pueblo de Israel. Aunque estos eventos sucedan en el futuro

Tú has multiplicado la nación; Tú has aumentado su regocijo
La palabra "tú" se refiere al SEÑOR. La palabra "su" se refiere al pueblo de Israel., pero Isaías se incluye a sí mismo como parte de Israel. Traducción Alterna: "Señor, Tú aumentarás grandemente nuestra nación y nuestro regocijo"

Ellos se regocijan ante Tí como la alegría del tiempo de la cosecha, como los hombres se regocijan cuando ellos dividen el saqueo
"Ellos se regocijan ante tí como la gente se regocija cuando ellos recogen sus cosechas o cuando una batalla termina y los soldados se dividen lo que queda"

Isaiah 9:4

Información general:
Isaías continúa describiendo el momento en el que Dios salvará al pueblo de Israel. Aunque estos eventos sucedan en el futuro

Porque el yugo de su carga...sus hombros...sus opresores
Isaías habla del pueblo de Israel como si ellos fueran un solo hombre.

Porque el yugo de su carga..has destrozado
Isaías habla de los israelitas, quienes son esclavos de los asirios, como si ellos fueran un buey que lleva un yugo. Esto sucederá en el futuro, pero él habla como si esto ya hubiera sucedido. Traducción Alterna:"Tú liberarás al pueblo de Israel de la esclavitud, como una persona que le quita el yugo a un buey"

la viga entre sus hombros,
La viga es la parte del yugo que va sobre los hombros del buey.

viga
Otro signficado posible es "vara", un pedazo largo de madera que una persona usa para pegarle a los bueyes para que trabajen y un símbolo del poder de una persona para gobernar sobre otras personas.

la vara de sus opresores
Isaías habla del poder que el opresor tiene sobre la gente de Judá como si eso fuera un pedazo de madera usado por una persona para pegarle a los bueyes para que trabajen.

como en los días de Madián
La palabra "días" es una expresión idiomática que puede referirse a un evento que puede tardar más de un día en suceder. Traducción Alterna: "como cuando derrotaste a los madianitas"

cada bota que pise el tumulto y las prendas enrolladas en sangre serán quemadas
Esto puede ser expresado de forma activa. Traducción Alterna: "quemarás las botas de los soldados y su ropa, que están cubiertas de sangre"

quemadas, combustible para el fuego
Esto puede ser traducido en una oración nueva. Traducción Alterna: "quemadas. Convertirás a las botas y a su ropa en combustible para el fuego".

Isaiah 9:6

Información general:
Isaías continúa describiendo el momento en el que Dios salvará al pueblo de Israel

Pues para nosotros un niño ha nacido, a nosotros un hijo nos ha sido dado
Estas dos frases significan básicamente lo mismo. La palabra "nosotros" se refiere al orador y al oyente, y por tanto es inclusivo. Esto puede ser expresado de forma activa. Traducción Alterna: "Pues el Señor nos dará un niño"

el gobierno estará sobre Su hombro
"él tendrá la autoridad para gobernar como rey" o "el SEÑOR le dará la responsabilidad de gobernar"

Consejero
Alguien que le da consejos al rey

El crecimiento de su gobierno y la paz no tendrán fin
"A medida que pase el tiempo él gobernará a más y más personas y les permitirá vivir más y más pacíficamente"

gobierna sobre el trono de David
Sentado en el "trono de David" es una figura literaria

para establecerlo y sostenerlo con justicia y con derecho
Esto puede ser traducido en una nueva oración. Traducción Alterna: "Él establecerá y protegerá su reino, y hará lo que es recto y justo"

SEÑOR de los Ejércitos
Traducir esto en 1:9.

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Isaiah 9:8

Él SEÑOR envió una palabra contra Jacob, y esta cayó sobre Israel
"Enviar una palabra" significa hablar. Traducción Alterna: "El Señor ha hablado en contra del pueblo de Israel"

Jacob...Israel...Efraín...Samaria
Todos estos nombres se refieren a personas del reino del norte de Israel.

Toda la gente sabrá, incluso Efraín y los habitantes de Samaria
Lo que ellos saben puede ser expresado explícitamente. Traducción Alterna: "Toda la gente sabrá que el Señor los ha juzgado, incluso aquellos en Efraín y Samaria"

Los ladrillos han caído, pero nosotros los reconstruiremos con piedra cincelada; los sicomoros han sido cortados, pero nosotros pondremos cedros en su lugar
El significado completo puede ser expresado explícitamente. Esto puede ser expresado de forma activa. Traducción Alterna: " Nosotros reemplazaremos los ladrillos comunes de nuestras ciudades destruidas con piedras cinceladas costosas, y pondremos grandes cedros donde crecían sicamoros oridinarios"

Isaiah 9:11

Por lo tanto el SEÑOR levantará en contra a Rezin, su adversario
Aquí Rezín representa a su ejercito.Traducción Alterna: "Por lo tanto, el SEÑOR pondrá a Rezín y su ejército en contra del pueblo de Israel"

Rezin
Este es el nombre de un hombre. Vea cómo tradujo Rezin en 7: 1.

y removerá a sus enemigos
"y pondrá a sus enemigos en acción" o " y el SEÑOR hará que los ejércitos enemigos ataquen al pueblo de Israel"

Ellos devorarán a Israel con bocas abiertas
"devorarán" es cómo los animales salvajes comen a sus presas. Traducción Alterna: " Como la bestia salvaje come a su presa, el ejército del enemigo destruirá a Israel"

En todas estas cosas, su ira no disminuye
"Aunque todas estas cosas han sucedido, él todavía está enojado" Traducir como en 5:25.

todavía su mano esta extendida
Isaías habla como si el SEÑOR fuera una persona que está por pegarle a otra persona con su puño. Esto es una metáfora para decir que el SEÑOR castiga a Israel. Traducción Alterna: "Él estará listo para castigarlos" Traducir como en 5:25.

Isaiah 9:13

SEÑOR de los Ejércitos
Traducir como en 1:9.

cabeza y cola
Isaías explica esta metáfora en el versículo 15: la "cabeza", la parte de un animal que a una persona le gustaría ser, es "el líder y el hombre noble", y la "cola", la parte sucia de un animal, es "el profeta que enseña mentiras".

rama de palma y caña
La "rama de palma" crece en lo alto del árbol y es una metáfora de la gente que es importante. La "caña" crece en aguas poco profundas y es una metáfora de la gente que es pobre e insignificante. Traducción Alterna: "las personas ricas e importantes y las personas pobres e insignificantes"

Isaiah 9:16

Esos que dirigen este pueblo los dirigen para desviarlos
"Los líderes de Israel han hecho que el pueblo desobedezca a Dios" Traducción alterna: "Los líderes de Israel han hecho que la gente desobedezca a Dios"

esos que son dirigidos por ellos son tragados
"tragados" significa "destruidos". Esto puede ser expresado de forma activa. Traducción Alterna: "y la gente está confudida" o " y Dios destruirá a las personas que ellos dirigen"

toda boca habla cosas tontas
La palabra "boca" se refiere a la persona. Traducción Alterna: "todas las personas hablan cosas tontas"

En todas estas cosas, Su ira no ha cedido, en cambio su mano
"Porque todas estas cosas han sucedido, él todavía está enojado y su mano" Traducir como en 5:25.

Su mano sigue extendida
Isaías habla como si el SEÑOR fuera una persona que está por pegarle a otra persona con su puño. Esto es una metáfora para decir que el SEÑOR castiga a Israel. Traducción Alterna: "Él todavía estará listo para castigarlos" Traducir como en 5:25.

Isaiah 9:18

La maldad quema como un fuego; devora las zarzas y espinas; incluso quema los matorrales del bosque
Se habla de las malas obras de la gente como si fueran un fuego muy destructivo. Este fuego incluso quema las zarzas y las espinas, las plantas que crecen donde ya no vive la gente; y los "matorrales del bosque" donde nunca nadie ha vivido; porque ya ha quemado los lugares donde las personas vivían.

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zarzas...espinas
Las palabras "zarzas" y "espinas" se refieren a plantas inútiles espinosas. Pueden ser traducidas en una sola palabra. Traducción Alterna: "arbustos espinosos" Ver cómo tradujiste estas palabras en 7:23.

A través de la furia del SEÑOR de los ejércitos la tierra es quemada
Ver cómo tradujiste "SEÑOR de los Ejércitos" en 1:9. Esto puede ser expresado de forma activa. Traducción Alterna: "como fuego que quema la tierra, la furia intensa del Señor destruirá al pueblo de Israel"

Ningún hombre perdona a su hermano
"Nadie hace nada para ayudar a alguien a escapar"

Isaiah 9:20

Ellos tomarán comida en su mano derecha...con la mano izquierda
Esta expresión significa que la gente tomará comida de donde sea que puedan encontrarla.

Cada uno incluso comerá la carne de su propio brazo
Los significados posibles son 1) la gente tendrá tanta hambre que querrán comerse o en verdad comerán sus propios brazos o 2) la palabra "brazo" es una metáfora del vecino de una persona.

En todas estas cosas, Su ira no ha cedido
"Aunque todas estas cosas están sucediendo, Él todavía está enojado" Palabras parecidas aparecen en 5:25.

Su mano sigue extendida
Isaías habla como si el SEÑOR fuera una persona que está por pegarle a otra persona con su puño. Esto es una metáfora para decir que el SEÑOR castiga a Israel. Traducción Alterna: "Él todavía estará listo para castigarlos" Traducir como en 5:25.

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Chapter 10

1 Ay de aquellos que promulgan leyes injustas y escriben decretos injustos. **2** ¡Ellos privan la justicia a los justos, roban a los pobres de mi pueblo sus derechos, saquean viudas, y hacen a los huérfanos sus presas! **3** ¿Qué harán ustedes en el día del juicio cuando la destrucción venga desde muy lejos? ¿A quién correrán por ayuda, y dónde dejarán sus riqueza? **4** Nada queda, y ustedes se agachan entre los prisioneros o caen entre los muertos. En todas estas cosas, Su enojo no se calma; por el contrario, Su mano aún está extendida. **5** ¡Ay de los asirios, el garrote de Mi enojo, la vara de quien empuño Mi furia! **6** Yo lo mandé contra una arrogante nación y contra el pueblo que procura Mi desbordante ira. Yo ordeno que él tome el despojo, que tome la presa, y que los pisotee como al lodo en las calles. **7** Pero ésto no es lo que él pretende, ni él piensa que sea de esta manera. Está en su corazón el destruir y eliminar muchas naciones. **8** Pues él dice: "¿No son todos mis príncipes reyes? **9** ¿No es Calmo como Carquemis? ¿No es Hamat como Arfad? ¿No es Samaria como Damasco? **10** Como mi mano ha vencido los reinos idólatras, quienes tallaron figuras que eran más grandes que aquellos de Jerusalén y Samaria, **11** justo como yo le hice a Samaria y sus ídolos sin valor, ¿no voy a hacer lo mismo con Jerusalén y sus ídolos?" **12** Cuando el Señor haya terminado su obra en el Monte de Sion y en Jerusalén, Yo voy a castigar el lenguaje del corazón arrogante del rey de Asiria y sus miradas orgullosas. **13** Pues él dice: "Por mi fuerza y por mi sabiduría, yo actué. Yo tengo entendimiento, y yo he removido los límites de los pueblos. Yo he robado sus tesoros, y como un toro yo he demolido a los habitantes. **14** Mi mano se ha apoderado, como del nido, las riquezas de naciones y como alguien reúne huevos abandonados, yo he reunido toda la tierra. Ninguno aleteó sus alas o abrió su boca o pió." **15** ¿Se jactará el hacha sobre sí misma en contra de quien la maneja? ¿Se alabará la sierra a sí misma más que el que corta con ella? Es como si una vara pudiera alzar a quienes la levantan, o como si un bastón de madera pudiera alzar a una persona. **16** Por lo tanto, El SEÑOR Dios de los Ejércitos va a enviar flojera a sus guerreros élites; y bajo Su gloria habrá un encendido ardiente como un fuego. **17** La luz de Israel se convertirá en fuego, y su Santo una llama; va a quemar y devorar sus espinas y zarzas en un día. **18** El SEÑOR consumirá la gloria de su bosque y de su tierra fructífera, ambas alma y cuerpo; serán como cuando la vida de un hombre enfermo se desperdicia. **19** El remanente de los árboles de su bosque va a ser tan poco, que un niño podría contarlos. **20** En aquel día, el remanente de Israel, la familia de Jacob que ha escapado, ya no tendrá que confiar en aquel que los venció, pero ciertamente dependerán en el SEÑOR, el Santo de Israel. **21** Un remanente de Jacob volverá al Dios poderoso. **22** Pues aunque tu pueblo, Israel, son como la arena en la costa, sólo un remanente de ellos regresará. La destrucción fue decretada, como demanda la justicia desbordante. **23** Pues el SEÑOR de los Ejércitos, está a punto de llevar a cabo la destrucción determinada a través de la tierra. **24** Por lo tanto el SEÑOR Dios de los Ejércitos dice: "Mi pueblo quien vive en Sion, no teman a los asirios. Él te atacará con la vara y levantará su bastón contra tí, como hicieron los egipcios. **25** No temas a él, pues en un muy corto tiempo Mi enojo contra tí acabará, y Mi enojo conducirá a su destrucción." **26** Entonces, El SEÑOR de los Ejércitos empuñará un látigo contra ellos, como cuando Él derrotó a Madián en la roca de Oreb. Él levantará Su vara sobre el mar y la alzará como Él hizo en Egipto. **27** En aquel día, Su carga se levanta de tus hombros y Su yugo de tu cuello, y el yugo será destruído por el engordamiento. **28** El enemigo ha venido a Ajat y ha pasado por Migrón; en Micmas él ha almacenado sus provisiones. **29** Ellos han cruzado sobre el paso y se asentaron en Geba. Ramá tembló y Guibeá de Saúl ha huído. **30** ¡Llora en voz alta, hija de Galim! ¡Presta atención, Lais! ¡Tú pobre Anatot! **31** Madmena está huyendo, y los habitantes de Gebim corren por seguridad. **32** Éste preciso día, él detendrá a Nob y sacudirá Su mano en el monte de la hija de Sion, la colina de Jerusalén. **33** Mirad, el SEÑOR Dios de los Ejércitos cortará las ramas con un terrible estruendo; los árboles más altos serán cortados y el noble será derribado. **34** Él cortará el espesor del bosque con un hacha, y Líbano en su majestuosidad caerá.

Isaiah 10:1

aquellos que pasan leyes injustas y escriben decretos injustos
Estas dos frases significan básicamente lo mismo. Traducción Alterna: "de aquellos que hacen leyes y decretos que no son justos para nadie"

Ellos le quitan la justicia a los justos, roban a los pobres de mi pueblo sus derechos
Estas dos frases significan básicamente lo mismo. Traducción Alterna: "Ellos son injustos con el pobre y el necesitado de mi pueblo"

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los pobres
"gente pobre"

saquean viudas
"le sacan todo a las mujeres cuyos esposos han muerto"

y hacen a los huérfanos sus presas
Isaías compara a los huérfanos con animales que otros animales cazan y comen. Esto hace énfasis en que los huérfanos no tienen poder y que los jueces fácilmente pueden lastimarlos. Traducción Alterna: "y lastiman a los niños que no tienen padres como un animal que va tras su presa"

presa
Ver cómo tradujiste "presa" en 5:29.

Isaiah 10:3

¿Qué ustedes harán en el día del juicio...lejos?
Isaías usa una pregunta para regañar a aquellos en Judá que lastiman a los pobres y los débiles. Traducción Alterna: "¡No serán capaces de hacer nada en el día del juicio...lejos!

día del juicio
"el día en el que el SEÑOR venga a juzgarlos" o "el día en el que el SEÑOR los castigue"

¿A quién correrán por ayuda, y dónde dejarán sus riqueza?
Isaías usa esta pregunta para regañar a aquellos en Judá que lastiman a los pobres y los débiles. Traducción Alterna: "¡No tendrán dónde correr por ayuda y ustedes no tendrán dónde esconder sus riquezas!"

Nada queda
"No queda nada que ustedes puedan hacer"

y ustedes se agachan entre prisioneros o caen entre los muertos
"y tus enemigos los llevarán como prisioneros o los matarán"

En todas estas cosas, Su enojo no disminuye
"Aunque todas estas cosas han sucedido, Él todavía está enojado" . Traducir como en 5:25.

Su mano aún está extendida
Isaías habla como si el SEÑOR fuera una persona que está por pegarle a otra persona con su puño. Esto es una metáfora para decir que el SEÑOR castiga a Israel. Traducción Alterna: "Él todavía estará listo para castigarlos" Traducir como en 5:25.

Isaiah 10:5

Ay
Esta palabra marca el comienzo del anuncio de Dios sobre el castigo severo contra Asiria.

los asirios
Esto se refiere al rey de Asiria.

el garrote de mi enojo, la barra de quien empuño mi furia
Estas dos cosas significan básicamente lo mismo. El SEÑOR compara al rey de Asiria con el arma que una persona lleva en su mano y con la que golpea a otra gente. Hace énfasis en que el rey de Asiria y su ejército son una herramienta que el SEÑOR usa para castigar a Israel. Traducción Alterna: "quien será como un arma en mis manos que usaré para mostrar mi furia"

Yo lo mandé...Yo le ordeno
La palabra "lo" aquí hace referencia al rey de Asiria. Pero eso no significa que Dios solo envía al rey; está enviando con él al ejército de Asiria. Traducción Alterna: "Yo envío al ejército de Asiria...Yo les ordeno"

contra una arrogante nación y contra las personas que cargan mi desbordante ira
"a atacar a una nación llena de gente orgullosa que me ha enfurecido mucho"

que cargan mi desbordante ira
El SEÑOR habla de su ira como si fuera más líquido de lo que un recipiente puede contener; "la gente" intenta llevar este recipiente, pero es pesado y el SEÑOR sigue poniendo líquido incluso después de que se empieza a volcar. Traducción Alterna: "con quienes sigo muy enfurecido incluso después de haberlos castigado"

que tome el despojo
"que tome todo lo que ellos tienen"

que tome la presa
Tomar a las personas como presas. Ver cómo tradujiste "presa" en 5:29.

que los pisotee como al lodo
Los significados posibles son 1) el SEÑOR compara al ejército de Asiria que ataca a Israel con personas que pisotean el lodo y que no les importa qué le pase al lodo. Traducción Alterna: "písenlos hasta que se vuelvan como el lodo" o 2) La gente pisotea a otras personas, entonces ellos están tirados en el lodo sin poder levantarse. Esto es una metáfora para decir que los derrotaron completamente. Traducción Alterna: "derrote completamente"

Isaiah 10:7

Pero esto no es lo que él intentaba, ni lo que él piensa que es este camino
El significado de "esto" y "este camino" puede ser expresado explícitamente. Traducción Alterna: "Pero el rey de Asiria no tiene las intenciones de hacer lo que Yo le digo y tampoco sabe que lo uso como mi arma"

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Está en su corazón el destruir y eliminar muchas naciones
Las palabras "destruir" y "eliminar" significan básicamente lo mismo. Se usan para hacer énfasis. Traducción Alterna: "Él quiere destruir completamente a muchas naciones"

¿No son todos mis príncipes reyes?
El rey de Asiria usa esta pregunta para hacer énfasis en lo que él cree todos deberían saber. Traducción Alterna: " ¡Yo he hecho reyes a los capitanes de mi ejército sobre las tierras que he conquistado!"

¿No es Calmo como Carquemis? ¿No es Hamat como Arfad? ¿No es Samaria como Damasco?
El rey de Asiria usa estas preguntas para hacer énfasis. Traducción Alterna: "Calmo no es diferente de Carquemis. Hamat no es diferente de Arfad. Samaria no es diferente de Damasco. ¡Yo las he conquistado a todas!"

Calmo...Carquemis...Hamat...Arfad
Todos estos son nombres de ciudades.

Isaiah 10:10

Información general:
El SEÑOR continúa citando lo que el rey de Asiria dice. (Ver: 10:7)

Como mi mano ha vencido
"Mano" es una referencia para la fuerza militar. Traducción Alterna: "Como mi ejército poderoso ha vencido" o "Como yo he conquistado"

mi
Esto se refiere al rey de Asiria.

quienes tallaron figuras que eran más grandes que
Durante este tiempo la gente creía que la grandeza de un ídolo mostraba lo poderoso que era el reino que lo había construido. El rey de Asiria está diciendo que porque los ídolos en Jerusalén no son tan grandes como los ídolos de los reinos que él ha derrotado; Jerusalén sería menos capaz de derrotarlo que los reinos que ya venció.

justo como Yo le hice a Samaria y sus ídolos sin valor
La palabra "Samaria" se refiere a la gente que vivía allí y "sus" se refiere a la ciudad de Samaria. Se hablaba usualmente de las ciudades y naciones como si fueran mujeres. Traducción Alterna: " justo como yo le hice al pueblo de Samaria y a sus ídolos sin valor"

¿no voy a hacer lo mismo con Jerusalén y sus ídolos?
El rey de Asiria usó esta pregunta para hacer énfasis en que seguramente él va a conquistar al pueblo de Jerusalén. Traducción Alterna: "¡Yo de seguro le haré lo mismo a Jerusalén y a sus ídolos!"

Isaiah 10:12

Cuando el Señor haya terminado su trabajo en el Monte de Sion y en Jerusalén, Yo voy a castigar
El SEÑOR habla de sí mismo como si Él fuera alguien más. "Cuando Yo, el Señor haya terminado mi trabajo en el Monte Sion y en Jerusalén, Yo los castigaré".

su trabajo...y en
Su trabajo de catigar. "castigar...castigar"

Yo voy a castigar el discurso del corazón arrogante del rey de Asiria y sus miradas orgullosas
"Yo castigaré al rey de Asiria por las cosas arrogantes que él dijo y por la miradas orgullosa en su cara".

Pues él dice
"Pues el rey de Asiria dice"

yo he removido los límites de las personas
Aquí la palabra "yo" se refiere al rey de Asiria. Él era el líder del ejército asirio y se llevó el crédito por lo que el ejército hizo bajo su mando. Traducción Alterna: "mi ejército ha quitado los límites de la personas"

como un toro
"como un toro fuerte". Algunos textos antiguos decían "como un hombre poderoso".

Yo he derribado
"Yo y mi ejército hemos derribado"

yo he derribado a los habitantes
Lo significados posibles son 1) el rey de Asiria ha avergonzado a las personas de los países que él conquistó

Isaiah 10:14

Información general:
El SEÑOR todavía está citando al rey de Asiria. (Ver: 10:12)

Mi mano se ha apoderado
La mano es una figura literaria

Mi mano se ha apoderado, como del nido, las riquezas de las naciones
El rey de Asiria compara el tomar los tesoros de las naciones con una persona que toma los huevos del nido de un ave. Esto hace énfasis en lo fácil que era para él y su ejército conquistar a otros reinos. Traducción Alterna: "Mi ejército ha robado la riqueza de la naciones con la misma facilidad en que un hombre toma los huevos de un nido".

como uno reune huevos abandonados, yo he reunido toda la tierra
" y al igual que una persona que toma los huevos de un nido cuando el ave no está allí para protegerlos,

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mi ejército ha tomado los tesoros de todas las naciones"

Ninguno aleteó sus alas o abrió su boca o pió.
Esto compara a las naciones con un ave que se sienta tranquilamente mientras se llevan sus huevos. Esto hace énfasis en que las naciones no hicieron nada mientras el ejercito de Asiria se llevó todas sus posesiones. Traducción Alterna: "Y como un ave que no hace ruido o aletea sus alas cuando alguien roba sus huevos, las naciones no hicieron nada cuando se llevaron su tesoro"

Isaiah 10:15

¿Se jactará el hacha sobre sí misma en contra de quien la maneja? ¿Se alabará la sierra a sí misma más que el que corta con ella?
El orador usa estas preguntas para burlarse del rey de Asiria. Traducción Alterna: " Un hacha no puede presumir que es mejor que el que la maneja. Y una sierra no tiene más gloria que el que corta con ella".

la sierra
Una herramienta filosa usada para cortar madera.

Es como si una vara pudiera alzar a quienes la levantan, o como si un bastón de madera pudiera alzar a una persona
Estas frases significan básicamente lo mismo y se usan para reforzar el significado de las dos preguntas previas. Esto puede ser traducido en una oración nueva. Traducción Alterna: " Y no puede una vara o un bastón levantar a la persona que lo recoge"

Por lo tanto, El SEÑOR Dios de los ejércitos va a enviar enfermedad a sus guerreros élites
No es claro si está hablando el SEÑOR o Isaías. Esto puede ser dicho con otras palabras para que el sustantivo abstracto "enfermedad" sea expresado como el verbo "debilitar". Traducción Alterna: " Por lo tanto Yo, el Señor, SEÑOR de los Ejércitos, debilitaré a los soldados más fuertes del rey"

bajo Su gloria habrá un encendido ardiente como un fuego
El SEÑOR compara su castigo con el fuego. Esto hace énfasis en que su castigo destruirá completamente todo el esplendor y la grandeza del reino de Asiria. Traducción Alterna: "Yo destruiré su grandeza como si yo estuviera comenzando un incendio para quemar todo de lo que él se enorgullese"

Isaiah 10:17

La luz de Israel va a convertirse en fuego
La frase "luz de Israel" se referie al SEÑOR. No es claro si habla el SEÑOR o Isaías. Traducción Alterna: "Yo, el SEÑOR, la luz de Israel, me convertiré en fuego"

fuego
El "fuego" hace énfasis en el poder del SEÑOR para destruir todo lo que no lo honra a él.

su Santo una llama
"Yo, el SEÑOR, el Santo de Israel, me cnvertiré en fuego". Ver cómo tradujiste "el Santo" en 1:4.

va a quemar y devorar sus espinas y zarzas en un día
"El fuego quemará y devorará las zarzas y las espinas del rey de Asiria". El orador compara a al ejército del rey de Asiria con zarzas y espinas. Esto hace énfasis en la facilidad con la que Dios los destruirá. Traducción Alterna: "Yo destruiré a los asirios como un fuego que quema zarzas y espinas"

zarzas...espinas
Las palabras "zarzas" y "espinas" se refieren a plantas inútiles espinosas; pueden ser traducidas con una sola palabra. Traducción Alterna: "arbustos espinosos" Ver cómo tradujiste estas palabras en 7:23.

El SEÑOR va a consumir la gloria de su bosque y de su tierra fructífera
Los significados posibles son 1)" El SEÑOR destruirá a los grandes bosques y tierras de cultivo de la nación de Asiria" o 2) "El SEÑOR destruirá el ejército de Asiria como un fuego quema los grandes bosques y tierras de cultivo".

ambas alma y cuerpo
Los significados posibles son 1) esto hace énfasis en que Dios destruirá completamente los bosques y las tierras de cultivo. Traducción Alterna: "completamente" o 2) esto significa que Dios destruirá completamente al pueblo de Asiria". La frase "alma y cuerpo" se refiere a la parte espiritual y a la parte física de una persona.

va a ser como cuando la vida de un hombre enfermo se desperdicia
Esto compara a los bosques y tierras de cultivo de Asiria o al ejército de Asiria con un hombre enfermo que se queda tirado en su cama mientras muere. Esto hace énfasis en cómo algo tan grande puede volverse débil y morir. Traducción Alterna: "ellos serán como un hombre enfermo que se vuelve débil y muere"

El remanente de los árboles de su bosque va a ser tan poco
"lo que quede de los árboles en el bosque del rey será tan poco"

Isaiah 10:20

En ese día
Esto se refiere al momento en el que Dios hace las cosas que se describen 10:15. Traducción Alterna: "En ese momento"

que ha escapado
El significado puede ser expresado explícitamente. Traducción Alterna: "que ha escapado del ejército de Asiria"

ya no va a tener que confiar en aquel que los venció
"ya no tendrán que confiar en el rey de Asiria que los lastimó"

el Santo
Traducir como en 1:4.

Isaiah 10:22

tu pueblo, Israel, son
Las interpretaciones posibles son 1) Dios le está hablando a Isaías y "tu" se refiere a Isaías. Traducción Alterna: "Tu pueblo Israel son" o 2) Isaías o Dios le están hablando a la nación de Israel y "tu" se refiere a la nación. Traducción Alterna: "tu pueblo, oh Israel, son"

son como la arena en la costa
Esto hace énfasis en que había mucha cantidad de gente en Israel.Traducción Alterna: "son demasiados para contar, como la arena en la costa"

La destrucción es decretada
Esto puede ser expresado de forma activa. Traducción Alterna: " El SEÑOR ha decretado que él destruirá a la mayoría de los que viven en Israel"

como una demanda de justicia desbordante
Esto puede ser traducido en una oración nueva. Traducción Alterna: "Esto debe ser hecho por la justicia perfecta" o " El SEÑOR debe hacer esto porque él es completamente justo"

llevar la destrucción determinada a través de la tierra
Lo significados posibles son 1) "destruir todo en la tierra justo como él se ha determinado a hacer" o 2) "destruir a las personas en la tierra justo como él se ha determinado a hacer"

determinado
"decidido"

Isaiah 10:24

los asirios
Isaías habla del rey de Asiria y su ejército como si fueran un solo hombre. Traducción Alterna: "el rey de Asiria y su ejército"

Él va a atacarte con la vara y levantar su bastón contra ti
La palabra "él" se refiere a "los asirios", una personificación del rey de Asiria y su ejército. Las palabras "vara" y "bastón" se refieren a pedazos de madera que la gente usa como palos para golpear a los animales y otras personas. Isaías habla de la forma en la que los asirios gobernarán sobre los israelitas como si los asirios estuvieran golpeando a los israelitas con sus palos. Traducción Alterna: "Los asirios gobernarán sobre ustedes y los harán sus esclavos"

como hicieron los egipcios
El significado completo puede ser expresado explícitamente. Traducción Alterna: "como los egipcios gobernaron sobre sus ancestros y los hicieron esclavos"

mi enojo va a dirigir su destrucción
El sustantivo abstracto "destrucción" puede ser traducido como un verbo. Traducción Alterna: "Yo lo destruiré porque estoy enojado con él"

Isaiah 10:26

SEÑOR de los Ejércitos
Ver cómo tradujiste esto en 1:9.

va a empuñar un látigo contra ellos
"Le pegará a los asirios con un látigo". Dios no usará en verdad un látigo. Esto se refiere al poder de Dios para castigar a los asirios severamente. Traducción Alterna: "castigará a los asirios severamente como con un látigo"

como cuando él derrotó a Madián en la roca de Oreb
Esto se refiere a cuando Dios ayudó a un hombre llamado Gedeón a derrotar al ejército de Madián.

Él va a levantar su vara sobre el mar y la alzará como Él hizo en Egipto
Esto se refiere a cuando Dios hizo que el agua del Mar Rojo se dividiera en dos para que el pueblo de Israel pudiera escapar del ejército egipcio y así el ejército egipcio se ahogara. Traducción Alterna: "Él los ayudará a escapar del ejército de Asiria como él ayudó a sus ancestros a escapar del ejército egipcio"

Su carga es levantada de Tus hombros y Su yugo de Tu cuello
"El SEÑOR levantará la carga que Asiria ha puesto sobre sus hombros, y él sacará el yugo que ellos han puesto sobre sus cuellos". Estas dos frases significan básicamente lo mismo. Las palabras "carga" y "yugo" se refiere a la esclavitud. Esto puede ser expresado de forma activa. Traducción Alterna: "El SEÑOR quitará a los asirios que los oprimen y hará que dejen de hacerlos sus esclavos"

el yugo será destruido por la gordura
Esta expresión sugiere que el cuello del animal que está usando el yugo se volverá tan gordo que el yugo ya no le entrará. Esta es una metáfora para decir que Israel se volverá tan fuerte que los asirios ya no podrán gobernarlos. Esto puede ser expresado de forma activa. Traducción Alterna: "su cuello se volverá tan gordo que romperá el yugo" o " te volverás tan fuerte que ya no serás esclavo de los asirios"

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Isaiah 10:28

ha venido…ha pasado…ha guardado…han cruzado…se asentaron…tembló…ha huido
Isaías habla de estos eventos futuros como si ya hubieran sucedido.

Ajat…Migrón…Micmas…Geba…Ramá…Guibeá
Todo estas son ciudades y pueblos cercanos a Jerusalén por los que el ejército que Asiria pasó y causó problemas.

Ramá tembló y Guibeá de Saúl ha huido
"El pueblo de Ramá tembló y la gente de Guibeá de Saúl ha huido"

Isaiah 10:30

hija de Galim
La palabra "hija" aquí se refiere a la gente que vive en la ciudad. Traducción Alterna: "Galim" o "pueblo de Galim"

Galim…Lais…Anatot…Madmena…Gebim…NOb
Estos son nombres de más ciudades y pueblos cercanos a Jerusalén por los que el ejército asirio viajó causando temor entre las personas. Todos estos se refieren a las personas que viven en estos lugares.

él detendrá a Nob y sacudirá su mano
Aquí "él" y "su" se refieren al rey de Asiria y sus soldados.Las personas sacudirían sus manos a la gente a la que ellos estaban amenazando. Traducción Alterna: " El ejército de Asiria se detendrá en NOb y amenazará"

la montaña de la hija de Sion, la colina de Jerusalén
Las palabras "montaña" y "colina" son figuras literarias

Isaiah 10:33

Mira
Esto puede ser traducido como "Mira" o "Escucha" o "Presta atención a lo que estoy a punto de decirte"

El SEÑOR de los Ejércitos
Ver cómo tradujiste esto en 1:9.

va a cortar las ramas… y Líbano en su majestad va a caer
Isaías habla del ejército de Asiria como si fueran árboles altos en Líbano. Dios destruirá al ejército como las personas que cortan los árboles más poderosos de Líbano. Esto hace énfasis en que aunque el ejército sea fuerte, Dios tiene el poder para destruirlo.

va a cortar las ramas
"cortará las ramas grandes de los árboles". Para que quede claro que esto se refiere al ejército de Asiria, esto puede ser traducido como una figura literaria (simil): Él destruirá al ejército de Asiria como un hombre que corta las ramas grandes de los árboles.

con un terrible estruendo
Esto puede ser dicho con otras palabras para que el sustantivo abstracto "estruendo" sea expresado como el verbo " hacer ruido". Traducción Alterna: "y las ramas desplomarán en el suelo y harán un ruido terrible" o "y las ramas se caerán al suelo con un ruido muy fuerte"

los árboles más altos serán cortados
Esto puede ser expresado de forma activa. Traducción Alterna: "él cortará a los árboles más altos"

los árboles más altos
Esto es una metáfora para "los soldados más fuertes"

el noble será derribado
Esto puede ser expresado de forma activa. Traducción Alterna: "Él derribará a la gente noble"

noble
orgulloso

los más gruesos del bosque
"los arbustos densos en el bosque". Esto es posiblemente una metáfora para aquella gente que no es conocida.

Líbano en su majestad va a caer
"los bosques de Líbano ya no serán tan grandes" Esto es posiblemente una metáfora para el ejército asirio. Traducción Alterna: "El SEÑOR derrotará al ejército de Asiria, así de poderoso como es"

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Chapter 11

1 Un brote germinará del tocón de Isaí, y una rama de sus raíces dará fruto. **2** El Espíritu del SEÑOR reposará sobre Él, el espíritu de sabiduría, y entendimiento, el espíritu de enseñanza, y poder, el espíritu de conocimiento, y el de temor al SEÑOR. **3** Su deleite será el temor al Señor; Él no juzgará por lo que sus ojos ven, ni tampoco decidirá por lo que sus oídos escuchen. **4** En cambio, Él juzgará al pobre con justicia y decidirá justamente para con los humildes de la tierra. Él atacará la tierra con la vara de su boca, y con el aliento de sus labios Él matará los malvados. **5** La justicia será el cinturón de su cintura, y la fidelidad el cinturón alrededor de sus lomos. **6** El lobo vivirá con el cordero, y el leopardo descansará con la cabra joven, el becerro, el león joven y el becerro engordado, juntos. Un niño pequeño los liderará. **7** La vaca y el oso pastarán juntos, y sus crías descansarán juntos. El león comerá paja como el buey. **8** Un bebé jugará sobre el agujero de la culebra, y el niño destetado pondrá su mano en el nido de la serpiente. **9** Ellos no dañarán ni destruirán en todo Mi monte santo; pues la tierra será llena del conocimiento del SEÑOR, como las aguas cubren el mar. **10** En aquel día, la raíz de Isaí se levantará como una bandera para las gentes. Las naciones lo buscarán y su lugar de descanso será glorioso. **11** En aquel día, el Señor extenderá su mano otra vez para recuperar el remanente de su pueblo quienes permanecen en Asiria, Egipto, Patros, Cus, Elam, Sinar, Hamat y las islas del mar. **12** Él pondrá un estandarte para las naciones y juntará a los marginados de Israel y a los esparcidos de Judá de las cuatro esquinas de la tierra. **13** Él apartará la envidia de Efraín y hostilidades de Judá serán cortadas. Efraín no envidiará a Judá y Judá no será hostil con Efraín. **14** En cambio, ellos se abalanzarán sobre las colinas filisteas en el oeste, y juntos ellos saquearán el pueblo del este. Ellos atacarán a Edom y Moab, y el pueblo de Amón le obedecerá. **15** El SEÑOR destruirá completamente el golfo del Mar de Egipto. Con Su viento abrasador Él levantará Su mano sobre el Río Eufrates y lo dividirá en siete corrientes, para que pueda ser cruzado en sandalias. **16** Habrá un camino para el remanente de Su pueblo que regresa de Asiria, como así fue para Israel en su salida de la tierra de Egipto.

Isaiah 11:1

Un brote germinará del tocón de Isaí...una rama de sus raíces dará frutos
Isaías habla de Isaí y sus descendientes como si fueran un árbol que ha sido cortado. Estas dos frases hablan de un descendiente de Isaí que será rey. Traducción Alterna: "Como un brote germina del tocón de un árbol, así el descendiente de Isaí será rey sobre lo que quede de Israel"

del tocón de Isaí
Un tocón es lo que queda de un árbol después de que ha sido cortado. El "tocón de Isaí" representa lo que quedó del reino del que el hijo de Isaí, David, fue rey.

El Espíritu del Señor reposará sobre Él
Resposar sobre él significa estar con él y ayudarlo. La palabra "él" se refiere al que sería rey.

el espíritu de sabiduría...el espíritu de instrucción...el espíritu de entendimiento... el temor al SEÑOR
Aquí la palabra "espíritu" se refiere a la habilidad o cualidad que el Espíritu del SEÑOR le dará a él. Traducción Alterna: "y Él hara que él tenga sabiduria y conocimiento, instrucción y poderío, entendimiento y temor al SEÑOR"

Isaiah 11:3

Oración de Enlace
Isaías continúa describiendo al rey.

Él no juzgará por lo que Sus ojos ven
La frase "por lo que Sus ojos ven" se refiere a ver cosas que no son importantes para juzgar a una persona justamente. Traducción Alterna: "Él no juzgará a la persona simplemente por mirar cómo se ve"

ni tampoco decidirá por lo que Sus oídos escuchen
"y él no decidirá por lo que oigan sus oídos". La frase "por lo que Sus oídos escuchen" se refiere a oir lo que la gente dice sobre alguien. Traducción Alterna: " Él no juzgará a una persona simplemente por escuchar lo que otros dicen de esa persona"

al pobre...los humildes...los malvados
Estas frases se refieren a las personas que tienen esas cualidades. Traducción Alterna: "la gente pobre, la gente humilde, la gente malvada"

Él atacará la tierra con la vara de Su boca...con el aliento de Sus labios Él matará a los malvados
Estas dos frases significan básicamente lo mismo.

Él atacará la tierra con la vara de Su boca
La palabra "tierra" aquí representa a las persona en la tierra. Atacarlos con la vara de Su boca

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representa juzgarlos, y ese juicio lleva al castigo. Traducción Alterna: "Él juzgará a la gente de la tierra y ellos serán castigados"

con el aliento de Sus labios Él matará a los malvados
El "aliento de Sus labios" lo representa a Él juzgándolos. Traducción Alterna: "Él juzgará a la gente malvada y ellos serán asesinados"

el cinturón de Su cintura...el cinturón alrededor de Sus caderas
Los significados posibles son 1) el cinturón es usado para asegurar la ropa de una persona para que pueda trabajar, o 2) el cinturón es una ropa interior , o 3) el cinturón es un cinto que un rey usa para mostrar su autoridad.

La justicia será el cinturón de Su cintura
Usar la justicia como un cinturón representa ser justo. Los significados posibles son 1) la justicia del rey le permitirá gobernar. Traducción Alterna: "Su justicia será como un cinturón alrededor de su cintura" o 2) la justicia del rey mostraría su autoridad para gobernar. Traducción Alterna: "Él gobernará justamente"

la fidelidad el cinturón alrededor de Sus caderas
La palabra "será" se sobreentiende en esta frase. Traducción Alterna: "la fidelidad será el cinturón alrededor de Sus caderas"

la fidelidad el cinturón alrededor de Sus caderas
Usar la fidelidad como un cinturón representa ser fiel. Los significados posibles son 1) la fidelidad del rey le permitirá gobernar, o 2) la fidelidad del rey mostrará su autoridad para gobernar. Traducción Alterna: "Su fidelidad será como un cinturón alrededor de sus caderas" o "Él gobernará fielmente"

Isaiah 11:6

Información general:
Isaías describe cómo será el mundo cuando el rey gobierne. Habrá completa paz en el mundo. Esto se muestra incluso con la paz que habrá entre los animales. Los animales que normalmente matan a otros animales no los matarán, y todos ellos estarán seguros juntos.

El lobo...el leopardo...el león joven...el oso...El león
Estas frases se refieren a estos animales en general, no a un lobo o un leopardo específico. Todo estos son animales fuertes que atacan y comen a otros animales. Traducción Alterna: "Los lobos...los leopardos...los leones jóvenes...los osos...los leones"

el cordero...la cabra joven...el becerro...el becerro engordado...La vaca...el buey
Estas frases se refieren a estos animales en general, no a un cordero o una cabra específica. Todos estos son animales que comen pasto y paja. Otros animales a veces los atacan y los comen. Traducción Alterna: "los corderos...las cabras jóvenes...los becerros...los becerros engordados...las vacas...los bueyes"

leopardo
Un gato grande de pelaje amarillo y manchas negras que mata y come a otros animales.

el becerro, el león joven y el becerro engordado. juntos
La frase "estarán" se sobreentiende. Traducción Alterna: "el becerro, el león y el becerro engordado estarán juntos"

oso
Un animal muy grande con pelo grueso y garras filosas que mata y come a otros animales.

Un niño pequeño los liderará
Un niño los cuidará y los liderará a lugares buenos para beber agua y comer pasto o heno.

pastarán juntos
"comerán pasto juntos"

sus crías
Esto se refiere a las crías de los animales poco despúes de que nacen.

Isaiah 11:8

Información general:
Isaías continúa describiendo la completa paz en el mundo cuando gobierne el rey.

Un bebé jugará sobre el hoyo de la culebra
Puede ser expresado claramente que el bebé estará seguro porque la culebra no lo morderá. Traducción Alterna: "Los bebés jugarán seguros sobre el hoyo de la culebra"

culebra...serpiente
Estas frase se refieren a serpientes venenosas en general. Traducción Alterna: "culebras...serpientes"

el niño destetado
Un niño que ya no bebe la leche de la madre.

sobre toda Mi montaña santa
La "montaña santa" es el Monte Sion, en Jerusalén. Traducción Alterna: "sobre toda la montaña santa del SEÑOR"

la tierra será llena del conocimiento del SEÑOR
La frase "conocimiento del SEÑOR" representa a las personas que conocen al SEÑOR. Traducción Alterna: "La tierra estará llena de personas que conocen al SEÑOR" o "aquellos que conocen al SEÑOR cubrirán la tierra"

como las aguas cubren el mar
Esta frase se usa para mostrar lo llena que estará la tierra de gente que conoce al SEÑOR. Sería más claro que pasa esto si las palabras fueran similares a la palabra usada en la frase anterior. Traducción Alterna: "como los mares están llenos de agua"

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Isaiah 11:10

la raíz de Isaí
Esto se refiere al descendiente de Isaí y del rey David que se convertirá en en el rey del que se hablaba en 11:1. Traducción Alterna: "el descendiente de Isaí rey" o "el rey descendía de Isaí"

se parará como una bandera para las personas
Una bandera es una bandera que un rey levanta como señal para que la gente la vea y vaya hacia él. Traducción Alterna: "será como una señal para las personas" o "atraerá a las personas para que vayan hacia él"

Las naciones
"las personas de las naciones"

el Señor extenderá su mano otra vez para recuperar al remanente de su pueblo
La mano es una referencia al poder de Dios. Traducción Alterna: "El Señor de nuevo usará su poder para traer de vuelta al remanente de su pueblo"

Patros...Elam...Hamat
Estos son nombres de lugares.

Isaiah 11:12

Él pondrá una bandera para las naciones
Los significados posibles son 1)" El Señor pondrá al rey como una bandera para las naciones" o 2) "El rey pondrá una bandera para las naciones"

Una bandera para las naciones
"una bandera para que las naciones vean" o " una bandera para llamar a las naciones hacia él"

los esparcidos de Judá
"Las personas de Judá que han sido dispersadas alrededor del mundo"

de las cuatro esquinas de la tierra
Se ilustra a la tierra como si tuviera cuatro esquinas, y esas esquinas son los lugares más distantes. Esto hace referencia a todos los lugares de la tierra donde las personas podrían estar. Traducción Alterna: "Incluso de los lugares más distantes de la tierra" o "de alrededor de toda la tierra"

Él desviará la envidia de Efraín
Efraín se refiere a los descendientes del reino del norte de Israel. El sustantivo "envidia" puede ser expresado como un adjetivo. Traducción Alterna: "Él hará que la gente de Efraín deje de ser envidiosa"

hostilidades de Judá serán cortadas
Judá se refiere a los descendientes del reino del sur de Israel. Esta frase puede ser expresada de forma activa. Traducción Alterna: "Él hará que la gente de Judá deje de ser hostil" o "Él hará que la gente de Judá deje de odiar"

Isaiah 11:14

ellos se abalanzarán en las colinas filisteas
Las personas de Israel y Judá son retratadas como si fueran aves que vuelan rápidamente para atacar a una persona o un animal. Traducción Alterna: "Ellos irán rápidamente a las colinas filisteas para atacar a la gente allí"

el golfo del Mar de Egipto
Un "golfo" es una zona grande de agua que está rodeada parcialmente por tierra. Traducción Alterna: "donde el Mar de Egipto se encuentra con la tierra"

Con Su viento abrasador Él levantará su mano sobre el Río Eufrates
Levantar su mano sobre algo representa su poder para cambiarlo. Traducción Alterna: " Por su poder él hará que un viento abrasador sople en el río Éufrates"

viento abrasador
Este es un viento muy fuerte o caliente que hace que parte del agua en los ríos se seque.

para que pueda ser cruzado en sandalias
"para que las personas puedan cruzarlo incluso mientras usan sus sandalias"

Isaiah 11:16

Habrá una calzada
Una calzada es una camino grande en la que muchas personas pueden viajar. "El SEÑOR hará un camino".

en su regreso de la tierra de Egipto
"cuando ellos volvían de la tierra de Egipto"

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Chapter 12

1 En aquel día dirás: "Daré gracias a tí, SEÑOR. Pues aunque estabas enojado conmigo, Tu ira se ha ido, y Tú me has consolado. **2** Mirad, Dios es mi salvación; yo confiaré y no temeré, pues el SEÑOR, sí, el SEÑOR es mi fuerza y mi canción. Él se ha convertido en mi salvación." **3** Con alegría sacarás agua de los pozos de salvación. **4** En aquel día dirás: "Den gracias al SEÑOR e invoquen Su nombre; declaren Sus obras entre los pueblos, proclamen que Su nombre es exaltado. **5** Canten al SEÑOR, pues Él ha hecho cosas gloriosas; dejen que esto sea conocido por toda la tierra. **6** Lloren en voz alta y griten de alegría, ustedes habitantes de Sion, porque grande es en medio de ustedes El Santo de Israel."

Isaiah 12:1

Información general:
Aquí Isaías continúa describiendo cómo será cuando el rey que Dios ha elegido gobierne. (Ver: 11:1)

En ese día
Puede ser expresado claramente a qué tiempo se refiere. "En ese momento" o "Cuando gobierne el rey"

tu ira se ha ido
Se habla de la ira de Dios como si fuera una persona que puede apartarse e irse. Significa que Dios ha dejado de estar enojado. Traducción Alterna: "Tú ya no estás enojado conmigo".

Dios es mi salvación
Se habla de que Dios causa la salvación de alguien como si Dios fuera esa salvación. Traducción Alterna: "Dios causa mi salvación" El sustantivo abstracto "salvación" puede ser expresado con el sustantivo "salvador" o el verbo "salvar". "Dios es mi salvador" o "Dios es el que me salva"

el SEÑOR es mi fuerza
Se habla de que Dios hace que alguien sea fuerte como si el SEÑOR fuera su fuerza. Traducción Alterna: "el SEÑOR me hace fuerte"

y canción
La palabra "canción" aquí representa sobre qué canta una persona. Traducción Alterna: " y sobre quién yo canto alegremente"

Él se ha convertido en mi salvación
"Él me ha salvado"

Isaiah 12:3

Con alegría sacarás agua de los pozos de salvación
Isaías habla de que las personas son salvadas como si ellos obtuvieran la salvación de la manera en la que se saca agua de un pozo. Traducción Alterna: "te alegrarás cuando Él te salve, como la gente se alegra cuando sacan agua de una pozo"

invoquen Su nombre
Aquí "Su nombre" se refiere al SEÑOR. Invocarlo representa alabarlo o pedirle ayuda. Traducción Alterna: "alábenlo en voz alta" o "llaménlo para que los ayude"

declaren Sus obras entre los pueblos,
El sustantivo "obras" puede ser expresado con la frase "que Él ha hecho". Traducción Alterna: "Cuéntenle a las personas sobre las cosas grandes que Él ha hecho"

proclamen que Su nombre es exaltado
Aquí "Su nombre" se refiere al SEÑOR. Traducción Alterna: "proclamen que Él es exaltado" o "proclamen que Él es grande"

Isaiah 12:5

Nota de Enlace
Isaías continúa contando lo que dirá la gente cuando el rey gobierne.

pues grande entre medio de ustedes es El Santo de Israel
"porque el Santo de Israel, quien vive entre ustedes, es poderoso" o "porque el Santo de Israel es poderoso y vive entre ustedes"

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Chapter 13

1 Una declaración sobre Babilonia, que Isaías, el hijo de Amós, recibió: **2** "En la montaña descubierta prepara una bandera de señal, grítales fuerte a ellos, agita tu mano para que ellos entren por las puertas de los nobles. **3** Yo he ordenado a Mis santos, sí, Yo he llamado a Mis hombres poderosos para que ejecuten Mi ira, incluso a Mis orgullosamente exaltados. **4** El ruido de una multitud en las montañas, ¡como de mucha gente! ¡El ruido de un tumulto de los reinos como muchas naciones reuniéndose juntas! El SEÑOR de los Ejércitos está convocando a Su ejército para la batalla. **5** Ellos vienen de un país lejano, de más allá del horizonte. Es el SEÑOR con sus intrumentos de juicio, para destruir toda la tierra. **6** Aúllen, porque el día del SEÑOR está cerca; viene con la destrucción del Todopoderoso. **7** Por lo tanto, todas las manos cuelguen flojas, y cada corazón se derrita. **8** Ellos estarán aterrorizados; dolor y agonía se apoderarán de ellos, como a una mujer en parto. Ellos se mirarán con asombro el uno al otro, sus rostros estarán ardiendo. **9** Mirad, el día del SEÑOR viene con ira cruel y enojo desbordante, para hacer de la tierra una desolación y a destruir a los pecadores en ella. **10** Las estrellas del cielo y las constelaciones no darán su luz. El sol estará oscurecido aún desde el alba, y la luna no brillará. **11** Yo castigaré al mundo por su maldad y a los malvados por su iniquidad. Yo pondré fin a la arrogancia del orgulloso y derribaré la arrogancia del despiadado. **12** Yo haré hombres más escazos que el oro fino y a la humanidad más díficil de encontrar que el oro puro de Ofir. **13** Por lo tanto, Yo haré que los cielos tiemblen, y la tierra será sacudida de su lugar, por la furia del SEÑOR de los Ejércitos, y en el día de Su enojo feroz. **14** Como una gacela cazada o como una oveja sin pastor, todo hombre se volverá hacia su propia gente y huirá hacia su propia tierra. **15** Todo el que sea hallado será muerto, y todo el que sea capturado morirá por la espada. **16** Sus niños también serán destrozados en pedazos ante sus ojos. Sus casas serán saqueadas y sus esposas violadas. **17** Mirad, Yo estoy a punto de provocar a los medos a que los ataquen, a quienes no les va a importar la plata, ni se complacen en el oro. **18** Sus flechas traspasarán a los hombres jóvenes. Ellos no tendrán piedad de los bebés y no perdonarán a los niños. **19** Entonces Babilonia, el más admirado de los reinos, el esplendor del orgullo caldeo, será derrocado por Dios como Sodoma y Gomorra. **20** No será habitado o vivido de generación en generación. El árabe no acampará en su tienda allí, ni los pastores tendrán a sus rebaños para descansar allí. **21** Pero los animales salvajes del desierto se acostarán allí. Sus casas estarán llenas de búhos; y avestruces y cabras salvajes saltarán por allí. **22** Las hienas gritarán en sus fortalezas, y los chacales en sus hermosos palacios. Su tiempo está cerca, y sus días no serán retrasados.

Isaiah 13:1

sobre Babilonia
El nombre de la ciudad representa a las personas de Babilonia. Traducción Alterna: "sobre las personas de Babilonia"

el hijo de Amós
Amós era el padre de Isaías. Ver cómo tradujiste esto en 1:1.

grítales fuerte a ellos
La palabra "ellos" se refiere a los soldados de otro país.

las puertas de los nobles
Los significados posibles son 1) "las puertas de Babilonia donde viven los nobles" o 2) "las puertas de las casas grandes de los nobles"

los nobles
"la gente respetada" o "los gobernantes"

mis santos
"los que yo he separado para mí" o "el ejército que yo he separado para mí"

Yo he llamado a mis hombres poderosos para que ejecuten mi enojo
Ejecutar el enojo de Dios representa castigar a las personas a causa del enojo de Dios. "Yo he llamado a mis soldados poderosos para castigar al pueblo de Babilonia porque ellos me han hecho enojar"

incluso a mis orgullosamente exaltados
"incluso aquellos que exaltan orgullosamente". Por qué ellos exaltan orgullosamente puede ser expresado claramente . Traducción Alterna: "incluso mi pueblo que orgullosamente exalta a causa de las cosas grandes que Yo hago"

Isaiah 13:4

El sonido de una multitud en las montañas, como de mucha personas
La palabra "es" se sobreentiende. Las frases "multitud" y "muchas personas" significan lo mismo.

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Traducción Alterna: " Hay un sonido de muchas personas en las montañas" o "Hay un sonido de una gran multitud de personas en las montañas"

El sonido de un tumulto de los reinos como muchas naciones reuniéndose juntas
La palabra "es" se sobreentiende. Las palabras "reinos" y "naciones" aquí se refieren a lo mismo. Traducción Alterna: "Hay un ruido escandaloso de muchos reinos reunidos juntos"

está convocando
"está reuniendo"

de más allá del horizonte
"de lugares más allá del horizonte" o " de lugares muy lejanos"

sus intrumentos de juicio
Se habla de los soldados que Dios está enviando para atacar a Babilonia como si fueran armas. El "juicio" representa el castigo porque Dios ha juzgado a Babilonia. Traducción Alterna: "el ejército que Él usará para castigar a Babilonia" (Ver: y"

Isaiah 13:6

Aúllen
"Griten fuerte"

porque el día del SEÑOR está cerca
Se habla de algo que está a punto de suceder pronto como si eso estuviera cerca. Traducción Alterna: "el día del SEÑOR sucederá pronto"

viene con la destrucción del Todopoderoso
La palabra "viene" se refiere al día del SEÑOR. Que ese día venga con destrucción significa que la destrucción sucederá en ese día. La destrucción del Todopoderoso significa que el Todopoderoso los destruirá. Traducción Alterna: "en ese día, el Dios Todopoderoso los destruirá"

viene con la destrucción del Todopoderoso
Esto demuestra que todas las personas son muy débiles e incapaces de hacer cualquier cosa.

cada corazón se derrite
Se habla de la gente que está terriblemente asustada como si sus corazones se derritieran. Traducción Alterna: "Todos están terriblemente asustados"

dolor y agonía los agarrarán a ellos
Se habla de las personas que de repente sienten un dolor terrible y angustia como si los dolores y las angustias fueran personas que los agarran. Traducción Alterna: "ellos de repente sentirán terrible dolor y agonia"

como a una mujer en parto
Estar en trabajo de parto representa dar a luz un bebé. Traducción Alterna: "como una mujer que da a luz a un bebé" o "como el dolor de una mujer que está dando a luz un bebé"

sus rostros estarán encedidos
Se habla de que sus rostros están calientes y rojos como si se estuvieran quemando. Las razones posibles para que sus rostros estén calientes son 1) las personas están muy asustadas, 2) las personas están avergonzadas, o 3) las personas lloran. Traducción Alterna: "sus rostros estarán calientes y rojos"

Isaiah 13:9

Miren, el día del SEÑOR viene con ira cruel y enojo desbordante
Que el día venga con ira y enojo significa que habrá ira y enojo en ese día. Los sustantivos abstractos "ira" y "enojo" pueden ser expresados con los adjetivos "furioso" y "enojado". Traducción Alterna: " En el día del Señor, Él estará furioso y enojado"

Enojo desbordante
Se habla del enojo como si quien está enojado fuera un recipiente lleno de enojo. El enojo desbordante significa que Él está extremadamente enojado.

para hacer de la tierra una desolación
Esto puede ser dicho con otras palabras para que el sustantivo abstracto "desolación" sea expresado con el verbo "asolar". Traducción Alterna: "para asolar la tierra"

Las estrellas del cielo y las constelaciones
"Las estrellas en el cielo"

no darán su luz
Dar luz representa "brillar". Traducción Alterna: "no brillarán"

El sol estará oscurecido
Esto puede ser expresado de forma activa. Traducción Alterna: "El SEÑOR oscurecerá el sol" o "El sol será oscuro"

Isaiah 13:11

Oración de Enlace:
El SEÑOR continúa hablando de lo que Él hará en el día del SEÑOR.

al mundo
Esto se refiere a "las personas del mundo".

los malvados...del orgulloso...del despiadado
Estas frases se refieren a las personas que tienen estas cualidades. Traducción Alterna: "las personas malvadas...las personas orgullosas...las personas despiadadas"

del despiadado
"personas crueles"

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derribaré la arrogancia del despiadado
Estar abajo suele representar ser humilde. Derribar la arrogancia de las personas representa hacerlos humildes. Traducción Alterna: " y humillaré a los despiadados"

Yo haré hombres más raros que el oro fino
Por qué habrá tan poco gente puede ser ser expresado claramente. Traducción Alterna: "Yo haré que tantas personas mueran que las personas que vivan serán más raras que el oro fino"

hombres más raros que el oro fino....humanidad más díficil de encontrar que el oro puro de Ofir
Estas dos frases significan básicamente lo mismo.

oro puro de Ofir
Ofir era el nombre del lugar donde había oro puro.

Isaiah 13:13

Información general:
El SEÑOR continúa hablando.

Como una gacela cazada o como una oveja sin pastor
"Como las gacelas huyen rápidamente cuando la gente las caza, y como las ovejas que no tienen pastor huyen de los animales salvajes"

gacela
Un animal que es similar a un venado. Las personas los cazan y a veces los animales salvajes los atacan y los matan.

como una oveja sin pastor
Las ovejas que no tienen pastor no tienen quién las proteja de los animales salvajes que los atacan y los matan.

Isaiah 13:15

Todo el que sea hallado será asesinado...todo el que sea capturado morirá por la espada
Estas dos frases significan básicamente lo mismo. Esto puede ser expresado de forma activa. Traducción Alterna: "El enemigo matará con la espada a todo el que encuentre"

Sus infantes también serán destrozados en pedazos
Esto puede ser expresado de forma activa. Traducción Alterna: "El enemigo también romperá a sus infantes en pedazos" o "El enemigo le pegará a sus infantes hasta que ellos mueran"

ante sus ojos
"ante sus ojos" significa "en su presencia" o "mientras ellos miran". Puede ser expresado claramente que los padres no serán capaces de ayudar a sus infantes. Traducción Alterna: "mientras sus padres miran sin poder hacer nada"

Sus casas serán saqueadas
Esto significa que todo lo de valor será robado de sus casas. Esto puede ser expresado de forma activa. Traducción Alterna: "El enemigo saqueará las casas de las personas" o "El enemigo robará todo lo valioso de las casas de las personas"

y sus esposas violadas
La palabra "serán" se sobreentiende. Esto también puede ser expresado de forma activa. Traducción Alterna: "sus esposas serán violadas" o "los enemigos violarán a sus esposas". Esto significa que los enemigos atacarán a las mujeres y las obligarán a tener sexo con ellos.

Isaiah 13:17

Oración de Enlace:
El SEÑOR continúa hablando.

Yo estoy a punto de provocar a los medos a que los ataquen
Se habla de que hacer que la gente haga algo es como provocarlos. Traducción Alterna: "Yo estoy por hacer que los medos quieran atacarlos"

Isaiah 13:19

Oración de Enlace:
El SEÑOR continúa hablando.

el más admirado de los reinos
Esto puede ser expresado de forma activa. Traducción Alterna: "el reino que más admiraba la gente"

el esplendor del orgullo caldeo
El sustantivo "orgullo" puede ser expresado con el adjetivo "orgulloso". Traducción Alterna: "la hermosa ciudad de la que los caldeos están tan orgullosos"

será derrocado
"será destruido"

como Sodoma y Gomorra
"como Sodoma y Gomorra fueron destruidas" Ver cómo tradujiste el nombre de estas ciudades en 1:9.

No será habitado o vivido
Los dos verbos significan básicamente lo mismo. Esto puede ser expresado de forma activa. Traducción Alterna: "Nadie vivirá en ella"

de generación en generación
La frase "generación en generación" se refiere a todas las generaciones de personas que vivirán en el futuro. Traducción Alterna: "para siempre" "nunca más"

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El árabe
Esto se refiere a las personas árabes en general, no a una persona. Traducción Alterna: "los árabes" o "las personas árabes"

Isaiah 13:21

Oración de Enlace:
El SEÑOR continúa hablando de lo que le sucederá a Babilonia.

se acostarán ahí
"se acostarán en Babilonia"

Sus casas
"Las casas de las personas"

búhos
Un ave salvaje que caza de noche.

avestruces
Un ave salvaje grande que corre rápido y no puede volar.

hienas
Animales salvajes grandes que se parecen a los perros y comen animales muertos. Sus gritos fuertes suenan como una persona que se ríe.

los chacales en sus hermosos palacios
La palabra "gritarán" se sobreentiende. Traducción Alterna: "Y los chacales gritarán en sus hermosos palacios"

chacales
Un perro salvaje

Su tiempo está cerca, y sus días no serán retrasados
Estas dos frases significan básicamente lo mismo. "Su tiempo" y "sus días" se refieren al momento que Dios eligió para que Babilonia sea destruida. Esto puede ser expresado de forma activa. Traducción Alterna: "El momento en el que todo esto le sucederá al pueblo de Babilonia está cerca, y nada lo detendrá"

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Chapter 14

1 El SEÑOR tendrá compasión de Jacob; Él otra vez elegirá a Israel y los restaurará en su propia tierra. Los extranjeros se unirán con ellos y se unirán a la casa de Jacob. **2** Las naciones los traerán a su propio lugar. Entonces la casa de Israel los tomarán en la tierra del SEÑOR como sirvientes y sirvientas. Tomarán cautivos a aquellos quienes los han capturado a ellos, y gobernarán sobre sus opresores. **3** En el día que el SEÑOR te de descanso de tu sufrimiento y angustia, y del arduo labor el cual fuiste obligado a realizar, **4** tú cantarás esta canción burlona contra el rey de Babilonia: "¡Cómo el opresor ha llegado a su fin, la furia orgullosa terminó! **5** El SEÑOR ha roto la caña de los malvados, el cetro de aquellos gobernantes **6** que golpearon a los pueblos en ira con incesantes golpes, que gobernaron las naciones en enojo, con un ataque que fue desenfrenado. **7** Toda la Tierra está en descanso y está callada; ellos comienzan celebrando con cantos. **8** Aún los cipreses se regocijan a causa de tí con los cedros del Líbano; ellos dicen: 'Ya que tú estás talado, ningún leñador sube a cortarnos.' **9** El Seol abajo está ansioso de conocerte cuando vayas allá. Levanta a los muertos para tí, todos los reyes de la tierra, haciéndolos levantarse de sus tronos, todos los reyes de las naciones. **10** Todos ellos hablarán y te dirán: 'Te has vuelto tan débil como nosotros. Te has vuelto como nosotros. **11** Tu pompa ha sido bajada al Seol con el sonido de tus instrumentos de cuerdas. Las larvas se dispersan debajo de tí, y los gusanos te cubren.' **12** ¡Cómo tú caíste desde el cielo, estrella de la mañana, hijo de la mañana! ¡Cómo tú eres cortado al suelo, tú quien conquistaste las naciones! **13** Tú habías dicho en tu corazón: 'Yo ascenderé al cielo, exaltaré mi trono sobre las estrellas de Dios, y me sentaré en el monte de la asamblea, en los confines del norte. **14** Ascenderé por encima de las alturas de las nubes; me haré a mí mismo como el Más Alto Dios.' **15** Sin embargo, ahora tú has sido bajado al Seol, a las profundidades de la fosa. **16** Aquellos que te vean te mirarán y te prestarán atención. Ellos dirán: '¿Es éste el hombre que hizo a la tierra temblar, quien sacudió reinos, **17** quien hizo el mundo como un desierto, quien derrocó sus ciudades y no permitió que sus prisioneros fueran a sus hogares?' **18** Todos los reyes de las naciones, todos ellos se postran en honor, cada uno en su propia tumba. **19** Pero tú eres echado de tu tumba como una rama desechada. Los muertos te cubren como un vestido, aquellos atravesados por la espada, quienes bajan a las piedras de la fosa. **20** No te unirás a ellos en el entierro, porque tú has destruido tu tierra y has matado tu pueblo. La descendencia de malhechores nunca serán mencionados de nuevo." **21** Prepara tu matanza para sus hijos, por la iniquidad de sus ancestros, para que ellos no se levanten y posean la tierra y llenen todo el mundo con ciudades. **22** "Yo me levantaré contra ellos"- esta es la declaración del SEÑOR de los Ejércitos. "Yo cortaré de Babilonia nombre, descendiente, y posteridad"--- esta es la declaración del SEÑOR. **23** " Yo también la convertiré en posesión de búhos, y en estanques de agua, y la barreré con la escoba de la destrucción"--- esta es la declaración del SEÑOR de los Ejércitos. **24** El SEÑOR de los Ejércitos ha jurado: "Ciertamente, tal como Yo he destinado, así ocurrirá; y como Yo he propuesto, así será: **25** Yo quebraré al asirio en Mi tierra, y en Mis montañas lo aplastaré bajo pie. Entonces su yugo se levantará de ellos y sus cargas de sus hombros." **26** Este es el plan que es destinado para toda la Tierra, y ésta es la mano que es levantada sobre todas las naciones. **27** Pues el SEÑOR de los Ejércitos ha planeado esto; ¿quién lo detendrá? Su mano está levantada, ¿y quién la bajará? **28** En el año que el rey Acaz murió, esta declaración llegó: **29** "No se regocijen, todos ustedes filisteos, que la vara que los golpeó está rota. Pues de la raíz de la serpiente crecerá una víbora, y su descendiente será una ardiente serpiente voladora. **30** El primogénito del pobre pastará sus ovejas en mis pastos, y los necesitados se acostarán en seguridad. Yo mataré tu raíz con hambruna que hará morir todos tus sobrevivientes. **31** Aúlla, puerta; llora, ciudad; todos ustedes se derretirán, Filistea. Pues del norte viene una nube de humo, y allí no hay rezagado en sus filas. **32** ¿Cómo entonces uno le contestará a los mensajeros de esa nación? Que el SEÑOR ha fundado Sion, y en ella el afligido de Su pueblo encontrará refugio.

Isaiah 14:1

El SEÑOR tendrá compasión de Jacob
Aquí "Jacob" se refiere a los descendientes de Jacob. Traducción Alterna: "El SEÑOR tendrá misericordia con los descendientes de Jacob"

se unirán a la casa de Jacob
La casa de Jacob se refiere a los descendientes de Jacob, los israelitas. Traducción Alterna: "se aliarán con los descendientes de Jacob"

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Las naciones los traerán a su propio lugar
"Las naciones traerán a los descendientes de Jacob de vuelta a la tierra de Israel"

la casa de Israel
Esto se refiere a los israelitas, los descendientes de Israel. Traducción Alterna: "los descendientes de Israel"

Tomarán cautivos a aquellos quienes los han capturado a ellos
"Los soldados israelitas tomarán cautivos a quienes los habían capturado a ellos"

Isaiah 14:3

de tu sufrimiento y angustia
La palabra "tu" se refiere al pueblo de Israel. Además, "sufrimiento" y "angustia" significan básicamente lo mismo y se usan juntas para hacer énfasis. Traducción Alterna: "de las cosas que te han hecho sufrir grandemente "

Como el opresor ha llegado a su fin
Esto es una exclamación. "El opresor ha llegado a su fin"

la furia orgullosa ha terminado
Las palabras "como" y "ha" se sobreentienden. Traducción Alterna: "como la furia orgullosa ha terminado" o "su orgullo y furia han terminado"

la furia orgullosa ha terminado
La "furia orgullosa" se refiere al rey de Babilonia que era orgulloso y trataba cruelmente a las otras naciones. Traducción Alterna: "su crueldad ha terminado" o "él ya no puede oprimir a las personas"

Isaiah 14:5

Oración de Enlace:
Esto es parte de la canción burlona que los israelitas le cantarán al rey de Babilonia.

El SEÑOR ha roto la vara de los malvados
La vara de los malvados probablemente se refiere al palo con el que las personas malvadas le pegarían a otras personas. Romper ese palo significa destruir el poder para tratar a las personas cruelmente. Traducción Alterna: "El SEÑOR ha destruido el poder de los malvados"

el cetro de aquellos gobernantes
Un cetro representa el poder para gobernar de un gobernante. Romper el cetro representa destruir el poder de un gobernante. Traducción Alterna: " El SEÑOR ha destruido el poder de los gobernantes mlavados"

que golpearon a la gente
Las personas malvadas golpeaban a la gente con sus varas. Traducción Alterna: "quienes golpeaban a las personas"

con incesantes golpes
"sin parar" o "una y otra vez"

que gobernaron las naciones
"que conquistaron otras naciones"

con un ataque que fue desenfrenado
"atacándolos sin parar"

Isaiah 14:7

Oración de Enlace:
Esto es parte de la canción burlona que los israelitas le cantarán al rey de Babilonia.

Toda la Tierra
Esto se refiere a todos en la tierra. Traducción Alterna: "todos en la tierra"

Incluso los cipreses se regocijan a causa de tí con los cedros del Líbano
Isaías habla de los árboles como si ellos fueran personas que pueden regocijarse. Esto hace énfasis en que es tan bueno que Dios haya detenido al rey de Babilonia que incluso la naturaleza se regocijaría si pudiera. Traducción Alterna: "Será como si hasta los cipreses y los cedros del Líbano se regocijaran a causa de ti"

se regocijan a causa de ti
Por qué ellos se regocijan a causa de ti puede ser expresado claramente. Traducción Alterna: "se regocijan porque Dios te ha sacado el poder"

Ya que tú estás derribado
Estar derribado significa que le han sacado el poder y lo hicieron insignificante. Traducción Alterna: "Ahora que tú no tienes poder"

El Seol abajo está ansioso de conocerte
Se habla del Seol como si fuera una persona que está ansiosa de conocer a sus invitados. Esto implica que el rey muere. Traducción Alterna: " El Seol es como un anfitrión ansioso de conocerte"

Levanta a los muertos para tí, todos los reyes de la tierra
"Levanta a los muertos para tí, a todos los reyes de la tierra" Se habla del Seol como si fuera una persona que puede levantar a todos los que están en él. Traducción Alterna: "Todos los reyes muertos de la tierra en el Seol se levantan para saludarte"

Isaiah 14:10

Oración de Enlace:
Esto es parte de la canción burlona que los israelitas le cantarán al rey de Babilonia. Aquí ellos

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cantan sobre lo que los reyes muertos en el Seol le dirán a él.

Todos ellos hablarán y te dirán
La palabra "ellos" se refiere a los reyes muertos en el Seol y la palabra "te" se refiere al rey de Babilonia.

Tu pompa ha sido bajada al Seol
Los reyes muertos hablan del rey de Babilonia que ya no tiene esplendor como si su espledor hubiera descendido al Seol. Traducción Alterna: "Tu esplendor se terminó cuando Dios te envió aquí al Seol"

con el sonido de tus instrumentos de cuerdas
Las personas harían música con instrumentos de cuerda para honrar al rey. Los reyes muertos hablarán de las personas que ya no honran al rey de Babilonia con música como si la música fuera al Seol. Traducción Alterna: "junto al sonido de la gente tocando música para honrarte "

Las larvas se dispersan debajo de tí
Se habla de las larvas bajo su cadáver como si fueran una alfombra o una cama. Traducción Alterna: "Tú descansarás sobre una cama de larvas" o "Tú descansarás sobre muchas larvas"

los gusanos te cubren
Se habla de los gusanos que están sobre su cuerpo como si estuvieran cubriéndolo como una frazada. Traducción Alterna: "los gusanos te cubren como una frazada" o "hay gusanos sobre todo tu cuerpo"

Isaiah 14:12

Oración de Enlace:
Esto es parte de la canción burlona que los israelitas le cantarán al rey de Babilonia.

Cómo tú eres caído desde el cielo, estrella de la mañana, hijo del amanecer
La estrella de la mañana es una estrella brillante que se eleva justo antes de la mañana. La gente de Babilonia se referirá al rey de Babilonia en términos de esta estrella para decir que él alguna vez fue grande, pero ahora ya no lo era. Traducción Alterna: "Tú fuiste como la estrella brillante de la mañana, pero te has caído del cielo"

Cómo eres cortado al suelo
Las personas de Israel hablarán del rey de Babilonia como si él fuera un árbol que ha sido cortado. Traducción Alterna: " Tú estás derrotado como un árbol que alguien cortó al suelo"

me sentaré en el monte de la asamblea
Esto alude al mito que muchas personas del Antiguo Oriente Próximo conocían, el que decía que los dioses cananitas se reunían en consejo arriba de la montaña en la zona norte de Siria. Sentarse en la montaña representa gobernar a los dioses. Traducción Alterna: "Yo gobernaré en la montaña donde los dioses se reúnen"

en los confines del norte
"en los lugares más al norte" Aparentemente, la montaña en el norte se llamaba Saphon. Algunas versiones modernas dicen "lejos en los costados de Saphon"

Isaiah 14:15

Oración de Enlace:
Esto es parte de la canción burlona que los israelitas le cantarán al rey de Babilonia.

Sin embargo, tú has sido bajado al Seol
Esto puede ser expresado de forma activa. Traducción Alterna: "Pero ahora Dios te ha enviado abajo al Seol"

Es este el hombre
Las personas usaran esta pregunta para burlarse del rey de Babilonia o para expresar sus conmoción por lo que le sucedió a él. Esto puede ser expresado en una oración. "Seguramente este no es el hombre"

que hizo a la Tierra temblar
Los significados posibles son 1) la tierra tembló mientras el ejército del rey marchaba para conquistar personas o 2) esto se refiere a las personas que temblaban de miedo por él.

sacudió los reinos
Los significados posibles son 1) esto es una metáfora para "los reinos conquistados" o 2) esto es una figura literaria

quien hizo el mundo como un desierto
"quien convirtió a los lugares donde vivía la gente en un desierto"

Isaiah 14:18

Oración de Enlace:
Este es el final de la canción burlona que los israelitas le cantarán al rey de Babilonia.

todos ellos se postran en honor
Esto significa que sus cuerpos fueron enterrados de forma honorable. Traducción Alterna: "todos los reyes que han muerto son enterrados honorablemente"

Pero tú eres echado de tu tumba
Ser sacado de la tumba representa no ser enterrado. Traducción Alterna: "Pero tú no eres enterrado. Tu cuerpo queda en el suelo"

como una rama desechada
Una rama desechada representa inutilidad. Traducción Alterna: "como una rama inútil que es tirada"

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Los muertos te cubren como un vestido
Esto representa que muchos cadáveres están arriba de su cuerpo. Traducción Alterna: "Los cuerpos de las personas muertas cubren completamente tu cuerpo" o "los cuerpos de los soldados muertos están apilados arriba de tu cuerpo"

aquellos atravesados por la espada
Esto cuenta quienes son "los muertos" del comienzo de la oración. Ser atravesado representa ser asesinado en una batalla. Traducción Alterna: "aquellos que fueron asesinados en la batalla"

quienes bajan a las piedras del hoyo
El hoyo se refiere al infierno o a un gran agujero en el suelo donde muchos cuerpos muertos son simplemente tirados.

No te unirás a ellos en el entierro
La palabra "ellos" se refiere a otros reyes que murieron y fueron enterrados adecuadamente. Unirse a ellos en el entierro significa ser enterrado como ellos. Traducción Alterna: "tú jamás serás enterrado como fueron enterrados otros reyes"

Los descendientes de los hacedores de maldad nunca serán mencionados de nuevo
Esto puede ser expresado de forma activa. Traducción Alterna: "nunca más nadie hablará de los descendientes de los malvados"

Isaiah 14:21

Prepara tu matanza para sus hijos
Esto puede ser dicho con otras palabras para que el sustantivo abstracto "matanza" sea expresado con el verbo "matar". Traducción Alterna: "Prepárense para matar a los hijos del rey de Babilonia"

por la iniquidad de sus ancestros
Esto puede ser dicho con otras palabras para que el sustantivo abstracto "iniquidad" sea expresado con el verbo "pecar grandemente". Traducción Alterna: "porque sus antepasados han pecado grandemente"

para que ellos no se levanten
Aquí "levantarse" representa volverse poderoso o atacar. Traducción Alterna: "para que nos se vuelvan poderosos" o "para que ellos no ataquen"

posean la tierra
Esto representa tomar control de las personas en la tierra, en este caso, conquistándolas. Traducción Alterna: "tomen control de las personas en la tierra" o "conquisten a las personas en la tierra"

llenen todo el mundo con ciudades
Esto representa hacer que en el mundo haya muchas ciudades. Traducción Alterna: " y construyan muchas ciudades alrededor de todo el mundo"

Yo me levantaré en contra de ellos
Esto significa que Dios hará algo en su contra. La palabra "ellos" se refiere a las personas de Babilonia. Traducción Alterna: "Yo los atacaré" o "Yo enviaré personas para que los ataquen"

esta es la declaración del SEÑOR de los ejércitos
Esto puede ser dicho con otras palabras para que el sustantivo abstracto "declaración" sea expresado como el verbo "solemnemente dijo" Traducción Alterna: "esto es lo que el SEÑOR de los Ejércitos ha declarado" o "esto es lo que el SEÑOR de los Ejércitos solemnemente dijo"

SEÑOR de los Ejércitos
Traducir esto como lo hiciste en 1:9.

Yo cortaré de Babilonia nombre, descendiente, y posteridad
"Cortar" representa destruir. Aquí Babilonia se refiere a las personas de Babilonia. Además, "nombre" se refiere a la fama de Babilonia o a Babilonia misma como un reino. Traducción Alterna: "Yo destruiré a Babilonia, junto con los hijos y los nietos de las personas"

Yo también la convertiré
La palabra "la" se refiere a la ciudad de Babilonia. Se solía hablar de las ciudades como si fueran mujeres.

posesión de búhos
Esto representa que los animales salvajes viven en la ciudad porque las personas ya no viven allí. Traducción Alterna: "un lugar donde viven los búhos" o "un lugar donde viven los animales salvajes"

y en piscinas de agua
Se dice que hacer que haya pantanos o estanques de agua estancada donde estaba la ciudad es como convertir a la ciudad en estas cosas. Traducción Alterna: "Y en un lugar donde hay estanques con agua estancada"

la barreré con la escoba de la destrucción
Esto representa destruir completamente a Babilonia y hacer que deje de existir como si fuera basura sin valor que la gente barre. Traducción Alterna: "Yo la destruiré completamente, como si la barriera con una escoba"

Isaiah 14:24

SEÑOR de los Ejércitos
Traducir esto como lo hiciste en 1:9.

como Yo lo he intencionado, así se ocurrirá; y como Yo lo he propuesto, así será
Estas dos frases significan básicamente lo mismo. Traducción Alterna: "Las cosas que yo he planeado ciertamente sucederán"

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Yo romperé al asirio en Mi tierra
Romper representa derrotar. Traducción Alterna: "Yo derrotaré al asirio en mi tierra" o "Yo haré que el asirio sea derrotado en mi tierra"

al asirio
Esto representa al rey asirio y a su ejército. Traducción Alterna: "el rey asirio y su ejército" o "el ejército asirio"

lo aplastaré bajo pies
Esto representa derrotarlo completamente.

Entonces su yugo será levantado de ellos y su carga de sus hombros
Esto puede ser expresado con verbo en forma activa. Traducción Alterna: "Entonces Yo levantaré su yugo de ellos y su carga de sus hombros"

Entonces su yugo será levantado de ellos y su carga de sus hombros
Estas dos frases significan básicamente lo mismo. Levantar el yugo y las cargas representa librar a las personas de la esclavitud. Traducción Alterna: "Entonces Yo libraré a los israelitas de la esclavitud de Asiria como si quitara la carga de sus hombros"

su yugo...su carga
La palabra "su" se refiere a Asiria.

de ellos...de sus hombros
Las palabras "ellos" y "sus" se refieren a las personas de Israel.

Isaiah 14:26

Información general:
Este puede ser Isaías hablando o puede ser el SEÑOR hablando.

Este es el plan que es intencionado para toda la Tierra
La idea de "es intencionado" puede ser expresada con verbo en forma activa. Traducción Alterna: "Este es el plan que Dios tiene pensado para toda la tierra"

y ésta es la mano que es levantada sobre todas las naciones
Se dice que Dios está listo para pegarle a las naciones como si él levantara su mano para pegarle a ellas. La palabra "mano" también puede representar su poder. Traducción Alterna: "y este es el poder del SEÑOR para castigar a todas las naciones" o "así es como el SEÑOR castigará a todas las naciones"

¿quién Lo detendrá?
Esta pregunta hace énfasis en que nadie puede detener al SEÑOR. Traducción Alterna: "no hay nadie que pueda detenerlo"

SEÑOR de los Ejércitos
Traducir esto como lo hiciste en 1:9.

Su mano está levantada
Esto representa que el SEÑOR está listo para castigar a las naciones. Traducción Alterna: "Él está listo para castigarlas"

¿y quién la bajará?
Esta pregunta se usa para decir que nadie puede bajar la mano de Dios. Bajar su mano representa evitar que castigue a las naciones. Traducción Alterna: "nadie puede bajarla" o "nadie puede evitar que las castigue"

Isaiah 14:28

la vara que los golpeó se rompió
La vara que golpeó Filistea representa a un rey que envió a su ejército para atacarlos. Estar roto significa estar muerto o ser derrotado. Traducción Alterna: "el rey que mandó a su ejército contra ustedes está muerto" o "el ejército que los atacó está derrotado"

Pues de la raíz de la serpiente crecerá una víbora...su descendiente será una serpiente voladora con fuego
Estas dos frases son la imagen de la cría de una serpiente que es incluso más dañina que la serpiente. Las frases representan al sucesor de un rey que es más poderoso y más cruel que el primer rey.

una víbora
Un tipo de serpiente venenosa.

una serpiente voladora con fuego
Aquí la palabra "con fuego" probablemente se refiere a la mordida venenosa de la serpiente, y la palabra "voladora" se refiere a sus movimientos rápidos. Traducción Alterna: "una serpiente venenosa que se mueve rápido"

El primogénito del pobre
Esto representa a las personas más pobres. Traducción Alterna: "Las personas más pobres" o "Los más pobres de mi pueblo"

Yo mataré tu raíz con hambruna que matará a todos tus sobrevivientes
Aquí "tu raíz" se refiere a las personas de Filistea. Traducción Alterna: "Yo mataré a tu pueblo con hambruna, la cual llevará a la muerte a todos tus sobrevivientes"

Isaiah 14:31

Aúlla, puerta; llora, ciudad
Aquí "puerta" y "ciudad" representa a las personas en las puertas de la ciudad y en la ciudad. "Aúllen, ustedes personas en las puertas de la ciudad; lloren, ustedes personas en las ciudades"

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todos ustedes se derretirán
Derretirse representa volverse débil a causa del miedo. Traducción Alterna: "ustedes se volverán débiles con miedo"

Pues del norte viene una nube de humo
Esto quiere decir que un gran ejército viene del norte. Traducción Alterna: "Pues del norte viene un gran ejército con una nube de humo"

una nube de humo
Los significados posibles son 1) esto representa una nube de polvo que el ejército provoca cuando viajan por caminos de tierra seca. Traducción Alterna: "una nube de polvo" o 2) hay mucho humo a causa de todas las cosas que el ejército destruye y quema. Traducción Alterna: "mucho humo"

no hay rezagado en sus filas
"nadie en sus filas camina lentamente detrás de otros"

¿Cómo entonces uno le contestará a los mensajeros de esa nación?
El autor usa esta pregunta para presentar las instrucciones sobre cómo los israelitas deben hablarle a los mensajeros. Traducción Alterna: "Así es como nosotros le responderemos a los mensajeros de Filistea"

el SEÑOR ha fundado Sion
"el SEÑOR comenzó Sion"

y en ella
"y en Jerusalén" o "allí"

el afligido de su pueblo
"aquellos de su pueblo que hayan sido afligidos"

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Chapter 15

1 Una declaración sobre Moab. Ciertamente, en una noche Ar de Moab es devastada y destrozada; ciertamente, en una noche Kir de Moab es devastada y destrozada. **2** Ellos han subido al templo, el pueblo de Dibón subió a las alturas a llorar; Moab se lamenta por Nebo y por Medeba. Todas sus cabezas son rapadas y todas sus barbas son cortadas. **3** En sus calles ellos visten tela de saco; en sus techos y en las cuadras todo el mundo gime, derritiéndose en lágrimas. **4** Hesbón y Eleale piden ayuda; sus sonidos son escuchados tan lejos como hasta Jahaza. Así que los hombres armados de Moab piden ayuda; ellos tiemblan dentro de ellos. **5** Mi corazón llora por Moab; sus fugitivos huyen a Zoar y Eglat Selisiya. Ellos suben a la pendiente de Luhit llorando; en el camino a Horonaim ellos gimen fuertemente acerca de su destrucción. **6** Las aguas de Nimrim se han secado; el pasto está marchito y el pasto nuevo muere; nada está verde. **7** La abundancia que ellos hicieron crecer y almacenaron ellos se llevan sobre el arroyo de álamos. **8** El grito se ha ido al territorio de Moab; el gemido tan lejos como hasta Eglaim y Beer Elim. **9** Pues las aguas de Dimón están llenas de sangre; pero Yo voy a traer más sobre Dimón. Un león atacará a aquellos quienes escapen de Moab y también a aquellos quienes queden en la tierra.

Isaiah 15:1

Información general:
Con frecuencia en la profecía, los eventos que sucederán son descriptos como si estuvieran sucediendo ahora o en el pasado. Esto hace énfasis en que el evento con certeza sucederá.

Una declaración
"Esto es lo que el SEÑOR declara" o "Este es un mensaje del SEÑOR"

Ar...Kir...Dibón...Nebo...Medeba
Estos son nombres de ciudades y pueblos en Moab.

Ar de Moab es devastada y destrozada
Las palabras "devastada" y "destrozada" significan lo mismo y hacen énfasis en que la ciudad estaba completamente en ruinas. Esto puede ser expresado de forma activa. Traducción Alterna: " Los ejércitos enemigos destruirán completamente Ar de Moab"

Moab se lamenta por Nebo y por Medeba
Estos nombres de lugares se refieren a las personas que viven allí. Traducción Alterna: "La gente de Moab llorará por lo que le ha sucedido a las ciudades de Nebo y Medeba"

Todas sus cabezas son rapadas y todas sus barbas son cortadas
Ellos hacen esto para demostrar su extrema tristeza. Traducción Alterna: "Todos ellos se raparán sus cabezas y se cortarán sus barbas y se afligirán"

Isaiah 15:3

Información general:
Esto continúa la profecía sobre el pueblo de Moab. Dios describe eventos que sucederán en el futuro como si estuvieran sucediendo en el presente. (Ver: 15:1)

ellos visten tela de saco
Ellos hacen esto para demostrar su extrema tristeza. Traducción Alterna: "ellos visten tela de saco y lloran"

Hesbón...Eleale...Jahaza
Estos son nombres de ciudades y pueblos.

Hesbón y Eleale piden ayuda
Estos nombres de ciudades representan a las personas de esos pueblos. "Las personas de Hesbón y Eleale piden ayuda"

ellos tiemblan dentro de ellos
El temblor físico es un síntoma de miedo. Traducción Alterna: "ellos estarán completamente llenos de miedo"

Isaiah 15:5

Información general:
Esto continúa la profecía sobre el pueblo de Moab. Dios describe eventos que sucederán en el futuro como si estuvieran sucediendo en el presente. (Ver: 15:1)

Mi corazón llora por Moab
El corazón representa las emociones. Dios habla de su gran tristeza como si su corazón llorara. Traducción Alterna: " Yo estoy extremadamente triste por lo que le está sucediendo a Moab"

sus fugitivos huyen
"los fugitivos de Moab huirán". Un fugitivo es una persona que escapa para que su enemigo no lo capture.

Zoar...Eglat Selisiya...Luhit...Horonaim...Nimrim
Estos son nombres de ciudades y pueblos.

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acerca de su destrucción
Esto puede ser dicho con otras palabras para que el sustantivo abstracto "destrucción" sea expresado como el verbo "destruida". Traducción Alterna: "Porque su ciudad es destruida"

La abundancia
"Todo"

arroyo de álamos
Esto puede referirse al río en la frontera sur de Moab

Isaiah 15:8

Información general:
Esto continúa la profecía sobre el pueblo de Moab. Dios describe eventos que sucederán en el futuro como si estuvieran sucediendo en el presente. (Ver: 15:1)

El llanto se ha ido al territorio de Moab
Se habla de que las personas lloran y otros los escuchan como si el llanto hubiera ido. Traducción Alterna: "Personas de todo el territorio de Moab lloran"

el gemido tan lejos como hasta Eglaim y Beer Elim
Las palabras "ha ido" se sobreentienden. Se habla de que las personas gimen y otros los escuchan como si el gemido se hubiera ido tan lejos como estos dos lugares. Traducción Alterna: "el gemido se ha ido tan lejos como Eglaim y Beer Elim" o "Incluso las personas tan lejanas como Eglaim y Beer Elim gimen"

Eglaim...Beer Elim...Dimón
Estos son nombres de ciudades y pueblos. Dimón era la ciudad principal del país de Moab. Varias versiones modernas dicen "Dibón" en lugar de "Dimón".

pero Yo voy a traer más sobre Dimón
Aquí "Yo" se refiere al SEÑOR. Además, "sobre Dimón" se refiere a las personas. Traducción Alterna: "pero Yo causaré aún más problemas para las personas de Dimón"

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Chapter 16

1 Envíen carneros al gobernante de la tierra de Sela en el desierto, al monte de la hija de Sion. **2** Como aves errantes, como un nido esparcido, así las mujeres de Moab están en el cruce del Río Arnón. **3** "Den instrucción, ejecuten justicia; provean un poco de sombra como la noche en medio del día; escondan los fugitivos; no traicionen a los fugitivos. **4** Déjenlos vivir entre ustedes, los refugiados de Moab; sean un lugar de escondite para ellos del destructor." Pues la opresión se detendrá, y la destrucción terminará, aquellos quienes pisotean desaparecerán de la tierra. **5** Un trono será establecido en pacto de fidelidad; y uno de la tienda de David fielmente se sentará allí. Él juzgará mientras procura la justicia y hace lo recto. **6** Nosotros hemos escuchado del orgullo de Moab, su arrogancia, su jactancia y su enojo. Pero sus jactancias son palabras huecas. **7** Así que, Moab gime por Moab--- ¡todos ellos gimen! Laméntense, ustedes quienes son completamente destruidos, por los pasteles de pasa de Kir Hareset. **8** Los campos de Hesbón se han secado como también las viñas de Sibma. Los gobernantes de las naciones han pisoteado la variedad de viñas que llegaban hasta Jazer y se extendían al desierto. Sus brotes se extendieron por todas partes; se fueron al mar. **9** Ciertamente, Yo lloraré junto con Jazer por el viñedo de Sibma. Yo los regaré a ustedes con mis lágrimas, Hesbón y Eleale. Pues en sus campos de frutas de verano y cosecha yo he terminado los gritos de alegría. **10** Alegría y gozo son quitados de las arboledas frutales; y no hay canto ni gritos en los viñedos. Ninguno exprime vino en las prensas, pues Yo he puesto un fin a los gritos del que exprime. **11** Así que, Mi corazón suspira como un arpa por Moab, y Mi ser interior por Kir Hareset. **12** Cuando Moab se fatigue en el lugar alto y entre a su templo a orar, sus oraciones no lograrán nada. **13** Esta es la palabra que el SEÑOR habló previamente concerniente a Moab. **14** Otra vez, el SEÑOR habla: "Dentro de tres años, la gloria de Moab desaparecerá; en cuanto a su mucha gente, el remanente será bien poco e insignificante."

Isaiah 16:1

Información general:
Esto continúa la profecía sobre el pueblo de Moab. Dios describe eventos que sucederán en el futuro como si estuvieran sucediendo en el presente. El versículo uno probablemente sea lo que Dios dice que los gobernantes de Moab se dirán el uno al otro. (Ver: 15:1)

Envíen carneros al gobernante de la tierr
Los moabitas enviarán carneros al rey de Judá para que él los proteja del ejército enemigo.

Sela
Este es el nombre de una ciudad.

la hija de Sion
La "hija" de una ciudad se refiere a las personas de la ciudad. Traducción Alterna: "Las personas de Sion" o "Las personas que viven en Sion". Ver cómo tradujiste esto en 1:7.

Como pájaros deambulantes, como un nido esparcido, así las mujeres de Moab están en el cruce del Río Arnón
Todas las personas de Moab, incluso las mujeres, son forzadas a huir de sus hogares. Traducción Alterna: "Como aves sin hogar, las mujeres de Moab huirán por el río hacia otra tierra"

Como pájaros deambulantes, como un nido esparcido
Estas dos frases significan básicamente lo mismo.

Isaiah 16:3

Información general:
Esto continúa la profecía sobre el pueblo de Moab. Dios describe eventos que sucederán en el futuro como si estuvieran sucediendo en el presente. Los versículos 3 y 4 son probablemente el mensaje que los gobernantes de Moab le envían al rey de Judá. (Ver: 15:1)

provean un poco de sombra como la noche en medio del día
El calor en medio del día representa el sufrimiento de los moabitas a causa de sus enemigos y la sombra representa la protección contra sus enemigos. Comparar la sombra con la noche demuestra que ellos quieren un protección fuerte. Traducción Alterna: "Protégenos completamente de nuestros enemigos al igual que una gran sombra protege a las personas del sol caliente"

Déjenlos vivir entre ustedes, los refugiados de Moab
"Permitan que los refugiados de Moab vivan con ustedes" Aquí "ustedes" se refiere a las personas de Judá.

sean un lugar de escondite para ellos del destructor
Se dice que proveer un lugar de escondite es como ser un lugar de escondite. Traducción Alterna: "dénles un lugar para esconderse de los que tratan de destruirlos" o "escóndalos de los que quieren destruirlos"

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Isaiah 16:5

Un trono será establecido en pacto de fidelidad
Aquí "trono" se refiere al poder de gobernar como rey. Esto puede ser expresado de forma activa. Traducción Alterna: "El SEÑOR será fiel al pacto y Él designará un rey"

y uno de la tienda de David fielmente se sentará allí
Aquí la "tienda de David" representa a la familia de David, incluyendo a sus descendientes. Sentarse en el trono representa gobernar. Traducción Alterna: "y un descendiente de David gobernará fielmente"

mientras busca la justicia
Buscar la justicia representa querer hacer lo que es justo.

Isaiah 16:6

Información general:
Esto continúa la profecía sobre el pueblo de Moab. Dios describe eventos que sucederán en el futuro como si estuvieran sucediendo en el presente. (Ver: 15:1)

Nosotros hemos escuchado del orgullo de Moab, su arrogancia, su jactancia y su enojo
Las palabras "Moab" y "su" se refiere a las personas de Moab. Traducción Alterna: " Nosotros hemos escuchado que las personas de Moab son orgullosas, arrogantes y jactanciosas y que están enojadas"

Nosotros hemos escuchado
Los significados posibles son 1)Isaías está hablando y "Nosotros" se refiere a él y al pueblo de Judá, o 2) Dios está hablando y "Nosotros" se refiere a Dios

Pero su jactancia son palabras vacías
"Pero lo que ellos dicen de sí mismos no significa nada" o "Pero de lo que se jactan no es verdad"

Así que, Moab gime por Moab--- ¡todos ellos gimen!
"Moab" representa a las personas de Moab."Entonces todas las personas de Moab gritarán en voz alta por lo que le ha sucedido a sus ciudades"

por los pasteles de pasa de Kir Hareset
"porque no hay pasteles de pasa en Kir Hareset"

pasteles de pasa
La palabra hebrea usada aquí significa "pasteles de pasa" u "hombres"

Kir Hareset
"Kir Hareset" es el nombre de una ciudad.

Isaiah 16:8

Información general:
Esto continúa la profecía sobre el pueblo de Moab. Dios describe eventos que sucederán en el futuro como si hubieran sucedido en el pasado. (Ver: 15:1)

Hesbón
Traducir el nombre de esta ciudad como lo hiciste en 15:3.

Sibma...Jazer
Estos son nombres de ciudades.

Los gobernantes de las naciones han pisoteado la variedad de viñas
La tierra de Moab era conocida por sus viñedos. Aquí Dios describe la tierra de Moab como un gran viñedo. Esto hace énfasis en que los gobernantes, lo que se refiere a sus ejércitos, destruyeron completamente todo en Moab.

Isaiah 16:9

Información general:
Esto continpua describiendo la tierra de Moab como un gran viñedo (Ver: 16:8). Dios describe eventos que sucederán en el futuro como si ellos estuvieran sucediendo en el presente.

Ciertamente, yo lloraré
En 16:9-10 la palabra "yo" se refiere al SEÑOR

Yo los regaré a ustedes con mis lágrimas
Dios habla de su profunda tristeza por estos lugares como si Él estuviera llorando mucho y sus muchas lágrimas cayeran sobre ellos. Traducción Alterna: "Yo lloraré mucho por ustedes"

Jazer...Sibma
Traducir los nombres de estas ciudades como lo hiciste en 16:8.

Hesbón...Eleale
Traducir los nombres de estas ciudades como lo hiciste en 15:3.

Pues en sus campos de frutas de verano y cosecha yo he terminado los gritos de alegría
Los "gritos de alegría" representan a las personas que gritan de alegría por la cosecha de sus árboles frutales. Traducción Alterna: "A causa de lo que Yo haré, ustedes ya no gritarán de alegría cuando cosechen sus campos de fruta de verano"

yo he puesto un fin a los gritos del que aplasta
Aquí "los gritos" se refieren a la alegría de las personas que aplastan las uvas para producir vino. Traducción Alterna: "por lo tanto las personas que aplastan las uvas no gritan con alegría"

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Isaiah 16:11

Información general:
Esto continpua la profecía sobre el pueblo de Moab. Dios describe eventos que sucederán en el futuro como si estuvieran sucediendo en el presente. (Ver: 15:1)

Así que, mi corazón suspira como un arpa por Moab
La frase "mi corazón" representa al SEÑOR y a sus sentimientos de tristeza. Él compara su suspiro con el sonido de una canción triste tocada con en el arpa. Traducción Alterna: "Entonces Yo suspiro como una canción triste en el arpa"

Moab...su
Estas palabras se refieren a las personas de Moab.

mi ser interior por Kir Hareset
La frase "mi ser interior" representa al SEÑOR. La palabra "suspiros" se sobreentiende de la frase anterior. Traducción Alterna: "mi ser interior suspira por Kir Hareset" o "Yo estoy muy triste por las personas de Kir Hareset". Ver cómo tradujiste "Kir Hareset" en 16:6.

sus oraciones no lograrán nada
"sus oraciones no serán respondidas"

Isaiah 16:13

Esta es la palabra
"Este es el mensaje". Esto se refiere a todo lo que Él dijo en 15:1-16:12.

concerniente a Moab
La palabra "Moab" se refiere a las personas de Moab.

la gloria de Moab desaparecerá
"El país de Moab ya no será glorioso"

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Chapter 17

1 Una declaración sobre Damasco. **2** Las ciudades de Aroer serán abandonadas. Éstas serán lugares para que los rebaños descansen, y nadie las asustará. **3** Ciudades fortificadas desaparecerán de Efraín, el reino de Damasco, y el remanente de Aram-- éstas serán como la gloria del pueblo de Israel-- esta es la declaración del SEÑOR de los Ejércitos. **4** Sucederá en aquel día que la gloria de Jacob menguará, y el engordamiento de su carne enflaquecerá. **5** Esto será como cuando un segador reúne las espigas, y su brazo cosecha las cabezas del grano. Será como cuando se recoge las cabezas de grano en el Valle de Refaim. **6** Se dejarán espigas, sin embargo, como cuando el árbol de olivo es sacudido: dos o tres aceitunas en la parte superior de la rama de más arriba, cuatro o cinco en las ramas más altas de un árbol fructífero-- esta es la declaración del SEÑOR, el Dios de Israel. **7** En aquel día, los hombres se volverán a su Hacedor, y sus ojos mirarán al Santo de Israel. **8** Ellos no mirarán a los altares, la obra de sus manos, ni mirarán lo que sus dedos han hecho, los altares de Asera o las imágenes del sol. **9** En aquel día sus fuertes ciudades serán como laderas de madera abandonadas en las cumbres de las colinas, que fueron dejadas por el pueblo de Israel y que se convertirán en una desolación. **10** Por cuanto ustedes han olvidado el Dios de su salvación, y han ignorado la Roca de su fortaleza. Así ustedes siembran plantas placenteras, y las mezclan con ramas de vid recibidas de un extraño, **11** en el día que siembras y cercas y cultivas. Pronto su semilla crecerá, pero la cosecha fracasará en un día de duelo y de pena desesperada. **12** ¡Ay! ¡El rugido de muchas gentes, aquel rugido como el rugido de los mares, y la agitación de naciones, que se apresura como la aceleración de aguas poderosas! **13** Las naciones rugirán como el precipitar de muchas aguas, pero Dios los reprenderá. Ellos huirán muy lejos y serán ahuyentados como las hierbas muertas en las montañas con el viento, y como hierbas girando ante una tormenta. **14** ¡En el anochecer, mirad, terror! ¡Antes de la mañana ellas habrán desaparecido! Ésta es la porción de aquellos que nos despojan, la suerte de aquellos quienes nos roban.

Isaiah 17:1

sobre Damasco
Traducir "Damasco" como lo hiciste en 7:7.

Las ciudades de Aroer serán abandonadas
Esto puede ser expresado de forma activa. "Todas las personas abandonarán las ciudades de Aroer"

nadie las asustará
La palabra "las" se refiere a las ovejas.

Ciudades fortificadas desaparecerán de Efraín
"Efraín" se refiere a Israel. Traducción Alterna: "Ya no habrá más ciudades fuertes en Israel"

el reino de Damasco
La palabra "desaparecerá" se sobreentiende de la frase anterior. Damasco era el lugar desde el que gobernaba el rey de Aram. La desaparición del reino representa que el rey ya no tiene poder real. Traducción Alterna: " el reino desaparecerá de Damasco" o "no habrá poder real en Damasco"

Aram
Traducir esto como lo hiciste en 7:1.

estas serán como la gloria del pueblo de Israel
Como las personas de Israel ya no eran gloriosas, esto quería decir que el remanente de Aram ya no sería glorioso. Traducción Alterna: "ellos ya no tendrán gloria, al igual que las personas de Israel" o "Yo traeré vergüenza a ellos como lo hice con el pueblo de Israel"

declaración del SEÑOR de los ejércitos
Ver cómo tradujiste esto en 14:21.

Isaiah 17:4

Sucederá
Esta frase es usada aquí para señalar que una evento importante sucederá. Si tu idioma tiene una palabra para hacer esto, podrías considerar usarla aquí.

la gloria de Jacob menguará, y la gordura de su carne enflaquecerá
Aquí "Jacob" se refiere al reino de Israel. Israel ya no será glorioso. Más bien será débil y pobre.

Esto será como cuando un segador reúne el grano...en el Valle de Refaim
No quedará nada en la tierra después de que Dios castigue a las personas de Israel.

en el Valle de Refaim
Este es un valle donde las personas normalmente cultivaban y cosechaban mucha comida.

Isaiah 17:6

Información general:
Esto continúa comparando a la nación de Israel con un campo después de que es cosechado. (Ver: 17:4)

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Se dejarán espigas
La palabra "espigas" aquí representa a las personas que todavía viven en Israel. Traducción Alterna: " pero quedarán pocas personas en Israel"

como cuando el árbol de olivo es sacudido
Las personas cosechan los árboles de olivos sacudiéndolos para que las aceitunas cayeran. Traducción Alterna: "como las pocas aceitunas que quedan en los árboles de olivos después de que las personas los han cosechado"

cuatro o cinco
La palabra "aceitunas" es sobreentendida de la frase anterior a esta. Traducción Alterna: "cuatro o cinco aceitunas"

esta es la declaración del SEÑOR
Traducir esto como lo hiciste en 14:21.

los hombres se volverán a su Creador...sus ojos mirarán al Santo de Israel
Volverse hacia Dios aquí representa tener la esperanza de que Él los ayudará. Traducción Alterna: "los hombres esperan que su Creador, el Santo de Israel, los ayude"

los hombres se volverán
La palabra "hombres" representa a las personas en general. Traducción Alterna: "las personas se volverán"

sus ojos mirarán
Aquí "ojos" representan a las personas que miran. Traducción Alterna: "ellos mirarán" o "las personas mirarán"

el Santo de Israel
Traducir esto como lo hiciste en 1:4.

Isaiah 17:8

Ellos no mirarán a los altares
Mirar a los altares representa alabar a los ídolos con la esperanza de que llos los ayuden. Traducción Alterna: " Ellos no alabarán a los ídolos en sus altares" o "Las personas de Israel no irán a los altares y le pedirán a sus ídolos que los ayuden"

la obra de sus manos
Hablar de las manos aquí hace énfasis en que las personas hicieron los altares o los ídolos. Traducción Alterna: "que ellos hicieron con sus manos" o "que ellos mismos construyeron"

lo que sus dedos han hecho...los altares de Asera o las imágenes del sol
La segunda frase identifica las cosas que las personas hicieron. Hablar de los dedos aquí hace énfasis en que las personas los hicieron, por lo tanto estas cosas no son dioses reales. Traducción Alterna: "los altares de Asera o las imágenes del sol, que ellos mismos han hecho"

que fueron abandonados por el pueblo de Israel
Puede ser expresado explícitamente quién dejó estas tierras. Esto puede ser expresado de forma activa. Traducción Alterna: "que los hivitas y amoritas dejaron después de que las personas de Israel llegaron"

Isaiah 17:10

Por cuanto ustedes han olvidado
Aquí "ustedes" se refiere a las personas de Israel. La palabra "olvidado" no significa que no tengan memoria sobre Dios. Significa que ya no le obedecen. Traducción Alterna: "Por cuanto ustedes ya no obedecen"

el Dios de su salvación
"el Dios que los salva"

y han ignorado la Roca de su fortaleza
Esto compara a Dios con una gran roca donde las personas se podían trepar para escaparse de sus enemigos o se podían esconder. Traducción Alterna: "y han ignorado a Dios, quien es como una roca que los protege" o "y han ignorado al que los protege"

la cosecha fallará
"no habrá mucho fruto para que cosechen"

Isaiah 17:12

El clamor de muchas personas, ese rugido como el rugir del mar
Un clamor es un ruido muy fuerte. Traducción Alterna: "el sonido de muchas personas, que es muy fuerte como el de los mares"

el apresuramiento de las naciones, que se apresuran como la agitación de las aguas poderosa
Los ejércitos enemigos parecen ser una fuerza muy poderosa que nadie puede detener. Traducción Alterna: "las naciones vienen apresuradas como las aguas poderosas"

el apresuramiento de las naciones
La palabra "naciones" se refiere a los ejércitos de esas naciones. Traducción Alterna: "el apresuramiento de los ejércitos enemigos"

como las hierbas muertas en las montañas ante el viento...como hierbas girando ante una tormenta
Estas dos frases significan lo mismo. Los ejércitos enemigos parecen poderosos pero Dios fácilmente los detendrá y los alejará. Traducción Alterna: "como las hierbas muertas en las montañas que el viento sopla...como las hierbas que giran y se vuelan cuando se acerca una tormenta"

Esta es la porción de aquellos
Se habla de lo que les sucede a ellos como si eso fuera la porción que heredan. Traducción Alterna: "Esto es lo que le sucede a aquellos"

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nos despojan...nos roban
La palabra "nos" se refiere a Isaías y a las personas de Judá.

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Chapter 18

1 Ay a la tierra del susurro de alas, la cual está a lo largo de los ríos de Etiopía; **2** quien envía embajadores por el mar, en barcos de papiro sobre las aguas. Vayan, mensajeros veloces, a una nación alta y suave, a un pueblo temible lejos y cerca, una nación fuerte y arrolladora, cuya tierra los ríos dividen. **3** Todos ustedes habitantes del mundo y ustedes quienes viven en la Tierra, cuando una señal se levante en las montañas, observen; y cuando la trompeta suene, escuhen. **4** Esto es lo que el SEÑOR me dijo: "Observaré silenciosamente desde mi casa, como el calor a fuego lento en el sol, como una nube de rocío en el calor de la cosecha. **5** Antes de la cosecha, cuando el florecimiento ha terminado, y la flor madura en una uva, Él cortará las ramas con la poda, y Él cortará y quitará las ramas que se extienden. **6** Se dejarán juntos para las aves de las montañas y para los animales de la tierra. Las aves harán verano en ellos, y todos los animales de la tierra harán invierno en ellos.'' **7** En aquel tiempo, tributo será traído al SEÑOR de los Ejércitos de los pueblos altos y suaves, de un pueblo temido lejos y cerca, una nación fuerte y arrolladora, aquellos cuya tierra los ríos dividen, al lugar del nombre del SEÑOR de los Ejércitos, al Monte de Sion.

Isaiah 18:1

Aflicción a la tierra de alas crujientes, la cual está a lo largo de Etiopía
Los significados posibles de "alas crujientes" son 1) las alas representan a los barcos que tienen velas. Traducción Alterna: "Aflicción para aquellos que viven en la tierra más allá de los ríos de Etiopía, cuyos tantos barcos parecen como insectos en el agua" o 2) las alas crujientes se refieren al ruido de los insectos que tienen alas, tal vezlas langostas.

por el mar
El Río Nilo era muy ancho y las personas en Egipto y Etiopía se referían a él como "el mar". Traducción Alterna: "en el gran río" o "a lo largo del Río Nilo"

barcos de papiro
El papiro es una planta alta que crece a lo largo del Río Nilo. La gente ataba los paquetes de papiros para hacer barcos. Traducción Alterna: "barcos de papiro" o "barcos hechos de juncos.

a una nación alta y suave...a un pueblo temible a lo lejos o cercano...a una nación fuerte y arrolladora, quienes sus tierras dividen ríos
Todas estas frases describen a las personas de una nación.

dividen ríos
Esto probablemente se refiere a muchos ríos que fluyen a través de la nación, los cuales se dividen en diferentes partes.

una nación alta y suave
La palabra "nación" aquí se refiere a las personas de esa nación. Traducción Alterna: "a una nación cuyas personas son altas y tienen piel suave"

un pueblo temible a lo lejos o a lo cercano
Las palabras "lejos" y "cercano" se usan juntas para significar "en todos lados". Traducción Alterna: "un pueblo que es temible en todos lados" o "un pueblo al que todos en la tierra le temen"

una nación fuerte y arrolladora
"Arrolladora" representa conquistar a otras naciones. Traducción Alterna: "una nación que es fuerte y conquista a otras naciones"

Isaiah 18:3

Oración de Enlace:
El versículo 3 cuenta lo que los mensajeros en 18:1 deben decirle a las personas del mundo.

Todos ustedes habitantes del mundo...ustedes quienes viven en la Tierra
Estas dos frases significan básicamente lo mismo. Traducción Alterna: "Todas ustedes personas de la Tierra"

cuando señal sea levantada en las montañas, observen; y cuando la trompeta suene, escuchen
La señal y la trompeta eran usadas para llamar al pueblo a la batalla. Las órdenes de mirar y escuchar son órdenes para prestar atención y prepararse para la batalla. Traducción Alterna: "presten atención cuando la señal sea levantada en las montañas y la trompeta suene"

cuando señal sea levantada en las montañas, observen
Esta señal era una bandera usada para llamar a las personas a la batalla. Esto puede ser expresado de forma activa. Traducción Alterna: "presten atención cuando vean la bandera de batalla en las montañas."

y cuando la trompeta suene, escuhen
Las trompetas eran usadas para llamar a las personas a la batalla. Esto puede ser expresado de forma activa. Traducción Alterna: "presten atención cuando oigan el sonido de la trompeta de batalla"

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Isaiah 18:4

Información general:
Dios usa una parábola sobre un granjero en un viñedo para describir lo que Él le hará a una determinada nación. Esa nación es Etiopía o el enemigo de Etiopía.

Esto es lo que el SEÑOR me dijo
"El SEÑOR me dijo a mí". Aquí la palabra "me" se refiere a Isaías.

En silencio observaré desde mi casa
Lo que Dios observará puede ser expresado claramente. Traducción Alterna: "En silencio observaré esa nación desde mi casa" o "Desde mi casa, Yo miraré lo que las personas de esa nación hacen"

como el calor hirviendo en el sol, como una nube de rocío en medio del calor de la cosecha
Estas frases demuestran la tranquilidad con la que Dios mirará la nación.

Antes de la cosecha
"Antes de la cosecha de uva"

cuando la floración ha terminado
Puede ser expresado claramente que esto se refiere a la floración de las viñas de uvas. Traducción Alterna: "cuando las flores han terminado de crecer en las viñas de uvas"

Él va a cortar el retoño
Si un granjero ve que una rama nueva no da frutos, él la cortará. Traduccion Alterna: "el granjero cortará los retoños que no den frutos"

hoz
Una hoz es un cuchillo que las personas usan para cortas las ramas de las viñas u otras plantas.

Él cortará y se llevará las ramas extendidas
Si un granjero ve que una rama ha crecido demasiado y no deja que la viña dé muchos frutos, él la cortará y la tirará.

Isaiah 18:6

A ellos los juntarán
Parece que Dios cambia de contar la parábola a hablar más directamente sobre la nación. Esto puede ser expresado claramente. Traducción Alterna: "Aquellos que son asesinados serán jdejados juntos" o "Como las ramas que son cortadas y tiradas, los cuerpos de aquellos que son asesinados serán dejados en el suelo"

Las aves harán verano en ellos
"Las aves se los comerán durante el verano". La palabra "aves" se refiere a las aves que se alimentan de la carne de cuerpos muertos.

todos los animales de la tierra
"todos los tipos de animales salvajes"

harán invierno en ellos
"se los comerán en el invierno"

los pueblos altos y suaves, de un pueblo temido a lo lejos y a lo cerca, una nación fuerte y arrolladora, aquellos cuya tierra divide los ríos
Todas estas frases describen a las personas de una nación. Ver cómo tradujiste estas frases en 18:1.

los pueblos altos y suaves
"Un pueblo que es alto y tiene piel suave"

un pueblo temido a lo lejos y a lo cerca
Las palabras "lejos" y "cerca" se usan juntas para significar "en todos lados". Traducción Alterna: "un pueblo que es temible en todos lados" o "un pueblo al que todos en la tierra le temen"

una nación fuerte y arrolladora
"Arrolladora" representa conquistar a otras naciones. Traducción Alterna: "una nación que es fuerte y conquista a otras naciones"

al lugar del nombre del SEÑOR de los Ejércitos, el Monte de Sion
La palabra "nombre" se refiere al SEÑOR. Traducción Alterna: "al Monte Sion, donde el SEÑOR de los Ejércitos vive"

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Chapter 19

1 Una declaración sobre Egipto. Mira, el SEÑOR cabalga en una nube veloz y viene a Egipto; los ídolos de Egipto tiemblan ante Él; y los corazones de los egipcios se derriten dentro de ellos mismos. **2** "Yo agitaré a los egipcios contra egipcios: un hombre peleará contra su hermano, y un hombre peleará con su vecino; ciudad estará en contra de ciudad, y reino contra reino. **3** El espíritu de Egipto será debilitado desde dentro. Yo destruiré su consejo, aunque ellos buscaron el consejo de ídolos, el espíritu de hombres muertos, agoreros y espiritistas. **4** Yo entregaré a los egipcios en la mano de un amo cruel, y un rey fuerte reinará sobre ellos-- esta es la declaración del SEÑOR de los Ejércitos." **5** Las aguas del mar se secarán, y el río se secará y se volverá vacío. **6** Los ríos se volverán asquerosos; las corrientes de Egipto van a disminuir y se secarán; las cañas y los juncos se marchitarán. **7** Las cañas junto al Nilo, por la boca del Nilo y todos los campos sembrados del Nilo se secarán, se convertirán en polvo, y serán soplados lejos. **8** Los pescadores van a gemir y llorar, y todos los que lanzen un anzuelo en el Nilo se lamentarán, y aquellos que extienden sus redes en el agua se afligirán. **9** Los trabajadores de lino peinado y aquellos que tejen telas blancas se pondrán pálidos. **10** Los trabajadores de telas en Egipto serán aplastados; todos quienes trabajan para contratar serán entristecidos en sí mismos. **11** Los príncipes de Zoán son completamente necios. El consejo de los asesores más sabios de Faraón se ha vuelto insensato. ¿Cómo puedes decirle al Faraón: "Yo soy el hijo de hombres sabios, un hijo de reyes antiguos?" **12** ¿Dónde están entonces tus hombres sabios? Deja que te cuenten y haz conocer los planes que tiene el SEÑOR de los Ejércitos acerca de Egipto. **13** Los príncipies de Zoán se han vuelto imprudentes, los príncipes de Menfis son engañados, ellos han hecho que Egipto se estravíe, quienes son las piedras angulares de sus tribus. **14** El SEÑOR ha mezclado un espíritu de distorsión en medio de ella, y ellos han guiado por mal camino a Egipto en todo lo que ella hace, como un borracho tambaleándose en su vómito. **15** No hay nada que nadie pueda hacer por Egipto, ya sea cabeza o cola, rama de palma o caña. **16** En aquel día, los egipcios serán como mujeres. Ellos temblarán y temerán por la mano levantada del SEÑOR de los Ejércitos que Él levanta sobre ellos. **17** La tierra de Judá se convertirá en causa de asombro para Egipto. Cada vez que alguien les recuerde sobre ella, ellos tendrán miedo, debido al plan del SEÑOR, que Él está planeando contra ellos. **18** En aquel día habrán cinco cuidades en la tierra de Egipto que hablen el lenguaje de Canaán y jurarán lealtad al SEÑOR de los Ejércitos. Una de esas ciudades será llamada La Ciudad del Sol. **19** En aquel día habrá un altar para el SEÑOR en medio de la tierra de Egipto, y un pilar de piedras en su frontera para el SEÑOR. **20** Será como un signo y un testigo para el SEÑOR de los Ejércitos en la tierra de Egipto. Cuando ellos clamen al SEÑOR por causa de sus opresores, Él les enviará un salvador y un defensor, y Él los librará. **21** Él SEÑOR será conocido en Egipto, y los egipcios reconocerán al SEÑOR en aquel día. Ellos adorarán con sacrificios y ofrendas, y harán votos para el SEÑOR y los cumplirán. **22** Él SEÑOR afligirá a Egipto, afligiendo y sanando. Ellos regresarán al SEÑOR; Él escuchará sus oraciones y los sanará. **23** En aquel día habrá una carretera de Egipto a Asiria, y los asirios vendrán a Egipto, y los egipcios a Asiria, y los egipcios adorarán con los asirios. **24** En aquel día, Israel será el tercero con Egipto y Asiria, una bención en medio de la tierra; **25** El SEÑOR de los Ejércitos los bendecirá y dirá: "Bendito sea Egipto, Mi pueblo; Asiria, la obra de Mis manos; e Israel, Mi herencia."

Isaiah 19:1

Mira
"Vean" o "Escuchen". Esta palabra le añade énfasis a lo que se dice después.

el SEÑOR cabalga en una nube veloz
Parece que se describe al SEÑOR montando una nube como si estuviera andando en un carro.

los ídolos de Egipto tiemblan delante de Él
Se describe a los ídolos como si tuvieran miedo cuando el SEÑOR se acerca. Traducción Alterna: "los ídolos de Egipto tiemblan de miedo ante el SEÑOR"

y los corazones de los egipcios se derriten dentro de ellos
Un corazón que se derrite representa perder la valentía. Traducción Alterna: "y los egipcios ya no tienen valentía"

un hombre contra su vecino
Las palabras "luchará" se entienden de la frase anterior. AT: "un hombre luchará contra su vecino"

ciudad estará en contra de ciudad
La palabra "ciudad" representa a las personas de la ciudad. Traducción Alterna: "las personas de una ciudad pelearán contra las personas de otra ciudad" o "las personas de diferentes ciudades se pelearán unas contra otras"

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reino contra reino
Las palabras "estarán" o "pelearán" se sobreentienden de las frases anteriores. Traducción Alterna: "un reino estará en contra de un reino" o "un reino peleará contra otro reino"

reino contra reino
La palabra "reino" se refiere a un reino más pequeño dentro de Egipto. También puede llamarse provincia. Representa a las personas de ese reino o provincia. Traducción Alterna: "las personas de una provincia estarán en contra de las personas de otra provincia" o "las personas de diferentes provincias pelearán unas contra otras"

Isaiah 19:3

El espíritu de Egipto será debilitado desde adentro. Yo destruiré su consejo
Aquí se habla de la nación de Egipto como si fuera una persona.

El espíritu de Egipto será debilitado desde adentro
Esto puede ser expresado de forma activa. Traducción Alterna: "Yo debilitaré al espíritu de Egipto desde adentro"

Yo destruiré su consejo
Esto puede ser dicho con otras palabras para que el sustantivo abstracto "consejo" sea expresado como el verbo "aconsejar". Traducción Alterna: "Yo confundiré a aquellos que aconsejan al rey"

aunque
"sin embargo", "a pesar de"

médium...espiritistas
Estas son personas que aseguran que hablan con aquellos que han muerto.

Yo entregaré a los egipcios en la mano de un amo cruel
Aquí "mano" se refiere al poder o el control. Traducción Alterna: "Yo entregaré a los egipcios al control de un amo cruel"

esta es la declaración del SEÑOR de los ejércitos
El sustantivo abstracto "declaración" puede ser traducido como un verbo. Traducción Alterna: "esto es lo que el Señor, SEÑOR de los Ejércitos, declara"

Isaiah 19:5

Las aguas del mar se secarán, y el río se secará y se volverá vacío
Los egipcios se referían al Río Nilo como "el mar". Estas dos frases significan básicamente lo mismo. Traducción Alterna: "El Río Nilo se secará completamente"

se volverán asquerosos
"olerán asquerosos" o "apestarán"

disminuir
"estar bajas"

las cañas y los juncos se marchitarán
Los "juncos" y las "cañas" se refieren a dos tipos de plantas acuáticas similares. Traducción Alterna: "Las plantas a lo largo del río se morirán y se pudrirán"

Isaiah 19:7

los campos sembrados del Nilo
"los campos cerca del Nilo donde las personas han sembrado sus cultivos"

Los pescadores van a gemir y llorar, y todos los que arrojen un anzuelo en el Nilo van a llorar, y aquellos que extienden sus redes en el agua se lamentarán
Estas tres frases significan básicamente lo mismo. Si es necesario, la razón por la que ellos se lamentarán pueden ser expresada claramente. Traducción Alterna: "Los pescadores que atrapan peces con anzuelos o redes llorarán desesperados porque los peces del Nilo han muerto"

arrojen un anzuelo en el Nilo
Para atrapar a los peces, las personas ponen un poco de comida en el anzuelo, atan el anzuelo a una caña y lanzan el anzuelo al agua. Cuando un pez trata de comer la comida, su boca queda atrapada en el anzuelo y la persona saca al pez del agua.

arrojen
"tiren"

extienden sus redes en el agua
Para atrapar a los peces, algunas personas lanzan una red al agua. Cuando los peces quedan atrapados en ella, las personas sacan del agua la red con los peces.

Isaiah 19:9

Los trabajadores en lino peinado y aquellos que tejen telas blancas se pondrán pálidos.Los trabajadores de telas en Egipto serán aplastados
Estas dos frases significan básicamente lo mismo. Si es necesario, la razón por la que ellos van a esta angustiados puede ser expresada claramente. Traducción Alterna: "Los que hacen la ropa blanca de Egipto será humillados porque no hay lino"

Los trabajadores en lino peinado
"Aquellos que trabajan con lino peinado"

lino peinado
El lino es una planta que crece a lo largo del Río Nilo. Las personas peinan sus fibras para separarlas y las usan para hacer hilo para ropa blanca.

se pondrán palidos
"estarán avergonzados"

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Los trabajadores de telas en Egipto
"Las personas de Egipto que hacen tela"

serán aplastados
Ser aplastado representa ser desanimado. Traducción Alterna: "serán desanimados"

trabajan por dinero
"trabajan por la paga"

se lametarán dentro de ellos
"se sentirán muy tristes"

Isaiah 19:11

Los príncipes de Zoán son completamente tontos. El consejo de los asesores más sabios de Faraón se ha convertido insensato
Estas dos frases tienen un significado similar. O los príncipes de Zoán también son los más sabios consejeros del Faraón o ellos son otro grupo de personas que también se demuestra que son tontas.

Zoán
Esta es una ciudad en el norte de Egipto.

¿Cómo puedes decirle Faraón...reyes antiguos?
Isaías usa esta pregunta para burlarse de aquellos en Egipto que aseguran ser sabios. Traducción Alterna: "Ustedes tontamente le dicen al Faraón...reyes antiguos."

¿Dónde están entonces tus hombres sabios?
Isaías usa esta pregunta para burlarse de los hombres sabios. La palabra "tus" se refiere al Faraón. Traducción Alterna: "Tú no tienes hombres sabios" o "Tus hombres sabios son tontos"

Deja que te cuenten y haz conocer los planes que tiene el SEÑOR de los ejércitos acerca de Egipto
Isaías quiere decir que los hombres sabios deberían poder entender los planes de Dios, pero Isaías realmente no cree que ellos sean sabios. Traducción Alterna: "Si ellos fueran realmente sabios, ellos deberían poder contarles los planes que el SEÑOR de los Ejércitos tiene acerca de Egipto"

Isaiah 19:13

han desviado a Egipto, que son las piedras angulares de sus tribus
Se habla de que los príncipes de Zoán y Menfis son como las piedras angulares de un edificio porque son una parte importante de la comunidad. Traducción Alterna: "quienes son los líderes de sus tribus"

príncipes de Zoán
Zoán es una ciudad en el norte de Egipto. Ver cómo tradujiste esto en 19:11.

Menfis
Esta es una ciudad en el norte de Egipto.

hecho que Egipto se extravíe
La palabra Egipto representa a las personas de Egipto. Extraviarse representa hacer lo que está mal. Traducción Alterna: "han hecho que las personas de Egipto se extravíen" o "han hecho que las personas de Egipto hagan lo que está mal"

El SEÑOR ha mezclado un espíritu de distorsión en medio de ella
Isaías habla del juicio del SEÑOR como si Egipto fuera una copa de vino. Él habla de que el SEÑOR hace que los pensamientos de los líderes estén distorsionados como si sus pensamientos distorsionados fueran un líquido que el SEÑOR ha mezclado con el vino. Traducción Alterna: "El SEÑOR los ha juzgado distorsionando sus pensamientos" o "El SEÑOR ha juzgado a Egipto distorsionando los pensamientos de sus líderes, como si las bebidas alcohólicas confundieran los pensamientos de las personas"

distorsión
"irracionalidad" o "confusión"

en medio de ella
Aquí "ella" se refiere a Egipto. A veces se habla de las naciones como si fueran mujeres. Traducción Alterna: "dentro de Egipto"

ellos han llevado a Egipto por el mal camino
Aquí, "ellos" se refiere a los líderes descriptos en los versículos anteriores. La palabra "Egipto" representa a las personas de Egipto. Traducción Alterna: "los príncipes han llevado por el mal camino a las personas de Egipto"

han llevado a Egipto por el mal camino
Llevar a las personas por el mal camino representa influenciarlos para hacer el mal.

como un borracho tambaleándose en su vómito
Isaías habla de las personas de Egipto que hacen lo que está mal como si los hicieran vagar como una persona borracha.

ya sea cabeza o cola
La "cabeza", la parte de un animal que a una persona le gustaría ser, representa al líder. La "cola" es lo opuesto y representa a las personas que siguen. Traducción Alterna: "ya sea un líder o un seguidor"

rama de palma o caña
La "rama de palma" crece alta en un árbol y representa a las personas que son ricas e importantes. La "caña" crece en aguas poco profundas y representa a las personas que son pobres e insignifcantes. Ver cómo tradujiste frases similares en 9:13. Traducción Alterna: "ya sea que

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son importantes o insignificantes" o "ya sea que son ricos o pobres"

Isaiah 19:16

los egipcios serán como mujeres
Esto hace énfasis en que las personas de Egipto estarán asustadas e indefensas cuando Dios las castigue.

debido a la mano levantada del SEÑOR de los ejércitos que Él levanta sobre ellos
Aquí "mano" se refiere al poder Dios y una mano levantada contra ellos representa que los castiga. Traducción Alterna: "porque el SEÑOR de los Ejércitos ha levantado su mano poderosa para castigarlos"

La tierra de Judá se convertirá en una causa de asombro para Egipto
La "tierra de Judá" y "Egipto" se refiere a las personas en esos lugares. Los egipcios se asombrarán porque tienen miedo. Traducción Alterna: "Las personas de Judá harán que los egipcios se asombren" o "Las personas de Judá harán que los egipcios estén terriblemente asustados"

Cada vez que alguien les recuerde sobre ella, ellos tendrán miedo
Aquí "les" y "ellos" se refieren a los egipcios y "ella" se refiere al pueblo de Judá. Traducción Alterna: "cada vez que alguien les recuerde a los egipcios sobre el pueblo de Judá, los egipcios tendrán miedo"

Isaiah 19:18

habrá cinco cuidades en la tierra de Egipto que hablen
Esto se refiere a las personas de esas ciudades. Traducción Alterna: "las personas en cinco ciudades egipcias hablarán"

el lenguaje de Canaán
Esto se refiere al hebreo, el lenguaje del pueblo de Dios que vive en la tierra de Canaán. Traducción Alterna: "el lenguaje de las personas de Canaán"

jurarán lealtad
"prometerán ser leales"

Una de esas ciudades será llamada
Esto puede ser expresado de forma activa. "Las personas llamarán a una de esas ciudades"

La Ciudad del Sol
No es claro si la palabra hebrea traducida como "Sol" significa "sol" o "destrucción". Tampoco es claro lo que el nombre nos dice sobre la ciudad. Traducción Alterna: "la ciudad llamada "la Ciudad del Sol"" o "la ciudad llamada "la Ciudad de la Destrucción""

Isaiah 19:19

un pilar de piedras en su frontera para el SEÑOR
La frase "en su frontera" se refiere a la frontera de Egipto. Traducción Alterna: "un pilar de piedras para el SEÑOR en el borde de Egipto"

Será como un signo y un testigo para el SEÑOR de los ejércitos en la tierra de Egipto
Los sustantivos abstractos "signo" y "testigo" pueden ser expresados con los verbos "mostrar" y "probar". Traducción Alterna: "El altar mostrará y probará que el SEÑOR de los Ejércitos está en la tierra de Egipto"

para el SEÑOR de los ejércitos en la tierra de Egipto
Que el SEÑOR esté en la tierra de Egipto representa que las personas de Egipto lo adoran. Traducción Alterna: "esas personas en la tierra de Egipto adoran al SEÑOR de los Ejércitos"

Cuando ellos clamen
"Cuando los egipcios clamen"

por causa de sus opresores
"porque las personas los están tratando con dureza" o "porque otros los están haciendo sufrir"

Él les enviará un salvador y un defenso
"El SEÑOR enviará a alguien para que salve y defienda a los egipcios"

Él los librará
A quién el SEÑOR salvará puede ser expresado de manera explícita. Traducción Alterna: "El SEÑOR librará a los egipcios de sus opresores"

Isaiah 19:21

Él SEÑOR será conocido en Egipto
Aquí "Egipto" se refiere a las personas de Egipto. Esto puede ser expresado de forma activa. Traducción Alterna: "El SEÑOR hará que las personas de Egipto lo conozcan"

reconocerán al SEÑOR
"aceptarán la verdad sobre el SEÑOR" o "estarán de acuerdo con la verdad sobre el SEÑOR"

Ellos adorarán
El objeto de su adoración puede ser expresado de manera explícita. Traducción Alterna: "Ellos adorarán al SEÑOR"

harán votos para el SEÑOR y los cumplirán
"harán promesas al SEÑOR y las mantendrán" o "ellos le harán promesas al SEÑOR y ellos harán lo que han prometido hacer"

El SEÑOR afligirá a Egipto
Aquí, "Egipto" se refiere a las personas de Egipto. Traducción Alterna: "El SEÑOR afligirá a las personas de Egipto"

afligirá
"golpeará" o "castigará"

afligiendo y sanando
Las palabras "a ellos" se sobreentiende en esta frase. Traducción Alterna: "afligiéndolos y sanándolos a ellos"

afligiendo y sanando
Cómo esta frase se relaciona con la frase anterior puede aclararse con las palabras "después" y "también". Traducción Alterna: "y después de que los aflija, Él también los sanará"

Isaiah 19:23

habrá una carretera
Una carretera es un camino grande por el que muchas personas pueden viajar.

el asirio vendrá
"el asirio" se refiere a una persona de Asiria, pero representa a cualquier persona de Asiria que venga a Egipto. Traducción alterna: "Los asirios vendrán"

y los egipcios a Asiria
La palabra "vendrán" se sobreentiende. Traducción Alterna: "y los egipcios vendrán a Asiria"

los egipcios
Se refiere a una persona de Egipto, pero representa a cualquier persona de Egipto que venga a Asiria.Tradución alterna: "Egipcios"

los egipcios adorarán con los asirios
El objeto de su adoración puede ser expresado de manera explícita. Traducción Alterna: "los egipcios y los asirios adorarán al SEÑOR"

Isaiah 19:24

Israel será la tercera con Egipto y Asiria
Los nombres de estas tres naciones representan a las personas de esas naciones. Traducción Alterna: "los israelitas serán los terceros con los egipcios y los asirios"

será la tercera con
Los significados posibles son 1) "se unirá con" o 2)"será la tercera bendición con" o 3) "será equivalente a"

Bendito sea Egipto, Mi pueblo; Asiria, el trabajo de Mis manos; e Israel, Mi herencia
Los nombres de las tres naciones se refieren a las personas de esas naciones. Esto puede ser expresado de forma activa. Traducción Alterna: "Yo las he bendecido, personas de Egipto, porque ustedes son Mi pueblo; y yo las he bendecido, personas de Asiria, porque Yo las he creado; y yo las he bendecido, personas de Israel, porque Yo con seguridad las poseo"

el trabajo de Mis manos
Aquí "manos" se refiere al poder y la acción de Dios.

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Chapter 20

1 En el año que Tartán vino a Asod, cuando Sargón el rey de Asiria lo envió, él luchó contra Asod y lo tomó. **2** En ese tiempo, el SEÑOR habló por Isaías, hijo de Amós, y dijo: "Ve y quita la tela de saco de tu cintura, y quita las sandalias de tus pies." Él lo hizo, caminando desnudo y descalzo. **3** El SEÑOR les dijo: "Tal como mi siervo Isaías ha caminado desnudo y descalzo por tres años, esto es una señal y una profecía acerca de Egipto y sobre Etiopía-- **4** en esta manera el rey de Asiria guiará a los cautivos fuera de Egipto, y a los exiliados de Etiopía, jóvenes y viejos, desnudos y descalzos, y con las nalgas descubiertas, para la vergüenza de Egipto. **5** Ellos estarán consternados y avergonzados, por Etiopía, su esperanza, y por Egipto, su gloria. **6** Los habitantes de las costas dirán en ese día: 'Ciertamente, ésta era nuestra fuente de esperanza, a donde huimos por ayuda para ser rescatados del rey de Asiria, y ahora, ¿cómo podemos nosotros escapar?'"

Isaiah 20:1

Tartán
El nombre del comandante principal de los ejércitos de Asiria.

Sargón
El nombre del rey de Asiria

él luchó contra Asod y lo tomó
Asod se refiere al ejército de Asod. Traducción Alterna: "él peleó contra el ejército de Asod"

caminando desnudo y descalzo
Aquí la palabra "desnudo" probablemente se refiere a que está usando sólo ropa interior. Traducción Alterna: "caminando sin ropa y sin sandalias"

Isaiah 20:3

y una profecía
" y un aviso"

sobre Egipto y sobre Etiopía
Los nombres de los lugares se refieren a su gente. Traducción Alterna: "sobre las personas de Egipto y las personas de Etiopía"

el rey de Asiria guiará a los cautivos fuera de Egipto
El rey le ordena a su ejército hacer esta tarea. Traducción Alterna: "el rey de Asiria hará que su ejército lleve a otro lugar a los cautivos"

guiará a los cautivos fuera de Egipto, y a los exiliados de Etiopía
Puede ser expresado claramente que ellos primero atacarán y capturarán a las personas. Traducción Alterna: "atacarán Egipto y Etiopía y capturarán a su gente y se los llevarán a otro lugar"

para la vergüenza de Egipto
Egipto se refiere a las personas de Egipto. Traducción Alterna: "lo que traerá vergüenza a las personas de Egipto"

Isaiah 20:5

consternados y avergonzados
"asustados y con vergüenza"

por Etiopía, su esperanza, y por Egipto, su gloria
La esperanza y la gloria se refieren a su confianza en el poder militar de esos países. Traducción Alterna: "porque ellos habían confiado en el poder de los ejércitos de Etiopía y Egipto"

Los habitantes de las costas
Las personas que vivían en las tierras que estaban en la frontera del Mar Mediterráneo.

a donde huimos por ayuda para ser rescatados
Esto puede ser expresado de forma activa. Traducción Alterna: "a donde huimos para que ellos nos rescataran"

y ahora, ¿cómo podemos nosotros escapar?
El autor usa esta pregunta para hacer énfasis en lo desesperante que era su situación. Traducción Alterna: "¡Ahora ya no hay manera de que nosotros escapemos!"

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Chapter 21

1 Una declaración acerca del desierto junto al mar. Como vientos de tormenta barriendo a tráves del Neguev, viene pasando a tráves del desierto, desde una tierra terrible. **2** Se me ha dado una visión angustiosa: el hombre traicionero trata traicioneramente, y el destructor destruye. Sube y ataca, Elam; saquea, Media; Yo detendré todo su gemir. **3** Por lo tanto, mis lomos están llenos de dolor, dolores como los dolores de una mujer dando a luz me han tomado; yo estoy doblegado por lo que escucho; yo estoy perturbado por lo que veo. **4** Mi corazón late, yo tiemblo de miedo. Temprano en la tarde, mi tiempo favorito del día, me ha traído terror. **5** Ellos preparan la mesa, ellos extienden las alfombras y comen y beben; levántense, príncipes, unjan sus escudos con aceite. **6** Pues esto es lo que el SEÑOR me dijo a mí: "Ve, pon un vigía; él debe informar todo lo que él ve. **7** Cuando él vea un carruaje, un par de jinetes a caballo, jinetes en burros, y jinetes en camellos, entonces él debe prestar atención y estar muy alerta." **8** El vigía grita: "Señor, en la torre donde yo estoy todo el día, cada día, y en mi puesto yo estoy toda la noche." **9** Aquí viene un carruaje con un hombre y un par de jinetes a caballo. Él grita: "Babilonia ha caído, caído, y todas las figuras talladas de sus dioses están rotas en el suelo." **10** ¡Mis trillados y aventados, niños de mi piso de trillar! Lo que he escuchado del SEÑOR de los Ejércitos, el Dios de Israel, yo se lo he declarado a ustedes. **11** Una declaración sobre Duma. Uno me llama desde Seir: "Vigía, ¿qué queda de la noche? Vigía, ¿qué queda de la noche?" **12** El vigía dijo: "La mañana viene y también la noche. Si tú quieres preguntar, entonces pregunta; y regresa otra vez." **13** Una declaración sobre Arabia. En el desierto de Arabia ustedes pasan la noche, ustedes caravanas de dedanitas. **14** Traigan agua para el sediento; habitantes de la tierra de Tema, reciban los fugitivos con pan. **15** Porque ellos han huído de la espada, de la espada extendida, del arco doblado, y del peso de la guerra. **16** Porque esto es lo que el SEÑOR me dijo: "Dentro de un año, como el labrador contratado por un año lo vería, toda la gloria de Cedar terminará. **17** Sólo unos pocos de los arqueros, los guerreros de Cedar quedarán," porque el SEÑOR, Dios de Israel, ha hablado.

Isaiah 21:1

Una declaración
"Esto es lo que SEÑOR declara" o "Este es el mensaje de SEÑOR"

acerca del desierto junto al mar
Se refiere al pueblo que vive en Babilonia como a un desierto, aunque Dios no lo ha hecho un desierto aún. Este evento ciertamente sucederá. Traducción Alterna: "acerca del pueblo que vive en una tierra que pronto será un desierto"

Como vientos de tormenta barriendo a trvés del Neguev
Isaías compara al ejército que atacará al pueblo con una tormenta de vientos fuertes. Serán rápidos y poderosos.

desde el desierto
Aquí "desierto" se refiere al desierto de Judea.

de una tierra terrible
El ejército es de un pueblo que causa gran temor.

Se me ha dado una visión angustiosa
Ésto puede expresado en voz activa. Traducción Alterna: "SEÑOR me ha dado una visión preocupante"

el hombre traicionero trata traicioneramente
"aquellos que traicionan lo seguirán haciendo"

y el destruvtor destruye
"y aquellos que destruyen lo seguirán haciendo"

Sube y ataca, Elam; saquea, Media
En la visión dada a Isaías SEÑOR le habla a los ejércitos de Elam y Media como si lo estuvieran escuchando.

Sube y ataca, Elam; saquea, Media
Se entiende que ellos van a atacar a los babilónicos. Traducción Alterna: "suban y ataquen a los babilónicos, soldados de Elam; vayan y sitien a los babilónicos, sodados de Media"

Elam ... Media
Aquí "Elam" y "Media" representan a los sodados de esos lugares.

Yo detendré todo su gemir
Aquí "su" representa al pueblo que está sufriendo por causa de los babilónicos. SEÑOR hará que dejen de gemir cuando envíe los ejércitos de Elam y Media a destruír a los babilónicos.

Isaiah 21:3

mis lomos están llenos de dolor
La visión que tiene Isaías es tan angustiante que le causa dolor físico. Aquí describe el dolor y calambres que sufre en la parte media de su cuerpo.

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dolores como los dolores de una mujer dando a luz me han tomado
Isaías compara su dolor al de una mujer dando a luz. Se enfatiza así el gran dolor que está sufriendo.

estoy inclinado por lo que escucho
Ésto se puede expresar en voz activa. Traducción Alterna: "Lo que he oído me ha causado el doblarme de dolor"

estoy perturbado por lo que veo
Ésto puede expresarse en voz activa. Traducción Alterna: "lo que ví me ha angustiado en gran manera"

Mi corazón palpita, tiemblo de miedo
"Mi corazón late con rapidez y estoy tembando"

Isaiah 21:5

Ellos preparan
Aquí "Ellos" hace referencia a los líderes de Babilonia.

preparan la mesa
Aquí "mesa" representa la comida que el pueblo comerá en el festín.

levántense, príncipes
Aquí "príncipes" hace referencia en general a los hombres de autoridad y no necesariamente a los hijos de los reyes.

unjan sus escudos con aceite
Los soldados ponen aceite en sus escudos de cuero para que se mantengan suaves y no se rajen durante la batalla. Ver:

Isaiah 21:6

pon un vigía
"dile a un vigía que permanezca a los muros de Jerusalén"

un carruaje, un par de jinetes
"un soldado conduciendo un carruaje, tirado por un par de caballos"

Isaiah 21:8

Señor, estoy en la torre
Aquí "Señor" hace referencoa a la persona de autoridad que ordena al vigía a permanecer en el muro de Jerusalem.

Babilonia ha caído, caído
Babilonia fue derrotada por completo a manos de sus enemigos, entonces se hace referencia a Babilonia como si hubiera caído. Aquí "Babilonia" es una metonimia que representa al pueblo babilónico. Traducción Alterna: "el pueblo de Babilonia ha sido derrotado por completo"

caído, caído
La palabra "caído" se repite para enfatizar que el pueblo de Babilonia fue derrotado por completo por sus enemigos.

Isaiah 21:10

Mis aventados y trillados, niños de mi piso de trillar
El pueblo de Israel que sufre por causa de los babilónicos es mencionado como si ellos fueran el grano aventado y trillado

Mi trillado
La palabra "trillado" hace referencia a Isaías.

SEÑOR de los ejércitos
Traduzca ésto tal como lo hizo en 1:9.

Isaiah 21:11

Una declaración
"Esto es lo que SEÑOR declara" o " Este es un mensaje de SEÑOR"

sobre Duma
Este es otro nombre para Edom. Aquí "Duma" representa al pueblo que vive allí. Traducción Alterna: "sobre el pueblo de Duma" o "sobre el pueblo de Edom" (Ver: y

Uno me llama
Aquí "me" hace referencia a Isaías.

Seir
Este es el nombre de las montañas al oeste de Edom.

¿Vigía, qué es lo que queda de la noche? ¿ Vigía, qué es lo que queda de la noche?
La pregunta se repite para enfatizar que la persona que pregunta está preocupada y nerviosa.

Si tú quieres preguntar, pregunta entonces; y regresa otra vez
"Pregúntame ahora lo que quieras saber, pero regresa luego y pregúntame otra vez"

Isaiah 21:13

Una declaración
"Esto es lo que SEÑOR declara" o " "Este es el mensaje de SEÑOR"

sobre Arabia
Arabia hace referencia a la población de Arabia. Traduccíon Alterna: "sobre el pueblo de Arabia"

en el desierto de Arabia
Arabia no tiene bosque. Traducción Alterna: "lejos del camino en Arabia" o " allá en los matorrales de Arabia"

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caravanas
Un grupo de personas viajando juntas.

Dedanitas
Este es un grupo de gente que vivía en Arabia.

la tierra de Tema
Este es el nombre de una cuidad en Arabia.

fugitivos
Un fugitivo es una presona que huye para que su enemigo no lo capture. Vea cómo tradujo ésto en 15:5.

con pan
Aquí "pan" representa la comida en general.

de la espada, de la espada extendida, del arco doblado
Aquí "espada" y "arco" representan a los soldados que atacan a los habitantes de Tema. Traducción Alterna: "de sus enemigos que los atacan con espadas y arcos"

del peso de la guerra
El terror y sufrimiento que se experimentan durante la guerra se expresan como si la guerra en sí fuese una carga pesada sobre el pueblo. Traducción Alterna: "de los horrores de la guerra"

Isaiah 21:16

como el labrador contratado por un año lo vería
"como un labrador contratado que cuenta los días de un año". Un labrador contratado es cuidadoso en contar los días en que debe trabajar para que se le pague exactamete el monto de tiempo por el que trabaja. Esto significa que Cedar será vencido en exactamente un año"

de Cedar
Esta es una región de Arabia. Cedar representa la población de Cedar. Traducción Alterna: "del pueblo de Cedar"

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Chapter 22

1 Una declaración acerca del Valle de la Visión: ¿Cuál es la razón por la que todos ustedes se han ido a los techos de las casas? **2** ¿Es para que puedan escuchar una ciudad llena de ruidos, un pueblo lleno de fiestas? Tus muertos no fueron muertos con la espada, y ellos no murieron en batalla. **3** Todos tus gobernantes huyeron juntos, pero ellos fueron capturados sin usar un arco; todos ellos fueron capturados juntos, aunque ellos habían huído muy lejos. **4** Por lo tanto, yo dije: "No me mires a mí, yo lloraré amargamente; no trates de consolarme acerca de la destrucción de la hija de mi pueblo." **5** Pues hay un día de tumulto, pisada y confusión pues el SEÑOR de los Ejércitos, en el Valle de la Visión, un derrumbamiento de las paredes, y gente clamando a las montañas. **6** Elam toma la aljaba, con carruajes de hombres y jinetes, y Kir deja el escudo al descubierto. **7** Sucederá que tus valles selectos estarán llenos de carruajes, y los jinetes tomarán sus posiciones a la puerta. **8** Él quitó la protección de Judá; y ustedes confiaron ese día en las armas en el Palacio del Bosque. **9** Ustedes vieron las brechas en la ciudad de David, que eran muchos, y ustedes colectaron el agua del estanque inferior. **10** Ustedes contaron las casas de Jerusalén, y ustedes derribaron las casas para fortalecer la pared. **11** Ustedes hicieron un embalse entre las dos paredes para el agua del estanque viejo. Pero ustedes no consideraron al Hacedor de la ciudad, quien la había planeado hace tiempo. **12** El SEÑOR de los Ejércitos llamó ese día para llanto, para lamento, para cabezas rapadas, y el uso de silicio. **13** Pero mirad, en cambio, celebración y contentura, matando ganado y sacrificando ovejas, comiendo carne y bebiendo vino; comamos y bebamos, pues mañana moriremos. **14** Esto fue revelado en mis oídos por el SEÑOR de los Ejércitos: "Ciertamente, esta iniquidad no les será perdonada, incluso cuando mueran," dice el SEÑOR de los Ejércitos. **15** El SEÑOR de los Ejércitos dice esto: "Ve a este administrador, a Sebna, quien está sobre la casa, y di: **16** "¿Qué estás haciendo aquí y quién te dio permiso para que te hicieras una tumba para ti mismo, labrando una tumba en las alturas y esculpiendo un lugar de descanso en la roca?" **17** Mira, el SEÑOR está a punto de arrojarte, hombre poderoso, a punto de echarte abajo; él te sujetará apretadamente. **18** Él seguramente te dará vueltas y vueltas, y te tirará como una pelota a un país vasto. Allí morirás, y allí estarán tus carruajes gloriosos; ¡tú serás la vergüenza de la casa de tu Señor! **19** "Yo te empujaré de tu oficio y de tu estación. Tú serás derrumbado. **20** Sucederá en aquel día que Yo llamaré a mi siervo Eliaquim, hijo de Hilcías. **21** Yo lo vestiré con tu túnica y pondré sobre él tu banda, y yo transferiré tu autoridad a sus manos. Él será un padre a los habitantes de Jerusalén y a la casa de Judá. **22** Yo pondré la llave de la casa de David sobre su hombro; el abrirá, y nadie cerrará, el cerrará y nadie abrirá. **23** Yo lo fijaré, una clavija en un lugar seguro, y él se volverá un asiento de gloria para la casa de su padre. **24** Ellos colgarán en él toda la gloria de la casa de su padre, sus retoños y descendientes, cada recipiente pequeño desde las tazas hasta los cántaros. **25** En aquel día, esta es la declaración del SEÑOR de los Ejércitos, la clavija clavada en un lugar firme se deshará, se romperá y se caerá, y el peso que estaba en ella será cortado, pues el SEÑOR ha hablado.

Isaiah 22:1

Una declaración
"Esto es lo que SEÑOR declara" o "Este es el mensaje de SEÑOR"

sobre el valle de la Visión
Aquí "Valle" hace referencia a aquellos que viven en el valle, esto es, Jerusalén. Traducción Alterna: "sobre aquellos que viven en el Valle de la Visión" o " sobre aquellos que viven en Jerusalén"

¿Cuál es la razón para que todos se hayan ido a los techos de las casas?
Isaías utiliza una pregunta para retar al pueblo de Judá. Traducción Alterna: "ustedes no debieron ir a pararse a los techos de sus casas"

un pueblo lleno de fiestas
"un pueblo lleno de gente celebrando"

Tus muertos no fueron asesinados con la espada
Esto puede ser expresado en voz activa. Traducción Alterna: "los soldados enemigos no asesinaron a tu pueblo"

con la espada
Aquí "espada" representa a los soldados que pelean en batalla.

Isaiah 22:3

pero ellos fueron capturados sin usar arco
Esto puede expresarse en voz activa. Traducción Alterna: "pero el enemigo capturó a tus gobernantes sin siquiera llevar un arco"

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todos ellos fueron capturados juntos
Esto puede expresarse en voz activa. Traducción Alterna: "el enemigo los atrapó y capturó a todos juntos"

Por lo tanto, yo dije
Aquí "yo" hace referencia a Iasías.

de la hija de mi pueblo
Aquí "hija" representa al pueblo y puede implicar el sentimiento de amor de Isaías hacia ellos. Traducción Alterna: "de mi pueblo a quien amo" o de mi pueblo"

Isaiah 22:5

Pues hay un día
Aquí "día" hace referencia a un período largo de tiempo. Traducción Alterna: "Pues habrá un tiempo"

de tumulto, pisada y confusión pues el SEÑOR de los ejércitos
"cuando SEÑOR de los ejércitos cause pánico, pisada y confusión"

pisada
Los significados posibles son 1)que ésto se refiera a soldados marchando o 2) a gente en general corriendo con pánico y sin saber por dónde ir con seguridad.

en el Valle de la Visión
Ésto hace referencia a Jerusalén. Vea cómo lo tradujo en 22:1

gente clamando a las montañas
Los significados posibles son 1) "el pueblo en las montañas oirá sus gritos" o 2) "los gritos del pueblo harán eco a las montañas"

Elam toma la aljaba
La aljaba es una bolsa para llevar las flechas y representa las armas del arquero. Traducción Alterna:"los soldados de Elam tomarán sus arcos y flechas"

Kir desnuda el arco
Aquí "Kir" representa a los soldados. Traducción Alterna: "los soldados de Kir sacarán sus escudos de sus fundas"

Kir
Kir es una ciudad en Media.

tus valles de preferencia
Aquí "tus" refiere al pueblo de Jerusalén. Isaías se incluye a sí mismo como uno del pueblo de Jerusalén. Traducción Alterna: "nuestros mejores valles"

Isaiah 22:8

Información General:
Isaías continúa describiendo un tiempo en el futuro cuando un ejército atacará al pueblo de Jerusalén. Los verbos en tiempo pasado pueden ser traducidos usando tiempo futuro.

Él se llevó la protección de Judá
El sustantivo abstracto "protección" puede ser usado como verbo. Traducción Alterna: "SEÑOR quitará todo lo que ha protegido al pueblo de Judá"

ustedes vieron en ese día en las armas
La palabra "ver" aquí significa confiar en algo. Traducción Alterna: " ustedes tomarán las armas para defenderse"

Palacio en el Bosque
Ésto es parte del templo en Jerusalén en donde ellos guardaban sus armas.

ustedes juntaron el agua del estanque inferior
El pueblo guardaba el agua de tal forma que tuvieran suficiente para beber mentras sus enemigos rodeaban la ciudad.

Isaiah 22:10

Información General:
Isaías continúa describiendo un tiempo en el futuro en donde un ejército atacará al puebo de Jerusalén.

Ustedes contaron las casas
Aquí "contaron" significa que ellos inspeccionaron las casas para hallar material para ayudarlos a reconstruír los muros de la ciudad.

Ustedes hicieron un embalse
"Ustedes hicieron un lugar para almacenar el agua"

entre ambos muros
No está claro a qué muros se refiere Isaías. El punto principal es que ellos construyeron un reservorio dentro de los muros de la ciudad.

el Hacedor de la ciudad
Ésto hace referencia al SEÑOR.

Isaiah 22:12

El SEÑOR de los ejércitos
Traduzca ésto tal como lo hizo en 1:9.

para cabezas rapadas
Esta es una señal de luto y arrepentimiento

déjanos comer y beber, pues mañana moriremos
Aquí "comer y beber" representan hacer una fiesta y excederse con la bebida y comida. Traducción Alterna: " podemos asimismo divertirnos comiendo y bebiendo todo cuanto queramos, pues moriremos pronto"

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Ésto fue revelado en mis oídos por el SEÑOR de los ejércitos
Aquí "oídos" representa a Isaías como un todo. Puede ser expresado en voz activa. Traducción Alterna: "El SEÑOR de los ejércitos me ha revelado ésto a mí"

Ciertamente esta iniquidad no les será perdonada, ni aún cuando mueran
Ésto puede ser expresado en voz activa. Traducción Alterna: "ciertamente no los perdonaré por estas cosas pecaminosas que han hecho, ni aún cuando mueran" (Ver:

ni aún cuando mueran
Los signifcados posibles son: 1) El SEÑOR nunca los perdonará, aún después de que mueran o 2) El SEÑOR no los perdonará hasta que mueran.

Isaiah 22:15

Sebna
Este es el nombre del administrador del palacio del rey en Jerusalén.

quien está sobre la casa
Aquí "casa" representa a aquellos en el palacio del rey. Traducción Alterna: "aquel que está a cargo de todos los que trabajan en el palacio"

¿Qué estás haciendo aquí y quién te dio permiso... en la roca?
El SEÑOR usa esta pregunta para retar a Sebna. Traducción Alterna: "¡No tienes ningún derecho .... en la roca!"

hicieras una tumba...labrando una tumba... esculpiendo un lugar de desacnso
Estas tres frases hacen referencia a preparar un sitio con una tumba para un entierro. (Ver:

en las alturas
Las personas más importantes en Israel tenían tumbas en los lugares altos.

Isaiah 22:17

Información General:
Isaías continúa transmitiéndole el mensaje del SEÑOR a Sebna.

Él seguramente te dará vueltas y vueltas y te tirará como una pelota en un país amplio
La imagen de los soldados enemigos que vienen y se llevan a Sebna como cautivo a una tierra extraña, se describe como si El SEÑOR lo arrojara a él como una pelota hacia otra tierra.

serás la vergüenza de la casa de tu Señor
Aquí "casa" representa a la gente que trabaja en el palacio del rey. Traducción Alterna: "serás la causa de la vergüenza de todos en el palacio de tu amo"

Yo te empujaré de tu oficio y de tu estación. Serás derrumbado
La imagen del SEÑOR haciendo que Sebna no trabaje más en el palaco del rey es descripta como si El SEÑOR lo derribara al suelo.

Tu serás derrumbado
Ésto puede ser expresado en voz activa. Traducción Alterna: "Te sacaré de tu posición honrosa"

Isaiah 22:20

Información General:
Isaías continúa transmitiéndole el mensaje del SEÑOR a Sebna.

Sucederá en ese día
Aquí "día" representa un período de tiempo en general. Traducción Alterna: "Sucederá en ese tiempo"

Eliaquim... Hilcías
Éstos son nombres de hombres.

Yo lo vestiré con tu túnica y pondré sobre él tu cinturón
La imagen del SEÑOR haciendo que Eliaquim tome el lugar de Sebna en el palacio del rey se describe como si El SEÑOR vistiera a Eliaquim con los ropajes de Sebna, representando su autoridad en el palacio del rey.

tu túnica ... tu cinturón
Aquí la túnica y el cinturón representan la autoridad en el palacio del rey.

cinturón
Esta es una pieza de vestir que la gente usa alrededor de la cintura o cruzada por el pecho. Traduzca ésto tal como lo hizo en 3:18.

a sus manos
Aquí "manos" representan el poder o el control. Traducción Alterna: "a él"

Él será un padre
Eliaquim cuidando y protegiendo al pueblo de Judá es descripto como si él mismo fuera su padre. Traducción Alterna: " Él será como un padre"

a la casa de Judá
Aquí "casa" representa al pueblo. Traducción Alterna: "al pueblo de Judá"

Pondré la llave de la casa de Davis sobre sus hombros ... nadie podrá abrir
Aquí "llave" representa la autoridad. Habla de que Eliaquim tendrá autoridad a la que nadie se podrá oponer, como si tuviera la llave del palacio y nadie más pudiera abrir o cerrar con llave la puerta. Traducción Alterna: " Lo pondré a cargo de aquellos que trabajan en el palacio del rey, y cuando él tome una decisión, nadie será capaz de oponérsele"

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Isaiah 22:23

Información General:
El SEÑOR cotinúa describiendo a Eliaquim, quien reemplazará a Sebna en el palacio del rey.

Lo sujetaré, una clavija en un lugar seguro
El SEÑOR demostrando que la autoridad de Eliaquim será fuerte y segura se describe como si Eliaquim fuera una clavija y el SEÑOR lo sujetara fuertemente al muro del palacio.

Se volverá un asiento de gloria para la casa de su padre
Aquí "un asiento de gloria" representa un sitio de honor. Traducción Alterna: "Eliaquim traerá honor a su famillia"

la casa de su padre
Aquí "casa" representa la familia. Traducción Alterna: "la familia de su padre" o " "su familia"

Ellos colgarán de él toda la gloria de la casa de su padre
La imagen del SEÑOR honrando a Eliaquim y por su intermedio trayendo honra a su familia se describe como si Eliaquim fuera una clavija asegurada fuertemente en la pared y su familia colgara de ella. Traducción Alterna: "Ellos honrarán a toda su familia por su causa"

cada contenedor pequeño, desde las tazas hasta los cántaros
Esta imagen continúa describiendo a Eliaquim como una clavija. Su descendencia será como las tazas que cuelgan de esa clavija. Ésto significa que sus descendientes serán honrados por su causa.

de las tazas a los cántaros
Una taza es un recipiente pequeño para contener agua. Un cántaro es un recipiente mucho mayor que también contiene agua.

Isaiah 22:25

Información General:
Ésto es la continuación de la imágenes de los versículos previos. (Ver: 22:23)

En ese día
Aquí "día" representa un período de tiempo en general. Traducción Alterna: "En aquel tiempo"

declaración del SEÑOR de los ejércitos
Traduzca ésto tal como lo hizo en 14:21.

la clavija clavada en un lugar firme... será cortado
El SEÑOR haciendo que Sebna pierda su autoridad en el palacio del rey se describe como si Sebna fuera una clavija en el muro que es cortada y cayera al suelo, enfatizando que aunque Sebna creyó que su autoridad era segura Dios lo removió.

el peso que estaba en ella será cortado
Aquí "peso" representa el poder y la autoridad de Sebna. Se describe como si fuera un peso que cuelga de la clavija que representa a Sebna. El SEÑOR haciendo que Sebna pierda ese poder y autoridad se describe como si alguien cortara ese peso que clogaba de la clavija.

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Chapter 23

1 Una declaración sobre Tiro: Griten, ustedes barcos de Tarsis; porque no hay hogar ni puerto; que de la tierra de Chipre se les ha revelado a ellos. **2** Estén en silencio, ustedes habitantes de la costa; los comerciantes de Sidón, quienes navegan sobre el mar, los ha llenado a ustedes. **3** Sobre las grandes aguas estaba el grano de Sijor, las cosechas del Nilo fue su producto; y vino a ser el comercio de las naciones. **4** Sean avergonzados, Sidón; pues el mar ha hablado, el poderoso del mar. Él dice: "Yo no he estado de parto ni he parido, tampoco he criado hombres jóvenes ni mujeres jóvenes." **5** Cuando la noticia llegue a Egipto, ellos estarán afligidos a causa de Tiro. **6** Crucen hacia Tarsis; giman, ustedes habitantes de la costa. **7** ¿Te ha sucedido esto a tí, alegre ciudad, cuyo origen es de tiempos antiguos, cuyos pies la llevaron lejos a tierras extranjeras para establecerse? **8** ¿Quién ha planeado esto contra Tiro, el dador de coronas, cuyos mercaderes son príncipes, cuyos comerciantes son los honorables de la tierra? **9** El SEÑOR de los Ejércitos lo ha planeado así para deshonrar su orgullo y toda su gloria, para avergonzar todos sus honorables de la tierra. **10** Ara tu tierra, como alguien ara el Nilo, hija de Tarsis. Ya no hay ningún mercado en Tiro. **11** El SEÑOR ha extendido Su mano sobre el mar, y Él ha sacudido los reinos; Él ha dado una orden acerca de Fenicia, para destruir las fortalezas. **12** Él dijo: "Tú no te regocijarás otra vez, oprimida hija virgen de Sidón; levántate, pasa sobre Chipre; pero tampoco allí tú tendrás descanso." **13** Mira la tierra de los Caldeos. Esta gente ha dejado de ser; los asirios la han hecho desierto para los animales salvajes. Ellos levantaron sus torres de asedio; ellos demolieron sus palacios; ellos la hicieron un montón de ruinas. **14** Griten, ustedes barcos de Tarsis; porque su refugio ha sido destruido. **15** En aquel día, Tiro será olvidada por setenta años, como los días de un rey. Al final de los setenta años, sucederá en Tiro algo como en la canción de la prostituta. **16** Toma un arpa, ve por la ciudad, tú prostituta olvidada; toca bien, canta muchas canciones, para que puedas ser recordada. **17** Sucederá que después de setenta años, el SEÑOR ayudará a Tiro, y ella comenzará hacer dinero otra vez al hacer el trabajo de una prostituta, y ella ofrecerá sus servicios a todos los reinos de la tierra. **18** Sus ganancias e ingresos serán apartados para el SEÑOR. No serán almacenadas ni guardadas en tesorería, sus ganancias serán dadas a aquellos que viven en la presencia del SEÑOR y serán usadas para suplirles a ellos con abundante alimento y para que ellos puedan tener ropa de la mejor calidad.

Isaiah 23:1

Información General:
Isaías continúa narrando lo que Dios ha juzgado en contra de las naciones en 13:1-23:18.

Una declaración sore Tiro
"Ésto es lo que el SEÑOR declara sobre Tiro"

Griten, ustedes barcos de Tarsis
Aquí "barcos" representa a los hombres en los barcos. Isaías habla a los hombres en los barcos de Tarsis como si pudieran oírlo. Traducción Alterna: "griten con deseperación, hombres de los barcos de Tarsis"

puerto
un área del mar que está cerca de la costa y es segura para las embarcaciones.

de la tierra de Chipre les ha sido revelado a ellos
Esta frase puede ser expresada en voz activa. Traducción Alterna: "los hombres oyeron sobre Tiro cuando estaban en la tierra de Chipre"

Estén en silencio, ustedes los habitantes de la costa
Isaías le habla al pueblo que vive en la costa como si pudieran oírlo.

Estén en silenco
Ésta es una expresión idiomática. Aquí "silencio" implica conmoción y asombro. Traducción Alterna: "Sean conmovidos"

de la costa
La "costa" es la tierra cercana o alrededor del mar u océano. Aquí se refiere al pueblo que vive en Fenicia, que bordea al Mar Mediterráneo.

los comerciantes de Sidón, que navegan sobre el mar, los han llenado a ustedes
Aquí "comerciantes" significa "muchos comerciantes". Traducción Alterna: "los comerciantes de Sidón, que navegan sobre el mar, los han hecho ricos"

Por encima de las grandes aguas estaba el grano de Sijor
Sijor era el nombre de un valle cercano al Río Nilo en Egipto conocido por su producción de granos. Traducción Alterna: "Los hombres navegaron en el gran mar para transportar los granos desde Sijor en Egipto"

las cosechas del Nilo eran sus productos
El grano era cosechado cerca del Rio Nilo y transportado por el río, y desde allí hasta Fenicia.

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el producto de ella
"el producto de él". Era común que se hiciera referencia al río como "ella".

vino a ser el comercio de las naciones
Comercio es la actividad de comprar y vender mercadería. Aquí "naciones" representa a la gente. Traducción Alterna:"ustedes estaban donde la gente de otras naciones venía a comprar y vender mercadería".

Isaiah 23:4

porque el mar ha hablado, el poderoso del mar ... ni criado mujeres jóvenes
Los significados posibles son 1) El SEÑOR describe a la ciudad de Tiro como a una madre que se refiere a la gente que vive en la ciudad como a sus hijos o 2) El SEÑOR describe al Mar Mediterráneo como quien habla. El pueblo de Tiro consideraba al mar como su dios y padre. En ambos significados quien habla se lamenta pues sus hijos son destruidos.

Isaiah 23:6

Crucen hacia Tarsis
"Pasen hasta Tarsis". Tarsis era la tierra más lejana a la que el pueblo de Tiro llegaba viajando para hacer negocios. Era el único lugar donde hallar refugio para aquellos que huían de Tiro.

¿Te ha sucedido esto a tí, ciudad alegre, cuyo origen es de tiempos antiguos ...para establecerse?
El SEÑOR usa una pregunta retórica para burlarse de Tiro. Esta pregunta retórica puede traducirse como una aseveración. Traducción Alterna: "Esto verdaderamente te ha sucedido a tí ,que estabas llena de alegría en la antigua ciudad de Tiro ... para establecerse".

la ciudad alegre
Aquí "ciudad" representa al pueblo. Traducción Alterna: "el pueblo alegre que vive en la ciudad de Tiro"

cuyos pies la llevaron lejos a tierras extranjeras para establecerse
Aquí "pies" representan a toda la persona. Traducción Alterna: "quienes fueron a lugares distantes a vivir y a hacer dinero".

lejos a ella
Aquí "ella" hace referencia a la ciudad de Tiro, que representa al pueblo de Tiro.

Isaiah 23:8

¿Quién haplanificado esto contra Tiro ... de la tierra?
Isaías usa una pregunta para burlarse deTiro. La palabra "esto" refiere a los planes de Dios para destruir Tiro, que Isaías describe en 23:1-7. Asimismo "Tiro" refiere a la gente que vive allí. Esta pregunta retórica puede ser traducida como una aseveración. Traducción Alterna: "fue El SEÑOR quien ha planeado destruir al pueblo de Tiro ..de la tierra".

el dador de coronas
Aquí "corona" refiere al poder que una persona tiene como soberano de un pueblo. Traducción Alterna: "quien le da al pueblo poder para gobernar sobre otros"

cuyos mercaders son príncipes
Los mercaderes o comerciantes son comparados con príncipes para enfatizar todo el poder que tenían cuando iban a diferentes lugares. Traducción Alterna: "cuyos mercaderes son como príncipes"

cuyos comerciantes son los honrados de la tierra
Esto puede ser expresado en voz activa. Traducción Alterna: "aquellos comerciantes a los que la gente de la tierra les conceden los más altos honores"

deshonrar su orgullo y toda su gloria
"deshonrarlos porque ellos se envilecieron en su propia gloria"

su orgullo .. su gloria ... sus honorables
Aquí "su" hace referencia a la ciudad de Tiro, que representa al pueblo que vive allí. Traducción Alterna: "el orgullo ... la gloria ... los honorables de todos ellos"

Isaiah 23:10

Ara tu tierra, como alguien ara el Nilo, hija de Tarsis. Ya no hay ningún mercado en Tiro
Los significados posibles son 1) Isaías le está diciendo al pueblo de Tarsis que comiencen a arar y plantar ya que no podrán comerciar más con Tiro o 2)Isaías le está diciendo al pueblo de Tarsis que son libres del control de Tiro. Trducción Alterna: "pasa a través de tu tierra como un río, hija de Tarsis. El pueblo de Tiro ya no tiene más poder"

hija de Tarsis
La "hija" de una ciudad represanta al pueblo de esa ciudad. Traducción Alterna: "el pueblo de Tarsis" o "el pueblo que vive en Tarsis".

El SEÑOR ha alcanzado con Su mano el mar, y Él ha sacudido los reinos
El SEÑOR que usa Su poder para controlar el mar y los pueblos de reinos poderosos es expresado como si El SEÑOR extendiera Su mano y sacudiera a esos reinos.

ha alcanzado con Su mano el mar
Aquí "mano" refiere al poder y al control de Dios. Traducción Alterna: "ha demostrado Su poder sobre el mar"

oprimida virgen hija de Sidón
Aquí "virgen hija" representa al pueblo de Sidón. Traducción Alterna: "pueblo de Sidón, que será oprimido por otro peblo"

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Isaiah 23:13

Mira la tierra de los Caldeos
"Caldeos" es otro nombre para los babilónicos. Traducción Alterna: "Mira lo que le sucede a la tierra de los babilónicos" o "Mira lo que le ha sucedido a Babilonia"

torres de sitio
Los soldados construían torres o rampas de tierra para atacar por sobre las murallas de una ciudad.

Griten, ustedes barcos de Tarsis
Aquí "barcos" representan a los hombres en los barcos. Vea cómo tradujo ésto en 23:1.

porque su refugio ha sido destruido
Ésto puede expresarse en voz activa. Traducción Alterna: "porque los enemigos han destruído su refugio"

Isaiah 23:15

En ese día
Aquí "día" representa un per+iodo de tiempo en general. Traducción Alterna: "En ese tiempo" o "Entonces"

Tiro será olvidada por setenta años
Como el pueblo ya no podrá ir a Tiro a comprar o vender mercadería, será como si hubiesen olvidado a la ciudad. Ésto se puede expresar en voz activa. Traducción Alterna: "por setenta años será como si el pueblo se hubiese olvidado de Tiro"

por setenta años
"por 70 años"

como los días de un rey
Aquí "días" representa un período de tiempo más largo. El tiempo promedio que un rey podía vivir era de aproximadamente 70 años. Traducción Alterna: "como los años de un rey" o " lo que es tanto como vive un rey"

como en la canción de la prostituta .. para que puedas ser recordada
Aquí se habla del pueblo de Tiro como si fueran una prostituta. Así como una prostituta que ya no es más popular termina cantando en las calles para recuperar a sus amantes antiguos, el pueblo de Tiro tratará de conseguir gente de otras naciones para que vuelvan a ella para comerciar, y así su pueblo sea rico y poderoso nuevamente.

para que puedas ser recordada
Ésto puede expresarse en voz activa. Traducción Alterna: "para que la gente te recuerde" o "para que la gente vuelva a tí"

Isaiah 23:17

Sucederá que despues de
Esta frase se usa aquí para marcar un evento importante que va a ocurrir. Si su idioma tiene una manera de expresar esto, puede considerar usarla.

setenta años
"70 años"

El SEÑOR ayudará a Tiro
Aquí "Tiro" representa al pueblo que vive en Tiro. Traducción Alterna: El SEÑOR ayudará al pueblo de Tiro"

ella comenzará hacer dinero otra vez al hacer el trabajo de una prostituta ... de la tierra
Isaías compara al pueblo de Tiro con una prostituta. Así como una prostituta se vende por dinero a cualquier hombre el pueblo de Tiro comprará y venderá a todos los reinos. Traducción Alterna: "y como una prostituta ellos comprarán y venderán con todos los reinos de la tierra"

No serán almacenadas ni guardadas
Ésto puede expresarse en voz activa. Traducción Alterna: " Los mercaderes no guardarán su dinero"

aquellos que viven en la presencia del SEÑOR
"Aquellos que obedecen y sirven al SEÑOR"

para que tengan alimento y ropa de calidad
"para que ellos tengan suficiente comida para alimentarse y ropas que les duren un largo tiempo"

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Chapter 24

1 Mirad, el Señor va a vaciar la tierra, para devastarla, estropear su superficie, y dispersar sus habitantes. **2** Vendrá eso, como con la gente, igual con el sacerdote; como con el siervo, como con el amo; igual con la doncella, como la amante; con el comprador, como con el vendedor; como con el acreedor, como con el deudor, como con el recibidor de intereses, igual con el dador de intereses. **3** La tierra será completamente devastada y completamente saqueada; porque el SEÑOR ha dicho ésta palabra. **4** La tierra se seca y se marchita, el mundo se encoge y desvanece, la gente prominente de la tierra se pierde. **5** La tierra está contaminada por sus habitantes porque ellos han transgredido las leyes, violaron los estatutos, y rompieron el pacto eterno. **6** Por eso una maldición devora la tierra, y sus habitantes son encontrados culpable. Los habitantes de la tierra se consumen, y poca gente queda. **7** El nuevo vino se seca, el vino deteriora, gimen todos los alegre de corazón. **8** El sonido alegre de las panderetas se detiene, y la fiesta de los que se alegran; cesa el júbilo de la lira. **9** Ellos ya no beben vino y cantan, y la cerveza es amarga para aquellos quienes la beben. **10** La ciudad del caos ha sido estropeada; toda casa está cerrada y vacía. **11** Hay llanto en las calles por el vino; todo gozo se oscurece, la alegría de la tierra ha desaparecido. **12** Lo que queda en la ciudad es desolación, y la puerta está hecha pedazos, en ruina. **13** Porque así será en la tierra completa entre las naciones, como cuando un árbol de olivo es sacudido, cuando las espigas de la cosecha de uvas está hecha. **14** Ellos levantarán sus voces y gritarán la majestad del SEÑOR, y gritarán jubilosamente desde el mar. **15** Por lo tanto, en el este glorifique al Señor, y en las islas del mar den gloria al nombre del SEÑOR, el Dios de Israel. **16** Desde los confines de la tierra hemos oído cánticos. "Gloria al único Justo! "Pero yo dije: "Yo me he consumido, yo me he consumido, ay de mi! Los traicioneros han obrado engañosamente; si, los traicioneros han obrado bien traidoramente." **17** Terror, el foso, y el lazo están sobre ustedes, habitantes de la tierra. **18** El que corre del sonido del terror caerá dentro del foso, y el que salga del medio del foso será atrapado en el lazo. Las ventanas del cielo serán abiertas y los cimientos de la tierra temblarán. **19** La tierra estará completamente hecha pedazos, la tierra será desgarrada; la tierra será sacudida violentamente. **20** La tierra se tambaleará como un hombre ebrio y se moverá hacia tras y adelante como un choza. Su pecado será pesado en ésta y se caerá y nunca se levantará. **21** Vendrá en aquel día que el SEÑOR castigará al ejército de las alturas en lo alto, y a los reyes de la tierra en la tierra. **22** Estarán reunidos juntos, prisioneros en un foso, y estarán encerrados en una prisión; y después de muchos días serán castigados. **23** Entonces la luna se abochornará, y el sol se avergonzará, pues el SEÑOR de los Ejércitos reinará en el Monte Sion y en Jerusalén, y ante de sus ancianos en gloria.

Isaiah 24:1

vaciar la tierra
"hacer desolada la tierra" o "destruir todo en la tierra"

Sucederá que
Esta frase marca un suceso importante. Si tu idioma tiene una forma de hacer esto, puede considerar usarlo aquí.

igual con... como con
Lo que el SEÑOR hará no está expresado aquí, pero se entiende. Esto muestra que Dios tratará a toda la gente de la misma manera. Traducción Alterna: "como el SEÑOR dispersa... así que Él dispersará"

el sacerdote... el dador de interés
En 24:2 Isaías enumera varias clases de personas. Puede ser expresado como nombres plurales como en UDB. Traducción Alterna: "los sacerdotes...aquellos que dan interés"

el recibidor de interes
"el que debe dinero." La palabra "interes" significa el dinero adicional que alguien tiene que pagar para que el pueda tomar dinero prestado.

el dador de interes
"aquel a quien se le debe dinero"

Isaiah 24:3

La tierra será devastada completamente y completamente saqueada
Esto puede ser declararado en forma activa. Traducción Alterna: "El SEÑOR devastará completamente la tierra y Él removerá todo de valor"

el SEÑOR ha hablado esta palabra
Aquí "palabra"representa lo que el SEÑOR dijo. Traducción Alterna: "el SEÑOR ha dicho que Él"

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La tierra se seca y se marchita, el mundo se marchita y se desvanece.
Estas dos frases significan básicamente lo mismo.Traducción Alterna: "Todo en la tierra se secará y morira"

La tierra... el mundo
Ambas representan todo lo que está en la tierra.

La tierra está contaminada por sus habitantes
Se habla de la gente pecando y haciendo la tierra inacceptable a Dios como si la gente hiciera impura la tierra físicamente. Este puede ser declarado en forma activa. Traducción Alterna: "La gente ha contaminado la tierra"

han infringido las leyes, violado los estatutos y quebrantado el pacto eterno
"ellos no ha obedecido las leyes y estatutos de Dios, y ellos han quebrantado el pacto eterno"

Isaiah 24:6

Información General:
Isaías continúa describiendo un tiempo en el futuro cuando Dios juzgará la tieerra. Algunas veces los profetasdescriben un suceso futuro como algo en el pasado o en el presente. Esto enfatiza que el suceso ciertamente ocurrirá.

una maldición devora la tierra
Se habla del SEÑOR maldiciendo la tierra y destruyendola como si una maldición fuera un animal salvaje o un fuego que quema completamente la tierra.

y sus habitantes son encontrados culpables
Esto puede ser declarado en forma activa. Traducción Alterna: "y el SEÑOR declarará que la gente es culpable"

Isaiah 24:8

Información General:
Isaías continúa describiendo un tiempo en el futuro cuando Dios juzgará la tierra. Algunas veces los profetas describen un suceso del futuro como un suceso en el pasado o en el presente. Esto enfatiza que el suceso ciertamente ocurrirá.

panderetas... lira
Estos son instrumentos musicales. Vea como se tradujo estos en 5:11

Isaiah 24:10

Información General:
Isaías continúa describiendo un tiempo en el futuro cuando Dios juzgará la tierra. Algunas veces los profetas describen un suceso del futuro como un suceso en el pasado o en el presente. Esto enfatiza que el suceso ciertamente ocurrirá.

La ciudad de caos ha sido destruída
Esto puede ser declarado en forma activa. Traducción Alterna: "El SEÑOR ha destruído la ciudad del caos"

La ciudad de caos
Posibles significados son 1) la ciudad era un caos antes de que el SEÑOR la destruyera; la gente no obedecía a Dios, el gobierno era corrupto y la ciudad estaba llena de borrracherra y fiestas, o 2) la ciudad estará en caos después que Dios la destruya. Las paredes y los edificios que fueron construídos fuertes y altos ahora son ruinas en el suelo. Con cualquiera de los significados no significa una ciudad. Se refiere a ciudades en general.

toda casa está cerrada y vacía
Esto puede ser declarado en forma activa. Traducción Alterna: "las personas cerrerán sus casas y las dejarán vacias"

por el vino
"porque no hay vino"

todo gozo es oscurecido, la alegría de la tierra ha desaparecido
Estas dos frases significan básicamente lo mismo. Traducción Alterna: "todo gozo se habrá ido de la tierra"

la alegría de la tierra
Aquí "tierra"representa la gente de la tierra.

Isaiah 24:12

Información General:
Isaías continúa describiendo un tiempo en el futuro cuando Dios juzgará la tierra. Algunas veces los profetas describen un suceso del futuro como un suceso en el pasado o en el presente. Esto enfatiza que el suceso ciertamente ocurrirá.

En la ciudad se ha dejado una desolación
El nombre abstracto "desolación" puede ser declarado como "desolado" o "vacío." Traducción Alterna: "La ciudad está desolada" o "La ciudad está vacía"

en la ciudad
Esto no es una ciudad específica sino ciudades en general.

como cuando un olivo es abatido, como los espigones de la uva cuando se ha terminado la cosecha
Esto compara la nación luego que el SEÑOR destruye la tierra con árboles y viñas después de haber recogido el fruto. Esto significa que quedará muy poca gente en la tierra.

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Isaiah 24:14

Ellos levantarán sus voces y gritarán la majestad del SEÑOR
La fraese "levantarán sus voces"es una frase idiomatica que significa hablar alto. Traducción Alterna: "Ellos cantarán y gritarán acerca de la majestad del SEÑOR"

Ellos levantarán
Aquí "ellos"se refiere a aquellos quienes aún están vivos luego que el SEÑOR destruya la tierra.

y gritarán alegremente desde el mar
Aquí "el mar"se refiere al Mar Mediterráneo el cual está al oeste de Israel. Traducción Alterna: "y aquellos en el oeste hacia el mar gritarán con gozo"

Por lo tanto glorifiquen al SEÑOR en el este
Esta frase "en el este"representa a la gente viviendo al este de Israel. Isaías está ordenando a estas personas como si estuvieran allí con él. Pero, él está hablando a la gente en el futuro luego que Dios destruya la tierra. Traducción Alterna: "Por lo tanto todos de tierras distantes en el este glorificarán al SEÑOR"

y en las islas del mar den gloria
Isaías está ordenando a las personas que viven en las islas en el Mar Mediterraneo como si ellos estuvieran allí con el. Pero, él está hablando a la gente en el futuro después que Dios destruya la tierra. Traducción Alterna: "y todos en las islas darán gloria"

al nombre del SEÑOR
Aquí "nombre" representa al SEÑOR. Traducción Alterna: "al SEÑOR"

Isaiah 24:16

nosotros hemos escuchado
Aquí "nosotros"se refiere a Isaías y el pueblo de Israel. Isaías está desscribiendo algo en el futuro como ya hubiera ocurrido. Traducción Alterna: "nosotros escucharemos"

yo me he consumido, yo me he consumido
Isaías repite esta frase para enfatizar su angustia. El estaba muy preocupado porque él vió gente quienes engañaron a otros y no hicieron lo que prometieron que harían. Traducción Alterna: "Me he vuelto muy débil"

El traidor ha obrado de manera traicionera; si, el traicionero ha obrado de manera traicionera
Isaías repite esta frase para enfatizar su angustia. Traducción Alterna: "Ciertamente, los traicioneros han actuado de forma traicionera"

Isaiah 24:17

Terror, el foso y el lazo están sobre ti, habitantes de la tierra
"Ustedes, gente de la tierra experimentarán terror, el hoyo y la trampa"

el foso y el lazo... atrapado en la trampa
Aquí "foso"y "trampa"representa todas las diferentes malas cosas que pasarán a la gente. La gentehuirán para escapar de una mala cosa pero ellos experimentarán otra cosa mala.

el sonido de terror
"el sonido espantoso"

será atrapado en el lazo
Esto puede ser declarado en forma activa. Traducción Alterna: "el lazo lo atrapará"

Las ventanas de los cielos serán abiertas
Esto habla de grandes cantidades de lluvia cayendo del cielo como si el SEÑOR abriera una ventana en el cielo y dejara derramar agua a través de ella. Traducción Alterna: "El cielo se abrirá y torrentes de agua caerá"

los cimientos de la tierra temblarán
La palabra "cimientos" normalmente se refiere a una estructura de piedra que da soporte al edificio de debajo. Aquí esto describe una estructura similar que se pensaba mantenía y apoyaba la tierra en su lugar. Isaías dice aún la estructura que sostiene la tierra temblará. Traducción Alterna: "la tierra temblará terriblemente"o "habrá un terrible temblor de tierra"

Isaiah 24:19

La tierra estará completamente hecha pedazos, la tierra será desgarrada; la tierra será sacudida violentamente
Estas clausulas pasivas pueden ser declaradas en forma activa. Traducción Alterna: "La tierra se romperá y se separará; la tierra temblará violentamente"

La tierra se tambaleará como un hombre ebrio y se moverá hacia atras y adelante como una choza
Estos símiles enfatizaan como la tierra temblará hacia atras y adelante.

Su pecado será pesado en esta y se caerá y nunca se levantará.
Esto habla de la tierra como si fuera una persona y transgresiones fueran un objeto pesado. La persona trata de cargar la carga pesada pero el peso causa que la persona caiga y no sea capaz de levantarse. Aquí la tierra representa la gente de la tierra quien causa que el SEÑOR destruya la tierra por sus pecados. Traducción Alterna: "Los pecados de la gente son muchos así que el SEÑOR destruirá la tierra, y la tierra será como una persona que cae y no puede levantarse"

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Isaiah 24:21

Vendrá en ese dia
Esto marca un suceso importante. Si tu idioma tiene una forma de hacer esto, puede considerar usarlo aquí.

en ese dia
Aquí "dia "significa un periodo de tiempo en general. Traducción Alterna: "en ese tiempo"

el receptor de las alturas
El término "receptor" o "receptores" es una palabra que se refiere a un número grande de algo. Aquí se refiere a los seres espirituales malignos en los cielos. Traducción Alterna: "seres espirituales malignos" o "ángeles que se rebelaron en contra de Él"

en lo alto
Aquí "alto" representa los cielos o el firmamento. Traducción Alterna: "en los cielos"o "en el firmamento"

Ellos serán reunidos, prisioneros en un hoyo y serán encerrados en una prisión
Aquí "hoyo"se refiere a un cuarto oscuro o un hoyo en una prisión. Esto puede ser declarado en forma activa. Traducción Alterna: "El SEÑOR los reunirá a todos como sus prisioneros y los encerrará en un calabozo de una prisión"

ellos serán castigados
Esto puede ser declarado en forma activa. Traducción Alterna: "el SEÑOR los castigará"

Entonces la luna será avergonzada y el sol deshonrado
El sol y la luna se describen como una persona que es avergonzada de estar al frente de alguien con mas poder. En la presencia del SEÑOR, la luz de la luna y el sol parecerá menos brillante.

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Chapter 25

1 SEÑOR tú eres mi Dios; yo te exaltaré, yo alabaré Tu nombre; porque Tú has hecho cosas maravillosas, cosas planeadas hace mucho tiempo, en perfecta fidelidad. **2** Pues Tú has hecho la ciudad un montón, la ciudad fortificada, una ruina, y una fortaleza de extraños en ninguna ciudad. **3** Por lo tanto un pueblo fuerte Te glorificará, una ciudad de naciones implacables Te temerán. **4** Porque Tú has sido un lugar de seguridad para quien es pobre, un refugio para quien tiene necesidad en su angustia- un refugio de la tormenta y una sombra del calor. Cuando el aliento del implacable era como tormenta contra el muro, **5** y como calor en la tierra seca, Tú suavizaste el ruido de extranjeros, como el calor es suavizado por la sombra de la nube, así que la canción de los implacables es contestada. **6** En este monte el SEÑOR de los Ejércitos preparará para todos los pueblos un festín de las mejores comidas, de vinos añejos, de carnes tiernas, un festín sobre heces de vino. **7** Él destruirá en este monte la cobertura de todos los pueblos, la tela tejida sobre todas las naciones. **8** Él tragará la muerte para siempre, y el SEÑOR Dios enjugará las lágrimas de todos los rostros; la deshonra de Su pueblo Él la sacará de toda la tierra, pues el SEÑOR lo ha dicho. **9** Se dirá en aquel día: ''Mirad, éste es nuestro Dios; hemos esperado por Él, y Él nos salvará. Éste es el SEÑOR; hemos esperado por Él, estaremos alegres y regocijados en Su salvación.'' **10** Pues en este monte la mano del SEÑOR descansará; y Moab será pisoteado en su lugar, así como la paja es pisoteada en un pozo lleno de estiércol. **11** Ellos extenderán sus manos en el medio de éste, como el nadador extiende sus manos para nadar. Pero el SEÑOR derribará su orgullo a pesar de la habilidad de sus manos. **12** Las paredes de sus altas fortalezas Él las derribará hasta el suelo, hasta el polvo.

Isaiah 25:1

alabará Tu nombre
Aquí "nombre"representa al SEÑOR. Traducción Alterna: "Tu seas alabado"

cosas planificadas hace tiempo
Esto puede ser declarado en forma activa. Traducción Alterna: "cosas que tu planificaste hace mucho tiempo"

en perfecta fidelidad
El sustantivo abstracto "fidelidad" puede ser declarado como "fiel." Traducción Alterna: "porque eres perfectamente fiel"

la ciudad
Esto no se refiere a cierta ciudad. Significa ciudades en general.

un fuerte de extraños
"un fuerte que pertenece a extrajeros"

una ciudad de naciones implacables
Aqui "ciudad"y "naciones"representa a las personas que viven ahí.

Isaiah 25:4

tú has sido un lugar de seguridad...un refugio... un refugio de la tormena...una sombra para el calor
Se habla de la protección del SEÑOR hacia su pueblo como si él fuera un lugar donde la gente puede ir para estar seguros y para ser consolados.

Cuando el aliento de los despiadados era como una tormenta en contra de una pared
Se habla de gente despiadada oprimiendo al pueblo de Dios como si ellos fueran una tormenta arremetiendo contra una pared.

Cuando el aliento
"Cuando el viento" o "Cuando el azote"

el despiadado
Este es un adjetivo nominal. Traducción Alterna: "gente despiadada" o aquéllos que son despiadados"

como el calor en una tierra seca
Esto compara a los enemigos del pueblo de Dios con el calor que seca la tierra. Esto enfatiza cuánto sufrimiento le causaron los enemigos al pueblo de Dios.

según el calor es atenuado...los despiadados...
El no dejar el SEÑOR a la gente despiadada cantar y jactarse es comparado con una nube que provee sombra en un día caluroso. Esto enfatiza que el SEÑOR consuela a su pueblo al detener a ésos que les causan sufrimiento.

según el calor es atenuado por la sombra de una nube
Esto puede ser expresado en forma activa. Traducción Alterna: "según una nube pasa por arriba y atenúa el calor"

el canto de los despiadados es contestado
Esto se puede expresar en forma activa. Traducción Alterna: Tú detendrás a la gente despiadada de cantar"

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Isaiah 25:6

En esta montaña
Esto se refiere a Jerusalén o al Monte Sion

El SEÑOR de los ejércitos
Tradúcelo como lo hiciste en 1:9.

un festín de cosas gordas
Aquí "cosas gordas"se refiere a las mejores comidas.

Un festín del vino añejo
"el vino más viejo." Esto significa el mejor vino.

la cubierta sobre toda la gente, la tela que se tejió sobre todas las naciones.
Se habla de la muerte, el sufrimiento y la tristeza como si fueran una nube oscura o tela que cubre a todo el mundo en la tierra.

Él se tragará a la muerte por siempre
Se habla de que el SEÑOR hará que la gente viva por siempre como si Él se tragaría la muerte.

Él quitará de toda la tierra la desgracia de su pueblo.
Se habla de que el SEÑOR hará que la gente nunca más tenga verguenza como si la desgracia fuera un objeto que el SEÑOR quitaría.

Isaiah 25:9

Se dirá
Esto puede ser expresado en forma activa.Traducción Alterna: "La gente dirá"

en aquél día
Aquí "día" representa un período de tiempo en general. Traducción Alterna: "en aquél tiempo"

Pues la mano del SEÑOR descansará en esta montaña.
La "mano" representa el poder de Dios. El que la mano del SEÑOR descanse en "esta" montaña significa que Él protegerá su pueblo. Traducción Alterna: "El poder del SEÑOR estará en esta montaña" or "Pues el SEÑOR protegerá a su pueblo en el Monte Sion." (Ver: and

Moab será pisoteada en su lugar, así como la paja es pisoteada en un pozo lleno de estiércol.
Se habla de que el SEÑOR pisoteará al pueblo de Moab como si Él los pisara y los aplastara. Esta es una comparación con la forma en que la gente pisoteaba la paja para mezclarla con estiércol.

A Moab se le pisoteará en su lugar.
Aquí Moab representa el pueblo de Moab. Esto puede ser expresado en forma activa. Traducción Alterna: "El SEÑOR" pisoteará al pueblo de Moab"

Isaiah 25:11

Ellos extenderán sus manos...sus manos para nadar
Esta símil enfatiza cuán terrible será la humillación del pueblo de Moab. Ellos extenderán sus manos en excremento animal según un nadador extiende sus manos en el agua.

Ellos extenderánn sus manos en medio de ello
"La gente de Moab empujarán sus manos a través del escremento animal"

así como un nadador extiende sus manos para nadar
"como si estuvieran nadando"

bajará su orgullo
Se habla de que el SEÑOR humilla a una persona orgullosa como si el orgullo fuera algo alto y el SEÑOR causara que sea algo bajo.

a pesar de toda la destreza de sus manos
Aquí "manos" representa el poder de hacer o de construir algo. Traducción Alterna: "a pesar de todas las cosas grandes que ellos han constuido" o "a pesar de las cosas grandes que han hecho"

Tus altas paredes de fortaleza Él derribará a la tierra, al polvo.
Esto habla del SEÑOR haciendo que los ejércitos derriben las paredes como si Él mismo fuera a derribarlas. Traducción Alterna: "Él enviará un ejército a derribar tus altas paredes de fortaleza a la tierra, al polvo"

Tu fortaleza alta
Aquí "tu" se refiere al pueblo de Moab. Se puede expresar en tercera persona para ser consistente con el verso previo. Traducción Alterna: "Su alta fortaleza"

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Chapter 26

1 En aquel día, esta canción será cantada en la tierra de Judá: Tenemos una ciudad fuerte; Dios ha hecho salvación a sus murallas y a sus defensas. **2** Abran las puertas, para que la nación justa, la que permanece fiel, pueda entrar. **3** La mente que permanece en Tí, Tú le mantendrás en perfecta paz, porque él confía en Tí. **4** Confía en el SEÑOR por siempre; porque el SEÑOR es una Roca eterna. **5** Porque Él derribará a aquellos que viven orgullosamente; la ciudad fortificada Él humillará, Él la humillará hasta el suelo; Él la pondrá a nivel del polvo. **6** Será pisoteada por los pies de los pobres y las pisadas de los necesitados. **7** El camino del justo es plano, el Justo; el camino del justo Tú lo haces derecho. **8** Sí, en el camino de tus juicios, SEÑOR, nosotros esperamos en Tí; Tu nombre y Tu reputación es nuestro deseo. **9** Yo te he ahnelado en la noche; sí, mi espíritu dentro de mí te busca fervientemente. Porque cuando Tus juicios vienen sobre la tierra, los habitantes del mundo aprenden acerca de la justicia. **10** Que se muestre favor al maligno, pero él no aprenderá justicia. En la tierra de la nobleza, él actúa malignamente y no ve la majestad del SEÑOR. **11** SEÑOR, Tu mano está levantada, pero ellos no se dan cuenta. Pero ellos verán Tu celo por la gente y serán puestos en vergüenza, porque fuego de tus adversarios los devorará. **12** SEÑOR, Tú traerás la paz para nosotros; porque ciertamente, Tú has logrado todas Tus obras por nosotros. **13** SEÑOR nuestro Dios, otros amos además de Tí han gobernado sobre nosotros; pero nosotros alabamos sólo Tu nombre. **14** Ellos están muertos, ellos no vivirán; ellos están muertos, ellos no se levantarán. Ciertamente, Tú viniste en juicio y los destruiste a ellos, e hiciste que cada memoria de ellos pereciera. **15** Tú has agrandado la nación, SEÑOR, Tú has agrandado la nación; Tú eres honorable; Tú has extendido todos las fronteras de la tierra. **16** SEÑOR, en problemas ellos te han buscado a tí; ellos susurraron oraciones cuando tu disciplina estaba sobre ellos. **17** Como una mujer embarazada se acerca al tiempo de dar a luz, cuando ella está en dolor y grita en sus dolores de parto, así también nosotros hemos estado ante Tí, SEÑOR. **18** Hemos estado embarazados, hemos estado de parto, pero es como si nosotros sólo hubiéramos dado a luz al viento. Nosotros no hemos traído salvación a la tierra, y los habitantes del mundo no han caído. **19** Tus muertos vivirán; sus cuerpos muertos se levantarán. Despierta y canta de alegría, tú que vives en el polvo; pues tu rocío es rocío de luz, y la tierra traerá al frente a sus muertos. **20** Ve, pueblo mío, entra en tus habitaciones y cierra sus puertas detrás de tí; escóndete por un rato, hasta que la indignación haya pasado. **21** Pues, mirad, el SEÑOR está a punto de salir de Su lugar para castigar a los habitantes de la tierra por su iniquidad; la tierra descubrirá su matanza, y ya no esconderá su asesinato.

Isaiah 26:1

En ese día
Aquí, "día" representa un periodo de tiempo en general. TA: "En ese tiempo"

esta canción será cantada en la tierra de Judá
Esto puede ser fijado en forma activa. TA: "el pueblo en la tierra de Judá cantará esta canción"

Tenemos una ciudad fuerte
Esto se refiere a la ciudad de Jerusalén.

Dios ha hecho a la salvación sus murallas y sus defensas
El poder de Dios para proteger y salvar a Su pueblo se habla de como si Su salvación fuera murallas alrededor de una ciudad.

la nación justa que mantiene la fe
Aquí, "nación" representa el pueblo. TA: "el pueblo justo y fiel"

Isaiah 26:3

La mente que está puesta en Ti
Aquí, "mente" representa los pensamientos de la persona. Además, "Ti" se refiere al Señor. La frase "La mente que está puesta en Ti" es una expresión idiomática que significa "La persona que continuamente piensa en ti"

SEÑOR, SEÑOR
El SEÑOR es el otro nombre para el SEÑOR.

El SEÑOR, es una roca eterna
El SEÑOR teniendo el poder de proteger a Su pueblo se habla de como si Él fuera una roca alta donde las personas puedan ir para escapar de sus enemigos.

Isaiah 26:5

Él derribará a aquellos que viven orgullosamente
El SEÑOR humillando a aquellos quienes son orgullosos se habla de como si las personas

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orgullosas estaban en lo alto y Él haría que se bajen.

la ciudad fortificada
Esto significa las ciudades fortificadas en general; no una ciudad en específico.

Él la bajará... Él la pondrá a nivel
El SEÑOR causando un ejército a destruir las ciudades fortificadas se habla de como si el SEÑOR lo haría Él mismo.

Será pisoteada por los pies de los pobres y el caminar de los necesitados.
Ambos enlaces significan la misma cosa. Esto puede ser fijado en forma activa. TA: "Las personas pobres y oprimidos serán pisoteados en las ruinas de la ciudad"

Isaiah 26:7

El camino del justo es llano... el camino del Justo Tú lo haces recto
Estas dos frases basicamente significan la misma cosa. Personas obedeciendo al SEÑOR se hablan de como si ellos estaban caminando en Su camino. El SEÑOR asegurando al pueblo que lo que ellos están haciendo es correcto se habla de como si Él estaba haciendo el camino llano y recto para ellos.

en el camino de tus juicios, SEÑOR, nosotros esperamos en Ti
Haciendo lo que el SEÑOR juzgó como correcto se habla de caminar en Su camino. TA: "nosotros esperaremos por Ti, Señor, mientras continuamos haciendo lo que Tú juzgaste como correcto"

de tus juicios
"de tus leyes" o "de tus enseñanzas"

nosotros esperamos
Aquí, "nosotros" se refiere a Isaías y todas las personas justas quienes hablan al Señor.

Tu nombre y Tu reputación son nuestro deseo
Aquí, "nombre" y "reputación" representa el carácter del SEÑOR por lo cual representa el mismo SEÑOR. TA: "nuestro único deseo es honrarte"

mi espíritu dentro de mí te busca intensamente
Queriendo saber el SEÑOR y Sus leyes mejor, se habla de como si la persona estaba buscando a conocer al SEÑOR. TA: "Yo quiero intensamente conocerte mejor"

mi espíritu dentro de mí te busca intensamente
Aquí, "espíritu" representa el orador en su conjunto.

Isaiah 26:10

Deja que el favor sea mostrado al malvado, pero él no aprenderá justicia
Esto puede ser fijado en forma activa. TA: "Aunque el SEÑOR sea bueno a las personas malvadas, ellos todavía no aprenden a hacer lo que es correcto"

al malvado
Esto significa personas malvadas en general.

En la tierra de la nobleza
Aquí, "tierra" representa a las personas que viven allí. TA: "En la tierra donde las personas hacen lo que es correcto"

no ve la majestad del SEÑOR
Aquí, "ve" representa darse cuenta de algo. TA: "no da cuenta que el SEÑOR es maravilloso"

Isaiah 26:11

tu mano está levantada
El Señor preparando a castigar a las personas malvadas se habla de como si Su mano fue levantada y está a punto de golpear a las personas malvadas.

pero ellos no la notan
"pero las personas malvadas no la notan"

ellos verán tu celo por la gente
Aquí, "verán" representa darse cuenta de algo. TA: "ellos se darán cuenta que estás ansioso a bendecir Tu pueblo"

serán puestos en vergüenza
Esto puede ser fijado en forma activa. TA: "ellos serán avergonzados"

el fuego de tus adversarios los devorará
El Señor castigando y destruyendo Sus adversarios se habla de como si Él enviaría un fuego que quemará a ellos por completo.

el fuego de tus adversarios
Aquí, "de" no significa que el fuego pertenece a los adversarios, pero que el fuego tiene el propósito de ser usado en contra de los adversarios. TA: "tu fuego quemará completamente a ellos"

para nosotros
Aquí, "nosotros" se refiere a Isaías e incluyendo a todas las personas justas.

Isaiah 26:13

pero nosotros alabamos solo Tu nombre
Aquí, "nombre" representa la persona de Dios. TA: "pero nosotros alabamos solo a Ti"

ellos no se levantarán
"ellos no volverán a la vida"

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hiciste que cada memoria de ellos pereciera
El SEÑOR causando que las personas no recuerden más sobre los que Él destruyó se habla de como si el SEÑOR hizo que sus memorias sean perecidos o muertos.

Isaiah 26:15

Tú has agrandado la nación, SEÑOR, Tú has agrandado la nación
Esta cláusula es repetida para énfasis. Aquí, "nación" representa a las personas. TA: "Has aumentado mucho el número de personas en nuestra nación"

Isaiah 26:16

ellos te han buscado a Ti
Aquí, "ellos" se refiere a las personas de Israel. Esto puede incluir a Isaías. TA: "nosotros te hemos buscado"

te han buscado a Ti
Esta expresión idiomática significa que ellos pidieron al SEÑOR ayuda.

cuando Tu disciplina estaba en ellos
El sustantivo abstracto "disciplina" puede ser fijado como un verbo. TA: "cuando disciplinas a ellos"

Como una mujer embarazada... grita por los dolores del parto
A las personas le comparan como una mujer dando luz. Esto enfatiza su sufrimiento y llanto cuando el Señor los disciplinan.

Isaiah 26:18

Información General
Isaías continuaba comparando el sufrimiento del pueblo de Judá a una mujer dando luz.

pero es como si nosotros solo hubiéramos dado a luz al viento
"pero es como si nosotros solo hubiéramos dado a luz al viento" o "es como si nosotros hemos dado a luz a nada." Esto es un símil que enfatizaba que el sufrimiento del pueblo resultaba en nada. TA: "pero nada bueno resultaba de él"

Nosotros no hemos traído salvación a la tierra, y los habitantes del mundo no han caído
Aquí, "tierra" representa a las personas quienes viven en la tierra. El significado no está claro, pero parece significar que el pueblo de Israel no ha sido capaz de salvar a él mismo o a otras personas al derrotar a su enemigo en la batalla.

Nosotros no hemos traído salvación a la tierra
Esto se puede volver a redactar para que el sustantivo abstracto "salvación" sea expresado como el verbo "salvar." TA: "Nosotros no hemos salvado a los habitantes de la tierra"

los habitantes del mundo no han caído.
"ni hemos causado que las personas malvadas del mundo caigan en batalla"

Isaiah 26:19

Tus muertos vivirán
Esto se puede volver a redactar para que el adjetivo nominal "muertos" sea expresado como el verbo "han muerto." TA: "Tu gente quienes han muerto vivirán otra vez"

Tus muertos
Significados posibles son: 1) "Tus" se refiere al SEÑOR o 2) "Tus" se refiere al pueblo de Israel. Si tu escoges el opción número dos, puedes traducirlo como "Nuestros muertos."

Despierta
Esto habla de las personas muertas volviendose a la vida como si ellos están despertando del sueño.

tú que vives en el polvo
Esto es una forma educada de referirse a aquellos que han muerto. TA: "aquellos quienes están muertos y enterrados"

porque tu rocío es rocío de luz
El SEÑOR actuando amablemente hacia Su pueblo y devolviéndolos a la vida se habla de como si fuera el rocío que causa que las plantas vivan.

porque tu rocío
Significados posibles son: 1) "tu" se refiere al SEÑOR y este es el rocío que el SEÑOR da o 2) "tu" se refiere al pueblo de Israel y este es el rocío que ellos reciben del SEÑOR.

rocío de luz
Significados posibles son: 1) "luz" se refiere al poder del SEÑOR haciendo que los muertos vuelvan a vivir. TA: "rocío del SEÑOR" o 2) "luz" se refiere en el tiempo de la mañana cuando el rocío está en las plantas. TA: "el rocío de la mañana"

la tierra traerá al frente a sus muertos
"la tierra dará luz a aquellos quienes murieron." El SEÑOR causando que las personas muertas vuelvan a la vida se habla de como si la tierra daría luz a aquellos quienes murieron. TA: "y el SEÑOR causará a aquellos quienes murieron a levantarse de la tierra"

Isaiah 26:20

mi pueblo
Aquí, "mi" se refiere a Isaías. Además, "pueblo" se refiere al pueblo de Israel.

hasta que la indignación haya pasado
Traducir el sustantivo abstracto "indignación" como el adjetivo "enojado." TA: "hasta que el SEÑOR ya no este enojado con nosotros"

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la tierra descubrirá su masacre, y ya no esconderá su asesinato
El SEÑOR revelando todos los asesinatos que han pasado en la tierra para que Él pueda castigar a los asesinos se habla de como si la tierra misma revelará a todos quienes fueron asesinados.

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Chapter 27

1 En aquel día el SEÑOR con su fuerte, gran y feroz espada castigará al Leviatán la deslizante serpiente, Leviatán la retorciente serpiente, y Él matará al monstruo que está en el mar. **2** En aquel día: Una viña de vino, cantará de esto. **3** "Yo, el SEÑOR, soy su protector; Yo la riego cada momento. Yo la guardo cada noche y día para que nadie le dañe. **4** ¡Yo no estoy enojado, oh, que hubiera zarzas y espinas! En batalla yo marcharía contra ellos; Yo los quemaría todos juntos; **5** a menos que ellos acojan Mi protección y hagan paz conmigo; que hagan la paz conmigo. **6** En el día venidero, Jacob tomará la raíz; Israel florecerá y brotará; y ellos llenarán la superficie del suelo con fruto." **7** ¿Ha atacado el SEÑOR a Jacob e Israel como Él ha atacado aquellas naciones que los atacó a ellos? ¿Han sido asesinados Jacob e Israel como en la matanza de aquellas naciones que fueron matadas por ellos? **8** En exacta medida ustedes han contendido, enviando a Jacob e Israel lejos; Él los ahuyentó con su viento severo, en el día del viento del este. **9** Así que de esta manera, la iniquidad de Jacob será perdonada, pues esto será el fruto completo de la remoción de su pecado: cuando Él hará todas las piedras del altar como tiza y trituradas en pedazos, y ningún poste de Asera o altares de incienso permanecerá de pie. **10** Por cuanto la ciudad fortificada está desolada, la habitación está desierta y abandonada como el desierto. Allí se alimenta el becerro, y allí se acuesta y consume sus ramas. **11** Cuando las ramas estén secas, ellas serán quebradas. Mujeres vendrán y harán fuego con ellas, pues esta no es gente con entendimiento. Por lo tanto su Hacedor no tendrá compasión de ellos, y aquel que los hizo no será misericordioso con ellos. **12** Ocurrirá en aquel día que el SEÑOR los trillará desde el Río Eufrates hasta el torrente de Egipto y tú, el pueblo de Israel, será reunido uno por uno. **13** En aquel día una gran trompeta será sonada; y los que perezcan en la tierra de Asiria vendrán, y los desterrados de la tierra de Egipto, ellos adorarán al SEÑOR en el santo monte de Jerusalén.

Isaiah 27:1

En ese día
Aquí " día" representa un periodo de tiempo en general. AT: "En ese día"

EL SEÑOR con su fuerte, grandioso y fiera espáda los catigará
EL SEÑOR teniendo el poder para destruir a sus enemigos se ve aqui como si tuviera una espada fuerte y grande.

el monstro que está en el mar
Esto se refiere al Leviatán.

Una viña de vino,cantará de ello
"Canta de una viña de vino." Esto habla sobre la gente de Israel como si ellos fueran un viñero que produce frutos. AT: "Canta sobre la gente de Israel como si ellos fueran una viña que produce uvas para el vino."

Yo, EL SEÑOR, soy su protector
"Yo, EL SEÑOR, protejo al viñero"

día y noche
Las palabras "noche" y "día" se combinan aqui para decir " todo el tiempo." AT: "todo el tiempo" o "continuamente"

Isaiah 27:4

Oración de Enlace:
Se continúa hablando sobre la gente de Israel como si ellos fueran una viña (Ver: 27:1)

Yo no estoy enojado , o, que habían zarzas y espinos! En batalla yo marcharé contra ellos."
"Yo no estoy enojado. Si hubieran zarzas y espinos yo marcharé contra ellos en batalla."

Yo no estoy enojado
Se entiende que EL SEÑOR ya no está enojado con su pueblo. AT: " Yo no estaré ya mas enojado con mi pueblo"

habían zarzas y espinos
se habla de los enemigos del pueblo de Israel como si ellos fueran zarzas y espinos que crecen en la viña.

zarzas y espinos
Traduce estas palabras como lo hicistes en 5:5

En batalla yo marcharé contra ellos
EL SEÑOR peleando contra sus enemigos se habla como si él fuera un guerrero en un ejercito.

Yo marcharía contra ellos: yo los quemaría a todos juntos
Aquí Isaías combina diferentes imagenes para hablar sobre los enemigos del SEÑOR. El habla de ellos como si fueran zarzas y espinos pero también como si fueran soldados en una guerra.

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a menos que ellos acojan mi protección
Esto se puede cambiar de palabra para que el nombre abstracto sea "protección" expresado como el verbo "proteger." AT: "a menos que ellos me pidan que los proteja"

y hagan paz conmigo ; dejalos hacer paz conmigo
"y ellos pidan vivir en paz conmigo; yo quiero que ellos vivan en paz conmigo

Isaiah 27:6

INformación General :
Isaías está hablando. El continúa describiendo al pueblo de Israel como una viña. (Ver: 27:1)

En el día venidero
Esto habla acerca de un día como si viajaran y llegaran a un lugar. AT: "En el futuro"

Jacob tomará la raíz; Israel florecerá y brotará;
EL SEÑOR bendiciendo al pueblo de Israel y prosperandolo se habla como si ellos fueran la viña que su raíz crece y florece. AT: "los decendientes de Israel florecerán como el vino que tiene raices y florece."

Jacob....Israel
Aquí "Jacob" e "Israel" son metónimos que representan a los descendientes de Jacob.

ellos llenarán la superficie de la tierra con frutos
EL SEÑOR causa que el pueblo de Israel prospere grandemente para que ellos puedan ayudar a otros pueblos, se habla como si ellos fueran una viña que da mucho fruto tanto que cubre la tierra.

Isaiah 27:7

¿Ha atacado EL SEÑOR a Jacob e Israel como ÉL ha atacado aquellas naciones que los atacó a ellos?
Esta pregunta se usa para contrastar la severidad del castigo de Dios. AT: "EL SEÑOR ha ciertamente castigado a las naciones enemigas más severamente que el castigo del pueblo de Israel."

Jacob.....Israel
Esto representa a los descendientes de Jacob.

¿Han sido asesinados Jacob e Israel como en la matanza de aquellas naciones que fueron matadas por ellos?
Esta pregunta también se utiliza para contrastar la severidad del castigo de Dios. Esto se expresa de forma activa. AT: "EL SEÑOR no ha matado al pueblo de Israel como ellos mataron a sus enemigos de otras naciones."

En exacta medidia tu has contendido
Aquí "tú" se refiere a Dios. EL SEÑOR castiga a su pueblo en la medida que ellos lo necesitaban, esto se refiere a algo como si el castigo de Dios fuera algo que se pudiera medir. AT: "Pero tú los castigastes tanto como lo necesitaban"

Enviando a Israel y a Jacob lejos
Esto representa a los descendientes de Jacob. AT: "enviando lejos a los israelitas"

el los alajó con su viento severo, en el día del viento del este
El poder del SEÑOR para enviar lejos a su pueblo a una ciudad forastera se habla como si El SEÑOR sopló un viento para llevarlos a una ciudad forastera. AT: "el poder del SEÑOR los sacó como un viento fuerte del este"

Isaiah 27:9

Así que de esta manera
Posiblemente significa 1) "esta" se refiere al SEÑOR enviando a su pueblo al exilio como Isaías menciona en los versos anteriores o 2) "esta" se refiere a una acción que Isaías mencionará en el próximo verso 9.

la iniquidad de Jacob será perdonada
Esto se puede ver en forma activa como. AT: "El SEÑOR purificará el pecado de los israelítas "o "EL SEÑOR perdonará los pecados de los israelítas"

iniquidad de Jacob..... remoción de sus pecados
Aquí "Jacob" representa a los descendientes de Jacob. AT: "iniquidad de los israelitas.... remoción de sus pecados"

pues esto será
Aquí "esto" se refiere a las acciones que Isaías describirá en la próxima parte del texto verso 9.

el fruto completo
Esto habla sobre los resultados de las acciones como si fuera un fruto que crece en un árbol o vid. AT : "el resultado"

Él hará todas las piedras del altar como tiza y hechas pedazos, y ningún palo de Asera o altares de incienso permanecerá de pie.
Aquí "él" se refiere a Jacob quien representa a sus descendientes. AT: "ellos destruirán completamente todos los altares en los que sacrifican a falsos dioses, y ellos romoverán todo ídolo de Asera y los altares en el que queman incienso a sus dioses falsos"

Isaiah 27:10

Por cuanto la ciudad fortificada está...consume sus ramas
Aquí Isaías describe un evento que va a ocurrir en el futuro como si hubiese ocurrido ya. Esto enfatiza de que ciertamente ocurrirá.

Por cuánto la ciudad fortificada está desolada, la habitación está desierta y abandonada como el desierto.
Esto se puede decir en forma activa. AT: "Las ciudades que eran fuertes y tienen mucha gente viviendo en ellas se vaciarán como un desierto "

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Allí se alimenta el becerro, y allí se acuesta y consume
Aquí "becero" representa a los becerros o a la manada en general. AT: "becerros se alimentan, y allí se acuestan y consumen"

Cuando las ramas....no es gente con entendimiento
La gente se torna débil por causa de su desobediencia a EL SEÑOR y así sus enemigos los destruyen facilmente se habla como si ellos son ramas débiles que son fáciles de romper por una mujer.

Cuando las ramas estén secas , estas serán rotas. Las mujeres vendrán y harán fuego con ellas
Esto se puede ver de forma activa . AT: "Cuando las ramas se sequen, las mujeres vendrán las romprán y harán fuego con ellas"

estos no son gente con entendimiento
Esto puede verse de manera explícita como . AT: "esta no son gente que entiende al SEÑOR o sus leyes"

gente
Posibles significados son 1) "gente" refiriendose al pueblo de Israel o 2) "gente" refiriendose al pueblo forastero que oprimía al pueblo de Israel.

Por lo tanto su Hacedor no tendrá compasión de ellos, y aquel que los hizo no será misericordioso con ellos.
Ambas oraciones significan lo mismo. AT: "Porque ellos no entienden , al SEÑOR , el que los creó, no tendrá compasión de ellos"

Isaiah 27:12

Ocurrirá en ese
Esta frase marca un evento importante que ha de ocurrir

en ese día
Aquí "día" representa un periódo de tiempo en general. AT: "en ese tiempo"

Jehová los trillará
El SEÑOR reuniendo a su pueblo para traerlos de vuelta de las naciones forasteras a la tierra de Israel se dice como que ellos están trillando el trigo para separar el grano de la paja.

desde el Río Eufrates , al torrente de Egipto
Isaías menciona al Río Eufrates y al torrente de Egipto para mencionar que El SEÑOR traerá de vuelta al pueblo de Israel que fueron exiliados a los lugares cerca de esas aguas, esto es, Asiria y Egipto . El Río Eufrates está al noreste de Israel, y el torrente de Egipto está al sureste de Israel.

el torrente de Egipto
"el arroyo de Egipto"

Tú ……..los reunirás uno a uno
Esto se puede ver de forma activa como. AT: "El SEÑOR los reunirá uno a uno"

una gran trompeta sonará
Esto se puede ver de forma activa como . AT: " alguien tocará la trompeta fuertemente"

y los que perezcan en la tierra de Asiria vendrán, y los desterrados de la tierra de Egipto
La información se puede entender claramente como. AT: "aquellos que están en exilio y muriendo en la tierra de Asiria y en la tierra de Egipto regresarán a la tierra de Israel"

Monte Santo
La "montaña santa" es el Monte de Sión, en Jerusalén. Ver como se traduce en el 11:8.

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Chapter 28

1 ¡Ay de la orgullosa corona de guirnalda que es usada por cada uno de los borrachos de Efraín, y de la flor que se desvanece de su gloriosa belleza, la guirnalda que es puesta sobre la cabeza del Valle abundante de aquellos que son vencidos por el vino! **2** Mirad, el Señor envía a uno que es poderoso y fuerte; como una tormenta de granizo y una tormenta de viento destructiva, como un torrencial de lluvia y aguas desbordadas; y Él lanzará al suelo cada corona de guirnalda. **3** La orgullosa guirnalda de los borrachos de Efraín será pisoteada bajo los pies. **4** La flor que se desvanece de su gloriosa belleza, que está en la cabeza del valle fértil; será como el primer higo maduro antes del verano, que, cuando alguien la ve, mientras todavía está en su mano, él se la traga. **5** En aquel día el SEÑOR de los ejércitos se convertirá en una corona hermosa y en una diadema de belleza para el remanente de Su pueblo, **6** un espíritu de justicia para Él, quien se sienta en el juicio, y fortaleza para aquellos quienes hacen retroceder a Sus enemigos en sus puertas. **7** Pero incluso éstos se tambalean con el vino, y dan traspié con la bebida fuerte. El sacerdote y el profeta se tambalean con una bebida fuerte, y ellos son tragados por el vino. Ellos dan traspié con la bebida fuerte, nublados en visión y tambaleando en decisión. **8** Verdaderamente, todas las mesas están cubiertas con vómito, tal que no hay un lugar limpio. **9** ¿A quién Él le enseñará conocimiento, y a quién Él le explicará el mensaje? ¿A aquellos que han sido destetados de la leche o a aquellos reicién retirados del pecho? **10** Pues es mandato sobre mandato, mandato sobre mandato, regla sobre regla, regla sobre regla; aquí un poco, allá un poco. **11** Ciertamente, con labios burlones y una lengua extranjera Él le hablará a su pueblo. **12** En el pasado Él les dijo: "Este es el descanso, dénle descanso a quien está cansado; y este es el refrigerio," pero ellos no escucharon. **13** Así la palabra del SEÑOR será para ellos mandato sobre mandato, mandato sobre mandato, regla sobre regla, regla sobre regla, aquí un poco, allá un poco; para que puedan ir y caerse hacia atrás, y ser quebrantados, atrapados y capturados. **14** Así que escuchen la palabra del SEÑOR, tú que te burlas, tú que reinas sobre este pueblo que está en Jerusalén. **15** Esto ocurrirá porque dijeron: "Hemos hecho un pacto con la muerte, y con el Seol hemos llegado a un acuerdo. Así que cuando el látigo abrumador pase, no nos alcanzará. Pues hemos hecho una mentira nuestro refugio, y tomado refugio en la falsedad." **16** Por lo tanto, el SEÑOR Dios dice: "Mirad, Yo voy a establecer en Sion una piedra fundamental, una piedra probada, una preciosa piedra angular, un fundamento seguro. Aquel quien crea no será avergonzado. **17** Yo haré la justicia la vara de medición, y a la rectitud la plomada. El granizo barrerá el refugio de las mentiras, y las inundaciones cubrirán el lugar de escondite. **18** Su pacto con la muerte se disolverá, y su acuerdo con el Seol no permanecerá. Cuando la inundación furiosa pase, ustedes serán cubiertos por ésta. **19** Cada vez que pase, los cubrirá, y mañana tras mañana pasará, y de día y de noche llegará. Cuando el mensaje sea entendido, causará terror. **20** Pues la cama es muy corta para que un hombre se estire, y la cobija es muy estrecha para que el se arrope con ella. " **21** El SEÑOR se levantará como lo hizo en el Monte Perazim, Él se despertará como en el Valle de Gabaón para hacer Su trabajo, Su trabajo extraño, y realizar Su extraña obra. **22** Ahora, por lo tanto no se burlen, o sus lazos serán apretados. Yo he escuchado del SEÑOR de los Ejércitos, un decreto de destrucción sobre la Tierra. **23** Presten atención y escuchen Mi voz, estén atentos y escuchen Mis palabras. **24** ¿El agricultor que ara todo el día para sembrar, sólo ara la tierra? ¿Continuamente rompe y rasga el campo? **25** Cuando él ha preparado la tierra, ¿no dispersa la semilla de eneldo, siembra el comino, y pone el trigo en hileras y la cebada en el lugar correcto, y el centeno en los bordes? **26** Su Dios lo instruye; y le enseña sabiamente. **27** Además, la semilla de eneldo no es trillada con un garrote, ni tampoco una rueda de carro rueda por encima del comino; sino que el eneldo es golpeado con un palo, y el comino con una vara. **28** El grano es molido para el pan pero no tan fino, y aunque las ruedas de su carro y sus caballos lo dispersa, sus caballos no lo trituran. **29** Esto también viene del SEÑOR de los Ejércitos, quien es maravilloso en enseñanza y excelente en sabiduría.

Isaiah 28:1

Gran aflicción a la orgullosa corona ... en la cabeza de lujoso valle de aquellos quienes se han vencido al vino.
Una "guirnalda" es una corona hecha de flores. Aquí representa la ciudad de Samaria, La capital de Israel, quien se sienta arriba de un valle fértil. Samaria y su pueblo siendo destruidos es dicho como flores que se han vuelto viejas y dejaron de ser bellas.

Mirad
''Escuchen" o "Presten atención''

quienes se vencieron con vino
''quien esta borracho con vino''

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el Señor envia uno quien es poderoso y fuerte
Aqui ''uno'' se refiere a un rey poderoso quien también representa su ejercito poderoso. Traducción Alterna: ''el señor envía un rey con su poderoso ejercito''

tormenta de granizo
Una ''tormenta de granizo'' o granizada ocurre cuando piezas de hielo caen desde el cielo. Aquí es un símil que se refiere al ejército que EL SEÑOR enviará para destruir el pueblo de Samaria.

él tirará cada corona de guirnalda al suelo
El rey y su poderoso ejército destruyendo el pueblo de Samaria y su ciudad es dicho: como si el rey tirara las guirnaldas de el pueblo al suelo.

Isaiah 28:3

Información General:
Isaías continua hablando acerca de la gente y la ciudad de Samaria como si fueran una guirnalda. (ver: 28:1)

La orgullosa guirnalda de los borrachos de Efraín serán pisoteados.
Esto puede ser fijado en forma activa. Traducción Alterna "El ejército enemigo aplastará a los borrachos orgullosos de Samaria como si estuvieran aplastando flores bajo los pies''

guirnalda orgullosa ... de Efraín ...que está en la cabeza del valle de los ricos
Una guirnalda es una corona hecha de flores. Aquí representa la ciudad de Samaria, la capital de Israel, quienes se sientan en una valle fértil.

Será como el primer higo maduro ... se lo traga
Esto habla de los soldados enemigos viendo la belleza de Samaria y rápidamente saqueándola como si fuera una persona que ve el primer higo de la temporada y comiéndolo rápidamente.

Isaiah 28:5

EL SEÑOR de los ejércitos
Traduzca esto como se hizo en 1:9.

se volverá una bella corona y una diadema de belleza
EL SEÑOR es hablado como si él se fuera a convertir en una hermosa corona que el pueblo quien lo honra como un verdadero rey le gustaría lucir.

una hermosa corona y una diadema de belleza
Esto significa la misma cosa. Traducción Alterna: ''una corona hermosa''

pueblo, un espíritu de justicia para él quien se sienta en juicio, y en fuerza
Esto puede reformularse para que el sustantivo abstracto ''justicia'' sea expresado como el verbo ''se justo''. AT: ''pueblo. EL SEÑOR le causará a los jueces ser justos y dar fuerza''

un espíritu de justicia
Una persona quien tiene un ''espíritu de justicia'' es alguien quien tiene la característica de justicia y es una persona justa.

se sienta en juicio
este idioma significa la persona tiene la autoridad de juez.

y fuerza para aquellos quienes dan marcha atrás a sus enemigos a sus puertas
Aquí ''dar marcha atrás'' es un idioma que significa para derrotar en batalla. Traducción Alterna. ''y EL SEÑOR le causará a los soldados ser fuertes para que así derroten sus enemigos cuando los enemigos ataquen la ciudad''

Isaiah 28:7

Pero hasta estos
''Pero hasta los líderes''

El sacerdote y el profeta
Esto no significa un sacerdote específico o un profeta. Se refiere a los sacerdotes y profetas en general. Traducción Alterna: ''El sacerdote y los profetas''

carrete con vino, y tambalearse con fuerte bebida fuerte
Estas dos frases significan básicamente la misma cosa y enfatiza que los sacerdotes y los profetas no pueden hacer su trabajo por causa de que están bien borrachos''

ellos están tragados por vino
Su exceso de bebida no les permitía pensar propiamente es dicho como si el vino se los tragara. Esto se puede afirmar en forma activa. Traducción Alterna:)

Asombroso en visión y tambaleándose en decisión
Justo como ellos son bien borrachos para caminar correctamente, ellos son muy borrachos para entender las visiones. Dios los da o para tomar buenas decisiones.

Isaiah 28:9

A quienes el enseñará sabiduría, y a quién el explicará el mensaje?
Los profetas borrachos y los sacerdotes usan una pregunta para criticar a Isaías, quien está tratando de corregirlos. Traducción Alterna: ''Los profetas borrachos y los sacerdotes dicen: 'Isaías no debería tratar de enseñarnos acerca del mensaje de EL SEÑOR!'''

Para aquellos quienes están destetados de leche o para aquellos quienes solo toman de los pechos?
Los profetas borrachos y sacerdotes usan una pregunta para criticar a Isaías, porque ellos sienten

que los está tratando como bebes. Traducción Alterna: ''El no debería tratarnos como bebes!'')

Pues está mandato sobre mandato, mandato sobre mandato; regla sobre regla, regla sobre regla; aquí un poquito, allí un poquito
Los sacerdotes y profetas borrachos criticaron a Isaías porque ellos sentían que Isaías repetía mandatos simples como si él estuviera hablándole a un niño.

Isaiah 28:11

con labios burlones y una lengua extranjera él les hablará a este pueblo.
aquí ''labios'' y ''lengua'' representa a los extranjeros que hablan un lenguaje diferente que el de los Israelitas. Está implícito que esto se refiere al ejército Asirio que atacará Israel. Traducción Alterna: ''EL SEÑOR hablará a esta gente a través de soldados enemigos quienes hablan un lenguaje extranjero''

labios burlones
''labios tartamudos''

Este es el resto
El sustantivo abstracto ''resto'' puede afirmarse como un adjetivo. Traducción Alterna: ''Este es el lugar de descanso''

dale descanso a él quien está cargado
El sustantivo abstracto ''resto'' puede ser afirmado como un verbo. Traducción Alterna: ''permite cualquiera que este cansado venga y descanse''

Esto es el refrigerio
El sustantivo abstracto ''refrescante'' puede ser fijado como un verbo. Traducción Alterna: ''este es el lugar donde tu puedes recibir refrigerio''

Isaiah 28:13

Así que la palabra del SEÑOR
Aquí ''palabra'' representa un mensaje. Traducción Alterna: ''Así que ''EL mensaje SENOR''

mandato sobre mandato, mandato sobre mandato; regla sobre regla, regla sobre regla; aquí un poco, allá un poco
Estas son las palabras que los sacerdotes y profetas borrachos usaron para criticar como Isaías los enseñaba. Ver como se tradujo esto en 28:9.

así que ellos podrían retroceder y caer hacía atrás, y ser rotos, atrapados, y capturados
Esto puede expresarse en forma activa. Traducción Alterna: ''en orden que el ejército de Asiria venga y los derrote y los tome cautivos''

vayan y retrocedan, y seán rotos
Personas siendo derrotadas en batallas con el ejército enemigo es dicho como: si las personas que caerían abajo y se rompieran.

atrapados
Los soldados enemigos capturando el pueblo de Israel es dicho: como si ellos fueran cazadores que capturan un animal en un lazo.

Isaiah 28:14

Así que escucha la palabra de EL SEÑOR
Isaías ahora habla a los líderes de Jerusalén. Aquí ''palabra'' representa un mensaje. Traducción Alterna: ''Así que escuchen el mensaje de EL SEÑOR''

Hemos hecho un pacto con la muerte, y con el Seol hemos alcanzado un acuerdo
Ambos de estos estatutos significan básicamente lo mismo. Posibles significados son 1) Los líderes de Jerusalén han utilizado magia o hechisería para tratar de hacer un acuerdo con los dioses del lugar de los muertos para que así estos dioses los protejan de morir o 2) Esto es una metáfora que habla de los líderes teniendo un acuerdo con Egipto. Los líderes de Jerusalén estaban tan confiados que los egipcios los protejerían que era como si hubieran hecho un acuerdo con los dioses del lugar de los muertos.

Así que cuando atraviesen los abrumadores latigazos, no nos alcanzarán
Esto habla de el juicio de EL SEÑOR y el castigo como si fuera un latigo que golpeará a el pueblo. Y el latigo es hablado como: si fuera una inundación que pasaría por Jerusalén. Traducción Alterna: ''Como resultado, cuando todos los demás están sufriendo y muriendo, nada nos lastimará''

Por cuanto hemos hecho de una mentira nuestro refugio, y hemos tomado refugio en falsedad
Estas dos frases significan básicamente lo mismo. Una ''mentira'' y ''falsedad'' son dichas como: si hubiera dos lugares donde una persona pudiera irse a esconder. Los líderes en Jerusalén no dirían ellos confían en una mentira. Ellos creían que eran verdaderamente salvos. Traducción Alterna: ''Por mentiras y falsedades se han vuelto como un lugar donde nosotros podemos escondernos del peligro''

Una mentira nuestro refugio ... tomando refugio en falsedad
Posibles significados son 1) Los líderes confían en sus propias mentiras en orden para protegerse o 2) Los líderes confían que el pacto que han hecho con los falsos dioses del lugar de los muertos los mantendrían a salvo 3) Los líderes confían que el acuerdo que ellos han hecho con los egipcios los mantendrían a salvo.

Isaiah 28:16

Ver
''Escucha de esto''

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Yo depositaré en Sion una roca de fundación ... fundación segura
EL SEÑOR enviando una persona fuerte para ayudar a el pueblo de Israel es dicho: como si EL SEÑOR está construyendo una fuerte fundación para un edificio.

una roca probada
''una roca que es solida''

una fundación segura
''un soporte firme''

Él quien cree que no será avergonzado
''Cualquiera quien confía en esta fundación de roca no se arrepentirá''

Isaiah 28:17

Información General:
EL SEÑOR continúa comparando lo que él hará para el pueblo en Jerusalén para un constructor construyendo un edificio. (Ver: 28:16)

Yo le haré justicia a la vara de medir, y honraré a la plomada
EL SEÑOR probando de acuerdo a su justicia y rectitud para determinar si el pueblo es justo y recto es dicha como: si el fuera un constructor usando herramientas para determinar que algo es correcto en su medida y perfectamente nivelado.

la vara de medir
Un constructor usa una vara de medir para determinar si algo está correcto en su medida

la plomada
Un constructor usa una plomada para determinar si algo esta derecho y nivelado.

el granizo arrasará
EL SEÑOR causó una gran caída de granizo, es dicho: como si hubiera sucedido una gran inundación. Traducción Alterna: ''Granizadas destruirán''

Hail ... las aguas de crecidas
Posibles significados son 1) estos son sinécdoque representando nada en general que causará destrucción o 2) esto es una metáfora refiriéndose a el ejército enemigo que EL SEÑOR enviará a destruir el pueblo de Jerusalén.

Granizo
piezas duras de hielo que caen del cielo

el refugio de mentiras ... el lugar de escondite
Esto habla acerca de ''mentiras'' como si fuera un lugar donde alguien pudiera ir a esconderse. Esto representa lo que los líderes de Jerusalén confiaron para mantenerlos a salvo de el castigo de EL SEÑOR. Posibles significados son 1) los líderes confían en sus propias mentiras las que han dicho en orden para protegerse o 2) los líderes confían en que el pacto que ellos han hecho con falsos dioses del lugar de los muertos los mantendrán a salvo o 3) los líderes confían que el acuerdo que han hecho con los egipcios los mantendrán a salvo. Ver como se tradujo una frase similar en 28:14.

Isaiah 28:18

Información General:
EL SEÑOR continua hablando al pueblo de Jerusalén.

Tu pacto con la muerte será disuelto, y tu acuerdo con el Seol no prevalecerá
Esto puede expresarse en forma activa. Traducción Alterna: ''Yo cancelaré el pacto que tu tienes con la muerte, y Yo cancelaré el acuerdo que tu tienes con el Seol''

pacto con la muerte ... acuerdo con el Seol
Posibles significados son 1) los líderes de Jerusalén han usado magia o hechisería para tratar de hacer un acuerdo con los dioses del lugar de los muertos para que estos dioses los protegan de morir o 2)esto es una metáfora que dice: que los líderes han hecho un acuerdo con los líderes de Egipto. Los líderes de Jerusalén estaban tan confiados que los egipcios los protegerían que era como si ellos hubieran hecho un acuerdo con los dioses del lugar de los muertos. Ver como se tradujo en el 28:14.

no prevalecerá
''no durará''

Cuando la inundación furiosa pasó a través
Posibles significados son 1) ''inundación es una sinécdoque que representa cualquier cosa en general que cause destrucción o 2) ''inundación es una metáfora refiriéndose al ejército enemigo que EL SEÑOR enviará al pueblo de Jerusalén.

estarás abrumado por eso
Esto puede ser fexpresado en forma activa. Traducción Alterna: ''te abrumará'' o ''te destruirá''

mañana a mañana
Esto es un idioma. Traducción Alterna: ''cada día''

por día y por noche
Esto significa ''durante todo el día''

Isaiah 28:20

Información General
EL SEÑOR continua hablando al pueblo de Jerusalén

Pues la cama es muy corta para que un hombre se estire en ella, y la sabana muy estrecha para el cubrirse con ella
Esto fue probablemente un proverbio que el pueblo conocía para ese entonces. Significa que lo que ellos creían los mantendría a salvo del castigo del

SEÑOR los frustrará como una cama que es muy corta o una cobija que es muy estrecha. (Ver: escritos_proverbios)

EL SEÑOR se levantará
EL SEÑOR preparándose a actuar es dicho: como si él estuviese sentado y luego se levantó

Monte Perazim ... Valle de Gabaón
Esto se refiere a lugares donde Dios milagrosamente derrota los ejércitos enemigos. (Ver: y traducción_nombres)

se levantará a sí mismo
''el se volverá muy enojado''

su obra extraña ... su extraña dádiva
Estas dos frases significan lo mismo. Esta obra es extraña porque Dios está usando un ejército extranjero para derrotar el pueblo de Jeruralén en vez de ayudar a el pueblo de Jerusalén a derrotar a sus enemigos.

Isaiah 28:22

ahora
Esto no significa ''en este momento,'' pero es usado para llamar la atención al punto importante que sigue.

tus ataduras serán apretadas
EL SEÑOR castigando el pueblo aún más severo esto es dicho: como si te apretarán tus ataduras. Esto puede ser fijado en forma activa. Traducción Alterna: ''EL SEÑOR te castigará aún más severamente''

EL SEÑOR de los ejércitos
Traduce esto como se hizo en 1:9.

un decreto de destrucción en la tierra
Esto puede reformulado para que el sustantivo abstracto ''destrucción'' sea expresado como el verbo ''destruye.'' Traducción Alterna: ''que él va a destruir la gente a lo largo de la tierra''

Isaiah 28:23

Información General
Esto comienza como una parábola que termina en 28:29.

Presta atención y escucha a mi voz; se atento y escucha a mis palabras
Estas dos frases significan básicamente lo mismo. La segunda frase es usada para ajustar la primera.

a mi voz
Aquí ''voz'' representa lo que Isaías dice. Traducción Alterna: ''para lo que Yo digo''

a mis palabras
Aquí ''palabras'' representa un mensaje. Traducción Alterna: ''para mi mensaje''

Un granjero quién ara todo el día para sembrar, ¿solo siembra la tierra? ¿ o Él continuamente divide y grada la tierra?
Isaías usa preguntas retóricas para hacer la gente pensar profundamente. Traducción Alterna: ''Un granjero no ara la tierra una vez y otra vez y continuamente trabaja el terreno sin siquiera sembrar la semilla.'')Ver:

Isaiah 28:25

Información General:
Isaías continua diciendo la parábola del pueblo de Jerusalén.

Cuando él haya preparado la tierra
''Cuando él granjero había sembrado el terreno''

no esparce semillas de alcaravea, siembra el comino, pone en el trigo en hileras y la cebada en el lugar correcto, y la espelta en los bordes?
Isaías usa una pregunta para hacer al pueblo de Jerusalén pensar profundamente. Si su lenguaje no tiene una palabra para cada una de estas semillas, se pueden expresar más generalmente. Traducción Alterna: él ciertamente plantará cada clase de semilla en la forma correcta y en los lugares propios.''

alcaravea ... comino
Estos son los nombres de plantas que son especias. Traductores deben representarlos en general como semillas de especias usadas para sazonar la comida. (Ver: traducir_desconocido)

trigo ... cebada ... espelta
Estos son todos los nombres de las plantas que son granos. Traductores deben representarlos en general como semillas de granos. (Ver: traducir_desconocido)

Su Dios lo instruye; él lo enseña sabiamente
Estas dos frases significan básicamente lo mismo. Traducción Alterna: ''EL SEÑOR ayuda a los granjeros a como tener cuidado de cada planta''

Isaiah 28:27

Información General:
Isaías continua contándole una parábola al pueblo de Jerusalén.

La semilla de comino no es trillado con un trillo
Esto puede ser expresado en forma activa. Traducción Alterna: ''el granjero no separa la semillas de comino de la planta con un palo pesado''

alcaravea
Traduce esto como se tradujo en 28:25.

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no es arrollado con rueda de carro el comino
Esto puede ser expresado en forma activo. Traducción Alterna: ''ni se pasa una rueda de carro pesada sobre la semiila de comino''

comino
Traduce esto como se tradujo en el 28:25.

pero la alcaravea es golpeada con un palo, y el comino con una vara
Isaías describe la forma correcta para un granjero de separar la semilla de la planta. Esto puede ser expresado en forme activa. Traducción Alterna: ''pero él golpea la alcaravea con un palo, y él golpea el comino con una vara''

Grano es tierra para pan pero no muy finamente
Esto puede ser expresado en forma activa. Traducción Alterna: ''El granjero molió el grano para pan pero que no sea demasiado pequeño''

Isaiah 28:29

Esto tambien viene ... excelente en conocimiento EL SEÑOR de los ejércitos
Esto concluye la parábola comenzada en 28:23. La lección implicada de la parábola es que cuando los granjeros son lo suficientemente sabios como para escuchar las instrucciones del SEÑOR acerca de la siembra y el trillo. Pero los líderes de Jerusalén son necios por no escuchar las instrucciones que EL SEÑOR habló a través de Isaías.

EL SEÑOR de los ejércitos
Traduce esto como se hizo en 1:9.

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Chapter 29

1 ¡Ay de Ariel, Ariel, la ciudad donde David acampó! Añadan año tras año; dejen que los festivales vengan. **2** Pero Yo sitiaré Ariel, ella estará llorando y lamentándose; y ella será para Mí como Ariel. **3** Yo acamparé contra tí en un círculo y pondré sitio contra tí con un vallado, Yo levantaré obras de asedio contra tí. **4** Tú serás derribada y hablarás desde el suelo, tu habla será bajo desde el polvo. Tu voz será como un fantasma saliendo del suelo, y tu habla será muy débil desde el polvo. **5** La muchedumbre de tus invasores será como polvo pequeño, y la multitud de los despiadados como paja que se va. Esto sucederá de repente, en un instante. **6** El SEÑOR de los Ejércitos vendrá a tí con trueno, terremoto, gran ruido, con vientos fuertes y tormenta violenta, y las llamas de un fuego devorador. **7** Será como un sueño, una visión de la noche: una muchedumbre de todas las naciones pelearán contra Ariel y su fortaleza. Ellos la atacarán a ella y a sus fortificaciones para presionar sobre ella. **8** Será como cuando un hombre hambriento sueña que él está comiendo, pero cuando él se despierta, su estómago está vacío. Será como cuando un hombre sediento sueña que él está bebiendo, pero cuando él se despierta, él se está desmayando, con su sed no aplacada. Sí, así será el gran número de naciones que pelea contra el Monte Sion. **9** ¡Sorpréndanse ustedes mismos y sean asombrados; ciéguense ustedes mismos y sean ciegos! Emborráchense, pero no con vino; tambaléense, pero no con cerveza. **10** Pues el SEÑOR ha derramado sobre ustedes el espíritu de sueño profundo. Él ha cerrado tus ojos, los profetas, y ha cubierto tus cabezas, los videntes. **11** Toda revelación se ha vuelto para ustedes como las palabras de un libro que está sellado, cuyos hombres puedan darles a uno quien es enseñado, diciendo: "Lee esto." Él también dice: "Yo no puedo, porque está sellado." **12** Si el libro es dado a uno quien no puede leer, diciendo: "Lee esto", él dice: "Yo no puedo leer." **13** El SEÑOR dijo: "Este pueblo se acerca a Mí con sus bocas y me honra con sus labios, pero su corazón está lejos de Mí. Su honra para Mí es solamente un mandato de hombres que ha sido enseñado. **14** Por lo tanto, vean, Yo procederé a hacer una cosa maravillosa entre este pueblo, maravilla tras maravilla. La sabiduría de sus hombres sabios perecerá, y el entendimiento de sus hombres prudentes desaparecerá." **15** Ay de aquellos que profundamente ocultan sus planes del SEÑOR y cuyas obras están en oscuridad. Ellos dicen: "¿Quién nos ve, y quién nos conoce?" **16** ¡Ustedes hacen las cosas al revés! ¿Debe el alfarero ser considerado como arcilla, de modo que lo que se hace debe decir acerca de quien lo hizo, "Él no me hizo", o la cosa formada dice acerca de quien la formó: "Él no entiende"? **17** En sólo un rato, el Líbano será convertido en un campo, y el campo se convertirá en un bosque. **18** En aquel día el sordo oirá las palabras de un libro, y los ojos de un ciego verán desde de la profunda oscuridad. **19** El oprimido se regocijará otra vez en el SEÑOR, y el pobre entre los hombres se regocijará en el Santo de Israel. **20** Pues el despiadado cesará, y el burlador se desvanecerá. Todos aquellos quienes aman hacer el mal serán eliminados, **21** quienes por una palabra hacen que un hombre sea un infractor. Ellos colocan una trampa para él, quien busca justicia en la puerta y derrotan al justo con mentiras vacías. **22** Por lo tanto, esto es lo que el SEÑOR dice en cuanto a la casa de Jacob-- el SEÑOR, quien redimió a Abraham: "Jacob no se avergonzará más, ni tampoco su rostro palidecerá. **23** Pues cuando él ve a sus hijos, el trabajo de mis manos, ellos harán mi nombre Santo. Ellos harán santo el nombre del Santo de Jacob y ellos se quedarán maravillados del Dios de Israel. **24** Aquellos quienes erran en espíritu obtendrán entendimiento, y los quejosos aprenderán conocimiento."

Isaiah 29:1

Ay de Ariel
Aquí "Ariel" representa la gente que vive en la ciudad de Ariel. Traducción Alterna: "Cuán horrible será para la gente de Ariel"

Ariel
Este es otro nombre para Jerusalén, y este significa "altar". Si es posoble traducir esto como "Ariel" es importante en 29:2.

David acampó
"David habitó" o David vivía"

Añadan año tras año; dejen que los festivales vengan.
" Sigan celebrando sus festivales año tras año" Esto puede ser expresado en forma irónica. El SEÑOR le dice al pueblo que sigan celebrando sus festivales donde ellos sacrificaban para Él, pero Él sabe que eso no lo prevendrá de destruirlos.

Pero Yo los sitiaré
La palabra "Yo" se refiere al SEÑOR causando que un ejército enemigo sitie a Jerusalén.

Ella podrá
Aquí "ella" se refiere a Ariel, la cuál representa la gente de Ariel. Traducción Alterna: "la gente de Ariel podrá"

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Llorando y lamentándose
Las palabras "Llorando" y "Lamentándose" son básicamente lo mismo y la misma cosa y enfatizan la intensidad del lamento. Traducción Alterna: "ellos se lamentarán profundamente"

Como Ariel
Los traductores podrían añadir una nota que diga: "El nombre Ariel significa 'altar.'"

Isaiah 29:3

Yo acamparé en contra tuya
La palabra "Yo" se refiere al SEÑOR. esto representa al SEÑOR causando que un ejército enemigo rodee a Jerusalén. Traducción Alterna: "Yo comandaré al ejército de tus enemigos que te rodeen"

Empalizada ... obras de asedio
Una empalizada es una torre de ejércitos que se construye para atacar las ciudades con muros altos. También "obras de asedio" se refiere a otras armas que el ejército puede construir para atacar las ciudades.

Tu serás derribado
Esto puede ser expresado en forma activa. Traducción Alterna: " Tus enemigos te derribarán" o "Tus enemigos te humillarán"

y hablarán desde el suelo; su habla será baja como el polvo. Su voz será como la de un fantasma fuera del voz será como un fantasma saliendo del suelo, y tu discurso será muy débil desde el polvo.
Todos estas expresiones significan básicamente la misma cosa. Ellas enfatizan que el pueblo quién una vez hablaba con palabras orgullosas, serán débiles y de duelo luego que el enemigo los engañe. Traducción Alterna: "y tu solo podrás hablar con susurros débiles como un espíritu hablando desde donde la gente muerta mora".

Isaiah 29:5

La multitud de sus invasores serán como polvo pequeño, y la multitud de los despiadados como paja que se va.
Esto enfatiza cuán débiles e insignificantes era el ejército invasor ante Dios. Traducción Alterna: " El SEÑOR fácilmente removería la multitud de los invasores y la multitud de los despiadados."

La multitud de sus invasores
"muchos soldados que les atacarán a ustedes"

Los despiadados como paja
El traductor puede suplir el verbo " será". Traducción Alterna: "los soldados que no les mostraron piedad serán como paja"

El SEÑOR de los ejércitos vendrá a ti
La palabra "a ti" se refiere al pueblo de Jerusalén. Posibles significados son 1)"El SEÑOR de los ejercitos vendrá a ayudarles" 2)El SEÑOR de los ejércitos vendrá a castigarles".

Isaiah 29:7

Será como un sueño, una visión de la noche
La frase "una visión en la noche" es la misma cosa que "un sueño". Las dos frases enfatizan que pronto será como si el ejército invasor nunca hubiera estado allí.

Una multitud de todas las naciones
"Un gran ejército de todas las naciones"

pelearán contra Ariel
El nombre "Ariel" es otra forma de llamar a Jerusalén, y representa el pueblo que vivía allí. Ver como fue traducido "Ariel" en 29:1. Traducción Alterna: "pelearán contra el pueblo de Ariel"

sus fortalezas. Ellos la atacarán a ella y a sus fortificaciones para presionar sobre ella
La palabra "ella" se refiere a Ariel lo cuál representa al pueblo que vivía allí. Traducción Alterna:"sus fortalezas. Ellos atacarán sus fortalezas. Ellos atacarán la ciudad de Ariel y sus defenzas y causarán que el pueblo esté en gran aflicción"

Será como cuando un hombre hambriento sueña que él está comiendo ... su sed no apagada
Estos símiles significan que el enemigo esperará la victoria pero ellos fallarán porque Dios no permitirá que conquisten Jerusalén.

Sí, así será el gran número de naciones que pelea contra el Monte Sion.
Aquí "Monte de Sion" representa la gente que vivía allí. Traducción Alterna: "Sí,esto será lo que pasará a los ejércitos de las naciones quienes pelearán contra el pueblo que vive en Monte Sion"

Isaiah 29:9

Sorpréndanse ustedes mismos y sean asombrados
La palabra "ustedes" se refiere al pueblo de Jerusalén. ¿Porque ellos estaban asombrados puede ser expresado en forma explícita. Traducción Alterna: "estén asombrados de lo que les digo" Ver: and

ciéguense ustedes mismos y sean ciegos
La gente ignora lo que El SEÑOR dice es expresado como si ellos se hicieran ciegos. Traducción Alterna: "Manténganse ignorantes y espiritualmente ciegos a lo que les estoy mostrando a ustedes"

Emborráchense, pero no con vino; tambaléense, pero no con cerveza.
El pueblo siendo sin sentidos y no entendiendo lo que El SEÑOR les está hablando como si estuvieran borrachos. Traducción Alterna: "Ser sin sentido

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como una persona borracha, pero no es porque han tomado mucho vino o cerveza"

Porque El SEÑOR ha derramado sobre ustedes el espíritu de sueño profundo
Aquí "el espíritu de" significa ''tener una carácterística de" estar dormidos. El SEÑOR causando que el pueblo este dormido es expresado como si fuera un líquido que puede ser vertido fuera de la gente. También "sueño profundo" es una figura literaria (Metáfora) que significa que la gente es insensata y no puede entender lo que El SEÑOR está haciendo. Traducción Alterna: "La razón por la que son insensatos es porque El SEÑOR les ha causado que estén espiritualmente dormidos"

Él ha cerrado sus ojos, los profetas, y ha cubierto sus cabezas, los videntes
El SEÑOR ha causado que el pueblo sea insensato y que no entienda lo que Él está haciendo, como si cerraran sus ojos para no poder ver. Traducción Alterna: "Esto es como si El SEÑOR hubiera cerrado los ojos de los profetas y cubierto la cabeza de los videntes.

Isaiah 29:11

Toda revelación se ha vuelto para ustedes como las palabras de un libro que está sellado
Los otros profetas en Jerusalén no podían oír o entender el mensaje de Dios. Traducción Alterna: "Todo lo que El SEÑOR les ha revelado es como un libro que está sellado"

está sellado, cuyos hombres puedan darles a uno que es enseñado
Esto puede ser expresado como una nueva frase. Traducción Alterna: "está sellado. Una persona puede tomar el libro sellado a alguno que pueda leer"

Si el libro es dado a uno que no puede leer
Esto puede ser expresado en forma activa. Traducción Alterna: "si una persona le da el libro a alguien quién no pueda leer"

Isaiah 29:13

Este pueblo se acerca a Mí con sus bocas y me honra con sus labios
Las palabras "bocas" y "labios" representan lo que el pueblo dice. Aquí también representa decir algo, pero no realmente lo que significa. Traducción Alterna: "El pueblo de Jerusalén pretendía adorarle y honrarlo con lo que decían"

pero su corazón está lejos de Mí
Aquí "corazón" es una figura literaria

Su honor para Mí es solamente un mandato de hombres que han sido enseñados
Esto puede ser expresado en forma activa. Traducción Alterna: "Me honran solo porque eso es lo que les han dicho que hagan"

Por lo tanto, vean, Yo procederé a hacer una cosa maravillosa entre este pueblo, maravilla tras maravilla
"Por lo tanto, ¡miren y vean! Yo voy a hacer maravillas y cosas maravillosas entre ustedes que no podrán explicar"

La sabiduría de sus hombres sabios perecerá, y el entendimiento de sus hombres prudentes desaparecerá."
Ambas declaraciones significan la misma cosa. El SEÑOR muestra que la gente sabia no puede entender o explicar lo que El SEÑOR esta hablando como si su sabiduria y entendimiento se hubiere desvanecido.

Isaiah 29:15

Información General:
Esto puede ser Isaías hablando o podría continuar la palabra del SEÑOR en 29:13-14.

aquellos que profundamente esconden sus planes del SEÑOR
Ellos usan una pregunta para enfatizar que ellos creen que nadie sabe lo que están haciendo. Traducción Alterna: "¡Nadie, ni aún El SEÑOR sabe lo que estamos haciéndo!"

cuyas obras están en oscuridad
Está implicado que ellos están secretamente haciéndo cosas malas. Traducción Alterna: "Quién hace cosas malas en la oscuridad para que nadie les vea"

¿Quién nos ve, y Quién nos conoce?"
Ellos usan una pregunta para enfatizar que creen que nadie sabe lo que ellos están haciéndo. Traducción Alterna: "¡Nadie, ni siquiera El SEÑOR, ve o sabe lo que estamos haciendo!"

Isaiah 29:16

Tú giras las cosas boca arriba
Esta es una expresión idiomática que significa distorsionar lo que es verdadero. Traducción Alterna: "Ustedes hacen las cosas opuestamente a lo que debe ser" o "Ustedes distorsionan la verdad"

¿Debe el alfarero ser considerado como arcilla, para que así la cosa que es hecha deba decir sobre él... "Él no entiende"?
El SEÑOR quién creó la humanidad es expresado como si fuera un alfarero y los humanos fueran el barro. Esta figura literaria

¿Debe el alfarero ser considerado como barro... "Él no entiende"?
Esta pregunta es usada para regañar al pueblo de Jerusalén. Traducción Alterna: "Obviamente, el alfarero no debe ser considerado como el barro... 'Él no entiende'".

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Isaiah 29:17

el Líbano será convertido en un campo, y el campo se convertirá en un bosque.
Los posibles significados son: 1) Esto es literal y El SEÑOR causará que el lugar donde los árboles crecen silvestres en el Líbano se vuelvan campos fructíferos o 2) Esta es una figura literaria

el Líbano será convertido en un campo
Aquí "Líbano" representa los grandes bosques de cedros en el Líbano. Esto puede ser expresado en forma activa. Traducción Alterna: Dios volverá los poderosos bosques del Líbano en un campo"

el sordo oirá las palabras de un libro, y los ojos de un ciego verán fuera de la oscuridad profunda.
Posibles significados son: 1) Esto es literal y El SEÑOR hará que el sordo pueda oír y el ciego pueda ver o 2) Esta es una figura literaria

los ojos del ciego
Aquí "ojos" representa a las personas completas. Traducción Alterna: " Esos que son ciegos"

El oprimido se regocijará otra vez en el SEÑOR, y el pobre entre los hombres se regocijará en el Santo de Israel.
Estas dos frases significan básicamente la misma cosa. Traducción Alterna: "El pobre y la gente oprimida serán felices nuevamente por lo que El SEÑOR, el Santo de Israel ha hecho"

Isaiah 29:20

el despiadado cesará
El adjetivo nominal "el despiadado" puede ser expresado como un adjetivo. Traducción Alterna: "Porque la gente despiadada cesará" o "Porque no habrá gente cruel"

y el burlador se desvanecerá
El adjetivo nominal "el burlador" puede ser expresado como un verbo. Traducción Alterna: "y esos que se burlan desaparecerán"

Todos aquellos que aman hacer lo malo serán eliminados
Esto puede ser expresado en forma activa. Traducción Alterna: El SEÑOR eliminará a todos aquellos quienes aman la maldad"

quienes por una palabra hice a un hombre ser un ofensor
Aquí "palabra" representa un testimonio en una corte. Traducción Alterna: " quienes dicen en corte que un hombre inocente es culpable de hacer algo malo"

Ellos colocan una trampa para él quien busca justicia en la puerta y derrotan al justo con mentiras vacía
La gente mala haciendo lo que puedan para detener a una buena persona es expresado como si la gente mala pusiera una trampa como un cazador cazando su presa. Traducción Alterna: " Ellos mienten y tratan de detener a aquellos que quieren hacer lo que es justo y recto"

quien busca justicia en la puerta
EL muro de la ciudad era donde a menudo los líderes de la ciudad hacían las decisiones oficiales.

Isaiah 29:22

la casa de Jacob
Aquí la "casa" de Jacob representa a la familia. Traducción Alterna: " los descendientes de Jacob"

quien redimió a Abraham
Esto posiblemente se refiere a cuando El SEÑOR llamó a Abraham de su patria y lo envió a la tierra prometida.

Jacob no mas ... su rostro ... él ve a sus hijos
Aquí "Jacob" representa a sus descendientes. Traducción Alterna: "Los descendientes de Jacob ya no mas...sus rostros...ellos verán sus hijos"

ni su rostro será pálido
Esto puede ser una expresion idiómática que significa que ellos no tendrán mas temor. Traducción Alterna: "No estarán ellos temerosos"

Pero cuando él ve a sus hijos, el trabajo de sus manos
Aquí "manos" representa el poder y acción del SEÑOR. Traducción Alterna: "Cuando ellos vean todos los hijos que Yo les he dado a ellos y todo lo que he hecho"

ellos harán Mi nombre Santo
Aquí "nombre" representa al SEÑOR. Traducción Alterna: "ellos Me honraran"

Ellos harán santo el nombre del Santo de Jacob
Aquí "nombre" representa El SEÑOR, El SEÑOR se refiere a sí mismo como "el Santo de Jacob." Traducción Alterna" Ellos Me honrarán, al Santo de Jacob"

del Dios de Israel.
El SEÑOR se refiere a sí mismo como "el Dios de Israel." Traducción Alterna: "de Mí, el Dios de Israel"

Aquellos que erran en espíritu
Aquí "espíritu" representa a la persona interior. Traducción Alterna: "Aquellos que estan equivocados en lo que piensan" o "aquellos quienes están errados en sus actitudes"

obtendrán entendimiento
Esto puede ser expresado mas explicito de explicar para que ellos entiendan. Traducción Alterna: "comenzaran a entender a El SEÑOR y Sus leyes"

los quejosos aprenderán conocimiento."
Esto puede ser expresado en forma explícita para explicar el conocimiento que ellos debían aprender.

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Traducción Alterna: "esos que se quejan deben comenzar a saber que es El SEÑOR quién les enseña verdad"

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Chapter 30

1 "Ay de los niños rebeldes", esta es la declaración del SEÑOR. "Ellos hacen planes, pero no de Mi parte; ellos hacen alianzas con otras naciones, pero ellos no estaban dirigidos por Mi Espíritu, entonces ellos agregan pecado al pecado. **2** Ellos dispusieron descender a Egipto, pero no han pedido por Mi dirección. Ellos buscan protección del Faraón y se refugian en la sombra de Egipto. **3** Por lo tanto, la protección del Faraón va a ser su vergüenza, y el refugio en la sombra de Egipto, su humillación, **4** aunque sus príncipes están en Zoán, y sus mensajeros han venido a Hanes. **5** Ellos todos serán avergonzados por un pueblo que no puede ayudarlos, quienes no son ni ayuda ni socorro, pero una vergüenza, e incluso una deshonra." **6** Una declaración sobre las bestias de Neguev: A través de la tierra del problema y enojo, de la leona y el león, la víbora y la ardiente serpiente voladora, ellos cargan sus riquezas en los respaldos de burros, y sus tesoros en las jorobas del camello, a un pueblo que no puede ayudarlos. **7** Porque la ayuda de Egipto no tiene valor; por lo tanto, Yo la he llamado, Rahab, quien está sentada aún. **8** Ahora ve, escríbelo en su presencia en una tabla, e inscríbelo en el rollo, que pueda ser preservado cuando el tiempo venga como un testimonio. **9** Pues éstos son gente rebelde, niños rescostados, niños que no escuchan la enseñanza del SEÑOR. **10** Ellos dicen a los videntes: "No vean", y a los profetas: "No profeticen la verdad a nosotros; hablen palabras halagadoras a nosotros, profeticen ilusiones. **11** Apártense del camino, desvíense del sendero; causen que el Santo de Israel cese de hablar ante nuestro rostro." **12** Por lo tanto, el Santo de Israel dice: "Porque rechazas esta palabra y confías en la opresión y el engaño y te apoyas en ella, **13** así este pecado será para ustedes como una pieza rota lista para caer, como una elevación sobre una pared alta cuya caída sucederá de repente, en un instante." **14** Él la romperá como una vasija de alfarero es rota; Él no la perdonará, de modo que no sea encontrada entre sus piezas un fragmento con el cual raspar fuego de la chimenea, o para sacar agua fuera de la cisterna. **15** Pues, esto es lo que el Señor Dios, el Santo de Israel dice: "En volverse a Mí y confiar ustedes serán salvos; en tranquilidad y en confianza será tu fuerza. Pero ustedes no estaban dispuestos. **16** Ustedes dijeron: 'No, porque nosotros huiremos en caballos,' entonces ustedes huirán; y, 'Nosotros cabalgaremos sobre caballos veloces,' entonces aquellos que los persigan serán veloces. **17** Mil huirán ante la amenaza de uno; ante la amenaza de cinco ustedes huirán hasta que su remanente sea como asta de bandera en el tope de una montaña, o como una bandera en una colina." **18** Todavía el SEÑOR está esperando para ser clemente a ustedes, por lo tanto, Él está dispuesto para mostrarles misericordia. Pues, el SEÑOR es un Dios de justicia; bendecidos son todos aquellos que esperan por Él. **19** Pues, un pueblo vivivrá en Sion, en Jerusalén, y ustedes no llorarán más. Él seguramente será clemente con ustedes ante el sonido de su llanto. Cuando Él lo escuche, Él responderá. **20** Aunque el SEÑOR les da a ustedes el pan de adversidad y el agua de aflicción, aún así, su maestro no va a esconderse a sí mismo nunca más, pero ustedes verán a su maestro con sus propios ojos. **21** Sus oídos van a escuchar una palabra detrás de ustedes diciendo: "Este es el camino, camina en él," cuando te vuelvas a la derecha o cuando te vuelvas a la izquierda. **22** Ustedes profanarán sus figuras talladas cubiertas con plata y sus figuras de oro fundido. Ustedes las tirarán como a un trapo menstrual. Ustedes van a decirle a ellos: "Váyanse fuera de aquí." **23** Él dará la lluvia para su semilla cuando ustedes siembren en el suelo, y pan con abundancia del suelo, y las cosechas serán abundantes. En aquel día, tu ganado apacentará en amplios pastos. **24** Los bueyes y los burros, quienes araron el suelo, comerán alimento sazonado que ha sido aventado con una pala y un tenedor. **25** En toda montaña muy alta y en toda colina muy alta, habrá arroyos y corrientes de aguas, en el día del gran sacrificio cuando las torres caigan. **26** La luz de la luna será como la luz del sol, y la luz del sol será siete veces más brillante, como la luz solar de siete días. El SEÑOR unirá el rompimiento de Su pueblo y sanará los moretones de Sus heridas, que está hiriéndoles. **27** Mirad, el nombre del SEÑOR viene de un lugar distante, ardiendo con Su ira y en denso humo. Sus labios están llenos de furia, y Su lengua es como un fuego devorador. **28** Su aliento es como un torrente desbordante que alcanza la mitad del cuello, para cernir las naciones con el cernidor de la destrucción. Su aliento es una brida en las mandíbulas de su pueblo para causarles que vaguen lejos. **29** Ustedes tendrán una canción, como en la noche cuando un festín santo es observado, y alegría de corazón, como cuando uno se va con una flauta al monte del SEÑOR, a la Roca de Israel. **30** El SEÑOR hará que el esplendor de Su voz se escuche y mostrará el movimiento de Su brazo en una tormentosa ira y llamas de fuego, con tormenta de viento, tormenta de lluvia, y granizo. **31** Pues ante la voz del SEÑOR, Asiria será destrozada; Él los golpeará con un garrote. **32** Cada golpe de la determinada vara que el SEÑOR echará sobre ellos será acompañada con la música de tamborines y arpas mientras Él batalla y pelea con ellos. **33** Pues un lugar de sacrificio fue preparado hace mucho tiempo. En efecto, está preparado para el rey, y Dios lo ha hecho profundo y ancho. El montón está listo con un fuego y mucha madera. El aliento del SEÑOR, como una corriente de azufre, lo prenderá en fuego.

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Isaiah 30:1

los niños rebeldes
El SEÑOR habla de estas personas como si fueran niños.

esta es la declaración del SEÑOR
Esto puede ser parafraseado para que el nombre abstracto "declaración" sea expresado como el verbo "solemnamente dicho". Traducción Alterna: "Esto es lo que el SEÑOR ha declarado" o "Esto es lo que el SEÑOR ha dicho solemnamente"

Ellos hacen planes, pero no son míos
Esto puede ser parafraseado para que el nombre abstracto "planes" sea expresado como el verbo "planificar". Traducción Alterna: "Ellos planifican hacer las cosas, pero ellos no Me preguntas como Yo quiero que ellos las hagan"

pero ellos no estaban dirigidos por mi Espíritu
Esto puede ser expresado en forma activa. Traducción Alterna: "pero Mi Espíritu no los dirige a ellos"

ellos añadieron pecado tras pecado.
Continuaron pecando es expresado como si los pecados fueran objetos que pueden ser apilados uno encima de otro. Traducción alterna: "Ellos continuaron pecando más y más"

Ellos buscan protección del Faraón
Esto puede ser parafraseado para que el nombre abstracto "protección" sea expresado como un verbo "proteger". Traducción alterna: "Ellos le preguntaron a Faraón para que los protegera"

toman refugio en la sombra de Egipto.
La protección de Egipto del ejército enemigo está expresado como si fuera una sombra que protegge a alguien del calor del sol. Traducción alterna: "Ellos confían en los egipcios para mantenerlos a salvo"

Isaiah 30:3

Información general:
El SEÑOR continúa hablando del pueblo de Judá.

Por lo tanto, la protección del Faraón va a ser su vergüenza, y el refugio en la sombra de Egipto, su humillación
Esto puede ser parafraseado para que el nombre abstracto "protección", "vergüenza" y humillación"sean expresados como adjetivos o verbos. Traducción alterna: "Por lo tanto serán avergonzados, porque ustedes confiaron en la protección del Faraón; ustedes serán humillados, porque ustedes confiaron en que los egipcios los mantendrían seguros"

el refugio en la sombra de Egipto
La protección de Egipto del enemigo está expresada como si fuera una sombra que protege a alguien del calor del sol.

sus príncipes
Aquí "príncipes" significa un oficial o embajador, no necesariamente hijo del rey.

sus...ellos
Estas palabras se refieren al pueblo de Judá.

Zoán y Hanes
Estas son ciudades en la parte norte de Egipto.

han venido a Hanes
Aquí "venido" puede ser expresado como "ido"

por causa de un pueblo
"por cauda del pueblo de Egipto"

Isaiah 30:6

Información general:
Aquí continúa la declaración de Dios referente al pueblo de Judá.

Un declaración:
"Esto es lo que el SEÑOR declara"

de la leona y el león, la víbora y la ardiente serpiente voladora
Esto se refiere a tipos de animales en general. Traducción alterna: "donde la leona y león habitan, y donde hay víboras y serpientes"

la ardiente serpiente voladora
Aquí la palabra "ardiente" probablemente se refiere a la mordida venenosa y la palabra "voladora" se refiere a un movimiento rápido. Ver como se tradujo esto en 14:28.

ellos cargan sus riquezas
"El pueblo de Judá carga sus riquezas"

Yo la he llamado, Rahab, quien está sentada firme
Hay una historia popular de un monstruo del mar llamado Rahab. El nombre Rahab significa "fuerza" o "arrogancia". Traducción alterna: "Yo llamo a Egipto una fuerte alarde que no hace nada"

Isaiah 30:8

Información general:
El SEÑOR continúa hablando a Isaías.

Ahora
Esta palabra es usada aquí para marcar un cambio en la declaración del SEÑOR acerca de Judá. Aquí él le dice a Isaías que haga algo.

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en su presencia
"en la presencia del pueblo de Judá"

cuando el tiempo venga
Esto habla del tiempo como si viajara y llegara a algún lugar. Traducción Alterna: "para el tiempo futuro"

Porque estos son gente rebelde, niños rescostados, niños que no escuchan la instrucción del SEÑOR
Esto habla del pueblo del SEÑOR como si ellos fueran sus hijos. Esto puede ser traducido como una nueva oración. Traducción Alterna: "Ellos se comportan como niños que mienten y no escuchan a lo que el SEÑOR les manda"

Isaiah 30:10

Información general:
El SEÑOR continúa hablando sobre eel pueblo de Judá.

Apártense del camino, desvíense del sendero
Como el SEÑOR quiere que su pueblo se comporte es expresado como si hubiese un camino o sendero en donde deban caminar. Desobedecer al SEÑOR es expresado como si la persona se saliera de los caminos del SEÑOR.

el Santo de Israel
Traduzca esto igual como lo hizo en el 1:4.

Isaiah 30:12

el Santo de Israel
Traduzca esto de la misma manera que lo hizo en 1:4.

ustedes han rechazado Su palabra
Aquí "palabra" representa un mensaje. Traducción alterna: "Tu has rechazado este mensaje"

han confiado en opresión y engañan y se han apoyado en ella
Los posibles significados son 1) los líderes de Judá están confiando en los líderes egipcios quienes reinan por opresión y engañando a otros o 2)los líderes de Judá han oprimido y engañado a su propio pueblo para tomar su dinero y enviarlo a los líderes egipcios como pago por su protección.

han apoyado en ella
Aquí la palabra "ella"se refiere a la "opresión y el engaño". Traducción Alterna: "Apoyate en ellos"

han apoyado
Esto es una expresión idiomática que significa confiar o depender de algo.

así este pecado será para ustedes como una pieza rota...en un instante.
Esta símil significa que Dios va a destruir el pueblo de Judá de repente por su pecado.

como una pieza rota preparada para caerse
Esto es entendido como que es una pieza rota de una pared. Traducción alterna: "Como una pieza rota de una pared que está preparada para caer"

cuya caída sucederá de repente
Esto puede ser parafraseado para que el nombre abstracto "caída"sea expresado como un verbo "caer". Traducción Alterna: "que cae rápidamente"

de repente, en un instante
Esto significa la misma cosa y enfatiza cuan rápido la pared caerá.

Isaiah 30:14

Información general:
Isaías describe como el SEÑOR va a destruir el pueblo de Judá. (Ver: 30:12)

Él no va a repararla
Esta expresión se refiere a la parte de la pared que está a punto de caerse. La parte en la pared es una metáfora que representa al pueblo de Judá y su pecado mencionado en 30:12.

como una vasija de alfarero es rota
Esta símil significa que una pieza de la pared se va a romper tan rápido y completa como una jarra de barro que se cae en el suelo.

alfarero
Un alfarero es una persona que hace jarras y vasijas de barro.

No sea encontrada
Puede expresarse en forma activa. Traducción alterna: "nadie lo encontrará" o "no estará allí"

un fragmento con el cual raspar
"un fragmento suficientemente grande con el cual raspar"

fuego de la chimenea
Aquí la palabra se refiere a cenizas. Traducción alterna: "cenizas de la chimenea"

Isaiah 30:15

El Santo de Israel
Traduzca esto de la misma manera que lo hizo en el 1:4.

En regresar y descansar ustedes serán salvos
El arrepentimiento esta expresado como si fuese un regreso físico al SEÑOR. Esto puede ser expresado en forma activa. Traducción alterna: "Yo te salvaré de tus enemigos si tu te te arrepientes y descansas sabiendo que yo tendré cuidado de ti"

descansar
Esto implica que el pueblo descansa, porque ellos creen en el SEÑOR los cuidará.

en quietud y en confianza será tu fuerza
Quietud se refiere a no estar ansioso o preocupado. Esto implica que ellos no se preocupan porque ellos creen en el SEÑOR. Traducción alterna: "Tu serás fuerte si estás quieto y confías en Mi"

nosotros huiremos en caballos
Aparentemente estos caballos que el pueblo de Judá recibía eran de los egipcios.

Isaiah 30:17

Mil van huir ante la amenaza de uno; ante la amenaza de cinco ustedes van ha huir
La palabra "uno"es entendida. Traducción alterna: "Mil soldados van a huir en la amenaza de los soldados enemigos; en la amenaza de cinco soldados enemigos todos los soldados huirán"

mil
"1,000"

hasta que tu remanente sea como asta de bandera en el tope de una montaña, o como una bandera en una colina
Esta símil significa que se quedará unas pocas personas que serán como una bandera en la cima de una colina.

Isaiah 30:18

Información general:
Isaías continúa hablando al pueblo de Judá.

ustedes van...para ustedes...contestarles
Aquí "ustedes"se refiere al pueblo que vive en Sion.

Él va a contestarles
"Él va a ayudarlos"

Isaiah 30:20

Información general:
Isaías continúa hablando al pueblo de Judá.

el pan de adversidad y el agua de aflicción
Aquí "pan" y "agua" forman la dieta de una persona bien pobre. Toda la frase representa los tiempos difíciles y la pobreza del pueblo.

su maestro
Esto se refiere al SEÑOR.

ustedes verán a su maestro con sus propios ojos
Aquí "ojos" representa a toda la persona. Traducción alterna: "ustedes mismos verán su maestro"

sus oídos van a escuchar
Aquí "oídos" representa a toda la persona. Traduccción alterna: "ustedes oirán"

una palabra detrás de ustedes diciendo
Aquí "palabra" representa a la persona que está hablando. Traducción Alterna: "Él está hablando detrás de ustedes"

Este es el camino, camina en él
Como el SEÑOR quiere que se comporte Su pueblo está expresado aquí como si fuese un camino o sendero. Obedecer al SEÑOR está expresado como si una persona estuviese caminando en Su camino.

cuando vires a la derecha o cuando vires a la izquierda
Desobedecer al SEÑOR es expresado como si una persona se ha volteado a izquierda o derecha del camino del SEÑOR.

Isaiah 30:22

Información general:
Isaías continúa hablando al pueblo de Judá.

Ustedes las tirarán como a un trapo menstrual
Esta símil significa que ellos van a tirar sus ídolos como si fueran basura.

Ustedes van a decirle a ellos: "Váyanse fuera de aquí"
Esto habla de los ídolos como si ellos pudieran oir, levantarse e irse del lugar. El SEÑOR se refiere a que el pueblo no necesitará o querrá a los ídolos.

Isaiah 30:23

Información general:
Isaías continúa hablando al pueblo de Judá.

Él dará
"El SEÑOR dará"

el pan con abundancia del suelo
Aquí "pan" representa a la comida en general. Traducció alterna: "Él va a causar que la tierra produzca basta comida para comer"

En ese día
Aquí "día"representa un período de tiempo en general. Traducción alterna: "En ese tiempo"

que ha sido aventado con una pala y un tenedor
Pala y tenedor son usados para tiras el grano al aire para que el viento sople lejos de la paja, dejando solamente la parte que puede ser comida. Esto puede ser expresado en forma activa. Traducción alterna: "que ustedes han aventado con pala y rastrillo"

Isaiah 30:25

Información general:
Isaías continúa hablando al pueblo de Judá.

En una montaña muy alta...la luz solar de siete días
Isaías describe lo que será una situación ideal después de que el SEÑOR rescate su pueblo.

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Aunque, el lenguaje es exagerado, debe traducir esto justo como Isaías lo describe.

en el día del gran sacrificio cuando la torre caiga
"cuando el SEÑOR sacrifique a sus enemigos y cause que sus torres fuertes se caigan"

la luz del sol será siete veces más brillante, como la luz solar de siete días
"El sol va a brillar tan brillante como siete soles" o "el sol va a dar tanta luz en un día como si normalmente lo hace en siete días"

SEÑOR unirá el rompimiento de Su pueblo y sanará las magulladuras de Sus heridas
El SEÑOR está confortando a su pueblo y causando que su sufrimiento se detenga y esto es expresado como si pusiera vendajes en sus heridas.

Isaiah 30:27

el nombre del SEÑOR...como un fuego devorador
El SEÑOR está enojado al extremo es expresado como si Él fuera un gran fuego.

el nombre del SEÑOR viene
Aquí "nombre" representa al SEÑOR. Traducción alterna: "El SEÑOR viene"

Sus labios están llenos de furia, y su lengua es como un fuego devorador
Aquí "labios" y "lengua" son metónimos que representan al SEÑOR hablando. Y, el SEÑOR habla con tanto coraje y poder que es como si fuese expresado que Su lengua es fuego. Traducción alterna: "Cuando Él habla Su furia es como fuego que destruye todo"

Su aliento es como un torrente desbordante
Esto compara el aire que viene de la boca del SEÑOR a un fluido para enfatizar su poder para destruir.

una brida en las mandíbulas de Su pueblo
Una "brida" es un equipo que el pueblo pone sobre la cabeza de un caballo para guiarlo. La brida contiene una una pequeña pieza se llama un "bit" que va en la boca del caballo. Traducción alterna: "una brida en las cabezas del pueblo" o "un bit en las muelas del pueblo"

Isaiah 30:29

Información general:
Isaías continúa hablando al pueblo de Judá.

Ustedes tendrán una canción
Esto puede ser parafraseado para que el nombre abstracto "canción" sea un verbo. Traducción alterna: "ustedes cantarán"

en la noche cuando un festín santo es observado
Esta símil enfatiza cuan feliz el pueblo estará.

cuando un festín santo es observado
Esto puede ser expresado en forma activa. Traducción alterna: "cuando ustedes vean un festín santo"

y satisfacción de corazón
Aquí "corazón"representa el ser interno de una persona. Traducción alterna: "y estarán contentos"

como cuando uno...Roca de Israel
Esta símil enfatiza cuan feliz el pueblo será.

a la Roca de Israel
El que el SEÑOR tenga el poder para proteger Su pueblo está expresado como si Él fuera una roca en la cual el pueblo puede escalar y escapar de sus enemigos. Traducción alterna: "a la roca protectiva de Israel"

Isaiah 30:30

mostrará el movimiento de Su brazo
Aquí "brazo" representa el poder de Dios. Esto implica que el SEÑOR va a mostrar su poder destruyendo al enemigo de su pueblo. Traducción alterna: "muestra que Él es poderoso destruyendo sus enemigos"

en un tormentoso coraje y llamas de fuego
El coraje del SEÑOR está expresado como si fuera una tormenta o un fuego. Traducción alterna: "en un coraje que es como una tormenta y llamas de fuego" o "en gran coraje"

con sabiduría, tormenta de lluvia, y granizo
"con tormentas completas de viento, lluvia y granizo.

granizo
duros pedazos de hielo que caen del cielo como lluvia.

Isaiah 30:31

Porque ante la voz del SEÑOR, Asiria será destruida
Esto puede ser expresado en forma activa. Traducción alterna: "Cuando el SEÑOR Él destruya los soldados de Asiria"

Asiria será destruida
Isaías habla del temor de Asiria como si Asiria fuese un objeto que la voz del SEÑOR destruirá. Traducción alterna: "Asiria estará aterrorizada"

Asiria
Aquí representa a los soldados de Asiria.

Cada golpe de la varilla apuntada que el SEÑOR coloque en ellos
El que el SEÑOR cause que un ejército derrote a los asirios es expresado como si el SEÑOR va a golpear a los asirios con una varilla.

será acompañada
Esto puede ser expresado en forma activa. Traducción alterna: "El pueblo de Judá los acompañará"

tamborines
Esto es un instrumento musical con una cabeza como un tambor que puede ser golpeado y con piezas de metal alrededor del lado que suena cuando el instrumento es agitado. Ver como tradujo esto en el 5:11.

Él batalla y pelea con ellos
El que el SEÑOR causando que el ejército contrario derrote a los airios está expresado como si el SEÑOR fuese un guerreri que pelea junto al ejército contrario.

Isaiah 30:33

Porque un lugar de sacrificio fue preparado hace mucho tiempo
Esto puede ser expresado en forma activa. Traducción alterna: Por mucho tiempo el SEÑOR ha preparado un lugar para el sacrificio"

un lugar de sacrificio
Esta frase es el significado de la palabra "Tofet". Tofet es un lugar en el Valle de Hinnom, al sur de Jerusalén, donde una vez el pueblo quemó sacrificio a un falso dios.

es preparado para el rey
Esto implica que se refiere al rey de Asiria. Esto puede ser expresado en forma activa. Traducción alterna: "El SEÑOR lo preparó para rey de Asiria"

La pila está lista con un fuego y mucha madera
"la pila está preparada con mucha madera para hacer fuego"

El aliento del SEÑOR, es como una corriente de azufre, que se preparará en fuego
Esto habla del aliento del SEÑOR como si fuese un río de fuego que preparará en el fuego.

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Chapter 31

1 Ay de aquellos que bajan a Egipto en busca de ayuda, y se apoyan en caballos y confían en caruajes (porque son muchos) y en jinetes (porque son muchos). Pero ellos no se preocupan por el Santo de Israel, ¡ni buscan al SEÑOR! **2** Aún así Él es sabio, y traerá desastre y no se retractará de sus palabras. Él se levantará contra la casa del mal y contra los ayudantes de aquellos quienes cometen pecado. **3** Egipto es un hombre y no un dios, sus caballos son carne y no espíritu. Cuando el SEÑOR los alcance con Su mano, ambos, el que ayuda, se tambaleará, y quien es ayudado, caerán; ambos perecerán juntos. **4** Esto es lo que el SEÑOR me dijo: ''Como un león, aún un león joven, ruge sobre su presa desgarrada, cuando un grupo de pastores se levanta contra ellos, pero no tiembla ante sus voces, ni se asusta por el sonido; así el SEÑOR de los Ejércitos descenderá a pelear en el Monte de Sion, en esa colina. **5** Como las aves en vuelo, así el SEÑOR de los Ejércitos protegerá a Jerusalén; Él los protegerá y rescatará mientras Él pasa sobre ellos y los preserva. **6** Vuelvan a Él, de quien ustedes profundamente se han alejado, pueblo de Israel. **7** Pues en aquel día cada uno se deshacerá de sus ídolos de plata y de sus ídolos de oro que con sus propias manos han pecaminosamente hecho. **8** Asiria caerá por la espada; una espada no empuñada por hombre lo consumirá. Huirá de la espada, y sus hombres jóvenes serán forzados a hacer trabajo duro. **9** Ellos perderán la confianza por el terror, y sus príncipes temerán al ver la bandera de guerra del SEÑOR- esta es la declaración del SEÑOR, cuyo fuego está en Sion y cuyo crisol de fuego está en Jerusalén.''

Isaiah 31:1

Información general:
Isaías continúa hablándole al pueblo de Judá.

Bajar a Egipto
La frase "bajar a" es usada aquí porque Egipto es más bajo en elevación que Jerúsalén.

Aquéllos que bajan
"esa gente de Judá que baja"

recostarse en los caballos
Esto habla de cómo las personas confían en sus caballos para que los ayuden como si ellos estuvieran recostándose en sus caballos. Traducción Alterna: "confiar en sus caballos"

Santo de Israel
Traduce esta frase según lo hiciste en 1:4.

ni buscan al SEÑOR
"ni le piden al SEÑOR que los ayude"

él traerá desastre
Aquí la palabra "traerá" significa "hará que." Traducción Alterna: "Él hará que desastres ocurran"

no se retractará de Sus palabras
La frase "retractará de Sus palabras" habla de una persona que no cumple lo que dijo que haría, como si las palabras que él dijo eran algo que él podía halar hacia él mismo. Aquí dice que el SEÑOR no hará esto, queriendo decir que Él cumplirá lo que Él ha dicho. Traducción Alterna: "Él hará lo que dijo que Él haría.

levantarse en contra
"castigar"

casa de maldad
Esto se refiere a gente malvada que vive ahí. Traducción Alterna: "todos los que hacen lo malo"

Isaiah 31:3

Egipto es un hombre
Aquí Egipto se refiere a los soldados de Egipto. Traducción Alterna: "Los soldados de Egipto son hombres"

sus caballos carne y no espíritu
Esto significa que sus caballos son sólo caballos y no seres espirituales. Traducción Alterna: "sus caballos son solamente caballos; ellos no son espíritus poderosos!"

Cuando el SEÑOR los alcance con Su mano
El término "mano" se usa a menudo refiriéndose al poder de Dios en acción. Traducción Alterna: "Cuando el SEÑOR use su mano en contra de ellos"

ambos, el que ayuda tambaleará, y el que es ayudado caerá
Estas dos frases significan básicamente la misma cosa. Tambalearse y caerse son metáforas de fallar. Esto puede ser expresado en forma activa. Traducción Alterna: "estas dos cosas sucederán: Yo destruiré a Egipto, el que te ayuda, y te destruiré a ti, el que es ayudado por Egipto.

el que es ayudado
Esto puede ser expresado en forma activa. Traducción Alterna: "el que busca ayuda"

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Isaiah 31:4

Informacón General:
El SEÑOR habla a Isaías

Como un león...así el SEÑOR de los ejércitos
"Un león ... así el SEÑOR de los ejércitos." Aquí el SEÑOR se compara con un león que protege su presa cuando habla de cómo Él defenderá al pueblo que le pertenece a Él y no lo abandonará por temor.

así el SEÑOR de los ejércitos descenderá ... esa colina
Puede entenderse más claramente is mueves la última línea y la colocas antes de la primera línea: '''El SEÑOR de los ejércitos descenderá para pelear en el Monte Sion, en esa colina, como un león, incluso un león joven''

un león, incluso un león joven
''un león hembra o león asesino.'' Esto es un doblete donde ambas frases se refieren a un león feroz. Traducción Alterna: ''un león'' (Ver:

ruge
le advierte a otros a mantenerse alejados

cuando un grupo de pastores se levantan en contra de ellos
La frase "se levantan en contra de ellos'' significa que son enviados a ahuyentar al león. Esto puede ser expresado en forma activa. Traducción Alterna: ''cuando alguien envía pastores a ahuyentar al león'' (Ver: or

por su sonido
Los pastores hacían ruidos fuertes para tratar de ahuyentar a los leones. Traducción Alterna: ''por los ruidos fuertes que ellos hacen''

descenderá
''bajará''

en el Monte Sion, en esa colina
Ambas frases se refieren al Monte Sion. Traducción Alterna: ''en el Monte Sion'' (Ver:

Isaiah 31:5

Información General:
El SEÑOR continúa hablando.

Como las aves en vuelo, así EL SEÑOR de los ejércitos protegerá a Jerusalén
Aquí la forma en que el SEÑOR protege a Jerusalén se compara con la forma en que una madre pájaro protege a sus pajaritos en su nido.

Él protegerá y rescatará mientras Él pasa sobre ella y la preserva.
Esto habla de cómo el SEÑOR protege y rescata a Jerusalén, describiéndolo como un ave que sobrevuela la ciudad. Traducción Alterna: Él protegerá y rescatará a la ciudad de sus enemigos.

El SEÑOR de los ejércitos
Traduce esta frase según lo hiciste en 1:9

Jerusalén
Esto se refiere a las personas que viven ahí. Traducción Alterna: "la gente de Jerusalén''

Vuelvan a Él de quien ustedes profundamente se han alejado.
"Vuelvan a aquél en contra de quien ustedes se han rebelado''

que con sus propias manos han pecaminosamente hecho
Aquí se refiere a la gente como sus ''manos''; se enfatiza que han hecho algo con sus manos. Traducción Alterna: ''que han pecado al hacer con sus propias manos''

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Chapter 32

1 Mirad, un rey reinará en rectitud, y príncipes reinarán en justicia. **2** Cada uno será como un refugio del viento y un refugio de la tormenta, como corrientes de agua en un lugar seco, como la sombra de una gran roca en una tierra de agotamiento. **3** Luego los ojos de aquellos quienes ven no serán oscurecidos, y los oídos de aquellos quienes oyen, oirán atentamente. **4** El imprudente pensará cuidadosamente con entendimiento, y el tartamudo hablará distintivamente y con facilidad. **5** El necio no será más llamado honorable, ni el engañador será llamado de principios. **6** Pues el necio habla locuras, y su corazón planea maldad y acciones impías, y él habla mal en contra del SEÑOR. él hace al hambriento vacío, y al sediento él le causa carecer de bebida. **7** Los métodos del engañador son malignos. El crea esquemas malvados para arruinar al pobre con mentiras, aún cuando el pobre dice lo que es correcto. **8** Pero el hombre honorable hace planes honorables; y por causa de sus acciones honorables, él estará en pie. **9** Levántense, ustedes mujeres que estan cómodas, y escuchen mi voz; ustedes hijas despreocupadas, escúchenme. **10** Pues en poco más de un año, su confianza será quebrada, ustedes mujeres despreocupadas, pues la cosecha de uvas fracasará, la cosecha no vendrá. **11** Tiemblen, ustedes mujeres que están cómodas; preocúpense, ustedes las confiadas; quítense sus vestiduras finas y desnúdense; pónganse tela de saco alrededor de sus cinturas. **12** Ustedes van a clamar por los campos apacibles, por las vides fructíferas. **13** La tierra de mi pueblo estará descuidada con espinas y zarzas, aún en todas las casas que alguna vez fueron jubilosas en la ciudad de las fiestas. **14** Pues el palacio será abandonado, la ciudad llena de gente estará desierta; la colina y la torre de vigilancia se volverán cuevas para siempre, una alegría para burros salvajes y pastizal para los rebaños; **15** hasta que el Espíritu sea derramado sobre nosotros de lo alto, y el desierto se vuelva un campo fructífero, y el campo fructífero sea considerado como un bosque. **16** Luego la justica residirá en el desierto, y la rectitud vivirá en el campo fructífero. **17** El trabajo de la rectitud será la paz; y el resultado de la rectitud, tranquilidad y confianza para siempre. **18** Mi pueblo vivirá en una habitación pacífica, en hogares seguros y en lugares de descanso tranquilo. **19** Pero incluso si graniza y el bosque es destruido, y la ciudad es completamente aniquilada, ustedes que siembran al lado de todas las corrientes serán bendicidos, **20** ustedes quienes envían a su buey y su burro a pastar.

Isaiah 32:1

Miren
Esta palabra es usada aquí para llamar al atención de la gente hacia lo próximo que se dirá. Traducción Alterna: "Escuchen"

Cada uno será como un refugio del viento y un refugio de la tormenta
Esto compara al rey y a los príncipes quienes protejen al pueblo a un refugio. Traducción Alterna: "los gobernantes protigerán la gente como un refugio protege en una tormenta"

como corrientes de agua en un lugar seco
Esto es otra comparación que significa que los gobernantes proverán para las necesidades de la gente. Traducción Alterna: : "ellos proverarán para la gente como corrientes de agua en un lugar seco"

como la sombra de una gran roca en una tierra de agotamiento
Esto es otra comparación que significa que los gobernantes proverán comodidad y descanso para la gente. Traducción Alterna: "proverán descanso para la gente como una enorme piedra da sombra a gente agotada".

Luego los ojos ...atentamente
Ambas ed estas fases enfatiza que los líderes harán que la gente entiendad la verdad de Dios.

no serán obscurecidos
"verán con claridad"

Isaiah 32:4

el imprudente... el tartamudo
Esto se refiere a gente que actuan imprudentemente y que tartamudea. Traducción Alterna: "El imprudente...la persona que tartamudea"

El tonto no será más llamado honorable
Esto se puede decir en forma activa. Traducción Alterna: "Nadie le dará honra al tonto".

Pues el tonto habla locuras, y su corazón planifica maldad
"El tonto"se refiere a gente tonta. También, " tonterias" y "maldad" se puede expresar como adjetivos. Traducción Alterna: "Porque el tonto dice cosas tontas y en su corazón planifica lo malo"

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su corazón planifica maldad
Aquí la persona tonta se le referire por su corazón para enfatizar sus pensamientos internos. Traducción Alterna: "él planifica cosas malvadas en su corazón"

ni el engañador será llamado de principios(honorable)
Esto se puede decir en forma activa. "Él engañador"se refiere a una person que engaña. Traducción Alterna: "tampoco nadie le mostrará respeto a la persona que engaña"

Él hace
La palabra "él" se refiere a la persona tonta.

al hambriento vacío
"al hambriento" se refiere a la gente hambrienta. Tienen hambre porque tienen estómagos vacío. Traducción Alterna: "la persona hambrienta tiene el estómago vacío"

al sediento él le casusa carecer de bebida.
"al sediento" se refiere a la gente que tienen sed. Traducción Alterna: "él causa que el sediente no tenga nada que beber"

Información General:
Isaías continua describiendo a la gente después que Dios restaura los gobernantes rectos en Judá. (Ver: 32:1)

Isaiah 32:7

del engañador
Esto se refiere a una persona que engaña a otros. Traducción Alterna: "La persona que engaña."

para arruinar al pobre con mentiras
"Al pobre" se refiere a gente pobre. También la frase " para arruinar" no quiere decir martarlos sino hacerles daño al decir mentiras de ellos. Traducción Alterna: "hacerles daño a los pobres al decir mentiras de ellos

él se parará(él estará de pie)
Esto significa que él tendrá éxito. Traducción Alterna: "él será exitoso"

Isaiah 32:9

Levántense
"póngasen de pie"o "Presten atención

estan cómodas
"seguras" o sin cuidado"

mi voz
Isaías se refiere a si mismo por su voz para enfatizar lo que dice. Traducción Alterna: "yo hablo"

su confianza será quebrada
Esto se puededecir en forma actihabla de ellos ya no más siendo va. También, Isaías habla de ellos ya no siendos confiados tal como si la confianza fuera un objeto físico que fue quebrado. Traducción Alterna: "ustedes ya no serán confiados"

la cosecha de uvas fracasará
Esto significa que no hará buenas uvas para cosechar. Traducción Alterna: "no habrá uvas para que las coseches"

la cosecha no vendrá
"el tiempo de recojer la cosecha no sucederá"

Isaiah 32:11

Información General
Isaías continua hablando

Tiemblen
"tiembla de miedo"

están cómodas
"seguras"o "sin cuidado"

quítense sus vestiduras finas y desnúdense
Aquí "desnudo"no necesariamente quiere decir sin ropa sino usando lo mínimo de ropa como ropa íntima o ropa interior. Traducción Alterna: "quítense su ropa fina y desvístede"o "quítate tu ropa fabulosa"

pónganse tela de saco alrededor de sus cinturas
Esto es un acto de estar de luto o eAlterna: "ponte tela de saco alrededor de tu citura mientras estas de luto"

espinas y zarzas
Traduce esto tal como lo hiciste en 5:5.

van a clamar por los campos agradables, por las vides fructíferas
Esto significa que llorarán en voz alta mientras están de duelo por lo que le sucedió a sus campos fértiles y sus viñedos. Traducción Alterna: "Tu llorarás amargamente por lo que le pasa a tus campos deleitosos y tus viñedos frutíferos"

las casas que alguna vez fueron gozosa
Aquí las casas son descritas como gozosas porque allí viven gente gozosa. Traducción Alterna: "tus casas donde vivías fueron gozosas" :

la ciudad de las fiestas.
"tu cuiudad de fiestas" La palabra " fiestas"significa celebrando y festejando.

Isaiah 32:14

Información General
Isaías continua hablando

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el palacio será abandonado, la ciudad llena de gente estará desierta
Esto se puede expresar en forma activa. Traducción Alterna: "pues la gente desamamparará el palacio y la muchedumbre abandonará la ciudad"

la colina
Esto se refiere a un fuerte edificado en la cima de la colin. Traducción Alterna: "el fuerte en la colina"

la colina y la torre de vigilancia se volverán cuevas
Esto nos habla de el fuerte y la torre de vegia siendo abandonos mientraas se convierten en cuevas. Traducción Alterna: ''La colina y la torre de vigía serán abandonadas y vacías")

una alegría de burros salvajes y pastizal para los rebaños
Esto se significa que estos animales disfrutarán los pastizales que crecen entre el fuerte y la torres de vigía. Traducción Alterna: " los asnos salvajes y los rebaños comerán yerba allí"

para siempre
Esto significa un tiempo muy largo. Traducción Alterna: "un tiempo extremadamente largo"

hasta que el Espíritu sea derramado
Esto se puede expresar en forma activa. "hasta que el SEÑOR derrame el ESPÍRITU"

el Espíritu sea derramado sobre nosotros
Esto nos habla de EL SEÑOR dándole ESPIRITU a su gente ón como si su Espíritu fuera líquido que pudiera derramar sobre ellos. Traducción Alterna : "se nos da el Espíritu"

de lo alto
Aquí se refiere al cielo como "de lo alto" . Traducción Alterna: "del cielo"

el campo fructífero sea considerado como un bosque.
Esto se puede escribir en forma activa. Esto compara cuán sobreabuntemente fructíferos son los campos al compararlos a un denso bosque. Traducción Alterna: "la gente dirá que los fructíferos campos han crecido tan denso como un bosque" o "los campos frutíferos serán sobreabundante"

Isaiah 32:16

Información General
Isaías contiua hablando

la justica residirá ... la rectitud vivirá
Isaías describe la "justicia" y la "rectitud" como una persona que vive en estos lugres. Esto significa que la gente que vive en estos lugares harán lo que es justo y recto. Traducción Alterna: "la gente actuarán justamente en el desierto y la gente actuarán rectamente en los campos fértiles

El trabajo de la rectitud será la paz; y el resultado de la rectitud, tranquilidad y confianza para siempre
Estas dos frases son paralelas y ambas dan resultados de rectitud. Estas se pueden combinar. Traducción Alterna: "El resultado de la gente actuar rectamente es que habra paz, y quietud y confianza para siempre"

Isaiah 32:19

el bosque es destruido, y la ciudad es completamente aniquilada
Esto puede ser declarado en forma activa. Traducción Alterna: "esto destruirá al bosque y destruirá completamente a la ciudad"

ustedes que siembran al lado de todas las corrientes serán bendicidos, ustedes quienes envían a su buey y su burro a pastar.
Esto puede ser declarado en forma activa. Esto se refiere a las bendiciones del SEÑOR para todo Su pueblo y habla de las cosas normales que Su pueblo hace. Traducción Alterna: "EL SEÑOR los bendecirá, mientras ustedes que siembran al lado de todas las corrientes serán bendicidos, ustedes quienes envían a su buey y su burro a pastar."

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Chapter 33

1 ¡Ay de tí, destructora que no has sido destruida! ¡Ay del traidor a quien ellos no han traicionado! Cuando dejes de destruir, serás destruida. Cuando dejes de traicionar, ellos te traicionarán. **2** SEÑOR, sé clemente con nosotros; esperamos por Tí; sé nuestro brazo cada mañana, nuestra salvación en el tiempo de problema. **3** Ante el ruido fuerte los pueblos huyen; cuando Tú te levantas, las naciones son esparcidas. **4** Tu botín es juntado como los saltamontes se juntan; como los saltamontes saltan, los hombres saltan sobre ella. **5** El SEÑOR es exaltado. Él vive en un lugar alto. Él llenará Sion con justicia y rectitud. **6** Él será la estabilidad en tus tiempos, abundancia de salvación, sabiduría, y conocimiento; el temor del SEÑOR es su tesoro. **7** Mira, sus mensajeros lloran en las calles; los diplomáticos lloran amargamente esperando la paz. **8** Las carreteras están desiertas; ya no hay más viajeros. Los pactos son rotos, los testigos son despreciados y la humanidad no es respetada. **9** La tierra llora y se marchita; el Líbano es avergonzado y se marchita; Sarón es como una llanura desértica; y Basán y Carmelo sacuden sus hojas. **10** "Ahora Yo me levantaré," dice el SEÑOR. "Ahora Yo seré levantado; ahora Yo seré elevado. **11** Tú concibes paja, y das a luz rastrojo; tu aliento es un fuego que te consumirá. **12** Los pueblos serán quemados a cenizas, como los arbustos con espinas son cortados y quemados. **13** Tú que estás muy lejos, escucha lo que Yo he hecho; y, tú que estás cerca, reconoce Mi poder." **14** Los pecadores en Sion tienen miedo; el temblor ha agarrado a los impíos. ¿Quién entre nosotros puede hospedarse con un fuego furioso? ¿Quién entre nosotros puede hospedarse con hogueras eternas? **15** El que camina rectamente y habla honestamente; el que desprecia la ganancia del opresor, quien se niega a aceptar un soborno, quien no planea un crimen violento, y no mira lo malo-- **16** él hará su hogar sobre las alturas; su lugar de defensa será la fortaleza de rocas; su comida y agua estará en suministro estable. **17** Tus ojos verán al rey en su belleza; ellos admirarán una tierra amplia. **18** Tu corazón recordará el terror; ¿dónde está el escriba; dónde está él, quien pesó el dinero? ¿Dónde está él, quien contó las torres? **19** Tú ya no verás a la gente desafiante, a la gente de un idioma extraño, quien tú no comprendes. **20** Mira a Sion, la ciudad de nuestros banquetes; tus ojos verán a Jerusalén como una vivienda tranquila, una tienda que no será removida, cuyas estacas nunca serán arrancadas ni ninguna de sus cuerdas serán rotas. **21** En cambio, el SEÑOR en majestad estará con nosotros, en un lugar de ríos extensos y corrientes. Ningún barco de guerra con remos los atravesarán y ningún barco grande los navegará. **22** Pues el SEÑOR es nuestro juez, el SEÑOR es nuestro dador de justicia, el SEÑOR es nuestro rey; Él nos salvará. **23** Tus aparejos están flojos; ellos no pueden sujetar el mástil en su lugar; ellos no pueden expandir la vela; cuando el gran botín es dividido, incluso el cojo arrastrará el botín. **24** Los habitantes no dirán: "Estoy enfermo;" las personas que viven allí serán perdonadas por su iniquidad.

Isaiah 33:1

Información General
Isaías habla en poesía para el Señor a los asirios.

que no has sido destruida
Esto puede ser fijado en forma activa. TA: "a quienes otros no lo han destruido"

serás destruida
Esto puede ser fijado en forma activa. TA: "otros te destruirán" (UDB)

ellos te traicionarán
"otros te traicionarán"

Isaiah 33:2

sé nuestro brazo
Aquí, el brazo del SEÑOR se refiere a Su fuerza. Esto habla del SEÑOR fortaleciéndolos como si el SEÑOR daría Su fuerza para actuar por ellos. TA: "danos fuerza"

cada mañana
Esto se refiere al día completo, no solamente en la mañana. TA: "todos los días"

nuestra salvación
La palabra que falta "sé" puede ser agregado. Además, la palabra "salvación" puede ser expresado con el verbo "salvar." TA: "sé nuestra salvación" o "salvanos"

en el tiempo de problema
Esto se refiere a las veces cuando ellos estaban sufriendo por problemas.TA: "cuando nosotros tienen problemas"

Isaiah 33:3

En el ruido fuerte los pueblos huyen
Significados posibles del "ruido fuerte" son: 1) se refiere al voz del SEÑOR. TA: "Los pueblos huyen

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ante el sonido de Tu fuerte voz" o 2) se refiere a los fuertes ruidos del ejército del SEÑOR. TA: "El pueblo huye ante el sonido de tu ejército"

levantas
Esto significa a comenzar a hacer algo. TA: "empezar a actuar"

las naciones son esparcidas
Esto puede ser fijado en forma activa. TA: "las naciones se esparcen"

Tu botín es reunido como los saltamontes se reúnen; como los saltamontes saltan, los hombres saltan sobre ella
Esto se compara en como el pueblo del SEÑOR son rápidos y ansiosos cuando ellos recogen los botines de sus enemigos al afán de los saltamontes cuando ellos recogen comida. Esto puede ser fijado en forma activa.TA: "Tu pueblo recoge botines de tus enemigos con la misma ferocidad a la de los saltamontes que devoran plantas verdes"

Isaiah 33:5

Información General
Isaías habla al pueblo de Judá.

El SEÑOR es exaltado
Esto puede ser fijado en forma activa. TA: "El SEÑOR es más grande que nadie"

Él llenará Sion con justicia y rectitud
Esto habla del SEÑOR gobernando Sion con Su justicia y rectitud como si Él estaba llenando Sion con justicia y rectitud. TA: "Él gobernará Sion con justicia y rectitud"

Él será la estabilidad en tus tiempos
Esto habla del SEÑOR causando que Su pueblo sea seguro como si Él mismo fuera la estabilidad. La frase "tus tiempos" se refiere a sus vidas. TA: "Él te hará seguro a todas sus vidas"

abundancias de salvación, sabiduría, y conocimiento
Las palabras que faltan pueden ser añadidas. Además, "salvación" puede ser expresado con el verbo "salvar." TA: "y Él te va a dar una abundancia de salvación, sabiduría y conocimiento" o "Él te salvará y te dará una abundancia de sabiduría y conocimiento"

el temor del SEÑOR es su tesoro
Esto habla de temer al SEÑOR como si fuera un tesoro que el SEÑOR da a Su pueblo. TA: "reverenciar a Dios será como un valioso tesoro que Él dará a ti" (UDB) o "a temer, el SEÑOR será tan valioso para ti como un tesoro"

Isaiah 33:7

Mira
Esta palabra se usa para llamar la atención de las personas a lo que se dice a continuación. También se usa para marcar una nueva sección en el libro. TA: "Escucha"

mensajeros
"mensajeros"

los diplomáticos lloran amargamente esperando la paz
Esto significa que ellos lloran porque ellos no logran crear la paz. TA: "los diplomáticos esperan la paz, pero ellos no lo lograron y así ellos lloraron amargamente"

Las carreteras están desiertas; ya no hay más viajeros
Ambas de las frases enfatizan que no hay viajeros en las carreteras. Estas puede ser combinadas y fijadas en forma activa. TA: "Gente ya no viajan en las carreteras"

Los pactos son rotos, los testigos son despreciados y la humanidad no es respetada
Este pasaje puede referirse a condiciones generales de corrupción en Israel, o puede referirse la incapacidad de la nación para hacer tratados de paz confiables con Asiria

Isaiah 33:9

La tierra llora y se marchita
Esto habla de la tierra secándose como si fuera una persona lamentando. TA: "La tierra se seca y sus plantas marchitará"

es avergonzado y se marchita
Esto habla de los árboles de Líbano marchitando y descomponiendo como si Líbano fuera una persona que está avergonzado. TA: "Los árboles de Líbano marchitan y descomponen"

Sarón... Basán... Carmelo
Muchos árboles y flores una vez crecieron en estos lugares.

Sarón es como una llanura desértica
Esto compara en cómo seco Sarón es a una llanura desértica. TA: "Sarón es tan seco como una llanura desértica"

Basán y Carmelo sacuden sus hojas
Aquí, Basán y Carmelo por sus árboles. TA: "ya no hay más hojas en los árboles en Basán y Carmelo"

Isaiah 33:10

levantaré
"estar de pie." Aquí, estas palabras significan para comenzar a hacer algo. En este caso, el Señor ahora se exalta a Él mismo.

Ahora Yo seré levantado; ahora Yo seré elevado
Esto puede ser fijado en forma activa. Estas dos frases basicamente tienen el mismo significado y enfatizan el SEÑOR siendo exaltado. TA: "ahora Yo exaltaré a Mí mismo y enseñaré que Yo merezco que todos me honren"

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Tú concibes basura, y das a luz paja
Esto habla de los asirios haciendo planes como si ellos concibieron y dieron a luz a sus planes como una madre dando a luz a un bebé. Esto habla de sus planes siendo inútiles por comparando a ellos a polvo. TA: "Tu haces planes que son inútiles como polvo y paja"

basura
"paja"

tu aliento es un fuego que te consumirá
Aquí, los planes de los asirios son referidos como sus "alientos." Esto habla de sus planes causando que ellos se mueran como si sus planes literalmente pudieran quemar sus cuerpos. "TA: "sus planes causarán que se mueran"

Los pueblos serán quemados a cenizas, como los arbustos con espinas son cortados y quemados
Esto compara en como los cuerpos de las personas muertas serán quemadas en la manera que se queman los arbustos con espinas. Además, esto puede ser fijado en forma activa. TA: "Fuego quemará los cuerpos de las personas a cenizas en la misma manera que un granjero corta arbustos con espinas y los queman"

cenizas
Las cenizas de los huesos quemados.

Isaiah 33:13

Información General
Es SEÑOR sigue hablando.

Tú que estás lejos, escucha lo que Yo he hecho; y, tú que estás cerca, reconoce Mi poder
El SEÑOR usa las palabras "lejos" y "cerca" para significar a todas las personas. La palabra "poder" puede ser expresado con el adjetivo "poderoso." TA: "Todas las personas de todos los lados escuchan lo que Yo he hecho y reconocen que Yo soy poderoso"

el temblor ha agarrado a los impíos
Esto habla de los impíos temblando como si sus temblores fueran un enemigo que han agarrado a ellos. TA: "los impíos están abrumados con temblor"

¿Quién entre nosotros... hogueras
Esto esta implicado que el pecador en Sion pide estas preguntas. TA: "Ellos dicen: '¿Quién entre nosotros... hogueras'"

¿Quién entre nosotros puede hospedarse con un fuego furioso? ¿Quién entre nosotros puede hospedarse con hogueras eternos?
Estas preguntas retóricas basicamente tienen el mismo significado y enfatiza que nadie puede vivir con fuego. Aquí, el fuego representa el juicio del SEÑOR. TA: "¡Nadie puede vivir con el furioso fuego! ¡Nadie puede vivir con hogueras eternas! o "Nadie puede vivir llevando el juicio del SEÑOR, ¡es como un fuego eterno!"

hospedarse
Vivir en un lugar que no es el hogar de uno.

Isaiah 33:15

Él quien camina
Aquí, caminando se refiere a viviendo. TA: "Él quien vive"

él quien desprecia la ganancia del opresión
La frase nominal "la ganancia del opresión" puede ser expresado como una frase verbal. TA: "él quien odia las riquezas que viene de hacer daño a otras personas"

y no mira la maldad
Aquí, "mira"significa a aprobar de algo. TA: "y quien no aprueba de hacer maldades"

las alturas
Esto se refiere a una montaña alta o el lado de la montaña. TA: "una montaña alta" o "el lado de la montaña"

la fortaleza de rocas
Esto habla de las áreas rocosas que son fáciles de defender como si ellos fueran en verdad fortalezas. TA: "las grandes pilas de rocas"

estará en suministro estable
"siempre estará disponible"

Isaiah 33:17

Tus ojos verán... ellos admirarán
Esto se refiere a la audiencia por sus "ojos." TA: "Tú verás... tú admirarás"

al rey en su belleza
Las túnicas reales del rey son referidos a "su belleza." TA: "el rey en sus túnicas preciosas"

Tu corazón recordará el terror
Esto se refiere a la audiencia por sus "corazones." "El terror" se refiere de su guerra con los asirios. Esto puede ser fijado claramente. TA: "Tú recordarás el terror que los asirios te causó cuando ellos atacaron."

¿dónde está el escriba; dónde está él, quien pesó el dinero? ¿Dónde está él, quien contó las torres?
Estas preguntas retóricas se preguntan para enfatizar que los oficiales de los asirios se han ido. Estas preguntas pueden ser escritas como declaraciones. TA: "¡Los oficiales de Asiria quienes contaban el dinero de impuestos que a nosotros fue obligado pagar por ellos han desaparecido! ¡Esos hombres quienes contaban nuestras torres se han ido!"

pesó el dinero
El dinero era metal valioso; su valor era determinado por su peso.

la gente de un idioma extraño
"una persona que hablaba un lenguaje extraño"

comprendes
"entender"

Isaiah 33:20

Información General
Isaías sigue hablando al pueblo de Judá.

la ciudad de nuestros banquetes
Esto significa que ellos tienen su festival y banquetes en esta ciudad. TA: "la ciudad donde nosotros hacemos nuestros banquetes" o "la ciudad donde nosotros celebramos nuestros festivales"

tus ojos verán
El pueblo está referido por sus "ojos" para enfatizar en lo que ellos están viendo. TA: "tú verás"

una tienda que no será removida
Esto habla del Sion siendo seguro y bien establecido como si fuera una tienda segura. Esto puede ser fijado en forma activa y escrito como una oración nueva. TA: "Será seguro, como una tienda que nadie lo quitará"

cuyas estacas nunca serán arrancadas ni ninguna de sus cuerdas serán rotas
Esta es la parte de la metáfora que compara el Sion a una tienda segura. Esto puede ser fijado en forma activa. TA: "cuyas estacas nadie los arrancará y aquellas cuerdas nadie las romperá.

el SEÑOR en majestad estará con nosotros, en un lugar de ríos extensos y corrientes
Aquí, "nosotros" se refiere a Isaías, e incluyendo el pueblo de Judá. Esto habla de la seguridad de vivir con el SEÑOR como si fuera un lugar que tiene ríos alrededor de él para que los enemigos no puedan atacarlo. TA: "El SEÑOR, quien es majestuoso, estará con nosotros, y nosotros estaremos a salvo como si nosotros estábamos en un lugar rodeado por ríos amplios.

lo atravesarán
"viajará en el río"

Isaiah 33:22

nuestro... nos
Esto se refiere a Isaías, e incluyendo al pueblo de Judá.

Isaiah 33:23

Tus amarres están sueltos; ellos no pueden sujetar el mástil en su lugar; ellos no pueden expandir la vela
Significados posibles: 1) El ejército asirio es como un bote que es incapaz de mover por el agua: las sogas que apoyaban el mástil y la vela e han soltado y ya no soportan el mástil, así que la vela es inútil

mástil
postes altos que soportan la vela

vela
una tela grande que se llena con el viento y mueve el bote por el agua.

cuando el gran botín es dividido
Esto puede ser fijado en forma activa. TA: "cuando ellos dividan el tesoro"

el cojo
Esto se refiere a las personas que no pueden caminar. TA: "aquellos que son cojos"

las personas que viven allí serán perdonadas por su iniquidad
Esto puede ser fijado en forma activa. TA: "El SEÑOR perdonará los pecados de las personas que viven allí"

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Chapter 34

1 ¡Acérquense, ustedes naciones, y escuchen; presten atención, ustedes pueblo! La Tierra y todo lo que la llena debe escuchar, el mundo, y todas las cosas que vienen de él. **2** Pues el SEÑOR está enojado con todas las naciones, y furioso contra todos sus ejércitos; Él los ha destruído completamente, Él los ha entregado a la matanza. **3** Los cuerpos de sus muertos serán arrojados. La peste de los cadáveres estará por todos lados; y las montañas absorberán su sangre. **4** Todas las estrellas del cielo se desvanecerán, y el cielo estará enrollado como un pergamino; y todas las estrellas se desvanecerán, como la hoja se desvanece de la viña, y como los higos demasiado maduros de la higuera. **5** Pues cuando Mi espada haya bebido hasta llenarse en el cielo; mirad, entonces descenderá en Edom, en la gente que Yo he separado para la destrucción. **6** La espada del SEÑOR está goteando sangre y está cubierta de grasa, goteando con la sangre de los corderos y las cabras, cubierta con la grasa de los riñones de los carneros. Pues el SEÑOR tiene un sacrificio en Bosra y una gran matanza en la tierra de Edom. **7** Los bueyes salvajes serán asesinados junto a ellos, y los toros jóvenes con los mayores. Su tierra estará embriagada con sangre, y su polvo será hecho grasa con la grosura. **8** Pues será un día de venganza para el SEÑOR y un año en el cual Él retribuirá por la causa de Sion. **9** Las corrientes de Edom se convertirán en brea, su polvo en azufre, y su tierra se convertirá en brea ardiente. **10** Quemará día y noche; su humo subirá por siempre; de generación en generación será una tierra baldía; nadie pasará por ella, por siempre y para siempre. **11** Pero las aves silvestres vivirán allí; el búho y el cuervo harán sus nidos allí. Él extenderá sobre ella la línea de medición de la ruina y la plomada de la destrucción. **12** Sus nobles no tendrán nada para llamarle reino, y todos sus príncipes serán nada. **13** Las espinas cubrirán sus palacios, ortigas y cardos sus fortalezas. Será una habitación de chacales y lugar de avestruzes. **14** Los animales silvestres y las hienas se encontrarán allí, y las cabras silvestres se llamarán entre ellas. Los animales nocturnos se establecerán allí y encontrarán para ellos lugar de descanso. **15** Los búhos harán nidos, pondrán sus huevos, nacerán y protegerán sus crías. Sí, allí se encontrarán los halcones, cada uno con su pareja. **16** Busca a través del pergamino del SEÑOR; ninguno de éstos faltará. Ninguno quedará sin pareja; pues Su boca lo ha ordenado, y Su espíritu los ha reunido. **17** Él ha echado suertes por sus lugares, y Su mano los ha medido por una cuerda. Ellos la poseerán para siempre; de generación en generación ellos vivirán allí.

Isaiah 34:1

Información General:
EL SEÑOR es el que habla en poesía.

La tierra y todo lo que la llena debe escuchar, el mundo , y todas las cosas que vienen de él.
Aquí la tierra se habla como si ésta debe escuchar a EL SEÑOR enfatizndor que ella está bajo la autoridad del SEÑOR. Estas dos frases son una metonimia para todas las personas que habitan en el mundo. AT: "En todos los lugares de la tierra , todo el mundo debe escuchar a lo que YO digo."

el mundo y todas las cosas que vienen de ella
Esta es la segunda de las dos frases paralelas. La palabras que faltan pueden ser incluidas en esta frase. AT: " el mundo, y todas las cosas que vienen de ella deben escuchar.

Él los ha destruído completamente, Él los ha entregado a la matanza.
A menudo los profetas hablan de cosas que van a suceder en un futuro como si hubiesen sucedidio ya. Esto se hace para enfatizar que este evento ciertamente ocurrirá. AT: "ÉL los destruirá completamente, ÉL los entregará a la matanza"

Isaiah 34:3

Los cuerpos de sus muertos serán echados.
Esto se puede decir en forma activa como. AT: "Nadie enterrará a sus muertos"

sus muertos
Esto se refiere a la gente que está muerta. AT: "aquellos que murieron"

las montañas absorberán su sangre.
"las montañas se cubrirán de su sangre"

el cielo estará enrollado como un pergamino;
Esto puede ser expresado en forma activa. Esto compara lo que EL SEÑOR va a hacer con el cielo con una persona enrollando un pergamino. AT:"EL SEÑOR enrollará el cielo de la misma forma en que una persona enrolla un pergamino"

y todas las estrellas se desvanecerán, como la hoja se desvanece de la viña, y como los higos
Esto enfatiza que aun las cosas que estan en los cielos que la gente piensa que van a estar ahí para siempre caerán como una hoja. AT: "y todas las estrellas caerán del cielo como una hoja cae de la vid o un higo cae de un árbol.

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Isaiah 34:5

cuando Mi espada haya bebido hasta llenarse en el cielo;
EL SEÑOR se describe a sí mismo como un guerrero llavando una espada. La frase"bebido hasta llenarse" habla sobre la espada del SEÑOR como si esta fuera una persona que ha comido y ha quedado satisfecho. EL SEÑOR usa esta imagen sensorial para enfatizar que habrá mucha destrucción en el cielo y para declarar su terminación. AT: "cuando haya terminado de destruir las cosas en el cielo"

mira
Esta palabra se usa aquí para llamar la atención del oyente y para que puedan imaginar las cosas que se han dicho. AT: "escucha" o "y entonces" "

esta descenderá en Edom, en la gente que Yo he separado para la destrucción
La palabra "esta" se refiere a la espada del SEÑOR . Esta continúa la metáfora sobre EL SEÑOR destruyendo cosas con su espada. AT: " YO castigaré al pueblo de Edom, el pueblo que YO he separado para destruir.

en Edom
Edom se refiere a la gente que vive ahí. AT: "sobre la gente de Edom"

La espada del SEÑOR está goteando sangre y está cubierta de grasa...de los corderos
Esto habla del SEÑOR matando a la gente como si él fuera un sacerdote sacrificando animales . Él hace esto al describir la espada de un sacerdote. AT: "EL; SEÑOR los sacrifica como un sacerdote

Pues el SEÑOR tiene un sacrificio en Bosra y una gran matanza en la tierra de Edom.
Las palabras "sacrificio" y "matanza"se pueden expresar como verbos. Traducción alterna: "Por el Señorse sacrificarán muchas personas en Bosra y se asesinarán a mucha gente en la tierra de Edom"

Bosra
Esta es una importante ciudad en Edom.)

Isaiah 34:7

Los bueyes salvajes seran sacrificados
Esto puede ser expresado en forma activa. Traducción alterna:"Yo, el Señor, sacrificaré los bueyes salvajes"

Su tierra estará embriagada con sangre
Esto describe la cantidad de sangre que mojará la tierra comparandolo con una persona embriagada. Traducción Alterna: "Su tierra será empapada con sangre.

su polvo será hecho grasa con la grosura
Aquí polvo significa sucio en la tierra. Esto describe la cantidad de grasa que llenara la tierra en comparación con una persona que se ha vuelto gorda de comer demasiada grosura animal. Traducción alterna: "el sucio estará lleno de la grasa de los animales"

Isaiah 34:8

será un día de venganza para el SEÑOR
Aquí "día" se refiere a algún punto en el tiempo; no es un día literal. Traducción alterna: "vendrá el tiempo en que el Señor se vengará"

Él retribuirá por la causa de Sion
Esto significa que El tomará venganza de ellos por como ellos han librado una guerra con el pueblo de Jerusalén previamente. Traducción alterna: "Él les dará a ellos el castigo que ellos merecen por lo que ellos le habían hecho al pueblo de Sión"

Las corrientes de Edom se convertirán en brea...se convertirá en brea ardiente
El agua y la tierra se volverán inútiles para beber o para que crezca alimento, porque estará quemada y cubierta en azufre y brea así como se hablo que sus corrientes serian actualmente brea y azufre. Traducción alterna: "Las corrientes de Edom estarán llenas de brea y la tierra estará cubierta de azufre quemando y de brea quemando".

su polvo... su tierra
polvo de Edom...tierra de Edom

brea
una substancia gruesa y negra que se quema por mucho tiempo.

Quemará día y noche
Esto significa todo el tiempo. Traducción alterna: "Quemará todo de día y de noche" o "Quemará constantemente, toda la noche y todo el día?

de generación en generación
La frase de generación en generación se refiere a todas las generaciones de las personas que vivirán en el futuro. Vea como usted tradujo esta frase en 13:19. Traducción alterna: "para siempre"

Isaiah 34:11

vivirán allí
vivirán en la tierra de Edom.

buhó
Traduzca esto como lo hizo en 13:21.

cuervo
Esto era un ave negra grande. Es difícil identificar algunos de las clases precisas de aves mencionadas en este pasaje. Sin embargo, estos eran algunos pájaros que preferian vivir en lugares donde no habían gente, así que ellos simbolizaban lugares desiertos.

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allí
Se refería a Edom.

Él extenderá sobre ella la línea de medición de la ruina y la plomada de la destrucción.
Esto habla el Señor como si Él fuera un constructor cuidadoso según causaba la destrucción en Edom. Traducción Alterna: El Señor medirá la tierra cuidadosamente; Él medira para decidir donde causaría ruina y destrucción."

línea de medición de la ruina y la plomada
Estos son las herramientas del constructor. Vea como tradujo palabras similares en 28:17.

Sus nobles...sus príncipes
Los nobles de Edom...el principe de Edom.

Todos sus principes serán como nada
Esto es para exagerar que el principe perdería su estado real diciendo que se volvería como nada. Traducción alterna: "todos sus príncipes no volverán a gobernar")

Isaiah 34:13

Espinas....ortigas... cardos
Estos son los yerbajos con espinas. Las espinas tenían veneno que causaban irritación.

Chacales...avestruzes...animales silvestres...hienas...animales nocturnos
traduzca los nombres de estos animales como lo hizo en 13:21.

Animales nocturnos
animales que están despiertos y activos en la noche.

halcones
aves que matan pequeños para comida

Isaiah 34:16

Busca a través del pergamino del SEÑOR
La frase "el pergamino del Señor" signigica que el contenia mensajes hablados por el Señor. Traducción Alterna: "Lea cuidadosamente lo que está escrito en el pergamino que contiene los mensajes del Señor."

ninguno de éstos
ninguno de los animales

Ninguno quedará sin pareja
Esto puede ser escrito en un estatuto positivo. Traducción alterna: "Cada animal tendrá una pareja."

pues Su boca lo ha ordenado,
Su boca se refiere así para enfatizar lo que se ha dicho. Traducción alterna: "por el Señor ha sido ordenado".

Él ha echado suertes por sus lugares
El habla de Dios decidiendo donde dejaría que viviera los animales si actualmente el echaba suerte para los lugares. Traducción alterna: "El ha determino donde ellos vivirán.

y Su mano los ha medido por una cuerda.
Esto se refiere a la forma en que la gente media las cosas en los tiempos bíblicos. Traducción alterna: "Él le ha dado a los animales sus lugares"

de generación en generación ellos
La frase de generación en generación se refiere a todas las generaciones de la gente que vivirían en el futuro. Vea como tradujo esta frase de generación a generación en 13:19. Traducción alterna: "para siempre ellos" o "ellos siempre")

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Chapter 35

1 El desierto y el Arabá estarán contentos; y el desierto se regocijará y florecerá. Como la rosa, **2** florecerá abundantemente y se regocijará con alegría y canción; la gloria del Líbano le será dada, el esplendor del Carmelo y Sarón; ellos verán la gloria del SEÑOR, el esplendor de nuestro Dios. **3** Fortalezcan las manos débiles, y estabilicen las rodillas que tiemblan. **4** Dí a aquellos que tienen un corazón temeroso,'' ¡Sean fuertes, no tengan temor! Vean, Su Dios vendrá con venganza, con la recompensa de Dios. Él vendrá y les salvará.'' **5** Entonces los ojos del ciego verán, y los oidos del sordo oirán. **6** Entonces el hombre cojo saltará como un ciervo, y la lengua enmudecida cantará, y las aguas brotarán en el Arabá, y corrientes en el desierto. **7** La ardiente arena se convertirá en estanque, y el sediento suelo, en manantiales de agua; en la habitación de chacales, donde una vez ellos se acostaron, habrá pastos con cañas y juncos. **8** Una carretera será allí llamada el Santo Camino. El inmundo no la recorrerá. Pero será para quien ande en ella. Ningún necio irá allí. **9** Ningún león estará allí, ninguna bestia feroz estará en ella; ellos no serán encontrados allí, pero el redimido caminará allí. **10** Los rescatados del SEÑOR regresarán y vendrán con cánticos a Sion, y eterno regocijo estará en sus cabezas; alegría y júbilo les sobrecogerá, dolor y gemido huirán.

Isaiah 35:1

El desierto y el Arabá estarán contentos; y el desierto se regocijará
Estas dos frases tienen básicamente el mismo significado. Se describe a estos lugares como que están contentos, de la misma manera que una persona está contenta, porque han recibido agua y están floreciendo. Traducción Alterna: ''Será como si el desierto y el Arabá estuviesen contentos y como si el desierto se regocijara''

y florecerá
Esto habla de las plantas en el desierto floreciendo como si el desierto en sí mismo estuviera floreciendo. Traducción Alterna: ''y sus plantas florecerán"

Como la rosa, florecerá abundantemente
Esto compara la forma en que las plantas en el desierto florecen con la forma en que una Rosa tiene muchas flores. Traducción Alterna: ''En el desierto dará muchas plantas y árboles"

y se regocijará con alegría y canto
Esto habla del desierto como si estuviera feliz y cantando como una persona. Traducción Alterna: '''será como si todo estuviera regocijándose y cantando!''

la gloria del Líbano le será dada
Esto puede ser expresado en forma activa. Esto habla de que el SEÑOR hará que el desierto se vea tan glorioso como el Líbano; como si le estuviera dando al desierto la gloria del Líbano. Traducción Alterna: "El SEÑOR le dará la gloria del Líbano'' o ''El SEÑOR lo hará tan glorioso como el Líbano''

el esplendor del Carmelo y Sarón
Las palabras que faltan pueden ser añadidas. También, esto habla de que el SEÑOR hará que el desierto se vea hermoso como Carmelo y Sarón, como si Él estuviera dándole al desierto su esplendor. Traducción Alterna: ''el esplendor del Carmelo y Sarón le será dado'' o ''el SEÑOR lo hará tan espléndido como el Carmelo y Sarón''

la gloria del SEÑOR, el esplendor de nuestro Dios
Estas dos frases significan básicamente la misma cosa y enfatizan en la apariencia del SEÑOR.

Isaiah 35:3

Información General:
Isaias le está hablando al pueblo de Judá

Fortalezcan las manos débiles, y estabilicen las rodillas que tiemblan.
Las palabras ''manos débiles'' y ''rodillas que tiemblan'' representan a una persona que es temerosa. Traducción Alterna: ''Fortalecer a aquéllos cuyas manos están débiles y cuyas rodillas tiemblan del temor''

Aquéllos con un corazón temeroso
Aquí se refiere a la gente por sus corazones, lo cual enfatiza sus sentimientos interiores. Traducción Alterna: ''a aquéllos que son temerosos''

Vean
Esta es una expresión idiomática. Esta palabra se usa aquí para llamar la atención de los oyentes a lo que se dice después. Traducción Alterna: ''Escuchen''

su Dios vendrá con venganza, con la recompensa de Dios
Esto puede ser reformulado para que los nombres abstractos "venganza'' y ''recompensa'' sean expresados como el verbo ''castigo.'' Las palabras ''venganza'' y "recompensa'' significan la misma cosa y enfatizan que Dios castigará a los enemigos de Judá. Traducción Alterna: tu Dios castigará a tus enemigos por lo que han hecho''

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Isaiah 35:5

Información general:
Estos verbos comienzan una descripción del futuro glorioso para el pueblo de Dios

los ojos del ciego verán
''el ciego'' se refiere a personas que están ciegas. Se refiere a ellos por sus ''ojos'' para enfatizar su sanidad. Traducción Alterna: "las personas ciegas verán''

Los oídos del sordo oirán
''del sordo'' se refiere a personas que no pueden oír. Se refiere a ellos por sus ''oídos'' para enfatizar su sanidad. Traducción Alterna: ''las personas sordas oirán''

el hombre cojo saltará como un ciervo
Esto quiere decir que una persona que no podía caminar podrá saltar. Su habilidad para saltar es exagerada al decir que podrá saltar como un ciervo. Traducción Alterna: ''el hombre cojo podrá saltar alto''

la lengua enmudecida cantará
Esto se refiere a personas que no pueden hablar. Se refiere a ellos por sus ''lenguas'' para enfatizar su sanidad. Traducción Alterna: ''las personas mudas cantarán''

corrientes en el desierto
Las palabras que faltan pueden ser añadidas. Traducción Alterna: ''corrientes fluirán en el desierto''

La arena ardiente se convertirá en estanque
Esto significa que un estanque de agua aparecerá en la arena caliente. El sentido completo de esta expresión puede aclararse. Traducción Alterna: ''Un estanque aparecerá en la arena ardiente''

el suelo sediento
Aquí el suelo seco es descrito como sediento. Traducción Alterna: ''el suelo seco''

el suelo sediento en manantiales de agua
Esto significa que manantiales aparecerán en la tierra seca. El sentido completo de esta expresión se puede aclarar. Traducción Alterna: '''manantiales de agua aparecerán en el suelo sediento''

chacales
Traduce esto según lo hiciste en 13:21.

cañas y juncos
Éstas son plantas que crecen en áreas mojadas.

Isaiah 35:8

Información General:
Estos versos continúan la descripción del futuro glorioso para el pueblo de Dios.

Una carretera será allí llamada el Santo Camino.
Esto puede ser expresado en forma activa. Traducción Alterna: ''Habrá un camino allí que tiene el nombre de Santo Camino'' (Ver:

Carretera
Traduce esta palabra según lo hiciste en 11:6.

El inmundo
Esto se refiere a personas inmundas. Se habla de una persona que Dios considera espiritualmente inaceptable o contaminado como si la persona estuviera físicamente inmunda. Traducción Alterna: ''Aquéllos que son inmundos'' o ''Personas que no son aceptable a Dios''

aquél que camine en él
Esta es una expresión idiomática. Aquí "caminar'' se refiere a ''vivir.'' Esto se refiere a la persona que vive una vida santa. El significado completo de esta expresión se puede aclarar. Traducción Alterna: ''que vive en el camino santo'' o ''que vive una vida santa''

ellos no se encontrarán allí
Esto puede ser expresado en forma activa. Traducción Alterna: ''nadie los encontrará allí''

los redimidos
Esto se refiere al pueblo que Dios ha redimido. Traducción Alterna: ''aquéllos que son redimidos'' o ''aquéllos que Dios ha redimido''

Isaiah 35:10

Los redimidos del SEÑOR
''Redimir'' significa ''rescatar.'' Esto se refiere a las personas que el SEÑOR ha rescatado. Traducción Alterna: ''Aquéllos a quienes el SEÑOR ha rescatado''

eterno regocijo estará sobre sus cabezas
Esto utiliza la cabeza de una persona para representar a la persona completa. Traducción Alterna: ''ellos tendrán regocijo eterno''

alegría y júbilo ... dolor y gemido
Las palabras ''alegria'' y ''júbilo'' significan básicamente lo mismo, así como ''dolor'' y ''gemido'' también. Juntas, ellas enfatizan la intensidad de estas emociones.

alegría y júbilo los sobrecogerá
Se les da la cualidad humana a estas emociones de poder sobrecoger por la fuerza a alguien para hablar sobre el sobrecogimiento de alegría y júbilo de la gente. Traducción Alterna: ''ellos serán sobrecogidos por la alegría y el júbilo''

el dolor y el gemido huirá
Al darle a estas emociones la habilidad humana de huir, esto nos habla de que la gente ya nunca más experimentarán dolor ni gemidos. Traducción

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Alterna: "ellos ya nunca más tendrán dolor ni gemidos''

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Chapter 36

1 En el año catorce del Rey Ezequías, Senaquerib, rey de Asiria, atacó todas las ciudades fortificadas de Judá y las capturó. **2** Entonces el rey de Asiria envió al comandante en jefe desde Laquis a Jerusalén al rey Ezequías con un gran ejército. El se acercó al acueducto del estanque superior, en el camino hacia el campo del lavandero, y se paró allí. **3** Los oficiales israelitas quienes salieron de la ciudad para hablar con ellos eran Eliaquim hijo de Hilcías, el administrador del palacio, Sebna el secretario del rey, y Joa, el hijo de Asaf, quien escribió las decisiones del gobierno. **4** El comandante en jefe les dijo a ellos: "Díganle a Ezequías que el gran rey, el rey de Asiria, dice: '¿Cuál es la fuente de tu confianza? **5** Tú hablas sólo palabras inútiles, diciendo que hay consejo y fuerza para la guerra. Ahora, ¿en quién estás confiando? ¿Quién te ha dado valor para revelarte contra mí? **6** Mira, tú estás confiando en Egipto, esa caña quebrada que tú usas como un bastón para caminar, pero si un hombre se apoya en él, se adherirá en su mano y la perforará. Eso es lo que el Faraón rey de Egipto es para cualquiera que confía en él. **7** Pero si ustedes me dicen a mí, "Nosotros estamos confiando en el SEÑOR nuestro Dios," ¿no es Él cuyos lugares altos y altares Ezequias ha quitado, y ha dicho a Judá y a Jerusalén, "Deben adorar en este altar en Jerusalén"? **8** Ahora, por lo tanto, yo quiero hacerte una buena oferta de parte de mi señor el rey de Asiria. Yo te daré dos mil caballos, si tú puedes conseguir jinetes para ellos. **9** ¿Cómo pudiste resistir incluso un capitán de los menores de los siervos de mi señor? ¡Has puesto tu confianza en Egipto para tener carros y hombres de a caballo! **10** Ahora pues, ¿he viajado aquí sin Él SEÑOR para pelear contra esta tierra y destruirla? Él SEÑOR me dijo: "Ataca esta tierra y destrúyela." **11** Entonces Eliaquim, hijo de Hilcías, y Sebna, y Joa le dijeron al comandante en jefe, "Por favor, habla a tus siervos en el lenguaje arameo, porque nosotros lo entendemos. No hable con nosotros en el lenguaje de Judá a los oidos del pueblo quien está en la muralla" **12** Pero el comandante en jefe dijo, "¿Me ha enviado mi señor a tu señor y a tí para hablar estas palabras? ¿No me ha enviado a mí a los hombres que están en la muralla, quienes tendrán que comer sus propios excrementos y tomar su propia orina contigo?" **13** Entonces el comandante en jefe se paró y gritó en voz alta en el lenguaje de los judíos, diciendo: "Escuchen las palabras del gran rey, el rey de Asiria. **14** El rey dice, 'No dejen que Ezequías los engañe, porque él no podrá rescatarlos. **15** No dejen que Ezequías los hagan confiar en el SEÑOR diciendo: "El SEÑOR seguramente nos rescatará; esta ciudad no será entregada en manos del rey de Asiria." **16** No escuchen a Ezequías, porque esto es lo que el rey de Asiria dice: 'Hagan paz conmigo y vengan a mí. Entonces cada uno de ustedes comerán de su propio vino y de su propio árbol de higo, y tomarán del agua en su propia cisterna. **17** Ustedes harán esto hasta que yo venga y los lleve a una tierra como su propia tierra, una tierra de grano y vino nuevo, una tierra de pan y viñas.' **18** No dejen que Ezequías los engañe, diciendo, 'Él SEÑOR nos rescatará.' ¿Algunos de los dioses de los pueblos los ha rescatado a ellos de las manos del rey de Asiria? **19** ¿Dónde están los dioses de Hamat y Arfad? ¿Dónde están los dioses de Sefarvaim? ¿Han rescatado a Samaria de mi poder? **20** Entre todos los dioses de estas tierras, existe algún dios que haya rescatado su tierra de mi poder, como si Él SEÑOR pudiera salvar a Jerusalén de mi poder?" **21** Pero el pueblo se mantuvo callado y no respondió, porque la orden del rey era, "No le respondan a él." **22** Entonces Eliaquim, hijo de Hilcías, quién estaba sobre la casa, Sebna el escriba, y Joa, hijo de Asaf, el cronista, vinieron a Ezequías con sus ropas desgarradas, e informaron a él las palabras del comandante en jefe.

Isaiah 36:1

El año catorce
El año 14

Rey Ezequías
Traduce el nombre de este rey de la misma manera que lo hiciste en 1:1.

Senaquerib
Este es el nombre del rey de Asiria.

Senaquerib...atacó todas las ciudades fortificadas
El ejército de Senaquerib atacó las ciudades. Traducción alterna: "Senaquerib y su ejército...atacaron todas las ciudades fortificadas"

El comandante en jefe
"El Rabsaces"

Laquis
Esta es una ciudad al suroeste de Jerusalén.

El acueducto del estanque superior, en el camino hacia el campo del lavandero
Ver cómo tradujiste esta frase en 7:3.

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Hilcías...Eliaquim
Traduce los nombres de estos hombres de la misma manera que lo hiciste en 22:20.

Sebna
Traduce el nombre de este hombre de la misma manera que lo hiciste en 22:15

Asaf...Joa
Estos son nombres de hombres.

Isaiah 36:4

Les dijo a ellos
"Les dijo a Eliaquim, Sebna y Joa"

¿Cuál es la fuente de tu confianza?
El rey de Asiria hace esta pregunta para desafiar al rey Ezequías y para que diga que no tiene una buena fuente de confianza. Esta pregunta puede escribirse como una afirmación. Traducción Alterna: "Tu no tienes una buena fuente de confianza"

Hay consejo y fuerza para la guerra
"Tú tienes el consejo y la fuerza para ir a la guerra". La frase "fuerza para la guerra" se refiere a tener un ejército con armas lo suficientemente grande y fuerte. Traducción alterna: "tú tienes suficiente consejo militar, hombres fuertes y armas para ir a la guerra"

Ahora, ¿en quién estás confiando? ¿Quién te ha dado valor para rebelarte contra mí?
El rey de Asiria hace esta pregunta para dejar en ridículo a Ezequías por creer que él tiene la fuerza para rebelarse. Esta pregunta puede escribirse como una afirmación. Traducción alterna: "No importa en quién tú confías, tú no tendrás el coraje/valor/la valentía para rebelarte contra mí".

Isaiah 36:6

Información general
Aquí continúa el mensaje del rey de Asiria para Ezequías. El Rabsaces le está dando el mensaje a los hombres de Ezequías. (ver: 36:4)

Mira
Senaquerib usa esta expresión idiomática para llamar la atención de Ezequías sobre lo que Senaquerib dice luego. Traducción alterna: "escucha"

Confiando en Egipto
Aquí "Egipto" refiere al ejército egipcio. Traducción alterna: "Confiando en el ejército egipcio".

Esa caña quebrada que tú usas como un bastón para caminar, pero si un hombre se apoya en él, penetrará en su mano y la perforará
Esto habla de Egipto, específicamente de su ejército y su faraón, como si fueran una caña quebrada, para enfatizar que confiar en ellos no los ayudaría sino que sólo los lastimaría. Traducción alterna: "Es como caminar con una caña quebrada como si esta fuera un bastón. Si un hombre se apoya en él, este se penetrará en su mano y la perforará

Caña quebrada
Una caña es el tallo largo y delgado de una planta. Si este se quiebra o se daña, no puede cargar peso.

Bastón para caminar
Esto es un palo que alguien usaría para caminar, hecho de cualquier tipo de rama de árbol que se pueda encontrar en el camino.

¿no es Él cuyos lugares altos y altares Ezequias ha quitado...Jerusalén?
El rey de Asiria usa esta pregunta para burlarse del pueblo y para insinuar que el SEÑOR estaba enojado con lo que hizo Ezequías y que por eso no los protegería. Traducción alterna: "Él es aquel cuyos lugares altos y altares Ezequías ha tomado...Jerusalén" o "Él es aquel a quien Ezequías insultó al quitarle sus lugares altos y altares... Jerusalén"

Ha dicho a Judá y a Jerusalén, "Deben adorar en este altar en Jerusalén"?
Esto puede escribirse como una oración indirecta. "Judá" y "Jerusalén" se refieren a las personas que viven allí. Traducción alterna: "ha dicho a las personas de Judá y Jerusalén que ellos deben adorar sólo en ese altar en Jerusalén.

Isaiah 36:8

Información general
Aquí continúa el mensaje del rey de Asiria para Ezequías, el cual es dado a los hombres de Ezequías. (ver: 36:4)

Dos mil caballos
"2.000 caballos"

Si tú puedes conseguir jinetes para ellos
Rabsaces se burla de Ezequías y de su ejército insinuando que él no tenía muchos o suficientes soldados.

Isaiah 36:9

Información general
Aquí continúa el mensaje del rey de Asiria para Ezequías, el cual es dicho a los hombres de Ezequías. (ver: 36:4)

¿Cómo pudiste resistir aún un capitán... siervos?
El Rabsaces continúa burlándose de Ezequías y su ejército. Cuando él dice "pudiste", refiriéndose a Ezequías, en realidad se está refiriendo al ejército de Ezequías. Esta pregunta puede escribirse como una afirmación. Traducción alterna: "Tu ejército nisiquiera pudo derrotar un capitán...siervos".

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Ahora pues, ¿he viajado aquí sin Él SEÑOR para pelear contra esta tierra y destruirla?
El Rabsaces usa otra pregunta para burlarse de Ezequías y del pueblo de Judá. Esta pregunta puede escribirse como una afirmación. Traducción alterna: "Vine aquí con el mandamiento del SEÑOR para destruir a Jerusalen"

sin el SEÑOR
Aquí "SEÑOR" se refiere a las órdenes del SEÑOR. Traducción alterna: "Sin el mandamiento del SEÑOR"

Contra esta tierra y destruirla...ataca esta tierra y destrúyela
Esto quiere decir pelear contra las personas y causar destrucción en el lugar donde viven. La tierra de la que se habla aquí es Jerusalén. Traducción alterna: "contra estas personas y destruir su tierra... ataca estas personas y destruye su tierra"

Isaiah 36:11

Eliaquim...Hilcías...Sebna
Traduce los nombres de estos hombres de la misma manera que lo hiciste en 22:20.

Sebna
Traduce el nombre de este hombre de la misma manera que lo hiciste en 22:15

Joa... el comandante en jefe
Traduce el nombre de este hombre y la frase "el comandante en jefe" de la misma manera que lo hiciste en 36:1.

Por favor, habla a tus siervos
Eliaquim, Sebna y Joa se refieren a ellos mismos como los siervos del comandante en jefe. Esto es una forma educada de hablarle a alguien con más autoridad.

A los oídos del pueblo que está en la muralla
Hablarle a alguien al oído quiere decir hablarle en un lugar donde te pueda oír. Traducción alterna: "donde el pueblo que está en la muralla pueda oírnos"

que está en la muralla
Esto quiere decir que ellos están sobre la muralla. La cima de la muralla era amplia y era un lugar donde el pueblo podía sentarse. Traducción alterna: "que está sentado en la muralla"

¿Me ha enviado mi señor a tu señor y a ti para hablar estas palabras?
El comandante en jefe usa esta pregunta para enfatizar que este mensaje es para todo el pueblo de Judá. Esta pregunta puede escribirse como una afirmación. Traducción alterna: "Ciertamente, mi señor me ha enviado a ti y a todos los que puedan oír, para darles este mensaje"

¿No me ha enviado a mí a los hombres que están en la muralla, quienes tendrán que...contigo?
El comandante en jefe usa esta pregunta para enfatizar su insulto. Esto puede escribirse como una afirmación. Traducción alterna: "Mi señor me ha enviado a todo aquel que escuche esto, quienes tendrán que...contigo"

tendrán que comer sus propios excrementos y tomar su propia orina contigo?
Esta es una afirmación muy ofensiva. Él insinúa que ellos tendrán que comer estas cosas porque no tendrán nada más para comer, ya que su ciudad será atacada. Traducción alterna: "Pronto tendrán que comer sus propios excrementos y tomar su propia orina, así como tú también lo harás, porque no tendrás nada más que comer. (UDB)

Isaiah 36:13

El comandante en jefe
Traduce esta frase de la misma manera que lo hiciste en 36:1

Esta ciudad no será entregada en manos del rey de Asiria
Esto puede ser expresado en forma activa. Traducción alterna: "El SEÑOR no le dará Jerusalén al rey de Asiria".

manos del rey
La "mano" del rey se refiere a su "control". Traducción alterna: "control del rey"

Isaiah 36:16

Información general
El Rabsaces continúa hablando al pueblo de Judá.

Hagan paz conmigo
Esto quiere decir dejar ir las ofensas y actuar en paz los unos con los otros. Traducción alterna: "actúen en paz conmigo"

Vengan a mi
Esto quiere decir rendirse. Traducción alterna: "Ríndanse a mi"

Hasta que yo venga y los lleve
Aquí el rey de Asiria se refiere a su ejército como si fuera él mismo. Traducción alterna: "Hasta que mi ejército venga y los lleve"

una tierra de grano y vino nuevo, una tierra de pan y viñas
Estas dos frases tienen el mismo significado y se usan juntas para hacer énfasis sobre cuán próspera la tierra será.

Una tierra de grano...una tierra de pan
Esto quiere decir que su tierra está llena de recursos, tales como grano. Traducción alterna:

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"Una tierra donde hay mucho grano...una tierra donde hay mucho pan"

Isaiah 36:18

Información general
El Rabsaces continúa dando el mensaje del rey de Asiria al pueblo de Judá. (ver: 36:16)

¿Algunos de los dioses de los pueblos los ha rescatado de...Asiria?
El Rabsaces usa esta pregunta para burlarse del pueblo de Judá. Esta pregunta puede escribirse como una afirmación. Traducción alterna: "Ninguno de los dioses de los pueblos los rescató de...Asiria"

Las manos del rey
"Manos" se refiere al "control" del rey. Traducción alterna: "El control del rey".

¿Dónde están los dioses de Hamat y Arfad? ¿Dónde están los dioses de Sefarvaim? ¿Han rescatado a Samaria de mi poder?
El Rabsaces usa estas preguntas para burlarse del pueblo de Judá. Estas preguntas pueden escribirse como afirmaciones. "Los dioses de Hamat, Arfad, Sefarvaim y Samaria no rescataron a su pueblo de mi poder"

Hamat...Arfad
Traduce los nombres de estas ciudades de la misma manera que lo hiciste en 10:7

Sefarvaim
Este es el nombre de una ciudad.

¿Existe algún dios que haya rescatado...como si Él SEÑOR pudiera salvar a Jerusalén de mi poder?
El Rabsaces usa esta pregunta para burlarse del pueblo de Judá. Esta pregunta puede escribirse como una afirmación. Traducción alterna: "No hay dios que haya rescatado...y el SEÑOR no salvará a Jerusalén de mi poder".

Su tierra
Esto se refiere a las personas que viven en la tierra. Traducción alterna: "sus personas"

Isaiah 36:21

Eliaquim...Hilcías...Sebna...Joa...Asaf
Traduce los nombres de estos hombres de la misma manera que lo hiciste en 36:1

A cargo de las tareas domésticas
Esto quiere decir que él estaba encargado de los asuntos domésticos del palacio. Traducción alterna: "encargado del palacio"

Con sus ropas desgarradas
Los oficiales de Ezequías rasgaban sus ropas como una muestra de dolor y angustia. Traducción alterna: "con sus ropas desagarradas porque ellos estaban extremadamente angustiados"

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Chapter 37

1 Vino a ser que cuando el rey Ezequías escuchó sus informes, él desgarró sus ropas, se cubrió a sí mismo con silicio, y entró a la casa del SEÑOR. **2** Él envió a Eliaquim, quien estaba a cargo de la casa, y Sebna el escriba, y los ancianos de los sacerdotes, todos cubiertos con silicio, a Isaías hijo de Amoz, el profeta. **3** Ellos le dijeron: "Ezequías dice: 'Este día es un día de angustia, reprensión, y desgracia, como cuando un niño está listo para nacer, pero la madre no tiene fuerzas para dar a luz a su hijo. **4** Puede ser que el SEÑOR tu Dios oiga las palabras del jefe comandante, quien el rey de Asiria, su amo, ha enviado a desafiar al Dios viviente, y reprenderá las palabras las cuales el SEÑOR tu Dios ha escuchado. Ahora levanta tu oración para el remanente que aún está aquí.'" **5** Así que los sirvientes del rey Ezequías vinieron a Isaías, **6** e Isaías les dijo: "Díganle a su amo: 'El SEÑOR dice: "No tengas miedo de las palabras que tú has escuchado, con las cuales los siervos del rey de Asiria Me han insultado. **7** Mira, Yo pondré un espíritu en él, y él escuchará un cierto informe y regresará a su propia tierra. Yo le causaré caer por la espada en su propia tierra. "'" **8** Entonces el jefe comandante regresó y encontró al rey de Asiria peleando contra Libna, pues él ha escuchado que el rey se ha ido lejos de Laquis. **9** Entonces Senaquerib escuchó que Tirhaca, rey de Etiopía y Egipto, se habían movilizado a pelear contra él, así que él envió mensajeros otra vez a Ezequías con un mensaje: **10** "Díganle a Ezequías, rey de Judá: 'No dejes que tu Dios en el cual tú confías, te engañe, diciendo: "Jerusalén no se dará a la mano de la mano del rey de Asiria." **11** Mira, tú has escuchado lo que los reyes de Asiria han hecho a todas las tierras, destruyéndolas completamente. Así que, ¿serás tú rescatado? **12** ¿Acaso los dioses de las naciones los han rescatado, las naciones que mis padres destruyeron: Gozán, Harán, Resef, y el pueblo de Edén en Telasar? **13** ¿Dónde está el rey de Hamat, el rey de Arfad, el rey de las ciudades de Sefarvaim, de Hena e Iva?'" **14** Ezequías recibió esta carta de la mano de los mensajeros y la leyó. Entonces él subió a la casa del SEÑOR y la extendió ante Él. **15** Ezequías oró al SEÑOR: **16** "El SEÑOR de los Ejércitos, Dios de Israel, Tú que te sientas encima del querubín, Tú eres sólo Dios sobre todos los reinos de la tierra. Tú hiciste los cielos y la tierra. **17** Inclina Tu oído, SEÑOR, y escucha. Abre Tus ojos, SEÑOR, y ve, y escucha las palabras de Senaquerib, las cuales él ha enviado para burlarse del Dios viviente. **18** Es cierto, SEÑOR, los reyes de Asiria han destruido todas las naciones y sus tierras. **19** Ellos han puesto a sus dioses en el fuego, pero ellos no eran dioses, sino el trabajo de la mano de los hombres, solamente madera y piedra. Así los asirios los han destruido. **20** Así que ahora, SEÑOR nuestro Dios, sálvanos de su poder, para que así todos los reinos de la tierra puedan saber que solo TÚ eres SEÑOR." **21** Entonces Isaías, hijo de Amoz, envió un mensaje a Ezequías, diciendo: "El SEÑOR, el Dios de Israel dice: 'Porque tú has orado a Mí en cuanto a Senaquerib, rey de Asiria, **22** esta es la palabra que el SEÑOR ha hablado sobre él: "La hija virgen de Sion te desprecia y se ríe con desdén; la hija de Jerusalén sacude su cabeza hacia tí. **23** ¿A Quién has desafiado e insultado? ¿Contra Quién has exaltado tu voz y levantado tus ojos en orgullo? Contra el Santo de Israel. **24** Pero tus siervos han desafiado al SEÑOR y han dicho: 'Con la multitud de mis carruajes yo he ido a las alturas de las montañas, a las elevaciones más altas del Líbano. Yo cortaré sus cedros altos y escogeré árboles de ciprés allí, y yo entraré a sus lugares altos más lejanos, su bosque más fructífero. **25** Yo he cavado pozos y bebido agua; yo he secado todos los ríos de Egipto bajo las plantas de mis pies.' **26** ¿No has escuchado cómo Yo lo determiné hace mucho tiempo y lo trabajé en tiempos antiguos? Ahora Yo lo estoy dejando pasar. Tú estás aquí para reducir ciudades resistentes a montones de ruinas. **27** Sus habitantes, de poca fuerza, son destrozados y avergonzados. Ellos son plantas en el campo, pasto verde, el pasto en el techo o en el campo, ante el viento del este. **28** Pero Yo sé que te estás sentando, te estás yendo, estás saliendo, y tu furia es contra Mí. **29** A causa de tu furia contra Mí, y porque tu arrogancia ha alcanzado Mis oídos, Yo pondré Mi anzuelo en tu nariz, y Mi freno en tu boca; Yo te viraré de vuelta al camino por donde viniste." **30** Esta será la señal para ti: Este año tú comerás lo que crece silvestre, y en el segundo año lo que crece de eso. Pero en el tercer año tú debes plantar y cosechar, planta viñedos y comer su fruto. **31** El remanente de la casa de Judá que sobrevive, echará raíces otra vez y dará fruto. **32** Pues de Jerusalén un remanente saldrá; del Monte Sion sobrevivientes vendrán. El celo del SEÑOR de los Ejércitos hará esto.'" **33** Por lo tanto, el SEÑOR dice esto acerca del rey de Asiria: "Él no entrará en esta ciudad, ni disparará una flecha aquí. Ni tampoco vendrá ante ella con escudo o construirá una rampa de asedio contra ella. **34** La manera en la cual él vino, será la misma manera en la cual él se irá; él no entrará a esta ciudad-- esta es la declaración del SEÑOR. **35** Pues Yo defenderé esta ciudad y la rescataré, por Mi propio bien y por el bien de Mi siervo, David." **36** Entonces el ángel del SEÑOR salió y atacó el campamento de los asirios, poniendo a muerte 185, 000 soldados. Cuando los hombres se levantaron temprano en la mañana, había cadáveres por todas partes. **37** Así que Senaquerib, rey de Asiria, dejó Israel y fue a casa y se que quedó

en Nínive. **38** Después, mientras él estaba adorando en la casa de Nisroc, su dios, sus hijos, Adramelec y Sarezaer, lo mataron con la espada. Luego ellos escaparon a la tierra de Ararat. Entonces Esar Hadón, su hijo, reinó en su lugar.

Isaiah 37:1

Vino a ser que
Esta frase es usada aquí para marcar un evento importante en la historia. Si en tu lengua hay una manera de hacer esto, podrías usarla aquí.

Él desgarró sus ropas, se cubrió a sí mismo con silicio.
Esto es una señal de dolor y angustia. Traducción alterna: "Él desgarró sus ropas y se cubrió a sí mismo de silicio porque él estaba muy angustiado, entonces entró"

Eliaquim...Sebna
Traduce los nombres de estos hombres de la misma manera que lo hiciste en 36:1

A cargo de la casa
Esto quiere decir que él estaba a cargo de los asuntos del palacio. Traducción alterna: "A cargo del palacio"

Todos cubiertos con silicio
Esto es una señal de dolor y angustia.

Isaiah 37:3

Ellos le dijeron
Los hombres enviados por Ezequías le dijeron a Isaías

Como cuando un niño está listo para nacer, pero la madre no tiene fuerzas para dar a luz a su hijo
Esta comparación se hace para enfatizar que ellos están en momentos de extrema dificultad. Traducción alterna: "Es tan terrible como el día en el que un niño está listo para nacer, pero la madre no tiene fuerzas para dar a luz su hijo"

Puede ser que el SEÑOR tu Dios escuchará las palabras
Ezequías está indirectamente sugiriendo que si el pueblo ora, el SEÑOR puede escuchar y actuar sobre lo que el jefe comandante había dicho. Traducción alterna: "Quizás si oras al SEÑOR tu Dios, Él escuchará el mensaje"

El jefe comandante
Traduce esta frase de la misma manera que lo hiciste en 36:1

Su amo
Esta frase quiere decir que el rey es el amo del jefe comandante

y reprenderá las palabras las cuales el SEÑOR tu Dios ha escuchado
Aquí la frase "las palabras las cuales el SEÑOR tu Dios ha escuchado" se refiere a lo que el rey de Asiria había dicho. Traducción alterna: "y el SEÑOR tu Dios reprenderá al rey de Asiria por lo que ha dicho"

Levanta tu oración
La oración al SEÑOR es descripta de esta manera para enfatizar que el SEÑOR está en el cielo. Se habla de las oraciones como si fueran objetos que pudieran ser elevados hasta el cielo. Traducción alterna: "orar"

Para el remanente que aún está aquí
Esto se refiere al pueblo que está en Jerusalén. Traducción alterna: "para los pocos de nosotros que todavía están aquí"

Isaiah 37:5

Yo pondré un espíritu en él, y él escuchará un cierto reporte e irá de vuelta a su propia tierra
La frase "pondré un espíritu en él" quiere decir que Dios lo va a influenciar para que él tome una decisión específica. La palabra "espíritu" aquí, quiere decir una actitud o sentimiento fuerte. Traducción alterna:"lo voy a influenciar de tal manera que cuando escuche un cierto reporte irá de vuelta a su propia tierra".

Mira
Esta palabra es usada para llamar la atención del pueblo sobre lo que se dirá luego. Traducción alterna: "Escucha".

Yo le causaré caer por la espada en su propia tierra.
La frase "por la espada" quiere decir que su enemigo lo matará con una espada. Traducción alterna: "Y allí en su propia tierra, yo haré que sus enemigos lo maten con sus espadas.

Isaiah 37:8

Laquis
Traduce el nombre de esta ciudad de la misma manera que lo hiciste en 36:1

Senaquerib
Traduce el nombre de este hombre de la misma manera que lo hiciste en 36:1.

Libna
Esta es una ciudad en el sur de Judá.

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Tirhaca, rey de Etiopía y Egipto, se había movilizado a pelear contra él
"Tirhaca" es el nombre de un hombre. Él había movilizado a su ejército para que estuvieran listos para pelear. Traducción alterna: "Tirhaca, rey de Etiopía y Egipto había movilizado a su ejército"

Pelear contra él
La palabra "él" representa a Senaquerib. Esta frase se refiere a pelear contra el ejército de Senaquerib. Traducción alterna: "Pelear contra el ejército de Senaquerib"

Jerusalén no se dará a la mano del rey de Asiria.
Esto puede ser expresado en forma activa. La palabra "mano" se refiere al poder militar del rey. Traducción alterna: "El rey de Asiria y su ejército no conquistarán a Jerusalén"

Isaiah 37:11

Información general
Aquí continúa el mensaje del rey de Asiria a Ezequías.

Mira, ustedes han escuchado
La palabra "mira" es usada aquí para hacer énfasis sobre lo que se dirá luego. Traducción alterna: "ustedes ciertamente han escuchado"

Así que, ¿ustedes serán rescatados?
El rey de Asiria hace esta pregunta para burlarse de Ezequías y de su ejército. Esto puede escribirse como una afirmación.Traducción alterna: "Así que ustedes tampoco serán rescatados" o "Así que por supuesto que a ustedes nadie los salvará"

¿Acaso los dioses de las naciones los han rescatado...Telasar?
El rey de Asiria usa esta pregunta para burlarse de Ezequías y de su ejército. Esto puede ser escrito como una afirmación. Traducción alterna: "Los dioses de las naciones no rescataron a las naciones que mis padres destruyeron...Telasar!"

Que mis padres destruyeron
Estos hombres destruyeron esas ciudades conquistándolas con sus ejércitos. "Padres" se refiere a su padre y a sus otros ancestros que fueron reyes. Traducción alterna: "que mis padres destruyeron con sus ejércitos"

Gozán...Harán...Resef...Edén...Telasar...Hena... Iva
Estos son lugares que los de Asiria habían conquistado.

¿Dónde está el rey...Iva?
El rey de Asiria usa esta pregunta para burlarse de Ezequías y de su ejército. Esto puede escribirse como una afirmación. Traducción alterna: "Nosotros también conquistamos al rey...Iva!"

Hamat...Arfad...Sefarvaim
Traduce los nombres de estas ciudades de la misma manera que lo hiciste en 36:18.

Isaiah 37:14

de la mano de los mensajeros
Aquí se refiere a los mensajeros con su "mano" para enfatizar que ellos personalmente le dieron la carta al rey. Traducción alterna: " carta que los mensajeros le dieron"

Él subió a la casa del SEÑOR
La casa del SEÑOR estaba en el lugar más alto de Jerusalén, por eso se habla de "subió".

La abrió delante de Él
"Extendió la carta delante del SEÑOR" (UDB). Estar en la casa del SEÑOR se considera como estar en la presencia del SEÑOR. La carta era un rollo de papel que podía ser desenrollado y extendido.

Tú que te sientas encima del querubín
Aquí Ezequías está hablando del SEÑOR que está presente en el templo. Traducción alterna: "Tú que estás aquí con el querubín"

Tú eres solo Dios
"Solo tú eres Dios"

Sobre todos los reinos
Esto quiere decir tener autoridad y reinar sobre todos los reinos. Traducción alterna: "tener autoridad sobre todos los reinos"

Tú hiciste los cielos y la tierra.
Esto quiere decir que Él creó todo. Traducción alterna: "Tú creaste todo"

Isaiah 37:17

Información general
Ezequías continúa orando al SEÑOR.

Las cuales él ha enviado
Ezequías se refiere a la carta de Senaquerib. Traducción alterna: "El mensaje que él envió"

Inclina tu oído
"Inclina tu oreja" o "inclina tu cabeza". Esto quiere decir inclinar la cabeza para poder oír algo mejor.

Senaquerib
Traduce el nombre de este hombre de la misma manera que lo hiciste en 36:1

Todas las naciones y sus tierras
Esto es una exageración. Los reyes habían destruido muchas tierras cercanas, pero no todas ellas. Traducción alterna: "muchas de las naciones y muchas de sus tierras".

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Isaiah 37:19

Información general
Ezequías continúa orando al SEÑOR

Pero ellos no eran dioses, sino el trabajo de la mano de los hombres, solamente madera y piedra.
Esto enfatiza que los humanos hicieron estos ídolos con sus propias manos, por lo tanto no tienen valor. Traducción alterna: "porque ellos eran dioses falsos de piedra y madera que los hombres hicieron.

De su poder
Del poder del rey de Asiria

Todos los reinos
Esto se refiere a los pueblos en los reinos. Traducción alterna: "todos los pueblos en los reinos"

Solo Tú eres SEÑOR
"Solo tú, SEÑOR, eres Dios"

Isaiah 37:21

Envió un mensaje
Esto quiere decir que él envió un mensajero a dar un mensaje al rey. Traducción alterna: "Envió a alguien a dar un mensaje"

Es la palabra que el SEÑOR ha hablado
"Es lo que el SEÑOR ha dicho"

Se ríe con desdén
"Se ríe de ti" o "Se burla de ti"

Sacude su cabeza
Esto es un gesto de burla y desprecio.

La hija virgen de Sion...la hija de Jerusalén
Ambas frases tienen el mismo significado. La "hija" de una ciudad hace referencia al pueblo que vive en esa ciudad. Mira cómo tradujiste una frase similar en 1:7. Traducción alterna: "El pueblo de Sion...el pueblo de Jerusalén"

¿A Quién has desafiado e insultado?...Contra el Santo de Israel.
El SEÑOR usa estas preguntas retóricas para burlarse del rey de Asiria. Estas pueden ser escritas como afirmaciones. Traducción alterna: "Tú has desafiado e insultado al SEÑOR, tú has gritado y has actuado orgullosamente contra el Santo de Israel!"

Has exaltado tu voz
Esto se refiere a hablar fuerte, como si la voz de una persona fuera un objeto que pudiera ser elevado o levantado. Traducción alterna: "has gritado"

Levantado tus ojos en orgullo
Esta frase quiere decir mirar a algo o alguien con orgullo, considerándose a uno mismo más importante que el otro. Traducción alterna: "lo miró con orgullo" o "actuó orgullosamente"

Isaiah 37:24

Información general
Aquí continúa el mensaje del SEÑOR para el rey de Asiria.

Por tus siervos
Se refiere a los siervos que él había enviado con un mensaje para Ezequías. Esto puede ser expresado claramente. Traducción alterna: "En los mensajes que tú enviaste con tus siervos"

Yo he ido...Yo cortaré...Yo entraré...Yo he cavado...Yo he secado...mis pies
Aquí Senaquerib habla de él mismo conquistando muchas cosas. En realidad las conquista con sus ejércitos y carruajes. Traducción alterna: "Hemos ido...Cortaremos...entraremos...hemos cavado...hemos secado...nuestros pies.

Sus cedros altos
"Los cedros altos del Líbano"

Su bosque más fructífero
Aquí la palabra "fructífero" se refiere a que el bosque está lleno de árboles saludables. Las palabras que faltan también pueden ser añadidas. Traducción aterna: "y entraré a su bosque más fructífero"

Yo he secado todos los ríos de Egipto bajo las plantas de mis pies
Aquí Senaquerib exagera sobre sus conquistas y viajes a través de los ríos de Egipto al presumir sobre haber secado los ríos cuando su ejército marchaba a través de los ellos. Traducción alterna: "He marchado a través de todos los ríos de Egipto como si ellos estuvieran secos bajo las plantas de mis pies"

Isaiah 37:26

Información general
Aquí continúa el mensaje del SEÑOR para el rey de Asiria.

¿No has escuchado cómo...tiempos?
El SEÑOR usa esta pregunta retórica para recordarle a Senaquerib informacion de la cual él ya debería estar consciente. Esto puede escribirse como una afirmación. Traducción alterna: "Ciertamente has escuchado...tiempos"

Tú estás aquí para reducir ciudades resistentes a montones de ruinas
El SEÑOR había planeado que el ejército de Senaquerib destruyera las ciudades que destruyó.

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Esto puede ser expresado claramente: Traducción alterna: "Yo planeé que tu ejército destruyera las ciudades y las convirtiera en pilas de escombros"

Resistentes
Fuertes y muy bien protegidas.

De poca fuerza
"que son débiles"

Destrozados
"Desalentados"

Yo lo estoy dejando pasar
"Dejar que algo pase" significa dejar que algo suceda. Traducción alterna: "Estoy haciendo que suceda" o "estoy dando lugar a estas cosas"

Ellos son plantas en el campo, pasto verde, el pasto en el techo o en el campo, ante el viento del este.
Esto habla de cuán débiles y vulnerables son las ciudades ante el ejército de Asiria, comparándolas con el pasto verde. Traducción alterna: "Las ciudades ante tu ejército son tan débiles como lo es el pasto verde en el campo. Son tan débiles como lo es el pasto que crece en el techo de las casas, el cual es arrastrado por el caluroso viento del este"

Ante el viento del este
El viento del este viene del desierto, caluroso y seco, y las plantas mueren cuando este viento sopla.

Isaiah 37:28

Información general
Aquí continúa el mensaje del SEÑOR para el rey de Asiria.

Pero Yo sé que te estás sentando, te estás yendo, estás saliendo
Esto se refiere a todas las actividades de la vida. Traducción alterna: "Yo sé todo lo que haces"

Y tu furia contra mi
La palabra "furia" puede usarse como verbo. Traducción alterna: "Como tú te enfureces contra mí"

Tu arrogancia
Aquí "la arrogancia" del rey se refiere a su forma arrogante de hablar. Traducción alterna: "Tu forma arrogante de hablar"

Tu arrogancia ha alcanzado mis oídos
Esto quiere decir que el SEÑOR escucha la forma de hablar del rey como si esta fuera algo que pudiera viajar hacia sus oídos. Traducción alterna: "Te he oído hablar de forma arrogante"

Yo pondré Mi anzuelo en tu nariz, y Mi freno en tu boca
Una persona usa un anzuelo y un freno para controlar un animal. Esto habla de que el SEÑOR controla al rey como si fuera un animal que el SEÑOR tiene que controlar con un anzuelo y un freno. Traducción alterna: "Te controlaré de la misma manera que un hombre controla a un animal poniendo un anzuelo en su nariz y un freno en su boca"

Yo te viraré de vuelta al camino por donde viniste.
Esto significa hacer regresar al rey a su propia casa. Traducción alterna: "A la fuerza te haré volver a tu propio país"

Isaiah 37:30

Información general
Aquí continúa el mensaje del SEÑOR para Ezequías. (ver: 37:21)

Señal para ti
"Señal para ti, Ezequías"

Tú comerás...tú debes plantar
Se refiere al pueblo de Judá.

Segundo año
2do año

En el segundo año lo que crece
Las palabras que faltan pueden ser añadidas. Traducción alterna: "En el segundo año ustedes comerán lo que crece"

Lo que crece de eso
Lo que de eso crece silvestre

Isaiah 37:31

Información general
Aquí continúa el mensaje del SEÑOR para Ezequías

Remanente
Un remanente es una parte de algo, parte que queda luego de que el resto se fue. Aquí se refiere a las personas que quedaron en Judá.

La casa de Judá
Aquí "casa de Judá" se refiere a sus descendientes. Traducción alterna: "Los descendientes de Judá"

Echará raíces otra vez y dará fruto
Esto habla de la prosperidad del pueblo de Judá, como si ellos fueran plantas que pudieran dar fruto. Traducción alterna: "Prosperarán así como una planta que echa raíces y da su fruto"

Pues de Jerusalén un remanente saldrá; del Monte Sion sobrevivientes vendrán
Estas dos frases tienen el mismo significado y se usan juntas para hacer énfasis sobre el remanente de personas que sobrevivirán.

El celo del SEÑOR de los ejércitos hará esto
Aquí se habla de que el SEÑOR hará algo debido a su celo, como si su mismo "celo" fuera a hacerlo. Traducción alterna: "Debido a su celo, el SEÑOR de

los ejércitos hará esto" o "El SEÑOR de los ejércitos hará esto debido a su celo"

Isaiah 37:33

Él no entrará...Ni tampoco vendrá
Aquí se refiere a ambos, el rey de Asiria y su ejército. Traducción alterna: "Él y su ejército no entrarán...ni tampoco vendrán"

Con escudo
Con escudos

Construirá una rampa
Una rampa es como una montaña de tierra construida contra la pared de una ciudad que permite que un ejército ataque mejor la ciudad.

Él vino...él no entrará
Aquí se refiere a ambos, el rey de Asiria y su ejército. Traducción alterna: "Ellos vinieron...ellos no entrarán"

Esta es la declaración del SEÑOR
Esto se puede parafrasear, en vez de usar el sustantivo abstracto "declaración", se puede usar el verbo "solemnemente ha dicho". Mira cómo tradujiste una frase similar en 14:21. Traducción alterna: "Esto es lo que el SEÑOR ha declarado" o "Esto es lo que el SEÑOR solemnemente ha dicho"

Isaiah 37:35

Información general
El SEÑOR continúa hablando

mi bien
mi causa

Isaiah 37:36

Poniendo a muerte
Esto significa "matar". Traducción alterna: "matando"

Senaquerib, rey de Asiria, dejó Israel y fue a casa y se quedó en Nínive.
Aquí Senaquerib se refiere a ambos, él y su ejército. Todos ellos dejaron Israel y volvieron a casa en Asiria. Senaquerib volvió a la ciudad de Nínive. Traducción alterna: "Senaquerib y su ejército dejaron Israel y se fueron a casa, pero Senaquerib se quedó en Nínive".

Senaquerib
Traduce el nombre de este hombre de la misma manera que lo hiciste en 36:1.

Isaiah 37:38

Mientras él estaba adorando
"Mientras Senaquerib estaba adorando"

Nisroc
Este es el nombre de un dios falso

Adramelec...Sarezaer...Esar Hadón
Estos son nombres de hombres.

Con la espada
Con sus espadas

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Chapter 38

1 En aquellos días Ezequías enfermó a punto de muerte. Así que Isaías hijo de Amoz, el profeta, vino a él y le dijo: "el SEÑOR dice, 'Pon tu casa en orden, porque vas a morir, no vivirás." **2** Entonces Ezequías volteó su rostro hacia la pared y oró a el SEÑOR. **3** Él dijo: "Por favor, SEÑOR, trae a la memoria lo fiel que he caminado ante Tí con todo mi corazón, y como he hecho lo bueno ante tus ojos." Entonces Ezequías lloró en voz alta. **4** Entonces la palabra del SEÑOR vino a Isaías, diciendo: **5** Ve y dile a Ezequías, el líder de mi pueblo: 'Esto es lo que el SEÑOR, el Dios de David tu ancestro, dice: Yo he escuchado tu oración, y he visto tus lágrimas. Mira, Yo voy añadir quince años a tu vida. **6** Entonces Yo te rescataré a tí y esta ciudad de la mano de el rey de Asiria, y defenderé esta ciudad. **7** Esta será la señal para tí de parte de el SEÑOR, que Yo haré lo que te he prometido. **8** Mira, Yo causaré que la sombra en las escaleras de Acaz vuelva diez pasos hacia atrás." Así la sombra retrocederá diez pasos hacia atrás de las escaleras sobre las cuales había avanzado. **9** Esta fue la oración escrita de Ezequías rey de Judá, cuando estuvo enfermo y luego recuperó: **10** "Yo dije que a mitad de mi vida iré a través de las puertas del Seol; yo soy enviado allí por el resto de mis años. **11** Yo dije que no volvería a ver más a el SEÑOR, el SEÑOR en la tierra de los vivientes; ya no miraré más a la humanidad o a los habitantes del mundo. **12** Mi vida es quitada y llevada de mí como la tienda del pastor; yo he enrollado mi vida como un tejedor; Tú me estás cortando del telar; entre día y noche Tú estas terminando mi vida. **13** Yo lloré hasta la mañana; como un león Él rompió todos mis huesos. Entre día y noche Tú estás terminando mi vida. **14** Como una golondrina chirreo; yo arrullo como una paloma; mis ojos se cansan de mirar a lo alto. Señor, yo estoy oprimido; ayúdame. **15** ¿Qué diré? Si Él es quien me lo ha dicho y lo ha hecho; yo caminaré pausadamente todos los años de mi vida porque estoy vencido por el dolor. **16** Señor, los sufrimientos que Tú envías son buenos para mí; sea mi vida devuelta a mí; Tú has restaurado mi vida y salud. **17** Fue para mi beneficio que experimenté tal dolor. Tú me rescataste del pozo de la destrucción; pues Tú has arrojado todos mis pecados detrás de Tus espaldas. **18** Pues el Seol no te agradece; la muerte no te alaba a Ti; aquellos quienes descienden al sepulcro no tienen esperanza en Tu fidelidad. **19** La persona viviente, el que vive, él es el que te da las gracias, así como lo hago yo este día; el padre le hace saber a los niños Tu fidelidad. **20** "El SEÑOR está por salvarme, y nosotros celebraremos con música todos los días de nuestra vida en la casa del SEÑOR." **21** Ahora Isaías ha dicho: "Tomen un trozo de higo y póngalo en la llaga, y él se recuperará.'' **22** Ezequías dice: "¿Cuál será la señal para que yo suba a la casa del SEÑOR?"

Isaiah 38:1

Pon tu casa en orden
Esto quiere decir preparar a tu familia y a aquellos a cargo de tus asuntos para que ellos sepan qué hacer después de que tú mueras. Esto puede ser escrito claramente. Traducción alterna: "Deberías decirle a las personas en tu palacio qué quieres que hagan después de que tú mueras".

Trae a la memoria
Esto quiere decir "recordar". Traducción alterna: "recordar."

Lo fiel que he caminado ante ti
Aquí "caminar" quiere decir "vivir". Esta frase quiere decir vivir de una manera que agrada al SEÑOR. Traducción alterna: "Fiel viví ante ti" o "Fiel te serví" .

Con todo mi corazón
Aquí el "corazón" refiere al "ser", el cual representa la completa devoción de una persona. Traducción alterna: "Con todo mi ser"

Lo bueno ante tus ojos.
Esta frase: "ante tus ojos" se refiere a lo que el SEÑOR piensa. Traducción alterna: "Lo que te agrada" o "lo que tú consideras bueno".

Isaiah 38:4

La palabra del SEÑOR vino
Esto significa que el SEÑOR le dio su mensaje a Isaías. El SEÑOR no le dio un pedazo de papel, sino que él mandó su mensaje al ser de Isaías. Traducción alterna: "El SEÑOR dio su palabra"

Mira
Esta frase se usa para llamar la atención del que escucha sobre lo que se dirá después. Traducción alterna: "Escucha"

Quince años
15 años

La mano del rey de Asiria
Aquí la "mano" del rey, se refiere a su poder. Traducción alterna: "El poder del rey de Asiria"

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Isaiah 38:7

Información general
El SEÑOR continúa hablando a Ezequías

Mira
El SEÑOR usa esta palabra para llamar la atención del que escucha, sobre lo que se dirá luego. Traducción alterna: "Escucha"

Las escaleras de Acaz
Se refiere a las escaleras que fueron construidas mientras Acaz era rey.

Isaiah 38:9

A mitad de mi vida
"Antes de que me hiciera más viejo" Esto se refiere a morir a una etapa adulta, antes de hacerse más viejo.

Pasaría a través de las puertas del Seol
"Entrar al Seol"

Yo pasaría a través de las puertas del Seol
Esto se refiere a morir e ir al Seol. Esta frase puede ser traducida como una pregunta retórica. Traducción aterna: "Yo moriré y pasaré a través de las puertas del Seol" o "Yo dije: "Moriré antes de hacerme viejo y entraré al Seol?"

Yo sería enviado ahí por el resto de mis años
"Antes de haber vivido todos mis años iré a la tumba". Esta frase puede ser traducida como una pregunta retórica. Traducción alterna: "Iré allí antes de haber vivido todos mis años?"

En la tierra de los vivientes
"Los vivientes" se refiere a las personas que están vivas. Traducción alterna: "En la tierra donde las personas están vivas" o "en este mundo donde las personas están vivas"

Isaiah 38:12

Información general
Ezequías continúa su oración escrita.

Mi vida es removida y llevada de mi como la tienda del pastor
Aquí se habla de cómo el SEÑOR está terminando con la vida de Ezequías rápidamente, comparando esto con la rápida forma en que un pastor quita su tienda del suelo. Traducción alterna: "El SEÑOR ha llevado mi vida rápidamente, así como un pastor rápidamente desarma su tienda y la quita del suelo"

Mi vida es removida
Esto puede ser expresado en forma activa. Traducción alterna: "El SEÑOR ha tomado mi vida"

Yo enrollé mi vida como un tejedor; Tú me estas cortando del telar
Aquí se habla de que el SEÑOR termina rápido con la vida de Ezequías, comparando eso con la forma en que un tejedor corta la tela del telar y la enrolla. Traducción alterna: "Tú estás terminando mi vida rápidamente, así como un tejedor corta rápidamente la tela del telar cuando está terminada."

Tú me estás cortando
Aquí "tú" se refiere a Dios.

Telar
Un objeto para tejer con hilos y hacer vestimenta/ ropa.

Como un león Él rompió todos mis huesos
Ezequías habla de cuán extremo es su dolor, comparándolo al dolor que se siente cuando un león destroza los huesos. Traducción alterna: "Mi dolor era como si yo estuviera siendo destrozado por leones"

Isaiah 38:14

Información general
Ezequías continúa su oración escrita

Como una golondrina yo me quejo; y arrullo como paloma
Ambas frases quieren decir lo mismo y enfatizan cuán tristes y dolorosos eran los clamores de Ezequías. Una golondrina y una paloma son tipos de pájaros. Traducción alterna: "Mis clamores son muy dolorosos, suenan de la misma manera en que una golondrina se queja y una paloma arrulla"

Mis ojos
Aquí Ezequías se refiere a él mismo, para enfatizar que él estaba buscando algo. Traducción alterna: "Yo"

Mirar hacia arriba
Esto se refiere a que Ezequías miraba al cielo para que Dios lo ayude. Traducción alterna: "de esperar que ayuda viniera del cielo" o "de esperar que tú me ayudes"

Yo estoy oprimido
Esto puede ser expresado en forma activa. Traducción alterna: "Mi enfermedad me oprime"

¿Qué diré?
Ezequías usa esta pregunta para enfatizar que él no tiene nada para decir. Esto puede escribirse como una afirmación. Traducción alterna: "No tengo nada que decir"

Yo caminaré despacio
Aquí "caminaré" se refiere a "viviré". Traducción alterna: "Viviré humildemente"

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todos los años de mi vida
Esto se refiere al resto de su vida. Traducción alterna: "El resto de mi vida"

Porque estoy con duelo
"Porque estoy lleno de dolor" o "porque estoy muy triste"

Isaiah 38:16

Información general
Ezequías continúa su oración escrita.

Quizás me devuelvas la vida
Esto puede ser expresado en forma activa. Traducción alterna: "Quieras tú devolverme mi vida"

Del pozo de la destrucción
Ezequías no murió pero estuvo cerca de morir. Esto se refiere al SEÑOR salvándolo de morir. Traducción alterna: "de morir y de ir al pozo de la destrucción" o "para que yo no muera"

Has arrojado todos mis pecados a tus espaldas
Ezequías habla de que el SEÑOR perdonó sus pecados como si estos fueran objetos que el SEÑOR arrojó a sus espaldas y olvidó. Traducción alterna: "Has perdonado todos mis pecados y no piensas más en ellos".

Isaiah 38:18

Información general
Ezequías continúa su oración escrita

El Seol no te da las gracias; la muerte no te alaba a Ti
Aquí "Seol" y "muerte" se refieren a "personas muertas". Traducción alterna: "Los que están en el Seol no te dan las gracias, los muertos no te alaban a ti"

Los que van al sepulcro
"Los que van hacia la tumba"

No tienen esperanza en Tu fidelidad
"No esperan en tu fidelidad". Aquí "tú" se refiere al SEÑOR.

La persona que vive, el que esta vivo
Ezequías usa esta frase para enfatizar que sólo una persona viva, y no una persona muerta, puede darle gracias al SEÑOR.

Isaiah 38:20

Información general
Ezequías continúa su oración escrita

Salvarme
Esto se puede hacer más explícito. Traducción alterna: "salvarme de morir"

Nosotros celebraremos
Aquí "nosotros" se refiere a Ezequías y a la gente de Judá.

Isaiah 38:21

Ahora
Se usa esta palabra para marcar una pausa en la historia principal. Esto da información de trasfondo sobre Isaías y Ezequías.

Tomen
"Los siervos de Ezequías tomen"

Un pedazo de higo
Esto se usaba como unguento. Traducción alterna: "Hagan un unguento con higos"

Llaga
Una zona infectada de la piel.

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Chapter 39

1 En los tiempos de Merodac Baladán hijo de Baladán, rey de Babilonia, envió cartas y regalos a Ezequías; porque él había oído que Ezequías había estado enfermo y se había recuperado. **2** Ezequías se complació con estas cosas; él le mostró a los mensajeros su almacén de cosas valiosas-la plata, el oro, las especias y los preciados aceites, el almacén de sus armas, y todo lo que se encontraba en sus almacenes. No hubo nada en su casa, tampoco en todo su reino, que Ezequías no le mostrase a ellos. **3** Entonces Isaías el profeta vino al Rey Ezequías y le preguntó: '' ¿Qué estos hombres te dijeron a tí? ¿De dónde vinieron ellos?'' Ezequías dijo: ''Ellos vinieron a mí desde el país distante de Babilonia.'' **4** Isaías preguntó: ¿Qué vieron ellos en tu casa?'' Ezequías respondió: Ellos han visto todo en mi casa. No hubo nada entre mis valiosas cosas que yo no les haya mostrado a ellos.'' **5** Entonces Isaías le dijo a Ezequías: ''Escucha la palabra del SEÑOR de los Ejércitos: **6** 'Mira, los días están por llegar cuando todo en tu palacio, las cosas que tus ancestros han almacenado hasta el día presente, será llevado a Babilonia. Nada será dejado, dice el SEÑOR. **7** Y los hijos nacidos de tí, a quienes tú mismo has engendrado -ellos se llevarán y ellos serán hechos eunucos en el palacio del rey de Babilonia.''' **8** Entonces Ezequías dijo a Isaiás: ''La palabra del SEÑOR que tú has hablado es buena.'' Por que él pensó:'' Habrá paz y estabilidad en mis días.''

Isaiah 39:1

Merodac Baladán...Baladán
Estos son nombres de hombres.

Ezequías se complació con esas cosas
Esto puede decirse más explícitamente. Traducción alterna: "Cuando los mensajeros del rey llegaron, Ezequías se complació con lo que le trajeron".

Mostró a los mensajeros su casa de almacén de cosas valiosas
"Él le mostró a sus mensajeros todas las cosas valiosas que tenía"

Casa de almacén
Lugar donde se guardan bienes

todo lo que se encontraba en sus casas de almacén
Esto se puede decir en voz activa. Traducción alterna: "Todo lo que estaba en sus casas de almacén"

No hubo nada en su casa, nada en su reino, que Ezequías no les mostrase a ellos.
Esta es una pequeña exageración, ya que Ezequías les mostraba muchas cosas, pero no todo. Esto también puede expresarse positivamente. Traducción alterna: "Ezequías les mostraba casi todo lo que había en su casa y en su reino"

Isaiah 39:3

Ellos han visto todo en mi casa. No hubo nada entre mis valiosas cosas que yo no les haya mostrado a ellos
Estas dos oraciones quieren decir lo mismo y están juntas para poder hacer énfasis en cuántas fueron las cosas que Ezequías les mostró a los hombres.

Todo en mi casa
Esto es una pequeña exageración, ya que Ezequías les mostró muchas cosas, pero no todo lo que había en el palacio. Traducción alterna: "casi todo en mi casa"

No hubo nada entre mis valiosas cosas que yo no les haya mostrado a ellos
Esto puede decirse positivamente. Traducción alterna: "Les mostré todas las cosas valiosas de mi palacio"

Isaiah 39:5

SEÑOR de los ejércitos
Traduce esto de la misma manera que lo hiciste en 1:9.

La palabra
"el mensaje"

Mira
Esta palabra es usada aquí como una expresión idiomática para llamar la atención de Ezequías sobre lo que se dice luego. Traducción alterna: "escucha"

cuando todo en tu palacio...será llevado a Babilonia
Esto puede expresarse positivamente. Traducción alterna: "cuando el ejército de los enemigos tome todo en tu palacio...lo regresará a Babilonia."

Isaiah 39:7

Información general
Isaías continúa dando el mensaje del SEÑOR a Ezequías

Los hijos nacidos de ti
"Tus hijos"

Ellos se los llevarán
"Los babilonios se los llevarán"

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Chapter 40

1 "Consuelen, consuelen, a Mi pueblo", dice su Dios. **2** "Hablen tiernamente a Jerusalén; y proclamen a ella que su lucha ha terminado, que su iniquidad es perdonada, que ella ha recibido doble de la mano del SEÑOR por todos sus pecados." **3** Una voz clama: "En el desierto preparen camino para el SEÑOR; enderezen, en el Arabá, una carretera para nuestro Dios." **4** Todo valle será levantado, y toda montaña y colina será nivelada; y la tierra escabrosa será nivelada, y los lugares toscos una llanura; **5** y la gloria del SEÑOR será revelada, y todas las personas la verán juntas; pues la boca del SEÑOR lo ha hablado. **6** Una voz dice: "Clama." Otra responde: "¿Qué debo clamar?" "Toda carne es hierba, y toda la fidelidad de su pacto es como la flor del campo. **7** La hierba se seca y la flor se marchita cuando el aliento del SEÑOR sopla sobre ella; ciertamente la humanidad es hierba. **8** La hierba se seca, la flor se marchita, pero la palabra de nuestro Dios permanecerá para siempre." **9** Sube a una alta montaña, Sion, portadora de buenas noticias. Grita fuerte, Jersusalén. Tú que traes buenas noticias, levanta tu voz, no tengas miedo. Dile a las ciudades de Judá: "¡Aquí está su Dios!" **10** Mirad, El SEÑOR Dios viene como un guerrero victorioso, y su brazo fuerte gobierna por Él. Mirad, Su recompensa está con Él, y aquellos a quienes ha rescatado van delante de Él. **11** Él va a alimentar a Su rebaño como un pastor, Él reunirá en Sus brazos a los corderos, y los cargará cerca de su corazón, y tiernamente guiará a las ovejas que amamantan a sus crías. **12** ¿Quién a medido las aguas en el hueco de su mano, o medido el cielo con la palma de su mano, sostuvo el polvo de la Tierra en una canasta, o pesó las montañas en básculas, o las colinas en una balanza? **13** ¿Quién ha comprendido la mente del SEÑOR, o le ha instruído como Su consejero? **14** ¿De quién Él ha recibido instrucción? ¿Quién le enseñó la manera correcta de hacer las cosas, y le enseñó conocimiento, o le enseñó el camino al entendimiento? **15** Mirad, las naciones son como una gota en un cubo, y se consideran como el polvo en las básculas; mira, Él pesa las islas como una partícula. **16** El Líbano no es combustible suficiente para una ofrenda quemada. **17** Todas las naciones son insuficientes ante ÉL; ellas son consideradas por Él como nada. **18** ¿A quién entonces ustedes compararán a Dios? ¿A qué ídolo lo igualarán? **19** ¡Un ídolo! Un artesano lo moldea: el orfebre lo cubre con oro y lo forja con cadenas de plata. **20** Para hacer una ofrenda uno escoge una madera que no se pudra; él busca un artesano hábil para hacer un ídolo que no se caiga. **21** ¿Acaso no han sabido? ¿No han escuchado? ¿No les ha sido dicho desde el principio? ¿No han entendido desde las fundaciones de la Tierra? **22** Él es Aquel Quien se sienta sobre el horizonte de la tierra; y los habitantes son como saltamontes ante Él. Él extiende los cielos como una cortina y los esparce como un tienda para vivir. **23** Él reduce a los gobernantes a nada y hace a los gobernantes de la Tierra insignificantes. **24** Ellos están apenas plantados, apenas sembrados, su tallo apenas ha echado raíces en la tierra, cuando Él sopla en ellos y ellos se marchitan, y el viento se los lleva como paja. **25** "¿A quién entonces Me compararán, a quién Me parezco?" dice El Santo. **26** ¡Mirad al cielo! ¿Quién ha creado las estrellas? Él dirige sus formaciones y a todas llama por nombre. Por la grandeza de Su poderío y por la fuerza de Su poder, ninguna falta. **27** ¿Por qué tú dices, Jacob, y declaras, Israel: "Mi camino está escondido del SEÑOR, y mi Dios no está interesado por mi vindicación?" **28** ¿No has sabido? ¿No has escuchado? El Dios eterno, el SEÑOR, El Creador de lo último de la Tierra, no Se cansa, ni Se agota, no hay límite para Su entendimiento. **29** Él da fuerza al cansado; y al débil Él da energía renovada. **30** Aún la gente joven se cansa y se agota, y los hombres jóvenes se tropiezan y caen: **31** pero aquellos que esperan por el SEÑOR renovarán su fuerza; ellos volarán con alas como águilas; ellos correrán y no se agotarán; ellos caminarán y no desmayarán.

Isaiah 40:1

Consuelen, consuelen
Esta palabra se repite para enfatizar.

Dice su Dios
Aquí "su" es plural y se refiere a aquellos a quienes el profeta les dice que consuelen al pueblo de Dios.

Hablen tiernamente a Jerusalén
El profeta habla de Jerusalén como si esta fuera una mujer a quien el SEÑOR ha perdonado. Como tal, Jerusalén representa a las personas que viven en esa ciudad. Traducción alterna: "Hablen tiernamente al pueblo de Jerusalén"

Proclámenle a ella...su lucha...su iniquidad...ella ha recibido...sus pecados
Estos pronombres se refieren a Jerusalén, pero puede cambiarse si "las personas de Jerusalen" se adopta como traducción. Traducción alterna: "Proclámenles a ellos...su lucha...su iniquidad...ellos han recibido...sus pecados"

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Su lucha
Los posibles significados de esta palabra son: 1) batalla militar o 2) trabajo forzado

Su iniquidad es perdonada
Esto puede ser expresado en forma activa.Traducción alterna: "El SEÑOR ha perdonado su iniquidad"

De la mano del SEÑOR
Aquí la palabra "mano" representa al SEÑOR mismo. Traducción alterna: "del SEÑOR"

Isaiah 40:3

Una voz clama
La palabra "voz" representa a una persona que clama. Traducción alterna: "Alguien clama"

"En el desierto preparen camino para el SEÑOR; hagan derechas, en el Araba, una carretera para nuestro Dios."
Estas dos frases son paralelas y básicamente significan lo mismo. Se habla de las personas que se preparan para recibir la ayuda del SEÑOR, como si ellos fueran a hacer una carretera sobre la cual el SEÑOR camine.

Araba
Traduce esta palabra de la misma manera que lo hiciste en 35:1.

Cada valle será levantado, y cada montaña y colina será nivelada
Estas frases explican cómo las personas deberían preparar la carretera para el SEÑOR. Estas frases pueden ser expresadas en forma activa.Traducción alterna: "Levanten cada valle, y nivelen cada montaña y cada colina"

Cada valle será levantado
Se habla de nivelar los valles con el resto del suelo como si esto fuera "levantar" los valles. Traducción alterna: "Cada valle se rellenará"

Y la gloria del SEÑOR será revelada
Esto puede ser expresado en forma activa. Traducción alterna: "y el SEÑOR revelará su gloria"

Pues la boca del SEÑOR lo ha hablado.
La palabra "boca" representa al mismo SEÑOR. Traducción alterna: "Pues el SEÑOR lo ha hablado"

Isaiah 40:6

Toda carne es hierba
La palabra "carne" se refiere a las personas. El que habla se refiere a los humanos, como si ellos fueran hierba, porque ambos mueren rápido. Traducción alterna: "Todas las personas son como hierba"

Y toda su fidelidad del pacto es como la flor del campo
El que habla compara la fidelidad del pacto de las personas con flores que florecen, pero que luego mueren rápido. Traducción alterna: "Toda su fidelidad del pacto termina rápido, así como una flor del campo muere rápido"

Fidelidad del pacto
Posibles significados: 1) Fidelidad del pacto o 2) belleza. Mira cómo tradujiste "fidelidad del pacto" en 16:5.

Cuando el aliento del SEÑOR sopla sobre ella
Los posibles significados son: 1) "cuando el SEÑOR sopla su aliento sobre ella" o 2) "cuando el SEÑOR manda que una brisa sople sobre ella"

La humanidad es hierba
Aquí se habla de los humanos como si ellos fueran hierba, porque ambos, hierbas y humanos, mueren rápido. Traducción alterna: "Las personas mueren tan rápido como la hierba"

La palabra de nuestro Dios se mantiene para siempre.
Aquí se habla de que lo que Dios dice dura para siempre, es decir, su palabra permanece para siempre. "Las cosas que dice nuestro Dios durarán para siempre"

Isaiah 40:9

Sube a una alta montaña, Sion, portador de buenas noticias
Se habla de Sion como si este fuera un mensajero que porta buenas noticias desde la cima de una montaña.

Sube a una alta montaña
Los mensajeros solían subir a tierra alta, como montañas, para que muchas personas pudieran escuchar lo que ellos decían.

Sion
Se refiere a las personas que viven en Sion. Traducción alterna: "ustedes, personas de Sion"

Jerusalén, tú que traes buenas noticias
Se habla de Jerusalén como si esta fuera un mensajero que trae buenas noticias.

y su brazo fuerte gobierna por Él
Aquí "brazo" representa el poder de Dios. Traducción alterna: "y Él gobierna con gran poder"

Su recompensa está con Él, y aquellos a quienes ha rescatado van delante de Él.
Estas dos frases significan lo mismo. Aquellos a quienes Él rescató son su "recompensa". Traducción alterna: "Él trae a los que rescató como su recompensa"

Isaiah 40:11

Él va a alimentar a Su rebaño como un pastor
El escritor habla del pueblo del SEÑOR como si ellos fueran ovejas y del SEÑOR como si Él fuera su

pastor. Traducción alterna: "Él cuidará a su pueblo así como un pastor alimenta a su rebaño"

Isaiah 40:12

¿Quién ha medido...o las colinas en una balanza?
Estas preguntas retóricas anticipan una respuesta negativa, y además, hacen énfasis en que sólo el SEÑOR es capaz de hacer estas cosas. Traducción alterna: "Nadie excepto el SEÑOR ha medido..y las colinas en una balanza"

Medido las aguas en el hueco de su mano
Se habla de que el SEÑOR sabe cuánta agua hay en los océanos como si Él sostuviera el agua en su mano.

Medido el cielo con la palma de su mano
Una "palma" es la medida de longitud que hay entre el pulgar y el dedo pequeño cuando la mano está bien abierta. Se habla de que el SEÑOR sabe la medida del cielo como si Él la midiera con su mano.

Tomó el polvo de la Tierra en una canasta
Se habla de que el SEÑOR sabe cuánto polvo hay en la Tierra como si Él lo llevara en una canasta.

pesó las montañas en básculas, o las colinas en una balanza?
Se habla de que el SEÑOR sabe cuán pesadas son las montañas, como si Él las midiera en básculas y balanzas

Isaiah 40:13

Información general
Isaías continúa haciendo preguntas para hacer énfasis en que el SEÑOR es único.

¿Quién ha comprendido la mente del SEÑOR, o Lo ha instruído como Su consejero?
Esta pregunta retórica anticipa una respuesta negativa y hace énfasis en que nadie es capaz de hacer estas cosas. Traducción alterna: "Nadie ha comprendido la mente del SEÑOR y nadie lo ha instruido como su consejero"

Comprendido la mente del SEÑOR
Aquí la palabra "mente" no sólo se refiere a los pensamientos del SEÑOR, sino también a sus deseos y motivaciones.

¿De quién Él ha recibido instrucción?
Esta pregunta retórica anticipa una respuesta negativa y hace énfasis en que nunca alguien ha hecho esto. "Él nunca ha recibido instrucción de alguien"

¿Quién Le enseñó la manera correcta de hacer las cosas, y Le enseñó conocimiento, o Le enseñó el camino al entendimiento?
Esta pregunta retórica anticipa una respuesta negativa, y hace énfasis en que nunca alguien ha hecho estas cosas. Traducción alterna: "Nadie le enseñó la manera correcta de hacer las cosas. Nadie le enseñó conocimiento. Nadie le enseño el camino al entendimiento"

Isaiah 40:15

Mira...mira
Estas palabras hacen énfasis sobre lo que sigue.

Las naciones son como una gota en un cubo, y son consideradas como el polvo en las básculas
El profeta compara las naciones con una gota de agua y con polvo para hacer énfasis sobre lo pequeñas e insignificantes que ellas son para el SEÑOR.

Como una gota en un cubo
Los posibles significados son: 1) una gota de agua que cae dentro de un cubo o 2)una gota de agua que cae de un cubo.

Y son consideradas como el polvo en las básculas
Esto puede ser expresado en forma activa. Traducción alterna: "Y el SEÑOR las considera como polvo en las básculas"

Ellas son consideradas por Él como nada.
Esto puede ser expresado en forma activa. Traducción alterna: "Él las considera como nada"

Isaiah 40:18

¿A quién entonces tú compararás a Dios? ¿A qué ídolo lo igualarás?
Isaías usa dos preguntas similares para hacer énfasis en que no hay ídolo que pueda compararse a Dios. Traducción alterna: "No hay nadie que pueda compararse con Dios. No hay ídolo que lo pueda igualar"

Tú
Esto es plural y se refiere a todo el pueblo de Dios.

Un artesano lo moldea: el orfebre lo cubre con oro y lo forja con cadenas de plata
"Un trabajador habilidoso lo moldea, otro lo cubre con oro y hace una cadena de plata para el ídolo"

Isaiah 40:21

Información general
Isaías continúa hablando al pueblo de Dios.

¿Acaso no has sabido? ¿No has escuchado? ¿No te ha sido dicho desde el principio? ¿No has entendido desde las fundaciones de la Tierra?
Isaías hace estas preguntas para hacer énfasis en que las personas deberían saber la grandeza del SEÑOR como creador. Traducción alterna: "Tú lo sabes y has escuchado, se te ha dicho desde el principio, lo has entendido desde las fundaciones de la Tierra"

¿No te ha sido dicho desde el principio?
Esto puede ser expresado en forma activa. Traducción alterna: "Las personas no te lo han dicho desde el principio?"

Desde las fundaciones de la Tierra
El profeta habla de que el SEÑOR creó la tierra como si esta fuera un edificio sobre el cual el SEÑOR hizo la fundación. Traducción alterna: "desde que el SEÑOR creó la tierra"

Él es Aquel que se sienta sobre el horizonte de la tierra
El profeta habla de que el SEÑOR gobierna la tierra como si Él estuviera sentado en un trono sobre la Tierra.

Los habitantes son como saltamontes ante Él
El profeta compara la forma en que el SEÑOR considera a los humanos con la forma en que los humanos consideran a los saltamontes. Así como los saltamontes son pequeños para los humanos, los humanos son pequeños y débiles delante de Dios.

Él estira los cielos como una cortina y los esparce como un tienda para vivir.
Estas dos frases tienen significados similares. El profeta habla de que el SEÑOR creó los cielos como si Él hubiera levantado una tienda en la cual vivir. Traducción alterna: "Así de fácil Él estira los cielos, tal como una persona estira una cortina o levanta una tienda en la cual vivir"

Isaiah 40:23

Él reduce
"El SEÑOR reduce"

Ellos están apenas plantados...ellos se secan
El profeta habla de que los gobernantes son insignificantes ante el SEÑOR como si ellos fueran plantas apenas sembradas, las cuales se secan apenas un viento caluroso sopla sobre ellas.

Ellos están apenas plantados, apenas sembrados
Estas dos frases significan lo mismo, y se refieren a cuando las plantas o semillas son sembradas en el suelo. Estas frases pueden ser expresadas en forma activa. Traducción alterna: "apenas alguien los planta, apenas alguien los siembra"

Él sopla en ellos
El profeta habla de que el SEÑOR saca a los gobernantes del poder como si Él fuera un viento caluroso que sopla en ellos y hace que se sequen.

El viento se los lleva como paja
Este ejemplo sigue con la metáfora de que los gobernantes son como plantas y el SEÑOR es el viento que hace que se sequen. Así como el viento al soplar se lleva la paja fácilmente, así de fácil el viento del juicio del SEÑOR removerá las plantas secas.

Isaiah 40:25

¿A Quién entonces Me compararás, a quién Me parezco?
El SEÑOR usa dos preguntas retóricas similares para enfatizar que no hay ninguno como Él. Traducción alterna: "No me puedes comparar con nadie, no me parezco a nadie"

¿Quién ha creado las estrellas?
Esto es una pregunta que anticipa la respuesta. El SEÑOR. Traducción alterna: "El SEÑOR ha creado las estrellas"

Él lleva a cabo su formación
Aquí "formación" se refiere a una formación militar. El profeta habla de las estrellas como si ellas fueran soldados a quienes el SEÑOR manda que se formen.

Por la grandeza de Su poder y por la fuerza de Su poder
Estas dos frases se usan juntas para hacer énfasis en el poder de Dios. Traducción alterna: "Por su gran poder y fuerza poderosa"

Ninguna falta
Esta frase negativa enfatiza lo positivo. Traducción alterna: "Todas están presentes"

Isaiah 40:27

¿Por qué tú dices, Jacob, y declaras, Israel...vindicación?
La pregunta enfatiza que ellos no deberían decir lo que dicen. Traducción alterna: "Tú no deberías decir, pueblo de Israel...vindicación"

¿Por qué tú dices, Jacob, y declaras, Israel...?
Estas dos frases se refieren al pueblo de Israel. Traducción alterna: "Por qué tú dices, pueblo de Israel"

Mi camino está escondido del SEÑOR
Se habla de que el SEÑOR no sabe lo que le pasa como si Él no pudiera ver el camino por el cual está yendo. Traducción alterna: "El SEÑOR no sabe lo que me sucede"

Mi Dios no está preocupado por mi vindicación
Los posibles significados son: 1) "Mi Dios no está preocupado por que los otros me traten injustamente" o 2) "Mi Dios no está preocupado por tratarme justamente"

¿No has sabido? ¿No has escuchado?
Isaías hace estas preguntas para hacer énfasis en que las personas deberían saber de la grandeza del SEÑOR. Mira cómo tradujiste estas preguntas en 40:21. Traducción alterna: "Tú has sabido, tú has escuchado"

Lo último de la Tierra
Se habla de los lugares que están muy lejanos en la tierra, como si estos fueran los lugares donde la tierra se acaba. Esta frase también forma un

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merismo y se refiere a todo lo que está en los fines. Traducción alterna: "Los lugares más lejanos de la Tierra" o "La Tierra entera"

Isaiah 40:29

Él da fuerza al cansado; y al débil Él da energía renovada
Estas dos frases significan lo mismo y hacen énfasis en que el SEÑOR fortalece a aquellos que no tienen fuerza.

Él da fuerza
"El SEÑOR da fuerza"

Volarán con alas como águilas
Se habla de las personas que reciben fuerza del SEÑOR como si fueran capaces de volar como las águilas. El águila es un pájaro que se usa como símbolo de poder y fuerza

Ellos correrán y no se agotarán; ellos caminarán y no desmayarán
Estas dos frases tienen significados similares. Se habla de las personas que reciben ayuda del SEÑOR como si fueran capaces de correr y caminar sin cansarse.

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Chapter 41

1 Escuchen ante Mí en silencio, ustedes tierras de la costa; permítanle a las naciones renovar su fuerza; permítanle acercarse y hablar; permítannos acercarnos juntos para argumentar una disputa. **2** ¿Quién ha agitado uno del este, llamándolo en justicia a Su servicio? ÉL entrega naciones a él y le ayuda a dominar reyes. ÉL los vuelve polvo con Su espada, como viento que sopla hojarasca con Su arco. **3** ÉL los persigue y pasa sin peligro, por un camino rápido que sus pies apenas toca. **4** ¿Quién ha realizado y ejecutado estas obras? ¿Quién ha convocado las generaciones desde el principio? Yo, el SEÑOR, el Primero, y con los últimos, Yo soy ÉL. **5** Las islas han visto y tienen miedo; los finales de la tierra se estremecen; ellos se acercan y vienen. **6** Cada uno ayuda a su vecino, y cada uno le dice el uno al otro: 'Sé alentado.' **7** Así el carpintero alienta el orfebre, y el que trabaja con el martillo alienta a el que trabaja con el yunque, diciendo de la soldadura: 'Es buena.' Ellos la sujetan con clavos para que no caiga. **8** Pero tú, Israel, mi siervo, Jacob, a quien Yo he escogido, la descendencia de Abraham, mi amigo, **9** tú a quien Yo traigo de vuelta desde los fines de la tierra, y a quien Yo he llamado desde lugares muy lejanos, y a quien dije: 'Tú eres mi siervo;' Yo te he escogido y no te he rechazado. **10** No temas, porque Yo estoy contigo. No estes ansioso, porque Yo soy tu Dios. Yo te fortaleceré, y te ayudaré, y te sostendré con mi justa mano derecha. **11** Ve, ellos serán avergonzados y deshonrados, todos aquellos quienes están enojados contigo; serán como nada y perecerán, aquellos quienes se te oponen. **12** Tú buscarás y no encontrarás aquellos quienes pelearon contigo; aquellos quienes guerrearon en contra tuya ustedes serán como nada, abosolutamente nada. **13** Pues Yo, el SEÑOR tu Dios, sostendré tu mano derecha, diciéndote: 'No temas; Yo te estoy ayudando.' **14** No temas, Jacob, tú gusano, y ustedes hombres de Israel; Yo te ayudaré-- esta es la declaración de el SEÑOR, tu Redentor, el Santo de Israel. **15** Mira, te estoy haciendo como un afilado trineo de trilla, nuevo y con dos filos; tú trillarás las montañas y las aplastarás; harás las colinas como paja. **16** Tú los aventarás a ellos, y el viento los cargará lejos; el viento los esparcirá. Tú te regocijarás en el SEÑOR, tú te regocijarás en el Santo de Israel. **17** El oprimido y el necesitado buscan el agua, pero no hay nada, y sus lenguas están secas por sed; Yo, el SEÑOR, responderé a sus oraciones; Yo, el Dios de Israel, no los abandonaré. **18** Yo haré corrientes que fluyan por las laderas, y manantiales en el medio de los valles; Yo haré el desierto como un estanque de agua, y la tierra seca como manantiales de agua. **19** En el desierto yo pondré el cedro, la acacia, el mirto, y el olivo. Yo pondré el ciprés en la planicie del desierto, con los pinos y árboles de caja de ciprés. **20** Yo haré esto para que la gente pueda ver, reconocer, y entender juntos, que la mano de el SEÑOR ha hecho esto, que el Santo de Israel lo ha creado. **21** "Presenten su caso,'' dice el SEÑOR. "Presenten sus mejores argumentos por sus ídolos,'' dice el Rey de Jacob. **22** Que ellos traigan sus propios argumentos; háganlos venir hacia adelante y declararnos a nosotros que sucederá, así nosotros sabremos estas cosas bien. Hagan a ellos decirnos tempranas declaraciones predictivas, así nosotros podremos reflejarnos en ellos y saber cómo ellos fueron realizados. **23** Digan cosas acerca del futuro, para que nosotros sepamos si ustedes son dioses; hagan algo bueno o malo, para que nosotros estemos atemorizados o impresionados. **24** Mirad, ustedes ídolos no son nada y sus obras son nada; el que los escoja es detestable. **25** Yo he levantado a uno del norte, y él viene; desde la salida del sol Yo lo convoco a él quien llama Mi nombre, y él pisoteará los gobernantes como lodo, como el alfarero quien está pisando la arcilla. **26** ¿Quién anunció esto desde el principio, para que podamos saber? Antes de este tiempo, para que nosotros podamos decir: ''¿Él está correcto?" Ciertamente ninguno de ellos decretó esto, sí, ninguno te escuchó decir algo. **27** Yo primero dije a Sion: ''Mira, aquí ellos están; '' Yo he enviado un heraldo a Jerusalén. **28** Cuando Yo miro, no hay ninguno, ni uno entre ellos quien pueda dar buen consejo, quien, cuando Yo pregunto, pueda contestar una palabra. **29** Mira, todos ellos son nada, y sus obras son nada; sus figuras de metal fundido son viento y vacuidad.

Isaiah 41:1

Escuchen ante Mí en silencio
Aquí "Mi" se refiere a Dios

Ustedes tierras de la costa
Esto se refiere a las personas que viven en las islas y en las tierras que están al borde del Mar Mediterráneo o más allá.

Renovar su fuerza
Traduce esta frase de la misma manera que lo hiciste en 40:29.

Permítanles acercarse y hablar; permítanos acercarnos juntos para argumentar una disputa.
Estas dos frases tienen significados similares. La segunda explica la razón de la primera. Traducción

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alterna: "Así que permítanles acercarse para que ellas puedan hablar y razonar conmigo"

¿Quién ha movido a alguien desde el este, llamándolo en justicia a su servicio?
El SEÑOR usa esta pregunta para enfatizar que Él es el único que hizo que el gobernador del este sea victorioso. Traducción alterna: "Yo soy el que llamó a este poderoso gobernador del este y el que lo eligí para mi buen servicio." (ver:

Él le entrega naciones a él
"Yo le doy naciones a él" o "El que hace estas cosas le entrega naciones a él"

Él los vuelve polvo con Su espada, como viento que sopla hojarasca con Su arco.
Las naciones a las que el del gobernador este conquistará se comparan con el polvo y la hojarasca, porque las naciones se harán tan pequeñas como esas cosas y también porque su ejército las destruirá fácilmente.

Isaiah 41:3

Información general
El SEÑOR continúa hablando a las costas y a las naciones.

Él los persigue y pasa sin peligro
"El gobernador del este persigue a las naciones"

Por un camino rápido que sus pies apenas tocan
Los posibles significados son 1)esta es una metáfora en la cual se habla de que él y su ejército se mueven rápido y por eso sus pies apenas tocan el suelo. Traducción alterna: "Por un camino sobre el cual ellos se mueven con gran rapidez" o 2) "pies" es una figura literaria y la frase indica que este es un camino que ellos nunca antes han recorrido. Traducción alterna: "Por un camino que ellos nunca antes han recorrido"

¿Quién ha realizado y ejecutado estas obras?
El SEÑOR hace esta pregunta para hacer énfasis en que Él es el único que ha hecho estas cosas. Traducción alterna: "Yo he realizado y ejecutado estas obras"

¿Quién ha convocado las generaciones desde el principio?
Aquí la palabra "generaciones" representa a toda la historia de la humanidad, a la cual el SEÑOR creó y dirigío a través de la historia. La pregunta retórica anticipa la respuesta, El SEÑOR. Traducción alterna: "Yo he convocado a las generaciones de la humanidad desde el principio"

Realizado y ejecutado
Estas dos palabras significan básicamente lo mismo y enfatizan que el SEÑOR es el único que ha hecho estas cosas.

el Primero, y con los últimos
Los posibles significados son 1) que el SEÑOR existía antes de la creación y existirá también cuando sea el fin de la creación o 2) que el SEÑOR estuvo antes de la primera generación de la humanidad y estará con la última generación de la humanidad.

Isaiah 41:5

Información general
El SEÑOR continúa hablando

Las islas...los finales de la tierra
Estas frases representan a las personas que viven en esos lugares. Traducción alterna: "las personas que viven en las islas...las personas que viven en los finales de la tierra"

Las islas
Tú puedes traducir "islas" de la misma manera en que tradujiste "costas" en 41:1.

Los finales de la tierra
Se habla de los lugares que están más lejanos en la tierra, como si fueran los lugares donde la tierra acaba. Traducción alterna: "los lugares más lejanos de la tierra"

Ellos se acercan y vienen
Esto significa que las personas se reúnen todas juntas. Traducción alterna: "Ellos vienen juntos"

Yunque
Un bloque de hierro sobre el cual una persona moldea metal con un martillo.

Diciendo de la soldadura
Aquí la palabra "soldadura" se refiere al proceso en el que se ajusta el oro a la madera para terminar de hacer el ídolo.

Ellos la sujetan con clavos para que así no se voltee
Aquí "la" se refiere al ídolo que han hecho.

Isaiah 41:8

Información general
El SEÑOR continúa hablando

Tú a quien Yo traigo de vuelta desde los fines de la tierra, y a quien Yo he llamado desde lugares lejanos
Estas dos frases significan lo mismo y hacen énfasis en que el SEÑOR trae al pueblo de Israel de vuelta a su tierra desde lugares muy lejanos.

Los fines de la tierra
Se habla de los lugares lejanos de la tierra como si fueran lugares donde la tierra se acaba. Traduce esto de la misma manera que lo hiciste en 41:5. Traducción alterna: "Los lugares más lejanos de la tierra"

Yo te he escogido y no te he rechazado.
Estas dos frases significan lo mismo. La segunda frase dice en términos negativos lo que la primera frase dice en términos positivos.

Isaiah 41:10

Información general
El SEÑOR continúa hablando al pueblo de Israel.

I will uphold you with my righteous right hand.
Se habla de que el SEÑOR fortalece a su pueblo como si Él los estuviera sosteniendo con su mano.

Mi justa mano derecha
Aquí "mano derecha" representa el poder del SEÑOR. Los posibles significados son 1) La mano derecha del SEÑOR es justa en que Él siempre hará lo correcto. Traducción alterna: "mi justo poder" o 2) La mano derecha del SEÑOR es victoriosa porque Él siempre tendrá éxito en todo lo que haga. Traducción alterna: "Mi poder victorioso"

Isaiah 41:11

Información general
El SEÑOR continúa hablando al pueblo de Israel

Ellos serán avergonzados y deshonrados, todos aquellos que están enojados contigo
"Todos aquellos que están enojados contigo serán avergonzados y deshonrados"

avergonzados y deshonrados
Estas dos palabras significan lo mismo y hacen énfasis en la grandeza de su verguenza.

Serán como nada y perecerán, aquellos que se te oponen.
"Aquellos que se te oponen serán como nada y perecerán"

Isaiah 41:12

Información general
El SEÑOR continúa hablando al pueblo de Israel

Yo...sostendré tu mano derecha
Se habla de la ayuda del SEÑOR hacia el pueblo de Israel como si Él estuviera sosteniendo su mano derecha.

Isaiah 41:14

Información general
El SEÑOR continúa hablando al pueblo de Israel

Jacob, tu gusano, y ustedes hombres de Israel
Aquí "Jacob" y "hombres de Israel" significan lo mismo. Traducción alterna: "Ustedes pueblo de Israel que son como gusanos"

Jacob, tú gusano
Los posibles significados son 1) que esto se refiere a las opiniones de otras naciones con respecto al pueblo de Israel o 2)que esto se refiere a la propia opinión del pueblo de Israel sobre ellos mismos. El SEÑOR habla de su insignificancia como si ellos fueran gusanos.

Declaración del SEÑOR
Traduce esta frase de la misma manera que lo hiciste en 14:21

El Santo de Israel
Traduce esta frase de la misma manera que lo hiciste en 1:4

Te estoy creando como un afilado trineo de trilla...harás las colinas como paja.
El SEÑOR habla de hacer a Israel capaz de derrotar a sus enemigos como si Él estuviera haciendo a la nación como un trineo de trilla que nivelará las montañas.

Un afilado trineo de trilla
Un trineo de trilla es como una tablón con puntas afiladas que se arrastra sobre el trigo para separarlo de la paja.

Dos bordes
Esto se refiere a los bordes de las puntas que estaban en el trineo de trilla. Que este tenga dos bordes significa que era bien afilado.

tú trillarás las montañas y las aplastarás
En vez de trillar grano, Israel trillará montañas, las cuales representan a las poderosas naciones que eran enemigos de Israel. Traducción alterna: "Tú trillarás a tus enemigos y los aplastarás como si ellos fueran grano, aunque parezcan ser tan fuertes como las montañas"

Harás las colinas como paja
Esta frase tiene un significado similar a la frase anterior pero esta representa el paso siguiente en el proceso de trillar grano. Las colinas, las cuales representan a los enemigos de Israel, serán como paja que no vale nada.

Isaiah 41:16

Oración de Enlace
El SEÑOR continúa usando la metáfora de separar el grano de la paja para describir cómo Israel derrotará a sus enemigos.

Tú los aventarás a ellos...el viento los esparcirá.
Aquí la palabra "los" se refiere a las montañas y colinas en 41:14. Esto representa el paso siguiente en el proceso de trillar grano, paso en el cual el grano es aventado para así deshacerse de la paja. Los enemigos de Israel desaparecerán así como la paja desaparece al soplar el viento.

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el viento los cargará lejos; el viento los esparcirá
Estas dos frases significan lo mismo. Traducción alterna: "El viento los hará volar"

Isaiah 41:17

Información general
El SEÑOR habla de las personas que están en extrema necesidad como si estuvieran sedientos, y habla de la provisión que les dará a ellos como si Él hiciera salir agua en lugares donde normalmente no sale.

Isaiah 41:19

Información general
El SEÑOR continúa hablando

El mirto...los pinos y árboles de caja de ciprés
Estos son tipos de árboles

La mano del SEÑOR ha hecho esto
Aquí "mano" representa al SEÑOR mismo. Traducción alterna: "El SEÑOR ha hecho esto"

Isaiah 41:21

Información general
En estos versículos, el SEÑOR se burla de las personas y sus ídolos. Él desafía a los ídolos para que le cuenten qué pasará en el futuro, pero él sabe que ellos no pueden.

Isaiah 41:23

Oración de Enlace
El SEÑOR continúa burlándose de los ídolos y de las personas que los adoran. (ver: 41:21)

Hagan algo bueno o malo
Las palabras "bien" y "mal" forman un merismo y se refieren a cualquier cosa. Traducción alterna: "hagan cualquier cosa"

El que los escoja
Aquí "los" se refiere a los ídolos. Traducción alterna: "El que los escoja a ustedes, ídolos"

Isaiah 41:25

Información general
El SEÑOR continúa hablando

Yo he levantado a uno
El SEÑOR habla de llamar a una persona como si Él la hubiera levantado. Traducción alterna: "Yo he llamado a uno"

Desde donde el sol se levanta
Esto se refiere al este, dirección en la cual el sol se levanta. Traducción alterna: "desde el este"

él quien llama Mi nombre
Los posibles significados son 1) que esta persona invoca al SEÑOR para tener éxito o 2) que esta persona adora al SEÑOR.

Él pisoteará los gobernantes
Se habla de conquistar a los gobernantes de otras naciones como si esto significara pisotearlos. Traducción alterna: "Él conquistará a los gobernantes"

Como un alfarero que pisa la arcilla
El SEÑOR compara la manera en que esta persona pisoteará a los otros gobernantes con la manera en que un alfarero pisa la arcilla para mezclarla con agua.

¿Quién anuncia esto desde el principio, para que podamos saber? Antes de este tiempo, para que nosotros podamos decir: ''¿Él está correcto?
El SEÑOR hace estas preguntas retóricas para burlarse de los ídolos que el pueblo adoraba. Las respuestas supuestas son 1) que los ídolos no han hecho estas cosas y 2) que el SEÑOR es el único que ha hecho estas cosas. Traducción alterna: "Ninguno de los ídolos anunció esto desde el principio como para que podamos saber. Y ninguno de ellos anunció esto antes de este tiempo como para que podamos decir "él está en lo correcto".

Ciertamente ninguno de ellos lo ha decretado, sí, ninguno te ha escuchado decir algo
"Ciertamente ningunos de los ídolos lo ha decretado. Ciertamente nadie los escuchó a ustedes, ídolos, decir algo"

Isaiah 41:27

Información general
El SEÑOR continúa hablando.

Ni uno entre ellos
"Ni un ídolo"

Sus figuras de metal fundido son viento y vacío
El SEÑOR habla de que los ídolos no tienen valor, como si ellos fueran viento y nada. Traducción alterna: "Sus ídolos no valen nada"

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Chapter 42

1 Este es Mi siervo a quien Yo sostengo; Mi Elegido, en Él me deleito. He puesto Mi espíritu sobre Él; traerá justicia a las naciones. **2** Él no gritará ni alzará su voz, ni hará oir su voz en las calles. **3** La caña triturada Él no destruirá, y a la mecha que arde débilmente no apagará; Él fielmente ejecutará justicia. **4** Él no desmayará ni desanimará hasta haber establecido justicia en la tierra; y las costas esperan por su ley. **5** Esto es lo que el SEÑOR Dios dice- Él que creó los cielos y los extendió, Él que creó la tierra y todo lo que produce, Él que dió aliento de vida a la gente y a todo lo que habita en ésta. **6** "Yo, El SEÑOR, Te llamo en justicia y sostengo Tu mano. Te guardaré y Te estableceré por pacto con el pueblo, como Luz para los gentiles, **7** para que abras los ojos de los ciegos, para que liberes los prisioneros del calabozo y de la casa de encierro a aquellos quienes se sientan en oscuridad. **8** Soy El SEÑOR, éste es Mi nombre; y Mi gloria no compartiré con otro ni Mi alabanza con ídolos tallados. **9** Vean, las cosas anteriores ya pasaron, ahora Yo estoy por declarar nuevos acontecimientos. Antes de que ocurran Yo les diré sobre éstos. **10** Canten al SEÑOR una nueva canción, y su alabanza desde el fin de la tierra; ustedes los que descienden al fondo del mar, y todo lo que está en el, las costas y aquellos quienes vivien allí. **11** ¡Que grite el desierto y las ciudades, las villas donde vive Kedar, griten de alegría! Que los habitantes de Sela canten; que ellos griten desde las cumbres de las montañas. **12** Que den gloria al SEÑOR y declaren Su alabanza en las costas. **13** El SEÑOR saldrá como guerrero; como hombre de guerra agitará su celo. Gritará, si, Él rugirá un grito de guerra; Él mostrará a sus enemigos Su poder. **14** Yo he guardado silencio por largo tiempo; He estado quieto y Me he restringido; ahora, Yo gritaré como mujer de parto; Yo jadearé y resopleré. **15** Yo arrasaré montañas y colinas y secaré toda su vegetación; y Yo convertiré los ríos en islas y secaré los pantanos. **16** Yo traeré a los ciegos por un camino que ellos no conocen; en caminos que ellos no concen los guiaré. Yo cambiaré la oscuridad en luz delante de ellos, y haré derechos los lugares torcidos. Estas cosas Yo haré, y Yo no los abandonaré. **17** Ellos serán vuelto atrás, ellos serán puestos en completa vergüenza, aquellos quienes confían en figuras talladas, quienes dicen a figuras de metal fundidas: " Ustedes son nuestros dioses" **18** Oigan, ustedes sordos; y miren, ustedes ciegos, tal que puedan ver. **19** ¿Quién es ciego sino mi siervo? ¿O sordo como mi mensajero que Yo envié? ¿Quién es tan ciego como mi compañero de pacto, o ciego como el siervo de SEÑOR? **20** Ustedes ven muchas cosas, pero no comprenden; sus oídos están abiertos pero nadie oye. **21** Le agradó al SEÑOR alabar Su justicia y glorificar Su ley. **22** Pero este es un pueblo robado y saqueado; ellos están todos atrapados en fosas, retenidos cautivos en prisiones; ellos están como despojo sin nadie que los rescate, y ninguno dice: "Traigánlos de vuelta!" **23** ¿Quién entre ustedes escuchará ésto? ¿Quién escuchará y oirá en el futuro? **24** ¿Quién entregó a Jacob al ladrón, e Israel a los saqueadores? ¿No fue el SEÑOR, contra quien hemos pecado, en cuyos caminos ellos se negaron a caminar, y cuya ley ellos negaron obedecer? **25** Por tanto El derramó su ira contra ellos, con la devastación de guerra. Resplandeció alrededor de ellos; aún así no lo entendieron, los consumió, pero no lo tomaron en serio.

Isaiah 42:1

Información general
El SEÑOR continúa hablando

En el que me agrado
"con quien estoy muy feliz"

Isaiah 42:3

Infromación general
El SEÑOR continúa hablando

La caña triturada Él no destruirá y no apagará a la mecha que arde débilmente
El SEÑOR habla de las personas débiles y necesitadas como si ellas fueran cañas trituradas y mechas que arden débilmente.

Caña triturada
Una caña es el tallo largo y delgado de una planta. Si está triturada, no puede cargar ningún peso. Mira cómo lo tradujiste en 36:6.

Él no destruirá
"Mi siervo no destruirá"

Las costas
Esto se refiere a las personas que viven en las islas y en las tierras que están al borde del Mar Mediterráneo o más allá. Mira cómo tradujiste esto en 41:1. Traducción alterna: "Las personas que viven en las costas"

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Isaiah 42:5

Él que creó los cielos y los extendió, Él que creó la tierra
El profeta habla de que el SEÑOR crea los cielos y la tierra como si los cielos y la tierra fueran cortinas que el SEÑOR extiende.

Él que dió aliento de vida a la gente y a todo lo que habita en ella
Estas frases significan básicamente lo mismo y hacen énfasis en que el SEÑOR le da vida a cada persona. La palabra "aliento" es una figura literaria para vida. Traducción alterna: "Le da vida a la gente que vive en la tierra"

Te llamo
Se refiere al siervo del SEÑOR.

Te pondré por pacto con el pueblo
Aquí la palabra "pacto" es una figura literaria para aquel que establece o media un pacto. Traducción alterna: "Te haré ser el mediador de un pacto con el pueblo"

Luz para los gentiles
El SEÑOR habla de hacer que su siervo sea el que libere a las naciones de la esclavitud como si Él estuviera haciéndolo una luz que brilla en la oscuridad para los gentiles.

Isaiah 42:7

Información general
El SEÑOR continúa describiendo lo que su siervo hará.

para que abras los ojos de los ciegos
Se habla de hacer ver a los ciegos como si esto significara abrirles los ojos. Además, el SEÑOR habla de que su siervo libera a los que han sido prisioneros por equivocación como si su siervo estuviera devolviéndole la vista a los ciegos. Traducción alterna: "hacer que los ciegos vean"

para que liberes a los prisioneros de la mazmorra y de la casa de confinamiento a los que se sientan en la oscuridad.
Estas dos frases significan lo mismo. El verbo puede ser omitido en la segunda frase. Traducción alterna: "para que liberes a los prisioneros de la mazmorra y para que liberes a los que se sientan en la oscuridad, de la casa de confinamiento"

Isaiah 42:8

ni Mis alabanzas con ídolos tallados
El verbo puede deducirse de la frase previa. Traducción alterna: "Ni compartiré mis alabanzas con ídolos tallados"

Mis alabanzas
Esto se refiere a las alabanzas que el SEÑOR recibe de su pueblo.

Yo les diré
Aquí el "les" se refiere al pueblo de Israel.

Isaiah 42:10

Información general
El SEÑOR continúa hablando

el mar, las costas y todo lo que habita en el
"Todas las criaturas que viven en el mar y todos aquellos que viven en las costas"

Que griten los desiertos y ciudades
Esto se refiere a las personas que viven en los desiertos y las ciudades

Kedar
Esta es una ciudad al norte de Arabia. Mira cómo la tradujiste en 21:16

Sela
Esta es una ciudad en Edom

Isaiah 42:12

Información general
El SEÑOR continúa hablando

Den gloria
Esto se refiere a las personas en las costas

El SEÑOR saldrá como guerrero; como hombre de guerra
Se compara al SEÑOR con un guerrero que está listo para derrotar a los enemigos de su pueblo

agitará su celo
Aquí "celo" se refiere a la pasión que un guerrero experimenta cuando está a punto de pelear en una batalla. Se habla de que el SEÑOR agitará su celo como si Él lo agitara de la misma manera en que el viento agita las olas del mar.

Isaiah 42:14

Información general
El SEÑOR continúa hablando

Mantuve silencio por largo tiempo; He estado quieto y Me he restringido
Estas dos frases tienen significados similares. La inactividad del SEÑOR es descripta como quietud y silencio.

He estado quieto y Me he restringido
Estas dos frases significan lo mismo e indican que el SEÑOR se mantuvo lejos de accionar. Traducción alterna: "Me he guardado de hacer alguna cosa"

gritaré como mujer de parto; Yo jadearé y resoplaré
La actividad del SEÑOR como un guerrero que grita se compara con el grito de una mujer embarazada al tener dolores de parto. Esto hace

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énfasis en una acción repentina e inevitable luego de un período de quietud o inactividad.

Arrasaré montañas...secaré los pantanos.
El SEÑOR usa este lenguaje metafórico para describir su gran poder para conquistar a los enemigos.

Pantanos
Un pantano es una zona de tierra blanda y húmeda con pozos de agua.

Isaiah 42:16

Información general
El SEÑOR continúa hablando

Yo traeré a los ciegos por caminos que no conocen; en caminos que ellos no conocen los guiaré
Estas dos frases significan lo mismo. Traducción alterna: "Guiaré a los ciegos por caminos que no conocen"

Los ciegos
El SEÑOR habla de que su pueblo está necesitado como si ellos no pudieran ver por estar ciegos.

Que no conocen
Posibles significados son 1) que ellos nunca recorrieron o 2) con los cuales ellos no están familiarizados

Cambiaré la oscuridad en luz delante de ellos
El SEÑOR habla de que su pueblo está necesitado como si ellos no pudieran ver por caminar en oscuridad, y habla de su ayuda como si esta fuera una luz que brilla en esa oscuridad.

Isaiah 42:17

Información general
El SEÑOR continúa hablando

Serán vueltos atrás, serán puestos en completa vergüenza.
Se habla del rechazo hacia aquellos que adoran a los ídolos como si Él los forzara a retroceder y moverse en la dirección opuesta. Esto puede ser expresado en forma activa. Traducción alterna: "Yo los rechazaré y los avergonzaré"

Isaiah 42:18

Información general
El SEÑOR continúa hablando

Ustedes sordos...ustedes ciegos
Aquí se habla del pueblo de Israel. El SEÑOR habla de que el pueblo falla en escucharlo y en obedecerle como si ellos estuvieran sordos y ciegos.

¿Quién es ciego como mi siervo? ¿O sordo como mi mensajero que Yo envié?
El SEÑOR hace estas preguntas retóricas para regañar a su pueblo y para hacer énfasis en que nadie está tan ciego y sordo como ellos. Traducción alterna: "Nadie está tan ciego como mi siervo. Nadie está tan sordo como el mensajero que envié"

¿Quién es ciego como mi compañero de pacto, o ciego como el siervo de SEÑOR?
El SEÑOR hace estas preguntas retóricas para regañar a su pueblo y para hacer énfasis en que nadie está tan ciego o sordo como ellos. Traducción alterna: "Nadie está tan ciego como mi compañero de pacto. Nadie está tan ciego como el siervo del SEÑOR"

Isaiah 42:20

Información general
El SEÑOR continúa hablando al pueblo de Israel

Ustedes ven muchas cosas, pero no comprenden
"Aunque ustedes ven muchas cosas, ustedes no entienden lo que ellos dicen"

Sus oídos están abiertos pero no escuchan
Se habla de la capacidad de oír como si los oídos estuvieran abiertos. Aquí la palabra "escuchan" se refiere a entender lo que se escucha. Traducción alterna: "Las personas escuchan, pero no entienden lo que escuchan"

Se regocíja el SEÑOR en alabar su justicia y en hacer gloriosa su ley.
"El SEÑOR se regocija en honrar su justicia haciendo gloriosa su ley". La segunda parte de la frase explica cómo el SEÑOR cumple la primera parte.

Isaiah 42:22

Información general
El SEÑOR continúa hablando

Este es el pueblo que ha sido robado y saqueado
Esto puede ser expresado en forma activa. Traducción alterna: "Pero el enemigo ha robado y saqueado a este pueblo"

Robado y saqueado
Estas dos palabras significan lo mismo y enfatizan la manera tan fea en la que el enemigo los había saqueado.

Ellos están atrapados en hoyos, mantenidos cautivos en prisiones
Estas dos frases significan lo mismo. Esto puede ser expresado en forma activa. Traducción alterna: "El enemigo los ha atrapado en hoyos y los ha mantenido cautivos en prisiones"

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Isaiah 42:23

Quién entre ustedes
Aquí se habla del pueblo de Israel

¿Quién dio a Jacob lo robado, y a Israel lo saqueado?
Estas dos frases significan lo mismo. Isaías usa esta pregunta como guía hacia la respuesta que él dará en la próxima frase. Traducción alterna: "Yo les contaré quién dio al pueblo de Israel lo robado y lo saqueado"

¿No fue el SEÑOR...no quisieron obedecer?
Isaías usa esta pregunta retórica para hacer énfasis en que sólo el SEÑOR era responsable por la situación de Israel, y también para explicar la razón por la cual el SEÑOR hizo lo que hizo. Traducción alterna: "Ciertamente fue el SEÑOR....no quisieron obedecer"

Contra quien hemos pecado
Aquí la palabra "hemos" se refiere Isaías y al pueblo de Israel

En cuyos caminos no quisieron andar, y cuya ley no quisieron obedecer
La palabra "quisieron" se refiere a Isaías y al pueblo de Israel. Las dos frases significan lo mismo. En la primera frase, se habla de obedecer la ley del SEÑOR como si esto significara caminar por los caminos donde el SEÑOR les mandó caminar.

Isaiah 42:25

Información general
Isaías continúa hablando

"Por tanto derramó"
"Por tanto El SEÑOR derramó"

Derramó su ira sobre ellos
Isaías habla de la ira del SEÑOR como si esta fuera un líquido que pudiera ser derramado. Traducción alterna: "Él demostraba su ira contra ellos"

Sobre ellos
Aquí "ellos" se refiere al pueblo de Israel, pero Isaías también se incluía a sí mismo como parte del pueblo. Traducción alterna: "Sobre nosotros"

Con la devastación de la guerra
La palabra "devastación" puede ser traducida como un verbo. Traducción alterna: "devastándolos con guerra"

Resplandeció alrededor de ellos...los consumió
Isaías habla de la ira del SEÑOR como si esta fuera un fuego que consumía a las personas.

Pero no lo tomaron en serio
Se habla de prestar atención a algo y aprender de eso como si esto significara poner ese algo en el corazón. Traducción alterna: "Ellos no prestaron atención" o "ellos no aprendieron de esto"

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Chapter 43

1 Pero ahora esto es lo que dice el SEÑOR, Aquel quien te creó, Jacob, y Él quien te formó, Israel: "No tengas miedo, pues te he redimido; te he llamado por tu nombre, tú eres mío. **2** Cuando tú pases por las aguas, estaré contigo; y por los ríos, ellos no te abrumarán. Cuando tú camines por el fuego no serás quemado, y las llamas no te destruirán. **3** Pues Yo soy el SEÑOR tu Dios, el Santo de Israel, tu Salvador. Yo he dado a Egipto por tu rescate, Etiopía y Seba a cambio de tí. **4** Por cuanto tú eres precioso y especial a Mi vista, Yo te amo; por lo tanto, daré gente a cambio de tí, y otros pueblos a cambio por tu vida. **5** No tengas miedo, pues Yo estoy contigo; Yo traeré a tu descendencia desde el este, y los recogeré desde el oeste. **6** Yo diré al norte: 'Devuélvelos;' y al sur: 'No retengas a ninguno.' Traigan a mis hijos desde lejos, y a mis hijas desde las regiones remotas de la tierra, **7** todo aquel quien es llamado por Mi nombre, quien Yo he creado para Mi gloria, quien Yo he fomado, sí, quien Yo he hecho. **8** Traigan la gente quienes son ciegas, aunque ellos tienen ojos, y los sordos, aunque ellos tienen oídos. **9** Todas las naciones se reúnen, y los pueblos se congregan. ¿Quién entre ellos pudo haber declarado ésto y anunciado a nosotros acontecimientos anteriores? Déjenlos que traigan sus testigos para probarse a sí mismos rectos, déjen que escuchen y afirmen: 'Es verdad.' **10** "Ustedes son Mis testigos," declara el SEÑOR: " y Mi sirviente a quien Yo he elegido, para que así conozcan y crean en Mí, y entiendan que Yo soy Él. Antes de Mí no había dios formado, y no habrá ninguno después de Mí. **11** Yo, Yo soy el SEÑOR, y no hay salvador excepto Yo. **12** "Yo lo anuncié y lo proclamé: Yo los he salvado; y no hay otro dios entre ustedes. Ustedes son mis testigos," declara el SEÑOR: "Yo soy Dios. **13** De este día en adelante Yo soy Él, y nadie puede rescatar a ninguno de Mi mano. Yo actúo, y ¿quién puede revocarlo?" **14** Esto es lo que dice el SEÑOR, tu Redentor, el Santo de Israel: "Por causa tuya envío a Babilonia y los guío a ellos como fugitivos, cambiando las expresiones de regocijo de los babilonios en canciones de lamento. **15** Yo soy el SEÑOR, el Santo de ustedes, el Creador de Israel, tu Rey." **16** Esto es lo que dice el SEÑOR (quien abrió una vía por el mar y un camino en las poderosas aguas, **17** quien sacó al carruaje y caballo, al ejército y la poderosa hueste. Ellos cayeron juntos; nunca se volverán a levantar; han sido extinguidos, apagados como una mecha ardiente.) **18** "No piensen en estas cosas anteriores, ni consideren las cosas de hace mucho tiempo. **19** Mirad, estoy a punto de hacer algo nuevo; ahora comenzará a ocurrir; ¿no lo perciben? Haré un camino en el desierto y corrientes de agua en la tierra salvaje. **20** Los animales salvajes del campo me honrarán, los chacales y los avestruces, porque Yo doy agua en la tierra salvaje, y ríos en el desierto, para que mi gente elegida beba, **21** esta gente quien formé para Mí mismo, para que puedan narrar mis alabanzas. **22** Pero tú no Me has llamado, Jacob; te has cansado de Mí, Israel. **23** No Me has traído ninguna de tus ovejas como ofrendas quemadas, o Me has honrado con tus sacrificios. Yo no te he cargado con ofrendas de grano, ni te he cansado con demandas de incienso. **24** No Me has comprado caña con olor con dinero, ni has tú derramado para Mí la grosura de tus sacrificios; pero sí Me has cargado con tus pecados, me has cansado con tus obras malvadas. **25** Yo, sí, Yo soy Él, quien borra tus ofensas por Mi propia causa; y Yo no volveré a recordar tus pecados. **26** Recuérdame lo que pasó. Vamos a debatir juntos; presenta tu causa, tal que puedas resultar inocente. **27** Tu primer padre pecó, y tus líderes han pecado contra Mí. **28** Por lo tanto, profanaré a los santos funcionarios; entregaré a Jacob a destrucción completa, e Israel a humillación abusiva."

Isaiah 43:1

Aquel que te creó, Jacob, y el que te formó, Israel
Ambas frases significan lo mismo. Traducción alterna: "Aquel que te creó, pueblo de Israel"

Isaiah 43:2

Información general
El SEÑOR continúa hablando al pueblo de Israel.

Cuando pases por las aguas...las llamas no te destruirán.
El SEÑOR habla del sufrimiento y las experiencias difíciles como si estas fueran aguas profundas y fuego a través de los cuales las personas caminan. Las palabras "aguas" y "llamas" forman un merismo y representan cualquier circunstancia difícil.

Cuando pases por las aguas, estaré contigo; y por los ríos, ellos no te abrumarán
Estas dos frases significan lo mismo y hacen énfasis en que las personas no experimentarán dolor porque el SEÑOR está con ellos.

No serás quemado
Esto puede ser expresado en forma activa. Traducción alterna: "Este no te quemará"

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Yo he dado a Egipto por tu rescate, Etiopía y Seba a cambio de tí.
Estas dos frases tienen significados similares y hacen énfasis en que el SEÑOR ha hecho que el enemigo de Israel conquiste a estas naciones en vez de a Israel.

Seba
Este es el nombre de una nación.

Isaiah 43:4

Información general
El SEÑOR continúa hablando al pueblo de Israel

Por cuanto eres precioso y especial en Mi vista
Estas palabras "precioso" y "especial" significan lo mismo y hacen énfasis en lo valioso que es para el SEÑOR su pueblo. Traducción alterna: "Porque eres muy precioso para mí"

Por lo tanto, daré gente a cambio de ti, y otros pueblos a cambio de tu vida
Ambas frases significan lo mismo. Traducción alterna: "Por lo tanto haré que el enemigo conquiste a otros pueblos en vez de a ti"

Traeré a tu descendencia desde el este, y los recogeré desde el oeste.
Las palabras "este" y "oeste" forman un merismo y se refieren a toda dirección. Traducción alterna: "Te traeré a ti y a tu descendencia desde todas las direcciones"

Isaiah 43:6

Información general
El SEÑOR continúa hablando al pueblo de Israel

Diré al norte...y al sur
El SEÑOR habla del "norte" y "sur" como si mandara a las naciones hacia esos lugares.

Mis hijos...mis hijas
El SEÑOR habla del pueblo que le pertenece a Él como si ellos fueran sus hijos.

Cualquiera que sea llamado por Mi nombre
Aquí el ser llamado por el nombre de alguien significa pertenecer a esa persona. Esto puede ser expresado en forma activa. Traducción alterna: "Todo aquel a quien yo llame por mi nombre" o "todo aquel que me pertenece"

El cual he fomado, sí, el cual he hecho.
Ambas frases significan lo mismo y hacen énfasis en que Dios fue el que formó al pueblo de Israel.

Isaiah 43:8

las personas que son ciegas...los sordos
El SEÑOR habla de aquellos que no lo escuchan ni le obedecen como si fueran ciegos y sordos.

¿Quién entre ellos pudo haber declarado esto y anunciado a nosotros eventos anteriores?
Esta pregunta retórica está dirigida a los dioses que las naciones adoran. La respuesta que se espera es que ninguno de ellos pudo hacer esto. Traducción alterna: "Ninguno de sus dioses pudo haber declarado esto ni pudo haber anunciado a nosotros eventos anteriores"

anunciado a nosotros eventos anteriores
Esto se refiere a la habilidad de contar eventos en el pasado antes de que pasaran. Traducción alterna: "anunciado a nosotros eventos pasados antes de que pasaran"

Déjenlos que traigan sus testigos para que prueben que tienen la razón, déjen que escuchen y afirmen: 'Es cierto.'
El SEÑOR desafía a los dioses que las naciones adoran a que traigan testigos que prueben que ellos han sido capaz de hacer estas cosas, aunque Él sabe que ellos no pueden hacerlo. Traducción alterna: "Estos dioses no tienen testigos que prueben que tienen la razón ni que escuchen y afirmen "es cierto"."

Isaiah 43:10

ustedes...mi sirviente
Aquí "ustedes" se refiere al pueblo de Israel. Y la frase "mi sirviente" se refiere a la nación como un todo.

Antes de mí...después de mi
Con esto el SEÑOR no quiere decir que hubo un tiempo antes en el cual Él no existió o un tiempo después en el cual Él no existirá. Sino que se refiere a que Él es eterno y que los dioses a los que otras naciones adoran no lo son.

Antes de Mí no había dios formado
Aquí la palabra "formado" indica que el SEÑOR habla de los ídolos que las personas han formado. Esto puede ser expresado en forma activa. Traducción alterna: "Ninguno de los dioses que las personas han formado existió antes de mí"

y no habrá ninguno después de Mí
"Y ninguno de esos dioses existirá después de mí"

Yo, Yo soy el SEÑOR
Se repite la palabra "yo" para enfatizar el enfoque en el SEÑOR. Traducción alterna: "Yo solo soy el SEÑOR" o "Yo mismo soy el SEÑOR"

no hay salvador excepto Yo
Esto puede ser expresado positivamente. Traducción alterna: "Yo soy el único salvador" o "Yo soy el único que puede salvarte"

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Isaiah 43:12

Información general
El SEÑOR continúa hablando al pueblo de Israel

Nadie puede rescatar a nadie de Mi mano
Aquí la palabra "mano" representa al poder del SEÑOR. Traducción alterna: "Nadie puede rescatar a nadie de mi poder"

¿Quién lo puede hacer retroceder?
El SEÑOR hace esta pregunta para decir que nadie puede hacer retroceder su mano. Hacer retroceder su mano significa detenerlo cuando haga algo. Mira cómo tradujiste una frase similar en 14:26. Traducción alterna: "Nadie la puede hacer retroceder" o "nadie me puede detener".

Isaiah 43:14

Información general
El SEÑOR continúa hablando al pueblo de Israel

El Santo de Israel
Traduce esta frase de la misma manera que lo hiciste en 1:4

envío a Babilonia y los guío
El objeto del verbo "enviar" se puede deducir en la traducción. Traducción alterna: "Envío un ejército a Babilonia"

los guío como fugitivos
Guío a todos los babilonios como fugitivos

Fugitivos
Un fugitivo es una persona que escapa para que su enemigo no lo atrape

Isaiah 43:16

que abrió una vía...como una mecha ardiente
En estos versículos, Isaías habla de los eventos del éxodo en Egipto, cuando el SEÑOR abrió el mar para que los Israelitas caminaran por tierra seca y luego ahogó al ejército egipcio.

Ellos cayeron juntos; nunca se volverán a levantar
Se habla de morir como si esto fuera caer al suelo. Traducción alterna: "Ellos murieron juntos, nunca volverán a vivir"

han sido extinguidos, apagados como una mecha ardiente
Se habla de las personas que murieron como si fueran mechas ardientes que alguien ha apagado. Esto puede ser expresado en forma activa. Traducción alterna: "Sus vidas terminaron, como cuando una persona apaga la llama de una mecha ardiente"

Isaiah 43:18

Información general
El SEÑOR continúa hablando al pueblo de Israel

No piensen en estas cosas anteriores, ni consideren las cosas de hace tiempo
Estas dos frases significan básicamente lo mismo y hacen énfasis en que ellos no se tienen que preocupar por lo que pasó en el pasado.

Miren
"Escuchen" o "presten atención"

¿no lo perciben?
El SEÑOR hace una pregunta para enseñar al pueblo de Israel. Traducción alterna: "seguramente lo han notado"

Isaiah 43:20

Los animales salvajes del campo me honrarán, los chacales y los avestruces
Los animales honran al SEÑOR como si fueran personas.

los chacales y los avestruces
Estos son ejemplos de los tipos de animales que honran al SEÑOR. Mira cómo tradujiste los nombres de estos animales en 13:21. Traducción alterna. "Los chacales y los avestruces me honrarán"

Isaiah 43:22

Información general
El SEÑOR continúa hablando al pueblo de Israel

Isaiah 43:24

Información general
El SEÑOR continúa hablando al pueblo de Israel

Caña aromática
Esta es una planta con un aroma agradable usado para hacer el aceite para ungir. Esta planta no crecía en la tierra de Israel, por lo tanto debían comprarla en otras naciones.

Me has cargado con tus pecados, me has cansado con tus acciones malvadas.
Ambas significan lo mismo y hacen énfasis en la queja del SEÑOR sobre su pueblo.

Me has cargado con tus pecados
"Me has complicado con tus pecados"

Isaiah 43:25

Información general
El SEÑOR continúa hablando al pueblo de Israel

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Yo, sí, yo
La palabra "yo" se repite por énfasis. Traducción alterna: "Yo solamente"

el que borro tus ofensas
Se habla de perdonar los pecados como 1) olvidarlos o quitarlos o 2) eliminar un registro de pecados. Traducción alterna: "el que perdona tus ofensas como alguien que quita algo" o "el que perdona tus ofensas como alguien que elimina un registro de pecados"

por Mi propia causa
"Por mi propio honor" o "por mi propia reputación"

Recordaré
Hacer memoria

Presenta tu causa, que puedas ser probado inocente.
El SEÑOR desafía al pueblo para que ofrezca prueba de que son inocentes de las acusaciones que Él hizo sobre ellos, pero Él sabe que ellos no pueden hacerlo. Traducción alterna: "Presenta tu causa, pero tú no puedes probar que eres inocente"

que puedas ser probado inocente.
Esto puede ser expresado en forma activa. Traducción alterna: "que tú puedas probar que eres inocente"

Isaiah 43:27

Información general
El SEÑOR continúa hablando al pueblo de Israel

Tu primer padre pecó
Esto se refiere al padre de Israel que puede ser Abraham o Jacob.

Entregaré a Jacob a destrucción completa
Aquí el verbo "entregaré" se refiere a dejar a alguien bajo el poder de alguien más. El sustantivo "destrucción" puede traducirse con una frase verbal. Traducción alterna: "Haré que el enemigo destruya completamente a Jacob"

A Israel a humillación abusiva
El verbo se puede deducir de la frase previa, con la cual esta frase es paralela. El sustantivo "humillación" puede traducirse como una frase verbal. Traducción alterna: "Y haré que el enemigo abuse y humille a Israel" (ver:, y

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Chapter 44

1 Ahora escucha, Jacob mi siervo, e Israel, a quien Yo he escogido: **2** Esto es lo que el SEÑOR dice, Él Quien te hizo y te formó en el vientre y Quien te ayudará: "No temas, Jacob mi siervo; y tú, Jesurún, a quien Yo he escogido. **3** Pues Yo derramaré agua en el suelo sediento, y arroyos que fluyen en suelo seco; Yo derramaré Mi Espíritu en tus descendientes, y Mi bendición en tus niños. **4** Ellos brotarán entre la hierba, como sauces junto a las corrientes de agua. **5** Uno dirá: 'Yo le pertenezco al SEÑOR,' y otro clamará al nombre de Jacob, y otro escribirá en su mano 'Pertenencia del SEÑOR,' y se llamará a sí mismo por el nombre de Israel." **6** Esto es lo que dice el SEÑOR-- el Rey de Israel y su Redentor, el SEÑOR de los Ejércitos: "Yo soy el Primero y el Último; y no hay otro Dios además de Mí. **7** ¿Quién es como Yo? Dejen que lo anuncie y me explique los eventos que ocurrieron desde que Yo establecí a Mi pueblo antiguo, y déjenlo declarar los eventos por venir. **8** No teman, o tengan miedo. ¿No lo he declarado Yo hace mucho tiempo, y lo he anunciado? Ustedes son mis testigos: ¿Hay algún Dios además de Mí? No hay ninguna otra Roca; Yo no sé de ninguna." **9** Todos quienes diseñan ídolos son nada; las cosas en las que se deleitan son sin valor; sus testigos no pueden ver o saber algo, y ellos serán puestos en vergüenza. **10** ¿Quién formaría un dios o fundiría un ídolo que es sin valor? **11** Mirad, todos sus cómplices serán puestos en vergüenza, los artesanos son sólo hombres. Dejen que estén en pie juntos; ellos se acobardarán y serán puestos en vergüenza. **12** El herrero trabaja con sus herramientas, formándolo, trabajando sobre los carbones. Él lo forma con martillos y lo trabaja con su fuerte brazo. Él está hambriento, y su fuerza desvanece; él no toma agua y se desmaya. **13** El carpintero mide la madera con una línea, y la marca con una aguja. Él le da forma con sus herramientas y la marca con un compás. Él le da forma según la figura de un hombre, como un humano atractivo, para que se pueda quedar en una casa. **14** Él corta cedros, o escoge un árbol de ciprés o un árbol de roble. Él mismo escoge los árboles en el bosque. Él planta un árbol conífero y la lluvia lo hace crecer. **15** Entonces un hombre lo usa para un fuego y se calienta a sí mismo. Sí, el enciende un fuego y hornea pan. Entonces, él hace de eso un dios y se inclina ante él; él hace un ídolo y se inclina ante él. **16** Él quema parte de la madera para el fuego, asando su carne sobre eso. Él come y está satisfecho. Él se calienta a sí mismo y dice: "Ah, estoy caliente, he visto el fuego." **17** Con el resto de la madera él hace un dios, su imagen tallada; él se inclina ante ella y le hace reverencia; y le ora a ella diciendo: "Réscatame, porque tú eres mi dios." **18** Ellos no saben, ni entienden, porque sus ojos están ciegos y no pueden ver, y sus corazones no pueden percibir. **19** Nadie piensa, ni ellos comprenden y dicen: "Yo he quemado parte de la madera en el fuego; sí, yo también he horneado pan sobre sus carbones. Yo he asado carne sobre sus carbones y he comido. Ahora, ¿debo hacer la otra parte de la madera en algo repugnante para adorar? ¿Debo yo inclinarme ante un bloque de madera?" **20** Es como si él estuviera comiendo cenizas; su corazón engañoso lo extravía. Él no puede rescatarse a sí mismo, ni tampoco él dice: "Esta cosa en mi mano derecha es un dios falso." **21** Piensa en estas cosas, Jacob, e Israel, porque tú eres mi siervo: Yo te he formado a tí; tú eres Mi siervo: Israel, tú no serás olvidado por Mí. **22** Yo he borrado, como una nube densa, tus obras rebeldes, y como una nube, tus pecados; regresa a Mí, pues Yo te he redimido. **23** Canten, ustedes cielos, pues el SEÑOR ha hecho esto; griten, ustedes, profundidades de la tierra. Rompan en cántico, ustedes montañas, tú, bosque con cada árbol en él; pues el SEÑOR ha redimido a Jacob, y mostrará Su gloria en Israel. **24** Esto es lo que dice el SEÑOR, tu Redentor, Él quien te formó desde el vientre: "Yo soy el SEÑOR, Quien hizo todo, Quien solo, extendió los cielos, Quien solo, diseñó la tierra. **25** Yo, Quien hago frustrar los presagios de los interlocutores vacíos y Quien deshonra a esos que leen augurios; Yo Quien anula la sabiduría del sabio y hace su consejo necio. **26** Yo, el SEÑOR, Quien confirma las palabras de Su siervo y hace que se realicen las predicciones de Sus mensajeros, Quien dice de Jerusalén: 'Ella será habitada,' y de los pueblos de Judá, 'Ellos serán construidos otra vez, y Yo la levantaré de sus ruinas;' **27** Quien dice al mar profundo: 'Sécate, y Yo secaré tus corrientes.' **28** El SEÑOR es Quien dice de Ciro: 'Él es mi pastor, él hará todos mis deseos; él decretará sobre Jerusalén: 'Ella será reconstruida,' y sobre el templo: 'Que sus cimientos sean puestos.'"

Isaiah 44:1

Información general
El SEÑOR continúa hablando al pueblo de Israel

Jacob mi siervo
Esto se refiere a los descendientes de Jacob. Traducción alterna: "Descendientes de Jacob, mis siervos"

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Él Quien te hizo y te formó en el vientre
El SEÑOR habla de crear a la nación de Israel como si formar a la nación fuera como formar un bebé en el vientre de su madre. Traducción alterna: "Él, quien te hizo, como se forma un bebé en el vientre de su madre"

y tú, Jesurún, a quien Yo he escogido.
El verbo se puede deducir de la frase previa. Traducción alterna: "y tú, Jesurún, a quien yo he escogido, no temas"

Jesurún
Esto también se refiere al pueblo de Israel

Isaiah 44:3

Información general
El SEÑOR continúa hablando al pueblo de Israel

Yo derramaré agua en el suelo sediento, y arroyos que fluyan en suelo seco
El SEÑOR habla de dar de su Espíritu al pueblo de Israel como si Él estuviera haciendo caer la lluvia y haciendo fluir arroyos en suelo seco.

Suelo sediento
Se habla del suelo seco como si fuera una persona sedienta. Traducción alterna: "el suelo seco"

Derramaré Mi Espíritu en tus descendientes
El SEÑOR habla de dar su Espíritu al pueblo de Israel como si su Espíritu fuera líquido que Él vierte o derrama sobre ellos. Traducción alterna: "Les daré mi Espíritu a tus descendientes"

y Mi bendición en tus niños
Se puede deducir el verbo de la frase previa. Traducción alterna: "y derramaré mi bendición sobre tus niños" o "Les daré mi bendición a tus niños"

Ellos crecerán en medio del pasto, como sauces junto a las corrientes de agua.
Se habla de que el pueblo de Israel prosperará y se multiplicará como si fueran plantas que crecen debido a que tienen mucha agua.

Sauces
Un sauce es un árbol con ramas delgadas que crece cerca del agua.

Isaiah 44:5

Información general
El SEÑOR continúa hablando al pueblo de Israel

otro clamará al nombre de Jacob
"otra persona dirá que es descendiente de Jacob"

se llamará a sí mismo por el nombre de Israel
"Se llamará a sí mismo un descendiente de Israel"

Isaiah 44:6

Su Redentor
El Redentor de Israel

el SEÑOR de los ejércitos
Traduce esta frase de la misma manera que lo hiciste en 1:9

Yo soy el Primero y el Último
Esta frase hace énfasis en la naturaleza eterna del SEÑOR. Los posibles significados son 1) "Yo soy el único que comienza todo y el único que termina todo" o 2) "Yo soy el único que siempre vivió y el único que siempre vivirá"

Isaiah 44:7

Información general
El SEÑOR continúa hablando

¿Quién hay como Yo? Dejen que lo anuncie
El SEÑOR usa esta pregunta retórica para hacer énfasis en que no hay nadie como Él. Traducción alterna: "Si alguien piensa que es como yo, dejen que lo anuncie"

Isaiah 44:8

Información general
El SEÑOR continúa hablando al pueblo de Israel

No teman, ni tengan miedo
El SEÑOR usa dos expresiones similares con el fin de fortalecer el aliento. Traducción alterna: "No tengan miedo"

¿No los he declarado Yo hace mucho tiempo, y lo he anunciado?
El SEÑOR hace esta pregunta para hacer énfasis en que Él es el único que predijo los eventos que ahora han ocurrido. La palabra "anunciado" significa lo mismo que "declarado". Traducción alterna: "Yo les he declarado estas cosas hace mucho tiempo"

¿Hay algún Dios además de Mí?
El SEÑOR hace esta pregunta otra vez para hacer énfasis en que no hay otro Dios. Traducción alterna: "No hay otro Dios además de mí"

No hay ninguna otra Roca
El SEÑOR habla de sí mismo como si Él fuera una fuerte roca en la cual las personas pueden encontrar refugio. Esto quiere decir que Él tiene poder para proteger su pueblo.

Isaiah 44:9

Información general
El SEÑOR continúa hablando

Las cosas en las que se deleitan no tienen valor
"Los ídolos en los que se deleitan no tienen valor"

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Sus testigos no pueden ver ni saben nada
Esta frase se refiere a aquellos que adoran ídolos y que dicen ser testigos del poder de esos ídolos. El SEÑOR habla de su incapacidad para entender la verdad como si ellos estuvieran ciegos. Traducción alterna: "Aquellos que dicen ser testigos de estos ídolos son como personas ciegas y no saben nada"

ellos serán puestos en vergüenza
Esto puede ser expresado en forma activa. Traducción alterna: "ellos sentirán vergüenza" o "sus ídolos los avergonzarán"

¿Quién formaría un dios o fundiría un ídolo que no tiene valor?
El SEÑOR hace esta pregunta para regañar a los que hacen ídolos. Traducción alterna: "Solo los tontos formarían un dios o fundirían un ídolo que no tiene valor"

Fundiría un ídolo que no tiene valor
La frase "que no tiene valor" no hace diferencia entre ídolos que tienen valor e ídolos que no tienen valor, ya que ningún ídolo tiene valor. Traducción alterna: "fundiría ídolos sin valor"

Isaiah 44:11

Información general
El SEÑOR continúa hablando

todos sus cómplices
Los posibles significados son 1) esto se refiere a los cómplices del artesano que hace el ídolo. Traducción alterna: "Todos los cómplices del artesano" o 2) esto se refiere a aquellos que se hacen cómplices con el ídolo al adorarlo. Traducción alterna: "Todos aquellos que adoran al ídolo"

Serán puestos en vergüenza
Esto puede ser expresado en forma activa. Traducción alterna: "Sentirán vergüenza".

Dejen que tomen juntos su posición
"Dejen que todos vengan juntos ante mi"

ellos se acobardarán
"Ellos serán horrorizados". "Acobardarse" significa tener miedo.

Isaiah 44:12

Información general
El SEÑOR continúa hablando

Formándolo
"Formando al ídolo"

Isaiah 44:13

Con una línea
Se usaba una cuerda para trazar la forma del ídolo en la madera.

Aguja
Este era un objeto afilado que servía para marcar el pedazo de madera que se debía cortar.

Un compás
Este era un objeto con dos puntas que se extendían, usado para marcar la madera para hacer el ídolo.

Isaiah 44:14

Él corta
"El carpintero corta"

árbol de ciprés
Un árbol siempreverde alto.

Isaiah 44:15

Entonces, un hombre lo usa
"El hombre usa la madera"

Isaiah 44:18

Porque sus ojos están ciegos y no pueden ver
El SEÑOR habla de los que no entienden la inutilidad de adorar ídolos como si estuvieran ciegos.

Porque sus ojos están ciegos
Aquí "sus ojos" representa a la persona entera. Traducción alterna: "Porque ellos están ciegos"

Sus corazones no pueden percibir
Aquí la palabra "corazones" representa a las mentes y pensamientos de las personas. Traducción alterna: "Ellos no pueden entender"

Isaiah 44:19

Ahora, ¿debo hacer...algo asqueroso para adorar? ¿Debo yo inclinarme ante un bloque de madera?
El SEÑOR dice que estas personas deberían estar haciéndose estas preguntas retóricas. Las preguntas anticipan respuestas negativas y hacen énfasis en cuán inútil sería que una persona haga esto. Traducción alterna: "Yo no debo hacer...algo desagradable para adorar. Yo no debo inclinarme ante un bloque de madera"

Isaiah 44:20

Es como si él estuviera comiendo cenizas
El SEÑOR habla de una persona que adora a un ídolo como si esa persona estuviera comiendo las cenizas de la madera con la cual hizo el ídolo. Así

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como comer cenizas no hace bien a una persona, de la misma manera no hace bien adorar ídolos.

su corazón engañoso lo extravía
El corazón representa a la persona interior. Traducción alterna: Él se extravía porque es engañado"

Él no puede rescatarse a sí mismo
"La persona que adora ídolos no puede rescatarse a sí misma"

Isaiah 44:21

Información general
El SEÑOR continúa hablando

Jacob e Israel
Esto se refiere a la gente que desciende de Jacob, Israel. Traducción alterna: "Ustedes descendientes de Israel"

Tú no serás olvidado por Mí
Esto puede ser expresado en forma activa. Traducción alterna: "Yo no te olvidaré"

Yo he borrado, como una nube gruesa, tus hazañas rebeldes, y como una nube, tus pecados
Ambas frases significan lo mismo. Dios ha borrado sus pecados fácil y rápidamente así como el viento se lleva una nube.

Y como una nube, tus pecados
El verbo se deduce de la frase previa. Traducción alterna: "Y como una nube yo he borrado tus pecados"

Isaiah 44:23

Canten, ustedes cielos...gloria en Israel.
Aquí Isaías habla de varias partes de la creación como si estas fueran personas y les manda que adoren al SEÑOR.

ustedes, profundidades de la tierra
"Ustedes, las partes más bajas de la tierra". Los posibles significados son: 1) esto se refiere a los lugares más profundos de la tierra, tales como cuevas o cañones, y forma un merismo con "cielos" en la frase previa o 2) esto se refiere al lugar de los muertos.

Isaiah 44:24

Redentor
Traduce esta frase de la misma manera que lo hiciste en 41:14

Él que te formó desde el vientre
El SEÑOR habla de crear a la nación de Israel como si formar una nación fuera igual que formar a un bebé en el vientre de su madre. Mira cómo tradujiste una frase similar en 44:1. Traducción alterna: "El que te hizo, así como forma un bebé en el vientre de su madre"

Quien solo estiró los cielos
El SEÑOR habla de crear los cielos como si ellos fueran cortinas que Él estira. Mira cómo tradujiste una frase similar en 42:5.

Presagios
Estos son señales que las personas usaban como un intento de predecir el futuro.

Los habladores vacíos
Esto se refiere a personas que dicen cosas sin sentido o sin significado.

Isaiah 44:26

Quien confirma las palabras de Su siervo y hace que pasen las predicciones de Sus mensajeros
El SEÑOR dice dos veces lo mismo por énfasis. Es sólo el SEÑOR el que hace que las profecías se cumplan.

las palabras de Su siervo...las predicciones de Sus mensajeros
Las palabras "palabras" y "predicciones" pueden traducirse como verbos. Traducción alterna: "Lo que su siervo declara...lo que sus mensajeros anuncian"

Ella será habitada
Esto puede ser expresado en forma activa. Traducción alterna: "Las personas vivirán allí de nuevo"

Ellos serán construidos otra vez
Esto puede expresarse en forma activa. Traducción alterna: Las personas los construirán otra vez.

Yo la levantaré de sus ruinas
La frase "ruinas" se refiere a los lugares que han sido destruidos. El SEÑOR habla de reconstruirlos como si Él los estuviera levantando. Traducción alterna: "Yo reconstruiré lo que otros han destruido"

Isaiah 44:28

Información general
El SEÑOR continúa hablando

Él es mi pastor
El SEÑOR habla de que Ciro gobierna y protege al pueblo de Israel como si Ciro fuera el pastor del pueblo.

Ella será reconstruida
Esto puede ser expresado en forma activa. Traducción alterna: "Que el pueblo reconstruya la ciudad"

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Dejen que sus fundaciones sean puestas
Esto puede ser expresado en forma activa.
Traducción alterna: "Que el pueblo ponga sus fundaciones"

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Chapter 45

1 Esto es lo que el SEÑOR dice a Su ungido, a Ciro, cuya mano derecha Yo sostengo, para someter naciones delante de él, para desarmar reyes, y para abrir puertas delante de él, tal que las puertas permanezcan abiertas: **2** "Yo iré delante de tí y nivelaré las montañas; Yo romperé en pedazos las puertas de bronce y cortaré en pedazos sus barras de hierro, **3** y Yo te daré los tesoros ocultos y riquezas escondidas, para que tú puedas saber que soy Yo, el SEÑOR, quien te llama por tu nombre, Yo, el Dios de Israel. **4** Pues por el bien de Mi siervo Jacob, e Israel Mi escogido, Yo te he llamado a tí por tu nombre: dándote un título de honor, aunque no me hayas conocido. **5** Yo soy Él SEÑOR, y no hay otro; no hay Dios sino Yo. Yo te armaré para la batalla, aunque no me hayas conocido; **6** para que las personas sepan desde el levantamiento del sol y desde el oeste, que no hay dios sino Yo: Yo soy Él SEÑOR, y no hay otro. **7** Yo formo la luz y creo la oscuridad; Yo traigo paz y creo el desastre; Yo soy el SEÑOR, Quien hace todas estas cosas. **8** ¡Ustedes cielos, lluevan desde arriba! Que los cielos lluevan justicia. Que la tierra la absorba, para que la salvación pueda brotar y la justicia germine junto con ella. Yo, el SEÑOR, las he creado a ambas. **9** ¡Ay de todo aquel que discute con quien lo formó, él quien es como una vasija terrenal entre todas las vasijas terrenales en la tierra! Acaso le dice el barro al alfarero: '¿Qué estás haciendo?' o ¿'Tu trabajo no tiene asideros en éste?' **10** ¡Ay del que le dice a un padre: '¿Qué estás engendrando?' o a una mujer, '¿Qué estás dando a luz?' **11** Esto es lo que Él SEÑOR dice: El Santo de Israel, su Creador: '¿Por qué haces preguntas acerca de lo que Yo haré para Mis hijos? ¿Tú me dices qué hacer en cuanto al trabajo de Mis manos?' **12** 'Yo hice la tierra y creé al hombre sobre ella. Fueron Mis manos que extendieron los cielos, y Yo ordené a todas las estrellas aparecer. **13** Yo desperté a Ciro en justicia, y Yo allanaré todos sus caminos. Él construirá Mi ciudad; Él permitirá a mi pueblo exiliado ir a casa, y no por precio ni soborno,'" dice Él SEÑOR de los Ejércitos. **14** Esto es lo que Él SEÑOR dice: "Las ganancias de Egipto y la mercancía de Etiopía junto con los Sabeos, hombres de estatura alta, serán traídos a ti. Ellos serán tuyos. Ellos irán tras de tí, encadenados. Ellos se inclinarán a tí y te suplicarán diciendo: 'Ciertamente Dios está contigo, y no hay otro excepto Él.'" **15** Verdaderamente Tú eres un Dios quien se esconde, Dios de Israel, Salvador. **16** Todos ellos estarán avergonzados y deshonrados juntos; aquellos quienes tallan ídolos caminarán en humillación. **17** Pero Israel será salvado por Él SEÑOR con una salvación eterna; ustedes nunca volverán a ser avergonzados o humillados. **18** Esto es lo que el SEÑOR dice, Quien creó los cielos, el verdadero Dios, Quien creó la tierra y la hizo, Quien la estableció. Él la creó, no como un desperdicio, sino que la designó para ser habitada: "Yo soy el SEÑOR, y no hay otro. **19** Yo no he hablado en privado, en algún lugar escondido; Yo no le dije a los descendientes de Jacob: '¡Búsquenme en vano!' Yo soy Él SEÑOR, Quien habla sinceramente; Yo declaro las cosas que son justas. **20** ¡Congréguesen y vengan! ¡Júntense, ustedes refugiados de entre las naciones! Ellos no tienen conocimiento, esos que cargan imágenes y le oran a dioses que no pueden salvar. **21** ¡Acérquense y declárenmelo a Mí, traigan la evidencia! Que conspiren juntos. ¿Quién ha mostrado esto desde hace mucho tiempo atrás? ¿Quién lo anunció? ¿No fui Yo, Él SEÑOR? No hay Dios excepto Yo, un Dios justo y un Salvador; no hay nadie aparte de Mí. **22** Vuélvanse a Mí y sean salvos, todos los confines de la tierra; porque Yo soy Dios, y no hay otro. **23** Por Mí mismo Yo juro, hablando Mi decreto justo, y no será revocado. Ante Mí toda rodilla se doblará, cada lengua jurará. **24** Ellos dirán de Mí: 'Solamente en El SEÑOR está la salvación y la fuerza.'" Todos ellos serán avergonzados, quienes están enojados con Él. **25** En El SEÑOR todos los descendientes de Israel serán justificados; ellos se enorgullecerán en Él.

Isaiah 45:1

Cuya mano derecha Yo sostengo
Se habla de que el SEÑOR ayuda a Ciro y le da el éxito como si Él estuviera sosteniendo su mano derecha.

Isaiah 45:2

Información general
El SEÑOR continúa hablando a Ciro.

Nivelaré las montañas
El SEÑOR habla de remover los obstáculos que atrasarían el éxito de Ciro como si Él fuera a nivelar montañas ante él.

Las montañas
La palabra hebrea usada en el texto es rara y de un significado no tan claro. Algunas versiones modernas dicen "lugares ásperos" o "lugares torcidos".

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Cerrojos de hierro
Esto se refiere a los cerrojos de hierro en las puertas de bronce.

Los tesoros de la oscuridad
Aquí "oscuridad" se refiere a los lugares que están secretos. Traducción alterna: "Tesoros en lugares oscuros" o "Tesoros en lugares secretos".

Isaiah 45:4

Información general
El SEÑOR continúa hablando a Ciro

Jacob...Israel
Ambas palabras se refieren a los descendientes de Israel.

Yo te armaré para la batalla
Los posibles significados son 1) "Te haré fuerte para la batalla" o 2) "Te prepararé para la batalla"

Desde el levantamiento del sol y desde el oeste
Desde que el sol se levanta en el este, esta frase forma un merismo y se refiere a todo lugar en la tierra. Traducción alterna: "desde cada lugar en la tierra"

Isaiah 45:7

Información general
El SEÑOR continúa hablando

Yo formo la luz y creo la oscuridad; Yo traigo paz y creo el desastre
Ambas expresiones forman merismos y hacen énfasis en que el SEÑOR es el creador soberano de todo.

¡Ustedes cielos, lluevan desde arriba...la rectitud germine junto con ella
El SEÑOR habla de su justicia como si esta fuera lluvia que cae en la tierra y de su rectitud y salvación como plantas que brotan en la tierra.

Ustedes cielos
El SEÑOR por un momento deja de hablarle al pueblo y comienza a hablarle a los cielos

Isaiah 45:9

Información general
El SEÑOR continúa hablando

Como una vasija terrenal entre todas las vasijas terrenales en la tierra
El SEÑOR habla de sí mismo como si fuera un alfarero, y del que discute con Él como si esa persona y el resto de la humanidad fueran vasos de barro. Traducción alterna: "

Vasija de barro
Posibles significados: 1(vasos de barro o 2) pieza rota de una vasija

Acaso le dice el barro al alfarero...en ella?
El SEÑOR hace esta pregunta para regañar a todos aquellos que discuten con Él sobre lo que Él hace. Traducción alterna: "El barro no debe decirle al alfarero...en ella"

Isaiah 45:10

Información general
El SEÑOR continúa retando/regañando a los que discuten con Él sobre que Él hace.

¡Ay del que le dice a un padre...¿Qué estás dando a luz?
El SEÑOR habla de los que discuten con Él como si fueran niños que discuten con sus padres.

¿Qué estás engendrando?...¿Qué estás dando a luz?
El niño por nacer hace estas preguntas retóricas para regañar a sus padres por traerlo al mundo. Estas preguntas pueden traducirse como afirmaciones. Traducción alterna: "Tú no deberías engendrarme...tú no deberías darme a luz" o "Tú no me estás engendrando correctamente...tú no me estás trayendo al mundo correctamente"

Isaiah 45:11

El Santo de Israel
Traduce esta frase de la misma manera que lo hiciste en 1:4

¿Por qué haces preguntas acerca de lo que Yo haré para Mis hijos? ¿Tú me dices qué hacer en cuanto al trabajo de Mis manos?'
El SEÑOR hace estas preguntas para regañar a aquellos que discuten con Él sobre lo que Él hace. Traducción alterna: "No me cuestionen acerca de lo que haré para mis hijos. No me digan qué hacer...mis manos"

Mis hijos
El pueblo de Israel

El trabajo de Mis manos
Aquí "manos" representa al SEÑOR. Traducción alterna: "las cosas que yo he hecho"

Isaiah 45:12

Información general
El SEÑOR continúa hablando

Fueron Mis manos las que
Aquí la palabra "manos" representa al SEÑOR. Traducción alterna: "Fui yo el que"

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Estiraron los cielos
El SEÑOR habla de crear los cielos como si estos fueran cortinas que Él estiró. Mira cómo tradujiste una frase similar en 42:5.

Isaiah 45:13

Información general
El SEÑOR continúa hablando

Yo conmoví a Ciro en rectitud
Aquí la palabra "rectitud" se refiere a buenas acciones. Posibles significados: 1) el SEÑOR conmovió a Ciro para que haga lo correcto o 2) que el SEÑOR hizo bien en conmover a Ciro.

Yo conmoví a Ciro
El SEÑOR habla de hacer que Ciro actúe/reaccione como si Él lo despertara de un sueño.

Yo suavizaré todos sus caminos
El SEÑOR habla de remover los obstáculos y darle el éxito a Ciro como si Él estuviera suavizando/allanando los caminos por donde Ciro pasa/va.

Él construirá Mi ciudad
Se refiere a la ciudad de Jerusalén

y no por precio ni soborno
Aquí las palabras "precio" y "soborno" tienen significados similares. Ciro no hará estas cosas a cambio de dinero. Traducción alterna: "Él no hará estas cosas por dinero"

El SEÑOR de los ejércitos
Traduce esta frase de la misma manera que lo hiciste en 1:9

Isaiah 45:14

Las ganancias de Egipto y la mercancía de Etiopía junto con los Sabeos, hombres de estatura alta, serán traídos a ti
Esto puede ser expresado en forma activa. Traducción alterna: "Las personas de Egipto, Etiopía y los hombres sabeos altos te traerán sus ganancias y su mercancía"

Las ganancias de Egipto
Lo que Egipto gana

Sabeos
Personas de la nación de Seba.

A ti
Se refiere al pueblo de Jerusalén.

Isaiah 45:16

Todos ellos estarán juntamente avergonzados y deshonrados; aquellos quienes tallan ídolos caminarán en humillación.
Estas dos frases tienen significados similares. La segunda frase aclara el sujeto de la primera.

Todos ellos estarán juntamente avergonzados y deshonrados
Las palabras "avergonzados" y "deshonrados" significan lo mismo y hacen énfasis en la intensidad de la verguenza. Esto puede ser expresado en forma activa. Traducción alterna: "Sus ídolos los avergonzarán completamente"

Caminarán en humillación
Se habla de vivir en continua humillación como si esto fuera caminar en humillación. Traducción alterna: "serán continuamente humillados"

Israel será salvado por El SEÑOR
Esto puede ser expresado en forma activa. Traducción alterna: "El SEÑOR salvará al pueblo de Israel"

Nunca volverán a ser avergonzados o humillados
Aquí se refiere al pueblo de Israel. "Avergonzados o "humillados" significan lo mismo. Esto puede ser expresado en forma activa. Traducción alterna: "Nadie más los humillará ni los avergonzará" (ver: y

Isaiah 45:18

No como un desperdicio
"No para estar vacía". Aquí la palabra "desperdicio" se refiere a un lugar vacío.

Sino que la diseñó para ser habitada
Esto puede ser expresado en forma activa. Traducción alterna: "Sino que la diseñó para que personas pudieran vivir en ella"

Isaiah 45:19

Información general
El SEÑOR continúa hablando

Isaiah 45:20

Infomación general
El SEÑOR continúa hablando

Refugiados
Personas que dejaron sus casas para que el enemigo no las capturara ni las matara.

Isaiah 45:21

Información general
El SEÑOR continúa hablando a los refugiados (ver: 45:20)

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Que conspiren juntos
Aquí se habla de los refugiados que adoran ídolos entre las naciones.

¿Quién ha mostrado esto desde hace tiempo atrás? ¿Quién lo anunció? ¿No fui Yo, Él SEÑOR?
El SEÑOR hace estas preguntas para hacer énfasis en que Él fue el único que les contó que estas cosas pasarían. Traducción alterna: "Yo les diré quién ha mostrado esto desde hace tiempo atrás. Yo les diré quién lo anunció. Fui yo, el SEÑOR."

Isaiah 45:22

Información general
El SEÑOR continúa hablando

Vuélvanse a Mí y sean salvos
Esto puede ser expresado en forma activa. Traducción alterna: "Vuélvanse a mí y yo los salvaré"

Todos los confines de la tierra
Se habla de los lugares más lejanos de la tierra como si estos fueran los lugares donde la tierra se acaba. Esta frase también forma un merismo y se refiere a todo lo que está en esos fines. Traducción alterna: "Todos los lugares lejanos de la tierra" o "la tierra entera"

Todos los confines de la tierra
Aquí esta frase se refiere a las personas que viven en los "confines de la tierra". Traducción alterna: "Ustedes que viven en los lugares más lejanos de la tierra" o "todos ustedes que viven en la tierra"

Ante Mí toda rodilla se doblará, cada lengua jurará
Las palabras "rodilla" y "lengua" representan a las personas. Traducción alterna: "Toda persona se arrodillará ante mí, y todos jurarán"

Isaiah 45:24

Ellos dirán
Todas las personas de la tierra están hablando

En el SEÑOR todos los descendientes de Israel serán justificados
Aquí la palabra "justificados" no se refiere a que el SEÑOR perdona sus pecados, sino que el SEÑOR prueba ante las naciones que Israel hizo bien en adorarlo. Esto puede ser expresado en forma activa. Traducción alterna: "El SEÑOR justificará a todos los descendientes de Israel" o "El SEÑOR vindicará a todos los descendientes de Israel".

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Chapter 46

1 Bel se postra, Nebo se encorva; sus ídolos son cargados por animales y bestias de carga. Estos ídolos que ustedes llevan son una pesada carga para animales agotados. **2** Juntos se agachan, se arrodillan; no pueden rescatar las imágenes, y ellos mismos se han ido en cautividad. **3** Escúchame, casa de Jacob, todo el remanente de la casa de Israel, quien ha sido cargado por Mí desde antes que nacieran, llevados desde el vientre. **4** Aún hasta tu vejez Yo Soy Él, y hasta que tu cabello esté gris Yo te cargaré. Yo te hice y te sostendré; Yo te cargaré y Yo te rescataré. **5** ¿Con quién Me compararás? ¿A quién crees tú que Yo me asemejo, tal que seamos comparados? **6** Las personas derraman oro de la bolsa y pesan plata en la balanza. Ellos contratan a un orfebre, y lo hacen en un dios; se postran y lo adoran. **7** Lo levantan sobre sus hombros y lo cargan; lo colocan en su lugar, y permanece en su lugar y no se mueve de allí. Ellos claman a él, pero no puede contestar ni salvar a nadie de sus problemas. **8** ¡Piensen acerca de estas cosas; nunca las ignoren, ustedes rebeldes! **9** Piensen sobre las cosas anteriores, aquellas de tiempos pasados, pues Yo Soy Dios, y no hay ningún otro como Yo. **10** Yo anuncio el fin desde el principio, y de antemano lo que aún no ha sucedido; Yo digo: "Mi plan se cumplirá, y Yo haré según Mi deseo." **11** Yo llamo un ave de rapiña del este, el hombre de mi elección desde tierra distante; sí, Yo he hablado; Yo también lo lograré; Yo he propuesto, Yo también lo haré. **12** Escúchenme, ustedes gente terca, quienes están lejos de hacer lo que es correcto. **13** Yo estoy trayendo Mi justicia cerca; no está lejos, y Mi salvación no espera; y Yo daré salvación a Sion y Mi belleza a Israel.

Isaiah 46:1

Bel se postra, Nebo se derrumba; sus ídolos...animales agotados
Isaías habla de las personas que ponen a los ídolos de Bel y Nebo en una carreta para que sus animales los lleven, como si estos dioses fueran hechos para "postrarse" y "derrumbarse". Estas dos son posturas de humillación.

Bel...Nebo
Estos eran los dos dioses principales a quienes Babilonia adoraba.

Sus ídolos
Los ídolos que representaban a Bel y Nebo

No pueden rescatar las imágenes
"Bel y Nebo no pueden rescatar las imágenes"

Ellos mismos se han ido en cautividad.
Isaías habla de las personas que llevan estos ídolos como si los dioses falsos a quienes ellos representan fueran llevados hacia cautividad.

Isaiah 46:3

Escúchame
Esto se refiere al SEÑOR

Quien ha sido cargado por Mí desde que nacieron, cargados desde el vientre.
El SEÑOR habla de la nación de Israel como si esta fuera una persona y del comienzo de las naciones como si este fuera su nacimiento.

Quien ha sido cargado por Mí
El SEÑOR habla de ayudar y rescatar al pueblo de Israel como si Él estuviera llevándolos. Esto puede ser expresado en forma activa. Traducción alterna: "A quien yo he llevado"

Aún hasta tu vejez Yo Soy Él, y hasta que tu cabello esté gris Yo te cargaré
El SEÑOR habla de que la nación de Israel se hace vieja como si esta fuera una persona grande con cabello gris.

Isaiah 46:5

Información general
El SEÑOR continúa hablando al pueblo de Israel

¿Con quién Me compararás? ¿A quién tú crees que Yo me asemejo, para que seamos comparados?
El SEÑOR hace estas preguntas para hacer énfasis en que no hay nadie como Él. Traducción alterna: "No hay nadie con quien me puedas comparar. No me asemejo a nadie, como para que podamos ser comparados"

Para que seamos comparados
Esto puede ser expresado en forma activa. Traducción alterna: "para que tú puedas compararnos?"

Isaiah 46:7

Lo levantan
"Levantan" se refiere a las personas que hacen ídolos, y "lo" se refiere al ídolo que ellas crearon.

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Isaiah 46:8

Información general
El SEÑOR continúa hablando a su pueblo

Isaiah 46:10

Información general
El SEÑOR continúa hablando a su pueblo

Yo anuncio el fin desde el principio, y de antemano lo que no ha pasado aún
Aquí se repite la misma idea por énfasis. El verbo de la primera frase se puede omitir en la segunda frase. Traducción alterna: "Yo anuncio el fin desde el principio, y yo anuncio de antemano lo que no ha pasado aún"

Yo llamo un ave de rapiña del este
El SEÑOR habla de Ciro como si este fuera "un ave de rapiña". Así como un ave rápidamente captura su presa, de esta misma manera Ciro cumplirá con el propósito del SEÑOR para conquistar las naciones.

Yo he hablado; Yo también lo cumpliré; Yo he planificado, Yo también lo haré.
Aquí la misma idea se repite por énfasis.

Isaiah 46:12

Información general
El SEÑOR continúa hablando al pueblo de Israel

Quienes están lejos de hacer lo que es correcto.
El SEÑOR habla de las personas que obstinadamente hacen lo incorrecto como si ellos estuvieran físicamente lejos de hacer lo correcto.

Mi salvación no espera
El SEÑOR habla de salvar a su pueblo pronto, como si su salvación fuera una persona que no espera para actuar. Traducción alterna: "No esperaré para salvarlos"

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Chapter 47

1 Ven y siéntate en el polvo, virgen hija de Babilonia; siéntate en el suelo sin un trono, hija de los caldeos. Tú no serás llamada fina y delicada. **2** Toma la piedra de molino y muele harina; quítate el velo, desnudáte de tu túnica que ondea, descubre tus piernas, cruza las corrientes. **3** Tu desnudez será descubierta, sí, tu vergüenza será vista: Yo tomaré venganza y no perdonaré a ningún hombre. **4** Nuestro Redentor, el SEÑOR de los Ejércitos es Su nombre, El Santo de Israel. **5** Siéntate en silencio y entra en tiniebla, hija de los caldeos; pues tú no serás más llamada reina de reinos. **6** Yo estaba enojado con mi pueblo; Yo profané mi heredad y la entregué en tu mano, pero tú no les mostraste misericordia; tú pusiste un yugo muy pesado en la gente vieja. **7** Tú dijiste: ''Yo los regiré por siempre como soberana reina.'' Tú no llevaste estas cosas a tu corazón, ni tú consideraste como ellas habrían de resultar. **8** Así que ahora escucha esto: tú amas el placer y te sientas segura; tú quien dijo en su corazón: Yo existo y no hay nadie como yo; yo nunca me sentaré como una viuda, ni experimentaré la pérdida de hijos.'' **9** Pero estas dos cosas vendrán a tí en un momento en un día: la pérdida de hijos y la viudez; en toda su fuerza ellos vendrán a tí, a pesar de tus hechicerías y de tus muchos encantamientos y amuletos. **10** Tú has confiado en tu maldad; tú has dicho: Nadie me ve''; tu sabiduría y tu conocimiento te han llevado por mal camino, pero tú dices en tu corazón: '' yo existo, y no hay nadie más como yo.'' **11** El desastre vendrá sobre tí; tú no serás capaz de ahuyentarlo con tus encantamientos. La destrucción caerá sobre tí; tú no serás capaz de evitarla. La calamidad te golpeará de repente, antes de que lo sepas. **12** Persiste en emitir tus encantamientos y tus muchas hechicerías las cuales fielmente has recitado desde tu niñez; quizás seas exitosa; tal vez puedas espantar el desastre. **13** Tú estas cansada con tus muchas consultas; que esos hombres se pongan en pie y te salven- esos quienes trazan los cielos y miran a las estrellas, esos quienes declaran las lunas nuevas- déjalos que te salven de lo que te sucederá. **14** Ve, ellos se convertirán en rastrojo. El fuego los quemará a ellos. Ellos no podrán salvarse ellos mismos de la mano de la llama. ¡Allí no habrá carbones que los calienten y ningún fuego para ellos sentarse! **15** Eso es lo que ellos se han convertido para tí, esos con los que tú has trabajado, y tú has comprado y vendido con ellos cuando eras joven, y todos ellos siguen haciendo sus mismas cosas necias; y cuando tú clamas por ayuda, no hay nadie que pueda rescatarte.''

Isaiah 47:1

Información general
En este capítulo, El SEÑOR le habla a Babilonia acerca de su derrota como si esta fuera una reina que es humillada.

siéntate en el polvo, virgen hija de Babilonia; siéntate en el suelo...hija de los caldeos
Estas dos frases significan básicamente lo mismo. Sentarse en el polvo era una señal de humillación.

virgen hija de Babilonia...hija de los caldeos
Ambas frases se refieren a la ciudad, Babilonia, de la que se habla como si fuera una hija. Que la ciudad sea una "hija" indica cómo las personas piensan en ella con afecto/compasión.

Sin un trono
Aquí "trono" se refiere al poder para gobernar. Traducción alterna: "Sin el poder para gobernar". Ver:

Tú no serás llamada primorosa y delicada
Esto puede ser expresado en forma activa. Traducción alterna: "Las personas ya no te llamarán primorosa y delicada"

Primorosa y delicada
Estas dos palabras tienen significados similares. Ellos describen a una persona que es hermosa y vive con lujos. Traducción alterna: "Muy hermosa" o "muy lujosa"

Piedra de molino
Una piedra grande usada para moler grano.

Isaiah 47:3

Oración de Enlace
El SEÑOR continúa hablando a Babilonia sobre su derrota como si esta fuera una reina que es humillada.

Tu desnudez será descubierta
Esto puede expresarse en forma activa. Traducción alterna: "Te desnudarás"

Tu vergüenza será vista
Aquí la palabra "vergüenza" es un eufemismo por las partes privadas. Esto puede traducirse en forma activa. Traducción alterna: "Las personas verán tu vergüenza" o "las personas verán tus partes privadas"

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Nuestro Redentor
"Nuestro" se refiere a Isaías y al pueblo de Israel. Mira cómo tradujiste "Redentor" en 41:14.

SEÑOR de los ejércitos
Traduce esta frase de la misma manera que lo hiciste en 1:24

El Santo de Israel
Traduce esta frase de la misma manera que lo hiciste en 5:15

Hija de los caldeos
Esta frase se refiere a la ciudad, Babilonia, de la cual se habla como si fuera una hija. Que la ciudad sea una "hija" indica cómo los caldeos piensan en ella con afecto/compasión. Traduce esta frase de la misma manera que lo hiciste en 41:1.

Por que tú no serás más llamada
Esto puede ser expresado en forma activa. Traducción alterna: "Porque las personas ya no te llamarán más"

Reina de reinos
El SEÑOR habla de que Babilonia es la ciudad capital del imperio babilónico como si esta fuera una reina que gobernó muchos reinos.

Isaiah 47:6

Oración de Enlace
El SEÑOR continúa hablando a Babilonia de su derrota como si esta fuera una reina que es humillada.

Yo estaba enojado
"Yo" se refiere al SEÑOR.

Yo contaminé mi heredad
El SEÑOR habla del pueblo de Israel como su posesión especial, así como si ellos fueran su heredad o herencia. Traducción alterna: "Yo contaminé a mi pueblo, que es mi posesión especial"

La puse en tus manos
Aquí la palabra "mano" representa el poder o control de Babilonia. Traducción alterna: "Los puse bajo tu poder"

Tú pusiste un yugo muy pesado en la gente vieja
El SEÑOR habla de que Babilonia oprimía a las personas viejas como si Babilonia las hubiera tratado como un ganado y como si hubiera puesto yugos muy pesados en sus cuellos.

Yo los regiré por siempre como soberana reina
Babilonia habla de gobernar a muchas naciones permanentemente como si esta fuera una reina que gobernará por siempre.

Tú no llevaste estas cosas a tu corazón
El SEÑOR habla de pensar cuidadosamente acerca de algo como si esto significara poner ese "algo" en tu corazón. Traducción alterna: "Tú no consideraste estas cosas"

Isaiah 47:8

Oración de Enlace
El SEÑOR sigue hablando a Babilonia de su derrota como si esta fuera una reina que es humillada.

Tú que amas el placer
"Tú, la lujosa". Esto se refiere a los muchos lujos que Babilonia disfrutaba.

Sientas segura
Esto se refiere a la falsa seguridad que tiene Babilonia de pensar que nunca perderá su posición de riqueza y honor. Traducción alterna: "Tú que crees que estás segura"

Yo nunca me sentaré como una viuda...pérdida de hijos
Se habla de que Babilonia cree que otras naciones nunca serán capaces de conquistarla como si ella nunca fuera a quedar viuda o perder hijos.

Yo nunca me sentaré como una viuda
"Nunca quedaré viuda"

En un momento en un día
"De repente a la misma vez"

Isaiah 47:10

Oración de Enlace
El SEÑOR continúa hablando a Babilonia de su derrota como si esta fuera una reina que es humillada.

Tú dices en tu corazón
Aquí la palabra "corazón" se refiere a la persona interior. Traducción alterna: "Tú te dices a tí mismo"

El desastre vendrá sobre ti
El SEÑOR habla del desastre como si este fuera una persona que captura a Babilonia. Traducción alterna: "Tú experimentarás desastre"

La destrucción caerá sobre ti
El SEÑOR habla de que Babilonia será destruida como si la destrucción fuera un objeto que cae sobre la ciudad. Traducción alterna: "Tú experimentarás destrucción" o, "Otros te destruirán"

La calamidad te golpeará
El SEÑOR habla de que Babilonia experimentará la calamidad como si la calamidad fuera una persona que golpeará a Babilonia. Traducción alterna: "Tú experimentarás la calamidad"

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Isaiah 47:12

Oración de Enlace
El SEÑOR habla a Babilonia acerca de su derrota como si esta fuera una reina que es humillada.

Persiste en tus encantamientos... quizás puedas espantar el desastre
El SEÑOR se burla de Babilonia diciéndole que siga practicando su hechicería para alejar las cosas malas, pero Él sabe que la hechicería no la ayudará.

Isaiah 47:14

Oración de Enlace
El SEÑOR continúa hablando a Babilonia de su derrota como si esta fuera una reina que es humillada.

Ellos se convertirán en rastrojo. El fuego los quemará a ellos
El SEÑOR compara a los magos y hechiceros con la paja que se quema rápidamente cuando hay fuego. Esto significa que el SEÑOR los destruirá tan fácilmente como cuando el fuego quema un rastrojo, para que ellos no tengan poder para salvar a Babilonia.

La mano de la llama
Aquí la palabra "mano" representa fuerza. Traducción alterna: "El poder de la llama"

no habrá carbones que los calienten y ningun fuego para ellos sentarse
El SEÑOR hace énfasis en que este es un fuego tan destructor que las personas no lo podrán usar ni para calentarse.

y todos ellos siguen haciendo sus mismas cosas tontas
Los posible significados son 1)que cada uno hace lo que considera mejor o 2) que cada uno abandona a Babilonia y escapa

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Chapter 48

1 Oye esto, casa de Jacob, quienes son llamados por el nombre Israel, y han venido de la esperma de Judá; ustedes quienes juran por el nombre del SEÑOR e invocan el Dios de Israel, pero no en sinceridad ni de manera justa. **2** Pues ellos se llaman a sí mismos gente de la santa ciudad y confían en el Dios de Israel. El SEÑOR de los Ejércitos es Su nombre. **3** "Yo he declarado las cosas desde hace mucho tiempo; ellas salieron de Mi boca, y Yo las he hecho saber; luego de repente Yo las hice, y ellas vinieron a pasar. **4** Porque Yo sabía que tú eras obstinado, los músculos de tu cuello rígidos como hierro, y tu frente como bronce, **5** Por lo tanto, Yo declaré estas cosas a tí de antemano; antes de que te pasaran Yo te informé a tí, para que así no pudieras decir: 'Mi ídolo las ha hecho', o 'Mi figura tallada y Mi figura de metal fundido ha ordenado estas cosas.' **6** Tú escuchaste acerca de estas cosas; mirad toda esta evidencia; y tú ¿no vas a admitir que lo que Yo digo es verdad? De ahora en adelante, Yo estoy mostrándote cosas nuevas, cosas ocultas que tú no has conocido. **7** Ahora, y no previamente, ellas vienen a ser, y antes de hoy tú no has escuchado sobre ellas, así que, tú no vas a poder decir: 'Sí, yo sabía acerca de ellas.' **8** Tú nunca habías escuchado; tú no sabías; estas cosas no fueron desplegadas a tus oídos de antemano. Pues, Yo sabía que tú has sido muy mentiroso, y que tú has sido un rebelde de nacimiento. **9** Por el bien de Mi nombre Yo voy a postergar mi coraje, y para Mi honra Yo voy a contenerme de destruirte a tí. **10** Mira, Yo te he refinado, pero no como plata; Yo te he purificado en el horno de la aflicción. **11** Por Mi propia causa, por Mi propia causa Yo actuaré; pues, ¿cómo puedo Yo permitir que Mi nombre sea deshonrado? Yo no voy a darle Mi gloria a nadie más. **12** Escúchame a Mi, Jacob, e Israel, a quien Yo llamo; Yo soy Él; Yo soy el primero, Yo también soy el último. **13** Sí, Mi mano sentó las bases de la Tierra, y Mi mano derecha esparció los cielos; cuando Yo los llamo, ellos se levantan juntos. **14** ¡Congréguense ustedes mismos, todos ustedes, y escuchen! ¿Quién entre ustedes ha anunciado estas cosas? El aliado del SEÑOR cumplirá Su propósito contra Babilonia. Él llevará a cabo la voluntad del SEÑOR contra los caldeos. **15** Yo, Yo he hablado, sí, Yo lo he convocado a él, Yo lo he traído a él, y él tendrá éxito. **16** Ven cerca de Mí, escucha esto: Desde el principio Yo no he hablado en secreto; cuando pasa, Yo estoy ahí." Ahora el SEÑOR me ha enviado a mí, y Su Espíritu. **17** Esto es lo que el SEÑOR, tú Redentor, El Santo de Israel dice: " Yo soy el SEÑOR tú Dios, quien les enseña a ustedes cómo tener éxito, quien te dirige por el camino que tú debes seguir. **18** ¡Si sólo tu hubieras obedecido Mis mandamientos! Estonces tu paz y prosperidad hubieran fluido como un río, y tu salvación como las olas del mar. **19** Tus descendientes hubieran sido tan numerosos como la arena, y los hijos de tu vientre numerosos como los granos de arena; sus nombres no hubiesen sido cortados ni borrados ante Mí. **20** ¡Sal de Babilonia! ¡Huye de los caldeos! ¡Con el sonido de un grito resonante anúncialo! ¡Da a conocer ésto, haz que salga hasta los confines de la Tierra! Dí:' El SEÑOR ha redimido a su siervo Jacob.' **21** Ellos no tuvieron sed cuando Él los dirigió a través del desierto; Él hizo las aguas fluir de una roca para ellos; Él partió la roca, y el agua brotó. **22** No hay paz para los malvados, dice El SEÑOR."

Isaiah 48:1

Escucha esto
El SEÑOR está hablando. "Escucha mi mensaje"

Casa de Jacob
Aquí "casa" se refiere a los descendientes de Jacob. Traducción alterna: "descendientes de Jacob"

quienes son llamados por el nombre Israel,
Esto puede expresarse en forma activa. Traducción alterna: " a quienes todos llaman el pueblo de Israel"

han venido de la esperma de Judá
Esta frase hace énfasis en que ellos son descendientes directos de Judá. Traducción alterna: "son descendientes de Judá"

Invocan el Dios de Israel
"Llaman al Dios de Israel"

ellos se llaman a sí mismos
Esto se refiere al pueblo de Israel. Traducción alterna: "Ustedes se llaman a sí mismos"

La ciudad santa
Jerusalén

SEÑOR de los ejércitos
Traduce esta frase de la misma manera que lo hiciste en 1:9

Isaiah 48:3

Información general
El SEÑOR continúa hablando al pueblo de Israel

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Ellas salieron de Mi boca
"Boca" se refiere a alguien que está hablando. Traducción alterna: "Yo hablé estas cosas"

Los músculos de tu cuello rigidos como el hierro, y tu frente como bronce
El SEÑOR habla de las personas obstinadas como si los músculos de sus cuellos y sus frentes fueran un metal. Traducción alterna: "Es como si sus cuellos fueran hierro y sus frentes fueran bronce"

Los músculos de tu cuello rigidos como el hierro, y tu frente como bronce
El SEÑOR compara la dureza de los músculos de sus cuellos y la dureza de sus frentes con la dureza del hierro y del bronce. Traducción alterna: "sus cuellos son tan duros como el hierro y sus frentes son tan duras como el bronce"

Yo he declarado estas cosas a ti de antemano; antes de que ellas pasen Yo te había informado a ti
Esto también es lo mismo dicho dos veces por énfasis.

Isaiah 48:6

Información general
El SEÑOR continúa hablando al pueblo de Israel

¿no vas a admitir que lo que Yo digo es cierto?
El SEÑOR hace esta pregunta para retar/regañar al pueblo de Israel por no admitir lo que ellos deberían saber que es cierto. Traducción alterna: "Tú eres obstinado y no admitirás que lo que yo dije es cierto"

Isaiah 48:8

Información general
El SEÑOR continúa hablando al pueblo de Israel

estas cosas no fueron desplegadas a tus orejas de antemano
El SEÑOR habla de "explicar algo" como si esto fuera "desplegar algo". La palabra "orejas" representa al pueblo de Israel que está escuchando. Esto puede ser expresado en forma activa. Traducción alterna: "No te expliqué estas cosas de antemano"

Desde nacimiento.
El SEÑOR habla del comienzo de las naciones como si este fuera su nacimiento.

Isaiah 48:9

Información general
El SEÑOR continúa hablando al pueblo de Israel

Por el bien de Mi nombre Yo voy a diferir mi coraje
Aquí la palabra "nombre" se refiere a la reputación del SEÑOR. Traducción alterna: "Por amor a mi reputación voy a diferir mi coraje"

y para Mi honor Yo voy a contenerme de destruírte a ti
Esta parte de la oración significa lo mismo que la primera.

Mira, Yo te he refinado, pero no como plata; Yo te he purificado en el horno de la aflicción
El SEÑOR habla de usar la aflicción para purificar a su pueblo como si ellos fueran metales preciosos y la aflicción fuera el horno en el cual Él los refina.

¿cómo puedo Yo permitir que Mi nombre sea deshonrado?
El SEÑOR hace esta pregunta para enfatizar que Él nunca podría dejar que su nombre sea deshonrado. Esto puede ser expresado en forma activa. Traducción alterna: "Yo no puedo permitir que alguien deshonre mi nombre"

Isaiah 48:12

Información general
El SEÑOR continúa hablando al pueblo de Israel

Jacob e Israel
Ambos nombres se refieren al pueblo de Israel.

Yo soy el primero, Yo también soy el último.
Esta frase enfatiza la naturaleza eterna del SEÑOR. Posibles significados: 1) Yo soy el único que comienza todas las cosas y el único que les pone fin o 2) Yo soy el único que siempre ha vivido y el único que siempre vivirá. Mira cómo tradujiste una frase similar en 44:6

Mi mano hizo la fundación de la Tierra, y Mi mano derecha esparció los cielos
Aquí "mano" se refiere al SEÑOR. Traducción alterna: "Yo hice la fundación de la Tierra, y yo esparcí los cielos"

La fundación de la Tierra
"Fundación" normalmente se refiere a una estructura de piedra que da soporte a un edificio desde abajo. Aquí se describe una estructura similar que fue pensada para dar soporte a la tierra y sostenerla. Mira cómo tradujiste una frase similar en 24:17.

Esparció los cielos
El SEÑOR habla de crear los cielos como si estos fueran cortinas que Él estiró. Mira cómo tradujiste una frase similar en 42:5

cuando Yo los llamo, ellos se levantan juntos
Levantarse cuando el SEÑOR llama es una metáfora, se refiere a estar listo para obedecerle. El SEÑOR habla de los cielos y la tierra como si ellos fueran capaces de oírlo y obedecerle.

cuando Yo los llamo
Posibles significados: 1)cuando llamo a los cielos y la tierra o 2) cuando llamo a las estrellas en los cielos

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Isaiah 48:14

Información general
El SEÑOR continúa hablando al pueblo de Israel

¿Quién entre ustedes ha anunciado estas cosas?
El SEÑOR hace estas preguntas para hacer énfasis en que los ídolos no han anunciado estas cosas. Traducción alterna: Ninguno de sus ídolos ha anunciado estas cosas.

El aliado del SEÑOR va a cumplir Su propósito en contra de Babilonia. Él va a llevar al SEÑOR en contra de los caldeos
Aquí "aliado" se refiere a Ciro. Ambas frases significan lo mismo y se usan juntas por énfasis.

Su propósito
El propósito del SEÑOR

Yo, yo
Esta palabra se repite por énfasis. Traducción alterna: "yo mismo"

Isaiah 48:16

Información general
El SEÑOR continúa hablando al pueblo de Israel

Yo no he hablado en secreto
Esto puede ser expresado positivamente. Traducción alterna:" Yo he hablado directa y claramente"

Me ha enviado a mí
Aquí "a mí" se refiere a un siervo desconocido del SEÑOR, quizás Isaías o Ciro o el Mesías prometido.

Isaiah 48:17

Tu Redentor...tu Dios
Aquí "tu" se refiere al pueblo de Israel

Redentor
Traduce esto de la misma manera que lo hiciste en 41:14

El Santo de Israel
Traduce esta frase de la misma manera que lo hiciste en 1:4

quien te dirige por el camino que tú debes seguir
Se habla de que el SEÑOR les enseña al pueblo cómo deben vivir como si esto significara guiarlos por el camino correcto.

¡Si sólo tu hubieras obedecido Mis mandamientos!
El SEÑOR describe algo que pudo haber pasado pero que no pasó.

Estonces tu paz y prosperidad hubieran fluido como un río, y tu salvación como las olas del mar.
Estas dos frases tienen significados similares. En ambas frases, el SEÑOR habla de que Israel hubiera experimentado bendiciones abundantes como si esas bendiciones fluyeran como agua.

tu salvación como las olas del mar.
El verbo puede deducirse de la frase previa. Traducción alterna: "tu salvación hubiera fluido como las olas del mar"

Isaiah 48:19

Información general
El SEÑOR continúa describiendo una situación hipotética al pueblo de Israel.

Tus descendientes hubieran sido tan numerosos como la arena, y los hijos de tu vientre numerosos como los granos de arena
Estas frases significan que el pueblo habría tenido más descendientes que los que pudieran contar

los hijos de tu vientre
El SEÑOR habla de los descendientes del pueblo de Israel como si ellos fueran hijos de las naciones.

sus nombres no hubiesen sido cortados ni borrados ante Mí
Se habla de que el pueblo de Israel fue destruido como si sus nombres hubieran sido borrados o cortados, como si alguien cortara un pedazo de tela o cortara la rama de un árbol. Esto puede ser expresado en forma activa. Traducción alterna: "Yo no hubiera cortado ni borrado sus nombres"

Sus nombres
Aquí la palabra "nombres" se refiere a los descendientes que llevarían el nombre de Israel. Traducción alterna: "ellos"

cortados ni borrados
Estas dos expresiones en este contexto se refieren a destruir al pueblo. Traducción bíblica: "destruidos"

Isaiah 48:20

Información general
El SEÑOR continúa hablando al pueblo de Israel.

A los fines de la Tierra
Se habla de los lugares lejanos de la tierra como si estos fueran lugares donde la tierra se acaba. Esta frase forma un merismo y se refiere a todo lo que está en los fines. Traducción alterna: "A todos los lugares más lejanos de la tierra" o "a la tierra entera"

Su siervo Jacob
Esto se refiere a los descendientes de Jacob. Traducción alterna: "El pueblo de Israel, sus siervos"

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Isaiah 48:21

Ellos no tuvieron sed...el agua brotó
Esto se refiere al tiempo en el que el SEÑOR cuidaba al pueblo de Israel mientras vivían en el desierto después de escapar de Egipto.

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Chapter 49

1 ¡Escúchenme a Mí, ustedes tierras de la costa! Ahora denme su atención, ustedes pueblos distantes. El SEÑOR me ha llamado desde el nacimiento por mi nombre, cuando mi madre me trajo a este mundo. **2** Él ha hecho mi boca como una espada afilada; Él me escondió en la sombra de Su mano; Él me ha convertido en una flecha pulida; en su bolsa para flechas Él me ha escondido. **3** Él me dijo a mí: "Tú eres mi siervo, Israel, a través del cual Yo muestro Mi gloria." **4** Pero yo respondí: "Aunque yo pensé que yo he trabajado en vano, yo he gastado mi energía para nada, a pesar de todo, mi justica es con el SEÑOR, y mi recompensa está con mi Dios.'' **5** Ahora el SEÑOR ha hablado-- Aquel quien me formó desde el nacimiento para ser su siervo, para restaurar a Jacob otra vez a sí mismo, para que Israel se reuniera con Él, porque yo soy honorable en los ojos del SEÑOR, y mi Dios se ha convertido en mi fuerza-- **6** y Él dice: "Es muy poca cosa para tí que seas Mi siervo para restablecer las tribus de Jacob, y restaurar los sobrevivientes de Israel. Yo te haré luz para los gentiles, para que seas Mi salvación hasta los confines de la Tierra.'' **7** Esto es lo que El SEÑOR dice, El Redentor de Israel, su Santo, para aquellos quienes sus vidas son despreciadas, odiadas por las naciones, y esclavos de gobernantes: "Reyes te verán y se levantarán, príncipes te verán y se postrarán, por causa del SEÑOR quien es fiel, hasta el Santo de Israel, quien te ha escogido." **8** Esto es lo que dice el SEÑOR: "Al tiempo que Yo decida mostrar mi favor Yo te contestaré, y en un día de salvación Yo te ayudaré; Yo te protegeré, y te daré como un pacto para el pueblo, para reconstruir la tierra, para reasignar la herencia desolada. **9** Tú le dirás a los prisioneros: 'Salgan fuera;' a aquellos en los calabozos oscuros: 'Muéstrense.' Ellos mirarán a lo largo de los caminos; y en todas las laderas descubiertas estarán sus pastos. **10** Ellos no tendrán hambre o sed, ni tampoco el calor del sol los golpeará, porque Aquel quien tiene misericordia de ellos los guiará; Él los guiará a manantiales de agua. **11** Luego Yo haré todas Mis montañas un camino, y nivelaré Mis carreteras." **12** Mirad, éstos vendrán desde muy lejos, algunos del norte y otros del oeste, y otros de la tierra de Sinim. **13** ¡Canten, cielos, y regocíjate, Tierra, rompan en canto, ustedes las montañas! Porque el SEÑOR consuela Su pueblo, y tendrá compasión en Sus afligidos. **14** Pero Sion dijo: "El SEÑOR me ha abandonado, y el Señor se ha olvidado de mí." **15** ¿Puede una mujer olvidar a su bebé, amamantado en su pecho, entonces ella no tiene compasión del hijo que ella ha tenido? Sí, ellas podrán olvidarse, pero Yo no me olvidaré de tí. **16** Mira, Yo he inscrito tu nombre en Mis palmos; tus muros están continuamente delante de Mí. **17** Tus hijos están volviendo con prisa, mientras aquellos que te destruyeron se van. **18** Mira alrededor y observa, todos ellos se están juntando y llegando a tí. Tan cierto como Yo vivo-- esta es la declaración del SEÑOR-- tú seguramente te vestirás con ellos como joyas, y te los pondrás como una novia. **19** Aunque tú eras un desperdicio y una desolación, una tierra que estaba en ruinas, ahora serás demasiada pequeña para los habitantes, y aquellos quienes te devoraron estarán muy lejos. **20** Los niños nacidos durante el tiempo de tu duelo, te dirán al oído: 'El lugar es demasiado estrecho para nosotros, has espacio para nosotros, para que podamos vivir aquí.' **21** Luego, te preguntarás a tí mismo: '¿Quién ha dado a luz a estos niños por mí? Yo estaba en duelo y era estéril, exiliada y divorciada. ¿Quién ha criado estos niños? Mira, me habían dejado completamente sola; ¿de dónde llegaron éstos?''' **22** Esto es lo que dice el SEÑOR: ''Mira, Yo levantaré Mi mano a las naciones, Yo levantaré Mi bandera de señal a los pueblos. Ellos traerán a tus hijos en sus brazos y cargarán a tus hijas en sus hombros. **23** Reyes serán sus padres adoptivos, y sus reinas las niñeras; ellos se postrarán a tí con sus rostros hacia la tierra y lamerán el polvo de tus pies; y tú sabrás que Yo soy el SEÑOR; aquellos quienes esperan por Mí no serán avergonzados." **24** ¿Se puede quitar el botín a un guerrero, o pueden ser los cautivos rescatados del feroz? **25** Pero esto es lo que dice el SEÑOR: "Sí, los cautivos le serán quitados al guerrero, y el botín será rescatado; porque Yo me opondré a tu adversario y salvaré a tus hijos. **26** Yo alimentaré a tus opresores con su propia carne; y ellos se emborracharán con su propia sangre, como si fuera vino. Luego, toda la humanidad sabrá que Yo, el SEÑOR, soy tu Salvador y tu Redentor, el Poderoso de Jacob."

Isaiah 49:1

Escúchenme a mi
Aquí se refiere al siervo del SEÑOR

Ustedes tierras de la costa
Esto se refiere a las personas que viven en las costas. Traducción alterna: "ustedes que viven en las costas"

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Él ha hecho mi boca como una espada afilada
La palabra "boca" representa las palabras que él habla. Sus palabras son comparadas a una espada afilada para enfatizar que serán palabras eficientes. Traducción alterna: "Él ha hecho mis palabras tan eficientes como una espada afilada"

Él me escondió en la sombra de Su mano
Se habla de que el SEÑOR protege a su siervo y mantiene en secreto su propósito como si la mano del SEÑOR hiciera sombra sobre él.

Él me ha convertido en una flecha pulida; en su bolsa para flechas Él me ha escondido.
Se habla de que el siervo del SEÑOR es capaz de llevar a cabo los propósitos del SEÑOR de manera eficiente, como si este siervo fuera una flecha nueva y pulida.

En su bolsa para flechas Él me ha escondido.
Se habla de que el SEÑOR protege a su siervo y mantiene en secreto su propósito como si el SEÑOR lo mantuviera escondido en una bolsa para flechas.

Bolsa para flechas
Una bolsa usada para llevar flechas en ella

Isaiah 49:3

Información general
El siervo del SEÑOR continúa hablando

Él dijo
El SEÑOR dijo

Tú eres mi siervo, Israel
"Tú eres mi siervo, a quien yo llamo Israel"

Isaiah 49:5

Información general
El siervo del SEÑOR continúa hablando

Para que Israel se reuniera con Él
Esta parte de la oración quiere decir lo mismo que la parte anterior. Esto puede ser expresado en forma activa. Traducción alterna: "Para reunir al pueblo de Israel con Él"

soy honrado en los ojos del SEÑOR
Aquí "ojos" representa los pensamientos o la opinión del SEÑOR. Esto puede ser expresado en forma activa. Traducción alterna: "El SEÑOR me ha honrado"

Mi Dios se ha convertido en mi fuerza
Se habla de que Dios le da fuerza a su siervo como si Dios mismo fuera su fuerza. Traducción alterna: "Mi Dios me ha dado fuerza" o "mi Dios me ha fortalecido"

Yo te haré luz para los gentiles
Se habla del siervo que trae el mensaje del SEÑOR a los gentiles y que les ayuda a entender, como si el SEÑOR hiciera del siervo una luz que brilla entre los gentiles. Mira cómo tradujiste una frase similar en 42:5.

hasta los confines de la Tierra
Se habla de los lugares de la tierra que están muy lejanos como si fueran lugares donde la tierra acaba. Esta frase también forma un merismo y se refiere a lo que está en los confines. Traducción alterna: "hasta todos los lugares más lejanos de la tierra" o "hasta la tierra entera"

Isaiah 49:7

Redentor
Traduce esta palabra de la misma manera que lo hiciste en 41:14.

Para aquel cuya vida es despreciada, odiada por las naciones, y esclavo de gobernantes.
Aquí la palabra "vida" representa a la persona. Esto puede ser expresado en forma activa. Traducción alterna: "Aquel a quien las personas despreciaron, a quien las naciones odiaron"

El Santo de Israel
Traduce esta frase de la misma manera que lo hiciste en 1:4

Isaiah 49:8

En el tiempo que Yo decida mostrar mi favor Yo te voy a contestar, y en un día de salvación Yo te ayudaré
Estas dos frases significan lo mismo.

Yo te voy a contestar
Aquí "yo" se refiere al siervo del SEÑOR

en un día de salvación
Aquí la palabra "día" se refiere a un momento específico y no a un día de 24 horas. La palabra "salvación" puede ser traducida como verbo. Traducción alterna: "cuando llegue el momento en el que te tenga que salvar"

y te daré como un pacto para el pueblo
Aquí la palabra "pacto" es una figura literaria para aquel que establece o media un pacto. Mira cómo tradujiste una frase similar en 42:5. Traducción alterna: "hacerte ser el mediador de un pacto con el pueblo"

Reconstruir la tierra
Aquí la palabra "tierra" representa a las ciudades de la tierra que habían sido destruidas. Traducción alterna: "reconstruir las ruinas que quedaron en la tierra"

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Para reasignar la herencia desolada.
El SEÑOR habla de la tierra como si esta fuera una herencia que el pueblo de Israel recibió como una posesión permanente. Se insinúa que el siervo va a reasignar la tierra del pueblo de Israel. Traducción alterna: "Para reasignar la tierra desolada del pueblo de Israel como su herencia"

Isaiah 49:9

Información general
El SEÑOR continúa hablando a su siervo

Ellos mirarán a lo largo de los caminos; y en todas las laderas descubiertas estarán sus pastos
El SEÑOR habla de que su pueblo vive libremente y en prosperidad, como si ellos fueran ovejas que tienen abundancia de pasto para comer.

Isaiah 49:10

Información general
El SEÑOR continúa hablando

Ellos no tendrán
Aquí "ellos" se refiere al pueblo de Dios.

Ni tampoco el calor del sol los golpeará
Aqui la palabra "calor" describe a la palabra "sol". Se habla de las personas que sufren el calor del sol como si el calor los golpeara. Traducción alterna: "ni tampoco sufrirán por el calor del sol"

Porque Aquel que tiene misericordia de ellos los guiará
El SEÑOR habla de Él mismo pero en tercera persona. Él habla de proteger y cuidar a su pueblo como si Él fuera su pastor. Traducción alterna: "Yo, el único que tiene misericordia de ellos, los guiaré"

Yo haré todas Mis montañas un camino, y nivelaré Mis carreteras
El SEÑOR habla de guiar de manera segura a su pueblo y de remover obstáculos de su camino como si Él tornara las montañas en caminos y nivelara las carreteras.

Isaiah 49:12

La tierra de Sinim
No se conoce la ubicación de este lugar, pero puede que sea una región en el sur de Egipto.

¡Canten, cielos, y gózate, Tierra, rompan a cantar, ustedes las montañas!
Isaías deja de hablarle al pueblo de Israel y le habla a los cielos, la tierra y las montañas como si estos fueran personas.

Isaiah 49:14

Pero Sion dijo
"Sion" es otra palabra que se usa para Jerusalén. Isaías habla de esta ciudad como si esta fuera una mujer que se queja de que el SEÑOR la ha olvidado.

¿Puede una mujer olvidar a su bebé, amamantado en su pecho, entonces ella no tiene compasión del hijo que ella ha tenido?
El SEÑOR hace esta pregunta para hacerle entender a su pueblo que Él no los olvidará ni dejará de cuidarlos. Traducción alterna: "Una mujer nunca olvidaría amamantar a su bebé o nunca dejaría de cuidar de él, pero incluso si lo hiciera, yo ciertamente no te olvidaré"

Isaiah 49:16

Información general
El SEÑOR continúa hablando a Sion.

Yo he inscrito tu nombre en mis palmas
El SEÑOR habla de su fuerte devoción hacia Sion como si Él hubiera escrito el nombre de Sion en la palma de sus manos.

tus muros están continuamente delante de Mí.
El SEÑOR habla de que siempre piensa en Sion como si sus muros estuvieran siempre delante de Él. La palabra "muros" es una figura literaria para "ciudad". Traducción alterna: "Siempre pienso en tus muros" o "siempre pienso en ti"

Tus hijos están volviendo con prisa
El SEÑOR habla de las personas que vuelven a vivir en Jerusalén como si ellos fueran los hijos de la ciudad. Traducción alterna: "Tus habitantes están volviendo con prisa"

Tan cierto como que yo vivo
Esta es como una expresión que el SEÑOR usa para garantizar la verdad de lo que está diciendo.

Declaración del SEÑOR
Traduce esta frase de la misma manera que lo hiciste en 14:21

tú seguramente los usarás como joyería, y te los pondrás como una novia.
El SEÑOR habla de los habitantes de Sion como si ellos fueran joyería que la ciudad usa para mostrar su belleza y alegría.

Te los pondrás como una novia
Esta última parte de la frase puede ser entendida por la frase anterior. Traducción alterna: "Te los pondrás, así como una novia usa su joyería"

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Isaiah 49:19

Información general
El SEÑOR continúa hablando a Sion como si esta fuera una mujer.

Aunque tú eras un desperdicio y una desolación
Las palabras "desperdicio" y "desolación" significan básicamente lo mismo y hacen énfasis en que el enemigo destruyó a Sion y la dejó vacía. Traducción alterna: "Aunque eras una desolación"

Aquellos que te devoraron
Se habla de que el enemigo de Sion destruyó a Sion como si la hubiera devorado. Traducción alterna: "aquellos que te destruyeron"

Los niños que nacerán durante el tiempo de tu duelo
El SEÑOR habla del tiempo en el que el pueblo de Jerusalén estaba en exilio como si la ciudad estuviera de duelo por sus hijos. Se habla de aquellos que nacieron cuando el pueblo estaba en exilio como si fueran los hijos de la ciudad. Traducción alterna: "aquellos que te habitarán, que nacieron mientras el pueblo estaba en exilio"

El lugar es muy lleno para nosotros
Esto significa que habrá tantas personas que la ciudad será muy chica para que todos vivan en ella.

Isaiah 49:21

Información general
El SEÑOR continúa hablando a Sion como si esta fuera una mujer.

¿Quién ha dado a luz a estos niños por mí?
Sion habla de las personas que están volviendo para habitar en ella como si esas personas fueran sus hijos. La pregunta de Sion expresa su sorpresa de que ahora muchos hijos pertenecen a ella.

Yo estaba en duelo y era estéril, exiliada y divorciada
Sion se describe a ella misma como una mujer que no podía tener más hijos. Esto indica las razones de su gran sorpresa.

Yo estaba en duelo y era estéril
"Yo lloraba por mis hijos muertos y porque no era capaz de tener más"

Exiliada y divorciada
"Fui enviada lejos, sin un esposo"

¿Quién ha criado estos niños? Mira, me habían dejado completamente sola; ¿de dónde llegaron ellos?''
Otra vez, Sion hace preguntas para expresar su sorpresa. Traducción alterna: "Mira, me habían dejado completamente sola; ahora todos estos niños que yo no crié han venido hacia mí"

Isaiah 49:22

Información general
El SEÑOR continúa hablando a Sion como si esta fuera una mujer. Él explica cómo ella es tan capaz de tener tantos hijos.

Yo levantaré Mi mano a las naciones, Yo levantaré Mi bandera de señal para las personas
Estas dos frases significan básicamente lo mismo. Traducción alterna: "Levantaré mis manos y mi bandera como señal para que las personas de las naciones vengan"

Ellos traerán a tus hijos en sus brazos y cargarán a tus hijas en sus hombros.
El SEÑOR habla de las personas que habitarán Jerusalén como si ellos fueran los hijos de la ciudad. Él también habla de las personas de otras naciones que ayudarán a los Israelitas a volver a Jerusalén, como si ellos estuvieran llevando a los Israelitas.

Isaiah 49:23

Información general
El SEÑOR continúa habando a Sion como si esta fuera una mujer.

Reyes serán sus padres adoptivos, y sus reinas las niñeras
El SEÑOR habla de las personas que habitarán Sion como si ellas fueran los hijos de la ciudad. Los términos "padres adoptivos" y "niñeras" se refieren a los hombres y las mujeres que serán responsables de cuidar a los hijos. Traducción alterna: "Los reyes y reinas de otras naciones proveerán para tus habitantes"

Ellos se postrarán a ti con sus rostros hacia la tierra y lamerán el polvo de tus pies
Estas frases describen gestos que las personas usaban para demostrar completa sumisión a un superior.

Lameran el polvo de tus pies
Los posibles significados son 1) esto es una expresión literal de sumisión donde las personas lamen el polvo de los pies de un superior o del suelo donde están los pies de un superior o 2) esto es una expresión idiomática que describe cómo una persona se postra ante un superior.

No serán avergonzados
Esto puede ser expresado en forma activa. Traducción alterna: "no los avergonzaré" o "no los decepcionaré"

Isaiah 49:24

Información general
El SEÑOR continúa hablando a Sion como si esta fuera una mujer.

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El botín
Objetos valiosos que se les quita a los perdedores en una batalla.

¿Se le pueda quitar el botín a un guerrero, o pueden ser los cautivos rescatados del feroz?
Isaías hace esta pregunta para expresar lo difícil que es quitarle algo a un poderoso soldado o a un fuerte guerrero. Esto puede ser expresado en forma activa. Traducción alterna: "Una persona no puede tomar el botín de un guerrero o rescatar cautivos de los soldados feroces"

Los cautivos le serán quitados al guerrero, y el botín será rescatado
El SEÑOR dice que Él hará lo que para los hombres normalmente es imposible de hacer. Esto puede ser expresado en forma activa. Traducción alterna: "Yo le quitaré los cautivos al guerrero y rescataré el botín"

Yo...salvaré a tus hijos
El SEÑOR habla del pueblo que vivirá en Sion como si ellos fueran los hijos de la ciudad.

Isaiah 49:26

Información general
El SEÑOR continúa hablando a Sion como si este fuera una persona.

Yo alimentaré a tus opresores con su propia carne
Los posibles significados son 1) Los opresores estarán tan hambrientos que comerán la carne de sus amigos muertos. Traducción alterna: "Haré que tus opresores coman su propia carne" o 2) El SEÑOR habla de que los opresores pelean y se destruyen a si mismos como si estuvieran comiéndose a ellos mismos. Traducción alterna: "Haré que tus opresores se destruyan a si mismos, como si estuvieran comiendo su propia carne"

Y ellos se emborracharán con su propia sangre, como si fuera vino
Los posibles significados son 1) Los opresores estarán tan sedientos que beberán la sangre de sus amigos muertos. Traducción alterna: "Y ellos beberán la sangre de sus amigos y serán como débiles que se emborrachan con vino" o 2)El SEÑOR habla de que los opresores pelean entre ellos y se destruyen a sí mismos como si estuvieran bebiendo su propia sangre. Traducción alterna: "Y ellos derramarán tanta sangre de sus amigos que será como si estuvieran emborrachándose con vino"

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Chapter 50

1 Esto es lo que El SEÑOR dice: "¿Dónde está el certificado de divorcio por el cuál Yo me divorcié de tu madre? ¿A cuál de mis acreedores te vendí? Mira, tú fuistes vendida por tus pecados y por tu rebelión, tu madre fue enviada lejos. **2** ¿Por qué vine sino había nadie allí? ¿Por qué llamé y nadie contestó? ¿Era Mi mano muy corta para rescatarte? ¿No había poder dentro de Mí para rescatarte? Mira, a Mi reprensión Yo voy secar el mar; Yo hago de los ríos un desierto; sus peces mueren por falta de agua y se pudren. **3** Yo visto los cielos de oscuridad; Yo lo cubro con cilicio." **4** El SEÑOR me ha dado una lengua como a uno de esos que son enseñados, para que yo hable una palabra de sustento al fatigado; Él me levanta mañana tras mañana; Él despierta mi oído para escuchar como esos que son enseñados. **5** El SEÑOR ha abierto mi oído, y yo no fui rebelde, ni dí vuelta atrás. **6** Le dí mi espalda a los que me azotaban, y mis mejillas a quienes arrancaban mi barba; no escondí mí rostro de actos de vergüenza y de escupitajos. **7** Pues, ÉL SEÑOR me ayudará; por lo tanto no he caído en desgracia; por eso he puesto mi rostro como pedernal, y sé que no seré avergonzado. **8** Aquel quien me justificará está cerca. ¿Quién se opondrá a mí? Levantémonos y confortémonos uno al otro. ¿Quién es mí acusador? Dejálo que se acerque a mí. **9** Vean, el SEÑOR me ayudará. ¿Quién me declarará culpable? Vean, ellos se desgastarán como un vestido; la polilla se los comerá. **10** ¿Quién entre ustedes teme al SEÑOR? ¿Quién obedece la voz de su siervo? ¿Quién camina en la oscuridad sin tener luz? El debe confiar en el nombre del SEÑOR y apoyarse en su Dios. **11** Vean, todos los que encienden fuegos, los que se equipan con antorchas: caminen en la luz de su fuego y en las llamas que han encendido. Esto es lo que has recibido de mí: tú yacerás en un lugar de dolor.

Isaiah 50:1

¿Dónde está el certificado de divorcio con el cual yo me divorcié de tu madre?
Jehová habla de Sión como si la ciudad fuera la madre del pueblo que vivió allí y de enviar al pueblo al exilio como si estuviera divorciándose de su madre.(Ver:|Metaphor)

¿Dónde está el certificado de divorcio con el cual yo me divorcié de tu madre?
Jehová hace esta pregunta retórica para que el pueblo produjera "el certificado de divorcio" que proveería la razón por la cual Jehová los envió al exilio. TA: "Muéstrame el certificado de divorcio por el cual yo me divorcié de tu madre" (Ver|Rhetorical Question)

¿A cuál de mis acreedores te he vendido?
Jehová realiza esta pregunta para enfatizar que El no los vendió porque tuviera una deuda con un acreedor. Está implícito que esto es lo que el pueblo había pensado. TA: "No te vendí porque le debiera algo a alguien" Ver:|Rhetorical Question and| Assumed Knowledge and Implicit Information)

¿A cuál de mis acreedores te he vendido?
Jehová habla de enviar al pueblo al exilio como si estuviera vendiéndolos. (Ver:|Metaphor)

Fuiste vendido a causa de tus pecados, y por causa de tu rebelión tu madre fue enviada lejos.
Jehová da la razón de haber enviado a Su pueblo al exilio, de lo cual El habla figurativamente como si El lo hubiera vendido y se hubiera divorciado de su madre. TA: " Te vendi a causa de tus pecados, y me divorcié de tu madre a causa de tus rebeliones". Ver |Metaphor and|Active or Passive)

Isaiah 50:2

Información General
Jehová continúa hablando al pueblo de Israel.

¿Porqué vine pero no había nadie allí? ¿Porqué llamé y nadie contestó?
Estas dos oraciones significan básicamente lo mismo. Jehová utiliza preguntas para enfatizar que el pueblo está en exilio porque no Le respondieron, no porque El no estuviera dispuesto a salvarlos. TA: ""Cuando vine a Uds., Uds. deberían haber estado allí, pero no estaban. Cuando los llamé, Uds. deberian haber respondido, pero no lo hicieron" o "Cuando vine a hablarles, Uds. no me respondieron" (Ver: and)

¿Era mi mano demasiado corta para redimirlos? ¿No había poder en mí para rescatarlos?
Jehová utiliza dos preguntas similares para reprender al pueblo por creer que El no era lo suficientemente fuerte para rescatarlos. TA: "Mi mano ciertamente no era demasiado corta para que yo los redimiera, y yo tenía el poder para rescatarlos!" o "Yo ciertamente tengo el poder de rescatarlos de sus enemigos.

Era mi mano demasiado corta
Aquí la palabra "mano" representa el poder de Jehová. Que Jehová no fuera lo suficientemente fuerte se menciona como que Su mano fuera corta. TA: "¿No era yo lo suficientemente fuerte?"

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No había poder en mi
"¿No tenía yo el poder?"

Yo hago de los ríos un desierto
Jehová habla de secar los ríos como si El estuviera convirtiéndolos en un desierto. TA: "Yo pongo los ríos tan secos como un desierto"

sus peces mueren por falta de agua y se pudren
"Sus peces mueren y se pudren por falta de agua". La palabra "sus" hace referencia al mar y los ríos.

Yo visto el cielo con oscuridad; lo cubro con arpillera
Estas dos frases significan básicamente lo mismo. Jehová habla de hacer que el cielo se vuelva oscuro como si estuviera vistiéndolo con cilicio. TA "Yo vuelvo el cielo oscuro, como si él estuviera vistiendo cilicio oscuro." (Ver: y)

Isaiah 50:4

Información General
El siervo de Jehová comienza a hablar.

El Señor Jehová me ha dado una lengua como uno de aquellos que son instruidos
La palabra lengua" representa lo que él dice. Los significados posibles son 1) Jehová le ha permitido hablar como uno que ha aprendido a hablar con destreza. TA "El Señor Jehová me ha permitido ser un hábil orador. o 2) Jehová le ha enseñado qué decir TA "El Señor Jehová me ha permitido decir lo que El me ha enseñado

El despierta mi oído para escuchar
Aqui "mi oído" se refiere al siervo de Jehová. Que Jehová le haya permitido oír y entender lo que Jehová le enseña, se menciona como que Jehová ha despertado su oído del sueño. TA "El me ha permitido a mí entender lo que El dice."

Como aquellos que son instruídos
El siervo se compara a sí mismo con un estudiante que aprende de su maestro. Los significados posibles con 1) "como uno que aprende de su maestro ó 2) "como uno a quien El ha enseñado"

Isaiah 50:5

Información General:
El siervo de Jehová continúa hablando

El Señor Jehová ha abierto mi oído
Que Jehová haga posible que su siervo escuche y entienda se menciona como que Jehová ha abierto su oído. TA: "El Señor Jehová ha hecho posible que yo Lo escuche y entienda"

Y yo no fui rebelde ni volteé hacia atrás
Estas dos frases significan básicamente lo mismo. Se menciona que desobedecer lo que Jehová dijo es como darLe la espalda. Esto puede ser afirmado en términos positivos. TA "Y yo obedecí lo que EL dijo"

Ofrecí mi espalda a aquellos que me azotaban y mis mejillas a quienes arrancaban mi barba
Se menciona el permitir que la gente lo azoten y arranquen su barba como que les estuviera ofreciendo su espalda y sus mejillas a ellos. TA: "Yo permití que azotaran mi espalda y arrancaran mi barba de mis mejillas"

No escondí mi rostro de los agravios y las escupidas
Esconder el rostro significa protegerse. TA: "No me defendí cuando me burlaron y cuando me escupieron"

Isaiah 50:7

Informacion General:
El siervo de Jehová continúa hablando

Por lo tanto no he caido en desgracia
Aunque el siervo ha sido maltratado, el no se avergonzará porque el ha obedecido a Jehová. Esto puede ser afirmado de forma positiva. TA: "Por lo tanto no seré avergonzado"

Así que he vuelto mi rostro como piedra
Aquí "mi rostro" se refiere al siervo. Que el siervo esté tan firmemente convencido a obedecer a Jehová se menciona como que su rostro está tan duro como piedra. TA: "así que estoy absolutamente resuelto"

Porque sé que no seré avergonzado
El siervo mira al futuro con confianza, seguro del llamado de Jehová. Esto puede ser afirmado de una manera activa. TA: "Porque sé que mis enemigos no podrán hacerme sentir verguenza"

Isaiah 50:8

Información General
El siervo de Jehová continúa hablando

¿Quien me resistirá? Acerquémonos... ¿Quien es mi acusador? Déjalo venir
El siervo utiliza estas preguntas para enfatizar que no hay nadie que legítimamente lo acuse de vil. TA: "Si alguien se opusiera a mi, acerquémonos... si alguien me acusara, déjalo venir"

Quien me declarará culpable?
El siervo utiliza esta pregunta para asegurar que nadie puede declararlo culpable. TA: "No hay nadie que pueda declararme culpable"

Ellos se desgastarán como un vestido; la polilla los comerá
Que no haya quedado nadie que acuse al siervo de ser culpable es mencionado como que los acusadores son vestidos que se desgastan y son comidos por la polilla"

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Isaiah 50:10

Información General
El siervo continúa hablando al pueblo de Israel

Quien entre Uds teme a Jehová? ¿Quien obedece a la voz de su siervo? ¿Quien camina en la oscuridad profunda sin luz? El debería... su Dios.
El siervo utiliza estas preguntas para identificar a aquellos a quienes está hablando. TA: "Si alguien entre Uds teme a Jehová y obedece a la voz de Su siervo, pero camina en oscuridad profunda sin luz, entonces, él debería... su Dios"

Obedece a la voz de Su siervo
Aquí la palabra "voz" representa lo que el siervo dice. TA: "obedecer a Su siervo"

Camina en oscuridad profunda sin luz
El siervo habla del pueblo que está sufriendo y que se sienten desamparados como si estuvieran caminando en un lugar muy oscuro. TA: "está sufriendo y se siente desamparado"

Confíe en el nombre de Jehová y apóyese en su Dios
Estas dos frases significan básicamente lo mismo. Aquí la palabra "nombre" representa a Jehová mismo. Se representa el confiar en Dios como si fuera apoyándose en El. TA: "confiar en Jehová, su Dios"

Isaiah 50:11

Todos ustedes que encienden fuegos... llamas que han encendido
Esto continúa la metáfora del versículo anterior sobre las personas que caminan en oscuridad. Aquí, las personas que tratan de vivir de acuerdo a su propia sabiduría en lugar de confiar en Jehová son referidas como que encienden sus propios fuegos y llevan antorchas a fin de ver en la oscuridad.

Yacerán en un lugar de dolor
Aquí "yacer" se refiere a morir. Morir con dolor es mencionado como acostarse en un lugar donde experimentarán dolor. TA: "morirán con gran dolor"

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Chapter 51

1 Escúchenme, ustedes que van tras la justicia, ustedes que buscan a SEÑOR: miren a la roca de la que fueron cincelados y de la cantera de la que fueron cortados. **2** Miren a Abraham, su padre, y a Sara, quien les dio a luz; pues cuando era un solo individuo, Yo lo llamé. Yo lo bendije y lo multipliqué. **3** Sí, el SEÑOR consolará a Sion; Él consolará todos sus lugares desolados; su desierto Él hizo como Edén, y sus llanuras desérticas al lado del valle del Río Jordán, como el jardín del SEÑOR; gozo y contentamiento se encontrará en ella, acción de gracias, y el sonido de canción. **4** "¡Está atento a Mí, Mi pueblo; y escúchame, Mi pueblo! Pues Yo emitiré un decreto, y Yo haré que Mi justica sea una luz para las naciones. **5** Mi justicia está cerca; Mi salvación saldrá, y Mi brazo juzgará las naciones; las tierras costeras esperarán por Mí; pues Mi brazo ellos inquietamente esperarán. **6** Levanten sus ojos al cielo, y miren a la tierra abajo, pues los cielos desvanecerán como humo, la Tierra se quitará como una prenda, y sus habitantes morirán como moscas. Pero Mi salvación continuará para siempre, y mi justica nunca cesará de obrar. **7** Escúchenme a Mí, ustedes que saben lo que es correcto, ustedes, pueblo, que tienen Mi ley en su corazón: No teman los insultos del hombre, ni sean desalentados por su abuso. **8** Pues, la polilla se los comerá como un vestido, y el gusano se los comerá como lana; pero Mi justicia será para siempre, y Mi salvación para todas las generaciones." **9** Despierta, despierta, vístete con fuerza, brazo del SEÑOR. Despierta como en los días de antaño, las generaciones de tiempos antiguos. ¿No eres Tú quien aplastó a Rahab, Tú quien traspasó al monstruo? **10** ¿No secaste Tú el mar, las aguas de la gran profundidad, e hiciste la profundidad del mar un camino para que los redimidos atravesaran? **11** Los rescatados del SEÑOR regresarán y vendrán a Sion con llantos de alegría y con gozo para siempre en sus cabezas; y el gozo y la alegría les sobrepasarán, y el dolor y el lamento huirán. **12** "Yo, Yo soy Quien los consuela. ¿Por qué le temen a hombres, quienes morirán, los hijos de la raza humana, quienes son hechos como la hierba? **13** ¿Por qué se han olvidado del SEÑOR su Creador, quien extendió los cielos y estableció los fundamentos de la Tierra? Ustedes están en terror constante cada día por causa de la ardiente furia del opresor cuando decide destruir. ¿Dónde está la furia del opresor? **14** Aquel quien esté inclinado, el SEÑOR se apresurará a liberar, él no morirá y descenderá al sepulcro, y tampoco carecerá de pan. **15** Pues, Yo Soy el SEÑOR su Dios, Quien agita el mar de modo que rujan sus olas, el SEÑOR de los Ejércitos es Su nombre. **16** Yo he puesto Mis palabras en tu boca, y Yo te he cubierto en la sombra de Mi mano, para que Yo pueda establecer los cielos, sentar las bases de la Tierra, y decirle a Sion: 'Ustedes son Mi pueblo.' **17** Despierta, despierta, levántate, Jerusalén, tú que has bebido de la mano del SEÑOR del recipiente de Su enojo, tú que has bebido del recipiente, hasta el residuo de la copa del mareo. **18** No hay ninguno entre todos los hijos que a ella le han nacido que la guíe; no hay ninguno entre todos los hijos que ella ha criado que la tome por la mano. **19** Estos dos problemas te sucedieron a tí-¿Quién hará duelo contigo? Desolación y destrucción, y la hambruna y la espada. ¿Quién te consolará? **20** Tus hijos han desmayado; ellos yacen en cada esquina de la calle, como un antílope en una red; ellos están llenos con la ira del SEÑOR, la reprensión de tu Dios. **21** Pero, ahora escucha esto, tú oprimida y ebria, pero no ebria por vino: **22** Tú SEÑOR Dios, tú Dios, quien aboga la causa de su pueblo dice esto: "Mira, yo he tomado la copa del mareo de tu mano, el recipiente, el cual es la copa de Mi enojo, para que tú no bebas de él otra vez." **23** Yo lo pondré en la mano de tus atormentadores, aquellos quienes dijeron a tí: 'Acuéstate, para que podamos caminar sobre tí'; hiciste tu espalda como el suelo y como la calle para que ellos caminaran sobre."

Isaiah 51:1

Éscúchame
Aquí se refiere a Jehová

Mira a la roca... y a la cantera.
Mirar algo representa pensar acerca de ello. TA: "Piensa acerca de la roca... y la cantera"

La roca de la cual fuiste cincelado y la cantera de la cual fuiste cortado
Dios le habla a la nación de Israel como si fuera un edificio hecho de piedras y como si sus ancestros fueran una roca o cantera de la cual Dios los cortó. Esto puede ser afirmado claramente. TA: "tus ancestros, que son como una roca de la cual tú fuiste cincelado y una cantera de la cual fuiste cortado"

La roca de la cual fuiste cincelado
Esto puede decirse en la forma activa. TA: "La roca de la cual yo te cincelé"

Cincelado
"Cortado con cincel" o "cortado"

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La cantera de la cual fuiste cortado
Esto puede decirse en forma activa. TA: "La cantera de la cual yo te corté"

Isaiah 51:2

Información General
Jehová continúa hablando al pueblo de Israel

Abraham, tu padre
Dios habla del antepasado de ellos como si fuera el padre de ellos. TA: "Abraham, tu antepasado" o "Abraham, tu ancestro".

Sarah, quien te dio a luz
Dios habla de la esposa de Abraham como si ella fuera su madre y los hubiera dado a luz a ellos. TA:"La esposa de Abraham, Sarah, de quien todos ustedes son descendientes"

Cuando era un individuo solo
Esto significa que no tenía hijos aún. Esto puede ser afirmado claramente. TA: "cuando él no tenía hijos"

Lo multiplicó
Dios se refiere a los descendientes de Abraham como muchos, como si Abraham fuera muchos. TA: "Hizo a sus descendientes muchos" o "hizo que él tuviera muchos descendientes"

Isaiah 51:3

Jehová consolará a Sión
La ciudad de Sión, que también es llamada Jerusalén, aquí representa al pueblo de Sion TA: "Jehová consolará al pueblo de Sión"

El consolará todos sus lugares desolados
"El consolará al pueblo que vive en todos sus lugares desolados"

Sus lugares desolados.. su desierto...sus llanuras desérticas
La palabra "su" se refiere a Sión. Las ciudades a menudo son mencionadas en el femenino.

los lugares yermos
lugares que han sido destruídos

Sus desiertos, El los hizo como el Edén, y las llanuras desérticas.. como el jardín de Jehová
Estas frases significan que Jehová convertirá en hermosos los lugares desérticos de Israel. En profecías, los eventos que ocurrirán en el futuro, a menudo son descriptos como que estuvieran en el pasado. Esto enfatiza que ciertamente ocurrirán. TA:"El convertirá a sus desiertos como el Edén y sus llanuras desérticas... como el jardín de Jehová"

Se hallarán en ella jubilo y regocijo
Júbilo y regocijo significan la misma cosa. Se hallarán allí representa que estarán allí. TA: "habrá júbilo y regocijo en Sión nuevamente"

Isaiah 51:4

Informacion General
Jehová habla al pueblo de Israel

Estén atentos a mi... escúchenme
Estas dos frases significan lo mismo. Juntas, refuerzan la orden de escuchar.

Haré que mi justicia sea una luz para las naciones
Aquí la justicia de Dios representa Su ley y una luz representa el conocimiento de lo que está bien. Esto significa que la gente de las naciones entenderán y obedecerán la ley de Dios. TA: "Mi ley enseñará a las naciones qué es correcto" o "las naciones conocerán mi ley"

Mi justicia está cerca
La idea de "cerca" representa "pronto". Que la justicia de Dios esté cerca significa que pronto El mostrará Su justicia. El hará esto cumpliendo Sus promesas y salvando a las personas. TA: "Pronto Yo les mostraré mi justicia"

Mi salvación saldrá
Dios habla de salvar a las personas como si Su salvación fuera una cosa que pueda salir hacia ellos. TA: "Yo salvaré a las personas"

Mi brazo juzgará a las naciones
Aquí el brazo de Dios representa Su poder, y el juicio significa Su gobierno. TA: "Yo gobernaré a las naciones con mi poder"

Las costas
Esto hace referencia a los pueblos que viven sobre las cosas de tierras lejanas cruzando el mar. TA:"la gente que vive en las tierras costeras" o "las personas que viven en las tierras cruzando el mar"

Porque ellos esperarán ansiosamente mi brazo
Aquí el brazo de Dios representa lo que El hará. Aquí se refiere a que El salvará a las personas. TA: "Ellos esperarán ansiosamente a que Yo haga algo" o "Ellos esperarán ansiosamente que Yo los salve"

Isaiah 51:6

Información General
Jehová continúa hablando al pueblo de Israel

Levanta tus ojos al cielo
Levantar los ojos representa mirar hacia algo arriba TA: "Mira arriba al cielo"

como humo... como una prenda... como moscas
Cada una de estas hace referencia a cosas que rápida y fácilmente desaparecen o se tornan inútiles.

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Mi salvación continuará por siempre
La "salvación" de Dios aqui representa el resultado de Su salvación, que es la libertad. TA: "Yo los salvaré, Uds. serán libres por siempre"

Mi justicia nunca parará de trabajar
La "justicia" de Dios aquí Lo representa gobernando con justicia. TA: "mI gobierno justo nunca acabará" o "Yo gobernaré en justicia por siempre"

Isaiah 51:7

Información General
Jehová continúa hablando al pueblo de Israel

Que tienen Mi ley en su corazón
Tener la Ley de Dios en el corazón representa conocer la Ley de Dios y desear obedecerla. TA: "Que conocen y respetan mi ley"

Ni sean desalentados por su maltrato
Esto puede ser expresado en la forma activa. TA:" y no pierdan su coraje cuando los lastimen"

Porque la polilla los ccomerá como a una prenda, y el gusano los comerá como lana
Dios habla de las personas que maltratan a aquellos que son justos como si fueran prendas de lana, y de su destrucción como si fueran comidos por insectos.

Mi justicia será por siempre
La "justicia" de Dios aquí Lo representa a El gobernando con justicia. TA: "mi gobierno justo será para siempre" o "Yo gobernaré con justicia por siempre"

Y mi salvación para todas las generaciones
La "salvación" de Dios aquí representa el resultado de Su salvación, que es la libertad. Que sea "para todas las generaciones" representa que durará por siempre. TA: " "Yo los salvaré y Uds. serán libres por siempre".

Isaiah 51:9

Despierta, despierta, vístete con fortaleza, brazo de Jehová
Las personas rápidamente solicitan el brazo de Jehová para ayudarlos, como si Su brazo fuera una persona. Si fuera extraño hablarle al brazo, esto en cambio puede ser dirigido directamente a Jehová. TA: "despierta, despierta Jehová, y viste tu brazo con fuerza"

Despierta, despierta,.... brazo de Jehová
El pueblo habla como si el brazo de Jehová estuviera dormido porque no los ha estado ayudando. Ellos quieren que los ayude. La palabra "despierta" se repite para mostrar que necesitan la ayuda de Dios urgentemente.

Vístete con fuerza
Se habla de la fuerza como si fuera algún tipo de prenda que las personas pudieran usar para fortalecerlos en la batalla. TA: " hazte fuerte"

¿No eres tú quien aplastó al monstruo marino, Tú quien traspasó al dragón?
El que habla utiliza una pregunta para enfatizar el poder de Jehová para hacer cosas poderosas. TA: "Eres Tú quien aplastó al monstruo marino, Tú quien traspasó al dragón".

El monstruo marino... el dragón
Ambos significan la misma cosa. Hacen referencia a Rahab, la serpiente mitológica que vive en el mar, que puede simbolizar tanto la nación de Egipto como la maldad y el caos.

¿No secaste el mar... para que los redimidos lo cruzaran?
Una vez más, el que habla utiliza las preguntas para enfatizar el poder de Jehová para hacer cosas poderosas. Esto se refiere a cuando Jehová abrió el Mar Rojo para que los Israelitas cruzaran y escaparan del ejército de Egipto. TA: "Tú secaste el mar... para que los redimidos cruzaran".

Isaiah 51:11

Información General
Esto es muy similar a 35:10.

Los redimidos de Jehová
"Redimir" significa "rescatar". Esto se refiere al pueblo que Jehová ha rescatado. TA: "Aquellos a quienes Jehová ha rescatado"

con regocijo por siempre sobre sus cabezas
Esto utiliza la cabeza de una persona para representar la persona como un todo. TA: "Estarán regocijados por siempre"

regocijo y gozo... tristeza y lamentación
Las palabras "regocijo" y "gozo" significan básicamente la misma cosa, tal como "tristeza" y "lamentación". Juntas enfatizan la intensidad de estas emociones.

El regocijo y el gozo los sobrepasarán
Esto habla del pueblo siendo abrumado por el regocijo y el gozo dándoles a las emociones la cualidad humana de sobrepasar a alguien. TA: "Ellos serán abrumados por el regocijo y el gozo" o "Ellos estarán extremadamente regocijados y gozosos".

La tristeza y la lamentación huirán
Esto dice que pueblo ya no estará triste y lamentándose al hablar de estas emociones como si pudieran huir corriendo. TA: "Ya no estarán tristes y lamentándose"

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Isaiah 51:12

Información General
Jehová continúa hablándole al pueblo de Israel

Yo, Yo, Yo soy el
La palabra "Yo" se repite para énfasis. Si esto no es natural en tu idioma, no se requiere usar la repetición. TA: "Yo soy Él"

¿Porqué temes a los hombres...como hierba?
Esta pregunta retórica enfatiza que el pueblo que tiene la protección del Señor no debería temer a los seres humanos. Esto puede ser escrito como una afirmaciónn. TA: "No teman a los hombres... como hierba"

que son hechos como hierba
Esta frase compara a los hombres con la hierba para enfatizar que sus vidas son cortas y que mueren rápidamente. TA: "que viven y mueren rápidamente como la hierba" o "que se marchitarán y desaparecerán como la hierba"

Que son hechos como
Esto puede ser dicho en forma activa.TA"que son como".

Isaiah 51:13

Información General
Jehová continúa hablando al pueblo de Israel

¿Porqué te has olvidado de Jehová....tierra?
Jehová utiliza una pregunta para enfatizar que ellos no deberían olvidarse de Jehová. Esto puede ser escrito como una afirmación. TA: " No deberían haberse olvidado de Jehová... tierra"

Hacedor
Traduce este nombre de Jehová como lo hiciste en 17:6.

Que extendió los cielos
"Que extendió el cielo". Esto dice que Jehová ha creado los cielos como si los hubiera extendido del mismo modo que uno extendería una prenda grande. TA: "quien extendió los cielos como una prenda"

los cimientos de la tierra
La palabra "cimiento" generalmente se refiere a la estructura de piedra que da apoyo a un edificio desde abajo. Aquí describe una estructura similar, que fue pensada para apoyar y sostener a la tierra en su lugar. Traduzca esta frase del mismo modo que lo hizo en 24:17.

La furia caliente del opresor cuando decide destruir.
"La furia caliente del opresor cuando él decide causar destrucción"

furia caliente
Aquí la palabra "caliente" significa "fuerte" o "muy grande" TA: "gran furia"

¿Donde está la furia del opresor?
Jehová utiliza una pregunta para enfatizar que el pueblo no debería temer a aquellos que quieren oprimirlos. Sus opresores ya no son una amenaza para ellos. Esto puede ser escrito como una afirmación: TA: "la furia del opresor no es una amenaza!"

Isaiah 51:14

Información General
Jehová continúa hablándole al pueblo de Israel

Aquel que está inclinado
Esto se refiere al pueblo de Israel que son esclavos a los Babilónicos. Esta frase describe cómo trabajan. TA: "El esclavo"

el foso
Esto se refiere al Seol. TA: "el foso de Seol" o "la tumba"

tampoco carecerá de pan
Aquí "pan" significa la comida en general. Esto puede ser escrito en forma positiva. TA: "tampoco estará sin comida"

Que agita el mar
Esto habla de Jehová que hace que el mar se mueva y que las olas se eleven y desciendan como si El estuviera sacudiendo el mar como uno sacude el contenido de un bowl con una cuchara grande. TA: "que causa que el mar se agite" o "que hace que el mar se mueva hacia arriba y abajo"

Sus olas rugen
El rugido es un sonido fuerte y poderoso, hecho por algo que está vivo, tal como un oso o un león. Aquí se describen las olas como haciendo este sonido poderoso. TA: "sus olas se estrellan ruidosamente"

Jehová de los Ejércitos
Traduzca este nombre de Jehová como lo hizo en 1:9.

Isaiah 51:16

Yo he puesto mis palabras en tu boca
Esto se refiere a Jehová diciéndole a Isaías qué decir, como si Sus palabras fueran un objeto físico que Jehová ha colocado en la boca de Isaías. TA: "Yo te he dicho qué decir"

Yo te he cubierto en la sombra de mi mano.
La "mano" de Jehová se refiere a Su poder. Esto habla de Jehová protegiendo a Isaías como si Su mano estuviera cubriéndolo para protegerlo. TA: "Mi poder te ha mantenido a salvo" o "Yo te he protegido y mantenido a salvo"

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Que yo pueda plantar los cielos
La palabra "Plantar" significa establecer algo en el suelo. Aquí, que Jehová establece firmemente los cielos es mencionado como si los cielos fueran una tienda que El pueda extender y establecer firmemente en su lugar con estacas. TA: "Que Yo pueda establecer los cielos"

establecer los cimientos de la tierra
La palabra "cimiento" generalmente se refiere a una estructura de piedra que otorga sustento a un edificio desde abajo. Aquí describe una estructura similar que fue pensada para sustentar y sostener a la Tierra en su lugar. Ver cómo tradujiste una frase similar en 24:17.

Isaiah 51:17

Despierta, despierta, levántate Jerusalén
Aqui "Jerusalén" representa al pueblo que vive allí. Jehová habla al pueblo de Jerusalén como si ellos Lo estuvieran escuchando a El. TA: "Despierten, despierten, levántense Uds., pueblo de Israel.

Tú que has bebido de la mano de Jehová...de la copa del mareo
Jehová habla de haber castigado a Su pueblo como si El los hubiera forzado a beber de un recipiente que estaba lleno de Su ira. Y cuando ellos bebieron del recipiente de Su ira, ellos se marearon como si ellos hubieran bebido mucho vino.

Hasta el residuo
La palabra "residuo" significan los trozos sólidos al fondo de un recipiente que tiene líquido en él. TA: "hasta el fondo"

De la mano de Jehová
Aqui se menciona a Jehová como Su mano para enfatizar que es El quien le dio el recipiente a Su pueblo. TA: "que El te dio"

De la copa del mareo
"de la copa que hizo que te marearas como si estuvieras ebria de vino"

Mareo
No caminar derecho, o trastabillando al caminar

No hay nadie ... que la guíe; no hay nadie... que la tome de la mano
Estas dos cáusulas tienen el mismo significado y pueden ser combinadas. Esto habla de Jerusalén indefensa como si la ciudad fuera una mujer ebria sin un hijo que la ayude a caminar sin peligro. TA: " No tienes a nadie que te ayude! Eres como una vieja mujer ebria sin un hijo que la tome de la mano y la guíe"

Isaiah 51:19

Información General
Isaías continúa hablando al pueblo de Israel

¿Quien se entristecerá contigo?...¿Quien te consolará?
Isaías utiliza las preguntas para enfatizar que ahora no hay nadie que se lamente con ellos o los consuele. Estas preguntas pueden ser escritas como afirmaciones. TA: "Pero no hay nadie que se lamente con Uds.... No hay nadie que te consuele."

Estos dos problemas
Los dos problemas se refieren a las siguientes dos frases: "desolación y destrucción" y "la hambruna y la espada"

Desolación y destrucción
Estas palabras tienen significado similar y enfatizan la destrucción de la tierra causada por el ejército enemigo. TA:" tus enemigos han dejado a tu ciudad vacía y en ruinas"

La hambruna y la espada
Las palabras "hambruna" y "espada" describen el problema que sobrevendrá sobre el pueblo. La palabra "espada" se refiere a "guerra" TA: "muchos de Uds. han muerto de hambre y por la guerra"

Ellos yacen en cada esquina
Esto es una generalización, que significa que los niños yacerán en las calles, pero no necesariamente en cada esquina. TA: "Ellos yacen en las calles"

Como un antílope en la red
Esto habla de los niños que están exhaustos y desamparados como si ellos fueran un antílope atrapado en una trampa. TA: "ellos están desamparados, como un antílope atrapado en una red" o "tan desamparado como un antílope atrapado"

Antílope
Este es un animal, parecido al ciervo, que tiene cuernos y corre muy rápido. TA: "ciervo"

Están llenos de la ira de Jehová, la reprensión de tu Dios.
La "ira de Jehová" se refiere a Jehová castigando a Su pueblo debido a Su enojo contra ellos. Esto habla del pueblo que ha debido ser severamente castigado como si ellos se hubieran llenado de la ira de Jehová. La palabra "reprensión" también puede ser escrita como un verbo. TA: "Ellos han sido severamente castigados por Jehová porque El se enojó con ellos y los reprendió"

Isaiah 51:21

Información General
Isaías continúa hablandole al pueblo de Israel.

Tu, (la) oprimida y ebria
Jehová utiliza la palabra "la" para referirse a todas las personas oprimidas. TA: "Uds. gente oprimida y ebria"

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Ebria, pero no ebria de vino
Esto habla de la gente actuando como si estuvieran ebrios porque están sufriendo como si se hubieran embriagado al ser forzados a beber el recipiente de la ira de Jehová. TA: "Tú que estás ebria de beber el vino del recipiente de la ira de Jehová" o "Tú que actúas como ebria, porque has sufrido mucho"

Vean, Yo he tomado el vaso del mareo de sus manos - el recipiente, que es el vaso de mi ira- para que
Esto habla de Jehová que ya no está enojado con Su pueblo como si Su ira fuera el contenido de un vaso que El estaba quitándoles a ellos. TA: "Ya no estaré enojado con Uds. Vean, es como si Yo les hubiera quitado el vaso que los hacía marear, eso es, el vaso que estaba lleno de mi ira, para que.."

Vean
Esto es un modismo utilizado para llevar la atención de los oyentes a lo que se dice después. TA: "Escuchen"

El vaso del mareo
La palabra "vaso" se refiere a lo que está en el vaso. Ver cómo tradujiste una frase similar en 51:17. TA: "el vaso de vino que hace que la gente se maree"

El recipiente, el cual es el vaso de mi ira
Jehová habla de haber castigado al pueblo como si El los hubiera forzado a beber de un recipiente que estaba lleno de Su ira. Ver cómo tradujiste una frase similar en 51:17. TA: "El recipiente que está lleno de mi ira" o "el vaso que está lleno de mi ira.

Isaiah 51:23

Información General
Jehová continúa hablándole al pueblo de Israel

Te pondré en las manos de tus angustiadores
Esto habla de Jehová castigando a sus enemigos como si El fuera a forzarlos a beber del vaso lleno de Su ira.

Te pondré en las manos de tus angustiadores
Se implica que poniendo el vaso de Su ira en sus manos, Jehova estará forzándolos a beber lo que está en ese vaso. TA: "Yo forzaré a tus angustiadores a beber del vino del recipiente de mi ira"

Tus angustiadores
La palabra "angustiadores" puede ser expresada como un verbo. TA: "Aquellos que te angustiaron" o "Aquellos que causaron tu sufrimiento"

Hiciste tu espalda como el suelo y como la calle para que ellos caminaran
Esto compara el modo cómo sus enemigos caminaron sobre sus espaldas con el modo como la gente camina sobre las calles. TA: "yaciste en las calles para que tus enemigos pudieran caminar sobre tus espaldas."

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Chapter 52

1 Despierta, despierta, vístete de tu poder, Sion; ponte tus vestidos hermosos, Jerusalén, ciudad santa; pues nunca más los incircuncisos o los inmundos entrarán. **2** "Sacudate tú del polvo; levántate y siéntate, Jerusalén; quítate la cadena del cuello, cautiva, hija de Sion. **3** Pues esto es lo que el SEÑOR dice: "Tú fuiste vendida por nada, y tú serás redimida sin dinero." **4** Pues esto es lo que dice el SEÑOR Dios: "En el principio Mi pueblo descendió a Egipto para vivir temporeramente; Asiria los había oprimido recientemente. **5** ¿Ahora qué es lo que tengo aquí - esta es declaración del SEÑOR -- viendo que Mi pueblo se lo llevan sin causa? Los que gobernaban sobre ellos se burlaban--esta es declaración del SEÑOR- y Mi nombre es calumniado continuamente todo el día. **6** Por lo tanto, Mi pueblo conocerá Mi nombre, ellos conocerán en aquel día que Yo soy quien dice, "Sí, soy Yo!" **7** Que hermosos son los pies del mensajero sobre las montañas que trae buenas noticias, que anuncia paz, que lleva buenas nuevas, que anuncia salvación, que dice a Sion, "¡Tu Dios reina!" **8** Escucha, tus centinelas alzan sus voces, juntos gritan con júbilo, porque ellos verán, cada ojo de ellos, el regreso del SEÑOR a Sion. **9** Estallen juntos en un grito de júbilo, ustedes ruinas de Jerusalén; Porque el SEÑOR ha consolado a Su pueblo; El ha redimido a Jerusalén. **10** El SEÑOR ha descubierto Su santo brazo a la vista de todas la naciones; toda la tierra verá la salvación de nuestro Dios. **11** Apártense, apártense, salgan de allí; no toquen nada inmundo: salgan en medio de ella, purifíquense, ustedes que llevan las vasijas de el SEÑOR. **12** Pues ustedes no saldrán en apuro, ni ustedes se irán en un pánico; pues el SEÑOR irá delante de ustedes, y el Dios de Israel será su retaguardia. **13** Mirad, mi siervo actuará sabiamente; él será enaltecido y levantado, y él será exaltado. **14** Cómo muchos se horrorizaron de tí - su apariencia estaba tan desfigurada más que la de cualquier hombre, y su forma ya no parecía como algo humano. **15** Ciertamente, mi siervo rociará muchas naciones y reyes cerrarán sus bocas por causa de Él. Pues lo que no les habían contado, ellos verán, y lo que no habían oído, ellos entenderán.

Isaiah 52:1

Despierta, despierta
La palabra se repite para dar énfasis y muestra urgencia. Isaías tratando de levantar al pueblo se menciona como si el estuviera tratando de despertarlos del sueño.

Vístete de tu poder
Ser fuerte nuevamente se menciona como si la fuerza fuera una prenda que la persona viste. TA: "sé fuerte"

Sion... Jerusalén
Ambos se refieren a las personas que viven en Jerusalén. Isaías está hablando al pueblo como si ellos estuvieran escuchándolo. TA: "pueblo de Sion... pueblo de Jerusalén"

Los incircuncisos o los inmundos
Estos adjetivos nominales pueden ser escrito como adjetivos. TA: "Aquellos que son incircuncisos o aquellos que son inmundos"

los inmundos
Esto se refiere a las personas inmundas. Una persona a quien Dios considera espiritualmente inaceptable o contaminado se menciona como si la persona estuviera físicamente inmunda. TA: "Aquellos que no son aceptables a Dios"

vendrán a tí
Aquí "ti" se refiere a Jerusalén que representa al pueblo que vive allí. Se entiende que las personas incircuncisas e inmundas entrarían a la ciudad para atacar a las personas. Las palabras faltantes pueden agregarse para hacer claro el significado. TA: "Entren a tu ciudad para atacarte"

Isaiah 52:2

Información General
Isaías continúa hablándole al pueblo de Israel

Sacudete tú del polvo, levántate y siéntate, Jerusalén
Aquí "Jerusalén" representa a las personas que viven allí. TA: "Pueblo de Jerusalén, siéntate y sacúdete el polvo de tí"

Quítate la cadena de tu cuello, cautiva
Se implica que las personas en Jerusalén estaban cargando cadenas porque fueron esclavos mientras estuvieron en exilio en Babilonia. El significado completo de esta afirmación puede ser aclarado.

Hija de Sión
Este es un modismo. La "hija" de una ciudad significa a las personas de la ciudad. Mira cómo tradujiste esto en 1:7. TA: "pueblo de Sión" o "gente que vive en Sión"

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Fuiste vendida por nada, y serás redimida sin dinero
Esto habla de Jehová como si El fuera el propietario del pueblo de Israel. Dado que El es el legítimo dueño, EL puede entregarlos o reclamarlos siempre que El quiera. Esto puede ser afirmado en la forma activa. TA: "Yo te vendí por nada, y yo te redimiré sin dinero".

Isaiah 52:4

En el principio
Aquí "principio" se refiere al comienzo de la historia de Israel cuando recién se convertían en pueblo.

Descendió a Egipto
"Fue a Egipto". Era común la frase "descendió" cuando hablaban de viajar de Canán a Egipto.

Asiria los ha oprimido
Asiria se refiere al pueblo de Asiria TA: "el pueblo de Asiria los ha tratado mal"

Isaiah 52:5

¿Ahora qué es lo que tengo aquí... viendo que mi pueblo es llevado como nada?
Jehová utiliza una pregunta para hacer que el pueblo preste atención a lo que El está por decir. Esta pregunta retórica puede ser traducida como una afirmación. TA: "Ahora miren a lo que está sucediendo... mi pueblo es nuevamente llevado como nada."

Tengo aquí - esta es la declaración de Jehová - viendo
Los posibles significados son 1) Jehová dice "Esta es la declaracion de Jehová". TA: "Tengo aquí - esto es lo que declaro - viendo" o 2) Isaías dice "Esta es la declaración de Jehová" TS: "Tengo aquí´, declara Jehová, viendo"

Viendo que mi pueblo es llevado por nada
Esto puede ser afirmado en forma activa. TA: "Veo al enemigo llevando a mi pueblo por nada"

Por nada
Los posibles significados son 1) "por nada" significa que los Babilonios llevaron al pueblo injustamente y sin causa. o 2) Esto continúa la metáfora de 52:2 donde Jehová se menciona como si El poseyera al pueblo de Israel y podría entregarlos por nada.

Aquellos que gobiernan sobre ellos burlan
Esto hace referencia a los Babilonios que han conquistado al pueblo. Sin embargo, algunas versiones tienen "Aquellos que los gobiernan gimen". Para estas versiones, este pasaje se refiere a los líderes de Israel en cautiverio.

Mi nombre es calumniado continuamente todo el día.
Aqui "nombre" representa la reputación de Jehová. Esto puede ser afirmado en la forma activa. TA: "Aquellos que miran cómo el enemigo se lleva a mi pueblo están continuamente ddiciendo cosas malas acerca de mí"

Por eso, mi pueblo conocerá mi nombre
Aquí "nombre" representa la reputación de Jehová´. TA: "Por lo tanto, mi pueblo realmente sabrá Quien soy".

Isaiah 52:7

Información General
Isaías está hablando al pueblo de Israel

Qué hermosos son sobre las montañas los pies del mensajero que trae las buenas nuevas
Aqui "pies" representa al mensajero que está caminando. TA: Es hermoso ver al mensajero venir sobre las montañas para anunciar buenas nuevas"

a Sión
Aqui Sión representa el pueblo de Sión. TA: "al pueblo de Sión"

Alzan sus voces
Este es un modismo. TA: "gritan fuerte"

Cada ojo de ellos
Aquí "ojo" representa a la persona completa. TA: "cada uno de ellos"

Isaiah 52:9

Información General
Isaías continúa hablando al pueblo de Israel

Ustedes ruinas de Jerusalén
Isaías habla de las ruinas de Jerusalen como si ellas fueran una persona que pudiera regocijarse. Esto representa al pueblo de Jerusalén que fueron derrotados. TA: "Ustedes, pueblo que vive entre las ruinas de Jerusalén"

El ha redimido a Jerusalén
Aquí "Jerusalén" representa al pueblo. TA: "El ha redimido al pueblo de Israel"

Descubierto Su santo brazo
Aquí "brazo" representa el poder de Jehová. Jehová mostrándole a la gente de las naciones que El es Santo y Poderoso se menciona como si Jehová fuera un guerrero que se quitó la capa, desnudando Sus brazos para la batalla. TA: "mostró Su santidad y Su enorme poder"

Todas las naciones; toda la tierra
Aquí "naciones" y "tierra" representan a los pueblos de todas las naciones sobre la tierra.

Isaiah 52:11

Información General
Isaías continúa hablándole al pueblo de Israel

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Márchense Márchense
Esta palabra es repetida para enfatizar el hecho de que el pueblo debe ciertamente partir, aunque no necesariamente de inmediato.

Salgan de aquí
Es un conocimiento asumido que el pueblo de Israel eran esclavos en Babilonia. Esto puede ser afirmado explícitamente. TA" Salgan de la tierra donde son esclavos"

No toquen nada inmundo
Algo que Jehová ha declarado como impropio de ser tocado o comido se menciona como si estuviera físicamente inmundo. TA: "No toquen nada que sea inaceptable a Jehová".

salgan de en medio de ella
Aquí "ella" representa a Babilonia

Jehová irá delante de tí: y el Dios de Israel será tu retaguardia
Jehová protegiendo a Su pueblo de sus enemigos se menciona como si El fuera los guerreros que van delante del pueblo y los guerreros que se quedan atrás para protegerlos."

Isaiah 52:13

El será enaltecido y levantado, y El será exaltado
Esto puede ser expresado de forma activa. Estas dos frases "enaltecido y levantado" y "será exaltado" tienen básicamente el mismo significado y enfatizan que Jehová honrará a Su siervo. Mira cómo tradujiste una frase similar en 33:10 . TA: "Yo le daré a mi siervo el más grande honor"

Se horrorizaron de tí
Aquí "tí" se refiere al siervo de Jehová. Sin embargo, los traductores pueden decidir cambiar el "tí" por "él".

Su apariencia estaba tan desfigurada más allá de la de cualquier hombre
Se implica que el siervo estaba desfigurado porque los enemigos lo habían golpeado muy duramente. El significado pleno de esto puede ser aclarado. TA: " Sus enemigos golpearon su cuerpo tan fuerte que él ya no se parecía a un humano"

Isaiah 52:15

Información General
Jehová continúa hablando acerca de Su siervo.

Mi siervo rociará a muchas naciones
El siervo que motiva que los pueblos de las naciones sean aceptables a Jehová se menciona como si el siervo fuera un sacerdote que rocía la sangre de un sacrificio para hacer a alguien o algo aceptable a Jehová.

Rociará
La palabra hebrea traducida "rociará" aquí también puede traducirse como "sorprenderá" o "asombrará", que algunas versiones de la Biblia lo hacen.

Muchas naciones
Aquí "naciones" representan a los pueblos de las naciones.

Los reyes cerrarán sus bocas
La frase "cerrar sus bocas" es un modismo. TA: "Los reyes dejarán de hablar" o "los reyes callarán"

Aquello que no se les había contado
Esto puede ser expresado de forma activa. TA: "aquello que nadie les había contado" o "algo que nadie les había contado"

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Chapter 53

1 ¿Quién ha creído lo que ellos escucharon de nosotros, y a quién el brazo del SEÑOR le ha sido revelado?
2 Pues Él creció ante el SEÑOR como un retoño, y como un brote de tierra seca; Él no tenía notable apariencia o esplendor; cuando Le vimos a Él, no había belleza que nos atrajera. **3** Él fue despreciado y rechazado por gente; un hombre de sufrimientos, y familiarizado con el dolor. Como uno de quien los hombres esconden sus rostros, Él fue despreciado; y nosotros Le consideramos insignificante. **4** Pero seguramente Él ha soportado nuestras enfermedades y cargado nuestros sufrimientos; aún así pensamos que Él estaba siendo castigado por Dios, herido por Dios, y afligido. **5** Pero Él fue traspasado por causa de nuestras acciones rebeldes; Él fue molido por causa nuestros pecados. El castigo de nuestra paz fue sobre Él, y con Sus heridas nosotros somos sanados. **6** Todos nosotros, como ovejas que se han perdido; cada uno de nosotros se desvió por su propio camino, y el SEÑOR ha puesto en Él la iniquidad de todos nosotros. **7** El fue oprimido; a pesar de todo, cuando se humilló a Sí mismo, Él no abrió su boca; como un cordero que es llevado al matadero, y como oveja que antes de ser esquilada está en silencio, así mismo Él no abrió su boca. **8** Por coerción y juicio fue condenado; ¿quién de aquella generación ya no pensó más en Él? Pues Él fue cortado de la tierra de los vivientes; por causa de las ofensas de Mi pueblo la reprimenda fue puesta sobre Él. **9** Ellos colocaron Su tumba con los criminales, con un hombre rico en Su muerte, aunque Él no había hecho violencia, ni había engaño en Su boca. **10** Sin embargo, fue voluntad del SEÑOR aplastarlo y enfermarlo. Cuando haga de Su vida una ofrenda por el pecado, Él verá a Su descendencia, Él prolongará Sus días y el propósito del SEÑOR se logrará a través de Él. **11** Después del sufrimiento de Su vida, Él verá la luz y estará satisfecho por Su conocimiento. Mi siervo justo justificará a muchos; Él cargará sus iniquidades. **12** Por lo tanto, Yo daré Su porción entre las multitudes, y Él dividirá los botines con los muchos, porque se expuso a Sí mismo a muerte y fue contado con los transgresores. El llevó el pecado de muchos e hizo intercesión por los transgresores.

Isaiah 53:1

Información General
Aquí Isaías describe eventos que sucederán en el futuro como si hubieran ocurrido en el pasado. Esto enfatiza que ciertamente sucederán.

Informacion General
Isaias continúa describiendo al siervo de Jehová.

Quien ha creído lo que escucharon de nosotros
Lo que Isaías acaba de descubrir es tan sorprendente que se pregunta si los exiliados lo creerán. El "nosotros" lo incluye a él y a aquellos en exilio. TA: "Es difícil que alguien crea lo que hemos escuchado"

¿Y a quien le ha sido revelado el brazo de Jehová?
El "brazo" se refiere al poder de Dios. Esto puede ser expresado en forma activa. TA: " Y Jehová ha revelado Su poder a Su pueblo"

Porque él creció delante de Jehová como un retoño
Aqui "el" se refiere al siervo de Dios a quien Isaías compara con un retoño. Esto enfatiza que él va a parecer débil.

de la tierra reseca
"Tierra reseca" es suelo duro y seco que no permite que crezcan las plantas y representa adonde vendrá el siervo de Dios. TA: "de una situación imposible"

Isaiah 53:3

Informacion General
Isaías continúa describiendo al siervo de Jehová. (Ver: 53:1)

El fue despreciado y rechazado por las personas
Esto puede ser expresado en la forma activa. TA: "La gente lo consideraba como nada y lo rechazaron"

Un hombre de dolores
"Un hombre que conoce todo tipo de tristezas"

De quien los hombres esconde sus rostros
"Rostro" representa la atención o camaradería de una persona. Esconder su rostro significa rechazar a alguien. TA: "a quien la gente rechaza"

El fue despreciado
Esto puede ser expresado de forma activa. TA: Ellos lo consideraban insignificante"

Isaiah 53:4

Información General
Isaías continúa describiendo al siervo de Jehová (Ver: 53:1)

El ha llevado nuestras enfermedades y cargado nuestras tristezas
""llevado" o cargar una abstracción como la enfermedad y las tristezas representan tomarlas.

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TA: "El ha tomado nuestras enfermedades y tristezas sobre El mismo"

Sin embargo pensamos que el estaba siendo castigado por Dios, herido por Dios y afligido.
Esto puede ser expresado en forma activa. TA: "sin embargo nosotros pensamos que Dios lo estaba castigando y afligiendo"

Isaiah 53:5

Información General
Isaías continúa describiendo al siervo de Jehová. (Ver: 53:1)

Pero El fue traspasado por nuestras rebeldías; El fue molido por causa de nuestros pecados
Estas dos frases comparten significados similares y enfatizan que el siervo sufrió por el pecado de la gente. Esto puede ser expresado de forma activa. TA: "Dios permitió al enemigo que lo traspasara y matara por nuestros pecados"

El castigo por nuestra paz fue sobre El
Esto se refiere a la paz con Dios. Esto puede ser hecho explícito. TA: "El aceptó este castigo para que nosotros pudiéramos vivir en armonía"

Con Sus heridas nosotros somos sanados
Esto puede ser expresado en forma activa. TA: "El nos sanó por Su sufrimiento por las heridas"

Isaiah 53:6

Información General
Isaías continúa describiendo al siervo de Jehová. (Ver: 53:1)

Todos nosotros, como ovejas nos hemos perdido
Las ovejas a menudo dejan el sendero por el cual el pastor las guía. Isaías quiere decir que nosotros hacemos lo que nosotros queremos en lugar de lo que Dios manda.

La iniquidad de todos nosotros
Nuestra "iniquidad" aquí representa la culpa por nuestro pecado. TA: "la culpa del pecado de cada uno de nosotros"

Isaiah 53:7

Información General
Isaías continúa describiendo al siervo de Jehová (Ver: 53:1)

El fue oprimidio
Esto puede ser expresado de forma activa. TA: "Ellos lo trataron duramente"

El no abrió Su boca
"Boca" representa lo que una persona dice. Abrir la boca significa hablar. TA: "El no protestó"

Como un cordero que va al matadero, y como una oveja que delante de sus esquiladores permanece en silencio
Isaías compara al siervo con una oveja y un cordero para enfatizar que El permanecerá en silencio mientras la gente lo daña y humilla.

Como un cordero que es llevado al matadero
Esto puede ser expresado de forma activa. TA: "tal como un cordero está en silencio mientras una persona lo mata"

Isaiah 53:8

Información General
Isaías continúa describiendo al siervo de Jehová. (Ver: 53:1)

Por coerción y juicio El fue condenado
Esto puede ser expresado en la forma activa. TA: "Ellos lo trataron duramente, Lo juzgaron y Lo condenaron"

Coerción
La palabra hebrea traducida aquí como "coerción" se interpreta en algunas versiones como "arresto". Para estas versiones, el pensamiento es que el Siervo será arrestado y luego juzgado y condenado.

¿Quien de esa generación no pensó más en El?
Esta pregunta enfatiza que nadie piensa acerca de El. TA: "A nadie de Su generación le importó qué le sucedía a El" o "A nadie entre sus contemporáneos le importó qué le sucedía"

¿Quien de esa generación no pensó más en EL?
Muchas versiones interpretan este pasaje en hebreo de manera diferente: "¿Quien puede decir algo de sus descendientes?" o "¿Quien puede decir algo sobre su destino?"

Pero El fue cortado de la tierra de los vivientes
"Cortado" aquí se refiere a la muerte. Esto puede ser expresado de forma activa. TA: "Pero El murió" o "Pero la muerte lo llevó"

De mi pueblo
Del pueblo de Israel

Ni había algún engaño en Su boca
"Boca" representa lo que dice una persona. TA: "El tampoco engañó a nadie cuando El habló"

Isaiah 53:10

Informacion General
Isaías continúa describiendo al siervo de Jehová (Ver: 53:1)

El verá a su descendencia
Aquí "descendencia" significa a aquellas personas a quienes Jehová ha perdonado por el sacrificio de Su siervo.

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El prolongará sus días
Esto habla de hacerlo vivir más tiempo. A: "Jehová hará que Su siervo viva nuevamente"

El propósito de Jehová se cumplirá a través de El.
Esto puede ser expresado de forma activa. TA: "Jehová cumplirá Su propósito a través de Su siervo".

Después del sufrimiento de su vida
Aquí "su vida" se refiere al siervo. TA: "Después de que el siervo haya sufrido"

El verá la luz
Muchas versiones entienden que "luz" aquí se refiere a la vida. Esto es, que el siervo vivirá nuevamente.

Mi siervo justo
Aquí "mi" se refiere a Jehová

El cargará sus iniquidades
"cargará" aquí es cargar y representa al siervo de Jehová tomando la culpa por sus pecados. TA: "El tomará la culpa sobre Si mismo".

Isaiah 53:12

Información General
Jehová continúa describiendo a Su siervo

Por lo tanto, le daré Su porción entre las multitudes, y El dividirá el botín con los muchos
Estas dos cláusulas significan básicamente lo mismo. "Porcion" y "botín" refieren a un rey después de una batalla victoriosa compartiendo el saqueo o las recompensas con su ejército. Esto significa que Dios honrará grandemente a Su siervo por Su sacrificio.

Las multitudes
Muchas versiones interpretan esta expresión como "los muchos" o "los fuertes"

Porque El se expuso a la muerte
"Se expuso" significa ser vulnerable o desprotegido. El siervo de Jehová se puso en una situación donde El moriría. TA: "El aceptó de buena gana la posibilidad de la muerte"

Y fue contado con los transgresores
Esto puede ser expresado de forma activa. TA:" y permitió que la gente lo trataran como a un criminal"

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Chapter 54

1 ''Canta, tú mujer estéril, tú que no has dado a luz; rompe en un cántico jubiloso y grita en alta voz, tú quien nunca has estado de parto. Pues los hijos de la despreciada son más que los hijos de la mujer casada,'' dice el SEÑOR. **2** ''Haz tu carpa más grande y extiende tus cortinas más lejos, abundantemente; alarga tus cuerdas y refuerza tus estacas. **3** Pues tú te esparcirás hacia la derecha y a la izquierda, y tus descendientes conquistarán naciones y restablecerán ciudades desoladas. **4** No temas pues no serás avergonzada, ni te desalientes pues no serás deshonrada; tú olvidarás la vergüenza de tu juventud y la deshonra de tu abandono. **5** Pues tu Creador es tu esposo; el SEÑOR de los Ejércitos es Su nombre. El Santo de Israel es tu Redentor; Él es llamado el Dios de toda la Tierra. **6** Pues el SEÑOR te ha llamado de vuelta como una esposa abandonada y quebrantada de espíritu, como una mujer casada joven y rechazada,'' dice tu Dios. **7** '' Por un tiempo corto Te abandoné, pero con gran compasión te recogeré. **8** En un caudal de ira escondí Mi rostro de tí momentáneamente; pero con pacto eterno de fidelidad tendré misericordia de tí- dice el SEÑOR, Aquel quien te rescata. **9** Pues, esto es como las aguas de Noé para Mí: Juré que las aguas de Noé nunca más pasarán sobre la Tierra, así que, he jurado no estar enojado contigo o reprenderte. **10** Aunque las montañas se derrumben y las colinas tiemblen, aún Mi amor constante no se apartará de tí, ni Mi pacto de paz será trastornado- dice el SEÑOR, quien tiene misericordia de tí. **11** Afligida, atormentada e inconforme, mira, Yo estableceré tu sendero en turquesa y sentaré tus bases con safiro. **12** Yo haré tus pináculos de rubíes y tus puertas de piedras brillantes, y tu pared exterior de piedras preciosas. **13** Luego, todos tus hijos serán enseñados por el SEÑOR; y la paz de tus hijos será absoluta. **14** En justicia Yo te restableceré. Ya tú no experimentarás persecución, pues no tendrás miedo, y nada aterrador se acercará a tí. **15** Mira, si alguien te causa problema, no será de parte Mía; cualquiera quien te cause problema, caerá en derrota. **16** Mira, He creado al herrero, aquel quien sopla los carbones y forja armas como su trabajo, y Yo he creado el destructor para destruir. **17** Ninguna arma que sea forjada contra tí triunfará; y condenarás a todo aquel quien te acuse. Esta es la herencia de los siervos del SEÑOR, y su absolución de Mí- esto es la declaración del SEÑOR.''

Isaiah 54:1

Tú,mujer estéril... hijos de la mujer estéril
Jehová diciéndoles al pueblo de Jerusalén que se regocijen porque habrá muchas personas viviendo en Jerusalén nuevamente, se menciona como si Jehová le estuviera diciendo a una mujer estéril que va a tener hijos.

rompe en un canto gozoso y grita fuerte, tú que nunca has estado de parto.
Este dicho significa lo mismo que la primer parte de la oracion.

Porque los hijos del abandonado son mas
Un evento que sucederá en el futuro se menciona como si sucedió en el pasado. Esto enfatiza que dicho evento ciertamente sucederá. TA: "Porque los hijos de la mujer abandonada serán más"

La abandonada
Aqui "abandonada" significa que el esposo de la mujer la repudió y la abandonó.

Isaiah 54:2

Información General
Jehová continúa hablando al pueblo de Jerusalén

Haz tu tienda más grande... refuerza tus estacas
Esto continúa la metáfora que comenzó en 54:1. Jehová diciéndole al pueblo de Jerusalén que se prepare porque El aumentará grandemente Su pueblo se menciona como si El le estuviera diciendo a una mujer que agrande su tienda para hacer lugar para muchos hijos.

Porque tú te extenderás
Aqui "tú" es singular y se refiere a la mujer estéril. Ella representa a todos sus descendientes. TA: "Porque tú y todos tus descendientes se extenderán"

Conquistarás naciones
Aquí "naciones" representa a los pueblos. TA: "Conquistarás a los pueblos de otras naciones!

Isaiah 54:4

Información General
Jehová continúa hablando al pueblo de Jerusalén

Olvidarás la verguenza de tu juventud y la deshonra de tu abandono.
Jehová diciéndole al pueblo que en el futuro ellos ni siquiera recordarán la verguenza que experimentaron cuando sus enemigos los derrotaron se menciona como si Jehová estuviera diciéndole a una mujer que ella no recordará la

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verguenza que experimentó por no poder tener hijos y que su esposo la abandonara.

Isaiah 54:5

Información General
Jehová continúa hablando al pueblo de Jerusalén.

Porque tu Hacedor es tu esposo
Jehová amando y cuidando a Su pueblo se menciona como si El fuera su esposo.

Creador
Tradúcelo de igual forma a como hiciste en 17:6

Jehová de los Ejércitos
Tradúcelo de igual forma a como hiciste en 1:24

El Santo de Israel
Tradúcelo de igual forma a como hiciste en 5:15

Redentor
Tradúcelo de igual forma a como hiciste en 41:14

El es llamado el Dios de toda la tierra
Esto puede ser expresado en forma activa. TA: "El es el Dios de toda la tierra"

Jehová te ha reclamado como a una esposa... como una mujer desposada joven y repudiada.
Jehová enviando a Su pueblo al exilio y luego trayéndolos de regreso se menciona como si Jehová fuera un esposo que había repudiado a Su esposa pero ahora la acepta.

Y quebrantada en espíritu
Aquí "espíritu" representa el interior de una persona. TA: "y quebrantada" o "y triste"

Isaiah 54:7

Información General
Jehová continúa hablando al pueblo de Jerusalén

En un caudal de ira
Jehová estando muy enojado se menciona como si Su ira fuera un caudal que abruma al pueblo. TA: "Cuando Yo estaba muy enojado"

Escondí mi rostro de tí
Aqui "escondí mi rostro" es un modismo que significa que Dios abandonó a Su pueblo y permitió que sufriera. TA: "Yo te abandoné"

Pero con pacto eterno de fidelidad
El sustantivo abstracto "fidelidad" puede ser expresado como "fiel" TA: "Pero porque Yo soy siempre fiel a mi pacto contigo" o "porque Yo soy siempre fiel para hacer lo que prometí hacer"

Dice Jehová, Aquel que te rescata
Aquí Jehová habla acerca de Si mismo en tercera persona. Puede ser expresado en primera persona. TA: "Eso es lo que Yo, Jehová, tu Rescatador, te digo a ti".

Isaiah 54:9

Las aguas de Noé
Esto se refiere a la inundacion que Jehová causó durante el tiempo de Noé.

Aunque las montañas caigan y las colinas se sacudan, aún así Mi amor eterno
Jehová describe una condición hipotética para explicar lo que sucedería aún si esas condiciones se cumplieran. TA: "Aún si las montañas se cayeran y las colinas se sacudieran, mi amor eterno

Las colinas tiemblen
Esto puede ser expresado en forma activa. TA: "Las colinas pueden temblar"

Mi amor firme no se alejará de tí
Jehová que continúa amando a Su pueblo se menciona como si Su amor no se alejará de Su pueblo. TA: "Yo no dejaré de amarte"

Ni mi pacto de paz será roto
Jehová que no cancela Su pacto con el pueblo se menciona como si Su pacto fuera un objeto que no puede ser roto. Esto puede ser expresado en forma activa. TA: "Y Yo no cancelaré mi pacto de paz" o "Y Yo seguramente les daré paz como Yo prometí en mi pacto". Ver y

Dice Jehová, QUien tiene misericordia de tí
Aquí Jehová habla de Sí mismo en tercera persona. Puede ser expresado en primera persona. TA:" Esto es lo que Yo, Jehová, Quien actúa misericordiosamente, dice"

Isaiah 54:11

Información General
Jehová continúa hablando al pueblo de Jerusalén

Afligida
Aquí Jehová habla a la ciudad de Jerusalén como si ella lo estuviera escuchando. Aquí Jerusalén representa a las personas que viven allí. TA: " Uds., personas afligidas de Jerusalén"

Empujado por la tormenta
empujado Jehová habla del pueblo como si fueran soplados de un lado al otro, y lastimados por el viento y las tormentas. Esto significa que las personas estaban heridas y sin estabilidad.

Incómoda
"sin comodidad"

Y yo pondré tus calles de turquesa... pared de piedra preciosa
Jehová describe en términos ideales cómo El restaurará a Jerusalén y hará que sea hermosa nuevamente. Aunque el lenguage pueda ser

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exagerado,deberías traducir esto tal como Jehová lo describió.

Turquesa... zafiros...rubíes
Estas son piedras preciosas. La Turquesa es celeste verdoso, los zafiros son típicamente azul oscuro y los rubíes son rosados/rojizos.

Isaiah 54:13

Información General
Jehová continúa hablando al pueblo de Jerusalén.

Entonces todos tus hijos serán enseñados por Jehová
Esto puede ser expresado en forma activa. TA: "Y Jehová enseñará a todos tus hijos".

Por Jehová
Jehová habla de Sí mismo en tercera persona. Puede ser expresado en primera persona. TA: "Por mí, Jehová".

En justicia te reestableceré
El sustantivo abstracto "Justicia" puede ser expresado como el adjetivo "correcto". TA: "Yo haré que seas fuerte nuevamente, porque tú harás lo que es correcto"

Y nada aterrador se acercará a ti
Esto significa que nadie en la ciudad o extranjeros podrán aterrar a los habitantes de Jerusalén nuevamente.

Isaiah 54:15

Informacion General
Jehová continúa hablando al pueblo de Jerusalén

Causar problemas
Este es un modismo. TA: "causa problemas" o "te turba"

Caerá en derrota
Este es un modismo. TA: "Tu los derrotarás en batalla".

Isaiah 54:17

Información General
Jehová continúa hablando al pueblo de Jerusalén

Ningún arma creada contra tí triunfará
Los enemigos que no tienen éxito contra el pueblo de Jehová se mencionan como si sus armas no triunfarán contra el pueblo de Jehová. Esto puede ser expresado en forma activa. TA: "Los enemigos pueden hacer armas para atacarte pero no te derrotarán".

Esta es la herencia de los siervos de Jehová
La recompensa que Jehová dará a quienes Le sirven se menciona como si esa recompensa fuera algo que ellos heredarían.

Esta es la declaracion de Jehová
Jehová habla de Si mismo en tercera persona. Esto puede ser expresado en primera persona. TA: "Esto es lo que Yo, Jehová, declaro"

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Chapter 55

1 ''¡Vengan, todo aquel que esté sediento, venga a las aguas! ¡Y ustedes quienes no tienen dinero, vengan, compren y coman! Vengan, compren vino y leche sin dinero y sin costo. **2** ¿Por qué pesan plata por lo que no es pan? ¿Y laboran por lo que no satisface? Escúchenme cuidadosamente y coman lo que es bueno, y deléitense en carnosidad. **3** ¡Vuelvan sus oídos y vengan a Mí! ¡Escuchen, tal que puedan vivir! Yo haré un pacto eterno con ustedes; Mi fehaciente, amor fidedigno prometido a David. **4** Miren, Yo le he puesto a él como testigo a las naciones, como un líder y comandante a los pueblos. **5** Mira, tú llamarás a una nación que no conocías; y una nación que no te conocía correrá hacia tí a causa del SEÑOR tu Dios, EL SANTO DE ISRAEL, quien te ha glorificado." **6** Busquen al SEÑOR mientras puede ser hallado; llámenlo mientras está cerca. **7** Que el malvado deje su camino, y el hombre de pecado sus pensamientos. Que regrese al SEÑOR, y Él tendrá piedad de él, y a nuestro Dios, quien lo perdonará abundantemente. **8** Pues Mis pensamientos, no son sus pensamientos, ni sus caminos Mis caminos- esta es la declaración del SEÑOR- **9** porque así como los cielos son más altos que la tierra, así son Mis caminos más altos que sus caminos, y Mis pensamientos más que sus pensamientos. **10** Pues como la lluvia y la nieve descienden del cielo y no regresan allá hasta que no saturan la tierra y la hacen producir y brotar y dar semilla al agricultor que siembra y pan al que come, **11** así será también Mi palabra que sale de Mi boca: no retornará a Mí vana, pero sí cumplirá lo que Yo deseo, y tendrá éxito para la cual Yo la he enviado. **12** Pues irán con alegría y serán conducidos juntos pacíficamente; las montañas y las colinas romperán en gritos de júbilo ante ustedes, y todos los árboles de los campos aplaudirán sus manos. **13** En lugar de los arbustos de espinos, los cipreses crecerán; y en lugar de las zarzas, el árbol de mirto crecerá, y esto será para el SEÑOR, por Su nombre, como una señal eterna que no será cortada.''

Isaiah 55:1

Declaración de Enlace
Jehová continúa hablándole al pueblo de Jerusalén - que está en exilio- a través de Isaías

Información General
Jehová hablando de bendecir al pueblo libremente, como si estuviera vendiendo comida y bebida a los necesitados en forma gratuita.

Vengan... Vengan
La repetición de esta palabra cuatro veces agrega un sentido de urgencia a la invitación.

compren vino y leche sin dinero y sin costo
Hay un sentido de ironía en esta afirmacion dado que una persona usualmente debe usar dinero para comprar algo. Esto enfatiza la sorprendente gracia de Jehová al otorgar estas cosas gratuitamente.

Isaiah 55:2

Informacion General
Jahová continúa hablando al pueblo de Jerusalén.

¿Porqué pesan plata para lo que no es pan?
Jehová hace esta pregunta para reprender al pueblo. El habla del puebo buscando felicidad fuera de Jehová como si estuvieran comprando cosas para comer que no son comida. TA: " Ustedes no deberían pesar la plata para lo que no es pan"

Pesar la plata
Esto se refiere a contar las monedas de plata a fin de pagarle algo a alguien. TA: "Pagar dinero"

Para lo que no es pan
Aquí la palabra "pan" representa la comida en general. Se implica que el pueblo estaba comprando cosas para comer que no eran realmente comida. TA: "Para cosas para comer que no son realmente comida"

¿Porqué trabajan para lo que no satisface?
Jehová hace esta pregunta para reprender al pueblo. El dice que ellos buscan la felicidad fuera de Jehová como si estuvieran trabajando para ganar dinero para comprar cosas que no les satisfarán. TA: "Ustedes no deberían estar trabajando para obtener dinero para gastar en cosas que no satisfacen"

Coman lo que es bueno, y deléitense en la gordura
El ´pueblo confiando en Jehová para bendición y felicidad se menciona como si ellos estuvieran comiendo buena comida que los hace felices.

En gordura
La palabra "gordura" hace referencia a la carne que tiene mucha grasa en ella y es un modismo para referirse a la buena comida. TA:" con las mejores comidas"

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Isaiah 55:3

Vuelvan sus oídos
Escuchar o prestar atención a alguien se menciona como si se volvieran los oídos a alguien. TA: "Presten atencion"

Amor fiel prometido a David.
Esto puede ser expresado en forma activa. TA: "Amor fiel que Yo le prometí a David"

Lo he puesto a él
Los posibles significados son (1) Esto se refiere a lo que Jehová hizo para el Rey David en el pasado o (2) se refiere a lo que Dios hará a través de uno de los descendientes de David

Isaiah 55:5

Información General
Jehová continúa hablándole al pueblo de Jerusalén

El Santo de Israel
Traduce esta frase del mismo modo que lo hiciste en 1:4

Isaiah 55:6

Busquen a Jehová mientras puede ser hallado
Esto puede ser expresado en forma activa. TA: "Busquen a Jehová mientras puedan hallarlo"

Deja que el malvado abandone su camino
La palabra "malvado" se refiere a personas malvadas. Jehová habla de los malvados que dejan de pecar como si ellos fueran a dejar de caminar por el sendero en el cual habían estado viajando. TA: "Deja que las personas malvadas cambien el modo en que viven"

Y el hombre pecador sus pensamientos
El verbo puede ser provisto por la frase anterior. TA: "deja que el hombre pecador deje sus pensamientos"

Sus pensamientos
Los significados posibles son (1) "el modo que piensa" o (2) "sus planes"

Y El tendrá piedad de él
"Y Jehová tendrá piedad de él"

Y a nuestro Dios
El verbo puede ser provisto desde la primer frase de esta oración. TA: "Y déjalo regresar a nuestro Dios"

Isaiah 55:8

Información General
Jehová continúa hablando al pueblo de Jerusalén

Esta es la declaración de Jehová
Esto puede ser re-fraseado para que el sustantivo abstracto "declaración" sea expresado como el verbo "declaró" o "dijo solemnemente". Fijate cómo tradujiste una frase similar en 14:21. TA:" Esto es lo que Jehová ha declarado" o "Esto es lo que Jehová ha dicho solemnemente"

Porque así como los cielos son más altos que la Tierra, así son Mis caminos más altos que tus caminos, y Mis pensamientos más que tus pensamientos
Jehová habla de las cosas que Él hace y piensa como muy superiores o más altas a lo que las personas hacen o piensan, tal como el cielo está mucho más alto que la Tierra.

Isaiah 55:10

Información General
Jehová continúa hablándole al pueblo de Jerusalén

Pues como la lluvia y la nieve... no regresan allá
Esto es posiblemente una descripcion de la evaporación de la lluvia y la nieve.

Así también Mi palabra... tendrá éxito en aquello para lo cual la he enviado.
Jehová habla de Su palabra como si fuera una persona que El envía como Su mensajero para cumplir su tarea.

Mi palabra que sale de Mi boca
Aquí la palabra "boca" representa a Jehová mismo. TA: "la palabra que Yo hablo".

No regresará a Mi inútil
Aquí la descripción de la palabra regresando a Jehová significa que ha cumplido la tarea que Jehová le envió a completar. Que no regrese "inútil" significa que logrará su cometido. TA: "No fallará en completar su tarea"

Pero logrará lo que Yo deseo, y tendrá éxito en aquello para lo cual la envié
Estas dos frases significan básicamente lo mismo y enfatiza que lo que Jehová dice siempre sucederá. TA: "Pero logrará lo que deseo, y las cosas que Yo hablo, Yo haré que sucedan"

Isaiah 55:12

Información General
Jehová continúa hablando al pueblo de Jerusalén

Serán guiados pacíficamente
Esto puede ser expresado en forma activa. TA: "Yo los guiaré pacíficamente".

Las montañas y las colinas prorrumpirán en gritos de júbilo delante de tí, y todos los árboles en los campos aplaudirán
Jehová habla de las montañas, las colinas y los árboles como si fueran personas con voces y manos, celebrando mientras Jehová rescata a Su pueblo.

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En lugar de los arbustos espinosos, crecerá el ciprés; y en lugar de la zarza crecerá el arrayán.
Las palabras "arbustos espinosos" y "zarza" hacen referencia a plantas que tienen espinas agudas en ellas. Las palabras "ciprés" y "arrayán" hacen referencia a árboles siempre-verdes. Las plantas espinosas simbolizan desolación, mientras que las siempre-verdes simbolizan vida y prosperidad.

Por Su nombre
Aquí la palabra "nombre" representa la fama de Jehová. TA: "por Su fama" o "por Su honor"

Que no será cortada
Algo que cesa de existir se menciona como si fuera cortada,como una rama es cortada de un árbol o un trozo de tela es cortado de una prenda. Esto puede ser expresado en forma activa. TA: "que nunca terminará" o "Que durará por siempre".

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Chapter 56

1 Esto es lo que el SEÑOR dice: "Observa lo que es correcto, haz lo que es justo; pues mi salvación está cerca, y mi justicia está a punto de ser revelada. **2** Bendito es el hombre que hace ésto, y quien se aferra a ello. Él observa el Día de Reposo, no lo profana, y mantiene su mano de hacer cualquier mal." **3** No permitan que el extranjero, quien se ha vuelto un seguidor del SEÑOR diga: "El SEÑOR ciertamente me excluirá de Su pueblo." El eunuco no debe decir: "Vean, yo soy un árbol seco." **4** Pues esto es lo que el SEÑOR dice: "A los eunucos que observan mis Días de Reposo y escogen lo que Me agrada, y retienen firmemente Mi pacto, **5** para ellos Yo colocaré en Mi casa y dentro de Mis murallas un destacamiento que es mejor que tener hijos e hijas. Yo les daré un destacamiento eterno que nunca será cortado. **6** También a los extranjeros que se unen a sí mismos al SEÑOR, para servirle, y a quienes aman el nombre del SEÑOR, para adorarlo, todo aquel que observa el Día del Reposo y quien se guarda de profanarlo, y quien se aferre firmemente a Mi pacto, **7** Yo los traeré a Mi monte santo y los haré jubilosos en Mi casa de oración; sus ofrendas quemadas y sus sacrificios serán aceptados en Mi altar. Pues Mi casa será llamada una casa de oración para todas la naciones, **8** esta es la declaración del Señor Dios, quien recoge a los marginados de Israel, Yo todavía recogeré a otros además de ellos." **9** ¡Todos ustedes bestias salvajes del campo, vengan y devoren, todos ustedes bestias en el bosque! **10** Todos sus vigilantes están ciegos, ellos no entienden. Ellos son todos perros mudos que no ladran. Ellos sueñan, y acostados, aman dormir. **11** Los perros tienen grandes apetitos; ellos nunca pueden tener suficiente; ellos son pastores sin discernimiento; ellos se han vuelto a sus propios caminos, cada uno codicioso por ganancia injusta. **12** "Vengan", ellos dicen, "bebamos vino y licor. Mañana será como hoy, un día grandioso sin medida."

Isaiah 56:1

Porque mi salvación está cerca, y mi justicia está a punto de ser revelada
Eso puede ser expresado en forma activa. TA: "Pronto los salvaré y les mostraré que soy Justo".

Quien lo sostiene fuertemente
Aqui "sostener fuertemente" es un modismo que significa guardar algo. TA: "Quien es cuidadoso para hacer esto siempre"

Abstiene Su mano de hacer algún mal
Aquí "mano" se refiere a las acciones de una persona o sus comportamientos. TA: "que no hace cosas malvadas"

Isaiah 56:3

Vean, Yo soy un árbol seco
Esto significa que los eunucos pueden haber pensado que ellos no podían ser parte del Pueblo de Dios porque ellos fueron deformados por castración

Isaiah 56:4

En mi casa y dentro de mis muros
Estas dos frases significan lo mismo. TA: "Dentro de los muros de mi templo"

Que nunca serán cortado
Esto puede ser expresado en forma activa. TA: "que nunca terminará" o "que nunca será olvidado"

Isaiah 56:6

Que se unen a Jehová
Esto se refiere a los extranjeros que se unen al pueblo de Dios

Que aman el nombre de Jehová
"Nombre" representa la fama y la persona de Jehová. TA:)

El monte santo
Traduce esto como en el 11:8

Serán aceptados en mi altar
Esto puede ser expresado en forma activa. TA: "Yo lo aceptaré en mi altar"

Mi casa será llamada Casa de Oracion
Esto puede ser expresado en forma activa. TA: "Mi casa será una casa de oración"

Isaiah 56:9

Todas las bestias salvajes del campo, vengan y devoren, todas las bestias en el bosque.
"Dios está llamando a ejércitos de otras naciones comparándolos con animales para venir y atacar al pueblo de Israel. "

vigilantes son ciegos.
"Esto significa que los líderes de Israel no pueden o quizás no quieran ver lo que está sucediendo en la sociedad."

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perros silenciosos
"Se supone que los líderes abren la boca y advierten a la gente, pero no lo hacen. Comparar a alguien con un perro en esta sociedad es un gran insulto. "

encanta dormir
"Esto significa que los líderes no están trayendo la advertencia de Dios a Israel, sino que prefieren su propio consuelo."

Isaiah 56:11

Nota General
Jehová continúa describiendo a los líderes malvados de Su pueblo.

Los perros tienen grandes apetitos
Jehová continúa comparando a los líderes malvados de Israel con perros.

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Chapter 57

1 El justo perece, pero nadie lo considera, y el pueblo de fidelidad al pacto es arrebatado, pero nadie entiende que el justo es arrebatado del mal. **2** Él entra en paz; ellos descansan en sus camas, aquellos que caminan en su rectitud. **3** Pero vengan aquí, ustedes hijos de la hechicera, hijos de la adúltera y de la mujer que se ha prostituido a sí misma. **4** ¿De quién ustedes se mofan alborozamente? ¿En contra de quién están abriendo la boca y sacando la lengua? ¿No son ustedes hijos de rebelión, hijos de mentira? **5** Se enardecen ustedes mismos durmiendo juntos debajo de robles, debajo de cada árbol verde, ustedes quienes matan a sus hijos en los cauces secos del río, debajo de las hendiduras de las peñas. **6** Entre los fluentes del valle del río están las cosas que han sido atribuidas a ustedes. Ellas son el objeto de su devoción. Ustedes derraman su bebida ofreciéndoles a ellos y levantan un grano ofrecido. ¿En estas cosas debo tomar placer? **7** Ustedes prepararon su lecho en una alta montaña; ustedes también fueron allá arriba para ofrecer sacrificios. **8** Detrás de la puerta y del umbral ustedes colocaron sus símbolos; ustedes me abandonaron, se desnudaron, y subieron; hicieron su lecho amplio. Hicieron un pacto con ellos; amaron sus lechos; ustedes vieron sus partes privadas. **9** Acudieron a Moloc con óleo; y muchos perfumes. Enviaron sus embajadores muy lejos; ustedes descendieron al Seol. **10** Estaban cansados de su largo viaje, pero ustedes nunca dijeron: "Es funesto." Ustedes encontraron vida en su mano; por lo tanto, ustedes no se debilitaron. **11** "¿Por quién están preocupados? ¿A quién ustedes temen tanto que ha causado que actúen tan engañosamente, tanto que ustedes no me recuerdan o piensan en Mí? Porque Yo estuve en silencio por tanto tiempo, ya ustedes no Me tienen miedo. **12** Yo proclamaré todos sus actos rectos y diré a todos lo que han hecho, pero ellos no te ayudarán. **13** Cuando ustedes griten, que la colección de sus ídolos los rescaten. En lugar de eso el viento los llevará lejos, un aliento los llevará a todos lejos. Aun así quien toma refugio en Mí heredará la tierra y tomará posesión de Mi santo monte. **14** El dirá: '¡Construyan, construyan! ¡Despejen el camino! ¡Remuevan todas las rocas tropezaderas del camino de Mi pueblo!" **15** Pues esto es lo que el Alto y Sublime dice, Quien vive eternamente, cuyo nombre es Santo: "Yo vivo en el eminente y santo lugar, con el quien es de espíritu quebrantado y humilde, para revivir el espíritu de los humildes, y revivir el corazón de los contritos. **16** Pues Yo no acusaré para siempre, tampoco estaré enojado por siempre, porque entonces el espíritu del hombre desmayaría delante de Mí, las vidas que Yo he hecho. **17** Debido al pecado de su violenta ganancia, Yo estaba enojado, y Yo lo castigué; Yo escondí mi rostro y estaba enojado, pero él retrocedió en el camino de su corazón. **18** Yo he visto su camino, pero Yo lo sanaré. Yo lo guiaré y lo aliviaré y consolaré aquellos quienes se lamentan por él, **19** y Yo crearé el fruto de los labios. Paz, paz, a aquellos quienes están lejanos y aquellos que están cerca- dice El SEÑOR- Yo los sanaré. **20** Pero los malvados son como el mar ondulado, el cual no puede reposar, y cuyas aguas revuelven fango y lodo. **21** No hay paz para el malvado- dice Dios."

Isaiah 57:1

El pueblo de la fidelidad al pacto
"el pueblo que es justo y guarda la ley de Dios" o "el pueblo que es leal a Dios"

Son recogidos...descansan en sus camas
Ambos se refieren al hecho de morir.

Que el justo es separado del malvado
Esto puede ser expresado en forma activa. TA: "que las personas justas mueren, y Jehová los separa de todo lo que es malvado"

El entra a la paz
"Los justos entran a la paz"

Aquellos que caminan en sus noblezas
"Aquellos que han hecho lo que está bien"

Isaiah 57:3

Pero vengan aquí
Dios está llamando a todas las personas infieles a que vengan delante de El para que El pueda juzgarlos, en un fuerte contraste a las promesas a los justos que vino antes.

Hijos de la hechicera
Este es un fuerte insulto contra las personas que practican la hechicería porque la hechicería y la magia incluyen idolatría.

Hijos de la adúltera y de la mujer que se ha prostituído
Esto se refiere al adulterio efectivo y al espiritual. Ellos han abandonado la adoración a Dios y ahora adoran a otros dioses e ídolos, junto con la efectiva prostitucion en las ceremonias paganas de los Cananitas.

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¿A quien burlan alegremente? Contra quien están abriendo la boca y sacando la lengua?
Jehová utiliza las preguntas para regañar a la gente que se están burlando de El a través de una adoración falsa. TA: "Uds. Me están ridiculizando y Me están haciendo burla, abriendo sus bocas grande y sacando la lengua"

¿No son hijos de la rebelión, hijos del engaño?
Jehová utiliza otra pregunta para regañar al pueblo. Esto no se refiere a su nacimiento, sino a su estado espiritual. TA: "Uds. son hijos de la rebelión, hijos del engaño!"

Isaiah 57:5

Información General
Jehová continúa hablando a la gente infiel de Israel

Uds. se acaloran... debajo de las salientes de la roca
Todas estas acciones están asociadas con la adoración a los ídolos. Los robles eran árboles sagrados para los Canaanitas. La gente pensaba que tal actividad incrementaría la fertilidad para las personas y la tierra.

Isaiah 57:6

Información general
Jehová continúa hablando a la gente infiel de Israel

Que han sido asignadas a tí.
Esto puede ser expresado en forma activa. El significado exacto en hebreo no está claro. TA:" Que es tu porción" o "Que es tu herencia"

¿En estas cosas debo deleitarme?
Jehová utiliza una pregunta para regañar al pueblo. TA: "Ciertamente, estas cosas no me agradan"

Isaiah 57:7

Informacion General
Jehová continúa hablando a la gente infiel de Israel

Tú preparaste tu cama
Esto se refiere a dormir con prostitutas como parte de la adoración a dioses falsos.

En una montaña alta
La gente a menudo iba a las cimas de las sierras y de las montañas para adorar a dioses falsos. Ellos creían que esos eran los mejores lugares para adorar. Esto puede incluso referirse a Jerusalén.

Hiciste un pacto con ellos
"Hiciste un contrato con ellos"

Isaiah 57:9

Información General
Jehová continúa hablándole a la gente infiel de Israel

Descendiste al Seol
La gente no fue literalmente al Seol, el mundo de los muertos. En cambio, Jehová está indicando que la gente estaba dispuesta a ir a cualquier lado para encontrar nuevos dioses a quienes adorar.

Tu encontraste vida en tu mano
Después de esforzarse tanto, los idólatras descubrieron que ellos aún tenían fuerza para continuar. Aquí "mano" significa "fuerza" o "capacidad"

Isaiah 57:11

Información General
Jehová continúa hablándole a la gente infiel de Israel

¿Por quien estás preocupado? ¿A quien temes tanto que ha hecho que actúes tan engañosamente... acerca de mi?
Jehova usa estas preguntas para regañar al pueblo. TA: "Uds. realmente deben temer a estos ídolos para actuar tan engañosamente... acerca de mi!"

Tanto que tú no me recordabas o pensabas en mi
Estas dos frases significan básicamente lo mismo y enfatizan que -aunque el pueblo debería haber recordado a Jehová- no lo hicieron.

Yo proclamaré todos tus actos de justicia y les diré a todos lo que has hecho
Jehová está siendo sarcástico, llamando justos a los hechos malvados del pueblo.

Isaiah 57:13

Información General
Jehová continúa hablándole al pueblo infiel de Israel

Deja que tu colección de ídolos te rescaten
Jehová se está burlando del pueblo y de sus ídolos. El le dice a los ídolos que salven al pueblo, aunque El sabe que no pueden.

El viento los arrebatará, un soplo los arrebatará a todos.
Esto es decir la misma cosa en dos formas para enfatizar que los ídolos son incapaces e indignos. TA: "El viento, o aún un soplo, los soplará lejos"

Monte Santo
El "monte santo" es el Monte Sión, en Jerusalén. Fíjate cómo has traducido esto en 11:8

Isaiah 57:14

¡Construye! ¡Construye! ¡Despeja el camino" ¡Quita del camino de mi pueblo aquellos obstáculos que los hacen tropezar!
Jehová es enfático y apremiante en que un camino despejado y nivelado estuviera disponible para que el pueblo volviera a El y libre de obstáculos para adorar a Jehová. Esto repite 40:3

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Porque esto es lo que el Alto y Sublime dice
Las palabras "alto" y "sublime" tienen básicamente el mismo significado aquí, y enfatizan que Jehová sea exaltado. Fíjate cómo tradujiste esto en 6:1 y en 33:10. Fíjate cómo tradujiste una frase similar en 52:13

Para revivir el espíritu de los humildes y revivir el corazón de los contritos
Estas dos frases significan básicamente lo mismo y enfatizan que Jehová reforzará y alentará a aquellos que se humillaren delante de El.

Espíritu... corazón
Aquí estos se refieren a los pensamientos y a las emociones de una persona, no al espíritu y el corazón literalmente.

Isaiah 57:16

Información General
Jehová continúa hablándole al pueblo de Israel

Escondí mi rostro
Esto significa que Dios renunció a Su pueblo y ya no los ayudó o bendijo más.

El regresó al modo de su corazón.
Esto significa que los Israelitas continuaban rechazando al Dios verdadero por dioses falsos. Aquí "regresar" y "modo" son palabras de localizacion que representan las motivaciones y los sentimientos.

Isaiah 57:18

Informacion General
Jehová continúa hablando

sus caminos
"sus caminos". Aqui "de el" se refiere al pueblo de Israel

Reconfortar y consolar a aquellos que se lamentan por el
"Yo voy a aliviar y calmar a aquellos que sienten tristeza por el sufrimiento del pueblo debido a su comportamiento pecaminoso"

Y Yo crearé el fruto de sus labios
Aqui "fruto de sus labios " se refiere a lo que una persona dice. TA: "Y yo haré que me alaben y agradezcan"

Paz, Paz a aquellos que estan lejos
Yo he hecho la paz con ellos, que están lejos" La palabra "paz" se repite para darle énfasis.

Isaiah 57:20

Pero los malvados son como el mar embravecido... fango y lodo
Esto compara al malvado con las aguas turbulentas en la orilla que vuelven el agua sucia.

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Chapter 58

1 "Clama en alta voz; no te contengas. Levanta tu voz como trompeta. Confronta a Mi pueblo con su rebelión, y a la casa de Jacob con sus pecados. **2** Aún me buscan diariamente y se deleitan en el conocimiento de mis caminos, como una nación que practicó justicia y no abandonó la ley de su Dios. Me piden juicios justos; ellos se complacen con el pensamiento de que Dios se acerca. **3** '¿Por qué hemos ayunado?' dicen ellos, '¿Pero Tú no lo ves? ¿Por qué nos hemos humillado, pero no Te das cuenta?' Mirad, en el día de su ayuno encuentran su propio placer y oprimen a todos sus trabajadores. **4** Mirad, ustedes ayunan para pleitar y pelear, y para golpear con su puño de iniquidad; ustedes no ayunan hoy para que sus voces sean escuchadas arriba. **5** ¿Es éste verdaderamente el tipo de ayuno que Yo quisiera: Un día para que cualquiera se humille a sí mismo, para que incline su cabeza como un junco, y para esparcir silicio y cenizas debajo de sí mismo? ¿De verdad llaman a esto un ayuno, un día que agrada al SEÑOR? **6** ¿No es éste el ayuno que Yo elijo: Para soltar ligaduras de perversidad, para deshacer las cuerdas del yugo, para liberar a los oprimidos, y para romper todo yugo? **7** ¿No es para partir su pan con los hambrientos y para traer a los pobres y sin hogar a su casa?" Cuando vean a alguien desnudo, deberían vestirlo; y no deberían esconderse de sus propios familiares. **8** Entonces su luz amanecerá como la salida del sol y su sanidad brotará rápidamente; su justicia irá delante de ustedes, y la gloria del SEÑOR será su retaguardia. **9** Entonces llamarían, y el SEÑOR contestaría; gritarían por ayuda, y Él diría: "Aquí estoy." Si quitan de entre ustedes el yugo, el dedo acusador, y el lenguaje de maldad, **10** si ustedes mismos proveen para los hambrientos y satisfacen la necesidad de los afligidos; entonces su luz se levantará en la oscuridad, y su oscuridad será como el mediodía. **11** Entonces el SEÑOR los guiará continuamente y los saciará en regiones donde no hay agua, y El fortalecerá sus huesos. Ustedes serán como un jardín regado, y como un manantial de agua, cuyas aguas nunca faltan. **12** Algunos de ustedes reconstruirán las ruinas antiguas; ustedes levantarán las ruinas de muchas generaciones; serán llamados "Los reparadores de la muralla", "Los restauradores de las calles para vivir." **13** Supongamos que apartan sus pies de viajar en el Día de Reposo, y de hacer los que les plazca en Mi día santo. Supongamos que llaman el Día de Reposo un deleite, y que llaman los asuntos del SEÑOR santos y honrados. Supongamos que honran el Día de Reposo dejando su propio negocio, y no buscando su propios placeres, y no hablando sus propias palabras. **14** "Entonces hallarán deleite en el SEÑOR; y Yo les haré andar por las alturas de la tierra; Yo les alimentaré de la herencia de Jacob su padre, pues la boca del SEÑOR ha hablado."

Isaiah 58:1

¡Alza tu voz como una trompeta!
Esto significa grita fuerte. Aquí "tu" se refiere a Isaías

Confronta a mi pueblo con su rebelión y a la casa de Jacob con sus pecados
Estas dos frases significan básicamente lo mismo. Juntas refuerzan la urgencia para confrontar al pueblo de Jehová.

Isaiah 58:3

¿Porqué hemos ayunado" dicen ellos "pero no lo viste? ¿Porqué nos hemos humillado pero no te diste cuenta?
El PUeblo de Israel utiliza las preguntas para quejarse ante Dios porque ellos sienten que El los está ignorando.

Isaiah 58:4

Información General
Jehová continúa hablando al puebo de Israel al responder su pregunta desafiante

Miren
"¡Miren!" o "Presten atención". Jehová confronta el cuestionamiento del pueblo,diciéndoles que presten atención.

Puño de maldad
"Puño malvado". Esto muestra que ellos peleaban perversamente. "Puño" representa la ira que es físicamente violenta.

¿Es esto realmmente el tipo de ayuno que Yo querría... debajo de sí mismo?
Jehová utiliza una pregunta para regañar al pueblo. Ello actúan como que son humilder delante de Dios, pero están lastimando a otras personas. TA: "Este no es el tipo de ayuno que quiero... debajo de sí mismo"

Un día para que cualquiera se humille, que incline su cabeza como un junco
Esto significa que la persona está inclinada, pero no se humilla sinceramente. "Un junco" representa una planta débil que se inclina fácilmente.

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¿Realmente llamas a esto un ayuno, un día que agrada a Jehová?
Jehová utiliza una pregunta para regañar al pueblo .TA: "¡Seguramente no pensarán que este tipo de ayuno me agrada!"

Isaiah 58:6

Información General
Jehová continúa hablando al pueblo de Israel

¿No es este el ayuno que yo elijo... romper todo yugo?
Jehová utiliza una pregunta para enseñar al pueblo el tipo de ayuno que Le agrada. TA: "Este es el ayuno que Yo elijo... romper todo yugo"

Para liberar ataduras de maldad, deshacer las sogas del yugo, para liberar a los oprimidos y para romper todo yugo
Todas estas frases significan que ellos debían ayudar a todas esas personas a quienes los malvados estuvieran lastimando y oprimiendo.

¿No es para.... tu casa?
Jehová utiliza otra pregunta para enseñar al pueblo. TA: "Es para....tu casa"

romper tu pan
Esta frase representa el comienzo de una comida, cuando el anfitrión rompe y separa el pan.

Isaiah 58:8

Información General
Jehová continúa hablando al pueblo de Israel

Entonces tu luz será abierta de par en par como el amanecer
"Abierta de par en par" es un modismo que significa que la luz comienza a brillar fuertemente. Esto significa que si ellos ayudaban a las personas en necesidad, sus acciones serían como la luz para que otros la vieran, como cuando el sol se levanta luego de una noche oscura. O la luz podría referirse a la luz del Señor, brillando sobre ellos y bendiciéndolos.

Y tu sanidad brotará rápidamente
Esto significa que Dios los bendecirá y restaurará rápidamente, como una herida sana rápidamente.

Tu justicia irá delante de tí y la gloria de Jehova será tu retaguardia
Esto hace referencia al tiempo cuando Dios protegía al pueblo de Israel cuando escapaban de Egipto. Esto significa que Dios los protegerá nuevamente de sus enemigos si ellos hacen lo correcto.

Tu justicia
Esta expresión en hebreo también puede ser interpretada como Quien otorga justicia o aún la victoria. En este contexto, esta expresion se referiría a Dios. Algunas versiones modernas tienen esta interpretación.

Isaiah 58:9

Informacion General
Jehová continúa hablando al pueblo de Israel

Entonces tu luz se levantará en la oscuridad, y tu oscuridad será como el mediodía
"Tu luz" representa los actos de bondad que serán ejemplo para todos, y la "oscuridad" las malas acciones, serán superadas por las buenas acciones.

Isaiah 58:11

Información General
Jehová continúa hablando al pueblo de Israel

Te satisfacerá en regiones donde no hay agua
"Agua" representa todo lo que necesitan para una vida abundante aún cuando a su alrededor no tengan suficiente.

Serás como jardín regado
"Un jardín regado" representa la abundancia y mucha para que ellos tengan todo lo que necesitan.

Como un manantial de agua, cuyas aguas nunca cesan
"Un manantial de agua" representa una fuente de abundancia en una tierra donde el agua es preciosa.

Isaiah 58:12

Información General
Jehová continúa hablando al pueblo de Israel.

Uds. serán llamados
Esto puede ser expresado en forma activa. TA: "la gente los llamará"

Isaiah 58:13

Información General
Jehová continúa hablando al pueblo de Israel

Haz retroceder tus pies de viajar en el Dia de Reposo, y de hacer tus propios placeres en Mi dia santo.
Aquí "pies" se refiere al viaje y al trabajo que las personas hacían los demás días. Dios no permitía viajes largos o trabajos en el Dia de Reposo. TA: "Dejen de viajar y de hacer lo que Uds. quieren el Dia de Reposo, mi santo día"

Isaiah 58:14

Información General
Jehová continúa hablando al pueblo de Israel

Yo te haré andar en las alturas de la tierra
Esto se refiere a Dios exaltando a la nación en reputacion y poder, en respuesta a su vivir justamente.

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Pues la boca de Jehová ha hablado
"Boca" significa lo que Jehová dice. TA: "Porque Jehová lo ha dicho".

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Chapter 59

1 Mirad, la mano del SEÑOR no es tan corta que no pueda salvar; ni su oído tan sordo que no pueda oir. **2** Sus actos pecaminosos, por el contrario, los han separado de su Dios, y sus pecados Le ha hecho esconder Su rostro de ustedes y de escucharlos. **3** Pues, sus manos están manchadas con sangre y sus dedos con pecado. Sus labios hablan mentiras y su lengua habla maliciosamente. **4** Nadie llama la justicia, y nadie aboga su causa en la verdad. Ellos confían en palabras huecas, y dicen mentiras; ellos conciben malicia y dan a luz pecado. **5** Ellos incuban huevos de serpientes venenosas y tejen una tela de araña. Quien sea que coma de sus huevos muere, y si un huevo es quebrado, sale del cascarón una serviente venenosa. **6** Sus telas no pueden ser utilizadas para vestidos, ni pueden cubrirse a sí mismos con sus obras. Sus obras son obras de pecado, y acciones de violencia están en sus manos. **7** Sus pies corren a lo malo, y ellos corren para derramar sangre inocente. Sus pensamientos son pensamientos de pecado; violencia y destrucción son sus vías. **8** Ellos no conocen el camino de paz, y no hay justica en sus sendas. Ellos han hecho sendas torcidas; quien sea que viaje por estas sendas no conoce la paz. **9** Por lo tanto, la justica está lejos de nosotros, ni la rectitud nos alcanza. Nosotros esperamos por luz, pero vemos oscuridad; buscamos por claridad, pero caminamos en oscuridad. **10** Nosotros tanteamos por la pared como los ciegos, como aquellos quienes no pueden ver. Nosotros tropezamos al medio día como en el ocaso; entre los fuertes nosotros somos como hombres muertos. **11** Nosotros gruñimos como osos y gemimos como palomas; nosotros esperamos por justicia, pero no hay ninguna, por rescate, pero está lejos de nosotros. **12** Pues, nuestras muchas transgresiones están delante de Tí, y nuestros pecados testifican contra nosotros; pues, nuestras transgresiones están con nosotros, y conocemos nuestros pecados. **13** Nosotros nos hemos rebelado, negando al SEÑOR y apartándonos de seguir a nuestro Dios. Nosotros hemos hablado extorsión y apartado, concibiendo quejas del corazón y palabras de mentira. **14** La justica es vuelta atrás, y la rectitud se mantiene lejana; pues, la verdad tropieza en la plaza pública, y lo correcto no puede venir. **15** La integridad se ha ido lejos, y aquel quien se aparta de la maldad se hace a sí mismo una víctima. El SEÑOR lo vió y estaba disgustado de que no había justicia. **16** Él vió que no había ningún hombre, y se preguntó que no había nadie para intervenir. Por lo tanto, Su propio brazo trajo salvación para él, y Su rectitud lo sostuvo. **17** Él puso Su rectitud como coraza y casco de salvación sobre su cabeza. Él se vistió a sí mismo con vestidos de venganza y llevaba celo como un manto. **18** Él les retribuyó por lo que habían hecho, juicio de furor a sus adversarios, venganza para sus enemigos, a las islas, castigo como su recompensa. **19** temerán al nombre del SEÑOR desde el oeste, y Su gloria desde la salida del sol; pues Él vendrá como una corriente arrasadora, impulsada por el aliento de Dios. **20** "Un Redentor vendrá a Sion y a aquellos quienes se vuelvan de sus obras rebeldes en Jacob-- esta es la declaración del SEÑOR. **21** En cuanto a Mí, éste es Mi pacto con ellos-- dice el SEÑOR-- Mi Espíritu quien está sobre ustedes, y Mis palabras, las cuales he puesto en su boca, no dejarán su boca, o se irán de la boca de sus hijos, o se irán de la boca de los hijos de sus hijos-- dice el SEÑOR-- desde este tiempo y para siempre."

Isaiah 59:1

Mira
"Mira" "Tú deberías saber" Jehová le dice al pueblo que preste atención.

La mano de Jehová no es tan corta
"Mano" representa el poder y la habilidad. Una mano "corta" no tiene poder y habilidad. TA: "Jehová es completamente capaz".

Vuestro... ustedes
Estos pronombres plurales hacen referencia al pueblo de Israel como un solo grupo.

Sus pecados Le han hecho esconder Su rostro de Uds.
"Rostro" representa estar presente y considerandolos. TA: "Sus pecados han hecho que El los rechace"

Isaiah 59:3

Información General
Isaías continúa hablándole al pueblo de Israel.

Porque sus manos están manchadas con sangre y sus dedos con pecado
Aquí "manos" y "dedos" hacen referencia a sus acciones. Esto significa que son culpables de hacer cosas violentas y pecaminosas. "Sus" es plural. TA: "Porque Uds. han cometido pecados violentos"

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Sus labios hablan mentiras y sus lenguas hablan maliciosamente.
Las partes del cuerpo que hacen el lenguaje representan lo que el pueblo dice. TA: "Uds. hablan mentiras y cosas maliciosas".

Ellos conciben problemas y dan a luz pecado
"Concebir" y "Dar a luz" enfatizan cuán cuidadosamente ellos planifican hacer cosas pecaminosas. Aquí "ellos" aún se refiere al pueblo de Israel. TA: "Ellos trabajan duro para hacer cosas pecaminosas".

Isaiah 59:5

Informacion General
Isaías continúa hablandole al pueblo de Israel acerca del mal que hacen, usando las metáforas de serpientes venenosas y de telas de araña.

Ellos incuban huevos de serpientes venenosas
Los huevos de una serpiente venenosa incuban a serpientes más peligrosas. "Serpientes venenosas" representa el mal que las personas hacen que hiere más y más. TA: "Ellos hacen el mal que se extiende para hacer más mal"

Urden una tela de araña
Esto representa los hechos de las personas que son inútiles. TA:" Producen cosas y actiidades que son inutiles"

Quienquiera que coma de sus huevos muere, y si un huevo es aplastado, eclosiona en una serpiente venenosa.
Comer un huevo venenoso matará a quien lo coma y representa la auto-destrucción. Romper el huevo permite a la joven serpiente venenosa salir del huevo y representa la destrucción que se extiende. TA: " Las actividades que ellos hacen los destruirá y extenderá esa destrucción a otros"

Si un huevo es aplastado
Esto puede ser expresado en forma activa. TA: "si alguien aplasta un huevo"

Sus redes no pueden ser usadas para vestidos, ni pueden cubrirse con sus obras.
Esto significa que sus obras pecaminosas no pueden ser cubiertas o escondidas, tal como una red no sirve como vestido y cubrir a alguien. TA: " Sus obras malvadas serán expuestas como inútiles"

Sus redes no pueden ser usadas como vestidos
Esto puede ser expresado en forma activa. TA: "Ellos no pueden vestirse con sus redes".

obras de violencia están en sus manos
"Manos" representan la habilidad y el poder de hacer estas cosas y por lo tanto su responsabilidad. TA: "Ellos son plenamente responsables por la violencia que hacen"

Isaiah 59:7

Información General
Isaías continúa hablando al pueblo de Israel

Sus pies corren hacia la maldad
"Pies" representa la habilidad de ir y "correr" representa hacerlo rápidamente. TA: "Ellos son rápidos en hacer cosas malas"

Son sus caminos
"Caminos" representa su modo de vida. TA: "son todo lo que hacen "

No hay justicia en sus caminos
"Caminos" representa su modo de vida. TA: "Ellos nunca hacen lo que es justo" o "Todo lo que hacen es injusto".

Ellos han hecho caminos torcidos
"Caminos torcidos" representa el modo de vida que es corrupto. TA: "Ellos dicen y hacen cosas deshonestas. Son taimados"

Isaiah 59:9

Información General
Isaías continúa hablando al pueblo de Israel.

La justicia está lejos de nosotros.
Aquí "nosotros" se refiere a Isaías y al pueblo de Israel. "Lejos" representa la justicia que se ha ido y es difícil de obtener. TA: "La justicia se ha ido y es difícil de obtener"

Esperamos la luz, pero vemos oscuridad; buscamos la claridad, pero caminamos en oscuridad.
Cada una de estas frases significa que el pueblo está esperando por la bondad de Dios, pero parece como que El los ha abandonado.

Nosotros vamos a tientas buscando la pared como los ciegos.. como hombres muertos.
Esto significa que porque Dios no viene a ellos, ellos se sienten impotentes, sin encontrar el camino correcto y desesperando por el futuro, cin esperanza de una vida vibrante.

Isaiah 59:11

Informacion General
Isaías continúa hablando al pueblo de Israel

Gruñimos como osos y gemimos como palomas
Estos hacen referencia a los sonidos que el pueblo hace porque estaban afligidos y de luto.

Isaiah 59:12

Información General
Isaías continúa hablando.

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Nuestras muchas transgresiones
Aquí "nuestras" hace referencia a Isaías y el pueblo de Israel.

Delante de tí
Aquí "ti" se refiere a Jehová.

Nuestros pecados testifican contra nosotros
Isaías describe los pecados como una persona que va delante de Dios para declarar que el pueblo es culpable.

Nuestras transgresiones están con nosotros
"Con nosotros" representa estar conscientes de ellas. TA: "Porque estamos conscientes de nuestras transgresiones"

Isaiah 59:14

Información General
Isaías continúa hablando.

La justicia es rechazada
Esto puede ser expresado en forma activa. TA: "El pueblo rechaza la justicia"

Justicia...honradez... verdad... lo bueno..confianza
Estas son ideas que Isaías describe actuando como personas.

Isaiah 59:16

Información General
Isaías continúa hablando.

El vio que no había ningún hombre, y se preguntó porqué no había nadie para intervenir.
"Jehová estaba horrorizado que nadie venía a ayudar a quienes estaban sufriendo" o "Jehová estaba estupefacto que nadie venía a ayudar a quienes estaban sufriendo"

Por lo tanto, Su propio brazo trajo salvación para El.
"Brazo" representa la habilidad y el poder. TA: "Jehová usó su propio poder para salvar al pueblo."

Y Su justicia Lo sostenía
"Justicia" es una cualidad que actúa como una persona. TA: "Y El hizo lo correcto como siempre lo haría"

Isaiah 59:17

El se puso la justicia como coraza y el casco de salvación sobre su cabeza. Se vistió con vestidura de venganza y usó el celo como un manto.
"Coraza" "casco" y "manto" son ropajes para la guerra y la pelea. Isaías describe a Jehová como poniéndose éstos para castigar a Su pueblo.

manto
Una túnica suelta de y con movimiento.

El les devolvió
Isaías está describiendo un evento futuro como si hubiera ocurrido en el pasado. Esto significa que ciertamente sucederá.

Isaiah 59:19

Información General
Isaías continúa hablando

Teman el nombre de Jehová
Aquí "nombre" se refiere a la reputación y el carácter de Jehová. TA: "teman a Jehová"

Desde el Oeste... desde el naciente del sol
Isaías combina estas palabras para significar a pueblos en todas partes del mundo.

Porque El vendrá como una fuerte corriente
Los angostos valles de Judá estaban secos la mayor parte del año hasta que una lluvia repentina y fuerte los convertía en torrentes de agua. Cuando eso sucedía había mucho ruido y viento.

Impulsada por el aliento de Jehová
Esto puede ser expresado en forma activa. TA: "al cual lo impulsa el aliento de Jehová"

La declaracion de Jehová
Esto puede ser re-fraseado para que el sustantivo abstracto "declaracion" sea expresado como el verbo "declarar" o "solemnemente dijo". Traduce esto del mismo modo que tradujiste una frase similar en 14:21. TA: "Esto es lo que ha declarado Jehová" o "Esto es lo que Jehová ha dicho solemnemente"

Isaiah 59:21

Mis palabras, las cuales Yo he puesto en tu boca
Esto se refiere a darle algo a alguien para que diga. TA: ""El mensaje que Yo te he dado para que hables"

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Chapter 60

1 Lévantate, resplandece; porque tu luz ha llegado, y la gloria del SEÑOR se ha levantado sobre tí. **2** Aunque la oscuridad cubrirá la tierra, y una densa oscuridad a las naciones; aun así el SEÑOR se levantará sobre tí, y Su gloria se verá en tí. **3** Naciones vendrán a tu luz, y reyes a tu brillante luz que se está levantando. **4** Mira alrededor y ve. Todos ellos se reúnen y vienen a tí. Tus hijos vendrán desde lejos, y tus hijas serán cargadas en los brazos de éstos. **5** Entonces tú mirarás y serás radiante, y tu corazón se regocijará y se desbordará, porque la abundancia del mar será derramada sobre tí, la riqueza de las naciones vendrá a tí. **6** Caravanas de camellos te cubrirán, los dromedarios de Madián y Efa; todos ellos vendrán desde Seba; ellos traerán oro e incienso, y cantarán las alabanzas del SEÑOR. **7** Todos los rebaños de Cedar serán reunidos ante tí, los carneros de Nebayot atenderán tus necesidades; ellos serán ofrendas aceptables en Mi altar; y Yo glorificaré mi gloriosa casa. **8** ¿Quiénes son éstos que vuelan como una nube, y como las palomas a sus refugios? **9** Las tierras costeras Me buscan, y los barcos de Tarsis son los primeros, en traer a tus hijos desde lejos, su plata y su oro con ellos, por el nombre del SEÑOR tu Dios, y por el Santo de Israel, porque Él los ha honrado a ustedes. **10** Hijos de extranjeros reconstruirán tus paredes, y sus reyes te servirán; aunque en Mi ira Yo te castigué, aun así en mi favor Yo tendré misericordia de tí. **11** Tus puertas también se mantendrán abiertas continuamente; ellas no serán cerradas día o noche, para que la riqueza de las naciones pueda ser traída, con sus reyes dirigiéndoles. **12** En efecto, naciones y reinos que no te sirvan perecerán; esas naciones serán completamente destruidas. **13** La gloria del Líbano vendrá a tí, el árbol de ciprés, el conífero, y el árbol de caja de ciprés a una, para embellecer Mi santuario; y Yo glorificaré el lugar de Mis pies. **14** Ellos vendrán a tí para inclinarse, los hijos de aquellos quienes te humillaron; ellos se inclinarán a tus pies; ellos te llamarán la Cuidad del SEÑOR, Sion del Santo de Israel. **15** En lugar de permanecer abandonada y odiada, con nadie que pase a través de tí, Yo haré de tí una cosa de orgullo para siempre, un gozo de generación en generación. **16** Tú también beberás la leche de las naciones, y mamarás del seno de reyes; tú sabrás que Yo, el SEÑOR, soy tu Salvador y tu Redentor, el Poderoso de Jacob. **17** En lugar de bronce Yo traeré oro, en lugar de hierro Yo traeré plata; en lugar de madera, bronce, y en lugar de piedras, hierro. Yo nombraré la paz como tus gobernantes, y la justicia tus soberanos. **18** La violencia ya no se oirá más en tu tierra, o devastación ni destrucción dentro de tus fronteras; pues tú llamarás a tus paredes Salvación, y a tus puertas Alabanza. **19** El sol ya no será tu luz de día, ni el resplandor de la luna brillará sobre tí; sino que el SEÑOR será tu Luz eterna, y tu Dios tu gloria. **20** Tu sol ya no se pondrá, ni tu luna se retirará y desaparecerá; porque el SEÑOR será tu Luz eterna, y los días de tu llanto se terminarán. **21** Toda tu gente será justa; ellas tomarán posesión de la tierra durante todo tiempo, la rama de mi plantación, la obra de mis manos, para que Yo sea glorificado. **22** El pequeño se convertirá en mil, y el menos una nación fuerte, Yo, el SEÑOR, realizaré rápidamente estas cosas cuando el tiempo venga.

Isaiah 60:1

Información General
Isaías continúa hablando al pueblo de Israel.

Levántate y brilla; porque tu luz ha venido, y la gloria de Jehová se ha levantado sobre tí.
Esto hace referencia a las cosas gloriosas que Jehová ha hecho para los habitantes de Jerusalén. Ellos ahora deben mostrar esa gloria a través de lo que hagan y digan y tengan esperanza en el futuro.

Isaiah 60:2

Información General
Isaías está hablando al pueblo de Israel. El continúa la metáfora acerca de la "luz". (Ver: 60:1)

Aunque la oscuridad cubra la tierra y una espesa oscuridad a las naciones
Ambas frases significan la misma cosa y están combinadas para dar énfasis. Se refieren a la "oscuridad espiritual". Esto significa que todo el resto de los pueblos del mundo no conocerán a Jehová o no sabrán cómo complacerlo. Esta es una metáfora para el juicio divino.

Aún así Jehová se levantará sobre tí
Esto significa que la luz de la presencia de Dios aparecerá para el pueblo de Israel, y les mostrará el camino que deberán tomar.

Y Su gloria será vista sobre ti
Esto puede ser expresado en forma activa. TA: "y los pueblos de las naciones verán Su gloria sobre tí"

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Isaiah 60:4

Información General
Aquí comienza a hablar Jehová.

Todos se reúnen
"Ellos" refiere al resto del pueblo de Israel quienes se reunirán para regresar a Jerusalén.

Tus hijas serán llevadas en sus brazos.
Esto puede ser expresado en forma activa. TA: "Ellos llevarán a tus hijas en sus brazos" o ""Ellos cargarán a tus hijas sobre sus caderas"

Entonces tú mirarás y serás resplandeciente, y tu corazón se regocijará y desbordará.
Estas frases comparten el mismo significado y enfatizan que ellos estarán muy felices por lo que sucederá en Jerusalén.

La abundancia del mar
Esto se refiere a las riquezas y bienes que vendrán a Jerusalén a través de barcos, quizás desde el Mar Mediterráneo.

Será derramada sobre tí
Esto describe que la abundancia será como agua que surge a borbotones.

Isaiah 60:6

Información General
Jehová continúa hablando al pueblo de Israel.

los dromedarios
"los camellos jóvenes"

Efa...Cedar...Nebayot
Estos son nombres de áreas en Arabia. (Ver:

Todos los rebaños de Cedar serán reunidos ante tí.
Esto puede ser expresado en forma activa. TA: "El pueblo de Cedar se reunirá en rebaños ante tí"

Los carneros de Nebayot atenderán tus necesidades.
Esto hace referencia a su necesidad para sacrificios.

Ellos serán ofrenda aceptable sobre Mi altar
"Yo, Jehová, los aceptaré en mi altar"

Isaiah 60:8

Información General
Jehová continúa hablando al pueblo de Israel

¿Quienes son éstos que vuelan como una nube y como palomas a sus refugios?
Jehová utiliza las preguntas e imágenes poéticas para llamar la atención aquí. Él compara las velas de las naves a nubes y palomas. Esto es también una figura de los israelitas regresando al país adonde pertenecen. TA: "Mira, veo algo como nubes moviéndose rápidamente y como palomas volviendo a sus refugios"

Las tierras costeras
Esto hace referencia a las personas que viven sobre las tierras costeras y describe el área costera como si fueran personas mirando hacia afuera. TA: "Las personas de la costa" (Ver: y

Los barcos de Tarsis
Esta expresión usualmente hace referencia a los grandes barcos mercantes adecuados para largos viajes.

El Santo de Israel
Traduce esto como en 1:4

El los ha honrado
"Jehová los ha honrado a Uds., pueblo de Israel"

Isaiah 60:10

Información General
Jehová continúa hablando al pueblo de Israel

Ellas no serán cerradas de día ni de noche
Aqui "dia" y "noche" juntos significan "todo el tiempo". Esto puede ser expresado de forma activa. TA: "Nadie las cerrará jamás"

Para que la riqueza de las naciones pueda ser traída, junto con sus reyes siendo conducidos"
Esto puede ser expresado en forma activa. TA: "Para que los pueblos de las naciones puedan traer su riqueza, junto con sus reyes"

Isaiah 60:12

Información General
Jehová continúa hablando al pueblo de Israel

Esas naciones serán completamente destruidas
Esto puede ser expresado en forma activa. TA: " Yo destruiré completamente a los pueblos de esas naciones"

La gloria del Líbano
Esto hace referencia al Líbano que es famoso por sus hermosos árboles, especialmente el ciprés y el cedro. La identificación exacta de todos los árboles es desconocida.

El lugar de mis pies
Esto hace referencia al templo de Jehová)Ver:

Isaiah 60:14

Información General
Jehová continúa hablando al pueblo de Israel

El Santo de Israel
Traduce esto como lo hiciste en 1:4

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Isaiah 60:15

Información General
Jehová continúa hablando al pueblo de Israel

Con nadie atravesándote
"Con todos evitando tu tierra" o "con todos los extranjeros evitando tu tierra"

Tu también beberás la leche de las naciones, y amamantarás en el pecho de los reyes"
Esto hace referencia a las riquezas y la abundancia que será drenada de las naciones extranjeras. Ambas cláusulas repiten la misma idea para dar énfasis.

Redentor
Traduce esto como lo hiciste en 41:14

El Poderoso de Jacob
Traduce esto como lo hiciste en 49:26

Isaiah 60:17

Información General
Jehová continúa hablando al pueblo de Israel

En lugar de madera, bronce, y en lugar de piedras, hierro
Jehová les dará materiales de construcción más valiosos ahora. TA:" En lugar de madera, les traeré bronce, y en lugar de piedras, les traeré hierro"

Nominaré a la paz como tu gobernador y a la justicia como tu soberana
Jehová describe a la "paz" y a la "justicia" como gobernantes humanos. Esto significa que habrá completa paz y justicia en la tierra de Israel .

Ya no se escuchará la violencia en tu tierra.
Esto puede ser expresado en forma activa. TA:" Ya no habrá informes de violencia en tu tierra"

Pero tú llamarás a tus paredes Salvación, y a tus puertas Alabanza
Los objetos físicos tienen los nombres de cualidades espirituales. La ciudad de Jerusalén será un lugar seguro y el pueblo allí alabará a Jehová.

Isaiah 60:19

Información General
Jehová continúa hablando al pueblo de Israel.

Porque Jehová será tu luz eterna
Ambas frases repiten la misma idea para otorgar énfasis.

Tu sol ya no se pondrá ni tu luna se retirará y desaparecerá
La luna no desaparecerá literalmente. Esto dice que en comparación con la Luz de Jehová, la luz del sol y de la luna serán nada.

Isaiah 60:21

Información General
Jehová continúa hablando al pueblo de Israel

Los gajos de mi plantación, el trabajo de mis manos.
Estas frases significan aproximadamente lo mismo y están repetidas para otorgarle énfasis.

Los gajos de mi plantación
Jehová está comparando al pueblo con pequeños brotes surgiendo de lo que El plantó como si El fuera un jardinero. Jehová ha ubicado a Su pueblo en la tierra de Israel. Esto le otorga esperanza al pueblo.

El trabajo de mis manos
Jehová compara al pueblo de Israel a algo hecho con la destreza de Sus manos.

Para que Yo sea glorificado
Esto puede ser expresado en forma activa. TA: "Para que todos el pueblo pueda glorificarme"

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Chapter 61

1 El Espíritu del Señor Dios está sobre Mí, porque el SEÑOR Me ha ungido para proclamar buenas noticias a los afligidos. Él Me ha enviado a sanar a los de corazón roto, a proclamar libertad a los cautivos, y la abertura de la prisión a aquellos quienes están confinados. **2** Él me ha enviado a proclamar el año del favor del SEÑOR, el día de venganza de nuestro Dios, y a consolar a todos los que lloran. **3** Él me ha enviado, a dar a aquellos quienes lloran en Sion, darles un turbante en lugar de cenizas, óleo de gozo en lugar de llanto, un manto de alabanza en lugar de un espíritu fatuo, para llamarlos robles de justicia, la plantación del SEÑOR, para que Él sea glorificado. **4** Ellos reconstruirán las ruinas antiguas; ellos restaurarán las desolaciones de antaño. Ellos restaurarán las cuidades arruinadas, las desolaciones de muchas generaciones de antaño. **5** Extranjeros se levantarán y alimentarán tus rebaños, e hijos de extranjeros trabajarán tus campos y viñedos. **6** Ustedes serán llamados los sacerdotes del SEÑOR; ellos los llamarán a ustedes siervos de nuestro Dios. Ustedes comerán las riquezas de las naciones, y ustedes se jactarán en sus riquezas. **7** En lugar de tu vergüenza, tú tendrás doble; y en lugar de deshonra, ellos se regocijarán por su parte. Así que, ellos tendrán una doble parte de su tierra; gozo eterno serán suyos. **8** Pues Yo, el SEÑOR, amo la justicia, y Yo odio el robo y la injusticia violenta. Yo fielmente les reciprocaré, y Yo haré un pacto eterno con ellos. **9** Sus descendientes serán conocidos entre las naciones, y su hijos entre los pueblos. Todos quienes los vieron, los reconocerán, que ellos son el pueblo a quien el SEÑOR ha bendecido. **10** Yo grandemente me regocijaré en el SEÑOR; en mi Dios yo estaré muy contento. Pues, Él me ha vestido con las vestiduras de salvación; Él me ha vestido con la túnica de justicia, como a un novio que se adorna a sí mismo con un turbante, y como a una novia que se adorna a sí misma con sus joyas. **11** Pues, así como la tierra produce sus plantas que brotan, y como el jardín hace a su plantación crecer, así el Señor Dios causará justicia y alabanza brotar frente a todas las naciones.

Isaiah 61:1

El Espíritu del Señor Jehová está sobre mi
Aquí "Espíritu" es el Espíritu Santo de Jehová quien obliga o motiva a una persona. Fíjate cómo tradujiste esto en 11:1 o 42:1

Los afligidos
Esto se refiere a la gente pobre, a aquellos en gran dolor, o gente oprimida que tienen problemas que no pueden superar por sí mismos.

Libertad a los cautivos, y apertura de la prisión para aquellos que están atados.
Estas dos frases significan la misa cosa. Ellas afirman que Dios ciertamente dará libertad a los cautivos.

Isaiah 61:2

Informacion General
Isaías continúa hablando

El año de la buena voluntad de Jehová, el día de la venganza
Ambas frases refieren al mismo período de tiempo. "Año" y "dia" son dos ejemplos específicos que representan a un todo mayor.

Año de la buena voluntad de Jehová
"El tiempo cuando Jehová actuará amablemente con Su pueblo" (UDB)

Isaiah 61:3

Información General
Isaías continúa hablando.

a dar... a darles
Isaías repite esto para otorgar énfasis.

Un turbante
"Un tocado" o "un hermoso manto de cabeza". Esto es un trozo de tela largo, que se enrolla alrededor de la cabeza.

Óleo de gozo... un manto de alabanza
Las personas se untaban con aceite y vestían túnicas hermosas y largas en tiempos de celebración y gozo.

En lugar de un espíritu de desánimo
"En lugar de la tristeza" o "en lugar del luto"

Robles de justicia, el sembradío de Jehová
Esto significa que Jehová ha logrado que el pueblo sea fuerte y robusto.

Que El pueda ser glorificado
Esto puede ser expresado de forma activa. TA: "para que las vidas del pueblo puedan glorificarlo"

Isaiah 61:4

Informacion General
Isaías continúa hablando, usando paralelismos en cada línea.

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Isaiah 61:6

Información General
El siervo de Jehová continúa hablando al pueblo de Israel con un paralelismo en cada línea.

Uds. serán llamados
Esto puede ser expresado en forma activa. TA: "Las personas los llamarán"

Uds. tendrán doble
Esto probablemente se refiere a doble porción de tierra

Ellos se regocijarán sobre su parte... ellos tendrán... su tierra... será de ellos.
Esto aún se refiere al pueblo de Israel. Esto puede ser expresado en segunda persona. TA: "Tu te regocijarás sobre tu parte... tú tendrás... tu tierra... será tuya"

Isaiah 61:8

Sus descendientes serán conocidos entre las naciones, y su descendencia entre los pueblos.
Estas dos cláusulas significan lo mismo. Esto puede ser expresado en forma activa. TA:"Los pueblos de otras naciones conocerán a sus descendientes"

Su descendencia entre los pueblos.
Esta cláusula adopta el mismo verbo que la anterior. TA: "Su descendencia será conocida entre los pueblos"

Isaiah 61:10

Yo me regocijaré grandemente en Jehová
"Yo" se refiere al pueblo de Dios hablando como una persona a la cual Jehová ha restaurado.

Vestido con vestiduras de salvacion; Me ha vestido con la túnica de justicia
El pueblo de Dios hablando como una persona, ahora tiene la salvacion y la justicia como su apariencia distintiva, visible para todos. "Vestiduras" y "Túnica" son prendas que todos pueden ver.

Como un novio que se adorna con turbante, y como una novia que se adorna con sus joyas
Esta comparación enfatiza que quien habla está extremadamente feliz, gozoso y celebrando.

Turbante
Traduce esto como en 61:3

Porque así como la tierra produce sus plantas de brote, y como el jardín hace que sus brotes crezcan
Esto está diciendo la misma cosa de dos formas. El hecho de que lo que Dios dice que hará ciertamente va a suceder se compara con el hecho de que los retoños brotan luego de ser plantados. TA: "Así como las semillas sembradas en un jardín brotan desde la tierra y crecen"

Justicia y alabanza brotar
Esta expresion describe estas virtudes como creciendo desde una semilla, como lo hacen las plantas.

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Chapter 62

1 Por amor a Sion no estaré en silencio, y por el bien de Jerusalén no estaré callado, hasta que su justicia avance brillantemente y su salvación como antorcha encendida. **2** Las naciones verán su justicia, y todos los reyes su gloria. Serán llamados con nuevo nombre, el cual el SEÑOR escogerá. **3** También serás una corona de belleza en las manos del SEÑOR, y un turbante de dignidad real en la mano de tu Dios. **4** Ya no se dirá de tí "Abandonada"; ni de tu tierra se dirá más "Desolada." En efecto, serás llamada "Mi deleite está en ella" y tu tierra "Desposada," porque el SEÑOR se deleita en tí, y tu tierra será desposada. **5** Ciertamente, como un joven desposa a una joven, así tus hijos se deposarán contigo, y así como el novio se regocija con su novia, tu Dios se regocijará en tí. **6** He puesto guardias en los muros de Jerusalén; no estarán en silencio día o noche. Ustedes quienes siguen recordándole al SEÑOR no pausen. **7** No permitan que Él descanse hasta que Él restablezca Jerusalén y la haga una alabanza en la tierra. **8** El SEÑOR juró con Su mano derecha y la fuerza de Su brazo: "Seguramente no daré sus granos como alimento a sus enemigos. Los forasteros no beberán tu vino nuevo, por el cual ustedes han trabajado. **9** Pues aquellos quienes cosechan el grano, lo comerán, y alabarán al SEÑOR, y aquellos quienes recojen las uvas, beberán el vino en las cortes de Mi santo santuario". **10** ¡Vengan, vengan a las puertas! ¡Preparen el camino para el pueblo! ¡Construyan, construyan el camino! ¡Junten las piedras! ¡Levanten una bandera como señal para las naciones! **11** Ved, El SEÑOR anuncia a los confines de la tierra: "Digan la hija de Sion: ¡Ved, tu Salvador viene! Vean, su recompensa está con Él, y su recompensa le antecederá". **12** Ellos te llamarán: "La gente santa; los redimidos del SEÑOR," y serás llamada "Deseada; una ciudad no abandonada."

Isaiah 62:1

Por amor a Sión no haré silencio, y por amor a Jerusalén, no callaré
Ambas afirmaciones significan la misma cosa. Aquí "Sión" y "Jerusalén" ambos representan a las personas que viven en Jerusalén. TA: "Por amor de la gente de Jerusalén, no callaré"

Yo no haré silencio
Es muy probable que "Yo" se refiera a Isaías.

Hasta que su justicia avance brillantemente, y su salvacion como una antorcha encendida
Ambas cláusulas reaseguran que al pueblo que Dios eventualmente vendrá y salvará al pueblo de Israel y que será tan evidente como la luz.

Isaiah 62:3

También serás corona de belleza en la mano de Jehová, y un turbante de dignidad real en la mano de nuestro Dios.
Estos significan la misma cosa y están combinados para otorgar énfasis. Ellas dicen que Jerusalén se convertirá en una ciudad real bajo el poder y la autoridad

Ya no se ... se dirá más "desolada"
Estas significan la misma cosa y están combinadas para otorgar énfasis.

Ya no se dirá de ti
Esto puede ser expresado en forma activa. TA: "La gente ya no dirá de tí"

Ni de tu tierra se dirá más
Esto puede ser expresado en forma activa. TA: "tampoco la gente dirá acerca de tu tierra"

Y tu tierra será desposada
Esto significa que Jehová amará al pueblo de Israel y siempre estará con ellos como lo está un esposo.

Isaiah 62:5

Como un joven desposa a una joven, así tus hijos se desposarán contigo
Aquí "hijos" se refiere al pueblo de Israel y "Tú" se refiere a Judá, la tierra de Israel. Esto significa que el pueblo tomará posesion de la tierra, tal como un hombre toma posesión de su joven esposa.

Como un novio se regocija con su novia, tu Dios se regocijará contigo
Esto enfatiza la felicidad de Dios sobre Su relación con Su pueblo.

Isaiah 62:6

Yo he puesto
Aquí "Yo" puede referirse a Isaías o a Jehová

guardias en tus muros
Esto se refiere a profetas, oficiales, o probablemente ángeles que constantemente están orando por las personas de Jerusalén como los guardias constantemente guardan la ciudad. Fíjate cómo tradujiste "guardias" en 52:7 y 56:9

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No callarán ni de día ni de noche
Esto significa que ellos están contínuamente rogando a Jehová y llamándose unos a otros. TA: "Están orando fervientemente a Jehová a lo largo del día entero"

No Le permitas descansar
Aqui se refiere a Jehová

Isaiah 62:8

Por Su mano derecha y por el brazo de Su fuerza
La mano y el brazo derechos representan poder y autoridad. TA: "por Su poder y autoridad"

Seguramente ya no les daré sus granos como alimento para sus enemigos
Esto significa que Jehová no dejará que los enemigos conquisten al pueblo de Israel y les quiten el grano nunca más. Quizás los enemigos les quitaban el grano en el pasado como un impuesto o para alimentar a sus propios ejércitos.

Ya no les daré sus granos como alimento a los enemigos... los extranjeros no beberán su vino nuevo
Estas afirmamciones se encuentran juntas para otorgar énfasis y "cierre".

Aquellos que cosechan el grano... aquellos que recogen las uvas
Estas afirmaciones se encuentran juntas para otorgar énfasis y "cierre"

Isaiah 62:10

Pasen, pasen por las puertas
La frase "pasen" se repite para expresar la urgencia

Construyan, construyan el camino
La palabra "construyan" se repite para enfatizar que Jehová desea que se prepare el camino. El "camino" representa el modo por el cual el pueblo puede regresar. Esto es similar a 40:3 y 57:14

Recojan las piedras
"Quiten las piedras del camino para hacerlo llano". Las piedras representan todos los obstáculos para un viaje rápido.

Levanten bandera de señal para las naciones
Una bandera de señal representa algo para llamar la atención a los demás. Esto significa que Jehová está llamando a los pueblos de las otras naciones para que se den cuenta de la tierra de Israel y para que vean lo que Jehová ha hecho, tal como dijo que haría.

Isaiah 62:11

Miren
"¡Presten atención!"

Los confines de la tierra
Aquellos lugares de la tierra que están lejos, se los menciona como si fueran los lugares donde la tierra termina. Esta frase también forma un merismo y se refiere a todo lo que está entre esos confines. Fíjate cómo tradujiste esto en 40:27. TA: "los lugares más lejanos de la tierra" o "la tierra entera"

La hija de Sión
"Hija" representa al pueblo de Jerusalén

Vean, Su recompensa está con El y Su recompensa va delante de El
Esta cláusula representa la misma idea para otorgarle énfasis. Fíjate cómo tradujiste una frase similar en 40: 9.

Tú serás llamado
Esto puede ser expresado de forma activa. "Ellos te llamarán"

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Chapter 63

1 ¿Quién es Éste que viene de Edom, vestido de rojo desde Bosra? ¿Quién es Él en ropas reales, marchando confiadamente por causa de Su gran fuerza? Este soy Yo, hablando justicia y poderosamente capaz de salvar. **2** ¿Por qué son Tus ropas rojas, y por qué parece que haz estado pisando uvas en un lagar? **3** Yo solo He pisado uvas en el lagar, y ninguna de las naciones se ha unido a Mí. Yo las pisé en Mi enojo y pisoteé en Mi furia. Su sangre salpicó en Mis ropas y manchó todos Mis vestidos. **4** Pues Yo esperaba el día de la venganza, y el año de Mi redención ha llegado. **5** Yo miré, y allí no había nadie para ayudar. Yo me preguntaba que no había nadie para ayudar, pero Mi propio brazo Me trajo la victoria a Mí, y Mi fuerte furia me impulsó. **6** Yo pisoteé las gentes en mi enojo y las embriagué en Mi ira, y derramé su sangre en la tierra. **7** Yo hablaré de los hechos de fidelidad de pacto de El SEÑOR, las obras dignas de alabanza de El SEÑOR. Yo hablaré de todo lo que El SEÑOR ha hecho por nosotros, y de Su gran bondad a la casa de Israel. Esta compasión que Él nos ha mostrado por causa de Su misericordia, y con muchas obras de fidelidad de pacto. **8** Pues Él dijo: "Ciertamente ellos son Mi pueblo, niños que no son desleales.'' Él se convirtió en su Salvador. **9** A través de todo el sufrimiento de ellos, Él sufrió también, y el ángel de Su presencia los salvó. En Su amor y misericordia Él los salvó, y Él los levantó y los llevó a través de los todos los tiempos antiguos. **10** Pero ellos se rebelaron y entristecieron Su Espíritu Santo. Así que Él se volvió su enemigo y peleó contra ellos. **11** Su pueblo pensó acerca de los tiempos antiguos de Moisés. Ellos dijeron: ''¿Dónde está Dios, Quien los sacó del mar con los pastores de Su rebaño? ¿Dónde está Dios, Quien puso su Espíritu Santo entre ellos? **12** ¿Dónde está Dios, Quien hizo Su glorioso poder ir con la mano derecha de Moisés, y dividió el agua ante ellos, para hacerse un eterno nombre para Sí mismo? **13** ¿Dónde está Dios, Quien los guió por las aguas profundas? Como un caballo corriendo en tierra llana, ellos no tropezaron. **14** Como el ganado que desciende al valle, el Espíritu de el SEÑOR les dio reposo. Así Tú guíaste a Tu pueblo, para hacerte a Tí mismo un nombre de alabanza. **15** Mira abajo desde el cielo y presta atención desde Tu santa y gloriosa habitación. ¿Dónde está Tu celo y Tus actos poderosos? Tu misericordia y Tus actos compasivos son alejados de nosotros. **16** Pues Tú eres nuestro Padre, aunque Abraham no nos conoce, e Israel no nos reconoce, Tú, SEÑOR, eres nuestro Padre. 'Nuestro Redentor' ha sido tu nombre desde tiempos antiguos. **17** SEÑOR, ¿por qué nos haces deambular de Tus caminos y endurecer nuestros corazones, tal que nosotros no te obedezcamos? Regresa por el bien de tus siervos, las tribus de tu herencia. **18** Tu pueblo poseyó Tu santo lugar por un corto tiempo, pero luego nuestros enemigos lo pisotearon. **19** Nosotros nos hemos vuelto como aquellos sobre quienes Tú nunca gobernaste, como aquellos quienes nunca fueron llamados por Tu nombre.''

Isaiah 63:1

Quien es éste que viene de Edom... Bosra
Isaías habla como un guardián utilizando el formato de pregunta y respuesta para presentar esta informaciónn acerca del juicio de Jehová sobre Edom, un enemigo de Israel. Esta pregunta retórica puede ser traducida como una afirmación. TA: "Yo, Jehová, vengo desde Edom, vestido de rojo desde Bosra"

Bosra
Esta es la ciudad capital de Edom.

Soy Yo
Aquí "Yo" se refiere a Jehová

¿Porqué tus vestidos son rojos y porqué...lagar?
Esta pregunta retórica puede ser traducida como una afirmación. TA: "Tus vestiduras rojas te hacen parecer como si hubieras estado pisando uvas en un lagar"

Lagar
Un lagar es un lugar bajo, cavado en la roca, en el suelo, donde los obreros pisan las uvas para aplastarlas con sus pies, a fin de quitar el jugo.

Isaiah 63:3

Yo he pisado uvas en el lagar
Aquí "Yo" se refiere a Jehová. Esta imagen refiere a Jehová destruyendo a Sus enemigos.

Pues yo esperado el día de venganza
Aquí "dia" refiere a un período de tiempo.

Venganza
Jehová castigará de forma apropiada para producir Su justicia. Su tipo de venganza difiere de la venganza del hombre.

El año de mi redención
Aqui "año" se refiere a un tiempo específico indicado por Jehová para restaurar a Israel.

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Isaiah 63:5

Información General
Jehová continúa hablando.

Pero mi propio brazo
Aquí "brazo" representa poder.

Las emborraché en mi ira
Esto significa que Jehová los aturdió y dejó sin sentido por su completa ira y castigo.

Yo derramé su sangre
Aqui "su" se refiere a la de los enemigos de Jehová que estaba saliendo a borbotones para que murieran.

Isaiah 63:7

Yo diré
Aquí "yo" se refiere a Isaías

Hecho por nosotros
Aquí "nosotros" se refiere a Isaías y el pueblo de Israel.

Isaiah 63:9

A través de todo su sufrimiento
"A través de todo nuestro sufrimiento". Aquí "su" se refiere al pueblo de Israel. Isaías se incluyó como miembro del pueblo.

El sufrió también
Aquí "el" se refiere a Jehová.

El ángel desde Su presencia
Este es un representante que es enviado desde la presencia de Dios.

Los levantó y los llevó
Esto hace referencia a cuando Dios protegió y salvó al pueblo de Israel de los egipcios muchos años antes. El significado completo de esta afirmacion puede aclararse.

Isaiah 63:10

Pero ellos se rebelaron
"pero nosotros nos rebelamos". Aquí "ellos" se refiere al pueblo de Israel. Isaías se incluyó como miembro del pueblo.

Su Espíritu Santo
"El Espíritu Santo de Jehová"

Isaiah 63:11

Ellos dijeron
"Nosotros dijimos". Aquí "ellos" se refiere al pueblo de Israel. Isaías se incluyó como miembro del pueblo.

Quien los sacó del mar
Es conocimiento asumido la historia de cómo Jehová separó milagrosammente las aguas del Mar Rojo para que los israelitas pudieran cruzar y escapar de los egipcios.

Los pastores de Su rebaño
A veces se mencionan a los líderes como "pastores". TA: "Los líderes de Su pueblo"

Isaiah 63:12

Información General
El pueblo de Israel continúa hablando.

Quien hizo que Su glorioso poder fuera con la mano derecha de Moisés
Aquí "mano derecha" representa el poder de Jehová a través de Moisés. Esto signfica que fue el poder de Dios que permitió a Moisés dividir las aguas del Mar Rojo.

Como un caballo corriendo en terreno plano, ellos no tropezaron
Esto significa que el pueblo de Israel iba con pie firme como los caballos en terreno abierto cuando viajaron hacia Israel desde Egipto.

Isaiah 63:14

Información General
El pueblo de Israel continúa hablando.

Como el ganado que baja al valle...reposo
Esta imagen ilustra el ganado que baja a un valle donde hay pasto verde y agua y enfatiza que Dios guió al pueblo de Israel y los cuidó.

Para darte a Ti mismo un nombre de Alabanza
Aquí "nombre de alabanza" refiere al honor y a la reputación de uno. TA: "Para asegurarte que tienes una reputacion honrada"

Isaiah 63:15

Información General
El pueblo de Israel continúa hablando

¿Donde están tu celo y tus actos poderosos?
El escritor utiliza una pregunta para expresar una profunda emocion y preocupación porque parece que Dios no los está ayudando. Esta pregunta retórica puede ser traducida como una afirmación. TA: "¡No vemos tu celo y tus actos poderosos!"

Tu misericordia y tus actos compasivos nos son ocultos
Esto puede ser expresado de forma activa. TA: "Tu nos ocultas tu misericordia y actos compasivos"

Aunque Abraham no nos conoce e Israel no nos reconoce
Los ancestros de la nacion de Israel no podrían identificar a sus descendientes porque habían

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cambiado tanto. "Abraham" e "Israel" representan un pasado distante.

Isaiah 63:17

Informacion General
El pueblo de Israel continúa hablando.

Jehová,¿porqué nos haces errar de Tus caminos y endureces nuestros corazones, y así no te obedecemos?
Aqui el escritor utiliza una pregunta para expresar una queja del pueblo a Dios. Esta pregunta puede ser traducida como una afirmación. TA: "Jehová, Tú nos has hecho errar de Tus caminos y te has obstinado, de manera que no te obedecemos"

Porqué nos haces errar de Tus caminos
No hacer lo que Jehová manda se menciona como si una persona erra del camino correcto. TA: "Porqué haces lo que está mal"

Endureces nuestros corazones
Esto significa resistir a las enseñanzas de Jehová, rehusando escuchar y obedecer. Aquí "corazón" representa sus motivos, sentimientos y deseos.

Isaiah 63:18

Información General
El pueblo de Israel continúa hablando

Que nunca fueron llamados por Tu nombre
Esto puede ser expresado en forma activa. "Nombre" se refiere a una relación familiar. TA: "que nunca perteneció a nuestra familia" (Ver:

Nos hemos vuelto... llamados por Tu nombre
Algunas versiones modernas interpretan este pasaje de un modo distinto. "Somos el pueblo sobre quienes no has rgido, commo aquellos que no han sido llamados por Tu nombre"

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Chapter 64

1 "¡Oh, si hubieras abierto los cielos y descendido! Las montañas hubieran temblado a Tu presencia, **2** como cuando el fuego enciende la maleza, o el fuego hace que el agua hierva. ¡Oh, que Tu nombre sea conocido por Tus adversarios, que las naciones tiemblen a Tu presencia! **3** Previamente, cuanto Tú hiciste cosas maravillosas que nosotros no habíamos esperado, Tú descendías, y las montañas temblaban a Tu presencia. **4** Desde tiempos antiguos nadie ha oído o percibido, ni ojo ha visto a ningún Dios aparte de Tí, Quien hace cosas por aquel quien espera por Él. **5** Tú vienes a ayudar a aquellos quienes se regocijan en hacer lo que es correcto, aquellos quienes recuerdan Tus caminos y los obedecen. Tú te enojaste cuando nosotros pecamos. En Tus caminos nosotros siempre seremos rescatados. **6** Pues, todos nosotros hemos llegado a ser como alguien que es inmundo, y todas nuestras obras justas son como un paño menstrual. Todos nosotros nos hemos marchitado como hojas; nuestras iniquidades, como el viento, nos llevan lejos. **7** No hay nadie quien invoque Tu nombre, quien haga un esfuerzo para asirse de Tí. Pues Tú has escondido Tu cara de nosotros y nos has hecho consumir en la mano de nuestras iniquidades. **8** Sin embargo, SEÑOR, Tú eres nuestro padre; nosotros somos el barro. Tú eres nuestro alfarero; y todos nosotros somos la obra de Tus manos. **9** No estés tan enojado, SEÑOR, ni nos recuerdes siempre nuestros pecados. Por favor, míranos a todos, Tú pueblo. **10** Tus ciudades santas se han convertido un desierto; Sion se ha convertido un desierto, Jerusalén una desolación. **11** Nuestro santo y hermoso templo, donde nuestros padres Te alababan, ha sido destruido por el fuego, y todo lo que era tan querido para nosotros está en ruinas. **12** ¿Cómo puedes Tú aún contenerte, SEÑOR? ¿Cómo puedes Tú permanecer en silencio y continuar humillándonos?"

Isaiah 64:1

Informacion General
El pueblo de Israel continúa hablándole a Jehová (Ver: 63:11)

Oh, si Tú hubieras
Isaías introduce este deseo por la presencia de Jehová en su historia pasada con una fuerte exclamación.

Si hubieras abiertos los cielos
Si Jehová se hubiera mostrado muy dramáticamente abriendo violentamente el cielo. Las palabras "abierto los cielos violentamente" hacen referecia a desgarrar un pedazo de tela

Las montañas hubieran temblado
Las montañas hubieran temblado como en un terremoto.

Como cuando el fuego enciende la maleza, o el fuego hace hervir el agua
Esto posiblemente enfatiza cuán fácilmente la presencia de Dios hubiera causado que las montañas y las personas temblaran.

Isaiah 64:3

Información General
El pueblo de Israel continúa hablándole a Jehová

Ni ojo ha visto
"ojo" se refiere a ver algo. TA: "ni que nadie ha visto"

Isaiah 64:5

Información General
El pueblo de Israel continúa hablándole a Jehová.

llamar a la razón
Este es un modismo que significa "recuerden"

Isaiah 64:6

Información General
El pueblo de Israel continúa hablándole a Jehová.

Y todos nuestros hechos justos son como un paño menstrual
Un "paño menstrual" es un trapo que la mujer usa durante el tiempo del mes cuando sangra por su matriz. Esto significa que todos sus intentos de complacer a Dios fallan. Esta oración tuvo la intención de escandalizar.

Todos nos hemos marchitado como hojas
Isaías compara el pueblo de Israel con hojas que se secan cuando mueren.

Nuestras iniquidades, como el viento, nos llevan lejos.
Esto significa que sus pecados, como comunidad, son la razon por su fracaso. Isaías compara las iniquidades con el viento, como la fuerza por su sufrir el castigo de Jehová. (Ver:

Has escondido Tu rostro de nosotros
Esto significa que Dios se rindió de su gente y los dejó sufrir.

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Isaiah 64:8

Información General
El pueblo de Israel continúa hablándole a Jehová.

Nosotros somos la arcilla. Tu eres nuestro alfarero; y todos somos la obra de Tu mano.
Esto significa que Dios creó al pueblo de Israel.

Llamar a la razón.
Esto se refiere a recordar el pasado.

Míranos a todos nosotros
Isaías le pide a Jehová tomar nota de su situación.

Isaiah 64:10

Información General
El pueblo de Israel continúa hablándole a Jehová.

Tus ciudades santas se han convertido en desiertos
Esto enfatiza que las ciudades han sido destruidas y nadie vive en ellas.

Nuestro santo y hermoso templo, donde nuestros padres te alababan, ha sido destruido por el fuego.
Esto puede ser expresado en forma activa. TA:: "El enemigo ha destruido nuestro santo y hermoso templo -donde nuestros padres te alababan- por fuego"

¿Cómo puedes contenerte, Jehová? ¿Cómo puedes permanecer callado y continuar humillándonos?
Ellos usan preguntas para expresar su frustración porque Dios no ha venido aún a ayudarlos. TA: "Por favor, ¡no te contengas, Jehová! Por favor, ¡no calles y continués humillándonos!"

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Chapter 65

1 "Yo estaba preparado para ser buscado por aquellos que no preguntaron; Yo estaba preparado para ser encontrado por aquellos que no buscaron. Yo dije: '¡Estoy aquí! ¡Estoy aquí!' a una nación que no llamó mi Nombre. **2** ¡Yo he extendido Mis manos todo el día a un pueblo obstinado, quien camina en una manera que no es buena, quien ha caminado tras sus propios pensamientos y planes! **3** Ellos son un pueblo que contínuamente me ofenden, ofrendando sacrificios en jardines, y quemando incienso en bloques de ladrillos. **4** Ellos se sientan entre las tumbas y se mantienen velando toda la noche, y comen cerdo con caldo de carne asquerosa en sus platos. **5** Ellos dicen: 'Aléjate, y no vengas cerca de mí, porque yo soy más santo que Tú.' Estas cosas son humo a Mi nariz, un fuego que Me quema todo el día. **6** Mirad, está escrito delante de Mí: Yo no me quedaré callado, pues Yo me vengaré; Yo les reciprocaré en su regazo, **7** debido a sus pecados y los pecados de sus padres juntos," dice SEÑOR. "Yo les reciprocaré por sus quemas de incienso en las montañas y por burlarse de Mí en las colinas. Por lo tanto, Yo mediré sus acciones pasadas en sus regazos." **8** Esto es lo que El SEÑOR dice: "Como cuando el jugo es encontrado en un racimo de uvas, cuando uno dice: 'No lo arruines, porque hay bien en éste,' Esto es lo que Yo voy a hacer por el bien de mis sirvientes: Yo no los arruinaré a todos. **9** Yo traeré descendientes de Jacob, y de Judá unos que poseerán Mis montañas. Mis escogidos poseerán la tierra, y mis sirvientes vivirán allí. **10** Sarón se convertirá en pastos para bandadas, y el Valle de Acor un lugar de reposo para mis rebaños, para Mi pueblo quien me busca. **11** Pero ustedes quienes abandonaron al SEÑOR, quienes olvidaron Mi santo monte, quienes prepararon una mesa para el dios Fortuna, y llenaron copas de vino mezclado para el dios llamado Destino. **12** Yo los destinaré a la espada, y ustedes se inclinarán al sacrificio, porque cuando Yo llamé, ustedes no contestaron; cuando yo hablé, ustedes no escucharon. Pero ustedes hicieron lo malo a mi vista y escogieron hacer lo que Me desagrada." **13** Esto es lo que El SEÑOR Dios dice: "Mirad, mis sirvientes comerán, pero ustedes tendrán hambre; mirad, mis sirvientes beberán, pero ustedes tendrán sed; mirad, mis sirvientes se regocijarán, pero ustedes serán puestos en vergüenza. **14** Mirad, mis sirvientes gritarán con gozo por la alegría de corazón, pero ustedes llorarán por el dolor de su corazón, y gemirán bebido al crujir de su espíritu. **15** Ustedes dejarán atrás su nombre como una maldición para que Mis escogidos digan; Yo, el SEÑOR Dios, los mataré; Yo llamaré Mis sirvientes por otro nombre. **16** Cualquiera que pronuncie una bendición en la tierra será bendita por Mí, el Dios de verdad. Cualquiera que jurare en la tierra jurará por Mí, el Dios de verdad, porque las molestias de antaño serán olvidadas, pues éstas serán encubiertas de Mis ojos. **17** Pues vean, Yo estoy a punto de crear cielos nuevos y una tierra nueva; y las cosas de antaño no serán recordadas o traídas a mente. **18** Pero ustedes estarán alegres y regocijados para siempre en lo que Yo estoy a punto de crear. Mirad, Yo estoy a punto de crear a Jerusalén como un gozo, y su pueblo como un deleite. **19** Yo Me regocijaré sobre Jerusalén y estaré alegre sobre Mi pueblo; llanto y gemido de angustia no será más oído en ella. **20** Nunca más un infante vivirá allí sólo unos pocos días; ni un hombre anciano morirá antes de su tiempo. Uno quien muera de cien años será considerado una persona joven. Cualquiera quien no alcance la edad de cien años será considerado maldito. **21** Ellos edificarán casas y las habitarán, y ellos plantarán viñedos y comerán su fruto. **22** Nunca más edificarán una casa y otro vivirá en ésta; ellos no plantarán, y otros comerán; pues como el día de los árboles serán los días de Mi pueblo. Mis escogidos plenamente perdurará el trabajo de sus manos. **23** Ellos no trabajarán en vano, ni darán a luz en desaliento. Pues ellos son los hijos de aquellos bendecidos por El SEÑOR, y sus descendientes con ellos. **24** Antes que ellos llamen, Yo contestaré; y mientras ellos aún estén hablando, Yo escuharé. **25** El lobo y la oveja apacentarán juntos, y el león comerá paja como el buey; pero el polvo será el bocado de la serpiente. Ellos ya no herirán ni destruirán en todo Mi santo monte," dice El SEÑOR.

Isaiah 65:1

Yo estaba listo
Aqui "Yo" se refiere a Jehová.

Yo he extendido mis manos todo el día a un pueblo obstinado.
"Extender mis manos" es un gesto de una persona que está implorando o que está pidiendo algo intensamente. TA: "Yo he rogado continuamente a un pueblo obstinado para que acepte mi ayuda"

Isaiah 65:3

Información General
Jehová continúa hablando al pueblo de Israel.

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En jardines... sobre baldosas de ladrillo
Estas se refieren a los lugares Cananeos para adorar ídolos. Sus altares sagrados estaban hechos de ladrillos, los cuales Jehová prohíbe en Sus altares. Los altares de Jehová estaban hechos de piedra.

Se sientan entre los sepulcros y vigilan toda la noche
Esto es una referencia a consultar a los muertos, una práctica que Jehová prohibía.

comen cerdo
Jehová no le permitía al pueblo de Israel que comiera carne de cerdo.

Isaiah 65:5

Información General
Jehová continúa hablando al pueblo -y acerca de ellos- de Israel

Estas cosas son humo a Mi nariz
Jehová compara a estas personas que continuamente lo enfadan con el humo, que irrita la respiración de una persona.

Un fuego que arde todo el día
Jehová compara al pueblo de Israel con un fuego de combustión lenta que levanta humo sin parar que irrita.

Isaiah 65:6

Información General
Jehová continúa hablando acerca del pueblo de Israel.

Mira, está escrito
"Tomen nota y presten atención"

En sus regazos
Esto significa que Dios los castigará a la máxima extensión. Esta expresión compara a Jehová castigando al pueblo sentándose bruscamente sobre sus regazos mientras están sentados.

Isaiah 65:8

Como cuando se encuentra jugo en un racimo de uvas
Jehová compara al pueblo de Israel con un racimo de uvas que aún tiene buen jugo en él.

Cuando se encuentra jugo en un racimo
Esto puede ser expresado en forma activa. TA: "Cuando tú encuentras jugo en un racimo"

Yo no los arruinaré a todos
Esto puede ser expresado en forma positiva. TA: "Yo voy a perdonar a algunos de ellos que son justos"

Isaiah 65:9

Información General
Jehová continúa hablando.

Mis montañas
Esto hace referencia a los lugares más altos de Jerusalén y toda Judea.

Saron
Esta era un área fértñil de pastoreo

Valle de Acor
Este es el nombre de un valle que posiblemente corría desde Jerusalén hacia el sur de Jericó. Esta era también un área fértil de pastoreo.

Isaiah 65:11

Información General
Jehová continúa hablando

Monte Santo
Traduce esto como en 11:8

Que preparan una mesa... y llenan las copas de vino con vino mezclado
La gente solía traer comida y bebida y ubicarlos frente al ídolo como parte de su adoración.

Vino mezclado
Vino mezclado con especias

Fortuna... Destino
Estos son nombres de falsos dioses. Son también llamados "Gad" y "Meni"

Isaiah 65:12

Informacion General
Jehová continúa hablando a aquellos en Israel que adoran a ídolos.

Destinarlos a la espada
"La espada" representa armas de guerra que Jehová usará para castigar a quienes no responden al llamado de Jehová.

Cuando Yo llamé, Uds. no respondieron; cuando Yo hablé, Uds. no escucharon
Ambas cláusulas significan lo mismo y están repetidas para otorgar énfasis.

Isaiah 65:13

Información General
Jehová continúa hablando a aquellos en Israel que adoran a ídolos.

Miren, mis siervos
"Tomen nota y presten atención". Jehová repite esto para otorgar énfasis.

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Pero Uds. van a llorar por el dolor en su corazón, y van a gemir por el crujir de su espíritu
Estas cláusulas significan lo mismo y la repetición es para otorgar énfasis.

El crujir del espíritu
Esta expresión compara el sentimiento de terrible decepción y dolor como algo que se deforma debido a una alta presión.

Isaiah 65:15

Información General
Jehová continúa hablando a aquellos en Israel que adoran a ídolos.

Será bendecido por mí, el Dios de Verdad.
Esto puede ser expresado en forma activa. TA: "Yo, el Dios que siempre habla Verdad, lo bendeciré"

Los problemas anteriores serán olvidados... serán escondidos
Los problemas anteriores serán olvidados.. serán escondidos. Estas cláusulas pueden ser expresadas en forma activa. TA: "Ellos olvidarán los problemas anteriores, porque estos problemas estarán fuera de mi memoria"

Estarán escondidos de Mis ojos.
"Escondidos de Mis ojos" representa la atención y la memoria de Jehová. TA: "Yo ni siquiera pensaré en ellos nuevamente"

Isaiah 65:17

Información General
Jehová continúa hablando

Porque vean
"¡Dense cuenta! ¡Presten atención!"

Nuevo cielo y una nueva tierra
Ambos son extremos que también representan lo que está entre ellos.

Las cosas anteriores no serán recordadas o traídas a la mente
Ambas cláusulas significan lo mismo y están combinadas para otorgar énfasis. Esto puede ser expresado de manera activa. TA: "Uds. ni siquiera pensarán acerca de lo que sucedió en el pasado"

Pero Uds. estarán satisfechos
Aquí "Uds." se refiere a todos los siervos de Dios.

Nunca más se escuchará en ella el llanto y los gemidos de angustia
Puedes expresar esto en forma activa. TA: "Nadie escuchará el llanto o los gemidos de angustia nunca más en ella"

Isaiah 65:20

Información General
Jehová continúa hablando acerca de Su pueblo fiel

Cien años
"100 años"

Será considerado una persona joven
Esto puede ser expresado en forma activa.TA:" la gente lo considerará una persona joven"

Será considerado maldito
Esto puede ser expresado en forma activa. TA:" La gente considerá a esta persona como maldita"

Isaiah 65:22

Información General
Jehová continúa hablando acerca de Su pueblo fiel.

Porque como los días de los árboles serán los días de mi pueblo
"Dias" hace referencia al lapso de sus vidas. TA: "Porque mi pueblo vivirá tanto como viven los árboles"

Ellos son los hijos de quienes están bendecidos por Jehová
Esto puede ser expresado de forma activa. TA: "Ellos son los hijos de quienes Jehová bendijo"

Isaiah 65:24

Información General
Jehová continúa hablando acerca de Su pueblo fiel

Monte Santo
Traduce esto como en 11:8

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Chapter 66

1 Esto es lo que el SEÑOR dice: "El cielo es Mi trono, y la tierra es Mi banquillo para pies. ¿Dónde está, entonces, la casa que ustedes construirán para Mí? ¿Dónde está el lugar donde Yo pueda descansar? **2** Mi mano ha hecho todas estas cosas; así es cómo estas cosas llegaron a ser, esta es la declaración del SEÑOR. Este es el hombre a quien Yo apruebo, el quebrantado y contrito de espíritu, y que tiembla ante Mi palabra. **3** El que masacra un buey también asesina un hombre; el que sacrifica un cordero también quiebra el cuello de un perro; el que ofrece una ofrenda de grano ofrece sangre de cerdo; el que ofrece un memorial de incienso también honra la maldad. Ellos han escogido sus propios caminos, y ellos se placen en sus abominaciones. **4** De la misma manera Yo escogeré su propio castigo; Yo traeré sobre ellos lo que ellos temen, porque cuando Yo llamé, nadie respondió; cuando Yo hablé, nadie escuchó. Ellos hicieron lo que era malo a Mi vista, y escogieron hacer lo que Me desagrada." **5** Oigan la palabra del SEÑOR, ustedes que tiemblan ante Su palabra: "Sus hermanos que los odian y los excluyen por amor a Mi nombre han dicho: 'Sea el SEÑOR glorificado, entonces veremos su gozo,' pero ellos serán puestos en vergüenza. **6** Un sonido de tumulto de batalla viene de la ciudad, un sonido desde el templo, el sonido del SEÑOR vengando Sus enemigos. **7** Antes de ponerse de parto, ella da a luz; antes de que el dolor le alcance, ella dio a luz un hijo. **8** ¿Quién ha escuchado tal cosa? ¿Quién ha visto tales cosas? ¿Nacerá una tierra en un día? ¿Puede una nación ser establecida en un momento? Sin embargo, tan pronto Sion se pone de parto, ella da a luz sus hijos. **9** ¿Traigo Yo un bebé a la apertura de nacimiento y no permito que nazca el niño? pregunta el SEÑOR. ¿O traigo un niño al momento de alumbramiento y entonces lo detengo? pregunta tu Dios. **10** ¡Regocíjense con Jerusalén y estén alegres por ella, todos ustedes que la aman; regocíjense con ella, todos ustedes que lamentaron sobre ella! **11** Porque ustedes lactarán y serán satisfechos; con sus senos ustedes serán consolados; pues ustedes beberán de ellos hasta la saciedad y se deleitarán con la abundancia de su gloria. **12** Esto es lo que el SEÑOR dice: "Yo estoy a punto de propagar la prosperidad sobre ella como un río, y las riquezas de las naciones como un arroyo desbordado. Ustedes lactarán al lado de ella, serán llevados en sus brazos, y saltarán sobre sus rodillas. **13** Así como una madre consuela a su hijo, así Yo los consolaré, y ustedes serán consolados en Jerusalén. **14** Ustedes verán esto, y su corazón se regocijará, y sus huesos brotarán como hierba tierna. La mano del SEÑOR se dará a conocer a Sus siervos, pero Él mostrará Su enojo contra Sus enemigos. **15** Pues mirad, el SEÑOR viene con fuego, y Sus carruajes vienen como la tormenta de viento para traer el calor de Su enojo y Su reprensión con llamas de fuego. **16** Porque el SEÑOR ejecuta el juicio sobre la humanidad con fuego y con Su espada. Aquellos asesinados por el SEÑOR serán muchos. **17** Ellos se consagran a sí mismos y se hacen a sí mismos puros, tal que ellos puedan entrar a los jardines, siguiendo a quien está en medio de aquellos que comen la carne de cerdo y cosas abominables como ratones." Ellos vendrán a un final, esta es la declaración del SEÑOR. **18** Pues Yo conozco sus hechos y sus pensamientos. El tiempo viene cuando Yo reuniré a todas las naciones y lenguas. Ellas vendrán y verán Mi gloria. **19** Yo pondré una poderosa señal entre ellas. Entonces Yo enviaré sobrevivientes de ellos a las naciones: a Tarsis, Fut, y Lud, arqueros quienes tensan sus arcos, a Tubal, Javán, y a las tierras costeras distantes donde ellos no han escuchado de Mí ni han visto Mi gloria. Ellos proclamarán Mi gloria entre las naciones. **20** Ellos traerán de vuelta a todos sus hermanos de entre todas las naciones, como ofrenda al SEÑOR. Ellos vendrán a caballo, y en carruajes, en carretas, en mulas, y en camellos, a Mi monte santo Jerusalén, dice el SEÑOR. Pues el pueblo de Israel traerá una ofrenda de grano en una vasija limpia a la casa del SEÑOR. **21** A algunos de éstos, incluso los escogeré como sacerdotes y levitas, dice el SEÑOR. **22** Porque de la misma manera en que los cielos nuevos y la tierra nueva que Yo haré permanecerán delante de Mí, esta es la declaración del SEÑOR, así permanecerán sus descendientes, y su nombre permanecerá. **23** De un mes al próximo, y de un día de reposo al próximo, toda gente vendrá a inclinarse ante Mí, dice el SEÑOR. **24** Ellos saldrán y verán los cuerpos muertos de los hombres que se han rebelado contra Mí, porque los gusanos que los comen no morirán, y el fuego que los consume no será apagado, y será una abominación a toda carne."

Isaiah 66:1

El Cielo es mi trono, y la tierra es mi banquillo
Jehová compara el Cielo con un trono y la tierra como un banquillo para enfatizar cuán grande El es.

¿Donde, entonces, está la casa que Uds. construirán para Mi? ¿Donde está el lugar donde Yo pueda descansar?
Jehová utiliza preguntar para enfatizar que los humanos no pueden construir un lugar donde que El viva.

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Isaiah 66:2

Información General
Jehová continúa hablando

Mi mano ha hecho todas estas cosas
"Mano" hace referencia al poder y autoridad de Jehová, no Su cuerpo físico.

Declaración de Jehová
Traduce esto como en 14:21

El quebrantado y contrito de espíritu
Aquí "quebrantado" y "contrito" hace referencia a una persona verdaderamente humilde y que sufre por su fé.

Isaiah 66:3

Informacion General:
Jehová continúa hablando.

El que sacrifica... también bendice la maldad
Estas cuatro cláusulas también describen los diferentes modos en que actúan las personas malvadas y alcanzan el mismo significado para otorgar énfasis.

Ellos han escogido sus propios caminos
"Han escogido hacer cosas malvadas que violan los caminos de Jehová"

Isaiah 66:4

Información General
Jehová continúa hablando acerca de las personas malvadas

Ellos hicieron lo malo a Mi vista
Aquí "vista" hace referencia a Jehová considerando su comportamiento. TA:" Ellos hicieron lo que Yo considero malo"

Isaiah 66:5

Sea Jehová glorificado
Esto puede ser expresado en forma activa. TA: Glorifiquen a Jehová" o "Que Jehová Se glorifique"

Pero ellos serán avergonzados
Esto puede ser expresado en forma activa. TA: "Pero Yo los avergonzaré"

Isaiah 66:6

Información General
Jehová describe el castigo a la hipocresía de los adoradores

Un sonido de tumulto de batalla
El sonido representa la batalla real que está pasando en el tempo a medida que Jehová lleva a cabo Su castigo.

Isaiah 66:7

Información General
Jehová continúa hablando

Antes de ponerse de parto, ella da a luz; antes de que el dolor le alcance, dio luz a un hijo
Jehová habla acerca de Sión como si fuera una mujer a punto de dar a luz. Aunque Sión fue destruida y la gente ya no vivía allí, Jehová promete que sin demora y con poco esfuerzo una nación entera vendrá de ella.

¿Quien ha escuchado tal cosa? ¿Quien ha visto tales cosas? ¿Nacerá una tierra en un día? ¿Puede una nacion ser establecida en un momento?
Jehová utiliza preguntas para enfatizar cuán único será este evento. La serie de preguntas crean tensión hasta que Sión es finalmente mencionada.

Isaiah 66:9

Información General
Jehová continúa hablando acerca de Jerusalén como si fuera una madre. (Ver: 66:7)

¿Traigo Yo un bebé a la apertura de nacimiento...nazca?
Jehová utiliza preguntas para enfatizar que El no fallará en cumplir Sus promesas al pueblo de Jerusalén.

Isaiah 66:10

Informacion General
Jehová continúa hablando acerca de Jerusalén como si fuera una madre y los habitantes de Jerusalén como si fueran recien nacidos. (Ver: 66:7)

Porque Uds. amamantarán y estarán satisfechos; con sus pechos Uds. serán consolados
Esto significa que Jerusalén será un lugar de seguridad y consuelo para el pueblo de Dios. Esto puede ser expresado en forma activa. TA:" Porque ella los satisfará con su leche, ella los consolará con sus pechos"

Isaiah 66:12

Información General
Jehová continúa hablando de Jerusalén como si fuera una madre. (Ver: 66:7)

Como un rio... como un arroyo desbordado
Esto significa que Dios hará que los pueblos de las naciones traigan una gran cantidad de riquezas, que serán permanentes como un rio,, y abundantes.

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Uds. amamantarán a su lado, serán llevados en sus brazos y saltarán sobre sus rodillas
Esto significa que Jerusalén será un lugar de seguridad y consuelo para el pueblo de Dios.

Serán llevados en sus brazos y saltarán sobre sus rodillas
Esto puede ser expresado en forma activa. TA: "Ella los llevará en sus brazos y los hará saltar en sus rodillas con deleite"

Así los consolare y Uds. serán consolados en Jerusalén"
Esto puede ser expresado en forma activa. TA: "así los consolaré en Jerusalén"

Isaiah 66:14

Información General
Isaías está hablando al pueblo fiel de Dios.

Sus huesos brotarán
"Huesos" hace referencia a todo el cuerpo como parte de él.

Brotarán como hierba tierna
La "Hierba tierna" crece rápido y fuerte y se compara a la salud y el vigor del pueblo fiel de Dios.

La mano de Jehová será dada a conocer a Sus siervos
Aquí "mano" hace referencia a Su poder. Esto puede ser expresado en forma activa. TA:" Jehová revelará Su poder a Sus siervos"

Isaiah 66:15

Información General
Isaías continúa hablando acerca del pueblo fiel de Dios.

Viene con fuego
Las apariciones de Jehová en el Antiguo Testamento a menudo están acompañadas de fuego que representa la ira y el juicio de Jehová.

Como torbellinos
Los torbellinos representan las acciones poderosas de Jehová para hacer efectivo Su juicio.

Con Su espada
La "Espada" es un arma que representa todo lo relativo a la guerra y las matanzas.

Aquellos muertos por Jehová serán muchos
Esto puede ser expresado en forma activa. TA:" Jehová matará a muchas personas"

Isaiah 66:17

Información General
Isaías continúa hablando

Ellos se consagran a sí mismos
"Ellos" son los que adoran a Jehová pero van en contra de Sus leyes.

Entrar a los jardines
Este es un lugar donde la gente solía ir para adorar a los ídolos.

El del medio
Esto describe al líder de aquellos que van a adorar idolos

La declaracion de Jehová
Traduce esto como en el 14:21

Isaiah 66:18

Pues Yo conozco
Aqui "Yo" se refiere a Jehová

sus hechos... sus pensamientos
Aquí "sus" hace referencia a los adoradores que son hipócritas, a quienes Jehová ha descripto antes.

Pondré... Lud... Tuban.. Javán
Estos son los nombres de areas que están lejos de la tierra de Israel.

Isaiah 66:20

Ellos traerán
Aqui "ellos" hace referencia a los extranjeros que sobrevivieron y fueron testigos a las naciones. Ellos regresarán a Jerusalén con los Israelitas exiliados.

Monte Santo
Traduce esto como en 11:8

Isaiah 66:22

Los nuevos cielos y la nueva tierra
Traduce esto como en 65:17

La declaración de Jehová
Traduce esto como en 14:21

Isaiah 66:24

Información General
Jehová termina de hablar

Ellos saldrán
Aquí "ellos" hace referencia a todas las personas, los Israelitas fieles y los extranjeros que vienen a adorar a Jehová.

los gusanos...y el fuego
Ambas cláusulas describen la misma idea para enfatizar el castigo de Jehová.

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Los gusanos que los comen
Los gusanos representan el horror de lo que se descompone y pudre y que son el castigo de Jehová sobre los malvados.

El fuego que consume
El fuego también representa el juicio de Jehová

No será sofocado
Esto puede ser expresado en forma positiva. TA: "arderá por siempre"

a toda carne
Esta expresión representa toda criatura viviente creada que se encoge desde lo muerto.

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Book: Jeremiah

Jeremiah

Chapter 1

1 Estas son las palabras de Jeremías hijo de Hilcías, uno de los sacerdotes en Anatot en la tierra de Benjamín. **2** La palabra de Jehová vino a él en los días de Josías hijo de Amón, rey de Judá, en el año décimotercero de su reinado. **3** También vino en los días de Joacim hijo de Josías, rey de Judá, hasta el quinto mes del año undécimo de Sedequías, hijo de Josías, rey de Judá, cuando el pueblo de Jerusalén fue tomado como prisionero. **4** La palabra del SEÑOR vino a mí, diciendo: **5** "Antes que Yo te formara en la matriz, Yo te escogí; antes que salieras de la matriz Yo te aparté; Yo te hice un profeta a las naciones." **6** ¡Oh, SEÑOR Jehová!" Yo dije: "Yo no sé cómo hablar, pues yo soy muy joven." **7** Pero el SEÑOR me dijo: "No digas: 'Yo soy muy joven.' ¡Tú irás a todo lugar Yo te envíe, y tú dirás todo lo que Yo te ordene! **8** No tengas miedo a ellos, pues Yo estoy contigo para rescatarte; ésta es la declaración del SEÑOR." **9** Entonces el SEÑOR extendió su mano, tocó mi boca, y me dijo: "Ahora, Yo he puesto mi palabra en tu boca. **10** Yo te estoy comisionando hoy sobre naciones y sobre reinos, para arrancar y romper, destruir y tirar, para construir y plantar." **11** La palabra del SEÑOR vino a mí, diciendo: "¿Qué ves Jeremías?" Yo dije: "Veo una rama de almendro." **12** El SEÑOR me dijo: "Tú has visto bien, porque Yo estoy vigilando sobre mi palabra para llevarla a cabo." **13** La palabra del SEÑOR vino a mí una segunda vez, diciendo: "¿Qué ves?" Yo dije: "Yo veo una olla caliente, cuya superficie se está volcando, inclinándose desde el norte." **14** El SEÑOR me dijo: "Desastre se abrirá desde el norte sobre todos los que viven en esta tierra. **15** Porque Yo estoy llamando a todas las tribus de los reinos del norte, declara el SEÑOR. Ellos vendrán, y todos van a establecer su trono en la entrada de las puertas de Jerusalén, contra todas las paredes que la rodean, y contra todas las ciudades de Judá. **16** Yo pronunciaré sentencia en contra de ellos por toda su maldad al abandonarme, al quemar incienso a otros dioses, y al adorar lo que ellos han hecho con sus propias manos. **17** ¡Preparaté! ¡Levántate y dile a ellos todo lo que Yo te ordene. No temas delante de ellos, o Yo te haré temer delante de ellos! **18** ¡Mirad! Hoy Yo te he hecho una ciudad fortificada, un pilar de hierro, y pared de bronce en contra de toda la tierra, en contra de los reyes de Judá, sus oficiales, sus sacerdotes, y las personas de la tierra. **19** Ellos van a luchar contra ti, pero ellos no te vencerán, porque Yo estaré contigo para rescatarte. Esta es la declaración del SEÑOR."

Jeremiah 1:1

Hilcías...Amon
Nombre de hombres

Anatot
Nombre de una ciudad

La Palabra de Jehová vino
Una expresión idiomática utilizada para introducir lo que Dios le comunicaba a los profetas o a Su pueblo. AT: ''El Señor habló este mensaje'' o ''El Señor habló estas palabras''

Jehová
Este es el nombre de Dios que reveló a Su pueblo en el antinguo testamento. Vea la página translationWord sobre Yahweh para saber cómo traducir este nombre.

Vino a él
Vino a Jeremías

el decimotercero...el undécimo

Su reino
El reino de Josías

También vino
La Palabra del Señor también vino

El quinto mes
Este es el quinto mes del calendario hebreo. Es durante la última parte de julio y la primera parte de agosto en el calendario occidente.

de Sedequías
del reino de Sedequías

Jeremiah 1:4

La Palabra del Señor vino a
Vea cómo traducir esto en 1:1

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Vino a mi
Vino a Jeremías

formara
creado o diseñado

Jeremiah 1:7

La declaración del Señor
''lo que El Señor ha declarado'' o ''lo que El Señor ha dicho

Jeremiah 1:9

he puesto mi palabra en tu boca
Traducción alterna: ''Te he dado mi mensage para que le hables a la gente''.

desrraigar
quitar una planta completamente de la tierra, lo opuesto de plantar.

derrumbar
lo opuesto de ''contruir''

destruir y derrocar
Jeremías usa estas palabras, que signfican casi lo mismo, para mostrar que esto sucederá.

Jeremiah 1:11

La palabra del Señor vino a
Ver cómo traducir esto en 1:1.

Veo una rama de almendro
Yahweh muestra a Jeremías una visión espiritual.

Almendro
Un arbol de nuez

Porque Yo estoy velando mi palabra
Las palabras hebreas de ''almendro'' y ''vigilar'' suenan parecidos. Dios quiere que Jeremías recuerde que Dios quiere que Su palabra expanda cada vez que vea una rama de almendro.

Jeremiah 1:13

La palabra del Señor vino a
Ver cómo traducir esto en 1:1

Jeremiah 1:15

Todos
Los líderes de todos los reinos del norte

van a establecer su trono en la entrada de las puertas de Jerusalén
Traducción alterna: ''Participará en el juicio de la entrada a la ciudad''

pronunciaré sentencia en contra de ellos
''Anunciar cómo los castigaré''

Jeremiah 1:17

No temas...Yo te destrozaré
''Un gran terror... Yo terrorizaré''

Temas
Romperse en pequeñas partes

¡Mirad!
''Presten atención!

Hierro...bronce
Los materiales más fuertes de hoy en día

La declaración del Señor
Ver cómo traducir esto en 1:7

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Chapter 2

1 La palabra del SEÑOR vino a mí, diciéndo: **2** "Ve y proclama en la asamblea de Jerusalén. Di: 'El SEÑOR dice: He traido a la memoria tu parte del pacto de fidelidad en tu juventud, tu amor en aquel tiempo cuando estábamos comprometidos, cuando fuiste tras de mí en el desierto, la tierra que no estaba arada. **3** Israel fue separado para el SEÑOR, ¡las primicias de Su cosecha! Todo aquel que comiera de las primicias era culpable; destrucción venía sobre ellos- esta es la declaración del SEÑOR.'" **4** Escucha la palabra del SEÑOR, casa de Jacob y todas las familias de la casa de Israel. **5** El SEÑOR dice: "¿Qué encontraron mal tus padres en Mí que se apartaron y no me siguieron? ¿Que se fueron tras ídolos inútiles y se volvieron inútiles ellos mismos? **6** Ellos no dijeron: '¿Dónde está el SEÑOR, quien nos sacó de la tierra de Egipto? ¿Dónde está el SEÑOR, quien nos guió al desierto, en la tierra de los árabes y los pozos, en una tierra de sequía y oscuridad profunda, una tierra por la cual nadie pasa y donde nadie vive?' **7** Pero Yo los traje a la tierra de Carmelo, ¡para comer sus frutos y otras cosas buenas! Aún cuando vinieron, contaminaron mi tierra, ¡hicieron de mi herencia una abominación! **8** El sacerdote no dijo: '¿Dónde está el SEÑOR? y ¡a los expertos en la Ley no les importé! Los pastores transgredieron en mi contra. Los profetas profetizaron para Baal y caminaron tras cosas inútiles. **9** Así que Yo te acusaré aún- esta es la declaración del SEÑOR- y Yo acusaré a los hijos de tus hijos. **10** Pues cruzen a la costa de Quitim (Chipre) y miren. Envíen mensajeros a Cedar y busquen y vean si alguna vez antes ha ocurrido algo así. **11** ¿Ha habido una nación que ha cambiado dioses, aún cuando no eran dioses? Pero mi pueblo ha cambiado su gloria por lo que no les puede ayudar. **12** ¡Estremézcanse, cielos, por causa de esto! Sean conmocionados y espántense- esta es la declaración del SEÑOR. **13** Pues mi pueblo ha cometio dos males contra Mí: Ellos han abandonado los manatiales de aguas vivas, y han cabado cisternas para ellos mismos, cisternas rotas que no pueden retener agua. **14** ¿Es Israel un esclavo? ¿Nació en la casa de su amo? Entonces, ¿por qué ha sido saqueado? **15** Leones jóvenes han rugido en contra él. Ellos han hecho mucho ruido y convertieron su tierra en un espanto. Sus ciudades fueron destruidas sin ningún habitante. **16** También, los pueblos de Menfis y Tafnes te afeitarán la cabeza. **17** ¿No se hicieron esto a ustedes mismos cuando abandonaron al SEÑOR tu Dios, mientras Él los estaba guiando? **18** Así que ahora, ¿por qué toman el camino a Egipto y beben de las aguas del Nilo? ¿Por qué toman el camino a Asiria y beben aguas del Río Eufrates? **19** Tu maldad te reprende y tu falta de fe te castiga. Así que piensa en esto y comprende que es malvado y amargo cuando abandonas al SEÑOR tu Dios, y no temes a mí- esta es la declaración del SEÑOR de los Ejércitos. **20** Pues Yo rompí tu yugo que tenías en tiempos antiguos; rompí tus cadenas. Aún dijiste: '¡No te serviré!' desde que te inclinaste en cada colina alta debajo de todo árbol frondoso, tú, adúltero. **21** Te planté como viña escogida, completamente de una semilla pura. ¿Cómo entonces te haz cambiado en una viña corrupta, vid sin valor? **22** Pues aun si te limpias en el río o te lavas con un jabón fuerte, tu iniquidad es una mancha ante Mí- esta es la declaración del SEÑOR Dios. **23** ¿Cómo puedes decir: '¡Yo no estoy contaminado! No he caminado tras los baales'? ¡Mira lo que hicistes en los valles! Considera lo que haz hecho- ¡eres una camella rápida corriendo aquí y allá, **24** un asna salvaje acostumbrada al desierto, en su calor oliendo el viento! ¿Quién puede detener su lujuria? Ninguno de los machos necesita agotarse para perseguirla; al tiempo de apareo ellos la encontrarán. **25** ¡Debes guardar tus pies de quedar desnudos y tu garganta de tener sed! Pero tú dijiste: '¡No hay esperanza! No, ¡Yo amo a los extraños y voy tras ellos!' **26** Como la vergüenza de un asaltante cuando es hallado, ¡así la casa de Israel será avergonzada- ellos, sus reyes, sus príncipes, y sus sacerdotes y profetas! **27** Estos son los que le dicen al árbol: 'Tú eres mi padre,' y a la piedra: 'Tú me diste a luz.' Pues me han dado su espalda y no sus rostros. No obstante, en tiempos de problemas dicen: '¡Levántate y sálvanos!' **28** Pero entonces ¿dónde están los dioses que hicieron para ustedes mismos? ¡Deja que ellos se levanten si ellos desean salvarlos en tus tiempos de problemas, pues tus ídolos equivalen el número de tus ciudades, Judá! **29** Entonces ¿por qué me acusas de hacer el mal? Todos ustedes han pecado contra Mí- esta es la declaración del SEÑOR. **30** Yo he castigado a tu pueblo en vano. Ellos no aceptan la disciplina. ¡Tu espada ha devorado tus profetas como un león destructivo! **31** Tú quien perteneces a esta generación! ¡Pon atención a Mi palabra, la palabra del SEÑOR! ¿He sido un desierto para Israel? o ¿Una tierra de gran oscuridad? ¿Por qué el pueblo dice: 'Vamos a divagar, no iremos donde Ti nunca más'? **32** ¿Acaso una virgen olvidará sus joyas, una esposa su velo? ¡Sin embargo, mi pueblo me ha olvidado por días sin número! **33** Cuan bien haces tus caminos para buscar amor. Incluso haz enseñado el camino de la mujer malvada. **34** La sangre que era la vida de los inocentes, gentes pobres han sido halladas en tus ropas. Estas gentes no fueron halladas en actos de robo. **35** Sin embargo dices: 'Yo soy inocente; seguramente su coraje se ha alejado de mí.' ¡Pero mira! Traeré juicio sobre ti porque dices: 'Yo no he pecado.' **36** ¿Por qué tratas tan livianamente este cambio en tus caminos? Tú también serás decepcionada por Egipto, así como

lo fuiste por Asiria. **37** Tú también saldrás de allí abatida con las manos en la cabeza, pues el SEÑOR ha rechazado a aquellos en quienes confiaste, así que no serás ayudada por ellos."

Jeremiah 2:1

La palabra del Señor vino a
Ver cómo traducir esto en 1:1

a mi
a Jeremías

Vayan y proclamen a los oídos de Jerusalen
Traducción alterna: ''Vayan y hablen al pueblo de Jerusalen''

De tu lado
''para tu propio beneficio'' o ''para tu interés''

Cuando estábamos comprometidos
''Cuando primeramente habíamos comprometidos de casarnos unos con los otros'', cuando los israelitas lo amaban y le eran fieles

La tierra que no estaba arada
Traducción alterna:''La tierra donde nadie ha plantado semilla o ''la tierra donde no cosechaban comida''

La declaración del Señor
Ver cómo traducir esto en 1:7

Jeremiah 2:4

Casa de Jacob y todas las familias de Israel
Estas dos frases significan lo mismo y son utilizados para hacer énfasis. Traducción alterna:'' todos los descendientes de Jacob''

¿Qué encontraron mal tus padres en Mí que se apartaron y no me siguieron? ¿Que fueron tras ídolos inútiles y se volvieron inútiles ellos?
Traducción alterna: ''No hice ningún daño a tus ancestros, entonces me han deshonrado porque no me obedecieron y comenzaron a adorar ídolos inútiles y se olvieron ellos inútiles!''

Inútiles
Sin valor

¿Dónde está el SEÑOR, quien nos guió... desierto, ... y donde nadie vive?'
''Deberíamos aprender qué es lo que el Señor quiere que hagamos. Él es el que nos trajo...Egipto, y él es el que nos llevó...vive.''

Jeremiah 2:7

Cuando viniste, contaminaste mi tierra, ¡hiciste de mi herencia una abominación!
Traducción alterna: ''¡ahí pecaste e hiciste la tierra que te di sucia!''

El sacerdote no dijo: '¿Dónde está el SEÑOR? y ¡a los expertos en la Ley no les importo!
Traducción alterna: los sacerdotes y otros líderes religiosos no me querían conocer.''

¿Dónde está el SEÑOR?
''¡Necesitamos obedecer al Señor!''

Los pastores transgredieron en mi contra
''los líderes pecaron contra mío''

pastores
''líderes''

y caminaron tras cosas inútiles
Traducción alterna: y oraron a dioses que no podían ayudarlos

caminaron tras
''obedecieron''

Jeremiah 2:9

Así que Yo te acusaré
Así que, yo acusaré la casa de Israel''

La declaración del SEÑOR
Ver como traducir esto en 1:7

a los hijos de tus hijos.
''tus futuras generaciones''

cruza a la costa de Quitim
''Cruzar el oceano hacia las islas de Quitim''

Quitim
Chipre

Cedar
Una tierra lejana hacia el este de Israel

¿Ha habido una nación que ha cambiado dioses... dioses?
''verás que no hay nación que haya cambiado... dioses.''

Su gloria
la expresión se refiere a Dios mismo, quien tiene la ''gloria'' misma del pueblo de Israel.

lo que no les puede ayudar.
''dioses que no pueden ayudarlo''

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Jeremiah 2:12

¡Estremécete, cielo, por causa de esto! Asómbrate y escandalízate
El locutor comienza hablando del cielo como si fuera una persona.

abandonado los manatiales
Traducción alterna: ''Me han abandonado, su primavera''

y han cabado cisternas para ellos mismos
Los ídolos son comparados con cisternas rotas. Traducción alterna: por adorar a dioses inútiles''

Cisternas
''un poco hondo para guardar agua''

Jeremiah 2:14

¿Es Israel un esclavo? ¿Nació en la casa de su amo? Entonces, ¿por qué ha sido saqueado?
Traducción alterna: '' ustedes, israelitas, no fueron nacidos esclavos; pero ahora han sido saqueado por sus enemigos''.

¿por qué ha sido saqueado?
Traducción alterna: todas tus pertenencias han sido robadas.

Leones jóvenes han rugido en contra de ellos. Ellos han hecho mucho ruido y convertieron su tierra en un espanto. Sus ciudades fueron destruidas sin ningún habitante.
Traducción alterna: ''tus enemigos te han atacado como un leon joven. Te destruyeron la tierra y quemaron tus ciudades''.

Leones jóvenes han rugido en contra de ellos.
Rugir es un ruido fuerte que hace un animal salvaje.

habitante
Gente que vive en un lugar determinado

Menfis y Tafnes
ciudades de Egipto

te afeitarán la cabeza.
los egipciones se afeitaban la cabeza para mostrarse los esclavos.

te afeitarán la cabeza.
el texto hebreo es interpretado como una versión moderno: ''haberse quebrado la cabeza''.

¿No hicieron esto cuando abandonaron al Señor su Dios, mientras los guiaba por el camino?
Traducción alterna: "Ustedes mismos causan esto al abandonar al Señor su Dios, mientras él los guiaba en el camino".

Jeremiah 2:18

Así que ahora, ¿por qué toman el camino de Egipto y beben de las aguas del Nilo? ¿Por qué toman el camino a Asiria y beben aguas del Río Eufrates?
Traducción alterna: No deberían viajar al Nilo para hacer alianza con las reglas de Egipto. No deberían viajar al río de Eufrates para hacer alianza con Siria!

Del Nilo
La zona suroeste de Canaan, un río seco

Tu maldad te reprende y tu falta de fe te castiga.
Ambas frases significan que tu castigo es el resultado de tu comportamiento perverso. Traducción alterna: ''Porque has sido infiel, te castigaré''

es malvado y amargo
Aquí la palabra ''amargo'' describe a ''perverso''. Traducción alterna: ''es amargamente perverso'' o ''es extremadamente perverso''.

Temor
gran miedo

Jeremiah 2:20

Pues Yo rompí tu yugo que tenías en los tiempos antiguos; rompí tus cadenas. Sin embargo dijiste: '¡No te serviré!'
Traducción alterna: ''mucho tiempo atrás te liberé de la esclavitud, pero rehusaron adorarme!''

desde que te doblegaste en cada colina alta debajo de todo árbol frondoso, tú, adúltero
''te inclinaste a ídolos y los adorarste, como una adúltera le es infiel a su esposo.''

Cadenas
Cadenas para restringir a una persona o animal.

debajo
Por abajo

Te planté como viña escogida, completamente de una semilla pura.
Traducción alterna: ''Yo, el Señor, tuvo un buen comienzo contigo en el principio''

Planté
Color en la tierra para que crezca

en una viña corrupta y sin valor
Traducción alterna: ''te has convertido en una podrida, sin ningún valor.

infiel
persona que falla.

tu iniquidad es una mancha ante Mí
Traducción alterna: ''aún eres culpable por tu pecado''

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Mancha
En este pasaje, ''mancha'' es usado para recordar el pecado de Israel.

la declaración del SEÑOR Dios.
ver cómo traducir esto en 1:7

Jeremiah 2:23

caminado tras
adoró

¡Mira lo que hicistes en los valles! Considera lo que haz hecho- ¡eres una camella rápida corriendo de aquí para allá,
Traducción alterna: Debes mirar a las cosas que has hecho en los valles fuera de Jerusalen. Persigues esto y aquello como un camello jóven que no sabe dónde está yendo.

rápido
veloz o rápido

un burro salvaje acostumbrado al desierto, en su calor oliendo el viento! ¿Quién puede detener su lujuria? Ninguno de los varones necesita agotarse para perseguirla; en tiempo de apareo ellos la encontrarán.
Traducción alterna: ''Eres como una burra jóven, viviendo en el desierto. Cuando ella está acalorada, está fuera de control y constantemente está buscando un compañero. El burro no tiene que perseguirla, porque ella va ir hacia él.''

Deseo
un gran deseo por

Suspiro
Suspirar fuerte y rápido

¡Debes evitar que tus pies se desnuden y tu garganta no tenga sed! Pero han dicho: ¡Es inútil! ¡No, amo a los extraños y voy tras ellos!
Traducción alterna: "Te he dicho que dejes de correr de aquí para allá persiguiendo dioses falsos, porque todo lo que hace es usar tus sandalias y hacerte tener mucha sed. Pero me dices: "No podemos detenernos debemos seguir estos dioses y adóralos'"

sed
Necesitado de agua

extraños
gente que no hemos conocido.

Jeremiah 2:26

cuando es hallado
cuando lo capturan

ellos
la gente

Estos son los que le dicen al árbol: 'Tú eres mi padre,' y a la piedra: 'Tú me diste a luz.'
Traducción alterna: ''Esta gente son los que dicen a un pedazo de madero: 'Tú eres mi padre', y a una roca: 'Tú me diste la luz'.

Pues su espalda me enfrenta y no sus caras.
Traducción alterna: ''se alejaron de mí y no me adoraron'' o ''me dieron la espalda, no puedo ver sus caras''.

'¡Levántate y sálvanos!'
Traducción alterna: Señor ven y sálvanos''.

Jeremiah 2:29

Entonces ¿por qué me acusas de hacer el mal? Todos ustedes han pecado contra Mí
Traducción alterna: ''Israel me clama que yo no los rescaté cuando me buscaron, aunque continuaron de pecar en contra mío''

destructivo
La capacidad de causar un gran daño.

Tú que perteneces a esta generación! ¡Presta atención a Mi palabra, la palabra del SEÑOR!
Traducción alterna:'' La casa de Judá, deben prestar atención a lo que digo''.

¿He sido un desierto para Israel? o ¿Una tierra de gran oscuridad?
Traducción alterna: ''Yo jamás los he abandonado en el desierto o los he dejado en una tierra de gran oscuridad''.

¿Por qué el pueblo dice: 'Vamos a divagar, no iremos donde Ti nunca más'?
Traducción alterna: ''Por qué dicen: 'podemos ir donde queramos y no adorar más al Señor'?''

Divagar
deambular o ir a diferentes lugares sin ningún propósito.

Jeremiah 2:32

¿Acaso una virgen olvidará sus joyas, una esposa su velo?
El Señor está empezando a exhortar a Su pueblo por haberse olvidado de Él.

Días sin número
''Mucho tiempo''

Cuan bien haces tu caminos para buscar amor. Incluso haz enseñado el camino de la mujer malvada.
El Señor le está diciendo a los israelitas que se han convertido buenos en persiguiendo ídolos falsos que le enseñan a las prostitutas a perseguir su clientes.

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La sangre que era la vida de los inocentes, personas pobres han sido halladas en tus ropas.
Traducción alterna: ''Son culpables de matar al pobre y al inocente, que no te hicieron ningún daño.'' El Señor está diciendo que los israelitas han matado a la gente que no le ha hecho ningún mal a ellos.

Estas personas no fueron halladas en actos de robo.
Traducción alterna: ''No descubrieron a estas personas robando''

Jeremiah 2:35

Yo soy
''nosotros somos''

seguramente su coraje se ha alejado de mí.
Traducción alterna: ''seguramente el Señor dejará de estar enojado con nosotros''

Traeré juicio
''un castigo fuerte e intenso''

Porque
''porque''

Yo no he
''nosotros hemos''

¿Por qué tratas tan ligeramente de cambiar tus caminos?
El Señor está regañando a los israelitas por el cambio de un reino a otro por ayuda, pero no dependieron de Dios para su ayuda.

ligeramente
Sin cuidado o preocupación

decepcionado
El sentimiento de estar triste porque el rey de Egipto decidió no protegerlos.

También saldrás de allí
Traducción alterna:''Te irás de Egipto''

abatido
triste porque no obtuvieron la protección de Egipto.

las manos en la cabeza
Esto demuestra gente lamentada

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Chapter 3

1 "Si un hombre se divorcia de su esposa y ella se aleja de él y se convierte en la esposa de otro hombre, ¿regresará él a ella otra vez? ¿No sería eso una tierra contaminada grandemente? Tú has vivido como una prostituta con muchos amantes; ¿y regresarás a Mí? --esta es la declaración del SEÑOR. **2** ¡Alza tus ojos a las alturas vacías y mira! ¿Hay algún lugar en dónde no hayas tenido sexo ilícito? Al lado de los caminos te sentaste a esperar a tus amantes, como un árabe en el desierto. Tú has contaminado la tierra con tu prostitución y malicia. **3** Así, las lluvias de primavera fueron detenidas y las lluvias tardías no llegaron. Pero tu rostro es arrogante, como el rostro de una mujer promiscua. Tú te rehúsas a sentir vergüenza. **4** ¿Acaso no acabas de llamarme a Mí: '¡Mi Padre! ¡Mi Amigo más cercano, aún desde mi juventud! ¿Estará Él siempre molesto? **5** ¿Acaso mantendrá Su furia por siempre hasta el final?' ¡Mira! Esto es lo que tú has dicho, pero tú haces todo el mal que puedes hacer!" **6** Entonces, el SEÑOR me dijo a mí en los días de Josías el rey: "¿Has visto lo que la infiel de Israel ha hecho? Ella ha subido a cada colina alta y bajo cada árbol frondoso, y allí ella ha actuado como prostituta. **7** Yo dije: 'Luego que ella haga todas estas cosas, ella regresará a Mí,' pero ella no regresó. Entonces, su infiel hermana Judá vio estas cosas. **8** Así que, Yo ví eso, en la misma manera que la infiel Israel había cometido adulterio y Yo la había enviado lejos y le había dado un certificado de divorcio en contra de ella, su infiel hermana Judá no tuvo miedo; ella también salió y actuó como prostituta. **9** Su prostitución fue nada para ella; ella contaminó la tierra, y ella cometió adulterio con piedras y árboles. **10** Entonces, después de todo esto, su infiel hermana Judá regresó a Mí, no con todo su corazón, pero con una mentira--esta es la declaración del SEÑOR." **11** Entonces, el SEÑOR me dijo a mí: "¡La infiel Israel ha sido más justa que la infiel Judá! **12** Ve y proclama estas palabras en el norte. Di: '¡Regresa, infiel Israel! --esta es la declaración del SEÑOR--Yo no siempre estaré enojado contigo. Ya que soy fiel--esta es la declaración del SEÑOR--Yo no estaré enojado por siempre. **13** Reconoce tu iniquidad, pues tú has pecado en contra del SEÑOR tu Dios; ¡tú has compartido tus caminos con extraños bajo cada árbol frondoso! ¡Porque tú no has escuchado Mi voz! --esta es la declaración del SEÑOR. **14** ¡Regresen, pueblo infiel! --esta es la declaración del SEÑOR--¡Yo soy tu esposo! Yo te tomaré, uno de una ciudad y dos de una familia, y Yo te traeré a Sion! **15** Yo te daré pastores según Mi corazón, y ellos te pastorearán con conocimiento y visión. **16** Entonces, será que tú crecerás y darás fruto en la tierra en esos días--esta es la declaración del SEÑOR--ellos ya no dirán: "¡El arca del pacto del SEÑOR!" Este asunto ya no vendrá a sus corazones o será recordado; no será extrañado, y algún otro no será hecho.' **17** En aquel tiempo, ellos proclamarán sobre Jerusalén: 'Este es el trono del SEÑOR,' y todas las otras naciones se reunirán en Jerusalén en el nombre del SEÑOR. Ellos ya no caminarán en la terquedad de sus corazones malignos. **18** En esos días, la casa de Judá caminará con la casa de Israel. Ellos se juntarán desde la tierra del norte hasta la tierra que le di a tus ancestros como herencia. **19** Como para Mí, Yo digo: 'Cómo quiero Yo honrarte a ti como Mi hijo y darte una tierra agradable, ¡una herencia más hermosa que lo que hay en cualquier otra nación! Yo hubiera dicho: 'Tú me llamarás: "Mi Padre".' Yo hubiera dicho que tú no dejarías de seguirme. **20** Pero como una mujer infiel a su esposo, tú me has traicionado, casa de Israel--esta es la declaración del SEÑOR." **21** Una voz se oye en las planicies, ¡el llanto y el ruego de la gente de Israel! Pues ellos han cambiado sus caminos; ellos se han olvidado del SEÑOR su Dios. **22** "¡Regresen, pueblo infiel! ¡Yo los sanaré de la traición!" "¡Mira! ¡Nosotros vendremos a Ti, porque Tú eres el SEÑOR nuestro Dios! **23** Ciertamente, las mentiras vienen de las montañas, un sonido confuso desde las montañas; ciertamente, el SEÑOR nuestro Dios es la salvación de Israel. **24** Aún así, vergonzosos ídolos han consumido lo que nuestros antepasados han conseguido trabajando--¡sus rebaños y ganados, sus hijos y sus hijas! **25** Vamos a acostarnos en vergüenza. Que nuestra vergüenza nos cubra, ¡pues hemos pecado en contra del SEÑOR, nuestro Dios! Nosotros mismos y nuestros antepasados, desde el tiempo de nuestra juventud hasta ese día presente, ¡no hemos escuchado la voz del SEÑOR, nuestro Dios!"

Jeremiah 3:1

Información general
El Señor continúa hablando en el capitulo previo: Jeremías 2

Está ella enteramente sucia?
Traducción alterna:''Ella está completamente sucia''

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Esa mujer es esta tierra!
''Esta tierra es como esta mujer!'' Esto es, el Señor llevando al pueblo de vuelta a Judá como un hombre regresa a su esposa luego de un divorcio.

Se han comportado como prostitutas
''han dado su amor y confianza a los ídolos de la misma forma una prostituta da su cuerpo a los hombres y no a su esposo''

¿y regresarían ustedes a Mí
Traducción alterna: ''Yo no los aceptaré cuando vuelvan a mí''

Esta es la delcaración del Señor.
ver cómo traducir esta idea en 1:7

Levanten sus ojos
''Miren arriba''

¿Hay algún lugar en dónde ustedes no hayan tenido sexo ilícito?
''¡Eres como una mujer que anda por todos lados y deja que los hombres la busquen y se acuesten con ella!''

un árabe
Esto se refiere a las bandas que roban en Arabia

Jeremiah 3:3

una mujer promiscua
Que duerme con varios compañeros

¡Miren!
''Presta atención'' o ''escucha''

Jeremiah 3:6

Ella ha subido
Los israelitas van

cada colina alta y bajo cada árbol frondoso,
la punta de las montañas y debajo de la sombra de los árboles son lugares comunes para adorar a ídolos

su infiel hermana Judá vio
''la gente de judá, quienes tampoco obedecieron, vieron''

Jeremiah 3:8

Información general
El Señor continúa hablando

Israel apóstata
''Israel, me han dejado de obedecir por completo. ''

infiel
infiel

la declaración del Señor
ver cómo traducir esto en 1:7

Jeremiah 3:13

según Mi corazón
posibles significados son ''quienes aman lo que yo aman'' o ''quienes quieren complacerme.

Jeremiah 3:16

crecerás y darás fruto
la frase ''darás fruto'' es una forma de decir que ellos aumentarán en número. Traducción alterna: ''Incrementarán en gran número''.

Jeremiah 3:17

la casa de Judá caminará con la casa de Israel
''la gente de Judá vivirán juntos con la gente de Israel''

Jeremiah 3:19

Como para Mí
la palabra ''mí'' se refiere al Señor

honrarte a ti como Mi hijo... como una mujer
Este cambio del masculino al femenino es para hacer una fuerte énfasis.

Esta es la declaración del Señor
ver cómo traducir esta idea en 1:7

Jeremiah 3:21

Una voz se escucha
''la gente escucha un ruido''

el llanto y el ruego
''llorando y rogando fuertemente''

¡Mira!
la palabra ''mira'' aquí sirve para llamarnos la atención a la información importante que le sigue.

Jeremiah 3:23

las mentiras vienen de las montañas
La gente espera guía y sustento de los ídolos pero sólo encuentran mentiras.

Vamos a acostarnos en vergüenza. Que nuestra vergüenza nos cubra
Estas frases comparten significados parecidos y ambas enfatizan que reconocen su comportamiento vergonzosa. Traducción alterna: ''que nos avergoncemos completamente''.

el tiempo de nuestra juventud
''el comienzo de la nación''

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la voz del SEÑOR
Traducción alterna: ''Lo que el Señor dice''

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Chapter 4

1 "Si tú vuelves, Israel, esta es la declaración del SEÑOR, entonces debe ser a Mí que vuelvas. Si tú remueves tus cosas detestables de delante de Mí y no te extravías de Mí otra vez, **2** tú deberás ser franco, justo, y recto cuando jures: 'Yo declaro, tan cierto como el SEÑOR vive.' Las naciones se bendecirán ellas mismas en Él, y en Él se gloriarán." **3** Pues el SEÑOR dice esto a cada persona en Judá y Jerusalén: 'Ara tu propia tierra, y no siembres entre espinas. **4** Circuncídense ustedes mismos al SEÑOR, y remuevan los prepucios de su corazones, hombres de Judá y habitantes de Jerusalén, sino Mi furia saldrá como fuego, y quemará sin nadie que lo apague, a causa de la maldad de sus hechos. **5** Repórtense en Judá y hagan que se escuche en Jerusalén. Digan: "Toquen la trompeta en la tierra." Proclamen: "Júntense. Iremos a las ciudades fortificadas." **6** ¡Levanten la bandera de señal y apúntenla hacia Sion, y corran por su seguridad! No se queden, pues Yo traeré desastre desde el norte y un gran colapso. **7** Un león está saliendo de su matorral y alguien que destrozará naciones está estableciéndose. Él está saliendo de su lugar para traer horror a su tierra, para convertir sus ciudades en ruinas, donde nadie vivirá. **8** Por esto, arrópense en silicio, laméntense y giman. Pues la fuerza de la ira del SEÑOR no se ha retirado de nosotros. **9** Entonces ocurrirá en ese día, esta es la declaración del SEÑOR, que los corazones del rey y sus oficiales morirán. Los sacerdotes estarán aterrados y los profetas estarán horrorizados.'" **10** Así que yo dije: "¡Oh! SEÑOR Dios. Seguramente Tú engañaste completamente a estas gentes y a Jerusalén diciéndoles: 'Habrá paz para ustedes.' Pero aún la espada está golpeando contra su vida." **11** En aquel tiempo será dicho de esta gente y Jerusalén: "Un ardiente viento de las planicies del desierto hará su camino hacia las hijas de mi pueblo. Éste no los aventará ni los lavará. **12** Un viento mucho más fuerte que ese vendrá por mi comando, y Yo ahora pasaré sentencia contra ellos. **13** Mira, él está atacando como nubes, y sus carros son como una tormenta. Sus caballos son más rápidos que las águilas. ¡Ay de nosotros, pues seremos devastados! **14** Lava tu corazón de maldad, Jerusalén, para que puedas ser salvada. ¿Por cuánto más serán tus pensamientos más profundos sobre cómo pecar? **15** Pues una voz está trayendo noticias desde Dan, y el desastre que viene se oye desde las montañas de Efraín. **16** Haz que las naciones piensen sobre esto: Miren, anuncien a Jerusalén que los sitiadores vienen de una tierra lejana para gritar en batalla contra las ciudades de Judá. **17** Ellos serán como los guardas de un campo cultivado en contra de ella a su alrededor, ya que ella ha sido rebelde contra Mí, esta es la declaración del SEÑOR, **18** y tu conducta y tus actos han causado estas cosas a ustedes. Este será su castigo. ¡Cuan terrible será! Este golpeará su mismo corazón. **19** ¡Mi corazón! ¡Mi corazón! Yo estoy en angustia en mi corazón. Mi corazón está turbulento dentro de Mí. No puedo callar pues escucho el sonido de la trompeta, una alarma para batalla. **20** Desastre sigue al desastre; pues toda la tierra está en ruinas. Repentinamente Mis tiendas son destruidas, Mis cortinas en un momento. **21** ¿Por cuánto más veré el estándarte? ¿Escucharé el sonido de la trompeta? **22** Por la necedad de Mi pueblo, ellos no Me conocen. Ellos son personas idiotas y no tienen entendimiento. Tienen habilidades para el mal, pero no saben hacer bien. **23** Yo vi la tierra. ¡He aquí! Era sin forma y vacía. Pues no había luz en los cielos. **24** Miré a las montañas. He aquí, estaban temblando, y todas las colinas estaban temblando. **25** Yo miré. He aquí, no había nadie, y todas las aves de los cielos habían huido. **26** Yo miré. He aquí, los huertos eran tierra salvaje y todas las ciudades habían sido traidas abajo ante el SEÑOR, ante la furia de su ira." **27** Esto es lo que el SEÑOR dice: "Toda la tierra se convertirá en devastación, pero Yo no la destruiré por completo. **28** Por esta razón, la tierra lamentará, y los cielos se oscurecerán. Pues Yo he declarado Mis intenciones; no me retractaré; Yo no cambiaré al llevarlas a cabo. **29** Toda ciudad huirá del ruido de la caballería y de los arqueros con sus arcos; ellos correrán hacia los bosques. Cada ciudad escalará hacia los lugares rocosos. Las ciudades serán abandonadas, pues no habrá nadie que las habite. **30** Ahora que has sido devastada, ¿que harás? Pues aunque te vistas de escarlata, te adornes con joyas doradas, y hagas que tus ojos se vean más grandes con pintura, los hombres que te deseaban ahora te rechazan. Por lo contrario, están tratando de quitarte la vida. **31** Pues escucho el sonido de la angustia, aflicción como en el nacimiento de un primogénito, el sonido de la hija de Sion. Ella está buscando aliento. Ella estira sus manos: '¡Ay de mí! Estoy desmayando por causa de estos asesinos.'"

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Jeremiah 4:1

Si vuelves, Israel
''si vuelves a mi, gente de israel o si cambian su comportamiento, gente de israel''.

entonces debe ser a Mí que vuelvas
Los posibles significados son: 1)la repetición de la primera frase:''si se vuelven a mí'', Traducción alterna:Entonces debe ser a Mí que vuelas'' o ''entonces comienza a adorarme nuevamente'' o 2) este es un mandamiento, ''entonces vuelve a mí''.

la declaración del Señor
Ver cómo traducir esto en 1:7

Si tú remueves tus cosas detestables de delante de Mí
Esta frase se refiere a ídolos que merecen gran repudio. Traducción alterna: ''Remueve tus ídolos asquerosos de mi presencia''.

no te alejas de Mí otra vez
''deambular'' es una metáfora usada para referirse a la infidelidad. Traducción alterna: ''Permanecé fiel a mi''

Ara tu propia tierra, y no siembres entre espinas.
El Señor les dice que preparen sus vidas como un granjero prepara su tierra para la cosecha.

Jeremiah 4:4

Cicuncídense ustedes mismos al SEÑOR, y remuevan el prepucio de su corazón
El Señor describe la devoción de la gente en términos físicos de su pacto. Traducción alterna: ''Entréguense completamente al Señor''

Cicuncídense ustedes mismos... remuevan el prepucio de su corazón
estas dos frases significan lo mismo. Ambos enfatizan el mandamiento.

Circuncídense al Señor
Traducción alterna: ''Circuncídense ustedes mismos al Señor'' vea:

Mi furia saldrá como fuego
El enojo del Señor es como el fuego que destruye todo. Traducción alterna:''las cosas que hago es porque estoy enojado como el fuego.''

Repórtense en Judá y hagan que se escuche en Jerusalén
estas frases significan básicamente la misma situación. Ambos enfatizan el mandamiento.

hagan que se escuche en Jerusalén.
Traducción alterna: ''Que la gente en Jerusalen lo escuche'''

desastre... un gran colapso
Estas palabras significan básicamente lo mismo. La frase ''un gran colapso'' define lo desastroso que será.

desde el norte
esto se refiere a los guerreros del enemigo que vendrán del norte.

Jeremiah 4:7

Un león está saliendo
Traducción alterna: ''Un poderoso y duro grupo de guerreros se acercan''

matorral
un conjunto de árboles que crecieron juntos.

está estableciéndose
Traducción alterna: ''Comenzando a marchar''

horror
miedo, muerte, y terror

giman
fuerte triste y extenso lamento por haber pecado.

Jeremiah 4:9

La delcaración del Señor
ver cómo traducir esto en 1:7

la espada golpea en contra de su vida
''nuestros enemigos están listos para exterminarnos con sus espadas''

Jeremiah 4:11

será dicho
''El Señor dirá''

Un viento ardiente de las planicies...Un viento mucho más fuerte
Un fuerte y duro enemigo está en su camino.

hijas de mi pueblo
la nación es comparada a una esposa especial de forma muy afectiva.

Él no los aventará ni los lavará.
las expresiones ''aventará'' y ''lavar'' se refieren a quitando lo malo y dejando lo bueno. Traducción alterna: ''No les quitará sus pecados.''

Un viento...vendrá a mi comando
acá ''comando'' se refiere a la acción Dios comandando el viento que venga.

a mi comando
Esta expresión en hebreos está interpretada por algunas versiones modernas ''por mi'' o ''de mi''

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pasaré sentencia en contra de ellos.
anunciar su castigo

Jeremiah 4:13

Mira, él está atacando como nubes, y sus carros son como una tormenta.
Estas dos oraciones tienen significados parecidos. La segunda frase enfatiza el significado de la primera.

¡Ay de nosotros, pues seremos devastados!
La gente dice esto cuando ve la fuera armada enemiga acercarse. Traducción alterna: La gente dice: 'ciertamente seremos destruidos'.

Lava tu corazón de maldad, Jerusalén
Dios alarma a la gente viviendo en Jerusalén a que se arrepientan. Traducción alterna:''El Señor dice a la gente viviendo en Jersualen, 'deberías cambiar la forma en que actúan'.

una voz trae
''Los mensajeros están proclamando''

el desastre que viene se oye
''los mensajeros están proclamando''

desde Dan... montañas de Efraín.
The people reconoce que la advertencia estaba acercándose cada vez más.

Jeremiah 4:16

Ellos serán como guardas de un campo cultivado en contra de ella a su alrededor
Traducción alterna: ''Ellos andarán tirados alrededor de la ciudad''

La declaración del SEÑOR
Ver cómo traducir esto en 1:7

golpeará su mismo corazón
Traducción alterna:''Golpear todo lo que amas''

Jeremiah 4:19

¡Mi corazón! ¡Mi corazón! Estoy en angustia en mi corazón.Mi corazón está turbulento dentro de Mí.
''Estoy en tanto dolor, estoy abrumado.''

turbulento
lleno de confusión, violencia, desorden, inestable.

colapso tras colapso es proclamado
''la gente dice una ciudad luego de ser destruida''

la tierra de respente es devastada
''el enemigo devasta la tierra''

mi tabernáculo y mi carpa
Las palabras ''tabernáculo'' y ''carpa'' comparten definiciones similares. Posibles significados son '''mi carpa y mis cortinas adentro de mi carpa'' o '''el lugar donde vivo.''

Jeremiah 4:21

¿Por cuánto más veré el estáandarte? ¿Escucharé el sonido de la trompeta?
Estas dos oraciones tienen significados parecidos. La segunda oración refuerza la idea de la primera. Traducción alterna: ''deseo que esta guerra termine pronto.''

personas idiotas
''gente estúpida''

Jeremiah 4:23

Yo vi la tierra. ¡He aquí!
Esta es una invitación a Jeremías a mirar la visión que Dios les estaba dando.

sin forma y vacía
Esta visión es una profecía de lo que sería Israel una vez que la gente sea llevada a cautiverio.

He aquí
La palabra ''he aquí'' nos alerta que prestemos atención a la información que sigue.

Jeremiah 4:27

la tierra lamentará, y los cielos se oscurecerán
Jeremías enfatiza el juicio del Señor diciendo que la tierra va a expresar un gran lamento.

caballería
un grupo de soldados con sus caballos.

Toda ciudad huirá...Cada ciudad escalará hacia
Esto enfatiza que toda la gente huirá.

Las ciudades serán abandonadas, pues no habrá nadie que las habite.
Estas oraciones tienen signficados parecidos. La segunda refuerza la idea de la primera. Traducción alterna:''No habrá nadie más en las ciudades''.

Jeremiah 4:30

se vistan de escarlata...joyas doradas...ojos...con pintura.
se visten como prostitutas

adorno
''decoroso'' o ''algo agregado para que parezca más atractivo o lujoso''

hombres que las deseaban ahora las rechazan
Esto enfatiza que las otras naciones que Israel ha dependido para exito y ganancia, serán rechazados cuando vean el juicio de Dios.

aflicción como en el nacimiento
''aflicción y dolor como una mujer dando luz''

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estoy desmayando
''Mi vida se está desgastando de tanto sufrir''

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Chapter 5

1 Aprésurate por las calles de Jerusalén; busca también en las plazas de la ciudad. Luego mira y piensa en esto: si puedes encontrar a un hombre o alguien que esté actuando justamente, y tratando de actuar fielmente, entonces perdonaré a Jerusalén. **2** Aunque ellos dicen: 'Yo declaro, tan cierto como el SEÑOR vive,' sin embargo ellos están jurando falsamente." **3** SEÑOR, ¿será que Tus ojos no buscan la fidelidad? Tú castigas a la gente, pero ellos no sienten dolor. Tú los has vencido por completo, pero ellos todavía se niegan a recibir disciplina. Ellos endurecen sus rostros más que una roca, pues ellos niegan arrepentirse. **4** Así que, yo dije: "Seguramente, ellos son sólo gente pobre. Ellos son necios, pues no conocen los caminos del SEÑOR, ni tampoco los decretos de su Dios. **5** Yo iré a las personas importantes y declararé el mensaje de Dios a ellos, pues ellos al menos conocen los caminos del SEÑOR, los decretos de su Dios." Pero todos ellos rompieron juntos su yugo; todos ellos arrancaron las cadenas que los ataban a Dios, **6** Así que, un león de los matorrales los atacará. Un lobo de Arabah los arruinará. Una pantera al acecho vendrá en contra de sus ciudades. Cualquiera que vaya afuera de su ciudad será despedazado. Pues sus transgresiones aumentan. Sus actos de infidelidad son sin límites. **7** ¿Por qué debería Yo perdonar a esta gente? Sus hijos me han abandonado y han hecho juramentos por los que no son dioses. Yo los alimenté completamente, pero ellos cometieron adulterio y caminaron en gran número a las casas de prostitutas. **8** Ellos eran caballos en calor. Ellos vagaron queriendo aparearse. Cada hombre relinchando a la esposa de su vecino. **9** Así que, ¿no debería Yo castigarlos? Esta es la declaración del SEÑOR ¿Y no debería Yo mismo vengarme de una nación que es así? **10** Sube a las terrazas de viñedos de ella y destruye. Pero no traigas completa destruccción a ellas. Poda sus viñas, ya que esas viñas no vienen del SEÑOR. **11** Pues las casas de Israel y Judá me han traicionado completamente. Esta es la declaración del SEÑOR. **12** Ellos han hablado falsamente del SEÑOR y ellos han dicho: "Él no hará nada; ningún mal vendrá sobre nosotros, y nosotros no veremos ni espada o hambruna. **13** Los profetas se volverán viento, la palabra no está en ellos, así que, lo que ellos digan sea hecho a ellos." **14** Así que, el SEÑOR, el Dios de los ejércitos, dice esto: "Porque ustedes han dicho esto, verán, estoy a punto de poner Mi palabra en tu boca. ¡Será como fuego, y este pueblo será como madera! Pues los consumirá. **15** ¡Miren! Estoy a punto de traer una nación en contra ustedes desde lejos, casa de Israel. Esta es la declaración del SEÑOR. ¡Es una nación fuerte, una nación antigua! Es una nación, cuyo idioma no conocen, ni tampoco entederás lo que ellos digan." **16** Su bolsa para flechas es como una tumba abierta. Todos ellos son soldados. **17** Así que tu cosecha será consumida, tus hijos e hijas también, y tus comidas. Ellos se comerán tus rebaños y ganados; ellos se comerán el fruto de tus viñédos y árboles de higo. Ellos derribarán con una espada tus ciudades fortificadas, en las que tú confiaste. **18** Pero aún en aquellos días, esta es la declaración del SEÑOR, Yo no intento destruirlos por completo. **19** Cuando ustedes, Israel y Judá, digan: '¿Por qué el SEÑOR nuestro Dios nos ha hecho todas estas cosas?' entonces tú, Jeremías, les dirás a ellos: 'Así como ustedes abandonaron al SEÑOR y han servido a dioses extranjeros en su tierra, así también ustedes servirán a extraños en una tierra que no es la suya.' **20** Comunica esto a la casa de Jacob y que sea escuchado en Judá. Di: **21** 'Escuchen esto, ustedes gente necia que no tienen entendimiento; quienes tienen ojos pero no pueden ver, y tienen oídos pero no pueden escuchar. **22** ¿No Me temen ustedes, esta es la declaración del SEÑOR, o tiemblan ante Mi rostro? He colocado un límite de arena en contra del mar, un decreto en marcha que no es violentado, incluso cuando el mar se levanta y cae, no lo violenta. Incluso cuando sus olas rugen, ellas no lo cruzan. **23** Pero este pueblo tiene un corazón terco. Se torna en rebelión y se va. **24** Pues ellos no dicen en su corazón: "Vamos a temer al SEÑOR, nuestro Dios, aquel que trae lluvia, la lluvia temprana y las lluvias tardías, en su tiempo correcto, manteniendo fijas las semanas de la cosecha para nosotros." **25** Sus iniquidades evitaron que esto sucediera. Sus pecados han detenido que lo bueno venga a ustedes. **26** Pues la gente malvada se encuentran entre Mi pueblo. Ellos miran como alguien que se agacha para capturar pájaros; ellos colocan una trampa y atrapan a la gente. **27** Como una jaula llena de pájaros, sus casas están llenas de engaño. Así que, ellos crecen y se hacen ricos. **28** Ellos se han vuelto gordos; ellos brillan con bienestar. Ellos cruzaron todos los límites de la maldad. Ellos no defienden la causa de la gente, o la causa del huérfano. Ellos prosperan aunque no han dado justicia al necesitado. **29** ¿No debería Yo castigarlos por estas cosas, esta es la declaración del SEÑOR, y no tomaré Yo venganza en una nación así? **30** Atrocidades y horrores han ocurrido en la tierra. **31** Los profetas profetizan con engaño, y los sacerdotes gobiernan con su propio poder. Mi pueblo ama esta manera, pero ¿qué pasará al final?"

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Jeremiah 5:1

Información general
Jeremías está hablando a la gente de Jerusalen.vea. : y

apresúrate por
apresúrate en

luego mira y piensa en esto
mira y busca

plazas de la ciuddad
Un lugar espacioso donde la gente en la ciudad puede reunirse.

Si puedes encontrar a un hombre o alguien
''si pueden encontrar aunque sea una persona''

está actuando justamente
''quien haga lo que es justo''

aunque ellos
la palabra ''ellos'' se refiere a la gente de Jerusalen.

como vive el Señor
La gente usaba esta frase cuando hacían un solemne pedido al Señor para que lo castiguen si quiebran sus mandamientos. Ver cómo traducir esto en 4:1

¿será que Tus ojos no buscan la fidelidad?
Jeremías usa esta pregunta para enfatizar que lo que quiere el Señor es fidelidad. Traducción alterna: ''Deseas que la gente te sea fiel.''

Tú castigas a la gente, pero ellos no sienten dolor.
Traducción alterna: ''Castigas a la gente, pero ellos no te prestan atención.''

has vencido por completo
''los has destruido completamente''

a recibir disciplina
''que aprendan su lección''

endurecen sus rostros más que una roca
Traducción alterna: ''Se vuelven orgullosos''

Jeremiah 5:4

Así que yo dice
Jeremías está hablando.

Pero todos ellos rompieron juntos su yugo; todos ellos arrancaron las cadenas que los ataban a Dios
Su yugo y cadenas representan la ley que une a Dios con Su gente.

So a lion... a wolf... A lurking panther
estos son animales peligrosos que pueden matar a personas. Los posibles significados pueden ser: 1)''animales peligrosos que vienen y matan gente'' o 2)''un ejército vendrá y matará gente''

arbustos
arbustos que crecen juntos.

lobo
un perro salvaje peligroso

al acecho
''esperando'' espiando

pantera
un gato grande y salvaje

sin límites
sin poder contarse

Jeremiah 5:7

¿Por qué debería Yo perdonar a esta gente?
El Señor usa esta pregunta para enfatizar que no tiene razón para perdonar a esta gente. Traducción alterna:''Por todas las cosas que hicieron, no puedo perdonarlos.''

esta gente
la gente de Jerusalen

Sus hijos
El Señor está hablando de Jersualen como si fuera una mujer que tiene hijos.Traducción alterna:''la gente de Jersualen.''

Yo los alimenté completamente
''Yo les di todo lo que necesitaban''

y entraron en gran número a las casas de prostitutas
''y fueron en grandes grupos a las casas de prostitutas''

en calor
''que estaban listos para enparejarse''

aparearse
cuando animales son cruzados para reproducirse

Cada hombre relinchando a la esposa de su vecino.
Los caballos relinchan fuerte a las yeguas cuando quieren enparejarse con ellas. Traducción alterna:''todos los hombres estaban tratando de acostarse con la mujer de su vecino.''

Así que, ¿no debería Yo castigarlos?... ¿Y no debería Yo mismo vengarme de una nación que es así?
El Señor usa esta pregunta para enfatizar que las cosas que estaban haciendo eran tan malas que no tendrá misericordia ni dejará de castigarlos. Traducción alterna: ''porque ellos hacen estas cosas, yo los castigaré...Ciertamente me vengaré de ellos''

Esta es la declaración del SEÑOR
Ver cómo traducir esto e 1:7

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Jeremiah 5:10

Información general
El Señor continúa hablando

Sube a sus terrazas de viñedos
''Subir sus paredes.'' El Señor está comparando la ciudad de Jerusalen con un viñedo con un mural alrededor.

Sube
El Señor está hablando a los enemigos de las personas viviendo en Jerusalen

no traigas completa destruccción a ellas
''No los destruyas por completo''

Poda sus viñas, ya que esas viñas no vienen del SEÑOR.
El Señor compara cómo los enemigos de Jerusalen los cortará a su gente, como una rama es cortada de una viña. Traducción alterna:''Deshazte de toda esta gente malvada porque ellos no vienen del Señor.''

Pues las casas de Israel y Judá
Traducción alterna:''Por la gente de Israel y de Judá.''

Esta es la declaración del SEÑOR
Ver cómo traducir esto en 1:7

Han hablado falsamente del SEÑOR
Esto también puede ser traducido como: ''ellos han mentido sobre mí''.

Él no hará nada
''El Señor no existe.'' Esto podría ser traducida como ''Él no hará estas cosas'' o ''Él no puede hacer estas cosas''

ningún mal vendrá sobre nosotros, y nosotros no veremos ni espada o hambruna.
Estas dos oraciones expresan lo mismo, la segunda es más específica que la primera.

ningún mal vendrá sobre nosotros
Esta expresión significa: ''cosas malas no nos sucederá''.

no veremos ni espada o hambruna
Traducción alterna: ''Y no experimentaremos guerra ni hambruna .''

Jeremiah 5:14

Porque ustedes
la palabra ''ustedes'' se refiere a la gente de Israel y de Judá.

han dicho esto
Ver lo que la gente dice en 5:10

verán
Traducción alterna: ''Mira'' o ''escucha'' o ''presta atención a lo que estoy por decirte''.

estoy apunto de poner Mi palabra en tu boca. ¡Será como fuego
''Estoy a punto de hacer las palabras que tengo para tí, hablar como un fuego''

en tu boca
La palabra ''tu'' se refiere a Jeremías. ''para que tú hables''.

este pueblo
la gente de Israel

los consumirá
'''el fuego consumirá a la gente de Israel'' La Palabra del Señor destruirá a la gente como un fuego que quema madera. Traducción alterna: ''Porque tu destruirás la gente de Israel cuando hables mis palabras.''

en contra tuyo
''para atacarte.'' La palabra ''tuyo'' se refiere a la gente de Israel.

casa de Israel
Ver cómo traducir esto en 2:4

¡Es una nación fuerte, una nación antigua!
Estas frases significan básicamente lo mismo y enfatizan cuánto la nación ha existido. Traducción alterna: ''Es una nación fuerte y antigua.''

Es una nación fuerte
''Una nación que perdura'' o ''una nación muy fuerte''

Es una nación, cuyo idioma no conocen, ni tampoco entederás lo que ellos digan.
La segunda frase dice en términos negativos lo mismo que la primera frase en términos positivos. Esto enfatiza que desconocen el idioma de la gente que vive en esa nación. Traducción alterna: ''Es una nación cuyo idioma no entenderás.''

Jeremiah 5:16

Su bolsa para flechas es como una tumba abierta
Las flechas que vienen de las bolsas mata a muchas personas y los envía a su tumba. Traducción alterna: ''Esa nación usará flechas para matar a mucha gente.''

Su bolsa para flechas
La palabra ''su'' se refiere a la nación que el Señor traerá para atacar Israel.

Bolsa de flechas
Un contenedor de flechas

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Así que su cosecha será consumida
Traducción alterna: ''Así que el ejército de esa nación comerán sus rebaños y ganados.''

Ellos se comerán
La palabra ''ellos'' se refiere al ejército de esa nación.

Ellos derribarán con una espada sus ciudades fortificadas, en las que confiaron.
La espada representa todas las diferentes armas que se usa en la guerra. Traducción alterna: ''Ellos usarán sus armas para conquistar las ciudades fuertes.''

en las que confiaron.
'''Que pensabas que iba a ser suficientemente fuerte como para protegerte''.

Jeremiah 5:18

en esos días
La frase en ''esos días'' se refiere al momento que una nación desconocida iba a llegar y atacar a la gente de Israel.

esta es la declaración del SEÑOR
Ver cómo traducir esto en 1:7

Yo no intento destruirlos
no los destruiré

sucederá cuando
''cuando vos'' o ''cuando esto te suceda''

todas estas cosas
El Señor mandó un ejército extranjero para atacar a Israel.

servido a dioses extranjeros
Muchas versiones traducen: ''servir a dioses extranjeros'', pero aquí se refiere adorándolos.

Jeremiah 5:20

Información general
El Señor está hablando a los israelitas

reporta esto
decí esto

la casa de Jacob
ver cómo traducir esto en 2:4

que sea escuchado en Judá
''anuncialo en Judá''

gente necia que no tienen entendimiento
''Gente que no tiene mente.'' Traducción alterna: ''Gente que no puede entender.''

tienen ojos pero no pueden ver
Traducción alterna: ''Tienen ojos pero no pueden entender lo que están haciendo''

tienen oídos pero no oyen
Traducción alterna: "Tienen oídos pero no entienden lo que yo digo"

Esta es la declaración del SEÑOR
Ver cómo traducir esto en 1:7

¿No Me temen ustedes...Mi rostro?
El Señor usa esta pregunta para enfatizar la insensatez de la gente porque no temen al Señor. Traducción alterna: ''Es necio que no me teman... rostro!''

tiemblan ante Mi rostro
Traducción alterna: ''O temblar del temor.''

He colocado una frontera de arena en contra del mar
''Yo he colocado la arena como frontera del mar''

un decreto en marcha que no es violentado
''Un límite sinfín que no se pueda cruzar''

se levante y cae
Se cae y se vuelve a levantar, y así sucesivamente.

no lo violenta
Traducción alterna: ''No progresa en pasando la frontera.''

Jeremiah 5:23

Información general
El Señor continúa hablando a la gente de Israel.

tienen un corazón terco
Traducción alterna: ''Es orgulloso y rebelde.''

Se torna en rebelión y se va
''Dan la espalda y se van.'' Traducción alterna: ''No obedecen ni escuchan.''

Pues ellos no dicen en su corazón
Traducción alterna: ''no piensan en ellos mismos.''

manteniendo arregladas las semanas de la cosecha para nosotros.
''y asegura que la semana de la cosecha suceda cuando debería''.

Sus iniquidades
La palabra ''sus'' se refiere a los descendientes de Jacobo y de la gente de Judá. ''Tus pecados''.

que esto sucediera
la lluvia y la consecha

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Jeremiah 5:26

información general
El Señor comienza hablando.

Pues la gente malvada se encuentran entre Mi pueblo
Traducción alterna: ''He encontrado a gente malvada con mi pueblo.''

ellos colocan un trampa y atrapan a la gente.
Traducción alterna: ''Ellos arman trampas para que se aprovechen de la gente.''

crecen y se hacen ricos.
''Convertirse en poderosos y ricos''

ellos brillan con bienestar
Siendo- ''y brillante'' o ''listo.'' La gente parecía lisa porque su gordura escondía sus huesos.

Ellos cruzaron todos los límites de la maldad.
''Ellos hacen cosas peores que la maldad''.

la causa del huérfano
Esto se refiere a los casos en la corte donde los huérfanos piden que se le haga justicia. Traducción alterna:''No defienden los casos de los huérfanos''.

¿No debería Yo castigarlos... una nación así?
Ver cómo traducir: ''¿no debería Yo castigarlos... una nación así?'' en 5:7

Jeremiah 5:30

Información general
El Señor continúa hablando

Atrocidades y horrores han ocurrido
''Algo terrible ha ocurrido''

en la tierra
Traducción alterna: ''En la tierra de Israel.''

profetizan con engaño
''los profetas mienten''

with their own power.
''Según las direcciones de los profetas''

pero ¿qué pasará al final?
''pero ¿qué harán después de todo esto?'' El Señor usa esta preguna para enfatizar que la gente va a arrepentirse una vez que sea castigados.
Traducción alterna: ''Pero ustedes se arrepentirán de su comportamiento, una vez que estén castigados?''

al final
La frase ''al final'' se refiere al castigo en consecuencia de la desobediencia de la gente.

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Chapter 6

1 Encuentren refugio, pueblo de Benjamín, al irse de Jerusalén. Soplen una trompeta en Tecoa. Levanten sobre Bet Haquerem una señal, desde que la maldad esté apareciendo desde el norte; una gran destrucción se aproxima. **2** La hija de Sion, la hermosa y delicada mujer, será destruida. **3** Los pastores y sus rebaños irán a ellos; ellos levantarán sus tiendas contra ella rodeándola; cada hombre pastoreará con su propia mano. **4** "Dedíquense ustedes mismos a los dioses para la batalla. Levántense, déjenos atacar en la tarde. Es muy malo que la luz del día se esté acabando, porque las sombras de la tarde están cayendo. **5** Pero déjanos atacar en la noche y destruir sus fortalezas." **6** Porque el SEÑOR de los ejércitos dice: Córten sus árboles, y amontonen montículos de tierra contra Jerusalén. Esta es la ciudad correcta para atacar, porque está llena con opresión. **7** Como un pozo derrama agua fresca, así esta ciudad continúa produciendo maldad. Violencia y desorden son escuchados desde ella; la enfermedad y heridas están continuamente ante mi rostro. **8** Acepta la disciplina, Jerusalén, o Yo Me alejaré de ustedes y los convertiré en ruinas, una tierra no habitada."' **9** El SEÑOR de los ejércitos dice, "Ellos ciertamente espigarán aquellos que son dejados en Israel como un viñedo. Alcancen de nuevo con su mano para recoger uvas de los viñedos. **10** ¿A quienes debo declarar y adviertir para que oigan? ¡Mira! ¡Sus oídos son incircuncisos; ellos no son capaces de prestar atención! ¡Mira! ¡La palabra del Señor ha venido a ellos para corregirlos, pero ellos no la quieren.'' **11** Pero Yo estoy lleno de la furia del SEÑOR. Yo estoy cansado de contenerla. Él me dijo, "Derrámala a los niños en las calles y en cada grupo de hombres jóvenes. Porque cada hombre será quitado de su esposa; y cada persona muy anciana. **12** Sus casas serán entregadas a otros, ambos sus campos y sus esposas juntas. Porque Yo voy a atacar los no habitados de la tierra con Mi mano-- esta es la declaración del SEÑOR. **13** El SEÑOR declara que desde el menor hasta el mayor, todos ellos codician la ganancia deshonesta. Desde el profeta hasta el sacerdote, todos ellos practican engaño. **14** Ellos han sanado heridas de Mi pueblo ligeramente, diciendo, 'Paz, paz', cuando no había ninguna paz. **15** ¿Estaban avergonzados cuando practicaban la abominación? Ellos no fueron avergonzados; ¡Así ellos no sabían cómo avergonzarse! Es por que caerán entre los caídos; ellos serán derribados cuando sean castigados, dice el SEÑOR. **16** El SEÑOR dice esto, "Párense en el cruce de caminos y miren; pregunten por las sendas antiguas. '¿Dónde está éste buen camino?' Después vayan por él y encuentren un lugar de descanso para ustedes mismos. Pero el pueblo dijo, 'Nosotros no iremos.' **17** Yo los escogí a ustedes vigilantes para que escucharan la trompeta. Pero ellos dijeron, 'Nosotros no escucharemos.' **18** ¡Por lo tanto, naciones, escuchen! Vean, ustedes testigos, que les va a pasar a ellos. **19** ¡Escuchen, Tierra! Vean, Yo estoy a punto de traer desastre a este pueblo-- el fruto de sus pensamientos. Ellos no prestaron atención a Mi palabra o Mi ley, sino que ellos en cambio la rechazaron." **20** "¿Qué significa este incienso que sube de Sabá hacia Mí? o ¿estos olores dulces desde una tierra lejana? Sus ofrendas quemadas no son aceptables para Mí, tampoco sus sacrificios. **21** Entonces el SEÑOR dice esto, 'Mira, Yo estoy por colocar un bloque de tropiezo contra este pueblo. Ellos tropezarán sobre él-- padres e hijos juntos. Los habitantes y sus vecinos también perecerán.' **22** El SEÑOR dice esto, 'Mira, un pueblo viene desde una tierra norteña. Pues una gran nación ha sido agitada para venir de una tierra lejana. **23** Ellos recogerán arcos y lanzas. Ellos son crueles y no tienen compasión. Su sonido es como el rugido del mar, y ellos están montando en caballos en formación como luchadores, hija de Sion.' **24** "Nosotros hemos escuchados noticias de ellos. Nuestras manos flaquearon en ansiedad. La angustia nos acecha como una mujer teniendo un hijo. **25** No vayan fuera de los campos, y no caminen en las carreteras, porque las espadas del enemigo y el terror están todo alrededor. **26** Hija de mi pueblo, cúbranse en cicilio y rueda en el polvo de un funeral para un hijo único. Realiza un funeral amargo para tí misma, porque el destructor vendrá repentinamente sobre nosotros. **27** "Yo te he hecho, Jeremías, aquel quien prueba a mi pueblo como uno que prueba metal, entonces tú vas a inspeccionar y probar sus caminos. **28** Ellos son todas las personas más obstinadas, quienes se pasan calumniando a otros. Todos ellos son bronce y hierro, actuando corruptamente. **29** Los fuelles son salpicados por el fuego que está quemándolos; el plomo es consumido en las llamas. La refinación continúa entre ellos, pero es inútil, porque la maldad no es removida. **30** Ellos serán llamados plata rechazada, porque el SEÑOR los ha rechazado."

Jeremiah 6:1

Información general
El Señor está hablando

Encuentren refugio
Buscar un refugio

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Soplen una trompeta en Tecoa
Traducción alterna: ''a la gente que vive en la ciudad de Takoa, preparense para ser atacados''.

Tecoa
El nombre de una ciudad alrededor de 18 kilómetros del sur de Jerusalén. El nombre significa: ''una trompeta que suena''.

Levanten sobre Bet Haquerem una señal
Traducción alterna: ''A la gente viviendo en la ciudad de Bet Haquerem prepárense para ser sitiado.''

Bet Haquerem
El nombre de una ciudad alrededor de 10 kilómetros del sur de Jerusalen. El nombre significa ''el lugar del viñedo.''

una señal
Traducción alterna: ''Una señal para de precaución que el peligro se acerca.''

desde que la maldad está apareciendo
Traducción alterna: ''Desde que la gente ve que la maldad se acerca.''

una gran destrucción
una gran destrucción

La hija de Sion, la hermosa y delicada mujer
El Señor describe a Jerusalen como si ella fuera una mujer. Traducción alterna: ''La hija de Sion que es como una hermosa y delicada mujer.''

La hija de Sion
Ver cómo traducir esto en 4:30

Los pastores y sus rebaños irán a ellos;
Los reyes eran conocidos como pastores de su pueblo. Traducción alterna: Los reyes y sus soldados sitiarán Jerusalén.''

contra ella rodeándola
Cerca de ella, alrededor de ella.

cada hombre pastoreará con su propia mano.
Traducción alterna: ''Cada rey atacará a su propio soldado.''

Jeremiah 6:4

Información general
Un rey del ejército que ataca está hablando a los hombres bajo su gobierno.

Dediquen sus vidas a los dioses para la batalla
El ejército que ataca quieren asegurarse que sus dioses los ayudará durante la guerra, a través de las ceremonias y sacrificios que ofrecen. Traducción alterna: '''Preparárense para la guerra, purificándose y sacrificándose a los dioses.''

Levántense
Levantarse

en la tarde
Traducción alterna: ''En la tarde aunque haga mucho calor''.

la luz del día se está acabando
''El día se está acabando''

están cayendo
Se estiran lentamente

en la noche
Traducción alterna: ''Durante la noche aunque esté oscuro''.

sus fortalezas
''Los muros fuertes de Jerusalén''.

Jeremiah 6:6

Corten sus árboles
''Corten sus árboles.'' El Señor está hablando al ejército que va a atacar Jerusalén.

montículos
''montículos''. Estas son monítulos de tierra que permite que el enemigo ataque los muros de Jerusalen.

porque está llena con opresión.
''Porque su gente siempre se están oprimiendo, los unos a los otros.''

Como un pozo derrama agua fresca, así esta ciudad continúa produciendo maldad
Un pozo debe contener agua que se pueda utilizar. Como un pozo contiene agua así Jerusalen reside con su maldad, aún cuando el Señor los castiga.

Violencia y desorden son escuchados desde ella
Traducción alterna: ''Yo escucho violencia y robo en ella.''

la enfermedad y heridas están continuamente ante mi cara.
Traducción alterna: ''Constantemente veo enfermedad y sufrimiento.''

Acepta la disciplina, Jerusalén
El Señor habla a Jerusalen como si ella fuese una persona. Traducción alterna: ''Aprendé de tu castigo, gente de Jerusalen.''

una ciudad no habitada
''una tierra o ciudad donde no hay habitantes''.

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Jeremiah 6:9

Ellos ciertamente espigarán aquellos que son dejados en Israel como un viñedo
El Señor compara a la gente que permanece luego que el enemigo ya haya destruido Israel, con las uvas que permanecen en el viñedo. Traducción alterna: ''Ciertamente, ellos volverán a atacar a la gente que permanecieron luego que Israel fue destruida.''

Ellos ciertamente
La palabra ''ellos'' se refiere al enemigo que el Señor manda a destruir Israel.

Alcancen de nuevo
El Señor está hablando a los enemigos que atacan a Israel.

Alcancen de nuevo con su mano para recoger uvas de los viñedos.
Traducción alterna: ''Vengan y ataquen a la gente de Israel que permanecieron''.

A quienes debo
Jeremías está hablando.

¿A quienes debo declarar y adviertir para que oigan?
El Señor utiliza esta pregunta para enfatizar que nadie de Israel le escucharía Traducción alterna: "A quién debo declarar y advertir para que escuchen"

¡Mira!
El Señor utiliza la palabra ''mira'' para enfatizar lo que Él está diciendo.

¡Sus oídos son incircuncisos
Traducción alterna: ''Ellos se resisten a escuchar'' o ''Se resisten a obedecer.''

Sus oídos
la palabra ''su'' se refiere a la gente de Israel.

Jeremiah 6:11

pero Yo
Jeremías está hablando

estoy lleno de la furia del SEÑOR
Traducción alterna: ''Estoy completamente enojado juntamente con el Señor.''

estoy cansado de estar aguantándolo
Traducción alterna: ''Estoy cansado de no expresar el enojo del Señor''.

"Derramaselo a los niños en las calles
''los niños en las calles'' se refiere a todos los niños en la calle. Traducción alterna: ''expresa mi enojo a todos los niños de la calle''

Porque cada hombre será tomado de su esposa
Traducción alterna: ''Porque los enemigos los capturará a los hombres con su esposa''.

y cada persona anciana cargada de años.
''cargada con años'' es una expresión idiomática que significa ''muy anciana''. Enfatiza que la persona es muy anciana. Traducción alterna: ''Cada persona anciana.''

serán devueltas a otros
''Se convertirá en posesiones de otros''

ambos sus campos y sus esposas juntas.
Traducción alterna: ''Ambas cosas se convertirá en posesiones de otros.''

Yo voy a atacar los no habitados de la tierra con Mi mano
Traducción alterna: ''Usaré mi fuerza para atacar a la gente viviendo en esa tierra''

esta es la declaración del SEÑOR.
Ver cómo traducir esto en 1:7

Jeremiah 6:13

desde el menor hasta el mayor
Traducción alterna: ''Toda la gente de Israel que permanecieron, desde el menos poderoso, al más poderoso''.

todos ellos codician la ganancia deshonesta
''hacen cosas deshonestas a otra gente para conseguir dinero''.

heridas de Mi pueblo
''los problemas que Mi pueblo tiene''

ligeramente
Los profetas y los predicadores trata el pecado de la gente como si fuera una herida pequeña. Traducción alterna: ''Como si no fuera serio''.

'Paz, paz', cuando no había ninguna paz
'''¡Todo está bien!, ¡todo está bien!' pero nada está bien''.

¿Estaban avergonzados de cuando practicaban la abominación?
''Cometieron terrible pecados, y no fueron avergonzados.''

No estaban avergonzados en absoluto. No tenían vergüenza
Estas dos oraciones tienen significados similares. El segundo fortalece el pensamiento del primero. "No se avergonzaron de lo que hicieron"

caerán
Traducción alterna: ''Serán asesinados.''

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serán destrozados
''tambalearán''. Traducción alterna:''Perecerán'' o ''perderán su poder y se convertirán vulnerables''.

Jeremiah 6:16

Párense en la calle que cruza
El Señor está hablando a la gente de Israel.

Párense en la calle que cruza ... 'Nosotros no iremos.'
Los caminos y las sendas se refieren a la manera en que viven sus vidas. El Señor quiere que la gente de Israel le consulten cuál sería la buena forma de vivir y poder obedecerle.

pregunten por los caminos de los ancianos
''Pregunten qué hicieron sus ancestros''

Yo los escogí a ustedes vigilantes ...Nosotros no escucharemos.
El Señor describe a los profetas como vigilantes que fueron enviados para advertir a la gente del peligro.

escogí a ustedes
La palabra ''ustedes'' se refiere a la gente de Israel.

para que escucharán la trompeta
''Escuchen el sonido de la trompeta.'' El Señor está mandando a la gente de Israel a prestar atención lo que Él está diciendo a través de los profetas.

¡Por lo tanto, naciones, escuchen! Vean, ustedes testigos, que les va a pasar. ¡Escuchen, Tierra! Vean
Estas tres oraciones están diciendo a la gente de otras naciones que observen lo que El Señor hará a los rebeldes de Judá.

Yo estoy apunto de traer desastre a este pueblo
''pronto esta gente perecerá''

testigos
ustedes que son testigos

les va a pasar
la palabra ''les'' se refiere a la gente de Israel.

¡Escuchen, Tierra!
Traducción alterna: ''Escucha, gente que vive en la tierra''

El fruta de sus pensamientos
El Señor usa la palabra ''fruto'' para referirse a los resultados de sus pensamientos. Traducción alterna: ''El desastre es la consecuencia de sus pensamientos''.

Ellos no prestaron atención a Mi palabra o Mi ley, sino que ellos en cambio la rechazaron."
''no obedecieron mis mandatos''

Jeremiah 6:20

¿Qué significa este incienso que sube de Sabá hacia Mí? o ¿Estos olores dulces desde una tierra lejana?
Traducción alterna: ''Yo no quiero este incienso que sube de Sabá ni estos olores dulces de una tierra lejana.''

Estos dulces olores
Estos olores dulces eran usados para adorar a Dios en el templo.

No son aceptables para Mí
''No me agradan'' o ''no me alegran''

mira
La palabra ''mira'' enfatiza a lo que le sigue. Traducción alterna:''en efecto''

Yo estoy por colocar un bloque de dificultad contra este pueblo
''Estoy por poner obstáculos adelante de esta gente.'' El Señor describe las dificultades Él dará a la gente de Israel como ''piedras de tropiezo''.

bloque de dificultad
dificultades

sobre ella
sobre las dificultades

padres e hijos juntos
Traducción alterna:"Padres e hijos tropezarán.''

Los habitantes y sus vecinos también perecerán
los vecinos y sus amigos

ha sido agitada para venir de una tierra lejana.
''se convirtió activa para que vengan de una tierra lejana

Jeremiah 6:23

Ellos recogerán
''estarán sosteniendo''. La palabra ''ellos'' se refiere al ejército que vendrá del norte.

Su sonido es como el rugido del mar,
Traducción alterna: ''El sonido que hacen es como el fuerte rugido de un oceáno''

en formación como hombres de batalla
el ejército está organizado para la batalla''

hija de Sion
''en contra tuyo, hija de Sion'' o ''para atacarte, hija de Sion''. Ver cómo traducir ''hija de Sion'' en 4.30

hemos escuchado
la palabra ''nosotros'' se refiere a Jeremías hablando de la gente de Judá.

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cayeron en ansiedad.
''ansiosos e inquietos''

La angustia nos acecha
Traducción alterna: ''Estamos en angustia''

como una mujer buscando a su hijo.
''como una mujer que está dando luz''

Jeremiah 6:25

Información general
Esto es probablemente lo que el Señor le hablaba a la hija de Sion quien representa la gente de Jerusalen

Hija de mi pueblo
Ver cómo traducir esto en 4:11

abróchate en cicilio y rueda sobre el polvo del funeral para un solo niño
''estar muy triste''

porque el destructor va a venir rápidamente sobre nosotros.
''porque el ejército enemigo los atacará.'' Jeremías dice estas palabras a la gente de Jerusalen.

Jeremiah 6:27

información general
El Señor está hablando

aquel quien prueba a mi pueblo como uno que prueba metales
''una persona que prueba mi pueblo.'' El Señor está comparando a Jeremías con una persona quien prueba la plata para ver cuán pura es. El pueblo es como la plata que Jeremías prueba y sus pecados son las inpurezas de la plata.

vas a inspeccionar
''descubriremos''

sus caminos
Traducción alterna: ''Las cosas que hacen''.

quienes se pasan calumniando a otros
''y constantemente torturando otras personas''

bronce y hierro
Ninguno de estos metales es lo que el Señor quiere. La plata es la rectitud que el Señor desea.
Traducción alterna: ''Impuro y malvado''

Los fuelles son salpicados por el fuego que está quemándolos; El líder es consumido en las llamas.
El fuego que refina la plata es tan caliente que quema los fuelles. (Los fuelles son una herramienta que se usa para soplar grandes cantidades de aire en un fuego ardiente). Un refinador agrega plomo al mineral de plata para extraer impurezas, pero el refinador se ha quedado sin plomo. Estas frases enfatizan que el refinador está trabajando muy duro para refinar la plata.

La refinación continúa cerca de ellos
La refinación continúa refinando.

porque la maldad no es removida
Traducción alterna: ''Porque las partes malas no se quitan''.

Ellos serán llamados plata rechazada
Traducción alterna: ''La gente los llamará plata sin valor''

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Chapter 7

1 La palabra que vino a Jeremías del SEÑOR: **2** "¡Párate en el puerta de la casa del SEÑOR y proclama ésta palabra! Di: 'Escucha la palabra del SEÑOR, todos ustedes de Judá, ustedes quienes entran por estas puertas para adorar al SEÑOR. **3** El SEÑOR de los ejércitos, Dios de Israel, dice esto: Hagan sus caminos y practiquen el bien, y Yo les voy a dejar continuar viviendo en este lugar. **4** No se encomienden a sí mismos a las palabras engañosas y digan: "¡Templo del SEÑOR! ¡Templo del SEÑOR! ¡Templo del SEÑOR!" **5** Pues, si ustedes realmente hacen sus caminos y practican el bien; si ustedes ejecutan completa la justicia entre un hombre y su vecino-- **6** si ustedes no explotan al que se está quedando en la tierra, el huérfano, o la viuda y no derraman sangre inocente en este lugar, y no caminan tras otros dioses para hacer su propio daño-- **7** entonces Yo voy a dejar que se queden en este lugar, en la tierra que Yo le di a sus ancestros desde los tiempos antiguos y para siempre. **8** ¡Miren! Ustedes están encomendándose a palabras engañosas que no les ayudan. **9** ¿Acaso ustedes roban, matan y cometen adulterio? Y ¿Acaso ustedes juran engañosamente y ofrecen incienso a Baal y caminan tras otros dioses quienes ustedes no han conocido? **10** Entonces, ¿acaso ustedes vienen delante de Mí en esta casa donde mi nombre es proclamado y dicen: "Nosotros somos salvos", para que puedan hacer todas estas abominaciones? **11** ¿Es ésta es la casa que lleva mi nombre, una cueva de ladrones en tus ojos? Pero miren, Yo he visto esto-- esta es la declaración del SEÑOR. **12** 'Así que, vayan a mi lugar que estaba en Silo, donde permití que Mi nombre se quedara allí en el principio, y miren lo que Yo le hice por la maldad de mi pueblo Israel. **13** Así que ahora, a cuenta de sus obras con todas estas prácticas-- esta es la declaración del SEÑOR- Yo hablé a ustedes una y otra vez, pero ustedes no escucharon. Yo les convoqué, pero ustedes no contestaron. **14** Por lo tanto, lo que Le hice a Silo, también Lo haré a esta casa que es llamada por mi nombre, la casa en la cual ustedes han confiado, este lugar que Yo les di a ustedes y sus ancestros. **15** Pues, Los sacaré de delante de Mí, así como había sacado a todos sus hermanos, y descendientes de Efraín. **16** Y tú, Jeremías, no ores por este pueblo, y no levantes un gemido de lamentaciones o digas una oración de su parte, y no me pidas, pues, no Voy a escucharte. **17** ¿Acaso no ves lo que ellos están haciendo en las ciudades de Judá y en las calles de Jerusalén? **18** ¡Los hijos están reuniendo madera y los padres encendiendo el fuego! Las mujeres están amasando la masa para hacer pan para la reina de los cielos y derramando ofrendas de bebida para otros dioses así que, ellos van a provocarme. **19** ¿Están ellos verdaderamente provocándome? --esta es la declaración del SEÑOR-- ¿acaso no es a ellos mismos a quienes están provocando, así que, la vergüenza está en ellos? **20** Por lo tanto, el SEÑOR Dios dice esto: 'Miren, mi enojo e ira seráderramada como torrente en este lugar, en ambos, hombre y bestia, en el árbol en los campos y el fruto en el suelo. Arderá y nunca se extinguirá. **21** El SEÑOR de los ejércitos, Dios de Israel, dice esto: 'Añadan sus ofrendas quemadas a sus sacrificios y la carne de ellos. **22** Pues, cuando Traje a sus ancestros fuera de la tierra de Egipto, no solicité nada de ellos. Yo no les di ninguna orden sobre los asuntos de las ofrendas quemadas y sacrificios. **23** Yo sólo les di esta orden: "Escuchen Mi voz, y Yo seré su Dios y ustedes serán mi pueblo. Así que, caminen en todos los caminos que Yo les estoy ordenando, para que les vaya bien." **24** Pero ellos no escucharon o prestaron atención. Ellos vivieron por sus propios tercos planes de sus corazones malvados, así que, fueron para atrás, no adelante. **25** Desde el día cuando sus ancestros salieron de la tierra de Egipto hasta este día, Yo les he enviado a cada uno de mis siervos, mis profetas, a ustedes. Yo persistí en enviarlos. **26** Pero no Me escucharon. Ellos no prestaron atención. Al contrario, ellos endurecieron sus cuellos. Ellos fueron más malvados que sus ancestros.' **27** Así que, proclámales todas estas palabras, pero ellos no escucharán. Proclámales estas cosas, pero ellos no contestarán. **28** Diles: Esta es una nación que no escucha la voz del SEÑOR su Dios y no recibe disciplina. La verdad es destruida y cortada de sus bocas. **29** Córtate el cabello y afeítate, y arroja tu cabello. Canta una canción de funeral en los lugares abiertos. Pues, el SEÑOR ha rechazado y abandonado esta generación en su ira. **30** Pues, los hijos de Judá han hecho el mal en mis ojos--esta es la declaración del SEÑOR-- ellos han puesto sus cosas detestables en la casa donde Mi nombre es proclamado, con el fin de profanarla. **31** Entonces, ellos construyeron un lugar alto en Tofet que está en el Valle de Ben Hinom. Ellos hicieron esto para quemar a sus hijos e hijas en fuego--algo que Yo no ordené ni entró en mi mente. **32** Así que mira, días vienen-- esta es la declaración del SEÑOR-- cuando no va a ser llamado Tofet ni el Valle de Ben Hinom. Va a ser el Valle de Matanza; ellos van a enterrar cuerpos en Tofet hasta que no haya más espacio. **33** Los cuerpos de este pueblo serán comida para los pájaros en los cielos y las bestias de la tierra, y no habrá nadie para que los espante. **34** Yo voy a poner un fin a las ciudades de Judá y las calles de Jerusalén, el sonido de exaltación y júbilo, el sonido del esposo y la esposa; ya que la tierra se va a convertir una desolación."

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Jeremiah 7:1

Esta es la palabra que vino a Jeremías del SEÑOR
''Este es el mensaje que el Señor envió a Jeremías''.

estas palabras
El mensaje que el Señor está por entregar a Jeremías

Párate... Di
El Señor está dando comandos a Jeremías

para adorar al SEÑOR.
''con la razón de adorar al Señor''

Jeremiah 7:3

Información general
Este es el mensaje que el Señor quería que Jeremías le entregara a la gente de Judá.

Hagan sus caminos y practiquen el bien
''llevar una buena vida y hacer buenos hechos''

este lugar
Esto se refiere a la tierra de Israel, quien tiene el templo en el centro.

No se encomienden a sí mismos a las palabras engañosas y digan
''No se confíen en palabras falsas''

Templo del Señor! Templo del Señor! Templo del Señor!
La gente repite esta frase tres veces para enfatizar el punto. Se implica que, dado que el templo pertenece al Señor él podrá protegerlo y la gente de Judá estará a salvo. Traducción alterna: "Este es el templo del Señor, por lo que es absolutamente seguro que nadie puede destruirlo y estamos a salvo".

Jeremiah 7:5

Información general
Estas son las palabras a la gente de Judá.

si ustedes ejecutan completa
''si en realidad''

hacen sus caminos y practican el bien
ver cómo traducir esto en 7:3

si ustedes ejecutan completa la justicia
''si tratan a las personas justamente''

si ustedes no abusan al que se está quedando
''tratar justamente a los extranjeros que se quedan''

huérfano
hijos que se quedan sin padres porque han muerto.

no derraman sangre inocente
Traducción alterna: ''No maten a personas inocentes''

no caminan tras
Traducción alterna: ''No adoren.''

su propio daño
''entonces cosas malas te sucederán''

en este lugar
esto se refiere a la tierra de Israel, quien tiene el templo en el centro.

voy a dejar que se queden en este lugar
''los dejaré vivir''

y para siempre
''y para siempre en el futuro''

Jeremiah 7:8

información general
El Señor continúa hablando a la gente de Judá a través del profeta Jeremías.

¡Mira!
La palabra ''mira'' muestra que las siguientes preguntas son muy importantes.

Ustedes están encomendándose a palabras engañosas que no les ayudan.
'''ustedes piensan que salvaré a Jereusalen porque yo protejaré el templo. Pero esta es una mentira!''

¿Acaso ustedes roban, matan y cometen adulterio?
''ustedes roban, matan, y cometen adulterio''.

¿Juras engañosamente y ofreces incienso a Baal y caminas detrás de otros dioses a quienes no has conocido?
''Mientes incluso en tus juramentos y adoras a Baal y a otros dioses nuevos".

Entonces, ¿acaso ustedes vienen delante de Mí en esta casa donde mi nombre es proclamado y dicen: "Nosotros somos salvos", para que puedan hacer todas estas abominaciones?
"Entonces vienes a mi casa y dices: 'El Señor nos salvará" para que puedas continuar pecando grandemente ".

¿Esta es la casa que lleva mi nombre, una cueva de ladrones en tus ojos?
"Esta casa es ... una guarida de bandidos en tus ojos!" o "¡Actúas como si crees que mi casa ... debería ser un lugar donde los bandidos pueden esconderse!"

bandidas
''ladrones'' o ''gente que roba cosas de otros''

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la declaración del Señor
Ver cómo traducir esto en JER 1:8.

Jeremiah 7:12

información general
El Señor continúa hablando a Judá a través del profeta Jeremías.

'Así que, vayan
Traducción alterna: ''Así que recuerden'' o ''piénselo''

a cuenta de sus obras con todas estas prácticas
''porque estaban haciendo todas estas cosas''

una y otra vez
''De vuelta''

Jeremiah 7:16

no ores por estas personas, y no levantes un gemido de lamentaciones o digas una oración de su parte, y no me pidas, pues, no Voy a escucharte
Estas cuatro oraciones dicen lo mismo. Traducción alterna: "no me ores pidiéndome que bendiga a estas personas"

no levantes un gemido de lamentaciones
''no lloren con tristeza''

de su parte
''por su beneficio'' o ''en su interés''

y no me pidas
''no me pregunten''

van a provocarme.
''me harán enojar''

Jeremiah 7:19

¿Verdaderamente...provocándome?
''verdaderamente molestándome?... ellos me están molestando.''

¿Verdaderamente ellos están provocándome?
Tradución alterna: ''Ellos no me están molestando.''

¿acaso no es a ellos mismos a quienes están provocando, así que, la vergüenza está en ellos?
Traducción alterna: ''ellos mismos se molestan por su comportamiento vergonzoso''.

miren
Esta palabra llama la atención a lo que sigue, Traducción alterna: "Escucha atentamente porque esto es importante"

mi enojo e ira va a derramarse en este lugar,
Traducción alterna: ''Voy a castigar a la gente de este lugar''.

enojo e ira
Estas palabras significan lo mismo y enfatizan la intensidad de su enojo.

Va a quemar
se refiere al enojo e ira del Señor.

nunca va a extinguirse.
''nunca para de quemarse'' o ''nunca para de estar enojado''

Jeremiah 7:21

'Añadan sus ofrendas quemadas a sus sacrificios y la carne de ellos.
Aunque el Señor requería sacrificios, él ya no quería sus sacrificios porque las personas permanecían desobedientes después de venir al Templo.

Jeremiah 7:24

información general
El Señor continúa recordando a la gente de Judá de la rebelión de los israelitas.

por sus propios tercos planes de sus corazones malvados
''De acuerdo a sus propios planes porque eran malvados y tercos.

fueron para atrás, no adelante.
''entonces me dieron la espalda y no sus rostros.'' Traducción alterna: ''Renunciaron a prestarme atención, envés de obedecerme ansiosamente''.

a cada uno de mis siervos,
''todos mis sirvientes''

persistí en enviarlos
''diligentemente los envié cada día''

mis profetas, a ustedes.
la palabra ''ustedes'' se refiere a la gente de Judá y todos los ancestros.

Ellos no prestaron atención
la palabra ''ellos'' se refiere a todos los israelitas que salieron de Egipto junto con sus ancestros.

endurecieron sus cuellos
Traducción alterna: Neciamente decidieron no escuchar''.

Ellos fueron más malvados
''cada generación fue más malvada''

Jeremiah 7:27

Así que, proclamales todas estas palabras, pero ellos no van a escucharte. Proclamales estas cosas, pero ellos no van a contestarte.
Estas dos oraciones dicen lo mismo, la segunda enfatiza el mensaje de la primera. Traducción

alterna: "Dígales mi mensaje, pero no lo escucharán ni cambiarán sus malos caminos.''

la voz del Señor
Ver cómo traducir esto en 3:23.

La verdad es destruida y cortada de sus bocas.
Estas dos oraciones tienen significados parecidos. La segunda enfatiza la idea de la primera. Traducción alterna: ''la gente sólo dice mentiras''

Jeremiah 7:29

los hijos de Judá
''descendientes de Judá''

rechazado y abandonado
Estas dos palabras comparten el mismo significado y enfatizan que el Señor ya no se relacionará más con esta gente.

abandonado
''dejado solo'' o ''ignorado''

en mis ojos
''en mi vista'' o ''en mis pensamientos''

esta es la declaración del SEÑOR
ver cómo traducir esto en 1:7

Jeremiah 7:31

información general
El Señor continúa describiendo las cosas malvadas que el pueblo de Judá ha cometido.

un lugar alto en Tofet
Este es el nombre de un lugar donde la gente de Israel sacrificó a sus hijos a un dios falso quemándolos con fuego.

el Valle de Ben Hinom
Este es el nombre de un valle al sur de la ciudad de Jerusalén, donde las personas se sacrificaban a los falsos dioses.

en fuego
Traducción alterna: ''En fuego en sacrificios''

ni entro en mi mente
Traducción alterna: ''Y nunca pensé en mandar esto''

Así que mira
la palabra ''mira'' agrega énfasis a lo que le sigue. Traducción alterna: ''en efecto''

días vienen
Traducción alterna: ''Algún día en el futuro.''

esta es la declaración del SEÑOR
ver cómo traducir esto en 1:7

cuando no va a ser llamado
Traducción alterna: ''La gente no lo llamará''.

Valle de Matanza
''el valle del asesinato''

ellos van a enterrar cuerpos
''la gente de Judá enterrará a los muertos.''

no haya más espacio.
no haya más espacio.

Jeremiah 7:33

Información general
El Señor continúa hablando

los cuerpos
''los cuerpos muertos''

de su pueblo
la gente de Judá

los pájaros en los cielos
Ver cómo traducir ''los pájaros de los cielos'' en 4:23

las bestias de la tierra
''los animales salvajes de la tierra''

para que las espante
''para asustarlos''

Yo voy a poner un fin
''yo retiraré de..''

el sonido de exaltación y júbilo
''el sonido de la gente regocijándose y siendo felices''. Traducción alterna: ''Gente que no es feliz''

el sonido del esposo y la esposa
Traducción alterna: ''Gente casándose

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Chapter 8

1 "En aquel tiempo--esta es la declaración del Señor--ellos traerán fuera de las tumbas los huesos de los reyes de Judá y sus oficiales, los huesos de los sacerdotes y los profetas, y los huesos de los habitantes de Jerusalén. **2** Entonces ellos los esparcirán a la luz del sol y luna y todas las estrellas de los cielos; éstas cosas en el cielo que ellos han seguido y servido, que ellos han caminado detrás de y buscado, y que ellos han adorado. Los huesos no se juntarán o enterrarán otra vez. Ellos serán como estiércol en la superficie de la tierra. **3** En cada otro lugar donde Yo los he conducido, ellos escogerán la muerte en vez de la vida para ellos mismos, todos los que aún quedan de esta nación malvada--esta es la declaración del SEÑOR de los ejércitos. **4** Así que dile a ellos: 'El SEÑOR dice esto: ¿Acaso alguno se cae y no se levanta? ¿Acaso alguno se pierde y no trata de regresar? **5** ¿Por qué este pueblo, Jerusalén, se ha alejado en infidelidad permanente? Se aferran a la traición y rehúsan arrepentirse. **6** Yo presté atención y escuché, pero ellos no hablaron correctamente; ninguno estaba apenado por su maldad, ninguno que diga: "¿Qué he hecho?" Todos ellos van donde ellos desean, como un semental avanzando hacia la batalla. **7** Aún la cigüeña en el cielo sabe los tiempos correctos; y las palomas, vencejos y grullas. Éstos van en sus migraciones en el tiempo correcto, pero mi pueblo no conoce los decretos del SEÑOR. **8** ¿Cómo pueden ustedes decir: "Nosotros somos sabios, puesto que la ley del SEÑOR está con nosotros"? De hecho, ¡miren! La pluma engañosa de los escribas ha creado engaño. **9** Los hombres sabios serán avergonzados. Ellos están consternados y atrapados. ¡Miren! Ellos rechazan la palabra del SEÑOR, así que ¿qué uso tiene su sabiduría? **10** Pues daré sus esposas a otros, y sus campos a aquellos que los poseerán, porque desde el menor al mayor, ¡todos ellos son codiciosos por ganacia deshonesta! Desde el profeta al sacerdote, todos ellos practican engaño. **11** Ellos sanaron las heridas de Mi pueblo ligeramente, diciendo: "Paz, Paz," cuando no había paz. **12** ¿Estaban ellos avergonzados cuando practicaban abominaciones? Ellos no estaban avergonzados; ¡ellos no sabían cómo sonrojarse! Así que ellos caerán entre los caídos; ellos serán derribados cuando sean castigados, dice el SEÑOR. **13** Yo los eliminaré completamente--esta es la declaración del SEÑOR--no habrán uvas en la vid, ni habrá higos en las higueras. Porque la hoja se marchitará, y lo que Yo les he dado pasará. **14** ¿Por qué estamos sentados aquí? Juntémonos; vayamos a las ciudades fortificadas, y nos tornaremos en silencio allí en muerte. Puesto que el SEÑOR nuestro Dios nos silenciará. Él nos hará beber veneno, ya que hemos pecado en Su contra. **15** Estamos esperando paz, pero no habrá nada bueno. Estamos esperando un tiempo de sanidad, pero vean, habrá terror. **16** El resoplar de sus sementales se escucha desde Dan. Toda la tierra tiembla al sonido del relinchar de sus fuertes caballos. Porque ellos vendrán y consumirán la tierra y su riqueza, la ciudad y los que viven en ella. **17** Pues ve, Yo estoy enviando serpientes entre ustedes, víboras que ustedes no pueden encantar. Ellas te morderán--esta es la declaración del SEÑOR.'" **18** Mi pesar no tiene fin, y mi corazón está enfermo. **19** ¡Miren! ¡La voz gritando de la hija de Mi pueblo desde una tierra muy lejana! ¿No está el SEÑOR en Sion? o ¿no está su rey en ella? ¿Por qué entonces ellos me ofenden con sus figuras talladas e ídolos extranjeros sin valor? **20** La cosecha ha pasado, el verano se acabó. Pero nosotros no hemos sido salvos. **21** Yo estoy herido por la herida de la hija de mi pueblo. Yo gimo ante las cosas horribes que le han sucedido a ella; Yo estoy consternado. **22** ¿Acaso no hay medicina en Galaad? ¿Acaso no hay sanador allí? ¿Por qué será que la sanidad de la hija de mi pueblo no sucede?

Jeremiah 8:1

Información General
Jeremías le acaba de decir al pueblo de Judá lo que sucederá a la tierra.

En ese tiempo
En el tiempo que suceden los eventos en 7:31 7:33

Esta es la declaración de Jehová
Mira cómo tradujiste esto en 1:7

Ellos traerán
La palabra "ellos" aquí se refiere a los pueblos que destruirán Jerusalén.

Sus oficiales
"los príncipes de Judá"

Los esparcirán
Aquí "los" se refiere a los huesos del pueblo de Judá.

Estas cosas en el cielo que ellos han seguido y servido
"Estas cosas en el cielo que ellos han amado y a quienes han servido". La palabra "ellos" aquí se refiere al pueblo de Judá.

Que ellos han seguido
Traducción alterna: "y que ellos han obedecido fielmente". Mira cómo tradujiste "seguido" en 2:23

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Y buscado
"Y que ellos han inquirido"

Los huesos no serán recogidos o sepultados
Traducción alterna: "Nadie reunirá sus huesos y los sepultará"

Serán como estiércol
Jehová está mostrando cuán desagradables serán.

Como estiércol
"como abono" o "como caca"

Sobre la superficie de la tierra
"sobre todo el suelo"

Donde Yo los he llevado
La palabra "los" se refiere al pueblo de Judá.

Ellos elegirán la muerte en lugar de la vida para ellos, todos los que aún quedan de esta nación malvada
"Aquellos que aún queden de esta familia malvada querrán morir en lugar de permanecer vivos"

Jeremiah 8:4

así que dile
El Señor está hablando a Jeremías

a ellos
''la gente de Judá''

¿Acaso alguno se cae y no se levanta?
Traducción alterna: ''Saben que cuando alguien cae, se vuelve a levantar''. .

¿Acaso alguno se pierde y no trata de regresar?
Traducción alterna: ''Cuando alguien se pierde, intenta buscar su camino nuevamente''.

¿Por qué este pueblo, Jerusalén, se ha alejado en infidelidad permanente?
El Señor utiliza esta pregunta para enfatizar que la forma en que actúan las personas de Judá no tiene sentido. Traducción alterna: "No tiene sentido que esta gente de Jerusalén se haya alejado de la permanente infidelidad".

Jerusalén
la palabra ''Jerusalén'' se refiere a la gente de Judá.

Se aferran a la traición
"continúa adorando a los dioses falsos" o "aferrarse a las mentiras"

Jeremiah 8:6

Información General
Jehová está hablando acerca del pueblo de Judá

No hablaron correctamente
"No dijeron lo que está bien"

Por su maldad
Debido a su maldad

Qué he hecho
Traducción Alterna: "He hecho una cosa terrible"

Todos van donde ellos desean
"El pueblo entero continúa corriendo". Jehová compara su afán por hacer maldad con correr. Traducción Alterna: "Todo el pueblo continúa afanosamente haciendo el mal"

Como un semental arremetiendo en la batalla
El pueblo está extremadamente afanoso por hacer el mal, como un semental que corre hacia la batalla porque está muy ansioso por entrar en batalla.

Semental
La palabra "semental" hace referencia a un caballo macho.

Aún la cigüeña en el cielo conoce el tiempo correcto; y las palomas, las tórtolas y las grullas
"las aves saben cuándo deben dejar el país frio por el país cálido."

Cigüeña... palomas, tórtolas y grullas
Todas éstas son especies de aves que vuelan a un lugar cálido antes que su otro lugar se torne demasiado frio.

Van en sus migraciones
"van de un país frio a un país cálido"

Jeremiah 8:8

Información general
estas son las palabras del Señor sobre la gente de Judá.

¿Cómo pueden decir: "Nosotros somos sabios, puesto que la ley del SEÑOR está con nosotros"?
''¿por qué dicen, que somos sabios! Y que tenemos la Ley del Señor?'' AT: ''No deberían decir que son sabios y que tienen la Ley del Señor''.

Cómo pueden decir
''Vos'' se refiere a la gente de Judá

La pluma engañosa de los escribas ha creado engaño
la lapicera represente las palabras que los escribas escribieron. AT: ''Las cosas falsas que los escribas han estado escribiendo les dan falsas ideas de la Ley del Señor.''

Los hombres sabios serán avergonzados
''Estos hombres que piensan ser sabios, serán avergonzados''

Ellos están consternados y atrapados
''Los enemigos los confrontará y los llevará lejos''.

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así que ¿qué uso tiene su sabiduría?
AT: ''Su sabiduría no provee ningún bien''.

aquellos que los poseerán
''La gente que controlará su tierra''

porque desde el menor al mayor, ¡todos ellos son codiciosos por ganacia deshonesta!
Ver cómo traducir esto en 6:13

Jeremiah 8:11

Información General
Estas son palabras de Jehová acerca del pueblo de Judá.

Porque ellos curaron la herida de la hija de Mi pueblo.. dice Jehová.
Mira cómo tradujiste esto en 6:13.

La hoja se marchitará
"La hoja se secará"

Y lo que Yo les he dado pasará
El significado del hebreo es incierto. Los significados posibles son 1) "Yo di instrucciones a mi Pueblo pero Mi Pueblo desobedeció las instrucciones" o 2) "Por lo tanto, he entregado este pueblo a sus enemigos, para que sus enemigos puedan pisotearlos"

Jeremiah 8:14

Información General
Jehová continúa Su mensaje diciéndonos lo que el pueblo de Judá dirá en el momento de su castigo.

Porqué estamos sentados aquí
Traducción Alterna: "No deberíamos permanecer aquí"

Reunámonos; vayamos a las ciudades fortificadas
Mira cómo tradujiste esto en 4:4.

Ciudades fortificadas
"Las ciudades con altos muros y con soldados que las defienden"

Y nos callaremos allí en la muerte
Traducción Alterna: "Y pereceremos allí"

Porque Jehová nuestro Dios nos callará
Traducción Alterna: "Porque Jehová nuestro Dios nos ha destinado a perecer"

El nos hará beber veneno
"El nos hará beber veneno" hace referencia al juicio de DIos.

Pero vean, habrá
"Pero entiendan, habrá..."

Pero no habrá nada bueno
"Pero nada bueno sucederá"

Jeremiah 8:16

Información general
El Señor continúa con su mensaje del castigo a Judá.

El resoplar de sus sementales se escucha desde Dan
Traducción alterna: ''La gente de Dan escucha el ejército del enemigo que ataca a Judá.''

sementales
caballos

Toda la tierra tiembla
Traducción alterna: ''La gente de la tierra tiembla del miedo''.

al sonido del relinchar de sus fuertes caballos.
''cuando escuchan el sonido del ejércitos y sus caballos.''

reclinchar
el sonido que hacen los caballos.

Porque ellos vendrán
la palabra ''ellos'' se refiere al ejército que invadará.

Yo estoy enviando serpientes entre ustedes
las víboras representan los soldados enemigos. Traducción alterna: ''les enviaré ejército enemigo para que se pelean

víboras que ustedes no pueden encantar
Traducción alterna: ''víboras que no pueden deshacer con poderes mágicos.''

Víboras
una víbora venenosa con grandes colmillos.

Ellas te morderán
Traducción alterna: ''Ellas te atacarán'' o ''ellas te destruirán''.

esta es la declaración del SEÑOR
ver cómo traducir esto en 1:7

Jeremiah 8:18

Información general
Jeremías y el Señor tienen una conversación sobre la gente de Judá.

Mi lamento no tiene fin, y mi corazón está enfermo
Este pasaje difícil en hebreo es interpretado de diferentes maneras por las versiones modernas.

mi lamento no tiene fin
la palabra ''mi'' se refiere a Jeremías. Traducción alterno: ''Estoy muy angustiado''.

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y mi corazón está enfermo
La palabra ''mi'' se refiere a Jeremías. Traducción alterna ''Siento en una profunda aflicción dentro mío.''

¡Miren! ¡La voz gritando de la hija de Mi pueblo desde una tierra distante lejana!
Jeremías está hablando de la gente de Judá. Posiblemente signifique: 1)''El pueblo de Judá gritan desde una tierra lejana del exilio. o 2)''El pueblo de Judá grita desde la tierra de Israel.

la hija de Mi pueblo
Israel actuando como una hija

¿No está el SEÑOR en Sion?
Jerusalén es conocido como el Sion.

¿No está el SEÑOR en Sion? o ¿no está su rey en ella?
Jeremías les cuenta lo que la gente de Judá dice. Ambas preguntas ilustran la confusión de Judá, por qué el Señor no los salva. Traducción alterna: ''¿Por qué el Señor no nos salva si él es el Rey de Jersualén?''

¿Por qué entonces ellos me ofenderían con sus figuras talladas e ídolos extranjeros sin valor?
La palabra ''me ofendieron'' se refiere al Señor. Traducción alterna: ''Si quieren que los salve, no deben ofenderme al adorar a otros ídolos.''

Jeremiah 8:20

Información General
Jeremías continúa hablando acerca del pueblo de Judá.

La cosecha ha pasado
"El tiempo de la cosecha se acabó"

Pero nosotros no hemos sido salvados
Jeremías dice lo que el pueblo de Judá está diciendo. La palabra "nosotros" hace referencia al pueblo de Judá. Traducción Alterna: "Pero Jehová no nos ha salvado"

Yo estoy herido por la herida de la hija de mi pueblo.
La palabra "yo" hace referencia a Jeremías. Traducción Alterna: "Yo me siento muy perturbado porque el pueblo de Judá está experimentando cosas horribles."

¿No hay medicina en Galaad? ¿No hay un médico allí?
Traducción Alterna: "¡Hay medicina en Galaad! ¡Hay médicos en Galaad!"

¿Porqué la curación de la hija de mi pueblo no sucedió?
Traducción Alterna: "Pero mi pueblo tiene heridas espirituales que la medicina y los médicos no pueden curar"

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Chapter 9

1 ¡Si tan sólo mi cabeza pudiera producir agua, y mis ojos fueran una fuente de lágrimas! Pues yo deseo
llorar día y noche por aquellos entre la hija de mi pueblo que han sido asesinados. **2** Si tan sólo alquien
me diera un lugar para viajeros en el desierto para quedarme, donde yo pudiera ir para abandonar a mi
pueblo. ¡Si tan sólo yo pudiera dejarlos, ya que todos ellos son adúlteros, son una banda de traidores! **3** El
SEÑOR declara: "Ellos tensan sus arcos de mentiras con sus lenguas, pero no es a causa de alguna
fidelidad de ellos que ellos se fortalecen en la tierra. Ellos van de un acto malvado a otro. Ellos no me
conocen." **4** Cada uno de ustedes, esté en guardia contra su vecino y no confíen en ningún hermano. Pues
cada hermano es ciertamente engañador, y cada vecino camina en calumnia. **5** Cada hombre se burla de
su vecino y no habla la verdad. Sus lenguas enseñan cosas engañosas. Ellos están exaustos de cometer
inquidad. **6** Tus moradas están en medio del engaño; en su engaño ellos se rehúsan a reconocerme--esta
es la declaración del SEÑOR. **7** El SEÑOR de los ejércitos dice esto: "Miren, Yo estoy a punto de refinarlos
y probarlos, ¿pues qué más puedo Yo hacer, por causa de lo que Mi pueblo ha hecho? **8** Sus lenguas son
flechas afiladas; ellos hablan cosas infieles. Con sus bocas ellos proclaman paz con sus vecinos, pero con
sus corazones ellos los asechan. **9** ¿No debería Yo castigarlos por causa de estas cosas--esta es la
declaración del SEÑOR--y no debería Yo vengarme en una nación así? **10** Yo cantaré una canción de luto y
lamento por las montañas, y una canción fúnebre será cantada por las praderas. Pues ellas fueron
quemadas para que nadie pueda pasar por ellas. Ellos no escucharán el sonido de ningún ganado. Los
pájaros del cielo y los animales han volado lejos. **11** Así que Yo convertiré a Jerusalén en un montón de
ruinas, un escondite de chacales. Yo haré de las ciudades de Judá lugares arruinados sin habitantes." **12**
¿Qué hombre es suficientemente sabio para entender esto? ¿A quién ha hablado la boca del SEÑOR, y El
lo declare? ¿Por qué la tierra ha perecido y ha sido destruida como el desierto que nadie puede pasar? **13**
El SEÑOR dice: "Esto es porque han abandonado mi ley, la cual puse delante de ellos, porque ellos no
esuchan mi voz ni caminan por ella. **14** Esto es porque ellos han caminado según sus corazones tercos y
han seguido a los baales así como sus padres les enseñaron a hacer. " **15** Por lo tanto, El SEÑOR de los
ejércitos, el Dios de Israel, dice esto: 'Miren, Yo estoy a punto de hacer que este pueblo coma ajenjo y
beba agua venenosa. **16** Luego, los esparciré entre las naciones que ellos no han conocido, ni ellos ni sus
ancestros. Yo enviaré una espada tras ellos hasta que los haya destruido completamente." **17** El SEÑOR
de los ejércitos dice esto: "Piensa en esto: Convoca a cantantes de funeral; deja que ellos vengan.
Busquen a mujeres hábiles para el lamento; deja que vengan. **18** Deja que se apresuren y canten
canciones de lamento sobre nosotros, para que nuestras lágrimas corran por nuestros ojos y de nuestros
párpados fluya agua." **19** Pues el sonido de gemido es escuchado en Sion: 'Cómo estamos devastados.
Nosotros estamos grandemente avergonzados, pues nosotros hemos abandonado la tierra desde que ellos
derribaron nuestras casas.' **20** Así que ustedes mujeres, escuchen la palabra del SEÑOR; presten atención
a los mensajes que vienen de Su boca. Luego, enseñen a sus hijas una canción de lamento, y a cada
vecina una canción de funeral. **21** Pues la muerte ha venido a través de nuestras ventanas; ésta va dentro
nuestros palacios. Esta destruye a los niños desde afuera, y a hombre jóvenes en las plazas de la ciudad.
22 Declara esto: 'Esta es la declaración del SEÑOR--los cadáveres de los hombres caerán como
excremento en los campos, y como tallos de granos detrás de los segadores, y no habrá ninguno para
recogerlos."' **23** El SEÑOR dice esto: "No permitan que el hombre sabio se enorgullezca en su sabiduría, o
el guerrero en su fuerza. No permitan que el hombre rico se enorgullezca en sus riquezas. **24** Pues si un
hombre se enorgullece de algo, deja que sea en esto: que tiene visión y Me conoce. Pues Yo soy el
SEÑOR, quien actúa con lealtad al pacto, justicia y honradez en la tierra. Pues es en esto que me
complazco--esta es la declaración del SEÑOR." **25** "Miren, vienen días--esta es la declaración del SEÑOR--
cuando Yo voy a castigar a todos los circuncidados que lo están sólo en sus cuerpos. **26** Yo castigaré a
Egipto y Judá, Edom, el pueblo de Amón, Moab, y todo el pueblo que se corta el cabello de sus cabeza
muy corto. Pues todas estas naciones son incircuncisas, y toda la casa de Israel tiene un corazón
incircunciso."

Jeremiah 9:1

Información General
Jehová y Jeremías continúan hablando acerca del pueblo de Judá.

Si sólo mi cabeza produjera agua, y mis ojos fueran una fuente de lágrimas.
Este es Jeremías hablando. Traducción alterna "¡Ojalá yo pudiera hacer más lágrimas!"

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Dia y noche
Traducción alterna: "Todo el tiempo"

La hija de mi pueblo
Mira cómo tradujiste esto en 4:11.

que han sido muertos
Traducción alterna: "A quienes el enemigo ha matado"

Si sólo alguien me diera
Este es Jeremías hablando. "Ojalá alguien me diera"

Un lugar para viajeros en el desierto, donde puedan hospedarse
Esto hace referencia a una edificación para los viajeros en el desierto, donde pueden detenerse y dormir a la noche.

abandonar a mi pueblo
"dejar a mi pueblo"

Una banda de traidores
"un grupo de personas que traicionan a otras personas"

Dice Jehová
Mira cómo tradujiste esta misma idea en 1:7.

Ellos pisan sus arcos de mentiras con sus lenguas
Decir mentiras se menciona como si fuera hecho por las lenguas de los malvados. También, y dado que una mentira pronunciada no puede ser retirada, decir mentiras se menciona como si fuera arrojar flechas. Los hombres que disparan arcos deben pisar sus arcos a fin de ajustar la cuerda del arco, así que los mentirosos son mencionados aquí como si estuvieran encordando sus arcos usando sus lenguas.

No es debido a ninguna fidelidad de ellos
Este pasaje implica que estas personas no son fieles a Dios. Traducción Alterna: "No son fieles a Jehová"

No es debido a ninguna fidelidad de ellos
Esta expresión en hebreo es interpretada, por algunas versiones modernas como "ellos no son poderosos en la verdad"

Ellos van de una acción malvada a la otra
Cometer una acción malvada detrás de la otra se menciona como si los malhechores pasaran de una acción a la siguiente. Traducción alterna: "Ellos continúan haciendo cosas malvadas"

Jeremiah 9:4

información general
El Señor continúa hablando a Jeremías sobre la gente de Judá.

cada uno de ustedes
la palabra ''ustedes'' se refiere a la gente de Judá.

esten en guardia en contra de su vecino y no confíen en ningún hermano
''ten cuidado de no confiar en los israelitas, ni siquiera confíes en tu propio hermano.''

cada vecino camina en calumnia
Hablando habitualmente de mentiras sobre los demás se habla de como si estuvieran caminando en calumnia.

Cada hombre se burla de su vecino y no habla la verdad
''toda la gente se burla unos de los otros y no dicen la verdad.''

Sus lenguas enseñan cosas engañosas
Traducción alterna: ''Enseñan cosas que no son verdaderas.''

Ellos están exaustos de cometer inquidad
''están cansados de cometer tanto pecado.''

Tus viviendas están en medio del engaño
El Señor está hablando a Jeremías. Vivir en medio de mentirosos, es como vivir en medio del engaño.

en su engaño ellos se rehúsan a reconocerme
''al decir todas estas mentiras, la gente de Judá renunciaba a obedecer a Dios.''

esta es la declaración del SEÑOR
Ver cómo tradujo esto en 1:7

Jeremiah 9:7

información general
El Señor continúa hablando a la gente de Judá.

hija de mi pueblo
ver cómo traducir esto e 4:11

Sus lenguas son flechas afiladas
las mentiras hieren a las personas de la misma forma que una flecha hiere alguien.

Con sus bocas ellos proclaman paz con sus vecinos
Traducción alterna: ''Sus palabras dicen que quieren paz con sus vecinos.''

pero con sus corazones ellos mienten en espera por ellos.
Traducción alterna ''Pero lo que realmente quieren es destruir a sus vecinos''

¿No debería Yo castigarlos por causa de estas cosas...no debería Yo vengarme en una nación así?
ver cómo traducir estas palabras similares en 5:7

Jeremiah 9:10

información general
El Señor continúa hablando de la gente de Judá. En el versículo 12, Jeremías hace un comentario.

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Yo cantaré una canción...praderas
El Señor está de luto por la tierra de Israel como si fuera una persona que murió.

praderas
"campos donde pastan los animales"

pues ellas son quemadas
''porque alguien ha quemado praderas y pastos''.

Ellos no escucharán el sonido de ningún ganado.
nadie escuchará el sonido del ganado.

un escondite de chacales
''un lugar para esconderse''

chacales
perros feroces

lugares en ruinas sin habitantes
''lugares donde nadie vive''

¿Qué hombre es suficientemente sabio para entender esto?
Traducción alterna: ''Si los profetas son sabios, deberían saber por qué esta tierra está arruinada''.

¿A quién ha hablado la boca del SEÑOR, que lo declare?
Traducción alterna: "Si el Señor realmente habla a tus profetas, deberían poder decirte lo que El Señor dice acerca de la destrucción de la tierra".

¿Por qué la tierra ha perecido
Traducción alterna: "Pero tus profetas no son sabios y El Señor no les habla, por lo que no saben por qué la tierra está en ruinas".

Jeremiah 9:13

información general
El Señor continúa hablando de la gente de Judá.

es porque han abandonado
''la tierra está destruida porque la gente de Judá no obedeció''.

ellos no escucharon mi voz
Traducción alterna: ''No me prestan atención''.

ni caminan por ella
Traducción alterna: ''O viven en la forma que les digo''

ellos han caminado por sus corazones tercos
Traducción alterna:''Han sido tercos y han vivido en la forma que han querido.''

y han seguido a los baales
''y han adorado a dioses falsos''

Jeremiah 9:15

Información General
Jehová continúa hablando acerca del pueblo de Judá.

Ajenjo
Una planta con gusto amargo

Entonces Yo los dispersaré entre las naciones
"Entonces Yo los forzaré a dejar este lugar y vivir en muchos países diferentes"

Yo enviaré una espada detrás de ellos
Traducción alterna: "Yo enviaré un ejército de soldados que peleen contra ellos"

Jeremiah 9:17

información general
El Señor le dice a la gente de Judá que se lamenten por la destrucción que vendrá en la tierra.

cantantes de funeral; deja que ellos vengan. Busquen a mujeres capacitadas para el lamento; deja que vengan
Traducción alterna: ''Busca mujeres capacitadas en lamento y tráelas''

cantantes de funeral
''llama a mujeres profesionales que cantan en funerales''

deja que vengan
Traducción alterna: ''Díganle a la mujer que vengan''

Busquen a mujeres capacitadas para el lamento
Traducción alterna: ''Busquen a mujeres que sean capacitadas para lamentarse.''

Deja que se apresuren y canten canciones de lamento sobre nosotros
El Señor dice lo que dirá la gente de Judá cuando venga la destrucción. Traducción alterna: "Dígales a las mujeres que se apuren y canten una canción para llorar por nosotros".

para que nuestras lágrimas corran por nuestros ojos y de nuestros párpados fluya agua.
Traducción alterna: ''Lloraremos mucho''.

Jeremiah 9:19

Información General
Estas son palabras de Jehová acerca del pueblo de Judá.

Porque el sonido de gemidos se escucha en Sión.
Traducción Alterna: "La gente está llorando fuerte en Jerusalén"

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Cómo estamos devastados
Jehová dice lo que el pueblo de Judá dirá cuando la tierra sea destruida. Traducción Alterna: "Nosotros estamos muy tristes"

Estamos grandemente avergonzados, porque hemos abandonado la tierra dado que derribaron nuestras casas
"Nuestra verguenza es grande, porque los enemigos destruyeron nuestras casas y debimos dejar la tierra de Israel"

escuchen la palabra de Jehová; presten atención a los mensajes que provienen de Su boca.
Estas dos frases significan lo mismo y enfatizan la orden de escuchar lo que Jehová dice.

Entonces, enseñen a sus hijas una canción funeraria, y cada mujer vecina una lamentación.
Estas dos frases comparten el mismo significado. Enfatizan que la respuesta adecuada al mensaje de Jehová acerca del juicio es lamentarse. Traducción Alterna: "Entonces, enseñen a otras gentes cómo lamentarse"

Jeremiah 9:21

Información General
Estas son palabras de Jehová acerca del pueblo de Judá.

Porque la muerte ha entrado a través de nuestras ventanas
Jehová dice lo que el pueblo de Judá dirá cuando El destruya la tierra. El pueblo de Judá comparará la muerte con una persona que puede trepar a las ventanas para atacar a la gente adentro.

palacios
casas lujosas donde viven los reyes. La muerte vendrá a los ricos y pobres por igual.

Destruye niños afuera
"La muerte está matando niños en las calles"

Y hombres jóvenes en las plazas de la ciudad
"Y la muerte está matando a hombres jóvenes en las plazas de la ciudad"

Plazas de la ciudad
Mercados

Así ha dicho Jehová
Mira cómo tradujiste esto en 1:7.

Los cuerpos de los hombres caerán como estiércol.. como tallos de grano después de los cosechadores
"Caerán cadáveres por todos lados"

Los cuerpos de los hombres caerán como estiércol en los campos
"Caerán cadáveres por todos lados, tal como el estiércol de los animales cae en los campos"

Y como tallos de grano luego de los cosechadores
"Y como caen los tallos del grano por todos lados, luego de que los granjeros los cortan"

Y no habrá nadie que los recoja.
"Y no habrá nadie para recoger los cadáveres"

Jeremiah 9:23

Información General
Estas son palabras de Jehová.

Que no se alabe el sabio en su sabiduría
"Un hombre sabio no debería estar orgulloso porque es sabio"

Que no se enorgullezca el rico por sus riquezas
"Un hombre rico no debería estar orgulloso porque es rico"

Que él tiene visión y me conoce
"Que el entiende Quien soy Yo y vive de un modo que es agradable a Mi"

Porque Yo soy Jehová
Traducción Alterna: "Porque el pueblo debe entender que Yo soy Jehová"

Porque es en estas cosas que Yo me delito
"Y me deleita cuando la gente actúa con lealtad, justicia e integridad al Pacto"

Así dice Jehová
Mira cómo tradujiste esto en 1:7.

Jeremiah 9:25

Información General
Estas son palabras de Jehová

Vienen días
Traducción Alterna: "Habrá un tiempo"

Dice Jehová
Mira cómo tradujiste esto en 1:7.

Cuando Yo castigaré al circunciso que es sólo en su cuerpo
Esto se refiere al pueblo de Israel que entraron en el Pacto de Jehová circuncidándose físicamente, pero que no han seguido Sus leyes.

Y todas las personas que se han cortado el pelo de sus cabezas muy corto
Esto probablemente haga referencia a las personas que cortaron su cabello a fin de honrar a un dios pagano.

Y todas las personas que se han cortado el pelo de sus cabezas muy corto
Algunas versiones modernas interpretan esta expresión hebrea como "y todas las personas que viven al borde del desierto".

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Porque todas estas naciones son incircuncisas
Que los extranjeros estuvieran incircuncisos era una señal de que no estaban dentro del Pacto de Jehová. Traducción Alterna: "Porque estas naciones no entraron al Pacto con Jehová a través de la circuncisión"

Y toda la casa de Israel tiene un corazón incircunciso
Un corazón incircunciso representa el carácter de una persona que no obedece las leyes de Jehová. Traducción Alterna: "Y todo el pueblo de Israel no ha mantenido el Pacto con Jehová obedeciéndolo"

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Chapter 10

1 "Escucha la palabra que el SEÑOR te está anunciando, casa de Israel. **2** El SEÑOR dice esto: 'No aprendas los caminos de las naciones, y no te espantes por las señales en los cielos, porque las naciones son consternadas por éstas." **3** Pues las costumbres religiosas de esta gente son indignas. Ellos cortan un árbol en el bosque, y el artesano talla la madera. **4** Entonces, ellos la decoran con plata y oro. Ellos la fortalecen con martillo y clavos para que no se caiga. **5** Lo que ellos hacen con sus manos son como espantapájaros en un huerto de pepinos, porque ellos, también, pueden decir nada, y tienen que ser cargados porque no pueden caminar. No les teman a ellos, porque ellos no pueden provocar el mal, ni son capaces de hacer nada bueno.'" **6** No hay nadie como Tú, SEÑOR. Tú eres grande, y Tu nombre es grande en poder. **7** ¿Quién no te teme, Rey de las naciones? Porque esto es lo que Tú mereces, porque no hay nadie como Tú entre todos los hombres sabios de las naciones o en todos sus reinos reales. **8** Todos ellos son iguales, ellos son brutos y estúpidos, discípulos de ídolos que no son más que madera. **9** Ellos traen plata martillada de Tarsis, y oro de Ufaz hecho por artífices, las manos de refinadores. Sus ropas son telas azules y púrpuras. Sus hombres llenos de destreza hacen estas cosas. **10** Pero el SEÑOR es el verdadero Dios. Él es Dios Viviente y el Rey Eterno. La tierra tiembla por Su enojo, y las naciones no pueden resistir Su enojo. **11** Ustedes les hablaran a ellos así: "Los dioses que no hicieron los cielos y la tierra perecerán de la tierra y de debajo de estos cielos." **12** Pero fue Él quien hizo los cielos y la tierra con Su poder, y Él estableció el mundo por Su sabiduría, y por Su entendimiento Él estiró los cielos. **13** Su voz hace el rugir de las aguas en el cielo, y Él sube el rocío de los confines de la tierra. Él hace el relámpago para la lluvia y envía al viento fuera de Su almacén. **14** Cada hombre se ha vuelto ignorante, sin conocimiento. Cada trabajador de metales es puesto en vergüenza por sus ídolos. Pues sus imágenes fundidas son un fraude; no hay vida en ellos. **15** Ellos son inútiles, el trabajo de burladores; ellos perecerán al tiempo de su castigo. **16** Pero Dios, la porción de Jacob, no es como éstos, pues Él es el Creador de todas las cosas. Israel es la tribu de Su herencia; el SEÑOR de los Ejércitos es Su nombre. **17** Recogan sus pertenencias y abandonen la tierra, ustedes pueblo, quienes han estado viviendo sitiados. **18** Pues, el SEÑOR dice esto: "Miren, Yo estoy a punto de arrojar a los habitantes de esta tierra este tiempo. Yo les causaré angustia, y ellos verán lo que será." **19** ¡Ay de mí! A causa de mis huesos rotos, mi herida está infectada. Entonces, yo digo: "Ciertamente, esto es agonía, pero debo soportarla." **20** Mi tienda está devastada, y todas mis sogas de la tienda están cortadas en dos. Ellos se han llevado a mis hijos lejos de Mí, así que ellos ya no existen. Ya no hay nadie para expandir mi tienda o levantar las cortinas de mi tienda. **21** Pues los pastores son estúpidos y ellos no buscan al SEÑOR; así que ellos no han prosperado, y todos sus rebaños han sido regados. **22** El informe de noticias ha llegado: "¡Mira! Viene, un gran terremoto está viniendo de la tierra del norte para convertir las ciudades de Judá en ruinas, escondites para chacales." **23** Yo sé, SEÑOR, que el camino del hombre no viene de sí mismo. Ninguna persona caminando dirige sus propios pasos. **24** Disciplíname, SEÑOR, con justicia, no en Tu enojo o Tu me destruirías. **25** Derrama Tu furia en las naciones que no te conocen y en las familias que no claman a Tu nombre. Pues ellos han devorado a Jacob y lo han consumido hasta destruirlo completamente y demoler su habitación.

Jeremiah 10:1

información general
El Señor le acaba de recordar a la gente de Judá, así como a Egipto, Edom, Amón, Moab y a todas las personas que serán castigados.

No aprendas los caminos de las naciones
no sigan lo que las naciones creen.

desmayes
''preocupado'' o ''angustiado''

por las señales de los cielos
''por las cosas raras del cielo''

porque las naciones son engañadas por éstas
''las naciones se atemorizan por las señales raras que ven en el cielo''.

Jeremiah 10:3

información general
el Señor acaba de recordarles que no aprendan los caminos de las naciones ni se preocupen por las cosas que suceden en el cielo.

artesano
un hombre capacitado en su labor

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espantapájaros
Un espantapájaros tiene la forma de un hombre que está hecho para asustar a las pájaros para que no coman sus cosechas.

pepinillos
un vegetal largo, con piel verde y blanca que contiene mucha agua.

Jeremiah 10:6

información general
Jeremías estuvo hablando de la adoración hacia los ídolos

¿Quién no te teme, Rey de las naciones?
Jeremías no espera una respuesta a esta pregunta. Es más como una declaración. Traducción alterna: "Todos deben temerle, rey de las naciones"

Porque esto es lo que Tú mereces,
''lo que te has ganado''

Jeremiah 10:8

Todos ellos son iguales, ellos son brutos y estúpidos,
Las palabras "brutal" y "estúpido" significan básicamente lo mismo y enfatizan lo necias que son las personas por adorar a los ídolos. Traducción alterna: "Cada uno de ellos es muy estúpido".

discípulos de ídolos que no son más que madera.
''tratan de aprender de ídolos que son de madera''.

artesanos
"Artesano hábil"

Tarsis...Ufaz
Lugares donde se extraen la plata y el oro.

oro de Ufaz hecho por artesanos, las manos de refinadores
"oro de Uphaz que artesanos y refinadores hábiles han hecho"

Sus ropas son telas azules y púrpuras.
''la gente disfraza a los ídolos en ropas hermosas''

tiembla
tiembla

Jeremiah 10:11

información general
Dios está hablando a Jeremías.

Él quien hizo los cielos y la tierra con Su poder, y Él estableció el mundo por Su sabiduría
Traducción alterna: ''El creador es poderoso y sabio. Él hizo la tierra y los cielos''.

Su voz hace el rugir de las aguas en el cielo
Traducción alterna: ''Él controla las tormentas con su voz''

Él sube el rocío de los confines de la tierra
Traducción alterna: Hace nubarrones en todas partes de la tierra.

almacén.
un depósito para almacenar cosas.

Jeremiah 10:14

se ha vuelto ignorante
''con poco conocimiento'' o ''que no sabe''

la porción de Jacob
''quien la gente de Israel adora''

el Creador de todas las cosas
''el creador de todas las cosas'' o ''el que creó todas las cosas''

Jeremiah 10:17

Recogan sus pertenencias
''junten sus pertenencias''

Miren
la palabra ''mira'' es para enfatizar lo que le sigue.

Yo estoy apunto de arrojar a los habitantes de esta tierra en este tiempo
Traducción alterna: ''Yo haré que la gente viviendo en esa tierra, se vaya de ahí''

habitantes de esta tierra
''gente que vive en esta tierra''

angustia
''gran dolor o sufrimiento''

Jeremiah 10:19

información general
Jeremías está hablando como si él fuera toda la tribu de Israel.

¡Ay de mí! A causa de mis huesos rotos, mi herida está infectada
Traducción alterna: ''Estamos en gran problemas, como alguien que tiene sus huesos infectados.''

Mi tienda está devastada, y todas mis sogas de la tienda están cortadas en dos
el enemigo me ha destruído por completo.

Ellos se han llevado
mis enemigos han llevado

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Ya no hay nadie para expandir mi tienda o levantar las cortinas de mi tienda.
Traducción alterna: No hay nadie que pueda reconstruir la ciudad''

Jeremiah 10:21

han sido regados
''separados y dirigidos en diferentes direcciones''

chacales
un perrro salvaje que se encuentra en África

Jeremiah 10:23

Derrama Tu furia en las naciones
Traducción alterna: ''Castiga a las naciones severamente''

devorado a Jacob y lo han consumido hasta destruirlo completamente y demoler su habitación.
Aquí las palabras "devorar" y "consumir" significan lo mismo que "destruir completamente". Jeremías repite esta idea tres veces para enfatizar la destrucción total de Israel.

demoler su habitación.
''demoler la tierra donde vive''

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Chapter 11

1 La palabra que vino a Jeremías del SEÑOR, y Él dijo: **2** "Escucha las palabras de este pacto, y decláralas
a cada hombre en Judá y a los habitantes de Jerusalén. **3** Dile a ellos: 'El SEÑOR, Dios de Israel dice esto:
Maldito es cualquiera quien no escucha las palabras de este pacto. **4** Este es el pacto que Yo ordené a sus
antepasados para guardar el día que Yo los saqué de la tierra de Egipto, del horno para la fundición de
hierro. Yo dije: "Escuchen mi voz y hagan todas estas cosas justo como Yo se las he ordenado, pues
ustedes serán Mi pueblo y Yo seré su Dios." **5** Obedézcanme para que así Yo pueda confirmar el juramento
que Yo les juré a sus antepasados, el juramento que Yo les daría la tierra que fluye con leche y miel, donde
ustedes viven hoy." Entonces yo, Jeremías, constesté y dije: "¡Sí, SEÑOR!" **6** El SEÑOR me dijo: "Proclama
todas estas cosas en las ciudades de Judá y en las calles de Jerusalén. Di: 'Escucha a las palabras de este
pacto y llévalas a cabo. **7** Pues, Yo he estado dando órdenes solemnes a tus antepasados desde el día que
Yo los saqué de la tierra de Egipto hasta este tiempo presente, advirtiéndoles persistentemente y
diciéndoles: "Escúchen mi voz."' **8** Pero ellos no escucharon ni prestaron atención. Cada persona ha
estado caminando en la terquedad de su malvado corazón. Así que Yo traje todas las maldiciones en este
pacto que Yo ordené venir contra ellos. Pero las personas todavía no obedecieron." **9** Después el SEÑOR
me dijo: "Una conspiración ha sido descubierta entre los hombres de Judá y los habitantes de Jerusalén.
10 Ellos se han tornado a las iniquidades de sus primeros antepasados, quienes se rehusaron a escuchar
Mi palabra, quienes al contrario caminaron tras otros dioses para adorarlos. La casa de Israel y la casa de
Judá rompió mi pacto que Yo establecí con sus antepasados. **11** Por lo tanto, el SEÑOR dice esto: 'Mira, Yo
estoy a punto de traer desastre sobre ellos, desastre del cual ellos no van a ser capaces de escapar.
Luego, ellos van a llamarme a Mí, pero Yo no los voy a escuchar a ellos. **12** Las ciudades de Judá y los
habitantes de Jerusalén irán y llamarán a los dioses a los cuales ellos le han dado ofrendas, pero ellos
ciertamente no van a ser salvos por ellos en el tiempo de su desastre. **13** Pues, el número de dioses ha
incrementado para igualar el mismo número de tus ciudades, Judá. Y ustedes han hecho el número de
altares vergonzosos en Jerusalén, altares de incenso para Baal, al igual que el número de calles. **14** Así
que, tú mismo, Jeremías, no debes orar por este pueblo. Tú no debes gemir ni orar a favor de ellos. Pues,
Yo no voy a estar escuchando cuando ellos me llamen en su desastre. **15** ¿Por qué es mi amado, el que ha
tenido tantas intenciones malvadas, en Mi casa? La carne de sus sacrificios no te puede ayudar. Tú te
regocijas por tu malas acciones. **16** En el pasado el SEÑOR te llamó un árbol de olivo frondoso, bello con
hermosos frutos. Pero Él lo va a encender con un fuego que va a sonar como el rugir de una tormenta; sus
ramas serán quebradas. **17** Pues, El SEÑOR de los ejércitos, el que te plantó, ha decretado un desastre en
tu contra por los malos actos que la casa de Israel y la casa de Judá han cometido, ellos Me han enojado
al darle ofrendas a Baal."' **18** El SEÑOR me hizo saber estas cosas, así que, yo las sé. Tú, SEÑOR, me has
hecho ver sus actos. **19** Yo era como un cordero tierno siendo llevado a un carnicero. Yo no sabía que ellos
había formado un plan en contra mía: "¡Déjanos destruir el árbol con sus frutos! Déjanos cortarlo a él de
la tierra de los vivos para que su nombre no sea recordado." **20** Aún así, el SEÑOR de los ejércitos es el
juez justo quien examina el corazón y la mente. Yo voy a presenciar Tu venganza en contra de ellos, pues
yo he presentado mi caso ante Ti. **21** Por lo tanto, El SEÑOR dice esto concerniente a las personas de
Anatot quienes están en busca de tu vida: "Ellos dicen: 'Tú no debes profetizar en el nombre del SEÑOR,
o tú vas a morir por nuestra mano.' **22** Por lo tanto, el SEÑOR de los ejércitos dice esto: 'Mira, Yo estoy a
punto de castigarlos a ellos. Sus jóvenes vigorozos van a morir por la espada. Sus hijos e hijas van a morir
por hambruna. **23** Ninguno de ellos quedará, porque Yo voy a traer desatre en contra de las personas de
Anatot, un año de su castigo."'

Jeremiah 11:1

los habitantes de Jerusalén.
''la gente de Jerusalén''

Jeremiah 11:3

fundición
calentar el hierro hasta que sea líquido

la tierra que fluye con leche y miel,
Esto significa que la tierra será rica y productiva, por lo que habrá suficiente comida para todos. Traducción alterna: "La tierra que es excelente para el ganado y la agricultura.''

Jeremiah 11:6

solemnes
''serio''

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Cada persona ha estado caminando en la terquedad de su malvado corazón.
''cada persona ha rehusado a cambiar y continúa hacer las cosas malvadas que quieren hacer''

Jeremiah 11:9

conspiración
un plan secreto para hacer algo dañino o ilegal.

los habitantes de Jerusalén
''la gente que vive en Jerusalén''

Jeremiah 11:11

ver
Traducción alterna: ''Escucha'' o ''presta atención a lo que te estoy diciendo''

Jeremiah 11:14

Así que, tú mismo...a favor de ellos.
Traduce esto de la misma manera en que traduciste "Y tú ... en su nombre" en 7:16.

Tú no debes gemir
''no deberían llorar amargamente''

¿Por qué está mi amado, el que ha tenido tantas intenciones malvadas, en Mi casa?
Esta pregunta puede ser expresada como una declaración de reproche. Traducción alterna: "Mi amado, el que ha tenido tantas malas intenciones, no debería estar en mi casa".

¿Por qué está mi amado, el que ha tenido tantas intenciones malvadas, en Mi casa?
Este pasaje en hebreo es muy complicado, y hay muchas interpretaciones.

casa
templo

mi amado
la gente de Israel es expresada como si fuera una mujer amada soltera.

En el pasado el SEÑOR te llamó un árbol de olivo frondoso
En el antiguo testamento, a la gente se expresaba como si fuesen árboles o plantas.

va a encender con un fuego
La expresión continúa demostrando la metáfora del árbol. El fuego ilustra la destrucción de la gente.

Jeremiah 11:17

el que te plantó
Traducción alterna: ''El que te llevó a habitar en la tierra de Israel y Judá''.

Jeremiah 11:18

siendo guiado a un carnicero
Traducción alterna: Mis enemigos me guiaban al carnicero''

su nombre no sea recordado
Traducción alterna: ''La gente no recordará su nombre''

Jeremiah 11:21

Anatot
Una ciudad especial donde viven los predicadores

jóvenes vigorozos
hombres en su edad más fuerte

Ninguno de ellos quedará
Traducción alterna: ''No dejaré ninguno de ellos''

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Chapter 12

1 Tu eres justo, SEÑOR, cada vez que yo vengo con disputas a Ti. Yo ciertamente te diré mi razón para quejarme: ¿Por qué los caminos de los malvados tienen éxito? Todas las personas infieles son exitosas. **2** Tú las plantaste y ellas echaron raíces. Ellas continúan produciendo frutos. Tu estás cerca de ellas en sus bocas, pero muy lejos de sus corazones. **3** Más Tú, SEÑOR, me conoces. Tú me ves y pruebas mi corazón hacia ti. ¡Llévatelos como ovejas para el matadero, y apártalos para el día de matanza! **4** ¿Hasta cuándo la tierra seguirá secándose, y las plantas en cada campo se marchitarán por la maldad de sus habitantes? Bestias y pájaros han sido llevado lejos. Ciertamente, la gente dice: "Dios no sabe lo que pasará con nosotros." **5** El SEÑOR dice: "Ciertamente, si tú, Jeremías, has corrido con soldados a pie y ellos te han fatigado, ¿Cómo puedes competir contra caballos? Si te caes en un campiña segura, ¿cómo harás en los matorrales a lo largo del Jordán? **6** Porque incluso tus hermanos y la familia de tu padre te han traicionado y te han denunciado en voz alta. No confíes en ellos, aunque ellos te digan cosas bonitas. **7** Yo he abandonado mi casa; Yo he dejado mi herencia. Yo he entregado a mi propio pueblo querido en las manos de sus enemigos. **8** Mi herencia se ha convertido para mí como un león en unos matorrales; ella se establece en contra de mí con su propia voz, así que Yo la odio. **9** ¿No se ha convertido mi preciada posesión en un pájaro manchado, que otras aves de presa van en contra de ella por todo alrededor? Ve y reúne todas las bestias salvajes y llévalas a ellas para devorarlas. **10** Muchos pastores han destruido mi viñedo. Ellos han pisoteado toda mi porción de la tierra; ellos han convertido la porción en donde me deleito, en un desierto, en desolación. **11** Ellos la han hecho en una desolación. Yo me lamento por ella, ella está desolada. Toda la tierra se ha hecho desolada, pues no hay nadie que lo lleve al corazón. **12** Destructores han venido en contra de todos los lugares vacíos en el desierto, porque la espada del SEÑOR esta devorando desde un extremo de la tierra al otro extremo. No hay ninguna seguridad en la tierra para ningún ser viviente. **13** Ellos han sembrado trigo pero han cosechado arbustos espinosos. Ellos estan cansados del trabajo pero no han ganado nada. Así que avergúenzense de sus ganacias por causa del enojo del SEÑOR." **14** El SEÑOR dice esto en contra de todos mis vecinos, los malvados que atacan las posesiones que Yo he hecho que mi pueblo Israel herede: "Miren, YO soy el que está a punto de desarraigarlos de su propia tierra, y Yo levantaré la casa de Judá por medio de ellos. **15** Luego de que Yo desarraigue esas naciones, ocurrirá que Yo tendré compasión de ellos y los traeré de vuelta; Yo los voy a devolver, cada hombre a su herencia y a su tierra. **16** Acontecerá que si estas naciones cuidadosamente aprenden las formas de mi pueblo, a jurar en mi nombre 'Yo declaro, tan cierto como el SEÑOR vive' así como ellos le han enseñado a mi pueblo a jurar por baal, entonces ellos serán levantados en medio de mi pueblo. **17** Pero si ninguno escucha, entonces Yo voy desarraigar esa nación. Ciertamente será desarraigada y destruida, esta es la declaración del SEÑOR."

Jeremiah 12:1

Información general
Jeremías le habla al Señor

lejos de sus corazones
''no te aman o no te respetan''

Jeremiah 12:3

información general
Jeremías continúa hablando con el Señor

¡Llévatelos como ovejas para matar
''prepáralos para castigar a la gente malvada''

¿Hasta cuándo la tierra seguirá secandose,... por la maldad de sus habitantes?
''la sequía a causa de la maldad de la gente ha permanecido por mucho tiempo''

Bestias y pájaros han sido llevado lejos.
los animales salvajes y los pájaros han muerto ha causa de la sequía.

se marchitarán
''secarse''

"Dios no sabe lo que pasará con nosotros."
''Dios no ve los pecados que hacen''

Jeremiah 12:5

¿Cómo puedes competir contra caballos?... ¿cómo harás en los matorrales a lo largo del Jordán?
Estas dos preguntas están destinadas a hacer declaraciones. Traducción alterna: "nunca competirás bien contra los caballos ... fracasarás en la espesura a lo largo del Jordán".

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Si te caes en un campo seguro
Algunas versiones modernas interpretan este pasaje en hebreo como "Si te sientes seguro en el campo seguro".

un campo seguro
Esto se refiere al campo abierto, donde es fácil viajar rápidamente, en contraste con los matorrales crecidos a lo largo del río Jordán, donde es difícil moverse.

matorrales
muchos arbustos o pequeños árboles creciendo juntos

Jeremiah 12:7

Yo he abandonado mi casa; Yo he renunciado a mi herencia. Yo he entregado a mi propio pueblo querido en las manos de sus enemigos
Estas tres oraciones tienen significados similares. El primero y el segundo refuerzan el pensamiento en el tercero. (Ver "Paralelismo) Traducción alterna:" He permitido que los enemigos de mi pueblo los conquisten ".

hiena
Un tipo de perro de Asia y África que come carne de animales muertos.

pájaro moteado
Pájaros que atacan y comen animales

Jeremiah 12:10

Ellos han pisoteado toda
"Han aplastado bajo su pie" o "Han destruido"

mi porción de la tierra
"el terreno que planté"

Ellos la han hecho
La palabra ''ella'' se refiere a la tierra prometida.

ella está desolada
La palabra ''ella'' se refiere a la tierra prometida.

lo tome en serio.
''interese'' o ''preste atención''

Jeremiah 12:12

vacíos
''sin cobertura alguna'' o ''vacío''

la espada del SEÑOR esta devorando
El Señor está usando sus armas para castigar a su gente.

desde un extremo de la tierra al otro extremo
Esto se refiere a la tierra prometida.

Ellos han
''mi gente ha''

arbustos espinosos
Una planta grande que está cubierta de puntas afiladas.

cansados
''desgastados'' o ''cansados''

Jeremiah 12:14

atacan
atacar y capturar

que atacan las posesiones que Yo he hecho que mi pueblo Israel herede
Traducción alterna: ''Le di a mi gente una herencia''

desarraigue
ver cómo traducir esto en 1:9

levantaré la casa de Judá por medio de ellos
permitir que el pueblo de Judá abandone las tierras de sus enemigos y regrese a Judá

levantaré
desrraigar

desarraigue esas naciones
Traducción alterna: ''Yo hice que estas naciones dejen sus tierras y se muden a diferentes lugares''.

Jeremiah 12:16

información general
la palabra de Dios sobre los vecinos de Judá.

Acontecerá que si ...Baal, entonces ellos
"Esto es lo que sucederá ... Baal: ellos" o "Si ... Baal, entonces esto es lo que sucederá: ellos"

en medio
en medio

ellos serán levantados en medio de mi pueblo
"Los haré ricos y vivirán entre mi gente"

Yo voy desarraigar esa nación. Ciertamente será desarraigada y destruida
"Ciertamente y completamente desterraré y destruiré a esa nación"

esta es la declaración del SEÑOR."
ver cómo traducir estp en 1:7

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Chapter 13

1 El SEÑOR me dijo esto: "Ve y compra ropa interior de lino y ponla alrededor de tu cintura, pero no la pongas en agua primero." **2** Así que compré ropa interior como el SEÑOR ordenó, y la puse alrededor de mi cintura. **3** Entonces la palabra del SEÑOR vino a mí una segunda vez, diciendo: **4** "Toma la ropa interior que compraste que está alrededor de tu cintura, levántate y viaja al Éufrates. Escóndela allí en la hendidura de una piedra." **5** Así que fui y la escondí en el Éufrates justo como el SEÑOR me había ordenado. **6** Después de muchos días, el SEÑOR me dijo: "Levántate y vuelve al Éufrates. Toma de allí la ropa interior que te dije que escondieras." **7** Así que volví al Éufrates y saqué la ropa interior de donde la había escondido. ¡Pero he aquí! La ropa interior había sido destruida; no servía para nada. **8** Entonces la palabra del SEÑOR vino a mí, diciendo: **9** "El SEÑOR dice esto: De esta misma manera destruiré la gran arrogancia de Judá y Jerusalén. **10** Esta gente malvada que se rehusan a escuchar Mi palabra, que caminan en la dureza de su corazón, que siguen a otros dioses para adorarlos y postrarse ante ellos--ellos serán como esta ropa interior que no sirve para nada. **11** Pues así como una ropa interior se aguanta de las caderas de alguien, así he hecho que toda la casa de Israel y toda la casa de Judá se aguanten de Mí--esta es la declaración del SEÑOR--para ser Mi pueblo, para traerme fama, alabanza, y honor. Pero ellos no me escuchan a Mí. **12** Así que debes hablar esta palabra a ellos: 'SEÑOR, el Dios de Israel, dice esto: cada jarra será llena de vino.' Ellos te dirán: '¿No sabemos nosotros que cada jarra será llenada de vino?' **13** Así que dile a ellos: 'El SEÑOR dice esto: Vean, Yo estoy a punto de llenar con embriaguez a cada habitante de esta tierra, los reyes que se sientan en el trono de David, los sacerdotes, los profetas, y todos los habitantes de Jerusalén. **14** Entonces aplastaré a cada hombre contra el otro, padres e hijos juntos--esta es la declaración del SEÑOR-- Yo no tendré pena de ellos ni tendré compasión, y no los perdonaré de la destrucción.'" **15** Escuchen y presten atención. No sean arrogantes, pues el SEÑOR ha hablado. **16** Den honor al SEÑOR su Dios antes de que traiga oscuridad, y antes de que cause que sus pies tiemblen en las montañas al crepúsculo. Pues están esperando luz, pero Él convertirá este lugar en una oscuridad profunda, en una nube oscura. **17** Así que si ustedes no escuchan, lloraré solo por su arrogancia. Mis ojos ciertamente llorarán y fluirán con lágrimas, pues el rebaño del SEÑOR ha sido tomado cautivo. **18** "Dile al rey y a la madre reina: 'Humíllense y siéntense, pues la corona está en sus cabezas, su orgullo y gloria, se han caído.' **19** Las ciudades en el Neguev serán calladas, sin nadie que las abra. Judá será tomada cautiva, todo de ella en exilio. **20** Levanten sus ojos y miren a los que vienen del norte. ¿Dónde está el rebaño que Él les dió, el rebaño que era tan hermoso para tí? **21** ¿Que dirás cuando Dios ponga sobre tí a aquellos que les habías enseñado a ser tus amigos? ¿No son estos los principios de los dolores de parto que te agarrarán como una mujer dando a luz? **22** Entonces, puedes decir en tu corazón: '¿Por qué me están sucediendo estas cosas?' Será por la multitud de tus iniquidades que tus faldas están alzadas y has sido violada. **23** ¿Puede la gente de Cus cambiar el color de su piel, o un leopardo cambiar sus manchas? Si es así, pues tú mismo, aunque estás acostumbrado a tu maldad, podrías hacer el bien. **24** Así que yo los dispersaré como paja que perece en el viento del desierto. **25** Esto es lo que Yo les he dado, la porción que Yo he decretado para ustedes--esta es la declaración del SEÑOR--porque me han olvidado y han creído en el engaño. **26** Así que también Yo mismo desvestiré tus faldas y tus partes privadas serán vistas. **27** ¡Yo he visto tu adulterio y relincho, la maldad de tu prostitución en las colinas y los campos, y Yo he visto estas cosas detestables! ¡Ay de ti, Jerusalén! ¿Cuánto más hasta que seas limpia otra vez?"

Jeremiah 13:1

lino
un tipo de tela muy elegante

ropa interior
ropa interior que la gente usa abajo de su ropa.

cintura
La parte media del cuerpo, generalmente la más estrecha, entre las caderas y el pecho.

la palabra del SEÑOR vino
ver cómo traducir esto en 1:1

piedra.
un espacio entre rocas o una grieta en una roca, lo suficientemente grande como para poner algo en ella

Jeremiah 13:5

¿Cuál fue la calidad de la ropa interior cuando Jeremiah la sacó de donde la había escondido?
No era bueno en absoluto.

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Jeremiah 13:8

la palabra del SEÑOR vino
ver cómo traducir esto en 1:1

arrogancia
orgullo

de Judá y Jerusalén
''la gente de Judá y de Juersualén''

que caminan en la dureza de su corazón
''quienes continuamente son tercos''

toda la casa de
''toda la gente de''

se aguanten de Mí
''mantenerse cerca mío''

esta es la declaración del SEÑOR
ver cómo traducir esto en 1:7

Jeremiah 13:12

llenar con embriaguez a cada habitante de esta tierra
Traducción alterna: ''Causar toda la gente de esta tierra a que se embriague''

los reyes que se sientan en el trono de David
''los reyes de la nación de Judá''

aplastaré a cada hombre contra el otro, padres e hijos juntos
Traducción alterna: "cada persona luchará contra la otra; incluso los padres y los niños lucharán entre sí"

Yo no les tendré pena
''no me darán lástima''

no los perdonaré de la destrucción.'"
Traducción alterna: "no retendrá el castigo" o "les permitirá ser destruidos" o "les permitirá enfrentar la destrucción"

Jeremiah 13:15

No sean arrogantes
''no sientas que eres mejor, más inteligente o más importantes que otros''.

traiga oscuridad
"Él causa que la oscuridad venga" La oscuridad simboliza profundos problemas y desesperación. Traducción alterna: "Él trae grandes problemas"

antes de que cause que sus pies tiemblen
Traducción alterna: "antes de que te haga golpear el pie con algo mientras caminas o corres para que te caigas"

Él convertirá este lugar en una oscuridad profunda, en una nube oscura
" hará que el lugar esté completamente oscuro ". Traducción alterna:" hará que te desesperes "

Jeremiah 13:18

información general
El Señor continúa hablando con Jeremías. Le está diciendo a Jeremías qué decir al rey de Judá y a la madre del rey.

pues la corona está en sus cabezas, su orgullo y gloria, se han caído.
"Ya no serás rey y reina madre" (Ver acción simbólica)

madre reina
la madre del rey

Las ciudades en el Neguev serán calladas, sin nadie que las abra
tus enemigos cerrarán la ciudad en el Negev''

Judá será capturada
''los enemigos de Judá los capturará''

Jeremiah 13:20

información general
El Señor está hablando a la gente de Jerusalén.

Levánten sus ojos
''entiendan que estp les sucederá''

¿Dónde está el rebaño que Él les dió, el rebaño que era tan hermoso para ti?
toda la gente han sido quitadas''

¿Que dirás cuando Dios ponga sobre ti a aquellos que les habías enseñado a ser tus amigos?
Traducción alterna: "La gente que creías que eran tus amigos te conquistará y gobernará sobre ti".

¿No son estos los principios de los dolores de parto que te agarrarán como una mujer dando a luz?
El Señor les está diciendo que su captura es solo el comienzo del dolor por el que pasarán.

Jeremiah 13:22

información general
El Señor continúa hablando con Jeremías. Le está diciendo a Jeremías qué decir al rey de Judá y a la madre del rey.

tus faldas están alzadas
Traducción alterna: "los soldados de los ejércitos invasores levantarán las faldas de tus mujeres". Las ropas de las mujeres de Judea serán arrancadas para que los soldados babilonios puedan apoderarse de ellas y dormir con ellas.

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¿Puede la gente de Cus cambiar el color de su piel,
Traducción alterna: ''La gente de Cus no puede cambiar su color de piel''

o un leopardo cambiar sus manchas?
Traducción alterna: ''Un leopardo no puede cambiar sus manchas''

Si es así, pues tú mismo, aunque estás acostumbrado a tu maldad, podrías hacer el bien
Traducción alterna: ''No pueden hacer el bien por su terquedad''

Así que yo los regaré como cascarilla que perece en el viento del desierto.
El Señor está diciendo que dispersará a su pueblo por todo el mundo.

Jeremiah 13:25

Esto es lo que Yo les he dado, la porción que Yo he decretado para ustedes
Traducción alterna: ''Esto es lo que estoy haciendo que les suceda''

esta es la declaración del SEÑOR
Ver cómo traducir esto en 1:7

Así que también Yo mismo desvestiré tus faldas y tus partes privadas serán vistas
Traducción alterna: Expondré su maldad''

relincho
El ruido de un caballo deseando a una yegua. AT: '''lujuria''

Por cuánto tiempo continuará esto
¿Cuánto más hasta que seas limpia otra vez?"

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Chapter 14

1 Esta es la palabra del SEÑOR que vino a Jeremías en cuanto a la sequía: **2** "Deja a Judá lamentarse; deja que sus puertas se derrumben. Ellos están gimiendo por la tierra; sus gritos por Jerusalén están subiendo. **3** Sus poderosos envían a sus siervos por agua. Cuando ellos van a los zanjas, ellos no pueden encontrar agua. Todos ellos regresan sin éxito; ellos cubren sus cabezas avergonzados y deshonrados. **4** Por esto, la tierra está agrietada, pues no hay lluvia en la tierra. Los aradores están avergonzados y cubren sus cabezas. **5** Pues hasta la cierva deja a sus crías en los campos y los abandona, porque no hay pasto. **6** Los burros salvajes se paran en llanuras vacías y ellos jadean en el viento como chacales. Sus ojos no funcionan para trabajar, pues no hay vegetación." **7** Aunque nuestras iniquidades testifiquen en contra de nosotros, SEÑOR, obra por amor a Tu nombre. Pues nuestras acciones infieles aumentan; nosotros hemos pecado en contra de Ti. **8** Esperanza de Israel, Aquel que lo salva a él en tiempos de angustia, ¿por qué serás Tú como un extraño en la tierra, como un extranjero vagabundo que se estira y se queda solo una noche? **9** ¿Por qué serás Tú como un hombre confundido, como un guerrero que no es capaz de rescatar a nadie? ¡Pues Tú estás en medio de nosotros, SEÑOR! Tu nombre ha sido proclamado sobre nosotros. No nos dejes. **10** El SEÑOR le dice esto a Su pueblo: "Ya que ellos aman el vagar, ellos no han refrenado sus pies de hacerlo." El SEÑOR no está complacido con ellos. Ahora, Él se acuerda de sus iniquidades y ha castigado sus pecados. **11** El SEÑOR me dijo: "No ores por el bien a nombre de este pueblo. **12** Pues si ellos ayunan, Yo no escucharé sus gemidos, y si ellos ofrecen sus ofrendas quemadas y ofrendas de alimento, Yo no me complaceré en ellos. Pues Yo les pondré fin por la espada, hambruna y plaga." **13** Entonces, dije: "¡Oh, SEÑOR Dios! ¡Mira! Los profetas le están diciendo a la gente: 'Ustedes no verán la espada; no habrá hambruna para ustedes, pues Yo les daré verdadera seguridad en éste lugar.'" **14** El SEÑOR me dijo: "Los profetas profetizan engaño en Mi nombre. Yo no los envíe, ni les di ninguna orden ni les hablé. Pero las visiones engañosas e inútiles, adivinaciones engañosas viniendo de sus propias mentes, son lo que ellos les están profetizando a ustedes." **15** Por lo tanto, el SEÑOR dice esto: "Acerca de los los profetas profetizando en Mi nombre pero a quienes Yo no envié--esos que dicen que no habrá espada o hambruna en esta tierra: Estos profetas perecerán por espada y hambruna. **16** Entonces, la gente a quienes ellos le profetizaron serán arrojados en las calles de Jerusalén por causa de la hambruna y espada, pues no habrá nadie que los sepulte--a ellos, sus esposas, sus hijos o sus hijas--pues Yo derramaré su maldad sobre ellos. **17** Diles esta palabra a ellos: 'Deja que las lágrimas fluyan de Mis ojos, día y noche. No dejen que se detengan, pues habrá un gran colapso en la hija vírgen de Mi gente--una gran e incurable herida. **18** Si Yo salgo al campo, ¡ahí están los que fueron asesinados por la espada! Si Yo vengo a la ciudad, ahí están las enfermedades que son causadas por la hambruna. Tanto el profeta como el sacerdote vagan por la tierra, y ellos no saben.'" **19** ¿Has rechazado Tú completamente a Judá? ¿Odias a Sion? ¿Por qué nos afligirás cuando no haya sanación para nosotros? Nosotros esperamos la paz, pero no había nada bueno--y por un tiempo de sanación, pero mira, solo hay terror. **20** Nosotros admitimos, SEÑOR, nuestras ofensas, la iniquidad de nuestros ancenstros, pues nosotros hemos pecado en contra tuya. **21** ¡No nos rechazes! Por amor a Tu nombre, no hagas de Tu glorioso trono una desgracia. Recuerda y no rompas Tu pacto con nosotros. **22** ¿Hay entre los ídolos de las naciones alguien que pueda hacer los cielos dar la lluvia de primavera? ¿No eres Tú, SEÑOR nuestro Dios, Quien hace esto? Nosotros esperamos en Ti, pues Tú has hecho todas estas cosas.

Jeremiah 14:1

Información general:
El SEÑOR, a través del profeta Jeremías, recién ha hablado sobre el adulterio del pueblo.

la palabra del SEÑOR que vino a
"el mensaje que Dios habló a" Ver cómo tradujiste esto en 1:1.

caigan en pedazos
"hacerse pedazos"

sus gritos por Jerusalén están subiendo
"Ellos gritan en voz alta en oración por Jerusalén".

Jeremiah 14:4

Información general:
El SEÑOR, a través del profeta Jeremías, continúa contándole al pueblo sobre la sequía.

la cierva deja a sus crías en los campos y los abandona
Traducción Alterna: "la gama deja a sus crías en los campos"

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chacales
Perros salvajes y violentos.

Jeremiah 14:7

Información general:
El SEÑOR, a través del profeta Jeremías, le acaba de contar a la gente sobre la sequía.

por el amor a Tu nombre
"para que todos puedan ver que Tú eres muy grande y que cumples tus promesas".

Esperanza de Israel
Este es otro nombre para el SEÑOR.

Aquel que lo salva
"el salvador" o "el que lo rescata"

¿por qué serás Tú como...como un guerrero que no es capaz de rescatar a nadie?
La palabra "como" aquí significa "similar a".

confundido
Incapaz de entender o pensar con claridad.

Jeremiah 14:10

Información general:
Jeremías ha estado orando y pidiéndole al SEÑOR que no los deje solos.

ellos aman el vagar
"ellos aman actuar de una manera que va en contra de la voluntad de Dios"

se acuerda
"recuerda" o "trae a memoria"

por el bien a nombre de
"para asistir" o "para ayudar".

gemidos
Ver cómo tradujiste esto en 14:1.

Jeremiah 14:13

Información general:
El SEÑOR le acaba de decir a Jeremías que no ore por el pueblo de Judá.

Ustedes no verán la espada
Aquí "espada" representa a la guerra y "verán" representa a la "experiencia" o el "sufrimiento". Traducción Alterna: " Ustedes no experimentarán ninguna guerra"

seguridad
Se habla de que vivir en prosperidad sin la presencia de enemigos amenazantes es como un objeto que alguien podría darle a otra persona.

profetizan engaño
Se habla de la característica que determina a las profesías falsas como si fuera en sí misma una profesía. Traducción Alterna: " profetizan engañosamente"

Yo no los envíe
Los traductores pueden decidir si incluir el destino que no fue expresado y el propósito de esta acción. Traducción Alterna: "Yo no los envié a que profeticen a otras personas"

las visiones engañosas e inútiles, divinaciones engañosas viniendo de sus propias mentes
Aquí se habla de las visiones y las divinaciones como si fueran objetos que pueden ir de un lugar a otro. Traducción Alterna: "visiones engañosas e inútiles, divinaciones engañosas que estos profetas han imaginado por sí solos"

visiones...divinaciones
Estas expresiones representan a acciones de las que se habla como si fueran cosas.

propias mentes
Aquí se habla de las mentes como si fueran lugares en vez de la habilidad para pensar ideas.

Jeremiah 14:15

Información general:
Jeremías ha estado hablando con el SEÑOR sobre las cosas que los falsos profetas han estado profetizando.

profetizando en Mi nombre
Aquí "nombre" representa a la iea de autoridad. Traducción Alterna: "profetizando mientras afirman tener mi autoridad para hacerlo"

no habrá espada
Aquí "espada" representa a la idea de la guerra. Traducción Alterna: "no habrá guerra"

Yo derramaré su maldad sobre ellos
En hebreo, a menudo se habla de las cualidades morales como la maldad como si fueran líquidos. Además, la cualidad de maldad representa al castigo que se merecen las personas malvadas. Traducción Alterna: "Yo los castigaré de la manera en la que se merecen".

Jeremiah 14:17

incurable herida
Un corte o lastimadura en la piel que no se puede curar.

vagan
Moverse sin propósito

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Jeremiah 14:21

Información general:
Jeremías continúa su oración al SEÑOR.

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Chapter 15

1 Después el SEÑOR dijo: "Aún si Moisés o Samuel estuviesen parados frente a Mí, Yo aún no estará en favor de este pueblo. Envíalos lejos de Mí, para que ellos se vayan. **2** Pasará que te dirán: '¿A dónde debemos irnos?' Después debes decirles, 'El SEÑOR dice esto: Aquellos destinados a muerte deben ir a morir; aquellos destinados para la espada deben ir a la espada. Aquellos destinados a la hambruna deben ir a la hambruna; y aquellos destinados para el cautiverio deben ir al cautiverio.' **3** Pues Los voy a asignar en cuatro grupos--esta es declaración del SEÑOR--la espada para matar algunos, los perros arrastrarán a algunos, las aves de los cielos y las bestias de la tierra van a consumir y destruir a algunos. **4** Yo haré de ellos una cosa horrible a todos los reinos de la tierra, por lo que Manasés hijo de Ezequías, rey de Judá, hizo en Jerusalén. **5** ¿Quién tendrá compasión de ti, Jerusalén? ¿Quién se afligirá por ti? ¿Quién irá a preguntar sobre tu bienestar? **6** Ustedes Me han abandonado--esta es declaración del SEÑOR--tú te has alejado de Mí. Entonces Yo voy a atacarte con Mi mano y te destruiré. Yo estoy cansado de tener misericordia de ti. **7** Entonces, Yo voy a sacudirlos con un trillo en las puertas de la tierra. Yo voy a afligirlos. Yo voy a destruir Mi pueblo ya que ellos no se vuelven de sus caminos. **8** Yo haré que el número de sus viudas sea más que las arenas de las orillas del mar. Contra las madres de los hombres jóvenes Yo enviaré al destructor al atardecer. Yo haré que el asombro y el horror desciendan rápidamente sobre ellos. **9** La madre a quien le nacieron siete hijos le serán consumidos. Ella jadeará. Su sol se pondrá mientras aún esté de día. Ella estará apenada y avegonzada, porque Yo voy a darle a aquellos quienes queden de la espada en la presencia de sus enemigos--esta es declaración del SEÑOR." **10** ¡Ay de mí, mi madre! Porque tú me pariste, Yo que soy un hombre de controversia y argumento a través de toda la tierra. Yo no he prestado, ni alguno me ha prestado, pero todos me maldicen. **11** El SEÑOR dijo: "¿No te rescataré para bien? Yo ciertamente hago que tus enemigos rueguen por ayuda en el tiempo de calamidad y ansiedad. **12** ¿Podrá uno aplastar el hierro?¿Especialmente el hierro del norte que está mezclado con bronce? **13** Yo voy a darle a tus enemigos tus riquezas y tesoros como un saqueo gratuito. Yo voy a hacer esto a causa de todos tus pecados cometidos entre todas sus fronteras. **14** Después, Yo te haré servir a tus enemigos en una tierra que tú no conoces, para que un fuego comience, encendido en Mi ira contra ti." **15** ¡SEÑOR, tú sabes! Recuérdame y ayúdame. Trae venganza para mí en contra de aquellos que me persiguen. Tú eres paciente, pero no permitas que ellos me lleven; conoce que yo sufro reproche por Tu causa. Tus palabras han sido encontradas, y yo las consumí. **16** Tus palabras se han vuelto para mí alegría y delicia a mi corazón, pues llevo tu nombre, SEÑOR, Dios de los ejércitos. **17** Yo no me senté en el círculo de aquellos que celebraron o se regocijaron. Yo me senté en soledad a causa de Tu poderosa mano, porque Tú me llenas con indignación. **18** ¿Por qué mi dolor no se va y mi herida es incurable, negándose a ser sanada? ¿Serás como aguas engañosas para mí, aguas que se secan? **19** Por lo tanto El SEÑOR dice esto: "Si tú te arrepientes, Jeremías, entonces Yo voy a restaurarte, y tú estarás frente a Mí y me servirás. Pues si tú separas las cosas tontas de las cosas preciosas, tú serás como Mi boca. El pueblo vendrá nuevamente a ti, pero tú mismo no irás a ellos. **20** Yo voy a hacerte como una pared de bronce impenetrable para este pueblo, y ellos levantarán guerra contra ti. Pero ellos no te derrotarán, porque Yo estoy contigo para salvarte y rescatarte--esta es declaración del SEÑOR-- **21** porque Yo voy a rescatarte de la mano del malvado y te redimiré de la mano del tirano."

Jeremiah 15:1

información general
Jeremías estuvo orando con el Señor

Envíalos lejos de Mí, para que ellos se vayan
"¡Envíalos lejos de mí! ¡Déjalos salir!" Repite esta idea para enfatizar.

Aquellos destinados a muerte
Traducción alterna: ''Los que Dios dijo deben morir''

Jeremiah 15:3

información general
El Señor acaba de decirles que enviará a algunos de ellos a la muerte, otros a morir por la espada, otros a morir por el hambre y otros a ser cautivos.

declaración del SEÑOR
ver cómo traducir esto en 1:7

Yo haré de ellos una cosa horrible a todos los reinos de la tierra, por lo que Manasés hijo de Ezequías, rey de Judá, hizo en Jerusalén.
Traducción alterna: "Y los convertiré en una cosa terrible para todos los reinos de la tierra por lo que

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hizo Manasés, hijo de Ezequías, rey de Judá, en Jerusalén".

Los voy a asignar en cuatro grupos
Traduccion alterna: "Voy a nombrar cuatro grupos sobre ellos"

Jeremiah 15:5

información general
El Señor acaba de decirles que los asignará a cuatro grupos para matarlos: la espada, los perros, los pájaros y las bestias.

¿Quién tendrá compasión de ti, Jerusalén? ¿Quién se afligirá por ti? ¿Quién irá a preguntar sobre tu bienestar?
Traducción alterna: "Nadie debe tener compasión de ti, la gente que vive en Jerusalén. Nadie debe llorar por tu destrucción. Nadie debería preguntar por qué te has convertido en una gente tan miserable".

Ustedes Me han abandonado...tú te has alejado de Mí.
Estas dos frases significan básicamente lo mismo y enfatizan que las personas, de hecho, han abandonado al Señor.

trillo
una herramienta de granja con un mango largo y púas metálicas afiladas, utilizada especialmente para levantar y lanzar grano en el aire para aventar.

Yo voy a afligirlos
''yo causaré que sus hijos se mueran'' o ''permtirié que sus enemigos maten a sus hijos''

Jeremiah 15:8

información general
El Señor acaba de decirles que nadie se preocupará por ellos y que destruirá a su gente ya que no se apartarán de sus malos caminos.

viudas
mujeres que han perdido a sus esposos

más que las arenas de las orillas del mar
Traducción alterna: ''Más de lo que puedas contar''

desciendan rápidamente sobre ellos
''que les suceda''

Ella estará apenada y avegonzada
Las palabras "apenada" y "avergonzada" significan básicamente lo mismo y enfatizan la intensidad de la vergüenza. Traducción alterna: "Ella estará completamente avergonzada".

Jeremiah 15:10

información general
En este verso, Jeremías habla al Señor sobre su sufrimiento y el Señor le responde.

¡Ay de mí, mi madre!
Jeremías hace de cuenta que le habla a su madre para enfatizar cuán triste está.

un hombre de controversia y argumento
Las palabras "controversia" y "argumento" significan básicamente lo mismo. Juntos enfatizan cuánto está discutiendo Jeremías. Traducción alterna: "un hombre con quien todos discuten todo el tiempo".

prestado
dar un préstamo a alguien

¿No te rescataré para bien?
La respuesta implícita es ''sí''. Traducción alterna: Ciertamente, ¡yo te rescataré para bien!''

tus enemigos
estos son los enemigos de Jeremías quienes discutían sobre sus profecías.

en el tiempo de calamidad y ansiedad
Aquí las palabras "calamidad" y "angustia" significan básicamente lo mismo. Destacan la cantidad o intensidad de la calamidad. Traducción alterna: "en tiempos de gran calamidad".

¿Podrá uno aplastar el hierro?
La respuesta implícita es "no". Además, el hierro representa la firmeza del juicio de Dios. Traducción alterna: "No se puede romper mi juicio, al igual que el hierro no puede romperse"

¿Especialmente el hierro del norte que está mezclado con bronce?
Esta segunda pregunta hace que la primera sea aún más fuerte, y usa hierro extra fuerte en la metáfora. Traducción alterna: "Aún más, mi juicio es como el hierro súper fuerte"

Jeremiah 15:13

información general
In este verso, el Señor habla Israel como si fuera una persona.

riquezas y tesoros
Las palabras "riqueza" y "tesoros" significan lo mismo y se refieren a cualquier cosa que la gente considere valiosa.

saqueo
cosas que robas de una ciudad

en una tierra que tú no conoces
''una tierra que es extraña para ti''

que un fuego comience, encendido en Mi ira contra ti."
Se habla de la ira de Dios como si fuera un fuego destructivo. Traducción alterna: "Te destruiré porque estoy muy enojado contigo"

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Jeremiah 15:15

información general
Jeremías habla al Señor

Recuérdame
Traducción alterna: ''Recuérdame'' o ''considérame a mi y mi situación''

aquellos que me persiguen
''esos que me persiguen y buscan dañarme''

Tú eres paciente, pero no permitas que ellos me lleven
Traducción alterna: ''no seas paciente con ellos y dejes que me muera ahora''

Tus palabras han sido encontradas
Traducción alterna: ''He escuchado tu mensaje''

y yo las consumí
''yo entendí tu mensaje''

porque llevo tu nombre
''la gente me identifica como alguien a quien te pertenece''

Jeremiah 15:17

Yo no me senté en el círculo de
Traducción alterna: ''No pasé tiempo con''

¿Porqué mi dolor no se va y mi herida es incurable, negándose a ser sanada?
Traducción alterna: ''Mi dolor continúa y mi herida se ha vuelto incurable. No puedo ser sanado.''

¿Serás como aguas engañosas para mí, aguas que se secan?
Traducción alterna: ''Tus promesas son como un río de agua que voy para beber pero sólo está seco?''

Jeremiah 15:19

tú serás como Mi boca
Jeremías se compara con la boca del Señor porque se usará para hablar el mensaje del Señor.
Traducción alterna: "hablarás por mí"

tú mismo
el pronombre ''tú mismo'' está usado para enfatizar que el mandato era para Jeremías''

como una pared de bronce impenetrable para este pueblo
El Señor compara a Jeremías con una pared porque la gente no podrá derrotarlo.

y ellos levantarán guerra contra ti
Traducción alterna: ''ellos pelearán en contra ti, pero no te derrotarán''

salvarte y rescatarte
las palabras ''salvarte'' y ''rescatarte'' se refieren a lo mismo y enfatizan la seguridad de Dios con sus promesas.

esta es declaración del SEÑOR
Ver cómo traducir esto en 1:7

rescatarte de... y te redimiré de...
estas frases tienen significados similares y se usan juntas para enfatizar la seguridad que Dios provee.

tirano
un gobernante que exige obediencia absoluta y no es amigo de las personas bajo su gobierno

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Chapter 16

1 Entonces la palabra del SEÑOR vino a mí diciendo: **2** "No tomes esposa para ti, y no tengas hijos o hijas para tí en este lugar. **3** Pues el SEÑOR dice esto para los hijos e hijas que son nacidos en este lugar, para las madres que los cargan, y a los padres que han causado que sean nacidos en esta tierra: **4** 'Ellos morirán por muertes de enfermedad. No se hará luto por ellos o entierro. Ellos serán como excremento en el suelo. Pues ellos vendrán a un fin por la espada y la hambruna, y sus cadáveres serán comida para las aves de los cielos y las bestias de la Tierra.' **5** Pues la palabra del SEÑOR vino a mí, diciendo: 'No entres a una casa donde hay luto. No vayas a lamentarte ni a mostrar simpatía por ellos, pues He quitado Mi paz de este pueblo, Mi amor firme y misericordia - Esta es la declaración del SEÑOR. **6** Ambos, el grande y el pequeño morirán en esta tierra. Ellos no serán enterrados, y nadie se lamentará por ellos, o se cortarán o se afeitarán la cabeza por ellos.' **7** Nadie debe compartir nada de comida en luto para consolarlos a ellos por causa de las muertes, y nadie debe dar una copa de consuelo a su padre o madre para consolarlos a ellos. **8** Tú no deberás ir a un banquete de alguna casa para sentarte con ellos, para comer o beber.' **9** Pues el SEÑOR de los ejércitos, Dios de Israel, dice esto: 'Mira, ante tus ojos, en tus días y en este lugar, estoy a punto de poner un final al sonido de gozo y el sonido de alegría, el sonido del novio y el sonido de la desposada.' **10** Luego pasará que vas a informar estas palabras al pueblo, y ellos te dirán: '¿Por qué el SEÑOR decretó todo este gran desastre contra nosotros? ¿Cuál es nuestra iniquidad y pecado que pecamos en contra del SEÑOR nuestro Dios?' **11** Así que, diles: 'Por cuanto tus antepasados me abandonaron - y ellos fueron detrás de otros dioses y adoraron y se postraron ante ellos. Ellos me abandonaron y no han guardado Mi Ley.' **12** Pero ustedes mismos han traído más maldad que sus antepasados, pues miren, cada persona está caminando por la terquedad de su corazón malvado; no hay nadie que Me escuche. **13** Así que Yo los echaré de esta tierra a una tierra que ustedes no han conocido, ni ustedes ni sus antepasados, y ustedes adorarán a otros dioses allí día y noche, pues Yo no les daré ningún favor a ustedes. **14** Por lo tanto, miren, los días vienen - este es la declaración del SEÑOR - donde no será más dicho: 'Yo declaro, tan cierto como el SEÑOR vive, Aquel que trajo al pueblo de Israel de la tierra de Egipto.' **15** Pero: 'Yo declaro, tan cierto como el SEÑOR vive, Aquel que trajo al pueblo de Israel de la tierra del norte y de la tierra donde Él los había esparcido. 'Pues los traeré de regreso a la tierra que le di a sus antepasados. **16** ¡Miren! Yo enviaré muchos pescadores - esta es la declaración del SEÑOR - para que ellos pesquen la gente fuera. Después de esto, Yo enviaré a muchos cazadores para que ellos los cazen entre las montañas y las colinas, y en las hendiduras de las rocas. **17** Pues Mi ojo está en todos sus caminos; ellos no pueden ser excusados de delante de Mí. Su iniquidad no puede ser excusada delante de Mis ojos. **18** Yo primero pagaré el doble por su iniquidad y pecado por la contaminación de Mi tierra con sus asquerosas figuras de ídolos, y porque ellos llenan Mi herencia con sus asquerosos ídolos. **19** SEÑOR, Tú eres mi fortaleza y mi refugio, mi lugar de seguridad en el día de angustia. Las naciones irán a Ti desde los confines de la tierra y dirán: 'Seguramente nuestros antepasados heredaron engaño. Ellos están vacíos; no hay ninguna ganancia en ellos. **20** ¿La gente hace dioses para sí mismos? Pero ellos no son dioses.' **21** Por lo tanto, ¡Miren! Yo causaré que ellos sepan en este tiempo, Yo causaré que ellos conozcan Mi mano y Mi poder, para que ellos sepan que el SEÑOR es Mi nombre.

Jeremiah 16:1

la palabra del SEÑOR vino a
ver cómo traducir esto en 1:1

Ellos serán como excremento en el suelo
Los hijos e hijas nacidos en la tierra son comparados con el estiércol porque no serán enterrados después de morir.

Pues ellos vendrán a un fin
Esta es una manera suave de decir que van a morir.

por la espada
La palabra "espada" se refiere a un ejército enemigo.

Jeremiah 16:5

pues He quitado Mi paz de este pueblo, Mi amor firme y misericordia
El Señor reúne diferentes maneras en las que ha bendecido al pueblo de Israel para que signifique que ya no bendecirá al pueblo de Israel.

la declaración del SEÑOR
Ver cómo traducir esto en 1:7

el grande y el pequeño
Esto se refiere a todo tipo de personas y utiliza el tamaño para referirse a cuán importantes son. O gran importancia o pequeña importancia.

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y nadie se lamentará por ellos, o se cortarán o se afeitarán la cabeza por ellos.'
Estas dos afirmaciones tienen significados similares. El segundo refuerza el pensamiento en el primero. Traducción alterna: "Nadie se lamentará por ellos de ninguna manera".

se cortarán o se afeitarán la cabeza por ellos.'
Estas son costumbres de la gente cuando estaban muy angustiados.

Jeremiah 16:7

Nadie debe compartir nada de comida en luto para consolarlos por causa de las muertes, y nadie debe dar una copa de consuelo a su padre o madre
Estas dos oraciones tienen un significado similar. Se acostumbraba llevar comida o vino a las personas cuyo familiar había fallecido. El Señor ha quitado todo consuelo de la gente a causa de su pecado. Traducción alterna: "No consuelen a la gente cuando muere su familiar"

el SEÑOR de los ejércitos, Dios de Israel
ver cómo traducir esto en 7:3

mira
Traducción alterna: ''Escucha'' o ''presta atención a lo que estoy por decirte''

ante tus ojos
Aquí la palabra "tu" es plural y se refiere al pueblo de Israel. Traducción alterna: "frente a ti" o "donde puedes ver"

en tus días
Traducción alterna: ''durante tu vida''

el sonido del novio y el sonido de la desposada
Esto se refiere a la gente celebrando matrimonios.

Jeremiah 16:10

esta es la declaración del Señor
ver cómo traducir esto en 1:7

adoraron y se postraron ante ellos
Las palabras "inclinados a" significan básicamente lo mismo que "adorados" y describen la postura que las personas usaban en la adoración.

Jeremiah 16:12

miren
la palabra ''miren'' enfatiza lo que le sigue. AT: ''En efecto''

la terquedad de su corazón
ver cómo traducir esto en 11:6

que Me escuche
''¿Quién hace lo que le pido?

los echaré de esta tierra
''forzar a que te vayas de una tierra''

día y noche,
Traducción alterna: ''Todo el tiempo'' o ''continuamente''

Jeremiah 16:14

miren
la palabra ''miren'' enfatiza lo que le sigue. AT: ''En efecto''

esta es la declaración del SEÑOR
Ver cómo traducir esto en 1:7

donde será más dicho
Traducción alterna: ''Donde ya nadie dirá''

Como vive el SEÑOR
ver cómo traducir esto en 12:16

Jeremiah 16:16

la declaración del SEÑOR
ver cómo traducir esto en 1:7

muchos pescadores ...muchos cazadores
El Señor compara a las personas que llevarán a los israelitas en cautiverio a las personas que tienen habilidad para atrapar a sus presas.

Mi ojo está en todos sus caminos
Traducción alterna: ''Yo estoy viendo todo lo que hacen''

ellos no pueden ser ocultos delante de Mí
Aquí la palabra "ellos" puede referirse a las personas o a sus acciones. Traducción alterna: "no pueden ocultarme sus caminos" o "veo todo lo que hacen"

Su iniquidad no puede ser ocultada delante de Mis ojos
Traducción alterna: ''Yo veo todos sus pecados''

por la contaminación de Mi tierra con sus asquerosas figuras de ídolos
Esta frase describe la "iniquidad y pecado" que la gente había cometido.

Mi herencia
Esto se refiere a la tierra de Israel.

Jeremiah 16:19

SEÑOR, Tú eres mi fortaleza
Aquí Jeremías comienza hablando al Señor

mi fortaleza y mi refugio, mi lugar de seguridad
Jeremías habla de Yahvé como un lugar donde los enemigos no pueden atacarlo. Repite la misma idea tres veces.

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desde los confines de la tierra
Traducción alterna: ''Todos lados en la tierra''

nuestros antepasados heredaron engaño
Aquí la palabra ''engaño'' significa falsos ídolos.

Ellos están vacíos
Aquí las palabras "Ellos" y "ellos" se refieren a los dioses falsos en los que los ancestros les enseñaron a creer. Las dos frases significan básicamente lo mismo, y la segunda explica cómo "están vacías".

¿La gente hace dioses para sí mismos?
Jeremias hace esta pregunta para enfatizar que las personas no pueden hacerse dioses por sí mismas. Traducción alterna: "La gente no puede hacer dioses para sí mismos".

Por lo tanto, ¡Miren!
Aquí El Señor comienza a hablar. La palabra "ver" agrega énfasis a lo que sigue. Traducción alterna: "Por lo tanto, de hecho"

Yo causaré que ellos sepan
Aquí la palabra "ellos" se refiere a la gente de las naciones.El Señor repite esta frase para enfatizar.

Mi mano y Mi poder
Aquí la palabra "mano" se refiere al poder y la autoridad. Las dos frases significan básicamente lo mismo y enfatizan el gran poder del Señor. Traducción alterna: "mi gran poder".

ellos sepan que el SEÑOR es Mi nombre.
Aquí la palabra "nombre" se refiere a toda la persona del Señor. Traducción alterna: "sabrán que yo soy Jehová, el verdadero Dios"

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Chapter 17

1 " El pecado de Judá está escrito con aguja de hierro con una punta de diamante. Está grabado en la tabla de su corazón y en los cuernos de sus altares. **2** Aún, sus hijos recuerdan sus altares y sus postes de Asera que estaban junto a los árboles frondosos en las altas colinas. **3** Los postes de Asera estaban en Mi montaña a campo abierto. Tus riquezas y todos tus tesoros Yo los daré como botín, junto a tus altos lugares, a causa del pecado que haz cometido en todos tus territorios. **4** Perderás la herencia que te di. Te daré por esclavo a tus enemigos en una tierra que no conoces, pues haz encendido un fuego en mi ira, en el cual te quemarás por siempre." **5** El SEÑOR dice: "La persona que confíe en la humanidad es maldita; él hace su carne su fuerza pero su corazón se aleja del SEÑOR. **6** Pues, él será como un pequeño arbusto en el Áraba y no verá nada bueno venir. Él se quedará en lugares pedregozos en el desierto, tierra estéril sin habitantes. **7** Pero la persona quien confía en el SEÑOR es bendita, pues, el SEÑOR es su razón de confianza. **8** Pues, él será como árbol plantado en aguas, sus raíces se esparcirán por la corriente. No temerá del calor cuando venga, pues, sus hojas siempre están verdes. No está ansioso en un año de sequía, no parará de producir frutos. **9** El corazón es más engañoso que cualquier otra cosa. Está enfermo; ¿quién puede entenderlo? **10** Yo soy el SEÑOR, Aquel quien escudriña la mente, quien prueba los corazones. Yo le doy a cada persona según sus caminos, de acuerdo a los frutos de sus hechos. **11** Una perdiz empolla un huevo que ella no puso. Alguien podrá hacerse rico injustamente, pero cuando la mitad de sus días se hayan acabado, aquellos ricos lo abandonarán, y al final él será un necio." **12** El lugar de nuestro templo es un trono glorioso, alzado desde el principio. **13** El SEÑOR es la esperanza de Israel. Todos lo que te abandonen serán avergonzados. Aquellos en la tierra quienes se alejaron de ti, serán escritos en el polvo. Pues ellos están abandonando al SEÑOR, la fuente de aguas vivas. **14** ¡Sáname, SEÑOR, y yo seré sanado! Rescátame, y seré rescatado. Pues tú eres mi canción de alabanza. **15** Mira, ellos me están diciendo a mí: '¿Dónde está la palabra del SEÑOR?' **16** En cuanto a mí, Yo no huí de ser un pastor siguiéndote. Yo no ansío el día del desastre. Tú sabes las proclamaciones que vienen de mis labios. Ellas fueron hechas en tu presencia. **17** No seas un terror para mí. Tú eres mi refugio en el día de calamidad. **18** Sean mis perseguidores avergonzados, pero no dejes que me avergüenzen. Sean ellos espantados, pero no dejes que me espante. Envía el día del desastre contra ellos y destrózalos con una doble parte de la destrucción." **19** El SEÑOR me dijo esto: "Vayan y párense en la puerta del pueblo donde los reyes de Judá entran y donde ellos salen, luego dentro de todas las puertas de Jerusalén. **20** Dí a ellos: 'Escuchen la palabra del SEÑOR, reyes de Judá y todo el pueblo de Judá, y todo residente de Jerusalén quienes entran a través de estas puertas. **21** El SEÑOR dice esto: "Tengan cuidado por el bien de sus vidas y no lleven cargas el Día del Reposo para traerlos por las puertas de Jerusalén. **22** No traigas una carga fuera de tu casa en el Día de Reposo. No hagas ningún trabajo, sino que aparta el Día del Reposo, así como Yo ordené a tus antepasados hacerlo.'" **23** Ellos no escucharon o prestaron atención, sino que endurecieron sus cuellos para que ellos no Me escucharan ni aceptaran disciplina. **24** Sucederá que si realmente Me escuchan- esta es la declaración del SEÑOR- y no traigas una carga a las puertas de la ciudad en el Día de Reposo; sino que, aparta el Día de Reposo al SEÑOR y no hagas ningún tipo de trabajo, **25** entonces reyes, príncipes, y aquellos quienes se sientan en el trono de David vendrán a las puertas de esta ciudad en carruajes y con caballos, ellos y sus líderes, hombres de Judá y habitantes de Jerusalén, y esta ciudad será habitada por siempre. **26** Ellos vendrán desde las ciudades de Judá y alrededor de todo Jerusalén, de la tierra de Benjamín y las llanuras, de las montañas, y del Neguev, trayendo ofrendas quemadas y sacrificios, ofrendas de grano e incienso, ofrendas de gratitud a la Casa del SEÑOR. **27** Pero si no Me escuchas- a separar el Día del Reposo y no llevar carga pesada y no entrar por las puertas de Jerusalén en el Día del Reposo- entonces Yo encenderé un fuego en sus puertas, y consumirá la fortaleza de Jerusalén, y no podrá apagarse."

Jeremiah 17:1

información general
vea: y

El pecado de Judá está escrito ... en los cuernos de sus altares
El hecho de que la gente nunca deje de cometer los mismos pecados hace que parezca que un registro de esos pecados ha sido grabado en sus corazones y en los altares de sus ídolos.

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Está grabado
Esto puede ser expresado en forma activa. Traducción alterna: "Lo han grabado".

Está grabado en la tabla de su corazón
Se habla de los hábitos pecaminosos arraigados de la gente, como sus pecados habían sido grabados en sus propios corazones y mentes. La palabra "corazones" se refiere a toda la persona, sus pensamientos, emociones y acciones. Traducción alterna: "grabado en sus mismos seres"

en los cuernos de sus altares
la palabra ''cuernos'' se refiere a las proyecciones de los altares

en las altas colinas.
Algunas versiones modernas agregan la primera frase del siguiente versículo a esta frase, traduciendo "en las colinas altas y las montañas en la tierra alta".

El pecado de Judá está escrito
Esto puede ser expresado en forma activa. Traducción alterna: "El pueblo de Judá ha escrito su pecado"

Jeremiah 17:3

Tus riquezas y todos tus tesoros
Las palabras "riqueza" y "tesoros" significan lo mismo y se refieren a cualquier cosa que consideren valiosa.

botín
esto se refiere a las cosas que la gente roba.

del pecado que haz cometido en todos tus territorios
Traducción alterna: ''Han pecado en todo lugar''

la herencia
esto se refiere a la tierra de Israel.

pues haz encendido un fuego en mi ira, en el cual te quemarás por siempre."
El Señor compara su juicio con un fuego que destruye.Traducción alterna: "al enojarme, es como si hubieras iniciado un incendio que te quemará"

Jeremiah 17:5

La persona que confíe en la humanidad es maldita;
Tradución alterna: ''Maldeciré quien confíe en el hombre''

él hace su carne su fuerza
Aquí la palabra "carne" se refiere a las personas. Traducción alterna: "depende de simples humanos para la fuerza"

su corazón se aleja del SEÑOR
Aquí la palabra "corazón" se refiere a los pensamientos y emociones. Traducción alterna: "desvía su devoción del Señor"

como un arbusto
La persona que confía en el hombre en lugar del Señor será como una planta que lucha por sobrevivir en una tierra infértil.

tierra estéril
Traducción alterna: "será inútil como un arbusto en el desierto"

Jeremiah 17:7

él será como árbol plantado en aguas,
La persona que confía en el Señor siempre prosperará, tal como lo hace un árbol cuando es plantado por un río. No se ve afectado cuando no hay lluvia.

No temerán del calor cuando venga,
"No se va a molestar por el calor que se avecina"

No está ansioso
''no se preocupará''

Jeremiah 17:9

El corazón es más engañoso que cualquier otra cosa.
Aquí la palabra "corazón" se refiere a las mentes y pensamientos de las personas. Traducción alterna: "La mente humana es más engañosa"

¿quién puede entenderlo?
El orador usa esta pregunta para enfatizar que nadie puede entender el corazón humano. Traducción alterna: "nadie puede entenderlo".

quien prueba los corazones
Se habla de las emociones como si estuvieran centradas en los riñones. Traducción alterna: "quien pone a prueba los deseos de la gente"

sus caminos
Aquí se habla del comportamiento de una persona como si fueran los caminos que habitualmente sigue.

los frutos de sus hechos
Aquí se habla de los resultados de las acciones de una persona como si fueran el fruto de un árbol. Traducción alterna: "lo que él ha hecho"

Una perdiz empolla un huevo...Alguien podrá hacerse rico injustamente
Esta analogía de un pájaro que incuba los huevos de otro pájaro tiene la intención de ilustrar a un hombre rico que gana su dinero robando a otros.

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cuando la mitad de sus días se hayan acabado
Aquí "días" significa la vida entera de alguien. Traducción alterna: "cuando ha vivido solo la mitad de su vida".

ricos lo abandonarán
Se habla de las riquezas como si fueran sirvientes que abandonaran a su dueño. Traducción alterna: "perderá su riqueza"

al final
''al final de esta vida''

él será un tonto
''se mostrará como un tonto''

Jeremiah 17:12

El lugar de nuestro templo es un trono glorioso
Jeremías compara el templo con un "trono glorioso" porque es allí donde mora Yahweh y gobierna.

El lugar de nuestro templo
esto se refiere a Sion en Jerusalén.

Todos lo que te abandonen
acá la palabra ''te'' se refieren al Señor.

Aquellos en la tierra quienes se alejaron de ti, serán escritos en el polvo.
Traducción alterna: "Cortarás a aquellos en la tierra que se aparten de ti"

la fuente de agua viva
Jeremías compara al Señor con un manantial de agua dulce. Traducción alterna: "fuente de agua fresca y corriente" o "la fuente de toda vida"'

¡Sáname, SEÑOR, y yo seré sanado! Rescátame, y seré rescatado
Traduccion alterna: "realmente me habrás curado ... realmente me habrás recusado"

la canción de mi adoración.
''a quien adoro''

Jeremiah 17:15

mira
Traducción alterna: ''mira'' o ''escucha'' o ''presta atención a lo que diré''.

ellos me están diciendo
acá la palabra ''me'' se refiere a Jeremías y ''ellos'' a los enemigos.

'¿Dónde está la palabra del SEÑOR?'
La gente usa esta pregunta para ridiculizar a Jeremías porque las cosas que dijo todavía no habían sucedido. Traducción alterna: "¿Dónde están las cosas que El Señor te dijo que pasarían?" o "Las cosas que El Señor te dijo que sucedería no han sucedido.

déjalo venir
Traducción alterna: ''Déjalos venir''

un pastor por seguirte
El Señor estaba llamando a Jeremías a pastorear gente, así como un pastor con sus ovejas.

Yo no ansío
''no deseo''

las proclamaciones que vienen de mis labios.
Traducción alterna: "las proclamas que hablé" o "las cosas que proclamé

Ellos fueron hechas
Traducción alterna: ''Yo los hice''

Jeremiah 17:17

el día de calamidad
"Día" representa el lapso de tiempo para que el juicio de Dios tenga lugar. Traducción alterna: "en tiempos de calamidad

Sean mis perseguidores avergonzados, pero no dejes que me avergüenzen
Sean mis perseguidores avergonzados, pero no dejes que me avergüenzen

Sean ellos desalentados, pero no dejes que me desaliente
Esta frase significa básicamente lo mismo y la anterior y se usa para enfatizar. Traducción alterna: "Haz que tengan mucho miedo, pero no me hagas tener miedo"

el día del desastre contra ellos y destrózalos con una doble parte de la destrucción."
Traducción alterna: "destruirlos con completa destrucción" o "destruirlos el doble"

Jeremiah 17:21

por el bien de sus vidas
Traducción alterna: "para proteger tus vidas" o "si valoras tus vidas"

Ellos no escucharon o prestaron atención
Estas dos frases significan básicamente lo mismo y enfatizan que las personas se negaron a escuchar. Traducción alterna: "Se negaron a escuchar" o "Se negaron a obedecer".

Jeremiah 17:24

Esta es la declaración del Señor
Vea cómo tradujo esto en 1: 7.

quienes se sientan en el trono de David
Vea cómo tradujo esto en 13:12.

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esta ciudad estará habitada para siempre
Esto se puede establecer en forma activa.
Traducción alterna: "la gente habitará esta ciudad para siempre"

Jeremiah 17:26

entonces Yo encenderé un fuego en sus puertas
''Comenzaré un fuego en la entrada de ti''

, y no podrá apagarse."
Traducción alterna: ''Que la gente se salva y no puede desaparecer'''

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Chapter 18

1 La palabra que vino a Jeremías de parte del SEÑOR, diciendo: **2** "Levántate y ve a la casa del alfarero, para que escuches mi Palabra allí." **3** Así que salí a la casa del alfarero, y ¡mira! El alfarero estaba trabajando en la rueda del alfarero. **4** Pero el objeto de arcilla que él estaba moldeando fue arruinado en sus manos, así que el cambió su opinión e hizo otro objeto que pareciera bueno a sus ojos hacer. **5** Entonces la Palabra del SEÑOR vino a mi diciendo: **6** "¿No debería Yo ser capaz de actuar como el alfarero contigo, casa de Israel? Esta es declaración del SEÑOR. ¡Mira! como arcilla en las manos del alfarero, así eres tú en mis manos, casa de Israel. **7** En un momento, Yo puedo proclamar algo acerca de una nación o un reino, que yo voy a expulsar, arrancar o destruir. **8** Pero si la nación que acerca de la cual Yo hice aquella proclamación se vuelve de su maldad, entonces Yo desistiré del desastre que estaba planeando traer sobre ella. **9** En otro momento, Yo puedo proclamar algo acerca de una nación o un reino, que Yo construiré o plantaré. **10** Pero si hace el mal en mis ojos al no escuchar Mi voz, entonces Yo detendré el bien que Yo había dicho que haría con ellos. **11** Y ahora, habla a los hombres de Judá y a los habitantes de Jerusalén y di: 'El SEÑOR dice esto: Vean, Yo estoy a punto de formar un desastre contra tí. Yo estoy a punto de idear un plan contra ti. Arrepiéntase, cada persona de sus malos caminos, tal que, sus caminos y sus prácticas les traiga bien a ustedes.' **12** Pero ellos dirán: 'Esto no sirve de nada. Nosotros actuaremos de acuerdo a nuestros planes. Cada uno de nosotros hará según los deseos malvados y perversos del corazón.' **13** Por lo tanto el SEÑOR dice esto: 'Pregunta a las naciones, ¿quién ha oído hablar de algo como ésto? La virgen de Israel ha cometido un horrible acto. **14** ¿Será que la nieve en el Líbano alguna vez deja de lado las rocas de las colinas? ¿Son las corrientes que vienen desde lejos de las montañas destruidas?¿Esas frías corrientes? **15** Sin embargo mi pueblo me ha olvidado. Ellos han hecho ofrendas a ídolos inútiles y los han hecho tropezar en sus caminos; ellos han dejado los caminos antiguos para caminar por senderos. **16** Sus tierras se convertirán en horror, un objeto de silbido eterno. Todos los que pasen por ella temblarán y sacudirán su cabeza. **17** Los esparciré ante sus enemigos como viento oriental. Yo les mostraré mi espalda, y no mi rostro, en el día de su desastre." **18** Así que el pueblo dijo: "Vengan, hagamos trampas contra Jeremías, ya que la ley del sacerdote nunca perecerá, o el consejo del hombre sabio, o las palabras del profeta. Vengan vamos a atacarlo a él con nuestras palabras y ya no prestar atención a nada de lo que él proclame." **19** Préstame atención SEÑOR, y escucha la voz de mis enemigos. **20** ¿Será el desastre de ellos mi recompensa por ser bueno con ellos? Porque han cavado un hoyo para mí. Recuerda como yo me he parado ante Tí para hablar por su bienestar, para hacer que Tu furia se alejara de ellos. **21** Por lo tanto entrega sus hijos a la hambruna, y entrégalos en las manos de aquellos que usan la espada. Así deja que sus mujeres lleguen a ser desconsoladas y viudas, y sus hombres sean asesinados, y sus hombres jóvenes sean muertos por la espada en batalla. **22** Deja que un grito de angustia sea escuchado desde sus casas, cuando de repente traiags asaltantes contra ellos. Pues ellos han cavado un hoyo para capturarme y tienen trampas ocultas para mis pies. **23** Pero Tu, SEÑOR, Tu sabes todos sus planes contra mí para matarme. No perdones sus iniquidades y pecados. No borres sus pecados lejos de tí. En lugar de eso, déjalos ser echados abajo ante ti. Actúa contra ellos en el tiempo de tu ira.

Jeremiah 18:1

La palabra que vino a
ver cómo traducir esto en 1:7

la casa del alfarero
Un alfarero es alguien que hace ollas y otras cosas pequeñas y útiles de arcilla. Tradución alterna: "El taller del alfarero".

¡mira!
Esta palabra nos alerta a una nueva persona en la historia. Tu idioma puede tener una forma de hacer esto.

en la rueda del alfarero.
La rueda de alfarero es una pequeña mesa que gira, un alfarero la usa para hacer macetas. traducción alterna: "en su mesa" o "para hacer ollas"

moldeando
''formando''

fue arruinado en sus manos
Traducción alterna: ''Se despedazó en sus manos.''

así que el cambió su opinión
Traducción alterna: ''Tomó otra decisión''

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bueno a sus ojos hacer.
Los ojos representan al alfarero. Traducción alterna: "bueno para él"

Jeremiah 18:5

la Palabra del SEÑOR vino
Ver cómo traducir esto en 1:1

¿No debería Yo ser capaz de actuar como el alfarero contigo, casa de Israel?
Con esta pregunta, El Señor enfatiza su autoridad para hacer lo que le plazca a Israel. Traducción alterna: "Se me permite actuar hacia ti, casa de Israel, como el alfarero actúa hacia la arcilla"

Esta es declaración del SEÑOR
ver como traducir esto en 1:7

¡mira!
La palabra "ver" aquí agrega énfasis a lo que sigue.Traducción alterna: "De hecho!"

como arcilla en las manos del alfarero, así eres tu en mis manos,
Esta frase repite lo que estaba implícito en la frase anterior en forma de símil.

Yo puedo proclamar algo
Traducción alterna: "quizás proclamo algo" o "por ejemplo, proclamo algo"

arrancaré o destruiré
Estas dos expresiones básicamente significan lo mismo y enfatizan cuán destructivo será el juicio de Dios.

desistiré del
''detenerse''

Jeremiah 18:9

construiré o plantaré
Estos dos verbos significan básicamente lo mismo y enfatizan la bendición de Dios.

plantaré
Esta frase compara la bendición de Dios con colocar cuidadosamente una planta en un jardín

el mal en mis ojos
Los ojos del Señor se refieren al Señor mismo. Tradución alterna: "cosas que considero malas" o "malas según yo"

no escuchar Mi voz
Tradución alterna: "no obedecer mis órdenes" o "no prestar atención a lo que dije"

Jeremiah 18:11

vean
Traducción alterna: ''miren'' o ''escuchen'' o ''presten atención a lo que estoy por decirte''

Yo estoy a punto de formar un desastre contra ti.Yo estoy a punto de idear un plan contra ti.
Ambas oraciones describen lo mismo para enfatizar cuán peligrosa es esta advertencia.

formar un desastre
El Señor se refiere al desastre como algo que él forma como una persona formaría barro. Traducción alterna: "forma" o "crear"

formar
''pensar en'', ''planear'' o ''crear''

malvados caminos
Traducción alterna: ''Su forma malvada de vivir''

sus caminos y sus prácticas
La palabra ''caminos'' y prácticas Básicamente significa lo mismo y enfatiza que toda su forma de vida tiene que cambiar.

pero ellos dirán
la palabra ''ellos'' se refiere a los habitacntes de Judá y de Jersualén.

Esto no sirve
Traducción alterna: ''No hay esperanza''

hará según los deseos malvados y perversos del corazón.'
Esta persona es referida por la parte de su cuerpo asociada con las emociones. Traducción alterna: "por sus malos deseos"

Jeremiah 18:13

'Pregunta a las naciones, ¿quién ha oído hablar de algo como esto?
Esta pregunta representa una declaración. Traducción añterna: "En ningún lugar de la tierra alguien ha oído hablar de algo como esto".

la virgen de Israel
Era común referirse a las naciones como si fueran mujeres. Sin embargo, "virgen" hace que una persona piense en una joven que nunca se ha casado y, por lo tanto, nunca ha tenido la oportunidad de ser infiel con su esposo. Por lo tanto, llamar a Israel virgen es un uso irónico del lenguaje. Traducción alterna: "Israel, que finge falsamente estar completamente dedicado a Dios"

¿La nieve en el Líbano alguna vez deja de lado las rocas de las colinas?
Esta pregunta representa una declaración. Traducción alterna: "La nieve del Líbano

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claramente nunca deja las colinas rocosas a sus lados"

¿Serán las corrientes que vienen de las montañas desde lejos destruidas?
Esta pregunta representa una declaración. Traducción alterna: "Nada puede destruir esos arroyos de montañas que vienen de muy lejos".

Jeremiah 18:15

tropezar en sus caminos
acá la palabra ''sus'' se refiere a ''mi gente''

se convertirán en un horror
Traducción alterna: Se convertirá en algo que terrorice a la gente''

silbido
un sonido que muestra desaprovación

pasen por ella
acá la palabra ''ella'' se refiere a su tierra.

Los esparciré ante sus enemigos como viento oriental
El Señor se compara con el viento del este que dispersa el polvo y los escombros.

Los esparciré
acá la palabra ''los'' se refiere a ''mi gente''

Yo les mostraré mi espalda, y no mi rostro,
Esta acción simboliza que Dios rehusará ayudar a su pueblo.

Jeremiah 18:18

Vengan, hagamos trampas contra Jeremías
''hagamos planes para herir a Jeremías''

ya que la ley del sacerdote nunca perecerá, o el consejo del hombre sabio, o la palabra del profeta
Traducción alterna: "los sacerdotes siempre tendrán la ley, los hombres sabios siempre darán consejos, y los profetas siempre hablarán"

atacarlo a él con nuestras palabras
''Decirle cosas que lo dañen''

préstame atención
Aquí Jeremías comienza a hablarle a Jehová.

¿Será el desastre de ellos mi recompensa por ser bueno con ellos?
Jeremías hace esta pregunta para enfatizar que las buenas acciones no deben ser pagadas con cosas malas. Traducción alterna: "El desastre de ellos no debería ser mi recompensa por ser bueno con ellos".

un hoyo para mi
Traducción alterna: "cavé un hoyo para atraparme y matarme"

para hacer que Tu furia se alejará de ellos.
Traducción alterna: "para que no los castigues en tu ira"

Jeremiah 18:21

entreguénlos en las manos de aquellos que usan la espada
"Espada" representa la guerra. Traducción alterna: "hacer que mueran en la batalla"

Así que deja que sus mujeres se conviertan en duelo y viudas
''deja que los niños y sus esposos mueran''

sus hombres sean asesinados, y sus hombres jóvenes sean muertos por la espada
Traducción alterna: "la gente mata a sus hombres, y mata a sus jóvenes con espadas"

que un grito de disgusto sea escuchado
Traducción alterna: "la gente escucha un grito de angustia"

Porque han cavado un hoyo para capturarme y tienen trampas ocultas para mis pies
Los enemigos de Jeremías están tratando de capturarlo como una persona capturaría a un animal salvaje. Jeremías repite la misma idea dos veces para enfatizar.

Porque han cavado un hoyo
ver cómo traducir esto en 18:18

No borres sus pecados lejos de ti
Esta frase significa lo mismo que la frase anterior.

déjalos ser derrotados ante ti
Traducción alterna: "deja que las personas los derroten en tu presencia"

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Chapter 19

1 El SEÑOR Dios dijo esto: "Ve y compra un frasco de barro de un alfarero mientras tú estás con los ancianos del pueblo y los sacerdotes. **2** Luego ve al Valle de Ben Hinom, a la entrada de la Puerta de las Vasijas Rotas, y allí proclama las palabras que Yo te diré. **3** Di: '¡Escuchen la voz del SEÑOR, reyes de Judá y habitantes de Jerusalén! El SEÑOR de los ejércitos, Dios de Israel, dice esto: "Miren, que Yo estoy a punto de traer desastre sobre este lugar, y los oídos de todos los que escuchen sobre esto zumbarán. **4** Yo haré esto porque ellos me han abandonaron y profanaron este lugar. En este lugar ellos ofrecen sacrificios a otros dioses que ellos no conocieron. Ellos, sus ancestros, y los reyes de Judá también han llenado este lugar con sangre inocente. **5** Ellos construyen los lugares altos de Baal para quemar a sus hijos en el fuego como ofrenda quemada para él--algo que Yo no ordené o mencioné, ni me pasó por la mente. **6** Así que, miren, los días vienen--esta es la declaración del SEÑOR--cuando este lugar no se llamará más Tofet, el Valle de Ben Hinom, sino que será Valle de la Matanza. **7** En este lugar Yo haré los planes de Judá y Jerusalén inútiles. Yo los haré caer por la espada ante sus enemigos y por la mano de los que buscan sus vidas. Después le daré sus cadáveres como comida a las aves de los cielos y las bestias de la tierra. **8** Después haré de esta ciudad una ruina y el objeto de silbido, pues todo aquel que pase por ella se estremecerá y silbará respecto a todas estas plagas. **9** Yo haré que ellos coman la carne de sus hijos e hijas; cada hombre consumirá la carne de su vecino durante el asedio y en la agonía traída a ellos por sus enemigos y de aquellos que buscan sus vidas.'" **10** Después tú romperás el frasco de barro a la vista de los hombres que fueron contigo. **11** Tú les dirás a ellos: "El SEÑOR de los ejércitos dice esto: Yo les haré esto mismo a esta gente y a esta ciudad--esta es la declaración del SEÑOR--así como Jeremías destrozó el frasco de barro de arcilla para que no se pudiera reparar de nuevo. La gente enterrará a los muertos en Tofet hasta que no quede lugar para otro muerto más. **12** Esto es lo que Yo haré a este lugar y a sus habitantes cuando Yo haga a esta ciudad como Tofel--esta es la declaración del SEÑOR-- **13** así las casas de Jerusalén y de los reyes de Judá serán como Tofel--todas las casas en cuyos techos la gente inmunda adora a todas las estrellas de los cielos y derraman ofrendas de bebidas a otros dioses.'" **14** Después Jeremías fue desde Tofel, donde el SEÑOR lo había enviado a profetizar. Se paró en el patio de la casa del SEÑOR y le dijo a todas las gentes: **15** "El SEÑOR de los ejércitos, Dios de Israel, dice esto: "Miren, Yo estoy a punto de traer a esta ciudad y a todos sus pueblos todo el desastre que Yo he proclamado en su contra, ya que han endurecido su cuello y se han rehusado escuchar Mis palabras.'"

Jeremiah 19:1

Valle de Ben Hinom
ver cómo traducir esto en 7:31

miren
Traducción alterna: "Escucha" o "Presta atención a lo que voy a decirte"

los oídos de todos los que escuchen sobre esto zumbarán.
Traducción alterna: "Escucha" o "Presta atención a Traducción alterna:" conmocionará a todos los que lo escuchen "lo que voy a decirte"

Jeremiah 19:4

ellos me han abandonado
acá la palara ''ellos'' se refiere a la gente de Judá.

han llenado este lugar con sangre inocente
Traducción alterna: "asesinaron a muchas personas inocentes en este lugar"

algo que Yo no ordené o mencioné
Traducción alterna: ''algo que yo les prohibí''

ni me pasó por la mente.
Aquí la palabra "mente" se refiere a los pensamientos del Señor. Traducción alterna: "ni lo pensé nunca"

Jeremiah 19:6

miren
Traducción alterna: "escucha" o "presta atención a lo que voy a decirte"

esta es la declaración del SEÑOR-
ver cómo traducir esto en 1:7

este lugar no se llamará más
Traducción alterna: "la gente ya no llamará a este lugar''

Tofet, el Valle de Ben Hinom, sino que será Valle de la Matanza
ver cómo traducir estos nombres en 7:31

Yo los haré caer por la espada ante sus enemigos y por la mano de los que buscan sus vidas
Traducción alterna: "Haré que sus enemigos los maten con espadas"

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por la mano de los que buscan sus vidas
Esta frase significa básicamente lo mismo que la frase anterior. Traducción alterna: "Permitiré que los que quieren matarlos los maten"

silbido
un ruido que demuestra desaprobación

Yo los haré comer
"Haré comer a la gente que vive en Jerusalén"

Jeremiah 19:10

esta es la declaración del SEÑOR
ver cómo traducir esto en 1:7

no se pudiera reparar de nuevo
Traducción alterna: ''Nadie puede repararlo''

Jeremiah 19:12

esta es la declaración del SEÑOR
ver cómo traducir esto en 1:7

y de los reyes de Judá
y de los reyes de Judá

Jeremiah 19:14

miren
Traducción alterna: "Escucha" o "Presta atención a lo que voy a decirte"

endurecido su cuello y se han rehusado escuchar
La frase "se negó a escuchar" significa básicamente lo mismo que "endureció el cuello" y explica cómo lo hizo la gente.

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Chapter 20

1 Pasur, hijo de Imer el sacerdote--él era un oficial principal-- escuchó a Jeremías profetizando estas palabras delante de la casa del SEÑOR. **2** Así que Pasur golpeó a Jeremías el profeta y luego lo puso en el cepo que se encontraba en la puerta superior de Benjamín en la casa del SEÑOR. **3** Ocurrió en el próximo día que Pasur sacó a Jeremías del cepo. Luego Jeremías le dijo a él: "El SEÑOR no te ha llamado por tu nombre Pasur, sino que eres Magor Misabib. **4** Porque EL SEÑOR dice esto: 'Mira, Yo te haré un objeto de horror, tú y todos tus seres amados, pues ellos caerán por la espada de sus enemigos y tus ojos lo verán. Yo daré a toda Judá en mano del rey de Babilonia. Él los hará prisioneros o los atacará con la espada. **5** Yo le daré toda la fortuna de esta ciudad y todas sus riquezas, todos sus objetos preciosos y todos los tesoros de los reyes de Judá. Yo pondré estas cosas en la mano de tus enemigos, y ellos se apoderarán de ellas. Ellos las tomarán y las llevarán a Babilonia. **6** Pero tu, Pasur, y todos los habitantes de tu casa serán llevados en cautividad. Tú irás a Babilonia y morirás allí. Tú y todos tus seres queridos a quienes tú profetizaste cosas engañosas serán enterrados allí."' **7** "SEÑOR, Tú me engañaste, y yo fui engañado. Tú eres más fuerte que yo, y Tú me has dominado. Yo me he convertido en un hazmerreír todo el día; todos se burlan de mí. **8** Porque cada vez que he hablado, yo he llamado y proclamado: 'Violencia y destrucción.' Entonces la palabra del SEÑOR se ha convertido en reproche para mí y burlándose todos los días. **9** Si yo digo: 'Yo no pensaré más en el SEÑOR. Yo no hablaré más tiempo en Su nombre.' Entonces es como un fuego en mi corazón, retenido dentro de mis huesos. Así que yo lucho para contenerlo pero no puedo. **10** He escuchado rumores de terror de muchas personas alrededor. '¡Informar! ¡Debemos informarlo!' Aquellos que están cerca de mí me observan para ver si caigo. 'Tal vez el puede ser estafado. Si es así, nosotros podemos dominarlo y vengarnos de él.' **11** Pero el SEÑOR está conmigo como poderoso guerrero, así que los que me persiguen van a tambalear. Ellos no me vencerán. Ellos serán grandemente avergonzados, porque ellos no tendrán éxito. Ellos tendrán vergüenza sin fin, ésta nunca será olvidada. **12** Pero Tú, SEÑOR de los ejércitos, Tú que examinas al justo y que ves la mente y el corazón. Déjame ver Tú venganza en ellos ya que te he mostrado mi caso. **13** ¡Canten al SEÑOR! ¡Alaben al SEÑOR! Porque Él ha rescatado las vidas de aquellos que son oprimidos de la mano de los malhechores. **14** Deja que el día en que yo nací sea maldito. No dejes que el día que mi madre me dio a luz sea bendito. **15** Deja que el hombre que le informó a mi padre sea maldito, el que dijo: 'Un varón te ha nacido,' causándote gran gozo. **16** Deja que ese hombre sea como las ciudades que el SEÑOR derrocó y Él no tuvo misericordia con ellas. Deja que escuche un grito de ayuda en el amanecer, un grito de guerra al mediodía, **17** porque él no me mató en el vientre, haciendo mi madre ser mi tumba, un vientre que estaba embarazado para siempre. **18** ¿Por qué fue que yo salí del vientre para ver problemas y agonía, para que mis días estuvieran llenos con vergüenza?"

Jeremiah 20:1

Información general:
Ver: y

él era un oficial principal
Aquí la palabra "él" se refiere a Pasur.

Pasur golpeó a Jeremías
Los significados posibles son 1) que Pasur mismo golpeó a Jeremías o 2) que Pasur le ordenó a otros hombres que golpearan a Jeremías.

cepo
Los cepos son marcos de madera con agujeros que usa la gente para inmovilizar las manos, los pies y la cabeza de un prisionero.

puerta superior de Benjamín
Esta puerta es diferente a la puerta en el muro de la ciudad que tenía el mismo nombre.

Jeremiah 20:3

Ocurrió
Esta palabra se utiliza para marcar dónde empieza la acción. Si tu idioma tiene una forma para hacer esto, podrías considerar usarlo aquí.

eres Magor Misabib
Este nombre significa "terror en todas partes" o "rodeados por el terror".

Mira
Traducción Alterna: "Ten en cuenta lo que estoy por decirte"

ellos caerán por la espada de sus enemigos
Traducción Alterna: "sus enemigos los matarán con sus espadas"

tus ojos lo verán
Traducción Alterna: "tú lo verás"

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Yo daré a toda Judá en mano del rey de Babilonia
Aquí la palabra "mano" se refiere al poder. Traducción Alterna: "Yo haré que el rey de Babilonia pueda conquistar toda Judá"

Jeremiah 20:5

Yo le daré
Aquí la palabra "le" se refiere al rey de Babilonia.

toda la fortuna...todas sus riquezas, todos sus objetos preciosos y todos los tesoros
El SEÑOR repite la misma idea básica cuatro veces para hacer énfasis. Babilonia quitará toda la riqueza de Israel, incluídas las posesiones del Rey.

Yo pondré estas cosas en la mano de tus enemigos
Aquí la palabra "mano" se refiere a la posesión. Traducción Alterna: "Yo permitiré que tus enemigos se apropien de estas cosas" o "Yo le daré estas cosas a tus enemigos"

Tú y todos tus seres queridos a quienes tú profetizaste cosas engañosas serán enterrados allí
Traducción Alterna: "Allí, la gente te enterrará a ti y a todos tus seres queridos a los que les profetizaste cosas engañosas"

Jeremiah 20:7

Información general:
Jeremías le habla al SEÑOR

yo fui engañado
Esto puede ser expresado en forma activa. Traducción Alterna: "Tú me engañaste"

SEÑOR, Tú me engañaste, y yo fui engañado
Algunas versiones modernas interpretan estas expresiones hebreas como " Tú me persuadiste, SEÑOR. Yo fui persuadido".

hazmerreír
Esta es una persona de la cual otros se rien y se burlan.

todos se burlan de mí
Esta frase significa básicamente lo mismo que la frase anterior.

yo he llamado y proclamado
Estas dos frases significan básicamente lo mismo y hacen énfasis en que él proclamó el mensaje del SEÑOR valientemente. Traducción Alterna: "abiertamente proclamó" o "proclamó en voz alta"

la palabra del SEÑOR se ha convertido en reproche para mí y burla cada día
Aquí "palabra" se refiere al mensaje del SEÑOR. Traducción Alterna: " La gente me reprocha y se burla de mí todos los días porque yo proclamo el mensaje del SEÑOR"

reproche para mí y burla
Las palabras "reproche" y "burla" significan básicamente lo mismo y hacen énfasis en que las personas han ridiculizado a Jeremías por proclamar el mensaje del SEÑOR. Traducción Alterna: " una razón para que las personas se burlen de mi"

Yo no hablaré más en Su nombre
Los significados posibles son 1) "Ya no diré nada sobre Él" (UDB) o 2) "Ya no hablaré más como su mensajero"

es como un fuego en mi corazón, retenido dentro de mis huesos
Jeremías habla del mensaje del SEÑOR como si este fuera un fuego incontrolable. Traducción Alterna: "la palabra del SEÑOR es como un fuego que arde en lo más profundo de mí"

Jeremiah 20:10

¡Informar! ¡Debemos informarlo!
Los enemigos de Jeremías dicen estas palabras.

Tal vez el puede ser engañado...vengarnos de él
Los enemigos de Jeremías dicen estas palabras.

Tal vez puede ser engañado
"Tal vez nosotros podemos engañarlo"

el SEÑOR está conmigo como guerrero poderoso
El SEÑOR es como un guerrero poderoso que protege a Jeremías y vence a sus enemigos.

nunca será olvidada
"las personas nunca lo olvidarán"

Jeremiah 20:12

que ves la mente y el corazón
Traducción Alterna: "que sabe lo que las personas piensan y desean"

ha rescatado la vida de aquellos que son oprimidos
Traducción Alterna: "ha rescatado a las personas oprimidas"

de la mano de los malvados
Aquí la palabra "mano" se refiere al poder. Traducción Alterna: "del poder de los malvados"

Jeremiah 20:14

Información general:
Jeremías continúa hablándole al SEÑOR.

Deja que el día en que yo nací sea maldito
Traducción Alterna: "Maldice el día en el que yo nací"

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No dejes que el día que mi madre me dio a luz sea bendito
Traducción Alterna: " No bendigas el día en el que mi madre me dio a luz".

Deja que el hombre que le informó a mi padre sea maldito
Traducción Alterna: "Maldice al hombre que le informó a mi padre"

Jeremiah 20:16

ese hombre
Esto se refiere al hombre que le informó al padre de Jeremías sobre el nacimiento de Jeremías.

las ciudades que el SEÑOR derrocó
Esto se refiere a Sodoma y Gomorra.

Él no tuvo misericordia
Aquí la palabra "él" se refiere al SEÑOR.

Deja que escuche un grito de ayuda
Aquí la palabra "escuche" se refiere a "ese hombre".

haciéndo el vientre de mi madre mi tumba
El vientre de la madre de Jeremías hubiera tenido el cuerpo muerto al igual que las tumbas tienen los cuerpos de las personas muertas.

¿Por qué fue que yo salí del vientre para ver problemas y agonía...vergüenza?
Jeremías usa esta pregunta para quejarse sobre que no había ninguna buena razón para que él naciera. Traducción Alterna: "No había razón para que naciera solo para ver problemas y agonía...vergüenza".

para ver problemas y agonía
Las palabras "problemas" y "agonía" significan básicamente lo mismo y hacen énfasis en la cantidad y la gravedad del sufrimiento. Traducción Alterna: "para sentir tanto sufrimiento".

mis días estuvieran llenos de vergüenza
Traducción Alterna: "mi vida estuviera llena de vergüenza"

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Chapter 21

1 La Palabra que vino a Jeremías del SEÑOR cuando el rey Sedequías envío a Pasur hijo de Malquías y a Sofonías hijo de Maasías el sacerdote a él. Ellos le dijeron: **2** "Busca consejo del SEÑOR en nuestro nombre, pues Nabucodonosor rey de Babilonia nos está haciendo guerra. Quizás el SEÑOR hará milagros por nosotros, como en los tiempos pasados, y hará que él se aleje de nosotros.'' **3** Así que Jeremías dijo a ellos:'' Esto es lo que le deben decir a Zedequías: **4** El SEÑOR, Dios de Israel, dice esto: ¡Mira, Yo estoy a punto de haver volver los instrumentos de guerra que están en sus manos, con las cuales ustedes estan peleando contra el rey de Babilonia y los Caldeos están sitiándoles desde las afueras de los muros! Pues Yo los reuniré en medio de la ciudad. **5** Entonces Yo mismo pelearé contra ustedes con una mano levantada y un brazo fuerte, y con ira, furia, y gran enojo. **6** Porque Yo atacaré los habitantes de esta ciudad, ambos hombre y bestia. Ellos morirán de una plaga severa. **7** Después de esto, esta es la declaración del SEÑOR, Sedequías rey de Judá, sus siervos, el pueblo, y quien sea que permanezca en la ciudad después de la plaga, la espada, y la hambruna, Yo los daré en las manos de Nabucodonosor rey de Babilonia, y en la mano de sus enemigos, y en la mano de aquellos que buscan sus vidas. Entonces él los matara a filo de espada. Él no tendrá pena de ellos, ni los perdonará, ni tendrá compasión.' **8** Entonces a este pueblo le debes decir: 'el SEÑOR dice esto: Miren, Yo estoy a punto de poner ante tí el camino de vida y el camino de muerte. **9** Quien quede en la ciudad morirá a espada, hambre y plaga; pero quien salga y caiga sobre sus rodillas ante los caldeos quienes los han sitiado vivirán. Él escapará con su vida. **10** Pues Yo he puesto mi cara contra esta ciudad a fin de traer desastre y no traer bien, esta es la declaración del SEÑOR. Se le ha dado en la mano al rey de Babilonia y él la quemará.' **11** Con relación a la casa del rey de Judá, escuchen la palabra del SEÑOR. **12** Casa de David, el SEÑOR dice: 'Traigan justicia en la mañana. Rescaten al que ha sido robado por la mano del opresor, o Mi furia saldrá como fuego y quemará, y ahí no habrá nadie que pueda aplacarlo, por sus malos hechos. **13** ¡Miren, habitantes del valle! Yo estoy en contra de tí, roca de la llanura. Esta es la declaración del SEÑOR. Yo estoy contra cualquiera que diga: ¿Quién bajará a atacarnos?'' o ¿''Quién entrará en nuestras casas?'' **14** Yo he asignado el fruto de sus prácticas a venir contra ustedes, esta es la declaración del SEÑOR, y yo encenderé un fuego en los matorrales, y éste consumirá todo alrededor.'''

Jeremiah 21:1

Información general:
Ver:

Pasur
Este no es el mismo Pasur que se mencionó en 20:1

Busca consejo del SEÑOR en nuestro nombre,
Traducción Alterna: "Por favor háblale al SEÑOR por nosotros. Pregúntale si Él nos ayudará"

como en los tiempos pasados
Traducción Alterna: "como Él lo hizo en el pasado"

hará que él se aleje de nosotros
Traducción Alterna: "hará que él se vaya"

Jeremiah 21:3

los instrumentos de guerra que están en sus manos
Traducción Alterna: "los soldados que tú dirigías"

han estado sitiando
"han estado acercándose a ustedes

con una mano levantada y un brazo fuerte
Estas dos frases son expresiones idiomáticas que se refieren a un gran poder. Traducción Alterna: "con un gran poder".

con ira, furia, y gran enojo
Estas palabras significan básicamente lo mismo. Juntas hacen énfasis en la gran intensidad de su enojo. Traducción Alterna. "con extremo enojo".

Jeremiah 21:6

Información general:
Ver:

habitantes de esta ciudad
Traducción Alterna: "aquellos que viven en Jerusalén"

Jeremiah 21:8

este pueblo
Traducción Alterna: "el pueblo de Jerusalén"

Yo estoy a punto de poner ante ti el camino de vida y el camino de muerte
El SEÑOR le ofrece al pueblo de Jerusalén una elección que determinará si ellos viven o no.

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caiga sobre sus rodillas ante
Traducción Alterna: "se rinda ante"

sitiado
Traducción Alterna: "atacado por todas partes"

Yo he puesto mi cara contra
Traducción Alterna: "Yo he decidido oponerme" o "Yo me he puesto en su contra".

Él escapará con su vida
El que se rinda ante los babilónicos escapará con su vida aunque pierda todas sus posesiones.

esta es la declaración del SEÑOR
Ver cómo tradujiste esto en 1:7.

Jeremiah 21:11

Con relación a la casa del rey de Judá, escuchen la palabra del SEÑOR
Traducción Alterna: "Escuchen lo que dice el SEÑOR sobre el rey de judá, su familia y sus sirvientes".

Traigan justicia en la mañana
Traducción Alterna: "Siempre traten a las personas sobre las que gobiernan justamente"

la mano del opresor
Traducción Alterna: "el poder del que oprime"

Mi furia saldrá como fuego y quemará
Traducción Alterna: "Yo los castigaré y los destruiré en mi enojo rápidamente y completamente"

Jeremiah 21:13

Yo estoy en contra de ti, roca de la llanura
Traducción Alterna: " Yo me opongo a ti, Jerusalén" o "Yo los voy a castigar, pueblo de Jerusalén"

Esta es la declaración del SEÑOR
Ver cómo tradujiste esto en 1:7.

¿Quien bajará a atacarnos?''...¿''Quien entrará en nuestras casas?
Traducción Alterna: "Nadie nos atacará y nadie entrará en nuestras casas"

Yo he asignado el fruto de sus prácticas a venir contra ustedes
Traducción Alterna: "Los castigaré como se lo merecen por las cosas que han hecho"

el fruto de sus prácticas
Traducción Alterna: "el resultado de sus acciones"

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Chapter 22

1 Esto es lo que el SEÑOR dice: "Baja a la casa del rey de Judá y proclama esta palabra allí. **2** Di: 'rey de Judá, escucha la palabra del SEÑOR - tú que te sientas en el trono de David - tú, y tus sirvientes, y tu pueblo que pasa por estas puertas. **3** El SEÑOR dice esto: "Haz justicia y rectitud, y cualquiera quien haya sido robado - rescátalo de la mano del opresor. No maltrates a ningún extranjero en tu tierra, ni algún huérfano o viuda. No cometas violencia ni derrames sangre inocente en este lugar. **4** ¡Pues si tú en verdad haces estas cosas, entonces reyes sentados en el trono de David entrarán por las puertas de esta casa montados en carruajes y en caballos, él, sus siervos, y su pueblo! **5** Pero si tú no escuchas estás palabras de Mí que Yo he anunciado - esta es la declaración del SEÑOR- entonces esta casa real se convertirá en una ruina.'" **6** Pues, el SEÑOR dice esto con respecto a la casa del rey de Judá: 'Tú eres como Galaad, o como la cumbre del Líbano para Mí. Sin embargo, Yo te convertiré en un desierto, en ciudades sin habitantes. **7** ¡Por que Yo he designado destructores que vengan contra ti! Hombres con sus armas cortarán lo mejor de tus cedros y los dejarán caer en el fuego. **8** Entonces, muchas naciones pasarán junto a esta ciudad. Cada persona le dirá a la próxima: "¿Por qué ha actuado el SEÑOR en esta manera hacia esta gran ciudad?" **9** Entonces, la otra le contestará: "Porque ellos abandonaron el pacto del SEÑOR su Dios y se postraron delante otros dioses y los adoraron." **10** No lloren por el que está muerto ni hagan duelo por él; pero lloren amargamente por el que se va a ir, porque él nunca regresará y y verá su tierra nativa otra vez.' **11** Porque el SEÑOR dice esto sobre Joacaz hijo de Josías rey de Judá, quien sirvió como rey en lugar de Josías su padre: 'Él se ha ido de este sitio y no volverá. **12** Él morirá allí en el lugar donde ellos lo exiliaron, y nunca más verá esta tierra.' **13** ¡Ay del que edifica su casa por injusticia, sus aposentos altos por injusticia, que hace a su vecino trabajar por nada, y no le da su sueldo; **14** él dice: 'Yo construiré para mí mismo una casa grande con espaciosos aposentos altos.' Así corta ventanas grandes para esto, y él los cubre con paneles de cedro, y él los pinta en rojo.' **15** ¿Es esto lo que te hace un buen rey, que tú quieras tener paneles de cedro? ¿No comió y bebió tu padre también, aún haciendo justicia y rectitud? Entonces, las cosas fueron bien para él. **16** Él juzgó a favor de los pobres y los necesitados. Eso fue bueno entonces. ¿No es esto lo que quiere decir el conocerme a Mí? - esta es la declaración del SEÑOR. **17** Pero no hay nada en tus ojos y corazón excepto preocupaciones por tus ganancias injustas y por haber derramado sangre inocente, por producir opresión y aplastamiento a otros. **18** Por lo tanto, dice el SEÑOR acerca de Joacim hijo de Josías, rey de Judá: Ellos no van a lamentarlo a él diciendo, '¡Ay, mi hermano!' o '¡Ay, mi hermana!' Ellos no van a lamentar por él diciendo. '¡Ay mi maestro!' o '¡Ay, mi majestad!' **19** Él será sepultado con un entierro de asno, arrastrado lejos y lanzado más allá de las puertas de Jerusalén. **20** Sube a las montañas del Líbano y grita. Alza tu voz en Basán. Grita desde las montañas de Abarim, pues, todos tus amigos serán destruidos. **21** Yo te hablé cuando tú estabas seguro, pero tú dijiste: 'No escucharé.' Esta era tu costumbre desde tu juventud, porque tú no has escuchado mi voz. **22** El viento pastoreará lejos todos tus pastores, y tus amigos irán al cautiverio. Entonces, ciertamente tú serás avergonzado y humillado por todos tus hechos malignos. **23** ¡Tú que vives en el 'Líbano', quien está úbicado en edificios de cedro, cómo serás compadecido cuando los dolores de parto lleguen sobre ti, dolor como el de la mujer que está en parto!" **24** "Mientras Yo viva - esta es la declaración del SEÑOR - aunque tú, Conías, hijo de Joacim rey de Judá, fuera el sello en mi mano derecha, Yo lo arrancaría. **25** Pues, Yo te he dado a la mano de los que buscaban tu vida y a la mano de aquellos delante de quien tú tienes miedo, hasta la mano de Nabucodonosor rey de Babilonia y de los Caldeos. **26** Te lanzaré a ti y a tu madre que te parió a otra tierra, a un país donde tú no naciste, y allí tú morirás. **27** Acerca de esta tierra donde ellos querrán volver, ellos no volverán aquí. **28** ¿Es ésta una vasija despreciada y destrozada? ¿Es este hombre, Conías, una vasija que no complace a nadie? ¿Por qué han sido arrojados él y sus descendientes, y han sido vertidos en una tierra desconocida por ellos? **29** ¡Tierra, Tierra, Tierra! ¡Escucha la palabra del SEÑOR! **30** El SEÑOR dice esto: 'Escribe sobre este hombre Conías: Será sin hijos. No prosperará durante sus días, y ninguno de sus descendientes alcanzarán éxito ni volverán a sentarse en el trono de David y gobernar sobre Judá.'"

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Jeremiah 22:1

te sientas en el trono de David
Esto se refiere a tener la autoridad de un rey, como la que tenía David. Traducción Alterna: "gobiernas como rey, como David antes de ti"

escucha la palabra del SEÑOR
Traducción Alterna: "presta atención a la palabra del SEÑOR"

tú, y tus sirvientes, y tu pueblo
Traducción Alterna: "ustedes sirvientes del rey y ustedes personas que viven en su país"

que pasa por estas puertas
Estas son las puertas del palacio del rey. Traducción Alterna: "que viene a visitar al rey"

la mano del opresor
La palabra "mano" se refiere al poder o el control de una persona.

No maltrates
No tratar mal a alguien

huérfano
Un niño que no tiene padres.

No...derrames sangre inocente
Traducción Alterna: "No... asesines a personas inocentes"

en este lugar
"Este lugar" se refiere a Jerusalén o incluso a todo el país de Judá. Esto no implica que está bien asesinar a las personas en otros lugares.

Jeremiah 22:4

reyes sentados en el trono de David
Esto se refiere a reyes que tienen autoridad como la que David tenía. Traducción Alterna: "reyes, gobernando como David antes de ellos"

montados en carruajes y en caballos
Esta frase describe a los reyes como poderosos y ricos.

él, sus siervos, y su pueblo
Esta oración menciona a todos los que serán poderosos y ricos. Traducción Alterna: "él, sus sirvientes y su pueblo irán al palacio en carruajes y caballos"

si tú no escuchas
Traducción Alterna: "si no prestas atención" (UDB) o "si no obedeces"

esta es la declaración del SEÑOR
Ver cómo tradujiste esto en 1:7.

Jeremiah 22:6

la casa del rey de Judá
Esto también se podría traducir como "el palacio del rey de Judá". "La casa del rey de Judá" se refiere a la familia y los descendientes del Rey de Judá.

Tú eres como Galaad, o como la cumbre del Líbano
El SEÑOR describe buenos sentimientos hacia la familia y los descendientes del Rey de Judá.

te convertiré en un desierto
Traducción Alterna: "haré que tus ciudades estén vacías o inhabitadas"

Jeremiah 22:8

Entonces, muchas naciones pasarán junto a esta ciudad
Traducción Alterna: "Entonces personas de diversas naciones pasarán por esta ciudad".

se postraron delante otros dioses y los adoraron
Estas dos frases significan básciamente lo mismo. La frase "se postraron delante" describe la postura que las personas usaban para adorar.

Jeremiah 22:10

Información general:
El narrador, el SEÑOR, dejó de dirigirse al Rey de Judá y ahora le habla a una audiencia general.

verá su tierra nativa otra vez
Traducción Alterna: "verá la tierra de Israel otra vez" o "verá su hogar otra vez"

Jeremiah 22:11

Joacaz
El nombre en hebreo es "Shallum", pero él es más conocido como Joacaz.

Jeremiah 22:13

casa
"Casa" se utiliza aquí para describir a Joacim y a su famlia.

Jeremiah 22:15

Es esto lo que te hace un buen rey, que tú querías tener paneles de cedro
Traducción Alterna: "Tener un palacio de cedro no te hace un buen rey"

¿No comió y bebió tu padre también...rectitud?
Traducción Alterna: "El Rey Josías disfrutó su vida...rectitud".

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¿No es esto lo que quiere decir el conocerme a Mí?
Traducción Alterna: "Esto es lo que significa conocerme a mí".

Jeremiah 22:17

nada en tus ojos y corazón
"nada en tus pensamientos y emociones"

ganancias injustas
Esto es obtener dinero engañando o usando medios injustos.

derramado sangre inocente
"matado a gente inocente"

aplastamiento de otros
"ser violento con otros para obtener dinero"

'¡Ay, mi hermano!'...'¡Ay, mi hermana!'...¡Ay mi maestro!'...'¡Ay, mi majestad!
El SEÑOR usa la palabra "Ay" muchas veces para hacer énfasis. Él se dirige a las tantas personas que normalmente mostrarían gran tristeza cuando alguien muere.

Él será sepultado con un entierro de asno, arrastrado lejos y lanzado hacia fuera lejos
"Ellos sepultarán su cuerpo muerto de la misma manera en la que ellos sepultan a un asno; lo arrastrarán lejos y lo lanzarán hacia afuera"

Jeremiah 22:20

Alza tu voz
Traducción Alterna: "Grita en Basán"

las montañas de Abarim

Yo te hablé cuando tú estabas seguro
Traducción Alterna: "Yo te hablé a ti cuando te iba bien"

Esta era tu costumbre
Traducción Alterna: "Esta era tu forma de vida"

tú no has escuchado mi voz
Traducción Alterna: "tú no me has obedecido"

Jeremiah 22:22

El viento pastoreará lejos todos tus pastores
Traducción Alterna: "Tus líderes serán quitados"

el 'Líbano', quien está úbicado en edificios de cedro
Traducción Alterna: "un palacio hecho de cedros del Líbano"

como serás compadecido cuando los dolores de parto lleguen sobre ti, dolor como el de la mujer que está en parto
Traducción Alterna: "serás compadecido a causa de tu dolor"

Jeremiah 22:24

Mientras Yo viva
Traducción Alterna: "Ciertamente"

aunque tú, Conías, hijo de Joacim ... fuera el sello en mi mano derecha, Yo lo arrancaría
Traducción Alterna: "Aunque tú, hijo de Joacim...fueras el sello de mi mano derecha, Yo te arrancaría de mi mano" o "hijo de Joacim...aunque tú fueras el rey que yo haya elegido como una expresión de mi poder, Yo lo mismo te castigaría"

Yo te he dado a la mano de los que buscaban tu vida
Traducción Alterna: "Yo he hecho posible que los que buscaban tu vida te capturen"

Jeremiah 22:27

esta tierra donde ellos querrán volver
Se refiere a la tierra de Judá

¿Es ésta una vasija despreciada y destrozada? ¿Es este hombre, Conías, una vasija que no es complace a nadie?
Traducción Alterna: "Conías es inútil y nadie se alegra con él".

¿Por qué han sido arrojados él y sus descendientes, y han sido vertidos en una tierra desconocida por ellos?
Traducción Alterna: "El pueblo debería haber sacado a Conías y su familia de la tierra"

Jeremiah 22:29

Tierra, Tierra, Tierra
El SEÑOR le da su mensaje a todas las personas de la tierra llamándolos a la tierra en donde viven.

Escuchen la palabra del SEÑOR
Traducción Alterna: "Obedezcan la palabra del SEÑOR"

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Chapter 23

1 "Ay de los pastores que destruyen y dispersan las ovejas de mi prado -- esta es la declaración del SEÑOR." **2** Por tanto el SEÑOR, el Dios de Israel, dice esto concerniente a los pastores que están pastoreando su pueblo, "Tú has dispersado mi rebaño y los has alejado. Tú no has cuidado de ellos. Así que Yo estoy próximo a castigarte por el mal que tú has hecho -- esta es la declaración del SEÑOR. **3** Yo mismo reuniré al remanente de mi rebaño desde todas las tierras donde Yo los he expulsado, y Yo los regresaré a un lugar de pastoreo, donde ellos serán fructíferos e aumentarán. **4** Entonces Yo levantaré pastores sobre ellos que los pastorearán para que ellos ya no teman más ni sean dispersados. Ninguno de ellos desaparecerá -- esta es la declaración del SEÑOR. **5** Miren, los días vendrán -- esta es la declaración del SEÑOR--cuando Yo levante para David un ramo justo. Él reinará como rey; él actuará sabiamente y causará derecho y justicia en la tierra. **6** En sus días Judá será rescatada e Israel vivirá en seguridad. Entonces este es el nombre por el cual él será llamado: el SEÑOR es nuestra justicia. **7** Por tanto mira, días vienen--esta es la declaración del SEÑOR--cuando ellos ya no dirán más, 'Vive el SEÑOR, quien sacó el pueblo de Israel fuera de la tierra de Egipto.' **8** En cambio ellos dirán, 'Vive el SEÑOR, quien sacó y dirigió de regreso los descendientes de la casa de Israel de la tierra del norte y de todas las tierras donde ellos habían sido expulsados.' Entonces ellos vivirán en su propia tierra." **9** En cuanto a los profetas, mi corazón está roto dentro de mí, y todos mis huesos tiemblan. Me he convertido como en un hombre ebrio, como un hombre a quien el vino ha dominado, por causa del SEÑOR y sus palabras santas. **10** Pues la tierra está llena de adúlteros. Por causa de estos la tierra está seca. Los prados en el desierto se secan. Los senderos de estos profetas son malvados; su poder no es usado en una manera correcta. **11** Pues ambos los profetas y los sacerdotes están contaminados. ¡Yo hasta encontré su maldad en Mi casa! --esta es la declaración del SEÑOR-- **12** Por tanto su camino será como un lugar resbaladizo en la oscuridad. Ellos serán empujados abajo. Ellos caerán en él. Pues Yo enviaré desastre en contra de ellos en el año de su castigo--esta es la declaración del SEÑOR. **13** Pues Yo he visto los profetas en Samaria haciendo lo que es repulsivo: ellos profetizaron por Baal y dirigieron mi pueblo Israel por mal camino. **14** Entre los profetas en Jerusalén Yo he visto cosas horribles: Ellos cometen adulterio y caminan en engaño. Ellos fortalecen las manos de los malhechores; ninguno torna atrás de su maldad. Todos ellos se han convertido como Sodoma para Mí ¡y sus habitantes como Gomorra! **15** Por tanto el SEÑOR de los ejércitos dice esto concerniente a los profetas, "Mira, Yo estoy por hacerlos comer ajenjo y tomar agua venenosa, pues la contaminación ha salido de los profetas de Jerúsalen a toda la tierra." **16** El SEÑOR de los ejércitos dice esto, "No escuchen las palabras de los profetas que les profetizen a ustedes. ¡Ellos los han engañado! Ellos están anunciando visiones de sus propias mentes, no de la boca del SEÑOR. **17** Ellos están constantemente diciendo a esos que Me deshonran: 'el SEÑOR declara que habrá paz para ustedes.' Pues todo el que camina en la terquedad de su propio corazón dice: 'El desastre no vendrá sobre ustedes.' **18** Pero, ¿Quién se ha parado en la reunión de consejo del SEÑOR? ¿Quién ve y oye Su palabra? ¿Quién presta atención a Su palabra y escucha? **19** Miren, ¡hay una tormenta que viene del SEÑOR! Su furia sale, y una tempestad está girando alrededor. Está girando alrededor de las cabezas de los malvados. **20** La ira del SEÑOR no regresará hasta que haya llevado a cabo y traído a existencia las intenciones de Su corazón. En los días finales, ustedes entenderán ésto. **21** Yo no envié a estos profetas. Ellos sólo aparecieron. Yo no les proclamé nada, pero ellos todavía han profetizado. **22** Pues si ellos se hubieran estado en mi reunión de consejo, ellos hubieran causado que Mi pueblo oyera Mi palabra; ellos hubieran causado que ellos se alejaran de sus malvados caminos y prácticas corruptas. **23** ¿Soy Yo sólo un Dios cercano--esta es la declaración del SEÑOR--y no también un Dios lejano? **24** ¿Puede alguno esconderse en un lugar secreto para que yo no pueda verlo a él? --esta es la declaración del SEÑOR--y, ¿no lleno Yo los cielos y la tierra? --esta es la declaración del SEÑOR. **25** Yo he escuchado lo que los profetas han dicho, aquellos que estaban profetizando engaño en Mi nombre. Ellos dijeron: '¡Yo tuve un sueño! ¡Yo tuve un sueño!' **26** ¿Por cuánto tiempo continuará esto, profetas que profetizan mentiras de sus mentes, y quienes profetizan desde el engaño de sus corazones? **27** Ellos están planificando hacer que Mi pueblo olvide Mi nombre con los sueños que ellos informan, cada uno a su vecino, tal como sus ancestros olvidaron Mi nombre a favor del nombre de Baal. **28** El profeta que tiene un sueño, deja que él informe el sueño. Pero al que Yo le he declarado algo, deja que él declare Mi palabra verdaderamente. ¿Qué tiene que ver la paja con el grano? --esta es la declaración del SEÑOR-- **29** ¿No es Mi palabra como el fuego--esta es la declaración del SEÑOR--y como un martillo que quiebra una piedra en pedazos? **30** Pues mira, Yo estoy en contra de los profetas--esta es la declaración del SEÑOR--cualquiera que robe palabras de otra persona y diga que ellas vienen de Mí. **31** Miren, Yo estoy en contra de los profetas--esta es la declaración del SEÑOR--que usan sus lenguas para profetizar proclamaciones. **32** Miren, Yo estoy en contra de los

profetas que sueñan engañosamente--esta es la declaración del SEÑOR--y entonces los proclaman y de esta manera conducen erróneamente a Mi pueblo con su engaño y su jactancia. Yo estoy contra de ellos, pues Yo no los he enviado a ellos ni les he dado a ellos órdenes. Así que ellos ciertamente no ayudarán a este pueblo--esta es la declaración del SEÑOR. **33** Cuando esta gente, o un profeta, o un sacerdote te pregunte: 'Cuál es la carga del SEÑOR?', tú le dirás a ellos: 'Tú eres la carga, y yo te echaré fuera'--esta es la declaración del SEÑOR. **34** En cuanto a los profetas, sacerdotes y la gente que está diciendo, 'Esta es la profecía del SEÑOR' Yo castigaré a ese hombre y su casa. **35** Tú continuas diciendo, cada persona a su vecino y cada hombre a su hermano: '¿Qué contestó el SEÑOR?' y '¿Qué declaró el SEÑOR?' **36** Pero no debes ya más hablar de la 'carga del SEÑOR' pues la carga es la palabra de cada hombre, y ustedes han pervertido las palabras del Dios viviente, el SEÑOR de los ejércitos, nuestro Dios. **37** Esto es lo que ustedes dirán al profeta: '¿Qué contestación les dió el SEÑOR?' o 'Qué dijo el SEÑOR?' **38** Pero si ustedes dicen: 'La profecía del SEÑOR', esto es lo que dice el SEÑOR: 'Por cuanto ustedes han dicho estas palabras, 'La profecía del SEÑOR,' cuando Yo les envié a ustedes, diciendo, 'Ustedes no dirán, "La profesía del SEÑOR,"' **39** por lo tanto, vean, Yo estoy a punto de levantarlos a ustedes y arrojarlos a ustedes lejos de Mí, junto con la ciudad que Yo les di a ustedes y a sus ancestros. **40** Entonces Yo pondré vergüenza perpetua e insulto sobre ustedes, que no será olvidado.'''

Jeremiah 23:1

los pastores que destruyen y dispersan las ovejas de mi prado
El SEÑOR se refiere a Israel como si fuera su prado, las personas de Israel como sus ovejas y sus líderes en Israel como los pastores.

declaración del SEÑOR
Ver cómo tradujiste esto en 1:7.

dispersado mi rebaño y los has alejado
Estas dos frases tienen significados parecidos. La segunda hace énfasis en lo que dice la primera.

castigarte por el mal
El SEÑOR se refiere a las malas acciones como si fueran un préstamo que fue dado y puede ser devuelto. Traducción Alterna: "cobrar venganza por el mal"

Jeremiah 23:3

Información general:
El SEÑOR continúa hablando de las personas de Israel como sus ovejas y de los líderes de Israel como pastores.

lugar de pastoreo
Traducción Alterna: "donde todas sus necesidades serán satisfechas"

ellos serán fructíferos e incrementarán
La palabra "incrementarán" explica cómo ellos serán "fructíferos". Traducción Alterna: " ellos se incrementarán en número grandemente"

ellos ya no teman más ni sean dispersados
Las palabras "sean dispersados" significan que alguien les ha hecho tener miedo y significa básicamente lo mismo que "temer". Traducción Alterna: "nadie les hará tener miedo nunca más".

Ninguno de ellos
"Ninguno de mi pueblo"

Jeremiah 23:5

los días vendrán
Se habla de un tiempo futuro como si fuera un objeto que viene hacia el narrador o los oyentes. Traducción Alterna: "llegará el tiempo"

declaración del SEÑOR
"lo que el SEÑOR declarará" o "lo que el SEÑOR ha dicho". Ver cómo tradujiste esto en 1:7.

una rama justa
Se habla de este futuro rey descenciente de David como s fuera una rama crecida en un árbol. Traducción Alterna: " un descendiente justo"

una rama justa
Algunas versiones modernas traducen "un sucesor legítimo al trono"

causará derecho y justicia en la tierra
"Derecho" y "justicia" representan a las personas que actúan justamente y correctamente. Traducción Alterna: "causará que las personas actúen justamente y correctamente"

en la tierra
Aquí "tierra" representa a todas las personas en la nación. Traducción Alterna: "para todas las personas en la nación"

Judá será rescatada e Israel vivirá en seguridad
Estas dos oraciones tienen significados parecidos.

Judá será rescatada
Esto puede ser expresado en forma activa. Traducción Alterna: "Él rescatará a Judá de sus enemigos"

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Jeremiah 23:7

Vive el SEÑOR
Esta es una frase que se usa para jurar.

la tierra del norte y de todas las tierras donde ellos habían sido expulsados
Esto se refiere a la forma en la que las diez tribus de Israel fueron capturadas y dispersas en los países de alrededor.

Jeremiah 23:9

Información General:
El hablante ha cambiado del "Señor" a "Jeremías".

En cuanto a los profetas, mi corazón está roto dentro de mí, y todos mis huesos tiemblan
El corazón del profeta está roto y sus huesos tiemblan porque tiene temor del juicio que resultará de las mentiras de los falsos profetas. Traducción Alterna: "Tengo un gran temor sobre lo que sucederá debido a los falsos profetas"

mi corazón está roto dentro de mí
Se habla de las emociones del profeta como si fueran su corazón. Traducción Alterna: "Estoy muy triste"

todos mis huesos tiemblan
Aquí se refiere a la emoción del miedo como si los huesos del profeta estuvieran temblando. Traducción Alterna: "Tengo mucho miedo"

Me he convertido como en un hombre ebrio, como un hombre a quien el vino ha dominado
El profeta habla de estar muy triste y con mucho miedo como si sufriera como un borracho. Traducción Alterna: "Soy como un hombre borracho; no me puedo controlar a mí mismo"

la tierra está llena de adúlteros
Esta exageración se usa para mostrar el nivel de pecado, el cual estaba presente en el tiempo de Jeremías.

adúlteros
Aquí esta palabra probablemente representa una idea literal de que la mayoría de los hombres en la nación cometieron adulterio contra sus esposas, y además, es un lenguage bíblico común, para dar la idea de que han abandonado al Señor para adorar a otros ídolos.

la tierra está seca
Algunas versiones modernas interpretan esta frase hebrea como "la tierra se lamenta."

Jeremiah 23:11

Información General:
El hablante cambia de "Jeremías" al "Señor".

los sacerdotes están contaminados
Traducción Alterna: "los sacerdotes son pecaminosos"

en Mi casa
Aquí el templo del Señor se compara con una casa, un lugar donde se dice que el Señor habita entre su pueblo.

la declaración del SEÑOR
"lo que el Señor ha declarado" o "lo que el Señor ha dicho"

como un lugar resbaladizo en la oscuridad
Traducción Alterna: "inestable o peligrosa"

en el año de su castigo
Traducción Alterna: "cuando llegue el tiempo de su castigo"

Jeremiah 23:13

caminan en engaño
"viven en deshonestidad"

fortalecen las manos de los malvados
"ellos fortalecen a aquellos que son malvados"

nadie da vuelta hacia atrás de hacer maldad
"Ellos permanecen en su pecado"

Todos ellos se han convertido como Sodoma ... como Gomorra.
"Ellos se convirtieron muy malvados"

Yo estoy por hacerlos comer ajenjo y tomar agua venenosa
El ajenjo era algo amargo y desagradable de comer. Esta frase describe el castigo que el Señor iba a imponer a los profetas malvados. De la misma manera en que el ajenjo era amargo y el agua venenosa, así sería el juicio del Señor sobre los malvados profetas.

la contaminación ha salido de los profetas
"la maldad ha salido de los profetas"

Jeremiah 23:16

¡Ellos los han engañado!
Traducción Alterna: "¡Los profetas han hecho que ustedes crean algo que no es verdad!"

visiones de sus propias mentes
Traducción Alterna: "visiones que ellos han imaginado"

no de la boca del SEÑOR
Traducción Alterna: "no del SEÑOR"

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Pero, ¿Quién se ha parado en la reunión de consejo del SEÑOR? ¿Quién ve y oye Su palabra? ¿Quién presta atención a Su palabra y escucha?
Traducción Alterna: "Nadie le aconseja al SEÑOR. Nadie entiende lo que el SEÑOR dice. Nadie obedece las órdenes del SEÑOR".

Jeremiah 23:19

una tempestad está dando vueltas
Traducción Alterna: "es como una gran tormenta"

Está dando vueltas alrededor de las cabezas de los malvados
Traducción Alterna: "Viene sobre los malvados"

haya llevado a cabo y traído a existencia las intenciones de Su corazón
Traducción Alterna: "La ira del Señor producirá todo el castigo que ha planeado"

Jeremiah 23:21

si ellos se hubieran parado en mi reunión de consejo
Traducción Alterna: "si ellos de verdad me hubieran escuchado"

Jeremiah 23:23

¿Soy Yo sólo un Dios cercano ... y no también un Dios lejano?
Traducción Alterna: "Soy el Dios que está tanto cerca como lejos."

¿Puede alguno esconderse en un lugar secreto para que yo no lo pueda ver a él?
"Nadie se puede esconder en un lugar secreto para que yo no lo vea."

¿no lleno Yo los cielos y la tierra?
"Y yo estoy en todos lados, tanto en los cielos como en la tierra."

Jeremiah 23:25

¿Por cuánto tiempo continuará esto, profetas que profetizan mentiras de sus mentes, y quienes profetizan desde el engaño de sus corazones?
Traducción Alterna: "Esto no debe continuar: profetas que declaran mentiras que ellos mismos inventaron".

hacer que Mi pueblo olvide Mi nombre...a favor del nombre de Baal
"guiando a mi pueblo para que adore a Baal en vez de mí"

Jeremiah 23:28

¿Qué tiene que ver la paja con el grano?
Traducción Alterna: "la paja y el grano son dos cosas completamente diferentes."

¿No es Mi palabra como el fuego--esta es la declaración del SEÑOR--y como un martillo que quiebra una piedra en pedazos?
Traducción Alterna: "Mi palabra es como fuego: consumidora y poderosa," dice el Señor, "y como un martillo que rompe una piedra en pedazos."

como un martillo que quiebra una piedra en pedazos
"tan poderosa como un martillo que puede romper una roca"

Jeremiah 23:31

que sueñan engañosamente
"quienes afirman tener sueños de parte de Dios, pero que no son de Dios."

Jeremiah 23:33

¿Qué declaración?
Esta pregunta está destinada a funcionar como una declaración. Traducción Alterna: "No hay declaración."

Jeremiah 23:35

han pervertido las palabras del Dios viviente
Traducción Alterna: "han cambiado las palabras de Dios para que digan lo que ustedes quieren que digan"

Jeremiah 23:37

Información General:
Ver:

¿Qué declaró el SEÑOR?
Traducción Alterna: "¿Qué dijo el Señor?"

Por lo tanto, vean
Traducción alterna: "Por lo tanto presten atención"

Yo estoy a punto de levantarlos a ustedes y arrojarlos a ustedes lejos de Mí
Traducción Alterna: "Estoy a punto de alejarlos de mí"

que no serán olvidados
Traducción Alterna: "que durará para siempre"

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Chapter 24

1 El SEÑOR me mostró algo. Mira, dos canastas de higos fueron puestas ante el templo del SEÑOR. (Esta visión sucedió después que Nabucodonosor, rey de Babilonia, llevó al exilio a Jeconías hijo de Joacim, rey de Judá, los oficiales de Judá, los artesanos y forjadores de metal de Jerusalén y los trajeron a Babilonia.) **2** Una canasta de higos estaba muy buena, como primeros higos maduros, pero la otra canasta de higos estaba muy mala, tanto que no podían ser comidos. **3** El SEÑOR me dijo: "¿Qué ves, Jeremías?" Yo dije: "Higos. Higos que están muy buenos e higos que están muy malos tanto que no pueden comerse." **4** Entonces la palabra del SEÑOR vino a mí, diciendo: **5** "El SEÑOR, Dios de Israel, dice esto: Yo miraré a los exiliados de Judá para su beneficio, así como estos higos buenos, los exiliados a quienes Yo he enviado fuera de este lugar a la tierra de los Caldeos. **6** Yo fijaré Mis ojos en ellos para bien y los restauraré a esta tierra. Yo los edificaré, y no los derribaré. Yo los plantaré, y no los arrancaré a ellos. **7** Entonces Yo les daré un corazón para conocerme, pues Yo soy el SEÑOR. Ellos serán Mi pueblo y Yo seré su Dios, así que ellos se volverán a Mí con todo su corazón. **8** Pero como los higos malos que son muy malos para ser comidos-- esto es lo que el SEÑOR dice--Yo actuaré de esta forma con Sedequías, hijo de Judá, con sus oficiales, y con el resto de Jerusalén quienes permanecen en esta tierra o quienes se van a quedar en la tierra de Egipto. **9** Yo los convertiré en algo atemorizante, un desastre, ante la vista de todos los reinos de la Tierra, una desgracia y un objeto de proverbios, burlas y maldiciones en cada lugar donde Yo los he de conducir. **10** Yo enviaré espada, hambruna, y plaga en contra de ellos, hasta que ellos sean destruidos de la tierra que Yo les di y a sus ancestros."

Jeremiah 24:1

Mira
La palabra "mira" aquí significa que Jeremías vio algo interesante.

Esta visión sucedió ... los trajeron a Babilonia
Esta parte de la historia se utiliza para proporcionar información histórica y así mostrar cuándo sucedieron los eventos.

los artesanos
personas con habilidades para construir cosas

forjadores de metal
personas con habilidades para crear cosas de metal.

Jeremiah 24:4

la palabra del SEÑOR vino a mí
Revise cómo lo tradujo en 1:1.

así como estos higos buenos
Los higos buenos son aquellos exiliados de Judá enviados a la tierra de los Caldeos.

Yo fijaré Mis ojos en ellos para bien
Traducción Alterna: "Los bendeciré."

Yo los edificaré, y no los derribaré. Yo los plantaré, y no los arrancaré a ellos
Estas dos oraciones tienen significados similares. La segunda oración refuerza el pensamiento de la primera. Traducción Alterna: "Los ayudaré a prosperar en la tierra de los Caldeos."

Yo los edificaré, y no los derribaré
Esta expresión compara el exilio con un edificio que el Señor construirá y no derribará. Traducción Alterna: " "Los ayudaré a florecer en la tierra, y no los arruinaré".

Yo los plantaré, y no los arrancaré a ellos
Traducción Alterna: "Los estableceré en la tierra, y no los removeré."

ellos se volverán a Mí con todo su corazón
Traducción Alterna: "Ellos se volverán a mí con todo su ser"

Jeremiah 24:8

Pero como los higos malos que son muy malos para ser comidos
Esta expresión compara los higos malos con las personas malas. Los higos malos son higos que no pueden ser comidos y que son inservibles. Las personas que no siguen al Señor también son inútiles.

Yo los convertiré en algo atemorizante, un desastre
El Señor compara el juicio que vendrá sobre el pueblo de Jerusalén a algo que asusta a las personas cuando lo ven.

Yo enviaré espada, hambruna, y plaga en contra de ellos
Traducción Alterna: "Los mataré con guerras, hambruna y enfermedad."

Yo enviaré espada
Traducción Alterna: "Les enviaré ejércitos armados"

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Chapter 25

1 Esta es la palabra que vino a Jeremías acerca de todo el pueblo de Judá. Sucedió que en el cuarto año de Joacim hijo de Josías, rey de Judá. Ese fue el primer año de Nabucodonosor, rey de Babilonia. **2** Jeremías el profeta proclamó esto a todo el pueblo de Judá y a todos los habitantes de Jerusalén. **3** Él dijo: "Por veintitres años, desde el año decimotercero de Josías, hijo de Amón, rey de Judá, hasta este día, las palabra del SEÑOR han estado viniendo a mí y he hablado a ustedes una y otra vez, pero ustedes no han escuchado. **4** El SEÑOR envió a todos sus siervos los profetas una y otra vez, pero ustedes no han escuchado o han prestado ninguna atención" **5** Estos profetas dijeron: 'Que cada hombre se vuelva de su malvado camino y de la corrupción de sus prácticas y regrese a la tierra que el SEÑOR entregó en tiempos antiguos a tus antepasados y a ustedes, como un regalo permanente. **6** Así que no caminen tras otros dioses para adorarlos o postrarse ante ellos, y no lo provoquen con la obra de sus manos para que Él les haga daño.' **7** Pero ustedes no me han escuchado- ésta es la declaración del SEÑOR - Así que, ustedes Me han provocado, con la obra de sus manos, a que les haga daño. **8** Así que El SEÑOR de los ejércitos dice esto: 'Porque no escucharon mis palabras, **9** miren, estoy a punto de enviar una orden para reunir a todos los pueblos del norte- esta es la declaración del SEÑOR - Con Nabucodonosor, mi siervo, rey de Babilonia, y traerlos contra esta tierra y sus habitantes, y contra todas las naciones a tu alrededor. Pues Yo los apartaré para destrucción. Yo los volveré un horror, un objeto para silbar, una desolación sin fin. **10** Yo pondré un final al sonido de gozo y al sonido de alegría, el sonido del novio y de la desposada, el sonido de la piedra de molino y la luz de la lámpara. **11** Luego toda esta tierra se volverá una desolación y un horror, y estas naciones servirán al rey de Babilonia por setenta años. **12** Luego ocurrirá cuando setenta años sean completados, que Yo castigaré al rey de Babilonia y a esa nación, la tierra de los caldeos - Esta es la declaración del SEÑOR - por su iniquidad y la haré una desolación sin fin. **13** Luego Yo llevaré en contra de esa tierra todas las palabras que he hablado, y todo lo escrito en este libro que Jeremías ha profetizado en contra de todas las naciones. **14** Pues, también, muchas otras naciones y grandes reyes harán esclavos de estas naciones. Yo les pagaré por sus obras y el trabajo de sus manos."' **15** Pues, el SEÑOR, Dios de Israel, me dijo esto: "Toma esta copa del vino de la furia de mi mano, y haz que todas las naciones a las que te estoy enviando la tomen. **16** Pues ellos beberán y luego tropezarán y vociferarán locamente ante la espada que Yo estoy enviando en medio de ellos." **17** Así que tomé la copa de la mano del SEÑOR, e hice que todas las naciones a las que el SEÑOR me envió que bebieran: **18** Jerusalén, las ciudades de Judá y sus reyes y oficiales - que los convirtiera en ruinas y algo atemorizante, y en objetos para silbar y maldecir, como son en el día presente. **19** Otras naciones también tuvieron que tomarlo: Faraón, el rey de Egipto y sus siervos; sus oficiales y todo su pueblo; **20** todo el pueblo de herencia mixta, y todos los reyes de la tierra de Uz; todos los reyes de la tierra de Filistea - Ascalón, Gaza, Ecrón y el remanente de Asdod; **21** Edom y Moab y el pueblo de Amón. **22** Los reyes de Tiro y Sidón, los reyes de las costas en el otro lado del mar, **23** Dedan, Tema, y Buz con todos aquellos que se cortan su cabellos en los lados de sus cabezas, ellos también tuvieron que beber de ésta. **24** Este pueblo también tuvo que beber de ésta: todos los reyes de Arabia y todos los reyes de pueblos de herencia mixta, quienes viven en el desierto; **25** todos los reyes de Zimri, todos los reyes de Elam, y todos los reyes de Media; **26** todos los reyes del norte, aquellos de cerca y aquellos de lejos - todo el mundo con su hermano y todos los reinos del mundo que están en la superficie de la Tierra. Finalmente, el rey de Babilonia la beberá después de todos ellos. **27** El SEÑOR me dijo: "Ahora tú, debes decirles: 'El SEÑOR de los ejércitos, Dios de Israel, dice esto: Beban y emborráchense, luego vomiten, caigan y no se levanten ante la espada que Yo envío entre ustedes.' **28** Luego sucederá que si ellos se niegan a tomar la copa de tu mano para beber, tú les dirás: 'El SEÑOR de los ejércitos dice esto: Ustedes deben ciertamente beberlo. **29** Pues verán, Yo estoy a punto de traer desastre a la ciudad que es llamada por Mi nombre, ¿y ustedes mismos deberán ser libres del castigo? Ustedes no serán libres, ¡pues Yo estoy llamando una espada en contra de todos los habitantes de la tierra! - esta es la declaración del SEÑOR de los ejércitos.' **30** Tú debes profetizar todas estas palabras contra ellos, y decirles: 'el SEÑOR rugirá desde las alturas y Él gritará con su voz desde Su santa morada, y Él rugirá poderosamente contra su redil; y Él gritará, como aquellos que pisan las uvas contra todos aquellos que viven en la Tierra. **31** El sonido de batalla resonará hasta los confines de la Tierra, pues el SEÑOR trae cargos contra las naciones, y Él trae juicio a toda carne. Él le entregará los malvados a la espada - esta es la declaración del SEÑOR. **32** El SEÑOR de los ejércitos dice esto: 'Miren, el desastre va de nación en nación, y una gran tormenta está comenzando desde las partes más lejanas de la Tierra. **33** Entonces, aquellos muertos por el SEÑOR se extenderán en ese día de un extremo de la tierra al otro; ellos no serán llorados, recogidos o enterrados. Ellos serán como excremento en el suelo. **34** ¡Giman, pastores, y griten por ayuda! Rueden sobre el polvo, ustedes líderes del rebaño, pues los días de

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su matanza han llegado; ustedes serán esparcidos cuando caigan como cerámica fina. **35** No hay refugio para los pastores, no habrá escapatoria para los líderes del rebaño. **36** Escuchen los gritos de los pastores y los gemidos de los líderes del rebaño, pues el SEÑOR está destruyendo sus pastos. **37** Así que los pastos apacibles serán devastados por la ira feroz del SEÑOR. **38** Como un león joven, Él ha dejado su guarida, pues su tierra se volverá un horror por el enojo del opresor, por causa de Su enojada ira.

Jeremiah 25:1

el cuarto ... el primer

todo el pueblo de Judá y a todos los habitantes de Jerusalén
Estos fueron los últimos de los israelitas. El reino del norte ya había caído.

Jeremiah 25:3

Amón

hasta este día
Revisar cómo tradujo esto en 7:24.

las palabras del SEÑOR han estado viniendo a mí
Traducción Alterna: "el Señor me ha dado sus palabras para proclamarles"

Ellos estaban ansiosos por salir
Traducción Alterna: "Ellos estaban ansiosos de compartir las palabras de Dios con ustedes"

no han escuchado o han prestado atención
Revise cómo ha traducido esto en 11:6.

Jeremiah 25:5

su malvado camino y la corrupción de sus prácticas
Los términos "malvado camino" y "corrupción de sus obras" significan los mismo y se refieren a cada cosa pecaminosa que realicen.

regrese a la tierra que el SEÑOR entregó en tiempos antiguos a tus antepasados y a ustedes, como un regalo permanente
Traducción Alterna: "Así pueden regresar a la tierra que el Señor les prometió y vivir allí para siempre."

no lo provoquen con la obra de sus manos para que Él no les haga ningún daño
Traducción Alterna: "No hagan que sus obras malvadas hagan enojar al Señor y así los castigue"

Jeremiah 25:7

ustedes no me han escuchado
Traducción Alterna: "ustedes no me han obedecido"

y tráelos en contra de esta tierra
Dios planea usar a Nabucodonosor junto con sus ejércitos para catigar a Israel y a las naciones vecinas por su rebelión contra el Señor.

Miren
Revise cómo tradujo esto en 1:17.

Sisear
Revise cómo tradujo esto en 18:15.

Jeremiah 25:10

piedras de molinos
Estas son dos piedras grandes y redondas que se utilizan para moler el grano.

Haré que todas estas cosas desaparezcan de estas naciones
Esta es una referencia a las naciones que estaban siendo destruídas.

estas naciones servirán al rey de Babilonia
Estarán obligadas a pagar impuestos y ser vendidas como esclavas.

Jeremiah 25:12

sean completados
Traducción Alterna: "cuando su castigo sea completado"

la haré una desolación sin fin
Dios jura que convertirá a Babilonia en un desierto.

Yo les pagaré por sus obras y el trabajo de sus manos
Dios hará que reciban el mismo castigo que infligieron en las naciones que conquistaron.

sus obras y el trabajo de sus manos
Estas dos frases significan básicamente lo mismo y enfatizan que el Señor se refiere a todo lo que ellos le hicieron a las otras naciones. Traducción Alterna: "todo lo que ellos hicieron."

Jeremiah 25:15

copa del vino de la furia de mi mano, y haz que todas las naciones a las que te estoy enviando la tomen
El Señor está ordenando que el castigo comience.

haz que todas las naciones a las que te estoy enviando la tomen
Traducción Alterna: "haz que todas las naciones lo experimenten"

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ellos beberán y luego tropezarán y harán un berrinche furioso ante la espada que Yo estoy enviando en medio de ellos
Aquellos que estén experimentando las consecuencias del castigo severo del Señor comenzarán a actuar como personas enloquecidas.

Jeremiah 25:17

Información General:
Este pasaje continúa con la metáfora de la ira del Señor como una bebida que se derramará.

hice que todas las naciones a las que el SEÑOR me envió beberlo
La acción de beber de la copa de vino simboliza el juicio de Dios.

que los convirtieran en ruinas y algo atemorizante
Traducción Alterna: "para destruírlos"

sisear y maldecir
Traducción Alterna: "para ser dispersados o maldecidos"

son en el día presente
Aparentemente, había un período de tiempo entre el momento en que fue escrito y el momento en el que realmente sucedió.

Jeremiah 25:19

Información General:
Jeremías hace una lista de todas las naciones que iban a ser juzgadas.

el pueblo que mezcló su herencia
Esta es una referencia a las personas con dos padres de diferentes naciones. Traducción Alterna: "gente mezclada"

Jeremiah 25:22

Información General:
Jeremías continúa haciendo una lista de todas las naciones que estaban bajo el castigo de Dios.

el mar
Esta es una referencia al mar Mediterráneo.

todos aquellos que se cortan su cabellos en los lados de sus cabezas
Probablemente, esta es una referencia a los Árabes que vivían en el desierto, quienes cortaban su cabello muy corto para honrar a su dios pagano.

Jeremiah 25:24

beber de el
Esto se refiere a la copa de vino en la visión de Jeremías que simboliza el juicio de Dios.

Zimri

los reyes del norte
Traducción Alterna: "los reyes que son del norte"

Jeremiah 25:27

Información General:
La visión que Dios le dio al profeta Jeremías continúa.

Beban y emborráchense, luego vomiten, caigan y no se levanten ante la espada que Yo envío en medio de ustedes.
Esto muestra que el castigo venidero es inevitable así como lo es el intentar evitarlo.

la copa de tu mano para beber
Traducción Alterna: "su castigo"

Ustedes deben ciertamente beberlo
Esta no es una copa que las naciones pueden negarse a beberla. Las naciones no pueden rechazar los juicios de Dios de guerra y desastres naturales.

beberlo
Traducción Alterna: "ser castigados"

la ciudad que es llamada por Mi nombre
Traducción Alterna: "la gente de Jerusalén"

¿y ustedes mismos deberán ser libres del castigo?
Traducción Alterna: "ustedes deben ser castigados".

Yo estoy llamando una espada en contra de todos los habitantes de la tierra
Traducción Alterna: "Estoy castigando a aquellos que viven en la tierra"

Jeremiah 25:30

para presentar una demanda
Traducción Alterna: "a las naciones convictas" o "para juzgar y castigar a las naciones"

Él administrará justicia a toda carne
Todas las naciones conocidas esperimentarán el castigo de Dios.

a toda carne
Traducción Alterna: "a toda la humanidad" o "a todas las personas"

le entregará los malvados a la espada
Traducción Alterna: "matar a las personas malvadas"

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Jeremiah 25:32

Miren
Traducción Alterna: "¡Presten atención a esto!" Revise cómo tradujo esto en 5:14

una gran tormenta está comenzando desde las partes más lejanas de la Tierra
Traducción Alterna: "la destrucción se acerca"

se extenderán en ese día de un fin de la tierra al otro
Traducción Alterna: "en ese día cubrirá la tierra por completo"

Ellos serán como excremento en el suelo
Posibles significados: 1)Quedaban pocos o no quedaba nadie que enterrara a aquellos que el Señor había matado o 2) Había una completa falta de preocupación por los cuerpos de los muertos.

Jeremiah 25:34

pastores
Esta es una referencia hacia los líderes de Israel.

Rueden en el polvo
Esta es una señal de dolor, luto o angustia.

Para sus días
Traducción Alterna: "Para su tiempo" o "el tiempo para ustedes"

Caerán como carneros escogidos
Traducción Alterna: "Serán destruídos fácilmente"

El refugio para los pastores ya no existe
No habrá ningún escondite para escapar del juicio o la destrucción.

El Señor está destruyendo sus pastos
El juicio de Dios caerá tanto en los líderes como en el pueblo, nadie se salvará.

Jeremiah 25:37

Así que los pastos pacíficos serán devastados
Aquí "pastos" significa la nación entera.

serán devastados
Esta frase se puede transformar en voz activa. Traducción Alterna: "Él devastará la nación entera"

enojada ira
El hecho de que el Señor esté enojado se expresa como si fuera un objeto. Traducción Alterna: "El Señor está enojado"

Como un león joven, Él ha dejado su guarida, pues su tierra se volverá un horror
A diferencia de otras referencias en donde se ve a Dios como un león protector hacia Israel, en este pasaje Dios actúa como un león para castigar a Israel. Traducción Alterna: "El Señor vendrá como un león joven para hacer de la tierra del pueblo un horror"

su tierra se volverá un horror
Aquí "horror" es una cualidad. Traducción Alterna: "su tierra se convertirá en algo horrible" o "su tierra se convertirá en algo terrible de ver"

el enojo del opresor
Esto se refiere a la ira de los enemigos de Israel.

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Chapter 26

1 En el principio del reinado de Joacim, hijo de Josías, vino esta palabra del SEÑOR, diciendo: **2** "El SEÑOR dice esto: Párate en el patio de Mi casa y habla sobre todas las ciudades de Judá que vienen a adorar a Mi casa. Proclama todas las palabras que te he ordenado a decirles. ¡No acortes ni una palabra! **3** Puede ser que escuchen, que cada hombre se aleje de sus caminos malvados, tanto que Yo voy a ceder en cuanto al desastre que estoy planificando enviarles por la maldad de sus prácticas. **4** Así que debes decirles: 'El SEÑOR dice esto: Si no me escuchan como para caminar en Mi ley que he puesto ante ustedes - **5** si no escuchan las palabras de mis siervos, los profetas quienes Yo persistentemente les estoy enviando - ¡pero ustedes no han escuchado! - **6** entonces Yo haré esta casa como Silo; Yo convertiré a esta ciudad en una maldición a la vista de todas las naciones en la tierra.'" **7** Los sacerdotes, los profetas, y todas las personas escucharon a Jeremías anunciando estas palabras en la casa del SEÑOR. **8** Y aconteció que cuando Jeremías había terminado de anunciar todo lo que el SEÑOR le había ordenado decir a todas las gentes, sacerdotes, y profetas, y todo el pueblo lo agarraron y dijeron: "¡Tú ciertamente morirás! **9** ¿Por qué has profetizado en el nombre del SEÑOR y dicho que esta casa será como Silo y esta ciudad estará desolada, sin habitantes?" Pues todo el pueblo había formado un motín contra Jeremías en la casa del SEÑOR. **10** Entonces los oficiales de Judá escucharon estas palabras y subieron desda la casa del rey hasta la casa del SEÑOR. Ellos se sentaron en la entrada de la Nueva Puerta de la casa del SEÑOR. **11** Los sacerdotes y los profetas hablaron a los oficiales y a todo el pueblo. Ellos dijeron: "¡Es justo que este hombre muera, pues ha profetizado contra esta ciudad, justo como lo han escuchado con sus propios oídos!" **12** Así que Jeremías habló a todos los oficiales y a todo el pueblo y dijo: "El SEÑOR me ha enviado a profetizar en contra de esta casa y esta ciudad, para decir todas las palabras que ustedes han escuchado. **13** Pues ahora mejoren sus caminos y sus prácticas, y escuchen la voz del SEÑOR su Dios para que se aplaque acerca del desastre que Él ha proclamado contra ustedes. **14** Yo mismo - ¡Mírenme! - estoy en sus manos. Háganme a mí lo que es bueno y justo en sus ojos. **15** Pero deberían seguramente saber que si me matan, entonces están echando sangre inocente sobre ustedes mismos y sobre esta ciudad y sus habitantes, pues el SEÑOR verdaderamente me ha enviado a proclamar estas palabras para sus oídos." **16** Entonces los oficiales y todas las personas dijeron a los sacerdotes y a los profetas: "No es justo que este hombre muera, pues él ha proclamado cosas a nosotros en el nombre del SEÑOR nuestro Dios." **17** Entonces, hombres de los ancianos de la tierra se levantaron y hablaron a toda la asamblea del pueblo. **18** Ellos dijeron: "Miqueas de Moréset estaba profetizando en los días de Ezequías rey de Judá. El habló a todas las personas de Judá y dijo: 'El SEÑOR de los Ejércitos dice esto: Sion será arado como un campo, Jerusalén se convertirá en un montón de escombros, y el monte del templo se convertirá en una colina cubierta de matorrales.' **19** ¿Acaso Ezequías, rey de Judá, y todo Judá, lo llevaron a la muerte? ¿No tuvo él temor del SEÑOR y apaciguó el rostro del SEÑOR para que el SEÑOR cediera en relación al desastre que Él les había proclamado? ¿Haremos nosotros el mal en contra de nuestras propias vidas?" **20** Mientras tanto hubo otro hombre que profetizó en el nombre del SEÑOR - Urías hijo de Semaías de Quiriat Jearim - él también profetizó contra su ciudad y esta tierra, de acuerdo con todas las palabras de Jeremías. **21** Pero cuando el rey Joacim y todos sus soldados y oficiales escucharon su palabra, entonces el rey trató de matarlo, pero Urías escuchó y tuvo miedo, así que huyó y fue a Egipto. **22** Entonces el rey Joacim envió hombres hacia Egipto - a Elnatán, hijo de Acbor, y a otros hombres para ir a Egipto por Urías. **23** Sacaron a Urías de Egipto y lo trajeron al rey Joacim. Entonces Joacim lo mató con una espada y envió su cuerpo hacia las tumbas de la gente ordinaria. **24** Pero la mano de Ahicam, hijo de Safán estaba con Jeremías, así que no fue entregado a la mano de la gente para ser llevado a la muerte.

Jeremiah 26:1

las ciudades de Judá
Traducción Alterna: "la gente de las ciudades de Judá"

¡No cortes ni una palabra!
Traducción Alterna: "No dejes nada fuera de lo que te he dicho"

así que Yo voy a ceder en cuanto al desastre
Esta es una destrucción condicional. Si Judá se arrepiente, Dios no los destruirá sino que los sanará.

Jeremiah 26:4

Si no me escuchan como para caminar en Mi ley que he puesto ante ustedes
Traducción Alterna: "Si no me obedecen a mí ni a la ley que les he entregado"

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entonces Yo haré esta casa como Silo
"entonces yo destruiré el templo"

Yo convertiré a esta ciudad en una maldición
Esto se refiere al castigo que el Señor traerá a Jerusalén.

a la vista de todas las naciones de la tierra
Traducción Alterna: "para que todas las naciones sean testigos"

Jeremiah 26:7

la casa del SEÑOR
"el templo"

las personas lo agarraron y dijeron: "¡Tú ciertamente morirás!
Posibles significados 1)La gente escogió creer la mentira de los falsos profetas y no quisieron ser confrontados con la verdad o 2) La gente creyó que los otros profetas proclamaban la paz y consideraron que Jeremías era un falso profeta que debía ser apedreado por guiar a la gente por el camino equivocado.

¿Por qué has profetizado en el nombre del SEÑOR y dicho que esta casa será como Silo y esta ciudad estará desolada, sin habitantes?
Esto es una reprensión. Traducción Alterna: "No debieron haber profetizado en el nombre del Señor que su templo iba a ser destruído."

Jeremiah 26:10

oficiales
Un oficial es una persona que se encuentra en una posición de autoridad.

la Nueva Puerta
Esta fue una entrada específica del templo.

justo como lo han escuchado con sus oídos
Traducción Alterna: "ustedes escucharon"

esta casa y esta ciudad
"la gente en el templo del Señor y de la ciudad de Jerusalén"

Jeremiah 26:13

Así que, ahora mejoren sus caminos y sus prácticas
la gente había vuelto a ofrecer sacrificios al Señor para apaciguarlo. Pero ellos no estaban interesados en seguir las leyes del Señor ni en conocerlo.

escuchen la voz del SEÑOR
Traducción Alterna: "obedezcan al Señor"

Háganme a mí lo que es bueno y justo en sus ojos
Las palabras "bueno" y "justo" significan lo mismo. Traducción Alterna: "Háganme todo lo que crean que es correcto."

para sus oídos
Traducción Alterna: "para que ustedes oigan"

Jeremiah 26:16

No es justo que este hombre muera
Los ancianos reconocen que el mensaje de Jeremías vino de Dios y actuaron en consecuencia.

en el nombre del SEÑOR nuestro Dios
"con la autoridad del Señor nuestro Dios"

Jeremiah 26:18

Información General:
Ver:

Sion será arado como un campo
Traducción Alterna: "Sion será destruída"

el monte del templo
Esta es una referencia a la montaña en dónde está ubicado el templo.

matorrales
Este término se refiere a grupos de arbustos o árboles pequeños que crecen muy juntos.

¿Acaso Ezequías, rey de Judá, y todo Judá, lo llevaron a la muerte?
Traducción Alterna: "Ezequías, rey de Judá y la gente de Judá no mataron a Miqueas."

¿No tuvo él temor del SEÑOR y apaciguó la cara del SEÑOR para que el SEÑOR cediera en relación al desastre que Él les había proclamado?
Traducción Alterna: "Él tuvo temor del Señor y le hizo calmar un poco de su enojo para que el Señor cambiara de opinión sobre el desastre que dijo que enviaría."

apaciguó la cara del SEÑOR
Traducción Alterna: "disminuir la ira de Jehová"

¿Haremos nosotros el mal en contra de nuestras propias vidas?
Traducción Alterna: "Si matamos a Jeremías, traeremos aún mayor maldad sobre nosotros mismos."

Jeremiah 26:20

Información General:
Un segundo profeta, Urías, confirma las palabras de Jeremías.

en el nombre del SEÑOR
Revise cómo tradujo esto en 26:16

oficiales escucharon su palabra
Traducción Alterna: "oficiales escucharon lo que Urías dijo"

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Jeremiah 26:22

Información General:
Urías muere la muerte de un profeta en Jerusalén.

cuerpo
"un cuerpo muerto"

la mano de Ahicam
Ahicam apoyó a Jeremías y lo protegió.

Elnatán, hijo de Acbor ... Ahicam, hijo de Safán
Estos son nombres de hombres.

así que no fue entregado a la mano de las personas para ser llevado a la muerte
"así que la gente no fue capaz de matarlo."

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Chapter 27

1 En el principio del reinado de Sedequías, hijo de Josías, rey de Judá, esta palabra vino a Jeremías del SEÑOR. **2** Ésto fue lo que el SEÑOR me dijo: "Hazte grilletes y un yugo. Colócalos en tu cuello. **3** Entonces envíalos al rey de Edom, el rey de Moab, el rey del pueblo de Amón, el rey de Tiro y al rey de Sidón. Envíalos a ellos por la mano de los embajadores de los reyes quienes han venido de Jerusalén a Sedequías, rey de Judá. **4** Dale órdenes a ellos por sus maestros y diles: 'el SEÑOR de los ejércitos, Dios de Israel, les dice ésto: Ésto es lo que ustedes deben decir a sus maestros, **5** "Yo mismo hice el planeta tierra por mi gran fuerza y mi brazo alzado. Yo también hice las gentes y los animales en la tierra, y Yo doy a cualquiera quien sea justo ante mis ojos. **6** Y ahora, Yo mismo estoy entregando todas estas tierras en la mano de Nabucodonosor, rey de Babilonia, mi siervo. Además, Yo estoy entregando los seres vivos en los campos a él para servirlo. **7** Pues todas las naciones le servirán, sus hijos y sus nietos hasta que el tiempo para su tierra llegue. Entonces, muchas naciones y grandes reyes lo dominarán. **8** Así que la nación y el reino que no sirva a Nabucodonosor, rey de Babilonia, y que no coloque por debajo de su cuello el yugo del rey de Babilonia- Yo castigaré esa nación con espada, hambruna y plaga- esta es la declaración del SEÑOR- hasta que los haya destruido por su mano. **9** Así que no escuchen a sus profetas, sus adivinadores, sus videntes, sus adivinos, y sus hechiceros, quienes han estado hablando a ustedes y diciendóles: 'No sirvan al rey de Babilonia.' **10** Pues ellos están profetizando mentiras a ustedes a fin de que los envíen muy lejos de sus tierras, porque los llevaré lejos, y ustedes morirán. **11** Pero la nación que ponga su cuello debajo del yugo del rey de Babilonia y le sirva, Yo dejaré que descanse en su tierra- esta es la declaración del SEÑOR- y ellos lo cultivaran y harán sus casas en ésta." **12** Así que hablé a Sedequías, rey de Judá y le dí este mensaje: "Pongan sus cuellos debajo del yugo del rey de Babilonia y sirvan a él y a su pueblo, y ustedes vivirán. **13** ¿Porqué morirás- tú y tu pueblo- por la espada, hambruna y plaga, tal como yo he declarado sobre la nación que rehuse a servir al rey de Babilonia? **14** No escuches a las palabras de los profetas quienes hablan contigo y dicen: 'No sirvan al rey de Babilonia,' por que ellos están profetizando mentiras hacia a tí. **15** Por que yo no les enviado fuera- esta es la declaración del SEÑOR- por que ellos están profetizando engaño en mi nombre para que yo te envíe a tí y tú perezcas, ambos, tú y los profetas quienes están profetizándote.'" **16** Yo proclamé esto a los sacerdotes y a todo el pueblo y dije: "El SEÑOR dice ésto: No escuchen a las palabras de sus profetas quienes les profetizan: '¡Mira! ¡Los obsequios que pertenecen a la casa del SEÑOR ahora están siendo devueltos de Babilonia!' Ellos están profetizando mentiras hacia a ustedes. **17** No escuchen a ellos. Ustedes deben servir al rey de Babilonia y vivir. ¿Porqué esta ciudad debe convertirse en una ruina? **18** Si ellos son profetas, y si la palabra del SEÑOR en verdad les ha venido, deja que ellos rueguen al SEÑOR de Ejércitos no enviar a Babilonia los utensilios que quedaron en su casa, la casa del rey de Judá, y Jerusalén. **19** El SEÑOR de los ejércitos dice esto sobre los pilares, el mar y las basas, y el resto de los utensilios que quedaron en esta ciudad- **20** los utensilios que Nabucodonosor, rey de Babilonia, no se llevó cuando él llevó a Jeconías, hijo de Joacim, rey de Judá, en cautiverio de Jerusalén a Babilonia con todos los nobles de Judá y Jerusalén. **21** El SEÑOR de los ejércitos, Dios de Israel, dice esto sobre los utensilios que quedan en la casa del SEÑOR, la casa del rey de Judá y Jerusalén: **22** 'Ellos van a ser traídos a Babilonia, y ellos quedarán allí hasta el día que yo he fijado para venir por ellos- esta es la declaración del SEÑOR- entonces Yo los traeré y los restauraré en este lugar.'"

Jeremiah 27:1

grilletes
Esto es algo que no permite que una persona se mueva libremente.

Entonces envíalos
Jeremías debía enviar un juego de grilletes y yugos a cada rey que estaba en la lista.

por la mano de los embajadores
Aquí "mano" significa la agencia de estos embajadores.

Dale mandamientos a ellos por sus maestros
Jeremías fue instruído a darles un juego de grilletes y yugos para cada embajador y un mensaje para cada rey con respecto a los grilletes y los yugos.

Jeremiah 27:5

por mi gran esfuerzo y mi brazo levantado
La frase "brazo levantado" se refiere a su gran poder e intensifica la primera frase. Traducción Alterna: "por mi gran poder."

Lo entrego a cualquiera quien sea justo ante mis ojos
"Se lo doy a quien yo quiera"

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lo dominarán
se harán fuertes y derrotarán a Babilonia.

Jeremiah 27:8

que no coloca por debajo de su cuello el yugo del rey
Los que no juran lealtad al rey Nabucodonosor ni pagan impuestos o tributos al rey.

por su mano
Esta frase se refiere a Nabucodonosor y a sus ejércitos.

esta es la declaración del SEÑOR
Traducción Alterna: "Esto es lo que el Señor dice que pasará."

Jeremiah 27:9

Información General:
El Señor continúa hablando a través de Jeremías al pueblo de Judá.

adivinos
Un adivino es alguieen que hace predicciones sobre el futuro.

Pero la nación que coloca por debajo de sus cuellos el yugo del rey
Traducción Alterna: "Pero la nación que sirve al rey"

esta es la declaración del SEÑOR
Revise cómo tradujo esto en 1:7.

cultivaran
Esto significa preparar y usar la tierra para cultivar alimentos.

harán sus casas en el
Traducción Alterna: "Hacer Babilonia su casa"

Jeremiah 27:12

Información General:
El Señor continúa hablando a través de Jeremías al rey de Judá.

Coloca por debajo de sus cuellos el yugo del rey de Babilonia
Dios requiere que Judá se someta y sirva a Babilonia como su rey.

¿Porqué morirás- tú y tu pueblo- por la espada, hambruna y plaga, tal como yo he declarado sobre la nación que niega a servir al rey de Babilonia?
Traducción Alterna: "Ustedes morirán, ustedes y su gente, por la espada, hambruna, y la plaga, así como lo he declarado, si ustedes no sirven al rey de Babilonia"

Jeremiah 27:14

Información General:
El Señor continúa hablando a través de Jeremías al rey y al pueblo de Judá.

No escuches a las palabras
El Señor está advirtiendo a la gente sobre todos los falsos profetas que Él no envió y que les están mintiendo.

Por que yo no les enviado fuera
"Porque no los envié"

en mi nombre
Esta frase significa hablar con el poder y la autoridad del Señor o como su representante.

yo te enviaré
"te enviaré lejos de tu país de origen"

Jeremiah 27:16

Información General:
Jeremías continúa habalndo las palabras del Señor.

¡Los obsequios que pertenecen a la casa del SEÑOR ahora están siendo devueltos de Babilonia!
"¡La gente de Babilonia está recuperando todos los artículos de oro que tomaron del templo del Señor!"

¿Porqué esta ciudad debe convertirse en una ruina?
"Esta ciudad entera será destruída."

Si ellos son profetas
Si lo que ellos hablan es verdad, entonces ellos deberían orar para que mis palabras no se cumplan y que los objetos y los líderes del templo permanezcan en Jerusalén.

Jeremiah 27:19

Información General:
Jeremías continúa trayendo el mensaje del Señor.

las columnas, el mar y la base
Estos eran objetos que estaban en el templo. El "mar", era una cuenca de bronce fundido.

Jeconías
El texto en hebreo dice "Jeconiah", que es una variación del nombre "Jeconías". Varias versiones modernas dicen "Jeconías" para aclarar de que se hace referencia al mismo rey.

Jeremiah 27:21

Información General:
Jeremías continúa hablando las palabras del Señor.

esta es la declaración del SEÑOR
Revise cómo tradujo esto en 1:7.

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Chapter 28

1 Ocurrió en aquel año, en el principio del reinado de Sedequías rey de Judá, en el cuarto año y el quinto mes, Hananías hijo de Azur el profeta, que era de Gabaón, habló a mí en la casa de el SEÑOR en frente de los sacerdotes y toda la gente. El dijo: **2** "El SEÑOR de los ejercitos, Dios de Israel, dice esto: Yo he roto el yugo impuesto por el rey de Babilonia. **3** Dentro de dos años Yo traeré de vuelta a este lugar todos los utensilios que pertenecen a la casa del SEÑOR, que Nabucodonosor rey de Babilonia tomó de este lugar y transportó a Babilonia. **4** Luego Yo volveré a traer a este lugar a Jeconías hijo de Joacim, rey de Judá, y a todos los cautivos de Judá que fueron enviados a Babilonia, esta es la declaración del SEÑOR Dios, pues Yo romperé el yugo del rey de Babilonia." **5** Así que Jeremías el profeta habló a Hananías el profeta al frente de los sacerdotes y a toda la gente que estaban de pie ante la casa del SEÑOR. **6** Jeremías el profeta dijo: "¡Así lo haga el SEÑOR! Así el SEÑOR confirme las palabras que tu profetizastes y traiga otra vez a este lugar los objetos que pertenecen a la casa de el SEÑOR, y a todos los cautivos de Babilonia. **7** Sin embargo, escuchen las palabras que yo proclamo a tus oídos y a los oídos de toda la gente. **8** Los profetas que existieron antes de mí y ustedes desde hace mucho tiempo atrás también profetizaron acerca de muchas naciones y contra grandes reinos, sobre guerras, hambruna, y plagas. **9** Así, el profeta que profetize que allí habrá paz, si su palabra se vuelve verdad, entonces será sabido que él es en verdad un profeta enviado por el SEÑOR. **10** Pero Hananías el profeta tomó el yugo del cuello de Jeremías el profeta y lo rompió. **11** Entonces Hananías habló en frente a toda la gente y dijo: "El SEÑOR dice esto: Así como esto, dentro de dos años Yo romperé del cuello de toda nación el yugo impuesto por Nabucodonozor rey de Babilonia." Después el profeta Jeremías siguió su camino. **12** Después que Hananías el profeta rompió el yugo del cuello de Jeremías el profeta, la palabra del SEÑOR vino a Jeremías, diciendo: **13** "Ve y habla a Hananías y dile, "El SEÑOR dice esto: Tú rompistes un yugo de madera, pero Yo haré en su lugar uno de hierro.' **14** Pues el SEÑOR de los ejercitos, Dios de Israel, dice esto: "Yo he puesto un yugo de hierro en el cuello de todas estas naciones para que sirvan a Nabucodonozor rey de Babilonia, y ellos le servirán. Yo también le he dado a él las bestias salvajes en los campo para gobernarlos. **15** Luego Jeremías el profeta le dijo a Hananías el profeta: "¡Escucha Hananías! El SEÑOR no te ha enviado a ti, pero tú mismo causaste que esta gente creyera en mentiras. **16** Así que el SEÑOR dice esto: Mira, Yo estoy a punto de enviarte fuera de la tierra. Tú morirás este año, porque desde que tú proclamaste la rebelión contra el SEÑOR." **17** En el séptimo mes del mismo año, Hananías el profeta murió.

Jeremiah 28:1

Información General:
Hananías afirma hablar por Dios.

en el cuarto año y el quinto mes
Este es el quinto mes del calendario Hebreo. Es durante la estación seca. Es durante la última parte de julio y la primera de agosto en los calendarios occidentales. Traducción Alterna: "en el quinto mes del cuarto año"

Azur

Yo he roto el yugo impuesto por el rey de Babilonia
Traducción Alterna: "He detenido el control del rey de Babilonia"

Jeremiah 28:3

Información General:
Hananías continúa hablando.

esta es la declaración del Señor
Revise cómo tradujo esto en 1:7.

Joacim
El texto Hebreo dice "Jeconiah", el cual es una variación del nombre "Joacim". Varias versiones modernas dicen "Joacim" para aclarar que se hace referencia al mismo rey.

Jeremiah 28:5

Jeremías
Jeremías fue un profeta de Dios en el reino de Judá. El libro del antiguo testamento de Jeremías contiene sus profecías. Como la mayoría de los profetas, Jeremías a menudo tenía que advertirle al pueblo de Israel sobre que Dios los iba a castigar por sus pecados. Jeremías profetizó que los babilonios capturarían a Jerusalén, lo que hizo que muchos del pueblo de Judá se enfurecieran. Entonces, lo pusieron en un pozo profundo y seco y lo dejaron allí para que muriera. Pero el rey de Judá le ordenó a sus sirvientes que lo rescataran a Jeremías del pozo. *Jeremías escribió que deseaba que sus ojos pudieran ser "una fuente de lágrimas", para expresar su profunda tristeza por la rebelión y los sufrimientos de su pueblo.

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Ver también: Babylon, Babylonian Judah, kingdom of Judah prophet, prophecy, prophesy, seer, prophetess rebel, rebellious, rebellion suffer, suffering well, cistern

profeta, profecía, profetiza, vidente, profetisa
Un "profeta" es un hombre que habla los mensajes de Dios a las personas. Una mujer que hace esto se llama "profetisa".

A menudo los profetas advirtieron a las personas a que se apartaran de sus pecados y obedecieran a Dios. Una "profecía" es el mensaje que el profeta habla. "Profetizar" significa hablar los mensajes de Dios. A menudo el mensaje de una profecía era sobre algo que sucedería en el futuro. Varias profecías en el antiguo testamento ya se han cumplido. En la Biblia la colección de libros escritos por los profetas a veces se conocen como "los profetas". Por ejemplo, la frase, "la ley y los profetas" es una forma para referirse a todas las escrituras hebreas, que también se conocen como "el antiguo testamento." Un término más antiguo para profeta era "vidente" o "alguien que ve." A veces el término "vidente" se refiere a un falso profeta o a alguien que practica la adivinación.

Sugerencias de Traducción

El término "profeta" podría traducirse como "el portavoz de Dios" u "hombre que habla los mensajes de Dios." Un "vidente" podría traducirse como, "persona que ve visiones" u "hombre que ve el futuro de Dios." El término "profetisa" podría traducirse como "vocera de Dios" o "mujer que habla por Dios" o "mujer que habla los mensajes de Dios." Las formas de decir "profecía" podrían incluir "mensaje de Dios" o "mensaje de profeta." El término "profetizar" podría traducirse como "hablar las palabras de Dios" o "decir el mensaje de Dios". La expresión figurativa, "la ley y los profetas" podría traducirse como, "los libros de la ley y los profetas" o "todo lo escrito sobre Dios y su pueblo, incluídas las leyes de Dios y lo que predicaron sus profetas."

Ver también: Baal divination, diviner, soothsaying, soothsayer false god, foreign god, god, goddess false prophet fulfill law, law of Moses, God's law, law of Yahweh vision

Hananías
Hananías fue el nombre de varios hombres diferentes en el antiguo testamento.

Un Hananías fue un israelita cautivo en Babilonia cuyo nombre fue cambiado a "Sadrac". Le dieron un puesto como sirviente real debido a su excelente carácter y habilidades. Una vez Hananías (Sadrac) y otros dos jóvenes israelitas fueron arrojados a un horno de fuego porque se negaron a adorar al rey de Babilonia. Dios mostró su poder al protegerlos de ser dañados. Otro hombre llamado Hananías fue catalogado como descendiente del rey Salomón. Un Hananías diferente fue un falso profeta durante el tiempo del profeta Jeremías. Un hombre llamado Hananías fue un sacerdote que ayudó a dirigir una celebración durante el tiempo de Nehemías.

Ver también: Azariah Babylon, Babylonian Daniel false prophet Jeremiah Mishael

sacerdote, sacerdocio
En la Biblia, un sacerdote era alguien que fue elegido para ofrecer sacrificios a Dios en nombre del pueblo de Dios. El "sacerdocio" era el nombre del oficio o condición de ser sacerdote.

En el Antiguo Testamento, Dios escogió a Aarón y sus descendientes para que fueran sus sacerdotes para el pueblo de Israel. El "sacerdocio" era un derecho y una responsabilidad que se transmitía de padres a hijos en el clan levita. Los sacerdotes israelitas tenían la responsabilidad de ofrecer los sacrificios del pueblo a Dios, junto con otros deberes en el templo. Los sacerdotes también ofrecían regularmente oraciones a Dios en nombre de su pueblo y realizaban otros ritos religiosos. Los sacerdotes pronunciaban bendiciones formales sobre las personas y les enseñaban las leyes de Dios. En el tiempo de Jesús, había diferentes niveles de sacerdotes, incluidos los principales sacerdotes y el sumo sacerdote. Jesús es nuestro "gran sumo sacerdote" quién intercede por nosotros en la presencia de Dios. Él se ofreció a sí mismo como el último sacrificio por el pecado. Esto significa que los sacrificios hechos por los sacerdotes humanos ya no son necesarios. En el nuevo testamento, a cada creyente en Jesús se le llama "sacerdote" y puede venir directamente a Dios en oración para interceder por sí mismo y por otras personas. *En la antigüedad, también había sacerdotes paganos que presentaban ofrendas a dioses falsos como Baal.

Sugerencias de traducción

Dependiendo del contexto, el término "sacerdote" podría traducirse como "persona sacrificada" o "intermediario de Dios" o "mediador sacrificial" o "persona que Dios designa para representarlo". La traducción de "sacerdote" debe ser diferente de la traducción de "mediador". Algunas traducciones pueden preferir decir siempre algo como "sacerdote israelita" o "sacerdote judío" o "sacerdote del Señor" o "sacerdote de Baal" para dejar en claro que esto no se refiere a un sacerdote moderno. El término usado para traducir "sacerdote" debe ser diferente de los términos "sacerdote principal" y "sumo sacerdote" y "levita" y "profeta".

Ver también: Aaron chief priests high priest mediator sacrifice, offering

la casa de Dios, la casa de Jehová
En la Biblia, las frases "casa de Dios" y "casa del Señor" se refieren a un lugar donde se adora a Dios. Este término también se usa más

específicamente para referirse al tabernáculo o al templo. Algunas veces la "casa de Dios" se usa para referirse al pueblo de Dios.

Sugerencias de traducción

Al referirse a un lugar de culto, este término puede ser traducido como, "una casa para adorar a Dios" o "un lugar para adorar a Dios." Si se refiere al templo o tabernáculo, esto puede traducirse como "el templo."

Ver también: tabernacle temple

El Señor
El término "Señor" es el nombre personal de Dios que Él reveló cuando habló con Moisés en la zarza ardiente.

El nombre "Señor" viene de la palabra que significa "ser" o "existir". Los posibles significados de "Señor" incluyen, "Él es" o "Yo Soy" o "El que ha de Ser." Este nombre revela que Dios siempre ha vivido y continuará viviendo por siempre. También significa que Él siempre está presente. Siguiendo la tradición, muchas versiones de la Biblia usan el término "Señor" o "el Señor" para representar al "Señor". Esta tradición resultó del hecho de que, históricamente, el pueblo judío temía pronunciar mal el nombre del Señor y debido a esto comenzaron a decir "Señor" cada vez que aparecía el término "Señor" en el texto. Las Biblias modernas escriben "SEÑOR" con todas las letras mayúsculas para mostrar respeto por el nombre personal de Dios y para distinguirlo de "Señor", que es una palabra hebrea diferente. Los textos ULB y UDB siempre traducen este término como "Señor", como ocurre literalmente en el texto hebreo del antiguo testamento. El término "Señor" nunca aparece en el texto original del nuevo testamento; sólo se usa el término griego para "Señor", incluso en citas del antiguo testamento.

Sugerencias de traducción

"Señor" podría traducirse por una palabra o frase que signifique "Yo Soy" o "Uno que vive" o "El que Es" o "El que está vivo". Este término también podría escribirse de manera similar a cómo se deletrea "Señor". *Algunas denominaciones de iglesias prefieren no usar el término "Señor" y en su lugar usan la traducción tradicional, "SEÑOR". Una consideración importante es que esto puede ser confuso cuando se lee en voz alta porque sonará igual que el título "Señor". Algunos idiomas pueden tener un afijo u otro marcador gramatical que pueden agregarse para distinguir "SEÑOR" como nombre.

Ver también: God lord, master, sir Lord Moses reveal, revelation

confirmar, confirmación
Los términos "confirmar" y "confirmación" se refieren a afirmar o asegurar que algo es verdadero o seguro o confiable.

En el Antiguo Testamento, Dios le dice a su pueblo que él "confirmará" su pacto con ellos. Esto significa que él está declarando que mantendrá las promesas que hizo en ese pacto. Cuando un rey es "confirmado" significa que la decisión de covertirlo en rey ha sido acordada y apoyada por el pueblo. Para confirmar lo que alguien escribió quiere decir que lo que se escribió es verdad. La "confirmación" del evangelio significa enseñarle a las personas acerca de las buenas nuevas de Jesús de tal manera que se demuestre que es verdad. Hacer un juramento "como confirmación" significa declarar solemnemente o jurar que algo es verdadero o confiable. Las formas de traducir "confirmar" podrían incluir, "declarar como verdadero" o "demostrar que es confiable" o "estar de acuerdo con" o "asegurar" o "prometer", dependiendo del contexto.

Ver también: covenant oath, swear, swear by trust, trustworthy, trustworthiness

cautivo, cautiverio
Los términos "cautivo" y "cautiverio" se refieren a capturar personas y obligarlas a vivir en un lugar donde no quieren vivir, como por ejemplo, en un país extranjero. Los israelitas del reino de Judá fueron llevados cautivos al reino de Babilonia por 70 años. A menudo se requiere que los cautivos trabajen para las personas o la nación que los capturó. Daniel y Nehemías fueron israelitas cautivos que trabajaron para el rey de Babilonia. La expresión "llevar cautivo" es otra forma de hablar sobre capturar a alguien. La expresión "llevar cautivo" también podría traducirse como "obligar a alguien a vivir como cautivo" o "llevarlo a otro país como prisionero". En un sentido figurado, el apóstol Pablo les dice a los cristianos que "lleven cautivo" cada pensamiento y que lo hagan obediente a Cristo. *También habla sobre cómo una persona puede ser "llevada cautiva" por el pecado, lo que significa que está siendo "controlada por" el pecado.

Ver también: Babylon, Babylonian exile, the Exile prison, prisoner, imprison seize

proclamar, proclamación
Proclamar es anunciar o declarar algo públicamente y audazmente.

A menudo en la Biblia, "proclamar" significa anunciar públicamente algo que Dios ha ordenado, o contarle a otros sobre Dios y cuán grande es Él. En el Nuevo Testamento, los apóstoles proclamaron las buenas nuevas sobre Jesús a muchas personas en diferentes ciudades y regiones. El término "proclamar" también se puede usar para decretos hechos por los reyes o para denunciar el mal de

forma pública. Otras formas de traducir "proclamar" podrían incluir "anunciar" o "predicar abiertamente" o "declarar públicamente". *El término "proclamación" también se podría traducir como "anuncio" o "predicación pública".

Ver también: preach

Jeremiah 28:8

Los profetas que existieron antes de mi y ustedes

Traducción Alterna: "Los profetas que vivieron antes de ustedes y de mí hace muchos años atrás"

entonces sabrán que el es en verdad un profeta envíado por el SEÑOR

Traducción Alterna: "entonces sabrán que él es un verdadero profeta del Señor"

Jeremiah 28:10

yugo

Un yugo es una pieza de madera o metal unidas a dos o más animales para conectarlos con el fin de arrastrar de un arado o un carro. También hay varios significados figurados con respecto a este término.

El término "yugo" se usa en sentido figurado para referirse a algo que une a las personas con el propósito de trabajar juntos, como servir a Jesús. Pablo usó el término "yokefellow" para referirse a alguien que estaba sirviendo a Cristo tal como él servía. Esto también podría traducirse como "compañero de trabajo" o "compañero de servicio" o "compañero de trabajo". El término "yugo" también se usa a menudo de forma figurada para referirse a una carga pesada que alguien tiene que llevar, por ejemplo cuando se lo oprime por la esclavitud o la persecución. En la mayoría de los contextos, es mejor traducir este término literalmente, usando el término local de un yugo que se usa para la agricultura. *Otras formas de traducir el uso figurado de este término podría ser "carga opresiva" o "carga pesada" o "enlace", según el contexto.

Ver también: bind, bond, bound burden oppress, oppression, oppressor persecute, persecution servant, slave, slavery

rey

El término "rey" hace referencia a un hombre que es el gobernante supremo de la ciudad, estado, o país. Un rey es elegido a menudo para gobernar debido a su relación familiar con reyes anteriores. Cuando un rey muere, su hijo mayor es quien se convierte en el siguiente rey. En la antigüedad, el rey tenía autoridad absoluta sobre las personas en su reino. Rara vez el término "rey" puede usarse para referirse a alguien que no es un verdadero rey , como el "rey Herodes" en el nuevo testamento. En la Biblia, a menudo se hace referencia a Dios como un rey que gobierna sobre su pueblo. El "reino de Dios" se refiere al gobierno de Dios sobre su pueblo. Jesús fue llamado "rey de los judíos", "rey de Israel" y "rey de reyes". Cuando Jesús regrese, gobernará como rey sobre el mundo. Este término también podría ser traducido como "jefe supremo" o "líder absoluto" o "gobernante soberano". La frase "rey de reyes" se puede traducir como "rey que gobierna sobre todos los demás reyes" o "gobernante supremo que tiene autoridad sobre todos los demás gobernantes".

Ver también: authority Herod Antipas kingdom kingdom of God, kingdom of heaven

Babilonia, Babilónico

La ciudad de Babilonia era la capital de la antigua región de Babilonia, que también era parte del Imperio babilónico. Babilonia estaba ubicada a lo largo del río Éufrates, en la misma región donde se había construido la Torre de Babel cientos de años antes. A veces la palabra "Babilonia" se refiere a todo el Imperio babilónico. Por ejemplo, el "rey de Babilonia" gobernó todo el imperio, no solo la ciudad. Los babilonios eran un grupo poderoso que atacó el reino de Judá y mantuvo a la gente en exilio en Babilonia durante 70 años. Parte de esta región se llamaba "Caldea" y las personas que vivían allí eran los "caldeos". Como resultado, el término "Caldea" se usaba a menudo para referirse a Babilonia. En el Nuevo Testamento, el término "Babilonia" se usa a veces como una metáfora para referirse a lugares, personas y patrones de pensamiento asociados con la adoración de ídolos y otras conductas pecaminosas. La frase "Babilonia la grande" o "gran ciudad de Babilonia" se refiere metafóricamente a una ciudad o nación que era grande, rica y pecadora, tal como lo era la antigua ciudad de Babilonia.

Ver también: Babel Chaldea, Chaldean Judah, kingdom of Judah Nebuchadnezzar

Jeremiah 28:12

la palabra del SEÑOR vino a

Revisar cómo lo tradujo en 1:1.

Tú rompiste un yugo de madera, pero Yo haré en su lugar uno de hierro

Traducción Alterna: "rompieron un yugo débil pero yo le haré un yugo que no se puede romper"

Jeremiah 28:15

En el séptimo mes

Este es el séptimo mes del calendario hebreo. Es durante la última parte de septiembre y la primera parte de octubre en los calendarios occidentales.

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Chapter 29

1 Estas son las palabras en el pergamino que Jeremías el profeta envió a Jerusalén a los ancianos que quedan entre los cautivos y los sacerdotes, profetas, y toda la gente que Nabucodonosor había exhiliado de Jerusalén a Babilonia. **2** Esto fue después que Jeconías el rey, la madre reina, y los altos oficiales, los líderes de Judá y Jerusalén, y los artesanos habían sido enviados fuera de Jerusalén. **3** Él envió este pergamino por mano de Elasa hijo de Safán y Gemarías hijo de Hilcías, a quien Sedequías, rey de Judá, había enviado a Nabucodonosor rey de Babilonia. **4** El pergamino decía: "El SEÑOR de los ejércitos, Dios de Israel, dice esto a todos los cautivos a quienes Yo hice exiliar de Jerusalén a Babilonia, **5** 'Contruyan casas y vivan en ellas. Planten jardines y coman su fruto. **6** Tomen esposas y den a luz hijos e hijas. Luego tomen esposas para sus hijos y den sus hijas a esposos. Que ellas den a luz hijos e hijas y crezcan allí para que no lleguen a ser muy pocos. **7** Procuren la paz de la ciudad a donde Yo los hice exiliar, e intercedan conmigo a nombre de ellos ya que habrá paz para ustedes si allí hay paz.' **8** Porque el SEÑOR de los ejércitos, Dios de Israel, dice esto: 'No dejen que sus profetas quienes están entre ustedes y sus adivinos los engañen, y no escuchen a los sueños que ustedes mismos están teniendo. **9** Porque ellos les están profetizando engañosamente a ustedes en mi nombre. Yo no los envié. Esta es la declaración del SEÑOR.' **10** Pues el SEÑOR dice esto: 'Cuando Babilonia los haya gobernado por setenta años, Yo los ayudaré y llevaré a cabo Mi buena palabra a ustedes para traerles de vuelta a este lugar. **11** Pues Yo mismo conozco los planes que Yo tengo para ustedes, esta es la declaración del SEÑOR, planes para paz y no para desastre, para darte un futuro y esperanza. **12** Entonces me llamarán a Mí, e irán y orarán a Mí, y Yo les escucharé a ustedes. **13** Puesto que me buscarán y me encontrarán, ya que me buscarán con todo su corazón. **14** Entonces Yo seré hallado por ustedes, esta es la declaración del SEÑOR, y Yo traeré de vuelta sus fortunas; Yo los recogeré a ustedes de todas las naciones y lugares donde Yo los esparcí, esta es la declaración del SEÑOR, puesto que Yo los traeré de vuelta al lugar de donde Yo los hice exiliar.' **15** Como ustedes dijeron que el SEÑOR ha levantado profetas para nosotros en Babilonia. **16** El SEÑOR dice esto al rey quien se sienta en el trono de David y a todo el pueblo que se está quedando en esa ciudad, sus hermanos quienes no han salido con ustedes a la cautividad. **17** El SEÑOR de ejércitos dice esto: 'Vean, Yo estoy a punto de enviar espada, hambre y enfermedades sobre ellos. Pues Yo los haré como higos dañados que están muy malos para ser comidos. **18** Entonces Yo los perseguiré a ellos con espada, hambre y plaga y les haré horrible a la vista de todos los reinos de la tierra, un horror, un objeto de maldiciones y silbidos, y una cosa vergonzosa entre todas las naciones donde Yo los esparcí. **19** Esto es porque ellos no escucharon mi palabra, esta es la declaración del SEÑOR, que Yo envié a ellos a través de mis servidores los profetas. Yo los envié repetidamente, pero ustedes no escuchaban. Esta es la declaraión del SEÑOR.' **20** Así que ustedes mismos escuchen la palabra del SEÑOR, todos ustedes exhiliados a quien Él ha enviado de Jerusalén a Babilonia, **21** 'El SEÑOR de los ejércitos, Dios de Israel, dice esto sobre Acab hijo de Colaías y Sedequías hijo de Maasías, quienes profetizan falsamente a ustedes en Mi nombre: Vean, Yo estoy a punto de ponerlos en las manos de Nabucodonosor rey de Babilonia. Él los matará frente a sus ojos. **22** Entonces una maldición será hablada sobre estas personas por todos los cautivos de Judá en Babilonia. La maldición dirá: Que el SEÑOR te haga como a Sedequías y Acab, a quien el rey de Babilonia asó en el fuego. **23** Esto sucederá por las cosas vergonzosas que ellos hicieron en Israel cuando ellos cometieron adulterio con las esposas de sus vecinos y declararon palabras falsas en mi nombre, cosas que Yo nunca le mandé a decir. Porque Yo soy el que sé; Yo soy el testigo. Esta es la declaración del SEÑOR'" **24** "Sobre Semaías el nehelamita dice esto: **25** 'El Señor de los ejércitos, Dios de Israel, dice esto: Porque tú has enviado cartas en tu propio nombre a todo el pueblo en Jerusalén, a Sofonías hijo de Maasías el sacerdote, y a todos los sacerdotes y dijiste: **26** "El SEÑOR te ha hecho sacerdote en vez de Joiada el sacerdote, para tú estar a cargo de la casa del SEÑOR. Tú estás en control de toda la gente que se levanta y se hace a sí mismos profetas. Tú debes ponerlos en cepos y cadenas. **27** Y ahora, ¿por qué no has reprendido a Jeremías de Anatot, quien se hace a sí mismo un profeta contra tí? **28** Porque él ha enviado a nosotros en Babilonia y dijo: 'Esto será por largo tiempo. Construyan casas y vivan en ellas, y planten jardines y coman su fruto."'" **29** Sofonías el sacerdote leyó esta carta a los oídos de Jeremías el profeta. **30** Entonces la palabra del SEÑOR vino a Jeremías, diciendo: **31** "Envía palabra a todos los exiliados y di: 'El SEÑOR dice esto sobre Semaías de Nehelam: Porque Semaías ha profetizado a ustedes cuando Yo mismo no lo envié a él, y les ha conducido a creer mentiras, **32** por lo tanto el SEÑOR dice esto: Miren, Yo estoy a punto de castigar a Semaías de Nehelam y sus descendientes. No habrá un hombre para él que quede entre este pueblo. Él no verá el bien que Yo haré a mi pueblo, esta es la declaración del SEÑOR, porque él ha proclamado rebelión en contra del SEÑOR.'"

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Jeremiah 29:1

envió a Jerusalén
Traducción Alterna: "proclamado desde Jerusalén"

Jeconías
El texto hebreo dice "Jeconiah", que es otra versión del nombre "Jeconías". Varias versiones modernas dicen "Jeconías" para dejar en claro que se hace referencia al mismo rey.

la madre reina
Este título se usa a veces para referirse a la madre del rey.

los altos oficiales
Traducción Alterna: "oficiales muy importantes"

Elasa hijo de Safán y Gemarías hijo de Hilcías
Estos son nombres de hombres.

Jeremiah 29:4

a quienes Yo
Traducción Alterna: "a quienes Él hizo..." o "a quienes el Señor hizo..."

Contruyan casas y vivan en ellas. Planten jardines y coman su fruto.
El Señor les está diciendo que ellos estarán allí por un largo tiempo.

Jeremiah 29:6

tomen esposas para sus hijos
Traducción Alterna: "permitan que sus hijos se casen"

den a sus hijas esposos
Traducción Alterna: "permitan que sus hijas se casen"

sus...su
Esto se refiere a la ciudad de Babilonia.

Busquen la paz de la ciudad
Busquen vivir en paz con todas las personas. Eso implica que no causen problemas ni se rebelen en contra de la autoridad.

Jeremiah 29:8

Información general:
El Señor les continúa hablando a los isrealitas que están cautivos.

la declaración del SEÑOR
Revise cómo tradujo esto en 1:7.

Jeremiah 29:10

Información General:
El Señor continúa hablando de lo que le ocurrirá a los cautivos de Israel.

ustedes
Esto se refiere a los cautivos de Israel.

setenta años
Traducción Alterna: "70 años"

Jeremiah 29:12

Información General:
El Señor continúa hablando de lo que le ocurrirá a los cautivos de Israel.

Me llamarán a Mí ... orarán a Mí
Estas dos frases significan lo mismo y enfatizan que el Señor responderá sus oraciones. Traducción Alterna: "oren a mí".

Yo les escucharé a ustedes
Esto implica que el Señor les dará lo que ellos quieren.

Yo traeré de vuelta sus fortunas
Traducción Alterna: "Yo haré que nuevamente todo vaya bien para ustedes"

Jeremiah 29:15

Información General:
Jeremías le habla a los israelitas que están cautivos.

quien se sienta en el trono de David
Esto hace referencia al rey de Judá quien es uno de los descendientes de David.

Vean
Traducción Alterna: "miren" o "escuchen" o "presten atención"

Yo estoy a punto de enviar espada, hambre y enfermedades sobre ellos.
La "espada" representa la guerra. Traducción Alterna: "Yo los voy a castigar"

Porque Yo los haré como higos dañados que están muy malos para ser comidos.
Traducción Alterna: "Los castigaré duramente " o "haré que su vida sea mala"

Jeremiah 29:18

un horror, un objeto de maldiciones y siseos, y una cosa vergonzosa
Estas palabras comparten un significado similar y describen cómo las personas de otras naciones reaccionarán al ver lo que el Señor le ha hecho al pueblo de Judá.

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maldiciones y siseos
Las "palabras siseadas" se refieren a un sonido de gran desaprobación que la gente hace cuando hablan cosas malas sobre otros. La frase tiene el mismo significado que "maldiciones".

escuchar
Traducción Alterna: "obedecer"

Jeremiah 29:20

Colaías ... Maasías
Estos son nombres de hombres.

Vean
Traducción Alterna: "miren" o "escuchen" o "presten atención a lo que les estoy por decir".

Yo estoy a punto de ponerlos en las manos de Nabucodonosor
Traducción Alterna: "Permitiré que Nabucodonosor los conquiste"

Jeremiah 29:22

una maldición será hablada sobre estas personas
Esta frase se puede convertir en voz activa.
Traducción Alterna: "Los cautivos de Judá dirán una maldición sobre estas personas"

rostizó en el fuego.
Traducción Alterna: "quemados vivos"

Yo soy el que sé; Yo soy el testigo.
Estas dos oraciones significan lo mismo y el Señor lo repite para enfatizar.

Jeremiah 29:24

Semaías ... Maasías ... Joiada
Estos son nombres de hombres.

Nehelam
Este es el nombre de un grupo de personas.

en tu propio nombre
El "nombre" se refiere a la autoridad de una persona y a su reputación. Traducción Alterna: "basadas en tu propia autoridad y reputación"

cepos
Esto es un marco de madera que se utiliza para castigar a una persona, el cual sostiene los pies, las manos o la cabeza.

Jeremiah 29:27

Información General:
Esto termina la carta de Semaías, la cual fue enviada a la gente de Jerusalén.

¿por qué no has reprendido a Jeremías de Anatot, quien se hace a sí mismo un profeta en contra de ti?
Traducción Alterna: "Deberías haber reprendido a Jeremías de Anatot, quien se convierte en un profeta que habla contra ti."

Construyan casas y vivan en ellas, y planten jardines y coman su fruto.
Revise cómo tradujo esto en 29:4

Jeremiah 29:30

Semaías de Nehelam
Revise cómo tradujo esto en 29:24.

la palabra del SEÑOR vino a
Revise cómo tradujo esto en 1:1.

la declaración del SEÑOR
Revise cómo tradujo esto en 1:7.

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Chapter 30

1 La palabra que vino a Jeremías del SEÑOR, diciendo, **2** "Esto es lo que el SEÑOR, Dios de Israel, dice, 'Escribe para tí en un rollo todas las palabras que Yo te he declarado en un rollo. **3** Pues mira, vienen días-- esta es la declaración del SEÑOR-- cuando Yo restaure las fortunas de mi pueblo, Israel y Judá. Yo, el SEÑOR, lo he dicho. Porque Los traeré de vuelta a la tierra que Le entregué a sus antepasados, y ellos la poseerán."' **4** Estas son las palabras que el SEÑOR declaró acerca de Israel y Judá, **5** "Pues el SEÑOR dice esto, 'Nosotros hemos escuchado una voz temblorosa de pavor y no de paz. **6** Pregunta y ve si un hombre da a luz a un niño. ¿Por qué Yo veo a todos los hombres jóvenes con sus manos en los lomos como una mujer que da a luz a un niño? ¿Por qué todas sus caras se han convertido pálidas? **7** ¡Ay! Pues ese día será grande, como ninguno. Será un tiempo de ansiedad para Jacob, pero él será rescatado de éste. **8** Pues será en aquel día-- esta es la declaración del SEÑOR de los ejércitos-- que Yo romperé el yugo de tu cuello, y destrozaré tus cadenas, así que los extranjeros ya no los esclavizarán. **9** Pero ellos adorarán al SEÑOR su Dios y servirán a David su rey, a quien Yo haré rey sobre ellos. **10** Así tú, mi siervo Jacob, no tengas miedo-- esta es la declaración del SEÑOR-- y no te desalientes, Israel. Pues ve, Yo estoy a punto de traerte desde muy lejos, y a tus descendientes desde la tierra de tu cautividad. Jacob volverá y estará en paz; él estará seguro, y no habrá más terror. **11** Porque Yo estoy contigo-- esta es la declaración del SEÑOR-- para salvarte. Luego Yo traeré el fin completo a todas las naciones en donde te dispersé. Pero ciertamente Yo no te pondré un fin, a tí aunque Te he disciplinado justamente y ciertamente no te he dejado sin castigo.' **12** Porque el SEÑOR dice esto, 'Tu lesión es incurable; tu herida está infectada. **13** No hay nadie que alegue tu caso; no hay remedio para que tu herida te cure. **14** Todos tus amantes se han olvidado de ti. Ellos no te van a buscarte; pues yo te he herido con la herida de un enemigo y la disciplina de un maestro cruel debido a tus muchas iniquidades y tus pecados innumerables. **15** ¿Por qué llamas por ayuda para tu lesión? Tu dolor es incurable. Debido a tus muchas iniquidades y tus pecados innummerables, Yo te he hecho estas cosas a tí. **16** Así que todo el mundo que te consuma será consumido, y todos tus adversarios serán llevados en cautividad. Pues los que te han saqueado serán saqueados, y Yo haré de todos los que te han despojado un despojo. **17** Pues Yo Te traeré sanidad; Yo sanaré tus heridas--esta es la declaración del SEÑOR-- Yo haré esto porque ellos te llamaron: marginado. A nadie le importa esta Sion."' **18** El SEÑOR dice esto, "Mira, Yo estoy a punto de traer de vuelta las fortunas de las tiendas de Jacob y tener compasión en sus casas. Entonces una ciudad será construida de un montón de ruinas, y una fortaleza volverá a existir nuevamente donde solía estar. **19** Entonces una canción de alabanza y un sonido de regocijo saldrá de ellos, porque Yo los aumentaré y no los disminuiré; Yo los voy a honrar para que ellos no sean humillados. **20** Entonces su pueblo será como era antes, y su asamblea será establecida delante de mí cuando Yo castigue a todos los que ahora los atormentan. **21** Su líder vendrá de en medio de ellos. Él surgirá entre ellos cuando Yo lo acerque y cuando él se acerque a mí. Si Yo no hago esto ¿Quién se atrevería a acercarse a mí? --esta es la declaración del SEÑOR. **22** Entonces ustedes serán mi pueblo, y Yo seré su Dios. **23** Miren, la tempestad del SEÑOR, Su furia, ha salido. Es una tempestad continua. Ésta girará en las cabezas de las gentes malvadas. **24** La ira del SEÑOR no se volverá hasta que no cumpla y haga realidad las intenciones de Su corazón. En los días finales, ustedes lo entenderán."

Jeremiah 30:1

Escribe para tí en un rollo todas las palabras que Yo te he declarado
"Escribe en un rollo el mensaje que te di"

Pues mira
"Pues mira atentamente." Esta frase llama la atención para lo que el Señor va a decir a continuación.

esta es la declaración del SEÑOR
Revise cómo tradujo esto en 1:7.

Yo restauraré las fortunas de mi pueblo
"Yo haré que las cosas nuevamente vayan bien para mi pueblo"

Jeremiah 30:4

Nosotros hemos escuchado
La palabra "nosotros" se refiere al Señor. A veces el Señor se refiere a Él mismo como "nosotros".

una voz temblorosa de pavor y no de paz.
Traducción Alterna: Posible significados 1)"la gente grita de miedo porque no había paz" o 2)"gritan ... paz."

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Jeremiah 30:6

Pregunta y ve si un hombre lleva a un niño.
Traducción Alterna: "Ningún hombre ha dado a luz a un niño"

¿Por qué Yo veo a todos los hombres jóvenes con sus manos en los lomos como una mujer que lleva a un niño? ¿Por qué todas sus caras se han convertido pálidas?
El Señor usa estas preguntas para enfatizar cuán asustados estaban los hombres. Traducción Alterna: "Sin embargo, los hombres jóvenes están sosteniendo su vientre como una mujer que está por dar a luz; todos ellos se ven enfermos porque tienen mucho miedo"

para Jacob, pero él será rescatado.
Traducción Alterna: "para los descendientes de Jacob, pero Yo lo rescataré de eso"

Jeremiah 30:8

Información General:
El Señor continúa hablando a los israelitas.

Yo romperé el yugo de sus cuellos, y destrozaré tus cadenas
Estas dos frases se refieren a la libertad de la esclavitud que el Señor iba a traer al pueblo de Israel.

ellos adorarán al SEÑOR
La palabra "ellos" se refiere a los descendientes de Jacob. Traducción Alterna: "ustedes adorarán al Señor"

servirán a David su rey
Esto se refiere a un de los descendientes de David.

Jeremiah 30:10

Información General:
El Señor le continúa habalando al pueblo de Israel.

mi siervo Jacob, no tengas miedo ... y no te desanimes, Israel
Estas dos oraciones tienen significados similares. La segunda oración refuerza el pensamiento de la primera.

y no te desanimes
"y no te preocupes"

Pues ve
"Escucha atentamente"

Yo estoy a punto de traerte desde muy lejos, y a tus descendientes desde la tierra de tu cautiverio.
Estas dos oraciones tienen significados similares. La segunda oración refuerza el pensamiento de la primera.

desde la tierra de tu cautiverio
"desde el lugar en dónde ustedes estuvieron cautivos"

Jacob volverá
"la gente regresará a su propia tierra"

él estará seguro
"la gente estará segura"

donde te esparcí.
"a dónde los envié"

Pero ciertamente Yo no te pondré un fin
"Pero no los detruiré por completo"

y ciertamente no te he dejado sin castigo.
"y realmente los voy a castigar"

Jeremiah 30:12

Información General:
Jeremías está dando el mensaje del Señor al pueblo de Israel.

Tu lesión es incurable ... para que tu herida te cure
Esto significa que el Señor los ha castigado con tanta severidad que no hay nadie que los ayude.

No hay nadie que defienda tu caso
"No hay nadie que me pida que les muestre misericordia"

Jeremiah 30:14

Información General:
El Señor le continúa hablando al pueblo de Israel.

Todos tus amantes
El Señor decribe al pueblo de Israel como una esposa infiel que tiene otros amantes aparte de su esposo. Aquí "amantes" se refiere a otras naciones. Los israelitas se aliaron con ellos y terminaron adorando a sus dioses en lugar de poner su confianza en el Señor.

Ellos no van a buscarte
"Ellos ya no quieren ser más sus amigos"

yo te he herido con una herida de un enemigo
Esto quiere decir que el Señor ha tratado a su pueblo de la forma en la que trataría a sus enemigos.

¿Por qué llamas por ayuda para tu lesión?
El Señor les hizo una pregunta aquí para hacerles pensar por qué ahora le están pidiendo ayuda a Él. Traducción Alterna: "No pidan ayuda por su herida".

tus pecados innummerables
"sus pecados que son innumerables para poder contarlos"

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Jeremiah 30:16

Así que todo persona que te consuma será consumido, y todos tus adversarios serán llevados en cautiverio.
Estas dos oraciones tienen significados similares. La segunda oración refuerza el pensamiento de la primera. Traducción Alterna: "Todas las naciones que los han hecho esclavos serán esclavizados".

Así que todo persona que te consuma será consumido
Traducción Alterna: "Así que todos aquellos que te destruyan, sus enemigos los destruirán a ellos"

Porque los que te han saqueado serán saqueados, y Yo haré de todos lo que te han despojado un despojo.
Estas dos oraciones tienen significados similares. La segunda refuerza el pensamiento de la primera. Traducción Alterna: "Yo haré que los enemigos de aquellos que les robaron cosas a ustedes en la guerra, les roben a ellos"

ellos te llamaron: marginado
Un marginado es una persona que otras personas no aceptan o que no le permiten asociarce con ellos. Traducción Alterna: "ellos los llamaron: rechazados" o "dijeron, nadie los quiere"

A nadie le importa esta Sion.
Traducción Alterna: "A nadie le importa la gente de Sion"

Jeremiah 30:18

Información General:
El Señor continúa hablando al pueblo de Israel.

Mira
"Escuchen atentamente"

Yo estoy a punto de traer de vuelta las fortunas de las tiendas de Jacob y tener misericordia en sus casas.
Traducción Alterna: "Estoy a punto de hacer que los descendientes de Jacob prosperen y tendré compasión de ellos"

Entonces una ciudad será construida en un montón de ruinas
Traducción Alterna: "Entonces ellos reconstruirán Jerusalén sobre sus ruinas"

Entonces una canción de adoración y un sonido de alegría saldrá de ellos
"Entonces ellos entonarán canciones de adoración y alegría"

porque Yo los aumentaré y no los disminuiré
Estas dos frases significan que Dios hará que el número de los israelitas aumente.

para que ellos no sean humillados.
Traducción Alterna: "Para que nadie los humille"

Jeremiah 30:20

Información General:
El Señor continúa hablando.

su asamblea será establecida delante de mi
Traducción Alterna: "Yo los estableceré como un pueblo delante de mí"

Su líder vendrá en medio de ellos. Él surgirá entre ellos
Estas dos oraciones tienen significados similares. La segunda oración refuerza el pensamiento de la primera. Traducción Alterna: "Su líder será escogido por el pueblo".

¿Quién se atreve a acercarse?
El Señor usa una pregunta para enfatizar que nadie tendría el valor para acercarse a Él a menos que el Señor invite a la persona.

Jeremiah 30:23

Mira, la tempestad del SEÑOR, Su furia, ha salido.
Esto se compara al enojo de Dios y el castigo a una tormenta. Esto enfatiza su poder y abilidad para destruir a las personas malvadas.

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Chapter 31

1 "En aquel tiempo-- esto es declaración del SEÑOR-- Yo voy a ser el Dios de todas las familias de Israel, y ellos serán mi pueblo." **2** El SEÑOR dice esto: "El pueblo que ha sobrevivido la espada ha encontrado favor en el desierto; Yo saldré para dar descanso a Israel." **3** El SEÑOR se apareció a mí en el pasado y dijo, "Yo los he amado, Israel, con amor eterno. Entonces Yo los he traído hacia Mí con pacto de fidelidad. **4** Yo voy a reconstruirlos para que esten construídos, virgen de Israel. Ustedes recogerán nuevamente sus tamborines y saldrán con felices bailes. **5** Ustedes plantarán viñedos nuevamente en las montañas de Samaria; los granjeros plantarán y pondrán el fruto para un buen uso. **6** Pues un día llegará cuando los vigilantes en las montañas de Efraín proclamarán, 'Levantémonos, y vayamos a Sion al SEÑOR nuestro Dios.' **7** Porque El SEÑOR dice esto, "¡Griten de alegría por Jacob! ¡Griten con alegría por la gente principal de las naciones! Permitan que la alabanza sea escuchada. Di, 'El SEÑOR ha rescatado a su pueblo, el remanente de Israel.' **8** Miren, Yo estoy a punto de traerlos desde las tierras norteñas. Yo voy a reunirlos desde las partes más lejanas de la tierra. El ciego y cojo estarán entre ellos; la mujer embarazada y aquellas que estén a punto de parir estarán con ellos. Una gran asamblea volverá aquí. **9** Ellos vendrán llorando; Yo los dirigiré según ellos hacen sus ruegos. Yo les haré viajar a las corrientes de las aguas en un camino derecho. Ellos no tropezarán en ellas, pues Yo seré padre para Israel, y Efraín será mi primogénito." **10** " Escuchen la palabra del SEÑOR, naciones. Informen a lo largo de las costas en la distancia. Ustedes naciones deben decir, 'Aquel que dispersó a Israel la está reuniendo y manteniéndola como un pastor cuida a sus ovejas.' **11** Porque El SEÑOR rescató a Jacob y lo redimidió de la mano que era muy fuerte para Él. **12** Entonces ellos vendrán y se regocijarán en las alturas de Sion. Sus rostros van a resplandecer por la bondad del SEÑOR, sobre el maíz y el vino nuevo, sobre el aceite y los descendientes de sus rebaños y ganados. Pues sus vidas van a venir a ser como jardín regado, y ellos nunca más sentirán tristeza. **13** Entonces las vírgenes se regocijarán con baile, y los jóvenes y ancianos estarán juntos. Pues Yo voy a cambiar su lamento en celebración. Yo voy a tener compasión en ellos y les provocaré regocijo en vez de pesar. **14** Luego, Yo voy a saturar las vidas de los sacerdotes en abundancia. Mi pueblo se llenarán ellos mismos con mi bondad-- esto es declaración del SEÑOR. **15** El SEÑOR dice esto: "Una voz es escuhada en Rama, gemidos y llanto amargo. Ésta es Raquel que está llorando por sus hijos. Ella rehúsa ser confortada por ellos, pues ellos no viven más." **16** El SEÑOR dice esto, "Retengan su voz de gemir y sus ojos de las lágrimas; porque hay una recompensa por tu sufrimiento-- esto es declaración-- tus hijos regresarán de la tierra del enemigo. **17** Hay esperanza para tu futuro-- esto es declaración del SEÑOR-- tus descendientes van a regresar dentro de sus fronteras." **18** "Yo ciertamente he oído el lamento de Efraín, 'Tú me has castigado, y yo he sido castigado como un becerro sin entrenar. Traéme de vuelta y yo volveré, porque Tú eres SEÑOR Mi Dios. **19** Porque después que me volví a Ti, lo lamenté; después que me ejercité, Yo golpeé mi cadera. Yo fui avergonzado y humillado, porque yo concebí la culpa de mi juventud.' **20** ¿No es Efraín Mi precioso hijo? ¿No es él Mi querido, deleitoso hijo? Pues siempre que Yo hablo contra él, Yo ciertamente aún lo recuerdo en mi mente amorosa. De esta manera Mi corazón lo anhela. Yo ciertamente tendré compasión de él-- esto es declaración del SEÑOR." **21** Coloca rótulos en la calle para ti mismo. Prepara los postes de guía para ti mismo. Fija tu mente en el camino correcto, el camino que debes tomar. ¡Regresa, virgen Israel! Regresa a estas ciudades de ustedes. **22** ¿Hasta cuando vas a vacilar, incrédula niña? Porque El SEÑOR ha creado algo nuevo en la tierra-- una mujer rodea a un hombre fuerte. **23** El SEÑOR de los ejércitos, el Dios de Israel, dice esto, "Cuando Yo traiga de vuelta al pueblo a su tierra, ellos van a decir esto en las tierras de Judá y sus ciudades, 'Que El SEÑOR los bendiga, tu lugar justo donde Él vive, tu monte santo.' **24** Pues Judá y todas sus ciudades vivirán juntos allí, como granjeros y pastores con sus rebaños. **25** Pues Yo daré a los cansados agua para tomar y Yo saciaré a todos los que sufren de sed." **26** Después de esto Yo desperté, y entendí que mi sueño había sido refrescante. **27** "Mira, los días vienen-- esto es declaración del SEÑOR-- cuando yo plantaré las casas de Israel y Judá con desciendentes de hombre y bestias. **28** En el pasado, Yo los mantuve bajo vigilancia para desarraigarlos y derribarlos, derrocarlos, destruirlos, y traerles daño. Pero en los días que vienen, Yo cuidaré de ellos, para poder construirlos y plantarlos-- esto es declaración del SEÑOR. **29** En aquellos días ninguno más dirá, ' Los Padres han comido uvas agrias, pero los dientes de los hijos están mellados.' **30** Porque cada hombre morirá en su propia iniquidad; todos los que coman uvas agrias, sus dientes estarán mellados. **31** ¡Mira, los días están llegando-- esto es declaración del SEÑOR-- cuando Yo establezca un nuevo pacto con la casa de Israel y la casa de Judá. **32** Éste no será como un pacto que Yo establezco con otros padres en los días cuando Yo los tomé por sus manos y los traje fuera de la tierra de Egipto. Aquellos fueron los días cuando ellos rompieron el pacto, aunque Yo fui esposo para ellos-- esto es declaración del SEÑOR. **33** Pero este es el pacto que Yo voy a establecer con la

casa de Israel después de estos días-- esto es declaración del SEÑOR: Yo colocaré Mi ley entre ellos y la voy a escribir en su corazón, porque Yo seré su Dios, y ellos serán Mi pueblo. **34** Entonces cada hombre no enseñará más a su vecino, o un hombre enseñará a su hermano y dirá, '¡Conoce al SEÑOR!' Pues todos ellos, desde el menor al mayor, sabrán de Mí-- esto es declaración del SEÑOR-- porque Yo voy a perdonar su iniquidad y no recordarán más su pecado." **35** El SEÑOR dice esto-- SEÑOR, El que hace que el sol brille en el día y coloca la luna y comienza a brillar por la noche. Él es el que prepara el mar en movimiento para que sus olas rujan. El SEÑOR de los ejércitos en su nombre. Él dice esto, **36** "Sólo si estas cosas permanentes desaparecieran de Mi vista-- esto es declaración del SEÑOR-- los descendientes de Israel nunca serán para siempre una nación ante Mí." **37** El SEÑOR dice esto, "Sólo si el cielo más alto pudiera ser medido, y sólo si la fundación de la tierra profunda pudiera ser descubierta, voy a rechazar todos los descendientes de Israel por todo lo que ellos han hecho-- esto es declaración del SEÑOR." **38** "Mira, los días vienen-- esto es declaración del SEÑOR-- cuando la ciudad será reconstruida por Mí, desde la Torre de Hananel hasta la Puerta del Ángulo. **39** Entonces la línea de medición saldrá otra vez más lejos, hasta la colina de Gareb y alrededor de Goa. **40** Todo el valle de cuerpos muertos y las cenizas, y todos los campos en terrazas van a salir al Valle de Cedrón tan lejos como la esquina de la Puerta de los Caballos en el este, serán separados para EL SEÑOR. Esta ciudad no será arrancada o derribada nuevamente, jamás."

Jeremiah 31:1

En aquel tiempo
Esto se refiere al tiempo en el que Dios castigó a los malvados.

esto es declaración del SEÑOR
Revise cómo tradujo esto en 1:7.

El SEÑOR se apareció a mí
Aquí, "mí" se refiere al pueblo de Israel.

Jeremiah 31:4

Información General:
El Señor le continúa habalando al pueblo de Israel.

Yo voy a reconstruirlos para que estén construídos
Traducción Alterna: "Los haré fuertes de nuevo" o "Los haré prosperar de nuevo"

virgen Israel
Revise cómo tradujo esto en 18:13.

tamborines
Instrumentos musicales con cabezas como tambores que pueden ser golpeados con piezas de metal a lo largo de los lados, que suenan cuando los agitan.

Jeremiah 31:7

Permitan que la alabanza sea escuchada.
Traducción Alterna: "Permitan que sus alabanzas sean escuchadas"

el remanente de Israel.
"la gente que todavía esté viva" (UDB)

Jeremiah 31:8

Información General:
El Señor continúa hablando.

Miren
"escuchen" o "presten atención"

traerlos
Aquí "traerlos" se refiere a los israelitas.

Yo seré padre para Israel, y Efraín será mi primogénito.
Aquí "Efraín" es otro nombre para "Israel". Traducción Alterna: "Seré como un padre para el pueblo de Israel, y ellos serán como mis primogénitos"

primogénito
El primogénito tenía un honor y responsabilidad especial.

Jeremiah 31:10

Aquel que dispersó a Israel la está uniéndo y la esta cuidando
Traducción Alterna: "Hice que mi pueblo se dispersara entre las naciones, pero ahora los llevo a casa."

como un pastor cuida a sus ovejas.
Esto significa que Dios cuida y protege a su pueblo como un pastor hace con sus ovejas.

Porque El SEÑOR rescató a Jacob y lo redimidió de la mano que era muy fuerte para Él.
Estas dos frases significan básicamente lo mismo y enfatizan que es el Señor quien ha rescatado al pueblo de Israel. Traducción Alterna: "Porque el Señor ha rescatado al pueblo de Israel de su enemigo que era demasiado fuerte para ellos."

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Jeremiah 31:12

como jardín regado
Esto significa que ellos serán fuertes y sanos, y prosperarán.

ellos nunca más sentirán tristeza.
Esta es una exageración de la alegría que tendrá Israel.

Jeremiah 31:13

Yo voy a cambiar
Aquí "Yo" se refiere al Señor.

Mi pueblo se llenará a si mismos con bondad
"Mi bondad satisfará mi pueblo"

Jeremiah 31:15

Una voz es escuhada en Rama
Traducción Alterna: "Oigo una voz en Rama"

Es Raquel que está llorando por sus hijos.
Aquí "Raquel" se refiere a las mujeres de Israel que lloran por sus hijos.

Ella rehúsa ser confortada sobre ellos, porque ellos no vivirán más.
Traducción Alterna: "Ella no dejará que nadie la consuele, porque sus hijos están muertos"

Jeremiah 31:16

sufrir, sufrimiento
Los términos "sufrir" y "sufrimiento" se refieren a cuando alguien experimenta algo muy desagradable, como una enfermedad, dolor u otras dificultades.

Cuando las personas son perseguidas o cuando se enferman, sufren. A veces las personas sufren por las cosas malas que han hecho; otras veces sufren por el pecado y la enfermedad en el mundo. El sufrimiento puede ser físico, como sentir dolor o enfermedad. También puede ser emocional, como sentir miedo, tristeza o soledad. La frase "padéceme" significa "tener paciencia conmigo" o "escucharme" o "escuchar pacientemente".

Sugerencias de Traducción

El término "sufrir" puede traducirse como "sentir dolor" o "soportar dificultades" o "experimentar dificultades" o "atravesar experiencias difíciles y dolorosas". Dependiendo del contexto, el "sufrimiento" podría traducirse como "circunstancias extremadamente difíciles" o "dificultades graves" o "momentos de experiencias dolorosas". La frase "sufrir de sed" podría traducirse como "experimentar sed" o "sufrir con sed". "Sufrir violencia" también podría traducirse como "sufrir violencia" o "ser dañado por actos violentos".

adversario, enemigo
Un "adversario" es una persona o un grupo que se opone a algo o a alguien. El término "enemigo" tiene un significado similar. Un adversario puede ser una persona que trata de oponerse o hacerle daño. Una nación se puede llamar un "adversario" cuando lucha en contra de otra nación. En la Biblia, se conoce al diablo como un "adversario" y un "enemigo". "Adversario" puede traducirse como "oponente" o "enemigo", pero sugiere una forma más fuerte de oposición. También ver: Satan, devil, evil one

esperanza
El término "esperanza" se refiere a esperar y desear fuertemente que algo suceda. También puede significar no estar seguro de que sucederá. En la Biblia, el término "esperanza" también tiene el significado de "confianza" como en "mi esperanza está en el Señor". Se refiere a una expectativa segura de recibir lo que Dios le ha prometido a su pueblo. A veces, la ULB traduce el término "esperanza" como "confianza", especialmente en el Nuevo Testamento en contextos que se refieren a la seguridad de recibir lo que Dios ha prometido a las personas que creen en Jesús como su Salvador. *Tener "ninguna esperanza" significa no tener ninguna expectativa de que algo bueno suceda. Significa de que en realidad es muy seguro que no sucederá.

Sugerencias de traducción

En algunos contextos, el término "esperar" también puede ser traducido como "desear" o "esperar". La expresión "no hay nada por qué esperar" podría traducirse como "no hay nada en qué confiar" o "ninguna expectativa de algo bueno". "No tener esperanza" se podría traducir como "no tener ninguna expectativa de algo bueno" o "no tener seguridad" o "estar seguro de que nada bueno sucederá". La expresión "ha puesto sus esperanzas en" también se puede traducir como "ha puesto su confianza en" o "ha estado confiando en". La frase "encuentro esperanza en tu Palabra" también podría traducirse como "confío en que tu Palabra es verdadera" o "tu Palabra me ayuda a confiar en ti" o "cuando obedezco tu Palabra, estoy seguro de que seré bendecido. " Frases como "esperanza en Dios" también podría traducirse como "confianza en Dios" o "saber con seguridad de que Dios hará lo que ha prometido" o "estar seguro de que Dios es fiel".

Ver también: bless, blessed, blessing confidence, confident good, goodness obey, obedient, obedience trust, trustworthy, trustworthiness word of God, word of Yahweh, word of the Lord, scripture

descendientes, desciende de
Un "descendiente" es un pariente directo de alguien más en la historia. Por ejemplo, Abraham era un descendiente de Noé. Los descendientes de

una persona son sus hijos, nietos, bisnietos, etc. Los descendientes de Jacob fueron las doce tribus de Israel. *La frase "descendiente de" es otra forma de decir "un descendiente de" como en "Abraham descendió de Noé". Esto también podría traducirse como, "de la línea familiar de".

Ver también: Abraham, Abram ancestor, father, forefather Jacob, Israel Noah twelve tribes of Israel

Jeremiah 31:18

Tú me has castigado, y yo he sido castigado
La repetición de la frase indica la severidad del castigo del Señor o la efectividad de la misma. Traducción Alterna: "Me castigaste severamente"

Traéme de vuelta como un becero sin entrenar.
Efraín le está pidiendo a Dios que lo haga enseñable como un becerro sin entrenamiento.

Yo fui avergonzado y humillado
Las palabras "avergonzado" y "humillado" significan básicamente lo mismo e intesifican la idea de vergüenza. Traducción Alterna: "Estaba completamente avergonzado."

¿No es Efraín Mi precioso hijo? ¿No es él Mi querido, encantador hijo?
Traducción Alterna: "Efraín es mi precioso hijo. Él es mi hijo querido y encantador."

Jeremiah 31:21

Información General:
Dios continúa hablando desde el versículo 7.

Coloca rótulos en la calle ... Prepara los postes de guía ... Fija tu mente ... Regresa
Estos mandamientos están dirigidos a "virgen Israel".

Fija tu mente en el camino correcto, el camino que debes coger.
Traducción Alterna: "Trata de recordar la forma en la que llegaste cuando fuiste llevada en cautiverio."

¡Regresa, virgen Israel!
Dios se está refiriendo a una Israel cambiada.

¿Hasta cuando vas a vacilar, incrédula niña?
Dios pregunta hasta cuándo su pueblo le desobedecerá. Traducción Alterna: "No dudes en empezar a obedecerme".

Jeremiah 31:23

al pueblo
Esto se refiere al pueblo de Judá.

Que El SEÑOR los bendiga, ustedes lugar justo donde Él vive, tu monte santo.
Jerusalén está en la cima de una colina, y el templo fue construido en el punto más alto de Jerusalén. Traducción Alterna: "Que el Señor bendiga a los que viven en Jerusalén con el Señor, donde está su templo".

Jeremiah 31:27

yo plantaré las casas de Israel y Judá con desciendentes de hombres y bestias.
"Incrementaré al hombre y a la bestia así como un agricultor siembra cultivos" o "Incrementaré la población tanto de personas como de animales en los reinos de Israel y de Judá".

Yo los mantuve bajo vigilancia para desarraigarlos
"Busqué maneras para desarraigarlos"

desarraigarlos ... demolerlos... derribarlos ... derrocarlos ... destruirlos ...
Revise cómo tradujo estas ideas en 1:9.

Jeremiah 31:29

antepasado, padre, antepasado
Cuando se usa literalmente, el término "padre" se refiere al padre masculino de una persona. También hay varios usos figurativos de este término. Los términos "padre" y "antepasado" se usan a menudo para referirse a los antepasados de una determinada persona o grupo de personas. Esto también podría traducirse como "ancestro" o "padre ancestral". La expresión "el padre de" puede referirse figurativamente a una persona que es el líder de un grupo de personas relacionadas o a la fuente de algo. Por ejemplo, en Génesis 4, "el padre de todos los que viven en tiendas" podría significar "el primer líder de clan de las primeras personas que han vivido en tiendas de campaña". *El apóstol Pablo figurativamente se llamó a sí mismo el "padre" de aquellos a quienes había ayudado a convertirse en cristianos al compartir el evangelio con ellos.

Sugerencias de traducción

Cuando se habla de un padre y su hijo de forma literal, esta palabra debe traducirse utilizando el término para referirse a "padre" en su idioma. "Dios el Padre" también debe traducirse usando la palabra común para "padre". Al referirse a los antepasados, este término puede traducirse como "antepasado" o "padre ancestral". Cuando Pablo se refiere a sí mismo figurativamente como el padre de los creyentes en Cristo, esto podría traducirse como "padre espiritual" o "padre en Cristo". *A veces la palabra "padre" se puede traducir como "líder del clan". La frase "padre de todas las mentiras" podría traducirse como "fuente de todas las mentiras" o "de quien provienen todas las mentiras".

Ver también: God the Father, heavenly Father, Father son, son of Son of God, the Son, Son

uva
Una uva es una baya pequeña, redonda y de piel suave que crece en racimos en vides. El jugo de la uva se utiliza en la elaboración del vino. Existen diferentes colores de uva, como la uva verde clara, púrpura o roja. Las uvas individuales pueden tener aproximadamente de uno a tres centímetros de tamaño. La gente cultiva uvas en jardines llamados viñedos. Estos normalmente consisten en largas filas de vides. Las uvas eran un alimento muy importante durante los tiempos bíblicos y tener viñedos era un signo de riqueza. Para evitar que las uvas se pudran, las personas a menudo las secaban. Las uvas secas se llaman "pasas" y se utilizaron para hacer pasteles de pasas. Jesús contó una parábola sobre un viñedo de uvas para enseñar a sus discípulos acerca del reino de Dios.

Ver también: vine vineyard wine, wineskin, new wine

muerte, morir, muerto
Este término se usa para referirse tanto a la muerte física como a la espiritual. Físicamente, se refiere cuando el cuerpo físico de una persona deja de vivir. Espiritualmente, se refiere a que los pecadores están separados de un Dios santo debido a su pecado.

Sugerencias de traducción

Para traducir este término, es mejor utilizar la palabra o expresión cotidiana que se refiere a la muerte en el idioma de destino. En algunos idiomas, "morir" puede expresarse como "no vivir". El término "muerto" puede traducirse como "no vive" o "no tiene vida" o "no vivir". Muchos idiomas usan expresiones figurativas para describir la muerte, como "fallecer" en inglés. Sin embargo, en la Biblia es mejor usar el término más directo para la muerte que se usa en el lenguaje cotidiano. En la Biblia, la vida y la muerte física se comparan a menudo con la vida espiritual y la muerte. Es importante en una traducción usar la misma palabra o frase tanto para la muerte física como para la muerte espiritual. En algunos idiomas puede ser más claro decir "muerte espiritual" cuando el contexto requiere ese significado. Algunos traductores también sienten que es mejor decir "muerte física" en contextos donde se contrasta con la muerte espiritual. La expresión "los muertos" es un adjetivo nominal que se refiere a las personas que han muerto. Algunos idiomas lo traducirán como "personas muertas" o "personas que han muerto".

Ver también: believe, believe in, belief faith life, live, living, alive spirit, spiritual

iniquidad
El término "iniquidad" es una palabra que tiene un significado muy similar al término "pecado", pero puede referirse más específicamente a los actos conscientes de maldad o gran maldad. La palabra "iniquidad" significa literalmente la distorsión de la ley. Se refiere a una injusticia mayor. La iniquidad podría describirse como acciones deliberadas y dañinas contra otras personas. *Otras definiciones de iniquidad incluyen "perversidad" y "depravación", que son palabras que describen condiciones de pecado terrible.

Sugerencias de traducción

El término "iniquidad" puede ser traducido como "maldad" o "acciones perversas" o "actos perjudiciales". A menudo, la "iniquidad" aparece en el mismo texto que la palabra "pecado" y "transgresión", por lo que es importante tener diferentes formas de traducir estos términos.

Ver también: sin, sinful, sinner, sinning transgress, transgression trespass

Jeremiah 31:31

Mira
"Esuchen" o "presten atención a lo que les voy a decir"

esto es declaración del SEÑOR
Revise como tradujo esto en 1:7.

Jeremiah 31:33

Yo colocaré Mi ley entre ellos y la voy a escribir en su corazón
Estas dos frases tienen un significado similar y enfatizan que la ley del Señor se convertirá en parte de ellos en lugar de estar sólo escritas o en piedras. Aquí "corazón" representa las "emociones" o la "mente". Traducción Alterna: "mi ley será parte de sus pensamientos y de sus emociones".

desde el menor al mayor
Esta frase se refiere a cada persona, independientemente de su importancia en la sociedad. Traducción Alterna: "cada uno de ellos"

Jeremiah 31:35

Señor
El término "Señor" es el nombre personal de Dios que reveló cuando le habló a Moisés en la zarza ardiente. El nombre "Señor" viene de la palabra que significa "ser" o "existir". Los posibles significados de "Señor" incluyen, "Él es" o "Yo soy" o "El que es". Este nombre revela que Dios ha vivido y seguirá viviendo por siempre. También significa que él está siempre presente. Siguiendo la tradición, muchas versiones de la Biblia usan el término "SEÑOR" o "El SEÑOR". Esta tradición resultó del hecho de que, históricamente, el pueblo judío temía pronunciar mal el nombre del Señor y de esta manera comenzó a decir "Señor" cada vez que aparecía el término "SEÑOR" en el texto. Las Biblias modernas escriben "SEÑOR" con todas las letras mayúsculas para mostrar respeto por el

nombre personal de Dios y para distinguirlo de "Señor", que es una palabra hebrea diferente. Los textos ULB y UDB siempre traducen este término como "Señor", tal como ocurre literalmente en el texto hebreo del Antiguo Testamento. El término "Señor" nunca aparece en el texto original del Nuevo Testamento; solo se usa el término griego para "Señor", incluso en citas del Antiguo Testamento.

Sugerencias de traducción

"Señor" podría traducirse por una palabra o frase que signifique "Yo Soy" o "Uno que Vive" o "El que Es" o "El que está Vivo". Este término también podría escribirse de manera similar a como se deletrea "Señor". *Algunas denominaciones de iglesias prefieren no usar el término "Señor" y en su lugar usan la traducción tradicional, "SEÑOR". Una consideración importante es que esto puede ser confuso cuando se lee en voz alta porque sonará igual que el título "Señor". Algunos idiomas pueden tener un afijo u otro marcador gramatical que podrían agregarse para distinguir "Señor" como nombre.

Ver también: God lord, master, sir Lord Moses reveal, revelation

Señor de los ejércitos, Dios de los ejércitos, ejércitos
Los términos "Señor de los ejércitos" y "Dios de los ejércitos" son títulos que expresan la autoridad de Dios sobre los miles de ángeles que lo obedecen. El término "ejército" o "ejércitos" es una palabra que se refiere a un gran número de algo, como un ejército de personas o el gran número de estrellas. También puede referirse a los muchos seres espirituales, incluídos los espíritus malignos. El contexto deja en claro a qué se refiere. Las frases similares a "el ejército de los cielos" se refieren a todas las estrellas, planetas y otros cuerpos celestes. *En el Nuevo Testamento, la frase "Señor de los ejércitos" significa lo mismo que "Señor de los ejércitos", pero no se puede traducir de esa manera ya que la palabra hebrea "Señor" no se usa en el Nuevo Testamento.

Sugerencias de traducción

Las formas de traducir "Señor de los ejércitos" podrían incluir: "Señor que gobierna a todos los ángeles" o "Señor, el gobernante sobre los ejércitos de ángeles" o "El Señor que gobierna sobre toda la creación". La frase "de los ejércitos" en los términos "Dios de los ejércitos" y "Señor de los ejércitos" se traduciría de la misma manera que en la frase anterior: "Señor de los ejércitos". *Ciertas iglesias no aceptan el término literal "Señor" y prefieren usar la palabra en mayúscula "SEÑOR" en su lugar, siguiendo la tradición de muchas versiones de la Biblia. Para estas iglesias, una traducción del término "SEÑOR de los ejércitos" se usaría en el Antiguo Testamento para "Señor de los ejércitos".

Ver también: angel, archangel authority God lord, master, sir Lord Lord Yahweh, Yahweh God Yahweh

nombre
En la Biblia, la palabra "nombre" se usa de varias maneras figurativas. En algunos contextos, "nombre" puede referirse a la reputación de una persona, como en "hagamos un nombre para nosotros mismos". El término "nombre" también puede referirse a la memoria de algo. Por ejemplo, "cortar los nombres de los ídolos" que significa destruir esos ídolos para que ya no sean recordados o adorados. Hablar "en el nombre de Dios" significa hablar con su poder y autoridad o como su representante. El "nombre" de alguien puede referirse a toda la persona como en "no hay otro nombre debajo el cielo en el cual podemos ser salvos".

Sugerencias de traducción

Una expresión como "su buen nombre" puede ser traducido como "su buena reputación". Hacer algo "en el nombre de" podría traducirse como "con la autoridad de" o "con el permiso de" o "como el representante de" esa persona. La expresión "crear un nombre para nosotros mismos" podría traducirse, "hacer que muchas personas sepan de nosotros" o "hacer que la gente piense que somos muy importantes". La expresión "llamen a su nombre" podría traducirse como "nómbrenlo" o "dale nombre". La expresión "aquellos que aman tu nombre" podría traducirse como "aquellos que te aman". La expresión "cortar los nombres de los ídolos" se podría traducir como "deshacerse de los ídolos paganos para que ni siquiera se recuerden" o "hacer que las personas dejen de adorar a los dioses falsos" o "destruír por completo a todos los ídolos para que las personas ya no puedan incluso pensar en ellos ".

Ver también: call, calling, called, call out

Israel, Israelitas, nación de Israel
El término "Israel" es el nombre que Dios le dio a Jacob. Significa, "él lucha con Dios". Los descendientes de Jacob fueron conocidos como el "pueblo de Israel", la "nación de Israel" o los "israelitas". Dios formó su pacto con el pueblo de Israel. Israel era su pueblo elegido. La nación de Israel estaba formada por doce tribus. Poco después de la muerte del rey Salomón, Israel se dividió en dos reinos: el reino del sur, llamado "Judá" y el reino del norte, llamado "Israel". *A menudo, el término "Israel" se puede traducir como "el pueblo de Israel" o "la nación de Israel" según el contexto.

Ver también: Jacob, Israel kingdom of Israel Judah, kingdom of Judah nation twelve tribes of Israel

para siempre
En la Biblia, el término "para siempre" se refiere al tiempo que no termina. A veces se usa

figurativamente para expresar "un tiempo muy largo". El término "por siempre jamás" enfatiza que algo siempre existirá. La frase "por siempre jamás" es una forma de expresar lo que es la eternidad o la vida eterna. También da la idea de un tiempo que nunca termina. *Dios dijo que el trono de David duraría "para siempre". Esto se refiere al hecho de que el descendiente de David, Jesús, reinará como rey para siempre.

Sugerencias de traducción

Este término también podría traducirse por "siempre" o "que no termina nunca". La frase "durará para siempre" también podría traducirse como "siempre existe" o "nunca se detendrá" o "siempre continuará". La frase enfática, "por siempre y para siempre" también podría traducirse como, "para siempre y siempre" o "sin fin" o "que nunca, nunca termina". El trono de David que dura para siempre podría traducirse como "el reinado de David durará para siempre" o "un descendiente mío siempre reinará".

Ver también: David reign

nación
Una nación es un grupo grande de personas gobernadas por alguna forma de gobierno. Las personas de una nación tienen a menudo los mismos antepasados y tienen una etnia en común. El término "nación" generalmente incluye la idea de una cultura bien definida y con límites territoriales. En la Biblia, una "nación" puede ser un país (como Egipto o Etiopía), pero a menudo es más general y se refiere a un grupo de personas, especialmente cuando se usa en plural. Es importante verificar el contexto. Las naciones en la Biblia incluían a los israelitas, los filisteos, los asirios, los babilonios, los cananeos, los romanos y los griegos, entre muchos otros. A veces, la palabra "nación" se usa figurativamente para referirse al antepasado de cierto grupo de personas, como cuando Dios le dijo a Rebeca que sus hijos, los cuales todavía no habían nacido, eran "naciones" que pelearían entre sí. Esto podría traducirse como "los fundadores de dos naciones" o los "ancestros de dos grupos de personas". *La palabra traducida como "nación" también se usa a veces para referirse a "gentiles" o a personas que no adoran al Señor. El contexto suele dejar claro el significado.

Sugerencias de traducción

Dependiendo del contexto, la palabra "nación" también podría traducirse como "grupo de personas" o "personas" o "país". Si un idioma tiene un término para "nación" que es distinto de estos otros términos, entonces ese término se puede usar dondequiera que aparezca en el texto de la Biblia, siempre y cuando sea natural y preciso en cada contexto. El término plural "naciones" a menudo se puede traducir como "grupos de personas". En ciertos contextos, este término también podría traducirse como "gentiles" o "no judíos".

Ver también: Assyria, Assyrian, Assyrian Empire Babylon, Babylonian Canaan, Canaanite Gentile Greek, Grecian people group, peoples, the people, a people Philistines Rome, Roman

Jeremiah 31:37

el cielo más alto ... la fundación de la tierra
Estas frases se refieren a toda la creación.

Jeremiah 31:38

Mira, los días vienen
"¡Presten atención! Lo que les voy a decir ocurrirá dentro de poco tiempo."

la Torre de Hananel ... la Puerta del Ángulo ... la colina de Gareb ... Goa ... Valle de Cedrón ... la Puerta de los Caballos
Estos son nombres de lugares.

serán separados
"serán santificados"

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Chapter 32

1 La palabra vino a Jeremías del SEÑOR en el año diez de Sedequías, rey de Judá, en el año dieciocho de Nabucodonosor. **2** En aquel tiempo, el ejército del rey de Babilonia estaba sitiando Jerusalén, y Jeremías el profeta estaba encarcelado en el patio de la guardia en la casa del rey de Judá. **3** Sedequías, rey de Judá, lo había encarcelado y dijo: "¿Por qué profetizas y dices: 'El SEÑOR dice esto: Mira, estoy a punto de entregar esta ciudad en la mano del rey de Babilonia, y él la capturará. **4** Sedequías, rey de Judá, no escapará de la mano de los caldeos, pues él ciertamente será entregado en la mano del rey de Babilonia. Su boca le hablará a la boca del rey, y sus ojos verán los ojos del rey. **5** Él llevará a Sedequías a Babilonia, y él se quedará allí hasta que Yo haya cerrado el trato con él--esta es la declaración del SEÑOR. Aunque tú pelees contra los caldeos, tú no tendrás éxito.'" **6** Jeremías dijo: "La palabra del SEÑOR vino a mí, diciendo: **7** 'Mira, Hanamel, hijo de Salum, tu tío vendrá a ti y dirá: "Compra mi campo que está en Ananot para tí mismo, pues el derecho de comprarlo te pertenece a ti."'" **8** Entonces, como el SEÑOR había declarado, Hanamel, el hijo de mi tío, vino a mí en el patio de la guardia, y él me dijo: 'Compra mi campo que está en Ananot, en la tierra de Benjamín, pues el derecho de la herencia es tuyo, y el derecho de comprarlo te pertenece. Cómpralo para tí mismo.' Entonces supe que esta era la palabra del SEÑOR. **9** Así que compré el campo de Ananot de Hanamel, el hijo de mi tío, y le pesé la plata, diecisiete siclos en peso. **10** Entonces, yo escribí en un rollo y lo sellé, y tuve un testigo presenciándolo. Entonces, yo pesé la plata en las balanzas. **11** Luego, tomé el título de compra que estaba sellado, siguiendo la órden y los estatutos, igual que el título sellado. **12** Yo dí el rollo sellado a Baruc, hijo de Nerías, hijo de Maasías, al frente de Hanamel, el hijo de mi tío, y el testigo que había escrito en el rollo sellado, y en frente de todos los judíos que se sentaban en el patio de la guardia. **13** Así que dí una órden a Baruc ante ellos. Yo dije: **14** 'El SEÑOR de los ejércitos, Dios de Israel, dice esto: Toma estos documentos, tanto el recibo de compra que está sellado y las copias sin sello del título de compra, y pónlos en una jarra de barro para que duren por mucho tiempo. **15** Pues el SEÑOR de los ejércitos, Dios de Israel, dice esto: Casas, campos, y viñedos serán otra vez comprados en esta tierra." **16** Luego que yo di el recibo de compra a Baruc, hijo de Nerías, oré al SEÑOR y dije: **17** '¡Ay, SEÑOR DIOS! ¡Mira! Solo Tú has hecho los cielos y la tierra con Tu gran fuerza y con Tu brazo alzado. Nada que Tú digas es demasiado díficil para Tí hacerlo. **18** Tú muestras fidelidad al pacto a miles y derramas la culpa de los hombres en los regazos de sus niños después de ellos. Tú eres el gran y poderoso Dios; SEÑOR de los ejércitos es Tu nombre. **19** Tú eres grande en sabiduría y poderoso en obras, pues Tus ojos están abiertos a todos los caminos de la gente, para darle a cada hombre lo que su conducta y hechos merece. **20** Tú hiciste señales y maravillas en la tierra de Egipto. Hasta este día presente aquí en Israel y entre toda la humanidad, Tú has hecho tu nombre famoso. **21** Pues Tú trajiste a Tu pueblo de Israel fuera de la tierra de Egipto con señales y maravillas, con una mano fuerte, y con un brazo alzado, y con gran terror. **22** Entonces, les diste esta tierra--la cual Tú habías jurado a sus ancestros que les daría a ellos--una tierra que fluye con leche y miel. **23** Así ellos entraron y tomaron posesión de ella. Pero ellos no obedecieron Tu voz, ni vivieron en obediencia a Tu Ley. Ellos no hicieron nada de lo que Les ordenaste hacer, así que trajiste todo este desastre sobre ellos. **24** ¡Mira! Los montículos de asedio han llegado hasta la ciudad para capturarla. Pues, a causa de la espada, la hambruna y la plaga, la cuidad ha sido entregada en la mano de los caldeos, quienes están luchando contra ella. Pues lo que dijiste que iba a pasar, está pasando, y, mira, Tú estás observando. **25** Entonces, Tú mismo me dijiste: "Compra un campo para ti mismo con plata y ten un testigo presenciándolo, aunque está ciudad esté siendo entregada en las manos de los caldeos."'" **26** La palabra del SEÑOR vino a Jeremías, diciendo: **27** "¡Mira! Yo soy el SEÑOR, Dios de toda la humanidad. ¿Hay algo muy díficil para Mí hacer? **28** Por lo tanto, el SEÑOR dice esto: 'Mira, estoy a punto de entregar esta ciudad en las manos de los caldeos y Nabucodonosor, rey de Babilonia. Él la capturará. **29** Los caldeos que están luchando en contra de esta ciudad vendrán y le prenderán fuego a esta ciudad y la quemarán, junto con las casas en los techos donde la gente adoraba a Baal y derramaban ofrendas de bebida a otros dioses con el fin de provocarme. **30** Ya que ciertamente la gente de Israel y Judá han sido malignos ante mis ojos desde su juventud. La gente de Israel ciertamente Me ha ofendido con las prácticas de sus manos-- esta es la declaración del SEÑOR. **31** El SEÑOR declara que esta ciudad ha sido una provocación para Mi ira y furia desde el día que ellos la construyeron. Ha sido eso precisamente hasta este día presente. Así que Yo la removeré de Mi rostro **32** por toda la maldad de la gente de Israel y Judá, las cosas que ellos han hecho para provocarme --ellos, sus reyes, príncipes, sacerdotes, profetas, y cada persona en Judá y los habitantes de Jerusalén. **33** Ellos me volvieron sus espaldas a mí en vez de sus rostros, aunque Yo les enseñé ávidamente. Yo traté de enseñarles, pero ninguno de ellos escuchó a fin de recibir corrección. **34** Ellos pusieron sus abominables ídolos en la casa que es llamada por Mi nombre, para contaminarla. **35**

Ellos construyeron lugares altos para Baal en el valle de Ben Hinom para poner a sus hijos e hijas en el fuego para Moloc. Yo no le ordené a ellos. Nunca pasó por Mi mente que ellos debieran hacer esta cosa detestable y hacer que Judá pecara.' **36** Ahora, por lo tanto, Yo, el SEÑOR, el Dios de Israel, digo esto en cuanto a esta ciudad, la ciudad sobre la que ustedes están diciendo: 'Es entregada en la mano del rey de Babilonia por la espada, la hambruna o la plaga.' **37** Miren, Yo estoy a punto de reunirlos a ellos desde toda tierra a donde los he llevado en Mi ira, furia y gran enojo. Estoy a punto de traerlos de vuelta a este lugar y permitirles vivir en seguridad. **38** Entonces, ellos serán Mi pueblo, y Yo seré su Dios. **39** Yo les daré un corazón y un camino para honrarme todos los días, para que sea bueno para ellos y sus descendientes después de ellos. **40** Entonces, Yo Haré con ellos un pacto eterno, que no rechazaré el hacerles bien. Yo pondré honor por Mí en sus corazones, para que ellos nunca se alejen de Mí. **41** Entonces, Me alegraré en hacerles bien a ellos. Yo fielmente los plantaré en esta tierra con todo Mi corazón y toda Mi vida. **42** Pues, el SEÑOR dice esto: 'Tal como he traído todo este gran desastre en esta gente, también traeré sobre ellos todas las cosas buenas que Yo he dicho que haré por ellos. **43** Entonces, campos serán comprados en esta tierra, sobre de las cuales ustedes dicen: "Esta es una tierra arruinada, la cual no tiene hombre ni bestia. Ésta ha sido entregada a la tierra de los caldeos." **44** Ellos comprarán campos con plata y escribirán en rollos sellados. Ellos reunirán testigos en la tierra de Benjamín, alrededor de todo Jerusalén y las cuidades de Judá, en las ciudades en la colina del país y en las llanuras, y en las ciudades de Neguev. Pues Yo traeré de regreso sus fortunas--esta es la declaración del SEÑOR.'"

Jeremiah 32:1

Esta es la palabra que vino de Jeremías de parte del Señor
"Esto es lo que el Señor le dijo a Jeremías"

estaba encarcelado en el patio de la guardia
"Ellos lo pusieron en prisión en el patio de la guardia"

el patio de la guardia en la casa del rey de Judá
Esta era un área abierta que estaba unida al palacio del rey.

Jeremiah 32:3

Por qué profetizas y dices
Sedequías hace una pregunta para reprender a Jeremías. Traducción Alterna: "Es incorrecto que continúes profetizando y hablando".

en la mano del rey de Babilonia, y él la capturará
Aquí "mano" se refiere al poder o control. Traducción Alterna: "al rey de Babilonia y a su ejército lo capturará".

porque él ciertamente será entregado
Traducción Alterna: "porque ciertamente lo he entregado"

Su boca le hablará a la boca del rey, y sus ojos verán los ojos del rey
Traducción Alterna: "El mismo Sedequías verá y hablará directamente con Nabucodonosor".

esta es la declaración del SEÑOR
Revise cómo tradujo esto en 1:7.

tú peleaste
Aquí "tú" es plural y se refiere a la gente en Jerusalén.

Jeremiah 32:6

La palabra del SEÑOR vino
Revise cómo tradujo esto en 1:1.

Hanamel ... Salum
Estos son nombres de hombres.

Ananot
Revise cómo tradujo esto en 1:1.

Jeremiah 32:8

Información General:
Jeremías continúa hablando.

diecisiete siclos
"17 siclos". Un siclo son 11 gramos.

Jeremiah 32:10

Información General:
Jeremías continúa hablando.

en un rollo y lo sellé, y tuve un testigo presenciándolo
Esto se refiere a la escritura que una persona firma para comprar un terreno. Otras personas serían testigos para confirmar que yo había comprado esa tierra.

tuve un testigo presenciándolo
"Allí había testigos para ver que yo había comprado la tierra".

que estaba sellado
"que lo sellé"

título sellado
"copia abierta" o "escritura que no tenía sello"

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Baruc ... Nerías ... Maasías
Estos son nombre de hombres.

el patio de la guardia
Revise cómo lo tradujo en 32:1.

Jeremiah 32:13

Información General:
Jeremías continúa hablando.

ante ellos
Aquí "ellos" se refiere a Hanamel, el testigo, y los judíos.

Toma estos documentos, tanto el recibo de compra que está sellado y las copias sin sello
"Tome el rollo sellado y los rollos sin sellar"

Casas, campos, y viñedos serán otra vez comprados en esta tierra
Traducción Alterna: "El pueblo de Israel nuevamente comprará casas, viñedos y campos en esta tierra".

Jeremiah 32:16

Información General:
Jeremías continúa hablando.

el recibo de compra
Esto quiere decir el rollo sellado y el rollo que no está sellado.

Ay
"Ay"

con Tu gran fuerza y con Tu brazo alzado
La frase "brazo levantado" es una expresión idiomática que se refiere a la fuerza. Las dos frases significan básicamente lo mismo y enfatizan la grandeza del poder del Señor. Traducción Alterna: "por tu gran poder". Ver: and

Tú muestras fidelidad del pacto
"Tú mantienes tu promesa y muestras tu amor fiel".

y derramas la culpa de los hombres en los regazos de sus niños después de ellos
"y castigas a los niños por el pecado de sus padres".

Jeremiah 32:19

Información General:
Jeremías continúa orando al Señor.

pues Tus ojos están abiertos a los caminos de la gente
Traducción Alterna: "Tú ves todo lo que hacen las personas".

para darle a cada hombre lo que su conducta y hechos merece
"y premiarás a todos de acuerdo a las cosas que hagan".

Tú hiciste señales y maravillas en la tierra de Egipto
Esto se refiere a un evento en el pasado cuando Dios usó su poder para liberar al pueblo de Israel de la esclavitud en Egipto.

Hasta este día presente
"Hasta este día"

entre toda la humanidad
"entre todas las personas"

Tú has hecho tu nombre famoso
Aquí "nombre" se refiere a la reputación de Dios. Traducción Alterna: "te has hecho famoso".

con una mano fuerte, y con un brazo alzado
Ambas frases son expresiones idiomáticas que se refieren a la fuerza. Estas frases juntas enfatizan la grandeza del poder del Señor. Traducción Alterna: "con tu gran poder".

Jeremiah 32:22

Información General:
Jeremías continúa orando al Señor.

les diste
"lo que le diste al pueblo de Israel"

Una tierra que fluye con leche y miel
Revise cómo tradujo esto en 11:3.

Pero ellos no obedecieron Tu voz
Traducción Alterna: "Pero ellos no obedecieron a lo que les dijiste".

Jeremiah 32:24

Información General:
Jeremías continúa orando al Señor.

la han capturado
"para que el ejército enemigo pueda capturarlo"

a causa de la espada
Aquí espada significa "guerra" o "pelea".

la cuidad ha sido entregada en la mano de los caldeos
Aquí "tierra" significa poder o control. Traducción Alterna: "has entregado a Jerusalén al ejército de los caldeos".

ten un testigo presenciándolo
"deja que las otras personas lo vean"

aunque esta ciudad esté siendo entregada
Traducción Alterna: "Estoy entregando esta ciudad"

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Jeremiah 32:26

La palabra del Señor que vino a Jeremías diciendo:
"Esto es lo que el Señor le dijo a Jeremías"

¿Hay algo muy díficil para Mí hacer?
El Señor usa una pregunta para enfatizar que el puede hacer lo que sea.

en las manos de los caldeos
Aquí "mano" se refiere a poder o control. Traducción Alterna: "a los caldeos"

Jeremiah 32:29

Información General:
El Señor le continúa hablando a Jeremías.

con el fin de provocarme
"lo cual ha hecho que me enoje demasiado"

han sido malignos
Traducción Alterna: "hicieron lo que considero malo"

desde su juventud
"desde el momento en el que se conviertieron en una nación" (UDB)

las prácticas de sus manos
Traducción Alterna: "las cosas malas que han hecho"

Jeremiah 32:31

Declaración en conexión:
Este verso es una continuación del fragmento anterior.

esta ciudad ha sido una provocación para Mi ira y furia desde el día que ellos la construyeron
Las palabras "ira" y "furia" significan básicamente lo mismo y enfatizan la intensidad de su ira. Traducción Alterna: "la gente de Jerusalén me ha hecho enojar mucho desde el día en que construyeron su ciudad".

Ha sido eso precisamente hasta este día presente
Traducción Alterna: "Continúan haciéndome enojar incluso ahora"

de Mi rostro
Traducción Alterna: "de mi presencia" o "completamente"

Jeremiah 32:33

Información General:
El Señor continúa hablando a Jeremías.

Ellos me tornaron sus espaldas en vez de sus rostros
Traducción Alterna: "mi pueblo me ignoró"

para recibir corrección
"para aprender de mí"

abominables ídolos
"sus ídolos, los cuales odio"

en la casa que se llama por Mi nombre
Traducción Alterna: "la casa que me pertenece a mí"

el valle de Ben Hinom
Revise cómo tradujo esto en 7:31.

Nunca pasó por Mi mente
Aquí "mente" se refiere a los pensamientos del Señor. Traducción Alterna: "Algo que nunca consideré hacer"

Jeremiah 32:36

la que ustedes están diciendo
Aquí "ustedes" es plural. Los significados posibles son: 1) Esto se refiere a Jeremías y a aquellos que están con él o 2) se refiere a todas las personas.

Es entregada en la mano del rey de Babilonia
Aquí "mano" significa poder o control. Traducción Alterna: "El Señor la ha entregado al rey de Babilonia"

reunirlos a ellos
"reunir a mi pueblo"

ira, furia y gran enojo
Las tres palabras significan lo mismo y enfatizan la intensidad de su enojo. Traducción Alterna: "ira extrema"

Jeremiah 32:38

Información General:
El Señor continúa hablando.

un corazón y un camino para honrarme
Esto quiere decir que habrá unidad entre el pueblo de Israel y que únicamente adorarán al Señor.

un pacto eterno
"un acuerdo eterno"

no rechazaré el hacerles bien
Traducción Alterna: "Yo siempre les haré bien a ellos"

para que ellos nunca se alejen de Mí
Traducción Alterna: "para que ellos siempre me obedezcan y me adoren"

Jeremiah 32:41

Información General:
El Señor continúa hablando.

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hacerles bien a ellos
Aquí "ellos" se refiere al pueblo de Israel.

Yo fielmente los plantaré en esta tierra
Traducción Alterna: "Yo asentaré permanentemente a los israelitas en esta tierra"

con todo Mi corazón y toda Mi vida
Estas dos frases juntas forman una expresión idiomática que se refiere al ser completo de una persona. Traducción Alterna: "con todo lo que soy" o "de todo corazón".

Jeremiah 32:43

Entonces, campos serán comprados en esta tierra
Traducción Alterna: "Entonces la gente comprará campos en esta tierra"

ustedes dicen
Aquí "ustedes" se refiere al pueblo de Israel.

Ha sido entregada a la tierra de los caldeos
Aquí "mano" significa poder o control. Traducción Alterna: "El Señor se la ha entregado a los caldeos"

escribirán en rollos sellados. Ellos reunirán testigos
Esto se refiere a una escritura que una persona firmaría para comprar un terreno. Las otras personas serían testigos para confirmar la compra.

Pues Yo traeré de regreso sus fortunas
"Porque los haré prosperar de nuevo"

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Chapter 33

1 Entonces la palabra del SEÑOR vino a Jeremías por segunda vez, mientras él todavía estaba encerrado en el patio del guardia, diciendo: **2** "El SEÑOR Creador, dice esto, el SEÑOR, quien forma a fin de establecer- el SEÑOR es Su nombre: **3** 'Llámame, y Yo te responderé. Te demostraré cosas grandes, misterios que no entiendes.' **4** Pues el SEÑOR, Dios de Israel, dice esto acerca de las casas en esta ciudad y las casas de los reyes de Judá que están destruidas a causa de las rampas de asedio y la espada: **5** 'Los caldeos vienen a pelear y a llenar las casas con cadáveres de las gentes a quienes Yo mataré en Mi ira y furia, cuando Yo esconda Mi rostro de esta ciudad a causa de toda su maldad. **6** Pero mira, Yo estoy por traer sanidad y una cura, pues Yo los sanaré y les traeré abundancia, paz y fidelidad. **7** Pues les traeré las fortunas de Judá e Israel; los edificaré como al principio. **8** Entonces Yo los purificaré de toda la iniquidad que han cometido contra Mí. Yo perdonaré todas las iniquidades que han cometido contra Mí, y todas las maneras en las que se han rebelado. **9** Pues esta ciudad será un objeto de gozo, una canción de alabanza y honor a todas las naciones de la Tierra quienes oirán de las cosas buenas que Yo haré para ella. Entonces ellos temerán y temblarán por todas las cosas buenas y la paz que Yo le daré.' **10** El SEÑOR dice esto: 'En este lugar que ustedes ahora dicen: "Está desolado, un lugar sin hombre ni bestia," en las ciudades de Judá, y en las calles de Jerusalén que están desoladas sin tener hombre ni bestia, se oirá otra vez **11** el sonido de gozo, el sonido de alegría, el sonido del novio y la desposada, el sonido de aquellos que dicen, mientras traen ofrendas de gratitud a la casa del SEÑOR: "¡Den gracias al SEÑOR de los ejércitos, pues el SEÑOR es bueno, y su amor que no falla dura para siempre!" Pues Yo restauraré las fortunas de la tierra a lo que eran antes,' dice el SEÑOR. **12** El SEÑOR de los Ejércitos dice esto: 'En este lugar desierto, donde ahora no hay hombre ni bestia- en todas estas ciudades habrá pastos de nuevo para que los pastores puedan descansar sus rebaños. **13** En las ciudades de las colinas, las llanuras, y en el Neguev, en la tierra de Benjamín y todo alrededor de Jerusalén, en todas las ciudades de Judá, los rebaños pasarán bajo las manos de aquellos quienes las cuentan,' dice el SEÑOR. **14** '¡Miren! Días vienen- esta es la declración del SEÑOR- cuando Yo voy a hacer lo que prometí a la casa de Israel y a la casa de Judá. **15** En aquellos días y en aquel tiempo Yo haré que el ramo justo crezca para David, y él llevará la justicia y honradez en la tierra. **16** En aquellos días Judá será salvada y Jerusalén vivirá en seguridad, pues esto será lo que ella llame: "El SEÑOR es nuestra honra.'" **17** Pues el SEÑOR dice esto: 'Un hombre de la línea de David nunca faltará de sentarse en el trono en la casa de Israel, **18** ni un hombre de los sacerdotes levitas faltará ante Mí para levantar ofrendas quemadas, para quemar ofrendas de comida, y para realizar ofrendas de granos todo el tiempo.'" **19** La palabra del SEÑOR vino Jeremías, diciendo: **20** "El SEÑOR dice esto: 'Si tú puedes romper Mi pacto con día y noche para que no haya días ni noches a sus propios tiempos, **21** entonces podrás romper Mi pacto con David, Mi siervo, para que él no tenga un hijo que se sienta en su trono, y Mi pacto con los sacerdotes levitas, mis siervos. **22** Como los ejércitos del cielo no pueden ser contados, y como la arena de la orilla del mar no puede ser medida, así voy a aumentar los descendientes de David, Mi siervo, y a los levitas quienes sirven delante de mí.'" **23** La palabra del SEÑOR vino a Jeremias, diciendo: **24** "¿No has considerado lo que este pueblo ha declarado cuando dicen: 'Las dos familias que el SEÑOR eligió, ¿ahora las ha rechazado?' De esta forma ellos detestan a Mi pueblo, diciendo que ya no son una nación a su vista. **25** Yo, el SEÑOR, digo esto: 'Si Yo no he establecido el pacto en día y noche, y si no he arreglado las leyes de los cielos y la Tierra, **26** entonces Yo hubiera rechazado a los descendientes de Jacob y David, Mi siervo, y no traeré una persona de ellos que gobierne a los descendientes de Abraham, Isaac y Jacob. Pues Yo restauraré sus fortunas y les mostraré misericordia.'"

Jeremiah 33:1

Información General:
Ver: y

Jeremiah 33:4

en Mi ira y furia
Las palabras "ira" y "furia" significan básicamente lo mismo y enfatizan la intensidad de su ira. Traducción Alterna: "en mi extrema ira".

esconda Mi cara
Esta frase muestra el descontento del Señor con la ciudad. Traducción Alterna: "Me he apartado de ti" o "Ya no estoy preocupado por ti"

Jeremiah 33:6

traeré las fortunas
Traducción Alterna: "traer de vuelta su prosperidad"

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Jeremiah 33:10

No hay hombre ni bestia en las ciudades de Judá y las calles de Jerusalén están deshabitadas, sin hombre ni bestia.
Estas dos frases comparten significados similares y enfatizan que Judá ha sido desolada.

mi casa
El templo en Jerusalén.

fortunas
Traducción Alterna: "prosperidad"

Jeremiah 33:12

lugar de pastoreo
Traducción Alterna: "campos para alimentar a sus rebaños"

Jeremiah 33:14

esta es la declración del SEÑOR
Revise cómo tradujo esto en 1:7.

En aquellos días y en aquel tiempo
La frase "en aquel tiempo" significa lo mismo que la frase "En esos días" y además la intensifica. Traducción Alterna: "En esos mismos días" o "En ese mismo momento".

que la rama justa crezca para David
Varón justo, descendiente de David. Traducción Alterna: "un hombre justo vendrá de la línea de David como una rama crece de un árbol".

la tierra
La nación de Israel.

Jeremiah 33:17

Un hombre de la línea de David
Traducción Alterna: "Un hombre que es descendiente del rey David"

Jeremiah 33:19

La palabra del SEÑOR vino
Revise cómo tradujo esto en 1:1.

Mi pacto con día y noche ... Mi pacto con David, Mi siervo
El Señor compara el pacto que hizo con David con el el día y la noche. Como el hombre no puede cambiar ni el día ni la noche, entonces tampoco puede cambiar el pacto que Dios hizo con David.

se siente en su trono
"para gobernar el reino que le fue dado"

Como los ejércitos del cielo no pueden ser contados, y como la arena de la orilla del mar no puede ser medida, así voy a aumentar los descendientes de David, Mi siervo, y a los levitas quienes me sirven
Estas dos afirmaciones dicen lo mismo y se usan juntas para dar énfasis. Traducción Alterna: "Como nadie puede contar las estrellas del cielo y la arena en la orilla del mar, de la misma manera, nadie podrá contar los descendientes de David y Leví que sirven al Señor"

Jeremiah 33:23

La palabra del SEÑOR vino
Revise cómo tradujo esto en 1:1.

¿No has considerado lo que este pueblo ha declarado cuando dicen: 'Las dos familias que el SEÑOR ha escogido, ¿ahora las ha rechazado?
A esta pregunta se le pone énfasis. Traducción Alterna: "Deberías haber notado que la gente dice que rechacé las dos familias que he elegido".

Jeremiah 33:25

tierra, terrenal
El término "tierra" se refiere al mundo en el que viven los seres humanos, junto con todas las demás formas de vida.

"Tierra" también puede referirse al suelo o suelo que cubre la tierra. Este término se usa a menudo con sentido figurado para referirse a las personas que viven en la tierra. Las expresiones "que la tierra se alegre" y "juzgará a la tierra" son ejemplos de usos figurativos de este término. El término "terrenal" generalmente se refiere a las cosas físicas en contraste con las cosas espirituales.

Sugerencias de traducción

Este término puede traducirse en la palabra o frase que el idioma local o las lenguas nacionales cercanas utilizan para referirse al planeta tierra en el que vivimos. Dependiendo del contexto, "tierra" también podría traducirse como "mundo", "tierra" o "suelo". Cuando se usa figurativamente, "tierra" podría traducirse como "gente en la tierra", "gente que vive en la tierra" o "todo en la tierra". Las formas de traducir "terrenal" podrían incluír: "físico", "cosas de esta tierra" o "visible".

Ver también: spirit, spiritual world, worldly

Jacob, Israel
Jacob era el hijo mellizo más joven de Isaac y Rebeca.

El nombre de Jacob significa "él agarra el talón", lo cual quiere decir que "engaña". Cuando Jacob estaba naciendo, él se aferraba al talón de su hermano gemelo Esaú. Muchos años después, Dios le cambió el nombre a Jacob por "Israel", que significa "él lucha con Dios". Jacob fue listo y engañador. Encontró formas de obtener la bendición del primogénito y los derechos de herencia de su hermano mayor, Esaú. Esaú estaba

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enojado y planeaba matarlo, así que Jacob dejó su tierra natal. Pero años después, Jacob regresó con sus esposas e hijos a la tierra de Canaán, donde vivía Esaú, y sus familias vivieron cerca unas de otras y también pacíficamente. Jacob tuvo doce hijos. Sus descendientes se convirtieron en las doce tribus de Israel. Un hombre diferente que también se llamaba Jacob, aparece como el padre de José en la genealogía de Mateo.

Ver también: Canaan, Canaanite deceive, deceit, deception, deceptive Esau Isaac Israel, Israelites, nation of Israel Rebekah twelve tribes of Israel

David

David fue el segundo rey de Israel, quien amó y sirvió a Dios. Fue el principal escritor del libro de los Salmos.

Cuando David aún era un niño que cuidaba las ovejas de su familia, Dios lo eligió para convertirse en el próximo rey de Israel. David se convirtió en un gran luchador y lideró al ejército israelita en batallas contra sus enemigos. Su victoria sobre Goliat, el filisteo, es bien conocida. El rey Saúl intentó matar a David, pero Dios lo protegió y lo convirtió en rey después de la muerte de Saúl. David cometió un pecado terrible, pero se arrepintió y Dios lo perdonó. *Jesús, el Mesías, se llama el "Hijo de David" porque es un descendiente del rey David.

Ver también: Goliath Philistines Saul (OT)

Abraham, Abram

Abram era un hombre caldeo de la ciudad de Ur que fue escogido por Dios para ser el antepasado de los israelitas. Dios cambió su nombre a "Abraham".

El nombre "Abram" significa "padre exaltado" "Abraham" significa "padre de muchos". Dios le prometió a Abraham que tendría muchos descendientes, los cuales se convertirían en una gran nación. Abraham le creyó a Dios y le obedeció. Dios llevó a Abraham a mudarse de Caldea a la tierra de Canaán. *Mientras vivían en la tierra de Canaán, cuando eran muy viejos, Abraham y su esposa Sara tuvieron un hijo, Isaac.

Ver también: Canaan, Canaanite Isaac

Isaac

Isaac fue el único hijo de Abraham y Sara. Dios había prometido darles un hijo a pesar de que eran muy viejos.

El nombre "Isaac" significa "se ríe". Cuando Dios le dijo a Abraham que Sara daría a luz a un hijo, Abraham se echó a reír porque ambos eran muy viejos. Algún tiempo después, Sarah también se rió cuando escuchó esta noticia. Pero Dios cumplió su promesa e Isaac nació de Abraham y Sara en su vejez. Dios le dijo a Abraham que el pacto que él había hecho con Abraham también sería para Isaac y sus descendientes para siempre. Cuando Isaac era un joven, Dios probó la fe de Abraham al ordenarle que sacrificara a Isaac. *El hijo de Isaac, Jacob, tuvo doce hijos, cuyos descendientes más tarde se convirtieron en las doce tribus de la nación de Israel.

Ver también: Abraham, Abram descendant, descended from forever fulfill Jacob, Israel Sarah, Sarai twelve tribes of Israel

compasión, compasivo

El término "compasión" se refiere a un sentimiento de preocupación por las personas, especialmente por aquellos que están sufriendo. Una persona "compasiva" se preocupa por otras personas y las ayuda.

La palabra "compasión" por lo general incluye preocuparse por las personas necesitadas, así como tomar medidas para ayudarlos. La Biblia dice que Dios es compasivo, es decir, está lleno de amor y misericordia. *En la carta de Pablo a los Colosenses, él les dice que "se vistan de compasión". Él les está instruyendo a que se preocupen por las personas y que ayuden activamente a otros que lo necesiten.

Sugerencias de traducción

El significado literal de "compasión" es "entrañas de misericordia". Esta es una expresión que significa "misericordia" o "compasión". Otros idiomas pueden tener su propia expresión que significa esto. Las formas de traducir "compasión" podrían incluír "un cuidado profundo" o "misericordia útil". *El término "compasivo" también podría traducirse como "cuidado y ayuda" o "profundamente amoroso y misericordioso".

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Chapter 34

1 La palabra que vino a Jeremías del SEÑOR, cuando Nabucodonosor, rey de Babilonia, y todo su ejército, junto con todos los reinos de la tierra, los dominios bajo su poder, y toda su gente estaban en guerra contra Jerusalén y todas sus ciudades, diciendo: **2** 'El SEÑOR, Dios de Israel, dice esto: Vayan y hablen con Sedequías, rey de Judá, y díganle: "El SEÑOR dice esto: Miren, Yo estoy a punto de entregar esta ciudad a la mano del rey de Babilonia. Él la quemará. **3** Ustedes no escaparán de su mano, pues ustedes ciertamente serán detenidos y entregados en su mano. Sus ojos mirarán a los ojos del rey de Babilonia; él les hablará directamente a ustedes mientras ustedes van hacia Babilonia.' **4** ¡Escucha la palabra del SEÑOR, Sedequías, rey de Judá! El SEÑOR dice esto en relación a ti: 'Tú no morirás por la espada. **5** Tú morirás en paz. Así como quemaron los cadáveres de tus ancestros, los reyes que estaban antes que tú, ellos quemarán tu cuerpo. Ellos dirán: "¡Ay, maestro!" Ellos te lamentarán. Ahora Yo he hablado - esta es la declaración del SEÑOR." **6** Así Jeremías el profeta proclamó a Sedequías, rey de Judá, todas estas palabras en Jerusalén. **7** El ejército del rey de Babilonia hizo guerra contra Jerusalén y todas las ciudades que quedaron de Judá: Laquis y Azeca. Estas ciudades de Judá quedaron como ciudades fortificadas. **8** La palabra que vino a Jeremías del SEÑOR luego de que el Rey Sedequías hiciera un pacto con todo el pueblo de Jerusalén, para proclamar la libertad a ellos, **9** que cada hombre deberá liberar a sus esclavos hebreos, ambos hombre y mujer, para que ninguno haga de un judío un esclavo, que era su hermano. **10** Así que todos los líderes y personas entraron al pacto de que cada persona liberaría sus esclavos, hombres y mujeres, para que no estuvieran esclavizados más. Ellos obedecieron y los liberaron. **11** Pero luego de esto cambiaron de opinión. Ellos volvieron a traer a los esclavos que habían liberado. Ellos los forzaron a ser esclavos otra vez. **12** Así que la palabra del SEÑOR vino a Jeremías, diciendo: **13** "El SEÑOR, Dios de Israel, dice esto: 'Yo mismo hice un pacto con sus ancestros en el día que los saqué de la tierra de Egipto, fuera de la casa de la esclavitud. Ahí fue cuando dije: **14** "Al final de cada siete años, cada hombre deberá enviar fuera a su hermano, su compañero hebreo que se había vendido a sí mismo a ustedes y les sirvió por seis años. Envíalo fuera en libertad." Pero sus ancestros no me escucharon ni inclinaron sus oídos hacia Mí. **15** Ahora ustedes mismos se arrepintieron y comenzaron a hacer lo que es justo a Mis ojos. Ustedes proclamaron libertad, cada hombre a su vecino, e hicieron un pacto ante Mí en la casa que es llamada por Mi nombre. **16** Pero entonces se alejaron y contaminaron Mi nombre; ustedes causaron que cada hombre volviera a traer a sus esclavos hombres y mujeres, a quienes habían enviado a salir a donde ellos desearan. Ustedes los forzaron a que fueran esclavos otra vez.' **17** Por lo tanto, el SEÑOR dice esto: 'Ustedes mismos no Me han escuchado. Ustedes debieron haber proclamado la libertad, cada uno de ustedes, a sus hermanos y compañeros israelitas. ¡Asi que miren! Estoy a punto de proclamarles la libertad - esta es la declaración del SEÑOR- libertad para la espada, la plaga, y hambruna, pues Yo voy a hacerles una cosa horrible a la vista de cada reino en la tierra. **18** Entonces Yo me encargaré de las personas que han roto Mi pacto, que no guardaron las palabras del pacto que ellos establecieron ante Mí cuando cortaron a un toro en dos y caminaron entre sus partes, **19** y entonces los líderes de Judá y Jerusalén, los eunucos y los sacerdotes, y todo el pueblo de la tierra caminó entre las partes del toro. **20** Yo los entregaré en la mano de sus enemigos y en la mano de aquellos que buscan sus vidas. Sus cuerpos serán alimento para las aves de los cielos y las bestias de la tierra. **21** Así que Yo entregaré a Sedequías, rey de Judá, y a sus líderes a la mano de sus enemigos y a la mano de aquellos que buscan sus vidas, y a la mano del ejército del rey de Babilonia que se ha levantado en contra de ustedes. **22** Miren, estoy a punto de dar este orden - esta es la declaración del SEÑOR - y Yo los devolveré a esta ciudad para hacer la guerra contra ella y la tomen, y la quemen. Pues Yo convertiré a las ciudades de Judá en lugares arruinados en donde no habrá habitantes.'"

Jeremiah 34:1

La palabra que vino a Jeremías del SEÑOR
Traducción Alterna: "El Señor dijo su palabra a"

estaban en guerra
Traducción Alterna: "batallando contra"

y todas sus ciudades
Esto se refiere a todos los pueblos que rodeaban Jerusalén.

entregar esta ciudad
Traduzca esta frase de la misma forma en la que la tradujo en 32:26

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a la mano del rey de Babilonia
Aquí "mano" se refiere a control. Traducción Alterna: "bajo el control del rey de Bailonia"

Ustedes no escaparán de su mano
"Ustedes no se escaparán de su control"

Sus ojos mirarán a los ojos del rey de Babilonia; él les hablará directamente a ustedes mientras ustedes van hacia Babilonia
Ambas expresiones significan que él verá al rey de Babilonia en persona.

Jeremiah 34:4

Tú no morirás por la espada.Tú morirás en paz.
Traducción Alterna: "No morirá en la batalla sino que morirás en paz."

esta es la declaración del SEÑOR
Revise cómo tradujo esto en 1:7.

Jeremiah 34:6

Laquis y Azeca
Estos son nombres de ciudades.

Estas ciudades de Judá permanecieron como ciudades fortificadas
Traducción Alterna: "Las únicas ciudades fortificadas de Judá que todavía no han sido capturadas."

Jeremiah 34:8

La palabra que vino a Jeremías del SEÑOR
Después de esta frase, el lector, por supuesto, espera ver el contenido del mensaje del Señor. Sin embargo, el mensaje no comienza hasta el pasaje en 34:12. Por esta razón, el traductor puede omitir esta frase aquí, y seguir el ejemplo de la UDB.

palabra
"mensaje"

Jeremiah 34:10

obedecer, obediente, obediencia
El término "obedecer" significa hacer lo que se requiere o lo que se manda. El término "obediente" describe el carácter de alguien que obedece. A veces lo que se pide se refiere a no hacer algo, como por ejemplo "no robar".

Normalmente, el término "obedecer" se usa en el contexto de obedecer los mandatos o las leyes de una persona con autoridad. Por ejemplo, las personas obedecen leyes creadas por los líderes de un país, reino u otra organización. Los niños obedecen a sus padres, los esclavos obedecen a sus amos, las personas obedecen a Dios y los ciudadanos obedecen las leyes de su país. Cuando alguien en autoridad ordena a las personas que no hagan algo, estas personas obedecen al no hacerlo. Las formas de traducir este término podrían incluir una palabra o frase que signifique "hacer lo que se manda" o "seguir las órdenes" o "hacer lo que Dios dice que se haga". El término "obediente" se podría traducir como "hacer lo que se le ordenó", "seguir órdenes" o "hacer lo que Dios manda".

Ver también: citizen command, to command, commandment disobey, disobedient, disobedience kingdom law, principle

enviar, enviar a alguien, enviada
"Enviar" es hacer que alguien o algo vaya a algún lugar. "Enviar" a alguien es decirle a esa persona que haga un mandado o una misión.

A menudo, una persona que es "enviada" ha sido designada para realizar una tarea específica. Frases como "enviar lluvia" o "enviar desastre" significan "causar que ... venga". Este tipo de expresión se usa generalmente en referencia a Dios quien causa estas cosas. El término "enviar" también se usa en expresiones como "enviar palabra" o "enviar un mensaje", que significa dar a alguien un mensaje para que le diga a otra persona. "Enviar" a alguien "con" algo puede significar "dar" esa cosa "a" otra persona, generalmente haciendo que esa person que envía se mueva a cierta distancia para que la otra persona la reciba. *Jesús usa con frecuencia la frase "el que me envió" para referirse a Dios Padre que lo "envió" a la tierra para redimir y salvar a las personas. Esto también podría traducirse como "me encargó", "me hizo venir" o "me designó para ir".

Ver también: appoint, appointed redeem, redemption, redeemer

mente
El término "mente" se refiere a la parte de una persona que piensa y toma decisiones.

La mente de cada persona es el total de sus pensamientos y razonamientos. "Tener la mente de Cristo" significa estar pensando y actuando tal como Jesucristo lo haría. Significa ser obediente a Dios el Padre, obedecer las enseñanzas de Cristo, estar capacitado para hacer esto a través del poder del Espíritu Santo. *"Cambiar de opinión" significa que alguien tomó una decisión diferente o tuvo una opinión diferente a la que tenía anteriormente.

Sugerencias de traducción

El término "mente" también podría traducirse como "pensamientos", "razonar", "pensar" o "entender". La expresión "tener en mente" se podría traducir como "recordar", "prestar atención a esto" o "asegúrese de saber esto". La expresión "corazón, alma y mente" también podría traducirse como "lo que sientes, lo que crees y lo que piensas". La expresión "traer a la mente" se podría traducir como "recordar" o "pensar". *La expresión "cambió de opinión y se fue" también se podría traducir

como "se decidió de manera diferente y se fue", "después de todo decidió irse " o "cambió de opinión y se fue".

Ver también: believe, believe in, belief heart soul

Jeremiah 34:12

la palabra del SEÑOR vino
Revise cómo tradujo esto en 1:1.

cada hombre deberá enviar fuera a su hermano, su compañero hebreo que se había vendido a sí mismo a ustedes y les sirvió
Traducción Alterna: "cada uno de ustedes debe liberar a los compañeros hebreos que se vendieron a sí mismos y hayan sido sus esclavos "

Envíalo fuera en libertad
Traducción Alterna: "Debes dejar que sean libres de servirte"

No me escucharon y no me prestaron atención
Ambas frases dicen básicamente lo mismo y se combinan para dar énfasis.

Jeremiah 34:15

lo que es bueno a Mis ojos
"correcto" o "aceptable"

se alejaron y contaminaron Mi nombre
Traducción Alterna: "Dejaron de hacer lo que era correcto e hicieron cosas malas lo cual hizo que la gente piense que soy malo."

Jeremiah 34:17

¡Asi que miren! Estoy a punto de proclamarles la libertad ... libertad para la espada, la plaga, y hambruna
Traducción Alterna: "Entonces, como ustedes no me han obedecido, les permitiré que sean castigados con espada, plaga y hambre"

¡Asi que miren!
"¡Escuchen!" o "¡Presten atención porque lo que les voy a decir es realmente importante!"

establecieron ante Mí
Traducción Alterna: "estuvieron de acuerdo conmigo"

Jeremiah 34:20

buscan sus vidas
Traducción Alterna: "buscando matarlos"

esta es la declaración del SEÑOR
Revise cómo tradujo esto en 1:7.

se ha levantado
"para pelear"

los devolveré
Aquí "ellos" se refiere a los ejércitos de la nación de Babilonia. Traducción Alterna: "y traerá de vuelta al ejército babilónico"

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Chapter 35

1 La palabra del SEÑOR vino a Jeremías en los días de Joacim, hijo de Josías, rey de Judá, diciendo: **2** "Ve a la familia de los recabitas y habla con ellos. Entonces tráelos a Mi casa, en uno de los cuartos, y dales vino para beber." **3** Entonces tomé a Jazaanías, hijo de Jeremías, hijo de Habasinías y sus hermanos, a todos sus hijos, y a toda la familia de los recabitas. **4** Yo los llevé a la casa del SEÑOR, a los cuartos de los hijos de Hanán, hijo de Igdalías, el hombre de Dios. Estos cuartos estaban al lado del cuarto de los líderes, que estaba sobre el cuarto de Maasías, hijo de Salum, el guarda de la puerta. **5** Entonces puse envases y copas en frente a los recabitas y les dije: "Beban algo de vino." **6** Pero ellos dijeron: "No beberemos ningún vino, pues nuestro ancestro, Jonadab, hijo de Recab, nos ordenó: 'No beban ningun vino, ni tú ni ninguno de tus descendientes, para siempre. **7** También, no construyan ninguna casa, ni rieguen ninguna semilla, o planten ningunas viñas; esto no es para tí. Pues deben vivir en tiendas todos tus días, para que vivas muchos días en la tierra donde se están quedando como extranjeros.' **8** Nosotros hemos obedecido la voz de Jonadab, hijo de Recab, nuestro ancestro, en todo lo que él nos ordenó, a nunca beber vino en todos nuestros días, nosotros, nuestras esposas, nuestros hijos, y nuestras hijas. **9** Nosotros nunca construiremos casas para vivir, y no habrá viña, campo, o semilla en nuestra posesión. **10** Nosotros hemos vivido en tiendas y hemos obedecido y hecho todo lo que Jonadab, nuestro ancestro, nos ordenó. **11** Pero cuando Nabucodonosor, rey de Babilonia, atacó nuestra tierra, dijimos: 'Vengan, debemos ir a Jerusalén para escapar de los ejércitos de los caldeos y los arameos.' Así estamos viviendo en Jerusalén." **12** Luego la palabra del SEÑOR vino a Jeremías, diciendo: **13** "SEÑOR de los ejércitos, Dios de Israel, dice esto: 'Ve y dile a los hombres de Judá y a los habitantes de toda Jerusalén, "¿No recibirán ustedes la corrección y escucharán Mis palabras? --esta es la declaración del SEÑOR. **14** Las palabras de Jonadab, hijo de Recab, que él le dio a sus hijos como una órden, de que no beban ningún vino, han sido observadas hasta este mismo día. Ellos han obedecido la órden de su ancestro. Pero en cuanto a Mí, Yo mismo les he estado haciendo proclamaciones persistentes a ustedes, pero ustedes no Me han escuchado. **15** Yo les envié a ustedes a todos Mis siervos, los profetas. Yo fui persistente al enviarlos para decirles: 'Que toda persona se vuelva de su mal camino y haga buenas obras; que ninguno camine más tras otros dioses y los adore. En cambio, regresen a la tierra que Yo les di a ustedes y a sus ancestros.' Sin embargo, ustedes no Me escuchan ni Me prestan atención. **16** Pues los descendientes de Jonadab, hijo de Recab, han observado los mandamientos de su ancestro que él les dio, pero este pueblo rehusa escucharme a Mí.'" **17** Así que el SEÑOR, Dios de los ejércitos y Dios de Israel, dice esto: 'Miren, Yo estoy trayendo sobre Judá y sobre todos los habitantes de Jerusalén, todos los desastres que he pronunciado contra ellos porque Yo les hablé, pero ellos no escucharon; Yo los llamé, pero ellos no contestaron.'" **18** Jeremías le dijo a la familia de los recabitas: "El SEÑOR de los ejércitos, Dios de Israel, dice esto: 'Ustedes han escuchado los mandamientos de Jonadab, su ancestro, y los han obedecido todos-- han obedecido todo lo que él les ordenó hacer-- **19** así que SEÑOR de los ejércitos, Dios de Israel, dice esto: 'Siempre habrá un descendiente de Jonadab, hijo de Recab, que Me sirva.'"

Jeremiah 35:1

recabitas
Este es un grupo de personas.

Mi casa
Esta frase se refiere al templo del Señor.

Jeremiah 35:3

Jazaanías ... Habasinías ... Hanán ... Igdalías ... Maasías ... Salum
Estos son nombres de hombres.

Jeremiah 35:5

recabitas
Revise cómo tradujo esto en 35:1.

Jonadab ... Recab
Estos son nombres de hombres.

vivas muchos días en la tierra
"Días" se refiere al período de tiempo.

Jeremiah 35:8

la voz de Jonadab
La palabra "voz" aquí se refiere a "mandato".
Traducción Alterna: "el comando de Jonadab"

todos nuestros días
"Días" se refiere al período de tiempo.

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Jeremiah 35:12

la palabra del SEÑOR vino
Revise cómo tradujo esto en 1: 1. "El Señor habló su palabra a"

¿No recibirán ustedes la corrección y escucharán Mis palabras?
Esta pregunta se hace para reprender a Israel. Traducción Alterna: "No recibirán corrección ni escucharán mis palabras"

Jonadab ... Recab
Estos son nombres de hombres.

Las palabras de Jonadab, hijo de Recab, que él le dio a sus hijos como una órden, de que no beban ningún vino, han sido observadas
Traducción Alterna: "Los hijos de Jonadab, hijos de Recab, respetaron la orden de su padre de no beber vino"

Jeremiah 35:15

se vuelva de su mal camino y haga buenas obras
Estas dos frases dicen cosas similares y se combinan para dar énfasis.

caminen tras otros dioses y los adoren
Estas dos frases dicen cosas similares y se combinan para dar énfasis.

ustedes no Me escuchan ni Me prestan atención
sas similares y se combinan para dar énfasis.

Jeremiah 35:17

Miren
Esta palabra nos dice que tenemos que prestar especial atención a lo que sigue.

Jeremiah 35:18

recabitas
Este es el nombre de un grupo de personas. Revise cómo tradujo esto en 35: 1.

Jonadab ... Recab
Estos son nombres de hombres. Revise cómo tradujo estos nombres en 35:5.

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Chapter 36

1 Sucedió en el año cuarto de Joacim, hijo de Josías rey de Judá, que esta palabra vino a Jeremías del SEÑOR, y él dijo: **2** "Toma un rollo para tí mismo y escribe en él todas las palabras que yo te he dicho sobre Israel y Judá, y toda nación. Haz ésto por todo lo que he dicho de estos días de Josías hasta este justo día. **3** Quizás el pueblo de Judá escucharán a todos los desastres que yo intento traerles a ellos. Quizás todos se alejarán de su camino malvado, para que yo pueda perdonar sus iniquidades y sus pecados." **4** Entonces Jeremías llamó a Baruc, hijo de Nerías, y Baruc escribió en un rollo, al dictado de Jeremías, todas las palabras del SEÑOR habladas a él. **5** Después Jeremías dió una orden a Baruc. Él dijo: "Yo estoy en la carcel y no puedo ir a la casa del SEÑOR. **6** Así que tú debes ir y leer desde el rollo que tú escribiste a mi dictado. En el día del ayuno, tú debes leer las palabras del SEÑOR en la audiencia del pueblo en su casa, y también en la audiencia de toda Judá quienes han venido desde sus ciudades. Proclama estas palabras a ellos. **7** Quizás sus ruegos por misericordia vendrán ante el SEÑOR. Quizás cada persona se alejará de su camino malvado, ya que la ira y la furia del SEÑOR que se ha proclamado contra su pueblo es severa." **8** Así que Baruc, hijo de Nerías, hizo todo lo que Jeremías el profeta había mandado a él que hiciera. Él leyó en voz alta las palabras del SEÑOR en la casa del SEÑOR. **9** Sucedió en el año quinto y el mes noveno de Joacim, hijo de Josías, rey de Judá, que todo el pueblo en Jerusalén y el pueblo quienes vinieron a Jerusalén desde las ciudades de Judá proclamaron un ayuno en honor al SEÑOR. **10** Baruc leyó en voz alta las palabras de Jeremías en la casa del SEÑOR, desde el cuarto de Gemarías, hijo de Safán el escriba, en el patio superior, por el portón de la entrada de la casa del SEÑOR. Él hizo ésto en la audiencia de todo el pueblo. **11** Ahora Micaías, hijo de Gemarías, hijo de Safán, escuchó todas las palabras del SEÑOR en el rollo. **12** Él fue de la casa del rey, al cuarto del secretario. Mira, todos los oficiales estaban sentados allí: Elisama el secretario, Delaía, hijo de Semaías, Elnatán, hijo de Acbor, Gemarías, hijo de Safán, y Sedequías, hijo de Ananías, y todos los oficiales. **13** Entonces Micaías le informó a ellos todas las palabras que él había escuchado que Baruc leyó a voz alta en la audiencia del pueblo. **14** Así que todos los oficiales enviaron a Jehudí, hijo de Netanías, hijo de Selemías, hijo de Cusi, a Baruc. Jehudí dijo a Baruc: "Toma el rollo en tu mano, el rollo desde el cual tú estabas leyendo en la audiencia del pueblo, y ven." Así que Baruc, hijo de Nerías, tomó el rollo en su mano y fue a los oficiales. **15** Entonces ellos dijeron a él: "Siéntate y lee ésto en nuestra audiencia." Así que Baruc leyó el rollo. **16** Sucedió que cuando ellos escucharon todas estas palabras, cada hombre se volvió atemorizado a quien estaba al lado de él y dijo a Baruc: "Ciertamente debemos informar todas estas palabras al rey." **17** Entonces ellos preguntaron a Baruc: "Dínos, ¿cómo viniste a escribir todas estas palabras a dictado de Jeremías?" **18** Baruc dijo a ellos: "Él me dictó todas estas palabras a mí, y yo lo escribí a tinta en este rollo." **19** Entonces los oficiales dijeron a Baruc: "Ve, escóndete y Jeremías también. No dejes que nadie sepa dónde ustedes están. **20** Así que ellos pusieron el rollo en el cuarto de Elisama, el secretario, y ellos fueron al rey en el patio y ellos informaron todo en la audiencia del rey. **21** Entonces el rey envió a Jehudí a tomar el rollo. Jehudí lo tomó del cuarto de Elisama, el secretario. Entonces él lo leyó en la audiencia del rey y de todos los oficiales quienes estaban parados junto a él. **22** Ahora el rey se estaba quedando en la casa de invierno en el mes noveno, y un brasero se estaba quemando en frente de él. **23** Sucedió que cuando Jehudí leyó tres o cuatro columnas, el rey quería cortarlo con un cuchillo y lo tiró dentro el fuego en el brasero hasta que todo el rollo fue destruido. **24** Pero ni el rey ni los siervos quienes escucharon todas estas palabras estaban asustados, ni rasgaron sus ropas. **25** Elnatán, Delaía y Germarías hasta instaron al rey de no quemar el rollo, pero él no los escuchó. **26** Entonces el rey mandó a Jerameel, un pariente, Seraías, hijo de Azriel, y Selemías, hijo de Abdeel que arrestara a Baruc el escriba y a Jeremías el profeta, pero el SEÑOR lo había escondido. **27** Entonces la palabra del SEÑOR vino a Jeremías después que el rey había quemado el rollo y las palabras que Baruc había escrito al dictado de Jeremías, diciendo: **28** "Vuelve, toma otro rollo para tí, y escribe en él todas las palabras que estaban en el rollo original, el rollo que quemó Joacim, rey de Judá. **29** Entonces tú debes decir ésto a Joacim, rey de Judá: 'Tú quemaste el rollo, diciendo: "¿Porqué tú escribiste en él 'El rey de Babilonia ciertamente vendrá y destruirá esta tierra, ya que él destruirá ambos hombre y la bestia en él'?"'" **30** Por lo tanto, el SEÑOR dice ésto sobre tí, Joacim, rey de Judá: "Ningun descendiente tuyo jamás se sentará en el trono de David. En cuanto a tí, tu cadáver será tirado dentro del calor del día y en el frío del noche. **31** Por que yo voy a castigarte a tí, a tus descendientes y a tus siervos por la iniquidad de todos ustedes. Yo traeré en todos los habitantes de Jerusalén, y a toda persona en Judá todos los desastres con los cuales yo te he amenazado con, pero a lo cuales tú no has prestado atención." **32** Así que Jeremías tomó otro rollo y se lo entregó a Baruc, hijo de Nerías, el escriba. Baruc escribió en él a dictado de Jeremías todas las palabras que estaba en el rollo quemado por Joacim, rey de Judá. Además, muchas otras palabras similares eran añadidas a este rollo.

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Jeremiah 36:1

Ingormación General:
Ver: y

Sucedió
"Eso sucedió" Esa frase se usa aquí para marcar el comienzo de una nueva etapa en la historia.Si en su idioma hay otra forma para decir esto, puede usarla en este caso.

en el año cuarto de Joacim, hijo de Josías rey de Judá
Revise cómo tradujo esto en 25:1.

que esta palabra
La frase "esta palabra" se refiere al mensaje que sigue.

cada nación
"todas las naciones"

lo que he dicho de
"Lo que te he dicho de"

estos días de Josías hasta este justo día
Traducción Alterna: "desde el tiempo de Josías hasta hoy"

Quizás el pueblo de Judá
"Tal vez las personas de Judá"

yo intento traerles a ellos
"Yo estoy planeando hacerlo"

Quizás todos
"Para que cada persona"

de su camino malvado
Revise cómo tradujo esto en 18:11.

Jeremiah 36:4

Baruc escribió en un rollo, al dictado de Jeremías, todas las palabras del SEÑOR habladas a él
"Mientras Jeremías estaba hablando, Baruc escribió en un rollo todas las palabras que el Señor le había dicho a Jeremías".

leer desde el rollo
"leer en voz alta desde el rollo" o "proclamar desde el rollo"

a mi dictado
"de acuerdo a lo que he dicho"

debes leer
"debes leer en voz alta" o "debes proclamar"

en la audiencia del pueblo en su casa
"Para que la gente en la casa del Señor pueda oírlos".

en la audiencia de toda Judá quienes han venido desde sus ciudades
"para que todos los habitantes de Judá que han venido de sus ciudades puedan escucharlos"

Jeremiah 36:7

Información General:
Jeremías continúa dándole instrucciones a Baruc.

Quizás
"Tal vez"

sus ruegos por misericordia
La palabra "sus" se refiere a las personas en la casa del Señor y a las personas de Judá que habían venido a la casa del Señor desde sus ciudades.

sus ruegos por misericordia vendrán ante el SEÑOR
Traducción Alterna: "El Señor le prestará atención a sus ruegos por misericordia."

Quizás cada persona se alejará de su camino malvado
"Tal vez ellos se arrepentirán; cada persona se volverá de su camino malvado"

de su camino malvado
Revise cómo tradujo "de su camino malvado" en 18:11.

la ira y la furia
"la ira y la rabia"

Jeremiah 36:9

Se produjo
Revise cómo tradujo esto en 36:1.

en el año quinto y el mes noveno
Este es el noveno mes del calendario hebreo. Es durante la última parte de noviembre y la primera parte de diciembre en los calendarios occidentales.
Traducción Alterna: "en el noveno mes del quinto año."

de Joacim, hijo de Josías, rey de Judá
Revise cómo tradujo esto en 25:1.

proclamaron un ayuno
"convocaron a todos para que participaran en el ayuno"

Gemarías, hijo de Safán
Este es el nombre de una persona.

el escriba
"quien era un escriba"

por el portón de la entrada de la casa del SEÑOR
"en la entrada de la puerta nueva de la casa del Señor"

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Él hizo ésto
Él leyó en voz alta las palabras de Jeremías.

en la audiencia de
Revise cómo tradujo esto "en los oídos de Jerusalén" en 2:1.

Jeremiah 36:11

Micaías
Este es el nombre de una persona.

Micaías, hijo de Gemarías, hijo de Safán
"Micaías, que era el hijo de Gemariah, quien era el hijo de Safán"

al cuarto del secretario
"al cuarto del escriba"

Mira
La palabra "mira" aquí añade énfasis a lo que sigue.

Elisama ... Delaía
Estos son nombres de personas.

Semaías
Revise cómo tradujo este nombre en 26:20.

Elnatán, hijo de Acbor
Revise cómo tradujo este nombre en 26:22.

Gemarías, hijo de Safán
Revise cómo tradujo este nombre en 36:9.

Sedequías
Revise cómo tradujo este nombre en 1:1.

Ananías
Revise cómo tradujo este nombre en 28:1.

y todos los oficiales
"y todos los otros oficiales"

Jeremiah 36:13

Micaías
Revise cómo tradujo este nombre en 36:11.

le informó a ellos
La palabra "ellos" se refiere a los oficiales en 36:11.

en la audiencia del pueblo
"para que la gente pudiera escuchar"

Jehudí ... Netanías ... Selemías ... Cusi
Estos son nombres de personas.

leyó el rollo
"leyó el rollo en voz alta"

Jeremiah 36:16

Ésto pasó que
Esta frase se usa aquí para marcar un evento importante en la historia. Si su idioma tiene una forma de decirlo, podría usarla aquí.

cuando ellos escucharon
La palabra "ellos" se refiere a los oficiales.

todas estas palabras
Las palabras del rollo que Baruc leyó en voz alta.

¿cómo viniste a escribir?
"cómo escribiste"

a dictado de Jeremías
Revise cómo tradujo esto en 36:4.

dictó
Jeremías habló en voz alta para que Baruc escribiera sus palabras.

lo escribí a tinta
"usó tinta para escribir las palabras"

tinta
Un tinte oscuro que se usa para escribir.

y a Jeremías también
Traducción Alterna: "y Jeremías también debería esconderse."

dónde ustedes están
La palabra "ustedes" se refiere a Baruc y a Jeremías.

Jeremiah 36:20

Así que ellos
La palabra "ellos" se refiere a los oficiales.

pusieron el rollo en el cuarto de Elisama
"pusieron el rollo en un lugar seguro del cuarto de Elisama"

Elisama, el secretario
Revise cómo tradujo "Elisama, el escriba" en 36:11.

estas palabras
Las palabras del rollo que Jeremías le había dictado a Baruc.

Jehudí
Revise cómo tradujo esto en 36:13.

en el mes noveno
Este es el noveno mes del calendario hebreo. Esto es al final de la temporada de la siembra y al comienzo de la temporada de frío. Es durante la última parte de noviembre y la primera de diciembre en los calendarios occidentales.

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y un brasero se estaba quemando en frente de él
"y el brasero estaba al frente de él con un fuego ardiente"

un brasero
Una chimenea que la gente puede mover.

Jeremiah 36:23

Pasó que
Esta frase se usa para marcar un evento importante en la historia. Si en su idioma tiene una forma para decirlo, puede usarlo aquí.

Jehudí
Revise cómo tradujo esto en 36:13.

columnas
Estas son columnas de palabras en el rollo.

pudo cortarlo
"pudo cortar esa parte"

con un cuchillo
"usando el cuchillo del escriba" o "usando el tipo de cuchillo que usa un escriba"

brasero
Revise cómo tradujo esto en 36:20.

hasta que todo el rollo fue destruido
"hasta que el rollo ya no estuviera más"

todas estas palabras
Las palabras del rollo que Barucc escribió mientras Jeremías le dictaba.

ni rasgaron sus ropas
La gente rasgaba sus ropas cuando estaban extremadamente tristes. Traducción Alterna: "ni lloraron al rasgar sus ropas".

Jeremiah 36:25

Elnatán, Delaía y Germarías
Revise cómo tradujo estos nombres en 36:11.

incitaron al rey
"suplicó al rey "

Jerameel, un pariente, Seraías, hijo de Azriel, y Selemías ... Abdeel
Estos son nombres de hombres.

un pariente
"un pariente del rey"

Jeremiah 36:27

la palabra del SEÑOR vino a
Revise cómo tradujo esto en 1:1.

al dictado de Jeremías
Revise cómo tradujo esto en 1:1.

Vuelva, toma otro rollo para tí
"Toma nuevamente otro rollo para ti"

el rollo original
"el primer rollo"

¿Porqué tú escribiste en él?
Joacim usa esta pregunta para enfatizar que Jeremías no debería haber escrito que el rey de Babilonia vendría y atacaría. Traducción Alterna: "No deberías haber escrito" o "Te equivocaste al escribir".

ya que él destruirá
"y él destruirá"

Jeremiah 36:30

jamás se sentará en el trono de David
Traducción Alterna: "siempre gobernará como el heredero de David". Revise cómo tradujo "se sienta en el trono de David" en 29:15.

tu cadáver será tirado
Traducción Alterna: "la gente tirará tu cadáver afuera."

tu cadáver
"tu cuerpo muerto"

dentro del calor del día
"para que quede expuesto al calor seco del día"

de todos ustedes
"todos ustedes"

Jeremiah 36:32

dictado de Jeremías
Revise cómo tradujo esto en 36:4.

quemado por Joacim, rey de Judá
"el cual Joacim rey de Judá había quemado en el fuego"

Además, muchas palabras similares eran añadidas a este rollo
Traducción Alterna: "Además, Jeremías y Baruc agregaron muchas más palabras que eran similares a las palabras que habían estado en el primer rollo".

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Chapter 37

1 Ahora, Sedequías hijo de Josías reinaba como rey en lugar de Conías hijo de Joacim. Nabucodonosor, rey de Babilonia, había hecho a Sedequías rey sobre la tierra de Judá. **2** Pero Sedequías, sus siervos, y el pueblo de su tierra no escucharon las palabras del SEÑOR que él proclamó por la mano de Jeremías el profeta. **3** Así que, el rey Sedequías, Jucal hijo de Selemías, y Sofonías hijo de Maasías el sacerdote envió un mensaje a Jeremías el profeta. Ellos dijeron: ''Ora a nuestro favor al SEÑOR nuestro Dios.'' **4** Ahora Jeremías iba y venía entre la gente, porque aún no había sido puesto en prisión. **5** El ejército del faraón vino desde Egipto, y los caldeos quienes estaban sitiando a Jerusalén escucharon las noticias sobre ellos y dejaron Jerusalén. **6** Entonces, la palabra del SEÑOR vino a Jeremías el profeta diciendo: **7** "El SEÑOR Dios de Israel, dice esto: Esto es lo que dirán al rey de Judá, porque él les ha enviado a buscar consejo de Mí: ' Miren el ejército de faraón, el cual vino a ayudarte, esta a punto de irse a Egipto, su propia tierra. **8** Los caldeos volverán. Ellos pelearán contra esta ciudad, la capturarán, y la quemarán.' **9** El SEÑOR dice esto: No se engañen ustedes mismos diciendo: ' Seguramente los caldeos nos están dejando. **10** Aún si ustedes derrotaran a todo el ejército de los caldeos que los combaten para que sólo queden hombres heridos en sus tiendas, ellos se levantarán y quemarán estas ciudades.'' **11** Así fue cuando el ejército de los caldeos dejó a Jerusalén mientras el ejército de Faraón venía, **12** entonces, Jeremías salió de Jerusalén para ir a la tierra de Benjamín. Él quería tomar posesión de una zona de tierra entre su pueblo. **13** Mientras él estaba en la puerta de Benjamín, un jefe de la guardia estaba ahí. Su nombre era Irías hijo de Selemías hijo de Hananías. Él agarró a Jeremías el profeta y dijo: ''Tú estás desertando a los caldeos.'' **14** Pero Jeremías dijo: ''Eso no es verdad. Yo no estoy desertando a los caldeos.'' Pero Irías no le escuchó. Él tomó a Jeremías y lo trajo a los oficiales. **15** Los oficiales estaban enojados con Jeremías. Ellos lo golpearon y lo pusieron en prisión, la cual había sido la casa de Jonathan el escriba, pero ellos la habían convertido en prisión. **16** Así que, Jeremías fue puesto en una celda bajo tierra, donde estuvo por muchos días. **17** Entonces, el rey Sedequías envió alguien que lo trajo al palacio. En su casa, el rey le preguntó en privado, ¿Hay alguna palabra de parte del SEÑOR?'' Jeremías le contestó: '' Hay una palabra: Tú serás entregado en la mano del rey de Babilonia.'' **18** Luego Jeremías dijo al rey Sedequías: ''¿Cómo he pecado contra tí, tus siervos, o tu pueblo que me has puesto en prisión? **19** ¿Dónde están tus profetas, aquellos que profetizaban para tí y decían que el rey de Babilonia no vendría contra tí o contra tu tierra? **20** Pero ahora atiende, ¡mi amo el rey! Deja que mis súplicas vengan ante tí. No me regreses a la casa del escriba Jonatán, o yo moriré allí.'' **21** Así que, el rey Sedequías dió una orden. Sus siervos confinaron a Jeremías en el patio de la guardia. Le daban una hogaza de pan cada día de la calle de los panaderos, hasta que el pan de la ciudad se acabó. Así, Jeremías estuvo en el patio de la guardia.

Jeremiah 37:1

Joacim
El texto hebreo dice "Coniah", que es una variación del nombre "Joacim". Muchas versiones modernas dicen "Joacim" para dejar en claro que se está haciendo referencia al mismo rey.

de la tierra
"de la tierra de Judá"

él proclamó
"El Señor proclamó"

por la mano de Jeremías el profeta.
Traducción Alterna: "a través de Jeremías que era un profeta"

Jeremiah 37:3

Jucal
Este es el nombre de una persona.

Selemías
Revise cómo tradujo este nombre en 36:13.

Sofonías hijo de Maasías el sacerdote
Revise cómo tradujo esto en 21:1.

a nuestro favor
"por nosotros" o "por nuestro bien". La palabra "nuestro" se refiere al rey Sedequías y al resto de la gente de Judá.

Jeremías iba y venía entre la gente
Traducción Alterna: "Jeremías fue capaz de ir a donde quería con todos los demás."

porque aún no había sido puesto en prisión
"porque nadie lo había puesto en prisión"

salieron
"habían salido"

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asediando
Revise cómo tradujo esta palabra en 32:1.

Jeremiah 37:6

la palabra del SEÑOR vino
Revise cómo tradujo esto en 1:1.

dirán
La palabra "dirán" se refiere a los dos hombres que el rey Sedequías había enviado a Jeremías, Jucal hijo de Selemías y Sofonías hijo de Maaseías, el sacerdote.

buscar consejo de Mí
La palabra "Mí" se refiere al Señor.

Miren
Esta palabra añade énfasis a lo que sigue. Traducción Alterna: "en realidad"

Ellos pelearán contra esta ciudad, la capturarán, y la quemarán
Compare cómo tradujo "para librar una guerra contra ella y tomarla, y para quemarla" en 34:20.

Jeremiah 37:9

No se engañen ustedes mismos
La palabra "ustedes mismos" se refiere al rey Sedequías y al resto del pueblo de Judá.

Seguramente los caldeos nos estan dejando
La gente de Judá piensa que estará a salvo porque los caldeos se habían ido. Traducción Alterna: "Seguramente los caldeos nos están dejando, entonces estaremos a salvo."

ellos se levantarán
"los hombres heridos se levantarán"

Jeremiah 37:11

Así fue
"Sucedió que". Esta frase se usa aquí para marcar el comienzo de una nueva parte de la historia. Si su idioma tiene una forma de decirlo, podría usarlo aquí.

zona de tierra
"un pedazo de tierra" o "alguna tierra"

entre su pueblo
"Entre sus parientes". Jeremías era de la ciudad de Anatot en la tierra de Benjamín. (Ver: 1:1)

la puerta de Benjamín
Este es el nombre de la puerta.

Irías
Este es el nombre de una persona.

Selemías
Revise cómo tradujo este nombre en 36:13.

Hananías
Revise cómo tradujo este nombre en 28:1.

desertando para los caldeos
"escapando de los caldeos"

Jeremiah 37:14

Eso no es verdad
"Mentira" o "Que es una mentira"

no estoy desertando
"no estoy escapando"

Irías
Revise cómo tradujo este nombre en 37:11.

oficiales
Revise cómo tradujo este nombre en 1:17.

estaban enojados
"estaban extremadamente enojados" o "estaban indignados"

Jonathan el escriba
"Jonatan que era un escriba". Este es el nombre de una persona.

Jeremiah 37:16

Jeremías fue puesto en una celda bajo tierra
Traducción Alterna: "los oficiales pusieron a Jeremías en un cuarto que estaba bajo tierra"

lo trajo
"trajo a Jeremías"

En su casa
"el palacio del rey Sedequías"

Tú serás dado
La palabra "Tú" se refiere al rey Sedequías y su gente.

serás dado en la mano del rey de Babilonia
Revise cómo tradujo esta frase en 32:3.

Jeremiah 37:18

¿Como he pecado contra ti ... prisión?
Jeremías usa esta pregunta para enfatizar que no ha hecho nada malo. Traducción Alterna: "No te he hecho nada malo ... prisión".

tu pueblo
La gente del reino de Judá.

has puesto
"han puesto"

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¿Dónde están tus profetas, aquellos que profetizaban ... contra tu tierra?
Jeremías usa esta pregunta para enfatizar que los otros profetas estaban mintiendo pero que él no había hecho nada malo porque dijo la verdad. Traducción Alterna: "Tus profetas que profetizaron ... contra esta tierra, obviamente estaban equivocados, pero ahora está claro que te estaba diciendo la verdad".

tus profetas
La palabra "tus" se refiere al rey Sedequías y las otras personas del reino de Judá.

no vendría contra ti o contra tu tierra
"no te atacará ni atacará esta tierra"

mis súplicas vengan ante ti
Compare cómo tradujo "sus súplicas por misericordia vendrán ante el Señor" en 36:7.

la casa del escriba Jonatán
Revise cómo tradujo esto en 37:14.

Jeremiah 37:21

de la guardia
"de las personas que eran guardias"

Le daban una hogaza de pan
"Sus sirvientes también le dieron a Jeremías una hogaza de pan"

de la calle de los panaderos
"de la calle en dónde trabajaban los panaderos"

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Chapter 38

1 Sefatías, hijo de Matán, Gedalías, hijo de Pasur, Jucal, hijo de Selamías, y Pasur, hijo de Malquías, escucharon las palabras que Jeremías estaba declarando a todo el pueblo. Él estaba diciendo: **2** "El SEÑOR dice esto: "Cualquiera que se quede en esta ciudad será asesinado por la espada, hambruna y plaga. Pero cualquiera que vaya afuera a los caldeos sobrevivirá. Él escapará con su propia vida, y vivirá. **3** El SEÑOR dice esto: Esta ciudad será entregada a la mano del ejército del rey de Babilonia, y él la capturará." **4** Así que, los oficiales le dijeron al rey: "Deja que este hombre muera, pues en esta manera él está debilitando las manos de los hombres luchadores que quedan en esta ciudad, y las manos de todo el pueblo. Él esta proclamando estas palabras, pues este hombre no está trabajando para la seguridad de este pueblo, sino para el desatre. **5** Así que, el rey Zedequías dijo: "Mira, él está en tu mano, ya que no hay rey que pueda resistirte." **6** Luego, ellos tomaron a Jeremías y lo tiraron dentro del pozo de Malaquías, hijo del rey. El pozo estaba en el patio del guardia. Ellos bajaron a Jeremías en cuerdas. No había agua en el pozo, pero estaba fangoso, y él se hundió en el fango. **7** Ahora, Ebed Melec el cusita era uno de los eunucos en la casa del rey. Él escuchó que ellos habían puesto a Jeremías en el pozo. Ahora, el rey estaba sentado en la puerta de Benjamín. **8** Así que, Ebed Melec fue de la casa del rey y habló con el rey. Él dijo: **9** "Mi maestro el rey, estos hombres han hecho mal con el profeta. Ellos lo arrojaron dentro del pozo para que él muriera en el de hambre, ya que no hay más comida en la ciudad." **10** Luego, el rey dio una orden a Ebed Melec el cusita. Él dijo: "Toma el mando de treinta hombres de aquí y saca a Jeremías el profeta del pozo, antes de que se muera." **11** Así que, Ebed Melec tomó el mando de esos hombres y fue a la casa del rey, a un almacén, por ropa, debajo de la casa. De ahí el tomó unos trapos, y ropa usada y luego las bajo con cuerdas a Jeremías en la cisterna. **12** Ebed Melec el cusita le dijo a Jeremías: "Pon los trapos y la ropa usada debajo de tus brazos y encima de las cuerdas." Así que, Jeremías lo hizo. **13** Luego ellos halaron a Jeremías por las cuerdas. De esta manera, ellos sacaron de la cisterna. Así que, Jeremías se quedó en el patio del guardia. **14** Luego, el rey Zedequías envío un mensaje y trajo a Jeremías el profeta a sí mismo, a la tercera entrada en la casa del SEÑOR. El rey le dijo a Jeremías: "Quiero preguntarte algo. No guardes la respuesta de mí." **15** Jeremías le dijo a Zedequías: "Si te respondo, ¿ciertamente me matarás? Pero si te doy un consejo, tu no me escucharás." **16** Pero el rey Zedequías le juró a Jeremías en privado y dijo: "Yo declaro, tan cierto como el SEÑOR vive, Aquel que nos hizo, yo no te mataré o te daré a la mano de esos hombre que están buscando tu vida." **17** Así que, Jeremías le dijo a Zedequías: "El SEÑOR, Dios de los ejércitos, Dios de Israel, dice esto: Si tú, ciertamente, sales con los oficiales del rey de Babilonia entonces vivirás, y esta ciudad no será quemada. Tú y tu familia vivirán. **18** Pero si tú no sales con los oficiales del rey de Babilonia, entonces esta ciudad será entregada a las manos de los caldeos. Ellos la quemarán y tú no escaparás de su mano." **19** El rey Zedequías le dijo a Jeremías: "Pero yo tengo miedo del pueblo de Judá, quienes se han desertado a los caldeos, porque yo quizás seré entregado a su mano, para que ellos me traten mal. **20** Jeremías dijo: "No te entregarán a ellos. Obedece el mensaje del SEÑOR que yo te estoy diciendo, para que las cosas vayan bien para tí, y para que puedas vivir. **21** Pero si tú te rehúsas a salir, esto es lo que el SEÑOR me ha mostrado." **22** ¡Mira! Todas las mujeres que quedan en tu casa, rey de Judá, serán llevadas a los oficiales del rey de Babilonia. Estas mujeres te dirán a ti: 'Tu has sido engañado por tus amigos; ellos te han arruinado. Tus pies ahora están hundidos en el fango, y tus amigos correrán.' **23** Pues, todas tus esposas e hijos serán llevados a los caldeos, y tú mismo no escaparás de su mano. Tú serás capturado por la mano del rey de Babilonia, y esta ciudad será quemada. **24** Luego, Zedequías le dijo a Jeremías: "No le informes a nadie de estas palabras, para que tú no mueras. **25** Si los oficiales oyen que he hablado contigo, y si ellos vienen y te dicen: 'Dinos que le dijiste al rey y no lo escondas de nosotros o te mataremos.' **26** entonces debes decirles: 'Yo hice una humilde súplica ante el rey, para que el no me entregara a la casa de Jonatán para morir allí."' **27** Luego, todos los oficiales vinieron a Jeremías y lo interrogaron, para que el respondiera como el rey le había instruído. Así que, ellos dejaron de hablar con el, porque ellos no habían escuchado la conversación entre Jeremías y el rey. **28** Así que, Jeremías se mantuvo en el patio del guardia hasta el día que Jerusalén fue capturada.

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Jeremiah 38:1

Sefatías ... Malquías
Todos los nombres en esta lista se refieren a hombres.

será asesinado por la espada, hambruna y plaga
"Morirá a espada, de hambre y plaga"

Él escapará con su propia vida
Revise cómo tradujo esta frase similar en 21:8.

Esta ciudad será entregada a la mano del ejército del rey de Babilonia
"Le permitiré al ejército del rey de Babilonia conquistar Jerusalén"

él la capturará
"este ejército la capturará"

Jeremiah 38:4

él está debilitando las manos de los hombres luchadores que quedan en esta ciudad, y las manos de todo el pueblo
Traducción Alterna: "él está haciendo que los soldados y todas las personas en la ciudad pierdan el coraje"

este hombre no está trabajando para la seguridad de este pueblo, sino para el desatre
Traducción Alterna: "Jeremías no está trabajando para ayudar a esta gente, sino que está trabajando para lastimarla"

Mira, él está en tu mano
La palabra "Mira" aquí agrega énfasis a lo que sigue. Traducción Alterna: "Mira, tienes poder sobre él"

Jeremiah 38:6

lo tiraron dentro del pozo
Una "cisterna" es un agujero profundo en el suelo que se utiliza para recolectar y almacenar el agua de lluvia. Traducción Alterna: "pónlo en la cisterna"

Ellos bajaron a Jeremías en cuerdas
Esto cuenta cómo lo "arrojaron" a la cisterna.

Jeremiah 38:7

Ebed Melec el cusita
Este es el nombre de un hombre cusita.

Ahora, el rey
Aquí, la palabra "Ahora" marca una ruptura en la historia principal donde el narrador cuenta la información de fondo sobre lo que el rey estaba haciendo.

sentado en la puerta de Benjamín
Sedequías probablemente estaba escuchando y juzgando casos legales.

la puerta de Benjamín
Esta es una entrada a la ciudad de Jerusalén que las personas nombraron por Benjamín, el hijo de Jacob.

Jeremiah 38:10

treinta hombres
Traducción Alterna: "30 hombres"

las bajo con cuerdas
"usaron cuerdas para bajarlas"

Jeremiah 38:12

encima de las cuerdas
"y alrededor de las cuerdas"

ellos halaron a Jeremías
Aquí la palabra "ellos" se refiere a algunos de los treinta hombres que estaban con Ebed Melec.

Jeremiah 38:14

Si te respondo, ¿ciertamente me matarás?
Jeremías usa esta pregunta para expresar su creencia de que el rey lo matará si responde con la verdad. Traducción Alterna: "Si te digo la verdad, ciertamente me matarás"

Como vive el SEÑOR, Aquel que nos hizo
El rey dice esto para enfatizar que lo que está por decir a continuación es cierto. Traducción Alterna: "Así como es verdad que el Señor, el que nos hizo, vive, es verdad que"

yo no ... te daré a la mano de esos hombres
Aquí la palabra "mano" se refiere al control o el poder de los hombres. Traducción Alterna: "No voy ... a permitir que esos hombres te capturen"

están buscando tu vida
Traducción Alterna: "los que están tratando de matarte"

Jeremiah 38:17

Dios de Israel
Traducción Alterna: "Dios del pueblo de Israel"

esta ciudad no será quemada
Traducción Alterna: "el ejército babilónico no quemará esta ciudad"

esta ciudad será entregada a las manos de los caldeos
Traducción Alterna: "Le permitiré a los caldeos que conquisten esta ciudad"

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tú no escaparás de su mano
Traducción Alterna: "tú no escaparás de su poder"

Jeremiah 38:19

yo quizás seré entregado a su mano
Aquí "mano" significa "control" o "poder". Traducción Alterna: "los caldeos me pueden entregar a los judíos"

para que ellos me traten mal
Aquí la palabra "ellos" se refiere a los judíos.

Jeremiah 38:20

No te entregarán a ellos
"Los caldeos no te entregarán a los judíos". Aquí "te" se refiere a Sedequías.

esto es lo que el SEÑOR me ha mostrado
Aquí la palabra "esto" se refiere a lo que Jeremías dirá a continuación.

Jeremiah 38:22

Información General:
Jeremías continúa hablando con el rey Sedequías.

Todas las mujeres que quedan ... erán llevadas a los oficiales del rey de Babilonia
Traducción Alterna: "Los soldados llevarán a todas las mujeres que quedan ... a los oficiales del rey de Babilonia "

Tu has sido engañado por tus amigos
Traducción Alterna: "Sus amigos te han engañado"

Tus pies ahora están hundidos en el fango
Esto significa que el rey está en una situación difícil o impotente.

todas tus esposas e hijos serán llevados a los caldeos
Traducción Alterna: "Los soldados traerán a tus esposas e hijos a los caldeos"

no escaparás de su mano
Traducción Alterna: "no escapará de su poder"

Tú serás capturado por la mano del rey de Babilonia, y esta ciudad será quemada
Aquí "mano" se refiere al poder del rey o su ejército. Traducción Alterna: "El ejército del rey de Babilonia te capturará y quemará la ciudad"

Jeremiah 38:24

Jonatán
Revise cómo tradujo este nombre en 37:14.

Jeremiah 38:27

hasta el día que Jerusalén fue capturada
Traducción Alterna: "hasta el día en que el ejército de Babilonia capture a Jerusalén"

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Chapter 39

1 En el noveno año y décimo mes de Sedequías rey de Judá, Nabucodonosor el rey de Babilonia vino con todo su ejército en contra de Jerusalén y la sitiaron. **2** En el undécimo año y el cuarto mes de Sedeqías, en el noveno día del mes, la ciudad fue invadida. **3** Entonces todos los oficiales del rey de Babilonia vineron y se sentaron en la puerta central: Nergal Sarezel, Sambar Nebo, Sarse Quim y un importante oficial. Nergal Sarezel era un alto oficial y todos los demás eran oficiales del reino de Babilonia. **4** Aconteció que cuando Sedequías, rey de Judá, y todos sus hombres de guerra los vieron, ellos escaparon. Ellos salieron de noche de la ciudad por el camino de los jardines del rey, por las puertas entre las dos paredes. El rey salió en dirección al Arabá. **5** Pero el ejército de los caldeos los persiguieron y capturaron a Sedequías en los llanos de Jordán, un Valle del río cerca de Jericó. Entonces lo capturaron y lo trajeron ante Nabucodonosor, rey de Babilonia, en Ribla en la tierra de Hamat, donde Nabucodonosor pasó sentencia sobre él. **6** El rey de Babilonia degolló a los hijos de Sadequías ante sus propios ojos en Ribla. El también degolló a todos los hombres nobles de Judá. **7** Después le sacó los ojos a Sedequías y lo ató con cadenas de bronce de manera que lo pudiera llevar a Babilonia. **8** Después los Caldeos quemaron la casa del rey y las casas del pueblo. Tambien derribaron las paredes de Jerusalen. **9** Nabuzaradán, el capitán de la guardia del rey, llevó cautivo al resto de la gente que quedaron en la ciudad. Esto incluía a la gente que desertaron hacia los Caldeos y al resto de la gente que quedaron en la ciudad. **10** Pero Nabusaradán el capitán de la guardia del rey le permitió a la gente más pobre que no tenían nada para sí mismos, que se quedaran en la tierra de Judá. Les dió viñedos y campos ese mismo día. **11** Nabucodonosor el rey de Babilonia había dado una orden sobre Jeremías a Nabuzaradán el comandante de la guardia del rey. Él le dijo: **12** "Tómalo y cuídalo. No le hagas daño. Has cualquier cosa que te pida." **13** Así que Nabuzaradán el comandante de la guardia del rey, Nebusazbán el alto eunúco, Nergal Sarezer el alto oficial, y todos los oficiales más importantes del rey de Babilonia enviaron a sus hombres. **14** Sus hombres cogieron a Jeremías del patio de la guardia y lo pusieron al cuidado de Gedalías hijo de Ahicam, hijo de Safán, para que lo llevara a su casa, así Jeremías se quedó junto al pueblo. **15** Ahora la voz del SEÑOR vino a Jeremías mientras el se encontraba arrestado en el patio de la guardia, diciendo, **16** Háblale a Ebed Melec el cusita y dile: El SEÑOR de los ejércitos, Dios de Israel, dice esto: Mira, Yo estoy a punto de llevar acabo mis palabras en contra de esta ciudad, para traer desastre y no para su bien. Así se llevará acabo ante ti en ese día. **17** Pero Yo te rescataré en ese día, esta es la declaración del SEÑOR, y no serás entregado en manos de los hombres a quienes les temes. **18** Pues ciertamente Yo te recataré. Tú no caerás a espada. Tú escaparás con vida, puesto que has confiado en Mí, esta fue la declaración del SEÑOR.'"

Jeremiah 39:1

En el noveno año y décimo mes de Sedequías rey de Judá
Este es el décimo mes del calendario hebreo. Es durante la última parte de diciembre y la primera parte de enero en los calendarios occidentales. Traducción Alterna: "En el décimo mes del noveno año que Sedequías fue rey de Judá".

noveno ... décimo ... undécimo ... cuarto
Ver:

En el undécimo año y el cuarto mes de Sedeqías, en el noveno día del mes
Este es el cuarto mes del calendario hebreo. El undécimo día está cerca de principios de julio en los calendarios occidentales. Traducción Alterna: "En el noveno día del cuarto mes del undécimo año que Sedequías fue rey".

Nergal Sarezel, Sambar Nebo, y Sarse Quim
Estos son nombres de hombres.

en la puerta central
"En el medio de la entrada de la ciudad". Era común que los líderes se sentaran en la puerta de la ciudad para discutir asuntos importantes.

Jeremiah 39:4

Ellos salieron de noche de la ciudad por el camino de los jardines del rey
"Ellos abandonaron la ciudad de noche saliendo por un camino en el jardín del rey"

en los llanos de Jordán, un Valle del río
Esta es la tierra plana que se encuentra en el extremo sur del valle.

en Ribla en la tierra de Hamat
Ribla era una ciudad en el territorio de Hamat. Ellos están en Siria.

los persiguieron y capturaron
"seguidos y atrapados"

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pasó sentencia sobre él
"decidió cómo castigarlos"

Jeremiah 39:6

ante sus propios ojos
Traducción Alterna: "mientras él los miraba haciéndolo"

le sacó los ojos a Sedequías
"Los hombres del rey dejaron ciego a Sedequías" o "Los hombres del rey cegaron a Sedequías"

Jeremiah 39:8

Nabuzaradán
Este es el nombre de un hombre.

la guardia del rey
"Los guardias de Nabucodonosor"

al resto de la gente que quedaron en la ciudad
"la gente que permanecía en la ciudad"

Jeremiah 39:11

Nabuzaradán ... Gedalías ... Ahicam ... Safán
Estos son nombres de hombres.

enviaron a sus hombres
"Enviaron a sus hombres a buscar a Jeremías"

junto al pueblo
"entre las personas que permanecieron en Judá"

Jeremiah 39:15

Información General:
Esta historia sucedió antes de los acontecimientos en la primera parte del capítulo.

Ahora
Esto marca una nueva etapa en la historia.

la voz del SEÑOR vino a Jeremías ... él dijo
"El Señor habló a Jeremías. Él dijo"

Ebed Melec el cusita
Revise cómo tradujo este nombre en 38:7.

Yo estoy a punto de llevar acabo mis palabras en contra de esta ciudad, para traer desastre y no para su bien
"Estoy trayendo un desastre en contra de esta ciudad tal como dije que lo haría"

Así se llevará acabo ante ti en ese día
"Porque verás que todo suceda en ese día"

Jeremiah 39:17

Información General:
El Señor le continúa hablando a Jeremías.

ese día
Esto se refiere al día en que los babilonios rompieron las murallas de Jerusalén para destruír la ciudad.

esta es la declaración del SEÑOR
Revise cómo tradujo esto en 1:7.

no serás entregado en manos de los hombres a quienes les temes
Aquí "mano" se refiere al poder o control.
Traducción Alterna: "los hombres que temes no te harán daño"

Tú no caerás a espada
Traducción Alterna: "Nadie te matará con su espada"

Tú escaparás con vida, puesto que has confiado en Mí
"Tu recompensa por confiar en mí es que no serás asesinada "

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Chapter 40

1 La palabra vino a Jeremías del SEÑOR luego que Nabuzaradán el comandante de los guardaespaldas del rey lo había liberado en Rama. Él había encontrado a Jeremías atado con cadenas entre todos los cautivos de Jerusalén y Judá quienes estaban siendo llevados al exilio a Babilonia. **2** El jefe de la guardia se llevó a Jeremías y le dijo: "El SEÑOR tu Dios decretó este desastre para este lugar. **3** Así que, el SEÑOR lo trajo a cumplimiento. Él hizo así como había decretado, ya que ustedes pecaron en contra de Él y no obedecieron Su voz. Esta es la razon por que les ha sucedido esto a ustedes. **4** ¡Pero ahora mira! Yo te he liberado hoy de las cadenas que estaban en tus manos. Si está bien a tus ojos venir a Babilonia conmigo, ven, y yo cuidaré de ti. Pero si no está bien en tus ojos venir conmigo a Babilonia, entonces no lo hagas. Mira a toda la tierra ante ti. Ve donde sea bueno y correcto ante tus ojos ir." **5** Cuando Jeremías no respondió, Nabuzaradán dijo: "Ve donde Gedalías hijo de Ahicam hijo de Safán, a quien el rey de Babilonia ha puesto a cargo de las ciudades de Judá. Quédate con él entre la gente o ve donde sea bueno a tus ojos ir." El comandante de los guardaespaldas del rey le dio comida y un regalo, y luego lo envió. **6** Así que, Jeremías fue a Gedalías hijo de Ahicam a Mizpa. Se quedó con él entre la gente que quedó atrás en la tierra. **7** Ahora algunos comandantes de soldados judíos quienes estaban aún en el campo -- ellos y sus hombres -- escucharon que el rey de Babilonia había hecho a Gedalías hijo de Ahicam, gobernador sobre la tierra. Ellos también escucharon que él lo puso a cargo de los hombres, mujeres, y niños quienes eran la gente más pobre en la tierra, aquellos quienes no habían sido exiliados a Babilonia. **8** Así que, ellos fueron a Gedalías en Mizpa. Estos hombres eran Ismael hijo de Netanías; Johanán y Jonatán, hijos de Carea; Seraías hijo de Tanhumet; los hijos de Efai netofatita; y Jezanías hijo del maacateo -- ellos y sus hombres. **9** Gedalías hijo de Ahicam hijo de Safán les hizo un juramente a ellos y sus hombres diciendo: "No tengan miedo servir a los oficiales caldeos. Vivan en la tierra y sirvan al rey de Babilonia, y les irá bien a ustedes. **10** Miren, yo estoy viviendo en Mizpa para encontrarme con los caldeos quienes vinieron a nosotros. Así que, cosechen vino, frutas de verano, y aceite y guárdenlo en sus contenedores. Vivan en las ciudades que ustedes han ocupado." **11** Entonces, todos los judíos en Moab, entre la gente de Amón, y en Edom, y en cada tierra escucharon que el rey de Babilonia había permitido un remanente de Judá a quedarse, que él había designado a Gedalías hijo de Ahicam hijo de Safán sobre ellos. **12** Así que, todos los judíos regresaron desde cada lugar donde ellos habían sido esparcidos. Ellos volvieron a la tierra de Judá, a Gedalías en Mizpa. Ellos cosecharon vino y fruta de verano en gran abundancia. **13** Johanán hijo de Carea y todos los comandantes del ejército en el campo vinieron a Gedalías en Mizpa. **14** Ellos le dijeron a él: "¿Te has dado cuenta que Baalis rey del pueblo de Amón envió a Ismael hijo de Netanías a matarte?" Pero Gedalías hijo de Ahicam no les creyó. **15** Así que, Johanan hijo de Carea habló privadamente a Gedalías en Mizpa y dijo: "Permíteme ir a matar a Ismael hijo de Netanías. Nadie sospechará de mí. ¿Por qué él debería matarte? ¿Por qué permitir que toda Judá que ha sido reunida contigo sea esparcida y el remanente de Judá destruido?" **16** Pero Gedalías hijo de Ahicam dijo a Johanán hijo de Carea: "No hagas esta cosa, ya que tú estás diciendo mentiras de Ismael."

Jeremiah 40:1

La palabra vino a Jeremías del SEÑOR
"Esto es lo que el Señor le dijo a Jeremías

Nabuzaradán el comandante de los guardaespaldas del rey
Revise cómo tradujo esto en 30:8.

Ahí era dónde habían llevado a Jeremías y dónde había sido atado con cadenas
Traducción Alterna: "Ahí era dónde los soldados babilónicos habían tomado a Jeremías y lo habían encadenado"

quienes estaban siendo llevados al exilio a Babilonia
Traducción Alterna: "a quienes los soldados enviaban a Babilonia "

Jeremiah 40:3

el SEÑOR lo trajo a cumplimiento. Él hizo así como había decretado
Traducción Alterna: "El Señor hizo lo que dijo que haría"

ya que ustedes pecaron en contra de Él y no obedecieron Su voz
Traducción Alterna: "ya que ustedes los judíos pecaron contra el Señor y no obedecieron su mandamiento"

la razón por que les ha sucedido esto
"este desastre ocurrió"

¡Pero ahora mira!
Nabuzaradán dice esto para llamar la atención de Jeremías en el momento presente.

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correcto ante tus ojos
Traducción Alterna: "tú quieres"

Jeremiah 40:5

Gedalías ... Ahicam ... Safán
Revise cómo tradujo estos nombres en 39:11.

entre la gente
"entre los judíos"

sea bueno a tus ojos
"lo que pienses que sea bueno"

la gente que quedó atrás en la tierra
"quienes se quedaron en Judá"

Jeremiah 40:7

Ahora
Esto marca una nueva etapa en la historia.

aquellos quienes no habían sido exiliados a Babilonia
"aquellos a quienes los soldados enemigos no habían enviado a Babilonia"

Ismael ... y Jezanías
En 40:8 estos son nombres de hombres.

hijo del maacateo
Esto se refiere a una persona de la región de Maaca.

Jeremiah 40:9

hizo un juramente a ellos
"les juró a los comandantes"

frutas de verano
Esto se refiere a los cultivos de estación.

Vivan en las ciudades que ustedes han ocupado
"Vivan en sus ciudades"

Jeremiah 40:11

todos los judíos
Revise cómo tradujo esto en 32:10.

entre la gente
Traducción Alterna: "todos los judíos entre la gente de Amón."

un remanente de Judá
"un remanente de la gente de Judá"

había designado ... sobre ellos
"los había puesto ... a cargo de ellos"

Gedalías hijo de Ahicam hijo de Safán
Revise cómo tradujo esto en 39:11.

sobre ellos
"sobre la gente de Judá"

donde ellos habían sido esparcidos
"a donde habían huído".Traducción Alterna: "a donde los habían conducido los babilonios".

vino y fruta de verano en gran abundancia
"Una enorme cantidad de uvas y frutas de verano"

fruta de verano
Revise cómo tradujo esto en 40:9.

Jeremiah 40:13

Johanán ... Carea
Revise cómo tradujo estos nombres en 40:7.

Gedalías
Revise cómo tradujo este nombre en 39:11.

¿Te has dado cuenta que Baalis rey del pueblo de Amón envió a Ismael hijo de Netanías a matarte?
"¡Ciertamente, debes darte cuenta de que Baalis, el rey de la gente de Amón, envió a Ismael, hijo de Netanías, a asesinarte!"

Baalis
Este es el nombre de un rey.

Ismael hijo de Netanías
Revise cómo tradujo estos nombres en 40:7.

Ahicam
Revise cómo tradujo esto en 40:7.

Jeremiah 40:15

Johanan ... Carea
Revise cómo tradujo estos nombres en 40:7.

habló privadamente a Gedalías
"habló a Gedalías en secreto"

Gedalías
Revise cómo tradujo este nombre en 39:11.

Ismael hijo de Netanía
Revise cómo tradujo esto en 40:7.

Nadie sospechará de mí
"Nadie sabrá"

¿Por qué él debería matarte?
"No deben permitirle que te mate"

¿Por qué permitir que toda Judá...?
"No permita que tanta gente de Judá"

toda Judá que ha sido reunida contigo
"El pueblo de Judá que ha venido a ti"

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sea esparcida
"para huír a muchas tierras diferentes"

y el remanente de Judá destruido
"y permitir que el resto de Judá perezca"

el remanente de Judá
Revise cómo tradujo esto en 40:11.

Ahicam
Revise cómo tradujo este nombre en 26:22.

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Chapter 41

1 Pero ocurrió que en el séptimo mes Ismael hijo de Netanías hijo de Elisama, de la familia real, y algunos oficiales del rey, vinieron-- diez hombres estaban con él-- hacia Gedalías hijo de Ahicam, en Mizpa. Ellos comieron juntos allí en Mizpa. **2** Pero Ismael hijo de Netanías, y los diez hombres que estaban con él se levantaron y atacaron a Gedalías hijo de Ahicam hijo de Safán, con la espada. Ismael mató a Gedalías, a quien el rey de Babilonia había puesto a cargo de la tierra. **3** Entonces Ismael mató a todos los judíos que estaban con Gedalías en Mizpa y los guerreros Caldeos que se encontraban allí. **4** Entonces era el segundo día luego del asesinato de Gedalías, pero nadie lo sabía. **5** Algunos hombres vinieron desde Siquem, desde Silo y desde Samaria-- ochenta hombres que se habían afeitado las barbas, roto sus vestiduras y se habían cortado ellos mismos-- con ofrendas de comida e incienso en sus manos para ir a la casa del SEÑOR. **6** Así que Ismael hijo de Netanías salió de Mizpa para encontrarlos mientras ellos iban, caminando y llorando. Luego ocurrió que cuando se encontró con ellos, él les dijo, "¡Vengan a Gedalías hijo de Ahicam! **7** Ocurrió que cuando ellos vinieron a la ciudad, Ismael hijo de Netanías los masacró y los arrojó a un pozo, él y los hombres que estaban con él. **8** Pero habían diez hombres en medio de ellos que le dijeron a Ismael, "No nos mates, pues hay provisiones de nosotros en un campo; trigo y cebada, aceite y miel." Así que él no los mató con sus otros compañeros. **9** La cisterna en donde Ismael tiró todos los cuerpos muertos que él había matado, era una cisterna grande que el rey Asa excavó para defenderse en contra del rey Baasa de Israel. Ismael hijo de Netanías la llenó con los muertos. **10** Luego Ismael capturó todas las otras personas que estaban en Mizpa, las hijas del rey y todas las personas que dejaron en Mizpa quien Nabuzaradán el jefe de guardia había asignado a Gedalías hijo de Ahicam. Así que Ismael hijo de Netanías los capturó y fue a cruzar hacia el pueblo de Amón. **11** Pero Jonanán hijo de Carea y todos los comandantes del ejército con él escucharon de todo el daño que Ismael hijo de Netanías había hecho. **12** Así que tomaron todos sus hombres y fueron a luchar en contra de Ismael hijo de Netanías. Ellos lo encontraron en el gran estanque de Gabaón. **13** Entonces sucedió que cuando todas las personas que estaban con Ismael vieron a Jonanán hijo de Carea y todos los comandantes del ejército que estaban con él, ellos estaban bien felices. **14** Así que todas las personas que Ismael había capturado en Mizpa se volteraron y fueron a Jonanán hijo de Carea. **15** Pero Ismael hijo de Netanías huyó con ocho hombres de Jonanán. Él se fue al pueblo de Amón. **16** Jonanán hijo de Carea y todos los comandantes del ejército que estaban con él tomaron de Mizpa a todas las personas que habían sido rescatados de Ismael hijo de Netanías. Esto fue luego de que Ismael hubiera asesinado a Gedalías hijo de Ahicam. Jonanán y sus compañeros tomaron a los hombres fuertes, los hombres de guerra, las mujeres y los niños, y los eunucos que habían sido rescatados en Gabaón. **17** Entonces ellos se fueron y se quedaron por un tiempo en Gerut Quimam, lo cual está cerca de Belén. Ellos iban a ir a Egipto **18** por causa de los Caldeos. Ellos le tenían miedo desde que Ismael hijo de Netanías había asesinado a Gedalías hijo de Ahicam, quien el rey de Babilonia había puesto a cargo de la tierra.

Jeremiah 41:1

Pero ocurrió que
Esta frase se usa aquí para marcar el comienzo de una nueva parte en la historia. Si en su idioma tiene una forma para decirlo, podría usarla aquí.

en el séptimo mes
Este es el séptimo mes del calendario hebreo. Es durante la última parte de septiembre y la primera parte de octubre en los calendarios occidentales.

Ismael ... Netanías ... Elisama ... Gedalías ... Ahicam
Estos son nombres de hombres.

Jeremiah 41:4

ochenta hombres
"80 hombres"

en sus manos
Sus "Manos" representan a los hombres.
Traducción Alterna: "en su posesión"

Jeremiah 41:6

se encontró con ellos
Traducción Alterna: "Mientras Ismael se acercaba a los 80 hombres."

Ocurrió que
Esta frase se usa aquí para marcar la importancia de un evento en la historia. Si en su idioma tiene una forma para decirlo, podría usarla aquí.

Ismael hijo de Netanías los masacró y los arrojó a un pozo, él y los hombres que estaban con él
Traducción Alterna: "Ismael, hijo de Netanías, y los hombres que estaban con él, mataron a la mayoría de los 80 hombres y los arrojaron a un pozo."

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Jeremiah 41:8

diez hombres en medio de ellos
La palabra "ellos" se refiere a los 80 hombres.

provisiones
Suministros para satisfacer las necesidades futuras.

Jeremiah 41:10

Ismael ... Nabuzaradán ... Gedalías ... Ahicam ... Netanías
Estos son nombres de hombres.

Jeremiah 41:11

Jonanán ... Carea
Estos son nombres de hombres.

Ellos lo encontraron
"Ellos encontraron a Ismael y a sus hombres."

Jeremiah 41:13

Entonces sucedió que
Esta frase se usa aquí para marcar la importancia de un evento en la historia. Si en su idioma tiene una forma para decirlo, podría usarla aquí.

Ismael ... Jonanán ... Carea
Estos son nombres de hombres.

Jeremiah 41:15

Ismael ... Netanías ... Gedalías ... Ahicam
Revise cómo tradujo los nombres de estos hombres en 41:1.

Jonanán ... Carea
Revise cómo tradujo estos nombres de hombres en 41:11.

las personas que habían sido rescatadas de Ismael
"él y su ejército los habían rescatado de Ismael"

Esto fue luego de que Ismael hubiera asesinado a Gedalías hijo de Ahicam
El autor detiene la historia para referirse a un evento anterior para que se entienda el orden de los eventos.

Jeremiah 41:17

Gerut Quimam
Este es el nombre de un lugar.

por causa de los caldeos
Traducción Alterna: "porque pensaron que los caldeos podrían atacarlos"

a cargo de la tierra
Traducción Alterna: "a cargo de la tierra de Judá"

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Chapter 42

1 Entonces todos los comandantes del ejército y Johanán, hijo de Carea, Jezanías, hijo de Osaías, y todas las personas desde el menor hasta el mayor se acercaron a Jeremías el profeta. **2** Ellos le dijeron a él: "Permite que nuestras súplicas vengan ante ti. Ora por nosotros al SEÑOR tu Dios por esta gente que permanece ya que somos tan pocos en número, como puedes ver. **3** Pídele al SEÑOR tu Dios que nos diga hacia dónde debemos ir y qué debemos hacer." **4** Así que Jeremías el profeta les dijo a ellos: "Los he escuchado. Miren, le oraré al SEÑOR su Dios como lo han pedido. Lo que sea que el SEÑOR conteste, se lo diré. No retendré nada de ustedes." **5** Ellos le dijeron a Jeremías: "Ojalá y el SEÑOR sea un verdadero y fiel testigo en contra de nosotros, si nosotros no hacemos todo lo que el SEÑOR tu Dios nos diga que hagamos. **6** Sea algo bueno o malo, nosotros obedeceremos la voz del SEÑOR nuestro Dios, a Quien te estamos enviando, para que nos vaya bien cuando obedezcamos la voz del SEÑOR nuestro Dios." **7** Al final de diez días, la palabra del SEÑOR vino a Jeremías. **8** Así que Jeremías llamó a Johanán, hijo de Carea y a todos los comandantes del ejército con él, y a toda la gente desde el menor hasta el mayor. **9** Entonces él le dijo a ellos: "Esto es lo que el SEÑOR, el Dios de Israel - a quien ustedes me enviaron para yo poder plantearle sus súplicas ante Él - dice: **10** 'Si ustedes vuelven y viven en esta tierra, entonces yo los edificaré y no los derribaré; Yo los sembraré y no los sacaré, pues Yo alejaré el desastre que Yo he traído sobre ustedes. **11** No le teman al rey de Babilonia, a quien ustedes están temiendo. No le teman - esta es la declaración del SEÑOR - ya que Yo estoy con ustedes para salvarlos y para rescatarlos de su mano. **12** Pues Yo les daré misericordia. Yo tendré compasión de ustedes, y Yo los regresaré a su tierra. **13** Pero supongamos que ustedes digan: "No nos quedaremos en esta tierra" - si ustedes no escuchan Mi voz, la voz del SEÑOR su Dios. **14** Supongamos que ustedes digan: "¡No! Nosotros iremos a la tierra de Egipto, donde no veremos ninguna guerra, donde no oiremos el sonido de la trompeta, y no tendremos hambre. Nosotros viviremos allí." **15** Ahora escuchen esta palabra del SEÑOR, ustedes, remanente de Judá. El SEÑOR de los ejércitos, Dios de Israel, dice esto: 'Si ustedes realmente se van hacia Egipto, para ir a vivir allí, **16** entonces la espada a la que temen los derrotará allá en la tierra de Egipto. La hambruna por la cual se preocupan los perseguirá hasta Egipto, y morirán allí. **17** Así acontecerá que todos los hombres que se vayan a Egipto para vivir allí morirán por espada, hambruna, o plaga. No habrá sobreviviente de ellos, nadie para escapar el desastre que traeré sobre ellos. **18** Pues el SEÑOR de los ejércitos, Dios de Israel, dice esto: Así como Mi ira y Mi furia fueron derramadas sobre los habitantes de Jerusalén, de la misma manera Mi furia será derramada sobre ustedes si se van a Egipto. Se convertirán en un objeto de maldición y horror, un objeto para hablar maldiciones, y algo deshonroso, y no volverán a ver este lugar.'" **19** Entonces Jeremías dijo: "El SEÑOR ha hablado concerniente a ustedes - el remanente de Judá. ¡No vayan a Egipto! Ustedes ciertamente saben que yo he sido un testigo en contra de ustedes hoy. **20** Pues ustedes se engañaron fatalmente cuando me enviaron al SEÑOR su Dios y dijeron: 'Ora al SEÑOR nuestro Dios por nosotros. Todo lo que el SEÑOR diga, dinos, y nosotros lo llevaremos a cabo.' **21** Pues yo me he reportado a ustedes hoy, pero ustedes no han escuchado la voz del SEÑOR su Dios ni de nada de lo cual Él me envió a ustedes. **22** Así que ahora, ustedes saben ciertamente que morirán por espada, hambruna y plaga en el lugar a donde quisieron ir a vivir."

Jeremiah 42:1

Información General:
Ver: y

Johanán ... Carea ... Jezaniah ... Osaías
Estos son nombres de hombres.

todas las personas desde el menor hasta el mayor
Esta es una manera de referirse a personas de todas las clases sociales. Traducción Alterna: "personas de todos los niveles sociales"

Permite que nuestras súplicas vengan ante ti
Traducción Alterna: "Permítanos presentarle nuestra petición más urgente."

Jeremiah 42:4

Miren
Traducción Alterna: "Presten atención a lo que estoy por decirles"

No retendré nada de ustedes
Traducción Alterna: "Les diré todo lo que el Señor me diga"

verdadero y fiel
Estas palabras tienen significados similares en este contexto. Describen al Señor como un testigo a quien nadie lo podrá contradecir. Traducción Alterna: "de confianza".

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Sea algo bueno o malo
Las personas mencionan ambos extremos para enfatizar que obedecerán sin importar cuál sea la respuesta del Señor. Traducción Alterna: "Lo que él diga".

la voz del SEÑOR nuestro Dios
Se hace referencia al Señor por lo que dice al responder a su pregunta.

Jeremiah 42:7

la palabra del SEÑOR vino
Revise cómo tradujo esto en 1:1.

toda la gente desde el menor hasta el mayor
Revise cómo tradujo esto en 42:1.

plantearle sus súplicas ante Él
"le presentaría su petición urgente"

yo los edificaré y no los derribaré
El Señor se refiere al pueblo de Israel como un muro que se puede construir o derribar. Traducción Alterna: "Te haré prosperar y no serás destruido"

Yo los sembraré y no los sacaré
El Señor usa otro ejemplo para expresar cómo hará que el pueblo de Israel prospere y no sea destruído. Él se refiere a ellos como una planta de la misma manera en la que se refirió a ellos como una pared.

Yo alejaré el desastre que Yo he traído sobre ustedes
Aquí se habla de un desastre como algo que una persona puede poner sobre otra persona. Traducción Alterna: "Voy a prevenir el desastre que te he hecho"

Jeremiah 42:11

para salvarlos y para rescatarlos
Las palabras "salvar" y "rescatar" significan lo mismo y enfatizan que el Señor, de hecho, los salvará. Traducción Alterna: "para salvarte por completo"

rescatarlos de su mano
Aquí la palabra "mano" se refiere al poder y a la autoridad. Traducción Alterna: "los rescatará de su poder".

Jeremiah 42:13

si ustedes no escuchan Mi voz, la voz del SEÑOR su Dios
No obedecer es como la gente que no escuchó el mandamiento del Señor. Traducción Alterna: "si no obedeces mis órdenes, aunque soy el Señor, tu Dios".

donde no veremos ninguna guerra, donde no oiremos el sonido de la trompeta
Ambas frases se refieren a estar en la guerra al verla o escucharla. Traducción Alterna: "dónde no experimentaremos las dificultades de la guerra"

no tendremos hambre
Estar hambriento se usa para referirse a la hambruna.

Jeremiah 42:15

la espada a la que temen los derrotará
Traducción Alterna: "Experimentarás los terribles resultados de la guerra allí"

La hambruna por la cual se preocupan los perseguirá hasta Egipto
El hambre se conoce como algo que puede perseguir algo más. Traducción Alterna: "Te preocupas por el hambre en Israel, pero si vas a Egipto, allí sufrirás de hambre"

todos los hombres
Los hombres están acostumbrados a referirse a todas las personas porque ellos son los líderes de sus familias.Traducción Alterna: "todos"

Jeremiah 42:18

Mi ira y Mi furia fueron derramadas
Traducción Alterna: "derramé mi ira y mi furia"

Mi ira y Mi furia
Las palabras "ira" y "furia" significan básicamente lo mismo. Juntas destacan la intensidad de su ira. Traducción Alterna: "mi terrible ira"

Mi furia será derramada sobre ustedes
Traducción Alterna: "Derramaré mi furia sobre ti"

un objeto de maldición y horror, un objeto para hablar maldiciones, y algo deshonroso
Estas dos frases significan básicamente lo mismo y enfatizan lo mal que tratarán las naciones a la gente de Judá después de que el Señor los castigue. Revise cómo tradujo frases similares a ésta en 25:17 y 29:18.

yo he sido un testigo
El Señor ha sido el que se asegura de que las personas de Israel sean castigadas si no cumplen su promesa de obedecer su mandato.

Jeremiah 42:20

nosotros lo llevaremos a cabo
Traducción Alterna: "nosotros lo haremos"

ustedes saben ciertamente que morirán por espada
Se refiere a la guerra como una arma para pelear. Traducción Alterna: "Ustedes morirán en la guerra"

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en el lugar a donde quisieron ir a vivir
Traducción Alterna: "En Egipto, dónde ustedes pensaron que estarían a salvo."

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Chapter 43

1 Sucedió que Jeremías terminó de proclamar a todo el pueblo todas las palabras de el SEÑOR su Dios que el SEÑOR su Dios le dijo a él que dijera. **2** Azarías, hijo de Osaías, Johanán, hijo de Carea, y todos los hombres arrogantes le dijeron a Jeremías: "Tú estás diciendo mentiras. El SEÑOR nuestro Dios no te ha enviado a decir: 'No vayan a Egipto para vivir ahí.' **3** Sino que Baruc, hijo de Nerías, te esta incitando a ti contra nosotros para llevarnos a la mano de los caldeos, para que tú causes nuestra muerte y hacernos cautivos en Babilonia." **4** Así que, Johanán, hijo de Carea, todos los príncipes del ejército, y todo el pueblo se rehusó a escuchar la voz del SEÑOR para vivir en la tierra de Judá. **5** Johanán, hijo de Carea y todos los comandantes del ejército se llevaron todo el remanente de Judá que había regresado de todas las naciones que ellos habían sido dispersados para vivir en la tierra de Judá. **6** Ellos tomaron a los hombres y las mujeres, los niños y las hijas de los reyes, y toda persona que Nabuzaradán, el comandante de los guardaespaldas del rey, habían dejado permanecer con Gedalías, hijo de Ajicán, hijo de Safán. Ellos también se llevaron a Jeremías el profeta y Baruc, hijo de Nerías. **7** Ellos fueron a la tierra de Egipto, a Tafnes, porque ellos no escucharon la voz de el SEÑOR. **8** Así que, la palabra de el SEÑOR vino a Jeremías en Tafnes, diciendo: **9** "Toma algunas piedras grandes en tu mano, y a la vista del pueblo de Judá, escóndelas en el cemento en el pavimento a la entrada de la casa del Faraón en Tafnes." **10** Luego, diles a ellos: "El SEÑOR de los ejércitos, Dios de Israel, dice esto: 'Mira, Yo estoy a punto de enviar mensajeros para que traigan a Nabucodonosor, rey de Babilonia, como mi sirviente. Yo pondré su trono sobre estas piedras que tú, Jeremías, has enterrado. Nabucodonosor pondrá su pabellón sobre ellas. **11** Porque él vendrá a atacar la tierra de Egipto. Quien sea asignado a la muerte será entregado a la muerte. Quien sea asignado a la cautividad será llevado cautivo. Quien sea asignado a la espada se dará a la espada. **12** Entonces Yo encenderé un fuego en el templo de los dioses de Egipto. Nabucodonosor los quemará o los capturará. Él limpiará la tierra de Egipto como los pastores limpian sabandijas de sus ropas. Él se irá de ese lugar en victoria. **13** Él quebrará los pilares de piedra en el Heliópolis en la tierra de Egipto. Él quemará el templo de los dioses de Egipto.'"

Jeremiah 43:1

Información General:
Ver: y

Sucedió que
Esta frase se usa para marcar el comienzo de una nueva parte de la historia. Si en su idioma tiene una forma para decirlo, podría usarla aquí.

Osaías ... Johanán ... Carea ... Nerías
Estos son nombres de hombres.

incitando
Provocar a alguien para que le haga daño a otros.

Jeremiah 43:4

se rehusó a escuchar la voz del SEÑOR
"no obedecería el mandamiento de Jehová"

ellos habían sido dispersados
"a dónde el Señor les había hecho ir y estar separados"

Nabuzaradán ... Gedalías ... Ajicán ... Safán
Estos son nombres de hombres.

Tafnes
Este es el nombre de una ciudad.

Jeremiah 43:8

la palabra de el SEÑOR vino a
Revise cómo tradujo esto en 1:1.

Yo pondré su trono sobre estas piedras ... su pabellón sobre ellas
Tanto el "trono" como el "pabellón" del rey se usan para referirse a su autoridad real. Traducción Alterna: "Haré que él gobierne como rey sobre el pueblo de Egipto."

pabellón
Un carpa muy grande.

Jeremiah 43:11

Información General:
El Señor continúa dando su mensaje.

él vendrá
Traducción Alterna: "Nabucodonosor vendrá"

Quien sea asignado a la muerte será entregado a la muerte
Traducción Alterna: "Morirán quienes yo haya decidido que deben morir."

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Quien sea asignado a la cautividad será llevado cautivo
Traducción Alterna: "Los babilonios tomarán cautivos a todos los que decidí que deben ir al cautiverio"

Quien sea asignado a la espada se dará a la espada
Traducción Alterna: "Todos morirán en la batalla, y yo he decidido que morirán en la batalla"

Él limpiará la tierra de Egipto como los pastores limpian sabandijas de sus ropas
"Él tomará todo lo valioso de Egipto, así como un pastor se quita todos los insectos de su ropa"

Heliópolis
El nombre de una ciudad, "Ciudad Sol"

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Chapter 44

1 La palabra que vino a Jeremías en cuanto a todos los judíos que vivían en la tierra de Egipto, los que se quedaban en Migdol, Tafnes, Menfis y en la tierra de Patros. **2** "El SEÑOR de los Ejércitos, Dios de Israel, dice esto: Ustedes mismos han visto todos los desastres que Yo he traído sobre Jerusalén y todas las ciudades de Judá. Miren, están en ruinas hoy. No hay nadie que viva en ellas. **3** Esto es por las cosas maliciosas que ellos hicieron para ofenderme al ir a quemar incienso y adorar otros dioses. Estos eran dioses que ni ellos mismos, ni ustedes, ni sus antepasados conocieron. **4** Así que Yo repetidamente envié a todos Mis siervos los profetas a ellos. Los envié a decir: 'Dejen de hacer estas cosas abominables que Yo odio.' **5** Pero ellos no escucharon. Ellos se rehusaron a prestar atención o a alejarse de su maldad al quemar incienso a otros dioses. **6** Así que Mi furia y Mi ira fue derramada y encendió un fuego en las ciudades de Judá y en las calles de Jerusalén. Así ellos se volvieron ruinas y devastación, como en este tiempo presente." **7** Entonces, ahora el SEÑOR, el Dios de los ejércitos y el Dios de Israel, dice esto: "¿Por qué ustedes están haciendo gran maldad en contra de ustedes mismos? ¿Por qué están ustedes mismos haciendo que sean cortados de entre Judá, hombres, mujeres, niños y bebés? Ningún remanente de ustedes quedará vivo. **8** Por su maldad ustedes me han ofendido con la obra de sus manos, al quemar incienso a otros dioses en la tierra de Egipto, a donde se han ido a vivir. Ustedes han ido ahí para ser destruídos, para ser una maldición y una decepción entre todas las naciones de la tierra. **9** ¿Han olvidado la maldad cometida por sus ancestros y la maldad cometida por los reyes de Judá y sus esposas? ¿Han olvidado la maldad cometida por ustedes mismos y sus esposas en la tierra de Judá y en las calles de Jerusalén? **10** Hasta este día, ellos aún no son humillados. Ellos no honran Mi Ley o decretos que Yo pongo ante ellos y sus ancestros, ni caminan en ellos." **11** Por lo tanto, el SEÑOR de los ejércitos, Dios de Israel, dice esto: "Miren, Y estoy a punto de poner Mi rostro en contra de ustedes para traerles desastre y destruir a toda Judá. **12** Pues Yo tomaré el remanente de Judá que se ha propuesto salir a la tierra de Egipto para vivir allí. Yo lo haré para que todos ellos perezcan en la tierra de Egipto. Ellos caerán por la espada y la hambruna. Desde el más pequeño hasta el más grande, ellos perecerán por la espada y la hambruna. Ellos morirán y se convertirán en objeto de insultos, maldición, decepción y cosa horrible. **13** Pues Yo castigaré a la gente habitando en la tierra de Egipto tal como Yo castigué a Jerusalén con la espada, la hambruna y la plaga. **14** Ni fugitivo ni sobreviviente del remanente de Judá quienes van a vivir allí en la tierra de Egipto regresará a la tierra de Judá, aunque ellos quieran regresar y vivir ahí. Ninguno de ellos regresará, excepto por unos pocos quienes escaparán de ahí." **15** Entonces, todos los hombres que sabían que sus esposas estaban quemando incienso a los otros dioses, y todas las mujeres que estaban en la gran asamblea, y toda la gente que estaba viviendo en la tierra de Egipto en Patros le respondió a Jeremías. **16** Ellos dijeron: "Sobre la palabra que no has dicho en nombre del SEÑOR--no te escucharemos a ti. **17** Porque nosotros ciertamente haremos todas las cosas que decimos que haremos--quemarle incienso a la reina del cielo y derramar ofrendas de bebidas a ella tal como nosotros, nuestros ancestros, nuestros reyes y nuestros líderes hicieron en las ciudades de Judá y en las calles de Jerusalén. Entonces nosotros nos llenaremos de comida y prospéraremos, sin experimentar ningún desastre. **18** Cuando nosotros nos negamos de hacer estas cosas, el no ofrecerle incienso a la reina del cielo y no derramarle ofrenda de bebida a ella, nosotros estabamos sufriendo de pobreza y estabamos muriendo por la espada y la hambruna. **19** Las mujeres dijeron: "Cuando estabamos haciendo estas cosas ante la reina del cielo y derramando ofrenda de bebida a ella, ¿Fue en contra de nuestros esposos que nosotras hicimos estas cosas, haciendo pasteles a imagen de ella y derramando ofrenda de bebida a ella?" **20** Entonces, Jeremías le dijo a toda el pueblo, a los hombres y a las mujeres, y a toda la gente que le respondió a él, él proclamó y dijo: **21** "¿Acaso el SEÑOR no se acordó del incienso que ustedes quemaron en las ciudades de Judá y en las calles de Jerusalén--ustedes y sus ancestros, sus reyes y sus líderes, y la gente de la tierra? Porque el SEÑOR se recuerda; eso viene a Sus pensamientos. **22** Entonces, Él ya no era capaz de resistir por las prácticas malignas, por la abominación que ustedes hicieron. Entonces, su tierra se volvió una desolación, un horror, una maldición para que no hubiera ya un habitante como en ese día presente. **23** Porque ustedes quemaron incienso y pecaron en contra del SEÑOR, y porque no escucharon Su voz, Su Ley, Sus estatutos, o los decretos de Su pacto, este desastre en contra de ustedes ha pasado hasta este día presente." **24** Entonces, Jeremías le dijo a toda la gente y a todas las mujeres: "Escuchen la palabra del Señor, toda Judá que está en la tierra de Egipto. **25** El SEÑOR de los ejércitos, Dios de Israel, dice esto: 'Ustedes y sus esposas, ambos han dicho con sus bocas y hecho con sus manos lo que dicen: "Nosotros ciertamente cumpliremos los votos que hicimos para adorar a la reina del cielo, de derramar ofrenda de bebida e ella." Ahora, lleven a cabo sus votos; cúmplanlos.' **26** Pues, entonces, escuchen la palabra del SEÑOR, toda Judá que se está quedando en la tierra de Egipto: 'Miren, Yo he jurado por Mi gran nombre--dice el SEÑOR. Mi nombre ya no será llamado de las bocas de ninguno de los hombres de

Judá en toda la tierra de Egipto, ustedes quienes ahora dicen: "Yo declaro, tan cierto como el SEÑOR vive. **27** "Miren, Yo estoy mirando sobre ellos para el desastre y no para bien. Cada persona de Judá en la tierra de Egipto perecerá por la espada y la hambruna hasta que todos se hayan acabado. **28** Entonces los sobrevivientes de la espada regresarán de la tierra de Egipto a la tierra de Judá, solo un pequeño número de ellos. Así que todos los remanentes de Judá que fueron a vivir a la tierra de Egipto sabrán cual palabra se hará realidad: la Mía o la de ellos. **29** Esto será una señal para ustedes--ésta es la declaración del SEÑOR--que Yo me estoy preparando en este lugar en contra de ustedes, así ustedes sabrán que Mis palabras ciertamente los atacarán a ustedes con desastre. **30** El SEÑOR dice esto: 'Miren, estoy a punto de entregar al faraón Hofra, rey de Egipto, en la mano de sus enemigos y en la mano de esos que buscan matarlo. Será lo mismo que cuando entregué a Sedequías, rey de Judá, en la mano de Nabucodonosor, rey de Babilonia, su enemigo que buscó su vida.'"

Jeremiah 44:1

Información General:
Ver: y

La palabra que vino a Jeremías
"Este fue el mensaje que el Señor le dio a Jeremías"

Migdol ... Tafnes ... Menfis ... Patros
Estos son nombres de ciudades.

Ustedes mismos han visto
La palabra "ustedes" se usa para dar énfasis y especificar a las personas de Judea que viven en la tierra de Egipto.

Miren
"Escuchen", "Presten atención" o "Asegúrense de entender esto:"

ellos hicieron para ofenderme
"El pueblo de Jerusalén y todas las ciudades de Judá lo hicieron para ofenderme"

ellos mismos
"La gente de las ciudades arruinadas"

Jeremiah 44:4

Así que Yo repetidamente envié
La palabra "Yo" se refiere al Señor.

Mi furia y Mi ira fueron derramadas
Esto describe el castigo del Señor como algo que se puede retener como agua en un recipiente, pero que luego puede derramarse cuando por su enojo castigue a los que lo hacen enojar. Traducción Alterna: "derramé mi furia y mi ira".

Mi furia y Mi ira
Las palabras "furia" e "ira" significan básicamente lo mismo y enfatizan la intensidad de su ira. Traducción Alterna: "mi terrible ira".

ellos se volvieron ruinas y devastación
Las palabras "ruinas" y "devastación" significan básicamente lo mismo. Juntas enfatizan la completa devastación de Judá y Jerusalén. Traducción Alterna: "se devastaron por completo"

Jeremiah 44:7

¿Por qué ustedes están haciendo gran maldad en contra de ustedes mismos? ¿Por qué están ustedes mismos haciendo que sean cortados de entre Judá, hombres, mujeres, niños y bebés?
El Señor usa estas preguntas para expresarle al pueblo de Israel que debe dejar de hacer cosas que causan que sean castigados.

la obra de sus manos
La parte del cuerpo que se usa para encender incienso. Traducción Alterna: "lo que has hecho"

para ser destruídos
Traducción Alterna: "hecen que los destruya"

Jeremiah 44:9

¿Han olvidado la maldad cometida por sus ancestros y la maldad cometida por los reyes de Judá y sus esposas?
El Señor reprende a la gente con esta pregunta. "Has olvidado las maldades que cometieron tus antepasados!" "Has olvidado el mal que cometieron los reyes de Judá y sus esposas".

¿Han olvidado la maldad cometida por ustedes mismos y sus esposas ... Jerusalén?
Traducción Alterna: "Has olvidado el mal que tú y tus esposas cometieron ... Jerusalén".

las calles de Jerusalén
Se refiere a la parte de la ciudad por dónde camina la gente . Esto significa que la gente hizo cosas malas en lugares públicos. "Jerusalén" o "los lugares públicos de Jerusalén"

Jeremiah 44:11

poner Mi rostro en contra de ustedes
Una decisión es descripta por una persona que no se mueve desde la dirección en la que está mirando. Traducción Alterna: "decide estar en contra tuyo"

Ellos caerán
Esta es una manera suave de decir que alguien morirá.

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por la espada
La guerra es descripta por el arma usada por la mayoría de los soldados.

Desde el más pequeño hasta el más grande
Las personas que tienen menos y las personas que son respetadas en la sociedad se utilizan para referirse a todos.

Jeremiah 44:13

espada, hambruna y plaga
La palabra "espada" se usa para referirse a la guerra.

fugitivo o sobreviviente
Ambas palabras se refieren a las mismas personas. Un fugitivo es alguien que se escapa de alguien que quiere matarlo o llevarlo cautivo.

Jeremiah 44:15

Patros
Este es el nombre de una región de Egipto.

Sobre la palabra que no has dicho en nombre del SEÑOR: no te escucharemos a ti
Traducción Alterna: "No obedeceremos el mandamiento que nos has dado por la autoridad del Señor"

reina del cielo
Este es un nombre o título que la gente de Judá le dio a la luna en Egipto, lo cuales la adoraron como una diosa.

Entonces nosotros nos llenaremos de comida y prospéraremos, sin experimentar ningún desastre
Traducción Alterna: "En aquellos días teníamos mucha comida, y prosperábamos, y no vimos ningún desastre."

nosotros nos llenaremos de comida
"estaremos bien alimentados"

Entonces nosotros nos llenaremos de comida y prospéraremos, sin experimentar ningún desastre
La gente de Judá pensó que prosperaría porque la reina del cielo los bendeciría si la adoraban.

Jeremiah 44:18

Información General:
El resto de las personas que viven en Egipto siguen hablando. A partir del versículo 19, las mujeres se dirigen a Jeremías.

reina del cielo
Consulte la información del contexto en JER 44:15.

¿Fue en contra de nuestros esposos que nosotras hicimos estas cosas?
Las mujeres reclaman su inocencia porque tenían el conocimiento y la aprobación de sus maridos. Traducción Alterna: "nuestros maridos sabían lo que estábamos haciendo".

Jeremiah 44:20

¿el SEÑOR no se acordó?
"El Señor se acordó"

se recuerda
Esto significa que el Señor le prestó atención a esto y lo trajo a su memoria.

Jeremiah 44:22

ya no era capaz de resistir
"ya no era capaz de tolerarlo"

no hubiera ya un habitante como en ese día presente
Traducción Alterna: "nadie más vive allí ya que no hay nadie viviendo allí en el día de hoy."

quemaron incienso
La razón por la que la gente quema incienso se puede decir claramente. Traducción Alterna: "se quemó un sacrificio para los dioses falsos"

no escucharon Su voz
Aquí "voz" se refiere a los mandamientos del Señor. Traducción Alterna: "no obedecerían sus órdenes"

Jeremiah 44:24

han dicho con sus bocas y hecho con sus manos lo que dicen
Traducción Alterna: "dijeron e hicieron lo que prometieron que no iban a decir ni hacer"

reina del cielo
Consulte la información del contexto en JER 44:15.

Jeremiah 44:26

Miren, Yo he jurado por Mi gran nombre--dice el SEÑOR
El "gran nombre" del Señor se refiere a todo su ser y reputación.

Cada persona de Judá ... perecerán
Traducción Alterna: "Un gran número de personas de Judá ... perecerá"

por la espada y la hambruna
La "espada" representa a los que morirán en la batalla y la "hambruna" representa a los que morirán de hambre.

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Jeremiah 44:29

Mis palabras ciertamente los atacarán a ustedes con desastre
Traducción Alterna: "lo que he dicho sucederá y les traeré un desastre ".

Estoy a punto de entregar al faraón Hofra, rey de Egipto, en la mano de sus enemigos
Traducción Alterna: "Permitiré que los enemigos del faraón Hophra lo capturen"

Hofra
Este es el nombre de un hombre.

y en la mano de esos que buscan matarlo
Traducción Alterna: "y la gente que quiere matarlo "

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Chapter 45

1 Esta es la palabra que Jeremías el profeta le dijo a Baruc hijo de Nerías. Esto ocurrió cuando él escribió en un rollo estas palabras en el dictado de Jeremías, este era el cuarto año de Joacim, hijo de Josías, rey de Judá, y él dijo: **2** "El SEÑOR, Dios de Israel, te dice esto a tí, Baruc: **3** Tú has dicho: '¡Ay de mí! Pues el SEÑOR ha sumado agonía a mi dolor. Mis gemidos me han cansado; yo no encuentro descanso.' **4** Esto es lo que tú debes decirle a él: "El SEÑOR dice esto: Mira, lo que Yo construí, ahora lo estoy derribando. Lo que Yo planté, ahora estoy arrancando, Yo haré esto a través de toda la Tierra. **5** ¿Pero esperas por grandes cosas para ti? No esperes por eso. Pues, verás, el desastre viene a toda la humanidad, esta es la declaración del SEÑOR, pero Yo te estoy dando tu vida como tu botín donde quiera que vayas."

Jeremiah 45:1

Información General:
Ver: y

Baruc ... Nerías
Estos son nombres de hombres.

en el dictado de Jeremías
Baruc escribió las palabras que Jeremías dijo.

el cuarto año de Joacim
"Mientras que Joacim había estado gobernando a Judá durante el cuarto año"

él dijo
"Jeremías le dijo a Baruc"

ha sumado agonía a mi dolor
"me causó gran dolor"

Mis gemidos me han cansado
"Estoy cansado de llorar"

Jeremiah 45:4

Esto es lo que tú debes decirle a él
El Señor le está diciendo a Jeremías lo que le debe decir a Baruc.

Esto es verdad sobre toda la tierra
Traducción Alterna: "Esto sucederá sobre toda la tierra"

¿Pero esperas por grandes cosas para ti?
Traducción Alterna: "Esperas grandes cosas para ti."

Pues, verás
Traducción Alterna: "Sé consciente"

botín
Cosas robadas de un lugar por la fuerza.

tu vida como tu botín
Traducción Alterna: "Te permitiré vivir. Eso será lo mejor que puedas esperar"

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Chapter 46

1 Esta es la palabra del SEÑOR que vino a Jeremías el profeta concerniente a las naciones. **2** Para Egipto:
"Esto es acerca del ejército del Faraón Necao, rey de Egipto, que estuvo en Carquemis al lado del Río
Eufrates. Este fue el ejército que Nabucodonosor, rey de Babilonia, derrotó en el cuarto año de Joacim,
hijo de Josías, rey de Judá: **3** Preparen los escudos pequeños y los escudos grandes, y vayan a pelear. **4**
Pongan el arnés sobre los caballos; móntense sobre los caballos y tomen su posición con sus cascos
puestos; pulan las espadas y pónganse su armadura. **5** ¿Qué estoy viendo aquí? Ellos están llenos de
terror y están huyendo, pues sus soldados están derrotados. Están corriendo para asegurarse y no están
mirando para atrás. El terror está todo alrededor, esta es la declaración del SEÑOR, **6** los rápidos no
pueden huir, y los soldados no pueden escapar. Ellos tambalean en el norte y caen al lado del Río
Eufrates. **7** ¿Quién es éste que sube como el Nilo, cuyas aguas se mecen arriba y abajo como los ríos? **8**
Egipto sube como el Nilo, como los ríos de agua que suben y bajan. Egipto dice: 'Yo subiré y cubriré la
tierra. Yo destruiré ciudades y sus habitantes. **9** Suban, caballos. Enójense, ustedes carros. Dejen que
salgan los soldados, Cus y Put, hombres diestros con un escudo y Lud, hombres diestros doblando sus
arcos.' **10** Ese día será el día de la venganza para el SEÑOR Dios de los ejércitos, y Él se vengará de Sus
enemigos. La espada devorará y quedará satisfecha. Beberá hasta saciarse de la sangre de ellos. Pues
habrá un sacrificio al SEÑOR Dios de los ejércitos en la tierra del norte al lado del Río Eufrates. **11** Sube a
Galaad, y obtén medicina, hija virgen de Egipto. Es inútil que te pongas mucha medicina sobre ti misma.
No hay remedio para ti. **12** Las naciones han oído de tu desgracia. La tierra está llena de tus lamentos,
pues un soldado tropieza contra otro soldado, ambos se caen juntos." **13** Esta es la palabra que el SEÑOR
le dijo a Jeremías el profeta cuando Nabucodonosor, rey de Babilonia, vino y atacó la tierra de Egipto. **14**
"Anuncien en Egipto, y proclamen en Migdol, Menfis y Tafnes. 'Tomen su posición y prepárense, pues la
espada devorará a los que están alrededor tuyo.' **15** ¿Por qué están sus poderosos de cara al suelo? Ellos
no se pondrán de pie porque Yo, el SEÑOR, los he empujado al suelo. **16** Él aumenta el número de
aquellos que tambalean. Cada soldado cae contra el próximo. Ellos están diciendo: 'Levántense. Vayamos
a casa. Regresemos a nuestra propia gente, a nuestra tierra natal. Abandonemos esta espada que nos
está oprimiendo.' **17** Ellos prolamaron allí: 'Faraón, el rey de Egipto es solo un ruido, uno que ha dejado
que su oportunidad se le escape.' **18** "Así como vivo Yo," declara el Rey, cuyo nombre es el SEÑOR de los
ejércitos, alguien vendrá como el Monte Tabor y el Monte Carmelo a la orilla del mar. **19** Preparen para
ustedes mismos equipaje para llevar al exilio, ustedes que viven en Egipto. Porque Menfis se convertirá
en desolación, yacerá en ruinas y nadie vivirá allí. **20** Egipto es una joven vaca muy hermosa, pero un
insecto punzante viene del norte. Viene. **21** Los soldados mercenarios en medio de ella son como un toro
engordado, pero ellos también virarán y huirán. No se pondrán de pie juntos, pues el día de su desastre
viene contra ellos, el tiempo de su castigo. **22** Egipto sisea como una serpiente y huye deslizándose, pues
sus enemigos están marchando contra ella. Ellos van hacia ella como leñadores con hachas. **23** Ellos
talarán los bosques, esta es la declaración del SEÑOR, aunque es muy denso. Pues los enemigos serán
más numerosos que langostas, sin poder ser contados. **24** La hija de Egipto será avergonzada. Ella será
entregada en la mano de gente del norte." **25** SEÑOR de los ejércitos, el Dios de Israel, dice: "Miren,
estoy a punto de castigar a Amón de Tebas, Faraón, Egipto y sus dioses, sus reyes los Faraones, y aquellos
que confían en ellos. **26** Yo los estoy entregando en la mano de los que están buscando las vidas de ellos, y
en la mano de Nabucodonosor, rey de Babilonia y sus sirvientes. Entonces luego de esto, Egipto será
habitada como en días anteriores, esta es la declaración del SEÑOR. **27** Pero tú, mi siervo Jacob, no
temas. No desmayes, Israel, pues mira, Yo estoy a punto de traerte de regreso desde lejos, y a tus hijos
desde la tierra de su cautiverio. Entonces Jacob regresará, encontrará paz, y estará seguro, y no habrá
nadie que lo terrorice. **28** Tú, mi siervo, Jacob, no temas, esta es la declaración del SEÑOR, porque Yo
estoy contigo, así que traeré destrucción completa en contra de las naciones donde Yo te dispercé. Pero
Yo no te destruiré completamente. Mas Yo te disciplinaré justamente y de seguro no te dejaré sin castigo.

Jeremiah 46:1

Para Egipto
Esta frase indica que este mensaje está dirigido a la nación de Egipto.

Carquemis
Carquemis es una ciudad ubicada en la orilla oeste del río Éufrates.

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arnés
Esto significa preparar un caballo para que tire de un carro de guerra con dos ruedas.

cascos
Un casco es una armadura que protege la cabeza en la batalla.

pulan las espadas
Esta frase significa "afilar" la lanza.

Jeremiah 46:5

Información General:
La visión de Jeremías sobre Egipto continúa.

¿Qué estoy viendo aquí?
La palabra "estoy" se refiere al Señor. Él hace esta pregunta sarcástica para enfatizar que lo que él ha dicho sobre la nación de Egipto se hizo realidad.

los rápidos no pueden huir, y los soldados no pueden escapar
Estas dos frases comparten significados similares y enfatizan que nadie, ni siquiera el más fuerte ni el más rápido, puede escapar. Traducción Alterna: "incluso el soldado más veloz no puede escapar"

Jeremiah 46:7

Información General:
Jeremías continúa citando la declaración de Jehová sobre la nación de Egipto.

¿Quién es éste que sube como el Nilo?
Traducción Alterna: "Egipto se levanta como el río Nilo". El Señor hace esta pregunta para llamar la atención del oyente sobre la nación de Egipto.

Egipto sube como el Nilo
El ejército de Egipto está siendo comparado con la destrucción causada por las inundaciones del río Nilo.

Egipto dice
Aquí la nación de Egipto habla como si fuera una persona.

Yo subiré y cubriré la tierra. Yo destruiré ciudades y sus habitantes
"Yo" es la nación de Egipto que declara con orgullo que sus ejércitos destruirán la tierra como un diluvio.

Suban, caballos. Enójense, ustedes carros
El Señor manda a los caballos y a los carros como si fueran personas. Tanto las palabras "caballos" como "carros" se refieren a partes de carros en batalla. Estas frases están ordenando a los conductores de los carros que se carguen en la batalla.

Cus ... Put ... Lud
Estos son nombres bíblicos de los países de Etiopía, Libia y Lydia.

doblando sus arcos
Esta frase significa usar el arco tirando la cuerda hacia atrás con una flecha.

Jeremiah 46:10

Información General:
La cita de Jeremías sobre la declaración de Jehová con respecto a la nación de Egipto continúa.

Ese día
Esta frase se refiere al día en que los egipcios pierden la batalla contra los babilonios.

sus enemigos
Esta frase se refiere a los enemigos del Señor.

La espada devorará y quedará satisfecha. Beberá hasta saciarse de la sangre de ellos
Aquí la espada está comiendo como lo haría una persona. Ambas frases dicen algo similar y se combinan para enfatizar que habrá una destrucción completa.

La espada devorará
La palabra "espada" aquí representa al ejército de la nación de Babilonia.

un sacrificio al SEÑOR Dios
El "sacrificio" aquí se refiere a la nación de Egipto. Traducción Alterna: "Egipto será un sacrificio para el Señor Jehová".

Jeremiah 46:11

Información General:
El Señor termina con la declaración sobre Egipto.

hija virgen de Egipto
Traducción Alterna: "La gente virgen de Egipto"

desgracia
Esta palabra se refiere a una condición de vergüenza o pérdida de respeto.

La tierra está llena de tus lamentos
Traducción Alterna: "Todos pueden oír tu llanto"

Jeremiah 46:13

Migdol ... Menfis ... Tafnes
Estas son importantes ciudades militares en Egipto. Menfis fue la capital de Egipto.

la espada está devorando a todos los que están alrededor tuyo
La palabra "espada" aquí representa al ejército de Babilonia. La frase "la espada está devorando" significa que está "causando destrucción".

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Traducción Alterna: "el ejército de Babilonia está causando destrucción"

Jeremiah 46:15

¿Por qué ha huido tu dios Apis?
Traducción Alterna: "Tu dios Apis se ha escapado"

Apis
Este es uno de los dioses principales de Egipto. Aquí "Apis" representa la "fuerza en la que confía"

¿Por qué tu dios del toro no está de pie?
¿Tu dios no está de pie? Traducción Alterna: "Tu dios toro es incapaz de mantenerse en pie". Apis fue representado entre los ídolos como un toro.

El SEÑOR lo ha derribado
Traducción Alterna: "El Señor ha derrotado a Apis, tu dios toro".

esta espada que nos está oprimiendo
Aquí "espada" se refiere al ejército de la nación de Babilonia.

Faraón, el rey de Egipto es solo un ruido, uno que ha dejado que su oportunidad se le escape
Estas dos frases dicen que la nación de Egipto ha cobrado poca importancia. Traducción Alterna: "Faraón se jacta mucho, pero no puede hacer aquello por lo que se jacta."

Jeremiah 46:18

alguien vendrá como el Monte Tabor y el Monte Carmelo a la orilla del mar
Esto se refiere a la nación de Babilonia, la cual será tan abrumadora para la nación de Egipto así como lo son estas dos montañas en las llanuras que los rodean.

Preparen para ustedes mismos equipaje
Traducción Alterna: "perpárense para viajar"

Jeremiah 46:20

Egipto es una joven vaca muy hermosa
La nación de Egipto se compara con una vaca hermosa y joven. Es posible que esta comparación se haga para que Egipto sea el compañero de los dioses toros Apis. Traducción Alterna: "Egipto es como una novilla muy hermosa".

insecto punzante
Esto se refiere al ejército de la nación de Babilonia. Un insecto que pica podría causar llagas dolorosas, pero no causaría daño permanente al animal que ha picado.

Los soldados mercenarios en medio de ella son como un toro engordado
El escritor compara a los soldados con "toros engordados" porque los soldados están bien cuidados y preparados para el sacrificio.

No se pondrán de pie juntos
El escritor dice que los soldados no lucharán como una unidad, sino que huirán pensando solo en salvarse a sí mismos.

Egipto sisea como una serpiente y huye deslizándose
El escritor dice que la nación de Egipto es como una serpiente que no hace más que silbar y arrastrarse con miedo cuando los leñadores perturban su nido.

Jeremiah 46:23

Ellos talarán los bosques
El ejército invasor será como los leñadores que talan un bosque entero. Traducción Alterna: "El ejército babilónico derribará las ciudades de Egipto".

Ellos
Esto se refiere al ejército de la nación de Babilonia la cual invade Egipto.

esta es la declaración del SEÑOR
Traducción Alterna: "Esto es lo que dice el Señor"(Revise cómo tradujo esto en 1:7)

es muy denso
Esto se refiere a la gran cantidad y a la cercanía de las ciudades en Egipto.

langostas
Este es un tipo de insecto que viaja en grupos muy grandes y puede causar una gran destrucción al comer los cultivos.

hija ... será avergonzada
Jeremías está diciendo que el pueblo de Egipto será avergonzado ante las naciones especialmente porque las mujeres y las niñas serán violadas por los soldados de Babilonia.

la mano de gente del norte
Aquí, esta frase significa "el poder de la nación de Babilonia que viene del norte"

Jeremiah 46:25

Amón de Tebas
"Amon" es el rey de los dioses egipcios. "Tebas" es la capital de Egipto y aquí representa a todo el imperio egipcio. Traducción Alterna: "Amón, dios sobre todo Egipto"

Yo los estoy entregando ... en la mano de Nabucodonosor, rey de Babilonia y sus sirvientes
Aquí, Nabucodonosor representa a toda la nación de Babilonia y su "mano" representa "control". Traducción Alterna: "El Señor le está entregando a la nación de Babilonia el control sobre Egipto"

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Entonces luego de esto, Egipto será habitada como en días anteriores
Traducción Alterna: "Después del castigo del Señor, la nación de Egipto volverá a ser una nación independiente."

esta es la declaración del SEÑOR
Revise cómo tradujo esto en 1:9

Jeremiah 46:27

mi siervo Jacob, no temas. No desmayes, Israel
Estas dos frases significan lo mismo. Juntas fortalecen el aliento para que el pueblo de Judá no tenga miedo.

esta es la declaración del SEÑOR
Revise cómo tradujo esto en 1:7.

de seguro no te dejaré sin castigo
"Sin duda te castigará"

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Chapter 47

1 Esta es la palabra del SEÑOR que vino a Jeremías el profeta concerniente a los filisteos. Esta palabra vino a él antes que Faraón atacara a Gaza. **2** "El SEÑOR dice esto: 'Miren, diluvios de agua están subiendo en el norte. ¡Ellas serán como un río desbordado! Entonces ellas se derramarán sobre la tierra y todo lo que en ella hay, sus ciudades y sus habitantes.! Así que todo el mundo clamará pidiendo ayuda, y todos los habitantes de la tierra se lamentarán. **3** Al sonido del pisoteo de las pezuñas fuertes de los caballos, al rugir de sus carros y el ruido de sus ruedas, los padres no ayudarán a sus hijos debido a su propia debilidad. **4** Pues el día viene que devastará a todos los filisteos, para impedir de Tiro y Sidón a todo sobreviviente que quiera ayudarlos. Pues el SEÑOR está devastando a los filisteos, aquellos que permanecen de la isla de Caftor. **5** La calvicie le sobrevendrá a Gaza. En cuanto a Ascalón, la gente que se ha quedado en su valle será silenciada. ¿Por cuánto tiempo te sajarás por el luto? **6** ¡Ay, espada del SEÑOR! ¿Cuánto tiempo hasta que estés en silencio? ¡Regresa a tu vaina! Detente y haz silencio. **7** ¿Cómo puedes estar callada, pues el SEÑOR te ha dado órdenes? Él te ha convocado para atacar a Ascalón y en contra de las tierras costeras a la orilla del mar."

Jeremiah 47:1

Miren
La palabra "Miren" nos alerta a prestar atención a lo que se va a decir.

diluvios de agua están subiendo en el norte. ¡Ellas serán como un río desbordado!
Las dos frases tienen un significado similar y se combinan para dar énfasis. Las "aguas" y el "río" representan al ejército que viene del norte

ellas se derramarán sobre la tierra
"Ellos" se refiere al ejército que viene del norte.

Jeremiah 47:3

Al sonido del pisoteo de las pezuñas fuertes de los caballos, al rugir de sus carros y el ruido de sus ruedas
Juntos, representan los sonidos de un ejército que se aproxima.

al rugir de sus carros y el ruido de sus ruedas
Estos dos términos tienen significados similares y se combinan para enfatizar.

Caftor
Este es el nombre de una isla en la región norte de los filisteos.

Jeremiah 47:5

calvicie
El afeitado de toda la cabeza o partes de la cabeza es un símbolo de gran pena practicada por los adoradores de ídolos en naciones como Filistea.

la gente ... será silenciada
Traducción Alterna: "La gente ... será asesinada"

¿Por cuánto tiempo te sajarás por el luto?
Cortarse la piel era otra práctica que hacían los adoradores de ídolos cuando lloraban a los muertos.

espada del SEÑOR
Esta frase se refiere al ejército del norte que el Señor usa para castigar a los filisteos.

¿Cuánto tiempo hasta que estés en silencio?
El pueblo de los filisteos usa esta pregunta para expresar su profunda frustración por la devastación causada por sus enemigos.

tu
Esto se refiere a la espada del Señor como si fuera una persona.

vaina
La funda utilizada para proteger la hoja de una espada.

¿Cómo puedes estar callada, pues el SEÑOR te ha dado órdenes?
La palabra "te" se refiere a la "espada de Jehová".

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Chapter 48

1 A Moab, el SEÑOR de los ejércitos, Dios de Israel, dice esto: "¡Ay de Nebo, porque ha sido devastada! Quiriataim ha sido capturada y humillada. Su fortaleza ha sido aplastada y deshonrada. **2** El honor de Moab no es más. Sus enemigos en Hesbón han tramado desastre contra ella. Ellos dijeron: 'Vengan y destruyámosla como una nación. Madmena también perecerá, una espada te perseguirá.' **3** ¡Escuchen! Un sonido de gritos viene desde Horonaim, donde hay ruina y gran destrucción. **4** Moab ha sido destruída. Sus niños han dejado oir sus gritos. **5** Ellos suben la colina de Luhit llorando, porque camino abajo hacia Horonaim, se oyen los gritos debido a la destrucción. **6** ¡Huyan! Salven sus vidas y sean como un arbusto de enebro en el desierto. **7** Pues debido a tu confianza en tus prácticas y en tu riqueza, tú también serás capturada. Entonces Quemos se irá al cautiverio, junto con sus sacerdotes y líderes. **8** Pues el destructor vendrá a cada ciudad; ninguna ciudad escapará. De manera que el valle perecerá y el llano será devastado, tal como el SEÑOR ha dicho. **9** Den alas a Moab, pues seguramente se irá volando. Sus ciudades se convertirán en tierra desolada, donde no hay quien viva en ella. **10** ¡Sea maldito cualquiera que sea perezoso en hacer el trabajo del SEÑOR! ¡Sea maldito cualquiera que detenga su espada de derramar sangre! **11** Moab se ha sentido segura desde que era joven. Ella es como su vino que nunca ha sido vertido de olla en olla. Nunca ha ido al cautiverio. Por lo tanto, tiene buen sabor como nunca; su gusto se mantiene sin cambio. **12** Así que vean, los días vienen, esta es la declaración del SEÑOR, cuando Yo le enviaré a aquellos que lo volcarán y derramarán todas sus ollas y destrozarán sus frascos. **13** Entonces Moab se avergonzará de Quemos así como la casa de Israel se avergonzó de Betel, su objeto de confianza. **14** ¿Cómo pueden decir ustedes, 'Nosotros somos soldados, hombres guerreros poderosos'? **15** Moab será devastada y sus ciudades atacadas. Pues sus mejores jóvenes han descendido al lugar de la matanza. ¡Esta es la declaración del Rey! El SEÑOR de los ejércitos es Su nombre! **16** El desastre de Moab pronto acontecera; la calamidad avanza rápidamente. **17** Todos ustedes que están alrededor de Moab, giman; y todos ustedes que conocen su fama, griten: 'Ay, la vara fuerte, el báculo honrado, ha sido roto.' **18** Desciende de tu lugar honrado y siéntate en el suelo seco, tú, hija viviendo en Dibón. Porque el que destruirá a Moab te está atacando, el que destruirá tus fortalezas. **19** Estén en el camino y observen, ustedes, pueblo que vive en Aroer. Pregunten a los que están huyendo y escapando. Digan: '¿Qué ha sucedido?' **20** Moab ha sido avergonzado, pues ha sido destrozado. Aúllen y lamenten, griten por ayuda. Díganselo a la gente al lado del Río Arnón que Moab ha sido devastada. **21** Ahora el castigo ha venido a la zona montañosa, a Holón, Jahaza, y Mefaat, **22** a Dibón, Nebo y Bet Deblataim, **23** a Quiriataim, Bet Gamul y Bet Meón, **24** a Queriot y Bosra y a todas las ciudades en la tierra de Moab, las ciudades más lejanas y más cercanas. **25** El cuerno de Moab ha sido macheteado; su brazo ha sido roto, esta es la declaración del SEÑOR. **26** Emborráchenlo, porque ha actuado arrogantemente en contra del SEÑOR. Que Moab nade en su vómito, y que sea un objeto de escarnio. **27** ¿Pues no se hizo Israel un objeto de mofa para ti? ¿Fue él hallado entre ladrones, de manera que tú meneabas tu cabeza contra él cada vez que hablabas de él? **28** Abandonen las ciudades y acampen en los barrancos, habitantes de Moab. Háganse como una paloma que está anidando sobre la boca de un hueco en las rocas. **29** Nosotros hemos escuchado acerca del orgullo de Moab, su arrogancia, su altivez, su orgullo, su auto-estima inflada y el engreimiento en su corazón. **30** Esta es la declaración del SEÑOR, Yo mismo conozco su hablar desafiante, que no conduce a nada, igual que sus obras. **31** Asi que Yo aullaré un lamento por Moab, y gritare de tristeza por toda Moab. Yo lloraré por el pueblo de Kir Hares. **32** Lloraré por ti más de lo que lo hice por Jazer, viña de Sibma. Tus ramas pasaron a través del Mar Salado y alcanzaron tan lejos como Jazer. Los destructores han atacado tu fruto de verano y tu vino. **33** De manera que la celebración y el regocijo han sido quitados de los árboles frutales y de la tierra de Moab. Yo he puesto fin al vino de sus prensas. Ellos no pisarán con gritos de júbilo. Cualquier grito no será de gozo. **34** Desde los gritos de Hesbón hasta tan lejos como Eleale, su sonido es escuchado en Jahaza, desde Zoar hasta Horonaim y Eglat Selisiya, ya que aún las aguas de Nimrim se han secado. **35** Pues Yo pondré fin a cualquiera en Moab que haga sacrificios en los lugares altos y queme incienso a sus dioses, esta es la declaración del SEÑOR. **36** Así que Mi corazón está lamentando por Moab como una flauta. Mi corazón está lamentando como flautas por el pueblo de Kir Hares. Las riquezas que ganaron se fueron. **37** Pues cada cabeza está rapada y cada barba afeitada. Hay incisiones en cada mano, y silicio está alrededor de sus cinturas. **38** Hay lamento dondequiera, en cada techo de Moab y en las plazas de Moab. Porque Yo he destruido a Moab como ollas que nadie quiere, esta es la declaración del SEÑOR. **39** ¡Cómo ha sido destrozado! ¡Cómo aúllan en su lamentación! ¡Moab muestra su espalda en vergüenza! Asi que Moab se convertirá en objeto de burla y un terror a todos aquellos que están alrededor de ella. **40** Pues el SEÑOR dice esto: "Vean, el enemigo vendrá volando como

águila, extendiendo sus alas sobre Moab. **41** Queriot ha sido capturada, y sus fortalezas han sido agarradas. Porque ese día los corazones de los soldados de Moab serán como los corazones de mujeres dando a luz. **42** Así que Moab será destruida y ya no será más un pueblo, porque se hizo a sí misma grande en contra del SEÑOR. **43** El terror y el hoyo, y una trampa vendrán sobre ti, habitante de Moab, esta es la declaración del SEÑOR. **44** Cualquiera que huya debido al terror caerá en el hoyo, y cualquiera que salga del hoyo quedará atrapado, pues Yo traeré esto sobre ellos en el año de Mi venganza en contra de ellos, esta es la declaración del SEÑOR. **45** Los que huyan estarán de pie en la sombra de Hesbón sin ninguna fuerza, porque el fuego saldrá de Hesbón, llama desde el medio de Sehón. Devorará la frente de Moab y el tope de las cabezas del pueblo altivo. **46** ¡Ay de ti, Moab! El pueblo de Quemos está destruido. Pues tus hijos son llevados como cautivos y tus hijas al cautiverio. **47** Pero Yo restauraré las fortunas de Moab en días postreros, esta es la declaración del SEÑOR." El juicio sobre Moab termina aquí.

Jeremiah 48:1

Nebo
Este es el nombre de una de las montañas que se encuentra en Moab.

Quiriataim
Este es el nombre de una ciudad en Moab.

Quiriataim ha sido capturada y humillada
"El enemigo ha capturado la ciudad de Quiriataim y su gente ya no puede estar orgullosa de ello."

El honor de Moab no es más
Esto significa que el respeto que Moab tuvo en el pasado ya no existirá más.

Hesbón
Este es el nombre de una ciudad real que pertence al rey de los amorreos.

Madmena también perecerá
"Madmena" es una ciudad en Moab. "Sus enemigos destruirán la ciudad de Madmena"

una espada te perseguirá
Esto quiere decir que un ejército invadirá a Moab.

Jeremiah 48:3

Información General:
Jeremías continúa hablando sobre la destrucción de Moab.

Horonaim
Este es el nombre de un pueblo en el sur de Moab.

ruina y gran destrucción
Estos dos términos significan lo mismo. Juntos, enfatizan una destrucción completa.

Sus niños
Esto se refiere a la gente de Moab.

Luhit
Este es el nombre de un lugar en Moab.

debido a la destrucción
Traducción Alterna: "debido a la destrucción del pueblo".

Jeremiah 48:6

Salven sus vidas
La palabra "sus" se refiere a la gente de Moab.

sean como un arbusto de enebro
Las personas que escapan de la destrucción en la ciudad son comparadas con un arbusto que sobrevive a las duras condiciones en el desierto y tiene hojas verdes durante todo el año.

confianza en tus prácticas
Traducción Alterna: "Vivir siguiendo las costumbres y enseñanzas de tu religión."

Quemos
"Quemos" es el dios principal de los moabitas. Aquí "Quemos" representa a la nación de Moab.

Jeremiah 48:8

De manera que el valle perecerá y el llano será devastado
Estas dos frases comparten significados similares y enfatizan que cada parte de la tierra será destruida. Traducción Alterna: "Así el destructor destruirá cada ciudad tanto los valles como las llanuras".

Den alas a Moab
Este mandamiento es una exageración, porque nadie puede ponerle alas a las personas. Además, la idea de volar lejos representa la idea de escapar rápidamente. Traducción Alterna: "Ayude a la gente de Moab a escapar", "Sería bueno si la gente de Moab tuviera alas y pudiera volar".

derramar sangre
Traducción Alterna: "matar personas"

Jeremiah 48:11

Moab se ha sentido segura desde que era joven
Aquí "ella" se refiere a toda la nación de Moab.

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Ella es como su vino que nunca ha sido vertido de olla en olla
La palabra "ella" se refiere a la nación de Moab. La nación de Moab es comparada con el vino que no ha sido exiliado de su tierra.

Por lo tanto, tiene buen sabor como nunca; su gusto se mantiene sin cambio
Estas dos frases significan lo mismo.

Así que vean, los días vienen
"Escuchen atentamente proque pronto..."

esta es la declaración del SEÑOR
Revise cómo tradujo esto en 1:7.

lo volcarán y derramarán todas sus ollas y destrozarán sus frascos
Estas dos frases están diciendo cosas similares y se combinan para dar énfasis. Ambas se refieren a la destrucción inminente de la nación de Moab.

Jeremiah 48:13

¿Cómo pueden decir ustedes?
La palabra "ustedes" se refiere a los soldados moabitas.

¿Cómo pueden decir ustedes, 'Nosotros somos soldados, hombres guerreros poderosos'?
Traducción Alterna: "Ya no pueden decir más, "Somos soldados, hombres guerreros poderosos."

Jeremiah 48:15

sus mejores jóvenes han descendido al lugar de la matanza
Traducción Alterna: "todos sus jóvenes buenos serán asesinados."

El desastre de Moab pronto acontecera; la calamidad avanza rápidamente
Estas dos oraciones significan básicamente lo mismo y enfatizan que la destrucción de Moab sucederá muy pronto. Traducción Alterna: "Los enemigos de Moab la destruirán muy pronto."

la vara fuerte, el báculo honrado, ha sido roto
Aquí las palabras "vara" y "báculo" se refieren al poder y al apoyo político que Moab brindó a otras naciones. Traducción Alterna: "Los enemigos de Moab han roto su gran poder".

Jeremiah 48:18

siéntate en el suelo seco, tú, hija viviendo en Dibón
La palabra "hija" se refiere a las personas que son de Dibón.

el que destruirá a Moab
Traducción Alterna: "los enemigos de la gente de Moab"

Pregunten a los que
Traducción Alterna: "pregúntenle a la gente" o "pregunten a los hombres y a las mujeres"

Aúllen y lamenten
Traducción Alterna: "lloren fuerte por el dolor y la ira"

Jeremiah 48:21

Holón ... Jahaza ... y Mefaat ... Bosra
Estas son ciudades de Moab.

El cuerno de Moab ha sido macheteado; su brazo ha sido roto
Ambos el "cuerno" y el "brazo" significan lo mismo. Se refieren a que Moab ha sido herida.

esta es la declaración del SEÑOR
Revise cómo tradujo esto en 1:7.

Jeremiah 48:26

Emborráchenlo
Los juicios que Dios envía sobre Moab permitirán que el país sea despreciado por sus enemigos, así como un hombre borracho es objeto de risa y burla para los hombres. Ver:

Ahora Moab golpea las manos con disgusto por su propio vómito, por lo que también se ha convertido en un objeto de risa.
Dios continúa comparando a Moab con un hombre borracho.

¿Pues no se hizo Israel un objeto de mofa para ti?
Traducción Alterna: "Pues te reías y te burlabas de mi pueblo en el reino de Israel."

¿Fue él hallado entre ladrones, de manera que tú meneabas tu cabeza contra él cada vez que hablabas de él?
Traducción Alterna: "Aunque eran ladrones, nunca fueron capturados. Sacudiste la cabeza con desprecio y los despreciaste."

Jeremiah 48:28

barrancos
Un barranco es un lado empinado de una montaña.

la boca de un hueco en las rocas
Esto se refiere a una abertura en las rocas, como la entrada a una cueva.

arrogancia ... altivez ... orgullo ... auto-estima inflada ... engreimiento en su corazón
gloria ... engreimiento en su corazón ...- Todas estas palabras tienen significados similares. Se usan juntas para enfatizar el orgullo extremo de la gente de Moab.

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Jeremiah 48:30

la declaración del SEÑOR
Revise cómo tradujo esto en 1:7.

desafiante
Negarse a obedecer a alguien o una instrucción, a veces por orgullo.

Yo aullaré un lamento por Moab, y gritare de tristeza por toda Moab
Jeremías está diciendo la misma cosa dos veces para poner énfasis.

aullaré
Un grito triste y fuerte que una persona hace cuando siente dolor o profunda tristeza.

Kir Hares
Este es el nombre de la capital vieja de la ciudad de Moab.

Jazer ... Sibma
Estos son los nombres de dos pueblos en Moab.

Jeremiah 48:33

la celebración y el regocijo han sido quitados
Traducción Alterna: "Ahora nadie estará gozoso o alegre en Moab;"

Yo he puesto fin a
"Yo he detenido"

Ellos no pisarán
"No van a pisar fuerte". La palabra "Ellos" se refiere a los fabricantes de vino de Moab.

Jeremiah 48:34

Hesbón
Este es el nombre real de una ciudad real del rey de Moab.

Eleale ... Jahaza ... Zoar ... Horonaim ... Eglat Selisiya
Estos son nombres de otras ciudades en Moab.

Nimrim
Este es el nombre de un arroyo o un río cerca del Mar Muerto.

la declaración del SEÑOR
Revise cómo tradujo esto en 1:7.

Jeremiah 48:36

Mi corazón está lamentando por Moab como una flauta
Jeremías estaba comparando cómo se sentía con una canción triste.

Mi corazón está lamentando
La palabra "corazón" se refiere a las emociones profundas de Jeremías. Traducción Alterna: "Estoy profundamente triste por..."

Kir Hares
Kir-heres fue una antigua capital de Moab, ubicada a unos 18 kilómetros

Pues cada cabeza está rapada y cada barba afeitada. Hay incisiones en cada mano, y silicio está alrededor de sus cinturas
Estas son todas las cosas que la gente de Moab hizo cuando estaban de luto o expresando una profunda tristeza.

incisiones
Cortaduras hechas en la piel.

Jeremiah 48:38

en cada techo
"cada casa"

plazas
Áreas públicas abiertas, por ejemplo, mercados abiertos.

Porque Yo he destruído
La palaba "Yo" se refiere al Señor

la declaración del SEÑOR
Revise cómo tradujo esto en 1:7.

destrozado
demolido o destruído

aúllan
Un grito triste y fuerte que una persona hace cuando siente dolor.

Asi que Moab se convertirá en objeto de burla
Traducción Alterna: "Moab se convertirá en una nación de la que otras naciones cercanas se reirán"

Jeremiah 48:40

el enemigo vendrá volando como águila, extendiendo sus alas
Estas frases comparan cómo un poderoso ejército descenderá sobre Moab y lo conquistará de la misma forma en que un águila se abalanza para capturar a su presa.

Queriot
Una ciudad en Moab.

Queriot ha sido capturada, y sus fortalezas han sido agarradas
"El enemigo ha capturado a Queriot y ha derribado sus fortalezas"

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en ese día los corazones de los soldados de Moab ... mujeres dando a luz
Esta frase compara el miedo que abrumará a los soldados de Moab con el miedo que una mujer puede sentir cuando está por dar a luz a su hijo.

Jeremiah 48:42

Así que Moab será destruida
Traducción Alterna: "Así que el enemigo destruirá a la gente que habita en Moab."

en el año de
Aquí, "año" puede traducirse como "tiempo", "estación" o "período de tiempo".

la declaración del SEÑOR
Revise cómo tradujo esto en 1:7.

Jeremiah 48:45

Los que huyan
Esto se refiere a las personas que pudieron huír durante la destrucción de Moab.

la sombra de Hesbón
Un lugar seguro dentro de la ciudad de Hesbón.

porque el fuego saldrá de Hesbón, llama desde el medio de Sehón
Estas dos frases tienen significados similares y enfatizan que la destrucción de Moab comenzará y se extenderá desde Hesbón. Hesbón fue la ciudad capital del rey amorreo, Sehón.

la frente de Moab y el tope de las cabezas del pueblo altivo
Estas frases se refieren a la gente de Hesbón y sus líderes prominentes.

frente
La parte de la cara que está por encima de los ojos, pero por debajo de la línea del cabello. Es un símbolo de orgullo.

el tope de las cabezas del pueblo altivo
Esta frase se refiere a las personas prominentes de Moab, como los príncipes y los líderes. También un símbolo de orgullo.

Jeremiah 48:46

El pueblo de Quemos está destruído
Traducción Alterna: "El pueblo de Quemos es detruído por sus enemigos" o "Los enemigos del pueblo de Quemos lo destruyeron."

Quemos
Revise cómo tradujo esto en 48:6.

días postreros
Esto se refiere a un tiempo en el futuro, que se denomina "días postreros".

la declaración del SEÑOR
Revise cómo tradujo esto en 1:7.

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Chapter 49

1 Acerca del pueblo de Amón, el SEÑOR dice esto: "¿No tiene Israel hijos? ¿No hay nadie que herede algo en Israel? ¿Por qué Milcom ocupa Gad, y su gente vive en sus ciudades? **2** Así que mira, los días vienen, esta es la declaración del SEÑOR, cuando Yo sonaré la señal para batallar en contra de Rabá entre el pueblo de Amón, para que se convierta en un montón desolado y sus aldeas se prendan en fuego. Pues Israel poseerá a aquellos que lo poseyeron" dice el SEÑOR. **3** ¡Aúlla en lamentos, Hesbón, porque Hai será devastada! ¡Clamen, hijas de Rabá! Vístanse de cilicio. Lamenten y corran de aquí a allá futilmente, porque Milcom va al destierro, junto con sus sacerdotes y líderes. **4** ¿Por qué te jactas de tus valles, tus valles que son tan fructíferos, hija infiel? ¿Tú que confías en tu riqueza y dices: '' Quién vendrá contra mí?' **5** Mira, Yo estoy a punto de traer terror sobre ti, esta es la declaración del SEÑOR Dios de los ejércitos, este terror vendrá de todos aquellos que te rodean. Cada uno de ustedes se dispersará delante de él. No habrá nadie para recoger a aquellos que están huyendo. **6** Pero después de esto, Yo restauraré las fortunas del pueblo de Amón, esta es la declaración del SEÑOR." **7** Acerca de Edom, el SEÑOR de los ejércitos dice esto: "¿Ya no se hallará alguna sabiduría en Temán? ¿Ha desaparecido el buen consejo de aquellos que tienen entendimiento? ¿Se ha corrompido su sabiduria? **8** ¡Huyan! ¡Regresen! Quédense en hoyos en el suelo, habitantes de Dedán. Porque Yo estoy trayendo el desastre de Esaú sobre él en el tiempo en que Yo lo castigo. **9** Si vinieran a ti los cosechadores de uvas, ¿no dejarían atrás un poco? Si ladrones llegaran de noche, ¿no robarían solamente cuanto quisieran? **10** Pero Yo he dejado desnudo a Esaú. Yo he revelado sus escondites. De manera que él no podrá esconderse. Sus hijos, sus hermanos, y sus vecinos están destruidos, y él se ha ido. **11** Dejen atrás a sus huérfanos. Yo me encargaré de sus vidas y sus viudas pueden confiar en Mí." **12** Pues el SEÑOR dice así: "Miren, aquellos que no lo merecieron ciertamente deberán beber algo de la copa. ¿Piensas tú mismo que te irás sin castigo? No irás, pues ciertamente beberás. **13** Porque Yo he jurado por Mí mismo, esta es la declaración del SEÑOR, que Bosra se convertirá en horror, en desgracia, en devastación, y en un objeto para la maldición. Todas sus ciudades se convertirán en devastaciones para siempre. **14** Yo he oído noticias del SEÑOR, y un mensajero ha sido enviado a las naciones, 'Reúnanse y atáquenla. Prepárense para la batalla.' **15** "Pues mira, Yo te he hecho pequeño comparado con las otras naciones, despreciado por la gente. **16** En cuanto a su ferocidad, el orgullo de su corazón les ha engañado, habitantes de lugares en el barranco, ustedes que han ocupado las colinas más altas para poder hacer su nido alto como un águila. Yo les bajaré desde allí, esta es la declaración del SEÑOR. **17** Edom se convertirá en un horror para todo el que pase al lado de ella. Cada persona así temblará y siseará debido a todos sus desastres. **18** Como el derrocamiento de Sodoma y Gomorra y sus vecinos," dice el SEÑOR, "nadie vivirá allí; ninguna persona se quedará allí. **19** Mira, él subirá como un león desde los bosques del Jordán hasta los pastizales verdes. Porque rápidamente Yo haré que Edom huya de él, y Yo pondré a alguien que será escogido a cargo de él. ¿Pues quién es como Yo, y quién me convocará a juicio? ¿Qué pastor es capaz de resistirme?" **20** Así que escucha los planes que el SEÑOR ha decidido en contra de Edom, los planes que Él ha formado en contra de los habitantes de Temán. Ellos ciertamente serán arrastrados, aún el rebaño más pequeño. Sus pastizales se convertirán en lugares arruinados. **21** Al sonido de su caída tiembla la tierra. El sonido de gritos angustiados se oye en el Mar de Cañas. **22** Mira, alguien atacará como un águila, y bajará de picada y abrirá sus alas sobre Bosra. Entonces en ese día, los corazones de los soldados de Edom se harán como el corazón de una mujer de parto." **23** Acerca de Damasco: "Hamat y Arfad se avergonzarán, porque han oído noticias de desastre. ¡Ellas se derriten! Se perturban tanto como el mar, el cual no puede mantenerse en calma. **24** Damasco se ha vuelto muy débil. Se vuelve para huir; el terror la agarra. La aflicción y el dolor la agarran, como el dolor de una mujer dando a luz. **25** ¿Cómo no ha quedado abandonada la ciudad de la alabanza, el pueblo de mi gozo? **26** Por lo tanto, sus hombres jóvenes caerán en sus plazas, y todos los guerreros perecerán en ese día, esta es la declaración del SEÑOR de los ejércitos." **27** "Pues Yo encenderé un fuego en la muralla de Damasco, y devorará las fortalezas de Ben Adad." **28** Acerca de Cedar y los reinos de Hazor, el SEÑOR dice esto a Nabucodonosor (ahora, Nabucodonosor, rey de Babilonia, iba a atacar estos lugares): "Levántense y ataquen a Cedar y destruyan a esa gente del este. **29** Sus tiendas y sus rebaños serán tomados, junto con las cortinas de sus tiendas y todo su equipo; sus camellos se llevarán de ellos, y hombres les gritarán: "¡El terror está por todos lados!" **30** ¡Huyan! ¡Deambulen lejos! Quédense en hoyos en el suelo, habitantes de Hazor, esta es la declaración del SEÑOR, pues Nabucodonosor, rey de Babilonia, ha trazado un plan en contra de ustedes. ¡Huyan! ¡Regresen! **31** ¡Levántense! Ataquen a la nación en su reposo, a los que viven en seguridad," dice el SEÑOR. "Ellos no tienen portones ni barrotes, y su gente vive a solas. **32** Pues sus camellos se convertirán en botín, y la abundancia de su propiedad será botín de guerra. Entonces Yo dispersaré a los vientos a aquellos que se recortan las esquinas de su

cabello, y Yo les traeré desastre desde todos los lados, esta es la declaración del SEÑOR. **33** Hazor se convertirá en guarida de chacales, una tierra de despojos permanente. Nadie vivirá allí; ningún ser humano se quedará allí." **34** Esta es la palabra del SEÑOR que vino a Jeremías el profeta acerca de Elam. Esto ocurrió al comienzo del reinado de Sedequías, rey de Judá, y Él dijo: **35** "El SEÑOR de los ejércitos dice esto: Mira, Yo estoy a punto de romper los arqueros de Elam, la parte principal de su poder. **36** Pues Yo traeré los cuatro vientos desde las cuatro esquinas de los cielos, y Yo dispersaré el pueblo de Elam a todos esos vientos. No hay nación a donde aquellos dispersados de Elam no irán. **37** Asi que Yo destrozaré a Elam delante de sus enemigos y delante de aquellos que buscan sus vidas. Pues Yo traeré desastre en contra de ellos, la furia de Mi ira, esta es la declaración del SEÑOR, y Yo enviaré la espada tras ellos hasta que Yo los haya aniquilado. **38** Entonces Yo pondré Mi trono en Elam y destruiré sus reyes y líderes de allí, esta es la declaración del SEÑOR, **39** y acontecerá en días postreros que Yo devolveré las fortunas de Elam, esta es la declaración del SEÑOR."

Jeremiah 49:1

Información General:
Ver: y

¿No tiene Israel hijos? ¿No hay nadie que herede algo en Israel? ¿Por qué Milcom ocupa Gad, y su gente vive en sus ciudades?
Traducción Alterna: "Hay muchos israelitas que hereden la tierra de Israel. Las personas que adoran al ídolo falso, Molec, no deben vivir en Gad."

Así que mira
Esto le añade énfasis a lo que sigue. Traducción Alterna: "Miren y escuchen."

los días vienen
Revise cómo tradujo esto en 7:31.

la declaración del SEÑOR
Revise cómo tradujo esto en 1:7.

Jeremiah 49:3

Aúlla
grita fuerte

hijas de Rabá
Las mujeres en la ciudad de Rabá.

¿Por qué te jactas de tus valles?
Traducción Alterna: "Ustedes no deben estar tan orgullosos porque en realidad no son fuertes."

¿Quién vendrá contra mí?
"Ustedes erróneamente piensan que nadie los puede derrotar."

Jeremiah 49:5

ti
La palabra "ti" se refiere a la gente de Amón.

se dispersará
Traducción Alterna: "ir en diferentes direcciones".

la declaración del SEÑOR
Revise cómo tradujo esto en 1:7.

Jeremiah 49:7

¿Ha desaparecido el buen consejo ... entendimiento? ¿Se ha corrompido su sabiduría?
La misma idea se expresa a través de dos manera diferentes.

¿Ha desaparecido el buen consejo de aquellos que tienen entendimiento?
"¡Parece que no hay más gente sabia en Temán, districto de Edom!"

¿Se ha corrompido su sabiduría?
"Su consejo ya no es más sabio."

Jeremiah 49:9

Información General:
El Señor continúa hablando sobre lo que le ocurrirá a Edom.

Si vinieran a ti los cosechadores de uvas
"Aquellos que cosechan uvas siempre dejan algunas en las vides."

Si ladrones llegaran
"Cuando los ladrones vienen de noche, ellos seguramente roban lo más que pueden."

Jeremiah 49:12

Información General:
El Señor continúa hablando sobre lo que le sucederá a Edom.

Miren
Traducción Alterna: "Miren, escuchen, o preste atención"

beber algo de la copa
Traducción Alterna: "experimentar el castigo"

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¿Piensas tú mismo que te irás sin castigo?
Traducción Alterna: "Ciertamente, debes ser consciente de que experimentarás personalmente mi castigo por tus pecados."

te ... tú mismo
Las palabras "te" y "tú mismo" se refieren a Edom.

la declaración del SEÑOR
Revise cómo tradujo esto 1:7.

Jeremiah 49:14

Información General:
Ahora Jeremías le está hablando a la gente de Edom.

Yo he oído
La palabra "Yo" se refiere a Jeremías.

atáquenla
La palabra "atáquenla" se refiere a Edom.

Yo te he hecho
La palabra "Yo" se refiere al Señor.

te
La palabra "te" se refiere a la nación de Edom.

Jeremiah 49:16

Información General:
El Señor continúa hablando sobre lo que le ocurrirá a Edom.

nido alto como un águila
Traducción Alterna: "vivir seguro así como un águila habita en las alturas de las montañas."

la declaración del SEÑOR
Revise cómo tradujo esto en 1:7.

Jeremiah 49:17

Información General:
El Señor continúa hablando a la gente de Edom.

temblará y siseará
Traducción Alterna: "Se sacude del miedo y habla de su disgusto."

Como el derrocamiento de Sodoma y Gomorra
Traducción Alterna: "en la forma en la que Sodoma y Gomorra fueron destruídas".

nadie vivirá allí; ninguna persona se quedará allí
El Señor dice lo mismo dos veces para enfatizar que Edom será completamente deshabitada.

Jeremiah 49:19

Información General:
El Señor continúa hablando sobre lo que le ocurrirá a Edom.

Mira
Traducción Alterna: "Miren, escuchen, presten atención".

como un león
Esta es otra forma de decir que el ataque será feroz e inesperado.

¿Pues quién es como Yo, y quién me convocará a juicio?
El Señor usa una pregunta para apuntar la pequeñez de los seres humanos. Traducción Alterna: "Nadie es como yo, nadie me ordena qué hacer."

convocará
"ordenar a que alguien hago algo"

¿Qué pastor es capaz de resistirme?
El Señor usa una pregunta para mostrar que nadie puede derrotarlo. "Pastor" aquí es parte de una metáfora de "rey", "gobernante".

Jeremiah 49:20

habitantes de Temán
La gente que vive en Temán.

Ellos ciertamente serán arrastrados, aún el rebaño más pequeño
Traducción Alterna: "Él los arrastrará, incluso hasta el rebaño más pequeño"

Sus pastizales se convertirán en lugares arruinados
Traducción Alterna: "Él convertirá sus pastizales en lugares en ruinas."

pastizales
Los pastizales son tierras cubiertas de hierba donde los animales se alimentan de esa hierba.

Jeremiah 49:21

su
La palabra "su" se refiere a Edom.

Al sonido de su caída tiembla la tierra. El sonido de gritos angustiados se oye en el Mar de Cañas
El propósito de esta exageración es contar que el fracaso de Edom será grave.

Mira
Traducción Alterna: "Miren, escuchen, presten atención".

atacará como un águila, y bajará de picada y abrirá sus alas
El ataque será perverso e inesperado.

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Bosra
Una ciudad.

se harán como el corazón de una mujer de parto
"Sentirse abrumado y lleno de miedo"

Jeremiah 49:23

Información General:
El Señor dice lo que le sucederá a la gente de Damasco.

Arfad
Esta es una ciudad de Siria.

¡Ellas se derriten!
Traducción Alterna: "¡Ellas están asustadas!"

Se perturban tanto como el mar
Sus emociones se comparan con un mar embravecido.

como el dolor de una mujer dando a luz
El sufrimiento de la ciudad se compara con el dolor que experimenta una mujer que da a luz.

¿Cómo es que la ciudad famosa, la ciudad sobre la que me he regocijado, aún no ha sido evacuada?
Traducción Alterna: "No puede ser que la ciudad famosa, la ciudad en donde hubo tanta alegría y felicidad, aún tenga gente en ella."

Jeremiah 49:26

Información General:
El Señor continúa hablando sobre lo que le sucederá a Damasco.

sus
La palabra "sus" se refiere a Damasco.

la declaración del SEÑOR
Revise cómo tradujo esto en 1:7.

Ben Adad
Este es el nombre del rey.

Jeremiah 49:28

Información General:
Jeremías habla sobre lo que le ocurrirá a Cedar.

Cedar
Es el nombre de un grupo de personas.

Hazor
El nombre de un lugar en la Israel bíblica y moderna.

Jeremiah 49:30

Información General:
El Señor continúa hablando sobre lo que le ocurrirá a Cedar.

Quédense en hoyos en el suelo
"Permanecer ocultos"

habitantes de Hazor
"gente que vive en Hazor"

la declaración del SEÑOR
Revise cómo tradujo esto en 1:7.

trazado un plan
"hicieron un plan"

Ellos ... su
Las palabras "ellos" y "su" se refieren a las personas que se sienten seguras.

Jeremiah 49:32

dispersaré a los vientos
"ir a todas direcciones diferentes"

Entonces Yo dispersaré a los vientos a aquellos que se recortan las esquinas de su cabello
Traducción Alterna: "Luego enviaré en direcciones diferentes a aquellos que no obedecen mis órdenes."

Nadie vivirá allí; ningún ser humano se quedará allí
Estas dos frases significan básicamente lo mismo y enfatizan que Hazor será completamente deshabitada.

Jeremiah 49:34

Información General:
El Señor está hablando sobre lo que le ocurrirá a Elam.

arqueros
Hombres que tienen habilidades para utilizar arco y flecha.

cuatro vientos desde las cuatro esquinas
"4 vientos de 4 esquinas"

cuatro esquinas de
Traducción Alterna: "de todas las direcciones, de todos lados"

No hay nación a donde aquellos dispersados de Elam no irán
Traducción Alterna: "Los refugiados de Elam se verán obligados a buscar refugio en cualquier parte del mundo."

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Jeremiah 49:37

Información General:
El Señor continúa hablando de lo que le ocurrirá a Elam.

la declaración del SEÑOR
Revise cómo tradujo esto en 1:7.

enviaré la espada
Traducción Alterna: "enviaré a sus enemigos a que los maten"

Yo pondré Mi trono
Traducción Alterna: "voy a establecer mi gobierno sobre"

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Chapter 50

1 Esta es la palabra que el SEÑOR declaró acerca de Babilonia, la tierra de los caldeos, por la mano de Jeremías el profeta: **2** "Reporten a las naciones y háganles escuchar. Levanten una señal y háganles escuchar. No lo escondan. Digan: 'Babilonia ha sido tomada. Bel es avergonzado. Merodac está consternado. Sus ídolos son avergonzados; sus imágenes están consternadas.' **3** Una nación del norte se levantará contra ella, a fin de hacer de su tierra una desolación. Nadie, ni hombre ni bestia, vivirá en ella. Huirán. **4** En esos días y en ese tiempo, esta es la declaración del SEÑOR, el pueblo de Israel y el pueblo de Judá vendrán a unirse para ir llorando y buscar al SEÑOR su Dios. **5** Ellos preguntarán el camino a Sion y se dirigirán a él, diciendo: 'Nosotros iremos y nos uniremos al SEÑOR en un pacto eterno que no será olvidado.' **6** Mi pueblo ha sido un rebaño perdido. Sus pastores los han dirigido a perderse en las montañas; ellos los han virado de colina en colina. Ellos fueron, olvidaron el lugar donde habían vivido. **7** Todos los que fueron a ellos los devoraron. Sus adversarios dijeron: 'Nosotros no somos culpables, porque ellos pecaron contra el SEÑOR, su hogar verdadero, el SEÑOR, la esperanza de sus ancestros.' **8** Salgan de en medio de Babilonia; salgan de la tierra de los caldeos; sean como machos cabríos que se van antes que el resto del rebaño lo hace. **9** Pues vean, Yo estoy a punto de poner en movimiento y levantar a un grupo de grandes naciones del norte en contra de Babilonia. Ellos se organizarán en contra de ella. Babilonia será capturada desde allí. Sus flechas son como un guerrero diestro que no regresa con las manos vacías. **10** Caldea se convertirá en botín. Todos aquellos que la saquean serán satisfechos, esta es la declaración del SEÑOR. **11** Ustedes se regocijan, ustedes celebran el saqueo de Mi herencia; ustedes saltan como un becerro pisoteando en su pastizal; ustedes relinchan como un caballo poderoso. **12** Así que su madre será grandemente avergonzada, la que los parió será avergonzada. Miren, ella será la menor de las naciones, una tierra salvaje, una tierra seca, y un desierto. **13** Debido a la ira del SEÑOR, Babilonia no será habitada, sino que será una total devastación. Todo el que pase se estremecerá debido a Babilonia y siseará debido a todas sus heridas. **14** Organícense en contra de Babilonia todo alrededor de ella. Todo el que dobla el arco debe dispararle. No retengan ninguna de sus flechas, pues ella ha pecado contra el SEÑOR. **15** ¡Alcen un grito en contra de ella todo alrededor! Ella se ha rendido; sus torres han caído, sus murallas están derrumbadas, pues esta es la venganza del SEÑOR. ¡Vénganse de ella! ¡Háganle a ella justamente como ella ha hecho! **16** Destruyan tanto al agricultor que siembra la semilla como al que usa la hoz en el tiempo de la cosecha en Babilonia. Dejen que cada persona regrese a su propia gente ante la espada del opresor; dejen que huyan a su propia tierra. **17** Israel es un rebaño de ovejas dispersas y ahuyentadas por leones. Primero, el rey de Asiria lo devoró; entonces, después de esto, Nabucodonosor, rey de Babilonia, rompió sus huesos. **18** Por lo tanto, el SEÑOR de los ejércitos, el Dios de Israel, dice esto: "Miren, Yo estoy a punto de castigar al rey de Babilonia y su tierra, así como castigué al rey de Asiria. **19** Yo restauraré a Israel a su tierra natal; pastará en el Carmelo y en Basán. Entonces se saciará en el campo montañoso de Efraín y Galaad. **20** 'En esos días y a ese tiempo,' dice el SEÑOR, 'la iniquidad se buscará en Israel, pero ninguna se hallará. Yo preguntaré acerca de los pecados de Judá, pero ninguno se hallará, pues Yo perdonaré al remanente que Yo libro.'" **21** "Levántate contra la tierra de Merataim, contra ella y los que habitan Pecod. Mátalos con la espada y apártalos para la destrucción, esta es la declaración del SEÑOR, haz todo lo que Yo te estoy ordenando. **22** Los sonidos de batalla y de enorme destrucción están en la tierra. **23** Cómo el martillo de todas las tierras ha sido cortado y destruido. Cómo Babilonia ha llegado a ser un horror entre las naciones. **24** ¡Yo he puesto una trampa para ti y fuiste atrapada, Babilonia, y no lo supiste! Tú fuiste hallada y capturada, porque te opusiste al SEÑOR. **25** El SEÑOR ha abierto su arsenal y está sacando las armas para llevar a cabo Su ira. Hay trabajo para el SEÑOR Dios de los ejércitos en la tierra de los caldeos. **26** Atáquenla desde lejos. Abran sus graneros y amontónenla como pilas de grano. Apártenla para la destrucción. No dejen ningún remanente de ella. **27** Maten todos sus toros. Mándenlos al lugar del matadero. Ay de ellos, pues su día ha llegado, el tiempo para su castigo. **28** Está el sonido de aquellos que están huyendo, de aquellos que son sobrevivientes, de la tierra de Babilonia. Estos reportarán la venganza del SEÑOR nuestro Dios para Sion, y venganza por Su templo." **29** Convoquen a los arqueros en contra de Babilonia, todos aquellos que doblan sus arcos. Acampen en contra de ella, y que no se escape nadie. Devuélvanle por lo que ella ha hecho. Háganle conforme a la medida que ella ha usado. Pues ella había desafiado al SEÑOR, el Santo de Israel. **30** Así que sus hombres jóvenes caerán en las plazas de la ciudad, y todos sus guerreros serán destruidos en ese día, esta es la declaración del SEÑOR." **31** "Miren, Yo estoy en contra tuya, orgullosa, esta es la declaración del SEÑOR Dios de los ejércitos, pues tu día ha llegado, orgullosa, el tiempo cuando Yo te castigaré. **32** Así que los orgullosos tropezarán y caerán. Nadie los levantará. Yo encenderé un fuego en sus ciudades el cual devorará todo alrededor suyo. **33** El SEÑOR de los ejércitos dice esto: El pueblo de

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Israel está oprimido, junto al pueblo de Judá. Todos los que los capturaron todavía los retienen; rehúsan dejarlos ir. **34** El que los rescata es fuerte. El SEÑOR de los ejércitos es Su nombre. Él verdaderamente defenderá su caso, a fin de traer descanso a la tierra, y traer conflicto a los que están habitando en Babilonia. **35** Una espada está en contra de los caldeos, esta es la declaración del SEÑOR, y en contra de los habitantes de Babilonia, sus líderes y sus hombres sabios. **36** Una espada viene contra aquellos que dicen palabras de adivinación, para que se revelen a sí mismos como necios. Una espada viene contra sus soldados, de manera que se llenarán de terror. **37** Una espada viene contra sus caballos, sus carros y toda la gente que está en medio de Babilonia, de manera que llegarán a ser como mujeres. Una espada viene contra sus almacenes, y serán saqueados. **38** Una sequía viene sobre sus aguas, de manera que se secarán. Porque ella es una tierra de ídolos sin valor, y se comportan como gente enloquecida por sus ídolos espantosos. **39** Así que bestias del desierto, junto con los chacales, habitarán allí, y las crías de las avestruces vivirán en ella. Por tiempo eterno, ella ya no será habitada. De generación a generación, no se vivirá en ella. **40** Así como Dios derrocó a Sodoma y Gomorra y sus vecinos, esta es la declaración del SEÑOR, nadie vivirá allí; ninguna persona se quedará en ella." **41** "Miren, una gente viene del norte, pues una gran nación y muchos reyes han sido incitados desde una tierra lejana. **42** Ellos tomarán arcos y espadas. Ellos son crueles y no tienen compasión. Su sonido es como el rugir del mar, y están cabalgando a caballo en formación como hombres guerreros, en contra tuya, hija de Babilonia. **43** El rey de Babilonia ha escuchado su informe y sus manos han caído débiles de aflicción. La angustia lo agarra como mujer dando a luz. **44** ¡Miren! Él sube como un león desde las alturas del Jordán hasta el lugar de pastar duradero. Pues Yo causaré rápidamente que ellos huyan de él, y Yo pondré a alguien que será escogido a cargo de él. Pues, ¿quién es como Yo, y quién me convocará? ¿Qué pastor es capaz de resistirme? **45** Por lo tanto, escuchen los planes que el SEÑOR ha decidido contra Babilonia, los planes que Él ha planificado contra la tierra de los caldeos. Ellos ciertamente serán arrastrados, aún el rebaño más pequeño. Sus pastizales se convertirán en lugares arruinados. **46** Al sonido de la Babilonia conquistada, tiembla la tierra, y su grito de angustia es oído entre las naciones."

Jeremiah 50:1

Información General:
Ver: y

por la mano de Jeremías
"Através de la acción de Jeremías"

háganles escuchar ... háganles escuchar
La repetición de esta frase enfatiza la importancia del mandamiento.

Bel es avergonzado. Merodac está consternado. Sus ídolos son avergonzados; sus imágenes están consternadas
Estas líneas significan lo mismo y enfatizan que el Señor ha deshonrado a los dioses de Babilonia.

Bel ... Merodac
Estos son dos nombres de dioses principales de Babilonia.

Jeremiah 50:3

se levantará contra ella
La palabra "ella" se refiere a Babilonia.

su tierra
La palabra "su" se refiere a Babilonia.

vivirá en ella
La palabra "ella" se refiere a la tierra de Babilonia.

En esos días y en ese tiempo
Revise cómo lo tradujo en 33:14.

Ellos preguntarán
La palabra "ellos" se refiere al pueblo de Israel o al pueblo de Judá.

nos uniremos al SEÑOR
Esto es una expresión figurativa utilizada para explicar una conexión espiritual con el Señor.

que no será olvidado
Esto declara que el pacto será obedecido para siempre. Traducción Alterna: "que nadie lo olvidará"

Jeremiah 50:6

rebaño perdido
Esto compara al pueblo de Israel con un grupo de ovejas que están perdidas.

los devoraron
Esto compara la destrucción y todo lo que tomaron de ellos con comer desaforadamente.

ellos pecaron
La palabra "ellos" se refiere al pueblo de Israel.

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Jeremiah 50:8

como machos cabríos que se van
Esto compara a las personas a quienes el Señor aconseja abandonar Babilonia lo más pronto posible con machos cabríos que tienden a vagar del rebaño.

Babilonia será capturada desde allí
"Las naciones capturarán a Babilonia"

la declaración del SEÑOR
Revise cómo tradujo esto en 1:7.

Jeremiah 50:11

ustedes saltan como un becerro pisoteando en su pastizal
Esto compara a la gente de Babilonia con un becerro que corre alegremente en un prado.

pisoteando
Revise cómo tradujo esto en Jeremías 47:3.

ustedes relinchan como un caballo poderoso
Esto compara su felicidad con la felicidad de los sementales que relinchan, haciendo ruidos fuertes.

sí que su madre será grandemente avergonzada; la que los parió será avergonzada
Estas dos frases significan básicamente lo mismo y enfatizan la intensidad de su vergüenza. Las palabras "madre" y "la que te parió" se refieren a Babilonia o a la ciudad de Babilonia.

una tierra salvaje, una tierra seca, y un desierto
Estas palabras tienen básicamente el mismo significado y enfatizan la completa esterilidad de la tierra.

estremecerá
Agitar violentamente debido al miedo.

siseará
Hacer un sonido como una serpiente que significa gran desaprobación.

Jeremiah 50:14

Información General:
El Señor les dice a los enemigos de Babilonia cómo conquistar.

Todo el que dobla el arco
Esto se refiere a los soldados que usan arcos y flechas para luchar.

debe dispararle
La palabra "dispararle" hace referencia a Babilonia.

sus murallas están derrumbadas
Traducción Alterna: "Las naciones han derribado sus muros."

Jeremiah 50:16

Información General:
El Señor le dice a los enemigos de Babilonia cómo conquistar.

que usa la hoz en el tiempo de la cosecha
Una "hoz" es una herramienta agrícola que la gente usa para cosechar granos. Junto con la frase anterior, el Señor está diciendo que toda la siembra y la cosecha se detendrán en Babilonia.

Dejen que cada persona regrese a su propia gente ... dejen que huyan a su propia tierra
Estas dos frases significan básicamente lo mismo. Juntas fortalecen el comando para que los extranjeros huyan de Babilonia.

ante la espada del opresor
Aquí la palabra "espada" se refiere a los ejércitos que atacarán Babilonia.

Jeremiah 50:17

Israel es un rebaño de ovejas dispersas y ahuyentadas por leones
Traducción Alterna: "Israel es una oveja que los leones dispersaron y expulsaron". El Señor compara a Israel con las ovejas y a sus enemigos con los leones.

lo devoró
Esto compara la destrucción de Israel por parte de Asiria con ser comido desaforadamente.

rompió sus huesos
Esto compara la destrucción de Israel mediante Nabucodonosor con la ruptura de huesos. Traducción Alterna: "destruyó a Israel".

Miren, Yo estoy a punto de
La palabra "miren" significa prestar especial atención a lo que sigue.

Jeremiah 50:19

Yo restauraré
La palabra "Yo" se refiere al Señor.

pastará en el Carmelo y en Basán
"Israel se alimentará de la comida de Carmelo y Basán."

En esos días y a ese tiempo
Revise cómo tradujo esto en 33:14.

la iniquidad se buscará en Israel, pero ninguna se hallará. Yo preguntaré acerca de los pecados de Judá, pero ninguno se hallará
Estas dos líneas significan básicamente lo mismo. Juntas enfatizan que el Señor perdonará completamente los pecados del pueblo de Israel.

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la iniquidad se buscará en Israel, pero ninguna se hallará
Traducción Alterna: "El Señor buscará la iniquidad en el pueblo de Israel, pero no encontrará ninguna"

Jeremiah 50:21

Merataim
Este es otro nombre para Babilonia. Este es un nombre que significa "doble rebelión".

Pecod
Este es otro nombre para los caldeos. Este es un nombre que significa "visitación".

Mátalos con la espada
Esto se refiere a tener una espada sobre las personas para matarlas. Traducción Alterna: "mátalos"

la declaración del SEÑOR
Revise cómo tradujo esto en 1:7.

Jeremiah 50:23

Cómo el martillo de todas las tierras ha sido cortado y destruído
Aquí, "el martillo de todas las tierras" es el poderoso ejército de Babilonia el cual será destruído.

horror
Un sentimiento muy fuerte de miedo, temor y conmoción.

Tú fuiste capturada, Babilonia
Traducción Alterna: "Yo te he capturado, Babilonia"

Tú fuiste hallada y confiscada
Traducción Alterna: "Te he encontrado y te he confiscado"

Jeremiah 50:25

graneros
Edificios en donde se almacena el grano.

amontónenla como pilas de grano
Traducción Alterna: "acumula lo que queda de ella así como se amontonan las pilas de grano"

Jeremiah 50:27

Información General:
El Señor continúa diciendo cómo destruir a la gente de Babilonia y Caldea.

Maten todos sus toros
Los jóvenes guerreros son comparados con los toros por su fuerza.

sus toros
La palabra "sus" se refiere a Babilonia.

ellos ... sus
Las palabras "ellos" y "sus" se refieren a las personas de Babilonia.

aquellos ... estos
Las palabras "aquellos" y "estos" se refieren a los sobrevivientes de Babilonia que hablarán a otros sobre la venganza del Señor.

Jeremiah 50:29

Información General:
El Señor continua hablando sobre cómo destruir al pueblo de Babilonia y Caldea.

sus ... ella
Las palabras "sus" y "ella" se refieren a Babilonia.

sus guerreros serán destruidos
Traducción Alterna: "Voy a destruir a sus combatientes"

Jeremiah 50:31

Miren
Esta palabra introduce algo que requiere mucha atención.

orgullosa
Esta es la descripción del Señor sobre Babilonia.

pues tu día ha llegado ... el tiempo cuando Yo te castigaré
Estas dos frases significan básicamente lo mismo. La segunda frase define el "día" que menciona la primera frase. Traducción Alterna: "porque el día en que te castigaré ha llegado".

tu día
Esto se refiere al período de tiempo durante el horrible juicio que llegará a Babilonia.

Yo encenderé
La palabra "Yo" se refiere al Señor.

un fuego en sus ciudades
Esto se refiere a la forma en la que vendrá la destrucción.

Jeremiah 50:33

El pueblo de Israel está oprimido
Traducción Alterna: "Los babilonios están oprimiendo al pueblo de Israel"

los capturaron
La palabra "capturaron" se refiere al pueblo de Israel.

rehúsan
La palabra "rehúsan" se refiere a los babilonios.

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dejarlos ir
La palabra "dejarlos" se refiere al pueblo de Israel.

Jeremiah 50:35

Una espada está en contra de los caldeos
"Espada" representa a quienes los usan. Traducción Alterna: "soldados enemigos con espadas vienen contra los caldeos"

esta es la declaración del SEÑOR
Revise cómo tradujo esto en 1:7.

se revelen a sí mismos como necios
La palabra "revelar" demuestra que sus acciones son insensatas y serán expuestas para que todos las puedan ver.

se llenarán de terror
Traducción Alterna: "serán llenos de terror"

llegarán a ser como mujeres
"Todos se volverán tan débiles como las mujeres"

almacenes
Un almacén es un lugar donde se guardan los objetos de valor.

serán saqueados
Traducción Alterna: "soldados enemigos los saquearán"

Jeremiah 50:38

sus aguas
Las "aguas" representan todas las fuentes de agua en particular el río que atravesó la ciudad y también representan otras necesidades para la vida.

chacales
Un chacal es un perro salvaje que se encuentra en Asia y África.

avestruces vivirán en ella
Las "avestruces" son aves africanas muy grandes que corren rápido pero no pueden volar. La palabra "ella" se refiere a Babilonia.

Por tiempo eterno, ella ya no será habitada. De generación a generación, no se vivirá en ella.
Estas dos frases significan lo mismo y enfatizan que Babilonia estará completamente deshabitada.

no se vivirá en ella
Traducción Alterna: "nadie habitará en ella"

nadie vivirá allí; ninguna persona se quedará en ella
Estas dos frases significan lo mismo y enfatizan que Babilonia estará completamente deshabitada.

Jeremiah 50:41

Miren
Esta palabra dice que presten especial atención a lo que el Señor va a decir.

una gran nación y muchos reyes
Esta frase se refiere al momento en que los medos y los persas conquistaron Babilonia en el año 539 A.C.

en formación como hombres guerreros
La forma en que las tropas están alineadas en la batalla.

hija de Babilonia
Esta frase se refiere al pueblo babilónico.

Jeremiah 50:44

¡Miren!
La palabra "miren" añade énfasis a lo que está a continuación.

Él sube
La palabra "él" se refiere al invasor del norte. (Ver: 50:41)

como un león
Esta es otra forma de decir que el ataque será feroz e inesperado.

Yo causaré rápidamente que ellos huyan de él
La palabra "ellos" se refiere a la gente de Babilonia; la palabra "él" se refiere al invasor.

alguien que será escogido
Traducción Alterna: "alguien a quien Yo voy a escoger"

¿quién es como Yo, y quién me convocará?
El Señor usa la pregunta para señalar la pequeñez de los humanos. Traducción Alterna: "Nadie es como yo, nadie me da órdenes".

convocará
Ordenar que alguien venga.

¿Qué pastor es capaz de resistirme?
El Señor usa esta pregunta para mostrar que ningún líder puede ir contra él o vencerlo.

Jeremiah 50:45

los planes que el SEÑOR ha decidido contra Babilonia, los planes que Él ha planificado contra la tierra de los caldeos
Estas dos frases tienen el mismo significado y se usan juntas para agregar énfasis. Traducción Alterna: "los planes que el Señor ha decidido para el pueblo de Babilonia y los caldeos".

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Ellos ciertamente serán arrastrados
Esto significa que los habitantes de Babilonia serán sacados de sus hogares, les guste o no.

Sus pastizales se convertirán en lugares arruinados
"Convertiré sus pastizales en lugares en ruinas"

Al sonido de la Babilonia conquistada, tiembla la tierra
Esta frase compara la caída de la que una vez fue la poderosa nación de Babilonia con un ruido extremadamente fuerte y un terremoto.

angustia
Dolor o infelicidad.

su grito de angustia
"su grito de dolor"

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Chapter 51

1 "El SEÑOR dice esto: Miren, Yo estoy a punto de agitar un viento de destrucción contra Babilonia y
contra aquellos que viven en Leb Camay. **2** Yo enviaré extranjeros a Babilonia. Ellos la dispersarán y
devastarán su tierra, pues ellos vendrán contra ella de todo alrededor en el día del desastre. **3** No dejen
que los arqueros tensen sus arcos; no dejen que se pongan la armadura. No dejen libres a sus hombres
jóvenes; aparten a su ejército completo para la destrucción. **4** Porque la gente herida caerá en la tierra de
los caldeos; aquellos que son matados caerán en sus calles. **5** Pues Israel y Judá no son abandonados por
su Dios, por el SEÑOR de los ejércitos, aunque su tierra está llena de ofensas cometidas contra el Santo
de Israel. **6** Huyan de en medio de Babilonia; sálvese cada hombre. No perezcan en su iniquidad. Pues es
el tiempo de la venganza del SEÑOR. Él le recompensará todo a ella. **7** Babilonia era una copa dorada en
la mano del SEÑOR que emborrachaba al mundo entero; las naciones bebieron su vino y se
enloquecieron. **8** Babilonia caerá de repente y será destruida. ¡Giman por ella! Denle medicina para su
dolor; tal vez pueda ser sanada. **9** Nosotros quisimos sanar a Babilonia, pero ella no es sanada. Todos
dejémosla y vayámonos, a nuestra propia tierra. Pues su culpa alcanza hasta los cielos; está amontonada
hasta las nubes. **10** El SEÑOR ha declarado nuestra inocencia. Vengan, contemos en Sion las obras del
SEÑOR nuestro Dios. **11** Afilen las flechas y tomen los escudos. El SEÑOR está incitando el espíritu del
rey de los medos con un plan para destruir a Babilonia. Esto es para la venganza del SEÑOR, venganza
por la destrucción de Su templo. **12** Alzen una bandera sobre las murallas de Babilonia; fortalezcan la
guardia; pongan vigilantes; preparen las emboscadas; porque el Señor hará lo que ha dicho concerniente
a los habitantes de Babilonia. **13** Ustedes, gente que vive al lado de muchos manantiales de agua, ustedes,
gente que son ricos con tesoros, su fin ha llegado. El hilo de su vida es acortado ahora. **14** El SEÑOR de
los ejércitos ha jurado por Su propia vida: 'Yo los llenaré sus enemigos, como una plaga de langostas;
ellos levantarán un grito de batalla contra ustedes.' **15** Él ha hecho la tierra por Su poder; Él estableció el
mundo por Su sabiduría. Por Su entendimiento Él extendió los cielos. **16** Cuando Él truena, hay el rugir de
aguas en los cielos, pues Él hace subir la neblina desde los confines de la tierra. Él hace relámpago para
la lluvia y envía fuera el viento desde Sus almacenes. **17** Cada hombre se ha vuelto ignorante, sin
conocimiento. Cada trabajador de metal es avergonzado por sus ídolos. Pues sus imágenes fundidas son
fraudes, y no hay ninguna vida en ellos. **18** Ellas son inútiles, la obra de burladores; perecerán en el
tiempo de su castigo. **19** Pero Dios, la porción de Jacob, no es como estos, pues Él es el moldeador de
todas las cosas. Israel es la tribu de Su herencia; el SEÑOR de los ejércitos es Su nombre. **20** Tú eres Mi
martillo de guerra, Mi arma para la batalla. Contigo Yo destrozaré naciones y destruiré reinos. **21** Contigo
Yo destrozaré caballos y sus jinetes; contigo Yo destrozaré carros y sus conductores. **22** Contigo Yo
destrozaré a cada hombre y mujer; contigo Yo destrozaré viejos y jóvenes. Contigo destrozaré a los
hombres jóvenes y a las muchachas vírgenes. **23** Contigo destrozaré a los pastores y sus rebaños; contigo
destrozaré a los labradores y sus yuntas. Contigo destrozaré a gobernantes y oficiales. **24** Pues a la vista
de ustedes Yo le pagaré a Babilonia y a todos los habitantes de Caldea por todo el mal que hicieron en
Sion, esta es la declaración del SEÑOR. **25** Vean, Yo estoy contra ti, montaña de destrucción, esta es la
declaración del SEÑOR, la cual destruye toda la tierra. Yo extenderé Mi mano contra ti, y te rodaré desde
los barrancos y te haré una montaña quemada. **26** Para que no tomen de ti cualquier piedra para construir
la esquina de un edificio o un cimiento; pues tú llegarás a ser una devastación eterna, esta es la
declaración del SEÑOR. **27** Levanten una bandera sobre la tierra. Toquen la trompeta sobre las naciones.
Llamen a las naciones para atacarla; Ararat, Mini y Asquenaz. Señalen a un comandante para atacarla;
hagan subir caballos como enjambres de langostas. **28** Preparen a las naciones para atacarla; los reyes de
los medos y sus gobernantes, todos sus oficiales y todas las tierras bajo su dominio. **29** Pues la tierra
temblará y estará en angustia, ya que los planes del SEÑOR continúan contra Babilonia, para hacer de la
tierra de Babilonia un desierto donde no haya ningún habitante. **30** Los soldados en Babilonia han dejado
de pelear; ellos se quedan en sus fortalezas. Su fuerza ha fallado; han llegado a ser como mujeres, sus
hogares están encendidos, los barrotes de sus puertas están rotos. **31** Un mensajero corre a proclamarle a
otro mensajero, y un corredor le dice a otro corredor que informe al rey de Babilonia que su ciudad ha
sido tomada de extremo a extremo. **32** Así que los vados del río son tomados; el enemigo está quemando
los pantanos de cañas, y los guerreros de Babilonia están confundidos. **33** Porque el SEÑOR de los
ejércitos, Dios de Israel, dice esto: La hija de Babilonia es como un piso de trillar. Es el tiempo para
pisotearla abajo. En un corto rato, el tiempo de la cosecha llegará a ella. **34** Nabucodonosor, rey de
Babilonia, me ha devorado; me ha llevado a la confusión y me ha hecho como una olla vacía; como
monstruo me ha tragado; llenó su estómago con mis comidas deliciosas; me ha enjuagado. **35** El que vive

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en Sion dirá: 'Que la violencia hecha sobre mí y mi carne sea sobre Babilonia.' Jerusalén dirá: 'Que mi sangre sea sobre los habitantes de Caldea.' **36** Por lo tanto, el SEÑOR dice esto: Vean, Yo estoy a punto de defender tu caso y traer la venganza para ti. Pues Yo secaré las aguas de Babilonia y haré que sus manantiales se sequen. **37** Babilonia se convertirá en montones de escombros, una guarida de chacales, un horror, un objeto de burla, donde no hay habitantes. **38** Los babilonios rugirán juntos como leones jóvenes. Gruñirán como cachorros de león. **39** Cuando se calienten de avaricia, Yo les haré una fiesta; Yo los embriagaré para que se alegren, y luego dormirán un sueño interminable y no despertarán, esta es la declaración del SEÑOR, **40** Yo los enviaré para abajo como corderos para el matadero, como carneros con machos cabríos. **41** ¡Cómo se ha capturado a Babilonia! ¡De manera que la alabanza de toda la tierra es detenida! Cómo Babilonia se ha convertido en lugar arruinado entre las naciones. **42** ¡El mar se ha subido sobre Babilonia! Ella está cubierta con sus olas rugientes. **43** Sus ciudades han llegado a ser una desolación, una tierra seca y un desierto, una tierra que nadie habita, y por donde ningún ser humano pasa. **44** Así que castigaré a Bel en Babilonia; Yo extraeré de su boca lo que él tragó, y las naciones ya no fluirán hacia él con sus ofrendas. Las murallas de Babilonia caerán. **45** Salgan de en medio de ella, pueblo Mío. Que cada uno de ustedes salve su propia vida de la furia de Mi ira. **46** No dejen que sus corazones sean tímidos ni teman las noticias que se oyen en la tierra, pues las noticias llegarán un año. Después de ella, en el año siguiente habrá noticias, y la violencia estará en la tierra. Gobernante estará contra gobernante. **47** Por lo tanto, vean, los días vienen cuando Yo castigare los ídolos tallados de Babilonia. Toda su tierra será avergonzada, y todos sus muertos caerán en medio de ella. **48** Entonces los cielos y la tierra, y todo lo que hay en ellos se regocijarán sobre Babilonia. Porque destructores vendrán por ella desde el norte, esta es la declaración del SEÑOR. **49** Así como Babilonia ha hecho caer a los muertos de Israel, así también los muertos de toda su tierra caerán en Babilonia. **50** ¡Sobrevivientes de la espada, váyanse! No se queden quietos. Recuerden al SEÑOR desde lejos; recuerden a Jerusalén. **51** Estamos avergonzados, pues nosotros hemos oído insultos; el oprobio ha cubierto nuestros rostros; pues los extranjeros han entrado a los lugares santos de la casa del SEÑOR. **52** Por lo tanto, vean, los días vienen, esta es la declaración del SEÑOR, cuando Yo castigaré sus ídolos tallados, y las personas heridas gemirán en toda su tierra. **53** Pues aunque Babilonia subiera a los cielos y fortificara sus fortalezas más altas, los destructores vendrían de Mí a ella, esta es la declaración del SEÑOR. **54** Un grito de angustia vino de Babilonia, un gran colapso desde la tierra de los caldeos. **55** Pues el SEÑOR está destruyendo a Babilonia. Él está causando que su voz fuerte perezca. Sus enemigos rugen como las olas de muchas aguas; su ruido se hace muy fuerte. **56** ¡Porque los destructores han venido contra ella, contra Babilonia! Y sus guerreros han sido capturados. Sus arcos están rotos, pues el SEÑOR es el Dios de la venganza; Él ciertamente llevará a cabo Su retribución. **57** Pues Yo emborracharé a sus príncipes, sus sabios, sus oficiales, y sus soldados, y ellos dormirán un sueño interminable y nunca despertarán, esta es la declaración del Rey: el SEÑOR de los ejércitos es Su nombre. **58** El SEÑOR de los ejércitos dice esto: Las murallas gruesas de Babilonia serán completamente derribadas, y sus puertas altas serán quemadas. Entonces las gentes que vienen a ayudarle trabajarán inútilmente; todo lo que las naciones traten de hacer para ella será quemado." **59** Esta es la palabra que Jeremías el profeta ordenó a Seraías, hijo de Nerías, hijo de Maasías, cuando él fue con Sedequías, rey de Judá, a Babilonia en el cuarto año de su reinado. Ahora, Seraías era un oficial principal. **60** Porque Jeremías había escrito en un rollo acerca del desastre que iba a acontecer en Babilonia, todas estas palabras que fueron escritas acerca de Babilonia. **61** Jeremías dijo a Seraías: "Cuando vayas a Babilonia, entonces tú verás y leerás estas palabras en voz alta. **62** Entonces dirás: 'El SEÑOR, Tú mismo has declarado que Tú destruirías este lugar, y que ningún hombre ni animal vivirá en él, y que será desolado para siempre.' **63** Entonces cuando hayas terminado de leer este rollo, amárrale una piedra y lánzalo al medio del Eufrates. **64** Di: 'Babilonia se hundirá así. No se levantará debido al desastre que Yo estoy enviando contra ella, y caerán.'" Las palabras de Jeremías terminan aquí.

Jeremiah 51:1

viento de destrucción
Traducción Alterna: "una destrucción imparable"

Leb Camay
Esta es otra palabra para Babilonia.

dispersar
Dispersar significa separar y enviar en diferentes direcciones.

en el día del desastre
La frase "día de" es una expresión hebrea que significa "cuándo". Traducción Alterna: "cuando sea destruída"

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Jeremiah 51:3

No dejen que los arqueros tensen sus arcos
"No permitan que los arqueros se preparen para disparar"

Jeremiah 51:5

Israel, Israelitas, nación de Israel.
El término "Israel" es el nombre que Dios le dio a Jacob. Significa, "él lucha con Dios". Los descendientes de Jacob fueron conocidos como el "pueblo de Israel", la "nación de Israel" o los "israelitas". Dios hizo su pacto con el pueblo de Israel. Ellos eran su pueblo elegido. La nación de Israel estaba formada por doce tribus. Poco después de la muerte del rey Salomón, Israel se dividió en dos reinos: el reino del sur, llamado "Judá" y el reino del norte, llamado "Israel". *A menudo, el término "Israel" se puede traducir como "el pueblo de Israel" o "la nación de Israel", según el contexto.

Ver también: Jacob, Israel kingdom of Israel Judah, kingdom of Judah nation twelve tribes of Israel

Judá
Judá fue uno de los hijos mayores de Jacob. Su madre era Lea. Sus descendientes fueron llamados la "tribu de Judá". Fue Judá quien le dijo a sus hermanos que vendieran a su hermano menor, José, como esclavo en lugar de dejarlo morir en un pozo profundo. El rey David y todos los reyes que le siguieron fueron descendientes de Judá. Jesús también era un descendiente de Judá. Cuando el reinado de Salomón terminó y la nación de Israel se dividió, el reino de Judá terminó siendo la parte sur de la nación. En el libro de Apocalipsis del Nuevo Testamento, se llama a Jesús el "León de Judá". *Las palabras "judío" y "Judea" provienen del nombre "Judá".

Ver también: Jacob, Israel Jew, Jewish, Jews Judah, kingdom of Judah Judea twelve tribes of Israel

desamparar, abandonar, abandonar
El término "abandonar" significa dejar a alguien o renunciar a algo. Una persona que ha sido "abandonada" ha sido abandonada por alguien más. Cuando las personas "abandonan" a Dios, significa que le están siendo infieles al desobedecerlo. Cuando Dios "abandona" a la gente, significa que Él ha dejado de ayudarlos y les ha permitido experimentar el sufrimiento para hacer que vuelvan a él. Este término también puede significar abandonar las cosas o no seguir las enseñanzas de Dios. El término "abandonado" se puede usar como tiempo pasado por ejemplo, "él te ha abandonado" o para referirse a alguien que "ha sido abandonado".

Sugerencias de traducción

Otras formas de traducir este término podrían incluir "abandonar", "descuidar", "renunciar", "alejarse de" o "dejar atrás", dependiendo del contexto. "Abandonar" la ley de Dios podría traducirse como "desobedecer la ley de Dios". Esto también se podría traducir como "abandonar", "renunciar a" o "dejar de obedecer sus enseñanzas o leyes." La frase "ser abandonado" se puede traducir como "ser abandonado" o "ser desamparado". Se puede encontrar más claro el uso de diferentes palabras para traducir este término, dependiendo de si el texto habla de abandonar una cosa o a una persona.

Dios
En la Biblia, el término "Dios" se refiere al Ser eterno que creó el universo de la nada. Dios existe como Padre, Hijo y Espíritu Santo. El nombre personal de Dios es el "Señor". Dios siempre ha existido; existió antes de que existiera cualquier otra cosa, y seguirá existiendo para siempre. Él es el único Dios verdadero y tiene autoridad sobre todo el universo. Dios es perfectamente justo, infinitamente sabio, santo, sin pecado, misericordioso y amoroso. Él es un Dios que guarda el pacto, que siempre cumple sus promesas. Las personas fueron creadas para adorar a Dios y Él es el único a quien deben adorar. Dios reveló su nombre como "Señor", que significa "Él es" o "Yo soy" o "El que (siempre) existe". *La Biblia también enseña sobre los "dioses" falsos que son ídolos no vivientes que las personas adoran erróneamente.

Sugerencias de traducción

Las formas de traducir "Dios" pueden incluír "Deidad", "Creador" o "Ser Supremo". Otras formas de traducir "Dios" podrían ser, "Creador Supremo", "Señor Infinito y Soberano" o "Ser Supremo Eterno". Considere cómo se hace referencia a Dios en un idioma local o nacional. También puede que ya haya una palabra para "Dios" en el idioma en el que se traduce. Si es así, es importante asegurarse de que esta palabra se ajuste a las características del único Dios verdadero como se describió anteriormente. Muchos idiomas ponen en mayúscula la primera letra de la palabra para el único Dios verdadero para distinguirla de un dios falso. Otra forma de hacer esta distinción sería usar dos términos diferentes para "Dios" y "dios". La frase "Yo seré su Dios y ellos serán mi pueblo" también podría traducirse como "Yo, Dios, gobernaré sobre estas personas y ellas me adorarán".

Ver también: idol, idolatrous Yahweh

Señor de los ejércitos, Dios de los ejércitos, ejército
Los términos "Señor de los ejércitos" y "Dios de los ejércitos" son títulos que expresan la autoridad de Dios sobre los miles de ángeles que lo obedecen. El término "ejército" o "ejércitos" es una palabra que se refiere a un gran número de algo, por ejemplo un ejército de personas o el gran número de estrellas. También puede referirse a todos los muchos seres espirituales, incluídos los espíritus malignos. El contexto deja claro a qué se refiere. Las frases

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similares al "ejército de los cielos" se refieren a todas las estrellas, planetas y otros cuerpos celestes. *En el Nuevo Testamento, la frase "Señor de los ejércitos" significa lo mismo que "SEÑOR de los ejércitos", pero no se puede traducir de esa manera ya que la palabra hebrea "Señor" no se usa en el Nuevo Testamento.

Sugerencias de traducción

Las formas de traducir "Señor de los ejércitos" podrían incluír: "El Señor que gobierna a todos los ángeles", "El Señor gobernante sobre los ejércitos de ángeles" o "El Señor que gobierna sobre toda la creación". La frase "de ejércitos" en los términos "Dios de los ejércitos" y "Señor de los ejércitos" se traduciría de la misma manera que en la frase anterior "Señor de los ejércitos". *Ciertas iglesias no aceptan el término literal "Señor" y prefieren usar la palabra en mayúscula, "SEÑOR" en su lugar, siguiendo la tradición de muchas versiones de la Biblia. Para estas iglesias, una traducción del término "SEÑOR de los ejércitos" se usaría en el Antiguo Testamento para "Señor de los ejércitos".

Ver también: angel, archangel authority God lord, master, sir Lord Lord Yahweh, Yahweh God Yahweh

El Santo
El término "Santo" es un título en la Biblia que casi siempre se refiere a Dios. En el Antiguo Testamento, este título a menudo aparece en la frase "El Santo de Israel". En el Nuevo Testamento, a Jesús también se le conoce como el "Santo". *El término "santo" se usa a veces en la Biblia para referirse a un ángel.

Sugerencias de traducción

El término literal es "el santo".

Ver también: holy, holiness God

salvar, seguro
El término "salvar" se refiere a evitar que alguien experimente algo malo o perjudicial. "Estar seguro" significa estar protegido contra algún daño o peligro. En un sentido físico, las personas pueden ser salvadas o rescatadas de daños, peligro o muerte. En un sentido espiritual, si una persona ha sido "salvada", significa que a través de la muerte de Jesús en la cruz, Dios lo ha perdonado y lo ha rescatado de ser castigado en el infierno por su pecado. *Las personas pueden salvar o rescatar a las personas del peligro, pero solo Dios puede salvar a las personas de ser castigadas eternamente por sus pecados.

Sugerencias de traducción

Las formas de traducir "salvar" pueden incluír, "entregar", "evitar el daño", "eliminar el peligro" o "evitar morir". En la expresión, "quien quiera que salve su vida", el término "guardar" también podría traducirse como "preservar" o "proteger". *El término "seguro" podría traducirse como "ser protegido del peligro" o "en un lugar donde nada puede hacer daño".

Ver también: cross deliver, deliverer, deliverance punish, punishment salvation sin, sinful, sinner, sinning

perecer, pereciendo, perecedero
El término "perecer" significa morir o ser destruído generalmente como resultado de la violencia u otro desastre. En la Biblia, tiene el significado de ser castigado por la eternidad en el infierno. Las personas que están "pereciendo" son aquellas que están destinadas a ir al infierno porque se han negado a creer en Jesús para su salvación. Juan 3:16 enseña que "perecer" significa no vivir eternamente en el cielo.

Sugerencias de traducción

Dependiendo del contexto, las formas de traducir este término podrían incluír "morir eternamente", "ser castigado en el infierno" o "ser destruído". La traducción de "perecer" no solo significa "dejar de existir" sino que también quiere decir "vivir eternamente en el infierno".

Ver tambien: death,die,dead everlasting,eternal,eternity

iniquidad
El término "iniquidad" es una palabra que tiene un significado muy similar al término "pecado", pero puede referirse más específicamente a los actos conscientes de maldad o gran maldad. La palabra "iniquidad" significa literalmente la distorsión de la ley. Se refiere a una injusticia mayor. La iniquidad podría describirse como acciones deliberadas y dañinas contra otras personas. *Otras definiciones de iniquidad incluyen "perversidad" y "depravación", que son palabras que describen condiciones de pecado terrible.

Sugerencias de traducción El término "iniquidad" puede ser traducido como "maldad" o "acciones perversas" o "actos perjudiciales". A menudo, la "iniquidad" aparece en el mismo texto que la palabra "pecado" y "transgresión", por lo que es importante tener diferentes formas de traducir estos términos.

Ver también: sin, sinful, sinner, sinning, transgress, transgression trespass

vengar, vengarse, tomar venganza
"Vengar", "vengarse" o "ejecutar la venganza" significa castigar a alguien para devolverle el daño que hizo. El acto de vengarse es la "venganza". Por lo general, "venganza" implica la intención de que se haga justicia o de corregir un error. Cuando se refiere a personas, la expresión "vengarse" o "tomar venganza" generalmente implica volver a la persona que hizo el daño. *Cuando Dios "toma venganza" o "ejecuta venganza", está actuando con

justicia porque está castigando el pecado y la rebelión.

Sugerencias de traducción

La expresión "vengarse" también podría traducirse como "corregir un error" u "obtener justicia". Al referirse a los seres humanos, "vengarse" podría traducirse como "pagar" o "lastimar para castigar" o "volver a". Dependiendo del contexto, "venganza" podría traducirse como "castigo" o "castigo por el pecado" o "pago por los errores cometidos". Si se usa una palabra que significa "represalia", esto se aplicaría solo a los seres humanos. Cuando Dios dice "tomé venganza", esto podría traducirse como "castigarlos por los males cometidos contra mí" o "hacer que les sucedan cosas malas porque han pecado contra mí". *Cuando se refiera a la venganza de Dios, asegúrese de que esté claro de que Dios es justo en cuanto al castigo por el pecado.

Ver también: punish, punishment just, justice, justly righteous, righteousness

Jeremiah 51:7

Babilonia era una copa dorada
Traducción Alterna: "Babilonia era una nación fuerte usada para el juicio"

enloquecieron
Traducción Alterna: "incapaz de pensar claramente"

Giman
Este es un fuerte y largo grito de tristeza.

Jeremiah 51:9

Pues su culpa alcanza hasta los cielos; está amontonada hasta las nubes
Traducción Alterna: "Babilonia es muy culpable"

El SEÑOR ha declarado nuestra inocencia
El Señor castigó a los israelitas por sus pecados, pero ahora les va a permitir que vuelvan a Él.

Jeremiah 51:11

habitantes
Esto se refiere a la gente que vive en un lugar en particular.

Jeremiah 51:13

vive al lado de muchos manantiales de agua
"son felices y ricos"

El hilo ... acortado
"Sus vidas terminarán pronto"

como una plaga de langostas
"con un gran número de soldados"

grito de batalla
Este es un grito que un soldado hace en la batalla.

Jeremiah 51:15

Cuando Él truena, hay el rugir de aguas en los cielos
Estas frases comparan la voz del Señor con el gran sonido de un trueno y de la lluvia.

almacenes
Un almacén es un lugar donde se mantienen las cosas guardadas para utilizarlas en el futuro.

Jeremiah 51:17

Cada hombre se ha vuelto ignorante, sin conocimiento
Esto demuestra el pensamiento de Jeremías de que las personas que creen en los ídolos son estúpidas.

fraudes
Traducción Alterna: "mentiras para engañar"

Jeremiah 51:20

Tú
Traducción Alterna: "El ejército de Babilonia"

Jeremiah 51:22

Contigo
Traducción Alterna: "El ejército babilónico".

Jeremiah 51:24

a la vista de ustedes
Traducción Alterna: "ustedes babilonios realemente verán"

la declaración del SEÑOR
Traducción Alterna: "lo que el Señor ha dicho solemnemente"

Jeremiah 51:25

montaña
El Señor le habla a Babilonia como si fuera una montaña que él podría tratar como a una persona. Dado que las montañas a veces eran el hogar de bandidos, es posible que Jeremías tuviera esta idea en mente aquí. Ver UDB. Traducción Alterna: "nación fuerte"

otro
Esto se refiere a toda la gente que Babilonia atacó.

barrancos
Un barranco es el lado escarpado de una montaña o una colina.

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Jeremiah 51:27

bandera
Una gran bandera para los soldados que iban a la batalla. Traducción Alterna: "bandera"

atacarla
Traducción Alterna: "Babilonia"

Mini ... Asquenaz
Estos son nombres de naciones o grupos de personas.

hagan subir caballos como enjambres de langostas
El Señor compara un gran número de caballos con un enjambre de langostas. Traducción Alterna: "Trae muchos caballos con soldados rápidamente."

Jeremiah 51:29

la tierra temblará
El Señor promete una conmoción tan grande que toda la nación temblará. La "tierra" representa a la gente de Babilonia que vive allí.

estará en angustia
Babiblonia estará en gran angustia.

Jeremiah 51:30

su ciudad ha sido tomada
"Los enemigos vencieron a toda la ciudad".

los vados del río son tomados
Los enemigos toman el control de todos los lugares de cruce del río.

vados
Un vado es una parte poco profunda de un río donde la gente puede caminar fácilmente.

confundidos
Traducción Alterna: "Incapaz de pensar claramente"

Jeremiah 51:33

La hija de Babilonia
"Hija de Babilonia" es otro nombre para los residentes de Babilonia.

es como un piso de trillar
El Señor compara la trilla con el gran tiempo de presión sobre Babilonia.

el tiempo de la cosecha llegará a ella
La cosecha es el resultado de las acciones que las personas hicieron antes. El resultado de los pecados de Babilonia llegará. Traducción Alterna: "Babilonia será castigada"

Jeremiah 51:34

me ha llevado a la confusión y me ha hecho como una olla vacía
Babilonia ha tomado todo de Israel.

me ha tragado
Jerusalén compara su destrucción con ser tragada.

como un dragón
Esto compara a Babilonia con un dragón.

llenó su estómago con mis comidas deliciosas
Esto expresa de otra manera la idea anterior de que Babilonia ha tomado todo de Israel. "Comida" representa todas las cosas buenas que había antes.

me ha enjuagado
Lo que a Babilonia no le gustó de todo lo que tomó de Israel, lo tiró así como se tira la comida vieja que quedó en una olla.

habitantes de Caldea
Traducción Alterna: "Las personas que viven en Caldea"

Jeremiah 51:36

Información General:
Aquí comienza la respuesta del Señor hacia la petición de Jerusalén en los versículos 34 y 35.

montones de escombros
Esto se refiere a los edificios convirtiéndose en pilas de basura.

una guarida de chacales
Traducción Alterna: "una casa para perros salvajes"

un horror
Algo que aterroriza a cualquiera que lo mire. Traducción Alterna: "un lugar terrible para vivir"

burla
Este es un sonido que muestra gran desaprobación.

Jeremiah 51:38

rugirán
Este es un sonido fuerte producido por un león.

gruñirán
Este es un sonido profundamente amenazante que hacen los animales.

la declaración del SEÑOR
Traducción Alterna: "lo que el Señor ha dicho solemnemente"

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Jeremiah 51:41

El mar ... olas rugientes
Los enemigos de Babilonia la han vencido. Las "olas" representan a muchos grupos de personas que superan a Babilonia. Las palabras "mar" y "agua" a menudo representan a las naciones.

Jeremiah 51:43

Sus ciudades
Traducción Alterna: "Las ciudades de Babilonia"

castigaré a Bel
Bel era el dios principal de los babilonios y representaba a todo el país y a las personas que lo adoraban.

extraeré de su boca lo que él tragó
El Señor compara a todos los sacrificios y las ofrendas entregadas a Bel con las cosas que Él odia.

las naciones ya no fluirán
El Señor compara las muchas naciones que van a Babilonia para sacrificar sus vidas a Bel con el río que avanza.

Jeremiah 51:45

las noticias que se oyen
Las noticias que las personas escucharán.

Gobernante estará contra gobernante
Los gobernantes representan a las naciones, las cuales están bajo su control.

Jeremiah 51:47

vean
Traducción Alterna: "presten atención"

Toda su tierra
Traducción Alterna: "Todas las personas de Babilonia"

los cielos y la tierra
Los cielos y la tierra son vistos como si fueran personas.

la declaración del SEÑOR
Traducción Alterna: "lo que el Señor ha dicho solemnemente"

los muertos
Traducción Alterna: "las personas que han muerto"

Jeremiah 51:50

Información General:
Jeremías le habla al pueblo de Israel en el versículo 50.

insultos
Traducción Alterna: "palabras hirientes y negativas"

Jeremiah 51:52

gemirán
gritar debido al dolor o tristeza

Pues aunque ... a ella
"Ella" se refiere a Babilonia. Esta es una manera de decir que es imposible que Babilonia escape del juicio del Señor.

Jeremiah 51:54

Un grito de angustia vino de Babilonia, un gran colapso desde la tierra de los caldeos
La misma idea es expresada en dos formas diferentes para hacer énfasis.

enemigos rugen como las olas de muchas aguas
El ruido de los enemigos que se acercan será muy fuerte.

sus guerreros han sido capturados
Esta frase se puede cambiar a voz activa.
Traducción Alterna: "ellos capturaron a sus guerreros."

Jeremiah 51:57

sus ... ellos
Estos pronombres se refieren a Babilonia.

Jeremiah 51:59

Seraías ... Nerías ... Maasías
Estos son nombres de hombres.

Jeremiah 51:61

ningún hombre ni animal vivirá en él
Estos animales son los que normalmente están con las personas, porque el pasaje 51:36 declara que Babilonia estará habitada por chacales o animales salvajes.

Jeremiah 51:63

Babilonia se hundirá así
Traducción Alterna: "Babilonia desaparecerá así como desapareció esta piedra."

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Chapter 52

1 Sedequías tenía veintiún años cuando comenzó a reinar; él reinó once años en Jerusalén. El nombre de
su madre era Hamutal; ella era la hija de Jeremías de Libna. **2** Él hizo lo que era malo a la vista del
SEÑOR; él hizo todo lo que Joacim había hecho. **3** Por medio de la ira del SEÑOR, todos estos eventos
ocurrieron en Jerusalén y Judá, hasta que Él los sacó de delante de Sí mismo. Entonces Sedequías se
rebeló contra el rey de Babilonia. **4** Sucedió que en el noveno año del reinado del Rey Sedequías, en el
décimo mes, y en el décimo día del mes, Nabucodonosor, rey de Babilonia, vino con todo su ejército
contra Jerusalén. Acamparon al lado opuesto, y construyeron una muralla de asedio alrededor de ella. **5**
Así que la ciudad fue sitiada hasta el undécimo año del reinado de Rey Sedequías. **6** En el cuarto mes, en
el noveno día de ese año, la hambruna fue tan severa en la ciudad que no había comida para el pueblo de
la tierra. **7** Entonces invadieron la ciudad, y todos los guerreros huyeron y salieron de la ciudad de noche
por el camino de la puerta que estaba entre las dos murallas, al lado del jardín del rey, aunque los caldeos
estaban todo alrededor de la ciudad. Así que fueron en dirección del Arabá. **8** Pero el ejército de los
caldeos persiguió al rey y alcanzó a Sedequías en los llanos del valle del Río Jordán cerca de Jericó. Todo
su ejército fue dispersado lejos de él. **9** Ellos capturaron al rey y lo trajeron al rey de Babilonia en Ribla en
la tierra de Hamat, donde lo sentenció. **10** El rey de Babilonia mató a los hijos de Sedequías delante de
sus propios ojos, y en Ribla también mató a todos los líderes de Judá. **11** Entonces le sacó los ojos a
Sedequías, lo ató con cadenas de bronce, y lo trajo a Babilonia. El rey de Babilonia lo puso en prisión
hasta el día de su muerte. **12** Ahora, en el quinto mes, en el décimo día del mes, el cual fue el año
diecinueve del reinado del Rey Nabucodonosor, rey de Babilonia, Nabuzaradán vino a Jerusalén. Él era el
comandante de los guardaespaldas del rey y un sirviente del rey de Babilonia. **13** Él quemó la casa del
SEÑOR, el palacio del rey, y todas las casas de Jerusalén; también quemó todo edificio importante en la
ciudad. **14** En cuanto a los muros alrededor de Jerusalén, todo el ejército de los babilonios que estaban
con el comandante de los guardaespaldas, los destruyeron. **15** En cuanto a la gente más pobre, el resto de
la gente que fue dejada en la ciudad, aquellos que habían desertado al rey de Babilonia, y el resto de los
artesanos, Nabuzaradán, el comandante de los guardaespaldas, se llevó a algunos al exilio. **16** Pero
Nabuzaradán, el comandante de los guardaespaldas, dejó a algunos de los más pobres de la tierra para
trabajar los viñedos y campos. **17** En cuanto a los pilares de bronce que pertenecieron a la casa del
SEÑOR, y las bases y el mar de bronce que estaban en la casa del SEÑOR, los caldeos les hicieron añicos
y se llevaron todo el bronce de regreso a Babilonia. **18** Las ollas, palas, despabiladeras, los tazones, y
todos los utensilios de bronce con los cuales los sacerdotes habían servido en el templo, los caldeos se los
llevaron todos. **19** Las cuencas y los quemadores de incienso, los tazones, ollas, candelabros, las ollas, y
cuencas que fueron hechos de oro y aquellos hechos de plata, el comandante de la guardia del rey se los
llevó de igual manera. **20** Los dos pilares, el mar, y los doce toros de bronce que estaban debajo de las
bases, cosas que Salomón había hecho para la casa del SEÑOR, contenían más bronce de lo que podía
pesarse. **21** Los pilares eran de dieciocho codos de alto cada uno, y una línea alrededor de cada uno medía
doce codos. Cada uno tenía el espesor de cuatro dedos y hueco. **22** Un capitel de bronce estaba en el tope.
El capitel era de cinco codos de alto, con una malla y granadas alrededor. Estaba todo hecho de bronce.
El otro pilar y sus granadas eran igual que el primero. **23** Así que había noventa y seis granadas en el lado
del capitel, y cien granadas sobre la malla circundante. **24** El comandante de los guardaespaldas tomó por
prisionero a Seraías, el sumo sacerdote, junto con Sofonías, el segundo sacerdote y tres porteros. **25** De la
ciudad él tomó por prisionero a un oficial que estaba a cargo de soldados, y siete hombres de aquellos que
aconsejaban al rey, que aún estaban en la ciudad. También tomó por prisionero al oficial del ejército del
rey, responsable de reclutar a hombres para el ejército, junto a sesenta hombres importantes de la tierra
que estaban en la ciudad. **26** Entonces Nabuzaradán, el comandante de los guardaespaldas, los tomó y los
trajo al rey de Babilonia en Ribla. **27** El rey de Babilonia los mató en Ribla en la tierra de Hamat. De esta
manera, Judá salió de su tierra al exilio. **28** Estas son las personas que Nabucodonosor llevó al exilio: en el
séptimo año, 3, 023 judíos. **29** En el año dieciocho de Nabucodonosor, él se llevó a 832 personas de
Jerusalén. **30** En el año veintitrés de Nabucodonosor, Nabuzaradán, el comandante de los guardaespaldas
del rey, llevó al exilio a 745 personas judías. Todas las personas exiliadas eran un total de 4, 600. **31**
Sucedió más tarde en el año treinta y siete del exilio de Joaquín, rey de Judá, en el duodécimo mes, en el
día veinticinco del mes, que Evil Merodac, rey de Babilonia liberó a Joaquín, rey de Judá de la prisión.
Esto sucedió en el año que Evil Merodac comenzó a reinar. **32** Él le habló amablemente y le dio un asiento
más honorable que el de los otros reyes que estaban con él en Babilonia. **33** Evil Merodac removió la ropa
de preso de Joaquín, y Joaquín comió regularmente en la mesa del rey por el resto de su vida, **34** y se le
dio una ración regular de comida cada día por el resto de su vida hasta su muerte.

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Jeremiah 52:1

Hamutal
Éste es el nombre de una mujer.

Libna
Éste es el nombre de un lugar.

Jeremías
Éste se refiere a otro hombre llamado Jeremías, no el profeta Jeremías que escribió este libro.

Él
"Él" se refiere a Sedequías.

Jeremiah 52:4

Sucedió
Esta frase se usa aquí para marcar el comienzo de una nueva parte de la historia.

en el noveno año
"en el año nueve"

en el décimo mes, y en el décimo día del mes
Este es el décimo mes del calendario hebreo. El décimo día está cerca del comienzo del mes de enero en el calendario occidental.

Acamparon al lado opuesto
"El ejército de Nabucodonosor acampó en el lado opuesto a Jerusalén"

hasta el undécimo año
"hasta el año once"

Jeremiah 52:6

En el cuarto mes, en el noveno día de ese año
Éste es el cuarto mes del calendario hebreo. Es durante la estación seca. El noveno día está cerca de principios de julio en los calendarios occidentales.

ciudad
Esto se refiere a Jerusalén.

invadieron la ciudad
Los babilonios rompieron el muro alrededor de la ciudad.

entre las dos murallas
Esto se refiere al muro del jardín del rey y el muro de la ciudad.

llanos
"tierra plana o llana"

Jeremiah 52:9

Ribla
Esta es una ciudad.

delante de sus propios ojos
Traducción Alterna: "delante de él"

Jeremiah 52:12

en el quinto mes, en el décimo día del mes
Este es el quinto mes del calendario hebreo. Es durante la estación seca. El décimo día está cerca del comienzo del mes de agosto en los calendarios occidentales.

el año diecinueve
"durante el año diecinueve"

Nabuzaradán
Este es el nombre de un hombre.

guardaespaldas
Esto se refiere a la gente cuyo trabajo es proteger a alguien.

Jeremiah 52:15

artesanos
Esto se refiere a la gente que hace trabajos hermosos que se usan en la adoración para el Señor.

Nabuzaradán
Este es el nombre de un hombre.

los más pobres de la tierra
Traducción Alterna: "la gente más pobre de la tierra"

Jeremiah 52:17

mar
Esta es una cuenca de agua usada en la adoración del Señor.

Jeremiah 52:20

codos
Un codo es una medida de longitud o distancia.

hueco
Esto significa que el pilar tenía un espacio hueco adentro.

Jeremiah 52:22

capitel
Esta es la parte superior de cada pilar.

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Jeremiah 52:24

Seraías
Revise cómo tradujo este nombre de hombre en 36:25.

porteros
Un portero es una persona que cuida la puerta de una ciudad.

reclutar
Traducción Alterna: "reclutar" significa poner en servicio.

Jeremiah 52:26

Nabuzaradán
Revise cómo tradujo este nombre de hombre en 39:8.

Ribla
Este es el nombre de una ciudad.

Jeremiah 52:28

séptimo ... dieciocho ... veintitrés
tercero

Nabuzaradán
Revise cómo tradujo este nombre de hombre en 39:8.

3,023 ... 832 ... 745 ... 4,600

Jeremiah 52:31

en el año treinta y siete
Séptimo año

en el duodécimo mes, en el día veinticinco del mes
Es el quinto día del mes - Este es el duodécimo y último mes del calendario hebreo. El día veinticinco está cerca de mediados de marzo en los calendarios occidentales.

Esto sucedió
Esta frase se usa aquí para marcar el comienzo de una nueva parte de la historia.

Evil Merodac
Merodac - Se convirtió en el rey de Babilonia después del rey Nabucodonosor. Su nombre no lo describe, pero es la forma en que se pronuncia su nombre.

Jeremiah 52:32

Él le habló amablemente
Traducción Alterna: "Evil Merodac le habló amablemente a Joaquín"

un asiento más honorable
Traducción Alterna: "un asiento en la mesa que estaba cerca de donde se sentaba Evil Merodac."

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Book: Lamentations

Lamentations

Chapter 1

1 La ciudad que una vez estuvo llena de personas, ahora está sola. Se ha convertido como una viuda, aunque era una nación poderosa. Era una princesa entre las naciones, pero ahora es forzada a la esclavitud. **2** Ella llora y gime en la noche, y sus lágrimas cubren sus mejillas. Ninguno de sus amantes la consuela. Todos sus amigos la han traicionado. Ellos se han convertido en sus enemigos. **3** Después de la pobreza y la aflicción, Judá se ha ido al exilio. Vive entre las naciones y no encuentra descanso. Todos sus perseguidores la tomaron en su desesperación. **4** Los caminos de Sion se lamentan porque nadie viene a las celebraciones fijadas. Todas sus puertas están desoladas. Sus sacerdotes gimen. Sus vírgenes están apenadas y ella misma está en completa angustia. **5** Sus adversarios se han vuelto sus amos; sus enemigos prosperan. EL SEÑOR la ha afligido por sus muchos pecados. Sus niños pequeños van a ser esclavos de sus enemigos. **6** Y la belleza ha dejado a la hija de Sión. Sus príncipes han venido a ser como ciervos que no pueden encontrar pasto, y van sin fuerzas delante de su perseguidor. **7** En los días de su aflicción y desamparo, Jerusalén recordará todos sus tesoros preciosos que tuvo en días anteriores. Cuando su pueblo cayó en la mano del adversario, nadie la ayudó. Los adversarios la vieron y se rieron de su destrucción. **8** Jerusalén pecó grandemente, por lo tanto, ha sido despreciada como algo sucio. Todos los que la honraron, ahora la desprecian ya que han visto su desnudez. Ella gime y trata de alejarse. **9** Se ha vuelto impura debajo de sus faldas. No piensa sobre su futuro. Su caída fue terrible. No hubo nadie que la consolara. Ella clamó: "¡Mira mi aflicción, SEÑOR, pues el enemigo se ha vuelto muy grande!" **10** El enemigo ha puesto su mano en todos nuestros tesoros preciosos. Ella ha visto las naciones entrar a su santuario, aún cuando Tú has ordenado que ellos no deben entrar en tu lugar de asamblea. **11** Todo su pueblo gime mientras ellos buscan pan. Ellos han dado sus tesoros preciosos por comida para restaurar sus vidas. Mira, SEÑOR, y considérame, pues yo no tengo valor. **12** ¿No es nada para ustedes lo qué me pasa a mi? Mira y ve si la amargura de alguien más es como la amargura que me está siendo impuesta, ya que EL SEÑOR me ha tormentado en el día de su enojo feroz. **13** ÉL ha enviado fuego desde lo alto que ha consumido mis huesos. ÉL ha extendido una red para mis pies y me hizo volver. ÉL me ha hecho constantemente desolada y débil. **14** EL yugo de mis trangresiones está atado por Su mano. Ellas están enlazadas juntas y colocadas sobre mi cuello. ÉLha hecho fallar mi fuerza. EL Señor me ha entregado a sus manos, y no soy capaz de pararme. **15** ELSeñor ha hechado a un lado a todos mis hombres poderosos que me defendieron. ÉL ha llamado una asamblea en contra mía para pisotear mis hombres vigorosos. EL SEÑOR ha pisoteado la hija virgen de Judá en el lagar. **16** Por estas cosas yo lloro. Agua fluye de mis ojos desde que el consolador, quien debería restaurar mi vida, está muy lejos de mí. Mis hijos están desolados porque el enemigo ha triunfado. **17** Sión ha extendido sus manos ampliamente; no hay nadie para consolarla. EL SEÑOR ha ordenado que aquellos alrededor de Jacob deberían ser sus adversarios. Jerusalén es algo impuro para ellos. **18** EL SEÑOR es justo, pues yo me he rebelado en contra de su mandato. Escuchen, todos ustedes pueblos, y vean mi amargura. Mis vírgenes y mis hombres vigorosos se han ido a cautiverio. **19** Yo llamé a mis amigos, pero ellos fueron traicioneros hacia mí. Mis sacerdotes y mis ancianos perecieron en la ciudad, mientras ellos buscaban comida para restaurar sus vidas. **20** Mira, SEÑOR, pues yo estoy en angustia; mi estómago se revuelve, mi corazón está perturbado dentro de mí, pues yo he sido muy rebelde. Afuera, la espada desconsuela una madre, dentro de la casa hay solamente muerte. **21** Ellos han escuchado mi gemir, pero no hay nadie para consolarme. Todos mis enemigos han escuchado de mi problema y ellos están contentos que TU lo hayas hecho. TU has traído el día que has prometido; ahora hazlos como yo. **22** Permite que toda su maldad venga delante de TI. Haz con ellos como haz hecho conmigo a causa de todas mis transgresiones. Mis gemidos son muchos y mi corazón desfallece.

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Lamentations 1:1

Información General:
Ver and y

Ella
El escritor de Lamentaciones escribe acerca de la ciudad de Jerusalén como una mujer. (Ver:

Como una viuda
Esta frase compara a Jerusalén a una mujer quien esta sin protección porque su esposo ha muerto.

Ella fue una princesa entre las naciones
Traducción Alterna: "Otras naciones dieron honra a Jerusalén como ellos darían honra a la hija de un rey"

Forzada a la esclavitud
Traducción Alterna: " Forzada a ser una esclava"

Ella llora y lamenta
El autor describe Jerusalén como teniendo emociones como un ser humano. La ciudad también representa a sus habitantes.Traducción Alterna: "Aquellos quienes viven en ella lloran y se lamentan".

Llora y lamenta
La palabra "lamenta " se refiere a los sonidos que una persona hace cuando ellos "lloran" fuertemente".

Lamentations 1:3

Judá ha ido a exilio
Traducción Alterna: " el pueblo de Judá ha sido tomado por una tierra extranjera" Ver:

Ella
Ella es el reino de Judá, quien es descrito como una mujer. Ella tambien representa a los ciudadanos de Judá.

encuentra sin descanso
"No encuentra descanso." Traducción Alterna: " esta siempre asustado"

Todos sus perseguidores la superaron
Traducción Alterna: " Todos los que la perseguían lograron capturarla" o "Todos los que la estaban buscando la encontraron"

en su desesperación
Traducción Alterna: "cuando ella estaba desesperada"

Lamentations 1:4

Los caminos de Sion lamentan
El autor habla de los caminos que conducen a Sión lamentándose como si ellos fueran seres humanos

Las fiestas acordadas
"Las fiestas que Dios les dijo que celebraran"

Sus puertas ... sus sacerdotes
La palabra "ella" se refiere a Sión.

Está en completa angustia
" está amargada" o " está desesperándose"

Sus adversarios se han convertido en sus amos
"Los enemigos de Sión gobiernan sobre ella"

Sus enemigos prosperan
" sus enemigos se enriquecen" o " sus enemigos se están haciendo grandes"

SEÑOR
Este es el nombre de Dios que Él le reveló a Su pueblo en el Antiguo Testamento. Vea la página de translationWord acerca del SEÑOR concerniente a como traducir esto.

Lamentations 1:6

Belleza ha dejado a la hija de Sión
Traducción Alterna: " Todo lo que era hermoso acerca de la hija de Sión es destruído!"

Hija de Sión
Este es un nombre poético para Jerusalén, del cual se habla aqui como si ella fuera una mujer

Como ciervo que no puede encontrar pasto
Los príncipes son comparados con ciervos que no tienen nada que comer.

Ciervo
El ciervo es un animal de medio tamaño, que come hierba, a menudo cazado por el hombre para alimento. Es tambien un animal hermoso para observarlo.

sin fuerza delante de
Traducción Alterna: " pero no son lo suficientemente fuertes para huir de"

Su perseguidor
Traducción Alterna: "la persona que los está persiguiéndo"

Lamentations 1:7

En los dias de su aflicción y su desamparo
Traducción Alterna: " durante su aflicción y su desamparo" o " cuando Jerusalén es afligida y desamparada"

Jerusalén traerá a la memoria
Traducción Alterna: "Jerusalén recordará"

Tesoros
"Riqueza"

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En dias anteriores
Traducción Alterna: "en el pasado" o " antes que este desastre ocurriera"

Cuando su pueblo cayó en la mano del adversario
Aqui la palabra "mano" se refiere al ejército del enemigo. Traducción Alterna: " Cuando el adversario conquistó y capturó su pueblo"

Nadie la ayudó
"No habia ayudante para ella"

La vio y se rió de su destruccion
Esto significa que se alegraron y se burlaron de Jerusalén cuando fue destruída

en su destruccion
Traducción Alterna: " porque ella fue destruída" o " mientras ellos la destruían"

Lamentations 1:8

Jerusalén pecó grandemente
Esto describe a Jerusalén como una persona quien ha pecado, mientras que también representa a los habitantes de Jerusalén

despreciado como algo que está sucio
De acuerdo a la ley del Antiguo Testamento, una mujer era ritualmente impura durante su sangrado mensual. "Los pecados de Jerusalén la han hecho sucia e impura, y por lo tanto ella era inaceptable ante Dios

su desnudez
Jerusalén es descrita como una mujer cuyas partes privadas han sido mostradas a todo el mundo para avergonzarla. Traducción Alterna: "su desnudo"

Su caída fue terrible
Traducción Alterna: "su caída fue asmobrosa" o "aquellos que vieron su destrucción fueron sorprendidos"

Mira a mi aflicción, SEÑOR
Posibles significados son estos 1) el autor de Lamentaciones habla ahora directamente al SEÑOR o 2) Jerusalén es descrita como hablando al SEÑOR como una persona

Mira a
Traducción Alterna: "Pon atención a "

Lamentations 1:10

ha puesto su mano en
Traducción Alterna: "ha tomado posesión de " o " ha robado"

Tesoros
Riquezas

Ella ha visto
La palabra "ella" se refiere a Jerusalén

Tu has ordenado
la palabra "Tu" se refiere al SEÑOR. Esto significa el autor o la ciudad todavia están hablando, después de comenzar en 1: 8

Lamentations 1:11

su pueblo
La palabra "su" refiere a Jerusalén quien es descrita como si ella fuese una mujer. Traducción Alterna: "sus habitantes" o " la gente de la ciudad"

tesoros
"riquezas"

a restaurar sus vidas
Traducción Alterna: " salvar sus vidas" o " restaurar su fuerza"

Mira , SEÑOR, y considérame
Aquí Jerusalén comienza a hablar directamente al SEÑOR

¿No es nada para ti, todos los que pasan?
Esta es una acusación de las personas que pasan por Jerusalén y no les importa. Tiene la forma de una pregunta retórica para reprenderlos fuertemente. Traducción Alterna: "¡Todos ustedes que pasan cerca deben preocuparse más por mi aflicción!"

No es nada para ti
Aqui Jerusalén continúa hablando, pero ahora a la gente que pasa cerca. (Ver:)

Ve y mira si la amargura de alguien mas esta siendo como la amargura que esta siendo aplicada a mi
La implicación aqui es que no hay nadie mas que haya sufrido tanto.

Mira y ve
Estas palabras comparten significados similares. Juntas ellas invitan al lector a comprender que nadie ha sufrido tanto

la amargura que me esta siendo infligida
Traducción Alterna: " la amargura que el SEÑOR ha infligido sobre mi"

en el dia de su ira feroz
Traducción Alterna: "cuando estaba ferozmente enojado"

Lamentations 1:13

Él ha enviado fuego a mis huesos
en este pasaje "Él" refiere a Dios y "mis" a Jerusalén, quien todavia habla a otra gente como si el fuera una persona.

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ha enviado fuego a mis huesos, y los ha conquistado
Traducción Alterna: " ha enviado un doloroso castigo a mi ser interior, y me ha destruido" o " ha enviado un castigo destructivo en medio de Jerusalén, y ha destruido la ciudad"

me entregó en sus manos
Traducción Alterna: " dejó mis enemigos vencerme"

Lamentations 1:15

mis hombres poderosos que me defendieron
En esta sección Jerusalén todavia es descrita como una mujer hablando de sí misma

hombres poderosos
"soldados muy fuertes"

una asamblea
Aqui se habla del ejército enemigo atacando a Jerusalén como si fuera una reunión de personas que se han juntado para acusar y condenar a alguien. Traducción Alterna: " un ejército"

hombres vigorosos
hombres en el tiempo mas fuerte de sus vidas

El Senor ha pisoteado...en el lagar de vino
Aqui el juicio de Dios es descrito como si Jerusalén fuera uvas que han sido pisoteadas para sacarle el jugo

la hija virgen de Judá
Este es un nombre poético de Jerusalén, que se habla de ella como si ella fuera una mujer. La palabra "virgen" sugiere que esta mujer es pura.

Lamentations 1:16

Yo lloro
Esto es todavia Jerusalén hablando como si fuera una mujer, ahora teniendo la emoción de tristeza

Sión ha extendido ampliamente sus manos
Sión es como una persona que levanta sus manos para pedir ayuda. Aqui Jerusalén no habla por sí misma, pero el autor describe a Jerusalén.

los que están cerca de Jacob
Traducción Alterna: "la gente alrededor de Jacob" o " las naciones alrededor de Jacob"

deberían ser sus adversarios
Aqui la palabra "sus" refiere a Jacob

Lamentations 1:18

Yo me he rebelado
Aqui Jerusalén empieza a hablar otra vez, como si ella fuera una mujer

Vean mi amargura
Traducción Alterna: " vean cuán extremadamente triste yo estoy"

Mis vírgenes y mis hombres vigorosos
Traducción Alterna: " tantos de mi pueblo"

Hombres vigorosos
Vea como se tradujo esto en 1:15.

ellos fueron desleales hacia mi
Traducción Alterna: " ellos me traicionaron"

para restaurar sus vidas
Traducción Alterna: " para salvar sus vidas" o "para restaurar su fuerza"

Lamentations 1:20

Por que estoy en angustia
Jerusalén continúa hablando de sí misma como si ella fuera una mujer, pero ahora habla directamente al SEÑOR.

mi estómago se revuelve
La palabra " revolver" significa volverse alrededor violentamente, normalmente dando vueltas. Esto no significa literalmente, pero es como se siente.

mi corazón está perturbado dentro de mi
Traducción Alterna: "mi corazón está roto" o " Yo estoy extremadamente triste"

la espada priva
La espada representa al enemigo, y "toma" significa "matar". Traducción Alterna: "el enemigo mata"

dentro de la casa solo hay muerte
Posiblesv significados son 1) en la casa todo el mundo está muriendo o 2) la casa es como una tumba

Lamentations 1:21

Ellos han escuchado mi gemido
Jerusalén continúa hablando como una persona

Tú lo has hecho
Aqui la palabra "Tú" se refiere al SEÑOR

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Chapter 2

1 EL SEÑOR ha cubierto la hija de Sión bajo la nube de su enojo. ÉL ha arrojado el esplandor de Israel del cielo a la tierra. No se ha acordado de su banquillo en el día de su enojo. **2** EL SEÑOR ha tragado y no ha tenido compasión de todos los pueblos de Jacob. En los días de su enojo, ÉL ha derrumbado las ciudades fortificadas de la hija de Judá; en deshonra ÉL ha derribado al suelo el reino y sus gobernantes. **3** Con enojo feroz ÉL ha cortado cada cuerno de Israel. Ha retirado su mano derecha de delante del enemigo. Ha quemado a Jacob como un fuego ardiente que devora todo a su alrededor. **4** Como un enemigo ÉL ha doblado su arco hacia nosotros, con su derecha está listo para disparar. Ha matado a todos quienes han sido tan agradables para ÉL, en la tienda de la hija de Sión; y ha derramado su ira como fuego. **5** EL SEÑOR se ha vuelto como un enemigo. ÉL se ha tragado a Israel y todos sus palacios. ÉL ha destruido sus fortalezas. Ha aumentado el luto y la lamentación dentro de la hija de Judá. **6** Ha atacado su tabernáculo como a una cabaña de jardín. Ha destruido el lugar de la asamblea solemne. EL SEÑOR ha causado que ambos, la asamblea solemne y el día de reposo sean olvidados en Sión, pues ha despreciado a ambos, al rey y al sacerdote en la indignación de su enojo. **7** EL SEÑOR ha rechazado su altar y repudiado su santuario. ÉL ha dado los muros de sus palacios en la mano del enemigo. Ellos han levantado un grito en la casa del SEÑOR, como en el día de una fiesta señalada. **8** EL SEÑOR decidió destruir la ciudad amurallada de la hija de Sión. ÉL ha estirado la línea de medición y no ha retenido su mano de destruir la muralla. Y ha hecho las murallas y el muro para lamentar; juntos ellos se desperdician. **9** Sus puertas se han hundido en el suelo; ÉL ha destruido y roto las barras de su puerta. Su rey y sus príncipes están entre las naciones, la ley ya no está y sus profetas no encuentran visión del SEÑOR. **10** Los ancianos de la hija de Sión se sientan en el suelo en silencio. Ellos han arrojado polvo en sus cabezas y se han puesto tela áspera. Las vírgenes de Jerusalén inclinaron sus cabezas al suelo. **11** Mis ojos han fallado de sus lágrimas; mi estómago se revuelve; mis partes interiores se derraman al suelo a causa de la destrucción de la hija de mi pueblo, hijos e infantes desfallecen en las calles de la ciudad. **12** Ellos dicen a sus madres: "¿Dónde está el grano y el vino?" mientras ellos desfallecen como un hombre herido en las calles de la ciudad, sus vidas son derramadas en el seno de sus madres. **13** ¿Qué puedo decirte a ti, hija de Jerusalén? ¿A qué puedo yo compararte, que pueda yo consolarte, hija virgen de Sión? Tu herida es tan grande como el mar. ¿Quién puede sanarte? **14** Tus profetas han visto falsas e indignas visiones para ti. Ellos no han expuesto tu iniquidad para restaurar tus fortunas, pero por ti ellos han dado declaraciones que son falsas y engañosas. **15** Todos aquellos que pasan junto al camino aplauden sus manos a ti. Ellos sisean y sacuden sus cabezas en contra de la hija de Jerusalén y dicen: "¿Es ésta la ciudad que ellos llamaron ´La Perfección de la Belleza´, ´El Gozo de Toda la Tierra´?" **16** Todos tus enemigos abren sus bocas y se mofan de ti. Ellos comentan despectivamente y rechinan sus sientes y dicen: "¡Nos la hemos tragado! ¡Este es el día que nosotros hemos esperado! ¡Hemos vivido para verlo!" **17** EL SEÑOR ha hecho lo que ha planificado hacer. ÉL ha cumplido Su palabra. ÉL te ha derrocado sin piedad, pues ha permitido que el enemigo se regocije sobre ti; ÉL ha levantado el cuerno de tus enemigos. **18** ¡Sus corazones clamaron al Señor, murallas de la hija de Sión! Hagan que sus lágrimas fluyan como un río día y noche. No se den a ustedes mismos alivio, a sus ojos no den alivio. **19** ¡Levántate, clama en la noche, al comienzo de las vigilias nocturnas! Derrama tu corazón como agua delante del rostro del SEÑOR. Levanta tus manos a ÉL por las vidas de tus hijos que desfallecen de hambre en la esquina de cada calle." **20** Mira, SEÑOR, y considera aquellos a quienes has tratado de esta manera. ¿Deberían las mujeres comer el fruto de sus vientres, los hijos a quienes ellos han cuidado? ¿Debería el sacerdote y el profeta ser asesinados en el santuario del SEÑOR? **21** Ambos, el joven y el viejo se acuestan en el polvo de las calles. Mis mujeres jóvenes y mis hombres jóvenes han caído por la espada; TÚ los has matado sin misericordia. **22** Tú has convocado, como si vinieran a una fiesta, a mis atacantes de todos lados. En el dia del enojo del SEÑOR nadié escapó o sobrevivió; aquellos quienes crié y sustente mi enemigo los destruyó.

Lamentations 2:1

Información General:
Un poema nuevo inicia. El escritor de Lamentaciones usa muchas diferentes maneras para expresar que el pueblo de Israel ha perdido el favor de Dios.

nube de su enojo
Posibles significados son 1) Dios amenaza con lastimar a la gente de Jerusalén o 2) Dios ya ha lastimado a la gente

hijas de Sión.....hijas de Judá
Estos son nombres poéticos para Jerusalén, de quien se habla aquí como si ella fuera una mujer

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Él ha arrojado el esplendor de Israel del cielo a la tierra
" Jerusalén ha perdido todo favor con el Señor

no recordada
"ignorada" "no tomada en cuenta"

su banquillo
Aqui " banquillo" representa el lugar donde Dios actúa con la amabilidad de estar presente. Referentes posibles son 1) " su querida ciudad de Jerusalén" o 2) " su pacto con Israel".

dia de su enojo
un período general de tiempo, no un día de 24 horas . Traducción Alterna: "en el momento en que mostró su enojo"

tragado
"completamente destruído" como un animal dejando nada cuando el traga comida

las ciudades fortificadas de la hija de Judá
Posibles significados son 1) las ciudades fortificadas a través de Judá o 2) los muros fortificados de Jerusalén

Lamentations 2:3

Información General:
El escritor continúa el uso de metáforas para expresar la oposición de Dios a Judá

Él ha cortado cada cuerno de Israel
Aqui "cuerno"

retirado su mano derecha
"dejando de protegernos de nuestros enemigos"

Él ha doblado Su arco hacia nosotros
Un soldado tiene que doblar su arco a fin de que pueda dispararlo. Traducción Alterna: " Él ha alistado su arco para dispararnos

tienda de la hija de Sión
Traducción Alterna: " las casas del pueblo en Jerusalén.

Hija de Sión
Esta es una expresión poética para Jerusalén, de quien se habla aqui como si ella fuera una mujer

derramado su ira como fuego
"muestra lo enojado que está al destruir todo como lo haría una persona que prende fuego"

Lamentations 2:5

tragado
Vea como usted tradujo esto en 2.1

Él ha aumentado luto y lamentación
Traducción Alterna: " Él ha causado que mas y mas gente se enlutezca y lamente"

Hija de Judá
este es un nombre poético para Jerusalén, de quien se habla aqui como si ella fuera una mujer.

una cabaña o choza de jardin
un edificio muy pequeño para guardar herramientas agrícolas o para albergar a alguien que cuida un jardín

causado que ambos, la asamblea solemne y el día de Reposo sean olvidados en Sión
Traducción Alterna: "hizo que la gente en Sión olvidara tanto la asamblea solemne como el dia de reposo"

Lamentations 2:7

Ha entregado ... a la mano del enemigo.
"El ha dado...al enemigo"

los muros de sus palacios
Aqui la palabra "ella" puede referirse a Jerusalén o al templo. Traducciones posibles son 1)"los muros de los palacios de Jerusalén" o 2) "los muros del templo"

Ellos han levantado un grito en la casa del SEÑOR, como en el día de una fiesta señalada.
Esta es una comparación irónica entre los ruidosos y felices festivales de Israel y los gritos fuertes de victoria de los babilonios.

Lamentations 2:8

hija de Sión
Este es un nombre poético para Jerusalén, de quien se habla aqui como si fuera una mujer

Ha estirado la línea de medición
Traducción Alterna: "El ha medido la longitud del muro" asi el sabe exactamente cuanto va a destruir

no ha retenido su mano de destruir
Traducción Alterna: " Él ha destruido usando todo su poder"

retenido su mano
"mantenido su mano para sí mismo"

Él ha hecho las murallas y el muro para lamentar; ellos juntos se desperdician
"Porque él ha destruido las murallas y los muros, ellos son como gente quienes lamentan y han perdido su fuerza! "

Murallas
Ciudades antiguas tenian un "muro" principal para mantener atacantes afuera, y una línea exterior de "murallas" para mantener a los atacantes de la pared.

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Lamentations 2:10

Hija de Sión
Este es un nombre poético para Jerusalén, de quien se habla aqui como si ella fuera una mujer

sentarse en el suelo
para mostrar que ellos estaban de luto

Lamentations 2:11

Información General:
El escritor pasa de describir a Jerusalén a describir su propia experiencia.

Mis ojos han fallado de sus lágrimas
Traducción Alterna: "Yo he llorado hasta que ya no puedo llorar más"

mis partes interiores se derraman en el suelo
Traducción Alterna: "Mi ser interior entero está en pena"

a causa de la destrucción de la hija de mi pueblo
"la hija de mi pueblo" es un nombre poético de Jerusalén, de quien se habla aqui como si ella fuera una mujer. Traducción Alterna: "porque mi pueblo ha sido aplastado"

¿Dónde está el grano y el vino?
La frase "grano y vino" es una manera común de decir "comida y bebida". Traducción Alterna: "danos algo para comer y beber".

Lamentations 2:13

Información General:
El escritor comienza a dirigirse a Jerusalén

¿Qué puedo decirte ... Jerusalén?
" No hay nada que yo pueda decirte ... Jerusalén".

hija de Jerusalén
Este es un nombre poético para Jerusalén, de quien se habla aqui como si ella fuera una mujer.

¿A que puedo yo compararte ...Sión?
"No hay nada a quien yo pueda compararte ... Sión".

¿Quién puede sanarte?
"Nadie puede sanarte".

Lamentations 2:15

aplauden sus manos ... sisean y sacuden sus cabezas
formas en las cuales la gente hace burla de otros y les insulta

la hija de Jerusalén
Este es un nombre poético para Jerusalén, de quien se habla aqui como si ella fuera una mujer.

¿Es ésta la ciudad que ellos llamaron "La Perfección de la Belleza", "El Gozo de Toda la Tierra?"
Esta pregunta es usada para expresar sarcasmo. "¡Esta ciudad que ellos llamaron "La Perfección de la Belleza", "El Gozo de Toda la Tierra" no es tan bella o gozosa nunca más!"

Nos la hemos tragado
"Nosotros hemos destruido Jerusalén completamente" como un animal traga su comida.

Lamentations 2:17

el ha levantado el cuerno de sus enemigos
Aqui "cuerno"

Lamentations 2:18

Su corazón gritó
Posibles significados son 1) " El pueblo de Jerusalén gritó desde su ser interior" o 2) el El orador quiere que los muros le griten al SEÑOR.

Murallas de la hija de Sion ... de cada calle.
El escrtor habla a los muros de Jerusalén. El quiere que el pueblo de Jerusalén haga lo que el está diciendo que haga.

La hija de Sión
Este es un nombre poético para Jerusalén, del cual se habla aqui como si ella fuera una mujer

Hagan sus lágrimas fluir como un rio
"lloren muchas lágrimas"

dia y noche
"todo el tiempo"

no darse alivio
"no permitirse descanso"

al inicio de las vigilias nocturnas
"muchas veces durante la noche" esto es, cada momento que un vigilante se activa

Levanta tus manos
Esta era una acción frecuentemente hecha mientras se ora

en la esquina de cada calle
"donde las calles se juntan" o "por los caminos"

Lamentations 2:20

¿Deberian las mujeres comer el fruto de sus vientres ... para?
Tradcción Alterna: " ¡Mujeres no deben comer sus propios niños ... para!"

el fruto de sus vientres
"hijos que aún son jóvenes"

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Lamentations 2:21

el joven y el viejo
el más débil y el más fuerte de los adultos

mis terrores
"los atacantes que temía"

como llamarías a la gente a un dia de fiesta
" como si ellos estuvieran viniendo a una fiesta"

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Chapter 3

1 Yo soy un hombre que ha visto miseria bajo la vara de la furia del SEÑOR. **2** ÉL me exilió y me hizo caminar en oscuridad en lugar de en luz. **3** Ciertamente ÉL volteó su mano en mi contra una y otra vez, el día entero. **4** Hizo que mi carne y piel se desgastaran; Y quebró mis huesos. **5** ÉL construyó obras de asedio en mi contra, y me rodeó con amargura y privación. **6** ÉL me hizo vivir en lugares oscuros, como aquellos que murieron hace mucho. **7** ÉL construyó una muralla alrededor de mí y no pude escapar. Hizo mis cadenas pesadas **8** y a pesar de que clamo y pido ayuda, ÉL silencia mi oración. **9** ÉL obstruyó mi camino con una muralla de piedra labrada; hizo mis caminos torcidos. **10** Es como un oso esperando emboscarme, un león escondido; **11** ÉL puso a un lado mis caminos, y me ha desolado. **12** ÉL tensó su arco y me puso como un objetivo para su arco. **13** ÉL perforó mis riñones con los arcos de su aljaba. **14** Me convertí en un hazmerreír para todo mi pueblo, el objeto de su burla el día entero. **15** ÉL me llenó de amargura y me forzó a beber ajenjo. **16** ÉL aplastó mis dientes con gravilla; me ha empujado al suelo. **17** Mi alma es privada de paz; he olvidado lo que es la felicidad. **18** Así que yo digo: "¡SEÑOR! mi fuerza y esperanza han perecido". **19** Recuerden mi aflicción y mis andanzas, el ajenjo y amargura. **20** Yo continuamente los recuerdo y estoy inclinado dentro de mí. **21** Pero yo recuerdo esto y tengo espeanza. **22** EL amor firme del SEÑOR nunca acaba y su compasión nunca termina, **23** ellos son nuevos cada día; tu fidelidad es grande. **24** "Yo dije EL SEÑOR es mi herencia", por lo tanto en ÉL esperaré. **25** EL SEÑOR es bueno con aquellos que esperan por ÉL, con aquel que lo busca. **26** Es bueno esperar calladamente por la salvación del SEÑOR. **27** Es bueno que un hombre sufra en su juventud. **28** Dejen que se sienta solo en silencio, porque fue DIOS quien le permitió sufrir. **29** Dejen que ponga su boca en el polvo, quizás todavía haya esperanza. **30** Dejen que dé su mejilla al que lo golpeó, y dejen que sea lleno con desgracia. **31** Pues EL SEÑOR no nos rechazará por siempre, **32** pues aunque Él causa dolor, Él tendrá compasión de acuerdo a la abundancia de su amor firme. **33** Pues ÉL no aflige ni atormenta a los hijos de la humaidad. **34** Para aplastar bajo el pie a todos los prisioneros de la tierra, **35** para negar a un hombre justicia en la presencia del MAS ALTO, **36** para negar justicia a una persona, ¡EL SEÑOR no aprobaría tales cosas! **37** ¿Quién ha hablado y decretado a meos que EL SEÑOR lo ordene? **38** ¿No es de la boca del MAS ALTO que vienen ambas cosas, calamidades y bien? **39** ¿Cómo puede alguna persona viva quejarse? ¿Cómo puede una persona quejarse por el castigo de sus pecados? **40** Permítannos examinar nuestros caminos y probarlos, y regresar al SEÑOR. **41** Permítannos levantar nuestros corazones y nuestras manos a DIOS en los cielos: **42** "Hemos transgredido y rebelado, y TÚ no has perdonado. **43** Te has cubierto a TÍ mismo con enojo y nos haz perseguido, TÚ has matado y no haz perdonado. **44** Te haz cubierto a ti mismo con una nube para que ninguna oración pueda atravesarla. **45** Nos haz hecho como sucia escoria y desperdicios entre las naciones. **46** Todos nuestros enemigos nos maldicen, **47** pánico y trampas han venido sobre nosotros, ruina y destruccción. **48** Mis ojos fluyen con corrientes de lágrimas porque mi pueblo es destruido. **49** Mis ojos derramarán lágrimas sin cesar; sin alivio, **50** hasta que ÉL miré hacia abajo y EL SEÑOR vea desde el cielo. **51** Mis ojos tienen dolor a causa de todas las hijas de mi ciudad. **52** He sido cazado como a un pájaro, aquellos que eran mis enemigos; me cazaron sin ninguna razón. **53** Ellos me han lanzado a un pozo y lanzaron una piedra sobre mí, **54** y aguas se vierten sobre mi cabeza. Yo dije: "¡Ha llegado mi fin!" **55** Llamé a tu nombre, SEÑOR, desde las profundidades del pozo. **56** TÚ escuchaste mi voz cuando yo dije: "No cierres tu oído a mi llanto por ayuda." **57** TÚ te acercaste en el día que yo te llamé; Tú dijiste: "No temas." **58** ¡SEÑOR, TÚ defendiste mi caso, salvaste mi vida! **59** SEÑOR, has visto el mal que ellos me han hecho; juzga mi caso. **60** TÚ has visto sus insultos, todos sus conspiraciones en mi contra, **61** TÚ has escuchado su desprecio, SEÑOR, y todos sus planes con respecto a mí. **62** Los labios de aquellos que se levantan en mi contra, y sus acusaciones, viene en mi contra todo el día. **63** Mira cómo ellos se sientan y se levantan; ellos se burlan de mí con sus canciones. **64** Devuélveles, SEÑOR, de acuerdo a lo que ellos han hecho. **65** ¡TÚ harás que sus corazones sean avergonzados! ¡Que tu condenación sea sobre ellos! **66** ¡TÚ los persigues en ira y los destruyes de debajo de los cielos, SEÑOR!

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Lamentations 3:1

Oración de Enlace:
Un poema nuevo comienza

bajo la vara de furia del SEÑOR
La vara es un palo que usaba la gente para golpear y castigar a alguien. Traducción Alterna: " Porque el SEÑOR está enojado golpeándome".

camina en la oscuridad en lugar de la luz
Esto significa que vive en confusión y oscuridad

el volvió su mano contra mi
Traducción Alterna: "Él se hizo mi enemigo" o " Él usa su poder para castigarme"

Lamentations 3:5

Él construyó obras de asedio contra mí.
Las obras de asedio son rampas de tierra que permiten al ejército atacante cruzar las murallas de la ciudad e invadir la ciudad. Traducción Alterna: "Me rodeó como si fuera una ciudad bajo ataque".

me rodeó de amragura y privación
Traducción Alterna: " rodeándome de cosas que son dolorosas y dificiles de soportar"

el calló mi oración
Traducción Alterna: " él se negó a escuchar mi oracion"

Lamentations 3:9

obstruyó mi camino
"me impidió escapar de él"

piedra labrada
piedras que alguien ha cortado con formas regulares que ajustan juntas y hacen la muralla fuerte

piedra; él hizo mis caminos torcidos
Posibles significados son 1) "piedra; y así no puedo ir a ninguna parte" o 2) " piedra; cada camino que tomo no me lleva a ningun lugar"

el puso a un lado mis caminos
Posibles significados son 1) "me sacó fuera del camino" o 2) "él hizo que mi camino fuera en la dirección equivocada"

Lamentations 3:12

el tensó su arco
Vea como fue traducido en 2:3

Aljaba
Bolsa que se usa en la espalda para guardar flechas.

riñones
órganos abdominales que llenan a la vejiga de orina. Traducción Alterna: "profundo en mi cuerpo"

un hazmerreir para todo mi pueblo
Posibles significados son 1) "alguien de quien todo Israel se rie" o 2) "alguien de quien toda la gente en la tierra se rie"

El me llenó de amargura
"Esto es como si él me ha forzado a comer hierbas amargas"

ajenjo
jugo amargo de las hojas y flores de una planta

Lamentations 3:16

El aplastó ... él me ha empujado
son dos expresiones para Dios humillando a el autor

Mi alma está privada de paz
El autor no está experimentando alegría o gozo en su vida

Mi fortaleza ha perecido
Algunas versiones traducen, "Mi gloria ha perecido" pero aqui "gloria" representa resistencia o fuerza.

Lamentations 3:19

ajenjo y amargura
ajenjo es una planta que dá un líquido el cual es muy amargo para beber. "Ajenjo" y "amargura" tienen significados similares y enfatizan que esto es algo que es muy amargo.

Yo estoy inclinado dentro de mi
Esta expresión se refiere a depresión y desespero. Traducción Alterna: "mi alma se derrite dentro de mi" o " yo estoy en desespero"

Pero yo traigo esto a memoria
El autor está diciendo a la audiencia en que tiene su esperanza

Lamentations 3:22

Su fidelidad
El escritor habla del SEÑOR

El SEÑOR es mi herencia
"Porque el SEÑOR está conmigo, yo tengo todo lo que necesito"

Lamentations 3:25

aquellos que esperan por El
Significados posibles son 1)"todos aquellos quienes dependen de El" (UDB) o 2)" aquel que espera pacientemente a que Él actúe".

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aquel que lo busca
Traducción Alterna: " la persona que lo busca"

soportar el yugo
"sufrir"

se pone sobre él
"el yugo es puesto sobre él

pone su boca en el polvo
Traducción Alterna: " inclinarse con su boca en el suelo"

Lamentations 3:30

Información General:
El escritor habla de quien espera por el SEÑOR (3:25)

Dejen que dé su mejilla a quien lo golpeó
"Dejen que la gente lo golpee" o

aunque él causa
"aunque el SEÑOR causa"

hijos de la humanidad
Traducción Alterna: "seres humanos" o "pueblo"

Lamentations 3:34

aplastar bajo su pie
"para abusar" o "para matar"

Lamentations 3:37

¿No es de la boca del Más Alto que ambos, calamidades y el bien vienen a ser?
Traducción Alterna: "Dios decreta desastre o éxito para cada persona."

Lamentations 3:40

Permítanmos levantar nuestros corazones y nuestras manos
Era costumbre que los israelitas levantaran las manos cuando oraban a Dios. Traducción Alterna: "Oremos sinceramente con las manos levantadas"

Nosotros hemos transgredido y rebelado
Las palabras "transgredido" y "rebelado" comparte significados similares. Juntas indican que la transgresión es lo mismo que la rebelión contra el SEÑOR.

Te has cubierto a ti mismo con enojo
Aqui se habla de enojo como si fuera un vestido que Dios se ha puesto: Los hebreos frecuentemente hablaban de emciones como si fueran ropa. Traducción Alterna: "Has estado enojado"

Lamentations 3:44

Informació General:
La oración que comienza en 3:40 continua aqui.

Te has cubierto a ti mismo con una nube para que ninguna oración pueda atravesarla
Traducción Alterna: "Usas las nubes como escudo para alejar nuestras oraciones".

Nos has hecho como escoria sucia y rechazo
Las palabras "escoria sucia " y "rechazo" ambas se refieren a cosas que el pueblo ha rechazado y arrojado. Traducción Alterna: " "Tu nos has arrojado lejos como si fueramos solo basura".

entre las naciones
Significados posibles son 1) que otras naciones los ven a ellos como desechos (UDB) o 2) que el SEÑOR los ha desechado como basura entre las naciones.

ruina y destrucción
Estas dos palabras comparten significado similar y se refiere a la destrucción de Jerusalén. Traducción Alterna: "Destrucción total".

Lamentations 3:48

Mis ojos fluyen con corrientes de lágrimas
"Las lágrimas fluyen de mis ojos como el agua fluye en un río" porque estoy llorando

porque mi pueblo es destruido
Vea como se tradujo esto en 2:11.

Lamentations 3:51

Mis ojos me causan pena
Traducción Alterna: " lo que veo me causa mucho dolor"

todas las hijas de mi ciudad
Significados posibles son 1) las mujeres de Jerusalén o 2) todas las habitantes de Jerusalén.

Ellos me han lanzado a un pozo
Traducción Alterna: " Me han matado ahogándome en un pozo."

lanzaron una piedra sobre mi
Los posibles significados son 1) "me tiraron piedras" o 2) "han cubierto el pozo con una piedra".

Me han sacado (cortado)
Traducción Alterna: "Me han matado "o" me estoy ahogando "

Lamentations 3:55

llamé a tu nombre
Traducción Alterna: "Te llamé por ayuda"

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desde las profundidades del pozo
Los posibles significados son 1) "de un pozo muy profundo" o 2) "de la tumba".

tu escuchaste mi voz
Traducción Alterna:"Tu escuchaste lo que dije"

No cierres tu oído
Traducción Alterna: "no te resistas a escuchar"

Lamentations 3:58

¡Tú defendiste mi caso, Tú salvaste mi vida!
Esto presenta una imagen de un tribunal, donde el orador está en juicio. En esta imagen, Dios argumenta por él, como defiende un abogado a su cliente. Traducción Alterna: "usted discutió por mí en la corte" Ver: y

juzga mi caso
Aqui Dios ya no se muestra como abogado, sino como el juez.

sus insultos, todos sus conspiraciones en mi contra
Estas dos frases comparten significados similares y se combinan para dar énfasis.

escucharon su desprecio
Traducción Alterna: los escuché burlarse de mí

Lamentations 3:62

Los labios de aquellos que se levantan en mi contra
Traducción Alterna: "Las palabras que los que se levantan contra mí hablaron"

aquellos que se levantan contra mi
Traducción Alterna: "aquellos que me atacan"

cómo ellos se sientan y luego se levantan
Traducción Alterna: " todo lo que hacen ellos"

Lamentations 3:64

Devuélveles, SEÑOR, de acuerdo a lo que ellos han hecho
Traducción Alterna: " Ellos me han hecho sufrir, SEÑOR, asi que por favor hazles a ellos sufrir ahora"

deja que sus corazones sean desvergonzados
Traducciñn Alterna: " causando que no sientan verguenza"

debajo de los cielos
Traducción Alterna: " Donde quiera que estén en la tierra"

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Chapter 4

1 El oro se ha empañado; ¡cómo ha cambiado el oro más puro! Las piedras santas son esparcidas en la esquina de cada calle. **2** Los hijos preciosos de Sión valían su peso en oro puro, pero ahora no valen más que jarras de arcilla, ¡el trabajo de las manos de un alfarero! **3** Incluso los chacales ofrecen su pecho para amamantar sus cachorros, pero la hija de mi pueblo se ha vuelto cruel, como las avestruces en el desierto. **4** La lengua del bebé lactante se pega al techo de su boca de sed; los niños piden comida, pero no hay nada para ellos. **5** Aquéllos que solían festejar con comidas caras ahora mueren de hambre en las calles; aquéllos que fueron traídos vistiendo vestiduras púrpuras, ahora se acuestan sobre pilas de basura. **6** El castigo de la hija de mi pueblo es más grande que el de Sodoma, y fue volcado en un momento y nadie levantó una mano para ayudarla. **7** Sus líderes eran más puros que la nieve, más blancos que la leche; sus cuerpos fueron más rojizos que el coral, su forma era como el zafiro. **8** Su apariencia ahora es más oscura que el hollín; ellos no son reconocidos en las calles. Su piel se ha marchito en sus huesos; se han vuelto tan secos como madera. **9** Aquellos que han sido asesinados por espada eran más felices que aquellos asesinados por hambre, quienes fueron desgastados, por la falta de cualquier cosecha del campo. **10** Las manos de la mujer compasiva han hervido a sus propios hijos; ellos se volvieron su comida durante el tiempo cuando la hija de mi pueblo estaba siendo destruida. **11** EL SEÑOR mostró toda su ira; ÉL derramó su enojo feroz. ÉL encendió un fuego en Sión que consumió sus fundamentos. **12** Los reyes de la tierra no creyeron, ni tampoco los habitantes del mundo, los enemigos u oponentes podían entrar a las puertas de Jerusalén. **13** Esto pasó a causa de los pecados de sus profetas y las iniquidades de sus sacerdotes quienes derramaron la sangre de los justos en medio de ella. **14** Ellos vagaron, ciegos, por las calle. Fueron tan contaminados por esa sangre que a ninguno le era permitido tocar sus vestiduras. **15** "¡Aléjense! ¡Impuros!" el pueblo les gritó. "¡Aléjense! ¡Aléjense! ¡No toquen!" Así que ellos deambularon; las personas dijeron entre las naciones: "Ellos no pueden quedarse aquí más tiempo." **16** EL SEÑOR mismo los esparció; no los vigila más. Ellos no honran a los sacerdores y no mostraron ningún favor a los ancianos. **17** Nuestros ojos fallaron, mirando en vano por ayuda; desde nuestras torres de vigilancia, nosotros velamos por una nación que no podía rescartarnos. **18** Ellos siguieron nuestros pasos, nosotros no podíamos caminar en nuestras calles. Nuestro fin estaba cerca y nuestros días fueron contados, nuestro fin había venido. **19** Nuestros perseguidores eran más ágiles que las águilas en el cielo. Ellos nos persiguieron a las montañas y nos acecharon en el desierto. **20** El aliento en nuestras fosas nasales, el ungido del SEÑOR, ÉL fue capturado en sus pozos; de quien fue dicho: "Bajo su sombra nosotros viviremos entre las naciones." **21** Regocíjense y estén contentos, hija de Edom, ustedes que viven en la tierra de Uz. Pero la copa tambien pasarán a ustedes, se emborracharán y se desnudarán. **22** Hija de Sión, tu castigo vendrá a un fin, ÉL no extenderá tu exilio. Pero a la hija de Edom, castigará y destapará sus pecados.

Lamentations 4:1

Informacion General:
Un nuevo poema comienza. Ver y y

piedras sagradas
las piedras que construyeyon el templo

en la esquina de cada calle
Vea como se tradujo en 2:18.

hijos de Sión
Significados posibles son 1) Los jóvenes de Jerusalén o 2) Todo el pueblo de Jerusalén

¡ahora no valen más que jarras de arcilla, el trabajo de las manos de un alfarero!
Traducción Alterna: "¡la gente los considera tan inútiles como los frascos de arcilla que hacen los alfareros!"

Lamentations 4:3

los chacales ofrecen su pecho para amamantar sus cachorros
Esto significa que las madres chacales permiten libremente que sus bebés se amamanten

Chacales
Perros salvajes feroces, lo peor de los animales inmundos.

la hija de mi pueblo
Este es un nombre poético para Jerusalén, del cual se habla aquí como si fuera una mujer. Vea cómo tradujo esto en 2:11

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Lamentations 4:4

aquellos que fueron traídos vistiendo vestiduras púrpuras
Llevar ropa escarlata era una señal de que una persona era próspera y rica.

Lamentations 4:6

Castigo
Significados posibles son 1) "castigo por el pecado" o 2) "pecado"

la hija de mi pueblo
Este es un nombre poético para Jerusalén, del cual se habla aquí como si fuera una mujer.

fue volcado en un momento
"Dios lo destruyó en un momento"

nadie levantó una mano para ayudarla
"aunque nadie la ayudó"

Lamentations 4:7

Sus líderes eran más puros que la nieve, más blancos que la leche
Posibles significados; 1) "Nuestros líderes antes eran hermosos para mirar" (UDB) porque estaban físicamente sanos o 2) la gente amaba a sus líderes porque los líderes eran moralmente puros de la manera en que la nieve y la leche nuevas son de color blanco puro

Sus lideres
lideres de Jerusalén

robusto
aspecto saludable

coral
Una sustancia roja dura como una roca que proviene del mar y se usa como joyería.

zafiro
una piedra azul costosa usada en joyeria

su apariencia ahora es más oscura que el hollín
Esto puede significar 1) que el sol ha oscurecido la piel de los líderes o 2) que el hollín de los fuegos que quemaron a Jerusalén cubrió sus caras.

ellos no son reconocidos
Traducción Alterna: " nadie los reconoce"

se han vuelto tan secos como madera.
porque no tienen suficiente agua y comida.

Lamentations 4:9

Aquellos que han sido asesinados por espada
Traducción Alterna: " Aquellos a quienes los soldados enemigos han matado"

aquellos asesinados por hambre
Traducción Alterna: los que mueren de hambre "

desgastados
Traducción Alterna: "Los que se adelgazaron y se debilitaron porque se morían de hambre".

perforados por la falta de cualquier cosecha del campo
Aquí se habla de falta de comida como si fuera una espada. Traducción Alterna: : "a quien el hambre ha matado". (Ver: y)

Las manos de la mujer compasiva
Traducción Alterna: "mujer compasiva"

Lamentations 4:11

El SEÑOR mostró toda su ira; Él derramó su enojo feroz
El SEÑOR estaba muy enojado, y Él hizo todo lo que quiso hacer para mostrar que Él estaba enojado.

Él derramó su enojo feroz
El enojo de Dios es como un líquido caliente y abrasador que se derrama

El encendió un fuego en Sión
Esto puede significar 1) que la ira de Dios es como un fuego que destruyó a Jerusalén, o 2) que Dios causó que los enemigos quemaran a Jerusalén con fuego.

Lamentations 4:12

Los reyes de la tierra no creyeron, ni tampoco creyeron los habitantes del mundo
"Nadie en ninguna parte creyó"

enemigos u oponentes
Estas dos palabras significan básicamente la misma cosa y enfatizan que estas son personas quienes deseaban dañar a Jerusalén. Traducción Alterna: " cualquier tipo de enemigo" Ver:

los pecados de sus profetas y las iniquidades de sus sacerdotes
Estas dos lineas comparten significados similares y enfatizan que esos líderes espirituales fueron largamente responsables por la caída de Jerusalén. Traducción Alterna: "los terribles pecados de sus profetas y sacerdotes"

quienes derramaron la sangre de los justos
Tanto los sacerdotes como los profetas fueron culpables de asesinato. Traducción Alterna:: "que han asesinado a los justos"

Lamentations 4:14

Ellos fueron tan contaminados por esa sangre
Debido a que han cometido un asesinato, son ritualmente impuros, incapaces de adorar a Dios o estar con personas comunes.

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Lamentations 4:16

esparcidos
esparcidos los profetas y sacerdotes

no lo los vigila más
No continúa aceptándolos por más tiempo" o "Ya no continúa aprobándolos".

Lamentations 4:17

Nuestros ojos fallaron, mirando en vano por ayuda
Los posibles significados son 1) buscaron personas para ayudarlos, pero nunca llegó ayuda o 2) siguieron buscando ayuda de personas que nunca hubieran podido ayudarlos.

Ellos siguieron nuestros pasos
Traducción Alterna: "Nuestros enemigos nos siguieron dondequiera que fuimos"

Nuestro fin
Traducción Alterna: " El tiempo para nosotros morir"

Lamentations 4:19

El aliento en nuestras fosas nasales
Este es un título para el rey, que proporciona vida a su gente como el aliento mantiene el cuerpo vivo.

fue capturado en sus pozos
Aquí "pozos" se refiere a la trampa de los enemigos, su plan para atrapar al rey. Traducción Alterna: "Los enemigos hicieron planes para capturar a nuestro rey, y lo hicieron"

Lamentations 4:21

Regocíjense y estén contentos
Estas dos palabras significan básicamente lo mismo y enfatizan la intensidad de la alegría. El escritor usa estas palabras sarcásticamente. Traducción Alterna: "estén muy contentos"

Hija de Sión ... hija de Edom
Estos son nombres poéticos para la gente de Jerusalén y de la tierra de Edom, de los que se habla aquí como si fueran mujeres.

a ustedes también la copa pasará
El vino que la gente beberá de la copa es un símbolo de la ira del SEÑOR. Traducción Alterna: "El SEÑOR también les juzgará"

Él no extenderá tu exilio
Aqui la palabra "Él" se refiere a el SEÑOR.

destapará sus pecados
"expondrá sus pecados"

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Chapter 5

1 Recuerda, SEÑOR, lo que nos ha pasado, mira y observa nuestra desgracia. **2** Nuestra herencia ha sido devuelta a extraños; nuestras casas a extranjeros. **3** Nos hemos vuelto huérfanos, sin padres, y nuestras madres son como viudas. **4** Debemos pagar plata para el agua que bebemos y para tener nuestra propia madera. **5** Aquellos que nos persiguen, están cerca detrás de nosotros; estamos fatigados y no podemos encontrar descanso. **6** Nos hemos dado nosotros mismos a Egipto y a Asiria para tener suficiente comida. **7** Nuestros padres pecaron, y ya no están, y nosotros cargamos sus iniquidades. **8** Esclavos gobiernan sobre nosotros, y no hay nadie que nos libere de su tierra. **9** Tomamos nuestro pan arriesgando nuestras vidas, por causa de la espada en el desierto. **10** Nuestra piel esta tan caliente como un horno a causa del ardor del hambre. **11** Mujeres son violadas en Sión, y vírgenes en las ciudades de Judá. **12** Príncipes son colgados de sus propias manos, y no muestran honor a los ancianos. **13** Los hombres jóvenes son forzados a moler granos con una piedra de molino, y niños se tambalean cargando un montón de de madera. **14** Los ancianos han dejado la puerta de la ciudad, y los hombres jóvenes han dejado su música. **15** El gozo de nuestro corazón ha cesado y nuestro baile se ha vuelto en lamento. **16** La corona se ha caído de nuestra cabeza; ¡Ay de nosotros, pues hemos pecado! **17** Por esto nuestro corazón se ha enfermado, y nuestros ojos se han oscurecido, por estas cosas nuestros ojos se han empañado, **18** pues el Monte Sión está desolado, con chacales merodeando sobre él **19** Pero TÚ, SEÑOR, reinas por siempre, y te sentarás sobre tu trono de generación en generación. **20** ¿Por qué nos olvidas por siempre? ¿Por qué nos abandonas por tantos días? **21** Restaúranos para TÍ mismo, SEÑOR, y nosotros seremos restaurados. Renueva nuestros días como al principio. **22** Nos haz rechazado por completo y estás enojado con nosotros en gran manera

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Lamentations 5:1

Información General:
Un nuevo poema comienza. "Ver y.

Recuerda
"Piensa en esto"

mira y observa nuestra desgracia
"mira el estado vergonzoso en el que estamos"

Nuestra herencia ha sido devuelta a extraños
"Ustedes han dejado a extranjeros tomar posesión de nuestra herencia"

nuestros casas a extranjeros
"ustedes han dejado a extranjeros tomar posesión de nuestras casas.

Nos hemos vuelto huérfanos...nuestras madres son como viudas
La gente de Jerusalén no tiene a nadie que los proteja porque los hombres murieron en la batalla o se fueron al exilio.

Debemos pagar plata para el agua que bebemos
"Debemos pagar plata a nuestros enemigos para beber nuestra propia agua"

debemos pagar plata para tener nuestra propia madera.
"nuestros enemigos nos venden nuestra propia madera"

Lamentations 5:5

Los que están cerca detrás de nosotros
El ejército babilonio

dado nosotros mismos a
Traducción Alterna: "hicimos un trato con" o "nos rendimos a ".

para tener suficiente comida
Traducción Alterna: "para que tuvieramos comida para comer"

y ya no están
Traducción Alterna: "Ellos han muerto"

nosotros cargamos sus iniquidades
Traducción Alterna: " nosotros cargamos el castigo por sus pecados"

Lamentations 5:8

Esclavos gobiernan sobre nosotros
Los posibles significados son 1) "Ahora las personas que gobiernan sobre nosotros son esclavos de sus propios amos en Babilonia" (UDB) o 2) "Las personas que solían ser esclavos en Babilonia ahora gobiernan sobre nosotros".

nos libere de su mano
Aqui la palabra "mano" se refiere a "Poder".
Traducción Alterna: " para rescatarnos de su poder"

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por causa de la espada en el desierto
Traducción Alterna: "porque hay personas en el desierto que matan a otros con espadas".

Lamentations 5:11

Mujeres son violadas en Sión...vírgenes en las ciudades de Judá
Traducción Alterna: "Todas las mujeres, jóvenes y viejas, son violadas en Jerusalén y en las ciudades de Judá."

Príncipes son colgados por sus propias manos
Los posibles significados son 1) "Con sus propias manos, colgaron a los príncipes" o 2) ataron las manos de cada príncipe juntas con un extremo de una cuerda y ataron el otro extremo para que los pies del príncipe no pudieran tocar el suelo.

Lamentations 5:13

ancianos
hombres que ya no son más "hombres vigorosos"

la puerta de la ciudad
donde los ancianos darían consejo legal, pero también donde las personas se reunían socialmente

su música
parte de la vida social a la puerta de la ciudad.

Lamentations 5:15

La corona se ha caído de nuestra cabeza
Los posibles significados son 1) "Ya no usamos flores en nuestras cabezas para las celebraciones" o 2) "Ya no tenemos un rey".

Lamentations 5:17

nuestros ojos se han oscurecido
Traducción Alterna: "es dficil poder ver debido a nuestras lagrimas"

chacales
Vea cómo tradujo esto en 4: 3. Se pensaba que los lugares en ruinas y desiertos estaban habitados por ciertos tipos de animales salvajes, incluidos los chacales.

Lamentations 5:19

tu trono
"su poder y autoridad para gobernar como Rey"

de generación en generación
Traducción Alterna: "siempre"

¿Por qué nos olvidas por siempre? ¿Por qué nos abandonas por tantos días?
Traducción Alterna: "¡Es como si nos olvidaras para siempre o no regresaras a nosotros por mucho tiempo!"

Renueva nuestros días a como eran hace tiempo
Traducción Alterna: "Haz que nuestras vidas sean buenas, como solían ser "o" Haznos tan grandes como solíamos ser"

a menos que nos hayas rechazado por completo y estás enojado con nosotros más allá de toda medida.
Los posibles significados son 1) que el escritor tiene miedo de que el SEÑOR esté demasiado enojado para restaurarlos o 2) que está diciendo que el SEÑOR está demasiado enojado para restaurarlos

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Book: Ezekiel

Ezekiel

Chapter 1

1 En el año treinta, el cuarto mes, y el quinto día del mes, ocurrió que yo estaba viviendo entre los cautivos cerca del Canal Quebar. Los cielos se abrieron, y yo vi visiones de Dios. **2** En el quinto día de ese mes- era el quinto año del exilio del rey Joaquín- **3** la palabra del SEÑOR vino a Ezequiel hijo de Buzi el sacerdote, en la tierra de los caldeos cerca del Canal de Quebar, y la mano del SEÑOR estaba sobre él allí. **4** Entonces yo miré, y había una tormenta huracanada que venía del norte; una gran nube con fuego relampagueando dentro de ella y una brillantez rodeándola y dentro de ella, y dentro de la nube el fuego era de color ámbar. **5** En el centro estaba el aspecto de cuatro seres vivientes. Esta era su apariencia: tenían la apariencia de un hombre, **6** pero tenían cuatro rostros cada uno, y cada una de las criaturas tenían cuatro alas. **7** Sus piernas eran derechas, pero las plantas de sus pies eran como las pezuñas de un ternero que brillaba como bronce pulido. **8** Pero aun así ellas tenían manos humanas debajo de sus alas en todos los cuatro lados. Para todos los cuatro, sus rostros y alas eran así: **9** sus alas estaban tocando las alas de la siguiente criatura, y no se volteaban según ellos iban; en cambio, cada uno iba hacia adelante. **10** El aspecto de sus rostros era como el rostro de un hombre. Los cuatro de ellos tenían el rostro de un león al lado derecho, y cuatro de ellos tenían el rostro de un buey en el lado izquierdo. Los cuatro también tenían el rostro de un águila. **11** Sus rostros eran así, y sus alas estaban extendidas hacia arriba, así que cada criatura tenía un par de alas que tocaba el ala de otra criatura, y también un par de alas que cubrían sus cuerpos. **12** Cada uno iba hacia adelante, así que dondequiera que el Espíritu los dirigía ir, ellos iban sin volverse. **13** En cuanto al aspecto de los seres vivientes, su apariencia era como brasas de fuego ardiendo, como la apariencia de antorchas; fuego brillante también se movía entre las criaturas, y había destellos de rayos. **14** ¡Las criaturas vivientes se estaban moviendo suavemente hacia atrás y hacia adelante, y tenían la apariencia de rayos! **15** Entonces miré a las criaturas vivientes; había una rueda en el suelo al lado de las criaturas vivientes. **16** Esta era la apariencia y estructura de las ruedas: cada rueda era como el berilo, y las cuatro tenían el mismo aspecto; su apariencia y estructura era como una rueda dentro de otra rueda. **17** Cuando las ruedas se movían, ellas iban sin girar en ninguna dirección que las criaturas iban. **18** En cuanto a sus llantas, eran altas y temibles, porque las llantas estaban llenas de ojos alrededdor. **19** Dondequiera que las criaturas vivientes se movían, las ruedas se movían al lado de ellas. Cuando las criaturas vivientes se alzaban de la tierra, las ruedas también se alzaban. **20** Dondequiera que el Espíritu se movía, ellas iban, y las ruedas se alzaban al lado de ellas, por cuanto el espíritu de las criaturas vivientes estaba en las ruedas. **21** Dondequiera que las criaturas se movían, las ruedas también se movían; y cuando las criaturas se detenían, las ruedas se detenían; cuando las criaturas se levantanban de la tierra, las ruedas se levantaban al lado de ellas, porque el espíritu de las criaturas vivientes estaba en las ruedas. **22** Sobre las cabezas de los criaturas vivientes estaba el aspecto de una extensa cúpula; parecía como un cristal impresionante que se extendía sobre sus cabezas. **23** Debajo de la cúplula, cada una de las alas de las criaturas se extendían derechas y tocaban el ala de otra criatura. Cada una de las criaturas vivientes también tenían un par de alas para cubrirse ellas mismas; cada una tenía un par de alas para cubrir su propio cuerpo. **24** Entonces escuché el sonido de sus alas. Como el ruido de muchas aguas. Como la voz del Todopoderoso dondequiera que ellos se movían. Como el sonido de vientos huracanados. Como el sonido de un ejército. Dondequiera que se detenían, ellos bajaban sus alas. **25** Una voz venía desde lo alto de la cúpula sobre sus cabezas, dondequiera que se detenían y bajaban sus alas. **26** Por encima de la cúpula sobre sus cabezas estaba el aspecto de un trono que era como la apariencia de una piedra de zafiro, y en el aspecto del trono estaba el aspecto como la apariencia de un hombre. **27** Yo vi una figura con la apariencia de metal brillante, con fuego desde la apariencia de sus caderas; yo vi de la apariencia de sus caderas hacia abajo la apariencia de fuego y brillantez alrededor. **28** Como la apariencia de un arcoiris en las nubes en un día lluvioso, estaba la apariencia de una luz brillante rodeándola. Era la apariencia del aspecto de la gloria del SEÑOR. Cuando yo la vi, me caí sobre mi rostro, y escuché una voz hablando.

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Ezekiel 1:1

En el año treinta:
Este es el año treinta de la vida de Ezequiel.

El cuarto mes, y el quinto día del mes:
"el quinto día del cuarto mes." Este es el cuarto mes del calendario hebreo. El quinto día es cerca del final de junio en los calendarios Occidentales.

Sucedió que:
esta frase se utiliza aquí para marcar un evento importante en la historia. Si en su idioma hay una manera de hacer esto, considere usarla aquí.

Yo estaba viviendo entre los cautivos:
la palabra "yo" se refiere a Ezequiel. "Yo era uno de los cautivos".

Yo ví visiones de Dios:
"Dios me mostró cosas inusuales".

Era el quinto año del exilio del Rey Joaquín:
a lo largo del libro, Ezequiel pondrá fecha a sus profecías en base a cuando los babilonios forzaron a Joaquín a dejar Jerusalén.

A Ezequiel ... sobre él allí:
Ezequiel habla de sí mismo como si fuera otra persona. Traducción Alterna: "a mí, Ezequiel ... a mí allí".

La palabra del SEÑOR vino con poder a Ezequiel:
"el SEÑOR le habló con poder a Ezequiel". 9-Buzi: el nombre de un hombre

El canal Quebar:
este es un río en que el pueblo de Caldea cavaba para conseguir agua para sus huertas. "El río Quebar".

La mano del SEÑOR estaba sobre él:
la palabra "mano" suele usarse para referirse al poder o acción de alguien. Una persona que tiene su mano sobre otra, tiene poder sobre esa persona. Traducción Alterna: "el SEÑOR lo controlaba"

SEÑOR:
este es el nombre de Dios que Él reveló a su pueblo en el Antiguo Testamento. Vea la página sobre traducción de palabra de Yahweh/el SEÑOR para ver cómo traducirla.

Ezekiel 1:4

Oración de Enlace:
Ezequiel continúa describiendo su visión.

Viento tempestuoso:
se trata de una tormenta que tiene mucho viento.

Viniendo del norte:
el norte es la dirección a tu izquierda cuando miras el Sol salir.

Una gran nube con un fuego que resplandecía en ella. Esto puede ser traducido como una nueva oración:
"la tormenta tenía una nube muy grande con fuego resplandeciente en ella".

Fuego resplandeciente:
los posibles significados son: 1) relámpagos resplandecientes o 2) relámpagos constantes.

Y un resplandor envolviéndola y dentro de ella:
"y una luz muy brillante envolvía la nube y estaba dentro de ella".

El color del ámbar:
"amarillo brillante como el ámbar" o "amarillo brillante" o "amarillo resplandeciente".

Ámbar:
una resina amarilla rígida que es utilizada como una hermosa decoración en joyas.

En el medio:
"en medio de la tormenta".

Había una figura de cuatro seres vivientes:
"había cosas que parecían ser cuatro criaturas" o "había algo que parecía ser cuatro criaturas".

Esta era su apariencia:
"las cuatro criaturas se veían así:"

Tenían la apariencia de un hombre:
"las cuatro criaturas se veían como personas"

Pero cada uno tenía cuatro caras, y cada criatura, cuatro alas.
"Pero cada uno de ellos tenía cuatro caras diferentes, y cuatro alas." Cada criatura tenía una cara en el frente, una en la parte de atrás, y una cara a cada lado de la cabeza.

Ezekiel 1:7

Oración de Enlace:
Ezequiel continua describiendo su visión.

Pero las plantas de los pies eran como pezuñas de un becerro:
"pero sus pies parecían pezuñas de becerro" o "pero sus pies parecían los pies de becerro".

Pezuñas de un becerro:
la parte dura del pie de un becerro.

Que brillaba como el bronce bruñido:
"que brillaban como bronce que ha sido bruñido". Esto describe los pies de las criaturas. Traducción Alterna: y brillaban como bronce bruñido."

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En los cuatro lados:
"en los cuatro lados de sus cuerpos."

Para las cuatro criaturas, sus rostros y alas eran así:
"para las cuatro criaturas, sus alas y sus rostros eran así"

Y no giraban al andar:
"y las criaturas no giraban al moverse".

Ezekiel 1:10

Oración de Enlace:
Ezequiel continúa describiendo su visión.

La apariencia de sus rostros era como el rostro de un hombre:
Ezequiel describe los rostros delas criaturas en su lado frontal. Traducción Alterna: "los rostros de cada criatura tenían esta apariencia: el rostro del frente se parecía al rostro de un hombre".

Luego, el rostro de un león a la derecha:
"El rostro del lado derecho de su cabeza se parecía al rostro de un león."

Finalmente, el rostro de un águila:
"finalmente, el rostro del lado trasero de su cabeza se parecía al rostro de un águila."

Sus alas estaban extendidas por encima, de manera que cada criatura tenía un par de alas que tocaba las alas de otra criatura:
"cada criatura tenía levantadas dos de sus alas de manera que un ala tocaba el ala de la criatura a un lado de ella, y el otro ala tocaba el ala de la criatura al otro lado."

Y también un par de alas que cubrían sus cuerpos: esto puede traducirse como una nueva oración:
"las otras dos alas de cada criatura cubrían su cuerpo".

Cada uno caminaba hacia adelante:
"cada criatura se movía con un rostro mirando hacia adelante".

Ezekiel 1:13

Oración de Enlace:
Ezequiel continúa describiendo su visión.

Su aspecto era como de carbones de fuego encendidos, o antorchas:
"brillaban como carbones en un fuego ardiente, o como antorchas".

Y había destellos de relámpagos:
"y del fuego salían relámpagos".

Las criaturas vivientes se movían ligeramente hacia atrás y hacia adelante, y su aspecto era como de relámpagos:
un relámpago aparece y desaparece rápidamente, y las criaturas se movían de esa manera de un lugar a otro.

Ezekiel 1:15

Oración de Enlace:
Ezequiel continúa describiendo su visión.

Había una rueda en el suelo al lado de las criaturas vivientes:
"había una rueda en el suelo, al lado de cada una de las criaturas vivientes, y una rueda por cada dirección hacia la cual miraban las criaturas."

Esta era la apariencia y estructura de las ruedas:
"las ruedas se veían y habían sido hechas de la siguiente manera:"

Como el crisólito:
el cirsólito es una piedra traslúcida muy valiosa, de color amarillo o dorado. "Clara y amarilla como una piedra de crisólito" o "clara y amarilla como una piedra preciosa".

Las cuatro eran iguales:
"las cuatro ruedas eran iguales".

Parecía como una rueda cruzándose con otra rueda:
"estaban hechas con una rueda atravesando otra rueda".

Ezekiel 1:17

Oración de Enlace:
Ezequiel continúa describiendo su visión.

Andaban sin girar en cualquiera de las direcciones hacia la que miraran las criaturas:
"las ruedas podían dirigirse hacia cualquiera de las direcciones a la que miraran las criaturas".

En cuanto a los aros:
"los aros de las ruedas eran así:"

Eran altos y espantosos:
"los aros eran muy altos e imponentes" o "los aros eran altos y aterradores".

Porque los aros estaban llenos de ojos alrededor:
"porque los aros tenían muchos ojos alrededor de las cuatro ruedas".

Ezekiel 1:19

Cuando las criaturas se levantaron de la tierra:
las criaturas volaban en el aire luego de dejar el suelo. Traducción Alterna: "así que cuando las criaturas dejaban el suelo y se levantaban en el aire." .

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El espíritu de la criatura viviente:
algunos significados posibles son que Ezequiel está 1) hablando de las "criaturas" del versículo 19 como si fueran una criatura, "el espíritu de las criaturas vivientes estaba en las ruedas" o 2) usando una expresión idiomática para hablar de "el espíritu de vida" o "el espíritu viviente" o 3) el mismo espíritu que le dio vida a las criaturas, también le dio vida a las ruedas." .

Las ruedas también se levantaban:
"las ruedas también dejaban el suelo y se levantaban en el aire".

A donde fuera que el Espíritu iba, ellas iban:
la palabra "ellas" se refiere a las criaturas.

Las ruedas se levantaban a su lado:
"las ruedas se levantaban en el aire con las criaturas vivientes."

Ezekiel 1:22

Una bóveda expansiva:
una bóveda es como una pelota hueca cortada a la mitad. Expansiva significa muy grande. "Un enorme cuenco boca abajo".

Un cristal impresionante:
"un cristal que hace que la gente se maraville al verlo."

Desplegado por encima de sus cabezas:
"y la bóveda expansiva se desplegaba sobre la cabeza de las criaturas" o "y la bóveda expansiva cubría mucho espacio sobre la cabeza de las criaturas."

Por debajo de la bóveda:
"debajo de la bóveda".

Cada una de las cuatro criaturas también tenía un par para cubrirse; cada una tenía un par para cubrir su cuerpo:
"cada una de las criaturas vivientes tenía también otras dos alas, las cuales usaban para cubrir sus cuerpos".

Ezekiel 1:24

Información general:
Ezequiel continua hablando de su visión sobre las criaturas vivientes.

Luego oí el sonido de sus alas:
como el ruido de agua corriendo. Como la voz del Todopoderoso cuando se movían. Otros posibles significados son que las palabras "cuando se movían" se refiera a 1) todas las palabras antes de esa frase en el versículo: "cuando sea movían, oí el sonido de sus alas. Como el sonido del agua corriendo. Como la voz del Todopoderoso" (ver UBD), o 2) a las palabras que siguen: "alas. Como el sonido del agua corriendo. Como la voz del Todopoderoso. Cuando se movían, sonaba así."

Como ... el agua. Como ... que se movían. Como ... tormenta. Como ... ejército. Estas oraciones no están completas porque Ezequiel estaba demostrando que estaba emocionado por lo que estaba viendo. Pueden traducirse como oraciones completas:
"las alas sonaban como ... agua. Sonaban como ... que se movían. Sonaban como ... una tormenta. Sonaban como ... un ejército.

Agua corriendo:
simplemente significa "mucho agua". Podría referirse a "un ruido caudaloso" o "una gran cascada" o "las olas rompiendo en el mar". Todas estas son muy ruidosas.

Como la voz del Todopoderoso.
La Biblia a veces habla del trueno como "la voz del Todopoderoso". Traducción Alterna: sonaba como la voz del Dios Todopoderoso" o "sonaba como el trueno del Todopoderoso". .

Como el sonido de una tormenta: algunos posibles significados son:
(1) "Como el sonido de una gran tormenta" o (2) "Como el sonido de una gran multitud de personas". Traducción Alterna: había un sonido que era ruidoso como una gran tormenta" o "había un sonido que era fuerte como una gran multitud de personas".

Como el sonido de una tormenta:
algunos posibles significados son:

Cuando estaban quietas:
"cuando las criaturas dejaban de moverse".

Bajaban sus alas:
"las criaturas dejaban sus alas caer a sus lados." Hacían esto cuando no usaban sus alas para volar.

Una voz vino desde encima de la bóveda:
"Alguien que estaba por encima de la bóveda habló." Si necesitas decir de quién es esta voz, deberías identificarla como la voz del SEÑOR (1:1).

La bóveda por encima de sus cabezas:
"la bóveda que estaba por encima de las cabezas de las criaturas".

La bóveda:
traduzca esto como en 1:22

Ezekiel 1:26

Sobre sus cabezas:
"sobre las cabezas de las criaturas vivientes".

Era de la apariencia de un trono:
"era algo que se parecía a un trono".

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Safiro:
una piedra muy valiosa que muy brillante, color azul claro.

En el trono estaba:
"en el trono había".

La apariencia de uno que parecía un hombre:
"alguien que se asemejaba a un hombre" o "alguien que se asemejaba a una persona". Si necesita decir quién es, debería identificarlo como el SEÑOR (1:1).

Ezekiel 1:27

Información General:
Ezequiel continua describiendo su visión.

De sus caderas para arriba:
el cuerpo de la persona sobre las caderas parecía de metal brillante que tenía fuego.

Todo alrededor:
alrededor de la persona sentada en el trono.

De las caderas hacia abajo parecía fuego y brillaba completamente:
alrededor de él, debajo de las caderas, vi que había fuego y una luz resplandeciente.

Parecía un arcoiris en las nubes en un día nublado, y como una luz resplandeciente envolviéndolo:
"el resplandor que lo envolvía parecía un arcoiris que aparece en las nubes en un día lluvioso."

Arcoiris:
la franja de luz colorida que aparece en la lluvia cuando el Sol brilla detrás del observador.

Esto se asemejaba a la gloria del SEÑOR:
la luz resplandeciente parecía algo similar a la gloria del SEÑOR.

Caí sobre mi rostro:
"me postré en el suelo" o "me tumbé en el suelo". Ezequiel no se cayó por accidente. Fue hacia el suelo para mostrar que respetaba y temía al SEÑOR.

Oí una voz que hablaba:
la palabra "voz" es una figura literaria

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Chapter 2

1 Él me dijo: "Hijo del hombre, párate sobre tus pies; entonces Yo te hablaré." **2** Entonces, mientras Él me hablaba, el Espíritu entró en mí y me puso sobre mis pies, y yo lo oí hablándome. **3** Él me dijo: "Hijo del hombre, Yo te estoy enviando al pueblo de Israel, a naciones rebeldes que se han rebelado contra Mí, ¡tanto ellos y sus ancestros han pecado contra Mí hasta este mismo día! **4** Sus descendientes tienen caras tercas y corazones endurecidos. Yo te estoy enviando a ellos, y tú les dirás a ellos: 'Esto es lo que el SEÑOR dice.' **5** Ya sea que ellos escuchén o no escuchén. Ellos son una casa rebelde, pero al menos sabrán que un profeta ha estado entre ellos. **6** 'Tú, hijo de hombre, no les tengas miedo a ellos ni a sus palabras. No temas, aunque tú estés entre zarzas y espinos y aunque vivas con escorpiones. No les temas sus palabras o estés abatido por sus rostros, ya que son una casa rebelde. **7** Pero tú hablarás Mis palabras a ellos, aunque ellos escuchen o no, porque ellos son lo más rebelde. **8** Pero tú, hijo de hombre, escucha lo que Yo te estoy diciendo. No seas rebelde como esa casa rebelde. ¡Abre tu boca y come lo que Yo estoy a punto de darte!" **9** Entonces yo miré, y una mano me fue extendida; en ella había un rollo escrito. **10** Él lo desplegó delante de mí; había sido escrito por delante y por detrás, y escrito sobre él había lamentaciones, luto, y abatimiento.

Ezekiel 2:1

Información General:
Ezequiel continua describiendo su visión.

Me dijo:
si tu idioma necesita identificar a quien habla, lo mejor sería identificarlo como "aquel que tenía la apariencia de un hombre" (1:26). No fue "el Espíritu".

El Espíritu:
otros significados posibles son: 1) "un espíritu" o 2) "un viento".

El hijo de hombre:
"hijo de un ser humano" o "hijo de humanidad". Dios llama así a Ezequiel para enfatizar que Ezequiel es sólo un ser humano. Dios es poderoso y vive para siempre, pero las personas no. Traducción Alterna: "persona mortal" o "humano".

Al pueblo de Israel, a naciones rebeldes:
"a los israelitas, a pueblos rebeldes." Las dos frases se refieren al mismo pueblo. "Al pueblo de Israel, quienes son rebeldes."

Hasta hoy en día:
esto significa que el pueblo de Israel continuaba desobedeciendo a Dios. "Aun ahora" o "aun hoy".

Ezekiel 2:4

Información General:
Ezequiel continua describiendo su visión.

Sus descencientes:
los descendientes de las previas generaciones de Israel que se habían rebelado contra Dios, refiriéndose a las personas que vivían en Israel en el tiempo en que Ezequiel escribe.

Rostros obstinados y corazones duros:
las palabras "rostros obstinados" se refiere a la manera en que eran por fuera, y las palabras "corazones duros" se refiere a la manera en que pensaban y sentían. Juntas, enfatizan que el pueblo de Israel no cambiaba su manera de vivir para obedecer a Dios.

Tienen rostros obstinados:
"tienen expresiones en sus rostros que demuestran que son obstinados".

Obstinado:
que no quiere cambiar

Corazones duros:
las puedras nunca cambian ni se ablandan, y este pueblo nunca cambia ni se arrepiente al hacer cosas malvadas. Ver:

Casa:
esta es una figura literaria

Un profeta ha estado entre ellos:
"aquel a quien se negaron a escuchar, era un profeta".

Ezekiel 2:6

Información General:
Ezequiel continua describiendo su visión.

Hijo de hombre:
"hijo de un ser humano" o "hijo de humanidad". Dios llama así a Ezequiel para enfatizar que Ezequiel es sólo un ser humano. Dios es poderoso y vive para siempre, pero las personas no. Traduzca esto como en 2:1. Traducción Alterna: "persona mortal" o "humano".

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Zarzas y espinas y ... escorpiones:
estas palabras describen al pueblo de Israel, quienes no tratan amablemente a Ezequiel cuando les comunica lo que Dios dice. .

Zarzas y espinas:
Las zarzas son arbustos con puntas afiladas en las ramas. Las puntas afiladas de las ramas se llaman espinas.

Escorpiones:
un escorpión es un animal pequeño con dos garras frontales, seis piernas y una larga cola con un aguijón venenoso. Su picadura es muy dolorosa.

No temas a sus palabras:
no temas lo que tengan para decir.

Desmayes por sus rostros:
las palabras "sus rostros" son una figura literaria

Ezekiel 2:7

Información general:
Dios continúa hablándole a Ezequiel.

Son los más rebeldes:
"son muy rebeldes" o "se rebelan totalmente contra mí".

Casa:
esta es una figura literaria

Ezekiel 2:9

Una mano fue extendida hacia mí:
fue como si 1) una persona en los cielos hubiera extendido su mano hacia Ezequiel y todo lo que Ezequiel podía ver de la mano fuera de la mano hasta el codo u hombro o 2) "aquel que parecía un hombre" (1:26) extendiera su mano.

Un rollo escrito:
"un rollo que tenía escritura en él".

Él desplegó:
la palabra "Él" se refiere a "aquel que parecía unhombre" (1:26).

Lo habían escrito tanto en el frente como en el dorso:
esto puede traducirse en forma activa. Traducción Alterna: alguien había escrito tanto en el frente como en el dorso.

En él había escritos lamentaciones, gemidos y ayes.
Los sustantivos abstractos "lamentaciones", "gemidos" y "ayes", pueden traducirse como adjetivos. Traducción Alterna: alguien había escrito en él que este pueblo se lamentaría y estaría triste, como si alguien querido hubiera muerto o le hubieran pasado cosas malas"

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Chapter 3

1 El me dijo: "Hijo de hombre, come lo que has encontrado. Cómete el rollo, luego ve y habla a la casa de Israel." **2** Así que Yo abrí mi boca, y el me dió a comer ese rollo. **3** Él me dijo: "¡Hijo de hombre, alimenta tu vientre y llena tu estomago con este rollo que yo te he dado!" Así que lo comí, y fue tan dulce como la miel en mi boca. **4** Entonces Él me dijo: "Hijo de hombre, ve a la casa de Israel y habla mis palabras a ellos. **5** ¡Pues tú no has sido enviado a un pueblo de hablar extraño o lenguaje dificil, sino a la casa de Israel, **6** no a una nación poderosa de hablar extraño o de lenguaje extraño cuyas palabras tú no puedas entender! Aunque si yo te envío a ellos, ellos te escucharían. **7** Pero la casa de Israel no estará dispuesta a oirte, pues ellos no estan dispuestos a oirme a mí. Así toda la casa de Israel es terca y de duro corazón. **8** ¡Por tanto! Yo he hecho tu cara obstinada como sus caras y tu frente tan dura como sus frentes. **9** ¡Yo he hecho tu frente como diamante, mas dura que el pedernal! No les temas o te desalientes por sus caras, ya que ellos son una casa rebelde. **10** Entonces Él me dijo, "¡Hijo de hombre, todas las palabras que yo te anuncie, tomalas en tu corazón y escuchalas con tus oidos! **11** Entonces ve a los cautivos, a tu pueblo, y háblales. Dile a ellos: 'Así dice Dios el SEÑOR:' ya sea que te escuchen o no." **12** Entonces el Espíritu me levantó, y yo escuché detrás de mí un sonido de un gran terremoto: "¡Bendita sea la gloria del SEÑOR desde Su lugar!" **13** Era el sonido de las alas de las criaturas vivientes mientras ellos se tocaban unos a otros, y el sonido de ruedas que estaban con ellos, y el sonido de un gran terremoto. **14** El Espíritu me levantó y me llevó, y yo fui con amargura en la furor de mi espíritu, ¡porque la mano del SEÑOR me estaba presionando poderosamente! **15** Así que fuí a los cautivos en Tel Abib quienes vivían entre el canal de Quebar, y me quedé allí entre ellos por siete días, abrumado en asombro. **16** Entonces sucedió después de siete días que la palabra del SEÑOR vino a mí, diciendo: **17** "Hijo de hombre, yo te he hecho un centinela para la casa de Israel, así que cuando escuches la palabra de mi boca, dales mi advertencia. **18** Cuando Yo le diga al malvado: 'Tú seguramente morirás' y tú no le advirtieras al malvado acerca de sus malas obras para que el pueda vivir, el malvado morirá por su pecado, pero yo demandaré su sangre de tu mano. **19** Pero si tú le adviertes al malvado, y el no se aparta de sus malas obras, entonces el morirá por su pecado, pero tú habras rescatado tu propia vida. **20** Si un hombre justo deja de ser justo y actúa de manera injusta, y yo le pongo ante él una piedra de tropiezo, este morirá. Porque tú no le advertiste, este morirá en su pecado, y Yo no le recordaré las buenas obras que hizo, pero demandaré su sangre de tu mano. **21** Pero si tú le adviertes a ese hombre justo que deje de pecar, para que así él ya no peque más, este seguramente vivirá ya que fue advertido; y tú habrás rescatado tu propia vida." **22** Así que la mano del SEÑOR estaba sobre mí, y me dijo: "¡Levántate! ¡Ve a la llanura, y Yo hablaré contigo allí! **23** Yo me levanté y fui a la llanura, y allí estaba la gloria del SEÑOR, como la gloria que yo había visto al lado del río Quebar; así que me postré sobre mi rostro. **24** El Espíritu vino a mí y me levantó sobre mis pies; y habló conmigo, y me dijo: "Ve y enciérrate en tu casa, **25** por ahora, hijo de hombre, ellos van a atarte con sogas para que no salgas y estés entre ellos. **26** Yo haré que tu lengua se pegue a tu paladar, para que enmudescas, y no puedas reprenderlos, porque son una casa rebelde. **27** Pero cuando Yo hable contigo, te abriré la boca para que le digas a ellos: 'Esto es lo que el SEÑOR Dios dice'. Los que escuchen, escucharán; los que no escuchen no oirán, ¡porque son una casa rebelde!"

Ezekiel 3:1

Información General:
Ezequiel continua describiendo su visión.

Él me dijo:
la palabra "Él" se refiere a "aquel que parecía un hombre" (1:26).

-El hijo de hombre:
"hijo de un ser humano" o "hijo de humanidad". Dios llama así a Ezequiel para enfatizar que Ezequiel es sólo un ser humano. Dios es poderoso y vive para siempre, pero las personas no. Traduzca esto como en 2:1. "Persona mortal" o "humano".

Lo que has encontrado:
esto se refiere al rollo que Dios le estaba dando (Ver: 2:9)

Casa de Israel:
la palabra "casa" es una figura literaria

Ese rollo:
muchas versiones tienen "el rollo" o "este rollo".

Alimenta tu barriga y llena tu estómago con este rollo:
la palabra "barriga" se refiere a la parte del cuerpo que la gente puede ver desde afuera. La palabra "estómago" se refiere a los órganos internos dentro de la barriga.

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Era dulce como la miel:
la miel tiene sabor dulce, y el rollo tenía sabor dulce.

Ezekiel 3:4

Información General:
Ezequiel continua describiendo su visión.

Él me dijo:
si tu idioma debe identificar al que habla, lo mejor sería identificarlo como "aquel que parecía un hombre" (1:26). No era "el Espíirtu".

Casa de Israel:
la palabra "casa" es una figura literaria (metonimia) para la familia que vive en la casa, en este caso los Israelitas, los descendientes de Jacob a lo largo de muchos años. Traducción Alterna: "el pueblo de Israel". Tradúcelo como en 3:1

De lengua extraña o idioma difícil:
"quienes hablan un idioma raro o difícil.

No a una nación poderosa de lengua extraña:
"no te estoy enviando a una nación poderosa de gente que hablan un idioma extraño."

Si te enviara a ellos, te escucharían:
esta es una situación hipotética que podría haber sucedido, pero no pasó. El SEÑOR no envió a Ezequiel a un pueblo que no entendiera su idioma. .

Si te enviara a ellos:
la palabra "ellos" se refiere a una nación poderosa que no sea Israel.

De ceño fruncido y corazón endurecido:
"muy rebelde" o "muy obstinada"

De ceño fruncido:
que no está dispuesta a cambiar (Ver:

De corazón endurecido:
esta frase sugiere que el pueblo resistía a Dios y no estaba dispuesto a obedecerlo. El corazón se usa para describir el lugar del cuerpo donde una persona decide lo que quiere hacer. Tradúcelo como 2:4

Ezekiel 3:8

Información General:
el Espíritu de Dios continua hablándole a Ezequiel.

¡Mira!:
la palabra "mira" aquí alerta a Ezequiel a prestar atención a la información sorprendente a continuación.

He hecho tu rostro tan tenaz como sus rostros:
las palabras "rostro" y "rostros" son usadas para hablar del pueblo del que trata la oración.
Traducción Alterna: "te he hecho tan tenaz como ellos."

He hecho ... tu frente tan dura como sus frentes:
la frente es la frente de la cara y es una figura literaria

He vuelto tu frente como un diamante, más duro que el pedernal:
"he vuelto tu frente como la piedra más dura, más dura que el pedernal."

Pedernal:
una piedra que es lo suficientemente dura como para iniciar un fuego al golpearla con un metal u otra piedra.

Casa:
esta es una figura literaria

Ezekiel 3:10

Tómalas en tu corazón y escúchalas con tus oídos:
"recuérdalas y escucha con atención".

Luego, vé a los cautivos:
la palabra "cautivos" se refiere al pueblo de Israel que estaba viviendo en Babilonia.

Tu pueblo:
"tu pueblo étnico". Ezequiel había vivido en Judá antes de que los babilonios se lo llevaran a Babilonia.

El Señor Dios.
Tradúcelo como en 2:4

Ezekiel 3:12

-Información General:
Ezequiel continua hablando de la visión que tuvo.

Oí detrás mío el sonido de un gran terremoto:
"¡Bendita sea la gloria del SEÑOR desde este lugar!" Algunas versiones toman "bendita ... lugar" como unas palabras habladas por el gran terremoto: oí detrás mío el sonido de un gran terremoto, que decía "¡Bendita sea la gloria del SEÑOR desde este lugar!"" Otros entienden el sonido del terremoto como el sonido de la gloria del SEÑOR dejando su lugar, "cuando la gloria del SEÑOR se fue de su lugar, oí detrás mío el sonido de un gran terremoto."

El sonido de un gran terremoto:
no está claro si el sonido vino de un terremoto, de una voz que era fuerte como un terremoto, o de las alas y las ruedas: "un sonido como el sonido de un gran terremoto" o "una voz que hablaba; la voz sonaba como un gran terremoto" o "un fuerte ruido que retumbaba"

La gloria del SEÑOR:
tradúcelo como en 1:27

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El sonido de un terremoto:
"un sonido fuerte, profundo sonido que retumbaba como el sonido de un terremoto."

Ezekiel 3:14

nformación General:
Ezequiel aparenta haberse enojado porque el SEÑOR lo enviaba a hablarle a los exiliados israelitas, por lo que se rebelaba contra el mismo SEÑOR. Aunque se suponía que debía hablarles, se sentó en silencio por siete días, aunque podía sentir la ira del SEÑOR "presionando fuertemente" contra él.

Con amargura en la ira de mi espíritu:
las palabras "amargura" e "ira" son tipos de enojo. Traducción Alterna: "estaba amargado y mi espíritu estaba lleno de enojo" o "estaba muy amargado y enojado".

Amargura:
Ezequiel habla de su amargura hacia el SEÑOR como si fuera un sabor feo en su boca porque el SEÑOR lo había obligado a comer algo que sabía mal.

Pues la mano del SEÑOR presionaba fuertemente sobre mí:
Ezequiel habla de estar triste y cansado porque el SEÑOR le había mandado que hiciera cosas que no quería hacer, como si el SEÑOR lo presionara hacia el suelo.

La mano del SEÑOR:
algunos significados posibles son: 1) la palabra "mano" suele usarse para referirse al poder o acción de alguien, Traducción Alterna: "el poder del SEÑOR", o 2) Ezequiel sabía que el SEÑOR estaba enojado con él porque no estaba obedeciendo al SEÑOR en hablarle a los exiliados israelitas.

Tel-abib:
un pueblo en Babilonia, a 80 kilómetros al sureste de la ciudad principal, que también se llamaba Babilonia.

El Canal Quebar:
este es un río que los caldeanos habían cavado para darle agua a sus cultivos. Tradúcelo como en 1:1

Sobrecogido de asombro:
"incapaz de hacer cualquier cosa porque estaba tan asombrado".

Ezekiel 3:16

Información General:
Ezequiel cuenta sobre su experiencia en Tel-abib.

La palabra del SEÑOR vino a mí:
"El SEÑOR me habló." Tradúcelo como en 1:1

Guardián
Dios le dijo a Ezequiel que alertara al pueblo de Israel tal como un guardián alertaría a la gente de una ciudad si vinieran enemigos, para que se preparen y estén seguros. .

La casa de Israel
a palabra "casa" es una figura literaria (metonimia) para la familia que vive en la casa, en este caso los Israelitas, los descendientes de Jacob a lo largo de muchos años. Traducción Alterna: "el pueblo de Israel". Tradúcelo como en 3:1.

Un alerta al impío sobre sus maldades, para que pueda vivir
"un alerta al impío para que deje de cometer maldades, de manera que pueda vivir"

El impío:
"pueblo impío"

Demandar su sangre de tu mano:
esta es una expresión idiomática sobre hacer responsable o culpablea alguien de homicidio. Traducción Alterna: te trataré como si tu lo hubieras asesinado. .

Él no se vuelve de su iniquidad o de sus maldades:
la frase "maldades" significa lo mismo que "iniquidad". Traducción Alterna: "él no deja de cometer maldades".

Ezekiel 3:20

Pongo tropiezo delante de él
algunos significados posibles son: 1) "hacer que algo malo le suceda" o 2) "hacer que peque abiertamente"

Morirá en su pecado:
"morirá como pecador" o "morirá como una persona culpable porque me ha desobedecido".

Demandar su sangre de tu mano:
esta es una expresión idiomática sobre hacer responsable o culpablea alguien de homicidio. Traducción Alterna: te trataré como si tu lo hubieras asesinado. Traducir como en 3:16 .

Porque fue advertido:
sto puede traducirse de forma activa. Traducción Alterna: "porque tú le advertiste"

Ezekiel 3:22

La mano del SEÑOR:
la palabra "mano" suele referirse al poder o acción de una persona. Traducción Alterna: "el poder del SEÑOR" .

La gloria del SEÑOR:
tradúcelo como en 1:27

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El río Quebar:
este es un río que los caldeanos habían cavado para dar agua a sus cultivos. Tradúcelo como en 1:1

-Caí sobre mi rostro:
"me incliné hasta el suelo" o "me postré en el suelo". Ezequiel no se cayó por accidente. Fue al suelo para demotrar que respetaba y temía al SEÑOR. Tradúcelo como 1:27

Ezekiel 3:24

Habló conmigo:
si tu idioma tiene que identificar al que está hablando, lo mejor sería identificarlo como "aquel que parecía un hombre"(1:26). No era el Espíritu.

Te pondrán cuerdas y te atarán para que no puedas salir entre ellos:
es mejor traducir esto literalmente.

Ezekiel 3:26

Información General:
el Espíritu continua hablándole a Ezequiel.

El paladar de tu boca:
"lo alto de tu boca".

Quedarás mudo:
"no podrás hablar".

Casa:
esta es una figura literaria

Abriré tu boca:
"haré que puedas hablar"

-El que no escuchará, no escuchará:
"el que se rehuse a escuchar, no escuchará."

El Señor Dios:
tradúcelo como en 2:4

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Chapter 4

1 "Pero, tú, hijo de hombre, toma un ladrillo para ti mismo y pónlo delante de ti. Luego, talla la ciudad de Jerusalén en él. **2** Entonces, cércala, y construye fuertes contra ella. Levanta rampas de asalto contra ella y pon campamentos alrededor. Pon arietes (máquinas para derribar) alrededor de ella. **3** Luego toma para ti mismo un sartén de hierro y úsalo como una pared de hierro entre ti y la ciudad, y pon tu rostro contra ella, pues estará cercada, y tú estás para poner el cerco contra ella. Esto será una señal para la casa de Israel. **4** Luego, recuéstate en tu lado izquierdo y pon el pecado de la casa de Israel en él; tú cargarás su pecado por el número de días que tú estés recostado en contra de la casa de Israel. **5** Yo mismo estoy asignándote un día para representar cada año de su castigo: ¡390 días! De esta manera, tú cargarás el pecado de la casa de Israel. **6** Cuando tú hayas completado estos días, entonces recuéstate una segunda vez en tu lado derecho, pues tú cargarás el pecado de la casa de Judá por cuarenta días. Yo estoy asingnándote un día por cada año. **7** Coloca tu rostro hacia Jerusalén que está cercada, y con tu brazo descubierto profetiza contra ella. **8** ¡Porque he aquí! Yo estoy colocando ataduras en ti para que no puedas moverte de un lado a otro hasta que hayas completado los días de tu cerco. **9** Toma para ti trigo, cebada, frijoles, lentejas, millo y centeno; pónlos en un solo contenedor y haz pan para ti mismo de acuerdo al número de días que estarás recostado en tu lado. Por 390 días tú lo comerás. **10** La comida que comerás será por peso, veinte siclos por día, y lo comerás en tiempos establecidos cada día. **11** Luego, tú beberás agua medida a medio litro, y la beberás en tiempos establecidos. **12** ¡Tú lo comerás como pan de cebada, pero tú lo hornearás en excremento de estiércol humano a la vista de ellos!" **13** Pues el SEÑOR dijo: "Esto significa que el pan que el pueblo de Israel comerá será inmundo, allí entonces entre las naciones Yo los desterraré." **14** Pero yo dije: "¡Ay, SEÑOR DIOS! ¡Yo nunca he sido inmundo! ¡Yo nunca he comido nada que ha muerto o que haya sido matado por animales, desde mi juventud hasta ahora, y carne sucia nunca ha entrado en mi boca!" **15** Así que Él me dijo: "¡Mira! Yo te he dado estiércol de vaca en vez de estiércol humano para que puedas preparar tu pan sobre eso." **16** Él también me dijo a mí: "¡Hijo de hombre! ¡He aquí! Yo estoy rompiendo la provisión de pan en Jerusalén, y ellos comerán pan mientras lo racionan en ansiedad y beben agua mientras la racionan con temblor. **17** Porque les faltará pan y agua, cada hombre estará consternado con su hermano y se consumirán a causa de su iniquidad."

Ezekiel 4:1

Información General:
El SEÑOR continua hablándole a Ezequiel. Le dice a Ezequiel que tome un ladrillo, tierra y trozos de madera, y que hiciera como si el SEÑOR destruyera la ciudad de Jerusalén.

El hijo de hombre:
"hijo de un ser humano" o "hijo de humanidad". Dios llama así a Ezequiel para enfatizar que Ezequiel es sólo un ser humano. Dios es poderoso y vive para siempre, pero las personas no. Traduce esto como en 2:1. Traducción Alterna: "persona mortal" o "humano".

Graba la ciudad de Jerusalén:
puede que necesites explicitar que Ezequiel debe grabar una imagen. Traducción Alterna: "graba una imagen de la ciudad de Jerusalén".

Haz sitio contra ella:
"rodea la ciudad para capturarla".

Construye fortalezas contra ella:
"construye muros fuertes contra ella". Los muros impedirían que las personas dejen la ciudad.

Levanta una rampa contra ella:
levanta una rampa por fuera de ella para que los enemigos puedan entrar". Jerusalén tenía un muro para proteger al pueblo que estaba dentro. Los enemigos sólo podían entrar si tenían una rampa para trepar sobre el muro.

-Pon arietes a su alrededor:
"arietes" son árboles o postes largos que muchos hombres de un ejército levantarían y golpearían contra un muro o una puerta para poder derribarlo y meterse dentro. "Pon a su alrededor grandes palos que la gente usaría para derribar puertas y entrar."

Pon tu rostro contra ella:
"mírala con un rostro enojado"

Casa de Israel:
la palabra "casa" es una figura literaria

Ezekiel 4:4

Información General:
el SEÑOR continua hablándole a Ezequiel.

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Pon el pecado de la casa de Israel en tu costado:
algunos posibles significados son 1) "simbólicamente lleva el castigo de los pecados de los israelitas (ver UDB) o 2) "sufre acostándote de costado por causa de su pecado."

-Casa de Israel:
la palabra "casa" es una figura literaria

Llevarás su pecado:
algunos posibles significados son 1) "serás culpable de su pecado" o 2) "serás castigado por su pecado". Cualquiera de estos significados serán demostrados "simbólicamente" por Ezequiel, como dicela UDB.

Acuéstate sobre la casa de Israel.
Traducción Alterna: recuéstate mirando al reino de Israel hostilmente.

Yo mismo te estoy asignando un día para representar cada año de su castigo.
Traducción Alterna: "yo mismo te mando que te recuestes de costado durante el mismo número de días que el número de años que lo castigaré."

-Cada año de su castigo:
algunos posibles significados son: 1) cada año que serán castigados por sus pecados o 2) cada año que han pecado.

Ezekiel 4:6

Información General:
el Espíritu continua hablándole a Ezequiel.

Estos días:
los días en que Ezequiel se recostó en su costado para ilustrar el sitio del reino de Israel.

Llevarás el pecado:
algunos significados posibles son 1) "vas a ser culpable de su pecado" o 2) "vas a ser castigado por su pecado". Cualquiera de estos dos significados van a ser demostrados "simbólicamente" por Ezequiel, como se ha señalado en la UDB. Aparecen palabras similares en 4:4.

Casa de Judá:
la palabra "casa" es una figura literaria

Te estoy asignando un día por cada año:
"te haré hacer esto un día por cada año que los castigaré".

Profetiza en contra de ella:
profetiza sobre las malas cosas que le pasarán a Jerusalén.

¡Mira!:
"¡mira!" o "¡escucha!" o "¡presta atención a lo que te estoy por decir!"

Estoy poniendo ataduras en tí:
ataduras son sogas o cadenas que previenen que una persona se mueva. No está claro si la palabra "ataduras" es una metáfora de algo que el SEÑOR hace como si lo estuviera atando a Ezequiel

Ezekiel 4:9

Información General:
el Espíritu continua hablándole a Ezequiel.

Trigo, cebada, ... mijo y espelta:
son diferentes tipos de granos.

Habas:
vainas cuyas semillas, que crecen dentro del fruto que contiene sólo eso, pueden comerse.

Lentejas:
son como habas, pero sus semillas son muy pequeñas, redondas y dentro de todo planas.

Veinte siclos al día:
"20 siclos al día". Traducción Alterna: "200 gramos de pan cada día"

Un sexto de un hin:
"1/6 de un hin" o "la sexta parte de un hin" o "como medio litro"

Ezekiel 4:12

Información General:
el Espíritu continua hablándole a Ezequiel.

Lo comerás:
el pan (4:9).

Tortas de cebada:
un pan plano hecho de cebada

Vas a hornearlo en excremento de estiércol humano:
"lo cocinarás sobre un fuego hecho con trozos de desechos humanos sólidos". Tu idioma puede tener una manera de expresar esto educadamente.

Los desterraré
los echaré por la fuerza.

Ezekiel 4:14

"¡Ah!"
Ezequiel está muy preocupado por lo que el Señor le pidió que hiciera. "No estaría bien que yo hiciera eso".

El Señor Dios:
tradúcelo como en 2:4. Aquí Ezequiel está hablándole al Señor.

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Carne inmunda:
esto se refiere a carne que es inmunda porque viene de un animal que ha muerto por una enfermedad, por viejo, o porque otro animal lo mató. La palabra "inmunda" muestra disgusto por la carne de este tipo. "Carne asquerosa, impura".

Nunca ha entrado carne inmunda a mi boca:
"nunca he comido carne inmunda".

¡Mira!:
"Escucha" o "presta atención a lo importante que te voy a decir ahora".

Te he dado:
te voy a permitir usar

Estiércol de vaca:
desechos sólidos de vacas. Tu idioma puede tener una manera educada de decir esto.

Estiércol humano:
desechos sólidos de humanos. Tu idioma puede tener una manera educada de decir esto. Tradúcelo como en 4:12

Ezekiel 4:16

¡Mira!:
"¡Mira!" o "¡Escucha!" o "¡Presta atención a lo que te estoy por decir!"

Estoy quebrantando el sustento de pan en Jerusalén:
"voy a dejar de proveer comida a Jerusalén."

El sustento de pan:
al sustento se lo llama "sostén" porque algunas personas necesitan "sostenerse" para caminar y hacer su trabajo, y las personas necesitan el pan para vivir. El pan representa todo tipo de comidas. Traducción Alterna: "la provisión de comida".

Jerusalén, y van a ... con espanto.
Como: otro posible significado, que conecta "carecerán de pan y agua" con "estoy quebrantando el sustento de pan" es "Jerusalén: van a ... con espanto: de manera que"

Comerán pan racionándolo con angustia:
"van a dividir cuidadosamente su pan porque temerán que no les alcance"

Racionar:
dar pequeñas cantidades de algo a muchas personas cuando no hay suficiente.

Racionándolo con espanto:
"racionándolo con temblor" o "racionándolo con miedo"

Cada hombre se consternará ante su hermano y su desperdicio:
algunos significados posibles son 1) "todos mirarán a su hermano y preocuparse por cuánta comida come y desperdicia" o 2) cada uno de ellos se preocupará y desperdiciará.

Perderse:
esta palabra suele usarse para carne o madera que se pudre. Aquí es una metáfora para los impíos que enflaquecen y mueren por no tener comida

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Chapter 5

1 Entonces, tú, hijo de hombre, toma una espada afilada como una navaja de barbero para ti mismo, y pasa la navaja sobre tu cabeza y tu barba, entonces toma tus balanzas para pesar y divide tu cabello. **2** Quema una tercera parte de este con fuego en el medio de la ciudad en los días del cerco sean completados, y toma una tercera parte del cabello y golpea con la espada alrededor de la ciudad. Luego esparce una tercera parte de este al viento, y Yo sacaré una espada para perseguir al pueblo. **3** Pero toma un pequeño número de cabellos de estos y átalos en los dobleces de tu manto. **4** Luego toma mas del cabello y lánzalos en medio del fuego; y quémalos en el fuego; desde ahí el fuego saldrá a toda la casa de Israel." **5** El SEÑOR Dios dice esto: "Esto es Jerusalen en medio de las naciones, donde Yo la he colocado, y donde Yo la he rodeado con otras tierras. **6** Pero ella ha rechazado con malicia mis decretos mas de lo que lo han hecho las naciones, y Mis estatutos mas que otros paises que la rodean. El pueblo ha rechazado mis juicios y no han caminado en mis estatutos." **7** Por tanto, el SEÑOR Dios dice esto: "Porque eres mas problemática que las naciones que te rodean y no has caminado en mis estatutos o actuado acorde a Mis decretos, ni has actuado de acuerdo a los decretos de las naciones que te rodean," **8** por eso el SEÑOR Dios dice esto: "Mirad, Yo mismo actuaré encontra de ustedes. Yo ejecutaré juicios dentro de ti para que las naciones vean. **9** Yo voy hacerte lo que Yo no he hecho y lo cual no volveré hacer, por todas tus acciones abominables. **10** Por lo tanto, los padres se comerán los hijos en medio de ti, y los hijos se comerán a sus padres, pues Yo ejecutaré juicio en ti y regaré hacia toda dirección todo lo que queda de ti. **11** Por lo tanto, mientras Yo viva, esta es la declaración del SEÑOR Dios, ciertamente es porque tu has contaminado Mi santuario con todas tus cosas odiosas y con todas tus abominaciones, que Yo mismo te reduciré en números; Mi ojo no va a tener pena de ti, y Yo no te perdonaré. **12** Un tercio de ti va a morir por plagas, y ellos van a ser consumidos por hambruna en medio de ti. Un tercio va a caer por la espada rodeándote. Luego, Yo voy a esparcir un tercio en cada dirección, y sacaré una espada para que los persigan a ellos también. **13** Entonces, mi ira va a ser completada, y Yo voy hacer que mi furia caiga sobre ellos. Yo voy a ser satisfecho, y ellos van a saber que Yo, EL SEÑOR, he hablado en mi ira cuando Yo haya completado mi furia en contra de ellos. **14** Yo te haré una desolación y un reproche para las naciones que te rodean a la vista de todos los que pasen. **15** Así que, Jerusalén va a convertirse en algo para que las otras personas condenen y se burlen, una advertencia y un horror para las naciones que te rodean. Yo voy a ejecutar juicio en contra tuya en Mi ira y furia, con furiosa reprención. ¡Yo, EL SEÑOR he declarado esto! **16** Yo voy a enviar flechas duras de hambruna en contra de ti que se convertirá en el medio con el cual te destruiré. Pues, Yo voy a aumentar la hambruna en ti y romperé tu provisión de pan. **17** Yo voy a enviar hambruna y desastres en contra de ti, así que, tu estarás sin hijos. Plagas y sangre van a pasar a través de ti, y Yo voy a traer espada en contra tuya. Yo, EL SEÑOR, he declarado esto."

Ezekiel 5:1

Información General:
el SEÑOR continua hablándole a Ezequiel. Todos los ejemplos de "la ciudad" se refieren a la "ciudad" que Ezequiel grabó en el ladrillo (4:1).

Hijo de hombre:
"hijo de un ser humano" o "hijo de humanidad". Dios llama así a Ezequiel para enfatizar que Ezequiel es sólo un ser humano. Dios es poderoso y vive para siempre, pero las personas no. Traduce esto como en 2:1. Traducción Alterna: "persona mortal" o "humano".

Navaja de barbero:
"hoja para cortar el cabello"

Pasa la navaja por tu cabeza y tu barba:
"afeita tu cabeza y tu rostro" o "remueve el cabello de tu cabeza y la barba de tu rostro".

Quema un tercio del mismo:
"quema un tercio de tu cabello"

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Cuando los días del sitio acaben:
"cuando los días del sitio de Jerusalén hayan terminado" o "cuando los días hayan terminado en que muestres cómo Jerusalén será puesta bajo sitio".

Toma un tercio del cabello:
toma una de las tres pilas de cabello

Y golpéalo con la espada alrededor de la ciudad:
y golpéalo con tu espada alrededor de toda la ciudad.

-Desparrama un tercio en el viento:
"deja que el viento desparrame un tercio de tu cabello en diferentes direcciones"

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Voy a sacar una espada para perseguir al pueblo:
La palabra "espada" es una figura literaria

Sacaré una espada:
retiraré una espada de su funda.

Ezekiel 5:3

Información General:
El SEÑOR continua hablándole a Ezequiel

Pero toma ... Luego toma:
Ezequiel debía hacer esto al afeitarse su cabello y su barba

Un pequeño número de cabellos de ellas:
"algunos cabellos de las pilas"

Átalos:
se refiere a los cabellos. Algunos significados posibles son: 1) los cabellos eran lo suficientemente largos como para que Ezequiel los atara, o 2) Ezequiel debía coser los cabellos o unirlos de alguna otra manera, o 3) Ezequiel debía disponer los cabellos en un pliegue de la prenda.

Los pliegues de tu túnica:
algunos significados posibles son 1) "el paño en tus brazos" ("tus mangas") (UDB) o 2) "el ruedo del paño en tu túnica"("tu dobladillo") o 3) el pliegue en la prenda, donde es ceñida por tu cinto.

De aquí saldrá un fuego a toda la casa de Israel:
de aquí se extenderá un fuego y quemará todo el pueblo de Israel. El SEÑOR habla de cómo castigará a Israel como si fuera a prender fuego una casa, y del pueblo de Israel como si fuera la familia que vive en esa casa, pero como si al momento estuvieran afuera de la casa.

Casa de Israel:
la palabra "casa" es una figura literaria

Ezekiel 5:5

Información General:
el SEÑOR continua hablando.

El Señor Dios:
tradúcelo como en 2:4

Esta es Jerusalén:
"este grabado representa a Jerusalén" (4:1)

En medio de las naciones:
algunos significados posibles son: 1) había otras naciones todo alrededor de Jerusalén, o 2) "más importante que otras naciones"

La he puesto:
se hace referencia a Jerusalén con "ella" o "la".

Otras tierras:
"en los países vecinos" o "en los países limítrofes".

El pueblo ha rechazado mis juicios:
"el pueblo de Israel y Jerusalén se han negado a obedecer mis juicios".

Ezekiel 5:7

Información General:
el SEÑOR continua hablándole al pueblo de Israel y Judá.

El Señor Dios:
tradúcelo como en 2:4

Porque tú eres más rebelde que:
"porque eres más pecadora que" o "porque eres más revoltosa que".

Que te rodean:
"que están a tu alrededor".

No han andado en mis estatutos:
andar es una metáfora para la manera en que una persona vive. Traducción Alterna: "no han vivido de acuerdo a mis estatutos" o "no han obedecido mis estatutos"

O actuado de acuerdo con mis decretos:
"u obedecido mis decretos"

¡Mira!:
"¡Escucha!" o "¡Presta atención a lo que estoy por decirte!"

Voy a ejecutar mis jucios en medio de tí:
"Voy a juzgarte en varios asuntos" o "Voy a castigarte" (UDB).

Ezekiel 5:9

Información General:
el SEÑOR continua hablándole al pueblo de Israel y Jerusalén.

Lo que no he hecho y aquello que jamás volveré a hacer:
"como no he hecho antes y como no volveré a nada similar" o "como nunca he hecho antes y nunca haré" (UDB).

Por todas sus acciones repugnantes:
"por todas las cosas repugnantes que hacen". Dios estaba enojado porque el pueblo adoraba ídolos y dioses falsos.

Los padres comerán a sus hijos en medio de tí, y los hijos comerán a sus padres:
Ezequiel probablemente estédiciendo lo que realmente pasará cuando la gente no tenga comida.

Ejecutaré juicio contra tí:
"te juzgaré" o "te castigaré severamente" (UDB).

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Y esparciré a los que queden en todas las direcciones:
"y forzaré a todos los que quedan a que vayan en diferentes direcciones".

Ezekiel 5:11

Información General:
El SEÑOR continua hablándole al pueblo de Israel y Judá.

Viva -
esta es la declaración del Señor Dios- es: algunos significados posibles son 1) el SEÑOR habla de sí mismo como si fuera otra persona, Traducción Alterna: "viva -yo, el Señor Dios, estoy declarando esto- es" o 2) Ezequiel recuerda a sus lectores que está citando al SEÑOR, Traducción Alterna: "viva - esta es la declaración del Señor Dios- es".

Mientras viva:
"tan cierto como que yo vivo", o "tan cierto como es que yo vivo, también es cierto que"

El Señor Dios:
tradúcelo como en 2:4

Difamado ... santuario:
arruinado el lugar que el SEÑOR había apartado para ser sólo de su uso.

Con todas tus abominaciones:
"con todas esas cosas tuyas que yo detesto". Puede que necesites explicitar que esto se refiere a ídolos: "con todos tus ídolos, a quienes odio" o "con todos tus abominables ídolos"

Con todas tus prácticas repugnantes:
"con todas las cosas repugnantes que haces"

Mi ojo no tendrá misericordia de ti: l
a palabra "ojo" es una figura literaria

No te perdonaré:
"te castigaré con certeza"

Serán consumidos con hambruna en medio de ti:
"muchos de ellos morirán por hambruna"

Ezekiel 5:13

Información General:
el SEÑOR continua hablándole al pueblo de Israel y de Judá.

Mi ira se habrá completado:
"no voy a estar enojado porque voy a haber hecho todo lo que quise desde mi enojo".

Haré descansar mi furia hacia ellos:
la palabra "furia" significa enojo violento, y aquí se refiere a castigo. "Dejaré de castigarlos porque ya los habré castigado por completo".

Voy a estar satisfecho:
"voy a estar satisfecho al haberlos castigado lo suficiente".

Cuando mi furia hacia ellos sea completa:
"cuando haya terminado de castigarlos".

Ezekiel 5:15

Información General:
el SEÑOR continua hablándole al pueblo de Israel y Judá.

En ira y furia:
las palabras "ira" y "furia" básicamente significan lo mismo y enfatizan la intensidad de la ira. Traducción Alterna: "porque voy a estar muy enojado contigo".

Duras flechas de hambruna:
"hambruna intensa".

Quebrantar tu sustento de pan:
un "sostén" era algo en donde las personas se apoyaban para sostenerse. Esta frase es una metáfora que significa "quitar la provisión de comida de la que dependes". Traducción Alterna: "quitaré tu provisión de comida"

Plaga y sangre te atravesarán:
"plaga y muerte violenta te atravesarán". Esta muerte violenta sería causada por guerras.

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Chapter 6

1 La palabra del SEÑOR vino a mí, diciendo: **2** "Hijo de hombre, pon tu rostro contra las montañas de Israel y profetízales. **3** Di: '¡Montañas de Israel, escuchen la palabra del SEÑOR Dios! Así dice el SEÑOR Dios a las montañas y a las colinas, a los arroyos, y a los valles: ¡Miren! Yo traeré una espada en contra de ustedes, y Yo destruiré sus lugares altos. **4** Entonces, sus altares se volverán desolados y sus imágines serán destruidas, y Yo derribaré a sus muertos en frente de sus ídolos. **5** Yo pondré los cuerpos muertos del pueblo de Israel ante sus ídolos, y esparciré sus huesos alrededor de sus altares. **6** Dondequiera que vivan, las ciudades serán devastadas y los lugares altos arruinados, así sus altares serán devastados y desolados. Entonces, serán ellos rotos y desaparecerán, sus ídolos serán cortados y sus obras serán eliminadas. **7** Los muertos caerán en medio de ustedes y sabrán que Yo Soy el SEÑOR. **8** Pero Yo preservaré un remanente entre ustedes, y habrán algunos quienes escaparán de la espada entre las naciones, cuando ustedes sean esparcidos a través de los países. **9** Luego, aquellos quienes escapen pensarán en Mí entre las naciones donde ellos serán cautivos, Yo estaré afligido por sus corazones promiscuos que se alejaron de Mí, y por sus ojos que se prostituyeron ante sus ídolos. Luego, ellos mostrarán desprecio en sus rostros por la maldad que ellos han cometido con todas sus abominaciones. **10** Así ellos conocerán que Yo Soy el SEÑOR. Fue por tal razón que Yo dije que traería esta maldad sobre ellos. **11** El SEÑOR Dios dice esto: ¡Aplaudan sus manos y golpeen con sus pies! Digan: '¡Ay'! ¡por causa de todas las malas abominaciones de la casa de Israel! Porque ellos caerán por la espada, hambruna, y plaga. **12** El que está lejos caerá por la plaga, y el que está cerca caerá por la espada. Aquellos quienes queden y sobrevivan morirán por la hambruna. De esta manera Yo lograré Mi furor en contra de ellos. **13** Entonces, ustedes sabrán que Yo Soy el SEÑOR, cuando sus muertos estén entre sus ídolos, alrededor de sus altares, sobre cada colina alta, en todos los picos de las montañas, y bajo cada árbol florecido y roble grueso, los lugares donde ellos le quemaron incienso a todos sus ídolos. **14** Yo golpearé con Mi mano y haré la tierra desolada y un desperdicio, desde el desierto hasta Diblat, en todos los lugares donde ellos viven. Entonces, ellos sabrán que Yo soy el SEÑOR."

Ezekiel 6:1

Información General:
el SEÑOR le está diciendoa Ezequiel que le hable a las montañas como si fueran personas, para que el pueblo de Israel escuchara las palabras y supiera que las palabras de Ezequiel son para ellos.

La palabra del SEÑOR vino a mí:
"El SEÑOR me habló." Tradúcelo como en 1:1

-Hijo de hombre:
"hijo de un ser humano" o "hijo de humanidad". Dios llama así a Ezequiel para enfatizar que Ezequiel es sólo un ser humano. Dios es poderoso y vive para siempre, pero las personas no. Traduce esto como en 2:1. Traducción Alterna: "persona mortal" o "humano".

Pon tu rostro contra las montañas de Israel:
"mira a las montañas de Israel con rostro enojado". Hay palabras similares en 4:1

Las montañas de Israel:
"las montañas de la tierra de Israel".

"¡Mira!":
"¡Escucha!" o "¡Presta atención a lo que te estoy por decir!"

El Señor Dios:
tradúcelo como en 2:4

Traeré espada contra ustedes:
la palabra "espada" aquí hace referencia a la guerra. Traducción Alterna: "estoy trayendo guerra contra ustedes" o "voy a enemistar soldados contra ustedes".

Ezekiel 6:4

Información General:
estas son las palabras del SEÑOR al pueblo de Israel.

Entonces tus altares se desolarán y tus pilares serán destruidos:
"ya no habrá nadie a quien adorar en tus altaresy tu enemigo destruirá tus pilares"

Derribaré ... tiraré ... y desparramaré:
el SEÑOR estaba hablando de enviar soldados

Tus muertos:
"los tuyos que han muerto".

Ezekiel 6:6

Información General:
estas son las palabras del SEÑOR al pueblo de Israel.

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Las ciudades van a ser devastadas:
"ejérticos enemigos devastarán tus ciudades"

Serán quebrantados:
"tus altares serán quebrantados" o "ejércitos enemigos los quebrantarán".

Tus pilares serán derribados:
"derribarán tus pilares". Vea cómo tradujo "pilares" en 6:4.

Tus obras desaparecerán:
"nadie recordará lo que hiciste".

Los muertos caerán en medio de tí:
"verás al enemigo matar a muchos".

Sabrás que yo soy el SEÑOR:
algunos significados posibles son 1) "entenderás quién soy yo, el SEÑOR" o 2) "entenderás que yo soy el SEÑOR, el único verdadero Dios" o 3) "sepan que yo, el SEÑOR tengo el poder de hacer las cosas que diré que haré." (UDB)

Ezekiel 6:8

-Información General:
estas son las palabras del SEÑOR al pueblo de Israel.

Algunos que escapan la espada:
"algunos que no mueren en la batalla". La espada representa morir en la guerra.

Cuando sean desparramados por otros países:
"cuando vayan a vivir en diferentes países".

Me dolió su corazón promiscuo que me dio la espalda:
el SEÑOR habla a los israelitas como si se tratara de una mujer que duerme con muchos. Traducción Alterna: estuve triste porque son como una esposa que me dejó para dormir con otros hombres"

Y por sus ojos que se prostituyeron detrás de sus ídolos:
el SEÑOR habla de los israelitas como si se tratara de una mujer casada que mira a otros hombres y desea dormir con ellos. Traducción Alterna: "y por la manera en que deseaban fuertemente adorar otros ídolos".

Mostrarán aberración en su rostro por la maldad que han cometido:
algunos posibles significados son 1) "van a odiarse a sí mismos por las iniquidades que han cometido" o 2) "van a odiar las maldades que han cometido". Traducción Alterna: "sus rostros mostrarán su odio por las maldades que cometieron".

Ezekiel 6:11

Información General:
el SEÑOR continua hablándole a Ezequiel.

El Señor Dios:
tradúcelo como en 2:4

Aplaude con tus manos y pisotea con tu pie:
Ezequiel debía hacer esta acción simbólica para captar la atención de la gente. No se trataba de un aplauso.

-¡Ah!:
esta palabra se usa para expresar tristeza.

Casa de Israel:
la palabra "casa" es una figura literaria

Caerán por espada, hambre y plaga:
"morirán por espada, hambre y plaga". "Espada", "hambre" y "plaga" son diferentes maneras en las que morirán. La palabra "espada" representa guerra.

Cumpliré mi furia contra ellos:
"satisfaceré my enojo contra ellos".

Ezekiel 6:13

Información General:
estasson las palabras del SEÑOR al pueblo de Israel.

Sepan que yo soy el SEÑOR:
algunos significados posibles son 1) "entiendan quién soy yo, el SEÑOR" o 2) "entiendan que yo soy el SEÑOR, el único verdadero Dios" o 3) "se den cuenta que yo, el SEÑOR, he hecho esto" (UDB).

Alrededor de sus altares, en cada lugar alto:
otro posible significado es "alrededor de susaltares, que están en cada lugar alto".

Lugar alto -en todas las cimas de las montañas, y debajo de cada árbol frondoso y roble grueso: otro posible significado es:
"lugar alto, en cada pico de montaña, bajo cada árbol frondoso y bajo cada roble grueso".

Frondoso:
saludable y en crecimiento.

Roble:
un gran árbol con madera fuerte que proveía sombra para los adoradores.

Diblat:
algunos textos antiguos dicen Ribla. Era el nombre de una ciudad al norte.

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Chapter 7

1 La palabra del SEÑOR vino a mí, diciendo: **2** "Tú, hijo del hombre, así dice el SEÑOR Dios a toda la tierra de Israel." '¡El fin! El fin ha llegado a los cuatro extremos de la tierra. **3** Ahora el fin esta ante ti, pues yo estoy enviando mi ira en contra de ti, y te juzgaré de acuerdo a tus caminos; entonces traeré todas tus abominaciones ante ti. **4** Pues mis ojos no tendrán compasión de ti, y yo no te perdonaré. En vez, traeré tus caminos ante ti, y tus abominaciones estarán en medio de ti, así sabrás que soy el SEÑOR. **5** El SEÑOR Dios dice esto: "¡Desastre! ¡Un único desastre! He aquí, está de camino. **6** El fin seguramente esta llegando. El fin se ha levantado en contra de ti. ¡He aquí, está de camino! **7** La destrucción viene hacia los que habitan la tierra. El tiempo ha llegado; el día de la destrucción está cerca, y las montañas nunca más serán alegres. **8** Ahora pronto, derramaré Mi furia en contra de ustedes y llenaré Mi ira ante ustedes cuando los juzgue de acuerdo a sus caminos y traeré sus abominaciones ante ustedes. **9** Pues Mi ojo no verá con compasión, y no los perdonaré. Así como han hecho, Yo haré a ustedes; y sus abominaciones estarán en medio de ustedes para que sepan que Yo soy el SEÑOR, el que los está castigando. **10** ¡He aquí, el día! ¡He aquí, esta llegando! ¡La destrucción ha salido! ¡La vara ha florecido, la arrogancia está germinando! **11** La violencia ha crecido como vara de maldad, ¡ninguno de ellos, y ninguno de su multitud, nada de su riqueza, y nada de su importancia durará! **12** El tiempo está llegando; el día está cerca. ¡No dejes que el comprador se regocije, ni que el vendedor lamente, ya que mi ira es con toda la multitud! **13** Pues los vendedores nunca volverán a aquello que vendieron, por cuanto vivan, ya que la visión es en contra de toda la multitud. ¡Ellos no volverán, pues ningún hombre viviendo en su pecado será fortalecido! **14** Ellos han tocado la trompeta y han dejado todo listo, pero nadie marcha a la batalla; ya que mi enojo es con toda la multitud. **15** La espada está en las afueras, y hay plagas y hambruna dentro de la ciudad. Aquellos que están en el campo morirán por la espada, mientras la hambruna y las plagas consumirán a los de la ciudad. **16** Pero algunos sobrevivientes se escaparán entre ellos, y se irán a las montañas. Como las palomas de los valles, todos ellos gemirán - cada hombre por su iniquidad. **17** Cada mano se debilitará y toda rodilla será débil como agua, **18** y vestirán cilicio, y el terror los cubrirá; y habrá vergüenza en cada cara, y calvicie en todas sus cabezas. **19** Tirarán su plata a la calle y su oro será refutado. Su plata y su oro no será capaz de rescatarlos en el día de la ira del SEÑOR. Sus vidas no serán salvadas, y su hambre no será satisfecha, por que su iniquidad se ha convertido en un bloque de tropiezo. **20** En su orgullo ellos se llevaron la bellezas de sus joyas ornamentales, y con ellas hicieron sus figuras idólatras, y sus cosas abominables. Por lo tanto, Yo convertiré estos en una cosa inmunda para ellos. **21** Entonces, Yo les daré esas cosas en las manos de los extraños como botín y a los malvados de la Tierra como botín, y ellos los contaminarán. **22** Luego, Yo apartaré mi rostro de ellos cuando ellos hayan contaminado Mi lugar preciado; bandidos entrarán y lo profanarán. **23** Hagan una cadena, porque la tierra está llena con el juicio de sangre, y la ciudad está llena de violencia. **24** Así que, traeré a las naciones más malvadas, y ellos poseerán sus casas, y Yo traeré el fin al orgullo del poderoso, ¡pues su lugar santo será contaminado! **25** ¡Miedo vendrá! Ellos buscarán la paz, pero no habrá ninguna. **26** Desastre sobre desastre vendrá, y habrá rumor tras rumor. Entonces, ellos buscarán una visión del profeta, pero la Ley perecerá del sacerdote y el consejo de los ancianos. **27** El rey llorará y el príncipe se vestirá de desespero, mientras que las manos de las personas de la tierra temblarán en miedo. ¡De acuerdo a sus propios caminos Yo les haré esto a ellos! Los juzgaré con sus propios preceptos hasta que ellos conozcan que Yo Soy SEÑOR."

Ezekiel 7:1

Información General:
aquí comienza la profecía de Dios del juicio de Israel.

La palabra del SEÑOR vino a mí:
"el SEÑOR me habló". Tradúcelo como en 1:1

Tú, hijo de hombre:
"Hijo de hombre, quiero que me prestes atención a lo que voy a decir".

-Hijo de hombre:
"hijo de un ser humano" o "hijo de humanidad". Dios llama así a Ezequiel para enfatizar que Ezequiel es sólo un ser humano. Dios es poderoso y vive para siempre, pero las personas no. Traduce esto como en 2:1. Traducción Alterna: "persona mortal" o "humano".

El Señor Dios:
tradúcelo como en 2:4

-A la tierra de Israel:
"al pueblo de Israel".

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¡Un final!:
"¡Ha llegado el final!"

Las cuatro fronteras de la tierra:
esto hace referencia a toda la tierra de Israel.

Ezekiel 7:3

Información General:
estas son las palabras del SEÑOR al pueblo de Israel.

El final está sobre ti:
"tu vida está terminada" o "ha llegado el final de tu tiempo".

De acuerdo a tus maneras
"de acuerdo a las cosas quehacen" o "por las maldades que haces"

Traeré todas tus abominaciones sobre ti:
"haré que experimentes las consecuencias de tu comportamiento repugnante" o "te castigaré por hacer esas cosas que detesto tanto".

Abominaciones:
esto hace referencia a un comportamiento que Dios detesta.

Pues mis ojos no tendrán misericordia de ti:
"pues no te miraré con compasión".

Traeré tus caminos sobre ti:
"haré que experimentes las consecuencias de tu mal comportamiento" o "te castigaré por las cosas malas que haces".

Tus abominaciones estarán en medio de ti:

Ezekiel 7:5

Información General:
estas son las palabras del SEÑOR al pueblo de Israel.

El Señor Dios:
tradúcelo como en 2:4

¡Desastre! ¡Un desastre único! Mira, está viniendo:
estas exclamaciones tienen el propósito de hacer que el pasaje sea muy fuerte. Traducción Alterna: "Mira, está viniendo un terrible desastre, uno que nadie ha experimentado nunca antes."

¡Mira!:
la palabra "mira" añade énfasis a lo que sigue. Traducciones alternas: "mira" o "escucha" o "presta atención a lo que estoy por decirte".

Ha despertado el final contra ti:
el juicio que está por venir se presenta como si se tratara de un enemigo que está despertando del sueño.

Las montañas ya no se regocijarán:
"el pueblo en las montañas no tendrá más gozo".

Ezekiel 7:8

Información General:
estas son las palabras del SEÑOR al pueblo de Israel.

En poco tiempo:
"dentro de muy poco tiempo"

Voy a derramar mi furia contra ti y colmar mi enojo sobre ti:
el SEÑOR usa los términos "derramar" y "llenar" para comparar su enojo con derramar agua y llenar un jarrón. Las dos frases significan básicamente lo mismo y enfatizan la severidad del castigo del SEÑOR. Traducción Alterna: "voy a castigarte severamente porque estoy muy enojado."

Furia:
enojo o gran enojo

Pues mi ojo no mirará con compasión:
a frase "mi ojo" significa Dios mismo. "Pues no voy a mirar con compasión"

No voy a perdonarte:
"no voy a dejarte sin castigo" o "voy a castigarte"

Tus abominaciones estarán en medio de ti para que sepas que soy el SEÑOR:
vea como tradujo esto en 7:3

Ezekiel 7:10

Información General:
estas son las palabras del SEÑOR acerca de Israel.

¡MIra!:
Traducción Alterna: "¡Escucha!" o "¡Presta atención a lo que estoy por decirte!"

Viene el día:
"viene el día de tu castigo."

La condena ha salido:
esto muestra la certeza de que los desastres llegarían a Israel. Traducción Alterna: "ha comenzado a venir el desastre a Israel" o "han comenzado a suceder cosas terribles."

La cara ha florecido con la flor del orgullo:
"una flor ha comenzado a crecer en la vara y ha crecido con orgullo." Aquí la vara representa ya sea Israel o la violencia. Algunos significados posibles son 1) "el pueblo de Israel se ha vuelto muy orgulloso" o 2) "el pueblo de Israel se ha vuelto muy violento y muy orgulloso".

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La violencia ha crecido en una vara de maldad:
"la violencia del pueblo los ha llevado a hacer más maldades".

Ezekiel 7:12

Información General:
estas son las palabras del SEÑOR acerca de Israel.

El tiempo está viniendo, el día está cercano:
tanto "el tiempo" como "el día" hacen referencia al tiempo en que Dios castigará al pueblo de Israel. Traducción Alterna: "el castigo de Israel sucederá muy pronto"

La visión es contra la multitud entera:
"lo que Dios ha mostrado sucederá a la multitud".

Multitud:
un número muy grande de personas. Aquí hace referencia al pueblo de Israel.

Mientras vivan:
hac referencia al pueblo de Israel, que vende cosas.

No van a volver:
no van a volver a Israel.

-Ningún hombre que viva en su pecado será fortalecido:
la palabra "fortalecido" hace referencia a la ayuda que Dios da a una persona para que siga adelante cuando las cosas son difíciles, a través de la esperanza, el ánimo y las fuerzas físicas. "Nadie que esté vivo y desobedezca a Dios será ayudado por Dios".

Ezekiel 7:14

Información General:
estas son las palabras del SEÑOR acerca de Israel.

Han soplado la trompeta:
"han soplado la trompeta para llamar al pueblo a pelear contra el enemigo".

-La espada está afuera:
la espada representa una batalla o guerra. Traducción Alterna: "hay una batalla afuera".

Plaga y hambre están dentro del edificio:
el edificio probablemente hace referencia a la ciudad.

Mientras el hambre y la plaga consumirá a los que estén en la ciudad:
aquí la palabra "consumirá" significa "destruirá por completo". Traducción alterna: "y la mayoría de las personas en la ciudad morirán de hambre y enfermedad."

Como palomas de los valles, todos gemirán:
las palomas hacen un sonido bajo que suena como una persona en dolor constante o profunda tristeza. Traducción Alterna: "van a estar tan tristes que van a gemir, y su sonido será como el de una bandada de palomas"

Ezekiel 7:17

Información General:
estas son las palabras del SEÑOR acerca de Israel.

Y el terror los cubrirá:
"van a estar llenos de miedo" o "van a estar muy asustados".

En el día de la ira del SEÑOR:
"en el día en que el SEÑOR actúe desde su enojo" o "cuando el SEÑOR los castigue".

Su hambre no será satisfecho:
"no tendrán comida para comer".

Su iniquidad se ha convertido en piedra de tropiezo:
algunos significados posibles son 1) "porque tener mucho oro y plata los ha llevadoa pecar" (UDB) o 2) "porque son malvados, están cometiendo pecados que demuestran lo malvados que son."

Ezekiel 7:20

Información General:
estas son las palabras del SEÑOR acerca de Israel.

Pondré esas cosas en manos de extraños:
la palabra "mano" es usada para referirse al control. "Pondré esos ídolos al control de personas que no conocen" o "daré esos ídolos a personas que no conocen".

Saqueo:
cosas que son robadas o quitadas por la fuerza.

Los profanarán:
los extraños y malvados profanarán los ídolos que el pueblo de Israel había hecho.

Voy a ocultarte mi rostro:
"no voy a prestar atención" o "no voy a mirarte" o "no voy a darme cuenta".

Mi lugar apreciado:
"el lugar que amo". Esto hace referencia al templo de Dios.

Ezekiel 7:23

Información General:
estas son las palabras del SEÑOR a Ezequiel acerca de Israel.

Hacer una cadena:
las cadenas se usan para retener esclavos o prisioneros. Dios dice esto para demotrarle al pueblo que se van a convertir en esclavos o prisioneros.

La tierra está llena con el juicio de sangre:
algunos significados posibles son 1) "en todo lugar del país Dios está juzgando al pueblo porque mataron a otros violentamente" o 2) "las cortes en todo el país están asesinando a las personas." La palabra "sangre" representa asesinato y muerte.

-La ciudad está llena de violencia:
"la violencia está en todo lugar en la ciudad" o "muchas personas en la ciudad están haciendo violencia a los demás".

Y poseerán tus casas:
"los malvados tomarán las casas de Israel".

Pondré fin al orgullo de los poderosos:
haré que las personas poderosas en Israel dejen de estar orgullosas de sí mismas.

-¡Sus lugares santos serán profanados!:
"los enemigos profanarán los lugares donde adoras".

Sus lugares santos:
los lugares donde adoran ídolos.

Buscarán paz:
"esperarán tener paz" o "tratarán de hacer las paces con sus enemigos".

Ezekiel 7:26

Información General:
estas son las palabras del SEÑOR para Israel.

-Buscarán una visión del profeta:
le preguntarán a los profetas qué visiones han visto.

Los sacerdotes perderán la ley y los ancianos, su consejo:
"los sacerdotes no enseñarán la ley y los ancianos no podrán dar buenos consejos". Esto es porque Dios no les dará sabiduría.

El príncipe:
algunos significados posibles son 1) "el hijo del rey" (UDB) o 2) cada hombre de la familia real, excepto el rey.

Se vestirá de desesperación:
algunos significados posibles son 1) "no tendrá esperanza" o 2) "se vestirá con ropas que demuestren luto".

las manos de la gente de la tierra temblarán de miedo:
"La gente de la tierra tendrá tanto miedo que sus manos temblarán"

se que yo soy El SEÑOR:
Los significados posibles son 1) "entiende quién soy,SEÑOR, soy" o 2) "entiende que soy SEÑOR, el único Dios verdadero" o 3) "sé que yo, SEÑOR, tengo el poder de hacer lo que digo que haré hacer." (UDB)

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Chapter 8

1 Así que vino cerca del sexto año y el sexto mes, en el quinto día del mes, mientras me senté en mi casa y los ancianos de Judá se sentaron ante mi, que la mano del SEÑOR DIOS cayó de nuevo sobre mi allí. **2** Así que yo miré, y ví, había allí una figura con la apariencia de un hombre. Desdede sus caderas hacia abajo tenía la apariencia de fuego. Y desde sus caderas hacia arriba tenía la apariencia de algo brillando, como metal reluciente. **3** Luego él extendió algo en forma de una mano y me tomó por el pelo de mi cabeza; el Espíritu me levantó entre la tierra y el cielo, y en visiones de Dios, él me trajo a Jerusalén, a la entrada de la puerta norte, donde el idolo que provoca gran celo estaba en pie. **4** He aquí, la gloria de Dios estaba allí, de acuerdo con la visión que vi en la llanura. **5** Luego Él me dijo: ''Hijo de hombre, levanta tus ojos al norte.'' Así que yo levanté mis ojos al norte, y al norte de la puerta que conduce al altar, allí en la entrada, estaba el idolo de los celos. **6** Entonces Él me dijo: ''Hijo de hombre, tu puedes ver lo que ellos están haciendo? Éstas son grandes abobinaciones que la casa de Israel está haciendo aquí para que Yo me aleje de Mí propio santuario. Pero te darás vuelta y verás aún más abobinaciones." **7** Entonces él me trajo a la puerta del patio, y miré, y había allí un agujero en la pared. **8** Él me dijo: '' Hijo de hombre, cava en esta pared.'' Así que cavé en la pared, y allí había una puerta. **9** Entonces él me dijo a mi: ''Vé y mira las malvadas abobinaciones que ellos están haciendo aquí.'' **10** Así que fuí dentro y miré! Había allí toda forma de reptiles y bestía detestable! Cada ídolo de la casa de Israel estaba tallado en la pared todo alrededor. **11** Setenta ancianos de la casa de Israel estaban allí, y Jaazanías hijo de Safán estaba en pie en medio de ellos. Ellos estaban en pie en frente de las imagenes, y cada hombre tenía su incensario en su mano así que el olor de la nube de incienso subió. **12** Él me dijo: "Hijo de hombre, ¿estás viendo lo que los ancianos de la casa de Israel hacen en la oscuridad? Cada uno hace esto en el cuarto oscuro de su ídolo, pues ellos dicen: '¡El SEÑOR no nos ve! El SEÑOR ha abandonado la tierra.'" **13** Entonces Él me dijo: "Voltéate otra vez y mira abominaciones aún mayores que esta." **14** Entonces Él me llevó hacia la entrada de la puerta de la casa del SEÑOR que estaba al lado norte, y he aquí que las mujeres estaban sentadas llorando por Tamuz. **15** Así que Él me dijo: "¿Ves esto, hijo de hombre? Voltéate y mira abominaciones aún mayores que esta." **16** Él me trajo hacia el patio interior de la casa del SEÑOR, y, a la entrada del templo del SEÑOR, entre el pórtico y el altar, habían unos veinticinco hombres con sus espaldas hacia el templo del SEÑOR y sus caras hacia el este, y ellos estaban adorando al sol. **17** Él me dijo: "¿Ves esto, hijo de hombre? ¿Es cosa pequeña para la casa de Judá el hacer estas abominaciones que están haciendo aquí? Pues ellos han llenado la tierra con violencia y se han alejado para provocar Mi ira, poniendo el ramo hacia sus narices. **18** Así que también actuaré entre ellos; mi ojo no tendrá compasión, y Yo no los libraré. Aunque ellos lloren en Mis oídos con gran voz, Yo no los oiré."

Ezekiel 8:1

Información General:
Ezequiel cuenta sobre otra visión que tuvo.

Entonces sucedió:
esta frase se utiliza para marcar el comienzo de una nueva parte de la historia. Si tu idioma tiene una manera de hacer esto, puedes considerar utilizarla aquí.

-En el sexto año:
Traducción Alterna: "en el sexto año del exilio del Rey Joaquín"

La mano del Señor Dios otra vez vino sobre mí:
esto debe ser traducido literalmente, porque Ezequiel más tarde ve algo como una mano. Otros pueden elegir considerar la mano como una metáfora de la presencia o el poder del SEÑOR. .

El Señor Dios:
tradúcelo como en 2:4

Cayó sobre:
tomó posesión de.

Metal ardiente:
cuandoel metal está muy caliente, brilla con una luz amarilla o naranja.

Ezekiel 8:3

Información General:
Ezequiel continua contando acerca de la visión de Dios.

Extendió:
probablemente se refiere a "la figura de hombre" (8:1).

Entre la tierra y el cielo:
"entre el suelo y el cielo".

En visiones de Dios, me llevó a Jerusalén:
las palabras "en visiones" significan que esta experiencia sucede en los pensamientos de

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Ezequiel. Estaría aun en su casa mientras Dios le mostraba estas cosas.

La puerta interna del norte:
"la puerta interna del templo, del lado norte"

El ídolo que provoca grandes celos:
"el ídolo que causa grandes celos" o "el ídolo que causa que Dios esté celoso".

Cuya apariencia era la misma que yo había visto en la planicie:
"quien se asemejaba al mismo que yo había visto en la planicie".

La planicie:
un gran área de tierra plana que tiene pocos árboles.

Ezekiel 8:5

Información General:
la "figura como de hombre" (8:1) le habla a Ezequiel.

-Hijo de hombre:
"hijo de un ser humano" o "hijo de humanidad". Dios llama así a Ezequiel para enfatizar que Ezequiel es sólo un ser humano. Dios es poderoso y vive para siempre, pero las personas no. Traduce esto como en 2:1. Traducción Alterna: "persona mortal" o "humano".

Levanta tus ojos:
"mira" o "gira tu cabeza y mira"

-La puerta que lleva al altar:
"la puerta a través de la cual las personas pasan para poder ir al altar".

¿Ves lo que están haciendo?:
Dios usa esta pregunta para captar la atención de Ezequiel hacia lo que las personas están haciendo. Traducción Alterna: "quiero que entiendas por qué detesto lo que el pueblo está haciendo."

Casa de Israel:
la palabra "casa" es una figura literaria

Ezekiel 8:7

El patio:
"el patio del templo".

Ezekiel 8:10

¡Mira!:
Esta palabra muestra que Ezequiel estaba sorprendido por lo que veía.

Toda forma de cosa rastrera y bestia detestable:
"grabaciones en el muro de todo tipo deanimales rastreros y bestias detestables". La frase "cosa rastrera" hace referencia a insectos y otros animales pequeños.

Casa de Israel:
la palabra "casa" es una figura literaria

Jaazanías hijo de Safán:

download
un recipiente que las personas usan para quemar incienso cuando adoran a Dios o a falsos dioses.

Ezekiel 8:12

¿Ves lo que los ancianos de la casa de Israel están haciendo en la oscuridad?:
Dios le hizo esta pregunta a Ezequiel para que él mirara aquello que Dios le estaba diciendo que mirara

Casa de Israel:
a palabra "casa" es una figura literaria

La cámara oculta de su ídolo:
"la habitación donde nadie puede verlo adorando a su ídolo".

Ezekiel 8:14

La entrada de la puerta de la casa del SEÑOR que estaba en el lado norte:
esta era la puerta que estaba en la parte externa, al norte. No es la misma que en 8:3. Ver la UDB.

¡Mira!:
Esta palabra muestra que Ezequiel estaba sorprendido por lo que veía.

Lamentando a Tamuz:
"lamentándose porque el dios falso Tamuz había muerto".

Ezekiel 8:16

¡Mira!:
Esta palabra muestra que Ezequiel estaba sorprendido por lo que veía.

Pórtico:
lo que cubre una entrada, con columnas o postes para sostenerse.

Y sus rostros hacia el este:
"y miraban hacia el este".

Ezekiel 8:17

Es algo pequeño el hecho de que la casa de Judá haga estas abominaciones que está cometiendo aquí:
Dios usa esta pregunta para demostrar su enojo al ver que el pueblo de Judá no pensó que adorar ídolos fuera muy malo. Traducción Alterna: ¿El pueblo de Judá piensa que sus abominaciones no son serias?

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Casa de Judá:
la palabra "casa" es una figura literaria

Han llenado la tierra con violencia:
"a lo largo de todo el país están cometiendo violencia" o "en todo el país están atacándose unos a otros".

Para provocar mi enojo:
"para enojarme".

Poniendo la rama en sus narices:
puede que esto signifique "sostener ramas hasta sus narices, en falsa adoración":

No los perdonaré:
"con todo, los castigaré".

Aunque lloren en mis oídos con una voz fuerte:
Traducción Alterna: "aunque griten sus oraciones hacia mí con una voz fuerte".

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Chapter 9

1 Entonces Él gritó en mi oído con gran voz, y dijo:" Que los guardias vengan a la ciudad, cada uno con su arma de destrucción en su mano." **2** Entonces, seis hombres venían por el camino de la puerta superior que mira al norte, cada uno con su arma en su mano. Había un hombre en el medio vestido de lino con un equipo de escriba a su lado. Entonces ellos fueron y se detuvieron junto al altar de bronce. **3** Entonces la gloria del Dios de Israel subió del querubín donde había estado, hacía el umbral de la casa. Él llamó al hombre vestido de lino que tenía el equipo de escriba a su lado. **4** El SEÑOR le dijo:" Pasa por en medio de la ciudad, en medio de Jerusalén, y has una marca en la frente de todos los que gimen y suspiran por todas las abominaciones que son realizadas en medio de la ciudad." **5** Entonces escuché que Le habló a los otros: "Pasen a través de la ciudad detrás de él y maten. No dejen que sus ojos tengan compasión, y no perdonen al **6** hombre viejo, joven, virgen, niño pequeño o mujer. ¡Maten a todos! Pero no se acerquen a cualquiera que tenga la marca en su cabeza. ¡Comiencen en Mi Santuario! Así que comenzaron con los ancianos quienes estaban al frente de la Casa. **7** Él dijo:" ¡Deshonren la casa, y llenen sus patios con sus muertos. ¡Procedan! Así que ellos salieron y atacaron la ciudad. **8** Mientras ellos estaban atacándola, me encontré solo y caí sobre mi rostro y lloré y dije:" Ah, SEÑOR Dios, ¿Destruirás todo el remanente de Israel en el derramamiento de Tú ira sobre Jerusalén?" **9** Él me dijo:" La iniquidad de la casa de Israel y Judá es extremadamente grande. La tierra está llena de sangre y la ciudad llena de perversiones, ya que dicen: '¡Él SEÑOR ha olvidado la tierra, y él SEÑOR no ve!' **10** Por lo que, Mi ojo no mirará con compasión, y no los perdonará. Yo en cambio lo traeré sobre sus cabezas." **11** Entonces, el hombre vestido de lino que tiene el equipo de escriba a su lado regresó. Él reportó y dijo:" Yo he hecho todo lo que has mandado."

Ezekiel 9:1

Información General:
Ezequiel continua contando la visión que Dios le dio. Comenzó en 8:1.

Clamó en mis oídos:
"lo oí clamar".

Guardas:
personas que protegen algo.

Arma de destrucción:
arma para destruir gente o cosas.

Arma de matanza:
arma para matar muchas personas.

¡Mira!:
esta palabra enfatiza lo que sigue. Puede sr traducida como "¡de verdad!"

Lino:
una tela suave y fuerte, hecha de una planta. La visten muchas personas en lugares calurosos. Traducción Alterna: "tela suave"

Tintero de escribano:
herramienta que usan los escribas para escribir.

Bronce:
un metal dorado oscuro. Está hecho mayormente de cobre y se le agrega estaño para darle fuerza.

Ezekiel 9:3

De los querubines, donde había estado:
los significados son: 1) "de encima de las cuatro criaturas aladas"

El umbral de la casa:
la "casa" hace referencia al templo de Dios.

-Lino:
vea cómo tradujo esto en 9:1.

El tintero del escriba:
vea cómo tradujo esto en 9:1.

Gimen y suspiran:
estos son sonidos que las personas hace cuando se sienten muy tristes o apenados por algo.

Las abominaciones que se cometen en medio de la ciudad:
"las cosas horribles que se están haciendo en la ciudad" o "las cosas detestables que el pueblo está haciendo en la ciudad".

Ezekiel 9:5

Habló a los demás en mis oídos:
la palabra "demás" hace referencia a los guardas. (Ver: EZK 9:1)

No permitas que tus ojos tengan compasión
"no tengas compasión de las personas que veas".

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No perdones:
"no te abstengas de matar".

Marca en su cabeza:
estas eran las personas que gemían sobre las abominaciones cometidas en Jerusalén. Vea cómo tradujo "marca" en 9:3.

Comienza en mi santuario:
"comienza matando aquellos que no tengan una marca en mi santuario"

Los ancianos:
algunos posibles significados son 1) los "setenta ancianos de la casa de Israel" (8:10) o 2) cualquier "hombre anciano" (versículo 6).

Ezekiel 9:7

Información General:
Dios continua hablando a los guardas que juzgaban al pueblo de Israel.

Atacaron la ciudad:
atacaron al pueblo en la ciudad.

Caí sobre mi rostro:
"me incliné hasta el suelo" o "me postré en el suelo". Ezequiel no se cayó por accidente. Fue al suelo para demotrar que respetaba y temía al SEÑOR. Tradúcelo como 1:27

Ah, Señor Dios:
Ezequiel dice esto porque está muy preocupado por lo que el Señor le dijo a los hombres que hicieran en Jerusalén. Tradúcelo como en 4:14.

¿Destruirás todo el remanente de Israel al derramar tu ira sobre Jerusalén?:
"¿destruirás todoel remanente de Israel derramando tu ira sobre Jerusalén?" Ezequiel en realidad está apelando al SEÑOR para queno destruya el remanente. Traducción Alterna: "¡por favor, no destruyas a todo el remanente de Israel derramando tu ira en Jerusalén!"

Ezekiel 9:9

Casa de Israel:
la palabra "casa" es una figura literaria

Extremadamente grande:
"muy grande".

-La tierra está llena de sangre:
"la tierra está llena violencia" o "por toda la tierra la gente está matando gente".

La ciudad llena de perversiones:
algunos significados posibles son 1) "la ciudad está llena de gente que pervierte la justicia" o 2) "la ciudad está llena de gente que hace cosas perversas". Traducciones Alternas: "la ciudad está llena de gente que actúa injustamente" (UDB) o "la ciudad está llena de gente que hace maldades"

Mi ojo no mirará con compasión:
"no los voy a mirar con compasión" o "no voy a tenerles compasión". El ojo hace referencia a la mirada que tiene del pueblo.

Traer todo sobre sus cabezas:
"traer lo que han hecho en sus cabezas". Significa "les pagaré por lo que han hecho"

¡Mirad!:
La palabra "mirad" agrega énfasis a lo que sigue. También se puede traducir como "de hecho!"

lino:
Vea cómo tradujo esto en 9: 1.

Informó y dijo:
"Informó al Señor y le dijo"

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Chapter 10

1 Cuando miré hacia la cúpula que estaba por encima de las cabezas de los querubines; algo apareció sobre ellos como un zafiro con la apariencia de una semejanza de un trono. **2** Entonces, el SEÑOR habló al hombre vestido de lino y dijo: "Pasa entre las ruedas debajo de los querubines, y llena ambas manos con carbones ardientes de entre los querubines y dispérsalos sobre la ciudad." Entonces el hombre entró mientras yo miraba. **3** Los querubines estaban de pie en el lado derecho de la casa cuando el hombre entró, y una nube llenó el patio interior. **4** La gloria del SEÑOR subió de los querubines y se detuvo sobre el umbral de la casa. Llenó la casa con la nube, y el patio estaba lleno del brillo de la gloria del SEÑOR. **5** El sonido de las alas de los querubines fue oído tan lejos como hasta el patio exterior, como la voz del Dios Todopoderoso cuando Él habla. **6** Sucedió, cuando Dios ordenó al hombre vestido de lino y dijo: "Toma fuego de entre las ruedas que están entre los querubines," el hombre entró y se detuvo junto a una rueda. **7** Un querubín extendió su mano entre los querubines hacia el fuego que estaba en medio de los querubines, y lo levantó y lo colocó dentro de las manos del que estaba vestido de lino. El hombre lo tomó y volvió a salir. **8** Yo vi en los querubines algo como la mano de un hombre por debajo de sus alas. **9** Así que miré, y Cuatro ruedas estaban junto a los querubines, una rueda junto a cada querubín, y la apariencia de las ruedas era como una piedra de berilo. **10** Su apariencia era la misma semejanza para los cuatro de ellos, como una rueda dentro de otra rueda. **11** Cuando ellos se movían, ellos ibán en cualquiera de las cuatro direcciones sin volverse en cualquier otra dirección. En cambio, dondequiera que la cabeza estaba mirando, ellos la seguían. Ellos no se volvíeron en ninguna otra dirección mientras iban. **12** Sus cuerpos completos, incluyendo sus espaldas, sus manos y sus alas, estaban cubiertos de ojos, y ojos cubrían las cuatro ruedas a todo alrededor también. **13** Mientras yo escuchaba, las ruedas fueron llamadas "Torbellinos." **14** Ellos tenían cuatro caras cada uno; la primera cara era la cara de un querubín, la segunda cara era la cara de un hombre, la tercera la cara de un león, y la cuarta la cara de un águila. **15** Entonces los querubines, estos eran las criaturas vivas que yo había visto por el río Quebar, se levantaron. **16** Cuando los querubines se movían, las ruedas se iban junto a ellos, y cuando los querubines levantaban sus alas para ascender sobre la tierra, las ruedas no se viraban. Ellas se quedaban aún junto a ellos. **17** Cuando los querubines se quedaban quietos, las ruedas se quedaban quietas, y cuando ellos ascendían, las ruedas ascendían con ellos, porque el espíritu de la criatura viva estaba en las ruedas. **18** Entonces la gloria del SEÑOR salió desde sobre el umbral de la casa y se detuvo sobre los querubines. **19** Los querubines levantaron sus alas y ascendieron desde de la tierra a mi vista cuando ellos salieron, y las ruedas hicieron lo mismo junto a ellos. Ellos se detuvieron a la entrada del este de la casa del SEÑOR, y la gloria del Dios de Israel vino sobre ellos desde arriba. **20** Estos fueron las criaturas vivas que yo había visto debajo del Dios de Israel junto al río Quebar, ¡así que yo sabía que ellos eran querubines! **21** Ellos tenían cada uno cuatro caras, y cada uno cuatro alas, y la semejanza de manos humanas por debajo de sus alas, **22** y la semejanza de sus caras era como las caras que yo había visto en la visión en el río Quebar, y cada uno de ellos fue directo al frente.

Ezekiel 10:1

Información General:
Ezequiel continua contando sobre la visión que comenzó en 8:1.

Hacia la cúpula:
"hacia el techo curvo".

Querubines:
vea cómo tradujo esto en 9:3.

Como un zafiro:
un zafiro es una piedra valiosa de color azul o verde.

Con la apariencia semejante a un trono:
"que parecía un trono".

Un hombre vestido de lino:
vea cómo tradujo la palabra "lino" en 9:1.

Vé entre las ruedas:
vea cómo tradujo la palabra "ruedas" en 1:15

Carbones encendidos:
los carbones son trozos de madera quemada que quedan luego de un fuego. Son negros, pero brillan con color rojo y naranja cuando están muy calientes.

Desparrámalos por la ciudad:
"espárcelos por la ciudad" o "extiéndelos por la ciudad".

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Ezekiel 10:3

Querubines:
vea cómo tradujo esto en 10:3.

Del lado derecho:
cuando uno mira hacia el este, "el lado derecho" es hacia el sur. Traducción Alterna: "del lado sur"

La gloria del SEÑOR:
tradúcelo como en 1:27

Llenó la ciudad:
hace referencia a la gloria de Dios.

Ezekiel 10:6

Sucedió que:
se usa esta frase para marcar que comienza la acción. Si tu idioma tiene una manera de lograr esto, puedes considerar usarla aquí.

Cuando Dios le ordenó al hombre vestido de lino diciendo:
esto repite la información dada en 10:1. Luego de hablar de los querubines y la gloria de Dios en 10:3-5, Ezequiel vuelve a hablar del hombre que vestía de lino.

el hombre vestido de lino:
ver como tradujo la palabra lino en 9:1

Al lado de una rueda:
vea cómo tradujo la palabra "rueda" en 1:15.

Vi sobre los querubines algo como la mano de un hombre debajo de sus alas:
vi que los querubines tenían algo como la mano de un hombre debajo de sus alas.

Ezekiel 10:9

¡Mira!:
esta palabra demuestra que Ezequiel estaba sorprendido por lo que vio.

-Ruedas:
vea cómo tradujo esto en 1:15.

Querubín:
vea cómo tradujo esto en 10:1.

Como una piedra de berilo:
el "berilo" es una piedra valiosa muy dura. Este berilo seguramente era verde o azul. Esmeralda es el beril verde y aguamarina es el beril azul.

Una rueda intersectando otra rueda:
la palabra "intersectando" significa "cruzando" o "encontrando" o "tocando".

Hacia donde la cabeza miraba:
"hacia donde el querubín miraba" o "hacia donde iba el querubín".

-La cabeza:
se refiere a la cabeza de cualquier querubín.

Ezekiel 10:12

Todo su cuerpo:
"el cuerpo entero de los querubines".

Ruedas:
vea cómo tradujo la palabra "ruedas" en 1:15.

A las ruedas se las llamaba "Rueda":
la palabra "rodar" significa "dar vueltas". Aquí es el nombre de las ruedas. Esto puede decirse en forma activa. Traducción Alterna: "alguien llamó a las ruedas "Rueda""

Cada uno tenía cuatro rostros: "
cada querubín tenía cuatro rostros" o "cada uno de los querubines tenía cuatro rostros". Cada criatura tenía una cara en el frente, una detrás de la cara, y una cara a cada lado de su cabeza. Vea cómo tradujo esto en 1:4.

Querubín:
vea cómo tradujo "querubines" en 10:3

Ezekiel 10:15

Querubines:
vea cómo tradujo esto en 1:10.

Criaturas vivientes:
vea cómo tradujo esto en 1:13.

El río Quebar:
este es un río que los caldeos habían cavado para tener agua para sus jardines. Tradúcelo como en 1:1.

-Se levantó:
"se elevó en el aire".

Seguían al lado de ellos:
"las ruedas se quedaban con los querubines". Traducción Alterna: "las ruedas se movían con los querubines".

Permanecían quietos:
"se quedaban quietos" o "no se movían"

El espíritu de la criatura viviente estaba en las ruedas:
Algunos significados posibles: 1) "el espíritu de las criaturas vivientes controlaba las ruedas" o 2) "el espíritu de la criatura viviente era el mismo que el espíritu en las ruedas". Vea cómo tradujo esto en 1:19.

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Ezekiel 10:18

La gloria del SEÑOR:
tradúcelo como en 1:27.

La casa:
esto hace referencia al templo de Dios.

Permaneció:
se quedó.

Estaban:
aquí la palabra 'estar' se refiere a "estar de pie" o "esperar".

Vino a ellos desde arriba:
"fue por arriba de los querubines".

Ezekiel 10:20

Las criaturas vivientes:
vea cómo tradujo esto en 1:13.

El río Quebar:
este es un río que los caldeanos habían cavado para dar agua a sus cultivos. Tradúcelo como en 1:1.

-Iba hacia adelante:
"tenían los rostros hacia adelante" o "miraban directo adelante".

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Chapter 11

1 Entonces el Espíritu me levantó y me llevó a la puerta del este de la casa de SEÑOR, mirando hacia al este, y he aquí, en el camino de la puerta habían veinticinco hombres. Yo vi a Jaazanías, hijo de Azur, y Pelatías, hijo de Benaía, líderes del pueblo, entre ellos. **2** Dios me dijo: "Hijo de hombre, estos son los hombres que inventan iniquidad, y quienes deciden los planes malvados en esta ciudad. **3** Ellos están diciendo: 'El tiempo para construir casas no es ahora; esta ciudad es la olla, y nosotros la carne.' **4** Por lo tanto profetiza contra ellos. Profetiza, hijo de hombre." **5** Después el Espíritu de SEÑOR cayó sobre mí y Él me dijo: "Diles: Así dicel el SEÑOR: 'así hablan ustedes, oh casa de Israel; Sé lo que pasa por su mente. **6** Ustedes han multiplicado las personas que han matado en esta ciudad y llenado sus calles con ellos. **7** Por lo tanto, el Señor DIOS dice esto: La gente que has matado, cuyos cuerpos ustedes han puesto en medio de Jerusalén, son la carne, y esta ciudad la olla. Pero ustedes van a ser sacados de en medio de esta ciudad. **8** Ustedes han temido la espada, entonces Yo traigo espada sobre ustedes, esto es declaración del SEÑOR DIOS. **9** Yo voy a sacarlos del medio de la ciudad, y los pondré en manos de los extranjeros, Yo traeré juicio contra ustedes. **10** Ustedes van a caer por la espada. Yo voy a juzgarlos entre las fronteras de Israel, para que ustedes sepan que Yo soy el SEÑOR. **11** Esta ciudad no será su olla de cocinar, ni ustedes serán la carne en medio de ella. Yo voy a juzgarlos entre las fronteras de Israel. **12** Luego ustedes sabrán que Yo soy el SEÑOR, Aquél en cuyos estatutos ustedes no han caminado y cuyos decretos no han cumplido. En cambio, han cumplido los decretos de las naciones que los rodean." **13** Sucedió que según yo profetizaba, Pelatías hijo de Benaía, murió. Entonces caí postrado sobre mi cara y lloré en alta voz, y dije: "Ay, SEÑOR DIOS, ¿Tú vas a destruir completamente el remanente de Israel?" **14** La palabra de SEÑOR vino a mí, diciendo: **15** "Hijo de hombre, ¡tus hermanos! ¡Tus hermanos! ¡Los hombres de tu clan y toda la casa de Israel! ¡Ellos son a quienes les fue dicho por los que viven en Jerusalén: 'Aléjense del SEÑOR! Esta tierra fue dada a nosotros como nuestra posesión.' **16** Por lo tanto di: "El SEÑOR DIOS dice esto: 'Aunque Yo los he removido lejos de entre las naciones, y aunque Yo los dispersé entre las tierras, He sido un santuario para ellos por un corto tiempo en las tierras donde ellos han ido.' **17** Por lo tanto di: 'El SEÑOR DIOS dice esto: Yo los recogeré de entre los pueblos, y reuniré de entre las tierras donde ustedes fueron dispersos, y Yo voy a darles la tierra de Israel. **18** Después, ellos irán allá y removerán cada cosa detestable y cada abominación de aquel lugar. **19** Yo voy a darles un corazón, y Yo voy a poner un nuevo espíritu en ellos. Yo voy a sacar el corazón de piedra de su carne y les daré un corazón de carne, **20** entonces ellos van a caminar en Mis estatutos, ellos van a cumplir Mis decretos y los harán. Entonces serán Mi pueblo, y Yo seré su Dios. **21** Pero a aquellos que caminan con afecto hacia sus cosas detestables y sus abominaciones, Yo voy a traer sus conductas sobre sus cabezas.'" esta es la declaración del SEÑOR Dios. **22** Los querubines levantaron sus alas y las ruedas que estaban bajo ellas, y la gloria del Dios de Israel estaba sobre ellos. **23** Después la gloria de SEÑOR se elevó en el medio de la ciudad y se detuvo en la montaña al este de la ciudad. **24** El Espíritu me levantó y me trajo a Caldea, a los exiliados, en la visión del Espíritu de Dios, y la visión que Yo había visto se fue de mí. **25** Después yo le hablé a los exiliados todas las cosas del SEÑOR que he visto.

Ezekiel 11:1

Información General:
Ezequiel continua contando de la visión que empezó en 8:1.

Mirando hacia el este:
"con el rostro hacia el este". La "puerta del este" miraba hacia el este.

¡Mira!:
la palabra "mira" aquí nos alerta a prestar atención a la sorprendente información a continuación.

La casa del SEÑOR:
traduce estas palabras de la misma forma que en 8:16.

-Entre ellos:
"entre los veinticinco hombres".

Ezekiel 11:2

Información General:
Ezequiel continua contando la visión.

Hijo de hombre:
"hijo de un ser humano" o "hijo de humanidad". Dios llama así a Ezequiel para enfatizar que Ezequiel es sólo un ser humano. Dios es poderoso y

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vive para siempre, pero las personas no. "Persona mortal" o "humano".

La ciudad es la olla, y nosotros somos la carne:
el pueblo habla de sí mismo como si fueran buenos cortes de carne, y de la ciudad como si fuera la olla en que se guarda o cocina la carne. La metáfora sugiere que son importantes y están seguros dentro de la ciudad. Traducción Alterna: "la ciudad escomo una olla que nos protege, como una olla protege la carne". .

La olla:
algunos significados posibles son: 1) una olla para guardar carne o 2) una olla para cocinar carne.

Ezekiel 11:5

Información General:
el SEÑOR continua hablándole al profeta Ezequiel.

El Espíritu del SEÑOR vino sobre mí:
Ezequiel habla del Espíritu del SEÑOR inspirándolo y animándolo a profesar como si el Espíritu del SEÑOR cayera sobre él. Traducción Alterna. "El Espíritu del SEÑOR me animó".

Casa de Israel:
la palabra "casa" es una figura literaria

-Como estás diciendo:
"tú estás diciendo estas cosas". Esto hace referencia a lo que el pueblo dice en 11:2.

La gente que has matado ... es la carne, y esta ciudad es la olla.
El SEÑOR habla de las personas a quienes han matado como si fueran buenos cortes de carne, y de la ciudad como si fuera una olla donde la carne se almacena o cocina. Vea cómo tradujo esta metáfora en 11:2. Traducción Alterna: "las personas a quienes mataron ... son la carne en la olla, y esta ciudad es la olla."

Pero tú serás sacada:
esto puede decirse en forma activa. Traducción Alterna: "pero yo voy a sacarte"

Ezekiel 11:8

Información General:
El SEÑOR continua dándole a Ezequiel su mensaje para Israel.

Has temido a la espada, así que traigo espada contra tí:
la palabra "espada" es una figura literaria

Ponerte en manos de extranjeros:
aquí la palabra "manos" representa poder o control. Traducción Alterna: "te pondré en el poder de extranjeros" o "voy a permitirle a extranjeros que te capturen"

Caerás por la espada:
la palabra "espada" es una figura literaria (metonimia) de ejércitos enemigos que atacarán con sus espadas. "Caer por la espada" significa que morirán por espadas. Traducción Alterna: "van a matarte con sus espadas" (UDB) o "morirás en la batalla"

Sabrás que soy el SEÑOR:
algunos significados posibles son 1) "entenderás quién soy yo, el SEÑOR" o 2) "entenderás que yo soy el SEÑOR, el único verdadero Dios" o 3) "sabrás que yo, el SEÑOR, tengo el poder de hacer las cosas que digo que haré" (UDB). Vea cómo tradujo esto en 6:6

Ezekiel 11:11

Información General:
El SEÑOR continua dándole a Ezequiel su mensaje para Israel.

Esta ciudad no será tu olla de cocina, ni tú seras la carne.
Vea la nota de 11:2

Entre las fronteras:
esta expresión usa las fronteras para representar a Israel.

download
los bordes externos de un país o territorio.

Sabrás que soy el SEÑOR:
vea cómo tradujo esto en 6:6

Ezekiel 11:13

Sucedió que:
esta frase se usa para marcar un evento importante en la historia. Si tu idioma tiene una manera de hacer esto, puedes considerar utilizarla aquí.

Pelatías, hijo de Benanía:
era uno de los líderes malvados de Israel, mencionados en 11:1

Caí sobre mi rostro:
vea cómo tradujo esto en 1:27.

Ah:
Ezequiel dice esto para mostrar su miedo por lo que sucederá al resto del pueblo allí.

Ezekiel 11:14

Vino la voz del SEÑOR:
"El SEÑOR dio su palabra". Vea cómo tradujo esto en 1:1.

¡Tus hermanos! ¡Tus hermanos!:
esto se indica dos veces para darle énfasis.

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La casa de Israel:
vea cómo tradujo esto en 3:1

Todos ellos son aquellos de los que se dice por quienes viven en Jerusalén:
esto puede indicarse en forma activa. Traducción Alterna: "todos aquellos son de quienes dice el pueblo de Jerusalen" o "Quienes viven en Jerusalén dicen de todos ellos"

Todos aquellos son de quienes se dice:
algunas versiones modernas ponen "todos aquellos son a quienes se les dijo".

Ezekiel 11:16

Información General:
El SEÑOR le da a Ezequiel su mensaje a Israel sobre quienes habían sido dispersados.

He sido un santuario para ellos:
Traducción Alterna "he estado con ellos para preservarlos".

Tierras a donde han ido:
Traducción alterna: "naciones a donde han sido llevados".

Los juntaré de los pueblos, y los uniré de las tierras:
El SEÑOR da esta promesa dos veces en diferentes maneras para demostrar que es importante. Traducción Alterna: "los traeré de regreso de las naciones".

Detestable:
Traducción Alterna: "horrible" u "ofensiva".

Ezekiel 11:19

Información General:
Dios continúa la profecía de lo que le sucederá a los israelitas dispersados.

El corazón de piedra de su carne:
esta es una manera de decir que Dios cambiará su actitud de rebelión obstinada. Traducción Alterna: "su testadurez"

Un corazón de carne:
esta es una manera de decir que Dios cambiará su actitud para aceptar tu dominio. Traducción Alterna: "una disposición a obedecer"

Caminarán en mis estatutos, llevarán mis decretos y los harán:
cada una de estas frases describe al pueblo obedeciendo lo que el SEÑOR les ha mandado hacer.

Afecto:
Traducción Alterna: "devoción"

Cosas detestables:
Traducción Alterna: "cosas 7-desagradables" o "cosas ofensivas".

Conducta:
Traducción Alterna: "acciones"

En sus manos:
Traducción Alterna: "de regreso a esas personas"

Declaración:
Traducción Alterna: sentencia.

Ezekiel 11:22

-Información General:
los querubines del capítulo 10 dejan el pueblo y la ciudad junto con la gloria de Dios.

Ruedas que estaban a su lado:
vea cómo tradujo "ruedas" en 1:15

Ezekiel 11:24

Exiliados:
hace referencia a los israelitas que fueron forzados a viviren Caldea.

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Chapter 12

1 La palabra del SEÑOR vino a mí, diciendo: **2** "Hijo de hombre, tu vives en medio de una casa rebelde, donde ellos tienen ojos para ver, pero ellos no ven; y donde ellos tienen oídos para oír, pero ellos no escuchan, porque son una casa rebelde. **3** Por lo tanto en cuanto ti, hijo de hombre, prepara tus cosas para el exilio, y comienza a irte durante el día ante su vista, pues Yo te enviaré ante vista de tu lugar a otro lugar. Quizás ellos comiencen a ver, aunque sean una casa rebelde. **4** Tú sacarás tus cosas para el exilio de día ante su vista; sal en la tarde ante su vista en el camino en que cualquiera entra al exilio. **5** Cava un agujero a través del muro ante su vista, y ve a través de él. **6** En su vista, carga tus cosas en tus hombros, y sácalos en la oscuridad. Cubre tu rostro, pues tú no debes ver la tierra, ya que, Yo te he establecido como señal a la casa de Israel. **7** Así que lo hice, como me fue encomendado. Yo saqué mis cosas del exilio a la luz del día, y en la tarde cavé un agujero a través del muro a mano. Yo saqué mis cosas en la oscuridad y las cargué sobre mis hombros a la vista de ellos. **8** Luego la palabra del SEÑOR vino a mí en la mañana, diciendo: **9** "Hijo de hombre, la casa de Israel, esa casa rebelde, no pregunta: '¿Qué haces?' **10** Diles: 'El SEÑOR Dios dice esto: Esta acción profética concierne al príncipe en Jerusalén, y toda la casa de Jerusalén, y toda la casa de Israel en cuyo medio ellos están.'" **11** "Di: 'Yo soy una señal para ustedes. Como he hecho, eso les será hecho a ellos; ellos entrarán al exilio y a la cautividad. **12** El prínicipe, quien está entre medio de ellos, cargará sus cosas en sus hombros en la oscuridad, y saldrán a través del muro. Ellos cavarán un agujero y sacarán sus cosas. Él cubrirá su rostro, pues no verá la tierra con sus ojos. **13** Yo extenderé mi red sobre él y él será atrapado en mi trampa; luego Yo lo traeré a Babilonia, la tierra de los caldeos, pero él no lo verá. Él morirá allí. **14** Yo también esparciré en cada dirección a todos aquellos a su alrededor que debían ayudarlo y a su ejército entero, y enviaré una espada tras él. **15** Entonces ellos sabrán que Yo Soy el SEÑOR, cuando los esparza entre las naciones y los disperse en todas las tierras. **16** Pero yo preservaré a algunos hombres de la espada, hambruna, y la plaga, para que ellos puedan contar todas sus abominaciones en las tierras a donde Yo los lleve, para que ellos sepan que Yo Soy el SEÑOR."' **17** La palabra del SEÑOR vino a mí, diciendo: **18** "Hijo de hombre, come tu pan con temblor, y bebe tu agua con temblores y preocupación. **19** Luego dile al pueblo de la tierra: 'El SEÑOR Dios dice esto acerca de los habitantes de Jerusalén, y de la tierra de Israel: "Ellos comerán su pan con temblor y beberán su agua, mientras tiemblan, ya que la tierra será despojada de su plenitud, por causa de la violencia de todos los que viven allí. **20** Así que, las ciudades que fueron habitadas serán desoladas, y la tierra se volverá residuos; para que sepan que Yo Soy el SEÑOR.'" **21** Otra vez, la palabra del SEÑOR vino a mí, diciendo: **22** "Hijo de hombre, ¿cuál es este proverbio que ustedes tienen en la tierra de Israel que dice: 'Los días son prolongados, y cada visión falla'? **23** Por lo tanto, dile a ellos: 'El SEÑOR Dios dice esto: Yo pondré final a este proverbio, y el pueblo de Israel no lo volverá a usar.' Dile a ellos: 'Los días se han acercado cuando cada visión será completada. **24** Pues ya no habrá falsas visiones, o adivinaciones favorables dentro de la casa de Israel. **25** ¡Pues Yo Soy el SEÑOR! Yo hablo, y Yo cumplo las palabras que hablo. El asunto ya no será atrasado. ¡Pues Yo hablaré esta palabra en tus días, casa rebelde, y yo la cumpliré!' Esta es la declaración del SEÑOR Dios."' **26** Otra vez, la palabra del SEÑOR vino a mí, diciendo: **27** "¡Hijo de hombre! Mira, la casa de Israel ha dicho: 'La visión que él ve es para muchos días a partir de ahora, y él profetiza para tiempos lejanos.' **28** Por lo tanto, dile a ellos: 'El SEÑOR Dios dice esto: Mis palabras ya no serán restrasadas, pero la palabra que he hablado será hecha.'" Esta es la declaración del SEÑOR Dios.

Ezekiel 12:1

Vino la palabra del SEÑOR:
"el SEÑOR dio su palabra." Vea cómo tradujo esto en 1:1

Tienen ojos para ver pero no ven; y donde tienen oídos para oír pero no oyen:
ambas frases usan tanto los ojos como los oídos para referirsea la habilidad de las personas de aprender. Traducción Alterna: tienen la habilidad de aprender pero elijen no hacerlo."

Ezekiel 12:3

Información General:
Ezequiel está dramatizando otra de las parábolas actuadas.

Por tanto, en cuanto a ti:
"entonces esto es para ti".

Quizás comiencen a ver, aunque son una casa rebelde:
Traducción Alterna: "quizás empezarán a entender lo que estás describiendo". La palabra "ver" se usa

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para referirse a la habilidad del pueblo judío de entender.

Ezekiel 12:4

Información General:
Dios le está hablando a Ezequiel describiendo cómo debe actuar la parábola.

A la vista de ellos:
la palabra "ellos" hace referencia al pueblo de Israel.

Casa de Israel:
vea cómo tradujo esto en 3:16.

Te he puesto como señal:
Traducción Alterna: "te he puesto como corrección a su modo de pensar".

Ezekiel 12:7

Información General:
Ezequiel le muestra al pueblo de Israel que muy pronto serán forzados al exilio.

Cavé un hueco a través del muro con la mano:
Traducción Alterna: "cavé un hueco en el muro con mis manos".

Afuera en el oscuro:
Traducción Alterna: "afuera, de noche, cuando está oscuro"

Ezekiel 12:8

Vino la palabra del SEÑOR:
"El SEÑOR dio su palabra". Vea cómo tradujo esto en 1:1.

Casa de Israel:
vea cómo tradujo esto en 3:16.

Hijo de hombre, ¿no te pregunta la casa de Israel, esa casa rebelde, "¿Qué estás haciendo?"
Dios hace esta pregunta a Ezequiel para mostrar que el pueblo de Israel ha notado lo que Ezequiel está haciendo. Traducción Alterna: "Ezequiel, el pueblo de Israel, quienes me desobedecen, han notado lo que estás haciendo".

En medio de quienes están:
Traducción Alterna: "quienes están entre ellos".

Ezekiel 12:11

En el oscuro:
"en la noche, cuando está oscuro".

Echaré mi red sobre él y será atrapado en mi trampa:
las palabras "red" y "trampa" se usan porque son diferentes maneras de atrapar un animal. Dios sabe lo que el líder de Jerusalén hará y ha hecho eventos para que sea capturado mientras intenta escapar.

Lo traeré a Babilonia:
Traducción Alterna: "haré que sea llevado a Babilonia".

Ezekiel 12:14

Enviaré una espada tras ellos:
la palabra "espada" se usa para hacer referencia a un ejército de hombres que llevan espadas.

Cuando los desparrame entre las naciones y los disperse por todas las tierras:
estas dos frases significan básicamente lo mismo. Traducción Alaterna: "cuando haga que se separen entre ellos y vivan en diferentes naciones."

De la espada:
la palabra "espada" hace referencia a morir peleando. Traducción Alterna: "de ser asesinados"

Ezekiel 12:17

Vino la palabra del SEÑOR:
"El SEÑOR dio su palabra". Vea cómo tradujo esto en 1:1

Hijo de hombre:
vea cómo tradujo esto en 2:1.

Come tu pan con temblor, y bebe tu agua con estremecimiento y ansiedad.
Traducción Alterna: "vive tu vida diaria con gran temor." Comer y beber son cosas comunes que se hacen en la vida, y dice Ezequiel que debe vivirse con gran temor.

Ezekiel 12:19

Comerán su pan con temor y beberán su agua con estremecimiento:
estas dos frases tienen significado similar y enfatizan que el pueblo tendrá mucho miedo, aun al hacer las cosas más básicas como comer y beber. Traducción Alterna: "vivirán su vida diaria con gran temor."

Ciudades que han sido habitadas quedarán desoladas.
"Desoladas" describe un lugar donde nadie vive. Traducción Alterna: "las personas en las ciudades vivirán o morirán"

Sabrán que yo soy el SEÑOR:
vea cómo tradujo esta frase en 6:6.

Ezekiel 12:21

Vino la palabra del SEÑOR:
"El SEÑOR dio su palabra." Vea cómo tradujo esto en 1:1.

Los días se prolongan y fallan todas las visiones:
este era un refrán del pueblo de Israel que no creía que Dios los juzgaría. Traducción Alterna: "muchos

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días han pasado sin el juicio de Dios, las alertas del profeta son falsas."

Los días se acercan:
esta frase se refiere a días en los que Israel será juzgado. Traducción Alterna: "los días de juicio vendrán pronto"

Cada visión hablará:
las visiones que Dios da a los profetas se harán realidad. Traducción Alterna: "cada profecía se cumplirá".

Ezekiel 12:24

Información General:
El SEÑOR le habla al pueblo de Israel.

-La casa de Israel:
vea cómo tradujo esto en 3:1.

El asunto ya no se demorará:
"lo que predije sucederá pronto"

Esta es la declaración del Señor Dios:
vea cómo tradujo esto en 5:11.

Doy esta palabra:
algunos significados posibles son 1) "todo lo que digo, sucederá" (UDB) o 2) "doy estem ensaje" o 3) "doy esta profecía".

En tus días:
"mientras vivas".

Ezekiel 12:26

Vino la palabra del SEÑOR:
"El SEÑOR dio su palabra". Vea cómo tradujo esto en 1:1.

Vino a mí ... visión que él ve ... y él profetiza:
"las palabras "mí" y "él" hacen referencia a Ezequiel.

Diles a ellos:
la palabra "ellos" hace referencia al pueblo de Israel.

¡Mira!:
la palabra "¡mira!" aquí nos alerta a prestar atención a la información sorprendente a continuación.

La visión que él ve es para muchos días después de hoy, y él profetiza de tiempos muy lejanos:
estas frases son maneras en que el pueblo de Israel decía que las alertas de Ezequiel no sucederán en su tiempo de vida, sino en el futuro lejano. .

Mis palabras no se demorarán más, pero la palabra que hablé se cumplirá:
ambas frases son maneras en que Dios le dice al pueblo de Israel que las cosas de las que les alertó, sucederán pronto.

¡Esta es la declaración del Señor Dios!:
Vea cómo tradujo esto en 5:11.

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Chapter 13

1 Otra vez, la palabra del SEÑOR vino a mí, diciendo: **2** "Hijo de hombre, profetiza en contra de los profetas que están profetizando en Israel, y le dicen a esos a quienes les profetizan desde su propia imaginación: 'Escuchen la palabra del SEÑOR. **3** El SEÑOR DIOS dice esto: ¡Ay de los profetas necios quienes siguen su propio espíritu, pero no han visto nada! **4** Israel, tus profetas han sido como chacales en tierras estériles. **5** Ustedes no han ido a las rupturas de la pared alrededor de la casa del Israel para repararlas, para resistir en la batalla del día del SEÑOR. **6** La gente tiene visiones falsas, y hacen predicciones falsas, estos que dicen: "Tal y tal es la declaración del SEÑOR." Y el SEÑOR no los ha enviado, pero igual ellos han hecho a la gente desear que sus mensajes se hagan realidad. **7** ¿No han tenido visiones falsas y hecho predicciones falsas, tú que dices: "Tal y tal es la declaración del SEÑOR," cuando Yo mismo no he hablado?' **8** Por lo tanto, el SEÑOR DIOS dice esto: 'Porque han tenido visiones falsas y han dicho mentiras, por lo tanto esta es la declaración del SEÑOR en contra de ustedes: **9** Mi mano será en contra de los profetas quienes tienen visiones mentirosas y hacen predicciones falsas. Ellos no estarán en la asamblea de Mi pueblo, ni registrados en el libro de la casa de Israel; ni entrarán a la tierra de Israel. ¡Pues ustedes sabrán que Yo soy el SEÑOR DIOS! **10** A causa de esto, y porque desviaron a Mi gente y dijeron: "¡Paz!" cuando no hay paz, ellos están construyendo una pared que pintaran con lodo.' **11** Dile a esos que están pintado la pared: 'Ella caerá; habrá una lluvia torrencial, y Yo enviaré granizo para hacerla caer, y una tormenta de viento para romperla. **12** Mira, la pared caerá. Que otros no les digan a ustedes: "¿Dónde está el lodo que le pusieron?" **13** Por lo tanto, el SEÑOR DIOS dice esto: ¡Yo traeré una tormenta de viento en Mi ira, y habrán inundaciones de lluvia en mi furia! Granizadas en Mi ira la destruirán completamente. **14** Pues Yo derribaré la pared que ustedes han cubierto con lodo, y la demoleré hasta el suelo y dejaré descubiertas sus fundaciones. Así caerá, y ustedes serán aniquilados en medio de todo esto. Entonces, ustedes sabrán que Yo soy el SEÑOR. **15** Pues Yo aniquilaré en mi furor la pared y a esos que la pintaron. Y les diré a ustedes: "La pared ya no existe, ni los que la pintaron tampoco, **16** ni los profetas de Israel, quienes profetizaron sobre Jerusalén y tuvieron visiones de paz por ella. ¡Pero no hay paz! Ésta es la declaración del SEÑOR DIOS.'" **17** Entonces, tú, hijo de hombre, pon tu rostro en contra de las hijas de tu pueblo que profetizan de sus propias mentes, profetiza en contra de ellas. **18** Y diles: 'El SEÑOR DIOS dice esto: Ay de las mujeres que cosen amuletos mágicos en cada parte de sus manos y hacen velos para sus cabezas de todo tamaño, usados para cazar a la gente. ¿Ustedes cazaran a Mi pueblo pero salvarán sus propias vidas? **19** Ustedes me han profanado entre Mi pueblo por manojos de cebada y migajas de pan, para matar gente que no debería morir, y preservar las vidas de aquellos que no deberían continuar viviendo, mintiendo a Mi pueblo que los escuchan. **20** Por lo tanto, el SEÑOR DIOS dice esto: Yo estoy en contra de los amuletos mágicos que ustedes han usado para atrapar las vidas de la gente como si ellos fueran pájaros. De hecho, Yo arrancaré de sus brazos; a la gente que han atrapado como pájaros, Yo los dejaré libres. **21** Yo arrancaré sus velos y rescataré a Mi pueblos de sus manos, para que ya no estén atrapados en sus manos. Ustedes sabrán que Yo soy el SEÑOR. **22** Porque ustedes desalientan el corazón de gente justa con mentiras, aunque Yo no deseaba desalentarlos, y en su lugar apoyan las acciones de la persona malvada para que él no se aleje de este camino y pueda salvar su vida. **23** Por lo tanto, ustedes ya no tendrán visiones falsas ni continuarán haciendo predicciones, pues Yo rescataré a Mi pueblo de su mano. Ustedes sabrán que Yo soy el SEÑOR.'"

Ezekiel 13:1

Vino la palabra del SEÑOR:
"El SEÑOR dio su palabra." Vea cómo tradujo esto en 1:1.

Hijo de hombre:
Ezequiel (yo)

Profetizando desde su imaginación:
profetizando desde sus propios pensamientos.

Siguen su propio espíritu:
esta frase se usa para hacer referencia a los profetas haciendo lo que ellos quieren. La palabra "espíritu" hace referencia a sus pensamientos y la palabra "siguen" hace referencia a lo que hacen.

Chacales:
animales salvajes como perros o lobos pequeños.

Como chacales en el desierto:
como chacales que roban comida a otros animales en el desierto, los profetas le roban al pueblo de Israel cuando mienten sobre que tienen mensajes de Dios.

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Ezekiel 13:5

La casa de Israel:
vea cómo tradujo esto en 3:1.

Resistir en la batalla:
"defender".

¿No has tenido visiones falsas ... cuando no he hablado yo mismo?:
El SEÑOR usa una pregunta para reprender a los falsos profetas. Traducción Alterna: "Has tenido visiones falsas ... porque no he hablado yo mismo".

Tenido falsas visiones y han hecho predicciones falsas:
como los falsos profetas no recibieron verdaderamente un mensaje del SEÑOR, lo que predicen sobre el futuro no es cierto.

Esto y lo otro:
esta es una frase utilizada para hacer referencia a cualquier cosa que el profeto pueda haber dicho. Tu idioma puede tener otra manera de decir esto. "El SEÑOR me dijo esto" (UDB).

-La declaración del SEÑOR:
vea cómo tradujo esto en 5:11.

Ezekiel 13:8

Información General:
El SEÑOR habla al pueblo de Israel y repite frases en diferentes maneras para expresar cómo son en verdad.

Tenido falsas visiones y dicho mentiras:
Traducción Alterna: "han mentido acerca de tener mensajes de Dios".

La declaración del Señor Dios:
vea cómo tradujo esto en 5:11.

Mi mano estará en contra de los profetas:
el término "mano" suele usarse para hacer referencia al poder del SEÑOR.

Tienen visiones mentirosas y quienes hacen predicciones falsas:
Traducción Alterna: "quienes tienen mensajes de Dios pero están mintiendo".

En la asamblea de mi pueblo, o inscrito en el registro de la casa de Israel.
Traducción Alterna: "registrado como uno de mi pueblo". Estas son dos maneras de describir lo mismo.

La casa de Israel:
vea cómo tradujo esto en 3:1.

Sabrán que soy el Señor Dios:
vea cómo tradujo esto en 6:6.

Ezekiel 13:10

Por esto:
la palabra "esto" hace referencia a la promesa del Señor de forzar a que los falsos profetas salgan de Israel.

Guiaron a mi pueblo:
hace referencia a los falsos profetas en la tierra de Israel.

Están levantando un muro que pintarán con cal:
aquí "un muro" simboliza la paz y la seguridad que los falsos profetas le decían al pueblo que el SEÑOR prometía darles.

Blanquear ... cal:
"cal" es una mezcla líquida blanca que se usa para blanquear superficies como muros o vallados.

Derramaré lluvia ... granizo ... tormenta de viento:
todas forman parte de una tormenta muy mala. Dios usa una tormenta para hacer referencia a los ejércitos que atacarán Jerusalén.

Granizo:
piedras de hielo que a veces caen del cielo en una tormenta de lluvia.

¿No te han dicho otros ... él?
Ezequiel hace esta pregunta para presionarlos por una respuesta. Traducción Alterna: "¡Ciertamente otros te han dicho ... él!"

Ezekiel 13:13

Tormenta de viento ... inundaciones de lluvia ... granizo:
todas forman parte de una tormenta muy mala. Dios usa una tormenta para hacer referencia a los ejércitos que atacarán a Jerusalén.

Traeré una tormenta de viento en mi ira:
"cuando actúe desde mi enojo, traeré una tormenta de viento".

habrá inundaciones de lluvia en mi ira:
Cuando actúe desde mi enojo, traeré grandes cantidades de lluvia.

Los granizos de mi irá lo destruirán por completo:
"cuando actúe desde mi enojo, traeré granizo que destuirá los muros que el pueblo está construyendo".

Poner al descubierto:
descubrir.

Aniquilado:
"vendrá tu fin" o "totalmente destruido".

Sabrán que yo soy el SEÑOR:
algunos significados posibles son 1) "entenderán quién soy yo, el SEÑOR" o 2) "entenderán que yo

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soy el SEÑOR, el único verdadero Dios" o 3) "sabrán que yo, el SEÑOR, tengo el poder para hacer lo que dije que haría" (UDB).

Ezekiel 13:15

Yo:
hace referencia al SEÑOR.

Lo aniquilaré en mi furia:
"cuando actúe desde mi enojo, le pondré un final".

Blanquearon:
"pintaron el muro de blanco" (Vea cómo tradujo esto en 13:10).

Ya no existe el muro, ni el pueblo:
"el muro ya no está ahí, y tampoco el pueblo".

Visiones de paz para ella:
la palabra "ella" hace referencia a Jerusalén.

Esta es la declaración del Señor Dios:
vea cómo tradujo esto en 5:11.

Ezekiel 13:17

Hijo de hombre:
vea cómo tradujo esto en 2:1.

Pon tu rostro en contra:
vea cómo tradujo esto en 4:1.

Las hijas de tu pueblo:
las mujeres de Israel.

Profetizan desde sus propias mentes:
esto significa que están creando profecías desde su propia imaginación. Traducción Alterna: "imaginando sus propias profecías"

Profetizar contra:
vea cómo tradujo esto en 4:6.

Talismanes:
objetos de los que se cree que tienen poderes mágicos.

Hacer velos para sus cabezas de todo tamaño, usados para cazar personas:
las decoraciones que vestían las profetizas eran como una "trampa" porque usaban la belleza, el misterio y las mentiras para engañar al pueblo para que les creyeran y pecaran contra Dios.

Ezekiel 13:19

Información General:
el SEÑOR continua hablando en contra de las falsas profetizas en Israel.

Puñados de cebada y migajas de pan:
la cebada es un grano utilizado para hacer pan y la palabra "migaja" es una pequeña cantidad de pan. Ambas frases son pequeñas porciones de comida y se usan para enfatizar lo baja que era la paga a las profetizas.

Ezekiel 13:20

El Señor Dios dice esto:
vea cómo tradujo esto en 5:5.

Talismanes:
objetos de losque se cree que tienen poderes mágicos.

Cazar:
"entrampar". Una trampa es una soga con un lazo pequeño que caza algo por su pie.

Cazar las vidas de las personas como si fueran pájaros ... personas a quienes han cazado como pájaros:
el SEÑOR compara a las decoraciones de las profetizas con trampas para pájaros.

Arrancarlos de tus brazos:
la palabra "brazos" se refiere al control de las profetizas. Las mentiras que usan para controlar al pueblo de Israel son como brazos que los retienen de escapar. Traducción Alterna: "déjalos ir de tu control".

-ya no estarán atrapados en tus manos:
Decir que no estarán atrapados es lo mismo que decir que serán libres. La frase "atrapado en tu mano" se refiere al pueblo de Israel que está bajo el control de las falsas profetisas. Traducción alterna: "estarán libres de tu control"

Yo soy El Señor:
Los significados posibles son 1) "entiende quién soy El Señor" o 2) "entiende que soy El Señor, el único Dios verdadero" o 3) "sé que yo, El Señor, tengo el poder de hacer lo que digo que haré hacer "(UDB)

Ezekiel 13:22

Desanima el corazón de la persona justa:
el corazón de la persona justa se usa para hacer referencia a sus emociones. Traducción Alterna: "desanima la persona justa".

-Darse vuelta de su camino:
para referirse a dejar de haceralgo, se usa el "girar" en una dirección diferente. Traducción Alterna: "dejar lo que está haciendo"

Tener visiones falsas o continuar haciendo predicciones:
ambas frases hacen referencia a hablar sobre lo que sucederá en el futuro. Traducción Alterna: "continuar haciendo falsas predicciones"

Fuera de tu mano:
la palabra "mano" se usa para hacer referencia al control de las profetizas. Traducción Alterna: "fuera de tu control"

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Sabrán que yo soy el SEÑOR:
algunos significados posibles son 1) "entiendan quién soy yo, el SEÑOR" o 2) "entiendan que yo soy el SEÑOR, el único verdadero Dios" o 3) "sepan que yo, el SEÑOR, tengo el poder de hacer lo que digo que voy a hacer" (UDB).

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Chapter 14

1 Algunos de los ancianos de Israel vinieron a mí y se sentaron frente a mí. **2** Luego la palabra del Señor vino a mí, diciendo: **3** "Hijo de hombre, estos hombres han llevado sus ídolos dentro de sus corazones y han puesto la piedra de tropiezo de su iniquidad ante sus propios rostros. ¿Debo ser Yo cuestionado por ellos? **4** Por lo tanto anúnciales esto a ellos y diles: 'El SEÑOR DIOS dice esto: Todo hombre de la casa de Israel que pone sus ídolos dentro de su corazón, o quien pone la piedra de tropiezo de su iniquidad ante su rostro, y quien luego viene al profeta, Yo, SEÑOR, le contestaré de acuerdo al número de sus ídolos, **5** Yo haré esto para poder retomar la casa de Israel en sus corazones que fueron apartados de mí debidob a sus ídolos.' **6** Por lo tanto di a la casa de Israel: 'El SEÑOR Dios dice esto: ¡Arrepiéntanse y apártense de sus ídolos! Tornen sus rostros de todas sus abominaciones. **7** Porque cualquiera de la casa de Israel y cada uno de los forasteros quedándose en Israel quien me abandona, quien pone sus ídolos a su corazón y pone la piedra de tropiezo de su iniquidad ante su propio rostro, y que luego va al profeta a buscarme, Yo El Señor, le contestaré Yo mismo. **8** Yo pondré mi rostro en contra de ese hombre y lo convertiré en una señal y un proverbio, puesto que lo cortaré de entre el pueblo y ustedes sabrán que yo soy el Señor. **9** Si un profeta es engañado y habla un mensaje, entonces Yo, el SEÑOR, engañé al profeta; Yo le alcanzaré con mi mano en su contra y lo destruiré en medio de mi pueblo Israel. **10** Ellos cargarán su propia iniquidad; la iniquidad del profeta será la misma que la iniquidad del que le preguntó a él. **11** Debido a esto, la casa de Israel no vagará más lejos de Mí ni se deshonrarán más a sí mismos a través de todas sus transgresiones. Ellos serán mi pueblo, y Yo seré su Dios. Esta es la declaración del SEÑOR Dios.'" **12** Luego la palabra del Señor vino a mí, diciendo: **13** "Hijo de hombre, cuando una tierra peca en Mi contra cometiendo pecado de modo que yo extiendo mi mano en su contra y rompo el sustento de su pan, y envío sobre ella hambruna y corto a ambos, hombre y bestia de la tierra; entonces, **14** aún cuando estos tres hombres: Noé, Daniel y Job, estuviesen en medio de la tierra, ellos sólo podrían rescatar sus propias vidas por su integridad. Esta es la declaración del SEÑOR Dios. **15** Si Yo envío bestias a través de esa tierra y la hago estéril para que se vuelva devastada donde ningún hombre pueda pasar por ella debido a las bestias, entonces, **16** aún si estos mismos tres hombres estuviesen en ella, así como Yo vivo, declara el SEÑOR DIOS, ellos no podrían rescatar ni sus propios hijos o hijas; sólo sus propias vidas serían rescatadas, pero la tierra se convertiría en desperdicio. **17** O si yo traigo espada en contra de esa tierra y digo: 'Espada, ve a través de la tierra y corta ambos hombre y bestia de esta', **18** entonces, aún si estos tres hombres estuviesen en medio de la tierra, así como vivo Yo, declara el SEÑOR Dios, ellos no podrían rescatar aun sus propios hijos o hijas; sólo sus propias vidas serían rescatadas. **19** O si Yo envío una plaga en contra de esta tierra y derramo mi furia en su contra a través del derramamiento de sangre, para cortar a ambos hombre y bestia, **20** entonces, aún si Noé, Daniel y Job estuviesen en esta tierra, vivo Yo, declara el SEÑOR Dios, ellos no serían capaces de rescatar aun sus propios hijos o hijas; sólo sus propias vidas serían rescatadas por su integridad. **21** Puesto que el SEÑOR Dios dice esto: Yo de cierto haré cosas peores enviando mis cuatro castigos: hambruna, espada, animales salvajes y plaga en contra de Jerusalén para cortar a ambos, hombre y bestia, de ella. **22** ¡Sin embargo! Un remanente quedará en ella, sobrevivientes que saldrán con hijos e hijas. Ellos saldrán a ustedes, y ustedes verán sus caminos y acciones y serán consolados en cuanto al castigo que Yo he enviado a Jerusalén, y sobre todo lo demás que Yo he enviado en contra de la tierra. **23** ¡Los sobrevivientes los consolarán cuando vean sus caminos y sus acciones, para que ustedes sepan todas estas cosas que Yo he hecho en contra de ella, que no he hecho en vano! Esta es la declaración del SEÑOR Dios."

Ezekiel 14:1

Vino la palabra del SEÑOR:
"el SEÑOR dio su palabra". Vea cómo tradujo esto en 1:1.

Han recibido a sus ídolos en sus corazones: Traducción Alterna:
"consideran que sus ídolos son muy importantes" o "tienen afecto por sus ídolos".

Ante sus propios rostros:
Dios está diciendo que los hombres han puesto a sus ídolos donde los pueden ver. Esto demuestra que los ídolos son importantes para ellos. Traducción Alterna: "donde pueden ser vistos".

Piedra de tropiezo de su iniquidad:
se hace referencia a los ídolos como algo con lo que su pecado les hace tropezar y caer.

¿Debo ser consultado por ellos en modo alguno?
Traducción Alterna: "no deberían pedirme nada".

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Ezekiel 14:4

Así que anuncia esto a ellos:
la palabra "ellos" hace referencia a "los hombres de los ancianos de Israel".

-Quien recibe sus ídolos en su corazón:
Traducción Alterna: "quien considera a sus ídolos como muy importantes" o "quien tiene afecto por sus ídolos".

La piedra de tropiezo de su iniquidad ante su rostro:
las palabras "ante su rostro" significan "con su atención completa". Traducción Alterna: el ídolo que ha usado para pecar adorándolo"

Luego viene a un profeta:
una persona va a un profeta para escuchar lo que Dios tiene que decir.

El número de sus ídolos:
Traducción Alterna: "cuántos ídolos tiene".

Puedo reclamar el corazón de la casa de Israel:
Traducción Alterna: "voy a hacer que el pueblo de Israel me ame nuevamente".

-Reclamar ... se han alejado de mí:
Él dice que va a traerlos de regreso para hacer que lo amen aunque sus ídolos los hayan alejado de Dios.

Ezekiel 14:6

La casa de Israel:
vea cómo tradujo esto en 3:1

¡Arrepiéntanse y vuélvanse de sus ídolos! Vuelvan sus rostros de todas sus abominaciones:
ambas frass son maneras de decirle al pueblo de Israel que dejen de adorar ídolos.

Arrepiéntanse y vuélvanse:
las palabras "arrepentirse" o "volverse" significan básicamente lo mismo. Juntas, fortalecen el mandamiento de dejar dea dorar a los ídolos.

Ezekiel 14:7

Quien recibe a sus ídolos en su corazón:
Traducción Alterna: "quien considera a sus ídolos como muy importantes" o "quien tiene afecto por sus ídolos".

Y pone la piedra de tropiezo de su iniquidad ante su propio rostro.
Traducción Alterna: "el ídolo que ha usado para pecar adorándolo"

Pondré mi rostro en contra de ese hombre:
Traducción Alterna: "voy a estar en su contra" o "voy a poner atención en estar en su contra".

Hacer que sea una señal y un proverbio:
aquí las palabras "señal" y "proverbio" hacen referencia a algo que sirve para alertar a otros de las consecuencias malas de un comportamiento malvado.

Ezekiel 14:9

Extenderé mi mano contra él:
La mano de Dios hace referencia a lo que Él hace. Traducción Alterna: "obraré en su contra"

Llevarán su propia iniquidad:
Traducción Alterna: "serán responsables por lo que han hecho mal"

Ya no vagarán ni dejarán de seguirme:
esta frase compara el no hacer lo que Dios quiere con caminar alejándose de Él.

Ezekiel 14:12

Vino la palabra del SEÑOR:
"El SEÑOR dio su palabra". Vea cómo tradujo esto en 1:1.

Ezekiel 14:15

Estos mismos tres hombres:
Noé, Daniel y Job.

Mientras viva, declara el Señor Dios:
esto puede ser reordenado: "El Señor Dios declara: mientras viva".

Sólo sus propias vidas serían rescatadas:
"El SEÑOR sólo rescataría sus vidas"

Ezekiel 14:17

Estos tres hombres:
Noé, Daniel y Job.

Mientras viva, declara el Señor Dios:
esto puede ser reordenado: "El Señor Dios declara: mientras viva".

Ezekiel 14:19

Derramaré mi furia:
como un jarrón que tiene agua, Dios ha estado conteniendo su juicio. Entonces "derramar mi furia" significa que Dios ya no se contendrá de actuar desde su anojo, sino que actuará desde su enojo en contra del pueblo de Israel.

Aislar tanto hombre como bestia:
esta frase hace referencia a ser asesinado como un acto de juicio divino por el pecado. Traducción Alterna: "matar tanto a hombre como a bestia"

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Ezekiel 14:21

De ella:
la palabra "ella" hace referencia a Jerusalén.

Ezekiel 14:22

Información General:
el SEÑOR continua hablándole a Ezequiel sobre el castigo del pueblo de Israel.

¡Mira!:
la palabra "mira" nos alerta a prestar atención a la información a continuación.

Que quedó en ella ... hecho contra ella:
la palabra "ella" hace referencia a Jerusalén.

Sus caminos y sus acciones:
ambas frases hacen referencia a lo que ha hecho el pueblo de Israel. Traducción Alterna: "la manera en la que viven" o "las cosas que hacen".

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Chapter 15

1 Entonces la Palabra del SEÑOR vino a mí, diciendo: **2** "Hijo de hombre, ¿cómo es que una vid es mejor que cualquier árbol con ramas que se encuentra entre los árboles en un bosque? **3** ¿Acaso la gente toma madera de una vid para hacer cualquier cosa? ¿O, acaso ellos hacen una estaca para colgar algo de ella? **4** Y si es lanzada al fuego como combustible, y si el fuego ha quemado sus dos puntas y también el centro, ¿es buena para algo? **5** ¡Mira! Cuando estaba entera, no podía hacer ninguna cosa; seguramente entonces, cuando el fuego la haya quemado, entonces no servirá para hacer nada útil. **6** Por lo tanto, el SEÑOR DIOS dice así: Al contrario de los árboles en el bosque, Yo he dado la vid como combustible para el fuego; Yo actuaré de la misma manera hacia los habitantes de Jerusalén. **7** Pues pondré Mi rostro contra ellos. Aunque salgan del fuego, aún el fuego los consumirá; así sabran que Yo soy el SEÑOR, cuando ponga Mi rostro contra ellos. **8** Entonces Yo convertiré la tierra en un terreno estéril porque ellos han cometido pecado. Esta es la declaración del SEÑOR DIOS."

Ezekiel 15:1

Información General:
el SEÑOR le habla a Ezequielen esta sección.

Vino la palabra del SEÑOR:
"El SEÑOR dio esta palabra". Vea cómo tradujo esto en 1:1.

¿Cómo puede una viña sermejor que cualquier árbol con ramas entre los árboles del bosque?
Traducción Alterna: "la viña no es mejor que cualquier árbol con ramas que esté entre los árboles del bosque"

¿Acaso se saca madera de la viña para hacer algo?
Traducción Alterna: "las personas no sacan madera de una viña para nada".

¿Sacan de la viga una clavija para colgar algo?
Traducción Alterna: "no hacen una clavija de ella para colgarle cosas".

Si es echada a un fuego como combustible, y si el fuego a quemado sus puntas y lo del medio, ¿es buena para algo?
raducción Alterna: si el fuego ha quemado ambos extremos y también el medio, ¡ciertamente no es buena para nada!

Ezekiel 15:5

Información General:
El SEÑOR continua hablando acerca de la viña.

Ezekiel 15:7

Información General:
El SEÑOR le habla a Ezequiel sobre el pueblo de Israel.

Abandonado:
un lugar donde todos se han ido.

Han cometido pecado:
"han pecado".

Esta es la declaración del SEÑOR:
Vea cómo tradujo esto en 5:11.

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Chapter 16

1 Entonces, la palabra del SEÑOR vino a mí, diciendo: **2** "Hijo del hombre, informa a Jerusalén sobre sus abominaciones, **3** y declara: 'El SEÑOR Dios dice así a Jerusalén: Tu principio y tu nacimiento tuvieron lugar en la tierra de Canaán; tu padre era un amorreo, y tu madre era una hetea. **4** En el día de tu nacimiento, tu madre no cortó tu cordón umbilical, ni te purificó en agua ni te restregó con sal, ni te cubrió con telas. **5** Ningún ojo tuvo compasión de ti para hacer estas cosas para ti, para ser compasivo hacia ti. En el día que tú naciste, con odio hacia tu vida, fuiste lanzada fuera hacia el campo abierto. **6** Pero Yo pasé por donde ti, y te vi retorciéndote en tu propia sangre, así que te dije en tu sangre: "¡Vive!" Yo te dije a ti en tu propia sangre, "¡Vive!" **7** Yo te hice crecer como una planta en el campo. Te multiplicaste y te hiciste grande, y te convertiste en la joya de las joyas. Tus senos se hicieron firmes, y tu pelo creció grueso, aunque habías estado desnuda y descubierta. **8** Yo pasé por donde ti otra vez, y te vi. El tiempo del amores vino a ti, así que, puse Mi manto sobre ti y cubrí tu desnudez. Entonces, Yo te juré y entré en pacto contigo, esta es la declaración del SEÑOR Dios, y te hice Mía. **9** Así que te lavé con agua y enjuagué la sangre de ti, y te ungí con aceite. **10** Yo te vestí con ropas bordadas y puse sandalias de cuero en tus pies. Te envolví en lino fino y te cubrí con seda. **11** Luego, te adorné con joyas, y te puse brazaletes en tus manos, y una cadena en tu cuello. **12** Te puse un anillo en la nariz y pantallas en las orejas, y una hermosa corona en tu cabeza. **13** Así que fuiste adornada con oro y plata, y fuiste vestida de lino fino, seda, y ropas bordadas; comiste harina fina, miel, y aceite, y eras muy hermosa, y te convertiste en una reina. **14** Tu fama llegó a las otras naciones por tu belleza, pues era perfecta en la majestad que Yo te había dado. Esta es la declaración del SEÑOR Dios. **15** Pero tú confiaste en tu propia belleza, y actuaste como una prostituta debido a tu fama; tú derramaste tus actos de prostitución sobre todos los que pasaban, de manera que tu belleza se hizo suya. **16** Entonces, tú tomaste tus ropas y con ellas hiciste lugares altos para ti misma decorados con varios colores, y ahí actuaste como prostituta. Esto no debió haber pasado. Ni debería existir tal cosa. **17** Tú tomaste las joyas finas del oro y la plata que Yo te di, e hiciste para ti misma figuras varoniles, e hiciste con ellas lo que haría una prostituta. **18** Tú tomaste tus vestidos bordados y los cubriste, y pusiste Mis aceites y perfumes delante de ellos. **19** Mi pan que Yo te di, hecho con harina fina, aceite y miel, tú lo pusiste delante de ellos como aroma fragante, esto fue lo que sucedió. Esta es la declaración del SEÑOR Dios. **20** Entonces, tú tomaste a tus hijos e hijas los cuales pariste para Mí, y los sacrificaste a las imágenes para ser devorados como comida. ¿Son tus actos de prostitución un asunto pequeño? **21** Tú sacrificaste a Mis hijos y los pusiste en el fuego. **22** En todas tus abominaciones y tus actos de prostitución tú no has pensado en los días de tu juventud, cuando estabas desnuda y descubierta mientras te revolcabas en tu sangre. **23** ¡Ay! ¡Ay de ti! Esta es la declaración del SEÑOR Dios, por lo tanto, en adición a toda esta maldad, **24** tú te construíste un aposento cerrado en cada lugar público. **25** Tú construiste tu lugar alto en la cabecera de cada calle y profanaste tu belleza, pues tú ofreciste tu cuerpo a todo el que pasaba e hiciste muchos más actos de prostitución. **26** Tú has actuado como una prostituta con los egipcios, tus vecinos lujuriosos, y cometiste muchos más actos de prostitución, para provocarme a la ira. **27** Yo te golpearé con Mi mano y te quitaré tu alimento. Yo entregaré tu vida a tus enemigos, las hijas de los filisteos, que se avergonzaron de tu comportamiento obsceno. **28** Tú has actuado como una prostituta con los asirios porque no podías ser satisfecha. Tú actuaste como una prostituta y todavía no estabas satisfecha. **29** Tú también hiciste muchos más actos de prostitución en la tierra de los comerciantes de Caldea, y ni esto te satisfizo. **30** ¿Cuán enfermo está tu corazón, esta es la declaración del SEÑOR Dios, que hicieras todas estas cosas, actos de una prostituta desvergonzada? **31** Tú has construido tus lugares altos en la cabecera de toda calle y has hecho tu aposento encerrado en cada lugar público. Pero tú no eras como una prostituta porque te rehusabas a recibir paga. **32** Tú, mujer adúltera, tú aceptas a extraños en vez de a tu esposo. **33** La gente le paga a toda prostituta, pero tú das tu salario a todos tus amantes y los sobornas para que vengan a ti de todo lugar para tus actos de prostitución. **34** Así que hay una diferencia entre ti y esas otras mujeres, ya que nadie va a ti para pedirte que duermas con ellos. En cambio, tú les pagas a ellos. Nadie te paga a ti. **35** Por lo tanto, tú, prostituta, escucha la palabra del SEÑOR. **36** El SEÑOR Dios dice así: Porque has derramado tu deseo y has expuesto tus partes privadas a través de tus actos de prostitución con todos tus amantes y con todos tus ídolos asquerosos, y debido a la sangre de tus hijos que diste a tus ídolos, **37** por lo tanto, Yo reuniré a todos tus amantes que has conocido, a todos los que has amado y a todos los que has odiado, y Yo los reuniré a todos en contra de ti a cada lado. Yo expondré tus partes privadas a ellos para que todos puedan ver tu desnudez. **38** Pues, Yo te castigaré por adulterio y por el derramamiento de sangre, y traeré sobre ti el derramamiento de sangre de Mi ira y celo. **39** Yo te entregaré a sus manos

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para que derriben tu aposento cerrado y hagan caer tus lugares altos y ellos rasgarán tus vestidos y tomarán todas tus joyas. Ellos te dejarán desnuda y descubierta. **40** Entonces, traerán una multitud en contra de ti y te apedrearán con piedras, y te cortarán con sus espadas. **41** Ellos quemarán tus casas y harán muchos actos de castigo en ti a la vista de muchas mujeres, pues detendré tu prostitución, y ya no le pagarás a tus amantes. **42** Entonces, yo calmaré Mi furor en contra de ti; Mi ira se alejará de ti, pues Yo estaré satisfecho, y ya no estaré más enojado. **43** ¡Porque no trajiste a tu mente los días de tu juventud y Me has hecho temblar de ira por todas estas cosas, por lo tanto, Yo por Mi cuenta haré descender sobre tu propia cabeza el castigo por lo que has hecho, esta es la declaración del SEÑOR Dios. ¿No has añadido la prostitución a todas tus otras prácticas detestables? **44** Todo el que hable proverbios referentes a ti dirán: "Como es la madre, así es la hija." **45** Tú eres la hija de tu madre, que detestaba a su esposo y a sus hijos, y eres la hermana de tus hermanas que detestaban a sus esposos y a sus hijos. Tu madre era una hitita, y tu padre un amorreo. **46** Tu hermana mayor era Samaria y sus hijas eran las que vivían en el norte, mientras que tu hermana menor era la que vivía al sur de ti, esa es, Sodoma y sus hijas. **47** Tú no solo caminaste en sus pasos y copiaste su comportamiento y sus prácticas, sino que en todos tus caminos has sido peor que ellas. **48** Vivo Yo, dice el SEÑOR Dios, que tu hermana Sodoma y sus hijas, no han hecho tanta maldad como tú y tus hijas han hecho. **49** Este fue el pecado de tu hermana Sodoma: ella fue arrogante en su ocio, descuidada y despreocupada de cualquier cosa. Ella no fortaleció las manos de los pobres y los necesitados. **50** Ella fue arrogante y cometió acciones asquerosas delante de Mí, así que, me los llevé así como has visto. **51** ¡Ni Samaria cometió la mitad de tus pecados; a cambio, tú has hecho más cosas abominables que ellas, y has demostrado que tus hermanas eran mejor que tú por todas las cosas abominables que haces! **52** Especialmente tú, muestra tu propia vergüenza; de esta manera has demostrado que tus hermanas eran mejor que tú, por los pecados que cometiste en todas esas maneras aabominables. Tus hermanas ahora se ven mejor que tú. Especialmente tú, muestra tu propia vergüenza, pues, de esta manera tú has demostrado que tus hermanas eran mejores que tú. **53** Pues, Yo restauraré sus fortunas, las fortunas de Sodoma y sus hijas, y las fortunas de Samaria y sus hijas; pero tus fortunas estarán entre ellas. **54** Por causa de estas cosas mostrarás tu propia vergüenza; tú serás humillada por todo lo que has hecho, y de esta manera serás de consuelo para ellas. **55** Así que, tu hermana Sodoma y sus hijas serán restauradas a su condición pasada, y Samaria y sus hijas serán restauradas a su herencia pasada. Entonces, tú y tus hijas serán restauradas a tu condición pasada. **56** Sodoma, tu hermana, no fue ni siquiera mencionada por tu boca en los días de tu orgullo, **57** antes de que tu maldad fuera revelada. Pero ahora eres un objeto de desdén a las hijas de Edom y a todas las hijas de los filisteos alrededor de ella. La gente de alrededor te desprecian. **58** ¡Tú mostrarás tu vergüenza y tus acciones aabominables! ¡Esta es la declaración del SEÑOR! **59** El SEÑOR Dios dice esto: Yo haré contigo como te mereces, tú que has despreciado tu juramento rompiendo el pacto. **60** Pero Yo mismo recodaré Mi pacto hecho contigo en los días de tu juventud, y estableceré un pacto eterno contigo. **61** Entonces, tú recordara tus caminos y te avergonzarás cuando recibas a tus hermanas mayores y menores. Yo te las daré como hijas, pero no debido a tu pacto. **62** Yo mismo estableceré Mi pacto contigo, y sabrás que Yo soy el SEÑOR. **63** Debido a estas cosas, recordarás y te avergonzarás, de manera que ya tú no abrirás tu boca para hablar debido a tu vergüenza, cuando Yo te haya perdonado por todo lo que has hecho. Esta es la declaración del SEÑOR Dios."

Ezekiel 16:1

Información General:
El SEÑOR habla a Ezequiel sobre los orígenes del pueblo de Israel.

Vino la palabra del SEÑOR:
"el SEÑOR dio su palabra". Vea cómo tradujo esto en 1:1.

Tu comienzo y tu nacimiento:
ambos hablan de cuando la ciudad de Jerusalén fue fundada.

Padre era un amorita, y su madre era una hitita:
ambas naciones desarrollaron la ciudad de Jerusalén antes de que el pueblo de Israel existiera. Traducción Alterna: "fuiste fundada por los amoritas y los hititas".

Ezekiel 16:4

Información General:
El SEÑOR compara Jerusalén con un bebé no deseado.

Ningún ojo:
"nadie"

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Con aversión por tu vida:
"el pueblo te odiaba".

Ezekiel 16:6

Información General:
el SEÑOR continua hablando sobre Jerusalén como un bebé no deseado que crece para ser una mujer hermosa.

-Pero pasé cerca tuyo:
el SEÑOR camina cerca del bebé recién nacido.

Cabello:
vello corporal.

Te convertiste en joya de joyas:
aquí se habla de la mujer, quien representa a Jerusalén, como si se hubiera convertido en la más fina de todas las joyas, es decir, como si se hubiera convertido en la más bella de todas las mujeres.

Te convertiste en joya de joyas:
algunas versiones modernas traducen: "Creciste lo suficiente como para usar joyas".

Desnuda y descubierta:
ambas palabras significan lo mismo y enfatizan que ella estaba completamente denuda. Traducción Alterna: "completamente desnuda"

Ezekiel 16:8

Información General:
El SEÑOR continua hablándo de Jerusalén y el pueblo de Israel como de una mujer joven.

Pasé cerca tuyo nuevamente:
esto es para decir que el SEÑOR ha caminado cerca de la mujer joven.

El tiempo del amor vino a ti:
esto es para decir que el SEÑOR ve a la mujer joven lo suficientemente grande como para casarse.

Ezekiel 16:9

Información General:
el SEÑOR continua hablando sobre Jerusalén y el pueblo de Israel como una mujer joven.

Bordado:
trozos de tela de diferentes colores cosidos juntos para formar un diseño.

Te adorné:
"te agregué decoraciones".

Ezekiel 16:13

Información General:
El SEÑOR continua hablando sobre Jerusalén y el pueblo de Israel como de una mujer joven.

Adornada:
"decorada".

Fama:
ser conocido y respetado por muchos.

Ezekiel 16:15

Información General:
El SEÑOR continua hablando sobre Jerusalén y el pueblo de Israel como su esposa.

Pero confiaste en tu propia belleza:
"pensaste que tu propia belleza podía proveer para tus necesidades".

Actuaste como una prostituta:
esto compara al pueblo de Israel adorando ídolos con una mujer a quien se le paga para que se acueste con desconocidos.

Derramaste:
en la Biblia, se suele hablar de acciones y cualidades morales e inmorales como si fueran líquidos. Traducción Alterna: "cometiste libremente"

Eran para ellos:
-los actos de prostitución eran cometidos para aquellos que pasaban cerca.

Eran para ellos:
esta frase hebrea es traducida de maneras diferentes en varias versiones modernas.

Ezekiel 16:17

Información General:
el SEÑOR continua hablando de Jerusalén y el pueblo de Israel como una esposa infiel.

Figuras masculinas:
"estatuas de hombre" o "ídolos que parecen hombres".

Hiciste con ellos como haría una prostituta:
esta es una manera educada de decir que la mujer joven se acostaba con las figuras masculinas.

Estaban ante ellos:
"puesto como una ofrenda frente a ellos".

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Ezekiel 16:20

Información General:
El SEÑOR continua hablando sobre Jerusalén y el pueblo de Israel como su esposa infiel.

Diste a luz para mí:
"diste a luz a".

¿Tus actos de prostitución son un asunto pequeño?
Traducción Alterna: "haces como si tus actos de prostitución no fueran un pecado serio."

Sacrificaste:
asesinaste.

Desnuda y descubierta:
vea cómo tradujo esto en 16:6.

Ezekiel 16:23

Información General:
el SEÑOR continua hablando de Jerusalén y el pueblo de Israel.

-Esta es la declaración del Señor Dios:
vea cómo tradujo esto en 5:11.

Te construiste una cámara abovedada en cada lugar público:
esta frase hace referencia a construir un lugar para adorar ídolos.

Ezekiel 16:25

Información General:
El SEÑOR continua hablando sobre Jerusalén y el pueblo de Israel como su esposa infiel.

Cabeza de cada carretera:
se habla del comienzo de una carretera como su cabeza.

Ezekiel 16:27

Información General:
El SEÑOR continua hablando de Jerusalén y del pueblo de Israel como su esposa infiel.

Te golpearé con mi mano:
Traducción Alterna: "actuaré contra ti con mi poder".

-Cortar tu comida:
se refiere a suspender la provisión de comida.

Entregaré tu vida:
"daré tu vida".

Las hijas de los filisteos:
como se habló de Jerusalén como una mujer joven, se habla de la misma manera de su enemigo, los filisteos

Ezekiel 16:30

Información General:
el SEÑOR continua hablando sobre Jerusalén y el pueblo de Israel como su esposa infiel.

¿Porqué es tan débil tu corazón?
Aquí, la palabra "corazón" hace referencia al amor y la fidelidad. Traducción Alterna: "¿Por qué me amas tan poco?"

Promiscua y sin vergüenza:
la palabra "promiscua" hace referencia a una persona que se acuesta con muchas personas diferentes. La palabra "sin vergüenza" hace referencia a una persona que peca abiertamente. Ambas de estas palabras describen un pensamiento. Traducción Alterna: "promiscua sin vergüenza"

Cabeza de cada carretera:
vea cómo tradujo esto en 16:25.

Ezekiel 16:32

Información General:
El SEÑOR continua hablando de Jerusalén y el pueblo de Israel como su esposa infiel.

Acepta desconocidos:
esto hace referencia a alguien que acepta que alguien se acueste con ella.

Ezekiel 16:35

Información General:
El SEÑOR continua hablando acerca de Jerusalén y el pueblo de Israel como una esposa infiel.

Derramaste tu lujuria:
sesuele hablar de acciones de cualidades morales como si fueran líquidas.

Derramaste tu lujura:
algunas versiones modernas traducen "derramaste tu riqueza".

La sangre de tus hijos que diste a tus ídolos:
esto hace referencia a matar niños como sacrificio a los ídolos.

¡Mira!
Nos alerta a prestar atención a lo que sigue.

Desnudez:
la palabra "desnudez" hace referencia a una persona que está sin ropa, pero también a poder ver todas las faltas de una persona.

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Ezekiel 16:38

Información General:
el SEÑOR habla sobre soldados enemigos como los amantes de Jerusalén.

Echa abajo tus montículos, derriba tus lugares altos:
estas frases dicen lo mismo en maneras diferentes. Esto agrega énfasis a la frase.

Desnuda y descubierta:
vea cómo tradujo esto en 16:6.

Ezekiel 16:40

Información General:
El SEÑOR habla sobre los soldados enemigos como los amantes de Jerusalén.

Calmaré mi furia contra tí, mi enojo te dejará:
las palabras "furia" y "enojo" hacen referencia al castigo que el SEÑOR inflige por estar enojado. Las dos frases significan básicamente lo mismo. Traducción Alterna: "voy a dejar de castigarte porque no voy a estar más enojado con vos".

Ezekiel 16:43

Información General:
el SEÑOR continua hablando sobre Jerusalén y el pueblo de Israel como su esposa infiel.

Los días de tu juventud:
el SEÑOR se refiere a tiempos más antiguos. Traducción Alterna: "mi amabilidad para contigo cuando eras joven"

¡Mira!
Esto nos alerta a prestar atención a lo que sigue.

Yo mismo traeré el castigo por tu conducta sobre tu propia cabeza:
Traducción Alterna: "te castigaré por cómo actuaste"

Ezekiel 16:44

Información General:
el SEÑOR continua hablando sobre Jerusalén y el pueblo de Israel como su esposa infiel.

¡Mira!
Esto nos alerta a prestar atención a lo que sigue.

Quien detestaba a su marido:
"quien odiaba a su marido".

Ezekiel 16:47

Información General:
el SEÑOR continua refiriéndose a otras naciones como parientes de Jerusalén.

Ahora:
esta palabra se usa para marcar un quiebre en la enseñanza. El SEÑOR cambia de su parábola a un mandamiento para el pueblo de Jerusalén.

No andes en sus caminos o sigas tras sus acciones repugnantes:
Traducción Alterna: "no actúescomo ellos o hagas las cosas repugnantes que ellos hacen".

Ezekiel 16:49

Información General:
el SEÑOR continua refiriéndose a otras naciones como parientes de Jerusalén.

Arrogantes en su placer, descuido y despreocupación sobretodo:
el SEÑOR describe a Sodoma como una mujer rica que tiene más que suficiente comida y vive en seguridad.

No reforzó las manos del pobre y el necesitado:
las palabras "pobre" y "necesitado" enfatizan que estas son las personas que no pueden ayudarse a sí mismas. Traducción Alterna: "no ayudó a las personas que no podían ayudarse a sí mismas."

Ezekiel 16:51

Información General:
el SEÑOR continua refiriéndose a otras naciones como parientes de Jerusalén.

Has demostrado que tus hermanas son mejores que tú:
el SEÑOR usa esta frase tres veces para enfatizar que las ciudades malvadas de Samaria y Sodoma son más justas que Jerusalén.

Especialmente tú, muestras tu propia vergüenza:
el SEÑOR usa esta frase dos veces para enfatizar cuán vergonzosamente actuó el pueblo de Jerusalén

Ezekiel 16:53

Información General:
el SEÑOR continua refiriéndose a otras naciones como parientes de Jerusalén.

Fortunas:
"riquezas".

Mostrarás tu vergüenza, serás humillada:
ambas frases hacen referencia al SEÑOR castigando publicamente al pueblo de Jerusalén.

Ezekiel 16:56

Información General:
el SEÑOR continua refiriéndose a otras naciones como parientes de Jerusalén.

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Tu hermana Sodoma ni siquiera fue mencionada por tu boca:
Traducción Alterna "ni siquiera dirías el nombre de tu hermana Sodoma"

Eres un objeto de desdén:
hace referencia a Jerusalén siendo un tema del que la gente habla inapropiadamente.

Despreciar:
"odiar".

Mostrarás tu vergüenza y tus acciones repugnantes:
"serás humillada y todos entenderán lo pecadora que has sido".

Ezekiel 16:59

Información General
el SEÑOR continua hablándole a Jerusalén.

Detestada por tu juramento por haber roto el pacto:
Traducción Alterna: "decidiste que tu promesa no significó nada para poder romper el acuerdo formal".

Ezekiel 16:60

Información General:
El SEÑOR continua refiriéndose a Jerusalén como una esposa infiel, y a otras naciones como parientes de Jerusalén.

Traer a la mente:
"recordar".

Ezekiel 16:62

Traerás todo a la mente:
"recordarás todo".

-No volverás a abrir tu boca para hablar:
Traducción Alterna: "no volverás a decir nada".

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Chapter 17

1 La palabra del SEÑOR vino a mí, diciendo, **2** "Hijo de hombre, presenta un acertijo y habla una parábola a la casa de Israel. **3** Di: 'El SEÑOR Dios dice esto: un águila grande con alas grandes y largos piñones, lleno de plumas, y que era multicolor fue al Líbano y agarró el tope de un árbol de cedro. **4** Él le partió las puntas de las ramas y las llevó a la tierra de Canaán; él la plantó en una ciudad de mercaderes. **5** Él también tomó alguna semilla de la tierra y la sembró en tierra fértil. Él la puso junto a un gran cuerpo de agua como un sauce. **6** Entonces retoñó y se convirtió en una vid que se extendía bajo en el suelo. Sus ramas se giraron hacia él, y sus raíces crecieron debajo de él. Así que se convirtió en una vid y produjo ramas y retoñó. **7** Pero había otra gran águila con grandes alas y mucho plumaje. Esta vid giró sus raíces hacia el águila, y extendió sus ramas hacia el águila desde el lugar en donde había sido plantada para que fuera regada con agua. **8** Ella había sido plantada en buena tierra al lado de un gran cuerpo de agua para que produjera ramas y brotara fruto, para convertirse en una vid magnífica.' **9** Di al pueblo: 'El SEÑOR Dios dice esto: ¿Prosperará? ¿No será desarraigado y despojado de su fruto para que se marchite, y todo su crecimiento fresco se marchitará? Ningún brazo fuerte ni mucha gente será necesario para arrancarlo por sus raíces. **10** Por tanto, después de que haya sido plantado, ¿crecerá? ¿No se marchitará cuando el viento del este lo toqué? Se marchitará completamente en su parcela."' **11** Entonces la palabra del SEÑOR vino a mí, diciendo: **12** "Habla a la casa rebelde: '¿No saben ustedes lo que significan estas cosas? ¡Mirad! El rey de Babilonia vino a Jerusalén y se llevó a su rey y sus príncipes y los trajo con él a Babilonia. **13** Entonces él tomó un descendiente real, hizo un pacto con él, y lo puso bajo juramento. Él se llevó la gente poderosa de la tierra, **14** de modo que el reinado se humillara y no se levantara. Al mantener su pacto sobrevivirá. **15** Pero el rey de Jerusalén se rebeló contra él enviando sus embajadores a Egipto para adquirir caballos y un ejército. ¿Tendrá éxito? ¿Escapará el que hace estas cosas? ¿Escapará si rompe el pacto? **16** ¡Vivo yo! Esta es la declaración del SEÑOR Dios, que de cierto morirá en la tierra del rey que lo hizo rey, el rey cuyo juramento él despreció, y cuyo pacto él rompió. Él morirá en medio de Babilonia. **17** Faraón con su ejército poderoso, ni el reunir de muchos hombres para guerra, no lo protegerá a él en batalla, cuando el ejército babilónico construya cercos de montículos y cercos de muros para destruir muchas vidas. **18** Pues el rey despreció su juramento al romper el pacto. Él estrechó su mano a ellos para hacer una promesa, sin embargo, él hizo todas estas cosas. Él no escapará. **19** Por lo tanto el SEÑOR Dios dice esto: Vivo Yo, ¿no fue Mi juramento que él despreció y Mi pacto que él rompió? Así que, ¡Yo traeré su castigo sobre su cabeza! **20** Tenderé Mi red sobre él, y él será atrapado en Mi red de cazar. Entonces, ¡Yo lo traeré a Babilonia y ejecutaré juicio sobre él ahí por su traición que él cometió cuando Me traicionó! **21** Todos sus refugiados en sus ejércitos caerán por la espada, y los que permanezcan serán dispersados en todas direcciones. Entonces ustedes sabrán que Yo soy el SEÑOR; Yo he declarado que esto sucedería." **22** El SEÑOR Dios dice esto: 'Así que Yo mismo me llevaré la parte más alta del árbol de cedro, y Yo lo plantaré lejos de sus tiernas ramas. Yo lo arrancaré, y Yo mismo lo plantaré en una montaña alta. **23** Yo lo plantaré en las montañas de Israel para que eche ramas y produzca fruto, y él se convertirá en un cedro majestuoso, de manera que toda ave con alas vivirá debajo de él. Ellas anidarán en la sombra de sus ramas. **24** Entonces todos los árboles del campo sabrán que Yo soy el SEÑOR. Yo derrumbo los árboles altos y levanto los árboles bajos. Yo marchito el árbol regado con agua y causo que el árbol seco florezca. Yo soy el SEÑOR, Yo he declarado que esto sucederá; y Yo lo haré.'"

Ezekiel 17:1

-Información General:
Ezequiel da un mensaje que Dios le da.

-Vino la palabra del SEÑOR:
"El SEÑOR dio su palabra". Vea cómo tradujo esto en 1:1.

Hijo de hombre:
esto hace referencia a Ezequiel. Esta frase es el comienzo de las palabras que el SEÑOR le dio a Ezequiel. Vea como tradujo esto en 2:1.

Presenta un acertijo y da una parábola:
"dales un enigma para pensar" o "cuéntales esta historia como una ilustración" (UDB)

La casa de Israel:
vea cómo tradujo esto en 3:1

-Un gran águila:
"un águila muy grande".

Grandes piñones, llenos de plumas:
la palabra "piñón" hace referencia al extremo externo de las alas. Traducción Alterna: "los

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extremos de sus alas eran largos y llenos de plumas".

Que era multicolor:
esto hace referencia al águila.

Se rompió de las puntas de las ramas:
"se rompió de la parte más alta del árbol."

-Las tomó:
"tomó la copa del árbol" o "tomó las ramas".

La plantó en una ciudad de mercantes:
un mercante es una persona que vende cosas. "La puso en una ciudad que tenía muchos mercantes" o "el águila plantó la copa del árbol en una ciudad que era conocida por sus mercados".

Ezekiel 17:5

-Información General:
esta es una continuación de la parábola sobre el águila.

También tomó:
la palabra "él" es el águila en la parábola.

-Tierra lista para plantar:
"un campo que estaba listo para recibir semillas". Traducciones Alternas: "un campo fértil" o "en buena tierra".

-La plantó al lado de un gran cuerpo de agua:
"el águila plantó la semilla en un lugar donde había mucho agua".

La plantó ... como un sauce:
los sauces crecen en lugares donde hay mucho agua. Si el águila plantó la semillacomo un sauce, significa que la plantó en un lugar con mucho agua. Traducción Alterna: "y plantó la semilla como un sauce, al lado del agua".

Luego brotó:
"luego la semilla comenzó a crecer en una planta".

Una viña en expansión, por lo bajo en el suelo:
"una viña que se expandió por el suelo".

Sus ramas giraron hacia él:
las ramas de la viña giraron hacia el águila.

Sus raíces crecieron debajo de él:
las raíces de la viña crecieron debajo del águila.

Entonces, se convirtió en una viña:
"así es como creció la viña".

Produjo ramas y sacó brotes:
le crecieron ramas y extendió sus brotes.

Ezekiel 17:7

Información General:
el "pero" de la introducción muestra que se describe un águila diferente al anterior.

-Gran águila:
el águila es un pájaro impresionante, grande y poderoso".

¡Mira!
La palabra "mira" nos alerta a pretar atención a la información sorprendente a continuación.

Esta viña giró sus raíces hacia el águila:
Traducción Alternativa: "las raíces de la viña crecieron hacia el águila"

Para ser regada:
Traducción Alternativa: "para que el águila pudiera regar la viña".

Había sido plantada:
Traducción Alterna: "el primer águila había plantado la viña".

Al lado de un gran cuerpo de agua:
Traducción Alterna: "en un lugar donde había mucho agua".

Para que produjera ramas y brotara fruto, para convertirse en una viña magnífica:
"para que la viña produjera ramas y frutos y fuera una viña impresionante".

Ezekiel 17:9

¿Prosperará?
Traducción Alterna: "no prosperará".

¿No levantará sus raíces y arrancará su fruto para que todas las hojas se marchiten?
Traducción Alterna: "levantará sus raíces y arrancará su fruto para que todas sus hojas se marchiten".

¡Mira!
La palabra "mira" agrega énfasis para lo que sigue. ("¡Con certeza!", "¡escucha!" o "¡presta atención a lo que te estoy por decir!").

¿Crecerá?
Traducción Alterna: no crecerá

¿No se marchitará cuando el viento del este la toque?
Traducción Alterna: se marchitará cuando el viento del este la toque. .

Ezekiel 17:11

Vino la palabra del SEÑOR:
"El SEÑOR dio su palabra". Vea cómo tradujo esto en 1:1.

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¿Sabés qué significan estas cosas?
Traducción Alterna: deberías saber lo que estas cosas significan.

¡Mira!
"¡Escucha!" o "¡Presta atención a lo que te estoy por decir!"

Ezekiel 17:15

Información General:
El SEÑOR habla sobre el rey de Jerusalén rebelándose contra el rey de Babilonia.

¿Tendrá éxito?
Traducción Alterna: "ciertamente no tendrá éxito"

-¿El que hace estas cosas escapará?
Traducción Alterna: "¡el que hace estas cosas no escapará!"

Si quiebra el pacto, ¿escapará?
Traducción Alterna: "si quiebra el pacto, ¡ciertamente no escapará!"

Ezekiel 17:17

Información General:
el SEÑOR habla acerca del rey de Jerusalén.

Ejército poderoso y la asamblea de muchos hombres para la batalla:
estas dos frases significan básicamente lo mismo y enfatizan lo grande y poderoso del ejército de Faraón.

-No lo protegerán:
aquí hace referencia al rey de Judá.

Muros de asedio:
esto hace referencia a una torre con escaleras que pueden ponerse junto a un muro y le permiten a los soldados pasar el muro e ingresar a la ciudad.

¡Mira!
agrega énfasis a lo que sigue. Traducción Alterna: "ciertamente".

-Extendió su mano para hacer una promesa:
esto hace referencia a agarrar la mano de otra persona como señal de amistad y acuerdo.

Ezekiel 17:19

¿No era mi juramento el que menospreció y mi pacto el que quebrantó?
"Fue mi juramento el que el rey de Jerusalén menospreció y mi pacto el que quebrantó". .

Traeré castigo sobre su cabeza:
Traducción Alterna: "lo castigaré".

Caerán por la espada:
Traducción Alterna: "serán asesinados por el ejército de Babilonia".

Ezekiel 17:22

Información General:
El SEÑOR habla de Jerusalén como si fuera una rama plantada en las montañas de Israel.

Llevar ramas:
tener nuevas ramas.

Ezekiel 17:24

Información General:
El SEÑOR habla sobre árboles como si fueran ciudades.

-Luego todos los árboles del campo sabrán que yo soy el SEÑOR:

Árboles altos ... árboles bajos:

Marchito:
cuando una planta se seca y muere.

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Chapter 18

1 La palabra del Señor vino a mí otra vez, diciendo, **2** ''¿Qué quieres decir tú, quien usas este proverbio con respecto a la tierra de Israel, y dices: 'Los padres comen las uvas agrias, y los dientes de los hijos tienen la dentera?' **3** Vivo Yo, esta es la declaración de el SEÑOR Dios, ciertamente no habrá ninguna ocasión para que tú tengas que usar éste proverbio en Israel." **4** ¡He aquí! Cada vida me pertenece, la vida del padre como la vida del hijo, las dos me pertenecen a mí!! El alma que peca esa morirá! **5** ¿Qué se puede decir acerca del hombre que es justo y que practica justicia y la rectitud, **6** el que no come sobre las montañas, ni alza sus ojos a los ídolos de la casa de Israel, y no mancha a la mujer de su vecino, ni se acerca a una mujer durante su período mensual? ¿es él un hombre justo? **7** ¿Qué se puede decir sobre un hombre que no oprime a nadie, y le devuelve al deudor la garantía que puso por su préstamo y no roba sino que da su comida a los que tienen hambre y cubre a los desnudos con ropa? ¿es él un hombre justo? **8** ¿Qué se puede decir de un hombre que no cobra mucho interés por el dinero que presta, y no saca demasiado provecho por lo que vende? De él se dice que hace justicia y establece fidelidad entre las personas. **9** Si ese hombre camina en Mis estatutos y guarda Mis decretos para actuar fielmente, entonces la promesa para este hombre justo es esta: "¡Ciertamente él vivirá! Esta es la declaración del SEÑOR Dios **10** Pero supongamos que él tiene un hijo violento que derrama sangre y hace muchas de las cosas que se listan aquí, **11** aunque su padre no hizó ningunas de estas cosas, pero él come sobre las montañas y contamina la mujer de su prójimo, ¿qué se puede decir sobre él? **12** Este hombre oprime a los pobres y necesitados, y se apodera y roba, y no devuelve una promesa, y él levanta sus ojos a los ídolos y comete acciones repugnantes, **13** y presta dinero con intereses muy altos y hace demasiado beneficio en lo que vende, ¿debería vivir ese hombre? ¡Seguramente no lo hará! Ciertamente él morirá y su sangre estará sobre él mismo porque él ha hecho todas estas cosas detestables. **14** ¡Pero he aquí! Supongamos que hay un hombre que tiene un hijo, y su hijo ve todos los pecados que su padre ha cometido, y aunque él los ve, él no hace esas cosas. **15** Ese hijo no come sobre las montañas, y no levanta sus ojos a los ídolos de la casa de Israel, y no mancha la mujer de su prójimo, ¿Qué se puede decir sobre él? **16** Ese hijo no oprime a nadie, ni se apodera de una promesa, ni cosas robadas. Pero en su lugar da su comida a los que tienen hambre y cubre los que están desnudos con ropa. **17** Ese hijo no oprime a nadie ni se apropia de intereses demasiado altos ni se hace de demasiado beneficios de un préstamo, pero él lleva Mis decretos y camina según Mis estatutos; ese hijo no morirá por el pecado de su padre: ¡Él ciertamente vivirá! **18** Su padre, puesto que él oprimió a otros por extorsión y le robó a su hermano, e hizo lo que no es bueno entre su pueblo, He aquí, el morirá en su iniquidad. **19** Pero tú dices: "¿Por qué no lleva la iniquidad de su padre el hijo?" Porque el hijo lleva a cabo la justicia y la rectitud y guarda todos mis estatutos; él los hace. ¡Él ciertamente vivirá! **20** El que peca, ese es el que morirá El hijo no llevará las iniquidades de su padre, y el padre no llevará las iniquidades de su hijo. La rectitud del que actúa correctamente estará sobre él mismo, y la maldad del malo estará sobre él mismo. **21** Pero si el malvado deja todos sus pecados que ha cometido, y sigue todos Mis estatutos y realiza justicia y rectitud, entonces ciertamente él vivirá y no morirá. **22** Todas las transgresiones que él ha cometido no serán traídas a la memoria contra él. Él vivirá por la rectitud que él practica. **23** ¿Me regocijo yo por la muerte de los malígnos? Esta es la declaración del SEÑOR Dios. ¿y no en el apartarse de su camino para que él pueda vivir? **24** Pero si la persona recta se aparta de su rectitud y hace iniquidad y practíca abominaciones como todas las abominaciones que la persona maligna hace, entonces ¿vivirá él? Toda la rectitud que él había hecho no será traída a la memoria cuando él me traicione en su traición. Pues él morirá en los pecados que cometió. **25** Pero tú dices: '¡El camino del Señor no es justo!' ¡Escucha casa de Israel! ¿Son mis caminos injustos? ¿No son sus caminos los injustos? **26** Cuando el hombre recto se aparta de su rectitud, y hace iniquidad y muere por ellas, entonces él morirá en la iniquidad que ha hecho. **27** Pero cuando el hombre malvado se aparta de sus iniquidades que ha hecho y hace justicia y rectitud, entonces él preservará su vida. **28** Pues él ha visto y se ha apartado de todas las transgresiones que él ha hecho. Él seguramente vivirá, y él no morirá. **29** Pero el pueblo de Israel dice: '¡El camino del Señor no es justo!' ¿Cómo no es justo mi camino, casa de Israel? Es tú camino el que no es justo. **30** Por lo tanto ¡Yo juzgaré a cada hombre entre ustedes según su camino, casa de Israel! Esta es la declaración del SEÑOR Dios. Arrepiéntanse y apártense de todas sus trangresiones para que ellas no sean piedras de tropiezo de iniquidad contra tí. **31** Arrojen de ustedes mismos todas las trangresiones que han cometido; háganse para ustedes un corazón nuevo y un nuevo espíritu." ¿Por qué deberían ustedes morir, casa de Israel? **32** Pues Yo no me deleito en la muerte de aquel que muere. Esta es la declaración del SEÑOR Dios. Así que arrepiéntete y vive!"

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Ezekiel 18:1

Vino la palabra del SEÑOR:
"el SEÑOR dio su palabra". Vea cómo tradujo esto en 1:1.

¿A qué te refieres, tú que usas este proverbio ... "Los padres comen uvas agrias, y los dientes de los niños se embotan"?
Dios está reprendiendo al pueblo por pensar que están siendo castigados por los pecados de sus padres, pero creen que ellos mismos están sin pecado.

Los padres comen uvas agrias, y los dientes de los niños se embotan:
este proverbio significa que los hijos son castigados por las maldades de sus padres.

-La tierra de Israel:
esto hace referencia al pueblo de Israel.

Ezekiel 18:3

¡Mira!
La palabra "mira" aquí añade énfasis a lo que sigue. También puede ser traducido como "¡Ciertamente!" también puede traaducirse como "¡Mira!" o "¡Escucha!" o "¡Presta atención a lo que estoy por decirte!"

Ezekiel 18:5

No ha comido en las montañas, no ha levantado los ojos a los ídolos:
estas frases hacen referencia a la adoración de ídolos. Las personas comían la comida en los santuarios de montaña para honrar a los ídolos. La frase "levantar sus ojos hace referenciaa los ídolos y ahonrarlos."

Ezekiel 18:7

Devolvió una promesa:
Dios está impresionado por prestasmitas que devuelven lo prometido a su prestatario antes de que éste les pague.

Da su comida al hambriento, y cubre al desnudo con ropa:
Dios está impresionado por aquellos que son generosos para quienes carecen de alimento y vestido.

Ezekiel 18:10

Derramar sangre:
esa frase hace referiencia a asesinar a alguien.

Cualquiera de estas cosas:
esto hace referencia a las acciones mencionadas en 18:11-18:12.

Ezekiel 18:12

Información General:
el SEÑOR continua hablando del suhijoviolento.

El pobre y el necesitado:
las palabras "pobre" y "necesitado" enfatizan que estas son personas que no se pueden ayudar a sí mismas".

Cobrar interés:
la palabra "interés" hace referencia a dinero que se agrega a una deuda.

-Interés:
la palabra hace referencia al dinero pagado por una persona por usar dinero prestado. Sin embargo, algunas versiones modernas interpretan "cualquier interés" en este pasaje como "demasiado interés".

¿Debe vivir?
"¡No debería vivir!"

-Su sangre será sobre él:
esta frase significa que él es responsable de su propia muerte.

Ezekiel 18:14

¡Mira!:
la palabra "mira" aquí añade énfasis a lo que sigue.

Cometió:
hizo.

Ezekiel 18:16

Información General:
el SEÑOR continua hablando sobre el hijo que no comete los mismos pecados que su padre.

El desnudo:
esto puede significar personas sin ropa, pero más probablemente signifique personas que visten harapos y ropa muy pobre.

Cubre a los desnudos con ropa:
se hablar de dar ropa a las personas que las necesitan, como si se las pusieran directamente en sus cuerpos.

Remueve su mano del pobre:
aquí "mano" hace referencia a cometer acciones injustas.

-Interés:
la palabra hace referencia al dinero pagado por una persona por usar dinero prestado. Sin embargo, algunas versiones modernas interpretan "cualquier interés" en este pasaje como "demasiado interés".

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Ezekiel 18:18

Información General:
El SEÑOR habla sobre el padre del hijo, quien no ha obedecido la ley de Dios.

Extorsión:
sacar algo de alguien usando amenazas o fuerza.

¡Mira!
La palabra "mira" aquí añade énfasis a lo que sigue.

Ezekiel 18:19

¿Por qué el hijo no lleva la iniquidad?
Traducción Alterna: ¿por qué el hijo no es responsable por la iniquidad?

La justicia del que actúa justamente será sobre él:
Traducción Alterna: "el que hace lo que es correcto será considerado justo".

La maldad del malvado será sobre él:
Traducción Alterna: "el que hace lo que es malo será considerado malvado".

Ezekiel 18:21

Información General:
El SEÑOR habla del malvado que cambia y hace lo que es justo.

Ser traído a la mente:
Traducción Alterna: "ser recordado"

Vivirá por la justicia de lo que practica:
continuará viviendo por hacer cosas correctas".

Ezekiel 18:23

Información General:
El SEÑOR hablando de su deseo para los malvados.

¿Me regocijo en gran manera por la muerte de los malvados ... y no porque se vuelva de su camino para que viva?:
No me regocijo en la muerte de un malvado, pero me regocijo si se vuelve de sus acciones malvadas y vive"

Esta es la declaración del Señor Dios:
Vea cómo tradujo esto en 5:11.

No en su vuelta de su camino:
"sin cambiar de sus acciones pecaminosas para hacer lo que es correcto."

Ezekiel 18:24

Información General:
El SEÑOR da un ejemplo de un hombre que cambia de justicia a maldad.

¿Vivirá?
Traducción Alterna: "debe morir"

No serán traídos a la mente:
Traducción Alterna: "no serán recordados"

Traición:
crimen cometido contra un país o contra Dios por alguien de quien se espera que sea leal.

-Así que morirá en los pecados que comete.
Traducción Alterna: "de esta manera, morirá por los pecados que cometió."

Ezekiel 18:25

Muere por ellos ... Muere en la iniquidad de lo que hizo:
estas frases repiten el pensamiento de un hombre muriéndose por su pecado para expresar que era su culpa y la culpa de nadie más

Ezekiel 18:27

Él ha visto:
se ha dado cuenta de algo.

Ezekiel 18:29

Información General:
el SEÑOR continua enseñándole al pueblo de Israel por qué su camino es justo.

-¿Cómo puede mi camino no ser justo, casa de Israel?
"Mi camino es ciertamente justo, pueblo de Israel" .

¿Cómo puede tu camino no ser injusto?
"¿Como puede tu camino ser justo?" o "Es tu camino el que no es justo"

Cada hombre entre ustedes de acuerdo a sus caminos:
"las acciones de cada hombre".

-Para que no:
se refiere a todas las transgresiones del pueblo de Israel.

Ezekiel 18:31

Información General:
el SEÑOR continua hablándole al pueblo de Israel.

Háganse un nuevo corazón y un nuevo espíritu:
Traducción Alterna: "cambien completamente quénes son".

-Casa de Israel:
Vea cómo tradujo esto en 3:1.

Esta es la declaración del Señor Dios:
vea cómo tradujo esto en 5:11.

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Chapter 19

1 "Y tú, eleva una lamentación contra los líderes de Israel **2** y diles: '¿Quién era tu madre? Una leona, ella vivía con los hijos de un león; en medio de leones jóvenes, ella criaba sus cachoros. **3** Y ella crió a uno de sus cachoros para que se convirtiése en un joven león quien aprendió a desgarrar a sus víctimas. Él devoraba hombres. **4** Luego, las naciones escucharon sobre él. Él fue atrapado en una trampa, y ellos lo trajeron con ganchos a la tierra de Egipto. **5** Entonces, ella vió que aunque ella había esperado por su regreso, sus esperanzas ahora se habían ido, así que, ella tomó otro de sus cachorros y lo crió para convertirse en un joven león. **6** Este joven león vagabundeaba en medio de leones. Él era un joven león y aprendió a desgarrar a sus víctimas; él devoraba hombres. **7** Entonces, él violaba a sus viudas y arruinaba sus ciudades. La tierra y su plenitud fue abandonada por el sonido de su rugir. **8** Pero las naciones fueron en contra de él desde las provincias que lo rodeaban; ellos esparcieron redes sobre él. Él fue atrapado en su trampa. **9** Ellos los pusieron en una jaula con ganchos y lo trajeron al rey de Babilonia. Ellos lo trajeron a él a las fortalezas de la montaña para que su voz no fuese escuchada más en las montañas de Israel. **10** Tu madre era como una liana plantada en tu sangre al lado de las aguas, ella era fructífera y llena de ramas por la abundancia del agua. **11** Ella tenía ramas fuertes para los cetros de los gobernantes, y su altura fue exaltada entre las ramas del matorral. **12** Pero la liana fue desarraigada en furia y tirada a la tierra, y un viento del este secó sus frutos. Sus ramas fuertes fueron rotas y marchitas; fuego las consumió. **13** Así que, ahora ella está plantada en el desierto, en la tierra de sequía y sed. **14** Pues, fuego salió de sus grandes ramas y consumió sus frutos. No hay ramas fuertes en ella, no hay cetro para gobernar.' Esto es una lamentación y va a ser cantada como una lamentación."

Ezekiel 19:1

Información General:
el SEÑOR le dice a Ezequiel que le hable al pueblo de Israel. Le cuenta una historia donde la nación de Israel es una leona y algunos de los anteriores reyes en el reino de Judá son sus cachorros.

Ezekiel 19:5

Información General:
el SEÑOR continua describiendo a la nación de Israel como una leona y a los reyes del reino de Judá como sus cachorros.

Así que tomó otro de sus cachorros:
el SEÑOR ahora compara a Joaquín con un joven cachorro de león.

Violó a sus vuidas y asoló sus ciudades:
estas expresiones son una figura literaria

-Y su plenitud:
"y todo en ella".

Ezekiel 19:8

Información General:
el SEÑOR continua describiendo a la nación de Israel como una leona y a los reyes del reino de Judá como sus cachorros.

En su contra:
hace refrencia al segundo leoncito, quien representa a Joaquín.

De las provincias aledañas:
Traducción Altenra: "de las provincias que rodean la tierra de Israel."

-Provincias:
países bajo el dominio de Babilonia.

Ezekiel 19:10

download
el SEÑOR describe a la nación de Israel como si fuera la madre de los príncipes de Israel.

Una viña plantada en tu sangre:
algunos singificados posibles son que la sangre representa 1) la violencia de los reyes de Judá que habían matado personas, o 2) el abundante vino de Judá que se había convertido en un símbolo de prosperidad. Traducción Alterna: "una viña plantada por medio de la violencia":

Ezekiel 19:12

Información General:
el SEÑOR continua comparando a Israel con una viña y sus líderes con ramas fuertes de la viña.

Habían sido cortadas:
"él se cortó".

Ezekiel 19:14

Información General:
el SEÑOR continua comparando a Israel con una viña y sus líderes con ramas fuertes de la viña.

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Gobernar:
"que un rey podría usar para gobernar".

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Chapter 20

1 Vino a ser el año séptimo, en el día décimo del quinto mes, cuando los ancianos de Israel vinieron a indagar sobre el SEÑOR y se sentaron frente a mí. **2** Entonces la palabra del SEÑOR vino a mí, diciendo: **3** "Hijo de hombre, declara a los ancianos de Israel y diles: 'El SEÑOR Dios dice esto: ¿Han venido a preguntarme a Mí? Mientras viva, ¡no seré consultado por ustedes! Esta es la declaración del SEÑOR Dios.' **4** ¿Los juzgarás? ¿Los juzgarás, tú hijo de hombre? Déjale saber sobre las abominaciones de sus padres. **5** Diles esto: 'El SEÑOR Dios dice esto: En el día que escogí a Israel y levanté mi mano para hacer juramento con los descendientes de la casa de Jacob, me hice conocer en la tierra de Egipto, cuando levanté mi mano para hacer juramento a ellos. Yo dije: "Yo Soy el SEÑOR tu Dios"- **6** en aquel día levanté mi mano para jurar a ellos que yo los iba a sacar fuera de la tierra de Egipto hacia una tierra que Yo escogí, con mucho cuidado, para ellos. Que fluía leche y miel; era la más hermosa entre todas las tierras. **7** Yo les dije: "Que todo hombre eche fuera todas las cosas abominables de sus ojos y los ídolos de Egipto. No se hagan más inmundos; Yo Soy el SEÑOR su Dios." **8** Pero se rebelaron contra Mí y estaban indipuestos a escucharme, Cada hombre no echó fuera las cosas detestables de sus ojos ni olvidó los ídolos de Egipto, así que Me propuse derramar Mi ira sobre ellos y satisfacer Mi furia entre ellos en medio de la tierra de Egipto. **9** Actué por el bien de Mi nombre para que no sea profanado en ojos de las naciones entre quienes vivían. Me hice conocer a ellos, a sus ojos, al sacarlos de la tierra de Egipto. **10** Así que los envié fuera de la tierra de Egipto y los llevé al desierto. **11** Entonces les di mis estatutos y decretos a ellos, por el cual un hombre vivirá si los obedece. **12** También les di el Día de Reposo como señal entre ellos y Yo, para que ellos conocieran que Yo Soy el SEÑOR quien los santifíca. **13** Pero la casa de Israel se rebeló contra Mí en el desierto. Ellos no caminaron en mis estatutos; en cambio, rechazaron mis decretos, por los cuales un hombre vivirá si los obedece. Ellos profanaron mis Días del Reposo, así que derramaré mi furia sobre ellos en el desierto para acabarlos. **14** Pero actué por el bien de Mi nombre para que no sea profanado en los ojos de las naciones, a cuya vista Yo los saqué de Egipto. **15** Así que también levanté mi mano y juré en el desierto no llevarlos a la tierra que les iba a dar, una tierra donde fluye la leche y miel, la que era más bella de todas las tierras. **16** Yo juré esto porque ellos habían rechazado mis decretos y no caminaron en mis estatutos, y ellos profanaron mis Días de Reposo, desde que sus corazones caminaron en pos de sus ídolos. **17** Pero Mi ojo los perdonó de su destrucción y no los aniquilé en el desierto. **18** Le dije a sus hijos e hijas en el desierto: "No caminen de acuerdo a los estatutos de sus padres, no mantengan sus decretos o se contaminen con sus ídolos. **19** Yo Soy el SEÑOR su Dios, caminen en Mis estatutos; mantengan Mis decretos y obedézcanlos. **20** Mantengan Mis Días de Reposo santo para que ellos sean una señal entre ustedes y Yo, para que así conozcan que Yo Soy el SEÑOR su Dios." **21** Pero sus hijos e hijas se rebelaron contra Mí. Ellos no caminaron en Mis estatutos ni guardaron Mis decretos, por los cuales un hombre podía vivir si los obedecía. Ellos profanaron Mis Días de Reposo, así que estoy determinado a derramar Mi furia sobre ellos para satisfacer Mi ira contra ellos en el desierto. **22** Pero retiré Mi mano y actué por el bien de Mi nombre, para que no sea profanado a los ojos de las naciones a cuya vista saqué a los israelitas. **23** Yo también levanté Mi mano para jurarles en el desierto, que los iba a separar entre las naciones y dispersaría entre las tierras. **24** Decidí hacer esto ya que ellos no obedecían Mis decretos, y desde que ellos rechazaron Mis estatutos y profanaron Mis Días de Reposo. Sus ojos anhelaban a los ídolos de sus padres. **25** Entonces Yo también les di estatutos que no eran buenos, y decretos por los cuales ellos no podrían vivir. **26** Yo los hice impuros por sus regalos cuando ellos hacían sacrificios de cada primogénito del vientre y los ponían en el fuego. ¡Yo hice esto para aterrarlos y que ellos puedan conocer que Yo Soy el SEÑOR!' **27** Por lo tanto, hijo de hombre, habla a la casa de Israel y diles: 'El SEÑOR Dios dice esto: En esto también sus padres blasfemaron en contra Mía cuando Me fueron infieles. **28** Cuando los traje hacia la tierra que prometí darles, y entonces dondequiera ellos vieran una colina alta y un árbol con hojas, ellos ofrecieron sacrificios, y ellos Me provocaron por sus ofrendas, y allí ellos también quemaron incienso fragante y derramaron sus bebidas en ofrenda. **29** Entonces les dije: "¿Qué es este lugar alto donde ustedes llevan ofrendas?" Así que el nombre es Bama hasta este día.' **30** Así que dile a la casa de Israel: 'El SEÑOR Dios dice esto: ¿Por qué se hacen impuros a ustedes mismo con el camino de sus padres? ¿Por qué actúan como las prostitutas, buscando cosas detestables? **31** Pues cuando ustedes ofrecen sus regalos y ponen a sus hijos sobre fuego, hasta este día se han vuelto impuros con todos sus ídolos. Entonces ¿por qué les debo dejar que me cuestionen, casa de Israel? Vivo Yo, esta es la declaración del SEÑOR Dios, Yo no los dejaré que me cuestionen. **32** Lo que están pensando en sus mentes nunca ocurrirá. Ustedes dicen: "Déjanos ser como las otras naciones, como los clanes en las otras tierras quienes adoran a la madera y la piedra." **33** Vivo Yo, esta es la declaración del SEÑOR Dios, Yo ciertamente reinaré sobre ustedes con mano poderosa, un brazo alzado, y una furia

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que será derramada sobre ustedes. **34** Yo les traeré desde los otros pueblos y les reuniré desde los países a fueron ustedes esparcidos. Haré esto con mano poderosa y furia derramada. **35** Entonces los traeré en el desierto de los pueblos, y allí los juzgaré cara a cara. **36** Como he juzgado a tus padres en el desierto de la tierra de Egipto, así también los juzgaré a ustedes, esta es la declaración del SEÑOR Dios. **37** Yo causaré que pases bajo mi vara, y haré que obedezcas los requisitos del pacto. **38** Yo los limpiaré a ustedes de entre los rebeldes y de aquellos quienes se levantaron en contra de Mí. Yo los enviaré fuera de las tierras donde ellos están viviendo como forasteros, pero ellos no entrarán a la tierra de Israel. Entonces ustedes conocerán que Yo Soy el SEÑOR. **39** Para ustedes, casa de Israel, el SEÑOR Dios dice esto: Cada uno de ustedes vaya a sus propios ídolos. Adórenlos si van a rechazar el escucharme, pero no deben continuar profanando Mi santo nombre con sus regalos e ídolos. **40** Pues en Mi monte santo, en el pico del monte de Israel, esta es la declaración del SEÑOR Dios, toda la casa de Israel me adorará aquí en la tierra. Yo estaré complacido de requirir sus ofrendas allí, y también las primicias de su tributo con todas las cosas santas. **41** Yo los aceptaré como incienso fragante cuando Yo los saque de los pueblos y los reúna de los países de donde fueron esparcidos. Me mostraré santo entre ustedes para que las naciones vean. **42** Entonces, cuando les traiga a la tierra de Israel, a la tierra donde les he levantado la mano para jurar lo que les iba a dar a sus padres, ustedes conocerán que, Yo Soy el SEÑOR. **43** Entonces recordarán de sus malos caminos, y de todas sus obras por los cuales se han vuelto impuros, y ustedes se odiarán en sus propios ojos por todas las acciones malas que usteden han cometido. **44** Entonces conocerán que Yo Soy el SEÑOR cuando les haga esto por el bien de Mi nombre, no por sus malos caminos o sus obras corruptas, casa de Israel, esta es la declaración del SEÑOR Dios.'" **45** Entonces la palabra del SEÑOR vino a mí, diciendo: **46** "Hijo de hombre, gira tu rostro hacia las tierras sureñas, y habla en contra del sur; profetiza en contra el bosque de Neguev. **47** Di al bosque de Neguev: 'Esta es la declaración del SEÑOR, el SEÑOR Dios dice esto: Yo encenderé un fuego entre ustedes. Devorará cada árbol fresco y cada árbol seco entre ustedes. Las llamas flamantes no serán apagadas; cada rostro desde el sur hasta norte será quemado. **48** Entonces toda carne verá que Yo Soy el SEÑOR cuando encienda el fuego, y no será apagado.'" **49** Entonces dije: "¡Ah! SEÑOR Dios, ellos dicen: '¿Él solo es un contador de parábolas?'"

Ezekiel 20:1

Sucedió que:
esta frase se usa para marcar el comienzo de una nueva parte de la historia.

En el séptimo año:
Traducción Alterna: "en el séptimo año del exilio del rey Joaquín".

El décimo día del quinto mes:
este es el quinto mes del calendario hebreo. El décimo día está cerca del comienzo de agosto en calendarios occidentales.

Ante mí:
"frente a mí".

Ezekiel 20:2

Vino la palabra del SEÑOR:
"el SEÑOR dio su palabra". Vea cómo tradujo esto en 1:1.

Mientras viva:
vea cómo tradujo esto en 5:11.

No seré questionado por ustedes:
Traducción Alterna: "no permitiré que me pidan ningún mensaje".

Ezekiel 20:4

¿Los juzgarás? ¿Juzgarás, hijo de hombre?
Traducción Alterna: "Los juzgarás, hijo de hombre".

Fluía con leche y miel:
"una tierra donde fluían abundante leche y miel". Traducción Alterna: "era una tierra muy fértil" o "era una tierra donde los animales y las plantas crecían muy bien".

Ezekiel 20:7

Información General:
el SEÑOR continua dándole a Ezequiel su mensaje para los ancianos de Israel.

A ellos:
"a los descendientes de la casa de Jacob".

De delante de sus ojos:
esta frase significa "que él ama" o "que él adora".

Ezekiel 20:8

Información General:
el SEÑOR continua dándole a Ezequiel su mensaje para los ancianos de Israel.

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Se rebelaron contra mí:
hace referencia a "los descendientes de la casa de Jacob".

No estaban dispuestos a escucharme:
"no me obedecían".

-Para que no fuera profanado a los ojos de las naciones:
esta frase significa "para que las naciones no pensaran que mi nombre era impuro".

Permanecían:
"vivían"

-Me di a conocer a ellas:
"le mostré a las naciones quién soy"

A sus ojos:
"de manera que las naciones pudieran ver".

Sacándolos:
"sacando al pueblo de la casa de Jacob".

Ezekiel 20:10

Información General:
el SEÑOR continua dándole a Ezequiel su mensaje a los ancianos de Israel.

Los envié:
hace referencia a "los descendientes de la casa de Jacob".

Ezekiel 20:13

Información General:
el SEÑOR continua dándole a Ezequiel su mensaje para los ancianos de Israel.

-Derramar mi furia:
vea cómo tradujo esto en 20:8

Actué por amor a mi nombre para que no sea profanado a los ojos de las naciones:
vea cómo tradujo esto en 20:8

Ezekiel 20:15

Información General:
el SEÑOR continua dándole a Ezequiel su mensaje para los ancianos de Israel.

Levanté mi mano para hacer un juramento:
vea cómo tradujo esto en 20:4.

A ellos:
"a la casa de Israel".

Pero mi ojo tuvo compasión por ellos:
Traducción Alterna: "pero con todo, me compadecí de ellos."

Por su destrucción:
"y no los destruí"

Ezekiel 20:18

Información General:
el SEÑOR continua dándole a Ezequiel su mensaje para los ancianos de Israel.

No caminen según los estatutos de tus padres:
"no hagan las cosas que sus padres les mandaron que hicieran".

No siguen sus estatutos:
"no obedecen sus reglas".

¡Sigan mis decretos y obedézcanlos!"
"seguir" los decretos del SEÑOR es lo mismo que "obedecerlos".

Sabrán que yo soy el SEÑOR:
vea cómo tradujo esto en 6:6.

Ezekiel 20:21

Información General:
el SEÑOR continua dándole a Ezequiel su mensaje a los ancianos de Israel.

No caminaron en mis estatutos:
vea cómo tradujo esto en 20:13.

-Así que determiné derramar mi furia en ellos para satisfacer mi ira:
vea cómo tradujo esto en 20:8.

Ezekiel 20:23

Información General:
el SEÑOR continua dándole a Ezequiel su mensaje para los ancianos de Israel.

Levanté mi mano por ellos:
era una práctica común hacer un juramento al levatar la mano hacia el cielo.

Esparcirlos por las naciones y dispersarlos por las tierras:
vea cómo tradujo esto en 12:14.

Sus ojos anhelaban los ídolos de sus padres:
Traducción Alterna: "querían adorar los ídolos que sus padres habían adorado".

Ezekiel 20:25

Información General:
el SEÑOR continua dándole a Ezequiel su mensaje para los ancianos de Israel.

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Luego también les di estatuos que no eran buenos, y decretos bajo los cuales no podían vivir:
las palabras 'estatutos' en esta frase no hacen referencia a la ley de Dios. Dios les permitió vivir por leyes humanas y juicios que no eran buenos.

Les dí:
hace referencia a los hijos de quienes el SEÑOR sacó de Egipto.

Por sus regalos:
Traducción Alterna: "por los regalos que me dieron".

Ponlos en el fuego:
esto significa sacrificar niños a los ídolos quemándolos vivos.

Ezekiel 20:27

-¿Qué es este lugar alto a donde llevan ofrendas?
Traducción Alterna: "¡este no es un lugar alto a donde deberías traer ofrendas!"

Su nombre es llamado Bama:
Traducción Alterna: "El pueblo ha llamado esenombre Bama" "Bama" significa "lugar alto", un lugar para adorar ídolos".

Ezekiel 20:30

Información General:
el SEÑOR continua dándole a Ezequiel su mensaje para la casa de Israel.

Pones tus hijos en el fuego
esto significa sacrificar niños, quemándolos vivos.

¿Así que por qué dejaría que me cuestiones ... Israel?
Traducción Alterna: "no tienes derecho a pedirme un mensaje ... Israel."

Ezekiel 20:33

Información General:
el SEÑOR continua dándole a Ezequiel su mensaje para la casa de Israel.

Una mano poderosa, un brazo levantado:
ambas frases hacen referencia a un gran poder.

Ezekiel 20:36

Información General:
el SEÑOR continua dándole a Ezequiel su mensaje para la casa de Israel.

Ezekiel 20:39

Información General:
el SEÑOR continua dándole a Ezequiel su mensaje para la casa de Israel.

Casa de Israel:
vea cómo tradujo esto en 3:1.

Para escucharme:
"para obedecerme" o "para prestarme atención".

Ezekiel 20:40

Información General:
el SEÑOR continua dándole a Ezequiel su mensaje para la casa de Israel.

Requerir:
"mandar a que traigan".

-Las primicias de su tributo:
aquí "primicias" probablemente significa las mejores cosas de entre todas las ofrendas apartadas para Dios.

Tus cosas sagradas:
"las ofrendas que apartas para darme a mí".

Te saque de los pueblos y te recoja de entre los países:
estas dos frases significan lo mismo y enfatizan que el SEÑOR traerá a su pueblo de regreso de todas las naciones hacia donde él los había esparcido.

Has sido esparcido:
Traducción Alterna: "tehe esparcido."

Me mostraré como santo entre ustedes paraque las naciones vean:
"voy a usarlos para mostrarle a las naciones que soy santo".

Ezekiel 20:42

Información General:
el SEÑOR continua dándole a Ezequiel su mensaje a la casa de Israel.

He levantado mi mano:
esta frases significa "he jurado" o "he prometido".

Sabrán que soy el SEÑOR:
vea cómo tradujo esto en 6:6.

Esta es la declaración del SEÑOR:
vea cómo tradujo esto en 5:11.

Ezekiel 20:45

Vino la palabra del SEÑOR:
"el SEÑOR dio su palabra". Vea cómo tradujo esto en 1:1.

Ezekiel 20:48

Información General:
el SEÑOR continua dándole a Ezequiel su mensaje al bosque del Néguev.

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Verá:
"entenderá".

-Ah:
una palabra que expresa angustia o dolor.

¿No es un simple relator de parábolas?
Traducción Alterna: "simplemente está contando historias".

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Chapter 21

1 Luego, la palabra del SEÑOR vino a mí diciendo: **2** "Hijo de hombre, coloca tu rostro hacia Jerusalén, y habla en contra de los santuarios; profetiza en contra de la tierra de Israel. **3** Dile a la tierra de Israel: 'El SEÑOR dice esto: ¡Mira! ¡Estoy en contra tuya! ¡Yo sacaré mi espada de la vaina y cortaré a ambos, tanto los justos como a los malvados de ti!'" **4** Para que yo pueda cortar a ambos, tanto los justos como los malvados de ti, mi espada saldrá de su vaina en contra de toda carne desde el sur hasta el norte. **5** Entonces, toda carne sabrá que Yo, el SEÑOR, he sacado mi espada de su vaina. ¡Ya no se aguantará más! **6** En cuanto a ti, hijo de hombre, ¡gime hasta que tus lomos se rompan! ¡En amargura gime ante sus ojos! **7** Entonces ocurrirá que te preguntarán:'¿Por qué razón gimes?' entonces tu dirás: 'Por las noticias de lo que viene, ¡pues todo corazón se desvanecerá, y toda mano va a desfallecerse! Todo espíritu va a desvanecerse, y toda rodilla fluirá como el agua. ¡Mira! ¡Viene y así será! Esta es la declaración del SEÑOR Dios.' **8** Luego la palabra del SEÑOR vino a mí, diciendo: **9** "Hijo de hombre, profetiza y di esto: 'El Señor dice esto: Di: ¡Una espada! ¡Una espada! ¡Será afilada y pulida! **10** ¡Será afilada para poder participar de una gran matanza! ¡Será pulida para poder ser como un rayo! ¿Deberíamos regocijarnos? ¡Cuando el cetro de Mi hijo y toda vara es despreciado por la espada! **11** Así que la espada será entregada para ser pulida, y luego para ser tomada por la mano! ¡La espada está afilada y pulida y estará para ser dada a la mano de uno que mata!' **12** ¡Llama por ayuda y laméntate, hijo de hombre! ¡Pues la espada viene en contra de Mi pueblo! Esta es en contra de todos los líderes de Israel. Ellos son arrojados a la espada junto con mi pueblo. Por lo tanto, ¡golpea tu muslo! **13** Porque es probado, ¿pero y qué tal si el cetro no dura? Esta es la declaración del SEÑOR. **14** Ahora tú, hijo de hombre, profetiza y golpea tus dos manos juntas, ¡pues la espada atacará hasta una tercera vez! ¡Una espada para aquellos que serán asesinados! Es una espada para que muchos sean masacrados, ¡traspasándolos por todos lados! **15** Para poder desmayar sus corazones y multiplicar sus caídos, he colocado la matanza de la espada delante de sus puertas! ¡Ay! ¡Está hecha como un rayo, liberada para el carnicero! **16** ¡Tú, espada! ¡Golpea a la derecha! ¡Golpea a la izquierda! Ve a donde sea que tu rostro de vuelta. **17** Pues Yo tambien golpearé mis dos manos juntas, y luego yo llevaré mi furia a descanso! ¡Yo, el SEÑOR, lo declaro! **18** La palabra del SEÑOR vino nuevamente a mí diciendo: **19** "Ahora, tú, hijo de hombre, asigna dos caminos para que la espada del rey de Babilonia venga. Los dos caminos comenzarán en la misma tierra, y un poste marcará uno de ellos como conduciendo hacia una ciudad. **20** Marca un camino para el ejército babilonio para que venga hacia Rabá, ciudad de los amonitas. Marca el otro para que conduzca a los soldados a Judá y a la ciudad de Jerusalén, la cual está fortificada. " **21** Pues el rey de Babilonia se detendrá en el cruce de los caminos, en la unión, para poder practicar la adivinación. El agitará algunas flechas y pedirá dirección a algunos ídolos y examinará un hígado. **22** En su mano derecha estará un presagio acerca de Jerusalén, para poner arietes en su contra, para abrir su boca, para ordenar una matanza, para levantar torres de asedio contra sus puertas, para edificar una rampa, y para levantar torres de sitio. **23** Parecerá ser un presagio inútil a los ojos de aquellos en Jersualén, para aquellos que han jurado un juramento a los babilonios! ¡Pero el rey los acusará de violar su tratado para poder sitiarlos! **24** Por lo tanto, el SEÑOR Dios dice esto: Porque traes tu iniquidad a Mi memoria, ¡tus trangresiones serán reveladas! ¡Tus pecados serán visto en todas tus acciones! ¡Por esta razón le recordarás a todos que serás capturado por la mano de tus enemigos! **25** En cuanto a ti, malvado e impuro gobernador de Israel, al que días de juicio le han llegado, y al que el tiempo de cometer inquidad ha terminado, **26** el SEÑOR Dios les dice esto: ¡Remueve tu turbante y quitate la corona! ¡Las cosas ya no serán igual! ¡Exalta al pobre y humilla al exaltado! **27** ¡Una ruina! ¡Una ruina! ¡Yo los haré una ruina! No será restaurada hasta que venga uno quien está asignado a realizar el juicio. **28** Así que tú, hijo de hombre, profetiza y di: 'El SEÑOR Dios le dice esto al pueblo de Amón en referencia a su desgracia venidera: Una espada, ¡Una espada es desenvainada! ¡Está afilada para la matanza en orden para devorar, así que será como un rayo! **29** Mientras los profetas ven visiones vacías para ti, mientras ellos hagan rituales para inventarse mentiras para ti, esta espada reposará en el cuello de los malvados quienes están a punto de ser asesinados, a quienes el día del castigo a llegado y a quienes el tiempo de la inquidad está por terminar. **30** Devuelve la espada a su vaina. En lugar de su creación, en la tierra de su origen, ¡Yo te juzgaré! **31** ¡Derramaré Mi indignación sobre ti! ¡Yo avivaré el fuego de Mi ira contra tí y te ajoraré en mano de hombres crueles, artesanos de la destrucción! **32** ¡Te convertirás en la gasolina del fuego! Tu sangre estará en medio de la tierra. ¡No serás recordado, pues Yo, el SEÑOR, lo he declarado!'"

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Ezekiel 21:1

Hijo de hombre:
Hijo de hombre: "hijo de un ser humano" o "hijo de humanidad". Dios llama así a Ezequiel para enfatizar que Ezequiel es sólo un ser humano. Dios es poderoso y vive para siempre, pero las personas no. Vea cómo tradujo esto en 2:1. Traducción Alterna: "Persona mortal" o "humano".

Vino a mí la palabra del SEÑOR:
"el SEÑOR me dioun mensaje". Vea cómo tradujo esta frase en 1:1.

Pon tu rostro hacia Jerusalén:
esta es una expresión idiomática. Significa que el SEÑOR está poniendo un juicio sobre Jerusalén y le está diciendo a Ezequiel que mire hacia Jerusalén y de emita su juicio contra ella. Vea cómo tradujo esto en 4:6.Traducción Alterna: "mira a Jerusalén con juicio"

Sacaré mi espada de su envoltura y cortaré de ti tanto al justo como al malvado:
esto habla del SEÑOR haciendo que estas personas mueran como si las hubiera matado con su propia espada. Traducción Alterna: "me opongo a ti, y será como si sacara mi espada de su envoltura para matar entre vosotros tanto al justo como al malvado".

El injusto y al impío:
"personas justas y personas malvadas". Esto hace referencia a muchas personas, no sólo un justo y un impío.

Vaina
algo que sostiene y cubre una espada cuando nadie la está usando.

-Cortar:
este es un eufemismo que significa matar. Traducción Alterna: "matar"

Ezekiel 21:4

Información General:
el SEÑOR continua dándole a Ezequiel su mensaje para la tierra de Israel.

Cortar:
este es un eufemismo que significa matar. Traducción Alterna: "matar"

El justo ... el impío:
esto hace referencia a personas justas y personas impías. Traducción Alterna: "aquellos que son justos ... aquellos que son malvados" o "las personas justas ... las personas malvadas".

De ustedes:
"entre ustedes".

Mi espada saldrá de su funda contra:
esto habla del SEÑOR haciendo que estas personas mueran como si realmente las matara con su propia espada. Traducción Alterna: "será como si sacara mi espada de su funda y atacara"

Toda carne:
aquí "carne" es una figura literaria

Desde el sur hacia el norte:
este es un merismo que hace referencia al área hacia el norte, y hacia el sur,y todos los lugares entre medio. Traducción Alterna: "en todas direcciones" o "en todos lados".

Que yo, el SEÑOR, he sacado mi espada de su funda:
esto habla de que el SEÑOR causa que la gente muera como si realmente los matara con su propia espada. Traducción Alterna: "es como si yo, el SEÑOR, fuera a matar personas con mi espada"

Ya no voy a contenerme:
esto habla del SEÑOR como reteniendo su espada de atacar a las personas como si su espada fuera una persona que ya no se contiene a sí misma de atacar. Traducción Alterna: "Y no voy a volver a ponerla en su funda"

Ezekiel 21:6

Información General:
el SEÑOR le habla a Ezequiel.

Hijo de hombre:
"hijo de un ser humano" o "hijo de la humanidad" o "persona mortal" o "humano". Dios llama así a Ezequiel para enfatizar que Ezequiel es sólo a un ser humano. Dios es poderoso y vive para siempre, pero las personas no. Tradúcelo como en 2:1.

Gime como si tus tripas se rompieran:
el SEÑOR le pide a Ezequiel que gima como señal que acompañe a su mensaje. Le pide que gima profundamente, como si su tuviera mucho dolor en su abdomen. "Gime profundamente como si tuvieras mucho dolor en tus tripas" o "gime profundamente con gran pesar"

En amargura, gime:
"con gran aflicción" o "con gran pesar"

Ante sus ojos:
aquí se hace referencia a los israelitas como sus "ojos" para enfatizar lo que ven. Traducción Alterna: "ante ellos" o "ante el pueblo israelita".

Las noticias que vienen:
esto habla de "noticias" como si fuera una persona que pronto estuviera viniendo a ellos. Traducción Alterna: "las noticias que pronto escucharán"

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Porque todo corazón se desvanecerá:
estohabla sobre el pueblo asustándose como si sus corazones se desvanecieran. Además, habla de tener temor como de desmayarse. Traducción Alterna: "todos van a llenarse de temor"

Claudicará:
"se debilitará".

Todo espíritu desfallecerá:
esto habla de personas volviéndose temerosas en sus espíritus como si sus espíritus estuvieran a punto de desmayar. Traducción Alterna: "todos van a llenarse de temor en su interior"

Toda rodilla fluirá como el agua:
"toda rodilla será débil como el agua"

Ezekiel 21:8

Vino la palabra del SEÑOR:
"el SEÑOR dio su palabra". Vea cómo tradujo esto en 1:1.

Será afilada y pulida:
Traducción Alterna: "es filosa y pulida." Esta frase indica que la espada está lista para que alguien la use.

Pulida:
alguien hizo que la espada esté suave, brillosa y limpia, fregándola con un material duro.

Ezekiel 21:10

Información General:
el SEÑOR continua dándole a Ezequiel su mensaje para el pueblo de Jerusalén y la tierra de Israel.

Será afilada ... y será pulida para:
esto puede decirse en la forma activa. Traducción Alterna: "la afilaré ... y la puliré para que"

Para que sea como relámpago:
esto significa quel a espada será tan brillante que la luz se refleja en ella con facilidad y brillo. Traducción Alterna: "para que destelle como relámpago" o "para que la luz se refleje en ella tan brillante como un relámpago"

¿Deberíamos regocijarnos en el cetro de mi hijo?
Esta pregunta retórica enfatiza que el pueblo de Israel no va a celebrar el poder de su rey, porque no puede resistir la "espada". Traducción Alterna: "el pueblo de Judá no va a celebrar el cetro de su rey" o "no deberíamos celebrar el poder del cetro de su rey"

Deberíamos:
Ezequiel hace referencia al pueblo de Israel.

En el cetro de mi hijo:
aquí el SEÑOR habla del rey de Judá como su hijo. El cetro del rey representa su dominio como rey. Es importante mantener la imagen del cetro del rey aquí, porque sirve de referencia en la próxima frase. Traducción Alterna: "en el cetro del rey" o "en el poder representado por el cetro del rey"

La espada que viene detesta toda vara:
aquí la "espada" es personificada como que viene a atacar personas. Esto habla de que el rey no puede resistir la espada como si la "espada" detestara el cetro del rey. Traducción Alterna: "la espada vencerá su cetro como si se tratara de cualquier otro gobernante" o "porque el rey no podrá resistir cuando la espada venga contra él"

Toda vara:
esta frase es usada para burlarse del cetro del rey, llamándolo "vara". Traducción Alterna: "tal cetro"

La espada será dada para ser pulida:
esto puede decirse de forma activa. Traducción Alterna: "puliré la espada"

Luego para ser tomada por la mano:
esto puede decirse en forma activa.Traducción Alterna: "luego la persona correcta la tendrá en su mano" (UDB)

Debe ser dada en manos de aquiel que mata:
esto puede decirse en forma activa. Traducción Alterna: "está lista para que el asesino la use"

Ezekiel 21:12

Información General:
el SEÑOR continua dándole a Ezequiel su mensaje para el pueblo de Jerusalén y la tierra de Israel.

Son arrojados contra la espada con mi pueblo:
"son muertos por la espada, junto con mi pueblo".

¿Pero qué si el cetro no dura?
Traducción Alterna: "i será muy aterrador si la espada destruye el cetro y el cetro desaparece"

Ezekiel 21:14

Información General:
el SEÑOR continua dándole a Ezequiel su mensaje.

Una espada para que sean sacrificados:
Traducción Alterna: "una espada para sacrificar gente."

Perforándolos:
hace referencia al pueblo de Jerusalén y la tierra de Israel.

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Ezekiel 21:15

Información General:
el SEÑOR continua dándole a Ezequiel su mensaje al pueblo de Jerusalén y a la tierra de Israel.

Para multiplicar sus caídos:
aquí "caídos" hace referencia a las personas muertas en batalla. Traducción Alterna: "para matar a muchas personas entre ellos"

Sus puertas:
hace referencia al pueblo de Jerusalén.

¡Tu, espada! ¡Ataca a la derecha! Ve a donde sea que gira tu rostro:
Es como si el SEÑOR le hablara a una espada.

Donde sea que gire tu rostro:
"hacia donde he girado tu hoja"

Tu rostro:
aquí "rostro" es la manera de llamar al borde de la espada.

Ezekiel 21:18

Vino la palabra del SEÑOR:
"el SEÑOR dio su palabra". Vea cómo tradujo esto en 1:1.

Hijo de hombre:
vea cómo tradujo esto en 2:1.

La espada:
Traducción Alterna: "el ejército"

Ezekiel 21:21

Información General:
el SEÑOR continua dándole a Ezequiel su mensaje.

Arietes:
máquinas grandes que el pueblo usaba para derribar muros o torres.

Contra ella:
"contra Jerusalén".

Para construir una rampa:
eran grandes rampas de tierra que el rey de Babilonia construyó para que sus soldados pudieran pasar por los muros de Jerusalén.

Torres de asedio:
eran torres de madera que el rey de Babilonia construyó alrededor de Jerusalén para permitirle a los soldados babilonios disparar flechas por encima de los muros de Jerusalén.

Ezekiel 21:24

Información General:
el SEÑOR continua dándole a Ezequiel su mensaje para el pueblo de Jerusalén.

Porque traes a mi memoria tu iniquidad:
"porque me recuerdas de tu iniquidad".

¡Tus transgresiones serán reveladas! Tus pecados serán vistos en todas tus acciones:
"al revelar tu transgresión, tus pecados serán mostrados claramente a todos".

Por esta razón vas a recordarle a todos que:
"por esta razón todos entenderán que".

Serás capturado por la mano de tu enemigo:
Traducción Alterna: "el rey de Babilonia te capturará"

Ezekiel 21:25

Información General:
el SEÑOR le da a Ezequiel su mensaje para el gobernador de Israel.

Cuyo día de castigo ha llegado:
esta frase significa "a quien el SEÑOR ahora castigará".

Cuyo tiempo de cometer iniquidades ha terminado:
"en el tiempo en que el SEÑOR termine con la iniquidad".

Turbante:
una bellaprenda que los reyes vestían en su cabeza como símbolo de su autoridad.

Humillar a los que se exaltan:
"y tirar abajo a los que se exaltan".

Ezekiel 21:28

Hijo de hombre:
vea cómo tradujo esto en 2:1.

Es sacada:
"está fuera de su funda".

Mientras que los profetas ven visiones vacías sobre ti:
hace referencia a la nación de Amón. En el idioma original, es un sustantivo femenino singular, porque se concebía a las naciones como mujeres. Esto continua hasta el versículo 32. .

Visiones vacías:
"visiones que no son ciertas".

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Ezekiel 21:30

Información General:
el SEÑOR continua dándole a Ezequiel su mensaje para el pueblo de Amón.

Funda:
vea cómo tradujo esto en 21:1.

En el lugar de su creación:
"en el lugar que te he creado".

Ezekiel 21:32

Información General:
el SEÑOR continua dándole a Ezequiel su mensaje para el pueblo de Amón.

Te convertirás en combustible para el fuego:
"el fuego te consumirá".

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Chapter 22

1 Entonces, la palabra del SEÑOR Dios vino a mí, diciendo: **2** "Ahora, hijo de hombre, ¿juzgarás tú? ¿Juzgarás tú la ciudad de sangre? Hazle saber a ella todas sus abominaciones. **3** Tú debes decir esto: 'El SEÑOR DIOS dice así: Ésta es una ciudad que derrama sangre entre ella para que su tiempo pueda venir; una ciudad que hace ídolos para hacerse a sí misma impura. **4** Eres culpable por la sangre que haz derramado, y eres impura por los ídolos que haz hecho. Pues haz avanzado tus días y acercado tus últimos años. Así que te haré reprochable ante las naciones y un escarnio ante los ojos de toda tierra. **5** Tanto aquellos que están cerca y como aquellos que estan lejos se burlarán de ti, ciudad inpura, con una reputación que se conoce en todos lados como una que está llena de confusión. **6** Los gobernantes de Israel, cada uno por su propio poder, han venido a ti para derramar sangre. **7** Han deshonrado padres y madres entre ustedes, y han causado opresión a los extranjeros entre ustedes. Han tratado mal a las viudas y a los huérfanos entre ustedes. **8** Tú haz despreciado Mis cosas santas y profanado el día de reposo. **9** Hombres calumniadores han venido en medio de ti para derramar sangre, y comer en tus montes. Haciendo maldad en medio de ti. **10** La desnudez de su padre es revelada ante ti. Ellos han abusado de la mujer inmunda en medio de ti durante su impureza. **11** Hombres que cometieron abominaciones con la esposa de su vecino, y hombres que han hecho vergonzosamente impuras a sus yernas, hombres que abusan de sus propias hermanas, hijas de sus propios padres, todos estos están dentro de ti. **12** Estos hombres reciben sobornos para derramar sangre dentro de ti. Han tomado intéres y adquirido demasiadas ganancia, han dañado a sus vecinos con opresiones, y se han olvidado de Mí, ésta es la declaración del SEÑOR DIOS. **13** ¡Mira! Con Mi mano he golpeado la ganancia deshonesta que ustedes han hecho, y el derramamiento de sangre que hay en medio de ti. **14** ¿Acaso se levantará tu corazón, serán tus manos se fuertes en el día en que Yo mismo venga contra ti? Yo, el SEÑOR, estoy declarando esto, y Yo lo haré. **15** Les dispersaré entre las naciones y los regaré por las tierras. Y de esta manera, limpiaré sus impurezas. **16** Así te volverás inmunda a los ojos de las naciones. Entonces sabrás que Yo soy el SEÑOR.'" **17** Luego, vino la palabra de el SEÑOR a mí diciendo: **18** "Hijo de hombre, la casa de Israel ha venido a ser escoria para mi. Todos ellos son las sobras de bronze y estaño, y hierro y plomo en medio tuyo. Ellos serán como escoria de plata en tu horno. **19** Por lo tanto, el SEÑOR Dios dice esto: 'Ya que todos ustedes han venido a ser como escoria, así que, ¡prepárense! Estoy a punto de reunirlos en el centro de Jerusalén. **20** Como una colección de plata y bronce, hierro y plomo y estaño en medio del horno debe tener fuego soplando contra ella, Yo te derretiré. Así te recojeré en Mi ira y en Mi furia. Yo te pondré ahí y prenderé el fuego para derretirte; así los juntare en Mi furor y en Mi ira, y te pondré ahí y te derramaré. **21** Así los juntaré y soplaré contra ustedes con el fuego de mi ira para que se derrame en medio de ella. **22** Como derritiendo plata en medio de un horno, ustedes se derretirán en medio de ella, y sabrás que Yo, el SEÑOR, ¡he derramado Mi furia contra ustedes!" **23** La palabra del SEÑOR DIOS vino a mí, diciendo: **24** "Hijo de hombre, dile a ella: 'Tu eres una tierra que no ha sido limpiada. ¡No hay lluvia en el día de la ira! **25** Hay una conspiración de sus profetas en medio de ella, como un león rugiente cuando desgarra su víctima. Ellos consumen la vida y toman riquezas preciadas; ¡ellos hacen muchas viudas dentro de ella! **26** Sus sacerdotes violentan Mi ley, y ellos profanan las cosas sagradas. Ellos no distinguen entre cosas santas y cosas profanas, y no enseñan la diferencia que hay entre lo impuro y lo puro. Ellos esconden sus ojos de Mis Días de Reposo, para que Yo sea profanado en medio de ellos. **27** Sus príncipes son como lobos destrozando a sus victimas. Ellos derraman sangre y destruyen la vida, para hacer ganancias deshonestas. **28** Sus profetas pintaron sobre ellos con cal; ellos ven visiones falsas y les predicen falsedades a ellos. Ellos dicen: "El SEÑOR DIOS dice esto", cuando el SEÑOR no ha hablado. **29** La gente de la tierra han oprimido usando la extorción y saqueando a través de robos, y han tratado mal al pobre y al necesitado, y han oprimido al extranjero sin justicia. **30** Así que busqué a un hombre entre ellos que construyera muro y que se pusiera delante de Mí en su brecha por la tierra para que Yo no los destruyera, pero Yo no encontré ninguno. **31** Así que derramaré Mi indignación sobre ellos. Yo los terminaré con el fuego de Mi indignación y estableceré sus caminos sobre sus propias cabezas, esta es la declaración del SEÑOR.

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Ezekiel 22:1

Vino la palabra del SEÑOR:
"el SEÑOR dio su palabra". Vea cómo tradujo esto en 1:1.

Ahora tu, hijo de hombre, ¿juzgarás? ¿Juzgarás a la ciudad sanguinaria?
Traducción Alterna: "hijo de hombre, ve y juzga. Ve y juzga a la nación sanguinaria."

Ciudad sanguinaria:
el SEÑOR hace referencia a Jerusalén como la ciudad sanguinaria. Esto hace referencia a los asesinatos y la violencia que sucede en Jerusalén.

Ella ... ella misma:
hace referencia a Jerusalén. Se pensaba de las ciudades como una mujer. Esto continua hasta el versículo 32. .

Ezekiel 22:4

Información General:
el SEÑOR continua hablándole al pueblo de Jerusalén por medio de Ezequiel.

Pues has atraído tus días y entrado en tus últimos años:
ambas frases significan que el tiempo en que el SEÑOR castigará a Jerusalén está muy cercano.

Llena de confusión:
muchas personas en Jerusalén están confundidas.

Ezekiel 22:6

Información General:
el SEÑOR habla del gobernante de Israel en Jerusalén.

¡Mira! Traducción Alterna:
"Escucha" o "Presta atención a lo que te estoy por decir."

Vienen a ti ... en medio tuyo:
las palabras "ti" y "tuyo" hacen referencia a Jerusalén.

Comen en las montañas:
aquí, "las montañas" hacen referencia a los altares de ídolos que están en las montañas. Comen carne que ha sido sacrificada a los ídolos de manera que tengan la bendición de los dioses falsos.

Hacen maldades en medio tuyo:
esto significa que hacen cosas malvadas dentro de la ciudad de Jerusalén.

Ezekiel 22:10

Información General:
Dios continua hablando a través de Ezequiel sobre las cosas terribles que el pueblo de Jerusalén ha hecho.

Tu... Ellos:
estos pronombres hacen referencia a Jerusalén (el pueblo de Jerusalén).

La desnudez de un padre es revelada:
"esta es la esposa del padre". Es la desnudez que se supone que sólo él debe ver.

Abusaron ... cometieron abominaciones con ... hicieron asus propias nueras vergonzosamente impuras:
son pequeñas maneras de expresar que los hombres habían estado durmiendo con mujeres con quienes no debían y cuán pecaminosas son sus acciones.

Interés:
esta palabra hace referencia al dinero pagado por una persona por usardinero prestado. Sin embargo, algunas versiones modernas interpretan "interés" en este pasaje como "demasiado interés".

Me has olvidado:
negarse a obedecer al SEÑOR es como olvidarse de que él existe.

Ezekiel 22:13

Información General:
el SEÑOR continua hablándole al pueblo de Jerusalén dirigiéndose directamente a la ciudad de Jerusalén.

He golpeado la ganancia deshonesta ... la matanza:
la palabra "goolpeado" hace referencia al SEÑOR actuando en contra de esas cosas.

¿Soportará tu corazón, tendrán fuerzas tus manos en los días en que yo mismo trate contigo?
Traducción Alterna: "tu corazón no soportará, tus manos no tendrán fuerza en los días en que yo mismo trate contigo".

Esparciré entre las naciones y dispersaré por las tierras:
vea cómo tradujo esto en 12:14.

-Purgar:
remover algo no deseado.

A los ojos de las naciones:
"en la opinión de los pueblos de otras naciones"

Ezekiel 22:17

Vino la palabra del SEÑOR:
"el SEÑOR dio su palabra". Vea cómo tradujo esto en 1:1.

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Escoria:
Traducción Alterna: "no tiene valor"

Todos ellos son las sobras de bronce, estaño, hierro y plomo en medio tuyo.
Traducción Alterna: "todos los pueblos alrededor tuyo no tienen valor".

Ezekiel 22:20

Información General:
Dios continua describiendo su castigo del pueblo de Israel en Jerusalén como metales que son fundidos y purificados en un horno.

Te derretiré:
se hace referencia al castigo de Dios como a un fuego de un horno que purificará a Jerusalén como un horno que separa materiales sin valor de metales preciosos cuando son derretidos.

Ezekiel 22:23

Información General:
el SEÑOR le dice a Ezequiel que le hable a Jerusalén.

Vino la palabra del SEÑOR:
"el SEÑOR dio su palabra". Vea cómo tradujo esto en 1:1.

-No hay lluvia en el día de la ira:
la lluvia es usada como un ejemplo de la bendición de Dios. Traducción Alterna: "no hay bendición en el día de la ira"

Conspiración:
un plan secreto hecho entre dos o más personas para hacer algo dañino o ilegal.

Ezekiel 22:26

Ella:
este pronombre hace referencia a Jerusalén.

Derraman sangre y destruyen la vida:
estas dos frases significan básicamente lo mismo y enfatizan la violencia que practican los príncipes de Jerusalén. Traducción Alterna: "asesinan personas"

Ezekiel 22:29

Capítulo 22
Capítulo 22

Ezekiel 22:30

Información General:
el SEÑOR compara a los líderes de Jerusalén con un muro y a él mismo con un ejército invasor.

Un hombre de entre ellos que edificara un muro:
un líder que se ponga entre el SEÑOR y el pueblo tomando la responsabilidad de liderarlos nuevamente hacia la justicia. Traducción Alterna: "un hombre de entre ellos que actuara como un muro".

Que se pare frente a mí en su brecha:
que se parara en el lugar en donde el muro tiene un hueco o donde ha sido quebrado. Un líder defendiendo al pueblo de Israel es como un guerrero defendiendo a una ciudad en la batalla.

¡Derramaré mi indignación sobre ellos!:
Un juicio que puede ser derramado como agua de un cuenco.

El fuego de mi indignación:
el juicio de Dios es como fuego porque es muy intenso.

Pondré su camino en su propia cabeza:
poner algo en la cabeza de una persona hace referencia a hacer que lo carguen o tomen responsabilidad porello. Traducción Alterna: "haré que tomen responsabilidad porlo que han hecho"

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Chapter 23

1 La palabra del SEÑOR vino a Mí, diciendo: **2** " Hijo de hombre: había dos mujeres, hijas de la misma madre. **3** Ellas actuaban como prostitutas en Egipto en el tiempo de su juventud. Ellas actuaban como prostitutas allí. Su pecho era exprimido y sus pezones vírgenes eran acariciados allí. **4** Sus nombres eran Aholá, la hermana mayor, y Alohibá, su hermana más joven. Entonces ellas vinieron a ser Mías y dieron a luz hijos e hijas. Sus nombres significan esto: Aholá significa Samaria, y Alohibá significa Jerusalén. **5** Pero Aholá actuaba como una prostituta aún cuando ella era Mía; ella tenía lujuria por sus amantes, por los asirios quienes eran los dominantes, **6** el gobernador quien vestía de violeta, y por sus oficiales, quienes eran fuertes y hermosos, hombres todos ellos cabalgando. **7** Así que ella se dio a sí misma como una prostituta a ellos, a todos los mejores hombres de Asiria, y ella se hizo a sí misma inmunda con todos los que ella sentía lujuria, y con todos sus ídolos. **8** Pues no había dejado su conducta de prostitución atrás en Egipto, cuando ellos durmieron con ella cuando ella era una jovencita, cuando ellos comenzaron a acariciar sus senos vírgenes, cuando ellos primero comenzaron a derramar su conducta promiscua sobre ella. **9** Por lo tanto la di en la mano de sus amantes, en la mano de los asirios por los cuales ella sentía lujuria. **10** Ellos descubrieron su desnudez. Ellos tomaron sus hijos e hijas, y la mataron con la espada, y ella se convirtió en verguenza para otras mujeres, así que pasaron juicio sobre ella. **11** Su hermana Aholibá vio esto, pero su lujuria era aún más apasionada y actuaba como una prostituta aún más que su hermana. **12** Ella sentía lujuria por los asirios, los gobernantes y los oficiales dominantes quienes vestían impresionantemente, quienes eran hombres que cabalgaban. Todos ellos eran hombres fuertes y hermosos. **13** Yo ví que ella se había hecho a sí misma inmunda. Era lo mismo con ambas hermanas. **14** Entonces ella aumentó su prostitución aún más. Ella vio hombres tallados en las paredes, figuras de los caldeos pintados en rojo, **15** usando correas alrededor de sus cinturas, con turbantes flotando en sus cabezas. Todos ellos tenían la apariencia de oficiales de tropas de carros, la semejanza de hijos de Babilonia, cuya tierra nativa es Caldea. **16** Tan pronto como sus ojos los vieron, ella sintió lujuria por ellos, así que ella envió a ellos mensajeros en Caldea. **17** Entonces los babilonios vinieron a ella y a su cama de lujuria, y ellos la hicieron inmunda con su promiscuidad. Por lo que ella hizo, ella fue hecha inmunda, así que ella se alejó de ellos en disgusto. **18** Ella desplegó sus actos de prostitución y ella mostró su cuerpo desnudo, así que Mi alma se volvió de ella, así como Mi alma se volvió de su hermana. **19** Entonces ella cometió muchos más actos de prostitución, según ella trajo a su mente e imitó los días de su juventud, cuando ella se comportaba como una prostituta en la tierra de Egipto. **20** Así que ella sintió lujuria por sus amantes, cuyas partes privadas eran como las de los asnos, y cuyas emisiones reproductivas eran como las de los caballos. **21** Así es como tú cometiste actos vergonzosos de tu juventud, cuando los egipcios acariciaban tus pezones y exprimían tus jóvenes senos. **22** Por lo tanto, Aholibá, el SEÑOR Dios dice esto: ¡Mira! Yo volveré tus amantes contra ti. Aquellos de los cuales tú te alejaste, Yo los traeré contra ti desde todos lados: **23** los babilonios y todos los caldeos, los de Pecod, los soa, y los coa, y todos los asirios con ellos, fuertes, hombres hermosos, gobernantes y comandantes, todos ellos son oficiales y hombres de reputación, todos ellos cabalgando. **24** Ellos vendrán contra ti con armas, y con carros y carretas, y con una gran multitud de personas. Ellos establecerán grandes escudos, pequeños escudos, y cascos contra ti por todo alrededor. Yo les daré la oportunidad de castigarte, y ellos te castigarán con sus acciones. **25** Pues Yo pondré Mi celosa ira sobre ti, y ellos tratarán contigo en furia. Ellos cortarán tus narices y tus orejas, y tus sobrevivientes caerán por la espada. Ellos se llevarán tus hijos y tus hijas, y tus sobrevivientes serán devorados por fuego. **26** Ellos te desnudarán de tus ropas y te quitarán toda tu joyería. **27** Así que Yo removeré tu conducta vergonzosa de ti y tus actos de prostitución de la tierra de Egipto. Tú no levantarás tus ojos hacia ellos con anhelo, y tú ya no más pensarás en Egipto.' **28** Porque el SEÑOR Dios dice esto: '¡Mira! Yo te entregaré en la mano de los que tú odias, de vuelta en la mano de quienes tú te habías vuelto. **29** Ellos tratarán contigo odiosamente; ellos tomarán todas tus posesiones y te abandonarán desnuda y descubierta. La vergüenza desnuda de tu prostitución será revelada, tu conducta vergonzosa y tus promiscuidades. **30** Estas cosas te serán hechas a ti en tu actuar como una prostituta, con lujuria tras las naciones por las cuales te hiciste inmunda con sus ídolos. **31** Tú has caminado en el camino de tu hermana, así que pondré su copa de castigo en tu mano.' **32** El SEÑOR Dios dice esto: 'Tú tomarás la copa de tu hermana que es honda y grande. Tú te convertirás en hazmereír y en un sujeto para burla, esta copa contiene una gran capacidad. **33** Tú serás llena con borrachera y dolor, la copa de horror y devastación; la copa de tu hermana Samaria. **34** Tú la tomarás la drenarás vacía; entonces tú la romperás y rasgarás tus senos con los pedazos. Pues Yo lo he declarado, esta es la declaración del SEÑOR.' **35** Por lo tanto, el SEÑOR Dios dice esto: 'Porque tú me has olvidado y tirado fuera detrás de ti, así también tú cargarás las consecuencias de tu conducta desvergonzada y actos de

inmoralidad sexual.''' **36** El SEÑOR me dijo: "Hijo de hombre, ¿juzgarás a Aholá y a Aholibá? Así que preséntale a ellas sus asquerosas acciones, **37** porque han cometido adulterio, y porque hay sangre en sus manos. Ellas han cometido adulterio con sus ídolos, y ellas hasta han puesto sus hijos en el fuego, como comida para sus ídolos. **38** Entonces ellas continúan haciéndome esto a Mí: Ellas hacen Mi santuario inmundo, y en el mismo día ellas contaminan Mis días de reposo. **39** Porque cuando ellas habían sacrificado sus niños para sus ídolos, ¡entonces ellas vinieron a Mi Santuario en el mismo día para deshonrarlo! Así que ¡mira! Esto es lo que ellas han hecho en medio de Mi casa. **40** Ustedes enviaron por hombres que vinieron desde lejos, a los que mensajeros habían sido enviados. Ellos en efecto vinieron, esos por los que ustedes se bañaron, pintaron sus ojos, y se adornaron con joyas. **41** Ahí ustedes se sentaron en una hermosa cama y a una mesa arreglada ante ella donde pusieron Mi incienso y Mi aceite. **42** Así el sonido de una ruidosa multitud estaba alrededor de ella; incluyendo toda clase de hombres, aún los sabeos fueron traidos del desierto, y ellos pusieron brazaletes en sus manos y hermosas coronas en sus cabezas. **43** Entonces Yo dije de ella que estaba desgastada por el adulterio: 'Ahora ellos serán sexualmente inmorales con ella y ella con ellos.' **44** Ellos entraron a ella y durmieron con ella según los hombres entran para estar con una prostituta. De esta manera ellos durmieron con Aholá y Aholibá, quienes eran mujeres inmorales. **45** Pero los hombres justos pasarán juicio y las castigarán como adúlteras, y ellos las castigarán con la sentencia para los que han derramado sangre, porque ellas son adúlteras y sangre hay en sus manos. **46** Así dijo el SEÑOR Dios: Yo levantaré una compañía contra ellos y los daré para que sean aterrorizados y saqueados. **47** Entonces esa compañía los apedreará con piedras y los cortará con su espada. Ellos matarán sus hijos e hijas y quemarán sus casas. **48** Porque Yo removeré la conducta vergonzosa de la tierra y disciplinaré todas las mujeres para que no actuen más como las prostitutas. **49** Así ellas establecerán tu conducta vergonzosa contra ti. Ustedes soportarán la culpa de sus pecados con sus ídolos, y de esa manera ustedes sabrán que Yo soy el SEÑOR Dios.''

Ezekiel 23:1

Información General:
el SEÑOR le cuenta a Ezequiel una historia sobre dos mujeres jóvenes en Egipto para expresar cómo ve el comportamiento del pueblo de Israel.

Vino la palabra del SEÑOR:
"El SEÑOR dio su palabra". Vea cómo tradujo esto en 1:1.

Sus pechos fueron apretados:
Traducción Alterna: "los hombres apretaron sus pechos".

Sus pezones vírgenes fueron acariciados allí:
esta frase significa básicamente lo mismo que la frase anterior y enfatiza el comportamiento inmoral de las dos jóvenes. Traducción Alterna: "allí los hombres acariciaron sus pezones vírgenes."

Acariciados:
ser tocados con amor o suavidad.

Oholá:
este es un nombre femenino que significa "su tienda".

Oholibá:
este es un nombre femenino que significa "mi tienda está en ella"

Ezekiel 23:5

Información General:
el SEÑOR continua contando su historia a Ezequiel sobre su esposa infiel Oholá.

Dominante:
"en control".

Los mejores de los hombres de Asiria:
esto identifica a quién se refiere la palabra "ellos".

Ezekiel 23:8

-Información General:
el SEÑOR continua contándole a Ezequiel su historia sobre su esposa infiel Oholá.

Para derramar su comportamiento promiscuo:
la frase "derramar" usa la idea de agua derramándose para expresar algo que sucede en gran cantidad.

En la mano de sus amantes, en la mano de los asirios:
la palabra "mano" hace referencia al poder o la autoridad. La segunda frase explica que "sus amantes" eran "los asirios".Traducción Alterna: "ladi a sus amantes, los asirios".

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Ezekiel 23:11

Información General:
el SEÑOR comienza a contar la historia a Ezequiel sobre su esposa infiel Oholibá, la hermana de Oholá.

Oholiba:
Ver cómo tradujo este nombre en 23: 1.

Quienes vestía de manera impresionante, eran hombres que montaban caballos.
Traducción Alterna: "quienes eran ricos"

Fue igual para ambas hermanas:
Traducción Alterna: "ambas hermanas se hicieron impuras por medio de sus actos de prostitución"

Ezekiel 23:14

Información General:
el SEÑOR continua contándole a Ezequiel la historia sobre su esposa infiel Oholibá.

Turbantes:
gorros hechos de largas telas y envueltas encima de la cabeza de un hombre.

Ezekiel 23:16

Información General:
el SEÑOR continua contándole a Ezequiel la historia sobre su esposa infiel Oholibá.

Así que se volvió de ellos con aversión:
Traducción Alterna: "sus emociones hacia ella cambiaron de deseo a aversión".

Ezekiel 23:18

Trajo a su mente e imitó los días de su juventud:
Traducción Alterna: "recordó e hizo las mismas cosas que había hecho cuando era joven"

Ezekiel 23:20

Información General:
el SEÑOR termina de hablar acerca de Oholibá y los asirios y empieza a hablarle a Oholibá.

Cuyas partes privadas eran como las de burros, y cuyas emisiones reproducciones eran como las de los caballos:
imposiblemente grandes, para demostrar cuan perverso era el deseo de Oholibá.

Ezekiel 23:22

-¡Mira!
Traducción Alterna: "Mira" o "Escucha" o "Presta atención a lo que estoy por decirte".

Pecod, Soa y Coa:
estos son pueblos que vivían en Babilonia.

Ezekiel 23:24

Armas:
aquí la palabra hebrea traducida como "armas" es rara. Muchas versiones modernas la traducen de esta manera, pero algunas versiones la sustraen.

-Pondrán grandes escudos, escudos pequeños y cascos contra ti:
estos objetos defensivos hacen referencia a diferentes tipos de soldados en un ejército.

Cortarán tu nariz y tus oídos:
esto describe el castigo en Babilonia para las mujeres casadas que se acostaban con hombres que no eran sus esposos. Traducción Alterna: "te castigarán como a una adúltera".

Ezekiel 23:26

No levantarás tus ojos:
esta es una manera de hacer referencia a una persona que gira su cabeza para mirar algo: Traducción Alterna: "no vas a mirar"

Ya no pensarás más en Egipto:
la frase "pensar en Egipto" hace referencia a los actos de prostitución que aprendió en Egipto. Ya no va a pensar en ellos porque ha aprendidoque no va a darle las cosas lindas que los egipcios, babilonios y asirios tienen. Por el contrario, los actos de prostitución han hecho que ella sea castigada y no va a querer pensar en cometerlos nuevamente.

Ezekiel 23:28

-Mira:
aquí la palabra "mira" agrega énfasis a lo que sigue. Traducción Alterna: "ciertamente".

Desnuda y descubierta:
estas dos palabras significan lo mismo y enfatizan que va a estar completamente desnuda.

Tu comportamiento vergonzoso y promiscuo:
esta frase describe su prostitución y cuan malo era este comportamiento.

Ezekiel 23:30

Actuando como una prostituta, con lujuria entre otras naciones: l
a razón por la que esta frase dice que Oholibá actúa como una prostituta con las naciones es porque los hombres con quienes se ha acostado son símbolos de riqueza y poder de estas naciones.

Pondré su copa:
la palabra "copa" hace referencia al castigo de Oholibá. Representa la cosa que ha recibido

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Ezekiel 23:32

Beberás de la copa de tu hermana:
beber del a misma copa es otra manera de decir que van a experimentar lo mismo. Traducción Alterna: "experimentarás el mismo castigo que tu hermana"

Que es profundo y grande:
esto hace referencia a la cantidad de castigo recibida. Traducción Alterna: "que es severa"

Un hazmereír .. un tema de burla:
ambas frases hacen referencia a una persona de la cual se ríen y critican por su comportamiento tonto.

Esta copa contiene una gran cantidad:
esta oración no dice qué hay en la copa porque eso se entiendede leer 23:30. Traducción Alterna: "esta copa contiene una gran cantidad de castigo"

Ezekiel 23:33

La copa de honor y devastación:
"la copa que causa horror y devastación". Las palabras "horror" y "devastación" comparten significados similares y enfatizan cuan terrible será su castigo.

La copa de tu hermana Samaria:
Oholá, la hermana de Oholibá ha representado a Samaria. A Samaria se la llama por su nombre pero aun se hace referencia a ella como a una hermana. La copa es un símbolo por el castigo que ha recibido.

Esta es la declaración del Señor Dios:
vea cómo tradujo esto en 5:11.

Ezekiel 23:35

Y me has desechado detrás de tu espalda:
el SEÑOR está diciendo que Oholibá no se interesa por él.

Ezekiel 23:36

Hijo de hombre, ¿juzgarás a Oholá y Oholibá?
Traducción Alterna: "Hijo de hombre, ¡tu juzgarás a Oholá y Oholibá!"

Hay sangre en sus manos:
la sangre es el resultado de matar gente, por lo que representa el asesinato. Traducción Alterna: "han asesinado personas"

Ezekiel 23:38

Información General:
el SEÑOR le habla a Ezequiel sobre Oholá y Oholibá.

Y el mismo día profanan mis sábados.
La frase "mismo día" hace referencia a la frase anterior "hacen impuro mi santuario". Traducción Alterna: "y en el mismo día que hacen impuro mi santuario, profanan mis sábados"

Vinieron a mi santuario en el mismo día para profanarlo:
Traducción Alterna: "vinieron a profanar mi santuario en el mismo día en que sacrificaron a sus hijos para sus ídolos".

¡Mira!:
la palabra "mira" agrega énfasis a lo que sigue. Traducción Alterna: "¡ciertamente!

Ezekiel 23:40

Información General:
Ezequiel le habla a Oholá y a Oholibá.

-¡Mira!
Traducción Alterna: "¡mira!" o "¡escucha!" o "¡presta atención a lo que te estoy por decir!"

Te bañaste, pintaste tus ojos y te adornaste con joyas:
estas son cosas hechas por una mujer para estar más hermosa ante un hombre.

Mi incienso y mi aceite:
objetos usados para adorar al SEÑOR.

Ezekiel 23:42

El sonido de una multitud preocupada estaba contigo:
el sonido de una multitud es una frase usada para hacer referencia a una multitud de personas.

Borrachos:
personas que suelen emborracharse. Sin embargo, algunas versiones modernas traducen "sabeos", es decir, hombres de Saba.

Ornamentado:
decorado o grabado para hacerlo más hermoso.

Ezekiel 23:43

-Desgastada por actos de adulterio:
Ezequiel se refiere a Oholá y Ohobilá con una descripción.

Como harían con cualquier prostituta:
Traducción Alterna "como penetrarían a cualquier prostituta".

Tienen sangre en sus manos:
esta frase usa evidencia de violencia para decir que son culpables de violencia.

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Ezekiel 23:46

Levantar una compañía:
la frase "levantar" hace referencia a aumentar el número de personas. Traducción Alterna: "juntar un gran número de personas".

Soltarlos:
el SEÑOR suelta la responsabilidad de cuidarlos y les permite sufrir por sus decisiones.

Para ser aterrorizardos y saqueados:
Traducción Alterna: "para que la compañía los aterrorizara y saqueara".

Ezekiel 23:48

Pondré tu comportamiento vergonzoso contra ti:
"voy a hacer que tomes responsabilidad por tu comportamiento vergonzoso"

Llevarás la culpa de tus pecados:
"tomarás responsabilidad por la culpa de tus pecados".

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Chapter 24

1 La palabra del SEÑOR vino a mí en el año noveno, en el mes décimo, y en el décimo día del mes, diciendo: **2** "Hijo del hombre, escribe para ti mismo el nombre de este día, este día exacto, porque este mismo día el rey de Babilonia ha sitiado Jerusalén. **3** Así que habla un proverbio contra esta casa rebelde, una parábola. Dile a ellos: 'El SEÑOR Dios dice esto: Colóca la olla de cocinar. Colócala y échale agua. **4** Recolecta piezas de comida dentro de ella, cada pedazo bueno, la cadera y el hombro y llénala con los mejores huesos. **5** Toma lo mejor del rebaño y acumula huesos debajo de ella. Hiérvela y cocina los huesos dentro de ella. **6** Por lo tanto el SEÑOR Dios dice esto: Aflige a la ciudad de sangre, una olla de cocinar que tiene moho por dentro y ese moho no saldrá de ella. Toma pedazo a pedazo de ella, pero no eches suertes sobre ella. **7** Pues su sangre está en medio de ella. Ella lo ha puesto en la roca lisa; ella no la ha echado fuera en el piso para cubrirlo con polvo, **8** así que trae la furia hasta a la venganza exacta. Yo he colocado su sangre en la roca lisa para que no pueda ser cubierta. **9** Por lo tanto, el SEÑOR Dios dice ésto: Aflige a la ciudad de sangre. Yo engranderé la pila de madera. **10** Apila la madera y encienda el fuego. Cocina la carne bien y mézclalo ahí las especias y deja que los huesos sean carbonizados. **11** Entonces pon la olla en sus carbones vacíos, en orden que se caliente y queme su bronce, para que su inmundicia en medio de ella sea derretida, su corrosión consumida.' **12** Ella se ha vuelto cansada por su esfuerzo, pero su corrosión no ha estado fuera de ella por el fuego. **13** Tu comportamiento vergonzoso está en tu inmundicia, porque Yo te he limpiado, pero como quiera no quieres volverte pura. Tú no estarás libre de tu inmundicia hasta que Mi furia descanse de ti. **14** Yo, el SEÑOR, lo he declarado, y Lo haré. Yo no cederé o descansaré de él. Como eran tus caminos, y por tus actividades, ¡ellos te juzgarán! Esta es la declaración del SEÑOR DIOS." **15** Entonces la palabra del SEÑOR vino a mí diciendo: **16** "¡Hijo de hombre! Mirad, yo quito el deseo de tus ojos con una plaga, pero tú no debes lamentar, ni llorar, y tus lágrimas no deben fluir. **17** Tú debes gemir silenciosamente. No presentes un funeral para los muertos. Amarra tu turbante en ti y coloca tus sandalias en tus pies, pero no cubras tu pelo facial ni comas el pan de hombres que se lamentan por perder sus esposas." **18** Así que hablé al pueblo en la mañana, y mi esposa murió en la noche. En la mañana yo hice lo que me han mandado hacer. **19** El pueblo me preguntaba: "¿No nos dirá que estas cosas significan, las cosas que tú estás haciendo?" **20** Así que yo les dije: "La palabra del SEÑOR vino a mí, diciendo: **21** 'Dile a la casa de Israel, el SEÑOR DIOS dice esto: ¡Mirad! Yo profonaré mi santuario, el orgullo de su poder, el deleite de tus ojos, y el anhelo de tu alma, y sus hijos y sus hijas quienes dejaste atrás caerán por la espada. **22** Entonces harás exactamente como lo he hecho: ¡tú no peinarás tu pelo facial, o comerás pan de hombres lamentosos! **23** En cambio, sus turbantes estarán en sus cabezas, y sus sandalias en sus pies; tú no lamentarás o llorarás, por que te consumirás en tus iniquidades, y cada hombre gemirá por su hermano. **24** Así que Ezequiel será una señal para ustedes, como todo lo que él ha hecho ustedes lo harás cuando ésto venga. ¡Entonces sabrán que yo soy el SEÑOR Dios!" **25** "Pero tú, hijo de hombre, en el día en el que Yo quite su templo, que es su gozo, su orgullo, y lo que ellos ven y anhelan, y cuando Yo les quite sus hijos e hijas, **26** en ese día, ¡un refugiado vendrá a ti a darte las noticias! **27** En ese día, tu boca se abrirá a ese refugiado y tú hablarás, ya no serás silenciado. Tú serás una señal para ellos para que sepan que Yo soy SEÑOR."

Ezekiel 24:1

Información General:
el SEÑOR le habla a Ezequiel.

Vino la palabra del SEÑOR:
"el SEÑOR dio su palabra". Vea cómo tradujo esto en 1:1.

En el noveno año:
Traducción Alterna: "en elnoveno año del exilio del Rey Joaquín"

El décimo mes, y en el décimo día del mes:
"el décimo día del décimo mes". Este es el décimo mes del calendario hebreo. El décimo día es cerca del comienzo de enero en calendarios occidentales.

El rey de Babilonia ha sitiado Jerusalén:
se hace referencia al ejército de Babilonia hablando de su líder.

Ezekiel 24:3

Amontona los huesos debajo de él:
algunas culturas agregan huesos a un fuego porque se queman durante más tiempo que la madera.

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Traducción Alterna: "pon el resto de los huesos debajo de la olla para alimentar el fuego".

Ezekiel 24:6

Una olla de cocinar:
el SEÑOR compara a Jerusalén con una olla de cocina.

Óxido:
el material rojo que se forma en el metal. El óxido va comiendo el metal y eventualmente lo destruye.

Toma:
el SEÑOR no da este mandamiento a una persona específica, por el contrario, se lo está dando a una persona imaginaria que es parte de la metáfora.

Pero no echen suertes por él:
echar suertes era una manera de elegir qué trozos de carne sacar, pero porque el SEÑOR quería sacar todos los trozos de carne, no había necesidad de echar suertes.

Ezekiel 24:7

Información General:
el SEÑOR continua dándole a Ezequiel su mensaje para el pueblo de Jerusalén.

Ella:
la palabra "ella" hace referencia a Jerusalén, representada por la olla de cocina.

La ha puesto sobre la piedra suave:
"ha puesto la sangre sobre rocas descubiertas".

Para cubrirla con polvo:
"y la ha cubierto con tierra".

Ezekiel 24:9

Información General:
el SEÑOR continua comparando a Jerusalén con una olla.

Yo también agrandaré el montón de madera:
está implícito que el montón de madera está debajo de la olla, que representa a Jerusalén. "Haré aun más grande el montón de madera el fuego debajo tuyo".

Apila ... enciende ... cocina ... deja que los huesos se carbonicen:
el SEÑOR le da estos mandamientos a personas imaginarias que son parte de la metáfora.

Deja que los huesos se carbonicen:
"quema los huesos".

Ezekiel 24:11

Chamuscar:
quemar la superficie de algo.

Corrosión:
cuando algo causa que el metal se rompa y se oxide.

Consumido:
"quemado".

Se ha fatigado:
Traducción Alterna: "Jerusalén se ha cansado".

Esfuerzo:
trabajo difícil

Ezekiel 24:13

-Información General:
el SEÑOR continua hablándole a Jerusalén comparándola con una olla.

Ezekiel 24:14

¡Tus obras, ellas te juzgarán!
Lo que ellos han hecho demuestra que son culpables de pecado.

Esta es la declaración del SEÑOR:
vea cómo tradujo esto en 5:11.

Ezekiel 24:15

Vino la palabra del SEÑOR:
"el SEÑOR dio su palabra". Vea cómo tradujo esto en 1:1.

el deseo de tus ojos:
Esto se refiere a la esposa de Ezequiel. El Señor se refiere a Ezequiel por la parte de su cuerpo que usa para ver a su esposa. .

No debes lamentarte ni llorar, y no deben caer tus lágrimas:
estas frases significan básicamente lo mismo, y enfatizan que Ezequiel no debe llorar por la muerte de su esposa. Traducción Alterna: "no debes expresar aflicción".

Turbante:
una cobertura para la cabeza hecha de una tela larga envuelta alrededor de la cabeza.

Sandalias:
un calzado simple que se sujeta al pie con tiras alrededor de los tobillos.

No encubras el vello de tu rostro:
en Israel, los hombres se afeitarían sus barbas para expresar tristeza, y luego cubrirse nuevamente el rostro hasta que les creciera nuevamente el vello. El SEÑOR le dijo a Ezequiel que no cubriera su vello facial para demostrar que no se había afeitado el rostro para expresar tristeza.

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Ezekiel 24:19

Información General:
el pueblo de Israel cuestiona a Ezequiel y Ezequiel les cuenta lo que el SEÑOR les ha dicho.

Vino la palabra del SEÑOR:
"El SEÑOR dio su palabra." Vea cómo tradujo esto en 1:1.

El orgullo de tu fuerza:
Traducción Alterna: "orgullo en el edificio que has hecho".

El deseo de tus ojos:
Traducción Alterna: "el edificio que te deleitas en mirar"

Caer por la espada:
Traducción Alterna: "ser muerto en la guerra"

Ezekiel 24:22

Te derretirás:
aquí se habla de derretirse como de morirse o desperdiciarse.

En tus iniquidades:
esto implica que Dios no va a perdonar los pecados de estas personas. Sin embargo, algunas versiones modernas traducen: "por motivo de tus iniquidades".

Gemir:
el sonido que hace una persona que quiere ayuda, pero cuyo dolor o angustia es tan fuerte que no le permite hablar.

Ezekiel 24:25

Refugiado:
alguien que ha sido forzado a dejar su país por una guerra u otro desastre.

Tu boca será abierta:
"El SEÑOR abrirá tu boca". Esto describe a alguien a quien se le da entendimiento y la capacidad de hablar sobre algo. Traducción Alterna: "sabrás qué decir"

Hablarás. Ya no tequedarás en silencio:
ambas significan que el pueblo de Israel hablará. Se dice otra vez en negativo para enfatizar el positivo.

Serás señal:
esto hace referencia al pueblo de Israel como a una señal porque ayudarán a los refugiados a entender por qué Jerusalén fue destruida.

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Chapter 25

1 Entonces palabra del SEÑOR vino a mí, diciendo: **2** "Hijo de hombre, pon tu rostro contra la gente de Amón y profetiza contra ellos. **3** Di a las gente de Amón: 'Escucha la palabra de el SEÑOR Dios. Esto es lo que el SEÑOR Dios dice: Porque ustedes dijeron: "¡Ajá!" contra Mi santuario cuando fue profanado, y contra la tierra de Israel cuando fue desolada, y contra la casa de Judá cuando fueron llevados al exilio, **4** por lo tanto, he aquí, Yo los estoy entregando a ustedes a un pueblo en el este como su posesión. Ellos armarán campamento contra ustedes y estableceran sus tiendas entre ustedes. Ellos comerán tus frutos y beberán tu leche. **5** Yo haré de Rabá un pastizal para camellos y el pueblo de Amón un campo para rebaños. Entonces ustedes sabrán que Yo soy el SEÑOR. **6** El SEÑOR Dios dice: Ustedes han aplaudido con sus manos y pisoteado con sus pies, y se regocijan con todo el desprecio dentro de ustedes contra la tierra de Israel. **7** Por lo tanto, ¡he aquí! Yo los golpearé con mi mano y los daré a ustedes como botín a las naciones. ¡Yo te separaré de los pueblos y te haré perecer de entre los países! Yo los destruiré a ustedes, y ustedes sabrán que Yo soy el SEÑOR.' **8** El SEÑOR Dios dice esto: 'Porque Moab y Seir dicen: La casa de Judá es como todas las naciones." **9** Por lo tanto, ¡espera! Yo abriré el lado de Moab, comenzando en sus ciudades en la frontera, el esplendor de Bet Jesimot, Baal Meón y Quiriataim, **10** al pueblo del este quien ha estado en contra del pueblo de Amón. Los entregaré como a una posesión para que la gente de Amón no sea recordada entre las naciones. **11** Entonces haré juicios contra Moab, y ellos sabrán que Yo soy el SEÑOR.' **12** El SEÑOR Dios dice: 'Edom ha tomado venganza contra la casa de Judá y ha cometido un error haciendo esto. **13** Por lo tanto, el SEÑOR Dios dice: Yo golpearé a Edom con Mi mano y destruiré a cada persona y animal ahí. Yo los convertiré en un lugar arruinado y abandonado, desde Temán hasta Dedán. Ellos caerán por la espada. **14** Yo pondré Mi venganza sobre Edom por la mano de Mi pueblo Israel, y ellos le harán a Edom de acuerdo con Mi ira y Mi furia, y ellos conocerán Mi venganza, esta es la declaración del SEÑOR Dios. **15** El SEÑOR Dios dice: 'Los filisteos han tomado venganza con malicia y por su propia cuenta ellos trataron destruir a Judá una y otra vez. **16** Así que esto es lo que el SEÑOR Dios dice: ¡Mirad! Yo extenderé Mi mano contra los filisteos, y Yo cortaré a los cereteos y destruiré al remanente que esté a lo largo de la costa del mar. **17** Porque Yo tomaré grande venganza contra ellos con furiosos actos de castigo, para que ellos sepan que Yo soy el SEÑOR, cuando tome Mi venganza sobre ellos."

Ezekiel 25:1

Vino la palabra del SEÑOR:
"el SEÑOR dio su palabra". Vea cómo tradujo esto en 1:1.

Hijo de hombre:
vea cómo tradujo esto en 2:1.

-Pon tu rostro contra:
vea cómo tradujo esto en 4:1.

El pueblo de Amón:
"los descendientes de Amón" o "aquellos que viven en la tierra de Amón".

Y profetizan en contra:
vea cómo tradujo esto en 4:6.

Ezekiel 25:3

Información General:
El SEÑOR le dice a Ezequiel qué decirle al pueblo de Amón.

El pueblo de Amón:
vea cómo tradujo esto en 25:3.

-Escuchen la palabra del Señor Dios:
"escuchen este mensaje del Señor Dios".

Ustedes dijeron "¡Bien!":
esta palabra debe ser un sonido que las personas hacen cuando está feliz por algo. En este caso, el pueblo estaba feliz porque les habían sucedido cosas malas a Israel y Judá. Traducción Alterna: "se rieron" o "festejaron"

Hacia mi santuario cuando fue profanado:
"contra mi santuario cuando el enemigolo profanó".

Contra la tierra de Israel cuando estaba desolada:
Traducción Alterna: "cuando la tierra de Israel estaba en ruinas".

Contra la casa de Judá cuando fueron al exilio:
Traducción Alterna: "cuando se llevaron alpueblo de Judá como esclavos"

¡Mira! Traducción Alterna:
"¡Escucha!"o "¡PResta atención a lo que te estoy por decir!"

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Te estoy dando a un pueblo del este como su posesión:
"voy a hacer que un ejército de una tierra del este venga y te conquiste".

Harán campamento contra ti y pondrán sus tiendas en medio de ti:
esto puede traducirse como una nueva oración: "establecerán sus tiendas y vivirán en tu país".

l pueblo de Amón, un campo de rebaños:
"el pueblo de Amón" aquí hace referencia a la tierra que pertenecía al pueblo de Amón. Traducción Alterna: "voy a convertir el resto de la tierra de Amón en un campo de rebaños".

Ezekiel 25:6

Todo el desprecio tuyo contra la tierra de Israel: Traducción Alterna:
"contodo el odio que sientes hacia el pueblo que vive en Israel".

Mira:
Traducción Alterna "¡escucha!" o "¡presta atención a lo que estoy por decirte"

Te golpearé con mi mano:
Traducción Alterna: "te golpearé con mi mano poderosa" o "te castigaré".

Y te daré como botín a las naciones:
Traducción Alterna: "Y haré que las naciones vengan y te quiten todo".

Te cortaré de entre los pueblos ... haré que perezcas entre los países:
estas frases significan básicamente lo mismo y enfatizan que el SEÑOR completamente destruirá al pueblo de Amón para que ya no sean una nación. Traducción Alterna. "te destruiré completamente para que ya no seas una nación"

Sabrás que soy el SEÑOR:
vea cómo tradujo esto en 6:6.

Ezekiel 25:8

¡Mira!:
"¡Escucha!"o "¡Presta atención a lo que estoy por decirte!"

Abriré las pendientes de Moab,empezando por sus ciudades en la frontera:
Traducción Alterna: "abriré el camino a Moab destruyendo las ciudades de su frontera".

El esplendor de Bet-Jesimot, Baal-meón y Quiriataim. Traducción Alterna:
"comenzaré con las grandes ciudades de Bet-Jesimot, Baal-meón y Quiriataim".

El pueblo del este que ha estado en contra del pueblo de Amón:
Traducción Alterna: "enviaré el mismo ejército de las naciones en el este que atacaron Amón".

-Los voy a entregar como una posesión para que el pueblo de Amón no sea recordado entre las naciones:
Traducción Alterna "haré que los ejércitos conquisten Amón para que nadie los recuerde."

Sabrán que yo soy el SEÑOR:
vea cómo tradujo esto en 6:6.

Ezekiel 25:12

Golpearé a Edom con mi mano:
vea cómo tradujo la frase similar "te golpearé con mi mano" en 25:6.

De Temán a Dedán:
estas dos ciudades están en extremos opuestos de Edom. Esto significa que Dios destruirá todo Edom.

Caerán por la espada:
la palabra "caer" representa morir y "espada" hace referencia a la batalla. Traducción Alterna: "sus enemigos los matarán con sus espadas"

Ezekiel 25:14

Pondré mi venganza sobre Edom por la mano de mi pueblo Israel:
"Usaré a mi pueblo Israel para vengarme contra el pueblo de Edom".

Harán con Edom según mi enojo y mi furia:
Traducción Alterna "mostrarán a Edom mi enojo y mi furia" o "castigarán a Edom según mi enojo y furia contra el pueblo de Edom".

Mi enojo y mi furia:
la palabra "furia" significa básicamente lo mismo e intensifica la palabra "enojo". Traducción Alterna: "mi enojo furioso" o "mi enojo extremo".

Conocerán mi venganza:
Traducción Alterna: "el pueblo de Edom sabrá que he tomado venganza contra él".

Esta es la declaración del Señor Dios: Traducción Alterna:
Traducción Alterna: "esto es lo que declara el Señor Dios" o "esto es lo que el Señor dice que sucederá".

Ezekiel 25:15

Los filisteos tomaron venganza con malicia y ellos mismos trataron de destruir Judá una y otra vez:
Traducción Alterna "porque los filisteos detestaban al pueblo de Judá y trataron de tomar venganza contra ellos una y otra vez".

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¡MIra!
Traducción Alterna: "¡Escucha!" o "¡Presta atención a lo que estoy por decirte!"

Alzaré mi mano contra los filisteos:
Traducción Alterna: "volveré mi mano poderosa contra los filisteos" o "volveré mi gran poder contra los filisteos".

Cortaré:
Traducción Alterna: "destruiré" o "me desharé" (UDB)

Quereteos:
Traducción Alterna: "el pueblo de la nación queretea". Es un pueblo que vivia en Filistea.

Sabrán que soy el SEÑOR:
Vea cómo tradujo la frase similar "sabrán que yo soy el SEÑOR" en 6:6.

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Chapter 26

1 Entonces fue en el año once, en el primer día del mes, que la palabra del SEÑOR vino a mí, diciendo: **2** "Hijo de hombre, porque Tiro ha dicho contra Jerusalén, '¡Aja! ¡Las puertas del pueblo están rotas! Ella se volvió a mí; Me llenaré porque ella está arruinada.' **3** Por lo tanto el SEÑOR dice esto: '¡Miren! Yo estoy contra ti, Tiro, y voy a levantar muchas naciones contra ti como el mar levanta sus olas. **4** Ellos van a destruir las paredes de Tiro y tirarán abajo sus torres. Yo voy a barrer su polvo fuera y la haré como una roca desnuda. **5** Ella se convertirá en lugar para que las redes se sequen en medio del mar, ya que Yo lo he declarado, esta es la declaración del SEÑOR Dios, y ella se convertirá en saqueo para las naciones. **6** Sus hijas quienes están en los campos serán sacrificadas por las espadas, y ellos van a saber que Yo Soy el SEÑOR.' **7** Porque esto es lo que el SEÑOR dice: Mira, desde el norte Yo traígo a Nabucodonosor rey de Babilonia, rey de reyes, contra Tiro, con caballos y carros, y con jinetes y muchas personas. **8** Él va a matar tus hijas en el campo. Él va a trabajar asedio y a construir una rampa contra tus paredes y levantará escudos contra ti. **9** Él va a colocar sus arietes para golpear contra tus paredes, y sus herramientas van a derribar tus torres. **10** Sus caballos van a ser tantos que su polvo te cubrirá. Tus paredes van a temblar con el sonido de caballos, vagones y carros. Cuando él entre por tus puertas, él va a entrar como los hombres vienen a la ciudad cuyas paredes han sido derribadas. **11** Las pezuñas de sus caballos van a pisotear todas tus calles. Él va a matar tu pueblo con la espada y tus poderosos pilares de piedra van a caer al suelo. **12** Ellos van a saquear tus riquezas y tomarán tus mercancías. Ellos van a derribar tus paredes y destruirán tus lujosas casas. Tus piedras, tu madera, y el escombro será tirado a las aguas. **13** Yo voy a detener el sonido de tus canciones. El sonido de tus arpas no se oirá más. **14** Yo voy a hacerte roca desnuda, tú te convertirás en un lugar donde las redes son tendidas para que se sequen. Tú nunca serás reconstruído nuevamente, porque Yo, el SEÑOR Dios he hablado, esta es la declaración del SEÑOR Dios. **15** El SEÑOR Dios dice esto a Tiro: '¿No temblarán las islas con el sonido de tu caída, y con los gemidos de dolor cuando la terrible matanza esté en medio de tí? **16** Entonces todas los príncipes del mar bajarán de sus tronos y se quitarán sus túnicas y desecharán sus prendas bordadas. Ellos se vestirán con temblor, ellos se sentarán en el suelo y temblarán cada momento, y ellos estarán horrorizados a causa tuya. **17** Ellos levantarán un lamento para ti y dirán: ¡Cómo tú, quien eras habitado por marineros, has sido destruido. La famosa ciudad que fue tan fuerte, está ahora fuera del mar! Aquellos que vivían en ella esparcieron terror, acerca de ellos, sobre todo el que vivía cerca. **18** Ahora las costas tiemblan en el día de tu caída. Las islas en el mar están espantadas, porque tú has muerto.' **19** Porque el SEÑOR Dios dice esto: Cuando yo haga de ti una ciudad desolada, como las otras ciudades que no están habitadas, cuando Yo levante las profundidades contra ti, y cuando las grandes aguas te cubran, **20** entonces Yo te traeré a los pueblos de tiempos antiguos, como los otros que han bajado al pozo; porque yo te haré vivir en los reinos más bajos de la Tierra como en las ruinas de los tiempos antiguos. Debido a esto tú no regresarás y te pararás en la tierra de los vivientes. **21** Yo voy a traer desastre sobre tí, y tú no vas a ser nunca más. Después tú vas a ser buscado, pero no serás encontrado nunca jamás, esto es la declaración del SEÑOR Dios."

Ezekiel 26:1

En el undécimo año:
Traducción Alterna: "En el undécimo año del exilio del rey Joaquín"

En el primer día del mes:
no es seguro a qué mes del calendario hebreo se refería Ezequiel.

Vino la palabra del SEÑOR:
"el SEÑOR dio su palabra." Vea cómo tradujo esto en 1:1.

Hijo de hombre:
vea cómo tradujo esto en 2:1.

Tiro ha dicho contra Jerusalén:
Traducción Alterna: "el pueblo de Tiro ha dicho en contra del pueblo de Jerusalén."

¡Ajá!
Traducción Alterna: "¡Sí!" o "¡Muy bien!"

Las puertas del pueblo están quebrantadas:
el pueblo de Tiro usa estas palabras para hacer referencia a Jerusalén como si fuera una puerta de una ciudad a través de la cual pasan mercaderes de las naciones vecinas. Esto puede decirse en forma activa. Traducción Alterna: "Los ejércitos han derribado las puertas del pueblo" o "Los ejércitos han destruido Jerusalén, que era como puertas por las que pasaban pueblos de muchas naciones."

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Ella se ha vuelto hacia mí:
aquí la palabra "ella" hace referencia a la palabra "puerta" que han "vuelto" sus bisagras para abrirse a Tiro. Esta frase significa que Tiro ha reemplazado ahora a Jerusalén como la ciudad por la cual pasan mercaderes de muchas naciones. Traducción Alterna: "la entrada me fue abierta"

Seré lleno:
aquí "ser lleno" significa ser próspero. Traducción 9-Alterna: "seré próspero"

Ella está arruinada:
"Jerusalén está arruinada".

Ezekiel 26:3

¡Mira!
Traducción Alterna: "¡Escucha!" o "¡Presta atención a lo que estoy por decirte!"

Voy a levantar muchas naciones contra ti, como el mar levanta sus olas:
aquí la palabra "naciones" hace referencia a sus ejércitos. Traducción Alterna: "voy a reunir un ejército de las naciones que es grande y poderoso como las olas en el turbulento mar."

Torres:
una torre es un edificio alto utilizado para ver si vienen enemigos, o para esconderse.

Barreré su polvo y la haré pareceruna roca descubierta:
Traducción Alterna: "voy a hacer que el ejército destruya completamente la ciudad, y no van a dejar nada en ella, para que parezca una roca sin nada encima".

Ezekiel 26:5

Ella se convertirá:
se suele referir a las ciudades como "ella". Traducción Alterna: "Tiro se convertirá" o "se convertirá".

Un lugar para que las redes se sequen en medio del mar:
parte de Tiro era una isla. Traducción Alterna: "una isla vacía utilizada para secar las redes de pescadores" o "una isla desierta donde las personas secan sus redes de pescar".

Esta es la declaración del Señor Dios:
vea cómo tradujo esto en 5:11.

Botín:
cosas que las personas se han robado.

Se convertirá en botín para las naciones:
Traducción Alterna: "ejércitos de las naciones le robarán todo a Tiro."

Sus hijas, que están en los campos, serán asesinadas por las espadas:
Traducción Alterna: "los ejércitos enemigos matarán a sus hijas que están en los campos."

Sus hijas, que están en los campos:
los pueblos algunas veces eran denominados "hijas" de las ciudades que los gobernaban. Algunos singificados posibles son 1) los pueblos pequeños en la región que gobernaba Tiro, o 2) las mujeres jóvenes de Tiro que trabajaban en los campos.

Sabrán que yo soy el SEÑOR:
vea cómo tradujo esta frase similar "sabrás que yo soy el SEÑOR" en 6:6.

Ezekiel 26:7

¡Mira!
Traducción Alterna: "¡Escucha" o "¡Presta atención a lo que estoy por decirte!"

Te estoy trayendo a Nabucodonosor:
Dios está usando a Nabucodonosor para hacer su voluntad. 3-Rey de reyes: "el rey más poderoso".

Rey de reyes:
"el rey más poderoso".

Un pueblo muy grande:
se usa esta expresión para enfatizar el gran tamaño del ejército de Nabucodonosor.

Él matará a tus hijas:
aquí la palabra "él" hace referencia a Nabucodonosor y es una figura literaria

Ezekiel 26:9

Información General:
el SEÑOR continua dándole a Ezequiel su mensaje para Tiro.

-Él pondrá:
la palabra "él" hace referencia a Nabucodonosor, el rey de Babilonia.

Arietes:
vea cómo tradujo esto en 4:1

Sus herramientas:
"sus instrumentos de guerra".

Ezekiel 26:12

Información General:
el SEÑOR continua dándole a Ezequiel su mensaje para Tiro.

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Ezekiel 26:15

Información General:
el SEÑOR continua dándole a Ezequiel su mensaje para Tiro.

¿No temblarán las islas ... en medio tuyo?
"Las islas temblarán ... en medio tuyo."

Ezekiel 26:17

Información General:
el SEÑOR continua dándole a Ezequiel su mensaje para Tiro.

Ezekiel 26:19

Información General:
el SEÑOR continua dándole a Ezequiel su mensaje para Tiro.

Te haré:
la palabra "te" hace referencia a la ciudad de Tiro. En el lenguaje original es singular femenino, porque se solía pensar de las naciones como si fueran una mujer.

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Chapter 27

1 Otra vez, la palabra del SEÑOR vino a mí, diciendo: **2** "Ahora tú, hijo del hombre, comienza una lamentación acerca de Tiro, **3** y di a Tiro, quien vive entre las puertas del mar, comerciantes de los pueblos entre muchas islas, el SEÑOR Dios te dice esto: Tiro, tú has dicho: 'yo soy perfecta en belleza.' **4** Tus fronteras están en el corazón de los mares; tus constructores han perfeccionado tu belleza. **5** Ellos han hecho todas tus tablas con ciprés del Monte Senir; ellos tomaron cedro del Líbano para hacerte un mastil. **6** Ellos hicieron tus remos de los robles de Basán; ellos hicieron tus cubiertas de madera de ciprés de Chipre, y ellos los cubrieron con marfil. **7** ¡Tus velas eran lino colorido de Egipto que eran como tus banderas! **8** Aquellos que vivían en Sidón y Arvad eran tus remeros; los sabios de Tiro estaban entre ustedes; eran sus pilotos. **9** Artesanos altamente experimentados de Gebal llenaron tus costuras; todos los barcos del mar y sus marineros entre ustedes cargaban tu mercancía para intercambio. **10** Persia, Lud y Fut estaban en tu ejército, tus hombres de guerra. Ellos colgaron escudo y casco dentro de ti; ellos mostraban tu esplendor. **11** Los hombres de Arvad y Helec en tu ejército estaban en tus paredes rodeándote, y los gamadeos estaban en tus torres. ¡Ellos colgaron sus escudos en tus paredes alrededor de ti! Ellos completaron tu belleza. **12** Tarsis era un socio de comercio contigo por tu abundante riqueza de bienes para vender: plata, hierro, estaño y plomo. **13** ¡Ellos compraron y vendieron tus mercancías! Javán, Tubal y Mesec, ellos intercambiaron esclavos y artículos hechos de bronce. Ellos manejaban tu mercadería. **14** Los de Bet Togarmá brindaron caballos, semental y mulas como tu mercancía. **15** Los hombres de Dedán eran tus comerciantes en muchas costas. ¡La mercancía estaba en tu mano; ¡ellos enviaron de vuelta cuerno, marfil y ébano como tributo! **16** Aram era un distribuidor de tus muchos productos; ellos proporcionaban esmeraldas, púrpura, paños a color, tela fina, perlas y rubíes como tu mercancía. **17** Judá y la tierra de Israel comerciaban contigo. Ellos proporcionaron trigo de Minit, tortas, miel, aceite y bálsamo como tu mercancía. **18** Damasco era un vendedor de todos tus productos, de toda tu enorme riqueza, y del vino de Helbón y la lana de Sahar. **19** Dán y Javán de Uzal te proporcionaron mercancía de hierro forjado, canela y cálamo. Esto se convirtió en mercancía para ti. **20** Dedán era tu distribuidor de mantas finas de silla de montar. **21** Arabia y los jefes de Cedar eran comerciantes contigo; ellos te trajeron corderos, carneros y cabras. **22** Los comerciantes de Sabá y Raama vinieron a venderte lo mejor de cada especia y todo tipo de piedras preciosas; ellos intercambiaron oro por tu mercancía. **23** Harán, Cane y Edén eran comerciantes contigo, así como Sabá, Asiria y Quilmad. **24** Estos eran tus distribuidores en túnicas adornadas de paños violetas con colores tejidos, y en sábanas multicolores, bordadas y telas bien tejidas en tus mercados. **25** ¡Los barcos de Tarsis eran los que transportaban tu mercancía! ¡Así que estabas llena, muy cargada con mercancía en el corazón de los mares! **26** Tus remeros te han traído a extensos mares; el viento del este te ha roto en medio de ellos. **27** Tus riquezas, mercancías y bienes de intercambio; tus marineros y pilotos, y constructores de barcos; tus comerciantes de mercancía y todo los hombres de guerra que están en ti, y toda tu tripulación, ellos se hundirán hacia las profundidades del mar en el día de tu destrucción. **28** Ciudades en el mar temblarán al sonido del grito de tus pilotos. **29** Todos aquellos que manejan los remos bajarán de sus barcos; marineros y todos los pilotos del mar se levantarán en la tierra. **30** Entonces, ellos te harán escuchar su voz y gemirán amargamente; ellos lanzarán polvo sobre sus cabezas. Se revolcarán en cenizas. **31** Ellos razurarán sus cabezas calvas para ti y se atarán a sí mismos con tela de saco, y llorarán amargamente sobre ti y ellos gritarán. **32** Levantarán sus quejas de lamento para ti y cantarán endechas sobre ti. ¿Quién es cómo Tiro que ha sido ahora llevado a silencio en el medio del mar? **33** ¡Cuando tu mercancía llegó a la tierra del mar, satisfizo a muchas personas! ¡tú enriqueciste a los reyes de la tierra con tu gran riqueza y mercancía! **34** ¡Pero cuando fuiste destrozado por los mares, por aguas profundas, tu mercancía y toda tu tripulación se hundió! **35** ¡Todos los habitantes de las costas se espantaron de ti, y sus reyes se estremecieron de horror! ¡Sus rostros temblaron! **36** Los mercaderes del pueblo te silban; tú te has convertido en un horror, y tú no serás más para siempre."

Ezekiel 27:1

Vino la palabra del SEÑOR:
"el SEÑOR dio su palabra". Vea cómo tradujo esto en 1:1.

Que vive entre las puertas del mar:
"quien vive en las puertas del mar". Esta frase significa 1) "que vive junto a los puertos del mar" o 2) "que gobierna los puertos del mar".

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Ezekiel 27:4

Información General:
el SEÑOR continua dándole a Ezequiel su mensaje para Tiro.

Tus fronteras:
"los límites de tu reino".

Un mástil:
un poste grande en un barco que sostiene las velas de la embarcación.

Ezekiel 27:6

Información General:
el SEÑOR continua dándole a Ezequiel su mensaje para Tiro.

Remos:
Largos trozos de madera que las personas usan para mover el bote.

Cubiertas:
las partes del bote donde las personas pueden caminar.

Marfil:
un material duro, blanco y hermoso que está hecho de dientes de animales.

Velas:
grandes piezas de tela que mueven el barco cuando el viento sopla en ellas.

Ezekiel 27:8

Información General:
el SEÑOR continua dándole a Ezequiel su mensaje para Tiro.

-Pilotos:
personas que controlan hacia dónde va el barco.

Llenaron tus grietas:
"repararon tus roturas" o "repararon tus goteras".

Navegantes:
personas que navegan los barcos en el mar.

Ezekiel 27:10

Información General:
el SEÑOR continua dándole a Ezequiel su mensaje para Tiro.

Tus hombres de guerra:
"hombres que pelearon en tus guerras" o "sirviendo como tus guerreros".

Mostraron tu esplendor!
"¡Te dieron tu esplendor!"

Ezekiel 27:12

Información General:
el SEÑOR continua dándole a Ezequiel su mensaje para Tiro.

Hierro:
"un metal duro que era bueno para hacer armas y construir cosas

-Estaño:
l metal que queda luego de refinar oro, plata o hierro.

Plomo:
un metal valioso que es más pesado y más suave que otros metales.

Javán:
una nación de la costa oeste de Asia menor. También se la conocía como Jonia.

Ezekiel 27:14

-Información General:
el SEÑOR continua dándole a Ezequiel su mensaje para Tiro.

Semental:
caballos fuertes.

Había mercancías en tus manos:
Traducción Alterna: "poseías bienes".

Ezekiel 27:16

Información General:
el SEÑOR continua dándole a Ezequiel su mensaje para Tiro.

Púrpura:
tela púrpura" o "hilo púrpura".

Perlas:
hermosas piezas de un material duro blanco que viene de criaturas de mar.

Tartas:
el significado de la palabra hebrea que se traduce aquí como "tartas" es incierto. Algunas versiones modernas la traducen como "bálsamo" o "comidas finas hechas con grano".

Rubíes:
piedras rojas que son muy valiosas.

-Bálsamo:
una goma o resina con aroma dulce, que viene de un árbol.

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Ezekiel 27:19

Información General:
el SEÑOR continua dándole a Ezequiel su mensaje para Tiro.

Canela:
el tipo de especia que viene de la corteza de un árbol. "Especia cassia" es otro nombre para esta especia.

Cálamo:
un tipo de hierba que las personas usaban como perfume y como medicina.

Mantas de montar:
trozo de tela que las personas ponían sobre los caballos debajo de la silla de montar.

Ezekiel 27:22

Información General:
el SEÑOR continua dándole a Ezequiel su mensaje para Tiro.

Gemas preciosas:
"piedras valiosas".

Ezekiel 27:24

Información General:
el SEÑOR continua dándole a Ezequiel su mensaje para Tiro.

Capas decorativas de telas púrpuras con colores tejidos:
"capas púrpuras con muchos colores diferentes".

Mantas de telas bien tejidas, bordadas y multicolores:
"mantas con muchos colores que tenían diseños y eran de alta calidad".

En el corazón de los mares:
"en el medio de todas las rutas de comercio marítimo".

Ezekiel 27:26

Información General:
el SEÑOR continua dándole a Ezequiel su mensaje para Tiro.

Tus remeros te han traído a vastos mares:
"las personas que te llevan con remos te han traído bien dentro del mar".

En el medio de ellos:
"en el medio de los mares".

Ezekiel 27:28

Información General:
el SEÑOR continua dándole a Ezequiel su mensaje para Tiro.

Gemirá amargamente:
"chillará con extrema aflicción".

Ezekiel 27:31

Información General:
el SEÑOR continua dándole a Ezequiel su mensaje para Tiro.

Raparán sus cabezas hasta quedar pelados:
"raparán sus cabezas para quedar sin cabello".

¿Quién es como Tiro?
Traducción Alterna: "no hay otra ciudad como Tiro".

Quien ahora ha sido llevada al silencio:
Traducción Alterna: quien está destruída.

A tierra:
"en la tierra".

Ezekiel 27:34

Información General:
el SEÑOR continua dándole a Ezequiel su mensaje para Tiro.

Estaban espantados ante ti:
"estaban sorprendidos y aterrados por lo que te sucedió a ti".

Te silbaban:
"te silbaban por dolor". Silbar era una manera de expresar aflicción.

Te has convertido en un horror:
"se ha vuelto aterrador para la gente pensar en ti".

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Chapter 28

1 Entonces, la palabra del SEÑOR vino a mí y dijo: **2** "Hijo de hombre, dile al gobernante de Tiro: 'El SEÑOR Dios dice esto: ¡Tu corazón es arrogante! Tú has dicho: "¡Yo soy un dios! ¡Yo me voy a sentar en el asiento de los dioses en el corazón de los mares!" Aunque tú eres un hombre y no un dios, tú haces de tu corazón como el de un dios; **3** ¡tú piensas que tú eres más sabio que Daniel, y que ningún secreto te sorprende! **4** ¡Tú te has hecho rico en sabiduría y habilidad, y obtuviste oro y plata en tus tesorerías! **5** Por gran sabiduría y por tu intercambio, tú has multiplicado tus riquezas, así que, tu corazón es arrogante por tus riquezas. **6** Por lo tanto, el SEÑOR Dios dice esto: Porque tú has hecho tu corazón como el corazón de un dios, **7** Yo voy, por lo tanto, a traer extranjeros en contra tuya, hombres aterradores de otras naciones. Y ellos van a traer sus espadas en contra de la belleza de tu sabiduría, y ellos van a profanar tu esplendor. **8** Ellos van a enviarte a la foza, y tú vas a morir la muerte de aquellos quienes mueren en el corazón de los océanos. **9** ¿Verdaderamente tú vas a decir: "Yo soy un dios" en la cara de quien te mate? Tú eres un hombre y no Dios, y tú vas a estar en la mano de quien te atraviese. **10** Tú vas a morir la muerte de los no circuncidados por la mano de un extranjero, pues, Yo lo he declarado, esta es la declaración del SEÑOR Dios.'" **11** La palabra del SEÑOR vino a mi otra vez y dijo: **12** "Hijo de hombre, levanta un lamento para el rey de Tiro y dile: ' El SEÑOR Dios dice esto: Tú eras un modelo de perfección, lleno de sabiduría y perfecto en belleza. **13** Tú estabas en Edén, el jardín de Dios. Cada piedra preciosa te cubría: rubí, topaz, esmeralda, crisolito, onix, jaspe, safiro, turquesa, y berilo. Tus configuraciones y montajes eran echos de oro. Fue en el día que tú fuiste creado que ellos fueron preparados. **14** Yo te coloqué en el monte santo de Dios como el querubín Yo te ungí. Tú estabas en el medio de las piedras ardientes donde caminabas. **15** Tú tenías integridad en tus caminos desde el día que tú fuiste creado hasta que la injusticia fue encontrada dentro de ti. **16** Por las grandes cantidades tus intercambios fuiste lleno con violencias, así que, pecaste. Yo te he echado como profanado del monte de Dios y te he destruido a ti, tú, guardián querubín, de entre las piedras ardientes. **17** Tú corazón era arrogante con tu belleza; tú arruinaste tu sabiduría por tu esplendor. Yo te he bajado a la Tierra. Yo te he colocado ante reyes para que ellos puedan verte. **18** Porque por tus muchos pecados y tus intercambios deshonestos, tú has profanado tus lugares santos. Así que, Yo he hecho fuego salir de ti; que te va a consumir. Voy a convertirte en cenizas en la Tierra a la vista de todos quienes te miran. **19** Todos los que una vez te conocían de entre los pueblos van a estremecerse; ellos van a estar horrorizados, y tú jamás vas a volver a existir otra vez.'" **20** Luego, la palabra del SEÑOR vino a mí y dijo: **21** "Hijo de hombre, pon tu cara en contra de Sidón y profetiza en contra de ella. **22** Di: 'El SEÑOR Dios dice: ¡Mira! ¡Yo estoy en contra tuya, Sidón! Pues, Yo voy a ser glorificado en medio de ti porque así tu gente va a saber que Yo soy El SEÑOR, cuando Yo ejecute justicia dentro de ti. Yo voy a ser santificado en ti. **23** Yo voy a enviar una plaga en ti y sangre en tus calles, y los muertos van a caer en medio de ti. Cuando la espada vaya en contra tuya de todos lados, entonces tú vas a saber que Yo soy El SEÑOR. **24** Entonces, no va haber más espinas punzantes ni espinas dolorosas en la casa de Israel de todos aquellos alrededor de ella quienes desprecian a sus personas. ¡Porque ellos sabrán que Yo soy el SEÑOR Dios! **25** El SEÑOR Dios dice esto: 'Cuando Yo reuna la casa de Israel de los pueblos entre quienes ellos fueron esparcidos, y cuando Yo me separe de entre ellos, para que las naciones puedan ver. Entonces, ellos harán sus casas en la tierra que Yo le voy a dar a mi siervo Jacob. **26** Luego, ellos van a vivir seguros dentro de ella y construirán casas, sembrarán viñedos, y vivirán seguros cuando Yo ejecute justicia en todos aquellos quienes ahora los desprecian de todos lados. ¡Entonces ellos sabrán que Yo soy El SEÑOR su Dios!'"

Ezekiel 28:1

Vino la palabra del SEÑOR:
"el SEÑOR dio su palabra". Vea cómo tradujo esto en 1:1.

En el corazón de los mares:
vea cómo tradujo esto en 27:4.

Haces tu corazón como el corazón de un dios:
"piensas que tienes la mente de un dios".

Ezekiel 28:4

Información General:
el SEÑOR continua dándole a Ezequiel su mensaje para el gobernador de Tiro.

Con sabiduría y habilidad:
"por tu sabiduría y tu entendimiento".

-Y obtuvo:
"y acumuló".

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Tesorerías:
lugares para guardar objetos valiosos y mantenerlos seguros.

Ezekiel 28:6

Información General:
el SEÑOR continua dándole a Ezequiel su mensaje para el gobernador de Tiro.

Has hecho tu corazón como el corazón de un dios:
vea cómo tradujo "haces tu corazón como el corazón de un dios" en 28:1.

La belleza de tu sabiduría:
Traducción Alterna: "la bella ciudad que has construido con tu sabiduría".

Ezekiel 28:8

Información General:
el SEÑOR continua dándole a Ezequiel su mensaje para el gobernador de Tiro.

Realmente dirás "yo soy un dios":
Traducción Alterna: "no deberías atreverte a decir "yo soy un dios".

Esta es la declaración el Señor Dios:
vea cómo tradujo esto en 5:11.

Ezekiel 28:11

Vino la palabra del SEÑOR:
"el SEÑOR dio su palabra". Vea cómo tradujo esto en 1:1.

Levanta un lamento:
"canta una canción fúnebre" o "canta una canción de luto" o "canta una canción triste" (UDB)

Eras el modelo de perfección:
Traducción Alterna: "eras perfecto".

Lleno de sabiduría y perfecto en hermosura:
"muy sabio y muy hermoso".

Toda piedra preciosa te cubría:
"vestías todo tipo de piedras preciosas." Esto demuestra que el rey era muy rico.

Rubí, topacio, esmeralda, crisólito, ónice, jaspe, zafiro, turquesa y berilo:
son todas piedras preciosas de diferentes colores.

Ezekiel 28:14

Información General:
el SEÑOR continua dándole a Ezequiel su mensaje para el rey de Tiro.

Las piedras fogosas:
"las piedras de fuego". Esto probablemente haga referencia a las piedras coloridas y brillantes mencionadas en 28:11.

Desde el día en que fuiste creado:
Traducción Alterna: desde el día en que te creé.

Ezekiel 28:16

Información General:
el SEÑOR continua dándole a Ezequiel su mensaje para el rey de Tiro.

Las piedras fogosas:
vea cómo tradujo esto en 28:14.

Ante:
"en frente de".

Ezekiel 28:18

Información General:
el SEÑOR continua dándole a Ezequiel su mensaje para el rey de Tiro.

Estarán horrorizados, y tu no volverás a existir jamás:
vea cómo tradujo "te has convertido en un horror, y nunca volverás a existir" en 27:34.

Ezekiel 28:20

Vino la palabra del SEÑOR: "el SEÑOR dio su palabra":
Vea cómo tradujo esto en 1:1.

Hijo de hombre:
vea cómo tradujo esto en 2:1.

Pon tu rostro contra:
vea cómo tradujo esto en 4:1.

Profetiza contra:
vea cómo tradujo esto en 4:6.

¡Mira!
Traducción Alterna: "¡Escucha!" o "¡Presta atención a lo que estoy por decirte!".

Ezekiel 28:23

Información General:
el SEÑOR continua dándole a Ezequiel su mensaje para Sidón.

Entonces ya no habrá zarzas punzantes ni espinas dolorosas para la casa de Israel de todos aquellos a su alrededor que desprecien su pueblo:
Traducción Alterna: "no habrá personas en ningún lugar alrededor del pueblo de Israel que los hiera como espinas que rasguñan o los lastimen como espinas que causan dolor y seniegan a mostrarles respeto alguno."

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Ezekiel 28:25

En ella:
"en la tierra".

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Chapter 29

1 En el año diez, en el día doce del mes diez, la palabra del SEÑOR vino a mí, diciendo: **2** "Hijo de hombre, pon tu rostro en contra del Faraón, el rey de Egipto; profetiza en contra de él y en contra de todo Egipto. **3** Declara y di: 'El SEÑOR Dios dice esto: ¡Mira! Yo estoy en contra tuya, Faraón, rey de Egipto. Tú, el gran monstruo de mar que acecha en medio del río, que dice: "Mi río es mío. Yo lo he hecho para mí mismo." **4** Pues Yo pondré anzuelos en tu quijada, y los peces de tu Nilo se pegarán a tus escamas; Yo te levantaré desde el centro de tu río junto con todos los peces del río que se pegan a tus escamas. **5** Yo te arrojaré en el desierto, a ti y a todos los peces de tu río. Tú caerás en el campo abierto; tú no serás recogido ni levantado. Yo te daré a ti como comida para las cosas vivas de la tierra y para los pájaros de los cielos. **6** Entonces, todos los habitantes de Egipto sabrán que Yo soy el SEÑOR, porque ellos han sido un tallo de caña para la casa de Israel. **7** Cuando ellos te tomaron en su tierra, tú rompiste y abriste su hombro; y cuando ellos se recostaron en ti, tú estabas roto, y tú hiciste que sus piernas fueran inestables. **8** Por lo tanto, el SEÑOR Dios dice esto: ¡Mira! Yo traigo una espada en contra tuya. Yo cortaré tanto a hombre como bestia de ti. **9** Para que la tierra de Egipto se vuelva desolada y una ruina. Entonces, ellos sabrán que Yo soy el SEÑOR, porque el monstruo marino ha dicho: "El río es mío, pues yo lo he hecho." **10** Por lo tanto, ¡mira! Yo estoy en contra tuya y en contra de tu río, pues Yo le daré la tierra de Egipto a la desolación y a la pérdida, y ustedes serán vueltos a una tierra estéril desde Migdol hasta Sevene y las fronteras de Cus. **11** Ningún pie de hombre pasará por ella, ni la pata de ningún animal salvaje pasará por ella. No será habitada por cuarenta años. **12** Pues Yo haré la tierra de Egipto una desolación en medio de tierras deshabitadas, y sus ciudades en el medio de ciudades destruidas se volverán una desolación por cuarenta años; entonces Yo regaré a Egipto entre las naciones, y los dispersaré a través de las tierras. **13** Pues el SEÑOR Dios dice esto: Al final de los cuarenta años, Yo reuniré a Egipto de entre los pueblos en donde fueron regados. **14** Yo restauraré las fortunas de Egipto y los traeré de vuelta a la región de Patros, a la tierra de su origen. Entonces, ellos serán un reino humilde allí. **15** Será el más humilde de los reinos, y no será levantado otra vez de entre las naciones. Yo los rebajaré a ellos para que ya no puedan gobernar sobre las naciones. **16** Los egipcios ya no serán una razón de confianza para la casa de Israel. En cambio, ellos serán un recordatorio de la iniquidad que Israel cometió cuando ellos fueron a Egipto por ayuda. Entonces, ellos sabrán que Yo Soy el SEÑOR Dios." **17** Entonces, pasó que en el año veintisiete, en el primer día del mes, la palabra del SEÑOR vino a mí, diciendo: **18** "Hijo de hombre, Nabucodonosor, el rey de Babilonia puso a su ejército a hacer un trabajo forzado en contra de Tiro. Cada cabeza fue frotada hasta que se hizo calva, y cada hombro se hizo carne viva. Aún así, él y su ejército no recibieron pago de Tiro por el duro trabajo que él llevó a cabo en contra de ella. **19** Por lo tanto, el SEÑOR Dios dice esto: '¡Mira! Yo le estoy dando la tierra de Egipto a Nabucodonosor, el rey de Babilonia, y él se llevará toda su riqueza, saqueará sus posesiones, y cargará con todo lo que él encuentre allí; eso serán los pagos de su ejército. **20** Yo le he dado a él la tierra de Egipto como los pagos por el trabajo que él hizo por Mí, esta es la declaración del SEÑOR Dios. **21** En ese día, Yo haré crecer un cuerno de la casa de Israel, y Yo te haré hablar de en medio de ellos, para que ellos sepan que Yo Soy el SEÑOR.'"

Ezekiel 29:1

En el décimo año:
Traducción Alterna: "en el décimo año del exilio del Rey Joaquín"

En el décimo mes, en el duodécimo día del mes:
"en el duodécimo día del décimo mes." Este es el décimo mes del calendario hebreo. El duodécimo día es cerca del principio de enero en calendarios occidentales.

Vino la palabra del SEÑOR:
"El SEÑOR dio su palabra." Vea cómo tradujo esto en 1:1.

La gran criatura marina:
"el gran mounstro que vive en el agua". El SEÑOR comienza a comparar a Faraón con un mounstro que vive en el agua. El mounstro probablemente sea un cocodrilo.

Ezekiel 29:4

Información General:
el SEÑOR continua dándole a Ezequiel su mensaje a Faraón, comparándolo con un mounstro en el agua.

Anzuelos:
piezas dobladas y fliosas de metal o madera que las personas usaban para atrapar peces y otros animales en el agua.

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Escamas:
trozos de piel duros en peces, cocodrilos y otros animales.

Ezekiel 29:6

Información General:
el SEÑOR continua dándole a Ezequiel su mensaje para Faraón.

Han sido un tallo de caña:
el SEÑOR compara al pueblo de Egipto y a Faraón con un tallo de caña porque el pueblo de Israel confiaba en los egipcios para que los ayudaran en la guerra, pero los egipcios no eran lo suficientemente fuertes como para ayudarlos.

-Caña:
una planta que crece cerca del agua y parece hierba muy alta.

Tallo:
la parte de una caña que es larga y similar a un palo grueso. Las personas las pueden usar como bastones, pero los tallos de caña no son tan fuertes como la madera, y pueden romperse de repente.

Se apoderó de ti:
la palabra "ti" hace referencia a Faraón.

Destrozaste sus piernas e hiciste tambalear sus caderas:
"lastimaste toda su cadera" Dios está hablando del daño que los israelitas experimentaron cuando confiaron en los egipcios para defenderlos contra Nabucodonosor, el rey de Babilonia.

Ezekiel 29:8

-Información General:
el SEÑOR continua dándole a Ezequiel su mensaje para Faraón.

¡Mira!
Traducción Alterna: "¡Escucha!" o "¡Presta atención a lo que estoy por decirte!

Una espada contra ti:
la palabra "ti" es femenina singular y hace referencia a la nación de Egipto. Sesolía concebir a cada una de las naciones como una mujer.

Contra ti:
la palabra "ti" es masculina singular y hace referencia a Faraón.

Desde Migdol hasta Sevene:
Traducción Alterna: "en todo Egipto" o "desde la frontera norte de Egipto hasta la frontera sur de Egipto".

Ezekiel 29:11

Información General:
el SEÑOR continua dándole a Ezequiel su mensaje para Faraón.

La pata de ningún animal salvaje pasará por ella:
"ni siquiera un animal pasará por ella"

Ezekiel 29:13

Información General:
el SEÑOR continua dándole a Ezequiel su mensaje para Faraón.

Estaban esparcidos:
Traducción Alterna: "yo los esparcí".

Restauraré las fortunas de Egipto:
"daré a Egipto lo que había perdido".

La región de Patros:
la parte sur de Egipto entre el Delta y la tierra de Cus. También conocido como el Alto Egipto.

Ezekiel 29:15

Información General:
el SEÑOR continua dándole a Ezequiel su mensaje para Faraón.

Los egipcios ya no serán una razón de seguridad para la casa de Israel:
"la nación de Israel ya no confiará en los egipcios".

Cuando se volvieron hacia Egipto por ayuda:
"siempre que iban a Egipto por ayuda".

Ezekiel 29:17

En el vigésimo séptimo año:
Traducción Alterna: "en el año vigésimo séptimo del exilio del Rey Joaquín"

En el primero del primer mes:
"en el primer día del primer mes". Este es el primer mes del calendario hebreo. El primer día es cerca del principio de abril.

Vino la palabra del SEÑOR:
"el SEÑOR dio su palabra". Vea cómo tradujo esto en 1:1.

Hijo de hombre:
vea cómo tradujo esto en 2:1.

Ezekiel 29:19

¡Mira!:
Traducción Alterna: "¡Escucha!" o "¡Presta atención a lo que estoy por decirte!"

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Ezekiel 29:21

Haré que salga un cuerno de la casa de Israel:
esta frase significa "comenzaré a restaurar el poder de la casa de Israel."

En medio de ellos:
"a ellos"

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Chapter 30

1 La palabra del SEÑOR vino a mí, diciendo: **2** "Hijo de hombre, profetiza y di, 'El SEÑOR dice: Giman, "Ay del día que viene." **3** El día está cerca. El día está cerca para el SEÑOR. Será un día de nubes, un tiempo de fatalidad para las naciones. **4** Entonces una espada vendrá en contra de Egipto, y habrá angustia en Etiopía cuando la gente caiga muerta en Egipto, cuando tomen sus riquezas, y cuando sus fundamentos sean arruinados. **5** Etiopía, Put y Lud, y todos los extranjeros, junto con el pueblo perteneciente al pacto, todos ellos caerán por la espada. **6** El SEÑOR dice: Así que los que apoyan a Egipto caerán, y el orgullo de su fuerza bajará. Desde Migdol hasta Sevene sus soldados caerán por la espada, esta es la declaración del SEÑOR. **7** Ellos estarán horrorizados en medio de las tierras abandonadas, y sus ciudades estarán en medio de todas la ciudades arruinadas. **8** Entonces ellos sabrán que Yo Soy el SEÑOR, cuando prenda fuego en Egipto, y cuando todos sus ayudantes estén destruidos. **9** En ese día mensajeros saldrán de delante de Mí en naves para aterrorizar una Etiopía segura, y habrá angustia entre ellos en el día de la fatalidad de Egipto. Pues, ¡Miren! El día vendrá. **10** El SEÑOR Dios dice: Yo traeré un final da las multitudes de Egipto por la mano de Nabucodonosor, el rey de Babilonia. **11** Él y su ejército, el terror de naciones, serán traídos para destruir la tierra; ellos sacarán sus espadas en contra de Egipto y llenarán la tierra con gente muerta. **12** Yo convertiré los ríos en tierra seca, y venderé la tierra en la mano de hombres malvados. Yo haré la tierra y su llenura desolada por la mano de extranjeros, Yo, el SEÑOR, he hablado. **13** El SEÑOR Dios dice: Yo destruiré ídolos, y pondré fin a los ídolos sin valor de Menfis. Ya no habrá más príncipe en la tierra de Egipto, y Yo pondré terror sobre la tierra de Egipto. **14** Entonces haré desolada a Patros y prenderé fuego en Zoán, y Yo ejecutaré actos de juicio en Tebas. **15** Pues Yo derramaré mi furia sobre Sin, la fortaleza de Egipto, y cortaré la multitud de Tebas. **16** Entonces Yo prenderé fuego en Egipto; Sin estará en agonía severa, Tebas será rota, y Menfis enfrentará enemigos todos los días. **17** Los hombres jóvenes en On y Pi Besset caerán por la espada, y sus ciudades irán a cautiverio. **18** En Tafnes, el día retendrá su luz cuando Yo rompa el yugo de Egipto ahí, y el orgullo de su fuerza se acabará. Habrá una nube cubriéndola, y sus hijas caminarán hacia el cautiverio. **19** Yo ejecutaré actos de juicio en Egipto, para que sepan que Yo Soy el SEÑOR."' **20** Entonces sucedió en el año once, en el primer mes, en el séptimo día del mes, que la palabra del SEÑOR vino a mí, diciendo, **21** "Hijo de hombre, Yo he roto el brazo del Faraón, el rey de Egipto. ¡Mira! No ha sido vendado, o fijado para sanar con un vendaje, de manera que se pondrá suficientemente fuerte para agarrar una espada. **22** Por lo tanto el SEÑOR dice, 'Miren, Yo estoy en contra de Faraón, el rey de Egipto. Pues yo romperé su brazo, tanto el fuerte como el roto, y Yo haré la espada caer de su mano. **23** Entonces yo esparciré a Egipto entre las naciones y los dispersaré entre las tierras. **24** Yo fortaleceré los brazos del rey de Babilonia y pondré mi espada en su mano de modo que Yo pueda destruir los brazos de Faraón. Él gemirá ante el rey de Babilonia con los gemidos de un hombre moribundo. **25** Pues Yo fortaleceré los brazos del rey de Babilonia, mientras los brazos de Faraón caerán. Entonces ellos sabrán que Yo Soy el SEÑOR, cuando ponga mi espada en la mano del rey de Babilonia; pues él atacará la tierra de Egipto con ella. **26** Así que Yo esparciré Egipto entre las naciones y los dispersaré por las tierras. Entonces ellos sabrán que Yo Soy el SEÑOR."'

Ezekiel 30:1

Información General:
Ezequiel le cuenta sobre un mensaje que el SEÑOR le dio.

Vino la palabra del SEÑOR:
"El SEÑOR dio su palabra". Vea cómo tradujo esto en 1:1.

Hijo de hombre:
vea cómo tradujo esto en 2:1

Profetiza y dile:
vea cómo tradujo esto en 21:08.

Gime:
"exclama con pesar" este mandamiento es para Egipto y las naciones alrededor de Egipto.

Viene el día de la aflicción:
"ese día es muy aterrorizante" o "cosas muy malas sucederán ese día".

El día está cercano:
estaba implícito que "el día" era el tiempo en que el pueblo gemiría. Traducción Alterna: "pronto vendrá el día en que ustedes gemirán."

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El día está cercano para el SEÑOR:
está implícito que en ese día, el SEÑOR castigará al pueblo. Traducción Alterna: "pronto será el día en que el SEÑOR castigará al pueblo".

-Un día de nubes:
Traducción Alterna: "será como un día con nubes oscuras" o "será aterrorizante como un día con nubes oscuras". .

Un tiempo de perdición para las naciones:
Traducciones Alternas: "un tiempo en que le sucederán cosas terribles a las naciones" o "será un tiempo en que el pueblo de las naciones sufrirá".

Ezekiel 30:4

Información General:
estas son las palabras del SEÑOR acerca de Egipto.

Entonces una espada vendrá contra Egipto:
la palabra "espada" hace referencia a la guerra o a un ataque. Traducción Alterna: "habrá guerra contra Egipto" o "un ejército enemigo atacará Egipto".

Habrá angustia en Cus:
"Cus estará muy triste" o "el pueblo de Cus estará lleno de pesar".

Cuando los muertos caigan en Egipto:
"cuando muchas personas sean muertas en Egipto" o "cuando muchas personas en Egipto mueran en la guerra".

Cuando tomen su riqueza:
"los atacantes se llevarán la riqueza de Egipto".

Cuando sus fundamentos sean derribados:
"los atacantes incluso derribarán los fundamentos de las edificaciones en Egipto".

Libia:
Libia es un país al oeste de Egipto. Ezequiel denominaba a esta región "Put".

Lidia:
esto probablemente haga referencia al reino de Lidia, que estaba en lo que ahora es Turquía. Ezequiel denominaba esta región "Lud".

El pueblo que pertenecía al pacto:
algunos significados posibles son 1) "los judíos que viven en Egipto" o 2) "el otro pueblo en las tierras de los aliados de Egipto". No está claro si "el pacto" hace referencia al acuerdo que el SEÑOR hizo con los israelitas o a un acuerdo que Egipto hizo con otros pueblos.

Todos caerán por la espada:
"todos morirán en batalla" o "todos morirán en la guerra". Esto no significa que cada persona morirá, pero que morirán muchas personas de estos países.

Ezekiel 30:6

El SEÑOR dice esto:
"esto es lo que dice el SEÑOR". Esta oración presenta lo que el SEÑOR dirá.

Así que aquellos:
"de esta manera, los pueblos" o "de este modo, las naciones".

Que apoyan a Egipto:
"que ayudan a Egipto".

Caerán:
"morirán" o "serán arruinados".

El orgullo de su fuerza caerá:
"la fuerza de Egipto, que la enorgulleció, desaparecerá" o "la fuerza que enorgulleció a Egipto será arruinada".

Desde Migdol hasta Sevene:
Ezequiel nombra pueblos en las fronteras de Egipto para referirse a todo Egipto. Traducción Alterna: "en todo Egipto" o "desde la frontera norte de Egipto hasta la frontera sur de Egipto".

Sus soldados caerán por la espada:
"los soldados de Egipto caerán por la espada." Traducción Alterna: "el ejército atacante matará a los soldados de Egipto en batalla".

Estarán espantados en medio de las tierras abandonadas:
"los soldados de los aliados de Egipto estarán horrorizados cuando queden rodeados de nada más que tierras abandonadas.

En medio de:
"entre" o "rodeados por".

-Sus ciudades estarán entre las ciudades arruinadas:
"sus ciudades estarán rodeadas por ciudades arruinadas en naciones cercanas".

Ezekiel 30:8

Información General:
estas son las palabras del SEÑOR acerca de Egipto.

Entonces ellos:
algunos significados posibles son 1) "entonces el pueblo" o 2) "entonces los egipcios".

Sabrán que yo soy el SEÑOR:
vea cómo tradujo esto en 6:6

Cuando encienda en fuego a Egipto:
el fuego hace referencia a los incendios que suelen ocurrir en la guerra. Traducción Alterna: "cuando destruya a Egipto con fuego" o "cuando envíe un ejército atacante a incendiar a Egipto con fuego."

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Todos sus ayudantes sean destruidos: Traducción Alterna:
"yo destruya todos los aliados de Egipto" o "yo quebrante a todos aquellos que ayudan a Egipto". .

Saldrán mensajeros delante mío en barcos para aterrorizar a la segura Cus:
los mensajeros llevarán las noticias de la destrucción de Egipto a Cus, quienes se aterrorizarán de estas noticias.

Para aterrorizar a la segura Cus:
"para aterrorizar a Cus, que ahora se siente segura del peligro".

Habrá angustia entre ellos en el día de la maldición de Egipto:
"el pueblo de Cus también tendrá dolor cuando yo castigue a Egipto".

¡Mira!
La palabra "mira" aquí añade énfasis a lo que sigue. También puede ser traducida como "¡ciertamente!".

Ya viene:
hace referencia al "gran dolor" o al a "gran angustia" que Cus tendrá cuando sean castigados junto a Egipto.

Ezekiel 30:10

El Señor Dios dice esto:
vea cómo tradujo esto en 5:5.

Pondré un fin a las multitudes de Egipto:
Traducción Alterna: "haré que Egipto no tenga un pueblo tan grande".

-Por la mano de Nabucodonosor:
Nabucodonosor será el que trae este castigo.

El y su ejército con él ... serán traídos para destruir la tierra.
Esto puede decirse de manera activa: Traducción Alterna: "traeré a Nabucodonosor y su ejército ... para destruir la tierra".

Él y su ejército con él, el terror de las naciones:
el SEÑOR llama a Nabucodonosor "el terror de las naciones" porque todas las naciones están grandemente asustadas de este ejército.

-Para destruir la tierra:
"para que ellos destruyan la tierra". El SEÑOR traerá a Nabucodonosor y su pueblo para que destruyan la tierra".

Saquen sus espadas contra Egipto:
"peleen contra Egipto".

Llenen la tierra con muertos:
esta es una exageración que demuestra que los babilonios matarán muchos egipcios. Habrá tantos egipcios muertos que parecerá que sus cadáveres cubren toda la tierra de Egipto. Traducción Alterna: "matarán a tantas personas que parecerá que sus cadáveres están por todos lados" .

Ezekiel 30:12

Información General:
estas son las palabras del SEÑOR acerca de Egipto.

Convertiré sus ríos en tierra seca: "
"secaré los ríos de Egipto".

Venderé la tierra en manos de hombres malvados:
el SEÑOR dará a los babilonios el control sobre Egipto tal como una persona que vende algo le da al comprador el control sobre esa cosa. Traducción Alterna: "le daré el control de la tierra a hombres malvados".

Haré que la tierra y su plenitud queden desoladas de mano de extraños:
"haré que personas de otra nación destruyan la tierra y todo en ella".

Su plenitud:
"todo en la tierra".

Ezekiel 30:13

El Señor Dios dice esto:
vea cómo tradujo esto en 5:5.

Pondré fin a los ídolos sin valor:
"destruiré los ídolos inútiles".

Menfis:
Menfis era una ciudad muy importante en Egipto. Estaba cerca de lo que hoy es Cairo.

Un príncipe en la tierra de Egipto:
un gobernador importante en la tierra de Egipto.

Pondré terror en la tierra de Egipto:
"haré que el pueblo de Egipto esté muy asustado".

Patros:
esta era una región en el sur de Egipto.

Encenderé un fuego en Zoán:
"encenderé a Zoán con fuego".

Zoán:
Zoán era otra ciudad importante en Egipto.

Tebas:
esta era la ciudad capital del sur de Egipto.

Ezekiel 30:15

Información General:
estas son las palabras del SEÑOR acerca de Egipto.

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Pues derramaré mi furia sobre Pelusio:
"pues actuaré desde mi enojo contra Pelusio" o "por estar tan enojado, castigaré severamente a Pelusio".

Pelusio:
esta era una ciudad importante en el norte de Egipto.

Cortaré a la multitud de Tebas:
"mataré al gran número de personas que hay en Tebas".

Tebas:
vea cómo tradujo el nombre de esta ciudad en 30:13.

-Luego encenderé un fuego en Egipto:
"luego encenderé a Egipto con fuego".

Estará en agonía severa:
"tendrá un dolor muy grande" o "sentirá un gran dolor".

Tebas será quebrantada:
Tebas será destruida. Traducción Alterna: "los enemigos conquistarán Tebas".

Menfis:
vea cómo tradujo el nombre de esta ciudad en 30:13.

Menfis tendrá enemigos todos los días:
Traducción Alterna: "el pueblo de Menfis estará preocupado todos los días".

Ezekiel 30:17

Información General:
estas son las palabras del SEÑOR acerca de Egipto.

Heliópolis y Bubastis:
estas eran ciudades en el norte de Egipto.

Caerán por la espada:
la palabra "espada" es utilizada para hacer referencia a la batalla o a la guerra. Traducción Alterna: "morirá en batalla" o "morirá en la guerra".

Las ciudades irán a cautividad:
"el pueblo de sus ciudades se convertirá en cautivo" o "las personas serán llevadas como prisioneras".

Tafnes:
esta era una ciudad importante en el norte de Egipto.

El día retendrá su luz:
se habla deldía como si fuera capaz de hacer que su propia luz no brille. Traducción Alterna: "el día se oscurecerá".

Cuando quebrante el yugo de Egipto allí:
la palabra "yugo" aquí hace referencia al poder de Egipto para oprimir a las personas. Traducción Alterna: "cuando detenga a Egipto para que no oprima más al pueblo" o "cuando yo termine con el poder de Egipto para controlar cruelmente otras naciones".

El orgullo de su fortaleza se acabará:
"Egipto ya no estará orgullosa de ser fuerte" o "ese país ya no estará orgulloso de ser fuerte" (UDB).

Habrá una nube cubriéndola:
"una nube estará sobre Egipto" o "será como si hubiera una nube sobre Egipto". Algunos significados posibles son 1) la nube negra representa cuan triste se sentirá el pueblo de Egipto, o 2) habrá una nube de polvo sobre Egipto de todo lo que fue destruido.

Sus hijas:
algunos significados posibles son 1) el pueblo de los poblados egipcios o 2) las hijas delos egipcios.

Ejecutaré actos de de juicio en Egipto:
"castigaré a Egipto de muchas maneras"

Para que ellos:
"para que los egipcios".

Sabrán que yo soy el SEÑOR:
vea cómo tradujo esto en 6:6

Ezekiel 30:20

Luego sucedió:
esta frase es utilizada para marcar el comienzo de una nueva parte de la historia. Si tu idioma tiene una manera de hacer esto, podrías considerar usarla aquí.

En el onceavo año:
vea cómo tradujo esto en 26:1.

En el primer mes, en el séptimo día del mes:
"en el séptimo día del primer mes." Este es el primer mes del calendario hebreo. El séptimo día está cerca del principio de abril en el calendario occidental.

Vino la palabra del SEÑOR:
"El SEÑOR dio su palabra". Vea cómo tradujo esto en 1:1.

Hijo de hombre:
vea cómo tradujo esto en 2:1.

Quebrado el brazo de Faraón:
aquí "brazo" representa el poder del rey.

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¡Mira!
La palabra "mira" aquí nos alerta a prestar atención a la sorprendente información que sigue a continuación.

No está vendado ni puede recibir medicina:
Traducción Alterna: "su brazo no está envuelto y no tiene medicina paraa curarse"

Vendaje:
una pieza suave de tela que las personas ponen en las heridas para que sanen.

De manera que no será lo suficidentemente fuerte para agarrar una espada:
aquí "espada" representa el poder de un rey en la guerra. Traducción Alterna: "demodo que su brazo no será lo suficientemente fuerte como para usar una espada".

Ezekiel 30:22

El Señor Dios dice esto:
vea cómo tradujo esto en 3:10.

Tanto el fuerte como el quebrantado:
"tanto el brazo que está saludable como el brazo que ya está quebrantado".

Haré que la espada caiga de su mano:
"quitaré la espada de la mano de Faraón".

Esparciré a Egipto entre las naciones y dispérsalas entre las tierras:
vea cómo tradujo esta frase similar en 20:23.

Tierras:
"países".

Fortaleceré los brazos del rey de Babilonia:
"haré que los brazos del rey de Babilonia sean fuertes"

Gemirá ante el rey de Babilonia:
cuando el rey de Babilonia venga a atacar Egipto, Faraón gemirá.

Gemido:
un gemido es un sonido fuerte que las personas hacen cuando tienen mucho dolor o cuando están muriendo.

Con los gemidos de un hombre moribundo:
"como gime un hombre moribundo" o "como un hombre que se está muriendo".

Ezekiel 30:25

Fortaleceré los brazos del rey de Babilonia:
"haré fuertes los brazos del rey de Babilonia".

Mientras que los brazos de Faraón caerán:
"pero Faraón no podrá usar sus brazos" o "Los brazos de Faraón van a estar tan débiles que no los podrá usar".

Entonces ellos:
la palabra "ellos" posiblemente haga referencia a 1) "los egipcios" o 2) "todas las personas que oigan lo que el SEÑOR ha hecho".

Sabrán que yo soy el SEÑOR:
vea cómo tradujo esto en 6:6.

Pues atacará la tierra de Egipto con ella:
"y el rey de Babilonia atacará la tierra de Egipo con mi espada".

Esparciré a Egipto entre las naciones y los dispersaré entre las tierras:
vea cómo tradujo esta frase similar en 20:23.

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Chapter 31

1 Entonces, vino a ser el año once, en el tercer mes, en el primer día del mes, que la palabra del SEÑOR vino a mi y dijo: **2** "Hijo de hombre, dile al faraón, rey de Egipto, y a sus sirvientes alrededor de él: 'En tu grandeza, ¿a quién te pareces? **3** ¡Mira! Asiria era un cedro en el Líbano con ramas hermosas, un dosel arbolado, y en gran altura. Y el tope de los árboles era entre las nubes. **4** Muchas aguas lo hicieron alto; las aguas profundas lo hicieron enorme. Rios fluían por todo su lugar, pues los canales se habían estirado a todos los árboles en el campo. **5** Su gran altura era más que cualquiera de los otros árboles en el campo, y sus ramas se convirtieron en muchas; sus ramas crecieron largas por las muchas aguas mientras ellas crecían. **6** Cada pájaro de los cielos anidó en sus ramas, mientras cada cosa viviente del campo daba a luz a sus crías bajo su frondosidad. Todas de las muchas naciones vivieron bajo su sombra. **7** Pues, era hermoso en su grandeza y la longitud de sus ramas, pues, sus raíces estaban en muchas aguas. **8** Los cedros en el jardín de Dios no podían igualarlo. Ninguno entre los árboles de cipreses igualaban sus ramas, y los árboles planos no podían igualar sus ramas. No había ningún otro árbol en el jardín de Dios que fuera como ese en su belleza. **9** Yo lo hice hermoso con muchas ramas y todos los árboles del Edén que estaban en el jardín de Dios lo envidiaban. **10** Por lo tanto, el SEÑOR Dios dice esto: Porque tú eras tan alto, y porque creció alto y ponía su tope entre las nubes, **11** Yo lo entregué a las manos de una nación poderosa, para que lo maneje de acuerdo a lo que su maldad merece. Yo lo he desechado. **12** Extranjeros quienes eran el terror de todas las naciones lo cortaron y lo dejaron para morir. Sus ramas cayeron en las montañas y todos los valles, y todas sus ramas permanecieron rotas en todos los barrancos de la tierra. Luego, todas las naciones de la Tierra van a salir de abajo de su sombra y se alejarán de ella. **13** Todos los pájaros de los cielos han descansado en su tronco y todas las bestias del campo se sentaban en sus ramas. **14** Esto pasaba para que así ninguno de los otros árboles regados con agua pudiesen crecer a esa altura, para que ellos no pudieran levantarse hasta el tope de los árboles encima de su frondosidad, pues, ningún otro árbol que haya bebido agua crecerá otra vez así de alto. Pues, ellos fueron todos entregados a la muerte abajo, a los lugares más bajos de la tierra, en medio de los pueblos de la humanidad quienes bajan al fozo. **15** El SEÑOR Dios dice esto: En el día cuando el cedro bajó al Seol Yo traje el llanto a la tierra. Yo cubrí las aguas profundas sobre él, y detuve las aguas del océano. Mantuve atrás las aguas grandiosas, y Yo traje un gemido al Libano por él. Por lo tanto, todos los árboles del campo gimieron por cause de él. **16** Yo traje un temblor a las naciones al sonido de su caída, cuando lo derrumbé hacia el Seol con aquellos que se cayeron al fozo. Y Yo consolé a todos los árboles del Edén en las partes más profundas de la tierra. Estos habían sido los seleccionados y los mejores árboles del Líbano, los árboles que bebían las aguas. **17** Pues ellos también se fueron abajo con él al Seol, a aquellos quienes fueron muertos a espada. Estos fueron sus brazos fuertes, aquellas naciones que han vivido a su sombra. **18** ¿Cuál de los árboles del Edén era semejante a tu gloria y grandeza? Pues tú seras derrumbado con los árboles del Edén a las partes más profundas de la tierra junto a los incircuncisos; vivirás con aquellos quienes fueron asesinados a espada.' Este es el faraón y todos sus sirvientes, esta es la declaración del SEÑOR Dios."

Ezekiel 31:1

Sucedió que:
esta frase se usa aquí para marcar el inicio de una nueva parte de la historia. Si tu idioma tiene una manera de decir esto, puedes considerar usarla aquí.

En el onceavo año:
vea cómo tradujo esto en 26:1.

En el tercer mes, en el primer día del mes:
"en el primer día del tercer mes." Este es el tercer mes del calendario hebreo. Este primer día está cerca del comienzo de junio en el calendario occidental. .

Vino la palabra del SEÑOR:
"El SEÑOR dio su palabra". Vea cómo tradujo esto en 1:1. .

Hijo de hombre:
vea cómo tradujo esto en 2:1.

En tu grandeza, ¿quién eres? "¿Quién es tan grande como tu?"
El SEÑOR usa tu pregunta para presentar un nuevo tema. Faraón pensaba que su nación era la más grande, pero Dios le está por hablar a otra gran nación. Traducción Alterna: "piensas que no hay país cuyo poder es tan grande como el poder de tu país".

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Ezekiel 31:3

Información General:
estas son las palabras de Dios a Faraón sobre Asiria. Dios da su mensaje en forma de parábola sobre un gran árbol de cedro.

¡Mira!
Traducción Alterna: "¡Escucha!" o "¡Presta atención a lo que estoy por decirte!"

Un frondoso ramaje:
algunos significados posibles son 1) "con tantas ramas que proveía una buena sombra" o 2) "que proveía sombra para otros árboles del bosque".

Y gran altura:
"y muy alto".

Su copa estaba entre las nubes:
algunos significados son 1) "la copa del árbol estaba en las nubes" o 2) "su copa estaba encima de las ramas de otros árboles".

Las muchas aguas lo hicieron alto:
"porque el cedro tenía mucho agua, creció muy alto".

Las aguas profundas lo hicieron enorme:
"el agua profunda en la tierra hizo que el cedro creciera muy grande".

Pues sus canales se extendían a todos los árboles en el campo:
"y las corrientes fluían de los ríos a todos los árboles del campo".

Ezekiel 31:5

Información General:
continua la parábola del SEÑOR acerca del cedro.

Su gran altura era mayor que cualquiera de los otros árboles en el campo:
"el cedro era más alto que cualquiera de los otros árboles en el campo".

Sus ramas se hicieron muchas:
"le crecieron muchas ramas".

Por sus muchas aguas mientras crecía:
"porque tenía mucha agua".

Toda ave del cielo anidaba en sus ramas:
"todo tipo de aves que vuelan en el cielo hacían nidos en sus ramas".

Mientras que todo lo que vive del campo daba a luz bajo su follaje:
"y todas las criaturas que viven en el campo daban luz bajo las ramas del cedro".

Todas las naciones vivían bajo su sombra:
"todas las naciones poderosas vivían bajo su sombra" o "todas las grandes naciones vivían en la sombra de ese árbol" (UDB).

Era hermoso en su grandeza y en lo largo de sus ramas:
"era hermoso porque era muy grande y sus ramas eran muy largas".

Ezekiel 31:8

Información General:
continua la parábola del SEÑOR acerca del cedro.

Los cedros en el jardín de Dios no podían igualarlo:
debido a que estas eran las palabras de Dios para Faraón, también puede ser traducido como "los cedros en mi jardín no eran tan grandes como ese árbol".

El jardín de Dios:
esta es otra manera de referirse al "jardín del Edén".

Ninguno entre los árboles cipreses igualaban sus ramas:
el SEÑOR estaba comparando cuántas ramas tenía el árbol. Traducción Alterna: "ninguno de los árboles cipreses tenía tantas ramas como el cedro."

Árboles cipreses:
los árboles cipreses tienen muchas ramas. Pueden crecer hasta ser muy altos.

El plátano no podía igualar sus ramas:
estaba implícito que el SEÑOR estaba comparando las largas ramas del cedro con las largas ramas del plátano. Traducción Alterna: "el platano no tenía ramas como el cedro" o "ningún plátano tenía ramas tan largas como las ramas del cedro".

Plátanos:
los árboles plátanos son grandes y frondosos con ramas fuertes. Son similares a los sicomoros.

Era semejante en su hermosura:
"era tan hermoso como el cedro".

Lo hice hermoso con sus muchas ramas:
"yo hice que el cedro fuera hermoso, dándole sus muchas ramas largas."

Lo envidiaban:
"estaban celosos del cedro".

Ezekiel 31:10

Información General:
continua la parábola del SEÑOR acerca del cedro.

-Estableció su copa entre las nubes:
lgunos significados son 1) "levantó su copa sobre las ramas de otros árboles" o 2) "levantó su copa

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entre las nubes". Vea cómo tradujo una oración similar en 31:3.

Estableció su copa:
este pasaje continua haciendo referencia al rey de Asiria, quien estaba representado por el árbol de cedro.

Lo he entregado en mano de un poderoso de las naciones:
"lo puse en el poder de la nación más poderosa." La palabra "entregado" representa el control. "Le he dadoa la nación más poderosa poder sobre él".

Lo he arrojado fuera:
"envié al cedro fuera de la tierra del cedro porque el cedro era malvado".

Ezekiel 31:12

Información General:
continua la parábola del SEÑOR acerca del cedro.

Que eran el terror de todas las naciones:
"que atemorizaban a todas las naciones".

Lo cortaron:
"derribaron el cedro".

Sus ramas quedaron rotas:
"los extranjeros quebraron las ramas del cedro".

Ramas:
hay ramas muy grandes de las que usualmente crecen ramas más pequeñas.

Salieron de debajo de su sombra:
"dejaron la sombra del cedro".

Ezekiel 31:13

Información General:
continua la parábola del SEÑOR acerca del cedro.

Todos los pájaros de los cielos:
"todos los pájaros que vuelan en el cielo".

Descansaban en su tronco:
esto puede traducirse como "vivían en los restos del cedro" o "vivían en la madera muerta del cedro que quedaba en el suelo".

Tronco:
el tronco es la parte muy gruesa del árbol que sale del suelo y sostiene el resto del árbol.

Las bestias del campo se sentaban en sus ramas:
"los animales salvajes vivían en las ramas del cedro".

Árboles regados:
"árboles que reciben mucho agua".

No levante sus copas sobre el follaje:
algunos significados posibles son 1) "no crecerían más alto que las ramas de otros árboles" o 2) "no pondrían sus copas en las nubes".

Para que ya ningún otro árbol que reciba agua creza tan alto:
"y ya no otro árbol que recibe mucho agua crecería tan alto".

Pues todos fueron entregados a muerte:
"pues los entregué a la muerte" o "pues hice que todos murieran". El SEÑOR está hablando. .

-Hacia la parte más baja de la tierra:
"e hice que fueran a lo más profundo bajo la tierra". .

En medio de las personas de la humanidad que descienden al abismo:
"para estar con aquellas personas que murieron y descendieron a la tumba"

Ezekiel 31:15

Información General:
continua la parábola del SEÑOR acerca del cedro.

El día en que el cedro descendió al Seol:
la frase "descendió al Seol" significa "murió". Traducción Alterna: "en el día en que murió el cedro" o "en el día en que el cedro fue derribado".

Traje lamentación a la tierra:
"causé que la tierra se lamentara". Era como si el SEÑOR hiciera que las aguas, el Líbano y los árboles salvajes se lamentaran por el cedro.

Lo cubrí con las aguas profundas:
la palabra "cubrí" posiblemente hace referencia a vestirse con ropas de luto. Traducción Alterna: "hice que el agua de las vertientes lamentara por el cedro" o "era como si las vertientes que lo regaban se lamentaran por el" (UDB).

Contuve las aguas del océano:
"contuve el agua del océano de regar la tierra".

Contuve las grandes aguas:
"hice que ya no hubiera tanto agua".

Traje lamentación por él al Líbano:
"e hice que el Líbano se lamentara por el cedro".

Ezekiel 31:16

Información General:
continua la parábola del SEÑOR acerca del cedro.

Cuando lo arrojé al Seol:
"cuando arrojé ese árbol al Seol". Esta frase significa "cuando maté al cedro".

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Con quienes descendieron al abismo:
"con todos los demás que habían muerto y descendido al suelo".

En las partes más profundas de la tierra:
"que ya estaban muy debajo del suelo". Esta frase significa "que ya habían muerto".

Los mejores árboles y los más escogidos del Líbano; los árboles que tomaban de las aguas:
"los mejores árboles del Líbano que cualquiera pudiera desear, arboles que recibían mucha agua". Estos son los árboles del Edén que estaban en las partes más profundas de la tierra.

-Los escogidos:
se trata de algo que cualquiera desearía porque es muy bueno.

Ezekiel 31:17

Información General:
continua la parábola del SEÑOR acerca del cedro.

También descendieron con él al Seol:
"esos árboles del Líbano también murieron y descendieron al Seol con el cedro".

Que habían muerto por la espada:
Traducción Alterna: "a quienes los enemigos habían matado con espadas" o "quienes habían muerto en batalla"

Estos eran su brazo fuerte
"estos árboles del Líbano eran su brazo fuerte". La frase "brazo fuerte" significa "poder". Traducción Alterna: "estos árboles del Líbano eran el poder del cedro" o "estos árboles fortalecían al cedro"

¿Cuál de los árboles en el Edén te igualaba en gloria y grandeza? "¿Cuál de estos árboles en Edén tenía tanta gloria como tú y era tan grande como tú?"
Dios le hace esta pregunta a Faraón parademostrarle que la parábola aplica a él y su país. Puede comenzar "Faraón" o "Egipto".

Pues serás derribado:
Traducción Alterna: "pues te derribaré".

Con los árboles del Edén:
Traducción Alterna: "como los otros árboles del Edén".

A las partes más bajas de la tierra:
"a un lugar bien en lo bajo de la tierra".

-Entre los incircuncisos:
Traducción Alterna: "donde estarás con quienes no han sido circuncidados"

Esta es la declaración del SEÑOR:
Vea cómo tradujo esto en 5:11.

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Chapter 32

1 Entonces ocurrió en el duodécimo mes del duodécimo año, en el primer día del mes, que la palabra del SEÑOR vino a mí, diciendo: **2** "Hijo del hombre, levanta un lamento sobre Faraón, el rey de Egipto; dile a él: 'Tú eres como un león joven entre las naciones, pero eres como un monstruo en los mares; tú agitas el agua, tú revuelves las aguas con tus pies y enlodas sus aguas. **3** El SEÑOR Dios dice esto: Extenderé Mi red sobre ti en la asamblea de muchos pueblos, y te levantarán en Mi red. **4** Te abandonaré en la tierra. Te lanzaré a un campo y haré que todas las aves del campo se posen en ti; el hambre de todo animal viviente en la tierra será satisfecho por ti. **5** Pues pondré tu carne en las montañas, y llenaré los valles con tu cadáver lleno de gusanos. **6** Entonces derramaré tu sangre sobre las montañas, y los fondos de los arroyos serán llenados con tu sangre. **7** Entonces te extinguiré, cubriré los cielos y oscureceré sus estrellas; cubriré el sol con nubes, y la luna no brillará su luz. **8** Todas las luces brillantes en los cielos las oscureceré sobre ti, y pondré oscuridad sobre tu tierra - esta es la declaración del SEÑOR Dios. **9** Así que aterrorizaré los corazones de muchos pueblos en tierras que no conoces, cuando Yo traiga el colapso tuyo entre las naciones, hasta tierras que no conoces. **10** Horrorizaré a muchos pueblos por causa de lo que te vaya a pasar; sus reyes se estremecerán con horror acerca de ti cuando mueva Mi espada ante ellos. En todo momento cada uno de ellos temblará, en el día de tu perdición. **11** Pues el SEÑOR Dios dice esto: La espada del rey de Babilonia vendrá contra de ti. **12** Yo causaré que tus multitudes caigan por las espadas de guerreros, cada guerrero un terror de naciones. Estos guerreros devastarán el orgullo de Egipto y destruirán todas sus multitudes. **13** Pues Yo destruiré todo el ganado alrededor de las abundantes aguas; el pie del hombre no volverá a revolver las aguas, ni las pezuñas de las reses las revolverán. **14** Entonces yo calmaré sus aguas y haré que sus ríos corran como aceite - esta es la declaración del SEÑOR Dios. **15** Cuando Yo haga la tierra de Egipto un lugar abandonado, cuando la tierra quede despojada de toda su abundancia, cuando Yo ataque todos los habitantes de ella, ellos sabrán que Yo Soy el SEÑOR. **16** Habrá lamento; las hijas de las naciones se lamentarán sobre ella; se lamentarán sobre Egipto, sobre todas sus multitudes ellas se lamentarán, esta es la declaración del SEÑOR Dios.'" **17** Entonces ocurrió en el duodécimo año, en el día quince del mes, que la palabra del SEÑOR vino a mí, diciendo: **18** "Hijo del hombre, llora por las multitudes de Egipto y tráelas abajo, ella y las hijas de naciones majestuosas, a la tierra más baja con aquellos que han bajado a la fosa. **19** '¿De verdad eres más hermosa que cualquier otra? Ve abajo y acuéstate con los no circuncidados.' **20** Ellos caerán entre aquellos que murieron por la espada. ¡La espada ha sido sacada! Egipto ha sido dado a la espada; ellos la sujetarán a ella y sus multitudes. **21** Los guerreros más fuertes del Seol declararán por Egipto y sus aliados: '¡Ellos han bajado hasta aquí! Ellos se yacen con los no circuncidados, con aquellos que murieron por la espada.' **22** Asiria está allí con toda su asamblea. Sus tumbas la rodean; todos ellos murieron por la espada. **23** Aquellos cuyas tumbas están puestas en lo profundo de la fosa están allí, con toda su asamblea. Sus tumbas rodean a todos aquellos que murieron, que cayeron por la espada, aquellos que trajeron terror a la tierra de los vivientes. **24** Elam está allí con todas sus multitudes. Sus tumbas la rodean; todos ellos murieron. Aquellos que cayeron por la espada, que han bajado siendo no circuncidados a las partes más bajas de la tierra, que trajeron su terror en la tierra de los vivientes y que cargan su propia vergüenza, junto a los que bajan a la fosa. **25** Ellos han hecho un lecho para Elam y todas sus multitudes en medio de los asesinados; sus tumbas la rodean. Todos ellos son no circuncidados, traspasados por la espada, porque habían traído sus terrores a la tierra de los vivientes. Así que cargan su propia vergüenza, junto a los que bajarán a la fosa entre todos los que han muerto. Elam está entre aquellos que fueron asesinados. **26** ¡Mesec, Tubal, y todas sus multitudes están allí! Sus tumbas los rodean. Todos ellos son no circuncidados, muertos por la espada, porque habían traído sus terrores en la tierra de los vivientes. **27** Ellos no yacen con los guerreros caídos de los no circuncidados que han bajado al Seol con todas sus armas de guerra, y con sus espadas puestas bajo sus cabezas y sus iniquidades sobre sus huesos. Pues ellos eran el terror de los guerreros en la tierra de los vivientes. **28** ¡Así que tú, Egipto, serás roto en medio de los no circuncidados! Tú te yacerás junto a aquellos que fueron traspasados por la espada. **29** Edom está allí con sus reyes y todos sus líderes. Ellos han sido puestos en su fuerza con aquellos que murieron por la espada. Con los no circuncidados ellos están acostados, con aquellos que han bajado a la fosa. **30** Los príncipes del norte están allí, todos ellos y todos los sidonios que cayeron con los que fueron traspasados. Ellos eran poderosos e hicieron que otros tuvieran miedo, pero ahora están avergonzados, los no circuncidados, con aquellos que fueron traspasados por la espada. Ellos cargan su propia vergüenza, junto con los que bajan a la fosa. **31** Faraón mirará y será consolado sobre todas sus multitudes que fueron traspasados por la espada, Faraón y todo su ejército, esta es la declaración del SEÑOR Dios. **32** Yo lo puse como mi terror en

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la tierra de los vivientes, pero descenderá en medio de los no circuncidados, entre aquellos que fueron traspasados por la espada, Faraón y todas sus multitudes, esta es la declaración del SEÑOR Dios."

Ezekiel 32:1

Luego sucedió:
esta frase se usa para marcar el comienzo de una nueva parte de la historia. Si tu idioma tiene una manera de hacer esto, puedes considerar usarla aquí.

En el doceavo mes ... en el primer día del mes:
"este es el doceavo y último mes del calendario hebreo. El primer día está cerca del final de febrero.

Del doceavo año:
Traducción Alterna: "del doceavo año del exilio del Rey Joaquín"

Vino la palabra del SEÑOR:
"El SEÑOR dio su palabra". Vea cómo tradujo esto en 1:1.

Hijo de hombre:
vea cómo tradujo esto en 2:1.

Eres como un león joven ... como un mounstro en el mar:
algunos significados posibles son 1) Él pensaba que era un león, pero realmente era sólo un mounstro, o 2) él era como un león y como un mounstro.

Como un joven león entre las naciones:
Egipto era más fuerte que otras naciones, así como los leones son más fuertes que otros animales.

Como un mounstro en los mares:
Faraón era poderoso pero sólo causó problemas para otros, como esta descripción de un mounstro en el agua.

Mounstro:
un mounstro es un animal grande y peligroso. Este puede ser un cocodrilo. Vea cómo tradujo esta palabra en 29:1.

Ezekiel 32:3

Información General:
El SEÑOR continua hablándole a Faraón y comparándolo con un mounstro que vive en el agua.

El Señor Dios dice esto:
vea cómo tradujo esto en 5:5.

Esparciré mi red sobre ti en la asamblea de muchos pueblos:
Traducción Alterna: "entonces juntaré muchos pueblos y echaré mi red sobre tu."

Te levantarán en mi red:
Traducción alterna: "usando mi red, los pueblos te sacarán del agua

Te abandonaré en la tierra:
"te dejaré sin ayuda en la tierra". El mounstro que asustaba estando en el agua, no puede hacer nada cuando se lo deja en tierra seca.

-Todos los pájaros de los cielos:
"todos los pájaros que vuelan en el cielo".

El hambre de todos los animales vivientes en la tierra serán satisfechos contigo:
Traducción Alterna: "dejaré que todos los animales de la tierra coman tu cuerpo hasta que ya no tengan hambre"

Ezekiel 32:5

Información General:
El SEÑOR continua hablándole a Faraón y comparándolo con un mounstro que vive en el agua.

Tu cadáver lleno de gusanos:
"tu cuerpo en corrupción"

Luego derramaré tu sangre sobre las montañas:
Traducción Alterna: "inundaré la tierra con tu sangre hasta las montañas".

Las corrientes serán llenas de tu sangre:
Traducción Alterna: "llenaré las corrientes con tu sangre" o "y llenarán todas las corrientes con tu sangre"

Ezekiel 32:7

Información General:
el SEÑOR continua diciéndole a Faraón lo que hará con Egipto.

Luego apagaré tu lámpara:
"cuando extinga tu llama": El SEÑOR compara la manera en que destruirá a Faraón con la manera en que apagaría la llama de una lámpara. Traducción Alterna: "cuando te destruya"

Cubriré los cielos:
el SEÑOR cubrirá el cielo para que las personas en la tierra no puedan ver la luz de las estrellas, el sol y la luna.

Oscureceré sus estrellas:
"haré oscuras las estrellas". No tendrán luz.

Pondré oscuridad sobre tu tierra:
"haré que tu tierra quede oscura".

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Esta es la declaración del SEÑOR:
Vea cómo tradujo esto en 5:11.

Ezekiel 32:9

Información General:
El SEÑOR continua hablándole a Faraón.

Aterrorizaré el corazón de muchos pueblos:
Traducción Alterna: "haré que los corazones de muchos estén asustados" o "haré que muchos estén aterrorizados".

En tierras que tú no conoces:
la manera en que el Señor destruya a Egipto será tan espantoso que lo sabrán incluso las personas de tierras que Faraón desconocía

Cuando traiga tu caída entre las naciones:
Traducción Alterna: "cuando las naciones oigan de la manera en que te destruí".

Espantaré a muchos pueblos en cuanto a ti:
"haré que muchos pueblos se horriricen por lo que te suceda a ti".

Sus reyes se estremecerán de terror en cuanto a ti:
Traducción Alterna: "sus reyes estarán tan espantados de lo que te sucederá, que temblarán"

A cada momento cada uno temblará a causa tuya:
Traducción Alterna: "cada uno de ellos continunará temblando por su temor".

En el día de tu ruina:
Traducción Alterna: "cuando yo te destruya".

Ezekiel 32:11

Información General:
el SEÑOR continua hablándole a Faraón.

La espada del rey de Babilonia vendrá contra ti:
La palabra "espada" aquí hace referencia a un ejército. Traducción Alterna: "el ejército del rey de Babilonia te atacará".

Haré que tus sirvientes caigan por las espadas de guerreros:
Traducción Alterna: "haré que tu pueblocaiga por las espadas de hombres poderosos".

-Cada guerrero, un temor de naciones:
Traducción Alterna: "cada guerrero atemoriza a las naciones" o "cada uno de ellos hace que las naciones tengan miedo".

Y destruirán todas sus multitudes:
"y matarán un gran número de personas que viven en Egipto".

Ezekiel 32:13

Información General:
el SEÑOR continua hablando.

Todo el ganado:
el ganado consiste de animales que poseen las personas para comer y por otras razones. Vacas, ovejas y cabras, todas son ganado.

Que están al lado de aguas abundantes:
"de los lugares donde hay mucha agua".

Los pies del hombre:
"los pies de las personas".

Luego calmaré las aguas:
algunos significados posibles son 1) "calmaré las aguas" o 2) "aclararé las aguas". Cuando nadie remueve el agua, la suciedad se asienta y el agua se vuelve más clara.

Haré que sus ríos corran como el aceite:
el aceite fluye con lentitud y suavidad. Traducción Alterna: "haré que los ríos corran suavemente como el aceite"

Esta es la declaración del SEÑOR:
Vea cómo tradujo esto en 5:11.

Ezekiel 32:15

Información General:
el SEÑOR continua hablando.

-Una tierra que estaba llena:
Traducción Alterna: "una tierra que estaba llena de criaturas vivientes" o "una tierra que estaba llena de vida".

Cuando ataque a todos sus habitantes:
"cuando destruya a todos los que viven allí".

Sabrán que yo soy el SEÑOR:
vea cómo tradujo esto en 6:6.

Habrá un lamento:
Traducción Alterna: "esta es la canción de lamento que el pueblo cantará". 6-Las hijas de las naciones: algunos significados posibles son 1) "las mujeres de otras naciones" o 2) "personas de otras naciones".

Las hijas de las naciones:
algunos significados posibles son 1) "las mujeres de otras naciones" o 2) "personas de otras naciones".

Lamentarán por ella:
la palabra "ella" hace referencia al país de Egipto.

Esta es la declaración del SEÑOR:
Vea cómo tradujo esto en 5:11.

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Ezekiel 32:17

-Luego sucedió:
esta frase se usa aquí para marcar el inicio de una nueva parte de la historia. Si tu idioma tiene una manera de decir esto, puedes considerar usarla aquí.

En el doceavo año:
algunos significados posibles son 1) esto sucedió en el doceavo año luego de que los babilonios se llevaran a los israelitas hacia Babilonia o 2) esto sucedió en el doceavo año luego de que los babilonios se llevaran a Joaquín a Babilonio.

Vino la palabra del SEÑOR:
"El SEÑOR dio su palabra". Vea cómo tradujo esto en 1:1.

Hijo de hombre:
vea cómo tradujo esto en 2:1.

-Llora por los sirvientes de Egipto:
"llora fuerte por el ejército de Egipto".

Derríbalos:
a ella y a las hijas de naciones majestuosas: Traducción Alterna: "derriba a Egipto y a las hijas de naciones majestuosas".

Las hijas de naciones majestuosas:
algunos significados posibles son 1) "las personas de naciones poderosas" o 2) "otras naciones poderosas".

A la tierra más profunda:
"a lugares debajo del suelo". Cuando las personas morían, las ponían debajo del suelo. Entonces, "derríbalas ... a la tierra más profunda" significa "házlos morir".

¡Con aquellos que han descendido al abismo!
"Con todos los demás que murieron y fueron a la tierra"

El abismo:
"el abismo" hace referencia a la tumba. Es el pozo en el suelo al que van las personas luego de que han muerto.

Ezekiel 32:19

Información General:
el SEÑOR continua hablándole a Ezequiel.

Pregúntales:
"pregúntale a Egipto y su ejército".

Vayan abajo:
está implícito que bajan al Seol. Traducción Alterna: "baja al Seol".

Ellos:
Egipto y su ejército.

Caerán:
"morirán"

Que fueron asesinados por la espada
Traducción Alterna: "a quienes los enemigos mataron con espadas" o "quienes murieron en batalla"

Egipto es entregado a la espada:
Traducción Alterna: "los enemigos atacarán a Egipto".

Sus enemigos la tomarán a ella y a sus sirvientes:
"sus enemigos arrastrarán a Egipto y a sus sirvientes".

Sus sirvientes:
algunos significados posibles son 1) el pueblo de Egipto o 2) los ejércitos de Egipto.

Acerca de Egipto y sus aliados:
Traducción Alterna: "sobre los egipcios y aquellos que se unen a ellos".

Ezekiel 32:22

Información General:
el SEÑOR continua hablándole a Ezequiel sobre las naciones en Seol. Debido a que lo que Dios le muestra a Ezequiel será para un tiempo futuro, para estos versículos y los siguientes, cabe bien el tiempo presente (como en la ULB) como el tiempo futuro.

Asiria está allí con toda su asamblea: Traducción Alterna: "
Traducción Alterna: "el pueblo de Asiria y todo su ejército están aquí en el Seol"

Todos ellos fueron muertos por la espada: Traducción Alterna:
"todos ellos murieron por la espada" o "todos ellos habían muerto en batalla". Vea cómo tradujo "que habían sido muertos por la espada" en 31:17.

Están en lo más hondo del abismo:
"están en la parte más honda del abismo".

-Todos aquellos que fueron asesinados, que cayeron por la espada:
Traducción Alterna: "todos aquellos a quienes los enemigos asesinaron con espadas" o "todos aquellos que murieron cuando los enemigos los mataron en batalla".

Aquellos que trajeron el terror a la tierra de los vivientes:
"aquellos que causaban que las personas en la tierra de los vivientes tuvieran mucho miedo". Traducción Alterna: "aquellos que, cuando aún

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vivían, hacían que las personas tuvieran muchísimo miedo".

Ezekiel 32:24

-Información General:
el SEÑOR continua hablándole a Ezequiel sobre las naciones en el Seol.

Elam está aquí:
aquí "Elam" hace referencia al pueblo de ese país. Traducción Alterna: "el pueblo de Elam también están allí en el Seol"

Sus sirvientes:
algunos significados posibles son 1) su pueblo abundante o 2) su ejército.

Sus tumbas la rodean:
vea cómo tradujo "sus tumbas la rodean" en 32:22.

Todos aquellos fueron asesinados:
Traducción Alterna: "sus enemigos los asesinaron a todos".

Aquellos que cayeron por la espalda:
"quienes cayeron por la espada" en 32:22.

Quienes cayeron sin circuncidarse:
"quienes no habían sido circuncidados cuando cayeron".

A las partes más profundas de la tierra:
"a lugares muy en lo profundo del suelo" o "a la tierra muy por debajo del suelo". Vea cómo tradujo "en los reinos más profundos de la tierra" en 26:19.

Quienes traían sus temores en la tierra de los vivientes:
vea cómo tradujo "trajeron terror a la tierra de los vivientes" en 32:22.

Quienes ahora cargan ellos mismos su propia vergüenza:
"quienes se sienten avergonzados" o "quienes ahora están deshonrados".

Dispusieron un saco de dormir para Elam y todos sus sirvientes:
"le dieron cama a Elam y todos sus sirvientes".

En medio de los asesinados:
"con todas las otras personas que habían sido asesinadas".

Todos aquellos son incircuncisos:
"los egipcios detestaban a quienens no estaban circuncidados".

Elam está entre todos aquellos que fueron asesinados:
esto es muy similar a la primera parte del versículo. Traducción Alterna: "los muertos le dieron a Elam un lugar para acostarse entre ellos".

Ezekiel 32:26

Oración de Enlace:
el SEÑOR continua hablándole a Ezequiel sobre las naciones en el Seol.

Todos sus sirvientes:
algunos significados posibles son 1) "todo su ejército" o 2) "todo su pueblo numeroso".

Sus tumbas los rodean:
vea cómo tradujo "sus tumbas a su alrededor" en 32:22.

Todos aquellos ... tierra de los vivientes:
vea cómo tradujo "todos ellos ... tierra de los vivientes" en 32:24.

Sus escudos sobre sus huesos:
a diferencia de los otros incircuncisos, los pueblos de Mesec y Tubal recibían entierros apropiados.

Pues eran el terror de los guerreros en la tierra de los vivientes:
"porque, cuando aún estaban vivos, hacían que los guerreros tuvieran mucho miedo".

Ezekiel 32:28

Información General:
el SEÑOR continua hablando.

Serás destruido:
Traducción Alterna: "te destuiré"

En medio de los incircuncisos:
Traducción Alterna: "junto con los incircuncisos".

Aquellos muertos por la espada:
vea cómo tradujo esto en 32:24.

Edom está allí con sus reyes y todos sus líderes:
"Edom está en Seol con sus reyes y todos sus líderes". Traducción Alterna: "el pueblo de Edom está en Seol con sus reyes y todos sus líderes".

Eran poderosos:
"tenían mucho poder".

Ezekiel 32:30

Los príncipes del norte:
"los príncipes que dominaban a las naciones en el norte".

Están allí:
"están en el Seol"

Descendieron:
"descendieron al Seol"

Con los muertos:
"con aquellos que habían sido asesinados".

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Quienes habían sido asesinados por la espada:
vea cómo tradujo "aquellos que habían sido asesinados por la espada" en 31:17.

Llevan su propia vergüenza, junto con los otros que están descendiendo al abismo:
vea cómo tradujo "llevan su propia vergüenza con ellos, junto con aquellos que descienden al abismo" en 32:24.

Ezekiel 32:31

Faraón mirará:
Traducción Alterna: "Faraón verá a todos los muertos de otras naciones".

-Y ser consolado sobre todos sus siervos:
está implícito que Faraón será consolado porque los ejércitos de otros grandes reyes también murieron.
Traducción Alterna: "y se consolará así mismo de no ser el único rey cuyo ejército entero murió".

Quienes habían sido asesinados por la espada:
vea cómo tradujo "aquellos que habían sido asesinados por la espada" en 31:17.

-Esta es la declaración del SEÑOR:
Vea cómo tradujo esto en 5:11.

Hice que causara terror en la tierra de los vivientes.
Traducción Alterna "mientras Faraón aun vivía, le permití aterrorizar al pueblo".

Será enterrado en medio de los incircuncisos:
aquí "ser enterrado" hace referencia a que su cuerpo sea puesto en la tumba cuando muera.
Traducción Alterna: "su cadáver será enterrado con quienes no están circuncidados".

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Chapter 33

1 Luego la palabra del SEÑOR vino a mí, diciendo: **2** "Hijo de hombre, declara esto a tu pueblo; dile a ellos: 'Cuando Yo traiga una espada en contra de cualquier país, entonces el pueblo de esa tierra tome a un hombre de entre ellos mismos y lo hagan guardián para ellos. **3** ¡Él viera la espada mientras viene a la tierra, y él sopla su cuerno para advertir al pueblo! **4** Si el pueblo escucha el sonido del cuerno, pero no presta atención, y si la espada viene y los mata, entonces la sangre de cada uno está en su propia cabeza. **5** Si alguien escucha el sonido del cuerno y no presta atención, su sangre está sobre él; pero si presta atención, él salvará su propia vida. **6** Sin embargo, si el guardián ve la espada mientras viene, pero no sopla el cuerno, con el resultado que la gente no está apercibida, y si la espada viene y toma la vida de cualquiera, entonces la persona muere en su propio pecado, pero yo demandaré su sangre al guardián.' **7** ¡Ahora, tú mismo, hijo de hombre! Yo te he hecho un guardián para la casa de Israel; tú oirás las palabras de mi boca y les advertirás de mi parte. **8** Si Yo le digo a una persona malvada: '¡Malvado, tú de seguro morirás!' pero si tú no anuncias esto para advertir al malvado sobre su camino, entonces el que es malvado morirá en su pecado, pero ¡Yo demandaré su sangre de tu mano! **9** Pero tú, si adviertes al malvado sobre su camino, para que él pueda volverse de este, y si él no se vuelve de su camino, entonces él morirá en su pecado, pero tú, habrás salvado tú propia vida. **10** Así que tú, hijo de hombre, di a la casa de Israel, 'Tú estás dices esto: "¡Nuestras transgresiones y nuestros pecados están sobre nosotros, y nosotros estamos pudriéndonos en ellos! ¿Cómo podremos vivir?'" **11** Dile a ellos: 'Vivo Yo', esta es la declaración del SEÑOR Dios, Yo no me deleito en la muerte del malvado, puesto que si el malvado se arrepiente de su camino, ¡entonces él vivirá! ¡Arrepiéntete! ¡Arrepiéntete de tus caminos malvados! Porque ¿por qué deberías morir, oh casa de Israel? **12** Así que ahora tú, hijo de hombre, dile a tu pueblo: '¡La justicia de una persona justa no lo salvará si pecare! ¡La maldad de una persona malvada no causará que perezca si él se arrepiente de su pecado! Porque la persona justa no podrá vivir por su justicia si peca. **13** Si Yo le digo al justo: "¡De seguro vivirás!" y si él confía en su justicia y luego comete injusticia, Yo no traeré a la mente ninguna de sus justicias. Él morirá por la maldad que cometió. **14** Así que, si digo al malvado: "Tú seguramente morirás," pero si él entonces se arrepiente por sus pecados y hace lo que es justo y recto, **15** si él restaura la garantía del préstamo la cual él demandó perversamente, o si él hace restitución de lo que él ha robado, y si él anda en los estatutos que dan vida y no comete más pecado, entonces él de seguro vivirá. No morirá. **16** Ninguno de los pecados que él ha cometido serán traidos a la memoria por él. ¡Él ha actuado justa y rectamente, y así, él de seguro vivirá! **17** Pero tu pueblo dice: "¡El camino del Señor no es justo!" ¡pero son sus caminos los que no son justos! **18** ¡Cuando la persona justa se vuelve de su justicia y comete pecado, entonces él morirá en este! **19** Cuando el malvado se vuelve de su propia maldad y hace lo que es justo y recto, ¡él vivirá por estas cosas! **20** Pero ustedes dicen: "¡El camino del Señor no es justo!" ¡Yo los juzgaré a cada uno, de acuerdo a su camino, oh casa de Israel!'" **21** Sucedió en el año duodécimo, en el quinto día del décimo mes de nuestra cautividad, que un fugitivo vino a mí desde Jerusalén y dijo: "¡La ciudad ha sido capturada!" **22** La mano del SEÑOR Dios había estado sobre mí en la tarde antes que el fujitivo viniese, y mi boca fue abierta cuando él vino a mí al amanecer. Así que mi boca estaba abierta; ¡Yo ya no estaba mudo! **23** Entonces la palabra del SEÑOR Dios vino a mí, diciendo: **24** "Hijo de hombre, aquellos que habitan esas ruinas en la tierra de Israel están hablando y dicen: '¡Abraham era sólo una persona, y él heredó la tierra, pero nosotros somos muchos! La tierra nos ha sido dada como posesión.' **25** Por lo tanto diles: 'El SEÑOR Dios dice: Ustedes comen sangre y alzan sus ojos hacia sus ídolos, luego ustedes derraman la sangre de la gente. ¿Deberían ustedes poseer la tierra? **26** Ustedes han dependido de sus espadas y han hecho cosas asquerosas; cada hombre profana a la esposa de su vecino. ¿Deberían ustedes poseer la tierra?' **27** Tú dirás esto: 'El SEÑOR Dios dice: Mientras YO viva, les aseguro que aquellos en las ruinas caerán por la espada, y Yo le daré a aquellos que viven en los campos a las criaturas vivientes como comida, y a aquellos en las fortalezas y en las cuevas morirán de plagas. **28** Entonces Yo convertiré la tierra en una desolación y horror, y el orgullo de su fuerza acabará, puesto que las montañas de Israel estarán desiertas, y no habrá ni uno que pase a través de ellas.' **29** Así que ellos sabrán que Yo soy el SEÑOR Dios, cuando Yo convierta la tierra en desolación y horror por todas las abominaciones que ellos han hecho. **30** Así que ahora tú, hijo de hombre, tu pueblo está diciendo cosas sobre ti al lado de las paredes y las puertas de las casas, y se dicen uno al otro, cada hombre a su hermano: '¡Vayamos y escuchemos la palabra del profeta que viene del SEÑOR Dios!' **31** Así que mi pueblo vendrá a ti, como muchas veces hacen, y se sentarán frente a ti y escucharán tus palabras, pero ellos no las obedecerán. Palabras correctas están en sus bocas, pero sus corazones van tras ganancia injusta. **32** Puesto que tú eres como una canción de amor para ellos, un lindo sonido que está siendo tocado bien en un instrumento de cuerda, así que escucharán tus palabras, pero ninguno de ellos

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las obedecerán. **33** Así que cuando todo esto suceda, ¡Y esto sucederá! Entonces ellos sabrán que un profeta ha estado entre ellos."

Ezekiel 33:1

Vino la palabra del SEÑOR:
"El SEÑOR dio su palabra". Vea cómo tradujo esto en 1:1.

Hijo de hombre:
vea cómo tradujo esto en 2:1.

Una espada contra cualquier tierra:
la palabra "espada" hace referencia a un ejército enemigo que ataca.

-Lo convertirán en un guardián:
"lo designarán como guardia" o "lo harán un guardia"

No prestan atención:
"ignoran el aviso".

La sangre de cada uno estará sobre su propia cabeza:
esta frase describe cómo Dios los va a hacer responsables de su propia muerte. Traducción Alterna: "es su propia culpa si mueren".

Ezekiel 33:5

Información General:
el SEÑOR continua dándole a Ezequiel su mensaje para los israelitas.

Su sangre está sobre él:
Traducción Alterna: "morirá por su propia culpa".

Salvar su propia vida:
"evitará morir"

La espada al venir:
la palabra "espada" hace referencia a un ejército enemigo.

La espada viene y toma la vida de alguno:
"la espada viene y mata a alguien".

Esa persona muere en su propio pecado:
"esa persona muere por su propio pecado".

Ezekiel 33:7

Información General:
el SEÑOR continua hablándole a Ezequiel.

La casa de Israel:
vea cómo tradujo esto en 3:1.

De mi boca:
Traducción Alterna: "de mí".

Les advertirás de parte mía:
"Les advertirás en representación mía" o "Les darás la advertencia de parte mía".

No anuncias esto:
"no dices esto"

-Sobre su camino:
"la manera en la que actúa" o "las cosas que hace". Vea cómo tradujo "sus caminos" en 7:3.

Morirá en su pecado:
esto implica que Dios no perdonará los pecados de esta persona. Sin embargo, algunas versiones modernas traducen "debido a su pecado".

Demandaré su sangre de tu mano:
vea cómo tradujo esta frase en 3:16.

-No se vuelve de su camino:
"no deja de actuar de esta mala manera" o "no deja de hacer cosas malas".

Habrá salvado tu propia vida:
"te habrá mantenido con vida".

Ezekiel 33:10

Información General:
el SEÑOR continua dándole a Ezequiel su mensaje para los israelitas.

La casa de Israel:
vea cómo tradujo esto en 3:1.

Tú estás diciendo esto:
Traducción Alterna: "esto es lo que has dicho".

Nuestras transgresiones y nuestros pecados están sobre nosotros:
algunos significados posibles son que se sienten culpables por sus transgresiones y pecados o 2) se dan cuenta que el SEÑOR los castiga por sus transgresiones y pecados.

Estamos pudriéndonos en ellos:
"estamos descomponiéndonos por ellos." Esta frase compara la manera en que el pecado corrompe a las personas con la manera en que de descompone un cadáver. Traducción Alterna. "están destruyéndonos" o "están matándonos".

En ellos:
esto implica que el pueblo sabe que Dios no los perdonará. Sin embargo, algunas versiones modernas traducen "debido a ellos".

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¿Cómo podemos vivir?
El pueblo hace esta pregunta para enfatizar que no tienen esperanza de vivir. Traducción Alterna: "no tenemos esperanza de vivir" o "ciertamente moriremos"

Mientras viva:
vea cómo tradujo esta frase en 5:11.

Esta es la declaración del SEÑOR:
Vea cómo tradujo esto en 5:11.

Si el malvado se arrepiente de su camino:
"si la persona malvada deja de hacer cosas malas".

Pues por qué deberían morir:
el SEÑOR usa esta pregunta para enfatizar que no quiere que el pueblo de Israel muera. Traducción Alterna: "No escogerán morir".

Ezekiel 33:12

Información General:
el SEÑOR continua dándole a Ezequiel su mensaje paralos israelitas.

¡La justicia de un justo no lo salvará si peca!
Traducción Alterna: "si los justos comienzan a pecar, el hecho de que eran justos antes, no los salvará".

Si confía en su justicia:
"si depende de su justicia." La persona piensa que porque era justo el SEÑOR no lo castigará, incluso si peca.

-Comete injusticia:
"hace lo que es malvado" o "hace cosas malvadas".

Por la maldad que cometió:
"por las cosas malvadas que ha hecho".

Ezekiel 33:14

Información General:
el SEÑOR continua dándole a Ezequiel su mensaje para los israelitas.

Si restaura la garantía del préstamo:
"si devuelve la garantía del préstamo".

Garantía del préstamo:
algo que una persona deja con la otra persona para demostrar que mantendrá su promesa para devolver lo que ha tomado prestado.

Restituye lo que ha robado:
"devuelve lo que ha robado" o "devuelve el valor de lo que ha robado".

Camina en los estatutos que dan vida:
Traducción Alterna: "vive de acuerdo a las leyes que dan vida".

Ninguno de los pecados que ha cometido le serán recordados:
Traducción Alterna: "no voy a tomar sus pecados en cuenta".

Ezekiel 33:17

Información General:
el SEÑOR continua dándole a Ezequiel su mensaje para los israelitas.

Tu pueblo:
este es el pueblo de Israel. La palabra "tu" hace referencia a Ezequiel.

Pero es en tus caminos:
la palabra "tu" hace referencia al pueblo de Israel. Traducción Alterna: "pero son sus caminos"

Morirá en él:
"morirá por el pecado".

Se vuelve de su maldad:
Traducción Alterna: "deja de hacer cosas malvadas"

Debido a esas cosas:
"porque hace lo que es justo y correcto".

Ustedes:
el pueblo de Israel.

Ezekiel 33:21

Doceavo año:

En el quinto día del décimo mes:
este es el décimo mes del calendario hebreo. El quinto día está cerca del comienzo de enero en calendarios occidentales.

De nuestra cautividad:
aquí "nuestra" hace referencia a Ezequiel y los israelitas, quienes han estado en Babilonia desde el tiempo en que los babilonios forzaron al Rey Joaquín a que dejara Jerusalén. Traducción Alterna: "después de que nos convirtiéramos en cautivos" o "después de que los babilonios nos llevaran cautivos a Babilonia".

Vino a mí un fugitivo de Jerusalén:
"alguien escapó de Jerusalén y vino a mí". Los babilonios habían destruido Jerusalén y mataron al pueblo de Jerusalén, pero algunas personas escaparon.

La ciudad ha sido capturada.
Traducción Alterna: "los babilonios han destruido la ciudad". La frase "la ciudad" hace referencia a Jerusalén.

La mano del SEÑOR había estado sobre mí:
Vea cómo tradujo "la mano del SEÑOR vino sobre él" en 1:1.

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Alba:
"alba" es el momento temprano en la mañana cuando la luz del Sol aparece por primera vez.

Mi boca fue abierta:
Traducción Alterna: "el SEÑOR abrió mi boca". Vea cómo tradujo "abriré tu boca" en 3:26.

Ya no estaba mudo:
"ya no podía hablar" o "ahora podía hablar". Ezequiel no había podido decir nada sino palabras proféticas desde 3:26.

Ezekiel 33:23

Vino la palabra del SEÑOR:
"El SEÑOR dio su palabra". Vea cómo tradujo esto en 1:1.

Esas ruinas:
algunos significados posibles son: "esos edificios en ruinas" o "esas ciudades en ruinas"

La tierra:
"la tierra de Israel"

La tierra nos ha sido dada:
Traducción Alterna: "el SEÑOR nos ha dado la tierra".

Como posesión:
Traducción Alterna: "para que podamos poseerla" o "como una herencia". Quedaba implícito que, como eran muchos, deberían poseerla."

Ezekiel 33:25

Información General:
el SEÑOR continua hablándole a Ezequiel sobre el pueblo que vivía en las ruinas de Israel.

Comen sangre:
está implícito que comen sangre al comer carne que aun tiene sangre en ella. El SEÑOR les había mandado sacar la sangre. Traducción Alterna: "comen carne con sangre".

Alzan sus ojos hacia sus ídolos:
"miran a sus ídolos". Esto significa "adoran a sus ídolos" .

-Derraman la sangre de las personas:
Traducción Alterna: "derraman sangre". Esto significa "asesinan personas".

¿Realmente deberían poseer la tierra?
El SEÑOR usaba esta pregunta para reprender al pueblo. Traducción Alterna: "no deberían poseer la tierra" o "No merecen esta tierra".

Han dependido de sus espadas:
Traducción Alterna: "han usado sus espadas para conseguir lo que desean".

Han hecho cosas desagradables:
Traducción Alterna: "han hecho cosas que detesto mucho".

Cada hombre deshonra a la mujer de su vecino:
está implícito que deshonran las esposas de sus vecinos acostándose con ellas.

Ezekiel 33:27

Información General:
l SEÑOR continua hablándole a Ezequiel sobre el pueblo que vivía en las ruinas de Israel.

Mientras viva:
vea cómo tradujo esto en 5:11.

Caerán por la espalda:
vea cómo tradujo esto en 5:11.

Aquellos en las fortalezas y cuevas morirán de las plagas:
"las plagas matarán a las personas que viven en las fortalezas y las cuevas".

Fortalezas:
una fortaleza es un edificio que levantaban las personas para protegerse de los enemigos que los atacan.

Cuevas:
las cuevas son huecos naturales en un lado de la montaña o debajo de la tierra. Suelen estar hechas de rocas.

Y un horror:
un "horror" es algo que hace que la gente tenga mucho miedo cuando la ve. Traducción Alterna: "y las personas tendrán miedo debido a ello".

El orgullo de su poder terminará:
la palabra "su" hace referencia a la tierra, lo cual refiere al pueblo de la tierra. Traducción Alterna: "las personas de la tierra ya no estarán orgullosas de que son fuertes". .

-Las montañas de Israel quedarán desiertas:
"nadie vivirá en las montañas de Israel".

No habrá nadie que pase por ellas:
"no quedará nadie que viaje por la tierra o a través de las montañas".

Sabrán que yo soy el SEÑOR:
vea cómo tradujo esto en 6:6.

Ellos han hecho:
"el pueblo ha hecho".

Todas las abominaciones que ellos han hecho:
"todo lo quehan hecho, que yo detesto".

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Ezekiel 33:30

Información General:
el SEÑOR continua hablándole a Ezequiel.

Hijo de hombre:
vea cómo tradujo esto en 2:1.

Que viene del SEÑOR:
Traducción Alterna: "que el SEÑOR envía" o "que el SEÑOR le da".

Las palabras correctas están en su boca:
algunos significados posibles son 1) "hay palabras amables en sus bocas" o 2) "hay palabras lujuriosas en sus bocas". Traducción Alterna: "con sus bocas dicen que me aman (UDB) o "con sus bocas dicen que me aman" (UDB) o "con susbocas hablan de las cosas que desean".

Sus corazones van detrás de ganancias injustas:
Traducción Alterna: "en sus corazones quieren lograr sus ganancias injustas" o "ellos quieren conseguir cosas en maneras que no son justas". Puede que hagan esto robando o engañando a la gente".

Ezekiel 33:32

Información General:
el SEÑOR continua hablándole a Ezequiel sobre el pueblo de Israel.

Eres como una canción hermosa para ellos:
Traducción Alterna: "piensan que eres como una hermosa canción" o "piensan que tus palabras son como una hermosa canción".

Una hermosa canción:
algunos significados posibles son 1) "una canción hermosa" o 2) "una canción de amor" o "una canción acerca del amor".

Que está bien ejecutada en un instrumento de cuerdas:
Traducción Alterna: "que alguien toca muy bien en un instrumento a cuerdas".

-Instrumento de cuerdas:
algo que tiene cuerdas y la gente usa para hacer música

Cuando todo esto suceda:
la palabra "esto" hace referencia a las cosas que Dios había dicho que sucederían y sobre las cuales Ezequiel le había advertido al pueblo.

-¡Mira!
la palabra "¡mira!" aquí agrega énfasis a lo que sucede. Traducción Alterna: "¡ciertamente!"

Que un profeta ha estado entre ellos:
Traducción Alterna: "que realmente te envié como profeta".

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Chapter 34

1 Entonces la palabra del SEÑOR vino a mí, diciendo: **2** "Hijo de hombre, profetiza contra los pastores de Israel. Profetiza y diles: 'El SEÑOR dice esto a los pastores: Ay de los pastores de Israel quienes se están pastoreando a ellos mismos. ¿No deberían los pastores cuidar el rebaño? **3** Ustedes comen las porciones de grosuras y se visten en lana. Ustedes matan los animales engordados del rebaño. Ustedes no pastorean en nada. **4** Ustedes no han fortalecido a aquellos que tienen enfermedades, ni han sanado a aquellos que están heridos. Ustedes no han restablecido a aquellos que están rotos, y ustedes no han restaurado a los marginados o buscado los perdidos. En cambio, ustedes reinan sobre ellos a través de fuerza y violencia. **5** Después ellos fueron dispersos sin pastor, y ellos se convirtieron en alimento para todas las bestias vivientes en los campos, después de ser esparcidos. **6** Mi rebaño se desvía en todas las montañas y en cada colina, y está dispersada sobre toda la superficie de la tierra. Y aún nadie los busca. **7** Por lo tanto, pastores, escuchen la palabra del SEÑOR: **8** 'Vivo Yo', esto es declaración del SEÑOR Dios, porque Mi rebaño se ha convertido en saqueo y comida para todas las bestias en los campos, porque no había pastor y ninguno de Mis pastores veló Mi rebaño, sino que los pastores se cuidaron a sí mismos y no pastorearon Mi rebaño. **9** Por lo tanto, pastores, escuchen la palabra del SEÑOR: **10** El SEÑOR Dios dice esto: ¡He aquí! Yo estoy contra los pastores, y Yo voy a demandar Mi rebaño de sus manos. Después Yo voy a destituirlos del pastoreo de rebaños; tampoco los pastores se pastorearán a ellos mismos porque que Yo arrebataré Mi rebaño de sus bocas, para que Mi rebaño ya no sea alimento para ellos. **11** Porque el SEÑOR Dios dice esto: ¡Miren! Yo mismo buscaré Mi rebaño y Yo voy a buscar Mi rebaño y Yo voy a cuidar de ellos, **12** como un pastor buscando a su rebaño en el día que él está en medio de su rebaño esparcido. Así Yo voy a buscar Mi rebaño, y Yo voy a rescatarlos de todos los lugares donde fueron esparcidos en el día de nubes y oscuridad. **13** Entonces Yo voy a sacarlos de entre los pueblos; Yo voy a reunirlos desde las tierras y los traeré a su tierra. Yo los pondré en pastos en las laderas de las montañas de Israel, por las corrientes, y en cada asentamiento en la tierra. **14** Yo voy a ponerlos en buenos pastos; las altas montañas de Israel serán sus lugares de pastar. Ellos van a descansar en lugares buenos para pastar, en abundancia de pasto, y ellos pastarán en las montañas de Israel. **15** Yo mismo voy a pastorear a Mi rebaño, y Yo mismo voy a hacerlos descansar, esto es la declaración del SEÑOR Dios. **16** Yo voy a buscar a los perdidos y restauraré a los marginados. Yo restauraré la oveja quebrantada y sanaré la oveja enferma pero la fuerte y gorda Yo las destruiré. Yo voy a pastorear con justicia. **17** Por lo tanto ahora ustedes, Mi rebaño, esto es lo que SEÑOR Dios dice, miren, Yo seré juez entre oveja y oveja, entre carneros y machos cabríos. **18** ¿No es suficiente alimentarse de buen pasto, para que ustedes tengan que pisotear con sus pies lo que quede del pasto; y tomar de las aguas claras, para que ustedes enfanguen los ríos con sus pies? **19** ¿Deben Mis ovejas comer lo que ustedes han pisoteado con sus pies, y beber lo que ustedes han enfangado con sus pies? **20** Por lo tanto el SEÑOR Dios dice esto a ellos: ¡Miren! Yo mismo voy a juzgar entre las ovejas gordas y las flacas, **21** porque ustedes las han empujado con sus costados y hombros, y ustedes han corneado a todas las débiles con sus cuernos hasta que las han esparcido lejos de la tierra. **22** ¡Yo voy a salvar a Mi rebaño y ellos no serán más saqueados, y juzgaré entre una oveja y la otra! **23** Yo voy a colocar sobre ellos a un pastor, a mi siervo David. Él los pastoreará, él los alimentará, y él será su pastor. **24** Porque Yo, el SEÑOR, seré su Dios, y mi siervo David será príncipe entre ellos, Yo, el SEÑOR, he declarado esto. **25** Después Yo voy a hacer un pacto de paz con ellos y removeré los animales salvajes y malvados de la tierra, para que ellos puedan vivir seguros en el desierto y duerman seguros en los bosques. **26** Yo voy a traer también bendiciones sobre ellos y en los lugares alrededor de mi colina, pues Yo voy a enviar lluvias a su debido tiempo. Estas serán lluvias de bendición. **27** Entonces los árboles del campo producirán sus frutos, y la tierra ofrecerá su producto. Mis ovejas estarán seguras en su tierra; entonces ellas sabrán que Yo soy el SEÑOR, cuando Yo rompa las vigas de su yugo, y cuando Yo las rescate de la mano de aquellos que las esclavizaron. **28** Ellas no serán más saqueadas por las naciones, y los animales salvajes en la tierra ya no las devorarán. Porque ellas vivirán seguras, y nadie las atemorizará. **29** Porque Yo voy a crear un lugar de plantío pacífico para ellas, para que ellas ya no pasen hambre en la tierra, y las naciones no traerán insultos contra ellas. **30** Entonces ellos sabrán que Yo, el SEÑOR su Dios, estoy con ellos. Ellos son mi pueblo, la casa de Israel, esto es la declaración del SEÑOR Dios. **31** Porque ustedes son Mis ovejas, el rebano de Mis pastos, y Mi pueblo, y Yo Soy su Dios, esto es la declaración del SEÑOR Dios.'"

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Ezekiel 34:1

Vino la palabra del SEÑOR:
"El SEÑOR dio su palabra". Vea cómo tradujo esto en 1:1.

Los pastores de Israel:
esta frase compara a los líderes de Israel, quienes deberían cuidar a su pueblo, con pastores que cuidan sus rebaños. Traducción Alterna: "los líderes de Israel, que son como pastores".

Profetiza y dí:
vea cómo tradujo esto en 21:8.

Están pastoreándose a sí mismos:
Traducción Alterna: "están alimentándose y cuidando de ellos mismos".

¿No deberían los pastores cuidar del rebaño?
el SEÑOR usa esta pregunta para regañar a los líderes por no cuidar de su pueblo. Traducción Alterna: "los pastores deberían alimentar el rebaño y cuidar de él".

Comes las porciones abundantes:
está implícito que las porciones vienen de las ovejas y las cabras. Traducción Alterna: "comes las partes gordas de las ovejas y las cabras" o "comes las mejores partes de las ovejas y las cabras". .

Te vistes de lana:
"vistes la lana de las ovejas".

Matas a los mejores del rebaño:
Traducción Alterna: "matas a los mejores del rebaño para que puedas comerlos".

Los mejores:
"las ovejas y las cabras más sanas" o "las ovejas y cabras más gordas".

No pastorean para nada:
"no alimentan ni cuidan del rebaño"

Ezekiel 34:4

Información General:
el SEÑOR continua dándole a Ezequiel su mensaje para los líderes de Israel.

Tienen enfermedades:
algunos significados posibles son 1) "están enfermos" o 2) "son débiles"

Vendar:
"No envuelves tela alrededor de las heridas y los huesos rotos".

Los que están quebrados:
Traducción Alterna: "las ovejas que tienen huesos rotos" o "las ovejas que están heridas".

No restauras:
"no traes de regreso"

-Los vagabundos:
"las ovejas que han sido ahuyentadas" o "las ovejas débiles ahuyentadas por las ovejas más fuertes".

Los perdidos:
Traducción Alterna: "la oveja o cabra que se ha perdido" o "los que han vagado lejos".

Con fuerza y violencia:
"forzosa y cruelmente".

Sin un pastor:
"porque no tienen un pastor". Traducción Alterna: "porque no hicistelo que el pastor debía hacer".

Se convirtieron en comida para todas las bestias en los campos:
Traducción Alterna: "todos los animales salvajes los podían atacar y comer".

Está dispersada por toda la superficie de la tierra:
"mi rebaño está extendido por toda la tierra".

Ezekiel 34:7

Información General:
el SEÑOR continua dándole a Ezequiel su mensaje para los líderes de Israel.

La declaración del SEÑOR:
Vea cómo tradujo "Esta es la declaración del SEÑOR" en 5:11.

Mientras viva:
vea cómo tradujo esto en 5:11.

Esta es la declaración del SEÑOR:
Vea cómo tradujo esto en 5:11.

Porque mi rebaño se ha convertido en botín y comida para todas las bestias en el campo:
"porque las bestias en el campo han podido robar mi rebaño y comerlo".

Botín:
cosas que son robadas. Traducción Alterna: "fácil de robar" o "fácil de matar".

Las bestias en el campo:
Traducción Alterna: "los animales salvajes".

Porque no había pastor:
"porque no tenían un pastor".

Ninguno de los pastores buscó mi rebaño:
"ninguno de los pastores trató de encontrar mi rebaño".

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Se guardaron a sí mismos:
"se pastorearon a sí mismos" o "se alimentaron y cuidaron ellos mismos".

No pastorearon mi rebaño:
"no alimentaron ni cuidaron mi rebaño".

Ezekiel 34:9

Información General:
el SEÑOR continua dándole a Ezequiel su mensaje para los líderes de Israel.

Por lo tanto, pastores, escuchen la declaración del SEÑOR:
vea cómo tradujo esto en 34:7.

¡Mira!
La palabra "mira" aquí añade énfasis a lo que sigue. Traducción Alterna: "¡Ciertamente!"

-Estoy contra los pastores:
Traducción Alterna: "voy a castigar a los pastores".

Voy a reclamar mi rebaño de su mano:
Traducción Alterna: "voy a hacerlos responsables de todas las cosas malas que le suceden a mi rebaño" o "los castigaré por todas las cosas malas que dejan que le suceda a mi rebaño".

Voy a dejar de hacerlos pastorear a mi rebaño:
"ya no voy a dejar que sigan pastoreando el rebaño" o "ya no voy a dejar que sean los pastores del rebaño".

Se pastorean a sí mismos:
"se alimentan y cuidan de sí mismos".

-De sus bocas:
Traducción Alterna: "para que no puedan comerlos".

Mi rebaño ya no será su comida:
"los pastores ya no comerán el rebaño y las cabras de mi rebaño".

Ezekiel 34:11

Información General:
el SEÑOR continua dándole a Ezequiel su mensaje para los líderes de Israel.

-¡Mira!
La palabra "Mira" aquí alerta a los pastores a que presten atención para la información sorprendente a continuación.

-Encontraré:
"buscaré".

Entre medio de mi rebaño esparcido:
"con su rebaño esparcido".

Esparcido:
el rebaño no está en un lugar. Las ovejas y las cabras están en muchos lugares diferentes donde están perdidos y en peligros.

En el día de nubes y oscuridad:
"en el día nublado y oscuro". Esto hace referencia a cuando suceden muchos desastres. Traducción Alterna: "cuando les sucedieron desastres terribles".

Traerlos:
"traer mis ovejas y mis cabras".

De entre los pueblos: "
"de los lugares donde vivieron con otros pueblos".

-Pasturas:
"campos que tienen pasto y pequeñas plantas que comen ovejas y cabras".

Asentamiento:
un lugar donde viven las personas. Generalmente viven en casas en un asentamiento. Traducción Alterna: "pueblo".

Ezekiel 34:14

Información General:
el SEÑOR continua dándole a Ezequiel su mensaje para los líderes de Israel.

Sus lugares de pastoreo:
"lugares donde pueden comer".

Pasturas abundantes:
tierras donde hay mucho pasto y plantas.

-Pastoreo:
llevarlas a que coman pasto y otras plantas.

Yo mismo:
la palabra "mismo" añade énfasis. Dios lo haría porque los pastores no lo estaban haciendo bien.

Los pastorearé:
"los alimentaré y cuidaré".

-Los haré recotarse:
"les permitiré recostarse".

Esta es la declaración del SEÑOR:
Vea cómo tradujo esto en 5:11.

Los perdidos:
"aquellos que están perdidos". Traducción Alterna: "cualquier oveja o cabra que estuviera perdida".

Restaurar a los marginados:
Traducción Alterna: "traer de regreso a aquellos que han sido ahuyentados.

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Vendar a las ovejas quebrantadas:
"envolver una tela alrededor del hueso roto de cualquier oveja" o "envolver una tela alrededor de la herida de cualquier oveja".

Ezekiel 34:17

Información General:
el SEÑOR continua dándole a Ezequiel su mensaje. Ahora es para el pueblo de Israel.

Mira:
aquí la palabra "mira" añade énfasis a lo que sigue a continuación. Traducción Alterna: "ciertamente".

Seré juez entre las ovejas:
"Juzgaré entre las ovejas, carneros y cabras".

Carneros y machos de cabra:
los machos de ovejas y cabras suelen ser los más fuertes del rebaño y pueden obtener lo que deseen de otros animales en el rebaño.

No es suficiente ... pies:
este es el principio de una pregunta que Dios usa para regañar a los más fuertes porque crueles con los más débiles.

Ezekiel 34:20

"¡Mira!"
La palabra "mira" aquí añade énfasis a lo que sigue. Traducción Alterna: "¡ciertamente!"

-Yo mismo:
la palabra "mismo" enfatiza que será el SEÑOR quien juzgará.

Juzgará entre las ovejas gordas y las flacas:
"me aseguraré de que las ovejas y cabras gordas y las ovejas y cabras flacas se estén tratando con justicia".

Pues ustedes:
la palabra "ustedes" hace referencia a las ovejas y cabras que no estaban tratando bien a otras ovejas y cabras.

Con sus costados:
"con los costados de su cuerpo".

Han horadado:
algunos significados posibles son 1) "han presionado" o "han empujado" o 2) "han apuñalado" o "han atravesado".

Los han desparramado:
"los han hecho irse en diferentes direcciones".

Lejos de la tierra:
"lejos de la tierra de Israel".

Ezekiel 34:22

Botín:
"cosas que son robadas". Los pastores y animales salvajes han estado robando las ovejas y las cabras del rebaño del SEÑOR.

Juzgaré entre una oveja y la otra:
vea cómo has traducido "seré un juez entre las ovejas" en 34:17.

Las asignaré a un pastor:
"Asignaré un pastor para que esté a cargo de mis ovejas y las cabras".

Mi siervo David:
el SEÑOR dijo "David" para referirse a un descendiente de David. Traducción Alterna: "un descendiente de mi siervo David".

Seré su Dios:
vea cómo tradujo esto en 11:19.

Seré un príncipe entre ellos:
"seré su gobernador"

Yo, el SEÑOR, he declarado esto:
vea cómo tradujo esto en 5:15

Ezekiel 34:25

Información General:
el SEÑOR continua dándole a Ezequiel su mensaje al pueblo de Israel.

Un pacto de paz:
"un pacto que trae paz".

Los malvados animales salvajes:
esos son animales salvajes que podrían matar las ovejas y las cabras.

También traeré bendiciones sobre ellos y sobre los lugares alrededor de mi monte:
algunas versiones modernas traducen "también voy a convertirlos en una bendición a ellos y a los lugares alrededor de mi monte".

A su tiempo:
"en el tiempo justo".

Estas serán lluvias de bendición:
"esta lluvia será dada como bendición".

La tierra rendirá su producto:
"la tierra dará buena comida". Traducción Alterna: crecerá comida en la tierra.

Estará a salvo:
estará segura.

Sabrán que yo soy el SEÑOR:
vea cómo tradujo esto en 6:6.

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Barras de su yugo:
"las barras que mantiene su yugo unido."

Ezekiel 34:28

Información General:
el SEÑOR continua dándole a Ezequiel su mensaje al pueblo de Israel.

Botín:
vea cómo tradujo "butín" en 7:20.

Un hermoso lugar donde plantar:
algunos significados posibles son 1) "un jardín donde pueden estar en paz" o 2) "un jardín que será famoso".

Estarán hambrientos de hambre:
Traducción Alterna: "estarán hambrientos" o "estarán hambrientos porque les falte comida".

Ezekiel 34:30

Yo, el SEÑOR su Dios, estoy con ellos:
Traducción Alterna: "Yo, el SEÑOR su Dios, los estoy ayudando"

Ellos son mi pueblo: T
raducción Alterna: "y que ellos son mi pueblo".

Esta es la declaración del SEÑOR:
Vea cómo tradujo esto en 5:11.

Yo seré su Dios:
Traducción Alterna: "yo soy su Dios".

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Chapter 35

1 Luego la palabra del SEÑOR vino a mí, diciendo: **2** "Hijo del hombre, pon tu rostro en contra del Monte de Seir y profetiza en contra de este. **3** Dile: 'El SEÑOR Dios dice esto: Eh aquí, Yo estoy en contra de ti, Monte de Seir, y Yo te golpearé con mi mano y te convertiré en una desolación y un horror. **4** Haré de tus ciudades ruinas, y tú, tú mismo, te convertirás en desolación; entonces tú sabrás que Yo Soy el SEÑOR. **5** Porque tú siempre has sido hostil con el pueblo de Israel, y porque tú los entregaste en manos de la espada en el tiempo de su angustia, en el tiempo en que su castigo estaba en su momento mayor. **6** Por lo tanto, Vivo Yo, está es la declaración del SEÑOR Dios. ¡Yo te prepararé para el derramamiento de sangre y el derramamiento de sangre te perseguirá! Ya que no odiaste el derramamiento de sangre, el derramamiento de sangre te perseguirá. **7** Yo haré del Monte Seir una completa desolación cuando corte de este a cualquiera que pase a través y retorne otra vez. **8** Luego llenaré sus montañas con sus muertos. Tus altas colinas y valles y todas tus corrientes, aquellos muertos por la espada caerán en ellas. **9** Yo te convertiré en una desolación perpetua. Tus ciudades no serán habitadas, pero tú sabrás que Yo soy el SEÑOR. **10** Tú has dicho: "Estas dos naciones y estas dos tierras serán mías, y nosotros las poseeremos," aún cuando el SEÑOR estaba presente con ellos. **11** Por lo tanto, 'Vivo Yo', está es la declaración del SEÑOR Dios, así haré según tu enojo y según tu celo que tuviste en tu odio a Israel, y Yo me mostraré a ellos cuando Te juzgue. **12** Así que sabrás que Yo Soy el SEÑOR. He escuchado todos los insultos que hablaste en contra de las montañas de Israel, cuando dijiste: "Ellos han sido destruidos; ellos nos han sido entregados para devorar." **13** Tú te exaltaste en contra Mía con lo que dijiste, y tú multiplicaste las palabras que dijiste en Mi contra; y Yo lo escuché todo. **14** El SEÑOR Dios dice esto: Yo haré de ti una desolación, mientras la Tierra entera se regocija. **15** Como te regocijaste sobre la herencia del pueblo de Israel debido a su desolación, Yo te haré lo mismo. Tú te convertirás en una desolación, Monte Seir, y todo Edom, ¡todo ello! Luego ellos sabrán que Yo soy el SEÑOR.'"

Ezekiel 35:1

Vino la palabra del SEÑOR:
"El SEÑOR dio su palabra". Vea cómo tradujo esto en 1:1.

Hijo de hombre:
vea cómo tradujo esto en 2:1.

Pon tu rostro contra:
vea cómo tradujo esto en 4:1.

Monte Seir:
"la montaña de Seir". Esto hace referencia al pueblo que vivía en Edom porque vivían en la cadena montañosa de Seir. Traducción Alterna: "el pueblo de Edom" o "el pueblo en las montañas de Seir"

A él:
"a la montaña" o "al pueblo de Edom".

-¡Mira!
La palabra "Mira" aquí añade énfasis a lo que sigue. Traducción Alterna: "¡ciertamente!"

Estoy contra ti:
vea cómo tradujo esto en 21:1.

Te golpearé con mi mano:
Traducción Alterna: "he extendido mi mano contra ti". Esto significa "estoy a punto de atacarte".

Una desolación y un horror:
vea cómo tradujo esto en 33:27.

Ezekiel 35:4

Información General:
esta es la continuación del mensaje del SEÑOR para el pueblo del Monte Seir.

Sabrán que yo soy el SEÑOR:
vea cómo tradujo esto en 6:6

Los derramaste en manos de la espada:
algunos singificados posibles son 1) "los entregaste a sus enemigos, quienes los mataron con espadas" o 2) "los mataste con espadas".

En el tiempo de su angustia:
"en el tiempo en que estaban en un desastre".

Mientras viva:
vea cómo tradujo esto en 5:11.

Esta es la declaración del SEÑOR:
Vea cómo tradujo esto en 5:11.

Te prepararé para tu matanza:
"te prepararé para que pierdas tu sangre". Esto hace referencia a ser herido o asesinado. Traducción Alterna: "permitiré que los enemigos maten brutalmente a muchos de ustedes".

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-La matanza te perseguirá:
El SEÑOR presenta a la matanza como una persona que los perseguiría. Traducción Alterno: "tus enemigos continuarán asesinándote." .

-Porque no detestaste la matanza:
Traducción Alterna: "porque no detestaste cuando otras personas eran asesinadas brutalmente".

Ezekiel 35:7

Información General:
esta es la continuación del mensaje del SEÑOR para el pueblo del Monte Seir.

Cuando corte de él a cualquiera que pase por allí y regrese nuevamente:
algunos significados posibles son 1) "destruiré a cualquiera que entre o salga de él" (UDB) o 2) "haré que el pueblo no vayan y vengan de él".

-Muertos por la espada:
vea cómo tradujo esto en 31:17.

-Una desolación perpetua:
"desolada por siempre". Esto es exagerado para enfatizar la destrucción.

Tus ciudades estarán inhabitadas:
sto puede ser expresado de forma activa. Esto puede ser una exageración para ganar énfasis. Traducción Alterna: "el pueblo no vivirá en tus ciudades".

Pero sabrán:
esto es plural. Dios le está hablando al pueblo del Monte de Seir, en lugar de hablarle a una montaña.

Sabrán que yo soy el SEÑOR:
vea cómo tradujo esto en 6:6

Ezekiel 35:10

Información General:
esta es la continuación del mensaje del SEÑOR para el pueblo del Monte Seir.

Tú has dicho:
la palabra "tú" hace referencia al monte de Seir, que representa a la nación de Edom.

Y nosotros:
la palabra "nosotros" hace referencia al pueblo de Edom.

Incluso cuando el SEÑOR estaba presente con ellos:
está implícito que el SEÑOR estaba protegiendo a Israel y Judá. Traducción Alterna: pero el SEÑOR estaba allí protegiendo a Israel y Judá".

Mientras viva:
vea cómo tradujo esto en 5:11.

Esta es la declaración del SEÑOR:
Vea cómo tradujo esto en 5:11.

Actuaré de acuerdo a tu enojo y de acuerdo a tu envidia:
algunos significados posibles son 1) "te castigaré por tu enojo y tu envidia" o 2) "haré cosas contigo desde el enojo, como tu enojo, y con celos, como tus celos".

Ezekiel 35:12

Información General:
esta es la continuación del mensaje del SEÑOR para el pueblo del Monte Seir.

Sabrán que yo soy el SEÑOR:
vea cómo tradujo esto en 6:6.

Nos han sido dadas para devorarlas:
Traducción Alterna: "las montañas de Israel son para que nosotros las devoremos" o "podemos tomar lo que querramos de ellas"

Ezekiel 35:14

Información General:
esta es la continuación del mensaje del SEÑOR para el pueblo del Monte Seir.

El Señor Dios dice esto:
vea cómo tradujo esto en 3:10.

Te convertiré en una desolación:
la palabra "te" hace referencia a "la montaña de Seir", que representa a la tierra de Edom. Traducción Alterna: "haré que tu tierra quede desolada".

Haré lo mismo contigo:
algunos significados posibles son 1) "dejaré tu tierra desolada" o 2) "me regocijaré cuando tu tierra quede desolada" o 3) "haré que otros se regocijen debido a tu desolación".

Monte Seir:
vea cómo tradujo esto en 35:1.

Entonces sabrán:
a palabra "ellos" posiblemente hace referencia a 1) "los pueblos de la tierra" o 2) "el pueblo de Israel y Judá".

Sabrán que yo soy el SEÑOR:
vea cómo tradujo esto en 6:6

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Chapter 36

1 "Ahora tú, hijo de hombre, profetiza a las montañas de Israel y diles: 'Montañas de Israel, escuchen a la Palabra del SEÑOR. **2** El SEÑOR Dios dice esto: El enemigo ha dicho de ti, "¡Ajá!" y "Los antiguos lugares altos se han convertido en nuestra posesión.'" **3** Por lo tanto profetiza y di: 'El SEÑOR Dios dice así: Debido a tu desolación y debido a los ataques que te han llegado de todas partes, tú haz venido a ser posesión de otras naciones; tú haz venido a ser tema de difamaciones en labios y lenguas, y de historias de los pueblos. **4** Por lo tanto, montañas de Israel, escuchen a la Palabra del SEÑOR Dios: El SEÑOR Dios dice esto a las montañas y las altas colinas, los lechos de los ríos y los valles, a las desolaciones deshabitadas y las ciudades abandonadas que se han convertido en un botín y un tema de burla para las otras naciones que les rodean a ellos. **5** Por lo tanto el SEÑOR Dios dice esto: Yo ciertamente he hablado en el fuego de mi furia contra las otras naciones, contra Edom y todo el que tome mi tierra para ellos como su posesión, contra todos aquellos que tenían ambos: gozo en su corazón y desprecio en su espíritu, como cuando se apoderaron mi tierra para reclamar sus pastizales para sí mismos.' **6** Por lo tanto, profetiza a la tierra de Israel y di a las montañas y a las altas colinas, a los lechos de las colinas y a los valles, ' el SEÑOR Dios dice esto: ¡Miren! En mi furia y en mi coraje Yo he declarado esto porque ustedes han llevado los insultos de las naciones. **7** Por lo tanto, el SEÑOR Dios dice esto: Yo levantaré mi mano para jurar, que las naciones que los rodean a ustedes, ciertamente cargarán su propia vergüenza. **8** Pero ustedes, montes de Israel, en ustedes crecerán ramas y darán fruto para mi pueblo Israel, ya que pronto regresaré a ustedes. **9** Pues mira, Yo estoy para ustedes, y Yo los favoreceré; ustedes serán arado y sembrados con semillas. **10** Así que, Yo multiplicaré en ustedes, montes, los hombres en toda la casa de Israel, todo ella. Las ciudades serán habitadas y las ruinas reconstruidas. **11** Yo multiplicaré hombres y bestias en tus montes para que así ellos se multipliquen y sean fructíferos. Entonces, Yo haré que tú seas habitada como anteriormente tú lo eras, y te haré próspera más de lo que fuiste en el pasado, para que sepas que Yo Soy el SEÑOR. **12** Yo traeré hombres, Mi pueblo de Israel, para que caminen sobre ti. Ellos te poseerán, y tú serás su herencia, y ya no harás morir a sus hijos. **13** El SEÑOR Dios dice esto: Porque ellos te dicen: "Tú devoras a las personas, y los hijos de tu nación han muerto," **14** Por lo tanto, no consumirás más personas por más tiempo, y ni harás que tu nación llore más tus muertos. Esto es lo que dice el SEÑOR Dios. **15** Ni permitiré que escuches los insultos de las naciones por más tiempo; ni soportarás más la vergüenza de las personas o ni harás que tu nación caiga más, esta es la declaración del SEÑOR Dios." **16** Entonces, la Palabra de el SEÑOR, vino a mi diciendo: **17** "Hijo de hombre, cuando la casa de Israel habitaba sus tierras, ellos la profanaron con sus caminos y sus hechos. Sus caminos eran como la menstruación inmunda de una mujer ante Mí. **18** Entonces, derramé Mi furia contra ellos por la sangre que ellos habían derramado en la tierra y por haberla contaminado con sus ídolos. **19** Los dispersé entre las naciones; ellos fueron dispersados por las tierras. Yo los jugué según sus caminos y sus acciones. **20** Ellos fueron a las naciones, y dondequiera que ellos fueron, profanaron Mi santo nombre cuando la gente decía de ellos: '¿Realmente este es el pueblo de el SEÑOR? Pues ellos han sido arrojados fuera de sus tierras.' **21** Pero Yo tengo compasión de Mi santo nombre, que la casa de Israel había profanado entre las naciones, cuando ellos fueron allí. **22** Por lo tanto, di a la casa de Israel: 'El SEÑOR Dios dice esto: Yo no estoy haciendo esto por su bien, casa de Israel, pero por Mi santo nombre, que ustedes han profanado entre las naciones a donde fueron. **23** Porque haré santo Mi gran nombre, que ustedes han profanado entre las naciones, en medio de las naciones, ustedes lo profanaron. Entonces, las naciones sabrán que Yo Soy el SEÑOR, esta es declaración de el SEÑOR Dios, cuando ustedes vean que Yo soy santo. **24** Yo los sacaré de las naciones y los reuniré de todas las tierra, y Yo los llevaré a sus tierras. **25** Entonces, Yo les rociaré encima con agua pura y serán purificados de todas sus impurezas, y Yo los purificaré de todos sus ídolos. **26** Yo les daré un nuevo corazón y un nuevo espíritu dentro de ustedes, y les quitaré el corazón de piedra de sus carnes. Porque les daré un corazón de carne. **27** Yo pondré Mi Espíritu en ustedes y los permitiré caminar en mis estatutos y mantener mis decretos, así ustedes lo harán. **28** Entonces, ustedes habitarán la tierra que Yo le di a sus ancestros; ustedes serán Mi pueblo, y Yo seré su Dios. **29** Porque Yo los salvaré de todas sus inmundicias. Yo convocaré al trigo y lo multiplicaré. Yo ya no pondré mas hambruna sobre ustedes. **30** Yo multiplicaré el fruto de los árboles y el producto del campo para que así no tengan que soportar la vergüenza de hambruna entre las naciones. **31** Entonces, ustedes pensarán de sus malos caminos y sus obras que no son buenas, y ustedes mostrarán aversión en sus caras por sus propios pecados y sus hechos desagradables. **32** Yo no estoy haciendo esto por su bien, esta es la declaración del SEÑOR Dios, sepánlo ustedes. Así que, estén avergonzados y deshonrados por sus maneras, casa de Israel. **33** El SEÑOR Dios dice esto: En el día que Yo los purifique de todas sus iniquidades, Yo causaré que ustedes habiten las ciudades y reconstruyan lugares arruinados. **34** Porque

ustedes ararán la tierra arruinada hasta que ya no sea más una ruina ante los ojos de todo el que pase. **35** Entonces ellos dirán: "Esta tierra fue desolada, pero se ha convertido como el jardín del Edén; las ciudades desoladas y deshabitadas ruinas que fueron derribadas son ahora fortificadas y habitadas. **36** Entonces, las otras naciones alrededor de ustedes sabrán que Yo soy el SEÑOR, que Yo levanto las ruinas y replanto los lugares abandonados. Yo Soy el SEÑOR. Yo lo he declarado y Yo lo haré. **37** El SEÑOR Dios dice esto: Nuevamente, la casa de Israel me pedirá que haga esto por ellos, para aumentarlos como un rebaño de hombres. **38** Como el rebaño se aparta para sus sacrificios, como el rebaño en Jerusalén señalados para sus fiestas, así serán las ciudades en ruinas llenas de rebaños de hombres y ellos sabrán que Yo Soy el SEÑOR."

Ezekiel 36:1

Información General:
El SEÑOR continua hablándole a Ezequiel. Ahora este mensaje es para las montañas de Israel.

Hijo de hombre:
vea cómo tradujo esto en 2:1.

Profetiza a las montañas de Israel:
Dios quiere que Ezequiel le hable a las montañas como si fueran personas.

Ajá:
esta es una expresión de alegría. Puede ser traducida como "estoy muy feliz" o "esto es muy bueno".

Los antiguos lugares altos:
esto hace referencia a las altas montañas de Israel. Traducción Alterna: "las montañas muy antiguas".

Se han convertido en nuestra posesión:
"ahora nos pertenecen".

-Por tu desolación:
Traducción Alterna: "porque tus montañas se han vuelto desoladas".

Debido a los ataques que vinieron a ti de todos lados:
"pues fuiste atacada de todas direcciones" o "porque tus enemigos te atacaron de todas direcciones".

Has sido objeto de las historias de las personas y de labios y lenguas difamatorias:
Traducción Alterna: "las personas están diciendo cosas malas sobre ti, y las naciones están contando historias malas sobre ti".

Labios y lenguas difamatorias:
Traducción Alterna: "palabras difamatorias"

Ezekiel 36:4

Información General:
aquí continua el mensaje del SEÑOR para las montañas de Israel. Puede ser útil usar un versículo puente aquí, como hace el UDB, para acomodar el texto en un orden más lógico.

Escucha la palabra del Señor Dios:
vea cómo tradujo esto en 6:1.

Las desolaciones inhabitadas:
"las ciudades desoladas que no tienen gente viviendo en ellas".

Las ciudades olvidadas:
esto puede ser expresado en forma activa. Traducción Alterna: "las ciudades que la gente ha dejado atrás"

Que se han vuelto botín:
"de donde los enemigos han robado"

Un objeto de burla para las demás naciones que las rodean:
"de las que se burlan las otras naciones de alrededor"

En el fuego de mi furia:
el SEÑOR ama mucho a Israel, por lo que se vuelve celoso y se enoja cuando otras naciones se burlan de ella. Traducción Alterna: "por mis intensos celos" o "por mi enojo muy fuerte"

Contra Edom y todos:
"y contra todo Edom".

Tenían tanto gozo en su corazón como desdén en su espíritu.
Traducción Alterna: "han insultado a tu pueblo israel ... y se la han llevado con alegría".

Gozo en su corazón:
"con alegría en su corazón" o "estando muy felices".

Desdén en su espíritu:
está implícito que su desdén es hacia Israel. Traducción Alterna: "desdén en su espíritu hacia Israel" o "despreciendo a Israel"

¡Mira!
La palabra "mira" aquí añade énfasis a lo que sigue. Traducción Alterna: "¡ciertamente!"

En mi furia y en mi enojo:
las palabras "furia" y "enojo" significan básicamente lo mismo. Juntas enfatizan la intensidad de su enojo. Traducción Alterna: "porque estoy extremadamente enojado"

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Has llevado el insulto de las naciones:
"otras naciones te han insultado" o "otras naciones se han burlado de tí".

Ezekiel 36:7

Información General:
aquí continua el mensaje del SEÑOR para las montañas de Israel.

Yo mismo alzaré mi mano para jurar:
Traducción Alterna: "yo personalmente alzaré mi mano y juraré". Levantar la mano demuestra que verdaderamente hará lo que ha jurado hacer.

Que las naciones que te rodean ciertamente llevarán su propia vergüenza.
Traducción Alterna: "que las personas ciertamente burlarán a las naciones que te rodean".

Te rodean:
la palabra "te" hace referencia a las montañas de Israel.

Ezekiel 36:8

Información General:
aquí continua el mensaje del SEÑOR para las montañas de Israel.

Te brotarán ramas y darás fruto:
Traducción Alterna: "de tus árboles brotarán ramas y darán fruto".

¡Mira!
La palabra "mira" aquí añade énfasis a lo que sigue. Traducción Alterna: "¡ciertamente!"

Estoy con ustedes:
"quiero hacerles cosas buenas a ustedes". La palabra "ustedes" hace referencia a las montañas de Israel.

Y las trato con favor:
"y seré bueno con ustedes"

Serán aradas y sembradas con semilla: Traducción Alterna:
"Mi pueblo, Israel, arará su tierra y sembrará semilas". Arar significa cortar filas en el suelo para plantar semillas en ellas.

Ezekiel 36:10

Información General:
aquí continua el mensaje del SEÑOR para las montañas de Israel.

La casa de Israel:
vea cómo tradujo esto en 3:1.

-Las ciudades estarán inhabitadas y las ruinas reconstruidas:
Traducción Altern: "el pueblo vivirá en las ciudades y reconstruirá las ruinas".

Se multiplicarán y serán fructíferos:
"se volverán un pueblo muy grande y tendrán mucha descendencia"

Haré que quedes deshabitada como solías ser:
"que tu gente viva en las montañas, como solían hacer".

Sabrán que yo soy el SEÑOR:
vea cómo tradujo esto en 6:6.

Te poseerán:
la palabra "te" está singular y hace referencia a "la tierra de Israel".

Ya no harán que los niños mueran:
está implícito que en el pasado los niños morían porque no había suficiente comida en la tierra. Ahora la tierra produciría suficiente comida.

Ezekiel 36:13

Información General:
aquí continua el mensaje del SEÑOR para las montañas de Israel.

Te están diciendo:
"otras naciones están diciéndole a ustedes, montañas".

Devoras personas:
"haces que muchas personas mueran". Esto está en singular y hace referencia a "la tierra de Israel".

Los hijos de tu nación han muerto:
"haces que los hijos de tu pueblo mueran". Está implícito que las montañas hacen esto al no producir buenos cultivos. Esto puede hacerse explícito como en la UDB. .

Esta es la declaración del SEÑOR:
Vea cómo tradujo esto en 5:11.

Ni te permitiré escuchar los insultos de las naciones:
Traducción Alterna: "ya no permitiré que otras naciones te insulten".

Ya no deberás cargar con la vergüenza de los pueblos:
"los pueblos no volverán a causar que te sientas avergonzada".

-Ni causarás que tu nación caiga:
"ni tus montañas harán que tu nación sufra derrotas". (UDB).

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Ezekiel 36:16

Vino la palabra del SEÑOR:
"El SEÑOR dio su palabra". Vea cómo tradujo esto en 1:1.

Hijo de hombre:
vea cómo tradujo esto en 2:1.

La casa de Israel:
vea cómo tradujo esto en 3:1.

Con sus caminos y sus obras:
"por la manera en que vivían y las cosas que hacían".

Sus caminos eran ante mí como una menstruación impura":
"sus caminos eran tan desagradables para mí como la menstruación impura de una mujer".

Menstruación de una mujer:
"la sangre que sale de una mujer cada mes, cuando no está embarazada".

Derramé mi furia contra ellos:
"les hice cosas que demostraban cuan enojado estaba".

Por la sangre que ellos derramaron en la tierra:
Traducción Alterna: "porque ellos hicieron que la sangre de muchos se derramara en la tierra" o "porque ellos asesinaron a muchos"

Y por su contaminación de ella con sus ídolos:
"y porque profanaron la tierra con sus ídolos".

Ezekiel 36:19

Información General:
el SEÑOR continua hablándole a Ezequiel sobre Israel.

Los desparramé entre las naciones, fueron dispersados por la tierra:
vea cómo tradujo una frase similar en 12:14.

Fueron dispersados por la tierra:
Traducción Alterna: "los dispersé por la tierra"

Sus caminos y sus obras:
Traducción Alterna: "las cosas que han hecho"

Cuando la gente:
"porque otros dijeron".

Su tierra:
esto hace referencia a la tierra de Israel.

Tuve compasión por mi santo nombre:
"cuidé mi santo nombre". Traducción Alterna: "quería que el pueblo supiera que soy santo".

La casa de Israel:
vea cómo tradujo esto en 3:1

Ezekiel 36:22

-Información General:
el SEÑOR continua hablándole a Ezequiel, y le da un mensaje para Israel.

-La casa de Israel:
vea cómo tradujo esto en 3:1.

Por tu bien:
Traducción Alterna: "por vos" o "para ayudarte".

Pero por mi santo nombre:
Traducción Alterna: "para que las personas sepan que soy santo" o "para que las personas me honren por santo".

Sabrán que yo soy el SEÑOR:
vea cómo tradujo esto en 6:6

Esta es la declaración del SEÑOR:
Vea cómo tradujo esto en 5:11.

Ezekiel 36:24

Información General:
el SEÑOR continua dándole a Ezequiel su mensaje a Israel.

Saplicaré agua pura:
"haré que te salpiques con agua pura"o "derramaré agua pura".

Todas tus impurezas:
"todas las cosas que te han hecho impura".

Ezekiel 36:26

Información General:
el SEÑOR continua dándole a Ezequiel su mensaje a Israel.

Un nuevo corazón y un nuevo espíritu:
vea cómo tradujo "corazón" y "esíritu" en 11:19.

En tus partes más internas:
"en medio de tí" o "dentro tuyo".

El corazón de piedra:
esto compara los corazones obstinados de las personas con una piedra dura. Traducción Alterna: "el corazón que es duro como una piedra". Vea cómo tradujo "corazón de piedra" en 11:19

Tu carne:
"tu cuerpo".

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Un corazón de carne:
vea cómo tradujo esto en 11:19. Este es un corazón que no es obstinado, sino que está dispuesto a obedecer a Dios.

Camines en mis estatutos:
vea cómo traadujo esto en 11:19.

Guardes en mis decretos, para que los hagas:
vea cómo tradujo "llevarán a cabo mis estatutos y los harán" en 11:19.

Mi pueblo:
vea cómo tradujo esto en 11:19.

Ezekiel 36:29

Información General:
el SEÑOR continua dándole a Ezequiel su mensaje a Israel.

Convocaré al grano:
"llamaré al grano para que venga". Esta frase presenta a los granos como sirvientes del SEÑOR. Traducción alterna: "haré que haya grano en la tierra de Israel".

Ya no llevarás la vergüenza de la hambruna entre las naciones
"las naciones no te harán sentir avergonzada por sufrir hambre".

Obras repugnantes:
vea cómo tradujo "acciones repugnantes" en 5:9.

Ezekiel 36:32

-Información General:
el SEÑOR continua dándole a Ezequiel su mensaje a Israel.

Por tu bien:
"por tí".

-Esta es la declaración del SEÑOR:
Vea cómo tradujo esto en 5:11.

Que esto te sea conocido:
Traducción Alterna: "que sepas esto" o "puedes estar seguro de esto". El SEÑOR dice esto para enfatizar que no los restaurará porque el pueblo haya sido bueno. Esta frase puede moverse al principio del verso.

Así que, sé avergonzada y desgraciada:
las palabras "avergonzada" y "desgraciada" comparten significados similares. Juntos enfatizan la intensidad de la vergüenza. Traducción Alterna: "así que, sé muy avegonzada".

Por tus caminos:
"por lo que haces".

La casa de Israel:
vea cómo tradujo esto en 3:1.

Ararás la tierra arruinada:
"labrarás la tierra arruinada".

Ante los ojos de todos que pasen cerca:
Traducción Alterna: "y todos los que viajen por la tierra, lo verán".

Ezekiel 36:35

Información General:
el SEÑOR continua dándole a Ezequiel su mensaje a Israel.

-Luego ellos:
la palabra "ellos" hace referencia a la gente que camina por la tierra de Israel.

Las ruinas deshabitadas:
"las ruinas donde no vivía nadie".

Que habían sido derribadas:
algunos significados posibles son 1) "que los enemigos habían derribado" o 2) "donde la gente no podía entrar"

Sabrán que yo soy el SEÑOR:
vea cómo tradujo esto en 6:6

Que yo edifiqué las ruinas:
"y que yo edifiqué las ciudades que los enemigos habían derribado".

-Replanté los lugaresabandonados:
"planté cultivos en la tierra desolada".

Ezekiel 36:37

Información General:
el SEÑOR continua hablándole a Ezequiel.

-Para aumentarlos como un rebaño de personas:
"para que se multipliquen como un rebaño de ovejas". Las ovejas se multiplican rápidamente. Traducción Alterna: "para hacer que el pueblo se multiplique rápidamente como las ovejas".

Sabrán que yo soy el SEÑOR:
vea cómo tradujo esto en 6:6

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Chapter 37

1 La mano del SEÑOR estaba sobre mí, y me sacó en el espíritu del SEÑOR y me puso en medio de un valle; que estaba lleno de huesos. **2** Entonces me hizo pasar en medio de ellos, en derredor de ellos. He aquí muchos de ellos estaban en el valle. ¡Mira! Ellos estaban bien secos. **3** Él me dijo: "Hijo del hombre, ¿pueden estos huesos vivir otra vez?" Así que dije: "SEÑOR Dios, solo tú sabes." **4** Entonces me dijo, "Profetiza sobre estos huesos y dile: 'Huesos secos. Escuchen la palabra del SEÑOR. **5** El SEÑOR Dios dice a estos huesos: ¡Mira! Yo estoy apunto de poner aliento en ustedes, y vivirán. **6** Yo voy a colocar tendones sobre ustedes y traeré carne sobre ustedes. Yo les cubriré con piel y pondré aliento en medio de ustedes para que puedan vivir. Entonces ustedes sabrán que Yo Soy el SEÑOR.'" **7** Asi que profeticé como se me ordenó; mientras profetizaba, he aquí, vino un sonido, el de un temblor. Luego los huesos se juntaron, hueso contra hueso. **8** Yo miré y, eh aquí, tendones estaban ahora en ellos, y la carne creció y la piel los cubrió. Pero todavía no habia aliento en ellos. **9** Entonces el SEÑOR me dijo: "Profetiza al aliento, profetiza, hijo del hombre, y dile al aliento: 'El SEÑOR Dios dice: Aliento, ven de los cuatro vientos, y alienta a aquellos quienes han sido muertos, para que ellos puedan vivir.'" **10** Así que profetizé como me han mandado; el aliento vino a ellos y ellos vivieron. Entonces ellos se pusieron de pie, un ejército bien grande. **11** Entonces el SEÑOR me dijo: "Hijo del hombre, estos huesos son la casa completa de Israel. ¡Mira! Ellos están diciendo: 'Nuestros huesos han sido secos, y nuestra esperanza se fue. Hemos sido cortados.' **12** Por lo tanto, profetiza y diles: 'El SEÑOR Dios dice: ¡Mira! Yo abriré sus tumbas y los sacaré fuera, pueblo Mío. Y Les llevaré a ustedes otra vez a la tierra de Israel. **13** Entonces tu sabrás que Yo Soy SEÑOR, cuando abra sus tumbas y los sacaré fuera, pueblo Mío. **14** Yo pondré Mi Espíritu en medio de ustedes para que puedan vivir, y Yo les daré descanso en su tierra cuando ustedes sepan que Yo Soy SEÑOR. Yo lo declaré y lo hice, esta es la declaración del SEÑOR.'" **15** Entonces, la palabra del SEÑOR vino a mí diciendo: **16** "Así que ahora, hijo del hombre, toma una vara para tí mismo y escribe en ella, 'Para Judá y para el pueblo de Israel, sus compañeros.' Entonces toma otra vara y escríbe en ella, 'Para José, la rama de Efraín, y para todo el pueblo de Israel, sus compañeros.' **17** Trae ambos de ellos juntos en una sola vara, para que ellos se conviertan en uno en tu mano. **18** Cuando tu pueblo te hable y digan: '¿No nos dirás que significan estas cosas tuyas?' **19** entonces diles: 'El SEÑOR Dios dice: ¡Mira! Yo estoy tomando la rama de José que está en la mano de Efraín y las tribus de Israel sus compañeros y uniéndose a la rama de Judá, para que ellos puedan hacer una rama, y que ellos se conviertan en uno en Mi mano.' **20** Sostén en tu mano las ramas que tu escribistes ante sus ojos. **21** Diles, 'El SEÑOR Dios dice: ¡Miren! Yo estoy apunto de tomar el pueblo de Israel de entre las naciones donde ellos fueron. Yo los reuniré de las tierras del alrededor y los traeré a su tierra. **22** Los haré una nación en la tierra, en las montañas de Israel, y estará un rey como rey sobre todos ustedes, y ya no serán dos naciones. Ya no serán divididos en dos reinos. **23** Entonces ellos ya no van a contaminarse con sus ídolos, sus cosas abominables, o cualquiera de sus otros pecados. Por que yo los salvaré de todas las acciones desleales con las cuales han pecado, y los purificaré, para que ellos sean Mí pueblo y Yo seré su Dios. **24** David mi siervo será rey sobre ellos. Así que habrá un pastor sobre todos ellos, y caminarán de acuerdo a mis decretos y guardarán mi estatutos y los obedecerán. **25** Ellos vivirán en la tierra que Yo he dado a mi siervo Jacob, donde sus padres han quedado. Ellos vivirán en ella para siempre, ellos, sus hijos, y sus nietos, por que David mi siervo será su jefe para siempre. **26** Yo estableceré un pacto de paz con ellos. Será un pacto eterno con ellos. Yo los estableceré y los multiplicaré y pondré Mí lugar santo en el centro para siempre. **27** Mí morada será con ellos; Yo seré su Dios, y ellos serán mi pueblo. **28** Entonces las naciones sabrán que Yo Soy el SEÑOR quien separa a Israel, cuando Mi lugar santo esté entre ellos para siempre.'"

Ezekiel 37:1

Información General:
Ezequiel está hablando.

La mano del SEÑOR estaba sobre mí:
vea cómo tradujo "la mano del SEÑOR vino sobre él" en 1:1.

En medio:
Traducción Alterna: "en el medio".

Todo alrededor:
Traducción Alterna: "en todas direcciones".

¡Mira!
La palabra "mira" nos alerta a prestar atención a la información sorprendente a continuación.

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Hijo de hombre:
vea cómo tradujo esto en 2:1.

Ezekiel 37:4

Información General:
el SEÑOR le habla a Ezequiel.

Escuchen la palabra del SEÑOR
vea cómo tradujo esto en 13:1.

-¡Mira!:
Traducción Alterna: "¡Escucha!" o"¡Presta atención a lo que estoy por decirte!"

Tendones:
las partes del cuerpo humano que son cuerdas duras y sostienen unidos los huesos y músculos.

Pon aliento en:
aquí "aliento" hace referencia al acto de respirar. Traducción Alterna: "te haré capaz de respirar".

Aliento:
la palabra hebrea traducida como "aliento" en estos versos es traducida como "espíritu" en algunas versiones modernas. También es traducida como "viento" en 37:9.

Sabrán que yo soy el SEÑOR:
vea cómo tradujo esto en 6:6

Ezekiel 37:7

Información General:
Ezequiel está hablando.

Como se me mandó:
esto puede ser expresado en forma activa. Traducción Alterna: "como el SEÑOR me había mandado decir"

Mira:
la palabra "mira" muestra que Ezequiel estaba sorprendido por lo que vio".

Tendones:
esto hace referencia las partes del cuerpo humano que son cuerdas duras y sostienen unidos los huesos y músculos. Vea cómo tradujo esto en 37:4.

-Pero no había aliento en ellos:
aquí "aliento" hace referencia al hecho de respirar. Traducción Alterna: "pero no respiraban" o "pero no estaban vivos"

Ezekiel 37:9

Hijo de hombre:
vea cómo tradujo esto en 2:1.

El aliento:
algunos significados posibles son 1) "aliento" o 2) "espíritu" o 3) "viento".

De los cuatro vientos:
Traducción Alterna: "de las cuatro direcciones en las que sopla el viento" o "de todas direcciones".

Estos que han sido asesinados:
Traducción Alterna: "estas personas que murieron por enemigos y desastres".

Como se me mandó:
Traducción Alterna: "Como el SEÑOR me mandó"

Ezekiel 37:11

Hijo de hombre:
vea cómo tradujo esto en 2:1.

La casa de Israel completa:
vea cómo tradujo esto en 3:1.

¡Mira!
La palabra "mira" aquí añade énfasis a lo que sigue. Traducción Alterna: "¡ciertamente!"

Profetiza y diles:
vea cómo tradujo esto en EZK 21:8.

¡Mira!:
Traducción Alterna: "¡Escucha!" o"¡Presta atención a lo que estoy por decirte!"

Ezekiel 37:13

Información General:
Estas son las palabras del SEÑOR para la casa de Israel.

Sabrán que yo soy el SEÑOR:
vea cómo tradujo esto en 6:6

Que descanses en tu tierra:
"Que vivas pacifícamente en tu propia tierra".

Esta es la declaración del SEÑOR:
Vea cómo tradujo esto en 5:11.

Ezekiel 37:15

Vino la palabra del SEÑOR:
"El SEÑOR dio su palabra". Vea cómo tradujo esto en 1:1.

-Hijo de hombre:
vea cómo tradujo esto en 2:1.

Para Judá:
Traducción Alterna: "representando a Judá" o "que pertenezcan a Judá".

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-Judá:
la tribu de Judá vivía en el reino sur de Israel, que se llamaba Judá. Aquí el nombre es usado para referirse a todo el reino del sur.

Judá:
la tribu de Judá vivía en el reino sur de Israel, que se llamaba Judá. Aquí el nombre es usado para referirse a todo el reino del sur.

El reino de Israel, sus acompañantes:
esto hace referencia a los israelitas que vivían en el reino sur de Judá. Traducción Alterna: "todas las tribus de Judá" (UDB) o "las tribus de Israel que forman parte del reino de Judá".

-Efraín:
la tribu de Efraín vivía en el reino norte de Israel. Aquí el nombre es usado para hacer referencia a todo el reino del norte.

Todo el pueblo de Israel, sus acompañantes:
esto hace referencia a los israelitas que vivían en el reino norte de Israel. Traducción Alterna: "todas las tribus de Israel" (UDB) o "los israelitas que eran parte del reino de Israel".

En un palo:
"para que se conviertan en un palo".

Ezekiel 37:18

-Información General:
el SEÑOR continua hablánole a Ezequiel.

Te hablen y digan
vea cómo tradujo "están hablando y dicen" en 33:23.

Lo que significan estas cosas tuyas:
Traducción Alterna: "lo que tus postes significan" o "porque tienen estos postes".

¡Mira!
Traducción alterna: "¡Mira!" o "¡Escucha!" o "¡Presta atención a lo que voy a decirte!"

La rama de José:
"el palo de José". Esto representa el reino de Israel.

Que está en la mano de Efrain:
a palabra "mano" hace referencia al poder. Traducción Alterna: que está en el poder de Efraín" o "que domina la tribu de Efraín"

Las tribus de Israel y sus acompañantes:
Traducción Alterna. "las otras tribus de Israel que son parte de ese reino".

La rama de Judá:
esto representa el reino de Judá.

Ante sus ojos
vea cómo se tradujo esto en 21:6.

Ezekiel 37:21

-Información General:
el SEÑOR continua hablándole a Ezequiel.

¡Mira!:
Traducción Alterna: "¡Escucha!" o"¡Presta atención a lo que estoy por decirte!"

Cosas repugnantes:
vea cómo tradujo "cosas detestables" en 5:11.

Ustedes serán mi pueblo y yo seré su Dios:
vea cómo tradujo esto en 11:19.

Ezekiel 37:24

-Información General:
el SEÑOR continua hablándole a Ezequiel.

David mi siervo:
vea cómo tradujo "mi siervo David" en 34:22.

Sobre ellos:
Traducción Alterna: "sobre el pueblo de Israel".

Un pastor sobre ellos:
vea cómo tradujo esto en 34:22.

Caminarán de acuerdo a mis decretos:
Traducción Alterna: "vivirán como yo he mandado".

Guardarán mis estatutos y los obedecerán:
vea cómo tradujo "guardan todos mis estatutos y los hacen" en 18:19.

Se habían quedado:
Traducción Alterna: "Habían vivido".

Jefe:
vea cómo tradujo "príncipe" en EZK 7:26)

Ezekiel 37:26

Información General:
el SEÑOR está hablando sobre el pueblo de Israel.

Estableceré:
Traducción Alterna: "yo pondré".

Un pacto de paz:
vea cómo tradujo esto en 34:25.

Los estableceré:
estaba implícito que el SEÑOR los establecería enla tierra de Israel. Traducción Alterna: "los pondré en la tierra de Israel".

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Multiplicaré:
vea cómo tradujo en 36:10.

Mi lugar santo:
Traducción Alterna: "mi santuario" o "mi templo". (UDB)

Mi morada:
Traducción Alterna: "el lugar donde vivo

Yo seré su Dios, y ellos serán mi pueblo:
vea cómo tradujo "ellos serán mi pueblo, y yo seré su Dios" en 11:19.

Sabrán que yo soy el SEÑOR:
vea cómo tradujo esto en 6:6

Mi lugar santo:
Traducción Alterna: "mi santuario" o "mi templo".

En medio de ellos:
Traducción Alterna: "entre ellos":

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Chapter 38

1 La palabra del Señor Dios vino a mí, diciendo: **2** ''Hijo de hombre, coloca tu rostro hacia Gog, la tierra de Magog, el príncipe de Mesec y Tubal; y profetiza contra él. **3** Di: 'El Señor Dios dice esto: ¡Mira! Yo estoy contra ti, Gog, príncipe de Mesec y Tubal. **4** ¡Así que Yo te haré regresar y te pondré anzuelos en tu quijada; Yo te sacaré con todo tu ejército, caballos, y jinetes, todos ellos vestidos con sus armaduras completas, una gran compañía con grandes escudos y pequeños escudos, todos ellos sosteniendo sus espadas! **5** ¡Persia, Cus y Libia están con ellos, todos ellos con escudos y cascos! **6** ¡Gomer y todas sus tropas, Bet Togarmá, de las partes lejanas del norte y todas sus tropas! ¡Muchos pueblos están contigo! **7** ¡Prepárense! Sí, prepárate tú y reúne tus tropas contigo y sé su comandante. **8** Tú serás llamado después de muchos días, y después de muchos años irás a una tierra que se ha recuperado de la espada y ha sido recogida de entre muchos pueblos, recogida de regreso a los montes de Israel que habían sido una ruina constante. Pero este pueblo fue sacadode entre otros pueblos, y ellos vivirán seguros, ¡todos ellos! **9** Así que tú subirás como sube una tormenta; tú serás como una nube que cubre la tierra, tú y todas tus tropas, y los muchos soldados contigo. **10** El SEÑOR Dios dice esto: Pasará en ese día, que planes se formarán en tu corazón, y tú crearás conspiraciones malignas.' **11** Entonces tú dirás: 'Yo subiré a la tierra abierta; yo iré a la gente tranquila, viviendo en seguridad, todos ellos que viven en donde no hay paredes ni barras, y en donde no hay puertas de ciudad. **12** Yo capturaré botín y saquearé, para poder traer mi mano en contra de las ruinas que están habitadas hace poco, y en contra de el pueblo reunido de entre las naciones, que están adquiriendo ganado y propiedades, y quienes están viviendo en el centro de la tierra.' **13** Sabá y Dedán, y los comerciantes de Tarsis, junto con todos sus jóvenes guerreros, te dirán a ti: '¿Has venido a saquear? ¿Has reunido a tus ejércitos para tomar el botín, para llevarte la plata y el oro, para tomar su ganado y propiedad y arrastrar mucha ganancia?' **14** Por lo tanto, profetiza, hijo de hombre, y dile a Gog: 'El SEÑOR Dios dice esto: En ese día, cuando Mi pueblo de Israel esté viviendo seguramente, ¿no sabrás tú de ellos? **15** Tú vendrás de tu lugar lejano en el norte con un gran ejército, todos ellos montando a caballos, una gran compañía, un gran ejército. **16** Tú atacarás a Mi pueblo de Israel como una nube que cubre la tierra. En los días venideros, Yo te traeré a ti en contra de Mi tierra, para que las naciones puedan conocerme a Mí cuando me muestre a Mí mismo a través de ti, oh Gog, para ser Santificado frente a sus ojos. **17** El SEÑOR Dios dice esto: ¿No eres tú a quien Yo le hablé en días pasados por la mano de Mis siervos, los profetas de Israel, quienes profetizaron en su propio tiempo por años, que Yo te llevaría a ti en contra de ellos? **18** Pues, pasará en ese día cuando Gog ataque la tierra de Israel, esta es la declaración del SEÑOR Dios, subirá Mi ira y Mi enojo. **19** En Mi celo y en el fuego de Mi enojo, Yo declaro que en ese día que habrá un gran terremoto en la tierra de Israel. **20** Ellos temblarán ante Mí, los peces del mar y los pájaros del cielo, las bestias de los campos, y todas las criaturas que se arrastran en la tierra, y cada hombre que está en la superficie de la tierra. Las montañas serán derribadas y los precipicios caerán, hasta que toda pared caiga en la tierra. **21** Yo convocaré una espada en contra de él en todas Mis montes, esta es la declaración del SEÑOR Dios, la espada de cada hombre estará en contra de su hermano. **22** Entonces, Yo lo juzgaré con plaga y sangre; y lluvia desbordante y granizo; y azufre ardiente caerá sobre él y sus tropas y las muchas naciones que están con él. **23** Pues Yo mostraré Mi grandeza y Mi santidad y Me haré a Mí mismo conocido en los ojos de muchas naciones, y ellos sabrán que Yo soy el SEÑOR.'"

Ezekiel 38:1

Vino la palabra del SEÑOR:
"El SEÑOR dio su palabra". Vea cómo tradujo esto en 1:1.

Gog:
este es el nombre de un líder o rey que reinaba en la tierra de Magog.

La tierra de Magog:
está implícito que esta es la tierra que Gog domina. Traducción Alterna: "quien domina sobra la tierra de Magog".

Magog
el nombre de una nación antigua que probablemente vivía en la tierra que hoy en día es Turquía. Magog puede ser la antigua nación de Lydia.

El príncipe soberano de Mesec y Tubal:
esta expresión aparece dos veces en estos versos. Algunas versiones modernas, sin embargo, interpretan la expresión hebrea como "el soberano de Ros, Mesec y Tubal".

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Ezekiel 38:4

Información General:
el SEÑOR le está hablando a Gog.

Pondré anzuelos en tu mandíbula:
as personas ponen anzuelos en las bocas de animales para poder guiar a los animales donde deseen.

Poner:
una nación que vivía en lo que hoy es Libia.

Gomer:
una nación que vivía al norte del Mar Negro.

Togarma:
vea cómo tradujo esto en 27:14.

Ezekiel 38:7

Información General:
el SEÑOR le está hablando a Gog.

Serás llamado:
Traducción Alterna: "te llamaré para la guerra".

Tus tropas reunidas contigo:
"todas tus tropas que tú mismo has convocado" o "todo tu ejército que tú mismo reuniste".

Que ha sido reunido:
"y cuyo pueblo yo he reunido"

Ezekiel 38:10

Sucederá en aquel día que:
"en aquel momento".

Se formarán planes en tu corazón:
"vendrán ideas a tu mente".

Ezekiel 38:13

Información General:
el SEÑOR le está hablando a Gog.

Sabá:
vea cómo tradujo esto en 27:22.

Dedán:
vea cómo tradujo esto en 25.12.

Ganado:
ovejas, cabras, vacas.

Ezekiel 38:14

Información General:
el SEÑOR continua dándole a Ezequiel su mensaje para Gog.

En aquel día ... aprenderás de ellos:
el SEÑOR usa esta pregunta para enfatizar que Dios ciertamente oirá sobre el pueblo que vive en Israel. Traducción Alterna: "En aquel día, cuando mi pueblo Israel viva en seguridad, sabrás sobre ellos."

Podrán conocerme
"podrán saber quién soy".

Ezekiel 38:17

Información General:
el SEÑOR continua dándole a Ezequiel su mensaje para Gog.

¿No eres uno de quienes ... ellos?
El SEÑOR usa esta pregunta para enfatizar que él era el que trajo a Gog a la tierra de Israel. Traducción Alterna: "tú eres uno de quienes ... ellos."

De quien yo hablé:
"de quien yo hablé".

Contra ellos:
"contra el pueblo de Israel".

Ezekiel 38:19

Información General:
El SEÑOR continua dándole a Ezequiel su mensaje para Gog.

Las montañas serán echadas abajo:
"el SEÑOR hará que las montañas se derriben".

Ezekiel 38:21

Información General:
El SEÑOR continua dándole a Ezequiel su mensaje para Gog.

Lluvias con inundaciones y granizos de fuego.
Traeré lluvias de azufre: "Y haré que lluevan inundaciones, granizo y azufre".

-Granizo:
hielo que cae del cielo.

Demostrar mi grandeza y mi santidad:
"mostrar que soy grande y santo".

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Chapter 39

1 "Ahora tú, hijo de hombre, profetiza contra Gog y diles: 'El SEÑOR Dios dice esto: ¡Mirad! Yo estoy contra tuya, Gog, jefe de Mesec y Tubal. **2** Yo te cambiaré y te guiaré, Yo te subiré desde el lejano norte y te traeré hasta las montañas de Israel. **3** Luego, tumbaré el arco de tu mano izquierda y haré que las flechas se caigan de tu mano derecha. **4** Caerás muerto en los montes de Israel, tú y todas tus tropas y los soldados que estan contigo. Te daré a las aves de rapiña y a los animales salvajes del campo por comida. **5** Tú caerás muerto en la superficie del campo, pues Yo mismo lo he hablado, esta es la declaración del SEÑOR DIOS. **6** Después, enviaré fuego a Magog y sobre aquellos que viven seguros en las costas, y ellos sabrán que Yo soy el SEÑOR. **7** Pues Yo haré que Mi santo nombre sea conocido en medio de mi pueblo Israel, y ya no permitiré que Mi nombre SANTO sea profanado; las naciones sabrán que Yo soy el SEÑOR, El SANTO de Israel. **8** ¡Mirad! El día viene, y se cumplirá, esta es la declaración del SEÑOR Dios. **9** Los que viven en las ciudades de Israel saldrán y usarán armas para encender y hacer fuegos y quemarlos, escudos pequeños, escudos grandes, arcos, flechas, mazos y lanzas; ellos encenderán fuegos con ellos por siete años. **10** Ellos no recogerán madera de los campos ni cortarán los árboles de los bosques, ya que quemarán sus armas; ellos despojarán a los que querían despojarlos; ellos saquearán a los que querían saquearlos a ellos, ésta es la declaración de el SEÑOR Dios." **11** Entonces sucederá en ese día que Yo haré un lugar allí para Gog, una tumba en Israel, un valle para los que hacen jornadas por el este del mar. Esto obstruirá el paso de los que quieran pasar por encima. Allí ellos sepultarán a Gog con todas sus multitudes. Ellos la llamarán el Valle de Hamón Gog. **12** Por siete meses la casa de Israel los estará enterrando para así poder purificar la tierra. **13** Pues toda la gente de la tierra los enterrara; será un día memorable para ellos cuando Yo sea glorificado, ésta es la declaración del SEÑOR Dios. **14** Entonces, ellos designarán hombres para que continuamente vayan a lo largo de la tierra, para encontrar a los que estaban viajando por ella, pero que mueran y sus cuerpos queden en la superficie de la tierra, para que ellos los entierren, para que así sea purificada la tierra. Al finalizar el séptimo mes, ellos comenzarán la búsqueda. **15** Mientras estos hombres pasan por la tierra, cuando vean cualquier hueso humano, ellos lo marcarán, hasta que los sepultureros vengan a enterrarlos en el valle de Hermon Gog. **16** Allí habrá una ciudad llamada Hamona. De esta manera purificarán la tierra. **17** Ahora a tí, hijo de hombre, el SEÑOR Dios dice esto: Dile a todos los pájaros alados y a todos las bestias salvajes del campo, 'Junténse y vengan. Junténse de todos los alrededores para el sacrificio que Yo mismo estoy haciendo para ustedes, un gran sacrificio sobre los montes de Israel, para que puedan comer carne y beber sangre. **18** Comerán la carne de los guerreros y beberán la sangre de los príncipes de la tierra; ellos serán: carneros, ovejas, cabras, y toros, todos ellos ellos fueron engrodados en Basán. **19** Después comerán grasa hasta satisfacerce; beberán sangre hasta que se emborrachen; éste será el sacrificio que Yo mataré para ustedes. **20** Ustedes se saciarán en Mi mesa con caballos, carruajes, guerreros, y todo hombre de guerra, ésta es la declaración de el SEÑOR Dios. **21** Yo pondré Mi gloria entre las naciones, y todas las naciones verán Mi juicio que Yo hago y Mi mano que Yo he puesto en contra de ellos. **22** La casa de Israel sabrá que Yo soy el SEÑOR su Dios desde ese día en adelante. **23** Las naciones sabrán que la casa de Israel fue a cautiverio por causa de su iniquidad por la cual me traicionarón, así que Yo escondí mi rostro de ellos y los pusé en manos de sus adversarios para que todos ellos cayeran por la espada. **24** Yo hice con ellos conforme a sus impurezas y sus pecados, cuando Yo escondí mi rostro de ellos. **25** Así que el SEÑOR Dios dice esto: Ahora restauraré las fortunas de Jacob, y tendré compasión en toda la casa de Israel, cuando Yo actúe con celo por Mi Santo nombre. **26** Entonces, ellos vestiran su vergüenza y toda la traición con la cual Me traicionaron. Ellos se olvidarán de todo esto cuando estén descansando en sus tierras de manera segura, sin que nadie los aterrorize. **27** Cuando Yo les restaure de entre los pueblos y los reuna de entre las tierras de sus enemigos, Yo Me mostraré a Mi mismo Santo a los ojos de muchas naciones. **28** Entonces ellos sabrán que Yo soy el SEÑOR su Dios, pues los envié en cautividad entre las naciones, pero luego los juntaré otra vez en su tierra. No dejaré a ninguno de ellos entre las naciones. **29** Ya no esconderé Mi rostro de ellos cuando Yo derrame Mi Espíritu en la casa de Israel, esta es la declaración del SEÑOR DIOS."

Ezekiel 39:1

Información General:
el SEÑOR le da a Ezequiel su mensaje para Gog.

¡Mira!:
Traducción Alterna: "¡Escucha!" o"¡Presta atención a lo que estoy por decirte!"

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Soberano de Mesec y Tubal:
esta expresión aparece dos veces en estos versos. Algunas versiones modernas, sin embargo, interpretan la expresión hebrea como "príncipe de Ros, Mesec y Tubal".

Golpearé tu mano izquierda para que caiga tu arco, y haré que caigan las flechas de tu mano derecha.
Traducción Alterna: "destruiré tu poder militar."

Ezekiel 39:4

Información General:
el SEÑOR le da a Ezequiel su mensaje para Gog.

-Magog:
vea cómo tradujo esto en 38:1.

Sabrán que yo soy el SEÑOR:
vea cómo tradujo esto en 6:6

Ezekiel 39:7

Información General:
el SEÑOR le da a Ezequiel su mensaje para Gog.

Haré conocido mi santo nombre en medio de mi pueblo Israel:
Traducción Alterna: "Haré que mi pueblo, Israel, conozca mi santo nombre." El pueblo de Israel tendrá un entendimiento más claro de la personalidad del SEÑOR. .

¡Mira!:
Traducción Alterna: "¡Escucha!" o"¡Presta atención a lo que estoy por decirte!"

Ezekiel 39:9

Información General:
el SEÑOR le da a Ezequiel su mensaje para Gog

Garrote:
palos de madera usados como arma.

Saquearán:
vea cómo tradujo "saqueados" en 23:46.

Ezekiel 39:11

Información General:
el SEÑOR le da a Ezequiel su mensaje para Gog.

Sucederá .. que:
un importante marcador de evento. Si tu idioma tiene una manera de decir esto, puedes usarlo aquí.

Al este del mar:
algunas versiones modernas interpretan la expresión hebrea como "al este, hacia el mar".

Bloqueará:
algunos significados posibles son: 1) "la tumba bloqueará" o 2) "el ejército muerto bloqueará"

Allí ellos:
"allí la casa de Israel".

Ellos lo llamarán:
"el pueblo lo llamará".

El Valle de Hamón-gog:
"el valle del Gran Ejército de Gog".

Ezekiel 39:12

Información General:
el SEÑOR le da a Ezequiel su mensaje para Gog.

Siete meses:
"siete meses"

Los enterrarán:
"enterrarán el ejército del pueblo de Gog".

-Esta es la declaración del SEÑOR:
Vea cómo tradujo esto en 5:11.

Ezekiel 39:14

Información General:
el SEÑOR le da a Ezequiel su mensaje para Gog.

Séptimo mes:

A través de la tierra:
a través de la tierra de Israel.

Hamón-gog:
este nombre significa "Gran Ejército"

Ezekiel 39:17

Información General:
el SEÑOR le da a Ezequiel su mensaje para las aves y los animales salvajes.

Al sacrificio:
"al festival" o "a la matanza". El SEÑOR quiere decir que dará a las aves y animales un buen banquete y no que los esté adorando.

Serán engordados en Basán:
Traducción Alterna: "todos se engordaron" mientras pastaban en Basán".

Ezekiel 39:19

Información General:
el SEÑOR le da a Ezequiel su mensaje para las aves y los animales salvajes.

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Carroza:
Traducción Alterna: "hombres que montaban carrozas."

Esta es la declaración del SEÑOR:
Vea cómo tradujo esto en 5:11.

Ezekiel 39:21

Información General:
el SEÑOR continua dándole a Ezequiel su mensaje sobre Gog.

Estableceré mi gloria entre las naciones:
"haré que las naciones vean mi gloria".

Mi juicio que ejecuto y mi mano que puse contra ellos:
ambas frases hacen referencia al castigo que el SEÑOR infligirá a Israel.

Mi mano:
aquí la palabra "mano" hace referencia al poder del SEÑOR, que utiliza para traer castigo.

Contra ellos:
"contra el pueblo del gran ejército de Gog":

Ezekiel 39:23

Información General:
el SEÑOR continua dándole a Ezequiel su mensaje sobre Gog.

Oculté mi rostro:
Traducción Alterna: dejé deprotejerlos y cuidar de ellos".

Cayeron por la espada:
vea cómo tradujo esto en 32:22.

Ezekiel 39:25

Información General:
el SEÑOR continua dándole a Ezequiel su mensaje sobre la casa de Israel.

Restauraré las fortunas de Jacob:
vea cómo tradujo "restauraré sus fortunas" en 16:53. Sin embargo, algunas versiones modernas interpretan la expresión hebrea como "traeré a Jacob de regreso de su cautividad".

La traición:
"la infidelidad".

Mostraré mi santidad a la vista de muchas naciones:
Traducción Alterna: "muchas naciones entenderán que yosoy santo por lo que hice por la casa de Israel".

Ezekiel 39:28

Información General:
el SEÑOR continua dándole a Ezequiel su mensaje sobre la casa de Israel.

Cuando derrame mi Espíritu sobre la casa de Israel:
"cuando llene la casa de Israel con mi Espíritu".

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Chapter 40

1 En el año veinticinco de nuestra cautividad en el principio del año en el décimo día del mes, en el año catorce luego que la ciudad fuese capturada, en ese mismo día, la mano del SEÑOR estaba sobre mí, y Él me llevó allá. **2** En visiones de Dios Él me llevó a la tierra de Israel. Él me llevó a en un monte muy alto; al sur había lo que parecían ser edificios de una ciudad. **3** Entonces Él me llevó allí. He aquí, un hombre! Su apariencia era como la apariencia de bronce. Un cordón de lino y una vara de medir estaban en su mano, y él se paró en la puerta de la ciudad. **4** El hombre me dijo: ''Hijo de hombre, mira con tus ojos y escucha con tus oídos, y fija tu mente en todo lo que te estoy revelando, porque has sido traído aquí para que yo te lo pueda revelar a ti. Reporta todo lo que veas a la casa de Israel.'' **5** Había un muro rodeando el área del templo. El largo de la caña de medir en la mano del hombre era de seis codos de largo, el largo de cada codo era un codo y un palmo menor. Él midió el muro; era una caña de ancho y una caña de alto. **6** Entonces él fue a la puerta del templo de cara al este. Él subió los escalones y midió el umbral de la puerta, una caña de profundidad y una caña de alto. **7** Los cuartos de los guardias eran cada uno una caña de longitud y una caña de ancho; había cinco codos entre cada dos de los cuartos, y el umbral del portón del templo por el pórtico de la puerta del templo era una caña de profundidad. **8** Él midió el pórtico de la entrada; era una caña de largo. **9** Él midió el pórtico de la entrada. Era una caña de profundidad. Los postes de la puerta eran dos codos de ancho. Este era el pórtico de la entrada de cara al templo. **10** Había tres cuartos de los guardias a cada lado de la puerta del este, y cada uno de ellos tenía la misma medida, y los muros que los separaban tenían la misma medida. **11** Entonces el hombre midió el ancho de las puertas de entrada, diez codos; y él midió el largo de la puerta de entrada, trece codos. **12** Él midió el muro que estaba bordeando el frente de los cuartos, un codo de alto. Los cuartos medían seis codos en cada lado. **13** Entonces él midió la puerta desde el techo de un cuarto hasta el próximo cuarto, veinticinco codos, desde la entrada del primer cuarto hasta el segundo. **14** Entonces él midió el muro que iba entre los cuartos de los guardias- sesenta codos de largo; él midió tan lejos como hasta el pórtico de la puerta. **15** La entrada desde el frente de la puerta hasta el otro extremo del pórtico de la puerta era cincuenta codos. **16** Había ventanas estrechas hacia los cuartos y hacia sus pilares dentro de las puertas todo alrededor; e igualmente para las entradas. Había ventanas por todo alrededor del interior, y cada quicial estaba decorado con palmeras. **17** Entonces el hombre me trajo al patio exterior del templo. Mira, había cuartos, y había pavimento en el patio, con treinta cuartos al lado del pavimento. **18** El pavimento subía al lado de las puertas, y su ancho era el mismo que el largo de las puertas. Este era el pavimento bajo. **19** Entonces el hombre midió la distancia desde el frente de la puerta baja hasta el frente de la puerta interior; era cien codos en el lado este, y lo mismo en el lado norte. **20** Entonces él midió el largo y el ancho de la puerta que estaba al norte del patio exterior. **21** Allí había tres cuartos en cada lado de la puerta, y la puerta y su pórtico medían lo mismo que la puerta principal: cincuenta codos en el largo total y veinticinco codos de ancho. **22** Sus ventanas, pórtico, cuartos, y palmeras correspondían a la puerta que mira al este. Siete escalones subían a éste y a su pórtico. **23** Había una puerta al patio interior al frente de la puerta mirando al norte, así como también había una puerta al este; el hombre midió de una puerta a la otra puerta, cien codos de distancia. **24** Entonces el hombre me trajo a la puerta de la entrada del sur, y sus muros y pórtico medían lo mismo que las puertas de afuera. **25** Había ventanas cerradas en la puerta y su pórtico igual que en el portón. La puerta del sur y su pórtico medían cincuenta codos de largo y veinticinco codos de ancho. **26** Había siete escalones hacia arriba hacia la puerta y su pórtico, y había tallados de palmeras en los muros a cada lado. **27** Había una puerta hacia el patio interior en el lado sur, y el hombre midió desde esa puerta hasta la puerta de la entrada del sur, cien codos de distancia. **28** Entonces el hombre me llevó al patio interior por la puerta del sur, la cual tenía las mismas medidas de las otras puertas. **29** Sus cuartos, muros, y pórticos medían lo mismo que las otras puertas; había ventanas todas alrededor en el pórtico. La puerta interior y su pórtico medían cincuenta codos de largo y veinticinco codos de ancho. **30** Había también pórticos por todo alrededor de la puerta interior; estas eran veinticinco codos de largo y cinco codos de ancho. **31** Este pórtico daba al patio de afuera con palmeras talladas en sus muros y ocho escalones subiendo hasta ahí. **32** Entonces el hombre me llevó al patio interior por el camino del este y midió la puerta, la cual tenía las mismas medidas que las otras puertas. **33** Sus cuartos, muros, y pórtico medían lo mismo que las otras puertas, y había ventanas por todo alrededor. La puerta interior y su pórtico medían cincuenta codos de largo y veinticinco codos de ancho. **34** Su pórtico daba hacia el frente del patio; tenía palmeras en cada lado de él y ocho escalones hacia arriba. **35** Luego el hombre me trajo a la puerta del norte y la midió; midió lo mismo que las otras puertas. **36** Sus cuartos, muros, y pórtico medían lo mismo que las otras puertas, y había ventanas alrededor. La

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puerta y su pórtico medían cincuenta codos de largo y veinticinco de ancho. **37** Su pórtico daba al patio exterior; tenía palmeras en cada lado de él y ocho escalones subiendo. **38** Había un cuarto con una puerta al lado de cada una de las entradas interiores. Esto era donde ellos lavaban las ofrendas quemadas. **39** Había dos mesas en cada lado de cada pórtico, en las cuales las ofrendas quemadas se sacrificaban, y también las ofrendas por el pecado y las ofrendas por la culpa. **40** Al lado del muro del patio, subiendo a la puerta del norte, había dos mesas. También al otro lado había dos mesas en el pórtico de la puerta. **41** Había cuatro mesas en cada lado de la puerta; ellos sacrificaban animales en las ocho mesas. **42** Había cuatro mesas de piedra cortada para las ofrendas quemadas, un codo y medio de largo, un codo y medio de ancho, y un codo de alto. Sobre ellos pusieron las herramientas con las que ellos mataban las ofrendas quemadas para los sacrificios. **43** Ganchos de dos puntas del largo de la palma de la mano fueron sujetados en el pórtico alrededor, y la carne de las ofrendas estaba puesta en las mesas. **44** Cerca de la puerta interior, en el patio interior, había cuartos para los cantores. Uno de estos cuartos estaba en el lado norte, y uno en el sur. **45** Entonces el hombre me dijo: ''Este cuarto mirando al sur es para los sacerdotes quienes están en servicio en el templo. **46** El cuarto mirando al norte era para los sacerdotes en servicio en el altar. Esos son los hijos de Sadok quienes se acercan al SEÑOR para servirle a Él; ellos se encuentran entre los hijos de Leví.'' **47** Luego él midió el patio- cien codos de largo y cien codos de ancho en un cuadrado, con el altar en frente de la casa. **48** Entonces el hombre me trajo al pórtico de la casa y midió los marcos de las puertas, ellos eran de cinco codos de grueso en cada lado. La entrada en sí era de catorce codos de ancho, y los muros a cada lado de ella eran de tres codos de ancho. **49** El largo del pórtico era de veinte codos, y su profundidad era once codos. Había escalones que subían a él y columnas paradas a cada lado de él.

Ezekiel 40:1

Vigésimo quinto año ... Catorceavo año:
quinto año ... catorceavo año -

De nuestra cautividad:
aquí "nuestra" hace referencia a Ezequiel y los Israelitas que han estado en Babilonia desde el tiempo en que los babilonios forzaron al Rey Joaquín a que dejara Jerusalén. Traducción Alterna: "después de que nos hicieran cautivos" o "después de que los babilonios nos llevaran como cautivos a Babilonia".

El principio del año, en el décimo día del mes:
este es el primer mes del calendario hebreo. El décimo día es en abril en los calendarios occidentales.

-La ciudad fue capturada:
Traducción Alterna: "los babilonios cautivaron la ciudad de Jerusalén"

-La mano del SEÑOR:
vea cómo tradujo "la mano del SEÑOR" en 1:1.

Él me trajo descanso:
"él me hizo reposar"

Ezekiel 40:3

Él me llevó allí:
"el SEÑOR me llevó al lugar que tenía edificaciones"

-Mira:
la palabra "mira" aquí demuestra que Ezequiel estaba sorprendido por lo que vio.

Cuerda de lino:
"una cuerda de lino". Esta es una herramienta para medir distancias muy largas.

Lino:
vea cómo tradujo esto en 9:1.

-Palo de medir:
esta es una herramienta para medir distancias más cortas.

Hijo de hombre:
vea cómo tradujo esto en 2:1.

Pon tu mente en:
Traducción Alterna: "presta atención a" o "piensa en"

-La casa de Israel:
vea cómo tradujo esto en 3:1.

Ezekiel 40:5

Rodeando el lugar del templo:
"pasando por todo el área del templo".

Seis codos largos:
seis codos de largo". Esto eran como 3.2 metros.

Cada codo "largo" equivalía a un codo y un ancho de mano.
ada codo largo medía como 54 centímetros. Puedes decidir no incluir esta información si usas

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mediciones modernas en lugar de cubos, como hace la UDB. Traducción Alterna: "estos eran codos largos, que medían lo que uno codo regular, más un ancho de mano".

Ancho de mano:
"el ancho de una mano". Esto era como 8 centímetros.

El ancho del muro:
"cuan ancho era el muro". El muro era hueco como un edificio.

Un palo:
"era ancho como un palo". Esto eran como 3.2 metros.

-La altura:
un palo. Traducción Alterna. "y un palo de alto".

Sus pasos:
"y subió los escalones de la puerta".

De profundidad:
"desde el borde anterior del umbral hasta el borde posterior".

Las cámaras de los guardas:
estos eran los cuartos construidos dentro de la puerta donde los guardas se quedaban para proteger la puerta.

Cinco codos:
como 2.7 metros.

Entre cualquiera de las dos cámaras:
"entre los cuartos".

Pórtico:
vea cómo tradujo esto en 8:16.

Ezekiel 40:8

Pórtico:
vea cómo tradujo esto en 8:16.

Un palo:
vea cómo tradujo esto en 40:5.

-Dos codos:
cerca de un metro.

Codos:
vea cómo tradujo estos codos "largos" en 40:5.

Medían lo mismo:
"eran del mismo tamaño".

Ezekiel 40:11

-El pórtico de entrada:
"la abertura que hacía de entrada a la puerta".

Diez codos:
cerca de 5.4 metros

Codos:
vea cómo tradujo estos codos "largos" en 40:5.

Trece codos:
cerca de 7 metros.

Las cámaras:
"las alcobas" o "los cuartos".

Un codo:
"54 centímetros" o "cerca de medio metro" (UDB).

Veinticinco codos:
cinco codos - cerca de 13.5 metros.

La de la segunda:
"la entrada del segundo nicho".

Ezekiel 40:14

Cámaras de los guardas:
vea cómo tradujo esto en 40:5.

Sesenta codos:
cerca de treinta y dos metros.

Codos:
vea cómo tradujo estos codos "largos" en 40:5.

Pórtico:
vea cómo tradujo eso en 8:16. Sin embargo, algunas versiones modernas traducen esta palabra de diferentes maneras; su significado no está claro.

Cincuenta codos:
cerca de veintisiete metros.

Los separaban:
"separaban los nichos de los guardas".

-Todas las ventanas estaban en el lado interno:
"las ventanas estaban en todo el interior".

Ezekiel 40:17

El patio real exterior:
vea cómo tradujo esto en 10:3.

-Mira:
la palabra "mira" aquí demuestra que Ezequiel vio algo interesante.

Pavimento:
un piso llano hecho de rocas.

Con treinta cuartos al lado del pavimento.
Traducción Alterna: "y había treinta cuartos alrededor del pavimento".

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Subía a:
"subía hasta".

Cien codos:
cerca de cincuenta y cuatro metros.

Codos:
vea cómo tradujo estos codos "largos" en 40:5.

Ezekiel 40:20

Cámaras:
vea cómo tradujo esto en 40:5.

Pórtico:
vea cómo tradujo esto en 8:16.

Medían lo mismo:
"tenían la misma medida".

Cincuenta codos:
cerca de veintisiete metros

-Codos:
vea cómo tradujo estos codos "largos" en 40:5.

Veinticinco codos:
cinco codos - cerca de 13.5 metros.

-La puerta principal:
la puerta que estaba en el lado este del templo.

Ezekiel 40:22

Información General:
Ezequiel continua describiendo la visión del templo y del hombre que parecía ser de bronce.

Sus ventanas:
las palabras "sus" hace referencia a la puerta que estaba al norte del patio exterior.

Cámaras:
vea cómo tradujo esto en 40:5.

Correspondía a la puerta que miraba hacia el este:
"eran como los de la puerta que miraba al este".

El patio real del interior:
vea cómo tradujo esto en 8:16.

En frente de la puerta que daba al norte:
"directamente en frente de la puerta que daba al norte" o "en frente del patio exterior, desde la puerta norte" (UDB).

Tal como también había una puerta al este:
"tal como había una puerta al patio interior frente a la puerta que daba al este".

Una puerta a la otra puerta:
"desde la puerta externa en el norte hasta la puerta interna en el norte".

Codos:
vea cómo tradujo estos codos "largos" en 40:5.

Cien codos:
cerca de cincuenta y cuatro metros.

Ezekiel 40:24

Como la otra puerta externa:
Traducción Alterna: "como los de las puertas norte y sur".

Codos:
vea cómo tradujo estos codos "largos" en 40:5.

Cincuenta codos:
cerca de veintisiete metros

Veinticinco codos:
cinco codos - cerca de 13.5 metros.

Ezekiel 40:26

Pórtico:
vea cómo tradujo eso en 8:16.

Codos:
vea cómo tradujo estos codos "largos" en 40:5.

Cien codos:
cerca de cincuenta y cuatro metros.

Ezekiel 40:28

Patio real interno
vea cómo tradujo esto en 8:16.

Cámaras:
vea cómo tradujo esto en 40:5

-Pórtico:
vea cómo tradujo eso en 8:16.

Codos:
vea cómo tradujo estos codos "largos" en 40:5.

Cincuenta codos:
cerca de veintisiete metros

Veinticinco codos:
cinco codos - cerca de 13.5 metros.

Cinco codos:
cerca de 2.7 metros.

Este pórtico daba al patio real externo:
el pórtico estaba hacia el patio real externo". Las personas podían salir y entrar de él desde el patio.

Con palmeras grabadas:
"y tenía tallados de palmeras".

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Ezekiel 40:32

Codos:
vea cómo tradujo estos codos "largos" en 40:5.

Cincuenta codos:
cerca de veintisiete metros

Veinticinco codos:
cinco codos - cerca de 13.5 metros.

Ezekiel 40:35

Codos:
vea cómo tradujo estos codos "largos" en 40:5.

Cincuenta codos:
cerca de veintisiete metros

Veinticinco codos:
cinco codos - cerca de 13.5 metros.

Ezekiel 40:38

Por cada una de las puertas internas:
"en cada una de las puertas internas".

Lavaron las ofrendas quemadas:
hace referencia a las personas o sacerdotes que traían ofrendas.

-Cualquier lado:
"en ambos lados".

Las ofrendas quemadas eran asesinadas:
Traducción Alterna: "asesinaron las ofrendas quemadas"o "mataban los animales que quemarían como ofrendas"

Ezekiel 40:40

¿Para qué se usaban las cuatro mesas en cada lado de la puerta?
Las cuatro mesas en cada lado de cada puerta se usaban para asesinar animales.

Ezekiel 40:42

De piedra cortada:
"que estaban hechas de piedra que había sido cortada".

Un codo y medio:
como 0.8 metros.

Un codo:
como medio metro.

Ganchos de dos puntas, de un ancho de mano de largo, rodeaban el pórtico:
Traducción Alterna: "alrededor del pórtico, las personas habían puesto ganchos que eran de un ancho de mano de largo y tenían dos púas cada uno"

Ganchos de dos puntas:
ganchos con punta : algo que tiene dos puntos largos y curvos, en los que las personas pueden colgar cosas.

un largo de mano:
unos ocho centímetros .

la carne de las ofrendas se pondra sobre las mesas:
Traducción alterna: "pondrían la carne de las ofrendas en las mesas"

Ezekiel 40:44

La puerta interna:
esta es la puerta interna en el norte.

Las cámaras de los cantantes:
"cuartos para cantantes". Sin embargo, algunas versiones antiguas y modernas ponen simplemente "cámaras", sin mencionar a los cantantes.

Esta habitación con orientación sur:
Esta frase significa "La habitación que tiene su entrada principal al lado sur".

quienes están de guardia en el templo:
Traducción alterna "quienes trabajan en el templo" (UDB) o "quienes son responsables de proteger el templo"

Ezekiel 40:46

Información General:
el hombre continua hablándole a Ezequiel en la visión.

El cuarto que da al norte:
"que tenía su entrada principal en el lado norte".

Él:
"el hombre"

Codos:
vea cómo tradujo estos codos "largos" en 40:5.

Cien codos:
cerca de cincuenta y cuatro metros.

Con el altar:
"y el altar era"

-La casa:
"esto hace referencia al templo".

Ezekiel 40:48

Pórtico:
vea cómo tradujo eso en 8:16.

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Los postes de la puerta:
"los postes de la puerta de la casa".

Codos:
vea cómo tradujo estos codos "largos" en 40:5.

Cinco codos:
cerca de 2.7 metros

Catorce codos:
cerca de 7.5 metros

Tres codos:
cerca de 1.6 metros.

Veinte codos:
cerca de once metros.

Once codos:
cerca de seis metros.

Columnas:
piezas de piedra que son altas y angostas y edificios de soporte.

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Chapter 41

1 Entonces, el hombre me llevó al lugar santo del templo y midió los marcos de la puerta, seis codos de ancho en cada lado. **2** El ancho de la entrada de la puerta era de diez codos; la pared a cada lado era de cinco codos de largo. Entonces, el hombre midió las dimensiones del lugar santo, cuarenta codos de largo y veinte codos de ancho. **3** Entonces, el hombre entró en el mismísimo lugar santo y midió los marcos de la entrada de la puerta, dos codos, y la entrada de la puerta era de seis codos de ancho. Las paredes a cada lado eran de siete codos de ancho. **4** Entonces, él midió el largo del cuarto, veinte codos. Su ancho, veinte codos hasta el frente del salón del templo. Entonces, él me dijo: "Éste es el lugar santísimo." **5** Entonces, el hombre midió la pared de la casa, era de seis codos de grosor. El ancho de cada esquina del cuarto alrededor de la casa era de cuatro codos de ancho. **6** Habían cuartos de esquina en tres niveles, un cuarto sobre el otro, treinta cuartos en cada nivel. Habían plataformas alrededor de la pared de la casa, para apoyar a todos los cuartos de esquina, pues no había soporte puesto en la pared de la casa. **7** Pues, los cuartos de esquina se ampliaron y fueron hacia arriba por alrededor, ya que la casa se hacia alta y más alta; los cuartos se ampliaron mientras la casa subía, y una escalera subía al nivel más alto, a través del nivel del medio. **8** Entonces vi una parte levantada alrededor de la casa, los cimientos de las cámaras del lado; medía una vara completa en altura, seis codos. **9** El ancho de la pared de los cuartos de esquina de afuera era de cinco codos. Había un espacio abierto afuera de estos cuartos en el santuario. **10** Al otro lado de este espacio abierto estaban los cuartos del lado exterior de los sacerdotes; este espacio era de veinte codos de ancho en todo alrededor del santuario. **11** Habían puertas hacia los cuartos de esquina, una entrada estaba en el lado norte, y la otra en el lado sur. El ancho de esta área abierta era de cinco codos en todo alrededor. **12** El edificio que miraba al patio en el lado oeste era de setenta codos de anchura. Sus paredes medían cinco codos de grosura en todo alrededor, y era de noventa codos de largo. **13** Entonces, el hombre midió el santuario, cien codos de largo. El edificio separado, su pared, y el patio también medían cien codos de largo. **14** El ancho del frente del patio en frente del santuario era también de cien codos. **15** Entonces, el hombre midió el largo del edificio detrás del santuario, a su oeste, y y las galerías al otro lado, cien codos. El lugar santo y el pórtico, **16** las paredes interiores y las ventanas, incluyendo las ventanas estrechas, y las galerías en todo alrededor de los tres niveles, estaban panelados/ cubiertos con madera. **17** Sobre la entrada hacia el santuario interior y distribuido a lo largo de las paredes había un patrón medido. **18** Estaba decorado con querubines y árboles de palma; con un árbol de palma entre cada querubín, y cada querubín tenía dos caras: **19** la cara de un hombre miraba hacía el árbol de palma a un lado, y la cara de un joven león miraba hacia un árbol de palma en el otro lado. Ellos estaban tallados alrededor de la casa entera. **20** Desde el suelo hasta encima de la entrada, los querubines y los árboles de palma estaban tallados y en la pared de afuera de la casa. **21** Los postes de la entrada al lugar santo eran cuadrados. Su apariencia era como la apariencia **22** del altar de madera al frente del lugar santo, el cual era de tres codos de alto y dos codos de ancho en cada lado. Sus postes de las esquinas, base, y enmarcado estaban hechos de madera. Entonces, el hombre me dijo a mí: "Ésta es la mesa que se pone delante el SEÑOR." **23** Había puertas dobles hacia el lugar santo y al lugar santísimo. **24** Estas puertas tenían dos paneles con bisagras cada uno, dos paneles por cada puerta y dos paneles por la otra. **25** Tallados en ellas, en las puertas del lugar santo, había querubines y árboles de palma tal como estaban decoradas las paredes, y había un techo de madera sobre el pórtico al frente. **26** Había ventanas estrechas y árboles de palma a cada lado del pórtico. Estos eran los cuartos al lado de la casa, y también tenían techos sobresalientes.

Ezekiel 41:1

Información General:
el hombre en la visión de Ezequiel (40:3) continua mostrándole a Ezequiel alrededor del templo.

Ezekiel 41:3

Codos:
vea cómo tradujo estos codos "largos" en 40:5.

Al frente del salón del templo:
"como el ancho del lugar santo" o "al igual que el ancho del lugar santo".

Ezekiel 41:8

Un palo completo:
vea cómo tradujo "palo" en 40:5.

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Ezekiel 41:10

Los cuartos externos de los sacerdotes:
"los cuartos de los sacerdotes que estaban más alejados del santuario".

Ezekiel 41:12

Miraban:
vea cómo tradujo esto en 40:28.

Ezekiel 41:15

Las galerías:
los balcones". Los balcones eran lugares construidos más altos que el resto del edificio. Las personas podían ir a los balcones y mirar hacia abajo al piso principal del edificio.

Pórtico:
vea cómo tradujo eso en 8:16.

Ezekiel 41:18

Decorado:
embellecer algo usualmente poniéndole alguna cosa.

La casa:
"el santuario".

Ezekiel 41:21

Había puertas dobles para el lugar santo y el lugar santísimo:
"el lugar santo y el lugar santísimo tenían dos puertas cada uno".

Estas puertas tenían dos paneles con bisagras cada una:
"cada puerta tenía dos partes que giraban en bisagras". Las bisagrs conectan las puertas a la pared y permiten que las puertas giren.

Dos paneles para una puerta y dos paneles para la otra:
"ambas puertas, tanto del lugar santo como del lugar santísimo, tenían dos partes".

Ezekiel 41:25

Tal como estaban decoradas las paredes:
"tal como las paredes tenían talladuras de querubines y palmeras".

Pórtico:
vea cómo tradujo eso en 8:16.

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Chapter 42

1 Luego el hombre me envió al patio exterior en el lado norte, y me trajo a las habitaciones frente al patio exterior y la pared del norte exterior. **2** Aquellas habitaciones eran de cien codos a lo largo en su frente y cincuenta codos de ancho. **3** Algunos de esos cuartos enfrentaban el patio interior y estaban a veinte codos de distancia del santuario. Habían tres niveles de habitaciones, y los de arriba miraban hacia las habitaciones que estaban abajo y estaban abiertos a ellos, teniendo una pasillo. Algunas de las habitaciones miraban hacia el patio exterior. **4** Un corredor de diez codos en ancho y cien codos en largo corría delante de las habitaciones. Las puertas de las habitaciones estaban en dirección hacia el norte. **5** Pero las salas superiores eran pequeñas, porque los pasillos les quitaban más espacio que en los niveles más bajos y medianos del edificio. **6** Porque los pasillos en el tercer piso no tenían columnas, a diferencia de los patios, los cuales tenian columnas. Así que las habitaciones de los niveles mas altos era más pequeños en comparación con las habitaciones en los niveles bajos y medianos. **7** La pared de afuera corría a lo largo de las habitaciones del patio exterior, el patio que está frente a las habitaciones. Esa pared era de cincuenta codos de longitud. **8** La longitud de los cuartos del patio exterior eran de cincuenta codos, y las habitaciones frente al santuario eran de cien codos de longitud. **9** Había una entrada para las habitaciones más bajas del lado este, que procedía del patio exterior. **10** A lo largo de la pared del patio exterior en el lado derecho del patio exterior, al frente del santuario del patio interior, tambien habían habitaciones **11** con un pasillo en frente de ellos. Ellos eran como la apariencia de las habitaciones del lado norte. Ellos tenían la misma longitud y amplitud y las mismas salidas y arreglos y puertas. **12** En el lado sur habían puertas que daban a los cuartos similares a los que habían en el lado norte. Un pasillo en el interior tenía una puerta en su cabecera, y el pasillo abierto hacia varias habitaciones. En el lado este había una entrada al pasillo en un extremo. **13** Luego el hombre me dijo: "Las habitaciones del norte y las habitaciones del sur que están frente al patio exterior son las habitaciones santas donde los sacerdotes que trabajan más cerca a Jehová pueden comer la ofrendas santísimas. Ellos pondrán las cosas santísimas allí, la ofrenda de grano, la ofrenda por el pecado y la ofrenda por la culpa, porque este es un lugar santo. **14** Cuando los sacerdotes entren allí, ellos no deberán salir del lugar santo para el patio exterior, sin dejar a un lado las vestiduras en las cuales ellos sirvieron, ya que estas son santas. Así que deberán vestirse con otra ropa antes de acercarse al pueblo" **15** El hombre terminó midiendo la parte interior de la casa y luego me llevó afuera para la puerta que daba para el este y midió todo alrededor allí. **16** Él midió el lado este con una caña de medir, quinientos codos con la caña de medir. **17** Él midió el lado norte, quinientos codos con la caña de medir. **18** Él también midió el lado sur, quinientos codos con la vcañaa de medir. **19** Él también se dio vuelta y midió el lado oeste, quinientos codos con la caña de medir. **20** Él lo midió en cuatro lados. Tenía un muro alrededor que era de quinientos codos de longitud, y quinientos codos de anchura, para separar lo santo de aquello que es común.

Ezekiel 42:1

El patio de afuera:
vea cómo tradujo esto en 10:3.

-Patio interno:
vea cómo tradujo esto en 8:16.

Y estaban abiertos hacia ellos:
"y daban al patio real interno".

Tenían una acera:
"porque había un lugar en que se podía caminar junto a los cuartos".

Ezekiel 42:4

Más pequeños de tamaño en comparación a los cuartos:
"más pequeños que los cuartos".

Ezekiel 42:7

Daban a:
ver cómo tradujo esto en 40:8.

Ezekiel 42:10

En su cabeza:
"en su inicio".

Ezekiel 42:13

Las ofrendas de alimentos:
esta era una ofrenda de grano o harina. Las personas hacían ofrendas de alimentos para mostrar que estaban agradecidos con Dios.

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Ezekiel 42:16

Él midió:
la palabra "él" hace referencia al hombre que parecía ser de bronce (Ver: 40:3).

Palo de medir:
vea cómo tradujo esto en 40:5.

Ezekiel 42:20

Su pared con todo su rededor tenía una longitud:
esto puede traducirse como una nueva oración, "La casa tenía un muro alrededor que tenía una longitud"

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Chapter 43

1 El hombre entonces me trajo a la puerta que abría hacia el este. **2** ¡He aquí! La gloria del Dios de Israel vino del este; su voz era como el sonido de muchas aguas, y la tierra brilló con su gloria. **3** Era de acuerdo a la apariencia de la visión que vi, de acuerdo a la visión que vi cuando Él había venido a destruir la ciudad, y las visiones eran como la visión que vi en el Canal de Quebar, y caí en mi cara. **4** Así que la gloria del SEÑOR Dios vino a la casa entrando por la puerta que abría hacia el este. **5** Entonces el Espíritu me levantó y me trajo a la corte interna. ¡He aquí! La gloria del SEÑOR Dios estaba llenando la casa. **6** El hombre estaba parado junto a mí, y escuché a alguien más hablándome desde la casa. **7** Él me dijo: "Hijo del hombre, este es el lugar de Mi trono y el lugar para las suelas de Mis pies, donde Yo viviré en medio Mi pueblo de Israel por siempre. La casa de Israel nunca más profanará Mi nombre Santo, ellos ni sus reyes, con su falta de fe o con los cadáveres de sus reyes en sus lugares altos. **8** Ellos nunca más profanarán Mi Santo nombre poniendo su umbral junto a Mi umbral, y sus postes junto a mis postes, con solo una pared entre ellos y Yo. Ellos profanaron Mi Santo nombre con sus acciones abominables, así que los consumí con Mi ira. **9** Remuevan su infidelidad y los cadáveres de sus reyes de delante de Mí, y viviré en medio de ellos por siempre. **10** Hijo del hombre, tú mismo debes decirle a la casa de Israel sobre esta casa para que estén avergonzados de sus iniquidades. Ellos deberían pensar acerca de esta descripción. **11** Pues si ellos están avergonzados de todo lo que han hecho, entonces revélales a ellos el diseño de la casa, sus detalles, sus salidas, sus entradas, y todos sus diseños, y todos sus decretos y reglas. Entonces escribe esto ante sus ojos para que mantengan todo su diseño y todas sus reglas, para que así las obedezcan. **12** Esta es la regulación de la casa: Desde el pico de la colina hasta todo el borde alrededor de él, será lo más santo. ¡He aquí! Esta es la regulación para la casa. **13** Estas serán las medidas para el altar en codos, ese codo siendo un codo regular y un palmo menor en longitud. Así que la canaleta alrededor del altar tendrá un codo de profundidad, y su ancho también será de un codo. El borde que lo rodea será de un palmo. Esta será la base del altar. **14** Desde la canaleta en el nivel de la tierra hasta el alero debajo del altar son dos codos, y ese mismo alero mide un codo de ancho. Entonces desde el alero pequeño hasta el borde grande del altar, son cuatro codos, y el borde grande mide un codo de ancho. **15** El fogón en el altar para las ofrendas quemadas mide cuatro codos de altura, y hay cuatro cuernos apuntando hacia arriba en el fogón. **16** El fogón mide doce codos de longitud y doce codos de ancho, un cuadrado. **17** Su borde es de catorce codos de largo y catorce codos de ancho en cada uno de los cuatro lados, y su orilla mide medio codo de ancho. La canaleta mide un codo de ancho alrededor con sus pasos hacia el este." **18** Luego Él me dijo: "Hijo del hombre, el SEÑOR Dios dice esto: Estas son las regulaciones para el altar en el día que lo hagan, para ofrecer la ofrenda quemada en él, y para rociar sangre en él. **19** Darás un toro del ganado como ofrenda de pecado por los sacerdotes Levíticos que son descendientes de Sadoc, aquellos que se acercan a Mí para servirme, esta es la declaración del SEÑOR Dios. **20** Entonces tú tomarás un poco de su sangre y la pondrás en los cuatro cuernos del altar y los cuatro bordes y la orilla que lo rodea; lo lavarás y harás expiación para él. **21** Entonces toma el toro como ofrenda de pecado y quémalo en la parte fijada del área del templo fuera del santuario. **22** Entonces en el segundo día tú ofrecerás un cabro sin manchas de las cabras como ofrenda por el pecado; los sacerdotes lavarán el altar así como lo lavaron con el toro. **23** Cuando termines con su lavado, ofrece un toro sin mancha del ganado y un carnero sin macha del rebaño. **24** Ofrécelos ante el SEÑOR; los sacerdotes les tirarán sal a ellos y los ofrecerán como ofrenda quemada al SEÑOR. **25** Tú debes preparar un cabro como ofrenda por el pecado cada día por siete días, y los sacerdotes también deben preparar un toro sin macha del ganado y un carnero sin mancha del rebaño. **26** Ellos deberán expiar para el altar por siete días y purificarlo, y de esta manera ellos deberán consagrarlo. **27** Ellos deberán completar estos días, y en el octavo día en adelante acontecerá que los sacerdotes prepararán tus ofrendas quemadas en el altar, y Yo te aceptaré, esta es la declaración del SEÑOR Dios."

Ezekiel 43:1

¡Mira!
La palabra "mira" nos alerta a prestar atención a la información sorprendente a continuación.

Como el sonido de muchas aguas:
vea cómo tradujo "como el sonido de aguas estruendosas" en 1:24.

La tierra resplandeció:
"la tierra estaba llena de luz brillante".

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Ezekiel 43:3

Era como si:
la palabra "era" hace referencia a la visión de la gloria de Dios viniendo del este.

Cuando había venido para destruir la ciudad.
Algunos significados posibles son 1) "cuando el Dios de Israel había venido a destruir la ciudad" o 2) "cuando yo había venidoa ver al Dios de Israel destruyendo la ciudad".

Ezekiel 43:6

Los cadáveres de sus reyes:
aquí "cadáveres" hace referencia a los ídolos que los reyes del pueblo alababan. A los ídolos se los denomina cadáveres porque no están vivos.

Profanaron:
"la casa de Israel profanó".

Acciones repugnantes:
vea cómo tradujo esto en 5:9.

Los consumí con mi enojo:
esta frase significa "los destruí completamente porque estaba enojado"

Ezekiel 43:9

Los cadáveres de sus reyes:
aquí "cadáveres" hace referencia a los ídolos que los reyes del pueblo alababan. A los ídolos se los denomina cadáveres porque no están vivos.

Ezekiel 43:10

Esta descripción
"este diseño" o "este plan".

Ante sus ojos:
vea cómo tradujo esto en 21:6.

Guardarán todo su diseño:
"guardarán el diseño".

Ezekiel 43:12

La regulación:
"la instrucción" o "la regla".

El borde alrededor:
la palabra "borde" probablemente haga referencia al muro que rodea el templo.

Más santo:
"absolutamente santo".

¡Mira!
La palabra "mira" aquí añade énfasis a lo que sigue. Traducción Alterna: "¡ciertamente!"

Ezekiel 43:13

El borde alrededor de su límite externo:
"el borde alrededor de su límite".

Esta será la base del altar:
"estas serán las medidas de la base del altar".

la base del altar:
"el fondo que sostiene el altar" o "la base del altar"

Reborde:
una superficie angosta y llana que sobre sale de una pared.

Ezekiel 43:15

El fuego:
el lugar donde los sacrificios se cocinan o se queman con fuego.

Cuernos:
los cuernos eran las partes del altar en sus cuatro esquinas que sobresalían del resto del altar.

Ezekiel 43:18

Él dijo:
"el SEÑOR dijo"

-Hijo de hombre:
vea cómo tradujo esto en 2:1.

Regulaciones:
"reglas" o "instrucciones".

Tú:
la palabra "tú" es singular.

Ezekiel 43:20

Luego tú tomarás:
vea cómo tradujo "tú" en 43:18

-Cuatro cuernos:
vea cómo tradujo "tú" en 43:15.

Ezekiel 43:22

-En el segundo día, tú:
vea cómo tradujo "tú" en 43:18.

Ofrécelos ante el SEÑOR:
el Altar donde sacrificarán el toro y el cernero, está en frente del Templo, donde mora la presencia del SEÑOR.

Ezekiel 43:25

Tú:
vea cómo tradujo "tu" en 43:18.

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Sucederá que:
esta frase se usa aquí para marcar una parte importante de las instrucciones. Si tu idioma tiene una manera de hacer esto, puedes considerar usarla aquí.

Sus ofrendas quemadas ... Sus ofrendas de paz ... aceptarlos a ustedes:
Las palabras "sus" y "a ustedes" y hacen referencia al pueblo de Israel en general.

Los aceptaré:
"los recibiré con favor" o "me alegraré con ustedes".

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Chapter 44

1 Entonces el hombre me trajo de vuelta a la puerta de afuera del santuario que daban hacia el este; estaba cerrada fuertemente. **2** El SEÑOR Dios me dijo: "Esta puerta ha sido cerrada herméticamente; y no se abrirá. Ningún hombre entrará por ella, porque el SEÑOR, el Dios de Israel, ha entrado por ella, así que ha sido cerrada herméticamente. **3** El gobernante de Israel se sentará en ella para comer delante de el SEÑOR. Él entrará por la entrada de el pórtico de la puerta y saldrá por el mismo lugar." **4** Despues Él me trajo por el camino de la puerta del norte que queda frente a la casa. Así que miré y he aquí, la gloria de el SEÑOR que llenaba la casa de el SEÑOR, y caí sobre mi rostro. **5** Entonces el SEÑOR me dijo: "Hijo de hombre, pon tu corazón y mira con tus ojos y escucha con tus oídos a todas las cosas que Yo te declaro, a todos los estatutos de la casa del SEÑOR y a todas sus regulaciones. Piensa sobre las entradas y salidas de la casa. **6** Luego diles a los rebeldes, la casa de Israel: "El SEÑOR Dios dice esto: Todas tus abominaciones son suficientes para ti, oh casa de Israel, **7** trajistes extranjeros con corazones incircuncisos y con carne incircuncisa para que estuvieran en Mi santuario, profanando Mi casa, mientras tú Me ofrecias pan, grasa y sangre, tú rompíste Mi pacto con todas tus abominaciones. **8** Tú no haz llevado acabo tus deberes respecto a Mis cosas santas, pero designastes a otros para que tomaran tus deberes, y les asignastes para que cuidaran de Mi lugar santo. **9** El SEÑOR Dios dice esto: Ningún extranjero, incircunsiso de corazón y carne, de entre cualquiera que vive entre el pueblo de Israel, pueden entrar a Mi lugar santo. **10** Aún así los levitas se apartaron de mi, se alejaron de Mi, llendo tras sus ídolos, pero ellos pagarán por sus pecados. **11** Ellos son sirvientes en Mi santuario, que velan las puertas de la casa y sirven en la casa y masacran las ofrendas quemadas y los sacrificios del pueblo, y ellos estarán ante el pueblo y les servirán. **12** Pero por causa de que ellos hacían sacrificios ante sus ídolos, ellos se convirtieron en una piedra de tropiezo para pecar para la casa de Israel. Así que Yo levantaré Mí mano para jurar un juramento en contra de ellos, esta es la declaración del SEÑOR Dios, ellos llevarán su castigo. **13** Ellos no se acercarán a Mi para ser Mis sacerdotes o para acercarce a ninguna de Mis cosas santas, las cosas santísimas. Por el contrario, ellos llevarán su reproche y su culpa por las abominaciones que ellos han hecho. **14** Pero Yo los pondré como guardas del trabajo en la casa, en todas sus tareas y en todo lo que se haga en ella. **15** Entonces los sacerdotes Levitas, esos hijos de Sodoc que completaron las tareas de Mi santuario cuando el pueblo de Israel vagaba lejos de Mi, ellos se acercarán a Mi para adorarme. Ellos estarán de pie ante Mi para ofrecerme la grasa y la sangre, esta es la declaración del SEÑOR Dios. **16** Ellos vendrán a Mi santuario; ellos se acercarán a Mi mesa para rendirme culto y para llevar a cabo sus tareas para Mi. **17** Así será que cuando ellos vengan a las puertas del patio interior, ellos tendrán que vestir con ropas de lino, pues ellos no deberán entrar con lana dentro de las puertas del atrio interior y la casa. **18** Deberán tener turbantes de lino en sus cabezas y ropa interior de lino en sus caderas. Ellos no deberán vestirse en ropa que los haga sudar. **19** Cuando ellos salgan para los patios externos, externos de manera que puedan ir al pueblo, ellos deben quitarse la ropa que usaron cuando servían; ellos deberán quitársela y ponerlas en un cuarto santo, para que no hagan santos al pueblo por el contacto con sus ropas especiales. **20** Tampoco deben afeitarse sus cabezas, ni dejar sus cabellos sueltos, pero deben recortarse los cabellos de sus cabezas. **21** Ningún sacerdote debe beber vino cuando entre al patio interno, **22** ni tomar a una viuda o a una mujer divorciada como esposa para sí mismo, sino tan solo una virgen por el linaje de la casa de Israel o una viuda que previamente estuvo casada con un sacerdote. **23** Pues ellos ensañarán a Mi pueblo la diferencia entre lo santo y lo profano; ellos le harán saber lo inmundo de lo limpio. **24** Durante un pleito ellos se pararán a juzgar con Mis decretos; ellos deberán ser justos. Ellos guardaran Mis leyes y Mis estatutos en todas las fiestas, y ellos celebrarán Mi santo día de reposo. **25** Ellos no irán a donde una persona muerta para hacerse inmundo, a menos que sea su padre o madre, hijo o hija, hermano o una hermana que no ha dormido con un hombre; de lo contrario, ellos se tornarán inmundos. **26** Después que un sacerdote se ha vuelto inmundo, ellos contarán un periodo de siete días para él. **27** En el día en que el entre en el lugar santo, en los patios internos para servir en el lugar santo, él deberá traer una ofrenda por su propio pecado, esta es la declaración de el SEÑOR Dios. **28** Esta será su herencia: Yo soy su herencia, y ustedes no deben darles ninguna propiedad en Israel; Yo seré su propiedad! **29** Ellos comerán las ofrendas de los granos, las ofrendas por los pecados, las ofrendas por sus culpas, y todo lo dedicado al SEÑOR de Israel, será de ellos. **30** Lo mejor de los primeros frutos de todas las cosas y toda contribución, cualquier cosa de todas tus contribuciones pertenecerá a los sacerdotes para que la bendición se pose en la casa de ustedes. **31** El sacerdote no comerá ningún cadáver o animal destrozado por una fiera, sea pájaro o bestia.

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Ezekiel 44:1

Que daba al este:
vea cómo tradujo esto en 40:5.

No se abrirá:
Traducción Alterna: "nadie la abrirá"

El Dios de Israel:
vea cómo tradujo esto en 8:3.

-Pórtico:
vea cómo tradujo eso en 8:16.

-Ante el SEÑOR:
"en frente del SEÑOR" o "en la presencia del SEÑOR".

Ezekiel 44:4

Luego, él:
algunos significados posibles son 1) "luego, el hombre" o 2) "luego, el SEÑOR".

Mira:
la palabra "mira" aquí muestra que Ezequiel estaba sorprendido por lo que él vio.

La gloria del SEÑOR:
vea cómo tradujo esto en 3:12.

Caí sobre mi rostro:
vea cómo tradujo esto en 1:27.

Pon tu corazón:
vea cómo tradujo "fija tu mente en" en 40:3.

Todas sus regulaciones:
"todas las instrucciones sobre la casa del SEÑOR".

Ezekiel 44:6

Que todas tus acciones repugnantes te basten:
"tus acciones repugnantes han sido más que suficientes para tí" o "has hecho demasiadas obras repugnantes".

Acciones repugnantes:
vea cómo tradujo esto en 5:9.

Ezekiel 44:8

Información General:
el SEÑOR continua dándole a Ezequiel su mensaje para la casa de Israel.

Ezekiel 44:10

Información General:
el SEÑOR continua dándole a Ezequiel su mensaje para la casa de Israel.

Son siervos en mi santuario:
"serán siervos en mi templo".

Guardando las puertas de la casa:
"cumpliendo las obligaciones de los guardas en las puertas de la casa".

Estarán frente a las personas y los servirán:
"estos levitas estarán frente a las personas para poder servir al pueblo".

Alzaré mi mano para hacer un juramento:
vea cómo tradujo "alcé mi mano para hacer un juramento"en 20:4.

Ezekiel 44:13

Información General:
el SEÑOR continua dándole a Ezequiel su mensaje para la casa de Israel.

Ellos:
"estos levitas".

No se acercarán:
vea cómo tradujo "acercarse" en 40:46.

Llevarán su reproche y su culpa:
"estarán avergonzados y sufrirán las consecuencias de"

Acciones repugnantes:
vea cómo tradujo esto en 5:9.

Guardas:
una persona cuyo trabajo es guardar o cuidar de algo o alguien.

Que se hacen en ella:
Traducción Alterna: "que deben hacer en ella"

Ezekiel 44:15

Información General:
el SEÑOR continua dándole a Ezequiel su mensaje para la casa de Israel.

Aquellos hijos de Sadoc que cumplieron:
"que son descendientes de Sadoc y cumplieron"

Se estaban alejando de mí:
esta frase significa "dejaron de escuchar y obedecerme"

Vendrán cerca mío:
"se me acercarán".

Esta es la declaración del SEÑOR:
Vea cómo tradujo esto en 5:11.

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Ezekiel 44:17

Información General:
el SEÑOR continua dándole a Ezequiel su mensaje para la casa de Israel acerca de los descendientes de Sadoc que sirven como sacerdotes.

Entonces será que:
"entonces".

El patio interno:
"vea cómo tradujo esto en 8:16.

Lino:
vea cómo tradujo esto en 9:1.

-Lana:
tela o ropas hechas del suave pelaje de las ovejas.

Turbantes:
un turbante es un cobertor de cabeza hecho de una tela larga que envuelve la cabeza.

Ezekiel 44:19

Información General:
el SEÑOR continua dándole a Ezequiel su mensaje para la casa de Israel acerca de los descendientes de Sadoc que sirven como sacerdotes.

Patio externo:
vea cómo tradujo esto en 10:3.

Ezekiel 44:20

Información General:
el SEÑOR continua dándole a Ezequiel su mensaje para la casa de Israel acerca de los descendientes de Sadoc que sirven como sacerdotes.

Afeitar:
cortar el cabello de una persona tan corto que es fácil ver la piel de la persona.

Cortar el cabello de sus cabezas:
"cortar el cabello de sus cabezas para que no esté ni muy largo ni muy corto".

Viuda:
una mujer cuyo marido falleció.

De la línea de la casa de Israel:
"que es descendiente del pueblo de Israel".

La casa de Israel:
vea cómo tradujo esto en 3:1.

Ezekiel 44:23

Información General:
el SEÑOR continua dándole a Ezequiel su mensaje para la casa de Israel acerca de los descendientes de Sadoc que sirven como sacerdotes.

Una disputa:
"una discusión".

Ezekiel 44:25

Información General:
el SEÑOR continua dándole a Ezequiel su mensaje para la casa de Israel acerca de los descendientes de Sadoc que sirven como sacerdotes.

Esta es la declaración del SEÑOR:
Vea cómo tradujo esto en 5:11.

Ezekiel 44:28

Información General:
el SEÑOR continua dándole a Ezequiel su mensaje para la casa de Israel acerca de los descendientes de Sadoc que sirven como sacerdotes.

Y tú:
la palabra "tú" hace referencia al pueblo de Israel.

Propiedad:
tierra que posee una persona y usa para proveer para las necesidades de su familia.

En Israel:
"en la tierra de Israel".

Ezekiel 44:30

Información General:
el SEÑOR continua dándole a Ezequiel su mensaje para la casa de Israel acerca de los descendientes de Sadoc que sirven como sacerdotes.

Primicia:
aquí "primicias" probablemente significa las mejores cosas entre todas las ofrendas que se apartaban para darle a Dios.

Y toda contribución, cualquier cosa de todas tus contribuciones:
"y todo regalo de cualquier tipo de todos tus regalos" o "y todos los regalos de cualquier tipo, de todos tus regalos".

Para que la bendición repose en tu casa:
sta frase significa "para que yo bendiga tu familia y todo lo que te pertenece".

animal desgarrado por una bestia, ya sea pájaro o bestia:
Traducción alterna "o cualquier criatura que un pájaro o un animal salvaje haya destrozado".

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Chapter 45

1 Cuando repartan por suertes la tierra como herencia, tienen que hacer una ofrenda al SEÑOR; esta ofrenda será una parte sagrada de la tierra, veinticinco mil codos de longitud, y diez mil codos de ancho. Será santa, toda su área alrededor. **2** De ahí, habrán quinientos codos por quinientos codos cuadrados rodeando el Lugar Santo, con un borde circundante de cincuenta codos de ancho. **3** De esta área tú medirás una porción que es veinticinco mil codos de largo y diez mil en ancho; será el Santuario, el Lugar Santo. **4** Será un Lugar Santo en la tierra para los sacerdotes que le sirven al SEÑOR, que se acercan al SEÑOR para servirle. Será un lugar para sus casas y un lugar sagrado para el Santuario. **5** Así que será veinticinco mil codos de largo y diez miel de ancho, y será para pueblos para los levitas que sirven en la casa. **6** Tú designarás un área para la ciudad, cinco mil codos de ancho y veinticinco mil de largo, estará junto a la zona reservada para el Lugar Santo; esta ciudad pertenecerá a toda la casa de Israel. **7** La tierra del príncipe estará en ambos lados de la zona reservada para el Lugar Santo y la ciudad. Será hacia el occidente y a su oriente. La longitud le correspondá a la longitud de una de las partes, desde el occidente al oriente. **8** Esta tierra será propiedad para el príncipe en Israel. Mis príncipes ya no oprimirán a Mí pueblo; en su lugar, ellos le darán la tierra a la casa de Israel, para sus tribus. **9** El SEÑOR Dios dice así: "¡Basta ya, príncipes de Israel! ¡Dejen la violencía y los conflictos; hagan justicia y rectitud! ¡Dejen de desalojar a mi pueblo! Esta es la declaración del SEÑOR Dios. **10** ¡Ustedes tienen que tener balanzas exactas, canastas exactas, y recipientes exactos! **11** La canasta para medir el cosas secas y el recipiente para medir líquidos serán de la misma medida, de modo que el recipiente sea un décimo del homer; la canasta será un décimo del homer. Sus medidas serán corespondiente a la del homer. **12** El siclo será veinte geras; sesenta siclos hará una mina para ustedes. **13** Ésta es la contribución que tienes que presentar: una sexta parte de una canasta por cada homer de trigo, y darás una sexta parte de la canasta por cada homer de cebada. **14** La regulación de la ofrenda de aceite será una décima parte de un recipiente por cada coro (que son diez recipientes), o por cada homer, porque un homer es también diez recipientes. **15** Una oveja o una cabra del rebaño por cada doscientos animales de los abrevaderos de Israel serán usadas para cualquier holocausto u ofrenda de paz para hacer expiación por el pueblo, ésta es la declaración del SEÑOR Dios. **16** Todas las personas de la tierra darán esta contribución al príncipe en Israel. **17** Será la responsibilidad del príncipe de suplir animales para el holocaustos, la ofrenda de grano, y las ofrendas de bebidas en las fiestas y en las celebraciones de las lunas nuevas, y en los Días de Reposo, todos las fiestas señalados por la casa de Israel. Él proveerá la ofrenda por el pecado, la ofrenda del grano, la ofrenda quemada y la ofrenda de paz para hacer expiación por la casa de Israel. **18** El SEÑOR Dios dice así: en el primer mes, en el primer día del mes, tomarás del rebaño un novillo sin mancha y harás una ofrenda por el pecado por el santuario. **19** El sacerdote tomará parte de la sangre de la ofrenda por el pecado y la pondrá en los postes de las puertas de la casa y las cuatro esquinas del borde del altar, y en los postes de las puerta del atrio interior. **20** Harás esto en el séptimo día del mes por el pecado de cada persona por accidente o ignorancia; de ésta manera tú expiarás por el templo. **21** En el primer mes, en el día catorce del mes, habrá para ti una fiesta solemne, una fiesta de siete días. Comerás pan sin levadura. **22** En aquel día, el príncipe preparará para él y para todo el pueblo de la tierra un novillo como ofrenda por el pecado. **23** Durante los siete días del festival, el príncipe preparará un holocausto para el SEÑOR: siete novillos y siete carneros sin manchas cada día por siete días, y un macho cabrío cada día como una ofrenda de pecado. **24** Entonces el príncipe ofrecerá de grano de una canasta por cada novillo y una canasta por cada carnero con un hin de aceite por cada efa. **25** En el séptimo mes en el día quince del mes, en el festival, el príncipe realizará ofrendas en estos siete días: ofrendas por pecados, holocaustos, ofrendas de grano, y ofrendas de aceite.

Ezekiel 45:1

Información General:
el SEÑOR continua dándole a Ezequiel su mensaje para la casa de Israel.

Y su área en derededor
"toda el área dentro de los bordes que van a su alrededor".

Ezekiel 45:3

Información General:
el SEÑOR continua dándole a Ezequiel su mensaje para la casa de Israel.

Esta área:
el templo y todo el límite que lo rodea.

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Una porción:
"una porción de tierra".

Codos:
vea cómo tradujo estos codos "largos" en 40:5.

Ezekiel 45:6

Información General:
el SEÑOR continua dándole a Ezequiel su mensaje para la casa de Israel.

-Reservada para el lugar santo:
Traducción Alterna: "que tú diste para el lugar santo"

La longitud corresponderá a la longitud de una de esas porciones:
está implícito que Ezequiel está comparando la tierra del príncipe con el tamaño de la tierra dado a cada una de las tribus. Traducción Alterna: "La longitud será la misma que la longitud de una de las porciones dadas a las tribus".

Desde el oeste al este:
está implícito que estos son los límites occidentales y orientales de la tierra de Israel. Traducción Alterna: "desde el límite de Israel en el mar" o "desde el límite de Israel en el oeste".

Ezekiel 45:8

Información General:
el SEÑOR continua dándole a Ezequiel su mensaje para la casa de Israel.

Esta tierra será propiedad del príncipe de Israel:
"en la tierra, esta será la propiedad del príncipe en el pueblo de Israel".

Ezekiel 45:9

Es suficiente para tí:
has hecho demasiado de esto" o "has estado actuando de esta manera por demasiado tiempo".

-Escalas:
un instrumento que era usado para pesar cosas que las que las personas vendían o compraban.

De manera que el bato será la décima parte de un homer:
"para que diez batos sean lo mismo que un homer".

-homer:
cerca de 220 litros

Siclo:
cerca de 11 gramos

Geras:
cerca de 0,55 gramos

-Mina:
cerca de 660 gramos

Ezekiel 45:13

Información General:
El SEÑOR continua dándole a Ezequiel su mensaje para los príncipes de Israel.

-Por cada homer de trigo:
está implícito que esta es la cantidad de trigo que el pueblo cosecha. Traducción Alterna: "por cada homer de trigo de la cosecha"

La ofrenda regulada de aceite será:
esta es la regla sobre el aceite, sobre el bato de aceite".

Las regiones regadas de Israel:
"las partes de Israel que tienen una buena cantidad de agua".

Serán usadas para:
Traducción Alterna: "tú usarás estas contribuciones para"

Ezekiel 45:16

Información General:
El SEÑOR continua dándole a Ezequiel su mensaje para los príncipes de Israel.

Los festivales fijados:
"los festivales designados"

La casa de Israel:
vea cómo tradujo esto en 3:1.

Ezekiel 45:18

Información General:
El SEÑOR continua dándole a Ezequiel su mensaje para los príncipes de Israel.

-En el primer mes, en el primer día del mes:
este es el primer mes del calendario judío. El primer día está cerca del final de marzo en los calendarios occidentales.

Tú tomarás:
la palabra "tú" es singular y hace referencia a quien sea que fuere el príncipe en Israel.

En el séptimo día del mes:
"en el séptimo día del primer mes"

Por cada pecado de una persona que fuera por accidente:
"por cada persona que hubiere pecado sin querer" o "por cada persona que había pecado por accidente".

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O ignorancia:
"o que hubiere pecado porque no conocían otra cosa" o "o que habían pecado porque no sabían lo que era correcto".

Ezekiel 45:21

Información General:
El SEÑOR continua dándole a Ezequiel su mensaje para los príncipes de Israel

En el primer mes, en el catorceavo día del mes:
este es el primer mes del calendario hebreo. El catorceavo día está cerca del principio del abril.

-Para ustedes:
la palabra "ustedes" es plural y hace referencia al príncipe y al resto del pueblo de la casa de Israel.

Ezekiel 45:23

Información General:
El SEÑOR continua dándole a Ezequiel su mensaje para los príncipes de Israel.

Ofrenda de alimentos:
esto es denominado también una "ofrenda de granos".

-Siete toros y siete carneros sin mancha:
"siete toros y siete carneros completamente sanos".

Efa:
puedes convertir esto a una medida moderna. Traducción Alterna: "veintidós litros"

download
puedes convertir esto en una medida moderna. Traducción Alterna: "cuatro litros"

Ezekiel 45:25

Información General:
El SEÑOR continua dándole a Ezequiel su mensaje para los príncipes de Israel.

En el séptimo mes del quinceavo día del mes:
este es el séptimo mes del calendario hebreo. El quinceavo día está cerca del principio de octubre.

En el festival:
este era un festival diferente del festival que Ezequiel describía antes

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Chapter 46

1 El SEÑOR Dios dice esto: La puerta del patio interior, de frente al este, estará cerrada los seis días de trabajo, pero en el Día de Reposo estará abierta, y en el día de la luna nueva estará abierta. **2** El príncipe entrará al patio exterior por medio de la puerta y su pórtico desde afuera, y él se parará ante el marco de la puerta interior mientras los sacerdotes llevan a cabo su ofrenda quemada y ofrenda de paz. Entonces él adorará en el umbral de la puerta interior y saldrá, pero la puerta no se cerrará hasta la noche. **3** El pueblo de la tierra también adorará ante el SEÑOR a la entrada de la puerta en el Día de Reposo y lunas nuevas. **4** La ofrenda quemada que el príncipe ofrece al SEÑOR en el Día de Reposo serán seis corderos sin mancha y un carnero sin mancha. **5** La ofrenda de grano con carnero será una canasta, y la ofrenda de grano con los corderos será lo que él desee ofrecer, y un hin de aceite con cada canasta de grano. **6** En el día de la luna nueva él debe ofrecer un toro sin mancha de una manada, seis corderos y un carnero sin macha. **7** Él debe dar una canasta de ofrenda de grano por el toro y una canasta por el carnero, y lo que él desee dar por los corderos y un hin de aceite por cada canasta de grano. **8** Cuando el príncipe entre por el camino de la puerta y su pórtico, él debe salir por el mismo camino. **9** Pero cuando el pueblo de la tierra venga ante el SEÑOR en las fiestas designadas, cualquiera que entre a través de la puerta del norte para adorar saldrá a través de la puerta del sur; y cualquiera que entre a través de la puerta del sur debe salir a través de la puerta del norte. Nadie puede volverse a la puerta a través de la cual entró, puesto que debe salir de frente. **10** El príncipe debe estar en el centro; cuando ellos vayan adentro, él debe entrar, y cuando ellos salgan, él debe salir. **11** En las fiestas, la ofrenda de grano debe ser una canasta de grano por el toro y una canasta de carnero, y lo que él desee dar con los corderos, y un hin de aceite por cada canasta. **12** Cuando el príncipe dé una ofrenda por voluntad propia, sea una ofrenda quemada o una ofrenda de paz al SEÑOR, la puerta de frente al este será abierta para él. Él ofrecerá su ofrenda quemada o su ofrenda de paz como lo hace en el Día de Reposo. Luego, él debe salir, y cuando haya salido fuera la puerta será cerrada. **13** En adición, tú ofrecerás un cordero sin mancha de un año de edad como una ofrenda quemada al SEÑOR diariamente; tú harás esto mañana tras mañana. **14** Y con éste tú darás una ofrenda de grano mañana tras mañana, la sexta parte de una canasta y la tercera parte de un hin de aceite para humedecer la harina de la ofrenda de grano para el SEÑOR, de acuerdo al estatuto permanente. **15** Ellos prepararán el cordero, la ofrenda de grano, y el aceite mañana tras mañana, una ofrenda quemada permanente. **16** El SEÑOR Dios dice esto: Si el príncipe da un regalo a alguno de sus hijos, esta es su herencia. Esta será la propiedad de sus hijos, es una herencia. **17** Pero si él regala de su herencia a uno de sus sirvientes, entonces será del sirviente hasta el año de libertad, y luego retornará al príncipe. Su herencia ciertamente será para sus hijos. **18** El príncipe no tomará las propiedades de la herencia del pueblo; él debe proveerle a sus hijos de su propia propiedad para que Mi pueblo no sea disperso, cada hombre dé su propia propiedad.'" **19** Luego el hombre me llevó a través de la entrada en la puerta de los cuartos santos de los sacerdotes, los cuales estaban frente al norte y ¡He aquí! Había un lugar hacia el oeste. **20** Él me dijo: "Este es el lugar donde los sacerdotes deben hervir la ofrenda por la culpa y la ofrenda por el pecado y ellos deben hornear la ofrenda de grano. Ellos no deben traer la ofrenda al patio exterior, porque entonces el pueblo estará consagrado." **21** Luego él me trajo al patio exterior y él me dirigió pasando las cuatro esquinas del patio, y yo ví que en cada esquina del patio había otro patio. **22** En las cuatro esquinas de los patios exteriores habían cuatro pequeños patios, cuarenta codos de longitud y treinta de ancho. Son la misma dimensión para todos los cuatro patios. **23** Había una fila hecha de piedra toda alrededor de ellos cuatro, y fogones de cocina estaban debajo de la fila de piedra. **24** El hombre me dijo: "Estos son los lugares donde los sirvientes del templo hervirán los sacrificios del pueblo."

Ezekiel 46:1

Información General:
El SEÑOR continua dándole a Ezequiel su mensaje para los príncipes de Israel.

El patio interno:
vea cómo tradujo esto en 8:16.

Que da al este:
vea cómo tradujo esto en 11:1.

Puerta interna:
vea cómo tradujo esto en 40:17.

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Ezekiel 46:3

Información General:
El SEÑOR continua dándole a Ezequiel su mensaje para los príncipes de Israel.

Ante el SEÑOR:
vea cómo tradujo esto en 43:22.

Ezekiel 46:6

Información General:
El SEÑOR continua dándole a Ezequiel su mensaje para los príncipes de Israel.

Pórtico:
vea cómo tradujo eso en 8:16.

Ezekiel 46:9

Ante el SEÑOR:
vea cómo tradujo esto en 44:1.

Festivales designados:
vea cómo tradujo "festivales designados" en 36:37.

Ezekiel 46:11

Para él:
"para él mismo".

Ezekiel 46:13

Información General:
El SEÑOR continua dándole a Ezequiel su mensaje para los príncipes de Israel.

Para humedecer:
"los cuales mojarán".

Ezekiel 46:16

-Año de la libertad:
este es el año en que un siervo gana libertad. También es llamado el "Año de Jubileo".

Ezekiel 46:19

-Que daba al norte:
"que tenía sus entradas principales hacia el norte".

¡Mira!
La palabra "mira" aquí demuestra que Ezequiel vio algo interesante.

-Patio externo:
vea cómo tradujo esto en 10:3.

Ezekiel 46:21

Patio externo:
vea cómo tradujo esto en 10:3.

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Chapter 47

1 Entonces, el hombre me llevó nuevamente a la entrada del templo, y allí había agua fluyendo fuera por debajo del umbral del templo de la casa hacia el este, pues el frente del templo enfrentaba el este, y el agua estaba fluyendo bajo el lado sur del templo, hacia la derecha del altar. **2** Así que, él me trajo a través de la puerta del norte y me llevó alrededor de la puerta que da al este, y ahí el agua estaba fluyendo desde esta entrada en su lado sur. **3** Mientras el hombre estaba yendo hacia el este, había un cordel de medir en su mano; él midió mil codos y me trajo a través del agua a aguas hasta el tobillo de profundas. **4** Entonces, él midió mil codos otra vez y me trajo através del agua a aguas hasta las rodillas de profundas; y él midió otros mil codos y me trajo a agua de profundidad hasta la cadera. **5** Después él midió otros mil codos, pero era un río que yo no podía cruzar porque el agua se había elevado y estaba lo suficientemente profundo para nadar, era un río que no se podía cruzar. **6** El hombre me dijo: "Hijo de hombre, ¿tu ves ésto?" y él me trajo fuera y me hizo volver a caminar junto a la orilla del río. **7** Mientras yo caminaba de vuelta, allí la orilla del río tenía muchos árboles en su lado y también en el otro lado. **8** El hombre me dijo: "Esta agua está saliendo al territorio del este y abajo al Arabá; esta agua fluye hacia el mar Muerto y lo hará fresco. **9** Será que cada criatura viva que nada vivirá donde el agua fluya; habrán muchos peces, por que estas aguas fluyen allí. Hará el agua salada fresca. Todo vivirá donde quiera que el río vaya. **10** Entonces, sucederá que los pescadores de En Gadi estarán por el agua, y tendrán un lugar para secar los redes de pescar por En Eglaim. Habrán muchos tipos de peces en el mar Muerto, como los peces en el Mar Grande por su abundancia. **11** Pero los pantanos y las ciénagas del mar Muerto no serán hechos fresco, ellos serán para proveer sal. **12** Al lado de este río en sus orillas, en ambos lados, todo tipo de árboles crecerán y darán fruto. Sus hojas no se marchitarán y su fruto nunca dejará de crecer. Cada mes los árboles darán frutos, porque el agua del santuario fluye hacia ellos. Su fruto será para comida, y sus hojas serán para curación. **13** El SEÑOR Dios dice esto: Esta será la forma que ustedes van a dividir la tierra para las doce tribus de Israel: José tendrá dos porciones. **14** Ustedes deben dividir equitativamente lo que Yo he jurado, con Mi mano levantada, dar a sus padres. Esta tierra vendrá a ustedes como una herencia. **15** Este será el límite de la tierra por el norte desde el Mar Grande hasta Hetlón, y luego hasta Zedad. **16** Luego, el límite irá a Berota, a Sibraim, lo cual está en medio de Damasco y Hamat, y luego a Hazar Haticón, que está al lado del límite de Haurán. **17** Entonces, el límite será desde el mar hasta Hazar Enán en la frontera con Damasco y Hamat para el norte. Este será el lado norte. **18** En el lado este, entre Haurán y Damascos, y en medio de Galaad y la tierra de Israel estará el río Jordan. Ustedes deben medir desde la frontera hacia el mar oriental; todo esto será la frontera del este. **19** Luego el lado sur: al sur de Tamar hacia las aguas de Meriba de Cades, el arroyo de Egipto hacia el Mar Grande, y el lado sur hacia el sur. **20** Luego, el límite oeste será el Mar Grande hacia donde se opone el Lebo Hamat. Este será el lado oeste. **21** De esta forma, ustedes van a dividir la tierra para ustedes, para las tribus de Israel. **22** Así que, ustedes distribuirán la herencia para ustedes y para los extranjeros en medio de ustedes, aquellos que han dado a luz a niños en medio de ustedes y quienes son, contigo, como el nativo nacido pueblo de Israel. Ustedes van a dar mucha herencia en medio de las tribus de Israel. **23** Entonces, ocurrirá que el extranjero va a estar con la tribu entre quienes él está viviendo. Ustedes deben darle una herencia. Esta es la declaración del SEÑOR Dios."

Ezekiel 47:1

Miraba al este:
va cómo tradujo esto en 40:5.

A la derecha del altar:
este es el lado derecho del altar, cuando una persona lo mira de cara al este. Entonces, está en el costado sur del altar. Traducción Alterna: "en el lado sur del altar".

Ezekiel 47:3

-Línea de medida:
una soga o cuerda que las personas usaban para distancias más largas.

Ezekiel 47:6

-Hijo de hombre:
vea cómo tradujo esto en 2:1

¿Ves esto?
Traducción Alterna: "presta atención a esto" o "piensa sobre esto cuidadosamente" (UDB). Vea cómo tradujo esto en 8:14. (Ver:

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Ezekiel 47:9

Luego sucederá:
vea cómo tradujo esto en 21:6.

En-gadi:
una vertiente muy grande en el lado occidental del Mar Muerto.

Para secar:
"para que las personas sequen".

En-eglaim
una vertiente grande en el lado oriental del Mar Muerto.

Ezekiel 47:11

Pantanos:
lugares que tienen agua pero también lodo.

-La ciénaga:
lugares que tienen agua superficial.

Ezekiel 47:13

José tendrá dos porciones: T
raducción Alterna: "los descendientes de José recibirán dos áreas de tierra."

Cada hombre y hermano entre ustedes:
esta frase significa "cada persona recibe una cantidad igual de tierra."

Alcé mi mano para jurar:
vea cómo tradujo esto en "alcé mi mano para jurar" en 20:4.

-De la misma manera, esto:
"así que, ciertamente, esto".

Ezekiel 47:15

Hetlón:
el nombre de un lugar que probablemente estaba un poco hacia el norte y el este de Tripoli.

-Zedad:
el nombre de una ciudad en el Líbano que probablemente estaba en el mismo lugar que Sadad actualmente. Sadad está a 53 kilómetros al noreste de donde estaba Hama.

Berota:
un lugar en Líbano que está un poco al sur de donde está Baalbek.

download
un lugar entre Damasco y Hama.

-Hazar-haticón:
un lugar que probablemente estaba entre Damasco y Haurán.

Haurán:
este es un lugar al este del Mar de Galilea. Probablemente estaba muy cerca de donde está As-Suwayda.

Hazar-enán:
un lugar en Siria. Probablemente estaba en el mismo lugar que Al-Qaryatayn, que está como a 113 kilómetros al noreste de Damasco.

Ezekiel 47:18

Tamar:
una ciudad como a treinta y dos kilómetros al suroeste desde la parte más al sur del Mar Muerto.

Meriba:
un lugar en la frontera entre Israel y Egipto, a la mitad entre el Mar Rojo y el Mar Mediterráneo.

El arroyo de Egipto:
un barranco muy grande en la parte noreste del Sinaí.

Ezekiel 47:21

Para ustedes mismos:
la palabra "ustedes" está en plural y hace referencia al pueblo de Israel.

-Luego sucederá que:
vea cómo tradujo esto en 21:6.

Esta es la declaración del SEÑOR:
Vea cómo tradujo esto en 5:11.

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Chapter 48

1 Estos son los nombres de las tribus. La tribu de Dan recibirá una porción de tierra; su límite correrá junto al límite del norte de Israel por camino de Hetlón y Lebo Hamat. Su límite seguirá hasta Hazar Enán y junto a la frontera con Damasco hacia el norte y luego hacia Hamat. El límite de Dan irá del este todo el camino hasta el Gran Mar. **2** Contiguo a la frontera de Dan, desde el lado este al oeste, Aser tendrá una porción. **3** Contiguo a la frontera de Aser desde el lado este hasta el oeste, Neftalí tendrá una porción. **4** Contiguo a la frontera de Neftalí desde el lado este hasta el oeste, Manasés tendrá una porción. **5** Contiguo a la frontera de Manasés desde el lado este al oeste, Efraín tendrá una porción. **6** Contiguo a la frontera de Efraín desde el lado este al oeste, Rubén tendrá una porción. **7** Contiguo a la frontera de Rubén desde el lado al oeste, Judá tendrá una porción. **8** La ofrenda de tierra que tú harás será junto a la frontera con Judá y se extiende desde el lado este al lado oeste; será veinticinco mil codos de ancho. Su largo corresponderá a la porción de una tribu desde el lado este al lado oeste, y el templo estará en el medio de ella. **9** Esta tierra que tú ofrecerás al SEÑOR será de veinticinco mil codos de largo y diez mil codos de ancho. **10** Estas serán las asignaciones de esta porción santa de tierra: los sacerdotes tendrán tierras asignadas a ellos midiendo veinticinco mil codos de largo en el lado norte; diez mil codos de ancho en el lado oeste; diez mil codos de ancho en el lado este; y veinticinco mil codos de largo en el lado sur, con el lugar santo del SEÑOR en el medio de él. **11** Esto será para la consagración de los sacerdotes de la línea de Sadoc, que Me han servido fielmente y que no se descarriaron cuando el pueblo de Israel se descarrió, según hicieron los levitas. **12** La ofrenda para ellos será una porción de esta tierra santa, extendiéndose hasta la frontera de los levitas. **13** La tierra de los levitas junto a la frontera con la tierra de los sacerdotes será veinticinco mil codos de largo y diez mil codos de ancho. El largo entero de las dos extensiones de tierra será veinticinco mil codos de largo y veinte mil codos de ancho. **14** Ellos no podrán venderlo o intercambiarlo; ninguna de estas primicias de la tierra de Israel podrá jamás ser separada de estas extensiones, pues todo ello es santo al SEÑOR. **15** La tierra restante, cinco mil codos de ancho y veinticinco mil codos de largo, será para el uso colectivo de la ciudad, las casas, y el pastizal; la ciudad estará en su medio. **16** Estas serán las medidas de la ciudad: el lado norte será 4, 500 codos de largo; el lado sur sera 4, 500 codos de largo, el lado este será 4, 500 codos de largo y el lado oeste será 4, 500 codos de largo. **17** Habrá pastizal para la ciudad hacia el norte, 250 codos de profundo; al sur, 250 codos de profundo; al este, 250 codos de profundo, y al oeste, 250 codos profundo. **18** El área restante de la ofrenda santa se extenderá por diez mil codos al este y diez mil codos al oeste. Se extenderá a lo largo de la frontera de la ofrenda santa, y sus cultivos serán alimento para aquéllos trabajando en la ciudad. **19** La gente que trabaja en la ciudad, gente perteneciente a todas las tribus de Israel, cultivará esa tierra. **20** Toda la ofrenda de tierra medirá veinticinco mil codos por veinticinco mil codos. De esta manera harán la ofrenda santa de la tierra, junto con la tierra para la ciudad. **21** El restante de la tierra a ambos lados de la ofrenda santa y el área de la ciudad será para el príncipe. La extensión de tierra del príncipe hacia el este se extenderá por veinticinco mil codos desde el límite de la ofrenda santa hasta el borde este, y su extensión de tierra hacia el oeste se extenderá por veinticinco mil codos hacia la frontera oeste. En el medio estará la santa ofrenda, y el santo lugar del templo estará en su medio. **22** La tierra extendiéndose desde la propiedad de los levitas y el área de la ciudad en su medio será para el príncipe; será entre la frontera de Judá y la frontera de Benjamín, esta tierra será para el príncipe. **23** En cuanto a las tribus restantes, sus porciones tambíen correrán del lado este al lado oeste. Benjamín recibirá una porción. **24** Contiguo a la frontera de Benjamín del lado este al oeste, Simeón tendrá una porción. **25** Contiguo a la frontera de Simeón desde el lado este al oeste, Isacar tendrá una porción. **26** Contiguo a la frontera de Isacar desde el lado este al oeste, Zabulón tendrá una porción. **27** Hacia el sur del límite de Zabulón, corriendo desde el lado este al lado oeste, será la tierra de Gad, una porción. **28** El límite sur de Gad se extenderá desde Tamar hasta la aguas de Meriba de Cades, y más lejos hasta el arroyo de Egipto, y entonces hasta el Gran Mar. **29** Esta es la tierra por la cual echarán suertes; ella será la herencia de las tribus de Israel. Estas serán sus porciones. Esta es la declaración del SEÑOR Dios. **30** Estas serán las salidas de la ciudad: en el lado norte, la cual medirá 4, 500 codos de largo, **31** habrá tres puertas, con nombres de las tribus de Israel: una puerta por Rubén, una puerta por Judá y una puerta por Leví. **32** En el lado este, la cual medirá 4, 500 codos de largo, habrá tres puertas: una puerta por José, una puerta por Benjamín y una puerta por Dan. **33** En el lado este, la cual medirá 4, 500 codos de largo, habrá tres puertas: una puerta por Simeón, una puerta por Isacar y una puerta por Zabulón. **34** En el lado oeste, la cual medirá 4, 500 codos, habrá tres puertas: una puerta por Gad, una puerta por Aser y una puerta por Neftalí. **35** La distancia alrededor de la ciudad será de dieciocho mil codos; desde ese día en adelante, el nombre de la ciudad será el SEÑOR Está Allí."

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Ezekiel 48:1

Una porción de tierra:
"una porción de tierra que distribuirás

Hetlón ... Hamat ... Hazar-enán:
vea cómo tradujo esto en 47:15.

Ezekiel 48:4

Una porción:
vea cómo tradujo "una porción de tierra" en 48:1.

Extendiéndose desde el lado este al lado oeste:
vea cómo tradujo esto en 48:1.

Ezekiel 48:8

Información General:
el SEÑOR dándole a Ezequiel su mensaje al pueblo de Israel.

Codos:
vea cómo tradujo estos codos "largos" en 40:5.

--
de norte a sur".

Ezekiel 48:10

La ofrenda para ellos será una porción de su tierra santísima: "
"esta porción más pequeña en la porción santa de la tierra pertenecerá a estos sacerdotes, una porción que es más santa que el resto de la porción santa de la tierra".

Ezekiel 48:13

Estas primicias:
"esta tierra es la primicia". Aquí "primicas" posiblemente haga referencia a las mejores cosas entre las ofrendas apartadas para darle a Dios. Se habla de esta tierra de esa manera, como una tierra apartada para el uso del SEÑOR.

Ezekiel 48:15

-Será para el uso colectivo de la ciudad:
"será un área que es compartido entre las personas de la ciudad".

-Las casas y la tierra de pastoreo:
"como un lugar para que haya casas y espacio abierto".

Ezekiel 48:17

-Su fruto:
"las cosas cultivadas aquí".

Ezekiel 48:19

-Información General:
el SEÑOR continua dándole a Ezequiel su mensaje para el pueblo de Israel.

De esta manera harás una ofrenda santa de tierra, junto con la tierra de la ciudad:
"ofrendarás la ofrenda santa y también la propiedad de la ciudad".

download
esto es plural y hace referencia al pueblo de Israel

La ofrenda santa:
la tierra que el pueblo de Israel le dio al SEÑOR de los levitas, los sacerdotes, y el templo.

Ezekiel 48:21

La santa ofrenda:
vea cómo tradujo esto en 48:17.

Ezekiel 48:23

Una porción:
vea cómo tradujo "una porción de tierra" en 48:1.

Ezekiel 48:27

Información General:
el SEÑOR continua dándole a Ezequiel su mensaje para el pueblo de Israel.

Tamar ... Meribá ... el arroyo de Egipto:
vea cómo tradujo estos en 47:18.

Ustedes:
esto es plural y hace referencia al pueblo de Israel.

Echar suertes:
vea cómo tradujo esto en 45:1.

Esta es la declaración del SEÑOR:
Vea cómo tradujo esto en 5:11.

Ezekiel 48:30

Codos:
vea cómo tradujo estos codos "largos" en 40:5.

2-4500 codos:
cerca de 2,4 kilómetros.

Ezekiel 48:33

Codos:
vea cómo tradujo estos codos "largos" en 40:5.

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2-4500 codos:
cerca de 2,4 kilómetros.

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Book: Daniel

Daniel

Chapter 1

1 En el tercer año del reinado de Joacim, rey de Judá, Nabucodonosor, rey de Babilonia, vino a Jerusalén y rodeó la ciudad para impedir todos los suministros hacia ella. **2** El Señor le dio la victoria a Nabucodonosor sobre el rey Joacim, rey de Judá, y parte de los objetos sagrados de la casa de Dios. Él los trajo a la tierra de Babilonia, a la casa de su dios, y colocó los objetos sagrados en la casa del tesoro de su dios. **3** El rey habló a Aspenaz, su oficial principal, a que trajera a algunos del pueblo de Israel, tanto de la familia real como de la nobleza, **4** hombres jóvenes sin tacha, atractivos en apariencia, diestros en toda sabiduría, llenos de conocimiento, entendimiento, y calificados para trabajar en el palacio del rey. Él debía enseñarles la literatura y la lengua de los babilonios. **5** El rey les repartió una porción diaria de sus manjares y algo del vino que él bebía. Estos hombres jóvenes serían enseñados por tres años, y después de eso, ellos servirían al rey. **6** Entre éstos estaban Daniel, Ananías, Misael y Azarías, algunos del pueblo de Judá. **7** El oficial principal les dio nombres: a Daniel lo llamó Beltsasar; a Ananías lo llamó Sadrac, a Misael lo llamó Mesac, y a Azarías lo llamó Abed Nego. **8** Pero Daniel decidió en su mente que él no se contaminaría con los manjares del rey ni con el vino que él bebía. Así que le pidió permiso al oficial principal para no contaminarse. **9** Dios hizo que se ganara el afecto del oficial principal. **10** El oficial principal le dijo a Danel: "Yo le tengo miedo a mi amo el rey. Él ha ordenado qué ustedes deben tener comida y bebida. ¿Por qué debe él ver que ustedes se vean peor que los demás jóvenes de su edad? El rey podría mandar a cortar mi cabeza debido a ustedes." **11** Entonces Daniel le habló al mayordomo, a quien el oficial principal había asignado sobre Daniel, Ananías, Misael y Azarías. **12** Él dijo: "Por favor, prueba a tus siervos por diez días. Dános solamente algunos vegetales para comer y agua para beber. **13** Luego compara nuestra apariencia con la apariencia de los jóvenes que comen los manjares del rey, y trátanos, a tus siervos, basado en lo que veas." **14** Entonces el mayordomo acordó con él hacer esto, y los probó por diez días. **15** Al cabo de los diez días la apariencia de ellos era más saludable, y estaban mejor nutridos que todos los hombres jóvenes que comían de los manjares del rey. **16** Así que el mayordomo se llevaba sus manjares y su vino y les dio sólo vegetales. **17** En cuanto a estos cuatro jóvenes, Dios les dio conocimiento y entendimiento en toda literatura y sabiduría, y Daniel pudo comprender toda clase de visiones y sueños. **18** Al terminar el tiempo establecido por el rey para hacerlos entrar, el oficial principal los trajo ante Nabucodonosor. **19** El rey habló con ellos, y entre todo el grupo no había ninguno que se comparara con Daniel, Ananías, Misael y Azarías. Ellos estaban de pie delante del rey, listos para servirle. **20** En toda pregunta de sabiduría y entendimiento que el rey les hizo, los encontró diez veces mejor que todos los magos y aquellos que decían hablar con los muertos, quienes estaban en todo su reino. **21** Daniel estuvo allí hasta el primer año del Rey Ciro.

Daniel 1:1

Nabucodonosor rey de Babilonia
Esto se refiere a Nabucodonosor y sus soldados, no sólo a Nabucodonosor. Traducción Alterna: "soldados de Nabucodonosor" o "Nabucodonosor rey de Babilonia y sus soldados"

impedir todos los suministros
"impedir que la gente recibiera cualquier suministro"

Joacim rey de Judá
Esto se refiere a Joacim y sus soldados, no sólo a Joacim.. Traducción Alterna: "el ejército de Joacim rey de Juda"

él le dio
Joacim le dio a Nabucodonosor

El trajo... él colocó
Aunque Nabucodonosor no trajo esstas cosas sólo, sería mas fácil para el lector mantener conservar los pronombres singulares.

Él los trajo
Aquí "los"probablemente se refiere a Joacim y otros prisioneros, como los objetos sagrados.

en el tesoro de su dios
Esto fue un acto de adoración a su dios.

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Daniel 1:3

El rey habló
Esto se refiere a Nabucodonosor

Aspenaz
Este es el oficial principal.

nobleza
Esta es la clase social mas alta.

sin tacha
Estas dos palabras negativas juntas enfatizan una idea positiva. Traducción Alterna: "con apariencia perfecta"

llenos de conocimiento y entendimiento,
Esto es una expresión idiomática. Esto significa que sabían mucho y podían organizar y usar esa información.

el palacio del rey
Esta la casa grande o edificio donde vive el rey.

Él debía enseñarles
"Aspenaz debía enseñarles"

el rey les repartió
Los oficiales del rey hicieron esta tarea por él. Traducción Alterna: "Los oficiales del rey les repartió a ellos"

sus manjares
la buena comida especial, rara que el rey comía

Estos hombres serían adiestrados
Esto puede declararse en forma activa. Traducción Alterna: "Aspenaz adiestraría a estos hombres jóvenes"

adiestró
"enseñó habilidades"

Daniel 1:6

Entre éstos
"Entre estos hombres jóvenes de Israel"

El oficial principal
Esto se refiere a Aspenaz quien era el oficial mas alto del rey Nabucodonosor.

Beltsasar... Sadrac... Miasel...Abed Nego
Estos son nombres de hombres.

Daniel 1:8

Daniel decidió en su mente
Aquí "mente" se refiere a Daniel Mismo. Traducción Alterna: "Daniel decidió a sí mismo"

no se contaminaría
"contaminar" algo es hacerlo sucio. Alguna de la comida y bebida de los babilonios haría a Daniel ceremonialmente sucio de acuerdo a la ley de Dios. Esto se puede hacer explícito. Traducción Alterna: "hacerse sucio de acuerdo a la ley de Dios"

manjares
Esto se refiere a las buenas comidas especia y rara que el rey comía. Observa como tradujiste esto en 1:1.

¿Por qué debe él ver que ustedes se vean peor que los demás jóvenes de su edad?
El oficial usa esta pregunta para explicar que él pensaba pasaría. Puede ser una declaración. Traducción Altwerna: "Él no quiere que se vean peor que los otros hombres jovenes de tu misma edad."

El rey podrá mandar a cortar mi cabeza
Esto es una expresión idiomática. Traducción Alterna: "El rey puede cortar mi cabeza" o "El rey puede matarme"

Daniel 1:11

compara nuestra apariencia con la apariencia
Daniel preguntó al administradorsi el y sus amigos se veían peor que los otros hombres jóvenes. Traducción Alterna: "compara nuestra apariencia para ver si es peor que la apariencia"

Daniel 1:14

los probó...sus apariencias... ellos eran... sus manjares... su vino
Todos estos pronombres se refieren a Daniel, Ananías, Misael y Azarías.

alimentó
Esto significa haberlos hecho saludables por lo que habían comido.

Daniel 1:17

Dios les dio conocimiento y entendimiento
Esto se puede refrasear para que los nombres "conocimiento"y "entendimiento" pueda expresarse como los verbos "aprender" y "entender." Traducción Alterna: "Dios les dio la habilidad de aprender y entender clamente en"

toda literatura y sabiduría
Esto es una exageración para mostrar que ellos tenían una muy buena educación y entendimiento.

Daniel 1:19

El rey habl o con ellos
El rey habló con los "cuatro hombres jóvenes" (1:17).

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entre todo el grupo no había ninguno para comparar con Daniel, Ananías, Misael y Azarías
Esto puede ser expresado en forma positiva. Traducción Alterna: "Daniel, Ananías, Misael y Azarías les agradó mucho mas que cualquiera del grupo completo"

Daniel, Ananías, Misael y Azarías
Estos son nombres de hombres. Observa como tradujiste estos nombres en 1:6.

diez veces mejor
Aquí "diez veces"es una exageración representando gran calidad. Traducción Alterna: "mucho mejor"

el primer año del rey Ciro
"el primer año que el rey Ciro gobernó Babilonia"

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Chapter 2

1 En el segundo año del reinado de Nabucodonosor, él tuvo sueños. Su mente estaba atribulada, y no
podía dormir. **2** Entonces el rey convocó a los magos y a los que decían hablar con los muertos. También
llamó a los hechiceros y a los sabios. Él quería que le hablaran de sus sueños. Así que entraron y
estuvieron de pie delante del rey. **3** El rey les dijo: "He tenido un sueño, y mi mente está inquieta por
saber qué significa el sueño." **4** Entonces los sabios le hablaron al rey en arameo: "¡Larga vida al rey!
Díganos el sueño y nosotros sus siervos revelaremos el significado." **5** El rey respondió a los sabios: "Este
asunto ha sido determinado. Si ustedes no me revelan el sueño y lo interpretan, sus cuerpos serán
despedazados y sus casas se convertirán en montones de basura. **6** Pero si me dicen el sueño y su
significado, recibirán regalos de mí parte, una recompensa, y gran honor. Así que, díganme el sueño y su
significado." **7** Ellos respondieron otra vez y dijeron: "Que el rey nos diga a sus siervos el sueño y nosotros
le diremos el significado." **8** El rey contestó: "Sé ciertamente que ustedes quieren más tiempo porque ven
lo firme que es mi decisión sobre esto. **9** Pero si no me dicen el sueño, hay solo una sentencia. Ustedes
han decidido preparar palabras falsas y engañosas para decirme hasta que cambie de parecer. Así que,
díganme el sueño, y así yo sabré que me lo podrán interpretar." **10** Los sabios respondieron al rey: "No
hay ningún hombre sobre la tierra que pueda cumplir con la demanda del rey. No hay rey grande y
poderoso que haya demandado tal cosa de ningún mago, o de nadie que pretenda hablar con los muertos,
o de un hombre sabio. **11** Lo que demanda el rey es difícil, y no hay nadie que pueda contárselo al rey,
excepto los dioses, y ellos no viven entre los humanos." **12** Esto puso al rey enojado y muy furioso, y dio
una orden para destruir a todos los que eran conocidos por su sabiduría en Babilonia. **13** Así que salió la
ley de que todos los que eran conocidos por su sabiduría serían llevados a la muerte. Debido a esta ley,
buscaron a Daniel y a sus amigos para llevarlos a la muerte. **14** Entonces Daniel respondió con prudencia
y discreción a Arioc, el comandante de seguridad del rey, que había venido a matar a todos los que eran
conocidos como sabios en Babilonia. **15** Daniel le preguntó al comandante del rey: "¿Por qué es tan
urgente el decreto del rey?" Así que Arioc le contó a Daniel lo que había sucedido. **16** Entonces Daniel
entró y pidió una cita con el rey para poderle presentar la interpretación. **17** Daniel fue a su casa y le
explicó a Ananías, Misael y Azarías lo que había sucedido. **18** Él los motivó a buscar misericordia del Dios
del cielo acerca de este misterio a fin de que ninguno de ellos fuera asesinado con el resto de los hombres
que eran conocidos como sabios en Babilonia. **19** Esa noche el misterio fue revelado a Daniel en una
visión. Entonces Daniel alabó al Dios del cielo **20** y dijo: "Alaben el nombre de Dios por siempre y para
siempre; pues la sabiduría y el poder le pertenecen. **21** Él cambia los tiempos y las temporadas; Él
remueve los reyes y coloca los reyes en sus tronos. Él da sabiduría a los sabios y conocimiento a aquellos
que tienen entendimiento. **22** Él revela las cosas profundas y escondidas porque Él conoce lo que está en
la oscuridad, y la luz vive con Él. **23** Dios de mis antepasados, yo te doy gracias y te alabo por la sabiduría
y el poder que me diste. Ahora Tú me has dado a conocer lo que pedimos de Ti; Tú nos diste a conocer el
asunto que concierne al rey." **24** Entonces Daniel fue a ver a Arioc al que el rey nombró para matar a todo
sabio en Babilonia. Y le dijo: "No mates a los hombres sabios en Babilonia. Llévame al rey y le mostraré la
interpretación de su sueño." **25** Entonces Arioc trajo rápidamente a Daniel delante del rey y dijo: "He
encontrado entre los exiliados de Judá a un hombre que revelará el significado del sueño del rey." **26** El
rey dijo a Daniel, a quien se llamaba Beltsasar: "¿Eres capaz de decirme el sueño que yo vi y su
significado?" **27** Daniel respondió al rey y dijo: "El misterio del cual el rey ha preguntado no puede ser
revelado por aquellos que tienen sabiduría, ni por los que dicen que hablan con los muertos, ni por
magos, ni por astrólogos. **28** Sin embargo, hay un Dios que vive en los cielos, que revela misterios, y Él le
ha dado a conocer a usted, Rey Nabucodonosor, lo que sucederá en los días por venir. Este fue su sueño y
las visiones de su mente mientras dormía en su cama. **29** En cuanto a usted, rey, sus sueños eran acerca
de cosas por venir, y el único que revela misterios le ha dado a conocer lo que está por suceder. **30** Este
misterio me fue revelado a mi no porque tenga mayor sabiduría que cualquier otra persona viva. Este
misterio me fue revelado a mí para que usted, rey, pueda comprender el significado, y para que pueda
conocer los pensamientos profundos dentro de usted. **31** Rey, usted miró y vio una estatua grande. Esta
estatua, que era muy poderosa y brillante, estaba en pie delante de usted. Su brillo era aterrarrador. **32**
La cabeza de la estatua estaba hecha de oro fino. Su pecho y sus brazos eran de plata. Su parte del medio
y sus muslos estaban hechos de bronce, **33** y sus piernas estaban hechas de hierro. Sus pies estaban
hechos en parte de hierro y en parte de barro. **34** Usted miró y una piedra fue cortada, aunque no por
manos humanas, y golpeó la estatua en sus pies de hierro y barro, y los destrozó. **35** Entonces el hierro, el
barro, el bronce, la plata, y el oro, a la misma vez, fueron rotos en pedazos y se hicieron como la

cascarilla en los pisos de trillar en el verano. El viento se los llevó y no quedaron trazos de ellos. Pero la piedra que golpeó la estatua se convirtió en una gran montaña y llenó toda la tierra. **36** Este fue su sueño. Ahora le diremos al rey el significado. **37** Usted, rey, es rey de los reyes a quien el Dios del cielo le ha dado el reino, el poder, la fortaleza, y el honor. **38** Él ha puesto en su mano el lugar donde viven los seres humanos. Él le ha entregado los animales de los campos y las aves de los cielos en sus manos, y Él le ha hecho a usted gobernar sobre todos ellos. Usted es la cabeza de oro de la estatua. **39** Después de usted, otro reino se levantará que es inferior a usted, y aún un tercer reino de bronce gobernará sobre toda la tierra. **40** Habrá un cuarto reino, fuerte como el hierro, porque el hierro rompe otras cosas en pedazos y destroza todo. Destrozará todas estas cosas y las aplastará. **41** Tal como usted vio, los pies y los dedos de los pies fueron hechos en parte de barro horneado y parte fueron hechos de hierro, así que será un reino dividido; algo de la fuerza del hierro estará en él, tal como usted vio el hierro mezclado con el barro blando. **42** Así como los dedos de los pies fueron hechos en parte de hierro y parte de barro, así el reino será fuerte en parte y frágil en parte. **43** Como usted vio el hierro mezclado con barro blando, así el pueblo será una mezcla; ellos no se mantendrán juntos, así como el hierro no se mezcla con el barro. **44** En los días de esos reyes, el Dios del cielo establecerá un reino que jamás será destruido, ni tampoco será conquistado por otro pueblo. Romperá los otros reinos en pedazos y acabará con todos ellos, y permanecerá para siempre. **45** Tal como usted vio, una piedra fue cortada de la montaña, pero no por manos humanas. Rompió el hierro, el bronce, el barro, la plata y el oro en pedazos. El gran Dios le ha dado a conocer a usted, rey, lo que sucederá después de esto. El sueño es verdadero y esta interpretación es confiable." **46** El Rey Nabucodonosor cayó sobre su rostro delante de Daniel y lo honró; él ordenó que se hiciera una ofrenda y que el incienso fuera ofrecido a él. **47** El rey dijo a Daniel: "Ciertamente tu Dios es el Dios de los dioses, el Señor de los reyes, y Aquel que revela misterios, pues has sido capaz de revelar este misterio." **48** Entonces el rey honró altamente a Daniel y le dio muchos regalos maravillosos. Lo hizo gobernante sobre toda la provincia de Babilonia. Daniel vino a ser el principal gobernante sobre los hombres más sabios de Babilonia. **49** Daniel le hizo un pedido al rey, y el rey nombró a Sadrac, Mesac y Abed Nego para ser administradores sobre la provincia de Babilonia. Pero Daniel permaneció en el palacio del rey.

Daniel 2:1

en el segundo año
"En el año dos" (Ver:|Ordinal Numbers)

él tuvo sueños
"Nabucodonosor tuvo sueños"

Su mente estaba turbada
Aquí "mente"se refiere a sus pensamientos. Traducción Alterna: "Sus pensamientos lo afectaron" (Ver:|Metonym

y él no pudo dormir
Sus pensamientos perturbados no lo dejaron dormir. Traducción Alterna: "así que no podía dormir"

Entonces el rey convocó a los magos
"Entonces el rey llamó a los magos"

los muertos
"personas que habían muerto"

ellos vinieron
"ellos entraron al palacio"

se paró ante
"se paró frente a"

Daniel 2:3

mi mente está ansiosa
Aquí "mente" se refiere al rey mismo. Traducción Alterna: "Yo estoy ansioso"

ansioso
"preocupado"

Arameo
Este es el lenguaje que las personas en Babilonia hablaban.

¡Rey, vive para siempre!
Los hombres probablemente dijeron esto para mostrar al rey que eran leales a él. Traducción Alterna: "¡Rey, esperamos que vivas para siempre!"

nosotros tus siervos
Los hombres se llamaron a sí mismos siervos del rey para mostrarle respeto.

nosotros revelaremos
Aquí la palabra "nosotros" se refiere a los hombres a quien el rey le esta hablando y no incluye al rey.

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Daniel 2:5

Este asunto ha sido decidido
Esto puede ser expresado en forma activa. Traducción Alterna: "Yo ya he decidio que hacer sobre este asunto"

sus cuerpos serán hecho pedazos y sus casas hechas montones de basura
Esto puede ser expresado en forma acrtiva. Traducción Alterna: "Yo mandare a mis soldados que hagan pedazos sus cuerpos y sus casas en montones de basura"

ustedes recibirán regalos de mí
Esto puede ser expresado en forma activa. Traducción Alterna: "Yo les daré regalos"

Daniel 2:7

Deja que el rey nos diga
Estos hombres sabios se dirigían al rey en tercera persona en sañal de respeto.

verán cuán firme es mi decisión acerca de esto
Se habla de una decisión que no cambiará como algo firme. Traducción Alterna: "ustedes verán que no cambiaré mi decisión sobre esto" Ver:

sólo hay una sentencia para ustedes
"hay un solo castigo para ustedes"

palabras falsas y engañosas
Estas dos palabras significan aproximadamente lo mismo y enfatizan que estas son "mentiras que intentan engañar."

Daniel 2:10

grande y poderoso
Estas dos palabras básicamente significan lo mismo y enfatizan la grandeza del poder del rey. Traducción Alterna: "el mas poderoso"

no hay quien se lo diga al rey excepto los dioses
Esto se expresa en forma negativa para enfatizar. Puede ser expresado en forma positiva. Traducción Alterna: "sólo los dioses le pueden decir esto al rey" (See:

Daniel 2:12

enojado y muy furioso
Estas palabras significan basicamente lo mismo y enfagtizan la intensidad de su enojo. Traducción Alterna: "increíblemente enojado"

todos aquellos en Babilonia
"todos los hombres en Babilonia"

Así que el decreto salió
Se habla del decreto como si estuviera vivo y capaz de salir por sí mismo. Traducción Alterna: "Así que el rey envió un mandato" o "Así que el rey emitió una orden"

todos aquellos conocidos por su sabiduría serían asesinados
Esto puede ser expresado en forma activa. Traducción Activa: "los soldados matarían a todos los hombres conocidos por su sabiduría"

así que ellos podían ser asesinados
Esto puede ser expresado en forma activa. Traducción Alterna: "para matarlos" (Ver:

Daniel 2:14

prudencia y discreción
Estas dos palabras significan basicamente lo mismo y enfatizan la grandeza de su prudencia. Traducción Alterna: "precaución y juicio cuidadoso"

Arioc
Este es el nombre del comandante del rey.

guardaespaldas
Este es un grupo de hombres cuya trabajo es proteger al rey.

había venido a matar
"el rey había enviado a matar"

Daniel entró
Probablemente Daniel fue a palacio. Traducción Alterna: "Daniel fue al palacio" o "Daniel fue hablar con el rey"

pidió una cita con el rey
"pidió un tiempo para encontrarse con el rey"

Daniel 2:17

su casa
Esto se refiere a la casa de Daniel.

lo que había ocurrido
"acerca del decreto del rey"

Él les urgió buscar clemencia
"Él les rogó pedir clemencia"

para que él y ellos no fueran asesinados
Esto puede ser expresado en forma activa. Traducción Alterna: "para que el rey no los matara" o "para que el guardaespaldas del rey no los matara"

Daniel 2:19

Esa noche el misterio fue revelado
Esto puede ser expresado en forma activa. Traducción Alterna: "Esa noche Dios reveló el misterio"

el misterio
Esto se refiere al sueño del rey y su significado.

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Alaba el nombre de Dios
Aquí "nombre"se refiere a Dios mismo. Traducción Alterna: "Alaba a Dios"

Daniel 2:21

Información General:
Estos versos también son parte xde la oración de Damniel.

el quita reyes
"Él quita la autoridad de reyes para gobernar"

coloca reyes en sus tronos
Aquí estar en el "trono"se refiere a gobernar sobre un reino. Traducción Alterna: hace nuevos reyes gobernar sobre sus reinos"

la luz vive con el
"la luz viene de donde Dios esta"

Daniel 2:23

Información General:
Este verso también es de la oración de Daniel. El deja de referirse a Dios en tercera persona y cambia a la segunda persona mas personal.

dio a conocer a mi lo que nosotros pedimos de ti
"me dijo lo que mis amigos y yo te pedimos nos dijera" (UDB)

dio a conocer a nosotros el asunto que preocupa al rey
"nos dijo lo que el rey desea conocer"

Daniel 2:24

Arioc
Este es el nombre del comandante del rey. Observa como tradujiste este nombre en 2:14.

todo el que era sabio
"los hombres sabios"

Daniel 2:25

Beltsasar
Este fue el nombre que los babilonios le dieron a Daniel. Observa como tradujiste este nombre en 1:6.

Daniel 2:27

El misterio del que el rey ha preguntado... no por astrólogos
Esto puede ser expresado en forma activa. Traducción Alterna: "Aquellos que tienen sabiduría, aquellos que dicen hablar con los muertos, magos y astrólogos no pueden revelar el misterio acerca del cual el rey ha preguntado"

El misterio del que el rey ha preguntado
Esta frase se refiere al sueño del rey.

Daniel 2:29

Información General:
Daniel continúa hablando al rey.

aquel que revela misterios
Esta frase se refiere a Dios. Traducción Alterna: "Dios, que revela misterios" o "Dios, quien da a conocer misterios"

este misterio no me fue revelado
Esto puede ser expresado en forma activa. Traducción Alterna: "Dios no me reveló este misterio"

Este misterio me fue revelado a mi para que tu
Esto puede ser expresado en forma activa. Traducción Alterna: "Él me reveló el misterio a mi para que tu"

conoce los pensamientos profundo dentro de ti
Esta frase está usando la palabra "tu" refiriéndose a la mente de la persona. Traducción Alterna: "conoce los pensamientos profundamente dentro de tu mente"

Daniel 2:31

Información General:
Daniel continúa hablando al rey.

estaba hecho de oro fino
"era de oro fino" o "era oro fino"

estaban hecho parte de hierro y parte de barro
"eran parte de hierro y parte de barro" o "eran parte hierro y parte barro"

Daniel 2:34

Información General:
Daniel continúa hablando al rey.

una piedra fue cortada, aunque no por manos humanas y
Esto puede ser expresado en forma activa si se divide en dos oraciones. Traducción Alterna: "alguiencortó una piedra de una montaña, pero no fue un humano quien lo cortó. La piedra"

como la paja de las trillas en verano
Esta frase esta comparando los pedazos de la estatua a cosas pequeñas y livianas que pueden ser voladas por el viento. Traducción Alterna: "como pedazos secos de pasto volando en el viento"

no quedó rastro de ellos
Esto puede ser expresado en forma activa: Traducción Alterna: "ellos habían desaparecido completamente"

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llenó la tierra completa
"esparció sobre toda la tierra"

Daniel 2:36

Información General:
Daniel continúa hablando al rey.

Ahora nosotros le diremos al rey
Aquí "nosotros"se refiere solo a Daniel. El pudo haber usado la forma plural en humildad para evitar tomar crédito por conocer el significado del sueño que Dios le reveló a él.

rey de reyes
"el rey mas importante" o "un rey que gobierna sobre los reyes" (UDB)

el poder, la fuerza
Estas palabras significan basicamente lo mismo.

El ha entregado en tus manos el lugar
Aquí "manos"se refiere a control. Traducción Alterna: "El te ha dado control sobre el lugar"

el lugar donde los seres humanos viven
El lugar es usado para representar la gente que vive allí. Traducción Al;terna: "la gente de la tierra"

El ha dado sobre los animales... en tus manos
Aquí "manos"se refiere a control. Traducción Alterna: "El te ha dado control sobre los animales del campo y de las aves en los cielos"

aves de los cielos
Aquí "cielos" se usa en el sentido de "firmamento."

Tu eres la cabeza de oro de la estatua
En el sueño del rey la cabeza de la estatua representa al rey. Traducción Alterna: "La cabeza de oro simboliza a ti" o "La cabeza de oro es un símbolo de ti y tu poder"

Daniel 2:39

Información General:
Daniel continúa hablando al rey.

otro reino se levantará
En el sueño del rey su reino es oro así que un reino inferior sería plata. Traducción Alterna: "otro reino, el cual es de plata, se levantará" o "otro reino, que está representado por partes de plata de la estatua, se levantará" (Ver: and

aún un tercer reino de bronce
"aun reino número tres, el cual es de bronce," o "entonces aún otro reino el cual está representado por las partes de bronce de la estatua"

Daniel 2:40

Información General:
Daniel continúa hablando al rey.

Habrá un cuarto reino
"Habrá un reino número cuatro"

fuerte como el hierro
Se habla del cuarto reino como si fuera tan fuerte como el hierro.

El destrozará todas estas cosas y las aplastará
Este lenguaje simbólico significa que el cuarto reino vencerá y tomará el lugar de los otros reinos.

todas estaas cosas
"los reinos previos" (UDB)

Daniel 2:41

Información General:
Daniel continúa hablando al rey.

Justo como tu viste
Nabucodonosor vio que los pies consistían de barro y hierro. El no vió el proceso de hacer los pies.

eran parcialmente hechos de barro y parcialmente hechos de hierro
Esto puede ser expresado en forma activa. Traducción Alterna: "eran una mezcla de barro cocido y hierro"

no seguirán juntos
"no permanecerán unidos"

Daniel 2:44

Información Gweneral:
Daniel continúa hablando al rey.

En los dias de esos reyes
Aquí "esos reyes" se refiere a los gobernadores de los reinos simbolizado por las diferentes partes de la estatua.

que nunca será destruído, ni conquistado por otro pueblo
Esto puede ser expresado en forma activa> Traducción Alterna: "que nadie jamás destruirá y que ningún otro pueblo jamás conquistará"

una piedra fue cortada de la montaña, pero no por manos humanas
Esto puede ser expresado en forma activa. Traducción Alterna: "alguien cortó una piedra de la montaña, pero no fue un humano quien la cortó"

confiable
fiable y correcto

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Daniel 2:46

cayó sobre su rostro
Este acto simbólico mostró que el rey estaba honrando a Daniel. Traducción Alterno: "acostarse con el rostro en el suelo" (S Ver:

sea hecha una ofrenda y se ofrezca incienso a él
Esto puede ser expresado en forma activa. Traducción Alterna: "sus sirvientes hicieron una ofrenda y ofrecieron incienso a Daniel" (Ver:

Verdaderamente tu Dios
"Es cierto que tu Dios"

el Dios de dioses, el Señor de reyes
"mas grande que todos los otros dioses, y rey sobre todos los otros reyes" (UDB)

aquel que revela misterios
Traduce "aquel que revela misterios" como en 2:29.

para revelar este misterio
"para reveklar el misterio de mi sueno"

Daniel 2:48

El lo hizo gobernante
"El rey hizo a Daniel gobernador"

Sadrac... Mesac... Abed Nego
Estos eran los nombres babilonios de los tres hombres judíos quienes fueron traídos a Babilonia con Daniel. Observa como tradujiste estos nombres en 1:6

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Chapter 3

1 El Rey Nabucodonosor hizo una estatua de oro que era 27 metros de alto y dos metros con setetenta centímetros de ancho. Él la levantó en el Llano de Dura en la provincia de Babilonia. **2** Entonces Nabucodonosor envió mensajes para reunir a los gobernadores de provincias, los regionales, y los locales, junto con los consejeros, tesoreros, jueces, magistrados, y todos los altos oficiales de las provincias para venir a la dedicación de la estatua que él había levantado. **3** Entonces los gobernadores de provincias, los regionales y los locales, junto con los consejeros, tesoreros, jueces, magistrados y todos los altos oficiales de las provincias se reunieron para la dedicación de la estatua que Nabucodonosor había levantado. Ellos estuvieron de pie delante de ella. **4** Entonces el mensajero del rey gritó fuertemente: "Se les ordena, pueblos, naciones y lenguas, **5** que en el momento en que ustedes oigan el sonido de los cuernos, flautas, cítaras, liras, arpas y pipas, y toda clase de música, tienen que inclinarse y postrarse hacia la estatua dorada que el Rey Nabucodonosor ha levantado. **6** Cualquiera que no se incline y adore, en ese mismo momento, será lanzado en un horno abrasador." **7** Así que cuando todos los pueblos oyeron el sonido de los cuernos, flautas, cítaras, liras, arpas, y pipas, y toda clase de música, todos los pueblos, naciones y lenguas cayeron y se postraron hacia la estatua dorada que Nabucodonosor el rey había levantado. **8** En este tiempo ciertos caldeos vinieron y trajeron acusaciones en contra de los judíos. **9** Ellos le dijeron a Nabucodonosor el rey: "¡Qué viva el rey! **10** Usted, rey, ha hecho un decreto que toda persona que oiga el sonido de los cuernos, flautas, cítaras, liras, arpas, y pipas, y toda clase de música, tiene que inclinarse y postrarse hacia la estatua de oro. **11** Quienquiera que no se postre y adore tiene que ser echado a un horno abrasador. **12** Hay ciertos judíos a quienes usted ha nombrado sobre los asuntos de la provincia de Babilonia; sus nombres son Sadrac, Mesac y Abed Nego. Estos hombres, rey, no le hacen caso. Ellos ni adoran ni sirven a sus dioses, ni se postran delante la estatua de oro que usted ha levantado." **13** Entonces Nabucodonosor, lleno de enojo y furia, mandó que les trajeran a Sadrac, Mesac y Abed Nego. Así que trajeron a estos hombres delante del rey. **14** Nabucodonosor les dijo: "¿Han decidido, Sadrac, Mesac, y Abed Nego, que no adorarán mis dioses ni se postrarán ante la estatua dorada que yo he levantado? **15** Ahora, si ustedes están listos a inclinarse y postrarse ante la estatua que he hecho, cuando oigan el sonido de los cuernos, flautas, cítaras, liras, arpas, y pipas, y toda clase de música, todo estará bien. Pero si ustedes no adoran, serán echados inmediatamente a un horno abrasador. ¿Quién es el dios que puede rescatarlos de mis manos?" **16** Sadrac, Mesac, y Abed Nego le contestaron al rey: "Nabucodonosor, nosotros no tenemos ninguna necesidad de contestarle sobre este asunto. **17** Si es que hay una respuesta, es que nuestro Dios al cual servimos, es capaz de guardarnos seguros del horno abrasador, y Él nos rescatará de su mano, rey. **18** Pero si no, que se le haga saber a usted, rey, que nosotros no adoraremos sus dioses, y no nos postraremos delante de la estatua de oro que usted ha levantado." **19** Entonces Nabucodonosor se llenó de furia; la semblanza en su rostro cambió en contra de Sadrac, Mesac, y Abed Nego. Él mandó que el horno debiera calentarse siete veces más caliente de lo que normalmente se calentaba. **20** Entonces mandó que algunos hombres muy fuertes de su ejército amarraran a Sadrac, Mesac, y Abed Nego, y que los lanzaran al horno abrasador. **21** Ellos fueron amarrados aún vestidos con sus mantos, túnicas, turbantes, y otras ropas, y fueron lanzados al horno abrasador. **22** Debido a que el mandato del rey fue estrictamente seguido, y el horno estaba muy caliente, las llamas mataron a los hombres que llevaron a Sadrac, Mesac, y Abed Nego. **23** Estos tres hombres, Sadrac, Mesac y Abed Nego, cayeron dentro del horno abrasador aún estando amarrados. **24** Entonces Nabucodonosor el rey se maravilló y se puso de pie rápidamente. Él le preguntó a sus consejeros: "¿No lanzamos nosotros a tres hombres amarrados al fuego?" Ellos respondieron al rey: "Ciertamente, rey." **25** Él dijo: "Pero yo veo a cuatro hombres que no están amarrados, paseando dentro del fuego, y no están heridos. La brillantez del cuarto es como un hijo de los dioses." **26** Entonces Nabucodonosor se acercó a la puerta del horno abrasador y gritó: "Sadrac, Mesac, y Abed Nego, siervos de Dios Altísimo, ¡salgan! ¡Vengan aquí!" Entonces Sadrac, Mesac, y Abed Nego salieron del fuego. **27** Los gobernadores de las provincias, los regionales, otros gobernadores, y los consejeros del rey que se habían reunido vieron a estos hombres. El fuego no les había hecho daño a sus cuerpos; el cabello en sus cabezas no se había chamuscado; sus mantos no estaban dañados, y no hubo olor a fuego en ellos. **28** Nabucodonosor dijo: "Alabemos al Dios de Sadrac, Mesac, y Abed Nego, quien ha enviado a Su mensajero y ha dado su mensaje a sus siervos. Ellos confiaron en Él cuando ignoraron mi mandato, y entregaron sus cuerpos antes que adorar o postrarse ante cualquier dios excepto su Dios. **29** Por lo tanto, yo hago una ley de que todo pueblo, nación o lengua que hable cualquier cosa en contra del Dios de Sadrac, Mesac, y Abed Nego, deberá ser despedazado, y sus casas deben convertirse en montones de basura porque no hay otro dios que puede salvar así." **30** Entonces el rey promovió a Sadrac, Mesac, y Abed Nego en la provincia de Babilonia.

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Daniel 3:1

Nabucodonosor hizo una estatua de oro...El la levantó
Se habla de los hombres de Nabucodonosor hicieron y levantaron una estatua por su mandato como si Nabucodonosor hubiera hecho y levantado una estatua. Traducción Alterna: "Nabucodonosor mandó a sus hombres hacer una estatua de oro... Ellos la levantaron"

sesenta codos alto y seis codos ancho
"cerca de 27 metros de alto y casi 3 metros de ancho"

Llano de Dura
Esta es una ubicación en el reino de Babilonia.

gobernadores de provincia...gobernadores regionales... gobernadores locales
Estos son oficiales quienes tienen autoridad sobre diferentes tamaños de territorios

tesoreros
Estos oficiales están a cargo de dinero.

Daniel 3:3

los gobernadores de provincia, gobernadores regionales,... oficiales de las provincias
Traduce esta lista como en 3:1.

la estatua que Nabucodonosor levantó
Se habla de los hombres de Nabucodonosor que levantaron la estatua como si Nabucodonosor la hubiera levantado. Traducción Alterna: "la estatua que los hombres de Nabucodonosor levantaron"

heraldo
Esta persona es un mensajero oficial para el rey.

Tu eres encomendado
Esto puede expresarse en forma activa. "El rey te mandó"

pueblos, naciones y lenguajes
Aquí "naciones" y "lenguajes" representa personas de sdiferentes naciones que hablan diferentes lenguajes. Traducción Alterna: "personas de diferentes naciones y quienes hablan diferentes lenguajes"

cítaras
Estos son instrumentos musicales similares al arpa. Tienen la forma de triangulos y tienen cuatro cuerdas.

caer
Aquí "caer" significa "acostarse rapidamente"

póstrense ustedes
"estírense ustedes sobre el suelo rostro hacia abajo en adoración de"

Daniel 3:6

Quien no se postre y adore, en ese mismo momento, será lanzado en un horno ardiendo
Esto puede ser expresado en forma activa. Traducción Alterna: "Los soldados lanzarán en un horno ardiendo a cualquiera que no se postre y adore la estatua en el momento que escuchen la musica"

postrarse
Aquí "postrarse"significa "acostarse"

horno ardiendo
Eso es un cuarto grande con fuego caliente.

todos los pueblos, naciones y lenguajes
Aquí "todos" significa todas las personas que estaban presente.

pueblos, naciones y lenguajezs
Aquí "naciones" y "lenguajes" representa personas de diferentes naciones que hablan diferentes lenguajes. Observa como tradujiste esto en 3:3. Traducción Alterna: "gente de diferentes naciones y quienes hablaban diferentes lenguajes"

los cuernos, flautas... e instrumentos de viento
Estos son instrumentos musicales. Traduce esta lista como se hizo en 3:3.

caer
Aquí "caer"significa "acostarse rapidamente"

postraron ellos mismos a
"estirase ellos mismos rostro en tierra en adoración"

la estatua de oro que Nabucodonosor el rey había levantado
Se habla de los hombres de Nabucodonosor que habían levantado la estatua como si Nabucodonosor la hubiera levantado. Traducción Alterna: "la estatua de oro que los homvbres del rey Nabucodonosor habían levantado"

Daniel 3:8

Ahora
Esta palabra es usada para marcar una pausa en la historia principal. Aquí el esceritor cuenta acerca de alguna nueva persona en la historia.

Rey, vive para siempre
Esta es un saludo común al rey.

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los cuernos, falautas... e instrumentos de viento
Estos son instrumentos musicales. Traduce esta lista como hiciste en 3:3.

caer
Aquí "caer" significa "acostarse rápidamente"

postrarse el mismo
"estirarse él mismo sobre el suelo rostro en tierra en adoración a"

Daniel 3:11

Quienquiera que no caiga y adore debe ser lanzado en el horno ardiendo
Esto puede ser expresado en forma activa. Traducción Alterna: "Los soldados deben lanzar en el horno ardiendo a cualquiera que no se acueste sobre el suelo y adore")

caer
Aquí "caer"significa "acostarse rapidamente"

horno ardiendo
Este es un cuarto grande con fuego caliente. Traduce esto como hiciste en 3:6.

asuntos
"situación" o "negocio"

Sadrac... Mesac... Abed Nego
Estos son los nombres babilonios de los tres amigos judíos de Daniel. Observa como tradujiste estos nombres en 1:6.

mostrar ninguna atención
"no muestres atención a ti"

postrarse ellos mismos
"estirarse ellos mismos sobre el suelo rostro en tierra en adoración"

la estatua de oro que has levantado
Se habla de los hombres de Nabucodonosor que levantaron la estatua como si Nabucodonosor la hubiera levantado. Traducción Alterna: "la estatua de oro que tus hombres han levantado"

Daniel 3:13

se llenó de ira y cólera
Se habla de la ira y cólera de Nabucodonosor era tan intensa como si ellas lo llenaran. Aquí "ira" y "cólera"significan casi lo mismo y se usan para enfatizar cuán molesto estaba el rey. Traducción Alterna: "extremadamente enojado"

Sadrac, Mesac y Abed Nego
Estos son los nombres de los tres amigos judíos de Daniel. Observa como tradujiste estos nombres en 1:6.

Han decidido sus mentes
Aquí "mente" se refiere a decidir. "Decidir en tu mente" es una expresión idiomática que significa decidir firmemente. Traducción Alterna: "Has decidido firmemente"

se postrarán
extiendase ustedes mismos con su rostro en tierra en adoración a

la estatua dorada que yo he levantado
Los hombres de Nabucodonozor colocaron la estatua que se menciona como si Nabucodonozor hubiera sido el que la coloco. Traducción alterna: "la estatua dorada que mis hombres colocaron".

Daniel 3:15

los cuernos, flautas... pipas
Estos son instrumentos musicales. Observa como se tradujo en 3:3.

inclinarse
Aquí inclinarse signfica "doblarse un poco hacia el frente"

postrarse ante
"estirarse ustedes mismos en el piso con el rostro hacia abajo en adoración"

todo estará bien
"no habrá más problemas" o "serás libres para irte"

la estatua que he hecho
El que los hombres de Nabucodonosor hayan hecho una estatua se dice como si Nabucodonosor la hubiera hecho el mismo. Traducción Alterna: "la estatua que mis hombres hicieron."

serán echados inmediatamente a un horno abrasador
Esto puede escribirse en forma activa. Traducción Alterna: "Mis soldados inmediatamente los lanzaran a ustedes dentro de un horno abrazador."

horno abrasador
Esto es un cuarto grande lleno de fuego ardiendo. Traduzcalo como lo hizo en 3:6.

¿Quién es el dios... mis manos?"
EL rey no espera una respuesta. El está amenazando a los tres hombres. Traducción Alterna: "Ningún dios es capaz de rescatarlos de mi poder."

de mis manos?"
Aquí "manos" se refiere al poder de castigar. Traducción Alterna: "de mi castigo"

Daniel 3:16

horno abrasador
Esto es un cuarto grande lleno de fuego ardiendo. Traduzcalo como lo hizo en 3:6.

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de su mano
Aquí "manos" se refiere al poder de castigar. Traducción Alterna: "de su castigo"

Pero si no, que se le haga saber a usted, rey, que
"Pero rey, nosotros debemos dejarle saber que aún si Dios no nos rescata"

nos postraremos
"estirarnos nosotros mismos en el piso con el rostro hacia abajo en adoración"

la estatua de oro que usted ha levantado
El que los hombres de Nabucodonosor hayan hecho una estatua se dice como si Nabucodonosor la hubiera hecho el mismo. Traducción Alterna: "la estatua que sus hombres hicieron."

Daniel 3:19

Nabucodonosor se llenó de furia;
El rey estaba tan enojado que su ira se habla como si lo hubiera llenado. Traducción Alterna: "Nabucodonosor se enojó extremadamente"

Él mandó que el horno debiera calentarse siete veces más caliente de lo que normalmente se calentaba.
Aquí "siete veces más caliente" es un idioma que significa el hacerlo mucho más caliente. Esto puede escribirse de forma activa. Traducción Alterna: "Él ordenó a sus hombres que hicieran el horno mucho más caliente de lo que normalmente hacen."

Daniel 3:21

turbantes
Un turbante es una pieza de ropa hecha de tela para envolver la cabeza.

horno abrasador
Esto es un cuarto grande lleno de fuego ardiendo. Traduzcalo como lo hizo en 3:6.

Debido a que el mandato del rey fue estrictamente seguido
Esto puede ser escrito en forma activa. Traducción Alterna: "Debido a que los hombres hicieron exactamente lo que el rey había ordenado."

Daniel 3:24

¿No lanzamos nosotros a tres hombres amarrados al fuego?
"Nosotros lanzamos tres hombres atados al fuego, ¿Verdad?"

La brillantez del cuarto es como un hijo de los dioses.
Se creía que los dioses brillaban con luces. Traducción Alterna: "El cuarto hombre resplandece brilantemente con luz como brilaría un hijo de los dioses."

Daniel 3:26

Los gobernadores de las provincias, los regionales, otros gobernadores
Estos son oficiales que tienen autoridad sobre territorios de diferentes tamaños. Observe como se tradujo en 3:1

el cabello en sus cabezas no se había chamuscado
Esto puede escribirse en forma activa. Traducción Alterna: "el fuego no ha quemado el cabello en sus cabezas."

chamuscado
"quemado levemente"

sus mantos no estaban dañados,
Esto puede escribirse en forma activa. Traducción Alterna: "el fuego no dañó sus mantos."

no hubo olor a fuego en ellos.
"ellos no olían a fuego."

Daniel 3:28

ignoraron mi mandato
El no obedecer el mandato del rey se menciona como si ellos se hubieran movido físicamente lejos de ellos. Traducción alterna: "ellos ignoraron mi comando"

entregaron sus cuerpos
Esta frase se refiere a los tres hombres dispuestos a morir por lo que ellos creen. Traducción alterna: "ellos estaban dispuestos a morir."

postrarse ante
"estirarse ellos mismos en el piso con el rostro hacia abajo en adoración"

Daniel 3:29

todo pueblo, nación o lengua que hable cualquier cosa en contra del Dios de Sadrac, Mesac, y Abed Nego, deberá ser despedazado, y sus casas deben convertirse en montones de basura
Esto puede ser declarado en forma activa. Traducción Alterna: "mis sirvientes despedazarán a cualquier persona, nación o lengua... y harán que sus casas sean pilas de basura.

todo pueblo, nación o lengua que hable
Aquí "nación" y "lengua" representa personas de diferentes naciones que hablan diferentes lenguas. Observe como se tradujo en una frase similiar en 3:3. Traducción Alterna: "cualquier persona de cualquier nación, o aquellos que hablan cualquier lengua que diga"

hable cualquier cosa en contra del Dios
"hablen palabras que no respeten a Dios"

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deberá ser despedazado,
"sus cuerpos deben ser despedazados"

porque no hay otro dios que puede salvar así.
Esto puede ser declarado de forma positiva. Traducción Alterna: "solo su Dios es capaz de salvar de esta manera."

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Chapter 4

1 El Rey Nabucodonosor envió este decreto a todos los pueblos, naciones y lenguas que habitaban en la tierra: "Que aumente su paz. **2** Me ha parecido bien a mí contarles acerca de las señales y maravillas que el Altísimo ha hecho por mí. **3** ¡Cuán grandes son sus señales, y cuán poderosas son sus maravillas! Su reino es un reino eterno, y su dominio dura de generación a generación." **4** Yo, Nabucodonosor, estaba viviendo felizmente en mi casa, y estaba disfrutando de la prosperidad en mi palacio. **5** Pero un sueño que tuve me dio miedo. Mientras estaba acostado allí, las imágenes que yo vi y las visiones en mi mente me perturbaron. **6** Así que di un decreto para que se me trajeran ante mí todos los hombres de Babilonia que tenían sabiduría para que pudieran interpretar el sueño por mí. **7** Entonces vinieron los magos, aquellos que clamaban hablar con los muertos, los hombres sabios, y los astrólogos. Yo les conté el sueño, pero ellos no pudieron interpretármelo. **8** Pero a lo último entró Daniel, el que se llama Beltsasar como el nombre de mi dios, y en quien está el espíritu de los dioses santos, y yo le conté el sueño. **9** "Beltsasar, jefe de los magos, yo sé que el espíritu de los dioses santos está en ti y que ningún misterio es demasiado difícil para ti. Dime lo que yo vi en mi sueño y qué significa. **10** Estas son las visiones que yo vi en mi mente mientras estaba acostado en mi cama: Yo miré, y había un árbol en el centro de la tierra, y su altura fue muy grande. **11** El árbol creció y se hizo fuerte. Su parte más alta llegaba a los cielos, y podía verse hasta los fines de la tierra entera. **12** Sus hojas eran bellas, su fruto era abundante, y en él había comida para todos. Los animales salvajes encontraban sombra debajo de él, y las aves de los cielos vivían en sus ramas. Todas las criaturas vivientes fueron alimentadas de él. **13** Yo vi en mi mente mientras yacía en mi cama, y un mensajero santo descendió de los cielos. **14** El gritó y dijo: 'Derriben el árbol y córtenle sus ramas, arránquenle sus hojas, y desparramen su fruto. Que huyan los animales de debajo de él y que las aves vuelen de sus ramas. **15** Dejen el tocón de sus raíces en la tierra, atado con una franja de hierro y bronce, en el medio de la hierba tierna del campo. Déjenlo mojado con el rocío de los cielos. Dejen que viva con los animales entre las plantas sobre la tierra. **16** Dejen que sea cambiada su mente de la mente del hombre, y dejen que la mente de un animal le sea dada hasta que siete años pasen. **17** Esta decisión es por el decreto que fue informado por el mensajero. Es una decisión tomada por los santos para que así, aquellos que están vivos puedan saber que el Altísimo gobierna sobre los reinos de los pueblos y se los da a cualquiera a quien Él quiera poner sobre ellos, aun a los hombres más humildes.' **18** Yo, Rey Nabucodonosor, tuve este sueño. Ahora tú, Beltsasar, dime la interpretación, porque ninguno de los hombres con sabiduría en mi reino me lo puede interpretar. Pero tú lo puedes hacer, porque el espíritu de los santos dioses está en ti." **19** Entonces Daniel, quien también tenía por nombre Beltsasar, se turbó grandemente por un rato, y sus pensamientos lo alarmaron. El rey dijo: "Beltsasar, no dejes que el sueño o su interpretación te alarmen." Beltsasar respondió: "Mi amo, que el sueño sea para aquellos que lo odian a usted; que su interpretación sea para sus enemigos. **20** El árbol que usted vio, el cual creció y se hizo fuerte, y cuya parte mas alta alcanzó hasta los cielos, y que se podía ver hasta los fines de la tierra entera, **21** cuyas hojas eran hermosas, y cuyo fruto era abundante, de manera que en él había comida para todos, y debajo de él los animales del campo encontraban sombra, y en el cual las aves de los cielos vivían, **22** este árbol es usted, rey, usted que ha crecido tan fuerte. Su grandeza ha crecido y alcanza hasta los cielos, y su autoridad llega hasta los fines de la tierra. **23** Usted, rey, vio un mensajero santo descendiendo del cielo y diciendo: "Derriba el árbol y destrúyelo, pero deja el tocón de sus raíces en la tierra, atado con una franja de hierro y bronce, en el medio de la hierba tierna del campo. Que esté mojado con el rocío de los cielos. Deja que viva con los animales salvajes en los campos hasta que pasen siete años.' **24** Esta es la interpretación, rey. Es un decreto del Altísimo que le ha llegado a usted, mi amo, el rey. **25** Usted será echado de entre los hombres, y usted vivirá con los animales salvajes en los campos. Se le obligará a usted comer hierba como un buey, y usted estará mojado con el rocío de los cielos, y siete años pasarán hasta que usted reconozca que el Altísimo gobierna sobre los reinos de los pueblos y que Él los da a cualquiera que Él desee. **26** Así como fue ordenado dejar el tocón de las raíces del árbol, de esta manera su reino se le devolverá a usted desde el momento en que usted aprenda que el cielo gobierna. **27** Por lo tanto, rey, permita que mi consejo sea aceptable a usted. Deje de pecar y haga lo que es correcto. Aléjese de sus iniquidades, mostrando misericordia a los oprimidos, y puede ser que su prosperidad sea extendida." **28** Todas estas cosas le sucedieron al Rey Nabucodonosor. **29** Doce meses después, él estaba caminando en el techo del palacio real en Babilonia, **30** y él dijo: "¿No es ésta la gran Babilonia, la cual yo he construido para mi residencia real, para la gloria de mi majestad?" **31** Mientras las palabras estaban todavía en los labios del rey, una voz vino del cielo: "Rey Nabucodonosor, se le anuncia a usted que este reino se le ha quitado a usted. **32** Usted será alejado de la gente, y su hogar será con los animales salvajes en los campos. A usted se le obligará comer hierba como a un buey. Siete años pasarán hasta que usted

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reconozca que el Altísimo gobierna sobre los reinos de los pueblos y Él los da a quienquera que él desee." **33** Este decreto contra Nabucodonosor fue llevado a cabo inmediatamente. Él fue echado lejos de la gente. Él comió hierba como un buey, y su cuerpo estaba mojado con el rocío de los cielos. Su cabello creció tan largo como las plumas de águilas, y sus uñas llegaron a ser como las garras de las aves. **34** Al final de los días, yo, Nabucodonosor, levanté mis ojos hacia el cielo, y mi cordura me fue devuelta. "Yo alabé al Altísimo, y yo honré y glorifiqué al que vive para siempre. Porque su reinado es un reinado eterno, y su reino permanece desde todas las generaciones hasta todas las generaciones. **35** Todos los habitantes de la tierra son considerados por Él como nada; Él hace entre el ejército del cielo y los habitantes de la tierra según su voluntad. Nadie lo puede detener ni retar. Nadie le puede decir: "¿Por qué has hecho esto?" **36** A la misma vez que mi cordura regresó a mí, mi majestad y esplendor me regresaron para la gloria de mi reino. Mis consejeros y nobles buscaron mi favor. Me fue devuelto mi trono, y aun más grandeza me fue dada. **37** Ahora yo, Nabucodonosor, alabo, ensalzo, y honro al Rey del cielo, porque todas sus obras son correctas, y sus caminos son justos. Él puede humillar a aquellos que caminan en su propio orgullo.

Daniel 4:1

Información General
En este capítulo, Nabucodonosor cuenta lo que Dios le hizo a él. En los versículos 1-18, Nabucodonosor describe en primera persona su visión de Dios. En los versículos 19-33 se cambia a tercera persona para describir el castigo de Nabucodonosor. En los versículos 34-37 se cambia de vuelta a primera persona, mientras Nabucodonosor describe su respuesta a Dios.

El Rey Nabucodonosor envió
Esta frase se refiere al mensajero del rey como el rey mismo. Traducción alterna: "Nabucodonosor envió sus mensajeros con él"

pueblos, naciones y lenguas
Aquí "naciones" y "lenguajes" representa a las persona de diferentes naciones que hablan diferentes lenguajes. Ver cómo se tradujo esto en el 3:3. Traducción alterna: "las personas de diferentes naciones que hablan diferentes lenguajes"

que habitaban en la tierra
Los reyes a menudo exagerarían cuán ancho su reino era. Pero Nabucodonosor sí gobernó sobre la mayor parte del mundo conocido en el tiempo en que este libro se escribió. Traducción alterna: "quienes vivieron en el reino de Babilonia"

Que aumente su paz
Este es un saludo común.

señales y maravillas
Estas palabras comparten significados similares y se refiere a las maravillosas cosas que Dios había hecho.

¡Cuán grandes son sus señales, y cuán poderosas son sus maravillas!
Ambas de estas frases tienen el mismo significado y son usadas para enfatizar cuán grandes son las señales y maravillas de Dios.

Su reino es ... generación a generación
Ambas de estas frases tienen el mismo significado y son repetidas para enfatizar cómo el rey de Dios es para siempre.

Daniel 4:4

Información General:
En los versículos 1-18, Nabucodonosor describe en primera persona su visión de Dios.

estaba viviendo felizmente ... estaba disfrutando de la prosperidad
Estas dos frases son paralelas y significan la misma cosa.

mi casa ... mi palacio
Estas dos frases significan básicamente la misma cosa.

un sueño .. las imágenes ... las visiones
Estas frases significan básicamente la misma cosa.

me dio miedo ... me perturbaron
Estas frases son paralelas y significan la misma cosa.

todos los hombres de Babilonia que tenían sabiduría
"todos los hombres sabios de Babilonia"

Daniel 4:7

Información General:
En los versículos 1-18, Nabucodonosor describe en primera persona su visión de Dios.

el que se llama Beltsasar
Esto puede escribirse en forma activa. Traducción alterna: "a quien yo nombré Beltsasar"

Beltsasar
Este es el nombre que los babilonios le dieron a Daniel. Ver cómo tradujo este nombre en el 1:6.

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el espíritu de los dioses santos
Nabucodonosor creía que el poder de Daniel venía de los dioses falsos que Nabucodonosor adoraba.

ningún misterio es demasiado difícil para ti
Esto puede escribirse en forma positiva. Traducción alterna: "yo entiendo el significado de cada misterio"

Daniel 4:10

Información General:
En los versículos 1-18, Nabucodonosor describe en primera persona su visión de Dios.

visiones
cosas que tú ves

su altura fue muy grande
"es muy alto"

Su parte más alta llegaba a los cielos ... podía verse hasta los fines de la tierra entera
Este es un lenguaje simbólico que exagera cuán alto y cómo bien conociedo era el árbol. Traducción alterna: "Parecía que el tope alcanzaba el cielo y que todos en el mundo podían verlo"

su fruto era abundante
"había muchas frutas en el árbol"

había comida para todos
"era comida para todas las personas y animales"

Daniel 4:13

Información General:
En los versículos 1-18, Nabucodonosor describe en primera persona su visón de Dios.

Yo vi en mi mente
Esto se refiere a ver un sueño o visión. Traducción alterna: "Yo ví en mi sueño"

Él gritó y dijo
Puede hacerse claro que el mensajero santo estaba hablando a más de una persona. Traducción alterna: "Él les gritó a algunas personas y les dijo"

Que huyan los animales ... de sus ramas
"Los animales huirán de debajo de allí y el pájaro volará lejos de sus ramas"

Daniel 4:15

Información General:
En los versículos 1-18, Nabucodonosor describe en la primera persona su visón de Dios.

Información General:
El mensajero santo en la visión continúa gritándole a algunas personas.

tocón de sus raíces
Este es la parte del árbol que se deja arriba del suelo después que un árbol es cortado.

rocío
La humedad en el suelo que es encontrada en las mañanas

Dejen que sea cambiada ... siete años pasen
Ya que el árbol representa a Nabucodonosor, los pronombres masculinos "su" y "a él" en el versículo 16 se refiere al mismo árbol como el pronombre neutral "lo" en el versículo 15. Traducción alterna: "La mente del hombre cambiará de la mente de un hombre a la mente de un animal para un periodo de siete años"

Daniel 4:17

Información General:
En los versículos 1-18, Nabucodonosor describe en primera persona su visión de Dios.

Es una decisión tomada por los santos
Esto puede escribirse en forma activa. Traducción alterna: "Los santos hicieron esta decisión"

los santos
Esta frase probablemente se refiere a los ángeles. Traducción alterna: "los santos"

aquellos que están vivos
"cada persona viva" o "todos"

los da
"da los reinos"

Beltsasar
Este era el nombre que los babilonios le dieron a Daniel. Ver cómo se tradujo este nombre en el 1:6.

tú lo puedes hacer
"tú eres capaz de interpretarlo"

el espíritu de los santos dioses
Nabucodonosor creía que el poder de Daniel venía de los dioses falsos que Nabucodonosor adoraba. Estos no son los mismos "santos dioses" en los versículos 17. Ver cómo se tradujo esta frase en el 4:7

Daniel 4:19

Información General:
Los versículos 19-33 usan tercera persona para describir el castigo de Nabucodonosor.

tenía por nombre Beltsasar
Esto puede escribirse en forma activa. Traducción alterna: "a quien yo también nombré Beltsasar"

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se turbó grandemente por un rato, y sus pensamientos lo alarmaron
Lo que entendió Daniel en cuanto al significado de la visión es lo que lo alarmó. Esto puede escribirse explícitamente. Traducción alterna: "no dijo nada por algún tiempo porque él estaba muy preocupado sobre el significado del sueño"

que el sueño sea para aquellos que lo odian a usted; que su interpretación sea para sus enemigos
Daniel está expresando su deseo de que el sueño no fuera sobre Nabucodonosor, incluso cuando él sabía que realmente era sobre el rey.

Daniel 4:20

Información General":
Los versículos 19-33 usan la tercera persona para describir el castigo de Nabucodonosor.

Información General:
Muchos términos en estos versículos son casi los mismos que en los versículos 4:10. Ver cómo usted tradujo aquellos versículos.

abundante
"muy llenos"

este árbol es usted, rey
"este árbol te representa, rey"

Su grandeza ha crecido ... su autoridad llega hasta
Estas dos frases significan cosas similares.

los cielos ... hasta los fines de la tierra
Estas frases son exageraciones que todos en todos los lugares conocían cuán grande era el Nabucodonosor.

Daniel 4:23

Información General:
Los versículos 19-33 usan la tercera persona para describir el castigo de Nabucodonosor.

Información General:
Estos versículos son casi los mismos que el 4:13 y el 4:15. Ver cómo tradujo aquellos versos.

el tocón de sus raíces
Esta es la parte del árbol que es dejada por encima del suelo, después que un árbol es cortado.

en el medio de la hierba tierna del campo
"rodeado por la grama tierna del campo"

rocío
la humedad que se coloca en el suelo en las mañanas

Daniel 4:24

Información General:
Los versículos 19-33 usan la tercera persona para describir el castigo de Nabucodonosor.

Información General:
Muchos términos en estos versículos son casi iguales al 4:15. Ver cómo usted tradujo aquellos versículos.

que le ha llegado a usted
"que ustedes han escuchado"

Usted será echado de entre los hombres
Esto puede escribirse en forma activa. Traducción alterna: "Los hombres te sacarán lejos de ellos"

Se le obligará a usted comer hierba
Esto puede escribirse en forma activa. Traducción alterna: "Tú comerás hierba"

Daniel 4:26

Información General:
Los versículos 19-33 usan la tercera persona para describir el castigo de Nabucodonosor.

el cielo gobierna
Aquí "cielo" se refiere a Dios, que viven en el cielo. Traducción alterna: "Dios en el cielo es el gobernante de todo"

permita que mi consejo sea aceptable a usted
Esto puede escribirse en forma activa. Traducción alterna: "por favor acepta mi consejo"

Aléjese de sus iniquidades
Aquí rechazar la inquidad es hablada como si se alejara de ella. Traducción alterna: "Rechaza tus iniquidades"

los oprimidos
El adjetivo nominal se refiere a las personas que son oprimidas. Traducción alterna: "las personas que son oprimidas"

puede ser que su prosperidad sea extendida
Esto puede escribirse en forma activa. Traducción alterna: "Dios puede extender tu prosperidad"

Daniel 4:28

Información general:
Los versículos 19-33 usan la tercera persona para describir el castide Nabucodonosor.

Todas estas cosas ... en Babilonia
La información en el 4:28 se puede arreglar para que su significado pueda ser mejor entendido.

Doce meses
"12 meses"

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¿No es ésta la gran Babilonia ... para la gloria de mi majestad?
Nabucodonosor hace esta pregunta para enfatizar su propia gloria. Esto puede traducirse como una declaración. Traducción alterna: "¡Esta es la gran Babilonia ... para la gloria de mi majestad!"

para la gloria de mi majestad
"para mostrar a las personas mi honor y mi grandeza" (UDB)

Daniel 4:31

Información general:
Los versículos 19-33 usan la tercera persona para describir el castigo de Nabucodonosor.

Mientras las palabras estaban todavía en los labios del rey
Esta expresión idiomática significa que el rey estaba todavía en el acto de hablar. Traducción alterna: "Mientras el rey estaba todavía hablando"

una voz vino del cielo
"él escuchó una voz del cielo"

Rey Nabucodonosor ... se le ha quitado a usted
Esto puede escribirse en forma activa. Traducción alterna: "Rey Nabucodonosor, un decreto salió contra usted, que este reino ya no le pertenece más"

Usted será alejado de la gente
Esto puede escribirse en forma activa. Traducción alterna: "Las personas se alejarán de usted"

quienquera que él desee
"quienquiera que escoga"

Daniel 4:33

Infromación general:
Los versículos 19-33 usan la tercera persona para describir el castigo de Nacubodonozor.

Este decreto contra Nabucodonosor fue llevado a cabo inmediatamente.
Traducción alterna: "Este decreto contra Nabucodonozor ocurrió inmediatamente"

Él fue echado lejos de la gente.
Traducción alterna: "La gente lo ahuyentó de ellos"

sus uñas llegaron a ser como las garras de las aves.
"sus uñas parecían como las garras de las aves

Daniel 4:34

Ïnformación general:
En los versículos 34-37 Nabucodonozor habla en primera persona para describir su respuesta a Dios.

Al final de los días
Esto se refiere a los últimos siete años en 4:31.

mi cordura me fue devuelta
Traducción alterna: "mi sanidad volvió a mi"o "yo volví a ser saludable otra vez"

yo alabe...y yo honré
Las dos frases se refieren a la misma acción.

Porque su reinado es un reinado eterno, y su reino permanece desde todas las generaciones hasta todas las generaciones.
Estas dos frases significan básicamente la misma cosa y son usadas para enfatizar como Dios el reino de Dios nunca terminara. Traducción alterna: "El reinará por siempre y su reino nunca terminará"

Daniel 4:35

Información general:
En los versículos 34-37 Nabucodonozor habla en primera persona para describir su respuesta a Dios.

Todos los habitantes de la tierra son considerados por Él como nada;
Traducción alterna: "El considera a todos los habitantes de la tierra como nada"

Todos los habitantes de la tierra
"toda la gente de la tierra"

el ejército del cielo
"los ejércitos de los ángeles del cielo"

según su voluntad
"cualquier cosa que satisfaga su propósito"o "cualquier cosa que el quiera hacer"

nadie lo puede detener
Sería bueno añadir detalles adicionales. Traducción alterna: "Nadie puede detenerlo de hacer lo que el decida hacer"

Nadie le puede decir: "¿Por qué has hecho esto?"
Traducción alterna: "Nadie puede preguntarle que hace"

Daniel 4:36

Información general:
En los versículos 34-37 Nabucodonozor habla en primera persona para describir su respuesta a Dios.

mi cordura regresó a mi
Aquí su cordura se refiere a que estaba capacitado para regresar a su poder. Traducción alterna: "Yo volvi a estar sano nuevamente"

mi majestad y esplendor me regresaron
Aquí su majestad y esplendor como si ellas fueran capaces de regresar por su propio poder.

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Traducción alterna: "yo recupere mi majestad y mi esplendor otra vez"

majestad y esplendor
Estas palabras significan básicamente la misma cosa y enfatizan en la grandeza de su gloria.

Mis... nobles buscaron mi favor.
"mis nombres solicitaron mi ayuda otra vez"

me regresaron ...más grandeza me fue dada.
Traducción alterna: "Yo regresé a gobernar mi reino otra vez y recibí mas grandeza aún"

alabo, ensalzo, y honro
Todas esas palabras tienen básicamente el mismo significado y enfatiza cuan grande él alababa a Dios.

que caminan en su propio orgullo.
Esta frase usa caminar para referirse a los actos orgullosos de una persona. Traducción alterna: "quienes son orgullosos"

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Chapter 5

1 Belsasar el rey hizo una gran fiesta para mil de sus nobles, y bebió vino frente a los mil de ellos. **2** Mientras Belsasar saboreaba el vino, él dio órdenes para que se le trajeran los contenedores hechos de oro o plata que Nabucodonosor su padre, había sacado del templo en Jerusalén, de los cuales él, sus nobles, y sus esposas y concubinas pudieran beber. **3** Los sirvientes trajeron los contenedores de oro que se habían sacado del templo, la casa de Dios, en Jerusalén. El rey, sus nobles, y sus esposas y concubinas bebieron de ellos. **4** Ellos bebieron el vino y alabaron sus ídolos hechos de oro y plata, bronce, hierro, madera, y piedra. **5** En ese momento los dedos de una mano humana aparecieron frente al candelabro y escribieron en la pared de yeso en el palacio del rey. El rey pudo ver parte de la mano mientras escribía. **6** Entonces el rostro del rey cambió y sus pensamientos lo asustaron; sus extremidades no lo pudieron sostener, y sus rodillas chocaban entre sí. **7** El rey gritó una orden para hacer entrar a aquellos que decían que hablaban con los muertos, los hombres sabios, y los astrólogos. El rey les dijo a aquellos conocidos por su sabiduría en Babilonia: "Quienquiera que explique este escrito y su significado será vestido de púrpura y tendrá una cadena de oro alrededor de su cuello. Él tendrá la autoridad del tercero en mando en el reino." **8** Entonces todos los hombres del rey que eran conocidos por su sabiduría entraron, pero ellos no pudieron leer el escrito ni explicar su significado al rey. **9** Entonces el Rey Belsasar se alarmó grandemente y la mirada en su rostro cambió. Sus nobles se quedaron perplejos. **10** Ahora la reina entró a la casa del banquete debido a lo que el rey y los nobles habían dicho. La reina dijo: "¡Rey, viva para siempre! No deje que sus pensamientos lo inquieten. No deje que la mirada en su rostro cambie. **11** Hay un hombre en su reino que posee el espíritu de los dioses santos. En los días de su padre, la luz, el entendimiento y la sabiduría como la sabiduría de los dioses fueron hallados en él. El Rey Nabucodonosor, su padre el rey, lo hizo jefe de los magos, así también como jefe de los que hablan con los muertos, de los hombres sabios, y de los astrólogos. **12** Un espíritu excelente, conocimiento, entendimiento, interpretación de sueños, explicación de adivinanzas y solución de problemas; todas estas cualidades fueron halladas en este hombre Daniel, a quien el rey llamó Beltsasar. Ahora llame a Daniel y él le dirá el significado de lo que ha sido escrito." **13** Entonces Daniel fue traído ante el rey. El rey le dijo: "Tú eres ese Daniel, uno de entre el pueblo de los exiliados de Judá, a quien mi padre, el rey, sacó de Judá. **14** Yo he escuchado acerca de ti, que el espíritu de los dioses está en ti, y que luz, entendimiento y una excelente sabiduría se hallan en ti. **15** Ahora los hombres conocidos por sabiduría y aquellos que claman hablar con los muertos han sido traídos delante de mí para leer este escrito y darme a conocer su interpretación, pero ellos no me pudieron dar a conocer su interpretación. **16** Yo he escuchado que tú puedes dar interpretaciones y resolver problemas. Ahora, si tú puedes leer el escrito y decirme su significado, tú serás vestido de púrpura y tendrás una cadena de oro colocada alrededor de tu cuello, y tendrás la autoridad del tercero en mando en el reino." **17** Entonces Daniel contestó delante del rey: "Que sus regalos sean para usted mismo, y déle sus recompensas a otra persona. Sin embargo, yo le leeré el escrito, rey, y le diré su significado. **18** En cuanto a usted, rey, el Dios Altísimo le dio a Nabucodonosor, su padre, el reino, la grandeza, el honor y la majestad. **19** Debido a la grandeza que Dios le dio, todos los pueblos, naciones y lenguas temblaron y le temieron. Él mandó a matar a aquellos que él quería que murieran, y dejó vivir a los que él quería que vivieran. Él exaltó a los que él deseaba, y humilló a los que él deseaba. **20** Pero cuando su corazón fue arrogante y su espíritu fue endurecido de manera que actuó pretenciosamente, él fue derribado de su trono real, y le quitaron su majestad. **21** Fue echado de la humanidad, tuvo la mente de un animal, y vivió con los asnos salvajes. Comió hierba como un buey. Su cuerpo estaba mojado con el rocío de los cielos hasta que aprendió que el Dios Altísimo gobierna sobre los reinos de los pueblos y que él coloca sobre ellos a cualquiera que él desea. **22** Usted, su hijo, Belsasar, no ha humillado su corazón, aunque usted sabía todo esto. **23** Usted se ha levantado en contra del Señor del cielo. De su casa le han traído a usted los contenedores de los cuales usted, sus nobles, sus esposas y sus concubinas bebieron vino, y usted alabó los ídolos hechos de plata y oro, bronce, hierro, madera y piedra, ídolos que no ven, oyen, ni saben nada. Usted no ha honrado al Dios que sostiene su aliento en su mano y quien conoce todos sus caminos. **24** Entonces Dios envió una mano de su presencia y este escrito fue hecho. **25** Esto es el escrito que fue hecho: 'Mene, Mene, Tekel, y Parsin.' **26** Esto es su significado: 'Mene,' 'Dios ha contado su reino y lo ha traído a su final.' **27** 'Tekel,' 'Usted fue pesado en la balanza y es hallado falto.' **28** 'Parsin,' 'Su reino está dividido y es entregado a los medos y persas.'" **29** Entonces Belsasar dio una orden, y vistieron a Daniel de púrpura. Una cadena de oro fue puesta alrededor de su cuello, y el rey hizo una proclama acerca de él de que tendría la autoridad del tercero en mando en el reino. **30** Esa noche Belsasar, el rey de Babilonia, fue asesinado, **31** y Darío, el Medo, recibió el reino cuando tenía cerca de sesenta y dos años.

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Daniel 5:1

Belsasar
Este es el hijo de Nabucodonosor quién se hizo rey después de su padre .

para mil
"para 1,000"

bebió vino frente a
"él tomo vino en presencia de"

los contenedores hechos de oro o plata
Eso puede ser expresado en forma activa. Traducción Alterna: "los contenedores de oro o plata que los israelitas hicieron"

contenedores
Estos eran tazas y otros artículos que eran lo suficiente pequeños para una persona agarrárlos y tomar de el.

Nabucodonosor su padre, había sacado
Esta frase esta usando el nombre de Nabucodonosor para referirse al ejército del rey. "el ejército de Nabucodonozor su padre había sacado"

Daniel 5:3

los contenedores de oro que se habían sacado del templo
Esto puede ser expresado en forma aciva. Traducción Alterna: "los contenedores de oro que el ejército de Nabucodonozor habían tomado del templo"

sacado del templo, la casa de Dios.
La frase "la casa de Dios" nos dice algo mas sobre el templo. Traducción Alterna: "sacado del templo de Dios"

Daniel 5:5

En ese momento
"Tan pronto como hicieron eso" o "repéntinamente" (UDB)

yeso
Cemento o barro que es esparcido en paredes o techos para darle una suave pero dura superficie cuando seca

el rostro del rey cambió
Esto fue causado por el miedo. Traducción Alterna: "su cara se puso pálida" (UDB)

sus rodillas
"sus piernas"

sus rodillas chocaban entre sí
Este era el resultado de su gran temor.

Daniel 5:7

aquellos conocidos por su sabiduría en Babilonia
Esto se refiere a aquellos quienes pretendían hablar con los muertos, los hombres sabios, y los astrólogos.

Quienquiera que explique este escrito y su significado será vestido de púrpura y tendrá una cadena de oro alrededor de su cuello
Esto puede ser expresado en forma activa. Traducción Alterna: "Le daré ropas púrpura y una cadena de oro a cualquiera que explique esta escritura y su significado"

vestido de púrpura
La ropa de púrpura era rara y reservada para los oficiales reales. Traducción Alterna: "vestidos con ropas reales"

tercero en mando en el reino
"el número tres al mando"

Daniel 5:8

Belsasar
Este era el nombre del hijo de Nabucodonozor, quien reinó después de él. Ver como escribiste su nombre en 5:1.

la mirada en su rostro cambió
La cara del rey se puso mas pálida que en 5:5. Traducción Alterna: "su cara se puso aún mas pálida"

perplejos
"confusos"

Daniel 5:10

la reina
Algunas versiones modernas entienden que esto sea una referencia a la reina madre, que es la madre del rey. La reina madre recibía mucho honor en la antigua Babilonia.

¡Rey, viva para siempre!
Esto era una forma normal de saludar al rey.

No deje que la mirada en su rostro cambie
"No hay necesidad de que su cara se vea tan pálida"

Daniel 5:11

el espíritu de los santos dioses
La reina creía que el poder de Daniel venía de los dioses falsos que Nabucodonozor adoraba. Ver como lo tradujiste en 4:7.

En los días de su padre
"Cuando su padre gobernaba"

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luz y el entendimiento y la sabiduría como la sabiduría de los dioses fueron hallados en él
Esto puede se expresado en forma activa. Traducción Alterna: "él tenía luz y entendimiento y sabiduria como la sabiduria de los dioses"

Rey Nabucodonosor, su padre el rey
Su padre el rey Nabucodonozor"

estas cualidades fueron halladas en este hombre Daniel, a quien el rey llamó Beltsasar
Esto puede ser expresado en forma activa. Traducción Alterna: " ese mismo Daniel, al que el rey llamó Beltsasar, tenía todas esas cualidades"

lo que ha sido escrito
"lo que ha sido escrito en el muro"

Daniel 5:13

Entonces Daniel fue traído ante el rey
Esto puede ser expresado en forma activa. Traducción Alterna: "Entonces ellos trajeron a Daniel ante el rey" o "Entonces los soldados trajeron a Daniel ante el rey"

a quien mi padre, el rey, sacó de Judá
En esta frase "padre" se usa para representar a todos los soldados. Traducción Alterna: "a quienes los soldados de mis padres sacaron de Judá"

el espíritu de los dioses
Belsasar creía que el poder de Daniel venía de los falsos dioses que Belsasar adoraba. Ver como lo tradujiste en una frase similar en 4:7.

y que luz y el entendimiento y sabiduría excelente se hallan en ti
Esto puede ser expresado en forma activa. Traducción Alterna: " tu tienes luz y entendimiento y excelente sabiduria"

Daniel 5:15

Ahora los hombres conocidos ... han sido traídos delante de mí
Esto puede ser expresado en forma activa. Traducción Alterna: "ahora el hombre sabe ... ha venido antes de mí"

darme a conocer
"decirme"

tú serás vestido de púrpura y tendrás una cadena de oro colocada alrededor de tu cuello
Esto puede ser expresado en forma activa. Traducción Alterna: "Yo te daré ropas púrpuras y una cadena de oro" (See:

vestido de púrpura
La ropa púrpura era rara y reservada para los oficiales reales. Traducción Alterna: "vestidos en ropas reales"

tercero en mando
"el número tres en mando"

Daniel 5:17

Que sus regalos sean para usted mismo, y
"Yo no quiero sus regalos, asi"

todos los pueblos, naciones y lenguas
Esta frase usa la palabra "todas" para representar un gran número. Traducción Alterna: "un gran número de personas, de diferentes naciones e idiomas

temblaron y le temieron
Estas palabras significan básicamente lo mismo y enfatizan la intensidad del miedo. Traducción Alterna: "le teníamos mucho miedo"

Él mandó a matar a aquellos que él quería que murieran
Esta frase no significa que el rey Nabucodonozor mató a la gente él mismo, pero mas bien los que él mandó. Traducción Alterna: "Nabucodonozor mandó a sus soldados a matar a aquellos que él quería que murieran"

Él exaltó a los que él deseaba
"Él exaltó a aquellos a quienes el quería exaltar"

quería ... deseaba
Estas palabras aquí significan la misma cosa.

humilló a los que él deseaba
"él humilló a esos que él quería humillar"

Daniel 5:20

su corazón fue arrogante
Aquí "corazón" se refiere al rey mismo. Traducción Alterna: "el rey era arrogante"

su espíritu fue endurecido
Aquí "espíritu" se refiere al rey mismo. Su testadurez es expresada como si él se hubiera endurecido. Traducción Alterna: "el rey se puso testarudo"

Presuntuosamente
groseramente y demasiado confiado

fue derribado de su trono real
Aquí "trono" se refiere a su autoridad para gobernar. Esto puede ser expresado en forma activa. Traduccion Alterna: "El pueblo le quitó su reino"

Fue echado de la humanidad
Esto puede ser expresado en forma activa. Traducción Alterna: "El pueblo lo alejó de ellos"

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tuvo la mente de un animal
Aquí "mente" representa sus pensamientos. Traducción Alterna: "él pensaba como un animal piensa"

rocio
la humedad del rocio en el suelo que es hallado en las mañanas

cualquiera que Él desea
"cualquiera que Él escoja"

Daniel 5:22

Belsasar
Este era el nombre del hijo de Nabucodonozor, quien se hizo rey después de él. Ve como escribiste su nombre en 5:1.

no ha humillado su corazón
Aquí "corazón" se refiere a Belsasar mismo. Traducción Alterna: "no te has humillado"

Usted se ha levantado en contra del Señor
Rebelarse contra el Dios es expresado como si se estuviera levantando uno mismo contra el SEÑOR"

De Su casa
Que y dónde "Su casa" puede ser expresado claramente. Traducción Alterna: "Desde Su templo en Jerusalen"

Dios que sostiene su aliento en Su mano
Aquí "aliento" se refiere a la vida y "mano" se refiere a poder o control. Traducción Alterna: "Dios quién te da aliento" o "Dios quién tiene control de tu vida entera"

todos sus caminos
"todo lo que haces"

este escrito fue hecho
Esto puede ser expresado en forma activa. Traducción Alterna: "escribió este mensaje"

Daniel 5:25

Esto es el escrito que fue hecho
Esto puede ser expresado en forma activa. Traducción Alterna: "Este es el mensaje que la mano escribió"

'Mene, Mene, Tekel, y Parsin.'
Estas son las palabrass Arameas que fueron escritas en el muro. Deletrea estas palabras con los sonidos que se adaptan a tu lenguaje.

'Mene,' 'Dios ha contado
"'Mene' significa 'Dios ha contado"

'Tekel,' 'Usted se pesa
'"Tekel' significa 'tu has sido pesado"

'Parsin,' 'Su reino
"'Parsin significa 'tu reino"

Usted se pesa en las balanzas y es hallado deficiente
Juzgando la dignidad del rey para gobernar es expresado como pesarlo. Esto significa que el rey no es digno de gobernar. Esto puede ser expresado en forma activa. Traducción Alterna: "Dios ha examinado tu dignidad para gobernar, y Él ha encontrado que tu no tienes dignidad"

Su reino está dividido y es entregado a los medos y persas
Esto se puede expresar en forma activa. Traducción Alterna: "Dios ha dividido tu reino y lo ha dado a los medos y persas"

Daniel 5:29

Una cadena de oro fue puesta alrededor de su cuello
Esto puede ser expresado en forma activa. Traducción Alterna: "Ellos pusieron una cadena de oro alrededor de su cuello"

del tercero en mando
'El número tres en mando"

recibió el reino
Esto puede ser expresado en forma activa. Traducción Alterna: " se convirtió en el que gobierna en el reino"

cuando tenía cerca de sesenta y dos años.
dos años de edad- "cuando él tenía 62 años de edad"

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Chapter 6

1 Le agradó a Darío nombrar sobre el reino, a 120 gobernadores de provincia quienes gobernarían sobre todo el reino. **2** Sobre ellos había tres administradores principales, y Daniel fue uno de ellos. Estos administradores principales fueron nombrados para que pudieran supervisar a los gobernadores de provincia, para que el rey no sufriera ninguna pérdida. **3** Daniel fue distinguido sobre los otros administradores principales y los gobernadores de provincia, porque tenía un espíritu extraordinario. El rey estaba planificando ponerlo a él sobre todo el reino. **4** Entonces los otros administradores principales y los gobernadores de provincia buscaron errores en el trabajo que Daniel hacía para el reino, pero no pudieron encontrar ninguna corrupción o falta en su deber porque él era fiel. Ningún error o negligencia fueron hallados en él. **5** Entonces estos hombres dijeron: "Nosotros no podemos encontrar ninguna razón para quejarnos contra este Daniel, a menos que encontremos algo contra él respecto a la ley de su Dios." **6** Entonces estos administradores y gobernadores trajeron un plan delante del rey. Ellos le dijeron: "Rey Darío, ¡viva usted para siempre! **7** Todos los administradores principales del reino, los gobernadores regionales, y los gobernadores de provincias, los consejeros, y los gobernadores han consultado entre sí y han decidido que usted, el rey, debe emitir un decreto y hacerlo cumplir, que cualquiera que haga un pedido a cualquier dios u hombre por treinta días, excepto a usted, rey, esa persona deberá ser lanzada en el foso de los leones. **8** Ahora, Rey, emita un decreto y firme el documeto de manera que no pueda ser cambiado, según las leyes de los medos y persas, para que no pueda ser revocado." **9** Así que el Rey Darío firmó el documeto convirtiendo el decreto en una ley. **10** Cuando Daniel supo que el documento había sido firmado convirtiéndolo en ley, él entró a su casa (ahora sus ventanas en su aposento alto estaban abiertas hacia Jerusalén), y se arrodilló, como lo hacía tres veces al día, y oró y dio gracias delante de su Dios, como lo había hecho antes. **11** Entonces estos hombres que habían hecho la trama entre sí vieron a Daniel hacer pedidos y buscar ayuda de Dios. **12** Entonces se acercaron al rey y hablaron con él acerca de su decreto: "¿No hizo usted un decreto de que todo el que haga un pedido a cualquier dios o ser humano durante los próximos treinta días, excepto a usted, rey, deberá ser lanzado al foso de los leones?" El rey contestó: "El asunto está decidido, según la ley de los medos y persas; no puede ser revocado." **13** Entonces ellos le respondieron al rey: "Esa persona, Daniel, quien es una de las personas del exilio de Judá, no le hace caso a usted, rey, ni al decreto que usted ha firmado. Él ora a su Dios tres veces al día." **14** Cuando el rey oyó esto, se afligió terriblemente, y concentró su mente para rescatar a Daniel de este fallo. Él trabajó hasta la puesta del sol para tratar de salvar a Daniel. **15** Entonces estos hombres que habían hecho este complot se reunieron con el rey y le dijeron: "Sepa usted, rey, que es una ley de los medos y persas, que ningún decreto o estatuto que el rey emite puede ser cambiado." **16** Entonces el rey dio una orden, y trajeron a Daniel, y lo lanzaron al foso de los leones. El rey le dijo a Daniel: "Que tu Dios, a Quien tú sirves continuamente, te rescate." **17** Una piedra fue traída sobre la entrada al foso, y el rey la selló con su propio anillo grabado y con los anillos grabados de sus nobles para que nada pudiera ser cambiado respecto a Daniel. **18** Entonces el rey fue a su palacio y pasó la noche ayunando. Ningún entretenimiento fue traído delante de él, y el sueño se le escapó. **19** Entonces a la salida del sol, el rey se levantó y rápidamente fue al foso de los leones. **20** Mientras se acercaba al foso, él llamó a Daniel con una voz triste, diciéndole a Daniel: "Daniel, siervo del Dios viviente, ¿ha podido tu Dios, a quien tú sirves continuamente, salvarte de los leones?" **21** Entonces le dijo Daniel al rey: "¡Rey, viva para siempre! **22** Mi Dios ha enviado a su mensajero y ha cerrado las bocas de los leones, y no me han lastimado. Porque fui hallado inocente delante de Él y también delante de usted, rey, y yo no le he hecho ningún daño a usted." **23** Entonces el rey se alegró mucho. Él dio una orden para que sacaran a Daniel del foso. Así que Daniel fue sacado del foso. No le encontraron ningún daño en él, porque él había confiado en su Dios. **24** El rey dio una orden, y le trajeron a aquellos hombres que habían acusado a Daniel y los lanzaron al foso de los leones, a ellos, sus niños y sus esposas. Antes de que llegaran al piso, los leones se apoderaron de ellos y rompieron todos sus huesos en pedazos. **25** Entonces el Rey Darío escribió a todos los pueblos, naciones y lenguas que moraban en toda la tierra: "Aumente la paz sobre ustedes. **26** Por la presente, yo hago un decreto de que en todo el dominio de mi reino, tiemblen y teman los hombres ante el Dios de Daniel, porque El es el Dios viviente y vive para siempre, y su reino no será destruido; su dominio será hasta el final. **27** Él nos guarda y nos rescata, y hace señales y maravillas en el cielo y en la tierra; Él ha guardado a Daniel de la fuerza de los leones." **28** Así que Daniel prosperó durante el reinado de Darío y durante el reinado de Ciro el Persa.

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Daniel 6:1

Oración de Enlace:
Los eventos en este capítulo tienen lugar después que los persas conquistaron Babilonia y Dario el medo comenzó a gobernar en Babilonia.

Le agradó a Darío
"Rey Dario decidió"

120 gobernadores de provincia
"ciento veinte gobernadores de provincia "

Sobre ellos
La palabra "ellos " se refiere a los 120 gobernadores de provincia.

para que el rey no sufriera ninguna pérdida
"para que nada le fuera robado al rey" o "para que nadie le robara nada del rey"

fue distinguido sobre
"sobresalido sobre" o "era mas capaz que"

tenía un espíritu extraordinario
Aquí "espíritu" se refiere a Daniel. Esto significa que él era inusualmente capaz. Traducción Alterna: "él era una persona excepcional"

extraordinario
" impresionante" o "excelente"

ponerlo a él sobre
" darle a él autoridad sobre" o "ponerlo a cargo de"

Daniel 6:4

Entonces los otros administradores principales y los gobernadores de provincia ... para el reino
Los otros administradores estaban celosos de Daniel. Esto puede ser hecho explícito. Traducción Alterna: "Entonces los otros administradores principales y los gobernadores de provincia se pusieron celosos. Así que buscaban errores en los trabajos que Daniel hacía para el reino"

Ningunos errores o negligencia fueron hallados en él.
Esto puede ser expresado en forma activa. Traducción Alterna: "Ellos no podían encontrar ningún error o negligencia en su trabajo."

negligencia
mirando demasiado tus responsabilidades

para quejarnos contra este Daniel
"para quejarnos sobre Daniel"

Daniel 6:6

trajeron un plan delante del rey
"presentaron un plan al rey"

¡viva usted para siempre!
Esta era una forma normal de saludar al rey.

por treinta días
"por 30 días"

cualquiera que haga un pedido
"cualquiera que haga una petición"

esa persona deberá ser lanzada en el foso de los leones
Esto puede ser expresado en forma activa. Traducción Alterna: "tus soldados deben tirar a esa persona en el foso de los leones"

foso de los leones
Esto puede referirse a un cuarto o pozo donde se mantenían los leones.

Daniel 6:8

Oración de Enlace:
En el versículo 8, los administradores continúan hablando con el rey.

según las leyes
"de acuerdo a las leyes"

no pueda ser cambiado
"no puede ser cancelado"

convirtiendo el decreto en una ley
"haciendo la orden en una ley"

Daniel 6:10

Cuando Daniel supo que el documento había sido firmado convirtiéndolo en ley
Es importante para la historia establecer claramente que Daniel sabía sobre la nueva ley antes de que él orara a Dios.

ahora sus ventanas en su aposento alto estaban abiertas hacia Jerusalén
Esta es la información de fondo que explica cómo los enemigos de Daniel sabían que él estaba orando a su Dios.

dio gracias delante de su Dios
"dio gracias a su Dios"

trama
un plan con intenciones perversas

Daniel 6:12

¿No hizo usted un decreto ... leones?
Ellos hicieron esta pregunta para hacer que el rey confirmara que él hizo el decreto.

el que haga un pedido
"quien haga una petición"

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foso de los leones
Esto se puede referir a un cuarto o un pozo donde los leones eran mantenidos. Ver cómo lo tradujiste en 6:6.

según la ley
"de acuerdo a la ley"

Daniel 6:13

Esa persona, Daniel
Esta no es una forma respetuosa de referirse a Daniel. Ellos intensionalmente usaban esa frase para evitar darle a Daniel el respeto que él se merecía como jefe administrador.

es una de las personas del exilio de Judá
" quien era un inmigrante de Judá"

no le hace caso a usted
Esta expresión idiómatica significa que él ignora al rey. Traducción Alterna: " no te obedece"

concentró su mente
Aquí "mente" se refiere a sus pensamientos. Traducción Alterna: "él pensaba mucho sobre como"

Él trabajó
Esto se refiere al trabajo mental, en lugar del trabajo físico.

Daniel 6:15

ningún decreto ... puede ser cambiado
Una oración adicional podría ser añadida aquí para ayudar en la comprensión. Traducción Alterna: "ningún decreto... puede ser cambiado. Ellos debían lanzar a Daniel en el foso de los leones."

Daniel 6:16

trajeron a Daniel
"sus soldados fueron y trajeron a Daniel"

foso de los leones
Esto se puede referir a un cuarto o pozo donde los leones eran mantenidos. Ver cómo se tradujo en 6:6.

Que tu Dios...te rescate
El rey está expresando su deseo para que su Dios salve a Daniel.

te rescate
"te salve de los leones"

Daniel 6:17

foso
Esto se puede referir al cuarto o poso donde los leones eran mantenidos. Ver cómo lo tradujiste en 6 :6.

el rey la selló con su propio anillo grabado y con los anillos grabados de sus nobles ... respecto a Daniel
La función del anillo grabado como sello se puede expresar claramente. El rey y los nobles presionaban sus anillos grabados en un sello de cera. Traducción Alterna: "El rey presionó su anillo grabado en el sello de cera. Los nobles lo hicieron también. Nadie tenía permitido romper el sello y ayudar a Daniel"

nada pudiera ser cambiado respecto a Daniel
"nadie podía ayudar a Daniel"

pasó la noche ayunando
Este acto simbólico mostró que el rey estaba preocupado por Daniel.

Ningún entretenimiento fue traído delante de él
Esto puede ser expresado en forma activa. Traducción Alterna: "Él no tenía a nadie que lo entretuviera"

el sueño se le escapó
El sueño es expresado como si pudiera huir del rey. Traducción Alterna: "él no durmió en toda la noche"

Daniel 6:19

foso de los leones
Esto se refiere al cuarto o pozo donde los leones eran mantenidos. Ver cómo lo tradujiste en 6:6.

Daniel 6:21

Porque fui hallado inocente
Esto puede ser expresado en forma activa. Traducción Alterna: " Él sabe que no ha hecho nada incorrecto"

yo no le he hecho ningún daño a usted
"Yo no le he hecho ningún daño"

Daniel 6:23

pozo
Esto se puede referir al cuarto o pozo dónde los leones eran mantenidos. Ver como lo tradujiste en 6:6.

Ningún daño fue encontrado en él
Esto puede ser expresado en forma activa. Traducción Alterna: "Ellos no encontraron ninguna herida en Daniel"

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Daniel 6:24

pozo de los leones
Esto se puede referir al cuarto o pozo donde los leones eran mantenidos. Ver cómo lo tradujiste en 6:6.

Antes de que llegaran al piso
"Antes de que llegaran al piso del foso de los leones"

rompieron todos sus huesos en pedazos
"trituraron sus huesos" (UDB)

todos los pueblos, naciones y lenguas
"las personas de todas las naciones"

en toda la tierra
Rey Dario escribió su mensaje a todo el reino, el cuál era inmenso. Aquí les dice: "toda la tierra" para enfatizar cuan inmenso era su reino, pero no incluye a todos en la tierra. Traducción Alterna: "en mi reino"

Aumente la paz sobre ustedes
Esta es una forma de saludar que se usaba para desearle a alguien bien en todas las áreas de su vida.

Daniel 6:26

Oración de Enlace:
Esto continúa expresando el mensaje que Dario envió a todos en su reino.

tiemblen y tema
Estas dos palabras son similares y pueden ser combinadas. Traducción Alterna: "agítense con miedo"

el Dios de Daniel
"el Dios que Daniel adora" (UDB)

Él es el Dios viviente y vive para siempre
"el Dios viviente" y "vive para siempre" expresan el mismo concepto, que Dios vive para siempre.

Su reino no será ... Su dominio será
Las dos frases son paralelas, enfatizando como el reino de Dios nunca termina.

Su reino no será destruido
Esto puede ser expresado en forma activa. Traducción Alterna: "nadie destruirá Su reino" o "Su reino durará por siempre"

Su dominio será hasta el final.
"Él gobernará por siempre"

Él ha guardado a Daniel de la fuerza de los leones
"Él no ha permitido que los fuertes leones lastimen a Daniel"

Daniel 6:28

durante el reinado de Darío y durante el reinado de Ciro el Persa.
Ciro, el persa, fue un rey que gobernó después de Dario.

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Chapter 7

1 En el primer año de Belsasar, rey de Babilonia, Daniel tuvo un sueño y visiones en su mente mientras estaba acostado en su cama. Entonces él escribió lo que había visto en el sueño. Él escribió los eventos más importantes: **2** Daniel explicó: "En mi visión en la noche yo vi que los cuatro vientos del cielo estaban agitando el mar grande. **3** Cuatro animales grandes, cada uno diferente del otro, salieron del mar. **4** El primero era como un león pero tenía alas de águila. Mientras yo miraba, sus alas fueron arrancadas y el fue levantado de la tierra y obligado a pararse sobre dos patas, como un hombre. La mente de un hombre le fue dada. **5** Entonces allí había un segundo animal, como un oso, y estaba agachado; tenía tres costillas entre sus dientes dentro de su boca. Se le dijo: 'Levántate y devora mucha gente.' **6** Después de esto miré otra vez. Había allí otro animal, uno que parecía un leopardo. Sobre su espalda tenía cuatro alas, como alas de ave, y tenía cuatro cabezas. Le fue dada autoridad para gobernar. **7** Después de esto yo vi en mi sueño en la noche un cuarto animal, aterrador, espantoso, y muy fuerte. Este tenía grandes dientes de hierro; devoraba, despedazaba y pisoteaba bajo sus patas lo que quedaba. Este era diferente a los otros animales, y tenía diez cuernos. **8** Mientras yo estaba considerando los cuernos, miré y vi otro cuerno crecer entre ellos, un cuerno pequeño. Tres de los primeros cuernos fueron arrancados de raíz. Yo vi en este cuerno ojos, como los ojos de un hombre, y una boca que se estaba jactando acerca de grandes cosas. **9** Mientras yo miraba, tronos fueron colocados en su lugar, y el Anciano de Días tomó su asiento. Su vestidura era tan blanca como la nieve, y el cabello de su cabeza era como lana pura. Su trono era llamas de fuego, y sus ruedas eran fuego ardiendo. **10** Un río de fuego fluyó de delante de Él; millones Le servían, y cien millones estaban de pie delante de Él. La corte estaba en sesión, y los libros fueron abiertos. **11** Yo continué mirando a causa de las palabras jactanciosas dichas por el cuerno. Yo miré mientras mataban el animal y su cuerpo era destruído, y fue entregado para ser quemado. **12** En cuanto al resto de los cuatro animales, sus autoridadades para gobernar les fueron quitadas, pero sus vidas fueron prolongadas por un período de tiempo. **13** Esa noche en mis visiones, vi uno que venía con las nubes del cielo como un Hijo de Hombre; Él vino al Anciano de Días y fue presentado delante de Él. **14** Autoridad para gobernar y gloria y poder real les fueron dadas a él para que todos los pueblos, naciones y lenguas le sirvieran. Su autoridad para gobernar es una autoridad eterna que no terminará, y su reino es uno que nunca será destruído. **15** En cuanto a mí, Daniel, mi espíritu estaba afligido dentro de mí, y las visiones que yo vi en mi mente me perturbaron. **16** Yo me acerqué a uno de los que estaban allí parados y le pedí que me mostrara el significado de estas cosas. **17** Estos grandes animales, cuatro en número, son cuatro reyes que se levantarán de la tierra. **18** Pero el pueblo santo del Altísimo recibirá el reino, y ellos lo poseerán para siempre y siempre. **19** Entonces yo quise saber más acerca del cuarto animal; era tan diferente a los demás y muy horrible con sus dientes de hierro y garras de bronce; devoraba, despedazaba y pisoteaba lo que quedaba con sus patas. **20** Yo quise saber acerca de los diez cuernos sobre su cabeza, y sobre el otro cuerno que creció, y ante el cual los otros tres cuernos cayeron. Yo quería saber acerca del cuerno que tenía ojos y acerca de la boca que se jactaba acerca de grandes cosas y que parecia ser más grande que sus compañeros. **21** Mientras yo miraba, este cuerno hizo la guerra en contra del pueblo santo y lo estaba derrotando **22** hasta que el Anciano de Días vino, y le hizo justica al pueblo santo del Altísimo. Entonces llegó el tiempo cuando el pueblo santo recibió el reino. **23** Esto es lo que esa persona dijo: 'En cuanto al cuarto animal, este será un cuarto reino sobre la tierra que será diferente a todos los otros reinos. Devorará toda la tierra, y la pisoteará y la despedazará. **24** En cuanto a los diez cuernos, de este reino se levantarán diez reyes, y otro se levantará después de ellos. Él será diferente a los anteriores, y conquistará a los tres reyes. **25** Él dirá palabras contra del Altísimo y oprimirá al pueblo santo del Altísimo. Él tratará de cambiar los festivales y la ley. Estas cosas le serán dadas a su mano por un año, dos años, y medio año. **26** Pero la corte estará en sesión, y ellos le quitarán su poder real para ser consumido y destruído en el fin. **27** El reino y el dominio, y la grandeza de los reinos debajo de todo el cielo, le será dados a las personas que pertenecen al pueblo santo del Altísimo. Su reino es un reino eterno, y todos los demás reinos le servirán y obedecerán.' **28** Aquí está el final del asunto. En cuanto a mí, Daniel, mis pensamientos me alarmaron grandemente y mi rostro cambió en apariencia. Pero yo guardé estas cosas para mí."

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Daniel 7:1

Información General:
Los capítulos 7 y 8 no están en orden cronológico. Estos sucedieron mientras Belsasar aún era rey, antes de que gobernara Dario y Ciro eso fue discutido en el capítulo 6.

Información General:
En la visión de Daniel, él vió animales que eran símbolos de otras cosas. Mas tarde en la visión alguien explicó el significado de esos símbolos.

Belsasar
Este era el nombre del hijo de Nabucodonozor, Ver como escribiste este nombre en 5:1.

un sueño y visiones
Las palabras "sueños" y "visiones" ambas se refieren al mismo sueño que es descrito en este capítulo. Traducción Alterna: "visiones mientras él estaba soñando"

los cuatro vientos del cielo
"Vientos de todos lados" o "fuertes vientos de todas las cuatro direcciones"(UDB)

estaban agitando
"azotaron" o "agitaron" o causaron altas olas

Daniel 7:4

El primero era como un león pero tenía alas de águila
Esta era una criatura ssimbólica, y no un animal que existe. (Ver:|Symbolic Language)

sus alas fueron arrancadas y el fue levantado de la tierra y obligado a pararse sobre dos patas, como un hombre
Esto puede ser expresado en forma activa. Traducción Alterna: "alguien desgarró sus alas y la levantó del suelo y le hizo pararse como un ser humano" (Ver:|Active or Passive)

La mente de un hombre le fue dada
Aquí "mente" se refiere a pensar. Esto puede expresado en forma activa. Traducción Alterna: "Alguien le dió la habilidad de pensar como un ser humano" (Ver:|Metonymy and|Active or Passive)

un segundo animal, como un oso
Esto no es un oso real sino un animal simbólico que es similar a un oso. (Ver:|Symbolic Language)

costillas
largos huesos curvados del pecho que se conectan a la espina

Se le dijo
Esto puede ser expresado en forma activa. Traducción Alterna: "Alguien lo dijo" (Ver:|Active or Passive)

Daniel 7:6

otro animal, uno que parecía un leopardo
Este no era un leopardo real, pero era un animal simbólico que era similar al leopardo.

cuatro alas ... cuatro cabeza
Las cuatro alas y las cuatro cabezas eran símbolos, pero su significado no es claro.

tenía cuatro cabezas
"el animal tenía cuatro cabezas"

Le fue dada autoridad para gobernar.
Esto puede ser expresado en forma activa. Traducción Alterna; "Alguien le dió la autoridad para gobernar"

un cuarto animal ... tenía diez cuernos
Esto tampoco es un animal real. Es una criatura simbólica.

pisoteaba bajo sus patas
" caminaba y aplastaba"

Daniel 7:8

Información General:
Daniel continúa describiendo su visión de los cuatro animales que él vió en 7:6.

los cuernos
Los traductores deben escribir una nota como esta: "Los cuernos son un símbolo de poder y representan a líderes poderosos."

Tres de los primeros cuernos fueron arrancados de raíz
Esto puede ser expresado en forma activa. Traducción Alterna: "El pequeño cuerno arrancó a los otros tres primeros cuernos"

una boca que se estaba jactando acerca de grandes cosa
Aquí el cuerno estaba presumiendo, usando su boca para hacerlo. Traducción Alterna: "el cuerno tenía una boca y presumía sobre hacer grandes cosas"

Daniel 7:9

Información General:
La mayoria de los versos de los textos 9-14 es lenguaje simbólico con líneas de paralelismo que tienen un significado similar. Por esta razón, el ULB y UDB los presenta en forma poética.

tronos fueron colocados en su lugar
Esto puede ser expresado en forma activa. Traducción Alterna: "alguien estableció tronos en sus lugares"

el Anciano de Días
Esto es un título para Dios que significa que Él es eterno. Traducción Alterna: "el único que ha vivido por siempre" o "El que ha vivido desde siempre"

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tomó Su asiento ...Su vestidura ... el cabello de Su cabeza
Este pasaje describe a Dios sentado, con sus ropas y cabello como una persona. Esto no significa que Dios es asi realmente, pero así es como Daniel vió a Dios en una visión.

tomó Su asiento
Esto es una expresión idiómatica que significa que él se sentó. Traducción Alterna: se sentó en Su trono" (Ver:

Su vestidura era tan blanca como la nieve pura
Su ropa es comparada a la nieve para mostrar que es muy blanca. Traducción Alterna: "Su ropa era muy blanca"

el cabello de Su cabeza era como lana pura
Algo sobre el cabello de Dios se veía como pura lana. Posibles significados 1) era muy blanco

lana pura
"lana límpia" o "lana que ha sido lavada"

Su trono era llamas de fuego ... sus ruedas eran fuego ardiendo
Esto describe el trono de Dios y sus ruedas como si fueran hechas de fuego. Las palabras "llamas" y "fuego ardiente" significan básicamente la misma cosa y puede ser traducido de la misma forma.

sus ruedas
No esta claro porque el trono de Dios es descrito como si tuviera ruedas. Los tronos normalmente no tienen ruedas. Usa un término general para "ruedas" si es posible

Daniel 7:10

Información General:
Daniel continua describiendo su visión de la respuesta en el cielo a los cuatro animales que él vió en 7:6.

Información General:
La mayoria de los textos de los versos 9-14 es lenguaje simbólico con lineas paralelas que tienen un significado similar. Por esta razón, el ULB y UDB los presenta en forma poética.

Un río de fuego fluyó de delante de Él
La forma rápida en la cual el fuego vino de la presencia de Dios es expresada como si fueraagua fluyendo de un río. Traducción Alterna: "el fuego derramado en frente de él como agua de un río"

delante de Él
La palabra "Él" se refiere a Dios, el anciano de días de 7:9.

millones
Esto probablemente se refiere a un grupo grande en ves de a un número preciso. Traducción Alterna: " miles de miles" o " gran número de personas"

cien millones
Esto probablemente se refiere a un gran grupo en ves de un número preciso. Traducción Alterna: " diez mil veces diez o miles" o " número incontable de personas"

La corte estaba en sesión
Esto significa que Dios, el juez, esta listo para investigar la evidencia y hacer Su juicio. Traducción Alterna: "El juez esta listo para juzgar" o El juez estaba sentado"

los libros fueron abiertos
Estos son los libros que contienen la evidencia a ser usada en la corte. Traducción Alterna: " los libros de la evidencia fueron abiertos"

Daniel 7:11

Información General:
Daniel continúa describiendo su visión de la corte en el cielo en respuesta al cielo al cuarto animal que el vió en 7-6.

mataban el animal ... para ser quemado
Esto puede ser expresado en forma activa. "ellos mataron al cuarto animal, destruyeron su cuerpo, y se lo dieron a alguno para ser quemado"

el animal
Esto se refiere al cuarto animal que tiene diez cuernos y al cuerno que habló jactanciosamente. Traducción Alterna: "el mas espantoso animal" o "el animal que tiene el mas jactancioso cuerno"

al resto de los cuatro animales
debe clarificarse para decir, "los otros tres animales."

su autoridad para gobernar les fue quitada
Esto puede ser expresado en forma activa. Traducción Alterna: "el juez les quitó la autoridad de gobernar" o "su autoridad de gobernar terminó"

sus vidas fueron prolongadas por un período de tiempo
Esto puede ser expresado en forma activa. Traducción Alterna: "ellos continuaron viviendo por un periodo de tiempo" o "el juez les permitió vivir un poco mas"

Daniel 7:13

Información general:
La mayoría del texto de los versículos del 9-14 es lenguaje simbólico con líneas paralelas que tienen similar significado.

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vi uno que venía ...como un Hijo de Hombre
La persona que Daniel veía no era un hombre normal, pero tenía una figura humana como de hombre. "Yo también vi esa noche a alguien que se parecia el hijo del hombre, el tenía una figura humana".

al Anciano de Días
Esto se refiere a Dios que es eterno. Vea como Vea como usted tradujo esto en 7:9.

fue presentado delante de Él
Esto puede declararse en forma activa. Traducción alterna: ellos presentaron este hijo del hombre al Anciano de Días, o el se paro delante de él.

Autoridad para gobernar y gloria y poder real les fueron dadas a él
Esto puede declararse en forma activa. Traducción alterna: "Aquel que se parecía al hijo del hombre recibe autoridad para gobernar, gloria y poder real.

poder real
Esto se refiere a "autoridad".

pueblos, naciones y lenguas
Aquí naciones y lenguajes representan las diferentes naciones que hablaban diferentes lenguajes. Vea como tradujo esto en 3:3. Traducción alterna: "gente de diferentes naciones y que hablaban diferentes lenguajes"

no terminará...nunca será destruído.
Estas dos frases significan lo mismo.

nunca será destruído.
Esto se puede declarar en forma activa. Traducción alterna: "que nadie, nunca podrá destruirlo."

Daniel 7:15

mi espíritu estaba afligido dentro de mí, y las visiones que yo vi en mi mente me perturbaron.
Estas dos frases describen como Daniel se estaba sintiendo. El segundo da más información sobre el primero, explicando sobre la aflicción del espíritu.

mi espíritu estaba afligido dentro de mí
Aquí "mi espíritu" se refería a Daniel mismo. Traducción alterna: "Yo estaba bien triste en mi interior"

uno de los que estaban allí parados
Este es una de las criaturas celestiales que estaban delante del trono de Dios. Posibles significados: 1) esto eran ángeles, espíritus que le servían a Dios 2) esto eran personas que habían muerto y ahora estaban en el cielo.

me mostrara
"que me diga" o "que me explique"

estas cosas
"las cosas que he visto"

Daniel 7:17

cuatro reyes que se levantarán de la tierra.
Aquí "de la tierra" significa que ellos eran personas reales. Traducción alterna: cuatro reyes que tendrán el poder en la tierra o cuatro hombres que se levantarán de entre los hombres de la tierra y se convertirán en reyes.

ellos lo poseerán
"ellos gobernarán sobre ello"

para siempre y siempre.
la repetición de las ideas enfatizan que este reino nunca llegará a su fin.

Daniel 7:19

muy horrible
que daba mucho miedo

pisoteaba
caminar sobre algo y destrozarlo

los diez cuernos sobre su cabeza
los diez cuernos en la cabeza del cuarto animal

creció, y ante el cual los otros tres cuernos cayeron.
creció, y los tres cuernos se cayeron por eso.

ante el cual los otros tres cuernos cayeron
aquí cayeron es un eufemismo que significa que fueron destruídos. Traducción alterna: que destruyo los tres cuernos.

acerca de la boca que se jactaba
"la boca del nuevo cuerno, se jactaba"

parecia ser más grande que sus compañeros.
el cuerno que tenía ojos y una boca parecía mas grande que los otros cuernos

Daniel 7:21

este cuerno
"este cuarto cuerno" Esto se refiere al cuerno que esta descrito en 7:19

hasta que el Anciano de Días vino, y le hizo justicia
Esto puede declararse en forma activa. Traducción Alterna: hasta que el Anciano de Dias venga y traiga justicia.

Anciano de Días
Este es el título de Dios que enfatiza que Él es eterno. Vea como tradujo este título en 7:9.

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el pueblo santo recibió el reino
Esto puede declararse en forma activa. Traducción alterna: "Dios dió su reino a su gente santa."

Daniel 7:23

Información general:
La mayoría de los textos de los versículos 23 al 27 son lenguaje símbolicos. Por esta razón, se presenta en forma poetica.

Esto es lo que esa persona dijo
Esta es la persona a quien Daniel se acerco en el 7:15.

esa persona dijo
esa persona respondió

Devorará toda la tierra, ... y la despedazará.
Esto no significa que el cuarto reino destruirá el planeta, pero si que sería atacado brutalmente, conquistado y destruído todos los reinos de la tierra.

de este reino se levantarán diez reyes,
Ellos reinarán uno después de otro. Esto puede declararse explicitamente. Traducción alterna: "diez reyes gobernaran sobre este cuarto reino, uno detras de otro."

otro se levantará después de ellos.
Este otro rey es uno de diez. Será útil referirse a él como el rey once. Traducción alterna: después de esto un onceavo rey se volverá poderoso.

el será diferente a los anteriores,
él será diferente a los otros diez reyes.

conquistará a los tres reyes.
El derrotará a tres de los diez reyes originales. Sería útil establecer que esos tres reyes estan representados por los tres cuernos que se arrancaron. Traducción alterna: él derrotará a los tres reyes que son representados por los tres cuernos que son arrancados.

Daniel 7:25

Información general:
El hombre en la visión de Daniel continúa hablando a Daniel.

Información general:
La mayoría del texto de los versos del 23-27 son lenguaje simnbolico. Por esta razón, se presenta en forma poetica.

Él dirá palabras contra del Altísimo
Esto significa que el nuevo rey abiertamente estará en desacuerdo y dirá cosas malas contra el Más Alto.

Él tratará...a su mano
Las palabras "El" y "su" se refiere al nuevo rey, no al Altísimo.

pueblo santo
el pueblo santo de Dios.

cambiar los festivales y la ley.
ambos términos se refieren a la ley de Moisés. Los festivales eran una parte importante en la religión de Israel en el Antiguo Testamento.

Estas cosas le serán dadas a su mano
Aquí "su mano"se refiere a su control. Esto puede ser declarado en forma activa. Traducción alterna: "El nuevo rey tendrá control de los festivales religiosos y las leyes"

un año, dos años, y medio año
Esto significa tres años y medio.

la corte estará en sesión
Esto significa que el juez estará listo para investigar la evidencia y hacer su juicio. Traducción alterna: el juez juzgará o el juez se sentara.

ellos le quitarán su poder real
"los miembros de la corte tomarán el poder real al nuevo rey"

poder real
Esto se refiere aquí a la "autoridad". Vea como tradujo esto en 7:13.

para ser consumido y destruído en el fin.
Esto puede declararse en forma activa. Traducción alterna: "y lo consumira y destruirá en el fin" o "destruirá completamente su poder real en el final".

Daniel 7:27

Información general:
El hombre en la visión de Daniel continua hablando a Daniel.

Información general:
La mayoría del texto de los versículos 23 al 27 son lenguaje simbolico. Por esta razón se presenta en forma poetica.

El reino y el dominio,... le será dados a las personas
Esto puede ser declarado en forma activa. Traducción alterna: Dios dará el reino y el dominio... al pueblo.

El reino y el dominio
Estos dos términos significan básicamente lo mismo y enfatizan que esto se refiere a todas las formas de autoridad oficial.

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la grandeza de los reinos
El nombre abstracto "grandeza"puede ser traducido con el adjetivo "grande". Traducción Alterna: todo lo que es grande sobre los reinos.

de los reinos debajo de todo el cielo
La expresión debajo de todo el cielo se refiere a los reinos de la tierra. Traducción alterna: de todos los reinos de la tierra.

Su reino
El reino del mas Alto.

un reino eterno
Un reino que existirá para siempre o un reino que nunca terminará.

Aquí está el final del asunto.
Esto siginifica que Daniel terminó de describir la visión. Traducción alterna: Esto fue lo que vi en mi visión o Este es el final de la descripción de lo que yo ví en mi visión.

mi rostro cambió en apariencia.
mi rostro se puso pálido.

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Chapter 8

1 En el tercer año del reinado del Rey Belsasar, yo, Daniel, me apareció una visión (después de la que se me apareció al principio). **2** Yo vi en la visión, mientras miraba, que estaba yo en la fortaleza de Susa en la provincia de Elam. Yo vi en la visión que yo estaba al lado del Canal Ulai. **3** Yo levante la vista y vi delante de mí un carnero con dos cuernos, parado junto al canal. Un cuerno era más largo que el otro, pero el más largo crecía más lentamente que el más corto por cual, este le sobrepasó en longitud. **4** Yo vi el carnero arremetiendo al oeste, luego al norte, y luego al sur; ningún otro animal podía mantenerse de pie delante de él. Ninguno de ellos fue capaz de rescatar a nadie de su mano. Él hizo todo lo que quizo hacer, y se hizo grande. **5** Mientras yo pensaba en esto, vi un macho cabrío venir del oeste, quien iba atravesando toda la superficie de la tierra, corriendo rápido, no parecía tocar la tierra. El macho cabrío tenía un cuerno grande entre sus ojos. **6** Él fue hacía el carnero que tenía dos cuernos; yo había visto el carnero parado en la orilla del canal, y el macho cabrío corrió hacia el carnero con una furia poderosa. **7** Yo vi al macho cabrío acercarse al carnero. Él estaba muy enojado con el carnero, golpeó el carnero y le rompió sus dos cuernos. El carnero estaba sin fuerzas para pararse frente a él. El macho cabrío lo tumbó al suelo y lo pisoteó. No hubo nadie que pudiera rescatar al carnero de su poder. **8** Entonces el macho cabrío se hizo muy grande. Pero cuando se hizo fuerte, el cuerno grande se rompió, y en su lugar otros cuatro cuernos grandes crecieron, los cuales apuntaban hacia los cuatro vientos de los cielos. **9** De uno de ellos, creció otro cuerno, pequeño al principio, pero que se hizo muy grande en el sur, en el este y en la tierra de la hermosura. **10** Se hizo tan grande como para enfrascarse en guerra con el ejército del cielo. Algunos de ese ejército y algunas de las estrellas fueron arrojadas a la tierra, y este las pisoteó. **11** Se hizo a sí mismo, tan grande como el comandante del ejército. Este quitó de él la ofrenda quemada de costumbre, y el lugar de Su santuario fue contaminado. **12** A causa de la rebelión, el ejército será entregado al cuerno del macho cabrío, y la ofrenda quemada será detenida. El cuerno tirará la verdad al suelo, y tendrá éxito en lo que haga. **13** Entonces escuché a un santo hablando, y a otro santo contestándole: "¿Cuánto tiempo durarán estas cosas, esta visión acerca de la ofrenda quemada, el pecado que trae destrucción, la entrega del santuario, y el ejército del cielo pisoteado?" **14** Él me dijo: "Esto durará 2, 300 tardes y mañanas. Después de eso, el santuario será purificado." **15** Cuando yo, Daniel, vi la visión, yo traté de entenderla. Entonces allí, parado delante de mí habia uno que parecía un hombre. **16** Yo oí la voz de un hombre llamando entre las orillas del Canal de Ulai. Él dijo: "Gabriel, ayúdale a este hombre a entender la visión." **17** Así que él vino cerca de donde yo estaba parado. Cuando él vino, yo tuve miedo y me postré en la tierra. Él me dijo: "Entiende, hijo de hombre, que la visión es para el tiempo del fin." **18** Cuando él me habló, caí en un sueño profundo con mi rostro al suelo. Entonces él me tocó, he hizo que me pusiera de pie. **19** Él dijo: "Mira, yo te mostraré lo que sucederá mas tarde en el tiempo de la ira, porque la visión es concerniente al tiempo señalado para el fin. **20** En cuanto al carnero que viste, el que tenía dos cuernos, ellos son los reyes de Media y de Persia. **21** El macho cabrío es el rey de Grecia. El cuerno grande entre sus ojos es el primer rey. **22** En cuanto al cuerno que fue roto, en el lugar del cual se levantaron otros cuatro, cuatro reinos surgirán de su nación, pero no con su gran poder. **23** En el tiempo postrero de esos reinos, cuando los transgresores habrán alcanzado su límite, un rey de rostro serio, uno que es muy inteligente, se levantará. **24** Su poder será grande, pero no por su propio poder. Él será asombroso en lo que destruye; él actuará y tendrá éxito. Él destruirá gente poderosa, personas de entre los santos. **25** Por su astucia hará que el engaño prospere bajo su mano. Él llegará a ser grande en su propia mente. Él destruirá inesperadamente a mucha gente. Él aun se levantará en contra del Rey de reyes, y él será quebrantado, pero no por ninguna mano humana. **26** La visión acerca de las tardes y las mañanas que se te ha contado es cierta. Pero sella la visión, pues se refiere a muchos días en el futuro." **27** Entonces yo, Daniel, fui sobrecogido y estuve acostado por varios días. Entonces me levanté, y seguí atendiendo los negocios del rey. Pero fui horrorizado por la visión, y no hubo nadie que la entendiera.

Daniel 8:1

Información general:
Los capítulos 7 y 8 no están en orden cronológico. Ocurrieron mientras Belsasar era aún rey, antes de que gobernara Dario y Ciro que se mencionan en el capítulo 6.

Información general:
En la visión de Daniel, el vió animales que eran símbolos de otras cosas. Mas tarde en la visión alguien explica el significado de estos símbolos.

En el tercer año
En año tres.

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Belsasar
Este es el hijo de Nabucodonosor que se covirtió en rey luego de su padre. Vea como lo tradujo en 5:1.

me apareció una visión (después de la que se me apareció al principio)
Esto es información para recordar al lector que esto es una segunda visión de Daniel. Traducción alterna: una segunda visión me apareció.

en la fortaleza
guardado y protegido

Susa... Elam...Canal Ulai.
Esto son nombres de lugares.

Canal
Un canal es un paso de agua estrecho hecho por el hombre.

Daniel 8:3

un carnero con dos cuernos
Es normal que un carnero tenga dos cuernos. Estos cuernos, sin embargo, tienen un significado simbólico.

Yo vi el carnero arremetiendo
Yo vi el carnero correr bien rápido.

de rescatar a nadie de su mano.
Los carneeros no tienen manos. Aquí mano se refiere al poder del carnero. Traducción alterna: para rescatar a nadie de su poder.

Daniel 8:5

atravesando toda la superficie de la tierra
La frase "toda la superficie de la tierra" es una exageración que significa que el vendrá de muy lejos. Traducción alterna: "de muy lejos de la tierra".

El macho cabrío tenía un cuerno grande entre sus ojos
Los cabros tienen dos cuernos a los lados de sus cabezas. Esta imagen debe ser explicada. Traducción alterna: "el cabro tiene un cuerno grande sencillo en el centro de la cabeza"

yo había visto el carnero parado en la orilla del canal
Esta frase está insertada como información para explicar donde estaba localizado el carnero.

con una furia poderosa.
"y estaba muy enojado"

Daniel 8:7

lo pisoteó
romper algo parándose sobre ello.

el cuerno grande se rompió
Se puede declarar en forma activa. Traducción alterna: algo se rompió del cuerno grande.

hacia los cuatro vientos de los cielos
Esto es una forma idiomática que se refiere a las cuatro direcciones

Daniel 8:9

pero que se hizo muy grande
"se hizo muy grande"

en el sur, en el este y en la tierra de la hermosura.
Esto probablemente significa que apunta a estas direcciones. Traducción alterna: "y apunta hacia el sur y luego hacia el este y entonces hacia la bella tierra de Israel"

la tierra de la hermosura
Esto se refiere a la tierra de Israel.

Se hizo tan grande como para enfrascarse en guerra
Aquí al cuerno se le dio cualidades de una persona y esta comprometida en la guerra.

Algunos de ese ejército...fueron arrojadas a la tierra,
Esto puede declararse en forma activa. Traducción alterna: El cuerno arrojó del ejército y algunas de las estrellas abajo a la tierra. "

y este las pisoteó.
Aquí al cuerno se le dan cualidades de una persona que pisotea las estrellas y el ejército.

Daniel 8:11

Oración de enlace
Daniel continúa describiendo su visión del cuerno. (Ver: 8:9)

Información general:
A este cuerno se le dan cualidades de una persona.

el comandante del ejército
Esto se refiere a Dios mismo, quien es el líder del ejército de ángeles.

Este quitó de él la ofrenda quemada de costumbre
Aquí "quitó" signigica que el cuerno detuvo la ofrenda. Aquí él se refiere a Dios, el comandante del ejército. Traducción alterna: " Se detuvo a la gente de hacer su ofrenda regular a Él"

el lugar de Su santuario fue contaminado
Esto puede declararse como forma activa. Traducción alterna: "él profano Su santuario"

El cuerno tirará la verdad al suelo
El cuerno ignorará la verdad y habla como si la santidad sería arrojada al suelo. Traducción alterna: "el cuerno rechazará la verdad"

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Daniel 8:13

un santo
ángel

entrega del santuario,
"la rendición del santuario"

el ejército del cielo pisoteado
Esto puede declararse en forma activa. Traducción alterna: "el cuerno pisoteará el ejército del cielo"

2,300 tardes y mañanas.
Aquí tardes y mañanas es un merismo que se refiere a todo lo que ocurre entre ellos, esto significa los días completos. Traducción alterna: "2,300 días"

el santuario será purificado.
"el templo será purificado y puesto en orden otra vez"

Daniel 8:15

oí la voz de un hombre llamando entre las orillas del Canal de Ulai.
Aquí un hombre se refierea su voz. Traducción alterna: "un hombre llamando desde el Canal de Ulai"(See:

Canal de Ulai
Un canal es un paso de agua estrecho hecho por el hombre. Ver como tradujo este nombre en 8:1.

me postré en la tierra
Esto es un acto de adoracióñ en donde la persona se acuesta en la tierra.

el tiempo del fin.
"los días finales" o "el dinal del mundo". Esto no se refiere al momento final de los tiempos, sino a los eventos que pasarían inmediatamente antes del final.

Daniel 8:18

un sueño profundo
esto es un tipo de sueño cuando un apersona duerme profundamente y no se despierta con facilidad.

el tiempo de la ira
Esto se refiere al tiempo en que Dios los juzgará. Se puede escribir de una forma más explícita. Traducción alterna: "el tiemp cuando Dios juzgue en enojo"

concerniente al tiempo señalado para el fin.
"el tiempo cuando el mundo terminará"

Daniel 8:20

Información general:
En estos versos, el ángel explica a Daniel los significados simbólicos de las cosas que el vió en su visión. Los animales y los cuernos representaban gobernantes humanos y reinos.

dos cuernos, ellos son
"dos cuernos-ellos representan"

los reyes de Media y de Persia.
Posibles significados son 1)esto se refiere a los reyes de Media y de Persia o 2) esto es una metonimia en donde los reyes representan los reinos de Media y de Persia. Traducción alterna: los reinos de Media y de Persia.

el Rey de Grecia
Posibles significados son 1) esto se refiere al rey de Grecia o 2) esto es una metonimia en donde el rey representa el reino de Grecia. Traducción alterna: "el reino de Grecia"

El cuerno grande entre sus ojos
"El cuerno grande entre sus ojos representa"

Daniel 8:22

Información general:
En estos versos, el ángel explica a Daniel el significado simbólico de estas cosas que el vió en su visión. Los animales y los cuernos actualmente representan gobernantes humanos o reinos. See:

En cuanto al cuerno que fue roto...se levantaron otros cuatro
"Cuando el cuerno grande se rompió, cuatro otros surgieron"

cuatro reinos surgirán de su nación
Los cuatro cuernos representan los cuatro reinos. Esto puede expresarse de manera explícita. Traducción alterna: "ellos representan los cuatro reinos en donde el reino del primer rey se dividirán""

pero no con su gran poder
"pero ellos no tendrán tanto poder como el rey representado por el cuerno grande"

En el tiempo postrero de esos reinos
"y esos reinos alcanzaron su fin"

habrán alcanzado su límite,
"han alcanzado su máximo" o "han corrido su carrera"

de rostro serio
Esto significa alguien que se mostrará desafiante, o que parece que se negará a obedecer.

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Daniel 8:24

Información general
En estos versos, el ángel explica a Daniel el significado simbólico de estas cosas que el vió en su visión. Los animales y los cuernos actualmente representan gobernantes humanos o reinos. See:

pero no por su propio poder
"pero alguien más le dará poder su poder"

bajo su mano
Aquí "su mano" se refiere a su gobierno. Traducción alterna: "bajo su gobierno"

Rey de Reyes
Aquí se refiere a Dios.

él será quebrantado
Aquí "él" se refiere a su poder. Traducción alterna: "su gobierno terminará"

no por ninguna mano humana.
Aquí "mano" se refiere a poder. Esto puede expresarse en forma activa. Traducción alterna: "por poder divino"

Daniel 8:26

Información general:
El ángel continúa a instruir a Daniel sobre las visiones que Daniel vió.

sella la visión,
El ángel habla de la visión como si fuera un pergámino que se puede cerrar y sellar con un sello de cera. Esto prevendría que cualquiera pudiera ver su contenido hasta que el sello sea roto. Traducción alterna: cierra y sella lo que has escrito sobre la visión, o no digas a nadie sobre la visión ahora.

Daniel 8:27

fui sobrecogido y estuve acostado por varios días
estaba exhausto y me acoste enfermo por varios dias.

seguí atendiendo los negocios del rey.
hice el trabajo que el rey me asigno a mi.

fui horrorizado por la visión,
Yo estaba desmayado por la visión o yo estaba bien confundido por la visión.

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Chapter 9

1 Darío era el hijo de Asuero, un descendiente de los Medos. Fue Asuero quién habíá sido hecho rey sobre el reino de los babilonios. **2** Ahora, en el primer año del reinado de Darío, yo, Daniel, estaba estudiando los libros que contenían la palabra del SEÑOR, la palabra que había venido a Jeremías el profeta. Yo observé que pasarían setenta años hasta que el abandono de Jerusalén debía terminar. **3** Yo volví mi rostro al Señor Dios, para buscarlo con oración y ruegos, con ayuno, vistiendo ropas ásperas, y sentado en cenizas. **4** Yo oré al SEÑOR mi Dios, e hice confesión de nuestros pecados. Yo dije: "Por favor, Señor, Tú eres el Dios grande y asombroso, Tú eres aquel que guarda el pacto y eres fiel para amar a aquellos que Te aman y guardan Tus mandamientos. **5** Nosotros hemos pecado y hemos hecho lo malo. Hemos actuado malvadamente y nos hemos rebelado, dejando a un lado Tus mandatos y decretos. **6** Nosotros no hemos escuchado a Tus siervos los profetas quienes hablaron en Tu nombre a nuestros reyes, nuestros líderes, nuestros antepasados y a todo el pueblo de la tierra. **7** A ti, Señor, pertenece la justicia. A nosotros hoy, sin embargo, nos pertenece la vergüenza sobre nuestros rostros, para el pueblo de Judá y en aquellos que viven en Jerusalén, y a todo Israel. Esto incluye a aquellos que están cerca y aquellos que están lejos en todas las tierras donde los esparciste. Esto es debido a la gran traición que nosotros cometimos contra tí. **8** A nosotros, SEÑOR, pertenece la vergüenza sobre nuestros rostros, a nuestros reyes, y a nuestros líderes, y a nuestros antepesados, porque nosotros hemos pecado contra tí. **9** Al Señor nuestro Dios pertenecen la compasión y el perdón, porque nosotros nos hemos rebelado contra Él. **10** Nosotros no hemos obedecido a la voz del SEÑOR nuestro Dios al caminar en Sus leyes que él nos dió por medio de Sus siervos los profetas. **11** Todo Israel ha transgredido tu ley y se ha echado a un lado, rehusando obedecer tu voz. La maldición y el juramento que están escritos en la ley de Moisés, el siervo de Dios, han sido derramados sobre nosotros, pues hemos pecado contra él. **12** El SEÑOR ha confirmado las palabras que él habló contra nosotros y contra los gobernantes sobre nosotros, al traer sobre nosotros un gran desastre. Porque debajo de todo el cielo no se ha hecho nada que pueda compararse con lo que se le ha hecho a Jerusalén. **13** Como está escrito en la ley de Moisés, todo este desastre ha venido sobre nosotros, sin embargo, nosotros no hemos suplicado por misericordia del SEÑOR, nuestro Dios, alejándonos de nuestras iniquidades y poniendo atención a tu verdad. **14** Por lo tanto, el SEÑOR ha mantenido listo el desastre y lo ha traído sobre nosotros, pués el SEÑOR nuestro Dios es justo en todas las obras que él hace, sin embargo, nosotros no obedecimos Su voz. **15** Ahora, Señor, nuestro Dios, tú sacaste a tu pueblo de la tierra de Egipto con mano poderosa, y te has hecho un nombre famoso para ti mismo, como hasta hoy. Pero aún, nosotros pecamos; hemos hecho cosas malas. **16** Señor, por todas tus obras justas, deja que tu enojo y tu ira se alejen de tu ciudad Jerusalén, tu montaña santa. Debido a nuestros pecados, y debido a todos las iniquidades de nuestros antepasados, Jerusalén y tu pueblo han llegado a ser un objeto de desprecio para todos aquellos alrededor de nosotros. **17** Ahora, nuestro Dios, escucha la oración de tu siervo y sus plegarias por misericordia; por tu bien, Señor, haz resplandecer tu rostro en tu santuario que está desolado. **18** Mi Dios, abre tus oídos y escucha; abre tus ojos y ve. Nosotros hemos sido devastados; mira la ciudad que es llamada por tu nombre. Nosotros no rogamos por tu ayuda debido a nuestra justicia, sino por tu gran misericordia. **19** Señor, ¡escucha! Señor, ¡perdona! Señor, ¡presta atención y toma acción! Por tu propio bien, no tardes, mi Dios, pués tu ciudad y tu pueblo son llamados por tu nombre." **20** Mientras yo estaba hablando, orando y confesando mi pecado y el pecado de mi pueblo Israel, y presentando mis ruegos delante del SEÑOR mi Dios en favor del monte santo de Dios, **21** mientras yo oraba, el hombre, Gabriel, a quién yo había visto en la visión al principio, voló hacia mí rápidamente, al tiempo del sacrificio de la tarde. **22** Él me dio entendimiento y me dijo: "Daniel, yo he salido ahora para darte visión y entendimiento. **23** Cuando tú empezaste a pedir misericordia, la orden fue dada y yo he venido para darte la respuesta, pues tú eres grandemente amado. Por lo tanto, considera esta palabra y entiende la revelación. **24** Setenta semanas de años son decretadas para que tu pueblo y tu ciudad santa para que termine su culpa y pongan fin al pecado, para expiar la maldad, para traer justicia eterna, para llevar a cabo la visión y la profecía, y para consagrar el lugar santísimo. **25** Conoce y entiende que desde que se dé la orden de salida para restaurar y reconstruir a Jerusalén, hasta la venida del ungido (quien será un líder), habrá siete semanas y sesenta y dos semanas de años (70 semanas). Jerusalén será reconstruída con calles y un foso, a pesar de los tiempos de aflicción. **26** Después de las sesenta y dos semanas de años, el ungido será destruído y no tendrá nada. El ejército de un gobernante que viene destruirá la ciudad y el lugar santo. Su fin vendrá con una inundación y habrá guerra aún hasta el fin. Desolaciones han sido decretadas. **27** Él confirmará un pacto con muchos por siete años. A la mitad de los siete años, él pondrá fin al sacrificio y la ofrenda. Sobre las alas de abominaciones vendrá alguien que hace desolación. Un fin completo y destrucción son decretados para ser derramados sobre el que ha hecho la desolación."

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Daniel 9:1

Informción General:
Los capítulos 7 y 8 no estaban en orden cronológico. Pasaron mientras Belsasar aún era rey. El capítulo 9 ahora vuelve a los eventos del reinado de Darío, quien se convirtió en rey en el capítulo 6.

Fue Asuero quien había sido hecho rey sobre el reino de los babilonios
Esto es información de transfondo sobre quién era Asuero. La UDB coloca esto es paréntesis para aclarar eso.

quien había sido hecho rey sobre el reino de los babilonios
Esto puede ser expresado en forma activa. Traducción Alterna: "quien se convirtió en rey sobre el reino de los babilonios" o "quien conquistó los babilonios"

sobre el reino
"sobre el país" o "sobre el gobierno"

pasarían setenta años hasta que el abandono de Jerusalén debía terminar
"desde el tiempo que Jerusalén fue destruída, se mantendría en ruinas por 70 años"

abandono
esto quiere decir que nadie ayudaría a reconstruír a Jerusalén durante ese tiempo

Daniel 9:3

Yo volví mi rostro al Señor Dios
Aquí "rostro" representa la atención de Daniel. Traducción Alterna: "Yo enfoqué mi atención en el Señor Dios" o "Yo dirijí mis pensamientos hacia el Señor Dios"

para buscarlo
Se habla de aquellos que quieran conocer y agradar al SEÑOR como si literalmente estuvieran buscando encontrar al SEÑOR.

ayuno, vistiendo ropas asperas, y sentado en cenizas
Estos son actos simbólicos de angustia y arrepentimiento.

hice confesión de nuestros pecados
"Yo confesé nuestros pecados"

Tú eres aquel que guarda el pacto y eres fiel para amar a aquellos
"Haces lo que dijiste que harías en tu pacto, y fielmente los amas a ellos"

Daniel 9:5

Información General:
Daniel le continúa orando al Señor por el pueblo de Israel.

Nosotros hemos pecado y hemos hecho lo malo
Estas dos frases expresan una idea en dos maneras diferentes para dar énfasis.

Hemos actuado con maldad y nos hemos rebelado
Estas dos frases expresan una idea en dos maneras diferentes para dar énfasis.

Tus mandatos y decretos
Las palabras "mandatos" y "decretos" comparten significados similares y se refieren a toda la ley.

Nosotros no hemos escuchado a Tus siervos
Aquí "no hemos escuchado" quiere decir que ellos no obedecieron sus mensajes. Traducción Alterna: "No hemos obedecidos los mensajes de Tus profetas"

hablaron en Tu nombre
Aquí "nombre" se refiere a la autoridad de Dios. Traducción Alterna: "habló con Tu autoridad" o "habló como Tú representante"

el pueblo de la tierra
Aquí "tierra" se refiere a Israel. Traducción Alterna: "el pueblo israelita" (UDB)

Daniel 9:7

Información General:
Daniel le continúa orando al Señor sobre el pueblo de Israel.

A Ti, Señor, pertenece la justicia
Se habla de ser justo como si la "justicia" fuera un objeto que le perteneciera al SEÑOR. El nombre abstracto de "justicia" puede ser expresado como una acción. Traducción Alterna: Señor Tú actúas justamente"

A nosotros, SEÑOR, pertenece la vergüenza sobre nuestros rostros —para el pueblo
Se habla de estar avergonzados, como si la "vergüenza" fuera un objeto que le perteneciera a la gente. El nombre abstracto "vergüenza" puede ser declarado como un verbo. Traducción Alterna: "Pero en cuanto a nosotros, estamos avergonzados de lo que hemos hecho —el pueblo"

A nosotros hoy
La palabra "nosotros" incluye a Daniel y a los israelitas, pero no incluye a Dios.

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pertenece la vergüenza sobre nuestros rostros
Esta expresión idiomática significa que su vergüenza es visible a todos.

debido a la gran traición que nosotros cometimos contra Ti
"porque te traicionamos grandemente" o "porque nosotros fuimos muy infieles a Ti" (UDB)

Daniel 9:9

Información General:
Daniel le continúa orando al Señor sobre el pueblo de Israel.

Al Señor nuestro Dios pertenecen la compasión y el perdón
Se habla de tener estas cualidades como si le pertenecieran a Dios. Traducción Alterna: "El Señor nuestro Dios es compasivo y perdona"

Nosotros no hemos obedecido a la voz del SEÑOR nuestro Dios
Aquí "voz" se refiere a los mandatos que el SEÑOR habló. Traducción Alterna: No hemos obedecido lo que el SEÑOR nos dijo que hicieramos.

se ha echado a un lado
Las palabras "se ha echado a un lado" quiere decir que Israel dejó de obedecer las layes de Dios.

que están escritos en la ley de Moisés
Esto puede ser expresado de forma activa. Traducción Alterna: "que Moisés escribió en la ley"

han sido derramados sobre nosotros
Se habla de la abundancia de la maldición y el juramento como si fueran derramados como agua. Esto puede ser expresado de forma activa. Traducción Alterna: "nos has traído sobre nosotros"

Daniel 9:12

Información General:
Daniel le continúa orando al Señor sobre el pueblo de Israel.

Porque debajo de todo el cielo ... lo que se le ha hecho a Jerusalén
Daniel está exagerando para mostrar su gran angustia sobre Jerusalén. Muchas ciudades habían sido totalmente destruídas.

no se ha hecho nada
"nada se ha hecho"

lo que se le ha hecho a Jerusalén
Esto puede ser expresado de forma activa. Traducción Alterna: "lo que Tú le has hecho a Jerusalén"

Como está escrito en la ley de Moisés
Esto puede ser expresado de forma activa. Traducción Alterna: "Como Moisés escribió la ley"

alejándonos de nuestras iniquidades
Aquí se habla de detener actividad de maldad como si se pudiera alejar de ellos. Traducción Alterna: "parando nuestras acciones de maldad"

el SEÑOR ha mantenido listo el desastre
"El SEÑOR ha preparado este desastre"

nosotros no obedecimos Su voz
Aquí "voz" se refiere a las cosas que el SEÑOR ordenó. Traducción Alterna: "no hemos hecho lo que Él dijo que hicieramos"

Daniel 9:15

con mano poderosa
Aquí "mano poderosa" es un metónimo para "fuerza". Traducción Alterna: "con gran fuerza"

Te has hecho un nombre famoso para Ti mismo, como hasta hoy
"Tú causaste que la gente supiera cuan grande eres, como todavía haces hoy"

Pero aún, nosotros pecamos; hemos hecho cosas malvadas
Estas dos clausuras básicamente significan lo mismo y se utilizan juntas para efatizar cuan malo es el pecado.

nosotros pecamos; hemos hecho cosas malvadas
Daniel e Israel pecaron e hicieron cosas malvadas, pero "nosotros" no incluye a Dios.

Tu enojo y Tu ira
Las palabras "enojo" e "ira" básicamente significan lo mismo y enfatizan cuan terrible es el enojo de Dios cuando Él actúa en él.

Tu monte santa
Esta montaña puede que sea santa porque el templo de Dios está allí. Traducción Alterna: "el monte donde está Tu santo templo"

nuestros pecados ... nuestros antepasados
Aquí "nuestros" se refiere a Daniel e Israel, pero no a Dios.

un objeto de desprecio
"un blanco de irrespeto"

Daniel 9:17

Ahora
Esto no quiere decir "en este momento", pero es una manera de mostrar que la siguiente fase en la oración de Daniel está por comenzar.

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tu siervo ... sus ruegos por misericordia
Las palabras "tu siervo" y "sus" aquí se refieren a Daniel. Habla sobre sí mismo en tercera persona como una señal de respeto a Dios.

ruegos por misericordia
"peticiones por misericordias"

haz resplandecer Tu rostro
El escritor habla sobre el SEÑOR actuando de manera favorable como si el rostro del SEÑOR radiara una luz. Traducción Alterna: "actuar amablemente hacia"

Tu santuario
Esto se refiere al templo en Jerusalén.

abre Tus oídos y escucha
"abre Tus oídos" es una expresión idiomática que significa "escucha". Estas dos frases significan lo mismo y enfatizan el deseo de Daniel de que Dios escuche su oración. Traducción Alterna: "por favor esucha"

abre Tus ojos y ve
"abre Tus ojos" es una expresión idiomática que significa "ver". Estas dos frases significan lo mismo y enfatizan el deseo de Daniel de que Dios le preste atención a su oración. Traducción Alterna: "nótanos" o "presta atención"

es llamada por Tu nombre
Aquí "nombre" representa "propiedad". Traducción Alterna: "es Tu ciudad" o "te pertenece a Ti"

no tardes
Esto puede ser expresado de forma positiva. Traducción Alterna: "actúa rápidamente"

Daniel 9:20

mi pueblo Israel
"el pueblo de Israel al que yo pertenezco

monte santo de Dios
El monte puede ser santo por el templo. Traducción Alterna: "a causa del templo" o "el monte donde el templo santo de Dios está

el hombre Gabriel
Este es el mismo ángel Gabriel que apareció en la forma de un hombre en 8:15. Traducción Alterna: "Gabriel, quien apareció

en la visión al principio
Esto puede referirse a la primera visión que Daniel tuvo mientras él estaba despierto. Traducción Alterna: "en la visión previa" o "en la visión que vi antes" o "en una visión anterior"

al tiempo del sacrificio de la tarde
Cada tarde el pueblo judío hacía sacrificio ante Dios, justo antes de que se pusiera el sol.

Daniel 9:22

entendimiento
La palabra "entendimiento" hace un énfasis de que Gabriel ayudará a Daniel a entender el mensaje completamente.

la orden fue dada
Esto puede ser expresado de forma activa. Traducción Alterna: "Dios dió la orden"

considera esta palabra
Aquí "palabra" se refiere al mensaje entero. Traducción Alterna: "piensa sobre este mensaje"

la revelación
Esto se refiere a la profesía de Jeremías en 9:1.

Daniel 9:24

Setenta sietes de años ... siete sietes ... y sesenta y dos sientes
dos sietes - Esta no es la manera normal que los israelitas contaban. Si es posible, trata de traducirlo en una manera que preserve este uso del número siete. Traducción Alterna: "Setenta veces siete años ... siete veces siete años ... y sesenta- dos veces siete años.

Setenta sietes de años son decretados para tu pueblo y tu ciudad santa para
Dios decretó que Él haría las cosas en este verso para el pueblo y la ciudad santa.

tu pueblo y tu ciudad santa
La palabra "tu" aquí se refiere a Daniel. El pueblo es el de Israel y la ciudad santa la de Jerusalén.

para ponerle fin al pecado y terminar la culpa
La idea es repetida para enfatizar cuan seguro es que esto va a pasar.

para llevar a cabo la visión
Aquí "llevar a cabo" es una expresión idiomática que significa "lograr algo" o cumplir con algo". Traducción Alterna: "para cumplir la visión"

la visión y la profecía
Estas palabras en este contexto significan lo mismo. Ellas le aseguran a Daniel que la visión de Jeremías era en realidad una profesía.

Conoce y entiende
Estas palabras son usadas juntas para hacer la importancia clara. Traducción Alterna: "Tu tienes que entender claramente" o "Tienes que saber de seguro"

del Ungido
El ungimiento

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siete sietes ... y sesenta- dos sietes
dos sietes - Estos añadidos juntos son 69 de los 70 sietes hablados en el verso 24.

Jerusalén será reconstruida
Esto puede ser expresado de forma activa. Traducción Alterna: "El pueblo reconstruirá a Jerusalén"

foso
una zanja profunda alrededor de una ciudad o edificio, usualmente con agua en ella

los tiempos de aflicción
"un tiempo de gran dificultad"

Daniel 9:26

sesenta y dos sietes de
dos sietes de - Esta no es la manera normal que los Israelitas contaban. Si es posible, trata de traducir en una manera que preserve este uso de el número siete. Ve como traduciste este número en 9:24. Traducción Alterna: "sesenta y dos veces siete"

el Ungido será destruído y no tendrá nada
Esto puede ser declarado en forma activa. Traducción Alterna: "la gente destruirá al ungido y él no tendrá nada"

del Ungido
El ungimiento (acción de ungir) es un acto simbólico para mostrar que alquien es escogido. Ve como tradujiste este título en 9:24. Traducción Alterna: "La persona que Dios unge" o "la persona que Dios escoge"

un gobernante que viene
Esto es un gobernante extranjero, no "el ungido". Traducción Alterna: "un gobernante extranjero que vendrá" o "un gobernante poderoso que vendrá"

Su fin vendrá con una inundación
El ejército destruirá la ciudad y el lugar santo tal y como las inundaciones destruye cosas.

Devastación ha sido decretada
Esto puede ser expresado de forma activa. Traducción Alterna: "Dios ha decretado ruina para la ciudad y el santuario" o "Dios ha declarado que el ejército del enemigo destruirá todo"

Daniel 9:27

Él confirmará ... él pondrá
Esto se refiere al gobernante que vendrá, quien destruirá al ungido.

uno siete ... A la mitad del siete
Aquí "siete" está usado para referirse a un periodo de siete años. Traducción Alterna: "siete años ... A mitad de los siete años"

pondrá fin al
"parar" o "detener"

al sacrificio y la ofrenda
Estas palabras básicamente significan lo mismo. La repetición es para mostrar que el gobernante va a prevenir todo tipo de de sacrificio"

el ala de las abominaciones
Esto puede referirse a las estructuras de defensas encima de los muros del templo, que se llaman "abominaciones" porque están llenos de ídolos. Traducción Alterna: "los muros del templo que están llenos de abominaciones"

alguien que hace ruinas
"una persona que destruye por completo"

Una destrucción y final completo son decretados para ser derramados
Esto puede ser expresado de forma activa. Traducción Alterna: "Dios ha decretado que Él derramará una destrucción y final completo"

Una destrucción y final completo
Estas dos palabras o expresiones son básicamente lo mismo. Ellas enfatizan cuan seria y completa será la destrucción. Traducción Alterna: "Destrucción completa"

el que ha hecho la devastación
"la persona que causó la destrucción"

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Chapter 10

1 En el tercer año de Ciro, rey de Persia, un mensaje fue revelado a Daniel, quién también era llamado Beltsasar. Este mensaje era cierto. Era acerca de una gran guerra. Daniel comprendió el mensaje cuando tuvo entendimiento de la visión. **2** En esos días yo, Daniel, estuve de luto por tres semanas. **3** Yo, no comí manjares, no comí carne, no bebí vino, y no me ungí a mí mismo con aceite, hasta completar las tres semanas enteras. **4** En el día veinticuatro del primer mes, mientras yo estaba al lado del gran río (esto es, el Tigris), **5** yo alce la vista y vi a un hombre vestido de lino, con un cinturón alrededor de su cintura hecho de oro puro de Ufaz. **6** Su cuerpo era como el topacio, y su rostro era como un relámpago. Sus ojos eran como antorchas ardientes, y sus brazos y sus pies eran como bronce pulido. El sonido de sus palabras era como el sonido de una gran multitud. **7** Solo yo Daniel, vi la visión, pués los hombres que estaban conmigo no vieron la visión. Sin embargo, un gran terror vino sobre ellos, y ellos huyeron para esconderse. **8** Así que yo quedé solo y vi esta gran visión. Ninguna fuerza quedó en mí; mi apariencia radiante se convirtió en una apariencia arruinada, y no quedó fuerza dentro de mí. **9** Entonces yo oí sus palabras, y mientras las oía, caí sobre mi rostro en un sueño profundo con mi cara hacia el suelo. **10** Una mano me tocó, y me hizo temblar en mis rodillas y las palmas de mis manos. **11** El ángel me dijo: "Daniel, hombre altamente estimado, entiende las palabras que yo te estoy diciendo. Párate derecho, pués yo he sido enviado a tí." Cuando me dijo este mensaje, me levante temblando. **12** Entonces él me dijo: "No tengas miedo, Daniel. Desde el primer día en que te decidiste a entender y a humillarte delante de tu Dios, tus palabras fueron oídas, y yo he venido debido a tus palabras. **13** El príncipe del reino de Persia me resistió, y fui mantenido allí, con los reyes de Persia, por veintiún días. Pero Miguel, uno de los príncipes jefes, vino a ayudarme. **14** Ahora Yo he venido para ayudarte a entender lo que le sucederá a tu pueblo en los últimos días. Pués la visión es para los días aún por venir." **15** Mientras él me hablaba usando estas palabras, volví mi rostro hacia el suelo y fui incapaz de hablar. **16** Uno que era como los hijos de hombre tocó mis labios, y yo abrí mi boca y le hablé a aquel que estaba parado delante de mí: "Mi amo, yo estoy en agonía por causa de la visión; no me quedan fuerzas. **17** Yo soy tu siervo. ¿Cómo puedo yo hablar con mi amo? Pués yo ahora no tengo fuerza, y no queda aliento dentro de mí." **18** Otra vez, aquel con apariencia de hombre me tocó y me fortaleció. **19** Él dijo: "No tengas miedo, hombre altamente estimado. ¡La paz sea contigo! ¡Sé fuerte ahora, sé fuerte!" Mientras él me hablaba, yo fui fortalecido. Yo dije: "Hable mi amo, pues usted me ha fortalecido." **20** Él dijo: "¿Sabes tú, por qué yo he venido a tí? Pronto yo regresaré a pelear contra el príncipe de Persia. Cuando yo me vaya, el príncipe de Grecia vendrá. **21** Pero yo te diré lo que está escrito en el Libro de la Verdad. No hay nadie que se muestre tan fuerte conmigo en contra de ellos, excepto Miguel, el príncipe de ustedes."

Daniel 10:1

el tercer año de Ciro, rey de Persia
"año 3 del reinado de Ciro, rey de Persia"

un mensaje fue revelado a Daniel
Esto también puede ser expresado de forma activa. Traducción Alterna: "Dios reveló un mensaje a Daniel"

Daniel 10:2

manjares
Estos son tipos de comidas costosas o raras. Traducción Alterna: "comidas elegantes"

hasta completar las tres semanas enteras
"hasta el final de tres semanas enteras"

Daniel 10:4

En el día veinticuatro del primer mes
día cuarto del primer mes - Este es el primer mes del calendario Hebreo. El día veinticuatro está cerca del medio de Abril en calendarios occidentales.

con un cinturón alrededor de su cintura
"y él tenía puesto un cinturón"

Ufaz
Ufaz es un lugar. Su localización es desconocida.

Su cuerpo era como el topacio
Su cuerpo brillaba con luz azúl y amarilla, como si estuviera hecho de topacio. Traducción Alterna: "su cuerpo brillaba como topaz"

su rostro era como un relámpago
Su rostro resplandeció tan fuerte como el brillo de un relámpago. Traducción Alterna: "su rostro

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resplandeció con luz tan brillante como la de un relámpago"

Sus ojos eran como antorchas ardientes
Sus ojos eran brillantes con luz como si fuesen antorchas ardientes. Traducción Alterna: "sus ojos eran tan brillantes que parecía que tenían antorchas encendidas dentro de ellos"

sus brazos y sus pies eran como bronce pulido
sus brazos y sus pies eran tan brillosos como si estuvieran hechos de bronce pulido. Traducción Alternativa: sus brazos y sus pies brillaron como bronce pulido que refleja la luz a su alrededor"

El sonido de sus palabras era como el sonido de una gran multitud
Su voz era tan fuerte que era como si una multitud de personas estuvieran hablando fuertemente. Traducción Alterna: "su voz era tran alta como una gran multitud gritando juntos.

Daniel 10:7

Así que yo quedé solo y vi
Esto puede ser expresado de forma activa. "Nadie estaba conmigo y yo vi"

mi apariencia radiante se convirtió en una apariencia arruinada
Esto puede ser expresado de forma activa. "mi aspecto brillante se convirtió en un parecer arruinado"

mi apariencia radiante
Esto describe el rostro de alguien que está saludable. Traducción Alterna: "mi apariencia de aspecto saludable"

una apariencia arruinada
Se habala del rostro pálido y enfermo de una persona como si fuera un edificio en ruinas. Traducción Alterna: "pálido"

yo oí sus palabras
Esto implica que alguien estaba hablando en la visión. Esto puede hacerse explícito. Traducción Alterna: "Escuché la voz de alguien que hablaba".

caí sobre mi rostro en un sueño profundo
Posibles significados son: 1) Daniel estaba tan asustado de lo que vió que él deliberadamente (a propósito) se postró en el suelo, en donde entonces se desmayó o 2) Daniel se desmayó y luego cayó hacia alfrente, al suelo.

Daniel 10:10

Una mano me tocó
Esto implica una figura literaria

Daniel, hombre altamente estimado
Esto también puede ser expresado de forma activa. Traducción Alterna: "Daniel, tú quien Dios estima altamente"

altamente estimado
"muy valorado y amado"

Daniel 10:12

te decidiste a entender
"te determinastes a endender la visión"

tus palabras fueron oídas
Esto puede ser expresado de forma activa. Traducción Alterna: "Dios escuchó tus palabras"

príncipe
Aquí, esto se refiere a un espíritu que tiene autoridad sobre una nación humana. Traducción Alterna: "espíritu príncipe"

los reyes de Persia
Esto probablemente se refiera a los varios reyes quienes reinaban sobre naciones en el Imperio Persiano, y que tenían que obedecer al rey de Persia.

Miguel, uno de los príncipes jefes
"Miguel, uno de los ángeles principales" o "Miguel, uno de los arcángeles"

Daniel 10:14

Información General:
El ángel le continúa hablando a Daniel.

volví mi rostro hacia el suelo
"Yo miré al suelo." Daniel puede haber hecho esto para mostrar reverencia humilde o porque él tenía miedo.

Daniel 10:16

Uno que era como los hijos de hombre
Esto puede referirse a aquel que le acababa de hablar a Daniel. Sin embargo, algunas versiones lo interpretan como refiriendose a otra persona. Traducción Alterna: "Este, quien se veía como un humano"

como los hijos de hombre
Aquí esta expresión se refiere a los seres humanos en general. Traducción Alterna: "como un ser humano"

agonía
sufrimiento severo emocional

Yo soy tu siervo. ¿Cómo puedo yo hablar con mi amo?
Daniel hace esta pregunta, que quiere decir que él no puede hablar directamente con el ángel porque no es igual al ángel. Estas oraciones pueden ser

combinadas. Traducción Alterna: "No soy capaz de responderte porque solo soy tu siervo"

no queda aliento dentro de mí
Esta expresión idiomática que se refiere a "respirar". Traducción Alterna: "Yo no puedo respirar" o "es muy difícil para respirar" .

Daniel 10:18

aquel con apariencia de hombre
"aquel que parecía un humano"

Sé fuerte ahora, sé fuerte
Las palabras "sé fuerte" son repetidas para dar énfasis.

hombre altamente estimado
Esto también puede ser expresado de forma activa. Traducción Alterna: "tú quien Dios estima altamente"

yo fui fortalecido
Esto también puede ser expresado de forma activa. Traducción Alterna: "Yo me hice fuerte"

Daniel 10:20

el príncipe de Persia
Aquí "príncipe" se refiere a un espíritu que gobierna y guarda a una nación humana. Ve como tradujiste una frase similar en 10:12. Traducción Alterna: "el espíritu príncipe de Persia"

Pero yo te diré
Esto implica que el ángel le dirá a Daniel sobre esto de inmediato, antes de él irse. Traducción Alterna: "Pero primero, yo te diré"

lo que está escrito en el Libro de la Verdad
Esto puede ser declarado en forma activa. Traducción Alterna: "Lo que el Libro de la Verdad dice" o "lo que alguien escribió en el Libro de la Verdad"

que se muestre tan fuerte
"quien se prueba así mismo ser fuerte"

No hay nadie que se muestre tan fuerte conmigo en contra de ellos, excepto Miguel, el príncipe
"Miguel, su príncipe, es el único que se muestra así misimo fuerte conmigo, en contra de ellos" o "Miguel, su príncipe, es el único que me ayuda en contra de ellos"

Miguel, el príncipe de ustedes
Las palabras "de ustedes" son plural, ya que se refieren a Daniel y el resto del pueblo de Israel. Traducción Alterna: "Miguel, el príncipe de tu pueblo"

Miguel, el príncipe de ustedes
"Migue tu ángel guardian." Traduce "príncipe"cuando se refiere a Miguel, como lo hiciste en 10:12.

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Chapter 11

1 En el primer año de Darío el Medo, yo mismo vine a apoyar y a proteger a Miguel. **2** Ahora yo te diré la verdad. Tres reyes se levantarán en Persia, y un cuarto será mucho más rico que los otros. Cuando él haya alcanzado poder por medio de sus riquezas, él provocará a todos en contra del reino de Grecia. **3** Un rey poderoso se levantará, quién gobernará un reino muy grande, y actuará según sus deseos. **4** Cuando se haya levantado, su reino será roto y dividido a los cuatro vientos del cielo, pero no a sus propios descendientes, ni con el poder con el cual él había gobernado. Pués su reino será desarraigado para otros aparte de sus descendientes. **5** El rey del Sur se hará fuerte, pero uno de sus comandantes llegará a ser aún más fuerte que él y gobernará su reino con gran poder. **6** Después de algunos años, cuando sea el tiempo correcto, ellos harán una alianza. La hija del rey del Sur vendrá al rey del Norte para confirmar el acuerdo. Pero ella no mantendrá la fuerza de su brazo, ni él se pondrá de pie, o su brazo. Ella será abandonada, ella y aquellos que la trajeron, y su padre, y el que la apoyaba en aquellos tiempos. **7** Pero un retoño de sus raíces se levantará en su lugar. Él atacará el ejército y entrará a la fortaleza del rey del Norte. Él peleará contra ellos, y los conquistará. **8** Él se llevará a Egipto sus dioses junto a sus figuras de metal fundido y sus preciosas vasijas de plata y oro. Por algunos años él se mantendrá lejos del rey del Norte. **9** Entonces el rey del Norte invadirá el reino del rey del Sur, pero él se retirará a su propia tierra. **10** Sus hijos se prepararán y reunirán un gran ejército. Seguirán avanzando e inundarán todo; pasarán a lo largo del camino hacia su fortaleza. **11** Entonces, el rey del Sur se enojará mucho; él irá y peleará contra el rey del Norte. El rey del Norte levantará un gran ejército, pero el ejército será entregado en su mano. **12** El ejército será llevado cautivo, y el corazón del rey del Sur se enaltecerá, y él hará que caigan decenas de miles de sus enemigos, pero él no saldrá victorioso. **13** Entonces, el rey del Norte levantará otro ejército, más grande que el primero. Después de algunos años, el rey del Norte seguramente vendrá con un gran ejército con mucho equipo. **14** En esos tiempos muchos se levantarán en contra del rey del Sur. Los hijos de los violentos de entre tu pueblo, se establecerán a fin de hacer cumplir una visión, pero ellos tropezarán. **15** El rey del Norte vendrá, derramará tierra para formar montículos contra las murallas, y capturará una ciudad rompiendo sus murallas. Las fuerzas del Sur no serán capaces de permanecer, ni aún sus mejores soldados. Allí no habrá fuerzas para permanecer. **16** En cambio, el que viene, actuará contra él de acuerdo a sus deseos; nadie se interpondrá en su camino. Él permanecerá en la tierra de la hermosura, y la destrucción estará en su mano. **17** El rey del Norte afirmará su rostro para venir con la fuerza de todo su reino, y con él habrá un acuerdo que él hará con el rey del Sur. Él le dará una hija de sus mujeres en matrimonio para arruinar el reino del Sur. Pero el plan no tendrá éxito, ni le ayudará. **18** Después de esto, el rey del Norte se fijará en las costas y capturará muchas de ellas. Pero un comandante le pondrá fin a su arrogancia y causará que su arrogancia le haga daño a él. **19** Entonces él se fijará en las fortalezas de su propia tierra, pero él tropezará y caerá; él no será hallado. **20** Entonces alguien se levantará en su lugar, quién hará que un recaudador de impuestos pase a hacer la gente pagar impuestos por el bien del esplendor del reino. Pero en los días subsiguientes, él será destrozado, pero no en ira o en batalla. **21** En su lugar se levantará una persona despreciable a quién el pueblo no le habrá dado el honor del poder real; él vendrá inesperadamente y tomará el reino por engaño. **22** Un ejército será barrido como un diluvio delante de él. Ambos, ese ejército y el líder del pacto serán destruídos. **23** Desde el momento en que se haga una alianza con él, él actuará engañosamente; con sólo un pequeño número de personas él se hará fuerte. **24** Sin aviso, él vendrá a la parte más rica de la provincia, y él hará lo que ni su padre, ni su abuelo hicieron. Él repartirá entre sus seguidores el botín, los despojos, y la riqueza. Él planeará el derrocamiento de fortalezas, pero sólo por un tiempo. **25** Él despertará su poder y su corazón en contra del Rey del Sur con un gran ejército. El Rey del Sur hará guerra con un ejército grande y muy poderoso, pero no prevalecerá porque otros conspirarán contra él. **26** Aún aquellos que comen sus manjares tratarán de destruirlo. Su ejército será barrido como un diluvio, y muchos de ellos caerán asesinados. **27** Estos dos reyes, con sus corazones decididos a hacer mal el uno contra el otro, se sentarán en la misma mesa y se mentirán el uno al otro, pero será inútil. Porque el fin vendrá a la hora que se ha fijado. **28** Entonces el Rey del Norte regresará a su tierra con grandes riquezas, con su corazón puesto contra del pacto santo. Él actuará y entonces regresará a su propia tierra. **29** En el tiempo señalado, él regresará y vendrá contra el Sur nuevamente. Pero esta vez no será como antes. **30** Pués barcos de Quitim vendrán contra él, y a él le dará miedo y se retirará. Él estará furioso en contra del pacto santo, y mostrará favor a aquellos que abadonen el pacto santo. **31** Sus fuerzas se levantarán y profanarán el santuario de la fortaleza. Ellos eliminarán la ofrenda quemada regular, y pondrán la abominación que causa desolación. **32** En cuanto a aquellos que actuaron malvadamente en contra del pacto, él los engañará y corromperá. Pero el pueblo que conoce a su Dios será fuerte y tomará acción. **33**

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Los sabios de entre el pueblo harán que muchos entiendan. Pero ellos tropezarán por la espada y por la llama; ellos tropezarán dentro de la cautividad y sus enemigos le robarán sus posesiones. **34** En su tropiezo, ellos serán ayudados con un poco de ayuda. En hipocresía muchos se les unirán. **35** Algunos de los sabios tropezarán a fin de que sean refinados, y limpiados, y purificados, hasta el tiempo del fin. Porque el tiempo señalado está aún por venir. **36** El rey actuará de acuerdo a sus deseos. Él se exaltará y se hará grande a sí mismo sobre cada dios. Contra el Dios de dioses, él dirá cosas asombrosas, pués él tendrá éxito hasta que la ira sea completada. Pués lo que se ha decretado será hecho. **37** Él no pondra atención a los dioses de sus antepasados, ni al dios deseable de las mujeres. Tampoco pondrá atencion a ningún otro dios. Porque por encima de todos, él se hará grande a sí mismo. **38** Él honrará al dios de las fortalezas en vez de a estos. Es a un dios a quien sus padres no reconocieron, al que él honrará con oro y plata, con piedras preciosas y regalos valiosos. **39** Él atacará las fortalezas más fuertes con la ayuda de un dios extranjero. A cualquiera que lo reconozca a él, él le dará mucho honor. Él los hará gobernantes sobre mucha gente, y él dividirá la tierra como recompensa. **40** En el tiempo del fin el rey del Sur atacará. El rey del Norte tronará contra él con carros y jinetes, y con muchos barcos. Él irá contra tierras, las inundirá, y las pasará. **41** Él entrará a la tierra de la hermosura, y decenas de millares de israelitas caerán. Pero estos escaparán de su mano: Edom, Moab, y el restante del pueblo de Amón. **42** Él extenderá su mano dentro de las tierras; la tierra de Egipto no será rescatada. **43** Él tendrá el control sobre los tesoros de oro y plata, y sobre todas las riquezas de Egipto; los libios y los etíopes seguirán sus pasos. **44** Pero las noticias del este y del norte lo asustarán, y él saldrá con gran furia para destruir completamente y para apartar a muchos para la destrucción. **45** Él establecerá la tienda de su residencia real entre los mares y la montaña de la hermosura de la santidad. Él vendrá a su fin, y no habrá ayudador para él.

Daniel 11:1

Información General:
En Daniel 11:1 a 12:4, el que le hablaba a Daniel en el capítulo 10 le dice lo que está escrito en el Libro de la Verdad. Esto es como dijo que haría en el 10:20.

En el primer año de Darío
Darío era el rey de los Medos. "El primer año" se refiere a al primer año que él era rey. Traducción Alterna: "En el primer año del reinado de Darío"

Tres reyes se levantarán en Persia
"Tres reyes reinarán sobre Persia"

un cuarto será mucho más rico que los otros
"después de ellos, un cuarto rey vendrá al poder que tendrá más dinero que los tres antes que él"

poder
Posibles significados: 1) autoridad o 2) poder miitar.

él provocará a todos
"él causará que todos quieran pelear"

Daniel 11:3

Información General:
El ángel le continúa hablando a Daniel.

Un rey poderoso se levantará
La idea de "levantarse" o "ponerse de pie" a menudo se usa para alguien que se hace poderoso. Traducción Alterna: Un rey poderoso comenzará a rainar"

quién gobernará un reino muy grande
Posibles significados: que el tamaño de ese reinado sería grandioso o 2) que el rey que gobierne su reino con gran poder.

su reino será roto y dividido
Esto puede ser expresado de forma activa. Traducción Alterna: "su reino se romperá y dividirá" o "su reino se romperá en pedazos"

los cuatro vientos del cielo
Traduce esto como en 7:1.

pero no a sus propios descendientes
La idea de no ser divididos y compartidos se implica aquí. Traducción Alterna: "pero no será dividida para sus propios descendientes"

su reino será desarraigado para otros aparte de sus descendientes
Se habla del reino como si fuera una planta que alguien destruyó al desarraigarla

Daniel 11:5

Información General:
El ángel le continúa hablando a Daniel.

uno de sus comandantes llegará a ser aún más fuerte que él y gobernará su reino con gran poder
Un comandante del rey del sur se convertirá en rey del norte.

ellos harán una alianza
El rey del sur hará una alianza con el rey del norte. Esta alianza sería un acuerdo que ambas naciones están requeridas seguir (cumplir). Traducción

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Alterna: "el rey del sur y el rey del norte prometerán trabajar juntos."

La hija del rey del sur vendrá ... para confirmar el acuerdo
El rey del sur le dará a su hija en matrimonio al rey del norte. El matrimonio confirmará el acuerdo entre los dos reyes.

la fuerza de su brazo ... o su brazo
Aquí "brazo" representa el poder.

Ella será abandonada
Esto aparenta referirse a una conspiración para matarla y a aquellos que hicieron la alianza. Esta frase puede ser expresada de forma activa. Traducción Alterna: "Ellos la abandonarán"

Daniel 11:7

Información General:
El ángel le continúa hablando a Daniel.

un retoño de sus raíces
Se habla de esta familia como si fuera un árbol. Las raíces representan ancestros y el retoño

sus raíces
La palabra "sus" se refiere a la hija del rey del sur en 11:5.

Él atacará el ejército
La palabra "Él" se refieren a su descendiente y aquí también se refiere a su ejército.Traducción Alterna: "Él y su ejército atacarán el ejército del rey del norte"

Él peleará contra ellos
Aquí "ellos"se representa a los soldados del ejército enemigo. Traducción Alterna: "Él peleará los soldados enemigos"

pero él se retirará
La palabra "él" se refiere al rey del norte.

Daniel 11:10

Información General:
El ángel le continúa hablando a Daniel.

Sus hijos
"Los hijos del rey del norte"

reunirán un gran ejército
"reunir a muchos hombres que puedan luchar en batallas"

inundirán todo
La manera en que el ejército grande cubre el territorio será como una inundación de agua. Traducción Alterna: "será tan grande en número que cubrirán todo el territorio"

Daniel 11:11

Información General:
El ángel le continúa hablando Daniel.

levantará un gran ejército
"armará (montará) un gran ejército"

el ejército será entregado en su mano
Aquí "mano" representa el control del rey del sur. Traducción Alterna: "el rey se entregará

El ejército será quitado
Esto puede ser expresado de forma activa. Traducción Alterna: "El rey del sur capturará el ejército del norte"

se enaltecerá
Esto representa la idea de hacerse bien orgulloso. Traducción Alterna: "se convertirá bien orgulloso" o "crecerá en orgullo"

hará que decenas de miles caigan
Aquí "caigan" representa morir en batalla. Tradducción Alterna: "hará que su ejército mate miles y miles de sus enemigos"

decenas de miles
"miles y miles"

Daniel 11:13

Información General:
El ángel le continúa hablando a Daniel.

un gran ejército provisto con mucho equipo
Esto también puede ser declarado en forma activa. Traducción Alterna: "un gran ejército que tiene mucho equipo"

Daniel 11:14

Información General:
El ángel le continúa hablando a Daniel.

muchos se levantarán en contra del rey
Aquí la idea de "levantarse" representa "rebeldía". Traducción Alterna: "mucha gente se rebelará en contra del rey"

Los hijos de los violentos
Esta expresión quiere decir "gente violenta".

ellos tropezarán
Aquí "tropezarán" representa "fallar". Traducción Alterna: "ellos no serán exitosos"

Daniel 11:15

Información general:
El ángel le continúa hablando a Daniel.

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El rey del norte ... derramará tierra
Aquí "El rey del norte" se refiere a los soldados en el ejército del rey, quienes harían el verdadero trabajo de hacer montículos para ataques. Traducción Alterna: "los soldados del rey del norte derramarán tierra para hacer montículos para ataques" (Ver:|Metonymy)

El rey del norte vendrá
Aquí "rey del norte" también incluye su ejército. Traducción Alterna: "El ejército del rey del norte vendrá" (Ver:|Metonymy)

derramará tierra para montículos para ataques
Esto se refiere al acumulo (amontonar) de tierra para que los soldados puedan llegar a la altura de los muros de la ciudad para poder atacarlos. Soldados y esclavos pondrían tierra suelta en cesta, lo llevan al sitio indicado, y lo vierten oara poder elevar los montícuos.

fortificaciones
murallas y otras cosas construidas para defender una ciudad o fortaleza (estructura militar antigua) de soldados enemigos.

no seran capaces de permanecer
Aquí "permanecer" representa la habilidad de pelear. Traducción Alterna: "no podrán permanecer peleando en contra de ellos" (Ver:|Metonymy)

el que viene, actuará contra él de acuerdo a sus deseos
"el rey invasor hará lo que él quiera en contra del otro rey"

Él permanecerá
Aquí "permanecerá" repressenta "reinado". Traducción Alterna: "El rey comenzará a gobernar" (Ver:|Metonymy)

la tierra de la hermosura
Esto se refiere a a la tierra de Israel. Ve como traduciste esto en 8:9.

destrucción estará en su mano
Aquí "destrucción" representa el poder de destruír. También se habla del poder de destruir como si fuera algo que alguien pudiera aguantar en su mano. Traducción Alterna: "él tendrá poder para destruír cualquier cosa" (Ver:|Metaphor)

Daniel 11:17

Información General:
El ángel le continúa hablando a Daniel.

afirmará su rostro
"decide" (Ver:|Idiom)

venir con la fuerza de todo su reino
Esto probablemente se refiere al poder militar. Traducción Alterna: "venir con la fuerza de todo su ejército" (Ver:|Metonymy)

una hija de mujeres
Esto es una manera elegante de decir "una mujer". (Ver:|Idiom)

le pondrá fin a su arrogancia
"hará que el rey del norte pare de ser ignorrante"

causará que su arrogancia le haga daño a él
"causará que el rey del norte sufra porque él era arrogante hacia otros"

él se fijará
"el rey del norte se fijará (prestará atención)"

él no será hallado
Esto es una manera de decir que él morirá. Esta idea puede ser declarada en forma activa. Traducción Alternativa: ";el desaparecerá" o "'el morirá" (Ver:|Idiom y|Active or Passive)

Daniel 11:20

Información General:
El ángel le continúa hablando a Daniel.

alguien se levantará en su lugar
Levantarse en lugar de un rey representa convertirse en rey en lugar del previo

hará pasar a un recaudador de impuestos
El recaudador de impuestos pasará a través de la tierra forzando a personas a pagar taxes. Traducción Alterna: enviará a alguien a forzar a las personas a pagar impuestos"

él será quebrantado
Aquí "él" se refiere al nuevo rey. Estar "quebrantado" representa "morir". Traducción Alterna: "el nuevo rey morirá"

pero no en ira
Posibles significados son: 1) nadie estaba enojado contra el rey, o 2) que la ocación y la causa de la muerte del rey se mantuvieron en secreto.

una persona despreciada a quien el pueblo no le habrá dado el honor del poder real
El pueblo se reusará a reconocerlo como un rey, porque él no es un descendiente de reyes. Traducción Alterna: "una persona a la cual el pueblo despreciará y no honrará como rey"

Un ejército será eliminado como una inundación delante de él
Ser "eliminado" representa "ser destruído". Esto puede ser expresado de forma activa. Traducción Alterna: "su ejército destruirá completamente un gran ejército mientras una inundación destruye todo en su paso" .

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Ambos, ese ejército y el líder del pacto serán destruídos
Esto puede ser expresado de forma activa. Traducción Alterna: "él destruirá ese ejército y el líder del ejército"

el líder del pacto
Esta frase se refiere a la persona que ocupaba la posición religiosa más importante que Dios requería en su pacto, la del sumo sacerdote.

Daniel 11:23

Información General:
El ángel le continúa hablando a Daniel.

Desde el momento en que se haga una alianza con él
Esto también puede ser expresado en forma activa. Traducción Alternativa: "Cuando otros gobernantes hagan un trato de paz con él"

repartirá entre sus seguidores
"distribuirá entre sus seguidores"

el botín, el saqueo, y la riqueza
"las cosas de valor que él y su ejército toman de la gente que ellos derrotan"

Daniel 11:25

Infprmación General:
El ángel le continúa hablando a Daniel.

Él despertará su poder y su corazón
Se habla del poder y corazón

corazón
Aquí esto representa "valentía".

con un ejército grande
"con un gran ejército que él formará"

hará guerra
"peleará en contra de él"

no prevalecerá
"no prevalecerá" representa "estar vencido (derrotado)". Traducción Alterna: "el rey del sur será vencido" o "éste ejército será derrotado"

aquellos que comen sus manjares
Esto se refiere a los consejeros del rey. Era usual que los consejeros más fieles del rey comieran con él. Traducción Alterna: "los mejores consejeros del rey"

Su ejército será eliminado como una inundación
Aquí se habla de la derrota severa de un ejército, como un una inundación de agua que se los lleva completamente. Traducción Alterna: "El enemigo derrotará completamente su ejército" o "Su enemigo derrotará a su ejército completamente, como una inundación destruye todo en su camino"

muchos de ellos caerán asesinados
Aquí "caerán" es una expresión idiomática que se refiere a "morir en batalla", por lo tanto "caerá" y "asesinados" básicamdente significan lo mismo. Traducción Alterna: "mucho de sus soldados morirán en batalla"

con sus corazones decididos a hacer mal el uno contra el otro
Aquí "corazón" representa los deseos de una persona. Se habla de los deseos como si estos fuesen un objeto que alguien pudiera poner o colocar en una cierta posición. Traducción Alterna: "cada quien determinado a hacer el mal contra el otro"

se sentarán en la misma mesa
Sentados en la misma mesa representa el acto de hablar el uno con el otro.

pero será inútil
"pero su conversación no les ayudará"

Porque el fin vendrá a la hora que se ha fijado
Esto dice por qué sus reunionees no serán exitosas. Traducción Alterna: "El resultado de sus acciones solo vendrán en el tiempo que Dios ha arreglado

Daniel 11:28

riquezas, con su corazón puesto contra del pacto santo
Esto se refiere al deseo del rey en oponerse al pacto de Dios en Israel. Esto puede ser expresado de forma activa. Traducción Alterna: "riquezas. Él se determinará oponerse al pacto santo"

su corazón
Esto se refiere a los deseos del rey.

puesto contra del pacto santo
El deseo del rey de actuar en contra del pacto santo representa sus deseos para impedir que los israelitas obedecieran ese pacto. Traducción Alterna: "para detener a los israelitas de obedecer el pacto santo"

del pacto santo
Aquí "santo" describe el pacto de Dios con Israel. Implica que el pacto debe de ser honrado y obedecido porque proviene de Dios mismo. Traduccion Alterna: "El pacto de Dios, que todos los israelitas deben obedecer"

Él actuará
Esto implica que el rey hará ciertas acciones en Israel. Traducción Alterna: "Él hará lo que él quiera hacer en Israel"

Daniel 11:29

barcos de Quitim vendrán contra él
Estos barcos representan el ejército que viene en en esos ejércitos. Traducción Alterna: "un ejército

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vendrá de Quitim en barcos para pelear contra su ejército"

Quitim
Esto puede referirse a un establecimiento en la isla de Chipre en el mar Mediterráneo.

Él estará furioso
"Él se enojará mucho"

mostrará favor a aquellos
"actuará en favor a aquellos" o "ayudará a aquelos"

Daniel 11:31

Sus fuerzas se levantarán
"Su ejército aparecerá" o "Su ejército vendrá". La palabra "Su" se refiere al rey del Norte.

el santuario de la fortaleza
"el santuario que la gente usa como fortaleza"

Ellos se llevarán la ofrenda quemada regular
Llevarse la ofrenda representa prevenir que la gente la ofresca. Traducción Alterna: "Ellos detendrán a los sacerdotes de presentar la ofrenda quemada regular"

la abominación que causa desolación
Esto se refiere a un ídolo que hará el templo ruinas, esto es, que provocará que Dios abandone su templo. Traducción Alterna: el ídolo asqueroso que causará que Dios se aleje del templo" o "las cosas asquerosas que harán del templo uno sucio"

actuaron vilmente en contra del pacto
"vilmente desobedecieron el pacto"

corromperá
"persuadirlos a hacer el mal"

que conoce a su Dios
Aquí "conocer" significa "ser fiel". Traducción Alternativa: "quienes son fieles al su Dios"

será fuerte y tomará acción
"será firme y los resistirá"

Daniel 11:33

ellos caerán
Aquí "caerán" representa experimentar un desastre de algún tipo u otro, incluyendo la muerte misma.

ellos
Esto se refiere a los sabios entre los israelitas.

la espada
Aquí "la espada" representa batallas y guerras. Traducción Alternativa: "ellos morirán en guerra"

y por la llama
Aquí "llama" representa fuego. Traducción Alterna: "y quemarse hasta la muerte"

en cautividad
"en ser hechos esclavos"

serán robados
Esto puede ser expresado de forma activa. Traducción Alterna: sus enemigos los robaran de sus posesiones"

ellos serán ayudados con un poco de ayuda
Esto puede ser expresado en forma activa. Traducción Alterna: "otros le daran un poco de ayuda"

En hipocresía muchos se les unirán
Esto se refiere a otras personas que pretenderán ayudar a los sabios, pero no porque verdaderamente deseen ayudarlos.

se les unirán
Aquí "unirán" representa "vendrán a ayudar". Traducción Alterna: "vendrán a ayudarlos a ellos"

Algunos de los sabios caerán
Aquí "caerán" representa experimentar un desastre de alguna manera u otra, incluyendo la muerte misma.

a fin de que sean refinados
Aquí "a fin de que" significa "con el resultado de que". Traducción Alterna: "con el resultado de que sean refinados"

a fin de que sean refinados, y limpiados, y purificados
Estas tres actividades son expresadas aquí como si fueran cosas. Sin embargo, pueden ser expresadas como acciones, en forma pasiva o en forma activa. Traducción Alterna: serán refinados, limpiados y purificados" o "su sufrimiento los refinará, limpiará y purificará"

Algunos de los sabios caerán ... hasta el tiempo del fin
Este sufrimiento continuará hasta el tiempo que Dios halla decidido que terminará.

refinados
Esto se refiere a la purificación de metal por derretirlo en el fuego. Se habla de cuando Dios hace que su pueblo sea mas fiel a Él, como si fueran metal que un trabajador estuviera haciendo más puro por ponerlo en el fuego.

limpiados
Esto se refiere a hacer que las personas, lugares o objetos sean útiles para el uso de Dios por separarlos del pecado y de otras formas de maldad. Habla del mal como si fuera suciedad física que pudiera ser removida mediante lavado.

purificados
Esta idea es bien similar al ser refinados que se discutio anteriormente. El metal que es refinado también se puede decir que se purifica.

tiempo del fin
"los tiempos finales" o "el fin del mundo". Ve como traduciste esto en 8:15.

Porque el tiempo señalado está aún por venir
Aquí "tiempo señalado" implica que Dios ha determinado el tiempo. Esto puede ser expresado en forma activa. Traducción Alterna: "El SEÑOR ha determiniado el tiempo en el futuro"

Daniel 11:36

El rey actuará de acuerdo a sus deseos
"el rey hará lo que él quiera hacer"

El rey
Esto se refiere al rey del norte.

Él se exaltará y se hará grande a sí mismo
Las frases "Él se exaltará" y "se hará grande a sí mismo" significan lo mismo e indican que el rey se sentirá bien orgulloso. "Ver:

Él se exaltará
Aquí esto representa ser bien orgulloso.

se hará grande a sí mismo
Aquí esto representa pretende ser ben importante y poderoso.

cosas asombrosas
"cosas terribles"o "cosas sorprendetes"

asta que la ira sea completada
Esta frase pinta a Dios como almacemando su ira hasta que su almacen esté completamente lleno de ello y Él esté listo para actuar en acorde. Traducción Alterna: "hasta que Dios esté completamente molesto con él" o "hasta que Dios esté lo suficiente molesto para tomar acción en contra de él"

el Dios de dioses
Esto se refiere a un verdadero Dios. Traducción Alterna: "el supremo Dios" o "el unico verdadero Dios"

al dios deseable de las mujeres
Esto parece referirse al dios pagano llamado Tamuz.

Daniel 11:38

al dios de las fortalezas
El rey probablemente creyó que este dios falso lo ayudaría a atacar las fortalezas de otras y quedarse con las suyas. Traducción Alterna: "el dios que controla fortalezas"

en vez de a estos
La palabra "estos" se refiere a los dioses mencionados en 11:36

él dividirá la tierra como recompensa
Posibles significados son: 1) "él le dará su tierra a sus seguidores como recompensa" o 2) "él venderá tierra a sus seguidores"

Daniel 11:40

En el tiempo del fin
"los tiempos finales" o "el fin del mundo". Ve como tradujiste esto en 8:15.

el rey del sur ... El rey del norte
Estas frases representan a los reyes y sus ejércitos. Traducción Alterna: "el rey de sur y su ejército ... El rey del norte y su ejército"

El rey del norte lo atacará
Traducción Alterna: "lo atacará como una tormenta violenta" o "lo atacará violentamente"

las inundará
Se habala de cuando un ejército invade a un país, como si ocurriera una inundación . Ve como tradujiste esto en 11:10.

las pasará
Nada parará el ejército. Traducción Alterna: "pasará a través de las tierras sin nadie que lo detenga"

la tierra de la hermosura
Esto se refiere a la tierra de Israel. Ve como tradujiste esto en 8:9 y 11:15.

caerán
Aquí "caerán" representa el acto de morir. Traducción Alterna: "morirá"

Pero estos escaparán de su mano
Aquí "mano" representa "poder". Traducción Alterna: "Pero estos escaparán de su poder" o "Pero él no será capaz de destruír estas naciones"

Daniel 11:42

Información General:
Esto aún es del rey del norte.

Él extenderá su mano dentro de las tierras
Aquí "mano" representa "poder" y "control". Traducción Alterna: "Él extenderá su control sobre varias tierras"

dentro de las tierras
Aquí la idea es, muchas islas o varias islas.

la tierra de Egipto no será rescatada
Esto puede ser expresado de forma activa. Traducción Alternativa: "la tierra de Egipto no escapará"

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los libios y los etíopes seguirán sus pasos
Aquí "pasos" representa "submisión". Traducción Alterna: "los libios y los etíopes le tendrán que servir"

los libios y los etíopes
"El pueblo de Libia y Etiopía". "Libia es un país al oeste de Egipto y Etiopía es un país al sur de Egipto.

Daniel 11:44

Información General:
Esto aún es el del rey del norte.

él saldrá con gran furia
El nombre abstracto "furia" puede ser expresado con la palabra "enojado". Puede ser expresado claro, que él saldrá con su ejército. Traducción Alterna: "él estará bien molesto y saldrá" o "el se enojará mucho y saldrá con su ejército"

saldrá
Aquí esto representa la acción de atacar un enemigo.

para apartar a muchos para la destrucción
"para destruír muchas personas"

la tienda de su residencia real
Esto se refiere a las tiendas lujosas del rey, en las cuales él vivía cuando estaba con su ejército, en tiempo de guerra.

entre los mares y la montaña de la hermosura de la santidad
Esto probablemente se refierea a la región entre el Mar Mediterráneo y el Monte del Templo en Jerusalén.

la montaña de la hermosura de la santidad
Esto se refiere a la colina en Jerusalén donde estaba el templo de Dios. Ve como tradujiste alguna frase similar en 9:15 y 9:20.

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Chapter 12

1 "Para ese tiempo, Miguel, el gran príncipe que guarda a tu pueblo, se levantará. Habrá un tiempo de problemas como nunca ha habido desde el comienzo de cualquier nación hasta ese tiempo. Para ese tiempo, tu pueblo será salvado, todos cuyos nombres se hallan escritos en el libro. **2** Muchos de aquellos que duermen en el polvo de la tierra se levantarán, algunos para vida eterna y algunos para la vergüenza y el desprecio eterno. **3** Aquellos que son sabios brillarán como la brillantez del cielo arriba, y aquellos que lleven a muchos a la justicia, son como las estrellas por los siglos de los siglos. **4** Pero tú, Daniel, cierra estas palabras; mantén sellado el libro hasta el tiempo del fin. Muchos correrán de aquí para allá, y el conocimiento aumentará." **5** Entonces yo, Daniel, miré, y habían otros dos de pie. Uno estaba parado en la orrilla este lado del río, y uno estaba parado en la orrilla al otro lado del río. **6** Uno de ellos le dijo al hombre vestido de lino, al que estaba río arriba al lado del río: "¿Cuánto tiempo pasará hasta el fin de estos eventos sorprendentes?" **7** Yo oí al hombre vestido de lino, quien estaba río arriba al lado del río, él levantó su mano derecha y su mano izquierda al cielo y juró por Aquel que vive para siempre que sería por un tiempo, tiempos, y medio tiempo. Cuando el poder del pueblo santo finalmente haya sido roto, todas estas cosas serán completadas. **8** Yo oí, pero no entendí. Así que pregunté: "Mi amo, ¿cuál será el resultado de todas estas cosas?" **9** Él dijo: "Sigue tu camino, Daniel, pués las palabras están cerradas y selladas hasta el tiempo del fin. **10** Muchos serán purificados, limpiados, y refinados, pero los malvados actuarán malvadamente. Ninguno de los malvados entenderán, pero aquellos que son sabios entenderán. **11** Desde el tiempo en que la ofrenda quemada regular sea quitada y se establezca la abominación que causa completa desolación, habrá 1, 290 días. **12** Bendecido es aquel que espera hasta el fin de los 1, 335 días. **13** Tú debes seguir tu camino hasta el fin, y tú descansarás. Tú subirás al lugar asignado para ti, en el fin de los días."

Daniel 12:1

Información General
El ángel le continúa dando instrucciones a Daniel. Esta instrucciones comenzaron en Daniel 10:20.

Miguel, el gran príncipe
Miguel es un arcángel. Aquí también se le da el título de "gran príncipe".

tu pueblo será salvado
Dios hizo el acto de salvar a las personas. Traducción Alterna: "Dios salvará a tu pueblo"

cuyos nombres se encuentran escritos en el libro
Dios escribió el libro. Traducción Alterna: "cuyo nombre Dios escribió en el libro" o "cuyo nombre está en el libro"

tu pueblo será salvado
Esto se está refiriendo al gran evento espiritual donde al pueblo de Dios le sería dado una vida nueva, tanto a los muertos como a los vivos, y las personas malas serán llevadas al castigo eterno.

Daniel 12:3

brillarán como la brillantez del cielo arriba
Esto se está refiriendo al pueblo de Dios siendo llenado con Su gloria para que sean brillantes como el cielo cuando está brillando.

que lleven a muchos a la justicia
Se habla de aquellos que ayudan a otros que entienden que ellos están separados de Dios como si ellos estuviesen ayudándoles a cambiar la dirección por donde van. Traducción Alterna: "quienes le enseñan a otros a vivir justamente"

son como las estrellas para siempre y siempre
"Estas personas brillarán como las estrellas." Esta es una característica de ser llenado con la gloria de Dios. Traducción Alterna: "brillarán como las estrellas que brillan por siempre y para siempre"

cierra estas palabras; mantén sellado el libro
Hay cosas que le mostraron y enseñaron a Daniel que le dijeron que no podía revelar en este libro.

el tiempo del fin
"los días finales" o "el fin del mundo". Ver cómo se tradujo esto en 8:15.

Muchos correrán de aquí para allá, y el conocimiento aumentará
Esto aparentemente ocurrirá durante el tiempo en que el libro es sellado. Esto puede expresarse de manera explícita. Traducción Alterna: "Antes de que eso ocurra, muchas personas viajarán de aquí para allá, aprendiendo más y más acerca de muchas cosas"

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Daniel 12:5

Información general
El ángel ha terminado de hablar y Daniel va a contar lo próximo que él vió en esta visión que comenzó en Daniel 10:4.

habían otros dos de pie
"Habían otros dos ángeles de pie" (UDB)

al hombre vestido de lino
Esto se refiere al hombre que había estado hablándole a Daniel, no a uno de los hombres que estaba de pie junto al río.

río arriba al lado del río
Posibles significados son: 1) el ángel estaba sobre el río o 2) el ángel estaba aún más lejos en el comienzo del río, en la orilla.

Cuánto tiempo pasará hasta el fin de estos eventos sorprendentes?
"¿Cuánto durarán estos eventos sorprendentes?" Esto se refiere al tiempo desde el comienzo hasta el final de estos eventos.

estos eventos sorprendentes
En el momento cuando el ángel le habló a Daniel, ninguno de los eventos de esta visión habían ocurrido. Esto definitivamente se refiere a los eventos en Daniel 12:1, y posiblemente puede que también incluya los eventos en la visión del capítulo 11.

Daniel 12:7

hombre vestido de lino
Esto puede ser expresado en forma activa. Traducción Alterna: "el hombre que estaba visitiendo lino fino"

río arriba al lado del río
Posibles significados son: 1) el ángel estaba sobre el río o 2) el ángel estaba aún más lejos en el comienzo del río, en la orilla.

Aquel que vive para siempre
"Dios, Quien vive para siempre"

sería por un tiempo, tiempos, y medio tiempo
Es mejor dejarlo ambiguo como está cuando este "tiempo" comienza. Si para poderlo traducir a su idioma tiene que escoger un punto de comienzo, los tres años y medio probablemente comienzan con los eventos de Daniel 12:1.

un tiempo, tiempos, y medio tiempo
"tres años y medio" (UDB) Estos "tiempos" generalmente se usan para referirse a años. Uno y dos y medio equivale a tres y medio.

todas estas cosas serán completadas
Esto puede ser expresado en forma activa. Traducción Alterna: "todas estas cosas ocurrirán"

todas estas cosas
En el momento cuando el ángel le habló a Daniel, ninguno de estos eventos en esta visión habían ocurrido. Esto se refiere a los eventos en Daniel 12:1, y puede que incluya los eventos en la visión del capítulo 11.

Daniel 12:8

todas estas cosas
En el momento cuando el ángel le habló a Daniel, ninguno de estos eventos en esta visión habían ocurrido. Esto se refiere a los eventos en Daniel 12:1, y puede que incluya los eventos en la visión del capítulo 11.

las palabras están cerradas y selladas
La visión que se le dio a Daniel no fue para ser explicada y se compara como si el libro fuese sellado y nadie pudiese accesar al mismo. Traducción Alterna: "tú cerrarás y sellarás las palabras que has escrito"

tiempo del fin
"los días finales" o "el fin del mundo". Ver cómo se tradujo esto en 8:15.

Daniel 12:10

Información general
El ángel sigue hablándole a Daniel.

Muchos serán purificados, limpiados, y refinados
El SEÑOR hace la purificación. Estos tres términos significan básicamente lo mismo. Traducción Alterna: "El SEÑOR purificará, limpiará y refinará a muchas personas"

refinados
"purificados, al quitarle cualquier cosa que no le pertenezca a ellos"

pero los malvados actuarán vilmente
"las personas malas harán cosas malvadas y pecaminosas"

Ninguno de los malvados entenderán
"las personas malas no pueden entender el conocimiento espiritual"

pero aquellos que son sabios entenderán
Esto ser refiere a "aquellos que son sabios en obedecer al SEÑOR entenderán".

la ofrenda quemada regular sea...se establezca
El rey del norte es el que detiene los sacrificios del templo. Traducción Alterna: "el rey del norte se lleve la ofrenda quemada regular y establezca la abominación que causa completa desolación"

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la abominación que causa completa desolación
Esto se refiere a un ídolo que causará que el templo sea desolado, o sea, que causará que Dios se vaya de Su templo. Ver cómo se tradujo esto en Daniel 11:31. Traducción Alterna: "el ídolo causará que Dios abandone el templo" o "la cosa asquerosa que hará que el templo sea impuro"

1,290 días
Aquí "días" se refiere a un periodo de tiempo. Comúmente se representa como días, pero también puede implicar años.

Daniel 12:12

Información general
El ángel continúa hablándole a Daniel.

Bendecido es aquel que espera
"Bendecida es la persona que espera" o "Bendecida es todo aquel que espera"

espera
"resiste" o "permanece fiel" (UDB)

los 1,335 días
Aquí "días" se está refiriendo a un periodo de tiempo, comúnmente se representa como días. Sin embargo, también puede implicar años.

Tú debes seguir
"Daniel, tú tienes que seguir." Esto se refiere a que Daniel continúe viviendo y sirviéndole a los reyes hasta el tiempo seleccionado de su muerte.

tú descansarás
Esta es una manera amanble de decir "tú morirás".

Tú subirás
Esto se está refiriendo a la Primera Resurrección de los muertos cuando las personas justas serán levantadas.

al lugar asignado para ti
"el lugar que Dios te ha asignado a ti"

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Book: Hosea

Hosea

Chapter 1

1 Ésta es la palabra del SEÑOR que vino a Oseas hijo de Beeri en los días de Uzías, Jotam, Acaz y Ezequías, reyes de Judá y en los días de Jeroboam hijo de Joás, rey de Israel. **2** Cuando El SEÑOR habló por primerea vez a través de Oseas, Él le dijo: "Ve, toma una esposa quien es una prostituta. Ella va a tener hijos quienes son el resultado de su prostitución. Pues el pueblo está cometiendo gran prostitución al olvidar al SEÑOR." **3** Así que, Oseas fué y se casó con Gomer hija de Diblaim y ella le concibió un hijo. **4** El SEÑOR le dijo a Oseas: "Llámalo Jezreel. Pues por un pequeño momento Yo voy a castigar la casa de Jehú por la matanza en Jezreel y Yo voy a poner fin al reino de la casa de Israel. **5** Va a pasar en el día que Yo rompa el arco de Israel en el Valle de Jezreel." **6** Gomer concebió otra vez y dio a luz una hija. Luego El SEÑOR le dijo a Oseas: "Llámala Lo Ruhamá, pues Yo no voy a seguir teniendo misericordia con la casa de Israel, que Yo no los perdonaré. **7** Aún así, Yo voy a tener misericordia con la casa de Judá y Yo voy a salvarlos, Yo mismo, El SEÑOR su Dios. Yo no voy a salvarlos a ellos por arco, espada, guerra, caballos ni jinetes." **8** Ahora, después que Gomer había destetado a Lo Ruhamá, ella concebió y dió a luz a otro hijo. **9** Entonces El SEÑOR dijo: "Llámalo Lo Ammí, pues ustedes no son Mi pueblo y Yo no soy su Dios. **10** Aún así, el número de personas de Israel va a ser como la arena en la costa, la cual no puede ser medida ni contada. Ésto será donde fué dicho a ellos: "Ustedes no son Mi pueblo', va a ser dicho a ellos: ''Ustedes son el pueblo viviente de Dios.'' **11** El pueblo de Judá y el pueblo de Israel van a ser reunidos. Ellos van a escoger un líder y van a subir de la tierra pues va a ser un día grande el día de Jezreel.

Hosea 1:1

la palabra del SEÑOR que vino
Este es un modismo. Traducción Alterna: "la palabra que el SEÑOR Dios habló"

Beeri
Este es el nombre de un Hombre.

Uzías...Jotam,...Acaz...Ezequías... Jeroboam ...Joás
Los eventos en este libro sucedieron durante el tiempo de estos reyes.

El SEÑOR
Este es el nombre de Dios que reveló a su pueblo en el Antiguo Testamento. Vea la página translationWord acerca de Yahweh sobre cómo traducir esto.

gran prostitución
Aquí "prostitución" representa a las personas que son infieles a Dios.

Hosea 1:3

Gomer....Diblaim
Estos son nombres de gente

la casa de Jehú
Aquí, "casa" significa "familia", incluidos los descendientes de Jehú.

la casa de Israel
Esta expresión se refiere al reino de Israel.

el arco de Israel
Aquí "arco" se refiere al poder del ejército. Traducción Alterna: "el poder militar de Israel"

Hosea 1:6

Lo Ruhamá
Este nombre significa "sin piedad". El traductor puede elegir representar este significado como nombre. Traducción Alterna: "Sin Piedad"

Hosea 1:8

Lo Ruhamá
Este nombre significa "sin piedad". El traductor puede elegir representar este significado como nombre. Traducción Alterna: "No hay piedad" Vea cómo tradujo esto en 1: 6.

Lo Ammí
Este nombre significa "no mi pueblo". El traductor puede elegir representar este significado como nombre. Traducción Alterna: "No es mi gente"

Hosea 1:10

Información General
El SEÑOR está hablando a Oseas

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como la arena en la costa,
Esto enfatiza el gran número de israelitas.

la cual no puede ser medida ni contada
Esto puede ser expresado en forma activa.
Traducción Alterna: "que nadie puede medir ni contar"

Ésto será donde fué dicho a ellos
Esto puede ser expresado en forma activa.
Traducción Alterna: "Donde Dios les dijo"

donde fué dicho a ellos
Esta expresión probablemente se refiere a Jezreel, la ciudad donde los reyes de Israel habían cometido crímenes, y que era un símbolo del castigo de Dios hacia ellos.

esto va a ser dicho a ellos:
Esto puede ser expresado en forma activa.
Traducción Alterna: "Dios les dirá"

van a ser reunidos
Esto puede ser expresado en forma activa.
Traducción Alterna: "Dios los reunirá"

van a subir de la tierra
Esta expresión puede referirse a la tierra donde el pueblo de Israel estaba en cautividad (ver UDB)

el día de Jezreel.
Esto se refiere a el tiempo cuando Dios pondrá a su pueblo de vuelta en la tierra de Israel. El significado completo de esta declaracion puede ser hecho explicito.

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Chapter 2

1 Díle a tus hermanos, ''¡Pueblo Mío!'' y a tus hermanas, ''A ustedes se le ha mostrado compasión.'' **2** Acúsen a su madre, acúsenla, ya que ella no es mi esposa, y tampoco soy su esposo. Deja que ella quite la prostitución de ella, y sus actos de adulterio de entre sus pechos. **3** Si no, yo la desnudaré y le mostraré su desnudez como en el día que ella nació. La haré como un desierto, como una tierra sin agua y la haré morir de sed. **4** No tendré ninguna misericordia sobre sus hijos, ya que son hijos de prostitución. **5** Ya que su madre ha sido prostituta, y ella los concebió actuando sin verguenza. Ella dijo: "Yo buscaré a mis amantes, ya que ellos me dan mi pan y agua, mi lana y lino, mi aceite y bebida.'' **6** Por tanto, Yo construiré un muro con espinas para no permitir su paso. Yo construiré una pared en contra de ella para que no pueda encontrar su camino. **7** Ella buscará sus amantes, pero no podrá alcanzarlos. Ella los buscará pero no los encontrará. Luego ella dirá: "Yo me regresaré a mi primer marido, porque fue mejor para mí antes de lo que es ahora." **8** Pues ella no supo que era Yo quien le daba su trigo, el vino nuevo, y el aceite, y quien le prodigaba en su plata y oro, el cual ellos luego usaban para Baal. **9** Pues Yo le recuperaré su trigo en tiempo de la cosecha y Mi vino nuevo en su tiempo. Yo le quitaré Mi lana y lino que fueron usados para cubrir su desnudez. **10** Luego la desnudaré a la vista de sus amantes, y nadie la salvará de Mi mano. **11** Yo también haré que todas sus diversiones terminen, sus fiestas, de celebración de luna nueva, sus Días de Reposo, y todos los festivales asignados. **12** Yo destruiré sus viñas y sus árboles de higos, de los cuales ella dijo: 'Éstos son el pago que mis amantes me dieron.' Yo le haré un bosque, y los animales del campo se los comerán. **13** Yo la castigaré por los días festivos de los Baales, cuando ella quemaba incienso a ellos, cuando ella se adornaba con sus anillos y sus joyas y salía tras sus amantes y se olvidó de Mí, esta es la declaración del SEÑOR." **14** Pues Yo me la voy a ganar de nuevo. Yo la llevaré al desierto y le hablaré tiernamente. **15** Yo le devolveré sus viñas, y su Valle de Acor como una puerta de esperanza. Ella me contestará como lo hizo en sus días de juventud, como en los días en que ella salió de Egipto. **16** Será en ese día, declaró El SEÑOR, que tú Me llamarás, 'Mi marido', y tu jamás Me llamarás, 'Mi Baal'. **17** Pues yo quitaré los nombres de los Baales de la boca de ella; sus nombres no serán recordados jamás." **18** En ese día yo haré pacto para ellos con las bestias del campo, con las aves del cielo, y con las cosas que se arrastan en la tierra. Yo desviaré el arco, la espada, y la batalla de su tierra, y los dejaré acostarse con seguridad. **19** Yo prometeré ser tu esposo para siempre. Yo prometeré ser tu esposo justo, recto, pacto de fidelidad, y misericordia. **20** Yo me comprometeré contigo en fidelidad, y tu conocerás al SEÑOR. **21** En ese día, Yo responderé, ésta es la declaración del SEÑOR, Yo responderé a los cielos, y ellos responderán la tierra. **22** La tierra reponderá al grano, el vino nuevo y el aceite y luego ellos reponderán a Jezreel. **23** Yo la pondré para Mi en la tierra, y tendré misericordia en Lo Ruhamá. Yo le diré a Lo Ammí: 'Ustedes son Ammí Attá, y ellos me dirán, 'TU eres Mi SEÑOR.'"

Hosea 2:1

Oración de Enlace:
El SEÑOR esta hablando a Oseas

Pueblo Mío
Esta exclamación puede ser presentada como una declaración. Traducción Alterna: "¡Ustedes son mi pueblo!"

A ustedes se les ha mostrado compasión
Esto puede ser declarado en forma activa. Traducción Alterna: "el SEÑOR te ha mostrado compasión"

compasión
"bondad" o "misericordia"

Hosea 2:2

Información General
El SEÑOR esta hablando a Oseas

demanda judicial
Esta es una queja de una persona contra otra persona en un tribunal de justicia.

su madre
Aqui "madre" refiere a la nación de Israel.

ya que ella no es mi esposa
El SEÑOR está declarando que Israel, al que se habla aquí como mujer, ya no actúa como una esposa para El SEÑOR. En cambio, Israel se ha apartado de seguirlo y adorarlo.

tampoco soy su esposo
El SEÑOR ya no puede estar en relación con la nación de Israel como lo sería un esposo para su esposa.

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y sus actos de adulterio
Una esposa adúltera deja a su esposo para dormir con otro hombre. Así actuó Israel hacia El SEÑOR.

de entre sus pechos
Esta imagen sugiere que Israel está confiando en los ídolos y no en El SEÑOR.

yo la desnudaré y le mostraré su desnudez como en el día que ella nació
El SEÑOR ya no protegerá y proveerá a Israel porque la nación se ha alejado de él. En Israel, los esposos estaban obligados por ley a proporcionar ropa para sus esposas. No hacerlo era una señal de que un hombre estaba rechazando a su esposa. El significado completo de esto puede quedar claro.

La haré como un desierto
El SEÑOR cambiará a Israel para que se parezca al desierto, que es una región desnuda e improductiva.

y la haré morir de sed
Aquí, "sed" se refiere a la necesidad de adorar y confiar en El SEÑOR, no en ídolos, o Israel no podrá sobrevivir como nación.

Hosea 2:4

Información General
El SEÑOR esta hablando a Oseas

ya que son hijos de prostitución
Los israelitas están actuando como si no pertenecieran al SEÑOR. Así como sus padres no adoraban a Dios, tampoco ellos.

Ya que su madre ha sido prostituta,
Las generaciones anteriores que buscaban a otros dioses eran consideradas prostitutas porque eran infieles al SEÑOR.

Yo buscaré a mis amantes, ya que ellos me dan mi pan y agua, mi lana y lino, mi aceite y bebida
Aquí "mis amantes" se refiere a Baal y otros dioses falsos, a quienes Israel ha elegido adorar en lugar del SEÑOR. La lista de cosas son elementos esenciales que permiten a las personas vivir.

Hosea 2:6

Información General
El SEÑOR esta hablando a Oseas

Yo construiré un muro con espinas para no permitir su paso. Yo construiré una pared en contra de ella para que no pueda encontrar su camino
Este pasaje indica que El SEÑOR evitará que su gente encuentre el éxito y la prosperidad, porque seguirán adorando a los ídolos.

Luego ella dirá: "Yo me regresaré a mi primer marido, porque fue mejor para mí antes de lo que es ahora
Israel regresará al SEÑOR no por su amor por él, sino porque están decepcionados por su adoración a Baal.

Hosea 2:8

Información General
El SEÑOR esta hablando a Oseas

Yo le quitaré Mi lana y lino que fueron usados para cubrir su desnudez.
Esto probablemente significa que las cosechas y los rebaños de Israel fallarán. El SEÑOR quitará sus bendiciones de Israel, y la gente quedará sola y en peligro de ser atacada.

fueron usados para cubrir su desnudez.
Esto puede ser expresado en forma activa. Traducción Alterna: "que la gente solía vestirse"

Hosea 2:10

Información General
El SEÑOR esta hablando a Oseas

Luego la desnudaré a la vista de sus amantes
Esto significa que Dios humillará al pueblo de Israel frente a las otras naciones cercanas. Vea cómo tradujo esto en 2: 2.

nadie la salvará de Mi mano
Nadie tratará de ayudar a Israel. Aquí "mano" se refiere al poder de Dios para castigar.

Hosea 2:12

Información General
El SEÑOR le está hablando a Oseas sobre lo que le hará a Israel.

Éstos son el pago que mis amantes me dieron
Esto se refiere al pago que Israel recibió de los dioses falsos o Baales. Esta cita directa puede ser expresada como una cita indirecta. Traducción Alterna: "que estos eran los salarios que sus amantes le habían dado"

le haré un bosque
El SEÑOR destruirá los viñedos y los árboles frutales permitiendo que otros árboles y malas hierbas crezcan entre ellos.

declaración del SEÑOR
"lo que el SEÑOR ha declarado" o "lo que el SEÑOR ha dicho solemnemente"

Hosea 2:14

Oración de Enlace
El SEÑOR está hablando acerca de Israel

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Yo me la voy a ganar de nuevo
"Yo, El SEÑOR , la traeré de vuelta a mí"

el Valle de Acor como una puerta de esperanza
Cuando El SEÑOR saque a Israel de Egipto, él llevará a Israel al Valle de Acor para que Israel vuelva a tener esperanza en El SEÑOR. El Valle de Acor era el lugar donde el pueblo de Israel apedreaba a Acán hasta la muerte por mandato de Dios, porque Acan había desobedecido las instrucciones de Dios. El significado completo de esto se puede hacer explícito.

Ella me contestará como lo hizo en sus días de juventud, como en los días en que ella salió de Egipto.
El SEÑOR espera que la nación de Israel se arrepienta y nuevamente elija adorarlo como su Dios.

Ella me contestará
Algunas versiones modernas entienden que la palabra hebrea significa "Ella cantará".

Hosea 2:16

Será en ese día
Esto se refiere al día en que Israel decide adorar solo al SEÑOR.

la declaración del SEÑOR
"lo que el SEÑOR ha declarado" o "lo que el SEÑOR ha dicho solemnemente". Vea cómo tradujo esto en 2:12.

Mi marido
Esto significa que el pueblo de Israel amará y será fiel a el SEÑOR como lo es una esposa para un esposo.

Mi Baal
"Baal" significa "maestro" y también se refiere al dios falso que los cananeos adoran.

Pues yo quitaré los nombres de los Baales de la boca de ella
Los israelitas no volverán a pronunciar los nombres de Baal y los ídolos.

Hosea 2:18

Oración de Enlace:
El SEÑOR le está hablando a Oseas sobre lo que le hará a Israel.

En ese día
Esta frase se usa para hablar sobre una futura restauración entre Israel y El SEÑOR .

yo haré pacto para ellos
El nuevo pacto de El SEÑOR incluirá la paz para los animales.

Yo desviaré el arco, la espada, y la batalla de su tierra, y los dejaré acostarse con seguridad
El SEÑOR mantendrá a los enemigos de Israel lejos de ellos, no habrá más guerra, la gente estará a salvo.

acostarse con seguridad
Esta expresión se refiere a vivir en seguridad.

Hosea 2:19

Información General
El SEÑOR le está hablando a Oseas sobre lo que le hará a Israel.

Yo prometeré ser tu esposo para siempre
El SEÑOR será como el esposo, e Israel será como la esposa del SEÑOR.

Yo prometeré ser tu esposo en fidelidad
El SEÑOR será fiel a su pacto con Israel.

esposo en fidelidad
esposo fiel

tu conocerás al SEÑOR
Aquí "saber" significa reconocer al SEÑOR como su Dios y serle fiel.

Hosea 2:21

Información General
El SEÑOR le está hablando a Oseas sobre lo que le hará a Israel.

la declaración del SEÑOR,
"lo que el SEÑOR ha declarado" o "lo que el SEÑOR ha dicho solemnemente". Vea cómo tradujo esto en 2:12.

La tierra reponderá al grano, el vino nuevo y el aceite y luego ellos responderán a Jezreel.
La tierra satisfará la necesidad de grano, vino nuevo y aceite de oliva. Estas cosas también satisfarán las necesidades de Jezreel. Se habla de la tierra y de estos productos como si fueran personas que podrían satisfacer las necesidades de otros.

Jezreel.
Aquí el nombre de este valle representa a todo el pueblo de Israel.

Hosea 2:23

Información General
El SEÑOR le está hablando a Oseas sobre lo que le hará a Israel.

Yo la sembraré para Mi en la tierra
Cuando Dios vuelve a hacer que su pueblo sea seguro y próspero en su tierra, se habla de ellos como si fueran cultivos agrícolas. Traducción

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Alterna: "Cuidaré de los israelitas mientras un agricultor planta sus cultivos y los cuida"

Lo Ruhamá
Este nombre significa "sin piedad". El traductor puede elegir representar este significado como nombre. Vea cómo tradujo esto en 1: 6. Traducción Alterna: "Sin piedad"

Lo Ammi
Este nombre significa "no mi gente". El traductor puede elegir representar este significado como nombre. Vea cómo tradujo esto en 1: 8. Traducción Alterna: "No es mi pueblo"

Ammí Attá
Este nombre significa "tú eres mi pueblo". El traductor puede elegir representar este significado como nombre. Traducción Alterna: "Tú eres mi pueblo"

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Chapter 3

1 El SEÑOR me dijo a mí: "Ve otra vez, ama una mujer, amada por su esposo, pero quien es una adúltera. Ámala tal como Yo, El SEÑOR, amó a la gente de Israel, aunque se vayan con otros dioses y les ofrezcan tortas de pasas." **2** Así que la compré para Mí por quince piezas de plata, un gomer y un letek de cebada. **3** Yo le dije a ella: "Tú debes vivir Conmigo por muchos días. Tú no serás una prostituta o serás de ningún otro hombre. En la misma manera, Yo estaré contigo." **4** Porque la gente de Israel vivirá por muchos días sin un rey, príncipe, sacrificio, pilar de piedra, efod o ídolos en el hogar. **5** Luego, la gente de Israel regresará y buscará al SEÑOR su Dios y a David su rey, y en los últimos días, ellos vendrán temblando ante El SEÑOR y Su bondad.

Hosea 3:1

Ve otra vez, ama una mujer, amada por su esposo, pero quien es una adúltera
Esto se refiere de nuevo a 1: 1. El SEÑOR otra vez le dice a Oseas que ame a una mujer adúltera.

Ámala tal como Yo, El SEÑOR, amo a la gente de Israel
Al amar a la mujer adúltera, Oseas será un ejemplo del amor del SEÑOR por Israel.

se vayan con otros dioses y les ofrezcan tortas de pasas
Las personas comían pasas o pasteles de higo durante los festivales donde adoraban a los falsos dioses.

quince piezas de plata, un gomer y un letek de cebada
Este fue el precio para comprar un esclavo.

quince piezas
"15 piezas"

un gomer y un letek
"un gomer y medio de un gomer"

Hosea 3:4

Porque la gente de Israel vivirá por muchos días sin un rey, príncipe, sacrificio, pilar de piedra, efod o ídolos en el hogar
Así como Oseas vivió sin su esposa porque ella cometió adulterio, Israel vivirá sin un rey y sin adorar a Dios, porque cometieron idolatría.

buscará al SEÑOR su Dios
Aquí "buscar" significa que le están pidiendo a Dios que los acepte y su adoración.

David su rey,
Aquí "David" representa a todos los descendientes de David. Traducción Alterna: "un descendiente de David para ser su rey"

en los últimos días
Aquí "los últimos días" se refiere a un período de tiempo en el futuro. Traducción Alterna: "en el futuro"

ellos vendrán temblando ante El SEÑOR y Su bondad
Aquí "temblando" representa sentimientos de asombro y humildad. Traducción Alterna: "volverán al SEÑOR y se humillarán, lo honrarán y le pedirán sus bendiciones"

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Chapter 4

1 Escucha la voz del SEÑOR, ustedes, pueblo de Israel. El SEÑOR tiene una acusación en contra de ustedes, los habitantes de la tierra, porque no hay verdad o fidelidad al pacto, no hay conocimieto de Dios en la tierra. **2** Hay maldición, mentira, asesinato, robo y adulterio. El pueblo ha roto todos los límites, y matanza tras matanza. **3** Así que la tierra se está secando, y todos los que están viviendo en ella se están consumiendo; las bestias en los campos y las aves en el cielo, incluso los peces en el mar, están muriendo. **4** Pero no le permitan a nadie que traiga una acusación; no dejen que nadie acuse a nadie más. Pues son ustedes, los sacerdotes, a quienes Yo acuso. **5** Ustedes sacerdotes desobedecerán durante el día; los profetas también desobedecerán con ustedes durante la noche, y Yo destruiré a Israel que es como tu madre. **6** Mi pueblo está siendo destruído por la falta de conocimiento. Porque ustedes, sacerdotes, han rechazado el conocimiento, Yo también los rechazaré a ustedes como mis sacerdotes. Porque ustedes han olvidado mi ley, aunque Yo soy su Dios, Yo también me olvidaré de sus hijos. **7** Cuanto más los sacerdotes se multipliquen, más han pecado contra Mí. Ellos intercambiaron su honor por vergüenza. **8** Ellos se alimentan del pecado de mi pueblo; ellos codician más por su maldad. **9** Será lo mismo para el pueblo, como para los sacerdotes; Yo los castigaré a todos por sus obras; Yo les devolveré según sus hechos. **10** Ellos comerán pero no tendrán suficiente; ellos cometerán prostitución pero no tendrán hijos, porque se han ido lejos del SEÑOR. **11** Ellos aman la promiscuidad sexual, el vino, y el vino nuevo, lo cual se ha llevado su entendimiento. **12** Mi pueblo consulta a sus ídolos de madera, y sus bastones les dan profecías. Pues una mente de promiscuidad los ha guiado mal, y ellos han actuado como prostitutas en vez de ser fieles a su Dios. **13** Ellos sacrifican en las cimas de las montañas y queman incienso en las colinas, debajo de los robles, los álamos y terebintos, porque la sombra es buena. Así que, sus hijas cometen inmoralidad sexual, y sus nueras cometen adulterio. **14** Yo no castigaré a sus hijas cuando ellas elijan cometer inmoralidad sexual, ni a sus nueras, cuando cometan adulterio. Pues los hombres también se dan a sí mismos a prostitutas, y ellos ofrecen sacrificos para que puedan cometer actos inmorales con prostitutas sagradas. Así que, este pueblo, que no entiende será derribado. **15** Aunque tú, Israel, has cometido adulterio, que Judá no se vuelva culpable. No vayan a Gilgal, ustedes; no vayas a Bet Avén, y no juren diciendo: "Como El SEÑOR vive." **16** Pues Israel se ha comportado tercamente, como un vaquilla terca. ¿Cómo El SEÑOR puede traerlos a pastar como corderos en un prado? **17** Efraín se unió a sí mismo con ídolos; déjenlo solo. **18** Incluso cuando su bebida fuerte se haya ido, ellos siguen cometiendo adulterio; sus gobernantes aman su vergüenza. **19** El viento lo envolverá en sus alas; y ellos serán avergonzados por causa de sus sacrificos.

Hosea 4:1

Información General
Este capítulo comienza la discusión del SEÑOR contra los israelitas infieles.

El SEÑOR tiene una acusación en contra de ustedes, los habitantes de la tierra
Se habla del SEÑOR declarando que el pueblo de Israel pecó contra él y quebrantó su pacto, como si El SEÑOR los acusara en la corte.

acusación
Esta es una queja de una persona contra otra persona en un tribunal de justicia. Vea cómo tradujo esto en 2: 2.

El pueblo ha roto todos los límites
Aquí "obligación" representa los límites de lo que la ley permite. Traducción Alterna: "La gente ha desobedecido la ley de todas las maneras posibles"

matanza tras matanza
Aquí, "matanza" significa "asesinato", que a menudo implica hacer sangrar a la víctima. Traducción Alterna: "comete un asesinato tras otro"

Hosea 4:3

Así que la tierra se está secando
Esta expresión se refiere a la sequía, cuando no llueve durante mucho tiempo.

consumiendo
debilitándose y muriendo por enfermedad o falta de comida

están siendo tomados
Esto puede ser expresado en forma activa. Traducción Alterna: "están muriendo"

Hosea 4:4

Información General
El SEÑOR está hablando acerca de Israel

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acusación
Esta es una queja de una persona contra otra persona en un tribunal de justicia

no dejen que nadie acuse a nadie más
Nadie debe acusar a otra persona de nada porque todos son culpables de algo.

Ustedes sacerdotes tropezarán
Aquí "tropezar" significa desobedecer a Dios o incluso dejar de confiar en él.

Yo destruiré a tu madre
Aquí "madre" se refiere a la nación de Israel. Vea cómo tradujo esto en 2: 2.

Hosea 4:6

Información General
En 4: 6, El SEÑOR está hablando a los sacerdotes sobre el pueblo de Israel. Pero en 4: 7, él está hablando de los sacerdotes, no de ellos. Es posible que el traductor siga el ejemplo de la UDB, que describe a El SEÑOR como hablando con los sacerdotes también en 4: 7.

Mi pueblo está siendo destruído por la falta de conocimiento
Esto puede ser expresado en forma activa. Traducción Alterna: "Mi gente está pereciendo porque ustedes, los sacerdotes, no les han enseñado apropiadamente acerca de mí para que me obedezcan"

conocimiento
Aqui "conocimiento" se refiere a el conocimiento de Dios.

Ellos intercambiaron su honor por vergüenza.
Los posibles significados son 1) "honor" es una metonimia que representa al SEÑOR, y "vergüenza" es una metonimia que representa ídolos. Traducción Alterna: "Han dejado de adorarme a mí, a su Dios honorable, y ahora adoran a ídolos vergonzosos" o 2) algunas versiones de la Biblia traducen esto como "cambiaré su honor por vergüenza". Esto significa que El SEÑOR quitará las cosas que los sacerdotes honran y avergonzarán a los sacerdotes.

Hosea 4:8

Información General
El SEÑOR continua hablando a los sacerdotes

Ellos se alimentan del pecado de mi pueblo
Cuando la gente pecaba, ofrecían sacrificios para que Dios los perdonara. A los sacerdotes se les permitió comer estos sacrificios. Se habla de los sacerdotes que comen estos sacrificios por el pecado como si realmente se alimentaran de los pecados de la gente.

ellos codician más por su maldad
Los sacerdotes quieren que la gente peque más para que la gente ofrezca más sacrificios para que los sacerdotes puedan comer.

Será lo mismo para el pueblo, como para los sacerdotes
" El pueblo y los sacerdotes serán castigados de la misma manera"

sus hechos
"sus hábitos " o " su conducta"

Hosea 4:10

Información General
El SEÑOR está hablando acerca de Israel

pero no aumentarán
"pero no tendrán hijos"

se han ido lejos
La gente que paro de adorar y seguir a Dios

del SEÑOR
El traductor es libre de cambiar "SEÑOR" a "yo", porque SEÑOR es el que habla. Ver también UDB.

Hosea 4:11

Oración de Enlace
El SEÑOR esta hablando acerca de Israel

promiscuidad sexual, el vino, y el vino nuevo, lo cual se ha llevado su entendimiento
El pueblo de Israel está practicando el sexo fuera del matrimonio y está bebiendo demasiado vino. Al hacer estas actividades, han olvidado los mandamientos de Jehová. Aquí se habla de estas acciones como si fueran alguien que pudiera evitar que otras personas comprendan la importancia de obedecer al SEÑOR .

sus bastones les dan profecías
Los adoradores de ídolos usaban bastones para ayudarles a predecir el futuro. Aquí se habla de los bastones como si fueran personas que hablaron profecías.

una mente de promiscuidad los ha guiado mal
Adorar a los ídolos y dormir con las prostitutas del templo ha desarrollado en el pueblo de Israel el deseo de siempre pecar contra SEÑOR de esta manera. Aquí se habla de "mente" como si fuera una persona separada quien pudo convencer a la gente de desobedecer a el SEÑOR.

ha guiado mal
ha convencido a la gente a pecar

Hosea 4:13

Información General
El SEÑOR esta hablando acerca de Israel

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en las cimas de las montañas...en las colinas
Era común que la gente estableciera ídolos en estos lugares, a menudo llamados "lugares altos" en el Antiguo Testamento.

prostitutas sagradas
Estas eran mujeres que tenían relaciones sexuales con hombres que venían a adorar a ciertos ídolos. Esto fue visto como una acción sagrada en honor de los dioses falsos.

Así que, este pueblo, que no entiende será derribado.
El SEÑOR destruirá a la nación de Israel porque no entienden ni obedecen los mandamientos de Dios.

Hosea 4:15

Información General
El SEÑOR esta hablando acerca de Judá y de Israel

que Judá no se vuelva culpable
Dios sabe cuán pecadora se ha vuelto Israel y no quiere que Judá haga lo mismo.

No vayan a Gilgal, ustedes; no vayan a Bet Avén
Se le está advirtiendo a la gente de Judá que no vaya a las ciudades de Gilgal o Beth Aven para adorar ídolos en esos lugares. Gilgal fue una vez un lugar donde El SEÑOR había sido adorado, pero se había convertido en un lugar de adoración de ídolos.

Bet Avén
Esta era una ciudad en la frontera entre el reino del norte de Israel y la tribu de Benjamín en el reino del sur.

como una vaquilla terca
Israel es comparado con una vaca joven que no obedece a su amo.

¿Cómo El SEÑOR puede traerlos a pastar como corderos en un prado?
El SEÑOR usa una pregunta para enfatizar que no puede seguir cuidando a la gente porque es terco. Se dice que El SEÑOR ya no cuida a su pueblo como si fuera un pastor que no podía llevar a sus corderos al campo a comer porque son tercos. Traducción Alterna: "El SEÑOR no pastoreará a un pueblo rebelde". o "Por lo tanto, El SEÑOR no continuará cuidándolos".

Cómo El SEÑOR puede
Aquí El SEÑOR está hablando de sí mismo en tercera persona. Se puede expresar en primera persona. Traducción Alterna: "Cómo puedo"

Hosea 4:17

Información General
El SEÑOR esta hablando acerca de Israel

Efraín se unió a sí mismo con ídolos; déjenlo solo
Aquí "Efraín" se refiere a las personas en el reino del norte de Israel. Eligieron adorar a los ídolos, en lugar de al SEÑOR. El SEÑOR le está ordenando a Oseas que no intente corregirlos. El pueblo de Israel no escuchará.

sus gobernantes aman su vergüenza
Los gobernantes no se avergüenzan de lo que están haciendo cuando adoran ídolos y se vuelven en contra del SEÑOR.

El viento lo envolverá en sus alas
Aquí "viento" representa el juicio de Dios y la ira contra la nación de Israel. El SEÑOR permitirá que el ejército enemigo derrote al pueblo de Israel y los tome como cautivos.

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Chapter 5

1 ¡''Oigan esto, sacerdotes! ¡Pongan atención, casa de Israel! ¡Escuchen, casa del rey! Porque juicio viene contra todos ustedes. Ustedes han sido una trampa en Mizpa y una red extendida sobre Tabor. **2** Los rebeldes se han sumergido profundamente en la matanza, pero los castigaré a todos ellos. **3** Yo conozco a Efraín, e Israel no está escondida de Mí. Efraín, ahora te has convertido en una prostituta; Israel esta contaminada. **4** Sus obras no les permiten volverse a Dios, porque la mente de adulterio está en ellos, y ellos no conocen al Señor. **5** El orgullo de Israel lo condena; asi Israel y Efraín tropezarán con su pecado; y Judá también tropezará con el. **6** Ellos se irán con sus manadas y rebaños a buscar al SEÑOR, pero no lo encontrarán, porque Él se ha alejado de ellos. **7** Ellos eran infieles al SEÑOR, porque ellos han engendrado hijos ilegítimos. Ahora los nuevos festivales de la luna los devorarán junto con sus campos. **8** Toquen la bocina en Gibeá, y la trompeta en Ramá. Sonido de batalla lloró en Bet Avén: ¡Nosotros te seguiremos tí Benjamín! **9** Efraín se destruirá en el día del castigo. Entre las tribus de Israel Yo he declarado lo que de seguro pasará. **10** Los líderes de Judá son como esos quienes quieren extender los límites de sus territorios. Yo derramaré Mi ira en ellos como agua. **11** Efraín está aplastado; él está taplastado en juicio, porque él ha caminado voluntariamente tras los ídolos. **12** Yo seré como una polilla a Efraín, y como pudrición a la casa de Judá. **13** Cuando Efraín vió su enfermedad y Judá vió su herida, entonces Efraín fue a Asiria y Judá envió mensajeros al gran rey. Pero el no era capaz de curarlos a ustedes o sanar sus heridas. **14** Yo seré como un león a Efraín, y como un leoncillo a la casa de Judá. Yo, incluso, destruiré y Me iré; los lejos, y no habrá nadie que los rescate. **15** Yo iré y regresaré a Mi lugar, hasta que ellos reconozcan su culpa y busquen Mi rostro, hasta que Me busquen en sus angustias.

Hosea 5:1

Oración de Enlace:
El SEÑOR esta hablando acerca de Israel

Ustedes han sido una trampa en Mizpa y una red extendida sobre Tabor
Una trampa y una red son objetos que se usan para atrapar presas. En este caso, los sacerdotes y la casa real habían ideado formas de mantener a la gente alejada de Yahvé, mientras los inducía a la idolatría. Mizpah y Tabor eran lugares para la adoración de ídolos en la tierra de Israel.

Los rebeldes se han sumergido profundamente en la matanza,
Aquí, "rebeldes" se refiere a todas aquellas personas que se habían alejado de El SEÑOR , y "en el fondo de la matanza" podía referirse al asesinato de personas inocentes, o de la masacre de animales ofrecidos a los ídolos paganos.

Los rebeldes
El traductor puede representar esto como "Ustedes rebeldes", porque Dios realmente está hablando con el pueblo rebelde de Israel.

en la matanza
Algunas versiones modernas interpretan que la expresión hebrea representa la maldad.

los castigaré a todos ellos
El traductor puede representar esto como "los castigaré a todos".

Hosea 5:3

Información General
El SEÑOR esta hablando acerca de Israel

Yo conozco a Efraín, e Israel no está escondida de Mí
Aquí, "Efraín" e "Israel" se refieren a las personas que viven en el reino del norte de Israel. Aquí Dios dice que él sabe cómo son y lo que están haciendo.

Efraín, ahora te has convertido en una prostituta
Efraín se presenta en términos de una prostituta porque las personas se han vuelto infieles a Dios, ya que una prostituta no es fiel a nadie.

porque la mente de adulterio está en ellos
Esto significa que tienen el deseo de ser infieles a Dios. Ellos quieren adorar a los ídolos.

volverse a Dios...ellos no conocen al SEÑOR
El traductor puede representar esto como "volverse hacia mí ... no me conocen" o "volverse hacia mí ... no me conocen, al SEÑOR".

y ellos no conocen al Señor
Israel ya no obedece al Señor de ninguna manera. Ellos no reconocen al SEÑOR como su Dios.

Hosea 5:5

Información General
El SEÑOR esta hablando acerca de Israel

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El orgullo de Israel lo condena
Esto describe al "orgullo" como una persona que testifica contra el pueblo de Israel en la corte. Su actitud y comportamiento de orgullo muestran que son culpables de no seguir obedeciendo a El SEÑOR .

asi Israel y Efraín tropezarán con su pecado; y Judá también tropezará con el.
Los dos reinos se volverán completamente desobedientes a Dios debido a su orgullo y pecado.

Ellos eran infieles al SEÑOR, porque ellos han engendrado hijos ilegítimos
Los posibles significados son 1) esto significa que los israelitas se casaban con personas de otras naciones y tenían hijos con ellos o 2) esto significa que los padres israelitas eran infieles al SEÑOR y estaban enseñando a sus hijos a adorar ídolos.

Ahora los nuevos festivales de la luna los devorarán junto con sus campo
El pueblo de Israel debía celebrar durante la luna nueva. Aquí, esta expresión parece describir el festival de la luna nueva como una bestia que se comerá a la gente y sus campos. Sin embargo, es difícil interpretar esta expresión; Muchas versiones lo traducen sin darle mucho sentido. Sin embargo, el significado general es ciertamente que Dios castigará a las personas por su infidelidad hacia él.

Hosea 5:8

Información General
El SEÑOR esta hablando acerca de Israel

Toquen la bocina en Gibeá, y la trompeta en Ramá
Aquí "cuerno" y "trompeta" significan lo mismo. Este comando se da a la gente de Gibea y Rama para enfatizar que el enemigo está llegando.

Sonido de batalla lloró en Bet Avén: ¡Nosotros te seguiremos a tí Benjamín
Esto puede ser una solicitud para que los soldados de la tribu de Benjamín lleven a la gente a la batalla. Pero las versiones modernas hacen varios intentos de interpretar esta expresión.

Bet Avén
Esta era una ciudad en la frontera entre el reino del norte de Israel y la tribu de Benjamín en el reino del sur. Vea cómo tradujo esto en 4:15.

Entre las tribus de Israel Yo he declarado lo que de seguro pasará.
"Haré a las tribus de Israel lo que he declarado"

Hosea 5:10

Información General
El SEÑOR esta hablando acerca de Judá y de Israel

Los líderes de Judá son como esos quienes extienden los límites de sus territorios
"Mover una piedra limítrofe" se refiere a mover el punto de referencia que marcaba la frontera de algunas propiedades, lo cual era un delito según la ley israelita.

Yo derramaré Mi ira en ellos como agua
La ira de El SEÑOR contra Judá será como una gran corriente de agua que los destruye. En las escrituras, a menudo se habla de emociones y cualidades morales como si fueran líquidos.

Efraín está aplastado; él está aplastado en juicio
Esto puede ser expresado en forma activa. Esta declaración se hace dos veces para el énfasis. Aquí "Efraín" se refiere a la gente del reino del norte de Israel. Traducción Alterna: "Voy a castigar severamente al pueblo de Israel"

caminado tras los ídolos
Aquí "caminado" representa la idea de adorar.

ídolos
La palabra hebrea traducida aquí como "ídolos" es incierta en su significado, y se traduce por versiones modernas de muchas maneras diferentes.

Hosea 5:12

Información General
El SEÑOR esta hablando acerca de Judá y de Israel

Yo seré como una polilla a Efraín, y como pudrición a la casa de Judá
Una polilla en un pedazo de lana y la podredumbre en un pedazo de madera son destructivas. Yahvé destruirá a ambas naciones.

polilla...pudrición
Estos dos términos se traducen de varias maneras porque el significado de la palabra hebrea es muy amplio o es incierto.

Cuando Efraín vió su enfermedad y Judá vió su herida
Tanto Efraín

entonces Efraín fue a Asiria y Judá envió mensajeros al gran rey
Efraín y Judá pidieron ayuda a Asiria en lugar de pedirle ayuda a Yahvé. "Gran rey" era un título para el rey de Asiria.

Pero el no era capaz
Aqui "el " se refiere a el rey de Asiria

Hosea 5:14

Información General
El SEÑOR esta hablando acerca de Judá y de Israel

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Yo seré como un león a Efraín
El SEÑOR va a perseguir y atacar a Efraín como un león.

y como un leoncillo a la casa de Judá
El SEÑOR va a tratar a Judá de una manera similar. El SEÑOR está mostrando su disgusto con los reinos del norte y del sur.

Yo, incluso yo
El SEÑOR está enfatizando que él es el que está juzgando a todo su pueblo.

arrancaré
Cuando un león desgarra al animal que está comiendo, El SEÑOR arrancará a su gente de sus hogares y de su país.

Yo iré y regresaré a Mi lugar
El SEÑOR dejará a su pueblo rebelde.

y busquen Mi rostro
Intenta venir a la presencia de Dios por medio de la adoración y el sacrificio. Traducción Alterna: "y pídeme que les preste atención"

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Chapter 6

1 "Vengan, volvamos al SEÑOR. Pues Él nos ha roto en pedazos, pero Él nos va a sanar; Él nos ha herido, pero Él va a vendar nuestras heridas. **2** Después de dos días Él nos va a revivir; Él nos va a levantar en el tercer día y nosotros vamos a vivir delante de Él. **3** Déjanos saber, SEÑOR; déjanos conocer al SEÑOR. Su venida es tan segura como el amanecer; Él va a venir a nosotros como lloviznas, como las lluvias de primavera que mojan la tierra." **4** ¿Qué haré contigo Efraín? ¿Qué haré contigo Judá? Tu fidelidad es como una nube de la mañana, como la niebla que se va temprano. **5** Así que, Yo he cortado en pedazos a los profetas, Yo los he matado con las palabras de Mi boca. Tu ley es como la luz que brilla. **6** Pues Yo deseo fidelidad y no sacrificio y el conocimiendo de Dios más que ofrendas quemadas. **7** Como Adán, ellos han roto el pacto; ellos fueron infieles a Mí. **8** Galaad es una ciudad de malhechores con huellas de sangre. **9** Como grupo de ladrones que espera a alguien, así es el grupo de sacerdotes que se junta para cometer un asesinato de camino a Siquem; ellos han cometido un crimen vergonzoso. **10** En la casa de Israel Yo he visto cosas horribles; la prostitución de Efraín está allí e Israel se ha vuelto impura. **11** Pues ustedes también, Judá, su cosecha será escogida, cuando Yo restaure la fortuna de Mi pueblo.

Hosea 6:1

Oración de Enlace:
El pueblo de Israel confiesa su necesidad de arrepentirse.

Él nos ha roto en pedazos...Él nos ha herido
Dios ha castigado al pueblo de Israel porque lo desobedecieron y adoraron a los ídolos.

Él nos va a sanar....Él va a vendar nuestras heridas
Israel cree que Dios será misericordioso con ellos cuando se arrepientan y él los librará de sus problemas.

Después de dos días Él nos va a revivir; Él nos va a levantar en el tercer día
Esto representa un corto período de tiempo. Israel cree que Dios vendrá rápidamente para rescatarlos de sus enemigos.

dos días...tercer día
"2 días ... 3er día"

Déjanos saber, SEÑOR
Aquí "saber" significa no solo aprender el carácter y las leyes de Dios, sino también ser fiel a él. (Ver UDB)

Su venida es tan segura como el amanecer
el SEÑOR vendrá a ayudar a su gente con la misma seguridad con que sale el sol cada mañana.

Hosea 6:4

Oración de Enlace:
El SEÑOR está hablando

Qué haré contigo
Dios está expresando que su paciencia está llegando a su fin y que lo que queda es el juicio.
Traducción Alterna: "¡es difícil saber qué hacer contigo!"

Así que, Yo he cortado en pedazos a los profetas,
A través de sus profetas, el SEÑOR ha declarado la destrucción de la nación rebelde. La destrucción, aquí llamada "cortar en pedazos", es tan segura como la condenación.

Tu ley es como la luz que brilla.
Aquí el profeta Oseas habla a Dios. Puede querer decir que cuando Dios da la orden de que alguien muera como castigo, es como un rayo que golpea

Tu ley
"Mandatos del SEÑOR"

Hosea 6:6

Informacion General
el SEÑOR está hablando

Pues Yo deseo fidelidad y no sacrificio
Esta construcción gramatical en hebreo señala aquí la idea de "más que", como lo muestra la siguiente línea ("y el conocimiento de Dios más que las ofrendas quemadas"). Traducción Alterna: "Porque deseo fidelidad más que sacrificio"

Como Adán
Los posibles significados son 1) esto se refiere a Adán, el primer hombre o 2) este es una metónimia que representa a las personas que viven en una ciudad en Israel llamada Adán. Traducción Alterna: "Como las personas en la ciudad de Adán" o 3) esto se refiere a las personas en general. La palabra "Adán" significa "hombre" o "humanidad". Traducción Alterna: "Como toda la humanidad"

Hosea 6:8

Informacion General
el SEÑOR está hablando

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Galaad es una ciudad....con huellas de sangre
"Huellas de sangre" probablemente representa a los malhechores y sus actos de asesinato.

el grupo de sacerdotes que se junta para cometer un asesinato de camino a Siquem
No sabemos a qué se refiere esto. ¿Los sacerdotes eran realmente culpables de atacar a las personas en su camino hacia Siquem, que era un importante centro religioso y político? ¿O está diciendo el profeta que los sacerdotes han "matado" el verdadero conocimiento y la adoración de el SEÑOR? Es mejor traducir esta expresión lo más claramente posible.

Hosea 6:10

Informacion General
el SEÑOR está hablando

prostitución de Efraín
Aquí "prostitución" se refiere a la adoración de los falsos dioses por parte de Efraín.

Israel se ha vuelto impura
Israel se ha vuelto inaceptable para Dios debido a sus acciones.

Pues ustedes también, Judá, su cosecha será escogida,
Esto se puede expresar en forma activa. Traducción Alterna: "También he establecido un tiempo de cosecha para ti, Juda"

cosecha
Aquí "la cosecha" representa el juicio final de Dios sobre Israel y Judá.

fortuna
prosperidad y seguridad

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Chapter 7

1 Cuando Yo he querido sanar a Israel, el pecado de Efraín ha sido descubierto, igual que los actos malvados de Samaria, porque ellos practican el engaño; un ladrón entra, y una banda de asaltantes ataca las calles. **2** Ellos no se dan cuenta en sus corazones que Yo recuerdo todos sus actos malvados. Ahora sus actos los rodean; ellos estan frente a mi rostro. **3** Con sus maldades ellos hacen al rey feliz, y a los oficiales con sus mentiras. **4** Todos ellos son adúlteros, como un horno calentado por el panadero, quien deja de revolver el fuego de la masa hasta que se levante. **5** En el día de nuestro rey, los oficiales se enfermaron con el calor del vino. Él extiende la mano a esos que estaban burlándose. **6** Porque con corazones como un horno, ellos hacen sus planes engañosos. Su enojo se calma toda la noche; en la mañana arde como un alto fuego. **7** Todos ellos arden como un horno, y devoran a aquellos que gobiernan sobre ellos. Todos sus reyes han caído; ninguno de ellos clama a Mí. **8** Efraín se mezcla a sí mismo entre la gente. Efraín es una tortilla que no ha sido volteada. **9** Extranjeros han devorado sus fuerzas, pero él no lo sabe. Canas han sido esparcidas en su cabeza, pero él no lo sabe. **10** El orgullo de Israel testifica en contra de él; sin embargo, ellos no han regresado al SEÑOR su Dios, ni lo han buscado, a pesar de todo ésto. **11** Efraín es como una paloma, tonta y sin entendimiento, clamando por Egipto, y luego escápando a Asiria. **12** Cuando ellos vayan, Yo abriré mi red sobre ellos, Yo los derribaré como aves del cielo. Yo los castigaré todos juntos. **13** ¡Ay de ellos! Porque ellos se han alejado de Mí. ¡La destrucción viene a ellos! ¡Ellos se han rebelado en contra Mía! Yo los hubiera rescatado, pero ellos hablan mentiras en contra Mía. **14** Ellos no han clamado a Mí con todo su corazón, pero ellos han llorado en sus camas. Ellos se juntan por el grano y vino nuevo, y ellos me han dado la espalda. **15** Aunque Yo les adiestré y les fortalecí los brazos, ellos ahora están planeando maldad en contra Mía. **16** Ellos van y vienen, pero no regresan a Mí, El Altísimo. Ellos son como un arco flojo. Sus oficiales caerán por la espada debido a la insolencia de sus lenguas. Ésta se volverá su burla en la tierra de Egipto.

Hosea 7:1

Informacion General
el SEÑOR está hablando

Yo quiero sanar a Israel
Hacer que Israel vuelva a ser obediente a Dios y se habla a los receptores de su bendición como si fuera una curación.

porque ellos practican el engaño
The people are selling and buying products dishonestly.

banda de asaltantes
Este es un grupo de personas que están atacando a otras personas sin causa.

sus actos los rodean
Las malas acciones de la gente probablemente se mencionan aquí como si fueran otras personas dispuestas a acusarlos de sus crímenes.

ellos estan frente a mi rostro
"Cara" se refiere a la presencia de Dios, o la conciencia de Dios. Los "testigos", es decir, las malas acciones, están en la presencia de Dios para presentar sus acusaciones.

Hosea 7:3

Informacion General
El SEÑOR está hablando. El texto hebreo no está claro en varios lugares. Sin embargo, muchas personas lo interpretan como si describieran a los funcionarios reales como infieles a Dios, y también como planeando asesinar al rey, y luego llevar a cabo sus planes. Esto parece haber ocurrido más de una vez. Estos crímenes se mencionan como ilustraciones de la maldad en que se ha hundido la nación.

Todos ellos son adúlteros
Las personas cometieron adulterio espiritual al adorar ídolos y ser infieles a Yahvé. Probablemente también estaban siendo infieles a sus esposos o esposas al acostarse con otras personas.

como un horno calentado por el panadero,
Esto se puede expresar en forma activa. Esto significa que la gente tenía fuertes deseos de hacer el mal. Traducción Alterna: "como un horno que calienta el panadero"

amasar la masa
Esta es una parte del proceso de hacer pan

En el día de nuestro rey,
Este es quizás un festival celebrado por el rey.

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Él extiende la mano
Esto probablemente significa unirse o unirse con alguien. Puede significar que el rey se une a sus funcionarios para burlarse de cosas o personas que no deberían ser burladas, incluso de Dios mismo.

Hosea 7:6

Informacion General
Se describe la conspiración de los funcionarios de la corte. Su ira es lo que los motiva a matar a su rey.

Porque con corazones como un horno
Esto significa que como un fuego arde en un horno, estas personas tienen fuertes deseos malvados dentro de ellos.

Su enojo se arde
La palabra "arder" significa que algo se está quemando lentamente sin una llama. Traducción Alterna: "Su ira crece lenta y silenciosamente"

arde como un alto fuego
Se habla de la intensidad de su ira como si fuera un fuego muy caliente. Traducción Alterna: "se pone muy intenso"

Todos ellos arden como un horno
Esto compara su enojo con el calor que proviene de un horno.

y devoran a aquellos que gobiernan sobre ellos
Esto parece significar que los oficiales de la corte matan a sus reyes.

Hosea 7:8

Informacion General
El SEÑOR esta hablando

Efraín se mezcla a sí mismo entre la gente
Esta es probablemente una referencia a los esfuerzos realizados por los reyes del reino del norte para aliarse con otras naciones para protegerse contra los ataques.

Efraín es una tortilla que no ha sido volteada
Esto se puede expresar en forma activa. Aquí "Efraín" se refiere al reino del norte de Israel. La nación es débil, ya que el panadero no ha doblado el pan plano en el horno para obtener más fuerza. Traducción Alterna: "La gente de Efraín es como un pastel que nadie ha entregado"

Canas han sido esparcidas en su cabeza
Aquí los "cabellos grises" representan la vejez.

pero él no lo sabe.
Sin embargo, esta "vejez" es claramente una forma de decir que el reino del norte se está debilitando cada vez más, porque la nación no sabe que es "vieja".

Hosea 7:10

Informacion General
El SEÑOR esta hablando

El orgullo de Israel testifica en contra de él
Esto describe al "orgullo" como una persona que testifica contra el pueblo de Israel en la corte. Esto significa que su actitud y comportamiento orgullosos demuestran que son culpables de no seguir obedeciendo a El SEÑOR.

ni lo han buscado
Se habla de la falta de interés de Israel en El SEÑOR como si estuviera perdido y no trataran de encontrarlo. Traducción Alterna: "ni han intentado que él les preste atención"

a pesar de todo ésto
Aquí "esto" se refiere a Dios permitiendo a los extranjeros derrotarlos y debilitarlos.

Efraín es como una paloma, tonta y sin entendimiento,
Se pensaba que las palomas eran aves tontas.

Egipto.....Asiria
Estas eran naciones poderosas a quienes Israel podría pedir ayuda.

Hosea 7:12

Informacion General
El SEÑOR esta hablando

Yo abriré mi red sobre ellos
Esta es una forma de atrapar pájaros. El SEÑOR continúa comparando al pueblo de Israel con las palomas. Cuando vayan a Egipto o a Asiria en busca de ayuda, El SEÑOR los castigará.

Yo los derribaré como aves del cielo
El SEÑOR habla de la forma en que juzgará a Israel como si fueran pájaros que atraparía en una red. Traducción Alterna: "Los cazaré como pájaros" o "Los atraparé como un cazador atrapa pájaros"

en su rebaño juntos
Esta expresión amplía la metáfora de los pájaros.

Hosea 7:14

Informacion General
El SEÑOR esta hablando

ellos han llorado en sus camas
Era habitual que los adoradores de ídolos comieran alimentos ceremoniales mientras se recostaban en sillones o camas.

y ellos se alejan de Mí
Aquí ya no se habla de adorar a Dios como alejarse de él. Traducción Alterna: "y ya no me adoran"

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Aunque Yo les adiestré y les fortalecí los brazos
Esto puede ser una metáfora militar, en la cual Dios entrenando a los israelitas a amarlo y se habla de obedezcerlo como si él hubiera estado entrenando a sus hombres para la guerra.

Hosea 7:16

Informacion General
El SEÑOR esta hablando

Ellos son como un arco flojo
Es decir, un arco que no tiene una cuerda de arco, o que no tiene tensión.

debido a la insolencia de sus lenguas
Aquí "lengua" se refiere a lo que dicen los funcionarios. Traducción Alterna: "porque me insultan" o "porque me maldicen"

Ésta se volverá su burla en la tierra de Egipto.
"Es por eso que Egipto se burlará y se reirá de Israel"

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Chapter 8

1 "¡Coloca una trompeta en tus labios! Un águila viene sobre la casa del SEÑOR porque el pueblo ha roto Mi pacto y se ha rebelado en contra de Mi ley. **2** Ellos claman a Mí: 'Mi Dios, nosotros en Israel te conocemos.' **3** Pero Israel ha rechazado lo que es bueno, y su enemigo lo perseguirá. **4** Ellos han puesto reyes, pero no por Mí. Ellos han hecho prínicipes, pero sin Mi conocimiento. Con su plata y su oro han hecho ídolos para sí mismos, pero sólo para su destrucción." **5** "Su becerro ha sido rechazado, Samaria. Mi enojo arde en contra de estas personas. ¿Por cuánto tiempo permanecerán culpables? **6** Pues este ídolo vino de Israel; un obrero lo hizo; ¡no es Dios! El becerro de Samaria será roto en pedazos. **7** Pues el pueblo sembró el viento y cosechó tempestad. Los granos no tienen espigas, no producen harina. Si no llega a madurez, los extranjeros los devorarán. **8** Israel ha sido devorado; ahora están entre las naciones como algo inútil. **9** Pues ellos fueron hasta Siria como un burro salvaje, solo. Efraín ha alquilado amantes para ella misma. **10** Incluso cuando ellos han alquilado amantes entre las naciones, Yo ahora los reuniré a todos juntos. Ellos comenzarán a consumirse por causa de la opresión de los reyes y de los príncipes. **11** Pues Efraín ha multiplicado los altares para ofrendas de pecado, pero en vez, ellos se han vuelto altares para cometer pecado. **12** Yo pudiera escribir Mi ley diez mil veces, pero ellos lo verían como algo extraño para ellos. **13** En cuanto a los sacrificios de mis ofrendas, ellos sacrifican carne y se la comen, pero Yo, El SEÑOR, no lo acepto. Ahora Yo pensaré en su maldad y castigaré sus pecados. Ellos regresarán a Egipto. **14** Israel se ha olvidado de Mí, su Creador, y han construído palacios. Judá ha fortificado muchas ciudades, pero Yo enviaré fuego a sus ciudades; destruirá sus fuertes.

Hosea 8:1

Informacion General
Yahvé está hablando de la llegada del ejército asirio para atacar el reino del norte.

Un águila viene sobre la casa del SEÑOR
El águila, un ave de presa, a veces se utiliza para representar a los enemigos de Israel. Traducción Alterna: "Mientras un águila caza a otro animal, los enemigos de Israel vienen a capturar a mi gente"

ha roto Mi pacto
Aquí "roto" representa "desobedecido", "violado".

te conocemos
"somos fieles a ti"

Hosea 8:4

Informacion General
El SEÑOR esta hablando

pero fue solo para que pudieran ser cortados
Esto se puede afirmar en forma activa. Traducción Alterna: "pero el resultado será que destruiré a la gente"

Su becerro ha sido rechazado, Samaria
Los posibles significados son 1) este es el profeta que habla

Su becerro
El rey Jeroboam el segundo de Israel

Mi enojo arde en contra de estas personas.
A menudo se habla de la ira como si fuera un fuego. Traducción Alterna: "Estoy muy enojado con estas personas"

¿Por cuánto tiempo permanecerán culpables?
El SEÑOR hace esta pregunta para expresar su enojo por la impureza de su pueblo. "Estoy enojado con estas personas porque no desean ser inocentes".

Hosea 8:6

Informacion General
El SEÑOR esta hablando

Pues el pueblo sembró el viento y cosechó tempestad
Sembrar o plantar el viento es actuar de manera inútil o destructiva. Cosechar tempestad es sufrir un desastre por las propias acciones.

Los granos no tienen espigas
Aquí "espiga" se refiere a la parte de la planta donde está el grano. Un tallo sin espiga no tiene nada que dar al granjero. De la misma manera, las acciones de Israel resultarán en nada bueno.

Si no llega a madurez, los extranjeros los devorarán
Si alguna de las acciones de Israel resulta en algo bueno, los enemigos de Israel vendrán y se lo quitarán.

Hosea 8:8

Informacion General
El SEÑOR esta hablando

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Israel ha sido devorado
"tragado" significa ser derrotado y llevado al exilio. Esto se expresar en forma activa. Traducción Alterna: "Los enemigos de Israel se han llevado a los israelitas a otras tierras"

como un burro salvaje, solo
La gente amenudo piensa que los burros son tercos. Esto significa que el pueblo de Israel se negó a escuchar al SEÑOR, sino que fue a pedir ayuda al pueblo de Asiria.

Efraín ha alquilado amantes para ella misma
Se habla de las alianzas de Efraín con otras naciones como si les hubieran pagado para convertirse en prostitutas para Efraín. Traducción Alterna: "El pueblo de Israel ha tratado de pagar a otras naciones para protegerlos"

por causa de la opresión de los reyes y de los príncipes
Es decir, porque el rey asirio, también llamado "el Gran Rey", hará que la gente sufra.

Hosea 8:11

Informacion General
El SEÑOR esta hablando

Yo pudiera escribir Mi ley diez mil veces
Esto significa que El SEÑOR ya le ha dado a Israel su ley a través de los profetas y les dijo lo que espera de ellos muchas veces.

diez mil
"10,000"

Hosea 8:13

Informacion General
El SEÑOR esta hablando

Ellos regresarán a Egipto.
Debido a su pecado, Dios enviará a su pueblo como esclavos a los egipcios.

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Chapter 9

1 No te alegres, Israel, con gozo como las otras personas. Pues ustedes han sido infieles, olvidando a su Dios. Ustedes aman pagar el salario de una prostituta sobre las eras de trillar. **2** Pero las eras de trillar y los lagares no los van a alimentar; el nuevo vino va a fallarles. **3** Ellos no van a seguir viviendo en la tierra del SEÑOR; por el contrario, Efraín va a volver a Egipto y un día ellos van a comer comida impura en Asiria. **4** Ellos no van a derramar ofrendas de vino al SEÑOR, ni tampoco ellos le serán agradables a Él. Sus sacrificios van a ser para ellos como la comida de luto: todo que lo coman los volverá impuros. Pues su comida va a ser para ellos solamente; no van a venir a la casa del SEÑOR. **5** ¿Qué harán ustedes en el día elegido para la fiesta, en el día de la fiesta para El SEÑOR? **6** Pues, mira, si ellos escapan de la destrucción, Egipto los va a reunir, y Menfis los va a enterrar. Las ortigas poseerán sus tesoros de plata y las espinas llenarán sus casas. **7** Los días de castigo están llegando; los días de pagar están viniendo. Deja que todo Israel sepa todas estas cosas. El profeta es un tonto y el hombre inspirado es un hombre loco, por su gran maldad y gran odio. **8** El vigilante es el guardián para Dios sobre Efraín. La gente hace una trampa para el donde quiera que el va. **9** Ellos se han corrompido profundamente como en los días de Guibeá. Dios va a traer a memoria su maldad y Él los va a castigar por sus pecados. **10** El SEÑOR dice: "Cuando Yo encontré a Israel, fué como encontrar uvas en el desierto. Como la primera fruta de la temporada del árbol de higo, Yo encontré a sus padres. Pero ellos fueron donde Baal Peor y ellos se dedicaron a ese ídolo vergonzoso. Ellos se volvieron detestables como el ídolo que ellos amaron. **11** Mientras por Efraín, su gloria va a volar como un pájaro. No va haber ningún nacimiento, ningún embarazo y ninguna concepción. **12** Aunque ellos hayan traído niños, Yo voy a llevármelos para que ninguno quede. ¡Ay de ellos cuando Yo me aleje de ellos! **13** Yo he visto a Efraín, está como Tiro, plantado en una pradera, pero Efraín va a llevar sus hijos a alguien que los va a asesinar." Dáles, SEÑOR-- ¿qué les darás? **14** Dáles a ellas un aborto en el vientre y senos que no den leche. **15** "Por toda su maldad en Gilgal, que es donde Yo comencé a odiarlos. Por sus actos malvados, Yo los voy a sacar de Mi casa. Yo no los voy amar más; sus gobernantes son rebeldes. **16** Efraín es una enfermedad y sus raíces están secas; ellas no llevan frutos. Aún si ellos tienen hijos, Yo voy a poner sus amados hijos a muerte." **17** Mi Dios los va a rechazar porque ellos no le obedecieron a Él. Ellos se convertirán en nómadas entre las naciones.

Hosea 9:1

Informacion General
Oseas el profeta esta hablando

Pero las eras de trillar y los lagares no los van a alimentar
Esto describe la trilla y el lagar como si fueran seres humanos que puedan alimentar a alguien. Esto significa que la cosecha no proporcionará suficiente grano para la trilla para satisfacer las necesidades de la gente, y que no proporcionará las uvas para prensar para hacer suficiente vino.

las eras de trillar
Estas eran áreas amplias utilizadas no solo para la trilla del grano, sino también para ceremonias comunitarias y religiosas. Las prostitutas del templo vinieron para ayudar a los hombres a celebrar el festival de la cosecha a los ídolos.

el nuevo vino va a fallarles.
No habrá suficiente jugo de uva para hacer vino.

Hosea 9:3

Informacion General
Oseas el profeta esta hablando

tierra del SEÑOR
Esta expresión señala que el SEÑOR sigue considerando la tierra de Israel como su propiedad, no la propiedad de los israelitas.

comida impura
Este es un alimento que los israelitas normalmente se negarían a comer porque los haría inaceptables para el SEÑOR.

Sus sacrificios van a ser para ellos como la comida de luto
Aquí, la "comida de los enlutados" se refiere a lo que las personas comían mientras se lamentaban porque estaban contaminados y no eran aceptables para Dios. Esto significa que el SEÑOR considerará que los sacrificios de las personas están contaminados y él no los aceptará.

Pues su comida va a ser para ellos solamente; no van a venir a la casa del SEÑOR.
El pueblo de Israel tendrá comida para comer, pero el SEÑOR no lo aceptará como un sacrificio.

no van a venir a la casa del SEÑOR.
Se habla de la comida impura como si fuera capaz de ir a lugares por sí misma. Por supuesto, la gente tenía que llevárselo.

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Hosea 9:5

Informacion General
Oseas el profeta esta hablando

Qué harán ustedes en el día elegido para la fiesta, en el día de la fiesta para El SEÑOR?
Oseas usa esta pregunta para enfatizar que la gente ya no podrá observar sus festivales cuando sus enemigos los derroten y los lleven cautivos. Traducción Alterna: "No podrás celebrar las festividades que El SEÑOR te asignó".

el día elegido para la fiesta, en el día de la fiesta para El SEÑOR
Ambos de esto significan la misma cosa.

si ellos escapan
Aquí "ellos" todavía se refiere al pueblo de Israel. Puedes continuar afirmando que es segunda persona. Traducción Alterna: "si te escapas"

Egipto los va a reunir, y Menfis los va a enterrar
Egipto y Menfis se refieren a las personas que viven allí. Traducción Alterna: "el ejército de Egipto te capturará. Morirás allí y la gente de la ciudad de Memphis te enterrará"

En cuanto a sus tesoros de plata, las ortigas los poseerán.
Se habla de las ortigas que crecen en los lugares donde los israelitas almacenan su plata, como si las ortigas fueran enemigos humanos que tomarían las posesiones preciosas de los israelitas para ellos mismos. Traducción Alterna: "Las ortigas crecerán donde almacenen sus tesoros de plata"

las ortigas los poseerán, y las espinas llenarán sus casas.
Aquí "ortigas" y "espinas" significan lo mismo. Tener ortigas y espinos en crecimiento representa una tierra que se ha vuelto desolada y como un desierto.

sus casas
Aquí las "casas" representan los hogares de los israelitas.

Hosea 9:7

Informacion General
Oseas el profeta esta hablando

Los días de castigo están llegando; los días de pagar están viniendo
Oseas dice estas dos frases similares para enfatizar que El SEÑOR pronto juzgará al pueblo de Israel por sus malas acciones.

El profeta es un tonto y el hombre inspirado es un hombre loco
Estas frases significan básicamente lo mismo. Los posibles significados son 1) que la gente consideraba a los profetas como locos o 2) que los profetas se habían vuelto locos por los pecados que la gente había cometido.

El profeta es un tonto y el hombre inspirado es un hombre loco
Aquí, "profeta" y "hombre inspirado" significan una persona que dice recibir mensajes de Dios. Se implica que estas personas son falsos profetas y solo pensaron que recibieron mensajes de Dios.

por su gran maldad y gran odio.
Las frases "gran iniquidad" y "gran hostilidad" comparten significados similares. La iniquidad de la gente se manifestó en hostilidad hacia El SEÑOR y sus profetas.

Hosea 9:8

Informacion General
Oseas el profeta esta hablando

El profeta es el guardián para Dios sobre Efraín
Un "vigilante" mira fuera de su ciudad para ver si hay peligro. Se habla del profeta que advierte a la gente cuando está pecando y está en peligro de que su Dios lo castigue como si fuera un vigilante de la ciudad. Traducción Alterna: "El profeta es como un vigilante de Dios sobre Efraín"

El profeta es el guardián para Dios sobre Efraín
Algunas versiones traducen este pasaje como "El profeta con mi Dios es el vigilante de Efraín".

El profeta es
Esto se refiere a los profetas en general que Dios ha designado. Traducción Alterna: "Los profetas son" o "Los verdaderos profetas son"

Efrain
Aquí "Efraín" representa a todo el pueblo de Israel.

una trampa para pájaros está en todos sus caminos
Una "trampa para pájaros" es una trampa que se usa para atrapar un ave. Esto significa que el pueblo de Israel hace todo lo posible para detener al profeta de Dios. Traducción Alterna: "la gente pone una trampa para él donde quiera que vaya" o "la gente hace todo lo posible para hacerle daño"

Ellos se han corrompido profundamente como en los días de Guibeá
"El pueblo de Israel ha pecado y se ha vuelto muy corrupto como lo hicieron en Gibeah hace mucho tiempo". Esta es probablemente una referencia a las acciones impactantes de la tribu de Benjamín, relatadas en Jueces 19-21.

Hosea 9:10

Informacion General
El SEÑOR esta hablando

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Cuando Yo encontré a Israel
Esto se refiere a cuando El SEÑOR comenzó por primera vez su relación con el pueblo de Israel al reclamarlos como su propio pueblo especial.

fué como encontrar uvas en el desierto. Como la primera fruta de la temporada del árbol de higo
Ambas declaraciones enfatizan situaciones que son agradables para una persona. Esto significa que El SEÑOR estaba muy feliz cuando comenzó su relación con el pueblo de Israel.

Baal Peor
Este es el nombre de una montaña en la tierra de Moab donde se adoraba al falso dios Baal.

Hosea 9:11

Informacion General
El SEÑOR esta hablando

su gloria va a volar como un pájaro
La gente de Efraín, o el reino del norte de Israel, perderá todo lo que hace que otras naciones los respeten. Su gloria desaparecerá rápidamente, como un pájaro vuela lejos. Traducción Alterna: "su gloria será como un pájaro que vuela lejos de ellos"

cuando Yo me aleje de ellos!
Cuando Dios deje de ayudar al reino del norte, será como si físicamente se apartara de ellos.

Hosea 9:13

Informacion General
Oseas el profeta esta hablando

Yo he visto a Efraín, está como Tiro, plantado en una pradera
"plantado" se refiere a estar en un lugar seguro. Traducción Alterna: "La nación de Israel fue una vez hermosa y agradable como la ciudad de Tiro, como un árbol que alguien planta en un prado"

pero Efraín va a llevar sus hijos
Los "niños" son las personas de esa nación.Traducción Alterna: "pero el pueblo de Israel sacará a sus hijos"

Dáles, SEÑOR-- ¿qué les darás? Dáles a ellas
Oseas usa una pregunta para enfatizar que quiere que el SEÑOR le dé a la gente de Israel lo que merecen. Traducción Alterna: "Esto es lo que te pido, SEÑOR, que les des: dales"

un vientre abortivo
Para "aborto involuntario" significa que un embarazo termina demasiado temprano y el bebé muere. Oseas está pidiendo que todas las mujeres de la nación sean así.

Hosea 9:15

Informacion General
El SEÑOR esta hablando

Yo los voy a sacar de Mi casa
El SEÑOR está declarando que expulsará a Israel de su tierra, la tierra de Canaán.

sus gobernantes
los hombres que sirven al rey

Hosea 9:16

Informacion General
El SEÑOR esta hablando en versiculo 16. Oseas comienza hablando en Versiculo 17.

Efraín es una enfermedad y sus raíces están secas; ellas no llevan frutos
El SEÑOR habla del pueblo de Israel como si fuera un árbol enfermo que no produce frutos y está listo para ser cortado. Esta es una declaración que la gente se ha debilitado y que pronto sus enemigos vendrán y los derrotarán.

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Chapter 10

1 Israel es una vid frondosa que produce su fruto. Mientras su fruto aumentaba, más altares él construía. Mientras su tierra más producía, él mejoró sus pilares. **2** Su corazón es engañoso; ahora ellos deben soportar su culpa. El SEÑOR demolerá sus altares; ellos destruirán sus pilares. **3** Pues entonces ellos dirán: "No tenemos ningún rey---¿qué podría hacer él por nosotros?" **4** Ellos hablan palabras vacías y hacen pactos jurando falsamente. Así que, la justicia brota como hierbas venenosas en los surcos de un campo. **5** Los habitantes de Samaria estarán con miedo por los becerros de Bet Avén. Su gente se lamentó sobre ellos, así como aquellos sacerdotes idólatras que se habían alegrado sobre ellos y su esplendor ya no está ahí. **6** Ellos serán llevados a Asiria como regalo para el rey. Efraín será desgraciada, e Israel será avergonzada de su ídolo. **7** El rey de Samaria será destruído, como un astilla de madera sobre la superficie del agua. **8** Los lugares altos de maldad serán destruídos. ¡Éste es el pecado de Israel! Espinas y cardos crecerán sobre sus altares. Las personas dirán a las montañas: "¡Cúbranos!" y a las colinas: "¡Caigan sobre nosotros!" **9** "Israel, has pecado desde los días de Guibeá; ahí te has mantenido. ¿Acaso la guerra no los alcanzará en Guibeaá a los hijos del mal? **10** Cuando Yo lo desee, Yo los disciplinaré a ellos. Las naciones se reunirán contra ellos y los atarán por su doble maldad. **11** Efraín es una vaquilla domesticada que ama trillar el grano, así que, Yo pondré un yugo en su hermoso cuello. Yo pondré un yugo en Efraín; Judá arará; Jacob jalará la grada por sí mismo. **12** Siembra justicia por sí mismos, y cosechen el fruto de su fiel pacto. Rompan sus terrenos sin labrar, pues es tiempo de buscar a El SEÑOR, hasta que Él venga y llueva justicia sobre ustedes. **13** Ustedes han arado maldad, y cosecharon injusticia. Ustedes han comido el fruto de la mentira porque confiaron en sus planes y en sus muchos soldados. **14** Entonces la confusión se levantará de entre su gente, y todas sus ciudades fortificadas serán destruídas. Será como Salmán destruyó Bet Arbel en un día de batalla, donde madres fueron cortadas en pedazos con sus hijos. **15** Así les pasará a ustedes, Betel, debido a su gran maldad. Al amanecer el rey de Israel será completamente destruído."

Hosea 10:1

Información general:
Oseas está hablando sobre Israel.

Israel es una vid frondosa que produce su fruto
Se habla de Israel como si fuera una vid muy fructífera. Por un tiempo el pueblo prosperó y fue fuerte.

una vid frondosa
Esta vid produce más fruto de lo normal.

Mientras su fruto aumentaba...Mientras su tierra más producía
Estas dos frases significan: mientras el pueblo prosperaba, y se volvía más fuerte y más rico.

Su corazón es engañoso
"Corazón" se refiere a las personas mismas. "Ellos son engañosos"

ahora ellos deben soportar su culpa
"Ahora es el momento en que el SEÑOR los castigará por sus pecados"

Hosea 10:3

Información general:
Oseas está hablando de Israel.

y un rey---¿qué podría hacer él por nosotros?
Los testamentos de las personas dicen que sus reyes no podrían haberlos ayudado. Traducción Alterna: "Aunque tuvieramos un rey ahora, él no podría ayudarnos".

Ellos hablan palabras vacías
Aquí "palabras vacías" se refiere a las mentiras. Traducción Alterna: "Ellos hablan mentiras".

Así que, la justicia brota como hierbas venenosas en los surcos de un campo
Se habla de lo que su pueblo llama justicia en sus leyes y decisiones legales como si fuera una planta que brota. Traducción Alterna: "Entonces sus decisiones no son justas, en cambio, son dañinas"

como hierbas venenosas en los surcos de un campo
Sus mentiras e injusticia se esparcen por toda la nación y lastiman a todos como plantas venenosas.

Hosea 10:5

Información general:
Oseas está hablando de Israel.

Bet Avén
Esta era una ciudad en la frontera entre el reino norte de Israel y la tribu de Benjamín en el reino sur. Ver cómo tradujiste esto en 4:15.

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Ellos serán llevados a Asiria
Esto puede ser expresado en forma activa. Traducción Alterna: "Los asirios se los llevarán"

Efraín será desgraciada, e Israel será avergonzada de su ídolo
Esto puede ser expresado en forma activa. Traducción Alterna: "Y el pueblo de Israel estará muy avergonzado porque habían adorado a ídolos"

su ídolo
Muchas versiones interpretan a la palabra hebrea en este versículo como "consejo", "planes" o "intenciones".

Hosea 10:7

El rey de Samaria será destruído
Esto puede ser expresado en forma activa. Traducción Alterna: "Los asirios destruirán al rey de Samaria"

como un astilla de madera sobre la superficie del agua
Esto significa que el rey de Samaria será tan indefenso como una pequeña pieza de madera a la que las olas de agua sacuden hacia atrás y adelante.

Los lugares altos de maldad serán destruídos
Esto puede ser expresado en forma activa. Traducción Alterna: "Los asirios destruirán los lugares altos de Israel donde las personas actuaban con mucha maldad"

Las personas dirán a las montañas: "¡Cúbranos!" y a las colinas: "¡Caigan sobre nosotros!"
Las personas normalmente no le hablan a las cosas que no pueden pensar o escucharlos. Los traductores pueden elegir un formato diferente para este versículo si sus idiomas no permiten esa forma de habla. Traducción Alterna: "La gente dirá, "¡Deseamos que las montañas nos cubran!" y "¡Deseamos que las colinas caigan sobre nosotros!""

Hosea 10:9

Información general:
El SEÑOR está hablando.

días de Guibeá
Esto es probablemente una referencia a las acciones ofensivas de la tribu de Benjamín que se relatan en Jueces 19-21. Ver cómo tradujiste esto en 9:8.

ahí te has mantenido
Este pasaje probablemente significa que la gente del presente continúa actuando de la misma manera en la que sus ancestros lo hacían en Guibeá. Traducción Alterna: "y ustedes piensan como pensaban ellos"

¿Acaso la guerra no los alcanzará en Guibeá a los hijos del mal?
El SEÑOR usa esta pregunta para hacer énfasis en que aquellos en Guibeá que hacen el mal ciertamente tendrán que padecer la guerra. Y esto habla de las personas que tienen que padecer la guerra cuando vienen sus enemigos como si la guerra fuera una persona que los alcanza. Traducción Alterna: "La guerra ciertamente vendrá sobre aquellos que hacen el mal en Guibeá" o "Los enemigos ciertamente atacarán a los que hagan el mal en Guibeá".

los hijos del mal
Aquí "hijos de" es una expresión idiomática que significa "tener la característica de ". Traducción Alterna: "aquellos que hacen el mal" o " los malvados"

Hosea 10:10

Información general:
El SEÑOR está hablando.

doble maldad
Esto se refiere a los tantos pecados de Israel.

Efraín es una vaquilla domesticada que ama trillar
Una vaquilla ama trillar porque puede caminar libremente sin un yugo. El SEÑOR quiere decir que Él ha permitido que el pueblo de Israel sea libre y viva una vida agradable.

Yo pondré un yugo en su hermoso cuello. Yo pondré un yugo en Efraín
Aquí "yugo" se refiere al sufrimiento y la esclavitud. El SEÑOR ha sido bueno con el pueblo de Israel pero las personas han sido infieles a Él. Por lo tanto, Él los castigará y los enviará como esclavos.

Judá arará; Jacob jalará la grada por sí mismo
Aquí "Judá" se refiere a las personas del reino sur y "Jacob" son las personas del reino sur. Esto significa que Dios traerá tiempos difíciles para los dos reinos.

grada
Una herramienta utilizada para ablandar la tierra y cubrir las semillas luego de arar.

Hosea 10:12

Información general:
El SEÑOR está hablando.

Siembra justicia por sí mismos, y cosechen el fruto de su fiel pacto
Se habla de la justicia y de los frutos del pacto como si fueran cultivos que pueden sembrarse y cosecharse.

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Rompan sus terrenos sin labrar
Cuando el terreno está "sin labrar" no está listo para ser sembrado. El SEÑOR se refiere a que Él quiere que las personas se arrepientan para que puedan empezar a hacer lo que está bien.

Ustedes han arado maldad, y cosecharon injusticia
Se habla de la maldad y de la injusticia como si fueran cultivos que pueden ser sembrados y cosechados.

Ustedes han comido el fruto de la mentira
Se habla del fruto de la mentira como si fuera una comida que puede comerse. Traducción Alterna: "Ustedes ahora sufren las consecuencias de haberse engañado los unos a los otros"

Hosea 10:14

Será como Salmán destruyó Bet Arbel en un día de batalla
Se compara a la guerra que viene con una batalla de hace mucho tiempo.

Salmán
Este es el nombre de un rey que destruyó la ciudad de Bet Arbel alrededor del 740 a.C.. Su ejército asesinó a mujeres y niños en el ataque.

Bet Arbel
Este es probablemente el nombre de una ciudad de la tribu de Neftalí.

Así les pasará a ustedes, Betel, debido a su gran maldad
Aquí "Betel" representa a las personas que viven allí. El profeta se dirige a las personas de Betel como si lo estuvieran escuchando.

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Chapter 11

1 Cuando Israel era un niño, Yo lo amé, y Yo llamé a Mi hijo fuera de Egipto. **2** Mientras más los llamaba, ellos más se alejaban de Mí. Ellos sacrificaron a los baales y quemaron incienso a sus ídolos. **3** Sin embargo, fuí Yo quien le enseñó a Efraín a caminar. Fuí Yo quien lo levantó en brazos, pero ellos no sabían que Yo cuidé de ellos. **4** Yo los guié con cuerdas de humanidad, con lazos de amor. Yo fuí para ellos como alguien que aligera el yugo de sus quijadas, y Yo me incliné a ellos y los alimenté. **5** ¿No regresarán ellos a la tierra de Egipto? ¿No gobernará Asiria sobre ellos, porque ellos se niegan a regresar a Mí? **6** La espada caerá en sus ciudades y destruirá las cerraduras de sus puertas; los destruirá por sus propios planes. **7** Mi gente está decidida a alejarse de Mí. Aunque ellos claman por El Altísimo, nadie les ayudará a ellos. **8** ¿Cómo puedo renunciar a tí, Efraín? ¿Cómo puedo Yo entregarte, Israel? ¿Cómo puedo Yo hacerlos como Adma? ¿Cómo puedo Yo hacerlos como Zeboim? Mi corazón ha cambiado dentro de Mí; todas mis compasiones han sido agitadas. **9** Yo no ejecutaré mi enojo feroz; Yo no destruiré denuevo a Efraín. Pues Yo soy Dios y no un hombre; Yo soy el Santo entre ustedes, y Yo no vendré en ira. **10** Ellos seguirán al SEÑOR; y Él rugirá como un león. Cuando Él ruge, sus hijos vendrán temblando del oeste. **11** Ellos vendrán temblando como un ave de Egipto, como una paloma de la tierra de Asiria. Yo los haré vivir en sus hogares--esta es la declaración del SEÑOR. **12** Efraín me rodea con falsedad, y la casa de Israel con engaño. Pero Judá todavía está lejos de Dios, aún, en contra del Santo."

Hosea 11:1

Información general:
El SEÑOR habla de preocuparse por Israel como un padre se precupa por su hijo.

Cuando Israel era un niño
El SEÑOR habla de las personas de Israel como si fueran un niño. El SEÑOR se refiere a cuando Él comenzó su relación con la nación al principio.

Yo llamé a Mi hijo fuera de Egipto
"Hijo" se refiere al pueblo de Dios el Padre.
Traducción Alterna: "Yo guié a mi hijo fuera de Egipto"

Mientras más los llamaba, ellos más se alejaban de Mí
Esto puede ser expresado en forma activa.
Traducción Alterna: "Mientras más los llamaba para que sean mi pueblo, más me rechazaban."

Hosea 11:3

Información general:
El SEÑOR habla de cómo Él se preocupaba por Israel.

fuí Yo quien le enseñó a Efraín a caminar
El SEÑOR habla de Israel como si fuera un niño pequeño a quien Él le enseñó a caminar.

Fuí Yo quien lo levantó en brazos
Esta expresión continúa con la metáfora.
Traducción Alterna: "los cuidé".

Yo los guié con cuerdas de humanidad, con lazos de amor
El SEÑOR amó a su pueblo de formas en las que ellos, como humanos, podían entender y apreciar.

Yo fuí para ellos como alguien que aligera el yugo de sus quijada
El SEÑOR habla de la nación de Israel como un animal trabajador, cuyo trabajo Él hizo más fácil.

Yo me incliné a ellos y los alimenté
Esta expresión continúa la metáfora en la que Israel es descrita como un niño. Puede significar que el SEÑOR atendió todas sus necesidades físicas.

Hosea 11:5

Información general:
El SEÑOR está hablando de Israel.

¿No regresarán ellos a la tierra de Egipto?
Esta pregunta significa que la nación de Israel será de nuevo esclava como lo fue en Egipto.

¿No gobernará Asiria sobre ellos, porque ellos se niegan a regresar a Mí?
La nación de Israel será prisionera de Asiria a causa del rechazo a mantenerse fieles al SEÑOR.

La espada caerá en sus ciudades
Aquí la "espada" representa a los enemigos de Israel que destruirán las ciudades de Israel.

destruirá las cerraduras de sus puertas
Las puertas ofrecían seguridad a los habitantes de la ciudad contra sus enemigos y las cerraduras protegían las puertas cerradas. Destruir las cerraduras significaba quitar la seguridad de las personas.

Aunque ellos claman por El Altísimo
Aquí Dios habla de sí mismo en tercera persona. Esto puede ser expresado en primera persona.

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Traducción Alterna: "Aunque ellos me llamen, El Altísimo"

nadie les ayudará a ellos
El SEÑOR no permitirá que nadie le ayude a Israel porque ellos se alejaron de Él.

Hosea 11:8

Información general:
El SEÑOR habla de Israel.

¿Cómo puedo renunciar a tí, Efraín? ¿Cómo puedo Yo entregarte, Israel?
El SEÑOR ama tanto a su pueblo que no lo destruirá totalmente. Estas preguntas pueden traducirse como afirmaciones. Traducción Alterna: "Yo no renunciaré a tí, Efraín. Yo no te entregaré, Israel".

¿Cómo puedo Yo hacerlos como Adma? ¿Cómo puedo Yo hacerlos como Zeboim?
El SEÑOR ama tanto a su pueblo que no lo destruirá totalmente. Estas preguntas pueden traducirse como afirmaciones. Traducción Alterna: "Yo no quiero actuar con ustedes como lo hice con Adma o hacerlos como Zeboim, ciudades que destruí junto con Sodoma" (UDB)

Pues Yo soy Dios y no un hombre
Dios no es como las personas, quienes por lo general deciden muy rápido vengarse.

Mi corazón ha cambiado dentro de Mí
Aquí "corazón" representa a la voluntad y las decisiones de Dios.

Yo no vendré en ira
El sustantivo abstracto "ira" puede ser expresado como el adjetivo "enojado". Traducción Alterna: "Yo no vendré sobre ustedes y no estaré enojado con ustedes"

Hosea 11:10

Información general:
El SEÑOR habla sobre el momento en el que Él restaurará a su pueblo.

Ellos seguirán al SEÑOR
Se habla de que adorar y honrar al SEÑOR es como si lo estuvieran siguiendo

Él rugirá como un león
Se habla de que el SEÑOR que hace posible que su pueblo vuelva a su tierra es como si Él los estuviera llamando.

Ellos vendrán temblando como un ave...como una paloma
Ellos volverán a casa rápido, al igual que un ave que vuelve a su nido. "Temblando" puede referirse al aleteo de las alas del ave

la declaración del SEÑOR
"lo que el SEÑOR ha declarado" o "lo que el SEÑOR solemnemente ha dicho". Ver cómo tradujiste esto en 2:12.

Hosea 11:12

Información general:
El SEÑOR está hablando de Israel y Judá.

Efraín me rodea con falsedad, y la casa de Israel con engaño
Se habla de que las mentiras y los actos engañosos son como objetos con los que las personas del reino norte rodean al SEÑOR.

Pero Judá todavía sigue andando conmigo
Las personas del reino sur todavía son fieles a Dios. Aquí "andando conmigo" representa el estar junto a Dios. Sin embargo, muchas versiones tienen diferentes interpretaciones de este pasaje díficil.

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Chapter 12

1 Efraín se alimenta en el viento y sigue tras el viento del este. Él contínuamente multiplica sus mentiras y violencia. Ellos hacen pacto con Asiria y llevan aceite de olivo a Egipto. **2** Él SEÑOR también ha hecho demanda contra Judá y castigará a Jacob por lo que ha hecho; Él le pagará por sus hechos. **3** En el vientre Jacob agarró a su hermano por el talón, y en su hombría el luchó con Dios. **4** Él luchó contra el ángel y ganó. Él lloró y suplicó por Su favor. Él conoció a Dios en Betel; allí Dios le habló a él. **5** Éste es él SEÑOR, El Dios de los ejércitos; "SEÑOR'' es Su nombre por el cuál deben llamarlo. **6** Así que vuélvanse a su Dios. Mantengan fielmente el pacto y la justicia, y esperen continuamente por su Dios. **7** Los comerciantes tienen balanzas falsas en sus manos; ellos aman el fraude. **8** Efraín dijo: ''Yo ciértamente me he vuelto muy rico; yo he encontrado riquezas para mi mismo. En todo mi trabajo ellos no hallarán iniquidad en mí, nada que pudiera ser pecado.'' **9** "Yo soy el SEÑOR su Dios desde la tierra de Egipto. Yo les haré volver a vivir en tiendas, como en los días del festival establecido. **10** Yo hablé a los profetas, y les dí muchas visiones para ustedes. Por las manos de los profetas Yo les dí parábolas.'' **11** Si hay maldad en Galaad, seguramente los pueblos serán sin valor. En Gilgal ellos sacrifican toros; sus altares serán como montones de piedras en los surcos de los campos. **12** Jacob huyó a la tierra de Aram; Israel trabajó para poder tener una esposa; y él cuidó rebaños de ovejas para tener una esposa. **13** Él SEÑOR sacó a Israel fuera de Egipto por el profeta, y por el profeta Él los cuidó. **14** Efraín ha irritado amargamente al SEÑOR. Así que su SEÑOR le dejará su sangre sobre él y le devolverá su desgracia.

Hosea 12:1

Información General
Oseas el profeta está hablando.

Efaín se alimenta del viento
Aquí "Efraín" representa a todo el pueblo de Israel. También "viento" representa algo que es inútil o temporal. Se habla del pueblo de Israel que hace cosas que no lo ayudarán como si se comieran el viento.

y sigue el viento del este
Los vientos del este eran muy calientes y destructivos para la tierra. Aquí representa todo lo que es destructivo. Se habla de las personas que hacen cosas que se destruirán a sí mismas como si estuvieran siguiendo el viento del este.

llevar aceite de oliva a Egipto
El pueblo de Israel envió un aceite de oliva como regalo al rey de Egipto para tratar de persuadirlo de que los ayudara.

El Señor también tiene una demanda contra Judá.
Se habla de El Señor afirma que el pueblo de Judá ha pecado contra él y ha roto su pacto como si El Señor estuviera acusándolos en la corte. Vea cómo tradujo una frase similar en 4: 1.

contra Judá ... castigar a Jacob por lo que ha hecho ... pagarle por sus obras
Aquí "Judá" y "Jacob" representan a la gente de Judá. Traducción alterna: "contra el pueblo de Judá ... castigarlos por lo que han hecho ... pagarles por sus obras"

demanda judicial
Esta es una queja de una persona contra otra persona en un tribunal de justicia. Vea cómo tradujo esto en 2: 2.

Hosea 12:3

Información general
Oseas el profeta está hablando de Jacob, el antepasado de los israelitas.

En el vientre Jacob agarró a su hermano por el talón
Jacob quería tomar el lugar de su hermano como el primogénito, por lo que trató de evitar que su hermano naciera primero.

Él luchó contra el ángel y ganó
Jacob luchó con un ángel para que el ángel lo bendijera.

Hosea 12:5

información general
Osea, el profeta, está hablando.

es Su nombre por el cuál deben llamarlo
Esto se puede expresar en forma activa. Aquí "nombre" representa todo el carácter de Dios. Traducción Alterna: "es su nombre al que oramos" o "es su nombre con el que lo adoramos"

Mantengan el pacto fielmente y justicia
Esto se refiere a obedecer la ley de Dios y hacer lo correcto.

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Hosea 12:7

Información general
Osea, el profeta, está hablando de Israel.

balanzas falsas
Los comerciantes usan balanzas que no miden con precisión el peso del dinero o los productos que compran o venden.

ellos aman el fraude
Los comerciantes engañan a sus clientes al mentirles y tomando mas dinero de lo que debieran.

Yo ciértamente me he vuelto muy rico; yo he encontrado riquezas para mi mismo.
Estas dos frases significan lo mismo y significan que la gente de Efraín se considera muy próspera.

he encontrado riquezas
Se habla de convertirse en rico mediante el comercio como encontrar riqueza. Traducción alterna: "He ganado mucho dinero"

ellos no hallarán iniquidad en mí, nada que pudiera ser pecado.''
Estas dos frases significan lo mismo y enfatizan que la gente de Efraín se considera irreprensible. Se habla de aprender que alguien ha pecado como encontrar pecado en esa persona. Traducción Alterna: "no descubrirán que he hecho algo pecaminoso"

Hosea 12:9

información general
El Señor está hablando a la gente de Israel.

Yo soy el SEÑOR su Dios desde la tierra de Egipto
Los posibles significados son 1) "Soy El Señor tu Dios, que trajo a tus antepasados de la tierra de Egipto" o 2) "He sido tu Dios desde que estuviste en la tierra de Egipto" o 3) "Me convertí en tu Dios cuando estabas en la tierra de Egipto "

Yo les haré volver a vivir en tiendas
Los posibles significados son 1) El Señor está amenazando con obligar al pueblo de Israel a abandonar sus hogares y hacer que vivan en tiendas de campaña. Por lo tanto, aquí "vivir en tiendas de campaña" representaría ser enviado al exilio, o 2) es una promesa de que después de su exilio la gente volverá a vivir en tiendas de campaña y El Señor se encargará de ellos como lo hizo cuando los israelitas salieron de Egipto . Así que, "vivir en tiendas de campaña" representaría un regreso a una situación ideal cuando El Señor se hizo cargo de su pueblo.

Por las manos de los profetas
Aquí "mano" representa al que lleva a cabo una acción. Traducción Alterna: "A través de los profetas"

Hosea 12:11

información general
Osea, el profeta, está hablando.

sus altares serán como montones de piedras en los surcos de los campos
Los altares donde la gente adoraba serán derribados y se convertirán en pilas de piedras.

Jacob huyó a la tierra de Aram; Israel trabajó para poder tener una esposa
Aquí "Jacob" e "Israel" se refieren a la misma persona. El nombre de Jacob se convirtió en Israel más tarde en su vida.

Hosea 12:13

información general
Osea, el profeta, está hablando.

por el profeta
Es decir, Moisés.

amargamente
El enojo que el pueblo le ha causado al Señor es extremadamente grande.

Así que su SEÑOR le dejará su sangre sobre él
Aquí "sangre" se refiere a la culpa en que incurre la gente que asesina a otros. Dios no perdonará sus pecados.

le devolverá su desgracia.
Se habla de la idea de hacer que alguien sufra los resultados de sus propias acciones como si esas acciones fueran objetos que le fueron devueltos. Traducción Alterna: "lo hará sufrir de sus propias acciones vergonzosas"

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Chapter 13

1 "Cuando Efraín habló, hubo un temblor. Él se exaltó a sí mismo en Israel, pero él se volvió culpable por la adoración a Baal y él murió. **2** Ahora, ellos pecan más y más. Ellos hacen figuras de metal con su plata, ídolos tan hábilmente trabajados, como sea posible, todos ellos trabajo de los artesanos. Las personas dicen de ellos: "Estos hombres quienes sacrifican besan los terneros.' **3** Así que ellos serán como las nubes en la mañana, como el rocío que se va temprano, como la paja que es impulsada por el viento lejos del piso para el trillado, y como el humo de una chimenea. **4** Pero Yo soy EL SEÑOR su Dios de la tierra de Egipto. Ustedes no deben reconocer ningún dios sino a Mí; ustedes deben reconocer que aparte de Mí, no hay otro salvador. **5** Yo los conocí en el desierto, en la tierra de gran sequía. **6** Cuando ustedes tenían pastos, entonces ustedes se llenaron; y cuando ustedes se llenaron, sus corazones se alzaron. Por esa razón ustedes Me olvidaron. **7** Yo voy a convertirme como un león para ellos; como un leopardo, Yo voy a vigilarlos por el camino. **8** Yo voy a atacarlos como un oso al que le han robado un cachorro. Yo les voy a abrir el pecho y allí Yo voy a devorarlos como un león, como una bestia salvaje los romperé en pedazos. **9** Yo voy a destruirlos a ustedes, Israel;¿ quién va a poder salvarlos? **10** ¿Ahora dónde está su rey, puede él sarvalos a ustedes en todas las ciudades? ¿Dónde está sus gobernadores, sobre quienes ustedes me dijeron a Mí: 'Dános un rey y un príncipe? **11** Yo les dí a ustedes un rey en mi enojo y yo lo saqué en mi coraje. **12** La iniquidad de Efraín ha sido acumulada; su culpa ha sido acumulada. **13** Dolores de nacimiento van a llegar a él, pero él es un hijo necio, pues cuando sea el tiempo de nacer, él no va a salir del vientre. **14** ¿Los rescataré Yo a ellos de las manos del Seol? ¿Los rescataré Yo a ellos de la muerte? ¿Dónde, muerte, están tus plagas? ¿Dónde, Seol, está tu destrucción? La compasión está escondida de mis ojos. **15** Aunque Efraín sea próspero entre sus hermanos, un viento del este vendrá; el viento del SEÑOR va a soplar en el desierto. La primavera de Efraín va a secarse y su pozo no va a tener agua. Sus enemigos van a saquear de sus almacenes cada objeto precioso. **16** Samaria va a ser culpable, pues ella se ha rebelado contra su Dios. Ellos van a caer por la espada; sus hijos pequeños van a ser destrozados en pedazos y sus mujeres embarazadas van a ser desgarradas.

Hosea 13:1

Información general
El Señor está hablando.

Cuando Efraín habló
Oseas utiliza el nombre "Efraín" acá para referirse a todo el reino norte, aunque también era el nombre de una de las 10 tribus. Oseas parece estar hablando de algo que sucedió hace mucho tiempo. Cuando el reino del norte era fuerte y honrado, en comparación al momento presente.

hubo un temblor
La frase que falta "entre otras naciones" se entiende aquí. Otras naciones sintieron humildad frente al reino del norte. Traducción Alterna: "hubo temblor entre otras personas"

Él se exaltó a sí mismo en Israel,
Acá ''exaltarse'' significa ser importante para alguien.

pero él se volvió culpable por la adoración a Baal y él murió
Cuando la gente de Efraín comenzó a adorar a Baal, se hicieron débiles, y sus enemigos los vencieron. Aquí ''morir'' se refiere a la nación haciéndose cada vez más débiles.

Ahora, ellos pecan más y más
Acá ''ellos'' se refiere a la tirbu de Efraín y toda la nación de Israel, quienes siguieron el ejemplo de Efraín.

Estos hombres quienes sacrifican besan los terneros
Parte de la idolatría era besar figuras de ídolo que eran imagenes de becerros.

Hosea 13:3

Así que, ellos van a ser como las nubes en la mañana, como la niebla... como la paja...como el humo de una chimenea
Estas expresiones declaran que Israel es provisional y pronto desaparecerá si continúan adorando ídolos en lugar de seguir al SEÑOR.

que es impulsada lejos por el viento
Esto puede ser expresado de una forma activa. Traducción Alterna: ''Que el viento arrastra''

Hosea 13:4

Información general
El Señor está hablando de su pueblo como si hubieran sido un rebaño de ovejas que encontró vagando por el desierto. Él dice que los reclamó allí para los suyos.

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Yo los conocí en el desierto,
El Señor llamó al pueblo hebreo como su pueblo especial, y los cuidó allí.

Cuando ustedes tenían pastos, entonces ustedes se volvieron llenos
La imagen de la oveja es usada en esta expresión.

sus corazones se alzaron
Aquí ''corazón'' representa al interior de la persona. Traducción Alterna: "te volviste orgulloso"

se alzaron
Se habla de haciéndose arrogantes como ser alzado.

Hosea 13:7

información general
El Señor está hablando.

como un león... como un leopardo...como un oso... como un león... como una bestia salvaje
Estos son animales salvajes que atacan y matan otro animales. El Señor continúa diciendo que destruirá a Su gente por sus pecados.

como un oso al que le han robado un cachorro
La palabra "atacaría" se deja fuera porque se entiende. Esto se puede expresar en forma activa. Traducción Alterna: "como un oso atacaría a un animal que se lleva a sus cachorros".

como un león
Las palabras ''los devoraría'' son dejadas fuera porque se entienden. Traducción alterna: ''Como un leon los devoraría''

Hosea 13:9

Información general
El Señor está hablando.

¿quién va a poder salvarlos?
El Señor utiliza una pregunta para enfatizar que nadie va poder ayudar al pueblo de Israel. Traducción Alterna: ''no habrá nadie que te ayude''

¿Ahora dónde está su rey, que él pueda sarvalos a ustedes en todas sus ciudades? ¿Dónde están sus gobernantes, sobre quién ustedes me dijeron a Mí: 'Danos un rey y príncipe?
El Señor hace estas preguntas para decirle a Israel que cuando ellos se rebelan en contra de él, ningún rey o gobernante podrá ayudarlos. Sólo el SEÑOR puede salvarlos de la destrucción.

Hosea 13:12

Información general
El Señor está hablando.

La iniquidad de Efraín ha sido acumulada; su culpa ha sido acumulada
Estas dos frases son similares y significan básicamente lo mismo.

ha sido acumulada
La iniquidad del reino del norte y la culpabilidad son dichos como si fuesen objetos que pueden ser retenidos por un propósito.

Dolores de nacimiento van a llegarle a él
Aquí el Señor está hablando del sufrimiento que la gente de Israel sufrirán como si fuese el dolor de un parto.

pero él tiene un hijo necio, pues cuando sea el tiempo de ser nacer, él no va a salir del vientre.
El Señor ahora describe a los israelitas como el bebé a quien la madre está dando luz. El bebé no es sabio porque no quiere nacer. Las personas no quieren arrepentirse y obedecer a Jehová.

Hosea 13:14

Información general
El Señor está hablando.

¿Los rescataré Yo a ellos de las manos del Seol? ¿Los rescataré Yo a ellos de la muerte?
El Señor usa estas preguntas para decirle al pueblo de Israel que no los salvará de la muerte. Ciertamente los castigará. Traducción alterna: "Ciertamente no los rescataré de la muerte y de ir al Seol".

¿Dónde, muerte, están tus plagas? ¿Dónde, Seol, está tu destrucción?
El Señor habla a la "muerte" y al "Seol" como si fueran personas. El Señor usa preguntas para decir que pronto destruirá a la gente. Traducción alterna: "Ahora causaré plagas y dejaré morir al pueblo de Israel. Los destruiré y los enviaré al Seol".

La compasión está escondida
Se habla de la posibilidad de tener compasión como si fuera un objeto.

La compasión está escondida de mis ojos.
Se habla de no pensar en tener compasión se habla como si la compasión estuviera oculta para que no se pueda ver. Traducción Alterna: "No tengo compasión por ellos"

Hosea 13:15

Información general
Oseas, el profeta, está hablando.

sus hermanos
Esta expresión parece refierse a las naciones alrededor del reino del norte, especialmente, Judá, el reino sur.

vendrá un viento del este; el viento del SEÑOR
El viento del este era muy caliente y destructivo. Aquí se refiere al ejército que el Señor enviará para destruir la gente de Israel.

La primavera de Efraín va a secarse y su pozo no va a tener agua.
Osea continúa describiendo cómo Dios castigará al pueblo de Israel. Aquí agua representa vida, vitalidad, y fuerza.

sus almacenes
Esto se refiere a todas las posesiones del pueblo.

Hosea 13:16

Información general
Osea, el profeta, está hablando.

Samaria va a ser culpable, pues ella se ha rebelado contra su Dios.
Acá ''Samaria'' se refiere a la gente de la ciudad de Samaria que son culpables de rebelión en contra de Dios.

Ellos van a caer
La gente morirá.

por la espada
en guerra.

sus hijos pequeños van a ser destrozados en pedazos y sus mujeres embarazadas van a ser desgarradas.
Estas frases pueden ser expresadas en voz activa. Traducción Alterna: ''El enemigo destruirá a sus hijos pequeños y desgarrará a sus mujeres embarazadas''.

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Chapter 14

1 Israel, vuelve al SEÑOR tu Dios, pues haz caído debido a tu iniquidad. **2** Toma contigo tus palabras y vuelve al SEÑOR. Di a Él: "Quíta de nosotros toda nuestra iniquidad y acepta lo que es bueno, para que podamos ofrecer a Ti el fruto de nuestros labios. **3** Asiria no nos salvará; nosotros no montaremos en caballos a la guerra. Tampoco diremos nosotros más al trabajo de nuestras manos: 'Ustedes son nuestros dioses,' pues en Ti la persona huérfana de padre encuentra compasión" **4** "Yo sanaré el alejamiento de ellos; Yo los amaré a ellos líbremente, pues Mi enojo se ha alejado de él. **5** Yo seré como el rocío para Israel; él florecerá como el lirio y echa raíz como el cedro en el Líbano. **6** Sus ramas se esparcerán; su belleza será como los árboles de olivas, y sus fragancias como el cedro en el Líbano. **7** La gente que vive en su sombra volverá; ellos resucitarán como el grano y florecerán como viñas. Su fama será como el vino del Líbano. **8** ¿Efraín, qué tengo Yo que ver con ídolos? Yo te responderé y te cuidaré. Yo soy como un ciprés, cuyas hojas siempre son verdes; de Mí viene tu fruto." **9** ¿Quién es sabio que él pueda entender estas cosas? ¿Quién entiende estas cosas para que él pueda conocerlas? Pues los caminos del SEÑOR son rectos, y los rectos caminarán en ellos, pero los rebeldes se tropezarán en ellos.

Hosea 14:1

Información general
Osea, el profeta, está hablando.

pues haz caído debido a tu iniquidad
Se habla de pecar es como si estuviese cayendo.

Toma contigo palabras
Esto probablemente significa palabras de confesión y alabanza. ''Confiesen sus pecados''

el fruto de nuestros labios
Lo que una persona dice se llama el fruto de sus labios. Traducción Alterna: "nuestras palabras y canciones de alabanza". Las versiones modernas tienen diferentes traducciones de este difícil pasaje.

Hosea 14:3

información general
Osea está hablando

al trabajo de nuestras manos
las ''manos'' se refiere a la gente haciendo cosas. Traducción alterna: ''A los ídolos que hicimos''

huérfana de padre
Esta expresión se refiere a toda la nación. Indica la gran compasión de Dios por Su pueblo.

encuentra compasión
Aquí se habla del acto de Dios que tiene compasión como si fuera un objeto que alguien que experimentó esa compasión había encontrado.

Hosea 14:4

Información General
El Señor está hablando

Sanare su alejamiento
Se habla de detener a la gente de alejarse de Dios como si los estiviera sanando.

Se alejan
Se habla de que la gente no obedece a Dios como si se hubieran alejado físicamente de él.

Seré como el rocío para Israel; florecerá como el lirio
Se habla de Dios como si fuera rocío que llevara la humedad necesaria a las plantas, e Israel se habla como si fuera una sola persona, y como si fuera una flor que podría florecer.

echar raíces como un cedro en el Líbano
La imagen de Israel en forma de planta continúa aquí, pero esta vez en forma de un alto cedro en el Líbano conocido por tales árboles.

Sus ramas se extenderán ... como los cedros en el Líbano
Este pasaje continúa con la misma imagen.

Hosea 14:7

Información general
El Señor está hablando.

La gente que vive en su sombra volverá
La gente de Israel una vez más podrán vivir bajo la protección de Dios. Israel es conocido por vivir bajo su sombra.

ellos resucitarán como el grano y florecerán como viñas.
Se habla de la nueva prosperidad de Israel es por sus términos agrícolas.

Su fama será como el vino del Líbano
Así como el vino del líbano fue famoso, Israel también lo será. Traducción Alterna: ''Gente de todo lugar conocerán acerca de la nación de Israel''.

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qué más tengo Yo que ver con ídolos?
Este pasaje significa que Dios detendrá a la gente de Israel de adorar ídolos.

un ciprés cuyas hojas son siempre verdes
Un ciprés es un árbol cuyas hojas permanecen verdes todo el año. Esto representa al Señor y sus bendiciones sobre Israel.

de mi viene tu fruto
Aquí "fruto" representa todo lo bueno que viene del Señor

Hosea 14:9

información general
Osea, el profeta, está hablando.

¿Quién es sabio que él pueda entender estas cosas? ¿Quién entiende estas cosas para que él pueda conocerlas?
El profeta utiliza estas preguntas para decir que la gente sabia entenderá y escuchará lo que se le ha dicho a ellos.

Pues los caminos del SEÑOR son correctos, y los justos caminarán en ellos
Se habla de los mandamientos del Señor como caminos para ser transitados.

tropezarán
Se habla de desobedecer al Señor como tropezar mientras camina. (vea:

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Joel

Chapter 1

1 Esta es la palabra del SEÑOR que vino a Joel, hijo de Petuel. **2** Oigan esto, ustedes ancianos, y escuchen, ustedes todos los habitantes de la tierra. ¿Ha sucedido esto alguna vez en sus días o en los días de sus antepasados? **3** Háblenle de esto a sus hijos, y que sus hijos se lo cuenten a sus hijos, y sus hijos a la próxima generación. **4** Lo que el enjambre de langostas ha dejado, la gran langosta se ha comido; lo que la gran langosta ha dejado, el saltamontes se ha comido; y lo que el saltamontes ha dejado, la oruga se ha comido. **5** ¡Despierten, borrachos, y lloren! Giman, todos los bebedores de vino, porque el vino dulce se les ha quitado. **6** Pues una nación se ha levantado sobre mi tierra, fuerte y sin número. Sus dientes son los dientes de un león, y tiene los dientes de una leona. **7** Ha convertido mi viña en un lugar terrible y ha rapado mi higuera. Le ha quitado su corteza y la ha desechado; las ramas están blancas. **8** Lamentense como una virgen vestida con un saco por la muerte de su joven esposo. **9** La ofrenda de grano y la ofrenda de bebida han sido cortadas de la casa del SEÑOR. Los sacerdotes, los siervos del SEÑOR, lamentense. **10** Los campos han sido devastados, y la tierra se ha debilitado. Porque el grano ha sido destruído, el vino nuevo se ha secado, y el aceite está dañado. **11** Avergüéncense, agricultores, y giman, viñadores, por el trigo y la cebada. Porque la cosecha de los campos se ha perdido. **12** Las vides se han marchitado y las higueras se han secado, los árboles de granadas y también las palmeras, y los manzanos-- todos los árboles del campo se han secado. Pues el gozo se ha secado de los descendientes de la humanidad. **13** ¡Vístanse con sacos y estén de luto, sacerdotes! Giman, siervos del altar. Vengan, pasen toda la noche en un saco, ustedes siervos de mi Dios. Porque la ofrenda de grano y la ofrenda de bebida han sido quitadas de la casa de su Dios. **14** Declaren un ayuno santo, y convoquen una santa asamblea. Reúnan a los ancianos y a todos los habitantes de la tierra a la casa del SEÑOR su Dios, y clamen al SEÑOR. **15** ¡Ay del día! Porque el día del SEÑOR ya casi está aquí. Con él vendrá la destrucción de parte del Todopoderoso. **16** ¿No se ha cortado el alimento frente a nuestros ojos, y el gozo y la alegría de la casa de nuestro Dios? **17** Las semillas se pudren debajo de sus terrones, los graneros están desolados, y los corrales han sido derribados, porque el grano se ha secado. **18** ¡Como gimen los animales! Los rebaños de ganado están sufriendo porque no tienen pastos. También los rebaños de ovejas sufren. **19** SEÑOR, yo clamo a Ti. Pues el fuego ha devorado los pastos del desierto, y las llamas han quemado todos los árboles de los campos. **20** Hasta los animales de los campos braman por Ti, pues los manantiales se han secado, y el fuego ha devorado los pastos del desierto.

Joel 1:1

Información General:
Dios habla a través de Joel al pueblo de Israel usando poesía.

la palabra del Señor que vino
"la palabra que el SEÑOR Dios habló"

SEÑOR
Este es el nombre de Dios que Él reveló a su pueblo en el Antiguo Testamento. Vea la página translationWord acerca del SEÑOR para sobre como traducir esto.

Petuel
El padre de Joel.

¿Ha pasado esto alguna vez en tus días o en los días de tus ancestros?
Traducción Alterna: "Esto nunca ha pasado antes ya sea a ustedes o a sus ancestros"

Joel 1:4

el enjambre de langostas
grandes grupos de insectos como los saltamontes que vuelan juntos y se alimentan de grandes áreas de alimentos.

el enjambre de langostas...la gran langosta...saltamontes...oruga
Estos son, respectivamente, una langosta adulta que puede volar, una langosta muy grande para volar fácilmente, una langosta con alas muy pequeñas para volar y una langosta recién nacida

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que todavía no ha desarrollado alas. Utilice nombres que puedan ser entendidos en tu lengua.

Joel 1:5

Información General:
Dios le advierte al pueblo de Israel sobre la llegada del ejército de langostas.

borrachos, y lloren! Giman, todos los bebedores de vino
Si su lengua tiene sólo una palabra para "llorar" y "gemir", puede combinar estas líneas: "gente que ama el vino deben gritar en tristeza"

una nación
El enjambre de langostas es como un ejército invasor.

Sus dientes... tiene los dientes... Ha convertido ... ha rapado
Las langostas son como una nación que es como una persona. Se puede referir a la nación como "ella", o a las langostas como "ellas", o a los invasores como una persona (Versión ULB).

Sus dientes son los dientes de un león, y tiene los dientes de una leona.
Estas dos líneas comparten un significado similar. La referencia a que los dientes de las langostas son tan afilados como los dientes de los leones enfatiza la ferocidad con la que devoraran completamente todos los cultivos de la tierra.

mi tierra... mi viña... y mi higuera
La tierra, viña e higuera del SEÑOR.

aterrador
Aquellos que ven la tierra están espantados u horrorizados porque está completamente destruída.

Joel 1:8

Información General:
Dios le continúa hablando al pueblo de Israel.

la tierra se ha debilitado
Aquí se habla de la tierra como si fuera una persona. Sin embargo, otras versiones interpretan este pasaje como una metáfora diferente: "la tierra se lamenta".

Joel 1:11

Información General:
Dios le continúa hablando al pueblo de Israel.

cebada
un tipo de hierba, como el trigo, cuyas semillas se pueden utilizar para hacer pan

marchitado
secado y muerto

higueras... granadas... manzos
diferentes tipos de frutas

Joel 1:13

Información General:
Dios le habla a los sacerdotes en Israel

¡Vístanse con sacos y estén de luto, sacerdotes! Giman, siervos del altar. Vengan, pasen toda la noche en un saco, ustedes siervos de mi Dios.
Dios les está diciendo a los sacerdotes que se humillen a sí mismos y clamen de tristeza. Traducción Alterna: "Todos ustedes sacerdotes estén de luto y giman y humíllensen pasando toda la noche vestidos con sacos"

la ofrenda de grano y la ofrenda de bebida
ofrendas que se realizaban regularmente en el templo

de la casa de su Dios
el templo en Jerusalén

Joel 1:15

Información General:
Esto es lo que Dios les está diciendo a los sacerdote para que ellos digan.

¿No se ha cortado el alimento frente a nuestros ojos, y el gozo y la alegría de la casa de nuestro Dios?
Traducción Alterna: "Hemos visto nuestros suministros de alimentos agotados, y ellos han cortado el gozo y la alegría de la casa de nuestro Dios."

frente a nuestros ojos
"de nosotros". Esto se refiere a toda la nación de Israel.

el gozo y la alegría
Estas dos palabras significan básicamente lo mismo. Juntas enfatizan que no hay ningún tipo de actividad alegre ocurriendo en el templo.

terrones
trozos de tierra

Joel 1:18

Información General:
Dios les continúa diciendo a los sacerdotes sobre cómo deben orar por Israel.

gemir
hacer un sonido profundo debido al dolor

el fuego ha devorado ... las llamas han quemado
Estas dos frases similares trabajan unidas para mostrar que toda la tierra, ya sea cultivada o no, fue destruída.

manantiales
pequeños arroyos

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Chapter 2

1 ¡Soplen la trompeta en Sion, y suenen una alarma en Mi monte santo! Que todos los habitantes de la tierra tiemblen de miedo, porque ya viene el día del SEÑOR; de hecho, está cerca. **2** Es un día de oscuridad y tristeza, un día de nubes y densas tinieblas. Como el amanecer que se dispersa en las montañas, un gran y poderoso ejército se acerca. Nunca ha habido un ejército como éste, y nunca más lo habrá, aún después de muchas generaciones. **3** Un fuego está consumiendo todo lo que está frente a él, y detrás de él una llama está quemándose. La tierra es como el huerto del Edén frente a él, pero detrás hay un desierto arruinado. Por cierto, nada se le escapará. **4** La apariencia del ejército es como de caballos, y corren como jinetes. **5** Saltan con un ruido como el de los carros en las cimas de las montañas, como el ruido de llamas encendidas que devoran la hojarasca, como un poderoso ejército listo para la batalla. **6** En su presencia la gente está en angustia y a todos les palidecen los rostros. **7** Corren como poderosos guerreros; escalan las murallas como soldados; marchan, cada uno a su paso, y no se salen de sus filas. **8** Ninguno empuja al otro hacia el lado; ellos marchan, cada uno en su senda; penetran las defensas y no se salen de fila. **9** Se apresuran sobre la ciudad, corren sobre la muralla, se trepan en las casas, y penetran las ventanas como ladrones. **10** La tierra se sacude frente a ellos, los cielos tiemblan, el sol y la luna se oscurecen, y las estrellas dejan de brillar. **11** El SEÑOR alza Su voz delante de Su ejército, porque Sus guerreros son numerosos; porque son fuertes, esos que ejecutan Sus mandatos. Porque el día del SEÑOR es grande y muy terrible. ¿Quién lo sobrevivirá? **12** "Aún ahora," dice el SEÑOR, "regresen a Mí de todo corazón. Ayunen, lloren y lamentense." **13** Rasguen su corazón y no solo sus vestidos, y regresen a el SEÑOR su Dios. Porque Él es bondadoso y misericordioso, lento para airarse y abundante en la fidelidad del pacto, y Él quisiera dejar de inflir castigo. **14** ¿Quién sabe? ¿Quizas cambiará y tendrá compasión, y dejará una bendición tras Él, una ofrenda de grano y una ofrenda de bebida para el SEÑOR su Dios? **15** Toquen la trompeta en Sion, convoquen un ayuno santo, y convoquen una santa asamblea. **16** Reúnan al pueblo, convoquen una asamblea santa. Reúnan a los ancianos, junten a los niños y a los infantes de pecho. Dejen que los novios salgan de sus habitaciones, y las novias de sus cámaras nupciales. **17** Dejen que los sacerdotes, los siervos del SEÑOR, lloren entre el pórtico y el altar. Dejen que digan: "Ten piedad de Tu pueblo, SEÑOR, y no avergüences a Tu herencia, de manera que las naciones se enseñoreen sobre ellos. ¿Por qué habrían de decir entre las naciones: '¿Dónde está su Dios?'" **18** Entonces el SEÑOR sintió celo por Su tierra y tuvo piedad de Su pueblo. **19** El SEÑOR le contestó a Su pueblo: "Miren, Yo les enviaré grano, vino nuevo y aceite. Ustedes estarán satisfechos con ellos, y Yo ya no los convertiré en una desgracia entre las naciones. **20** Quitaré los atacantes del norte lejos de ustedes. y los conduciré a una tierra seca y abandonada. La parte delantera de su ejército entrará al mar oriental, y la parte postrera al mar occidental. Su hedor subirá, y su olor apestoso ascenderá." Ciertamente, Él ha hecho cosas grandes. **21** No temas, tierra, alégrate y regocíjate, porque el SEÑOR hará cosas grandes. **22** No teman, bestias del campo, porque los pastos del desierto brotarán, los árboles darán su fruto, y las higueras y las vides producirán su cosecha completa. **23** Alégrate, pueblo de Sion, y regocíjense en el SEÑOR su Dios. Porque Él les dará las lluvias de otoño a su tiempo y dejará caer lluvias para ustedes, la lluvia otoñal y la lluvia primaveral como antes. **24** Los pisos donde se trilla el grano se llenarán de trigo, y las tinajas rebosarán de vino nuevo y aceite. **25** "Yo les restauraré los años de cosechas que el enjambre de langostas se ha comido - la gran langosta, la langosta devoradora, y la langosta destructora - Mi poderoso ejército que Yo envié entre ustedes. **26** Ustedes comerán en abundancia y se saciarán, y alabarán el nombre de el SEÑOR su Dios, Quien ha hecho maravillas entre ustedes, y Yo jamás volveré a traer vergüenza sobre Mi pueblo. **27** Ustedes sabrán que Yo estoy entre Israel, y que soy el SEÑOR su Dios, y que no hay nadie más, y nunca más avergonzaré a Mi pueblo. **28** Acontecerá luego que Yo derramaré mi Espíritu sobre toda carne, y sus hijos y sus hijas profetizarán. Sus ancianos soñarán sueños, sus hombres jóvenes verán visiones. **29** También sobre los siervos y siervas, en aquellos días derramaré mi Espíritu. **30** Mostraré maravillas en los cielos y sn la tierra, sangre, fuego y pilares de humo. **31** El sol se convertirá en tinieblas y la luna se convertirá en sangre, antes de que llegue el gran y terrible día del SEÑOR. **32** Acontecerá que todos los que invoquen el nombre del SEÑOR serán salvos. Porque en el Monte Sion y en Jerusalén habrá quienes escaparán, como ha dicho el SEÑOR, y entre los sobrevivienes, aquellos a quienes el SEÑOR llama.

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Joel 2:1

Información General:
Joel continúa con la poesía que comenzó en el capítulo anterior.

Soplen la trompeta ... suenen una alarma
Joel está enfatizando la importancia de reunir al pueblo de Israel en preparación para la destrucción que viene.

día de oscuridad y tristeza
Las palabras "oscuridad" y "tristeza" comparten significados similares y enfatizan la intesidad de la oscuridad. Ambas palabras se refieren a un tiempo de desastre y juicio divino. Traducción Alterna: "un día que está lleno de oscuridad" o "un día de juicio terrible."

tristeza
oscuridad total o parcial

día de nubes y densas tinieblas
Esta frase significa lo mismo que la frase anterior e intensifica la idea de ésta. Como esa frase, ambas "nubes" y "densas tinieblas" se refieren al juicio divino. Traducción Alterna: "un día lleno de nubes oscuras de tormenta."

Como el amanecer que se dispersa en las montañas, un gran y poderoso ejército se acerca
Traducción Alterna: "Un ejército grande y poderoso viene sobre las montañas a la tierra. Se esparcieron por la tierra como la luz del sol naciente."

un gran y poderoso ejército
Las palabras "gran" y "poderoso" comparten un significado similar aquí y enfatizan la fuerza del ejército. Traducción Alterna: "un enorme enjambre de langostas"

Joel 2:3

Información General:
La descripción de Joel sobre el ejército que se acerca continúa.

la tierra es como el huerto del Edén
El jardín del Edén era un lugar hermoso.

La tierra es como el huerto del Edén frente a ellos, pero detrás de ellos hay un desierto arruinado
Esto muestra un contraste para resaltar la destrucción que el fuego está producuiendo.

Joel 2:4

Información General:
La descripción continúa con los ruidos de un ejército de caballos.

caballos
Un animal grande y rápido con cuatro patas.

La apariencia del ejército es como de caballos
La cabeza de una langosta se ve como la cabeza de un caballo pequeño y el ejército es fuerte y rápido como un caballo.

corren como jinetes
El ejército se mueve rápidamente, como los hombres que cabalgan caballos lo harían.

Saltan
Un caballo salta o brinca mientras corre rápidamente.

un ruido como el de los carros ... como el ruido de llamas encendidas ... como un poderoso ejército listo para la batalla
Estas frases se comparan con el ruido que produce un ejército de langostas.

Joel 2:6

Información General:
Joel continúa describiendo el ejército de langostas del SEÑOR.

Corren como poderosos guerreros ... escalan las murallas como soldados
El ejército de langostas son descritos como si actuaran como lo harían soldados verdaderos.

murallas
murallas que rodean las ciudades

Joel 2:8

Información General:
La descripción del ejército de langostas del SEÑOR continúa.

penetran las defensas
Traducción Alterna: vencen a los soldados defendiendo la ciudad.

Joel 2:10

La tierra se sacude frente a ellos, los cielos tiemblan, el sol y la luna se oscurecen, y las estrellas dejan de brillar.
Hay tantas langostas que la tierra y el cielo se sacuden y todos los objetos en el cielo no se pueden ver.

El SEÑOR alza Su voz
El SEÑOR muestra el poder y el mandato de Dios sobre el ejército. Traducción Alterna: "El SEÑOR tiene el control"

es grande y muy terrible
En esta frase ambas descripciones tienen el mismo significado. Traducción Alterna: "grandemente terrible"

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¿Quién lo sobrevivirá?
Traducción Alterna: "Nadie será suficientemente fuerte para sobrevivir el juicio del Señor".

Joel 2:12

Regresen a Mí de todo corazón
Traducción Alterna: "Apártense de sus pecados y sean completamente devotos a mí" .

Rasguen su corazón y no solo sus vestidos
Rasgar sus propios vestidos es un acto externo que demuestra vergüenza o arrepentimiento. "Rasguen su corazón" también se refiere a que deben tener una actitud interna de arrepentimiento.

Apartarse
Detenerse

Joel 2:14

¿Quién sabe? ¿Quizas cambiará... Dios?
"Tal vez el SEÑOR se aparte de su enojo ... Dios."

Joel 2:15

aposentos nupciales
habitaciones, generalmente en las casas de los padres, donde las novias esperarían por sus ceremonias de boda.

Joel 2:17

tu herencia
el pueblo de Israel, quienes son la gente especial de Dios.

¿Por qué habrían de decir entre las naciones: "¿Dónde está su Dios?'"
Traducción Alterna: "Otras naciones no deben decir que el Dios de Israel ha abandonado a su pueblo." .

Joel 2:18

Su tierra
"la nación de Israel"

Su pueblo
"el pueblo de Israel"

Miren
"Presten atención a lo que les voy a decir"

una desgracia
"Que no merece respeto"

Joel 2:20

Información General:
Dios mantiene su promesa con Israel.

norte ... este ... oeste
Estas direcciones provienen de la perspectiva de personas que viven en la tierra de Israel.

Joel 2:21

No temas, tierra
"No teman, pueblo de la tierra",

del desierto brotarán
plantas buenas para alimento crecerán en la tierra

lluvias de otoño y la lluvia de primavera
Las primeras lluvias en las temporadas de lluvias a principios de diciembre y las últimas lluvias en abril y mayo.

Joel 2:24

tinajas
grandes contenedores de líquidos

los años de cosechas que el enjambre de langostas se ha comido
"los cultivos que cuidadaste por años y que los enjambres de langostas se han comido"

enjambre de langostas ... la gran langosta, la langosta devoradora, y la langosta destructora
Vea cómo tradujo estas palabras en 1:4.

Joel 2:26

Información General:
El Señor le continúa prometiendo cosas buenas al pueblo de Israel.

Joel 2:28

Información General:
El Señor le continúa prometiendo cosas buenas al pueblo de Israel.

Yo derramaré mi Espíritu
"Les daré generosamente de la misma forma en la que una persona vierte agua"

toda carne
"toda gente"

Joel 2:30

Información General:
El SEÑOR les continúa hablando de las cosas que va a hacer en el futuro.

sangre, fuego y pilares de humo
La "sangre" simboliza la muerte de las personas.
Traducción Alterna: "muerte, fuego y pilares de humo"

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la luna se convertirá en sangre
Aquí la palabra "sangre" se refiere al color rojo. Usted puede facilitar el verbo para esta frase. Traducción Alterna: "y la luna se convertirá roja como la sangre"

el gran y terrible día
Aquí la palabra "gran" modifica la palabra "terrible". Traducción Alterna: "un día grandemente aterrador."

Joel 2:32

en el Monte Sión y en Jerusalén
Estos nombres se refieren al mismo lugar. Traducción Alterna: "en el Monte Sión en Jerusalén."

y entre los sobrevivienes, aquellos a quienes el SEÑOR llama
Traducción Alterna: "aquellos a los que el Señor llame serán sobrevivientes"

sobrevivientes
personas que superan un evento terrible como una guerra o un desastre

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Chapter 3

1 Miren, en aquellos días y en ese tiempo, cuando Yo devuelva los exiliados de Judá y Jerusalén, **2** Yo reuniré a todas las naciones, y los bajaré al valle de Josafat. Yo los juzgaré allí, por causa de Mi pueblo y Mi heredad Israel, a quienes ellos dispersaron entre las naciones, y porque dividieron Mi tierra. **3** Ellos echaron suertes por Mi pueblo, cambiaron un niño por una prostituta, y vendieron una niña por vino para poder beber. **4** Ahora, ¿por qué están airados conmigo, Tiro, Sidón y todas las regiones de Filistea? ¿Se vengarán de Mí? Aunque se venguen de Mí, inmediatamente Yo devolveré su venganza sobre su propia cabeza. **5** Porque ustedes tomaron Mi plata y Mi oro, y trajeron Mis tesoros preciosos dentro de sus templos. **6** Ustedes vendieron a la gente de Judá y de Jerusalén a los griegos para removerlos lejos de su territorio. **7** Miren, estoy a punto de removerlos del lugar donde ustedes los vendieron, y les devolveré a ustedes el pago sobre sus propias cabezas. **8** Venderé sus hijos y sus hijas, por la mano del pueblo de Judá. Ellos los venderán a los Sabeos, a una nacion distante. Porque el SEÑOR ha hablado. **9** Proclamen esto entre las naciones: 'Prepárense ustedes mismos para la guerra, despierten a los hombres fuertes, dejen que se acerquen, dejen que todos los hombres de batalla suban. **10** Conviertan sus arados en espadas y sus cuchillos de podar en lanzas. Dejen que diga el débil: "Yo soy fuerte." **11** Avanzen y vengan, todas ustedes naciones cercanas, reúnanse allí. SEÑOR, trae a Tus poderosos guerreros.' **12** Dejen que las naciones se despierten a sí mismas y suban al valle de Josafat. Porque allí Me sentaré a juzgar a todas las naciones de alrededor. **13** Metan la hoz, porque la cosecha está madura. Vengan, aplasten las uvas, porque el lagar está lleno. Las tinajas rebosan, pues su maldad es enorme." **14** Hay un tumulto, un tumulto en el valle del Juicio. Porque el día del SEÑOR está cerca en el valle del Juicio. **15** El sol y la luna se oscurecen, las estrellas retienen su brillantez. **16** El SEÑOR rugirá desde Sion, y alzará Su voz desde Jerusalén. Los cielos y la tierra temblarán, mas el SEÑOR será un refugio para Su pueblo, y una fortaleza para el pueblo de Israel. **17** "Así conocerán que Yo soy el SEÑOR su Dios que vivo en Sion, Mi monte santo. Entonces Jerusalén será santa, y ningún ejército volverá a marchar en medio de ella otra vez. **18** Acontecerá ese día que las montañas deramarán vino dulce, las colinas fluirán con leche, todos los arroyos de Judá fluirán con agua, y una fuente saldrá de la casa del SEÑOR y regará el valle de Sitim. **19** Egipto se convertirá en una devastación abandonada, y Edom se convertirá en un desierto abandonado, por la violencia infligida sobre el pueblo de Judá, porque derramaron sangre inocente en su tierra. **20** Mas Judá será habitada para siempre, y Jerusalén será habitada de generación a generación. **21** Yo vengaré su sangre que todavía no he vengado," pues el SEÑOR habita en Sion.

Joel 3:1

Información General:
Dios continúa hablando de eventos futuros.

Miren
Aquí la palabra "Miren" le añade énfasis a lo que sigue.

en aquellos días y en ese tiempo
La frase "en ese tiempo" significa lo mismo que "en aquellos días" y la intensifica. Traducción Alterna: "en esos mismos días" o "en ese mismo momento".

cuando Yo devuelva los exiliados de Judá y Jerusalén
Traducción Alterna: "Cuando envíe los exiliados de vuelta a Judá y Jerusalén"

Mi pueblo y Mi heredad Israel
Estas dos frases enfatizan cómo el SEÑOR ve a Israel como Su propia gente preciosa. Traducción Alterna: "El pueblo de Israel, el cual es mi herencia."

cambiaron un niño por una prostituta, y vendieron una niña por vino para poder beber
Estos son ejemplos de las cosas que ellos hicieron y no indican lo que le hicieron a dos niños en particular. Traducción alterna: "e hicieron cosas como cambiar a un niño por una prostituta y vender a una niña por vino, para que pudieran beber"

Joel 3:4

Información General:
Dios le habla a la gente de las naciones que rodean a Israel.

¿por qué están airados conmigo?
Dios usa esta pregunta para regañar a la gente de Tiro, Sidón y Filistea. Traducción Alterna: "ustedes no tienen el derecho de enojarse conmigo" .

¿Se vengarán de Mí?
Dios usa esta pregunta para hacer que la gente piense sobre lo que está haciendo. Traducción Alterna: "ustedes piensan que pueden vengarse de mí" .

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inmediatamente Yo devolveré su venganza sobre su propia cabeza
Aquí la palabra "cabeza" se refiere a la persona. La venganza que ellos le querían exigir al SEÑOR, Él se las hará pasar a ellos. Traducción Alterna: "Yo les causaré sufrir la venganza que ustedes intentaron poner en Mi"

venganza
"venganza" o "devolver"

Joel 3:7

del lugar donde ustedes los vendieron
El pueblo de Israel dejará los lugares en donde eran esclavos y regresarán a la tierra de Israel.

les devolveré a ustedes el pago
Traducción Alterna: "devolver lo que merecen"

por la mano del pueblo de Judá
Traducción Alterna: "por el poder de la gente de Judá" o "por la gente de Judá"

Sabeos
la gente de Sabea. Esta gente habitaba en el sur de Israel.

Joel 3:9

Prepárense ustedes mismos para la guerra ... despierten a los hombres fuertes
Ambas de estas frases están diciendo que preparej soldados para la guerra.

despierten a los hombres fuertes
"preparen a los hombres poderosos para la acción"

Conviertan sus arados en espadas y sus cuchillos de podar en lanzas. Dejen que diga el débil: "Yo soy fuerte."
Estas dos frases comparten significados similares. Ambas instruyen a la gente a que conviertan sus herramientas agrícolas en armas.

hoja de arado
herramientas que se utilizan para romper el suelo con el fin de plantar cultivos

cuchillos de podar
cuchillos que se utilizan para cortar pequeñas ramas

Joel 3:11

todas ustedes naciones, reúnanse allí
"reúnanse todos para la batalla."

SEÑOR, trae a Tus poderosos guerreros
En el medio de este mensaje para los enemigos de Israel, esta oración está dirigida al SEÑOR. Quizá esto era para hacer que los enemigos temieran al ejército del SEÑOR.

Joel 3:12

Información General:
El SEÑOIR le continúa hablando a las naciones.

Dejen que las naciones se despierten a sí mismas ... a todas las naciones de alrededor
Las palabras "naciones" y "las naciones de alrededor" se refieren a las mismas naciones que rodean a Judá. El SEÑOR los juzgará en el valle de Josafat por lo que le han hecho a Jerusalén.

Metan la hoz ... porque el lagar está lleno
Los significados posibless son 1) que el ataque a las naciones pecadoras es como cosechar grano y aplastar uvas, o 2) la urgencia de juzgar a las naciones pecadoras es como la urgencia de recoger los cultivos maduros y triturar uvas.

lagar
prensa de vino

Metan la hoz, porque la cosecha está madura
El SEÑOR habla de las naciones como si ellas fueran un campo de cultivos listo para la cosecha. Traducción Alterna: "Metan en la hoz, porque las naciones son como una cosecha madura"

Metan la hoz
"Muevan la hoz para cortar el grano"

hoz
un cuchillo largo y curvo que se utiliza para cortar el grano

la cosecha está madura
"el grano está listo para ser cosechado"

Vengan, aplasten las uvas, porque el lagar está lleno
El SEÑOR habla de las naciones como si fueran un montón de uvas en un lagar, listas para que la gente las aplasten. Traducción Alterna: "Vengan, aplasten a las naciones, porque ellas son como uvas en un lagar"

Las tinajas rebosan, pues su maldad es enorme
El SEÑOR habla de la maldad de las naciones como si fuera el jugo que fluye del lagar hasta las tinajas que lo recogen. Las tinajas no son lo suficientemente grandes para contener la cantidad de maldad que fluye de ellas.

Joel 3:14

un tumulto, un tumulto
Un tumulto es ruido causado por una gran multitud. Esto se repite para mostrar que será muy ruidoso por todas las personas.

valle del Juicio ... valle del Juicio
Esta frase se repite para mostrar que el juicio ciertamente sucederá.

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Joel 3:16

El SEÑOR rugirá desde Sion, y alzará Su voz desde Jerusalén
Ambas frases significan que el SEÑOR gritará con una voz fuerte, clara y poderosa desde Jerusalén. Si su lengua solo tiene una palabra para "gritar", esto se puede usar como una frase. Traducción Alterna: "El SEÑOR gritará desde Jerusalén"

El SEÑOR rugirá
Los significados posibles son 1) "El SEÑOR rugirá como un león" o 2) "El SEÑOR rugirá como trueno."

Los cielos y la tierra temblarán
El rugido del SEÑOR es tan poderoso que hará temblar los cielos y la tierra.

el SEÑOR será un refugio para Su pueblo, y una fortaleza para el pueblo de Israel
Estas dos frases significan que el SEÑOR protegerá a su pueblo. Una fortaleza es un refugio fuerte usado para proteger a las personas durante la guerra. Traducción Alterna: "El SENOR será un fortaleza fuerte para su pueblo"

Joel 3:18

Información General:
Dios continúa hablando sobre el día del Señor.

las montañas deramarán vino dulce
"vino dulce será derramado de las montañas." Esta es una exageración para demostrar que la tierra es muy fértil. Traducción Alterna: "En las montañas habrá viñedos que producen mucho vino dulce"

las colinas fluirán con leche
"leche fluirá de las colinas." Traducción Alterna: "en las colinas tu ganado y tus cabras producirán mucha leche"

todos los arroyos de Judá fluirán con agua
"agua fluirá a través de todos los arroyos de Judá"

regará el valle de Sitim
"enviará agua al Valle de Acacia." "Sitim" es el nombre de un lugar en el lado este del río Jordán. Significa "los árboles de Acacia."

Egipto se convertirá en una devastación abandonada
Traducción Alterna: "Egipto será destruído y la gente lo abandonará" o "Las naciones enemigas destruirán Egipto y el pueblo egipcio abandonará su país"

Edom se convertirá en un desierto abandonado
"Edom se convertirá en un desierto y la gente lo abandonará"

por la violencia infligida sobre el pueblo de Judá
"debido a las cosas violentas que Egipto y Edom le hicieron al pueblo de Judá"

porque derramaron sangre inocente en su tierra
"sangre inocente" se refiere a las personas inocentes que fueron asesinadas. Traducción Alterna: "porque Egipto y Edom asesinaron personas inocentes en la tierra del pueblo de Judá"

Joel 3:20

Información General:
El SEÑOR continúa hablando sobre el día del Señor.

Judá será habitada para siempre
Esto se puede expresado en voz activa. Traducción Alterna: "La gente habitará Judá para siempre"

Jerusalén será habitada de generación a generación
Traducción Alterna: "Generación tras generación, la gente habitará Jerusalén"

Yo vengaré su sangre que todavía no he vengado
Traducción Alterna: "Yo castigaré a los enemigos que asesinaron al pueblo de Israel y que aún no han sido castigados"

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Book: Amos

Amos

Chapter 1

1 Estas son las cosas referentes a Israel que Amós, uno de los pastores en Tecoa, recibió en revelación. Él recibió estas cosas en los días de Uzías, rey de Judá, y también en los días de Jeroboam hijo de Joás, rey de Israel, dos años antes del terremoto. **2** Él dijo: "El SEÑOR rugirá desde Sión; Él levantará Su voz desde Jerusalén. Los pastizales de los pastores se secarán; la cima del Monte Carmelo se marchitará." **3** Esto es lo que el SEÑOR dice: "Por tres pecados de Damasco, incluso por cuatro, Yo no revocaré el castigo, porque ellos trillaron Galaad con instrumentos de hierro. **4** Yo enviaré fuego a la casa de Hazael, y devorará las fortalezas de Ben Adad. **5** Yo romperé las cerraduras de Damasco y cortaré al hombre que vive en Biqat-aven, y también al hombre que sostiene el cetro en Bet Edén. El pueblo de Aram irá cautivo a Kir," dice el SEÑOR. **6** Esto es lo que el SEÑOR dice: "Por tres pecados de Gaza, incluso cuatro, Yo no revocaré el castigo, porque ellos se llevaron cautivos un pueblo completo, para entregarlos a Edom. **7** Yo enviaré fuego sobre los muros de Gaza, y devorará su fortaleza. **8** Yo cortaré al hombre que viva en Asdod y al hombre que sostiene el cetro de Ascalón. Yo voltearé mi mano en contra de Ecrón, y el resto de los filisteos perecerán," dice el SEÑOR. **9** Esto es lo que el SEÑOR dice: "Por tres pecados de Tiro, incluso cuatro, Yo no revocaré el castigo, porque ellos han entregado un pueblo completo a Edom, y ellos rompieron su pacto de hermandad. **10** Yo enviaré fuego sobre los muros de Tiro, y devorará su fortaleza." **11** Esto es lo que el SEÑOR dice: "Por tres pecados de Edom, incluso cuatro, Yo no revocaré el castigo, porque él persiguió a su hermano con la espada y arrojó toda compasión. Su enojo rugió continuamente y su ira duró para siempre. **12** Yo enviaré fuego sobre Temán, y devorará los palacios de Bosra." **13** Esto es lo que el SEÑOR dice: "Por tres pecados del pueblo de Amón, incluso cuatro, Yo no revocaré el castigo, porque ellos desgarraron a las mujeres embarazadas de Galaad, para ellos poder agrandar sus fronteras. **14** Yo encenderé un fuego en los muros de Rabá, y devorará los palacios, con un grito en el día de batalla, con una tempestad en el día del torbellino. **15** Su rey irá cautivo, él junto con sus oficiales," dice el SEÑOR.

Amos 1:1

las cosas...que Amos...recibió por revelación
Todo lo que Dios hizo que Amós entendiera a través de lo que Amós vio u oyó.

El Señor rugirá desde Sion; El levantará Su voz desde Jerusalén.
Estas dos frases comparten el mismo significado. Las dos juntas enfatizan que el Señor grita fuertemente al prepararse para juzgar a la nación.

El Señor rugirá
como 1) un león 2) como el trueno

El Señor
Este es el nombre de Dios que Él reveló a Su pueblo en el Antiguo Testamento. Vea la página de translationWord sobre El Señor referente a cómo traducir ésto.

Amos 1:3

Por tres pecados... aún por cuatro
"Por muchos pecados...por demasiados pecados" o "Porque ... ha pecado demasiado, ha pecado más de lo que puedo permitir"

No quitaré el castigo
"Ciertamente castigaré a ese pueblo"

Amos 1:5

quebrar al hombre
Aquí "quebrar" significa "destruír" o " ahuyentar"

el hombre que sostiene el cetro en Bet-Edén
Algunas versiones modernas interpretan ésto como el mismo hombre que vive en Bicat Avén.

el hombre que vive en Bicat Avén
Algunas versiones modernas interpretan ésto queriendo decir "El pueblo que vive en Bicat Avén". Las versiones que utilizan "el hombre" generalmente interpretan esta expresión como referida al rey.

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Bicat Avén ... Bet-Edén ... Kir
nombres de ciudades

Edén
diferente del Jardín del Edén

el hombre que sostiene el cetro
el rey o el jefe

Amos 1:6

Por tres pecados ...aún por cuatro, no quitaré el castigo
Vea cómo tradujo esta frase en 1:3.

Amos 1:8

quitar
Aquí "quitar" significa "destruír" o "ahuyentar"

el hombre que vive en Asdod
Algunas versiones modernas interpretan que ésto significa "El pueblo que vive en Asdod". Las versiones que contienen "el hombre" generalmente interpretan esta expresión como refiriéndose al rey.

el hombre que sostiene el cetro en Ascalón
Algunas versiones modernas interpretan ésto como el mismo hombre que vive en Asdod.

Volveré mi mano contra Ecrón
o "lucharé contra Ecrón"

Amos 1:9

Por tres pecados... aún por cuatro, no quitaré el castigo
Vea cómo tradujo esta frase en 1:3.

su pacto de hermandad
"el acuerdo que hicieron para tratarse como hermanos"

Amos 1:11

Por tres pecados... aún por cuatro, no quitaré el castigo
Vea cómo tradujo esta frase en 1:3.

Su ira duró para siempre
"Su ira ha durado hasta ahora"

Bosra
Ver:

Amos 1:13

Por tres pecados... aún por cuatro, no quitaré el castigo
Vea cómo tradujo esta frase en 1:3.

Amos 1:14

con tempestad en el día del torbellino de viento
"con varias cosas malas que suceden al mismo tiempo"

tempestad... torbellino de viento
dos clases de tormentas violentas

torbellino de viento
una especie de tormenta en la que el viento gira en círculos

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Chapter 2

1 Esto es lo que el SEÑOR dice: "Por tres pecados de Moab, aún por cuatro, Yo no revocaré el castigo, porque él quemó los huesos del rey de Edom hasta calcinarlos. **2** Yo enviaré fuego sobre Moab, y devorará la fortaleza de Queriot. Moab morirá en un alboroto, con gritos y el sonido de trompeta. **3** Yo destruiré al juez en ella, y mataré a todos los príncipes con él," dice el SEÑOR. **4** Esto es lo que el SEÑOR dice: "Por tres pecados de Judá, aún por cuatro, Yo no revocaré el castigo, porque ellos rechazaron la ley del SEÑOR y no guardaron sus estatutos. Sus mentiras causaron que ellos se desviaran, detrás de las cuales sus padres también caminaron. **5** Yo enviaré fuego a Judá, y devorará las fortalezas de Jerusalén." **6** Esto es lo que el SEÑOR dice: "Por tres pecados de Israel, aún por cuatro, Yo no revocaré el castigo, porque ellos vendieron al inocente por plata y al necesitado por un par de sandalias. **7** Ellos pisotean sobre las cabezas de los pobres como la gente pisotea sobre polvo en el suelo; ellos echan lejos al oprimido. Un hombre y su padre duermen con la misma muchacha y así profanan Mi Santo nombre. **8** Ellos se acuestan junto a cada altar en ropas tomadas como promesas, y en la casa de los dioses de ellos beben el vino de aquellos quienes fueron castigados. **9** Aún así, Yo destruí a los amorreos delante de ellos, cuya altura era como la altura de los cedros; él era fuerte como los robles. Aún así, Yo destruí sus frutos arriba y sus raíces abajo. **10** También, Yo los traje a ustedes de la tierra de Egipto y los guié por cuarenta años en el desierto para poseer la tierra de los amorreos. **11** Yo levanté profetas de entre sus hijos y nazareos de sus hombres jóvenes. ¿No es así, gente de Israel?, esta es la declaración del SEÑOR. **12** Pero ustedes convencieron a los nazareos de beber vino y ordenaron a los profetas a no profetizar. **13** Miren, Yo los aplastaré a ustedes como un carreta que está llena de grano y puede aplastar a alguien. **14** La persona ágil no encontrará escape; el fuerte no le añadirá a su propia fuerza; tampoco ni el poderoso podrá salvarse a sí mismo. **15** El arquero no resistirá; el corredor rápido escapará; el jinete no se salvará a sí mismo. **16** Aún los soldados más valientes huirán desnudos en ese día, esta es la declaración del SEÑOR.

Amos 2:1

Por tres pecados... aún por cuatro, no quitaré el castigo
Vea cómo tradujo esta frase en 1:3.

ceniza
los desechos calcinados que quedan luego de quemar conchas marinas y cierta clase de rocas

Amos 2:2

Queriot
Ver:

Moab morirá
"El pueblo de Moab morirá"

Amos 2:4

Por tres pecados... aún por cuatro, no quitaré el castigo
Vea cómo tradujo esta frase en 1:3.

Sus mentiras
Esta expresión aquí probablemente signifique "dioses falsos" o "ídolos"

extraviarse ... caminado
Se habla de la adoración a los ídolos como si el pueblo anduviera caminando detrás de estos dioses falsos

Amos 2:6

Por tres pecados... aún por cuatro, no quitaré el castigo
Vea cómo tradujo esta frase en 1:3.

Amos 2:7

pisotear
herida producida por pisar con fuerza, repetidamente y a propósito

apartan a los oprimidos
"ellos se rehusan escuchar a los oprimidos que dicen ser tratados injustamente"

Amos 2:9

cuya altura era como la altura de los cedros; era fuerte como los robles
"quien era tan alto como los árboles más altos que conozcan y tan fuerte como la madera más fuerte que conozcan"

Amos 2:11

declaración del Señor
trate de traducir esta frase de la misma manera cada vez que aparezca en este libro.

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Amos 2:13

Mira
Traducción Alterna: "Escucha" o "Presta atención a lo que estoy por decirte"

Amos 2:15

El arquero no resistirá
"El arquero huirá"

el corredor más rápido no escapará
"el corredor más rápido será capturado"

el hombre que anda a caballo no podrá salvar su vida
"el hombre que anda a caballo morirá"

huirá desnudo
Los significados posibles son: 1) " huirá sin sus armas" o 2) "huirá sin ropa"

declaración del Señor
Traduzca esta frase como lo hizo en 2:11.

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Chapter 3

1 Escuchen esta palabra que el SEÑOR ha hablado contra ustedes, pueblo de Israel, en contra de toda la familia que yo traje de la tierra de Egipto: **2** "Yo los escogí solo a ustedes de todas las familias de la tierra. Por lo tanto, Yo los castigaré por todos sus pecados." **3** ¿Caminaran dos juntos a menos que ellos lo hayan acordado? **4** ¿Rugirá el leon en el bosque cuando él no tenga una víctima?¿Gruñirá un joven león desde su guarida si él no ha atrapado nada? **5** ¿Puede un ave caer en una trampa sobre el suelo cuando no hay carnada puesta para él? ¿Puede una trampa saltar de la tierra cuando ésta no ha atrapado nada? **6** ¿Sonará la trompeta en una ciudad y el pueblo no temblará? ¿Vendrá un desastre a una ciudad que el SEÑOR no haya enviado? **7** Ciertamente el SEÑOR Dios no hará nada a menos que Él revele Su plan a sus siervos los profetas. **8** El león ha rugido, ¿quién no temerá? El SEÑOR Dios ha hablado, ¿quién no profetizará? **9** Proclamen esto en las fortalezas en Asdod y en las fortalezas en la tierra de Egipto, digan: "Reúnanse ustedes mismos en las montañas de Samaria y vean que gran confusión hay en ella y que opresión hay en ella. **10** Porque ellos no saben como hacer el bien, esta es la declaración del SEÑOR. Ellos acumulan violencia y destrucción en sus fortalezas." **11** Por lo tanto, esto es lo que dice el SEÑOR Dios: "Un enemigo rodeará la tierra. Él derribará tus baluartes y saqueará tus fortalezas." **12** Esto es lo que el SEÑOR dice: "Como el pastor rescata de la boca del león solo dos patas, o un pedazo de oreja de la oveja, así será rescatado el pueblo de Israel que vive en Samaria, con solo la esquina de un sofá, o solo la esquina de una cama." **13** Escucha y testifica contra la casa de Jacob, esta es la declaración del SEÑOR Dios, el Dios de los ejércitos: **14** " Porque en el día que Yo castigue los pecados de Israel, Yo tambien castigaré los altares de Betel. Los cuernos del altar serán cortados y caerán a tierra. **15** Yo destruiré la casa de invierno con la casa de verano. Las casas de marfíl perecerán y las casas grandes se desvanecerán. Esta es la declaración del SEÑOR."

Amos 3:3

Información General:
Dios contestará estas preguntas en 3:7. (Ver:

Amos 3:5

Información General:
Dios contestará estas preguntas en 3:7. (Ver:

Amos 3:7

Ciertamente El Señor Dios no hará nada a no ser que revele Su secreto ... a los profetas
"El Señor Dios revelará primero... a los profetas antes de hacer algo"

Amos 3:9

declaración del Señor
Traduzca esta frase tal como lo hizo en 2:11.

Amos 3:11

sofá
un asiento lo suficientemente grande como para recostarse en él.

con sólo el rincón de un sofá, o sólo el rincón de una cama
Este pasaje en Hebreo es difícil de comprender, y algunas versiones modernas lo interpretan de formas diferentes. La interpretación de UDB, adoptada por algunas versiones modernas, usa un símil. Significa que sólo unos pocos Israelitas serán salvos, así como el dueño de una casa es capaz de salvar sólo algunos de sus muebles cuando su casa se incendia.

Amos 3:13

declaración del Señor Dios
trate de traducir esta frase de la misma manera cada vez que aparezca en este libro.

los cuernos del altar
Éstos se parecían a cuernos de toro saliendo de donde los lados se juntaban en la parte de arriba y eran símbolos que demostraban cuán fuerte era ese dios.

Amos 3:15

la casa del invierno con la casa del verano
"todas las casas"

marfil
los dientes y los cuernos de animales grandes.

declaración del Señor
Traduzca ésto tal como lo hizo en 2:11.

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Chapter 4

1 Escuchen esta palabra, ustedes vacas de Basán, ustedes que están en la montaña de Samaria, ustedes quienes oprimen a los pobres, ustedes que aplastan a los necesitados, ustedes que dicen a sus maridos: "Traiganos bebidas." **2** El Señor Dios ha jurado por su santidad: "Mira, los días vendrán sobre ustedes cuando se les llevará lejos con ganchos, y a los últimos de ustedes con anzuelos. **3** Ustedes saldrán a través de las grietas en la muralla de la ciudad, cada una de ustedes irá a través de ella, y serán arrojadas hacia Harmón, esta es la declaración del Señor." **4** "Vayan a Betel y pequen, a Gilgal y multipliquen el pecado, traigan sus sacrificios cada mañana, sus diezmos cada tres días. **5** Ofrezcan un sacrificio de acción de gracias con pan; anuncien ofrendas voluntarias; anunciénlas, por sus lugares, ustedes gente de Israel, esta es la declaración del Señor Dios. **6** Yo les di limpieza de dientes en todas tus ciudades y falta de pan en todos tus lugares. Sin embargo no te has vuelto a mí, esta es la declaración del Señor. **7** Yo también detuve la lluvia cuando todavía quedaban tres meses para la cosecha. Yo hice llover en una ciudad, y que no lloviera en otra ciudad. En un pedazo de tierra llovió, pero el pedazo de tierra donde no llovió se seco. **8** Dos o tres ciudades se tambalearon a otra ciudad para beber agua, pero no estaban satisfechos. Sin embargo ustedes no se han vuelto a mí, esta es la declaración del Señor. **9** Yo te afligí con tizón y moho. Las multitudes de tus jardines, tus viñedos, tus árboles de higo, y tus arboles de olivo, las langostas los devoraron a todos. Sin embargo ustedes no se han vuelto a mí, esta es la declaración del Señor **10** Yo te envie una plaga como en Egipto. Yo maté a tus jóvenes con la espada, se llevaron lejos tus caballos, e hice que el hedor de su campamento llegara hasta sus fosas nasales. Sin embargo ustedes no se han vuelto a mí, esta es la declaración del Señor. **11** Yo derribé ciudades entre ustedes, como cuando Dios derribó Sodoma y Gomorra. Fueron como una antorcha ardiente sacada del fuego. Sin embargo ustedes no se han vuelto a mí, esta es la declaración del Señor. **12** Por lo tanto Yo haré algo terrible a ustedes, Israel; y porque haré algo terrible a ustedes, ¡prepárate para conocer a tu Dios, Israel! **13** Pues, mira, Él que formó las montañas tambien creó el viento, revela sus pensamientos a la humanidad, hace de mañana la oscuridad, y pisa en los lugares altos de la Tierra. Señor, Dios de los ejercitos es su nombre."

Amos 4:1

los llevarán con ganchos, y a sus descendientes con anzuelos de pescador
Estas dos líneas significan lo mismo básicamente y enfatizan que el enemigo capturará al pueblo como la gente atrapa a los peces. Traducción Alterna: " los vencerán a todos ustedes y los obligarán a irse con ellos" o " los pondrán en anzuelos como a los peces y se los llevarán"

Amos 4:3

roturas en la pared de la ciudad
lugares en donde el enemigo ha roto la pared de la ciudad para entrar

serán expulsados hacia Hermón
"los expulsarán hacia Hermón" o "sus enemigos los forzarán a abandonar la ciudad hacia Hermón"

Hermón
Este puede ser el nombre de un lugar que no conocemos. O quizás pueda referirse al Monte Hermón, y algunas versiones modernas lo interpretan de esta manera.

así declara el Señor
Esta frase es usada para demostrar que las cosas que el Señor dice ciertamente sucederán. Traduzca esta frase tal como lo hizo en 2:11.

Amos 4:4

Vayan a Betel y pequen, a Gilgal y multipliquen su pecado
"Porque rehusan arrepentirse, los sacrificios que ofrezcen en Betel y Gilgal sólo me enfurecen más aún

traigan sus sacrificios... sus diezmos... ofrezcan un sacrificio de acción de gracias... proclamen ofrendas voluntarias; anúncienlas
Si su idioma posee una manera de demostrar que el pueblo se rehusa a entender que el hacer estas cosas no les traería ningún bien, pero aún así no dejan de hacerlo, puede usarla aquí.

sus diezmos cada tres días
En vez de "cada tres días", algunas versiones dicen "cada tres años". Ésto es porque se suponía que los Israelitas debían traer sus diezmos cada tres años.

declaración del Señor Dios
Traduzca ésto tal como lo hizo en 3:13.

Amos 4:6

diente limpio
"hambre " o "hambruna" (Ver: y

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no han regresado a mí
Traducción Alterna: "no han dejado de pecar contra mí"

declaración del Señor
Traduzca esta frase tal como lo hizo en 2:11.

Amos 4:8

los herí con viento seco y con moho
"A veces les dí muy poca lluvia y a veces demasiada"

plaga
enfermedad que seca y mata a las plantas

moho
cultivos que por permanecer húmedos demasiado tiempo no crecen a causa de ésto

no han regresado a mí
Traduzca esta frase tal como lo hizo en 4:6.

declaración del Señor
Traduzca esta frase tal como o hizo en 2:11.

Amos 4:10

hice que el hedor de su campo subiera hasta sus narices
Traducción Alterna: "llené el aire con el hedor de su campo" o " no pudieron alejarse del hedor de su campo".

hedor
muy mal olor, especialmente de cadáveres

fueron como vara ardiendo arrebatada del fuego
Traducción Alterna: " Rápidamente los saqué del fuego como una vara ardiendo" o "los dejé quemarse parcialmente antes de sacarlos rápidamente del fuego".

no han regresado a mí
traduzca esta frase tal como lo hizo en 4:6.

declaración del Señor
Traduzca esta frase tal como lo hizo en 2:11.

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Chapter 5

1 Escucha esta palabra que yo levanto como lamento sobre ti, casa de Israel. **2** La virgen de Israel ha caído; ella no se levantará más; ella es abandonada en su tierra; no hay nadie para levantarla. **3** Porque esto es lo que el SEÑOR Dios dice: "La ciudad que se fue con miles le quedarán cien, y la que se fue con cien le quedrán diez, pertenecientes a la casa de Israel." **4** Porque esto es lo que el SEÑOR le dice a la casa de Israel: "¡Búscame y vive! **5** No busques a Betel; ni entres a Gilgal; ni te aventures a Beerseba. Pues Gilgal ciertamente irá cautiva, y Betel se convertirá en nada. **6** Busca al SEÑOR y vive, o Él irrumpirá como fuego en la casa de José. Devorará, y no habrá quien lo apague en Betel. **7** ¡Aquellas personas convertirán la justicia en una cosa amarga y lanzarán la rectitud al suelo!" **8** Dios hizo las Pléyades y el Orión; Él convierte la oscuridad en la mañana; Él hace al día oscuro con la noche y llama a las aguas del mar; Él las derrama sobre la faz de la tierra. ¡El SEÑOR es Su nombre! **9** Él trae destrucción repentina sobre el fuerte para que la destrucción venga sobre las fortalezas. **10** Ellos odian a cualquiera que los corrige en la puerta de la ciudad, y aborrecen a quien habla la verdad. **11** Porque tú pisoteas al pobre y tomas las porciones de trigo de él, aunque has construido casas de piedra elaborada, tú no vivirás en ellas. Tienes viñedos encantadores, pero no beberás sus vinos. **12** Porque Yo sé cuántas son tus ofensas y cuán grande son tus pecados, tú que afliges al justo, tomas sobornos y haces a un lado al necesitado en la puerta de la ciudad. **13** Por lo tanto, cualquier persona prudente está silenciosa en tal tiempo, porque es un tiempo maligno. **14** Busca el bien y no el mal, para que puedas vivir. Así el SEÑOR, el Dios de los ejércitos, realmente estará contigo, mientras tú digas 'Él es.' **15** Odia el mal, ama el bien, establece justicia en la puerta de la ciudad. Quizás el SEÑOR, el Dios de los ejércitos, será gentil al remanente de José. **16** Por lo tanto, esto es lo que el SEÑOR dice, el Dios de los ejércitos, el Señor: "Llorando estarán en todas las esquinas, y ellos dirán en todas las calles: '¡Ay! ¡Ay!' Ellos llamarán a los granjeros para el luto y a los dolientes a llorar. **17** En todos los viñedos habrá llanto, porque Yo pasaré entre medio de ti," dice el SEÑOR. **18** ¡Ay para tí quien deseas el día del SEÑOR! ¿Por qué deseas el día del SEÑOR? Habrá oscuridad y no luz, **19** como cuando un hombre huye de un león y un oso lo encuentra, o va a una casa y pone su mano sobre el muro y una serpiente lo muerde. **20** ¿No será el día del SEÑOR oscuridad y no luz? ¿Tristeza y no resplandor? **21** "Yo odio, Yo desprecio tus festivales, Yo no me deleito en tus asambleas formales. **22** Aunque Me ofrezcas tus ofrendas quemadas y ofrendas de grano, Yo no las aceptaré, tampoco miraré a las ofrendas de compañerísmo de tus animales gordos. **23** Quita de Mí el ruido de tus canciones; Yo no escucharé el sonido de tus arpas. **24** En cambio, que la justicia fluya como agua, y la rectitud como un arroyo constantemente fluyendo. **25** ¿Me traíste sacrificios y ofrendas en el desierto por cuarenta años, casa de Israel? **26** Levantarán a Sicut como su rey, y Quiyún, su dios estrella, ídolos que han hecho para ustedes mismos. **27** Por lo tanto, Yo te exiliaré más allá de Damasco," dice el SEÑOR, cuyo nombre es el Dios de los ejércitos.

Amos 5:1

la virgen de Israel ha caído...ella no se levantará ... ella yace .. no hay nadie que la levante
"el pueblo de Israel ha muerto violentamente ... no se levantará .. está en el suelo ... no hay quien lo levante"

Amos 5:4

búsquenme
"vengan a mí por ayuda"

Betel será reducida a nada
"Betel será destruída por completo" Traducción Alterna: "gente vendrá y destruirá a Betel por completo"

Amos 5:6

El caerá como fuego
"El se convertirá en un fuego que surge de repente y destruye todo"

convierten la justicia en algo amargo y arrojan lo recto al suelo
llaman a lo malo bueno y tratan a lo bueno como algo sin importancia

convierten la justicia en algo amargo
o "tuercen la justicia" o "hacen lo que no es justo pero dicen que sí lo es"

arrojan lo recto al suelo
o "tratan a lo recto como si fuera tan poco importante como el polvo"

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Amos 5:8

las Pléyades y Orión
grupos de estrellas

Amos 5:10

pisotear
"oprimir en gran manera"

Amos 5:12

apartan al necesitado a la puerta de la ciudad
"no permiten que los pobres traigan sus casos a los jueces"

toda persona prudente calla
Aquellos que no quieren que los malvados les hagan daño no dicen nada sobre las malas acciones.

Amos 5:14

establezcan la justicia a la puerta de la ciudad
o "vean que se haga justicia en las cortes de la ciudad"

Amos 5:16

lamentos
llantos fuertes, largos y tristes

Amos 5:18

¿Por qué desean el día del Señor?
Traduccion Alterna: "¡No deberían desear el día del Señor!"

Será de oscuridad y no de luz
"Cosas malas, no cosas buenas, sucederán ese día"

¿No será el día del Señor de oscuridad y no de luz?
Traducción Alterna: "¡El día del Señor ciertamente será de oscuridad y no de luz!" o "¡Cosas malas, no cosas buenas, verdaderamente sucederán en el día del Señor!"

Amos 5:21

Aborrezco, desprecio sus festivales
La palabra "desprecio" es una palabra intensa que describe el "odio". Juntas las dos palabras enfatizan la intensidad del desprecio del Señor por los festivales religiosos. Traducción Alterna: "Odio profundamente sus celebraciones"

Amos 5:23

ruido
sonidos desagradables

Amos 5:25

¿Me has ofrecido sacrificios ... Israel?
Traducción Alterna: Posiblemente 1) "¡No te ordené que me ofrecieras sacrificios ... Israel!" o 2)"¡No fue a mí a quien ofreciste sacrificios ... Israel!"

Sicut ... Kaiwan
dioses paganos

Kaiwan
Quiyún o Quiún

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Chapter 6

1 ¡Ay de aquellos que están cómodos en Sión, y de aquellos que están seguros en el país montañoso de Samaria, los hombres notables de lo mejor de las naciones, a quienes la casa de Israel viene por ayuda! **2** Sus líderes dicen: "Vayan a Calne y miren; de ahí vayan a Hamat, la gran ciudad; entonces desciendan a Gat de los filisteos. ¿Son ellos mejores que sus dos reinos? ¿Es su frontera más grande que la frontera de ustedes?" **3** ¡Ay de aquellos que posponen el día del desastre y hacen que el trono de la violencia se acerque! **4** Ellos se acuestan en camas de marfíl y descansan en sus sofás. Ellos comen corderos del rebaño y becerros del establo. **5** Ellos cantan canciones tontas al son del arpa; ellos improvisan con instrumentos como David hizo. **6** Ellos beben vino de envases y se ungen a sí mismos con los más finos aceites, pero ellos no se afligen sobre la ruina de José. **7** Así que ellos ahora irán al exilio con los primeros exiliados, y el festín de aquellos quienes reposan ya pasará. **8** "Yo, el SEÑOR Dios, me he jurado a Mí mismo, esta es la declaración del SEÑOR Dios, el Dios de los ejércitos, Yo detesto el orgullo de Jacob; Yo odio sus fortalezas. Por lo tanto, Yo entregaré la ciudad con todo lo que hay en ella." **9** Y vendrá a ser que si quedan diez hombres en una casa, todos morirán. **10** Cuando el pariente de un hombre venga a recoger sus cuerpos, el que ha de cremarlos luego de sacar los cuerpos fuera de la casa, si él le dice a la persona en la casa: "¿Hay alguien contigo?" Si la persona dice: "No." Entonces, él dirá: "Estén callados, porque no debemos mencionar el nombre del SEÑOR." **11** Pues, miren, el SEÑOR dará una orden, y la casa grande será destrozada en pedazos, y la casa pequeña en pedacitos. **12** ¿Acaso los caballos corren en riscos rocosos? ¿Acaso alguno ara ahí con bueyes? Aún así, ustedes han convertido la justicia en veneno y la fruta de la virtud en amargura. **13** Ustedes quienes se alegran sobre Lo-debar, quienes dicen: "¿No hemos tomado Karnaim por nuestra propia fuerza?" **14** Pero miren, Yo levantaré contra ustedes una nación, casa de Israel, esta es la declaración del SEÑOR Dios, el Dios de los ejércitos. Ellos los afligirán a ustedes desde Lebo-hamat hasta el arroyo de Arabá.

Amos 6:1

relajados
descansados y sin preocuparse que Dios los juzgará

¿Son aquellos mejores que sus dos reinos?
Traducción Alterna: "Ellos no son mejores que sus dos reinos".

¿Es su frontera más extensa que la de ustedes?
"Su frontera es más pequeña que la de ustedes" o ""Esos países son más pequeños que Judá y Samaria"

Amos 6:3

hacen que el trono de violencia se acerque
"actúan de tal manera que Dios traerá gente violenta para juzgarlos"

el trono de violencia
"un reino enemigo violento"

yacer ... reposar
Los Israelitas de aquellos tiempos generalmente comían sentados sobre un paño sobre el suelo o sobre un asiento sencillo.

camas de marfil
"camas adornadas con marfil que las hacer lucir mejor" o "camas costosas"

marfil
los dientes y cuernos de animales grandes.

reposar
" acostarse como personas que no les gusta trabajar"

sillones
asientos suaves lo suficientemente largos como para recostarse

Amos 6:5

improvisan en los instrumentos
Significados posibles: 1) inventan nuevas canciones y maneras de tocar los instrumentos o 2)inventan nuevos instrumentos.

tazones
recipientes usados para los servicios en los templos, más grandes que aquellos que usa una persona en una comida

no guardan luto
"no se sienten tristes y actúan como si un ser amado ha muerto"

Amos 6:7

declaración del Señor Dios
Traduzca ésto tal como lo hizo en 3:13.

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aborrezco sus fortalezas
"Odio al pueblo de Israel porque confían en sus fortalezas, y no en mí, para que los proteja"

fortalezas
muros construidos alrededor de las ciudades para protegerlas de atacantes

Amos 6:9

el pariente de un hombre viene a recoger los cuerpos- el que los va a cremar luego de sacar los cuerpos de la casa-si él dice a la persona que está en la casa," ¿Hay otro contigo?"
El significado de estas palabras no es claro. Algunos significados posibles: 1)el "pariente del hombre" es aquel que "saca los cuerpos y los crema", y le habla a la persona que se esconde dentro de la casa luego que los diez miembros de la familia murieron. 2)el "pariente del hombre" que "viene a recoger los cuerpos" es una persona diferente del "que crema...los cuerpos", y ellos hablan entre sí en la casa: "el pariente de un hombre viene a recoger los cuerpos junto con el que crema los cuerpos luego de haber salido de la casa -si mientras están dentro de la casa el pariente le dice a quien quema los cuerpos, "¿Eres tú?"

cremar
quemar el cuerpo de un muerto

cuerpos
cadáveres, cuerpos muertos

Amos 6:11

mira
"Escucha" o "Presta atención a lo que estoy a punto de decirte"

la casa grande será reducida a pedazos, y la pequeña a pedacitos
Estas dos frases comparten significados similares. El contraste entre la "casa grande" y la "casa pequeña" implica que se refiere a todas las casas. Significados posibles: 1) El Señor ordenará a otros que destruyan cada casa o 2) El Señor mismo destruirá casa casa sólo dando la orden.

la casa grande será reducida a pedazos
Traducción Alterna: "el enemigo destrozará la casa grande a pedazos"

a pedazos... a pedacitos
Puede usar la misma palabra para ambas frases

la casa pequeña a pedacitos
Traducción Alterna: "la casa pequeña será destrozada en pedacitos"

Amos 6:12

Información General:
Amós usa dos preguntas retóricas para llamar la atención sobre el reproche que sigue.

¿Corren los caballos por las peñas?
Es imposible que un caballo corra por los peñascos sin salir lastimado. Amós usa esta pregunta retórica para reprenderlos por sus acciones.

¿Ara uno con bueyes allí?
Uno no ara en terreno rocoso. Amós usa esta pregunta retórica para reprenderlos por sus acciones.

Pero ustedes han convertido la justicia en veneno
"Pero ustedes hacen leyes que hieren a gente inocente"

y el fruto de la rectitud en amargura
"y castigan a quienes hacen lo correcto" (Ver:

Lo Debar ... Carnayin
Nadie conoce en dónde están estas ciudades

Amos 6:14

mira
Traducción Alterna: "escucha" o " presta atención a lo que estoy a punto de decirte".

declaración del Señor Dios
traduzca ésto tal como lo hizo en 3:13.

desde Lebó- Jamat hasta el arroyo del Arabá
Traducción Alterna: "desdela frontera norte de su nación hasta la frontera sur"

arroyo
pequeño río que fluye sólo durante la estación húmeda

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Chapter 7

1 Esto es lo que el SEÑOR Dios me mostró a mí. Miren, el formó un enjambre de langostas cuando comenzó a brotar la cosecha de la primavera, y miren, esta fue la cosecha tardía luego de la cosecha del rey. **2** Cuando ellas terminaron de comer la vegetación de la tierra, entonces yo dije: "SEÑOR Dios, por favor perdona; ¿Cómo sobrevivirá Jacob? Pues él es muy pequeño." **3** El SEÑOR cedió en cuanto a esto. "Esto no pasará", Él dijo. **4** Esto es lo que el SEÑOR Dios me mostró: Miren, el SEÑOR DIOS llamó al fuego para juzgar. Este secó la extensa y profunda agua debajo de la tierra y habría devorado la tierra también. **5** Pero yo dije: "SEÑOR Dios, por favor detente;¿Cómo Jacob sobrevivirá? Pues él es muy pequeño." **6** El SEÑOR cedió en cuanto a esto, "Esto tampoco sucederá." dice el SEÑOR Dios. **7** Esto es lo que Él me mostró: Miren, el SEÑOR estaba de pie al lado del muro, con una plomada en su mano. **8** El SEÑOR me dijo: "¿Amós, qué tu ves? Yo dije: "Una plomada." Entonces el SEÑOR dijo: "Mira, Yo pondré una plomada entre mi pueblo de Israel. Yo no los perdonaré más. **9** Los lugares altos de Isaac serán destruídos, los santuarios de Israel serán arruinados, y Yo me levantaré contra la casa de Jeroboan con la espada. **10** Entonces Amasías, el sacerdore de Betel, envió un mensaje a Jeroboan, rey de Israel: "Amós ha conspirado contra tí en medio de la casa de Israel. La tierra no puede soportar todas sus palabras. **11** Pues esto es lo que Amós dijo: 'Jeroboan morirá por la espada, e Israel seguramente irá al exilio lejos de su tierra." **12** Amasías dijo a Amós: "Vidente, vete, vuelve corriendo a la tierra de Juda y allí come pan y profetiza. **13** Pero no profetices nunca más aquí en Betel, pues este es el santuario del rey y una casa real." **14** Entoces Amós le dijo a Amasías: "Yo no soy un profeta ni hijo de profeta. Yo soy un pastor, y cuido de los árboles de higos de sicómoro. **15** Pero el SEÑOR me tomó del pastoreo del rebaño y me dijo: 'Ve, profetiza a mi pueblo Israel.' **16** Ahora escucha la voz del SEÑOR. Tu dices: 'No profetices contra Israel y no hables contra la casa de Isaac.' **17** Por lo tanto esto es lo que el SEÑOR dice: 'Tu esposa será una prostituta en la ciudad; tus hijos y tus hijas caerán por la espada; tu tierra será medida y dividida; tu morirás en una tierra inmunda, e Israel seguramente irá al exilio desde esta tierra.'"

Amos 7:1

Mira...mira
El escritor le está contando al lector que está a punto de decir algo sorprendente. Tu idioma puede tener una manera de expresar ésto.

¿Cómo sobrevivirá Jacob?
"¡Jacob no puede sobrevivir!"

Amos 7:4

Mira
El escritor le está contando al lector que algo sorprendente está apunto de suceder. Tu idioma puede tener una manera de expresar ésto.

¿Cómo sobrevivirá Jacob?
Traducción Alterna: "¡Jacob ciertamente no sobrevivirá!" o "¡Dile a Jacob por favor lo que él necesita hacer eso para sobrevivir!"

Amos 7:7

plomada de albañil
cuerda delgada con un peso en un extremo que se usa en construcción para asegurarse que las paredes se estén levantando alineadas.

Amos 7:9

Isaac ... Israel
el pueblo del reino del norte de Israel

Amos 7:10

el sacerdote
Significados posibles: 1) Amasías era el único sacerdote de Bet-el o 2) Amasías era el líder de los sacerdotes de Bet-el.

Amós ha conspirado contra tí en medio de la casa de Israel
Traducción Alterna: "Amós está aquí en la tierra de Israel, y está planeando hacerte cosas malignas"

La tierra no puede soportar todas sus palabras
"El pueblo podría creerle y así hacer cosas que destruyan a la nación"

Amos 7:12

come el pan allí y profetiza
"vé si puedes hacer que la gente allí te pague para que profetizes"

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Amos 7:14

boyero
Aquí significa probablemente "uno que cuida a las ovejas", ya que se lo llama "pastor" en 1:1.

Amos 7:16

una tierra inmunda
Esta expresión representa aquí cualquier territorio extranjero, donde el pueblo no es aceptable ante Dios.

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Chapter 8

1 Esto es lo que el Señor Dios me mostró. ¡Mira, una canasta de frutas de verano! **2** Él dijo: "¿Qué es lo que ves, Amos?" Yo dije: "Una canasta de frutas de verano." Luego el Señor me dijo: "El final ha llegado para mi pueblo Israel; Yo no voy a perdónarlos más. **3** Las canciones del templo se convertirán en gemidos en ese día," esta es la declaración del Señor Dios. "Los cadáveres serán muchos, en cada lugar ellos los lanzarán en silencio!" **4** Escuchen esto, ustedes que pisotean a los necesitados y eliminan los pobres de la tierra. **5** Ellos dicen: "¿Cuándo pasará la luna nueva, para poder vender grano de nuevo? ¿Cuándo terminará el día de reposo, para que podamos vender trigo? Nosotros haremos la medida pequeña y aumentaremos el precio, mientras hacemos trampa con balanzas falsas. **6** Esto es para que podamos vender trigo malo, comprar al pobre con plata, y al necesitados para un par de sandalias." **7** El Señor ha jurado por el orgullo de Jacob: "Ciertamente Yo nunca olvidaré ninguna de sus acciones." **8** ¿No temblará por esto la tierra, y todo el que viva en ella llorará? Todo se levantará como el Río Nilo, y será lanzado y hundido, como el río de Egipto. **9** "Vendrá en este día, esta es la declaración del Señor Dios: Yo haré la puesta del sol a mediodía, y Yo voy a oscurecer la tierra a la luz del día. **10** Yo voy a cambiar sus festivales en luto y todas sus canciones en lamentación. Yo haré que todos ustedes vistan tela de costal y tengan calvicie en cada cabeza. Yo haré que sea como luto por un hijo unigénito, y amargura en su día final. **11** Mira, los días estan viniendo, esta es la declaración del Señor Dios, cuando Yo enviaré una hambruna en la tierra, no una hambre de pan, ni sed de agua, pero por oír las palabras del Señor. **12** Ellos tambalearán de mar a mar; ellos correrán desde el norte hacia el este para buscar la palabra del Señor, pero no la encontrarán. **13** En ese día, las hermosas vírgenes y los jóvenes se desmayarán de sed. **14** Aquellos que juran por el pecado de Samaria, ellos caerán y nunca volverán a levantarse."

Amos 8:1

Mira
Traducción Alterna: "Escucha" o "Presta atención a lo que estoy a punto de decirte".

declaración del Señor Dios
Traduzca ésto tal como lo hizo en 3:13.

en todo lugar
"en muchos lugares"

Amos 8:4

ustedes que pisotean y quitan
Amós le está hablando a aquellos que "venden" y "comercializan" (8:5).

pisotear
Vea cómo tradujo ésto en 2:7.

Dicen, "¿Cuándo pasará la luna nueva así podremos vender los granos de nuevo? ¿Cuándo se acabará el Sabbath, así podremos vender el trigo de nuevo?"
"Ellos están preguntando siempre cuándo se terminará el mes, para poder vender los granos de nuevo, y cuándo se acabará en Sabbath para poder volver a vender el trigo en el mercado"

Achicaremos la medida y aumentaremos el precio, y engañaremos con pesas falsas
Los comerciantes usaban pesas falsas que mostraban que la cantidad de grano que estaban entregando era más de lo que era en realidad, y que el peso del pago era menos de lo que realmente era.

a los necesitados por un par de sandalias
Traducción Alterna: "y compramos a los necesitados por un par de sandalias"

Amos 8:7

SEÑOR ha jurado por la gloria de Jacob
"SEÑOR ha jurado por Sí mismo, diciendo" o "SEÑOR, de quien Jacob está tan orgulloso, ha jurado"

río de Egipto
otro nombre para el Río Nilo

Amos 8:9

declaración del Señor Dios
Traduzca ésto tal como lo hizo en 3:13.

Amos 8:11

declaración del Señor Dios
Traduzca ésto tal como lo hizo en 3:13.

se tambalearán ... correrán
Algunos caminarán lentamente y se caerán con facilidad, como una persona que muere de hambre, y otros irán de aquí para allá rápidamente pero sin sentido.

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de mar a mar; correrán del norte al este buscando la palabra
Significados posibles: 1) vea UDB, o 2) " de un mar a otro y desde el norte hasta el este. Irán corriendo para buscar la palabra".

de mar a mar ... del norte al este
Para una presona que está en Bet-el, ésto puede tener dirección circular: el Mar Muerto (sur) hacia el Mar Mediterráneo(oeste), hacia el norte y hacia el este

Amos 8:13

desmayar
perder todas sus fuerzas

Como el camino a Beerseba existe
Ésto es probablemente una referencia a los caminos que los peregrinos usaban hacia Beerseba para ir allí a adorar a los ídolos.

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Chapter 9

1 Yo ví al Señor parado al lado del altar, y Él dijo, " Golpea la parte superior de los pilares para que los cimientos se sacudan. Rómpelos en pedazos sobre todas sus cabezas, y yo mataré a los últimos de ellos con la espada. Ninguno de ellos irá lejos, ninguno de ellos escapará. **2** Aunque caven en el Seol, de allí mi mano los tomará. Aunque suban al cielo, de allí los haré descender. **3** Aunque ellos se escondan en la cima del Carmelo, allí los buscaré y los tomaré. Aunque ellos están ocultos a mi vista en el fondo del mar, allí daré órdenes a la serpiente, y ella los morderá. **4** Aunque ellos vayan al cautiverio, conducidos por sus enemigos ante ellos, allí daré órdenes a la espada, y ella los matará. Yo mantendré mis ojos en ellos para mal y no para bien." **5** El SEÑOR, Dios de los ejércitos toca la tierra y se derrite; todos los que viven en ella lloran; todo crecerá como el rio, y vuelve a hundirse como el rio de Egipto. **6** Es él quien construye sus pasos en los cielos, y ha establecido su bóveda sobre la tierra. El llama a las aguas del mar, y las derrama sobre la superficie de la tierra, y su nombre es el SEÑOR. **7** ¿No son ustedes como la gente de Etiopía para mí, pueblo de Israel? esta es la declaración del SEÑOR. ¿No saqué a Israel de la tierra de Egipto, a los filisteos de Creta y a los arameos de Kir? **8** Miren, los ojos del señor Dios están sobre el reino pecaminoso, y yo lo destruiré de la faz de la tierra, excepto que no destruiré totalmente la casa de Jacob; esta es la declaración del SEÑOR. **9** Miren, Yo daré una orden, y Yo haré temblar la casa de Israel entre todas las naciones, como se sacude el grano en un colador, para que ni la piedra más pequeña caiga al suelo. **10** Todos los pecadores de mi pueblo morirán por la espada, aquellos que dicen, ' El desastre no sobrevendrá ni nos alcanzará a nosotros.' **11** En ese día levantaré la tienda de David que ha caído y cerraré sus brechas. Yo levantaré sus ruinas, y lo reconstruiré como en los días pasados. **12** Para que puedan poseer el remanente de Edom, y todas las naciones que son llamadas por mi nombre, esta es la declaración del SEÑOR, él hace esto. **13** Miren, vendrán días, esta es la declaración del SEÑOR, cuando el labrador alcanzará al segador, y el pisador de uvas alcanzará al que siembra. Las montañas derramarán vino dulce, y todas las colinas fluirán con él. **14** "Haré volver del cautiverio a mi pueblo Israel. Ellos construirán las ciudades arruinadas y las habitarán, plantarán viñas y beberán su vino, y ellos harán huertos y comerán sus frutos. **15** Los plantaré sobre su tierra, y nunca más serán arrancados de la tierra que yo les he dado", dice el SEÑOR tu Dios.

Amos 9:1

Rómpelos
Significados posibles: 1) rompe los pedazos del templo o 2) rompe las cimas de los pilares.

Aunque caven hasta el Seol, mi mano los tomará desde allí. Aunque suban hasta el cielo, los haré descender desde allí.
Traducción Alterna: "No importa dónde traten de ir, yo estaré allí para atraparlos"

Amos 9:3

serpiente
Un animal marino feroz y desconocido, ni la serpiente del jardín del Edén ni una serpiene común.

Pondré mis ojos sobre ellos
Si su idioma contiene alguna expresión que describa a quien habla como alguien que desea hacer el bien a otros, pero puede ser usada cuando el que habla también quiere hacer daño; quizás quiera usarla aquí.

y no para bien
una frase para asegurarse de que el que está escuchando entienda "para hacer daño"

Amos 9:5

Aquel que construye sus escalones en los cielos
Estos son probablemente los escalones que los pueblos antiguos imaginaban que conducían al palacio de Dios en los cielos. Sin embargo, algunas versiones modernas buscan interpretar una palabra hebrea diferente con el significado de "palacio" o "habitaciones". Aquí "sus escalones" sirva probablemente como metonimia del palacio de Dios.

ha establecido sus cimientos sobre la tierra
Algunas versiones traducen ésto como "ha establecido sus soportes en la tierra", esto es, las estructuras sobre las que la tierra descansa.

Amos 9:7

declaración del Señor
Traduzca esta frase tal como lo hizo en 2:11.

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Amos 9:9

uno sacude el grano en una zaranda, para que ni siquiera una sola piedra caiga a la tierra
La imagen aquí es del grano cayendo a través de la zaranda y las piedras manteniéndose afuera. Algunas versiones dan a entender que "ni aún la piedra más pequeña caerá", significa que el buen grano no caerá por la zaranda juntamente con el material no deseado.

zaranda
un objeto cuya superficie contiene muchos agujeros pequeños que permiten el paso de sustancias pequeñas, y previenen el paso de otras más grandes

Amos 9:11

tienda ... roturas ... ruinas
Luego de que SEÑOR destruya el reino de Israel, éste será como una tienda cuyos postes de madera han colapsado, una pared que ha sido destruída en varias partes, y una casa que ha sido derribada.

roturas
partes de una pared que han caído

ruinas
lo que queda luego de que un edificio es destruído

el remanente de Edom
Lo que Israel no ha conquistado aún de la región, o del pueblo de Edom.

Amos 9:13

Mira
El escrito le dice al lector que va a contarle algo sorprendente. Su idioma quizás tenga una forma de expresar ésto.

Las montañas destilarán vino dulce, y éste correrá por todas las colinas.
Estas dos líneas significan lo mismo básicamente, y enfatizan que la tierra será muy productiva.

Amos 9:14

nunca más serán arrancados de la tierra
Traducción Alterna: "nadie más podrá alguna vez volverlos a arrancar de la tierra" "vivirán para siempre en la tierra tal como una planta mantiene sus raíces en el suelo"

arrancar
tirar de una planta y sus raíces fuera del suelo.

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Book: Obadiah

Obadiah

Chapter 1

1 La Visión de Abdías. El Señor Dios dice esto sobre Edom: Nosotros hemos escuchado un reclamo del SEÑOR y un embajador ha sido enviado entre las naciones, diciendo: "¡Levántense! ¡Levantémonos contra ella para la batalla! **2** Mira, Yo te haré pequeño entre las naciones, tú serás despreciado en gran manera. **3** El orgullo de tu corazón te ha engañado, tú que vives en las hendíduras de la roca, en tu noble casa; que dices en tu corazón: "¿Quién me derribará a tierra?" **4** Aunque te eleves alto como el águila y aunque tu nido se encuentra entre las estrellas, te derribaré de allí, dice el SEÑOR. **5** Si los ladrones vinieran a ti, si los robadores vinieran de noche (¡cómo ustedes serán eliminados!), ¿Robarían solo lo suficiente para ellos mismos? Si los recogedores de uvas vinieran a ti, ¿Dejarían ellos algunas espigas? **6** ¡Cómo Esaú ha sido saqueado y sus tesoros escondidos buscados! **7** Todos tus hombres aliados te enviarán camino hacia la frontera. Los hombres que estaban en paz contigo te han engañado, y prevalecieron contra ti. Los que comen tu pan te han tendido una trampa. No hay entendimiento en él. **8** "En ese día," dice el SEÑOR, " ¿destruiré los hombres sabios de Edom y el entendimiento desde la montaña de Esaú? **9** Tus hombres poderosos serán atemorizados, Temán, así que cada hombre sea cortado de la montaña de Esaú por la masacre. **10** Debido a la violencia hecha a tu hermano Jacob, estarás cubierto de vergüenza, y serás cortado para siempre. **11** El día que te pusiste a un lado, el día en que extraños se llevaron su riqueza, y los extranjeros entraron por sus puertas, y echaron suertes por Jerusalén, tú eras como uno de ellos. **12** Pero no te alegres en el día de tu hermano, en el día de su desgracia, y no te regocijes sobre Judá en el día de su destrucción; no te jactes en el día de su angustia. **13** No entres en la puerta de Mi pueblo en el día de su desgracia; no te regocijes de su aflicción en el día de su desastre, no hagas botín de su riqueza en el día de su ruina. **14** No te pares en las encrucijadas, para acabar a sus fugitivos y no entregues a sus sobrevivientes en el día de angustia. **15** Porque el día de el SEÑOR está cerca sobre todas las naciones. Como has hecho, se te hará; tus actos regresarán en tu propia cabeza. **16** Porque como tuviste bebiendo en Mi santo monte, beberán todas las naciones continuamente. Beberán y tragarán y serán como si nunca hubieran existido. **17** Pero en el Monte Sión habrá aquellos que escapen y estos serán santos; y la casa de Jacob recuperará sus posesiones. **18** La casa de Jacob será un fuego, y la casa de José una llama, y la casa de Esaú será hojarasca, y ellos los quemarán y consumirán. No habrá sobrevivientes en la casa de Esaú, porque el SEÑOR lo ha dicho." **19** Los del Neguev poseerán el monte de Esaú y los del Sefela la tierra de los filisteos. Ellos poseerán la tierra de Efraín y la tierra de Samaria; y Benjamín poseerá Galaad. **20** Los desterrados del ejército del pueblo de Israel poseerán la tierra de Canaán tan lejos como Sarepta. Los exiliados de Jerusalén, que están en Sefarad, poseerán las ciudades del Neguev. **21** Los libertadores subirán al Monte Sión para gobernar la región montañosa de Esaú, y el reino pertenecerá al SEÑOR.

Obadiah 1:1

El SEÑOR
Este es el nombre de Dios que Él reveló a su pueblo en el Antiguo Testamento. Observa la página translationWord acerca del SEÑOR concerniente a como traducir esto.

embajador ha sido enviado
Traducción Alterna: "Dios ha enviado un embajador"

Ponte de pie
"Levántate" Esta fraes es usada para decir al pueblo que se prepare.

Contempla
Traducción Alterna: "mira" o "escucha" o "presta atención a lo que estoy pronto a decirte"

serás grandemente despreciado
"los pueblos de otras naciones te odiarán" Ver:

Obadiah 1:3

Información General:
La visión de Abdías concerniente a Edom continúa.

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El orgullo de tu corazón
El SEÑOR usa la parte del cuerpo de una persona que está asociado con emociones para referirse al pueblo de Edom sintiendo orgullo.

en las hendiduras de la roca
"en las grietas en la roca"

en tu noble hogar
"en tu hogar que fue edificado en un lugar alto"

¿Quién me derribará a tierra?
Esta pregunta está mostrando como los edomitas fueron orgullosos y se sentían seguros. Traducción Alterna: "Yo estoy seguro de todo atacante." (Ver:

Aunque te eleves alto como el águila y aunque tu nido se encuentra entre las estrellas
Ambas frases están diciendo Edom está construída mucho mas alto de lo posible, para decir que fue construído en un lugar muy alto.

Te derribare de ahí
Orgullo esta asociado con altura y humildad esta asociada con estar bajo. El SEÑOR dice Él derribará a Edom para decir que lo humillará" Ver:

Obadiah 1:5

Información General:
El SEÑOR coninúa dando a Abdías Su mensaje a Edom.

si ladrones vinieron de noche
"o si ladrones vienen durante la noche"

ladrones
personas que roban cosas al ser violentos con otras gente

como ustedes serán eliminados
El SEÑOR añade esta frase en el centro de otra oración para expresar que el castigo de Edom es impactante. Traducción Alterna: "ah, estás completamente destruído."

¿Robarían solo lo suficiente para ellos mismos?
Traducción Alterna: "Ellos sólo robarían suficiente para ellos mismos."

Como Esaú ha sido saqueado, y sus tesoros escondidos buscados
Traducción Alterna: "Ah, enemigos han perseguido a Esaú; ellos han buscado su tesoro escondido."

saqueado
buscar cosas para robarlas

Obadiah 1:7

Información General
El SEÑOR continúa dando a Abadías Su mensaje a Edom.

tus aliados
La palabra "tus"se refiere a la nación de Edom.

te enviaré en tu camino a la frontera
"los enviaré fuera de su tierra." El pueblo de Edom tratará refugiarse en las tierras de sus aliados, pero sus aliados no dejará al pueblo de Edom quedarse en su tierra.

No hay entendimiento en el
"Edom no puede entender"

No , en ese día, dice el SEÑOR, "destruiré... montaña de Esaú?
"En ese día', dice el SENOR, 'Yo seguramente destruiré...montana de Esaú."

Tus hombres poderosos desmayarán
"Tus fuertes guerreros tendrán miedo"

Temán
el nombre de una región en la tierra de Edom.

para que cada hombre sea cortado de la montaña de Esaú por matanza
Traducción Alterna: "para que no haya mas gente en las montanas de Esaú porque los enemigos los mataron."

montana de Esaú
La mayor parte de la tierra de Esaú era montañas, así que esta es una manera de referirse a la tierra de Esaú.

Obadiah 1:10

Información General:
El SEÑOR continúa dando a Abdías Su mensaje a Edom.

tu hermano Jacob
Traducción Alterna: "tus familiares quienes son los descendientes de Jacob."

tu serás cubierto con vergüenza
"tu estarás completamente avergonzado"

serás cortado para siempre
"nunca existirás otra vez."

se mantuvo al margen
"observó y no hizo nada para ayudar"

extraños
personas de otras naciones

su riqueza
La palabra "su"se refiere a "Jacob," la cual es otra forma de referise al pueblo de Israel.

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echaron suertes por Jerusalén
Esta frase significa "ellos echaron suertes para decidir quien obtendría las cosas valiosas que tomaron de Jerusalén."

eras como uno de ellos
"era como si tu fueras uno de esos extraños y forasteros"

Obadiah 1:12

Información General:
El SEÑOR continúa dando a Abdías Su mensajea Edom.

no presumas sobre
"no estés feliz debido a" o "no tomes placer en"

tu hermano
Esto era una manera de referirse al pueblo de Israel porque Jacob y Esau eran hermanos.

dia
Traducción Alterna: "dia de castigo"o "tiempo de castigo."

infortunio
"desastre" o "problema"

en el dia de su destrucción
"en el dia que sus enemigos lo destruyeron"

en el dia de su aflicción
"debido al tiempo que ellos están sufriendo"

calamidad... desastre... ruina
Estas son todas diferentes traducciones de la misma palabra. Los traductores deben usar una palabra para traducir estas tres.

sobre su aflicción
"debido a las cosas malas que le ocurrieron a ellos"

no saqueen su riqueza
"no tomen su riqueza" o "no roben su riqueza"

encrucijadas
un lugar donde dos caminos se juntan

acabar con sus fugitivos
"para matar al peblo de Israel quien esta tratando de escapar" o "para atrapar aquellos quienes estaban tratando de escapar" (UDB)

no entregues sus sobrevivientes
"no captures a aquellos que aún están vivos y darlos a sus enemigos"

Obadiah 1:15

Información General:
El SEÑOR continúa dando a Abdías Su mensaje a Edom.

Por cuánto el dia del SEÑOR está cerca sobres todas las naciones
"Pronto el tiempo vendrá cuando el SEÑOR mostrará a todas las naciones que Él es Señor."

Como has hecho, te sera hecho
"Te haré a ti lo mismo que tu hiciste a otros."

tus obras volveran sobre tu propia cabeza
Traducción Alterna: "sufrirás las consecuencias de las cosas que has hecho."

Como tu
La palabra "ustedes" se refiere al pueblo de Edom

como has tomado
Los profetas describen al pueblo a quien el SENOR ha castigado como tomando el castigo del SENOR. Traducción Alterna: "como yo te he castigado."

mi montaña santa
Esta es una manera de referirse a Jerusalen.

que todas las naciones tomaran contínuamente
Traducción Alterna: "Yo castigaré todas las naciones sin parar." El SEÑOR castigó a Jerusalén, pero se detuvo antes de destruir todas las personas. Sin embargo, Él castigará el resto de las naciones hasta que ellos ya no existan mas.

Obadiah 1:17

Información General:
El SEÑOR continúa dando a Abdías Su mensaje.

escapar
"escapar el castigo del SEÑOR." Estas son las personas que aún están vivas después del castigo del SEÑOR.

y estos
La palabra "estos"se refiere al monte Sion."

casa de Jacob... José una llama
El SEÑOR compara las casas de Jacob y José al fuego porque ellos destruirán a Esau como el fuego que rapidamente y completamente quema la paja.

rastrojo
"paja" o "cascarill." Los pedazos de planta que se dejan después de cosecharlas.

y ellos
La palabra "ellos" se refiere a la casa de Jacob y la casa de José.

los quemará
La palabra "ellos" se refiere a los descendientes de Esaú, que son la nación de Edom.

no habrá sobrevivientes de la casa de Esaú
"Ninguna persona de la casa de Esaú sobrevivirá"

Obadiah 1:19

Benjamín
"la tribu de Benjamín" o "el pueblo de Benjamín"

Obadiah 1:20

Los desterrados del ejército del pueblo de Israel
"Aquellos de los ejércitos del pueblo de Israel que estaban enexilio"

ejército
un grupo grande de personas

Sarepta
Este es el nombre de una ciudad fenicia en la costa del Mediteraneo entre Tiro y Sidón.(Ver:

Sefarad
Este es el nombre de un lugar cuya ubicación es desconocida.

libertadores
Esto se refiere a varios lideres militares israelitas a quien Dios usará para derrotar la nación de Edom.

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Book: Jonah

Jonah

Chapter 1

1 Ahora la palabra de EL SEÑOR vino a Jonás hijo de Amitai, diciendo: **2** "Levántate y ve a Nínive, la gran cuidad, y profetiza en contra de ella, porque su maldad ha llegado delante de Mí." **3** Pero Jonás se levantó para huir de la presencia de EL SEÑOR y se fue a Tarsis. Él bajó a Jope y encontró un barco que iba a Tarsis. Así que pagó el boleto y abordó el barco para salir a Tarsis, lejos de la presencia de EL SEÑOR. **4** Pero EL SEÑOR envió un gran viento en el mar y se convirtió en una fuerte tormenta. Pronto parecía que el barco se iba a romper. **5** Los marineros se asustaron mucho y cada uno comenzó a clamar a su propio dios. Ellos echaron la carga del barco al mar para hacerlo más liviano. Pero Jonás había bajado al fondo del barco y estaba acostado profundamente dormido. **6** Así que el capitán vino a él y le dijo, "¿Qué tú haces durmiendo? ¡Levántate! ¡ Clama a tu dios! Puede ser que tu dios nos tome en cuenta y no nos haga morir" **7** Todos se dijeron unos a otros: " Vengan, vamos a echar suerte, para así saber quién es el causante de este mal que nos está ocurriendo." Así que echaron suerte, y ésta cayó en Jonás. **8** Luego ellos le dijeron a Jonás, " Por favor, dinos quién es el causante de este mal que nos está ocurriendo. ¿Cúal es tu trabajo, y de dónde vienes? ¿Cúal es tu país y de qué pueblo vienes?" **9** Jonás le dijo," Yo soy hebreo; y temo al SEÑOR, el Dios de los cielos, quién hizo el mar y la tierra seca." **10** Entonces los hombres sintieron más miedo y le dijeron a Jonás," ¿Qué es lo que has hecho? Los hombres sabían que él estaba huyendo de la presencia del SEÑOR, pues Jonás le había dicho. **11** Luego le dijeron a Jonás, "¿Qué te haremos para que el mar se calme para nosotros? Pues el mar se había vuelto más y más violento. **12** Jonás les dijo," Levánteme y echénme al mar. Luego el mar se calmará para ustedes, pues sé que es por mí que se ha levantado esta gran tormenta contra ustedes." **13** Sin embargo, los marineros remaron fuerte para volver a tierra, pero no pudieron porque el mar se volvía más y más violento contra ellos. **14** Luego, clamaron al SEÑOR y dijeron, "Te rogamos SEÑOR, te rogamos, no nos dejes morir y no permitas que carguemos la culpa de su muerte, porqué Tú, SEÑOR, has hecho como tú has querido." **15** Así que levantaron a Jonás y lo echaron al mar y este se calmo. **16** Luego, los hombres temieron mucho al SEÑOR. Ellos ofrecieron sacrificios al SEÑOR e hicieron votos. **17** Ahora, EL SEÑOR preparó un gran pez para que se tragara a Jonás y Jonás estuvo en el estómago del pez por tres días y tres noches.

Jonah 1:1

la palabra de SEÑOR vino
Esta es una expresión idomática que quiere decir que el SEÑOR habló. "El SEÑOR habló su mensaje"

la palabra de el SEÑOR
Aquí "palabra"representa el mensaje de el SEÑOR. Traducción Alterna: "el mensaje de el SEÑOR"

El SEÑOR
Este es el nombre de Dios que ÉL reveló a su pueblo en el Antiguo Testamento. Ver la página de traducción de Palabras acerca de cómo traducir esto.

Amitai
Este es el nombre del padre de Jonás.

Levántate y ve a Nínive, la gran cuidad
"Vaya a la ciudad importante de Nínive"

Levántate y ve
Esta es un expresión común para vieajar a lugares distantes.

profetiza en contra de ella
"advierte al pueblo"

su maldad ha llegado delante de Mí
"Yo sé que han estado pecando continuamente"

se levantó para huir de la presencia de Yahvé
"huyó de el SEÑOR." "se levantó" se refiere a Jonás irse de donde estaba.

la presencia de Yahvé
Jonás estaba tratando de huir de el SEÑOR

e ir a Tarsis
"y fue a Tarsis." Tarsis estaba en la dirección opuesta a Nínive. Esto puede expresarse explícitamente. Traducción Alterna: "y fue en la dirección opuesta, hacia Tarsis"

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Él bajó a Jope
"Jonás se fue a Jope"

un barco
Un "barco" es un tipo de barco muy grande que puede navegar en el mar y llevar muchos pasajeros o carga pesada.

Así que pagó la tarifa
"Allí Jonás pagó por el viaje."

abordó el barco
"y subió al barco"

con ellos
La palabra ellos"" se refiere a los otros que iban en el barco.

lejos de la presencia de el SEÑOR
Jonás esperaba que el el SEÑOR no estuviese presente en Tarsis.

Jonah 1:4

Pronto parecía
Esto se puede ver de manera explícita como que pensaban que se rompería el barco. Traducción Alterna: "Los hombres pensaron"

se iba a romper
Esto se puede ver de forma activa como. Tradución Alterna : "romperse en pedasos"

Los marineros
los hombres que trabajaban en el barco

su propio dios
Aquí "dios" se refiere a falsos dioses e ídolos que el pueblo adoraba.

Ellos echaron la carga del barco
" Los hombres lanzaron fuera del barco las cosas pesadas" Esto se hacia para prevenir que se hundiera el barco.

para hacerlo más liviano.
Haciendo que el barco fuera mas liviano, le premitiría flotar mejor. Traducción Alterna: "para ayudar al barco a flotar mejor"

Pero Jonás había bajado al fondo del barco
Janás hizo esto antes de que la tormenta comenzara.

bajado al fondo del barco
"dentro del barco"

estaba acostado profundamente dormido
"estaba acostado durmiendo" o "estaba acostado ahí y profundamente dormido." Por esta razón, la tormenta no lo había despertado.

Jonah 1:6

Así que el capitán vino a él y le dijo
"El hombre encargado del barco fue donde Jonás y le dijo"

¿Qué estas haciendo durmiendo?
¿Por qué estas durmiendo? Él usó esta pregunta retórica para regañar a Jonás. Traducción Alterna. "Deja de dormir!"

¡Levántate!
Esto se refiere a hacer alguna actividad. Por causa de Jonás, el capitán le está diciendo que se levante y que ore a su Dios para que les permita llegar a salvo.

¡ Clama a tu dios!
"Ora a tu Dios!" "Llama" se refiere a atraer la atención de alguien.

Puede ser que tu dios nos tome en cuenta y no nos haga perecer"
La información implícita de que el Dios de Jonás podría salvarlos , se puede ver de manera explícita. Traducción Alterna: "Quizas tu Dios escuchará y nos salvará para que no muramos"

Todos se dijeron unos a otros:
"Los marineros se dijeron unos a otros"

Vengan, vamos a echar suerte, para así saber quién es el causante de este mal que nos está ocurriendo.
"Debemos tirar suerte para ver quién es el causante de este problema." Los hombres creían que los dioses controlarían el que la suerte cayera, de manera que les dijera, lo que ellos necesitaban saber. Esta era una forma de adivinación.

este mal
Esto se refiere a la terrible tormenta.

y ésta cayó en Jonás
"la suerte mostró que Jonás era la persona culpable"

Jonah 1:8

Luego ellos le dijeron a Jonás
"Entonces los hombres que estaban trabajando en el barco le dijeron a Jonás

Por favor, dinos quién es el causante de este mal que nos está ocurriendo
"Quíen causó esta cosa mala que nos esta ocurriendo?

temo al SEÑOR
La palabra "temo" se refiere a Jonás teniedo un profundo respeto hacia Dios .

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¿Qué es lo que has hecho?
Los hombres que estaban en el barco usaron esta pregunta retórica , para mostrar cuan molestos estaban con Jonás. Traducción Alterna: "Tú has hecho algo terrible"

él estaba huyendo de la presencia del SEÑOR
"Jonás estaba huyendole al SEÑOR." Jonás estaba buscando escapar de la presencia del SEÑOR, como si el SEÑOR estuviera presente solo en la tierra de Israel.

pues les había dicho
Lo que el les dijo a ellos puede verse claramento dicho en. Tradución Alterna:"por que él les dijo 'Estoy tratando de huír del SEÑOR"

Jonah 1:11

le dijeron a Jonás
"los hombres del barco le dijeron a Jonás" o "los marineros le dijeron a Jonás"

hacerte para que el mar se calme para nosotros
"hacer contigo para que el mar se calme"(UBD)

el mar se había vuelto más y más violento
Esta era la razón por la cual los hombres le preguntaron a Jonás, que se supone que ellos debían hacer. La razón también se puede encontrar al principio del verso 11en el UDB.

pues sé que es por mí que se ha levantado esta gran tormenta contra ustedes
"por que yo sé que esta gran tormenta es por causa mia"

Sin embargo, los marineros remaron fuerte para volver a tierra
Los hombres no querían tirar a Jonás al mar, así que remaron fuertemente , como si estuvieran excavando en el agua para regresar a tierra.

el mar se volvía más y más violento
"la tormenta empeoró y las olas se hicieron más grandes"

Jonah 1:14

Luego
Por causa de que la tormenta empeoraba, ellos dijeron Traducción Alterna:"Porque la tormenta se puso más fuerte"(Ver:

clamaron al SEÑOR
"los hombres oraron al SEÑOR"

no nos dejes perecer por cuenta de la vida de este hombre
"Porfavor no nos mates porque hicimos que este hombre muriera"o "Vamos a hacer que este hombre muera. Pero porfavor, no nos mates.

y no permitas que carguemos la culpa de su muerte
"y porfavor, no nos culpes por su muerte "o " no nos consideres culpable, cuando este hombre muera." El escritor habla de "culpa" como si este fuera un objeto, que se podía poner encima de una persona. Esto se refiere a hacer a una persona culpable por sus acciones.

y el mar detuvo su furia
"el mar paró de moverse con furia" o "el mar se calmo"(UDB)

los hombres temieron mucho al SEÑOR
"se maravillaron del poder del SEÑOR"(UBD)

Jonah 1:17

Información General
Algunas versiones enumeran este verso como el primer verso del capítulo 2. Deberías enumerar los versos de acuerdo con la versión principal que tu grupo lingüístico usa.

Ahora
Esta palabra es usada en inglés para referirse a una nueva parte de la historia.

tres días y tres noches
"tres días y noches"

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Chapter 2

1 Luego, Jonás le oró al SEÑOR, su Dios, desde el vientre del pez. **2** Él dijo: "Clamé al SEÑOR acerca de mi gran tristeza y Él me contestó; ¡desde el vientre del Seol grité por auxilio! Tú escuchaste mi voz. **3** Me habías echado a las profundidades, dentro del corazón de los mares, y las corrientes me rodearon; todas Tus olas y ondas pasaron sobre mí. **4** Y yo dije: "Estoy fuera de tus ojos; aún así volveré a mirar hacia tu santo templo." **5** Las aguas se cerraron a mi alrededor hasta mi cuello; la profundidad me rodeaba; las plantas marinas se arropaban alrededor de mi cabeza. **6** Bajé hasta las bases de las montañas; la tierra con sus barrotes me encerraron para siempre. ¡Más Tú rescataste mi vida de lo profundo, SEÑOR, mi Dios! **7** Cuando mi alma se desmayó dentro de mí, yo llamé desde mi mente al SEÑOR; luego mi oración llegó a Ti, a tu santo templo. **8** Aquellos quienes prestan atención a los dioses inútiles rechazan tu fidelidad hacia ellos mismos. **9** Pero en cuanto a mí, yo haré sacrificio a Ti con voz de acción de gracias; yo cumpliré aquello que he prometido. ¡La salvación viene del SEÑOR! **10** Luego, EL SEÑOR le habló al pez y vomitó a Jonás sobre la tierra seca.

Jonah 2:1

SEÑOR, su Dios
Esto significa "SEÑOR, el Dios que él adoraba." La palabra "su" no significa que Jonás era dueño de Dios.

Él dijo
"Jonás dijo"

Clamé al SEÑOR acerca de mi angustia
"Le oré al SEÑOR acerca de mi gran tribulación." Aunque Jonás le estaba orado al SEÑOR, él uso el nombre del SEÑOR aquí y no "Tú". Traducción Alterna: "SEÑOR te clamé a ti a acerca de mi angustia"

Él me contestó
"El SEÑOR me contestó" o "'Él me ayudó"

desde el vientre del Seol
"desde el centro del Seol" o "desde la parte profunda de Seol". Posibles significados son 1) Jonás estaba hablando como si el estar en el vientre del pez fuera estar en el Seol o 2) Jonás creyó que estaba a punto de morir e ir al Seol o 3) Él hablaba como si ya hubiera muerto he ido allí.

Jonah 2:3

Información General:
Esto es una continuación de la oración de Jonás que comenzó en 2:1. En el verso 4 Jonás habló de algo que él había orado antes de esta oración.

a las profundidades, dentro del corazón de los mares
Esto habla de la inmensidad del océano en el cual estaba Jonás.

dentro del corazón de los mares
"al fondo del mar"

las corrientes me rodearon
"el agua del mar se me encerraba a mi alrededor"

olas y ondas
Estos son disturbios en la superficie del océano.

Estoy fuera
Esto puede ser expresado de forma activa. Traducción Alterna: "Tu me haz alejado de ti" o "Me haz enviado lejos"

de tus ojos
"de ti". Cuando Jonás dijo "tus ojos" él estaba hablando del SEÑOR en su totalidad.

aún así volveré a mirar hacia tu santo templo
Jonás ha deseado que, a pesar de todo lo que estaba atravesando, él verá el templo.

Jonah 2:5

Información general:
Esto es una continuación de la oración de Jonás que comenzó en 2:1.

Las aguas
"Las aguas" se refiere al mar.

mi cuello
Algunas versiones entienden que la palabra hebrea en esta expresión significa "mi vida". En esa interpretación, las aguas estaban a punto de quitarle la vida a Jonás.

la profundidad me rodeaba
"las aguas profundas estaban a mi alrededor"

algas
"hierba que crece en el mar"

la tierra cerro sobre mi sus barras para siempre
Jonás uso una metáfora para comparar la tierra a una prisión. Traducción Alterna: "la tierra era como

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uns prisión que estaba a punto de encerrarme para siempre"

Más Tú levantaste mi vida de la fosa
Jonás habla del lugar de los muertos como si fuera una fosa. Traducción Alterna: "Pero Tú salvastes mi vida del lugar de los muertos" o "Pero Tú me salvastes del lugar donde las personas muertas están"

SEÑOR, mi Dios!
En algunis lenguajes puede ser más natural poner esto al comienzo de la oración o al lado de la palabra "Tú".

Jonah 2:7

Información general:
Esta es la continuación de la oración de Jonás que comenzó en 2:1.

yo me acorde del SEÑOR
Como Jonás estaba orandole al SEÑOR, puede estar más claro en algunos lenguajes decir "yo pesé en ti, SEÑOR" o "SEÑOR, pensé en ti". (UDB)

luego mi oración llegó a Ti, a tu santo templo
Jonás habla como si su oración pudiera viajar hacia Dios y su tiempo. Traducción Alterna: "entonces Tú en tu santo templo escuchastes mi oración"

Aquellos quienes prestan atención a los dioses inútiles
"Personas que le prestan atención a los dioses inútiles"

rechazan tu fidelidad hacia ellos mismos
"te rechazan a ti, quien sería fiel a ellos"

Jonah 2:9

Información general:
Esta es la continuación de la oración de Jonás que comenzó en 2:1.

Pero en cuanto a mí
Esta expresión en español muestra que hay un contraste entre las personas de las cuales Jonás acababa de hablar y él mismo. Ellos prestaron atención a dioses inútiles, pero él adoraban al SEÑOR. Traducción Alterna: "Pero yo"

yo haré sacrificio a Ti con voz de acción de gracias
Esto significa que Jonás le agradecería a Dios mientras le ofrecía un sacrificio a él. No es claro si Jonás pensaba en agradecer a Dios cantando o gritando alegremente.

¡La salvación viene del SEÑOR!
Esto puede ser refrasiado para que el nombre abstracto "salvación" sea expresado como el verbo "salvar". "El SEÑOR es el que salva personas"

sobre la tierra seca
"sobre el suelo" o "hacia la orilla"

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Chapter 3

1 La palabra del SEÑOR vino a Jonás una segunda vez, diciendo: **2** "Levántate, ve a Nínive, esa gran ciudad, y proclama el mensaje que te ordené que dieras." **3** Así que Jonás se levantó y fue a Nínive en obediencia a la palabra del SEÑOR. Nínive era una ciudad grande, que tomaba tres días para caminarla. **4** Jonás comenzó a entrar a la ciudad y después de un día de viaje él habló fuerte y dijo: "En cuarenta días Nínive será destituída." **5** La gente de Nínive le creyó a Dios y proclamaron un ayuno. Todos ellos se vistieron de cilicio, desde el mayor de ellos hasta el menor. **6** Pronto las noticias llegaron al rey de Nínive. Él se levantó de su trono, se quitó su túnica, se cubrió de cilicio y se sentó en cenizas. **7** Él envió una proclamación que decía: "En Nínive, por la autoridad del rey y sus nobles, no permitan que ningún hombre o animal, manada o rebaño, pruebe algo. Que ellos no coman ni tomen agua. **8** Pero permitan que tanto hombre y animal se cubran de cilicio y clamen en alta voz a Dios. Permitan que todos se vuelvan de sus malos caminos y de la violencia que hay en sus manos. **9** ¿Quién sabe si Dios se arrepienta y cambie de opinión y aleje su ira feroz para que no muramos." **10** Dios vió lo que ellos hicieron, que se volvieron de sus malos caminos. Así que Dios cambió de opinión, acerca del castigo que Él había dicho que les haría a ellos, y no lo hizo.

Jonah 3:1

La palabra del SEÑOR vino
Esta es una expresión idiomática que significa el SEÑOR habló. Vea cómo tradujiste esto en 1:1. Traducción Alterna: "El SEÑOR habló su mensaje"

La palabra de el SEÑOR
Aquí "palabra" representa el mensaje de el SEÑOR. Traducción Alterna: "el mensaje de el SEÑOR"

Levántate, vé a Nínive, esa gran ciudad
"Ve a la ciudad importante de Nínive"

Levántate
Esto se refiere a irse del lugar donde uno está.

proclama a ella el mensaje que te mandé que le dieras
"dile al pueblo lo que yo te digo que le digas."

Así que Jonás se levantó y fue a Níniveh en obediencia a la palabra del SEÑOR
"Esta vez Jonás obedeció a el SEÑOR y fue a Nínive."

Así que Jonás se levantó
"Así que Jonás se fue de la playa." "Se levantó" se refiere a dejar el lugar done estaba Jonás

Ahora
Esta palabra se usa aquí para marcar un cambio de la historia a informacón sobre Nínive.

una de tresdías de viaje
"una ciudad de tres días de viaje." Una persona tendría que caminar por tres dias para atravesarla por completo a city of three days' journey." A person had to walk for three days to completely go through it.

Jonah 3:4

después de un día de viaje
Significados Posibles son 1) "después que Jonás caminó por un día él proclamó" o 2) "mientras Jonás caminó durante el primer día, el proclamó"

después de un día de viaje
"a que la ente podría viajar en un día. Traducción Alterna: "después que Jonás caminó por un día"

él proclamó y dijo
"él proclamó" o "él gritó"

Cuarenta días
"40 días"

se vistieron de ropa de saco
Por que la gente viste tela de saco puede decirse mas claramente. Traducción Alterna: "Ellos se pusieron tela áspera para demostrar que estaban arrepentidos por haber pecado"

desde el mayor de ellos hasta el menor.
"Desde el más significativo al menos importante" o "incluyendo todas las personas importantes y todos los menos importantes" (UDB)

Jonah 3:6

las noticias
"el mensaje de Jonás

se levantó de su trono
"Se levantó de su trono" o "Él se puso de pie de su trono" El rey dejó su trono para mostrar que estaba actuando con humildad.

trono
Un trono es la silla en la cual se sienta el rey. Muestra que él es el rey.

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Él envió una proclamación que decía
"Él envió una proclamación que decía" o "Él envió sus mensajeros para anunciar al pueblo de Nínive."

nobles
"Consejeros" (UDB) Estos eran hombres importantes que ayudaban al rey para gobernar la ciudad.

ni manada ni rebaño
Esto se refiere a dos tipos de animales que la gente cuidadban. Traducción Alterna: "ganado u ovejas"

Que ellos no coman ni tomen agua
"Ellos no deben comer ni beber nada." La razón que para que no debían comer o beber nada se puede expresar explícitamente añadiendo "para mostrar que estaban arrepentidos de sus pecados"

Jonah 3:8

Información general
Esto es una continuación de lo que el rey le dijo al pueblo de Nínive.

Pero permita que ambos
"Permita a ambos"

hombre y animal se cubran con ropa de saco
Esto se puede expresar en forma activa. Traducción Alterna: "permita a la gente y los animales vestir tela de saco" o "permita que la gente se cubran y sus animales de tela de saco"

animal
La palabra se refiere a los animales que la gente poseen.

clamen en alta voz a Dios
"oren fervientemente a Dios". Por lo que deben orar puede expresarse más explícitamente. Traducción Alterna: "clamen fuertemente a Dios y pidan misericordia"

la violencia que hay en sus manos
Esto quiere decir "las cosas violentas que él hace"

¿Quién sabe?
El rey usó esta pregunta retórica para lograr que la gente pensara acerca de algo que quizás no habían pensado posible, que si ellos dejaran de pecar, Dios quizás no los mataría. Podría traducirse com una declaración: "No sabemos" o podría decirse como una palabra y ser parte de la próxima oración: 'Quizás"

Dios puede desistir y cambie de opinión
"Dios puede decidir hacer algo diferente" o "Puede que Dios no haga lo que dijo que haría"

nosotros no perezcamos
"no muramo"Aquí perecer es igual a ahogarse en el mar.

Jonah 3:10

Dios vió lo que ellos hicieron
"Dios entendió que ellos dejaron de hacer cosas malas."

se volvieron de sus malos caminos
El autor habla de la gente que dejaron de pecar como quienes vuelven la epalda a un objeto.

Dios cambió de opinión, acerca del castigo que Él había dicho que les haría a ellos
"Dios cambió su modo de pensar sobre el castigo que había dicho que les daría" o "Dios decidió no castigarles como había dicho que haría"

Él no lo hizo.
Lo que Dios iba hacer puede expresarse explicitamente. Traducción Alterna: "y él no los castigó' o y él no los destruyó"

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Chapter 4

1 Pero esto no le gusto a Jonás y se enojo mucho. **2** Así que Jonás oró a SEÑOR y dijo, "Ah, SEÑOR, "¿no fue esto lo que dije cuando estaba en mi propia tierra? Por eso yo actué así y traté de huir a Tarsis- porque sé que eres un Dios de gracia, de compasión, lento para la ira, de gran fidelidad y te arrepientes de enviar desastres. **3** Por tanto, ahora SEÑOR, te ruego que me quites la vida, pues es mejor para mi morir que estar vivo." **4** El SEÑOR dijo, "¿Es bueno que estés tan enojado?" **5** Luego Jonás salió de la ciudad y se sentó en la parte este de la ciudad. Allí construyó un refugio y se sentó debajo de él, en la sombra para ver que le podría pasar a la cuidad. **6** EL SEÑOR Dios preparó una planta trepadora e hizo que creciera sobre Jonás para que sirviera de sombra sobre su cabeza para aliviar su gran tristeza. Jonás estaba muy agradecido por la planta. **7** Pero Dios tenía listo un gusano al amanecer del siguiente día. Este atacó la planta y esta se marchitó. **8** Sucedió que cuando el sol salió la siguiente mañana, Dios preparó un viento caliente que venía del este. También, el sol castigó la cabeza de Jonás y se desmayó. Luego Jonás deseó morir. Se dijo a sí mismo," Es mejor para mí morir que vivir." **9** Luego Dios le dijo a Jonás: "¿Esta bien que te enojes por causa de la planta?" Jonás le contestó: "Es bueno que esté enojado, aún hasta la muerte." **10** EL SEÑOR dijo, "Tú has tenido compasión por la planta, por la cual no trabajastes ni la hicistes crecer. Creció en una noche y se murió en una noche. **11** En cuanto a Mí, ¿no debo tener compasión por Nínive, la gran cuidad, en la cual hay más de cientoveintemil personas que no saben la diferencia entre su mano derecha y su mano izquierda, y tambíen mucho ganado?"

Jonah 4:1

Ah, SEÑOR
La palabra "Ah" expresa los sentimientos de frustración de Jonás.

no fue esto lo que dije cuando estaba en mi propia tierra
Jonás usa esta pregunta retórica para demostrarle a Dios cuán enojado él estaba. También, lo que Jonás dijo cuando estaba en su ciudad puede ser indicado explícitamente. TA: "Cuando yo estaba en mi propia ciudad yo sabía que si yo advertía a las personas de Nínive, ellos se arrepentirían y Tú no los destruirías"

yo actué así y traté de huir a Tarsis
Los posibles significados son 1) "Yo traté de prevenir esto de viajar a Tarsis" o 2) "Yo actué rápidamente y traté de viajar a tarsis" o 3) "Yo hice todo lo que Yo podía para viajar a Tarsis".

abundante fidelidad
"muy fiel" o "amar a una persona mucho" (UDB)

que desiste de enviar desastres
Esto significa "Tú dijiste que enviarías un desastre por los pecados, pero luego Tú decidiste que no". TA: "Tú decidiste no castigar a las personas que pecaron"

que me quites la vida
La razón de Jonás por querer morir puede ser indicada explícitamente. TA: "desde que Tú no destruirás a Nínive así como Tú dijiste que harás, por favor déjame morir"

pues es mejor para mi morir que estar vivo
"Yo prefiero morir que vivir" o "porque Yo quiero morir. Yo no quiero vivir"

Jonah 4:4

Es bueno que estés tan enojado
Dios usa est pregunta retórica para confrontar a Jonás por algo que no se supone que él se enoje. TA: "Tu enojo no es bueno."

salió de la ciudad
"se fue de la ciudad de Nínive"

que seriá de la cuidad
"Lo que le pasaría a la ciudad" (UDB). Jonás quería ver si Dios destruiría la ciudad o no la destruiría.

Jonah 4:6

sobre Jonás para que sirviera de sombra sobre su cabeza
"sobre la cabeza de Jonás para raparla"

para aliviar su angustia
"para proteger a Jonás del calor del sol"

Pero Dios tenía listo un gusano
"Dios envío un gusano" (UDB)

Este atacó la planta
"el gusano se comió la planta"

esta se marchitó
La planta se secó y murió. TA: "la planta murió"

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Jonah 4:8

Dios preparó un viento caliente que venía del este
Dios causó que un viento caliente del este a soplar en Jonás. Si el viento solo significa un fresco o frío viento puede tratar esto. TA: "Dios envió un soplo de aire caliente desde el este hacia Jonás"

el sol castigó
"el sol estaba muy caliente"

en la cabeza de Jonás
Jonás debió sentirse el soplo de calor en su cabeza. TA: "en Jonás"

se desmayó
"él se volvió muy débil" o "él perdió su fuerza"

Es mejor para mí morir que vivir
"Yo prefiero morir que vivir" o "porque Yo quiero morir. Yo no quiero vivir." Ver como tradujo esto en 4:1.

Está bien que estés tan enojado por causa de la planta
Dios reta a Jonás por estar enojado porque la planta se murió y como quiera querer que Dios matara las personas de Nínive. TA: "Tu enojo sobre la planta muriéndose no es bueno".

Está bien que estés tan enojado por causa de la planta
La información implícita puede ser echa explícita. TA: "Ustedes deben estar más concientes sobre el pueblo de Nínive muriendo que sobre una planta morirse."

Esta bien que estoy enojado, aún hasta la muerte
"Es bueno que Yo esté enojado. ¡Ahora Yo estoy enojado lo suficiente para morir!" (UDB)

Jonah 4:10

el SEÑOR dijo
el SEÑOR dijo a Jonás"

no debo tener compasión por Nínive, la gran cuidad...ganado
Dios usa esta pregunta para enfatizar con su clamor que él debía tener compasión con Nínive. TA: "Yo ciertamente debería tener compasión por Nínive, porque es una ciudad importante...castigo".

en la cual hay más
Esto puede ser el comienzo de una nueva oración. TA: "Aquí hay más" o "Tiene más"

cientoveintemil personas
120,000 personas

que no saben la diferencia entre su mano derecha y su mano izquierda
Esto puede ser una manera de decir "Ellos no pueden distinguir la diferencia entre el bien y el mal."

y tambíen mucho ganado
El autor está apuntando el profundo arrepentimiento de Nínive por el alcance que SEÑOR tomó nota de la participación de las bestias en el acto de arrepentimiento.

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Book: Micah

Micah

Chapter 1

1 Esta es la palabra del Señor que vino a Miqueas el de Moréset, en los días de Jotam, Acaz, y Ezequías, reyes de Judá, la palabra que él vio concerniente a Samaria y Jerusalén. **2** Escuchen, todos los pueblos. Escucha, tierra, y todo lo que está en ti. Dejen que el SEÑOR Dios sea testigo contra ustedes, el Señor desde Su santo templo. **3** Miren, el SEÑOR sale de Su lugar; Él descenderá y pisará sobre los lugares altos de la tierra. **4** Las montañas se derretirán debajo de Él; los valles se romperán como cera ante el fuego, como las aguas que se vierten en un lugar empinado. **5** Todo esto es por causa de la rebelión de Jacob, y por causa de los pecados de la casa de Israel. ¿Cuál fue la razón de la rebelión de Jacob? ¿No fue Samaria? ¿Cuál fue la razón para los lugares altos de Judá? ¿No fue Jerusalén? **6** "Yo haré a Samaria un montón de ruinas en el campo, como un lugar para plantar viñedos. Voy a tirar sus piedras de construcción en el valle; voy a descubrir sus cimientos. **7** Todas las figuras talladas de ella serán destrozadas en pedazos; y todas las ofrendas a ella serán quemadas. De todos sus ídolos haré una ruina. Ella los reunió con las ganancias de su prostitución, y como el pago a una prostituta ellos regresarán." **8** Por esta razón me lamentaré y gemiré; iré descalzo y desnudo; aullaré como chacales y lamentaré como buhos. **9** Porque su herida es incurable, pues ha llegado a Judá. Ha alcanzado la puerta de mi pueblo, a Jerusalén. **10** No lo digas en Gat; no lloren por nada. En Bet Le Afrá yo me revuelco en el polvo. **11** Pasen por ahí, habitantes de Safir, en desnudez y vergüenza. Los habitantes de Zaanán no salgan. Bet Esel lamenta, pues su protección les es quitada. **12** Porque los habitantes de Marot esperan ansiosamente buenas noticias, porque el desastre ha bajado del SEÑOR a las puertas de Jerusalén. **13** Amarren el carro al equipo de caballos, habitantes de Laquis. Tú, Laquis, fuiste el comienzo del pecado de la hija de Sion, porque las transgresiones de Israel fueron encontradas en ti. **14** Así que tú le darás un regalo de despedida a Moréset Gat; el pueblo de Aczib decepcionará a los reyes de Israel. **15** Yo volveré a traerles un conquistador, habitantes de Maresa; el esplendor de Israel volverá a Adulam. **16** Afeítate la cabeza y córtate el cabello por los niños en quienes te deleitas. Hazte tan calvo como las águilas, porque tus hijos irán al exilio lejos de ti.

Micah 1:1

La palabra del Señor que vino
"La palabra que el Señor Dios habló"

Jehová
Este es el nombre de Dios que El reveló a Su pueblo en el Antiguo Testamento. Ver la página de Palabra de Traducción acerca de Jehová referente a cómo traducir esto.

El Moreset
Esto significa que él es de Moreset, la cual es una ciudad de Judá.

En los días de Jotam, Acaz y Ezequías, reyes de Judá
"Cuando Jotam, Acaz y Ezequías era reyes de Judá"

La palabra que él vio concerniente a Samaria y Jerusalén
Traducción Alterna: "la visión que él vio concerniente a la gente de Samaria y Jerusalén"

Micah 1:2

Informacion General
Miqueas 1: 2-7 es acerca del juicio de Dios sobre Samaria

Escuchen, todos Uds. pueblos. Escucha, Tierra y todo lo que está en tí
Esto comienza la profecía de Miqueas. Ambas oraciones significan lo mismo y enfatizan que todo el mundo sobre la Tierra debe escuchar. Miqueas habla como si toda la gente de la Tierra lo estuvieran escuchando a él. (Ver: y)

El descenderá y pisará sobre los lugares altos de la Tierra
Traducción Alterna: El destruirá completamente los lugares altos de la Tierra como si El estuviera aplastándolos con Su pie"

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Las montañas se derretirán debajo de El, los valles se separarán como la cera ante el fuego, como las aguar que se vierten desde un lugar empinado
Esto significa que cuando Dios venga a destruir a los santuarios paganos, no habrá nada que pueda detenerlo.

Micah 1:5

Todo esto a causa de la rebelión de Jacob y a causa de los pecados de la casa de Israel
Estas frases significan básicamente lo mismo y enfatizan que Jehová está actuando debido a los pecados del reino del Norte tanto como del reino del Sur.

Todo esto es
"El Señor vendrá y juzgará"

¿Cuál fue la razon de la rebelión de Jacob? ¿No fue Samaria?
Aqui "Jacob" se refiere al reino del Norte de Israel. Miqueas utiliza la pregunta para enfatizar que los pueblos de Samaria son la razón por la cual Dios vendrá a juzgar el reino de Israel.

Cual fue la razón para los lugares altos de Judá? ¿No fue Jerusalén?
Miqueas utiliza la pregunta para enfatizar que el pueblo de Jerusalén es la razón por la cual Dios vendrá a juzgar el reino de Judá

Micah 1:6

Yo haré
Aquí "Yo" se refiere a Jehová.

serán triturados a pedazos... serán quemados
"Yo lo trituraré... Yo lo quemaré"

Yo arrastraré sus piedras de construcción
Aquí "su" se refiere a la ciudad de Samaria.

Porque desde la ofrenda de su prostitucion ella los reunió, y como el pago de una prostituta ellos volverán
A menudo la adoración a los ídolos incluían dormir con una prostituta en el templo pagano.

Micah 1:8

Información General
Miqueas 1: 8-16 es acerca del juicio de Dios sobre Judá

Yo me lamentaré
Aquí "yo" se refiere a Miqueas

Yo iré descalzo y desnudo
Esto es un símbolo de extremo luto y angustia

Desnudo
Seguramente Miqueas no estaba enteramente desnudo. Probablemente estaba usando un taparrabo.

Aullaré como los chacales y me lamentaré como los búhos
Estos animales son conocidos por sus gritos fuertes y ásperos. Y se encuentran en desiertos. Traducción Alterna: "Tu aullarás y te lamentarás como los animales de la noche"

Porque su herida es incurable
Aquí "su" se refiere a la ciudad de Samaria. Esto significa que nada puede detener al ejército enemigo que viene a destruir al pueblo de Israel.

Porque ha llegado a Judá
Aquí se refiere a la "herida", esto es, al ejército que Dios usará para castigar a Samaria.

Bet Le Afra
Quizás quieras hacer una anotación que diga "El nombre de la ciudad significa "casa de polvo"

Yo me revuelco en el polvo
Los pueblos bajo el juicio de Dios están expresando su dolor de una manera intensa.

Micah 1:11

Información General
Para los significados de los nombres de las aldeas y las ciudades, quizás quieras incluir esa información en una nota.

Safir
El nombre de esta ciudad suena como uno que significa "hermoso". Contrasta con la "desnudez y verguenza".

En desnudez y vergüenza
Los ejércitos enemigos a menudo hacían caminar a sus prisioneros totalmente desnudos. Y había vergüenza en ser un pueblo conquistado.

Zaanán
El nombre de esta ciudad significa "salir". Ellos tienen demasiado miedo como para salir y ayudar.

Bet Esel
El nombre de esta ciudad significa "casa de quitar"

Porque su protección les es quitada
Traducción Alterna: "Porque Yo he quitado todo aquello que pueda protegerlos"

Marot
El nombre de esta ciudad signifca "amargura"

Porque el desastre ha bajado del Señor
"Desastre" es una palabra importante en Miqueas y que surgirá nuevamente.

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Micah 1:13

Laquis
Hay un juego de palabras aquí, ya que Laquis suena como "a los carros" en Hebreo. El pueblo estaba enganchando sus carros para escapar, no para pelear. Laquis le seguía en importancia a Jerusalén en Judá.

La hija de Sión
La "hija" de una ciudad significa las personas de la ciudad. Traducciones alternativas: "el pueblo de Sion" o "las personas que viven en Sión"

Porque las transgresiones de Israel fueron encontradas en tí
Traducción Alterna: "porque tú desobedeciste como lo hizo el pueblo de Israel"

Mereset Gat
Quizás quieras agregar una nota que diga "El nombre de Moreset significa "partir" y es similar en sonido a la palabra "novio". Es como si Moreset es la novia que Asiria lleva y el "regalo de despedida" es la dote. Moreset Gat era el pueblo natal de Miqueas.

Aczib
Quizás quieras agregar una nota que diga: "El nombre de esta ciudad suena casi como la palabra Hebrea "cosa engañosa"

Micah 1:15

Yo volveré a traerles
Aquí "Yo" se refiere a Jehová.

Maresa
Quizás quieras hacer una nota que diga: "Aquí hay un juego de palabras con el nombre de la aldea y la palabra hebrea para "conquistador". Este término fue usado en la conquista de Canaán por parte de Israel; ahora Israel será conquistada. Esta aldea probablemente está cerca de la aldea natal de Miqueas, Moreset Gat

Adulam
Esto se refiere a la ciudad real de los Filisteos.

Aféitate la cabeza y córtate el pelo
Afeitarse la cabeza era un signo de luto para los israelitas.

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Chapter 2

1 Ay de aquellos quienes planifican iniquidad, a aquellos quienes planifican en sus camas para hacer el mal. En la luz de la mañana lo hacen porque tienen poder. **2** Ellos desean campos y se apoderan de ellos; ellos desean casas y las toman. Ellos oprimen a un hombre y su casa, a un hombre y su heredad. **3** Por lo tanto, el SEÑOR dice esto: "Miren, Yo estoy a punto de traer desastre en contra de este clan, del cual ustedes no removerán sus cuellos. Ustedes no caminarán arrogantemente, porque será un tiempo de maldad. **4** En ese día sus enemigos cantarán una canción acerca de ustedes, y lamentarán con una lamentación angustiosa. Ellos cantarán: 'Nosotros los israelitas estamos completamente arruinados; el SEÑOR cambia el territorio de mi pueblo. ¿Cómo puede Él quitármelo? ¡Él reparte nuestros campos a los traidores!'" **5** Por lo tanto, ustedes, gente rica, no tendrán descendientes para dividir el territorio por suertes en la asamblea del SEÑOR. **6** "No profeticen," dicen ellos. "Ellos no deben profetizar estas cosas; reproches no deben venir." **7** ¿Realmente debería ser dicho, casa de Jacob: "Está el Espíritu del SEÑOR enojado? ¿Realmente son éstas Sus obras?" ¿Acaso Mis palabras no le hacen bien a cualquiera que camine rectamente? **8** Últimamente Mi pueblo se ha levantado como un enemigo. Ustedes quitan la túnica, la vestidura, de aquellos quienes pasan sin sospechar nada, como soldados que regresan de la guerra a lo que ellos creen que es seguridad. **9** Ustedes sacan a las mujeres que le pertenecen a Mi pueblo de sus agradables casas; ustedes quitan Mi bendición de sus niños para siempre. **10** Levántense y váyanse, porque este no es un lugar donde ustedes se pueden quedar, a causa de su inmundicia; está destruido con total destrucción. **11** Si alguien viene a ustedes en un espíritru de falsedad y miente diciendo: "Yo les profetizaré sobre vino y bebida fuerte," él sería considerado como profeta para este pueblo. **12** Yo seguramente los reuniré a todos ustedes, Jacob. Yo seguamente reuniré el remanente de Israel. Yo los traeré a todos juntos como ovejas en un redil, como un rebaño en medio de su pasto. Allí habrá un fuerte ruido a causa de la multitud. **13** Alguien que abre el camino para ellos, irá delante de ellos. Ellos forzarán la puerta y saldrán; su Rey pasará delante de ellos. El SEÑOR estará a la cabeza,

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Micah 2:1

Información General
Ahora, en Miqueas 2:1-11 la atención gira de las ciudades que están siendo juzgadas hacia los líderes en Israel que están tomando ventaja de los pobres y no están siguiendo las órdenes de Dios.

Micah 2:3

Este clan
Este "clan" se refiere a toda la comunidad de Israel, cuya gente rica están oprimiendo a los pobres. Los pecados de los líderes están regresando sobre la nación entera.

Del cual Uds. no removerán sus cuellos.
Jehová pretende que Su castigo es como el yugo alrededor de sus cuellos. Es algo que derribará el orgullo de los ricos.

Lamentarán con lamentaciones en gemidos
" ellos llorarán fuertemente"

¿Cómo puede El quitarlo de mí?
El enemigo utiliza una pregunta en su canción para expresar la sorpresa que los líderes ricos en Israel sentían porque Dios había tomado sus tierras y las había entregado a alguien más, tal como ellos las habían tomado de los pobres. Traducción Alterna: "¡El la ha tomado de mí!"

Por lo tanto, Uds. gente rica no tendrán descendencia para dividir el territorio por suertes en la asamblea de Jehová
Aquellos que tomaron la tierra de los pobres no recibirán la herencia que les negaron a otros.

Micah 2:6

Información General
Miqueas 2:6-11 se enfoca en los profetas que no han predicado correctamente, aquellos que han rechazado a Miqueas y más modos en que los ricos han abusado de su poder.

Ellos dicen
"el pueblo de Israel dice"

Ellos no deben profetizar
"Los profetas no deben profetizar"

¿Está el Espíritu del Señor enojado? ¿Son éstas realmente Sus obras?
El pueblo usa las preguntas para enfatizar que han mal interpretado y no creen que Dios realmente los castigaría

¿Acaso mis palabras no hacen bien a cualquiera que camine rectamente?
Miqueas utiliza una pregunta para enseñar al pueblo. Traducción Alterna: "Mi mensaje es bueno para aquellos que están preocupados en hacer lo que está correcto"

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Mi pueblo
Aquí "Mi" se refiere a Jehová.

Uds. quitan la túnica, las vestiduras de aquellos que pasan sin sospechar nada.
Los significados posibles son 1) Miqueas quiere decir que los malvados hombres ricos están literalmente robando las túnicas, pero esto no es muy probable. O 2) Miqueas se refiere a los acreedores que retenían la vestidura exterior de la gente pobre que venía a pedir dinero, y entregaban esa vestidura como garantía de que reintegrarían el dinero. De acuerdo a la ley en Exodo ellos debían devolver la vestidura antes de caer la noche porque podría ser la única cosa que el hombre pobre tuviera para mantenerlo abrigado a la noche.

Micah 2:9

Información General
Jehová continúa hablando a las personas ricas malvadas de Israel

Uds. le quitan Mi bendición a sus pequeños hijos para siempre
Esto se refiere, en general, a las bendiciones que Dios le ha dado a Su pueblo. Puede referirse a 1) ser propietarios de tierras en Israel 2) un futuro promisorio o 3) a los padres de los niños, granjeros que trabajaron duro para restablecer la nación.

Está destruido con total destruccion
Traducción Alterna: "Yo lo destruiré completamente"

El será considerado
Traducción Alterna: "Uds. lo considerarán"

Micah 2:12

Información General
Jehová continúa hablando. Al final de este capítulo, Jehová se muestra a Si Mismo como un pastor que protege a Su pueblo. El puede estar refiriéndose a aquellos en Jerusalén que han regresado de Asiria.

Alguien que abre su camino... Jehová estará a su cabeza.
Esta es una imagen del Rey liderando a Su pueblo fuera de una ciudad amurallada.

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Chapter 3

1 Yo dije: "Ahora escuchen, ustedes líderes de Jacob y gobernantes de la casa de Israel: ¿no es correcto para ustedes entender la justicia? **2** Ustedes, que odian el bien y aman el mal, ustedes que les quitan su piel, su carne de sus huesos-- **3** ustedes que también comen la carne de Mi pueblo, y les arrancan su piel, rompen sus huesos, y los cortan en pedazos, tal como carne para una olla, tal como carne en un caldero. **4** Entonces, ustedes gobernantes, clamarán al SEÑOR, pero Él no les responderá. Él ocultará Su rostro de ustedes en ese tiempo, porque han hecho obras malas." **5** El SEÑOR dice esto acerca de los profetas que hacen que Mi pueblo deambule: "Para aquellos que los alimentan, ellos anuncian: 'Habrá prosperidad.' Pero para aquellos que nada ponen en sus bocas, ellos empiezan una guerra en su contra. **6** Por lo tanto, será para ustedes noche sin visión; será oscura para que ustedes no hagan ninguna adivinación. El sol se ocultará sobre los profetas, y el día será oscuro sobre ellos. **7** Los videntes serán puestos en vergüenza, y los adivinos serán confundidos. Todos ellos se cubrirán sus labios, pues no hay respuesta de Mí." **8** Pero en cuanto a mí, yo estoy lleno de poder por el Espíritu del SEÑOR, y estoy lleno de justicia y fuerza, para declarar a Jacob su transgresión, y a Israel su pecado. **9** Ahora, escuchen esto, ustedes líderes de la casa de Jacob, y gobernantes de la casa de Israel, ustedes, los que detestan la justicia, y pervierten todo lo correcto. **10** Ustedes construyen Sion con sangre y Jerusalén con iniquidad. **11** Sus líderes juzgan por un soborno, sus sacerdotes enseñan por un precio, y sus profetas hacen adivinación por dinero. Aún así, se apoyan en el SEÑOR y dicen: "¿No está el SEÑOR con nosotros? Ningún mal vendrá sobre nosotros." **12** Por lo tanto, a causa de ustedes, Sion será arado como un campo, Jerusalén será un montón de escombros, y la colina del templo será como una colina boscosa.

Micah 3:1

Informacion General
El Capítulo 3 se enfoca en los líderes corruptos de Israel.

Yo dije
Aquí "yo" se refiere a Miqueas.

¿No es correcto para Uds. entender la justicia?
Miqueas utiliza una pregunta para regañar a los líderes porque no estaban protegiéndolos o tratándolos justamente.

Uds. que les arrancan la piel, su carne de sus huesos, tal como la carne en una olla
Miqueas utiliza esta terrible imagen de un carnicero cortando a los animales en trozos de carne para enfatizar cuán molesto está Dios con los líderes porque son tan crueles con aquellos a quienes deberían estar protegiendo.

Micah 3:4

Información General
Miqueas continúa hablando

clamarán a Jehová
"clamar a Jehová por ayuda"

El ocultará Su rostro de Uds.
Esto significa que Dios no escuchará sus lamentos. Ellos no escuchaban los lamentos de los pobres, y entonces recibirán el mismo trato de parte de Dios.

Micah 3:5

Información General
Miqueas continúa hablando juicio contra los falsos profetas.

Será noche para Uds... el día será oscuridad sobre ellos
Jehová está diciendo en 3:6 que estos falsos profetas ya no recibirán el mensaje de Dios para el pueblo de israel. Los profetas a veces recibían los mensajes de Dios a través de visiones, o sueños por la noche.

Los videntes serán avergonzados y los adivinos serán confundidos
"Esto causará que los videntes sean avergonzados, y Yo confundiré a los adivinos"

Todos ellos cubrirán sus labios
"Ellos ya no hablarán"

Pues no hay respuesta de Mi
Esto significa que Dios estará callado como parte de su castigo.

Micah 3:8

Pero en cuanto a mi.
El "mi" se refiere a Miqueas, un verdadero profeta, colocándose aparte de los falsos profetas.

Yo estoy lleno del poder del Espíritu de Jehová, y estoy lleno de Justicia y fuerza
El Espíritu de Jehová ha elegido darle a Miqueas poder, justicia y fuerza de un modo especial y fuerte. Traducción Alterna: "El Espíritu de Jehová

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me ha llenado con poder, justicia y fuerza" o "El Espíritu de Jehová me ha otorgado poder, justicia y fuerza"

Para declararle a Jacob su transgresión, y a Israel su pecado
Estas dos frases significan lo mismo y enfatizan que tanto los pueblos del reino del norte como del reino del sur han pecado.

Micah 3:9

Uds. construyen a Sión con sangre y a Jerusalén con iniquidad
Los ricos se estaban construyendo hermosas casas para sí, a menudo a expensas y maltrato de los pobres.

sangre
Aquí "sangre" se refiere a asesinato (Ver:)

¿No está Jehová con nosotros? Ningún mal vendrá sobre nosotros.
Miqueas cita a los líderes que creen erróneamente que Jehová no los va a castigar por sus obras pecaminosas. La palabra hebrea para "malvado" aquí es la misma que para "desastre" en 2:3, una palabra clave en el libro.

Micah 3:12

A causa de Uds.
Aquí "Ustedes" se refiere a los sacerdotes, profetas y líderes del versículo anterior.

Sión será arado como un campo, Jerusalén será un montón de escombros, y la colina del templo será como una colina forestada.
Miqueas quiere decir que Jerusalén será totalmente destruida. Una ciudad grande con muchas personas viviendo allí será abandonada y crecerá

Sión será arada como un campo
Después de su destrucción, Jerusalén estará lista para ser arada. Traducción Alterna: "Otros pueblos ararán a Sión como un campo"

Y la colina del templo será como una colina forestada
Ni siquiera el área del templo será perdonada. Los líderes lo han corrompido y también será destruido.

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Chapter 4

1 Pero en los últimos días sucederá que el monte de la casa del SEÑOR será establecido sobre los otros montes. Será extaltado sobre las colinas, y pueblos fluirán a él. **2** Muchas naciones irán y dirán: "Vengan, subamos al monte del SEÑOR, a la casa del Dios de Jacob. Él nos enseñará Sus caminos, y nosotros caminaremos en sus senderos." Pues desde Sion la ley saldrá, y la palabra del SEÑOR desde Jerusalén. **3** Él juzgará de entre muchos pueblos y decidirá concerniente a numerosas naciones lejanas. Ellos forjarán sus espadas en azadas y sus lanzas en hoces. Una nación no levantará espada contra otra nación, ni se entrenarán más para la guerra. **4** En cambio, ellos sentarán a cada persona debajo de su viña y debajo de su higuera. Nadie los asustará, porque la boca del SEÑOR de los ejércitos ha hablado. **5** Pues todos los pueblos caminan, cada uno, en el nombre de su dios. Pero nosotros caminaremos en el nombre del SEÑOR nuestro Dios por siempre y para siempre. **6** "En ese día," dice el SEÑOR, "Yo juntaré al cojo y reuniré al marginado, aquellos a quienes Yo he afligido. **7** Yo convertiré al cojo en un remanente, y a los expulsados en una nación fuerte, y Yo, el SENOR, reinaré sobre ellos en el Monte Sion, ahora y para siempre. **8** En cuanto a ti, vigilante para el rebaño, colina de la hija de Sión, a ti vendrá, tu antiguo dominio será restaurado, el reino que le pertenece a la hija de Jerusalén. **9** Ahora, ¿por qué gritas tan alto? ¿No hay rey entre ustedes? ¿Su consejero ha muerto? ¿Es esto el por qué el dolor te aflige como a una mujer de parto? **10** Ten dolor y trabaja para dar a luz, hija de Sion, como una mujer de parto. Pues ahora irás fuera de la ciudad, vivirás en el campo e irás a Babilonia. Allí serás rescatada. Allí el SEÑOR te rescatará de la mano de tus enemigos. **11** Ahora, muchas naciones se han juntado en contra tuya; ellas dicen: 'Déjala que sea profanada; deja que nuestros ojos se jacten sobre Sion.'" **12** El profeta dice: "Ellos no conocen los pensamientos del SEÑOR, ni tampoco entienden Sus planes, pues Él los ha reunido como gavillas para la era." **13** El SEÑOR dice: "Levántate y trilla, hija de Sion, porque Yo haré que tu cuerno sea de hierro, y haré que tus pezuñas sean de bronce. Tú aplastarás a muchos pueblos. Yo dedicaré su injusta riqueza a Mí mismo, el SEÑOR, sus posesiones para Mí, el Señor de toda la tierra."

Micah 4:1

El monte de la casa de Jehová será establecido
Traducción Alterna: "Jehová establecerá el monte sobre el cual se construye Su templo."

Sobre los otros montes
Esto significa que el Monte Sión será el más importante de todos los montes. Puede también significar que este monte será el más alto en el mundo, no sólo en el área.

Será establecido sobre los otros montes
Traducción Alterna: "será honrado más que cualquier otro monte"

Los pueblos fluirán hacia él
Los pueblos de las naciones irán al monte de Jehová como fluye un arroyo. Esto significa que mucha gente irá. Traducción Alterna: "los pueblos de las naciones fluirán como un arroyo hacia él" o "los pueblos de las naciones irán a él"

Micah 4:2

Subamos al monte de Jehová, a la casa del Dios de Jacob
Tanto el monte como la casa son referencias al templo en Jerusalén.

El nos enseñará Sus caminos, y nosotros andaremos por Sus senderos
Aquí "Sus caminos" y "Sus senderos" refieren a lo que Dios quiere que haga el pueblo. También "caminar" significa que ellos obedecerán lo que El diga.

Porque la ley saldrá de Sión, y la palabra de Jehová desde Jerusalén
Aqui las palabras "ley" y "palabra" hablan de la misma cosa. Las naciones del mundo escucharán la ley de Dios en Jerusalén.

azadas
Una azada es un filo que las personas utilizan para cavar en la tierra para poder plantar semillas.

Ellos forjarán sus espadas en azadas y sus lanzas en hoces.
Ambas frases significan que ellos tornarán sus instrumentos de guerra en herramientas que usarán para proveer comida.

Hoces
Una hoz es utilizada para cortar ramas o tallos de una planta para hacerla producir mejor. (podar)

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Micah 4:4

Información General
Miqueas continúa describiendo "los últimos días" cuando la gente aprenda y obedezca la ley de Jehová.

Bajo su viña y bajo sus higueras
Esta es una imagen de la gente viviendo en paz.

Porque la boca de Jehova de los Ejércitos ha hablado
Traducción Alterna: "Porque Jehová de los Ejércitos ha hablado"

Caminaremos... en el nombre de
Esta frase significa adorar y obedecer.

Micah 4:6

Información General
Jehová describe "los últimos días" cuando el pueblo aprenda y obedezca la ley de Jehová.

En ese día
"En el futuro"

Yo juntaré al cojo
"Yo reuniré a aquellos que son débiles"

Y recogeré a los expulsados
"Y recogeré a aquellos que yo causé que salieran"

Y a los expulsados en una nación fuerte
Traducción Alterna: "Y los que yo ahuyenté, los haré una nación fuerte"

Torre de vigilancia para el rebaño
Jehová utiliza esta frase para enfatizar que la gente de Jerusalén se supone que deben guardar y cuidar de todas las demás personas de Israel

Colina de la hija de Sión
La "hija" de una ciudad significa a las personas de esa ciudad. Traducción Alterna: "la colina donde vive la gente de Sión"

colina
Algunas versiones modernas entienden que esta palabra hebrea significa "fuerte" o "fortaleza"

Micah 4:9

Ahora, ¿porqué gritas tan fuerte?
Miqueas se burla de la gente, tratando de hacer que ellos piensen acerca de porqué Dios los está tratando de esta forma. Traducción Alterna: "Ahora gritan fuerte"

¿No hay un rey entre ustedes? ¿Ha muerto su concejero? ¿Es por esto que el dolor aflige como a una mujer de parto?
Miqueas continúa dirigiéndose a la gente en un tono burlón. La respuesta a estas preguntas es "NO". El rey y los consejeros aún están ahí, pero son inútiles e impotentes. Traducción Alterna: "Así que ¿porque gimen ahora? ¿Es porque no tienen rey? ¿Toda su gente sabia ha muerto? Están gimiendo fuerte como una mujer que está dando a luz a un bebé" (UDB)

Ten dolor y trabaja para dar a luz, hija de Sión, como una mujer en trabajo de parto.
Miqueas utiliza la imagen de una mujer de parto para enfatizar la agonía del exilio. El quiere decir que ellos deberían estar en dolor porque Dios los está castigando al enviarlos lejos de Israel. Muchos de ellos no regresarán jamás a casa.

Allí serás rescatada. Ahí Jehová te rescatará
Traducción Alterna: "Allí Jehová te rescatará"

Micah 4:11

Informacion General
Jerusalén derrotará a sus enemigos.

Déjala que sea deshonrada; deja que sus ojos se relaman sobre Sión
Traducción Alterna: "Destruyamos la ciudad de Jerusalén y destruyamos a su gente para que nos sintamos muy complacidos con su caída"

Porque El los ha reunido como gavillas para el piso trillado.
Esto significa que Dios también está preparando castigo para los pueblos de las naciones.

Micah 4:13

Información General
Jahová presenta las metáforas del piso trillado. (Ver: 4:11)

Levántate y trilla, hija de Sión
Dios usará el pueblo de Sión para castigar a los pueblos de las naciones.

Haré que tu cuerno sea de hierro, y yo haré que tus cascos sean de bronce
Jehová está comparando al pueblo de Sión a los fuertes bueyes que apisonarían el trigo. Esto significa que Jehová hará que el pueblo de Israel sea fuerte nuevamente para que puedan derrotar a otras naciones.

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Chapter 5

1 Ahora, júntense en rangos de batalla, hija de soldados; los soldados han levantado un sitio alrededor de la ciudad, con una vara ellos golpearán al juez de Israel en la mejilla. **2** Pero tú, Belén Efrata, a pesar de que tú eres pequeña entre los clanes de Judá, de ti uno vendrá para gobernar en Israel, cuyo orígen es desde los tiempos antiguos, desde la eternidad. **3** Por lo tanto, Dios los entregará, hasta el tiempo cuando ella, quien está de parto de a luz un niño, y el resto de sus hermanos, regresen al pueblo de Israel. **4** Él se levantará y pastoreará Su rebaño en la fuerza del SEÑOR, en la majestad del nombre del SEÑOR Su Dios. Ellos permanecerán, pues entonces Él será grande hasta los confines de la tierra. **5** Él será nuestra paz. Cuando los asirios vengan a nuestra tierra, cuando ellos marchen contra nuestras fortalezas, entonces nosotros nos levantaremos contra ellos a siete pastores y ocho líderes sobre los hombres. **6** Ellos pastorearán la tierra de Asiria con la espada, y la tierra de Nimrod en sus puertas. Él nos rescatará de los asirios, cuando ellos vengan a nuestra tierra, cuando ellos marchen dentro de nuestras fronteras. **7** El remanente de Jacob será en medio de muchos pueblos, como rocío del SEÑOR, como lluvia sobre la hierba, que no espera por un hombre, y ellos no esperan por los hijos de los hombres. **8** El remanente de Jacob será entre las naciones, entre muchos pueblos, como un león entre los animales del bosque, como un leoncillo entre rebaños de ovejas. Cuando él pasa entre ellos, él los pisoteará y los rasgará en pedazos, y no habrá quien los salve. **9** Tu mano se levantará contra tus enemigos, y los destruirá. **10** "Esto sucederá en aquel día," dice el SEÑOR, "que Yo destruiré tus caballos de entre ustedes y demoleré tus carros. **11** Yo destruiré las ciudades en tu tierra y derribaré todas tus fortalezas. **12** Yo destruiré la hechicería en tu mano, y tú nunca más tendrás ningún adivino. **13** Yo destruiré tus figuras talladas y tus pilares de piedra de entre ustedes. Tú nunca más adorarás la fabricación de tus manos. **14** Yo arrancaré de raíz las imágenes de Asera de entre ustedes y Yo destruiré tus ciudades. **15** Yo ejecutaré venganza con ira y furia en las naciones que no han escuchado."

Micah 5:2

Pero tú, Belén Efrata
Jehováhabla a la gente de este pueblo como si estuvieran allí escuchando.

Efrata
Este es el nombre donde se encontraba Belén o es simplemente otro nombre para Belén.Belén está a unas seis millas al sur de Jerusalén. Era la ciudad natal del rey David. Los traductores pueden agregar esta nota al pie: "El nombre 'Ephrathah' significa 'para ser fructífero'"

Aunque seas pequeño entre los clanes de Judá
Esto significa que Dios hará grandes cosas a través de un pueblo pequeño e insignificante.

vendrá a mí
Aquí "yo" se refiere a Yahvé.

cuyo comienzo es desde la eternidad.
Esto se refiere al gobernante que desciende de la antigua familia del rey David. Las frases "de la la eternidad" significan básicamente lo mismo y enfatizan la antigüedad.

Por eso Dios los entregará.
"Por eso Dios abandonará al pueblo de Israel"

Hasta el momento en que la que está de parto tiene un hijo.
Esto se refiere al momento en que nace el gobernante, un tiempo limitado.

el resto de sus hermanos
"El resto de sus compañeros israelitas". Estos son los israelitas en el exilio. Aquí "su" se refiere al niño que será gobernante.

Micah 5:4

Información General
Estos versículos continúan describiendo al soberano de Belén.

El se levantará y pastoreará a su rebaño en la fuerza de Jehová
Traducción Alterna: "El liderará a Su pueblo en la fuerza de Jehová"

En la majestad del nombre de Jehova su Dios
Traducción Alterna: "En la poderosa autoridad de Jehová su Dios"

Ellos permanecerán
Aquí "ellos" se refiere al pueblo de Israel. La palabra "Israel" o "Jerusalén" está implícita. Traducción Alterna: "El pueblo permanecerá en Israel" o "El pueblo permanecerá en Jerusalén"

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Porque entonces El será grande hasta los confines de la tierra
Esto significa que en el futuro todos los pueblos de cada nación dará honor al soberano de Israel

El será nuestra paz
Aquí "nuestra" se refiere a Miqueas y al pueblo de Israel. Traducción Alterna: "El será un hombre de paz"

siete pastores y siete líderes por encima de los hombres
Aquí "pastores" significa "gobernantes" También quizás desees agregar una nota que diga "Los números "siete" y "ocho" combinados significan que habrá más que suficientes líderes para alcanzar las necesidades.

Micah 5:6

Ellos pastorearán la tierra de Asiria
Aquí se menciona la derrota de los Asirios como si fueran ovejas pastoreadas.

la tierra de Nimrod
Este es otro nombre para la tierra de Asiria. Nimrod fue un cazador y uno de los primeros líderes. Los traductores pueden agregar esta nota: "El nombre de "Nimrod" significa "rebelión"

en sus entradas
Esta expresión puede ser entendida como "en sus puertas". Las puertas de la ciudad eran espacios públicos donde los líderes a menudo tomaban importantes decisiones.

El nos rescatará
"El soberano rescatará"

Como rocío de Jehová, como chubascos sobre el pasto
Esto enfatiza que el pueblo de Judá será una bendición refrescante para las naciones.

Que no espera por un hombre, y ellos no esperan por los hijos de los hombres
Tradución Alterna: "y ellos esperan y dependen de Dios"

Micah 5:8

Entre las naciones, entre muchos pueblos
Estas dos frases significan básicamente la misma cosa y enfatizan que el "remanente de Jacob" vivirá en muchas naciones diferentes.

como un león entre los animales del bosque, como un león joven entre los rebaños de ovejas. Cuando el pasa entre ellas, las pisoteará y las despedazará.
Esto enfatiza que el pueblo de Israel tendrá el poder y el coraje -durante el exilio- para juzgar y destruir a sus enemigos.

Micah 5:10

Sucederá en aquel día
Esto se refire a un momento indefinido en el futuro, probablemente durante el exilio.

Yo destruiré tus caballos de entre ustedes y demoleré sus carruajes
El puelo de Israel utilizaba caballos y carruajes solamente en la batalla. También podría haber involucrado alianzas con extranjeros, con países impíos. Dios no quería que el pueblo confiara en sus armas de guerra para protegerlos, más de lo que ellos confiaban en El.

Micah 5:12

Información General
Jehová continúa hablando al pueblo de Israel.

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Chapter 6

1 Ahora escuchen lo que el SEÑOR dice: "Levántate y presenta tu caso ante las montañas; deja que las colinas escuchen tu voz. **2** Escuchen la acusación del SEÑOR, ustedes montañas, y ustedes cimientos duraderos de la tierra. Porque el SEÑOR tiene una acusación con su pueblo, y Él peleará en la corte contra Israel." **3** "Pueblo mío, ¿qué te he hecho? ¿Cómo te he agobiado? ¡Testifica contra Mí! **4** Porque Yo te hice subir de la tierra de Egipto y te rescaté de la casa de esclavitud. Envié a Moisés, Aarón y Miriam a tí. **5** Pueblo mío, recuerda lo que Balac, rey de Moab tramó, y cómo Balaam, hijo de Beor, le respondió a él mientras ibas desde Sitim hasta Gilgal, para que pudieras conocer los hechos justos del SEÑOR." **6** ¿Qué debería traer yo al SEÑOR, mientras me inclino al Dios Altísimo? ¿Debería venir a Él con ofrendas quemadas, con terneros de un año? **7** ¿El SEÑOR estará complacido con miles de carneros o con diez mil ríos de aceite? ¿Debería dar mi primogénito por mi transgresión, el fruto de mi cuerpo por mi propio pecado? **8** Él te ha dicho, hombre, lo que es bueno y lo que el SEÑOR requiere de tí: Actúa justamente, ama la bondad y camina humildemente con tu Dios. **9** La voz del SEÑOR está haciendo una proclamación a la ciudad, aún ahora, la sabiduría reconoce Tu nombre: "Presta atención a la vara y al que la ha puesto en su lugar. **10** Hay riqueza en las casas de los malvados que es deshonesta, y falsas medidas que son abominables. **11** ¿Debería Yo considerar inocente a una persona que usa balanzas fraudulentas, con un saco de pesas engañosas? **12** Los hombres ricos están llenos de violencia, los habitantes han hablado mentiras y su lengua en su boca es engañosa. **13** Por lo tanto, Yo te he golpeado con una herida severa, te he hecho una ruina por causa de tus pecados. **14** Tú comerás pero no estarás satisfecho; tu vacío permanecerá dentro de ti. Tú almacenarás bienes, pero no están a salvo, y lo que salves, Yo lo entregaré a la espada. **15** Tú sembrarás, pero no cosecharás; Tú pisaras las aceitunas, pero no té ungirás con el aceite; prensaras las uvas pero no tomarás el vino. **16** Los mandamientos hechos por Omri han sido guardados, y todas las obras de la casa de Acab. Tú caminas por sus consejos. Así que Yo té haré, ciudad, una ruina, y ustedes, habitantes, un objeto de burla, y ustedes cargarán desprecio como mi pueblo.

Micah 6:1

Levántate y presenta tu caso... El peleará en la corte contra Israel
En 6: 1-5 Miqueas utiliza la figura de una corte. Jehová habla delante de los testigos para determinar porqué el pueblo de Israel ha abandonado a Dios y ha comenzado a adorar ídolos.

Las montañas... las colinas.. cimientos duraderos de la tierra
Miqueas está hablándoles a estas cosas como si fueran humanos. Miqueas está utilizando las montañas, las colinas y los cimientos de la tierra como un testigo eterno contra la idolatría de Su pueblo.

Micah 6:3

Informacion General
Esto continúa la demanda de Jehová contra el pueblo de Israel. (Ver 6:1)

Pueblo mio, ¿qué te he hecho? ¿Cómo te he agobiado? ¡Testifica en contra de mi!!
Dios utiliza preguntas para enfatizar que El es un Dios bueno, y que El no ha hecho nada para motivar que el pueblo deje de adorarle. Traducción Alterna: "Mi pueblo, Yo he sido bueno con ustedes. No he hecho nada para hacer que Uds. se cansen de mi. Si Uds. piensan que lo he hecho, testifiquen en mi contra, ahora"

Casa de Esclavitud
Traducción alterna: "el lugar donde ustedes fueron esclavos"

Traer a la mente
"recuerda"

Balac. rey de Moab tramó, y lo que Balaam, hijo de Beor, le respondió
Esto hace referencia a un evento en el pasado, cuando el Rey Balac contrató a Balaam para maldecir al pueblo de Israel. Sin embargo, Dios solamente le permitió a Balaam bendecir al pueblo.

Beor
Este es el nombre del padre de Balaam.

Sitim
Este es el nombre de un lugar en Moab.

Para que pudieras conocer los hechos justos de mí, Jehová
"Para que recuerden quien soy Yo, y qué he hecho por ustedes"

Micah 6:6

¿Qué debería traer a Jehová, mientras me inclino ante el Dios Altísimo? ¿Debería venir a El con ofrendas quemadas, con terneros de un año? ¿Estará Jehová complacido con miles de carneros o con diez mil rios de aceite? ¿Debería yo entregar a mi primogénito por mi

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transgresión, el fruto de mi cuerpo por mi propio pecado?
Miqueas utiliza las preguntas para enseñar al pueblo de Israel acerca de lo que realmente es complacer a Dios. Traducción Alterna:" Seguramente no pensarán que podrán complacer a Dios trayéndole un ternero de un año, 1.000 carneros, 10.000 ríos de aceite, o aún su primogénito como sacrificio por sus pecados."

Mi primogénito por mi transgresión, el fruto de mi cuerpo por mi propio pecado
Estas dos frases significan la misma cosa.

El te ha dicho
"Jehová te ha dicho"

Micah 6:9

La voz de Jehová está haciendo una proclama a la ciudad
Traducción Alterna: "Jehová está haciendo un anuncio al pueblo de Jerusalén"

Aún ahora la sabiduría reconoce Tu nombre
Traducción Alterna: "y la persona sabia temerá a Jehová" o "y la persona sabia obedecerá lo que Jehová diga"

Presten atención a la vara, y a Aquel que la ha puesto en su lugar
Aquí "la vara" se refiere al ejército enemigo con quien Jehová disciplinará a Su pueblo.

Falsas medidas
Esto se refiere a pesas que pesaban los artículos de manera incorrecta,, a fin de que la persona pudiera engañar a otros a conciencia y ganar más dinero para sí.

Micah 6:11

Debería yo considerar inocente a una persona si utiliza balanzas fraudulentas, con una bolsa de pesas engañosas
Jehová utiliza una pregunta para enfatizar que El considera culpable a la persona que engaña a otros a fin de ganar más dinero. Traducción Alterna: "Yo ciertamente consideraré culpable a una persona si utiliza balanzas injustas y pesas a fin de engañar a otros y ganar más dinero para sí"

Los hombres ricos están llenos de violencia
"Los hombres ricos se aprovechan de los pobres"

Los habitantes han hablado mentiras, y sus lenguas en sus bocas son engañosas
Ambas cláusulas significan la misma cosa y están combinadas para otorgar énfasis. Traducción Alterna: "Todos ustedes son mentirosos". Esto debería tener un impacto emocional en los lectores.

Micah 6:13

Por lo tanto, Yo les he herido con una herida severa... pero no beberás vino
Jehová describe Su castigo hacia Su pueblo como permitir que el ejército enemigo venga y tome todo lo que han sembrado, preparado y almacenado para sí

Micah 6:16

Informacion General
Jehová continúa hablando al pueblo de Israel

Los mandamientos hechos por Omri han sido guardados
"Ustedes han hecho lo que Omri mandó"

Omri... Acab
Estos dos hombres fueron reyes del reino de Israel en el Norte. Dios los consideraba muy malvados.

Ustedes caminan por sus consejos
"Ustedes han hecho las cosas malvadas que Omri y Acab decían a la gente que hicieran"

Un objeto de burla
Esto es, algo motivo de burla mediante un silbido.

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Chapter 7

1 ¡Ay de mí! Pora mí es como cuando la cosecha de los frutos de verano ha terminado, y aún la recolección del sobrante de uvas en los viñedos. No hay más racimos de frutas para ser encontrados, ninguno de los higos tempranos que yo deseo. **2** La gente fiel ha desaparecido de la tierra, no hay persona recta en toda la humanidad. Todos ellos están al acecho para derramar sangre, cada uno caza a su propio hermano con una red. **3** Sus manos son muy buenas haciendo daño: el gobernante pide dinero, el juez está listo para los sobornos, y el hombre poderoso le dice a otros lo que él desea obtener. Así, ellos conspiran juntos. **4** El mejor de ellos es como el zarzal, el más recto es como el arbusto de espinos. Este es el día anunciado por tus vigilantes, el día de tu castigo. Ahora es el tiempo de su confusión. **5** No confíen en ningún vecino, no pongan confianza en ningún amigo. Sean cuidadosos sobre lo que ustedes dicen aún a la mujer que descansa en tus brazos. **6** Pues un hijo deshonra a su padre, una hija se levanta en contra de su madre, y una nuera en contra de su suegra. Los enemigos del hombre son la gente de su propia casa. **7** Pero en cuanto a mí, yo miraré al SEÑOR. Yo esperaré por el Dios de mi salvación, mi Dios me escuchará. **8** No te regocijes sobre mí, mi enemigo. Luego de yo caer, yo me levantaré. Cuando me siente en la oscuridad, el SEÑOR será una luz para mí. **9** Debido a que yo pequé en contra del SEÑOR, yo soportaré Su ira hasta que Él defienda mi causa, y ejecute el juicio para mí. Él me traerá a la luz, y yo Lo veré rescatándome en Su justicia. **10** Entonces mi enemiga lo verá y vergüenza cubrirá a la que me dijo: "¿Dónde está el SEÑOR tu Dios?" Mis ojos la verán, ella será pisoteada como el lodo en las calles. **11** El día de construir tus murallas vendrá, en ese día las fronteras se extenderán bien lejos. **12** En aquel día tu pueblo vendrá a tí, desde Asiria y las ciudades en Egipto, desde Egipto hasta el gran río, el Eufrates, de mar a mar, y de montaña a montaña. **13** Esas tierras serán abandonadas debido al pueblo que está viviendo ahí ahora, debido a los frutos de sus obras. **14** Pastorea a Tu pueblo con Tu vara, el rebaño de Tu heredad. Ellos viven solos en un bosque, en el medio de la plantación. Que ellos pasten en Basán y en Galaad como en los días pasados. **15** Como en los días cuando ustedes salieron de la tierra de Egipto, Yo les mostraré a ellos maravillas. **16** Las naciones verán y se avergonzarán de todo su poder. Ellos pondrán sus manos en sus bocas; sus oídos serán ensordecidos. **17** Ellos lamerán el polvo como una serpiente, como las criaturas que se arrastran sobre la tierra. Ellos vendrán fuera de sus guaridas con miedo; ellos vendrán con miedo a Ti, SEÑOR nuestro Dios, y ellos se asustarán debido a Ti. **18** ¿Quién es un Dios como Tú, Tú que quitas el pecado, Tú que pasas por alto la transgresión del remanente de tu heredad? Tú no guardas Tu ira para siempre, porque Tú amas enseñarnos Tu pacto de fidelidad. **19** Tú tendrás otra vez compasión de nosotros; Tú pisotearás nuestras iniquidades bajo Tus pies. Tú lanzarás todos nuestros pecados en las profundidades del mar. **20** Tú le darás la verdad a Jacob y el pacto de fidelidad a Abraham, como Tú juraste a nuestros ancestros en los días pasados.

Micah 7:1

Para mí es como la cosecha de la fruta de verano... los higos tempranos.
Miqueas enfatiza que ya no hay gente honesta, leal a Dios en Israel. Traducción Alterna: "Para mi el pueblo de Israel son como la viña luego de la cosecha y el espigueo. Las viñas están desnudas. Yo ya no puedo encontrar fruta, pero aún anhelo comer un higo maduro.

La gente fiel ha desaparecido... con una red.
Miqueas exagera para mostrar cuan mala es la situación. El siente que no queda nadie bueno en Israel.

Micah 7:3

Información General
Miqueas continúa hablando acerca del pueblo de Israel.

Sus manos son muy buenas
Traducción Alterna: "Las personas son muy buenas"

El mejor de ellos es como las zarzas, el más recto es una cerca de espinas
Esto significa que aún los mejores líderes en Israel causaban daño y no tenían valor alguno.

Es el día anunciado por tus guardianes, el día de tu castigo
Aqui "tus" aún se refiere al pueblo de Israel. Traducción Alterna: "Sus profetas les han dicho que Jehová los castigaría"

Ahora es el tiempo de su confusión
Esto puede referirse a una derrota militar. Traducción Alterna: "Ahora está aquí, y ellos no entenderán que está sucediendo"

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Micah 7:5

Información General
Miqueas continúa hablando al pueblo de Israel.

No confíen en ningún vecino... gente de su propia casa.
Miqueas continúa mostrando que ya no hay nadie bueno, honesto y leal a Dios entre el pueblo de DIos. Aquí el enfatiza que ellos ni siquiera pueden confiar en amigos o familia.

Micah 7:7

Pero en cuanto a mí
Aqui "mi" se refiere a Miqueas.

No te regocijes por mi
Miqueas no se está refiriendo sólo a él. El quiere decir que el enemigo no debería regocijarse por lo que le pase a todo el pueblo de Israel.

Cuando me siente en la oscuridad, Jehová será una luz para mi.
Miqueas se refiere al desastre que está viniendo sobre el pueblo de Israel como la "oscuridad". El quiere decir que aunque DIos dejará que el enemigo venga a destruirlos ahora, El vendrá y los rescatará en el futuro.

Micah 7:9

Porque yo pequé
Miqueas no está refiriéndose sólo a él. El quiere decir que todo el pueblo de Israel ha pecado.

Hasta que El defienda mi causa y ejecute el juicio para mi
Esto se refiere a cuando Dios decida que El ha castigado a Su pueblo lo suficiente. Entonces El castigará a los pueblos de otras naciones que hayan dañado al pueblo de Israel.

El me traerá a la luz
Traducción Alterna: "El vendrá y nos salvará de nuestros enemigos. Será como traer a una persona desde la oscuridad a la luz"

Micah 7:10

Entonces mi enemigo
Miqueas no se refiere sólo a sí. El se refiere al enemigo de todo el pueblo de Israel.

¿Adonde está Jehová tu Dios?
El enemigo utiliza una pregunta para burlarse del pueblo de Israel. TA: "Jehová tu Dios no puede ayudarte"

Mis ojos
Traducción Alterna: "Yo" o "Nosotros"

La mirarán
Aquí "la" se refiere al enemigo que hirió al pueblo de Israel.

Ella será pisoteada
Traducción Alterna: "Sus enemigos los pisoterán"

Micah 7:11

Vendrá el día de construir tus murallas
Aquí "murallas" hace referencia a las murallas alrededor de sus ciudades, que proveían seguridad y preservación de sus enemigos.

Las fronteras serán extendidas muy lejos
Traducción Alterna: "Jehová extenderá grandemente las fronteras de tu tierra" o "Jehová aumentará grandemente el tamaño de tu reino"

Esas tierras serán abandonadas
Traducción Alterna: "Esas tierras estarán vacías" o "Nadie vivirá en esas tierras"

Micah 7:14

Pastorea a tu pueblo con tu vara, el rebaño de tu heredad.
Miqueas está orando a Jehová, pidiéndole que proteja a Su pueblo de Israel una vez más. Aquí "vara" se refiere al liderazgo de Dios y Su guía, como un pastor utiliza su palo para guiar y proteger a sus ovejas.

Ellos viven solos en un bosque
Miqueas quiere decir que algunos pueblos están viviendo donde la tierra es pobre y están aislados y no pueden adquirir los bienes que necesitan fácilmente.

Déjalos pastar en Basán y Galaad
Estas regiones son conocidas como tierra rica para producir comida. Así que Miqueas está pidiendo que se extienda el territorio, uno que había sido perdido ante los invasores años antes.

Como en los días pasados
Esto puede hacer referencia a cuando Salomón era rey.

Yo les mostraré
Aquí "Yo" se refiere a Jehová.

Micah 7:16

Ellos pondrán sus manos sobre sus bocas, sus oídos estarán sordos
Esto muestra cuán consternados están, tanto que no pueden responder. Ver el UDB

Ellos lamerán el polvo como una serpiente, como criaturas que se arrastran sobre la tierra
Ambas frases significan casi lo mismo. Los enemigos de Dios serán completamente humillados

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y vendrán a El con temor luego que vean las cosas poderosas que El hace.

Micah 7:18

Quien es un Dios como Tú
Miqueas utiliza la pregunta para enfatizar que no hay nadie que hace las cosas que Jehová hace.

El remanente de Tu heredad
"Aquellos de nosotros, Tu pueblo elegido, que hemos sobrevivido a Tu castigo"

Micah 7:19

Tu tendrás
Aquí "Tu" se refiere a Jehová

De nosotros
Aquí "nosotros" se refiere a Miqueas y el pueblo de Israel.

Tu pisotearás nuestras iniquidades debajo de Tus pies. Tu arrojarás todos nuestros pecados a la profundidad del mar
Esto significa que Dios perdonará completamente los pecados del pueblo y nunca más castigará a la gente por ellos.

Darás verdad a Jacob y Pacto de Fidelidad a Abraham
Aquí "Jacob" y "Abraham", que son ancestros de la nación de Israel, se refieren al pueblo de Israel ahora.

A nuestros ancestros
Esto hace referencia a Abraham y Jacob, y quizás a otros que estaban vivos cuando Dios hizo Su pacto con Israel.

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Book: Nahum

Nahum

Chapter 1

1 La declaración sobre Nínive. El Libro de la Visión de Nahúm, el Elcosita. **2** El SEÑOR es un Dios celoso y se desquita; el SEÑOR se venga y está lleno de ira; el SEÑOR toma venganza de Sus adversarios, y prolonga su ira hacia sus enemigos. **3** El SEÑOR es lento para airarse y grande en poder; de ninguna manera declarará inocente a sus enemigos. El SEÑOR se mueve en el torbellino y en la tormenta, y las nubes son el polvo de sus pies. **4** Él reprende el mar y lo hace secar; Él seca todos los ríos. Basán es debil, y también Carmel; las flores del Líbano son débiles. **5** Las montañas tiemblan en su presencia, y las colinas se derriten; la tierra colapsa en su presencia, de hecho, el mundo y toda la gente que lo habitan. **6** ¿Quién puede pararse frente a su ira? ¿Quién puede resistir la fureza de su enojo? Su ira se derrama como fuego, y las piedras son partidas por Él. **7** El SEÑOR es bueno, una fortaleza en el día del problema; y es fiel con los que buscan refugio en Él. **8** Pero acabará completamente con sus enemigos con una inundación abrumadora; Él los perseguirá hasta dentro de las tinieblas. **9** Que tramas contra Jehova? **10** El arrasara y no tomara venganza dos veces de su enemigo! Cual espinas entretejidas y cual borrachos en su embriaguez, seran consumidos como paja seca. **11** De ti salio un consejero de Balial que tramo el mal contra Jehovah. **12** Esto dice el SEÑOR: "Aunque ellos estén en su fuerza máxima y en su mayor numero, aún así serán cortados; su pueblo no será más. Mas tú, Judá: aunque Yo te haya afligido, ya no te afligiré más. **13** Ahora yo romperé el yugo de ellos de encima de ti; Yo quebraré tus cadenas." **14** Y el SEÑOR ha dado un mandato acerca de ustedes, Nínive: "No habrá más descendientes que lleven tu nombre. Yo echaré las figuras talladas y las figuras de metal de las casas de tus dioses. Yo excavaré tus tumbas porque ustedes son despreciables." **15** Miren, ¡en las montañas están los pies de alguien que está trayendo buenas noticias; que está anunciando la paz! Celebren sus festivales, Judá, y cumplan sus votos, pues el malo no les invadirá más; está completamente cortado de entre ustedes.

Nahum 1:1

Información general
Nahúm describe la destrucción de Nínive en poesía.

La declaración sobre Nínive
"Un mensaje de Dios sobre la ciudad de Nínive".

El elcosita
Una persona del pueblo de Elcos (Ver:

Nahum 1:2

El SEÑOR
Este es el nombre de Dios que él reveló a su gente en el Antiguo Testamento. Para la traducción de la palabra Yahweh, vea la página translationWord.

El SEÑOR, de ninguna manera, declarará a sus enemigos inocentes.
Esto significa que el SEÑOR juzgará y castigará a sus enemigos cuando ellos lo desobedezcan.

El SEÑOR se mueve en el torbellino y en la tormenta
Así como el viento es fuerte y la tormenta, también, el SEÑOR se mueve con poder. Traducción Alterna: " viene con poder"

El polvo de sus pies
" El polvo que levanta el SEÑOR con sus pies".

Nahum 1:4

Información general:
Nahúm continúa describiendo el poder del SEÑOR sobre todo el mundo.

Las montañas tiemblan en Su presencia y las colinas se derriten; la tierra se colapsa en su presencia.
Traducción Alterna: " Las montañas, las colinas e incluso la tierra le temen al SEÑOR"

Tiemblan
Como una persona que tiene miedo.

Colapsa
"Cae al suelo por temor".

Nahum 1:6

Información general:
Nahúm hablando sobre el poder del SEÑOR

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Fiereza de Su enojo
"intensidad del enojo del SEÑOR" o "tamaño del enojo del SEÑOR"

Su ira se derrama como fuego y las piedras son partidas por Él.
Traducción Alterna: "El SEÑOR derrama su ira como fuego y destruye las piedras."

Nahum 1:7

Fortaleza
Un lugar seguro construido para protegerse contra los enemigos.

Día del problema
Cuando el enemigo ataca. Traducción Alterna: "cuando suceden cosas malas"

Nahum 1:9

Información general:
Nahúm le dice al pueblo de Nínive cómo el SEÑOR se encargará de ellos.

Lo acabará por completo
"Detener completamente lo que uno hace".

El mal no se levantará una segunda vez
Traducción Alterna: "Él no te atacará una segunda vez"

Se han de enredar... se saturarán... por su embriaguez... serán consumidos
Nahúm le habla en pocas palabras a los Israelitas sobre el pueblo de Nínive.

Se han de enredar como espinos
"Enfrentar muchos problemas que les impedirán atacar"

Serán completamente devorados
El SEÑOR destruirá completamente a Nínive.

Promovió la maldad
Animó a la gente a hacer cosas malas.

Nahum 1:12

Información general:
El SEÑOR le habla a los Israelitas sobre Nínive.

Ellos...serán cortados... su pueblo no será más.
El pueblo de Nínive

Aún así serán cortados
"Ellos serán cortados" . El SEÑOR usa la imagen de cortar la lana de una oveja para demostrar cómo Él cortará al ejército de Nínive aunque sean muchos. Traducción Alterna: "Ellos serán destruidos."

Romperé ese yugo de ellos de encima de ti
Traducción Alterna: "Liberarte de la esclavitud de esas personas"

Quebraré tus cadenas
"Romper las cadenas con las que ellos te ataron como esclavo."

Nahum 1:15

En las montañas están los pies de alguien que está trayendo buenas noticias
"Alguien está trayendo buenas noticias"

El malvado...está
Nahúm se refiere a los ninivitas como si ellos fueran una persona.

Está completamente cortado
Nahúm está hablando de un evento futuro como si ya hubiera sucedido.

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Chapter 2

1 El que los hara pedazos se está levantando contra ustedes. Pongan guardias en las murallas de la ciudad, protejan los caminos, háganse fuertes, reúnan sus ejércitos. **2** Pues el SEÑOR está restaurando la majestad de Jacob, como la majestad de Israel, aunque los saqueadores los debastaron y destruyeron las ramas de sus vides. **3** Los escudos de sus hombres fuertes son rojos, y los valientes están vestidos de escarlata; los carros brillan con su metal en el día que se preparan, y las lanzas de ciprés se tiran al aire. **4** Los carros de caballos avanzan por las calles; van y vienen por las calles anchas. Parecen antorchas y corren como relámpago. **5** El que los quebrará en pedazos a ustedes llama a sus oficiales; ellos tropiezan contra ellos mismos al marchar; avanzan para atacar la muralla de la ciudad. El escudo grande se prepara para proteger a estos atacantes. **6** Las puertas en los ríos se abren con fuerza y el palacio cae en ruinas. **7** Huzzab es despajada de sus ropas y es quitada. Sus sirvientas gimen como palomas golpeándose sus pechos. **8** Nínive es como un estanque de agua que se desborda con su gente que huye como agua rápida. Otros gritan: "Paren, paren," pero nadie mira hacia atrás. **9** Tomen el botín de plata, tomen el botín de oro, pues no tiene fin el esplendor de todas las cosas hermosas de Nínive. **10** Nínive está vacía y en ruinas. El corazón de todos se derrite; tiemblan las rodillas de todos y la angustia está en todos; sus rostros están pálidos. **11** ¿Dónde está ahora la guarida de los leones, el lugar donde lactan los cachorros, el lugar donde el león y la leona andan con los cachorros, donde no le temían a nada? **12** El león destrozó a sus víctimas por sus cachorros; estranguló a sus víctimas por sus leonas, y llenó su cueva de víctimas, sus guaridas de osamenta destrozadas. **13** "Miren, Yo estoy contra ustedes - esta es la declaración de el SEÑOR de los ejércitos. Yo haré arder los carros de ustedes en el humo, y la espada devorará a sus leones jóvenes. Yo quitaré el botín de la tierra de ustedes, y las voces de sus mensajeros no se escucharán más."

Nahum 2:1

Información general:
Nahúm continúa describiendo la destrucción de Nínive en la poesía que comenzó en 1:1.

El que los quebrantará en pedazos
La imagen es la de alguien rompiendo una maceta. Traducción alterna: "Él, quien los destruirá".

El que los quebrará
La persona que es "el que" no es clara, entonces traduzca usando el término general: "Alguien que los romperá en pedazos."

Pongan guardias en las murallas de la ciudad, protejan los caminos háganse fuertes, reúnan sus ejércitos.
Prepararse para la guerra

Pongan guardias en las murallas de la ciudad
"Pongan guardias en las murallas para protección."

Pues el SEÑOR está restaurando la majestad de Jacob
Esto significa que el SEÑOR hará a Jacob y a Israel grandes y la gente los admirará nuevamente.

Saqueadores
Personas que roban cosas por la fuerza, usualmente en la guerra.

Los devastaron
Destruyeron todo.

Destruyeron las ramas de sus vides
Aquí se refiere a la nación como si fuera una vid cultivada. TA: " y arrancaron de raíz a tu nación como si fuera un viñedo". .

Nahum 2:3

Sus hombres fuertes
Los soldados del que "quebrará" a Nínive "en pedazos" (2:1).

Ciprés
Un tipo de árbol cuya madera se utiliza para fabricar armas. .

Los carros avanzan por las calles
"Los conductores de los carros manejan alocadamente por las calles". .

Los carros parecen antorchas
Esto se refiere al brillo de los carros, debido a que ellos reflejan la luz del sol. .

Nahum 2:5

Quebrará en pedazos
Traducir esto de la misma forma como lo hiciste en 2:1.

Llama a sus oficiales
Posibles significados: 1) "Reune a sus oficiales" o 2) "piensa en sus oficiales".

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ellos, ellos mismos, avanzan
Los soldados que atacarán Nínive.

Al marchar
Mientras marchan

Nahum 2:6

Huzzab (la reina)
Puede referirse a la reina o ídolo asirio. Si se refiere a la reina, entonces el versículo quiere decir que los soldados que atacaron le quitaron su ropa para humillarla. Si se refiere a ella como ídolo, entonces el versículo quiere decir que los atacantes quitaron el oro y la plata de la imagen.

Sus sirvientas gimen como palomas
"La sirvientas de la reina suenan como las palomas cuando gimen" al lamentar la pérdida de poder de la reina.

Nahum 2:8

Saqueado
Cosas robadas a la fuerza, usualmente en la guerra.

No tiene fin
Esta es una forma de decir que existe una gran cantidad de algo. Traducción Alterna: "existe una gran cantidad de eso"

El esplendor de todas las cosas hermosas de Nínive
Posibles significados: 1) "abundancia de todas las cosas hermosas" o 2) " cantidad de todas las cosas hermosas".

El corazón de todos se derrite
"Todas las personas pierden su valentía"

Nahum 2:11

Guarida de los leones
Se compara a Nínive con la guarida de un león porque es un lugar donde viven los asesinos y donde ellos traen lo que han robado de la gente a la que asesinaron.

Estranguló
"Asfixió". Los leones muerden la garganta de sus víctimas para que dejen de respirar.

Llenó su cueva de sus víctimas, sus guaridas de cadáveres destrozados.
Estas dos frases dicen lo mismo de maneras distintas. La guarida de un león, su lugar de escondite, es generalmente una cueva.

Nahum 2:13

Vean
"Entiendan esto".

La espada devorará a sus leones jóvenes.
"Sus soldados morirán violentamente".

La espada
"soldados con espadas"

Devorará
"comer por completo"

Sus leones jóvenes
"Sus mejores hombres jóvenes"

Yo quitaré el saqueo de la tierra de ustedes
La palabra "saqueo" hace referencia a la riqueza que Nínive quitó y trajo de otras tierras. Esto significa que el SEÑOR destruirá la habilidad de Nínive para robar a otras naciones.

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Chapter 3

1 ¡Ay de la ciudad llena de sangre! Está llena de mentiras y propiedades robadas; siempre hay víctimas en ella. **2** Pero ahora es el sonido de latigazos y el ruido del alboroto de ruedas, y los brincos de carros de caballos. **3** Hay hombres de a caballo atacando, espadas flameantes, lanzas brillantes, grandes montones de cuerpos muertos. Son innumerables; sus atacantes tropiezan con ellos. **4** Esto está sucediendo debido a las acciones lujuriosas de la hermosa prostituta, la experta en brujería, que vende naciones con su prostitución, y pueblos con sus actos de brujería. **5** Miren, Yo estoy contra ti - esta es la declaración del SEÑOR de los ejércitos - alzaré tu falda sobre tu rostro y mostraré tus partes privadas a las naciones, tu vergüenza a los reinos. **6** Lanzaré suciedad repugnante sobre ti y te haré detestable; te convertiré en alguien que todos mirarán. **7** Acontecerá que todo el que te mire huirá de ti y dirá: 'Nínive está destruida; ¿quién llorará por ella?' ¿Dónde hallaré a alguien que te consuele?" **8** Nínive, ¿eres tú mejor que Tebas, que fue construida sobre el Río Nilo, que tenía agua alrededor de ella, cuya defensa fue el océano, cuya muralla fue el mismo mar? **9** Etiopía y Egipto eran su fortaleza, y no habia final en esto; Fut y Libia fueron aliadas para ella. **10** Sin embargo, Tebas fue llevada; fue al cautiverio; sus niños pequeños fueron destrozados en pedazos a la entrada de cada calle; sus enemigos echaron suertes por sus hombres honorables, y todos sus grandes hombres fueron encadenados. **11** Tú también te emborracharás; tratarás de esconderte y tú también buscarás refugio de tus enemigos. **12** Todas tus fortalezas serán como árboles de higos con los higos maduros: que si son sacudidos, caen en la boca del que come. **13** Mira, la gente entre ustedes son mujeres; las puertas de tu tierra han sido abiertas de par en par ante tus enemigos; el fuego ha devorado sus vigas. **14** Ve a saca agua para el asedio; refuerza tus fortalezas; entra al barro y pisa el mortero; recoge los moldes para los ladrillos. **15** El fuego te devorará allí, y la espada te destruirá. Te devorará como las langostas jóvenes que lo devoran todo. multipliquense ustedes tantos como las langostas jóvenes, tantos como las langostas maduras. **16** Has multiplicado a tus mercaderes más que las estrellas en los cielos; pero son como langostas jóvenes: saquean la tierra y luego se van volando. **17** Tus príncipes son tantos como las langostas maduras, y tus generales son como enjambres de ellas que acampan en las murallas en un día frío. Pero cuando sale el sol, se van volando a dónde nadie sabe. **18** Rey de Asiria, tus pastores están dormidos; tus gobernantes están descansando. Tu pueblo está disperso por las montañas, y no hay quien lo reúna. **19** No hay sanidad posible para tus heridas. Tus heridas son severas. Todo el que oiga las noticias acerca de ti aplaudirá con gozo sobre ti. ¿Quién ha escapado de tu maldad constante?

Nahum 3:1

Información general:
Nahúm continúa describiendo la destrucción de Nínive en la poesía que comenzó en 1:1.

La ciudad llena de sangre
Los soldados de Nínive mataron a mucha gente. Traducción Alterna: "la ciudad es responsable por la muerte de muchas personas."

Nahum 3:3

Grandes montones de cuerpos. Son innumerables
El autor destaca la masacre contra Nínive, razón por la cual lo menciona 3 veces.

Cuerpos
Cuerpos de personas que han muerto

Son innumerables
"Hay muchos cuerpos".

La hermosa prostituta... experta en brujería
Al igual que las prostitutas venden placer físico y que los brujos venden conocimiento y poder a través de la magia; la gente de Nínive vende a las personas que han capturado en la guerra y se benefician de sus pecados.

Nahum 3:5

Vean
Esta palabra sirve para llamar la atención a lo que sigue.

¿Quién llorará por ella? " ¿Dónde hallaré a alguien que te consuele?"
Traducción Alterna: " nadie llorará por ella', y no puedo hallar quién la consuele".

Nahum 3:8

Información general:
Nahúm le habla a las personas de Nínive como si ellos fueran la ciudad.

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¿eres tú mejor que Tebas, ... , cuya muralla fue el mismo mar?
Traducción Alterna: " No eres mejor que Tebas, ..., cuya muralla fue el mismo mar".

Tebas
La antigua capital de Egipto que había sido conquistada por los asirios.

cuya defensa fue el océano, cuya muralla fue el mismo mar
Estas dos frases tienen un significado similar. Las palabras "océano" y "mar" se refieren al Río Nilo que pasaba cerca de la ciudad y dificultó los ataques. .

Defensa... muralla
Las ciudades antiguas tenían un "muro" principal para alejar a los atacantes y una fila exterior de "defensa" para mantener alejados del muro a los atacantes.

Nahum 3:10

Información general:
Nahúm le habla a las personas de Nínive como si ellos fueran la ciudad.

Sin embargo
Esto señala que continúa la comparación entre Nínive y Tebas en 3:8. Posibles significados: "aún así" (UDB)o "a pesar de eso"

Tebas
La antigua capital de Egipto que había sido conquistada por los asirios.

Fue llevada... sus enemigos
Se refiere a Tebas.

Destrozados en pedazos
Los invasores mataron a los niños de Tebas con la misma facilidad en la que alguien rompe una maceta de barro .

Encadenados
Esclavizados. Traducción Alterna: "hechos esclavos"

Nahum 3:12

Información general:
Nahúm le habla a las personas de Nínive como si ellos fueran la ciudad.

Fortalezas
Esta palabra, que también puede traducirse como "fortificación", se refiere a todos los de Nínive y al Imperio Asirio.

Todas tus fortalezas serán como higueras con los higos maduros más tempranos: si son sacudidos, caen en la boca del que come.
La ciudad de Nínive será fácilmente arrebatada como el fruto de un árbol.

la gente entre ustedes son mujeres
"Tu gente es débil y no se puede defender a sí misma".

Sus vigas
Largas barras de madera que fortalecen las puertas e impiden que puedan ser abiertas desde afuera de la ciudad. Al quemar las barras es imposible cerrar la ciudad de nuevo.

Nahum 3:14

Información general:
Nahúm le habla a las personas de Nínive como si ellos fueran la ciudad.

Te devorará como las langostas jóvenes que lo devoran todo
Te destruirán como las langostas que devoran todo en su camino.

Te devorará
El "fuego" y la "espada"

Multiplíquense tanto como las langostas jóvenes, tanto como las langostas maduras
Langostas maduras- "¡Multiplíquense como langostas jóvenes! ¡Multiplíquense como langostas adultas!" Estas palabras probablemente inician un nuevo párrafo.

Multiplíquense tanto como las langostas jóvenes
Esto significa que ellos se convertirán en una gran ciudad con mucha gente y destruirán otras tierras.

Nahum 3:16

Información general:
Nahúm le habla a las personas de Nínive como si ellos fueran la ciudad.

Has multiplicado a tus mercaderes más que las estrellas en los cielos
Los mercaderes de Nínive, al igual que las estrellas en el cielo, son imposibles de contar. Traducción Alterna: "Tienes más mercaderes de los que alguien puediera contar".

Mercaderes
"Comerciantes" o "quienes compran y venden cosas"

Príncipes
Usar una palabra equivalente a "líderes" políticos. (UDB)

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Generales
Usar una palabra equivalente a "líderes" militares u otra autoridad de gobierno.

¿Quién ha escapado de tu maldad constante?
Traducción Alterna: " Tus constantes malas acciones han lastimado a muchas personas y naciones".

Nahum 3:18

Pastores
"Pastores" se refiere a los gobernadores de los asirios.

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Book: Habakkuk

Habakkuk

Chapter 1

1 El mensaje que recibió Habacuc el profeta, **2** "SEÑOR, ¿he llorado por Tú ayuda por mucho tiempo, y tú actuas como si no me escucharás? He gritado con horror, "¡Violencia!" pero tú no me salvas. **3** ¿Por qué me haces ver la iniquidad y ver malas acciones? La destrucción y la violencia están delante de mí; hay lucha, y peleas en todas partes. **4** Por lo tanto, la ley se debilita, y la justicia no dura por mucho tiempo. Pues los malos rodean a los justos; por lo tanto, la falsa justicia sale." EL SEÑOR le responde a Habacuc: **5** "Mira a las naciones y examínalas; ¡Quedate maravillado y asombrado! Pues ciertamente haré algo en tús días que tú no creerás cuando se te informe. **6** ¡Pues mira! Estoy por levantar a los Caldeos, esa nación feroz e impetuosa. Ellos marchan por todo lo ancho de la tierra para apoderarse de las casas que no son de ellos. **7** Son terribles y espantosos; su juicio y esplendor salen de ellos mismos. **8** Sus caballos también son más veloces que los leopardos, más rápidos que los lobos nocturnos. De manera que sus caballos galopean y sus jinetes vienen de una gran distancia, vuelan como un águila avanzando para comer. **9** Todos ellos vienen por violencia; sus multitudes se van como el viento del desierto, y se reúnen cautivos como arena. **10** Así que se burlan de los reyes, y los gobernantes son sólo una burla para ellos. Se ríen de cada fortaleza, pues amontonan tierra y se la llevan. **11** Entonces el viento soplará con prisa; este destruirá. Son hombres culpables y su fuerza es su dios." Habacuc le hace otra pregunta al SEÑOR: **12** ¿No eres tú de los tiempos antiguos, SEÑOR mi Dios, Mi Santo? Nosotros no moriremos. El SEÑOR ha ordenado juicio para ellos, y tu, ROCA, tú los has puesto para correción de ellos. **13** Tus ojos son demasiado puros para mirar al mal, y no puedes mirar la maldad con favor; ¿por qué entonces has mirado favorablemente a esos quienes traicionan? ¿Por qué guardas silencio mientras los malvados destruyen a los que son más justos que ellos? **14** Tú creas a los hombres como peces en el mar, como cosas que se arrastran sin alguien que los gobierne a ellos. **15** Ellos los sacan a todos con anzuelos; arrastran a los hombres y los recogen en su red. Esto es el porque ellos se regocijan y gritan con entusiasmo. **16** Es por esto que hacen sacrificio a sus redes de pescar y queman incienso a su malla, pues las bestias gordas son su porción y las carnes grasientas son su alimento. **17** ¿Irán ellos entonces a vaciar sus redes y continuar la masacre de las naciones, no sintiendo compasión?

Habakkuk 1:1

El mensaje que Habacuc, el profeta, recibió
Estas palabras introducen los primeros dos capítulos del libro. Si en tu lengua necesitas una oración completa; puedes escribir de este modo: "Este es el mensaje que Habacuc el profeta recibió de Dios".

El SEÑOR
Este es el nombre del SEÑOR, que Él reveló a su gente en el Antiguo Testamento. Para una traducción vea la página translationWord.

¿Por cuánto tiempo pediré por tu ayuda y no me oirás?
Traducción Alterna: "He estado pidiendo tu ayuda durante un largo tiempo, pero tú actúas como si no me escucharas.

Habakkuk 1:3

Información general
Habacuc continúa su oración a Dios.

La contención se eleva
La lucha entre personas se hace más común

Los malos rodean a los justos
Esto puede significar que los justos sufren la injusticia porque 1) "los malos tienen más poder que los justos" o 2) "hay más malos que justos".

La falsa justicia sale
Traducción alterna: "la maldad sucede en vez de la justicia" o "la injusticia se eleva".

Habakkuk 1:5

Información general
El SEÑOR responde la oración de Habacuc.

Miren las naciones y examínenlas
"Aprendan lo que está sucediendo en otras naciones".

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Lo ancho de la tierra
Esto puede significar 1) todo lugar en Judá o 2) todo lugar en el mundo.

Apoderarse
Tomar a la fuerza o robar de sus propietarios

Casas
Casas

Ellos...ellos...ellos mismos
Los soldados caldeos. Dios elevará a la nación caldea, y los soldados caldeos invadirán Judá.

Son aterradores y temibles
Las palabras "aterradores" y "temibles" quieren decir básicamente lo mismo y enfatizan que ellos hicieron a otros tener miedo. Traducción alterna: "Ellos hicieron a otros temer"

Proceden de
"Vienen de"

Habakkuk 1:8

Sus caballos...sus caballos
Los caballos de los caldeos

Más rápidos que los lobos nocturnos
Los caballos de los caldeos son comparados con los lobos feroces que corren tras su presa por la noche cuando están muy hambrientos porque no han comido en todo el día.

Sus jinetes
Los soldados caldeos que andan a caballo

Leopardos
Gatos grandes y ágiles

Vuelan como un águila
"Los jinetes cabalgan tan rápido como las águilas vuelan"

Sus multitudes se van como el viento del desierto, y reúnen cautivos como arena.
Los caldeos son muchos, y así como los granos de arena que el viento levanta en una tormenta son muchos para contar, nadie puede contar las personas que ellos capturan y hacen prisioneras.

Habakkuk 1:10

Información general
El SEÑOR continúa describiendo a los soldados caldeos.

El viento soplará con prisa
El ejército de los invasores caldeos es comparado al viento, el cual sopla con prisa en un lugar y rápidamente continúa con el lugar siguiente.

Habakkuk 1:12

Información general
Habacuc habla al SEÑOR acerca de los caldeos.

¿No eres Tú de los tiempos antiguos, SEÑOR mi Dios, Santo mío?
Traducción alterna: "Tú eres eterno, SEÑOR mi Dios, Santo mío"

los...los
Los caldeos

Roca
El protector de Israel

Los has establecido para la corrección
"Los has establecido con el propósito de corregir a Israel"

Habakkuk 1:13

Información general
Habacuc continúa hablando al SEÑOR acerca de los caldeos.

los que traicionan
"los caldeos, en quienes nadie puede confiar"

Tragan
"destruyen" (UDB)

Como peces en el mar...como cosas que se arrastran.
Estas dos frases expresan la misma idea, la idea de que Dios permitió que los caldeos trataran a los israelitas como si fueran criaturas de poco valor y no como las personas deberían ser tratadas.

Habakkuk 1:15

Información general:
Habacuc continúa hablando al SEÑOR acerca de los caldeos.

Anzuelos...redes de pescar
herramientas usadas para atrapar peces

Malla
una herramienta usada para atrapar "cosas que se arrastran" (1:13)

las bestias gordas son su porción y las carnes gracientas son su alimento.
Traducción alterna: "los mejores animales y la mejor carne son su distribución de la comida"

Porción
una pequeña parte de algo más grande que es distribuído entre muchas personas.

Vaciar sus redes de pescar
Los pescadores vacían sus redes con el fin de lanzarlas otra vez y atrapar más peces.

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Chapter 2

1 Me pararé en mi puesto de guardia y me colocaré en la torre de vigilancia, y yo velaré con cuidado para ver qué él me dirá y yo debo dejar de quejarme y estar de acuerdo con Dios. **2** El SEÑOR me contestó y dijo: "Escribe esta visión, y escribe sin duda en las tablas para que él que esté leyendo entonces pueda correr. **3** Porque la visión es aún para un tiempo futuro y va finalmente a hablar y no fallará. Aunque se demore, espéralo. Pues ciertamente vendrá y no tardará. **4** ¡Mira! Aquel cuyos deseos no están bien dentro de él, está hinchado. Pero el justo vivirá por su fé. **5** Porque el vino es un traidor del jóven hombre arrogante, de manera que no se mantenga, sino que agrande su deseo como el sepulcro y, como la muerte, nunca satisfecha. Él toma para sí mismo a toda nación y reúne para sí mismo a todas las personas. **6** No creará todo esto un dicho para ridiculizarlo y una canción burlona acerca de él, diciendo: ¡Ay de aquel que está aumentando lo que no es de él! Pues, ¿por cuánto tiempo aumentarán el peso de las promesas que ustedes han tomado? **7** ¿Los que están enojados contigo vendrán otra vez, de los que tú temes comenzarán a atacar? Llegarás a ser una víctima para ellos. **8** Porque tú has asaltado a muchos pueblos, todo el remanente de los pueblos te asaltarán a ti. Porque has derramado sangre humana y has actuado con violencia en contra de la tierra, las ciudades. y todos los que viven en ellas. **9** ¡Ay! para el quien crea ganancias deshonestas para su casa, para así poner en alto su nido para guardarse a sí mismo de la mano del mal. **10** Porque tú cortaste muchos pueblos, provocarás vergüenza para tu familia y para tí mismo. **11** Porque las piedras clamarán desde el muro, y las vigas de madera les responderán. **12** ¡Ay! de aquel que edifica una ciudad con sangre, y establece un pueblo en injusticia. **13** ¿No viene del SEÑOR de los ejércitos que los pueblos trabajen para el fuego y que todas las otras naciones se fatiguen para nada? **14** Mas la tierra será llena del conocimiento de la gloria del SEÑOR como las aguas cubren el mar. **15** ¡Ay!, de aquel que hace que beba su vecino, tú que añades tu veneno a la bebida hasta emborracharlos para poder mirar su desnudez. **16** Serás lleno de vergüenza en vez de gloria. Bebe de el también, y revela tu propia desnudez. La copa de la mano derecha del SEÑOR llegará en su turno a tí, y la desgracia cubrirá tu honor. **17** La violencia hecha al Líbano te incomodará y la destrucción de animales te horrorizará. Porque has derramado sangre humana y has actuado con violencia contra la tierra, las ciudades, y todos los que viven en ellas. **18** ¿De qué te sirve la figura tallada? Porque el que la ha tallado, o el que funde una figura de metal fundido, es un maestro de mentiras; porque confía en su propia obra cuando hace estos dioses mudos. **19** ¡Ay! de aquel que le dice a la madera: "¡Despierta! O a la piedra muda: "¡Levántate!" ¿Estas cosas enseñan? Mira, está cubierta de oro y plata, pero no hay ningún aliento en ella. **20** ¡Mas el SEÑOR está en Su santo templo! Guarde silencio delante de Él toda la tierra."

Habakkuk 2:1

Yo...mi...me
Habacuc

Él
El SEÑOR

Me pararé en mi puesto de guardia y me colocaré en mi tierra de vigilancia
Estas frases dicen la misma cosa de dos formas diferentes. "Me pararé en mi puesto en la torre de vigilancia". Habacuc usa estas frases para compararse a sí mismo, esperando escuchar a Dios, con un soldado en guardia en una torre de vigilancia.

Debo dejar de quejarme
La palabra "dejar" habla de cambiar la forma de pensar como si esto fuera cambiar una cosa por otra. Traducción Alterna: "Debo dejar de quejarme y estar de acuerdo con Dios."

Habakkuk 2:2

Información general:
El SEÑOR responde a Habacuc

Graba esta visión, y escribe claramente en las tablas.
Ambas frases están diciendo lo mismo de dos formas diferentes. Traducción Alterna: "escribe claramente en las tablas lo que Dios va a decirte."

Tablas
Estas son pedazos planos de piedra o barro que eran usados para escribir.

El que las lea, pueda correr
Esto puede decir que: 1) alguien correrá con las tablas y se las leerá a las personas. 2) cualquiera que las lee será capaz de leerlas fácilmente.

y hablará finalmente
Lo que está escrito sucederá o se hará realidad.

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Y no tardará
Significados posibles: 1) y no esperará o 2) "y no vendrá lentamente"

Habakkuk 2:4

Información general
El SEÑOR continúa respondiendo a Habacuc.

¡Mira!
La palabra "¡mira!" aquí, añade énfasis a lo que sigue.

Aquel cuyos deseos no están bien dentro de él...el joven arrogante...él no se mantenga, sino que agranda su deseo...toma para sí mismo...reúne para sí mismo
El SEÑOR habla de los caldeos como si fueran sólo una persona.

Toma para sí mismo a toda nación y reúne para sí mismo a todos los pueblos
Esto es decir lo mismo en dos maneras diferentes. "Él junta a todas las personas de cada nación" "Él" se refiere a los caldeos como si fueran una sóla persona.

Reúne
Junta

toda...todos
Un número muy grande

Habakkuk 2:6

Información general
El SEÑOR continúa respondiendo a Habacuc.El SEÑOR se refiere a los caldeos como si fueran una sóla persona.

¿Por cuánto tiempo aumentarán el peso de las promesas que ustedes han tomado?
"En algún momento ya no podrán tomar promesas de las personas" Esto puede significar: 1)Los caldeos son como ladrones que están tomando promesas que ellos han forzado a otras personas a hacer 2) El SEÑOR está teniendo en cuenta lo que los caldeos han robado y algún día les pedirá que paguen por ello.

Promesas
Promesas por una deuda a pagar, normalmente escrita en arcilla.

¿No se levantarán de repente los que te están mordiendo, y despertarán los que te están aterrorizando?
Esta pregunta fue hecha con el fin de hacer que los caldeos piensen acerca de la respuesta. "Aquellos que están enojados contigo vendrán contra ti, aquellos a los que les temes comenzarán a atacar"

Los que te están mordiendo
Esta es una expresión idiomática que habla de aquellos que tienen deudas que deben pagar. Sin embargo, algunas versiones modernas interpretan que esta frase significa acreedores, no deudores.

Los que te están aterrorizando
Esto se refiere a los mismos deudores. Ellos aterrorizarán a los caldeos al atacarlos en venganza de las deudas injustas que ellos fueron forzados a tener.

Levantarán
"crecer en número" o "hacerse más poderosos"

Saqueado
Robado o tomado a la fuerza

Habakkuk 2:9

Información general
El SEÑOR continúa respondiendo a Habacuc. Él se refiere a los caldeos como si fueran una sola persona.

Quien crea ganancias deshonestas para su casa
"Quien trabaja para obtener ganancias deshonestas para su familia"

Poner en alto su nido
"construir su casa lejos de los problemas"

La mano del mal
Traducción Alterna: "la mano del mal", tratando al "mal" como una persona o "persona mala". .

Has concebido vergüenza para tu casa al cortar a tantos pueblos
"Porque tú cortaste a tantos pueblos, tu familia sufrirá vergüenza."

cortar
destruyendo

Has pecado contra ti mismo
"Te has lastimado a ti mismo"

Piedras...vigas de madera
Las "piedras" y "vigas de madera" representan a la gente lastimada en la construcción de la casa, quienes representan a la gente destruida por los caldeos.

Clamarán
Hacer acusaciones a Dios en contra del constructor de la casa.

Les responderán
Estar de acuerdo con las acusaciones

Habakkuk 2:12

Información general
El SEÑOR continúa respondiendo a Habacuc. Él se refiere a los caldeos como si fueran una sola persona.

Ay de quel que edifica una ciudad con sangre, y establece un pueblo en iniquidad.
Estas dos frases dicen lo mismo en formas diferentes. Traducción Alterna: "Una advertencia a los caldeos que construyeron sus ciudades con lo que le robaron a la gente que mataron".

Con sangre
Matando pueblos .Traducción Alterna: "aquel que mata pueblos y roba sus bienes para construir una ciudad".

Y establece un pueblo en iniquidad
"Aquel que construye una ciudad con mal comportamiento". Los caldeos construyeron sus ciudades usando los bienes de los pueblos que mataron.

¿No viene del SEÑOR de los ejércitos que los pueblos trabajen para el fuego y que todas las otras naciones se fatiguen para nada?
Dios causó la destrucción de lo que los pueblos construyeron. Está dicho en dos maneras diferentes con el fin de hacer más claro el significado. Traducción Alterna: "El SEÑOR es el único que hace que aquello que los pueblos se esforzaron en construir sea destruido por el fuego y quede en la nada."

Habakkuk 2:15

Información general
El SEÑOR continúa respondiendo a Habacuc. Él se refiere a los caldeos como si fueran una persona.

Añades tu veneno
"Añades tu veneno a su bebida"

Serás atracado de vergüenza en vez de gloria
"Como buscaste grande gloria, Dios traerá sobre ti grande vergüenza"

Bebe de él
Bebe de la copa envenenada

La copa de la mano derecha del SEÑOR llegará en su turno a ti
"Así como El SEÑOR castigó a otras naciones con su poder, te castigará a ti con todo su poder".

La copa
"El vino envenenado"

Mano derecha
La mano más fuerte

Llegará en su turno a ti
"vendrá a ti como lo hizo con otros"

desgracia cubrirá tu honor
"Todos verán tu desgracia y nadie verá tu honor"

Habakkuk 2:17

Información general
Dios continúa hablando de cómo él castigará a los caldeos.

La destrucción de animales te horrorizará
"La muerte de animales te hará tener miedo"

Habakkuk 2:18

"te"
La palabra "te" hace referencia a los caldeos.

Funde una figura
Este es el proceso de hacer una estatua vertiendo metal líquido en algo tallado de la forma que se desea. El metal tomará la forma de la fundición y se endurecerá como una figura o estatua.

Fundido
Esta es la palabra para el metal cuando este está en su forma líquida.

Un maestro de mentiras
Esta frase se refiere a aquel que talló o fundó una figura. Haciendo un dios falso, esta persona está enseñando una mentira.

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Chapter 3

1 La oración de Habacuc el profeta: **2** SEÑOR, he oído tu noticia, y tengo miedo. SEÑOR, aviva tu obra en medio de estos tiempos; en medio de estos tiempos hazla conocer; recuerda tener compasión en tu ira. **3** Dios vino de Temán, y el Santo, del Monte Parán. Selah. Su gloria cubrió los cielos, y la tierra estaba llena de Su alabanza. **4** Los dos rayos de Su mano eran tan brillantes como el relámpago, donde Su fuerza estaba escondida. **5** La enfermedad mortal fue delante de Él, y la plaga iba detrás de Sus pies. **6** Se puso de pie y midió la tierra; miró y sacudió las naciones. Aún las montañas eternas fueron despedazadas, y las colinas perpetuas se postraron. Su camino es eterno. **7** Vi las tiendas de Cusán en aflicción, y las telas de las tiendas en la tierra de Madián temblar. **8** ¿Estaba el SEÑOR enojado con los ríos? ¿Estaba tu ira contra los ríos, o tu furia contra el mar, cuando cabalgaste sobre tus caballos y tus carros victoriosos? **9** ¡Has sacado tu arco sin cubierta; pusiste flechas en tu arco! Selah. Dividiste la tierra con ríos. **10** Las montañas te vieron y se torcieron de dolor. Los diluvios de agua pasaron sobre ellas; el mar profundo levantó un clamor. Alzó sus olas. **11** El sol y la luna se detuvieron arriba en sus lugares altos a la luz de tus flechas y volaron, al resplandor del relámpago de tu lanza. **12** Has marchado sobre la tierra con indignación. En ira has trillado las naciones. **13** Saliste para la salvación de tu pueblo, para la salvación de tu ungido. Destrozaste la cabeza de la casa de los malvados para exponer la base del cuello. **14** Has perforado la cabeza de sus guerreros con sus propias flechas ya que vinieron como una tormenta para dispersarnos, su vanagloria es como uno que devora al pobre en un escondite. **15** Has viajado sobre el mar con tus caballos, y amontonado las grandes aguas. **16** ¡Escuché, y mis entrañas temblaron! Mis labios temblaron al sonido. La descomposición entra en mis huesos, y debajo de mí mismo tiemblo mientras espero en silencio para que el día de la gran tristeza llegue sobre el pueblo que nos invade. **17** Aunque la higuera no florezca y no haya fruto en las viñas; y aunque el producto del olivo decepcione y los campos no produzcan alimento; y aunque el rebaño esté separado de la manada y no haya ganado en los corrales, esto es lo que haré. **18** Pero, yo me regocijaré en el SEÑOR. Estaré gozoso debido al Dios de mi salvación. **19** El SEÑOR Dios es mi fortaleza y hace mis pies como de venados. Él me hace seguir adelante en mis lugares altos.

Habakkuk 3:1

He oído tu informe
Esto puede significar: 1) "He oído a pueblos hablar acerca de lo que has hecho" o 2) "He oído lo que has dicho"

Aviva tu obra
"Devuélvele la vida a tu obra" o "Haz de nuevo lo que has hecho antes"

Hazla conocer
"Haz que tu trabajo sea conocido"

Habakkuk 3:4

Información general
Habacuc continúa describiendo su visión del SEÑOR.

Rayos
Estas son las entradas de luz que vienen de fuentes de luz tales como el sol.

Su...su...sus
Del SEÑOR

Habakkuk 3:6

Información general
Habacuc continúa describiendo su visión del SEÑOR.

Midió la tierra
Esto puede significar: 1) Él la estudió de la manera en que un conquistador lo haría antes de asignar porciones a sus gobernadores o 2) Él la hizo sacudir.

Montañas eternas...colinas perpetuas
"Montañas que han existido desde el principio de los tiempos... colinas que existirán hasta el fin de los tiempos". Si en tu idioma no hay palabras diferentes para "colinas" y "montañas" o para "eternas" y "perpetuas", puedes combinarlas como hizo la ULB.

Se postraron
En adoración a Dios. "Se tiraron al piso"

Habakkuk 3:7

Información general
Habacuc continúa describiendo su visión del SEÑOR.

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Las tiendas de Cusán en aflicción, y las telas de las tiendas...de Madián temblar.
Los pueblos de Madián y Cusán que tiemblan con miedo son como telas de tiendas que se mueven cuando el viento sopla.

Cusán
Esto puede ser 1) el nombre de un grupo de personas desconocidas o 2) lo mismo que Cus

¿Estaba el SEÑOR enojado con los ríos? ¿Estaba tu ira contra los ríos, o tu furia contra el mar...carros victoriosos?
Si en tu idioma no existen palabras diferentes para "enojado", "ira" y "furia", puedes combinar las oraciones: "¿Estaba el SEÑOR enojado con los ríos? ¿Estaba tu furia contra el mar... carros victoriosos?" Traducción Alterna: "El SEÑOR no estaba enojado con los ríos. Tu ira no estaba contra los ríos, ni estaba tu furia contra el mar... carros victoriosos".

Cabalgaste sobre tus caballos y tus carros victoriosos
Así como un soldado cabalgaría sobre un caballo o un carro hacia la batalla, el SEÑOR vino para salvar al pueblo de Israel.

Habakkuk 3:9

Selah
Este término significa "parar y pensar" o "levantar, exaltar"

Las montañas te vieron y se torcieron de dolor
Cuando Dios dividió la tierra, las montañas se movieron, como si ellas pudieran ver las acciones de Dios y reaccionar desviándose de donde la tierra fue dividida.

El mar profundo levantó un clamor
El sonido de grandes olas en el mar

¡Alzó sus olas!
el nivel del agua se levanta

Habakkuk 3:11

Información general
Habacuc continúa describiendo su visión del SEÑOR.

A la luz de tus flechas
Porque la luz de las flechas del SEÑOR eran muy brillantes.

Has marchado sobre la tierra con indignación. En ira has trillado las naciones.
Estas dos oraciones tienen significados similares. Ambas refieren a que el SEÑOR castiga a las naciones por su maldad.

Indignación
Enojo por algo que está mal.

Habakkuk 3:13

Información general
Habacuc describe al SEÑOR

Tu ungido
Esto puede también significar "tu Mesías", pero la referencia es claramente hacia "tu pueblo", así que usa un sustantivo común aquí, no como un nombre propio.

Destrozaste la cabeza de la casa de los malvados
"Tu destrozaste completamente al líder de los malvados" .

Habakkuk 3:14

Información general
Habacuc describe al SEÑOR destruyendo a los caldeos.

Vinieron como una tormenta
El poder y la rapidez de los caldeos mientras atacaban al pueblo de Israel se compara con la venida de una tormenta repentina.

Alarde
fanfarroneo

Devora al pobre en un escondite
Encuentra a la gente pobre que se esconde de ellos y los mata y les quita todos sus bienes

Devora
Come todo rápidamente

Habakkuk 3:16

Información general
Habacuc describe su miedo cuando él piensa sobre cómo el SEÑOR castigará a los caldeos.

¡Mis entrañas temblaron! mis labios temblaron...la descomposición entra en mis huesos y debajo de mi mismo tiemblo
Esto se refiere al miedo causado al pensar en los momentos venideros. Habacuc usa varias partes de su cuerpo para expresar que cada parte de él tiene miedo.

Descomposición
Pudrición

Habakkuk 3:17

Higuera...vides...olivo...campos...rebaño...ganado
No hay alimento. Estas son casi todas las fuentes de alimento que se pueden encontrar en la tierra de Israel.

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Habakkuk 3:18

Información general
Habacuc alaba al SEÑOR.

Regocijaré... estar feliz
Ambas palabras quieren decir "estar alegre", pero si en tu idioma existe una palabra especial para alegrarse después de ganar una batalla, usa esa "exaltación" aquí.

Hace mis pies como los del ciervo; me hace seguir adelante en mis lugares altos
Tener los pies como los del ciervo le da a Habacuc la habilidad de trepar precipicios rocosos y empinados. Las palabras "lugares altos" hacen referencia a los lugares fuera del alcance del peligro. Él dice que Dios le está dando la habilidad de encontrar un lugar de seguridad.

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Book: Zephaniah

Zephaniah

Chapter 1

1 Esta es la palabra de SEÑOR que vino a Sofonías hijo de Cushi, hijo de Gedalías, hijo de Amarías, hijo de Ezequías, en los días de Josías hijo de Amón, rey de Judá. **2** "YO destruiré por completo todo sobre la superficie de la tierra, esta es la declaración del SEÑOR. **3** YO voy a destruir hombres y bestias; YO voy a destruir las aves del cielo y los peces del mar, haré ruinas a los malvados. Quitaré a los hombres de la superficie de la tierra, esta es la declaración del SEÑOR **4** Levantaré mi mano sobre Judá y todos los habitantes de Jerusalén. Yo cortaré cada remanente de Baal de este lugar y los nombres de las personas idólatras entre sus sacerdotes, **5** las personas que en sus casas adoran los cuerpos celestiales, y las personas que adoran y juran al SEÑOR, pero también juran por su rey. **6** Yo también voy a cortar a aquellos que se han apartado de seguir al SEÑOR, los que ni buscan al SEÑOR ni piden su dirección." **7** ¡Estén en silencio ante el SEÑOR! Porque el día del SEÑOR está cerca; el SEÑOR ha preparado el sacrificio, y separó sus invitados. **8** "Ocurrirá en el día del sacrificio del SEÑOR, que YO castigaré a las princesas y a los hijos del rey, y a todos los que están vestidos en vestimenta de extranjero. **9** En ese día, voy a castigar a todos aquellos que adoran a Dagón, los que llenan las casas de sus amos con violencia y engaño. **10** Y será en aquel día, esta es la declaración de SEÑOR, que un clamor vendrá de la entrada del Pez, desde el Segundo Distrito, y un quebrantamiento desde las colinas. **11** Laméntensen, habitantes del mercado, porque todos los mercaderes van a ser arruinados; todos esos que pesan plata serán cortados. **12** Y acontecerá en ese tiempo que YO voy a buscar a Jerusalén con lámparas, y castigaré a los hombres que han reposado como el vino, y que dicen en sus corazones, el SEÑOR no hará nada, bueno, o malo.' **13** ¡Sus bienes serán arrebatados, y sus casas serán abandonadas en ruinas! Ellos construirán casas, pero no vivirán en ellas, y plantarán viñedos pero no beberán de sus vinos. **14** ¡El gran día del SEÑOR está cerca, muy cerca! **15** ¡El sonido del día de SEÑOR será el de un guerrero que llora profundamente! Ese día será el día de furia, un día de quebranto y angustia; un día de tormenta y devastación, un día de oscuridad y tinieblas, un día de nubes y profunda oscuridad. **16** Será un día de trompetas y alarmas contra las ciudades fortificadas y las altas murallas. **17** Porque traeré tribulación sobre los hombres, para hacerlos caminar como hombres ciegos, porque cometieron pecado contra el SEÑOR. Su sangre será derramada como polvo, y su carne interna como basura. **18** Ni su plata ni su oro podrá salvarlos en el día de la furia de SEÑOR. En el fuego de su celo toda la tierra será consumida, porque Él traerá un completo y terrible fin para todos los habitantes de la tierra."

Zephaniah 1:1

la palabra de SEÑOR que vino
"la palabra que el SEÑOR Dios habló"

SEÑOR
Este es el nombre de Dios que El reveló a su pueblo en el Antiguo Testamento. Ver la página traducciónPalabra sobre SEÑOR sobre como traducir esto.

Yo destruiré por completo todo sobre la superficie de la tierra...Quitaré a los hombres de la superficie de la tierra
Estas son exageraciones deliberadas por el SEÑOR para expresar su ira por el pecado del pueblo.

Quitaré
Se habla de destruir como si fuera cortar aquello de que era parte.

Zephaniah 1:4

Milcom
"Milcom" es posiblemente otro nombre para el ídolo "Molech".

Zephaniah 1:7

el SEÑOR ha preparado el sacrificio, y separó sus invitados
Este lenguaje muestra el plan último de Dios y como usa los enemigos de su pueblo para lograr sus propósitos. .

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vestidos en vestimenta de extranjero
Esta frase sugiere que los Israelitas usaban ropa similar a los extranjeros para mostrar simpatía como sus cotumbres y a la adoración de sus dioses extranjeros. .

En ese día,
"En el día de el SEÑOR"

todos aquellos que saltan la puerta
Esto es una referencia a gente que adoraban un dios llamado Dagan. Traducción Alterna:"todos aquellos que adoraban Dagan" .

Zephaniah 1:10

declaración de SEÑOR
Traducción Alterna: "lo que el SEÑOR ha declarado" o "lo que el SEÑOR ha dicho solemnemente"

entrada del Pez
La entrada del Pez era una de las entradas en el muro de la ciudad

desde el Segundo Distrito
Traducción Alterna: "Clamar fuertemente desde el Segundo Distrito". El Segundo Distrito era una parte nueva de Jerusalén.

desde las colinas
esto se refiere a las colinas alrededor de Jerusalén. Traducción Alterna: "desde las colinas alrededor de Jerusalén."

mercaderes van a ser arruinados; todos esos que pesan plata serán cortados.
Traducción Alterna: "para aquellos que compran y venden bienes, los mercaderes, serán matados."

Zephaniah 1:12

buscar a Jerusalén con lámparas
Nadie podrá esconderse de Dios.

reposado como el vino
Se sienten seguros de problemas.

dicen en sus corazones
hablan con certeza.

Zephaniah 1:14

cerca, cerca y apresurándose
la repetición de la palabra "cerca" junto a la frase äpresurándose rápidamente" enfatizan que el día cuando el SEÑOR juzgue la gente pronto sucederá. Traducción Alterna: "cerca y estará aquí pronto"

Ese día será el día de furia, un día de quebranto y angustia
Esta declaración enfatiza cuán terrible será el juicio de Dios. Las múltiples figuras retóricas son acumulativas y muestran la naturaleza destructiva de este juicio final por Dios. Crea énfasis.

día de quebranto y angustia
Las palabras "quebranto" y "angustia" significan casi lo mismo y enfatizan la intensidad del quebranto de la gente. Traducción Alterna: "un día cuando el pueblo sentirá un quebranto terrible."

día de tormenta y devastación
Aquí la palabra "tormenta" se refiere a juicio divino. La palabra "devastación" describe los efectos de ese juicio. Traducción Alterna: "un día de tormentas devaltadoras" o "un dóa de juicio devastador".

día de oscuridad y tinieblas
Las palabras"oscuridad" y "tinieblas" comparten significados similares y enfatizan la intensidad de la oscuridad. Ambas palabras se refieren a un tiempo de desastre o juicio divino. Traducción Alterna: "un día que está lleno de oscuridad" o "un día de juicio terrible."

día de nubes y profunda oscuridad
Esta frase significa lo mismo como, e intensifica la idea de la frase anterior. Como esa frase, ambas las "nubes" y "tinieblas" se refieren a juicio divino. Traducción Alterna: "un día lleno de oscura nubes de tormenta."

día de trompetas y alarmas
Las palabras "trompetas" y "alarmas" basicamente significan lo mismo aquí. Ambas son medios para llemar a soldados a prepararse para : "un día cuando la gente suenen la alarma para la batalla."

las ciudades fortificadas y las altas torres
Estas dos frases se refieren ambas a fortalezas militares. Traducción Alterna: 'ciudades bien fortificadas"

Zephaniah 1:17

caminar como hombres ciegos, ...derramada como polvo,... y su carne interna como basura
Estas tres frases indican comparaciones para mostra lo que tienen en común.

El fuego de su celo
Esto se refiere al poder de la ira de el SEÑOR.

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Chapter 2

1 Congréguense y reúnanse, nación no avergonzada, **2** antes que el decreto tenga efecto, y el día pase como el tamo; antes que la furia de la ira del SEÑOR venga sobre ustedes, antes que el día de la ira del SEÑOR venga sobre ustedes. **3** ¡Busquen al SEÑOR, toda la gente humilde en la tierra, obedezcan este decreto! Busquen la justicia. Busquen humildad y quizás ustedes serán protegidos en el día de la ira del SEÑOR. **4** ¡Porque Gaza será abandonada, y Ascalón será asolada. Ellos expulsarán a Asdod en el mediodía, y sacarán de raíz a Ecrón! **5** Dolor fuerte a los habitantes en la costa del mar, la nación de los queretitas. El SEÑOR ha hablado contra ustedes, Canaán, tierra de los filisteos. YO voy a destruirlos hasta que no quede ningún habitante. **6** Entonces la costa del mar va a convertirse en pastos para los pastores, y corrales para las ovejas. **7** La región de la costa será para el remanente de la casa de Judá, quien va a pastorear sus rebaños allí. En el atardecer, el pueblo dormirá en las casas de Ascalón, porque el SEÑOR su Dios va a cuidar de ellos y restaurará sus fortunas. **8** "YO he escuchado las burlas de Moab, y las maldiciones del pueblo de Amón, cuando ellos se burlaron de mi pueblo, y violaron sus límites. **9** Por lo tanto, mientras YO viva, esta es la declaración de SEÑOR de los ejercitos, Dios de Israel, Moab va a convertirse como Sodoma, y el pueblo de Amón como Gomorra; un lugar de ortigas y pilas de sal, desierto por siempre. Pero el remanente de mi pueblo les va a robar, y el resto de mi nación tomará posesión de ellos. **10** Esto le pasará a Moab y a Amón por causa de su orgullo, porque afrentaron y se burlaron del pueblo del SEÑOR de los ejércitos. **11** Entonces ellos van a temer al SEÑOR, porque él se burlará de todos los dioses de la tierra. Desde cada costa, todos van a adorarlo a Él, cada uno desde su propio lugar. **12** Ustedes etíopes también serán traspasados por mi espada **13** y la mano de Dios atacará el norte y destruirá Asiria, para que Nínive se convierta en desastre abandonado, tan seca como un desierto. **14** Luego, rebaños se recostarán allí, cada animal de las naciones, ambos, el búho del desierto, y el erizo, van a descansar en la parte alta de sus columnas. Un llamado saldrá de las ventanas; escombros estarán en los caminos de las puertas; sus vigas de árboles talladas serán expuestas. **15** Esta es la ciudad regocijada que vivía sin temor, que dijo en su corazón, "Yo soy, y nada me es igual." Como ella se ha convertido en un horror, un lugar para que las bestias se recuesten en ella. Cualquiera que pase junto a ella silbará y agitará su puño.

Zephaniah 2:1

Congréguensen y reúnanse
Estas dos frases significan la misma cosa. Juntos intensifican el mandato para que las personas se reúnan para arrepentirse de sus pecados.
Traducción alterna: "'juntarse"'

Nación no avergonzada
La nación no es culpable de sus pecados.

El día pasecomo el tamo
El tamo es una parte insignificante parte de la planta que será desechado y asi este día pasará rápidamente. .

Antes que la furia de la ira de el SEÑOR venga sobre ustedes, antes que el día de la ira de el SEÑOR venga sobre ustedes.
Este profeta repite la misma frase casi exactamente para enfatizar cuan terrible será el juicio de el SEÑOR y la urgencia de que la gente se arrepienta.
.

Ira de el SEÑOR
Esto representa la intención de Dios de castigar.

Zephaniah 2:4

Saquearán a Asdod en el día, y sacarán de raíz a Ecrón!
Las personas serán rápido y completamente removidas de estas ciudades.

Hasta que no quede ningún habitante
Traducción alterna: "'hasta que no haya nadie"'

Zephaniah 2:6

Entonces la costa del mar se convertirá .. rebaño para las ovejas
Parte del significado de este verso no esta claro y es traducido en diferentes formas por versiones modernas.

Dormirá
significa dormir en una cama.

Zephaniah 2:8

Declaración de el SEÑOR de los ejercitos
"'lo que el SEÑOR de los ejercitos ha declarado"' o "lo que el SEÑOR de los ejrcitos solemnemente dijo"'

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Zephaniah 2:12

sus dinteles
Cuando los edificios eran destruídos y se caían las columnas usadas para la decoración y apoyo usualmente permanecían de pie.

vigas
Las vigas son piezas largas y gruesas de maderas que son usadas para mantener un edificio estable.

Zephaniah 2:15

silbará y sacudirá su mano
En este caso el silbido es un sonido de enojo. Esta frase indica enojo extremo del pueblo hacia Ninive.

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Chapter 3

1 ¡Aflicción para la ciudad rebelde! La violenta ciudad es deshonra. **2** Ella no ha escuchado la voz de Dios, ni ha aceptado la corrección del SEÑOR. Ella no ha creído al SEÑOR. Ella no confía en el SEÑOR y no va a acercarse a Dios. **3** Sus príncipes son leones rugiendo en medio de ella. Sus jueces son lobos de tardes que no dejan nada para ser mordido en la mañana. **4** Sus profetas son insolentes y hombres traidores. Sus sacerdotes han profanado lo que es santo, y han violentado la ley. **5** El SEÑOR es justo en medio de ella. Él no puede hacer nada malo. ¡Mañana tras mañana, va ha dispensar su justicia! No será escondida en la luz, pero todavía las personas injustas no conocen la vergüenza. **6** " Yo he destruído naciones; sus fortalezas son ruinas. Yo he hecho arruinar sus calles, para que nadie pase por ellas. Sus ciudades están destruídas para que allí no habite nadie. **7** Yo dije, ' Ciertamente me temerán; aceptarán la corrección, y no será destruida su morada por todo lo que he planeado.' Sin embargo, ellos estaban ansiosos por iniciar cada mañana corrompiendo todo sus actos. **8** Por lo tanto esperen por mí, dice el SEÑOR, hasta que yo me levante a destruir la víctima. Porque mi decisión es reunir las naciones, reunir los reinos, y dejar salir mi enojo contra ellos, toda mi ira furiosa, para que toda la tierra sea devorada por el fuego de mi enojo. **9** Pero entonces yo voy a dar labios puros a las personas, para llamarlos en el nombre del SEÑOR, para que me sirvan hombro a hombro. **10** Desde más allá del río de Etiopía, mis adoradores, mi pueblo esparcido, va a traerme ofrendas. **11** En aquel día no serás puesto en vergüenza por todos tus actos que cometiste contra mí, porque yo removeré de entre ustedes aquellos que celebraron tu orgullo, porque ustedes no van a actuar más arrogantemente en mi santo monte. **12** Y voy a dejarlos como un pueblo humilde y pobre, y ustedes van a tomar refugio en el nombre del SEÑOR. **13** El remanente de Israel nunca más cometerá injusticia o hablará mentira, y ninguna lengua engañosa será encontrada en sus bocas; entonces serán apacentados y se recostarán, y ninguno los hará temer. **14** ¡Canta, hija de Sión! ¡Grita, Israel! Sé agradecido y regocíjate con todo tu corazón, hija de Jerusalén. **15** El SEÑOR ha quitado tu castigo; Él ha expulsado tus enemigos! El SEÑOR es el rey de Israel entre ti. ¡Tú nunca jamás temerás al mal! **16** En aquel día ellos van a decir a Jerusalén, " No temás, Sión. No dejes que tus manos desfallezcan. **17** El SEÑOR tu Dios está en medio de ti, poderoso para salvarte. Él va a celebrar sobre ti, y con gozo hará silencio sobre ti en su amor. Se alegrará sobre ti, y gritará de gozo, **18** como en el día de su fiestas señaladas. Yo voy a quitar el desastre de ti; tu no volverás a soportar la vergüenza. **19** Mira, YO estoy a punto de trabajar con tus opresores. En aquella hora, YO voy a rescatar a los cojos y a recoger los marginados. YO voy a hacerlos como alabanza, y YO voy a cambiar sus vergüenzas en fama en toda la tierra. **20** En aquel tiempo, YO voy a dirigirte; en ese tiempo, YO voy a reunirte. Yo voy a hacer que todas las naciones de la tierra te respeten y te alaben, cuando tú veas eso YO te restaurare," dice el SEÑOR.

Zephaniah 3:1

Ella no ha escuchado la voz de Dios
El pueblo de Jerusalën no han obedecido lo que Dios ha tenido a sus profetas enseñandole a ellos.

y no va a acercarse a Dios
La gente no desea adorar y obedecer a Dios.

Zephaniah 3:3

Sus príncipes son leones rugiendo en medio de ella
Traducción Alterna: "Los líderes de Jerusalén son violentos". (See:

Sus jueces son lobos de tardes que no dejan nada para ser mordido en la mañana
Traducción Alterna: ''Sus jueces son personas malvadas que toman cosas que le pertenecen a otras". Esto también es una metáfora.

Sus profetas son insolentes y hombres traidores
Traducción Alterna: "Sus profetas son hombres desobedientes e infieles".

Zephaniah 3:5

No será escondida en la luz
Traducción Alterna: "Su justicia se muestra claramente a todos"

Zephaniah 3:6

Yo he hecho de sus calles ruinas, para que nadie pase por ellas
El SEÑOR expresa la misma idea en dos maneras diferentes para poder enfatizar la destrucción completa de las ciudades.

Zephaniah 3:8

yo me levante por la víctima
"yo me levanto para destruir la vícima"

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es reunir las naciones, reunir los reinos
Estas dos frases significan la misma cosa y enfatiza que el SEÑOR juzgará todas las naciones.

mi enojo contra ellos, toda mi ira furiosa
Las palabras "enojo" y "ira furiosa" básicamente significan lo mismo y enfatiza la intensidad del enojo del SEÑOR. Traducción Alterna: "mi grande ira feroz".

para que toda la tierra sea devorada por el fuego de mi enojo
Esta frase puede ser expresada de forma activa. Traducción Alterna: "para que el fuego de mi enojo devore toda la tierra"

devorada por el fuego de mi enojo
El enojo del que aquí se habla es como si fuera el fuego que se pudiera devorar algo. (See:

Zephaniah 3:9

yo voy a dar labios puros a las personas
Esto es otra manera de decir que Dios causará que su pueblo hable lo que es correcto.

que me sirvan hombro a hombro
El pueblo será unido en el deseo de servir a Dios, como las personas están unidas físicamente cuando se paran juntas con sus hombros tocandose.

Zephaniah 3:12

ninguna lengua engañosa será encontrada en sus bocas
Traducción Alterna: "Nadie encontrará una lengua engañosa en su boca" o "ellos no diran cosas engañosas".

entonces serán apacentados y se recostarán
El SEÑOR habla del pueblo de Israel como si fueran un rebaño de ovejas que descansa en seguridad.

Zephaniah 3:14

hija de Sión
"Esto significa todas las personas en Jerusalén"

No dejes que tus manos desfallezcan
Esto significa "no te sientas débil o inquieto como te sentirías si tus manos estuvieran físicamente débiles."

Zephaniah 3:19

Yo voy a rescatar los cojos y a recoger los marginados
Esto aparenta referirse a ovejas cojas y marginadas, que sirven como una imagen de los israelitas quienes sufrieron en exilio.

los cojos
Esto se refiere a personas o animales que no pueden caminar.

Yo voy a hacerlos como alabanza
El pensamiento completo aquí es, "los convertiré en objetos de alabanza", esto es, "haré que otros los alaben".

En aquel tiempo, yo voy a gobernarte; en ese tiempo, yo voy a reunirte
Estas dos lineas significan básicamente lo mismo e implican que el SEÑOR traerá las personas exiliadas de vuelta a su tierra natal. Traducción Alternativa: "En ese tiempo Yo voy a reunir y los guiaré a casa."

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Book: Haggai

Haggai

Chapter 1

1 En el segundo año del rey Darío, en el sexto mes, en el primer día del mes, la palabra del SEÑOR vino por la mano de Hageo, el profeta, para el gobernador de Judá, Zorobabel hijo de Salatiel, y para el sacerdote principal, Josué hijo de Jehosadac, diciendo: **2** "El SEÑOR de los ejércitos dice esto: Esté pueblo dice: 'No es el tiempo para nosotros venir o construir la casa del SEÑOR."' **3** Luego la palabra del SEÑOR vino por la mano de Hageo el profeta, diciendo: **4** "¿Es tiempo para ustedes mismos vivir en sus casas terminadas, mientras esta casa permanece arruinada? **5** Así que ahora el SEÑOR de los ejércitos dice esto: ¡Consideren sus caminos! **6** ¡Ustedes han sembrado mucha semilla, pero traen poca cosecha; ustedes comen, pero no tienen suficiente; ustedes beben, pero no pueden emborracharse. Ustedes visten ropa, pero no pueden calentarse a ustedes mismos, y el asalariado gana dinero sólo para ponerlo en un bolso lleno de agujeros! **7** El SEÑOR de los ejércitos dice esto: "¡Consideren sus caminos! **8** ¡Suban a la montaña, traigan madera y construyan mi casa; luego Me complaceré en ella, y Yo seré glorificado! -- dice el SEÑOR." **9** "¡Ustedes buscan mucho, pero miren! ¡Ustedes han traído poco a la casa, y yo lo esparcí soplando! ¿Porqué?", declara Él SEÑOR de los ejércitos. "Porque mi casa permanece en ruinas, mientras cada uno de ustedes está trabajando en su propia casa. **10** Por causa de ustedes es que los cielos retienen el rocío y la tierra retiene su producto. **11** ¡Yo he invocado una sequía sobre la tierra y sobre las montañas, sobre el grano y sobre el vino nuevo, sobre el aceite y sobre la cosecha de la tierra, sobre los hombres y sobre las bestias, y sobre todo el trabajo de sus manos! **12** Luego Zorobabel hijo de Salatiel, y el sacerdote principal, Josué hijo de Jehosadac, junto con todo el remanente del pueblo, obedecieron la voz del SEÑOR su Dios y las palabras de Hageo el profeta, porque el SEÑOR su Dios lo había enviado a él y el pueblo temía al rostro del SEÑOR. **13** Luego Hageo, el mensajero del SEÑOR, llevó el mensaje al pueblo y dijo: "¡Yo estoy con ustedes! ¡Esta es la declaración de SEÑOR!" **14** Así que, el SEÑOR despertó el espíritu del gobernador de Judá, Zorobabel hijo de Salatiel, y el espíritu del sacerdote principal Josué hijo de Jehosadac, y el espíritu de todo el remanente de las personas, para que ellos fueran y trabajaran en la casa de SEÑOR de los ejércitos, su Dios, en el día veinticuatro del sexto mes, **15** en el segundo año de Darío el rey.

Haggai 1:1

En el segundo año del rey Darío
"El segundo año del reinado del rey Darío"

Darío...Hageo...Zorobabel...Salatiel...Jehosadec
Estos son todos nombres de hombres.

en el sexto mes, en el primer día del mes,
"en el primer día del sexto mes." Este es el sexto mes del calendario hebreo. El primer día queda cerca de mediados del mes de agosto , en el calendario occidental.

la palabra del SEÑOR vino
"El SEÑOR habló estas palabras"

el SEÑOR
Este es el nombre que Dios le revela a su pueblo en el Antiguo Testamento. Ver el translationWord page , sobre El SEÑOR concerniente a como se traduce.

vino por la mano de Hageo
Hageo era el mensajero.

Haggai 1:3

Luego la palabra del SEÑOR vino
"El SEÑOR habló sus palabras" Ver: como tradujistes esto en1:1.

la mano de Hageo
Traducción Alterna: "vino por las palabras (o 'boca') de Hageo".

¿Es tiempo para ustedes mismos vivir en sus casas terminadas
Traducción Alterna: ver UDB .

mientras está casa permanece arruinada
La palabra "casa" aquí se refiere al templo de Dios. .

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pero no pueden emborracharse
El texto no dice o implica que emborracharse es algo bueno. Mas bien, que no hay suficiente vino para satisfacer la sed del pueblo , ni lo suficiente como para que se emborrachen.

el asalariado gana dinero sólo para ponerlo en un bolso lleno de agujeros
Traducción Alterna: "el dinero que tu te ganas en un trabajo , no te puede comprar lo suficiente" .

Haggai 1:7

traigan madera
Esto representa solo una parte de lo que ellos necesitaban para construir el templo. .

declara Él SEÑOR
"lo que El SEÑOR de los ejercitos ha declarado" o "lo que El SEÑOR de los ejercitos ha solemnemente hablado"

Haggai 1:10

los cielos
Traducción Alterna: "el cielo"

retienen el rocío
Traducción Alterna: "retiene la lluvia"

sequía
Sequedal que obstaculizará o evitará que las plantas crezcan y secará todo el agua que los animales necesitan o las personas en esa área.

sobre el vino nuevo, sobre el aceite
el vino se refiere a las uvas y el aceite se refiere a los olivos. .

el trabajo de sus manos
"todo el duro trabajo que has hecho!" y UBD

Haggai 1:12

las palabras de Hageo el profeta
"cuando ellos escuharon las palabras que Hageo el profeta habló".

al rostro del SEÑOR
Traducción Alterna "El SEÑOR" (Ver:

la declaración del SEÑOR!"
"lo que El SEÑOR ha declarado" o "lo que El SEÑOR ha dicho solemnemente"

Haggai 1:14

despertó el espíritu
Esto significa motivar o influenciar. .

remanente
La palabra "remanente" se refiere a la gente que estaba viva todavía, luego de llegar de su cautividad en Babilonia y empezaron a reconstruir a Jerusalén.

en el día veinticuatro del sexto mes
el cuarto día del mes sexto- Esto es solo a 23 días despues de recibir la visión. Este es el sexto mes del calendario hebreo. El día veinticuatro está cerca de mediados de septiembre, en el calendario occidental.

el segundo año de Darío el rey
"segundo año del reinado del rey Darío"

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Chapter 2

1 En el séptimo mes en el día veintiuno del mes, la palabra de SEÑOR vino por la mano de Hageo el profeta, diciendo: **2** "Habla a el gobernador de Judá, Zorobabel hijo de Salatiel, y al sumo sacerdote Josué hijo de Jehosadac, y al remanente del pueblo. Díciendo, **3** '¿Quién queda entre ustedes que vio esta casa en su pasada gloria? ¿Cómo ustedes la ven ahora? ¿No está como nada a sus ojos? **4** ¡Ahora, sé fuerte, Zorobabel! esta es la declaración del SEÑOR, ¡y sé fuerte, sumo sacerdote Josué hijo de Jehosadac; y sean fuertes, todo el pueblo en la tierra! Esta es la declaración del SEÑOR, y trabajen, ¡para que Yo esté con ustedes! Esta es la declaración del SEÑOR de los ejércitos. **5** Este es el pacto que yo establecí con ustedes cuando ustedes salieron de Egipto, y mi Espíritu permanece con ustedes. ¡No teman! **6** Pues el SEÑOR de los ejércitos dice esto: ¡En un corto tiempo yo nuevamente sacudiré cielos y tierra, el mar y la tierra seca! **7** Yo sacudiré cada nación, y cada nación va a traer sus cosas preciosas a mí, y Yo voy a llenar esta casa con gloria, dice el SEÑOR de los ejércitos. **8** ¡La plata y oro son míos! Esta es la declaración del SEÑOR de los ejércitos. **9** ¡La gloria de esta casa va a ser mayor en el futuro que en el principio, dice el SEÑOR de los ejércitos, y Yo daré paz en este lugar! Esta es la declaración del SEÑOR de los ejércitos." **10** En el día veinticuatro del noveno mes, en el segundo año de Darío, la palabra del SEÑOR vino por Hageo el profeta, diciendo: **11** "El SEÑOR de los ejércitos dice esto: Pregunten a los sacerdotes sobre la ley y digan: **12** Si un hombre carga la carne que está separada para el SEÑOR en las faldas de sus prendas, y las faldas tocan pan o estofado, vino o aceite, o cualquier tipo de comida, ¿Esto se convierte santo?" Los sacerdotes contestaron y dijeron: "No." **13** Luego Hageo dijo: "Si alguien que es inmundo por el contacto con un cadáver y toca cualquiera de estas cosas, ¿estas se vuelve inmunda?" Los sacerdotes contestaron y dijeron: "Sí, se vuelve inmunda." **14** Entonces Hageo contestó y dijo: "¡Así es con este pueblo y esta nación ante de mí! Esta es la declaración del SEÑOR, y así es con todo lo hecho por sus manos: lo que ellos me ofrecen a mí es inmundo. **15** Entonces ahora, piensen en sus mentes sobre el pasado que nos ha traído a este préciso día. Antes de que piedra fuera puesta sobre piedra en el templo del SEÑOR, **16** ¿Cómo era antes? Cuando ustedes vinieron al montón de veinte medidas de granos, eran solo diez; y cuando ustede vinieron a la tina de vino para sacar cincuenta medida, eran solo veinte. **17** Yo los he afligido a ustedes y a todo el trabajo de sus manos con plagas y hongos, pero aún así no se volvieron hacia mí, esta es la declaración del SEÑOR. **18** Consideren desde este día en adelante, desde el día veinticuatro del noveno mes, desde el día que la fundación del templo del SEÑOR fue puesta. ¡Consideren esto! **19** ¿Hay todavía semilla en el almacén? ¡La vid, el árbol de higo, el granado, y el árbol de olivo no han producido! ¡Pero desde este día Yo voy a bendecirlos! **20** Luego la palabra del SEÑOR vino por segunda vez a Hageo en el día veinticuatro del mes y dijo: **21** ''Habla al gobernador de Judá, Zorobabel, y dile: 'Yo haré temblar los cielos y la tierra. **22** ¡Porque Yo derribaré el trono de los reinos y destruiré la fuerza de los reinos de las naciones! Yo derribaré los carros y sus jinetes; los caballos y sus jinetes se caerán, cada uno por la espada de su hermano. **23** En aquel día, esta es la declaración del SEÑOR de los ejércitos, Yo te tomaré a ti, Zorobabel, hijo de Salatiel, como Mi siervo, esta es declaración del SEÑOR. ¡Yo te haré a ti como un anillo de sello, porque te He elegido! ¡Esta es la declaración del SEÑOR de ejércitos!'"

Haggai 2:1

En el séptimo mes en el día veintiuno del mes
pimer día del mes - Este es el séptimo mes del calendario hebreo. El día veitiuno está a mediados de octubre en los calendarios occidentales. .

la palabra de SEÑOR vino
"El SEÑOR habló su palabra." Vea cómo usted tradujo esto en el 1:1

vino por la mano de Hageo
.

Hageo ... Zorobabel ... Salatiel ... Jehosadac
.

Haggai 2:3

¿No está como nada a sus ojos?
"Tú debes ciertamente pensar que no es importante en lo absoluto." .

Ahora, sé fuerte
"Desde ahora en adelante, sé fuerte."

Haggai 2:6

sacudiré los cielos y tierra,
una gran disturbio.

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Haggai 2:8

La plata y oro son míos
Las palabras "plata y oro" se refieren a los tesoros que se trajeron al templo.

Haggai 2:10

En el día veinticuatro del noveno mes
cuarto día en el noveno mes - Este es el noveno mes en el calendario hebreo. El día veinticuatro está a mediados en los calendarios occidentales.

en el segundo año de Darío
"en el segundo año del reinado de Darío"

Darío ... Hageo

la palabra del SEÑOR vino
"El SEÑOR habló esta palabra."Vea cómo usted tradujo esto en el 1:1. (Ver: igs_idiom)

Haggai 2:13

Así es con este pueblo y esta nación ante de mí
"¡Esta es la verdad con el pueblo de Israel! o "¡Este es mismo principio se matiene cierto para el pueblo de Israel!"

Haggai 2:15

veinte medidas
Una "medida" una cantidad desconocida. .

cincuenta medidas
Una "medida"es una cantidad desconocida.).

Yo los he afligido a ustedes y a todo el trabajo de sus manos
"Yo maldije tu trabajo y todos tus cultivos." .

Haggai 2:18

el día veinticuatro del noveno mes
cuarto día del mes noveno - Vea cómo usted tradujo esto en el 2:10.

¿Hay todavía semilla en el almacén?
La respuesta esperada es 'no'. Esta pregunta es usada para sobresalta lo que los lectores ya conocían. .

el árbol de higo, el granado, y el árbol de olivo
Estas son frutas cultivadas en la tierra.

Haggai 2:20

la palabra del SEÑOR vino
"El SEÑOR habló Su palabra." Vea cómo usted tradujo esto en el 1:1

Hageo ... Zorobabel
Estos son nombres de hombres.

en el día veinticuatro del mes
cuarto día del mes - Traducción alterna: "en el día veinticuatro del noveno mes"

Yo haré temblar los cielos y la tierra
El SEÑOR causará ruptura en su mundo.

los cielos y la tierra
Traducción alterna: "el universo entero"

Porque Yo derribaré el trono de los reinos
Los gobiernos se derrumbarán en el caos.

el trono de los reinos
Traducción alterna: "gobierno reinado por reyes"

la espada de su hermano
Traducción alterna: "la espada de un compañero soldado"

Haggai 2:23

Zorobabel ... Salatiel

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Book: Zechariah

Zechariah

Chapter 1

1 En el octavo mes del segundo año del reinado de Darío, la palabra del SEÑOR vino a Zacarías, hijo de Berequías, hijo de Iddo, el profeta, diciendo: **2** "¡EL SEÑOR estaba extremadamente enojado con sus padres! **3** Díganles a ellos: "EL SEÑOR de los ejércitos dice esto: "¡Régresen a Mí!", esta es la declaración del SEÑOR de los Ejércitos, "Y yo regresaré a ustedes", dice el SEÑOR de los ejércitos." **4** No sean como sus padres, a quienes los profetas les advirtieron previamente diciendo: "El SEÑOR de los Ejércitos dice esto: "¡Apártense de sus malvados caminos y sus malas prácticas!" Pero ellos no me prestaron atención a Mí. Esta es la declaración del SEÑOR". **5** Sus padres, ¿dónde están? Dónde están los profetas, están aquí por siempre? **6** Pero mis palabras y decretos, que YO le ordené a mis siervos los profetas, ¿no han sobrepasado a sus padres? Entonces, ellos se arrepintieron y dijeron: "Tal como EL SEÑOR de los Ejércitos planeó hacernos a nosotros, lo que nuestras maneras y acciones merecían, así ÉL ha hecho con nosotros." **7** En el día veinticuatro del undécimo mes, el cual es el mes de Sebat, en el segundo año del reinado de Darío, la palabra del SEÑOR vino a Zacarías, hijo de Beraquías, hijo de Iddo, el profeta, diciendo: **8** "En la noche yo ví, y, ¡mira! Un hombre estaba montando un caballo rojo, y él estaba entre los árboles de mirto que están en el valle; y detrás de él habían caballos rojos, marron, rojizos, y blancos. **9** Yo dije: "¿Qué son estas cosas, SEÑOR?" Entonces el ángel del SEÑOR que hablaba conmigo me dijo a mí: "Yo te mostraré a tí lo que son estas cosas". **10** Entonces el hombre que se paró entre los árboles de mirto, respondió y dijo: "Estos son aquellos que EL SEÑOR ha enviado a vagar por la tierra". **11** Ellos respondieron al ángel del SEÑOR que se paró entre los árboles de mirto; ellos le dijeron a él: "Hemos estado vagando por la tierra; mira, toda la tierra esta sentada tranquila y esta descansando". **12** Entonces, el ángel del SEÑOR respondió y dijo: "SEÑOR de los Ejércitos, ¿por cuánto más Tú no le mostrarás compasión a Jerusalén y a las ciudades de Judá que han sufrido indignación estos setenta años?" **13** El SEÑOR le respondió al ángel que hablaba conmigo, con buenas palabras, palabras de consuelo. **14** Entonces, el ángel que había estado hablando conmigo me dijo a mí: "Clama y dí: El SEÑOR de los Ejércitos dice esto: ¡Yo he estado celoso de Jerusalén y por Sión con una gran pasión! **15** Yo estoy muy molesto con las naciones que descansan. Cuando Yo estaba solo un poco enojado con ellos, ellos hicieron el desastre peor. **16** Por lo tanto, EL SEÑOR de los ejércitos dice esto: YO he regresado a Jerusalén con misericordias. ¡Mi casa será construída en ella; esta es la declaración del SEÑOR. Y la cinta de medir será estirada para alcanzar sobre Jerusalén!" **17** Otra vez, clama, diciendo: "El SEÑOR de los ejércitos dice esto: Mis ciudades otra vez sobreabundarán con bien, y el SEÑOR otra vez consolará a Sión, y Él otra vez escogerá a Jerusalén". **18** Entonces, ¡levanté mis ojos y ví cuatro cuernos! **19** Yo le hablé al ángel que habló conmigo: "¿Qué son estos?" Él respondió: "Estos son los cuernos que han dispersado a Judá, Israel y Jerusalén". **20** Entonces EL SEÑOR me mostró a cuatro artesanos. **21** Yo dije: "¿Qué vienen a hacer estas personas?" Él respondió, y dijo: "Estos son los cuernos que dispersaron a Judá, para que ningún hombre pudiera levantar la cabeza. Pero esta gente viene a sacarlos, a derribar los cuernos de las naciones que levantaron cualquier cuerno en contra de la tierra de Judá para dispersarla a ella".

Zechariah 1:1

En el octavo mes
Este es el octavo mes del calendario hebreo. Es durante la última parte de octubre y la primera parte de noviembre en los calendarios occidentales.
.

el segundo año del reinado de Darío
"el segundo año desde que Darío se convirtió en rey"

la palabra del SEÑOR vino
"el SEÑOR habló su Palabra"

SEÑOR
Este es el nombre de Dios que reveló a su pueblo en el Antiguo Testamento. Vea la página de traducción de SEÑOR sobre cómo traducir esto.

Berequías...Iddo
Estos son nombres de hombres

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extremadamente enojado con sus padres
muy enojado con tus antepasados

Régresen a Mí...Y yo regresaré a ustedes
La palabra regresar es usada para referirse a un cambio. El Señor le esta diciendo a la gente de Israel que cambien de ser desobedientes a El a ser obedientes.

esta es la declaración del SEÑOR de los ejércitos
"esto es lo que el SEÑOR de los ejércitos ha declarado". Usted puede traducir este concepto de cualquier forma que sea mas adecuado en su lenguaje. Esta frase es usada muchas veces en Zacarías.

Yo regresaré a ustedes
Al decir esto se refería a que regresaría a la gente de Israel, el SEÑOR esta diciendo que estarían ocurriendo cosas buenas por que El les estaría ayudando. Traducción Alterna: Yo los bendeciré a ustedes.

Zechariah 1:4

exclamó
''gritó''

alejarse de
''cambio''

Pero ellos no me prestaron atención a Mí
Traducción alterna: "Ellos no escucharon mis mandatos"

esta es la declaración del SEÑOR
Esta frase es a menudo traducida como "el SEÑOR dijo." Usted puede traducir este concepto de la mejor manera que encuentre en su lenguaje.

Sus padres, ¿dónde están? Dónde están los profetas, están aquí por siempre?
Estas dos preguntas retóricas son para señalar el hecho de que la gente ha muerto. . Traducción alternativa: "Tus padres murieron. Los profetas también morirán".

Pero mis palabras y decretos, que Yo le ordené a mis siervos los profetas, ¿no han sobrepasado a sus padres?
Esta pregunta es usada para mostrar al pueblo de Israel que todo lo que el Señor le había dicho a sus profetas para advertirles a sus ancestros, había ocurrido.

mis palabras y decretos
Estas frases son formas de referirse a lo que el SEÑOR dijo a los profetas.

han sobrepasado a sus padres
El Señor habla sobre sus profecías como si ellos estuvieran corriendo para alcanzar y pasar a los ancestros del pueblo de Israel. La palabra

nuestras maneras y acciones
"nuestro comportamiento y acciones"

Zechariah 1:7

el día veinticuatro del undécimo mes, el cual es el mes de Sebat
Shebat es el undécimo mes del calendario hebreo. El vigésimo cuarto día es cerca de mediados de febrero en los calendarios occidentales.

la palabra del SEÑOR vino
"el SEÑOR habló su Palabra." Vea cómo tradujo esto en 1: 1.

Beraquías,... Iddo
Estos son nombres de hombres.

árboles de mirto
una especie de pequeño árbol con flores coloridas.

Zechariah 1:10

Estos son aquellos..ellos respondieron
La palabra "estos" y aquellos se refiere a los caballos entre los árboles de mirto.

a vagar por la tierra
Posibles significados: 1) patrullan el mundo entero o 2) caminan através de la tierra

entre los árboles de mirto
Ver como se tradujo esto en 1:7

toda la tierra se queda quieta y descansa
Traducción Alterna: ''toda la gente en el mundo esta en paz''

se queda quieta y está en descanso
Ambas de estas frases se refieren a ser capaz de relajarse sin nada de que preocuparse.

Zechariah 1:12

han sufrido indignación
Posible significado 1) ''tu estas enojado conmigo'' (UDB) o 2) ''han sido tratado irrespetuosamente''

hablado conmigo, con buenas palabras, palabras de aliento
Estas frases decriben palabras que son ambas buenas y de aliento. Traduccion alterna: "alientame"

Zechariah 1:14

Yo estoy muy molesto con las naciones que están a gusto
Traducción alterna: "Estoy muy enojado con las naciones que disfrutan de la paz y la seguridad"

Yo estaba solo un poco enojado con ellos
Traducción alterna: ''Yo estaba solo un poco enojado con el pueblo de Judá''

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Zechariah 1:16

he vuelto a Jerusalén con misericordias
Regresando a Jerusalén se refiere a otra vez teniendo cuidado del pueblo de Israel como un rey regresando a dirigir su pueblo fuera del peligro.

Mi casa será construída dentro de ella
Traducción alterna: ''Mi templo será construído en Jerusalén''

esta es la declaración de EL SEÑOR de los ejércitos
Esta frase es frecuentemente traducida como ''EL SEÑOR dice'' en la UDB. Puede traducir este concepto en la mejor forma para su lenguaje. Esta frase es usada muchas veces en Zacarías.

la linea de medición será extenderá sobre Jerusalén!
Traducción alterna: ''Jerusalén será inspeccionada antes de construir''

Mis ciudades volverán a desbordarse con bondad
EL SEÑOR se refiere a las cosas buenas él hará para su pueblo de Israel como un líquido que pudiera llenar las ciudades y fluir sobre las murallas. Traducción alterna: ''Las ciudades de Israel volverán a ser prosperas otra vez

EL SEÑOR consolará nuevamente a Sión
Traducción alterna: ''El SEÑOR alentará a su pueblo Israel''

Zechariah 1:18

Información General:
Zacarías continúa para describir su visión.

levanté mis ojos
Esta frase se refiere a girar la cabeza para mirar hacía arriba.)

Estos son los cuernos que han dispersado a Judá.
Estos cuernos representan los ejércitos que atacaron el pueblo de Israel. Traducción Alterna: "Aquellos cuernos representan las naciones'' (UDB).

Zechariah 1:20

Información General:
EL SEÑOR continúa describiendo la visión de Zacarías para él.

herreros
Personas con este trabajo hacen cosas de metal. Ellos se usan para referirse a las espadas de un ejército.

los cuernos que dispersaron a Judá
Ver nota en 1:18

para que ningún hombre pudiera levantar la cabeza
Esta frase describe alguien quien tiene mucho miedo de mirar algo que le infunde miedo. Traducción alterna: "ningún hombre tendrá valor''

expulsarlos
''expulsar esas naciones fuera''

a derribar los cuernos
''a derrotar los ejércitos''

levantar cualquier cuerno
Esto se refiere a soplar un cuerno a ordenar un ejército.

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Chapter 2

1 Luego, Yo levanté mis ojos y ví a un hombre con una línea de medición en sus manos. **2** Yo dije: "¿A dónde tu vas?" Así que, él me dijo a mí: "A medir Jerusalén, para determinar su ancho y largo". **3** Luego, el ángel que me había hablado se fue y otro ángel salió a encontrarse con él. **4** El segundo ángel le dijo a él: "Corre y habla a ese hombre joven; dí: "Jerusalén se sentará en el campo abierto por causa de la multitud de hombres y bestias en ella". **5** Pues Yo (esta es la declaración del SEÑOR) me volveré para ella una pared de fuego a su alrededor, y Yo seré la gloria en medio de ella. **6** ¡Arriba! ¡Arriba! ¡Huyan a la tierra del norte. Esta es la declaración del SEÑOR. Pues yo los he esparcido como los cuatro vientos de los cielos! Esta es la declaración del SEÑOR. **7** ¡Arriba! ¡Escapen de Sión, ustedes que viven con la hija de Babilonia!" **8** Pues después de que EL SEÑOR de los Ejércitos, me honró y me envió en contra de las naciones que los han saqueado, pues, quien sea que los toque, ¡toca a la niña del ojo de Dios! Luego de que EL SEÑOR hizo esto, ÉL dijo: **9** "Yo mismo alzaré mi mano sobre ellos, y ellos serán saqueados por sus esclavos". Entonces sabrán que EL SEÑOR de los ejércitos me ha enviado. **10** "¡Canta de alegría hija de Sión, pues Yo mismo estoy a punto de venir y acampar a tu alrededor! Esta es la declaración del SEÑOR". **11** Luego, grandes naciones se unirán al SEÑOR ese día. ÉL dice: "Entonces ellos se volverán mi pueblo; pues YO voy a acampar en medio de ustedes", y ustedes sabrán que el SEÑOR de los Ejércitos me ha enviado a ustedes. **12** Pues EL SEÑOR heredará a Judá como una posesión legítima en la Tierra Santa, y volverá una vez más a elegir Jerusalén para sí mismo. **13** Esté en silencio, toda carne, ante EL SEÑOR, pues Él ha sido despertado de Su lugar Santo.

Zechariah 2:1

Información general:
Zacarías continúa describiendo su visión.

Levanté mis ojos.
Traducción alterna: Miré hacia arriba.

Línea de medición
Una cuerda con cierta medida usada para medir cosas largas.

Así que él me dijo
"Así que le hombre con la línea de medición me dijo."

Zechariah 2:3

Otro ángel salió a su encuentro.
Este angel es una nueva persona que no había aparecido antes y debe ser claramente introducido como un nuevo participante. Traducción Alterna: "un nuevo angel salió a su encuentro."

Un segundo ángel le dijo: "Corre y habla a ese hombre joven"
"El segundo ángel le dijo al ángel que hablaba con Zacarías: 'Vé rápido y dile al hombre con la linea de medida"'

Jerusalén se sentará en el campo abierto.
Esta frase significa que Jerusalén no estará rodeada por muros.

Seré para ella como una pared de fuego a su alrrededor.
El SEÑOR está diciendo que él protegera a Jerusalén y compara su protección a una pared de fuego.

Esta es la declaración del SEÑOR
Esta frase es comúnmente traducida como: en la UDB. Puedes traducir este concepto en la mejor forma en su lenguaje. Esta frase se usará en varias ocasiones en Zacarías.

Zechariah 2:6

¡Arriba! ¡Arriba!
Estas dos palabras se repiten y muestran urgencia al mensaje que le sigue. Es usada dos veces porque el mensaje es muy importante.

Tierra del norte
Se refiere a Babilonia.

Yo los he esparcido como los cuatro vientos de los cielos
Esto se refiere al pueblo de Israel estaban lejos unos de otros. Los cuatro vientos de refiere a diferentes partes de la tierra.

hija de Babilonia
Se refiere a la ciudad capital de Babilonia.

Zechariah 2:8

Información General:
Zacarías dice cómo el SEÑOR le ha enviado para juzgar a las naciones que han saqueado a Jerusalén.

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Te han saqueado
"robado cosas de Jerusalén luego de ser atacada"

quien sea que los toque
La palabra "toque" se refiere a un toque que dañino. Traducción Alterna: "Cualquiera que te hiera."

la niña del ojo de Dios
La niña de un ojo se refiere a la parte oscura dentro del ojo. Es lo que le permite a una persona ver. Esta es una parte muy importante y sensitiva del cuerpo. Esta frase es utilizada para decir que Jerusalén es muy importante para Dios y algo que él protegerá.

alzaré mi mano sobre ellos
Esto es un gesto usado para mostrar que Dios los había elegido para destruir algo. Traducción Alterna: "una señal de que ellos iban a ser destruídos"

y ellos serán saqueados
Estas ciudades ya habían sido destruídas y estaban abiertas para que la gente robara cualquier cosa que quisieran.

Zechariah 2:10

hija de Sión
Este es otro nombre para Jerusalén que se refiere a la ciudad como una hija de la celestial ciudad de Sión.

acampar
para establecer y usar un campamento

esta es la declaración de EL SEÑOR
Esta frase es traducida con frecuencia como ''EL SEÑOR dice'' en UDB. Puede traducir este concepto de la mejor forma en su lenguaje. Esta frase es usada muchas veces en Zacarías.

las naciones se unen al SEÑOR
''naciones serán leales a EL SEÑOR''

en aquel día
Traducción alterna: ''en aquel tiempo''

Zechariah 2:12

EL SEÑOR heredará...en la tierra santa.
EL SEÑOR hará de Judá su porción personal de la tierra santa.

toda carne
EL SEÑOR se refiere a todas las criaturas llamándolas carne. Carne es algo que es común entre toda las criaturas.

ha sido despertado fuera de su lugar santo!
Esta frase se refiere a EL SEÑOR siendo causado a tomar acción en la tierra.

despertado
a ser despertado o estar más alerta

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Chapter 3

1 Luego EL SEÑOR me mostró a Josué el alto sacerdote parado ante el ángel del SEÑOR y satanás estaba parado a su mano derecha para acusarlo a él de pecado. **2** El ángel del SEÑOR le dijo a satanás: "¡Que EL SEÑOR te reprenda a tí, satanás; que EL SEÑOR, quien ha escogido a Jerusalén, te reprenda a tí! ¿No es esta un tizón sacado del fuego?" **3** Josué estaba vestido con prendas sucias mientras estaba parado ante el ángel. **4** El ángel habló y dijo a aquellos quienes se pararon ante él: "Remueve las prendas sucias de él". Luego ÉL le dijo a Josué: "¡Mira! YO he causado que tu iniquidad pase de tí y YÖ voy a vestirte a ti en rompa fina!" **5** Él dijo: "¡Deja que ellos pongan un turbante limpio en su cabeza!" Así que, ellos pusieron un turbante limpio en la cabeza de Josué y lo vistieron a él con prendas limpias mientras el ángel del SEÑOR estaba ahí. **6** Después el ángel del SEÑOR solemnemente ordenó a Josué y dijo: **7** "EL SEÑOR de los Ejércitos dice esto: "Si tú caminaras en mis caminos y si tú mantuvieras mis mandamintos, entonces gobernarás mi casa y vigilarás mi corte, pues YO voy a permitirte a tí ir y venir entre estos quienes se paran ante Mí. **8** ¡Escucha, Josué el Alto Sacerdote, tú y tus compatriotras quienes viven contigo! Pues estos hombres son una señal, pues YO mismo voy a levantar mi siervo el Renuevo. **9** Ahora mira la piedra que YO he puesto ante Josué. Hay siete ojos en esta sola piedra y YO voy a grabar una inscripción; esto es una declaración del SEÑOR de los Ejércitos, y YO voy a remover el pecado de esta tierra en un día. **10** En ese día; esta es la declaración del SEÑOR de los Ejércitos, cada hombre invitará a su vecino a sentarse bajo su vid y debajo de su higuera.

Zechariah 3:1

Información General:
EL SEÑOR le muestra una visión a Zacarías.

es esto una marca sacada del fuego?
Traducción alterna: ''Josué es como una vara sacada del fuego''

una marca sacada del fuego
una marca es una pieza de madera quemada que es removida del fuego antes que este completamente quemada. Esto se refiere a Josué, quien fue rescatado de la captividad de Babilonia y regresado a Jerusalén.

vestiduras inmundas
En esta visión las ropas sucias eran usadas como simbolo para mostrar pecaminosidad.

Zechariah 3:4

vestirte en ropa fina
Aqui ropa fina simboliza justicia.

turbante
una pieza larga de ropa envuelto alrededor de la cabeza

Zechariah 3:6

ordenado solemnemente Josué
''ordenado Josué en una forma bien seria''

caminará en mis caminos
Caminando en los mismos caminos se refiere a haciendo las mismas cosas.

si tu guardas mis mandamientos
Traducción alterna: ''si tu recuerdas y obedeces mis mandamientos.''

guarda mis cortes
''se responsable para mis patios''

Zechariah 3:8

Información General:
El ángel de EL SEÑOR continua hablando a Josué.

tus acompañantes que viven contigo
Traducción alterna: ''el otro sacerdote quien vive contigo.

my siervo la rama
El titulo ''Rama'' debe ser traducido en la misma forma que la rama de un árbol. significa el siervo de EL SEÑOR como una rama viene de un árbol.

siete ojos
que tiene siete lados.

grabar
''esculpir''

inscripción
palabras que son escritas en algo o cortadas en algo.

esta es la declaración de EL SEÑOR de los ejércitos
Esta frase es frecuentemente traducida como ''EL SEÑOR dice'' en UDB. Puedes traducir este concepto en la mejor foma para su lenguaje. Esta frase es usada muchas veces en Zacarías.

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Zechariah 3:10

En aquel día
Traducción alterna: ''En aquel tiempo''

Esta es la declaración de EL SEÑOR de los ejércitos
Esta frase frecuentemente es traducida ''EL SEÑOR dice'' en la UDB. Se puede traducir este concepto de la mejor forma en su lenguaje. Esta frase es usada muchas veces en Zacarías.

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Chapter 4

1 Entonces el ángel quien estaba hablando conmigo vino a mi y me levantó como un hombre que ha sido levantado de su sueño. **2** Él me dijo a mí: "Qué ves tú?" Yo dije: "Yo veo un candelabro hecho completamente de oro, con un envase encima. Tiene siete lámparas encima de él y siete tubos de lámpara encima de cada lámpara. **3** Dos árboles de olivo están cerca de él, uno al lado derecho del envase y el otro al lado izquierdo". **4** Así que yo hablé con el ángel quien estaba hablándome a mí. Yo dije: "Qué significan estas cosas, mi señor?" **5** El ángel quién estaba hablando conmigo me contestó y me dijo: "¿Sabes lo que estas cosas significan?" Yo dije: "No, mi señor". **6** Así que él me dijo: "Esta es la palabra del SEÑOR a Zorobabel: No es por fuerza, ni por poder, pero por MI ESPÍRITU, dice el SEÑOR de los Ejércitos. **7** ¿Qué eres tú, gran montaña? Ante Zorobabel tu te convertirás en una llanura, y él sacará la piedra de arriba entre gritos de "¡Gracia! ¡Gracia a ella!" **8** La Palabra del SEÑOR vino a mí, diciendo: **9** "Las manos de Zorobabel han sentado el fundamento de esta casa y sus manos la completarán. Entonces sabrás que EL SEÑOR de los Ejércitos me ha enviado a tí. **10** ¿Quién ha despreciado el día de cosas pequeñas? Este pueblo se alegrará y verá la plomada en la mano de Zorobabel. (Estas siete lámparas son los ojos del SEÑOR que recorren toda la tierra.)" **11** Entonces yo le pregunté al ángel: "¿Qué son estos árboles de olivo que están a la izquierda y a la derecha del candelabro?" **12** Una vez más yo le pregunté a él: "¿Qué son estas dos ramas al lado de los dos tubos de oro que tienen aceite dorado derramándose fuera de ellos?" **13** Entonces, él me dijo a mí: "¿No sabes tú lo que estos son?" Yo dije: "No, mi señor." **14** Así que él dijo: "Estos son los dos hijos a quienes se les ungió con de oliva fresco, quién están de pie delante del SEÑOR de toda la tierra."

Zechariah 4:1

me levantó como un hombre que ha sido levantado de su sueño
"me causó estar más alerta que un hombre despertado de su sueño"

mechas de lámpara
las partes de una lámpara que se encienden

el lado izquierdo
Traducción alterna: "el lado izquierdo del tazón"

Zechariah 4:6

Oración de enlace:
El ángel que habla con Zacarías continúa explicando la visión.

Zorobabel
Este es el nombre de un hombre.

No es por fuerza, ni por poder
Posibles significados son 1)que las palabras "fuerza" y "poder" significan básicamente la misma cosa y enfatizan la grandeza de la fuerza de Zorobabel, o 2) que la palabra "fuerza" se refiere a fuerza militar y la palabra "poder" se refiere a la habilidad física de Zorobabel. Traducción alterna: "Ciertamente no por tu propia fuerza" o "No por fuerza miitar ni por tu propio poder."

¿Qué eres tú, gran montaña?
El SEÑOR le hace esta pregunta a la montaña para señaar que por medio del Espíritu del SEÑOR, ni aún una montaña es tan fuerte como para dominar a Zorobabel. Traducción alterna: "Gran montaña, aún tú eres débil comparada con Zorobabel."

él sacará la piedra de arriba
La piedra de arriba es la última piedra que se coloca cuando se está construyendo algo.

Zechariah 4:8

Oración de enlace:
El ángel que habla con Zacarías continúa explicando la visión.

La palabra del SEÑOR vino
"El SEÑOR habló Su palabra."

Las manos de Zorobabel...sus manos la completarán
Zorobabel supervisa la construcción del templo. Se refiere al edificio como "sus manos" aunque sus propias manos no hayan colocado las piedras.

sentado el fundamento
El fundamento es la base de un edificio y la primera parte de un proyecto de construcción. Traducción alterna: "comenzó a construir"

¿Quién ha despreciado...cosas pequeñas?
Esta pregunta no se hace para recibir una respuesta sino para decirle al pueblo que no desprecien "el día de cosas pequeñas."

la plomada
una piedra que está conectada a una cuerda. Esto se usa para determinar si las paredes de un edificio se están levantando derechas o inclinadas.

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siete lámparas son los ojos del SEÑOR
Las siete lámparas son símbolos para los ojos del SEÑOR

los ojos de SEÑOR
La palabra "ojos" se refiere a que Dios ve, porque los ojos se usan para ver.

Zechariah 4:12

los dos tubos de oro
"los dos caños o bocas para echar agua"

¿No sabes tú lo que estos son?
"Tú debes saber lo que son estos, pero no lo sabes."

Zechariah 4:14

los hijos de aceite de oliva fresco
Esta es una manera poética de decir "hombres ungidos (es decir, escogidos)."

estar de pie delante
Esta expresión transmite la idea de servicio. Traducción alterna: "servir al Señor"

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Chapter 5

1 Entonces yo levanté mis ojos, y yo vi, he aquí, ¡un rollo que volaba! **2** El ángel me dijo:''¿Qué ves tú?'' Yo contesté". Yo veo un rollo que vuela, veintidos codos de largo o sea cuarenta y cuatro metros, y diez codos de ancho o sea cinco metros''. **3** Luego él me dijo: ''Esta es la maldición que sale por la superficie de toda la tierra, porque cada ladrón será cortado fuera de ahora en adelante basado en lo que se dice en ese lado, mientras que a todos los que juran falsamente serán cortados basado en lo que dice en el otro lado, de acuerdo a sus palabras. **4** "Yo los sacaré afuera, esta es la declaración del SEÑOR de los ejércitos, así que, va a entrar en la casa del ladrón y en la casa del que jura falsamente en Mí Nombre. Esto permanecerá en su casa y consumirá su madera y sus piedras''. **5** Entonces el angel quién estaba hablando conmigo salió y me dijo: ¡''Levanta tus ojos y mira que está viniendo! **6** Yo dije:"¿Qué es eso?" Él dijo: "Esto es una canasta conteniendo un efa (treinta ysiete litros) lo que está viniendo. Esta es su iniquidad en toda la tierra.'' **7** Entonces una cubierta de plomo fue levantada fuera de la cesta y ¡había una mujer debajo sentada en ella! **8** El ángel dijo:''¡Esta es la maldad! Él la lanzó de nuevo en la cesta, y él lanzó la cubierta de plomo sobre la abertura. **9** Yo levanté mis ojos y ví dos mujeres viniendo hacia mí, y viento era en sus alas, porque tenían alas como de cigüeña. Ellas levantaron la cesta entre la tierra y el cielo. **10** Así que, yo le dije al ángel quien me estaba hablando: ''¿A dónde están llevando la canasta?'' **11** Él me dijo: ''Para construir un templo en la tierra de Sinar para ellas, así que, cuando el templo esté listo, la canasta será puesta allí, en su base preparada.''

Zechariah 5:1

Entonces yo levanté
La palabra "yo" se refiere a Zacarías

levanté mis ojos
Esto significa mirar arriba a algo. Él dice "Yo levanté mis ojos" porque esa es la parte del cuerpo con que una persona mira. Traducción alterna: "miré hacia arriba"

he aquí (o mira)
La palabra "he aquí" (o mira) demuestra que Zacarías estaba sorprendido por lo que vio.

codos
Un codo mide 46 centímetros.

Zechariah 5:3

Información general:
El ángel continúa hablando con Zacarías.

basado en lo que se dice en ese lado
"basado en lo que el rollo tiene escrito en ese lado"

basado en lo que dice en el otro lado
"lo que el rollo tiene escrito en el otro lado"

de acuerdo a sus palabras
La frase "sus palabras" se refiere a lo que se dijo en su juramento. Traducción alterna: "de acuerdo a lo que dijeron"

Yo la enviaré fuera
La palabra "la" se refiere a la maldición.

esta es la declaración del SEÑOR de los ejércitos
Esta frase a menudo se traduce como "el SEÑOR dice." Usted puede traducir este concepto como mejor sea en su lengua. Esta frase se usa muchas veces en Zacarías.

la casa
Esto se refiere a la familia del hombre y a todo lo que les pertenece.

del que jura
"del hombre que jura"

madera
la madera usada para construir

Zechariah 5:5

Levanta tus ojos
Esta frase le ordena a una persona a mirar hacia arriba al referirse a sus ojos.

una cubierta de plomo
Esto se refiere a una cubierta pesada. El plomo es un metal pesado.

había una mujer debajo sentada en ella
Una mujer no cabría literalmente dentro de una cesta de este tamaño. Sin embargo, en la visión de Zacarías, sí cupo. Muchas veces en las visiones, el tamaño de las cosas se exagera. Tanto la cesta como la mujer son símbolos y representan otras cosas.

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Zechariah 5:8

Esta es la Maldad
La mujer representa a maldad. Traducción alterna: "Su nombre es Maldad."

y viento era en sus alas
Esta frase describe cómo las mujeres usaban sus alas para ser llevadas por el viento y volar.

tenían alas como de cigueña
Las mujeres tenían alas que parecían alas de una cigueña. Una cigueña es un tipo de ave grande cuyas alas tienen una extensión de dos a cuatro metros.

entre la tierra y el cielo
La cesta fue levantada hacia el cielo. Dice "entre la tierra y el cielo" para llamar la atención a ellos y para mostrar dónde estaba la cesta en relación a ellos.

Zechariah 5:10

¿A dónde están llevando la canasta?
¿A dónde están llevando la canasta las mujeres?

asi que, cuando el templo esté listo...en su base preparada
"y cuando el templo esté listo, la cesta será colocada en el lugar que se ha preparado para ella."

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Chapter 6

1 Luego Yo me giré y levanté mis ojos y ví cuatro carros jalados por caballos, que venían saliendo desde dos montañas; y las dos montañas estaban hechas de bronce. **2** El primer carro tenía caballos rojos, el segundo carro tenía caballos negros, **3** el tercer carro tenía caballos blancos, y el cuarto carro tenía caballos grises con manchas. **4** Entonces yo respondí y le dije al ángel que hablaba conmigo: "¿Qué son estos, mi amo?" **5** El ángel respondió y me dijo: "Estos son los cuatro vientos del cielo que salen del lugar de donde ellos estaban parados ante EL SEÑOR de toda la tierra. **6** El de los caballos negros sale para la región norte; los caballos blancos salen para la región oeste; y los caballos grises con manchas salen para la región sur." **7** Estos fuertes caballos salieron y buscaron ir a rodear sobre la tierra, y el ángel le dijo: "¡Vayan y rodeen sobre la tierra!" y ellos salieron por toda la tierra. **8** Luego él me llamó y habló conmigo y dijo: "Mira los que están saliendo para la región norte; ellos calmaran mi espíritu concerniente a la región norte." **9** Luego la Palabra del SEÑOR vino a mí, diciendo: **10** "Lleva una ofrenda desde los exiliados, desde Heldai, Tobías, y de Jedaías, y ve ese mismo día y llévala a la casa de Josías, hijo de Sofonías, quien ha venido desde Babilonia. **11** Luego toma plata y oro, haz una corona y colócala sobre la cabeza de Josué, hijo de Josadac, el mayor de los sacerdotes. **12** Háblale a él y dile: '¡El SEÑOR de los Ejércitos dice esto: ¡Este hombre, su nombre es Rama! Él crecerá de donde él es y luego construirá el templo del SEÑOR! **13** Es él quien construirá el templo del SEÑOR y levantará su esplendor; luego él se sentará y reinará en su trono. Él será un sacerdote sobre su trono y el entendimiento de paz existirá entre ellos dos. **14** Una corona será colocada en el Templo del SEÑOR para honrar a Heldai, Tobías y a Jedaías y como un recuerdo de generosidad de los hijos de Sofonías. **15** Luego, aquellos que están más lejos vendrán y construirán el Templo del SEÑOR, y ustedes sabrán que EL SEÑOR de los ejércitos me ha enviado a ustedes; y esto sucederá si ustedes ciertamente escuchan la Voz del SEÑOR SU DIOS!"

Zechariah 6:1

levanté mis ojos
Esto significa mirar hacia arriba a algo. Traducción alterna: "miré hacia arriba"

dos montañas hechas de bronce
"dos montañas eran de bronce"

primer carro.. segundo carro
carro 1... carro 2

Zechariah 6:5

Estos son los cuatro vientos del cielo
El ángel explica que los carros con caballos son símbolos para los cuatro vientos del cielo.

cuatro vientos
La palabra "vientos" se refiere a las cuatro direcciones: norte, este, sur, y oeste. Sin embargo, algunas versiones modernas interpretan esta expresión hebrea para significar "cuatro espíritus."

los caballos blancos salen para la región oeste
Algunas versiones modernas interpretan esta frase hebrea para significar "los caballos blancos están saliendo tras ellos."

Zechariah 6:7

Mira a los que
"Mira a los caballos negros"

Zechariah 6:9

la palabra del SEÑOR vino
"El SEÑOR habló Su palabra." Mire cómo usted tradujo esto en 1:1.

Heldai, Tobías, y Jedaías... Josadac
Estos son nombres de hombres.

Luego toma plata y oro, haz una corona
Traducción alterna: Luego usa la plata y el oro para hacer una corona.

Josué, hijo de Josadac
Este no es el mismo hombre que fue el ayudante de Moisés; este es el sumo sacerdote del libro de Hageo.

Zechariah 6:12

Háblale a él y dile
Traducción alterna: "El SEÑOR le dijo al ángel que hablara con Zacarías y le dijera"

su nombre es Rama (Renuevo)
El ángel del SEÑOR le da este nombre al nuevo rey Josué. Traduzca este nombre como lo hizo en 3:8.

Él crecerá
La frase "crecerá" es una palabra ilustrada de una rama comenzando a echar renuevos. Traducción alterna: "Él echará renuevos."

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levantará (aumentará) su esplendor
Posibles significados: 1) "aumentar el esplendor del templo" o 2) "aumentar y ponerse el esplendor del templo sobre sí mismo, como una persona se pondría ropa"

el entendimiento de paz existirá entre los dos
Traducción alterna: "sus roles de rey y sacerdote estarán unidos."

Zechariah 6:14

Una corona será colocada en el templo del SEÑOR
Traducción alterna: "Yo colocaré una corona en Mi templo"

Una corona
La palabra "corona" se refiere a un rey como un rey llevaría una corona.

colocada en el templo del SEÑOR
Esta frase se refiere al rey que también es un sacerdote, como un sacerdote en el templo.

Heldai, Tobías, y Jedaías
Mire cómo se tradujeron estos nombres en 6:9

como un memorial a la generosidad del hijo de Sofonías
Algunas versiones modernas interpretan esta frase como "como un memorial a Hen, hijo de Sofonías" o "como un memorial al que tiene gracia, el hijo de Sofonías." También, algunas versiones modernas interpretan el nombre "Hen" como significando el nombre "Josué."

aquellos que están más lejos
Esto se refiere a los israelitas que permanecen en Babilonia.

para que ustedes sepan
La palabra "ustedes" se refiere al pueblo de Israel.

ciertamente escuchan
"escuchan sinceramente"

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Chapter 7

1 Cuando el rey Darío había gobernado por cuatro años, en el cuarto día de Quisleu (el cual era el noveno mes), la Palabra del SEÑOR vino a Zacarías. **2** La gente de Betel había enviado a Sarezer y a Regem Melec y a sus hombres a rogar ante el Rostro del SEÑOR. **3** Ellos le hablaron a los sacerdotes quienes estaban en la casa del SEÑOR de los Ejércitos y a los profetas; ellos dijeron: "¿Debería yo lamertarme en el quinto mes por medio de un ayuno, como lo he hecho estos muchos años?" **4** Entonces, la Palabra del SEÑOR de los Ejércitos vino a mí, diciendo: **5** "Háblale a toda la gente de la tierra y a los sacerdotes y dí: "Cuando ustedes ayunaron y se lamentaron en el quinto y el sexto por estos setenta años, ¿estaban realmente ayunando por Mí? **6** Cuando ustedes comieron y bebieron, ¿no comieron y bebieron para ustedes mismos? **7** ¿No fueron estas las mismas palabras que EL SEÑOR proclamó de la boca de los profetas anteriores, cuando ustedes aún habitaban en Jerusalén y las ciudades alrededor en prosperidad y estaban establecidos en Neguev, y en las colinas al oeste?"' **8** La Palabra del SEÑOR vino a Zacarías, diciendo: **9** "El SEÑOR de los Ejércitos dice así: "Juzguen con verdadera justicia, fidelidad del pacto, y misericordia. Dejen que cada hombre haga esto por su hermano. **10** A cerca de la viuda y el húerfano, el extranjero, y la persona pobre, no los opriman, no dejen a ninguno de ustedes planificar ningún daño en contra de otro en su corazón". **11** Pero ellos se negaron a prestar atención y asentaron sus hombros tercamente. Ellos cerraron sus oídos para no escuchar. **12** Ellos hicieron sus corazones tan duros como la roca, para no escuchar la ley o las palabras del SEÑOR de los Ejércitos. ÉL había enviado estos mensajes a la gente por su Espíritu en momentos anteriores, por la boca de sus profetas. Pero la gente se negó a escuchar, así que, EL SEÑOR de los Ejércitos estaba muy enojado con ellos. **13** Ocurrió que cuando ÉL llamó, ellos no escucharon. En la misma manera, dijo EL SEÑOR de los Ejércitos: "ellos clamarán a Mí, pero YO no los escucharé. **14** Pues YO los esparciré a ellos con un torbellino a todas las naciones que ellos no han visto, y la tierra estará desolada detrás de ellos. Porque nadie pasará a través de la tierra o regresará a ella, ya que la gente ha convertido su agradable tierra en un baldío".

Zechariah 7:1

Cuando el Rey Darío había gobernado por cuatro años
En el cuarto año desde que Darío vino a ser rey

en el cuarto díá de Quisleu (el cual era el noveno mes)
"Quisleu" es el nuevo mes del calendario hebreo. El cuarto día queda cerca del fin de noviembre en los calendarios occidentales.

la palabra del SEÑOR vino
"el SEÑOR habló Su palabra." Mire a ver cómo usted lo tradujo en 1:1.

Sarezer y Regem Melec
Estos son nombres de hombres.

ellos dijeron: ¿Debería yo lamentarme...años?
La palabra "ellos" se refiere a Sarezer y Regem Malec.

en el quinto mes
El pueblo judío ayunaba durante parte del quinto mes del calendario hebreo porque es cuando los babilonios destruyeron el templo en Jerusalén. El quinto mes cae durante la última parte de julio y la primera parte de agosto en calendarios occidentales.

Zechariah 7:4

en el quinto
Traducción alterna: "en el quinto mes"

en el séptimo mes
Los judíos estaban de luto durante una parte del séptimo mes del calendario hebreo porque fue en este mes que los judíos restantes en Jerusalén huyeron a Egipto después del asesinato de Gedalías, a quien el rey de Babilonia nombró como gobernador sobre Judá. El séptimo mes cae durante la última parte de septiembre y la primera parte de octubre en los calendarios occidentales.

por estos setenta años
El pueblo de Israel habían sido esclavos en Babilonia por 70 años.

Cuando ustedes comieron y bebieron
Esta frase se refiere a cuando ellos comieron y bebieron en las fiestas para honrar cómo el SEÑOR había provisto para ellos.

¿realmente estaban ayunando para Mí?
Esta pregunta se usa para acusar al pueblo de Israel por no honrar al SEÑOR cuando ayunaban. Traducción alterna: "ustedes no ayunaban para honrarme."

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¿no comieron y bebieron para ustedes mismos?
Esta pregunta se usa para acusar al pueblo de Israel que celebraban las fiestas, por no honrar a Dios con sus festejos. Traducción alterna: "fue para ustedes mismos que ustedes comieron y bebieron"

el SENOR proclamó por la boca de los profetas anteriores
Zacarías se refiere a los profetas anteriore al referirse a la parte de sus cuerpos que hablaba el mensaje del SEÑOR. Traducción alterna: "el SEÑOR proclamó por medio de los profetas anteriores"

¿No fueron estas las mismas palabras...oeste?
Esta pregunta se puede escribir como una declaración. "Estas fueron exactamente las mismas palabras...al oeste."

habitaban
"vivieron en"

colinas
Estas son las pequeñas colinas que están antes de llegar a las montañas.

Zechariah 7:8

La palabra del SEÑOR vino
"El SEÑOR habló Su palabra." Mire cómo usted tradujo esto en 1:1.

Dejen que cada hombre haga esto
La palabra "esto" se refiere a cómo una persona debe juzgar.

viuda
una mujer cuyo esposo ha muerto

huérfano
un niño cuyos padres han muerto

extranjero
alguien que viaja desde su propia tierra a una tierra diferente

que ninguno de ustedes trame algún daño contra otro en su corazón
"no deben hacer planes para hacer mal"

Zechariah 7:11

asentaron sus hombros tercamente
Traducción alterna: "ellos eran como ganado que rehusaban estar enyuntados" o "ellos eran como ganado que rehusaba obedecer."

Ellos ataponaron sus oídos
"Ellos cerraron sus oídos"

Ellos hicieron sus corazones tan duros como la roca
Traducción alterna: "Ellos se decidieron rechazar los mensajes del SEÑOR"

por la boca de los profetas
Traducción alterna: "por medio de las palabras de los profetas"

Zechariah 7:13

Yo los esparciré con un torbellino
Traducción alterna: "Yo los esparciré como un torbellino esparce las hojas"

torbellino
un viento fuerte que gira mientras se mueve, esparciendo todas las cosas alrededor

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Chapter 8

1 La palabra del SEÑOR de los Ejércitos vino a mí, diciendo: **2** "EL SEÑOR de los Ejércitos dice esto: ¡Estoy apasionado por Sión con gran celo y estoy apasionado por ella con gran enojo! **3** EL SEÑOR de los Ejércitos dice esto: ¡YO regresaré a Sión y yo viviré en medio de Jerusalén, pues Jerusalén será llamada La Ciudad de la Verdad y la Montaña del SEÑOR de los Ejércitos será llamada la Santa Montaña!" **4** EL SEÑOR de los Ejércitos dice esto: Ancianos y ancianas, otra vez estarán en las calles de Jerusalén y cada persona necesitará un bastón en sus manos porque se han vuelto tan viejos. **5** Las calles de la ciudad estarán llenas de niños y niñas jugando en ellas. **6** EL SEÑOR de los Ejércitos dice esto: ¿Si algo parece imposible en los ojos del remanente de este pueblo en aquellos días, también debería parecer imposible en Mis Ojos?, esta es la declaración del SEÑOR. **7** EL SEÑOR de los Ejércitos dice esto: ¡Miren, Estoy a punto de rescatar a Mi pueblo de la tierra del amanecer y de la tierra del atardecer! **8** ¡Pues YO los traeré de regreso, y ellos vivirán en medio de Jerusalén, así que ellos otra vez serán mi pueblo, y YO seré su DIOS en verdad y justicia! **9** EL SEÑOR de los Ejércitos dice esto: Ustedes que saben, continúan oyendo las mismas palabras que vienen de la boca de los profetas cuando el fundamento de Mi Casa fue puesto, ésta casa Mía, El SEÑOR de los Ejércitos: Fortalezcan sus manos, para que el templo pueda ser construído. **10** Pues, antes de esos días ningún cultivo fue recogido por nadie, no había ganancia, ni para el hombre o bestia, y no hubo paz de ningún enemigo para nadie yendo o viniendo. YO había puesto a cada persona en contra de su vecino. **11** Pero ahora, no será como en los días pasados, será con el remanente de este pueblo, esta es la declaración del SEÑOR de los Ejércitos. **12** Pues las semillas de paz serán sembradas; la vid trepadora dará su fruto y la tierra dará su producto; los cielos darán su rocío, pues YO haré que el remanente de este pueblo herede todas estas cosas. **13** Ustedes eran un ejemplo a otras naciones de una maldición, casa de Judá y casa de Israél. Así que, yo los rescataré y ustedes serán una bendición. No tengan miedo; ¡dejen que sus manos sean fuertes! **14** Pues El SEÑOR de los Ejércitos dice: Así como planifiqué hacerles daño cuando sus ancestros provocaron Mi enojo, dice EL SEÑOR de los Ejércios, y no cedió, **15** ¡así también YO planificaré en estos días hacerles bien otra vez a Jerusalén y a la casa de Judá! ¡No teman! **16** Estas son las cosas que deben hacer: Hablen verdad cada persona con su vecino. Juzguen con verdad, justica, y paz en sus puertas. **17** No planifiquen hacer el mal dentro de su corazón uno contra el otro, y no amen falsos juramentos, ¡pues estas son las cosas que YO odio!, esta es la declaración del SEÑOR". **18** Luego la palabra del SEÑOR de los Ejércitos vino a mí, diciendo: **19** "EL SEÑOR de los Ejércitos dice esto: Los ayunos del cuarto mes, del quinto mes, del séptimo mes, y del décimo mes, se volverán tiempos de gozo, alegría ¡y felices festivales para la casa de Judá!" ¡Por lo tanto, amen la verdad y la paz! **20** EL SEÑOR de los ejérctios dice esto: La gente vendrá otra vez, incluso aquellos que viven en muchas diferentes ciudades. **21** Los habitantes de una ciudad irán a otra ciudad y dirán: "¡Déjanos ir rápido a rogar ante el rostro del SEÑOR y a buscar al SEÑOR de los Ejércitos! Nosotros mismos también vamos. **22** ¡Muchas personas y naciones poderosas vendrán a buscar al SEÑOR de los Ejércitos en Jerusalén y rogarán por el favor del SEÑOR!" **23** EL SEÑOR de los Ejércitos dice esto: "En esos días, diez hombres de cada lengua y nación agarrán el dobladillo de tu túnica y dirán: '¡Déjanos ir contigo, pues hemos escuchado que DIOS está contigo!"

Zechariah 8:1

La palabra del SEÑOR de los ejércitos vino a mí y dijo
El SEÑOR de los ejércitos me dijo

estoy apasionado por ella con gran enojo
Traducción alterna: "Estoy lleno de ira por amor a Sion"

la montaña del SEÑOR de los ejércitos
Esto se refiere al Monte Sion

La Santa Montaña
Aquí "Santa" significa "perteneciente al SEÑOR"

Zechariah 8:4

estarán en las calles de Jerusalén
"estarán viviendo en Jerusalén"

en su mano porque se ha vuelto tan viejo
El tener la oportunidad de envejecer es una señal de paz y prosperidad.

Las calles de la ciudad estarán llenas
Las áreas públicas de la ciudad estarán llenas de personas en sus actividades normales.

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Zechariah 8:6

Si algo pareciera imposible en los ojos de
"Si algo no pareciera ser posible a"

el remanente de este pueblo
Traducción alterna: "el pueblo de Judá que sobrevive"

¿debería parecer imposible en Mis ojos?
Dios está haciendo esta pregunta a fin de persuadir a Su pueblo a que confíen en Sus promesas. Traducción alterna: "¡seguramente será posible para Mí!"

esta es la declaración del SEÑOR
Esta frase se traduce con frecuencia como "el SEÑOR dice." Usted puede traducir este concepto como mejor sea en su lenguaje. Esta frase se usa muchas veces en Zacarías.

Estoy a punto de rescatar a Mi pueblo
"Estoy a punto de rescatar Mi pueblo de Judá que fue al exilio."

Zechariah 8:9

cuando el fundamento de Mi casa fue puesto
Traducción alterna: "cuando el fundamento de Mi templo fue colocado" a "cuando ustedes estaban construyendo el fundamento de Mi casa."

Fortalezcan sus manos
Traducción alterna: "Trabajen fuertemente"

Pues anates de esos días
Traducción alterna: "Antes de que comenzaran a reconstruir el templo"

ningún cultivo fue recogido
Traducción alterna: "no había cultivos para cosechar"

no había ganancia ni para hombre ni bestia
Fue inútil para personas y animales labrar la tierra, porque no obtenían ningún alimento de ella.

Zechariah 8:11

como en los días pasados
"como en el pasado;"

Yo estaré con el remanente de este pueblo
Traducción alterna: "Ahora Yo bendeciré a esta gente" o "Ahora Yo trataré a esta gente con bondad"

las semillas de paz serán sembradas
"Yo haré que el pueblo esté en paz."

esta es la declaración del SEÑOR de los ejércitos
Esta frase se traduce a menudo como "el SEÑOR dice." Usted puede traducir este concepto como mejor sea en su lenguaje. Esta frase se usa muchas veces en Zacarías.

la tierra dará su producto
Traducción alterna: "Habrá buenas cosechas en las fincas"

los cielos darán su rocío
El rocío muchas veces era símbolo de la prosperidad. Traducción alterna: "habrá mucha lluvia"

herede todas estas cosas
Traducción alterna: "tengan todas estas cosas por siempre"

Zechariah 8:13

Ustedes eran un ejemplo de maldición para las otras naciones
Traducción alterna: "Cuando Yo los castigué, las otras naciones aprendieron lo que sucede cuando Yo maldigo a alguien"

casa de Judá y casa de Israel
"pueblo de Judá e Israel"

"dejen que sus manos sean fuertes"
Traducción alterna: "trabajen fuertemente"

hacerles daño
"castigarlos"

provocaron Mi enojo
"Me enojaron"

no cedí
"no decidí castigarlos menos"

Zechariah 8:16

que ustedes deben hacer
"Ustedes" se refiere al pueblo de Judá

Hablen la verdad, cada persona con su vecino
Traducción alterna: "Digan la verdad a toda persona"

Juzguen con verdad, justicia y paz en sus puertas
Traducción alterna: "Juzguen las disputas justamente en sus lugares de juicio para que el pueblo pueda vivir en paz los unos con los otros"

no amen falsos juramentos
Traducción alterna: "No aprueben cuando las personas digan mentiras en los casos de corte"

esta es la declaración del SEÑOR
Esta frase se traduce a menudo como "el SEÑOR dice." Usted puede traducir este concepto como mejor sea en su lenguaje. Esta frase se usa muchas veces en Zacarías.

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Zechariah 8:18

Luego la palabra del SEÑOR de los ejércitos vino a mí
"Mí" se refiere a Zacarías.

Los ayunos del cuarto mes
Los judíos estaban de luto durante una parte del cuarto mes del calendario hebreo porque fue cuando los babilonios derrumbaron y entraron por los muros de Jerusalén. El cuarto mes cae durante la última parte de junio y la primera parte de julio en los calendarios occidentales.

quinto mes
Mire cómo usted tradujo esto en 7:1.

séptimo mes
Mire cómo usted tradujo esto en 7:4.

decimo mes
Los judíos estaban de luto durante una parte del décimo mes del calendario hebreo porque ahí fue cuando los babilonios comenzaron a sitiar a Jerusalén. El décimo mes cae durante la última parte de diciembre y la primera parte de enero en los calendarios occidentales.

Zechariah 8:20

La gente vendrá otra vez
"Las personas vendrán otra vez a Jerusalén"

Muchas personas y naciones poderosas vendrán
"Muchas personas vendrán, incluso personas de grandes naciones"

Zechariah 8:23

agarrarán el dobladillo de tu túnica
"agarrarán tu ropa para captar tu atención"

Déjanos ir contigo
"Por favor, déjanos viajar a Jerusalén contigo"

Dios está con ustedes
"Dios está con ustedes, pueblo"

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Chapter 9

1 Esta es una declaración de la palabra del SEÑOR concerniente a a la tierra Hadrac y Damasco. Pues el Ojo del SEÑOR está en toda la humanidad, y también en todas las tribus de Israél. **2** Esta declaración también concierne a Hamat, que limita en Damasco, y esto concierne a Tiro y Sidón, aunque son muy sabias. **3** Tiro ha construído ella misma una fortaleza y ha amontonado plata como el polvo y el oro refinado como el lodo en las calles. **4** ¡Mira! EL SEÑOR desposeerá su fuerza en el mar, así que ella será devorada por fuego. **5** ¡Ascalón verá y se asustará! ¡Gaza también temblará grandemente! ¡Ecrón, sus esperanzas serán decepcionadas! ¡El rey perecerá de Gaza, y Ascalón ya no será más habitada! **6** ¡Extraños harán sus hogares en Asdod y YO cortaré el orgullo de los filisteos. **7** Pues YO quitaré su sangre de sus bocas y sus abominaciones de entre sus dientes. Después, ellos se convertirán en un remanente para nuestro DIOS como un clan en Judá, y Ecrón se volverá como el jebuseo. **8** YO acamparé alrededor de mi tierra en contra de ejércitos enemigos para que nadie pueda pasar a través o regresar, pues ya ningún opresor pasará a través de ella. ¡Pues ahora YO velaré sobre mi tierra con mis propios Ojos! **9** ¡Grita con gran gozo, hija de Sión! ¡Grita con felicidad, hija de Jerusalén! ¡Mirad! Tu Rey viene a tí con justicia y te está rescatando. ÉL es Humilde y está montado en un burro, en el potro de un burro. **10** Luego cortaré el carruaje de Efraín y el caballo de Jerusalén, y el arco será cortado de la batalla; ¡pues ÉL hablará paz a las naciones y Su dominio será de mar a mar y desde el río hasta los fines de la tierra! **11** En cuanto a tí, debido a la sangre de Mi Pacto contigo, YO haré a tus prisioneros libres del pozo donde no hay agua. **12** ¡Vuelvan a la fortaleza, prisioneros de esperanza! también hoy Estoy declarando que YO te devolveré el doble a tí, **13** pues He doblado a Judá como Mi arco. He llenado Mi bolso de flechas con Efraín. YO he despertado a tus hijos Sión, contra tus hijos Grecia, y te He hecho a tí, Sión, ¡como la espada de un guerrero! **14** EL SEÑOR se aparecerá a ellos, ¡y Sus flechas se dispararán como rayos! Pues mi SEÑOR soplará la trompeta y se adelantará con las tormentas de Temán. **15** EL SEÑOR de los Ejércitos los defenderá a ellos, y ellos los devorarán a ellos y derrotarán las piedras de las hondas. Después, ellos beberán y gritarán como hombres borrachos en vino, y ellos serán llenos con vino como tazones, como las esquinas del altar. **16** Así que EL SEÑOR SU DIOS los rescatará a ellos en ese día; ellos serán como un rebaño que contiene a Su pueblo, pues ellos erán como joyas de una corona, levantada sobre Su tierra. **17** ¡Cuán buenos y cuán hermosos serán ellos! ¡Los hombres jóvenes florecerán en grano y las vírgenes en vino dulce!

Zechariah 9:1

Esta es una declaración de la palabra del SEÑOR concerniente
Traducción alterna: "Este es el mensaje del SEÑOR sobre"

la tierra Hadrac y Damasco
Traducción alterna: "el pueblo de la tierra de Hadrac y de la ciudad de Damasco

Pues el Ojo del SEÑOR está en toda la humanidad
Traducción alterna: "Pues el SEÑOR está mirando a cada persona" Sin embargo, muchas versiones modernas traducen este pasaje como "los ojos de la humanidad y aquellos de todas las tribus de Israel están en el SEÑOR".

Hamat
Traducción alterna: "el pueblo de la tierra de Hamat"

Tiro y Sidón
Traducción alterna: "el pueblo de Tiro y Sidón"

aunque son muy sabias
Zacarías probablemente no quería decir realmente que el pueblo de Hamat era sabio. Traducción alterna: "aunque ellos piensan que son muy sabios"

Zechariah 9:3

ha construído ella misma una fortaleza
Aquí la ciudad de Tio es imaginada como una mujer. Traducción alterna: "construido como una fortaleza fuerte" o "construido como una muralla alta"

ha amontonado plata como el polvo y el oro refinado como el lodo en las calles
Traducción alterna: "acumulado plata y oro tanto como el suelo en las calles"

¡Mira! EL SEÑOR desposeerá
Traducción alterna: "¡Presten atención! El Señor se llevará las posesiones de Tiro"

su fuerza en el mar
Traducción alterna: "y destruirá los barcos de Tiro en los cuales los hombres pelean en el mar"

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así que ella será devorada por fuego
Traducción alterna: "y se quemará la ciudad hasta caer al suelo"

Zechariah 9:5

verá
"verá que Tiro será destruida"

Extraños harán sus hogares en Asdod
Traducción alterna: "Los extraños tomarán a Asdod como suyo y vivirán allí"

y Yo cortaré el orgullo de los filisteos
Traducción alterna: "Yo haré que los filisteos ya no estén orgullosos de sí mismos"

Yo quitaré su sangre de sus bocas y sus abominaciones de entre sus dientes
Estos se refieren a la carne con sangre en ella, y a la carne ofrecida a los ídolos. La versión UDB hace explícito esto. Traducción alterna: "Yo ya no les permitiré comer carne que tenga sangre en ella, y Yo les prohibiré comer alimentos que ellos ofrecieron a los ídolos."

Zechariah 9:8

Yo acamparé alrededor de mi tierra
Dios está hablando de sí mismo como si Él fuera un ejército. Traducción alterna: "Yo protegeré mi tierra"

Zechariah 9:9

¡Grita con gran gozo, hija de Sión! ¡Grita con felicidad, hija de Jerusalén!
Estas dos oraciones significan la misma cosa e intensifica el mandato para alegrarse.

hija de Sión ... hija de Jerusalén
"Sión" es lo mismo que "Jerusalén". El profeta habla de la ciudad como a una hija. Ver cómo usted tradujo "hija de Sión" en el 2:10.

en un burro, en el potro de un burro
Estas dos frases significan básicamente la misma cosa y se refieren a un animal. La segunda frase clarifica que es un burro joven. Traducción alterna: "en un burro joven".

cortaré el carruaje de Efraín
Traducción alterna: "destruyan los carruajes en Israel que son usados para la batalla"

el caballo de Jerusalén
Traducción alterna: "los caballos de guerra en Jerusalén"

el arco será cortado de la batalla
Aquí el arco representa todas las armas que son usadas en la guerra. Traducción alterna: "todas las armas de guerra serán destruidas"

pues ÉL hablará paz a las naciones
Aquí la acción de anunciar paz rrepresenta la acción de hacer paz. Traducción alterna: "pues Su rey traerá paz a las naciones"

Su dominio será de mar a mar y desde el río hasta los fines de la tierra!
"su reino estará por sobre toda la tierra"

Zechariah 9:11

En cuanto a ti
Aquí "ti" se refiere al pueblo de Israel.

del pozo donde no hay agua
Este pozo representa el exilio.

Vuelvan a la fortaleza
Traducción alterna: "Regresa a tu nación donde estarás a salvo"

prisioneros de esperanza
Esta expresión se refiere a los israelitas en exilio que todavía confiaban que Dios los rescatara.

pues he doblado a Judá como mi arco
El pueblo de Judá es referifo como si ellos fueran

He llenado mi bolso de flechas con Efraín
El pueblo de Israel , el reino del norte, es referido como si ellos fueran las flechas que Dios lanzaría a sus enemigos. Un bolso es un saco que sostiene las flechas de un soldado.

Yo he despertado a tus hijos Sión, contra tus hijos Grecia
Dios está hablando a las personas de dos naciones diferentes al mismo tiempo.

Zechariah 9:14

Información general:
Esta parte de la profecía continúa con las palabras de Oseas, en lugar de las palabras del SEÑOR habladas a través de él.

se aparecerá a ellos
La palabra "a ellos" se refiere al pueblo de Dios. Traducción alterna: "serán vistos en el cielo por Su pueblo" o "vendrán a Su pueblo"

se dispararán como rayos
Los israelitas algunas veces creyeron que los rayos eran flechas que Dios disparaba.

soplará la trompeta
Las trompetas eran cuernos de carneros. Las personas soplaban en ellos para dar señales en las batallas y en otras ocasiones.

se adelantará con las tormentas de Temán
Los israelitas a veces pensaban que Dios viajaba en tormentas violentas que venían del sur.

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los devorarán
Traducción alterna: "los derrotará por completo"

derrotarán las piedras de las hondas
Los israelitas derrotarán a los soldados que pelean con hondas. Estos soldados representan a todos los enemigos de Israel, no importando cuáles armas estén llevando.

Después, ellos beberán y gritarán como hombres borrachos en vino
Traducción Alterna: "Ellos gritarán y celebrarán su victoria en voz alta como si ellos estuvieran borrachos."

ellos serán llenos con vino como tazones
Esto probablemente se refiere a los tazones que los sacerdotes usaban para llevar la sangre del animal al altar. Traducción alterna: "ellos estarán tan llenos de vino como las vasijas en las cuales los sacerdotes llevan sangre al altar"

como las esquinas del altar
Los altares tenían esquinas proyectadas donde se recogía la sangre de animal. Traducción alterna: "como las esquinas del altar están llenas de sangre"

Zechariah 9:16

Información General:
Zacarías continúa hablándole a las personas.

pues ellos erán como joyas de una corona
Traducción Alterna: "en nuestra tierra ellos serán como piedras hermosas en una corona"

Los hombres jóvenes florecerán en grano
Los hombres jóvenes vivirán del alimento que ellos reciben de la cosecha.

y las vírgenes en vino dulce
Las mujeres jóvenes disfrutarán del vino nuevo. Estas referencias a hombres jóvenes y mujeres jóvenes representan a la población entera de Israel.

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Chapter 10

1 Pídele por lluvia al SEÑOR en la época de las lluvias de primavera, EL SEÑOR quien hace las tormentas, y ÉL da lloviznas a todos y vegetación en los campos. **2** Pues los ídolos domésticos hablan falsamente; las visiones de los adivinos son mentiras; ellos dicen sueños engañosos y dan consuelos vacíos, así que ellos se extravían como una oveja y sufren porque no hay pastor. **3** Mi ira arde en contra de los pastores; estos son los machos cabríos, líderes que YO voy a castigar. ¡EL SEÑOR de los Ejércitos también va a atender a Su rebaño, la casa de Judá, y los hará a ellos como Sus caballos de guerra en batalla! **4** De ellos va a venir la Piedra Angulár; de ellos va a venir la clavija de tienda; de ellos va a venir el arco de guerra; de ellos van a venir todos los líderes unidos. **5** Ellos van a ser como guerreros, quienes pisotean a sus enemigos en el fango en las calles de batallas; ellos van hacer guerra, pues EL SEÑOR está con ellos, y ellos van a avergonzar aquellos quienes montan caballos de guerra. **6** YO Voy a fortalecer la casa de Judá y a salvar la casa de José; pues YO Voy a restaurarlos a ellos y Voy a tener misericordia con ellos. Ellos van a ser como si YO no los hubiera descartado, pues YO SOY EL SEÑOR SU DIOS, y YO Voy a responderle a ellos. **7** ¡Luego, Efraín va a ser como un guerrero, y sus corazones se van a regocijar como con vino; sus hijos van a ver y se regocijarán! ¡Sus corazones van a regocijarse en Mí! **8** ¡YO Voy a silvar por ellos y los reuniré a ellos, pues YO Voy a rescatarlos a ellos, y ellos volverán a ser tan grandes como ellos eran antes! **9** YO los He sembrado a ellos entre las personas, así ellos y sus hijos van a vivir y volver. **10** Pues YO Voy a restaurarlos a ellos de la tierra de Egipto y los reuniré a ellos de Asiria. YO Voy a traerlos a ellos a la tierra de Galaad y del Líbano hasta que no haya más espacio para ellos. **11** YO Voy a pasar a través del mar de su aflicción; YO Voy a atacar las olas de ese mar y Voy a secar todas las profundidades del Nilo. La majestad de Asiria será derribada y el cetro de Egipto se irá de los egipcios. **12** YO Voy a fortalecerlos a ellos en Mí Mismo y ellos van a caminar en Mí Nombre esta es la declaración del SEÑOR.

Zechariah 10:1

Información general:
Zacarías continúa hablándole a las personas.

hace las tormentas
"hace las nubes de tormentas"

los ídolos domésticos hablan falsamente
Traducción alterna: "los ídolos dan mensajes falsos"

las visiones de los adivinos son mentiras
Traducción alterna: "los adivinos ven visiones falsas"

ellos dicen sueños engañosos
Traducción alterna:"los adivinos mienten sobre sus sueños para así engañar a las personas"

ellos se extravían como una oveja
Traducción alterna: "las personas no saben qué camino seguir"

Zechariah 10:3

Mi ira arde en contra de los pastores
"Pastores" representan a los líderes del pueblo de Dios. Traducción alterna: "Mi ira hacia los pastores de mi pueblo es fuerte" o "Yo estoy muy enojado con los líderes de mi pueblo"

estos son los machos cabríos, líderes que YO voy a castigar
"Machos cabríos" representa los líderes opresivos.

El SEÑOR de los Ejércitos también va a atender a Su rebaño, la casa de Judá
Traducción alterna: "Yo cuidaré de la casa de Judá"

los hará a ellos como Sus caballos de guerra en batalla
Traducción alterna: "les daré mi poderosa fuerza sin miedo"

Zechariah 10:4

De ellos va a venir la Piedra Angular
"La Piedra Angular vendrá de ellos." Se habla de un gobernante importante como si Él fuera la principal piedra base de un edificio. Traducción alterna: "Algunos de sus descendientes serán gobernantes muy importantes"

de ellos va a venir la clavija de tienda
"la clavija de tienda vendrá de ellos." Se habla de los líderes principales como si ellos fueran grandes clavijas que sostienen en su lugar un tienda. Traducción alterna: "los líderes que sostendrán a la nación unida vendrán de ellos"

de ellos va a venir el arco de guerra
"el arco de guerra vendrá de ellos." Se habla de los líderes militares como si ellos fueran el arvo que fue usado en batalla. Traducción alterna: "los líderes militares vendrán de ellos"

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Ellos van a ser como guerreros
Traducción alterna: "Ellos serán poderosos en batalla"

quienes pisotean a sus enemigos en el fango en las calles de batallas
Traducción alterna: "que derrotan a sus enemigos por completo"

y ellos van a avergonzar aquellos quienes montan caballos de guerra
Traducción alterna: "y ellos derrotarán a sus enemigos a caballo, que pelean con ellos"

Zechariah 10:6

Yo voy a fortalecer la casa de Judá
Traducción Alterna: "Yo haré al pueblo de Judá fuerte"

la casa de José
Esto se refiere al pueblo del reino del norte de Israel.

Yo no los hubiera descartado
Traducción Alterna: "Yo no los he rechazado"

Efraín va a ser como un guerrero
"Efraín" se refiere aquí al norte del reino de Israel.
Traducción Alterna: ''Efraín será muy fuerte"

sus corazones se van a regocijar como con vino
Traducción Alterna: "y ellos serán verdaderamente muy felices"

sus hijos van a ver y se regocijarán! ¡Sus corazones van a regocijarse en Mí!
Traducción Alterna: "¡Sus hijos verán lo que ha llegado y serán felices por lo que el SEÑOR ha hecho por ellos!"

Zechariah 10:8

Yo voy a silvar
Silvar es producir un alto y chillante sonido con aire a través de labios entrecerrados. Es a menudo hecho para dar una señal a otras personas, como aquí.

hasta que no haya más espacio para ellos
Las personas continuarán regresando a Judá y estará muy lleno de personas sin ningún cuarto más para que las personas vivan allí.

Zechariah 10:11

a pasar a través del mar de su aflicción
Las escrituras a menudo se refieren al mar como una imagen de muchos problemas y penurias.

voy a secar todas las profundidades del Nilo
Traducción Alterna: "Yo causaré que el Río Nilo pierda toda su agua"

La majestad de Asiria será derribada
Aquí "la majestad de Asiria" probablemente se refiere al ejército asirio. Traducción Alterna: "Yo destruiré al orgulloso ejército asirio."

y el cetro de Egipto se irá de los egipcios
Traducción alterna: "y el poder de Egipto para gobernar sobre otras nacines acabará."

esta es la declaración del SEÑOR
Esta frase es menudo traducida como "el SEÑOR dice" en la versión UDB. Usted puede traducir este concepto de cualquier manera que sea mejor en su lenguaje. Esta frase es usada muchas veces en Zacarías.

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Chapter 11

1 ¡Abre tus puertas Líbano, que el fuego devore tus cedros! **2** ¡Lamenténse árboles de ciprés, por cuánto los árboles de ciprés han caído! ¡Lo que era majestuoso ha sido devastado! Laméntense ustedes robles de Basán, por cuánto el fuerte bosque ha caído. **3** ¡Los pastores gritan, por cuánto su gloria ha sido destruída! ¡La voz de los leones jóvenes rugen, por cuanto el orgullo del río Jordán ha sido devastado! **4** Esto es lo que EL SEÑOR MI DIOS Dice: "¡Como un pastor, vigila sobre el rebaño destinado para el matadero! **5** (Aquellos que los compran los matan y no son castigados, y los que los venden dicen: "¡Bendecido sea EL SEÑOR! ¡Yo me he vuelto rico!" por cuánto los pastores trabajando para los dueños de los rebaños no tienen piedad de ellos.) **6** Porque YO nunca más tendré piedad de los habitantes de la tierra! Esta es la declaración del SEÑOR. ¡mira! YO Mismo Estoy a punto de entregar cada persona en las manos de su vecino y en las manos de su rey, y ellos destruirán la tierra y no libraré a ninguno de ellos de sus manos." **7** Así que YO Me Volví el Pastor del rebaño destinado para la matanza, por aquellos quienes se ocupaban de las ovejas. YO Tomé dos cayados; un cayado YO Llamé "Favor" y el otro YO lo Llamé "Unidad." De esta manera YO Pastorié el rebaño. **8** En un mes YO Destruí los tres pastores, porque YO Perdí la paciencia con ellos, y ellos Me odiaron también. **9** Entonces YO le Dije a los dueños: "YO no Trabajaré ya como un pastor para ustedes. Las ovejas que están muriendo déjalas morir; las ovejas que están siendo destruídas déjalas ser destruídas. Deja las ovejas que quedan, comer de la carne de su vecino". **10** Así que Tomé Mi cayado "Favor" y lo Rompí para romper el pacto que YO Hice con todas las tribus. **11** En ese día el Pacto fué roto, y aquellos que comercian con ovejas y quienes estaban observándome sabían que EL SEÑOR había hablado. **12** YO le Dije a ellos: "Si te parece bien a tí, págame mis salarios. Pero si no, no lo hagas." Así que ellos pesaron Mi salario treinta piezas de plata. **13** Entonces EL SEÑOR me dijo a mí: "¡Deposita la plata en tesorería, el precio excelente en el cual te valoraron a tí!" Así que Yo tomé treinta piezas de plata y las deposité en tesorería en la Casa del SEÑOR. **14** Entonces YO Rompí el segundo cayado, "Unidad," para romper la hermandad entre Judá e Israél. **15** El SEÑOR me dijo a mí: "Otra vez, toma el equipo de un pastor tonto para tí, **16** para que veas, YO Estoy a punto de colocar a un pastor en la tierra. Él no le importará las ovejas que perecen. Él no buscará las ovejas que no aparecen, ni sanará la oveja quebrantada. Él no alimentará las ovejas saludables, pero comerá la carne de las ovejas engordadas y arrancará sus pezuñas. **17** ¡Aflicción al pastor inútil quién abandona el rebaño! ¡Que la espada venga en contra de su brazo y de su ojo derecho! ¡Que su brazo se marchite y que su ojo derecho se enceguezca!"

Zechariah 11:1

Abre tus puertas Líbano, que el fuego devore tus cedros
Este profeta está hablánfole a la tierra del Líbano como si esta fuera una persona. Traducción alterna: "Pueblo del Líbano, prepárense para que el fuego queme tus árboles de cedro"

Lamenténse árboles de ciprés, por cuánto los árboles de ciprés han caído
Traducción alterna: "Si los árboles fueran personas, estos llorarían por amargura. Los árboles de ciprés se quedan solos, porque los árboles de cedro se han quemado y caído."

Laméntense ustedes robles de Basán, por cuánto el fuerte bosque ha caído
Traducción alterna: "Si los robles de Basán fueran personas, ellos llorarían, pues sus abundantes bosques han sido cortados."

Los pastores gritan
Traducción alterna: "Los pastores lloran en voz alta"

por cuánto su gloria ha sido destruida
"Su gloria" probablemente representa frondosos pastizales a los que los pastores llevaban sus ovejas. Traducción alterna: "pues sus frondosos pastizales han sido arruinados."

por cuanto el orgullo del río Jordán
Traducción alterna: "porque los árboles y arbustos en el Río Jordán por donde ellos vivían han sido destruídos."

Zechariah 11:4

Información General:
Aquí el SEÑOR comienza dando instrucciones a Zacarías en la forma de una parábola sobre los pastores y ovejas.

los habitantes de la tierra
"el pueblo de la tierra"

Esta es la declaración del SEÑOR
Esta frase es menudo traducida como "el SEÑOR dice" en la versión UDB. Usted puede traducir este concepto de cualquier manera que sea mejor en su

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lenguaje. Esta frase es usada muchas veces en Zacarías.

entregar cada persona en las manos de su vecino
Traducción Alterna: "permitir que cada persona sea controlada por otra persona"

en las manos de su rey
Traducción Alterna: "en el control injusto de su rey"

ellos destruirán la tierra
Traducción Alterna: "ellos no tendrán misericordia de la tierra de las personas"

no libraré a ninguno de ellos de sus manos
Traducción alterna: "pero Yo no rescataré al pueblo de Judá de su poder"

Zechariah 11:7

Información General:
La parábola sobre los pastores y las ovejas continúa.

del rebaño destinado para la matanza
"el rebaño de ovejas, el cual su propósito era para la matanza."

cayados
Los cayados son palos de madera usados para varios propósitos, incluyendo para dirigir las ovejas. Los cayados puede que tengan diferentes tipos de ganchos en las puntas.

Favor
Varias versiones también traducen la palabra hebrea en este texto como "gracia" y "belleza".

Unidad
Esta es la idea de hermandad entre las dos partes de Israel, el reino del norte y el reino del sur.

porque Yo perdí la paciencia con ellos
Traducción alterna: "Yo no podía tolerar más a los dueños de las ovejas que me contrataron."

Zechariah 11:10

Información General:
La parábola sobre las ovejas y los pastores continúa.

rompí para romper el pacto que Yo hice con todas las tribus
El profeta está hablando y actuando por el SEÑOR aquí.

había hablado
Traducción alterna: "ha hablado un mensaje a ellos"

treinta piezas de plata
330 gramos de plata. Un ciclo pesaba 11 gramos.

Zechariah 11:13

Información General:
La parábola sobre los pastores y las ovejas continúa.

tesorería
los almacenes en el templo del SEÑOR.

el precio excelente
Esto significa decir que este precio era muy pequeño para que un pastor haga el trabajo del SEÑOR. Ver la versión UDB, la cual remueve la ironía: "una cantidad ridículamente pequeña de dinero."

treinta piezas de plata
330 gramos de plata. Un ciclo pesaba 11 gramos.

Zechariah 11:15

Información General:
La parábola sobre los pastores y las ovejas continúa.

las ovejas engordadas
las saludables y crecidas ovejas

arrancará sus pezuñas
probablemente como un acto de crueldad

Zechariah 11:17

Información General:
La parábola sobre los pastores y las ovejas continúa.

Aflicción al pastor inútil
Traducción alterna: "Que amargura le espera a este pastor inútil"

venga en contra de su brazo y de su ojo derecho
Traducción alterna: "hiere su brazo derecho y perfora su ojo derecho!"

Que la espada venga en contra
"Espada" aquí representa a los enemigos que atacarán a los pastores.

su brazo
su poder para pelear

su ojo derecho
su habilidad para ver mientras pelea.

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Chapter 12

1 Esta es la declaración de la Palabra del SEÑOR sobre Israél, una declaración del SEÑOR, Quien extendió los cielos y Pusó la base de la tierra, Quien diseña el espíritu de la humanidad dentro del hombre: **2** "Mira, YO Estoy a punto de convertir a Jerusalén en una copa, haciéndo a las personas de su alrededor tambalearse. También así será para Judá durante el asedio contra de Jerusalén. **3** En ese día, YO Haré a Jerusalén una piedra pesada para todas las personas. Cualquiera que trate de levantar esa piedra se lastimará a sí mismo muchísimo, y todas las naciones de la tierra se levantarán en contra de esa ciudad. **4** En ese día, esta es la declaración del SEÑOR; YO Golpearé cada caballo con terror y a cada jinete con locura. YO Miraré con favor sobre la casa de Judá y Haré ciego a cada caballo del enemigo. **5** Entonces, los líderes de Judá dirán en sus corazones: "Los habitantes de Jerusalén son nuestra fuerza por EL SEÑOR de los Ejércitos, su DIOS". **6** En ese día, YO Haré a los líderes de Judá como a braseros entre madera y como una antorcha ardiente entre grano apilado, porque ellos consumirán a todas las personas alrededor, a su derecha y a su izquierda. Jerusalén otra vez vivirá en su propio lugar **7** EL SEÑOR Salvará las tiendas de Judá primero, para que el honor de la casa de David y el honor de aquellos que viven en Jerusalén no sea más grande que el resto de Judá. **8** En ese día, EL SEÑOR Será el Defensor de los habitantes de Jerusalén, y en ese día aquellos que son débiles entre ellos serán como David, mientras la casa de David será como Dios, como el ángel del SEÑOR delante de ellos. **9** "En ese día que YO comenzaré a destruir a todas las naciones que vengan en contra de Jerusalén. **10** Pero YO Derramaré un espíritu de compasión y súplica en la casa de David y en los habitantes de Jerusalén, para que ellos me miren a Mí, al que han traspasado. Ellos se lamentarán por Mí, como alguien que se lamenta por un hijo único; ellos se lamentarán amargamente por él, como aquellos que se lamentan por la muerte de un hijo primogénito. **11** En ese día, los lamentos en Jerusalén serán como los lamentos en Hadad Rimón en el llano de Meguido. **12** La tierra se lamentará, cada clan separado de otros clanes. El clan de la casa de David será separado y sus esposas serán separadas de los hombres. El clan de la casa de Natán se separará y sus esposas serán separadas de los hombres. **13** El clan de la casa de Leví será separado y sus esposas serán separadas de los hombres. El clan de los simeítas será separado y sus esposas serán separadas de los hombres. **14** Cada clan de los clanes restantes, cada clan será separado y las esposas serán separadas de los hombres.

Zechariah 12:1

Información General:
Estos versículos comienzan una sección que cuenta sobre el ataque que viene contra Jerusalén y cómo Dios rescatará la ciudad.

una declaración del SEÑOR
Esta frase es menudo traducida como "el SEÑOR dice" en la versión UDB. Usted puede traducir este concepto de cualquier manera que sea mejor en su lenguaje. Esta frase es usada muchas veces en Zacarías.

quien extendió los cielos
"Aque que creó el cielo"

puso la base de la tierra
Traducción alterna: "puso toda la tierra en su lugar"

diseña el espíritu de la humanidad dentro del hombre
Traducción alterna: "crea el espíritu humano"

copa
"copa de algo para beber"

haciendo a las personas de su alrededor tambalearse
Esto es que, la bebida es alcohólica y causará que los ejércitos que atacan a Jerusalen, se emborrachen y sean incapaces de pelear.

su
Esto es, la ciudad de Jerusalén. Era común en hebreo hablar de una ciudad o país como si fuera un mujer.

piedra pesada para todas las personas
"algo imposible de mover"

Zechariah 12:4

Información General:
Estos versículos continúan diciendo sobre el ataque que viene contra Jerusalén y cómo Dios rescatará la ciudad.

En ese día
Esto se refiere al día que los ejércitos atacan a Jerusalén.

esta es la declaración del SEÑOR
Esta frase es menudo traducida como "el SEÑOR dice" en la versión UDB. Usted puede traducir este

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concepto de cualquier manera que sea mejor en su lenguaje. Esta frase es usada muchas veces en Zacarías.

Yo miraré con favor sobre
Traducción alterna: "Yo protegeré"

la casa de Judá
"el pueblo de Judá"

dirán en sus corazones
Esto significa que ellos pensarán y dirán cosas para sí mismos.

por EL SEÑOR de los Ejércitos
Traducción alterna: "porque elloos adoran al SEÑOR de los Ejércitos"

Zechariah 12:6

Información General:
Este versículo continúa hablando sobre el ataque que viene contra Jerusalén y cómo Dios rescatará la ciudad.

En ese día
Esto se refiere al tiempo cuando Jerusalén es atacada y Dios derrota a sus enemigos.

como a braseros entre madera ... grano apilado
"como braseros entre madera para fogatas ... tallos de grano sin cosechar apilados en un campo"

braseros
vasijas de arcilla en la cual las personas antiguas a menudo cargaban carbones encendidos

antorcha ardiente
un palo de madera que se está quemando en una punta la cual da luz mientras uno viaja o lleva fuego a algún lado

consumirán a todas las personas alrededor
"destruirán a los pueblos de alrededor"

Jerusalén otra vez vivirá en su propio lugar
El pueblo de Jerusalén otra vez vivirán en su propia ciudad.

Zechariah 12:7

Información General:
Estos versículos continúan diciendo sobre el ataque que viene en contra de Jerusalén y cómo Dios rescatará la ciudad.

las tiendas de Judá
Aquí "tiendas" representa casas, y las casas representan a las personas que viven en ellas. Traducción alterna: "el pueblo de Judá".

la casa de David
Los posibles significados son 1) los descendientes de David o 2) la clase gobernante de personas.

el ángel del SEÑOR
Este es un ángel enviado por el SEÑOR para proteger a las personas.

Zechariah 12:10

Yo derramaré un espíritu de compasión y súplica
Traducción alterna: "Yo le daré a las personas un espíritu para que tengan misericordia en otros y me oren por misericordia"

al que han traspasado
Traducción alterna: "Aquel a quien ellos apuñalaron a muerte"

los lamentos en Jerusalén serán como los lamentos en Hadad Rimón
Hadad Rimón puede que haya sido el lugar donde el buen Rey Josías murió de heridas de batalla después de la Batalla de Mégido. Parece ser que la costumbre surgió para mantener un lamento periódico ahí por su muerte. Algunas personas, sin embargo, piensan que Hadad Rimón era el nombre de un falso dios al que se le creía que moría cada año, un evento por el cual sus adoradores irían en lamento.

Meguido
Este es el nombre de una planicie en Israel. .

Zechariah 12:12

La tierra
Esto se refiere a todas las personas que viven en la tierra de Judá.

la casa de David ... de Natán ... de Leví
Los descendientes de David ... de Natán ... de Leví.

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Chapter 13

1 "En ese día una primavera será abierta para la casa de David y los habitantes de Jerusalén, por su pecado e impureza. **2** En ese día, esto es una declaración del SEÑOR de los Ejércitos, que YO Voy a cortar los nombres de los ídolos de la tierra para que ellos ya no sean traídos a la mente. YO también Voy a causar que los falsos profetas y sus espíritus impuros se vayan de la tierra. **3** Si cualquier hombre continúa profetizando, su padre y madre quienes lo cargaron van a decirle a él: "¡Tú no vas a vivir pues tú hablas mentiras en el nombre del SEÑOR!" Luego el padre y la madre quienes lo cargaron lo van a perforar cuando él profetice. **4** En ese día cada profeta va a estar avergonzado de su visión cuando él este a punto de profetizar. Estos profetas no van a seguir utilizando capas peludas, con el fin de engañar a las personas. **5** Pues cada uno va a decir: "¡Yo no soy un profeta! ¡Yo soy un hombre que trabaja en el suelo, pues la tierra se convirtió en mi trabajo mientras Yo era un hombre joven!" **6** Pero alguien va a decirle a él: "¿Qué son estas heridas entre tus brazos?" y él va a contestar: 'Yo fui herido con esas en la casa de mi amigo". **7** "¡Espada! Despiérate contra mi pastor, el hombre que está cerca de mÍ, esta es la declaración del SEÑOR de los Ejércitos. ¡Golpea al pastor y el rebaño se va a dispersar! Pues yo voy a volver mi mano contra los humilde. **8** Entonces ocurrirá eso en toda la tierra, esto es la declaración del SEÑOR, ¡que dos tercios de ella serán cortados! Aquellas personas van a perecer; solo un tercio va a permanecer ahí. **9** YO Voy a traer ese tercio a través del fuego y refinarlos a ellos como la plata es refinada; YO Voy a probarlos a ellos como el oro es probado. Ellos van a llamar mi nombre y YO Voy a contestarle a ellos y dire: "¡Este es mi pueblo!" y ellos van a decir: "¡EL SEÑOR es mi Dios!"

Zechariah 13:1

un manantial
Un lugar donde el agua fluye naturalmente fuera del suelo.

por su pecado e impureza
Traducción alterna: "para limpiar su pecado e impureza"

esto es una declaración del SEÑOR de los Ejércitos
Esta frase es menudo traducida como "el SEÑOR dice" en la versión UDB. Usted puede traducir este concepto de cualquier manera que sea mejor en su lenguaje. Esta frase es usada muchas veces en Zacarías.

a cortar los nombres de los ídolos de la tierra
Traducción alterna: "borrar la adoración a ídolos por toda la tierra"

Yo también Voy a causar que los falsos profetas y sus espíritus impuros se vayan de la tierra
Traducción alterna: "Yo también removeré los falsos profetas y sus espíritus impuros de la tierra."

Zechariah 13:3

su padre y madre quienes lo cargaron
La frase "quienes lo cargaron" describe a "su padre y madre" para así poder expresar sorpresa que los propios padres de alquien lo tratarían de esta manera.

Tú no vas a vivir
Traducción alterna: "Ustedes deben morir"

van a perforar
"Apuñalarlo para matarlo."

Zechariah 13:4

cada profeta
Esto se refier a los falsos profetas, no a los verdaderos profetas del SEÑOR.

no van a seguir utilizando capas peludas
"Capas" se refieren a la vestimenta exterior pesada. Es hecha de pelo de animal que los profetas usualmente vestían.

que trabaja en el suelo
Esto es, "granjas."

la tierra se convirtió en mi trabajo mientras Yo era un hombre joven
Algunas versiones modernas traducen este texto hebreo como "un hombre me adquirió en mi juventud", esto es, que lo adquirió como un sirviente.

¿Qué son estas heridas entre tus brazos?
Traducción alterna: "¿Cómo te hiciste esos cortes en tu pecho?" Esto se refiere a la aparente costumbre de los falsos profetas de herirse ellos mismos en sus ceremonias.

él va a contestar
Esto es, él contestará con una mentira.

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Zechariah 13:7

¡Espada! Despiérate
Traducción alterna: "¡Tú, espada! Debes despertarte." Este es una orden del SEÑOR para que su pastor sea atacado y asesinado.

contra mi pastor
Esto se refiere a cierto rey o cierto sirviente del SEÑOR.

esta es la declaración del SEÑOR de los Ejércitos
Esta frase es menudo traducida como "el SEÑOR dice" en la versión UDB. Usted puede traducir este concepto de cualquier manera que sea mejor en su lenguaje. Esta frase es usada muchas veces en Zacarías.

el rebaño
"El rebaño" se refiere al pueblo de Israel.

los humildes
Esto probablemente se refiere a todos los israelitas que son débiles e indefensos.

Zechariah 13:8

esto es la declaración del SEÑOR
Esta frase es menudo traducida como "el SEÑOR dice" en la versión UDB. Usted puede traducir este concepto de cualquier manera que sea mejor en su lenguaje. Esta frase es usada muchas veces en Zacarías.

Yo voy a traer ese tercio a través del fuego
El metal es pasado a través del fuego para así purificarlo o endurecerlo. Esta expresión sirve aquí como una metáfora por exponer a las personas al sufrimiento para así que ellos puedan volverse más fieles a Dios.

efinarlos a ellos como la plata es refinada; Yo voy a probarlos a ellos como el oro es probado
Refinar se refiere a hacer preciosos metales como la plata más puros. Los metales como la plata y el oro son probados para así descubrir cuán puros o fuertes estos son. Ambos, refinar y probar son aquí metáforas para hacer a las personas más fieles a Dios.

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Chapter 14

1 ¡Miren! Un día por El SEÑOR viene donde tu saqueo será dividido en medio de tí. **2** Pues YO reuniré cada nación en contra de Jerusalén para batallas y la ciudad será capturada. La casas serán saqueadas y las mujeres serán violadas. Mitad de la ciudad se irá cautiva, pero el remanente del pueblo no será cortado de la ciudad. **3** Pero EL SEÑOR saldrá y hará guerra en contra de aquellas naciones como cuando ÉL hace la guerra en el día de batalla. **4** En ese día Sus Pies se pararán en el Monte de Olivos, el cual está al lado de Jerusalén al este. El Monte de Olivos será dividido a la mitad entre el este y el oeste en un gran valle y mitad de la montaña volverá hacia el norte y mitad hacia el sur. **5** Luego ustedes huirán por el valle entre las montañas del SEÑOR, pues el valle entre esas montañas alcanzará hasta Azal. Ustedes huirán así como huyeron del terremoto en los días de Uzías, rey de Judá. Entonces EL SEÑOR MI DIOS vendrá y todos los santos estarán con ÉL. **6** En ese día que no habrá luz, pero ningún frío, ni escarcha tampoco. **7** En ese día, un día conocido sólo por EL SEÑOR, ya no habrá un día o noche, pues la tarde será un tiempo de luz. **8** En ese día aguas vivas fluirán de Jerusalén. Mitad de ellas fluirán hacia el mar oriental, y mitad hacia el mar occidental, en verano y en invierno. **9** EL SEÑOR será rey sobre toda la tierra. En ese será EL SEÑOR, el Único DIOS, y Su Nombre Solo. **10** Toda la tierra, será como el Arabá, desde Gueba has Rimón, sur de Jerusalén. Y Jerusalén continuará siendo elevada. Ella vivirá en su propio lugar, desde la Puerta de Benjamín, hasta el lugar donde estaba la primera puerta, hasta la Puerta de Esquina, y desde la Torre de Jananel, hasta el lagar del rey. **11** El pueblo vivirá en Jerusalén y no habrá más destrucción completa de DIOS en contra de ellos. Jerusalén vivirá en paz. **12** Esta será la plaga con la cual EL SEÑOR atacará a todas las personas que hicieron la guerra contra de Jerusalén: su carne se pudrirá, incluso aunque se estén parando sobre sus pies. Sus ojos no se pudrirán en sus cabezas y sus lenguas se pudrirán en sus bocas. **13** En ese día ese gran miedo del SEÑOR vendrá sobre ellos. Cada uno buscará la mano de otro, y la mano de uno será levantada en contra de la mano de otro. **14** Judá, también peleará en contra de Jerusalén. Ellos reunirán las riquezas de todas las naciones que los rodean, oro, plata y ropas finas en gran abundancia. **15** Una plaga también estará sobre los caballos y las mulas, los camellos y los burros, y en cada animal en esos campamentos tambien sufrirán la msima plaga. **16** Luego pasará que todos aquellos que queden en esas naciones que vinieron en contra de Jerusalén, por el contrario irán de año en año para adorar al rey, EL SEÑOR de los Ejércitos y a mantener la fiesta de las Enramadas. **17** Y pasará que si nadie de todas las naciones de la tierra no suben a Jerusalén para adorar al rey, EL SEÑOR de los Ejércitos, luego EL SEÑOR no traerá lluvia en ellos. **18** Y si la nación de Egipto no sube, entonces ellos no recibirán lluvia. Una plaga del SEÑOR atacará las naciones que no suben, ni mantienen la Fiesta de las Enramadas. **19** Este será el castigo de Egipto y el castigo para cada nación que no sube la Fiesta de las Enramadas. **20** Pero en ese día, las campanas de los caballos dirían: "Separa para EL SEÑOR," y los lavabos en la casa del SEÑOR serán como los envases frente al altar. **21** Pues cada tarro en Jerusalén y en Judá será apartado para EL SEÑOR de los Ejércitos y cada cual que traiga un sacrificio comerá de ellos y hervirá en ellos. En ese día los comerciantes no estarán más en la casa del SEÑOR de los Ejércitos.

Zechariah 14:1

Información General:
Este capítulo describe la guerra final por la ciudad de Jerusalén y cómo Dios salvará.

tu saqueo será dividido en medio de ti
Traducción alterna: "tus enemigos tomarán todas tus posesiones y se la dividirán para ellos mismos mientras miras"

Yo reuniré cada nación en contra de Jerusalén para batallas
Traducción alterna: "Yo haré que muchas naciones ataquen a Jerusalén"

el remanente del pueblo no será cortado de la ciudad
Traducción alterna: "tus enemigos permitirán a las personas que queden permanezcan en la ciudad"

Zechariah 14:3

Información General:
Estos versículos continúan la descripción de la guerra final por la ciudad de Jerusalén y de cómo Dios la salvará.

como cuando Él hace la guerra en el día de batalla
Traducción alterna: "así como Él luchó en el pasado"

Sus pies se pararán en el Monte de Olivos
"Sus pies" se refiere al SEÑOR mismo.

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Zechariah 14:5

Información General:
Estos versículos continúan la descripción de la guerra final por la ciudad de Jerusalén y de cómo Dios la salvará.

Azal
Este es el nombre de un pueblo o aldea al este de Jerusalén.

los santos
Esto probablemente se refiere a los ángeles de Dios.

Zechariah 14:6

Información General:
Estos versículos continúan la descripción de la guerra final por la ciudad de Jerusalén y de cómo Dios la salvará.

aguas vivas
Esto normalmente significa agua que fluye y movida, en lugar de agua quieta y estancada.

el mar oriental
Esto se refiere al Mar Muerto, la el cual está al este de Jerusalén.

el mar occidental
Esto se refiere al Mar Mediterráneo.

Zechariah 14:9

Información General:
Estos versículos continúan la descripción de la guerra final por la ciudad de Jerusalén y de cómo Dios la salvará.

será EL SEÑOR, el Único Dios, y Su Nombre Solo
"habrá solamente un Dios, el SEÑOR, quien será adorado."

Arabá ... Gueba ... Rimón
Estos son nombres de lugares.

Jerusalén continuará siendo elevada
Esto se refiere a la altitud de la ciudad de Jerusalén, sobre 760 metros sobre el nivel del mar.

la Puerta de Benjamín ... la primera puerta ... la Puerta de Esquina
Estos son nombres de varias puertas en el muro de la ciudad de Jerusalén.

la Torre de Jananel
Esto se refire a un punto fuerte en las defensas en el muro de la ciudad. Fue probablemente construido por un hombre llamdo Jananel.

el lagar del rey
Esto probablemente se refiere al lugar donde el vino se hacía para la familia real.

Zechariah 14:12

Información General:
Estos versículos continúan la descripción de la guerra final por la ciudad de Jerusalén y de cómo Dios la salvará.

se estén parando sobre sus pies
Traducción alterna: "caminando por ahí"

la mano de otro, y la mano de uno será levantada en contra de la mano de otro
Cada persona atacará a otra.

Zechariah 14:14

Información General:
Estos versículos continúan la descripción de la guerra final por la ciudad de Jerusalén y de cómo Dios la salvará.

Judá, también peleará en contra de Jerusalén
Algunas versiones leen: "Judá también peleará por Jerusalén." El texto hebreo no es certero.

Ellos reunirán las riquezas
Traducción alterna: "Ellos capturarán las posesiones"

en gran abundancia
"en grandes cantidades"

Zechariah 14:16

Información General:
Estos versículos continúan la descripción de la guerra final por la ciudad de Jerusalén y de cómo Dios la salvará.

que vinieron en contra de Jerusalén
Traducción alterna: "que atacaron a Jerusalén"

atacará las naciones
Traducción alterna: "castigarán severamente a las naciones"

Zechariah 14:19

Información General:
Estos versículos continúan la descripción de la guerra final por la ciudad de Jerusalén y de cómo Dios la salvará.

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Zechariah 14:20

Información General:
Estos versículos continúan la descripción de la guerra final por la ciudad de Jerusalén y de cómo Dios va a salvarla.

serán como los envases frente al altar
Traducción alterna: "será tan sagrada como los envases usados en el altar"

cada tarro en Jerusalén y en Judá será apartado para EL SEÑOR de los Ejércitos
Varios tipos de tarros y utensilios son hechos especialmente para ser usados en el templo para la adoración del SEÑOR y para los sacrificios. Estos eran considerados especiales, no para ser usados para nada más.

los comerciantes no estarán más en la casa del SEÑOR
Era una costumbre para los comerciantes venderle a las personas cosas que ellos necesitaban para así poder hacer el sacrificio correcto al SEÑOR en el templo. Algunas versiones traducen "cananeos" en cambio, porque el texto hebreo puede tener un doble significado: "comerciantes" y "cananeos."

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Book: Malachi

Malachi

Chapter 1

1 La declaración de la palabra del SEÑOR a Israel por la mano de Malaquías. **2** "Los he amado," dice el SEÑOR. Pero ustedes dicen: "¿Cómo nos has amado?" "¿No era Esaú hermano de Jacob?" declara el SEÑOR. "Aún Yo he amado a Jacob, **3** pero a Esaú lo he odiado. He hecho de sus montañas una devastación abandonada, y he hecho de su herencia un lugar para los chacales del desierto." **4** Si Edom dice: "Estamos derrotados, pero nosotros reconstruiremos las ruinas," el SEÑOR de los ejércitos dice: "Ellos pueden reconstruir, pero Yo los derribaré otra vez. Otros pueden llamarlos: 'El país de la maldad' y 'La gente a quienes el SEÑOR maldijo para siempre.' **5** Sus propios ojos verán esto, y ustedes dirán: 'El SEÑOR es grande más allá de los bordes de Israel.'" **6** Un hijo honra al padre, y un siervo honra al amo. Si yo, entonces, soy un Padre, ¿dónde está mi honor? Y si yo soy un amo, ¿dónde está la reverencia por mí?" dice el SEÑOR de los ejércitos a sus sacerdotes, quienes desprecian mi nombre. "Pero ustedes dicen: '¿Cómo hemos despreciado tu nombre?' **7** Al ofrecer pan contaminado en mi altar. Y ustedes dicen: '¿Cómo te hemos contaminado?' Al decir que el altar del SEÑOR es insignificante." **8** "Cuando ofrecen animales ciegos para sacrificio, ¿eso no es maligno? Y cuando ofrecen animales torpes y enfermos, ¿eso no es maligno? Preséntenle eso a su gobernante, ¿los aceptará él o les levantará la cara?" dice el SEÑOR de los ejércitos. **9** Ahora, sigan buscando el rostro de Dios, que Él quizás sea clemente con nosotros. Si ustedes me ofrecen sacrificios que nos son aceptables a mí, ¿porqué yo debo ayudarles? **10** "¡Oh, si sólo hubiera uno de ustedes que cierre las puertas del templo, para que ustedes no enciendan fuegos en el altar en vano! Yo no agrado de ustedes," dice el SEÑOR de los ejércitos, "y no aceptaré ninguna ofrenda de sus manos. **11** Porque desde la salida del sol hasta que se va, Mi nombre será grande entre las naciones y en cada lugar será ofrecido incienso y ofrendas puras en mi nombre. Porque mi nombre será grande entre las naciones," dice el SEÑOR de los ejércitos. **12** "Pero ustedes lo están profanando cuando dicen que la mesa del SEÑOR está contaminada, y que su fruto, y su comida, es para ser despreciada. **13** Ustedes también dicen: 'Que agotador es esto,' y resoplas por esto," dice el SEÑOR de los ejércitos. "Ustedes traen lo que ha sido tomado por un animal salvaje, o es torpe o enfermo; y esto lo que ustedes traen como su ofrenda. ¿Debería aceptar esto de su mano?" dice el SEÑOR. **14** "Que el mentiroso sea maldito, quien tiene un animal macho en su rebaño y jurá darmelo a mí, y sin embargo me sacrifica a mí, el SEÑOR, ¡un animal que es imperfecto! Porque Yo soy un gran Rey," dice el SEÑOR de los ejércitos, "y mi nombre será honrado entre las naciones."

Malachi 1:1

La declaración de la palabra del SEÑOR a Israel por la mano de Malaquías
Esto se puede expresar como una declaración. "Esta es la declaración de la palabra del SEÑOR a Israel por parte de Malaquías"

SEÑOR
Este es el nombre de Dios que reveló a su pueblo en el Antiguo Testamento. Vea la página de traducción de SEÑOR sobre cómo traducir esto.

por la mano de Malaquías
Aqui "mano" represente por actuar o hacer. Traducción Alterna: "A través de la acción de Malaquías.

Cómo nos has amado?
Esta pregunta indica que la gente duda de la verdad de lo que Dios dice. Esto se puede expresar como una declaración. Traducción Alterna: "Tu no nos has mostrado que nos amas"

No era Esaú hermano de Jacob?
Esta pregunta, una respuesta del SEÑOR que le recuerda a la gente la historia de su nación, también puede expresarse como una declaración.Traducción Alterna: "Tu sabes que Esaú era hermano de Jacob"

declara el SEÑOR
"El SEÑOR ha dicho solemnemente esto"

Yo he amado a Jacob
Aquí "amado" implica una relación de lealtad entre el SEÑOR y Jacob, en la cual existía un pacto entre ellos. Esto se puede hacer explícito. Traducción

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Alterna: "como saben, me comprometí con un pacto para amar a Jacob"

Yo he amado a Jacob
Este nombre "Jacob" se refiere aquí no solo a Jacob, sino también a todos sus descendientes.

a Esaú lo he odiado
Aquí "odiado" implica que no hubo pacto entre Yahvé y Esaú. Sin embargo, esto no implica que Yahvé estaba emocionalmente en contra de Esaú.

a Esaú lo he odiado
Este nombre "Esaú" se refiere aquí no solo a Esaú, sino también a todos sus descendientes.

sus montañas
Esto se refiere a la región montañosa de Edom.

y he hecho de su herencia un lugar para los chacales del desierto
En el Antiguo Testamento, la presencia de animales salvajes como los chacales era una descripción frecuente de la tierra abandonada por las personas que alguna vez vivieron allí.

su herencia
Aquí, "herencia" representa la región que los descendientes de Esaú, la nación de Edom, ocupada.

Malachi 1:4

Si Edom dice
Aquí "Edom" significa la gente de Edom. Traducción Alterna: "Si la gente de Edom dice"

Yo lo derribaré
Aquí "tirar abajo" significa "destruir". Traducción Alterna:: "Voy a destruir"

país de la maldad
Aquí la "maldad" representa a las personas malvadas o las acciones malvadas. Traducción Alterna: "país de gente malvada"

Sus propios ojos verán esto
Aquí "sus propios ojos" significa la gente misma. Traducción Alterna: "Ustedes mismos verán esto"

Malachi 1:6

Información General:
El SEÑOR reprende a los sacerdotes usando una conversación imaginaria en la que los sacerdotes protestan porque están haciendo lo correcto y el SEÑOR les dice qué están haciendo mal.

desprecian mi nombre
Aquí "mi nombre" significa el SEÑOR mismo. Traducción Alterna: : "trátame como si me odiaras"

Cómo hemos despreciado tu nombre?
Aquí los sacerdotes están haciendo una pregunta para afirmar que realmente no han despreciado al SEÑOR. Esto se puede expresar como una declaración.Traducción Alterna: "Realmente no hemos despreciado tu nombre". o "Dínos cómo hemos despreciado su nombre, porque no creemos que lo hayamos hecho".

pan contaminado
Aquí "contaminado" describe cualquier cosa que no es adecuada para sacrificarse a Dios.

Cómo te hemos contaminado?'
Aquí los sacerdotes están haciendo una pregunta para afirmar que realmente no han contaminado a Yahvé. Esto se puede expresar como una declaración. Traducción Alterna: "No te hemos contaminado". o "Dínos cómo lo hemos contaminado, porque no creemos que lo hayamos hecho".

contaminado
esta expresión se refiere a insultar a Dios dándole sacrificios inadecuados.

mesa
Esto se refiere a un altar

Al decir que el altar del SEÑOR es despreciable
Esta es la respuesta que el SEÑOR da a los sacerdotes, pero la respuesta completa solo está implícita. Esto se puede hacer explícito. Traducción Alterna: "Me has contaminado diciendo: 'La mesa de Yahvé es despreciable'"

despreciable
considerado como sin valor

Malachi 1:8

Cuando ofrecen animales ciegos para sacrificio, ¿eso no es maligno?
Aquí el SEÑOR está haciendo una pregunta para hacer una declaración. Esta oración funciona como un reproche para la gente. Traducción Alterna: "¡Sabes muy bien que es malo para ti ofrecer animales ciegos para el sacrificio!"

Y cuando ofrecen animales torpes y enfermos, ¿eso no es maligno?
Aquí el SEÑOR está haciendo una pregunta para hacer una declaración. Traducción Alterna: " Sabes muy bien que es malo para ti ofrecer animales torpes y enfermos!"

Preséntenle eso a su gobernante
Aquí el SEÑOR da una orden para expresar una idea condicional. Traducción Alterna: "Si le presenta eso a su gobernador"

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los aceptará él o les levantará la cara?
Aquí Yahvé da una orden para que Yahvé haga esta pregunta para reprender a la gente. Traducción Alterna: "Si haces esas cosas, sabes que el gobernador no te aceptará. Él no levantará la cara".

les levantará la cara?
Levantar la cara de alguien se refiere a aceptarlo con favor. Traducción Alterna:: "te aceptará con favor" o "aceptará ayudarte"

Presente
dar como un regalo para mostrar respeto

Ahora, sigan buscando el rostro de Dios, que Él quizás sea clemente con nosotros
Malaquías ya no está hablando por Dios. Él está hablando directamente a los israelitas; los critica por atreverse a pensar que Dios tendrá misericordia de ellos.

sigan buscando el rostro de Dios
Aquí "rostro" significa Dios y también su presencia. Traducción Alterna: "sigue preguntando a Dios en su presencia"

con tal ofrenda en sus manos, ¿levantaría el alguno de sus rostros?
Aquí Yahvé está haciendo una pregunta para hacer una declaración de reproche. Traducción Alterna: "si ofreces ofrendas inaceptables, Dios ciertamente no levantará sus rostros".

con tal ofrenda en sus manos
Esta frase difícil en hebreo se interpreta de muchas maneras diferentes en las versiones modernas.

en sus manos
Aquí "mano" significa las personas que traen la ofrenda. Traducción Alterna: "traído por ti"

Malachi 1:10

Oh, si sólo
Esto expresa gran deseo

para que ustedes no enciendan fuegos en el altar en vano
Aquí, "los fuegos de mi altar" representan sacrificios en el altar del SEÑOR. Traducción Alterna: "para que no hagas fuegos para quemar ofrendas que no aceptaré"

de sus manos
Aquí "tu mano" significa "tú". Traducción Alterna:: "de ti"

desde la salida del sol hasta su puesta
Esta doble expresión significa "en todas partes". Es paralelo a "entre las naciones" y "en todos los lugares"

mi nombre será grande entre las naciones
Aquí "mi nombre" significa "yo". Traducción Alterna: "Seré honrado en otras naciones"

Mi nombre
Aqui "nombre" significa para "reputación", "honor"

en cada lugar será ofrecido incienso y ofrendas puras en mi nombre.
Esto puede ser expresado en forma activa. Traducción Alterna: "en estas naciones la gente me ofrecerá incienso y ofrendas puras para adorarme"

en mi nombre
Aquí "nombre" significa SEÑOR. Traducción Alterna: "para mí"

su fruto, y su comida,
Los posibles significados son 1) "la carne sacrificada en el altar de animales cuyas otras partes los sacerdotes deben comer" o 2) "la carne sacrificada en el altar".

Malachi 1:13

desdeñosamente resopla
mostrar gran falta de respeto al hacer ruidos por la nariz

Debería aceptar esto de su mano?
Aquí el SEÑOR está haciendo una pregunta para hacer una declaración de reproche. Traducción Alterna: "Ciertamente no debería aceptar esto de ti!"

de su mano
Aquí "tu mano" significa "tú". Traducción Alterna: "de ti"

mi nombre será honrado entre las nacione
Esto puede ser expresado en forma activa. Traducción Alterna: "las personas en las otras naciones honran mi nombre"

mi nombre será honrado
Aquí "mi nombre" significa SEÑOR. AT: "Seré honrado"

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Chapter 2

1 Y ahora, ustedes sacerdotes, esto les ordeno. **2** Si ustedes no escuchan, y si ustedes no inclinan su corazón para darme honor a mí," dice el SEÑOR de los ejércitos, "entonces les enviaré una maldición a ustedes, y yo maldeciré sus bendiciones. Ciertamente, yo los maldije, porque ustedes no están poniéndo mi mandato en su corazón. **3** Miren, estoy cerca de rechazar a sus descendientes, y Yo les hecharé excremento en sus rostros, el excremento de sus festivales, y el los enviaré lejos con él. **4** Y ustedes sabrán que Yo les he dado esta orden, y mi pacto continuará estando con Leví," dice el SEÑOR de los ejércitos. **5** Mi pacto con él era vida y paz, y YO se los dí a él; YO le dí temor, y él tuvo temor de mí, y él estuvo maravillado de mi nombre. **6** Verdadera instrucción estaba en su boca, y nada falso se encontró en sus labios. Él caminó conmigo en paz y justicia y él sacó a muchos del pecado. **7** Porque los labios de un sacerdote deben mantener el conocimiento y la gente debe buscar instrucción de su boca, porque él es mensajero del SEÑOR de los Ejércitos. **8** Pero ustedes se han salido del camino verdadero. Ustedes han causado que muchos tropiecen con respecto a la ley. Ustedes han roto el pacto de Leví," dice el SEÑOR de los ejércitos. **9** "Entonces yo también, les he hecho despreciables y viles ante todo el pueblo, porque ustedes no han mantendido mis órdenes, pero en su lugar han enseñado a la gente diferentes cosas de acuerdo a cúan importantes son." **10** ¿Acaso no hay un Padre para todos nosotros? ¿No nos ha creado un solo Dios? ¿Por qué somos incrédulos cada hombre contra su hermano, profanando el pacto de nuestros padres? **11** Judá ha sido incrédulo. Una cosa asquerosa ha sido cometida en Israel y en Jerusalén. Porque Judá ha profanado el lugar santo del SEÑOR, el cual el ama, y se ha casado con la hija de un dios extranjero. **12** Que el SEÑOR corte de las tiendas de Jacob al hombre que haga esto, aquel que está despierto y al que responda, aún si él está trayéndole ofrenda al SEÑOR de los ejércitos. **13** Y también hacen esto: ustedes cubren el altar del SEÑOR con lágrimas, con llanto y quejas, porque todavía el no mira la ofrenda o la acepta con favor de sus manos. **14** Pero ustedes dicen: "¿Por qué el no lo hace?" Porque el SEÑOR fue testigo entre tú y la esposa de tu juventud, contra quien has sido desleal, aunque ella fue tu compañera y tu esposa por pacto. **15** ¿No los hizo el uno, con una porción de su Espíritu? ¿Y por qué los hizo uno? Porque el buscaba un descendiente de Dios. Así que guárdense en su espíritu, y no le sean infieles a la esposa de su juventud. **16** "Porque odio el divorcio," dice el SEÑOR, el Dios de Israel, "y aquel que cubre sus ropas con violencia," dice el SEÑOR de los ejércitos. "Así que guárdense en su espíritu y no sean infieles." **17** Han cansado al SEÑOR con sus palabras. Pero ustedes dicen: ¿Cómo le hemos cansado?" Cuando ustedes dicen: "Todo el que hace mal es bueno en los ojos del SEÑOR, y el se agrada en ellos," o "¿Dónde está el Dios de la justicia?"

Malachi 2:1

inclinan su corazón
Esto se refiere a considerar que algo es muy importante. Traducción Alterna: "considero que es muy importante"

para dar honor a mí nombre
Se habla de honor como si fuera un objeto que se le puede dar a alguien.

mí nombre
Aqui esta expresión refiere a Dios

Yo enviaré una maldición a ustedes
Se habla de una maldición como si fuera un objeto que podría enviarse sobre alguien. Traducción Alterna: "Te maldeciré"

ustedes no están poniéndo mi mandato en su corazón
Esto se refiere a considerar que el mandato de Dios es muy importante. Traducción Alterna: "no consideras que mi orden sea muy importante"

Malachi 2:3

y Yo les extenderé excremento en sus rostros
Aquí "excremento en sus rostros" significa desgracia. Traducción Alterna: "Lo más seguro es que te ponga en una profunda desgracia; será tan malo como si hubiera extendido excremento en sus rostros"

el excremento de sus festivales
Aquí "festivales" significa los animales que los sacerdotes ofrecían en sacrificio en los festivales israelitas. "El excremento" probablemente se refiere tanto al excremento producido por los animales justo antes de ser sacrificados para sacrificio, como al excremento que se encontró dentro de los animales cuando sus cuerpos fueron abiertos antes de ser sacrificados. Los trabajadores del templo tenían que transportar este excremento a un lugar fuera del templo, y probablemente fuera de Jerusalén.

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y el los llevara lejos con él
Esta expresión difícil se puede traducir como "y Dios te llevará con ello", es decir, con el excremento. Esta expresión continúa con la misma metáfora de sacrificar animales para el sacrificio, y se puede poner en forma activa. Traducción Alterna: "y te arrojarán al montón de excremento; Dios se asegurará de que te lleven cuando remuevan todo el excremento"

los llevara lejos con él
Los significados posibles de esta expresión son 1) Dios castigará a los sacerdotes infieles matándolos y causando que sus cuerpos se lleven sobre las pilas de excremento animal, o 2) Dios castigará a los sacerdotes infieles de una manera tan horrible que será Como si sus cuerpos hubieran sido llevados con el excremento animal.

Leví
El SEÑOR habla de Leví como si él fuera el mismo que sus descendientes, la tribu de Leví. Traducción Alterna: "para que mi pacto sea contigo, los descendientes de Levi"

Malachi 2:5

Información General:
El SEÑOR habla de la tribu de Leví como si fueran una sola persona.

Mi pacto con él era vida y paz
Aquí se habla de los resultados previstos del pacto como si fueran el pacto mismo. Traducción Alterna: "El propósito de mi pacto con Levi era que los sacerdotes vivieran en prosperidad y paz"

temor, y él tuvo temor de mí,
Esta expresión continúa con la misma metáfora, pero omite una idea que está implícita en el texto. Esto puede comenzar una nueva oración. Traducción Alterna: "Mi pacto con él también era temor, y él me temía" o "En mi pacto con él, le pedí que me temiera, y él me temía"

maravillado de mi nombre
Aqui "mi nombre " significa Dios mismo.

nada falso se encontró
Aquí encontrar algo significa por aquello que existe. Traducción Alterna: "no había falsedad"

en sus labios
Aqui "labios" significa la habilidad de una persona para hablar.

Él caminó conmigo
Aqui caminar significa por vivir, conducir una vida de una cierta manera.

en paz y justicia
Aqui la idea de ubicación representa por la manera en la cual vivió. Traducción Alterna: "pacificamente y justamente"

él sacó a muchos del pecado
Aquí se habla de persuadir a la gente para que deje de pecar como si los alejara del pecado. Traducción Alterna: "persuadió a muchas personas para que dejaran de pecar"

Porque los labios de un sacerdote deben mantener el conocimiento
Aquí se habla del conocimiento como si fuera un objeto que un sacerdote pudiera mantener. En este pasaje, la idea de "mantener conocimiento" implica comunicar el verdadero conocimiento acerca de Dios.

Labios
Aqui "labios" significa la habilidad de una persona para hablar.

buscar instrucción
"querer ser instruido"

buscar instrucción
Aquí se habla de instrucción como si fuera un objeto que la gente podría buscar. Traducción Alterna: "quiero que un sacerdote les enseñe de verdad"

de su boca
Aqui "boca" significa lo que una persona dice.

Malachi 2:8

ustedes se han salido del camino verdadero
Se habla de la manera correcta de comportarse como si fuera el camino correcto a seguir, y de abandonar la conducta correcta se habla como si se estuviera alejando de ese camino.

han causado que muchos tropiecen
Desobedecer a Dios de aqui se habla como si fuera un tropiezo.

Ustedes han causado que muchos tropiecen con respecto a la ley
La expresión "con respecto a la ley" dad el contexto para el "tropiezo". Traducción Alterna" : "Has hecho que muchos desobedezcan la ley "

ante todo el pueblo
Esta idea espacial representa la conciencia de la gente sobre el mal comportamiento de los sacerdotes.

mantendido mis formas
Aquí "formas" significa "deseos" y "comportamiento". Estas formas se mencionan como si fueran cosas que las personas pudieran

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conservar. Traducción Alterna: "siguió mis deseos en cómo deberías vivir"

mostrado parcialidad de acuerdo a la instrucción
"Establecer normas de comportamiento fáciles para las personas que le gustan y normas de comportamiento difíciles para las personas que no le gustan"

mostrado parcialidad
Aquí se habla del hábito de favorecer a algunas personas más que a otras como si fuera algo que podría mostrarse a otras. Traducción Alterna: "hizo que la gente se diera cuenta de que favorece a algunas personas más que a otras

Malachi 2:10

Información General:
Aqui el profeta Malaquías comienza a hablar a sus compañeros israelies

Acaso no hay un Padre para todos nosotros? ¿No nos ha creado un solo Dios?
Malaquías hace estas preguntas para recordarle a sus compañeros israelitas lo que ya saben. Traducción Alterna: "Ustedes saben que todos tenemos un padre, que nuestro Dios ha creado una nación con nosotros". o "Todos saben que Dios es el padre de todos los israelitas, porque él es el que hizo nuestra nación".

No nos ha creado un solo Dios?
Esta pregunta está destinada a expresar una declaración. Traducción Alterna: "Ciertamente es el mismo Dios quien nos ha creado".

nos ha creado
Esto probablemente se refiere a Dios formando a los hebreos en una nación.

Por qué somos incrédulos cada hombre contra su hermano, profanando el pacto de nuestros padres?
Malaquías hace esta pregunta para reprender a sus compañeros israelitas. Esta pregunta puede ser expresada como una declaración. Traducción Alterna: "Ciertamente, no debemos maltratar a nuestros hermanos y no respetar el pacto de Dios al desobedecer sus mandamientos, como lo ha estado haciendo usted".

Judá ha sido incrédulo
Aquí "Judá" representa a la gente en la región de Judá, y se habla del hecho de que han sido infieles al SEÑOR como si fueran un solo hombre llamado "Judá". Traducción Alterna: "El pueblo de Judá ha sido infiel"

Una cosa asquerosa ha sido cometida en Israel y en Jerusalén.
Esto puede ser expresado en forma activa. Traducción Alterna: "La gente ha hecho cosas repugnantes en Israel y en Jerusalén"

Porque Judá ha profanado el lugar santo del SEÑOR
Aquí "Judá" se refiere nuevamente al pueblo de Israel. Traducción Alterna: "Porque el pueblo de Judá ha profanado el lugar santo del SEÑOR"

se ha casado con la hija de un dios extranjero
La gente de Judá es mencionada nuevamente como si fuera un hombre llamado "Judá". Traducción Alterna: "se han casado con mujeres de otras naciones, mujeres que adoran ídolos"

Que el SEÑOR corte de las tiendas de Jacob al hombre que
A menudo se habla de destruir algo que lo estaba cortando de otra cosa. Traducción Alterna: "Que el SEÑOR destruya a cualquiera en las tiendas de Jacob que" o "Que el SEÑOR mate a cualquiera en la comunidad de Israel que"

las tiendas de Jacob
Aqui "tiendas de Jacob" significa la comunidad de Israel

Jacob
Aqui "Jacob" significa por todos los israelitas debido a que Jacob fue uno de los patrircas de quien los israelitas descendieron.

aquel que está despierto y al que responda
Esta espresión parece significar "absolutamente todas las personas"

Malachi 2:13

Información General :
Malaquías continua hablando a sus compañeros israelitas

ustedes cubren el altar del SEÑOR con lágrimas
Esto representa una forma exagerada de que los fieles lloren mientras oran al SEÑOR por ayuda. Esta declaración está destinada a señalar la desaprobación de la adoración falsa de los adoradores de el SEÑOR.

con llanto y quejas
Las palabras "llorar" y "suspirar" comparten significados similares e intensifican la idea de llorar. Traducción Alterna: "con gran llanto"

no se vuelve hacia la ofrenda
Aquí volverse hacia el obsequio significa recibirlo y mostrarle favor al dador.

no se vuelve hacia la ofrenda
Esto implica que aquellos que están llorando en el altar del SEÑOR le han ofrecido sacrificios.

en sus manos
Aqui "manos" significa de la persona que esta dando la ofrenda. Traducción Alterna: "De tí"

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Malachi 2:14

Por qué el no
El pensamiento completo es "¿Por qué no se vuelve hacia la ofrenda o la acepta con favor de nuestra mano?"

la esposa de tu juventud
"la mujer con que te casaste cuando eras joven"

el SEÑOR fue testigo entre tú y la esposa de tu juventud
Esta declaración asume que esta mujer está aun viviendo.

fue testigo entre tú y la esposa de tu juventud
Aquí se considera que un testigo de un acuerdo entre dos personas se coloca entre ellos para testificar acerca de lo que acordaron, en caso de que surja una disputa entre las dos personas. Esta declaración también significaba recordar a la gente que el SEÑOR castigaría a cualquier israelita que rompiera el pacto del matrimonio.

¿No los hizo el uno, con una porción de su Espíritu?
Esta pregunta puede ser expersada como una declaración. Trducción Alterna: "El ciertamente hizo esposo y esposa uno, con una proción de su espíritu".

los hizo el uno
Esta expresión implica haciendo esposo y esposa una sola carne. Traducción Alterna: "hacer que el marido y la esposa sean una sola carne"

una ofrenda de Dios
Niños quienes honrarían y obedecen a Dios

ella fue tu compañera y tu esposa por pacto
Esta declaración implica que muchos de los israelitas se han divorciado de sus esposas.

por pacto
"por el pacto de matrimonio que ustedes acordaron para"

yo odio el divorcio
Aqui "divorcio" significa por el acto de divorcio, cuando un hombre envia lejos su esposa, asi como para teminar su matrmonio con ella. Traducción Alterna: " Yo odio cuando un hombre se divorcia de su esposa"

aquel que cubre sus ropas con violencia
Esta frase probablemente significa cualquier hombre quien es violento hacia su esposa.

Así que guárdense en su espíritu y no sean infieles.
"Así que sean cuidadosos y leales a su esposa"

Malachi 2:17

Han cansado al SEÑOR
Se habla de el SEÑOR como si el comportamiento humano lo cansara, pero Dios no puede cansarse en un sentido físico o emocional. Esta declaración probablemente significa que el SEÑOR se ha ofendido o exasperado. Traducción Alterna: "Has ofendido aj SEÑOR"

Cómo le hemos cansado?
Esta pregunta está orientada a negar que las personas hayan hecho algo malo. Esto se puede expresar como una declaración. Traducción Alterna: "Ciertamente no lo hemos cansado".

diciendo
La idea completa aquí es: "Lo has cansado al decirlo". Esta es la respuesta del profeta a la pregunta retórica.

en los ojos del SEÑOR
Aqui "los ojos del SEÑOR" significa "la opinión del SEÑOR".

Dónde está el Dios de la justicia?
Los sacerdotes hacen esta pregunta para reclamar que al SEÑOR no le importa si las personas hacen mal o no, o que nunca castiga a los malhechores. Traducción Alterna: "¡Dios ciertamente no castiga a las personas malvadas!"

Dios de la justicia
el Dios que castiga justamente a los malvados

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Chapter 3

1 "Mirad, estoy a punto de enviar a mi mensajero, y él preparará el camino delante de mí. Y el SEÑOR, a quién buscan, vendrá de repente a su templo. Y el mensajero del pacto en quien ustedes se deleitan, mirad, él vendrá," dice el SEÑOR de los ejércitos. **2** Pero, ¿quién será capaz de soportar el día de su llegada? ¿Y quién será capaz de estar de pie cuando el aparezca? Porque el será como un fuego que refina o como un jabón de lavar ropa. **3** Él se sentará como un refinador y purificador de plata, y el purificará a los hijos de Leví. Él los refinará como oro y plata, y ellos traerán ofrendas de justicia al SEÑOR. **4** Entonces las ofrendas de Judá y Jerusalén serán agradables al SEÑOR, como en los días antiguos, y como en años antiguos. **5** "Entonces me acercaré a ustedes para juicio. Yo me volveré testigo rápidamente contra los hechiceros, adúlteros, los falsos testigos, y en contra de esos quienes oprimen al trabajador contratado en sus pagos, esos quienes oprimen a la viuda y al huérfano, en contra de esos quienes devuelven al extranjero, y en contra de esos que no me honran," dice el SEÑOR de los ejércitos. **6** "Porque Yo, el SEÑOR, no he cambiado, por lo tanto ustedes, hijos de Jacob, no han llegado a su fin. **7** Desde los días de sus padres ustedes se han apartado de mis ordenanzas y no las han mantenido. Regresen a mí, y Yo me regresaré a ustedes," dice el SEÑOR de los ejércitos. "Pero ustedes dicen: '¿ Cómo regresaremos?' **8** ¿Una persona robará a Dios? Si, ustedes me estan robando. Pero ustedes dicen: '¿Cómo te hemos robado?' En diezmos y ofrendas. **9** Ustedes están malditos con maldición, por que me estan robando, la nación entera. **10** Traígan el diezmo completo al almacén, para que haya comida en mi casa. Y pruébenme ahora en esto," dice el SEÑOR de los ejércitos, "Si yo no les abro las ventanas del cielo y derramo una bendición sobre ustedes hasta que ya no haya espacio para ella. **11** Otra vez hablaré en contra de esos quienes destruyen sus cosechas, para que ellos no destruyan la cosecha en su tierra. Sus viñedos en los campos no perderán su fruto," dice el SEÑOR de los ejércitos. **12** "Todas las naciones les llamarán bendecidos, porque ustedes serán una tierra de alegría," dice el SEÑOR de los ejércitos. **13** "Sus palabras en contra de mí han sido fuertes," dice el SEÑOR. "Pero ustedes dicen: '¿Qué hemos dicho entre nosotros en tu contra?' **14** Ustedes han dicho: 'Es inútil servirle a Dios. ¿Qué ganacía hay en que hayamos guardado sus ordenanzas o caminemos con tristeza por hablar contra el SEÑOR de los ejércitos? **15** Entonces ahora nosotros llamamos a los orgullosos bendecidos. Los que hacen maldad no solo prósperan, pero hasta prueban a Dios y escapan.'" **16** Entonces esos que le temen al SEÑOR hablen el uno con el otro. El SEÑOR presta atención y escucha, y un libro de memorias fue escrito ante el, acerca de esos quienes le temen al SEÑOR y honran su nombre. **17** "Ellos serán míos," dice el SEÑOR de los ejércitos, "Mi propia posesión atesorada, en el día que actué. Yo me compadeceré de ellos, como un hombre que se compadece por su propio hijo que le obedece. **18** Entonces una vez más ustedes verán la diferencia entre los justo y los malos, entre uno que adora a Dios y uno que no le adora.

Malachi 3:1

Información General:
El SEÑOR comienza hablando de Israel en el verso 1, pero el profeta Malaquías comienza hablando en el verso 2.

Mirad
"Vean"o "Escuchen" o "Presten atención a lo que les estoy diciendo a ustedes"

él preparará el camino delante de mí
Aquí se habla de preparar a las personas para recibir al SEÑOR como si se estuviera despejando un camino para que el SEÑOR siga avanzando.

Y el SEÑOR, a quién buscan...el mensajero del pacto en quien ustedes se deleitan
Algunas versiones modernas traducen así para implicar que estas dos expresiones se refieren a la misma persona. Otras versiones modernas dejan esta cuestión ambigua. Recomendamos que las traducciones dejen este asunto ambiguo, al igual que la ULB y la UDB.

Pero, ¿quién será capaz de soportar el día de su llegada? ¿Y quién será capaz de estar de pie cuando el aparezca?
Estas preguntas retóricas implican que nadie podrá resistir al SEÑOR cuando venga. Se pueden combinar en una sola declaración. Traducción Alterna: "Sin embargo, nadie podrá resistir al SEÑOR cuando venga a juzgarlos".

el día de su llegada
Aqui "dia" significa "tiempo". Traducción Alterna: "el tiempo cuando él venga"

capaz de estar de pie
Aquí estar de pie representa resistir el ataque o las acusaciones de alguien.

Porque el será como un fuego que refina o como un jabón de lavar ropa
Esta oración da la razón por la cual nadie podrá resistir a Dios cuando venga. Se habla del poder de

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Dios para juzgar a la gente y evitar que pequen como si fuera el poder de un jabón fuerte para limpiar la ropa, o el poder del fuego para derretir un objeto. Estas son formas de decir que el poder de Dios para hacer estas cosas no se puede detener.

y el purificará a los hijos de Leví
Se habla de perdonar a los hijos de Leví y persuadirlos para que no pequen como si fuera un metal purificador. AT: "y él corregirá a los hijos de Leví y los perdonará por haber pecado"

los hijos de Leví
Aquí "hijos" se refiere a los descendientes. Los descendientes varones de Leví eran los sacerdotes y trabajadores en el templo.

Él se sentará
Aquí sentarse implica la acción de un trabajador de metal, que se sienta para purificar pequeñas cantidades de oro o plata. También implica la acción de un rey, que se sienta para juzgar a las personas y dar decretos.

Él los refinará como oro y plata
Aquí se habla de persuadir a la gente de no pecar como si un obrero metalúrgico estuviera haciendo oro y plata más puros. .

y ellos traerán ofrendas de justicia al SEÑOR.
Aquí "de justicia" significa "motivado por deseos justos de adorar a Dios". AT: "y traerán ofrendas aceptables al SEÑOR para adorar a Yahweh"

Malachi 3:4

información General
Malaquías continua hablando en el verso 4, pero el SEÑOR comienza hablando de nuevo en el verso 5

las ofrendas de Judá y Jerusalén
Aquí "Judá" y "Jerusalén" representan a la gente en esos lugares. Traducción Alterna: "las ofrendas traídas por el pueblo de Judá y Jerusalén"

como en los días antiguos, y como en años antiguos
Estas dos frases significan básicamente lo mismo y enfatizan que una vez la ofrenda fue agradable al SEÑOR. Traducción Alterna: "como era en el pasado distante"

Entonces me acercaré a ustedes para juicio
Aquí el "juicio" se refiere al acto de juzgar. Aquí el "juicio" se refiere al acto de juzgar. Traducción Alterna: "Entonces me acercaré a ti para juzgarte"

oprimen al trabajador contratado en sus pago
"causar que el trabajador contratado sufra por no pagarle por su trabajo"

devuelven al extranjero
Es decir, alejando al extranjero de obtener sus derechos. Se habla de privar a las personas de sus derechos como si estuvieran físicamente alejándolos de uno mismo. Tal vez la idea es rechazar a alguien que viene por un error para que se corrija. Traducción Alterna: "niega a los extranjeros que viven en Israel los derechos que deberían tener"

Malachi 3:6

Informacion General
El SEÑOR continua hablando al pueblo de Israel

no han llegado a su fin
"no ha perecido"

Desde los días de sus padres ustedes se han vuelto a un lado de mis decretos y no los han mantenido.
Se habla de desobedecer las ordenanzas de Dios como si se estuvieran alejando de ellas. Traducción Alterna: "Has desobedecido mis ordenanzas desde los días de tus antepasados"

Regresen a mí, y Yo me regresaré a ustedes
Aquí, amarse unos a otros y ser fieles unos a otros se habla de como si estuvieran volviéndose unos a otros. Traducción Alterna: "Ámame y honrame, y siempre te ayudaré"

Cómo regresaremos?'
Las personas hacen esta pregunta para afirmar que nunca han dejado de obedecer a Dios. Esto se puede expresar como una declaración. Traducción Alterna: "Nunca nos hemos alejado de ti, así que no podemos volver a ti". o "Nunca nos hemos alejado de usted, por lo que no tiene sentido hablar de que volveremos a usted".

Malachi 3:8

Información General
El SEÑOR continua hablando al pueblo de Israel

Una persona robara a Dios?
Esta pregunta implica que la idea de robar a Dios es muy perversa. Esto se puede expresar como una declaración. Traducción Alterna: "Un hombre ciertamente no debe robar a Dios". o "Nadie debería robarme nunca".

Cómo te hemos robado?
Esta pregunta implica que la gente no cree haber robado a Dios. Traducción Alterna: "Ciertamente no te hemos robado".

En diezmos y ofrendas
Esta respuesta del Jehová implica una respuesta más completa. Traducción Alterna: "Me has robado mediante la retención de mí sus diezmos y ofrendas"

ustedes están malditos con maldición
Esto se puede afirmar en forma activa. Traducción Alterna: "¡Ciertamente te he maldecido!"

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me estan robando, la entera nación.
Aquí, "nación" significa las personas a quienes el SEÑOR está hablando. Traducción Alterna: "todos ustedes en toda la nación me están robando"

Malachi 3:10

Información General
El SEÑOR continua hablando al pueblo de Israel

el diezmo completo
"todos los diezmos"

mi casa
Aqui "casa" significa el templo. Traducción Alterna: "mi templo".

Y pruébenme ahora en esto,...Si yo no les abro las ventanas del cielo
Aquí el mandato "ponme a prueba" significa algo que la gente puede hacer y debería hacer: "si me pruebas". Esto también se puede dividir en dos oraciones. Traducción Alterna: "Y si me pruebas ... abriré las ventanas del cielo" o "Y deberías probarme ... Si lo haces, abriré las ventanas del cielo"

Todas las naciones les llamarán bendecidos
Aquí ser llamado bienaventurado significa ser bendecido. Traducción Alterna: "Todas las naciones sabrán que has sido bendecido"

Todas las naciones
Esta expresión representa a la gente en todas las naciones. Traducción Alterna: "La gente en todas las naciones"

una tierra de alegría
Aquí "delicia" significa la condición en la cual los habitantes de una tierra se deleitan en su tierra.

Malachi 3:13

Información General
Estos versos comienzan en una nueva sección en el libro. Aqui el SEÑOR está hablando a el pueblo de Israel

Sus palabras en contra de mí han sido fuerte
Aquí "fuerte" significa "duro" o "terrible". Y "Tus palabras" significa "Lo que has dicho". Traducción Alterna:: "Lo que has dicho sobre mí es terrible"

Qué hemos dicho entre nosotros en tu contra?'
La gente hace esta pregunta para afirmar que no han dicho nada en contra de Dios. Esto se puede expresar como una declaración. Traducción Alterna: "No hemos dicho nada entre nosotros contra ti".

Qué ganacía hay en que hayamos guardado sus requerimientos o caminado penosamente ante el SEÑOR de los ejércitos?
La gente hace esta pregunta entre ellos para hacer una declaración. Traducción Alterna: "Es inútil que hayamos cumplido con sus requisitos y caminado con tristeza ante el Señor de los ejércitos".

caminado penosamente ante el SEÑOR de los ejércitos?
Aquí "caminar con tristeza" significa "comportarse de una manera triste", probablemente para indicar el dolor por sus pecados.

ante el SEÑOR de los ejércitos?
Aquí, esta expresión se refiere a que Dios es consciente de lo que la gente estaba haciendo.

nosotros llamamos a los arrogantes bendecidos
Aquí ser llamado "bendito" significa ser bendecido. Traducción Alterna: "decimos que los arrogantes son bendecidos"

nosotros llamamos a los arrogantes bendecidos
Esto puede ser declarado en forma activa. Traducción Alterna: "decimos que los arrogantes están bien"

escapan
Que es , "ellos escapan del castigo de Dios"

Malachi 3:16

Información General
El evento descrito aquí puede haber tenido lugar después de que la gente piadosa en Israel se arrepintiera de sus pecados. (Ver UDB)

y un libro de memorias fue escrito ante el, acerca de esos quienes le temen al SEÑOR
Esto puede significar que 1) los israelitas escribieron un libro para que recordaran lo que habían prometido y enumeraron los nombres de las personas que temían al SEÑOR o 2) el SEÑOR hizo que alguien en el cielo escribiera un libro con los nombres de las personas que lo temían.

libro de memorias
Esta expresión se refiere a cualquier libro que ayude a las personas a recordar cosas importantes, como eventos o personas que vivieron en el pasado.

honran su nombre
Aqui "su nombre" representa a Dios mismo.

Malachi 3:17

Ellos serán míos
"Ellos serán mi pueblo"

Mi propia posesión atesorada
Aquí "posesión" se refiere a la propiedad personal de uno. Esta idea se puede expresar con un verbo.

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Traducción Alterna: "me pertenecerán completamente a mí"

actué.
Esta expresión se refiere al momento en que el SEÑOR juzgará y castigará a los israelitas rebeldes, dando la victoria a los israelitas fieles. (Ver 4: 1)

distinguíran entre
"ver diferencia entre" o "tratar diferente"

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Chapter 4

1 "Mirad, el día viene, quemándo como una hoguera, cuando todos los arrogantes y malignos se volverán paja. El día que viene los quemará," dice el SEÑOR de los ejércitos, "y no los dejará como raíz ni como rama. **2** Pero para ustedes que le temen a mi nombre, el sol de la justicia se levantará con sanidad en sus alas. Ustedes saldrán, y saltarán como becerros del establo. **3** Y ustedes atropellarán a los malvados, porque ellos serán ceniza bajo la suela de sus pies en el día que yo actúe," dice el SEÑOR de los ejércitos. **4** Recuerden las enseñánzas de mi siervo Moisés que le dí en Horeb para todo Israel, los estatutos y las reglas. **5** Miren, les enviaré a ustedes a Elías, el profeta, antes de la venida del gran y temible día del SEÑOR. **6** Él cambiará el corazón de los padres a los hijos, y el corazón de los hijos a los padres, para que Yo no venga y ataque la tierra con completa destrucción."

Malachi 4:1

Mirad,
"mirar" o "escuchar" o "prestar atención a lo que voy a decirle"

el día viene, quemándose como una hoguera,
Se habla del desastre que se produce en este momento como si el día se estuviera quemando. A menudo se habla del juicio de Dios como si fuera un fuego.

arrogantes y malignos
Traduce estas palabras de la misma manera que hiciste en 3:13.

cuando todos los arrogantes y malignos se volverán gravilla
Se habla de estas personas como si fueran plantas secas aptas solo para quemarse. Es común que la Biblia hable de las personas como si fueran plantas o árboles. Traducción Alterna:: "todos los arrogantes y todos los malhechores se quemarán como plantas secas"

El día que viene los quemará
Aquí "el día" representa los eventos que ocurrirán ese día. Traducción Alterna: "En ese día los quemaré"

y no los dejará como raíz ni como rama
Esta expresión sigue hablando de personas como si fueran plantas o árboles. Por lo tanto, ser privado de todas las raíces y ramas significa ser completamente eliminado. Traducción Alterna: "nada quedará"

ustedes que le temen a mi nombre
Aqui "mi nombe" significa por Dios mismo.

el sol de la justicia se levantará con sanación en sus alas
Esto puede significar que 1) el SEÑOR, que siempre actúa con rectitud, vendrá y sanará a su pueblo en ese día o 2) en ese día, el SEÑOR revelará la justicia de la gente y la sanará.

sanación en sus alas
Los posibles significados son 1) se habla del acto de curar a alguien como si fuera un objeto que el sol llevó a las personas por medio de sus alas o 2) la curación tiene lugar debajo de las alas, es decir, en la seguridad que Dios da a su gente.

alas
Era común en el antiguo Cercano Oriente hablar del sol como si tuviera alas, con las que se movía a través del cielo. Los posibles significados son 1) se habla de los rayos de luz que dan vida al sol como si fueran sus alas o 2) se dice que las alas cubren al pueblo de Dios para darles paz y seguridad.

Ustedes saldrán, y saltarán como becerros del establo
Aquí se habla de la gente redimida del SEÑOR como si fueran jóvenes toros liberados de sus puestos, permitidos salir a su pasto.

ustedes atropellarán a los malvados, porque ellos serán ceniza bajo la suela de sus pie
Aquí se habla de la victoria del pueblo de Dios como si estuvieran caminando sobre los cuerpos quemados de sus enemigos.

ellos serán ceniza
Se dice que los enemigos de los israelitas fueron quemados en cenizas. (Ver 4: 1)

Malachi 4:4

Recuerden las enseñánzas de mi siervo Moisés que le di
Se habla de los contenidos de la enseñanza de Dios como si fueran objetos que Dios le dio a Moisés.

Recuerden
Aqui "recuerden" significa "piensa acerca de eso" y al mismo tiempo, "obedece"

Horeb
Este es otro nombre para Sinaí

para todo Israel,
"es todo el pueblo de Israel estaba esperando en frente de la montaña"

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todo Israel
Aqui "Israel" es una referencia a todo el puebloen la nación de Israel.

los estatutos
Estas son las leyes que Dios dió a Israel para todo tiempo

las reglas
Estas son decisiones legales significando aclarar como los estattos generales aplican a la vida de cada dia

la venida del gran y temible día del SEÑOR
Aquí se habla de la ocurrencia de este día como si viniera. Traducción Alterna: "antes de que ocurra el día grande y temeroso del SEÑOR"

gran y temible día del SEÑOR
Esta expresión refiere a cualquier tiempo en cual el SEÑOR actua decisivamente

Él cambiará el corazón de los padres a los hijos, y el corazón de los hijos a los padres,
Aquí, cambiando la forma en que la gente piensa se habla como si estuviera volviendo sus corazones.

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